Language: English

Book: Genesis

Genesis

Chapter 1

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

1:26 [1]Some ancient copies have:

Genesis 1 General Notes

Structure and formatting

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

Special concepts in this chapter

The universe

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

Evening and morning

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

Other possible translation difficulties in this chapter

"In the beginning"

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

"God said, 'Let there be'"

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

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Genesis 1:1

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

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

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

heavens
This refers here to the sky.

Genesis 1:2

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

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

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

Genesis 1:3

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

Genesis 1:4

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

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

Genesis 1:5

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

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

Genesis 1:6

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

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

between the waters
"in the water"

Genesis 1:7

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

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

Genesis 1:8

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

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

Genesis 1:9

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

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

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

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

Genesis 1:10

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

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

Genesis 1:11

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

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

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

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

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

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

Genesis 1:12

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

Genesis 1:13

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

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

Genesis 1:14

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

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

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

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

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

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

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

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

Genesis 1:15

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

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

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

Genesis 1:16

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

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

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

day
This refers only to the daylight hours.

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

Genesis 1:17

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

Genesis 1:18

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

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

Genesis 1:19

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

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

Genesis 1:20

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

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

birds
"animals that fly" or "flying things"

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

Genesis 1:21

God created
"In this way God created"

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

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

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

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

Genesis 1:22

blessed them
"blessed the animals that he had made"

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

multiply
increase greatly in number

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

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

Genesis 1:23

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

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

Genesis 1:24

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

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

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

livestock
These are animals that people look after.

creeping things
"small animals"

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

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

Genesis 1:25

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

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

Genesis 1:26

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

man
human beings

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

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

Genesis 1:27

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

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

Genesis 1:28

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

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

Fill the earth
Fill the earth with people.

generated on Tue Oct 24 10:45:40 2023

Genesis 1:29

General Information:
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Genesis 1:30

General Information:
God continues speaking.

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

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

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

Genesis 1:31

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

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

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

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

generated on Tue Oct 24 10:45:40 2023

Chapter 2

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

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

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

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

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

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

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

Genesis 2 General Notes

Structure and formatting

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

Special concepts in this chapter

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

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

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

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

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

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

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

Genesis 2:1

the heavens
"the sky" or "the skies"

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

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

Genesis 2:2

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

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

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

Genesis 2:3

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

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

Genesis 2:4

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

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

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

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

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

Genesis 2:5

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

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

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

Genesis 2:6

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

the whole surface of the ground
the entire earth

Genesis 2:7

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

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

his nostrils
"his nose"

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

Genesis 2:8

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

eastward
in the east

Genesis 2:9

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

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

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

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

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

Genesis 2:10

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

Genesis 2:11

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

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

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

Genesis 2:12

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

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

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

Genesis 2:13

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

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

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

Genesis 2:14

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

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

Genesis 2:15

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

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

to maintain it
to guard against anything bad happening in it

Genesis 2:16

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

you
This pronoun is singular.

may freely eat
"may eat without restriction"

Genesis 2:17

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

Genesis 2:18

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

Genesis 2:19

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

Genesis 2:20

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

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

Genesis 2:21

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

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

Genesis 2:22

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

Genesis 2:23

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

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

Genesis 2:24

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

Therefore a man
"That is why a man"

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

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

Genesis 2:25

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

naked
"not wearing clothing"

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

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Chapter 3

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

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

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

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

16 To the woman he said,

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

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

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

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

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

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

Genesis 3 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Curses

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

Serpent

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

Genesis 3:1

Now

The writer is beginning a new part of the story.

more shrewd

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

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

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

You must not eat

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

Genesis 3:2

We may eat

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

Genesis 3:3

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

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

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

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

or you will die

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

Genesis 3:4

You will ... not die

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

Genesis 3:5

you ... your ... you

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

your eyes will be opened

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

knowing good and evil

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

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

Genesis 3:6

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

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

Genesis 3:7

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

sewed
put together, probably using vines as thread

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

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

Genesis 3:8

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

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

Genesis 3:9

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

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

Genesis 3:10

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

Genesis 3:11

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

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

Genesis 3:12

General Information:
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Genesis 3:13

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

Genesis 3:14

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

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

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

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

generated on Tue Oct 24 10:45:40 2023

Genesis 3:15

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

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

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

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

Genesis 3:16

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

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

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

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

Genesis 3:17

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

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

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

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

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

through painful work
"by doing hard work"

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

Genesis 3:18

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

Genesis 3:19

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

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

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

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

Genesis 3:20

The man
Some translations say "Adam."

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

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

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

generated on Tue Oct 24 10:45:40 2023

Genesis 3:21

garments of skins
"clothing made out of animal skins"

Genesis 3:22

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

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

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

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

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

Genesis 3:23

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

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

Genesis 3:24

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

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

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

generated on Tue Oct 24 10:45:40 2023

Chapter 4

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

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

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

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

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

Footnotes

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

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Genesis 4 General Notes

Structure and formatting

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

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

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

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

Genesis 4:1

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

The man
"the human being" or "Adam"

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

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

Genesis 4:2

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

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

Genesis 4:3

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

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

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

Genesis 4:4

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

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

Genesis 4:5

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

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

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

Genesis 4:6

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

Genesis 4:7

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

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

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

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

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

Genesis 4:8

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

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

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

Genesis 4:9

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

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

Genesis 4:10

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

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

Genesis 4:11

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

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

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

Genesis 4:12

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

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

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

Genesis 4:13

General Information:
This page has intentionally been left blank.

Genesis 4:14

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

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

Genesis 4:15

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

would not attack him
"would not kill Cain"

generated on Tue Oct 24 10:45:40 2023

Genesis 4:16

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

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

Genesis 4:17

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

He built a city
"Cain built a city"

Genesis 4:18

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

Irad
This is a man's name.

Genesis 4:19

Adah ... Zillah
women's names

Genesis 4:20

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

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

Genesis 4:21

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

Genesis 4:22

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

Tubal-Cain
the name of a man

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

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

Genesis 4:23

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

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

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

Genesis 4:24

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

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

seventy-seven
77

Genesis 4:25

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

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

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

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

Genesis 4:26

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

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Chapter 5

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

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

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

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

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

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

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

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

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

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

Genesis 5 General Notes

Structure and formatting

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

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Genesis 5:1

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

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

Genesis 5:2

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

Genesis 5:3

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

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

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

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

Genesis 5:4

eight hundred
Translators may write the numerals "800."

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

Genesis 5:5

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

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

Genesis 5:6

105 years
"one hundred and five years"

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

Enosh
This is the name of a person.

Genesis 5:7

807 years
"eight hundred and seven years"

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

Genesis 5:8

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

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

Genesis 5:9

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

ninety years
"90 years"

Genesis 5:10

815 years
"eight hundred and fifteen years"

Genesis 5:11

905 years
"nine hundred and give years"

Genesis 5:12

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

seventy years
"70 years"

Genesis 5:13

840 years
"eight hundred and forty years"

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Genesis 5:14

910 years
"nine hundred and ten years"

Genesis 5:15

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

Genesis 5:16

General Information:
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Genesis 5:17

General Information:
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Genesis 5:18

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

Genesis 5:19

General Information:
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Genesis 5:20

General Information:
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Genesis 5:21

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

Methuselah
This is the name of a man.

Genesis 5:22

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

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

Genesis 5:23

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

Genesis 5:24

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

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

Genesis 5:25

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

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

Genesis 5:26

General Information:
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Genesis 5:27

General Information:
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Genesis 5:28

182 years
"one hundred and eighty-two years"

became the father of a son
"had a son"

Genesis 5:29

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

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

Genesis 5:30

595 years
"five hundred and ninety-five years"

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Genesis 5:31

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

Genesis 5:32

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

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

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Chapter 6

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

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

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

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

Genesis 6 General Notes

Structure and formatting

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

Genesis 6:1

It came about

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

daughters were born to them

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

Genesis 6:2

sons of God

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

generated on Tue Oct 24 10:45:40 2023

Genesis 6:3

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

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

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

Genesis 6:4

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

This happened when
"The Nephilim were born because"

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

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

mighty men
men who are courageous and victorious in battle

men of renown
"famous men"

Genesis 6:5

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

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

Genesis 6:6

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

Genesis 6:7

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

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

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

Genesis 6:8

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

Genesis 6:9

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

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

Genesis 6:10

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

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

Genesis 6:11

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

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

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

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

Genesis 6:12

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

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

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

Genesis 6:13

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

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

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

Genesis 6:14

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

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

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

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

Genesis 6:15

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

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

fifty cubits
"twenty-three meters"

thirty cubits
"fourteen meters"

Genesis 6:16

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

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

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

deck
"floor" or "level"

Genesis 6:17

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

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

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

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

generated on Tue Oct 24 10:45:40 2023

Genesis 6:18

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

with you
with Noah

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

Genesis 6:19

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

creature
an animal God created

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

Genesis 6:20

after their kind
"of each different kind"

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

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

to you
This refers to Noah and so is singular.

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

Genesis 6:21

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

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

Genesis 6:22

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

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Chapter 7

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

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

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

Genesis 7 General Notes

Structure and formatting

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

Special concepts in this chapter

Clean animals and birds

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

Water underneath and over the earth

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

generated on Tue Oct 24 10:45:40 2023

Genesis 7:1

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

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

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

your household
"your family"

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

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

Genesis 7:2

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

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

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

Genesis 7:3

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

Genesis 7:4

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

living
This refers to physical life.

Genesis 7:5

General Information:
This page has intentionally been left blank.

Genesis 7:6

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

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

Genesis 7:7

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

Genesis 7:8

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

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

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

Genesis 7:9

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

Genesis 7:10

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

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

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

Genesis 7:11

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

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

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

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

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

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

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

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

Genesis 7:12

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

Genesis 7:13

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

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

Genesis 7:14

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

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

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

Genesis 7:15

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

Two of all flesh
Here "flesh" represents animals.

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

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

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

Genesis 7:16

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

Genesis 7:17

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

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

lifted the ark
"it caused the ark to float"

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

Genesis 7:18

General Information:
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Genesis 7:19

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

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Genesis 7:20

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

Genesis 7:21

moved upon
"moved about" or "roamed"

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

Genesis 7:22

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

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

Genesis 7:23

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

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

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

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

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

Genesis 7:24

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 8

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

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

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

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

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

Genesis 8 General Notes

Structure and formatting

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

Special concepts in this chapter

Flood waters

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

The mountains of Ararat

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

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Genesis 8:1

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

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

Genesis 8:2

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

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

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

Genesis 8:3

General Information:
This page has intentionally been left blank.

Genesis 8:4

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

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

Genesis 8:5

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

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

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

Genesis 8:6

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

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

Genesis 8:7

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

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

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

Genesis 8:8

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

Genesis 8:9

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

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

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

generated on Tue Oct 24 10:45:40 2023

Genesis 8:10

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

Genesis 8:11

Look
"Pay attention" or "This is important"

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

plucked
"broken off"

Genesis 8:12

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

Genesis 8:13

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

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

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

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

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

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

Genesis 8:14

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

the earth was dry
"the ground was completely dry"

Genesis 8:15

General Information:
This page has intentionally been left blank.

Genesis 8:16

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

Genesis 8:17

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

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

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

Genesis 8:18

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

Genesis 8:19

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

Genesis 8:20

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

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

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

Genesis 8:21

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

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

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

generated on Tue Oct 24 10:45:40 2023

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

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

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

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

Genesis 8:22

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

seed time
"the season for planting"

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

summer
the hot, dry time of the year

winter
the cool, wet or snowy time of the year

will not cease
"will continue"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

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

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

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

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

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

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

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

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

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

26 He also said,

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

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

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Genesis 9 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Man's relationship to animals

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

Life in the blood

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

Covenant with Noah

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

A father's nakedness

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

Other possible translation difficulties in this chapter

"Be fruitful, multiply, and fill the earth"

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

Genesis 9:1

Be fruitful, multiply, and fill the earth

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

Genesis 9:2

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

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

The fear of you and the dread of you

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

every living thing on the earth

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

bird

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

upon everything that moves on the ground

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

They are given into your hand

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

generated on Tue Oct 24 10:45:40 2023

Genesis 9:3

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

Genesis 9:4

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

Genesis 9:5

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

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

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

life
This refers to physical life.

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

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

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

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

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

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

Genesis 9:6

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

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

Genesis 9:7

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

Genesis 9:8

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

Genesis 9:9

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

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

Genesis 9:10

General Information:
This page has intentionally been left blank.

Genesis 9:11

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

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

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

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

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

Genesis 9:12

sign
This means a reminder of something that was promised.

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

Genesis 9:13

General Information:
This page has intentionally been left blank.

Genesis 9:14

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

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

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

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

Genesis 9:15

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

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

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

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

Genesis 9:16

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

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

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

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

Genesis 9:17

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

Genesis 9:18

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

father
Ham was Canaan's true father.

Genesis 9:19

General Information:
This page has intentionally been left blank.

Genesis 9:20

man of the soil
person who raises plants for food

Genesis 9:21

became drunk
"drank too much wine"

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

Genesis 9:22

his father
This refers to Noah.

Genesis 9:23

General Information:
This page has intentionally been left blank.

Genesis 9:24

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

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

Genesis 9:25

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

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

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

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

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

Genesis 9:26

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

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

Genesis 9:27

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

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

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

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

Genesis 9:28

General Information:
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Genesis 9:29

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Chapter 10

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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Genesis 10 General Notes

Structure and formatting

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

Special concepts in this chapter

Assyria and Nineveh

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

Other possible translation difficulties in this chapter

"Sons were born to"

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

Genesis 10:1

These were the descendants of the sons of Noah

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

Genesis 10:2

General Information:

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Genesis 10:3

General Information:

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Genesis 10:4

General Information:

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Genesis 10:5

From these the coastland peoples separated and went into their lands

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

coastland peoples

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

their lands

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

every one with its own language

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

Genesis 10:6

Mizraim

Mizraim is the Hebrew name for "Egypt."

Genesis 10:7

General Information:

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Genesis 10:8

mighty one

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

Genesis 10:9

before Yahweh

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

That is why it is said

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

Genesis 10:10

The first centers

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

Genesis 10:11

he went to Assyria

"Nimrod went into Assyria"

Genesis 10:12

General Information:

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Genesis 10:13

Mizraim became
The list of Noah's descendants continues.

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

Genesis 10:14

General Information:
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Genesis 10:15

General Information:
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Genesis 10:16

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

Genesis 10:17

General Information:
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Genesis 10:18

General Information:
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Genesis 10:19

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

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

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

Genesis 10:20

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

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

in their lands
"in their homelands"

Genesis 10:21

General Information:
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Genesis 10:22

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Genesis 10:23

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Genesis 10:24

Arphaxad
Arphaxad was one of Shem's sons.

Genesis 10:25

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

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

Genesis 10:26

Joktan
Joktan was one of Eber's sons.

Genesis 10:27

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Genesis 10:28

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Genesis 10:29

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

generated on Tue Oct 24 10:45:40 2023

Genesis 10:30

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

Genesis 10:31

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

Genesis 10:32

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

according to
"listed by"

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

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

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Chapter 11

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

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

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

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

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

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

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

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

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

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

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

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

Genesis 11 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Age of people when they die

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

Important figures of speech in this chapter

Personification

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

Other possible translation difficulties in this chapter

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

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

Genesis 11:1

Now

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

the whole earth

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

used one language and had the same words

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

Genesis 11:2

they journeyed

"they moved around"

in the east

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

settled

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

Genesis 11:3

Come

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

bake them thoroughly

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

tar

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

mortar

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

Genesis 11:4

let us make a name for ourselves

"let us make our reputation great"

name

reputation

we will be scattered

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

Genesis 11:5

the descendants of Adam

"the people"

came down

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

to see

"to observe" or "to look more closely"

generated on Tue Oct 24 10:45:40 2023

Genesis 11:6

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

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

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

Genesis 11:7

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

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

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

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

Genesis 11:8

from there
"from the city"

Genesis 11:9

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

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

Genesis 11:10

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

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

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

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

Arphaxad
a man's name

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

Genesis 11:11

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

Genesis 11:12

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

Shelah
This is a man's name.

Genesis 11:13

403 years
"four hundred and three years"

Genesis 11:14

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

Genesis 11:15

General Information:
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generated on Tue Oct 24 10:45:40 2023

Genesis 11:16

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

Genesis 11:17

General Information:
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Genesis 11:18

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

Genesis 11:19

General Information:
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Genesis 11:20

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

Genesis 11:21

General Information:
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Genesis 11:22

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

Genesis 11:23

General Information:
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Genesis 11:24

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

Genesis 11:25

General Information:
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Genesis 11:26

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

Genesis 11:27

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

Genesis 11:28

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

Genesis 11:29

took wives
"married wives"

Iskah
This is a female name.

Genesis 11:30

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

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

Genesis 11:31

his
Here the word "his" refers to Terah.

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

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

Genesis 11:32

205 years
"two hundred and five years"

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Chapter 12

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

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

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

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

Genesis 12 General Notes

Special concepts in this chapter

Abram

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

God's covenant with Abram

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

Other possible translation difficulties in this chapter

"They will kill me"

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

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Genesis 12:1

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

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

Genesis 12:2

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

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

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

Genesis 12:3

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

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

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

Genesis 12:4

General Information:
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Genesis 12:5

possessions
This includes animals and non-living property.

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

Genesis 12:6

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

the land
"the land of Canaan"

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

Genesis 12:7

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

Genesis 12:8

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

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

Genesis 12:9

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

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

Genesis 12:10

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

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

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

Genesis 12:11

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

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Genesis 12:12

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

Genesis 12:13

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

Genesis 12:14

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

Genesis 12:15

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

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

the woman
Sarai

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

Genesis 12:16

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

Genesis 12:17

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

Genesis 12:18

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

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

Genesis 12:19

General Information:
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Genesis 12:20

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

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

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Chapter 13

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

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

Genesis 13 General Notes

Special concepts in this chapter

Abram's faith

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

God's covenant with Abram

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

Other possible translation difficulties in this chapter

Built an altar

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

Genesis 13:1

went up from

"left" or "departed from"

went into the Negev

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

Genesis 13:2

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

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

generated on Tue Oct 24 10:45:40 2023

Genesis 13:3

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

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

Genesis 13:4

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

Genesis 13:5

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

Genesis 13:6

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

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

could not stay together
"could not live together"

Genesis 13:7

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

Genesis 13:8

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

strife
arguments or fights

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

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

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

Genesis 13:9

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

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

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

Genesis 13:10

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

was well watered
"had much water"

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

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

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

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

Genesis 13:11

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

Genesis 13:12

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

the land of Canaan
"the land of the Canaanites"

generated on Tue Oct 24 10:45:40 2023

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

Genesis 13:13

General Information:
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Genesis 13:14

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

Genesis 13:15

General Information:
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Genesis 13:16

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

Genesis 13:17

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

Genesis 13:18

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

Hebron
This is the name of a place.

an altar to Yahweh
"an altar for worshiping Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

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

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

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

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

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

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

Then Abram gave him a tenth of everything.

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

Genesis 14 General Notes

Structure and formatting

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

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

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

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

Other possible translation difficulties in this chapter

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

Genesis 14:1

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

in the days of
"in the time of"

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

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

Genesis 14:2

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

Genesis 14:3

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

Genesis 14:4

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

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

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

Genesis 14:5

came and attacked
They did this because the other kings rebelled.

the Rephaim ... the Zuzites ... the Emites
These are the names of people groups.

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim
These are the names of places.

Ham
This name in Hebrew is different from the name of Noah's son, which is spelled the same way in English.

Genesis 14:6

the Horites
This is the name of a people group.

Seir ... El Paran
These are the names of places.

El Paran, which is near the desert
This phrase helps readers understand where El Paran was. It can be translated as a separate sentence if necessary. Alternate translation: "El Paran. El Paran is near the desert"

Genesis 14:7

General Information:
Verses 8 and 9 repeats what was said in Genesis 14:3 and continues to tell what happened when the kings came together to fight.

they turned and came
The word "they" refers to the four foreign kings who were attacking the region of Canaan. Their names were Amraphel, Arioch, Chedorlaomer, and Tidal. Alternate translation: "they turned and went"

generated on Tue Oct 24 10:45:40 2023

the Amorites who lived in Hazezon Tamar
This phrase tells which Amorite people were defeated. There were other Amorite people who lived in other places.

Genesis 14:8

the king of Bela (also called Zoar)
The city of Bela was also called Zoar. This information could also be put at the end of the sentence. "the king of Bela went out and prepared for battle. Bela is also called Zoar."

prepared for battle
"joined battle" or "drew up battle lines." Some translators may need to also say that the armies fought, as the UDB does in verse 9.

Genesis 14:9

four kings against the five
Since the five kings were listed first, some languages might prefer to translate this as "five kings against four."

Genesis 14:10

Now
This word introduces background information about the valley of Siddim. Your language may have another way of introducing background information.

was full of tar pits
"had many tar pits." These were holes in the ground that had tar in them.

tar
a thick, sticky, black liquid that comes up from the ground. See how this is translated in Genesis 11:3.

the kings of Sodom and Gomorrah
Here the kings represent themselves and their armies. Alternate translation: the kings of Sodom and Gomorrah and their armies"

they fell in there
Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits. Since [Genesis 14:17]

Those who were left
"Those who did not die in battle and did not fall in the pits"

Genesis 14:11

the goods of Sodom and Gomorrah
The words "Sodom" and "Gomorrah" are metonyms for the people who lived in those cities. Alternate translation: "the wealth of the people of Sodom and Gomorrah" or "the property of the people of Sodom and Gomorrah"

their provisions
"their food and drink"

went their way
"they went away"

Genesis 14:12

they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions
The phrases "Abram's brother's son" and "who was living in Sodom" remind the reader of things that were written earlier about Lot. Alternate translation: "they also took Lot, along with all his possessions. Lot was Abram's brother's son and was living in Sodom at that time"

Genesis 14:13

One who had escaped came
"A man escaped from the battle and came"

He was living
"Abram was living." This introduces background information.

were all allies of Abram
"were treaty-partners with Abram" or "had a peace agreement with Abram"

Genesis 14:14

his relative
This is a reference to Abram's nephew Lot.

318 trained men
"three hundred and eighteen trained men"

trained men
"men who were trained to fight"

men who had been born in his house
"men who were born in Abram's household." They were children of Abram's servants.

pursued them
"chased them"

Dan
This is a city in the far north of Canaan, far from Abram's camp.

Genesis 14:15

He divided his men against them at night, he and his servants, and
This elliptical statement probably refers to a battle strategy. Alternate translation: "At night Abram divided his men—he attacked them from one side and his servants attacked them from another—and"

servants
"men of war." They served him by fighting for him.

Genesis 14:16

all the possessions
This refers to the things that the enemies had stolen from the cities of Sodom and Gomorrah.

his goods
"Lot's property that the enemies had stolen from Lot"

as well as the women and the other people
"as well as the women and other people that the four kings had captured"

Genesis 14:17

returned
The implied information about where he was returning to can be made explicit. Alternate translation: "returned to where he was living"

Genesis 14:18

Melchizedek, king of Salem
This is the first time this king is mentioned.

bread and wine
People commonly ate bread and wine. See how you translated "bread" in Genesis 3:19 and "wine" in Genesis 9:21.

Genesis 14:19

He blessed him
King Melchizedek blessed Abram.

Blessed be Abram by God Most High, Creator of heaven and earth
This can be stated in active form. Alternate translation: "May God Most High, the Creator of heaven and earth, bless Abram"

heaven
This refers to the place where God lives.

Genesis 14:20

God Most High, who has given
"God Most High, because he has given." The phrase starting with "who has given" tells us something more about God Most High.

Blessed be God Most High
This is a way of praising God. See how you translated "blessed be" in Genesis 9:26.

into your hand
"into your control" or "into your power"

Genesis 14:21

Give me the people
The phrase "the people" may refer to the people of Sodom that the enemies had captured. Abram rescued them when he rescued Lot.

Genesis 14:22

I have lifted up my hand
This means "I have taken an oath" or "I have made a promise."

Genesis 14:23

General Information:
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Genesis 14:24

I will take nothing except what the young men have eaten
This double negative emphasizes that what the young men have eaten is all that Abram would take. Alternate translation: "I will take from you only what my young men have eaten."

what the young men have eaten
It seems that Abram's soldiers had eaten some of the supplies during the journey back to Sodom after the battle.

the share of the men that went with me
The full meaning of this statement can be made explicit. Alternate translation: "the share of the recovered property that belongs to the men who helped me get it back"

Aner, Eshkol, and Mamre
These are the allies of Abram (Genesis 14:13). Because they were Abram's allies they fought battles alongside him. The full meaning of this statement can be made explicit. Alternate translation: "my allies Aner, Eshkol, and Mamre"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 After these things the word of Yahweh came to Abram in a vision, saying, "Fear not, Abram! I am your shield and your very great reward."

2 Abram said, "Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?" **3** Abram said, "Since you have given me no descendant, see, one born in my house will be my heir!" **4** Then, behold, the word of Yahweh came to him, saying, "This man will not be your heir; but rather the one who will come from your own body will be your heir." **5** Then he brought him outside, and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So will your descendants be." **6** He believed Yahweh, and he counted it to him as righteousness. **7** He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." **8** He said, "Lord Yahweh, how will I know that I will inherit it?" **9** Then he said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon." **10** He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds. **11** When the birds of prey came down upon the carcasses, Abram drove them away.

12 Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him. **13** Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years. **14** I will judge that nation that they will serve, and afterward they will come out with abundant possessions. **15** But you will go to your fathers in peace, and you will be buried in a good old age. **16** In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit." **17** When the sun had gone down and it was dark, behold, a smoking firepot and a flaming torch passed between the pieces. **18** On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates— **19** the Kenites, the Kenizzites, the Kadmonites, **20** the Hittites, the Perizzites, the Rephaites, **21** the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 15 General Notes

Special concepts in this chapter

Inheritance

In the ancient Near East, a person's children inherited the property and land of their parents. Abram doubted the fulfillment of God's covenant because he did not have any children to whom to give his land. This showed a lack of faith. (See: inherit and fulfill,covenant and faith)

Fulfilling a promise

In the ancient Near East, two people performed a similar sacrifice by dividing animals in half. It was a way to say to the other person, "may this happen to me if I do not fulfill my promise." The event recorded here indicates that God will fulfill his promise and only he is responsible for bringing it about. (See: fulfill and promise)

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. This covenant has not yet been fulfilled in its entirety.

Genesis 15:1

After these things

"These things" refers to when the kings fought and Abram rescued Lot.

the word of Yahweh came to Abram in a vision, saying, "Fear

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Abram in a vision. He said, 'Fear" or "Yahweh spoke this message to Abram in a vision: 'Fear"

generated on Tue Oct 24 10:45:40 2023

shield ... reward
God used these two metaphors to tell Abram about his character and his relationship to Abram.

I am your shield
Soldiers use a shield to protect themselves from their enemies. Alternate translation: "I will protect you like shield" or "I am your shield to protect you"

I am ... your very great reward
Possible meanings are 1) "I myself will be all that you need" or 2) "I will give you all you need."

reward
the result of a person's actions. This seems to be a metonym for the gracious blessing God would give Abram.

Genesis 15:2

General Information:
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Genesis 15:3

Abram said, "Since you have given me
"Abram continued speaking and said, 'Since you have given me'"

Genesis 15:4

Then, behold
The word "behold" emphasizes the fact that the word of Yahweh came to Abraham again.

the word of Yahweh came to him, saying, "This
The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [Genesis 15:1]

This man
This refers to Eliezer of Damascus.

the one who will come from your own body
"the one that you will father" or "your very own son." Abram's own son would become his heir.

Genesis 15:5

number the stars
"count the stars"

So will your descendants be
Just as Abram would not be able to count all the stars, he would not be able to count all his descendants because there would be so many.

Genesis 15:6

He believed Yahweh
This means he accepted and trusted what Yahweh said was true.

he counted it to him as righteousness
"Yahweh counted Abram's belief as righteousness" or "Yahweh considered Abram righteous because Abram believed him"

Genesis 15:7

I am Yahweh, who brought you out of Ur
Yahweh was reminding Abraham of what he had already done so that Abraham would know that Yahweh had the power to give Abram what he promised him.

to inherit it
"to receive it" or "so that you will possess it"

Genesis 15:8

how will I know
Abram was asking for more proof that Yahweh would give him the land.

Genesis 15:9

General Information:
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Genesis 15:10

General Information:
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Genesis 15:11

the carcasses
"the dead bodies of the animals and birds"

Abram drove them away
"Abram chased the birds away." He made sure the birds did not eat the dead animals.

Genesis 15:12

Abram fell sound asleep
This is an idiom. Alternate translation: "Abraham slept deeply"

a deep and terrifying darkness
"an extreme darkness that terrified him"

overwhelmed him
"surrounded him"

Genesis 15:13

strangers
people who are at home in one place but have to live in another place

generated on Tue Oct 24 10:45:40 2023

will be enslaved and oppressed
This can be stated in active form. Alternate translation: "the owners of that land will enslave your descendants and oppress them"

Genesis 15:14

General Information:
Yahweh continued to speak to Abram while Abram dreamed.

I will judge
Here "judge" is a metonym for what will happen after God makes the judgment. Alternate translation: "I will punish"

that they will serve
The full meaning of this statement can be made explicit. Alternate translation: "that your descendants will serve"

abundant possessions
This is an idiom. Alternate translation: "many possessions" or "great wealth"

Genesis 15:15

you will go to your fathers
This is a polite way of saying "you will die."

fathers
The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors" or "ancestral fathers"

you will be buried in a good old age
"you will be very old when you die and your family buries your body"

Genesis 15:16

In the fourth generation
Here one generation refers to a lifespan of 100 years. "After four hundred years"

they will come here again
"your descendants will come back here." Abraham's descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.

has not yet reached its limit
"is not yet complete" or "will get much worse before I punish them"

Genesis 15:17

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

a smoking firepot and a flaming torch passed between the pieces
God did this to show Abram that he was making a covenant with him.

passed between the pieces
"passed through between the two rows of animal pieces"

Genesis 15:18

covenant
In this covenant God promises to bless Abram, and he will continue to bless him as long as Abram follows him.

I hereby give this land
By saying this, God was giving the land to Abram's descendants. God was doing this then, but the descendants would not go into the land until many years later.

Genesis 15:19

the Kenites, the Kenizzites, the Kadmonites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:20

the Hittites, the Perizzites, the Rephaites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:21

the Amorites, the Canaanites, the Girgashites, and the Jebusites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar. **2** So Sarai said to Abram, "See now, Yahweh has kept me from having children. Please go to my servant. It may be that I will have children by her." Abram listened to the voice of Sarai. **3** It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife. **4** So he went to Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress. **5** Then Sarai said to Abram, "This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you." **6** But Abram said to Sarai, "See here, your servant woman is in your power, do to her what you think best." So Sarai dealt harshly with her, and she fled from her.

7 The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur. **8** He said, "Hagar, Sarai's servant, where did you come from and where are you going?" Then she said, "I am fleeing from my mistress Sarai." **9** The angel of Yahweh said to her, "Return to your mistress, and submit yourself to her authority." **10** Then the angel of Yahweh said to her, "I will greatly multiply your descendants, so that they will be too numerous to count." **11** The angel of Yahweh also said to her,

"Behold, you are pregnant
and will bear a son,
and you will call his name Ishmael,
because Yahweh has heard your affliction.
12 He will be a wild donkey of a man.
He will be hostile against every man,
and every man will be hostile to him,
and he will live apart from all his brothers."

13 Then she gave this name to Yahweh who spoke to her, "You are the God who sees me," for she said, "Do I really continue to see, even after he has seen me?" **14** Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

15 Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **16** Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:11-12.

Special concepts in this chapter

Plural marriage

Abram married Hagar while he was also married to Sarai. Even though Abram had his wife's permission, this was an immoral and sinful action. It also showed a lack of faith in God. Sarai quickly became jealous of Hagar.

Genesis 16:1

Now

This word is used in English to introduce a new part of the story and background information about Sarai.

female servant

"slave-girl." This type of slave would serve the woman of the household.

generated on Tue Oct 24 10:45:40 2023

Genesis 16:2

See now, Yahweh
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: Yahweh" See how you translated similar words in Genesis 12:11.

from having children
"from giving birth to children"

Please go to my servant
This is a polite way of telling him to have sexual relations with her servant. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with my servant" or "Please lie with my servant"

I will have children by her
"I will build my family through her"

Abram listened to the voice of Sarai
"Abram did what Sarai said"

Genesis 16:3

General Information:
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Genesis 16:4

So he went to Hagar
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she looked with contempt on her mistress
"she despised her mistress" or "she thought that she was more valuable than her mistress"

her mistress
Here this refers to Sarai. A mistress has authority over her slave. Alternate translation: "her owner" or "Sarai"

Genesis 16:5

This wrong on me
"This injustice against me"

is because of you
"is your responsibility" or "is your fault"

I gave my servant woman into your embrace
Sarai used the word "embrace" here to refer to him sleeping with her. Alternate translation: "I gave you my servant so that you would sleep with her"

I was despised in her eyes
This can be active. Alternate translation: "she hated me" or "she began to hate me" or "she thought she was better than me"

Let Yahweh judge between me and you
"I want Yahweh to say whether this is my fault or your fault" or "I want Yahweh to decide which one of us is right." The phrase "to judge between" means to decide which person is right in a dispute between them.

Genesis 16:6

See here
"Listen to me" or "Pay attention"

in your power
"under your authority"

Sarai dealt harshly with her
"Sarai treated Hagar very badly"

she fled from her
"Hagar fled from Sarai"

Genesis 16:7

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel."

wilderness
The wilderness area she went to was a desert. Alternate translation: "desert"

Shur
This was the name of a place south of Canaan and east of Egypt.

Genesis 16:8

my mistress
Here this refers to Sarai. A mistress has authority over her slave. See how "her mistress" is translated in Genesis 16:4. Alternate translation: "my owner"

Genesis 16:9

The angel of Yahweh said to her
"The angel of Yahweh said to Hagar"

your mistress
Sarai. See how "her mistress" is translated in Genesis 16:4.

Genesis 16:10

the angel of Yahweh
See the note about this phrase in Genesis 16:7.

generated on Tue Oct 24 10:45:40 2023

the angel of Yahweh said to her, "I
When he said "I," he was referring to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the word "I" when referring to Yahweh.

I will greatly multiply your descendants
"I will give you very many descendants"

too numerous to count
"so many that no one will be able to count them"

Genesis 16:11

The angel of Yahweh
See the note about this phrase in Genesis 16:7.

Behold
"Look" or "Listen" or "Pay attention"

bear a son
"give birth to a son"

you will call his name
"you will name him." The word "you" refers to Hagar.

Ishmael, because Yahweh has heard
Translators may add a footnote that says "The name 'Ishmael' means 'God has heard.'"

affliction
She has been afflicted by distress and suffering.

Genesis 16:12

He will be a wild donkey of a man
This was not an insult. It may mean that Ishmael would be independent and strong like a wild donkey. Alternate translation: "He will be like a wild donkey among men"

He will be hostile against every man
"He will be every man's enemy"

every man will be hostile to him
"everyone will be his enemy"

he will live apart from
This can also mean "he will live in hostility with."

his brothers
"his relatives" or "the other members of his family"

Genesis 16:13

Yahweh who spoke to her
"Yahweh, because he spoke to her"

Do I really continue to see, ... me?
Hagar used this rhetorical question to express her amazement that she was still alive even after she met God. People expected that if they met God, they would die. Here seeing represents living. Alternate translation: "I am surprised that I am still alive, ... me."

Genesis 16:14

Therefore the well was called Beer Lahai Roi
Translators may add a footnote that says "Beer Lahai Roi means 'the well of the living one who sees me.'"

behold, it is between Kadesh and Bered
The word "behold" here draws attention to the fact that the well was in a place that the author and his readers knew. Alternate translation: "in fact, it is between Kadesh and Bered"

Genesis 16:15

Hagar gave birth
Hagar's return to Sarai and Abram is implict. You can make this more explicit. Alternate translation: "So Hagar went back and gave birth"

named his son, whom Hagar bore
"named his son by Hagar" or "named his and Hagar's son"

Genesis 16:16

Abram was
This introduces background information about Abram's age when these things happened. Your language may have a special way to mark background information.

bore Ishmael to Abram
This means "gave birth to Abram's son, Ishmael." The focus is on Abram having a son.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless. **2** Then I will confirm my covenant between me and you, and will multiply you exceedingly." **3** Abram bowed low with his face to the ground and God talked with him, saying, **4** "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. **5** No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations. **6** I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you. **7** I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. **8** I will give to you, and to your descendants after you, the land where you have been sojourning, all the land of Canaan, for an everlasting possession, and I will be their God."

9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations. **10** This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised. **11** You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you. **12** Every male among you that is eight days old must be circumcised, throughout your people's generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants. **13** He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant. **14** Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant."

15 God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah. **16** I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her." **17** Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, "Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?" **18** Abraham said to God, "Oh that Ishmael might live before you!" **19** God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him. **20** As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him abundantly. He will be the father of twelve princes, and I will make him become a great nation. **21** But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

22 When he had finished talking with him, God went up from Abraham. **23** Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him. **24** Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. **25** Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. **26** On the very same day Abraham and Ishmael his son were both circumcised. **27** All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

Genesis 17 General Notes

Special concepts in this chapter

"The father of a multitude of nations"

Abram came to have many descendants. He had so many descendants that many of his immediate descendants became large people groups and nations.

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. It is important to note in this chapter that Isaac is the son who receives the promises associated with the covenant and not Ishmael. (See: covenant and fulfill and promise)

generated on Tue Oct 24 10:45:40 2023

Circumcision
Circumcision was an unusual practice in the ancient Near East. It served to separate the Hebrew people from the rest of the world. This chapter records the beginning of this practice among Abram and his descendants. (See: circumcise)

Name change
In this chapter, God changed Abram's name to "Abraham." In Scripture, a change in name always occurs at a highly significant point in a person's life. The beginning of the practice of circumcision was a significant event in the history of the Hebrew people.

Genesis 17:1

When Abram was ninety-nine years old
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

God Almighty
"the all-powerful God" or "the God who has all power"

Walk before me
Walking is a metaphor for living, and "before me" or "in my presence" here is a metaphor for obedience. Alternate translation: "Live the way I want you to" or "Obey me"

Genesis 17:2

Then I will confirm
"If you do this, then I will confirm"

I will confirm my covenant
"I will give my covenant" or "I will make my covenant"

covenant
In this covenant God promises to bless Abram, but he also requires Abram to obey him.

multiply you exceedingly
Here "multiply you" is an idiom that means he will give him more descendants. Alternate translation: "greatly increase the number of your descendants" or "give you very many descendants"

Genesis 17:3

Abram bowed low with his face to the ground
"Abram threw himself face down on the ground" or "Abraham immediately lay down with his face to the ground." He did this to show that he respected God and would obey him.

Genesis 17:4

As for me
God used this phrase to introduce what he would do for Abram as part of his covenant with Abram.

behold, my covenant is with you
The word "behold" here says that what comes next is certain: "my covenant is certainly with you."

the father of a multitude of nations
"the father of a great number of nations" or "the one after whom many nations name themselves"

Genesis 17:5

General Information:
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Genesis 17:6

I will make you exceedingly fruitful
"I will cause you to have very many descendants"

I will make nations of you
"I will cause your descendants to become nations"

kings will descend from you
"among your descendants there will be kings" or "some of your descendants will be kings"

Genesis 17:7

General Information:
God continues speaking to Abraham.

throughout their generations
"for each generation"

for an everlasting covenant
"as a covenant that will last forever"

to be God to you and to your descendants after you
"to be your God and your descendants' God" or "covenant"

Genesis 17:8

Canaan, for an everlasting possession
"Canaan, as an everlasting possession" or "Canaan, to possess forever"

Genesis 17:9

As for you
God uses this phrase to introduce what Abram would have to do as part of God's covenant with him.

generated on Tue Oct 24 10:45:40 2023

keep my covenant
"observe my covenant" or "honor my covenant" or "obey my covenant"

Genesis 17:10

This is my covenant
"This is a requirement of my covenant" or "This is part of my covenant." This sentence introduces the part of the covenant that Abram must do.

Every male among you must be circumcised
This can be stated in an active form. Alternate translation: "You must circumcise every male among you"

Every male
This refers to human males.

Genesis 17:11

You must be circumcised in the flesh of your foreskin
Some communities may prefer a less descriptive expression such as "You must be circumcised." If your translation of "be circumcised" already includes the word for "foreskin", you do not need to repeat it. This can be made active. Alternate translation: "You must circumcise every male among you"

the sign of the covenant
"the sign that shows that the covenant exists"

the sign
Possible meanings are 1) "the sign" or 2) "a sign." The first means that there was one sign, and the second means that there may have been more than one sign. Here the word "sign" means a reminder of something that God had promised.

Genesis 17:12

General Information:
God continues speaking to Abraham.

Every male
"Every human male"

throughout your people's generations
"in every generation"

him who is bought with money
This refers to slaves. This can be stated in active form. Alternate translation: "any male that you buy"

Genesis 17:13

my covenant will be in your flesh
This can be stated in active form. Alternate translation: "you will mark my covenant in your flesh"

for an everlasting covenant
"as a permanent covenant." Because it was marked in flesh, no one could easily erase it.

Genesis 17:14

uncircumcised male who is not circumcised
This can be stated in active form, and you may leave out words that will give wrong meaning in your language. Alternate translation: "male whom you have not circumcised"

Any uncircumcised male ... foreskin will be cut off from his people
Possible meanings are 1) "I will cut off any uncircumcised male ... foreskin from his people" or 2) "I want you to cut off any uncircumcised male ... foreskin from his people."

cut off from his people
Possible meanings are 1) "killed" or 2) "sent away from the community."

He has broken my covenant
"He has not obeyed the rules of my covenant." This is the reason that he would be cut off from his people.

Genesis 17:15

As for Sarai
The words "As for" introduce the next person God talks about.

Genesis 17:16

I will give you a son by her
"I will make her bear a son for you"

she will become the mother of nations
"she will be the ancestor of many nations" or "her descendants will become nations"

Kings of peoples will come from her
"Kings of peoples will descend from her" or "Some of her descendants will be kings of peoples"

Genesis 17:17

said in his heart
"thought to himself" or "said to himself silently"

Can a child be born to a man who is a hundred years old?
Abraham used this rhetorical question because he did not believe that this could happen. Alternate translation: "Surely a man who is a hundred years old cannot father a child!"

How can Sarah, who is ninety years old, bear a son?
Again Abraham used a rhetorical question because he did not believe this could happen. The phrase "who is ninety years old" tells why Abraham did not

generated on Tue Oct 24 10:45:40 2023

believe that Sarah could bear a son. Alternate translation: "Sarah is ninety years old. Could she bear a son?" or "Sarah is ninety years old. Surely she could not bear a son!"

Genesis 17:18

Oh that Ishmael might live before you
"Please let Ishmael inherit the covenant that you have made with me" or "Perhaps Ishmael could receive your covenant blessing." Abraham suggested something that he believed really could happen.

Genesis 17:19

No, but Sarah your wife will bear
God said this to correct Abraham's belief that Sarah could not have a son.

you must name him
The word "you" refers to Abraham.

Genesis 17:20

As for Ishmael
The words "As for" show that God is switching from talking about the baby that would be born to talking about Ishmael.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

will make him fruitful
This is an idiom that means "will cause him to have many children."

will multiply him abundantly
"I will cause him to have many descendants"

princes
"chiefs" or "rulers." Ishmael's twelve sons are different from the twelve sons of Jacob who were the fathers of the twelve tribes of Israel.

Genesis 17:21

But my covenant I will establish with Isaac
God returns to talking about his covenant with Abraham and emphasizes that he would fulfill his promise with Isaac, not with Ishmael.

Genesis 17:22

When he had finished talking with him
"When God had finished talking with Abraham"

God went up from Abraham
"God left Abraham"

Genesis 17:23

every male among the men of Abraham's household
"every human male in Abraham's household" or "every male person in Abraham's household." It refers to human males of all ages: babies, boys, and men.

Genesis 17:24

General Information:
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Genesis 17:25

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Genesis 17:26

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Genesis 17:27

including those born into the household and those bought with money from a foreigner
"This includes those who were born in his household and those he had bought from foreigners"

those bought with money from a foreigner
This refers to servants or slaves.

those bought
This can be stated in active form. Alternate translation: "those whom he had bought"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day. **2** He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground. **3** He said, "My Lord, if I have found favor in your sight, please do not pass by your servant." **4** Let a little water be brought, wash your feet, and rest yourselves under the tree. **5** Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said." **6** Then Abraham quickly went into the tent to Sarah, and said, "Hurry, get three seahs of fine flour, knead it, and make bread." **7** Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it. **8** He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

9 They said to him, "Where is Sarah your wife?" He replied, "There, in the tent." **10** He said, "I will certainly return to you in the springtime, and see, Sarah your wife will have a son." Sarah was listening in the tent doorway, which was behind him. **11** Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children. **12** So Sarah laughed to herself, saying to herself, "After I am worn out and my master is old, will I now have this pleasure?" **13** Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'? **14** Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son." **15** Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

16 Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way. **17** But Yahweh said, "Should I hide from Abraham what I am about to do, **18** since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him? **19** For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him." **20** Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious, **21** I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

22 So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh. **23** Then Abraham approached and said, "Will you sweep away the righteous with the wicked? **24** Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there? **25** Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?" **26** Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake." **27** Abraham answered and said, "See now, I have undertaken to speak to my Lord, even though I am only dust and ashes! **28** What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five." **29** He spoke to him yet again, and said, "What if there are forty found there?" He replied, "I will not do it for the forty's sake." **30** He said, "Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there." He replied, "I will not do it, if I find thirty there." **31** He said, "See now, I have undertaken to speak to my Lord! Perhaps twenty will be found there." He replied, "I will not destroy it for the twenty's sake." **32** He said, "Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there." Then he said, "I will not destroy it for the ten's sake." **33** Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

Genesis 18 General Notes

Special concepts in this chapter

Three men

The three men who visited Abraham were probably angels. This is evident from Abraham's reaction to them. Also, it appears Abraham knew that he was speaking directly to Yahweh through these men.

generated on Tue Oct 24 10:45:40 2023

Disbelief
When Sarah heard the news that she was going to have a baby, she laughed in disbelief because she was considered too old to have a baby. She also asked a rhetorical question in order to further show her disbelief. This would have been considered an insult to God.

In his exchange with God, Abraham did not show any sign of unbelief. Instead, he is asking God for mercy because he trusted in the character of God. He does not question God's power to accomplish things as Sarah had done. (See: trust)

Other possible translation difficulties in this chapter

Sarah's age
It should be apparent that Sarah was physically no longer able to have children because of her age. There is a natural period in a woman's life when she stops being able to have children. The text assumes the reader understands that Sarah has already experienced this event. In English, this is called "menopause."

Genesis 18:1

Mamre
This was the name of the man who owned the oak trees.

in the tent doorway
"at the opening of the tent" or "at the entrance of the tent"

heat of the day
"hottest time of day"

Genesis 18:2

He looked up and, behold, he saw three men standing
"He looked up and saw, and behold, three men were standing"

behold, he saw
"he was surprised because he saw"

across from him
"nearby" or "there." They were near him, but far enough away for him to run to them.

bowed
This means to bend over to humbly express respect and honor toward someone.

Genesis 18:3

Lord
This is a title of respect. Possible meanings are 1) Abraham knew that one of these men was God or 2) Abraham knew that these men came on behalf of God.

if I have found favor in your sight
Here "found favor" is an idiom that means be approved of or that the Lord is pleased with him, and "your sight" is a metaphor representing the Lord's evaluation. Alternate translation: "if you have evaluated me and approve" or "if you are pleased with me"

in your sight
Abraham is speaking to one of the men.

do not pass by
"please do not keep on going past"

your servant
"me." Abraham refers to himself this way in order to show respect to his guest.

Genesis 18:4

Let a little water be brought
This can be stated in active form. Alternate translation: "Let me bring you some water" or "My servant will bring you some water"

a little water
"some water." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough water.

wash your feet
This custom helped tired travelers to refresh themselves after walking long distances.

Genesis 18:5

a little food
"some food." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough food.

your ... you
Abraham speaks to all three of the men, so "you" and "your" are plural.

Genesis 18:6

three seahs
about 22 liters

bread
This bread was probably cooked quickly on a hot stone. It may have been flat or round like small loaves or rolls.

generated on Tue Oct 24 10:45:40 2023

Genesis 18:7

he hurried
"the servant hurried"

to prepare it
"to cut it up and roast it"

Genesis 18:8

curds
This refers to the solid part of fermented milk. It may have been yogurt or cheese.

the calf that had been prepared
"the roasted calf"

before them
"before the three visitors"

Genesis 18:9

They said to him
"Then they said to Abraham"

Genesis 18:10

He said, "I will certainly return to you
The word "He" refers to the man whom Abraham called "Lord" in Genesis 18:3.

in the springtime
"when this same season comes next year" or "about this time next year"

see
The word "see" here alerts us to pay attention to the surprising information that follows.

in the tent doorway
"at the opening of the tent" or "at the entrance of the tent"

Genesis 18:11

General Information:
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Genesis 18:12

After I am worn out and my master is old, will I now have this pleasure?
You may want to make explicit that Sarah is speaking of the pleasure of having a baby. Sarah used this rhetorical question because she did not believe that she could have a child. Alternate translation: "I am worn out and my master is old, so I cannot believe that I will experience the joy of having a child.""

I am worn out
"I am too old to conceive a child"

my master is old
This means "since my husband is also old."

my master
This is a title of respect that Sarah gave to her husband Abraham.

Genesis 18:13

Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?
God used this rhetorical question to show that he knew what Sarah was thinking and that he was not pleased with it. He repeats Sarah's rhetorical question

Genesis 18:14

Is anything too hard for Yahweh?
"Is there anything that Yahweh cannot do?" Yahweh speaks of himself as if he were speaking of someone else to remind Abraham that he, Yahweh, is great and can do anything. Alternate translation: "There is nothing that I, Yahweh, cannot do!"

At the time appointed by me, in the spring
"At the time I have appointed, which is in the spring"

Genesis 18:15

Then Sarah denied it and said
"The Sarah denied it by saying"

He replied
"Yahweh replied"

No, you did laugh
"Yes, you did laugh." This means "No, that is not true; you did in fact laugh."

Genesis 18:16

to see them on their way
"to send them on their way" or "to say 'Farewell' to them." It was polite to go some distance with guests as they were leaving.

Genesis 18:17

Should I hide from Abraham what I am about to do
God used this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. Alternate translation: "I should not and will not hide from Abraham what I am about to do" or "I should and will tell Abraham what I am about to do"

generated on Tue Oct 24 10:45:40 2023

Genesis 18:18

Connecting Statement:
The rhetorical question that begins with the words "Should I hide" in verse 17 ends here.

since Abraham ... in him?
The rhetorical question that begins with the words "Should I hide" in verse 17 ends here. God uses this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. "I should not and will not hide ... since Abraham in him." or "I should and will tell ... since Abraham in him"

since ... him?
"This is because ... him"

all the nations of the earth will be blessed in him
This can be stated in active form. Alternate translation: "I will bless all the nations of the earth through Abraham"

will be blessed in him
"will be blessed because of Abraham" or "will be blessed because I have blessed Abraham." For translating "in him" see how you translated "through you" in Genesis 12:3.

Genesis 18:19

that he may instruct
"that he will direct" or "so that he will command"

to keep the way of Yahweh ... Yahweh may bring ... he has said
Yahweh is speaking about himself as if he were another person. Alternate translation: "to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said"

to keep the way of Yahweh
"to obey the commands of Yahweh"

to do righteousness and justice
"by doing righteousness and justice." This tells how to keep the way of Yahweh.

so that Yahweh may bring upon Abraham what he has said to him
"so that Yahweh may bless Abraham just as he said he would." This refers to the covenant promise to bless Abraham and make him a great nation.

Genesis 18:20

the outcry against Sodom and Gomorrah is so great
This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "so many people have been accusing the people of Sodom and Gomorrah of doing evil things"

their sin is so serious
"they have sinned so much"

Genesis 18:21

I will now go down there
"I will now go down to Sodom and Gomorrah"

go down there and see
"go down there to find out" or "go down there to decide"

see the outcry ... that has come to me
Yahweh speaks as if he knew about this matter because he had heard the cries and accusations coming from the people who had suffered. This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "as wicked as those who are accusing them say that they are"

If not
"If they are not as wicked as the outcry suggests"

Genesis 18:22

turned from there
"went out from Abraham's camp"

Abraham remained standing before Yahweh
"Abraham and Yahweh remained together"

Genesis 18:23

approached and said
"approached Yahweh and said" or "stepped closer to Yahweh and said"

sweep away
Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy"

the righteous with the wicked
"the righteous people with the wicked people"

Genesis 18:24

General Information:
Abraham continues talking to Yahweh.

Perhaps there are
"Suppose there are"

Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?
Abraham was hoping that Yahweh would say, "I will not sweep it away." Alternate translation: "I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there"

sweep it away
"destroy it." Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy the people who live there"

not spare the place for the sake of the fifty righteous that are there?
Abraham was hoping that God would say "I will spare the place for the sake of the fifty righteous people there."

spare the place
"let the people live"

for the sake of
"because of"

Genesis 18:25

Far be it from you to do such a thing
Here "Far be it from you" is an idiom that means the person should never do something like that. Alternate translation: "I would never want you to do something like that" or "You should not want to do something like that"

such a thing, killing
"such a thing as killing" or "such a thing, that is, killing"

the righteous should be treated the same as the wicked
This can be stated in active from. Alternate translation: "you should treat the righteous the same way you treat the wicked"

Will not the Judge of all the earth do what is just?
Abraham used this rhetorical question to say what he expected God to do. Alternate translation: "The Judge of all the earth will certainly do what is just!" or "Since you are the Judge of all the earth, you will surely do what is right!"

Judge
God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.

Genesis 18:26

General Information:
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Genesis 18:27

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I have undertaken to speak
"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"

to my Lord
Abraham shows his respect to Yahweh by speaking to Yahweh as if he were speaking to someone else. Alternate translation: "to you, my Lord"

only dust and ashes
This metaphor describes Abraham as a human being, who will die and whose body will turn into to dust and ashes. Alternate translation: "only a mortal man" or "as unimportant as dust and ashes"

Genesis 18:28

five less than fifty righteous
"only forty-five righteous people"

for lack of five
"if there are five fewer righteous people"

I will not destroy it
"I will not destroy Sodom"

Genesis 18:29

He spoke to him
"Abraham spoke to Yahweh"

if there are forty found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "if you find forty righteous people there"

for the forty's sake
"for the sake of the forty" or "if I find forty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the forty righteous people" or "if I find forty righteous people there"

He replied
"Yahweh answered"

I will not do it for the forty's sake
"I will not destroy the cities if I find forty righteous people there"

Genesis 18:30

thirty will be found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find thirty righteous people there"

Genesis 18:31

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in Genesis 12:11.

generated on Tue Oct 24 10:45:40 2023

I have undertaken to speak
"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak." See how this is translated in Genesis 18:27.

twenty will be found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find twenty righteous people there"

for the twenty's sake
"for the sake of the twenty" or "if I find twenty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the twenty righteous people" or "if I find twenty righteous people there"

Genesis 18:32

Perhaps ten will be found there
"Perhaps you will find ten righteous people there"

Perhaps ten
"Perhaps ten righteous people" or "ten good people"

Then he said
"And Yahweh answered"

for the ten's sake
"if I find ten righteous people there"

Genesis 18:33

Yahweh went on his way
Here "went on his way" is an idiom that means he left, or he continued his journey. Yahweh appeared to Abraham in human form as a traveler. Alternate translation: "Yahweh departed" or "Yahweh continued on his journey"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground. **2** He said, "See now, my masters, please turn aside into your servant's house, stay for the night, and wash your feet. Then you can rise up early and go on your way." They replied, "No, we will spend the night in the town square." **3** But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate. **4** But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city. **5** They called to Lot, and said to him, "Where are the men that came in to you tonight? Bring them out to us, that we may know them." **6** So Lot went out the door to them and shut the door after himself. **7** He said, "I beg you, my brothers, do not act so wickedly. **8** See now, I have two daughters who have not known any man. Please let me bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof." **9** They said, "Stand back!" They also said, "This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them." They pressed hard against the man, against Lot, and came near to break down the door. **10** But the men reached out their hands and brought Lot into the house with them and shut the door. **11** Then Lot's visitors struck with blindness the men who were outside the door of the house, both small and great, so that they became exhausted when they were trying to find the door.

12 Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here. **13** For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it." **14** Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, "Quick, get out of this place, for Yahweh is about to destroy the city." But to his sons-in-law he seemed to be joking. **15** When dawn came, the angels urged Lot, saying, "Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city." **16** But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city. **17** When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away." **18** Lot said to them, "No, please, my masters! **19** See now, your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die. **20** See now, the city over there is a little one. Please, let me escape there—Is it not a little one?—and my life will be saved." **21** He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned. **22** Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was named Zoar.

23 The sun had risen upon the earth when Lot reached Zoar. **24** Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky. **25** He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground. **26** But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

27 Abraham got up early in the morning and went to the place where he had stood before Yahweh. **28** He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

29 So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

30 But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters. **31** The firstborn said to the younger, "Our father is old, and there is no man anywhere to lie with us according to the way of all the world. **32** Come, let us make our father drink wine, and we will lie with him, so that we may keep our family line alive through our father." **33** So they made their father drink wine that night. Then the firstborn went in and lay with her father; he did not know when she lay down, nor when she got up. **34** The next day the firstborn said to the younger, "Listen, here I lay last night with my father. Let us make him drink wine tonight also, and you should go and lie with him, so that we may keep our family line alive through our father." **35** So

generated on Tue Oct 24 10:45:40 2023

they made their father drink wine that night also, and the younger went and lay with him. He did not know when she lay down or when she got up. **36** So both the daughters of Lot conceived by their father. **37** The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today. **38** As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

Genesis 19 General Notes

Special concepts in this chapter

The evil desires of the Sodomites

The men of Sodom desired to forcibly have sexual relations with the angels who came to the city appearing as men. Such action is known as "rape." Their desire was viewed as especially evil because Lot was obligated to protect his guests at all costs, even that of sacrificing his own children for his guests. (See: evil)

Hospitality

Hospitality, or being kind to a visitor, was very important in the Ancient Near East. Lot showed his guests loyalty by doing his utmost to protect them from the people of Sodom.

Important figures of speech in this chapter

Contrasts

It is probable that Abraham's faith and actions in chapter 18 are intended to contrast with the actions of the worldly Sodomites. (See: faith)

Genesis 19:1

The two angels

The two men who have gone to Sodom (Genesis 18:22) are really angels.

the gate of Sodom

"the entrance to the city of Sodom." The city had a wall around it, and people had to go through a gate to get into it. This was a very important place in a city. Important people often spent time there.

bowed down with his face to the ground

He put his knees on the ground then touched his forehead and nose to the ground.

Genesis 19:2

See now, my masters

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: my masters" See how you translated this phrase in Genesis 12:11.

my masters

This was a term of respect Lot used for the angels.

please turn aside into your servant's house

"Please come and stay in your servant's house"

your servant's house

Lot refers to himself as their servant in order to show them respect.

wash your feet

People liked to wash their feet after traveling.

rise up early

"wake up early"

we will spend the night

When the two angels said this, they were referring only to themselves, not to Lot. The two of them planned to spend the night in the square. Some languages would use the exclusive form of "we" here.

town square

This is a public, outdoor place in the town.

Genesis 19:3

they went with him

"they turned and went with him"

Genesis 19:4

before they lay down

"before the people in Lot's house lay down to go to sleep"

the men of the city, the men of Sodom

"the men of the city, that is, the men of Sodom" or just "the men of the city of Sodom"

the house

"Lot's house"

generated on Tue Oct 24 10:45:40 2023

both young and old
"from the youngest to the oldest." This means "men of all ages" and refers to the men of Sodom who were surrounding Lot's house.

Genesis 19:5

that came in to you
"that went into your house"

that we may know them
The phrase "know them" is a polite way of saying "have sexual relations with them." The men probably were not trying to be polite.

Genesis 19:6

after himself
"behind him" or "after he went through"

Genesis 19:7

I beg you, my brothers
"I plead with you, my brothers"

my brothers
Lot spoke in a friendly way to the men of the city hoping that they would listen to him. Alternate translation: "my friends"

do not act so wickedly
"do not do something so wicked" or "do not do such a wicked thing"

Genesis 19:8

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

who have not known any man
This is a polite way of saying that the daughters had not had sexual relations with any man. You may need to use another euphemism in your language. See how you translated similar words in [Genesis 4:1]

whatever is good in your eyes
"whatever you desire" or "whatever you think is right"

under the shadow of my roof
The two men were guests in Lot's home, so he needed to protect them. The word "roof" is a synecdoche for the whole house and a metaphor for Lot protecting them. Alternate translation: "into my house, and God expects me to protect them"

Genesis 19:9

Stand back!
"Step aside!" or "Get out of our way!"

This one came here to live as a foreigner
"This one came here as an outsider" or "This foreigner came to live here"

This one
"Lot." The men are speaking to each other. If this would be unclear in your language, you may have the men speak to Lot here, as in UDB.

and now
The speaker would not expect a foreigner to judge the people of that land. Alternate translation: "but even though he has no good reason to"

he has become our judge
Here "has become our judge" is an idiom that means Lot is acting as if he can tell the men what actions are right or wrong. Alternate translation: "he acts as if he has the authority to tell us what is right and what is wrong"

Now we
"Because you are telling us that what we are doing is wrong, we"

we will deal worse with you than with them
The men are angry that Lot said, "Do not act so wickedly" (Genesis 19:7), so they are threatening to act more wickedly than Lot had feared at first. Alternate translation: "we will act more wickedly with you than we will with them"

They pressed hard against the man, against Lot, and came near to break down the door
Possible meanings are 1) "They kept coming closer to the man, to Lot, until they were close enough to break down the door" or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.

the man ... Lot
This is two ways of referring to Lot.

Genesis 19:10

But the men
"But Lot's two guests" or "But the two angels"

the men reached out their hands and brought ... them and shut
Your language may need to add that the men opened the door first. Alternate translation: 'the men opened the door far enough so they could reach out their hands and pull ... them, and then they shut"

generated on Tue Oct 24 10:45:40 2023

Genesis 19:11

Lot's visitors struck with blindness the men
The phrase "struck with blindness" is a metaphor; the visitors did not physically hit the men. Alternate translation: "Lot's visitors blinded the men" or "they took away their sight"

both small and great
Possible meanings are 1) this refers to age. Alternate translation: "both the young men and the old men" or 2) this refers to status. Alternate translation: "both the unimportant men and the important men"

both small and great
This merism emphasizes that the visitors blinded all the men. Alternate translation: "men of all ages" or "men of every status"

Genesis 19:12

Then the men said
"Then the two men said" or "Then the angels said"

Do you have anyone else here?
"Are there any other members of your family in the city?" or "Do you have any other family members in this place?"

whoever you have in the city
"any other members of your family living in this city"

Genesis 19:13

we are about to destroy
The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here.

the accusations against it before Yahweh have become so loud
This can be reworded so that the abstract noun "accusations" is expressed as a verb. See how similar words are translated in [Genesis 18:20]

Genesis 19:14

Lot went out
"So Lot left the house"

his sons-in-law, the men who had promised to marry his daughters
The phrase "the men who had promised to marry his daughters" explains what "sons-in-law" means here. Alternate translation: "the men who were going to marry his daughters" or "his daughters' fiancés"

Genesis 19:15

When dawn came
"Just before the sun came up"

Get going
"Go now"

you are not swept away in the punishment of the city
This can be stated in active form. Alternate translation: "so Yahweh does not also destroy you when he punishes the people of this city"

not swept away in the punishment
God destroying the people of the city is spoken of as if a person were sweeping away dust.

of the city
Here "city" stands for the people.

Genesis 19:16

But he lingered
"But Lot hesitated" or "But Lot did not start to leave"

So the men grabbed
"So the two men grabbed" or "So the angels grabbed"

was merciful to him
"had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.

Genesis 19:17

When they had brought them out
"When the two men had brought Lot's family out"

Run for your lives!
This is a way of telling them to run so that they do not die. Alternate translation: "Run away and save your lives!"

Do not look back
The phrase "at the city" is understood. Alternate translation: "Do not look back at the city" or "Do not look back at Sodom"

on the plain
This means the plain of the Jordan River. This refers to the general region of the Jordan River.

so you are not swept away
It is understood that they would swept away with the people of the city. This can be stated in active form. Alternate translation: "or else God will destroy you along with the people of the city"

generated on Tue Oct 24 10:45:40 2023

not swept away
God destroying the people of the city is spoken of as if a person were sweeping away dust.

Genesis 19:18

General Information:
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Genesis 19:19

See now, your servant
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant" See how you translated this phrase in Genesis 12:11.

your servant has found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "you have been pleased with me"

your servant has
Lot was showing respect by referring to himself as "your servant." Alternate translation: "I, your servant, have"

you have shown me great kindness in saving my life
The abstract noun "kindness" can be stated as "kind." Alternate translation: "you have been very kind to me by saving my life"

I cannot escape to the mountains, because the disaster will overtake me, and I will die
Being unable to get far enough away from Sodom when God destroys the city is spoken of as if "disaster" is a person that will chase and catch up with Lot. Alternate translation: "My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely"

my life ... I cannot escape ... overtake me, and I will die
It is implied that Lot's family would die along with him. Alternate translation: "our lives ... we cannot escape ... overtake us, and we will die"

Genesis 19:20

See now, the city
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the city" See how you translated this phrase in Genesis 12:11.

let me escape there—Is it not a little one?—and my life will be saved
Lot used this rhetorical question to get the angels to notice that the city really is a small one. Alternate translation: "let me escape there. You can see how small it is. If you let us go there we will live"

let me escape there
Lot's full request can be made explicit. Alternate translation: "instead of destroying that city, let me escape there"

my life will be saved
It is implied that the lives of Lot's family will be saved along with his. This can also be stated in active form. Alternate translation: "so that we will live" or "so that we will survive"

Genesis 19:21

I am granting this request also
"I will do what you have asked"

Genesis 19:22

cannot do anything
This can be made more explicit. Alternate translation: "cannot destroy the other cities"

Zoar
Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."

Genesis 19:23

The sun had risen upon the earth
"The sun had risen over the earth." The phrase "upon the earth" can be left implicit as it is in the UDB where it is not translated.

when Lot reached Zoar
It is implied that Lot's family is with him. Alternate translation: "when Lot and his family arrived at Zoar"

Genesis 19:24

Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky
The phrase "from Yahweh" stands for God's power to cause the sulfur and fire to fall on the city. Alternate translation: "Yahweh caused sulfur and fire to fall from the sky onto Sodom and Gomorrah"

sulfur and fire
These two words are used together to describe one object. Alternate translation: "burning sulfur" or "fiery rain"

Genesis 19:25

those cities
This refers primarily to Sodom and Gomorrah, but also to three other towns.

generated on Tue Oct 24 10:45:40 2023

the inhabitants of the cities
"the people who lived in the cities"

Genesis 19:26

she became a pillar of salt
"she became like a statue of salt" or "her body became like a tall stone of salt." Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.

Genesis 19:27

General Information:
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Genesis 19:28

behold
The word "behold" draws attention to the surprising information that follows.

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

Genesis 19:29

General Information:
Verse 29 is a summary of this chapter.

God called Abraham to mind
This tells why God rescued Lot. To "call to mind" is a way of saying "remember." This does not imply that God forgot about Abraham. It means he considered Abraham and had mercy on him. Alternate translation: "God thought about Abraham and had mercy on him"

out of the midst of the destruction
"away from the destruction" or "away from danger"

Genesis 19:30

Lot went up from Zoar to live in the mountains
The phrase "went up from" is used because Lot went to a higher elevation in the mountains.

Genesis 19:31

The firstborn ... the younger
Here "firstborn" and "younger" are nominal adjectives that refer to Lot's two daughters according to their birth order. Alternate translation: "Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter"

to lie with us
These words are a euphemism for sexual relations.

according to the way of all the world
Here "the world" stands for the people. Alternate translation: "as people everywhere do"

Genesis 19:32

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

we will lie with him
To "lie with" someone is a euphemism for having sexual relations with that person. Alternate translation: "we will have sexual relations with him"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:33

lay with her father
This is probably a euphemism for sexual activity. Alternate translation:"had sexual relations with her father"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. Alternate translation: "when she had sexual relations with him"

Genesis 19:34

I lay last night with my father ... lie with him
The phrase "lay with" is a euphemism meaning that she had sexual relations with her father. Alternate translation: "I had sexual relations with my father ... have sexual relations with him"

Let us make him drink wine ... family line
See how you translated these phrases in Genesis 19:32.

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

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Genesis 19:35

So they made ... or when she got up
See how you translated similar phrases in Genesis 19:33.

lay with him
This is probably a euphemism for sexual activity. Alternate translation:"had sexual relations with him"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. See how these words are translated in Genesis 19:33. Alternate translation: "when she had sexual relations with him"

Genesis 19:36

conceived by their father
"became pregnant by their father" or "conceived children with their father"

Genesis 19:37

He became
"He is"

the Moabites of today
"the Moab people who are now living"

of today
The word "today" refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot's family lived and died.

Genesis 19:38

Ben-Ammi
This is a male name.

the people of Ammon
"the descendants of Ammon" or "the Ammon people"

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Chapter 20

1 Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar. **2** Abraham said concerning Sarah his wife, "She is my sister." So Abimelek king of Gerar sent for Sarah and took her. **3** But God came to Abimelek in a dream in the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife." **4** Now Abimelek had not come near her and he said, "Lord, would you kill even a righteous nation? **5** Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands." **6** Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her. **7** Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

8 Abimelek rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid. **9** Then Abimelek called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me deeds that ought not to be done." **10** Abimelek said to Abraham, "What prompted you to do this thing?" **11** Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' **12** Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. **13** When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'" **14** Then Abimelek took sheep and cattle, and male slaves and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him. **15** Abimelek said, "Look, my land is before you. Settle wherever it pleases you." **16** To Sarah he said, "Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all who are with you, and before everyone, you are completely made right." **17** Then Abraham prayed to God, and God healed Abimelek, his wife, and his female slaves so that they were able to have children. **18** For Yahweh had closed all the wombs of the household of Abimelek because of Sarah, Abraham's wife.

Genesis 20 General Notes

Special concepts in this chapter

"She is my sister"

Abraham was afraid the people of Gerar would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abraham's sister, they would have shown favor to him. (See: and favor)

Other possible translation difficulties in this chapter

Irony

Abraham believed that the people of Gerar did not fear Yahweh, but when confronted by Yahweh, the king showed that he feared Yahweh. Instead, it was Abraham who did not show any fear of Yahweh when he sinned. This is irony. (See: fear and sin)

Genesis 20:1

Shur

This is a desert region on the eastern border of Egypt.

Genesis 20:2

sent for Sarah and took her

"made his men go get Sarah and bring her to him"

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Genesis 20:3

God came to Abimelek
"God appeared to Abimelek"

Behold
"pay attention, because what I am about to say is both true and important: "

you are a dead man
This is a strong way of saying the king will die. Alternate translation: "you will certainly die soon" or "I will kill you"

a man's wife
"a married woman"

Genesis 20:4

Now ... her
This word is used here to mark a change from the story to information about Abimelech.

Abimelek had not come near her
This is a polite way of saying he did not have sex with her. Alternate translation: "Abimelek had not had sexual relations with Sarah"

even a righteous nation
Here "nation" stands for the people. Abimelech is worried that God will punish not only him, but his people also. Alternate translation: "even a people who are innocent"

Genesis 20:5

Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.'
This has quotations within a quotation. They can be stated as indirect quotations. Alternate translation: "Did he himself not tell me that she is his sister? Even she herself told me that he is her brother."

Did he not himself say to me, 'She is my sister?'
Abimelech used this rhetorical question to remind God of something God already knew. This can be translated as a statement. Alternate translation: "Abraham himself told me, 'She is my sister.'" or "Abraham said that she is his sister."

Did he not himself say ... Even she herself
The words "he himself" and "she herself" are used for emphasis to bring attention to Abraham and Sarah and to blame them for what happened.

I have done this in the integrity of my heart and the innocence of my hands
Here "heart" stands for his thoughts or intentions. Also "hands" stands for his actions. Alternate translation: "I have done this with good intentions and actions" or "I have done this with no evil thoughts or actions"

Genesis 20:6

God said to him
"God said to Abimelech"

in the integrity of your heart you did this
Here "heart" stands for his thoughts or intentions. Alternate translation: "you did this with good intentions" or "you did this without evil intentions"

to touch her
This is a euphemism for having sex with Sarah. Alternate translation: "to sleep with her"

Genesis 20:7

the man's wife
"Abraham's wife"

you will live
"I will let you live"

all who are yours
"all of your people"

Genesis 20:8

He told all these things to them
"He told them everything that God had told him"

Genesis 20:9

What have you done to us?
Abimelech used this rhetorical question to accuse Abraham. Alternate translation: "You have done something bad to us!" or "Look what you have done to us!"

to us
The word "us" here is exclusive and does not include Abraham and Sarah. If your language uses an exclusive form of "we" or "us," use it here.

How have I sinned against you, that you have brought ... sin?
Abimelech used this rhetorical question to remind Abraham that he had not sinned against Abraham. Alternate translation: "I have done nothing against you to cause you to bring ... sin."

that you have brought on me and on my kingdom a great sin
To cause someone to be guilty of sinning is spoken of as if "sin" was a thing that could be placed on a person. Alternate translation: "that you should make me and my kingdom guilty of such a terrible sin"

on my kingdom
Here "kingdom" stands for the people. Alternate translation: "on the people of my kingdom"

generated on Tue Oct 24 10:45:40 2023

You have done to me deeds that ought not to be done
"You should not have done this to me"

Genesis 20:10

What prompted you to do this thing?
"What caused you to do this?" or "Why did you do this?" What Abraham did can be stated explicitly. Alternate translation: "Why did you tell me that Sarah is your sister?"

Genesis 20:11

Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Because I thought that since no one here fears God, someone may kill me so they can take my wife."

no fear of God in this place
Here "place" refers to the people. Alternate translation: "no one here in Gerar fears God"

fear of God
This means to deeply respect God and show that respect by obeying him.

Genesis 20:12

Besides, she is indeed my sister
"Also, it is true that Sarah is my sister" or "Also, Sarah really is my sister"

the daughter of my father, but not the daughter of my mother
"we have the same father, but we have different mothers"

Genesis 20:13

General Information:
Verse 13 is a continuation of Abraham's answer to Abimelech.

my father's house
Here "house" stands for Abraham's family. Alternate translation: "my father and the rest of my family" or "my father's household"

I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'
This has quotations within quotations. They can be stated as indirect quotations. Alternate translation: "I said to Sarah that I wanted her to be faithful to me by telling people everywhere we go that I am her brother"

Genesis 20:14

Abimelek took
"Abimelek brought some"

Genesis 20:15

Abimelek said
"Abimelek said to Abraham"

Look
"Pay attention, because what I am about to say is both true and important"

my land is before you
This is a way of saying "I make all of my land available to you"

Settle wherever it pleases you
"Live wherever you want"

Genesis 20:16

a thousand
"1,000"

It is to cover any offense against you in the eyes of all who are with you
Giving money to prove to others that Sarah is innocent is spoken of as if he is placing a cover over an offense so no one can see it. Alternate translation: "I am giving this to him, so that those who are with you will know that you have done nothing wrong"

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgement"

before everyone, you are completely made right
The passive phrase "made right" can be stated in active form. Alternate translation: "everyone will know that you are innocent"

Genesis 20:17

General Information:
This page has intentionally been left blank.

Genesis 20:18

closed all the wombs of the household of Abimelek
"made all the women of Abimelek's household totally unable to have children"

because of Sarah, Abraham's wife
The full meaning can be stated explicitly. Alternate translation: "because Abimelech had taken Abraham's wife Sarah"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised. **2** Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him. **3** Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac. **4** Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him. **5** Abraham was one hundred years old when his son Isaac was born to him. **6** Sarah said, "God has made me laugh; every one who hears will laugh with me." **7** She also said, "Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!"

8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. **9** Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. **10** So she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac." **11** This thing was very grievous to Abraham because of his son. **12** But God said to Abraham, "Do not be grieved because of the young man and because of your servant girl. Listen to Sarah's words in all she says to you about this matter, because it is through Isaac that your descendants will be named. **13** I will also make the son of the servant woman into a nation, because he is your descendant." **14** Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba. **15** When the water in the waterskin was gone, she abandoned the child under one of the bushes. **16** Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept. **17** God heard the voice of the young man, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the young man where he is. **18** Get up, raise up the young man, and encourage him; for I will make him into a great nation." **19** Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the young man a drink. **20** God was with the young man, and he grew. He lived in the wilderness and became an archer. **21** He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

22 It came about at that time that Abimelek and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. **23** Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you." **24** Abraham said, "I swear." **25** Abraham also complained to Abimelek concerning a well of water that Abimelek's servants had seized from him. **26** Abimelek said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today." **27** So Abraham took sheep and cattle and gave them to Abimelek, and the two men made a covenant. **28** Then Abraham set seven female lambs of the flock by themselves. **29** Abimelek said to Abraham, "What is the meaning of these seven female lambs that you have set by themselves?" **30** He replied, "These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well." **31** So he called that place Beersheba, because there they both swore an oath. **32** They made a covenant at Beersheba, and then Abimelek and Phicol, the captain of his army, returned to the land of the Philistines. **33** Abraham planted a tamarisk tree in Beersheba. There he called on the name of Yahweh, the eternal God. **34** Abraham remained as a foreigner in the land of the Philistines many days.

Genesis 21 General Notes

Special concepts in this chapter

Sarah's anger

After Sarah was able to have her own child, and he survived infancy, she began to get angry with Abraham's other son, Ishmael. He would have been a constant reminder of her own sin. God blessed Ishmael, but he was not able to inherit the promises given to Abraham. (See: sin, inherit and promise and bless)

generated on Tue Oct 24 10:45:40 2023

Abandoning Ishmael
According to the law at this time, Hagar was able to gain her freedom from slavery by abandoning any claim to receive an inheritance. This is why Hagar would have abandoned her son under the tree.

Treaty
The Gentile king, Abimelech, made a covenant or treaty with Abraham. It is possible that he did this because he recognized the power of Abraham's God, but his exact reasons are unknown. (See: covenant)

Genesis 21:1

Yahweh paid attention to Sarah
Here the phrase "paid attention to" refers to Yahweh helping Sarah have a baby. Alternate translation: "Yahweh helped Sarah"

Genesis 21:2

bore a son to Abraham
"gave birth to Abraham's son"

in his old age
"when Abraham was very old"

at the set time of which God had spoken to him
"at the exact time that God had told him it would happen"

Genesis 21:3

Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac
"Abraham named his newborn son, the one Sarah gave birth to, Isaac" or "Abraham named their newborn son Isaac"

Genesis 21:4

Abraham circumcised his son Isaac when he was eight days old
"When his son Isaac was eight days old, Abraham circumcised him"

eight days
"8 days"

had commanded him
"had commanded Abraham to do"

Genesis 21:5

one hundred
"100"

Genesis 21:6

God has made me laugh
Sarah was laughing because she was surprised and happy. This can be made explicit. Alternate translation: "God has caused me to laugh joyfully"

every one who hears
What people would hear can be stated explicitly. Alternate translation: "everyone who hears about what God has done for me"

Genesis 21:7

Who would have said to Abraham that Sarah would nurse children
This rhetorical question can be translated as a statement. Alternate translation: "No one would have ever said to Abraham that Sarah will nurse children"

nurse children
This is a polite way of referring to breast-feeding babies. Alternate translation: "feed a baby her own milk"

Genesis 21:8

The child grew and ... Isaac was weaned
"Wean" here is a polite way of saying the child was finished with breast feeding. Alternate translation: "Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast"

Genesis 21:9

the son of Hagar the Egyptian, whom she had borne to Abraham
The name of Hagar's son can be stated explicitly. Alternate translation: "Ishmael, the son of Hagar the Egyptian and Abraham"

mocking
It can be stated explicitly that he was jeering or laughing at Isaac. Alternate translation: "laughing at Isaac"

Genesis 21:10

she said to Abraham
"Sarah said to Abraham"

Drive out
"send away" or "get rid of"

this slave woman and her son
This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

generated on Tue Oct 24 10:45:40 2023

with my son, with Isaac
"with my son Isaac"

Genesis 21:11

This thing was very grievous to Abraham
"Abraham was very unhappy about what Sarah said"

because of his son
"because it was about his son." It is implied that this means his son, Ishmael.

Genesis 21:12

Do not be grieved because of the young man and because of your servant girl
"Do not be upset about the boy and your handmaid"

Listen to Sarah's words in all she says to you about this matter
"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named
The phrase "will be named" means those born through Isaac are the ones God considers to be the descendants that he promised Abraham. This can be stated in active form. Alternate translation: "Isaac is the one who will be the forefather of the descendants I promised to give you"

Genesis 21:13

I will also make the son of the servant woman into a nation
The word "nation" means God will give him many descendants so that they become a great nation of people. Alternate translation: "I will make the servant woman's son also become the father of a great nation"

Genesis 21:14

took bread
These words could refer to 1) food in general or 2) bread specifically.

a skin of water
"a bag of water." The water container was made out of animal skin.

Genesis 21:15

When the water in the waterskin was gone
"When the water bag was empty" or "When they had drank all of the water"

Genesis 21:16

about the distance of a bowshot away
This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child
The abstract noun "death" can be stated as "die." Alternate translation: "I do not want to watch the boy die"

she lifted up her voice and wept
Here "voice" stands for the sound of her crying. To "life up her voice" means to cry loudly. Alternate translation: "she cried out loudly and wept" or "she wept loudly"

Genesis 21:17

the voice of the young man
"the young man's voice." Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of Ishmael"

the angel of God
"a messenger from God" or "God's messenger"

out of heaven
Here "heaven" means the place where God lives.

What troubles you
"What is wrong" or "Why are you crying"

the voice of the young man where he is
Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of the young man lying over there"

Genesis 21:18

raise up the young man
"help the young man stand up"

I will make him into a great nation
To make Ishmael into a great nation means God will give him many descendants who will become a great nation. Alternate translation: "I will make his descendants become a great nation" or "I will make him become the ancestor of a great nation"

Genesis 21:19

God opened her eyes, and she saw
God making Hagar aware of the well is spoken of as if he literally opened her eyes. Alternate translation: "God caused Hagar to see" or "God showed her"

the skin
"the container made of skin" or "the bag"

the young man
"the boy" or "Ishmael"

generated on Tue Oct 24 10:45:40 2023

Genesis 21:20

God was with the young man
Here the phrase "was with" is an idiom that means God helped or blessed the young man. Alternate translation: "God guided the young man" or "God blessed the young man"

became an archer
"became very skilled at using a bow and arrows"

Genesis 21:21

got a wife
"found a wife"

Genesis 21:22

It came about at that time
This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Phicol
This is the name of a man.

captain of his army
"commander of his army"

his army
The word "his" refers to Abimelech.

God is with you in all that you do
Here the phrase "is with you" is an idiom that means God helps or blesses Abraham. Alternate translation: "God blesses everything you do"

Genesis 21:23

Now therefore
The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows. Alternate translation: "Therefore"

swear to me here by God
This is an idiom meaning to make a solemn oath witnessed by a higher authority, in this instance, God. Alternate translation: "promise me with God as your witness"

that you will not deal falsely with me
"that you will not lie to me"

will not deal falsely ... with my descendants
"will deal honestly with me and my descendants"

Show to me ... covenant faithfulness that I have shown to you
The two men had made a covenant with each other. The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "Be as faithful to me and to the land as I have been to you"

to the land
Here "land" stands for the people. Alternate translation: "to the people of the land"

Genesis 21:24

I swear
This can be stated with the understood information. Alternate translation: "I swear to be as faithful to you and your people as you have been to me"

Genesis 21:25

Abraham also complained to Abimelek
Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelek"

concerning a well of water that Abimelek's servants had seized from him
"because Abimelek's servants had taken one of Abraham's wells"

seized from him
"taken from Abraham" or "had taken control of"

Genesis 21:26

I have not heard of it until today
"This is the first time I have heard about it"

Genesis 21:27

Abraham took sheep and cattle and gave them to Abimelek
This is a sign of friendship and that Abraham agrees to make covenant with Abimelek.

Genesis 21:28

Abraham set seven female lambs of the flock by themselves
"Abraham separated seven female lambs from the flock"

Genesis 21:29

What is the meaning of these seven female lambs that you have set by themselves?
"Why have you separated these seven lambs from the flock?"

Genesis 21:30

you will receive
"you will take"

from my hand
Here "hand" stands for Abraham. Alternate translation: "from me"

it may be a witness
The word "it" refers to the gift of seven lambs.

generated on Tue Oct 24 10:45:40 2023

so that it may be a witness for me
The abstract noun "witness" can be stated as "to prove." Alternate translation: "to prove to everyone"

Genesis 21:31

he called that place
"Abraham called that place"

Beersheba
Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven."

they both
"Abraham and Abimelech"

Genesis 21:32

Phicol
This is the name of a man. See how you translated this name in Genesis 21:22.

Genesis 21:33

a tamarisk tree
This is an evergreen tree that can grow in the desert. It can be stated more generally. Alternate translation: "a tree"

the eternal God
"the God who lives forever"

Genesis 21:34

many days
"for a long time"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 It came about after these things that God tested Abraham. He said to him, "Abraham!" Abraham said, "Here I am." **2** Then God said, "Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about." **3** So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about. **4** On the third day Abraham looked up and saw the place afar off. **5** Abraham said to his young men, "Stay here with the donkey, and I and the young man will go over there. We will worship and come again to you." **6** Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together. **7** Isaac spoke to Abraham his father and said, "My father," and he said, "Here I am, my son." He said, "See, here is the fire and the wood, but where is the lamb for the burnt offering?" **8** Abraham said, "God himself will provide the lamb for the burnt offering, my son." So they went on, both of them together.

9 When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood. **10** Abraham reached out with his hand and took up the knife to kill his son. **11** Then the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" and he said, "Here I am." **12** He said, "Do not lay your hand upon the young man, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me." **13** Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son. **14** So Abraham named that place, "Yahweh will provide," and it is said to this day, "On the mountain of Yahweh it will be provided." **15** The angel of Yahweh called to Abraham a second time from heaven **16** and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son, **17** I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies. **18** Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice." **19** So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

20 It came about after these things that Abraham was told, "Milkah has borne children, as well, to your brother Nahor." **21** They were Uz his firstborn, Buz his brother, Kemuel the father of Aram, **22** Kesed, Hazo, Pildash, Jidlaph, and Bethuel. **23** Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother. **24** His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maakah.

Genesis 22 General Notes

Special concepts in this chapter

Sacrificing his son

Although Isaac was not Abraham's only son, he was the son who was to inherit Abraham's promised blessings. It is possible this parallels God's actual sacrifice of his son, Jesus, for the sins of man. (See: inherit and promise and sin)

Covenant affirmation

After important events, it is common for Scripture to affirm the tenets of a covenant. This serves as a reminder of the covenant and affirms it. (See: covenant)

Other possible translation difficulties in this chapter

God tests Abraham

Extra care should be taken when translating "testing." It is best to avoid using the same word used for "tempting" even though they overlap in meaning. This is because Scripture also says God does not tempt anyone. (See: test and tempt and James 2:13)

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generated on Tue Oct 24 10:45:40 2023

Genesis 22:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

after these things
This phrase refers to the events in chapter 21.

God tested Abraham
It is implied that God tests Abraham to learn if Abraham will be faithful to him. The full meaning of this statement can be made explicit. Alternate translation: God tested Abraham's faithfulness"

Here I am
"Yes, I am listening" or "Yes, what is it?"

Genesis 22:2

your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. The full meaning of this statement can be made explicit. Alternate translation: "your only son whom I have promised"

whom you love
This emphasizes Abraham's love for his son, Isaac.

the land of Moriah
"the land called Moriah"

Genesis 22:3

saddled his donkey
"loaded his donkey" or "put on his donkey what he needed for the journey"

young men
"servants"

set out on his journey
"started his journey" or "started traveling"

Genesis 22:4

On the third day
The word "third" is the ordinal number for three. Alternate translation: "After traveling for three days"

saw the place afar off
"saw far away the place that God had spoken of"

Genesis 22:5

young men
"servants"

We will worship
The word "we" refers only to Abraham and Isaac, but not to the young men.

come again to you
"return to you"

Genesis 22:6

put it on Isaac his son
"had Isaac, his son, carry it"

He took in his own hand
Here "his own hand" emphasizes that Abraham himself carried these things. Alternate translation: "Abraham himself carried"

the fire
Here "fire" stands for a pan containing burning coals or a torch or lamp. Alternate translation: "something for starting a fire"

they went both of them together
"they left together" or "the two of them went together"

Genesis 22:7

My father
This is a loving way for a son to speak to his father.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

my son
This is a loving way for a father to speak to his son.

the fire
Here "fire" stands for a pan containing burning coals or a torch or lamp. See how you translated this in [Genesis 22:6]

the lamb for the burnt offering
"the lamb that you will give as a burnt offering"

Genesis 22:8

God himself
Here "himself" emphasizes that it is God who will provide the lamb.

will provide
"will give us"

Genesis 22:9

When they came to the place
"When Abraham and Isaac arrived at the place"

he bound
"he tied up"

generated on Tue Oct 24 10:45:40 2023

on the altar, on top of the wood
"on top of the wood that was on the altar"

Genesis 22:10

reached out with his hand and took up the knife
"picked up the knife"

Genesis 22:11

the angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

from heaven
This refers to the place where God lives.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 22:12

Do not lay your hand upon the young man, nor do anything to harm him
The phrase "Do not lay your hand upon" is a way of saying "do not harm." God said basically the same thing twice to emphasize that Abraham should not hurt Isaac. Alternate translation: "Do not hurt the boy in any way"

now I know ... from me
The words "I" and "me" refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words "I" and "me" when referring to Yahweh.

you fear God
This refers to deeply respecting God and showing that respect by obeying him.

seeing that
"because I see that"

you have not withheld your son ... from me
"you have not held back your son ... from me." or "you were willing to offer your son ... to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:13

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

was a ram caught in the bushes by his horns
This can be stated in active form. Alternate translation: "was a ram whose horns were stuck in the bushes" or "was a ram stuck in the bushes"

went and took the ram
"Abraham went over to the ram and took it"

Genesis 22:14

will provide ... will be provided
Use the same word for "provide" as you used in Genesis 22:8.

to this day
"even now." This means even to the time that the author was writing this book.

it will be provided
This can be stated in active form. Alternate translation: "he will provide"

Genesis 22:15

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "The angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

a second time
The word "second" is the ordinal number for two. Alternate translation: "again"

from heaven
Here the word "heaven" refers to the place where God lives.

Genesis 22:16

said—this is Yahweh's declaration
"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn
"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

generated on Tue Oct 24 10:45:40 2023

you have done this thing
"you obeyed me"

have not withheld your son
"have not kept back your son" or "were willing to offer your son to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:17

surely bless
"certainly bless"

I will greatly multiply your descendants
"I will cause your descendants to increase again and again" or "I will cause your descendants to be very many"

as the stars of the heavens, and as the sand which is upon the seashore
God compared Abraham's descendants to the stars and the sand. Just as people cannot count the huge number of stars or the grains of sand, so there would be so many of Abraham's descendants that people would not be able to count them. Alternate translation: "beyond what you can count"

as the stars of the heavens
Here the word "heavens" refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies
Here "gate" represents the whole city. To "possess the gate of their enemies" means destroying their enemies. Alternate translation: "will completely triumph over their enemies"

Genesis 22:18

General Information:
The angel of Yahweh continues speaking to Abraham.

all the nations of the earth will be blessed
This can be stated in active form. Alternate translation: "I, the Lord, will bless all the people living everywhere"

nations of the earth
Here "nations" stands for the people of the nations.

you have obeyed my voice
Here "voice" stands for what God said. Alternate translation: "you have obeyed what I said" or "you have obeyed me"

Genesis 22:19

Abraham returned
Only Abraham was named because he was the father, but it was implied that his son went with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his son went back"

young men
"servants"

they departed
"they left that place"

he lived at Beersheba
Only Abraham was mentioned because he was the leader of his family and servants, but it was implied that they were with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his people stayed in Beersheba"

Genesis 22:20

It came about after these things
"After these events." The phrase "these things" refers to the events of Genesis 22:1-19.

Abraham was told
This can be stated in active form. Alternate translation: "someone told Abraham"

Milkah has borne children, as well
"Milkah has also borne children"

Milkah
This is the name of a woman.

Genesis 22:21

They were Uz his firstborn, Buz his brother
"The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother"

Uz ... Buz ... Kemuel ... Aram
These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah.

Genesis 22:22

Kesed, Hazo, Pildash, Jidlaph, and Bethuel
These are all names of men. Translate this so that it is clear that all of these are the sons of Nahor and Milkah.

Genesis 22:23

Bethuel became the father of Rebekah
"Later Bethel became the father of Rebekah"

generated on Tue Oct 24 10:45:40 2023

These were the eight children that Milkah bore to Nahor, Abraham's brother
"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in Genesis 22:21-22.

Genesis 22:24

His concubine
"Nahor's concubine"

Reumah
This is the name of a woman.

also bore
"also gave birth to"

Tebah, Gaham, Tahash, and Maakah
These are all names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Sarah lived 127 years. These were the years of the life of Sarah. **2** Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah. **3** Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying, **4** "I am a foreigner and sojourner among you. Please grant me a property for a burial place among you, so that I may bury my dead." **5** The sons of Heth answered Abraham, saying, **6** "Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead." **7** Abraham arose and bowed down to the people of the land, to the sons of Heth. **8** He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me. **9** Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place." **10** Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, **11** "No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead." **12** Then Abraham bowed down before the people of the land. **13** He spoke to Ephron in the hearing of the people of the land, saying, "But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there." **14** Ephron answered Abraham, saying, **15** "Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead." **16** Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

17 So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed **18** to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city. **19** After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan. **20** So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

Genesis 23 General Notes

Special concepts in this chapter

Abraham's character

Abraham's interaction with the people show that he was greatly respected. This would have been unusual for a foreigner and indicates that Abraham was a man of great character.

Burial

Burial was a common practice when Abraham lived, but only the wealthy were able to bury their dead relatives in this way.

Genesis 23:1

These were the years of the life of Sarah

Some translations do not include this sentence.

Genesis 23:2

Kiriath Arba

This is the name of a city.

Abraham mourned and wept for Sarah

"Abraham was very sad and cried because Sarah died"

Genesis 23:3

rose up and went from his dead wife

"got up and left his wife's body"

the sons of Heth

Here "sons" stands for those who descended from Heth. Alternate translation: "the descendants of Heth" or "the Hittites"

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Genesis 23:4

among you
This idea may be expressed in terms of location. "in your country" or "here"

Please grant me a property
"Sell me some land" or "Allow me to buy a piece of land"

my dead
The nominal adjective "dead" can be stated as an adjective or a verb. Alternate translation: "my dead wife" or "my wife who has died"

Genesis 23:5

The sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:6

my master
This phrase is used to show respect to Abraham.

a prince of God
This is an idiom. This probably means "a powerful man" or "a mighty leader."

your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

the choicest of our tombs
"the best of our burial places"

refuse you his tomb
"withhold his burial place from you" or "refuse to give to you his tomb"

Genesis 23:7

bowed down
This means to bend over or kneel down very low to humbly express respect and honor toward someone.

to the people of the land, to the sons of Heth
"to the sons of Heth who lived in the area"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:8

my dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Ephron ... Zohar
These are names of men.

Genesis 23:9

the cave of Machpelah, which he owns, which is at the end of his field
"his cave that is at the end of his field in Machpelah"

the cave of Machpelah
"the cave in Machpela." Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field.

which he owns
This tells something about the cave. Ephron owned the cave.

which is at the end of his field
This also tells something about the cave. The cave was at the end of Ephron's field.

sell it to me publicly
"sell it to me in front of you all" or "sell it to me in your presence"

as a property
"as a piece of land that I may own and use"

Genesis 23:10

Now Ephron was sitting among the sons of Heth
Here "Now" is used here to mark a change from the story to background information about Ephron.

Ephron
This is the name of a man. See how you translated this in [Genesis 23:8]

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

in the hearing of the sons of Heth
The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

all those who had come into the gate of his city
This tells which sons of Heth were listening. Alternate translation: "all those who had gathered at the gate of his city"

gate of his city
The city gate was where the leaders of the city would meet to make important decisions.

his city
"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

generated on Tue Oct 24 10:45:40 2023

Genesis 23:11

my master
This phrase is used to show respect to Abraham.

in the presence of the sons of my people
Here "presence" stands for the people serving as witnesses. Alternate translation: "with my fellow countrymen as my witnesses"

sons of my people
This means "my fellow countrymen" or "my fellow Hittites"

my people
This phrase shows that Ephron was part of that group of people. It does not mean that he was their leader.

I give it to you to bury your dead
"I give it to you. Bury your dead"

your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

Genesis 23:12

bowed down
This means to bend over or kneel down very low to humbly express respect and honor toward someone.

people of the land
"people who lived in that area"

Genesis 23:13

in the hearing of the people of the land
The abstract noun "the hearing" can be stated as "hear" or "listening" Alternate translation: "so that the people who lived in the area could hear" or "while the people who lived in the area were listening"

But if you are willing
The word "but" shows a contrast. Ephron wanted to give the field to Abraham; Abraham wanted to pay for it. Alternate translation: "No, but if you are willing" or "No, but if you agree with this"

I will pay for the field
"I will give you money for the field"

my dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Genesis 23:14

Ephron
This is the name of a man. See how you translated this in [Genesis 23:8]

Genesis 23:15

Please, my master, listen to me
"Hear me, my master" or "Listen to me, kind sir"

my master
This phrase is used to show respect to Abraham.

A piece of land worth four hundred shekels of silver, what is that between me and you?
Ephron meant that since he and Abraham were both so wealthy, 400 pieces of silver was a small amount. This rhetorical question can be translated as a statement. Alternate translation: "The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing."

four hundred shekels of silver
This is about 4.5 kilograms of silver.

four hundred
"400"

Bury your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "Go bury your wife who has died" or "Go bury your wife"

Genesis 23:16

Abraham weighed out to Ephron the amount of silver
"Abraham weighed the silver and gave Ephron the amount" or "Abraham counted out to Ephron the amount of silver"

the amount of silver that he had spoken
"the amount of silver that Ephron had said"

in the hearing of the sons of Heth
The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

according to the standard measurement of the merchants
"using the standard measurement of weight that merchants used." This can be stated as a new sentence. Alternate translation: "He weighed the silver the same way that the merchants used to weigh it"

generated on Tue Oct 24 10:45:40 2023

Genesis 23:17

Machpelah
Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

that is, the field, the cave that was in it, and all the trees
This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.

passed
"became property that belonged"

Genesis 23:18

to Abraham by purchase
These words complete the idea that begins with the word "passed" in verse 17. "became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"

in the presence of the sons of Heth
Here "presence" stands for the people serving as witnesses. Alternate translation: "with the people of Heth watching as witnesses"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

all those who had come into the gate of his city
This tells which sons of Heth saw Abraham buy the property. See how you translated this in [Genesis 23:10]

gate of his city
The city gate was where the leaders of the city would meet to make important decisions.

his city
"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:19

After this
"After he bought the field"

the cave of the field
"the cave in the field"

the field of Machpelah
"the field in Machpelah"

that is, Hebron
Possible meanings are 1) Mamre was another name for Hebron or 2) Hebron was formerly called Mamre or 3) Mamre was very near the larger city of Hebron, so people usually called it Hebron.

Genesis 23:20

passed to Abraham as a property for a burial place from the sons of Heth
"became Abraham's property for a burial ground when he bought it from the sons of Heth"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Now Abraham was very old and Yahweh had blessed Abraham in all things. **2** Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh **3** and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home. **4** But you will go to my country, and to my relatives, and get a wife for my son Isaac." **5** The servant said to him, "What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?" **6** Abraham said to him, "Make sure that you do not take my son back there! **7** Yahweh, the God of heaven, who took me from my father's house and from the land of my relatives, and who promised me with a solemn oath saying, 'To your descendants I will give this land,' he will send his angel before you, and you will get a wife for my son from there. **8** But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there." **9** So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 The servant took ten of his master's camels and departed. He also took with him all kinds of goods from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor. **11** He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water. **12** Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham. **13** Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. **14** Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master." **15** It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother. **16** The young woman was very beautiful and a virgin. No man had ever known her. She went down to the spring, filled her pitcher and came up. **17** Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher." **18** She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink. **19** When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." **20** So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels. **21** The man watched her in silence to see whether Yahweh had prospered his journey or not. **22** As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels, **23** and asked, "Whose daughter are you? Tell me please, is there room in your father's house for us to spend the night?" **24** She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor." **25** She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night." **26** Then the man bowed down and worshiped Yahweh. **27** He said, "Blessed be Yahweh, the God of my master Abraham, who has not abandoned his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master's relatives."

28 Then the young woman ran and told her mother's household about all of these things. **29** Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring. **30** When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring. **31** Then Laban said, "Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels." **32** So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him. **33** They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on." **34** He said, "I am Abraham's servant. **35** Yahweh has blessed my master very much and he has become great. He has given him sheep and cattle, silver and gold, male servants and female servants, and camels and donkeys. **36** Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. **37** My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home. **38** Instead, you must go to my father's family, and to my relatives, and get a wife for my son.' **39** I said to my master, 'Perhaps the woman will not follow me.' **40** But he said to me,

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'Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father's family line. **41** But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.' **42** So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful— **43** here I am, standing by the spring of water—let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink," **44** the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.' **45** Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, 'Please give me a drink.' **46** She quickly lowered her pitcher from her shoulder and said, 'Drink, and I will give your camels water also.' So I drank, and she watered the camels also. **47** I asked her and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milkah bore to him.' Then I put the ring in her nose and the bracelets on her arms. **48** Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the way that is right to find the daughter of my master's relative for his son. **49** Now therefore, if you are prepared to show steadfast love and faithfulness to my master, tell me. But if not, tell me, so that I may turn to the right hand or to the left."

50 Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. **51** Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken." **52** When Abraham's servant heard their words, he bowed down to the ground before Yahweh. **53** The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother. **54** Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master." **55** Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go." **56** But he said to them, "Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master." **57** They said, "We will call the young woman and ask her." **58** So they called Rebekah and asked her, "Will you go with this man?" She replied, "I will go." **59** So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. **60** They blessed Rebekah, and said to her,

"Our sister, may you be the mother
of thousands of ten thousands,
and may your descendants possess
the gate of those who hate them."

61 Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

62 Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi. **63** Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! **64** Rebekah looked, and when she saw Isaac, she jumped down from the camel. **65** She said to the servant, "Who is that man who is walking in the field to meet us?" The servant said, "It is my master." So she took her veil, and covered herself. **66** The servant recounted to Isaac all the things that he had done. **67** Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Genesis 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:60.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Intermarriage
Abraham would not allow his son to marry anyone from the people of Canaan. This is because it would cause his son to worship other gods. Intermarriage and worshiping false gods are things that frequently caused Abraham's descendants to struggle. (See: falsegod)

Abraham's wealth
There are many instances recorded in this chapter which highlight Abraham's significant wealth. He owned more than 10 camels and had large amounts of gold.

Other possible translation difficulties in this chapter

"Put your hand under my thigh"
Many scholars believe this is a euphemism. Putting one's hand on a man's genitals was a way to make an important oath. It represented power and progeny.

Genesis 24:1

Now
This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Genesis 24:2

Put your hand under my thigh
Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do.

Genesis 24:3

I will make you swear
This can be expressed as a command. Alternate translation: "swear"

swear by Yahweh
The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made. "promise me with Yahweh as your witness"

the God of heaven and the God of the earth
"the God of heaven and earth." The words "heaven" and "earth" are used together to mean every thing that God created. Alternate translation: "the God of everything in heaven and earth"

heaven
This refers to the place where God lives.

from the daughters of the Canaanites
"from the Canaanite women" or "from the Canaanites." This refers to Canaanite females.

among whom I make my home
"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:4

But you will go
This can be stated as a command. Alternate translation: "Swear that you will go" or "But go"

my relatives
"my family"

Genesis 24:5

What if
"What should I do if"

will not be willing to follow me
"will not follow me" or "refuses to come back with me"

Must I take your son back to the land from which you came
"Should I take you son to live in the land from which you came"

Genesis 24:6

Make sure that you do not take my son back there
The phrase "Make sure" emphasizes the command that follows. "Be careful not to take my son back there" or "You definitely must not take my son there"

Genesis 24:7

who took me from my father's house
Here "house" stands for the people in his family. Alternate translation: "who took me from my father and the rest of my family"

promised me with a solemn oath
"swore an oath to me"

saying, 'To your descendants I will give this land,'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "saying that he would give this land to my descendants"

he will send his angel
The words "he" and "his" refer to Yahweh.

Genesis 24:8

General Information:
Verse 8 is a continuation of the instructions Abraham gave his servant.

But if the woman is not willing to follow you
"But if the woman refuses to come with you." Abraham was answering the servant's question from Genesis 24:5.

you will be free from this oath of mine
"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

Genesis 24:9

put his hand under the thigh of Abraham his master
This was to show that he would certainly do what he was swearing to do.

swore to him
"made an oath to him"

concerning this matter
"concerning Abraham's request" or "that he would do what Abraham said"

Genesis 24:10

departed. He also took
The sentence starting with "He also took" gives additional information about what the servant took with him on the journey. He gathered them before he departed.

He also took with him all kinds of goods from his master
This means he also took many good things that his master wanted to give to the woman's family.

departed and went
"set out and went" or "he left and went"

the city of Nahor
Possible meanings are 1) the city where Nahor lived" or 2) "the city called Nahor." If you can translate it without choosing a meaning, do so.

Genesis 24:11

He made the camels kneel down
Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made the camels lie down"

well of water
"water well" or "well"

draw water
"get water"

Genesis 24:12

Then he said
"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham
You can state this with the connecting word "by." This makes clear how the servant wants God to show covenant faithfulness. Alternate translation: "Show covenant faithfulness to my master Abraham by granting me success today"

grant me success
"give me success." The servant wanted to find a good wife for Abraham's son. The abstract noun "success" can be stated as a verb. Alternate translation: "help me to succeed" or "make me able to do what I have come here to do"

show covenant faithfulness to my master Abraham
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "be faithful to the covenant you have with my master Abraham" or "be faithful to my master Abraham"

Genesis 24:13

Look, here I am standing
"You can see me standing here"

the spring of water
"the spring" or "the well"

the daughters of the men of the city
"the young women of the city"

Genesis 24:14

Let it happen like this
"Let it happen this way" or "Make this happen"

When I say to a young woman, 'Please lower your pitcher so that I may drink,'
This is a quotation within a quotation. This can be expressed with an indirect quote. Alternate translation: "When I ask a young woman to let me have a drink of water from her jar"

Please lower your pitcher
The women carried the pitchers on their shoulder. She would have to lower it to give the man a drink.

pitcher
a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master
The abstract noun "faithfulness" can be stated as "been faithful." Alternate translation: "that you have been faithful to the covenant you have with my master Abraham" or "you have been faithful to my master Abraham"

Genesis 24:15

It came about that
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother
"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Nahor
This is the name of a man. See how you translated his name in [Genesis 11:22]

Milkah
Milkah was Nahor's wife and Bethuel's mother. See how you translated this name in [Genesis 11:29]

Genesis 24:16

No man had ever known her
This is a polite way of saying that the she had not had sexual relations with any man. You may need to use another euphemism in your language.

She went down to the spring ... and came up
The spring was somewhere lower in elevation than where the servant was standing.

Genesis 24:17

to meet her
"to meet the young woman"

a little drink of water
"a little water"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:18

my master
"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

she quickly let down her pitcher on her hand
"she quickly lowered her pitcher." She was carrying the pitcher on her shoulder. She had to lower it to get water for the servant.

Genesis 24:19

I will draw water
"I will get water"

Genesis 24:20

So she hurried and emptied her pitcher
"So she quickly emptied her pitcher"

the trough
"the animals' water trough." A trough is a long open container for holding water for animals to drink.

Genesis 24:21

The man
"The servant"

watched her
"watched Rebekah" or "watched the young woman"

to see
Learning something is often spoken of as if it were seeing. Alternate translation: "to know" or "to determine"

had prospered his journey
"had fulfilled the purpose of his journey" or "had made his journey successful." You can make explicit what specifically the servant was trying to determine. Alternate translation: "was showing him the woman who would become Isaac's wife"

or not
You can state clearly the understood information. Alternate translation: "or not prospered his journey"

Genesis 24:22

a gold nose ring weighing half a shekel
"a gold nose ring that weighed six grams." The weight indicates the value of the ring. Alternate translation: "an expensive gold nose ring"

generated on Tue Oct 24 10:45:40 2023

two gold bracelets for her arms weighing ten shekels
"two gold bracelets for her arms that weighed 110 grams." The weight shows their size and value. Alternate translation: "two large gold bracelets for her arms"

Genesis 24:23

Whose daughter are you
"Who is your father"

is there room in your father's house
"is there a place in your father's house"

for us
Apparently other men went on this journey with Abraham's servant. Here "us" refers to the servant and those traveling with him, but not to those to whom he was speaking.

to spend the night
"to stay tonight" or "to stay for the night"

Genesis 24:24

She said
"Rebekah said" or "the young woman said"

to him
"to the servant"

I am the daughter of Bethuel son of Milkah, whom she bore to Nahor
"Bethuel is my father, and his parents are Milkah and Nahor"

Genesis 24:25

We have plenty of both straw and feed
It is understood that the straw and feed are for the camels. You can make clear this understood information. Alternate translation: "We have plenty of straw and feed for the camels"

for you to spend the night
"for you to stay tonight" or "where you can stay for the night"

for you
Here "you" refers to the servant and those traveling with him.

Genesis 24:26

the man
"the servant"

bowed down
This is a sign of humility before God.

Genesis 24:27

has not abandoned his covenant faithfulness and his trustworthiness toward my master
"has not stopped showing his covenant faithfulness and trustworthiness to my master." The abstract nouns "faithfulness" and "trustworthiness" can be stated as "to be faithful and trustworthy." Alternate translation: "has not stopped being faithful to his covenant and trustworthy toward my master" or "has not stopped being faithful and trustworthy to my master"

has not abandoned
This can be stated in positive form. Alternate translation: "continues to show"

my master's relatives
"my master's family" or "my master's clan"

Genesis 24:28

ran and told her mother's household
Here "household" stands for all the people living in her mother's house. Alternate translation: "ran to the house and told her mother and everyone there"

all of these things
"everything that had just happened"

Genesis 24:29

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story.

Genesis 24:30

When he had seen the nose ring ... and when he had heard the words of Rebekah his sister
These things happened before he ran out to the man. This tells why Laban ran out to the man.

when he had heard the words of Rebekah his sister, "This is what the man said to me,"
This can be stated as an indirect quotation. Alternate translation: "when he had heard his sister Rebekah tell what the man had said to her"

behold, he
The word "behold" here adds emphasis to what follows. "it was just as she had said: he"

Genesis 24:31

Come, you
"Come in, you" or "Enter, you"

you blessed of Yahweh
"you whom Yahweh has blessed"

generated on Tue Oct 24 10:45:40 2023

you
Here the word "you" refers to Abraham's servant.

Why are you standing outside?
Laban used this question to invite Abraham's servant into his house. This question can be translated as a statement. Alternate translation: "You do not need to stay outside."

Genesis 24:32

So the man came to the house
The word "came" can be translated as "went."

he unloaded the camels
It is not clear who did this work. This may be stated in active form. Alternate translation: "Laban's servants unloaded the camels" or "the camels were unloaded"

The camels were given straw and feed, and water was provided
This does not say who did the work. If you state this in active form use "Laban's servants" as the subject. Alternate translation: "Laban's servants gave straw and feed to the camels, and they provided water"

to wash his feet ... him
"for Abraham's servant and the men who were with him to wash their feet"

Genesis 24:33

They set
Here, the word "they" refers to Laban's family members or to the household servants.

set food before him
"gave food to the servant"

said what I have to say
"spoken my words" or "told you why I am here"

Genesis 24:34

General Information:
This page has intentionally been left blank.

Genesis 24:35

he has become great
Here the word "he" refers to Abraham.

become great
"become very wealthy"

He has given
The word "he" refers to Yahweh.

Genesis 24:36

General Information:
Abraham's servant continues speaking to Rebekah's family.

bore a son to my master
"gave birth to a son"

he has given ... to him
"my master has given ... to his son"

Genesis 24:37

My master made me swear, saying
"My master made me swear that I would do what he told me to do. He said"

from the daughters of the Canaanites
This refers to Canaanite females. Alternate translation: "from the Canaanite women" or "from the Canaanites"

in whose land I make my home
"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:38

to my relatives
"to my own clan"

Genesis 24:39

General Information:
Abraham's servant continues speaking to Rebekah's family.

Perhaps the woman will not follow me.
This is something that could possibly happen. The servant wanted to know what he should do if that happened. Alternate translation: "What if the woman will not come back with me?" or "What should I do if the woman will not come back with me?"

Genesis 24:40

before whom I walk
Serving Yahweh is spoken of as if Abraham were walking in Yahweh's presence. Alternate translation: "whom I serve"

he will prosper your way
"he will make your journey successful"

family line
"family"

generated on Tue Oct 24 10:45:40 2023

Genesis 24:41

you will be free from my oath
"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

if you come to my relatives
Languages use the words come and go differently. Alternate translation: "if you arrive at my relatives' home" or "if you go to my relatives"

Genesis 24:42

General Information:
Abraham's servant continues speaking to Rebekah's family.

the spring
"the well"

Genesis 24:43

let the young woman who comes ... the woman to whom I say
The servant goes back to stating his request. These are the first two things he has to say about the woman whom he hopes will come.

to draw water
"to get water"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:44

the woman who says to me, "Drink ... camels"
The thought that begins with the words "let the young woman who comes" in verse 43 ends here. This is the third of the three things the servant has to say about the woman whom he hopes will come.

let her be the woman
The servant finishes his request.

Genesis 24:45

General Information:
Abraham's servant continues speaking to Rebekah's family.

speaking in my heart
To pray silently in one's mind is spoken of as if he were speaking in his heart. The word "heart" refers to his thoughts and his mind. Alternate translation: "praying" or "praying quietly"

behold, Rebekah came
"suddenly Rebekah came" or "I was surprised because I saw Rebekah coming"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

she went down to the spring
The phrase "went down" is used because the spring was somewhere lower than where the servant was standing.

spring
opening in the ground from which fresh water comes

Genesis 24:46

watered the camels
"gave water to the camels"

Genesis 24:47

General Information:
Abraham's servant continues speaking to Rebekah's family.

The daughter of Bethuel, Nahor's son, whom Milkah bore to him
"My father is Bethuel. His parents are Nahor and Milkah"

ring ... bracelets
In this story, all of these items were made of gold. See how you translated these in Genesis 24:22.

Genesis 24:48

I bowed down
This is a sign of humility before God.

led me by the way that is right
"brought me here"

who had led me
The connecting word "because" can be used to show this is why the servant worshiped God. Alternate translation: "because Yahweh led me"

my master's relative
This refers to Bethuel, the son of Abraham's brother Nahor.

Genesis 24:49

General Information:
Abraham's servant continues speaking to Rebekah's family.

generated on Tue Oct 24 10:45:40 2023

Now therefore
"Now." Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

if you are prepared to show steadfast love and faithfulness to my master, tell me
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, you could state explicitly how they could show the "steadfast love and faithfulness." Alternate translation: "tell me if you will love my master and be faithful to him by giving Rebekah to be his son's wife"

you
The word "you" refers to Laban and Bethuel.

But if not
The understood information can be stated clearly. Alternate translation: "But if you are not prepared to treat my master with steadfast love and faithfulness"

so that I may turn to the right hand or to the left
Possible meanings are 1) deciding what to do is spoken of as if the person will physically turn one direction or another. Alternate translation: "so that I will know what do" or 2) the servant wants to know if he needs to travel somewhere else. Alternate translation: "so that I may continue on my journey"

Genesis 24:50

Bethuel
This was the father of Laban and Rebekah.

The thing has come from Yahweh
"Yahweh has caused all of this to happen"

we cannot speak to you either bad or good
They are saying they do not have the authority to decide whether what God has done is good or bad. Alternate translation: "we dare not judge what Yahweh is doing"

Genesis 24:51

Look, Rebekah is
"You can see Rebekah here"

Rebekah is before you
"Here is Rebekah"

Genesis 24:52

their words
"what Laban and Bethuel said"

he bowed down
Bowing down before God is an expression of worship to him.

Genesis 24:53

articles of silver and articles of gold
"silver and gold items" or "things made of silver and gold"

precious gifts
"expensive gifts" or "valuable gifts"

Genesis 24:54

he and the men who were with him
"Abraham's servant and his men"

stayed there overnight
"slept there that night"

arose in the morning
"got up the next morning"

Send me away
"Let me leave and return"

Genesis 24:55

a few more days, at least ten
"at least ten more days"

After that
"Then"

Genesis 24:56

he said
"Abraham's servant said"

to them
"to Rebekah's brother and mother"

Do not hinder me
"Do not delay me" or "Do not make me wait"

Yahweh has prospered my way
Here "way" stands for a journey. Alternate translation: "Yahweh has caused me to succeed in the purpose my journey"

Send me on my way
"Allow me to leave"

Genesis 24:57

General Information:
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Genesis 24:58

General Information:
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Genesis 24:59

So they sent their sister Rebekah
"So the family sent Rebekah"

their sister
Rebekah was Laban's sister. Alternate translation: "their relative" or "Laban's sister"

her female servant
This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Genesis 24:60

Our sister
Rebekah was not the sister to everyone in her family. But they called her this to show that they loved her. Alternate translation: "Our dear Rebekah"

may you be the mother of thousands of ten thousands
Here "mother" stands for ancestor. Alternate translation: "may you be the ancestor of millions of people" or "may you have very many descendants"

thousands of ten thousands
This means a very large number or an uncountable number.

may your descendants possess the gate of those who hate them
Armies would break through the gate of their enemies' cities and conquer the people. Alternate translation: "may your descendants completely defeat those who hate them"

Genesis 24:61

Then Rebekah arose, and she and her servant girls mounted the camels
"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way
"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Genesis 24:62

Now
This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi
This is the name of a water well in the Negev. See how you translated it in Genesis 16:14.

Genesis 24:63

Isaac went out to meditate in the field in the evening
"One evening Isaac went out to the field to think." This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!
The word "behold" here alerts us to pay attention to the surprising information that follows. "When he looked up he was surprised to see camels coming"

Genesis 24:64

Rebekah looked
"Rebekah looked up"

she jumped down from the camel
"she quickly got off the camel"

Genesis 24:65

So she took her veil, and covered herself
"So she covered her face with her veil." This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit.

veil
a piece of cloth used to cover a person's head, shoulders and face

Genesis 24:66

General Information:
This page has intentionally been left blank.

Genesis 24:67

took Rebekah, and she became his wife
Both of these phrases mean that Isaac married Rebekah. Alternate translation: "married Rebekah" or "took her as his wife"

So Isaac was comforted
This can be stated in active form. Alternate translation: "So Rebekah comforted Isaac"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Abraham took another wife; her name was Keturah. **2** She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. **3** Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people. **4** Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants. **5** Abraham gave all that he owned to Isaac. **6** However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son. **7** These were the days of the years of Abraham's life which he lived, 175 years. **8** Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people. **9** Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre. **10** This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife. **11** After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

12 Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

13 These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam, **14** Mishma, Dumah, Massa, **15** Hadad, Tema, Jetur, Naphish, and Kedemah. **16** These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes. **17** These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people. **18** They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

19 This is the account of Isaac, Abraham's son. Abraham became the father of Isaac. **20** Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean. **21** Isaac prayed to Yahweh for his wife because she was barren, and Yahweh answered his prayer, and Rebekah his wife conceived. **22** The children struggled together within her, and she said, "Why is this happening to me?" She went to ask Yahweh about this. **23** Yahweh said to her,

> "Two nations are in your womb,
> and two peoples will be separated from within you.
> One people will be stronger than the other,
> and the older will serve the younger."

24 When it was time for her to give birth, behold, there were twins in her womb. **25** The first child came out red all over like a hairy garment. They called his name Esau. **26** After that, his brother came out. His hand was grasping Esau's heel. He was named Jacob. Isaac was sixty years old when his wife bore them.

27 The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents. **28** Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob. **29** Jacob cooked some stew. Esau came in from the field, and he was weak from hunger. **30** Esau said to Jacob, "Feed me with that red stew. Please, I am exhausted!" That is why his name was called Edom. **31** Jacob said, "First sell me your birthright." **32** Esau said, "Look, I am about to die. What good is the birthright to me?" **33** Jacob said, "First swear to me," so Esau swore an oath and in that way he sold his birthright to Jacob. **34** Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

Genesis 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:23.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Polygamy
Abraham married another wife. This was sinful of him. Many other Hebrew leaders came to marry multiple wives. This is known as "polygamy." It has never been an acceptable practice. (See: sin)

Inheritance
In the ancient Near East, inheritance was passed on through the eldest son. Even though Esau and Jacob were twins, it is very important that Esau was born first. It was his birthright to receive his inheritance, but he foolishly gave it up. (See: inherit and birthright and foolish)

Other possible translation difficulties in this chapter

God fulfills his promise
God begins to fulfill the promise he gave to Abraham about making his descendants numerous. Many of these children through his concubines would become large people groups. This may not be easy to understand without the remainder of the Old Testament and the history it records.

Genesis 25:1

General Information:
See.

Genesis 25:2

General Information:
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Genesis 25:3

General Information:
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Genesis 25:4

All these
This refers to the people named in verses 2-4.

Genesis 25:5

Abraham gave all that he owned to Isaac
"Isaac inherited all that Abraham owned." It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

Genesis 25:6

General Information:
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Genesis 25:7

These were the days of the years of Abraham's life which he lived, 175 years
"These were ... he lived, one hundred and seventy-five years." Abraham lived 175 years.

Genesis 25:8

Abraham breathed his last and died
"Abraham took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. Alternate translation: "Abraham died"

breathed his last
This is a polite way of saying a person died.

at a good old age, an old man with a full life
These two phrases mean basically the same thing and emphasize that Abraham lived a very long time. Alternate translation: "when he had lived a very long time and was very old"

an old man with a full life
Living a long life is spoken of as if life were a container that becomes full.

he was gathered to his people
This means that after Abraham died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:9

the cave of Machpelah, in the field of Ephron
Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Ephron ... Zohar
These are names of men. See how you translated these men's names in [Genesis 23:8]

generated on Tue Oct 24 10:45:40 2023

which is near Mamre
Machpela was near Mamre.

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this place name in [Genesis 23:17]

Genesis 25:10

This field Abraham had bought
"Abraham had bought this field"

sons of Heth
"the descendants of Heth" or "the Hittites." See how you translated this in Genesis 23:5.

Abraham was buried
This can be stated in active form. Alternate translation: "They buried Abraham"

Genesis 25:11

Beer Lahai Roi
This name means "the well of the living one who sees me." See how you translated this place name in [Genesis 16:14]

Genesis 25:12

Now
This word is used in English to introduce a new part of the story and information about Ishmael.

Genesis 25:13

General Information:
See.

Genesis 25:14

General Information:
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Genesis 25:15

General Information:
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Genesis 25:16

These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes
This can be stated as two sentences. "These were the names of Ishmael's twelve sons. They led tribes that were named after them, and they each had their own villages and campsites"

twelve
"12"

princes
Here the word "princes" means that the men were leaders or rules of the tribes; it does not mean that they were the sons of a king.

Genesis 25:17

These were the years of the life of Ishmael, 137 years
"These were ... Ishmael, one hundred and thirty-seven years." Ishmael lived 137 years.

breathed his last and died
The terms "breathed his last" and "died" mean basically the same thing. Alternate translation: "died"

was gathered to his people
This means that after Ishmael died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:18

They lived
"His descendants settled"

from Havilah to Ashhur
"between Havilah and Ashhur"

Havilah
Havilah was located somewhere in the Arabian Desert. See how you translated this in [Genesis 2:11]

as one goes toward
"in the direction of"

They lived in hostility with each other
Possible meanings are 1) "they did not live in peace together," or 2) "they lived away from their other relatives."

Genesis 25:19

General Information:
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Genesis 25:20

forty years old
"40 years old"

when he took as his wife Rebekah
"when he married Rebekah"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

generated on Tue Oct 24 10:45:40 2023

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

Genesis 25:21

she was barren
"she was unable to become pregnant"

Rebekah his wife conceived
It can be made explicit that Rebekah was pregnant with two babies at the same time: "Rebekah, his wife, became pregnant with twins"

Genesis 25:22

The children struggled together within her
"the babies inside her kept bumping against each other" or "The babies pushed against each other within her"

The children ... within her
Rebekah was pregnant with twins.

She went to ask Yahweh about this
"She went and asked Yahweh about this." It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

Genesis 25:23

said to her
"said to Rebekah"

Two nations ... serve the younger
This is poetic language. If your language has a way to indicate poetry, you could use it here.

Two nations are in your womb
Here "two nations" stands for the two children. Each child will be the father of a nation. Alternate translation: "Two nations will come from the twins within you"

two peoples will be separated from within you
Here "two peoples" stands for the two children. Each child will be the father of a people. This can be translated with an active verb. Alternate translation: "when you give birth to these two children they will be rivals"

the older will serve the younger
Possible meanings are 1) "the older son will serve the younger son" or 2) "the descendants of the older son will serve the descendants of the younger son." If possible, translate it so that people could understand either meaning.

Genesis 25:24

behold, there
"she was surprised to learn that there"

Genesis 25:25

red all over like a hairy garment
Possible meanings are 1) his skin was red and he had a lot of hair on his body or 2) he had a lot of red hair on his body. Alternate translation: "red and hairy like a garment made of animal hair"

Esau
Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

Genesis 25:26

grasping Esau's heel
"holding the back part of Esau's foot"

Jacob
Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

sixty years old
"60 years old"

Genesis 25:27

became a skillful hunter
"became good at hunting and killing animals for food"

a quiet man
"a peaceful man" or "a less active man"

who spent his time in the tents
This speaks about time as if it were a commodity that someone could spend. Alternate translation: "who remained in the tents much of the time"

Genesis 25:28

Now
This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah.

Isaac loved
Here the word "loved" means "favored" or "preferred."

because he ate the animals that he had hunted
"because he ate the animals that Esau had hunted" or "because he enjoyed eating the wild animal meat that Esau caught"

generated on Tue Oct 24 10:45:40 2023

Genesis 25:29

Jacob cooked
Since this is the beginning of a story about something that happened one time, some translators may want to start it with a phrase like "One day, Jacob cooked" in a similar manner to the UDB.

cooked some stew
"boiled some food" or "cooked some soup." This stew was made of boiled lentils (Genesis 25:34).

he was weak from hunger
"he was weak because he was very hungry" or "he was very hungry"

Genesis 25:30

I am exhausted
"I am weak from hunger" or "I am very hungry"

Edom
Translators may add a footnote that says "The name Edom means 'red.'"

Genesis 25:31

birthright
right as firstborn to inherit most of the father's wealth

Genesis 25:32

I am about to die
Esau was exaggerating to emphasize how hungry he was. Alternate translation: "I am so hungry I feel like I could die"

What good is the birthright to me?
Esau used a question to emphasize that eating was more important than a birthright. This can be translated as a statement. Alternate translation: "My inheritance is no good to me if I die of hunger!"

Genesis 25:33

First swear to me
What Jacob wanted Esau to swear can be stated explicitly. Alternate translation: "First swear to me that you will sell me your birthright"

Genesis 25:34

lentils
These are like beans, but their seeds are very small, round, and somewhat flat.

Esau despised his birthright
"Esau showed that he did not value his birthright"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelek, king of the Philistines at Gerar. **2** Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. **3** Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father. **4** I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed. **5** I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws." **6** So Isaac settled in Gerar. **7** When the men of the place asked him about his wife, he said, "She is my sister." He feared to say, "She is my wife," because he thought, "The men of this place will kill me to get Rebekah, because she is so beautiful." **8** After Isaac had been there a long time, Abimelek king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife. **9** Abimelek called Isaac to him and said, "Look, certainly she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I thought someone might kill me to get her." **10** Abimelek said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." **11** So Abimelek commanded all the people and said, "Whoever touches this man or his wife will surely be put to death."

12 Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him. **13** The man became rich, and grew more and more until he became very great. **14** He had many sheep and cattle, and a large household. The Philistines envied him. **15** Now all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth. **16** Abimelek said to Isaac, "Go away from us, for you are much mightier than we." **17** So Isaac departed from there and camped in the Valley of Gerar, and lived there.

18 Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them. **19** When Isaac's servants dug in the valley, they found there a well of flowing water. **20** The herdsmen of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac named that well "Esek," because they had quarreled with him. **21** Then they dug another well, and they quarreled over that, too, so he gave it the name of "Sitnah." **22** He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, "Now Yahweh has made room for us, and we will prosper in the land."

23 Then Isaac went up from there to Beersheba. **24** Yahweh appeared to him that same night and said, "I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham's sake." **25** Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

26 Then Abimelek went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army. **27** Isaac said to them, "Why are you coming to me, since you hate me and have sent me away from you?" **28** Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you, **29** that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh." **30** So Isaac made a feast for them, and they ate and drank. **31** They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace. **32** That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water." **33** He called the well Shibah, so the name of that city is Beersheba to this day.

34 When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. **35** They brought sorrow to Isaac and Rebekah.

generated on Tue Oct 24 10:45:40 2023

Genesis 26 General Notes

Special concepts in this chapter

Trust
When things in the land were bad, Isaac did not trust in Yahweh. Instead, he ran to the safety of Egypt. Even when Abraham's descendants did not trust in Yahweh's faithfulness to fulfill his covenant, Yahweh remained faithful to his covenant and blessed Isaac. (See: trust, faithful and fulfill and covenant)

Wells
In the ancient Near East, wells were very important strategically. Therefore, they were a sign of power and a sign of God's blessing being upon Isaac.

Other possible translation difficulties in this chapter

"She is my sister"
Isaac was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Rebekah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Isaac's sister, they would have shown favor to him. This is the same thing his father, Abraham, did. (See: and favor)

Genesis 26:1

Now
This word is used here to mark a new part of the story.

a famine happened
"there was a famine" or "there was another famine"

in the land
You can state explicitly the land to which this refers. Alternate translation: "in the land where Isaac and his family lived"

that had been in the days of Abraham
"that had happened during Abraham's life" or "that had happened while Abraham was alive"

Genesis 26:2

General Information:
Yahweh begins to speak to Isaac.

appeared to him
"appeared to Isaac"

Do not go down to Egypt
It was common to speak of leaving the promised land as "going down" to another place.

Genesis 26:3

for to you and to your descendants, I will give all these lands
"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father
"I will do what I promised Abraham your father I would do"

Genesis 26:4

General Information:
Yahweh continues speaking to Isaac.

I will multiply your descendants
"I will cause you to have very many descendants."

like the stars of heaven
This speaks about the number of Isaac's descendants as if they were the same as the number of stars. See how you translated this in [Genesis 22:17]

heaven
This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed
This can be stated in active form. Alternate translation: "I will bless all the nations of the earth"

Genesis 26:5

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws
The phrases "obeyed my voice" and "kept my instructions, my commandments, my statutes, and my laws" mean basically the same thing. Alternate translation: "Abraham obeyed me and did everything I commanded him to do"

obeyed my voice
Here "voice" stands for Yahweh. Alternate translation: "obeyed me"

generated on Tue Oct 24 10:45:40 2023

Genesis 26:6

So Isaac settled in Gerar
Only Isaac is mentioned because he is the leader of the family, but his whole family was with him. Alternate translation: "So Isaac and his family settled in Gerar"

Genesis 26:7

He feared to say
Here "fear" refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. "He was afraid to say"

to get Rebekah
"in order to take Rebekah"

Genesis 26:8

He saw, behold, Isaac
The word "behold" shows that what Abimelech saw surprised him. Alternate translation: "And he was surprised to see that Isaac"

was caressing Rebekah
Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

Genesis 26:9

Abimelek called Isaac to him
Abimelek probably sent someone to tell Isaac that Abimelek wanted to see him. Alternate translation: "Abimelek sent someone to bring Isaac to him"

Why did you say, 'She is my sister'?
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Why did you say that she is your sister?"

to get her
"so he could take her"

Genesis 26:10

What is this you have done to us?
Abimelech used this question to scold Isaac. Alternate translation: "You should not have done this to us!"

might easily have lain with your wife
The word "lain" here is a euphemism for "had sexual relations."

you would have brought guilt upon us
This speaks about causing someone to be guilty as if "guilt" were an object that is placed on someone. Alternate translation: "you would have caused us to be guilty of taking a man's wife"

upon us
Here "us" refers to Abimelech and his people.

Genesis 26:11

Whoever touches this man
Here "touches" means to touch in a harmful way. Alternate translation: "Whoever harms this man"

will surely be put to death
Abimelech may have intended to tell someone to kill anyone who might harm Isaac or Rebekah. This can be stated in active form. Alternate translation: "I will put him to death" or "I will order my men to kill him"

Genesis 26:12

General Information:
This begins a new part of the story. It changes from telling about Isaac calling Rebekah his sister, and it starts to tell about how Isaac became very rich and the Philistines were jealous of him.

in that land
"in Gerar"

a hundredfold
This means "one hundred times as much as he planted." It can be translated more generally as "a very large crop."

Genesis 26:13

The man became rich
"Isaac became rich" or "He became rich"

grew more and more until he became very great
"he gained more and more until he became very wealthy"

Genesis 26:14

sheep
This may also include goats.

a large household
Here "household" stands for workers or servants. Alternate translation: "many servants"

The Philistines envied him
"The Philistines were jealous of him"

Genesis 26:15

Now
Here this word does not mean "at this moment." It is indicating where the action in the story begins. It can be translated with the connecting word "So" to

generated on Tue Oct 24 10:45:40 2023

show that this is a result of what happened in [Genesis 26:12-14]

in the days of Abraham his father
The phrase "in the days of" stands for a person's lifetime. Alternate translation: "when Abraham, his father, was living" or "during his father Abraham's lifetime"

Genesis 26:16

Abimelek said
Possible meanings are 1) this is another action to force Isaac and his people to leave. Alternate translation: "Then Abimelek said" or "Finally Abimelek said" or 2) Abimelek made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac. Alternate translation: "Therefore Abimelek said"

much mightier than we
"much stronger than we are"

Genesis 26:17

So Isaac departed
Only Isaac is mentioned because he is the leader, but his family and servants went with him. Alternate translation: "So Isaac and his household left"

Genesis 26:18

Isaac dug out
Here "Isaac" stands for Isaac and his servants. Alternate translation: "Isaac and his servants dug out"

which they had dug
"which Abraham's servants had dug"

in the days of Abraham his father
"during his father Abraham's lifetime" or "when Abraham, his father, was living"

The Philistines had stopped them up
This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, as in the UDB. or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up."

had stopped them up
"had filled them with earth"

Genesis 26:19

flowing water
This phrase refers to a natural spring they uncovered when they were digging a new well. It provided a continuous flow of fresh drinking water. Alternate translation: "fresh water"

Genesis 26:20

herdsmen
men who tended livestock

This water is ours
Here "ours" refers to the herdsmen of Gerar.

Esek
Translators may also add a footnote that says "The name Esek means 'quarrel' or 'argue.'"

Genesis 26:21

Then they dug
"Then Isaac's servants dug"

they quarreled
"the herdsmen of Gerar argued with Isaac's herdsmen"

so he gave it
"so Isaac gave it"

Sitnah
Translators may add a footnote that says "The name Sitnah means 'oppose' or 'accuse.'"

Genesis 26:22

Rehoboth
Translators may add a footnote that says "The name Rehoboth means 'make room for' or 'empty place.'"

us ... we
Isaac was speaking about himself and his household.

Genesis 26:23

Isaac went up from there to Beersheba
Here "went up" is probably a reference to going north. Say that he departed in the most natural way for your language. Alternate translation: "Isaac left there and went to Beersheba"

Genesis 26:24

multiply your descendants
"will cause your descendants to increase greatly" or "will cause your descendants to be very many"

for my servant Abraham's sake
"for my servant Abraham" or you can make the full meaning explicit. Alternate translation: "because I promised my servant Abraham that I would do this"

generated on Tue Oct 24 10:45:40 2023

Genesis 26:25

Isaac built an altar there
You can make explicit why Isaac built an altar. Alternate translation: "Isaac built an altar there to sacrifice to Yahweh"

called on the name of Yahweh
To "call on" means to pray or to worship. Here "name" stands for Yahweh. Alternate translation: "prayed to Yahweh" or "worshiped Yahweh"

Genesis 26:26

went to him
"went to Isaac"

Ahuzzath
This is the name of a man.

his friend
Possible meanings are 1) "Abimelech's friend" or 2) "Abimelech's advisor."

Phicol
This is the name of a man. See how you translated his name in Genesis 21:22.

Genesis 26:27

General Information:
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Genesis 26:28

they said
This refers to Abimelech, Ahuzzath, and Phicol. One of them spoke and the other two agreed with what he said. It does not mean they all spoke at the same time. Alternate translation: "one of them said"

We have clearly seen
"We know" or "We are certain"

So let us make a covenant
"So we want to make a covenant"

Genesis 26:29

and as we have treated you well
This can also be translated as the beginning of a new sentence. "We have done only good to you"

you are blessed by Yahweh
This can be stated in active form. Alternate translation: "Yahweh has blessed you"

Genesis 26:30

Isaac made a feast for them, and they ate and drank
Eating a meal together was a part of making a covenant with one another.

for them
Here "them" refers to "Abimelech, Ahuzzath, and Phicol"

they ate
Here "they" refers to Isaac, Abimelech, Ahuzzath, and Phicol. Alternate translation: "they all ate"

Genesis 26:31

They rose early
"They awoke early"

Genesis 26:32

General Information:
This page has intentionally been left blank.

Genesis 26:33

He called the well Shibah
"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'"

Beersheba
Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven." (See note on Genesis 21:32)

Genesis 26:34

General Information:
Most of Genesis 26 was about Isaac. These verses are about his older son Esau.

forty
"40"

he took a wife
"he married." You can state explicitly that he married two women. Alternate translation: "he took two wives"

Judith ... Basemath
These are the names of Esau's wives.

Beeri ... Elon
These are names of men.

the Hittite
"the descendant of Heth" or "a descendant of Heth." The Hittite people were the descendants of Heth.

Genesis 26:35

They brought sorrow to Isaac and Rebekah
Here "they" refers to Judith and Basemath. To make someone sorrowful or miserable is spoken of as if "sorrow" were an object that a person could bring to another person. Alternate translation: "They

generated on Tue Oct 24 10:45:40 2023

made Isaac and Rebekah sorrowful" or "Isaac and Rebekah were miserable because of them"

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generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, "My son." Esau said to him, "Here I am," **2** and Isaac said, "See now, I am old. I do not know the day of my death. **3** Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me. **4** Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die."

5 Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back. **6** Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, **7** 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.' **8** Now therefore, my son, obey my voice as I command you. **9** Go to the flock, and bring me two good kids; and I will make delicious food from them for your father, just like he loves. **10** You will take it to your father, so that he may eat it, so that he may bless you before his death." **11** Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man. **12** Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing." **13** His mother said to him, "My son, let any curse fall on me. Just obey my voice, and go, bring them to me." **14** So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved. **15** Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son. **16** She put the skins of the kids on his hands and on the smooth part of his neck. **17** She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

18 Jacob went to his father and said, "My father." His father said, "Here I am; who are you, my son?" **19** Jacob said to his father, "I am Esau your firstborn. I have done as you said to me. Now sit up and eat some of my game, that you may bless me." **20** Isaac said to his son, "How is it that you have found it so quickly, my son?" He said, "Because Yahweh your God brought it to me." **21** Isaac said to Jacob, "Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not." **22** Jacob went over to Isaac his father; and Isaac touched him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." **23** Isaac did not recognize him, because his hands were hairy, like his brother Esau's hands, so Isaac blessed him. **24** He said, "Are you really my son Esau?" He replied, "I am." **25** Isaac said, "Bring the food to me, and I will eat of your game, so that I may bless you." Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank. **26** Then his father Isaac said to him, "Come near now and kiss me, my son." **27** Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

"See, the smell of my son
    is like the smell of a field
    that Yahweh has blessed.
28 May God give you a portion of the dew of heaven,
    a portion of the fatness of the earth,
    and plenty of grain and new wine.
29 May peoples serve you
    and nations bow down to you.
Be master over your brothers,
    and may your mother's sons bow down to you.
May every one who curses you be cursed;
    may every one who blesses you be blessed."

30 As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. **31** He also made delicious food and brought it to his father. He said to his father, "Father, get up and eat some of your son's game, so that you may bless me." **32** Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau." **33** Isaac trembled very much and said, "Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed." **34** When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, "Bless me, me also, my father." **35** Isaac said, "Your brother came here deceitfully and has taken away your blessing." **36** Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see,

generated on Tue Oct 24 10:45:40 2023

now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" **37** Isaac answered and said to Esau, "Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?" **38** Esau said to his father, "Have you not even one blessing for me, my father? Bless me, even me too, my father." Esau wept loudly. **39** Isaac his father answered and said to him,

"Look, the place where you live will be
far from the richness of the earth,
away from the dew of the sky above.
40 By your sword you will live,
and you will serve your brother.
But when you rebel,
you will break his yoke off of your neck."

41 Esau bore a grudge against Jacob because of the blessing that his father had given him. Esau said in his heart, "The days of mourning for my father are near; after that I will kill my brother Jacob." **42** The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "See, your brother Esau is consoling himself about you by planning to kill you. **43** Now therefore, my son, obey me and flee to Laban, my brother, in Haran. **44** Stay with him for a while, until your brother's fury subsides, **45** until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

46 Rebekah said to Isaac, "I abhor life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?"

Genesis 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 27:27-29 and in 27:39-40.

Special concepts in this chapter

Blessing

In the ancient Near East, a father's blessing was very important. This spoken blessing was legally binding. Jacob previously received the birthright from Esau and was guaranteed the double portion of land money that was supposed to be inherited by the older son, Esau. In this chapter, Jacob tricks Isaac into giving him Esau's blessing. This means that he is to inherit the promises of the covenant Yahweh made with Abraham. (See: bless, birthright, inherit and promise and covenant)

Genesis 27:1

his eyes were dim

This speaks about being nearly blind as if the eyes were a lamp and the light has nearly gone out. Alternate translation: "he was nearly blind" or "he was almost blind"

Here I am

"I am here" or "I am listening." See how you translated this in Genesis 22:1.

Genesis 27:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I do not know the day of my death

It is implied that Isaac knows he will die soon. Alternate translation: "I may die any day now"

death

This refers to physical death.

Genesis 27:3

General Information:

Isaac continues giving instructions to his older son Isaac.

your weapons

"your hunting equipment"

generated on Tue Oct 24 10:45:40 2023

your quiver
A quiver is a case for holding arrows. Alternate translation: "your quiver of arrows"

hunt game for me
"hunt a wild animal for me"

Genesis 27:4

Make delicious food for me, the sort that I love
The word "delicious" refers to something that tastes very good. Alternate translation: "Cook for me the tasty meat that I love"

bless you
In Bible times, a father would often pronounce a formal blessing on his children.

Genesis 27:5

Connecting Statement:
This verse is background information for the description of the events that follow.

Now
This verse is background information for the description of the events that follow. The word "now" shows that the author is going to begin to talk about Rebekah and Jacob.

Rebekah heard it when Isaac spoke to Esau his son
"Rebekah heard Isaac speaking to his son Esau"

to Esau his son
Esau was the son of both Isaac and Rebekah. The author calls Esau "his son" to emphasize that Isaac preferred Esau over Isaac.

Genesis 27:6

Connecting Statement:
This verse continues the background information that begins with the words "Now Rebekah heard" in verse 5. It is background information for the description of the events that follow.

Rebekah spoke to Jacob
This verse continues the background information that begins with the words "Esau went ... bring it back" in verse 5. It is background information for the description of the events that follow. After Esau leaves, Rebekah speaks to Jacob because of what she has heard. "So when Esau went ... bring it back, Rebekah spoke to Jacob"

to Jacob her son
Jacob was the son of both Isaac and Rebekah. The author calls Jacob "her son" here to emphasize that Rebekah preferred Jacob over Esau.

See here
The phrase "see here" adds emphasis to what follows. Alternate translation: "Listen carefully"

Genesis 27:7

'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'
These are the words that the author introduces with the words "He said" in verse 6. This is a quotation within a quotation. It can be stated as an indirect quotation. "He told Esau to hunt a wild animal, and to make the tasty meat that he loves. Then before he dies, your father will bless Esau in the presence of Yahweh."

Bring me game
"Bring me a wild animal that you hunt and kill"

make me delicious food
"cook for me the tasty meat that I love." See how this was translated in Genesis 27:4.

bless you in the presence of Yahweh
"bless you before Yahweh"

before my death
"before I die"

Genesis 27:8

General Information:
Rebekah continues to speak to her younger son Jacob.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

obey my voice as I command you
Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey me and do what I tell you"

Genesis 27:9

I will make delicious food from them for your father, just like he loves
The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:10

You will take it to your father
"Then take it to your father"

so that he may eat it, so that he may bless you
"and after he eats it, he will bless you"

he may bless you
The word "bless" refers to the formal blessing a father pronounces on his children.

before his death
"before he dies"

generated on Tue Oct 24 10:45:40 2023

Genesis 27:11

I am a smooth man
"I am a man with smooth skin" or "I am not hairy"

Genesis 27:12

I will seem to him as a deceiver
"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing
Being cursed or blessed is spoken of as if a curse and a blessing are objects that are placed on a person. Alternate translation: "Then because of this, he will curse me and not bless me"

Genesis 27:13

My son, let any curse fall on me
"let your curse be on me, my son." Being cursed is spoken of as if the curse were on object that is placed on the person. Alternate translation: "let your father curse me instead of you, my son"

obey my voice
Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey what I tell you" or "obey me"

bring them to me
"bring me the young goats"

Genesis 27:14

made delicious food, just like his father loved
The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:15

General Information:
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Genesis 27:16

She put the skins of the kids on his hands
The goat skins still had the hair on them.

Genesis 27:17

She put the delicious food and the bread that she had prepared into the hand of her son Jacob
"She gave to her son Jacob the delicious food and bread which she had prepared"

Genesis 27:18

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 27:19

I have done as you said to me
"I have done what you told me to do"

some of my game
The word "game" refers to wild animals that someone hunts and kills. See how "game" was translated in Genesis 27:3.

Genesis 27:20

He said
"Jacob replied"

brought it to me
This is an idiom meaning that God caused it to happen. Alternate translation: "helped me to succeed while hunting"

Genesis 27:21

whether you are my true son Esau or not
"if you are really my son Esau"

Genesis 27:22

Jacob went over to Isaac his father
"Jacob approached Isaac his father"

The voice is Jacob's voice
Here Issac speaks of Jacob's voice as representing Jacob. Alternate translation: "You sound like Jacob"

but the hands are the hands of Esau
Here Issac speaks of Esau's hands as representing Esau. Alternate translation: "but your hands feel like Esau's hands"

Genesis 27:23

General Information:
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Genesis 27:24

He said
Isaac asks this question before blessing his son. Alternate translation: "But first Isaac asked"

Genesis 27:25

eat of your game
The word "game" refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

he drank
"Isaac drank it"

generated on Tue Oct 24 10:45:40 2023

Genesis 27:26

General Information:
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Genesis 27:27

he smelled the smell of his clothes and blessed him
It can be made explicit that the clothes smelled like Esau's clothes. Alternate translation: "he smelled his clothes and they smelled like Esau's clothes, so Isaac blessed him"

he smelled
"Isaac smelled"

the smell
"the scent"

blessed him
"then he blessed him." This refers to the formal blessing a father pronounces on his children.

See, the smell of my son
The word "see" is used as an emphatic figure of speech to mean "it is true." Alternate translation: "Truly, the smell of my son"

that Yahweh has blessed
Here the word "blessed" means that Yahweh has caused good things to happen to the field and it has become fruitful. Alternate translation: "that Yahweh has caused to be very productive"

Genesis 27:28

General Information:
This is Isaac's blessing. He thought he was speaking to Esau, but he was speaking to Jacob.

give you
Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants.

dew of heaven
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "night mist from heaven to water your crops"

fatness of the earth
Having fertile land is spoken of as if the earth were fat or rich. Alternate translation: "good soil for producing crops"

plenty of grain and new wine
If "grain" and "wine" are unknown, this can be stated more generally. Alternate translation: "plenty of food and drink"

Genesis 27:29

you ... your
Here these pronouns are singular and refer to Jacob. But the blessing also applies to Jacob's descendants.

nations bow down
Here "nations" refers to the people. Alternate translation: "people from all nations bow down"

bow down
This means to bend over to humbly express respect and honor toward someone.

Be master over your brothers
"Become a master over your brothers"

your brothers ... your mother's sons
Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have.

may your mother's sons bow down to you
"your mother's sons will bow down to you"

May every one who curses you be cursed
This can be stated in active form. Alternate translation: "May God curse everyone who curses you"

may every one who blesses you be blessed
This can be stated in active form. Alternate translation: "May God bless everyone who blesses you"

Genesis 27:30

had scarcely gone out from the presence of Isaac his father
"had just left the tent of Isaac his father"

Genesis 27:31

delicious food
"tasty meat that I love." See how this was translated in Genesis 27:3.

some of your son's game
Here "your son's" was a polite way of Esau referring to his own food he prepared.

your son's game
The word "game" refers to wild animals that people hunt to eat. See how "game" was translated in Genesis 27:7.

bless me
This refers to the formal blessing a father pronounces on his children.

generated on Tue Oct 24 10:45:40 2023

Genesis 27:32

said to him
"said to Esau"

Genesis 27:33

Isaac trembled
"Isaac began to shake"

hunted this game
Game refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

Genesis 27:34

he cried with a very great and bitter cry
Esau's anguish was similar to the taste of something bitter. Alternate translation: "he cried loudly"

Genesis 27:35

has taken away your blessing
This is a figure of speech meaning Jacob took what was Esau's. Alternate translation: "I have blessed him instead of you"

Genesis 27:36

Is he not rightly named Jacob?
Esau uses a question to emphasize his anger at Jacob. Alternate translation: "Jacob is certainly the right name for my brother!"

Jacob
Translators may also add a footnote that says: "The name Jacob means 'he grasps the heel.' In the original language the name 'Jacob' also sounds like the word for 'he deceives.'"

He took away my birthright
This speaks about a birthright as if it were an object that a person could take away. Alternate translation: "What was once my birthright is now his because he tricked me"

now he has taken away my blessing
This speaks about a blessing as if it were an object that person could take away. Alternate translation: "now he has tricked you into blessing him instead of me"

Have you not reserved a blessing for me
Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

Genesis 27:37

What more can I do for you, my son?
Isaac uses a question to emphasize that there is nothing else he can do. Alternate translation: "There is nothing else I can do for you!"

Genesis 27:38

Have you not even one blessing for me, my father
This can be stated in positive form. "My father, do you have one more blessing for me"

Genesis 27:39

said to him
"said to Esau"

Look, the place
"Pay attention, because what I am about to say is both true and important: the place"

far from the richness of the earth
This is a figure of speech referring to the earth's fertility. Alternate translation: "far from the fertile soil"

dew of the sky above
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "the night mist from the sky to water your crops"

Genesis 27:40

your ... you
In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants

By your sword you will live
Here "sword" stands for violence. Alternate translation: "You will rob and kill people in order to get what you need to live"

you will break his yoke off of your neck
This speaks about someone having a master as if the master's control over the person were a yoke that the person had to carry. Alternate translation: "you will free yourself from his control"

Genesis 27:41

Esau bore a grudge against Jacob
Esau believed that Jacob had wronged him, and so Esau did not want to forgive Jacob.

Esau said in his heart
Here "heart" stands for Esau himself. Alternate translation: "Esau said to himself"

generated on Tue Oct 24 10:45:40 2023

days of mourning for my father are near
This refers to a number of days a person grieves when a family member dies.

Genesis 27:42

The words of Esau her older son were told to Rebekah
This can be stated in active form. Alternate translation: "Someone told Rebekah about Esau's plan"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

is consoling himself
"is making himself feel better"

Genesis 27:43

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

flee to Laban
"leave here quickly and go to Laban"

Genesis 27:44

for a while
"for a period of time"

until your brother's fury subsides
"until you brother calms down"

Genesis 27:45

until your brother's anger turns away from you
No longer being angry is spoken of as if the anger turns to a different direction away from the person. Alternate translation: "until he is no longer angry with you"

Why should I lose you both in one day?
Rebekah uses a question to emphasize her concern. Alternate translation: "I do not want to lose both of you in one day!"

I lose you both in one day
It is implied that if Esau kills Jacob, then they will execute Esau as a murderer.

I lose
This is a polite way of referring to her sons dying.

Genesis 27:46

I abhor life
Rebekah is exaggerating to emphasize how upset she is about the Hittite women that Esau married. Alternate translation: "I am terribly upset"

the daughters of Heth
"these Hittite women" or "descendants of Heth"

like these women, some of the daughters of the land
The phrase "daughters of the land" means the local females. Alternate translation: "like these women who live in this land"

what good will my life be to me?
Rebekah uses a question to emphasize how upset she would be if Jacob marries a Hittite woman. Alternate translation: "My life will be awful!"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women. **2** Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother. **3** May God Almighty bless you, make you fruitful and multiply you, so that you may become a community of peoples. **4** May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been sojourning, which God gave to Abraham." **5** So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, "You must not take a wife from the women of Canaan." **7** Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram. **8** Esau saw that the women of Canaan did not please Isaac his father. **9** So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

10 Jacob left Beersheba and went toward Haran. **11** He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep. **12** He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it. **13** Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants. **14** Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed. **15** Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you." **16** Jacob awoke out of his sleep, and he said, "Surely Yahweh is in this place, and I did not know it." **17** He was afraid and said, "How terrifying is this place! This is none other than the house of God. This is the gate of heaven."

18 Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it. **19** He called the name of that place Bethel, but the name of the city originally was Luz. **20** Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear, **21** so that I return safely to my father's house, then Yahweh will be my God. **22** Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

Genesis 28 General Notes

Structure and formatting

Even though Jacob tricked his father in order to receive Esau's blessing, the chapter repeats the blessing, ensuring he inherits the blessings promised to Abraham. (See: bless and inherit and promise)

Special concepts in this chapter

Jacob's dream

Jacob had a dream or received a vision. The purpose of this dream is to show that, despite Jacob's sin, God is giving Abraham's covenant promises to Jacob and his descendants. (See: sin and covenant and promise)

Bethel

This was an important city for Abraham and his descendants. It is possible that there is some theological significance to the city of Bethel.

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generated on Tue Oct 24 10:45:40 2023

Genesis 28:1

You must not take
"Do not take"

Genesis 28:2

Arise, go
"Go right away"

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

house of
This refers to a person's descendants or other relatives. Alternate translation: "family"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

your mother's father
"your grandfather"

one of the daughters
"from the daughters"

your mother's brother
"your uncle"

Genesis 28:3

General Information:
Isaac continues speaking to Jacob

make you fruitful and multiply you
The word "multiply" explains how God would make Jacob "fruitful." Alternate translation: "give you many children and descendants"

Genesis 28:4

May he give you the blessing of Abraham, to you, and to your descendants after you
This speaks about blessing someone as if a blessing were an object that a person can give. The abstract noun "the blessing" can be stated as "bless." Alternate translation: "May God bless you and your descendants as he blessed Abraham" or "May God give to you and your descendants what he promised to Abraham"

that you may inherit the land
God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father.

the land where you have been sojourning
"the land where you have been staying"

which God gave to Abraham
"which God promised to Abraham"

Genesis 28:5

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Genesis 28:6

General Information:
The story changes from Jacob to Esau

Now
This word is used here to mark a change from the story to background information about Esau.

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

to take a wife
"to take a wife for himself"

He also saw that Isaac had blessed him
"Esau also saw that Isaac had blessed Jacob"

You must not take
"Do not take"

women of Canaan
"daughters of Canaan" or "Canaanite women"

Genesis 28:7

General Information:
This page has intentionally been left blank.

Genesis 28:8

General Information:
This continues the background information about Esau.

Esau saw
"Esau realized"

the women of Canaan did not please Isaac his father
"his father Isaac did not approve of the women of Canaan"

women of Canaan
"daughters of Canaan" or "the Canaanite women"

generated on Tue Oct 24 10:45:40 2023

Genesis 28:9

So he went
"Because of that, he went"

besides the wives that he had
"in addition to the wives that he already had"

Mahalath
This is the name of one of Ishmael's daughters.

Nebaioth
This is the name of one of Ishmael's sons.

Genesis 28:10

General Information:
The story switches back to Jacob

Genesis 28:11

He came to a certain place and stayed there all night, because the sun had set
"He came to a certain place and, because the sun had set, he decided to stay for the night"

Genesis 28:12

He dreamed
"Jacob had a dream"

set up on the earth
"with the bottom of it touching the ground"

reached to heaven
This refers to the place where God lives.

Genesis 28:13

Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

Yahweh stood above it
Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"

Abraham your father
Here "father" means "ancestor." Alternate translation: "Abraham your ancestor" or "Abraham your forefather"

Genesis 28:14

General Information:
God continues to talk to Jacob in a dream.

Your descendants will be like the dust of the earth
God compares Jacob's descendants to the dust of the earth to emphasize their huge number. Alternate translation: "You will have more descendants than you can count"

you will spread far out to the west
The word "you" is singular and refers to Jacob. Here Jacob represents his descendants. Alternate translation: "your descendants will spread out to the west"

you will spread far out
This means the people will extend the borders of their land and occupy more territory.

to the west, to the east, to the north, and to the south
This phrases are used together to mean "all directions." Alternate translation: "in all directions"

Through you and through your descendants will all the families of the earth be blessed
This can be stated in active form. Alternate translation: "I will bless all families on the earth through you and your descendants"

Genesis 28:15

Behold, I am
"Pay attention, because what I am about to say is both true and important: I am"

for I will not leave you. I will do all
"for I will not leave you until I have done all"

I will keep you
"I will keep you safe" or "I will protect you"

I will bring you into this land again
"I will bring you back to this land"

Genesis 28:16

awoke out of his sleep
"woke up from his sleep"

Genesis 28:17

the house of God ... the gate of heaven
The phrase "the gate of heaven" explains that this place is the entrance to "the house of God" and "the entrance to where God lives."

This is the gate of heaven
This speaks about the entrance to the place where God lives as if it were a literal kingdom that had a gate that someone has to open to let people in.

Genesis 28:18

pillar
This is a memorial pillar, that is, simply a large stone or boulder set up on its end.

poured oil upon the top of it
This action symbolizes that Jacob is dedicating the pillar to God. The full meaning of this statement can

be made explicit. Alternate translation: "poured oil on the top of it in order to dedicate the pillar to God"

Genesis 28:19

Bethel
Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Luz
This is the name of a city.

Genesis 28:20

Connecting Statement:
Jacob begins to make a vow to Yahweh.

vowed a vow
"made a vow" or "solemnly promised God"

If God will ... clothes to wear
Jacob is speaking to God in the third person. This can be stated in the second person. Alternate translation: "If you will ... clothes to wear"

on this road on which I am walking
This stands for Jacob's journey to find a wife and to return home. Alternate translation: "on this journey"

will give me bread to eat
Here "bread" stands for food in general.

Genesis 28:21

Connecting Statement:
The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here.

so that I return safely ... then Yahweh will be my God
The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here. Jacob is speaking to God in the third person. This can be stated in the second person. "If you will ... clothes to wear ... so that I return safely ... then you, Yahweh, will be the God that I will worship"

to my father's house
Here "house" stands for Jacob's family. Alternate translation: "to my father and the rest of my family"

Genesis 28:22

a sacred stone
This means that the stone will mark the place where God appeared to him and it will be a place where people can worship God. Alternate translation: "God's house" or "God's place"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Then Jacob went on his journey and came to the land of the people of the east. **2** As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large. **3** When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place. **4** Jacob said to them, "My brothers, where are you from?" They replied, "We are from Haran." **5** He said to them, "Do you know Laban son of Nahor?" They said, "We know him." **6** He said to them, "Is he well?" They said, "He is well, and, look there, Rachel his daughter is coming with the sheep." **7** Jacob said, "See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze." **8** They said, "We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well's mouth, and we will water the sheep." **9** While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them. **10** When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. **11** Jacob kissed Rachel and wept loudly. **12** Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

13 When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things. **14** Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month. **15** Then Laban said to Jacob, "Should you serve me for nothing because you are my relative? Tell me, what will your wages be?" **16** Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. **17** Leah's eyes were tender, but Rachel was beautiful in form and appearance. **18** Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter." **19** Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me." **20** So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

21 Then Jacob said to Laban, "Give me my wife, for my days have been completed—so that I may go to her!" **22** So Laban gathered together all the men of the place and made a feast. **23** In the evening, Laban took Leah his daughter and brought her to Jacob, who went to her. **24** Laban gave his female servant Zilpah to his daughter Leah, to be her servant. **25** In the morning, behold, it was Leah! Jacob said to Laban, "What is this you have done to me? Did I not serve you for Rachel? Why then have you deceived me?" **26** Laban said, "It is not our custom to give the younger daughter before the firstborn. **27** Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years." **28** Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also. **29** Laban also gave Bilhah to his daughter Rachel, to be her servant. **30** So Jacob went to Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

31 Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was barren. **32** Leah conceived and bore a son, and she called his name Reuben. For she said, "Because Yahweh has looked upon my affliction; surely now my husband will love me." **33** Then she conceived again and bore a son. She said, "Because Yahweh has heard that I am unloved, he has therefore given me this son also," and she called his name Simeon. **34** Then she conceived again and bore a son. She said, "Now this time will my husband be attached to me, because I have borne him three sons." Therefore his name was called Levi. **35** She conceived again and bore a son. She said, "This time I will praise Yahweh." Therefore she called his name Judah; then she stopped having children.

Genesis 29 General Notes

Structure and formatting

This chapter records the conflict between Jacob's wives, Rachel and Leah. This account continues into the next chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Shepherds
Although the exact reasoning for the shepherds' unwillingness to give water to the sheep is unknown, it is probable they were being lazy. The actions of these shepherds contrast Jacob's actions.

Kissing
It was common in the ancient Near East for relatives to greet each other with a kiss. There was nothing sexual about this type of kissing.

Marriage
It was customary in the ancient Near East for a man to work for a woman's father in order to earn the right to marry her. It is unknown how common it was for a father to have his younger daughter marry before an older daughter. It was also sinful for Jacob to marry more than one wife. (See: sin)

Genesis 29:1

the people of the east
This means the people of Paddan Aram, which is a land east of the land of Canaan.

Genesis 29:2

and, behold, three flocks of sheep were lying there by it
The word "behold" marks the beginning of another event in the larger story. Your language may have a way of doing this.

For out of that well
"For from that well." This phrase marks a change from the story to background information about how the shepherds watered the flocks.

they would water
"the shepherds would water" or "those taking care of the sheep would water"

the well's mouth
Here "mouth" is a way of referring to an opening. Alternate translation: "the opening of the well"

Genesis 29:3

General Information:
This page has intentionally been left blank.

Genesis 29:4

Jacob said to them
"Jacob said to the shepherds"

My brothers
This is a polite way to greet a stranger.

Genesis 29:5

Laban son of Nahor
Here "son" refers to a male descendant. Another possible meaning is "Laban the grandson of Nahor."

Genesis 29:6

and, look there, Rachel his daughter is coming with the sheep
"Now look! Rachel his daughter is coming with the sheep"

Genesis 29:7

it is the middle of the day
"the sun is still high in the sky" or "the sun is still shining brightly"

for the flocks to be gathered together
This can be stated in active form. Alternate translation: "for you to gather the flocks"

to be gathered together
This means to gather them together inside a fence for them to stay for the night. The full meaning of this can be made explicit.

let them graze
"let them eat grass in the field"

Genesis 29:8

We cannot water them
"We have to wait to water them." This has to do with timing, not permission.

until all the flocks are gathered together
This can be stated in active form. Alternate translation: "until the other shepherds gather their flocks"

from the well's mouth
Here "mouth" is way of referring to an opening. Alternate translation: "from the well" or "from the opening of the well"

and we will water the sheep
"then we will water the sheep"

generated on Tue Oct 24 10:45:40 2023

Genesis 29:9

General Information:
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Genesis 29:10

his mother's brother
"his uncle"

the well's mouth
Here "mouth" is a way of referring to an opening. Alternate translation: "the well" or "the opening of the well"

Genesis 29:11

Jacob kissed Rachel
In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly
Jacob weeps because he is so happy. The full meaning of this statement can be made explicit.

Genesis 29:12

her father's relative
"related to her father"

Genesis 29:13

his sister's son
"his nephew"

embraced him
"hugged him"

kissed him
In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

Jacob told Laban all these things
"then Jacob told Laban everything he told Rachel"

Genesis 29:14

my bone and my flesh
This phrase means they are directly related. Alternate translation: "my relative" or "a member of my family"

Genesis 29:15

Should you serve me for nothing ... my relative?
Laban uses a question to emphasize that he should pay Jacob for working for him. The question can be translated as a statement. This can also be stated in positive form. Alternate translation: "It is certainly right that I should pay you for working for me even though you are my relative."

Genesis 29:16

Now Laban had
The word "now" is used here to mark a change from the story to background information about Laban and his daughters.

Genesis 29:17

Leah's eyes were tender
Possible meanings are 1) "Leah's eyes were pretty" or 2) "Leah's eyes were plain"

Genesis 29:18

Jacob loved Rachel
Here the word "loved" refers to a romantic attraction between a man and a woman.

Genesis 29:19

than that I should give her to another man
"rather than give her to another man"

Genesis 29:20

and they seemed to him only a few days
"but the time seemed to him to be only a few days"

for the love he had for her
"on account of the love he had for her" or "because of his love for her"

Genesis 29:21

for my days have been completed
The phrase "my days" refers to the seven years Jacob had to work for Laban. This can be stated in active form. Alternate translation: "for my days of working for you have been completed" or "For I have completed the length of time that I was to work for you"

so that I may go to her
This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

generated on Tue Oct 24 10:45:40 2023

Genesis 29:22

made a feast
"prepared a wedding feast." Most likely Laban had others prepare the feast. Alternate translation: "had others prepare a wedding feast"

Genesis 29:23

who went to her
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:24

Laban gave his female servant Zilpah ... her servant
Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding.

Zilpah
This is the name of Leah's female servant.

Genesis 29:25

behold, it was Leah
"Jacob was surprised to see it was Leah in bed with him." The word "behold" here shows that Jacob was surprised by what he saw.

What is this you have done to me?
Jacob uses a question to express his anger and surprise. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

Did I not serve you for Rachel?
Jacob uses these questions to express his hurt that Laban had tricked him. This rhetorical question can be translated as a statement. Alternate translation: "I served you for seven years to marry Rachel!"

Genesis 29:26

It is not our custom to give
"In our family we do not give"

Genesis 29:27

Complete the bridal week of this daughter
"Finish celebrating Leah's bridal week"

we will give you the other also
The full meaning can be made explicit. Alternate translation: "next week we will give you Rachel also"

Genesis 29:28

Jacob did so, and completed Leah's week
"And Jacob did what Laban asked, and finished celebrating Leah's bridal week"

Genesis 29:29

Bilhah
This is the name of Rachel's female servant.

Genesis 29:30

Jacob went to Rachel
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he loved Rachel
This refers to the romantic love between a man and a woman.

Genesis 29:31

Leah was not loved
This can be stated in active form. Alternate translation: "Jacob did not love Leah"

not loved
This is an exaggeration to emphasize that Jacob loved Rachel more than Leah. Alternate translation: "loved less than Rachel"

so he opened her womb
God causing Leah to be able to become pregnant is spoken of as if God is opening her womb.

was barren
"was not able to become pregnant"

Genesis 29:32

Leah conceived and bore a son
"Leah became pregnant and gave birth to a son"

she called his name Reuben
Translators may also add a footnote that says: "The name Reuben means 'See, a son.'"

Yahweh has looked upon my affliction
Leah was experiencing emotional pain because Jacob had rejected her. The abstract noun "affliction" can be stated as a verb. Alternate translation: "Yahweh saw that I was suffering"

Genesis 29:33

Then she conceived
"Then Leah became pregnant"

bore a son
"gave birth to a son"

generated on Tue Oct 24 10:45:40 2023

Yahweh has heard that I am unloved
This can be stated in active form. Alternate translation: "Yahweh has heard that my husband does not love me"

she called his name Simeon
Translators may also add a footnote that says "The name Simeon means 'heard.'"

Genesis 29:34

will my husband be attached to me
"my husband will embrace me"

I have borne him three sons
"I have given birth to three sons for him"

his name was called Levi
Translators may also add a footnote that says "The name Levi means 'attached.'"

Genesis 29:35

She conceived again
"Leah became pregnant again"

bore a son
"gave birth to a son"

she called his name Judah
Translators may also add a footnote that says "The name Judah means 'praise.'"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 When Rachel saw that she bore Jacob no children, Rachel was jealous of her sister. She said to Jacob, "Give me children, or I will die." **2** Jacob's anger burned against Rachel. He said, "Am I in the place of God, who has withheld from you the fruit of the womb?" **3** She said, "See, there is my servant Bilhah. Go to her, so she might give birth to children on my knees, and I will have children by her." **4** So she gave him her servant Bilhah as a wife, and Jacob went to her. **5** Bilhah conceived and bore Jacob a son. **6** Then Rachel said, "God has vindicated me, and he has heard my voice and given me a son." For this reason she called his name Dan. **7** Bilhah, Rachel's servant, conceived again and bore Jacob a second son. **8** Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

9 When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife. **10** Zilpah, Leah's servant, bore Jacob a son. **11** Leah said, "This is fortunate!" so she called his name Gad. **12** Then Zilpah, Leah's servant, bore Jacob a second son. **13** Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

14 Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, "Give me some of your son's mandrakes." **15** Leah said to her, "Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son's mandrakes, too?" Rachel said, "Then he will lie with you tonight, in exchange for your son's mandrakes." **16** Jacob came from the field in the evening. Leah went out to meet him and said, "You must come to me, for I have hired you with my son's mandrakes." So Jacob lay with Leah that night. **17** God listened to Leah, and she conceived and bore Jacob a fifth son. **18** Leah said, "God has given me my wages, because I gave my servant woman to my husband." She called his name Issachar. **19** Leah conceived again and bore a sixth son to Jacob. **20** Leah said, "God has given me a good gift. Now my husband will honor me, because I have borne him six sons." She called his name Zebulun. **21** Afterwards she bore a daughter and called her name Dinah. **22** God called Rachel to mind and listened to her. He caused her to become pregnant. **23** She conceived and bore a son. She said, "God has taken away my shame." **24** She called his name Joseph, saying, "Yahweh has added to me another son."

25 After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country. **26** Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you." **27** Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake." **28** Then he said, "Name your wages, and I will pay them." **29** Jacob said to him, "You know how I have served you, and how your livestock have fared with me. **30** For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?" **31** So Laban said, "What will I pay you?" Jacob said, "You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it. **32** Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages. **33** My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen." **34** Laban said, "Agreed. Let it be according to your word." **35** That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. **36** Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.

37 Jacob took fresh cut branches of the poplar, almond, and plane trees, and he peeled white streaks in them and made the white inner wood appear that was in the sticks. **38** Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink. **39** The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young. **40** Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks. **41** Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock,

generated on Tue Oct 24 10:45:40 2023

so that they might conceive among the sticks. **42** But when the feebler animals in the flock came, he did not put the sticks in front of them. So the feebler animals were Laban's, and the stronger were Jacob's. **43** The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

Genesis 30 General Notes

Structure and formatting

This chapter continues the story of the conflict between Rachel and Leah.

Special concepts in this chapter

Women and their children

In the ancient Near East, it was important for a married woman to have many children. If a woman did not have many children, people believed it brought shame upon her. This is one of the reasons why Rachel and Leah were always jealous of each other. (See: jealous)

Speckled and spotted

Speckled and spotted sheep were considered to be imperfect. Therefore, they were considered to be much less valuable than the spotless sheep. Despite Jacob's fair offer, Laban once again tried to cheat him out of something he deserved. Jacob anticipated Laban's cheating.

Genesis 30:1

When Rachel saw that she bore Jacob no children

"When Rachel realized that she was unable to become preganant"

I will die

Rachel is exaggerating to show how upset she is about not having children. Alternate translation: "I will feel completely worthless"

Give me children

"Cause me to become pregnant"

Genesis 30:2

Jacob's anger burned against Rachel

Jacob's anger is spoken of as if it were a fire. Alternate translation: "Jacob was very angry with Rachel"

Am I in the place of God, who has withheld from you the fruit of the womb?

This is a rhetorical question that Jacob uses to scold Rachel. It can be translated as a statement. Alternate translation: "I am not God! I am not the one who is preventing you from having children!"

Genesis 30:3

She said

"Rachel said"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit.

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

Go to her

This is a polite way of asking him to have sexual relations with her servant. See how you translated a similar phrase in [Genesis 16:2]

on my knees

This is a way of saying that the child that Bilhah gives birth to will belong to Rachel. Alternate translation: "for me"

I will have children by her

"and in this way she will cause me to have children"

Genesis 30:4

Jacob went to her

This is a polite way of saying that he had sexual relations with Bilhah. See how you translated a similar phrase in [Genesis 16:2]

Genesis 30:5

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

generated on Tue Oct 24 10:45:40 2023

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:6

she called his name
"Rachel gave him the name"

called his name Dan
Translators may also add a footnote that says "The name Dan means 'he judged.'"

Genesis 30:7

Bilhah ... conceived again
"Bilhah ... became pregnant again"

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:8

With mighty wrestlings have I wrestled with my sister
The phrase "wrestlings have I wrestled" is an idiom used for emphasis. It is also a metaphor that speaks of Rachel's attempts to have a child like her sister as if she were having a physical fight with Leah. Alternate translation: "I have had a great struggle to have children like my older sister, Leah"

have prevailed
"I have won" or "I have succeeded"

called his name Naphtali
Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

Genesis 30:9

When Leah saw that
"When Leah became aware that"

she took Zilpah, her servant, and gave her to Jacob as a wife
"she gave Zilpah, her servant, to Jacob as a wife"

Zilpah
This is the name of Leah's female servant. See how you translated this in Genesis 29:24.

Genesis 30:10

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:11

This is fortunate!
"How fortunate!" or "What good luck!"

called his name Gad
Translators may also add a footnote that says "The name Gad means 'fortunate.'"

Genesis 30:12

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:13

I am happy!
"How blessed I am!" or "How happy I am!"

the daughters
"the women" or "the young women"

called his name Asher
Translators may also add a footnote that says "The name Asher means 'happy.'"

Genesis 30:14

Reuben went
"Reuben went out"

in the days of wheat harvest
Here the phrase "in the days of" is an idiom that refers to the season or time of year. Alternate translation: "at the time of year of the wheat harvest" or "during the wheat harvest"

mandrakes
This is a fruit that was said to increase fertility and the desire to sleep with one's lover. Alternate translation: "love fruit"

Genesis 30:15

Is it a small matter to you ... my husband?
"Do you not care ... my husband?" This is a rhetorical question used to scold Rachel. This question can be translated as a statement. Alternate translation: "It is bad enough ... my husband."

Do you now want ... too?
This is a rhetorical question, used to scold Rachel. This question can be translated as a statement. Alternate translation: "Now you want ... too!"

Then he will lie with you
Here "lie with" is a euphemism. Alternate translation: "Then Jacob will have sexual relations with you"

generated on Tue Oct 24 10:45:40 2023

Genesis 30:16

You must come to me
Here "come to" is a euphemism for sexual relations. Alternate translation: "You must have sexual intercourse with me"

with my son's mandrakes
"for the price of my son's mandrakes." See how you translated "mandrake" in Genesis 30:14.

Jacob lay with Leah
Here "lay with" is a euphemism. Alternate translation: "Jacob had sexual relations with Leah"

Genesis 30:17

she conceived
"She became pregnant"

bore Jacob a fifth son
"gave birth to a fifth son for Jacob"

Genesis 30:18

God has given me my wages
God rewarding Leah is spoken of as if he were a boss paying wages to someone who works for him. Alternate translation: "God has given my due" or "God has rewarded me"

She called his name Issachar
Translators may also add a footnote that says: "The name Issachar means 'there is a reward.'"

Genesis 30:19

Leah conceived again
"Leah became pregnant again"

bore a sixth son to Jacob
"gave birth to a sixth son for Jacob"

Genesis 30:20

She called his name Zebulun
Translators may also add a footnote that says: "The name Zebulun means 'honor.'"

Genesis 30:21

called her name Dinah
This is the name of Leah's daughter.

Genesis 30:22

God called Rachel to mind and listened to her
The phrase "call to mind" means to remember. This does not mean God forgot about Rachel. It means he considered her request. Alternate translation: "God considered Rachel and granted to her what she wanted"

Genesis 30:23

God has taken away my shame
God causing Rachel to no longer feel ashamed is spoken of as if "shame" were an object that person could take away from someone else. The abstract noun "shame" can be stated as "ashamed." Alternate translation: "God has caused me to no longer feel ashamed"

Genesis 30:24

She called his name Joseph
Translators may also add a footnote that says: "The name Joseph means 'may he add.'"

Yahweh has added to me another son
Rachel's first sons were through her female servant Bilhah.

Genesis 30:25

After Rachel had borne Joseph
"After Rachel gave birth to Joseph"

Genesis 30:26

and let me go
"so I can go"

you know the service I have given you
Jacob is reminding Laban of their contract

Genesis 30:27

Laban said to him
"Laban said to Jacob"

If now I have found favor in your eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

found favor
This is an idiom that means that someone is approved of by someone else.

wait, because
"please stay, because"

I have learned by using divination
"I have discovered by my own spiritual and magical practices"

for your sake
"because of you"

generated on Tue Oct 24 10:45:40 2023

Genesis 30:28

Name your wages
This can be made more explicit. Alternate translation: "Tell me how much I have to pay to keep you here"

Genesis 30:29

Jacob said to him
"Jacob said to Laban"

how your livestock have fared with me
"how well your livestock have done since I started taking care of them"

Genesis 30:30

For you had little before I came
"your herds were small before I worked for you"

and it has increased abundantly
"but now your wealth has greatly increased"

Now when will I provide for my own household also?
"Now when will I take care of my own family?" Jacob uses a question to emphasize that he wants to start providing for his own family. This question can be translated as a statement. Alternate translation: "Now I want to take care of my family!"

Genesis 30:31

What will I pay you
"What can I pay you" or "What can I give you." This can be made more explicit. Alternate translation: "What can I pay you so that you stay and work for me"

If you will do this thing for me
The connecting word "But" can be used at the beginning to show that what Jacob is about to say contrasts with what he just said. Alternate translation: "But if you will do this thing for me"

this thing
The phrase "this thing" refers to what Jacob will propose in verse 32.

feed your flock and keep it
"feed and take care of your flock"

Genesis 30:32

removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats
"and remove every sheep with spots, every black sheep, and every goat with spots"

These will be my wages
"This will be the cost of keeping me here"

Genesis 30:33

My integrity will testify for me later on
The word "integrity" means "honesty." This speaks about integrity as if it were a person who could testify for or against another person. Alternate translation: "And later you will know if I have been honest with you or not"

Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen
This can be stated in active form. Alternate translation: "If you find any goats without spots or any sheep that are not black, you can consider them stolen"

Genesis 30:34

Let it be according to your word
"Let it be as you say" or "We will do what you have said"

Genesis 30:35

that were striped and spotted
"that had stripes and spots"

that were speckled and spotted
"that had spots"

every one that had white in it
"every goat that had some white in it"

all the black ones among the sheep
"all the black sheep"

gave them into the hand
Here "hand" stands for control or care. Alternate translation: "had his sons take care of them"

Genesis 30:36

General Information:
This page has intentionally been left blank.

Genesis 30:37

poplar, almond, and plane trees
These are all trees with white wood.

he peeled white streaks in them and made the white inner wood appear that was in the sticks
"he peeled off pieces of bark so that the white wood underneath would show"

Genesis 30:38

the watering troughs
long open containers for holding water for animals to drink

generated on Tue Oct 24 10:45:40 2023

Genesis 30:39

The flocks bred
"The animals of the flocks conceived" or "The animals mated"

produced striped, speckled, and spotted young
"gave birth to babies with stripes and spots"

Genesis 30:40

Jacob separated
It can be made explicit that this happened over several years. Alternate translation: "During the several years following, Jacob separated"

face toward
"look toward"

he separated out his flocks for himself alone
"he set his flocks apart"

Genesis 30:41

before the eyes of the flock
Here the flock's "eyes" represent the sheep and emphasize what they see. Alternate translation: "so that the flock could see them"

among the sticks
"in front of the sticks"

Genesis 30:42

the feebler animals
"the weaker animals"

So the feebler animals were Laban's, and the stronger were Jacob's
"So the weaker offspring belonged to Laban, while the stronger offspring belonged to Jacob." You can make this even more explicit. Alternate translation: "So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob"

Genesis 30:43

The man
"Jacob"

became very prosperous
"greatly prospered" or "became very wealthy"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth." **2** Jacob saw the look on Laban's face. He saw that his attitude toward him had changed. **3** Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you." **4** Jacob sent and called Rachel and Leah to the field to his flock **5** and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me. **6** You know that it is with all my strength that I have served your father. **7** Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me. **8** If he said, 'The speckled animals will be your wages,' then all the flock bore speckled young. If he said, 'The striped will be your wages,' then the whole flock bore striped young. **9** In this way God has taken away the livestock of your father and given them to me. **10** Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted. **11** The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.' **12** He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you. **13** I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'" **14** Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house? **15** Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money. **16** For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

17 Then Jacob arose and placed his sons and his wives upon the camels. **18** He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan. **19** When Laban had gone to shear his flock, Rachel stole her father's household gods. **20** Jacob also deceived Laban the Aramean, by not telling him that he was fleeing. **21** So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

22 On the third day Laban was told that Jacob had fled. **23** So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead. **24** Now God came to Laban the Aramean in a dream at night and said to him, "Be careful that you speak to Jacob neither good nor bad." **25** Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. [1]**26** Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like captives of the sword? **27** Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps. **28** You did not allow me to kiss my grandsons and my daughters good bye. Now you have acted foolishly. **29** It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Be careful that you speak to Jacob neither good nor bad.' **30** Now you have gone away because you longed to return to your father's house. But why did you steal my gods?" **31** Jacob answered and said to Laban, "I fled secretly because I was afraid and thought that you would take your daughters from me by force. **32** Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

33 Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent. **34** Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them. **35** She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

36 Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued me? **37** For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between the two of us. **38** For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks. **39** What was torn by beasts I did not bring to you. I bore the loss of it. You demanded payment from my hand, whether stolen by day or stolen by night. **40** There I was; in the

generated on Tue Oct 24 10:45:40 2023

day the heat consumed me, and the frost by night; and I went without sleep. **41** These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times. **42** Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and my toil, and he rebuked you last night."

43 Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne? **44** So now, let us make a covenant, you and I, and let it be for a witness between you and me." **45** So Jacob took a stone and set it up as a pillar. **46** Jacob said to his relatives, "Gather stones." So they took stones and made a pile. Then they ate there by the pile. **47** Laban called it Jegar Sahadutha, but Jacob called it Galeed. **48** Laban said, "This pile is a witness between me and you today." Therefore its name was called Galeed. **49** It is also called Mizpah, because Laban said, "May Yahweh watch between you and me, when we are out of sight one from another. **50** If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me." **51** Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me. **52** This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm. **53** May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac. **54** Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain. **55** Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

Footnotes

31:25 [1]Some modern translations have

Genesis 31 General Notes

Special concepts in this chapter

God's blessing

When Jacob left Paddam Aram, he left very wealthy. Despite his punishment of exile from Canaan, God still blessed Jacob and his family. (See: bless)

Household gods

Although a few scholars believe the possession of the household gods was a sign of inheritance, this seems unlikely. It is probable that Rachel believed these idols would bring them "good luck" and would bring them great blessing. This was sinful because they were to trust in Yahweh, who already promised to bless them. (See: falsegod and inherit and sin)

Other possible translation difficulties in this chapter

Irony

Laban's sons complained that Jacob cheated them out of their father's possessions. It was their father who tried to cheat Jacob out of what he promised to give Jacob. Jacob treated his brother Esau in the same way. Jacob cheated Esau out of their father's blessing.

Genesis 31:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Jacob heard the words of Laban's sons, that they said

"Jacob heard that Laban's sons were saying"

Jacob has taken away all that was our father's

Laban's sons were exaggerating because they were angry. Alternate translation: "Everything that Jacob has taken belonged to our father"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:2

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed
These two sentences mean basically the same thing. The second explains the look that Jacob saw on Laban's face. Alternate translation: "Jacob noticed that Laban was no longer pleased with him"

Genesis 31:3

your fathers
"your father Isaac and your grandfather Abraham"

Genesis 31:4

Jacob sent and called Rachel and Leah to the field to his flock
"Jacob sent for Rachel and Leah and told them to meet him out in the field with the flocks"

Genesis 31:5

and said to them
You can start a new sentence here. Alternate translation: "He said to them"

I see your father's attitude toward me has changed
"I have noticed your father is no longer pleased with me"

Genesis 31:6

You know that it is with all my strength that I have served your father
The word "you" here refers to both Rachel and Leah. It also adds emphasis. Alternate translation: "You yourselves know that I have served your father with all my strength"

Genesis 31:7

has deceived me
"has lied to me" or "has not treated me fairly"

my wages
"what he said he would pay me"

to hurt me
Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

Genesis 31:8

The speckled animals
"The animals with spots"

the flock bore
"the flock gave birth to"

The striped
"The animals with stripes"

Genesis 31:9

In this way God has taken away the livestock of your father and given them to me
"This is how God gave your father's animals to me"

Genesis 31:10

General Information:
Jacob continues his story to his wives Leah and Rachel.

Once at the time of breeding season
"During the breeding season"

mating with the flock
Here "flock" represents only the female goats. Alternate translation: "mating with the female goats of the flock"

were striped, speckled, and spotted
"had stripes, little spots, and big spots"

Genesis 31:11

angel of God
Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said
"And I answered"

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 31:12

General Information:
The angel of the Lord continues to talk to Jacob (Genesis 31:10).

Lift up your eyes
This is a way of saying "Look up."

that are breeding with the flock
Here "flock" stands for only the female goats. Alternate translation: "that are breeding with the female goats of the flock"

are striped, speckled, and spotted
"have stripes and spots"

Genesis 31:13

where you anointed a pillar
Jacob poured oil on the pillar to dedicate it to God.

generated on Tue Oct 24 10:45:40 2023

the land of your birth
"the land where you were born"

Genesis 31:14

Rachel and Leah answered and said to him
This does not mean they talked at the same time. It emphasizes they agreed with each other.

Is there any portion or inheritance for us in our father's house?
Rachel and Leah use a question to emphasize that there is nothing left for their father to give. Alternate translation: "There is absolutely nothing left for us to inherit from our father!"

Genesis 31:15

Are we not treated by him as foreigners?
They use a question to show their anger about how their father treats them. This can be stated in active form. Alternate translation: "Our father treats us like a foreign women instead of daughters!"

For he has sold us
This can be made more explicit. Alternate translation: "He has sold us for his own gain"

has also completely devoured our money
Laban completely using up the money that he should have given to his daughters is spoken of as if he were a wild beast that ate the money as if it were food. Alternate translation: "he completely used up our money"

Genesis 31:16

are now ours and our children's
"belongs to us and to our children"

Now then
Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

whatever God has said to you, do it
"do all that God has told you"

Genesis 31:17

his sons
Jacob took all of his children. It only mentions the sons because they are important as his heirs. Alternate translation: "his children"

Genesis 31:18

He drove all his livestock
"He drove all his cattle." Here "livestock" is referring to all his domesticate animals.

including the livestock he had acquired in Paddan Aram
"and the other herd of cattle which he took ownership of when he was in Paddan Aram"

Then he set out to go to his father Isaac in the land of Canaan
"He went to the land of Canaan, where his father Isaac lived"

Genesis 31:19

When Laban had gone to shear his flock
"When Laban had left to cut the wool off of the sheep in his flock"

Genesis 31:20

General Information:
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Genesis 31:21

the River
This refers to the Euphrates River.

headed toward
"traveled toward"

the hill country of Gilead
"the mountains of Gilead" or "Mount Gilead"

Genesis 31:22

On the third day
It was Jewish custom to count the day of departure as day one. Alternate translation: "Two days after they had left"

Laban was told
This can be stated in active form. Alternate translation: "someone told Laban"

that Jacob had fled
Only Jacob is mentioned because he is the leader of the family. It can be made explicit that his family went with him. Alternate translation: "that Jacob had fled with his wives and children"

Genesis 31:23

So he took
"So Laban took"

pursued him
"chased after Jacob"

for a seven days' journey
Laban spent seven days walking to catch up to Jacob.

He overtook him
"He caught up to him"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:24

Now God came to Laban the Aramean in a dream at night
The word "now" is used here to mark a change from the story to background information about Laban. Alternate translation: "That night God came to Laban in a dream"

Be careful that you speak to Jacob neither good nor bad
The phrase "good nor bad" are used together to mean "anything." Alternate translation: "Do not say anything to try and stop Jacob from leaving"

Genesis 31:25

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead
The word "now" is used here to mark a change from the story to background information about Jacob and Laban. Alternate translation: "When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead"

Genesis 31:26

carried away my daughters like captives of the sword
Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did.

Genesis 31:27

flee secretly
"run away in secret"

with celebration
"with joy"

with tambourine and with harps
These instruments stand for music. Alternate translation: "and with music"

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Genesis 31:28

to kiss my grandsons
Here "grandsons" would include all grandchildren whether male or female. Alternate translation: "to kiss my grandchildren"

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 31:29

It is in my power to do you harm
The word "you" is plural and refers to everyone with Jacob. Alternate translation: "I have enough people with me to harm all of you"

Be careful that you speak to Jacob neither good nor bad
The words "good nor bad" are used together to mean "anything." See how you translated this in [Genesis 31:24]

Genesis 31:30

you have gone away
This "you" is singular and refers to Jacob.

to your father's house
Here "house" stands for family. Alternate translation: "to be home with your father and the rest of your family"

my gods
"my idols"

Genesis 31:31

General Information
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Genesis 31:32

Whoever has stolen your gods will not continue to live
This can be stated in positive form. Alternate translation: "We will kill whoever has stolen your gods"

In the presence of our relatives
The word "our" refers to Jacob's relatives and includes Laban's relatives. All the relatives will watch to make sure everything is fair and honest.

identify whatever with me is yours and take it
"look for whatever we have that is yours and take it"

For Jacob did not know that Rachel had stolen them
This changes from the story to background information about Jacob.

Genesis 31:33

the two female servants
This refers to Zilpah and Bilhah.

he did not find them
"he did not find his idols"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:34

Now Rachel ... upon them
The word "now" is used here to mark a change from the story to background information about Rachel.

saddle
a seat placed on the back of an animal so a person can ride on it

Genesis 31:35

my master
Calling someone "my master" is a way of honoring them.

that I cannot stand up before you
"because I am unable to stand up in your presence"

for I am having my period
This refers to the time of the month when a woman bleeds from her womb.

Genesis 31:36

He said to him
"Jacob said to Laban"

What is my offense? What is my sin, that you have hotly pursued me?
The phrases "What is my offense" and "What is my sin" mean basically the same thing. Jacob is asking Laban to tell him what he did wrong. Alternate translation: "What have I done wrong that you should pursue me like this?"

hotly pursued me
Here the word "hotly" means Laban urgently chased Jacob intending to capture him.

Genesis 31:37

What have you found of all your household goods?
"What have you found that belongs to you?"

Set them here before our relatives
Here the word "our" refers to Jacob's relatives and includes Laban's relatives. Alternate translation: "Lay anything you have found in front of our relatives"

they may judge between the two of us
Here "two of us" refers to Jacob and Laban. The phrase "to judge between" means to decide which person is right in a dispute. Alternate translation: "they may judge between the two of us"

Genesis 31:38

General Information:
Jacob continues to speak to Laban.

twenty years
"20 years"

ewes
female sheep

have not miscarried
This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.

Genesis 31:39

What was torn by beasts I did not bring to you
This can be stated in active form. Alternate translation: "I did not bring to you any of your animals that a wild beast tore apart" or "When a wild animal killed any of your animals I did not bring it to you"

I bore the loss of it
For Jacob to count Laban's dead animals as a loss from his own flock is spoken of as if it was a burden he would bear on his shoulders. Alternate translation: "Instead of counting it a loss from your flock, I counted it as a loss from my flock"

You demanded payment from my hand
It can be made explicit what Jacob had to pay for. Alternate translation "You demanded that I pay you for any animal of yours that was missing"

whether stolen by day or stolen by night
"whether it was taken during the day or at night". Possble meanings are 1) "whether someone stole it during the day or at night" or 2) "whether an animal took it during the day or night."

Genesis 31:40

There I was; in the day the heat consumed me, and the frost by night
Suffering in the hot and cold temperatures is spoken of as if the temperatures were animals that were eating Jacob. Alternate translation: "I stayed with your flocks even during hottest part of the day and the coldest part of the night"

Genesis 31:41

General Information:
Jacob continues to speak to Laban.

These twenty years
"These last 20 years"

fourteen years
"14 years"

changed my wages ten times
"changed what he said he would pay me ten times." See how you translated "my wages" in Genesis 31:7.

generated on Tue Oct 24 10:45:40 2023

Genesis 31:42

Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me
Jacob is referring to the same God not to three different gods. Alternate translation: "If the God of Abraham and Isaac, my father, had not been with me"

the God of my father
Here the word "father" refers to his parent, Isaac.

the one Isaac fears
Here the word "fears" refers to the "fear of Yahweh," which means to deeply respect him and show that respect by obeying him.

empty-handed
This stands for having nothing. Alternate translation: "with absolutely nothing"

God has seen my affliction and my toil
The abstract noun "affliction" can be stated as "afflicted." Alternate translation: "God has seen how hard I worked and how you afflicted me"

Genesis 31:43

But what can I do today to these my daughters, or to their children whom they have borne?
Laban uses a question to emphasize that there is nothing he can do. This rhetorical question can be translated as a statement. Alternate translation: "But, there is nothing I can do to bring my daughters and grandchildren back with me."

Genesis 31:44

let it be for a witness
Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another.

Genesis 31:45

pillar
This means that a large stone was simply set up on its end to mark the place where this important event happened.

Genesis 31:46

made a pile
"stacked them on top of each other"

Then they ate there by the pile
Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:47

Jegar Sahadutha
Translators may add a footnote that says: "The name Jegar Sahadutha means 'heap of witness' in Laban's language."

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language.

Genesis 31:48

This pile is a witness between me and you
The stones do not actually bear witness as a person. Alternate translation: "This pile will be a reminder between me and you"

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language. See how you translated this in [Genesis 31:47]

Genesis 31:49

Mizpah
Translators may add a footnote that says: "The name Mizpah means 'watchtower.'"

when we are out of sight one from another
Here "out of sight" stands for no longer being in each other's presence. Alternate translation: "when we are no longer with each other"

Genesis 31:50

although no one else is with us
Here "us" refers to Laban and Jacob. Alternate translation: "even if no one else is there to see us"

see
"look" or "remember" or "pay attention to what i am about to tell you"

Genesis 31:51

General Information:
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Genesis 31:52

This pile is a witness, and the pillar is a witness
These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses.

generated on Tue Oct 24 10:45:40 2023

Genesis 31:53

May the God of Abraham, and the god of Nahor, the gods of their father, judge between us
Abraham is Jacob's grandfather. Nahor is Laban's grandfather. The father of Abraham and Nahor is Terah. Not all of them worshipped Yahweh.

the Fear of his father Isaac
Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

Genesis 31:54

called his relatives to eat a meal
Eating a meal together was part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:55

Early in the morning ... returned home
Verse 55 is the first verse of chapter 32 in the original Hebrew text, but the last verse of chapter 31 in most modern Bibles. We suggest that you follow the numbering of Bibles in your national language.

blessed
This means expressing a desire for positive and beneficial things to happen to someone.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Jacob also went on his way, and the angels of God met him. **2** When Jacob saw them, he said, "This is God's camp," so he called the name of that place Mahanaim.

3 Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom. **4** He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now. **5** I have cattle and donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes.'" **6** The messengers returned to Jacob and said, "We went to your brother Esau. He is coming to meet you, and four hundred men are with him." **7** Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels. **8** He said, "If Esau comes to one camp and attacks it, then the camp that remains will escape." **9** Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,' **10** I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps. **11** Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children. **12** But you said, 'I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.'"

13 Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother: **14** two hundred female goats and twenty male goats, two hundred ewes and twenty rams, **15** thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. **16** These he gave into the hand of his servants, every herd by itself. He said to his servants, "Go on ahead of me and put a space between each of the herds." **17** He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?' **18** Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'" **19** Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him. **20** You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me." **21** So the gifts went on ahead of him. He himself stayed that night in the camp.

22 Jacob got up during the night, and he took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok. **23** In this way he sent them across the stream along with all his possessions. **24** Jacob was left alone, and a man wrestled with him until dawn. **25** When the man saw that he could not defeat him, he struck Jacob's hip, so that his hip was dislocated as he wrestled with him. **26** The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me." **27** The man said to him, "What is your name?" Jacob said, "Jacob." **28** The man said, "Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed." **29** Jacob asked him, "Please tell me your name." He said, "Why is it that you ask my name?" Then he blessed him there. **30** Jacob called the name of the place Peniel for he said, "I have seen God face to face, and my life is delivered." **31** The sun rose on Jacob as he passed Peniel. He was limping because of his hip. **32** That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

Genesis 32 General Notes

Special concepts in this chapter

Jacob does not trust Yahweh

Jacob does not trust in Yahweh. Instead, he fears that his brother Esau could kill him and his family. He should have known that Yahweh would continue to bless him and protect his family. He should have trusted in Yahweh's covenant faithfulness. (See: bless and trust and covenantfaith)

generated on Tue Oct 24 10:45:40 2023

Name change
In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Other possible translation difficulties in this chapter

"A man wrestled with him"
Scholars are divided over the identity of the person Jacob wrestled with. It was probably an angel, but some believe he wrestled with Jesus before he came to earth. The translator will probably have difficulty trying to keep ambiguity in identifying this individual because the word "man" usually indicates a normal, living person.

Genesis 32:1

General Information:
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Genesis 32:2

Mahanaim
Translators may also add a footnote that says "The name Mahanaim means 'two camps.'"

Genesis 32:3

Seir
This is a mountainous area in the region of Edom.

Genesis 32:4

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... have delayed my return until now.
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "'This is what I want you to tell my master Esau. Tell him that I have been ... have delayed my return until now.'"

my master Esau
Jacob is using polite language and refers to his brother as "my master."

your servant Jacob
Jacob is using polite language and refers to himself as "your servant."

Genesis 32:5

I have cattle ... in your eyes.
This continues the quotation within a quotation that begins with the words "I have been" in verse 4. The direct quotation can be stated as an indirect quotation. "This is what I want you to tell my master Esau. Tell him that I have been ... Tell him that I have cattle ... in his eyes."

that I may find favor in your eyes
When a person finds favor in the eyes of another, the second person approves of the first person. Here "eyes" are a metonym for the person seeing something, and seeing a person is a metaphor for deciding whether what that person sees is good or bad. Alternate translation: "that you may approve of me"

Genesis 32:6

four hundred men
"400 men"

Genesis 32:7

afraid
This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

upset
distressed, troubled

Genesis 32:8

to one camp and attacks it, then the camp that remains will escape
Here "camp" refers to the people. Alternate translation: "to attack the people in one camp, then the people in the other camp will escape"

Genesis 32:9

God of my father Abraham, and God of my father Isaac, Yahweh
This does not refer to different gods, but to the one God they all worship. Alternate translation: "Yahweh, who is God of my grandfather Abraham and my father Isaac"

Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'
This is a quotation within a quotation. It can be stated an indirect quotation. Alternate translation: "Yahweh, you who said that I should return to my country and to my kindred, and that you would prosper me,"

to your kindred
"to your family"

I will prosper you
"I will do good for you" or "I will treat you well"

generated on Tue Oct 24 10:45:40 2023

Genesis 32:10

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant
The abstract nouns "faithfulness" and "trustworthiness" can be stated as "faithful" and "loyal." Alternate translation: "I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant"

your servant
This is a polite way of saying "me."

now I have become two camps
Here the phrase "I have become" is an idiom meaning what he now possesses. Alternate translation: "and now I have enough people, flocks, and possessions with me to make two camps"

Genesis 32:11

rescue me
"save me"

from the hand of my brother, from the hand of Esau
Here the word "hand" refers to power. The two phrases mean basically the same thing. The second clarifies that the brother whom Jacob intended was Esau. Alternate translation: "from the power of my brother, Esau" or "from my brother, Esau"

I am afraid of him, that he will
"I am afraid that he will"

Genesis 32:12

But you said, 'I will certainly make you prosper. I will make your descendants ... number.'
This is a quotation within a quotation. It can be stated an an indirect quotation. Alternate translation: "But you said that you would certainly prosper me, and that you would make my descendants ... number"

make you prosper
"do good to you" or "treat you well"

I will make your descendants like the sand of the sea
This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore.

which cannot be numbered for their number
This can be stated in active form. Alternate translation: "which no one can count because of their number"

Genesis 32:13

General Information:
This page has intentionally been left blank.

Genesis 32:14

two hundred
"200"

twenty
"20"

Genesis 32:15

thirty ... forty ... ten
"30 ... 40 ... 10"

their colts
"their young"

Genesis 32:16

These he gave into the hand of his servants, every herd by itself
Here "into the hand" means to give control over them. Alternate translation: "He divided them into small herds, and gave each of his servants control over one herd"

put a space between each of the herds
"let each herd travel at a distance from the other herds"

Genesis 32:17

He instructed
"He commanded"

asks you ... that are in front of you?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "asks you who your master is, where you are going, and who owns these animals that are ahead of you"

To whom do you belong?
"Who is your master?"

Whose animals are these that are in front of you?
"Who owns these animals that are in front of you?"

Genesis 32:18

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then I want you to tell him that all of these things belong to Jacob, his servant, and he his giving them to his master, Esau. And tell him that Jacob is on the way to meet him"

your servant Jacob's
Jacob is referring to himself in a polite way as Esau's servant.

generated on Tue Oct 24 10:45:40 2023

to my master Esau
Jacob is referring to Esau is a polite way as his master.

coming after us
Here "us" refers to the servant speaking and the other servants bringing herds to Esau.

Genesis 32:19

gave instructions to the second group
"commanded the second group"

Genesis 32:20

You must also say, 'Your servant Jacob
Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him
"I will calm him down" or "I will make his anger go away"

he will receive me
"he will welcome me kindly"

Genesis 32:21

So the gifts went on ahead of him
Here "gifts" stands for the servants taking the gifts.

He himself stayed
Here "himself" emphasizes that Jacob did not go with the servants.

Genesis 32:22

his two women servants
"his two servant wives." This means Zilpah and Bilhah.

ford
a shallow place in a river that is easy to cross

Jabbok
This is the name of a river.

Genesis 32:23

all his possessions
"all that he had"

Genesis 32:24

General Information:
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Genesis 32:25

he struck Jacob's hip, so that his hip was dislocated
This can be stated in active form. Alternate translation: "he struck Jacob's hip and dislocated it" or "he struck Jacob's hip and injured it"

his hip was dislocated
Possible meanings are that 1) the top of Jacob's leg bone moved out of the hole in the hip where it normally is, or 2) a muscle or something that attaches the top of the leg to the hip was torn.

Genesis 32:26

for the dawn is breaking
"the sun will rise soon"

bless
Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me
This can be stated in positive form. Alternate translation: "I will let you go only if you bless me" or "Absolutely not! You must bless me first, then I will let you go"

Genesis 32:27

General Information:
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Genesis 32:28

Israel
Translators may add a footnote that says "The name Israel means 'He struggles with God.'"

with men
Here "men" means "people" in general.

Genesis 32:29

He said, "Why is it that you ask my name?"
"He said, 'Why would you ask about my name?'" This rhetorical question was meant to shock, rebuke and cause Jacob to ponder over what just happened between him and the other man he just wrestled with. Alternate translation: "Do not ask me for my name!"

Genesis 32:30

Peniel
Translators may add a footnote that says: "The name Peniel means 'the face of God.'"

face to face
Being "face to face" means that two people are seeing each other in person, at a close distance.

generated on Tue Oct 24 10:45:40 2023

and my life is delivered
This can be stated in active form. Alternate translation: "yet he spared my life"

Genesis 32:31

General Information:
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Genesis 32:32

That is why to this day
This marks a change from the story to background information about the descendants of Israel.

to this day
This means to the day that the author was writing this.

ligaments of the hip
This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint
"thigh socket"

while dislocating
"while striking"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants. **2** Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all. **3** He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother. **4** Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept. **5** When Esau looked up, he saw the women and the children. He said, "Who are these people with you?" Jacob said, "The children whom God has graciously given your servant." **6** Then the female servants came forward with their children, and they bowed down. **7** Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down. **8** Esau said, "What do you mean by all these groups that I met?" Jacob said, "To find favor in the sight of my master." **9** Esau said, "I have enough, my brother. Keep what you have for yourself." **10** Jacob said, "No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me. **11** Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough." Thus Jacob urged him, and Esau accepted it. **12** Then Esau said, "Let us be on our way. I will go before you." **13** Jacob said to him, "My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die. **14** Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir." **15** Esau said, "Let me leave with you some of my men who are with me." But Jacob said, "Why do that? Let me find favor in the sight of my lord." **16** So Esau that day started on his way back to Seir. **17** Jacob traveled to Sukkoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkoth.

18 When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city. **19** Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem's father, for a hundred pieces of silver. **20** There he set up an altar and called it El Elohe Israel.

Genesis 33 General Notes

Special concepts in this chapter

Jacob's fear

Jacob feared his brother. He showed Esau great respect and sought to protect his family from Esau's power. He did not fear and trust Yahweh. (See: fear and trust)

Favoritism

Jacob showed favoritism towards Rachel and Joseph. He arranged the family according to those he loved the most. Rachel and Joseph were the most protected from a potential attack by Esau. He would have rather had everyone else die, in order to spare their lives.

Genesis 33:1

behold

The word "behold" here alerts us to pay attention to a surprising new part of the story.

four hundred men

"400 men"

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of children with her. Jacob divided the children so that each one went with his or her mother.

female servants

"servant wives." This refers to Bilhah and Zilpah.

Genesis 33:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

Genesis 33:3

He himself went on ahead of them
Here "himself" emphasizes that Jacob went alone in front of the others.

He bowed
Here the word "bow" means to bend over to humbly express respect and honor toward someone.

Genesis 33:4

meet him
"meet Jacob"

embraced him, hugged his neck, and kissed him
This can be translated as a new sentence. Alternate translation: "Esau put his arms around Jacob, hugged him, and kissed him"

Then they wept
This can be translated more explicitly. Alternate translation: "Then Esau and Jacob cried because they were happy to see each other again"

Genesis 33:5

he saw the women and the children
"he saw the women and children who were with Jacob"

The children whom God has graciously given your servant
The phrase "your servant" is a polite way for Jacob to refer to himself. Alternate translation: "These are the children God has kindly given me, your servant"

Genesis 33:6

female servants
"servant wives." This refers to Bilhah and Zilpah.

bowed down
This is a sign of humility and respect before another person.

Genesis 33:7

General Information:
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Genesis 33:8

What do you mean by all these groups that I met?
The phrase "all these groups" refers to the groups of servants that Jacob sent to give gifts to Esau. Alternate translation: "Why did you send all of those different groups to meet me?"

To find favor in the sight of my master
The phrase "find favor" is an idiom which means to be approved of by someone. Also, sight represents judgment or evaluation. Alternate translation: "So that you, my master, would be pleased with me"

my master
The phrase "my master" is a polite way of referring to Esau.

Genesis 33:9

I have enough
The word "animals" or "property" is understood. Alternate translation: "I have enough animals" or "I have enough property"

Genesis 33:10

if I have found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if you are pleased with me"

my gift from my hand
Here "hand" refers to Jacob. Alternate translation: "this gift that I am giving to you"

my hand, for indeed
This can be translated as a new sentence: "my hand. For certainly"

I have seen your face, and it is like seeing the face of God
The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence.

I have seen your face
Here "face" stands for Esau. It may be best to translate as "face" because of the importance of the word "face" here with "face of God" and "face to face" in Genesis 32:30.

Genesis 33:11

that was brought to you
This can be stated in active form. Alternate translation: "that my servants brought to you"

God has dealt graciously with me
"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it
It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

generated on Tue Oct 24 10:45:40 2023

Genesis 33:12

General Information:
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Genesis 33:13

My master knows
This is a polite and formal way of referring to Esau. Alternate translation: "You, my master, know"

the children are young
The meaning can be stated more explicitly. Alternate translation: "the children are too young to travel fast"

If they are driven hard even one day
This can be stated in active form. Alternate translation: "If we force them to go too fast even for one day"

Genesis 33:14

Please let my master go on ahead of his servant
This is a polite and formal way of Jacob referring to himself. Alternate translation: "My lord, I am your servant. Please go ahead of me"

at the pace of the livestock that are before me
"at the speed the animals I am looking after can go"

Seir
This is a mountainous area in the region of Edom. See how you translated this in [Genesis 32:3]

Genesis 33:15

Why do that?
Jacob uses a question to emphasize that Esau does not need to leave men. Alternate translation: "Do not do that!" or "You do not need to do that!"

my lord
This is a polite and formal way of referring to Esau. Alternate translation: "you, my lord"

Genesis 33:16

General Information:
This page has intentionally been left blank.

Genesis 33:17

Sukkoth
Translators may also add a footnote that says, "The name Sukkoth means 'shelters.'"

built himself a house
It is implied that the house is also for his family. Alternate translation: "built a house for himself and his family"

for his livestock
"for the animals he looked after"

Genesis 33:18

General Information:
This starts a new part of the story. The author describes what Jacob did after he rested in Sukkoth.

When Jacob came from Paddan Aram
"After Jacob left Paddan Aram"

When Jacob ... he arrived ... He camped
This only mentions Jacob because he is the leader of the family. It is implied that his family was with him.

He camped near
"He set up his camp near"

Genesis 33:19

piece of ground
"piece of land"

Hamor
This is the name of a man.

Shechem's father
Shechem is the name of a city and the name of a man.

a hundred
"100"

Genesis 33:20

El Elohe Israel
Translators may add a footnote that says: "The name El Elohe Israel means 'God, the God of Israel.'"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land. **2** Shechem son of Hamor the Hivite, the prince of the land, saw her. He took her and lay with her, and he humiliated her. **3** He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her. **4** Shechem spoke to his father Hamor, saying, "Get this young woman for me as a wife." **5** Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came. **6** Hamor the father of Shechem went out to Jacob to speak with him. **7** The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by lying with Jacob's daughter, for such a thing should not have been done. **8** Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife. **9** Intermarry with us, give your daughters to us, and take our daughters for yourselves. **10** You will live with us, and the land will be open to you to live and trade in, and to acquire property." **11** Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give. **12** Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife." **13** The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister. **14** They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us. **15** Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised. **16** Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people. **17** But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

18 Their words pleased Hamor and his son Shechem. **19** The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household. **20** Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying, **21** "These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. **22** Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised. **23** Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us." **24** All who went out to the gates of his city listened to Hamor and Shechem, his son. All males were circumcised, all who went out to the gates of his city. **25** On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males. **26** They killed Hamor and his son Shechem with the edge of the sword. They took Dinah from Shechem's house and went away. **27** The other sons of Jacob came to the dead bodies and plundered the city, because the people had defiled their sister. **28** They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields. **29** They captured all their wealth, all their children, and their wives. They even plundered everything that was in the houses. **30** Jacob said to Simeon and Levi, "You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household." **31** But Simeon and Levi said, "Should Shechem have dealt with our sister as with a prostitute?"

Genesis 34 General Notes

Special concepts in this chapter

Israel

Jacob's name was changed to Israel. It is his descendants who inherited the promised blessings given to him and to Isaac and Abraham. This is the first time his descendants are collectively referred to as the people group Israel. The people group Israel is identified through the covenant of circumcision. (See: inherit, promise, bless and covenant and circumcise)

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Other possible translation difficulties in this chapter

Implicit information
Jacob's reacted to the rape of Dinah with indifference. This is possibly because she was not a daughter of Rachel. His reaction was both unwise and improper. This action brought shame on the whole family. Therefore, Jacob's sons corrected this wrong and plotted against Hamor and Shechem.

Shechem raped Dinah, but then he said he loved her. By raping her, he ensured that no one else would want to marry her. This is not love.

Genesis 34:1

Now
Here this word is used to mark a new part of the story.

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

Genesis 34:2

the Hivite
This is the name of a people group. See how you translated the similar word "Hivites" in [Genesis 10:17]

the prince of the land
This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

He took her and lay with her
Possible meanings are 1) "took" and "lay with" are two separate actions. Alternate translation: "he grabbed her and had sexual relations with her" or 2) "took" and "lay with" are a hendiadys, two words used to describe one action, Alternate translation: "raped her"

lay with her
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "had sexual relations with her"

Genesis 34:3

He was drawn to Dinah
"He was very attracted to her." This speaks about Shechem loving Dinah and wanting to be with her as if something were forcing him to come to Dinah. This can be stated in active form. Alternate translation: "He wanted very much to be with Dinah"

spoke tenderly to her
He tried to convince her that he loved her and that he wanted her to love him also.

Genesis 34:4

General Information:
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Genesis 34:5

Now Jacob
"Now" is used here to mark a change from the story to background information about Jacob.

Jacob heard that he
The word "he" refers to Shechem.

he had defiled
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace
This is a way of saying that Jacob did not say or do anything about the matter.

Genesis 34:6

Hamor ... went out to Jacob
"Hamor ... went to meet Jacob"

Genesis 34:7

The men were offended
"The men were very insulted" or "They were shocked"

he had disgraced Israel
Here the word "Israel" refers to every member of Jacob's family. Israel as a people group was disgraced. Alternate translation: "he had humiliated the family of Israel" or "he had brought shame on the people of Israel"

lying with Jacob's daughter
Here "lying with" is a euphemism. Alternate translation: "having sexual relations with Jacob's daughter"

for such a thing should not have been done
This can be stated in active form. Alternate translation: "for he should not have done such a terrible thing"

generated on Tue Oct 24 10:45:40 2023

Genesis 34:8

Hamor spoke with them
"Hamor spoke with Jacob and his sons"

loves your daughter
Here the word "love" refers to romantic love between a man and a woman. Alternate translation: "loves her and wants to marry her"

give her to him as a wife
In some cultures, the parents decide whom their children will marry.

Genesis 34:9

Intermarry with us
To intermarry is to marry a member of a different racial, social, religious or tribal group. Alternate translation: "Allow marriages between your people and ours"

Genesis 34:10

the land will be open to you
"the land will be available to you"

Genesis 34:11

Shechem said to her father
"Shechem said to Dinah's father Jacob"

Let me find favor in your eyes, and whatever you tell me I will give
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If you will approve of me, then I will give you whatever you ask"

Genesis 34:12

bride price
In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

Genesis 34:13

The sons of Jacob answered Shechem and Hamor his father with deceit
The abstract noun "deceit" can be stated as the verb "lied." Alternate translation: "But the sons of Jacob lied to Shechem and Hamor when they answered them"

Shechem had defiled Dinah
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:14

They said to them
"Jacob's sons said to Shechem and Hamor"

We cannot do this thing, to give our sister
"We cannot agree to give Dinah in marriage"

for that would be a disgrace to us
"for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel.

Genesis 34:15

General Information:
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Genesis 34:16

give our daughters to you ... take your daughters to ourselves
This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.

Genesis 34:17

General Information:
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Genesis 34:18

Their words pleased Hamor and his son Shechem
"Hamor and his son Shechem agreed with what Jacob's sons said"

Genesis 34:19

to do what they said
"to become circumcised"

Jacob's daughter
"Jacob's daughter Dinah"

because he was the most honored person in all his father's household
This can be translated as a new sentence. It can be made explicit that Shechem knew the other men would agree to be circumcised because they greatly respected him. Alternate translation: "Shechem knew all the men in his father's household would agree with him because he was the most honored among them"

Genesis 34:20

the gate of their city
It was common for leaders to meet at the city gate to make official decisions.

generated on Tue Oct 24 10:45:40 2023

Genesis 34:21

These men
"Jacob, his sons, and the people of Israel"

peace with us
Here "us" includes Hamor, his son and all the people they spoke with at the city gate.

let them live in the land and trade in it
"let them live and trade in the land"

for, really, the land is large enough for them
Shechem uses the word "really" to add emphasis to his statement. "because, certainly, the land is large enough for them" or "because, indeed, there is plenty of land for them"

take their daughters ... give them our daughters
This refers to marriages between the women of one group and the men of the other group. See how you translated similar phrases in Genesis 34:9.

Genesis 34:22

General Information:
Hamor and Shechem his son continue to talk to the city elders.

Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised
"Only if every man among us is circumcised, as the men of Israel are circumcised, will they agree to live among us and unite with us as one people"

Genesis 34:23

Will not their livestock and their property—all their animals be ours?
Shechem uses a question to emphasize that Jacob's livestock and property will belong to the people of Shechem. This can be translated as a statement. Alternate translation: "All of their animals and property will be ours."

Genesis 34:24

All who went out to the gates of his city
This refers to men old enough to gather at the city gates to discuss community affairs. The word "his" probably refers to Hamor, who was the king.

All males were circumcised
The meaning of this statement is clarified, not contradicted, by the words "all who went out to the gates." If a literal translation would be misunderstood, you can specify that this refers only to adult males. It can be stated in active form. Alternate translation: "All adult males were circumcised" or "So Hamor and Shechem had someone circumcise all the adult men"

Genesis 34:25

On the third day
"third" is the ordinal number for three. It can be stated without the ordinal number. Alternate translation: "After two days"

when they were still in pain
"when the men of the city were still in pain"

each took his sword
"took their swords"

they attacked the city
Here "city" stands for the people. Alternate translation: "they attacked the people of the city"

security, and they killed all the males
This can be translated as a new sentence. "security. Simeon and Levi killed all the men of the city"

Genesis 34:26

General Information:
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Genesis 34:27

the dead bodies
"the dead bodies of Hamor, Shechem, and their men"

plundered the city
"stole everything in the city that was valuable"

because the people had defiled their sister
Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.

had defiled
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:28

They took their flocks, their herds, their donkeys, and everything
"Jacob's sons took the people's flocks, herds, and donkeys, as well as everything"

Genesis 34:29

They captured all their wealth, all their children, and their wives
"They took all their wealth, and they captured all their children and their wives"

their wealth ... their children ... their wives
The word "their" refers to the people of Shechem.

generated on Tue Oct 24 10:45:40 2023

all their wealth
"all their possessions and money"

Genesis 34:30

brought trouble on me
Causing someone to experience trouble is spoken of as if trouble were an object that is brought and placed on a person. Alternate translation: "caused great problems for me"

to make me stink to the inhabitants of the land
Causing the people in the surrounding areas to hate Jacob is spoken of as if Jacob's sons made him smell bad physically. This can be translated as a new sentence. Alternate translation: "You have made me repulsive to the people who live in the land"

I am few in number ... against me and attack me, then I will be destroyed, I and my household
Here the words "I" and "me" refer to all of Jacob's household. Jacob only says "I" or "me" since he is the leader. Alternate translation: "My household is small ... against us and attack us, then they will destroy all of us"

gather themselves together against me and attack me
"form an army and attack me" or "form an army and attack us"

then I will be destroyed
This can be stated in active form. Alternate translation: "they will destroy me" or "they will destroy us"

Genesis 34:31

Should Shechem have dealt with our sister as with a prostitute?
Simeon and Levi use a question to emphasize that Shechem did what was wrong and deserved to die. Alternate translation: "Shechem should not have treated our sister as if she were a prostitute!"

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Chapter 35

1 God said to Jacob, "Arise, go up to Bethel, and dwell there. Build an altar there to God, who appeared to you when you fled from Esau your brother." **2** Then Jacob said to his household and to all who were with him, "Get rid of the foreign gods that are among you, purify yourselves, and change your clothes. **3** Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone." **4** So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem. **5** As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob. **6** So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. **7** He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother. **8** Deborah, Rebekah's nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

9 When Jacob came from Paddan Aram, God appeared to him again and blessed him. **10** God said to him, "Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel." So God called his name Israel. **11** God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will be among your descendants. **12** The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land." **13** God went up from him in the place where he spoke with him. **14** Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it. **15** Jacob called the name of the place where God spoke with him, Bethel.

16 They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor. **17** While she was in hardest labor, the midwife said to her, "Do not be afraid, for now you will have another son." **18** As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin. **19** Rachel died and was buried on the way to Ephrath (that is, Bethlehem). **20** Jacob set up a pillar upon her grave. It is the marker of Rachel's grave to this day. **21** Israel traveled on and pitched his tent beyond the watchtower of the flock. **22** While Israel was living in that land, Reuben lay with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

23 His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.

24 His sons by Rachel were Joseph and Benjamin.

25 His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

26 The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram.

27 Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

28 Isaac lived for one hundred eighty years. **29** Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

Genesis 35 General Notes

Special concepts in this chapter

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

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Covenant
The covenant God made with Abraham is repeated here. It indicates that all of Jacob's descendants will inherit the promises of this covenant. (See: covenant and inherit and promise)

Genesis 35:1

go up to Bethel
The phrase "go up" is used because Bethel is higher in elevation than Shechem.

dwell there
"live there"

Build an altar there to God
God speaks about himself in the third person. Alternate translation: "Build an altar there to me, your God"

Genesis 35:2

said to his household
"said to his family"

Get rid of the foreign gods that are among you
"Throw away your idols" or "Get rid of your false gods"

purify yourselves, and change your clothes
This was the custom of cleansing oneself morally and physically before going to worship God.

change your clothes
Putting on a new clothes was a sign that they had made themselves clean before approaching God.

Genesis 35:3

in the day of my distress
"in the time of my distress" or "when I was in trouble"

Genesis 35:4

So they gave
"so everyone in Jacob's household gave" or "so all of his family and servants gave"

that were in their hand
Here "in their hand" stands for what they own. Alternate translation: "that were in their possession" or "that they had"

the rings that were in their ears
"their earrings." Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.

Genesis 35:5

God made panic to fall on the cities
God causing the people of the cities to be afraid of Jacob and his family is spoken of as if panic were an object that fell on the cities. The abstract noun "panic" can be stated as "afraid." Alternate translation: "God made the people in the surrounding cities afraid of Jacob and those with him"

on the cities
Here "cities" stands for the people who live in the cities.

the sons of Jacob
It is implied that no one attacked anyone in Jacob's family. But two of the sons, Simeon and Levi had attacked the Canaanites relatives of Shechem after he seized and slept with Jacob's daughter. Jacob was afraid they would seek revenge in [Genesis 34:30]

Genesis 35:6

Luz
This is the name of a city. See how you translated this in [Genesis 28:19]

Genesis 35:7

El Bethel
Translators may add a footnote that says: "The name El Bethel means 'God of Bethel.'"

there God had revealed himself to him
"there God made himself known to Jacob"

Genesis 35:8

Deborah
This is the name of a woman.

Rebekah's nurse
A nurse is a woman who takes care of another woman's child. The nurse was highly honored and important to the family.

She was buried down from Bethel
This can be stated in active form. Alternate translation: "They buried her down from Bethel"

down from Bethel
The phrase "down from" is used because they buried her in a place that was lower in elevation than Bethel.

generated on Tue Oct 24 10:45:40 2023

Allon Bakuth
Translators may add a footnote that says: "The name Allon Bakuth means 'Oak tree where there is weeping.'"

Genesis 35:9

When Jacob came from Paddan Aram
It can be made explicit that they were in Bethel. Alternate translation: "After Jacob left Paddan Aram, and while he was in Bethel"

blessed
Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

Genesis 35:10

but your name will no longer be called Jacob
This can be stated in active form. Alternate translation: "but your name will no longer be Jacob"

Genesis 35:11

God said to him
"God said to Jacob"

Be fruitful and multiply
God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful." See how you translated this in [Genesis 1:22]

A nation and a company of nations will come from you
Here "nation" and "nations" refer to Jacob's descendants who will establish these nations.

Genesis 35:12

General Information:
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Genesis 35:13

God went up from him
Here "went up" is used because where God dwells is typically thought of as being up or above the world. Alternate translation: "God left him"

Genesis 35:14

pillar
This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it
This is a sign that he is dedicating the pillar to God.

Genesis 35:15

Bethel
Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Genesis 35:16

Ephrath
This is another name for the town of Bethlehem.

She had hard labor
"She was having a very difficult time giving birth to the child"

Genesis 35:17

While she was in hardest labor
"When the labor pain was at its worst"

midwife
a person who helps a woman when she is giving birth to a child

Genesis 35:18

As she was dying, with her dying breath
A "dying breath" is a person's last breath before he or she dies. Alternate translation: "Just before she died, as she was taking her last breath"

Ben-Oni
Translator may add a footnote that says "The name Ben-Oni means 'son of my sorrow.'"

Benjamin
Translator may add a footnote that says "The name Benjamin means 'son of the right hand.'" The phrase "right hand" indicates a place of special favor.

Genesis 35:19

was buried
This can be stated in active form. Alternate translation: "they buried her"

on the way
"alongside the road"

Genesis 35:20

It is the marker of Rachel's grave to this day
"It marks Rachel's grave still to this day"

to this day
"up to the present time." This means to the time that the author was writing this.

generated on Tue Oct 24 10:45:40 2023

Genesis 35:21

Israel traveled on
It is implied that Israel's family and servants are with him. The full meaning of this information can be made explicit.

the watchtower of the flock
Some English translations understand this phrase as a proper name, either "Migdal Eder" or "the tower of Eder."

Genesis 35:22

lay with
This is a euphemism. Alternate translation: "had sexual relations with"

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Now Jacob had twelve sons
This sentence begins a new paragraph, which continues into the following verses.

twelve sons
"12 sons"

Genesis 35:23

General Information:
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Genesis 35:24

General Information:
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Genesis 35:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Genesis 35:26

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

who were born to him in Paddan Aram
It is implied that this does not include Benjamin who was born in the land of Canaan near Bethlehem. It only mentions Paddan Aram since that is where most of them were born. The full meaning of this can be made explicit. Alternate translation: "who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan"

Genesis 35:27

Jacob came to Isaac
Here "came" can be stated as "went."

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Kiriath Arba
This is the name of a city. See how you translated this in [Genesis 23:2]

Genesis 35:28

one hundred eighty years
"180 years"

Genesis 35:29

Isaac breathed his last and died
"Isaac took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. See how you translated a similar phrase in [Genesis 25:8]

breathed his last
This is a polite way of saying a person died. See how you translated this in [Genesis 25:8]

was gathered to his ancestors
This means that after Isaac died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

an old man full of days
The phrases "old man" and "full of days" mean basically the same thing. They emphasize that Isaac lived a very long time. Alternate translation: "after he had lived a very long time and was very old"

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 These were the descendants of Esau (also called Edom).

2 Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite; **3** and Basemath, Ishmael's daughter, sister of Nebaioth. **4** Adah bore Eliphaz to Esau, and Basemath bore Reuel. **5** Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan. **6** Esau took his wives, his sons, his daughters, and all the members of his household, his livestock—all his other animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. **7** He did this because their possessions were too many for them to stay together. The land where they were sojourning could not support them because of their livestock. **8** So Esau, also known as Edom, settled in the hill country of Seir.

9 These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir.

10 These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau.

11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12 Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

13 These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife.

14 These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

15 These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz, **16** Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

17 These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife.

18 These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah. **19** These were the sons of Esau (who was known as Edom), and these were their chiefs.

20 These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, **21** Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom.

22 The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

23 These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

24 These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

25 These were the children of Anah: Dishon and Oholibamah, the daughter of Anah.

26 These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

27 These were the sons of Ezer: Bilhan, Zaavan, and Akan.

28 These were the sons of Dishan: Uz and Aran.

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, **30** Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

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31 These were the kings who reigned in the land of Edom before any king reigned over the sons of Israel:

32 Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah.

33 When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.

34 When Jobab died, Husham who was of the land of the Temanites, reigned in his place.

35 When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith.

36 When Hadad died, then Samlah of Masrekah reigned in his place.

37 When Samlah died, then Shaul of Rehoboth by the river reigned in his place.

38 When Shaul died, then Baal-Hanan son of Akbor reigned in his place.

39 When Baal-Hanan son of Akbor died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me-Zahab.

40 These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth, **41** Oholibamah, Elah, Pinon, **42** Kenaz, Teman, Mibzar, **43** Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

Genesis 36 General Notes

Special concepts in this chapter

Esau's descendants

Esau's descendants became known as the Edomite people group. They also become a great nation. This nation is prominent in the rest of the Old Testament. God graciously blessed Esau and he had many descendants. (See: grace and bless)

Genesis 36:1

These were the descendants of Esau (also called Edom)

"These are the descendants of Esau, who is also called Edom." This sentence introduces the account of Esau's descendants in Genesis 36:1-8. Alternate translation: "This is an account of the descendants of Esau, who is also called Edom"

Genesis 36:2

Adah ... Oholibamah

These are names of Esau's wives.

Elon the Hittite

"Elon the descendant of Heth" or "Elon a descendant of Heth." This is the name of a man. See how you translate this in Genesis 26:34.

Anah ... Zibeon

These are names of men.

Hivite

This refers to a larger group of people. See how you translated it in Genesis 10:17.

Genesis 36:3

Nebaioth

a man's name

Basemath

This is the name of one of Esau's wives. See how you translated this in Genesis 26:34.

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in Genesis 28:9.

Genesis 36:4

Adah ... Basemath

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3]

Eliphaz ... Reuel

These are names of Esau's sons.

generated on Tue Oct 24 10:45:40 2023

Genesis 36:5

Oholibamah
These are names of Esau's wives. See how you translated these in [Genesis 36:2]

Jeush ... Jalam ... Korah
These are names of Esau's sons.

Genesis 36:6

which he had gathered in the land of Canaan
This refers to all of the things that he had accumulated while living in the land of Canaan. Alternate translation: "which he had accumulated while living in the land of Canaan"

went into a land
This means to moved to another place and live there. Alternate translation: "went to live in another land"

Genesis 36:7

their possessions
"Esau's and Jacob's possessions"

could not support them because of their livestock
The land was not large enough to support all of the livestock that Jacob and Esau owned. Alternate translation: "was not big enough to support all of their livestock" or "was not big enough for both Esau's flocks and Jacob's flocks"

where they were sojourning
The word "settled" means to move somewhere and live there. Alternate translation: "where they were living as foreigners"

Genesis 36:8

General Information:
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Genesis 36:9

These were the descendants of Esau
This sentence introduces the account of Esau's descendants in Genesis 36:9-43. Alternate translation: "This is an account of the descendants of Esau"

in the hill country of Seir
This means that they lived in the hill country of Seir. The full meaning of this may be made explicit. Alternate translation: "who lived in the hill country of Seir"

Genesis 36:10

Eliphaz ... Reuel
These are names of Esau's sons. See how you translated these names in [Genesis 36:4]

Adah ... Basemath
These are names of Esau's wives. See how you translated these names in [Genesis 36:2-3]

Genesis 36:11

Teman, Omar, Zepho, Gatam, and Kenaz
These are names of the sons of Eliphaz.

Genesis 36:12

Amalek
a son of Eliphaz

Timna
This is the name of Eliphaz's concubine.

Genesis 36:13

Reuel
This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath ... Zerah ... Shammah ... Mizzah
These are names of Reuel's sons.

Basemath
This is the name of a wife of Esau. See how you translated this in Genesis 36:3.

Genesis 36:14

Oholibamah
This is the name of a wife of Esau. See how you translated these in [Genesis 36:2]

Anah ... Zibeon
These are the names of men.

Jeush, Jalam, and Korah
These are names of Esau's sons. See how you translated these names in Genesis 36:5.

Genesis 36:15

Eliphaz
This is the name of one of Esau's sons. See how you translated his name in [Genesis 36:4]

Teman, Omar, Zepho, Kenaz
These are names of Eliphaz's sons.

Genesis 36:16

Korah, Gatam, and Amalek
These are names of Eliphaz's sons.

generated on Tue Oct 24 10:45:40 2023

Adah
This is the name of one of Esau's wives. See how you translated her name in Genesis 36:2.

Genesis 36:17

Reuel
This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath, Zerah, Shammah, Mizzah
These are the names of Reuel's sons. See how you translated these names in [Genesis 36:13]

in the land of Edom
This means that they lived in the land of Edom. Alternate translation: "who lived in the land of Edom"

Basemath
This is the name of a wife of Esau. See how you translated these names in [Genesis 36:3]

Genesis 36:18

Oholibamah
This is the name of a wife of Esau. See how you translated this name in [Genesis 36:2]

Jeush, Jalam, Korah
These are the names of Esau's sons. See how you translated these names in [Genesis 36:5]

Anah
This the name of a man. See how you translated this name in [Genesis 36:2]

Genesis 36:19

General Information:
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Genesis 36:20

Seir
The word "Seir" is the name of a man and of a country.

the Horite
The word "Horite" refers to a people group. See how you translated it in Genesis 14:6.

the inhabitants of the land
"who lived in the land of Seir, which is also called Edom"

Lotan, Shobal, Zibeon, Anah
These are names of men.

Genesis 36:21

Dishon, Ezer, and Dishan
These are names of men.

Genesis 36:22

Lotan ... Hori and Heman
These are names of men.

Timna
This is the name of a woman.

Genesis 36:23

Shobal
This is the name of man. See how you translated this name in [Genesis 36:20]

Alvan, Manahath, Ebal, Shepho, and Onam
These are names of men.

Genesis 36:24

Zibeon
This is the name of a man. See how you translated this name in [Genesis 36:20]

Aiah and Anah
These are names of men.

Genesis 36:25

Anah ... Dishon
These are names of men. See how you translated "Anah" in Genesis 36:20.

Oholibamah
This is the name of a woman.

Genesis 36:26

Dishon ... Hemdan, Eshban, Ithran, and Keran
These are names of men. See how you translated "Dishon" in [Genesis 36:21]

Genesis 36:27

Ezer ... Bilhan, Zaavan, and Akan
These are names of men. See how you translated "Ezer" in [Genesis 36:20-21]

Genesis 36:28

Dishan ... Uz and Aran
These are names of men. See how you translated "Dishan" in [Genesis 36:21]

generated on Tue Oct 24 10:45:40 2023

Genesis 36:29

the Horites
This is the name of a people group. See how you translated this in [Genesis 14:6]

Lotan, Shobal, Zibeon, and Anah
These are the names of men. See how you translated these names in [Genesis 36:20]

Genesis 36:30

Dishon, Ezer, Dishan
These are the names of men. See how you translated these names in [Genesis 36:21]

in the land of Seir
This means that they lived in the land of Seir. Alternate translation: "of those who lived in the land of Seir"

Genesis 36:31

General Information:
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Genesis 36:32

Bela ... Beor
These are names of men.

the name of his city
This means that this was the city where he lived. Alternate translation: "the name of the city where he lived"

Dinhabah
This is the name of a place.

Genesis 36:33

Bela ... Jobab ... Zerah
These are names of men.

Bozrah
This is the name of a place.

reigned in his place
"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

Genesis 36:34

Jobab
This is the name of a man. See how you translated this name in [Genesis 36:33]

Husham
This is the name of a man.

Husham who was of the land of the Temanites
This means that Husham lived in the land of the Temanites. Alternate translation: "Husham who lived in the land of the Temanites"

Temanites
descendants of a man named Teman

Genesis 36:35

Husham ... Hadad ... Bedad
These are names of men.

The name of his city
This means that this was the city where he lived. Alternate translation: "The name of the city where he lived"

Avith
These are names of places.

Genesis 36:36

Hadad ... Samlah
These are names of men.

Samlah of Masrekah
"Samlah from Masrekah"

Masrekah
These are names of places.

Genesis 36:37

Samlah
This is the name of a man. See how you translated this name in [Genesis 36:36]

then Shaul of Rehoboth by the river reigned in his place
Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "then Shaul reigned in his place. He was from Rehoboth which is by the Euphrates River"

Shaul
This is the name of a man.

Rehoboth
This is the name of a place.

Genesis 36:38

Shaul ... Baal-Hanan ... Akbor
These are names of men.

Genesis 36:39

Baal-Hanan ... Akbor ... Hadar ... Matred ... Me-Zahab
These are names of men.

generated on Tue Oct 24 10:45:40 2023

The name of his city
This means that this was the city where he lived. Alternate translation: "The name of the city where he lived"

Pau
These are names of places.

Mehetabel
This is the name of a woman.

the daughter of Matred, the granddaughter of Me-Zahab
"she was the daughter of Matred, and the granddaughter of Me-Zahab"

Genesis 36:40

the heads of clans
"the leaders of the clans"

according to their clans and their regions, by their names
The clans and the regions were named after the heads of the clans. Alternate translation: "the names of their clans and the regions where they lived were named after them. These are their names"

Timna, Alvah, Jetheth
These are names of people groups.

Genesis 36:41

Oholibamah, Elah, Pinon
These are names of people groups.

Genesis 36:42

Kenaz, Teman, Mibzar
These are names of people groups.

Genesis 36:43

Magdiel, and Iram
These are names of people groups.

their settlements
"their dwelling places" or "the places they lived"

This was Esau
This list is said "to be" Esau, which means that it is the whole list of his descendants. Alternate translation: "This is the list of the descendants of Esau"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Jacob lived in the land where his father had sojourned, in the land of Canaan.

2 This is the account of Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father. **3** Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautifully decorated garment. **4** His brothers saw that their father loved him more than all his brothers. They hated him and would not speak peaceably to him.

5 Joseph dreamed a dream, and he told his brothers about it. They hated him even more. **6** He said to them, "Please listen to this dream which I dreamed. **7** Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle." **8** His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words. **9** He dreamed another dream and told it to his brothers. He said, "Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me." **10** He told it to his father just as to his brothers, and his father rebuked him. He said to him, "What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?" **11** His brothers were jealous of him, but his father kept the matter in mind.

12 His brothers went to tend their father's flock in Shechem. **13** Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready." **14** He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem. **15** A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, "What do you seek?" **16** Joseph said, "I am seeking my brothers. Tell me, please, where they are tending the flock." **17** The man said, "They left this place, for I heard them say, 'Let us go to Dothan.'" Joseph went after his brothers and found them at Dothan.

18 They saw him from a distance, and before he came near to them, they plotted against him to kill him. **19** His brothers said to one another, "Look, this master of dreams is approaching. **20** Come now, therefore, let us kill him and cast him into one of the pits. We will say, 'A wild animal has devoured him.' We will see what will become of his dreams." **21** Reuben heard it and rescued him from their hand. He said, "Let us not take his life." **22** Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father. **23** It came about that when Joseph reached his brothers, they stripped him of his beautifully decorated garment. **24** They took him and threw him into the pit. The pit was empty with no water in it.

25 They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt. **26** Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood? **27** Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him. **28** The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

29 Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes. **30** He returned to his brothers and said, "The boy is not there! And I, where can I go?" **31** They slaughtered a goat and then took Joseph's garment and dipped it into the blood. **32** Then they brought the beautifully decorated garment to their father and said, "We found this. Please see whether it is your son's garment or not." **33** Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces." **34** Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days. **35** All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, "Indeed I will go down to Sheol mourning for my son." His father wept for him. **36** The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

generated on Tue Oct 24 10:45:40 2023

Genesis 37 General Notes

Structure and formatting

This chapter begins to record the account of Jacob's sons. The rest of the book of Genesis focuses on Jacob's sons, especially Joseph. This chapter also references Jacob as "Israel" beginning in this chapter.

Special concepts in this chapter

Favoritism

Jacob's favoritism became a great problem for his sons. They are always jealous of Joseph because he is the favorite son. The beautiful garment Jacob gave to Joseph greatly strained the relationship between Joseph and his brothers. Joseph dreams he will rule all of his brothers, even though he is not the oldest son. (See: favor)

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Genesis 37:1

the land where his father had sojourned, in the land of Canaan

"in the land of Canaan where his father had lived as a foreigner"

Genesis 37:2

seventeen years old

"17 years old"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

wives

These women were servants of Leah and Rachel whom they had given to Jacob to produce children.

an unfavorable report about them

"a bad report about his brothers"

Genesis 37:3

Now

This word is used here to mark a change from the story to background information about Israel and Joseph.

loved

This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

of his old age

This means that Joseph was born when Israel was an old man. Alternate translation: "who was born when Israel was an old man"

He made him

"Israel made Joseph"

a beautifully decorated garment

"a beautiful robe"

Genesis 37:4

General Information:

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Genesis 37:5

Joseph dreamed a dream, and he told his brothers about it. They hated him even more

This is a summary of the events that will happen in 37:6-11.

They hated him even more

"And Joseph's brothers hated him even more than they hated him before"

Genesis 37:6

Please listen to this dream which I dreamed

"Please listen to this dream that I had"

Genesis 37:7

General Information:

Joseph tells his brothers about his dream.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

generated on Tue Oct 24 10:45:40 2023

we were
The word "we" refers to Joseph and includes all of his brothers.

tying bundles of grain
When grain is reaped it is tied into bundles and stacked until it is time to separate the grain from the straw.

behold
Here the word "behold" here shows that Joseph was surprised by what he saw.

my bundle rose and stood upright ... your bundles came around and bowed down
Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers.

Genesis 37:8

Will you really reign over us? Will you actually rule over us?
Both of these phrases mean basically the same thing. Joseph's brothers are using questions to mock Joseph. They can be written as statements. Alternate translation: "You will never be our king, and we will never bow down to you!"

reign over us
The word "us" refers to Joseph's brothers but not Joseph.

for his dreams and for his words
"because of his dreams and what he said"

Genesis 37:9

He dreamed another dream
"Joseph had another dream"

eleven stars
"11 stars"

Genesis 37:10

his father rebuked him. He said to him
"Israel scolded him, saying"

What is this dream that you have dreamed? Will your mother ... to the ground to you?
Israel uses questions to correct Joseph. This can be written as statements. Alternate translation: "This dream you had is not real. Your mother, brothers, and I will not bow down before you!"

Genesis 37:11

jealous
This means being angry because someone else is successful or more popular.

kept the matter in mind
The means that he kept thinking about the meaning of Joseph's dream. Alternate translation: "kept thinking about what the dream might mean"

Genesis 37:12

General Information:
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Genesis 37:13

Are not your brothers tending the flock in Shechem?
Israel uses a question to begin a conversation. This can be written as a statement. Alternate translation: "You brothers are tending the flock in Shechem."

Come
Here it is implied that Israel is asking Joseph to prepare himself to leave and go see his brothers. Alternate translation: "Get ready"

I am ready
He is ready to leave. "I am ready to go"

Genesis 37:14

He said to him
"Israel said to Joseph"

bring me word
Israel wants Joseph to come back and tell him about how his brother and flocks are doing. Alternate translation: "come tell me what you find out" or "give me a report"

out of the Valley
"from the Valley"

Genesis 37:15

A certain man found Joseph. Behold, Joseph was wandering in a field
"A certain man found Joseph wandering in a field"

Behold
This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

What do you seek?
"What are you looking for?"

Genesis 37:16

Tell me, please, where
"Please tell me where"

tending the flock
"shepherding their flock"

generated on Tue Oct 24 10:45:40 2023

Genesis 37:17

Dothan
This is the name of a place that is about 22 kilometers from Shechem.

Genesis 37:18

They saw him from a distance
"Joseph's brothers saw him while he was far away"

they plotted against him to kill him
"they made evil plans to kill him"

Genesis 37:19

this master of dreams is approaching
"here comes the wonderful person who has great dreams." The phrase "this master of dreams" is sarcastic. If your language has a way of showing that the brothers used these words to show that they hated Joseph, you may want to use it here.

Genesis 37:20

Come now, therefore
This wording shows that the brothers acted upon their plans. Alternate translation: "So now"

wild animal
"dangerous animal" or "ferocious animal"

devoured
to eagerly have eaten

We will see what will become of his dreams
His brothers planned to kill him, therefore it is ironic that they would speak of his dream coming true, since he would be dead. Alternate translation: "That way we will make sure his dreams do not come true"

Genesis 37:21

heard it
"heard what they were saying"

from their hand
The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

Let us not take his life
The phrase "take his life" is a euphemism for killing someone. Alternate translation: "Let us not kill Joseph"

Genesis 37:22

Shed no blood
The negation can be placed on the verb. Also, "shedding blood" is a euphemism for killing someone. Alternate translation: "Do not spill any blood" or "Do not kill him"

that he might rescue him
This can be translated as a new sentence: "Rueben said this so that he might rescue Joseph"

out of their hand
The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

to bring him back
"and return him"

Genesis 37:23

It came about that when
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

they stripped him of his beautifully decorated garment
"they tore his beautiful garment off of him"

beautifully decorated garment
"beautiful robe." See how you translated this in Genesis 37:3.

Genesis 37:24

General Information:
This page has intentionally been left blank.

Genesis 37:25

They sat down to eat bread
"Bread" represents food in general. Alternate translation: "They sat down to eat food" or "Joseph's brothers sat down to eat"

They lifted up their eyes and looked, and, behold, a caravan
Here looking up is spoken of as if a person literally lifted up his eyes. Also, the word "behold" is used here to draw the reader's attention to what the men saw. Alternate translation: "They looked up and they suddenly saw a caravan"

bearing
carrying

spices
seasonings

balm
an oily substance with a sweet smell used for healing and protecting skin. "medicine"

traveling to carry them down to Egypt
"bringing them down to Egypt." This can be made more explicit. Alternate translation: "bringing them down to Egypt to sell them"

generated on Tue Oct 24 10:45:40 2023

Genesis 37:26

What profit is it if we kill our brother and cover up his blood?
This can be written as a statement. Alternate translation: "We do not gain a profit by killing our brother and covering up his blood"

cover up his blood
This is a figure of speech referring to hiding Joseph's death. Alternate translation: "hide his murder"

Genesis 37:27

to the Ishmaelites
"to these men who are descendants of Ishmael"

not lay our hands upon him
This means not to harm or injure him. Alternate translation: "not hurt him"

he is our brother, our flesh
The word "flesh" is a metonym that stands for a relative. Alternate translation: "he is our blood relative"

His brothers listened to him
"Judah's brothers listened to him" or "Judah's brothers agreed with him"

Genesis 37:28

Midianite ... Ishmaelites
Both names refer to the same group of traders that Joseph's brothers meet.

for twenty pieces of silver
"for the price of 20 pieces of silver"

carried Joseph into Egypt
"took Joseph to Egypt"

Genesis 37:29

Reuben returned to the pit, and, behold, Joseph was not in the pit
"Reuben returned to the pit, and was surprised to see that Joseph was not there." The word "behold" here shows that Reuben was surprised to find out Joseph was gone.

He tore his clothes
This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "He was so grieved that he tore his clothes"

Genesis 37:30

The boy is not there! And I, where can I go?
Reuben uses questions for emphasis the problem that Joseph was missing. These can be written as statements. Alternate translation: "The boy is gone! I cannot go back home now!"

Genesis 37:31

Joseph's garment
This refers to the beautiful garment that his father made for him.

the blood
"the goat's blood"

Genesis 37:32

General Information:
This page has intentionally been left blank.

Genesis 37:33

has devoured him
"has eaten him"

Joseph has certainly been torn to pieces
Jacob thinks that a wild animal has torn Joseph's body apart. Alternate translation: "It has certainly torn Joseph to pieces"

Genesis 37:34

Jacob tore his garments
This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "Jacob was so grieved that he tore his garments"

put sackcloth upon his loins
Here "loins" refers to the middle part of the body or the waist. Alternate translation: "put on sackcloth"

Genesis 37:35

rose up
Here the childrens' coming to their father is spoke of as "rising up." Alternate translation: "came to him"

but he refused to be comforted
This can be stated in active form. Alternate translation: "but he would not let them comfort him"

Indeed I will go down to Sheol mourning
The means that he be mourning from now until when he dies. Alternate translation: "Indeed when I die and go down to Sheol I will still be mourning"

Genesis 37:36

The Midianites sold him
"The Midianites sold Joseph"

the captain of the bodyguard
"the leader of the soldiers who guarded the king"

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Chapter 38

1 It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah. **2** He met there a daughter of a Canaanite man whose name was Shua. He took her and went to her. **3** She conceived and had a son. He was named Er. **4** She conceived again and had a son. She called his name Onan. **5** She again had a son and called his name Shelah. It was at Kezib where she gave birth to him. **6** Judah found a wife for Er, his firstborn. Her name was Tamar. **7** Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him. **8** Judah said to Onan, "Go to your brother's wife. Do the duty of a brother-in-law to her, and raise up a child for your brother." **9** Onan knew that the child would not be his. Whenever he went to his brother's wife, he wasted it on the ground so he would not have a child for his brother. **10** What he did was evil in the sight of Yahweh. Yahweh killed him also. **11** Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until Shelah, my son, grows up." For he feared, "He might also die, just like his brothers." Tamar left and lived in her father's house.

12 After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to the shearers of his sheep at Timnah, he and his friend Hirah the Adullamite. **13** Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep." **14** She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For she saw that Shelah had grown up but she had not been given to him as a wife. **15** When Judah saw her he thought that she was a prostitute because she had covered her face. **16** He went to her by the road and said, "Come, please let me come to you"—for he did not know that she was his daughter-in-law—and she said, "What will you give me so you can come to me?" **17** He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" **18** He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and he went to her, and she conceived by him. **19** She got up and went away. She took off her veil and put on the clothing of her widowhood. **20** Judah sent the young goat by his friend the Adullamite in order that he might receive the pledge back from the woman's hand, but he did not find her. **21** Then the Adullamite asked the men of the place, "Where is the cultic prostitute who was at Enaim by the road?" They said, "There has not been a cultic prostitute here." **22** He returned to Judah and said, "I did not find her. Also, the men of the place said, 'There has not been a cultic prostitute here.'" **23** Judah said, "Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her."

24 It came about after about three months that it was told to Judah, "Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it." Judah said, "Bring her here and let her be burned." **25** When she was brought out, she sent to her father-in-law a message, "By the man who owns these I am pregnant." She said, "Determine please whose these are, the seal and cords and staff." **26** Judah recognized them and said, "She is more righteous than I am, since I did not give her as a wife to Shelah, my son." He did not know her again. **27** It came about at the time for her to give birth that, behold, twins were in her womb. **28** It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, "This one came out first." **29** But then he drew back his hand, and, behold, his brother came out first. The midwife said, "How you have broken out!" So he was named Perez. **30** Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

Genesis 38 General Notes

Structure and formatting

This chapter focuses on Jacob's son Judah.

Special concepts in this chapter

"Spilling his seed"

Onan was to provide for his brother's widow and give her an heir. This phrase indicates that he used Tamar to fulfill his own sexual desires rather than help her. This was sinful. (See: and sin)

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God preserves Judah's line
The Canaanite woman, Tamar, deceived her father-in-law, Judah, into having sexual relations with her. If it had not been for this act, Judah would not have any descendants to carry on his family line. Although her actions were wrong, God used them to protect his people. (See: peopleofgod)

Genesis 38:1

It came about at that time that Judah
This introduces a new part of the story that focuses on Judah.

a certain Adullamite, whose name was Hirah
Hirah is the name of a man who lived in the village of Adullam.

Genesis 38:2

whose name was Shua
Shua is a Canaanite woman who married Judah.

he ... went to her
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 38:3

She conceived
"Judah's wife became pregnant"

He was named Er
This can be written in active form. Alternate translation: "His father named him Er"

Er
Judah's son

Genesis 38:4

called his name
"named him"

Onan
Judah's son

Genesis 38:5

Shelah
Judah's son

Kezib
This is the name of a place.

Genesis 38:6

Er
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:3]

Genesis 38:7

was wicked in the sight of Yahweh
The phrase "in the sight" refers to Yahweh seeing Er's wickedness. Alternate translation: "was wicked and Yahweh saw it"

Yahweh killed him
Yahweh killed him because he was wicked. This can be made clear. Alternate translation: "So Yahweh killed him"

Genesis 38:8

Onan
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:4]

Go to your brother's wife
This is a polite way of telling him to have sexual relations with his brother's wife. See how you translated a similar phrase in [Genesis 16:2]

Do the duty of a brother-in-law to her
This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother's inheritance.

Genesis 38:9

he went to his brother's wife
This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he wasted it on the ground
You may need to make explicit that the word "it" refers to Onan's semen. Alternate translation: "he destroyed his semen by having it flow on the ground" or "he did not send his semen into her"

on the ground
This is probably a euphemism for any place that it should not have gone.

Genesis 38:10

was evil in the sight of Yahweh
The phrase "in the sight" refers to Yahweh seeing Onan's wickedness. Alternate translation: "was evil and Yahweh saw it"

generated on Tue Oct 24 10:45:40 2023

Yahweh killed him also
Yahweh killed him because what he did was evil. This can be made clear. Alternate translation: "So Yahweh killed him also"

Genesis 38:11

his daughter-in-law
"his oldest son's wife"

in your father's house
This means her to live in here father's house. Alternate translation: "and live in your father's house"

until Shelah, my son, grows up
Judah intends for Tamar to marry Shelah when he grows up. Alternate translation: "and when Shelah, my son, grows up, he can marry you"

Shelah
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

For he feared, "He might also die, just like his brothers
Judah feared that if Shelah married Tamar he would also die like his brothers did. Alternate translation: "For he feared, 'If he marries her he may also die like his brothers did"

Genesis 38:12

Shua's
This is the name of a man. See how you translated this name in [Genesis 38:2]

Judah was comforted and
"When Judah was no longer grieving, he"

the shearers of his sheep at Timnah
"Timnah, where his men were shearing sheep"

Timnah
This is the name of a place.

he and his friend Hirah the Adullamite
"His friend Hiram, from Adullam, went with him"

Hirah the Adullamite
"Hiram" is the name of a man, and "Adullam" is the name of a village where he lived. See how you translated this name in Genesis 38:1.

Genesis 38:13

Tamar was told
This can be stated in active form. Alternate translation: "Someone told Tamar"

Look, your father-in-law
"Listen." Here the word "look" is used to get Tamar attention.

your father-in-law
"your husband's father"

Genesis 38:14

Enaim
This is the name of a place.

of her widowhood
"that widows wear"

veil
a very thin material used to cover a woman's head and face

wrapped herself
This means that she hid herself with her clothing so that people would not recognize her. Traditionally, part of women's clothing were large pieces of cloth they wrapped themselves with. Alternate translation: "wrapped herself in her clothing so that people would not recognize her"

by the road
"along the road" or "on the way"

she had not been given to him as a wife
This can be stated in active form. Alternate translation: "Judah had not given her to Shelah as a wife"

Genesis 38:15

When Judah saw her
The word "her" here refers to Tamar, but your reader should understand that Judah did not know that the woman he was looking at was Tamar.

because she had covered her face
Judah did not think she was a prostitute just because her face was covered but also because she was sitting in the gate. Alternate translation: "because she had covered her head and sat where prostitutes often sat"

Genesis 38:16

He went to her by the road
Tamar was sitting by the road. Alternate translation: "He went to where she was sitting by the road"

Come, please
"Come with me, please" or "Come now, please"

please let me come to you
This is a polite way of asking her to have sexual relations with him. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with me" or "Please lie with me"

generated on Tue Oct 24 10:45:40 2023

Genesis 38:17

from the flock
"from my flock of goats"

Genesis 38:18

seal and cord ... staff
A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

he went to her
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she conceived by him
This can be stated in active form. Alternate translation: "he caused her to become pregnant"

Genesis 38:19

veil
This was a very thin material used to cover a woman's head and face. See how you translated these in Genesis 38:14.

clothing of her widowhood
"clothing that widows wear." See how you translated these in Genesis 38:14.

Genesis 38:20

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

receive the pledge
This can be stated in active form. Alternate translation: "take back the pledge"

from the woman's hand
Here "hand" emphasizes that they were in here possession. The woman's hand refers to the woman. Alternate translation: "from the woman"

Genesis 38:21

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

the men of the place
"some of the men who lived there"

cultic prostitute
"prostitute who serves in the temple"

Enaim
This is the name of a place. See how you translated this in [Genesis 38:14]

Genesis 38:22

General Information:
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Genesis 38:23

that we not be put to shame
When people found out what had happened they would ridicule Judah and laugh at him. This can be made clear and stated in active form. Alternate translation: "or else people will laugh at us when they find out what happened"

Genesis 38:24

It came about
This phrase is used here to mark the beginning of a new part of the story.

it was told to Judah
This can be stated in active form. Alternate translation: "someone told Judah"

Tamar your daughter-in-law
"Tamar, your oldest son's wife"

she is pregnant by it
Here the word "it" refers to the "prostitution" that she committed. This can be stated in active form. Alternate translation: "it has made her pregnant" or "she is pregnant"

Bring her here
"Bring her out"

let her be burned
This can be stated in active form. Alternate translation: "we will burn her to death"

Genesis 38:25

When she was brought out
This can be stated in active form. Alternate translation: "When they brought her out"

her father-in-law
"her husband's father"

seal and cords and staff
A "seal" is similar to a coin with a design engraved on it, used to make an impression in melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground. See how you translated this in Genesis 38:18.

generated on Tue Oct 24 10:45:40 2023

Genesis 38:26

Shelah
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

He did not know her again
This is a polite way of saying that Judah did not have sexual relations with her again. You may need to use another euphemism in your language.

Genesis 38:27

It came about at the time
This phrase is used here to mark the beginning of a new part of the story.

behold
The word "behold" alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

Genesis 38:28

It came about as she was giving birth
This phrase "It came about" marks an important event in the story. If your language has a way for doing this, you could consider using it here.

one put out a hand
"one of the babies put out his hand"

midwife
This is a person who helps a woman when she is giving birth to a child. See how you translated this in Genesis 35:17.

scarlet thread
"bright red thread"

on his hand
"around his wrist"

Genesis 38:29

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

How you have broken out!
This shows the midwife's surprise to seeing the second baby come out first. Alternate translation: "So this is how you break your way out first!" or "You have burst out first!"

he was named
This can be stated in active form. Alternate translation: "she named him"

Perez
This is the name of a boy. Translators may add a footnote that says: "The name Perez means 'breaking out.'"

Genesis 38:30

Zerah
This is the name of a boy. Translators may add a footnote that says: "The name Zerah means 'scarlet or bright red.'"

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Chapter 39

1 Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there. **2** Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master. **3** His master saw that Yahweh was with him and that Yahweh prospered everything that he did. **4** Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care. **5** It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field. **6** Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive. **7** It came about after this that his master's wife cast her eyes on Joseph and said, "Lie with me." **8** But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care. **9** No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?" **10** She spoke to Joseph day after day, but he refused to lie with her or to be with her. **11** It came about one day that he went into the house to do his work. None of the men of the house were there in the house. **12** She caught him by his clothes and said, "Lie with me." He left his clothing in her hand, fled, and went outside. **13** It came about, when she saw that he had left his clothing in her hand and had fled outside, **14** that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came to me to lie with me, and I screamed. **15** It came about when he heard me scream, that he left his clothing with me, fled, and went outside." **16** She set his clothing next to her until his master came home. **17** She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me. **18** It came about that when I screamed, he left his clothing with me and fled outside."

19 It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry. **20** Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison. **21** But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden. **22** The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it. **23** The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

Genesis 39 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. This is a sign of Yahweh's covenant faithfulness. (See: peopleofgod, bless and sign and covenantfaith)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. He chose to do what was right, even when it could cause him harm. (See: sin)

Genesis 39:1

Joseph was brought down to Egypt

Traveling to Egypt is always considered as going "down" in contrast to going "up" to the promised land. This can be stated in active form. Alternate translation: "The Ishmaelites had taken Joseph to Egypt"

Genesis 39:2

Yahweh was with Joseph

This means that Yahweh helped Joseph and was always with him. Alternate translation: "Yahweh guided Joseph and helped him"

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He lived in the house
Here the author speaks of working in the master's house as if it were living in the master's house. Only the most trusted servants were permitted to work in their master's house. Alternate translation: "he worked in the house"

his Egyptian master
Joseph was now Potiphar's slave.

Genesis 39:3

His master saw that Yahweh was with him
This means that the master saw how Yahweh was helping Joseph. Alternate translation: "His master saw that Yahweh was helping him"

that Yahweh prospered everything that he did
"Yahweh caused everything that Joseph did to prosper"

Genesis 39:4

Joseph found favor in his sight
"To find favor" means to be approved by someone. The idiom "in his sight" refers to a person's opinion. Possible meanings are 1) Alternate translation: "Potiphar was pleased with Joseph" or 2) Alternate translation: "Yahweh was pleased with Joseph"

He served Potiphar
This means that he was Potiphar's personal servant.

Potiphar made Joseph manager over his house, and everything that he possessed
"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

put under his care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he had Joseph care for"

Genesis 39:5

It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph
You may need to use the words "Joseph" and "the Egyptian" before using pronouns to refer to them. "The Egyptian made Joseph manager over his house and over everything he possessed, and it came about from the time that that Yahweh blessed the Egyptian's house because of Joseph"

It came about
This phrase is used here to tell the reader that these two verses are background information for the next event.

he made him manager over his house and over everything he possessed
"Potiphar put Joseph in charge of his household and everything that belonged to him"

blessed
Here "blessed" means to cause good and beneficial things to happen to the person or thing that is being blessed.

The blessing of Yahweh was on
Here the author speaks of the blessing that Yahweh gave as if it were a physical covering put over something. Alternate translation: "Yahweh blessed"

everything that Potiphar had in the house and in the field
This refers his household and his crops and livestock. The full meaning of this statement can be made explicit. Alternate translation: "Potiphar's household and all of his crops and livestock"

Genesis 39:6

Potiphar put everything that he had under Joseph's care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "So Potiphar put Joseph in charge of everything that he had"

He did not have to think about anything except the food that he ate
This double negative emphasizes that the food that he ate was the only thing he had to think about. This is probably an exaggeration or metaphor to say that Joseph took care of all the important business of the house while Potiphar thought only about minor personal affairs. Alternate translation: "The only thing he had to think about was the food that he ate"

Now
The word "now" marks a stop in the story as the author gives background information about Joseph.

handsome and attractive
Both of the words have same meaning. They refer to Joseph's pleasing appearance. He was likely good-looking and strong. Alternate translation: "handsome and strong"

Genesis 39:7

It came about after this that
"And so." This phrase is used here to mark a new event.

Lie with me
This is a euphemism. Alternate translation: "Have sexual relations with me"

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Genesis 39:8

Look
"Listen." Joseph uses this word to get Potiphar's wife's attention.

my master does not pay attention to what I do in the house
"my master has no concern about his household with me in charge" or "my master trusts me with his household"

he has put everything that he owns under my care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he has put me in charge of everything that belongs to him"

Genesis 39:9

No one is greater in this house than I am
Here the author speaks of authority as if it were greatness. Alternate translation: "I have more authority in this house than anyone else"

He has not kept back anything from me but you
This can be stated in positive form. Alternate translation: "He has given me everything except you"

How then can I do this great wickedness and sin against God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "I certainly cannot do such a wicked thing and sin against God."

Genesis 39:10

She spoke to Joseph day after day
This means that she kept asking him to sleep with her. The full meaning of this statement can be made explicit. Alternate translation: "She kept on asking Joseph to sleep with her"

to lie with her
This is a euphemism. Alternate translation: "to have sexual relations with her"

to be with her
"to be near her"

Genesis 39:11

It came about
"And so." This phrase is used here to mark a new event in the story.

None of the men of the house
"None of the other men who worked in the house"

Genesis 39:12

Lie with me
This is a euphemism. Alternate translation: "Have sexual relations with me"

fled, and went outside
"and quickly ran outside" or "and quickly ran out of the house"

Genesis 39:13

It came about
"Then" The phrase "it came about" is used here to mark the next event in the story.

had fled outside
"had quickly ran out of the house"

Genesis 39:14

the men of her house
"the men who worked in her house"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

He came to me to lie with me
Here Potiphar's wife is accusing Joseph of trying to seize her and have sexual relations with her. Alternate translation: "He came into my room to have sexual relations with me"

Genesis 39:15

It came about when he heard me scream, that he
"When he heard me scream, he." The phrase "it came about" is used here to mark the next event in the story.

Genesis 39:16

his master
"Joseph's master." This refers to Potiphar.

Genesis 39:17

She told him this explanation
"She explained it like this"

brought to us
The word "us" refers to Potiphar, his wife, and includes the rest of the household.

came in to mock me
"came in to make a fool of me." Here, the word "mock" is a euphemism for "to seize and to sleep with." Alternate translation: "came into where I was and tried to force me to sleep with him"

generated on Tue Oct 24 10:45:40 2023

Genesis 39:18

It came about that
"Then." Potiphar's wife uses this phrase to mark the next event in the account she is telling him about Joseph trying to sleep with her.

fled outside
"ran quickly out of the house"

Genesis 39:19

It came about that
"And so." This phrase is used here to mark a new event in the story.

his master
"Joseph's master." This refers to Potiphar. This information can be made explicit. Alternate translation: "Joseph's master, Potiphar"

heard the explanation his wife told him
"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.

he became very angry
"Potiphar became very angry"

Genesis 39:20

the place where the king's prisoners were confined
This can be stated in active form. Alternate translation: "the place where the king put his prisoners"

He was there
"Joseph stayed there"

Genesis 39:21

But Yahweh was with Joseph
This refers to how Yahweh took care of Joseph and was kind to him. Alternate translation: "But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph"

showed covenant faithfulness to him
The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "was faithful to his covenant with him" or "faithfully loved him"

He gave him favor in the sight of the prison warden
This means Yahweh caused the prison warden to approve of Joseph and to treat him well. Alternate translation: "Yahweh caused the prison warden to be pleased with Joseph"

the prison warden
"the prison manager" or "the man in charge of the prison"

Genesis 39:22

gave into Joseph's hand
Here "hand" represents Joseph's power or trust. Alternate translation: "put Joseph in charge of"

Whatever they did there, Joseph was in charge of it
"Joseph was in charge of everything they did there"

Genesis 39:23

because Yahweh was with him
This refers to how Yahweh helped Joseph and guided him. Alternate translation: "because Yahweh guided Joseph"

Whatever he did, Yahweh prospered
"Yahweh caused everything that Joseph did to prosper"

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Chapter 40

1 It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt. **2** Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. **3** He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined. **4** The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time. **5** Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation. **6** Joseph came to them in the morning and saw them. Behold, they were upset. **7** He asked Pharaoh's officials who were with him in custody in his master's house, saying, "Why do you look so sad today?" **8** They said to him, "We have both dreamed a dream and no one can interpret it." Joseph said to them, "Do not interpretations belong to God? Tell me, please."

9 The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me. **10** In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened. **11** Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand." **12** Joseph said to him, "This is the interpretation of it. The three branches are three days. **13** Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer. **14** But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison. **15** For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

16 When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head. **17** In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head." **18** Joseph answered and said, "This is the interpretation. The three baskets are three days. **19** Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you." **20** It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants. **21** He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again. **22** But he hanged the chief of the bakers, just as Joseph had interpreted to them. **23** Yet the chief cupbearer did not remember Joseph, but forgot about him.

Genesis 40 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Genesis 40:1

It came about that

This phrase is used here to mark a new event in the story.

the cupbearer

This is the person who brought drinks to the king.

king's baker

This is the person who made food for the king.

offended their master

"upset their master"

generated on Tue Oct 24 10:45:40 2023

Genesis 40:2

the chief of the cupbearers and the chief of the bakers
"the leading cupbearer and the leading baker"

Genesis 40:3

He put them in custody in the house of the captain of the guard
"He put them in the prison that was in the house that was overseen by the captain of the guard"

He put them
The king did not put them in prison but rather he commanded for them to be imprisoned. Alternate translation: "He had them put" or "He commanded his guard to put"

in the same prison where Joseph was confined
This can be stated in active form. Alternate translation: "This was the same prison that Joseph was in" or "This was the same prison Potiphar put Joseph in"

Genesis 40:4

They remained in custody for some time
"They remained in prison for a long time"

Genesis 40:5

General Information:
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Genesis 40:6

Joseph came to them
"Joseph came to the cupbearer and the baker"

Behold, they were upset
The word "behold" here shows that Joseph was surprised by what he saw. Alternate translation: "He was surprised to see that they were upset"

Genesis 40:7

Pharaoh's officials who were with him
This refers to the cupbearer and the baker.

in custody in his master's house
"In prison in him master's house." "His master" refers to Joseph's master, the captain of the guard.

Genesis 40:8

Do not interpretations belong to God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "Interpretations belong to God!" or "It is God who can tell the meaning of dreams!"

Tell me, please
Joseph asks for them to tell him their dreams. Alternate translation: "Tell me the dreams, please"

Genesis 40:9

The chief of the cupbearers
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

In my dream, behold, a vine was in front of me
"In my dream, I saw a vine in front of me!" The cupbearer uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:10

the clusters of grapes ripened
"its clusters ripened into grapes"

Genesis 40:11

squeezed them
This means that he squeezed the juice out of them. Alternate translation: "squeezed the juice from them"

Genesis 40:12

This is the interpretation of it
"Here is what the dream means"

The three branches are three days
"The three branches represent three days"

Genesis 40:13

Within three days
"In three more days"

will lift up your head
Here "lift up your head" is a metaphor for "restore your honor." If the meaning is not clear, it can be explained in the text or a footnote. Alternate translation: "will lift up your head in honor"

restore you to your office
"will give you back your job"

just as when
"just as you did when"

Genesis 40:14

please show kindness to me
"please be kind to me"

Mention me to Pharaoh and bring me out of this prison
Joseph means for the cupbearer to tell Pharaoh about him so that Pharaoh will release him from

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prison. Alternate translation: "Help me get out of this prison by telling Pharaoh about me"

Genesis 40:15

For indeed I was abducted
This can be stated in active form. Alternate translation: "For indeed people took me" or "For indeed the Ishmaelites took me"

the land of the Hebrews
"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon
"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

Genesis 40:16

the chief of the bakers
This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

I also had a dream, and
"I also had a dream, and in my dream,"

behold, three baskets of bread were on my head
"there were three baskets of bread on my head!" The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:17

baked goods for Pharaoh
"baked foods for Pharaoh"

Genesis 40:18

This is the interpretation
"Here is what the dream means"

The three baskets are three days
"The three baskets represent three days"

Genesis 40:19

will lift up your head from you
In verse 13 Joseph said "lift up your head," but there it had a different meaning. Here "lift up your head from you" means either that the prisoner's head would be cut off his body, or the prisoner's head would be lifted when a noose was put around his neck and he was hanged. Alternate translation: "will lift up your head with a knife" or "will lift up your head with a noose"

flesh
Here "flesh" literally means the soft tissue on a person's body.

Genesis 40:20

It came about on the third day that
"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story.

He made a feast
"He had a feast"

He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers
The author writes that Pharaoh lifted up both men's heads so that it would sound like he did the same thing to both men. But the meaning of "lift up the head" for each man is different and is explained in verses 21 and 22. This can also be shortened. Alternate translation: "He lifted up the heads of the chief of the cupbearers and the chief of the bakers"

the chief of the cupbearers
This was the leading person who prepared and served drinks to the king. See how these were translated in Genesis 40:2.

the chief of the bakers
This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

Genesis 40:21

He restored the chief of the cupbearers to his responsibility
The chief of the cupbearer's "responsibility" refers to his job as chief of the cupbearers. Alternate translation: "He gave the chief of the cupbearers his job back"

Genesis 40:22

But he hanged the chief of the bakers
Pharaoh did not personally hang the baker, rather he commanded for him to be hanged. Alternate translation: "But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers"

just as Joseph had interpreted to them
This refers to when Joseph interpreted their dreams. Alternate translation: "just as Joseph had said would happen when he interpreted the two men's dreams"

Genesis 40:23

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generated on Tue Oct 24 10:45:40 2023

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Chapter 41

1 It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile. **2** Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds. **3** Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river. **4** Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up. **5** Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good. **6** Behold, seven heads, thin and scorched by the east wind, sprouted up after them. **7** The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream. **8** It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

9 Then the chief cupbearer said to Pharaoh, "I have remembered my sins today. **10** Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me. **11** We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream. **12** There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream. **13** It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged."

14 Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh. **15** Pharaoh said to Joseph, "I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it." **16** Joseph answered Pharaoh, saying, "It is not in me. God will answer Pharaoh with favor." **17** Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile. **18** Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds. **19** Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them. **20** The thin and undesirable cows ate up the first seven fat cows. **21** When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke. **22** I looked in my dream, and, behold, seven heads came up upon one stalk, full and good. **23** Behold, seven more heads—withered, thin, and scorched by the east wind—sprang up after them. **24** The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me."

25 Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh. **26** The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same. **27** The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine. **28** That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh. **29** Look, seven years of great abundance will come throughout all the land of Egypt. **30** Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land. **31** The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe. **32** That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it. **33** Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt. **34** Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years. **35** Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it. **36** The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine."

37 This advice was good in the eyes of Pharaoh and in the eyes of all his servants. **38** Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" **39** So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you. **40** You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you." **41** Pharaoh said to Joseph, "See, I have put you over all the land of Egypt." **42** Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put

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a gold chain on his neck. **43** He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt. **44** Pharaoh said to Joseph, "I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt." **45** Pharaoh called Joseph's name "Zaphenath-Paneah." He gave him Asenath, the daughter of Potiphera priest of On, as a wife. Joseph went out over the land of Egypt.

46 Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. **47** In the seven bountiful years the land produced abundantly. **48** He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it. **49** Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting. **50** Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. **51** Joseph called the name of his firstborn Manasseh, for he said, "God has made me forget all my trouble and all my father's household." **52** He called the name of the second son Ephraim, for he said, "God has made me fruitful in the land of my affliction." **53** The seven years of abundance that was in the land of Egypt came to an end. **54** The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food. **55** When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he says." **56** The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt. **57** All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

Genesis 41 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin, righteous and save)

Genesis 41:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

Behold, he stood

The word "behold" here marks the beginning of another event in the larger story. Your language may have a way of doing this. Alternate translation: "He was surprised because he was standing"

he stood

"Pharaoh was standing"

Genesis 41:2

desirable and fat

"healthy and fat"

grazed in the reeds

"were eating the grass along the side of the river"

reeds

tall, thin grasses that grow in wet areas

generated on Tue Oct 24 10:45:40 2023

Genesis 41:3

Behold, seven other cows
The word "behold" here shows that Pharaoh was again surprised by what he saw.

undesirable and thin
"sick and thin"

bank of the river
"beside the river" or "riverside." This is the higher ground along the edge of a river.

Genesis 41:4

undesirable and thin
"weak and skinny." See how you translated this phrase in Genesis 41:3.

desirable and fat
"healthy and well-fed." See how you translated this phrase in Genesis 41:2.

woke up
"awakened"

Genesis 41:5

a second time
The word "second" is an ordinal number. Alternate translation: "again"

Behold, seven heads
The word "behold" here shows that Pharaoh was surprised by what he saw.

heads of grain
The heads are parts of the corn plant on which the seeds grow.

came up on one stalk
"grew up on one stem." The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good
"on one stock and they were healthy and beautiful"

Genesis 41:6

thin and scorched by the east wind
This can be stated in active form. Alternate translation: "that were thin and burned because of the hot wind from the east"

the east wind
Wind from the east blew in from the desert. The heat of the east wind was often very destructive.

sprouted up
"grew up" or "developed"

Genesis 41:7

The thin heads
The words "of grain" are understood. Alternate translation: "The thin heads of grain"

swallowed up
"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food.

wholesome and full heads
"healthy and good heads." See how you translated a similar phrase in Genesis 41:5.

woke up
"awakened"

behold
The word "behold" here shows that Pharaoh was surprised by what he had seen.

it was a dream
"he had been dreaming"

Genesis 41:8

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

his spirit was troubled
Here the word "spirit" refers to his inner being or his emotions. Alternate translation: "he was troubled in his inner being" or "he was troubled"

He sent and called
It is understood that he sent servants. Alternate translation: "He sent his servants to call" or "He sent his servants to summon"

all the magicians and wise men of Egypt
Ancient kings and rulers used magicians and wise men as advisers.

Genesis 41:9

chief cupbearer
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

I have remembered my sins today
"I realize now that I have sinned." The phrase "my sins" is used for emphasis. His "sins" are that he should have told Pharaoh something much earlier but he did not.

generated on Tue Oct 24 10:45:40 2023

Genesis 41:10

Pharaoh was angry
The cupbearer is referring to Pharaoh in third person. This is a common way for someone with less power to speak to someone with greater power. Alternate translation: "You, Pharaoh, were angry"

with his servants
Here "his" refers to Pharaoh. Here "servants" refers to the cupbearer and the chief baker. Alternate translation: "with us, your servants"

put me in custody in the house of the captain of the guard, the chief baker and me
"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the captain of the guard
The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

the chief baker
The most important person who made food for the king. See how you translated a similar phrase in Genesis 40:2.

Genesis 41:11

We dreamed a dream the same night, he and I
"One night we both had dreams"

We dreamed
Here "We" refers to the chief cupbearer and the chief baker.

We dreamed each man according to the interpretation of his dream
"Our dreams had different meanings"

Genesis 41:12

General Information:
The chief cupbearer continues to speak to Pharaoh.

There was with us there
"In prison there was with the chief baker and me"

the captain of the guard
The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

We told him and he interpreted for us our dreams
"We told him our dreams and he explained their meanings to us"

He interpreted for each of us according to his dream
Here "his" refers to the cupbearer and baker individually, not to the one interpreting the dream. Alternate translation: "He explained what was going to happen to both of us"

Genesis 41:13

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

as he interpreted for us, so it happened
"what he explained about the dreams is what later happened"

Pharaoh restored me to my post
Here the cupbearer uses Pharaoh's title in speaking to him as a way of honoring him. Alternate translation: "You allowed me to return to my job"

the other one
"the chief baker"

he hanged
Here "he" refers to Pharaoh. And, it stands for the soldiers that Pharaoh commanded to hang the chief baker. Alternate translation: "you ordered your soldiers to hang"

Genesis 41:14

Pharaoh sent and called for
It is understood that Pharaoh sent servants. Alternate translation: "Pharaoh sent his servants to get Joseph"

out of the dungeon
"out of the jail" or "out of the prison"

He shaved himself
It was common practice to shave both the facial and head hair when preparing to go before Pharaoh.

came in to Pharaoh
Here "came" can be stated as "went." Alternate translation: "went before Pharaoh"

Genesis 41:15

there is no interpreter for it
"no one can explain the meaning"

you can interpret it
"you can explain its meaning"

Genesis 41:16

It is not in me
"I am not the one who can explain the meaning"

God will answer Pharaoh with favor
"God will answer Pharaoh favorably"

generated on Tue Oct 24 10:45:40 2023

Genesis 41:17

behold, I stood
Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

bank of the Nile
This is the higher ground along the edge of the Nile River. See how you translated a similar phrase in Genesis 41:3. Alternate translation: "beside the Nile"

Genesis 41:18

Behold, seven cows
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

fat and desirable
"well-fed and healthy." See how you translated this phrase in Genesis 41:2.

grazed among the reeds
"were eating the grass along the side of the river." See how you translated a similar phrase in Genesis 41:2.

Genesis 41:19

Behold, seven other cows
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

undesirable, and thin
"weak, and skinny." See how you translated this phrase in Genesis 41:3.

such undesirableness
The abstract noun "undesirableness" can be translated with an adjective. Alternate translation: "such ugly cows" or "such worthless looking cows"

Genesis 41:20

fat cows
"well-fed cows." See how you translated this phrase in Genesis 41:2.

Genesis 41:21

it could not be known that they had eaten them
This can be stated in active form. Alternate translation: "no one would have been able to tell that the thin cows had eaten the fat cows"

Genesis 41:22

General Information:
Pharaoh continues telling Joseph his dreams.

I looked in my dream
This begins Pharaoh's next dream after he woke up and went back to sleep. Alternate translation: "Then I dreamed again"

behold, seven heads
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

seven heads
The words "of grain" are understood. Alternate translation: "seven heads of grain"

came up upon one stalk
"grew up on one stem." The stalk is the thick or tall part of a plant. See how you translated a similar phrase in Genesis 41:5.

Genesis 41:23

withered
dead and dried

sprang up
"grew up" or "developed"

Genesis 41:24

The thin heads
The words "of grain" are understood. See how you translated this in [Genesis 41:7]

swallowed up
"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food. See how you translated a similar phrase in Genesis 41:7.

there was none that could
"there was not a single one that could" or "none of them could"

Genesis 41:25

The dreams of Pharaoh are the same
It is implied that the meanings are the same. Alternate translation: "Both dreams mean the same thing"

What God is about to do, he has declared to Pharaoh
Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in the second person. Alternate translation: "God is showing you what he will soon do"

Genesis 41:26

seven good heads
The words "of grain" are understood. Alternate translation: "seven good heads of grain"

generated on Tue Oct 24 10:45:40 2023

Genesis 41:27

General Information:
Joseph continues his interpretation of Pharaoh's dreams

thin and undesirable cows
"skinny and weak cows." See how you translated a similar phrase in Genesis 41:3.

seven thin heads scorched by the east wind
This can be stated in active form. Alternate translation: "seven thin heads of grain scorched because of the hot wind from the east"

Genesis 41:28

That is the thing which I spoke to Pharaoh ... revealed to Pharaoh
Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "These events will happen just as I have told you ... revealed to you, Pharaoh"

he has revealed
"he has made known"

Genesis 41:29

Look, seven
"Pay attention, because what I am about to say is both true and important: seven"

seven years of great abundance will come throughout all the land of Egypt
This speaks about the years of abundance as if time is something that travels and comes to a place. Alternate translation: "there will be seven years in which there will be plenty of food throughout the land of Egypt"

Genesis 41:30

General Information:
Joseph continues interpreting Pharaoh's dreams.

Seven years of famine will come after them
This speaks about the seven years of famine as if they are something that travels and comes to a place. Alternate translation: "Then there will be seven years when there is very little food"

all the abundance will be forgotten ... and the famine will devastate the land
Joseph expresses an idea in two ways to emphasize its importance.

all the abundance will be forgotten in the land of Egypt
Here "land" refers to the people. This can be stated in active form. Alternate translation: "the people of Egypt will forget about the years in which there was plenty of food"

will devastate the land
Here "land" refers to the soil, the people, and the entire country.

Genesis 41:31

The abundance will not be remembered ... because of the famine that will follow
Joseph expresses an idea in two ways to emphasize its importance.

because of the famine that will follow
This speaks about the famine as if it were a thing that travels and follows behind something else. Alternate translation: "because of the time of famine that will happen afterwards"

Genesis 41:32

That the dream was repeated to Pharaoh is because the matter has been established by God
This can be stated in active form. Alternate translation: "God gave you two dreams to show you that he will certainly cause these things to happen"

Genesis 41:33

General Information:
Joseph continues to address Pharaoh

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

let Pharaoh look
Joseph speaks to Pharaoh in third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "You, Pharaoh, should look"

put him over the land of Egypt
The phrase "put him over" means to give someone authority. Alternate translation: "give him authority over the kingdom of Egypt" or "put him in charge of the kingdom of Egypt"

land of Egypt
Here "land" stands for all the people and everything in Egypt.

Genesis 41:34

let them take a fifth of the crops of Egypt
The word "fifth" is a fraction. Alternate translation: "let them divide the crops of Egypt into five equal parts, then take one of those parts"

in the seven abundant years
"during the seven years in which there is plenty of food"

generated on Tue Oct 24 10:45:40 2023

Genesis 41:35

General Information:
Joseph continues to counsel Pharaoh

Let them gather
"Allow the overseers to gather"

of these good years that are coming
This speaks of years as if they are something that travels and comes to a place. Alternate translation: "during the good years that will soon happen"

store up grain under the authority of Pharaoh
The phrase "under the authority of Pharaoh" means Pharaoh gives them authority. Alternate translation: "use the authority of Pharaoh to store the grain"

They should preserve it
The word "they" refers to the overseers and represents the soldiers that they should command to guard the grain. Alternate translation: "The overseers should leave soldiers there to guard the grain"

Genesis 41:36

The food will be a supply for the land
Here "land" refers to the people. Alternate translation: "This food will be for the people"

In this way the land will not be devastated by the famine
Here "land" stands for the people. This can be stated in active form. Alternate translation: "This way the people will not starve during the famine"

Genesis 41:37

This advice was good in the eyes of Pharaoh and in the eyes of all his servants
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Pharaoh and his servants thought this was a good plan"

his servants
This means Pharaoh's officials.

Genesis 41:38

such a man as this
"a man like the one Joseph described"

in whom is the Spirit of God
"in whom the Spirit of God lives"

Genesis 41:39

there is none so discerning
"no one else is as capable in making decisions." See how you translated "discerning" in Genesis 41:33.

Genesis 41:40

You will be over my house
Here "house" stands for Pharaoh's palace and the people in the palace. The phrase "will be over" means Joseph will have authority over. Alternate translation: "You will be in charge of everyone in my palace"

according to your word will all my people be ruled
This can be stated in active form. Alternate translation: "you will rule over my people and they will do what you command"

Only in the throne
Here "throne" stands for Pharaoh's rule as king. Alternate translation: "Only in my role as king"

Genesis 41:41

See, I have put you
The word "See" adds emphasis to what Pharaoh says next. Alternate translation: "Look, I have put you"

I have put you over all the land of Egypt
The phrase "put you over" means to give authority. Here "land" refers to the people. Alternate translation: "I put you in charge of everyone in Egypt"

Genesis 41:42

Pharaoh took off his signet ring ... gold chain on his neck
All of these actions symbolize that Pharaoh is giving Joseph the authority to do everything that Joseph planned.

signet ring
This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.

clothes of fine linen
"Linen" here is a smooth, strong cloth made from the blue-flowered flax plant.

Genesis 41:43

He had him ride in the second chariot which he possessed
This act makes clear to the people that Joseph is second only to Pharaoh.

Bend the knee
"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect.

Pharaoh put him over all the land
The phrase "put you over" means to give authority. Here "land" refers to the people. See how you translated a similar phrase in [Genesis 41:41]

generated on Tue Oct 24 10:45:40 2023

Genesis 41:44

I am Pharaoh, and apart from you
Pharaoh is emphasizing his authority. Alternate translation: "As Pharaoh, I command that apart from you"

apart from you, no man will lift his hand or his foot in all the land of Egypt
Here "hand" and "foot" stand for a person's actions. Alternate translation: "no person in Egypt will do anything without your permission" or "every person in Egypt must ask your permission before they do anything"

no man
Here "man" refers to any person in general, whether male or female.

Genesis 41:45

Zaphenath-Paneah
Translators may add the following footnote: The name Zaphenath-Paneah means "a revealer of secrets."

He gave him Asenath, the daughter of Potiphera priest of On, as a wife
Priests in Egypt were the highest and most privileged caste. This marriage signifies Joseph's place of honor and privilege.

gave him Asenath
"Asenath" is the name of the woman whom Pharaoh gave to Joseph as his wife.

daughter of Potiphera
"Potiphera" is the father of Asenath.

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra.

Joseph went out over the land of Egypt
Joseph traveled over the land to supervise the preparations for the coming drought.

Genesis 41:46

thirty years old
"30 years old"

when he stood before Pharaoh
Here "stood before" stands for Joseph starting to serve Pharaoh. Alternate translation: "when he started to serve Pharaoh"

went throughout all the land of Egypt
Joseph is inspecting the country as he prepares to carry out his plans.

Genesis 41:47

In the seven bountiful years
"During the seven good years"

the land produced abundantly
"the land produced big harvests"

Genesis 41:48

He gathered up ... He put
Here "He" stands for Joseph's servants. Alternate translation: "Joseph ordered his servants to gather ... They put"

Genesis 41:49

Joseph stored up grain like the sand of the sea
This compares the grain to the sand of sea to emphasize its great quantity. Alternate translation: "The grain that Joseph stored was as plentiful as the sand on the seashore"

Joseph stored up ... he stopped
Here "Joseph" and "he" stand for Joseph's servants. Alternate translation: "Joseph had his servants store up ... they stopped"

Genesis 41:50

before the years of famine came
This speaks about years as if they are something that travels and comes to a place. Alternate translation: "before the seven years of the famine began"

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

daughter of Potiphera
"Potiphera" is the father of Asenath. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 41:51

Manasseh
Translators may also add a footnote that says, "The name 'Manasseh' means 'to cause to forget.'"

father's household
This refers to Joseph's father Jacob and his family.

generated on Tue Oct 24 10:45:40 2023

Genesis 41:52

Ephraim
Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful
Here "fruitful" means to prosper or to have children.

in the land of my affliction
The abstract noun "affliction" can be stated as "I have suffered." Alternate translation: "in this land where I have suffered"

Genesis 41:53

General Information:
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Genesis 41:54

in all lands
In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food
It is implied that there was food because of Joseph commanded his people to store food during the seven good years.

Genesis 41:55

When all the land of Egypt was famished
Here "land" stands for the people. Alternate translation: "When all the Egyptians were starving"

Genesis 41:56

The famine was over all the face of the whole land
The word "face" refers to the surface of the land. Alternate translation: "The famine had spread throughout the land"

Joseph opened all the storehouses and sold to the Egyptians
Here "Joseph" stands for Joseph's servants. Alternate translation: "Joseph had his servants open all the storehouses and sell grain to the Egyptians"

Genesis 41:57

All the earth was coming to Egypt
Here "earth" stands for the people from all regions. Alternate translation: "People were coming to Egypt from all the surrounding regions"

in all the earth
"throughout the land." It is likely that all the different trading partners and nations that were part of the Egyptian trading routes effected by the drought came to Egypt for grain.

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Now Jacob became aware that there was grain in Egypt. He said to his sons, "Why do you look at one another?" **2** He said, "See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die." **3** Joseph's ten brothers went down to buy grain from Egypt. **4** But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, "I fear that harm might come to him." **5** The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. **6** Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground. **7** Joseph saw his brothers and recognized them, but he disguised himself to them and spoke severely with them. He said to them, "Where have you come from?" They said, "From the land of Canaan to buy food." **8** Joseph recognized his brothers, but they did not recognize him. **9** Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see the undefended parts of the land." **10** They said to him, "No, my master. Your servants have come to buy food. **11** We are all one man's sons. We are honest men. Your servants are not spies." **12** He said to them, "No, you have come to see the undefended parts of the land." **13** They said, "We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive." **14** Joseph said to them, "It is what I said to you; you are spies. **15** By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here. **16** Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies." **17** He put them all in custody for three days.

18 Joseph said to them on the third day, "Do this and live, for I fear God. **19** If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses. **20** Bring your youngest brother to me so your words will be verified and you will not die." So they did so. **21** They said to one another, "We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us." **22** Reuben answered them, "Did I not tell you, 'Do not sin against the boy,' but you would not listen? Now, see, his blood is required of us." **23** They did not know that Joseph understood them, for there was an interpreter between them. **24** He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes. **25** Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

26 The brothers loaded their donkeys with their grain and departed from there. **27** As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack. **28** He said to his brothers, "My money has been put back. Look at it; it is in my sack." Their hearts sank and they turned trembling to one another, saying, "What is this that God has done to us?" **29** They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said, **30** "The man, the lord of the land, spoke roughly with us and thought that we were spies in the land. **31** We said to him, 'We are honest men. We are not spies. **32** We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.' **33** The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way. **34** Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land.'"

35 It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid. **36** Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me." **37** Reuben spoke to his father, saying, "You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again." **38** Jacob said, "My son will not go down with you. For his brother is dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol."

generated on Tue Oct 24 10:45:40 2023

Genesis 42 General Notes

Special concepts in this chapter

Famine
Apparently this famine extended beyond Egypt and encompassed the land of Canaan too. Because of Egypt's size and power, it would not have been unusual for people to go there in times of need.

Joseph's test
Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him.

Genesis 42:1

Now Jacob became
The word "Now" marks a new part of the story.

Why do you look at one another?
Jacob uses a question to scold his sons for not doing anything about the grain. Alternate translation: "Do not just sit here!"

Genesis 42:2

Go down there
It was common to speak of going from Canaan to Egypt as going "down."

Genesis 42:3

went down
It was common to speak of going from Canaan to Egypt as going "down."

from Egypt
Here "Egypt" refers to the people selling grain. Alternate translation: "from those selling grain in Egypt"

Genesis 42:4

Jacob did not send Benjamin, Joseph's brother, with his brothers
Benjamin and Joseph had the same father and mother; their mother was different from the mothers of the other brothers. Jacob did not want to risk sending Rachel's last son.

Genesis 42:5

The sons of Israel came to buy among those who came
The word "came" can be translated as "went." Also, the words "grain" and "Egypt" are understood. Alternate translation: "The sons of Israel went to by grain along with other people who went to Egypt"

Genesis 42:6

Now Joseph
"Now" marks a change from the story to background information about Joseph.

over the land
Here "land" refers to Egypt. Alternate translation: "over Egypt"

all the people of the land
Here "land" includes Egypt and other surrounding countries. Alternate translation: "all the people of all the nations that came to buy grain"

Joseph's brothers came
Here "came" can be translated as "went."

bowed down to him with their faces to the ground
This is a way of showing respect.

Genesis 42:7

Joseph saw his brothers and recognized them
"When Joseph saw his brothers, he recognized them"

he disguised himself to them
"he acted like he was not their brother" or "he did not let them know that he was their brother"

Where have you come from?
This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

Genesis 42:8

General Information:
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Genesis 42:9

You are spies
Spies are people who secretly try to get information about a country to help another country.

You have come to see the undefended parts of the land
The full meaning can be stated explicitly. Alternate translation: "You have come to find out where we are not guarding our land so that you can attack us"

generated on Tue Oct 24 10:45:40 2023

Genesis 42:10

my master
This is a way to refer to someone to honor them.

Your servants have
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "We, your servants, have" or "We have"

Genesis 42:11

General Information:
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Genesis 42:12

He said to them
"Joseph said to his brothers"

No, you have come to see the undefended parts of the land
The full meaning can be stated explicitly. Alternate translation: "No, you have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:13

twelve brothers
"12 brothers"

See, the youngest
"Listen to us, the youngest." The word "See" is used to emphasize what they say next.

the youngest is this day with our father
"right now our youngest brother is with our father"

Genesis 42:14

It is what I said to you; you are spies
"like I already said, you are spies." See how you translated "spies" in Genesis 42:9.

Genesis 42:15

By this you will be tested
This can be stated in active form. Alternate translation: "This is how I will test you"

By the life of Pharaoh
This phrase indicates a solemn oath. Alternate translation: "I swear by the life of Pharaoh"

Genesis 42:16

Send one of yourselves and let him get your brother
"Choose one of you to go get your brother"

You will remain in prison
"The rest of you will remain in prison"

that your words may be tested, whether there is truth in you
This can be stated in active form. Alternate translation: "so that I may find out if you are telling the truth"

Genesis 42:17

in custody
"in prison"

Genesis 42:18

on the third day
The word "third" is an ordinal number. Alternate translation: "after the second day"

Do this and live
"If you will do what I say, I will let you live"

fear God
This refers to deeply respecting God and showing that respect by obeying him.

Genesis 42:19

let one of your brothers be confined in this prison
This can be stated in active form. Alternate translation: "leave one of your brothers here in prison"

but you go
Here "you" is plural and refers to all the brothers that will not stay in prison. Alternate translation: "but the rest of you go"

carry grain for the famine of your houses
Here "houses" stands for families. Alternate translation: "carry grain home to help your family during this famine"

Genesis 42:20

so your words will be verified
This can be stated in active form. Alternate translation: "so I may know what you say is true"

you will not die
This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies.

Genesis 42:21

in that we saw the distress of his soul
The word "soul" stands for Joseph. Alternate translation: "because we saw how distressed Joseph was" or "because we saw that Joseph was suffering"

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Therefore this distress has come upon us
The abstract noun "distress" can be stated as the verb "suffering." Alternate translation: "That is why we are suffering like this now"

Genesis 42:22

Did I not tell you, 'Do not sin against the boy,' but you would not listen?
Reuben uses a question to scold his brothers. Alternate translation: "I told you not to hurt the boy, but you would not listen!"

Did I not tell you, 'Do not sin against the boy,' but
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Did I not tell you not to sin against the boy, but" or "I told you not to harm the boy, but"

Now, see
Here "Now" does not mean "at this moment," but both "Now" and "see" are used to draw attention to the important point that follows.

his blood is required of us
Here "blood" stands for Joseph's death. His brothers thought Joseph was dead. The phrase "is required of us" means they must be punished for what they did. Alternate translation: "we are getting what we deserve for his death" or "we are suffering for having killed him"

Genesis 42:23

They did not know ... an interpreter between them
This changes from the main story to background information that explains why the brothers thought Joseph could not understand them.

an interpreter
An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.

Genesis 42:24

He turned from them and wept
It is implied that Joseph wept because he was emotional after hearing what his brothers said.

spoke to them
Joseph was still speaking a different language and using the interpreter to speak to his brothers.

bound him before their eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "bound him in their sight" or "bound him as they watched"

Genesis 42:25

to give them provisions
"to give them the supplies they needed"

It was done for them
This can be stated in active form. Alternate translation: "The servants did for them everything that Joseph commanded"

Genesis 42:26

General Information:
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Genesis 42:27

As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack
"When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!"

Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

Genesis 42:28

My money has been put back
This can be stated in active form. Alternate translation: "Someone has put my money back"

Look at it
"Look in my sack!"

Their hearts sank
To become afraid is spoken of as if their heart were sinking. Here "hearts" stands for courage. Alternate translation: "They became very afraid"

Genesis 42:29

General Information:
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Genesis 42:30

lord of the land
"the lord of Egypt"

spoke roughly
"spoke harshly"

we were spies
Spies are people who secretly try to get information about a country to help another country. See how you translated "spies" in Genesis 42:9.

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Genesis 42:31

We said to him, 'We are honest men. We are not spies.
This has a quotation within a quotation. It can be stated as an indirect quotation. "We told him that we are honest men and not spies."

Genesis 42:32

We are twelve brothers, sons of our father. One is no longer alive ... land of Canaan.'
The quotation within a quotation that began with the words "We said to him, 'We are honest men ... not spies. It can be stated as an indirect quotation. "We told him that we are honest men ... not spies. We said that we are twelve brothers, sons of our father, and that one brother is no longer alive ... land of Canaan"

One is no longer alive
The word "brother" is understood. Alternate translation: "One brother is no longer alive"

the youngest is this day with our father
The word "brother" is understood. Alternate translation: "the youngest brother is with our father right now"

Genesis 42:33

the lord of the land
"The lord of Egypt"

take grain for the famine in your houses
Here "houses" stands for "family." Alternate translation: "take grain to help your family during the famine"

go your way
"go home" or "leave"

Genesis 42:34

you will trade in the land
"I will allow you to buy and sell in this land"

Genesis 42:35

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

behold, every
"they were surprised because every"

Genesis 42:36

You have bereaved me of my children
"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me
"all these things hurt me"

Genesis 42:37

Put him in my hands
This is a request for Reuben to take Joseph with him and to care for him on the journey. Alternate translation: "Put me in charge of him" or "Let me take care of him"

Genesis 42:38

My son will not go down with you
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt. Alternate translation: "My son, Benjamin, will not go with you to Egypt"

with you
Here "you" is plural and refers to Jacob's older sons.

For his brother is dead and he alone is left
The full meaning can be made explicit. Alternate translation: "For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left"

on the road in which you go
"while you a traveling to Egypt and back" or "while you are away." Here "road" stands for traveling.

then you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 The famine was severe in the land. **2** It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, "Go again; buy us some food." **3** Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.' **4** If you send our brother with us, we will go down and buy you food. **5** But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'" **6** Israel said, "Why did you treat me so badly by telling the man that you had another brother?" **7** They said, "The man asked details about us and our family. He said, 'Is your father still alive? Do you have another brother?' We answered him according to these questions. How could we have known that he would say, 'Bring your brother down?'" **8** Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children. **9** I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever. **10** For if we had not delayed, surely by now we would have come back here a second time." **11** Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds. **12** Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake. **13** Take also your brother. Rise and go again to the man. **14** May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved." **15** The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

16 When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon." **17** The steward did as Joseph said. He brought the men to Joseph's house. **18** The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys." **19** They approached the steward of Joseph's house, and they spoke to him at the door of the house, **20** saying, "My master, we came down the first time to buy food. **21** It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man's money was in the opening of his sack, our money in full weight. We have brought it back in our hands. **22** Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks." **23** The steward said, "Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money." The steward then brought Simeon out to them. **24** The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys. **25** They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

26 When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground. **27** He asked them about their welfare and said, "Is your father well, the old man of whom you spoke? Is he still alive?" **28** They said, "Your servant our father is well. He is still alive." And they bowed down and gave him honor. **29** When he lifted up his eyes he saw Benjamin his brother, his mother's son, and he said, "Is this your youngest brother of whom you spoke to me?" Then he said, "May God be gracious to you, my son." **30** Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there. **31** He washed his face and came out. He controlled himself, saying, "Serve the food." **32** The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians. **33** The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together. **34** Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank freely and were merry with him.

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Genesis 43 General Notes

Special concepts in this chapter

Israel's concern

Israel is concerned over his favored son, Benjamin. He is also confused about the reason the Egyptian official treated them so kindly. This caused him some concern. It is possible he thought his sons were lying to him. (See: favor)

Genesis 43:1

The famine was severe in the land

The word "Canaan" is understood. This information can be made explicit. Alternate translation: "The famine was severe in the land of Canaan"

Genesis 43:2

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when they had eaten

"when Jacob and his family had eaten"

they had brought

"Jacob's older sons had brought"

buy us

Here "us" refers to Jacob, his sons, and the rest of the family.

Genesis 43:3

Judah told him

"Judah told his father Jacob"

The man

This refers to Joseph, but the brothers did not know it was Joseph. They referred to him as "the man" or "the man, the lord of the land" as in Genesis 42:30.

warned us, 'You will not see my face unless your brother is with you.'

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "warned us that we would not see his face unless we brought our youngest brother with us"

solemnly warned us

"was very serious when he warned us, saying"

You will not see my face

Judah uses this phrase twice in 43:3-5 to emphasize to his father that they cannot return to Egypt without Benjamin. The phrase "my face" refers to the man, who is Joseph. Alternate translation: "You will not see me"

your brother is with you

Judah is referring to Benjamin, Rachel's last born before she died.

Genesis 43:4

General Information:

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Genesis 43:5

we will not go down

It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

Genesis 43:6

Why did you treat me so badly

"Why did you cause me so much trouble"

Genesis 43:7

The man asked details

"The man asked many questions"

about us

Here "us" is exclusive and refers to the brothers who went to Egypt and spoke with "the man."

He said, 'Is your father still alive? Do you have another brother?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He asked us directly if our father was still alive and if we had another brother."

We answered him according to these questions

"We answered the questions he asked us"

How could we have known that he would say ... down?

The sons use a question emphasize that the did not know what the man would tell them to do. This rhetorical question can be translated as a statement. Alternate translation: "We did not know he would say ... down!"

he would say, 'Bring your brother down?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he would tell us to bring our brother down to Egypt."

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Bring your brother down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:8

We will rise and go that we may live and not die, both we, you, and also our children
The phrases "we may live" and "not die" mean the same thing. Judah is emphasizing that they have to buy food in Egypt in order to survive. Alternate translation: "We will go now to Egypt and get grain so our whole family will live"

We will rise
Here "We" refers to the brothers who will travel to Egypt.

we may live
Here "we" refers to the brothers, Israel, and the whole family.

both we
Here "we" refers to the brothers.

we, you
Here "you" is singular and refers to Israel.

also our children
Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine.

Genesis 43:9

I will be a guarantee for him
The abstract noun "guarantee" can be stated as the verb "promise." Alternate translation: "I will promise to bring him back"

You will hold me responsible
How Jacob will hold Judah responsible can be stated clearly. Alternate translation: "You will make me answer to you about what happens to Benjamin"

let me bear the blame
This speaks about "blame" as if it were an object that a person has to carry. Alternate translation: "you may blame me"

Genesis 43:10

For if we had not delayed, surely by now we would have come back here a second time
They delayed because their father waited so long to send his sons to Egypt to get more food. Judah is complaining that they could not go sooner. He wishes that they had not delayed.

we would have come back here a second time
"we could have gone and returned twice"

Genesis 43:11

If it be so, now do this
"If this is our only choice, then do it"

Carry down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

balm
an oily substance with a sweet smell used for healing and protecting skin. See how you translated this word in Genesis 37:25. Alternate translation: "medicine"

spices
seasonings. See how you translated these words in Genesis 37:25.

pistachio nuts
small, green tree nuts

almonds
tree nuts with a sweet flavor

Genesis 43:12

Take double money in your hand
Here "hand" stands for the whole person. Alternate translation: "Take double the money with you"

The money that was returned in the opening of your sacks, carry again in your hand
Here "hand" stands for the whole person. The phrase "that was returned" can be stated in active form. Alternate translation: "take back to Egypt the money someone put in your sacks"

Genesis 43:13

Take also your brother
"Take also Benjamin"

go again
"return"

Genesis 43:14

May God Almighty give you mercy before the man
The abstract noun "mercy" can be stated as the adjective "kind." Alternate translation: "May God Almighty cause the man to be kind to you"

your other brother
"Simeon"

If I am bereaved of my children, I am bereaved
"If I lose my children, then I lose my children." This means that Jacob knows he must accept whatever happens to his sons.

generated on Tue Oct 24 10:45:40 2023

Genesis 43:15

in their hand they took
Here "hand" refers to the entire person. Alternate translation: "they took"

went down to Egypt
It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Genesis 43:16

Benjamin with them
"Benjamin with Joseph's older brothers"

the steward of his house
The "steward" was responsible for managing Joseph's household activities.

Genesis 43:17

He brought the men
Here "brought" can be translated as "took."

to Joseph's house
"into Joseph's house"

Genesis 43:18

The men were afraid
"Joseph's brothers were afraid"

they were brought to Joseph's house
This can be stated in active form. Alternate translation: "they were going into Joseph's house" or "the steward was taking them into Joseph's house"

It is because of the money that was returned in our sacks the first time we were brought in
This can be stated in active form. Alternate translation: "The steward is bringing us into the house because of the money that someone put back in our sacks"

that he may seek an opportunity against us. He might arrest us
This can be translated as a new sentence. Alternate translation: "He is waiting for the opportunity to accuse us, so that he might arrest us"

Genesis 43:19

General Information:
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Genesis 43:20

we came down
It is common to use the phrase "came down" when speaking of traveling from Canaan to Egypt.

Genesis 43:21

Connecting Statement:
The brothers continue speaking to the steward of the house.

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when we reached the lodging place
"when we came to the place that we were going to stay for the night"

behold
The word "behold" here shows that the brothers were surprised by what they saw.

every man's money was in the opening of his sack, our money in full weight
"each one of us found the full amount of his money in his sack"

We have brought it back in our hands
Here "hands" stands for the whole person. Alternate translation: "We have brought the money back with us"

Genesis 43:22

Other money we have also brought down in our hand to buy food
Here "hand" stands for the whole person. Alternate translation: "We have also brought more money to buy food"

brought down
It common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:23

Peace be to you
The abstract noun "Peace" can be stated as a verb. Alternate translation: "Relax" or "Calm yourselves"

Your God and the God of your father
The stewards is not speaking about two different Gods. Alternate translation: "Your God, the God your father worships"

Genesis 43:24

washed their feet
This custom helped tired travelers to refresh themselves after walking long distances. The full meaning of this statement may be made explicit.

feed to their donkeys
"Feed" is dry food that is set aside for animals

generated on Tue Oct 24 10:45:40 2023

Genesis 43:25

General Information:
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Genesis 43:26

they brought the gifts which were in their hand
Here "hand" stands for the entire person. Alternate translation: "the brothers brought the gifts they had with them"

bowed down before him
This is a way of showing honor and respect.

Genesis 43:27

General Information:
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Genesis 43:28

Your servant our father
They refer to their father as "Your servant" to show respect. Alternate translation: "Our father who serves you"

they bowed down and gave him honor
They lay down in front of the man to show him respect.

Genesis 43:29

he lifted up his eyes
This means "he looked up."

his mother's son, and he said
This can be translated with a new sentence. Alternate translation: "his mother's son. Joseph said"

Is this your youngest brother ... me?
Possible meanings are 1) Joseph is truly asking a question to confirm that this man is Benjamin, or 2) it is a rhetorical question. Alternate translation: "So this is your youngest brother ... me."

my son
This is a friendly way one man speaks to another man of lower rank. Alternate translation: "young man"

Genesis 43:30

hurried to go out of the room
"hurried out of the room"

for he was deeply moved about his brother
The phrase "deeply moved" refers to having a strong feeling or emotion when something important happens. Alternate translation: "for he had strong feelings of compassion for his brother" or "for he had strong feelings of affection for his brother"

Genesis 43:31

saying
It can be made explicit to whom Joseph is speaking. Alternate translation: "and said to his servants"

Serve the food
This means to distribute the food so that people may eat.

Genesis 43:32

The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves
This means that Joseph, the brothers, and the other Egyptians are eating in three different places within the same room. Alternate translation: "The servants served Joseph by himself and the brothers by themselves and the Egyptians, who were eating with him, by themselves"

The Egyptians there ate with him by themselves
These are probably other Egyptian officials who ate with Joseph, but they still sat separately from him and the Hebrew brothers.

because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians
This can be translated as a new sentence: "They did this because the Egyptians thought it was shameful to eat with the Hebrews"

could not eat bread
Here "bread" stands for food in general.

Genesis 43:33

The brothers sat before him
It is implied that Joseph had arranged where each brother would sit. You can make clear the implied information. Alternate translation: "The brothers sat across from the man, according to how he arranged their places"

the firstborn according to his birthright, and the youngest according to his youth
The "firstborn" and the "youngest" are used together to mean all the brothers were sitting in order according to their age.

The men were astonished together
"The men were very surprised when they realized this"

Genesis 43:34

But Benjamin's portion was five times as much as any of his brothers
The phrase "five times" can be stated more generally. Alternate translation: "But Benjamin

received a portion that was much bigger than what his brothers received"

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generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they
can carry, and put every man's money in his sack's opening. **2** Put my cup, the silver cup, in the sack's
opening of the youngest, and also his money for the grain." The steward did as Joseph had said. **3** The
morning dawned, and the men were sent away, they and their donkeys. **4** When they were out of the city
but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake
them, say to them, 'Why have you returned evil for good? **5** Is this not the cup from which my master
drinks, and the cup that he uses for divination? You have done evil, this thing that you have done.'" **6** The
steward overtook them and spoke these words to them. **7** They said to him, "Why does my master speak
such words as these? Far be it from your servants that they would do such a thing. **8** Look, the money that
we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we
steal out of your master's house silver or gold? **9** If any of your servants is found with it, let him die, and
we also will be my master's slaves." **10** The steward said, "Now also let it be according to your words. He
with whom the cup is found will be my slave, and you others will be innocent." **11** Then each man hurried
and brought his sack down to the ground, and each man opened his sack. **12** The steward searched. He
began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack. **13** Then
they tore their clothes. Each man loaded his donkey and returned to the city.

14 Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the
ground. **15** Joseph said to them, "What is this that you have done? Do you not know that a man like me
practices divination?" **16** Judah said, "What can we say to my master? What can we speak? Or how can we
justify ourselves? God has found out the iniquity of your servants. Look, we are my master's slaves, both
we and he also in whose hand the cup was found." **17** Joseph said, "Far be it from me that I should do so.
The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in
peace to your father."

18 Then Judah came near to him and said, "My master, please let your servant speak a word in my
master's ears, and do not let your anger burn against your servant, for you are just like Pharaoh. **19** My
master asked his servants, saying, 'Do you have a father or a brother?' **20** We said to my master, 'We have
a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of
his mother, and his father loves him.' **21** Then you said to your servants, 'Bring him down to me that I may
see him.' **22** After that, we said to my master, 'The boy cannot leave his father. For if he should leave his
father his father would die.' **23** Then you said to your servants, 'Unless your youngest brother comes down
with you, you will not see my face again.' **24** Then it came about when we went up to your servant my
father, we told him the words of my master. **25** Our father said, 'Go again, buy us some food.' **26** Then we
said, 'We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able
to see the man's face unless our youngest brother is with us.' **27** Your servant my father said to us, 'You
know that my wife bore me two sons. **28** One of them went out from me and I said, "Surely he is torn in
pieces, and I have not seen him since." **29** Now if you also take this one from me, and harm comes to him,
you will bring down my gray hair with sorrow to Sheol.' **30** Now, therefore, when I come to your servant
my father, and the young man is not with us, since his life is bound up in the boy's life, **31** it will come
about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your
servant our father with sorrow to Sheol. **32** For your servant became a guarantee for the boy to my father
and said, 'If I do not bring him to you, then I will bear the guilt to my father forever.' **33** Now therefore,
please let your servant stay instead of the boy as slave to my master, and let the boy go up with his
brothers. **34** For how can I go up to my father if the boy is not with me? I am afraid to see the evil that
would come on my father."

generated on Tue Oct 24 10:45:40 2023

Genesis 44 General Notes

Special concepts in this chapter

Judah's sacrifice

Judah is willing to sacrifice himself in order to save Benjamin, the favored son of Jacob. Judah's descendants will become the leaders of the Israelites and the godliest of the twelve tribes of Israel. (See: favor and godly)

Other possible translation difficulties in this chapter

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him. (See: test)

Genesis 44:1

General Information:

This begins a new event in the story. Most likely this is the next morning after the feast.

steward of his house

The "steward" was responsible for managing Joseph's household activities.

every man's money

Their money was silver coins most likely in a small bag.

in his sack's opening

"in his sack"

Genesis 44:2

Put my cup, the silver cup

"Put my silver cup"

in the sack's opening of the youngest

The word "brother" is understood. Alternate translation: "in the youngest brother's sack"

Genesis 44:3

The morning dawned

"The morning light shown"

the men were sent away, they and their donkeys

This can be stated in active form. Alternate translation: "they sent the men away, along with their donkeys"

Genesis 44:4

Why have you returned evil for good?

This question is used to scold the brothers. Alternate translation: "You have treated us badly, after we were good to you!"

Genesis 44:5

Is this not the cup from which my master drinks, and the cup that he uses for divination?

This question is used to scold the brothers. Alternate translation: "You already know that this is the cup that my master uses for drinking and for fortune telling!"

You have done evil, this thing that you have done

This repeats "you have done" for emphasis. Alternate translation: "What you have done is very evil"

Genesis 44:6

spoke these words to them

"spoke what Joseph told him to say"

Genesis 44:7

Why does my master speak such words as these?

Here "words" stands for what was said. The brothers refer to the steward as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in the second person. Alternate translation: "Why are you saying this, my master?"

Far be it from your servants that they would do such a thing.

The brothers refer to themselves as "your servants" and "they." This is a formal way of speaking to someone with greater authority. Alternate translation: "We would never do such a thing!"

Far be it from your servants

Something that a person would never do is spoken of as if it were an object that person wants to put very far from himself.

Genesis 44:8

Look, the money

"Listen to what we are about to say and you will see that we are speaking the truth: the money"

generated on Tue Oct 24 10:45:40 2023

the money that we found in our sacks' openings
"you know the money that we found in our sacks"

we brought again to you out of the land of Canaan
"we brought back to you from Canaan"

How then could we steal out of your master's house silver or gold?
The brothers use a question to emphasize that they would not steal from the lord of Egypt. Alternate translation: "So we would never take anything from your master's house!"

silver or gold
These words are used together to mean that they would not steal anything of any value.

Genesis 44:9

If any of your servants is found with it
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Also, "is found with it" can be stated in active form. Alternate translation: "If you find that one of us has stolen the cup"

we also will be my master's slaves
The phrase "my master" refers to the steward. This can be stated in the second person. Alternate translation: "you may take us as your slaves"

Genesis 44:10

Now also let it be according to your words
"Very well. I will do what you said." Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

He with whom the cup is found will be my slave
This can be stated in active form. Alternate translation: "If I find the cup in one of your sacks, that person will be my slave"

Genesis 44:11

brought his sack down
"lowered his sack"

Genesis 44:12

the oldest ... the youngest
The word "brother" is understood. Alternate translation: "the oldest brother ... the youngest brother"

youngest, and the cup was found in Benjamin's sack
This can be translated as a new sentence and in active form. Alternate translation: "youngest. The steward found the cup in Benjamin's sack"

Genesis 44:13

Then they tore their clothes
The word "they" refers to the brothers. Tearing clothes was a sign of great distress and sorrow.

donkey and returned
"donkey, and they returned"

Genesis 44:14

He was still there
"Joseph was still there"

they bowed before him
"they fell before him." This is a sign of the brothers wanting the lord to be merciful to them.

Genesis 44:15

Do you not know that a man like me practices divination?
Joseph uses a question to scold his brothers. Alternate translation: "Surely you know that a man like me can learn things by magic!"

Genesis 44:16

What can we say to my master? What can we speak? Or how can we justify ourselves?
All 3 questions mean basically the same thing. They use these questions to emphasize that there is nothing they can say to explain what happened. Alternate translation: "We have nothing to say, my master. We cannot speak anything of value. We cannot justify ourselves."

What can we say to my master ... my master's slaves
Here "my master" refers to Joseph. This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "What can we say to you ... your slaves"

God has found out the iniquity of your servants
Here "found out" does not mean God just found out what the brothers did. It means God is now punishing them for what they did. Alternate translation: "God is punishing us for our past sins"

the iniquity of your servants
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in first person. Alternate translation: "our iniquity"

he also in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "the one who had your cup"

generated on Tue Oct 24 10:45:40 2023

Genesis 44:17

Far be it from me that I should do so
Something that a person would never do is spoken of as if it were an object the person wants put far away from him. Alternate translation: "It is not like me to do something like that"

The man in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "The man who had my cup"

Genesis 44:18

came near to
"approached"

let your servant
Judah refers to himself as "your servant." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "let me, your servant"

speak a word in my master's ears
The word "ear" is a synecdoche that stands for the whole person. Alternate translation: "speak to you, my master"

in my master's ears
Here "my master" refers to Joseph. This is a formal way of speaking to someone with more authority. This can be stated in second person. Alternate translation: "to you"

do not let your anger burn against your servant
Being angry is spoke of as if it were a burning fire. Alternate translation: "please do not be angry with me, your servant"

for you are just like Pharaoh
Judah compares the master to Pharaoh to emphasize the great power that the master has. He is also implying that he does want the master to become angry and execute him. Alternate translation: "for you are as powerful as Pharaoh and could have your soldiers kill me"

Genesis 44:19

My master asked his servants, saying, 'Do you have a father or a brother?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "My master asked us if we have a father or a brother."

My master asked his servants
Judah refers to Joseph with the words "my master" and "his." He also refers to himself and his brothers as "his servants." Alternate translation: "You, my master, asked us, your servants" or "You asked us"

Genesis 44:20

General Information:
Judah continues to speak before Joseph

We said to my master, 'We have a father ... his father loves him.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And we said to my master that we have a father ... his father loves him"

his father loves him
This refers to love for a friend or family member.

Genesis 44:21

Then you said to your servants, 'Bring him down to me that I may see him.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And you said to your servants that we should bring our youngest brother to you so that you may see him"

Then you said to your servants
Judah refers to himself and his brothers as "your servants." Alternate translation: "Then you said to us, your servants"

Bring him down to me
It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "Bring him to me"

Genesis 44:22

we said to my master
Judah refers to Joseph as "my master." This is a formal way of speaking to someone with greater authority. Alternate translation: "we said to you, my master"

After that, we said to my master, 'The boy cannot ... father would die.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "In response, we said to my master that the boy cannot ... father would die"

his father would die
It is implied that their father would die from sorrow.

Genesis 44:23

General Information:
Judah continues his story to Joseph

Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

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translation: "Then you said to your servants that unless our youngest brother comes with us, we would not see you again."

Then you said to your servants
Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "Then you said to us, your servants"

comes down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

you will not see my face again
Here "face" stands for the whole person. Alternate translation: "you will not see me again"

Genesis 44:24

Then it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

we went up to your servant my father
It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

we told him the words of my master
Judah refers to Joseph as "my master." Alternate translation: "we told him what you said, my master"

Genesis 44:25

Our father said, 'Go again, buy us some food.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Our father told us to go again to Egypt to buy food for us and our families."

Genesis 44:26

go down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Then we said, 'We cannot go down. If our youngest brother ... is with us.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then we said to him that we cannot go down to Egypt. We told him that if our youngest brother is with us ... is with us"

to see the man's face
Here "face" stands for the whole person. Alternate translation: "to see the man"

Genesis 44:27

General Information:
Judah continues his story to Joseph.

Connecting Statement:
This is the beginning of a three-level quote.

said to us
Here "us" does not include Joseph.

You know
Here "You" is plural and refers to the brothers.

Genesis 44:28

Connecting Statement:
The three-level quote that began in verse 27 continues.

he is torn in pieces
This can be stated in active form. Alternate translation: "a wild animal has torn him to pieces"

Genesis 44:29

Connecting Statement:
The three-level quote that began in verse 27 ends here.

Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol
The three-level quote that began with the words "Your servant ... said to us, 'You know ... two sons" in verse 27 and continued with the words "and I said, 'Surely ... since" in verse 28 ends here. You may need to change one or more of these levels to indirect quotes. "This is what your servant my father said to us: 'You know that my wife bore me two sons. One of them went out from me and I said that surely he had been torn in pieces, and I have not seen him since. Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'" or "Your servant my father told us that we knew that his wife had borne him two sons. One of them went out from him, and he said that surely that son had been torn in pieces, and he has not seen him since. He then said that if we also took this one from him, and harm came to him, we would bring down his gray hair with sorrow to Sheol."

harm comes to him
Something bad happening to a person is spoken of as if "harm" were something that travels and comes to a person.

you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

generated on Tue Oct 24 10:45:40 2023

my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

Genesis 44:30

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

therefore, when I come to your servant my father
Judah begins to describe what he expects will happen to Jacob if he returns to Jacob without Benjamin. Here "come" can be translated as "go" or "return."

since his life is bound up in the boy's life
The father saying he would die if his son died is spoken of as if their two lives were physically bound together. Alternate translation: "since he said he would die if the boy did not come back"

Genesis 44:31

Connecting Statement:
Judah finishes describing what he expects to happen to Jacob if he returns to Jacob without Benjamin.

Your servants will bring down the gray hair of your servant our father with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "And we your servants will have caused our old father to die of sorrow"

Your servants
Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone who has greater authority. Alternate translation: "And we, your servants" or "And we"

the gray hair of your servant our father
Here "gray hair" stands for Jacob and emphasizes his old age. Alternate translation: "our old father"

Genesis 44:32

For your servant became a guarantee for the boy to my father
The abstract noun "guarantee" can be stated with the verb "promised." Alternate translation: "For I promised my father concerning the boy"

For your servant
Judah refers to himself as "your servant." Alternate translation: "For I, your servant" or "For I"

then I will bear the guilt to my father
Being considered guilty is spoken of as if "guilt" were something that a person carries. Alternate translation: "then my father may blame me"

Genesis 44:33

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

let your servant stay instead of the boy as slave to my master
"let your servant remain as a slave to my master instead of the boy"

let your servant
Judah refers to himself as "your servant." This is a formal way of speaking to someone with greater authority. Alternate translation: "let me, your servant" or "let me"

to my master
Judah refers to Joseph as "my master." Alternate translation: "to you, my master" or "to you"

let the boy go up
It was going to use the phrase "go up" when speaking about traveling from Egypt to Canaan.

Genesis 44:34

For how can I go up to my father if the boy is not with me?
Judah uses a question to emphasize the grief he would have if Benjamin did not return home. Alternate translation: "I cannot return to my father if the boy is not with me."

I am afraid to see the evil that would come on my father
A person suffering terribly is spoken of as if "evil" were a thing that comes upon a person. Alternate translation: "I am afraid to see how much my father would suffer"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 Then Joseph could not control himself before all the servants who stood by him. He said loudly,
"Everyone must leave me." So no servant stood by him when Joseph made himself known to his brothers.
2 He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it. **3** Joseph said to his
brothers, "I am Joseph. Is my father still alive?" His brothers could not answer him, for they were shocked
in his presence. **4** Then Joseph said to his brothers, "Come near to me, please." They came near. He said,
"I am Joseph your brother, whom you sold into Egypt. **5** Do not be grieved or angry with yourselves that
you sold me here, for God sent me ahead of you to preserve life. **6** For these two years the famine has
been in the land, and there are still five years in which there will be neither plowing nor harvest. **7** God
sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great
deliverance. **8** So now it was not you who sent me here but God, and he has made me a father to Pharaoh,
master of all his house, and ruler of all the land of Egypt. **9** Hurry and go up to my father and say to him,
'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not
delay. **10** You will live in the land of Goshen, and you will be near me, you and your children and your
children's children, and your flocks and your herds, and all that you have. **11** I will provide for you there,
for there are still five years of famine, so that you do not come to poverty, you, your household, and all
that you have."' **12** Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that
speaks to you. **13** You will tell my father about all my honor in Egypt and of all that you have seen. You will
hurry and bring my father down here." **14** He hugged his brother Benjamin's neck and wept, and
Benjamin wept on his neck. **15** He kissed all his brothers and wept over them. After that his brothers
talked with him.

16 The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh
and his servants very much. **17** Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals
and go to the land of Canaan. **18** Get your father and your households and come to me. I will give you the
good of the land of Egypt, and you will eat the fat of the land.' **19** Now you are commanded, 'Do this, take
carts out of the land of Egypt for your children and for your wives. Get your father and come. **20** Do not be
concerned about your possessions, for the good of all the land of Egypt is yours.'"

21 The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave
them provisions for the journey. **22** To all of them he gave each man changes of clothing, but to Benjamin
he gave three hundred pieces of silver and five changes of clothing. **23** For his father he sent this: ten
donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and
other supplies for his father for the journey. **24** So he sent his brothers away and they left. He said to
them, "See that you do not quarrel on the journey." **25** They went up out of Egypt and came to the land of
Canaan, to Jacob their father. **26** They told him saying "Joseph is still alive, and he is ruler over all the land
of Egypt." His heart was astonished, for he could not believe what they told him. **27** They told him all the
words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the
spirit of Jacob their father revived. **28** Israel said, "It is enough. Joseph my son is still alive. I will go and
see him before I die."

Genesis 45 General Notes

Structure and formatting

Joseph finally reveals himself to his brothers in this chapter. This chapter forms the conclusion of the story which began in chapter 43.

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

generated on Tue Oct 24 10:45:40 2023

Joseph's character
Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin save)

Genesis 45:1

could not control himself
This means he could not control his emotions. It can be stated in positive form. Alternate translation: "was about to start crying"

by him
"near him"

Genesis 45:2

house of Pharaoh
Here "house" stands for the people in the Pharaoh's palace. Alternate translation: "everyone in Pharaoh's palace"

Genesis 45:3

shocked in his presence
"terrified of him"

Genesis 45:4

whom you sold into Egypt
The meaning can be stated more explicitly. Alternate translation: "whom you sold as a slave to the trader who brought me to Egypt"

Genesis 45:5

Do not be grieved
"do not be upset" or "do not be distressed"

that you sold me here
The meaning can be stated more explicitly. Alternate translation: "that you sold me as a slave and sent me here to Egypt"

to preserve life
Here "life" stands for the people that Joseph saved from dying during the famine. Alternate translation: "so I could save many lives"

Genesis 45:6

there are still five years in which there will be neither plowing nor harvest
"there will be five more years without planting or harvesting." Here "neither plowing nor harvest" stands for the fact that the crops still will not grow because of the famine. Alternate translation: "and the famine will last five more years"

Genesis 45:7

to preserve you as a remnant in the earth
"so that you and your families would not completely perish from the earth" or "to make sure your descendants would survive"

to keep you alive by a great deliverance
The abstract noun "deliverance" can be stated as "rescuing." Alternate translation: "to keep you alive by rescuing you in a mighty way"

Genesis 45:8

he has made me a father to Pharaoh
Joseph advising and helping Pharaoh is spoken of as if Joseph were Pharaoh's father. Alternate translation: "he has made me a guide to Pharaoh" or "he has made me the chief adviser to Pharaoh"

of all his house
Here "house" stands for the people who live in his palace. Alternate translation: "of all his household" or "of all his palace"

ruler of all the land of Egypt
Here "land" stands for the people. Alternate translation: "ruler over all the people of Egypt"

ruler
Here Joseph means that he is ruler in second place to Pharaoh, the king of Egypt. This understood information can be made clear.

Genesis 45:9

Connecting Statement:
This is the beginning of a three-level quotation.

go up to my father
It was common to use the phrase "go up" when speaking about going from Egypt to Canaan. Alternate translation: "go back to my father"

Come down to me
It was common to use the phrase "come down" when speaking about going from Canaan to Egypt. Alternate translation: "Come here to me"

Genesis 45:10

Connecting Statement:
The three-level quotation that began in verse 9 continues here.

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Genesis 45:11

Connecting Statement:
The three-level quotation that began in verse 9 ends here.

I will provide ... all that you have
The three-level quotation that began with the words "say to him" in verse 9 ends here. You may need to reduce the number of levels by making some levels indirect quotes. "say to him that his son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has." or "say to him, 'Your son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has.'"

come to poverty
This speaks about "poverty" as if it were a destination. Alternate translation: "waste away" or "starve"

Genesis 45:12

your eyes see, and the eyes of my brother Benjamin
The word "eyes" stands for the entire person. Alternate translation: "All of you and Benjamin can see"

that it is my mouth that speaks to you
The word "mouth" stands for the entire person. Alternate translation: "that I, Joseph, am speaking to you"

Genesis 45:13

about all my honor in Egypt
"how the people in Egypt greatly honor me"

my father down here
It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "my father here to me"

Genesis 45:14

He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck
"Joseph hugged his brother Benjamin, and they both wept"

Genesis 45:15

He kissed all his brothers
In ancient Near East, it is common to greet a relative with a kiss. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept over them
This means Joseph was crying while he kissed them.

After that his brothers talked with him
Earlier they were too afraid to speak. Now they feel they can speak freely. The full meaning of this statement can be made explicit. Alternate translation: "After that his brothers talked freely with him"

Genesis 45:16

The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."
This is a quotation within a quotation. It can be stated as an indirect quotation. It may also be stated in active form. Alternate translation: "Everyone in Pharaoh's palace heard that Joseph's brothers had come."

Pharaoh's house
This stands for Pharaoh's palace.

Genesis 45:17

Connecting Statement:
This is the beginning of a two-level quotation.

Genesis 45:18

Connecting Statement:
The two-level quotation that began in verse 17 ends here.

Get your father ... fat of the land.'
The two-level quotation that began in verse 17 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Pharaoh told Joseph to tell his brothers, 'Do this: Load your animals and go to the land of Canaan. Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'" or "Pharaoh to Joseph to tell his brothers to do this: to load their animals and go to the land of Canaan, and also to get their father and their households and go to him. Pharaoh would give them the good of the land of Egypt, and they would eat the fat of the land."

I will give you the good of the land of Egypt
"I will give you the best land in Egypt"

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you will eat the fat of the land
The best food that a land produces is spoken of as if it were the fat portion of the land. Alternate translation: "you will eat the best food in the land"

Genesis 45:19

General Information:
Pharaoh continues to tell Joseph what to tell his brothers.

Connecting Statement:
This is the beginning of a two-level quotation.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

you are commanded
This can be stated in active form. You may also need to add the words "to tell them," which the writer left out of this ellipsis. Alternate translation: "I also command you to tell them" or "also tell them"

take carts out
"Carts" are wagons with two or four wheels. Animals pull the carts.

Genesis 45:20

Connecting Statement:
The two-level quote that began in verse 19 ends here.

Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'
The two-level quote that began in verse 19 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Now you are commanded to tell them to take carts out of the land of Egypt for their children and for their wives, to get their father, and to come. They are not to be concerned about their possessions, for the good of all the land of Egypt will be theirs."

Genesis 45:21

gave them provisions for the journey
"gave them what they needed for traveling"

Genesis 45:22

he gave each man changes of clothing
Each man received a set of clothes except for Benjamin who received 5 sets of clothes.

three hundred pieces
"300 pieces"

Genesis 45:23

ten donkeys ... and ten female donkeys
The donkeys were included as part of the gift.

Genesis 45:24

do not quarrel
Possible meanings include 1) "do not argue" and 2) "do not become afraid"

Genesis 45:25

went up out of Egypt
It was common to use the word "up" when speaking of traveling from Egypt to Canaan.

Genesis 45:26

he is ruler over all the land of Egypt
Here "land of Egypt" stands for the people of Egypt. Alternate translation: "he rules all the people of Egypt"

His heart was astonished
Here "heart" stands for the whole person. Alternate translation: "and he was astonished" or "he was very surprised"

he could not believe what they told him
"he did not accept that what they said was true"

Genesis 45:27

They told him
"They told Jacob"

all the words of Joseph that he had said to them
"everything that Joseph had said to them"

the spirit of Jacob their father revived
The word "spirit" stands for the whole person. Alternate translation: "Jacob their father recovered" or "Jacob their father became very excited"

Genesis 45:28

General Information:
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Chapter 46

1 Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac. **2** God spoke to Israel in a vision at night, saying, "Jacob, Jacob." He said, "Here I am." **3** He said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation. **4** I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand." **5** Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him. **6** They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him. **7** He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

8 These are the names of the sons of Israel who came to Egypt: Jacob and his descendants, Reuben, Jacob's firstborn;

9 the sons of Reuben, Hanok, Pallu, Hezron, and Karmi;

10 the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman;

11 and the sons of Levi, Gershon, Kohath, and Merari.

12 The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul.

13 The sons of Issachar were Tola, Puah, Jashub, and Shimron.

14 The sons of Zebulun were Sered, Elon, and Jahleel. **15** These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

16 The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17 The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel. **18** These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

19 The sons of Jacob's wife Rachel were Joseph and Benjamin. **20** In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On.

21 The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. **22** These were the sons of Rachel who were born to Jacob—fourteen in all.

23 The son of Dan was Hushim.

24 The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem. **25** These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

26 All those who went to Egypt with Jacob, who were his direct descendants, not counting Jacob's sons' wives, were sixty-six in all. **27** With the two sons of Joseph who were born to him in Egypt, the people of the house of Jacob who went to Egypt were seventy in all.

28 Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen. **29** Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time. **30** Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." **31** Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me. **32** The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have.' **33** It will come about, when Pharaoh calls you and asks, 'What is your occupation?' **34** that you should say, 'Your servants have been keepers of livestock from our

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youth until now, both we, and our forefathers.' Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Genesis 46 General Notes

Special concepts in this chapter

Going to Egypt
Yahweh allowed Israel to go to Egypt. He was to trust in Yahweh and his covenant faithfulness. God continued to bless them in Egypt. (See: trust and covenantfaith and bless)

Shepherds
Because of the regular flooding of the Nile River, Egypt's economy revolved around farming more than raising animals. Therefore, the Egyptians despised the nomadic lifestyle of shepherds. Joseph's instructions permitted the Hebrew people to live separately from the Egyptians.

Genesis 46:1

went to Beersheba
"came to Beersheba"

Genesis 46:2

Here I am
"Yes, I am listening"

Genesis 46:3

to go down to Egypt
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

I will make you a great nation
The "you" is singular and refers to Jacob. Here Jacob refers to his descendants that will become a large nation. Alternate translation: "I will give you many descendants, and they will become a great nation"

Genesis 46:4

into Egypt
"to Egypt"

I will surely bring you up again
The promise was made to Jacob, but the promise would be fulfilled to all of Israel's descendants. Alternate translation: "I will surely bring your descendants out of Egypt again"

bring you up again
It was common to use the word "up" when speaking about traveling from Egypt to Canaan.

Joseph will close your eyes with his own hand
The phrase "close you eyes with his own hand" is a way of saying that Joseph will be present when Israel dies and it will be Joseph who will close Jacob's eyelids at the time of his death. Alternate translation: "Joseph will even be present with you at the time of your death"

will close your eyes
It was a custom to pull down the eyelids when a person died with their eyes open. The full meaning of this statement can be made explicit.

Genesis 46:5

rose up from
"set out from"

in the carts
"Carts" are wagons with two or four wheels. Animals pull the carts. See how you translated "carts" in Genesis 45:19.

Genesis 46:6

they had accumulated
"they had acquired" or "they had gained"

Genesis 46:7

He brought with him
"Jacob brought with him"

his sons' sons
"his grandsons"

his sons' daughters
"his granddaughters"

Genesis 46:8

These are the names
This refers to the names of the people that the author is about to list.

Genesis 46:9

Hanok, Pallu, Hezron, and Karmi
These are all names of men.

generated on Tue Oct 24 10:45:40 2023

Genesis 46:10

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are all names of men.

Genesis 46:11

Gershon, Kohath, and Merari
These are all names of men.

Genesis 46:12

Er, Onan, Shelah
These were the sons of Judah by his wife, Shua. See how you translated these names in Genesis 38:3-5.

Perez, and Zerah
These were the sons of Judah by his daughter-in-law, Tamar. See how you translated these names in Genesis 38:29-30.

Hezron ... Hamul
These are all names of men.

Genesis 46:13

Tola, Puah, Jashub ... Shimron
These are all names of men. . "Jashub" is spelled as "Lob" or "Iob" in some verions.

Genesis 46:14

Sered, Elon ... Jahleel
These are all names of men.

Genesis 46:15

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

His sons and his daughters numbered thirty-three
Here "sons" and "daughters" refer to Jacob's sons, daughters, and grandchildren related to Leah. Alternate translation: "Altogether he had 33 sons, daughters, and grandchildren"

Genesis 46:16

Zephon, Haggi, Shuni, Ezbon, Eri, Arodi ... Areli
These are the names of men.

Genesis 46:17

Imnah, Ishvah, Ishvi ... Beriah ... Heber ... Malkiel
These are the names of men.

Serah
This is the name of a woman.

Genesis 46:18

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

These sons she bore to Jacob—sixteen in all
This refers to 16 children, grandchildren, and great-grandchildren that were related to Zilpah.

Genesis 46:19

General Information:
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Genesis 46:20

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

Potiphera
a man's name. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 46:21

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard
These are names of men.

Genesis 46:22

fourteen in all
This refers to the 14 sons and grandsons related to Rachel.

Genesis 46:23

Hushim
This is the name of a man.

Genesis 46:24

Jahziel, Guni, Jezer ... Shillem
These are the names of men.

Genesis 46:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

seven in all
This refers to the 7 children and grandchildren related to Bilhah.

generated on Tue Oct 24 10:45:40 2023

Genesis 46:26

direct descendants
A person's "direct descendants" are natural sons, daughters, and grandchildren, not those who have become part of the family by marrying a direct descendant.

sixty-six
"66"

Genesis 46:27

seventy
"70"

Genesis 46:28

to show the way before him to Goshen
"to show them the way to Goshen"

Genesis 46:29

Joseph prepared his chariot and went up
Here "Joseph" stands for his servants. Alternate translation: "Joseph's servants prepared his chariot and Joseph went up"

went up to meet Israel
The phrase "went up" is used because Joseph is traveling to a higher elevation to meet his father. Alternate translation: "went to meet Israel"

hugged his neck, and wept on his neck a long time
"put his arms around his father, and wept for a long time"

Genesis 46:30

Now let me die
"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive
Here "face" stands for the entire person. Jacob was expressing joy at seeing Joseph. Alternate translation: "since I have seen you alive again"

Genesis 46:31

Connecting Statement:
This is the beginning of a two-level quotation.

his father's house
Here "house" stands for his family. Alternate translation: "his father's family" or "his father's household"

I will go up and tell Pharaoh
It was common to use the phrase "go up" when referring to someone going to speak with someone with greater authority. Alternate translation: "I will go tell Pharaoh"

Genesis 46:32

Connecting Statement:
The two-level quotation that began in verse 31 ends here.

The men are shepherds ... all that they have
The two-level quotation that began with the words "I will go up" in verse 31 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "I will go up and tell Pharaoh and say that my brothers and my father's house, who were in the land of Canaan, have come to me. I will tell him that the men are shepherds, for they have been keepers of livestock, and that they have brought their flocks, their herds, and all that they have."

Genesis 46:33

Connecting Statement:
This is the beginning of a two-level quotation.

It will come about
This phrase is used here to mark an important event that is about to happen in the story. If your language has a way for doing this, you could consider using it here.

Genesis 46:34

Connecting Statement:
The two-level quotation that began in verse 33 ends here.

you should say, 'Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.'
The two-level quotation that began with the words "when Pharaoh ... asks" in verse 33 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "when Pharaoh ... asks what your occupation is, that you should say that you have been keepers of livestock from your youth until now, both you and your forefathers. Do this"

Your servants
Joseph's family are to refer to themselves as "your servants" when they speak to Pharaoh. This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Alternate translation: "We, your servants"

every shepherd is an abomination to the Egyptians
The abstract noun "abomination" can be translated with the adjective "disgusting." Alternate translation: "Egyptians think shepherds are disgusting"

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Chapter 47

1 Then Joseph went in and told Pharaoh, "My father and my brothers, their flocks, their herds, and all that
they own, have arrived from the land of Canaan. See, they are in the land of Goshen." **2** He took five of his
brothers and introduced them to Pharaoh. **3** Pharaoh said to his brothers, "What is your occupation?"
They said to Pharaoh, "Your servants are shepherds, as our ancestors." **4** Then they said to Pharaoh, "We
come as temporary residents in the land. There is no pasture for your servants' flocks, because the famine
is severe in the land of Canaan. So now, please let your servants live in the land of Goshen." **5** Then
Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. **6** The land of Egypt is
before you. Settle your father and your brothers in the best region, the land of Goshen. If you know any
capable men among them, put them in charge of my livestock." **7** Then Joseph brought in Jacob his father
and presented him to Pharaoh. Jacob blessed Pharaoh. **8** Pharaoh said to Jacob, "How long have you
lived?" **9** Jacob said to Pharaoh, "The years of my sojourning are 130. The years of my life have been few
and painful. They have not been as long as the days of my ancestors' sojourning." **10** Then Jacob blessed
Pharaoh and went out from his presence. **11** Then Joseph settled his father and his brothers. He gave
them a possession in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had
commanded. **12** Joseph provided food for his father, his brothers, and all his father's household, according
to the number of their little ones.

13 Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of
Canaan wasted away because of the famine. **14** Joseph gathered all the money that was in the land of
Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to
Pharaoh's palace. **15** When all the money of the lands of Egypt and Canaan was spent, all the Egyptians
came to Joseph saying, "Give us food! Why should we die in your presence because our money is gone?"
16 Joseph said, "If your money is gone, bring your livestock and I will give you food in exchange for your
livestock." **17** So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses,
for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their
livestock that year. **18** When that year was ended, they came to him the next year and said to him, "We
will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is
nothing left in the sight of my master, except our bodies and our land. **19** Why should we die before your
eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be
servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become
desolate."

20 So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the
famine was very severe. In this way, the land became Pharaoh's. **21** As for the people, he made them
slaves from one end of Egypt's border to the other end. **22** It was only the land of the priests that Joseph
did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh
gave them. Therefore they did not sell their land. **23** Then Joseph said to the people, "See, I have bought
you and your land today for Pharaoh. Now here is seed for you, and you will plant the land. **24** At the
harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for
food for your households and your little ones." **25** They said, "You have saved our lives. May we find favor
in your eyes. We will be Pharaoh's servants." **26** So Joseph made it a statute which is in effect in the land
of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become
Pharaoh's.

27 So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They
were fruitful and multiplied greatly. **28** Jacob lived in the land of Egypt seventeen years, so the years of
Jacob's life were one hundred forty-seven years. **29** When the time approached for Israel to die, he called
his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and
show me faithfulness and trustworthiness. Please do not bury me in Egypt. **30** When I lie down with my
fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do
as you have said." **31** Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the
head of his bed.

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Genesis 47 General Notes

Special concepts in this chapter

Abrahamic covenant

Part of the Abrahamic covenant was that Yahweh would bless those who bless Abraham's descendants. Since Pharaoh cared for the Hebrew people, Yahweh blessed the Egyptians while the Hebrew people lived in Egypt. The Hebrew people also multiplied greatly as this covenant promised. (See: covenant and bless and promise)

Jacob was not buried in Egypt

In the ancient Near east, a person was typically buried in their hometown. Since Egypt was not the Israelites' home, Jacob did not wish to be buried in Egypt. This was a lesson to the Israelites that Canaan was their true home, the promised land. (See: promisedland)

Genesis 47:1

Joseph went in and told Pharaoh

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:2

He took five of his brothers and introduced them

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:3

Your servants are shepherds

"Your servants shepherd flocks"

Your servants

Joseph's brothers refer to themselves as "your servants." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "We, your servants" or "We"

as our ancestors

"both we and our forefathers" or "both we and our ancestors"

Genesis 47:4

We come as temporary residents in the land

"We have come to stay for a while in Egypt"

There is no pasture

"There is no grass to eat"

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 47:5

General Information:

This page has intentionally been left blank.

Genesis 47:6

The land of Egypt is before you

"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen

"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them

It is implied that they are capable of taking care of animals. Alternate translation: "If you know of any men among them who have great skill taking care of animals"

Genesis 47:7

Jacob blessed Pharaoh

Here "blessed" means to express a desire for positive and beneficial things to happen to that person.

Genesis 47:8

How long have you lived?

"How old are you?"

Genesis 47:9

The years of my sojourning are 130

The phrase "years of my sojourning" refers to how long he has lived on the earth traveling from one place to another. Alternate translation: "I have lived as a foreigner in many places on the earth for 130 years"

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The years of my life have been few ... not been as long as the days of my ancestors' sojourning
Jacob means his life is short compared to the lives of Abraham and Isaac.

painful
Jacob has experienced much pain and trouble during his life.

Genesis 47:10

General Information:
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Genesis 47:11

Then Joseph settled his father and his brothers
"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses
This is another name for the land of Goshen.

Genesis 47:12

according to the number of their little ones
Here, the word "little ones" means the small children in the family. Alternate translation: "according to how many small children were in their families"

Genesis 47:13

Now
This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

The land of Egypt and the land of Canaan
This refers to the people living in these lands. Alternate translation: "The people of Egypt and the people of Canaan"

wasted away
"became thin and weak"

Genesis 47:14

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants
"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought
Most likely Joseph ordered his servants to gather and bring the money.

Genesis 47:15

When all the money of the lands of Egypt and Canaan was spent
Here "lands" stands for the people who live in the lands. This can be stated in active form. Alternate translation: "When the people of Egypt and Canaan used up all their money"

of the lands of Egypt and Canaan
"from the land of Egypt and from the land of Canaan"

Why should we die in your presence because our money is gone?
The people used a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please, do not let us die because we have used up all of our money!"

Genesis 47:16

General Information:
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Genesis 47:17

He fed them with bread
Here "bread" stands for food in general. Alternate translation: "He gave them food" or "He provided them with food"

Genesis 47:18

they came to him
"the people came to Joseph"

We will not hide from my master
The people refer to Joseph as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "We will not hide from you, our master" or "We will not hide from you"

There is nothing left in the sight of my master, except our bodies and our land
This double negative emphasizes that the speakers' bodies and land were the only things they had left. Alternate translation: "The only things we have left in the sight of my master is our bodies and our land"

There is nothing left in the sight of my master
Here "sight" stands for Joseph himself. Alternate translation: "We have nothing left to give you, our master"

generated on Tue Oct 24 10:45:40 2023

Genesis 47:19

Why should we die before your eyes, both we and our land?
The word "eyes" refers to Joseph's sight. The people use a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please do not just watch as we die and our land is ruined!"

Why should we die ... both we and our land
The land becomes useless and ruined because there is no seed to plant; thus it is spoken of as if the land would die.

Genesis 47:20

In this way, the land became Pharaoh's
"So the land became Pharaoh's"

Genesis 47:21

General Information:
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Genesis 47:22

It was only the land of the priests that Joseph did not buy
"But he did not buy the land of the priests"

the priests were given an allowance
An "allowance" is an amount of money or food that someone regularly gives to another person. This can be stated in active form. Alternate translation: "Pharaoh gave the priests a certain amount of food each day"

They ate from the allotment which Pharaoh gave them
"They ate from what Pharaoh gave them"

Genesis 47:23

and you will plant
"that you might sow"

Genesis 47:24

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own
The word "fifth" is a fraction. Alternate translation: "At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own"

for food for your households and your little ones
You can state clearly the understood information. Alternate translation: "for food for your households and for food for your little ones"

Genesis 47:25

May we find favor in your eyes
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "May you be pleased with us"

Genesis 47:26

in the land of Egypt
"over the land of Egypt" or "throughout the land of Egypt"

to this day
This means to the time that the author was writing this.

one-fifth
See how you translated "a fifth" in Genesis 47:24.

Genesis 47:27

They were fruitful and multiplied greatly
The word "multiplied" explains how they were "fruitful." Alternate translation: "They had very many children"

were fruitful
Here "fruitful" means to prosper or to have children.

Genesis 47:28

seventeen years
"17 years"

so the years of Jacob's life were one hundred forty-seven years
"so Jacob lived to be 147 years old"

Genesis 47:29

When the time approached for Israel to die
This speaks about time as if it travels and comes to a place. Alternate translation: "When it was almost time for Israel to die"

If now I have found favor in your eyes
Here "eyes" is a metonym for sight, and "sight" stands for thoughts or opinions. Alternate translation: "If I have found favor with you" or "If I have pleased you"

now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

found favor
This means that someone is approved of by someone else.

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put your hand under my thigh
This act is a sign of making a serious promise. See how you translated this in [Genesis 24:2]

show me faithfulness and trustworthiness
The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "treat me in a faithful and trustworthy manner"

Please do not bury me in Egypt
The word "please" adds emphasis to this request.

Genesis 47:30

When I lie down with my fathers
This is a polite way of saying that he will die. Alternate translation: "When I die and join my family members who died before me"

Genesis 47:31

Swear to me
"Promise me" or "Make an oath to me"

swore to him
"promised him" or "made an oath to him"

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Chapter 48

1 It came about after these things, that one said to Joseph, "Look, your father is sick." So he took with him
his two sons, Manasseh and Ephraim. **2** When Jacob was told, "Look, your son Joseph has arrived to see
you," Israel gathered strength and sat up in bed. **3** Jacob said to Joseph, "God Almighty appeared to me at
Luz in the land of Canaan. He blessed me **4** and said to me, 'Behold, I will make you fruitful, and multiply
you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting
possession.' **5** Now your two sons, who were born to you in the land of Egypt before I came to you into
Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. **6** The
offspring who are born after them will be yours; they will be listed under the names of their brothers in
their inheritance. **7** But as for me, when I came from Paddan, to my sorrow Rachel died in the land of
Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to
Ephrath" (that is, Bethlehem).

8 When Israel saw Joseph's sons, he said, "Whose are these?" **9** Joseph said to his father, "They are my
sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them." **10** Now
Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him,
and he kissed them and embraced them. **11** Israel said to Joseph, "I never expected to see your face again,
but God has even allowed me to see your children." **12** Joseph brought them out from between Israel's
knees, and then he bowed with his face to the earth. **13** Joseph took them both, Ephraim in his right hand
toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them
close to him. **14** Israel reached out with his right hand and laid it upon Ephraim's head, who was the
younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn.
15 Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,
the God who has cared for me to this day,
16 the angel who has protected me from all harm,
may he bless these boys.
May my name be named in them,
and the name of my fathers Abraham and Isaac.
May they grow into a multitude on the earth."

17 When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took
his father's hand to move it from Ephraim's head to Manasseh's head. **18** Joseph said to his father, "Not
so, my father; for this is the firstborn. Put your right hand upon his head." **19** His father refused and said,
"I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother
will be greater than he, and his descendants will become a multitude of nations." **20** Israel blessed them
that day with these words,

"The people of Israel will pronounce blessings by your names saying,
'May God make you like Ephraim and like Manasseh'."

In this way, Israel put Ephraim before Manasseh.

21 Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the
land of your fathers. **22** To you, as one who is above your brothers, I give to you the mountain slope that I
took from the Amorites with my sword and my bow."

Genesis 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:15-16, and in 48:20.

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Special concepts in this chapter

Blessing
The blessing of Jacob is given to Joseph, and his sons Manasseh and Ephraim. It is probably distinct from inheriting the promises Yahweh gave to Abraham because Scripture talks about all of Israel's descendants inheriting those promises. (See: bless and inherit and promise)

Genesis 48:1

It came about
This phrase is used here to mark the beginning of a new part of the story.

one said to Joseph
"someone said to Joseph"

Look, your father
"Listen, your father." Here the word "look" is used to get Joseph's attention.

So he took
"So Joseph took"

Genesis 48:2

When Jacob was told
This can be stated in active form. Alternate translation: "When someone told Jacob"

your son Joseph has arrived to see you
"your son Joseph has come to you"

Israel gathered strength and sat up in bed
Here the author speaks of Israel struggling to to sit up in bed as if he were gathering "strength" as someone gathers actual things. Alternate translation: "Israel made a great effort to sit up in bed" or "Israel struggled as he sat up in bed"

Genesis 48:3

Luz
This is the name of a city. See how you translated the name of this city in [Genesis 28:19]

in the land of Canaan. He blessed me
This can be translated with the new sentence starting in a different place. Alternate translation: "in the land of Canaan, and he blessed me"

blessed
This refers to God pronouncing a formal blessing on someone.

Genesis 48:4

and said to me
This can be translated with the new sentence starting in a different place. Alternate translation: "And he said to me"

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession."

Behold
God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you
The phrase "multiply you" explains how God would make Jacob "fruitful." Alternate translation: "I will give you very many descendants"

I will make of you an assembly of nations
Here "you" refers to Jacob, but it stands for Jacob's descendants. Alternate translation: "I will make your descendants into many nations"

an everlasting possession
"a permanent possession"

Genesis 48:5

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Ephraim and Manasseh will be mine
Ephraim and Manasseh each will receive a portion of land just like Joseph's brothers.

Genesis 48:6

they will be listed under the names of their brothers in their inheritance
Possible meanings are 1)the rest of Joseph's children would inherit land as part of the tribes of Ephraim and Manasseh or 2) Joseph will be given separate land from Ephraim and Manasseh and Joseph's other children will inherit that land. Alternate translation: "as for their inheritance, you will list them under the names of their brothers"

generated on Tue Oct 24 10:45:40 2023

Genesis 48:7

Ephrath
This is another name for the town of Bethlehem. See how you translated the name of this city in Genesis 35:16.

Genesis 48:8

Whose are these?
"Whose sons are these?"

Genesis 48:9

bless
A father would often pronounce a formal blessing on his children or grandchildren.

Genesis 48:10

Now Israel's eyes ... could not see
The word "Now" is used here to mark a change from the story to background information about Israel.

he kissed them
"Israel kissed them"

Genesis 48:11

to see your face again
Here "face" stands for the whole person. Alternate translation: "to see you again"

Genesis 48:12

between Israel's knees
When Joseph placed his sons on Israel's lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob.

then he bowed with his face to the earth
Joseph bowed down to show honor to his father.

Genesis 48:13

Manasseh in his left hand toward Israel's right hand
Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing.

Genesis 48:14

his right hand and laid it upon Ephraim's head
Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing.

Genesis 48:15

Israel blessed Joseph
Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here.

The God before whom my fathers Abraham and Isaac walked
Serving God is spoken of as if it were walking before God. Alternate translation: "The God who my grandfather Abraham and father Isaac served"

who has cared for me
God has taken care of Israel like a shepherd takes care of his sheep. Alternate translation: "who has cared for me like a shepherd cares for his animals"

Genesis 48:16

the angel
These words could refer to 1) the angel that God sent to protect Jacob or 2) God, who appeared in angel form to protect Jacob.

protected me
"delivered me"

May my name be named in them, and the name of my fathers Abraham and Isaac
Here "name" stands for the person. The phrase "my name be named in them" is an idiom that means a person is remembered because of another person. This can be stated in active form. Alternate translation: "May people remember Abraham, Isaac, and me because of Ephraim and Manasseh"

May they grow into a multitude on the earth
Here "they" refers to Ephraim and Manasseh, but it stands for their descendants. Alternate translation: "May they have many descendants who will live all over the earth"

Genesis 48:17

General Information:
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Genesis 48:18

Put your right hand upon his head
The right hand was the sign of the greater blessing which the oldest son was supposed to receive.

Genesis 48:19

He also will become a people, and he also will be great
Here "He" refers to Manasseh, but it stands for his descendants. Alternate translation: "Your older son will have many descendants, and they will become a great people"

generated on Tue Oct 24 10:45:40 2023

Genesis 48:20

that day with these words
"that day, saying"

The people of Israel will pronounce blessings by your names saying
"The people of Israel will speak your names when they are blessing others"

by your names saying, 'May God make you like Ephraim and like Manasseh'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "by your names. They will ask God to make others like Ephraim and like Manasseh"

like Ephraim and like Manasseh
Israel saying Ephraim's name first is another way he indicates that Ephraim will be greater than Manasseh.

Israel put Ephraim before Manasseh
Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh.

Genesis 48:21

will be with you ... bring you back ... your fathers
Here "you" and "your" are plural and refer to all the people of Israel.

will be with you
This is an idiom that means God will help and bless the people of Israel. Alternate translation: "God will help you" or "God will bless you"

will bring you back
Here "bring" can be translated as "take."

land of your fathers
"land of your ancestors"

Genesis 48:22

To you, as one who is above your brothers, I give to you the mountain slope
Possible meanings are 1) Joseph having more honor and authority than his brothers is spoken of as if he were physically above them. Alternate translation: "To you, who is greater than your brothers, I give the mountain slope" or 2) Jacob means he is giving more land to Joseph than he is giving to Joseph's brothers. Alternate translation: "To you, I give one more ridge than I give your brothers. I give to you the mountain slope"

To you
Here "you" is singular and refers to Joseph.

the mountain slope that I took from the Amorites with my sword and my bow
Here "sword" and "bow" stands for fighting in battle. Alternate translation: "the portion of land I fought for and took from the Amorites"

generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 Then Jacob called for his sons, and said:

"Gather yourselves together,
that I may tell you what will happen to you in the future.
2 Assemble yourselves and listen, you sons of Jacob.
Listen to Israel, your father.

3 Reuben, you are my firstborn, my might,
and the beginning of my strength,
outstanding in dignity, and outstanding in power.
4 Uncontrollable as rushing water,
you will not have the preeminence,
because you went up to your father's bed.
Then you defiled it; you went up to my couch.

5 Simeon and Levi are brothers.
Weapons of violence are their swords.
6 O my soul, do not come into their council;
O my glory, do not join in their meetings.
For in their anger they killed men.
It was for pleasure that they hamstrung oxen.
7 May their anger be cursed, for it was fierce
and their fury, for it was severe.
I will divide them in Jacob
and scatter them in Israel.

8 Judah, your brothers will praise you.
Your hand will be on the neck of your enemies.
Your father's sons will bow down before you.
9 Judah is a lion's cub.
My son, you have gone up from your victims.
He stooped down, he crouched like a lion, like a lioness.
Who would dare to awaken him?
10 The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until Shiloh comes. The nations will obey him.
11 Binding his donkey to the vine,
and his donkey's colt to the choice vine,
he has washed his garments in wine,
and his robe in the blood of grapes.
12 His eyes will be as dark as wine,
and his teeth as white as milk.

13 Zebulun will live by the shore of the sea.
He will be a harbor for ships,
and his border will extend to Sidon.

14 Issachar is a strong donkey,
lying down between the sheepfolds.
15 He sees a good resting place
and the pleasant land.
He will bend his shoulder to the burden
and become a servant for forced labor.

16 Dan will judge his people
as one of the tribes of Israel.
17 Dan will be a snake beside the road,
a poisonous snake in the path

generated on Tue Oct 24 10:45:40 2023

that bites the horse's heels,
so that his rider falls backward.
18 I wait for your salvation, Yahweh.

19 Gad—raiders will attack him,
but he will attack them at their heels.

20 Asher's food will be rich,
and he will provide royal delicacies.

21 Naphtali is a doe let loose;
he will have beautiful fawns.

22 Joseph is a fruitful bough,
a fruitful bough near a spring,
whose branches climb over the wall.
23 The archers will attack him bitterly
and shoot at him with hostility.
24 But his bow will remain steady,
and his hands will be skillful
because of the hands of the Mighty One of Jacob,
because of the name of the Shepherd, the Rock of Israel.
25 The God of your father will help you
and the Almighty God will bless you
with blessings of the sky above,
blessings of the deep that lies beneath,
and blessings of the breasts and womb.
26 The blessings of your father are greater
than the blessings of the ancient mountains
or the desirable things of the ancient hills.
May they be on the head of Joseph,
even upon the crown of the head of the prince of his brothers.

27 Benjamin is a hungry wolf.
In the morning he will devour the prey,
and in the evening he will divide the plunder."

28 These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. **29** Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, **30** in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite. **31** There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. **32** The field and the cave that is in it were purchased from the people of Heth." **33** When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

Genesis 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 49:1-27.

Special concepts in this chapter

Prophecies

These statements made by Jacob to his sons are probably prophecies. These prophecies are concerned with the descendants of each of Jacob's sons who would become the twelve tribes of Israel. (See: prophet)

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

"The scepter will not depart from Judah"
This prophecy indicates Judah will be the ruling tribe of Israel. The future kings of Israel all come from the tribe of Judah.

"I buried Leah"
Since Moses wrote the book of Genesis, this is an editorial comment he makes in the text as the narrator.

Genesis 49:1

General Information:
This begins Jacob's final blessings to his sons. This continues through Genesis 49:27. Jacob's blessings are written in poetic form.

Genesis 49:2

Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father
Both sentences say the same thing for emphasis. Alternate translation: "Come and listen carefully to your father"

you sons of Jacob. Listen to Israel, your father
Jacob is referring to himself in the third person. It can be stated in the first person. Alternate translation: "my sons. Listen to me, your father"

Genesis 49:3

my firstborn, my might, and the beginning of my strength
The phrases "my firstborn, my might" and "the beginning of my strength" mean the same thing. The words "might" and "strength" stand for Jacob's ability to produce children. The words "firstborn" and "beginning" mean that Reuben is his first child. Alternate translation: "my first child after I became a man"

outstanding in dignity, and outstanding in power
This can be stated as a new sentence. Alternate translation: "You are first in honor and power" or "You surpass everyone else in honor and power"

Genesis 49:4

Uncontrollable as rushing water
Jacob compares Reuben to water in a strong current to emphasize that he cannot control his anger and he is not stable.

you will not have the preeminence
"you shall not be first among your brothers"

because you went up to your father's bed. Then you defiled it; you went up to my couch
Here "bed" and "couch" stand for Jacob's concubine, Bilhah. Jacob is referring to when Reuben slept with Bilhah

you went up to your father's bed ... you went up to my couch
Both statements mean the same thing.

Genesis 49:5

Simeon and Levi are brothers
This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.

Weapons of violence are their swords
"They use their swords to hurt and to kill people"

Genesis 49:6

O my soul ... my glory
Jacob uses the words "soul" and "glory" to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil.

they hamstrung oxen
This refers to Simeon and Levi crippling oxen just for fun.

hamstrung
This refers to cutting the sinews of an animal's leg so that it cannot walk.

Genesis 49:7

May their anger be cursed, for it was fierce—and their fury, for it was severe
God cursing Simeon and Levi is spoken of as if God were cursing their anger and fury. This can be stated in active form. Alternate translation: "The Lord says, 'I will curse them because of their fierce anger and their cruel fury" or "I, the Lord, will curse them because of their fierce anger and their cruel fury"

May their anger be cursed
In prophecy, the prophet will often speak the words of God as if God himself were speaking. This emphasizes how closely united the prophet and God are.

their fury, for it was severe
The words "I will curse" are understood. Alternate translation: "I will curse their fury, for it was cruel"

generated on Tue Oct 24 10:45:40 2023

I will divide them in Jacob and scatter them in Israel
The word "I" refers to God. The word "them" refers to Simeon and Levi but they are a metonym standing for their descendants. The words "Jacob" and "Israel" are a metonym standing for all people of Israel. Alternate translation: "I will divide their descendants and scatter them among all the people of Israel"

Genesis 49:8

your brothers will praise you ... Your father's sons will bow down before you
These two statements mean the same thing.

will praise you. Your hand
The second sentence states the reason for the first sentence. This can be made clear with "for" or "because." Alternate translation: "will praise you. For your hand" or "will praise you because your hand"

Your hand will be on the neck of your enemies
This is a way of saying "You will conquer your enemies."

bow down
This means to bend over to humbly express respect and honor toward someone.

Genesis 49:9

Judah is a lion's cub
Jacob speaks about Judah as if he were a lion's cub. Jacob is emphasizing Judah's strength. Alternate translation: "Judah is like a young lion"

My son, you have gone up from your victims
"You, my son, have come back from eating your prey"

like a lioness
Jacob also compares Judah to a female lion. The lioness is the primary hunter and protector of her cubs.

Who would dare to awaken him?
Jacob uses a question to emphasize how terrifying Judah is to other people. Alternate translation: "No one wants to wake him up."

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet
The "scepter" and the "staff" are long decorated sticks that kings carried. Here they are metonymies that stand for the power to rule. And, "Judah" stands for his descendants. Alternate translation: "The power to rule will always be with the descendants of Judah"

until Shiloh comes. The nations will obey him
Possible meanings are 1) "Shiloh" means "tribute." Alternate translation: "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. Alternate translation: "until the ruler comes to Shiloh. Then the nations will obey him" Many people consider this a prophecy about the Messiah, who is a descendant of King David. David is a descendant of Judah.

The nations will obey him
Here "nations" refer to the people. Alternate translation: "The people of the nations will obey him"

Genesis 49:11

Binding his donkey ... to the choice vine
Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them.

his ... he
Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants. Alternate translation: "their ... they" or 2) they refer to the ruler in Genesis 49:10, which may refer to the Messiah.

he has washed ... in the blood of grapes
Both statements mean the same thing. It implies that there are so many grapes that they can wash their clothes in the juice.

he has washed
Often in prophecy events that will happen in the future are described as something that has already happened in the past. This emphasizes that this event will certainly happen. Alternate translation: "they will wash" or "he will wash"

the blood of grapes
This speaks about the grape juice as if it were blood. This emphasizes how red the juice is.

Genesis 49:12

His eyes will be as dark as wine
This refers to the color of a person's eyes to the red color of wine. Possible meanings are 1) dark eyes imply healthy eyes or 2) people eyes will be red from drinking too much of wine.

his teeth as white as milk
This compare the color of the person's teeth to the white color of milk. This implies that there will be so many healthy cows they will have much milk to drink.

generated on Tue Oct 24 10:45:40 2023

Genesis 49:13

Zebulun will live
This refers to the descendants of Zebulun. Alternate translation: "The descendants of Zebulun will live"

He will be a harbor
Here "He" stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships.

harbor
a part of the sea that is next to land and is a safe place for ships

Genesis 49:14

Issachar is a strong donkey
Jacob speaks about Issachar and his descendants as if they are a donkey. This emphasizes that they will work very hard. Alternate translation: "The descendants of Issachar will be like a strong donkey"

Issachar is
Often in prophecy events that will happen in the future are described as something that is already happening. This emphasizes that the event will certainly happen. It can be stated in the future tense. Alternate translation: "Issachar will be" or "The descendants of Issachar will be"

lying down between the sheepfolds
Possible meanings are 1) "lying down between the packs they were carrying" or 2) "lying down between two sheep pens." Either way, Jacob speaks about Issachar's descendants as if they are donkeys that have worked hard and are lying down to rest.

Genesis 49:15

He sees ... He will
These words refer to the descendants of Issachar

a good resting place and the pleasant land
"a resting place that is good and that the land is pleasant"

He will bend his shoulder to the burden
The phrase "bend his shoulder to the burden" is a way of saying "work very hard to carry the load"

become a servant for forced labor
"will work for others as slaves"

Genesis 49:16

Dan will judge his people
Here "Dan" stands for his descendants. Alternate translation: "The descendants of Dan will judge their people"

his people
Possible meanings for "his people" are 1) "the people of Dan" or 2) "the people of Israel"

Genesis 49:17

Dan will be a snake beside the road
Jacob speaks about Dan and his descendants as if they were snakes. Though a snake is small, it can bring down a rider off his horse. So Dan, though a small tribe, is very dangerous to its enemies. Alternate translation: "The descendants of Dan will be like a snake beside the road"

Genesis 49:18

I wait for your salvation, Yahweh
The abstract noun "salvation" can be translated as "save." Alternate translation: "I wait for you, Yahweh, to save me"

I wait
The word "I" refers to Jacob.

Genesis 49:19

Gad ... attack him, but he
Here "Gad" stands for his descendants. Alternate translation: "The descendants of Gad ... attack them, but they"

at their heels
Here "heels" stands for the raiders who are running away from the descendants of Gad.

Genesis 49:20

Asher's food ... and he
Here "Asher" stands for his descendants. Alternate translation: "Asher's descendants' food ... and they"

food will be rich
Here "rich" is a way of saying "delicious."

Genesis 49:21

Naphtali is ... he will
Here "Naphtali" stands for his descendants. Alternate translation: "The descendants of Naphtali are ... they will"

Naphtali is a doe let loose
Jacob speaks about the descendants of Naphtali as if they were a female deer that is free to run. This may emphasize that they will be swift messengers. Alternate translation: "The descendants of Naphtali will be like deer set free"

have beautiful fawns
A "fawn" is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it

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as "have beautiful words" or "speak beautiful things"

Genesis 49:22

Joseph is a fruitful bough
Here "Joseph" is a metonym that stands for his descendants. Jacob speaks about them as if they were a tree branch that produces a lot of fruit. This emphasizes that they will greatly increase in number. Alternate translation: "The descendants of Joseph are a fruitful bough"

bough
a main branch of a tree

whose branches climb over the wall
Branches that grow and extend over a wall are spoken of as if they were climbing.

Genesis 49:23

General Information:
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Genesis 49:24

General Information:
Jacob continues to bless Joseph and his descendants.

his bow will remain steady
The person holding the bow steady is spoken of as if the bow itself will remain steady. It is implied he is holding it steady as he aims at his enemy. Alternate translation: "he will hold his bow steady as he aims at his enemy"

his bow ... his hands
Here "his" refers to Joseph who stands for his descendants. Alternate translation: "their bow ... their hands"

his hands will be skillful
Here the whole person is represented by the "hands" since they are used to hold the bow. Alternate translation: "his arms will remain strong as he aims his bow"

the hands of the Mighty One
The "hands" are expressing the power of Yahweh. Alternate translation: "the power of the Mighty One"

because of the name of the Shepherd
Here "name" refers to the entire person. Alternate translation: "because of the Shepherd"

the Shepherd
Jacob speak of Yahweh as if he were a "Shepherd." This emphasizes that Yahweh guides and protects his people.

the Rock
Jacob speaks of Yahweh as if he were a "Rock" that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people.

Genesis 49:25

General Information:
Jacob continues to bless Joseph and his descendants (Genesis 49:22-23).

help you ... bless you
Here "you" refers to Joseph who stands for his descendants. Alternate translation: "help your descendants ... bless them"

blessings of the sky
Here "sky" stands for the rain that helps the crops to grow.

blessings of the deep that lies beneath
Here "deep" stands for the water underneath the ground that supplies rivers and wells.

blessings of the breasts and womb
Here "breasts and womb" stand for the ability for a mother to have children and feed them milk.

Genesis 49:26

General Information:
Jacob continues to bless Joseph and his descendants.

the ancient mountains
The meaning of the original language is not certain. Some Bible translations have "my ancestors" instead of "ancient mountains."

May they be on the head of Joseph
Here "they" refers to the blessings of his father.

upon the crown of the head of the prince of his brothers
Jacob desires for these blessings to be passed on to even the most important of his descendants. Alternate translation: "on the head of the most important of Joseph's descendants"

prince of his brothers
"most important of his brothers"

Genesis 49:27

Benjamin is a hungry wolf
Here "Benjamin" is a metonym that stands for his descendants. Jacob speaks about Benjamin's descendants as if they were a hungry wolf. This emphasizes that they will be fierce warriors. Alternate translation: "The descendants of Benjamin will be like hungry wolves"

generated on Tue Oct 24 10:45:40 2023

Genesis 49:28

These are the twelve tribes of Israel
"These" refers to the sons Jacob mentioned in 49:1-27. Each son became the leader of his own tribe.

when he blessed them
Here the word "blessed" refers to the speaking of formal blessings.

Each one he blessed with an appropriate blessing
"He gave each son a fitting blessing"

Genesis 49:29

he instructed them
"he commanded them"

I am about to go to my people
This is a polite way of saying he is about to die. Alternate translation: "I am about to die"

go to my people
Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife.

Ephron the Hittite
This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 49:30

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Genesis 49:31

General Information:
Jacob continues speaking to his sons.

Genesis 49:32

in it were purchased
The purchase can be made explicit. Alternate translation: "in it were purchased by Abraham"

from the people of Heth
"from the Hittites"

Genesis 49:33

finished these instructions to his sons
"finished instructing his sons" or "finished commanding his sons"

he pulled his feet into the bed
Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.

breathed his last
This is a polite way of saying a person died.

went to his people
After Jacob died, his inner man went to the same place as his relatives who died before him.

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him. **2** Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. **3** They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

4 When the days of weeping were over, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, **5** 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'" **6** Pharaoh answered, "Go and bury your father, as he made you swear." **7** Joseph went up to bury his father. All the servants of Pharaoh went with him—the elders of his household, all the senior officials of the land of Egypt, **8** with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen. **9** Chariots and horsemen also went with him. It was a very large group of people. **10** When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father. **11** When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a very sad occasion for the Egyptians." That is why the name of the place was called Abel Mizraim, which is beyond the Jordan. **12** So his sons did for Jacob just as he had instructed them. **13** His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite. **14** After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph continues to be angry against us and wants to repay us in full for all the evil we did to him?" **16** So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying, **17** 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."' Now please forgive the servants of the God of your father." Joseph wept when they spoke to him. **18** His brothers also went and lay facedown before him. They said, "See, we are your servants." **19** But Joseph answered them, "Do not be afraid. Am I in the place of God? **20** As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today. **21** So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

22 Joseph lived in Egypt, together with his father's family. He lived one hundred ten years. **23** Joseph saw Ephraim's children to the third generation. He also saw the children of Makir son of Manasseh, who were placed on the knees of Joseph. **24** Joseph said to his brothers, "I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob." **25** Then Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. At that time you must carry up my bones from here." **26** So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

Genesis 50 General Notes

Special concepts in this chapter

Embalming

Embalming was practiced in Egypt on very important people when they died. They removed the liquids from the body then wrapped it in an attempt to preserve the body from decay.

Joseph's character

Joseph's character was so upright that Pharaoh's officials went with him to Canaan to bury Jacob. This was a very large funeral procession. He also learned lessons from earlier in his life and unified his family. (See: righteous)

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generated on Tue Oct 24 10:45:40 2023

Genesis 50:1

that he collapsed on the face of his father
The term "he collapsed" is an idiom for being overcome. Alternate translation: "that he fell on his father in grief"

Genesis 50:2

his servants the physicians
"his servants who took care of dead bodies"

to embalm his father
To "embalm" is a special way of preserving a dead body before it is buried. Alternate translation: "to prepare his father's body for burial"

Genesis 50:3

They took forty days
"They took 40 days"

seventy days
"70 days"

Genesis 50:4

Connecting Statement:
A three-level quotation is introduced with the words "Joseph spoke ... saying." The second level begins with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying."

days of weeping
"days of mourning him" or "days of weeping for him"

Joseph spoke to the house of Pharaoh
Here "house of Pharaoh" stands for the officials that make up Pharaoh's royal court. Alternate translation: "Joseph spoke to Pharaoh's officials"

If now I have found favor in your eyes
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

Genesis 50:5

Connecting Statement:
The three-level quotation that began with the words "Joseph spoke ... saying" in verse 4 continues. The second level of that quotation, which began with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying" in verse 4 continues.

My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up ... I will return.
This is the second level of the three-level quotation that begins with the words "If now I have" in verse 4. It contains a quote within it. This embedded quote can be translated as an indirect quote. "My father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return." The entire second-level quotation can also be translated as an indirect quote. "If now I have found favor in your eyes, please speak to Pharaoh and tell him that my father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return."

See, I am about to die ... you will bury me
This is the third level of the three-level quotation that begins with the words "If now I have" in verse 4.

See, I am about to die
"See, I am dying"

let me go up
It was common to use the phrase "go up" when speaking of traveling from Egypt to Canaan.

Genesis 50:6

Pharaoh answered
It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.

as he made you swear
"as you swore to him"

Genesis 50:7

Joseph went up
It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

All the servants ... the elders ... the senior officials
All of Pharaoh's most important leaders attended the burial procession.

servants of Pharaoh
These were probably government officials, not household servants.

the elders of his household
Here "household" refers to Pharaoh's royal court.

Genesis 50:8

with all Joseph's household and his brothers, and his father's household
This can be translated as a new sentence: "Joseph's household, his brothers, and his father's household also went with him"

generated on Tue Oct 24 10:45:40 2023

Genesis 50:9

Chariots
Here this stands for the men riding in the chariots.

It was a very large group of people
"It was a very large gathering"

Genesis 50:10

When they came
The word "they" refers to the participants in the burial procession.

floor of Atad
Possible meanings are 1) the word "Atad" means "thorn" and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor.

they mourned with very great and grievous sorrow
"they were extremely sad and they mourned very much"

a seven-day
"a 7-day"

Genesis 50:11

at the threshing floor of Atad
Possible meanings are 1) "on the threshing floor that belonged to a man named Atad" or "in the threshing floor at a place called Atad"

This is a very sad occasion for the Egyptians
"The mourning of the Egyptians is very great"

Abel Mizraim
The translator can add a footnote that says: "The name Abel Mizraim means "the mourning of Egypt.'"

Genesis 50:12

So his sons
"So Jacob's sons"

just as he had instructed them
"just as he had directed them"

Genesis 50:13

His sons carried him
"His sons took his body"

Machpelah
Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Ephron the Hittite
This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 50:14

Joseph returned into Egypt
"Joseph returned to Egypt"

all who had accompanied him
"all who had come with him"

Genesis 50:15

What if Joseph continues to be angry against us
Here anger is spoken of as if it was something physical that Joseph could hold in his hands. Alternate translation: "What if Joseph is actually still angry with us"

wants to repay us in full for all the evil we did to him
Avenging oneself against someone who harmed him is spoken of as if the person were paying they other person what they are owed. Alternate translation: "wants revenge for the evil thing we did to him"

Genesis 50:16

Connecting Statement:
A three-level quotation begins with the words "Your father gave."

Your father gave instructions before he died, saying
Jacob was the father of all the brothers. Here they say "your father" to emphasize that Joseph needs to pay attention to what his father said. Alternate translation: "Before our father died he said"

Genesis 50:17

Connecting Statement:
The three-level quotation that begins with the words "Your father gave" in verse 16 ends here.

Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."
The three-level quotation that begins with the words "Your father gave" in verse 16 ends here. This is the second-level quotation, and it contains a third-level quotation that can be stated as an indirect quotation. "Tell Joseph to please forgive your transgression and your sin when you did evil to him." Both the second-level and third-level quotations can be translated as indirect quotations. "Your father instructed us before he died to tell you to please forgive our transgression and our sin when we did evil to you."

and their sin when they did evil to you
"for the wicked things they did to you"

generated on Tue Oct 24 10:45:40 2023

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

please forgive the servants of the God of your father
The brothers are referring to themselves as "the servants of the God of your father." This can be stated in first person. Alternate translation: "please forgive us, the servants of the God of our father"

Joseph wept when they spoke to him
"Joseph wept when he heard this message"

Genesis 50:18

lay facedown before him
They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph.

Genesis 50:19

Am I in the place of God?
Joseph uses a question to comfort his brothers. Alternate translation: "I am not in the place of God." or "I am not God."

Genesis 50:20

you meant to harm me
"you intended to do evil against me"

God meant it for good
"God intended it for good"

Genesis 50:21

So now do not be afraid
"So do not fear me"

I will provide for you and your little children
"I will always make sure you and your children have enough to eat"

He comforted them in this way and spoke kindly to their hearts
Here "hearts" refers to the brothers. Alternate translation: "He comforted them by speaking kindly to them"

Genesis 50:22

one hundred ten years
"110 years"

Genesis 50:23

Ephraim's children to the third generation
"Ephraim's children and grandchildren"

Makir
This is the name of Joseph's grandson.

who were placed on the knees of Joseph
This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph.

Genesis 50:24

surely come to you
In [Genesis 50:24/26]

lead you up out of this land to the land
It was common to use the word "up" when speaking of traveling from Egypt to Canaan. Alternate translation: "bring you out of this land and take you to the land"

Genesis 50:25

General Information:
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Genesis 50:26

110 years
"one hundred and ten years"

They embalmed him
To "embalm" is a special way of preserving a dead body before it is buried. See how you translated "embalmed" in Genesis 50:1.

he was placed
This can be stated in active form. Alternate translation: "they placed him"

in a coffin
"in a chest" or "in a case." This is a box a dead person is placed in.

generated on Tue Oct 24 10:45:40 2023

Book: Exodus

Exodus

Chapter 1

1 These are the names of the sons of Israel who came into Egypt with Jacob, each with his household: **2** Reuben, Simeon, Levi, and Judah, **3** Issachar, Zebulun, and Benjamin, **4** Dan, Naphtali, Gad, and Asher. **5** All the people who were descendants of Jacob were seventy in number. Joseph was already in Egypt. **6** Then Joseph, all his brothers, and all that generation died. **7** But the people of Israel were fruitful, increased in numbers, became great, and became very, very mighty; the land was filled with them.

8 Now then a new king arose over Egypt, one who did not know about Joseph. **9** He said to his people, "Look, the people of Israel are more numerous and stronger than we are. **10** Come, let us deal with them wisely, otherwise they will continue to grow in numbers, and if war breaks out, they will join our enemies, fight against us, and leave the land." **11** So they put taskmasters over them to oppress them with hard labor. The Israelites built store cities for Pharaoh: Pithom and Rameses. **12** But the more the Egyptians oppressed them, the more the Israelites increased in numbers and spread. So the Egyptians began to dread the people of Israel. **13** The Egyptians severely forced the people of Israel to serve. **14** They made their lives bitter with hard service with mortar and brick, and with all kinds of work in the fields. All their required work was severe.

15 Then the king of Egypt spoke to the Hebrew midwives; the name of the one was Shiphrah, and the other Puah. **16** He said, "When you assist the Hebrew women on the birthstool, observe when they give birth. If it is a son, then you must kill him; but if it is a daughter, then she may live." **17** But the midwives feared God and did not do as the king of Egypt ordered them; instead, they let the baby boys live. **18** The king of Egypt summoned the midwives and said to them, "Why have you done this, and let the baby boys live?" **19** The midwives answered Pharaoh, "The Hebrew women are not like the Egyptian women. They are vigorous and have finished giving birth before a midwife comes to them." **20** God protected these midwives. The people increased in numbers and became very mighty. **21** Because the midwives feared God, he gave them families. **22** Pharaoh ordered all his people, "You must throw every son that is born into the river, but every daughter you will let live."

Exodus 1 General Notes

Structure and formatting

This chapter is intended to form a smooth transition with the last chapter of the book of Genesis.

Special concepts in this chapter

Israel's growth

Many years had passed since the famine that caused the Israelites to go to Egypt, and the number of Israelites had grown greatly. This was in fulfillment of the covenant God made with Abraham. It also caused the Egyptians great concern that there would be more Israelites than Egyptians because they would be unable to defend themselves against such a large number of people. Pharaoh also tried to kill all of the male babies so they would not become soldiers who would fight against him. (See: fulfill and covenant)

Other possible translation difficulties in this chapter

"All of the descendants of Jacob were seventy in number"

This number included both Jacob's children and grandchildren. It may cause confusion, but it is important to remember Jacob only had 12 sons.

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generated on Tue Oct 24 10:45:40 2023

Exodus 1:1

household
This refers to all the people who live in a house together, usually a large family with servants.

Exodus 1:2

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Exodus 1:3

General Information:
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Exodus 1:4

General Information:
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Exodus 1:5

seventy in number
"70 in number"

Joseph was already in Egypt
"Joseph lived in Egypt before his brothers"

Exodus 1:6

all his brothers
This includes 10 older brothers and 1 younger brother.

Exodus 1:7

General Information:
The author here emphasizes how God was blessing the Israelites by saying five different ways that there very many of them.

Connecting Statement:
The word "but" that begins this verse indicates that the life and growth that this verse speaks of is good, in contrast to the death and sadness in the previous verse.

were fruitful
The birth of children to the Israelites is spoken of as if they were plants that were producing fruit. Alternate translation: "had many children" or "gave birth to many children"

became very, very mighty
They were mighty because there were so many of them.

very, very mighty
The writer is saying that the people were more than just "mighty" and even more than just "very mighty." Your language may have another way of expressing an idea stronger than "very mighty."

the land was filled with them
This hyperbole emphasizes how many people there were and should probably be left as a hyperbole. It can be stated in active form. Alternate translation: "they filled the land" or "the land was full of them"

with them
The word "them" refers to the Israelites.

Exodus 1:8

arose over Egypt
Here "Egypt" refers to the people of Egypt. Alternate translation: "began to rule over the people of Egypt"

Exodus 1:9

He said to his people
"The king said to his people"

his people
These were the people who lived in Egypt, the Egyptians.

Exodus 1:10

let us
The word "us" is inclusive and refers to the king and his people, the Egyptians.

war breaks out
Here war is spoken of as a person that is able to act.

leave the land
"leave Egypt"

Exodus 1:11

taskmasters
Egyptians whose job was to force the Israelites to do hard work

to oppress them with hard labor
"to force the Israelites to do hard work for the Egyptians"

store cities
These were places where the leaders put food and other important things to keep them safe.

Exodus 1:12

to dread
"to abhor and fear"

generated on Tue Oct 24 10:45:40 2023

Exodus 1:13

severely forced the people of Israel to serve
"harshly forced the people of Israel to work"

Exodus 1:14

made their lives bitter
The difficult lives of the Israelites are spoken of as if they were bitter food that was difficult to eat.

mortar
This was a wet glue or mud put between bricks or stones that held them together when it dried.

All their required work was severe
"The Egyptians made them work very hard" or "The Egyptians forced them to work very hard"

Exodus 1:15

king of Egypt
The king of Egypt is called Pharaoh.

midwives
These were women who helped a woman give birth to a baby.

Shiphrah ... Puah
These are Hebrew women's names.

Exodus 1:16

on the birthstool
Women sat on this short stool as they gave birth. Therefore, it is associated with birth. Alternate translation: "as they give birth"

Exodus 1:17

General Information:
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Exodus 1:18

midwives
These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:16.

Why have you done this, and let the baby boys live?
Pharaoh asked this question to rebuke the midwives for allowing the male children to live. This rhetorical question can be translated as a statement. Alternate translation: "You have disobeyed my order by not killing the male babies!"

Exodus 1:19

The Hebrew women are not like the Egyptian women
The midwives answered wisely to appease Pharaoh's anger.

Exodus 1:20

God protected these midwives
God kept Pharaoh from killing these midwives.

midwives
These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:16.

The people increased in numbers
"The Israelites increased in numbers"

became very mighty
They were mighty because there were so many of them. See how you translated similar words in Exodus 1:7.

Exodus 1:21

feared God
"revered God" or "had reverence for God"

he gave them families
"the enabled them to have children"

Exodus 1:22

You must throw every son ... into the river
This order was given in order to drown the male children. The full meaning of this may be made explicit. Alternate translation: "You must ... into the river so they will drown"

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Chapter 2

1 Now a man of the tribe of Levi married a woman of Levi. **2** The woman became pregnant and gave birth to a son. When she saw that he was a healthy boy, she hid him for three months. **3** But when she could no longer hide him, she took a papyrus basket and sealed it with bitumen and pitch. Then she put the child in it and placed it among the reeds in the water along the side of the river. **4** His sister stood at a distance to see what would happen to him. **5** Pharaoh's daughter came down to bathe at the river while her attendants walked along by the riverside. She saw the basket among the reeds and sent her attendant to get it. **6** When she opened it, she saw the child. Behold, the baby was crying. She had compassion on him and said, "This is certainly one of the Hebrews' children." **7** Then the baby's sister said to Pharaoh's daughter, "Should I go and find you a Hebrew woman to nurse the child for you?" **8** Pharaoh's daughter said to her, "Go." So the young girl went and got the child's mother. **9** Pharaoh's daughter said to the baby's mother, "Take this child and nurse him for me, and I will pay you wages." So the woman took the child and nursed him. **10** When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses and said, "Because I drew him from the water."

11 When Moses had grown up, he went out to his people and observed their hard labors. He saw an Egyptian striking a Hebrew, one of his own people. **12** He looked this way and that way, and when he saw that there was no one there, he killed the Egyptian and hid his body in the sand. **13** He went out the next day, and, behold, two Hebrew men were fighting. He said to the one who was in the wrong, "Why are you hitting your companion?" **14** But the man said, "Who made you a leader and judge over us? Are you planning to kill me as you killed that Egyptian?" Then Moses became afraid and said, "What I did has certainly become known to others." **15** Now when Pharaoh heard about it, he tried to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. There he sat down by a well.

16 Now the priest of Midian had seven daughters. They came, drew water, and filled the troughs to water their father's flock. **17** The shepherds came and tried to drive them away, but Moses went and helped them. Then he watered their flock. **18** When the girls went to Reuel their father, he said, "Why are you home so early today?" **19** They said, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock." **20** He said to his daughters, "So where is he? Why did you leave the man? Call him so he can eat a meal with us." **21** Moses agreed to stay with the man, who also gave him his daughter Zipporah in marriage. **22** She bore a son, and Moses called his name Gershom; he said, "I have been a resident in a foreign land."

23 A long time later, the king of Egypt died. The people of Israel groaned because of the slave labor. They cried out for help, and their pleas went up to God because of their bondage. **24** When God heard their groaning, God called to mind his covenant with Abraham, with Isaac, and with Jacob. **25** God saw the people of Israel, and he understood their situation.

Exodus 2 General Notes

Special concepts in this chapter

Moses's heritage

In the first part of this chapter, Pharaoh's daughter recognizes Moses as being a Hebrew, but in the last part of this chapter, the Midianites believe him to be an Egyptian.

Other possible translation difficulties in this chapter

Ironic situations

While Pharaoh tried to diminish the power of the Israelites by killing all of their baby boys, Yahweh used Pharaoh's own daughter to save Moses. Moses was the one who would ultimately be used by Yahweh to deliver Israel.

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generated on Tue Oct 24 10:45:40 2023

Exodus 2:1

Now
This word is used here to mark a break in the main event. Here the author starts to tell a new part of the narrative. If you have a way of doing this in your language, consider using it here.

Exodus 2:2

General Information:
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Exodus 2:3

papyrus basket
This is a basket made from a tall grass that grows by the Nile River in Egypt.

sealed it with bitumen and pitch
You could explicitly state that this was to keep out water. Alternate translation: "spread tar on it to keep water from getting into it"

sealed
Here "sealed" means that she applied a waterproof coating.

bitumen
This is a sticky black paste made from petroleum. It can be used to keep out water. Alternate translation: "tar"

pitch
This is a sticky brown or black paste that can be made from tree sap or from petroleum. Therefore, "pitch" would include not only "bitumen" but also plant-based resins. It too can be used to keep out water. Alternate translation: "tar" or "resin"

reeds
These "reeds" were a type of tall grass that grew in flat, wet areas.

Exodus 2:4

at a distance
This means she stood far enough away so that she would not be noticed, but close enough to see the basket.

Exodus 2:5

her attendants
the young women whose job was to be with her and make sure nothing bad happened to her

Exodus 2:6

Behold
The word "behold" signals the surprising information that follows.

Exodus 2:7

nurse
feed with milk from the breast

Exodus 2:8

General Information:
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Exodus 2:9

General Information:
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Exodus 2:10

she brought him
"the Hebrew woman brought him"

he became her son
"he became the adopted son of Pharaoh's daughter"

Because I drew him from the water
Translators may add a footnote that says "The name Moses sounds like the Hebrew word that means 'pull.'"

drew him
"pulled him"

Exodus 2:11

striking a Hebrew
"hitting a Hebrew" or "beating a Hebrew"

Exodus 2:12

He looked this way and that way
These two opposite directions have the combined meaning of "everywhere." Alternate translation: "He looked all around"

Exodus 2:13

He went out
"Moses went out"

behold
The word "behold" here shows that Moses was surprised by what he saw. You can use a word in your language that will give this meaning.

the one who was in the wrong
This was a customary way of saying "the one who started the fight." Alternate translation: "the one who was guilty of starting the fight"

generated on Tue Oct 24 10:45:40 2023

Exodus 2:14

Who made you a leader and judge over us?
The man used this question to rebuke Moses for intervening in the fight. Alternate translation: "You are not our leader and have no right to judge us!"

Are you planning to kill me as you killed that Egyptian?
The man used a question here to be sarcastic. Alternate translation: "We know that you killed an Egyptian yesterday. You had better not kill me!"

Exodus 2:15

Now when Pharaoh heard about it
The word "now" is used here to mark a break in the event. Here the author starts to tell a new part of the incident.

Exodus 2:16

Now the priest of Midian had seven daughters
The word "now" is used here to mark a break in the event. Here the author tells about new people in the narrative.

drew water
This means that they brought up water from a well.

troughs
a long, narrow, open container for animals to eat or drink out of

Exodus 2:17

drive them away
"chase them away"

helped them
"rescued them"

Exodus 2:18

General Information:
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Exodus 2:19

General Information:
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Exodus 2:20

Why did you leave the man?
This question is a mild rebuke to the daughters for not inviting Moses into their home according to the normal hospitality of that culture. Alternate translation: "You should not have left this man at the well!"

Exodus 2:21

Moses agreed to stay with the man
"Moses agreed to live with Reuel"

Zipporah
This is Reuel's daughter.

Exodus 2:22

Gershom
This is Moses's son.

resident in a foreign land
"stranger in a foreign land"

Exodus 2:23

groaned
They did this because of their sorrow and misery. Alternate translation: "sighed deeply"

their pleas went up to God
The cries of the Israelites are spoken of as if they were a person and were able to travel up to where God is. Alternate translation: "God heard their pleas"

Exodus 2:24

God called to mind his covenant
This was a customary way of saying God thought about what He had promised. Alternate translation: "God remembered his covenant"

Exodus 2:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Now Moses was still shepherding the flock of Jethro his father-in-law, the priest of Midian. Moses led
the flock to the far side of the wilderness and arrived at Horeb, the mountain of God. **2** There the angel of
Yahweh appeared to him in a flame of fire in a bush. Moses looked, and behold, the bush was burning, but
the bush was not burned up. **3** Moses said, "I will turn aside and see this amazing thing, why the bush is
not burned up." **4** When Yahweh saw that he had turned aside to look, God called to him out of the bush
and said, "Moses, Moses." Moses said, "Here I am." **5** God said, "Do not come any closer! Take off your
sandals from your feet, for the place where you are standing is ground that is set apart to me." **6** He
added, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then
Moses covered his face, for he was afraid to look at God. **7** Yahweh said, "I have certainly seen the
suffering of my people who are in Egypt. I have heard their outcry because of their taskmasters, for I
know about their suffering. **8** I have come down to free them from the Egyptians' power and to bring them
up from that land to a good, large land, to a land flowing with milk and honey; to the region of the
Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. **9** Now the outcry of the people of Israel
has come to me. Moreover, I have seen the way the Egyptians have been oppressing them. **10** Now then, I
will send you to Pharaoh so that you may bring my people, the people of Israel, out of Egypt." **11** But
Moses said to God, "Who am I, that I should go to Pharaoh and bring the people of Israel from Egypt?" **12**
God replied, "I will certainly be with you. This will be a sign to you that I have sent you. When you have
brought the people out of Egypt, you will worship me on this mountain."

13 Moses said to God, "When I go to the people of Israel and tell them, 'The God of your ancestors has
sent me to you,' and when they say to me, 'What is his name?' what should I say to them?" **14** God said to
Moses, "I AM THAT I AM." God said, "You must say to the people of Israel, 'I AM has sent me to you.'" **15**
God also said to Moses, "You must say to the people of Israel, 'Yahweh, the God of your ancestors, the God
of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this
is how I will be kept in mind for all generations.'

16 Go and gather the elders of Israel together. Say to them, 'Yahweh, the God of your ancestors, the God
of Abraham, of Isaac, and of Jacob, has appeared to me and said, "I have indeed observed you and have
seen what has been done to you in Egypt. **17** I have promised to bring you up from the affliction in Egypt
to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with
milk and honey."' **18** They will listen to you. You and the elders of Israel must go to the king of Egypt, and
you must tell him, 'Yahweh, the God of the Hebrews, has met with us. So now let us go three days' journey
into the wilderness, in order that we may sacrifice to Yahweh, our God.' **19** But I know that the king of
Egypt will not let you go except under a mighty hand. **20** I will reach out with my hand and attack the
Egyptians with all the miracles that I will do among them. After that, he will let you go. **21** I will grant this
people favor from the Egyptians, so when you leave, you will not go empty-handed. **22** Every woman will
ask for silver and gold jewels and for clothing from her Egyptian neighbors and any women staying in her
neighbors' houses. You will put them on your sons and daughters. In this way you will plunder the
Egyptians."

Exodus 3 General Notes

Structure and formatting

This chapter records one of the most important events in the history of the Israelite people: the revelation of the name Yahweh at the burning bush. (See: reveal)

Special concepts in this chapter

God's holiness

God is so holy that people could not look upon him without dying. This is why Moses covered his eyes. It is also why he took off his shoes.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Yahweh
The name Yahweh is sacred in the Hebrew religion. It is the personal name of God, which he revealed to Moses. It is by this name, he is known. Yahweh means "I am." Some translations use all capitals to set this apart, "I AM." Great care must be taken in translating the phrase "I am that I am." (See: yahweh)

Exodus 3:1

General Information:
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Exodus 3:2

angel of Yahweh
This was Yahweh himself appearing as an angel, and not just an angel that Yahweh sent. "Yahweh appeared as an angel" .

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

behold
The word "behold" here shows that Moses saw something that was very different from what he expected.

Exodus 3:3

General Information:
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Exodus 3:4

General Information:
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Exodus 3:5

set apart
"made holy"

Exodus 3:6

the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob
All of these men worshiped the same God. Alternate translation: "the God of your father, of Abraham, of Isaac, and of Jacob"

your father
Possible meanings are 1) "your ancestor" or 2) "your father." If it means "your ancestor," then the phrases following it clarify who "your father" refers to: it refers to Abraham, Isaac, and Jacob. If it means "your father," then it refers to Moses's own father.

Exodus 3:7

their outcry
Here the "outcry" is of pain because of the hard work the Egyptians were forcing the Israelites to do.

their taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 3:8

a land flowing with milk and honey
"a land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops"

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

Exodus 3:9

the outcry of the people of Israel has come to me
Here the word "outcry" is spoken of as if it were a person capable of moving on his own. Alternate translation: "I have heard the outcry of the people of Israel"

the outcry
Here the "outcry" is of pain because of the hard work the Egyptians were forcing the Israelites to do. See how you translated "outcry" in Exodus 3:7.

Exodus 3:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

Exodus 3:11

Who am I, that I should go to Pharaoh ... Egypt?
Moses uses this question to tell God that Moses is a nobody and no one will listen to him. Alternate translation: "I am not important enough to go to Pharaoh ... Egypt!"

Exodus 3:12

General Information:
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Exodus 3:13

General Information:
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Exodus 3:14

God said to Moses, "I AM THAT I AM."
This is God's response to Moses's question about God's name. This can be made explicit. Alternate translation: "God said to Moses, 'Tell them that God says his name is, "I AM THAT I AM."'"

I AM THAT I AM
Possible meanings are 1) this whole sentence is God's name or 2) God is not telling his name but something about himself. By saying this, God is teaching that he is eternal; he has always lived and always will live.

I AM
Languages that do not have an equivalent to the verb "am" may need to render this as "I LIVE" or "I EXIST."

Exodus 3:15

General Information:
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Exodus 3:16

General Information:
God continues speaking to Moses.

the God of your ancestors, the God of Abraham, of Isaac, and of Jacob
Abraham, Isaac and Jacob were three of Moses's ancestors. They all worshiped the same God.

I have indeed observed you
The word "you" refers to the people of Israel.

Exodus 3:17

a land flowing with milk and honey
"a land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Exodus 3:8]

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

Exodus 3:18

They will listen to you
The word "you" refers to Moses. Alternate translation: "The elders will listen to you"

Exodus 3:19

General Information:
God continues speaking to Moses.

except under a mighty hand
The word "hand" is a metonym for the power of the owner of the hand. Possible meanings are 1) "only if someone stronger than he forces him to let you go" or "only if I force him to let you go," or 2) "not even if I force him to let you go."

Exodus 3:20

I will reach out with my hand and attack
Here "hand" refers to God's power. Alternate translation: "I will powerfully attack"

Exodus 3:21

will not go empty-handed
"will go with full hands" or "will go with many valuable things"

Exodus 3:22

any women staying in her neighbors' houses
"any Egyptian woman staying in the houses of her Egyptian neighbors"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Moses answered, "But what if they do not believe me or listen to me but say instead, 'Yahweh has not appeared to you'?" **2** Yahweh said to him, "What is that in your hand?" Moses said, "A staff." **3** Yahweh said, "Throw it on the ground." Moses threw it on the ground, and it became a snake. Moses ran back from it. **4** Yahweh said to Moses, "Reach out and take it by the tail." So he reached out and took hold of the snake. It became a staff in his hand again. **5** "This is so they may believe that Yahweh, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." **6** Yahweh also said to him, "Now put your hand inside your robe." So Moses put his hand inside his robe. When he brought it out, behold, his hand was leprous, as white as snow. **7** Yahweh said, "Put your hand inside your robe again." So Moses put his hand inside his robe, and when he brought it out, he saw that it was made healthy again, like the rest of his flesh. **8** Yahweh said, "If they do not believe you—if they do not pay attention to the first sign of my power or believe in it, then they will believe the second sign. **9** If they do not believe even these two signs of my power, or listen to you, then take some water from the river and pour it on the dry land. The water that you take will become blood on the dry land."

10 Then Moses said to Yahweh, "Lord, I have never been eloquent, neither in the past nor since you spoke to your servant. I am slow of speech and slow of tongue." **11** Yahweh said to him, "Who is it who made man's mouth? Who makes a man mute or deaf or seeing or blind? Is it not I, Yahweh? **12** So now go, and I will be with your mouth and teach you what to say." **13** But Moses said, "Lord, please send anyone else, anyone whom you wish to send." **14** Then Yahweh became angry with Moses. He said, "What about Aaron, your brother, the Levite? I know that he can speak well. Moreover, he is coming to meet you, and when he sees you, he will be glad in his heart. **15** You will speak to him and put the words to say into his mouth. I will be with your mouth and with his mouth, and I will teach you both what to do. **16** He will speak to the people for you. He will be like a mouth for you, and you will be like God for him. **17** You will take in your hand this staff, with which you will do the signs." **18** So Moses went back to Jethro his father-in-law and said to him, "Let me go so I may return to my relatives who are in Egypt and see if they are still alive." Jethro said to Moses, "Go in peace." **19** Yahweh said to Moses in Midian, "Go, return to Egypt, for all the men who were trying to take your life are dead." **20** Moses took his wife and his sons and put them on a donkey. He returned to the land of Egypt, and he took the staff of God in his hand. **21** Yahweh said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the wonders that I have put in your power. But I will harden his heart, and he will not let the people go. **22** You must say to Pharaoh, 'This is what Yahweh says: Israel is my son, my firstborn, **23** and I say to you, "Let my son go, so he may worship me." But since you have refused to let him go, I will certainly kill your son, your firstborn.'" **24** Now on the way, when they stopped for the night, Yahweh met Moses and tried to kill him. **25** Then Zipporah took a flint knife and cut off the foreskin of her son, and touched it to his feet. Then she said, "Surely you are a bridegroom to me by blood." **26** So Yahweh let him alone. She said, "You are a bridegroom of blood" because of the circumcision.

27 Yahweh said to Aaron, "Go into the wilderness to meet Moses." Aaron went, met him at the mountain of God, and kissed him. **28** Moses told Aaron all the words of Yahweh that he had sent him to say and about all the signs of Yahweh's power that he had commanded him to do. **29** Then Moses and Aaron went and gathered together all the elders of the people of Israel. **30** Aaron spoke all the words that Yahweh had spoken to Moses. He also displayed the signs of Yahweh's power in the sight of the people. **31** The people believed. When they heard that Yahweh had observed the people of Israel and that he had seen their affliction, then they bowed down and worshiped him.

Exodus 4 General Notes

Special concepts in this chapter

Moses does not understand

Although Moses believes in Yahweh, he does not trust in him. This is because Moses lacks understanding. Moses tries to believe the things he is asked to do are done by his own power. Yahweh is trying to get Moses to trust that these are Yahweh's doing. (See: believe and trust)

generated on Tue Oct 24 10:45:40 2023

Children of God
This chapter really introduces the concept that the people group Israel is the chosen people of God and God's children, possibly God's firstborn children. (See: elect and peopleofgod and firstborn)

Other possible translation difficulties in this chapter

Yahweh hardened Pharaoh's heart
Scholars are divided over how to understand this statement. There is debate over whether Pharaoh plays an active or passive role in the hardening of his own heart.

Exodus 4:1

if they do not believe
"if the Israelites do not believe"

Exodus 4:2

General Information:
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Exodus 4:3

General Information:
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Exodus 4:4

take it by the tail
"pick it up by the tail" or "grasp it by the tail"

became a staff
"turned into a rod" or "changed into a staff"

Exodus 4:5

the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob
Abraham, Isaac and Jacob were three of their ancestors. They all worshiped the same God.

Exodus 4:6

behold
This word is used to create an exclamation, showing surprise.

as white as snow
The word "as" here is used to compare what Moses's hand looked like. Leprosy causes the skin to look white. You may not have a word for snow in your language. If so, consider an alternative that describes something white. Alternate translation: "as white as wool or as white as the sand on the beach"

Exodus 4:7

General Information:
This page has intentionally been left blank.

Exodus 4:8

pay attention
"acknowledge" or "accept"

Exodus 4:9

General Information:
This page has intentionally been left blank.

Exodus 4:10

have never been eloquent
"have never been an excellent speaker"

I am slow of speech and slow of tongue
The phrases "slow of speech" and "slow of tongue" mean basically the same thing. Moses uses them to emphasize that he is not a good speaker.

slow of tongue
Here "tongue" refers to Moses's ability to speak. Alternate translation: "unable to speak well"

Exodus 4:11

Who is it who made man's mouth?
Yahweh uses this question to emphasize that he is the Creator who makes if possible for people to speak. Alternate translation: "I Yahweh am the one who created the human mouth and the ability to speak!"

Who makes a man mute or deaf or seeing or blind?
Yahweh uses this question to emphasize that he is the one who decides if people can speak and hear, and if they can see. Alternate translation: "I Yahweh make people able to speak, or hear, or to see, or to be blind!"

Is it not I, Yahweh?
Yahweh uses this question to emphasize that he alone makes these decisions. Alternate translation: "I, Yahweh, am the one who does this!"

Exodus 4:12

I will be with your mouth
Here "mouth" refers to Moses's ability to speak. Alternate translation: "I will give you the ability to speak"

generated on Tue Oct 24 10:45:40 2023

Exodus 4:13

General Information:
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Exodus 4:14

he will be glad in his heart
Here "heart" refers to inner thoughts and emotions. Alternate translation: "he will be very happy"

Exodus 4:15

put the words to say into his mouth
Words here are spoken of as if they were something that can be physically placed in a person's mouth. Alternate translation: "give him the message that he is to repeat"

I will be with your mouth
The word "mouth" here represents Moses choice of words. Alternate translation: "I will give you the right words to speak"

with his mouth
The word "mouth" here represents Aaron's choice of words. Alternate translation: "I will give him the right words to speak"

Exodus 4:16

He will be like a mouth for you
The word "mouth" here represents Aaron repeating what Moses told him. Alternate translation: "He will say what you tell him to say"

you will be like God for him
The word "like" here means Moses would represent the same authority to Aaron as God did to Moses. Alternate translation: "you will speak to Aaron with the same authority with which I speak to you"

Exodus 4:17

General Information:
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Exodus 4:18

father-in-law
This refers to the father of Moses's wife.

Exodus 4:19

General Information:
This page has intentionally been left blank.

Exodus 4:20

General Information:
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Exodus 4:21

will harden his heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "will cause Pharaoh to be stubborn"

Exodus 4:22

Israel is my son
The word "Israel" here represents all the people of Israel. Alternate translation: "The people of Israel are my own children"

is my son, my firstborn
Here the people of Israel are spoken of as if they were a firstborn son who causes joy and pride. Alternate translation: "is like my own firstborn son"

Exodus 4:23

you have refused to let him go
The word "him" refers to the people of Israel as God's son. Alternate translation: "you have refused to let my son go"

I will certainly kill your son, your firstborn
The word "son" here refers to the actual son of Pharaoh.

Exodus 4:24

Yahweh met Moses and tried to kill him
This may have been because Moses had not circumcised his son.

Exodus 4:25

Zipporah
This is the name of Moses's wife.

flint knife
This was a knife with a sharpened stone blade.

to his feet
It is possible that the word "feet" here may have been a more respectful way to refer to the genital area of the body.

you are a bridegroom to me by blood
The meaning of this metaphor is unclear. It was probably a known saying in that culture. Alternate translation: "you are related to me by this blood" or "you are my husband because of blood"

Exodus 4:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

Exodus 4:27

Yahweh said to Aaron
You may want to add a word that marks the beginning of a new part of the story, as the UDB does with the word "Meanwhile."

at the mountain of God
This may have been the mountain at Sinai, but the text does not include that information.

Exodus 4:28

he had sent him to say
The word "he" refers to Yahweh, and "him" refers to Moses.

Exodus 4:29

General Information:
This page has intentionally been left blank.

Exodus 4:30

in the sight of the people
"before the people" or "in the presence of the people"

Exodus 4:31

had observed the people of Israel
"saw the people of Israel" or "was concerned about the people of Israel"

they bowed down
Possible meanings are 1) "they bowed their heads in awe" or 2) "they bowed down low in reverence."

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Chapter 5

1 After these things happened, Moses and Aaron went to Pharaoh and said, "This is what Yahweh, the God of Israel, says: 'Let my people go, so they can have a festival for me in the wilderness.'" **2** Pharaoh said, "Who is Yahweh? Why should I listen to his voice and let Israel go? I do not know Yahweh; moreover, I will not let Israel go." **3** They said, "The God of the Hebrews has met with us. Let us go on a three-day journey into the wilderness and sacrifice to Yahweh our God so that he does not attack us with plague or with the sword." **4** But the king of Egypt said to them, "Moses and Aaron, why are you taking the people from their work? Go back to your labors." **5** Pharaoh also said, "There are now many people in our land, and you are making them stop their labors." **6** On that same day, Pharaoh gave a command to the people's taskmasters and overseers. He said, **7** "Unlike before, you must no longer give the people straw to make bricks. Let them go and gather straw for themselves. **8** However, you must still demand from them the same number of bricks as they made before. Do not accept any fewer, because they are lazy. That is why they are calling out and saying, 'Allow us to go and sacrifice to our God.' **9** Increase the workload for the men so that they keep at it and pay no more attention to deceptive words."

10 So the people's taskmasters and overseers went out and informed the people. They said, "This is what Pharaoh says: 'I will no longer give you any straw. **11** You yourselves must go and get straw wherever you can find it, but your workload will not be reduced.'" **12** So the people scattered throughout all the land of Egypt to gather stubble for straw. **13** The taskmasters kept urging them and saying, "Finish your work, just as when straw was given to you." **14** Pharaoh's taskmasters beat the overseers, who were of the people of Israel, those same men whom they had put in charge of the workers. The taskmasters kept asking them, "Why have you not produced all the bricks required of you, either yesterday and today, as you used to do in the past?"

15 So the overseers, who were of the people of Israel, came to Pharaoh and cried out to him. They said, "Why are you treating your servants this way? **16** No straw is being given to your servants anymore, but they are still telling us, 'Make bricks!' We, your servants, are even beaten now, but it is the fault of your own people." **17** But Pharaoh said, "You are lazy! You are lazy! You say, 'Allow us to go sacrifice to Yahweh.' **18** So now go back to work. No more straw will be given to you, but you must still make the same number of bricks." **19** The overseers, who were of the people of Israel, saw that they were in trouble when they were told, "You must not reduce the daily number of bricks." **20** They met Moses and Aaron, who were standing outside the palace, as they went away from Pharaoh. **21** They said to Moses and Aaron, "May Yahweh look at you and punish you, because you have made us offensive in the sight of Pharaoh and his servants. You have put a sword in their hand to kill us."

22 Moses went back to Yahweh and said, "Lord, why have you caused trouble for this people? Why did you send me in the first place? **23** Ever since I came to Pharaoh to speak to him in your name, he has caused trouble for this people, and you have not set your people free at all."

Exodus 5 General Notes

Special concepts in this chapter

A slave's work

The Egyptians were known for making their slaves do a lot of work. They were forced to make a specific number of bricks every day. In this chapter, the were required to not only make these bricks, but also to gather the straw in order to make these bricks.

Other possible translation difficulties in this chapter

"Let my people go"

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

generated on Tue Oct 24 10:45:40 2023

Titles
The leaders are given different titles in this chapter. The ULB uses "taskmasters" and "foremen." Many cultures will not have these types of titles. Generic expressions like "Egyptian leaders" and "Hebrew leaders" may be necessary.

Exodus 5:1

After these things happened
It is unclear how long Moses and Aaron waited until they went to see Pharoah.

festival for me
This is a celebration to worship Yahweh.

Exodus 5:2

Who is Yahweh?
Pharaoh uses this question to show that he does not recognize Yahweh as a legitimate god. Alternate translation: "I do not know Yahweh"

Why should I ... let Israel go?
Pharaoh uses this question to state that he has no interest in obeying Yahweh or in letting the Israelites go to worship him. Alternate translation: "He is nothing to me and I will not let Israel go!"

listen to his voice
The words "his voice" represent the words God spoke. Alternate translation: "listen to what he says"

Exodus 5:3

God of the Hebrews
This is a term also used for the Israelites' God or Yahweh.

or with the sword
Here "sword" represents war or an attack by enemies. Alternate translation: "or cause our enemies to attack us"

Exodus 5:4

why are you taking the people from their work?
Pharaoh uses this question to express his anger towards Moses and Aaron for taking the Israelites away from their work. Alternate translation: "stop distracting the people from doing their work!"

Exodus 5:5

General Information:
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Exodus 5:6

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 5:7

you must no longer give
The word "you" in these verses is plural and refers to the taskmasters and foremen.

Exodus 5:8

General Information:
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Exodus 5:9

General Information:
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Exodus 5:10

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

I will no longer give you
The word "you" is plural and refers to the Israelite people.

Exodus 5:11

you can find ... your workload
The word "you" is plural and refers to the Israelite people.

You yourselves must go
Here "yourselves" emphasizes that the Egyptians will no longer help them.

your workload will not be reduced
This can be stated in positive form. Alternate translation: "you must continue to make the same number of bricks as before"

Exodus 5:12

throughout all the land of Egypt
This is an generalization used to show the extra effort Israel made to meet Pharaoh's demands. Alternate translation: "to many places throughout Egypt"

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stubble
the part of a plant that is left over after harvest

Exodus 5:13

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 5:14

Why have you not produced all the bricks required of you ... in the past?
The taskmasters used this question to show they were angry with the lack of bricks. Alternate translation: "You are not producing enough bricks, either yesterday or today, as you did in the past!"

Exodus 5:15

cried out
"complained"

Exodus 5:16

they are still telling us, 'Make bricks!'
Here "they" refers to the Egyptian taskmasters.

Exodus 5:17

General Information:
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Exodus 5:18

General Information:
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Exodus 5:19

when they were told
This can be stated in active form. Alternate translation: "when Pharaoh told them"

Exodus 5:20

palace
This is a very large house that a king lives in.

Exodus 5:21

you have made us offensive
The Egyptians responded to the Israelites the same way they would respond to a foul odor. Alternate translation: "you have caused them to hate us"

have put a sword in their hand to kill us
Here "a sword" represents an opportunity to destroy enemies. Alternate translation: "have given them a reason to kill us"

Exodus 5:22

Lord, why have you caused trouble for this people?
This question shows how disappointed he was that the Egyptians were treating the Israelites even more harshly now. Alternate translation: "Lord, I am sorry that you have caused this trouble for this people."

Why did you send me in the first place?
This question shows how disappointed Moses was that God had sent him to Egypt. Alternate translation: "I wish you had never sent me here!"

Exodus 5:23

to speak to him in your name
The word "name" here represents the message of God. Alternate translation: "to give him your message"

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Chapter 6

1 Then Yahweh said to Moses, "Now you will see what I will do to Pharaoh. You will see this, for he will let them go because of my strong hand. Because of my strong hand, he will drive them out of his land."

2 God spoke to Moses and said to him, "I am Yahweh. **3** I appeared to Abraham, to Isaac, and to Jacob as God Almighty; but by my name, Yahweh, I was not known to them. **4** I also established my covenant with them, in order to give them the land of Canaan, the land in which they sojourned. **5** Moreover, I have heard the groaning of the people of Israel whom the Egyptians have enslaved, and I have called to mind my covenant. **6** Therefore, say to the people of Israel, 'I am Yahweh. I will bring you out from under the hard labors of the Egyptians, and I will free you from their power. I will rescue you with a display of my power, and with mighty acts of judgment. **7** I will take you to myself as my people, and I will be your God. You will know that I am Yahweh your God, who brought you out from under the hard labors of the Egyptians. **8** I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you as a possession. I am Yahweh.'" **9** When Moses told this to the people of Israel, they would not listen to him because of their discouragement about their severe slavery.

10 Then Yahweh said to Moses, saying, **11** "Go tell Pharaoh, king of Egypt, to let the people of Israel go from his land." **12** Moses said to Yahweh, "If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?" **13** Yahweh spoke to Moses and to Aaron. He gave them a command for the people of Israel and for Pharaoh, king of Egypt, to bring the people of Israel out of the land of Egypt.

14 These were the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanok, Pallu, Hezron, and Karmi. These were the clan ancestors of Reuben.

15 The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul—the son of a Canaanite woman. These were the clan ancestors of Simeon.

16 Here are listed the names of the sons of Levi, according to their genealogies. They were Gershon, Kohath, and Merari. Levi lived until he was 137 years old. **17** The sons of Gershon were Libni and Shimei, according to their clans. **18** The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath lived until he was 133 years old. **19** The sons of Merari were Mahli and Mushi. These became the clan ancestors of the Levites, together with their descendants.

20 Amram married Jochebed, his father's sister. She bore him Aaron and Moses. Amram lived 137 years and then died. **21** The sons of Izhar were Korah, Nepheg, and Zikri. **22** The sons of Uzziel were Mishael, Elzaphan, and Sithri.

23 Aaron married Elisheba, daughter of Amminadab, sister of Nahshon. She bore him Nadab and Abihu, Eleazar and Ithamar.

24 The sons of Korah were Assir, Elkanah, and Abiasaph. These were the clan ancestors of the Korahites.

25 Eleazar, Aaron's son, married one of the daughters of Putiel. She bore him Phinehas. These were the heads of the fathers' houses among the Levites, according to their clans.

26 These two men were the Aaron and Moses to whom Yahweh said, "Bring out the people of Israel from the land of Egypt, by their hosts." **27** Aaron and Moses spoke to Pharaoh, king of Egypt,in order to bring out the people of Israel from Egypt. These were the same Moses and Aaron.

28 When Yahweh spoke to Moses in the land of Egypt, **29** he said to him, "I am Yahweh. Say to Pharaoh, king of Egypt, everything that I will tell you." **30** But Moses said to Yahweh, "I am not good at speaking, so why will Pharaoh listen to me?"

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Exodus 6 General Notes

Special concepts in this chapter

Promised Land

According to the covenant Yahweh made with Abraham, Egypt is not the home of the Hebrew people. It is the Promised Land in Canaan. The people are to return home to their land. (See: covenant and promisedland)

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 6:1

my strong hand

The word "hand" here represents God's actions or works. Alternate translation: "the power I show in my works"

Exodus 6:2

General Information:

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Exodus 6:3

I appeared to Abraham, to Isaac, and to Jacob

"I showed myself to Abraham, to Isaac, and to Jacob"

I was not known to them

This can be stated in active form. Alternate translation: "They did not know me"

Exodus 6:4

General Information:

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Exodus 6:5

groaning

This means making sad sounds because of pain and suffering.

Exodus 6:6

say to the people of Israel

This is a command from Yahweh to Moses. "Yahweh told Moses to say to the people of Israel"

mighty acts of judgment

These "acts of judgment" will be acts with which Yahweh will punish the Egyptians.

Exodus 6:7

General Information:

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Exodus 6:8

I swore

"I promised" or "I said I would"

Exodus 6:9

General Information:

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Exodus 6:10

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Exodus 6:11

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Exodus 6:12

If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?

Moses asked this question hoping God would change his mind about using Moses. This rhetorical question can be translated as a statement. Alternate translation: "The people of Israel did not listen to me, so I can be sure that Pharaoh will not listen to me either because I am not good at speaking!"

Exodus 6:13

General Information:

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generated on Tue Oct 24 10:45:40 2023

Exodus 6:14

the heads of their fathers' houses
Here "heads" refers to the original ancestors of the clan. Alternate translation: "the ancestors of the clans"

Hanok, Pallu, Hezron, and Karmi
These are the names of men.

Exodus 6:15

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are the names of men.

Exodus 6:16

Gershon ... Merari
These are the names of men.

137 years old
"one hundred and thirty-seven years old"

Exodus 6:17

General Information:
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Exodus 6:18

Amram ... Uzziel
These are the names of men.

133 years old
"one hundred and thirty-three years old"

Exodus 6:19

General Information:
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Exodus 6:20

137 years
"one hundred and thirty-seven years"

Exodus 6:21

Izhar ... Korah ... Zikri
These are the names of men.

Exodus 6:22

Uzziel ... Mishael ... Sithri
These are the names of men.

Exodus 6:23

Nadab ... Ithamar
These are the names of men.

Exodus 6:24

General Information:
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Exodus 6:25

Phinehas
This is the name of a man.

These were the heads of the fathers' houses
The word "heads" here represents family leaders. Alternate translation: "These were the leaders of the families"

Exodus 6:26

by their hosts
"one tribe at a time" or "one family group after another"

Exodus 6:27

General Information:
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Exodus 6:28

General Information:
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Exodus 6:29

General Information:
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Exodus 6:30

I am not good ... why will Pharaoh listen to me?
Moses asks this question hoping to change God's mind. This rhetorical question can be translated as as statement. Alternate translation: "I am not good ... Pharaoh will certainly not listen to me!"

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Chapter 7

1 Yahweh said to Moses, "See, I have made you like a god to Pharaoh. Aaron your brother will be your prophet. **2** You will say everything that I command you to say. Aaron your brother will speak to Pharaoh so that he will let the people of Israel go from his land. **3** But I will harden Pharaoh's heart, and I will display many signs of my power, many wonders, in the land of Egypt. **4** But Pharaoh will not listen to you, so I will put my hand on Egypt and bring out my hosts, my people, the people of Israel, out of the land of Egypt by great acts of judgment. **5** The Egyptians will know that I am Yahweh when I reach out with my hand on Egypt and bring out the people of Israel from among them." **6** Moses and Aaron did so; they did just as Yahweh commanded them. **7** Moses was eighty years old, and Aaron eighty-three years old when they spoke to Pharaoh.

8 Yahweh said to Moses and to Aaron, **9** "When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'" **10** Then Moses and Aaron went to Pharaoh, and they did just as Yahweh had commanded. Aaron threw down his staff before Pharaoh and his servants, and it became a snake. **11** Then Pharaoh also called for his Egyptian wise men and sorcerers. They did the same thing by their magic. **12** Each man threw down his staff, and the staffs became snakes. But Aaron's staff swallowed up their snakes. **13** Pharaoh's heart was hardened, and he did not listen, just as Yahweh had foretold.

14 Yahweh said to Moses, "Pharaoh's heart is hard, and he refuses to let the people go. **15** Go to Pharaoh in the morning when he goes out to the water. Stand on the riverbank to meet him, and take in your hand the staff that had turned into a snake. **16** Say to him, 'Yahweh, the God of the Hebrews, has sent me to you to say, "Let my people go, so that they may worship me in the wilderness. Until now you have not listened." **17** Yahweh says this: "By this you will know that I am Yahweh. I am going to strike the water of the Nile River with the staff that is in my hand, and the river will be turned to blood. **18** The fish that are in the river will die, and the river will stink. The Egyptians will not be able to drink water from the river."'" **19** Then Yahweh said to Moses, "Say to Aaron, 'Take your staff and reach out with your hand over the waters of Egypt, and over their rivers, streams, pools, and all their ponds, so that their water may become blood. Do this so that there will be blood throughout all the land of Egypt, even in containers of wood and stone.'"

20 Moses and Aaron did as Yahweh commanded. Aaron raised the staff and struck the water in the river, in the sight of Pharaoh and his servants. All the water in the river turned to blood. **21** The fish in the river died, and the river began to stink. The Egyptians could not drink water from the river, and the blood was everywhere in the land of Egypt. **22** But the magicians of Egypt did the same thing with their magic. So Pharaoh's heart was hardened, and he refused to listen to Moses and Aaron, just as Yahweh had said would happen. **23** Then Pharaoh turned and went into his house. He did not even pay attention to this. **24** All the Egyptians dug around the river for water to drink, but they could not drink the water of the river itself. **25** Seven days passed after Yahweh had attacked the river.

Exodus 7 General Notes

Special concepts in this chapter

Miracles

When Yahweh had Moses perform miracles, Pharaoh's men were able to copy these miracles. It is unknown how they were able to do this, but since it was not from Yahweh, they were probably done under some evil power. (See: miracle and evil)

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

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Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 7:1

I have made you like a god
"I will cause Pharaoh to consider you as a god"

Exodus 7:2

General Information:
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Exodus 7:3

harden Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 4:21]

many signs ... many wonders
The words "signs" and "wonders" mean basically the same thing. God uses them to emphasize the greatness of what he will do in Egypt.

Exodus 7:4

put my hand on
The words "my hand" represent God's great power. Alternate translation: "use my power against"

great acts of judgment
These "acts of judgment" will be acts with which Yahweh will punish the Egyptians. See how you translated this in Exodus 6:6.

Exodus 7:5

reach out with my hand on
The words "my hand" represent God's great power. Alternate translation: "show my powerful acts against"

Exodus 7:6

General Information:
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Exodus 7:7

Aaron eighty-three years old
"Aaron was eighty-three years old"

Exodus 7:8

General Information:
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Exodus 7:9

When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'
This could be stated as an indirect quote. Alternate translation: "When Pharaoh tells you to do a miracle, then you will tell Aaron to take his staff and throw it down before Pharaoh, so that it may become a snake"

Exodus 7:10

General Information:
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Exodus 7:11

General Information:
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Exodus 7:12

swallowed up
"ate up" or "devoured"

Exodus 7:13

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "Pharaoh became more defiant"

Exodus 7:14

Pharaoh's heart is hard
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

Exodus 7:15

when he goes out to the water
The full meaning of this statement can be made explicit. Alternate translation: "when he goes down to the Nile River to bathe"

Exodus 7:16

Say to him
"Say to Pharaoh"

generated on Tue Oct 24 10:45:40 2023

Exodus 7:17

strike the water
"hit the water"

Exodus 7:18

General Information:
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Exodus 7:19

throughout all
"in every part of"

Exodus 7:20

in the river
The name of the river may be made explicit. Alternate translation: "in the Nile River"

Exodus 7:21

General Information:
This page has intentionally been left blank.

Exodus 7:22

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

Exodus 7:23

General Information:
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Exodus 7:24

All the Egyptians
The word "all" here is a generalization that means "many." Alternate translation: "Many of the Egyptians"

Exodus 7:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh says this: "Let my people go so that they may worship me. **2** If you refuse to let them go, I will afflict all your country with frogs. **3** The river will swarm with frogs. They will come up and go into your house, your bedroom, and your bed. They will go into your servants' houses. They will go onto your people, into your ovens, and into your kneading bowls. **4** The frogs will attack you, your people, and all your servants."'" **5** Yahweh spoke to Moses, "Say to Aaron, 'Reach out with your hand and your staff over the rivers, the streams, and the pools, and bring the frogs up over the land of Egypt.'" **6** Aaron reached out with his hand over Egypt's waters, and the frogs came up and covered the land of Egypt. **7** But the magicians did the same with their magic; they brought up frogs over the land of Egypt.

8 Then Pharaoh called for Moses and Aaron and said, "Pray to Yahweh for him to take away the frogs from me and my people. Then I will let the people go, that they may sacrifice to him." **9** Moses said to Pharaoh, "Honor yourself over me. When should I pray for you, your servants, and your people, so that the frogs may be removed from you and your houses and stay only in the river?" **10** Pharaoh said, "Tomorrow." Moses said, "Let it be as you say, so that you may know that there is no one like Yahweh, our God. **11** The frogs will go from you, your houses, your servants, and your people. They will stay only in the river." **12** Moses and Aaron went out from Pharaoh. Then Moses cried out to Yahweh concerning the frogs that he had brought on Pharaoh. **13** Yahweh did as Moses asked: The frogs died in the houses, courts, and fields. **14** The people gathered them together in heaps, and the land stank. **15** But when Pharaoh saw that there was relief, he hardened his heart and did not listen to Moses and Aaron, just as Yahweh had said that he would do.

16 Yahweh said to Moses, "Say to Aaron, 'Reach out with your staff and strike the dust on the ground, that it may become gnats throughout all the land of Egypt.'" **17** They did so. When Aaron reached out with his hand and his staff and struck the dust on the ground, gnats came on men and animals. All the dust on the ground became gnats throughout all the land of Egypt. **18** The magicians tried with their magic to produce gnats, but they could not. So there were gnats on men and animals. **19** Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, so he refused to listen to them. It was just as Yahweh had said Pharaoh would do.

20 Yahweh said to Moses, "Get up early in the morning and stand in front of Pharaoh as he goes out to the river. Say to him, 'Yahweh says this: "Let my people go so that they may worship me. **21** But if you do not let my people go, I will send swarms of flies on you, your servants, and your people, and into your houses. The Egyptians' houses will be full of swarms of flies, and even the ground on which they stand will be full of flies. **22** But on that day I will set the land of Goshen apart, the land in which my people are living, so that no swarms of flies will be there. This will happen so that you may know that I am Yahweh in the midst of this land. **23** I will make a distinction between my people and your people. This sign of my power will take place tomorrow."'" **24** Yahweh did so, and thick swarms of flies came into Pharaoh's house and into his servants' houses. Throughout the whole land of Egypt, the land was ruined because of the swarms of flies.

25 Pharaoh called for Moses and for Aaron and said, "Go, sacrifice to your God in our own land." **26** Moses said, "It is not right for us to do so, for the sacrifices we make to Yahweh our God are something disgusting to the Egyptians. If we make sacrifices right before their eyes that are disgusting to the Egyptians, will they not stone us? **27** No, it is a three days' journey into the wilderness that we must make, in order to sacrifice to Yahweh our God, as he commands us." **28** Pharaoh said, "I will allow you to go and sacrifice to Yahweh your God in the wilderness. Only you must not go very far away. Pray for me." **29** Moses said, "As soon as I go out from you, I will pray to Yahweh that the swarms of flies may leave you, Pharaoh, and your servants and people tomorrow. But you must not deal deceitfully any more by not letting our people go to sacrifice to Yahweh." **30** Moses went out from Pharaoh and prayed to Yahweh. **31** Yahweh did as Moses asked; and he removed the swarms of flies from Pharaoh, his servants, and his people. Not one remained. **32** But Pharaoh hardened his heart this time also, and he did not let the people go.

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Exodus 8 General Notes

Special concepts in this chapter

Pharaoh's hard heart
Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 8:1

General Information:
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Exodus 8:2

General Information:
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Exodus 8:3

The river
"the Nile River"

kneading bowls
These are bowls in which bread is made.

Exodus 8:4

General Information:
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Exodus 8:5

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Exodus 8:7

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Exodus 8:8

Then Pharaoh called for Moses and Aaron
"Then Pharaoh sent for Moses and Aaron"

Exodus 8:9

Honor yourself over me. When should I pray ... river?
"The honor is yours to tell me when to pray ... river."

Exodus 8:10

General Information:
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Exodus 8:11

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Exodus 8:12

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Exodus 8:13

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Exodus 8:14

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Exodus 8:15

he hardened his heart
"Pharaoh hardened his heart." Here "hardened" means that he became stubborn.

just as Yahweh had said that he would do
"just as Yahweh had said Pharaoh would do"

Exodus 8:16

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Exodus 8:17

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Exodus 8:18

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Exodus 8:19

This is the finger of God
The words "finger of God" represent the power of God. Alternate translation: "This is the powerful work of God"

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. See how you translated this in [Exodus 7:13]

Exodus 8:20

stand in front of Pharaoh
"present yourself to Pharaoh"

Let my people go
"set my people free"

Exodus 8:21

General Information:
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Exodus 8:22

General Information:
Yahweh continues to speak to Pharaoh through Moses.

Exodus 8:23

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Exodus 8:24

the land was ruined because of the swarms of flies
This can be translated in active form. Alternate translation: "the swarms of flies devastated the land"

Exodus 8:25

General Information:
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Exodus 8:26

right before their eyes
This was a customary way of saying "in the presence of someone." Alternate translation: "in their presence"

will they not stone us?
Moses asks this question to show Pharaoh the Egyptians would allow the Israelites to worship Yahweh. Alternate translation: "they will certainly stone us!"

Exodus 8:27

General Information:
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Exodus 8:28

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Exodus 8:29

you must not deal deceitfully any more by not letting our people go
This can be stated in positive form. Alternate translation: "you must begin to deal truthfully with us and let our people go"

But you must not deal deceitfully
"But you must not deceive us" or "But you must not lie to us"

Exodus 8:30

General Information:
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Exodus 8:31

General Information:
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Exodus 8:32

Pharaoh hardened his heart
Here "heart" refers to Pharaoh. See how you translated this in [Exodus 7:13]

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me." **2** But if you refuse to let them go, if you still keep them back, **3** then Yahweh's hand will bring a terrible plague on your livestock that are in the field—the horses, donkeys, camels, herds, and flocks. **4** But Yahweh will set the livestock of Israel apart from the livestock of Egypt, so that no animal that belongs to the people of Israel will die. **5** Yahweh has fixed a time; he has said, "It is tomorrow that I will do this thing in the land."'" **6** Yahweh did this the next day: All the cattle of Egypt died, but none of the people of Israel's animals died, not one animal. **7** Pharaoh investigated, and, behold, not even one livestock of the people of Israel died. But his heart was stubborn, so he did not let the people go.

8 Then Yahweh said to Moses and to Aaron, "Take some handfuls of ashes from a kiln. You, Moses, must throw the ashes up into the air while Pharaoh is watching. **9** They will become fine dust over all the land of Egypt. They will cause blisters and sores to break out on people and animals throughout all the land of Egypt." **10** So Moses and Aaron took ashes from a kiln and stood in front of Pharaoh. Then Moses threw the ashes up into the air. The ashes caused blisters and sores to break out on men and animals. **11** The magicians could not resist Moses because of the blisters, because the blisters were on them and on all the other Egyptians. **12** Yahweh hardened Pharaoh's heart, so Pharaoh did not listen to Moses and Aaron. This was just as Yahweh had said to Moses that Pharaoh would do. **13** Then Yahweh said to Moses, "Get up early in the morning, stand in front of Pharaoh, and say to him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me. **14** For this time I will send all my plagues on you yourself, on your servants and your people. I will do this so that you may know that there is no one like me in all the earth. **15** By now I could have reached out with my hand and attacked you and your people with plague, and you would have been eradicated from the land. **16** But it was for this reason I allowed you to survive: In order to show you my power, so that my name may be proclaimed throughout all the earth. **17** You are still lifting yourself up against my people by not letting them go. **18** Listen! Tomorrow about this time I will bring a very strong hail storm, such as has not been seen in Egypt since the day it was founded until now. **19** Now then, send men and gather your livestock and everything you have in the fields to a safe place. Every man and animal that is in the field and is not brought home—the hail will come down on them, and they will die."'" **20** Then those of Pharaoh's servants who feared Yahweh's message hurried to bring their slaves and livestock into the houses. **21** But those who did not take Yahweh's message seriously left their slaves and livestock in the fields.

22 Then Yahweh said to Moses, "Reach out with your hand toward the sky so that there will be hail in all the land of Egypt, on men and animals, and every plant of the field in the land of Egypt." **23** Moses reached out with his staff toward the sky, and Yahweh sent thunder, hail, and lightning to the ground. He also rained hail on the land of Egypt. **24** So there were hail and lightning mixed with hail, very severe, such as had not been in all the land of Egypt since it became a nation. **25** Throughout all the land of Egypt, the hail struck everything in the fields, both people and animals. It struck every plant in the fields and broke every tree. **26** Only in the land of Goshen, where the people of Israel lived, was there no hail.

27 Then Pharaoh sent men to summon Moses and Aaron. He said to them, "I have sinned this time. Yahweh is righteous, and I and my people are wicked. **28** Pray to Yahweh, because the mighty thunderbolts and hail are too much. I will let you go, and you will stay here no longer." **29** Moses said to him, "As soon as I leave the city, I will spread my hands out to Yahweh. The thunder will stop, and there will not be any more hail. In this way you will know that the earth belongs to Yahweh. **30** But as for you and your servants, I know that you do not yet really honor Yahweh God." **31** Now the flax and the barley were ruined, for the barley was maturing in the ear, and the flax was in bloom. **32** But the wheat and the spelt were not harmed because they were later crops. **33** When Moses had left Pharaoh and the city, he spread out his hands to Yahweh; the thunder and hail stopped, and the rain came down no more. **34** When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and hardened his heart, together with his servants. **35** The heart of Pharaoh was hardened, and so he did not let the people of Israel go, just as Yahweh had spoken by the hand of Moses.

generated on Tue Oct 24 10:45:40 2023

Exodus 9 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 9:1

General Information:

Yahweh continues talking with Moses about dealing with Pharaoh and bringing the Hebrew people out of Egypt.

Exodus 9:2

if you refuse to let them go, if you still keep them back

These two phrases mean basically the same thing. They will emphasize to Pharaoh what will happen if Pharaoh does this. Alternate translation: "if you continue refusing to let them go"

Exodus 9:3

then Yahweh's hand will bring

The word "hand" here represents Yahweh's power to afflict their animals with disease. Alternate translation: "then the power of Yahweh will bring"

will bring a terrible plague on your livestock ... flocks

"will cause your livestock ... flocks—to die from a terrible plague"

on your livestock

The word "your" here refers to all the people of Egypt who owned livestock.

Exodus 9:4

set ... apart

See how you translated this idea in Exodus 8:22.

livestock of Israel

Here "Israel" refers to the people of Israel. Alternate translation: "the livestock belonging to the people of Israel"

livestock of Egypt

Here "Egypt" refers to the people of Egypt. Alternate translation: "the livestock belonging to the people of Egypt"

Exodus 9:5

fixed a time

"set a time" or "appointed a time"

Exodus 9:6

All the cattle of Egypt died

This is exaggerated to emphasize the seriousness of the event. There were still some animals alive that were afflicted by later plagues. However, it may be best to translate this with the word "All."

cattle of Egypt

Here "Egypt" refers to the people of Egypt. Alternate translation: "the cattle belonging to the people of Egypt"

Exodus 9:7

Pharaoh investigated

Pharaoh collected facts about the situation.

behold

The word "behold" here shows that Pharaoh was surprised by what he saw.

his heart was stubborn

Here "heart" refers to Pharaoh. Alternate translation: "he refused to change his mind"

Exodus 9:8

kiln

a furnace

Exodus 9:9

fine

very small

to break out on

"to quickly appear on"

generated on Tue Oct 24 10:45:40 2023

Exodus 9:10

General Information:
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Exodus 9:11

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Exodus 9:12

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 7:13]

Exodus 9:13

General Information:
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Exodus 9:14

on you yourself
This means that even Pharaoh will be hurt by the plagues.

I will do this so that you may know
The word "this" refers to the plagues that Moses had just told Pharaoh about.

Exodus 9:15

reached out with my hand and attacked you
Here "my hand" refers to God's power. Alternate translation: "used my power to strike you"

Exodus 9:16

so that my name may be proclaimed throughout all the earth
Here "my name" represents Yahweh's reputation. Alternate translation: "so that people everywhere will know I am great"

Exodus 9:17

lifting yourself up against my people
Pharaoh's opposition to letting Israel go to worship Yahweh is spoken of as if he was raising himself up as a barrier to them.

Exodus 9:18

Listen!
"Pay attention to the important thing I am about to tell you"

Exodus 9:19

General Information:
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Exodus 9:20

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Exodus 9:21

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Exodus 9:22

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Exodus 9:24

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Exodus 9:25

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Exodus 9:26

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Exodus 9:27

to summon
"to call"

Exodus 9:28

General Information:
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Exodus 9:29

Moses said to him
"Moses said to Pharaoh"

spread my hands out to Yahweh
This symbolic gesture accompanies prayer. Alternate translation: "lift up my hands and pray to Yahweh"

generated on Tue Oct 24 10:45:40 2023

Exodus 9:30

honor Yahweh God
Honoring God involves obeying him and living in a way that shows how great he is.

Exodus 9:31

flax
This is a plant that produces fibers that can be made into linen cloth.

barley
This is a type of grain used for making bread; also used for cattle feed.

Exodus 9:32

spelt
This is a kind of wheat.

Exodus 9:33

spread out his hands to Yahweh
This symbolic gesture accompanies prayer. See how you translated a similar phrase in [Exodus 9:29]

Exodus 9:34

hardened his heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "became more defiant"

Exodus 9:35

The heart of Pharaoh was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

just as Yahweh had spoken by the hand of Moses
Here "the hand of Moses" is a metonym for Moses's activity in speaking. Yahweh had told Moses that Pharaoh would not let the people go, and Moses repeated it. Alternate translation: "just had Yahweh had said through Moses" or "just as Yahweh had said through Moses that Pharaoh would do"

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Chapter 10

1 Yahweh said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his servants. I have done this to show these signs of my power among them. **2** I have also done this so that you may tell your children and grandchildren the things I have done, how I have harshly treated Egypt, and how I have given various signs of my power among them. In this way you will know that I am Yahweh." **3** So Moses and Aaron went to Pharaoh and said to him, "Yahweh, the God of the Hebrews, says this: 'How long will you refuse to humble yourself before me? Let my people go so that they may worship me. **4** But if you refuse to let my people go, listen, tomorrow I will bring locusts into your land. **5** They will cover the surface of the ground so that no one will be able to see the earth. They will eat the remains of whatever escaped from the hail. They will also eat every tree that grows for you in the fields. **6** They will fill your houses, those of all your servants, and those of all the Egyptians—something neither your father nor your grandfather ever saw, nothing ever seen since the day that they were on the earth to this present day.'" Then Moses left and went out from Pharaoh. **7** Pharaoh's servants said to him, "How long will this man be a snare to us? Let the people of Israel go so that they may worship Yahweh their God. Do you not yet realize that Egypt is destroyed?" **8** Moses and Aaron were brought again to Pharaoh, who said to them, "Go worship Yahweh your God. But what people will go?" **9** Moses said, "We will go with our young and with our old, with our sons and our daughters. We will go with our flocks and herds, for we must hold a festival for Yahweh." **10** Pharaoh said to them, "May Yahweh indeed be with you, if I ever let you go and your little ones go. Look, you have some evil in mind. **11** No! Go, just the men among you, and worship Yahweh, for that is what you want." Then Moses and Aaron were driven out from Pharaoh's presence. **12** Then Yahweh said to Moses, "Reach out with your hand over the land of Egypt to the locusts, that they may attack the land of Egypt and eat every plant in it, everything that the hail has left." **13** Moses reached out with his staff over the land of Egypt, and Yahweh brought an east wind over the land all that day and night. When it was morning, the east wind had brought the locusts. **14** The locusts went through all the land of Egypt and infested all parts of it. Never before had there been such a swarm of locusts in the land, and nothing like this will come after it. **15** They covered the surface of the whole land so that it was darkened. They ate every plant in the land and all the fruit of the trees that the hail had left. Throughout all the land of Egypt, no living green plant remained, nor any tree or plant in the fields. **16** Then Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against Yahweh your God and against you. **17** Now then, forgive my sin this time, and pray to Yahweh your God that he will take this death away from me." **18** So Moses went out from Pharaoh and prayed to Yahweh. **19** Yahweh brought a very strong west wind that picked up the locusts and drove them into the Sea of Reeds; not a single locust remained in all the territory of Egypt. **20** But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go.

21 Then Yahweh said to Moses, "Reach out with your hand toward the sky, so that there may be darkness over the land of Egypt, darkness that may be felt." **22** Moses reached out with his hand toward the sky, and there was a thick darkness in all the land of Egypt for three days. **23** No one could see anyone else; no one left his home for three days. However, all the people of Israel had light in the place where they lived. **24** Pharaoh summoned Moses and said, "Go worship Yahweh. Even your little ones may go with you, but your flocks and herds must remain behind." **25** But Moses said, "Allow us to have sacrifices and burnt offerings so that we may present them to Yahweh our God. **26** Our cattle must also go with us; not a hoof of them may be left behind, for we must take them to worship Yahweh our God. For we do not know with what we must worship Yahweh until we arrive there." **27** But Yahweh hardened Pharaoh's heart, and he would not let them go. **28** Pharaoh said to Moses, "Go from me! Be careful about one thing, that you do not see me again, for on the day you see my face, you will die." **29** Moses said, "You yourself have spoken. I will not see your face again."

Exodus 10 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 10:1

for I have hardened his heart and the hearts of his servants
Yahweh speaks of making Pharaoh and his servants stubborn as if he were making their hearts hard. See how you translated "Yahweh hardened Pharaoh's heart" in [Exodus 9:12]

Exodus 10:2

various signs
"many different signs"

Exodus 10:3

General Information:
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Exodus 10:4

listen
This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you"

Exodus 10:5

hail
Hail is raindrops that freeze while falling from the clouds.

Exodus 10:6

nothing ever seen
This can be stated in active form. Alternate translation: "nothing anyone has ever seen"

Exodus 10:7

How long will this man be a snare to us?
Pharaoh's servants ask this rhetorical question to scold Pharaoh and get him to stop rejecting Moses's words. It can be translated as a statement. Alternate translation: "We cannot allow this man to continue to be a snare to us!"

be a snare to us
The word "snare" is a metonym for the trouble that a snare causes to a person or animal that it captures. Alternate translation: "cause us trouble"

Do you not yet realize that Egypt is destroyed?
Pharaoh's servants ask this question to bring Pharaoh to recognize what he refuses to see. This rhetorical question can be translated as a statement. Alternate translation: "You should realize that Egypt is destroyed!"

that Egypt is destroyed
This can be stated in active form. Alternate translation: "that these plagues have destroyed Egypt" or "that their God has destroyed Egypt"

Exodus 10:8

General Information:
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Exodus 10:9

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Exodus 10:10

May Yahweh indeed be with you, if I ever let you go and your little ones go
Pharaoh said this to emphasize that he would not let the Israelites take the women and children with them to worship Yahweh. When he said, "May Yahweh indeed be with you," he may have been warning Moses that the Israelites would need Yahweh to protect them from Pharaoh.

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants.

Exodus 10:11

Then Moses and Aaron were driven out from Pharaoh's presence
This can be stated in active form. Alternate translation: "Then Pharaoh drove Moses and Aaron out from his presence" or "Then Pharaoh had his servants drive Moses and Aaron out from his presence"

Exodus 10:12

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Exodus 10:13

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generated on Tue Oct 24 10:45:40 2023

Exodus 10:14

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Exodus 10:15

so that it was darkened
There were so many locusts that the land appeared to be dark. This can be stated in active form. Alternate translation: "so that they darkened the land" or "so that the land appeared dark"

Exodus 10:16

General Information:
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Exodus 10:17

this time
"once again"

take this death away from me
The word "death" here refers to the destruction by the locusts of all plants in Egypt, which would eventually lead to the deaths of people because there were no crops. The full meaning of this statement can be made explicit. Alternate translation: "stop this destruction that will lead to our deaths"

Exodus 10:18

General Information:
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Exodus 10:19

picked up the locusts
"moved the locusts upwards"

Exodus 10:20

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

Exodus 10:21

darkness that may be felt
Yahweh speaks of extreme darkness as if it is so thick that people can grasp it in their hands. This can be stated in active form. Alternate translation: "dense darkness that people can grasp with their hands"

Exodus 10:22

General Information:
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Exodus 10:23

General Information:
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Exodus 10:24

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants. See how you translated this in Exodus 10:10.

Exodus 10:25

General Information:
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Exodus 10:26

not a hoof of them may be left behind
Here the word "hoof" refers to the entire animal. This can be stated in active form. Alternate translation: "we cannot leave behind a single animal"

Exodus 10:27

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

he would not let them go
"Pharaoh would not let them go"

Exodus 10:28

Be careful about one thing
"Make sure of one thing" or "Be certain of one thing"

you see my face
Here the word "face" refers to the whole person. Alternate translation: "you see me"

Exodus 10:29

You yourself have spoken
With these words, Moses emphasizes that Pharaoh has spoken the truth. Alternate translation: "What you have said is true"

generated on Tue Oct 24 10:45:40 2023

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Chapter 11

1 Then Yahweh said to Moses, "There is still one more plague that I will bring on Pharaoh and Egypt. After that, he will let you go from here. When he finally lets you go, he will drive you away completely. **2** Instruct the people that every man and woman is to ask of his or her neighbor for articles of silver and articles of gold." **3** Now Yahweh had made the Egyptians eager to please the Israelites. Moreover, the man Moses was very impressive in the sight of Pharaoh's servants and the people of Egypt.

4 Moses said, "Yahweh says this: 'About midnight I will go throughout Egypt. **5** All the firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave girl who is behind the handmill grinding it, and to all the firstborn of the livestock. **6** Then there will be a great outcry throughout all the land of Egypt, such as has never been nor ever will be again. **7** But not even a dog will bark against any of the people of Israel, against either man or animal. In this way you will know that I am making a distinction between the Egyptians and the people of Israel.' **8** All these servants of yours, Pharaoh, will come down to me and bow down to me. They will say, 'Go, you and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger.

9 Yahweh said to Moses, "Pharaoh will not listen to you. This is so that I will do many amazing things in the land of Egypt." **10** Moses and Aaron did all these wonders before Pharaoh. But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go out of his land.

Exodus 11 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go

In the previous chapters, Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he demanded that Pharaoh free the Hebrew people. In this chapter, the same wording is used to refer to Pharaoh "allowing" the Hebrew people to leave Egypt.

Exodus 11:1

he will let you go from here

Each occurrence of the word "you" in this verse is plural and refers to Moses and the rest of the Israelites.

Exodus 11:2

General Information:

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Exodus 11:3

General Information:

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Exodus 11:4

midnight

This is the time of 12 am (at night) or 2400 hours.

Exodus 11:5

All the firstborn ... the firstborn of Pharaoh ... the firstborn of the slave girl ... the firstborn of the livestock

The "firstborn" always refers to the oldest male offspring.

who sits on his throne

This phrase refers to Pharaoh.

who is behind the handmill grinding it

"who is grinding at the handmill" or "who is behind the handmill grinding grain"

Exodus 11:6

great outcry

Here the "outcry" is of pain and grief over the death of the children. See how you translated "outcry" in Exodus 3:7.

generated on Tue Oct 24 10:45:40 2023

Exodus 11:7

making a distinction between
He is setting the Israelites apart from the Egyptians. The words "making a distinction" translate the same Hebrew word as "set ... apart" in Exodus 8:22, so if your language has a word or phrase for both ideas, you may want to use it there and here.

Exodus 11:8

After that I will go out
This means that Moses and the people of Israel will leave Egypt. Alternate translation: "After that I will leave here" or "After that I will go out from Egypt"

Exodus 11:9

General Information:
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Exodus 11:10

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Yahweh said to Moses and Aaron in the land of Egypt. He said, **2** "For you, this month will be the start of months, the first month of the year to you. **3** Tell the assembly of Israel, 'On the tenth day of this month they must each take a lamb or young goat for themselves, each family doing this, a lamb for each household. **4** If the household is too small for a lamb, the man and his next door neighbor are to take lamb or young goat meat that will be enough for the number of the people. It should be enough for everyone to eat, so they must take enough meat to feed them all. **5** Your lamb or young goat must be without blemish, a one-year-old male. You may take one of the sheep or goats. **6** You must keep it safe until the fourteenth day of that month. Then the whole assembly of Israel must kill these animals at twilight. **7** You must take some of the blood and put it on the two side doorposts and on the tops of the doorframes of the houses in which you will eat the meat. **8** You must eat the meat that night, after first roasting it over a fire. Eat it with bread made without yeast, along with bitter herbs. **9** Do not eat it raw or boiled in water, but roast it over fire with its head, legs, and inner parts. **10** You must not let any of it be left over until morning. You must burn whatever is left over in the morning. **11** This is how you must eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. You must eat it hurriedly. It is Yahweh's Passover. **12** Yahweh says this: I will go through the land of Egypt in that night and strike down all the firstborn of man and animal in the land of Egypt. I will do acts of judgment on all the gods of Egypt. I am Yahweh. **13** The blood will be a sign on your houses for my coming to you. When I see the blood, I will pass over you when I attack the land of Egypt. This plague will not come on you and destroy you. **14** This day will become a memorial day for you, which you must observe as a festival to Yahweh; for your generations—a statute that you must keep as a festival forever.

15 You will eat bread without yeast during seven days. On the first day you will remove the yeast from your houses. Whoever eats leavened bread from the first day until the seventh day, that person must be cut off from Israel. **16** On the first day there will be an assembly that is set apart to me, and on the seventh day there will be another such gathering. No work will be done on these days, except the cooking for everyone to eat. That must be the only work that may be done by you. **17** You must observe this Festival of Unleavened Bread because it was on this day that I brought your hosts out of the land of Egypt. So you must observe this day throughout your people's generations as a statute forever. **18** You must eat unleavened bread from twilight of the fourteenth day in the first month of the year until twilight of the twenty-first day of the month. **19** During these seven days, no yeast must be found in your houses. Whoever eats bread made with yeast must be cut off from the community of Israel, whether that person is a foreigner or someone born in your land. **20** You must eat nothing made with yeast. Wherever you live, you must eat bread made without yeast.'"

21 Then Moses summoned all the elders of Israel and said to them, "Go and select lambs or kids that will be enough to feed your families and kill the Passover lamb. **22** Then take a bunch of hyssop and dip it in the blood that will be in a basin. Apply the blood in the basin to the top of the doorframe and the two doorposts. None of you is to go out of the door of his house until the morning. **23** For Yahweh will pass through to attack the Egyptians. When he sees the blood on the top of the doorframe and on the two doorposts, he will pass over your door and not permit the destroyer to come into your houses to attack you. **24** You must observe this event. This will always be a law for you and your descendants. **25** When you enter the land that Yahweh will give you, just as he has promised to do, you must observe this act of worship. **26** When your children ask you, 'What does this act of worship mean?' **27** then you must say, 'It is the sacrifice of Yahweh's Passover, because Yahweh passed over the houses of the people of Israel in Egypt when he attacked the Egyptians. He set our households free.'" Then the people bowed down and worshiped Yahweh. **28** The people of Israel went and did exactly as Yahweh had commanded Moses and Aaron.

29 It happened at midnight that Yahweh attacked all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the person in the dungeon and all the firstborn of the livestock. **30** Pharaoh got up in the night—he, all his servants, and all the Egyptians. There was a loud outcry in Egypt, for there was not a house where there was not someone dead. **31** Pharaoh summoned Moses and Aaron in the night and said, "Get up, get out from among my people, you and the people of Israel. Go, worship Yahweh, as you have said you wanted to do. **32** Take your flocks and your herds, as you have said, and go, and also bless me." **33** The Egyptians were in a great hurry to send them out of the land, for they said, "We will all die." **34** So the people took their dough without adding any yeast. Their

kneading bowls were already tied up in their clothes and on their shoulders. **35** Now the people of Israel did as Moses told them. They asked the Egyptians for articles of silver, articles of gold, and clothing. **36** Yahweh made the Egyptians eager to please the Israelites. So the Egyptians gave them whatever they asked for. In this way, the Israelites plundered the Egyptians.

37 The people of Israel journeyed from Rameses to Sukkoth. They numbered about 600,000 men on foot, in addition to the little ones. **38** A mixed multitude also went with them, together with flocks and herds, a very large number of livestock. **39** They baked bread without yeast in the dough that they brought from Egypt. It was without yeast because they had been driven out of Egypt and could not delay to prepare food. **40** The people of Israel had lived in Egypt for 430 years. **41** At the end of 430 years, on that very day, all of Yahweh's armed groups went out from the land of Egypt. **42** This was a night to stay awake, for Yahweh to bring them out from the land of Egypt. This was Yahweh's night to be observed by all the people of Israel throughout their people's generations.

43 Yahweh said to Moses and Aaron, "Here is the rule for the Passover: No foreigner may share in eating it. **44** However, every Israelite's slave, bought with money, may eat it after you have circumcised him. **45** Foreigners and hired servants must not eat any of the food. **46** The food must be eaten in one house. You must not carry any of the meat out of the house, and you must not break any bone of it. **47** All the community of Israel must observe the festival. **48** If a foreigner lives with you and wants to observe the Passover to Yahweh, all his male relatives must be circumcised. Then he may come and observe it. He will become like the people who were born in the land. However, no uncircumcised person may eat any of the food. **49** This same law will apply to both the native born and to the foreigner who lives among you."

50 So all the people of Israel did exactly as Yahweh had commanded Moses and Aaron. **51** It came about that very day that Yahweh brought Israel out of the land of Egypt by their armed groups.

Exodus 12 General Notes

Structure and formatting

The events of this chapter are known as the Passover. They are remembered in the celebration of Passover. (See: passover)

Special concepts in this chapter

Unleavened bread

The concept of unleavened bread is introduced in this chapter. Its significance stems from its connection to the events in this chapter. (See: unleavenedbread)

Ethnic segregation

The Hebrew people were to be separate from the rest of the world. Because of this, they separated themselves from other people groups. At this time, these foreigners were looked upon as unholy. (See: holy)

Exodus 12:1

General Information:

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Exodus 12:2

For you, this month will be the start of months, the first month of the year to you

These two phrases mean basically the same thing and emphasize that the month in which the events of this chapter take place will be the beginning of their calendar year.

the first month of the year

The first month of the Hebrew calendar includes the last part of March and the first part of April on Western calendars. It marks when Yahweh rescued the Israelites from the Egyptians.

Exodus 12:3

General Information:

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generated on Tue Oct 24 10:45:40 2023

Exodus 12:4

If the household is too small for a lamb
This means that there are not enough people in the family to eat an entire lamb. Alternate translation: "If there are not enough people in the household to eat an entire lamb"

the man and his next door neighbor
Here "the man" refers to the man who is the leader of the household.

Exodus 12:5

General Information:
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Exodus 12:6

twilight
This refers to the time of evening after the sun has set but while there is still some light.

Exodus 12:7

on the two side doorposts and on the tops of the doorframes of the houses
"on the sides and top of the way into the house"

Exodus 12:8

Eat it with bread made without yeast
This can be stated in active form. Alternate translation: "Eat it with bread which you have made without yeast"

bitter herbs
These are small plants that have a strong and usually bad taste.

Exodus 12:9

Do not eat it raw
"Do not eat the lamb or goat uncooked"

Exodus 12:10

You must not let any of it be left over until morning
This can be stated in active form. Alternate translation: "Do not leave any of it until the morning"

Exodus 12:11

belt
This refers to a strip of leather or fabric for tying around the waist.

eat it hurriedly
"eat it quickly"

It is Yahweh's Passover
Here the word "it" refers to eating the animal on the tenth day of the month. Alternate translation: "This observance is Yahweh's Passover"

Exodus 12:12

I will do acts of judgment on all
"I will bring judgment on all" or "I will punish all." These "acts of judgment" will be acts with which Yahweh will punish the gods of Egypt. See how you translated this in Exodus 6:6.

Exodus 12:13

for my coming to you
This implies that Yahweh will see the blood which indicates an Israelite home. Alternate translation: "that I will see when I come to you"

I will pass over you
The words "pass over" were a customary way of saying to not visit or enter. Alternate translation: "I will not enter your house"

Exodus 12:14

General Information:
This page has intentionally been left blank.

Exodus 12:15

that person must be cut off from Israel
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "the people of Israel must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "the people of Israel must kill him."

Exodus 12:16

an assembly that is set apart to me
This can be stated in active form. Alternate translation: "an assembly that you have set apart to me"

No work will be done on these days, except the cooking for everyone to eat
This double negative emphasizes that cooking is the only work that will be done. Alternate translation: "The only work that will be done on these days is the cooking for everyone to eat"

No work will be done on these days
This can be stated in active form. Alternate translation: "You will do no work on these days"

That must be the only work that may be done by you
This can be stated in active form. Alternate translation: "That must be the only work that you do"

generated on Tue Oct 24 10:45:40 2023

Exodus 12:17

because it was on this day that I brought your hosts out of the land of Egypt
God was about to bring his people out of Egypt, and he was giving them instructions about what they should do on that day and again later as they remembered that day. Alternate translation: "because it is on this day that I will have brought your hosts out of the land of Egypt" or "for it will remind you that it was on this day that I brought your hosts out of the land of Egypt"

your hosts
A host is a military term referring to a large number of soldiers. God speaks of the many people of Israel as if they were an army of many soldiers. Alternate translation: "your armies" or "your tribes"

Exodus 12:18

twilight
This refers to the time of evening after the sun has set but while there is still some light. See how you translated this in Exodus 12:6.

the fourteenth day in the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

the twenty-first day of the month
"the twenty-first day of the first month." This is near the middle of April on Western calendars.

Exodus 12:19

no yeast must be found in your houses
This can be stated in active form. Alternate translation: "there must not be any yeast in your houses"

must be cut off from the community of Israel
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "the people of Israel must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "the people of Israel must kill him." See how you translated "must be cut off from Israel" in [Exodus 12:15]

Exodus 12:20

bread made without yeast
This can be stated in active form. See how you translated this in [Exodus 12:8]

Exodus 12:21

summoned
officially called

Exodus 12:22

hyssop
a woody plant with small leaves that can be used for sprinkling liquids

the top of the doorframe and the two doorposts
"on the sides and top of the way into the house." See how you translated a similar phrase in Exodus 12:7.

Exodus 12:23

pass over your door
Here the word "door" implies the entire house. This means that God will spare the Israelites in houses with blood on the doors. Alternate translation: "pass over your house"

Exodus 12:24

this event
These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:25

this act of worship
These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:26

General Information:
This page has intentionally been left blank.

Exodus 12:27

He set our households free
This means that Yahweh spared the Israelites' firstborn sons. Alternate translation: "He did not kill the firstborn sons in our houses"

Exodus 12:28

as Yahweh had commanded Moses and Aaron
"everything that Yahweh told Moses and Aaron to do"

Exodus 12:29

at midnight
"in the middle of the night"

all the firstborn in the land of Egypt ... all the firstborn of the livestock
Here, "firstborn" always refers to the oldest male offspring. See how you translated a similar phrase in Exodus 11:5.

generated on Tue Oct 24 10:45:40 2023

who sat on his throne
This refers to Pharaoh.

the firstborn of the person in the dungeon
"to the firstborn of people in the dungeon." This refers to prisoners in general, not to a specific person in the dungeon.

Exodus 12:30

There was a loud outcry in Egypt
This can be stated with a verbal form. Alternate translation: "All the Egyptians cried loudly"

loud outcry
Here the "outcry" is of pain and grief over the death of the children. See how you translated "outcry" in Exodus 3:7.

for there was not a house where there was not someone dead
This double negative emphasizes the positive. Alternate translation: "because someone was dead in every house"

Exodus 12:31

General Information:
This page has intentionally been left blank.

Exodus 12:32

General Information:
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Exodus 12:33

We will all die
The Egyptians were afraid that they would die if the Israelites did not leave Egypt. Alternate translation: "We will all die if you do not leave"

Exodus 12:34

Their kneading bowls were already tied up in their clothes and on their shoulders
This can be stated in active form. Alternate translation: "They had already tied up their kneading bowls in their clothes and on their shoulders"

Exodus 12:35

General Information:
This page has intentionally been left blank.

Exodus 12:36

General Information:
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Exodus 12:37

Rameses
Rameses was a major Egyptian city where grain was stored. See how you translated this in Exodus 1:11.

They numbered about 600,000 men
"They numbered about six hundred thousand men." The total number of men was about 600,000.

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants. See how you translated this in Exodus 10:10.

Exodus 12:38

A mixed multitude also went
A multitude is a very large number of people. The word "mixed" here means that the people belonged to differnt ethnic groups. Alternate translation: "A crowd of people from other ethnic groups also went"

Exodus 12:39

bread without yeast in the dough
"bread with dough that did not contain yeast"

they had been driven out of Egypt
This can be stated in active form. Alternate translation: "the Egyptians had driven them out of Egypt"

Exodus 12:40

430 years
"four hundred and thirty years"

Exodus 12:41

430 years
"four hundred and thirty years"

Yahweh's armed groups
This refers to the tribes of Israel.

Exodus 12:42

to be observed by all the people of Israel
This can be stated in active form. Alternate translation: "that all the people of Israel were to observe"

all the people of Israel throughout their people's generations
"all the people of Israel and the all the generations of their descendants"

generated on Tue Oct 24 10:45:40 2023

Exodus 12:43

No foreigner may share in eating it
The pronoun "it" refers to the Passover meal.

Exodus 12:44

every Israelite's slave
"any slave of an Israelite"

bought with money
This can be stated in active form. Alternate translation: "whom the Israelite has bought with money"

Exodus 12:45

General Information:
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Exodus 12:46

The food must be eaten in one house
This can be stated in active form. Alternate translation: "Each Israelite family must eat the food in one house"

you must not break any bone of it
"you must not break any of its bones." Here the word "it" refers to the lamb which the Israelite family will eat.

Exodus 12:47

General Information:
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Exodus 12:48

all his male relatives must be circumcised
This can be stated in active form. Alternate translation: "someone must circumcise all his male relatives"

the people who were born in the land
Here the word "land" refers to Canaan. The expression "born in the land" means a person who is a native Israelite. Alternate translation: "those who are Israelites by birth"

no uncircumcised person may eat
This can be stated in positive terms. Alternate translation: "only circumcised people may eat"

Exodus 12:49

General Information:
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Exodus 12:50

as Yahweh had commanded Moses and Aaron
"everything that Yahweh told Moses and Aaron to do"

Exodus 12:51

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

by their armed groups
The term used for these groups is a military term referring to a large number of soldiers. See how you translated "armed group" in Exodus 12:41. Alternate translation: "by their divisions" or "by their regiments"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Then Yahweh spoke to Moses, saying, **2** "Set apart to me every firstborn male, the first issue of every
womb among the people of Israel, whether man or animal. He is mine."

3 Moses said to the people, "Call this day to mind, the day on which you came out from Egypt, out of the
house of slavery, for by Yahweh's strong hand he brought you out from this place. No bread with yeast
may be eaten. **4** You are going out of Egypt on this day, in the month of Aviv. **5** When Yahweh brings you
into the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, the land that he swore to
your ancestors to give you, a land flowing with milk and honey—then you must observe this act of worship
in this month. **6** For seven days you must eat bread without yeast; on the seventh day there will be a
festival to honor Yahweh. **7** Bread without yeast must be eaten throughout the seven days; no bread with
yeast may be seen among you. No yeast may be seen with you within any of your borders. **8** On that day
you are to say to your children, 'This is because of what Yahweh did for me when I came out of Egypt.' **9**
This will be a reminder for you on your hand, and a reminder on your forehead. This is so the law of
Yahweh may be in your mouth, for with a strong hand Yahweh brought you out of Egypt. **10** Therefore you
must keep this law at its appointed time from year to year.

11 When Yahweh brings you into the land of the Canaanites, as he swore to you and to your ancestors to
do, and when he gives the land to you, **12** you must set apart to Yahweh the first offspring of every womb.
All the firstborn offspring of your livestock that are males, will belong to Yahweh. **13** Every firstborn of a
donkey you must redeem with a lamb. If you do not buy it back, then you must break its neck. But every
firstborn of your sons you must redeem. **14** When your son asks you later, 'What does this mean?' then you
are to tell him, 'It was by a strong hand that Yahweh brought us out from Egypt, from the house of
slavery. **15** When Pharaoh stubbornly refused to let us go, Yahweh killed every firstborn in Egypt, both the
firstborn of man and the firstborn of animal. That is why I sacrifice to Yahweh all the first male issue of
the womb, but all my firstborn sons I redeem.' **16** This will become a reminder on your hands, and a
reminder on your forehead, for it was by a strong hand Yahweh brought us out of Egypt."

17 When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although
that land was nearby. For God said, "Perhaps the people will change their minds when they experience
war and will then return to Egypt." **18** So God led the people around through the wilderness to the Sea of
Reeds. The people of Israel went up out of the land of Egypt armed for battle. **19** Moses took the bones of
Joseph with him, for Joseph had made the sons of Israel solemnly swear and said, "God will surely rescue
you, and you must carry away my bones with you." **20** The Israelites journeyed from Sukkoth and camped
at Etham on the edge of the wilderness. **21** Yahweh went before them by day in a pillar of cloud to lead
them on the way. By night he went in a pillar of fire to give them light. In this way they could travel by day
and by night. **22** Yahweh did not take away from before the people the daytime pillar of cloud or the
nighttime pillar of fire.

Exodus 13 General Notes

Structure and formatting

This chapter records the instructions for the celebration of Passover. (See: passover)

Special concepts in this chapter

Law

The law mentioned here is not the law of Moses because it has not yet been revealed. Instead, it is a more generic "rule." (See: lawofmoses and reveal)

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people. When this chapter states that Pharaoh let the people go, it indicates that he gave them permission to leave.

generated on Tue Oct 24 10:45:40 2023

Exodus 13:1

General Information:
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Exodus 13:2

Set apart to me ... every firstborn male
God requires that every firstborn male child be set apart for him.

Exodus 13:3

Call this day to mind
The words "Call ... to mind" were a customary way of telling someone to remember something. Alternate translation: "Remember and celebrate this day"

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. Alternate translation: "the place where you were slaves"

Yahweh's strong hand
Here the word "hand" refers to power. See how you translated "strong hand" in [Exodus 6:1]

No bread with yeast may be eaten
This can be stated in active form. Alternate translation: "You must not eat bread with yeast"

Exodus 13:4

the month of Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars.

Exodus 13:5

you must observe this act of worship
When the Israelites live in Canaan, they must celebrate the Passover on this day each year. See how you translated this phrase in Exodus 12:25.

Exodus 13:6

General Information:
Moses continues to speak to the people of Israel.

For seven days
"For 7 days"

Exodus 13:7

Bread without yeast must be eaten
This can be stated in active form. Alternate translation: "You must eat bread without yeast"

no bread with yeast may be seen among you
This can be stated in active form. Alternate translation: "You may not have any bread with yeast among you"

No yeast may be seen with you
This can be stated in active form. Alternate translation: "You may not have any yeast"

within any of your borders
"inside any of the borders of your land"

Exodus 13:8

On that day you are to say to your children, 'This is because of what Yahweh did for me when I came out of Egypt.'
The quotation can be stated as an indirect quote. Alternate translation: "On that day you are to tell your children that this is because of what Yahweh did for you when you came out of Egypt"

Exodus 13:9

This will be a reminder for you on your hand, and a reminder on your forehead
These are two different types of physical reminders so people will not forget something important.

a reminder for you on your hand
Moses speaks of celebrating the festival as if it were tying an object around their hands to remind them of what Yahweh had done. Alternate translation: "like something you tie around your hand as a reminder"

a reminder on your forehead
Moses speaks of celebrating the festival as if it were tying an object around their foreheads to remind them of what Yahweh had done. Alternate translation: "like something you tie around your head as a reminder"

so the law of Yahweh may be in your mouth
The words "in your mouth" here refers to the words that they speak. Alternate translation: "so you may always be speaking of the law of Yahweh"

strong hand
The word "hand" here represents God's actions or works. See how you translated this in Exodus 6:1. Alternate translation: "the power I show in my works"

Exodus 13:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

Exodus 13:11

when he gives the land to you
"when he gives the land of the Canaanites to you"

Exodus 13:12

General Information:
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Exodus 13:13

Every firstborn of a donkey
Israel is given a choice to kill the firstborn donkey or buy it back with a lamb.

Exodus 13:14

When your son asks you later, 'What does this mean?' then you are to tell him
The first quotation can be stated as an indirect quotation. Alternate translation: "When your son asks you later what this means, then you are to tell him"

strong hand
The word "hand" here represents God's actions or works. See how you translated this in [Exodus 6:1]

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. See how you translated this in [Exodus 13:3]

Exodus 13:15

General Information:
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Exodus 13:16

become a reminder on your hands, and a reminder on your forehead
This expresses two ways to remember the importance of the passover event. See how you translated a similar phrase in [Exodus 13:9]

Exodus 13:17

was nearby
"was close to where they were located"

the people will change their minds ... and ... return to Egypt
Since Israelites had lived in slavery all their lives, they were more accustomed to peace than to war and would rather return to slavery than fight.

Exodus 13:18

General Information:
This page has intentionally been left blank.

Exodus 13:19

General Information:
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Exodus 13:20

camped at Etham
Etham is located south of the route heading towards the Philistines, at the border of the wilderness.

Exodus 13:21

pillar of cloud ... pillar of fire
"a cloud in the shape of a column ... fire in the shape of a column." God is with them in a cloud by day and in a fire by night.

Exodus 13:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

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Chapter 14

1 Then Yahweh spoke to Moses, saying, **2** "Say to the people of Israel that they should turn and camp before Pi Hahiroth, between Migdol and the sea, before Baal Zephon. You are to camp by the sea opposite Pi Hahiroth. **3** Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.' **4** I will harden Pharaoh's heart, and he will pursue them. I will get honor because of Pharaoh and all his army. The Egyptians will know that I am Yahweh." So the Israelites camped as they were instructed. **5** When the king of Egypt was told that the Israelites had fled, the minds of Pharaoh and his servants turned against the people. They said, "What have we done? We have released Israel from serving us." **6** Then Pharaoh got his chariots ready and took his army with him. **7** He took six hundred chosen chariots and all the other chariots of Egypt, with officers on all of them. **8** Yahweh hardened the heart of Pharaoh, king of Egypt, and the king pursued the people of Israel. Now the people of Israel had gone away in triumph. **9** But the Egyptians pursued them, together with all his horses and chariots, his horsemen, and his army. They overtook the Israelites camping by the sea beside Pi Hahiroth, before Baal Zephon.

10 When Pharaoh came close, the people of Israel looked up and were surprised. The Egyptians were marching after them, and they were terrified. The people of Israel cried out to Yahweh. **11** They said to Moses, "Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness? Why have you treated us like this, bringing us out of Egypt? **12** Is this not what we told you in Egypt? We said to you, 'Leave us alone, so we can work for the Egyptians.' It would have been better for us to work for them than to die in the wilderness." **13** Moses said to the people, "Do not be afraid. Stand still and see the rescue that Yahweh will provide for you today. For you will never see again the Egyptians whom you see today. **14** Yahweh will fight for you, and you will only have to stand still." **15** Then Yahweh said to Moses, "Why are you, Moses, continuing to call out to me? Tell the people of Israel to go forward. **16** Lift up your staff, reach out with your hand over the sea and divide it in two, so that the people of Israel may go through the sea on dry ground. **17** Be aware that I will harden the Egyptians' hearts so they will go after them. I will get honor because of Pharaoh and all his army, his chariots, and his horsemen. **18** Then the Egyptians will know that I am Yahweh when I have gotten honor because of Pharaoh, his chariots, and his horsemen." **19** The angel of God, who went before the camp of Israel, moved and went behind them. The pillar of cloud moved from before them and went to stand behind them. **20** The cloud came between the camp of Egypt and the camp of Israel. It was a dark cloud to the Egyptians, but it lit the night for the Israelites, so one side did not come near the other all night.

21 Moses reached out with his hand over the sea. Yahweh drove the sea back by a strong east wind all that night and made the sea into dry land. In this way the waters were divided. **22** The people of Israel went into the middle of the sea on dry ground. The waters formed a wall for them on their right hand and on their left. **23** The Egyptians pursued them. They went after them into the middle of the sea—all Pharaoh's horses, chariots, and horsemen. **24** But at the morning watch, Yahweh looked down on the Egyptian army through the pillar of fire and cloud. He threw the Egyptians into confusion. **25** Their chariot wheels were clogged, and the horsemen drove with difficulty. So the Egyptians said, "Let us flee from Israel, for Yahweh is fighting for them against us."

26 Yahweh said to Moses, "Reach out with your hand over the sea so that the waters may come back onto the Egyptians, their chariots, and their horsemen." **27** So Moses reached out with his hand over the sea, and it returned to its normal course when the morning appeared. The Egyptians fled into the sea, and Yahweh drove the Egyptians into the middle of it. **28** The waters came back and covered Pharaoh's chariots, horsemen, and his entire army that had followed the chariots into the sea. No one survived. **29** However, the people of Israel walked on dry land in the middle of the sea. The waters were a wall for them on their right hand and on their left. **30** So Yahweh saved Israel that day out of the hand of the Egyptians, and Israel saw dead Egyptians on the seashore. **31** When Israel saw the great power that Yahweh used against the Egyptians, the people feared Yahweh, and they trusted Yahweh and his servant Moses.

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Exodus 14 General Notes

Structure and formatting

This is an important event in the history of Israel, known as the "parting of the Sea of Reeds."

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Pharaoh's chariots

These chariots were a fighting force. Pharaoh took an army to kill the Hebrew people.

Important figures of speech in this chapter

Rhetorical Questions

The Israelites asked a few rhetorical questions of Moses. These questions were not really directed at Moses, but at Yahweh. This showed their lack of faith in Yahweh. (See: and faith)

Exodus 14:1

General Information:

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Exodus 14:2

Pi Hahiroth ... Migdol ... Baal Zephon

These are towns on Egypt's eastern border.

You are to camp

Here the word "You" is plural and refers to Moses and the Israelites.

Exodus 14:3

Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.'

This can be stated as an indirect quote. Alternate translation: "Pharaoh will say that the people of Israel are wandering confused in the land and that the wilderness has closed in on them"

The wilderness has closed in on them

Pharaoh speaks of the wilderness as a person who has trapped the people of Israel.

Exodus 14:4

General Information:

Yahweh continues to instruct Moses on where to go and what Yahweh will do.

I will harden Pharaoh's heart

Here "heart" refers to the Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 9:12]

he will pursue them

"Pharaoh will pursue the Israelites"

I will get honor

"People will honor me"

The Egyptians will know that I am Yahweh

"The Egyptians will understand that I am Yahweh, the one true God"

So the Israelites camped as they were instructed

This can be stated in active form. Alternate translation: "So the Israelites camped as Yahweh had instructed them"

Exodus 14:5

When the king of Egypt was told

This can be stated in active form. Alternate translation: "When someone told the king of Egypt"

the king of Egypt

This refers to Pharaoh.

had fled

"had run away"

the minds of Pharaoh and his servants turned against the people

Here the word "minds" refers to their attitudes towards the Israelites. Alternate translation: "Pharaoh and his servants changed their attitudes about the people"

What have we done? We have released Israel from serving us.

They asked this question to show they thought they had done a foolish thing. This rhetorical question can be translated as a statement. Alternate

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translation: "We have done a stupid thing by letting Israel go free from working for us!"

Exodus 14:6

General Information:
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Exodus 14:7

He took six hundred chosen chariots
"He took 600 of his best chariots"

Exodus 14:8

Yahweh hardened the heart of Pharaoh
Here "heart" refers to the Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 9:12]

Exodus 14:9

Pi Hahiroth ... Baal Zephon
These are towns on Egypt's eastern border. See how you translated them in [Exodus 14:2]

Exodus 14:10

When Pharaoh came close
The word "Pharaoh" here represents the entire Egyptian army. Alternate translation: "When Pharaoh and his army came close"

they were terrified
"the Israelites were terrified"

Exodus 14:11

Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness?
The Israelites ask this question to express their frustration and fear of dying. This rhetorical question can be translated as a statement. Alternate translation: "There were plenty of graveyards in Egypt for us to be buried in. You did not have to take us into the wilderness to die!"

Why have you treated us like this, bringing us out of Egypt?
The Israelites ask this question to rebuke Moses for bringing them to the desert to die. This rhetorical question can be translated as a statement. Alternate translation: "You should not have treated us like this by bringing us out of Egypt!"

Exodus 14:12

Is this not what we told you in Egypt?
The Israelites ask this question to emphasize that this is what they had told Moses. This rhetorical question can be translated as a statement. Alternate translation: "This is exactly what we told you while we were in Egypt."

We said to you, 'Leave us alone, so we can work for the Egyptians.'
This can be stated as an indirect quote. Alternate translation: "We told you to leave us alone, so we could work for the Egyptians."

Exodus 14:13

Moses said to the people
Moses responds to the Israelites' fears.

provide for you
The pronoun "you" refers to the Israelites.

For you will never see again the Egyptians
Moses used a polite way of saying God was going to destroy the Egyptian army. Alternate translation: "For God will kill the Egyptians"

Exodus 14:14

General Information:
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Exodus 14:15

Why are you, Moses, continuing to call out to me?
Moses apparently had been praying to God for help so God uses this question to compel Moses to act. This rhetorical question can be translated as a statement. Alternate translation: "Do not call out to me any longer, Moses."

Exodus 14:16

divide it in two
"divide the sea into two parts"

Exodus 14:17

Be aware
"Know"

I will harden the Egyptians' hearts
Here "hearts" refers to the Egyptians themselves. Their stubborn attitude is spoken of as if their hearts were hard. See how you translated a similar phrase in [Exodus 9:12]

so they will go after them
"so that the Egyptians will go into the sea after the Israelites"

Exodus 14:18

General Information:
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generated on Tue Oct 24 10:45:40 2023

Exodus 14:19

General Information:
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Exodus 14:20

the camp of Egypt and the camp of Israel
"the Egyptian army and the Israelite people"

so one side did not come near the other
This means that the Egyptians and the Israelites could not approach one another.

Exodus 14:21

east wind
An east wind originates in the east and blows towards the west.

east
where the sun rises

the waters were divided
This can be stated in active form. Alternate translation: "Yahweh divided the waters"

Exodus 14:22

on their right hand and on their left
"on each side of them" or "on both sides of them"

Exodus 14:23

General Information:
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Exodus 14:24

He threw the Egyptians into confusion
The Egyptians were so afraid that they could not think normally.

Exodus 14:25

Their chariot wheels were clogged
This can be stated in active form. Alternate translation: "Mud clogged their chariot wheels" or "Their chariot wheels were getting stuck in the mud"

Exodus 14:26

Yahweh said to Moses, "Reach out with your hand ... and their horsemen."
This can be stated as an indirect quote. Alternate translation: "Yahweh told Moses to reach out with his hand over the sea so that the waters would come back onto the Egyptians, their chariots, and their horsemen."

come back onto
"fall on"

Exodus 14:27

The Egyptians fled into the sea
Since the sea was closing in on top of the Egyptians, instead of escaping, they were actually running right into the water.

Yahweh drove the Egyptians
"Yahweh pushed the Egyptians" or "Yahweh threw the Egyptians"

Exodus 14:28

General Information:
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Exodus 14:29

General Information:
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Exodus 14:30

out of the hand of the Egyptians
Here the word "hand" refers to power. Alternate translation: "from the Egyptians' power"

on the seashore
"on the land along the edge of the sea"

Exodus 14:31

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Then Moses and the people of Israel sang this song to Yahweh. They sang,

"I will sing to Yahweh, for he has triumphed gloriously;
the horse and its rider he has thrown into the sea.
2 Yah is my strength and song,
and he has become my salvation. [1]
This is my God, and I will praise him,
my father's God, and I will exalt him.
3 Yahweh is a warrior;
Yahweh is his name.
4 He has thrown Pharaoh's chariots and army into the sea.
Pharaoh's chosen officers were drowned in the Sea of Reeds.
5 The depths covered them;
they went down into the depths like a stone.
6 Your right hand, Yahweh, is glorious in power;
your right hand, Yahweh, has shattered the enemy.
7 In great majesty you overthrew those who rose up against you.
You sent out your wrath; it consumed them like stubble.
8 By the blast of your nostrils the waters were piled up;
the flowing waters stood upright in a heap;
the deep water was congealed in the heart of the sea.
9 The enemy said, 'I will pursue, I will overtake, I will share out the plunder;
my desire will be satisfied on them;
I will draw my sword; my hand will destroy them.'
10 But you blew with your wind, and the sea covered them;
they sank like lead in the mighty waters.
11 Who is like you, Yahweh, among the gods?
Who is like you, majestic in holiness,
honored in praises, doing miracles?
12 You reached out with your right hand,
and the earth swallowed them.
13 In your covenant loyalty you have led the people you have rescued.
In your strength you have led them to the holy place where you live.
14 The peoples will hear, and they will tremble;
terror will seize the inhabitants of Philistia.
15 Then the chiefs of Edom will fear;
the soldiers of Moab will shake;
all the inhabitants of Canaan will melt away.
16 Terror and dread will fall on them.
Because of your arm's power, they will become as still as a stone
until your people pass by, Yahweh—
until the people you have rescued pass by.
17 You will bring them and plant them on the mountain of your inheritance,
the place, Yahweh, that you have made to live in,
the sanctuary, our Lord, that your hands have built.
18 Yahweh will reign forever and ever."

19 For Pharaoh's horses went with his chariots and horsemen into the sea. Yahweh brought back the waters of the sea on them. But the people of Israel walked on dry land in the middle of the sea. **20** Miriam the prophetess, sister of Aaron, picked up a tambourine, and all the women went out with tambourines, dancing along with her. **21** Miriam sang to them:

"Sing to Yahweh, for he has triumphed gloriously.
The horse and his rider he has thrown into the sea."

22 Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. They traveled for three days into the wilderness and found no water. **23** Then they came to Marah, but they

generated on Tue Oct 24 10:45:40 2023

could not drink the water there because it was bitter. So they named that place Marah. **24** So the people complained to Moses and said, "What can we drink?" **25** Moses cried out to Yahweh, and Yahweh showed him a tree. Moses threw it into the water, and the water became sweet to drink. It was there that Yahweh gave them a strict law, and it was there that he tested them. **26** He said, "If you carefully listen to the voice of Yahweh your God, and do what is right in his eyes, and if you give ear to his commands and obey all his laws—I will put on you none of the diseases that I put on the Egyptians, for I am Yahweh who heals you." **27** Then the people came to Elim, where there were twelve springs of water and seventy palm trees. They camped there by the water.

Footnotes

15:2 [1]Yah is a short form of the name Yahweh.

Exodus 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic songs in 15:1-18 and 15:21.

Special concepts in this chapter

Yahweh's laws

In this chapter, Moses talks about Yahweh's laws. The law of Moses is about to be introduced. Although it has not yet been formally introduced, this is what is being referenced in this chapter in anticipation of the revelation of the law of Moses. (See: lawofmoses and reveal)

Exodus 15:1

General Information:

This is a song about the events that happened in Exodus 14:26-28.

he has triumphed gloriously

It can be stated explicitly over whom Yahweh triumphed. Alternate translation: "he has achieved a glorious victory over the army of Egypt"

the horse and its rider he has thrown into the sea

Moses sang about God causing the sea to cover and drown the horse and rider as if God had thrown them into the sea. Alternate translation: "he has made the sea cover over the horse and rider" or "he has made the horse and rider drown in the sea"

the horse and its rider

This refers to all or many of the Egyptian horses and riders that were chasing the Israelites. Alternate translation: "the horses and their riders"

rider

This is a person who sits on a horse or travels in a chariot that a horse is pulling.

Exodus 15:2

Yah is my strength

Possible meanings are 1) "Yah is the one who gives me strength" or 2) "Yah is the strong one who protects me."

song

Moses calls Yahweh his song because Yahweh is the one he sings about. Alternate translation: "the one I sing about"

he has become my salvation

Moses calls God his salvation because God saved him. Alternate translation: "he has saved me" or "he is the one who saves me"

Exodus 15:3

Yahweh is a warrior

Moses calls God a warrior because God powerfully fought against the Egyptians and won. Alternate translation: "Yahweh is like a warrior"

Exodus 15:4

He has thrown Pharaoh's chariots and army into the sea

Moses sings about God causing the sea to cover Pharaohs chariots and army as if God had thrown them into the sea. Alternate translation: "he has

generated on Tue Oct 24 10:45:40 2023

made the sea cover over Pharaoh's chariots and army" or "He has made Pharaoh's chariot riders and army drown in the sea"

Exodus 15:5

they went down into the depths like a stone
Just as a stone does not float but sinks to the bottom of the sea, the enemy soldiers sank to the bottom of the sea. Alternate translation: "they went down into the deep water like a stone sinking to the bottom of the sea"

Exodus 15:6

Your right hand, Yahweh, is glorious in power
Moses speaks of God as if God had hands. The right hand refers to God's power or the things God does powerfully. Alternate translation: "Yahweh, your power is glorious" or "Yahweh, what you do is glorious in power"

your right hand, Yahweh, has shattered the enemy
Moses speaks of God as if God had hands. The right hand refers to God's power. Alternate translation: "Yahweh, your power has shattered the enemy" or "Yahweh, by your power you have shattered the enemy"

has shattered the enemy
Moses speaks of the enemy as if it were fragile and could be shattered like glass or pottery. Alternate translation: "has completely destroyed the enemy"

Exodus 15:7

those who rose up against you
Rebelling against God is spoken of as rising up against him. Alternate translation: "those who rebelled against you" or "your enemies"

You sent out your wrath
Moses speaks of God's wrath as if it were a servant that God sent out to do something. Alternate translation: "You showed your wrath" or "You acted according to your wrath"

it consumed them like stubble
Moses speaks of God's wrath as if it were fire that could completely burn up things. His enemies were completely destroyed like stubble in a fire. Alternate translation: "it completely destroyed your enemies like a fire that burns up straw"

Exodus 15:8

By the blast of your nostrils
Moses speaks of God as if God had a nose, and he speaks of the wind as if God blew the wind from his nose. Alternate translation: "You blew on the sea and"

Exodus 15:9

my desire will be satisfied on them
This can be expressed with an active form. Alternate translation: "I will satisfy my desire on them" or "I will take all I want from them"

my hand will destroy them
The enemies speak of destroying the Israelites by the power of their hands as if it were their hands that would destroy them. Alternate translation: "I will destroy them with my hand"

Exodus 15:10

But you blew with your wind
Moses spoke about God making the wind blow as if God blew the wind through his nose or mouth. Alternate translation: "But you made the wind blow"

sank like lead in the mighty waters
Lead is a heavy metal that is commonly used to make things sink in water. The word "lead" here is used to show how fast God's enemies were destroyed. Alternate translation: "sank as fast as lead in the deep turbulent waters"

Exodus 15:11

Who is like you, Yahweh, among the gods?
Moses uses this question to show how great God is. Alternate translation: "O Yahweh, no one is like you among the gods!" or "Yahweh, none of the gods is like you!"

Who is like you, ... doing miracles?
Moses uses this question to show how great God is. Alternate translation: No one is like you. No one is majestic in holiness as you are, no one is honored in praises as you are, and no one does miracles as you do!"

Exodus 15:12

with your right hand
The phrase "right hand" represents the strong power of God. Alternate translation: "with your strong power"

You reached out with your right hand
Moses speaks about God causing something to happen as if God reached out with his hand. Alternate translation: "With your strong power you made it happen"

the earth swallowed them
Moses personifies the earth as if it could swallow or devour with it's mouth. Alternate translation: "the earth devoured them"

generated on Tue Oct 24 10:45:40 2023

Exodus 15:13

General Information:
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Exodus 15:14

tremble
This means to shake because you are afraid.

terror will seize the inhabitants of Philistia
Moses speaks of terror as if it were a person that could forcefully grab hold of someone and make them extremely afraid. Alternate translation: "the inhabitants of Philistia will be afraid"

Exodus 15:15

will melt away
Moses speaks of people becoming weak from their fear as melting away. Alternate translation: "will be weak from fear" or "will be afraid and faint"

Exodus 15:16

Connecting Statement:
Moses continues to sing about how the people of other nations will feel when they see God's people.

Terror and dread will fall on them
These two words mean that fear will come upon them. Alternate translation: "Fear will come upon them"

dread
Dread is extreme fear or anxiety about something that is going to happen or might happen.

Because of your arm's power
God's arm represents his great strength. Alternate translation: "Because of your great strength"

they will become as still as a stone
Possible meanings are 1) "They will be silent like stone" or 2) "They will be motionless as stone"

Exodus 15:17

You will bring them
Where God would bring them can be stated clearly. Since Moses was not already in Canaan, some languages would use "take" rather than "bring." Alternate translation: "You will take your people to Canaan"

plant them on the mountain
Moses speaks about God giving his people the land to live in as if they were a tree that God was planting. Alternate translation: "settle them on the mountain" or "let them live on the mountain"

the mountain of your inheritance
This refers to Mount Zion in the land of Canaan.

of your inheritance
Moses speaks about God promising to give his people the mountain forever as if he were giving it to them as an inheritance. Alternate translation: "that you have given them as an inheritance"

that your hands have built
The phrase "your hands" refers to God's power. Alternate translation: "that you have built by your power"

Exodus 15:18

General Information:
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Exodus 15:19

General Information:
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Exodus 15:20

Miriam ... Aaron
Miriam was the older sister of Moses and Aaron.

tambourine
This is a musical instrument like a small drum that also has pieces of metal around the side that make a sound when shaken.

Exodus 15:21

he has triumphed gloriously
It can be stated explicitly over whom Yahweh triumphed. See how you translated this in [Exodus 15:1]

The horse and his rider he has thrown into the sea
Miriam sang about God causing the sea to cover and drown the horse and rider as if God had thrown them into the sea. See how you translated this in [Exodus 15:1]

Exodus 15:22

Moses led Israel
The word "Israel" represents the people of Israel. Alternate translation: "Moses led the Israelite people"

wilderness of Shur
We do not know the exact locations of this place.

Exodus 15:23

Marah
We do not know the exact locations of this place.

Exodus 15:24

complained to Moses and said
"were unhappy and told Moses" or "angrily told Moses"

Exodus 15:25

General Information:
This page has intentionally been left blank.

Exodus 15:26

the voice of Yahweh your God
Yahweh is speaking about his own voice. His voice represents what he says. Alternate translation: "my voice" or "what I say"

do what is right in his eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "do what Yahweh considers to be right"

I will put on you none of the diseases
God speaks of causing people to have diseases as putting diseases on them. Alternate translation: "I will not cause any of you to have the diseases"

Exodus 15:27

Elim
This is an oasis in the desert, a place with water and shade trees.

twelve
"12"

seventy
"70"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 The people journeyed on from Elim, and all the community of people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. **2** The whole community of the people of Israel complained against Moses and Aaron in the wilderness. **3** The people of Israel said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."

4 Then Yahweh said to Moses, "I will rain down bread from heaven for you. The people will go out and gather a day's portion every day so that I may test them to see whether or not they will walk in my law. **5** It will come about on the sixth day, that they will gather twice as much as what they gathered every day before, and they will cook what they bring in." **6** Then Moses and Aaron said to all the people of Israel, "In the evening you will know that it is Yahweh who has brought you out from the land of Egypt. **7** In the morning you will see Yahweh's glory, for he hears your complaining against him. Who are we for you to complain against us?" **8** Moses also said, "You will know this when Yahweh gives you meat in the evening and bread in the morning to the full—for he has heard the complaints that you speak against him. Who are Aaron and I? Your complaints are not against us; they are against Yahweh." **9** Moses said to Aaron, "Say to all the community of the people of Israel, 'Come near before Yahweh, for he has heard your complaints.'" **10** It came about, as Aaron spoke to the whole community of the people of Israel, that they looked toward the wilderness, and, behold, Yahweh's glory appeared in the cloud. **11** Then Yahweh spoke to Moses, saying, **12** "I have heard the complaints of the people of Israel. Speak to them and say, 'In the evening you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.'"

13 It came about in the evening that quails came up and covered the camp. In the morning the dew lay round about the camp. **14** When the dew was gone, there on the surface of the wilderness were thin flakes like frost on the ground. **15** When the people of Israel saw it, they said one to another, "What is it?" They did not know what it was. Moses said to them, "It is the bread that Yahweh has given you to eat. **16** This is the command that Yahweh has given: 'You must gather, each one of you, the amount you need to eat, an omer for each person of the number of your people. This is how you will gather it: Gather enough to eat for every person who lives in your tent.'" **17** The people of Israel did so. Some gathered more, some gathered less. **18** When they measured it with an omer measure, those who had gathered much had nothing left over, and those who had gathered little had no lack. Each person gathered enough to meet their need. **19** Then Moses said to them, "No one must leave any of it until morning." **20** However, they did not listen to Moses. Some of them left some of it until morning, but it bred worms and became foul. Then Moses became angry with them. **21** They gathered it morning by morning. Each person gathered enough to eat for that day. When the sun became hot, it melted. **22** It came about that on the sixth day they gathered twice as much bread, two omers for each person. All the leaders of the community came and told this to Moses. **23** He said to them, "This is what Yahweh has said: 'Tomorrow is a solemn rest, a holy Sabbath in Yahweh's honor. Bake what you want to bake, and boil what you want to boil. All that remains over, set it aside for yourselves until morning.'" **24** So they set it aside until morning, as Moses had instructed. It did not become foul, nor was there any worm in it. **25** Moses said, "Eat that food today, for today is a day reserved as a Sabbath to honor Yahweh. Today you will not find it in the fields. **26** You will gather it during six days, but the seventh day is the Sabbath. On the Sabbath there will be no manna." **27** It came about on the seventh day that some of the people went out to gather manna, but they found none. **28** Then Yahweh said to Moses, "How long will you refuse to keep my commandments and my laws? **29** See, Yahweh has given you the Sabbath. So on the sixth day he is giving you bread for two days. Each of you must stay in his own place; no one must go out from his place on the seventh day." **30** So the people rested on the seventh day.

31 The people of Israel called that food "manna." It was white like coriander seed, and its taste was like wafers made with honey. **32** Moses said, "This is what Yahweh has commanded: 'Let an omer of manna be kept throughout your people's generations so that your descendants might see the bread with which I fed you in the wilderness, after I brought you out from the land of Egypt.'" **33** Moses said to Aaron, "Take a pot and put an omer of manna into it. Preserve it before Yahweh to be kept throughout the people's generations." **34** As Yahweh commanded Moses, Aaron stored it beside the covenant decrees in the ark. **35**

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The people of Israel ate manna forty years until they came to inhabited land. They ate it until they came to the borders of the land of Canaan. **36** Now an omer is a tenth of an ephah.

Exodus 16 General Notes

Special concepts in this chapter

Complaints

The Israelites complained about the amount of food Yahweh gave them, even when he miraculously provided their food for them. This is intended to show their ungratefulness and their sinful view of Yahweh. (See: sin)

Prohibition against storing food

The people were not allowed to store the food, called manna, they were provided with. This is because they were to trust in Yahweh to provide for their needs every day. (See: trust)

Sabbath

This is the first recorded celebration of the Sabbath rest. (See: sabbath)

Ark of the covenant

Although the covenant has not yet been made, it is referenced in Exodus 16:34. This is probably done either in anticipation of the building of the ark or as an editorial comment made by Moses after these events. (See: covenant)

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a part of the Sinai Wilderness. It is not the description of a place, and it has nothing to do with sinning.

Exodus 16:1

wilderness of Sin

The word "Sin" here is the Hebrew name of the wilderness. It is not the English word "sin."

on the fifteenth day of the second month

This time coincides with the end of April and the beginning of May on Western calendars. Alternate translation: "on day 15 of the second month"

Exodus 16:2

The whole community of the people of Israel complained

"All the Israelites complained." This is a generalization. Moses and Aaron did not complain. Alternate translation: "The Israelites complained"

complained

"were angry and spoke"

Exodus 16:3

If only we had died

This is a way of saying that they wished that they had died. Alternate translation: "We wish that we had died"

by Yahweh's hand

The phrase "Yahweh's hand" represents Yahweh's action. Alternate translation: "by Yahweh's action"

Exodus 16:4

I will rain down bread from heaven for you

God speaks of food coming down from heaven as if it were rain. Alternate translation: "I will make bread come down from heaven like rain" or "I will make bread fall to you from the sky"

bread

God speaks of the food that he will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. Alternate translation: "food" or "food like bread"

walk in my law

God speaks of obeying his law as walking in it. Alternate translation: "obey my law" or "live according to my law"

my law

"my command"

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Exodus 16:5

It will come about on the sixth day, that they
"It will happen on the sixth day that they" or "On the sixth day they"

on the sixth day
"on day 6"

twice
two times

Exodus 16:6

General Information:
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Exodus 16:7

Who are we for you to complain against us?
Moses and Aaron used this question to show the people that it was foolish to complain against them. Alternate translation: "We are not powerful enough for you to complain against us." or "It is foolish to complain against us, because we cannot do what you want."

Exodus 16:8

bread
Moses speaks of the food that God will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Who are Aaron and I?
Moses used this question to show the people that he and Aaron did not have the power to give them what they wanted. Alternate translation: "Aaron and I cannot give you what you want."

Your complaints are not against us; they are against Yahweh
The people were complaining against Moses and Aaron, who were Yahweh's servants. So by complaining against them, the people were really complaining against Yahweh. Alternate translation: Your complaints are not really against us; they are against Yahweh, because we are his servants"

Exodus 16:9

General Information:
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Exodus 16:10

It came about
This phrase is used here to mark an important event in the story. The important event here is the people seeing Yahweh's glory. If your language has a way for doing this, you could consider using it here.

behold
The word "behold" here shows that the people saw something interesting.

Exodus 16:11

General Information:
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Exodus 16:12

bread
God speaks of the food that he will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Exodus 16:13

It came about ... that
This phrase is used here to mark an important part of the events. If your language has a way for doing this, you could consider using it here.

quails
These are small, plump birds.

Exodus 16:14

like frost
The original readers knew what frost is like, so this phrase would help them understand what the flakes were like. Frost is frozen dew that forms on the ground. It is very fine. Alternate translation: "that looked like frost" or "that was fine like frost"

Exodus 16:15

bread
Moses speaks of the food that God sent as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Exodus 16:16

Connecting Statement:
Moses continues telling the people about the food that God was providing for them.

omer
2 liters

Exodus 16:17

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Exodus 16:18

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Exodus 16:19

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Exodus 16:20

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Exodus 16:21

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Exodus 16:22

It came about that
This phrase is used here to mark the beginning of a new part of the story. Verses 16:22-30 tell about what the people did concerning the manna on the sixth and seventh days of the week. If your language has a way for marking this as a new part of the story, you could consider using it here.

on the sixth day
"on day 6"

twice
two times

bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:23

a solemn rest
"a day to rest quietly and think seriously"

Exodus 16:24

did not become foul
"did not smell rotten"

Exodus 16:25

today is a day reserved as a Sabbath to honor Yahweh
"today is a Sabbath and is to be used only for honoring Yahweh"

Exodus 16:26

but the seventh day
"but on day seven"

manna
This was the name the Israelites gave to the bread that Yahweh caused to appear for them each morning.

Exodus 16:27

they found none
"they did not find any manna"

Exodus 16:28

General Information:
Yahweh speaks to Moses, but the word "you" refers to the people of Israel in general.

How long will you refuse to keep my commandments and my laws?
God used this question to scold the people because they did not obey his laws. Alternate translation: "You people still do not keep my commandments and laws!"

to keep my commandments and my laws
"to obey my commandments and my laws"

Exodus 16:29

Yahweh has given you the Sabbath
Yahweh speaks about teaching people to rest on the Sabbath as if the Sabbath were a gift. Alternate translation: "I, Yahweh, have taught you to rest on the Sabbath"

sixth day ... two days ... seventh day
"day 6 ... 2 days ... day 7"

bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:30

General Information:
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Exodus 16:31

coriander seed
Coriander is also known as cilantro. People dry the seeds and grind them into a powder and put it in food to give it flavor.

wafers
very thin biscuits or crackers

Exodus 16:32

omer
2 liters

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bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:33

an omer
"two liters"

Exodus 16:34

General Information:
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Exodus 16:35

General Information:
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Exodus 16:36

Now an omer is a tenth of an ephah
An omer and an ephah are both containers for measuring volume. The original readers would have known how much an ephah was. This sentence would help them know how much an omer was. For languages that do not use fractions, this can be reworded. Alternate translation: "Now ten omers equal one ephah"

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Chapter 17

1 The whole community of the people of Israel journeyed from the wilderness of Sin, following Yahweh's instructions. They camped at Rephidim, but there was no water for the people to drink. **2** So the people blamed Moses for their situation and said, "Give us water to drink." Moses said, "Why do you quarrel with me? Why do you test Yahweh?" **3** The people were very thirsty, and they complained against Moses. They said, "Why have you brought us up out of Egypt? To kill us and our children and our livestock with thirst?" **4** Then Moses cried out to Yahweh, "What should I do with this people? They are almost ready to stone me." **5** Yahweh said to Moses, "Go on ahead of the people, and take with you some elders of Israel. Take with you the staff with which you struck the river, and go. **6** I will stand before you there on the rock at Horeb, and you will strike the rock. Water will come out of it for the people to drink." Then Moses did so in the sight of the elders of Israel. **7** He named that place Massah and Meribah because the people of Israel were quarreling and because they had tested the Lord by saying, "Is Yahweh among us or not?"

8 Then an army of the Amalek people came and attacked Israel at Rephidim. **9** So Moses said to Joshua, "Choose some men and go out. Fight with Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand." **10** So Joshua fought Amalek as Moses had instructed, while Moses, Aaron, and Hur went up to the top of the hill. **11** While Moses was holding his hands up, Israel was winning; when he let his hands rest, Amalek would begin to win. **12** When Moses' hands became heavy, Aaron and Hur took a stone and put it under him for him to sit on. At the same time, Aaron and Hur held his hands up, one person on one side of him, and the other person on the other side. So Moses' hands were held steady until the sun went down. **13** So Joshua laid waste to Amalek and his people with the sword. **14** Yahweh said to Moses, "Write this in a book and read it in Joshua's hearing, because I will completely blot out the memory of Amalek from under the skies." **15** Then Moses built an altar and he called it "Yahweh is my banner." **16** He said, "For a hand was lifted up to the throne of Yah—that Yahweh will wage war with Amalek from generation to generation." [1]

Footnotes

17:16 [1]Yah is a short form of the name Yahweh.

Exodus 17 General Notes

Important figures of speech in this chapter

Rhetorical Questions

Moses uses several rhetorical questions in this chapter. The purpose of these questions is to convince people of their sin. Likewise, the people's rhetorical question showed their ignorance. (See: and sin)

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a part of the Sinai Wilderness. It is not the description of a place, and it has nothing to do with sinning.

Exodus 17:1

wilderness of Sin

The word "Sin" here is the Hebrew name of the wilderness. It is not the English word "sin." See how you translated this in [Exodus 16:1]

Rephidim

This means "the resting place," a place to rest on long journeys through the wilderness.

Exodus 17:2

Why do you quarrel with me? Why do you test Yahweh?

Moses uses these questions to scold the people. Alternate translation: "You should not quarrel with me! You should not test Yahweh!"

generated on Tue Oct 24 10:45:40 2023

Exodus 17:3

To kill us and our children and our livestock with thirst?
The people use this question to accuse Moses of wanting to kill them. Alternate translation: "You only brought us out here to kill us and our children and livestock by not letting us have any water to drink!"

Exodus 17:4

General Information:
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Exodus 17:5

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Exodus 17:6

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Exodus 17:7

Massah
a place in the desert whose name means "testing"

Meribah
a place in the desert whose name means "complaining"

Exodus 17:8

Rephidim
This was the name of a place in the desert.

Exodus 17:9

General Information:
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Exodus 17:10

So Joshua fought Amalek
Joshua represents himself and the Israelites that he led into battle. Alternate translation: "So Joshua and the men he chose fought against the Amalekites"

Hur
Hur was a friend of Moses and Aaron.

Exodus 17:11

Israel was winning ... Amalek would begin to win
The words "Israel" and "Amalek" represent the fighters from those groups. Alternate translation: "the Israelite fighters were winning ... the Amalekite fighters would begin to win"

Exodus 17:12

hands became heavy
The author writes of Moses's arms becoming tired as if his hands became heavy. Alternate translation: "arms became tired"

Exodus 17:13

laid waste to
This is a euphemism for "killed." Alternate translation: "killed" or "destroyed"

Amalek and his people
The name "Amalek" is either 1) a personification of the nation of Amalek. Alternate translation: "the people of the nation of Amalek" Or 2) a metonym for the land on which the Amalekite people lived. Alternate translation: "the land of Amalek and the people who lived there"

with the sword
The sword represents battle. Alternate translation: "in battle"

Exodus 17:14

I will completely blot out the memory of Amalek
God speaks of destroying Amalek as if he were removing people's memory of Amalek. When a group of people is completely destroyed, there is nothing to remind people about them. Alternate translation: "I will completely destroy Amalek"

Amalek
This refers to the Amalekites. Alternate translation: Amalekites"

Exodus 17:15

General Information:
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Exodus 17:16

a hand was lifted up
People would raise their hand when they made a promise or pledge, so raising the hand represents making a promise. Alternate translation: "a promise was made"

a hand was lifted up
This can be stated in active form. Alternate translation: "Yahweh lifted up his hand" or "Yahweh made a solemn promise"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for
Israel his people. He heard that Yahweh had brought Israel out of Egypt. **2** Jethro, Moses' father-in-law,
took Zipporah, Moses' wife, after he had sent her home, **3** and her two sons; the name of the one son was
Gershom, for Moses had said, "I have been a foreigner in a foreign land." **4** The name of the other was
Eliezer, for Moses had said, "My ancestor's God was my help. He rescued me from Pharaoh's sword." **5**
Jethro, Moses' father-in-law, came with Moses' sons and his wife to Moses in the wilderness where he was
camped at the mountain of God. **6** He said to Moses, "I, your father-in-law Jethro, am coming to you with
your wife and her two sons." **7** Moses went out to meet his father-in-law, bowed down, and kissed him.
They asked about each other's welfare and then went into the tent. **8** Moses told his father-in-law all that
Yahweh had done to Pharaoh and the Egyptians for Israel's sake, about all the hardships that had come to
them along the way, and how Yahweh had rescued them. **9** Jethro rejoiced over all the good that Yahweh
had done for Israel, in that he had rescued them from the hand of the Egyptians. **10** Jethro said, "May
Yahweh be praised, for he has rescued you from the hand of the Egyptians and from the hand of Pharaoh,
and delivered the people from the hand of the Egyptians. **11** Now I know that Yahweh is greater than all
the gods, because when the Egyptians treated the Israelites arrogantly, God rescued his people." **12**
Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God. Aaron and all the elders of
Israel came to eat a meal before God with Moses' father-in-law.

13 On the next day Moses sat down to judge the people. The people stood around him from morning until
evening. **14** When Moses' father-in-law saw all that he did for the people, he said, "What is this that you
are doing with the people? Why is it that you sit alone and all the people stand about you from morning
until evening?" **15** Moses said to his father-in-law, "The people come to me to ask for God's direction. **16**
When they have a dispute, they come to me. I decide between one person and another, and I teach them
God's statutes and laws." **17** Moses' father-in-law said to him, "What you are doing is not very good. **18**
You will surely wear yourselves out, you and the people who are with you. This burden is too heavy for
you. You are not able to do it by yourself. **19** Listen to me. I will give you advice, and God will be with you,
because you are the people's representative to God, and you bring their disputes to him. **20** You must
teach them his statutes and laws. You must show them the way to walk and the work to do. **21**
Furthermore, you must choose capable men from all the people, men who honor God, men of truth who
hate unjust gain. You must put them over people, to be leaders in charge of thousands, hundreds, fifties,
and of tens. **22** They will judge the people in all routine cases, but the difficult cases they will bring to you.
As for all the small cases, they can judge those themselves. In that way it will be easier for you, and they
will carry the burden with you. **23** If you do this, and if God commands you to do so, then you will be able
to endure, and the entire people will be able to go home in peace." **24** So Moses listened to his father-in-
law's words and did everything that he had said. **25** Moses chose capable men from all Israel and made
them heads over the people, leaders in charge of thousands, hundreds, fifties, and tens. **26** They judged
the people in normal circumstances. The difficult cases they brought to Moses, but they themselves
judged all the small cases. **27** Then Moses let his father-in-law leave, and Jethro went back into his own
land.

Exodus 18 General Notes

Special concepts in this chapter

Leadership lessons

Jethro taught Moses an important leadership lesson in this chapter. Many scholars look at this chapter for important leadership lessons. Moses delegated some of his responsibilities to other godly men so that he would not become worn out by all the demands made of him. (See: godly)

Exodus 18:1

Moses' father-in-law

This refers to the father of the wife of Moses.

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Exodus 18:1

Moses' father-in-law
This refers to the father of the wife of Moses.

Exodus 18:2

took Zipporah, Moses' wife
Possible meanings are 1) Jethro took Zipporah to Moses, or 2) Jethro had earlier welcomed back Zipporah.

after he had sent her home
This is something Moses had done earlier. The full meaning of the can be made explicit. Alternate translation: "after Moses had sent her home to her parents"

Exodus 18:3

and her two sons
This is the ending of the sentence that begins with the words "Jethro ... took Zipporah" in verse 2. Possible meanings are 1) Jethro took Zipporah and her two sons to Moses, or 2) Jethro had earlier welcomed back Zipporah and her two sons.

Gershom
This is a son of Moses and Zipporah, whose name means "foreigner."

Exodus 18:4

Eliezer
This is a son of Moses and Zipporah, whose name means "God is the one who helps me."

Pharaoh's sword
This represents being killed by Pharaoh or Pharaoh's army. Alternate translation: "being killed by Pharaoh" or "being killed by Pharaoh's army"

Exodus 18:5

where he was camped
This can be stated in active form. Alternate translation: "where he camped with the Israelites"

Exodus 18:6

General Information:
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Exodus 18:7

bowed down, and kissed him
These symbolic acts were the normal way that people showed great respect and devotion in that culture.

Exodus 18:8

for Israel's sake
The word "Israel" represents the Israelite people. Alternate translation: "in order to help the Israelite people"

all the hardships that had come to them
Moses writes of hardships happening to them as if hardships had come to them. Alternate translation: "all the hardships that had happened to them" or "all the hardships they had experienced"

Exodus 18:9

the hand of the Egyptians
The hand represents the power of someone to do something. Alternate translation: "the power of the Egyptians ... the power of Pharaoh" or "what the Egyptians were doing to you"

Exodus 18:10

the hand of the Egyptians ... the hand of Pharaoh
The hand represents the power of someone to do something. Alternate translation: "the power of the Egyptians ... the power of Pharaoh" or "what the Egyptians were doing to you ... what Pharaoh was doing to you"

Exodus 18:11

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Exodus 18:12

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Exodus 18:13

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Exodus 18:14

What is this that you are doing with the people?
Jethro uses this question to show Moses that what he was doing was not good. This rhetorical question can be translated as a statement. Alternate translation: "You should not be doing all of this for the people!"

Why is it that you sit alone ... from morning until evening?
Jethro used this question to show Moses that he was doing too much. This rhetorical question can be translated as a statement. Alternate translation: "You should not sit alone ... from morning till evening!"

generated on Tue Oct 24 10:45:40 2023

you sit alone
The word "sit" here is a metonym for "judge." Judges would sit while they listened to people's complaints. Alternate translation: "you judge alone" or "you are the only one who judges the people"

Exodus 18:15

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Exodus 18:16

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Exodus 18:17

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Exodus 18:18

You will surely wear yourselves out
"you will surely make yourselves very tired"

This burden is too heavy for you
Jethro speaks of the hard work that Moses is doing as if it were a physical burden that Moses was carrying. Alternate translation: "This work is too much for you"

Exodus 18:19

you advice
"you guidance" or "you instruction"

God will be with you
Jethro speaks of God helping Moses as if God would be with Moses. Alternate translation: "God will help you" or "God will give you wisdom"

you bring their disputes to him
Jethro speaks of Moses telling God about their disputes as if Moses were bringing their disputes to God. Alternate translation: "you tell God about their disputes" or "you tell God what they are arguing about"

Exodus 18:20

You must show them the way to walk
Jethro speaks of living or behaving like walking. Alternate translation: "You must show them how to live" or "You must show them how to behave"

Exodus 18:21

Connecting Statement:
Jethro continues speaking to Moses.

Furthermore, you must choose
"In addition, you must choose" or "You must also choose"

You must put them over people
Jethro speaks of giving them authority over people as putting them over people. Alternate translation: You must give them authority over people"

leaders in charge of thousands, hundreds, fifties, and of tens
Possible meanings are 1) these numbers represent the exact amount of people in each group. Alternate translation: "leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people" or 2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: "leaders in charge of very small groups, small groups, large groups, and very large groups"

Exodus 18:22

routine cases
"the simple cases"

the difficult cases they will bring to you
Jethro speaks of telling Moses about the difficult cases as bringing him the difficult cases. Alternate translation: "the difficult cases they will tell you about" or "when there are difficult cases, they will tell you about them so you can judge them"

they will carry the burden with you
Jethro speaks of the hard work that they would do as if it were a burden that they would carry. Alternate translation: "they will do the hard work with you" or "they will help you do the hard work"

Exodus 18:23

endure
What they will endure can be stated clearly. Alternate translation: "endure the stress of the work"

in peace
They will be satisfied that the dispute has been settled justly.

Exodus 18:24

General Information:
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Exodus 18:25

heads over the people
Moses writes of the leaders of people as if they were the head of a body. Alternate translation: "leaders of the people"

generated on Tue Oct 24 10:45:40 2023

capable men
What they were capable of doing can be stated clearly. Alternate translation: "men who were able to lead" or "men who were able to judge"

leaders in charge of thousands, hundreds, fifties, and tens
Possible meanings are 1) these numbers represent the exact amount of people in each group. Alternate translation: "leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people" or 2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: "leaders in charge of very small groups, small groups, large groups, and very large groups" See how you translated this in [Exodus 18:21]

Exodus 18:26

judged the people in normal circumstances
"judged the people most of the time" or "judged the people's easy cases"

The difficult cases they brought to Moses
The author writes of telling Moses about the difficult cases as bringing him the difficult cases. Alternate translation: "the difficult cases they told Moses about" or "when there were difficult cases, they told Moses about them so that he would judge them"

the small cases
"the easy cases"

Exodus 18:27

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 In the third month after the people of Israel had gone out from the land of Egypt, on the same day, they came to the wilderness of Sinai. **2** After they left Rephidim and came to the wilderness of Sinai, they camped in the wilderness in front of the mountain. **3** Moses went up to God. Yahweh called to him from the mountain and said, "You must tell the house of Jacob, the people of Israel: **4** You have seen what I did to the Egyptians, how I carried you on eagles' wings and brought you to myself. **5** Now then, if you obediently listen to my voice and keep my covenant, then you will be my special possession from among all peoples, for all the earth is mine. **6** You will be a kingdom of priests and a holy nation for me. These are the words that you must speak to the people of Israel."

7 So Moses came and summoned the elders of the people. He set before them all these words that Yahweh had commanded him. **8** All the people answered together and said, "We will do everything that Yahweh has said." Then Moses came to report the people's words to Yahweh. **9** Yahweh said to Moses, "I will come to you in a thick cloud so that the people may hear when I speak with you and may also believe you forever." Then Moses told the people's words to Yahweh. **10** Yahweh said to Moses, "Go to the people. Today and tomorrow you must set them apart to me, and make them wash their garments. **11** Be ready for the third day, for on the third day Yahweh will come down to Mount Sinai. **12** You must set boundaries all around the mountain for the people. Say to them, 'Be careful that you do not go up the mountain or touch its border. Whoever touches the mountain will surely be put to death.' **13** No one's hand may touch him. Rather, he must certainly be stoned or shot. Whether an animal or a man, he shall not live. When the trumpet sounds a long blast, they may come up to the mountain." **14** Then Moses went down from the mountain to the people. He set apart the people to Yahweh and they washed their garments. **15** He said to the people, "Be ready on the third day; do not go near your wives."

16 On the third day, when it was morning, there were thunder and lightning bolts and a thick cloud on the mountain, and the sound of a very loud ram's horn. All the people in the camp trembled. **17** Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. **18** Mount Sinai was completely covered with smoke because Yahweh descended on it in fire and smoke. The smoke went up like the smoke of a furnace, and the whole mountain shook violently. **19** When the sound of the ram's horn grew louder and louder, Moses spoke, and God answered him in a voice. **20** Yahweh came down on Mount Sinai, to the top of the mountain, and he summoned Moses to the top. So Moses went up. **21** Yahweh said to Moses, "Go down and warn the people; otherwise they might break out to Yahweh to look, and many of them might perish. **22** Let the priests also who come near to me set themselves apart—prepare themselves for my coming—so that I do not break out against them." **23** Moses said to Yahweh, "The people cannot come up to Mount Sinai, for you commanded us: 'Set boundaries around the mountain and set it apart to Yahweh.'" **24** Yahweh said to him, "Go down and bring up Aaron with you, but do not let the priests and the people break through to come up to Yahweh, or he will break out against them." **25** So Moses went down to the people and spoke to them.

Exodus 19 General Notes

Special concepts in this chapter

"A kingdom of priests"

The function of the priests was to intercede for the people. The Levites were the only priests in Israel; this is a metaphor indicating that the nation was to intercede for the world as a whole. They were also to be holy, or set apart, from the rest of the world. (See: priest and and holy)

Revealing the Law

The events of this chapter are concerned with preparing the people to receive the law of Moses. The people go through all of this to prepare themselves for the law, which show the great importance of this event for Israel. (See: lawofmoses)

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generated on Tue Oct 24 10:45:40 2023

Exodus 19:1

In the third month ... on the same day
This means they arrived at the wilderness on the first day of the month just as they left Egypt on the first day of the month. The first day of the third month on the Hebrew calendar is near the middle of May on Western calendars. Alternate translation: "In the third month ... on the first day of the month"

had gone out from
"had left"

Exodus 19:2

Rephidim
This is an area on the edge of the wilderness of Sinai where the people of Israel had been camping. See how you translated this name in [Exodus 17:1]

Exodus 19:3

the house of Jacob
The word "house" here represents Jacob's family and descendants. Alternate translation: "the descendants of Jacob"

the house of Jacob, the people of Israel
The phrase "the people of Israel" explains what "the house of Jacob" means.

Exodus 19:4

You have seen
The word "you" here refers to the Israelites. Yahweh is telling Moses what to tell the Israelites.

I carried you on eagles' wings
God speaks of caring for his people while they traveled as if he were an eagle and carried them on his wings. Alternate translation: "I helped you travel like an eagle that carries her babies on her wings"

Exodus 19:5

obediently listen to my voice
Obediently can be expressed as a verb. Alternate translation: "listen to my voice and obey me"

my voice
God's voice represents what he says. Alternate translation: "what I say" or "my words"

keep my covenant
"do what my covenant requires you to do"

special possession
"treasure"

Exodus 19:6

a kingdom of priests
God speaks of his people as if they were priests. Alternate translation: "a kingdom of people who are like priests" or "a kingdom of people who do what priests do"

Exodus 19:7

set before them all these words
The author writes of Moses telling people things as if he were setting the words before them. Alternate translation: "told them all these words"

all these words that Yahweh had commanded him
"all that Yahweh had commanded him"

Exodus 19:8

Moses came to report
Where Moses went can be stated explicitly. Alternate translation: "Moses went back up the mountain to report"

the people's words
The word "words" refers to what the people said. Alternate translation: "what the people said"

Exodus 19:9

General Information:
This page has intentionally been left blank.

Exodus 19:10

you must set them apart to me
This probably means "tell them to dedicate themselves to me" or "tell them to purify themselves for me."

their garments
"their clothes" or "what they are wearing"

Exodus 19:11

Be ready
This was a command to the people of Israel.

Exodus 19:12

General Information:
Yahweh continues speaking to Moses.

set boundaries
"make a boundary." This was probably some kind of mark, but it could have been a fence.

Whoever touches the mountain will surely be put to death
This can be stated with an active form. Alternate translation: "You must surely put to death any

person who touches the mountain" or "You must surely kill anyone who touches the mountain"

Whoever touches
"Any person who touches" or "Anyone who touches"

Exodus 19:13

No one's hand may touch him
The word "him" refers to anyone who touches the mountain. Alternate translation: "No one's hand may touch anyone who does that" or "No one may touch anyone who touches the mountain"

Whether an animal or a man
"Whether he is an animal or a man" or "Whether it is an animal or a man that touches the mountain"

he must certainly be stoned or shot
This can be stated in active form. Alternate translation: "you must certainly stone him or shoot him"

be ... shot
This refers to being killed by someone who shoots arrows from a bow.

a long blast
"a long, loud sound"

Exodus 19:14

General Information:
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Exodus 19:15

do not go near your wives
This is a polite way of talking about sleeping with their wives. Alternate translation: "do not sleep with your wives"

Exodus 19:16

All the people ... trembled
"All the people ... shook with fear"

Exodus 19:17

General Information:
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Exodus 19:18

Yahweh descended
"Yahweh came down"

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

furnace
an oven that can be made extremely hot

Exodus 19:19

grew louder and louder
"continued to become louder and louder"

in a voice
The word "voice" here refers to a sound that God made. Possible meanings are 1) "by speaking loudly like thunder" or 2) "by speaking" or 3) "by causing thunder to sound"

Exodus 19:20

he summoned Moses
"he commanded Moses to come up"

Exodus 19:21

they might break out
God spoke about people walking past the boundary

Exodus 19:22

General Information:
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Exodus 19:23

General Information:
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Exodus 19:24

break through
God spoke about people walking past the boundary as if they were breaking through a fence and walking through it. See how you translated a similar phrase in [Exodus 19:21]

Exodus 19:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 God spoke all these words:

2 "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

3 You must have no other gods before me.

4 You must not make for yourself a carved figure nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below. **5** You must not bow down to them or worship them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the descendants, to the third and the fourth generation of those who hate me. **6** But I show steadfast love to thousands of those who love me and keep my commandments.

7 You must not take the name of Yahweh your God in vain, for I will not hold guiltless anyone who takes my name in vain.

8 Remember the Sabbath day, to set it apart to me. **9** You must labor and do all your work for six days. **10** But the seventh day is a Sabbath for Yahweh your God. On it you must not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the foreigner who is within your gates. **11** For in six days Yahweh made the heavens and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart.

12 Honor your father and your mother, so that you may live a long time in the land that Yahweh your God is giving you.

13 You must not murder anyone.

14 You must not commit adultery.

15 You must not steal from anyone.

16 You must not give false testimony against your neighbor.

17 You must not covet your neighbor's house; you must not covet your neighbor's wife, his male servant, his female servant, his ox, his donkey, or anything that belongs to your neighbor."

18 All the people saw the thundering and the lightning, and heard the sound of the ram's horn, and saw the mountain smoking. When the people saw it, they trembled and stood far off. **19** They said to Moses, "Speak to us, and we will listen; but do not let God speak to us, or we will die." **20** Moses said to the people, "Do not be afraid, for God has come to test you so that the honor of him may be in you, and so that you do not sin." **21** So the people stood far off, and Moses approached the thick darkness where God was.

22 Yahweh said to Moses, "This is what you must tell the people of Israel: 'You yourselves have seen that I have talked with you from heaven. **23** You will not make for yourselves other gods alongside me, gods of silver or gods of gold. **24** You must make an earthen altar for me, and you must sacrifice on it your burnt offerings, fellowship offerings, your sheep and your cattle. In every place where I cause my name to be honored, I will come to you and bless you. **25** If you make me an altar of stone, you must not build it of cut stones, for if you use your tools on it, you will have defiled it. **26** You must not go up to my altar on steps, so that your nakedness is not exposed.'"

Exodus 20 General Notes

Structure and formatting

The instructions recorded in this chapter are commonly known as the "ten commandments."

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Covenant
Yahweh's covenant faithfulness is now based on the covenant he made with Abraham as well as the covenant he is making with Moses. (See: covenantfaith and covenant)

Exodus 20:1

General Information:
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Exodus 20:2

house of slavery
"place where you were slaves"

Exodus 20:3

You must have no other gods before me
"You must not worship any other gods but me"

Exodus 20:4

nor the likeness
"and you must not make the likeness"

Exodus 20:5

You must not bow down to them or worship them
The word "them" refers to carved figures or idols.

jealous
God wants his people to worship only him.

punish the ancestors' wickedness by bringing punishment on the descendants
God will punish people for the sin of their parents.

to the third and the fourth generation
"to generations 3 and 4." This refers to the grandchildren and great-grandchildren. Alternate translation: "even on the grandchildren and great-grandchildren

Exodus 20:6

I show steadfast love to thousands of those who love me
The abstract noun "love" can be restated with the verb "love." Alternate translation: "I faithfully love thousands of those who love me"

to thousands of those who love me
The word "thousands" is a metonym for a number too many to count. Alternate translation: "forever to those who love me"

Exodus 20:7

take the name of Yahweh your God
"use the name of Yahweh your God"

in vain
"carelessly" or "without proper respect"

I will not hold guiltless
This double-negative can be stated as a positive. Alternate translation: "I will certainly consider guilty" or "I will certainly punish"

Exodus 20:8

set it apart
"set it apart for a special purpose"

Exodus 20:9

do all your work
"do all your usual duties"

Exodus 20:10

within your gates
Cities often had walls around them to keep out enemies, and gates for people to go in and out. Alternate translation: "within your community" or "inside your city"

Exodus 20:11

on the seventh day
"on day seven." Here "seventh" is the ordinal number for "7."

blessed the Sabbath day
Possible meanings are that 1) God caused the Sabbath day to produce good results, or 2) God said that the Sabbath day was good.

Exodus 20:12

General Information:
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Exodus 20:13

General Information:
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Exodus 20:14

You must not commit adultery
"You must not have sex with anyone other than your spouse"

generated on Tue Oct 24 10:45:40 2023

Exodus 20:15

General Information:
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Exodus 20:16

must not give false testimony
"must not speak a false report" or "must not tell lies about someone"

Exodus 20:17

must not covet
"must not strongly want to have" or "must not want to take"

Exodus 20:18

the mountain smoking
"smoke coming from the mountain"

they trembled
"they shook with fear"

stood far off
"stood far away" or "stood at a distance"

Exodus 20:19

General Information:
This page has intentionally been left blank.

Exodus 20:20

so that the honor of him may be in you, and so that you do not sin
"so that you will honor him and not sin"

Exodus 20:21

Moses approached
"Moses went closer to"

Exodus 20:22

This is what you must tell the people of Israel
"Tell the people of Israel this"

You yourselves have seen that I have talked with you from heaven
"You have heard me speak to you from heaven"

Exodus 20:23

You will not make for yourselves other gods alongside me
"You must not make idols as other gods instead of me"

gods of silver or gods of gold
"gods made out of silver or gold" or "idols made out of silver or gold"

Exodus 20:24

earthen altar
an altar made of materials from the ground, such as stone, soil, or clay

cause my name to be honored
Here "name" is a metonym for God's being. This can be stated in active form. Alternate translation: "choose for you to honor me"

Exodus 20:25

General Information:
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Exodus 20:26

You must not go up to my altar on steps
"Do not build steps up to the altar and go up to it on those steps"

your nakedness
"your private parts"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 "Now these are the decrees that you must set before them:

2 'If you buy a Hebrew servant, he is to serve for six years, and in the seventh year he will go free without paying anything. **3** If he came by himself, he must go free by himself; if he is married, then his wife must go free with him. **4** If his master gave him a wife and she bore him sons or daughters, the wife and her children will belong to her master, and he must go free by himself. **5** But if the servant plainly says, "I love my master, my wife, and my children; I will not go out free," **6** then his master must bring him to God. The master must bring him to a door or doorpost, and his master must bore his ear through with an awl. Then the servant will serve him for life.

7 If a man sells his daughter as a female servant, she must not go free as the male servants do. **8** If she does not please her master, who has selected her for himself, then he must let her be redeemed. He has no right to sell her to a foreign people. He has no such right, since he has treated her deceitfully. **9** If her master selects her as a wife for his son, he must treat her the same as if she were his daughter. **10** If he takes another wife for himself, he must not diminish her food, clothing, or her marital rights. **11** But if he does not provide these three things for her, then she can go free without paying any money.

12 Whoever strikes a man so that he dies, that person must surely be put to death. **13** If the man did not lie in wait for him, but God allowed it to happen, then I will appoint for you a place to where he can flee. **14** If a man arrogantly attacks his neighbor and kills him cleverly, then you must take him, even if he is at God's altar, so that he may die.

15 Whoever hits his father or mother must surely be put to death.

16 Whoever kidnaps a person—whether the kidnapper sells him, or that person is found in his hand—that kidnapper must be put to death.

17 Whoever curses his father or his mother must surely be put to death.

18 If men fight and one hits the other with a stone or with his fist, and that person does not die, but is confined to his bed; **19** then if he recovers and is able to walk about using his staff, the man who struck him must pay for the loss of his time; he must also see that he is completely healed. But that man is not guilty of murder.

20 If a man hits his male servant or his female servant with a staff, and if the servant dies as a result of the blow, then that man must surely be punished. **21** However, if the servant lives for a day or two, there is to be no vengeance, for he will have suffered the loss of the servant.

22 If men fight together and hurt a pregnant woman so that she miscarries, but there is no other injury to her, then the guilty man must surely be forced to pay a fine as the woman's husband demands it from him, and he must pay as the judges determine. **23** But if there is serious injury, then you must give a life for a life, **24** an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, **25** a burn for a burn, a wound for a wound, or a bruise for a bruise.

26 If a man hits the eye of his male servant or of his female servant and destroys it, then he must let the servant go free in compensation for his eye. **27** If he knocks out a tooth of his male servant or female servant, he must let the servant go free as compensation for the tooth.

28 If an ox gores a man or a woman to death, the ox must surely be stoned, and its flesh must not be eaten; but the ox's owner must be acquitted of guilt. **29** But if the ox had a habit of goring in the past, and its owner was warned but did not keep it in, and the ox has killed a man or a woman, that ox must be stoned, and its owner also must be put to death. **30** If a ransom is required for his life, he must pay for the redemption of his life whatever he is required to pay. **31** If the ox has gored a man's son or daughter, the ox's owner must do what this decree requires him to do. **32** If the ox gores a male servant or a female servant, the ox's owner must pay thirty shekels of silver, and the ox must be stoned.

generated on Tue Oct 24 10:45:40 2023

33 If a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls into it, **34** the owner of the pit must repay the loss. He must give money to the dead animal's owner, and the dead animal will become his.

35 If one man's ox hurts another man's ox so that it dies, then they must sell the live ox and divide its price, and they must also divide the dead ox. **36** But if it was known that the ox had a habit of goring in time past, and its owner has not kept it in, he must surely pay ox for ox, and the dead animal will become his own.

Exodus 21 General Notes

Special concepts in this chapter

Covenant with Moses

Although the covenant Yahweh made with Moses began in the previous chapter, it formally begins with the statement, "Now these are the decrees that you must set before them." The law of Moses was a major part of this covenant. (See: covenant and lawofmoses)

Slavery

This passage does not condone slavery as an acceptable practice. However, it does impose some restrictions on the practice.

Justice in society

The rules and law of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. (See: elect and justice and holy)

Exodus 21:1

General Information:

Yahweh continues speaking to Moses.

you must set before them

"you must give them" or "you must tell them"

Exodus 21:2

General Information:

Yahweh tells Moses his laws for the people of Israel.

Exodus 21:3

If he came by himself, he must go free by himself

What "by himself" means can be stated clearly. Some languages require that the additional condition, that he marries while a slave, be stated clearly. Alternate translation: "If he became a slave while he had no wife, and if he marries while he is a slave, the master need only free the man"

by himself

"alone" or "without a wife"

if he is married

"if he was married when he became a slave" or "if he came as a married man"

Exodus 21:4

General Information:

This page has intentionally been left blank.

Exodus 21:5

plainly says

"clearly says"

I will not go out free

"I do not want my master to set me free"

Exodus 21:6

bore his ear through

"put a hole in his ear"

awl

a pointed tool used to make a hole

for life

"until the end of his life" or "until he dies"

Exodus 21:7

General Information:

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Exodus 21:8

has selected

"has chosen"

generated on Tue Oct 24 10:45:40 2023

he must let her be redeemed
This can be stated in active form. Alternate translation: "he must allow her father to buy her back"

has no right to sell
"has no authority to sell"

he has treated her deceitfully
"he has deceived her"

Exodus 21:9

selects her as a wife for his son
"decides that she is the one who will be his son's wife"

Exodus 21:10

he must not diminish her food, clothing, or her marital rights
"he must give the first wife the same food, clothing, and marital rights she had before"

must not diminish her food
"must not take away her food" or "must not give her less food"

or her marital rights
This includes things that a husband must do for his wife, including sleeping with her. Alternate translation: "and he must continue to sleep with her as before"

Exodus 21:11

General Information:
This page has intentionally been left blank.

Exodus 21:12

strikes a man
"hits a man" or "attacks a man"

that person must surely be put to death
This can be stated in active form. Alternate translation: "you must certainly execute that person" or "you must certainly kill that person"

Exodus 21:13

did not lie in wait for him
"did not plan to harm him" or "did not do it on purpose"

I will appoint for you a place to where he can flee
The purpose of choosing a place can be stately clearly here. Alternate translation: "I will choose a place that he can run away to be safe"

Exodus 21:14

cleverly
"after thinking carefully about it"

must take him
The word "him" refers to the one who killed his neighbor.

so that he may die
This can be stated in active form. Alternate translation: "so that you can kill him"

Exodus 21:15

Whoever hits his father or mother must surely be put to death
This can be stated in active form. Alternate translation: "If anyone hits his father or mother, you must surely put him to death" or "You must surely kill anyone who hits his father or mother"

must surely
"must certainly"

Exodus 21:16

that kidnapper must be put to death
This can be stated in active form. Alternate translation: "you must kill that kidnapper"

Exodus 21:17

Whoever curses his father or his mother must surely be put to death
This can be stated in active form. Alternate translation: "you must surely kill anyone who curses his father or his mother"

Exodus 21:18

is confined to his bed
This can be stated in active form. Alternate translation: "cannot get out of bed" or "has to stay in bed"

Exodus 21:19

he recovers
"he gets better"

staff
This is a stick that can be leaned on for support while walking.

the loss of his time
This refers to a situation when someone cannot work to earn money. You can express this clearly in the translation. Alternate translation: "the time he could not work"

generated on Tue Oct 24 10:45:40 2023

see that he is completely healed
"pay his medical costs" or "pay for his costs for healing"

Exodus 21:20

as a result of the blow
"because of the injury" or "because his master hit him"

that man must surely be punished
This can be stated in active form. Alternate translation: "you must certainly punish that man"

Exodus 21:21

there is to be no vengeance
"no one is to punish the master"

Possible meanings are 1)

for he will have suffered the loss of the servant
You can express clearly in the translation that the servant was valuable to his master. Alternate translation: "because he has already lost his servant who was valuable to him"

Exodus 21:22

she miscarries
"her baby dies in her womb" or "her baby is born too soon and dies"

the guilty man must surely be forced to pay a fine
This can be stated in active form. Alternate translation: "you must certainly fine the guilty man" or "the guilty man must pay a fine"

as the judges determine
"what the judges decide"

Exodus 21:23

you must give a life for a life
This means that if she is hurt, the person who hurt her must be hurt in the same way. Alternate translation: "he must give his life for her life"

Exodus 21:24

an eye for an eye
This means that if she is hurt, the person who hurt her must be hurt in the same way. Alternate translation: "his eye for her eye"

Exodus 21:25

General Information:
This page has intentionally been left blank.

Exodus 21:26

If a man
Here "man" refers to the owner of a slave.

in compensation
"as payment." Compensation is what someone does for another person or gives to another person to make up for what he has caused that person to lose.

Exodus 21:27

General Information:
This page has intentionally been left blank.

Exodus 21:28

an ox gores
"an ox injures with its horns"

the ox must surely be stoned
This can be stated in active form. Alternate translation: "you must stone the ox to death"

its flesh must not be eaten
This can be stated in active form. Alternate translation: "you must not eat its flesh"

the ox's owner must be acquitted
This can be stated in active form. Alternate translation: "you must acquit the ox's owner"

Exodus 21:29

its owner also must be put to death
This can be stated in active form. Alternate translation: "you must also kill its owner"

Exodus 21:30

If a ransom is required for his life
If the ox's owner can pay a fine to save his own life, then he must pay whatever the judges decide. The full meaning of this can be stated clearly. This can also be stated in active form. Alternate translation: "if the owner of the bull can pay a fine to save his own life"

whatever he is required to pay
This can be stated in active form. Alternate translation: "the full amount that the judges say that he must pay"

Exodus 21:31

has gored
"has injured with its horns"

generated on Tue Oct 24 10:45:40 2023

Exodus 21:32

thirty shekels of silver
"330 grams of silver." A shekel weighed eleven grams.

the ox must be stoned
This can be stated in active form. Alternate translation: "you must kill the ox by stoning it"

Exodus 21:33

opens a pit
"uncovers a hole in the ground" or "takes a cover off a hole in the ground"

Exodus 21:34

repay the loss
The owner must be paid for the loss of his animal. Alternate translation: "pay the owner for the dead animal"

will become his
The one who paid for the loss of the animal will become the owner of the dead animal and can do what he wants with it. The full meaning of this statement can be made explicit. Alternate translation: "will belong to the owner of the pit"

Exodus 21:35

divide its price
"divide the money" or "divide the money they receive"

Exodus 21:36

if it was known
This can be stated in active form. Alternate translation: "if people knew" or "if the owner knew"

a habit of goring in time past
"had gored other animals before"

its owner has not kept it in
This means that the owner did not keep his ox securely inside a fence. This can be clearly stated in the translation. Alternate translation: "its owner did not keep it inside a fence"

he must surely pay ox for ox
The owner of the ox that killed must give an ox to the man who lost his ox. This can be stated clearly in the translation. Alternate translation: "the owner of the ox that killed must surely give a living ox to the owner of the ox that died"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 If a man steals an ox or a sheep and kills it or sells it, then he must pay five oxen for one ox, and four sheep for one sheep. **2** If a thief is found breaking in, and if he is struck so that he dies, in that case no bloodguilt will attach to anyone on his account. **3** But if the sun has risen before he breaks in, bloodguilt will attach to the person who kills him.

A thief must make restitution. If he has nothing, then he must be sold for his theft. **4** If the stolen animal is found alive in his possession, whether it is an ox, a donkey, or a sheep, he must pay back double.

5 If a man grazes his livestock in a field or vineyard and lets his animal loose, and it grazes in another man's field, he must make restitution from the best of his own field and from the best of his own vineyard.

6 If a fire breaks out and spreads in thorns so that stacked grain, or standing grain, or a field is consumed, the one who started the fire must surely make restitution.

7 If a man gives money or goods to his neighbor for safe keeping, and if it is stolen out of the man's house, if the thief is found, that thief must pay double. **8** But if the thief is not found, then the owner of the house must come before the judges to see whether he has put his own hand on his neighbor's property. **9** For every transgression, whether it is an ox, a donkey, a sheep, clothing, or any other missing thing about which one says, "This belongs to me," the claim of both parties must come before the judges. The man whom the judges find guilty must pay double to his neighbor.

10 If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep, and if it dies or is hurt or is carried away without anyone seeing it, **11** an oath to Yahweh must be taken by them both, as to whether or not one person has put his hand on his neighbor's property. The owner must accept this, and the other will make no restitution. **12** But if it was stolen from him, the other must make restitution to the owner for it. **13** If an animal was torn in pieces, let the other man bring the animal as evidence. He will not have to pay for what was torn.

14 If a man borrows any animal from his neighbor and the animal is injured or dies without the owner being with it, the other man must surely make restitution. **15** But if the owner was with it, the other man will not have to pay; if the animal was hired, it will be paid for by its hiring fee.

16 If a man seduces a virgin who is not betrothed, and if he lies with her, he must surely make her his wife by paying the bride wealth required for this. **17** If her father completely refuses to give her to him, he must pay money equal to the bride wealth of virgins.

18 You must not allow a sorceress to live.

19 Whoever lies with an animal must surely be put to death.

20 Whoever sacrifices to any god except to Yahweh must be completely destroyed. **21** You must not wrong a foreigner or oppress him, for you were foreigners in the land of Egypt. **22** You must not mistreat any widow or fatherless child. **23** If you afflict them at all, and if they call out to me, I will surely hear their outcry. **24** My anger will burn, and I will kill you with the sword; your wives will become widows, and your children will become fatherless.

25 If you lend money to any of my people among you who are poor, you must not be like a moneylender to him or charge him interest. **26** If you take your neighbor's garment in pledge, you must return it to him before the sun goes down, **27** for that is his only covering; it is his garment for his body. What else can he lie down in? When he calls out to me, I will hear him, for I am gracious.

28 You must not blaspheme me, God, nor curse a ruler of your people. **29** You must not hold back offerings from your harvest or your winepresses. You must give to me the firstborn of your sons. **30** You must also do the same with your oxen and your sheep. For seven days they may remain with their mothers, but on the eighth day you must give them to me. **31** You will be people that are set apart for me. So you must not eat any meat that was torn by animals in the field. Instead, you must throw it to the dogs.

generated on Tue Oct 24 10:45:40 2023

Exodus 22 General Notes

Special concepts in this chapter

Justice in society
The rules and laws of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. In this chapter, the purpose of these laws often focuses on minimizing the people's desire for vengeance. (See: elect, lawofmoses, justice and holy and avenge)

Exodus 22:1

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 22:2

If a thief is found
This can be stated in active form. Alternate translation: "If anyone finds a thief"

breaking in
"using force to come into a house"

if he is struck so that he dies
This can be stated in active form. Alternate translation: "if anyone strikes the thief so that he dies"

no bloodguilt will attach to anyone on his account
"no one will be guilty of murdering him"

Exodus 22:3

if the sun has risen before he breaks in
"if it is light before he breaks in" or "if he breaks in and it is after sunrise"

bloodguilt will attach to the person who kills him
"the person who kills him will be guilty of murder"

make restitution
"pay for what he stole"

he must be sold for his theft
This can be stated in an active form. Alternate translation: "you must sell him as a slave in order to pay for what he stole"

Exodus 22:4

If the stolen animal is found alive in his possession
This can be stated in active form. Alternate translation: "If they find that he still has the live animal that he stole"

pay back double
pay two animals for every animal that he took

Exodus 22:5

If a man grazes his livestock
"If a man lets his animals eat plants"

it grazes
"it eats plants"

he must make restitution
"he must pay back the owner of that field"

Exodus 22:6

If a fire breaks out and spreads in thorns
"If someone starts a fire and it spreads in thorns"

spreads in thorns
"moves along the ground through dry plants"

stacked grain
This is grain that has been cut and tied in bundles. "bundled grain" or "harvested grain"

standing grain
This is grain that has not been cut, but it is ready to be harvested.

a field is consumed
"fire consumes a field" or "fire destroys a field"

must surely make restitution
"must certainly pay for the grain that the fire destroyed"

Exodus 22:7

for safe keeping
"to watch over it" or "to keep it safe"

if it is stolen
This can be stated in active form. Alternate translation: "if someone steals it"

thief
someone who steals something

if the thief is found
This can be stated in active form. Alternate translation: "if you find the thief"

generated on Tue Oct 24 10:45:40 2023

Exodus 22:8

come before the judges to see whether
"come before the judges so that they can find out if"

has put his own hand on his neighbor's property
This is an idiom. If you have a way of saying this in your language, you can use it here. Alternate translation: "has stolen his neighbor's property"

Exodus 22:9

the claim of both parties must come before the judges
The judges must listen to both people who claim that the item belongs to them and the judges will decide who is guilty.

Exodus 22:10

General Information:
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Exodus 22:11

an oath to Yahweh must be taken by them both
Only the man who is accused of stealing the animal must swear the oath. The owner of the lost animal must accept the oath that has been sworn. This can be stated in active form. Alternate translation: "the man who was caring for the animal must swear an oath before Yahweh and the owner must accept that oath"

Exodus 22:12

But if it was stolen from him
This can be stated in active form. Alternate translation: "But if someone stole the animal from him"

Exodus 22:13

If an animal was torn in pieces
This can be stated in active form. Alternate translation: "But if a wild beast tore the animal in pieces"

He will not have to pay for what was torn
This can be stated in active form. Alternate translation: "He will not have to pay for the animal that the wild beast destroyed"

Exodus 22:14

must surely make restitution
"must certainly repay with another animal" or "must certainly pay the owner for the animal"

Exodus 22:15

if the animal was hired
This can be stated in active form. Alternate translation: "if someone rented the animal"

it will be paid for by its hiring fee
The one who borrowed the animal will not have to pay the owner anything more than the hiring or rental fee. This fee will pay for the loss of the animal. This can be stated clearly in the translation. Alternate translation: "the money that someone paid to rent the animal will cover the loss of the animal"

hiring fee
"rental fee" or "money paid to rent the animal"

Exodus 22:16

a man seduces a virgin who is not betrothed
"a man persuades a virgin who is not betrothed that she wants to sleep with him"

not betrothed
"not promised to be married"

if he lies with her
Lying with someone is a euphemism for having sex. Alternate translation: "if he has sexual relations with her"

bride wealth
"dowry" or "bride price"

Exodus 22:17

him, he
These pronouns refer back to the man who seduced the virgin.

Exodus 22:18

General Information:
This page has intentionally been left blank.

Exodus 22:19

Whoever lies with an animal
This is a euphemism. Alternate translation: "Whoever has sexual relations with an animal"

Exodus 22:20

Yahweh must be completely destroyed
This can be stated in active form. Alternate translation: "Yahweh, you must completely destroy"

Exodus 22:21

wrong a foreigner
"mistreat a foreigner" or "cheat a foreigner"

generated on Tue Oct 24 10:45:40 2023

Exodus 22:22

You must not mistreat any widow or fatherless child
This can be stated in positive form. Alternate translation: "You must treat all widows and fatherless children fairly"

widow
"woman whose husband has died"

fatherless child
"orphan" or "child with no parents"

Exodus 22:23

their outcry
Here the "outcry" is of people in pain because they are being oppressed. See how you translated "outcry" in Exodus 3:7.

Exodus 22:24

I will kill you with the sword
To be killed "with the sword" is a metonym that means a person will die violently, or perhaps fighting in a war. Alternate translation: "you will die a violent death"

Exodus 22:25

a moneylender
"one who lends money"

charge him interest
"charge him extra money for borrowing" or "charge him extra money for the loan"

Exodus 22:26

garment in pledge
"coat as collateral" or "coat as a guarantee to repay the loan"

Exodus 22:27

only covering
"only coat" or "only garment to keep him warm"

What else can he lie down in?
This question adds emphasis. You can translate it as a strong statement. Alternate translation: "He will have nothing to wear while he sleeps!"

Exodus 22:28

You must not blaspheme me, God
"Do not insult God" or "Do not speak evil about God"

nor curse a ruler
"and do not ask God to do bad things to a ruler"

Exodus 22:29

You must not hold back offerings
This can be stated in a positive form. Alternate translation: "You must bring all of your offerings"

give to me the firstborn of your sons
"dedicate your firstborn sons to me"

Exodus 22:30

do the same with
"dedicate to me the firstborn of"

For seven days
This can be written as a numeral. Alternate translation: "For 7 days after they are born"

the eighth day
This can be written as a numeral. Alternate translation: "day number 8"

give them to me
"dedicate them to me"

Exodus 22:31

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 You must not give a false report about anyone. Do not join with a wicked man to be a malicious witness.
2 You must not follow a crowd to do evil, and you must not bear witness in a dispute while siding with the crowd in order to pervert justice. **3** You must not show favoritism to a poor man in his lawsuit.

4 If you meet your enemy's ox or his donkey going astray, you must bring it back to him. **5** If you see the donkey of someone who hates you fallen to the ground under its load, you must not leave that person. You must surely help him with his donkey.

6 Do not thrust aside justice for your poor in his lawsuit. **7** Do not join others in making false accusations, and do not kill the innocent or righteous, for I will not acquit the wicked. **8** Never take a bribe, for a bribe blinds those who see, and perverts honest people's words. **9** You must not oppress a foreigner, since you know the life of a foreigner, for you were foreigners in the land of Egypt.

10 For six years you will sow seed on your land and gather in its produce. **11** But in the seventh year you will let it rest and lie fallow, so that the poor among your people may eat. What they leave, the wild animals will eat. You will do the same with your vineyards and olive orchards. **12** During six days you will do your work, but on the seventh day you must rest. Do this so that your ox and your donkey may have rest, and so that your female slave's son and any foreigner may rest and be refreshed. **13** Pay attention to everything that I have said to you. Do not mention the names of other gods, nor let their names be heard from your mouth.

14 You must travel to hold a festival for me three times every year. **15** You are to observe the Festival of Unleavened Bread. As I commanded you, you will eat unleavened bread for seven days. At that time, you will appear before me in the month of Aviv, which is fixed for this purpose. It was in this month that you came out from Egypt. But you must not appear before me empty-handed. **16** You must observe the Festival of Harvest, the firstfruits of your labors when you sowed seed in the fields. Also you must observe the Festival of Ingathering at the end of the year, when you gather in your produce from the fields. **17** All your males must appear before the Lord Yahweh three times every year.

18 You must not offer the blood from sacrifices made to me with bread containing yeast. The fat from the sacrifices at my festivals must not remain all night until the morning. **19** You must bring the choicest firstfruits from your land into my house, the house of Yahweh your God. You must not boil a young goat in its mother's milk.

20 I am going to send an angel before you to guard you on the way, and to bring you to the place that I have prepared. **21** Be attentive to him and obey him. Do not provoke him, for he will not pardon your transgressions. My name is on him. **22** If you indeed obey his voice and do everything that I tell you, then I will be an enemy to your enemies and an adversary to your adversaries. **23** My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and the Jebusites. I will destroy them. **24** You must not bow down to their gods, worship them, or do as they do, but you must completely break them down, and you must smash their stone pillars in pieces. **25** You must worship Yahweh your God, and he will bless your bread and water. I will remove sickness from among you. **26** No woman will be barren or will miscarry her young in your land. I will give you long lives. **27** I will send my terror before you, and will throw into confusion all the people to whom you come, and I will make all your enemies turn their backs to you. **28** I will send hornets before you that will drive out the Hivites, Canaanites, and the Hittites from before you. **29** I will not drive them out from before you in one year, or the land would become desolate, and the wild animals would become too many for you. **30** Instead, I will drive them out little by little from before you until you become fruitful and inherit the land. **31** I will fix your borders from the Sea of Reeds to the Sea of the Philistines, and from the wilderness to the Euphrates River. I will give the inhabitants of the land into your hands. You will drive them out before you. **32** You must not make a covenant with them or with their gods. **33** They must not live in your land, or they would make you sin against me. If you worship their gods, this will surely become a trap for you.'"

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Exodus 23 General Notes

Special concepts in this chapter

Justice in society

The rules and laws of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. (See: elect, lawofmoses and justice and holy)

Celebrations of feasts and festivals

The people of Israel were required to celebrate certain feasts and festivals. These were part of the law of Moses and some are described in this chapter. Their purpose was to worship Yahweh and to remember the great things Yahweh has done for them.

Exodus 23:1

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

malicious witness

This is the same as a lying or false witness.

Exodus 23:2

siding with the crowd

This is a metaphor that describes one's agreeing with a group of people as if he actually walked over and stood with that group. Alternate translation: "doing what the crowd wants" or "agreeing with the majority"

pervert justice

do illegal or immoral actions that result in a unjust ruling

Exodus 23:3

General Information:

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Exodus 23:4

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:5

General Information:

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Exodus 23:6

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

Do not thrust aside justice for your poor in his lawsuit

"Do not decide to treat a poor man unjustly in legal matters"

lawsuit

Here, this refers to any matter that a court decides.

Exodus 23:7

I will not acquit the wicked

"I will not find the wicked not guilty" or "I will not say of wicked people that they are innocent"

Exodus 23:8

bribe blinds ... perverts

Here a "bribe" is described as if it were a person. Alternate translation: "bribe discredits ... undermines"

Exodus 23:9

the life of a foreigner

"the kind of life a stranger lives in a foreign land"

Exodus 23:10

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

its produce

"the food its plants produce"

Exodus 23:11

fallow

in its natural state, not used for to grow food

so that the poor among your people may eat

The poor can eat any food that grows on its own in a field that is not cultivated. This can be stated clearly in the translation. Alternate translation: "so the poor among your people may harvest and eat any food that grows on its own in that field"

Exodus 23:12

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

generated on Tue Oct 24 10:45:40 2023

your ox and your donkey
"your work animals"

any foreigner may rest and be refreshed
This can be stated in active form. Alternate translation: "any foreigner may rest and regain his strength"

Exodus 23:13

Pay attention to
"Do" or "Obey"

mention the names of other gods
This represents praying to other gods. Alternate translation: "pray to other gods"

Exodus 23:14

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:15

Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated this in [Exodus 13:4]

not appear before me empty-handed
Here understatement is used to emphasize that the Israelites must bring a suitable offering to Yahweh. "come to me without a proper offering" or "always bring an offering to me"

Exodus 23:16

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

You must observe
"You must honor" or "You must celebrate"

Festival of Ingathering
This festival celebrated the final harvesting of all the crops for the year.

Exodus 23:17

All your males must appear before the Lord Yahweh
Here to "appear" means to gather for worship. Alternate translation: "All the men must gather to worship the Lord Yahweh"

Exodus 23:18

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

fat from the sacrifices
The fat was burned as an offering to Yahweh and was never eaten.

Exodus 23:19

the choicest firstfruits
"the best and first produce of the harvest"

You must not boil a young goat in its mother's milk
This was a magical fertility practice among the Canaanites, which the Israelites were not permitted to participate in.

Exodus 23:20

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:21

Be attentive to him
"Listen to him"

Do not provoke him, for he will not pardon
"If you provoke him, he will not pardon"

My name is on him
Here "name" refers to God's authority. Alternate translation: "He has my authority"

Exodus 23:22

If you indeed obey his voice
Here "voice" represents what the angel says. Alternate translation: "If you carefully obey what he says"

an enemy to your enemies and an adversary to your adversaries
These two phrases mean the same thing and are used for emphasis.

Exodus 23:23

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:24

You must not ... do as they do
The Israelites must not live as the people who worship other gods. Alternate translation: "You must not ... live as the people who worship those gods"

generated on Tue Oct 24 10:45:40 2023

Exodus 23:25

he will bless your bread and water
This is a merism that means food and drink. Alternate translation: "he will bless your food and drink" or "he will bless you by giving you food and drink"

he will bless ... I will remove
Yahweh switched between the first and third pronoun to refer to himself. Here both "he" and "I" refer to Yahweh.

Exodus 23:26

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

No woman will be barren or will miscarry her young in your land
"Every woman will be able to become pregnant and give birth to healthy babies"

miscarry
to have a pregnancy end early and unexpectedly

Exodus 23:27

General Information:
This page has intentionally been left blank.

Exodus 23:28

hornets
a flying insect that can sting people and cause pain

Exodus 23:29

or the land would become desolate
"because no one would be living in the land"

Exodus 23:30

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:31

General Information:
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Exodus 23:32

General Information:
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Exodus 23:33

this will surely become a trap for you
This means worshiping other gods will lead the people of Israel to certain destruction as if they were an animal caught in a hunter's trap.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Then Yahweh said to Moses, "Come up to me—you, Aaron, Nadab, Abihu, and seventy of Israel's elders, and worship me at a distance. **2** Moses alone may come near to me. The others must not come near, nor may the people come up with him." **3** Moses went and told the people all of Yahweh's words and decrees. All the people answered with one voice and said, "We will do all the words that Yahweh has said." **4** Then Moses wrote down all of Yahweh's words. Early in the morning, Moses built an altar at the foot of the mountain and arranged twelve stone pillars, so that the stones would represent the twelve tribes of Israel. **5** He sent some young men from among the people of Israel to offer burnt offerings and sacrifice peace offerings of oxen to Yahweh. **6** Moses took half of the blood and put it into basins; he sprinkled the other half onto the altar. **7** He took the book of the Covenant and read it aloud to the people. They said, "We will do all that Yahweh has spoken. We will be obedient." **8** Then Moses took the blood and sprinkled it onto the people. He said, "This is the blood of the covenant that Yahweh has made with you by giving you this promise with all these words."

9 Then Moses, Aaron, Nadab, Abihu, and seventy of Israel's elders went up the mountain. **10** They saw the God of Israel. Under his feet there was a pavement made of sapphire stone, as clear as the sky itself. **11** God did not lay a hand on the leaders of the people of Israel. They saw God, and they ate and drank.

12 Yahweh said to Moses, "Come up to me on the mountain and stay there. I will give you the tablets of stone and the law and commandments that I have written, so that you may teach them." **13** So Moses set out with his assistant Joshua and went up the mountain of God. **14** Moses had said to the elders, "Stay here and wait for us until we come to you. Aaron and Hur are with you. If anyone has a dispute, let him go to them." **15** So Moses went up the mountain, and the cloud covered it. **16** Yahweh's glory settled on Mount Sinai, and the cloud covered it for six days. On the seventh day he called to Moses from within the cloud. **17** The appearance of Yahweh's glory was like a devouring fire on the top of the mountain in the eyes of the people of Israel. **18** Moses entered the cloud and went up the mountain. He was up the mountain for forty days and forty nights.

Exodus 24 General Notes

Special concepts in this chapter

Moses's covenant

The people of Israel promise to obey the covenant Yahweh made with Moses. Their continued blessings were contingent upon their obedience to this covenant. (See: promise and covenant)

God's holiness

Because Yahweh is perfectly holy, he can only be approached in a certain way. Because of this, only Moses was allowed near Yahweh. This is also why Yahweh is described as a "devouring fire." (See: holy)

Exodus 24:1

Nadab ... Abihu

These are men's names. See how you translated these names in [Exodus 6:23]

seventy of Israel's elders

"70 of Israel's elders"

Exodus 24:2

General Information:

This page has intentionally been left blank.

Exodus 24:3

with one voice

This is an idiom that means the people were in complete agreement. Alternate translation: "together" or "in agreement"

Exodus 24:4

foot of the mountain

"base of the mountain" or "bottom of the mountain"

Exodus 24:5

General Information:

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generated on Tue Oct 24 10:45:40 2023

Exodus 24:6

Moses took half of the blood and put it into basins
Moses collected half of the blood in basins in order to splash it on the people in Exodus 24:8. This would confirm the people's participation in the covenant between the people of Israel and God.

he sprinkled the other half onto the altar
Here the altar represents God. This would confirm God's participation in the covenant between God and the people of Israel.

Exodus 24:7

We will be obedient
This can be stated in active form. Alternate translation: "We will obey everything"

Exodus 24:8

Then Moses took the blood
This refers to the blood that Moses had put into the bowls. This can be stated clearly. Alternate translation: "Then Moses took the blood that was in the bowls"

Exodus 24:9

Nadab ... Abihu
These are men's names. See how you translated these names in [Exodus 6:23]

Exodus 24:10

Under his feet
This speaks of God as if he had human feet.

a pavement made of sapphire stone
"a pavement made of blue stones called sapphires"

pavement
a hard surface for walking or riding

sapphire stone
This is a gemstone that is blue in color.

as clear as the sky itself
This is a simile. Alternate translation: "as clear as the sky is when there are no clouds"

Exodus 24:11

God did not lay a hand on the leaders of the people of Israel
This means that God did not harm the leaders. Alternate translation: "God did not harm the leaders of the people of Israel"

Exodus 24:12

tablets of stone and the law and commandments
God had written the law and commandments on the tablets of stone. This can be stated clearly. Alternate translation: "two stone slabs on which I have written all the laws"

Exodus 24:13

with his assistant Joshua
"with Joshua who assisted him" or "with Joshua who helped him"

Exodus 24:14

wait for us
"wait for Joshua and me"

Hur
Hur was a man who was a friend of Moses and Aaron. See how you translated this name in [Exodus 17:10]

Exodus 24:15

General Information:
This page has intentionally been left blank.

Exodus 24:16

Yahweh's glory
This was the brilliant light of God's presence. Alternate translation: "The brilliant light showing God's presence"

Exodus 24:17

like a devouring fire
This means the glory of Yahweh was very large and seemed to burn brightly like a fire. Alternate translation: "like a big fire burning"

in the eyes of the people of Israel
Their eyes represent seeing, and seeing represents their thoughts or judgment about they saw. Alternate translation: "to the people of Israel"

Exodus 24:18

forty days and forty nights
"40 days and 40 nights"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Yahweh spoke to Moses, **2** "Tell the people of Israel to take an offering for me from every person who is motivated by a willing heart. You must receive these offerings for me. **3** These are the offerings that you must receive from them: gold, silver, and bronze; **4** blue, purple, and scarlet material; fine linen; goats' hair; **5** ram skins dyed red and fine leather hides; acacia wood; **6** oil for the sanctuary lamps; spices for the anointing oil and the fragrant incense; **7** onyx stones and other precious stones to be set for the ephod and breastpiece. **8** Let them make me a sanctuary so that I may live among them. **9** You must make it exactly as I will show you in the plans for the tabernacle and for all its equipment.

10 They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. **11** You must cover it inside and out with pure gold, and you must make on it a border of gold around its top. **12** You must cast four rings of gold for it, and put them on the ark's four feet, with two rings on one side of it, and two rings on the other side. **13** You must make poles of acacia wood and cover them with gold. **14** You must put the poles into the rings on the ark's sides, in order to carry the ark. **15** The poles must remain in the rings of the ark; they must not be taken from it. **16** You must put into the ark the covenant decrees that I will give you. **17** You must make an atonement lid of pure gold. Its length must be two and a half cubits, and its width must be a cubit and a half. **18** You must make two cherubim of hammered gold for the two ends of the atonement lid. **19** Make one cherub for one end of the atonement lid, and the other cherub for the other end. They must be made as one piece with the atonement lid. **20** The cherubim must spread out their wings upward and overshadow the atonement lid with them. The cherubim must face one another and look toward the center of the atonement lid. **21** You must put the atonement lid on top of the ark, and you must put into the ark the covenant decrees that I am giving you. **22** It is at the ark that I will meet with you. I will speak with you from my position above the atonement lid. It will be from between the two cherubim over the ark of the covenant decrees that I will speak to you about all the commands I will give you for the people of Israel.

23 You must make a table of acacia wood. Its length must be two cubits; its width must be one cubit, and its height must be a cubit and a half. **24** You must cover it with pure gold and put a border of gold around the top. **25** You must make a surrounding frame for it one handbreadth wide, with a surrounding border of gold for the frame. **26** You must make for it four rings of gold and attach the rings to the four corners, where the four feet were. **27** The rings must be attached to the frame to provide places for the poles, in order to carry the table. **28** You must make the poles out of acacia wood and cover them with gold so that the table may be carried with them. **29** You must make the dishes, spoons, pitchers, and bowls to be used to pour out drink offerings. You must make them of pure gold. **30** You must regularly set the bread of the presence on the table before me.

31 You must make a lampstand of pure hammered gold. The lampstand is to be made with its base and shaft. Its cups, its leafy bases, and its flowers are to be all made of one piece with it. **32** Six branches must extend out from its sides—three branches must extend from one side, and three branches of the lampstand must extend from the other side. **33** The first branch must have three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It must be the same for all six branches extending out from the lampstand. **34** On the lampstand itself, the central shaft, there must be four cups made like almond blossoms, with their leafy bases and the flowers. **35** There must be a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there must be a leafy base under the third pair of branches, made as one piece with it. It must be the same for all six branches extending out from the lampstand. **36** Their leafy bases and branches must all be one piece with it, one beaten piece of work of pure gold. **37** You must make the lampstand and its seven lamps, and set up its lamps for them to give light from it. **38** The tongs and their trays must be made of pure gold. **39** Use one talent of pure gold to make the lampstand and its accessories. **40** Be sure to make them after the pattern that you are being shown on the mountain.

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Exodus 25 General Notes

Special concepts in this chapter

The tent of meeting
This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 25:1

General Information:
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Exodus 25:2

who is motivated by a willing heart
This is an idiom that indicates a person's desire to give an offering. Alternate translation: "who wants to give an offering"

You must receive
The word "you" refers to Moses and the leaders.

Exodus 25:3

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:4

blue, purple, and scarlet material
Possible meanings are 1) "material that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple and scarlet dye" to dye the linen.

scarlet
bright red

Exodus 25:5

hides
These are animal skins.

Exodus 25:6

spices
dried plants that people grind into a powder and put in oil or food to give it a nice smell or flavor

Exodus 25:7

onyx
a valuable stone that has layers of white and black, red or brown.

precious stones to be set
This can be stated in active form. Alternate translation: "precious stones for someone to set"

precious stones
"valuable gems" or "treasured gems"

Exodus 25:8

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:9

tabernacle
Here this word means the same thing as the word "sanctuary" in verse 8.

You must make it
Here "you" is plural and refers to Moses and the people of Israel.

show you in the plans
"show you in the design" or "show you in the pattern." Here "you" is singular and refers to Moses.

Exodus 25:10

General Information:
Yahweh continues to tell Moses what the people must do.

two and a half cubits ... one cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... almost 69 centimeters"

Exodus 25:11

General Information:
This page has intentionally been left blank.

Exodus 25:12

General Information:
Yahweh continues to tell Moses what the people must do.

cast four rings of gold
Casting was a process in which gold was melted, poured into a mold that was in the shape of a ring, and then allowed to harden.

generated on Tue Oct 24 10:45:40 2023

Exodus 25:13

General Information:
This page has intentionally been left blank.

Exodus 25:14

in order to carry the ark
"so that you can carry the ark"

Exodus 25:15

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:16

General Information:
This page has intentionally been left blank.

Exodus 25:17

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made.

two and a half cubits ... a cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 25:18

hammered gold
"beaten gold"

Exodus 25:19

General Information:
Yahweh continues to tell Moses what the people must do.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

They must be made
This can be stated in active form. Alternate translation: "You must make them"

Exodus 25:20

General Information:
This page has intentionally been left blank.

Exodus 25:21

You must put
Here "you" refers to Moses and the people of Israel.

Exodus 25:22

General Information:
Yahweh continues to speak to Moses.

It is at the ark that I will meet with you
"I will meet with you at the ark." In 25:22 the word "you" is singular and refers to Moses.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 25:23

General Information:
Yahweh continues to tell Moses what the people must do.

two cubits ... one cubit ... a cubit and a half
A cubit is 46 centimeters. Alternate translation: "2 cubits ... 1 cubit ... 1.5 cubits" or "92 centimeters ... 46 centimeters ... 69 centimeters"

Exodus 25:24

General Information:
This page has intentionally been left blank.

Exodus 25:25

General Information:
Yahweh continues to tell Moses what the people must do.

one handbreadth wide
a measurement of 7 to 8 centimeters

frame for it
"frame for the table"

Exodus 25:26

feet were
"legs are"

Exodus 25:27

The rings must be attached
This can be stated in active form. Alternate translation: "You must attach the rings"

in order to carry
"so you can carry"

Exodus 25:28

General Information:
Yahweh continues to tell Moses what the people must do.

generated on Tue Oct 24 10:45:40 2023

so that the table may be carried with them
This can be stated in active form. Alternate translation: "so that you may carry the table with them"

Exodus 25:29

to be used to pour out drink offerings
This can be stated in active form. Alternate translation: "so that you may use them to pour out drink offerings"

Exodus 25:30

bread of the presence
This bread represented the presence of God.

Exodus 25:31

hammered gold
"beaten gold." See how you translated this in Exodus 25:18.

The lampstand is to be made
This can be stated in active form. Alternate translation: "Make the lampstand"

Its cups, its leafy bases, and its flowers are to be all made of one piece with it
This can be stated in active form. Alternate translation: "Make its cups, its leafy bases, and its flowers all of one piece with the lampstand"

Exodus 25:32

General Information:
This page has intentionally been left blank.

Exodus 25:33

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

almond blossoms
white or pink flowers that have five petals

Exodus 25:34

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

Exodus 25:35

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

made as one piece with it
This can be stated in active form. Alternate translation: "you must make them as one piece with the lampstand"

Exodus 25:36

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

Exodus 25:37

General Information:
Yahweh continues telling Moses what the people must do.

for them to give light from it
"so they shine light from it"

Exodus 25:38

The tongs and their trays must be made of pure gold
This can be stated in active form. Alternate translation: "Make the tongs and their trays of pure gold"

Exodus 25:39

one talent
A talent weighs about thirty-three kilograms.

its accessories
the tongs and the trays

Exodus 25:40

you are being shown on the mountain
This can be stated in active form. Alternate translation: "I am showing you on the mountain"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 You must make the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This will be the work of a very skilled craftsman. **2** The length of each curtain must be twenty-eight cubits, the width four cubits. All the curtains must be of the same size. **3** Five curtains must be joined to each other, and the other five curtains must also be joined to each other. **4** You must make loops of blue along the outer edge of the end curtain of one set. In the same way, you must do the same along the outer edge of the end curtain in the second set. **5** You must make fifty loops on the first curtain, and you must make fifty loops on the end curtain in the second set. Do this so that the loops will be opposite to each other. **6** You must make fifty clasps of gold and join the curtains together with them so that the tabernacle becomes united.

7 You must make curtains of goats' hair for a tent over the tabernacle. You must make eleven of these curtains. **8** The length of each curtain must be thirty cubits, and the width of each curtain must be four cubits. Each of the eleven curtains must be of the same size. **9** You must join five curtains to each other and the other six curtains to each other. You must double over the sixth curtain in the front of the tent. **10** You must make fifty loops on the edge of the end curtain of the first set, and fifty loops on the edge of the end curtain that joins the second set. **11** You must make fifty bronze clasps and put them into the loops. Then you join the tent together so that it may be one piece. **12** The leftover half curtain, that is, the overhanging part remaining from the tent's curtains, must hang at the back of the tabernacle. **13** There must be one cubit of curtain on one side, and one cubit of curtain on the other side—that which is left over of the length of the tent's curtains must hang over the sides of the tabernacle on one side and on the other side, to cover it. **14** You must make for the tabernacle a covering of ram skins dyed red, and another covering of fine leather to go above that.

15 You must make upright frames out of acacia wood for the tabernacle. **16** The length of each frame must be ten cubits, and its width must be one and a half cubits. **17** There must be two wooden pegs in each frame for joining the frames to each other. You are to make all the tabernacle's frames in this way. **18** When you make the frames for the tabernacle, you must make twenty frames for the south side. **19** You must make forty silver bases to go under the twenty frames. There must be two bases under the first frame to be its two pedestals, and also two bases under each of the other frames for their two pedestals. **20** For the second side of the tabernacle, on the north side, you must make twenty frames **21** and their forty silver bases. There must be two bases under the first frame, two bases under the next frame, and so on. **22** For the back side of the tabernacle on the west side, you must make six frames. **23** You must make two frames for the back corners of the tabernacle. **24** These frames must be separate at the bottom, but joined at the top to the same ring. It must be this way for both of the back corners. **25** There must be eight frames, together with their silver bases. There must be sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

26 You must make crossbars of acacia wood—five for the frames of the one side of the tabernacle, **27** five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west. **28** The crossbar in the center of the frames, that is, halfway up, must reach from end to end. **29** You must cover the frames with gold. You must make their rings of gold, for them to serve as holders for the crossbars, and you must cover the bars with gold. **30** You must set up the tabernacle by following the plan you were shown on the mountain.

31 You must make a curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman. **32** You must hang it on four pillars of acacia wood covered with gold. These pillars must have hooks of gold set on four silver bases. **33** You must hang up the curtain under the clasps, and you must bring in the ark of the covenant decrees. The curtain is to separate the holy place from the most holy place. **34** You must put the atonement lid on the ark of the covenant decrees, which is in the most holy place. **35** You must place the table outside the curtain. You must place the lampstand opposite the table on the south side of the tabernacle. The table must be on the north side.

36 You must make a screen for the tent entrance. You must make it out of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. **37** For the screen you must make five pillars of acacia and cover them with gold. Their hooks must be of gold, and you must cast five bronze bases for them.

generated on Tue Oct 24 10:45:40 2023

Exodus 26 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

The tent of meeting

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 26:1

General Information:

Yahweh continues telling Moses what the people must do (Exodus 25:1).

You must make

Yahweh is speaking to Moses, so the word "you" is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly. "Tell a craftsman to make"

curtains

These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle.

scarlet wool

wool dyed a deep red color

craftsman

a person who is skilled in making beautiful objects by hand

Exodus 26:2

twenty-eight cubits ... four cubits

"28 cubits ... 4 cubits." A cubit is 46 centimeters.

Exodus 26:3

Five curtains must be joined to each other ... must also be joined to each other

This can be stated in active form. Alternate translation: "Sew five curtains together to make one set, and sew the other five curtains together to make another set"

Exodus 26:4

one set

"one set of five curtains"

the second set

"the second set of five curtains"

Exodus 26:5

General Information:

This page has intentionally been left blank.

Exodus 26:6

clasps

The clasps fit into the loops (verses 4 and 5) to hold the curtains together.

Exodus 26:7

General Information:

Yahweh continues telling Moses what the people must do.

eleven

"11"

Exodus 26:8

thirty ... four

"30 ... 4"

cubits

A cubit is 46 centimeters.

Exodus 26:9

General Information:

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Exodus 26:10

General Information:

Yahweh continues telling Moses what the people must do.

loops

See how you translated these in Exodus 26:4.

generated on Tue Oct 24 10:45:40 2023

Exodus 26:11

clasps
The clasps fit into the loops to hold the curtains together. See how you translated this in Exodus 26:6.

Exodus 26:12

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 26:13

cubit
A cubit is 46 centimeters.

Exodus 26:14

General Information:
This page has intentionally been left blank.

Exodus 26:15

General Information:
Yahweh continues to tell Moses what the people must do.

frames
This refers to frames or panels that they made by joining together smaller pieces of wood.

Exodus 26:16

ten cubits ... one and a half cubits
"10 cubits ... 1.5 cubits"

Exodus 26:17

General Information:
This page has intentionally been left blank.

Exodus 26:18

General Information:
This page has intentionally been left blank.

Exodus 26:19

General Information:
Yahweh continues telling Moses what the people must do.

silver bases
These were silver blocks that had a slot in them to keep the board in place.

pedestals
The silver bases kept the wooden board off the ground.

There must be two bases
This can be stated in active form. Alternate translation: "Put two bases"

Exodus 26:20

General Information:
This page has intentionally been left blank.

Exodus 26:21

and so on
This means that what was said about the first two boards should be done for the rest of the boards. This can be stated clearly in the translation. Alternate translation: "and two bases for each of the rest of the boards"

Exodus 26:22

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 26:23

General Information:
This page has intentionally been left blank.

Exodus 26:24

These frames must be separate at the bottom, but joined at the top
This can be stated in active form. Alternate translation: "Separate these frames at the bottom, but join them at the top"

Exodus 26:25

silver bases
These were silver blocks that had a slot in them to keep the frame in place. See how you translated this in Exodus 26:19.

in all
"total"

and so on
This means that what was said about the first two frames should be done for the rest of the frames. See how you translated this in [Exodus 26:21]

Exodus 26:26

General Information:
Yahweh continue to tell Moses how the tabernacle was to be built.

crossbars
These are horizontal support beams that give stability to the structure.

generated on Tue Oct 24 10:45:40 2023

Exodus 26:27

the back side of the tabernacle to the west
The front was on the east side of the tabernacle.

Exodus 26:28

General Information:
This page has intentionally been left blank.

Exodus 26:29

General Information:
Yahweh continues to tell Moses how the tabernacle must be constructed.

for them to serve as holders for the crossbars
"which will hold the crossbars" or "because they will hold the crossbars"

crossbars
These are horizontal support beams that give stability to the structure. See how you translated this in Exodus 26:26.

Exodus 26:30

you were shown on the mountain
This can be stated in active form. Alternate translation: "that I have shown you here on this mountain"

Exodus 26:31

General Information:
Yahweh continues to tell Moses how the tabernacle is to be constructed.

You must make
Yahweh is speaking to Moses, so the word "you" is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly. "Tell a craftsman to make." See how you translated this in [Exodus 26:1]

Exodus 26:32

General Information:
This page has intentionally been left blank.

Exodus 26:33

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

you must bring in the ark of the covenant decrees
The ark of the testimony is the chest that contains the commandments. This can be stated clearly in the translation. Alternate translation: "you must bring in the chest containing the commandments"

The curtain is to separate the holy place
This can be stated in active form. Alternate translation: "The curtain will separate the holy place"

Exodus 26:34

General Information:
Yahweh continues to tell Moses what the people must do.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

on the ark of the covenant decrees
"on the chest that contains the commandments"

Exodus 26:35

The table must be on the north side
This is the table that holds the bread that represents the presence of God. This can be stated in active form. Alternate translation: "Place the table for the bread of God's presence on the north side"

Exodus 26:36

General Information:
Yahweh continues to tell Moses how to construct the tabernacle.

a screen
This was a large curtain made of cloth.

blue, purple, and scarlet material
Possible meanings are 1) "yarn that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple, and scarlet dye" to dye the linen. See how you translated this in Exodus 25:4.

fine twined linen
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread.

an embroiderer
"a person who sews designs into cloth" or "a person who embroiders"

Exodus 26:37

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 You must make the altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high. **2** You must make extensions of its four corners shaped like ox horns. The horns will be made as one piece with the altar, and you must cover them with bronze. **3** You must make equipment for the altar: pots for ashes, and also shovels, basins, meat forks, and firepans. You must make all these utensils with bronze. **4** You must make a grate for the altar, a network of bronze. Make a bronze ring for each of the grate's four corners. **5** You must put the grate under the ledge of the altar, halfway down to the bottom. **6** You must make poles for the altar, poles of acacia wood, and you must cover them with bronze. **7** The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it. **8** You must make the altar hollow, out of planks. You must make it in the way you were shown on the mountain.

9 You must make a courtyard for the tabernacle. There must be hangings on the south side of the courtyard, hangings of fine twined linen one hundred cubits long. **10** The hangings must have twenty posts, with twenty bronze bases. There must also be hooks attached to the posts, as well as silver rods. **11** In the same way, along the north side, there must be hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods. **12** Along the courtyard on the west side there must be a curtain fifty cubits long. There must be ten posts and ten bases. **13** The courtyard must also be fifty cubits long on the east side. **14** The hangings for one side of the entrance must be fifteen cubits long. They must have three posts with three bases. **15** The other side must also have hangings fifteen cubits long. They must have their three posts and three bases. **16** The courtyard gate must be a screen twenty cubits long. The curtain must be made of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. It must have four posts with four bases. **17** All the courtyard posts must have silver rods, silver hooks, and bronze bases. **18** The length of the courtyard must be one hundred cubits, the width fifty cubits, and the height five cubits with fine twined linen hangings all along, and bases of bronze. **19** All the equipment to be used in the tabernacle, and all the tent pegs for the tabernacle and courtyard must be made of bronze.

20 You must command the people of Israel to bring olive oil, pure and pressed, for the lamps so they may burn continually. **21** In the tent of meeting, outside the curtain that is in front of the tabernacle that contains the ark of the covenant decrees, Aaron and his sons must keep the lamps burning before Yahweh, from evening to morning. This requirement will be a lasting statute throughout the generations of the people of Israel.

Exodus 27 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

The tent of meeting

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 27:1

General Information:

Yahweh continues to tell Moses what the people must do (Exodus 25:1).

five cubits long and five cubits wide

"2.2 meters long on each side"

The altar must be square and three cubits high

"The altar must be square and 1.3 meters high"

cubits

A cubit is 46 centimeters.

generated on Tue Oct 24 10:45:40 2023

Exodus 27:2

You must make extensions of its four corners shaped like ox horns
"You must make projections that look like ox horns on its four corners"

The horns will be made
This can be stated in active form. Alternate translation: "You must make the horns"

must cover them
"must cover the altar and horns"

Exodus 27:3

General Information:
Yahweh continues to tell Moses what the people must do.

basins
bowls

firepans
These were pans that held hot coals from the altar.

utensils
These were any instrument, vessel, or tool that served a useful purpose.

Exodus 27:4

You must make a grate for the altar, a network of bronze
"You must make a bronze grate for the altar"

grate
a frame of crossed bars for holding wood when burning

Exodus 27:5

General Information:
Yahweh continues to tell Moses what the people need to do.

You must put the grate under the ledge of the altar
The grate was placed inside the altar. This can be stated clearly in the translation. Alternate translation: "You must put the grate under the rim of the altar, on the inside of the altar"

grate
This is a frame of crossed bars for holding wood when burning. See how you translated this in Exodus 27:4.

Exodus 27:6

You must make poles for the altar
These poles were used for carrying the altar. This can be stated clearly in the translation. Alternate translation: "You must make poles for carrying the altar"

Exodus 27:7

General Information:
Yahweh continues to tell Moses what the people should do.

The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it
This can be stated in active form. Alternate translation: "You must put the poles into the rings and place them on each side of the altar to carry it"

Exodus 27:8

planks
a long, flat piece of wood that is thicker than a board

you were shown on the mountain
This can be stated in active form. Alternate translation: "that I have shown to you here on this mountain"

Exodus 27:9

There must be hangings ... courtyard
This can be stated in active form. Alternate translation: "You must place hangings ... courtyard"

hangings of fine twined linen
A "hanging" was a large curtain made of cloth. See how you translated this in Exodus 26:36

fine twined linen
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread

one hundred cubits
A cubit is 46 centimeters. Alternate translation: "44 meters"

Exodus 27:10

There must also be hooks ... posts
This can be stated in active form. Alternate translation: "You must also attach hooks ... posts"

posts
a strong piece of wood set upright and used as a support

Exodus 27:11

General Information:
Yahweh continues to tell Moses what the people must do.

generated on Tue Oct 24 10:45:40 2023

there must be hangings one hundred cubits long
See how you translated many similar words in Exodus 27:9.

there must be hangings
This could be stated as a command. Alternate translation: "you must make hangings"

with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods
See how you translated many similar words in Exodus 27:10.

Exodus 27:12

there must be a curtain
This could be stated as a command. Alternate translation: "you must make a curtain"

There must be ten posts
This could be stated as a command. Alternate translation: "You must make ten posts"

Exodus 27:13

The courtyard must also be fifty cubits long
This could be stated as a command. Alternate translation: "Make the courtyard fifty cubits long"

Exodus 27:14

General Information:
Yahweh continues to tell Moses what the people must do.

The hangings
These were large curtains made of cloth. See how you translated this in Exodus 26:36.

posts
These were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

bases
These were metal blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

fifteen cubits
about seven meters

Exodus 27:15

General Information:
This page has intentionally been left blank.

Exodus 27:16

The courtyard gate must be a screen twenty cubits long
This could be stated as a command. Alternate translation: "You must make a screen twenty cubits long to be the courtyard gate"

The curtain must be made ... fine twined linen, the work of an embroiderer
This can be stated in active form. Alternate translation: "They must make the curtain ... fine twined linen, the work of an embroiderer" or "Embroiderers must make the curtain ... fine twined linen"

blue, purple, and scarlet material and fine twined linen
Possible meanings are 1) "yarn that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple, and scarlet dye" to dye the linen.

an embroiderer
a person who sews designs into cloth

Exodus 27:17

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 27:18

one hundred cubits
"100 cubits." A cubit is 46 centimeters.

fine twined linen hangings
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 26:36.

Exodus 27:19

all the tent pegs for the tabernacle and courtyard must be made of bronze
This can be stated in active form. Alternate translation: "make all the tent pegs for the tabernacle and courtyard out of bronze"

tent pegs
sharp pieces of wood or metal used to secure the corners of a tent to the ground

Exodus 27:20

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 27:21

tent of meeting
This is another name for the tabernacle.

generated on Tue Oct 24 10:45:40 2023

ark of the covenant decrees
This is the chest that contains the sacred slabs of stone on which Yahweh had written his commandments.

This requirement will be a lasting statute
"I require that the people do this as a lasting statute"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Call to yourself Aaron your brother and his sons—Nadab, Abihu, Eleazar, and Ithamar—from among the people of Israel so that they may serve me as priests. **2** You must make for Aaron, your brother, garments that are set apart to me. These garments will be for his honor and splendor. **3** You must speak to all people who are wise in heart, those whom I have filled with the spirit of wisdom, so that they may make Aaron's garments to consecrate him to serve me as my priest. **4** The garments that they must make are a breastpiece, an ephod, a robe, a coat of woven work, a turban, and a sash. They must make these garments that are set apart to me. They will be for your brother Aaron and his sons so that they may serve me as priests. **5** Craftsmen must use fine linen that is gold, blue, purple, and scarlet.

6 They must make the ephod of gold, of blue, purple, and scarlet wool, and of fine-twined linen. It must be the work of a skillful craftsman. **7** It must have two shoulder pieces attached to its two upper corners. **8** Its finely-woven waistband must be like the ephod; it must be made of one piece with the ephod, made of fine twined linen that is gold, blue, purple, and scarlet. **9** You must take two onyx stones and engrave on them the names of the sons of Israel. **10** Six of their names must be on one stone, and six names must be on the other stone, in order of the sons' birth. **11** With the work of an engraver in stone, like the engraving on a signet, you must engrave the two stones with the names of the sons of Israel. You must mount the stones in settings of gold. **12** You must put the two stones on the shoulder pieces of the ephod, to be stones to remind Yahweh of Israel's sons. Aaron will carry their names before Yahweh on his two shoulders as a reminder to him. **13** You must make settings of gold **14** and two braided chains of pure gold like cords, and you must attach the chains to the settings.

15 You must make a breastpiece for decision making, the work of a skillful workman, fashioned like the ephod. Make it of gold, of blue, purple, and scarlet wool, and of fine linen. **16** It is to be square. You must fold the breastpiece double. It must be one span long and one span wide. **17** You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. **18** The second row must have an emerald, a sapphire, and a diamond. **19** The third row must have a jacinth, an agate, and an amethyst. **20** The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. **21** The stones must be arranged by the names of the sons of Israel. They must be like the engraving on a signet ring, each name standing for one of the twelve tribes. **22** You must make on the breastpiece chains like cords, braided work of pure gold. **23** You must make two rings of gold for the breastpiece and must attach them to the two ends of the breastpiece. **24** You must attach the two golden chains to the two corners of the breastpiece. **25** You must attach the other ends of the two braided chains to the two settings. Then you must attach those to the shoulder pieces of the ephod at its front. **26** You must make two rings of gold, and you must put them on the other two corners of the breastpiece, on the edge next to the inner border of the ephod. **27** You must make two more gold rings, and you must attach them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod. **28** They must tie the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's woven waistband. This is so that the breastpiece might not become unattached from the ephod. **29** When Aaron goes into the holy place, he must carry the names of the sons of Israel over his heart in the breastpiece for decision making, as a continuing memorial before Yahweh. **30** You are to put the Urim and the Thummim in the breastpiece for decision making, so they may be over Aaron's heart when he goes in before Yahweh. Thus Aaron will always carry the means for making decisions for the people of Israel over his heart before Yahweh.

31 You will make the robe of the ephod entirely of blue fabric. **32** It must have an opening for the head in the middle. The opening must have a woven edge round about so that it does not tear. This must be the work of a weaver. **33** On the bottom hem, you must make pomegranates of blue, purple, and scarlet yarn all around. Gold bells must be between them all around. **34** There must be a golden bell and a pomegranate, a golden bell and a pomegranate—and so on—all around the hem of the robe. **35** The robe is to be on Aaron when he serves, so that its sound can be heard when he goes into the holy place before Yahweh and when he leaves. This is so that he does not die.

36 You must make a plate of pure gold and engrave on it, like the engraving on a signet, "Holy to Yahweh." **37** You must attach this plate by a blue cord to the front of the turban. **38** It must be on Aaron's forehead; he must always bear any guilt that might attach to the offering of the holy gifts that the people

generated on Tue Oct 24 10:45:40 2023

of Israel set apart to Yahweh. The turban must be always on his forehead so that Yahweh may accept their gifts. **39** You must make the coat with fine linen, and you must make a turban of fine linen. You must also make a sash, the work of an embroiderer.

40 For Aaron's sons you must make tunics, sashes, and headbands for their honor and splendor. **41** You must clothe Aaron your brother, and his sons with him. You must anoint them, ordain them, and consecrate them to me, so that they may serve me as priests. **42** You must make for them linen undergarments to cover their naked flesh, that will cover them from the waist to the thighs. **43** Aaron and his sons must wear these garments when they enter the tent of meeting or when they approach the altar to serve in the holy place. They must do this so they would not be guilty or else they would die. This is a permanent law for Aaron and his descendants after him.

Exodus 28 General Notes

Special concepts in this chapter

Holy garments

Because Yahweh is holy, only the priests could approach him, and when they did they must be wearing specially made clothing. (See: priest and holy)

Exodus 28:1

General Information:

Yahweh continues telling Moses what the people must do (Exodus 25:1).

Call to yourself

Here "yourself" refers to Moses.

Exodus 28:2

You must make

Here "you" refers to the people.

garments that are set apart to me

This can be stated in active form. Alternate translation: "garments that you will set apart to me"

Exodus 28:3

General Information:

This page has intentionally been left blank.

Exodus 28:4

General Information:

Yahweh continues telling Moses what the people must do.

a coat of woven work

"a coat with a design woven into it"

turban

a tall head covering made from cloth wrapped around the head several times

sash

a piece of cloth that people wear around their waist or across their chest

Exodus 28:5

General Information:

This page has intentionally been left blank.

Exodus 28:6

General Information:

Yahweh continues to tell Moses what the people must do.

fine-twined linen

"finely-twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 26:36.

skillful craftsman

a person who can make beautiful objects by hand

Exodus 28:7

General Information:

This page has intentionally been left blank.

Exodus 28:8

it must be made of one piece

This can be stated in active form. Alternate translation: "they must make it in one piece"

Exodus 28:9

onyx stones

These are valuable stones that have layers of white and black, red or brown. See how you translated this in [Exodus 25:7]

generated on Tue Oct 24 10:45:40 2023

Exodus 28:10

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 28:11

With the work of an engraver in stone, like the engraving on a signet
"In the same way a person engraves on a seal"

engraver
a person who cuts designs into a hard material such as wood, stone, or metal

signet
an engraved stone used to stamp a design into a wax seal

settings
pieces of metal that hold the stone onto the ephod

Exodus 28:12

General Information:
This page has intentionally been left blank.

Exodus 28:13

General Information:
Yahweh continues to tell Moses what the people must do.

settings
These are pieces of metal that hold each stone onto the ephod. See how you translated this in Exodus 28:11.

Exodus 28:14

two braided chains of pure gold like cords
"two chains of pure gold that are braided like cords"

Exodus 28:15

General Information:
Yahweh continues telling Moses what the people must do.

the work of a skillful workman, fashioned like the ephod
"a skillful workman will make it like the ephod"

Exodus 28:16

span
A span is 22 centimeters.

Exodus 28:17

General Information:
Twelve kinds of stone are listed here. Scholars are not sure which kinds of stones the Hebrew words refer to. Some translations list different stones.

precious stones
"valuable gems" or "treasured gems." See how you translated these in [Exodus 25:7]

ruby ... topaz ... garnet
These are precious stones.

Exodus 28:18

emerald ... diamond
These are precious stones.

sapphire
This is a gemstone that is blue in color. See how you translated this in Exodus 24:10.

Exodus 28:19

jacinth ... agate ... amethyst
These are precious stones

Exodus 28:20

beryl ... jasper
These are precious stones.

onyx
This is a valuable stone that has layers of white and black, red or brown. See how you translated these in Exodus 25:7.

They must be mounted in gold settings
This can be stated in active form. Alternate translation: "You must mount them in gold settings"

Exodus 28:21

General Information:
Yahweh continues to tell Moses what the people must do.

The stones must be arranged
This can be stated in active form. Alternate translation: "You must arrange the stones"

signet ring
A signet is an engraved stone used to stamp a design into a wax seal. Here the stone is mounted on a ring. See how you translated "signet" in Exodus 28:11.

generated on Tue Oct 24 10:45:40 2023

Exodus 28:22

chains like cords, braided work of pure gold
"chains that are made of pure gold and are braided like cords." See how you translated similar phrases in Exodus 28:14.

Exodus 28:23

General Information:
This page has intentionally been left blank.

Exodus 28:24

General Information:
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Exodus 28:25

General Information:
Yahweh continues to tell Moses what the people must do.

braided chains
"chains braided like cords." See how you translated this in Exodus 28:14.

to the two settings
These are two settings that enclose the stones. This can be clearly stated in the translation. Alternate translation: "to the two settings that enclose the stones"

Exodus 28:26

General Information:
This page has intentionally been left blank.

Exodus 28:27

General Information:
Yahweh continues to tell Moses what the people must do.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 28:28

so that it might be attached
This can be stated in active form. Alternate translation: "so that they may attach it"

the breastpiece might not become unattached from the ephod
This can be stated in positive form. Alternate translation: "the breastpiece might stay attached to the ephod"

Exodus 28:29

General Information:
Yahweh continues to tell Moses what the people must do.

he must carry the names of the sons of Israel over his heart in the breastpiece
This refers to the names of the tribes engraved on the twelve stones the breastplate as described in Exodus 28:17-21.

over his heart
"over Aaron's heart" or "on his chest"

Exodus 28:30

the Urim and the Thummim ... the means for making decisions
The second phrase appears to refer to the Urim and Thummim and explain their purpose.

the Urim and the Thummim
It not clear what these are. They were objects, possibly stones, that the priest used to determine somehow the will of God.

Exodus 28:31

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 28:32

This must be the work of a weaver
This can be stated as a command. Alternate translation: "A weaver must make this robe"

a weaver
"a person who weaves" or "a person who creates cloth using thread"

Exodus 28:33

General Information:
Yahweh continues to tell Moses what the people do.

pomegranates
A pomegranate is a round fruit with a red outer skin.

Exodus 28:34

a golden bell and a pomegranate
This phrase is repeated to show the pattern of the design on the robe.

generated on Tue Oct 24 10:45:40 2023

Exodus 28:35

The robe is to be on Aaron when he serves
This can be stated in active form. Alternate translation: "Aaron must wear the robe when he serves"

so that its sound can be heard
This can be stated in active form. Alternate translation: "so that the bells make a sound"

This is so that he does not die
It is implied that he would die because he did not obey Yahweh. This can be stated. Alternate translation: "As a result, he will not die because of disobeying my instructions"

Exodus 28:36

General Information:
Yahweh continues to tell Moses what the people must do.

engrave on it, like the engraving on a signet
"write on it in the same way a person engraves on a seal." See how you translated similar words in Exodus 28:11

Exodus 28:37

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

Exodus 28:38

It must be on Aaron's forehead
This can be stated in active form. Alternate translation: "Aaron must wear it on his forehead"

The turban must be always on his forehead
This can be stated in active form. Alternate translation: "Aaron must always wear the turban on his forehead"

Exodus 28:39

General Information:
God continues to tell Moses what the people must do.

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

sash
A sash is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

the work of an embroiderer
An embroiderer is a person who sews designs into cloth. See how you translated this in Exodus 26:36.

Exodus 28:40

General Information:
God continues to tell Moses what the people must do.

sashes
A sash is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes.

Exodus 28:41

You must clothe Aaron your brother
Aaron was the older brother of Moses. You can state this clearly in the translation. Alternate translation: "Put these clothes on your older brother Aaron"

Exodus 28:42

General Information:
God continues to tell Moses what the people must do.

undergarments
These are underwear, clothing worn under the outer clothes, next to the skin.

naked flesh
This is a euphemism for sexual organs. Your language may have a different polite way to speak of these things.

Exodus 28:43

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

a permanent law
"a law the will not end"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Now this is what you must do to set them apart to me so that they may serve me as priests. Take one young bull from the herd and two rams without blemish, **2** bread without yeast, and cakes without yeast mixed with oil. Also take wafers without yeast rubbed with oil. Make the wafers using fine wheat flour. **3** You must put them into a single basket, bring them in the basket, and present them with the bull and the two rams. **4** You must present Aaron and his sons at the entrance to the tent of meeting. You must wash Aaron and his sons in water. **5** You must take the garments and clothe Aaron with the coat, the robe of the ephod, the ephod, and the breastpiece, fastening the finely-woven waistband of the ephod around him. **6** You must set the turban on his head and put the holy crown on the turban. **7** Then take the anointing oil and pour it on his head, and in this way anoint him. **8** You must bring his sons and put tunics on them. **9** You must clothe Aaron and his sons with sashes and put headbands on them. The work of the priesthood will belong to them by permanent law. In this way you must consecrate Aaron and his sons for them to serve me.

10 You must all bring the bull before the tent of meeting, and Aaron and his sons must lay their hands on its head. **11** You must kill the bull before Yahweh at the entrance to the tent of meeting. **12** You must take some of the bull's blood and put it on the horns of the altar with your finger, and you must pour out the rest of the blood at the base of the altar. **13** You must take all the fat that covers the inner parts, and also take the covering of the liver and the two kidneys with the fat that is on them; burn it all on the altar. **14** But as for the bull's flesh, as well as its skin and dung, you must burn it up outside the camp. It will be a sin offering.

15 You must also take the one ram, and Aaron and his sons must lay their hands on its head. **16** You must kill the ram, then take its blood and sprinkle it on all sides of the altar. **17** You must cut the ram into pieces and wash its inner parts and its legs, and you must put the inner parts, together with its pieces and with its head, **18** on the altar. Then burn the whole ram. It will be a burnt offering to Yahweh, a sweet aroma, an offering made to Yahweh by fire.

19 You must then take the other ram, and Aaron and his sons must lay their hands on its head. **20** Then you must kill the ram and take some of its blood. Put it on the tip of Aaron's right ear, and on the tip of his sons' right ears, on the thumb of their right hands, and on the great toe of their right feet. Then you must sprinkle the blood against the altar on every side. **21** You must take some of the blood that is on the altar and some of the anointing oil, and sprinkle it all on Aaron and on his garments, and also on his sons and on their garments. Aaron will then be set apart for me, as well as his garments, his sons and his sons' garments with him. **22** You must take the ram's fat, the fat tail, the fat that covers the inner parts, the covering of the liver, the two kidneys and the fat on them, and the right thigh—for this ram is for the priests' consecration to me. **23** Take one loaf of bread, one cake of bread made with oil, and one wafer out of the basket of bread without yeast that is before Yahweh. **24** You must put these in Aaron's hands and in the hands of his sons and wave them before me for a wave offering before Yahweh. **25** You must then take the food from their hands and burn it on the altar with the burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

26 You must take the breast of Aaron's ram of dedication and wave it for a wave offering before Yahweh, and it will be your share. **27** You must set apart to me the breast of the wave offering that is waved and the thigh that is the contribution for the priests—both the breast that was waved and the thigh that was contributed for Aaron and his sons—from the ram of consecration. **28** This will be a perpetual share for Aaron and his sons. It will be a contribution from the people of Israel to give to Yahweh from their peace offerings. **29** The holy garments of Aaron must also be reserved for his descendants after him. They are to be anointed in them and ordained to me in them. **30** The priest who succeeds him from among his sons, who comes into the tent of meeting to serve me in the holy place, is to wear those garments for seven days.

31 You must take the ram of consecration and boil its meat in a holy place. **32** Aaron and his sons must eat the ram's meat and the bread that is in the basket at the entrance to the tent of meeting. **33** They must eat the meat and bread that were given to atone for them and to ordain them to be set apart to me. No one else may eat that food; they must treat it as holy. **34** If any of the meat of the ordination offering, or

generated on Tue Oct 24 10:45:40 2023

any of the bread, remains to the next morning, then you must burn it. It must not be eaten because it has been set apart to me.

35 In this way, by following all that I have commanded you to do, you must treat Aaron and his sons. For seven days you must prepare them. **36** Every day you must offer a bull as a sin offering for atonement. You must purify the altar by making atonement for it, and you must anoint it in order to set it apart to me. **37** For seven days you must make atonement for the altar and set it apart it to Yahweh. Then the altar will be completely set apart to me. Whatever touches the altar will be set apart to Yahweh.

38 You must regularly offer on the altar every day two lambs a year old. **39** One lamb you must offer in the morning, and the other lamb you must offer about sundown. **40** With the first lamb, offer a tenth of an ephah of fine flour mixed with the fourth part of a hin of oil from pressed olives, and the fourth part of a hin of wine as a drink offering. **41** You must offer the second lamb about sunset. You must offer the same grain offering as in the morning, and the same drink offering. These will produce a sweet aroma for me; it will be an offering made to me by fire. **42** These must be regular burnt offerings throughout your generations, at the entrance to the tent of meeting before Yahweh, where I will meet with you to speak to you there. **43** That is where I will meet with the people of Israel; the tent will be set apart for me by my glory. **44** I will set apart the tent of meeting and the altar for these to belong to me alone. I will also set apart Aaron and his sons to serve me as priests. **45** I will live among the people of Israel and will be their God. **46** They will know that I am Yahweh, their God, who brought them out from the land of Egypt so that I might live among them. I am Yahweh, their God.

Exodus 29 General Notes

Special concepts in this chapter

Consecrating priests

This chapter records the process of consecrating priests. The priests were to be set apart from the rest of Israel because Yahweh is holy. (See: consecrate and priest and holy)

Other possible translation difficulties in this chapter

"I will live among the Israelites"

As God, Yahweh is everywhere and cannot be limited to a single space. This phrase indicates that he permanently remains within Israel in a special way while they have the ark.

Exodus 29:1

Now

The word "now" marks a change in topic from garments for priests to consecrating priests.

you must do

Here "you" refers to Moses.

to set them apart

"to set apart Aaron and his sons"

serve me

Here "me" refers to Yahweh.

one young bull

a male cow

Exodus 29:2

Also take wafers without yeast rubbed with oil

This can be stated in active form. Alternate translation: "Also take wafers without yeast and rub them with oil"

bread ... cakes ... wafers

These are different kinds of food made from flour.

Exodus 29:3

General Information:

Yahweh continues to speak to Moses

You must put them

"You must put the bread, cake, and wafer"

present them with the bull and the two rams

Here "present" means to offer as a sacrifice. The full meaning of this can be translated clearly. Alternate translation: "offer them to me when you sacrifice the bull and the two rams"

generated on Tue Oct 24 10:45:40 2023

Exodus 29:4

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:5

General Information:
Yahweh continues speaking to Moses.

coat
This was a coat with a design woven into it. See how you translated this in Exodus 28:4.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 29:6

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

holy crown
This crown is described in Exodus 29:6 as being engraved with the words "dedicated to Yahweh" and made of pure gold.

Exodus 29:7

General Information:
This page has intentionally been left blank.

Exodus 29:8

General Information:
Yahweh continues speaking to Moses.

bring his sons
"bring Aaron's sons"

tunics
These were coats with a design woven into them. See how you translated this in Exodus 28:4.

Exodus 29:9

sashes
A sash is a decorative piece of cloth that people wear around their waist or across their chest. See how you translated this word in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes. See how you translated this in Exodus 28:40.

The work of the priesthood
"the duty of being priests"

will belong to them
The duty of being priests will also belong to the descendants of Aaron's sons. You can state this clearly in the translation. Alternate translation: "will belong to them and their descendants"

permanent law
"a law the will not end." See how you translated this in Exodus 28:43.

Exodus 29:10

General Information:
Yahweh continues speaking to Moses.

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:11

You must kill the bull
The bull offering was to be killed by Moses, not the priests, at the doorway, not inside the tent of meeting.

kill the bull
Since the following verses will tell what to do with the blood from the bull, use a term for "kill" that will imply a method similar to "slitting its throat and catch the blood in a bowl."

Exodus 29:12

General Information:
Yahweh continues speaking to Moses.

the horns
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated this in Exodus 27:2.

the rest of the blood
"the remaining blood"

Exodus 29:13

covers the inner parts
"covers the organs"

liver ... kidneys
These are organs in the body.

Exodus 29:14

But as for the bull's flesh, as well as its skin and dung
"But as for the remaining parts of the bull"

generated on Tue Oct 24 10:45:40 2023

Exodus 29:15

General Information:
This page has intentionally been left blank.

Exodus 29:16

You must kill the ram
For these consecration sacrifices for the priests, it was Moses, not Aaron or his sons, who had to kill the animals.

Exodus 29:17

the inner parts
"the organs." See how you translated this in Exodus 29:13.

Exodus 29:18

on the altar
Unlike the bull offering that was burned outside of the tent, the ram was to be burned on the inner altar.

Exodus 29:19

General Information:
Yahweh continues speaking to Moses.

Exodus 29:20

Then you must kill the ram
The ram was killed by cutting its throat. This can be stated clearly in the translation. Alternate translation: "Then kill the ram by slitting its throat" or "Then kill the ram by cutting its throat"

Exodus 29:21

General Information:
Yahweh continues speaking to Moses.

Aaron will then be set apart for me
This can be stated in active form. Alternate translation: "By doing this, you will dedicate Aaron to me"

Exodus 29:22

General Information:
Yahweh continues speaking to Moses.

inner parts ... liver ... kidney
These refer to organs inside the body. See how you translated this in Exodus 29:13.

Exodus 29:23

Take one loaf ... before Yahweh
For 29:23 see how you translated similar words in Exodus 29:2.

that is before Yahweh
"that you have placed before Yahweh"

Exodus 29:24

General Information:
God continues speaking to Moses.

You must put these
Here "these" refers to the parts of the sacrifice mentioned in the previous verses.

Exodus 29:25

it will be an offering made to me by fire
This can be stated in active form. Alternate translation: "burn it as an offering to me"

Exodus 29:26

General Information:
Yahweh continues speaking to Moses.

ram of dedication
"ram that you dedicated" or "ram that you killed"

Aaron's ram of dedication
"the ram that you used to dedicate Aaron"

Exodus 29:27

General Information:
This page has intentionally been left blank.

Exodus 29:28

This will be a perpetual share for Aaron and his sons
"This is what Aaron and his sons will always receive from the people"

Exodus 29:29

General Information:
Yahweh continues speaking to Moses.

The holy garments of Aaron must also be reserved for his descendants after him
These garments belong to the priesthood and are not just Aaron's personal clothing. Alternate translation: "Aaron must reserve the holy garments for his descendants after him"

They are to be anointed in them and ordained to me in them
This can be stated in active form. Alternate translation: "They must wear the holy garments when you anoint his descendants and ordain them to me"

generated on Tue Oct 24 10:45:40 2023

Exodus 29:30

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:31

General Information:
Yahweh continues speaking to Moses.

the ram of consecration
"the ram you killed when you installed the priests"

in a holy place
This is not the same as the holy place outside of the most holy place. This refers to a place within the courtyard. Alternate translation: "at the entrance to the tent of meeting"

Exodus 29:32

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:33

that were given
This can be stated in active form. Alternate translation: "that you sacrificed"

Exodus 29:34

It must not be eaten
This can be stated in active form. Alternate translation: "No one must eat it"

because it has been set apart to me
This can be stated in active form. Alternate translation: "because you have set it apart to me"

Exodus 29:35

General Information:
Yahweh continues speaking to Moses.

In this way, by following all that I have commanded you to do, you must treat Aaron and his sons
"I have commanded you to treat Aaron and his sons this way"

Exodus 29:36

General Information:
This page has intentionally been left blank.

Exodus 29:37

Then the altar will be completely set apart to me
"Then the altar will be most holy"

will be set apart to Yahweh
"will also be very holy"

Exodus 29:38

General Information:
Yahweh continues speaking to Moses.

You must regularly offer on the altar every day
"You must daily offer on the altar"

Exodus 29:39

General Information:
This page has intentionally been left blank.

Exodus 29:40

General Information:
Yahweh continues speaking to Moses.

a tenth ... the fourth part
"1/10 ... 1/4"

ephah
An ephah is 22 liters.

hin
A hin is 3.7 liters.

Exodus 29:41

General Information:
Yahweh continues speaking to Moses.

it will be an offering made to me by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to me"

Exodus 29:42

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:43

General Information:
Yahweh continues speaking to Moses.

the tent will be set apart for me by my glory
This can be stated in active form. Alternate translation: "My awesome presence will dedicate the tent to me"

generated on Tue Oct 24 10:45:40 2023

Exodus 29:44

General Information:
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Exodus 29:45

General Information:
Yahweh continues speaking to Moses.

Exodus 29:46

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 You must make an altar as a place for burning incense. You must make it with acacia wood. **2** Its length must be one cubit, and its width one cubit. It must be square, and its height must be two cubits. Its horns must be made as one piece with it. **3** You must cover the incense altar with pure gold—its top, its sides, and its horns. You must make a surrounding border of gold for it. **4** You must make two golden rings to be attached to it under its border on its two opposite sides. The rings must be holders for poles to carry the altar. **5** You must make the poles of acacia wood, and you must cover them with gold. **6** You must put the incense altar before the curtain that is by the ark of the covenant decrees. It will be before the atonement lid that is over the ark of the covenant decrees, where I will meet with you. **7** Aaron must burn fragrant incense every morning. He must burn it when he tends the lamps, **8** and Aaron lights the lamps again in the evening so incense will burn on it regularly before Yahweh, throughout your generations. **9** But you must offer no other incense on the incense altar, nor any burnt offering or grain offering. You must pour no drink offering on it. **10** Aaron must make atonement on its horns once a year. With the blood of the sin offering he will make atonement for it once a year throughout your generations. It is completely set apart to Yahweh."

11 Then Yahweh spoke to Moses, saying, **12** "When you take a census of the people of Israel, then each person must give a ransom for his life to Yahweh. You must do this after you count them, so that there will be no plague among them when you count them. **13** Everyone who is counted in the census is to pay half a shekel of silver, according to the weight of the shekel of the sanctuary (a shekel is the same as twenty gerahs). This half shekel will be an offering to Yahweh. **14** Everyone who is counted, from twenty years old and up, must give this offering to me. **15** When the people give this offering to me to make atonement for their lives, the rich must not give more than the half shekel, and the poor must not give less. **16** You must receive this atonement money from the people of Israel and you must allocate it to the work of the tent of meeting. It must be a reminder to the people of Israel before me, to make atonement for your lives."

17 Then Yahweh spoke to Moses, saying, **18** "You must also make a large bronze basin with a bronze stand, a basin for washing. You must put it between the tent of meeting and the altar, and you must put water in it. **19** Aaron and his sons must wash their hands and their feet with the water in it. **20** When they go into the tent of meeting or when they go near to the altar to serve me by burning an offering, they must wash with water so that they do not die. **21** They must wash their hands and feet so that they do not die. This must be a permanent law for Aaron and his descendants throughout their people's generations."

22 Then Yahweh spoke to Moses, saying, **23** "Take these fine spices: five hundred shekels of flowing myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of sweet-smelling cane, **24** five hundred shekels of cassia, measured by the weight of the shekel of the sanctuary, and one hin of olive oil. **25** You must make holy anointing oil with these ingredients, the work of a perfumer. It will be a holy anointing oil, reserved for me. **26** You must anoint the tent of meeting with this oil, as well as the ark of the covenant decrees, **27** the table and all its utensils, the lampstand and its equipment, the incense altar, **28** the altar for burnt offerings with all its equipment, and the basin with its stand. **29** You must set them apart to me so that they may be holy to me. Anything that touches them will also be holy. **30** You must anoint Aaron and his sons and consecrate them so that they may serve me as priests. **31** You must say to the people of Israel, 'This must be an anointing oil that is set apart to Yahweh throughout your people's generations. **32** It must not be applied to people's skin, nor must you make any oil like it with the same formula, because it is set apart to Yahweh. You must regard it in this manner. **33** Whoever makes perfume like it, or whoever puts any of it on someone, that person must be cut off from his people.'"

34 Yahweh said to Moses, "Take spices—stacte, onycha, and galbanum—sweet spices along with pure frankincense, each in equal amounts. **35** Make it into the form of incense, blended by a perfumer, seasoned with salt, pure and set apart. **36** You will beat it to powder. Put part of it in front of the ark of the covenant decrees, which is in the tent of meeting, where I will meet with you. You will regard it as very holy to me. **37** As for this incense that you will make, you must not make any with the same formula for yourselves. It must be most holy to you. **38** Whoever makes anything like it to use as a perfume must be cut off from his people."

generated on Tue Oct 24 10:45:40 2023

Exodus 30 General Notes

Special concepts in this chapter

Atonement
The atonement offered by the priests was very important in the religious life of Israel. In order to offer sacrifices, the priests had to maintain ritual cleanliness by washing themselves. (See: atonement and priest and clean)

Exodus 30:1

General Information:
Yahweh tells Moses how to build the worship equipment.

You must make
Here "you" refers to Moses and the people of Israel.

Exodus 30:2

Its horns must be made
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated "horns" in [Exodus 27:2]

Exodus 30:3

General Information:
Yahweh continues telling Moses what the people must do.

the incense altar
"an altar to burn incense"

Exodus 30:4

to be attached to it
This can be stated in active form. Alternate translation: "which you will attach to the altar"

Exodus 30:5

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 30:6

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

where I will meet with you
Here "you" refers to Moses.

Exodus 30:7

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 30:8

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:9

But you must offer
Though the word "you" is addressed to Moses, the instruction is given specifically to Aaron and his descendants as to when and what they are to offer on the altar of incense.

Exodus 30:10

General Information:
Yahweh continues speaking to Moses.

horns
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated this in Exodus 27:2.

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:11

General Information:
This page has intentionally been left blank.

Exodus 30:12

When you take
Possible meanings are 1) "you" refers to just Moses or 2) "you" refers to Moses and the leaders of Israel in future generations when they take a census.

a census of the people of Israel
The leaders only counted the males of Israel.

generated on Tue Oct 24 10:45:40 2023

Exodus 30:13

Everyone who is counted
This can be stated in active form. They counted only the men. Alternate translation: "Everyone you count" or "Every man you count"

half a shekel of silver
"1/2 a shekel of silver." Translators may use a unit of measure that people understand and a round number: "5.5 grams of silver" or "six grams of silver"

according to the weight of the shekel of the sanctuary
There were evidently shekels of more than one weight at the time. This specified which one was to be used.

twenty gerahs
"20 gerahs." A gerah is a unit that people used for measuring how much something very small weighed.

Exodus 30:14

from twenty years old and up
Larger numbers are spoken of as being up or above smaller numbers. Alternate translation: "from twenty years old and more" or "who is twenty years old or older"

Exodus 30:15

General Information:
Yahweh continues to tell Moses what the people must do.

the people
Only the men made this offering.

the half shekel
Translators may use a unit of measure that people understand and a round number: "the 5.5 grams of silver" or "the 6 grams of silver." See how you translated this in [Exodus 3:13]

Exodus 30:16

It must be a reminder to the people of Israel before me, to make atonement for your lives
Possible meanings are 1) "It will remind the people of Israel to make atonement for their lives" or 2) "It will remind the people of Israel that they have made atonement for their lives."

Exodus 30:17

General Information:
This page has intentionally been left blank.

Exodus 30:18

You must also make
Here "you" refers to Moses and the people of Israel.

bronze basin
"bronze bowl" or "bronze tub"

a bronze stand
This is what the basin would be put on.

a basin for washing
This phrase explains what the priests were to use the large bronze basin for.

the altar
the altar of sacrifice

Exodus 30:19

General Information:
Yahweh continues telling Moses what the people must do.

water in it
"water in the basin"

Exodus 30:20

General Information:
This page has intentionally been left blank.

Exodus 30:21

for Aaron and his descendants throughout their people's generations
"for Aaron and all the generations of his descendants." See how you translated a similar phrase in Exodus 12:14.

Exodus 30:22

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 30:23

spices
dried plants that people grind into a powder and put in oil or food to give it a nice smell or flavor. See how you translated this in [Exodus 25:6]

five hundred shekels ... 250 shekels
"500 shekels ... two hundred and fifty shekels." A shekel is about 11 grams. Translators may use units that people know and round numbers: "5.7 kilograms ... 11.4 kilograms" or "six kilograms ... three kilograms"

cinnamon ... cane
These are sweet spices.

generated on Tue Oct 24 10:45:40 2023

Exodus 30:24

cassia
This is a sweet spice.

the weight of the shekel of the sanctuary
There were evidently shekels of more than one weight at the time. This specified which one was to be used. See how you translated this in [Exodus 30:13]

one hin
Translators may use units that people know and round numbers: "3.7 liters" or "four liters"

Exodus 30:25

with these ingredients
"with these items"

the work of a perfumer
Possible meanings are 1) Moses was to have a perfumer do the work or 2) Moses was to do the work himself the way a perfumer would do it.

a perfumer
a person who is skilled in mixing spices and oils

Exodus 30:26

General Information:
Yahweh continues speaking to Moses.

You must anoint
Here "you" refers to Moses.

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

Exodus 30:27

General Information:
This page has intentionally been left blank.

Exodus 30:28

the altar for burnt offerings
"the altar on which offering were burnt"

Exodus 30:29

General Information:
Yahweh continues speaking to Moses.

set them apart
This refers to the items listed in Exodus 30:26-28.

Exodus 30:30

General Information:
This page has intentionally been left blank.

Exodus 30:31

throughout your people's generations
"all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:32

General Information:
Yahweh continues telling Moses what Moses must tell the people.

It must not be applied to people's skin
This can be stated in active form. Alternate translation: "You must not put the anointing oil that is dedicated to Yahweh on a person's skin"

with the same formula
"with the same ingredients" or "with the same items"

Exodus 30:33

that person must be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "I will no longer consider him to be one of the people of Israel" 2) "the people of Israel must send him away" or 3) "the people of Israel must kill him."

Exodus 30:34

General Information:
Yahweh continues to tell Moses what to do. Yahweh gives the commands only to Moses: all instances of "you" are singular. However, the words "blended by a perfumer" might mean that Moses could have the perfumer take the spices, blend them, grind them, and give them to Moses so Moses could put part of the mixture in front of the ark, as in UDB.

Exodus 30:35

Make it into the form of incense, blended by a perfumer
The phrase with "blended" can be translated in active form. Alternate translation: "Make it into the form of incense that a perfumer has blended" or "A perfumer must blend it into a kind of incense"

blended by a perfumer
Possible meanings are 1) Moses was to have a perfumer do the work or 2) Moses was to do the work himself the way a perfumer would do it. See how you translated these words in Exodus 30:25.

generated on Tue Oct 24 10:45:40 2023

Exodus 30:36

You will beat it
"You will crush it." Here "you" refers to Moses.

You will regard
Here "you" is plural and refers to Moses and all the people.

Exodus 30:37

General Information:
Yahweh continues to tell Moses what the people must do.

you must not make any
The word "you" here refers to the people of Israel.

with the same formula
"with the same ingredients" or "with the same items." See how you translated this in Exodus 30:32.

It must be most holy to you
"You must consider it to be most holy"

Exodus 30:38

perfume
This is a pleasant smelling liquid that a person puts on his or her body.

must be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "I will no longer consider him to be one of the people of Israel" 2) "the people of Israel must send him away" or 3) "the people of Israel must kill him." See how you translated this in [Exodus 30:33]

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Then Yahweh spoke to Moses and said, **2** "See, I have called by name Bezalel son of Uri son of Hur, from the tribe of Judah. **3** I have filled Bezalel with my Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship, **4** to make artistic designs and to work in gold, silver, and bronze; **5** also to cut and set stones and to carve wood—to do all kinds of craftsmanship. **6** In addition to him, I have appointed Oholiab son of Ahisamak, from the tribe of Dan. I have put skill into the hearts of all who are wise so that they may make all that I have commanded you. This includes **7** the tent of meeting, the ark of the covenant decrees, the atonement lid on the ark, and all the furniture of the tent— **8** the table and its utensils, the pure lampstand with all its equipment, the incense altar, **9** the altar for burnt offerings with all its equipment, and the large basin with its base. **10** This also includes the finely-woven garments—the holy garments for Aaron the priest and those of his sons, reserved for me so that they may serve as priests. **11** This also includes the anointing oil and the sweet incense for the holy place. These craftsmen must make all these things just as I have commanded you."

12 Then Yahweh spoke to Moses and said, **13** "Tell the people of Israel: 'You must certainly keep Yahweh's Sabbath days, for these will be a sign between him and you throughout your people's generations so that you may know that he is Yahweh, who sets you apart for himself. **14** So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people. **15** Work will be done for six days, but the seventh day is to be a Sabbath of complete rest, holy before Yahweh. Whoever does any work on the Sabbath day must surely be put to death. **16** Therefore the people of Israel must keep the Sabbath. They must observe it throughout their people's generations as a lasting covenant. **17** The Sabbath will always be a sign between Yahweh and the people of Israel, for in six days Yahweh made heaven and earth, and on the seventh day he rested and was refreshed.'"

18 When God had finished talking with Moses on Mount Sinai, he gave him two tablets of covenant decrees, made of stone, written on by his own hand.

Exodus 31 General Notes

Structure and formatting

This chapter is the end of Exodus' recording of the law of Moses. (See: lawofmoses)

Special concepts in this chapter

Sabbath

As described in this chapter, the Sabbath is more than just a day of worship or celebration. Its significance extends beyond a way to help people rest. It is a major part of the identity of the Hebrew people. (See: sabbath)

Exodus 31:1

General Information:

This page has intentionally been left blank.

Exodus 31:2

I have called by name

God speaks of choosing specific people as calling them by name. Alternate translation: "I have chosen"

Bezalel ... Uri ... Hur

These are names of men.

Exodus 31:3

General Information:

Yahweh continues speaking to Moses.

I have filled Bezalel with my Spirit

Yahweh speaks of giving Bezalel his Spirit as if Bezalel were a container and God's Spirit were a liquid. Alternate translation: "I have given my Spirit to Bezalel"

for all kinds of craftsmanship

The abstract noun "craftsmanship" can be translated as "making crafts" or "making things."

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "for making all kinds of crafts" or "so that he can make all kinds of things"

Exodus 31:4

General Information:
This page has intentionally been left blank.

Exodus 31:5

General Information:
This page has intentionally been left blank.

Exodus 31:6

General Information:
Yahweh continues speaking to Moses.

Oholiab ... Ahisamak
These are names of men.

I have put skill into the hearts of all who are wise
God speaks of making people able to make things as if he were putting the ability into their hearts. Alternate translation: "I have given skill to all who are wise" or "I have made all who are wise able to make things well"

Exodus 31:7

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 31:8

incense altar
"altar to burn incense." See how you translated this in Exodus 30:3.

Exodus 31:9

altar for burnt offerings
"altar on which offering were burnt." See how you translated this in Exodus 30:28.

Exodus 31:10

General Information:
Yahweh continues speaking to Moses.

Exodus 31:11

These craftsmen
"These people who are skilled in making beautiful things"

Exodus 31:12

General Information:
This page has intentionally been left blank.

Exodus 31:13

You must certainly keep Yahweh's Sabbath days
God speaks of obeying his instructions about the Sabbath as keeping the Sabbath. Alternate translation: "You must certainly obey Yahweh's instructions about the Sabbath"

throughout your people's generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

who sets you apart for himself
God speaks of choosing people to be his as setting them apart for himself. Alternate translation: "who has chosen you to be his people"

Exodus 31:14

for it must be treated by you as holy
This can be stated in active form. Alternate translation: "for you must treat it as holy"

Everyone who defiles it
God speaks of treating the Sabbath with disrespect as defiling it. Alternate translation: "Everyone who treats the Sabbath with disrespect" or "Everyone who does not obey the laws about the Sabbath"

must surely be put to death
"must surely be killed." This can be stated in active form. Alternate translation: "you must surely kill" or "you must surely execute"

must surely be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "Yahweh will no longer consider him to be one of his people" 2) "you must surely send him away" or 3) "you must surely kill him."

Exodus 31:15

but the seventh day
"but day 7"

Exodus 31:16

General Information:
Yahweh continues telling Moses what he must tell the people of Israel.

must keep the Sabbath
God speaks of obeying his instructions about the Sabbath as keeping the Sabbath. Alternate translation: "must obey Yahweh's instructions about the Sabbath"

They must observe it throughout their people's generations
"They and all the generations of their descendants must observe it." See how you translated "throughout their people's generations" in Exodus 12:42.

lasting covenant
"a covenant that will always exist." See how you translated this in Exodus 28:43.

Exodus 31:17

General Information:
This page has intentionally been left blank.

Exodus 31:18

written on by his own hand
This can be translated with an active verb. Alternate translation: "which Yahweh wrote on with his own hand"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 When the people saw that Moses delayed in coming down the mountain, they gathered around Aaron
and said to him, "Come, make us an idol that will go before us. As for this Moses, the man who brought us
up out of the land of Egypt, we do not know what has happened to him." **2** So Aaron said to them, "Take
off the golden rings that are on your wives' ears, and the ears of your sons and daughters, and bring them
to me." **3** All the people took off the golden rings that were on their ears and brought them to Aaron. **4** He
received the gold from their hand and fashioned it with an engraving tool, and he made a cast metal
figure in the shape of a calf. Then they said, "These are your gods, Israel, who brought you up out of the
land of Egypt." **5** When Aaron saw this, he built an altar before the calf and made a proclamation; he said,
"Tomorrow will be a festival in Yahweh's honor." **6** The people arose early the next day and offered burnt
offerings and brought fellowship offerings. Then they sat down to eat and to drink, and then got up to
play.

7 Then Yahweh spoke to Moses, "Go quickly, for your people, whom you brought up out of the land of
Egypt, have corrupted themselves. **8** They have quickly left the way that I commanded them. They have
made a cast metal image in the shape of a calf and have worshiped it and sacrificed to it. They have said,
'These are your gods, Israel, who brought you up out of the land of Egypt.'" **9** Then Yahweh said to Moses,
"I have seen this people. Look, they are a stiff-necked people. **10** Now then, do not try to stop me. My
anger will burn hot against them, so I will destroy them. Then I will make a great nation from you." **11** But
Moses tried to calm down Yahweh his God. He said, "Yahweh, why does your anger burn against your
people, whom you have brought out of the land of Egypt with great power and with a mighty hand? **12**
Why should the Egyptians say, 'He led them out with evil intent, to kill them in the mountains and to
destroy them from the face of the earth?' Turn from your burning anger and relent from this punishment
on your people. **13** Call to mind Abraham and Isaac and Israel, your servants, to whom you swore by your
own self and said to them, 'I will make your descendants as many as the stars in the heavens, and I will
give to your descendants all this land of which I have spoken. They will inherit it forever.'" **14** Then
Yahweh relented from the punishment that he had said he would inflict on his people.

15 Then Moses turned around and went down the mountain, carrying the two tablets of the covenant
decrees in his hand. The tablets were written on both their sides, on both the front and the back. **16** The
tablets were God's own work, and the writing was God's own writing, engraved on the tablets. **17** When
Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of combat in
the camp." **18** But Moses said,

> "It is not the sound of a shout of victory,
> and it is not the sound of a cry of defeat,
> but the sound of singing that I hear."

19 When Moses approached the camp, he saw the calf and the people dancing. He became very angry. He
threw the tablets out of his hands and broke them at the bottom of the mountain. **20** He took the calf that
the people had made, burned it, ground it to powder, and poured it into the water. Then he made the
people of Israel drink it.

21 Then Moses said to Aaron, "What did this people do to you, that you have brought such a great sin on
them?" **22** Aaron said, "Do not let your anger burn hot, my master. You know these people, how they are
set on doing evil. **23** They said to me, 'Make us a god who will go before us. As for this Moses, the man
who brought us up out of the land of Egypt, we do not know what has happened to him.' **24** So I said to
them, 'Whoever has any gold, let him take it off.' They gave me the gold and I threw it into the fire, and
out came this calf."

25 Moses saw that the people were running wild (for Aaron had let them get out of control, causing their
enemies to mock them). **26** Then Moses stood at the entrance to the camp and said, "Whoever is on
Yahweh's side, come to me." All the Levites gathered around him. **27** He said to them, "Yahweh, the God of
Israel, says this: 'Let each man fasten his sword on his side and go back and forth from entrance to
entrance throughout the camp, and kill his brother, his companion, and his neighbor.'" **28** The Levites did
what Moses ordered. That day about three thousand of the people died. **29** Moses said to the Levites, "You
have been placed into Yahweh's service today, for each of you has taken action against his son and his
brother, so Yahweh might give you a blessing today."

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30 The next day Moses said to the people, "You have committed a very great sin. Now I will go up to Yahweh. Perhaps I can make atonement for your sin." **31** Moses returned to Yahweh and said, "Alas! These people have committed a great sin and made themselves an idol of gold. **32** But now, please forgive their sin; but if you do not, blot me out of the book that you have written." **33** Yahweh said to Moses, "Whoever has sinned against me, that person I will blot out of my book. **34** So now go, lead the people to the place of which I have spoken to you. See, my angel will go before you. But on the day that I punish them, I will punish them for their sin." **35** Yahweh sent a plague on the people because they had made the calf, the one that Aaron made.

Exodus 32 General Notes

Structure and formatting

The events of this chapter occur while Moses spoke with God and therefore happen at the same time as the events in chapters 20-31.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 32:18.

Special concepts in this chapter

Idolatry

The making of the golden calf was considered a form of idolatry.

Exodus 32:1

the people saw

Here understanding something is spoken of as if it were being seen. Alternate translation: "the people realized"

Come, make us an idol

The word "come" strengthens the force of the command following it. The people were demanding that Aaron make an idol for them.

go before us

"lead us" or "be our leader"

Exodus 32:2

bring them to me

The word "them" refers to the golden rings.

Exodus 32:3

All the people

This refers to all the people who rejected Moses as their leader and Moses's God as their God.

Exodus 32:4

fashioned it with an engraving tool, and he made a cast metal figure in the shape of a calf

Aaron melted the gold and poured it into a mold that had the shape of a calf. When the gold became hard, he removed the mold, and the hardened gold had the shape of a calf.

Exodus 32:5

When Aaron saw this

You may need to make explicit what he saw. "When Aaron saw what the people did"

Exodus 32:6

to play

The word "play" here is a general term that might be a euphemism for immoral sexual activity, but it could just as well speak of singing and dancing or even of laughing at and mocking Moses and Yahweh.

Exodus 32:7

General Information:

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Exodus 32:8

left the way that I commanded them

Here God speaks of the people disobeying what he commanded them as if he had told them to walk on a certain road and they left that road. Alternate translation: "stopped doing what I commanded them to do" or "have stopped obeying what I commanded them to do"

generated on Tue Oct 24 10:45:40 2023

Exodus 32:9

I have seen this people
Here Yahweh compares knowing the people to seeing them. Alternate translation: "I know this people"

a stiff-necked people
Yahweh speaks of the people being stubborn as if they had stiff necks. Alternate translation: "a stubborn people"

Exodus 32:10

Now then
The word "now" is used here to mark a break in what Yahweh was telling Moses. Here Yahweh tells what he will do to the people.

My anger will burn hot against them
Yahweh speaks of his anger as if it were a fire that could burn hot. Alternate translation: "My anger towards them will be terrible" or "I am extremely angry with them"

from you
The word "you" refers to Moses.

Exodus 32:11

why does your anger burn against your people ... a mighty hand?
Moses used this question to to try to persuade Yahweh not to be so angry with his people. This rhetorical question can be translated as a statement. Alternate translation: "Do not let your anger burn against your people ... a mighty hand." or "Do not be so angry with your people ... a mighty hand."

great power ... mighty hand
These two phrases share similar meanings and are combined for emphasis.

a mighty hand
Here the word "hand" refers to the things Yahweh did. Alternate translation: "and the powerful things you did"

Exodus 32:12

General Information:
Moses continues to reason with God not to destroy Israel.

Why should the Egyptians say, 'He led them out ... to destroy them from the face of the earth?'
Moses used this question to try to persuade God not to destroy his people. This rhetorical question can be translated with a statement. Alternate translation: If you destroy your people, the Egyptians might say, 'He led them out ... to destroy them from the face of the earth.'

face of the earth
"from the surface of the earth" or "from the earth"

Turn from your burning anger
"Stop your burning anger" or "Stop being so angry"

your burning anger
Moses speaks of God's anger as if it were a fire that was burning. Alternate translation: "your terrible anger"

Exodus 32:13

Call to mind Abraham
"Remember Abraham" or "Think about Abraham"

you swore
"you made an oath" or "you solemnly promised"

They will inherit it forever
God speaks about them possessing the land as if they would inherit it. Alternate translation: "They will possess it forever"

Exodus 32:14

General Information:
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Exodus 32:15

tablets of the covenant decrees
These are the two stone slabs on which God had engraved his commandments.

Exodus 32:16

The tablets were God's own work, and the writing was God's own writing
These two phrases share similar meanings. The second explains how the tablets were "God's own work."

Exodus 32:17

he said to Moses
It is assumed that Joshua met Moses while Moses was going back to the camp.

Exodus 32:18

It is not the sound of a shout of victory, and it is not the sound of a cry of defeat
The abstract nouns "victory" and "defeat" can be expressed as verbs. Alternate translation: "It is not the sound people make when they have won a battle, and not the sound people make when they have lost a battle"

shout ... cry
These words translate the same Hebrew word, which fits well with both "victory" and "defeat."

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There is no such word in English, but if your language has such a word, you may want to use it here.

Exodus 32:19

the tablets
"the two stone slabs that Yahweh had written on"

Exodus 32:20

General Information:
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Exodus 32:21

Then Moses said to Aaron, "What did this people ... a great sin on them?"
This can be stated as an indirect quote. Alternate translation: "Then Moses asked Aaron what the people do to him, that he have brought such a great sin on them"

you have brought such a great sin on them
Moses spoke of causing people to sin as if sin were an object and Aaron put it on them. Alternate translation: "you have caused them to sin so terribly"

Exodus 32:22

Do not let your anger burn hot
Aaron spoke of Moses's anger as if it were a fire that could burn. "Do not be so angry"

they are set on doing evil
Being determined to do evil is spoken of as being set on evil. Alternate translation: "they are determined to do what is evil"

Exodus 32:23

this Moses
People showed disrespect by putting the word "this" before his name, as if Moses were someone they did not know and could not trust.

Exodus 32:24

So I said to them, 'Whoever has any gold, let him take it off.'
This can be stated as an indirect quote. Alternate translation: "So I told them that whoever had any gold should take it off"

I threw it into the fire, and out came this calf
Instead of taking ownership for making the calf, Aaron claims the calf came out of the fire supernaturally.

Exodus 32:25

were running wild
"were behaving wildly" or "were not controlling themselves"

Exodus 32:26

Then Moses stood at the entrance ... "Whoever is on Yahweh's side, come to me."
This can be stated as an indirect quote. Alternate translation: "Then Moses stood at the entrance to the camp and said that whoever was on Yahweh's side should come to him"

Whoever is on Yahweh's side
Moses speaks of being loyal to Yahweh as being on Yahweh's side. Alternate translation: "Whoever is loyal to Yahweh" or "Whoever serves Yahweh"

Exodus 32:27

go back and forth from entrance to entrance
"go from side of the camp to the other, starting at one entrance to the camp and going to the entrance on the other side of the camp"

Exodus 32:28

three thousand of the people
"3000 of the people"

Exodus 32:29

You have been placed into Yahweh's service
This probably means "You have been chosen to serve Yahweh" or "You have become Yahweh's servants."

for each of you has taken action against his son and his brother
The fact that they did this in obedience to God can be stated clearly. Alternate translation: "for you have obeyed Yahweh and killed your sons and your brothers"

Exodus 32:30

You have committed a very great sin
They worshiped an idol.

Perhaps I can make atonement for your sin
Moses spoke of persuading God to forgive the people as if he could make atonement for their sin. Alternate translation: "Perhaps I can persuade Yahweh to forgive you"

generated on Tue Oct 24 10:45:40 2023

Exodus 32:31

Alas
Moses is saying that he is very sad. If your language has a word that expresses deep sadness, you may want to use it here.

Exodus 32:32

blot me out of the book
The word "me" here refers to the name of Moses. Alternate translation: "erase my name from the book"

the book that you have written
What God had written in the book can be stated clearly. Alternate translation: "the book in which you have written the names of your people"

Exodus 32:33

that person I will blot out of my book
The phrase "that person" represents "that person's name." Alternate translation: "I will erase that person's name from my book"

my book
This refers to the book of Yahweh that Moses spoke of in Exodus 32:32.

Exodus 32:34

But on the day that I punish them, I will punish them
On the day that God decides to punish them, it will be clear that it is God who is judging them.

Exodus 32:35

Yahweh sent a plague on the people
This plague may have been a serious illness. Alternate translation: "Yahweh made the people very sick"

they had made the calf, the one that Aaron made
Even though Aaron made the calf, the people were also guilty because they told Aaron to do it. Alternate translation: "they told Aaron to make the calf"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Then Yahweh spoke to Moses, "Go from here, you and the people whom you have brought up out of the land of Egypt. Go to the land about which I made an oath to Abraham, to Isaac, and to Jacob, when I said, 'I will give it to your descendants.' **2** I will send an angel before you, and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. **3** Go to that land, which is flowing with milk and honey, but I will not go up with you, because you are a stiff-necked people. I might destroy you on the way." **4** When the people heard these troubling words, they mourned, and no one put on any jewelry. **5** Yahweh had said to Moses, "Say to the people of Israel, 'You are a stiff-necked people. If I went among you for even one moment, I would destroy you. So now, take off your jewelry so that I may decide what to do with you.'" **6** So the people of Israel wore no jewelry from Mount Horeb onward.

7 Moses took a tent and pitched it outside the camp, some distance from the camp. He called it the tent of meeting. Everyone who asked Yahweh for anything went out to the tent of meeting, outside the camp. **8** When Moses would go out to the tent, all the people would stand up at their tent entrances and look at Moses until he had gone inside. **9** Whenever Moses entered the tent, the pillar of cloud would come down and stand at the tent entrance, and Yahweh would speak with Moses. **10** Whenever all the people saw the pillar of cloud stand at the entrance to the tent, they would get up and worship, every man at his own tent entrance. **11** Yahweh would speak to Moses face to face, as a man speaks to his friend. Then Moses would return to the camp, but his servant Joshua son of Nun, a young man, would stay in the tent.

12 Moses said to Yahweh, "See, you have been saying to me, 'Take this people on their journey,' but you have not let me know whom you will send with me. You have said, 'I know you by name, and you have also found favor in my eyes.' **13** Now if I have found favor in your eyes, show me your ways so that I may know you and continue to find favor in your eyes. Remember that this nation is your people." **14** Yahweh answered, "My own presence will go with you, and I will give you rest." **15** Moses said to him, "If your presence does not go with us, do not take us up from here. **16** For otherwise, how will it be known that I have found favor in your eyes, I and your people? Will it not only be if you go with us that I and your people will be distinct from all the other peoples that are on the surface of the earth?"

17 Yahweh said to Moses, "I will also do this thing that you have requested, for you have found favor in my eyes, and I know you by name." **18** Moses said, "Please show me your glory." **19** Yahweh said, "I will make all my goodness pass before you, and I will proclaim my name 'Yahweh' before you. I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." **20** But Yahweh said, "You must not see my face, for no one can see me and live." **21** Yahweh said, "See, here is a place by me; you will stand on this rock. **22** While my glory passes by, I will put you in a crevice of the rock and cover you with my hand until I have passed by. **23** Then I will take away my hand, and you will see my back, but my face will not be seen."

Exodus 33 General Notes

Special concepts in this chapter

Covenant

While the covenants Yahweh made may not be conditioned upon the obedience of Israel, it is clear that their conquering of the Promised Land was conditioned on their obedience to Yahweh. (See: covenant and promisedland)

Exodus 33:1

General Information:

Yahweh continues to tell Moses of his anger.

Exodus 33:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

Exodus 33:3

that land, which is flowing with milk and honey
The land was good for raising livestock and growing crops. See how you translated this in [Exodus 3:8]

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "stubborn people" or "people who refuse to change"

Exodus 33:4

jewelry
beautiful clothing as well as chains and rings with jewels in them

Exodus 33:5

a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. See how you translated this in [Exodus 33:3]

Exodus 33:6

General Information:
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Exodus 33:7

General Information:
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Exodus 33:8

General Information:
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Exodus 33:9

the pillar of cloud
The cloud had the shape of a pillar. See how you translated this in [Exodus 13:22]

would come down
Where it came down from can be stated clearly. Alternate translation: "would come down from the sky"

Exodus 33:10

General Information:
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Exodus 33:11

Yahweh would speak to Moses face to face
Speaking directly rather than through dreams and visions, is spoken of as if Moses and God saw each other's faces while they spoke. Alternate translation: "Yahweh would speak directly to Moses"

young man
Joshua was old enough to be a soldier, but he was much younger than Moses

Exodus 33:12

See
"Look!" or "Listen!" or "Pay attention to what I am about to tell you"

I know you by name
To know someone by name is to know them well. Alternate translation: "I know you well"

you have also found favor in my eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing God's evaluation. Alternate translation: "I have evaluated you and approve" or "I am pleased with you"

Exodus 33:13

Now if I have found favor in your eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing God's evaluation. Alternate translation: "Now If you are pleased with me" or "Now if you approve of me"

show me your ways
Possible meanings: 1) "show me what you are going to do in the future" or 2) "show me how people can do what pleases you."

Exodus 33:14

My own presence will go
God's presence represents himself. Alternate translation: "I will go"

generated on Tue Oct 24 10:45:40 2023

go with you ... give you
The word "you" here refers to Moses. It is singular.

I will give you rest
"I will let you rest"

Exodus 33:15

General Information:
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Exodus 33:16

For otherwise
"For if your presence does not go with us"

how will it be known
This can be expressed with an active form. Alternate translation: how will people know"

how will it be known ... people?
Moses used this question in order to emphasize that if God does not go with them, no one will know that Moses had found favor in God's sight. Alternate translation: "no one will know ... people."

I and your people will be distinct
"everyone will know that I and your people are different." The words "be distinct" translate the same Hebrew word as "set ... apart" in Exodus 8:22, so if your language has one word or phrase for both ideas, you may want to use it there and here.

Will it not only be if
"Will it not only be known if"

Exodus 33:17

General Information:
When Yahweh uses the word "you" in this verse, it is singular and refers to Moses.

you have found favor in my eyes
Here "found favor" is an idiom that means that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. See how you translated this in [Exodus 33:12]

I know you by name
To know someone by name is to know them well. See how you translated this in [Exodus 33:12]

Exodus 33:18

General Information:
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Exodus 33:19

I will make all my goodness pass before you
God speaks of walking past Moses so that Moses can see his goodness as if only his goodness would go past Moses. Alternate translation: "I will move past you so that you may see my goodness"

Exodus 33:20

General Information:
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Exodus 33:21

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

Exodus 33:22

General Information:
This page has intentionally been left blank.

Exodus 33:23

you will see my back
This is because Yahweh will be walking away from Moses.

but my face will not be seen
This can be expressed in active form. Alternate translation: "but you will not see my face"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Yahweh said to Moses, "Cut two tablets of stone like the first tablets. I will write on these tablets the
words that were on the first tablets, the tablets that you broke. **2** Be ready by morning and come up
Mount Sinai, and present yourself there to me on the mountain top. **3** No one is to come up with you. Do
not let anyone else be seen anywhere on the mountain. No flocks or herds are even to graze in front of
the mountain." **4** So Moses cut two tablets of stone like the first ones, and he got up early in the morning
and went up Mount Sinai, as Yahweh had instructed him. Moses carried the tablets of stone in his hand. **5**
Yahweh came down in the cloud and stood with Moses there, and he pronounced the name "Yahweh." **6**
Yahweh passed by before him and proclaimed, "Yahweh, Yahweh, the merciful and gracious God, slow to
anger, and abounding in steadfast love and faithfulness, **7** keeping steadfast love for thousands, forgiving
iniquities, transgressions, and sins. But he will by no means clear the guilty. He will bring the punishment
for the fathers' sin on their children and on their children's children, as far as the third and fourth
generations." **8** Moses quickly bowed down to the ground and worshiped. **9** Then he said, "If now I have
found favor in your eyes, my Lord, please go among us, for this people is stiff-necked. Pardon our iniquity
and our sin, and take us as your inheritance."

10 Yahweh said, "See, I am about to make a covenant. Before all your people, I will do marvels such as
have not been done in all the earth nor in any nation. All the people among you will see my deeds, for it is
a fearful thing that I am doing with you. **11** Obey what I command you today. I am about to drive out
before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites. **12** Be careful not to make
a covenant with the inhabitants of the land where you are going, or they will become a trap among you.
13 Rather, you must break down their altars, smash their stone pillars, and cut down their Asherah poles.
14 For you must worship no other god, for Yahweh, whose name is Jealous, is a jealous God. **15** So be
careful not to make a covenant with the inhabitants of the land, for they prostitute themselves to their
gods, and they sacrifice to their gods. Then one of them will invite you and you will eat some of his
sacrifice, **16** and then you will even take some of his daughters for your sons, and his daughters will
prostitute themselves to their gods, and they will make your sons prostitute themselves to their gods. **17**
Do not make for yourselves gods of molten metal.

18 You must keep the Festival of Unleavened Bread. As I commanded you, you must eat bread without
yeast for seven days at the fixed time in the month of Aviv, for it was in the month of Aviv you came out
from Egypt. **19** The first issue of every womb is mine, even every male firstborn of your livestock, whether
from herd or flock. **20** You must redeem the firstborn of a donkey with a lamb, but if you do not buy it
back, then you must break its neck. You must redeem all the firstborn of your sons. No one may appear
before me empty-handed.

21 You may work for six days, but on the seventh day you must rest. Even at plowing time and in harvest,
you must rest. **22** You must observe the Festival of Weeks with the firstfruits of the wheat harvest, and you
must observe the Festival of Ingathering at the end of the year. **23** Three times a year all your men must
appear before Lord Yahweh, the God of Israel. **24** For I will drive out nations before you and expand your
borders. No one will desire to have your land as their own when you go up to appear before Yahweh your
God three times in a year.

25 You must not offer the blood of my sacrifice with any yeast, nor may any meat from the sacrifice at the
Festival of the Passover be left over to the morning. **26** You must bring the best of the firstfruits from your
soil to my house. You must not boil a young goat in its mother's milk." **27** Yahweh said to Moses, "Write
down these words, for in accordance with these words I have made a covenant with you and with Israel."
28 Moses was there with Yahweh for forty days and nights; he did not eat any food nor drink any water.
He wrote on the tablets the words of the covenant, the Ten Commandments.

29 When Moses came down from Mount Sinai with the two tablets of the covenant decrees in his hand, he
did not know that the skin of his face had become radiant while speaking with God. **30** When Aaron and
the people of Israel saw Moses, the skin of his face was shining, and they were afraid to come near him.
31 But Moses called to them, and Aaron and all the leaders of the community came up to him. Then Moses
spoke with them. **32** After this, all the people of Israel came up to Moses, and he told them all the
commands that Yahweh had given him on Mount Sinai. **33** When Moses had finished speaking with them,
he put a veil over his face. **34** Whenever Moses went before Yahweh to speak with him, he would remove

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the veil, until he came out. When he came out, he would tell the people of Israel what he was commanded to say. **35** When the people of Israel saw Moses' face shining, he would put the veil over his face again until he went back in to speak with Yahweh.

Exodus 34 General Notes

Other possible translation difficulties in this chapter

"He will bring the punishment for the fathers' sin on their children"
This phrase does not mean that a child is necessarily punished for the sins of their parents. Many scholars believe that this passage indicates that a parent's sins will have consequences that will affect their children and grandchildren. (See: sin)

Exodus 34:1

tablets of stone
"flat slabs of stone." See how you translated this in Exodus 31:18

Exodus 34:2

General Information:
This page has intentionally been left blank.

Exodus 34:3

General Information:
Yahweh continues speaking to Moses.

Do not let anyone else be seen anywhere on the mountain
Being seen doing something represents doing that. Alternate translation: "Do not let anyone else be anywhere on the mountain"

No flocks or herds are even to graze in front of the mountain
"Even flocks or herds are not allowed to come near the mountain to eat."

Exodus 34:4

General Information:
This page has intentionally been left blank.

Exodus 34:5

stood with Moses there
"stood with Moses on the mountain"

he pronounced the name "Yahweh."
Possible meanings are 1) "he spoke the name 'Yahweh.'" or 2) "he proclaimed who Yahweh is." For the second meaning, "name" would represent who God is.

Exodus 34:6

Yahweh, Yahweh, the merciful and gracious God
God is speaking about himself. Alternate translation: "I, Yahweh, am God, and I am merciful and gracious"

abounding in steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "always loving my people and always being faithful to them"

Exodus 34:7

keeping steadfast love for thousands
The abstract noun "love" can be restated with the verb "loving." See how you translated a similar phrase in [Exodus 20:6]

thousands
"thousands of people." This refers to a great number of people. It may be that "generation" is implied. Alternate translation: "thousands of generations" or "the thousandth generation"

he will by no means clear the guilty
Yahweh is speaking about himself. Alternate translation: "I will by no means clear the guilty"

will by no means clear the guilty
"will certainly not clear the guilty" or "will certainly not say that the guilty are innocent" or "will certainly not free guilty people"

He will bring the punishment for the fathers' sin on their children
Punishing people is spoken of as if punishment were an object that someone could bring on people. Alternate translation: "He will punish the children for their fathers' sin"

their children
The word "children" refers to sons and daughters.

generated on Tue Oct 24 10:45:40 2023

Exodus 34:8

General Information:
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Exodus 34:9

If now I have found favor in your eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. See how you translated this in [Exodus 33:12]

our iniquity and our sin
The words "iniquity" and "sin" mean basically the same thing and are combined for emphasis. Alternate translation: "all our sins"

take us as your inheritance
Something that someone possesses forever is spoken of as if it were something that they had inherited. Alternate translation: "take us as the people that you possess forever" or "accept us as the people who belong to you forever"

this people is stiff-necked
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "this people is stubborn" or "this people refuses to change" See how you translated similar words in Exodus 33:3.

Exodus 34:10

your people
Here "your" refers to Moses.

it is a fearful thing that I am doing with you
A fearful thing is a thing that causes people to be afraid. In this case, people will fear God when they see what he does. Alternate translation: "what I do for you will cause people to fear me"

I am doing with you
Here "you" refers to Moses and the people of Israel.

Exodus 34:11

General Information:
This page has intentionally been left blank.

Exodus 34:12

General Information:
Yahweh continues speaking to Moses. Here he tells him what Moses and the people must do.

they will become a trap among you
People who tempt others to sin are spoken of as if they were a trap. Alternate translation: "they will tempt you to sin"

Exodus 34:13

General Information:
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Exodus 34:14

Yahweh, whose name is Jealous
The word "Jealous" here means that God is concerned to keep his honor. If his people worship other gods, he loses honor, because when his people do not honor him, other people also will not honor him. Alternate translation: "I, Yahweh, always guard my honor"

whose name is Jealous,
The word "name" here represents God's character. Alternate translation: "I, Yahweh, who am always jealous" or "I, Yahweh, am always jealous"

Exodus 34:15

Connecting Statement:
Yahweh continues to tell Moses how his people are to behave towards outsiders.

for they prostitute themselves to their gods
God speaks of people worshiping other gods as if they were prostitutes going to other men. Alternate translation: "for they worship other gods" or "because they worship other gods like prostitutes who go to other men"

you will eat some of his sacrifice
The consequence of eating food that is sacrificed to another god can be stated clearly. Alternate translation: "you will eat some of his sacrifice and become guilty of worshiping his gods" or "and you will prostitute yourself to his god by eating some of his sacrifice"

Exodus 34:16

General Information:
This page has intentionally been left blank.

Exodus 34:17

General Information:
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Exodus 34:18

General Information:
Yahweh continues to tell Moses what the people must do.

seven days
"7 days"

generated on Tue Oct 24 10:45:40 2023

in the month of Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated "Aviv" in [Exodus 13:4]

Exodus 34:19

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 34:20

redeem
Firstborn sons and firstborn donkeys belonged to Yahweh, but Yahweh did not want them sacrificed to him. Instead, the Israelites were to sacrifice a lamb in their place. This allowed the Israelites to redeem or buy back the donkeys and sons from Yahweh.

No one may appear before me empty-handed
God speaks of the offering as if the person was to carry it in his hands. Alternate translation: "No one may come to me without an offering" or "Everyone who comes to me must bring me an offering"

Exodus 34:21

General Information:
Yahweh continues telling Moses what the people must do.

Even at plowing time and in harvest
"Even when you are preparing the soil or gathering the crops"

Exodus 34:22

Festival of Ingathering
This festival was also known as the Festival of Shelters or the Festival of Booths. The idea came from the practice of the farmers living in temporary booths, or huts, out in the fields to guard the crop as it ripened. The word "Ingathering" means when they harvest their crop.

Exodus 34:23

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 34:24

General Information:
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Exodus 34:25

General Information:
Yahweh continues to tell Moses what the people must do.

the blood of my sacrifice
The fact that the blood is from an animal can be stated clearly. Alternate translation: "the blood of an animal that you sacrifice to me"

with any yeast
The fact that any yeast would be in bread can be stated clearly. Alternate translation: "with bread that has yeast in it"

Exodus 34:26

General Information:
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Exodus 34:27

General Information:
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Exodus 34:28

Moses was there
"Moses was on the mountain"

forty days
"40 days"

for forty days and nights
"for forty days, both day and night"

He wrote
"Moses wrote"

Exodus 34:29

had become radiant
"had started to shine"

Exodus 34:30

General Information:
This page has intentionally been left blank.

Exodus 34:31

came up to him
"approached him" or "went to him." They did not go up the mountain.

Exodus 34:32

all the commands that Yahweh had given him
Telling commands is spoken of as if the commands were objects that could be given. Alternate translation: "all the commands that Yahweh had

told him" or "everything that Yahweh had commanded them"

Exodus 34:33

General Information:
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Exodus 34:34

he would remove
"Moses would remove"

what he was commanded
This can be stated in active form. Alternate translation: "what Yahweh had commanded him"

Exodus 34:35

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Moses assembled all the community of the people of Israel and said to them, "These are the things that Yahweh has commanded you to do. **2** On six days work may be done, but for you, the seventh day must be a holy day, a Sabbath day of complete rest, holy to Yahweh. Whoever does any work on that day must be put to death. **3** You must not light a fire in any of your homes on the Sabbath day."

4 Moses spoke to all the community of the people of Israel, saying, "This is the thing that Yahweh commanded. **5** Take an offering for Yahweh, all of you who have a willing heart. Bring an offering to Yahweh—gold, silver, bronze, **6** blue, purple, and scarlet wool and fine linen; goats' hair; **7** ram skins dyed red and fine leather hides; acacia wood; **8** oil for the sanctuary lamps, spices for the anointing oil and the fragrant incense, **9** onyx stones and other precious stones to be set for the ephod and breastpiece.

10 Every skilled man among you is to come and make everything that Yahweh has commanded— **11** the tabernacle with its tent, its covering, its clasps, frames, bars, posts, and bases; **12** also the ark with its poles, the atonement lid, and the screen to conceal it. **13** They brought the table with its poles, all its utensils, and the bread of the presence; **14** the lampstand for the lights, with its accessories, its lamps, and the oil for the lamps; **15** the incense altar with its poles, the anointing oil and the fragrant incense; the screen for the tabernacle entrance; **16** the altar for burnt offerings with its bronze grate and its poles and utensils; and the large basin with its base. **17** They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance; **18** and the tent pegs for the tabernacle and courtyard, together with their ropes. **19** They brought the finely-woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests."

20 Then the entire congregation of the people of Israel left and went away from Moses' presence. **21** Everyone whose heart stirred him up and whom his spirit made willing came and brought a contribution to Yahweh for the construction of the tabernacle, for all the items of service in it, and for the holy garments. **22** They came, both men and women, all who had a willing heart. They brought brooches, earrings, rings, and ornaments, all kinds of gold jewelry. They all presented offerings of gold as a wave offering to Yahweh. **23** Everyone who had blue, purple, or scarlet wool, fine linen, goat hair, ram skins dyed red, or fine leather skins brought them. **24** Everyone making an offering of silver or bronze brought it as an offering to Yahweh, and everyone who had acacia wood for any use in the work brought it. **25** Every skilled woman spun wool with her hands and brought what she had spun—blue, purple, or scarlet wool, or fine linen. **26** All the women whose hearts stirred them up and who had skill spun goats' hair. **27** The leaders brought onyx stones and other gems to be set into the ephod and the breastpiece; **28** they brought spices and oil for the lamps, for the anointing oil, and for the fragrant incense. **29** The people of Israel brought a freewill offering to Yahweh; every man and woman whose heart was willing brought materials for all the work that Yahweh had commanded through Moses to be made.

30 Moses said to the people of Israel, "See, Yahweh has called by name on Bezalel son of Uri son of Hur, from the tribe of Judah. **31** He has filled Bezalel with his Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship, **32** to make artistic designs and to work in gold, silver, and bronze; **33** also to cut and set stones and to carve wood—to do all kinds of design and craftsmanship. **34** He has put it in his heart to teach, both he and Oholiab son of Ahisamak, from the tribe of Dan. **35** He has filled them with skill to do all kinds of work, to work as craftsmen, as engravers, as embroiderers in blue, purple, and scarlet wool and fine linen, and as weavers. They are craftsmen in all sorts of work, and they are artistic designers.

Exodus 35 General Notes

Special concepts in this chapter

Sacrifice

All of the people offered sacrifices to Yahweh. This was a form of worship and a sign of repentance from making the golden calf idol. (See: worship and repent)

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generated on Tue Oct 24 10:45:40 2023

Exodus 35:1

General Information:
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Exodus 35:2

the seventh day
"day number seven" or "Saturday"

Whoever does any work on that day must be put to death
This can be stated in active form. Alternate translation: "You must kill anyone who does work on that day"

Exodus 35:3

General Information:
This page has intentionally been left blank.

Exodus 35:4

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:5

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Take an offering for Yahweh
"Take up a collection for Yahweh"

all of you who have a willing heart
Here "heart" refers to the person bringing the offering. Alternate translation: "everyone who is willing"

Exodus 35:6

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:7

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

ram skins dyed red and fine leather hides
See how you translated similar phrases in Exodus 25:5.

Exodus 35:8

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:9

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:10

General Information:
Moses continues telling the people what God commanded them to do.

Every skilled man
"Every man with a skill"

Exodus 35:11

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

bases
These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 25:31.

Exodus 35:12

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 35:13

They brought
"The people of Israel brought"

bread of the presence
This bread represented the presence of God. See how you translated this in Exodus 25:30.

Exodus 35:14

General Information:
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Exodus 35:15

General Information:
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generated on Tue Oct 24 10:45:40 2023

Exodus 35:16

bronze grate
This is a frame of crossed bronze bars for holding wood when burning. See how you translated "grate" in Exodus 27:4.

Exodus 35:17

hangings
These were large curtains made of cloth. See how you translated this in Exodus 26:36.

posts
These were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

bases
These were blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

Exodus 35:18

tent pegs
sharp pieces of wood or metal used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

Exodus 35:19

finely-woven garments
This was clothing made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 35:20

General Information:
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Exodus 35:21

whose heart stirred him up
Here "heart" refers to the person. The heart that responded to God is spoken of as if it were water stirred up by a storm. Alternate translation: "who responded to God"

whom his spirit made willing
Here "spirit" refers to the person. Alternate translation: "who was willing" or "who wanted to"

Exodus 35:22

all who had a willing heart
Here "heart" refers to the person. Alternate translation: "everyone who was willing"

brooches, earrings, rings, and ornaments
These are different kinds of jewelry.

Exodus 35:23

Everyone who had ... brought them
For 35:23 see how you translated many of these words in Exodus 25:4-5.

Exodus 35:24

General Information:
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Exodus 35:25

blue, purple, or scarlet wool
Possible meanings are 1) "material that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple and scarlet dye" to dye the linen. See how you translated a similar phrase in Exodus 25:4.

Exodus 35:26

whose hearts stirred them up
Here "hearts" refers to the women. The hearts of the women who responded to God are spoken of as if they were water stirred up by a storm. Alternate translation: "who responded to God"

Exodus 35:27

The leaders brought ... breastpiece
For 35:27 see how you translated many of these words in Exodus 25:7.

Exodus 35:28

they brought spices ... fragrant incense
For 35:28 see how you translated many similar words in Exodus 25:6

Exodus 35:29

whose heart was willing
Here "heart" refers to the people. Alternate translation: "who was willing"

Exodus 35:30

Bezalel son of Uri son of Hur, from the tribe of Judah
See how you translated this in Exodus 31:2

Exodus 35:31

He has filled Bezalel with his Spirit
God's Spirit who gave Bezalel the ability to work is spoken of here as if he was something that filled up Bezalel.

filled Bezalel ... craftsmanship
See how you translated many similar words in Exodus 31:3

generated on Tue Oct 24 10:45:40 2023

Exodus 35:32

to make artistic designs ... bronze
See how you translated many similar words in Exodus 31:4

Exodus 35:33

also to cut and set stones ... craftsmanship
See how you translated many similar words in Exodus 31:5

Exodus 35:34

General Information:
Moses continues speaking to the people.

He has put it in his heart to teach
Here "heart" refers to Bezalel. The ability to teach is spoken of as if it something that could be placed in a heart. Alternate translation: "He gave Bezalel the ability to teach"

Oholiab son of Ahisamak, from the tribe of Dan
"Oholiab" and "Ahisamak" are names of men. See how you translated these names in [Exodus 31:6]

Exodus 35:35

filled them with skill
Skill to create beautiful objects is spoken of as if it was something that could fill up a person. Alternate translation: "made them very skillful"

engravers
a person who cuts designs into a hard material such as wood, stone, or metal

embroiderers
people who sew designs into cloth

craftsmen
people who are skilled in making beautiful objects by hand

weavers
a person who creates cloth using thread

artistic designers
a person who creates beauty with materials

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 So Bezalel and Oholiab and every skilled person to whom Yahweh has given skill and ability to know how to do any work in the construction of the holy place are to do the work according to all that Yahweh has commanded."

2 Moses summoned Bezalel, Oholiab, and every skillful person in whose mind Yahweh had given skill, and whose heart stirred within him to come and do the work. **3** They received from Moses all the offerings that the people of Israel had brought for constructing the holy place. The people were still bringing freewill offerings every morning to Moses. **4** So all the skilled people working on the holy place came from the work that they had been doing. **5** The craftsmen told Moses, "The people are bringing much more than enough for doing the work that Yahweh has commanded us to do." **6** So Moses instructed that no one in the camp should bring any more offerings for the construction of the holy place. Then the people stopped bringing these gifts. **7** They had more than enough materials for all the work.

8 So all the craftsmen among them constructed the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This was the work of Bezalel, the very skilled craftsman. **9** The length of each curtain was twenty-eight cubits, the width four cubits. All the curtains were of the same size. **10** Bezalel joined five curtains to each other, and the other five curtains he also joined to each other. **11** He made loops of blue along the outer edge of the end curtain of one set, and he did the same along the outer edge of the end curtain in the second set. **12** He made fifty loops on the first curtain and fifty loops on the edge of the end curtain in the second set. So the loops were opposite to each another. **13** He made fifty gold clasps and joined the curtains together with them so that the tabernacle became united.

14 Bezalel made curtains of goat hair for a tent over the tabernacle; he made eleven of these curtains. **15** The length of each curtain was thirty cubits, and the width of each curtain was four cubits. Each of the eleven curtains was of the same size. **16** He joined five curtains to each other and the other six curtains to each other. **17** He made fifty loops on the edge of the end curtain of the first set, and fifty loops along the edge of the end curtain that joined the second set. **18** Bezalel made fifty bronze clasps to join the tent together so that it might be one piece. **19** He made for the tabernacle a covering of ram skins dyed red, another covering of fine leather to go above that.

20 Bezalel made vertical frames out of acacia wood for the tabernacle. **21** The length of each frame was ten cubits, and the width of each frame was one and a half cubits. **22** Each frame had two wooden pegs for joining the frames together. He did this for all the frames of the tabernacle. **23** He made the frames for the tabernacle in this way: twenty frames for the south side. **24** Bezalel made forty silver bases to go under the twenty frames. There were two bases under one frame to join the frames together, and also two bases under each of the other frames to join frames together. **25** For the second side of the tabernacle, on the north side, he made twenty frames **26** and their forty silver bases. There were two bases under the first frame, two bases under the next frame, and so on. **27** For the back of the tabernacle on the west, Bezalel made six frames. **28** He made two frames for the back corners of the tabernacle. **29** These frames were separate at the bottom, but joined at the top in one ring. He made two of them in this way for the two corners. **30** There were eight frames, together with their silver bases. There were sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

31 Bezalel made crossbars of acacia wood—five for the frames of the one side of the tabernacle, **32** five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west. **33** He made the crossbar in the center of the frames, that is, halfway up, to reach from end to end. **34** He covered the frames with gold. He made their rings of gold, for them to serve as holders for the crossbars, and he covered the bars with gold.

35 Bezalel made the curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman. **36** He made for the curtain four pillars of acacia wood, and he covered them with gold. He also made gold hooks for the pillars, and he cast for them four silver bases. **37** He made a screen for the tent entrance. It was made of blue, purple, and scarlet wool, using fine linen, the work of an embroiderer. **38** He also made the hanging's five pillars with hooks. He covered their tops and their rods with gold. Their five bases were made of bronze.

generated on Tue Oct 24 10:45:40 2023

Exodus 36 General Notes

Special concepts in this chapter

Tent of meeting
The tent of meeting, or tabernacle, mentioned in previous chapters is constructed in this chapter. (See: tabernacle)

Exodus 36:1

General Information:
Moses continues speaking to the people.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Oholiab
This is the name of a man. See how you translated this in [Exodus 31:6]

to whom Yahweh has given skill and ability
Here skill and ability are spoken of as if they are something that Yahweh can place inside a person.

according to all that Yahweh has commanded
"just as Yahweh has commanded"

Exodus 36:2

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Oholiab
This is the name of a man. See how you translated this in [Exodus 31:6]

in whose mind Yahweh had given skill
Here "mind" refers to the person who was made skillful by Yahweh. Alternate translation: "to whom Yahweh had given skill"

whose heart stirred within him
Here "heart" refers to the person. The heart that responded to God is spoken of as if it were water stirred up by a storm. Alternate translation: "who responded to God"

Exodus 36:3

General Information:
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Exodus 36:4

General Information:
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Exodus 36:5

The craftsmen told Moses ... commanded us to do."
The can be stated as an indirect quote. Alternate translation: "The craftsmen told Moses that the people were bringing much more than enough for doing the work that Yahweh has commanded them to do"

The craftsmen told Moses
"The men working on the sanctuary told Moses"

Exodus 36:6

General Information:
This page has intentionally been left blank.

Exodus 36:7

General Information:
This page has intentionally been left blank.

Exodus 36:8

General Information:
See how you translated many of these words in Exodus 26:1.

ten curtains made from fine linen
These curtains are sheets of cloth woven and sewed together so that they can hang to form a wall or tent.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 36:9

General Information:
See how you translated many of these words in Exodus 26:2.

Exodus 36:10

General Information:
See how you translated many of these words in Exodus 26:3.

generated on Tue Oct 24 10:45:40 2023

Exodus 36:11

General Information:
See how you translated many of these words in Exodus 26:4.

He made
Here "he" refers to Bezalel, but it includes all the men working on the sanctuary.

loops of blue
loops of blue cloth

curtain
These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle. See how you translated this in Exodus 26:1.

Exodus 36:12

General Information:
See how you translated many of these words in Exodus 26:5.

Exodus 36:13

General Information
See how you translated many of these words in Exodus 26:6.

fifty gold clasps
"50 gold clasps"

Exodus 36:14

General Information:
See how you translated many of these words in Exodus 26:7.

made eleven
"made 11"

Exodus 36:15

General Information:
See how you translated many of these words in Exodus 26:8.

thirty cubits
"30 cubits"

Exodus 36:16

General Information:
See how you translated many of these words in Exodus 26:9.

Exodus 36:17

General Information:
See how you translated many of these words in Exodus 26:10.

fifty loops
"50 loops"

Exodus 36:18

General Information:
See how you translated many of these words in Exodus 26:11.

fifty bronze clasps
"50 bronze clasps"

Exodus 36:19

General Information:
See how you translated many of these words in Exodus 26:14.

Exodus 36:20

General Information:
See how you translated many of these words in Exodus 26:15.

Exodus 36:21

General Information:
See how you translated many of these words in Exodus 26:16.

ten cubits ... one and a half cubits
"10 cubits ... 1.5 cubits"

Exodus 36:22

General Information:
See how you translated many of these words in Exodus 26:17.

two wooden pegs for joining
A wooden peg is a small piece of wood sticking out beyond the end of the board so it can be secured.

Exodus 36:23

General Information:
See how you translated many of these words in Exodus 26:18.

Exodus 36:24

General Information:
See how you translated many of these words in Exodus 26:19.

generated on Tue Oct 24 10:45:40 2023

forty silver bases
"40 silver bases"

twenty frames
"20 frames"

Exodus 36:25

General Information:
See how you translated many of these words in Exodus 26:20.

Exodus 36:26

General Information:
See how you translated many of these words in Exodus 26:21.

and so on
There will be two bases under each and every frame.

Exodus 36:27

General Information:
See how you translated many of these words in Exodus 26:22.

on the west
on the side that is on the west

Exodus 36:28

General Information:
See how you translated many of these words in Exodus 26:23.

for the back corners
for the corners at the rear of the tabernacle

Exodus 36:29

General Information:
See how you translated many of these words in Exodus 26:24.

Exodus 36:30

General Information:
See how you translated many of these words in Exodus 26:25.

sixteen bases in all
"16 bases in all"

and so on
There will be two bases under each and every frame.

Exodus 36:31

General Information:
See how you translated many of these words in Exodus 26:26.

Exodus 36:32

General Information:
See how you translated many of these words in Exodus 26:27.

to the west
on the west side

Exodus 36:33

General Information:
See how you translated many of these words in Exodus 26:28.

from end to end
from one side of the tabernacle to the other side

Exodus 36:34

General Information:
See how you translated many of these words in Exodus 26:29.

Exodus 36:35

General Information:
See how you translated many of these words in Exodus 26:31.

Exodus 36:36

General Information:
See how you translated many of these words in Exodus 26:32.

Exodus 36:37

General Information:
See how you translated many of these words in Exodus 26:36.

He made
Here "he" refers to Bezalel and those working for him. "Bezalel and his men made"

a screen
a curtain

Exodus 36:38

General Information:
See how you translated many of these words in Exodus 26:37.

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Bezalel made the ark of acacia wood. Its length was two and a half cubits, its width was one cubit and a
half, and its height was one cubit and a half. **2** He covered it inside and out with pure gold and made for it
a border of gold around its top. **3** He cast four rings of gold for its four feet, with two rings on one side of
it, and two rings on the other side. **4** He made poles of acacia wood and covered them with gold. **5** He put
the poles into the rings on the ark's sides, in order to carry the ark. **6** He made an atonement lid of pure
gold. Its length was two and a half cubits, and its width was one and a half cubits. **7** Bezalel made two
cherubim of hammered gold for the two ends of the atonement lid. **8** One cherub was for one end of the
atonement lid, and other cherub was for the other end. They were made as one piece with the atonement
lid. **9** The cherubim spread out their wings upward and overshadowed the atonement lid with them. The
cherubim faced one another and looked toward the center of the atonement lid.

10 Bezalel made the table of acacia wood. Its length was two cubits, its width was one cubit, and its
height was one and a half cubits. **11** He covered it with pure gold and put a border of pure gold around
the top. **12** He made a surrounding frame for it one handbreadth wide, with a surrounding border of gold
for the frame. **13** He cast for it four rings of gold and attached the rings to the four corners, where the
four feet were. **14** The rings were attached to the frame to provide places for the poles, in order to carry
the table. **15** He made the poles out of acacia wood and covered them with gold, in order to carry the
table. **16** He made the objects that would be on the table—the dishes, spoons, the bowls, and pitchers to
be used to pour out the offerings. He made them out of pure gold.

17 He made the lampstand of pure hammered gold. He made the lampstand with its base and shaft. Its
cups, its leafy bases, and its flowers were all made of one piece with it. **18** Six branches extended out from
its sides—three branches extended from one side, and three branches of the lampstand extended from the
other side. **19** The first branch had three cups made like almond blossoms, with a leafy base and a flower,
and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It was the
same for all six branches extending out from the lampstand. **20** On the lampstand itself, the central shaft,
there were four cups made like almond blossoms, with their leafy bases and the flowers. **21** There was a
leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second
pair of branches—also made as one piece with it. In the same way there was a leafy base under the third
pair of branches, made as one piece with it. It was the same for all six branches extending out from the
lampstand. **22** Their leafy bases and branches were all one piece with it, one beaten piece of work of pure
gold. **23** Bezalel made the lampstand and its seven lamps, its tongs and their trays of pure gold. **24** He
made the lampstand and its accessories with one talent of pure gold.

25 Bezalel made the incense altar. He made it with acacia wood. Its length was one cubit, and its width
one cubit. It was square, and its height was two cubits. Its horns were made as one piece with it. **26** He
covered the incense altar with pure gold—its top, its sides, and its horns. He also made a surrounding
border of gold for it. **27** He made two golden rings to be attached to it under its border on its two opposite
sides. The rings were holders for poles to carry the altar. **28** He made the poles of acacia wood, and he
covered them with gold. **29** He made the holy anointing oil and the pure fragrant incense, the work of a
perfumer.

Exodus 37 General Notes

Special concepts in this chapter

The ark of the covenant

The ark, mentioned in previous chapters, is constructed in this chapter. There are other furnishings of the tabernacle that are also produced in this chapter. (See: tabernacle)

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generated on Tue Oct 24 10:45:40 2023

Exodus 37:1

General Information:
See how you translated many of these words in Exodus 25:10.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

two and a half cubits ... one cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 37:2

General Information:
See how you translated many of these words in Exodus 25:11.

Exodus 37:3

General Information:
See how you translated many of these words in Exodus 25:12.

its four feet
These four pieces of wood that supported the ark are spoken of as if they were human or animal feet.

Exodus 37:4

General Information:
See how you translated many of these words in Exodus 25:13.

He made
Though "he" refers to Bezalel, "he" may include all of the workers who assisted him.

Exodus 37:5

General Information:
See how you translated many of these words in Exodus 25:14.

Exodus 37:6

General Information:
See how you translated many of these words in Exodus 25:17.

two and a half cubits ... one and a half cubits
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 37:7

General Information:
See how you translated many of these words in Exodus 25:18.

Exodus 37:8

General Information:
See how you translated many of these words in Exodus 25:19.

They were made as one piece
This can be stated in active form. Alternate translation: "He made them as one piece"

Exodus 37:9

General Information:
See how you translated many of these words in Exodus 25:20.

The cherubim spread out their wings upward and overshadowed
Bezalel placed the statues of the cherubim as if they were real cherubim which were spreading their wings and overshadowing the atonement lid. Alternate translation: "They placed the winged creatures so that their wings touched each other and spread out over"

The cherubim faced one another and looked toward
"The faces of the cherubim were towards each other, and they looked toward"

Exodus 37:10

General Information:
See how you translated many of these words in Exodus 25:23.

two cubits ... one cubit ... one and a half cubits
A cubit is 46 centimeters. Alternate translation: "2 cubits ... 1 cubit ... 1.5 cubits" or "92 centimeters ... 46 centimeters ... 69 centimeters"

Exodus 37:11

General Information:
See how you translated many of these words in Exodus 25:24.

Exodus 37:12

General Information:
See how you translated many of these words in Exodus 25:25.

handbreadth
This was the width of a man's hand with fingers spread out.

generated on Tue Oct 24 10:45:40 2023

Exodus 37:13

General Information:
See how you translated many of these words in Exodus 25:26.

the four feet
These four pieces of wood that supported the ark are spoken of as if they were human or animal feet.

Exodus 37:14

General Information:
See how you translated many of these words in Exodus 25:27.

The rings were attached
This can be stated in active form. Alternate translation: "Bezalel attached the rings"

Exodus 37:15

General Information:
See how you translated many of these words in Exodus 25:28.

Exodus 37:16

General Information:
See how you translated many of these words in Exodus 25:29.

dishes, spoons, the bowls, and pitchers to be used to pour out the offerings
It is only the bowls and pitchers that are used to pour out the offerings. Alternate translation: "plates and cups, and also the jars and bowls which the priests will use for pouring out the offerings"

Exodus 37:17

General Information:
See how you translated many of these words in Exodus 25:31.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

Its cups, its leafy bases, and its flowers were all made of one piece with it
This can be stated in active form. Alternate translation: "He made the cups, its leafy bases, and its flowers as one piece with the lampstand"

Exodus 37:18

General Information:
See how you translated many of these words in Exodus 25:32.

Exodus 37:19

General Information:
See how you translated many of these words in Exodus 25:33.

three cups made like almond blossoms
This can be stated in active form. Alternate translation: "he made the 3 cups look like almond blossoms"

almond blossoms
An almond blossom is a white or pink flower with five petals that grows on an almond tree.

Exodus 37:20

General Information:
See how you translated many of these words in Exodus 25:34.

there were four cups made like almond blossoms
This can be stated in active form. Alternate translation: "there were 4 cups which Bezalel made to look like almond blossoms"

Exodus 37:21

General Information:
See how you translated many of these words in Exodus 25:35.

made as one piece with it
This can be stated in active form. Alternate translation: "which he made as one piece with the lampstand"

Exodus 37:22

General Information:
See how you translated many of these words in Exodus 25:36.

Exodus 37:23

General Information:
See how you translated many of these words in Exodus 25:37-38.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

tongs
This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

generated on Tue Oct 24 10:45:40 2023

Exodus 37:24

General Information:
See how you translated many of these words in Exodus 25:39.

one talent
"33 kilograms"

Exodus 37:25

General Information:
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Exodus 37:26

General Information:
See how you translated many of these words in Exodus 30:3.

Exodus 37:27

General Information:
See how you translated many of these words in Exodus 30:4.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

to be attached to it
This can be stated in active form. Alternate translation: "which they attached to the altar"

Exodus 37:28

General Information:
See how you translated many of these words in Exodus 30:5.

Exodus 37:29

General Information:
See how you translated many of these words in Exodus 30:25.

fragrant incense
See how you translated this in Exodus 25:6.

the work of a perfumer
A perfumer is skilled in mixing spices and oils.

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Bezalel made the altar for burnt offerings of acacia wood. It was five cubits long and five cubits wide—a
square—and three cubits high. **2** He made extensions of its four corners shaped like ox horns. The horns
were made of one piece with the altar, and he covered it with bronze. **3** He made all the equipment for the
altar—pots for ashes, shovels, basins, meat forks, and firepans. He made all this equipment with bronze. **4**
He made a grate for the altar, a network of bronze to be placed under the ledge, halfway down to the
bottom. **5** He cast four rings for the four corners of the bronze grate, as holders for the poles. **6** Bezalel
made poles of acacia wood and covered them with bronze. **7** He put the poles through the rings on the
sides of the altar, to carry it. He made the altar hollow, out of planks.

8 Bezalel made the large bronze basin with a bronze stand. He made the basin out of mirrors belonging to
the women who served at the entrance to the tent of meeting. **9** He also made the courtyard. The
hangings on the south side of the courtyard were of fine linen, one hundred cubits long. **10** The hangings
had twenty posts, with twenty bronze bases. There were hooks attached to the posts, as well as silver
rods. **11** In the same way, along the north side, there were hangings one hundred cubits long with twenty
posts, twenty bronze bases, hooks attached to the posts, and silver rods. **12** The hangings of the west side
were fifty cubits long, with ten posts and bases. The hooks and rods of the posts were silver. **13** The
courtyard was also fifty cubits long on the east side. **14** The hangings for one side of the entrance were
fifteen cubits long. They had three posts with three bases. **15** On the other side of the entrance of the
courtyard were also hangings fifteen cubits long, with three posts and three bases. **16** All the hangings
around the courtyard were made of fine linen. **17** The bases for the posts were made of bronze. The hooks
and rods for the posts were made of silver, and the covering for the tops of the posts was also made of
silver. All the courtyard posts had silver bands on them. **18** The screen at the courtyard gate was twenty
cubits long. It was made of blue, purple, and scarlet linen, fine twined linen, and was twenty cubits long.
It was twenty cubits in length and five cubits in height, like the courtyard curtains. **19** Their four pillars
and bases were of bronze, and the hooks were of silver. The covering for their tops and its rods were
made of silver. **20** All the tent pegs for the tabernacle and courtyard were made of bronze.

21 This is the inventory of the tabernacle, the tabernacle of the covenant decrees, as it was taken
following Moses' instructions. It was the work of the Levites under the direction of Ithamar son of Aaron
the priest. **22** Bezalel son of Uri son of Hur, from the tribe of Judah, made everything that Yahweh had
commanded Moses. **23** Oholiab son of Ahisamak, from the tribe of Dan, worked with Bezalel as an
engraver, as a skillful workman, and as an embroiderer in blue, purple, and scarlet wool, and in fine linen.

24 All the gold that was used for the project, in all the work connected with the holy place—the gold from
the wave offering—was twenty-nine talents and 730 shekels, measured by the standard of the sanctuary
shekel. **25** The silver given by the community weighed one hundred talents and 1,775 shekels, according
to the sanctuary shekel, **26** or one beka per person, which is half a shekel, measured by the sanctuary
shekel. This figure was reached on the basis of every person who was counted in the census, those twenty
years old and older—603,550 men in all. **27** One hundred talents of silver were cast for the bases of the
holy place and the bases of the curtain—one hundred bases, one talent for each base. **28** With the
remaining 1,775 shekels of silver, Bezalel made the hooks for the posts, covered the tops of the posts, and
made the bands for them. **29** The bronze from the wave offering weighed seventy talents and 2,400
shekels. **30** With this he made the bases for the entrance to the tent of meeting, the bronze altar, its
bronze grate, all the equipment for the altar, **31** the bases for the courtyard, the bases for the courtyard
entrance, all the tent pegs for the tabernacle, and all the tent pegs for the courtyard.

Exodus 38 General Notes

Special concepts in this chapter

The altar

The altar is constructed in this chapter. There are other furnishings of the tabernacle that are also produced in this chapter. (See: tabernacle)

generated on Tue Oct 24 10:45:40 2023

Materials
The list of materials being used is intended to give the reader an understanding of the scale of the tabernacle. It should fill the reader with awe concerning the power of Yahweh.

Exodus 38:1

General Information:
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Exodus 38:2

General Information
See how you translated many of these words in Exodus 27:2.

The horns were made of one piece
This can be stated in active form. Alternate translation: "He made the horns as one piece"

Exodus 38:3

General Information
See how you translated many of these words in Exodus 27:3.

Exodus 38:4

General Information:
See how you translated many of these words in Exodus 27:4 and Exodus 27:5.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

to be placed under the ledge
This can be stated in active form. Alternate translation: "which they placed under the ledge"

Exodus 38:5

General Information:
See how you translated many of these words in Exodus 27:4.

Exodus 38:6

General Information:
See how you translated many of these words in Exodus 27:6.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

Exodus 38:7

General Information:
See how you translated many of these words in Exodus 27:7-8.

planks
a long, flat piece of wood that is thicker than a board

Exodus 38:8

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

large bronze basin with a bronze stand
The stand supported the bronze basin. See how you translated this in Exodus 30:18.

He made the basin out of mirrors
The bronze came from the mirrors. This can be stated clearly in the translation. Alternate translation: "The bronze for the basin came from the mirrors"

mirrors
A mirror is a piece of polished metal or glass that reflects an image.

Exodus 38:9

General Information:
See how you translated many of these words in Exodus 27:9.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

one hundred
"100"

cubits
A cubit is 46 centimeters.

Exodus 38:10

General Information
See how you translated many of these words in Exodus 27:10.

twenty
"20"

Exodus 38:11

General Information
See how you translated many of these words in Exodus 27:11.

one hundred ... twenty
"100 ... 20"

generated on Tue Oct 24 10:45:40 2023

cubits
A cubit is 46 centimeters.

Exodus 38:12

General Information
See how you translated many of these words in Exodus 27:12.

fifty ... ten
"50 ... 10"

Exodus 38:13

General Information
See how you translated many of these words in Exodus 27:13.

fifty
"50"

cubits
A cubit is 46 centimeters.

Exodus 38:14

General Information
See how you translated many of these words in Exodus 27:14.

fifteen ... three
"15 ... 3"

Exodus 38:15

General Information
See how you translated many of these words in Exodus 27:15.

Exodus 38:16

All the hangings around the courtyard were made of fine linen
This can be stated in active form. Alternate translation: "Bezalel and the workers made all the hangings around the courtyard with fine linen"

Exodus 38:17

General Information
See how you translated many of these words in Exodus 27:17.

The bases for the posts were made of bronze
This can be stated in active form. Alternate translation: "Bezalel and the workers made the bases for the posts out of bronze"

The hooks and rods for the posts were made of silver, and the covering for the tops of the posts was also made of silver
This can be stated in active form. Alternate translation: "They made the hooks, the rods for the posts, and the covering for the tops of the posts out of silver"

Exodus 38:18

General Information
See how you translated many of these words in Exodus 27:16.

twenty ... five
"20 ... 5"

cubits
A cubit is 46 centimeters.

It was made of
This can be stated in active form. Alternate translation: "They made the screen of"

Exodus 38:19

General Information
See how you translated many of these words in Exodus 27:17.

four
"4"

The covering for their tops and its rods were made of silver
This can be stated in active form. Alternate translation: "They made the covering for the tops of the posts and their rods out of silver"

Exodus 38:20

General Information
See how you translated many of these words in Exodus 27:19.

All the tent pegs for the tabernacle and courtyard were made of bronze
This can be stated in active form. Alternate translation: "They made all of the tent pegs for the tabernacle and courtyard out of bronze"

Exodus 38:21

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

as it was taken
This can be stated in active form. Alternate translation: "which Moses instructed the Levites to write down"

Ithamar
This is the name of a man. See how you translated this name in [Exodus 6:23]

generated on Tue Oct 24 10:45:40 2023

Exodus 38:22

Bezalel son of Uri son of Hur
"Bezalel" and "uri" are the name of men. See how you translated this in [Exodus 31:2]

Yahweh had commanded Moses
"everything that Yahweh told Moses to do"

Exodus 38:23

Oholiab son of Ahisamak
"Oholiab" and "Ahisamak" are names of men. See how you translated this in [Exodus 31:6]

an engraver, as a skillful workman, and as an embroiderer
"as a skilled engraver and embroiderer"

Exodus 38:24

All the gold that was used for the project
This can be stated in active form. Alternate translation: "All the gold that the people used for the project"

twenty-nine talents
A talent is about 33 kilograms. Alternate translation: "29 talents" or "about 960 kilograms"

730 shekels
A shekel is 11 grams. Alternate translation: "seven hundred and thirty shekels" or "about 8 kilograms."

measured by the standard of the sanctuary shekel
There were evidently shekels of more than one weight at the time. This specified which one was to be used. See how you translated this in [Exodus 30:13]

Exodus 38:25

one hundred talents
A talent is about 33 kilograms. Alternate translation: "100 talents" or "about 330 kilograms"

1,775 shekels
A shekel is 11 grams. "one thousand seven hundred and seventy-five shekels" or "about 20 kilograms"

The silver given by the community
This can be stated in active form. Alternate translation: "The silver which the community gave"

Exodus 38:26

one beka
A beka is 1/2 a shekel.

half a shekel
A shekel is 11 grams. Alternate translation: "1/2 a shekel" or "five and a half grams" or "5 1/2 grams"

This figure was reached on the basis of every person who was counted in the census
Every man who was 20 years old or older was included in the census and was required to give half a shekel.

twenty years old
"20 years old"

Exodus 38:27

One hundred talents of silver were cast
A talent is about 33 kilograms. Alternate translation: "The workers cast 100 talents of silver" or "The workers cast 3,300 kilograms of silver"

One hundred talents
"100 talents"

Exodus 38:28

1,775 shekels
"one thousand seven hundred and seventy-five shekels"

shekels
A shekel is a unit of weight equal to about 11 grams.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 38:29

seventy talents and 2,400 shekels
"70 talents and two thousand four hundred shekels." The shekels were bronze coins. The talents and shekels together would have weighed a total of about 2,500 kilograms. Alternate translation: "2450 kilograms and 2400 bronze coins" or "2,450 kilograms plus 28 kilograms of bronze coins" or "about 2,500 kilograms"

Exodus 38:30

General Information:
Bezalel's work crew continues to build the tabernacle and furniture.

grate
This is a frame of crossed bars for holding wood when burning. See how you translated this in Exodus 27:4.

Exodus 38:31

tent pegs
These are sharp bronze stakes that were used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 With the blue, purple, and scarlet wool, they made finely-woven garments for service in the holy place.
They made Aaron's garments for the holy place, as Yahweh had commanded Moses.

2 Bezalel made the ephod of gold, of blue, purple, and scarlet wool, and of fine twined linen. **3** They
hammered gold sheets and cut them into wires, to work them into the blue, purple, and scarlet wool, and
into the fine linen, the work of a skillful workman. **4** They made shoulder pieces for the ephod, attached at
its two upper corners. **5** Its finely-woven waistband was like the ephod; it was made of one piece with the
ephod, made of fine twined linen that was gold, blue, purple, and scarlet, just as Yahweh had commanded
Moses.

6 They crafted the onyx stones, enclosed in settings of gold, set with engravings as on a signet with the
names of the sons of Israel. **7** Bezalel put them on the shoulder pieces of the ephod to be memorial stones
for the sons of Israel, as Yahweh had commanded Moses.

8 He made the breastpiece, the work of a skillful workman, fashioned like the ephod. He made it of gold,
of blue, purple, and scarlet wool, and of fine linen. **9** It was square. They folded the breastpiece double. It
was one span long and one span wide. **10** They set in it four rows of precious stones. The first row had a
ruby, a topaz, and a garnet. **11** The second row had an emerald, a sapphire, and a diamond. **12** The third
row had a jacinth, an agate, and an amethyst. **13** The fourth row had a beryl, an onyx, and a jasper. The
stones were mounted in gold settings. **14** There were twelve stones, one for each of the names of the sons
of Israel, each engraved like a signet with the name of one of the twelve tribes. **15** On the breastpiece
they made chains like cords, braided work of pure gold. **16** They made two settings of gold and two gold
rings, and they attached the two rings to the two corners of the breastpiece. **17** They put the two braided
chains of gold in the two rings at the corners of the breastpiece. **18** They attached the other two ends of
the braided chains to the two settings. They attached them to the shoulder pieces of the ephod at its
front. **19** They made two rings of gold and put them on the two other corners of the breastpiece, on the
edge next to the inner border of the ephod. **20** They made two more gold rings and attached them to the
bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven
waistband of the ephod. **21** They tied the breastpiece by its rings to the ephod's rings with a blue cord, so
that it might be attached just above the ephod's finely-woven waistband. This was so that the breastpiece
might not become unattached from the ephod. This was done as Yahweh had commanded Moses.

22 Bezalel made the robe of the ephod entirely of blue fabric, the work of a weaver. **23** The robe had an
opening for the head in the middle. The opening had a woven edge round about so that it did not tear. **24**
On the bottom hem of the robe, they made pomegranates of blue, purple, and scarlet yarn and of fine
linen. **25** They made bells of pure gold, and they put the bells between the pomegranates all around on
the bottom edge the robe, between the pomegranates— **26** a bell and a pomegranate, a bell and a
pomegranate—on the edge of the robe for Aaron to serve in. This was as Yahweh had commanded Moses.

27 They made the tunics of fine linen for Aaron and for his sons. **28** They made the turban of fine linen, the
ornate headbands of fine linen, the linen undergarments of fine linen, **29** and the sash of fine linen and of
blue, purple, and scarlet yarn, the work of an embroiderer. This was as Yahweh had commanded Moses.

30 They made the plate of the holy crown of pure gold; they engraved on it, like the engraving on a signet,
"Holy to Yahweh." **31** They attached to the turban a blue cord to the top of the turban. This was as Yahweh
had commanded Moses.

32 So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything.
They followed all the instructions that Yahweh had given to Moses. **33** They brought the tabernacle to
Moses—the tent and all its equipment, its clasps, frames, bars, posts, and bases; **34** the covering of ram
skins dyed red, the covering of fine leather, and the screen to conceal **35** the ark of the covenant decrees,
as well as the poles and the atonement lid. **36** They brought the table, all its utensils, and the bread of the
presence; **37** the lampstand of pure gold and its lamps in a row, with its accessories and the oil for the
lamps; **38** the golden altar, the anointing oil and the fragrant incense; the screen for the tabernacle
entrance; **39** the bronze altar with its bronze grate and its poles and utensil and the large basin with its

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base. **40** They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance; its ropes and tent pegs; and all the equipment for the service of the tabernacle, the tent of meeting. **41** They brought the fine woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests. **42** Thus the people of Israel did all the work as Yahweh had commanded Moses. **43** Moses examined all the work, and, behold, they had done it. As Yahweh had commanded, in that way they did it. Then Moses blessed them.

Exodus 39 General Notes

Special concepts in this chapter

The holy clothing

The special, holy clothing mentioned in previous chapters is produced in this chapter to the correct specifications. (See: holy)

Exodus 39:1

General Information:

Bezalel's work crew shifts to making the priestly garments.

they made

The word "they" refers to Bezalel, Oholiab, and the other workmen.

as Yahweh had commanded Moses

"just as Yahweh told Moses to do"

Exodus 39:2

General Information:

See how you translated many of these words in Exodus 28:6.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

Bezalel

This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 39:3

General Information:

This page has intentionally been left blank.

Exodus 39:4

General Information:

See how you translated many of these words in Exodus 28:7.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

Exodus 39:5

General Information:

See how you translated many of these words in Exodus 28:8.

it was made of one piece with the ephod, made of fine twined linen

This can be stated in active form. Alternate translation: "they made it as one piece with the ephod with fine twisted linen"

as Yahweh had commanded Moses

"just as Yahweh told Moses to do." See how you translated this phrase in Exodus 39:1.

Exodus 39:6

General Information:

This page has intentionally been left blank.

Exodus 39:7

General Information:

See how you translated many of these words in Exodus 28:12.

as Yahweh had commanded Moses

"just as Yahweh told Moses to do." See how you translated this phrase in Exodus 39:1.

Exodus 39:8

General Information:

See how you translated many of these words in Exodus 28:15.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

He made

"Bezalel made" or "Bezalel and the workers made"

generated on Tue Oct 24 10:45:40 2023

Exodus 39:9

General Information:
This page has intentionally been left blank.

Exodus 39:10

General Information:
Bezalel's work crew continues to make the priestly garments.

They set in it
"The workers set in the breastpiece"

ruby, a topaz, and a garnet
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:17]

Exodus 39:11

an emerald, a sapphire, and a diamond
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:18]

Exodus 39:12

a jacinth, an agate, and an amethyst
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:19]

Exodus 39:13

a beryl, an onyx, and a jasper
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:20]

The stones were mounted in gold settings
This can be stated in active form. Alternate translation: "They mounted the stones in gold settings"

Exodus 39:14

General Information:
See how you translated many of these words in Exodus 28:21.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:15

General Information:
See how you translated many of these words in Exodus 28:22.

Exodus 39:16

General Information:
See how you translated many of these words in Exodus 28:23-24.

Exodus 39:17

General Information:
See how you translated many of these words in Exodus 28:24.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

two braided chains
"chains that are made of pure gold and are braided like cords." See how you translated this in Exodus 28:14.

Exodus 39:18

General Information:
See how you translated many of these words in Exodus 28:25.

Exodus 39:19

General Information:
See how you translated many of these words in Exodus 28:26.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:20

General Information:
See how you translated many of these words in Exodus 28:27.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 39:21

General Information:
See how you translated many of these words in Exodus 28:28.

generated on Tue Oct 24 10:45:40 2023

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

so that it might be attached
This can be stated in active form. Alternate translation: "so they could attach it"

the breastpiece might not become unattached from the ephod
The double negative can be translated as a positive. Alternate translation: "the breastpiece might stay attached to the ephod"

Exodus 39:22

General Information:
This page has intentionally been left blank.

Exodus 39:23

General Information:
See how you translated many of these words in Exodus 28:32.

Exodus 39:24

General Information:
See how you translated many of these words in Exodus 28:33.

Exodus 39:25

General Information:
See how you translated many of these words in Exodus 28:34-35.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments as commanded in Exodus 28:34-35.

bells of pure gold
These were tiny bells.

Exodus 39:26

General Information:
See how you translated many of these words in Exodus 28:34-35.

Exodus 39:27

General Information:
See how you translated many of these words in Exodus 28:39.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:28

turban
This is a head covering worn by men made of a long strip of cloth wound around the head. See how you translated this in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes. See how you translated this in Exodus 28:40.

undergarments
This is clothing worn under the outer clothes, next to the skin. See how you translated this in [Exodus 28:42]

Exodus 39:29

sash
This is a long piece of cloth worn over the shoulder or around the waist. See how you translated this word in Exodus 28:4

Exodus 39:30

General Information:
See how you translated many of these words in Exodus 28:36.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments..

holy crown
This was an engraved crown made of pure gold. See how you translated this in Exodus 29:6.

Exodus 39:31

General Information:
See how you translated many of these words in Exodus 28:37.

Exodus 39:32

General Information:
The Israelites finish making the things Yahweh commanded in Exodus 35:4-9 and Exodus 35:10-12.

So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything
The "tabernacle" and "tent of meeting" are the same thing. This can be stated in active form. Alternate translation: "So the people of Israel finished all of the work on the tabernacle"

generated on Tue Oct 24 10:45:40 2023

Exodus 39:33

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

bases
These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 25:31.

Exodus 39:34

the covering of ram skins dyed red, the covering of fine leather
See how you translated similar phrases in this in Exodus 25:5.

Exodus 39:35

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 39:36

Connecting Statement:
Bezalel's work crew continues to present all that they made to Moses.

bread of the presence
This bread represented the presence of God. See how you translated this in Exodus 25:30.

Exodus 39:37

General Information:
This page has intentionally been left blank.

Exodus 39:38

General Information:
This page has intentionally been left blank.

Exodus 39:39

grate
This is a frame of crossed bars that held wood while burning. See how you translated this in Exodus 27:4.

Exodus 39:40

Connecting Statement:
Bezalel's work crew continues to present all that they made to Moses.

They brought
"The people of Israel brought"

the tabernacle, the tent of meeting
These refer to the same place.

Exodus 39:41

General Information:
This page has intentionally been left blank.

Exodus 39:42

Thus the people
"And so the people"

Exodus 39:43

behold
The word "behold" here draws attention to the information that follows.

As Yahweh had commanded, in that way they did it
"They did it in the way that Yahweh had commanded them"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Then Yahweh spoke to Moses, saying, **2** "On the first day of the first month of the new year you must set up the tabernacle, the tent of meeting. **3** You must place the ark of the covenant decrees in it, and you must shield the ark with the curtain. **4** You must bring in the table and set in order the things that belong on it. Then you must bring in the lampstand and set up the lamps. **5** You must put the golden incense altar before the ark of the covenant decrees, and you must put the screen at the entrance to the tabernacle. **6** You must put the altar for burnt offerings in front of the entrance to the tabernacle, the tent of meeting. **7** You must put the large basin between the tent of meeting and the altar and you must put water in it. **8** You must set up the courtyard around it, and you must hang up the screen at the courtyard entrance. **9** You must take the anointing oil and anoint the tabernacle and everything that is in it. You must set it apart and all its furnishings to me; then it will be holy. **10** You must anoint the altar for burnt offerings and all its utensils. You must set apart the altar to me and it will become very holy to me. **11** You must anoint the bronze basin and its base and set it apart to me. **12** You are to bring Aaron and his sons to the entrance of the tent of meeting and you must wash them with water. **13** You are to clothe Aaron with the garments that are set apart to me, anoint him and set him apart so that he may serve as my priest. **14** You are to bring his sons and clothe them with tunics. **15** You must anoint them as you anointed their father so that they may serve me as priests. Their anointing will make for them a permanent priesthood throughout their people's generations." **16** This is what Moses did; he followed all that Yahweh had commanded him. He did all these things.

17 So the tabernacle was set up on the first day of the first month in the second year. **18** Moses set up the tabernacle, put its bases in place, set up its frames, attached its bars, and set up its pillars and posts. **19** He spread the covering over the tabernacle and put the tent over it, as Yahweh had commanded him. **20** He took the covenant decrees and put them into the ark. He also placed the poles on the ark and put the atonement lid on it. **21** He brought the ark into the tabernacle. He set up the curtain for the screen to shield the ark of the covenant decrees, as Yahweh had commanded him. **22** He put the table into the tent of meeting, on the north side of the tabernacle, outside the curtain. **23** He placed the bread in order on the table before Yahweh, as Yahweh had commanded him. **24** He put the lampstand into the tent of meeting, across from the table, on the south side of the tabernacle. **25** He lit the lamps before Yahweh, as Yahweh had commanded him. **26** He put the golden incense altar into the tent of meeting in front of the curtain. **27** He burned fragrant incense on it, as Yahweh had commanded him. **28** He hung the screen at the tabernacle entrance. **29** He put the altar for the burnt offering at the entrance to the tabernacle, the tent of meeting. He offered on it the burnt offering and the grain offering, as Yahweh had commanded him. **30** He placed the basin between the tent of meeting and the altar, and he put water in it for washing. **31** Moses, Aaron, and his sons washed their hands and their feet from the basin **32** whenever they would go into the tent of meeting and whenever they would go up to the altar. They washed themselves, as Yahweh had commanded Moses. **33** Moses set up the courtyard around the tabernacle and the altar. He set up the screen at the courtyard entrance. In this way, Moses finished the work.

34 Then the cloud covered the tent of meeting, and Yahweh's glory filled the tabernacle. **35** Moses was not able to enter the tent of meeting because the cloud had settled on it, and because Yahweh's glory filled the tabernacle. **36** Whenever the cloud was taken up from over the tabernacle, the people of Israel would set out on their journey. **37** But if the cloud did not rise up from the tabernacle, then the people would not travel. They would stay until the day that it was lifted up. **38** For Yahweh's cloud was over the tabernacle by day, and his fire was over it by night, in plain view of all the people of Israel throughout their journey.

Exodus 40 General Notes

Structure and formatting

This chapter is repetitive and should read as a series of instructions. It is repeated as well to show that Moses was obedient to every detail of Yahweh's command.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

"Yahweh's glory filled the tabernacle"
This phrase indicates that Yahweh began to dwell within the tabernacle, among Israel, in a special way. (See: glory and tabernacle)

Exodus 40:1

General Information:
This page has intentionally been left blank.

Exodus 40:2

the first day of the first month of the new year
The new year marks the time when God rescued his people from Egypt. This happens around the middle of March on Western calendars.

Exodus 40:3

General Information:
Yahweh continues to tell Moses what the people must do.

in it
"in the sacred chest"

shield the ark with the curtain
"put the ark behind the curtain"

Exodus 40:4

General Information:
This page has intentionally been left blank.

Exodus 40:5

General Information:
Yahweh continues to tell Moses what the people must do.

ark of the covenant decrees
This refers to the "sacred chest."

Exodus 40:6

General Information:
This page has intentionally been left blank.

Exodus 40:7

General Information:
This page has intentionally been left blank.

Exodus 40:8

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 40:9

all its furnishings
"all the things that are a part of it"

Exodus 40:10

General Information:
This page has intentionally been left blank.

Exodus 40:11

General Information:
This page has intentionally been left blank.

Exodus 40:12

General Information:
Yahweh continues speaking to Moses.

You are to bring
Moses will do these things himself.

Exodus 40:13

that are set apart to me
This can be stated in active form. Alternate translation: "that you have set apart to me"

Exodus 40:14

General Information:
Yahweh continues speaking to Moses.

Exodus 40:15

throughout their people's generations
"through all the generations of their descendants." See how you translated a similar phrase in Exodus 12:14.

Exodus 40:16

General Information:
This page has intentionally been left blank.

Exodus 40:17

So the tabernacle was set up
This can be stated in active form. Alternate translation: "So the people set up the tabernacle"

the first day of the first month
This refers to exactly one year after God rescued his people from Egypt. This happens around the

generated on Tue Oct 24 10:45:40 2023

middle of March on Western calendars. See how you translated this in [Exodus 40:2]

in the second year
This is the second year after Yahweh brought his people out of Egypt.

Exodus 40:18

Moses set up
Moses was the leader. The people helped him set up the tabernacle.

posts
a strong piece of wood set upright and used as a support

Exodus 40:19

General Information:
This page has intentionally been left blank.

Exodus 40:20

General Information:
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Exodus 40:21

He brought
Moses was the leader. He had workers helping him.

to shield
"in front of"

Exodus 40:22

General Information:
This page has intentionally been left blank.

Exodus 40:23

General Information:
This page has intentionally been left blank.

Exodus 40:24

He put the lampstand into the tent of meeting
Moses instructed his workers to move the lampstand. This can be stated clearly in the translation. Alternate translation: "Moses's workmen set the lampstand inside the sacred tent"

Exodus 40:25

General Information:
This page has intentionally been left blank.

Exodus 40:26

in front of the curtain
This curtain separated the holy place from the very holy place. This can be stated clearly in the translation. Alternate translation: "in front of the curtain that separated the holy place from the very holy place"

Exodus 40:27

General Information:
This page has intentionally been left blank.

Exodus 40:28

General Information:
This page has intentionally been left blank.

Exodus 40:29

General Information:
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Exodus 40:30

General Information:
This page has intentionally been left blank.

Exodus 40:31

washed their hands and their feet from the basin
They washed with water from the basin. This can be stated clearly in the translation. Alternate translation: "washed their hands and their feet with water from the basin"

Exodus 40:32

General Information:
This page has intentionally been left blank.

Exodus 40:33

In this way
"And so"

Exodus 40:34

Yahweh's glory filled
"Yahweh's awesome presence filled"

Exodus 40:35

General Information:
This page has intentionally been left blank.

Exodus 40:36

was taken up from over
This can be stated in active form. Alternate translation: "rose up from"

generated on Tue Oct 24 10:45:40 2023

Exodus 40:37

that it was lifted up
This can be stated in active form. Alternate translation: "when it rose up"

Exodus 40:38

General Information:
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generated on Tue Oct 24 10:45:40 2023

Book: Leviticus

Leviticus

Chapter 1

1 Yahweh called to Moses and spoke to him from the tent of meeting, saying, **2** "Speak to the people of Israel and tell them, 'When any man from among you brings an offering to Yahweh, bring as your offering an animal, either from the herd or from the flock.

3 If his offering is a burnt offering from the herd, he must offer a male without blemish. He is to offer it at the entrance of the tent of meeting, so that it may be accepted before Yahweh. **4** He is to lay his hand on the head of the burnt offering, and then it will be accepted on his behalf to make atonement for himself. **5** Then he must kill the bull before Yahweh. Aaron's sons, the priests, will present the blood and sprinkle it on the altar that is at the entrance of the tent of meeting. **6** Then he must skin the burnt offering and cut it to pieces. **7** Then the sons of Aaron the priest will put fire on the altar and arrange wood on the fire. **8** Then Aaron's sons, the priests, are to place the pieces, including the head and the fat, on the wood that is on the fire that is on the altar. **9** But its inner parts and its legs he must wash with water. Then the priest will burn everything on the altar as a burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

10 If his offering for the burnt offering is from the flock, one of the sheep or one of the goats, he must offer a male without blemish. **11** He must kill it on the north side of the altar before Yahweh. Aaron's sons, the priests, will sprinkle its blood on every side of the altar. **12** He is to cut it into pieces with its head and its fat, and the priest must place the pieces on the wood that is on the fire that is on the altar, **13** but the inner parts and the legs he must wash with water. Then the priest will offer the whole, and burn it on the altar. It is a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

14 If his offering to Yahweh is to be a burnt offering of birds, then he must bring as his offering either a dove or a young pigeon. **15** The priest must bring it to the altar, wring off its head, and burn it on the altar. Then its blood must be drained out on the side of the altar. **16** He must remove its crop with its contents, and throw it beside the altar on the east side, in the place for the ashes. **17** He must tear it open by its wings, but he must not divide it into two parts. Then the priest will burn it on the altar, on the wood that is on the fire. It will be a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

Leviticus 1 General Notes

Structure and formatting

In Hebrew, this chapter begins with the word "and" indicating a connection with the previous book (Exodus). The first five books of the Bible should be seen as a single unit.

Special concepts in this chapter

Atonement

In order to offer a sacrifice for the people, the priest first had to make an atonement for himself, in order to make himself clean. Only then would he be clean and be allowed to perform a sacrifice. These sacrificed animals had to be perfect, the best of all of the animals. A person was not allowed to bring an inferior animal to be sacrificed to Yahweh. These sacrifices also had to be offered in a very specific way. (See: atonement and priest and clean)

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generated on Tue Oct 24 10:45:40 2023

Leviticus 1:1

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Leviticus 1:2

When any man from among you
"When any one of you" or "When any of you"

'When any man
Here Yahweh begins speaking to Moses. The words that begin "from the tent of meeting, saying," can be translated without the quotation within the quotation. "from the tent of meeting and told Moses to say this to the people of Israel: 'When any man"

Leviticus 1:3

General Information:
Yahweh continues telling Moses what the people must do so that their sacrifices will be acceptable to Yahweh.

If his offering ... he must offer
Here "his" and "he" refer to the person bringing an offering to Yahweh. It can be translated in the second person as it is in [Leviticus 1:2]

so that it may be accepted before Yahweh
This can be stated in active form. Alternate translation: "so that Yahweh will accept it"

Leviticus 1:4

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself through the animal to Yahweh, so that God will forgive the person's sins when they kill the animal.

then it will be accepted on his behalf to make atonement for himself
This can be stated in active form. Alternate translation: "then Yahweh will accept it in his place and forgive his sins"

Leviticus 1:5

General Information:
Yahweh continues telling Moses what the people must do.

Then he must kill the bull
Here "he" refers to the one making the offering. It can be stated in second person. Alternate translation: "Then you must kill the bull"

before Yahweh
"in the presence of Yahweh"

will present the blood
It is implied that the priests would catch the blood in a bowl as it drained out of the animal. Then they would bring the bowl with the blood in it and present it to Yahweh at the altar.

Leviticus 1:6

Then he must skin the burnt offering and cut it to pieces
As indicated in 1:9, the person must also wash the inner parts and the legs of the animal with water. The person would do this before giving the pieces to the priests so they could place them on the altar. As in the UDB, you can state here the instructions to wash the inner parts and legs.

Then he must skin
Here "he" refers to the one making the offering.

Leviticus 1:7

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

will put fire on the altar and arrange wood on the fire
This may mean that the priests placed hot coals on the altar, then placed the wood on the coals. Alternate translation: "will put wood on the altar and light a fire"

Leviticus 1:8

General Information:
This page has intentionally been left blank.

Leviticus 1:9

But its inner parts and its legs he must wash with water
The person would do this before giving the pieces to the priests to place on the altar. You can state this at the end of Leviticus 1:6.

inner parts
This is the stomach and intestines.

he must wash
Here "he" refers to the one making the offering.

It will produce a sweet aroma for me
Yahweh being pleased with the sincere worshiper offering the sacrifice is spoken of as if Yahweh were pleased by the aroma of the burning sacrifice.

an offering made to me by fire
Yahweh is telling Moses that the offerings are to be burnt with fire. This can be stated in active form. Alternate translation: "a burnt offering to me"

generated on Tue Oct 24 10:45:40 2023

Leviticus 1:10

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 1:11

before Yahweh
"in the presence of Yahweh"

Leviticus 1:12

General Information:
Yahweh continues telling Moses what the people must do.

He is to cut it
Here "he" refers to the person offering the sacrifice. It can be stated in second person. Alternate translation: "Then you must cut it"

pieces ... head ... fat ... on the wood that is on the fire that is on the altar
See how you translated these words in Leviticus 1:7-9.

Leviticus 1:13

inner parts ... legs he must wash with water ... burnt offering ... sweet aroma ... made ... by fire
See how you translated many of these words in Leviticus 1:9.

Then the priest will offer the whole, and burn it on the altar
"Then the priest will burn everything on the altar"

it will produce a sweet aroma for
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
Yahweh tells Moses that the priests must burn their offerings with fire. This can be translated in active form. Alternate translation: "it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

Leviticus 1:14

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 1:15

wring off its head
"twist off its head"

Then its blood must be drained out
This can be translated in active form. Alternate translation: "Then the priest must drain its blood"

Leviticus 1:16

He must
"The priest must"

its crop with its contents
A crop is a pouch in the bird's throat where pre-digested food is stored.

throw it beside the altar
Here "it" refers to the crop and its contents.

Leviticus 1:17

it will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 When anyone brings a grain offering to Yahweh, his offering must be fine flour, and he will pour oil on it and put incense on it. **2** He is to take the offering to Aaron's sons the priests, and there the priest will take out a handful of the fine flour with the oil and the incense on it. Then the priest will burn the offering on the altar as a representative offering. It will produce a sweet aroma for Yahweh; it will be an offering made to him by fire. **3** Whatever is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

4 When you offer a grain offering without yeast that is baked in an oven, it must be soft bread of fine flour mixed with oil, or hard bread without yeast, which is spread with oil. **5** If your grain offering is baked with a flat iron pan, it must be of fine flour without yeast that is mixed with oil. **6** You are to divide it into pieces and pour oil on it. This is a grain offering. **7** If your grain offering is cooked in a pan, it must be made with fine flour and oil. **8** You must bring the grain offering made from these things to Yahweh, and it will be presented to the priest, who will bring it to the altar. **9** Then the priest will take some from the grain offering as a representative offering, and he will burn it on the altar. It will be an offering made by fire, and it will produce a sweet aroma for Yahweh. **10** What is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

11 No grain offering that you offer to Yahweh is to be made with yeast, for you must burn no leaven, nor any honey, as an offering made by fire to Yahweh. **12** You will offer them to Yahweh as an offering of firstfruits, but they will not be used to produce a sweet aroma on the altar. **13** You must season each of your grain offerings with salt. You must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

14 If you offer a grain offering of firstfruits to Yahweh, offer fresh grain that is roasted with fire and then crushed into meal. **15** Then you must put oil and incense on it. This is a grain offering. **16** Then the priest will burn part of the crushed grain and oil and incense as a representative offering. This is an offering made by fire to Yahweh.

Leviticus 2 General Notes

Structure and formatting

This chapter gives instructions about how to make a grain offering.

Special concepts in this chapter

Yeast

Yeast is connected to the events of the Passover. Any prohibition of yeast may be connected to the original Passover. (See: passover)

Leviticus 2:1

General Information:

Yahweh continues telling Moses what the people must do.

be fine flour

"be the finest flour" or "be the best flour"

flour

a powder made from wheat

Leviticus 2:2

He is to take

"He must take"

take out a handful

"take out what he can hold in his hand"

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

generated on Tue Oct 24 10:45:40 2023

It will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be translated in active form. Alternate translation: "it will be a burnt offering to him"

Leviticus 2:3

General Information:
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Leviticus 2:4

General Information:
Yahweh continues telling Moses what the people and priests must do so their offerings will be acceptable to him.

that is baked in an oven
This can be stated in active form. Alternate translation: "that you baked in an oven"

oven
This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven.

soft bread of fine flour
It is understood that the soft bread contained no yeast.

which is spread with oil
Translate this phrase to indicate that the oil is to be spread onto the bread. Alternate translation: "with oil on the bread"

Leviticus 2:5

If your grain offering is baked with a flat iron pan
This can be stated in active form. Alternate translation: "If you bake your grain offering in a flat iron pan"

a flat iron pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate.

Leviticus 2:6

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

to divide it
Here "it" refers to the grain offering cooked on a flat iron pan.

Leviticus 2:7

If your grain offering is cooked
This can be stated in active form. Alternate translation: "If you cook your grain offering"

in a pan
A pan is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire.

it must be made
This can be stated in active form. Alternate translation: "you must make it"

Leviticus 2:8

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

made from these things
This can be stated in active form. Alternate translation: "that you made from the flour and oil"

it will be presented
This can be stated in active form. Alternate translation: "you will present it"

Leviticus 2:9

Then the priest ... made by fire
See how you translated many of these words in Leviticus 2:2.

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

It will be an offering made by fire
This can be stated in active form. Alternate translation: "It will be a burnt offering"

it will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

Leviticus 2:10

is ... by fire
See how you translated this in Leviticus 2:3.

from the offerings to Yahweh made by fire
This can be stated in active form. Alternate translation: "from the burnt offerings to Yahweh"

generated on Tue Oct 24 10:45:40 2023

Leviticus 2:11

General Information:
Yahweh continues telling Moses what the people must do so that their offerings will be acceptable to him.

No grain offering that you offer to Yahweh is to be made with yeast
This can be stated in active form. Alternate translation: "Do not use yeast in a grain offering that you offer to Yahweh"

as an offering made by fire
This can be stated in active form. Alternate translation: "as a burnt offering"

Leviticus 2:12

You will offer them
"You will offer the grain offerings made with leaven or honey"

they will not be used to produce a sweet aroma on the altar
This can be stated in active form. Alternate translation: "you will not use them to produce a sweet aroma on the altar" or "you will not burn them on the altar"

Leviticus 2:13

the salt of the covenant of your God
It is implied that the salt is a symbol that represents the covenant with God.

Leviticus 2:14

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

that is roasted with fire and then crushed
This can be stated in active form. Alternate translation: "that you have cooked over a fire and then crushed"

Leviticus 2:15

General Information:
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Leviticus 2:16

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

This is an offering made by fire to Yahweh
This can be stated in active form. Alternate translation: "This is a burnt offering to Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 If someone offers a sacrifice which is a fellowship offering of an animal from the herd, whether male or female, he must offer an animal without blemish before Yahweh. **2** He will lay his hand on the head of his offering and kill it at the door of the tent of meeting. Then Aaron's sons the priests will sprinkle its blood on the sides of the altar. **3** The man will offer the sacrifice of a fellowship offering by fire to Yahweh. The fat that covers or is connected to the inner parts, **4** and the two kidneys and the fat that is on them by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. **5** Aaron's sons will burn that on the altar with the burnt offering, which is on the wood that is on the fire. This will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

6 If the man's sacrifice of a fellowship offering to Yahweh is from the flock; male or female, he must offer a sacrifice without blemish. **7** If he offers a lamb for his sacrifice, then he must offer it before Yahweh. **8** He will lay his hand on the head of his sacrifice and kill it before the tent of meeting. Then Aaron's sons will sprinkle its blood on the sides of the altar. **9** The man will offer the sacrifice of fellowship offerings as an offering made by fire to Yahweh. The fat, the entire fat tail cut away close to the backbone, and the fat that covers the inner parts and all the fat that is near the inner parts, **10** and the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. **11** Then the priest will burn it all on the altar as a burnt offering of food to Yahweh.

12 If the man's offering is a goat, then he will offer it before Yahweh. **13** He must lay his hand on the head of the goat and kill it before the tent of meeting. Then the sons of Aaron will sprinkle its blood on the sides of the altar. **14** The man will offer his sacrifice made by fire to Yahweh. He will remove the fat that covers the inner parts, and all the fat near the inner parts. **15** He will also remove the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver with the kidneys. **16** The priest will burn all that on the altar as a burnt offering of food, to produce a sweet aroma. All the fat belongs to Yahweh. **17** It will be a permanent statute throughout your people's generations in every place you make your home, that you must not eat fat or blood.'"

Leviticus 3 General Notes

Structure and formatting

This chapter gives instructions about how to offer a fellowship offering.

Special concepts in this chapter

Fat

The fat of the animal was considered the best part of the animal to eat. Therefore, this belonged to Yahweh. This is why the Israelites were not allowed to consume it.

Leviticus 3:1

General Information:

Moses continues telling the people what Yahweh wants them to do.

before Yahweh

"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:2

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Aaron's sons the priests will sprinkle its blood

It is implied that before they sprinkle the blood, they catch blood in a bowl as the it drains from the animal.

Leviticus 3:3

inner parts

This is the stomach and intestines.

generated on Tue Oct 24 10:45:40 2023

Leviticus 3:4

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 3:5

This will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to Yahweh"

Leviticus 3:6

General Information:
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Leviticus 3:7

offer it before Yahweh
"offer it in the presence of Yahweh" or "offer it to Yahweh"

Leviticus 3:8

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Aaron's sons will sprinkle its blood
It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal.

Leviticus 3:9

as an offering made by fire
This can be stated in active form. Alternate translation: "as a burnt offering"

inner parts
This is the stomach and intestines.

Leviticus 3:10

and the two kidneys ... the kidneys—he will remove all of this
The words "he will remove all of this" can be placed at the beginning of the sentence in verse 9. "He will remove the fat, the entire fat tail ... the inner parts, and the two kidneys ... with the kidneys"

and the two kidneys
A new sentence can start here. Alternate translation: "He must remove the kidneys"

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 3:11

will burn it all on the altar as a burnt offering of food to Yahweh
Translate this in a way that makes it clear that Yahweh does not actually eat the food. Alternate translation: "will burn those things on the altar as an offering to Yahweh. Those things will come from your food supplies"

Leviticus 3:12

before Yahweh
"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:13

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

the sons of Aaron will sprinkle its blood
It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal.

Leviticus 3:14

will offer his sacrifice made by fire
This can be stated in active form. Alternate translation: "will offer his sacrifice by fire" or "will burn his sacrifice"

Leviticus 3:15

He will also
Here "He" refers to the person offering the sacrifice.

Leviticus 3:16

will burn all that on the altar as a burnt offering of food
Translate this in a way that it does not seem like Yahweh actually eats the food. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "will burn those things on the altar to be an offering to Yahweh. It will be as though they are food given to Yahweh"

to produce a sweet aroma
Yahweh is pleased with the aroma of burning meat when he is pleased with the worshiper's sincerity. See how you translated this in [Leviticus 1:9]

Leviticus 3:17

It will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever.

or blood
"or consume blood"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Yahweh spoke to Moses, saying, **2** "Tell the people of Israel, 'When anyone sins without wanting to sin, doing any of the things that Yahweh has commanded not to be done, and if he does something that is prohibited, the following must be done.

3 If it is the anointed priest who sins so as to bring guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to Yahweh as a sin offering. **4** He must bring the bull to the entrance of the tent of meeting before Yahweh, lay his hand on its head, and kill the bull before Yahweh. **5** The anointed priest will take some of the blood of the bull and take it to the tent of meeting. **6** The priest will dip his finger into the blood and sprinkle some of it seven times before Yahweh, before the curtain of the most holy place. **7** Then the priest will put some of the blood on the horns of the altar of fragrant incense before Yahweh, which is in the tent of meeting, and he will pour out all the rest of the blood of the bull at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. **8** He will cut away all the fat of the bull of the sin offering; the fat that covers the inner parts, all the fat that is attached to the inner parts, **9** the two kidneys and the fat that is on them, which is by the loins, and the lobe of the liver, with the kidneys—he will cut away all this. **10** He will cut it all away, just as he cuts it off from the bull of the sacrifice of peace offerings. Then the priest will burn these parts on the altar for burnt offerings. **11** The skin of the bull and any remaining meat, with its head and with its legs and its inner parts and its dung, **12** all the rest of the parts of the bull—he will carry all these parts outside the camp to a place that they have cleansed for me, where they pour out the ashes; they will burn those parts there on wood. They must burn those parts where they pour out the ashes.

13 If the whole assembly of Israel sins without wanting to sin, and the assembly is unaware that they have sinned and done any of the things which Yahweh has commanded not to be done, and if they are guilty, **14** then, when the sin they have committed becomes known, then the assembly must offer a young bull from the herd for a sin offering and bring it before the tent of meeting. **15** The elders of the assembly will lay their hands on the head of the bull before Yahweh, and the bull will be killed before Yahweh. **16** The anointed priest will bring some of the blood of the bull to the tent of meeting, **17** and the priest will dip his finger in the blood and sprinkle it seven times before Yahweh, before the curtain. **18** He will put some of the blood on the horns of the altar that is before Yahweh, which is in the tent of meeting, and he will pour out all the blood at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. **19** He will cut off all the fat from it and burn it on the altar. **20** That is what he must do with the bull. Just as he did with the bull of the sin offering, so will he also do with this bull, and the priest will make atonement for the people, and they will be forgiven. **21** He will carry the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the assembly.

22 When a ruler sins without intending to sin, doing any one of all the things that Yahweh his God has commanded not to be done, and he is guilty, **23** then his sin which he has committed is made known to him, he must bring for his sacrifice a goat, a male without blemish. **24** He will lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before Yahweh. This is a sin offering. **25** The priest will take the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out its blood at the base of the altar of burnt offering. **26** He will burn all the fat on the altar, just like the fat of the sacrifice of peace offerings. The priest will make atonement for the ruler concerning his sin, and the ruler will be forgiven.

27 If anyone of the common people sins without intending to sin, doing any of the things which Yahweh has commanded him not to be done, and when he realizes his guilt, **28** then his sin which he has committed is made known to him, then he will bring a goat for his sacrifice, a female without blemish, for the sin that he has committed. **29** He will lay his hand on the head of the sin offering and kill the sin offering at the place of burnt offering. **30** The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour out all the rest of the blood at the base of the altar. **31** He will cut away all the fat, just as the fat is cut away from off the sacrifice of peace offerings. The priest will burn it on the altar to produce a sweet aroma for Yahweh. The priest will make atonement for the man, and he will be forgiven.

32 If the man brings a lamb as his sacrifice for a sin offering, he will bring a female without blemish. **33** He will lay his hand on the head of the sin offering and kill it for a sin offering at the place where they kill

generated on Tue Oct 24 10:45:40 2023

the burnt offering. **34** The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out all its blood at the base of the altar. **35** He will cut away all the fat, just as the fat of the lamb is cut away from the sacrifice of peace offerings, and the priest will burn it on the altar on top of the offerings of Yahweh made by fire. The priest will make atonement for him for the sin he has committed, and the man will be forgiven.

Leviticus 4 General Notes

Structure and formatting

This chapter gives instructions on how to offer a sacrifice for unintentional sins. This is known as a sin offering. (See: sin)

Special concepts in this chapter

Unintentional sins

Many scholars have taken special note that all of the sacrifices concern sins that are unintentional and that no provision is offered for sins intentionally committed. Many have suggested that it is only the sacrifice of Jesus's life that can be offered for these sins. Many also believe that this offering parallels the sacrifice of Jesus.

Leviticus 4:1

Yahweh spoke to Moses, saying

"Yahweh said to Moses"

Leviticus 4:2

"Tell the people of Israel, 'When anyone sins

The words beginning with "Yahweh spoke to Moses, saying"

that Yahweh has commanded not to be done

This can be stated in active form. Alternate translation: "that Yahweh has commanded the people not to do"

if he does something that is prohibited

This can be translated in active form. Alternate translation: "if he does something that Yahweh does not allow"

the following must be done

This can be translated in active form. Alternate translation: "he must do the following"

Leviticus 4:3

the anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies.

so as to bring guilt on the people

The abstract noun "guilt" can be stated as an adjective. Alternate translation: "so as to cause the people to be guilty"

Leviticus 4:4

General Information:

Yahweh continues to tell Moses what the people must do.

He must bring the bull

"The high priest must bring the bull"

lay his hand on its head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 4:5

The anointed priest will take some of the blood

It is implied that the priest catches the blood in a bowl as it drains from the animal.

The anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

Leviticus 4:6

sprinkle some of it

"drip some of it" or "splatter some of it"

Leviticus 4:7

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. Alternate translation: "the projections at the corners of the altar"

generated on Tue Oct 24 10:45:40 2023

pour out
"empty out the rest of the blood"

at the base of the altar
"at the bottom of the altar"

Leviticus 4:8

He will cut away
"The priest will cut away"

inner parts
This is the stomach and intestines.

Leviticus 4:9

the two kidneys ... with the kidneys—he will cut away all this
The words "he will cut away all this" can be placed before the words "the fat that covers" in verse 8. "He will cut away the fat that covers the inner parts, all the fat that is attached to the inner parts, the two kidneys ... with the kidneys"

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 4:10

General Information:
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Leviticus 4:11

The skin of the bull ... and its dung
You may want to begin this sentence with words that tell your reader that the sentence is very long. "As for the skin of the bull ... and its dung"

Leviticus 4:12

a place that they have cleansed for me
A place being ritually pure and suitable to use for serving God is spoken of as if it were physically clean.

they have cleansed for me
Here "they" refers to the priests, and "me" refers to Yahweh.

Leviticus 4:13

is unaware
"does not know"

commanded not to be done
This can be stated in active form. Alternate translation: "commanded them not to do"

if they are guilty
"they are guilty" or "they deserve for God to punish them"

Leviticus 4:14

when the sin they have committed becomes known
This can be stated in active form. Alternate translation: "when they realize that they have sinned"

Leviticus 4:15

will lay their hands on the head
This is a symbolic action that identifies the people with the animal they are offering. In this way the people are offering themselves to Yahweh through the animal. See how you translated a similar phrase in [Leviticus 1:4]

the bull will be killed
This can be stated in active form. Alternate translation: "and they will kill the bull"

Leviticus 4:16

General Information:
Yahweh continues telling Moses what the people must do.

The anointed priest will bring some of the blood
It is implied that the priest caught the blood in a bowl as the blood drained from the bull.

The anointed priest
This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

Leviticus 4:17

before the curtain
It is implied that this is the curtain before the most holy place.

Leviticus 4:18

He will put
"The priest will put"

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

he will pour out all the blood
"he will pour out the rest of the blood"

generated on Tue Oct 24 10:45:40 2023

Leviticus 4:19

all the fat from it and burn it
"all the fat from the bull and burn the fat"

Leviticus 4:20

he must do
"the priest must do"

the priest will make atonement for the people
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for the people's sins"

they will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive them"

Leviticus 4:21

General Information:
This page has intentionally been left blank.

Leviticus 4:22

God has commanded not to be done
This can be stated in active form. Alternate translation: "God has commanded the people not to do"

Leviticus 4:23

then his sin which he has committed is made known to him
This can be stated in active form. Alternate translation: "then he realizes that he has sinned"

Leviticus 4:24

He will lay
"The ruler will lay"

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

where they kill
"where the priests kill"

before Yahweh
"in the presence of Yahweh" or "to Yahweh"

Leviticus 4:25

The priest will take the blood
It is implied that the priest will catch the blood in a bowl as the blood drains from the goat.

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

Leviticus 4:26

He will burn
"The priest will burn"

The priest will make atonement for the ruler
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for the ruler"

the ruler will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the ruler's sins"

Leviticus 4:27

Yahweh has commanded him not to be done
All of the people of Israel were commanded not to sin. This can be stated in active form. Alternate translation: "Yahweh commanded the people not to do"

Leviticus 4:28

his sin which he has committed is made known to him
This can be stated in active form. Alternate translation: "he becomes aware of the sin he committed"

Leviticus 4:29

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 4:30

The priest will take some of the blood
It is implied that the priest will catch the blood in a bowl as the blood drains from the animal.

horns of the altar
This refers to the corners of the altar, which are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

all the rest of the blood
"all the blood remaining in the bowl"

Leviticus 4:31

He will cut away
Here "He" refers to the person offering the sacrifice.

generated on Tue Oct 24 10:45:40 2023

just as the fat is cut away
This can be stated in active form. Alternate translation: "just as a person cuts away the fat"

will burn it
"will burn the fat"

to produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

The priest will make atonement for the man
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for the man's sins"

he will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the man's sins"

Leviticus 4:32

General Information:
This page has intentionally been left blank.

Leviticus 4:33

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

where they kill
"where the priests kill"

Leviticus 4:34

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

he will pour out all its blood
"he will pour out the rest of its blood"

Leviticus 4:35

He will cut away
Here "He" refers to the person offering the sacrifice.

just as the fat of the lamb is cut away
This can be stated in active form. Alternate translation: "just as a person cuts away the fat of the lamb"

the priest will burn it
"the priest will burn the fat"

offerings of Yahweh made by fire
This can be stated in active form. Alternate translation: "burnt offerings for Yahweh"

will make atonement for him for the sin he has committed
The abstract noun "atonement" can be stated as a verb. Alternate translation: "will atone for the sin the person committed"

the man will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the man's sins"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 The person who is a witness or has seen or knows about some matter—if he hears the curse but sins by not testifying, he will bear the guilt of his iniquity. **2** Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any unclean livestock or unclean creatures that move along the ground, even though he was not aware of what he had done, he has become unclean and is guilty. **3** Or if he touches the uncleanness of someone, whatever that uncleanness is, and if he is unaware of it, then he will be guilty when he learns about it. **4** Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man swears rashly with an oath, even if he is unaware of it, when he learns about it, then he will be guilty, in any of these things. **5** When someone is guilty in any of these things, he must confess whatever sin he has committed. **6** Then he must bring his guilt offering to Yahweh for the sin that he has committed, a female animal from the flock, either a lamb or a goat, for a sin offering, and the priest will make atonement for him concerning his sin.

7 If he cannot afford to buy a lamb, then he can bring as his guilt offering for his sin two doves or two young pigeons to Yahweh, one for a sin offering and the other for a burnt offering. **8** He must bring them to the priest, who will offer one for the sin offering first—he will wring off its head from its neck but will not remove it completely from the body. **9** Then he will sprinkle some of the blood of the sin offering on the side of the altar, and he will drain the rest of the blood out at the base of the altar. This is a sin offering. **10** Then he must offer the second bird as a burnt offering, as described in the instructions, and the priest will make atonement for him for the sin that he has committed, and the person will be forgiven.

11 But if he cannot afford to buy two doves or two young pigeons, then he must bring as his sacrifice for his sin a tenth of an ephah of fine flour for a sin offering. He must not put oil or any incense on it, for it is a sin offering. **12** He must bring it to the priest, and the priest will take a handful of it as a representative offering and then burn it on the altar, on top of the offerings made by fire for Yahweh. This is a sin offering. **13** The priest will make atonement for any sin that the person has committed, and that person will be forgiven. The leftovers from the offering will belong to the priest, as with the grain offering.'"

14 Then Yahweh spoke to Moses, saying, **15** "If anyone sins and acts unfaithfully in regard to the things that belong to Yahweh, but did so unintentionally, then he must bring his guilt offering to Yahweh. This offering must be a ram without blemish from the flock; its value must be appraised in silver shekels—the shekel of the sanctuary—as a guilt offering. **16** He must satisfy Yahweh for what he had done wrong in connection with what is holy, and he must add one-fifth to it and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and that person will be forgiven.

17 If anyone sins and does anything that Yahweh has commanded not to be done, even if he was unaware of it, he is still guilty and must carry his own guilt. **18** He must bring a ram without blemish out of the flock, worth the current value, as a guilt offering to the priest. Then the priest will make atonement for him concerning the sin he has committed, of which he was unaware, and he will be forgiven. **19** It is a guilt offering, and he is certainly guilty before Yahweh."

Leviticus 5 General Notes

Structure and formatting

This chapter gives instructions about how to offer a specific type of sacrifice.

Special concepts in this chapter

Not testifying

If a person saw a crime, or a wrong being done, they were required to be a witness about what they saw or heard. (See: testimony)

Sacrifices for the poor

This chapter explains that poor people were allowed to offer less expensive sacrifices if they could not afford more costly sacrifices.

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Leviticus 5:1

General Information:
Yahweh continues telling Moses what the people must do.

the curse
Jewish law and leaders both required the people to testify if they were witnesses to a crime, so this phrase refers to the curse uttered against those who refuse to testify. Alternate translation: "people ask God to punish anyone who refuses to tell what he knows "

Leviticus 5:2

God has designated as unclean
Something that God has declared to be unfit for people to touch or eat is spoken of as if it were physically unclean.

the carcass
"the dead body"

he has become unclean
A person who is unacceptable for God's purposes is spoken of as if the person were physically unclean.

Leviticus 5:3

if he touches the uncleanness of someone, whatever that uncleanness is
The abstract noun "uncleanness" can be stated as an adjective. Alternate translation: "if he touches anything that makes a person unclean"

the uncleanness
Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically unclean.

he is unaware of it
"he does not realize it" or "he does not know about it"

Leviticus 5:4

if anyone swears rashly with his lips
Here "lips" represents the whole person. Alternate translation: "if anyone swears rashly"

if anyone swears rashly
This means to swear an oath without thinking seriously about it. It implies that after the person swears the oath that he either cannot fulfill it or he does not really want to fulfill it.

Leviticus 5:5

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 5:6

the priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for him"

Leviticus 5:7

If he cannot afford to buy a lamb
"If he does not have enough money to buy a lamb"

Leviticus 5:8

he will wring off its head from its neck but will not remove it
"he will kill it by twisting its head and breaking its neck, but he will not remove the head"

Leviticus 5:9

General Information:
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Leviticus 5:10

as described in the instructions
This can be stated in active form. Alternate translation: "as Yahweh has instructed"

the priest will make atonement for him for the sin that he has committed
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for the sin that the person committed"

the person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the person"

Leviticus 5:11

a tenth of an ephah
An ephah is 22 liters. A tenth of an ephah is about two liters.

a tenth
This is one part out of ten equal parts.

Leviticus 5:12

He must bring it
"He must bring the fine flour"

a representative offering
The handful that the priest burns on the altar represents the entire offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

generated on Tue Oct 24 10:45:40 2023

on top of the offerings made by fire for Yahweh
This can be stated in active form. Alternate translation: "on top of the burnt offerings to Yahweh"

Leviticus 5:13

will make atonement
The abstract noun "atonement" can be stated as a verb. Alternate translation: "will atone"

that person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive that person's sins"

Leviticus 5:14

General Information:
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Leviticus 5:15

sins and acts unfaithfully in regard to the things that belong to Yahweh
This means the person sinned by not giving to Yahweh what Yahweh commanded him to give. Alternate translation: "sins by failing to give to Yahweh what belongs to Yahweh"

Leviticus 5:16

he must add one-fifth
This means the person must pay an extra one-fifth of the value of what he owes to Yahweh.

one-fifth
This is one part out of five equal parts.

the priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for him"

that person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive that person"

Leviticus 5:17

has commanded not to be done
This can be stated in active form. Alternate translation: "has commanded the people not to do"

must carry his own guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "he is responsible for his own guilt" or "Yahweh will punish him for his sin"

Leviticus 5:18

worth the current value
This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. See [Leviticus 5:15]

he will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive him"

Leviticus 5:19

he is certainly guilty before Yahweh
"Yahweh certainly considers him guilty"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Yahweh spoke to Moses, saying, **2** "If anyone sins and acts unfaithfully against Yahweh by deceiving his neighbor regarding something held in trust, or was left in his care, or about something that was stolen, or if he has oppressed his neighbor, **3** or he has found something that his neighbor lost and lies about it, or if he swears falsely, or in any matters like these by which people sin, **4** and if he has sinned and is found to be guilty, he must restore whatever he took by robbery or oppression, or that which was entrusted to him, or that which was lost but that he had found. **5** In addition, in any matter in which he swore falsely, he must restore it in full and he must add one-fifth of the value of it and pay it all to the owner on the day that he is found guilty. **6** Then he must bring his guilt offering to Yahweh, a ram without blemish from the flock that is worth the current value, as a guilt offering to the priest. **7** The priest will make atonement for him before Yahweh, and he will be forgiven concerning whatever he has become guilty of doing."

8 Then Yahweh spoke to Moses, saying, **9** "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering must be on the hearth of the altar all night until morning, and the fire of the altar will be kept burning. **10** The priest will put on his linen clothes, and he will also put on his linen underclothes. He will pick up the ashes that are left after the fire has consumed the burnt offering on the altar, and he will put the ashes beside the altar. **11** He will take off his garments and put on other garments to carry the ashes outside the camp to a place that is clean. **12** The fire on the altar will be kept burning. It must not go out, and the priest will burn wood on it every morning. He will arrange the burnt offering as required on it, and he will burn on it the fat of the peace offerings. **13** Fire must be kept burning on the altar continually. It must not go out.

14 This is the law of the grain offering. The sons of Aaron will offer it before Yahweh before the altar. **15** The priest will take up a handful of the fine flour of the grain offering and of the oil and the incense which is on the grain offering, and he will burn it on the altar to produce a sweet aroma as a representative offering. **16** Aaron and his sons will eat whatever is left of the offering. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting. **17** It must not be baked with yeast. I have given it as their part of my offerings made by fire. It is most holy, as the sin offering and the guilt offering. **18** Every male among the descendants of Aaron may eat of it, as decreed forever throughout your generations, taken from the fire offerings made to Yahweh. Whoever touches them will become holy.'"

19 So Yahweh spoke to Moses again, saying, **20** "This is the offering of Aaron and of his sons, which they will offer to Yahweh on the day when each son is anointed: a tenth part of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening. **21** It will be made with oil in a baking pan. When it is soaked, you will bring it in. In baked pieces you will offer the grain offering to produce a sweet aroma for Yahweh. **22** The anointed priest from among his sons will offer it. As commanded forever, it must be burned up completely to Yahweh. **23** Every grain offering of the priest will be completely burned up. It must not be eaten."

24 Yahweh spoke to Moses again, saying, **25** "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: The sin offering must be killed at the place where the burnt offering is killed before Yahweh. It is most holy. **26** The priest who offers it for sin will eat it. It must be eaten in a holy place in the courtyard of the tent of meeting. **27** Whatever touches its meat will become holy, and if the blood is sprinkled on any garment, you must wash it, the part that was sprinkled on, in a holy place. **28** But the clay pot in which it is boiled must be broken. If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water. **29** Any male among the priests may eat some of it because it is most holy. **30** But any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place must not be eaten. It must be burned with fire.

Leviticus 6 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, burnt offerings, and grain offerings.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Eating sacrifices
The Levites were allowed to eat some of the leftover parts of the sacrifice, while they were not allowed to eat other sacrifices. The reasons for this is unknown.

Leviticus 6:1

General Information:
This page has intentionally been left blank.

Leviticus 6:2

acts unfaithfully against Yahweh
"disobeys one of Yahweh's commandments"

deceiving his neighbor regarding something held in trust
This can be translated in active form. Alternate translation: "lying to his neighbor about something the neighbor let him borrow"

his neighbor
Here "neighbor" means any Israelite, not just someone who lives nearby.

Leviticus 6:3

General Information:
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Leviticus 6:4

that which was entrusted to him
This can be stated in active form. Alternate translation: "not returning something he borrowed"

Leviticus 6:5

in full
"fully" or "totally"

add one-fifth
This means the person must return what he owes to someone and pay an extra one-fifth of the value. See how you translated this in [Leviticus 5:16]

pay it all to the owner
This can be translated in active form. Alternate translation: "to pay the person he owes"

he is found guilty
The person who stole is to be brought before the judge and be declared guilty. This can be stated in active form. Alternate translation: "the judge declares him guilty"

Leviticus 6:6

worth the current value
This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. You can make clear the understood information. See how this was translated in [Leviticus 5:15]

Leviticus 6:7

The priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for him"

before Yahweh
"in the presence of Yahweh"

he will be forgiven
This means Yahweh will forgive the person, not the priest. This can be translated in active form. Alternate translation: "God will forgive him"

Leviticus 6:8

General Information:
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Leviticus 6:9

"Command Aaron and his sons, saying, 'This is the law
The sentence that begins "Then Yahweh spoke to Moses, saying"

must be on the hearth of the altar
"must be on top of the altar"

the fire of the altar will be kept burning
This can be translated in active form. Alternate translation: "you must keep the fire of the altar burning"

Leviticus 6:10

his linen clothes
Linen is a white cloth. Alternate translation: "his white clothes"

He will pick up the ashes
"He will gather the ashes"

generated on Tue Oct 24 10:45:40 2023

after the fire has consumed the burnt offering
The fire completely burning up the offering is spoken of as if it consumed or used up the burnt offering.

Leviticus 6:11

to a place that is clean
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

Leviticus 6:12

The fire on the altar will be kept burning
This can be translated in active form. Alternate translation: "The priest will keep the fire on the altar burning"

as required on it
This can be stated in active form. Alternate translation: "on it as Yahweh demands"

Leviticus 6:13

General Information:
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Leviticus 6:14

General Information:
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Leviticus 6:15

to produce a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

Leviticus 6:16

It must be eaten
This can be translated in active form. Alternate translation: "They must eat it"

Leviticus 6:17

It must not be baked with yeast
This can be translated in active form. Alternate translation: "Do not bake it with yeast"

offerings made by fire
This can be stated in active form. Alternate translation: "burnt offerings"

Leviticus 6:18

Whoever touches them will become holy
This is an implied warning that those who are not male descendants of Aaron should not touch this offering. The full meaning of this statement can be made clear.

Leviticus 6:19

General Information:
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Leviticus 6:20

when each son is anointed
It is implied that they will be anointed when they become priests. The full meaning of this statement can be made clear. This can also be stated in active form. Alternate translation: "when he anoints each son, ordaining them as priests"

a tenth part of an ephah
An ephah is 22 liters. One-tenth of an ephah is about 2 liters.

a tenth
This is one part of ten equal parts.

Leviticus 6:21

It will be made
This can be translated in active form. Alternate translation: "You will make it"

in a baking pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated "flat iron pan" in [Leviticus 2:5]

When it is soaked
"When the flour is completely wet with oil"

you will bring it in
Here "you" refers to the person offering the sacrifice.

to produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

Leviticus 6:22

The anointed priest
This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

generated on Tue Oct 24 10:45:40 2023

As commanded
This can be stated in active form. Alternate translation: "As Yahweh has commanded you"

it must be burned up completely
This can be stated in active form. Alternate translation: "he must burn all of it"

Leviticus 6:23

General Information:
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Leviticus 6:24

General Information:
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Leviticus 6:25

"Speak to Aaron and to his sons, saying, 'This is the law
The sentence that begins "Yahweh spoke to Moses again, saying"

Speak to Aaron and to his sons
Yahweh is speaking to Aaron and his sons, but these regulations apply to all priest who perform these sacrifices. The full meaning of this statement can be made clear.

The sin offering must be killed at ... before Yahweh
It can be made explicit that this refers to the north side of the altar. See Leviticus 1:10-11.

The sin offering must be killed
This can be translated in active form. Alternate translation: "You must kill the sin offering"

where the burnt offering is killed
This can be stated in active form. Alternate translation: "where you kill the animal for the burnt offering"

before Yahweh
"to Yahweh"

Leviticus 6:26

It must be eaten
This can be stated in active form. Alternate translation: "He must eat it"

Leviticus 6:27

Whatever touches its meat will become holy
This is an implied warning that no one besides the priests should touch the meat of the sin offering. The full meaning of this statement can be made clear.

if the blood is sprinkled on
This can be translated in active form. Alternate translation: "if the blood sprinkles on"

Leviticus 6:28

the clay pot in which it is boiled must be broken
This can be stated in active form. Alternate translation: "you must break the clay pot in which you boiled the meat"

If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water
This can be stated in active form. Alternate translation: "If you boiled the meat in a bronze pot, then you must scrub the pot and rinse it with clean water"

Leviticus 6:29

General Information:
This page has intentionally been left blank.

Leviticus 6:30

But any sin offering ... must not be eaten
This can be translated in active form. Alternate translation: "But no one may eat any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place"

whose blood is brought into the tent of meeting
This can be translated in active form. Alternate translation: "from which the priest takes the blood into the tent of meeting"

It must be burned
This can be stated in active form. Alternate translation: "The priest must burn it"

with fire
If these words would cause confusion for the reader, you may omit them.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 This is the law of the guilt offering. It is most holy. **2** They must kill the guilt offering in the place for killing it, and they must sprinkle its blood against every side of the altar. **3** All the fat in it will be offered: the fat tail, the fat that is over the inner parts, **4** the two kidneys and the fat on them, which is next to the loins, and what covers the liver, with the kidneys—all this must be removed. **5** The priest must burn these parts on the altar as an offering made with fire to Yahweh. This is the guilt offering. **6** Every male among the priests may eat part of this offering. It must be eaten in a holy place because it is most holy. **7** The sin offering is like the guilt offering. The same law applies to both of them. They belong to the priest who makes atonement with them. **8** The priest who offers anyone's burnt offering may have for himself the hide of that offering. **9** Every grain offering that is baked in an oven, and every such offering that is cooked in a frying pan or in a baking pan will belong to the priest who offers it. **10** Every grain offering, either dry or mixed with oil, will belong equally to all the descendants of Aaron.

11 This is the law of the sacrifice of peace offerings which people will offer to Yahweh. **12** If anyone offers it in order to give thanks, then he must offer it with a sacrifice of cakes made without yeast, but mixed with oil, of cakes made without yeast, but spread with oil, and of cakes made with fine flour that is mixed with oil. **13** Also for the purpose of giving thanks, he must offer with the sacrifice of his peace offering cakes of bread made with yeast. **14** He is to offer one of each kind of these sacrifices as a contribution presented to Yahweh. It will belong to the priests who sprinkle the blood of the peace offerings onto the altar.

15 The person presenting a peace offering for the purpose of giving thanks must eat the meat of his offering on the day of the sacrifice. He must not leave any of it until the next morning. **16** But if the sacrifice of his offering is for the purpose of a vow, or for the purpose of a freewill offering, the meat must be eaten on the day that he offers his sacrifice, but whatever remains of it may be eaten on the next day. **17** However, whatever meat of the sacrifice remains on the third day must be burned. **18** If any of the meat of the sacrifice of one's peace offering is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It will be a disgusting thing, and the person who eats it will carry the guilt of his sin.

19 Any meat that touches an unclean thing must not be eaten. It must be burned with fire. As for the rest of the meat, anyone who is clean may eat it. **20** However, an unclean person who eats any meat from the sacrifice of a peace offering that belongs to Yahweh—that person must be cut off from his people. **21** If anyone touches any unclean thing—whether uncleanness of man or of unclean animal or of some unclean, detestable thing—and if he then eats some of the meat of a sacrifice of peace offering that belongs to Yahweh, that person must be cut off from his people.'"

22 Then Yahweh spoke to Moses, saying, **23** "Speak to the people of Israel and say, 'You must eat no fat of cattle, sheep, or goats. **24** The fat of an animal that died without being a sacrifice, or the fat of an animal torn by wild animals, may be used for other purposes, but you must certainly not eat it. **25** Whoever eats the fat of an animal that men can offer as a sacrifice by fire to Yahweh, that person must be cut off from his people. **26** You must eat no blood whatsoever in any of your houses, whether it is from a bird or an animal. **27** Whoever eats any blood, that person must be cut off from his people.'"

28 So Yahweh spoke to Moses and said, **29** "Speak to the people of Israel and say, 'He who offers the sacrifice of a peace offering to Yahweh must bring part of his sacrifice to Yahweh. **30** The offering for Yahweh to be made by fire, his own hands must bring it. He must bring the fat with the breast, so that the breast may be waved as a wave offering before Yahweh. **31** The priest must burn the fat on the altar, but the breast will belong to Aaron and his descendants. **32** You must give the right thigh to the priest as a contribution from the sacrifice of your peace offerings. **33** The priest, one of Aaron's descendants, who offers the blood of the peace offerings and the fat—he will have the right thigh as his share of the offering. **34** For I have taken from the people of Israel, the breast of the wave offering, and the thigh that is the contribution from the sacrifices of their peace offerings, and they have been given to Aaron the priest and his sons as their regular share.

35 This is what has been consecrated for Aaron and his descendants from the offerings for Yahweh made by fire, on the day when Moses presented them to serve Yahweh in the work of priest. **36** This is the share

generated on Tue Oct 24 10:45:40 2023

that Yahweh commanded to be given them from the people of Israel, on the day that he anointed the priests. It will always be their share throughout all generations.

37 This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the consecration offering, and of the sacrifice of peace offerings, **38** about which Yahweh gave commands to Moses on Mount Sinai on the day that he commanded the people of Israel to offer their sacrifices to Yahweh in the wilderness of Sinai.'"

Leviticus 7 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, peace offerings and freewill offerings.

Special concepts in this chapter

Blood

The people were not allowed to eat or drink the blood of the sacrificed meat because life was considered to be in the blood of the animal. (See: blood and Leviticus 17:11)

Leviticus 7:1

General Information:

Yahweh continues telling Moses what he must tell Aaron and his sons.

Leviticus 7:2

in the place for killing it

It can be made explicit that this refers to, the north side of the altar, the place where the animals for the burnt offerings are killed. See [Leviticus 1:10-11]

Leviticus 7:3

All the fat in it will be offered

This can be translated in active form. Alternate translation: "The priest must offer all the fat in it"

inner parts

This is the stomach and intestines.

Leviticus 7:4

liver ... kidneys

See how you translated these words in Leviticus 3:4.

next to the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone. See how you translated this in Leviticus 3:4.

all this must be removed

This can be stated in active form. Alternate translation: "the priest must remove all this"

Leviticus 7:5

as an offering made with fire

This can be stated in active form. Alternate translation: "as a burnt offering"

Leviticus 7:6

It must be eaten

This can be stated in active form. Alternate translation: "They must eat it"

Leviticus 7:7

The same law applies to both of them

"The law is the same for both of them"

to the priest who makes atonement with them

The abstract noun "atonement" can be stated as a verb. Alternate translation: "to the priest who offers the sacrifice to atone for someone's sins"

Leviticus 7:8

hide

the coat or skin of a herd animal

Leviticus 7:9

that is baked in an oven ... that is cooked in a frying pan

This can be translated in active form. Alternate translation: "that someone bakes in an oven ... that someone cooks in a frying pan"

oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. See how you translated this in [Leviticus 2:4]

generated on Tue Oct 24 10:45:40 2023

a frying pan
This is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. See how you translated "pan" in [Leviticus 2:7]

a baking pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated "flat iron pan" in [Leviticus 2:5]

Leviticus 7:10

General Information:
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Leviticus 7:11

General Information:
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Leviticus 7:12

of cakes made without yeast, but mixed with oil
This can be translated in active form. Alternate translation: "of cakes he made without yeast but mixed with oil"

cakes ... mixed with oil
Here "cakes" refers to a thick bread.

of cakes made without yeast, but spread with oil
This can be translated in active form. Alternate translation: "of thin cakes he made without yeast but spread with oil"

cakes ... spread with oil
Here "cakes" refers to a thin bread.

of cakes made with fine flour that is mixed with oil
This can be translated in active form. Alternate translation: "of cakes he made with fine flour mixed with oil"

cakes made with fine flour
Here "cakes" refers to a thick bread. It is similar to the first type of bread except it is made with the finest flour.

Leviticus 7:13

cakes of bread made with yeast
This can be translated in active form. Alternate translation: "cakes of bread he made with yeast"

cakes
This refers to a thick bread.

Leviticus 7:14

General Information:
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Leviticus 7:15

The person presenting
"The person who offers"

for the purpose of giving thanks
The abstract noun "thanks" can be stated as a verb. Alternate translation: "for the purpose of thanking Yahweh"

Leviticus 7:16

the meat must be eaten ... it may be eaten
This can be translated in active form. Alternate translation: "he must eat the meat ... he may eat it"

Leviticus 7:17

on the third day
Third is the ordinal number for three. Alternate translation: "after two days"

must be burned
This can be translated in active form. Alternate translation: "the person must burn it"

Leviticus 7:18

If any of the meat of the sacrifice of one's peace offering is eaten on the third day
This can be translated in active form. Alternate translation: "If anyone eats the meat of his peace offering sacrifice on the third day"

it will not be accepted
This can be stated in active form. Alternate translation: "Yahweh will not accept it"

neither will it be credited to the one who offered it
This can be stated in active form. Alternate translation: "neither will Yahweh honor the sacrifice that the person offered"

will carry the guilt of his sin
A person being responsible for the sin he committed is spoken of as if he had to carry the guilt physically.

Leviticus 7:19

Any meat that touches an unclean thing must not be eaten
This can be translated in active form. Alternate translation: "No one may eat meat that touches something unclean"

an unclean thing
Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean.

It must be burned
This can be translated in active form. Alternate translation: "You must burn it"

generated on Tue Oct 24 10:45:40 2023

with fire
If these words would cause confusion for the reader, you may omit them. See how you translated these words in Leviticus 6:19.

anyone who is clean
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Leviticus 7:20

unclean person
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people"

Leviticus 7:21

of man
Here "man" means humans in general. Alternate translation: "of a person"

or of some unclean, detestable thing
"or of some unclean thing that disgusts Yahweh"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 7:22

General Information:
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Leviticus 7:23

"Speak to the people of Israel and say, 'You must eat no fat
The sentence that begins "Then Yahweh spoke to Moses, saying"

Leviticus 7:24

died without being a sacrifice
"died but was not a sacrifice"

the fat of an animal torn by wild animals
This can be translated in active form. Alternate translation: "the fat of an animal that wild animals killed"

may be used
This can be translated in active form. Alternate translation: "you may use"

Leviticus 7:25

sacrifice by fire
This can be stated in active form. Alternate translation: "burnt offering"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 7:26

You must eat no blood
"You must not consume blood"

in any of your houses
"in any of your homes" or "wherever you live"

Leviticus 7:27

General Information:
This page has intentionally been left blank.

Leviticus 7:28

General Information:
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Leviticus 7:29

"Speak to the people of Israel and say, 'He who offers
The sentence that begins with the words "So Yahweh spoke to Moses and said"

Leviticus 7:30

The offering for Yahweh to be made by fire, his own hands must bring it
The statement "his own hands must bring it" can be placed at the beginning of the sentence. The phrase "to be made by fire" can be stated in active form. Alternate translation: "He himself must bring the offering that he plans to burn as a sacrifice to Yahweh"

his own hands must bring it
Here "hands" represents the whole person. Alternate translation: "he must bring it himself"

breast
the front part of the animal's body below the neck

generated on Tue Oct 24 10:45:40 2023

so that the breast may be waved as a wave offering before Yahweh
This can be translated in active form. Alternate translation: "so that the priest can present it to Yahweh as a wave offering"

may be waved as a wave offering before Yahweh
Raising up the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh.

Leviticus 7:31

General Information:
This page has intentionally been left blank.

Leviticus 7:32

thigh
the upper part of the leg above the knee

Leviticus 7:33

General Information:
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Leviticus 7:34

For I have taken
Here "I" refers to Yahweh.

that is the contribution
"that is given as an offering"

Leviticus 7:35

the offerings for Yahweh made by fire
This can be translated in active form. Alternate translation: "the burnt offerings for Yahweh"

Leviticus 7:36

that Yahweh commanded to be given them from the people of Israel
This can be stated in active form. Alternate translation: "that Yahweh commanded the people of Israel to give to them"

that he anointed the priests
"that Moses anointed the priests"

throughout all generations
See how you translated these words in Leviticus 3:17.

Leviticus 7:37

Connecting Statement:
This is the end of a speech started in verse Leviticus 7:29.

Leviticus 7:38

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahweh spoke to Moses, saying, **2** "Take Aaron and his sons with him, the garments and the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread. **3** Assemble all the assembly at the entrance to the tent of meeting." **4** So Moses did as Yahweh commanded him, and the assembly came together at the entrance to the tent of meeting. **5** Then Moses said to the assembly, "This is what Yahweh has commanded to be done."

6 Moses brought Aaron and his sons and washed them with water. **7** He put the tunic on Aaron and tied the sash around his waist, clothed him with the robe and put the ephod on him, and then he tied the ephod around him with the finely-woven waistband and bound it to him. **8** He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. **9** He set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as Yahweh had commanded Moses.

10 Moses took the anointing oil, anointed the tabernacle and everything in it and set them apart to Yahweh. **11** He sprinkled the oil on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart to Yahweh. **12** He poured some of the anointing oil on Aaron's head and anointed him to set him apart. **13** Moses brought Aaron's sons and clothed them with tunics. He tied sashes around their waists and wrapped linen cloth around their heads, as Yahweh had commanded him.

14 Moses brought the bull for the sin offering, and Aaron and his sons laid their hands on the head of the bull that they had brought for the sin offering. **15** Moses killed it, and he took the blood and put it on the horns of the altar with his finger, purified the altar, poured out the blood at the base of the altar, and set it apart for God in order to make atonement for it. **16** He took all the fat that was on the inner parts, the covering of the liver, and the two kidneys and their fat, and Moses burned it all on the altar. **17** But Moses burned the bull, its hide, its meat, and its dung outside the camp, as Yahweh had commanded him.

18 Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram. **19** He killed it and sprinkled its blood against every side of the altar. **20** He cut the ram into pieces and burned the head and the pieces and the fat. **21** He washed the inner parts and the legs with water, and he burned the whole ram on the altar. It was a burnt offering and produced a sweet aroma, an offering made by fire to Yahweh as Yahweh had commanded Moses.

22 Then Moses presented the other ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram. **23** Aaron killed it, and Moses took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. **24** He brought Aaron's sons, and he put some of the blood on the tip of their right ear, on the thumb of their right hand, and on the big toe of their right foot. Then Moses sprinkled its blood against every side of the altar. **25** He took the fat, the fat tail, all the fat that was on the inner parts, the covering of the liver, the two kidneys and their fat, and the right thigh. **26** Out of the basket of bread without yeast that was before Yahweh, he took one loaf without yeast, and one loaf of oiled bread, and one wafer, and placed them on the fat and on the right thigh. **27** He put it all in the hands of Aaron and in the hands of his sons and waved them before Yahweh as a wave offering. **28** Then Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering and produced a sweet aroma. It was an offering made by fire to Yahweh. **29** Moses took the breast and waved it as a wave offering to Yahweh. It was Moses' share of the ram for the priests' ordination, as Yahweh had commanded him.

30 Moses took some of the anointing oil and the blood that was on the altar; he sprinkled these on Aaron, on his clothes, on his sons, and on his sons' clothes with him. In this way he set apart Aaron and his clothes, and his sons and their clothes to Yahweh.

31 So Moses said to Aaron and to his sons, "Boil the meat at the entrance to the tent of meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons will eat it.' **32** Whatever remains of the meat and of the bread you must burn. **33** You must not go out from the entrance of the tent of meeting for seven days, until the days of your ordination are fulfilled. For Yahweh will consecrate you for seven days. **34** What has been done this day—Yahweh has commanded to be done to make atonement for you. **35** You will stay day and night for seven days at the entrance to the tent of

generated on Tue Oct 24 10:45:40 2023

meeting, and keep the command of Yahweh, so you will not die, because this is what I have been commanded." **36** So Aaron and his sons did all the things which Yahweh had commanded them through Moses.

Leviticus 8 General Notes

Structure and formatting

In this chapter, Moses set apart, or consecrated, the sons of Aaron to be priests. (See: consecrate and priest)

Leviticus 8:1

General Information:
In chapter 8 Moses ordains Aaron and his sons as priests according to the commands of Yahweh that Moses recorded in the book of Exodus.

Leviticus 8:2

the garments
"the priestly garments" or "the clothes that the priests wore"

Leviticus 8:3

General Information:
This page has intentionally been left blank.

Leviticus 8:4

General Information:
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Leviticus 8:5

Yahweh has commanded to be done
This can be translated in active form. Alternate translation: "Yahweh commands us to do"

Leviticus 8:6

washed them with water
This is a symbolic action. It is a ritually cleaning that prepares them to become priests.

Leviticus 8:7

the tunic ... the sash ... the robe ... the ephod ... the finely-woven waistband
These are special garments that Yahweh commanded the people to make for the priests.

sash
a long piece of cloth that is tied around the waist or chest

bound it to him
"tied it around him"

Leviticus 8:8

He placed the breastpiece on him
"Moses placed the breastpiece on Aaron"

the breastpiece
This is a special garment that Yahweh commanded the people to make for the priests.

the Urim and the Thummim
It is not clear what these are. They were objects that the priest somehow used to determine the will of God.

Leviticus 8:9

the turban ... the golden plate, the holy crown
These are special garments that Yahweh commanded the people to make for the priests.

turban
a man's head covering that is a long piece of cloth wrapped around the head

the golden plate, the holy crown
These two phrases refer to the same thing. It was a plate of pure gold attached to the turban.

Leviticus 8:10

General Information:
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Leviticus 8:11

all its utensils
These are all the pots, pans, shovels, and forks used at the altar.

the washbasin
This is a bronze basin that was located between the altar and the tabernacle.

its base
This is a bronze stand on which the washbasin was placed.

generated on Tue Oct 24 10:45:40 2023

Leviticus 8:12

He poured
"Moses poured"

Leviticus 8:13

sashes
This is the plural form of "sash." See how you translated this in Leviticus 8:7.

Leviticus 8:14

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:15

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

set it apart for God
"set the altar apart for God"

in order to make atonement for it
Here "atonement" means to make the altar fit for use in serving God. Alternate translation: "in order to make it a suitable place for burning sacrifices for sin"

Leviticus 8:16

the inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

liver ... kidneys
See how you translated these words in Leviticus 3:4.

Leviticus 8:17

hide
the coat or skin of a herd animal

Leviticus 8:18

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:19

General Information:
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Leviticus 8:20

He cut the ram
"Moses cut the ram"

Leviticus 8:21

produced a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

an offering made by fire to Yahweh
This can be translated in active form. Alternate translation: "an offering he burned to Yahweh"

Leviticus 8:22

the ram of consecration
The word "consecration" is an abstract noun. Alternate translation: "the ram for setting Aaron and his sons apart for service to God"

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way the they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:23

Moses took some of its blood
It is implied that Moses caught the blood in a bowl as the blood drained out from the animal. The full meaning of this statement can be made explicit.

Leviticus 8:24

General Information:
This page has intentionally been left blank.

Leviticus 8:25

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

liver ... kidneys
See how you translated these words in Leviticus 3:4.

right thigh
The thigh is the upper part of the leg above the knee. See how you translated this in Leviticus 7:32.

generated on Tue Oct 24 10:45:40 2023

Leviticus 8:26

the basket of bread without yeast that was before Yahweh
This does not refer to the location of the basket of bread. It means this is the bread that Moses had dedicated to Yahweh.

Leviticus 8:27

put it all in the hands of Aaron and in the hands of his sons
Here "hands" represents the whole person. Alternate translation: "gave it all to Aaron and his sons"

waved them before Yahweh as a wave offering
It is implied that Aaron and his sons presented the offering. The full meaning of this statement can be made clear. Alternate translation: "they waved them before Yahweh as a wave offering"

waved them
This is a symbolic action that dedicates the offering to Yahweh.

Leviticus 8:28

Moses took them
Here "them" refers to the fat, thigh, and all of the bread.

from off their hands
Here "hands" represents the whole person. Alternate translation: "from Aaron and his sons"

They were a consecration offering
"They were an offering for setting Aaron and his sons apart for service to Yahweh"

an offering made by fire to Yahweh
This can be translated in active form. Alternate translation: "a burnt offering to Yahweh"

produced a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

Leviticus 8:29

breast
the front part of the animal's body below the neck

ordination
an official ceremony that makes someone a priest

Leviticus 8:30

General Information:
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Leviticus 8:31

the basket of consecration
This means the basket contains offerings used while consecrating Aaron and his sons. Alternate translation: "the basket"

as I commanded, saying, 'Aaron and his sons will eat it.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "as I commanded you to do"

Leviticus 8:32

General Information:
This page has intentionally been left blank.

Leviticus 8:33

until the days of your ordination are fulfilled
This can be translated in active form. Alternate translation: "until you fulfill the days of your ordination"

ordination
This is an official ceremony that makes someone a priest. See how you translated this in Leviticus 8:29.

Leviticus 8:34

to be done
This can be translated in active form. Alternate translation: "us to do"

to make atonement for you
The abstract noun "atonement" can be stated as a verb. Alternate translation: "to atone for your sins"

Leviticus 8:35

this is what I have been commanded
This can be translated in active form. Alternate translation: "this is what he has commanded me"

Leviticus 8:36

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 On the eighth day Moses called Aaron and his sons and the elders of Israel. **2** He said to Aaron, "Take a calf from the herd for a sin offering, and a ram without blemish for a burnt offering, and offer them before Yahweh. **3** You must speak to the people of Israel and say, 'Take a male goat for a sin offering and a calf and a lamb, both a year old and without blemish, for a burnt offering; **4** also take an ox and a ram for peace offerings to sacrifice before Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.'" **5** So they brought all that Moses commanded to the tent of meeting, and all the assembly of Israel approached and stood before Yahweh. **6** Then Moses said, "This is what Yahweh commanded you to do, so that his glory may appear to you." **7** Moses said to Aaron, "Come near the altar and offer your sin offering and burnt offering, and make atonement for yourself and for the people, and offer the sacrifice for the people to make atonement for them, as Yahweh has commanded."

8 So Aaron went near the altar and killed the calf for the sin offering, which was for himself. **9** The sons of Aaron presented the blood to him, and he dipped his finger into it and put it on the horns of the altar; then he poured out the blood at the base of the altar. **10** However, he burned the fat, the kidneys, and the covering of the liver on the altar as a sin offering, as Yahweh had commanded Moses. **11** The meat and the hide he burned outside the camp.

12 Aaron killed the burnt offering, and his sons gave him the blood, which he splashed against every side of the altar. **13** Then they gave him the burnt offering, piece by piece, together with the head, and he burned them on the altar. **14** He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

15 Aaron presented the people's sacrifice—a goat, then took it as the sacrifice for their sin and killed it; he sacrificed it for sin, as he had done with the first goat. **16** He presented the burnt offering and offered it as Yahweh had commanded. **17** He presented the grain offering; he filled his hand with it and burned it on the altar, along with the morning's burnt offering.

18 He killed also the ox and the ram, the sacrifice for the peace offering, which was for the people. Aaron's sons gave him the blood, which he sprinkled against every side of the altar. **19** However, they cut out the fat of the bull and the ram, the fat tail, the fat that covers the inner parts, the kidneys, and the covering of the liver. **20** They took the parts that were cut out and put these on the breasts, and then Aaron burned the fat on the altar. **21** Aaron waved the breasts and the right thigh as a wave offering before Yahweh, as Moses had commanded.

22 Then Aaron lifted up his hands toward the people and blessed them; then he came down from offering the sin offering, the burnt offering, and the peace offering. **23** Moses and Aaron went into the tent of meeting, then came out again and blessed the people, and the glory of Yahweh appeared to all the people. **24** Fire came out from Yahweh and consumed the burnt offering and the fat on the altar. When all the people saw this, they shouted and lay facedown.

Leviticus 9 General Notes

Structure and formatting

Aaron begins to function as the high priest in this chapter. (See: highpriest)

Special concepts in this chapter

Following Yahweh's instructions

Great care is taken to show that Aaron perfectly followed Yahweh's instructions. Moses records every detail to show how Aaron correctly followed Yahweh.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

"Fire came out from Yahweh"
Aaron did not create the fire that consumed his sacrifice. Instead, Yahweh miraculously began the fire which consumed the sacrifice. This showed that the sacrifice was acceptable to him. (See: miracle)

Leviticus 9:1

the eighth day
The word "eighth" is the ordinal number for eight.

Leviticus 9:2

before Yahweh
"to Yahweh" or "in the presence of Yahweh"

Leviticus 9:3

General Information:
Moses continues speaking to Aaron.

You must speak ... and say, 'Take a male goat ... burnt offering
Moses continues speaking to Aaron. This is the beginning of a direct quote within a direct quote. You can change this into an indirect quote. Alternate translation: "You must tell the people of Israel to take a male goat ... burnt offering"

a year old
"twelve months of age"

Leviticus 9:4

also take an ox ... will appear to you
Moses continues speaking to Aaron. If you have begun an indirect quotation in verse 8, continue it here. "and to take an ox ... will appear to them"

to sacrifice before Yahweh
"to sacrifice to Yahweh"

Leviticus 9:5

General Information:
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Leviticus 9:6

commanded you to do
Here "you" refers to the people of Israel.

so that his glory may appear to you
Here "glory" represents the presence of Yahweh. Alternate translation: "so that he may show you the glory of his presence"

Leviticus 9:7

make atonement for yourself and for the people ... offer the sacrifice for the people to make atonement for them
These are two different sacrifices. The first sacrifice is to atone for the sins of the high priest. When the high priest sins it also makes the people guilty (Leviticus 4:3). The second sacrifice is to atone of the sins the people themselves commit.

Leviticus 9:8

General Information:
This page has intentionally been left blank.

Leviticus 9:9

sons of Aaron presented the blood to him
This implies that they caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit.

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

at the base of the altar
"at the bottom of the altar"

Leviticus 9:10

he burned
"Aaron burned"

kidneys ... liver
See how you translated these words in Leviticus 3:4.

Leviticus 9:11

the hide
This is the coat or skin of a herd animal. See how you translated this in Leviticus 7:8.

Leviticus 9:12

his sons gave him the blood
It is implied that the sons caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit.

generated on Tue Oct 24 10:45:40 2023

Leviticus 9:13

General Information:
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Leviticus 9:14

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

Leviticus 9:15

the first goat
The word "first" is the ordinal number for one. Alternate translation: "the goat for his own offering"

Leviticus 9:16

General Information:
This page has intentionally been left blank.

Leviticus 9:17

along with the morning's burnt offering
This refers to the first sacrifice of each day. The priests would offer this burnt sacrifice in the morning before any other sacrifice. The full meaning of this statement can be made explicit.

Leviticus 9:18

He killed
"Aaron killed"

Aaron's sons gave him the blood
It is implied that the blood was in a bowl. The full meaning of this statement may be made explicit.

Leviticus 9:19

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

kidneys ... liver
See how you translated these words in Leviticus 3:4.

Leviticus 9:20

They took the parts
"Aaron's sons took the parts"

put these
The word "these" refers to the fat and inner parts listed previously.

the breasts
This is front part of the animal's body below the neck. See how you translated this in Leviticus 7:30.

Leviticus 9:21

right thigh
This is the upper part of the leg above the knee. See how you translated this in Leviticus 7:32.

before Yahweh
"to Yahweh"

Leviticus 9:22

then he came down
The phrase "came down" is used because the place of the altar was higher than where the people were standing.

Leviticus 9:23

the glory of Yahweh appeared to all the people
Here "glory" represents Yahweh's presence. Alternate translation: "Yahweh showed all the people the glory of his presence"

Leviticus 9:24

Fire came out from Yahweh and consumed
"Yahweh sent a fire that consumed"

consumed the burnt offering
The fire completely burning up the offering is spoken of as if the fire consumed or used up the burnt offering.

lay facedown
"lay with their faces to the ground." This is a sign respect and honor.

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Chapter 10

1 Nadab and Abihu, sons of Aaron, each took his censer, put fire in it, and then incense. Then they offered unapproved fire before Yahweh, which he had not commanded them to offer. **2** So fire came out from before Yahweh and devoured them, and they died before Yahweh. **3** Then Moses said to Aaron, "This is what Yahweh was talking about when he said,

'I will reveal my holiness to those who come near me.
I will be glorified before all the people.'"

Aaron did not say anything.

4 Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry your brothers out of the camp from before the tabernacle." **5** So they came near and carried them, still wearing their priestly tunics, out of the camp, as Moses had instructed.

6 Then Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your hair on your heads hang loosely, and do not tear your clothes, so that you may not die, and so that Yahweh may not be angry with all the assembly. But allow your relatives, the entire house of Israel, to mourn for those whom the fire of Yahweh has set ablaze. **7** You must not go out from the entrance of the tent of meeting, or you will die, for the anointing oil of Yahweh is on you." So they acted according to Moses' instructions.

8 Yahweh spoke to Aaron, saying, **9** "Do not drink wine or strong drink, you, or your sons who remain with you, when you go into the tent of meeting, so you will not die. This will be a permanent statute throughout your people's generations, **10** to distinguish between the holy and the profane, and between the unclean and the clean, **11** so that you may teach the people of Israel all the statutes that Yahweh has commanded through Moses."

12 Moses spoke to Aaron and to Eleazar and to Ithamar, his remaining sons, "Take the grain offering that remains from the offerings to Yahweh made by fire, and eat it without yeast beside the altar, for it is most holy. **13** You must eat it in a holy place, because it is your share and your sons' share of the offerings to Yahweh made by fire, for this is what I have been commanded to tell you. **14** As for the breast of the wave offering and the thigh of the contribution, you must eat them in a clean place, you and your sons and daughters with you, for they are given as your assigned portion and your sons' assigned portion out of the sacrifices of the fellowship offerings of the people of Israel. **15** As for the thigh of the contribution and the breast of the wave offering, they must bring them with the offerings of fat made by fire as a wave offering before Yahweh. They will be yours and your sons' with you as a share forever, as Yahweh has commanded."

16 Then Moses asked about the goat for the sin offering, and found that it was burned up. So he was angry with Eleazar and Ithamar, the remaining sons of Aaron; he said, **17** "Why have you not eaten the sin offering in the area of the tabernacle, since it is most holy, and since Yahweh has given it to you to take away the iniquity of the assembly, to make atonement for them before him? **18** Look, its blood was not brought inside the tabernacle, so you should certainly have eaten it in the tabernacle area, as I commanded." **19** Then Aaron answered Moses, "See, today they made their sin offering and burnt offering before Yahweh, and this thing has happened to me today. If I had eaten the sin offering today, would it have been pleasing in the sight of Yahweh?" **20** When Moses heard that, he was satisfied.

Leviticus 10 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 10:3.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Mourning
Aaron was told that he and his remaining sons should not mourn Aaron's sons who were killed. As priests, they must put priestly work first, before their mourning and personal problems.

Other possible translation difficulties in this chapter

"Unapproved fire"
The phrase "unapproved fire " indicates that Aaron's son offered an unacceptable sacrifice. Because of Yahweh's holiness, this was a serious sin. They may have offered a sacrifice at the wrong time or in the wrong way. (See: holy and sin)

Leviticus 10:1

Nadab and Abihu
These are the names of Aaron's sons.

censer
a shallow metal container which priests used to carry hot coals or incense

put fire in it
"put burning coals in it"

Then they offered unapproved fire before Yahweh, which he had not commanded them to offer
"But Yahweh did not approve of their offering because it was not according to what he commanded them to offer"

unapproved fire before Yahweh
"unapproved fire to Yahweh"

Leviticus 10:2

So fire came out from before Yahweh
"So Yahweh sent a fire"

came out from before Yahweh
"came out from Yahweh"

devoured them
The fire completely burning the men up is spoken of as if the fire devoured or completely used them up.

they died before Yahweh
"they died in the presence of Yahweh"

Leviticus 10:3

This is what Yahweh was talking about when he said, 'I will reveal my holiness ... before all the people.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "This is what Yahweh was talking about when he said that he would reveal his holiness ... who come near him, and that he will be glorified ... people."

I will reveal my holiness to those who come near me
The phrase "those who come near me" refers to the priests that serve Yahweh. "I will show those that come near to serve me that I am holy" or "Those who come near to serve me must treat me as holy"

I will be glorified before all the people
This second part of Yahweh's statement still concerns the priest, who are the ones who come near to Yahweh. This can be translated in active form. Alternate translation: "They must glorify me before all the people" or "They must honor me in the presence of all the people"

Leviticus 10:4

Mishael ... Elzaphan ... Uzziel
These are names of men.

your brothers
This does not mean they were literal brothers. Here "brothers" means relatives or cousins.

Leviticus 10:5

So they came near
"So Mishael and Elzaphan came near"

carried them, still wearing their priestly tunics
carried the bodies of Nadab and Abihu, which still had on the priestly tunics

Leviticus 10:6

Eleazar ... Ithamar
These are the names of Aaron's sons.

Do not let your hair on your heads hang loosely, and do not tear your clothes
Yahweh is telling Aaron and his sons not to show any outward signs of grief or mourning.

so that you may not die
"so that you will not die"

not be angry with all the assembly
Here "assembly" means the whole congregation of Israel, not just a group of leaders. Alternate

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translation: "not be angry with all the people of Israel"

the entire house of Israel
Here "house" represents the people. Alternate translation: "all the people of Israel"

for those whom the fire of Yahweh has set ablaze
"for those whom Yahweh killed with his fire"

Leviticus 10:7

General Information:
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Leviticus 10:8

General Information:
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Leviticus 10:9

This will be
Here "This" refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

a permanent statute throughout your people's generations
See how you translated these words in Leviticus 3:17.

Leviticus 10:10

to distinguish
You can start a new sentence here. "You must do this so that you will be able to distinguish"

between the holy and the profane
The nominal adjectives "the holy" and "the common" can be stated as adjectives. Alternate translation: "between what is holy and what is common" or "between what is dedicated to God and what is ordinary"

between the unclean and the clean
The nominal adjectives "the unclean" and "the clean" can be stated as adjectives. Alternate translation: "between what is unclean and what is clean" or "between what God will not accept and what he will accept"

the unclean
A person or thing that Yahweh has stated is unfit to touch is spoken of as if they were physically unclean.

the clean
A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically unclean.

Leviticus 10:11

General Information:
This page has intentionally been left blank.

Leviticus 10:12

the offerings to Yahweh made by fire
This can be translated in active form. Alternate translation: "the burnt offerings to Yahweh"

for it is most holy
"for the grain offering is most holy"

Leviticus 10:13

this is what I have been commanded to tell you
This can be translated in active form. Alternate translation: "this is what Yahweh commanded me to tell you"

Leviticus 10:14

for the breast of the wave offering
This refers to the breast of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would wave them before Yahweh.

the thigh of the contribution
This refers to the upper part of the leg above the knee of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would eat them with their families.

in a clean place
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

for they are given as your assigned portion
This can be translated in active form. Alternate translation: "for Yahweh has assigned them to you as your portion"

you and your sons and daughters
Here "you" refers to Aaron.

Leviticus 10:15

the breast of the wave offering
This refers to the breast of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would wave them before Yahweh. See how you translated this in Leviticus 10:14.

the thigh of the contribution
This refers to the upper part of the leg above the knee of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would eat them with their families. See how you translated this in Leviticus 10:14.

generated on Tue Oct 24 10:45:40 2023

They will be yours and your sons' with you as a share forever
Translate this so it is understood that the portion belongs to Aaron and his sons. Alternate translation: "This portion will always be for you and your sons"

Leviticus 10:16

it was burned up
This can be translated in active form. Alternate translation: "the priests had burned it all"

Eleazar and Ithamar
See how you translated these names in Leviticus 10:6.

Leviticus 10:17

Why have you not eaten ... before him?
Moses uses a question to rebuke Eleazar and Ithamar. This rhetorical question can be translated as a statement. Alternate translation: "You should have eaten ... before him."

since it is most holy
"since the sin offering is most holy"

to take away the iniquity of the assembly
Causing Yahweh to forgive the people of Israel is spoken of as if iniquity were an object that Yahweh takes from the people.

before him
"in his presence"

Leviticus 10:18

its blood was not brought
This can be translated in active form. Alternate translation: "you did not bring its blood"

Leviticus 10:19

this thing has happened
Aaron is referring to the death of his two sons.

would it have been pleasing in the sight of Yahweh?
These sacrifices were to be eaten with joy and happiness. Aaron uses a question to emphasize that Yahweh would not be pleased for him to eat the sacrifices since he is sad because of his sons' deaths. This question may be translated as a statement. Alternate translation: "certainly, Yahweh would not have been pleased."

Leviticus 10:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Yahweh spoke to Moses and to Aaron, saying, **2** "Speak to the people of Israel, saying, 'These are the living things which you may eat among all the animals that are on the earth. **3** You may eat any animal that has a split hoof and that also chews the cud. **4** However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean to you. **5** Also the rock badger, because it chews the cud but does not have a split hoof, it is also unclean to you. **6** The rabbit, because it chews the cud, but does not have a split hoof, is unclean to you. **7** The pig, although it has a split hoof, does not chew the cud, is unclean to you. **8** You must not eat any of their meat, nor touch their carcasses. They are unclean to you.

9 The animals living in the water that you may eat are all those that have fins and scales, whether in the ocean or in the rivers. **10** But all living creatures that do not have fins and scales in the ocean or rivers, including all that move in the water and all the living creatures that are in the water—they must be detested by you. **11** Since they must be detested, you must not eat of their meat; also, their carcasses must be detested. **12** Whatever lives in the water and does not have fins and scales is detestable to you.

13 These are the birds you must detest—and you must not eat because they are detestable: the eagle, the vulture, and the black vulture, **14** the kite, any kind of falcon, **15** every kind of raven, **16** the horned owl and the screech owl, the seagull, and any kind of hawk. **17** You must also detest the little owl and the great owl, the cormorant, **18** the white owl and the barn owl, the osprey, **19** the stork, any kind of heron, the hoopoe, and also the bat.

20 All winged insects that walk on four legs are detestable to you. **21** Yet you may eat any of the flying insects that also walk on four legs if they have jointed legs for hopping on the ground. **22** You may also eat any kind of locust, katydid, cricket, or grasshopper. **23** But all the flying insects that have four feet must be detested by you.

24 You will become unclean until evening by these animals if you touch a carcass of one of them. **25** Whoever picks up one of their carcasses must wash his clothes and remain unclean until evening. **26** Every animal which has a split hoof that is not completely divided or which does not chew the cud is unclean to you. Everyone who touches them will be unclean. **27** Whatever walks on its paws among all the animals that walk on all four legs, they are unclean to you. Whoever touches such a carcass will be unclean until the evening. **28** Whoever picks up such a carcass must wash his clothes and be unclean until the evening. These animals will be unclean to you.

29 Of the animals that creep on the ground, these are the animals that will be unclean to you: the weasel, the rat, every kind of large lizard, **30** the gecko, the monitor lizard, the lizard, the skink, and the chameleon. **31** Of all the animals that creep, these are the animals which will be unclean to you. Whoever touches them when they are dead will be unclean until evening. **32** If any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it will be unclean until evening. Then it will be clean. **33** For every clay pot into or onto which any unclean animal falls, whatever is in the pot will become unclean, and you must destroy that pot. **34** Any food that could be eaten but has water on it from such a pot is unclean. Any liquid that is for drinking from such a pot is unclean. **35** Anything that one of their carcasses falls on becomes unclean; if it is an oven or small stove, it must be broken to pieces. They are unclean and they must remain unclean to you. **36** A spring or cistern for collecting water remains clean; but anyone who touches their carcass is unclean. **37** If any part of their carcass falls upon any seeds for sowing, those seeds will still be clean. **38** But if water is put on the seeds, and if any part of their carcass falls on them, then they will be unclean to you.

39 If any animal that you may eat dies, then he who touches the carcass will be unclean until evening. **40** Whoever eats any of that carcass must wash his clothes and be unclean until evening. Anyone who picks up such a carcass will wash his clothes and be unclean until evening.

41 Every animal that creeps on the ground is detestable; it must not be eaten. **42** Whatever crawls on its belly, and whatever walks on all four legs, or whatever has many feet—all the animals that creep on the

generated on Tue Oct 24 10:45:40 2023

ground, these you must not eat, for they are detestable. **43** You must not make yourselves detestable with any living creatures that creep; you must not make yourselves unclean with them and you must not be made unclean by them. **44** For I am Yahweh your God. You are to keep yourselves holy, therefore, and be holy, because I am holy. You must not defile yourselves with any kind of animal that moves about on the ground. **45** For I am Yahweh, who brought you up out of the land of Egypt, to be your God. You must therefore be holy, for I am holy.

46 This is the law regarding the animals, the birds, every living creature that moves in the waters, and of every creature that creeps on the ground, **47** for which a distinction is to be made between the unclean and the clean, and between the living things that may be eaten and the living things that may not be eaten.'"

Leviticus 11 General Notes

Structure and formatting

Laws about food
This chapter contains a list of the animals the Israelites were not allowed to eat. Further research may be needed to determine the exact location of different parts of an animal. Many of these foods are not consumed to this day because they cause diseases, but it is unclear why the other foods are prohibited.

Special concepts in this chapter
Eating unclean foods made a person unclean. The process of consuming these types of foods spread the uncleanliness to a person. (See: clean)

Leviticus 11:1

General Information:
This page has intentionally been left blank.

Leviticus 11:2

among all the animals
"out of all the animals"

Leviticus 11:3

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

split hoof
This means a hoof that is split into two parts instead of being one whole.

chews the cud
This means an animal that brings its food up from its stomach and chews it again.

Leviticus 11:4

some animals either chew the cud or have a split hoof
That is, they have one or the other, but not both.

the camel is unclean to you
The camel being unfit for the people to eat is spoken of as if it were physically unclean.

Leviticus 11:5

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

rock badger
a small animal that lives in rocky places

unclean to you
These animals which God declared to be unfit for the people to eat are spoken of as if they were physically unclean.

Leviticus 11:6

rabbit
a small animal with long ears that usually lives in holes in the ground

Leviticus 11:7

General Information:
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Leviticus 11:8

nor touch their carcasses
"nor touch their dead bodies"

generated on Tue Oct 24 10:45:40 2023

Leviticus 11:9

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

fins
the thin, flat part that the fish uses to move through the water

scales
the small plates that cover the body of the fish

Leviticus 11:10

all living creatures that do not have fins and scales in the ocean or rivers
"all creatures that live in the ocean or rivers that do not have fins and scales"

they must be detested by you
Yahweh commands the people to reject and despise eating these creatures. This can be translated in active form. Alternate translation: "you must detest them" or "you must completely reject them"

Leviticus 11:11

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

Since they must be detested
"detest"is to reject and despise an object. This can be translated in active form. Alternate translation: "Since you must detest them" or "Since you must completely reject them"

their carcasses must be detested
This can be translated in active form. Alternate translation: "you must detest their dead bodies" or "you must not touch their dead bodies"

Leviticus 11:12

is detestable to you
This can be translated in active form. Alternate translation: "you must detest" or "you must completely reject"

Leviticus 11:13

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

vulture
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:14

kite ... falcon
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:15

raven
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:16

horned owl ... screech owl ... seagull ... hawk
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:17

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

little owl ... great owl ... the cormorant
These are birds that eat rodents and insects and are awake mainly at night.

the great owl
"the large owl"

Leviticus 11:18

white owl ... barn owl ... osprey
These are birds that eat rodents and insects and are awake mainly at night.

Leviticus 11:19

stork ... heron
These are birds that feed on rodents and lizards.

hoopoe
These are birds that eat rodents and insects and are awake mainly at night.

bat
Although not a bird, the bat is included in this list because it has wings and flies. It has a furry body and is awake mainly at night. It eats insects and rodents.

Leviticus 11:20

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

generated on Tue Oct 24 10:45:40 2023

All winged insects that walk on four legs are detestable to you
The word "detestable" can be translated with a verbal phrase. Alternate translation: "You will detest all winged insects that walk on four legs"

insects that walk on four legs
Here the phrase "four legs" is an idiom that means to crawl on the ground and sets these insects apart from other flying things, such as birds, that have only two feet. Alternate translation: "insects that crawl on the ground"

Leviticus 11:21

General Information:
This page has intentionally been left blank.

Leviticus 11:22

locust, katydid, cricket, or grasshopper
These are small insects that eat plants and can jump.

Leviticus 11:23

flying insects that have four feet
"flying insects that have four legs"

Leviticus 11:24

General Information:
Yahweh begins to tell Moses and Aaron which animals the people are to consider unclean.

You will become unclean until evening by these animals if you touch a carcass of one of them
This can be translated in active form. Alternate translation: "The dead bodies of these animals will make you unclean if you touch any of them"

You will become unclean
A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if the person were physically unclean.

these animals
This refers to the animals he is about to list in the following verses.

Leviticus 11:25

General Information:
This page has intentionally been left blank.

Leviticus 11:26

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

Every animal ... is unclean to you
These animals that God declared to be unfit for the people to eat are spoken of as if they were physically dirty.

split hoof
This means a hoof that is split into two parts instead of being one whole. See how you translated these in Leviticus 11:3.

chew the cud
This means an animal that brings its food up from its stomach and chews it again. See how you translated these in Leviticus 11:3.

Everyone who touches them will be unclean
A person who is unacceptable for God's purposes because he has touched one of these animals is spoken of as if he were physically unclean.

Leviticus 11:27

paws
animal feet with claws

until the evening
"until sunset"

Leviticus 11:28

General Information:
This page has intentionally been left blank.

Leviticus 11:29

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals that will be unclean to you
These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean.

weasel
a small animal with brown fur that eats birds and small animals

large lizard
These are different kinds of reptiles with four legs.

Leviticus 11:30

the gecko, the monitor lizard, the lizard, the skink, and the chameleon
These are different kinds of reptiles with four legs.

skink
"sand lizard"

generated on Tue Oct 24 10:45:40 2023

Leviticus 11:31

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals which will be unclean to you
These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean.

Whoever touches them ... will be unclean
A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 11:32

that thing will be unclean
Something that God has declared to be unfit for people to touch because one of these dead animals has fallen on it is spoken of as if it were physically unclean. It is spoken of as physically clean after it has been washed.

Then it will be clean
Something that God has declared to be fit for people to touch after it has been washed is spoken of as if it were physically clean.

whatever it is used for, it must be put into water
This can be translated in active form. Alternate translation: "however you use it, you must put it into water"

Leviticus 11:33

General Information:
This page has intentionally been left blank.

Leviticus 11:34

unclean
Food becomes unacceptable for the people to eat because unclean water has fallen on it is spoken of as if it were physically unclean.

Leviticus 11:35

carcasses
dead bodies

must be broken to pieces
This can be translated in active form. Alternate translation: "You must break it to pieces" or "You must shatter it"

Leviticus 11:36

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

A spring or cistern ... remains clean
Water that the people are permitted to drink from a spring or cistern is spoken of as if it were physically clean.

carcass
The dead body of an animal that God has declared to be unfit for the people to touch or eat is spoken of as if it were physically unclean.

unclean
A person who is unacceptable for God's purposes because he has touched the carcass of one of these animals is spoken of as if he were physically unclean.

Leviticus 11:37

seeds for sowing
"seeds that you intend to plant"

those seeds will still be clean
Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean.

Leviticus 11:38

they will be unclean
Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean.

But if water is put on the seeds
This can be translated in active form. Alternate translation: "But if you put water on the seeds"

Leviticus 11:39

he who touches the carcass will be unclean until evening
A person who is unacceptable for God's purposes because he touches the body of a dead animal is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 11:40

General Information:
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generated on Tue Oct 24 10:45:40 2023

Leviticus 11:41

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

it must not be eaten
This can be translated in active form. Alternate translation: "you must not eat it"

Leviticus 11:42

General Information:
This page has intentionally been left blank.

Leviticus 11:43

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

must not make yourselves detestable ... must not make yourselves unclean ... must not be made unclean by them
Yahweh repeats the same idea in three different ways to strengthen the command that they are not to eat any unclean animal.

you must not make yourselves unclean
A person who is unacceptable for God's purposes is spoken of as if he were physically unclean.

and you must not be made unclean by them
This can be translated in active form. Possible meanings are 1) this is another command. Alternate translation: "and you must not allow them to make you unclean" or "you must not allow yourselves to become unclean by touching them" Or 2) this refers to the result of disobedience to the two preceding commands. Alternate translation: "or you will be made unclean by them" or "or they will make you unclean" or "you will be unclean because you have touched them"

Leviticus 11:44

General Information:
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Leviticus 11:45

General Information:
This page has intentionally been left blank.

Leviticus 11:46

General Information:
Yahweh finishes telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

Leviticus 11:47

for which a distinction is to be made between
This can be translated in active form. Alternate translation: "for which you must distinguish between"

between the unclean and the clean
Animals that God declared to be unfit for the people to touch or eat are spoken of as if they were physically unclean, and those which he declared to be acceptable for the people to touch and eat are spoken of as if they were physically clean.

that may be eaten ... that may not be eaten
This can be translated in active form. Alternate translation: "that you may eat ... that you may not eat"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Yahweh said to Moses, **2** "Speak to the people of Israel, saying, 'If a woman conceives and gives birth to a male child, then she will be unclean for seven days, just as she is unclean during the days of her monthly impurity. **3** On the eighth day the flesh of a baby boy's foreskin must be circumcised. **4** Then the mother's purification from her bleeding will continue for thirty-three days. She must not touch any holy thing or come into the sanctuary until the days of her purification are finished. **5** But if she gives birth to a female child, then she will be unclean for two weeks, as she is during her impurity. Then for sixty-six days she will be purified from her bleeding.

6 When the days of her purification are finished, for a son or for a daughter, she must bring a one year old lamb as a burnt offering, and a young pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest. **7** Then he will offer it before Yahweh and make atonement for her, and she will be cleansed from the flow of her blood. This is the law regarding a woman who gives birth to either a male or a female child. **8** If she is not able to afford a lamb, then she must take two doves or two young pigeons, one as a burnt offering and the other as a sin offering, and the priest will make atonement for her; then she will be clean.'"

Leviticus 12 General Notes

Special concepts in this chapter

Menstruation

A woman was considered to be unclean after she began to bleed from her womb every month and after having a baby. This was because all blood was considered to be unclean. (See: clean and blood)

Leviticus 12:1

General Information:

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Leviticus 12:2

she will be unclean

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

during the days of her monthly impurity

This refers to the time of the month when a woman bleeds from her womb.

Leviticus 12:3

the flesh of a baby boy's foreskin must be circumcised

Only the priest could perform this action. This can be translated in active form. Alternate translation: "a priest must circumcise the baby boy"

Leviticus 12:4

the mother's purification from her bleeding will continue for thirty-three days

This means that the mother will remain impure for thirty-three days.

thirty-three days

"33 days"

the sanctuary

This is a metonym for the area around the tabernacle. The reader should understand that this is different from the Holy Place, the first chamber in the tabernacle.

Leviticus 12:5

she will be unclean for two weeks

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

for two weeks

"for 14 days"

during her impurity

This refers to the time of the month when a woman bleeds from her womb. See how you translated this in [Leviticus 12:2]

for sixty-six days she will be purified from her bleeding

"it will take sixty-six days for her to be purified from her bleeding"

sixty-six days

"66 days"

generated on Tue Oct 24 10:45:40 2023

Leviticus 12:6

When the days of her purification are finished
"When the days of the mother's purification are finished"

for a son or for a daughter
This refers to the different number of days for purification based on if she gave birth to a son or daughter.

Leviticus 12:7

she will be cleansed from the flow of her blood
This can be translated in active form. Alternate translation: "this will cleanse her from her bleeding occurring during childbirth"

Leviticus 12:8

If she is not able to afford a lamb
Translate this so it clarifies the woman's inability to purchase a sacrificial animal. Alternate translation: "If she does not have enough money to buy a lamb"

then she will be clean
A woman whom other people may touch is spoken of as if she were physically clean.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Yahweh spoke to Moses and to Aaron, saying, **2** "When anyone has on the skin of his body a swelling or scab or a bright spot, and it becomes infected and there is leprosy in his body, then he must be brought to Aaron the high priest, or to one of his sons the priests. **3** Then the priest will examine the disease in the skin of his body. If the hair in the diseased area has turned white, and if the disease appears to be deeper than just on the skin, then it is leprosy. After the priest examines him, he must pronounce him unclean. **4** If the bright spot in his skin is white, and the appearance of it is no deeper than the skin, and if the hair in the diseased area has not turned white, then the priest must isolate the one with the disease for seven days. **5** On the seventh day, the priest must examine him to see if in his opinion the disease is not any worse, and if it has not spread in the skin. If it has not, then the priest must isolate him seven days more. **6** The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean. **7** But if the rash has spread in the skin after he has shown himself to the priest for his cleansing, he must then show himself to the priest again. **8** The priest will examine him to see if the rash has spread farther in the skin. If it has spread, then the priest must pronounce him unclean. It is leprosy.

9 When leprosy is in someone, then he must be brought to the priest. **10** The priest will examine him to see if there is a white swelling in the skin, if the hair has turned white, or if there is raw flesh in the swelling. **11** If there is, then it is leprosy, and the priest must pronounce him unclean. He will not isolate him, because he is already unclean. **12** If the leprosy breaks out widely in the skin and covers all the skin of the person with the disease from his head to his feet, as far as it appears to the priest, **13** then the priest must examine him to see if the leprosy has covered all his body. If it has, then the priest must pronounce the person who has the disease as clean. If it has all turned white, then he is clean. **14** But if raw flesh appears on him, he will be unclean. **15** The priest must look at the raw flesh and pronounce him unclean because the raw flesh is unclean. It is leprosy. **16** But if the raw flesh turns white again, then the person must go to the priest. **17** The priest will examine him to see if the flesh has turned white. If it has then the priest will pronounce that person to be clean.

18 When a person has a boil on the skin and it has healed, **19** and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest. **20** The priest will examine it to see if it appears deeper under the skin, and if the hair there has turned white. If so, then the priest must pronounce him unclean. It is leprosy, if it has developed in the place where the boil was. **21** But if the priest examines it and sees that there is no white hair in it, and that it is not under the skin but has faded, then the priest must isolate him for seven days. **22** If it spreads widely in the skin, then the priest must pronounce him unclean. It is an infectious disease. **23** But if the bright spot stays in its place and has not spread, then it is the scar of the boil, and the priest must pronounce him clean.

24 When the skin has a burn and the raw flesh of the burn has become a reddish-white or white spot, **25** then the priest will examine it to see if the hair in that spot has turned white, and if it appears to be deeper than the skin. If it has, then it is leprosy. It has broken out in the burn, and the priest must pronounce him unclean. It is leprosy. **26** But if the priest examines it and finds that there is no white hair in the spot, and it is not under the skin but has faded, then the priest must isolate him for seven days. **27** Then the priest must examine him on the seventh day. If it has spread widely in the skin, then the priest must pronounce him unclean. It is leprosy. **28** If the spot stays in its place and has not spread in the skin but has faded, then it is a swelling from the burn, and the priest must pronounce him clean, for it is nothing more than the scar of the burn.

29 If a man or woman has an infectious disease on the head or chin, **30** then the priest must examine the person for an infectious disease to see if it appears to be deeper than the skin, and if there is yellow, thin hair in it. If there is, then the priest must pronounce him unclean. It is an itch, leprosy on the head or the chin. **31** If the priest examines the itching disease and sees that it is not under the skin, and if there is no black hair in it, then the priest will isolate the person with the itching disease for seven days. **32** On the seventh day the priest will examine the disease to see if it has spread. If there is no yellow hair, and if the disease appears to be only skin deep, **33** then he must be shaved, but the diseased area must not be shaved, and the priest must isolate the person with the itching disease for seven more days. **34** On the seventh day the priest will examine the disease to see if it has stopped spreading in the skin. If it appears

generated on Tue Oct 24 10:45:40 2023

to be no deeper than the skin, then the priest must pronounce him clean. The person must wash his clothes, and then he will be clean. **35** But if the itching disease has spread widely in the skin after the priest said he was clean, **36** then the priest must examine him again. If the disease has spread in the skin, the priest does not need to seek for yellow hair. The person is unclean. **37** But if in the priest's view the itching disease has stopped spreading and black hair has grown in the area, then the disease has healed. He is clean, and the priest must pronounce him clean.

38 If a man or a woman has white spots on the skin, **39** then the priest must examine the person to see if the spots are a dull white, which is only a rash that has broken out in the skin. He is clean.

40 If a man's hair has fallen out of his head, he is bald, but he is clean. **41** If his hair has fallen out of the front part of his head, and if his forehead is bald, he is clean. **42** But if there is a reddish-white sore on his bald head or forehead, it is leprosy that has broken out. **43** Then the priest must examine him to see if the swelling of the diseased area on his bald head or forehead is reddish-white, like the appearance of leprosy in the skin. **44** If it is, then he is leprous and is unclean. The priest must surely pronounce him unclean because of his disease on his head.

45 The leprous person who has the disease must wear torn clothes, his hair must hang loosely, and he must cover his face up to his nose and call out, 'Unclean, unclean.' **46** All the days that he has the infectious disease he will be unclean. Because he is unclean with a disease that can spread, he must live alone. He must live outside the camp.

47 A garment that is contaminated with leprosy, whether it is a wool or linen garment, **48** or anything woven or knitted from wool or linen, or leather or anything made with leather— **49** if there is a greenish or reddish contamination in the garment, the leather, the woven or knitted material, or anything made of leather, then it is a leprosy that spreads; it must be shown to the priest. **50** The priest must examine the item for leprosy; he must isolate anything that has leprosy for seven days. **51** He must examine the leprosy again on the seventh day. If it has spread in the garment or anything woven or knitted from wool or linen material, or leather or anything in which leather is used, then it is harmful leprosy, and the item is unclean. **52** He must burn the garment, or anything woven or knitted from wool or linen material, or leather or anything made with leather, anything in which the leprosy is found, for it can lead to disease. The item must be completely burned up.

53 If the priest examines the item and sees that the leprosy has not spread in the garment or material woven or knitted from wool or linen, or leather goods, **54** then he will command them to wash the item in which the leprosy was found, and he must isolate it for seven more days. **55** Then the priest will examine the item after the item where there was leprosy was washed. If the leprosy has not changed its color, even though it has not spread, it is unclean. You must burn the item, no matter where the leprosy has contaminated it.

56 If the priest examines the item, and if the leprosy has faded after it was washed, then he must tear out the contaminated part from the garment or from the leather, or from the woven or knitted material. **57** If the leprosy still appears in the garment, either in the woven or knitted material, or in anything made of leather, it is spreading. You must burn any item that has the leprosy. **58** The garment or anything woven or knitted from wool or linen material, or leather or anything made with leather—if you wash the item and the leprosy is gone, then the item must be washed a second time, and it will be clean.

59 This is the law about leprosy in a garment of wool or linen, or anything woven or knitted from wool or linen material, or leather or anything made with leather, so that you may pronounce it clean or unclean."

Leviticus 13 General Notes

Special concepts in this chapter

Skin disease

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This is also true concerning things growing on clothing or things that touch a person's skin. (See: priest and clean)

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generated on Tue Oct 24 10:45:40 2023

Leviticus 13:1

General Information:
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Leviticus 13:2

then he must be brought
This can be stated in active form. Alternate translation: "then someone must bring him" or "then he must go"

to one of his sons
"to one of Aaron's sons"

Leviticus 13:3

General Information:
Yahweh continues telling Moses and Aaron what the people must do.

skin of his body
Here "his" refers to the person with the skin disease.

leprosy
Leprosy was a skin disease. There were different skin diseases called leprosy in the Bible.

he must pronounce him unclean
"the priest must pronounce the man unclean." The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:4

for seven days
"for 7 days"

Leviticus 13:5

the priest must examine him
Here "him" refers to the person with the skin disease.

if it has not spread in the skin
This means if the skin disease has not increased in size or moved to other parts of the body.

seventh day
"day 7"

seven days
"7 days"

Leviticus 13:6

the priest will pronounce him clean ... he is clean
The man whom other people may touch is spoken of as if he were physically clean.

rash
This is an area of the skin that is irritated, but the rash will not spread to other people.

Leviticus 13:7

he ... himself
This refers to the person with the skin disease.

Leviticus 13:8

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:9

he must be brought to the priest
The priests determined if a disease was spreading. This can be translated in active form. Alternate translation: "someone must bring him to the priest" or "he must go to the priest"

Leviticus 13:10

if there is raw flesh in the swelling
Here "raw flesh" could refer to open sores on the skin or it could refer to new skin that has grown, but the area around it is still diseased. Either one indicates that the skin disease is not healing properly.

Leviticus 13:11

leprosy
See how you translated this in Leviticus 13:3.

the priest must pronounce him unclean ... he is already unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:12

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:13

the priest must pronounce the person ... he is clean
The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean.

generated on Tue Oct 24 10:45:40 2023

Leviticus 13:14

But if ... he will be unclean
The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:15

The priest must ... pronounce him unclean because the raw flesh is unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

pronounce him unclean
Here "him" refers to the person with the skin disease.

raw flesh
See how you translated these words in Leviticus 13:10.

leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:16

General Information:
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Leviticus 13:17

the priest will pronounce that person to be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:18

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

a boil
a painful area on the skin that is infected

Leviticus 13:19

then it must be shown to the priest
This can be translated in active form. Alternate translation: "then he must show it to the priest"

Leviticus 13:20

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:21

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it
Here "it" refers to the white swelling or bright spot on the skin.

Leviticus 13:22

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:23

the priest must pronounce him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:24

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:25

leprosy
See how you translated this in Leviticus 13:3.

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:26

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it
Here "it" refers to the burn on the person's skin.

Leviticus 13:27

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

leprosy
See how you translated this in Leviticus 13:3.

generated on Tue Oct 24 10:45:40 2023

Leviticus 13:28

the priest must pronounce him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:29

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:30

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:31

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:32

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:33

then he must be shaved, but the diseased area must not be shaved
This can be translated in active form. Alternate translation: "the person must shave the hair near the sore but not the hair on the sore"

Leviticus 13:34

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease."

the disease
Here "the disease" refers to the disease on the person's head or chin.

the priest must pronounce him clean ... he will be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:35

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

after the priest said he was clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:36

The person is unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:37

He is clean ... him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:38

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:39

a dull white
"a faded white"

rash
See how you translated this word in Leviticus 13:6.

He is clean
Here "He" refers to both men and women in general. Alternate translation: "That person is clean"

He is clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:40

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

he is clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:41

General Information:
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Leviticus 13:42

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

generated on Tue Oct 24 10:45:40 2023

leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:43

General Information:
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Leviticus 13:44

he ... is unclean ... pronounce him unclean
The person whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:45

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Unclean, unclean
The person whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:46

outside the camp
The camp is the area where the majority of Israelites lived. The unclean person was not permitted to live among them because his disease may spread to others.

Leviticus 13:47

A garment that is contaminated with leprosy
"A garment that has leprosy on it" or "A garment that mildews"

leprosy
Here this probably refers to mildew.

is contaminated
has become impure because something harmful has been added to it

Leviticus 13:48

or anything woven or knitted
This can be translated in active form. Alternate translation: "or anything that someone has woven or knitted"

Leviticus 13:49

if there is a greenish or reddish contamination in the garment
"if there is greenish or reddish mildew in the garment"

it must be shown to the priest
This can be translated in active form. Alternate translation: "the owner must show it to a priest"

Leviticus 13:50

seven days
"7 days"

Leviticus 13:51

seventh day
"Seventh" is the ordinal number for 7. Alternate translation: "day 7"

anything in which leather is used
This can be translated in active form. Alternate translation: "anything in which a person uses leather"

the item is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

Leviticus 13:52

anything in which the leprosy is found
This can be translated in active form. Alternate translation: "anything on which he found the leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

it can lead to disease
The leprosy could cause disease in a person who comes in contact with the item.

The item must be completely burned up
This can be translated in active form. Alternate translation: "He must burn the item completely"

Leviticus 13:53

General Information:
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Leviticus 13:54

then he will command them
"then the priest will command the owners" Here the priest is telling the people what to do with household items that were possibly infected.

in which the leprosy was found
This can be translated in active form. Alternate translation: "in which they found the leprosy"

generated on Tue Oct 24 10:45:40 2023

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

Leviticus 13:55

after the item where there was leprosy was washed
This can be translated in active form. Alternate translation: "after they washed the item where there was leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

it is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

You must burn the item
Here "you" does not refer to the priest specifically. It just means someone must burn the object.

Leviticus 13:56

after it was washed
This can be translated in active form. Alternate translation: "after the owner washed it"

Leviticus 13:57

You must burn
Here "you" does not refer to the priest specifically. It just means someone must burn the item.

Leviticus 13:58

if you wash the item
This can be translated in active form. Alternate translation: "if the owner washes it"

then the item must be washed
This can be translated in active form. Alternate translation: "then the owner must wash it"

it will be clean
Something that God has declared to be fit for people to touch is spoken of as if it were physically clean.

Leviticus 13:59

leprosy in a garment ... made with leather
See how you translated these words in Leviticus 13:47-48.

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

so that you may pronounce it
"so that a priest may declare it"

clean or unclean
Something that God has declared to be fit for people to touch is spoken of as if it were physically clean and something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yahweh spoke to Moses, saying, **2** "This will be the law for the leper on the day of his cleansing. He must be brought to the priest. **3** The priest will go out of the camp to examine the leper to see if the leprosy is healed. **4** Then the priest will command that the one to be cleansed must take two live, clean birds, cedar wood, scarlet yarn, and hyssop. **5** The priest will command him to kill one of the birds over fresh water that is in a clay pot. **6** The priest will then take the live bird and the cedar wood, and the scarlet yarn and the hyssop, and he will dip all these things, including the live bird, in the blood of the bird that was killed over the fresh water. **7** Then the priest will sprinkle this water seven times onto the person who is to be cleansed from the leprosy, and then the priest will pronounce him to be clean. Then the priest will release the living bird into the open fields. **8** The person who is being cleansed will wash his clothes, shave off all his hair, and bathe himself in water, and then he will be clean. After that he must come into the camp, but he will live outside his tent for seven days. **9** On the seventh day he must shave all his hair off his head, and he must also shave off his beard and eyebrows. He must shave off all his hair, and he must wash his clothes and bathe himself in water; then he will be clean.

10 On the eighth day he must take two male lambs without blemish, one female lamb a year old without blemish, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. **11** The priest who cleanses him will stand the person who is to be cleansed, along with those things, before Yahweh at the entrance to the tent of meeting. **12** The priest will take one of the male lambs and offer it as a guilt offering, together with the log of oil; he will wave them for a wave offering before Yahweh. **13** He must kill the male lamb in the place where they kill the sin offerings and the burnt offerings, in the area of the tabernacle, for the sin offering belongs to the priest, as does the guilt offering, because it is most holy. **14** The priest will take some of the blood of the guilt offering and put it on the tip of the right ear of the person who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. **15** Then the priest will take oil from the log and pour it into the palm of his own left hand, **16** and dip his right finger in the oil that is in his left hand, and sprinkle some of the oil with his finger seven times before Yahweh. **17** The priest will put the rest of the oil in his hand on the tip of the right ear of the person to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. He must put this oil on top of the blood from the guilt offering. **18** As for the rest of the oil that is in the priest's hand, he will put it on the head of the person who is to be cleansed, and the priest will make atonement for him before Yahweh. **19** Then the priest will offer the sin offering and make atonement for him who is to be cleansed because of his uncleanness, and afterward he will kill the burnt offering. **20** Then the priest will offer the burnt offering and the grain offering on the altar. The priest will make atonement for the person, and then he will be clean.

21 However, if the person is poor and cannot afford these sacrifices, then he may take one male lamb as a guilt offering to be waved, to make atonement for himself, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil, **22** together with two doves or two young pigeons, such as he is able to get; one bird will be a sin offering and the other a burnt offering. **23** On the eighth day he must bring them for his cleansing to the priest, to the entrance to the tent of meeting, before Yahweh. **24** The priest will take the lamb for an offering, and he will take with it the log of olive oil, and he will wave them as a wave offering before Yahweh. **25** The priest will kill the lamb for the guilt offering, and he will take some of the blood of the guilt offering and put it on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. **26** Then the priest will pour some of the oil into the palm of his own left hand, **27** and he will sprinkle with his right finger some of the oil that is in his left hand seven times before Yahweh. **28** The priest will then put some of the oil that is in his hand on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, the same places where he put the blood of the guilt offering. **29** He will put the rest of the oil that is in his hand on the head of the one who is to be cleansed, to make atonement for him before Yahweh. **30** He must offer one of the doves or young pigeons, such as the person has been able to get— **31** one as a sin offering and the other as a burnt offering, along with the grain offering. Then the priest will make atonement for the one who is to be cleansed before Yahweh. **32** This is the law for a person in whom there is leprosy, who is not able to afford the standard offerings for his cleansing."

33 Yahweh spoke to Moses and to Aaron, saying, **34** "When you have come into the land of Canaan which I gave to you as a possession, and if I put leprosy that spreads in a house in the land of your possession, **35**

generated on Tue Oct 24 10:45:40 2023

then he who owns the house must come and tell the priest. He must say, 'There seems to me to be something like leprosy in my house.' **36** Then the priest will command that they empty the house before he goes in to see the evidence of leprosy, so that nothing in the house will be made unclean. Afterward the priest must go in to see the house. **37** He must examine the leprosy to see if it is in the house walls, and to see whether it appears greenish or reddish in the depressions in the wall's surface. **38** If the house does have leprosy, then the priest will go out of the house and shut the door to the house for seven days. **39** Then the priest will return again on the seventh day and examine it to see if the leprosy has spread in the walls of the house. **40** If it has, then the priest will command that they take out the stones in which the leprosy has been found and throw them into an unclean place outside the city. **41** He will require all the inside walls of the house to be scraped, and they must take the contaminated material that is scraped off outside the city and dump it into the unclean place. **42** They must take other stones and put them in the place of the stones that were removed, and they must use new clay to plaster the house.

43 If leprosy comes again and breaks out in the house in which the stones have been taken away and the walls have been scraped and then replastered, **44** then the priest must come in and examine the house to see if leprosy has spread in the house. If it has, then it is harmful leprosy, and the house is unclean. **45** The house must be torn down. The stones, timber, and all the plaster in the house must be carried away out of the city to the unclean place. **46** In addition, whoever goes into the house during the time it is closed up will be unclean until evening. **47** Anyone who has lain down in the house must wash his clothes, and anyone who ate in the house must wash his clothes.

48 If the priest enters the house to examine it to see whether the leprosy has spread in the house after the house was plastered, then, if the leprosy is gone, he will pronounce the house clean. **49** Then the priest must take two birds to cleanse the house, and cedar wood, and scarlet yarn, and hyssop. **50** He will kill one of the birds over fresh water in a clay jar. **51** He will take the cedar wood, the hyssop, the scarlet yarn, and the live bird, and dip them in the blood of the killed bird, into the fresh water, and sprinkle the house seven times. **52** He will cleanse the house with the blood of the bird and with the fresh water, with the live bird, the cedar wood, the hyssop, and the scarlet yarn. **53** But he will let the live bird go out of the city into the open fields. In this way he must make atonement for the house, and it will be clean.

54 This is the law for all types of leprosy and things that cause it, and for an itch, **55** and for leprosy in clothing and in a house, **56** for swelling, for a rash, and for a bright spot, **57** to determine when any of these cases is unclean or when it is clean. This is the law for leprosy."

Leviticus 14 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

Skin disease and mildew

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This was also true for the things which could have touched a person's skin. This chapter explains how the priest was to treat the person suffering with a skin disease. (See: priest and clean)

Leviticus 14:1

General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

Leviticus 14:2

the day of his cleansing

This refers to the day on which the priest declares the person to be ritually clean.

generated on Tue Oct 24 10:45:40 2023

He must be brought to the priest
This can be translated in active form. Alternate translation: "Someone must bring him to the priest" or "He must go to the priest"

Leviticus 14:3

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

leprosy
See how you translated this word in Leviticus 13:3.

Leviticus 14:4

the one to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

clean birds
Birds that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically clean.

scarlet yarn
"red yarn"

hyssop
an herb with a pleasant smell that was used for medicine

Leviticus 14:5

General Information:
This page has intentionally been left blank.

Leviticus 14:6

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

the bird that was killed
This can be translated in active form. Alternate translation: "the bird that the person killed"

Leviticus 14:7

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

the priest will pronounce him to be clean
The person whom other people may touch and who is acceptable for God's purposes is spoken of as if he were physically clean.

Leviticus 14:8

General Information:
Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

The person who is being cleansed
This can be translated in active form. Alternate translation: "The person whom the priest is cleansing"

then he will be clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 14:9

General Information:
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Leviticus 14:10

he must take
Here "he" refers to the man who was cleansed.

ephah
One ephah is 22 liters.

log
One log is 0.31 liters.

Leviticus 14:11

will stand the person ... along with those things, before Yahweh
The priest would tell the person to stand before the Yahweh and he would set all those things before Yahweh. Alternate translation: "will present the person ... along with those things to Yahweh"

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

Leviticus 14:12

log
One log is 0.31 liters.

Leviticus 14:13

in the area of the tabernacle
This phrase clarifies the previous phrase and further defines where the priest was to kill the lamb.

Leviticus 14:14

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

generated on Tue Oct 24 10:45:40 2023

Leviticus 14:15

log
One log is 0.31 liters.

Leviticus 14:16

sprinkle some of the oil ... before Yahweh
"sprinkle some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.

Leviticus 14:17

the rest of the oil in his hand
"the rest of the oil that is in his hand"

the person to be cleansed
This can be translated in active form. Alternate translation: "the person whom he is cleansing"

Leviticus 14:18

before Yahweh
"in Yahweh's presence"

Leviticus 14:19

him who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

Leviticus 14:20

he will be clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 14:21

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

cannot afford
"does not have enough money to buy"

to be waved ... for himself
This can be translated in active form. Alternate translation: "that the priest will wave ... for him"

one-tenth of an ephah
One-tenth of an ephah is 22 liters.

log
One log is 0.31 liters.

Leviticus 14:22

General Information:
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Leviticus 14:23

General Information:
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Leviticus 14:24

log
One log is 0.31 liters.

Leviticus 14:25

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:26

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

Leviticus 14:27

sprinkle ... some of the oil ... before Yahweh
"sprinkle ... some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.

Leviticus 14:28

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:29

General Information:
This page has intentionally been left blank.

Leviticus 14:30

He must offer
"The priest must offer"

Leviticus 14:31

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:32

leprosy
See how you translated this in Leviticus 13:3.

who is not able to afford
Translate this so it is clear that the person does not have enough money to purchase a standard offering. Alternate translation: "who does not have enough money to buy"

generated on Tue Oct 24 10:45:40 2023

Leviticus 14:33

General Information:
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Leviticus 14:34

When you have come
Here "you" refers to the people of Israel.

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

in the land of your possession
The word "possession" can be translated as a verb. Alternate translation: "in the land that you possess"

Leviticus 14:35

General Information:
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Leviticus 14:36

so that nothing in the house will be made unclean
Once the priest declared the house to be unclean, everything in the house became unclean, as well. This can be translated in active form. Alternate translation: "so that he does not need to declare anything left in the house to be unclean"

the house will be made unclean
The house that Yahweh has stated is unfit for people to touch or live in is spoken of as if it were physically unclean.

Leviticus 14:37

in the depressions in the wall's surface
This means the priest is to determine whether mildew has gone deeper that just the surface of the walls.

Leviticus 14:38

General Information:
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Leviticus 14:39

General Information:
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Leviticus 14:40

in which the leprosy has been found
This can be translated in active form. Alternate translation: "in which they found the leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

an unclean place
A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.

Leviticus 14:41

He will require
Here "He" refers to the priest.

all the inside walls of the house to be scraped
This can be translated in active form. Alternate translation: "that the owner scrapes all the inside walls"

the contaminated material that is scraped off
This refers to the material with mildew on it. This can be translated in active form. Alternate translation: "the contaminated material that they scraped off"

the unclean place
A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.

Leviticus 14:42

the stones that were removed
This can be translated in active form. Alternate translation: "the stones that they removed"

they must use new clay to plaster the house
"they must cover the stones with new clay"

Leviticus 14:43

in the house ... then replastered
This can be translated in active form. Alternate translation: "in the house after the owner takes away the stones, scrapes the walls, and covers the new stones with clay"

Leviticus 14:44

the house is unclean
A house that is unfit for people to occupy is spoken of as if it were physically unclean.

Leviticus 14:45

The house must be torn down
This can be translated in active form. Alternate translation: "They must tear the house down"

generated on Tue Oct 24 10:45:40 2023

The stones, timber, and all the plaster in the house must be carried away
This can be translated in active form. Alternate translation: "They must carry away the stones, timber, and all the plaster in the house"

Leviticus 14:46

whoever goes into the house ... will be unclean
A person whom other people may not touch and who is not acceptable for God's purposes because he has entered the house is spoken of as if the person were physically unclean.

until evening
"until sunset"

Leviticus 14:47

General Information:
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Leviticus 14:48

the house was plastered
This can be translated in active form. Alternate translation: "the owner put new clay on the stones"

he will pronounce the house clean
A place that is fit for people to occupy is spoken of as if it were physically clean.

Leviticus 14:49

cedar wood, and scarlet yarn, and hyssop
See how you translated these words in Leviticus 14:4.

Leviticus 14:50

General Information:
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Leviticus 14:51

the blood of the killed bird
This can be translated in active form. Alternate translation: "the blood of the bird that he killed"

Leviticus 14:52

He will cleanse the house
"The priest will make the house ritually clean"

Leviticus 14:53

it will be clean
A house that is fit for people to occupy is spoken of as if it were physically clean.

Leviticus 14:54

leprosy
See how you translated this word in Leviticus 13:3.

Leviticus 14:55

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

Leviticus 14:56

rash
See how you translated this word in Leviticus 13:6.

Leviticus 14:57

unclean or ... clean
People and items that other people may not touch are spoken of as if they were physically unclean, and those which people may touch are spoken of as if they were physically clean.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Yahweh spoke to Moses and to Aaron, saying, **2** "Speak to the people of Israel, and say to them, 'When any man has an infected fluid that comes out of his body, he becomes unclean. **3** His uncleanness is due to this infected fluid. Whether his body flows with fluid or is stopped up, it is unclean. **4** Every bed on which he lies will be unclean, and everything on which he sits will be unclean. **5** Whoever touches his bed must wash his clothes and bathe himself in water, and be unclean until evening. **6** Anyone who sits on anything on which the man with the flow of infected fluid sat, that person must wash his clothes and bathe himself in water, and he will be unclean until evening. **7** Anyone who touches the body of the one who has a flow of infected fluid must wash his clothes and bathe himself in water, and be unclean until evening. **8** If the person who has such a flow of fluid spits on someone who is clean, then that person must wash his clothes and bathe himself in water, and he will be unclean until evening. **9** Any saddle which he who has a flow rides upon will be unclean. **10** So whoever touches anything that was under that person will be unclean until evening, and anyone who carries those things must wash his clothes and bathe himself in water; he will be unclean until evening. **11** Anyone the man with the discharge touches without washing his hands with water must wash his clothes and bathe himself in water, and he will be unclean until evening. **12** Any clay pot that the one with such a flow of fluid touches must be broken, and every container of wood must be rinsed in water.

13 When he who has a flow is cleansed from his flow, then he must count for himself seven days for his cleansing; then he must wash his clothes and bathe his body in running water. Then he will be clean. **14** On the eighth day he must take two doves or two young pigeons and come before Yahweh at the entrance to the tent of meeting; there he must give the birds to the priest. **15** The priest must offer them, one as a sin offering and the other as a burnt offering, and the priest must make atonement for him before Yahweh for his flow.

16 If any man has an emission of semen, then he must bathe his whole body in water; he will be unclean until evening. **17** Every garment or leather on which there is semen must be washed with water; it will be unclean until evening. **18** If a man lies with a woman and there is an emission of semen, both of them must bathe with water and be unclean until evening.

19 When a woman has a flow of blood, her impurity will continue for seven days, and whoever touches her will be unclean until evening. **20** Everything she lies on during her period will be unclean; everything that she sits on will also be unclean. **21** Whoever touches her bed must wash his clothes and bathe himself in water; that person will be unclean until evening. **22** Whoever touches anything that she sits on must wash his clothes and bathe himself in water; that person will be unclean until evening. **23** Whether it is on the bed or on anything on which she sits, if he touches it, that person will be unclean until evening. **24** If any man lies with her, and if her impure flow touches him, he will be unclean for seven days. Every bed on which he lies will be unclean.

25 If a woman has a flow of blood for many days that is not in the time of her impurity, or if she has a flow beyond the time of her impurity, during all the days of the flow of her uncleanness, she will be as if she were in the days of her impurity. She is unclean. **26** Every bed on which she lies all during her flow of blood will be to her just like the bed on which she lies during her impurity, and everything on which she sits will be unclean, just like the uncleanness of her impurity. **27** Whoever touches any of those things will be unclean; he must wash his clothes and bathe himself in water, and he will be unclean until evening. **28** But if she is cleansed from her flow of blood, then she will count for herself seven days, and after that she will be clean. **29** On the eighth day she will take to her two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. **30** The priest will offer one bird as a sin offering and the other as a burnt offering, and he will make atonement for her before Yahweh for her unclean flow of blood.

31 This is how you must separate the people of Israel from their uncleanness, so they will not die due to their uncleanness, by defiling my tabernacle, where I live among them.

32 This is the law for anyone who has a flow of fluid, for any man whose semen goes out of him and makes him unclean, **33** for any woman who has a menstrual period, for anyone with a flow of fluid, whether male or female, and for any man who lies with an unclean woman.'"

generated on Tue Oct 24 10:45:40 2023

Leviticus 15 General Notes

Special concepts in this chapter

Bodily fluid
This chapter discusses fluids that come out of the body. These fluids caused a person to be unclean because of their potential to cause diseases. (See: clean)

Cleanliness
While these rules about cleanliness are intended to benefit the Israelites and promote their health, they also were about making Israel into a separate and holy nation, different from the rest of the world. (See: holy)

Leviticus 15:1

General Information:
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Leviticus 15:2

comes out of his body
This refers to the man's private parts.

he becomes unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

Leviticus 15:3

it is unclean
"his body is unclean" or "he is unclean"

Leviticus 15:4

unclean
The bed or anything that the man sits on that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:5

Whoever touches his bed ... be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:6

he will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:7

who touches the body
"who touches any part of the body"

Leviticus 15:8

someone who is clean
The person whom other people may touch is spoken of as if he were physically clean.

he will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

Leviticus 15:9

saddle
A saddle is a leather seat that a person puts on the back of a horse in order to ride it.

Any saddle ... will be unclean
Something that Yahweh has stated is unfit to touch is spoken of as if it were physically unclean.

Leviticus 15:10

General Information:
Yahweh continues telling Moses and Aaron what the people must do to avoid infection.

that person
This refers to the person with the infected fluid.

will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:11

Anyone the man with the discharge touches
"Anyone the person with the infected flow touches"

generated on Tue Oct 24 10:45:40 2023

Leviticus 15:12

Any clay pot that the one with such a flow of fluid touches must be broken
This can be translated in active form. Alternate translation: "Someone must break any clay pot that the one with such a flow of fluid touches"

every container of wood must be rinsed in water
This can be translated in active form. Alternate translation: "someone must rinse every wooden container in water"

Leviticus 15:13

is cleansed from his flow
The man recovering from his sickness is spoken of as if he becomes physically clean. This can be stated in active form. Alternate translation: "recovers from his flow"

Then he will be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 15:14

General Information:
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Leviticus 15:15

General Information:
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Leviticus 15:16

unclean until evening
People and objects that other people must not touch are spoken of as if they were physically unclean.

until evening
"until sunset"

Leviticus 15:17

Every garment ... must be washed with water
This can be translated in active form. Alternate translation: "Someone must wash with water every garment or leather on which there is semen"

Leviticus 15:18

man lies with a woman
This is a euphemism. Alternate translation: "man has sexual relations with a woman"

Leviticus 15:19

has a flow of blood
This word refers to the time when blood flows from a woman's womb.

her impurity will continue
"she will continue to be impure"

will be unclean
People and objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:20

her period
These words refer to the time when blood flows from a woman's womb.

Leviticus 15:21

her bed
This refers to the woman who is menstruating.

that person will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:22

General Information:
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Leviticus 15:23

General Information:
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Leviticus 15:24

If any man lies with her
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "If any man has sexual relations with her"

her impure flow
"her unclean flow" or "the blood from her womb"

will be unclean
People and objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:25

she will be as if she were in the days of her impurity
This means that if the woman bleeds from her womb at any time other than her regular menstruation time, she is still unclean just as she is during her menstruation.

She is unclean
People whom other people may not touch are spoken of as if they were physically unclean.

generated on Tue Oct 24 10:45:40 2023

Leviticus 15:26

everything on which she sits will be unclean
Objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:27

Whoever touches ... will be unclean
People whom other people may not touch are spoken of as if they were physically unclean.

Leviticus 15:28

But if she
The word "she" refers to the woman who is menstruating.

is cleansed from her flow of blood
The woman recovering from her bleeding is spoken of as if she becomes physically clean. This can be stated in active form. Alternate translation: "recovers from her flow of blood"

she will be clean
The woman whom other people may touch is spoken of as if she were physically clean.

Leviticus 15:29

she will take to her
"she will take for herself"

Leviticus 15:30

her unclean flow of blood
"her flow of blood that makes her unclean"

Leviticus 15:31

This is how you must separate the people of Israel from their uncleanness
Yahweh speaks of preventing the people from becoming unclean as if it were keeping the people at a safe distance from uncleanness. The abstract noun "uncleanness" can be stated as "unclean." Alternate translation: "This is how you must prevent the people of Israel from becoming unclean"

their uncleanness
People whom other people may not touch and who are not acceptable for God's purposes are spoken of as if they were physically unclean.

Leviticus 15:32

This is the law
"These are the things that must be done"

makes him unclean
People whom other people may not touch are spoken of as if they were physically unclean.

Leviticus 15:33

an unclean woman
People whom other people may not touch are spoken of as if they were physically unclean.

who has a menstrual period
"who is menstruating" or "who is bleeding from her womb"

who lies with
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "who has sexual relations with"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Yahweh spoke to Moses—this was after the death of Aaron's two sons, when they had gone near to Yahweh and then died. **2** Yahweh said to Moses, "Speak to Aaron your brother and tell him not to come at just any time into the most holy place inside the curtain, before the atonement lid that is on the ark. If he does, he will die, because I appear in the cloud over the atonement lid. **3** So here is how Aaron must come into the most holy place. He must enter with a young bull as a sin offering, and a ram as a burnt offering. **4** He must put on the holy linen tunic, and he must put the linen undergarments on himself, and he must wear the linen sash and linen turban. These are the holy garments. He must bathe his body in water and then dress himself with these clothes. **5** He must take from the assembly of the people of Israel two male goats as a sin offering and one ram as a burnt offering.

6 Then Aaron must present the bull as the sin offering, which will be for himself, to make atonement for himself and his family. **7** Then he must take the two goats and set them before Yahweh at the entrance to the tent of meeting. **8** Then Aaron must cast lots for the two goats, one lot for Yahweh, and the other lot for the scapegoat. **9** Aaron must then present the goat on which the lot fell for Yahweh, and offer that goat as a sin offering. **10** But the goat on which the lot fell for the scapegoat must be brought alive before Yahweh, to make atonement by sending him away as a scapegoat into the wilderness.

11 Then Aaron must present the bull for the sin offering, which will be for himself. He must make atonement for himself and for his family, so he must kill the bull as a sin offering for himself. **12** Aaron must take a censer full of coals of fire from off the altar before Yahweh, with his hands full of finely ground sweet incense, and bring these things inside the curtain. **13** There he must put the incense on the fire before Yahweh so that the cloud from the incense may cover the atonement lid over the covenant decrees. He must do this so he will not die. **14** Then he must take some of the blood of the bull and sprinkle it with his finger on the front of the atonement lid. He must sprinkle some of the blood with his finger seven times before the atonement lid.

15 Then he must kill the goat for the sin offering that is for the people and bring its blood inside the curtain. There he must do with the blood as he did with the blood of the bull: He must sprinkle it on the atonement lid and then before the atonement lid. **16** He must make atonement for the holy place because of the unclean actions of the people of Israel, and because of their rebellion and all their sins. He must also do this for the tent of meeting, where Yahweh lives among them, in the presence of their unclean actions. **17** No one must be in the tent of meeting when Aaron enters it to make atonement in the most holy place, and until he comes out and has finished making atonement for himself and for his family, and for all the assembly of Israel. **18** He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around. **19** He must sprinkle some of the blood on it with his finger seven times to cleanse it and set it apart to Yahweh, away from the unclean actions of the people of Israel.

20 When he has finished atoning for the most holy place, the tent of meeting, and the altar, he must present the live goat. **21** Aaron must lay both his hands on the head of the live goat and confess over him all the evil deeds of the people of Israel, all their rebellion, and all their sins. Then he must put that sinfulness on the head of the goat and send the goat away in the care of a man who is ready to lead the goat into the wilderness. **22** The goat must carry on himself all the people's evil deeds to a solitary place. There in the wilderness, the man must let the goat go free.

23 Then Aaron must go back into the tent of meeting and take off the linen garments that he had put on before going into the most holy place, and he must leave those garments there. **24** He must bathe his body in water in a holy place, and put on his normal garments; then he must go out and offer his burnt offering and the burnt offering for the people, and in this way make atonement for himself and for the people. **25** He must burn the fat of the sin offering on the altar. **26** The man who let the scapegoat go free must wash his clothes and bathe his body in water; after that, he may come back into the camp. **27** The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, must be carried outside the camp. There they must burn their hides, flesh, and dung. **28** The man who burns those parts must wash his clothes and bathe his body in water; after that, he may come back into the camp.

generated on Tue Oct 24 10:45:40 2023

29 It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work, whether the native born or a foreigner who is living among you. **30** This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh. **31** It is a solemn Sabbath of rest for you, and you must humble yourselves and do no work. This will always be a statute among you. **32** The high priest, the one who will be anointed and ordained to be high priest in his father's place, must make this atonement and put on the linen garments, that is, the holy garments. **33** He must make atonement for the most holy place; he must make atonement for the tent of meeting and for the altar, and he must make atonement for the priests and for all the people of the assembly. **34** This will always be a statute for you, to make atonement for the people of Israel because of all their sins, once in every year." This was done as Yahweh commanded Moses.

Leviticus 16 General Notes

Special concepts in this chapter

Holiness
Because Yahweh is holy, he can only be approached in a certain way. This could only happen on a specific day, by a specific person, and only after they offered the proper sacrifice to make themselves clean. (See: holy and clean)

Day of Atonement
This chapter gives rules for what the high priest had to do on the Day of Atonement. This was the most important day in Judaism. This is when he interceded for the sins of the people of Israel. (See: highpriest and atonement and sin)

Leviticus 16:1

Aaron's two sons
This refers to Nadab and Abihu. They died because they brought fire to Yahweh that he did not approve (Leviticus 10:1-2).

Leviticus 16:2

General Information:
This page has intentionally been left blank.

Leviticus 16:3

So here is how
"This is how"

Leviticus 16:4

undergarments
clothing worn next to the skin under the outer clothes

sash
a piece of cloth that ties around the waist or chest

turban
head covering made from wrapped strips of cloth

Leviticus 16:5

from the assembly
"from the congregation"

Leviticus 16:6

the sin offering, which will be for himself
"the sin offering for himself"

Leviticus 16:7

General Information:
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Leviticus 16:8

the scapegoat
"the goat that is sent away." Aaron was to have someone set the goat free in the wilderness.

Leviticus 16:9

on which the lot fell
"which the lot designated"

Leviticus 16:10

But the goat ... must be brought alive before Yahweh
This can be stated in active form. Alternate translation: "But Aaron must bring the goat ... alive before Yahweh"

Leviticus 16:11

General Information:
Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

generated on Tue Oct 24 10:45:40 2023

he must kill the bull
Aaron would catch the blood of the bull in a bowl so he could later sprinkle it on the atonement lid. The full meaning of this statement can be made explicit.

Leviticus 16:12

censer
a container for fire and incense, used by the priests

sweet incense
"sweet-smelling incense." This refers to the smell and not to the taste of the incense.

Leviticus 16:13

General Information:
This page has intentionally been left blank.

Leviticus 16:14

the blood of the bull
This is the blood Aaron caught with a bowl in Leviticus 16:11.

sprinkle it with his finger
He used his finger to splash the blood.

on the front of the atonement lid
He put the blood on the top part of the lid. He also put it on the side of the lid that was towards him as he entered the most holy place.

before the atonement lid
Possible meanings are 1) "below the atonement lid onto the chest" or 2) "onto the ground in front of the atonement lid."

Leviticus 16:15

General Information:
Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

He must sprinkle it on the atonement lid and then before the atonement lid
Aaron sprinkled the blood in the same manner that he did with the bull's blood. See how you translated the previous instructions in Leviticus 16:14.

Leviticus 16:16

He must make atonement for the holy place because of the unclean actions of the people of Israel
The sins of the people of Israel made the holy place unclean.

unclean actions ... rebellion ... sins
These words mean basically the same thing. They emphasize that the people have committed all kinds of sins.

unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.

in the presence of their unclean actions
The phrase "their unclean actions" represents the people who commit sinful actions. Alternate translation: "in the presence of people who commit sinful actions"

Leviticus 16:17

General Information:
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Leviticus 16:18

He must go out to the altar that is before Yahweh
This is the altar of sacrifice just inside the courtyard of the tabernacle.

make atonement for it
Like the holy place and tent of meeting, the altar is unclean because of the sins of the people.

horns of the altar
"the projections at the corners of the altar." This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

Leviticus 16:19

to cleanse it
The altar being fit to be used for God's purposes is spoken of as if it were physically clean.

set it apart to Yahweh, away from the unclean actions of the people of Israel
The altar being dedicated to Yahweh is spoken of as if it were physically separated from the sins of the people.

the unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.

Leviticus 16:20

he must present the live goat
This goat is called the scapegoat in verse Leviticus 16:10.

Leviticus 16:21

confess over him
"confess over the goat"

generated on Tue Oct 24 10:45:40 2023

he must put that sinfulness on the head of the goat
Aaron's actions here were a symbolic transfer of the people's sin to the goat as a sign that the goat would bear the punishment for their guilt.

evil deeds ... rebellion ... sins
These all mean basically the same thing. Aaron is confessing every kind of sin that the people committed.

Leviticus 16:22

General Information:
This page has intentionally been left blank.

Leviticus 16:23

take off the linen garments
These were the special garments Aaron wore only when he entered the most holy place.

Leviticus 16:24

He must bathe his body in water in a holy place
Here "holy place" does not refer to the tent of meeting. This was a different place set aside for him to bathe himself.

put on his normal garments
These are the clothes that Aaron wore for his ordinary duties.

Leviticus 16:25

He must burn
"Aaron must burn"

Leviticus 16:26

The man who let the scapegoat go free must wash his clothes and bathe his body in water
The man was unclean because of his contact with the scapegoat, which carried the sin of the people.

scapegoat
"the goat that is sent away." See how you translated this in Leviticus 16:8.

Leviticus 16:27

whose blood was brought
This can be translated in active form. Alternate translation: "whose blood Aaron brought"

must be carried
This can be translated in active form. Alternate translation: "someone must carry"

their hides
"their skins." Here "their" refers to the bull and the goat.

Leviticus 16:28

General Information:
This page has intentionally been left blank.

Leviticus 16:29

for you
The word "you" is plural and refers to the people of Israel.

in the seventh month, on the tenth day of the month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on the western calendar.

Leviticus 16:30

atonement will be made for you
This can be translated in active form. Alternate translation: "Aaron will make atonement for you"

to cleanse you ... so you will be clean
People who are acceptable for God's purposes are spoken of as if they were physically clean.

Leviticus 16:31

It is a solemn Sabbath of rest for you
This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

Leviticus 16:32

the one who will be anointed and ordained
This can be translated in active form. Alternate translation: "the one they will anoint and ordain"

in his father's place
When the high priest died, one of his sons would replace him.

the holy garments
These are special clothes the high priest must wear when he enters the most holy place.

Leviticus 16:33

for all the people of the assembly
"for all the people of Israel"

Leviticus 16:34

General Information:
Yahweh finishes telling Moses what the people must do on the Day of Atonement.

This was done as Yahweh commanded Moses
This can be translated in active form. Alternate translation: "And Moses did as Yahweh

generated on Tue Oct 24 10:45:40 2023

commanded" or "And Aaron did as Yahweh
commanded Moses"

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generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Yahweh spoke to Moses, saying, **2** "Speak to Aaron and to his sons, and to all the people of Israel. Tell them what Yahweh has commanded: **3** 'Any man from Israel who kills an ox, lamb, or goat in the camp, or who kills it outside the camp, in order to sacrifice it— **4** if he does not bring it to the entrance of the tent of meeting to offer it as a sacrifice to Yahweh before his tabernacle, that man is guilty of bloodshed. He has shed blood, and that man must be cut off from among his people. **5** The purpose of this command is so that the people of Israel will bring their sacrifices to Yahweh at the entrance to the tent of meeting, to the priest, to be sacrificed as fellowship offerings to Yahweh, instead of offering sacrifices in an open field. **6** The priest will sprinkle the blood on Yahweh's altar at the entrance to the tent of meeting; he will burn the fat for it to produce a sweet aroma for Yahweh. **7** The people must no longer offer their sacrifices to goat idols, for which they act as prostitutes. This will be a permanent statute for them throughout their people's generations.'

8 You must say to them, 'Any man of Israel, or any foreigner who lives among them, who offers a burnt offering or sacrifice **9** and does not bring it to the entrance of the tent of meeting in order to sacrifice it to Yahweh, that man must be cut off from his people.

10 If any person of the house of Israel, or any foreigner who lives among them consumes any blood, I will set my face against that person who consumes blood and I will cut him off from among his people. **11** For the life of an animal is in its blood. I have given its blood to you to make atonement on the altar for your lives, because it is the blood that makes atonement, for it is the blood that atones for the life. **12** Therefore I said to the people of Israel that no one among you must eat blood, neither may any foreigner who lives among you eat blood. **13** Anyone of the people of Israel, or any of the foreigners who live among them, who hunts and kills an animal or bird that may be eaten, that person must pour out its blood and cover the blood with earth.

14 For the life of each creature is its blood. That is why I said to the people of Israel, "You must not eat the blood of any creature, for the life of every living creature is its blood. Whoever eats it must be cut off." **15** Every person who eats an animal that has died or that has been torn by wild animals, whether that person is native born or a foreigner living among you, he must wash his clothes and bathe himself in water, and he will be unclean until the evening. Then he will be clean. **16** But if he does not wash his clothes or bathe his body, then he must carry his guilt.'"

Leviticus 17 General Notes

Special concepts in this chapter

Sacrifices

Sacrifices could only be offered by the priests at the temple. Any other sacrifice was strictly prohibited. This was probably intended to ensure that the people were only offering sacrifices to Yahweh and not to another god. (See: priest and falsegod)

Other possible translation difficulties in this chapter

"The life of each creature is its blood"

It is unclear why the life is described as being in the blood. It is possible that diseases were more common in the blood and this is why it was prohibited. Blood is also necessary for life to continue in a creature. (See: life and blood)

Leviticus 17:1

General Information:
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Leviticus 17:2

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generated on Tue Oct 24 10:45:40 2023

Leviticus 17:3

General Information:
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Leviticus 17:4

before his tabernacle
"before Yahweh's tabernacle"

that man must be cut off from among his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 17:5

to the priest, to be sacrificed
This can be translated in active form. Alternate translation: "to the priest, so he may sacrifice them"

instead of offering sacrifices in an open field
The people had been offering their sacrifices in the open field. God wanted them to stop doing that.

Leviticus 17:6

General Information:
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Leviticus 17:7

for which they act as prostitutes
The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were acting like a man who betrays his wife by committing adultery. Alternate translation: "for which they are unfaithful to Yahweh"

a permanent statute for them throughout their people's generations
See how you translated this phrase in Leviticus 3:17.

Leviticus 17:8

General Information:
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Leviticus 17:9

that man must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 17:10

I will set my face against that person
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose that person"

will set my face against
"will stare angrily at"

I will cut him off from among his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "I will not permit that person to live among his people any longer" or "I will separate that person from his people"

Leviticus 17:11

For the life of an animal is in its blood ... that atones for the life
This means God uses the blood to atone for the sins of the people because the blood is life. The people should not consume the blood because it has this special purpose.

Leviticus 17:12

I said
Here "I" refers to Yahweh.

no one among you must eat blood
"no one among you may eat meat with blood in it"

Leviticus 17:13

that may be eaten
This can be translated in active form. Alternate translation: "that I have said they may eat"

cover the blood with earth
"cover the blood with dirt"

Leviticus 17:14

the life of each creature is its blood
This means that the blood is enables the creature to be alive. The full meaning of this statement can be made clear. Alternate translation: "each creature is able to live because of its blood"

Whoever eats it must be cut off
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "Whoever eats blood may no longer live among his people" or "You must separate from his people anyone who eats blood"

generated on Tue Oct 24 10:45:40 2023

Leviticus 17:15

General Information:
Yahweh continues speaking.

that has been torn by wild animals
An animal being killed by wild animals is spoken of as if the wild animals tore the animal to pieces. This can be translated in active form. Alternate translation: "that wild animals have killed"

is native born
"is an Israelite"

he will be unclean ... Then he will be clean
The person whom other people may not touch is spoken of as if he were physically unclean and the person whom other people may touch is spoken of as if he were physically clean.

until the evening
"until sunset"

Leviticus 17:16

then he must carry his guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "then he is responsible for his own guilt" or "then I will punish him for his sin"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yahweh spoke to Moses, saying, **2** "Speak to the people of Israel and say to them, 'I am Yahweh your God. **3** You must not do the things that the people do in Egypt, where you lived previously. You must not do the things that the people do in Canaan, the land to which I am taking you. Do not follow their customs. **4** My laws are what you must do, and my commandments are what you must keep, so that you walk in them, because I am Yahweh your God. **5** Therefore you must keep my decrees and my laws. If a person obeys them, he will live because of them. I am Yahweh.

6 Do not approach any close relatives to uncover nakedness, I am Yahweh. **7** Do not uncover the nakedness of your father by uncovering the nakedness of your mother; she is your mother, you must not uncover her nakedness. **8** Do not uncover the nakedness of your father's wives; it is your father's nakedness. **9** Do not uncover the nakedness of your sister, whether she is the daughter of your father or the daughter of your mother, whether she was born in your home or distant from you. **10** Do not uncover the nakedness of your son's daughter or your daughter's daughter, for their nakedness is your own nakedness. **11** Do not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister. **12** Do not uncover the nakedness of your father's sister; she is your father's relative. **13** Do not uncover the nakedness of your mother's sister, she is your mother's relative. **14** Do not uncover the nakedness of your father's brother, that is, you must not approach his wife; she is your aunt. **15** Do not uncover the nakedness of your daughter-in-law; she is your son's wife; you must not uncover her nakedness. **16** Do not uncover the nakedness of your brother's wife; that is your brother's nakedness. **17** Do not uncover the nakedness of a woman and her daughter; and you must not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; that is wickedness. **18** You must not marry your wife's sister as a second wife and uncover her nakedness while your first wife is alive.

19 Do not approach a woman to uncover her nakedness during the impurity of her uncleanness. **20** Do not have sexual relations with your neighbor's wife and defile yourself with her in this way. **21** You must not give any of your children to put them into the fire, so that you sacrifice them to Molech, because you must not profane the name of your God. I am Yahweh. **22** Do not lie with other men as with a woman; that is detestable. **23** Do not lie with any animal and defile yourself with it. Neither should any woman present herself to an animal to lie with it; that is a perversion.

24 Do not defile yourselves in any of these ways, for in all these ways the nations are defiled, the nations that I will drive out from before you. **25** The land became defiled, so I have punished its iniquity, and the land vomited out its inhabitants. **26** You, therefore, must keep my commandments and decrees, and you must not do any of these detestable things, neither the native-born Israelite nor the foreigner who lives among you. **27** For these detestable things are what the people who lived in the land before you committed, and now the land is defiled. **28** Therefore be careful so that the land does not vomit you up also after you have defiled it, as it vomited out the people who were before you. **29** Whoever does any of these detestable things, the persons who do such things will be cut off from among their people. **30** Therefore you must keep my command not to practice any of these detestable customs which were practiced here before you, so that you do not defile yourselves by them. I am Yahweh your God.'"

Leviticus 18 General Notes

Special concepts in this chapter

Uncovering nakedness

To uncover someone’s nakedness is an idiom that has two related meanings. If a man uncovers a woman’s nakedness, it means that he has sexual relations with her. If a man uncovers another man’s nakedness, it means that he shames that man by having sexual relations with that man’s wife.

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generated on Tue Oct 24 10:45:40 2023

Leviticus 18:1

General Information:
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Leviticus 18:2

General Information:
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Leviticus 18:3

General Information:
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Leviticus 18:4

My laws are what you must do, and my commandments are what you must keep
These two phrases mean basically the same thing and emphasize that the people must obey everything that Yahweh has commanded them to do. You can translate this parallelism into one statement. Alternate translation: "You must obey all of my laws and commandments"

so that you walk in them
Obeying Yahweh's commandments is spoken of as if the commandments were a path on which the person walks. Alternate translation: "so that you conduct your behavior according to them"

Leviticus 18:5

General Information:
This page has intentionally been left blank.

Leviticus 18:6

uncover nakedness
Here the idiom "uncover nakedness" means "have sexual relations"

Leviticus 18:7

Do not uncover the nakedness of your father
Here the idiom "uncover the nakedness" means "disgrace." Alternate translation: "Do not disgrace your father" or "Do not shame shame your father"

by uncovering the nakedness of your mother ... you must not uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in Leviticus 18:6. Alternate translation: "by having sexual relations with your mother ... you must not have sexual relations with her"

Leviticus 18:8

Do not uncover the nakedness of your father's wives
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

your father's wives
Sometimes men had more than one wife. God did not allow a son to have sexual intercourse with any woman married to his father.

it is your father's nakedness
"you disgrace your father" or "you shame your father"

Leviticus 18:9

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

whether she is the daughter of your father or the daughter of your mother
This means a man cannot have sexual intercourse with his sister if they have the same parents or even if she has a different mother or father.

whether she was born in your home or distant from you
Another possible meaning is, "whether she grew up at your home or far away from you."

Leviticus 18:10

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

their nakedness is your own nakedness
"you will disgrace both them and yourself" or "you will shame both them and yourself"

Leviticus 18:11

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

your father's wife's daughter
Possible meanings are 1) "your half-sister" or 2) "your stepsister." Here the man does not have the same father or mother as the woman. They became brother and sister when their parents married.

generated on Tue Oct 24 10:45:40 2023

Leviticus 18:12

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:13

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:14

Do not uncover the nakedness of your father's brother
Here the idiom "uncover the nakedness" means "disgrace." Alternate translation: "Do not disgrace your father's brother" or "Do not shame shame your father's brother"

you must not approach his wife
You may have to make explicit the purpose of the approach. Alternate translation: "do not go to his wife in order to have sexual intercourse with her"

Leviticus 18:15

Do not uncover the nakedness of ... you must not uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:16

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

that is your brother's nakedness
"if you do that, you will shame your brother"

Leviticus 18:17

Do not uncover the nakedness of ... to uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:18

uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:19

to uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

the impurity of her uncleanness
This is the time every month when a woman bleeds from her womb. The words "impurity" and "uncleanness" both occur to emphasize how disgusting a man is to consider her nakedness at that time.

Leviticus 18:20

your neighbor's wife
"any man's wife"

Leviticus 18:21

General Information:
Yahweh continues telling Moses what the people must not do that would defile them.

You must not give any of your children to put them into the fire
The phrase "to pass through the fire" means to burn something with fire as a sacrifice. Alternate translation: "You must not burn your children alive"

you must not profane the name of your God
Here the word "profane" means to dishonor. The word "name" represents God himself. Alternate translation: "you must not dishonor your God"

Leviticus 18:22

Do not lie with
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "Do not have sexual relations with"

that is detestable
Here "detestable" refers to a violation of the natural order of things as Yahweh intended them to be.

Leviticus 18:23

to lie with it
This is a euphemism. Alternate translation: "to have sexual relations with it"

generated on Tue Oct 24 10:45:40 2023

Leviticus 18:24

the nations are defiled
This refers to the people groups already living in Canaan. Translate this so the term "nations" is clarified as people. Alternate translation: "the people of the nations defiled themselves"

Leviticus 18:25

The land became defiled
"The people defiled the land"

the land vomited out its inhabitants
Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. Alternate translation: "I forcibly removed the people from the land, like a person vomits up food"

Leviticus 18:26

any of these detestable things
"any of these disgusting things"

Leviticus 18:27

General Information:
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Leviticus 18:28

Therefore be careful
"Therefore be careful to obey me"

so that the land does not vomit you up ... as it vomited out the people
Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. See how you translated this metaphor in [Leviticus 18:25]

Leviticus 18:29

General Information:
Yahweh finishes telling Moses what the people must not do.

the persons ... will be cut off from among their people
People being excluded from the community is spoken of as if they had been cut off from their people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "the persons ... may no longer live among their people" or "you must separate the persons ... from their people"

Leviticus 18:30

which were practiced here before you
This can be translated in active form. Alternate translation: "which the people did here before you came"

by them
Here "them" refers to the detestable customs.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Yahweh spoke to Moses, saying, **2** "Speak to all the assembly of the people of Israel and say to them, 'You must be holy, for I Yahweh your God am holy. **3** Everyone must respect his mother and his father, and you must keep my Sabbaths. I am Yahweh your God. **4** Do not turn to worthless idols, nor make for yourselves molten gods. I am Yahweh your God.

5 When you offer a sacrifice of fellowship offerings to Yahweh, you must offer it that you may be accepted. **6** It must be eaten the same day you offer it, or on the next day. If anything remains until the third day, it must be burned up with fire. **7** If it is eaten at all on the third day, it is a foul thing; it must not be accepted, **8** and everyone who eats it must carry his own guilt because he has defiled what is holy to Yahweh, and that person must be cut off from his people.

9 When you reap the harvest of your land, you must not completely reap the corners of your field, neither will you gather all the gleanings of your harvest. **10** You must not gather every grape from your vineyard, nor gather the grapes that have fallen on the ground in your vineyard. You must leave them for the poor and for the foreigner. I am Yahweh your God.

11 Do not steal.

Do not lie.

Do not deceive each other.

12 Do not swear by my name falsely and profane the name of your God. I am Yahweh.

13 Do not oppress your neighbor or rob him. The wages of a hired servant must not stay with you all night until the morning.

14 Do not curse the deaf or put a stumbling block before the blind, but fear your God. I am Yahweh.

15 Do not cause judgment to be false. You must not exalt the poor nor favor the great. Instead, judge your neighbor justly.

16 Do not walk around spreading slander among your people, but seek to protect your neighbor's life. I am Yahweh.

17 Do not hate your brother in your heart. You should rebuke your neighbor frankly, and do not bring sin upon yourself because of him.

18 Do not take vengeance or hold any grudge against any of your people, but instead love your neighbor as yourself. I am Yahweh.

19 You must keep my commands.

Do not try to breed your animals with different kinds of other animals.

Do not mix two different kinds of seeds when planting your field.

Do not wear clothing made of two kinds of material mixed together.

20 Whoever lies with a slave girl who is promised to a husband, but who has not been ransomed or given her freedom, must be punished. They must not be put to death because she was not free.

21 A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering. **22** Then the priest will make atonement for him with the ram for the guilt offering before Yahweh, for the sin that he has committed. Then the sin which he has committed will be forgiven.

23 When you come into the land and have planted all kinds of trees for food, then you must regard the fruit they produce as forbidden to be eaten. The fruit must be forbidden to you for three years. It must not

generated on Tue Oct 24 10:45:40 2023

be eaten. **24** But in the fourth year all the fruit will be holy, a sacrifice of praise to Yahweh. **25** In the fifth year you may eat the fruit, having waited so that the trees might produce more. I am Yahweh your God.

26 Do not eat any meat with blood still in it.

Do not practice divination or sorcery.

27 You will not round off the corners of the hair on the sides of your head or shave off the edge of your beard.

28 Do not cut your body for the dead or put tattoo marks on your body. I am Yahweh.

29 Do not disgrace your daughter by making her a prostitute, or the nation will fall to prostitution and the land will become full of wickedness.

30 You must keep my Sabbaths and honor the sanctuary of my tabernacle. I am Yahweh.

31 Do not turn to sorcerers or spiritists. Do not seek them out, or they will defile you. I am Yahweh your God.

32 You must rise before the gray-headed person and honor the presence of an old man. You must fear your God. I am Yahweh.

33 If a foreigner lives among you in your land, you must not do him any wrong. **34** The foreigner who lives with you must be to you like the native-born Israelite who lives among you, and you must love him as yourself, because you were foreigners in the land of Egypt. I am Yahweh your God.

35 Do no injustice when measuring length, weight, or quantity. **36** You must use just scales, just weights, a just ephah, and a just hin. I am Yahweh your God, who brought you out of the land of Egypt. **37** You must obey all my decrees and all my laws, and do them. I am Yahweh.'"

Leviticus 19 General Notes

Special concepts in this chapter

Obeying Yahweh

Being holy meant obeying Yahweh in all matters of a person's life. It is not limited to offering correct sacrifices. The law helped to establish righteousness in a person's life, as well as justice in Israel. In Israel, these concepts are closely related. (See: holy and righteous and justice)

Leviticus 19:1

General Information:

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Leviticus 19:2

General Information:

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Leviticus 19:3

keep my Sabbaths

"observe my Sabbaths" or "respect my day of rest"

Leviticus 19:4

Do not turn to worthless idols

Worshiping idols is spoken of as if it were physically turning towards them. Alternate translation: "Do not begin to worship worthless idols"

Leviticus 19:5

General Information:

Yahweh continues telling Moses what the people must do.

you must offer it that you may be accepted

This can be translated in active form. Possible meanings are 1) Yahweh will accept the person offering the sacrifice. Alternate translation: "you must offer it properly so that I will accept you" or 2) Yahweh will accept the sacrifice from the person.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "you must offer it properly so that I will accept your sacrifice"

Leviticus 19:6

It must be eaten
This can be translated in active form. Alternate translation: "You must eat it"

it must be burned
This can be translated in active form. Alternate translation: "you must burn it"

Leviticus 19:7

If it is eaten at all
This can be translated in active form. Alternate translation: "If you eat any of it"

it must not be accepted
To eat the offering after the designated time is against God and increases the guilt the offering was to cover. This can be translated in active form. Alternate translation: "You may not accept it for eating"

Leviticus 19:8

everyone ... must carry his own guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "everyone ... is responsible for his own guilt" or "Yahweh will punish everyone ... for his sin"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 19:9

When you reap the harvest of your land, you must not completely reap the corners of your field
"When you gather your crops, do not gather all the way to the edges of your fields"

neither will you gather all the gleanings of your harvest
This refers to the practice of going back over the fields a second time to gather any produce that remained after the first time. The full meaning of this statement can be made explicit. Alternate translation: "and do not go back and pick up all that you left behind"

Leviticus 19:10

General Information:
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Leviticus 19:11

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Leviticus 19:12

Do not swear by my name falsely
"Do not use my name to swear about something that is not true"

Leviticus 19:13

Do not oppress your neighbor or rob him
Here "neighbor" means "anyone." The meaning of this can be made explicit. Alternate translation: "Do not hurt or rob anyone"

The wages of a hired servant must not stay with you all night until the morning
Yahweh commands the employer to pay his servant promptly when his work is done that day. The full meaning of this statement can be made clear.

Leviticus 19:14

or put a stumbling block before the blind
"and do not put something in front of a blind person to make him trip over it"

Leviticus 19:15

Do not cause judgment to be false
"Do not judge falsely" or "Do not just unjustly"

You must not exalt the poor nor favor the great
The words "poor" and "great" are two extremes, which together mean "anyone." You can translate this to clarify the terms. Alternate translation: "You must not show favoritism to anyone based on how much money they have"

judge your neighbor justly
"judge everyone according to what is right"

Leviticus 19:16

slander
untrue, hurtful messages about other people

Leviticus 19:17

Do not hate your brother in your heart
Continually hating a person is spoken of as if it were hating a person in the heart. Alternate translation: "Do not continually hate your brother"

You should rebuke your neighbor frankly
"You must correct a person who is sinning"

generated on Tue Oct 24 10:45:40 2023

Leviticus 19:18

General Information:
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Leviticus 19:19

General Information:
Yahweh continues telling Moses what the people must do.

clothing made of two kinds of material mixed together
This can be translated in active form. Alternate translation: "clothing that someone made from two kinds of material"

Leviticus 19:20

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

who is promised to a husband
This can be translated in active form. Alternate translation: "who is engaged to marry another man"

but who has not been ransomed or given her freedom
This can be translated in active form. Alternate translation: "but whom her future husband has not ransomed or given her freedom"

must be punished
This can be translated in active form. Alternate translation: "you must punish them"

They must not be put to death
This can be translated in active form. Alternate translation: "You must not kill them"

Leviticus 19:21

A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering
"A man must bring a ram as a guilt offering to Yahweh to the entrance of the tent of meeting"

Leviticus 19:22

the sin which he has committed will be forgiven
This can be translated in active form. Alternate translation: "Yahweh will forgive the sin which he has committed"

Leviticus 19:23

General Information:
Yahweh continues telling Moses what the people must do.

then you must regard the fruit they produce as forbidden to be eaten ... It must not be eaten
Yahweh repeats the prohibition in order to emphasize it and to clarify that it is in force for the first three years that the tree bears fruit. Translate this to clarify the period of time the trees must be left alone. Alternate translation: "then you must not eat the fruit of the trees for the first three years"

you must regard the fruit they produce as forbidden to be eaten
This can be translated in active form. Alternate translation: "you must regard the fruit they produce as something that I have forbidden you to eat"

The fruit must be forbidden to you
This can be translated in active form. Alternate translation: "I have forbidden the fruit to you"

It must not be eaten
This can be translated in active form. Alternate translation: "You must not eat it"

Leviticus 19:24

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Leviticus 19:25

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Leviticus 19:26

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Leviticus 19:27

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Leviticus 19:28

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Leviticus 19:29

the nation will fall to prostitution and the land will become full of wickedness
Here the words "nation" and "land" represent the people who live there. Many people practicing prostitution and other wicked deeds is spoken of as if the they have fallen into or become full of those things. Alternate translation: "the people will begin to practice prostitution and many wicked things"

generated on Tue Oct 24 10:45:40 2023

Leviticus 19:30

General Information:
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Leviticus 19:31

sorcerers or spiritists
"anyone who communicates with the world of the dead"

Do not seek them out, or they will defile you
"Do not seek those people out. If you do, they will defile you"

Leviticus 19:32

You must rise
Standing up in front of someone is a sign of respect.

the gray-headed person
This refers to a person whose hair has turned gray from age, or "an old person."

Leviticus 19:33

General Information:
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Leviticus 19:34

General Information:
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Leviticus 19:35

General Information:
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Leviticus 19:36

ephah
This was a measurement for grain.

hin
This was a measurement for liquids.

Leviticus 19:37

must obey ... and do them
These phrases mean the same thing and emphasize the command for obedience.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Yahweh spoke to Moses, saying, **2** "Say to the people of Israel, 'Anyone among the people of Israel, or any foreigner who lives in Israel who gives any of his children to Molech, must certainly be put to death. The people in the land must stone him with stones. **3** I also will set my face against that man and will cut him off from among his people because he has given his child to Molech, so as to defile my holy place and profane my holy name. **4** If the people of the land close their eyes to that man when he gives any of his children to Molech, if they do not put him to death, **5** then I myself will set my face against that man and his clan, and I will cut him off and everyone else who acts like a prostitute as he did in order to act like a prostitute with Molech.

6 The person who turns to sorcerers and spiritists so as to prostitute themselves with them, I will set my face against that person; I will cut him off from among his people. **7** Therefore consecrate yourselves and be holy, because I am Yahweh your God. [1]

8 You must keep my commands and carry them out. I am Yahweh who sets you apart as holy.

9 Everyone who curses his father or his mother must surely be put to death. He has cursed his father or his mother, so his blood is upon him.

10 The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife—the adulterer and the adulteress must both certainly be put to death.

11 If a man lies with his father's wife, he uncovers his father's nakedness. Both the son and his father's wife must certainly be put to death. Their blood is upon them.

12 If a man lies with his daughter-in-law, both of them must certainly be put to death. They have committed perversion. Their blood is upon them.

13 If a man lies with another man, as with a woman, both of them have done what is detestable. They must surely be put to death. Their blood is upon them.

14 If a man marries a woman and also marries her mother, this is wickedness. They must be burned, both he and the women, so that there will be no wickedness among you.

15 If a man lies with an animal, he must surely be put to death, and you must kill the animal.

16 If a woman approaches any animal and lies with it, you must kill the woman and the animal. They must certainly be put to death. Their blood is upon them.

17 If a man takes his sister, a daughter of his father or a daughter of his mother, and he sees her nakedness, and she sees his nakedness, it is a shameful thing. They must be cut off in the sight of the children of their people. He has uncovered the nakedness of his sister and he must carry his guilt.

18 If a man lies with a woman during her menstrual period and has uncovered her nakedness, he has uncovered her flow, the fountain of her blood. Both the man and woman must be cut off from among their people.

19 You must not uncover the nakedness of your mother's sister, or your father's sister, because you would disgrace your close relative. You must carry your own guilt.

20 If a man lies with his aunt, he has uncovered his uncle's nakedness. They will bear responsibility for their sin, and they will die childless.

21 If a man marries his brother’s wife, that is abhorrent. He has uncovered his brother's nakedness; they will be childless.

22 You must therefore keep all my statutes and all my decrees; you must obey them so that the land into which I am bringing you to live will not vomit you up.

generated on Tue Oct 24 10:45:40 2023

23 You must not walk in the statutes of the nations that I will drive out before you, for they have done all these things, and I detest them.

24 I said to you, "You will inherit their land; I will give it to you to possess, a land flowing with milk and honey. I am Yahweh your God, who has separated you from the other peoples. **25** You must therefore distinguish between the clean animals and the unclean, and between the unclean birds and the clean. You must not make yourselves detestable with unclean animals or birds or with any creature that crawls along the ground, which I have separated as unclean from you.

26 You must be holy, for I, Yahweh, am holy, and I have separated you from the other peoples, for you belong to me.

27 A man or a woman who is a sorcerer or spiritist must certainly be put to death. The people must stone them with stones. Their blood is upon them.'"

Footnotes

20:7 [1]Several modern translations have

Leviticus 20 General Notes

Structure and formatting

Punishments for serious sins
This chapter compiles a list of serious sins. The most serious sins are punished by death. (See: sin and death)

Important figures of speech in this chapter

See each other's nakedness
For a man and a woman to see each other's nakedness means for them have sexual relations together.

Carry guilt
The phrase "you must carry your own guilt" is a metaphor. It is unknown what this means, but it is possible it indicates a penalty of death.

Leviticus 20:1

General Information:
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Leviticus 20:2

gives any of his children to Molech
Those who worshiped Molech sacrificed their children to him by means of fire. The full meaning of this statement can be made explicit. Alternate translation: "kills any of his children as a sacrifice to Molech"

must certainly be put to death. The people in the land must stone him with stones
This can be translated in active form. Alternate translation: "the people in the land must stone him to death"

Leviticus 20:3

I also will set my face against that man
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose that man"

will set my face against
"will stare angrily at"

he has given his child
"he has sacrificed his child"

so as to defile my holy place and profane my holy name
"and by doing that, he has defiled my holy place and profaned my holy name"

profane my holy name
God's name represents God and his reputation. Alternate translation: "dishonor my reputation" or "dishonor me"

generated on Tue Oct 24 10:45:40 2023

Leviticus 20:4

close their eyes to
The phrase "to close their eyes" implies they "cannot see." This speaks of ignoring something as not seeing. Alternate translation: "disregard" or "ignore"

Leviticus 20:5

who acts like a prostitute as he did in order to act like a prostitute with Molech
This phrase compares those who are unfaithful to Yahweh to prostitutes. Alternate translation: "who is unfaithful to Yahweh as he was in order to commit faithless acts with Molech"

Leviticus 20:6

so as to prostitute themselves with them
This phrase compares the unfaithful people to prostitutes. Alternate translation: "by doing that, they seek advice from the spirits rather than from me"

I will set my face against that person
This idiom means he "firmly decided." Alternate translation: "I have made up my mind that I will oppose that person"

will set my face against
"will stare angrily at"

Leviticus 20:7

General Information:
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Leviticus 20:8

General Information:
Yahweh continues telling Moses what the people must do.

You must keep my commands and carry them out
The words "keep" and "carry out" mean basically the same thing. They are used together in order to emphasize that the people must obey God.

Leviticus 20:9

must surely be put to death
This can be translated in active form. Alternate translation: "you must surely put to death"

his blood is upon him
The word "blood" here is a metonym for the guilt of putting someone to a violent death. Alternate translation: "the guilt for his violent death is his alone"

Leviticus 20:10

certainly be put to death
This can be translated in active form. Alternate translation: "you must certainly put both of them to death"

Leviticus 20:11

lies with his father's wife
This is a polite way of saying that he has sexual relations with his father's wife. Alternate translation: "has sexual relations with his father's wife"

he uncovers his father's nakedness
Here the idiom "uncovers ... nakedness" means "disgraces." See how you translated this idiom in [Leviticus 18:7]

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:12

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

They have committed perversion
Here God calls a man having sex with his son's wife a "perversion", a serious sin. See how you translated "perversion" in Leviticus 18:23.

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:13

lies with
This is a euphemism. Alternate translation: "had sexual relations with"

as with a woman
The way he treats the man is the same way he would treat a woman. Alternate translation: "just like he would with a woman"

what is detestable
"something detestable" or "something detestable"

They must surely be put to death
This can be translated in active form. Alternate translation: "You must surely put them to death"

generated on Tue Oct 24 10:45:40 2023

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:14

They must be burned, both he and the women
This can be translated in active form. Alternate translation: "You must burn to death both the man and the women"

Leviticus 20:15

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

he must surely be put to death
This can be stated in active form. Alternate translation: "you must surely put him to death"

Leviticus 20:16

lies with it
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "has sexual relations with it"

you must kill the woman and the animal. They must certainly be put to death
Both clauses mean the same thing. They emphasize that the woman and animal must die.

They must certainly be put to death
This can be stated in active form. Alternate translation: "You must certainly put them to death"

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:17

takes
Possible meanings are 1) this is a euphemism. Alternate translation: "has sexual relations with" or 2) it simply means "to marry."

a daughter of his father or a daughter of his mother
This means a man cannot have sexual intercourse with his sister, even if she has a different mother or father. The full meaning of this statement can be made explicit. Alternate translation: "whether it is his full sister or half-sister"

he sees her nakedness, and she sees his nakedness
Here the idiom "sees nakedness" means "have sexual relations." Alternate translation: "they have sexual relations"

has uncovered the nakedness of his sister
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in Leviticus 18:6. Alternate translation: "has had sexual relations with his sister"

he must carry his guilt
This phrase means the man is responsibile for his sin. Alternate translation: "He is responsible for his sin" or "You must punish him"

Leviticus 20:18

must be cut off from
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this idea in [Leviticus 7:20]

menstrual period
the time every month when a woman bleeds from her womb

he has uncovered her flow, the fountain of her blood
This phrase compares having sex with a woman during her menstrual period to removing the cover off of something that should remain hidden. The fact that this was a shameful thing to do can be stated clearly. Alternate translation: "he has done a shameful thing by uncovering the flow of her blood"

a man lies with a woman
This is a euphemism. Alternate translation: "a man has sexual relations with a woman"

Both the man and woman must be cut off
It can be stated clearly why this must be done. Alternate translation: "Because they have done this shameful thing, both the man and woman must be cut off"

Leviticus 20:19

You must not uncover the nakedness of your mother's sister
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

You must carry your own guilt
The idiom "carry your own guilt" means "you are responsible for your own sin." Alternate translation: "You are responsible for your sin" or "I will punish you"

Leviticus 20:20

a man lies with his aunt
This is a polite way of speaking of sexual relations. You may have to use other words in your

generated on Tue Oct 24 10:45:40 2023

translation. Alternate translation: "a man has sexual relations with his aunt"

he has uncovered his uncle's nakedness
Here the idiom "uncovers ... nakedness" means "disgraces." See how you translated this idiom in [Leviticus 18:7]

Leviticus 20:21

marries his brother's wife
Some interpret this to apply only when the brother is still alive or has become the father of male children by the woman.

He has uncovered his brother's nakedness
Here the idiom "uncovered ... nakedness" means "disgraced." See how you translated this idiom in [Leviticus 18:7]

Leviticus 20:22

the land into which I am bringing you to live will not vomit you up
This phrase describes the land as a vomiting person who needs to reject bad food. Instead of rejecting bad food, the land rejects the people and removes them. See how you translated this metaphor in [Leviticus 18:25]

Leviticus 20:23

You must not walk in
Doing the actions of idol worshipers is spoken of as walking in their ways. Alternate translation: "you must not follow"

the statutes
or "the customs"

drive out
"remove"

Leviticus 20:24

a land flowing with milk and honey
The phrase "flowing with milk and honey" means "that is rich and productive with enough food for everyone." Alternate translation: "a land that is excellent for cattle and farming" or "a productive land"

Leviticus 20:25

General Information:
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Leviticus 20:26

I have separated you
"I have distinguished you" or "I have set you apart"

Leviticus 20:27

must certainly be put to death
This can be stated in active form. Alternate translation: "they must certainly put to death"

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'No one among you should make himself unclean for those who die among his people, **2** except for his closest relatives—his mother, his father, his son, his daughter, his brother, **3** or his virgin sister who is dependent on him, since she has no husband—for her he may make himself unclean. **4** But he must not make himself unclean for other relatives and so defile himself.

5 Priests must not shave their heads or shave off the corners of their beards, nor cut their bodies. **6** They must be holy to their God and not disgrace the name of their God, because the priests offer Yahweh's food offerings, the bread of their God. Therefore the priests must be holy. **7** They must not marry any woman who is a prostitute and who is defiled, and they must not marry a woman divorced from her husband, for he is holy to his God.

8 You will set him apart, for he is the one who offers bread to your God. He must be holy to you, because I, Yahweh who makes you holy, am holy.

9 Any daughter of any priest who defiles herself by becoming a prostitute disgraces her father. She must be burned.

10 The one who is the high priest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the special garments of the high priest, must not wear his hair loose or tear his clothes. **11** He must not go anywhere that a dead body is present and defile himself, even for his father or his mother. **12** The high priest must not leave the sanctuary area of the tabernacle or profane the sanctuary of his God, because he has been consecrated as high priest by the anointing oil of his God. I am Yahweh.

13 The high priest must marry a virgin as his wife. **14** He must not marry a widow, a divorced woman, or a woman who is a prostitute. He will not marry these kinds of women. He may only marry a virgin from his own people, **15** so he will not defile his children among his people, for I am Yahweh, who makes him holy.'"

16 Yahweh spoke to Moses, saying, **17** "Speak to Aaron and tell him, 'Whoever of your descendants throughout their generations has a bodily defect, he must not approach to offer the food to his God. **18** Any man who has a bodily defect must not approach Yahweh, such as a blind man or a man who is unable to walk, one who is disfigured or deformed, **19** a man with a crippled hand or foot, **20** a man who has a hump in his back or is abnormally thin or short, or a man with a defect in his eyes, or with a disease, sore, scabs, or whose testicles have been crushed. **21** No man among the descendants of Aaron the priest with a bodily defect may come near to perform the offerings made by fire for Yahweh. Such a man has a bodily defect; he must not come near to offer the bread of his God. **22** He may eat the food of his God, whether some of the most holy or some of the holy. **23** However, he must not enter inside the curtain or come near the altar, because he has a bodily defect, so that he does not defile my holy place, for I am Yahweh, who makes them holy.'" **24** So Moses spoke these words to Aaron, to his sons, and to all the people of Israel.

Leviticus 21 General Notes

Special concepts in this chapter

Priests must be holy

Priests must be separate from the rest of the world. Priests should not do anything that would be unclean. They also cannot be unclean because of a birth defect, and they must not marry an unclean woman. (See: priest and holy and clean)

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generated on Tue Oct 24 10:45:40 2023

Leviticus 21:1

make himself unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

among his people
"among the Israelites"

Leviticus 21:2

General Information:
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Leviticus 21:3

virgin
This can also be translated as "young woman"

Leviticus 21:4

General Information:
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Leviticus 21:5

shave off the corners of their beards
It is impossible to be certain what the writer intended here. Possible meanings are 1) shave off certain parts of their beards or 2) cut or shave any part of their beards.

Leviticus 21:6

They must be holy
"They must be set apart"

not disgrace the name of their God
This word "name" is used to represent Yahweh's character. Alternate translation: "not disgrace God's reputation" or "not disgrace their God"

the bread of their God
Here "bread" represents food in general. Yahweh does not actually eat these offerings. It is the sincerity of those offering the food that pleases God.

Leviticus 21:7

They must not
"The priests must not"

he is holy
The understood subject is any priest. Alternate translation: "they are holy" or "all priests are holy"

Leviticus 21:8

You will set him apart
"You people must treat the priest as holy"

for he is the one who offers bread to your God
Here "bread" represents food in general. Yahweh does not actually eat these offerings. Translate this in a way that makes it clear that Yahweh does not actually eat the food.

He must be holy to you
This can be stated in active form. Alternate translation: "You must regard him as holy"

Leviticus 21:9

She must be burned
This can be stated in active form. Alternate translation: "You must burn her to death"

Leviticus 21:10

General Information:
Yahweh continues telling Moses what the priests must do.

anointing oil
This is a reference to the anointing oil used in the ceremony consecrating a new the high priest. The full meaning of this statement can be made explicit.

on whose head the anointing oil has been poured, and who has been consecrated
This can be stated in active form. Alternate translation: "on whose head they poured anointing oil and consecrated him"

must not wear his hair loose or tear his clothes
Loose hair and torn clothes were signs of mourning. The full meaning of this statement can be made explicit.

Leviticus 21:11

General Information:
This page has intentionally been left blank.

Leviticus 21:12

must not leave the sanctuary area
This does not mean the high priest could never leave. God did not allow him to leave in order to grieve over someone who died.

Leviticus 21:13

General Information:
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Leviticus 21:14

from his own people
"from among his own tribe, the tribe of Levi"

generated on Tue Oct 24 10:45:40 2023

Leviticus 21:15

he will not defile his children among his people
By marrying an unholy or ungodly woman, the priest would have children unworthy to be priest. Alternate translation: "that he will not have unworthy children by marrying an ungodly woman"

Leviticus 21:16

General Information:
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Leviticus 21:17

he must not approach to offer the food to his God
The full meaning of this statement can be made explicit. Alternate translation: "he must not come to burn the burnt offering of food on God's altar"

Leviticus 21:18

must not approach Yahweh
A priest had to meet specific physical standards in order to approach Yahweh. This does not imply that physical defects were the result of immorality or that all people with physical defects are unable to approach Yahweh.

one who is disfigured or deformed
"one whose body or face is deformed"

Leviticus 21:19

General Information:
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Leviticus 21:20

General Information:
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Leviticus 21:21

to offer the bread of his God
Here "bread" represents food in general. Alternate translation: "to make burnt offering of food on God's altar"

Leviticus 21:22

He may
Here "he" refers to the priest with the bodily defect.

eat the food of his God
"eat the food offering of his God." Parts of the sacrifices belonged to the priests and could be eaten.

some of the most holy or some of the holy
This also refers to the food that was sacrificed. The full meaning of this statement can be made clear. Alternate translation: "some of the sacrifices offered in the most holy place or some of the sacrifices offered in the holy place"

Leviticus 21:23

General Information:
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Leviticus 21:24

to his sons
"to Aaron's sons"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Yahweh spoke to Moses, saying, **2** "Speak to Aaron and to his sons, tell them to keep away from the holy things of the people of Israel, which they set apart to me. They must not profane my holy name. I am Yahweh. **3** Say to them, 'If any of your descendants throughout your generations approaches the holy things that the people of Israel have set apart to Yahweh, while he is unclean, that person must be cut off from before me: I am Yahweh.

4 None of the descendants of Aaron who is leprous or has an infection flowing from his body may eat any of the sacrifices made to Yahweh until he is clean. Whoever touches anything unclean through contact with the dead, or by contact with a man who has a flow of semen, **5** or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean, whatever kind of uncleanness it may be— **6** then the priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he has bathed his body in water.

7 When the sun has set, he will then be clean. After sunset he may eat from the holy things, because they are his food. **8** He must not eat anything found dead or killed by wild animals, by which he would defile himself. I am Yahweh.

9 The priests must follow my instructions, or they will be guilty of sin and could die for profaning me. I am Yahweh who makes them holy.

10 No one outside the priest's family, including guests of a priest or his hired servants, may eat anything that is holy. **11** But if a priest buys any slave with his own money, that slave may eat from the things set apart to Yahweh. The priest's family members and slaves born in his house, they also may eat with him from those things.

12 If a priest's daughter married someone who is not a priest, she may not eat any of the holy contribution offerings. **13** But if a priest's daughter is a widow, or divorced, and if she has no child, and if she returns to live in her father's house as in her youth, she may eat from her father's food. But no one who is not in the priestly family may eat from the priest's food.

14 If a man eats a holy food without knowing it, then he must repay the priest for it; he must add one-fifth to it and give it back to the priest.

15 The people of Israel must not profane the holy things that they have raised high and presented to Yahweh, **16** and cause themselves to carry the sin that would make them guilty of eating the holy food, for I am Yahweh who makes them holy.'"

17 Yahweh spoke to Moses, saying, **18** "Speak to Aaron and his sons, and to all the people of Israel. Say to them, 'Any man from the house of Israel, or an alien living in Israel, when they present a sacrifice— whether it is to fulfill a vow, or whether it is a freewill offering, or they present to Yahweh a burnt offering, **19** if it is to be accepted, they must offer a male animal without blemish from the cattle, sheep, or goats. **20** But you must not offer whatever has a blemish. I will not accept it on your behalf.

21 Whoever offers a sacrifice of fellowship offerings from the herd or the flock to Yahweh to fulfill a vow, or as a freewill offering, it must be unblemished to be accepted. There must be no defect in the animal. **22** You must not offer animals that are blind, disabled, or maimed, or that have warts, sores, or scabs. You must not offer these to Yahweh as a sacrifice by fire on the altar. **23** You may present as a freewill offering an ox or a lamb that is deformed or small, but an offering like that will not be accepted for a vow.

24 Do not offer any animal to Yahweh that has bruised, crushed, torn, or cut testicles. Do not do this within your land. **25** You must not present the bread of your God from the hand of a foreigner. Those animals are deformed and have defects in them, they will not be accepted for you.'"

26 Yahweh spoke to Moses and said, **27** "When a calf or a sheep or a goat is born, it must remain seven days with its mother. Then from the eighth day on, it may be accepted as a sacrifice for an offering made by fire to Yahweh.

generated on Tue Oct 24 10:45:40 2023

28 Do not kill a cow or ewe along with its young, both on the same day. **29** When you sacrifice a thank offering to Yahweh, you must sacrifice it in an acceptable way. **30** It must be eaten on the same day that it is sacrificed. You must leave none of it until the next morning. I am Yahweh.

31 So you must keep my commandments and carry them out. I am Yahweh.

32 You must not profane my holy name. I must be acknowledged as holy by the people of Israel. I am Yahweh who makes you holy, **33** who brought you out of the land of Egypt to be your God: I am Yahweh."

Leviticus 22 General Notes

Structure and formatting

Holy things
Priests who are unclean must not touch any holy thing. The things in the temple and involved in sacrifices must remain clean. An unclean priest would cause anything he touched to become unclean. (See: priest and clean and holy)

Leviticus 22:1

General Information:
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Leviticus 22:2

tell them to keep away from the holy things
"tell them when they should keep away from the holy things." Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things.

profane my holy name
The word "profane" here means to dishonor. The word "name" represents Yahweh's character. Alternate translation: "dishonor my reputation" or "dishonor me"

Leviticus 22:3

throughout your generations
"from now on"

while he is unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

that person must be cut off from before me
A priest no longer being able to serve Yahweh is spoken of as if that person had been cut off from Yahweh's presence, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "that person will no longer be able to serve as a priest"

Leviticus 22:4

an infection flowing from his body
"a bodily discharge"

from his body
This is a polite way of referring to a man's private parts. See how you translated a similar phrase in [Leviticus 15:1]

until he is clean
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Whoever touches anything unclean
Something that Yahweh has said is unfit to touch or eat is spoken of as if it were physically unclean.

through contact with the dead
"by touching a dead body"

the sacrifices made to Yahweh
This can be stated in active form. Alternate translation: "the sacrifices that someone has offered to Yahweh"

Leviticus 22:5

or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean
This can be made explicit. Alternate translation: "or whoever is unclean from touching a creeping animal or from touching another unclean person"

Leviticus 22:6

the priest ... will be unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

until evening
"until sunset"

generated on Tue Oct 24 10:45:40 2023

Leviticus 22:7

he will then be clean
"the priest will then be considered clean." A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Leviticus 22:8

found dead or killed by wild animals
This can be stated in active form. Alternate translation: "that someone found dead or that a wild animal has killed"

Leviticus 22:9

General Information:
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Leviticus 22:10

General Information:
Yahweh continues telling Moses what Aaron and his sons must do.

Leviticus 22:11

General Information:
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Leviticus 22:12

the holy contribution offerings
The word "contribution" can be translated with a verbal phrase. Alternate translation: "the holy offerings which people have contributed"

Leviticus 22:13

General Information:
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Leviticus 22:14

he must repay the priest for it; he must add one-fifth to it
Possible meanings are 1) that the person had to replace the food that he had eaten with the same kind of food or 2) that the person had to pay money to the priest for the food that he had eaten.

one-fifth
This is one part out of five equal parts.

Leviticus 22:15

that they have raised high and presented
The phrase "raised high" refers to a symbolic gesture of respect that represents offering something to Yahweh. It means basically the same thing as "presented." Alternate translation: "that they have offered"

Leviticus 22:16

cause themselves to carry the sin that would make them guilty
Sin is spoken of as if it were an object that people can carry. Possible meanings are 1) they would be responsible for the sin and so become guilty. Alternate translation: "they would be guilty for the sin that they committed" or 2) the word "sin" is a metonym for punishment for the sin that they committed. Alternate translation: "they would receive the punishment because they are guilty"

Leviticus 22:17

General Information:
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Leviticus 22:18

an alien
"a foreigner"

Leviticus 22:19

if it is to be accepted
This can be stated in active form. Alternate translation: "if Yahweh is to accept it" or "if I, Yahweh, am to accept it"

Leviticus 22:20

General Information:
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Leviticus 22:21

to be accepted
This can be stated in active form. Alternate translation: "for me to accept it" or "for Yahweh to accept it"

Leviticus 22:22

disabled, or maimed
These words refer to defects caused by accidents.

warts, sores, or scabs
These refer to types of skin diseases.

Leviticus 22:23

will not be accepted
This can be stated in active form. Alternate translation: "I will not accept" or "Yahweh will not accept"

deformed or small
These words refer to defects the animal has from birth.

generated on Tue Oct 24 10:45:40 2023

Leviticus 22:24

General Information:
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Leviticus 22:25

must not present the bread of your God
Here "bread" represents food in general. God did not actually eat the sacrifices. Priests would offer the sacrifice on God's altar, and they would eat some of the meat. Alternate translation: "must not present an animal as a food offering to your God"

from the hand of a foreigner
The word "hand" represents the whole person. It is implied that Israelites could not use animals as a sacrifice to God if they bought it from a foreigner, because foreigners castrated their animals making them unacceptable to God. Alternate translation: "that a foreigner has given you, because they castrate their animals"

they will not be accepted for you
This can be stated in active form. Alternate translation: "Yahweh will not accept them from you"

Leviticus 22:26

General Information:
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Leviticus 22:27

it may be accepted
This can be stated in active form. Alternate translation: "you may accept it"

for an offering made by fire
This can be stated in active form. Alternate translation: "for a burnt offering"

Leviticus 22:28

General Information:
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Leviticus 22:29

General Information:
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Leviticus 22:30

It must be eaten
This can be stated in active form. Alternate translation: "You must eat it"

that it is sacrificed
This can be stated in active form. Alternate translation: "that you sacrificed it"

Leviticus 22:31

keep my commandments and carry them out
The words "keep" and "carry out" mean the same thing. They emphasize that the people must obey God's commands. Alternate translation: "obey my commandments"

Leviticus 22:32

You must not profane my holy name
Here the word "name" represents Yahweh himself and his reputation and "profane" means to remove the honor that belongs to God as Creator and Lord of the universe. Alternate translation: "You must not dishonor me, for I am holy" or "You must not dishonor my holy reputation"

I must be acknowledged as holy by the people of Israel
This can be stated in active form. Alternate translation: "The people of Israel must acknowledge me as holy"

Leviticus 22:33

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Yahweh spoke to Moses: **2** "Speak to the people of Israel, and say to them, 'These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies; they are my regular festivals. **3** You may work for six days, but the seventh day is a Sabbath of complete rest, a holy assembly. You must do no work because it is a Sabbath for Yahweh in all the places where you live.

4 These are the appointed festivals of Yahweh, the holy assemblies that you must announce at their appointed times: **5** In the first month, on the fourteenth day of the month at twilight, is Yahweh's Passover. **6** On the fifteenth day of the same month is the Festival of Unleavened Bread for Yahweh. For seven days you must eat unleavened bread. **7** The first day you must set apart to gather together; you will not do any of your regular work. **8** You will present a food offering to Yahweh for seven days. The seventh day is an assembly set apart to Yahweh, and on that day you must not do any regular work.'"

9 Yahweh spoke to Moses, saying, **10** "Speak to the people of Israel and say to them, 'When you have come into the land that I will give you, and when you reap its harvest, then you must bring a bundle of the firstfruit of the grain to the priest. **11** He will raise the bundle of grain before Yahweh and present it to him, for it to be accepted on your behalf. It is on the day after the Sabbath that the priest will raise it and present it to me. **12** On the day when you raise the bundle of grain and present it to me, you must offer a male lamb one year old and without blemish as a burnt offering to Yahweh. **13** The grain offering must be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yahweh, to produce a sweet aroma, and with it a drink offering of wine, a fourth of a hin. **14** You must eat no bread, nor roasted or fresh grain, until the same day you have brought this offering to your God. This will be a permanent statute throughout your people's generations, in every place that you live.

15 Beginning from the day after the Sabbath—that was the day you brought the bundle of grain as the wave offering—count seven full weeks. **16** You must count fifty days, which would be the day after the seventh Sabbath. Then you must present an offering of new grain to Yahweh. **17** You must bring out of your houses two loaves made from two-tenths of an ephah. They must be made from fine flour and baked with yeast; they will be a wave offering of the firstfruits to Yahweh. **18** You must present with the bread seven lambs one year old and without blemish, one young bull from the herd, and two rams. They must be a burnt offering to Yahweh, with their grain offering and their drink offerings, an offering made by fire and producing a sweet aroma for Yahweh. **19** You must offer one male goat for a sin offering, and two male lambs a year old for a sacrifice, as fellowship offerings. **20** The priest must wave them together with the bread of the firstfruits before Yahweh, and present them to him as an offering with the two lambs. They will be holy offerings to Yahweh for the priest. **21** You must make a proclamation on that same day. There will be a holy assembly, and you must do no ordinary work. This will be a permanent statute throughout your people's generations in all the places where you live.

22 When you reap the harvest of your land, you must not completely reap the corners of your fields, and you must not gather the gleanings of your harvest. You must leave them for the poor and for the foreigner. I am Yahweh your God.'"

23 Yahweh spoke to Moses, saying, **24** "Speak to the people of Israel and say, 'In the seventh month, the first day of that month will be a solemn rest for you, a memorial with the blowing of trumpets, and a holy assembly. **25** You must do no ordinary work, and you must offer a sacrifice made by fire to Yahweh.'"

26 Then Yahweh spoke to Moses, saying, **27** "Now the tenth day of this seventh month is the Day of Atonement. It is to be a holy assembly, and you must humble yourselves and present to Yahweh an offering by fire. **28** You must do no work on that day because it is the Day of Atonement, to make atonement for yourselves before Yahweh your God. **29** Whoever does not humble himself on that day must be cut off from his people. **30** Whoever does any work on that day, I, Yahweh, will destroy him from among his people. **31** You must do no work of any kind on that day. This will be a permanent statute throughout your people's generations in all the places where you live. **32** This day must be to you a Sabbath of solemn rest, and you must humble yourselves the ninth day of the month at the evening. From evening to evening you are to observe your Sabbath."

generated on Tue Oct 24 10:45:40 2023

33 Yahweh spoke to Moses, saying, **34** "Speak to the people of Israel, saying, 'On the fifteenth day of the seventh month will be the Festival of Shelters for Yahweh. It will last seven days. **35** On the first day there must be a holy assembly. You must do no ordinary work. **36** For seven days you must offer a sacrifice made by fire to Yahweh. On the eighth day there must be a holy assembly, and you must make a sacrifice offered with fire to Yahweh. This is a solemn assembly, and you must not do any ordinary work.

37 These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies to offer sacrifice by fire to Yahweh, a burnt offering and a grain offering, sacrifices and drink offerings, each on its own day. **38** These festivals will be in addition to the Sabbaths of Yahweh and your gifts, all your vows, and all your freewill offerings that you give to Yahweh.

39 Regarding the Festival of Shelters, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you must keep this festival of Yahweh for seven days. The first day will be a solemn rest, and the eighth day will also be a solemn rest. **40** On the first day you must take the best fruit from the trees, branches of palm trees, and leafy branches of thick trees, and willows from streams, and you will rejoice before Yahweh your God for seven days. **41** For seven days each year, you must celebrate this festival for Yahweh. This will be a permanent statute throughout your people's generations in all the places where you live. You must celebrate this festival in the seventh month. **42** You must live in small shelters for seven days. All who were born in Israel must live in small shelters for seven days, **43** so that your descendants, generation after generation, may learn how I made the people of Israel live in such shelters when I led them out of the land of Egypt. I am Yahweh your God.'" **44** In this way, Moses announced to the people of Israel the appointed festivals for Yahweh.

Leviticus 23 General Notes

Structure and formatting

The feasts
The people should celebrate the Sabbath, the Passover, the Feast of First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement and the Feast of Booths. These feasts were important for the religious life of Israel. They were a part of proper worship of Yahweh and the identity of Israel. (See: sabbath, passover and firstfruit and atonement)

Leviticus 23:1

General Information:
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Leviticus 23:2

the appointed festivals for Yahweh
These were festivals that the Lord had appointed times for. The people were to worship him at these festivals. Alternate translation: "the festivals for Yahweh" or "Yahweh's festivals"

Leviticus 23:3

General Information:
Yahweh continues telling Moses what the people must do on special days and times.

the seventh day is a Sabbath of complete rest
This is something the people must do habitually. After every six days in which they can work, they must rest on the seventh day.

a holy assembly
The requirement that people assemble to worship God on that day is spoken of as if that day were the assembly. Alternate translation: "a holy day, when you must assemble together to worship me"

Leviticus 23:4

at their appointed times
"at their proper times"

Leviticus 23:5

first month, on the fourteenth day of the month
The first month of the Hebrew calendar marks when Yahweh brought the Israelites out of Egypt. The fourteenth day is around the beginning of April on the Western calendar.

at twilight
"at sunset"

generated on Tue Oct 24 10:45:40 2023

Leviticus 23:6

the fifteenth day of the same month
The "same month" is the first month of the Hebrew calendar

Leviticus 23:7

The first day you must set apart to gather together
"You must set apart the first day to gather together" or "You must treat the first day as different and gather together"

Leviticus 23:8

will present a food offering
They would present it to Yahweh by burning it on the altar.

The seventh day is an assembly set apart to Yahweh
The requirement that people assemble on that day is spoken of as if that day were the assembly. Being set apart to Yahweh means that when they assemble, they must worship Yahweh. Alternate translation: "The seventh day is a day when you must assemble together to worship Yahweh"

Leviticus 23:9

General Information:
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Leviticus 23:10

General Information:
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Leviticus 23:11

for it to be accepted
This can be stated in active form. Alternate translation: "for Yahweh to accept it" or "and I will accept it"

Leviticus 23:12

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:13

two-tenths of an ephah
An ephah is 22 liters. Alternate translation: "four and a half liters"

a fourth of a hin
A hin is 3.7 liters. Alternate translation: "one liter"

Leviticus 23:14

nor roasted or fresh grain
"nor cooked or uncooked grain"

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated this in Leviticus 3:17.

Leviticus 23:15

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:16

fifty days
"50 days"

seventh
This is the ordinal for number seven. See:

Leviticus 23:17

General Information:
Yahweh continues telling Moses what the people must do.

made from two-tenths of an ephah. They must be made from fine flour and baked with yeast
This can be stated in active form. Alternate translation: "that you have made from two-tenths of an ephah of flour and then baked with yeast"

two-tenths of an ephah
This is approximately 4.5 liters. Alternate translation: "four and a half liters"

Leviticus 23:18

producing a sweet aroma for Yahweh
The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "Yahweh will be pleased with you" or "that pleases the Yahweh"

Leviticus 23:19

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Leviticus 23:21

General Information:
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Leviticus 23:22

General Information:
Yahweh continues telling Moses what the people must do.

When you reap the harvest of your land, you must not completely reap the corners of your fields
"When you gather your crops, do not gather them all the way to the edges of your fields"

Leviticus 23:23

General Information:
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Leviticus 23:24

the seventh month, the first day of that month
This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

a solemn rest
a period of time that was only for worship and not for work

Leviticus 23:25

you must offer a sacrifice made by fire to Yahweh
This can be stated in active form. Alternate translation: "you must offer a sacrifice that you make by fire to Yahweh" or "you must burn an offering on the altar to Yahweh"

Leviticus 23:26

General Information:
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Leviticus 23:27

tenth day of this seventh month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.

the Day of Atonement
On this day each year the high priest made a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. Alternate translation: "the Day of Sacrifice for Forgiveness"

Leviticus 23:28

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

Leviticus 23:29

must be cut off from his people
Being excluded is spoken of as being cut off. See how you translated this idea in [Leviticus 7:20]

Leviticus 23:30

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

on that day
"on the Day of Atonement"

Leviticus 23:31

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated a similar phrase in Leviticus 3:17.

Leviticus 23:32

a Sabbath of solemn rest
This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

you must humble yourselves
In this case humbling themselves implies that they would not eat any food. This can be stated clearly. Alternate translation: "you must humble yourselves and eat nothing"

the ninth day of the month
This refers to the seventh month of the Hebrew calendar. The ninth day is near the end of September on Western calendars. This can be made explicit. Alternate translation: "the ninth day of the seventh month"

From evening to evening
"From sunset to sunset on the next day"

Leviticus 23:33

General Information:
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Leviticus 23:34

fifteenth day of the seventh month
This is near the beginning of October on Western calendars.

generated on Tue Oct 24 10:45:40 2023

Festival of Shelters
This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt.

Leviticus 23:35

General Information:
Yahweh is giving instructions for the Festival of Shelters.

Leviticus 23:36

General Information:
This page has intentionally been left blank.

Leviticus 23:37

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

These are the appointed festivals
This refers to the festivals mentioned in 23:1-36.

Leviticus 23:38

General Information:
This page has intentionally been left blank.

Leviticus 23:39

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

Festival of Shelters
This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. See how you translated it in Leviticus 23:34.

fifteenth day of the seventh month
This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October on Western calendars.

when you have gathered in the fruits
The word "fruits" here represents various kinds of crops. Alternate translation: "after you have gathered the crops"

Leviticus 23:40

General Information:
Yahweh continues his instructions for the Festival of Shelters.

branches of palm trees ... willows from streams
Possible uses for these branches are 1) to make temporary shelters or 2) to wave them as part of their joyous celebration. Some translations state their use clearly; other translations leave it implicit.

willows
trees with long, narrow leaves, which grow near water

Leviticus 23:41

General Information:
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Leviticus 23:42

General Information:
Yahweh continues his instructions for the Festival of Shelters.

Leviticus 23:43

your descendants, generation after generation, may learn
"Generation after generation" here is an idiom that refers to each generation that lives after another. Alternate translation: "your descendants belonging to all future generations may learn" or "all your descendants may learn forever"

Leviticus 23:44

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Yahweh spoke to Moses, saying, **2** "Command the people of Israel to bring you pure oil beaten from olives to be used in the lamp, that the light may burn continually. **3** Outside the curtain before the covenant decrees in the tent of meeting, Aaron must continually, from evening to morning, keep the lamp lit before Yahweh. This will be a permanent statute throughout your people's generations. **4** The high priest must always keep the lamps lit before Yahweh, the lamps on the lampstand of pure gold.

5 You must take fine flour and bake twelve loaves with it. There must be two-tenths of an ephah in each loaf. **6** Then you must set them in two rows, six in a row, on the table of pure gold before Yahweh. **7** You must put pure incense along each row of loaves as a representative offering. This incense will be an offering made by fire for Yahweh. **8** Every Sabbath day the high priest must regularly set out the bread before Yahweh on behalf of the people of Israel, as a sign of an everlasting covenant. **9** This offering will be for Aaron and his sons, and they are to eat it in a place that is holy, for it is a portion from the offerings to Yahweh made by fire."

10 Now it happened that the son of an Israelite woman, whose father was an Egyptian, went out among the people of Israel. This son of the Israelite woman fought against a man of Israel in the camp. **11** The son of the Israelite woman blasphemed the name of Yahweh and cursed God, so the people brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the tribe of Dan. **12** They held him in custody until Yahweh himself should declare his will to them.

13 Then Yahweh spoke to Moses, saying, **14** "Take the man who has cursed God outside the camp. All who heard him must lay their hands on his head, and then the entire assembly must stone him. **15** You must explain to the people of Israel and say, 'Whoever curses his God must carry his own sin. **16** He who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, whether he is a foreigner or a native-born Israelite. If anyone blasphemes the name of Yahweh, he must be put to death. **17** If anyone strikes down another human being, he must certainly be put to death. **18** If anyone strikes down someone's animal, he must pay it back, life for life. **19** If anyone injures his neighbor, it must be done to him as he did to his neighbor: **20** fracture for fracture, eye for eye, tooth for tooth. As he has caused an injury to a person, so must it also be done to him. **21** Anyone who kills an animal must pay it back, and anyone who kills a person must be put to death. **22** You must have the same law for both the foreigner and the native-born Israelite, for I am Yahweh your God.'" **23** So Moses spoke to the people of Israel, and the people brought the man outside the camp, the one who had cursed Yahweh. They stoned him with stones. The people of Israel carried out the command of Yahweh to Moses.

Leviticus 24 General Notes

Special concepts in this chapter

Cursing God

The punishment for someone who curses God is to have stones thrown at him until he is dead. This was acceptable in ancient Israel, but it is no longer considered acceptable. (See: curse)

Leviticus 24:1

General Information:

God gives Moses instructions about the things in the tent of meeting.

Leviticus 24:2

pure oil beaten from olives

"pure olive oil"

the lamp

This refers to the lamp or lamps in Yahweh's sacred tent. This can be stated clearly. Alternate translation: "the lamp in the tent of meeting"

Leviticus 24:3

Connecting Statement:

God continues giving Moses instructions about the things in the tent of meeting.

generated on Tue Oct 24 10:45:40 2023

Outside the curtain before the covenant decrees
The phrase "covenant decrees" represents either the tablets that the decrees were written on or the box that the tablets were put in. These were kept in the very holy place, which was the room behind the curtain in the tent of meeting. Alternate translation: "Outside the curtain that is in front of the tablets of the covenant decrees" or "Outside the curtain that is in front of the box of the covenant"

curtain
This was a thick fabric hung as a wall. It was not like a light window curtain.

from evening to morning
"from sunset to sunrise" or "all night"

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated a similar phrase in Leviticus 3:17.

Leviticus 24:4

General Information:
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Leviticus 24:5

Connecting Statement:
God continues giving Moses instructions about the things in the tent of meeting.

two-tenths of an ephah
This is about 4.5 liters. Alternate translation: "four and a half liters"

Leviticus 24:6

the table of pure gold before Yahweh
This table is in the holy place, which is before the most holy place.

Leviticus 24:7

Connecting Statement:
God continues giving Moses instructions about the things in the tent of meeting.

You must put pure incense along each row of loaves
The incense was probably next to the loaves rather than directly on the loaves. Alternate translation: "You must put pure incense next to the loaves in each row"

as a representative offering
What the incense would represent can be stated clearly. Alternate translation: "to represent the loaves as an offering" or "to be an offering that represents the loaves"

This incense will be an offering made by fire for Yahweh
This can be stated in active form. Alternate translation: "You will burn this incense as an offering for Yahweh"

Leviticus 24:8

General Information:
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Leviticus 24:9

This offering
"This bread that is offered"

for it is a portion from the offerings
"for they took it from the offerings"

the offerings to Yahweh made by fire
"the burnt offerings to Yahweh" or "the offerings that you burn to Yahweh"

Leviticus 24:10

Now it happened
This phrase marks a new section of the book.

Leviticus 24:11

blasphemed the name of Yahweh and cursed God
Both of these phrases mean basically the same thing. Alternate translation: "blasphemed Yahweh by cursing him" or "said terrible things about Yahweh"

Shelomith
This is the name of a woman.

Dibri
This is the name of a man.

Leviticus 24:12

General Information:
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Leviticus 24:13

General Information:
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Leviticus 24:14

All who heard him must lay their hands on his head
They were to put their hands on his head to show that he was the guilty one.

Leviticus 24:15

Connecting Statement:
God continues telling Moses what they must do to the man who cursed God.

generated on Tue Oct 24 10:45:40 2023

must carry his own sin
A person suffering because he is guilty of sin is spoken of as if the guilt were a physical object that he is carrying. Alternate translation: "must suffer for his sin" or "must be punished

Leviticus 24:16

must surely be put to death
This can be stated in active form. Alternate translation: "the people must surely put him to death" or "the people must surely kill him"

Leviticus 24:17

Connecting Statement:
God continues telling Moses what the people must do when someone does something bad.

he must certainly be put to death.
This can be stated in active form. Alternate translation: "You must certainly put to death anyone who kills another person"

Leviticus 24:18

must pay it back
How he would pay it back can be stated clearly. Alternate translation: "must pay it back by giving him a live animal"

life for life
This is an idiom that means that one life would replace the other. Alternate translation: "one life to replace the other life" or "to replace the one that he killed"

Leviticus 24:19

Connecting Statement:
God continues telling Moses what the people must do when someone does something bad.

it must be done to him
This can be stated in active form. Alternate translation: "you must do to him"

Leviticus 24:20

fracture for fracture, eye for eye, tooth for tooth
These phrases emphasize that a person should receive the same harm he did to someone else.

fracture for fracture
This refers to broken bones. Alternate translation: "broken bone for broken bone" or "If he breaks someone's bone, one of his bones must be broken" or "If he breaks someone's bone, they will break one of his bones"

eye for eye
This refers to eyes being seriously injured or gouged out. Alternate translation: "If he destroys someone's eye, one of his bones must be destroyed" or "If he destroys someone's eye, they will destroy his eye"

tooth for tooth
This refers to teeth being knocked out of the mouth. Alternate translation: "If he knocks out someone's tooth, one of his teeth must be knocked out" or "If he knocks out someone's tooth, they will knock out one of his teeth"

Leviticus 24:21

anyone who kills a person must be put to death
This can be stated in active form. Alternate translation: "they must put to death anyone who kills a person"

Leviticus 24:22

General Information:
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Leviticus 24:23

carried out the command
"obeyed the command"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Yahweh spoke to Moses on Mount Sinai, saying, **2** "Speak to the people of Israel and say to them, 'When you come into the land that I give you, then the land must be made to keep a Sabbath for Yahweh. **3** You must plant your field for six years, and for six years you must prune your vineyard and gather the produce. **4** But in the seventh year, a Sabbath of solemn rest for the land must be observed, a Sabbath for Yahweh. You must not plant your field or prune your vineyard. **5** You must not conduct an organized harvest of whatever grows by itself, and you must not conduct an organized harvest of whatever grapes grow on your unpruned vines. This will be a year of solemn rest for the land. **6** Whatever the unworked land grows during the Sabbath year will be food for you. You, your male and female servants, your hired servants and the foreigners who live with you may gather food, **7** and your livestock and also wild animals may eat whatever the land produces.

8 You must count off seven Sabbaths of years, that is, seven times seven years, so that there will be seven Sabbaths of years, totaling forty-nine years. **9** Then you must blow a loud ram's horn everywhere on the tenth day of the seventh month. On the Day of Atonement you must blow a ram's horn throughout all your land. **10** You must set apart the fiftieth year to Yahweh and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you, in which property and slaves must be returned to his own clan. **11** The fiftieth year will be a Jubilee for you. You must not plant or conduct an organized harvest, and you must not gather the grapes that grow on the unpruned vines. **12** For it is a Jubilee, which will be holy for you. You must eat the produce that grows by itself out of the fields.

13 You must return everyone to his own property in this year of Jubilee.

14 If you sell any land to your neighbor or buy any land from your neighbor, you must not cheat or wrong each other. **15** If you buy land from your neighbor, consider the number of years and crops that can be harvested until the next Jubilee. Your neighbor selling the land must consider that also. **16** A larger number of years until the next Jubilee will increase the value of land, and a smaller number of years until the next Jubilee will decrease the value, because the number of harvests the land will produce for the new owner is related to the number of years before the next Jubilee. **17** You must not cheat or wrong one another; instead, you must honor your God, for I am Yahweh your God.

18 Therefore you must obey my decrees, keep my laws, and carry them out. Then you will live in the land in safety. **19** The land will yield its produce, and you will eat your fill and live there in safety. **20** You might say, "What will we eat during the seventh year? Look, we cannot plant or gather our produce." **21** I will command my blessing to come upon you in the sixth year, and it will produce harvest enough for three years. **22** You will plant in the eighth year and continue to eat from the previous years' produce and the stored food. Until the harvest of the ninth year comes in, you will be able to eat from the provisions stored in the previous years.

23 The land must not be sold to a new permanent owner, because the land is mine. You are all foreigners and sojourners on my land. **24** You must observe the right of redemption for all the land that you acquire; you must allow the land to be bought back by the family from whom you bought it. **25** If your fellow Israelite became poor and for that reason sold some of his property, then his nearest relative must come and redeem what his brother has sold. **26** If a man has no relative to redeem his property, but if he has prospered and has the ability to redeem it, **27** then he may calculate the years since the land was sold and repay the balance to the man to whom he sold it. Then he may return to his own property. **28** But if he is not able to get the land back for himself, then the land he has sold will remain in the ownership of the one who bought it until the year of Jubilee. At the year of Jubilee, the land will be returned to the man who sold it, and the original owner will return to his property.

29 If a man sells a house in a walled city, then he may buy it back within a whole year after it was sold. For a full year he will have the right of redemption. **30** If the house is not redeemed within a full year, then the house in the walled city will become the permanent property of the buyer throughout his generations. It is not to be returned in the year of Jubilee. **31** But the houses of the villages that have no wall around them will be considered as the field of the land. They may be redeemed, and they must be returned during the year of Jubilee. **32** As for the cities of the Levites, the houses owned by the Levites in the cities they possess may be redeemed at any time. **33** If one of the Levites does not redeem a house he sold, then

generated on Tue Oct 24 10:45:40 2023

the house that was sold in the city where it is located must be returned in the year of Jubilee, for the houses of the cities of the Levites are their property among the people of Israel. **34** But the fields around their cities may not be sold because they are the permanent property of the Levites.

35 If your fellow countryman becomes poor, so that he can no longer provide for himself, then you must help him as you would help a foreigner or a sojourner so that he may live among you. **36** Do not take from him interest or usury, but honor your God so that your brother may keep living with you. **37** You must not give him a loan of money and charge interest, nor sell him your food to earn a profit. **38** I am Yahweh your God, who brought you out of the land of Egypt, in order that I might give you the land of Canaan, and that I might be your God.

39 If your fellow countryman has become poor and sells himself to you, you must not make him work like a slave. **40** Treat him as a hired servant. He must be like a sojourner. He will serve with you until the year of Jubilee. **41** Then he will go away from you, he and his children with him, and he will return to his own clan and to his fathers' property. **42** For they are my servants whom I brought out of the land of Egypt. They will not be sold as slaves. **43** You must not rule over them severely, but you must honor your God. **44** As for your male and female slaves, whom you can obtain from the nations who live around you, you may buy slaves from them. **45** You may also buy slaves from the foreigners who are living among you and from their clans who are with you, who have been born in your land, and they may become your property. **46** You may provide such slaves as an inheritance for your children after you, to hold as property, and make them slaves for life, but you must not rule over your brothers among the people of Israel severely.

47 If a foreigner or someone living temporarily with you has become wealthy, and if one of your fellow Israelites has become poor and sells himself to that foreigner, or to a member of a foreigner's clan, **48** after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him. **49** It might be the person's uncle, or his uncle's son, who redeems him, or anyone who is in his clan. Or, if he has become prosperous, he may redeem himself. **50** He must bargain with the man who bought him; they must count the years from the year he sold himself to his purchaser until the year of Jubilee. The price of his redemption must be figured in keeping with the rate paid to a hired servant, for the number of years he might continue to work for the one who bought him. **51** If there are still many years until the year of Jubilee, he must pay back as the price for his redemption an amount of money that is in proportion to the number of those years. **52** If there are only a few years to the year of Jubilee, then he must bargain with his purchaser to reflect the number of years left before the year of Jubilee, and he must pay for his redemption in keeping with the number of years. **53** He is to be to the purchaser like a man hired year by year. The purchaser is not to rule over him severely. **54** If he is not redeemed by these means, then he must serve until the year of Jubilee, he and his children with him. **55** To me the people of Israel are servants. They are my servants whom I brought out of the land of Egypt. I am Yahweh your God.'"

Leviticus 25 General Notes

Special concepts in this chapter

Over-farming

There is a provision made in this chapter to prevent over-farming of the land. If a land is farmed every year with the same crops, it will quickly become unable to grow anything.

Sabbath and Jubilee Years

Every seventh year, the land should not be planted. Every fiftieth year Israelite slaves must be freed and all land that has been bought returned to its original owners. This prevented people from getting trapped by their poverty.

Leviticus 25:1

General Information:

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Leviticus 25:2

the land must be made to keep a Sabbath for Yahweh

The land is spoken of as if it were a person that could obey the Sabbath by resting. Just as the

generated on Tue Oct 24 10:45:40 2023

people had to rest every seventh day, people were to honor God by not farming the land every seventh year. Alternate translation: "you must obey the Sabbath law by letting the land rest every seventh year for Yahweh" or "you must obey Yahweh's Sabbath by not farming the land every seventh year"

Leviticus 25:3

prune your vineyard
To prune a vineyard is to cut the branches and vines to help the fruit grow better.

Leviticus 25:4

a Sabbath of solemn rest for the land must be observed
Not farming the land is spoken of as letting the land rest. This can be stated in active form. Alternate translation: "you must observe a Sabbath of solemn rest for the land" or "you must obey the Sabbath law by not farming the land every seventh year"

Leviticus 25:5

You must not conduct ... for the land
Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

your unpruned vines
This means that no one has taken care of the vines and cut them as they do during the other six years. This can be stated in active form. Alternate translation: "your vines that you do not prune"

Leviticus 25:6

Whatever the unworked land ... who live with you may gather food
Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

Whatever the unworked land grows
"whatever grows on the unworked land"

the unworked land
This means that no one has taken care of the gardens or farms as they do during the other six years. This can be stated in active form. Alternate translation: "your gardens that you do not tend"

Leviticus 25:7

whatever the land produces
"whatever grows on the land"

Leviticus 25:8

General Information:
Yahweh continues telling Moses what the people must do.

there will be seven Sabbaths of years
"they will be seven sets of seven years"

forty-nine years
"49 years"

Leviticus 25:9

the tenth day of the seventh month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.

the Day of Atonement
On this day each year the high priest would make a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. See how you translated this in Leviticus 23:27.

Leviticus 25:10

fiftieth year
This is an ordinal number. Alternate translation: "year 50"

a Jubilee for you
The Jubilee was a year when the Jews had to return land to its' original owners and set slaves free. Alternate translation: "a year of restoration for you" or "a year for you to return land and free slaves"

property and slaves must be returned
This can be stated in active form. Alternate translation: "you must return property and slaves"

Leviticus 25:11

a Jubilee for you
"a year of restoration" or "a year for you to return the land." It can be stated clearly who they were returning the land to. Alternate translation: "a year for you to return the land to me"

Leviticus 25:12

You must eat the produce that grows by itself out of the fields
Yahweh did not allow the land owner to organize his workers and harvest the land as he did the other six years. However, he did allow individuals to go through the fields and eat what they find.

generated on Tue Oct 24 10:45:40 2023

Leviticus 25:13

this year of Jubilee
"this year of restoration" or "this year to return land and free slaves"

Leviticus 25:14

General Information:
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Leviticus 25:15

General Information:
God continues telling Moses what the people must do.

that can be harvested
This can be stated in active form. Alternate translation: "that you can harvest"

the next Jubilee
"the next year of restoration" or "the next year to return land"

Leviticus 25:16

General Information:
This page has intentionally been left blank.

Leviticus 25:17

General Information:
This page has intentionally been left blank.

Leviticus 25:18

obey my decrees, keep my laws, and carry them out
All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says.

Leviticus 25:19

you will eat your fill
This means that they would eat enough until their stomach was full. Alternate translation: "you will eat till you are full" or "you will eat plenty"

Leviticus 25:20

You might say
Here "You" refers to the people of Israel.

Leviticus 25:21

I will command my blessing to come upon you
God speaks of his blessing as if it were a person that could obey him. Alternate translation: "I will send my blessing on you" or "I will bless you"

Leviticus 25:22

from the provisions stored
This can be stated in active form. Alternate translation: "from the food you store"

Leviticus 25:23

General Information:
Yahweh continues speaking.

The land must not be sold to a new permanent owner
This can be stated in active form. Alternate translation: "You must not sell your land permanently to another person"

Leviticus 25:24

You must observe the right of redemption
The noun "redemption" can be expressed with the verbs "redeem" or "buy back." Alternate translation: "You must remember that the original owner has the right to redeem the land whenever he wants"

you must allow the land to be bought back by the family from whom you bought it
This can be stated in active form. Alternate translation: "you must allow the family from whom you bought the land to buy it back"

Leviticus 25:25

General Information:
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Leviticus 25:26

General Information:
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Leviticus 25:27

the land was sold
This can be stated in active form. Alternate translation: "he sold the land"

repay the balance to the man to whom he sold it
This can be made explicit. Alternate translation: "repay to the purchaser who bought it the money the purchaser would have made"

Leviticus 25:28

the year of Jubilee
"the year of restoration" or "the year to return land." See how you translated it in Leviticus 25:10.

the land will be returned
This can be stated in active form. Alternate translation: "the one who had bought it will return the land"

generated on Tue Oct 24 10:45:40 2023

will return to his property
"will go back to his land"

Leviticus 25:29

after it was sold
This can be stated in active form. Alternate translation: "after he sold it"

the right of redemption
The noun "redemption" can be expressed with the verbs "redeem" or "buy back." Alternate translation: "the right to redeem it"

Leviticus 25:30

If the house is not redeemed
This can be stated in active form. Alternate translation: "If he or his family does not redeem the house"

the buyer throughout his generations
"the buyer and his descendants"

It is not to be returned
This can be stated in active form. Alternate translation: "The man who bought that house will not have to return it"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:31

But the houses of the villages that have no wall
Some villages did not have a wall around them.

They may be redeemed, and they must be returned
This can be stated in active form. Alternate translation: "You may buy back those houses, and those who bought them must return them"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:32

the houses owned by the Levites in the cities they possess
This can be stated in active form. Alternate translation: "the houses that the Levites own in their cities"

may be redeemed at any time
This can be stated in active form. Alternate translation: "the Levites may redeem them at any time"

Leviticus 25:33

the house that was sold in the city where it is located must be returned
This can be stated in active form. Alternate translation: "the one who bought the house in the city where it is located must return it"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

their property among the people of Israel
The land of Canaan was divided up among the people of Israel, but of that land, the Levites were only given 48 cities with the fields around them. Alternate translation: "their part of the land that the Israelites possessed" or "their property in the land of Israel"

Leviticus 25:34

But the fields around their cities may not be sold
This can be stated in active form. Alternate translation: "But the Levites must not sell the fields around their cities"

Leviticus 25:35

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 25:36

Do not take from him interest or usury
The words "interest" and "usury" both refer to a lender requiring more from the borrower than he originally lent. Alternate translation: "Do not require him to pay back any more than you lent him"

Leviticus 25:37

General Information:
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Leviticus 25:38

General Information:
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Leviticus 25:39

you must not make him work like a slave
The owner was to treat the Israelite with more respect than he would treat a slave.

generated on Tue Oct 24 10:45:40 2023

Leviticus 25:40

Treat him as a hired servant
The owner was to treat the Israelite with more respect than he would treat a slave.

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:41

General Information:
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Leviticus 25:42

Connecting Statement:
God continues telling Moses what he must tell the people.

they are my servants
"your fellow countrymen are my servants"

They will not be sold as slaves
This can be stated in active form. Alternate translation: "You must not sell them as slaves"

Leviticus 25:43

General Information:
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Leviticus 25:44

you may buy slaves from them
"you may buy slaves from those nations"

Leviticus 25:45

General Information:
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Leviticus 25:46

General Information:
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Leviticus 25:47

General Information:
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Leviticus 25:48

after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him
This can be stated in active form. Alternate translation: "after the foreigner buys your fellow Israelite, someone in the Israelite's family may buy him back"

Leviticus 25:49

General Information:
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Leviticus 25:50

until the year of Jubilee
An Israelite could be a slave only until the year of Jubilee. These instructions are for when an Israelite wanted to buy back his freedom before the year of Jubilee.

the year of Jubilee
"the year of restoration" or "the year to return land and to free slaves"

The price of his redemption must be figured
The verb "figured" can be stated in active form. Alternate translation: "They must figure the price of his redemption" or "They must figure how much to pay for the foreigner to set the Israelite free"

in keeping with the rate paid to a hired servant
If the Israelite bought back his freedom, the foreigner would have to hire a servant to do the work that the Israelite would have done but will not. The verbs "paid" and "hired" can be expressed in active form. Alternate translation: "according to the rate a person would pay to hire a servant"

for the number of years he might continue to work
"for the number of years until the jubilee that the Israelite would have continued to work but will not"

Leviticus 25:51

he must pay back
"the Israelite slave must pay back"

Leviticus 25:52

General Information:
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Leviticus 25:53

rule over him severely
"rule over him in a way that harms him" or "treat him badly"

Leviticus 25:54

If he is not redeemed by these means
This can be stated in active form, and who he is to be redeemed from can be stated clearly. Alternate translation: "If no one redeems him by these means from the one who bought him as a slave"

by these means
"in this way"

generated on Tue Oct 24 10:45:40 2023

he must serve until the year of Jubilee, he and his children with him
The Israelite slave and his children would serve the foreigner until the year of Jubilee, and then the foreigner would have to set the Israelite and his children free.

Leviticus 25:55

To me the people of Israel are servants
"For it is to me that the people of Israel are servants." This is the reason that God wanted the Israelites to be set free in the year of jubilee. They were his servants. They were not permitted to be anyone else's permanent slave.

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 "You must make no idols, and you must not lift up a carved figure or a sacred stone pillar, and you must not place any carved stone image in your land to which you bow down, for I am Yahweh your God. **2** You must keep my Sabbaths and honor my sanctuary. I am Yahweh.

3 If you walk in my laws and keep my commandments and obey them, **4** then I will give you rain in its season; the land will yield its produce, and the trees of the field will yield their fruit. **5** Your threshing will continue to the time of the grape harvest, and the grape harvest will extend to the planting season. You will eat your bread to the full and live safely where you make your home in the land. **6** I will give peace in the land; you will lie down with nothing to make you afraid. I will take the dangerous animals away from the land, and the sword will not pass through your land. **7** You will chase your enemies, and they will fall before you by the sword. **8** Five of you will chase away a hundred, and a hundred of you will chase ten thousand; your enemies will fall before you by the sword. **9** I will look at you with favor and make you fruitful and multiply you; I will establish my covenant with you. **10** You will eat food stored a long time. You will have to bring out the stored food because you will need the room for the new harvest. **11** I will place my tabernacle among you, and I will not detest you. **12** I will walk among you and be your God, and you will be my people. **13** I am Yahweh your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke and made you to walk standing up straight.

14 But if you will not listen to me, and will not obey all these commandments, **15** and if you reject my decrees and detest my laws, so that you will not obey all my commandments, but break my covenant— **16** if you do these things, then I will do this to you: I will inflict terror on you, diseases and fever that will destroy the eyes and will drain away your life. You will plant your seeds in vain, because your enemies will eat their produce. **17** I will set my face against you, and you will be overpowered by your enemies. Men who hate you will rule over you, and you will run away, even when no one is chasing you. **18** If after all this you do not listen to me, then I will punish you seven times as severely for your sins. **19** I will break your pride in your power. I will make the sky over you like iron and your land like bronze. **20** Your strength will be used up in vain, because your land will not produce its harvest, and your trees in the land will not produce their fruit.

21 If you walk against me and will not listen to me, I will bring seven times more blows on you, in proportion to your sins. **22** I will send wild animals against you, which will rob you of your children, destroy your livestock, and make you so few in number that your roads will be desolate.

23 If in spite of these things you still do not accept my correction and you continue to walk in opposition to me, **24** then I will also walk in opposition to you, and I myself will punish you seven times because of your sins. **25** I will bring a sword on you that will execute vengeance for breaking the covenant. You will be gathered together inside your cities, and I will send a plague among you there, and then you will be delivered into the hand of your enemy. **26** When I cut off your staff of food, ten women will be able to bake your bread in one oven, and they will distribute your bread by weight. You will eat but not be satisfied.

27 If you do not listen to me despite these things, but continue to walk against me, **28** then I will walk against you in anger, and I will punish you even seven more times as much for your sins. **29** You will eat the flesh of your sons; you will eat the flesh of your daughters. **30** I will destroy your high places, cut down your incense altars, and throw your corpses on the corpses of your idols, and I myself will abhor you. **31** I will turn your cities into ruins and destroy your sacred places. I will not be pleased with the aroma of your offerings. **32** I will devastate the land. Your enemies who will live there will be shocked at the devastation. **33** I will scatter you among the nations, and I will draw out my sword and follow you. Your land will be devastated, and your cities will be ruined.

34 Then the land will enjoy its Sabbaths for as long as it lies desolate and you are in your enemies' lands. During that time, the land will rest and enjoy its Sabbaths. **35** As long as it lies desolate, it will have rest, which will be the rest that it did not have with your Sabbaths, when you lived in it.

36 As for those of you who are left in your enemies' lands, I will send fear into your hearts so that even the sound of a leaf blowing in the wind will startle you, and you will flee as though you were fleeing from the sword. You will fall, even when no one is chasing you. **37** You will stumble over each other as though you

generated on Tue Oct 24 10:45:40 2023

were running from the sword, even though no one is chasing you. You will have no power to stand before your enemies. **38** You will perish among the nations, and your enemies' land will itself devour you. **39** Those who are left among you will waste away in their iniquity, there in your enemies' lands, and because of their fathers' iniquities they will waste away as well.

40 Yet if they confess their iniquity and their fathers' iniquity, and the unfaithfulness that they committed against me, and also their walking against me— **41** which caused me to turn against them and I brought them into the land of their enemies—if their uncircumcised hearts become humbled, and if they accept the punishment for their sins, **42** then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham; also, I will call the land to mind. **43** The land will be abandoned by them, so it will be pleased with its Sabbaths while it lies desolate without them. They will have to pay the penalty for their iniquity because they themselves rejected my decrees and detested my laws. **44** Yet despite all this, when they are in their enemies' land, I will not reject them, neither will I detest them so as to completely destroy them and do away with my covenant with them, for I am Yahweh their God. **45** But for their sakes I will call to mind the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, so that I might be their God. I am Yahweh."

46 These are the commandments, decrees, and laws that Yahweh made between himself and the people of Israel at Mount Sinai through Moses.

Leviticus 26 General Notes

Special concepts in this chapter

Worship only Yahweh

If people obey God and worship only him, he will bless and protect them. If people disobey his law and if they worship other gods, then he will severely punish them to help them to repent and begin obeying him. This takes the form of a promise. (See: lawofmoses and repent and promise)

Leviticus 26:1

General Information:

Yahweh continues telling Moses what the people must do.

Leviticus 26:2

keep my Sabbaths

"obey the rules for my Sabbaths"

Leviticus 26:3

walk in my laws and keep my commandments and obey them

These are three ways of saying the same thing. They emphasize that the people must obey everything that God commands them to do. Alternate translation: "If you carefully obey my laws and commands"

walk in my laws

Behaving according to the laws is spoken of as if they were to walk in the laws. Alternate translation: "If you behave according to my laws" or "if you live according to my laws"

Leviticus 26:4

General Information:

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Leviticus 26:5

will eat your bread to the full

Here bread represents food. "To the full" means until their stomachs were full of food. Alternate translation: "will eat food until you are full" or "will have plenty of food to eat"

Leviticus 26:6

I will give peace in the land

"I will cause there to be peace in the land"

the sword will not pass through your land

Here the word "sword" represents enemy armies or enemy attacks. Alternate translation: "no armies will attack you"

Leviticus 26:7

they will fall before you by the sword

Here "falling" represents dying, and "the sword" represents either attacking people with a sword or battle in general. Alternate translation: "they will

generated on Tue Oct 24 10:45:40 2023

die when you attack them with the sword" or "you will kill them in battle"

Leviticus 26:8

Five of you will chase away a hundred, and a hundred of you will chase ten thousand
This means the Israelites will have victory against larger armies.

Five ... hundred ... ten thousand
"5 ... 100 ... 10,000"

Leviticus 26:9

I will look at you with favor
"I will show you favor" or "I will bless you"

make you fruitful and multiply you
These two phrases refer to God causing them to have many descendants so they become a large group.

make you fruitful
God speaks of them having many children as if they were trees that bear a lot of fruit. Alternate translation: "cause you to have many children"

Leviticus 26:10

You will eat food stored a long time
"You will have enough food stored to eat for a long time" or "you will have enough food to store and eat it for a long time"

Leviticus 26:11

I will place my tabernacle among you
"I will put my dwelling place among you"

I will not detest you
"I will accept you"

Leviticus 26:12

I will walk among you
Walking among them represents living with them. Alternate translation: "I will live with you"

Leviticus 26:13

I have broken the bars of your yoke
God speaks of their slavery as if they had to wear a yoke that animals wear in order to do hard work. Breaking the bars of the yoke represents setting them free. Alternate translation: "I have set you free from the hard labor they made you do"

Leviticus 26:14

General Information:
Yahweh is telling Moses what will happen if the people do not obey his commands.

Leviticus 26:15

General Information:
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Leviticus 26:16

if you do these things
The phrase "these things" refers to the things listed in Leviticus 26:14-15.

I will inflict terror on you
Here "terror" represents the things that will cause them to be terrified. Alternate translation: "I will send disasters that will terrify you"

will drain away your life
"will slowly take away your life" or "will slowly make you die." It is the diseases and the fever that will do this.

You will plant your seeds in vain
The phrase "in vain" means that they would get nothing from their work. Alternate translation: "You will plant your seeds, but you will not get anything from them"

Leviticus 26:17

I will set my face against you
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose you"

you will be overpowered by your enemies
This can be stated in active form. Alternate translation: "your enemies will defeat you"

Leviticus 26:18

seven times
Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

Leviticus 26:19

I will break your pride in your power
Using force to cause them not to be proud is spoken of as if he were to break their pride. Alternate translation: "I will punish you and so end the pride that you feel about your power" or "I will punish you so that you will no longer be proud of your power"

I will make the sky over you like iron and your land like bronze
This means God will stop the rain from falling from the sky. This will make the ground hard so that people cannot plant seed or grow crops.

generated on Tue Oct 24 10:45:40 2023

Leviticus 26:20

Your strength will be used up in vain
Working very hard is spoken of as if they were to use all their strength until they had no more strength. The phrase "in vain" means that they would get nothing from working so hard. Alternate translation: "You will work very hard in vain" or "You will work very hard, but you will not receive anything good from working so hard"

Leviticus 26:21

walk against me
Walking represents behavior. Walking against God represents opposing him or rebelling against him. Alternate translation: "rebel against me"

I will bring seven times more blows on you
The abstract noun "blows" can be stated as the verb "hit." Alternate translation: "I will hit you seven times as much"

I will bring seven times more blows on you
Yahweh causing disasters to happen to the Israelites is spoken of as if he would strike them with blows or hit them. Alternate translation: "I will cause seven times as many disasters to come against you" or "I will punish you seven times more severely"

seven times
Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

in proportion to your sins
The noun "sins" can be expressed with the verb "sin." Alternate translation: "according to how much you have sinned"

Leviticus 26:22

which will rob you of your children
Stealing is a euphemism or metaphor for killing. Alternate translation: "which will kill your children"

your roads will be desolate
"no one will travel on your roads"

Leviticus 26:23

If in spite of these things
"If when I punish you like this" or "If I discipline you like this and"

you still do not accept my correction
Accepting his correction represents responding rightly to it. In this case responding rightly to it is choosing to obey him. Alternate translation: "you still do not listen to my correction" or "you still do not obey me"

walk in opposition to me
Walking represents behavior. Walking in opposition to him means opposing him or fighting against him. Alternate translation: "oppose me" or "fight against me"

Leviticus 26:24

I will also walk in opposition to you
Walking represents behavior. Walking in opposition to them means opposing them or fighting against them. Alternate translation: "I also will oppose you" or "I also will fight against you"

I myself will punish you seven times
The number 7 represents completeness. Alternate translation: "I will personally punish you many times" or "I myself will punish you most severely"

because of your sins
The noun "sins" can be expressed with the verb "sin." Alternate translation: "because you continue to sin against me"

Leviticus 26:25

I will bring a sword on you
Here the word "sword" represents an army or an attack from an army. Alternate translation: "I will bring an enemy army against you" or "I will cause an enemy army to attack you"

that will execute vengeance
"that will punish you"

for breaking the covenant
"for disobeying the covenant" or "because you disobey the covenant"

You will be gathered together
This can be stated in active form. Alternate translation: "You will gather together" or "You will hide"

you will be delivered into the hand of your enemy
Here "into the hand" means "into the control" and refers to defeat by their enemy. This can be stated in active form. Alternate translation: "I will deliver you into the hand of your enemy" or "I will allow your enemy to control you"

Leviticus 26:26

When I cut off your staff of food
The word "staff" here refers to the staff a weak person leans on as he walks and is a metaphor for something that people rely on for life. Breaking this staff is a metaphor for destroying the food supply, either by destroying the crops in the fields or stopping the people from trading. Alternate translation: "When I stop you from being able to get food" or "When I make it impossible for you to get the food you depend on"

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ten women will be able to bake your bread in one oven
This implies that there will be so little flour that one small oven will be able to hold all the bread that many women can put into it.

they will distribute your bread by weight
This means there will be so little food that they will have to measure how much each person gets.

Leviticus 26:27

If you do not listen to me
Listening represents obeying what he has said. Alternate translation: "If you do not obey me"

to walk against me
Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "to oppose me" or "to fight against me"

Leviticus 26:28

I will walk against you
Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "I will oppose you"

I will punish you even seven more times as much
Here "seven more times" is not literal. It means Yahweh will increase the severity of his punishment.

Leviticus 26:29

General Information:
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Leviticus 26:30

I will destroy ... cut down ... throw your corpses
Because God would send an army to do these things, he speaks as if he would do them. Alternate translation: "I will send an enemy army to destroy ... cut down ... throw your corpses"

your corpses
"your dead bodies"

the corpses of your idols
God speaks of idols not being alive as if they had been alive and then died. Alternate translation: "your lifeless idols"

Leviticus 26:31

I will turn your cities into ruins and destroy your sacred places
Because God would send armies to do these things, he speaks as if he would do them. Alternate translation: "I will send enemy armies to turn your cities into ruins and destroy your sacred places"

your sacred places
These were places where people worshiped idols instead of God.

I will not be pleased with the aroma of your offerings
Normally the Lord's pleasure with the aroma represents his pleasure with those who burn the offering. But in this case, people would burn offerings, but God would not be pleased with them. Alternate translation: "You will burn offerings, but I will not be pleased with you"

Leviticus 26:32

General Information:
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Leviticus 26:33

I will draw out my sword and follow you
This represents sending armies to attack them. Alternate translation: "I will send enemy armies to attack you" or "I will send enemy armies to attack you with their swords"

Your land will be devastated, and your cities will be ruined
This can be stated in active form. Alternate translation: "Your enemies will devastate your land and destroy your cities"

Leviticus 26:34

Then the land will enjoy its Sabbaths
The people were supposed to obey the Sabbath law by not farming the land every seventh year. God speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "Then the land will rest according to the Sabbath law" or "Then, as required by the Sabbath law, the land will not be farmed"

Leviticus 26:35

it will have rest
God speaks about the land not being farmed as if it were a person that would rest. Alternate translation: "it will not be farmed"

Leviticus 26:36

I will send fear into your hearts
Sending fear into their hearts represents making them afraid. Alternate translation: "I will make you terribly afraid"

as though you were fleeing from the sword
The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were fleeing from someone who was chasing you with a

sword" or "as though you were fleeing from an enemy army"

Leviticus 26:37

General Information:
Yahweh continues describing what will happen to the Israelites when they are forced to go to their enemies' countries.

as though you were running from the sword
The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were running away from someone who was chasing you with a sword" or "as though you were running away from an enemy army"

to stand before your enemies
Standing before the enemies represents not falling when the enemies attack and fighting against them. Alternate translation: "to resist your enemies when they attack you" or "to fight back against your enemies"

Leviticus 26:38

your enemies' land will itself devour you
Yahweh speaks about the enemies' land as if it were a wild animal that would eat the Israelites. The word "devour" emphasizes that most of the Israelites will die there. Alternate translation: "you will die in your enemies' land"

Leviticus 26:39

Those who are left among you
"Those of you who do not die"

waste away in their iniquity
Wasting away in their sins represents wasting away because of their sins.

their fathers' iniquities
Here "their fathers" represents their ancestors.

Leviticus 26:40

their fathers' iniquity
The word "fathers" represents their ancestors.

Leviticus 26:41

to turn against them
This represents opposing them. Alternate translation: "to oppose them"

if their uncircumcised hearts become humbled
Here the term "uncircumcised hearts" refers to the whole person. Alternate translation: "if they will be humble instead of stubbornly disobedient"

Leviticus 26:42

then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his covenant. Alternate translation: "then I will fulfill the covenant I made with Jacob, Isaac, and Abraham"

I will call the land to mind
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his promise concerning the land. Alternate translation: "I will fulfill my promise about the land"

Leviticus 26:43

The land will be abandoned by them
This can be stated in active form. Alternate translation: "The people of Israel will abandon their land"

so it will be pleased with its Sabbaths
Yahweh speaks about the land as if it were a person who is happy about resting, because no one will be planting seed or growing crops on it. This will allow the land to become more fertile. Alternate translation: "so it will benefit from the Sabbaths"

Leviticus 26:44

General Information:
This concludes Yahweh's message to Moses at Mount Sinai regarding the blessings for obedience and the punishments for disobedience.

Leviticus 26:45

I will call to mind the covenant with their ancestors
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his covenant. Alternate translation: "I will fulfill the covenant with their ancestors"

in the sight of the nations
This represents the knowledge of the nations. Alternate translation: "in the knowledge of the nations" or "and the nations knew about it"

the nations
This represents the people of the nations. Alternate translation: "the people of the nations"

Leviticus 26:46

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generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Yahweh spoke to Moses and said, **2** "Speak to the people of Israel and say to them, 'If anyone makes a special vow to Yahweh, use the following valuations. **3** Your standard value for a male from twenty to sixty years old must be fifty shekels of silver, after the shekel of the sanctuary. **4** For a female of the same ages your standard value must be thirty shekels. **5** From five years to twenty years old your standard value for a male must be twenty shekels, and for the female ten shekels. **6** From one month old to five years your standard value for a male must be five shekels of silver, and for a female three shekels of silver. **7** From sixty years old and up for a male your standard value must be fifteen shekels, and for a female ten shekels. **8** But if the person making the vow cannot pay the standard value, then the person being given must be presented to the priest, and the priest will value that person by the amount the one making the vow is able to afford.

9 If what is vowed is an animal that people can give as an offering to Yahweh, any part of that animal that is given to Yahweh becomes holy. **10** The person must not exchange it or substitute a good one for a bad one, or a bad for a good one. If he substitutes one animal for another, both it and the substitute become holy. **11** However, if what is vowed is an unclean animal that people cannot give as an offering to Yahweh, then the person must bring the animal to the priest. **12** The priest will value it, by the market value of the animal. Whatever value the priest places on the animal, that will be its value. **13** If the owner wishes to redeem it, then a fifth of its value is to be added to its redemption price.

14 When a man sets apart his house as a holy gift to Yahweh, then the priest will set its value as either good or bad. Whatever the priest values it, so it will be. **15** But if the owner who set apart his home wishes to redeem it, he must add a fifth of its value to its redemption price, and it will belong to him.

16 If a man sets apart to Yahweh some of the fields of his property, then the valuation of it will be in proportion to the amount of seed required to plant it—a homer of barley will be valued at fifty shekels of silver. **17** If he sets apart his field during the year of Jubilee, the valuation of it will stand. **18** But if he sets apart his field after the year of Jubilee, then the priest must calculate the value of the field by the number of years that remain until the next year of Jubilee, and the valuation of it must be reduced. **19** If the man who set apart the field wishes to redeem it, then he must add a fifth to the valuation, and it will belong to him. **20** If he does not redeem the field, or if he has sold the field to another man, it cannot be redeemed any more. **21** Rather, the field, when it is released in the year of Jubilee, will be a holy gift to Yahweh, like the field that has been completely given to Yahweh. It will belong to the priest. **22** If a man sets apart a field that he has bought, but that field is not part of his family's land, **23** then the priest will figure the valuation of it up to the year of Jubilee, and the man must pay its value on that day as a holy gift to Yahweh. **24** In the year of Jubilee, the field will return to the man from whom it was bought, to the one whose property the land is. **25** All the valuations must be set by the weight of the sanctuary shekel. Twenty gerahs must be the equivalent of one shekel.

26 No one may set apart the firstborn among animals, since the firstborn already belongs to Yahweh; whether ox or sheep, it is Yahweh's. **27** If it is an unclean animal, then the owner may buy it back at the valuation of it, and a fifth must be added to that value. If the animal is not redeemed, then it is to be sold at the set value.

28 But nothing that a man devotes to Yahweh, from all that he has, whether man or animal, or his family land, may be sold or redeemed. Everything that is devoted is very holy to Yahweh. **29** No ransom may be paid for the person who is devoted for destruction. That person must be put to death.

30 All the tithe of the land, whether grain grown on the land or fruit from the trees, is Yahweh's. It is holy to Yahweh. **31** If a man redeems any of his tithe, he must add a fifth to its value. **32** As for every tenth of the herd or the flock, whatever passes under the shepherd's rod, one-tenth must be set apart to Yahweh. **33** The shepherd must not search for the better or the worse animals, and he must not substitute one for another. If he changes it at all, then both it and that for which it is changed will be holy. It cannot be redeemed.'"

34 These are the commandments that Yahweh gave at Mount Sinai to Moses for the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Leviticus 27 General Notes

Special concepts in this chapter

Dedicated to Yahweh

This chapter records the manner in which people make vows of dedication to Yahweh. There are many reasons why a person would dedicate something to Yahweh. (See: vow)

Leviticus 27:1

General Information:

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Leviticus 27:2

If anyone makes a special vow to Yahweh

In this case the vow would involve giving oneself or another person to God. This can be stated clearly. Alternate translation: "If anyone vows to give someone to Yahweh"

use the following valuations

Instead of giving the person, he would give the Lord a certain amount of silver. Alternate translation: "use the following values as your gift to the Lord in place of the person" or "give the Lord the following amounts of silver instead of the person"

Leviticus 27:3

Your standard value

"The amount to pay" or "You must pay"

twenty ... sixty ... fifty

"20 ... 60 ... 50"

fifty shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "fifty pieces of silver, each of which weighs ten grams" or "five hundred grams of silver"

after the shekel of the sanctuary

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed about 11 grams. Alternate translation: "Use the kind of shekel that is used in the sanctuary" or "When you weigh the silver, use the weight that is used in the sanctuary"

Leviticus 27:4

thirty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "thirty pieces of silver, each of which weighs ten grams" or "three hundred grams of silver"

thirty

"30"

Leviticus 27:5

five ... twenty ... ten

"3"

your standard value

"the amount to pay" or "you must pay"

twenty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "twenty pieces of silver" or "two hundred grams of silver"

for the female ten shekels

The phrases "of that age" and "your standard value must be" are left out, but are meant to be understood. Alternate translation: "for the female of that age your standard value must be ten shekels"

ten shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "ten pieces of silver" or "one hundred grams of silver"

Leviticus 27:6

five shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "five pieces of silver" or "fifty grams of silver"

five ... three

"5 ... 3"

three shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "three pieces of silver" or "thirty grams of silver"

Leviticus 27:7

sixty years old and up

"sixty years old and older"

sixty ... fifteen ... ten

"60 ... 15 ... 10"

fifteen shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "fifteen pieces of silver" or "150 grams of silver"

generated on Tue Oct 24 10:45:40 2023

for a female ten shekels
The phrases "of that age" and "your standard value must be" are left out, but are meant to be understood. Alternate translation: "for a female of that age your standard value must be ten shekels"

Leviticus 27:8

the person being given must be presented to the priest
This can be stated in active form. Alternate translation: "he must present to the priest the person he is giving"

Leviticus 27:9

General Information:
Yahweh continues telling Moses what the people must do.

any part of that animal that is given to Yahweh becomes holy
"you must set apart to Yahweh any part of that animal that that person has given to Yahweh"

Leviticus 27:10

both it and the substitute
This can be stated in active form. Alternate translation: "both it and the one he exchanges it for" or "both animals"

Leviticus 27:11

is an unclean animal that people cannot give as an offering to Yahweh
If Yahweh will not accept a certain animal as an offering, the animal is spoken of as if it were physically dirty. It may be unclean because it is a certain kind of animal or because it has a defect. Alternate translation: "is in fact one that Yahweh will not accept because it is unclean"

Leviticus 27:12

market value
This is the value the animal is normally worth when someone buys or sells it.

Leviticus 27:13

wishes to redeem it
"wishes to buy it back"

Leviticus 27:14

General Information:
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Leviticus 27:15

he must add a fifth of its value to its redemption price
A "fifth" is a part of something that is divided into five equal parts. Alternate translation: "he must divide the value of the house into five equal parts, add the amount equal to one of those parts, and pay all of it"

Leviticus 27:16

a homer of barley will be valued at
Here "a homer of barley" represents a piece of land that would need one homer of barley in order to plant on all of it. Alternate translation: "a piece of land that requires one homer of barley in order to plant all of it will be valued at" or 'the value of land that requires one homer of barley will be"

homer
A homer is 220 liters.

fifty shekels of silver
If it is necessary to use modern weight units, here are two way of doing it. Alternate translation: "fifty pieces of silver, each of which weighs ten grams" or "five hundred grams of silver"

Leviticus 27:17

the year of Jubilee
This occurs every 50 years. See how you translated "Jubilee" in Leviticus 25:10.

the valuation of it will stand
"Stand" represents "remain" or "remain the same." Alternate translation: "its value will remain the same" or "its value will be the full amount"

Leviticus 27:18

the valuation of it must be reduced
This can be stated in active form. Alternate translation: "he must reduce the estimated value"

Leviticus 27:19

General Information:
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Leviticus 27:20

If he does not redeem the field
The time for redeeming the field can be stated clearly. Alternate translation: If he does not redeem the field before the year of Jubilee"

it cannot be redeemed any more
This can be stated in active form. Alternate translation: "he can no longer buy it back"

generated on Tue Oct 24 10:45:40 2023

Leviticus 27:21

in the year of Jubilee
"in the year of restoration" or "the year for you to return land and free slaves." This was a year when the Jews had to return land to its original owners and set slaves free. See how you translated it in Leviticus 25:13

that has been completely given to Yahweh
This can be stated in active form. Alternate translation: "that someone has completely given to Yahweh"

Leviticus 27:22

General Information:
This page has intentionally been left blank.

Leviticus 27:23

General Information:
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Leviticus 27:24

the man from whom it was bought ... the one whose property the land is
These two phases refer to the same person. Normally the land would be bought from its owner.

the man from whom it was bought
This can be stated in active form. Alternate translation: "the man who sold it"

Leviticus 27:25

All the valuations must be set
This can be stated in active form. Alternate translation: "The priests must determine the estimated values"

by the weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent.

Twenty gerahs must be the equivalent of one shekel
The purpose of this sentence is to tell how much the sanctuary shekel weighs. The gerah was the smallest unit of weight that the Israelites used. Alternate translation: "One shekel must equal twenty gerahs"

Twenty gerahs must be the equivalent of one shekel
If it is necessary to use modern weight units, here is a way to do it. Alternate translation: "One shekel must weigh ten grams"

Leviticus 27:26

No one may set apart
"No one may set apart to Yahweh"

Leviticus 27:27

a fifth must be added to that value
This can be stated in active form. Alternate translation: "he must add a fifth to that value"

If the animal is not redeemed
This can be stated in active form. Alternate translation: "If the person does not buy back the animal"

it is to be sold at the set value
This can be stated in active form. Alternate translation: "the priest must sell it at the set value"

Leviticus 27:28

nothing that a man devotes to Yahweh, from all that he has, whether man or animal, or his family land, may be sold or redeemed
This can be stated in active form. Alternate translation: "no one may sell or redeem anything a man has devoted to Yahweh, from all that he has, whether it is a human, an animal, or his family land" or "if a man devotes to Yahweh anything he has, whether human or animal, or his family land, no one may sell or redeem it"

Everything that is devoted is very holy to Yahweh
"Everything that anyone devotes to Yahweh is very holy to Yahweh"

Leviticus 27:29

No ransom may be paid
This can be stated in active form. "No one may pay a ransom"

for the person who is devoted for destruction
This can be stated in active form. Alternate translation: "for any person whom Yahweh has devoted to destruction"

for the person who is devoted for destruction
Why a person would be devoted to destruction can be stated clearly. Alternate translation: "for any person whom Yahweh has determined should die because of his sin"

That person must be put to death
This can be stated in active form. Alternate translation: "you must put that person to death" or "you must kill that person"

Leviticus 27:30

General Information:
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generated on Tue Oct 24 10:45:40 2023

Leviticus 27:31

If a man redeems any of his tithe
"If a man wants to buy back any of his tithe"

Leviticus 27:32

whatever passes under the shepherd's rod
This refers to the way they would count their animals. Alternate translation: "when you count your animals by raising your shepherd rod and having them walk under it to the other side" or "when you count the animals"

one-tenth must be set apart to Yahweh
This can be stated in active form. Alternate translation: "you must set apart one-tenth to Yahweh"

one-tenth
"every tenth animal"

Leviticus 27:33

then both it and that for which it is changed
"then both animals"

It cannot be redeemed
This can be stated in active form. Alternate translation: "He cannot redeem it" or "He cannot buy it back"

Leviticus 27:34

These are the commandments
This is a summary statement. It refers to the commandments that were given in the past chapters.

generated on Tue Oct 24 10:45:40 2023

Book: Numbers

Numbers

Chapter 1

1 Yahweh spoke to Moses in the tent of meeting in the wilderness of Sinai. This happened on the first day
of the second month during the second year after the people of Israel had come out from the land of
Egypt. Yahweh said, 2 "Conduct a census of the whole congregation of the men of Israel by their clans, by
their ancestral households. Number them by name. Count all the males man by man, 3 who is twenty
years old or older. Count all who can fight as soldiers for Israel. You and Aaron must record the number of
men in their armed groups. 4 A man from each tribe, a clan head, must serve with you as his tribe's
leader. Each leader must lead the men who will fight for his ancestors' household. 5 These are the names
of the leaders who must fight with you:

From the tribe of Reuben, Elizur son of Shedeur;
6 from the tribe of Simeon, Shelumiel son of Zurishaddai;
7 from the tribe of Judah, Nahshon son of Amminadab;
8 from the tribe of Issachar, Nethanel son of Zuar;
9 from the tribe of Zebulun, Eliab son of Helon;
10 from the tribe of Ephraim son of Joseph, Elishama son of Ammihud;
from the tribe of Manasseh, Gamaliel son of Pedahzur;
11 from the tribe of Benjamin, Abidan son of Gideoni;
12 from the tribe of Dan, Ahiezer son of Ammishaddai;
13 from the tribe of Asher, Pagiel son of Okran;
14 from the tribe of Gad, Eliasaph son of Deuel;
15 and from the tribe of Naphtali, Ahira son of Enan."

16 These were the men appointed from the people. They led their ancestors' tribes. They were the leaders
of the clans in Israel. 17 Moses and Aaron took these men, who were recorded by name, 18 and they
assembled the whole community together on the first day of the second month. The men twenty years old
and older registered their ancestry by name, by their clans, by their ancestral households. They were
numbered man by man. 19 Then Moses recorded their numbers in the wilderness of Sinai, as Yahweh had
commanded him to do.

20 From the descendants of Reuben, Israel's firstborn, from the records, by their clans, by their ancestral
households, the names of all the men twenty years old or older, able to go to war, were counted man by
man. 21 They counted 46,500 men from the tribe of Reuben.

22 From the descendants of Simeon, from the records, by their clans, by their ancestral households, the
names of all the mustered men twenty years old or older, able to go to war, were counted man by man. 23
They counted 59,300 men from the tribe of Simeon.

24 From the descendants of Gad, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 25 They counted 45,650
men from the tribe of Gad.

26 From the descendants of Judah, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 27 They counted 74,600
men from the tribe of Judah.

28 From the descendants of Issachar, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 29 They counted 54,400
men from the tribe of Issachar.

generated on Tue Oct 24 10:45:40 2023

30 From the descendants of Zebulun, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **31** They counted 57,400 men from the tribe of Zebulun.

32 From the descendants of Ephraim son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **33** They counted 40,500 men from the tribe of Ephraim.

34 From the descendants of Manasseh son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **35** They counted 32,200 men from the tribe of Manasseh.

36 From the descendants of Benjamin, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **37** They counted 35,400 men from the tribe of Benjamin.

38 From the descendants of Dan, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **39** They counted 62,700 from the tribe of Dan.

40 From the descendants of Asher, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **41** They counted 41,500 men from the tribe of Asher.

42 From the descendants of Naphtali, from the genealogical records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **43** They counted 53,400 from the tribe of Naphtali.

44 Moses and Aaron counted all these men, together with the twelve men who were leading Israel, each from his ancestor's household. **45** So all the men of Israel from twenty years old and older, all who could fight in war, were counted in each of their ancestral households. **46** They counted 603,550 men.

47 But the Levites were not counted according to their ancestors' tribes **48** because Yahweh had said to Moses, **49** "You must not count the tribe of Levi or include them in the total of the people of Israel. **50** Rather, assign the Levites to care for the tabernacle of the covenant decrees, and to care for all the furnishings in the tabernacle and for everything in it. The Levites must carry the tabernacle, and they must carry the tabernacle's furnishings. They must care for the tabernacle and make their camp around it. **51** When the tabernacle is to move to another place, the Levites must take it down. When the tabernacle is to be set up, the Levites must set it up. Any stranger who comes near the tabernacle must be killed. **52** When the people of Israel set up their tents, each man must do so near the banner that belongs to his armed group. **53** However, the Levites must set up their tents around the tabernacle of the covenant decrees so that my anger does not come upon the people of Israel. The Levites must perform the duties of the tabernacle of the covenant decrees." **54** The people of Israel did all these things. They did everything that Yahweh commanded through Moses.

Numbers 1 General Notes

Structure and formatting

The ULB sets the lines in 1:5-15 farther to the right on the page than the rest of the text because they are long lists.

Census

They counted how many men of military age were in each tribe of Israel. These men would also become the heads of families. It is possible the numbers in this chapter are rounded to the nearest 100.

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generated on Tue Oct 24 10:45:40 2023

Numbers 1:1

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars.

the second year
"year 2"

Numbers 1:2

males man by man
"males, one by one" or "males, head by head" or "males, each one"

Numbers 1:3

twenty years old
"20 years old"

record the number of men in their armed groups
This refers to assigning the men to their military divisions.

Numbers 1:4

a clan head
"a leader of a clan"

serve with you
"help you"

Numbers 1:5

Elizur ... Shedeur
These are names of men.

Numbers 1:6

Shelumiel ... Zurishaddai
These are names of men.

Numbers 1:7

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:8

General Information:
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Numbers 1:9

General Information:
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Numbers 1:10

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:11

General Information:
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Numbers 1:12

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:13

General Information:
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Numbers 1:14

General Information:
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Numbers 1:15

General Information:
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Numbers 1:16

the men appointed
This can be stated in active form. Alternate translation: "the men whom Yahweh appointed"

Numbers 1:17

took these men
"gathered these men together"

who were recorded by name
This can be stated in active form. Alternate translation: "whose names they had recorded"

Numbers 1:18

the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars. See how you translated this in [Numbers 1:1]

man by man
"one by one" or "head by head"

generated on Tue Oct 24 10:45:40 2023

Numbers 1:19

General Information:
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Numbers 1:20

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. Alternate translation: "they counted by name all the men twenty years old or older, able to go to war"

older, able to go to war, were
"older—men who were able to go to war—were"

counted man by man
"counted one by one" or "counted head by head"

Numbers 1:21

46,500 men
"forty-six thousand five hundred men"

Numbers 1:22

the names of all the mustered men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

mustered men
"men they had called to fight"

counted man by man
"counted one by one" or "counted head by head"

Numbers 1:23

59,300 men
"fifty-nine thousand three hundred men"

Numbers 1:24

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:25

45,650 men
"forty-five thousand six hundred and fifty men"

Numbers 1:26

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:27

74,600 men
"seventy-four thousand six hundred men"

Numbers 1:28

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:29

54,400 men
"fifty-four thousand four hundred men"

Numbers 1:30

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

older, able to go to war, were
"older—men who were able to go to war—were." See how you translated this in Numbers 1:20.

Numbers 1:31

57,400 men
"fifty-seven thousand four hundred men"

Numbers 1:32

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:33

40,500 men
"forty thousand five hundred men"

Numbers 1:34

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:35

32,200 men
"thirty-two thousand two hundred men"

generated on Tue Oct 24 10:45:40 2023

Numbers 1:36

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:37

35,400 men
"thirty-five thousand four hundred men"

Numbers 1:38

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:39

They counted 62,700
"They counted sixty-two thousand seven hundred"

Numbers 1:40

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

older, able to go to war, were
"older—men who were able to go to war—were." See how you translated this in Numbers 1:20.

Numbers 1:41

They counted 41,500
"They counted forty-one thousand five hundred"

Numbers 1:42

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:43

They counted 53,400
"They counted fifty-three thousand four hundred"

Numbers 1:44

General Information:
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Numbers 1:45

So all the men of Israel ... were counted in each of their ancestral households
The phrase "were counted" can be stated in active form. This long phrase is repeated multiple times in the census. See how you translated it in [Numbers 1:20]

Numbers 1:46

603,550 men
"six hundred and three thousand five hundred and fifty men"

Numbers 1:47

the Levites were not counted
This can be stated in active form. Alternate translation: "Moses and Aaron did not count the Levites"

Numbers 1:48

General Information:
This page has intentionally been left blank.

Numbers 1:49

must not count the tribe of Levi
Here the "tribe of Levi" refers to all of the men in the tribe of Levi. Alternate translation: "must not count the men of the tribe of Levi"

Numbers 1:50

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it.

everything in it
Here "it" refers to the tabernacle.

The Levites must carry the tabernacle
It was their job to carry the tabernacle when they traveled. Alternate translation: "When you travel, the Levites must carry the tabernacle"

make their camp around it
This means that they were to set up their tents around the tabernacle. Alternate translation: "set up their tents around it"

Numbers 1:51

When the tabernacle is to be set up
This can be stated in active form. Alternate translation: "When it is time to set up the tabernacle"

generated on Tue Oct 24 10:45:40 2023

Any stranger ... must be killed
This can be stated in active form. Alternate translation: "Any stranger ... must die" or "You must kill any stranger who comes near the tabernacle"

Numbers 1:52

the banner
a large flag

his armed group
"his military division"

Numbers 1:53

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it. See how you translated this in Numbers 1:50.

so that my anger does not come upon the people of Israel
Here Yahweh speaks of not punishing the Israelites as his anger not coming upon them. The phrase "come upon" refers to his anger being applied to them. Alternate translation: "so that in my anger I do not punish the people of Israel"

perform the duties of the tabernacle
"do all the work connected to the tabernacle" or "take care of everything connected to the tabernacle" or "keeping watch over the tabernacle"

Numbers 1:54

Yahweh commanded through Moses
Yahweh had commanded Moses everything that the Israelites were to do, and then Moses had commanded the Israelites.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Yahweh spoke again to Moses and Aaron. He said, **2** "Each one of the people of Israel must camp around his standard, with the banners of their fathers' houses. They will camp around the tent of meeting on every side. **3** Those will be camping on the east of the tent of meeting, where the sun rises, they are the camp of Judah by their armed groups, and they are camping under their standard. Nahshon son of Amminadab is the leader of the people of Judah. **4** The number of the host of the people of Judah is 74,600. **5** The tribe of Issachar must camp next to Judah. Nethanel son of Zuar must lead the army of Issachar. **6** The number of the host of the people of Issachar is 54,400 men. **7** The tribe of Zebulun must camp next to Issachar. Eliab son of Helon must lead the army of Zebulun. **8** The number of the host of the people of Zebulun is 57,400. **9** All the number of the camp of Judah is 186,400. They will set out first.

10 On the south side will be the camp of Reuben under their standard. The leader of the camp of Reuben is Elizur son of Shedeur. **11** The number of the host of the people of Reuben is 46,500. **12** Simeon is camping next to Reuben. The leader of the tribe of Simeon is Shelumiel son of Zurishaddai. **13** The number of the host of the people of Simeon is 59,300. **14** The tribe of Gad is next. The leader of the people of Gad is Eliasaph son of Deuel. **15** The number of the host of the people of Gad is 45,650. **16** The number of all the men assigned to the camp of Reuben, according to their divisions, is 151,450. They will set out second.

17 Next, the tent of meeting must go out from the camp with the Levites in the middle of all the camps. They must go out from the camp in the same order as they come into the camp. Every man must be in his place, by his banner.

18 On the west side will be the divisions of the camp of Ephraim under their standard. The leader of the people of Ephraim is Elishama son of Ammihud. **19** The number of the host of the people of Ephraim is 40,500. **20** Next to them is the tribe of Manasseh. The leader of Manasseh is Gamaliel son of Pedahzur. **21** The number of the host of the people of Manasseh is 32,200. **22** Next will be the tribe of Benjamin. The leader of Benjamin is Abidan son of Gideoni. **23** The number of the host of the people of Benjamin is 35,400. **24** All those numbered in the camp of Ephraim is 108,100. They will set out third.

25 On the north will be the divisions of the camp of Dan. The leader of the people of Dan is Ahiezer son of Ammishaddai. **26** The number the host of the people of Dan is 62,700. **27** The people of the tribe of Asher camp next to Dan. The leader of Asher is Pagiel son of Okran. **28** The number the host of the people of Asher is 41,500. **29** The tribe of Naphtali is next. The leader of Naphtali is Ahira son of Enan. **30** The number the host of the people of Naphtali is 53,400. **31** All those numbered in the camp with Dan is 157,600. They will go out from the camp last, under their banner."

32 These are the descendants of Israel, numbered according to their ancestral households. All those counted in their camps, by their divisions, are 603,550. **33** But he Levites were not counted along with the people of Israel, as Yahweh had commanded Moses.

34 The people of Israel did everything that Yahweh commanded Moses. They camped by their banners. They went out from the camp by their clans, in the order of their ancestor's households.

Numbers 2 General Notes

Structure and formatting

Camping
Moses told each tribe where to camp. They were each given a specific area in which to stay.

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generated on Tue Oct 24 10:45:40 2023

Numbers 2:1

General Information:
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Numbers 2:2

around his standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards was represented by a banner.

with the banners of their fathers' houses
Each extended family also had a banner under with the camp, which was within the area designated for their standard.

banners
A banner is a large flag.

Numbers 2:3

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together, and was represented by a banner. See how you translated "standards" in Numbers 2:2.

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 2:4

74,600
"seventy-four thousand six hundred"

Numbers 2:5

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 2:6

host
"division." This is a military term for a large group of soldiers.

54,400 men
"fifty-four thousand four hundred men"

Numbers 2:7

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 2:8

57,400
"fifty-seven thousand four hundred." This refers to the number of men. Alternate translation: "57,400 men"

Numbers 2:9

All the number ... is 186,400
"All the number ... is one hundred and eighty-six thousand four hundred." This number includes all of the men in the tribes that camped under the standard of Judah. Alternate translation: "The number of the men camped under the standard of Judah is 186,400"

the camp of Judah
This refers to the three tribes that camp east of the tent of meeting: the tribes of Judah, Issachar, and Zebulun.

They will set out first
This means that when the Israelite camp moves, the camp of Judah will start walking out before the other tribes do. Alternate translation: "When travelling, the camp of Judah will start walking first" or "When the Israelites leave, those tribes will leave first"

Numbers 2:10

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards were represented by a banner. See how you translated "standards" in Numbers 2:2.

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 2:11

46,500
"forty-six thousand five hundred." This refers to the number of men. Alternate translation: "46,500 men"

generated on Tue Oct 24 10:45:40 2023

Numbers 2:12

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 2:13

59,300
"Fifty-nine thousand three hundred." This refers to the number of men. Alternate translation: "59,300 men"

Numbers 2:14

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 2:15

45,650
"forty-five thousand six hundred and fifty." This refers to the number of men. Alternate translation: "45,650 men"

Numbers 2:16

The number of all the men ... is 151,450
"The number of all the men ... is one hundred and fifty-one thousand four hundred and fifty." This number includes all of the men in the tribes that camped under the standard of Reuben. Alternate translation: "The number of all the men camped under the standard of Reuben, according to their divisions, is 151,450"

They will set out second
This means that when the Israelite camp moves, the camp of Reuben will start walking out after the camp of Judah goes out. Alternate translation: "When travelling, the camp of Reuben will start walking second" or "When the Israelites leave, those tribes will leave next"

Numbers 2:17

the tent of meeting must go out ... in the middle of all the camps
This means that the tent of meeting must be carried by the Levites in the middle of the tribes as they travel.

They must go out
"They" refers to the twelve tribes.

by his banner
Each man does not have his own personal banner; rather, this refers to the banner belonging to his tribe. Alternate translation: "by his tribe's banner"

Numbers 2:18

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards were represented by a banner. See how you translated "standards" in Numbers 2:2.

Numbers 2:19

40,500
"Forty thousand five hundred." This refers to the number of men. Alternate translation: "40,500 men"

Numbers 2:20

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Next to them
This means that the tribe of Manasseh will set out next, after the tribe of Ephraim.

Numbers 2:21

32,200
"Thirty-two thousand two hundred." This refers to the number of men. Alternate translation: "32,200 men"

Numbers 2:22

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 2:23

35,400
"Thirty-five thousand four hundred." This refers to the number of men. Alternate translation: "35,400 men"

generated on Tue Oct 24 10:45:40 2023

Numbers 2:24

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

All those numbered ... 108,100
"All those numbered ... one hundred and eight thousand one hundred." This number includes all of the men in the tribes that camped under the standard of Ephraim. Alternate translation: "The number of the men camped under the standard of Ephraim is 108,100"

They will set out third
This means that when the Israelite camp moves, the camp of Ephraim will start walking out after the camp of Judah and the camp of Reuben go out. Alternate translation: "When travelling, the camp of Ephraim will start walking third" or "When the Israelites leave, those tribes will leave next"

Numbers 2:25

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

the divisions of the camp of Dan
The this refers to the divisions of Dan, Asher, and Naphthali that are under the standard of Dan. Alternate translation: "the divisions that camp under the standard of Dan"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 2:26

62,700
"Sixty-two thousand seven hundred." This refers to the number of men. Alternate translation: "62,700 men"

Numbers 2:27

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 2:28

41,500
"forty-one thousand five hundred." This refers to the number of men. Alternate translation: "41,500 men"

Numbers 2:29

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 2:30

53,400
"fifty-three thousand four hundred." This refers to the number of men. Alternate translation: "53,400 men"

Numbers 2:31

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

All those numbered ... 157,600
"All those numbered ... one hundred and fifty-seven thousand six hundred." This number includes all of the men in the tribes that camped under the standard of Dan. Alternate translation: "The number of the men camped under the standard of Dan is 157,600"

Numbers 2:32

All those counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted them all"

by their divisions
Here "their" refers to the people of Israel.

are 603,550
"are six hundred and three thousand five hundred and fifty"

Numbers 2:33

General Information:
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Numbers 2:34

They went out from the camp
This refers to when they would travel to another place. Alternate translation: "When they traveled, they went out from the camp"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Now this is the history of the descendants of Aaron and Moses when Yahweh spoke with Moses on Mount Sinai. **2** The names of Aaron's sons were Nadab the firstborn, and Abihu, Eleazar, and Ithamar. **3** These are the names of the sons of Aaron, the priests who were anointed and who were ordained to serve as priests. **4** But Nadab and Abihu fell dead before Yahweh when they offered to him unacceptable fire in the wilderness of Sinai. Nadab and Abihu had no children, so just Eleazar and Ithamar served as priests with Aaron their father.

5 Yahweh spoke to Moses. He said, **6** "Bring the tribe of Levi and present them to Aaron the priest for them to help him. **7** They must perform the duties on behalf of Aaron and the whole community before the tent of meeting. They must serve in the tabernacle. **8** They must care for all the furnishings in the tent of meeting, and they must help the tribes of Israel to carry out the tabernacle service. **9** You must give the Levites to Aaron and his sons. They are wholly given to help him serve the people of Israel. **10** You must appoint Aaron and his sons as priests, but any foreigner who comes near must be put to death."

11 Yahweh spoke to Moses. He said, **12** "Look, I have taken the Levites from among the people of Israel. I have done this instead of taking each firstborn, who opens the womb, from among the people of Israel. The Levites belong to me, **13** for all the firstborn belong to me. On the day that I struck down all the firstborn in the land of Egypt, I set apart for myself all the firstborn in Israel, both men and animals. They belong to me. I am Yahweh."

14 Yahweh spoke to Moses in the wilderness of Sinai. He said, **15** "Count the descendants of Levi in each family, in their clans. Count every male who is one month old and older." **16** Moses counted them, following the word of Yahweh, just as he was commanded to do.

17 The names of the sons of Levi were Gershon, Kohath, and Merari.

18 These are the names of the sons of Gershon, by their clans: Libni and Shimei.

19 The sons of Kohath, by their clans: Amram, Izhar, Hebron, and Uzziel.

20 The sons of Merari, by their clans: Mahli and Mushi. These are the clans of the Levites, listed clan by clan.

21 The clans of the Libnites and the Shimeites come from Gershon. These are the clans of the Gershonites. **22** All the males from a month old and older were counted, totaling 7,500. **23** The clans of the Gershonites must camp on the west side of the tabernacle. **24** Eliasaph son of Lael must lead the clans of the descendants of the Gershonites. **25** The family of Gershon must care for the tent of meeting including the tabernacle. They must care for the tent, its covering, and the curtain used as the entrance to the tent of meeting. **26** They must care for the courtyard hangings, the curtain at the courtyard entrance—the courtyard that surrounds the sanctuary and the altar. They must care for the ropes of the tent of meeting and for everything in it.

27 These clans come from Kohath: the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites. These clans belong to the Kohathites. **28** 8,600 males have been counted aged one month old and older to perform the duties of the sanctuary. **29** The Kohath clans must camp on the south side of the tabernacle. **30** Elizaphan son of Uzziel must lead the ancestral households of the Kohathites. **31** They must care for the ark, the table, the lampstand, the altars, the holy things that are used in their service, the curtain, and all the work around it. **32** Eleazar son of Aaron the priest must lead the men who lead the Levites. He must supervise the men who perform the duties of the holy place.

33 Two clans have come from Merari: the clan of the Mahlites and the clan of the Mushites. These clans have come from Merari. **34** 6,200 males have been counted aged one month old and older. **35** Zuriel son of Abihail must lead the ancestral households of Merari. They must camp on the north side of the tabernacle. **36** The descendants of Merari must care for the framing of the tabernacle, the crossbars, posts, bases, all the hardware, and everything related to them, including **37** the pillars and posts of the courtyard that surround the tabernacle, with their sockets, pegs, and ropes.

generated on Tue Oct 24 10:45:40 2023

38 Moses and Aaron and his sons must camp on the east side of the tabernacle, in front of the tent of meeting, toward the sunrise. They are responsible for performing the duties of the sanctuary and the duties of the people of Israel. Any foreigner who approaches the sanctuary must be put to death.

39 Moses and Aaron counted all the males in the clans of Levi who were aged one month old and older, just as Yahweh commanded. They counted twenty-two thousand men.

40 Yahweh said to Moses, "Count all the firstborn males of the people of Israel who are aged one month old and older. List their names. **41** You must take the Levites for me—I am Yahweh—instead of all the firstborn of the people of Israel, and the livestock of the Levites instead of the firstborn of the livestock of the descendants of Israel." **42** Moses counted all the firstborn people of Israel as Yahweh had commanded him to do. **43** He counted all the firstborn males by name, aged one month old and older. He counted 22,273 men.

44 Again, Yahweh spoke to Moses. He said, **45** "Take the Levites instead of all the firstborn among the people of Israel, and take the Levites' livestock instead of the people's livestock. The Levites belong to me —I am Yahweh. **46** For the redemption of the 273 firstborn sons of Israel who exceed the number of the Levites **47** you must collect five shekels for each of them. You must use the shekel of the sanctuary as your standard weight. The shekel equals twenty gerahs. **48** You must give the redemption money that you paid to Aaron and his sons." **49** So Moses collected the redemption money from those who exceeded the number of those redeemed by the Levites. **50** Moses collected the money from the firstborn of the people of Israel. He collected 1,365 shekels, weighing with the shekel of the sanctuary. **51** Moses gave the redemption money to Aaron and to his sons. Moses did everything he was told to do by Yahweh's word, as Yahweh had commanded him.

Numbers 3 General Notes

Structure and formatting

The tribe of Levi
The Levites were given a special function in Israel. They belonged to or were specially dedicated to serve Yahweh. They were to be priests, and because of this they were held to a higher standard than the rest of Israel. Only two of Aaron's sons survived because his other two sons offered improper sacrifices. This tribe had a lot of responsibility during this time. (See: priest)

Numbers 3:1

Now
Here the author uses the word "now" to shift to telling a new historical account.

Numbers 3:2

Nadab the firstborn
"Nadab, who was the firstborn"

Nadab ... Abihu ... Ithamar
These are names of men.

Numbers 3:3

the priests who were anointed and who were ordained
This can be stated in active form Alternate translation: "the priests whom Moses anointed and ordained"

Numbers 3:4

Nadab ... Abihu ... Ithamar
See how you translated these men's names in Numbers 3:2.

fell dead before Yahweh
The phrase "fell dead" means to suddenly die. Alternate translation: "suddenly died before Yahweh"

before Yahweh
This refers to Yahweh's presence, meaning that Yahweh saw everything that happened. Alternate translation: "in Yahweh's presence"

they offered to him unacceptable fire
Here the word "fire" is used to refer to "burning incense." Alternate translation: "they burned an incense offering in a way that Yahweh did not approve of"

generated on Tue Oct 24 10:45:40 2023

Numbers 3:5

General Information:
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Numbers 3:6

Bring the tribe of Levi
Here the word "tribe" refers to the men in the tribe. Alternate translation: "Bring the men of the tribe of Levi"

Numbers 3:7

on behalf of
"for." This means to do something for someone else, as a representative for them.

Numbers 3:8

help the tribes of Israel
Here the "tribes of Israel" refer to the people of Israel. Alternate translation: "help the people of Israel"

they must help the tribes of Israel to carry out the tabernacle service
The phrase "carry out" means to "serve." Alternate translation: "they must help the tribes of Israel by serving in the tabernacle"

tabernacle service
"work of the tabernacle"

Numbers 3:9

You must give
"You" refers to Moses.

They are wholly given
This can be stated in active form. Alternate translation: "I have given them entirely"

Numbers 3:10

any foreigner who comes near must be put to death
This can be stated in active form. Alternate translation: "you must kill any foreigner who comes near" or "any foreigner who comes near must die"

but any foreigner who comes near
The full meaning of this statement can be made explicit. Alternate translation: "but any foreigner who comes near the tabernacle"

Numbers 3:11

General Information:
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Numbers 3:12

Look
"Listen" or "Pay attention to what I am about to tell you"

I have taken the Levites
"I have chosen the Levites"

each firstborn, who opens the womb
The phrase "opens the womb" is a way of talking about the first baby being born. Alternate translation: "every firstborn son, the first to come from the womb"

Numbers 3:13

General Information:
This page has intentionally been left blank.

Numbers 3:14

General Information:
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Numbers 3:15

Count the descendants
Yahweh was commanding Moses to only count the male descendants. Alternate translation: "Count the male descendants"

Numbers 3:16

following the word of Yahweh, just as he was commanded to do
These two phrases mean basically the same thing and are used together to emphasize that he obeyed Yahweh.

Numbers 3:17

General Information:
This is a list of the descendants of Levi.

Numbers 3:18

General Information:
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Numbers 3:19

General Information:
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Numbers 3:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Numbers 3:21

come from Gershon
Here the author speaks of "descending" as if it were "coming." Alternate translation: "descend from Gershon"

Libnites ... Shimeites ... Gershonites
"Libnites" and "Shimeites" are the name of clans, named after the head of their family. The "Gershonites" is the name of people who descended from Gershon.

Numbers 3:22

All the males from a month old and older were counted
This can be stated in active form. Alternate translation: "Moses counted all the males from a month old and older"

7,500
"seventy-five hundred" or "seven thousand five hundred"

Numbers 3:23

General Information:
This page has intentionally been left blank.

Numbers 3:24

Eliasaph ... Lael
These are the names of men.

Numbers 3:25

General Information:
This page has intentionally been left blank.

Numbers 3:26

the courtyard hangings
"the curtains in the courtyard"

the courtyard that surrounds the sanctuary and the altar
"that is, the courtyard that surrounds the sanctuary and the altar"

Numbers 3:27

General Information:
This is a list of clans that descended from Kohath.

Kohath
See how you translated this man's name in Numbers 3:17.

Numbers 3:28

8,600 males have been counted
This can be stated in active form. Alternate translation: "Moses counted 8,600 males"

8,600 males
"eight thousand six hundred males"

aged one month old and older
"from a month old and older"

perform the duties of the sanctuary
"do all the work connected to the sanctuary" or "take care of everything connected to the sanctuary" or "keeping watch over the sanctuary" See how you translated this in Numbers 1:53.

Numbers 3:29

General Information:
This page has intentionally been left blank.

Numbers 3:30

General Information:
These verses give us information about the clans that descended from Kohath.

Numbers 3:31

the holy things that are used in their service
This can be stated in active form. Alternate translation: "the holy things which the priests use for service"

Numbers 3:32

perform the duties of the holy place
"do all the work connected to the holy place" or "take care of everything connected to the holy place" or "keeping watch over the holy place" See how you translated similar words in Numbers 1:53.

Numbers 3:33

General Information:
This is a list of clans that descended from Merari.

Numbers 3:34

6,200 males have been counted
This can be stated in active form. Alternate translation: "Moses counted 6,200 males"

6,200 males
"six thousand two hundred males"

Numbers 3:35

General Information:
This page has intentionally been left blank.

Numbers 3:36

the framing
This to the panels that they made by joining together smaller pieces of wood.

crossbars
These are support beams that give stability to the structure.

posts
A post is a strong piece of wood set upright and used as a support.

bases
The bases held the posts in place.

hardware
This means everything used to join the crossbars, posts, and bases together.

Numbers 3:37

with their sockets
Here "their" refers to the "pillars and posts."

sockets, pegs, and ropes
These are all items used secure the pillars and posts into place.

Numbers 3:38

his sons
Here "his" refers to Aaron

toward the sunrise
This is the east side of the tabernacle. Alternate translation: "on the east side, where the sun rises"

performing the duties of the sanctuary
"doing all the work connected to the sanctuary" or "taking care of everything connected to the sanctuary" or "keeping watch over the sanctuary" See how you translated similar words in Numbers 1:53.

Any foreigner who approaches the sanctuary must be put to death
This can be stated in active form. Alternate translation: "You must kill any foreigner who approaches the sanctuary" or "Any foreigner who approaches the sanctuary must die"

Numbers 3:39

twenty-two thousand men
"22,000 men" or "22,000 males"

Numbers 3:40

General Information:
This page has intentionally been left blank.

Numbers 3:41

the livestock of the Levites
This refers to all the Levites' livestock. Alternate translation: "you must take all the Levites' livestock"

Numbers 3:42

all the firstborn people
"all the firstborn sons"

Numbers 3:43

22,273 men
"twenty-two thousand two hundred and seventy-three men"

Numbers 3:44

General Information:
This page has intentionally been left blank.

Numbers 3:45

General Information:
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Numbers 3:46

For the redemption of
The noun "redemption" can be translated with the verb "redeem." Alternate translation: "to redeem"

273 firstborn
"two hundred and seventy-three firstborn"

sons of Israel
Only the firstborn males were counted.

who exceed the number of the Levites
This means that there are 273 more firstborn males among the other tribes of the Israelites than there are total number of Levite males.

Numbers 3:47

five shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 55 grams of silver"

You must use the shekel of the sanctuary as your standard weight
This means that the shekel must weight the same as those in the sanctuary. Alternate translation: "You must use the weight of the shekels in the sanctuary as your stand weight"

twenty gerahs
"20 gerahs." A gerah is a unit of weight equal to about .57 kilograms.

generated on Tue Oct 24 10:45:40 2023

Numbers 3:48

the redemption money that you paid
"the money that you collected for their redemption." This refers to the shekels that Moses collected.

Numbers 3:49

General Information:
This page has intentionally been left blank.

Numbers 3:50

1,365 shekels
"one thousand three hundred and sixty-five shekels." A shekel is 11 grams. Alternate translation: "about 15 kilograms of silver"

Numbers 3:51

the redemption money
This refers to the money that Moses collected.

to his sons
Here "his" refers to Aaron

he was told to do by Yahweh's word, as Yahweh had commanded him
These two phrases mean basically the same thing and are combined for emphasis.

he was told to do by Yahweh's word
Here "Yahweh's word" refers to Yahweh who spoke to Moses. This can be stated in active form. Alternate translation: "that Yahweh had told him to do"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Yahweh spoke to Moses and to Aaron. He said, **2** "Conduct a census of the male descendants of Kohath from among the Levites, by their clans and ancestral households. **3** Count all the men who are thirty to fifty years old. These men must join the company to serve in the tent of meeting. **4** The descendants of Kohath must take care of the most holy things reserved for me in the tent of meeting. **5** When the camp prepares to move forward, Aaron and his sons must go into the tent, take down the screening curtain that separates the most holy place from the holy place and cover the ark of the testimony with it. **6** They must cover the ark with a piece of fine leather. They must spread a cloth that is completely blue over it. They must insert the poles to carry it. **7** They are to spread a blue cloth on the table of the bread of the presence. On it they must put the dishes, spoons, bowls, and jars for the drink offering. Bread must always continue to be on the table. **8** They are to spread over them a scarlet cloth and cover the same with hides of fine leather. They must insert poles to carry the table. **9** They must take a blue cloth and cover the lampstand, along with its lamps, tongs, trays, and all the jars of oil for the lamps. **10** They must put the lampstand and all its accessories into a covering of fine leather, and they must put it on a carrying frame. **11** They must spread a cloth of blue on the gold altar. They must cover it with a covering of fine leather, and then insert the carrying poles. **12** They must take all the equipment for the ministry, with which they serve in the sanctuary, and wrap it in a blue cloth. They must cover that with the hides of fine leather and put the equipment on the carrying frame. **13** They must clear away the ashes of fat from the altar and spread a purple cloth on the altar. **14** They must put on the carrying frame all the equipment that they use in the work of the altar. These objects are the firepans, forks, shovels, bowls, and all the other equipment for the altar. They must cover the altar with fine leather hides and then insert the carrying poles. **15** When Aaron and his sons have completely covered the holy place and all its equipment, and when the camp moves forward, then the descendants of Kohath must come to carry the holy place. If they touch the holy instruments, they must die. This is the work of the descendants of Kohath, to carry the furnishings in the tent of meeting. **16** Eleazar son of Aaron the priest oversees the care of the oil for the light, the sweet incense, the regular grain offering, and the anointing oil. He oversees the care of the entire tabernacle and all that is in it, the holy place and its equipment."

17 Yahweh spoke to Moses and to Aaron. He said, **18** "Do not allow the Kohathite tribal clans to be cut off from among the Levites. **19** So do this for them that they may live and not die, when they approach the most holy things: Aaron and his sons must go in, and assign each man to his work and his responsibility. **20** But the Kohathites must not go in to look at the holy place, even for a moment, or they must die."

21 Yahweh spoke again to Moses. He said, **22** "Conduct a census of the descendants of Gershon also, by their ancestor's families and by their clans. **23** Count those who are thirty years old to fifty years old. Count all of them who will join the company to serve in the tent of meeting. **24** This is the work of the clans of the Gershonites, when they serve and what they carry. **25** They must carry the curtains of the tabernacle, the tent of meeting, its covering, the covering of fine leather hides that is on it, and the curtains for the entrance to the tent of meeting. **26** They must carry the curtains of the court, the curtain for the doorway of the court's gate, which is near the tabernacle and near the altar, their ropes, and all the instruments for their service. Whatever should be done with these things, they must do it. **27** Aaron and his sons must direct all the service of the descendants of the Gershonites, in everything that they transport, and in all their service. You must assign them to all their responsibilities. **28** This is the service of the clans of the descendants of the Gershonites for the tent of meeting. Ithamar son of Aaron the priest must lead them in their service.

29 You must count the descendants of Merari by their clans, and order them by their ancestor's families, **30** from thirty years old and older up to fifty years old. Count everyone who is going to join the company and serve in the tent of meeting. **31** This is their responsibility and their burden in all their service for the tent of meeting. They must care for the framing of the tabernacle, its crossbars, posts, and sockets, **32** along with the posts of the courtyard around the tabernacle, their sockets, pegs, and their ropes, with all their hardware. List by name the articles they must carry. **33** This is the service of the clans of the descendants of Merari, what they are to do for the tent of meeting, under the direction of Ithamar son of Aaron the priest."

34 Moses and Aaron and the leaders of the community counted the descendants of the Kohathites by the clans of their ancestor's families. **35** They counted them from thirty years old and older up to fifty years

generated on Tue Oct 24 10:45:40 2023

old. They counted everyone who would join the company to serve in the tent of meeting. **36** They counted 2,750 men by their clans. **37** This was the list of the clans of the Kohathites who served in the tent of meeting. Moses and Aaron counted them according to Yahweh's command that was given through Moses.

38 The descendants of Gershon were counted in their clans, by their ancestor's families, **39** from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. **40** All the men, counted by their clans and their ancestor's families, numbered 2,630. **41** Moses and Aaron counted the clans of the descendants of Gershon who would serve in the tent of meeting. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

42 The descendants of Merari were counted in their clans by their ancestor's families, **43** from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. **44** All the men, counted by their clans and their ancestor's families, numbered 3,200. **45** This was the list of the clans of the descendants of Merari, whom Moses and Aaron counted according to Yahweh's command that came by the hand of Moses.

46 So Moses, Aaron, and the chiefs of Israel counted all the Levites by their clans in their ancestral families **47** from thirty to fifty years old. They counted everyone who would do work in the tabernacle, and who would carry and care for the items in the tent of meeting. **48** They counted 8,580 men. **49** At Yahweh's command, Moses counted each man, keeping count of each by the type of work he was assigned to do. He counted each man by the kind of responsibility he would bear. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

Numbers 4 General Notes

Special concepts in this chapter

Counting the Levites by clans

Moses gave special instructions for each of the families of the tribes of Levi. Each family was given a special role in the ministry of the tabernacle. (See: tabernacle)

Numbers 4:1

General Information:

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Numbers 4:2

Kohath

See how you translated this man's name in Numbers 3:17.

Numbers 4:3

thirty to fifty years old

"30 to 50 years old"

join the company

The word "company" refers to the rest of the people working in the tent of meeting.

Numbers 4:4

reserved for me

This can be stated in active form. Alternate translation: "that I have specially selected for myself"

Numbers 4:5

When the camp prepares

Here "camp" refers to all of the people in the camp. Alternate translation: "When the people prepare"

to move forward

This refers to the people moving to another location. Alternate translation: "to move to another location"

the screening curtain

This refers to the curtain that kept people from being able to see into the most holy place.

cover the ark of the testimony with it

The word "it" refers to the curtain that separated the most holy place from the holy place.

Numbers 4:6

insert the poles

The poles were inserted into rings on the sides of the ark so that the poles could be used to carry the ark. This can be stated clearly. Alternate translation: "insert the poles into the rings on the ark's sides"

generated on Tue Oct 24 10:45:40 2023

Numbers 4:7

the bread of the presence
This bread represents the presence of Yahweh. Alternate translation: "the bread of Yahweh's presence"

On it they must put
Here "it" refers to the blue cloth.

Bread must always continue to be
There must always be bread"

Numbers 4:8

They are to spread over them
Here the word "them" refers to "the dishes, spoons, bowls, and jars" (verse 7).

scarlet cloth
"red cloth"

insert poles
The poles were inserted into rings on the corners of the table so that the poles could be used to carry the table. This can be stated clearly. Alternate translation: "insert poles into the rings at the corners of the table"

Numbers 4:9

General Information:
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Numbers 4:10

They must put ... into a covering of fine leather
"They must cover ... with fine leather"

they must put it on a carrying frame
"they must place all of these things on a frame for carrying them"

Numbers 4:11

insert the carrying poles
The poles were inserted into rings on the sides of the altar so theys could be used to carry it. This can be stated clearly. Alternate translation: "insert the carrying poles into the rings one the sides of the altar"

Numbers 4:12

the carrying frame
a wooden rectangle made with poles used to carry things

for the ministry
The word "ministry" is an abstract noun that can be expressed with the verb "serving." Alternate translation: "used when serving Yahweh in the holy place"

Numbers 4:13

General Information:
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Numbers 4:14

in the work of the altar
The word "work" is an abstract noun that can be expressed with the verb "serving." Alternate translation: "when serving at the altar"

insert the carrying poles
The poles were inserted into rings on the sides of the altar so they could be used to carry it. This can be stated clearly. Alternate translation: "insert the carrying poles into the rings on the sides of the altar"

Numbers 4:15

to carry the holy place
Here the holy place refers to all the items that make up the holy place that Aaron and his sons covered in cloth and skins. Alternate translation: "to carry all of the items of the holy place"

when the camp moves forward
Here the word "camp" refers to all of the people in the camp. Alternate translation: "when the people move forward"

Kohath
See how you translated this man's name in Numbers 3:17.

the holy instruments
"the holy equipment"

Numbers 4:16

the oil for the light
Here the word "light" is used to refer to the "lamps." Alternate translation: "the oil for the lamps"

the care of
Here the abstract noun "care" can be expressed as a verb. Alternate translation: "those who care for"

Numbers 4:17

General Information:
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Numbers 4:18

to be cut off from among the Levites
This phrase refers to the death of the Kohathites. This can be stated in active form. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "to do anything that will cause me to completely remove them from among the Levites"

Numbers 4:19

So do this for them
This phrase refers to what Yahweh says next. Moses will protect the Kohathites by not allowing them to go in and see the holy place.

his work ... his responsibility
These two phrases mean basically the same thing and are combined for emphasis.

Numbers 4:20

Kohathites
This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 4:21

General Information:
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Numbers 4:22

of the descendants of Gershon
This refers only to men. Alternate translation: "of the male descendants of Gershon"

Gershon
See how you translated this man's name in Numbers 3:17.

Numbers 4:23

thirty years old to fifty years old
"30 years old to 50 years old"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:24

This is the work of the clans ... when they serve and what they carry
This sentence is a description that tells us what the following verses are about.

Gershonites
This refers to the descendants of Gershon. See how you translated this in Numbers 3:21.

Numbers 4:25

the covering of fine leather hides that is on it
This is an outer covering that is placed on top of the tent of meeting's covering. Alternate translation: "the covering of fine leather hides that is placed on top of that" or "the outer covering made of fine leather hides"

Numbers 4:26

Whatever should be done with these things
This can be stated in active form. Alternate translation: "Whatever work that these things require"

Numbers 4:27

must direct all the service of the descendants of the Gershonites
"must tell the descendants of the Gershonites how they are to serve Yahweh in the tent of meeting"

Numbers 4:28

This is the service of the clans of the descendants of the Gershonites for the tent of meeting
Here the word "service" is an abstract noun that can be expressed by a verb. Here the word "This" refers to what Yahweh just said. Alternate translation: "This is how the clans of the descendants of the Gershonites will serve in the tent of meeting"

Ithamar
See how you translated this man's name in Numbers 1:2.

Numbers 4:29

the descendants of Merari
This refers only to men. Alternate translation: "the male descendants of Merari"

Merari
See how you translated this man's name in Numbers 3:17.

order them
"list them"

Numbers 4:30

thirty years old ... fifty years old
"30 years old ... 50 years old"

join the company and serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:31

This is their responsibility
"This" refers to what Yahweh says next.

generated on Tue Oct 24 10:45:40 2023

crossbars, posts, and sockets
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.

Numbers 4:32

their sockets, pegs, and their ropes, with all their hardware
Here "their" refers to the posts of the court.

sockets, pegs, and their ropes
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.

List by name the articles they must carry
"List by each man's name the articles he must carry"

Numbers 4:33

under the direction of Ithamar son of Aaron the priest
The word "direction" is an abstract noun that is expressed by a verb. Alternate translation: "as Ithamar son of Aaron the priest directs them"

Ithamar
See how you translated this man's name in Numbers 1:2.

Numbers 4:34

the descendants of the Kohathites
The refers to men. Alternate translation: "the male descendants of the Kohathites"

Kohathites
This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 4:35

thirty years old ... fifty years old
"30 years old ... 50 years old"

everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:36

2,750 men
"two thousand seven hundred and fifty men"

Numbers 4:37

General Information:
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Numbers 4:38

The descendants of Gershon
This refers to the men. Alternate translation: "The male descendants of Gershon"

The descendants of Gershon were counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted the descendants of Gershon"

Numbers 4:39

from thirty to fifty years old
"from 30 to 50 years old"

everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:40

counted by their clans
This can be stated in active form. Alternate translation: "whom Moses and Aaron counted by their clans"

2,630
"two thousand six hundred and thirty." This refers to 2,630 men.

Numbers 4:41

they obeyed
The word "they" refers to Moses and Aaron.

Numbers 4:42

The descendants of Merari were counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted the descendants of Merari"

Numbers 4:43

from thirty to fifty years old
"from 30 to 50 years old"

generated on Tue Oct 24 10:45:40 2023

everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:44

counted by their clans
This can be stated in active form. Alternate translation: "whom Moses and Aaron counted by their clans"

numbered 3,200
"numbered three thousand two hundred"

Numbers 4:45

to Yahweh's command that came by the hand of Moses
These words are a metaphor for the authority that God had given Moses. Alternate translation: "to the command Moses received from Yahweh and gave to Aaron"

Numbers 4:46

General Information:
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Numbers 4:47

from thirty to fifty
This refers to men. Alternate translation: "men from thirty to fifty"

from thirty to fifty
"from 30 to 50"

Numbers 4:48

8,580 men
"eight thousand five hundred and eighty men"

Numbers 4:49

At Yahweh's command
"As Yahweh commanded"

keeping count of each by the type ... He counted each man by the kind of responsibility he would bear
These two phrase have similar meaning and are used together to emphasize how Moses counted all the men.

by the type of work he was assigned to do
This can be stated in active form. Alternate translation: "by his type of work assignment" or "by the type of work he had assigned each man to do"

he would bear
"he would have"

they obeyed what Yahweh had commanded them
Here "they" and "them" refer to Moses and Aaron.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Yahweh spoke to Moses. He said, **2** "Command the people of Israel to send away from the camp every leper, everyone who has an oozing sore, and whoever is unclean through touching a dead body. **3** Whether male or female, you must send them out of the camp. They must not defile the camp, because I live in it." **4** The people of Israel did so. They sent them out of the camp, as Yahweh commanded Moses. The people of Israel obeyed Yahweh.

5 Again Yahweh spoke to Moses. He said, **6** "Speak to the people of Israel. When a man or woman commits any sin such as people do to one another, and is unfaithful to me, that person is guilty. **7** Then he must confess the sin that he has done. He must completely pay back the price of his guilt and add to the price one-fifth more. He must give this to the one he has wronged. **8** But if the wronged person has no close relative to receive the payment, he must pay the price for his guilt to me through a priest, along with a ram to atone for himself. **9** Every contribution, everything the people of Israel have set apart, which they have brought to the priest, will belong to him. **10** The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him."

11 Again, Yahweh spoke to Moses. He said, **12** "Speak to the people of Israel. Say to them, 'Suppose that a man's wife turns away and is unfaithful to her husband. **13** If a man lies with her and it is hidden from the eyes of her husband, and her impurity is undetected even though she defiled herself, and there is no witness against her, since she was not caught in the act, **14** nevertheless, a spirit of jealousy might still inform the husband that his wife is defiled. However, a spirit of jealousy might falsely come on a man when his wife is not defiled. **15** In such cases, the man must bring his wife to the priest. The husband must take an offering required on her behalf, a tenth of an ephah of barley flour. He must pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, a grain offering for remembering, as a reminder of the iniquity.

16 The priest must bring her near and place her before Yahweh. **17** The priest must take a jar of holy water and take dust from the floor of the tabernacle. He must put the dust into the water. **18** The priest will set the woman before Yahweh and he will untie the hair on the woman's head. He will put into her hands the grain offering of remembrance, which is the grain offering of jealousy. The priest will hold in his hand the bitter water that can bring a curse. **19** The priest will put the woman under an oath and say to her, 'If no other man has lain with you, and if you have not gone astray and committed uncleanness, then you will be free from this bitter water that can bring a curse. **20** But if you have gone astray, though you are under your husband's authority and you have defiled yourself, and some other man has had sexual relations with you, **21** then, (the priest must cause the woman to swear an oath that can bring down a curse on her, and then he must continue speaking to the woman) 'Yahweh will make you into a curse that will be shown to your people to be such. This will happen if Yahweh causes your thigh to waste away and your abdomen to swell. **22** This water that brings the curse will go into your stomach and make your abdomen swell and your thighs waste away.' The woman is to reply, 'Amen. Amen.'

23 The priest must write these curses on a scroll, and then he must wash away the written curses into the bitter water. **24** The priest must make the woman drink the bitter water that brings the curse. The water that brings the curse will enter her and become bitter. **25** The priest must take the grain offering of jealousy out of the woman's hand. He must hold up the grain offering before Yahweh and bring it to the altar. **26** The priest must take a handful of the grain offering as a representative offering, and burn it on the altar. Then he must give the woman the bitter water to drink. **27** When he gives her the water to drink, if she is defiled because she has committed a sin against her husband, then the water that brings the curse will enter her and become bitter. Her abdomen will swell and her thigh will waste away. The woman will be cursed among her people. **28** But if the woman is not defiled and if she is clean, then she must be free. She will be able to conceive children.

29 This is the law of jealousy. It is the law for a woman who goes astray from her husband and is defiled. **30** It is the law for a man with a spirit of jealousy when he is jealous of his wife. He must bring the woman before Yahweh, and the priest must do to her everything that this law of jealousy describes. **31** The man will be free from guilt for bringing his wife to the priest. The woman must bear any guilt she might have."

generated on Tue Oct 24 10:45:40 2023

Numbers 5 General Notes

Special concepts in this chapter

Israel's camp

Israel's entire camp was to be a "clean" place. This meant that people who could not be made acceptable to God were not allowed inside the camp. (See: clean)

Vengeance

There are several laws in this chapter regarding restitution. These laws were meant to limit the ways in which people who had been wronged could seek to be compensated. These laws were intended to make it difficult for such people to avenge a wrong when they were angry. (See: avenge and jealous)

Numbers 5:1

General Information:

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Numbers 5:2

oozing sore

This refers to an open cut that has been leaking fluids for a long time.

whoever is unclean through touching a dead body

If a person touched a dead body they were considered unclean. A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

Numbers 5:3

you must send

Here "you" is plural and refers to the people of Israel.

Numbers 5:4

The people of Israel did so

This means that they sent the unclean people away. The full meaning of this statement can be made explicit. Alternate translation: "The people of Israel sent those who were unclean out of the camp"

Numbers 5:5

General Information:

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Numbers 5:6

any sin such as people do to one another

"any sin that people usually commit against one another"

is unfaithful to me

If someone sins against another person, it means that they have also sinned against Yahweh and Yahweh considers that person as unfaithful to him. Alternate translation: "they have also wronged me"

Numbers 5:7

the price of his guilt

Here the person's "sin" is referred to as his "guilt." Alternate translation: "what is considered a suitable amount of money for the wrong that he has done"

add to the price one-fifth more

This means the person must pay an extra one-fifth of the price that he owes.

one-fifth

This is one part out of five equal parts.

Numbers 5:8

But if the wronged person has no close relative to receive the payment

Usually the wronged person would receive the payment but if that person has died the payment goes to the closest relative. The full meaning of this statement can be made explicit. Alternate translation: "But if the wronged person has died and has no close relative to receive the payment"

if the wronged person

This can be stated in active form. Alternate translation: "if the person whom the guilty person has wronged"

he must pay the price for his guilt to me through a priest

If a person made a payment to a priest to pay for his guilt it was the same as if the person had made the payment to Yahweh.

to atone for himself

The atonement is made for the man's sin. Here Yahweh refers to the man's sin as the man who committed it. Alternate translation: "to atone for his sin"

Numbers 5:9

General Information:

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generated on Tue Oct 24 10:45:40 2023

Numbers 5:10

The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him
These two phrases mean basically the same thing and may be combined to state that the offerings that someone gives belong to the priest to whom they have been given.

Numbers 5:11

General Information:
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Numbers 5:12

Connecting Statement:
The words "Suppose that a man's wife turns away" begin a long description of a possible situation, something that has not happened but might happen. Yahweh tells Moses what to do if it does happen.

a man's wife turns away
This means that she goes away from him and is unfaithful to him. Alternate translation: "a man's wife is unfaithful"

is unfaithful to her husband
This means that she is unfaithful to her husband and and sins against him by having sexual relations with another man. The full meaning of this statement can be made explicit. Alternate translation: "sins against her husband by having sexual relations with another man"

Numbers 5:13

Connecting Statement:
Moses continues to describe the situation he began describing in Numbers 5:12.

If a man lies with her
This is a euphemism. Alternate translation: "If a man has sexual relations with her"

her
the woman who turns away and sins against her husband (Numbers 5:12)

in the act
This refers to the act of adultery. The full meaning of this statement can be made explicit. Alternate translation: "in the act of adultery" or "sleeping with him"

Numbers 5:14

his wife is defiled ... his wife is not defiled
These phrases can be stated in active form. Alternate translation: "his wife has defiled herself ... his wife has not defiled herself"

a spirit of jealousy might still inform the husband
Here the word "spirit" refers to a person's attitude and emotions. His "jealously" is spoken of as if it were a person who spoke to him. Alternate translation: "the husband might feel jealous and become suspicious"

a spirit of jealousy might falsely come on a man
Here the word "spirit" refers to a person's attitude and emotions. The idea of the spirit "coming on him" means that he began to have these jealous feelings. Alternate translation: "a man might feel jealous for no reason"

Numbers 5:15

Connecting Statement:
Moses begins to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

a tenth
This is one part out of ten equal parts.

a tenth of an ephah
This can be written in modern measurements. Alternate translation: "a tenth of an ephah

a grain offering of jealousy
"a grain offering for jealousy"

a reminder of the iniquity
A "reminder" is something that shows evidence that something had occurred that required justice. In this case, he made the offering to determine whether his wife had committed adultery or not.

Numbers 5:16

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

near and place her before Yahweh
"in the presence of Yahweh." The priest would bring her near the altar. Alternate translation: "near the altar and place her in the presence of Yahweh"

Numbers 5:17

General Information:
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Numbers 5:18

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

generated on Tue Oct 24 10:45:40 2023

before Yahweh
"in the presence of Yahweh"

grain offering of jealousy
See how you translated this phrase in Numbers 5:15.

Numbers 5:19

no other man has lain with you
This is a euphemism. Alternate translation: "no other man has had sexual relations with you"

if you have not gone astray
The words "gone astray" is an idiom that means "to be unfaithful." Alternate translation: "if you have not been unfaithful to your husband"

and committed uncleanness
"by committing uncleanness." This phrase refers to committing adultery.

you will be free from this bitter water
The phrase to "be free" from something means to not be harmed by it. Alternate translation: "this bitter water will not harm you, though it is able to"

this bitter water that can bring a curse
Here the bitter water is described as being able to bring a curse. This means that when the woman drinks the water it cause her to be unable to bear children, if she is guilty. Alternate translation: "this bitter water can be a curse to you"

Numbers 5:20

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

have gone astray
The words "gone astray" is an idiom that means "to be unfaithful." Alternate translation: "have been unfaithful to your husband"

Numbers 5:21

that can bring down a curse on her
The phrase "bring down a curse" is an idiom meaning for a curse to come upon her. Alternate translation: "that can cause a curse to come upon her"

Yahweh will make you into a curse ... your people to be such
Here the author speaks about the woman bearing the curse that Yahweh gives her, which causes other people to curse her. This is spoken of as if the woman herself becomes a curse. Alternate translation: "Because Yahweh curses you, other people will curse you as well, and Yahweh will show people that you are truly cursed"

that will be shown to your people to be such
This can be stated in active form. Alternate translation: "that he will show to your people as a curse"

your thigh to waste away and your abdomen to swell
Here the word "thigh" is a polite way of referring to the woman's womb or her private parts. Possible meanings are 1) that the woman will become unable to have children or 2) that the woman's pregnancy will end too early and the baby will die. Alternate translation: "your womb to be useless and your abdomen to swell"

Numbers 5:22

Amen. Amen.
"Yes, let that happen if I am guilty" or "Yes, that is exactly what should happen if I am guilty"

Numbers 5:23

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

he must wash away the written curses
This means that he is to wash the ink off of the scroll.

the written curses
This can be stated in active form. Alternate translation: "the curses he has written"

Numbers 5:24

General Information:
Verse 24 explains in a general way what the priest must do and what is expected to happen when the woman drinks the water. Verse 25 and 26 explains in detail how the priest is to do this work. The priest gives the water to the woman and she drinks it only once.

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

Numbers 5:25

grain offering of jealousy
"a grain offering for jealousy." See how you translated this in Numbers 5:15.

Numbers 5:26

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

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Numbers 5:27

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

if she is defiled because she has committed
This can be written in active form. Alternate translation: "if she has defined herself by committing"

committed a sin
Here the "sin" refers specifically to committing adultery. The meaning of this statement can be made clear. Alternate translation: "committed adultery"

Her abdomen will swell and her thigh will waste away
Possible meanings are 1) that the woman will become unable to have children or 2) that the woman's pregnancy will end too early and the baby will die. Here the word "thigh" is a polite way of referring to the woman's womb or her private parts. See how you translated these concepts in Numbers 5:21.

The woman will be cursed among her people
This can be stated in active form. Alternate translation: "Her people will curse her"

Numbers 5:28

is not defiled
This can be stated in active form. Alternate translation: "has not defiled herself"

if she is clean
Here "being innocent" is spoken of as "being clean."

then she must be free
Possible meanings are 1) "then she will not be cursed" or 2) "then she is free from guilt."

conceive children
"become pregnant"

Numbers 5:29

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

the law of jealousy
"the law for dealing with jealousy"

who goes astray from her husband
The words "goes astray from" is an idiom that means "is unfaithful to." Alternate translation: "who is unfaithful to her husband"

is defiled
This can be stated in active form. Alternate translation: "defiles herself"

Numbers 5:30

a spirit of jealousy
This phrase refers to the man's attitude and emotions of jealousy. See how you translated this in [Numbers 5:14]

when he is jealous of his wife
This is an idiom that means that he suspects that his wife has been unfaithful to him by sleeping with another man. Alternate translation: "and suspects that his wife has been unfaithful to him" or "and suspects that his wife has slept with another man"

before Yahweh
"in the presence of Yahweh"

Numbers 5:31

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

will be free from guilt for bringing his wife to the priest
"will not be guilty of doing something wrong by bringing his wife to the priest"

must bear
"must endure"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel. Say to them, 'When a man or a
woman consecrates himself to Yahweh with the special vow of a Nazirite, **3** he must abstain from wine and
strong drink. He must not drink vinegar made from wine or from strong drink. He must not drink any
grape juice or eat fresh grapes or raisins. **4** In all the days of his consecration, he must eat nothing that is
made from the grape vine, including everything from the seeds to the skins.

5 During all the time of his vow of consecration, no razor is to be used on his head until the days of his
consecration to Yahweh are fulfilled. He must be set apart to Yahweh. He must let the hair grow long on
his head.

6 During all the time that he sets himself apart to Yahweh, he must not come near a dead body. **7** He must
not make himself unclean even for his father, mother, brother, or sister, if they die. This is because he is
consecrated to God, as everyone can see by his long hair. **8** During all the time of his consecration he is
holy, reserved for Yahweh.

9 If someone very suddenly dies beside him and defiles his consecrated head, then he must shave his head
on the day of his purification—on the seventh day he must shave it. **10** On the eighth day he must bring
two doves or two young pigeons to the priest at the entrance to the tent of meeting. **11** The priest must
offer one bird as a sin offering and the other as a burnt offering. These will atone for him because he
sinned by being near the dead body. He must consecrate his head again on that day. **12** He must set
himself apart to Yahweh for the days of his consecration. He must bring a male lamb one year old as a
guilt offering. The days before he defiled himself must not be counted, because his consecration was
defiled.

13 This is the law about the Nazirite for when the time of his consecration is complete. He must be
brought to the entrance of the tent of meeting. **14** He must present his offering to Yahweh. He must offer
as a burnt offering a male lamb one year old and without blemish. He must bring as a sin offering a
female lamb one year old and without blemish. He must bring a ram as a fellowship offering that is
without blemish. **15** He must also bring a basket of bread made without yeast, loaves of fine flour mixed
with oil, wafers without yeast rubbed with oil, together with their grain offering and drink offerings. **16**
The priest must present them before Yahweh. He must offer his sin offering and burnt offering. **17** With
the basket of unleavened bread, he must present the ram as a sacrifice, the fellowship offering to Yahweh.
The priest must present also the grain offering and the drink offering. **18** The Nazirite must shave his
consecrated head at the entrance to the tent of meeting. He must take the hair from his head and put it
on the fire that is under the sacrifice of fellowship offerings. **19** The priest must take the boiled shoulder
of the ram, one loaf of bread without yeast out of the basket, and one wafer without yeast. He must place
them into the hands of the Nazirite after he has shaved his consecrated hair. **20** The priest must wave
them as an offering before Yahweh, a holy portion for the priest, together with the breast that was waved
and the thigh that was the contribution for the priest. After that, the Nazirite may drink wine.

21 This is the law for the Nazirite who vows his offering to Yahweh for his consecration. Whatever else he
may give, he must keep the obligations of the vow he has taken, to keep the promise indicated by the law
of his consecration.'"

22 Again Yahweh spoke to Moses. He said, **23** "Speak to Aaron and to his sons. Say, 'You must bless the
people of Israel in this way. You must say to them,

24 "May Yahweh bless you
and keep you.
25 May Yahweh make his face shine on you
and be gracious to you.
26 May Yahweh look on you with favor
and give you peace."'

27 It is in this way that they must give my name to the people of Israel. Then I will bless them."

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Numbers 6 General Notes

Special concepts in this chapter

Nazirite vow
The Nazirite vow was a special type of vow between a person and Yahweh. This chapter gives the rules for people to be consecrated to God as Nazirites. (See: vow and consecrate)

Numbers 6:1

General Information:
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Numbers 6:2

General Information:
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Numbers 6:3

he must abstain from
"he must not consume"

vinegar made from wine
This can be stated in active form. Alternate translation: "vinegar that people make from wine"

vinegar
a drink produced when wine and other strong drinks ferment too long and become sour

raisins
dried grapes

Numbers 6:4

the days of his consecration
"the days in which he has consecrated himself to me"

nothing that is made from the grape vine
The word "grape vine" is a metonym for the grapes that grow on the vine. This can be stated in active form. Alternate translation: "nothing that people make from grapes"

from the seeds to the skins
These two extremes are given to emphasize the entire grape may not be eaten. Alternate translation: "from any part of a grape"

Numbers 6:5

vow of consecration
"vow of dedication"

no razor is to be used on his head
This can be stated in active form. Alternate translation: "no one is to use a razor on his head"

the days of his consecration to Yahweh
The word "consecration" is an abstract noun that can be expressed as a verb. Alternate translation: "the days that he has separated himself to Yahweh" or "the days that he has dedicated himself to Yahweh"

to Yahweh are fulfilled
This can be stated in active form. Alternate translation: "to Yahweh are complete"

He must be set apart to Yahweh
This can be stated in active form. Alternate translation: "He must set himself apart to Yahweh"

Numbers 6:6

General Information:
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Numbers 6:7

consecrated
"dedicated"

unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

he is consecrated
This can be stated in active form. Alternate translation: "he has consecrated himself"

Numbers 6:8

of his consecration
The abstract noun "consecration" can be expressed as a verb. Alternate translation: "that he has consecration himself")

reserved for Yahweh
This can be stated in active form. Alternate translation: "he has reserved himself for Yahweh" or "set apart for Yahweh"

Numbers 6:9

defiles his consecrated head
Here "head" represents the Nazirite man's hair, which symbolizes his vow. Alternate translation: "defiles his long hair which shows everyone he is separated to God" or "he becomes defiled"

generated on Tue Oct 24 10:45:40 2023

the seventh day
"day 7"

Numbers 6:10

the eighth day
"day 8"

Numbers 6:11

General Information:
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Numbers 6:12

for the days of his consecration
"during the time he is being set apart again"

He must bring a male lamb ... as a guilt offering
The man is to bring the lamb to the priest so that it can be sacrificed. The full meaning of this statement can be made explicit. Alternate translation: "He must bring a male lamb one year old to the priest as a guilt offering"

The days before he defiled himself must not be counted
This can be stated in active form. Alternate translation: "He must not count the days before he defiled himself"

his consecration was defiled
This can be stated in active form. Alternate translation: "he defiled himself" or "he made himself unacceptable"

Numbers 6:13

of his consecration
The abstract noun "consecration" can be expressed as a verb. Alternate translation: "for which he has consecrated himself"

He must be brought
This can be stated in active form. Alternate translation: "Someone must bring him" or "He must go"

Numbers 6:14

He must present his offering to Yahweh
He must bring his offering to the priest to be sacrificed to Yahweh. The full meaning of this statement can be made clear. Alternate translation: "He must present his offering to Yahweh by bringing it to the priest to be sacrificed" or "He must present his offering to Yahweh by bringing it to the priest who will sacrifice it"

Numbers 6:15

bread made without yeast
This can be stated in active form. Alternate translation: "bread he made without yeast"

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he mixed with oil"

wafers without yeast rubbed with oil
This can be stated in active form. Alternate translation: "wafers without yeast which he rubbed with oil"

wafers without yeast
small pieces of flat bread

together with their grain offering and drink offerings
The word "their" refers to the other offerings that the Nazirite man was told to bring. Often grain offerings and drink offerings were required to accompany other types of sacrifices. The full meaning of this statement can be made clear. Alternate translation: "together with the grain offering and drink offering that Yahweh required to accompany the other offerings"

Numbers 6:16

He must offer his sin offering
"He" refers to the priest and "his" refers to the man who took a vow.

Numbers 6:17

the fellowship offering
"as the fellowship offering"

The priest must present also ... drink offering
You can make clear the understood information. Alternate translation: "The priest must present also ... the drink offering to Yahweh"

Numbers 6:18

his consecrated head
"his head, on which he had grown out his hair to show that he had consecrated himself to Yahweh"

Numbers 6:19

the boiled shoulder of the ram
This means that he had boiled the ram's shoulder. This can be stated in active form. Alternate translation: "the shoulder of the ram that he boiled"

his consecrated hair
"the hair he grew out to show that he had consecrated himself to Yahweh"

generated on Tue Oct 24 10:45:40 2023

Numbers 6:20

The priest must wave them
After handing the items to the Nazirite, the priest takes them back to offer them to Yahweh. The full meaning of this statement can be made clear. Alternate translation: "Then the priest must take them back and wave them"

together with
"as well as"

that was waved
This can be stated in active form. Alternate translation: "that the priest waved"

Numbers 6:21

his consecration
Also, the abstract noun "consecration" may be written as a verb. Alternate translation: "for which he has consecrated himself to Yahweh"

Whatever else he may give
This refers to the Nazirite deciding to give other offering beyond what he has been commanded to give. The full meaning of this statement can be made clear. Alternate translation: "If he decides to give any additional offerings"

he must keep the obligations of the vow he has taken
"he must still obey the requirements of the vow he has taken"

he must keep the obligations ... he promise indicated by the law of his consecration
These two phrases mean basically the same thing and are combined to emphasize that he must obey the obligations of his vow.

he promise indicated by the law of his consecration
This can be stated in active form. Alternate translation: "the promise that the law for his consecration indicates"

Numbers 6:22

General Information:
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Numbers 6:23

You must bless the people of Israel
"You" is plural.

Numbers 6:24

May Yahweh bless you and keep you
Here "you" is singular.

keep you
This is an idiom. Here "keep" means to "protect."

Numbers 6:25

make his face shine on you
This is an idiom which means to have kind intentions towards someone. It can also be expressed by smiling. Alternate translation: "smile at you" or "look at you with kindness"

on you ... to you
Here "you" is singular.

Numbers 6:26

look on you with favor
Here the phrase "look on" means to show a certain attitude towards that person. Alternate translation: "show you favor"

on you ... give you
Here "you" is singular.

Numbers 6:27

they must give my name
Here Yahweh speaks about claiming the Israelites as his own by saying that he is giving them "his name." Alternate translation: "they must let the people of Israel know that they are mine"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 On the day that Moses completed the tabernacle, he anointed it and set it apart to Yahweh, together with all of its furnishings. He did the same for the altar and all its utensils. He anointed them and set them apart to Yahweh. **2** On that day, the leaders of Israel, the heads of their ancestor's families, offered sacrifices. These men were leading the tribes. They had overseen the counting of the men in the census. **3** They brought their offerings before Yahweh. They brought six covered carts and twelve oxen. They brought one cart for every two leaders, and each leader brought one ox. They presented these things in front of the tabernacle. **4** Then Yahweh spoke to Moses. He said, **5** "Accept the offerings from them and use the offerings for the work in the tent of meeting. Give the offerings to the Levites, to each one as his work needs them." **6** Moses took the carts and the oxen, and he gave them to the Levites. **7** He gave two carts and four oxen to the descendants of Gershon, because of what their work needed. **8** He gave four carts and eight oxen to the descendants of Merari, in the care of Ithamar son of Aaron the priest. He did this because of what their work required. **9** But he gave none of those things to the descendants of Kohath, because theirs would be the work related to the things that belong to Yahweh that they would carry on their own shoulders. **10** The leaders offered their goods for the dedication of the altar on the day that Moses anointed the altar. The leaders offered their sacrifices in front of the altar. **11** Yahweh said to Moses, "Each leader must offer on his own day his sacrifice for the dedication of the altar."

12 On the first day, Nahshon son of Amminadab, of the tribe of Judah, offered his sacrifice.

13 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **14** He gave one gold dish that weighed ten shekels and was full of incense. **15** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **16** He gave one male goat as a sin offering. **17** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nahshon son of Amminadab.

18 On the second day, Nethanel son of Zuar, leader of Issachar, offered his sacrifice.

19 He offered as his sacrifice one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **20** He also gave one gold dish weighing ten shekels, full of incense. **21** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **22** He gave one male goat as a sin offering. **23** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nethanel son of Zuar.

24 On the third day, Eliab son of Helon, leader of the descendants of Zebulun, offered his sacrifice.

25 His sacrifice was one silver platter weighing 130 shekels, and one silver bowl weighing seventy shekels by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **26** He also gave one gold dish weighing ten shekels, full of incense. **27** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **28** He gave one male goat as a sin offering. **29** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliab son of Helon.

30 On the fourth day, Elizur son of Shedeur, leader of the descendants of Reuben, offered his sacrifice.

31 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **32** He also gave one gold dish weighing ten shekels, full of incense. **33** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **34** He gave one male goat as a sin offering. **35** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elizur son of Shedeur.

36 On the fifth day, Shelumiel son of Zurishaddai, leader of the descendants of Simeon, offered his sacrifice.

generated on Tue Oct 24 10:45:40 2023

37 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **38** He also gave one gold dish weighing ten shekels, full of incense. **39** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **40** He gave one male goat as a sin
offering. **41** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Shelumiel son of Zurishaddai.

42 On the sixth day, Eliasaph son of Deuel, leader of the descendants of Gad, offered his sacrifice.

43 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **44** He also gave one gold dish weighing ten shekels, full of incense. **45** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **46** He gave one male goat as a sin
offering. **47** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Eliasaph son of Deuel.

48 On the seventh day, Elishama son of Ammihud, leader of the descendants of Ephraim, offered his
sacrifice.

49 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **50** He also gave one gold dish weighing ten shekels, full of incense. **51** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **52** He gave one male goat as a sin
offering. **53** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Elishama son of Ammihud.

54 On the eighth day, Gamaliel son of Pedahzur, leader of the descendants of Manasseh, offered his
sacrifice.

55 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **56** He also gave one gold dish weighing ten shekels, full of incense. **57** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **58** He gave one male goat as a sin
offering. **59** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Gamaliel son of Pedahzur.

60 On the ninth day, Abidan son of Gideoni, leader of the descendants of Benjamin, offered his sacrifice.

61 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **62** He also gave one gold dish weighing ten shekels, full of incense. **63** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **64** He gave one male goat as a sin
offering. **65** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Abidan son of Gideoni.

66 On the tenth day, Ahiezer son of Ammishaddai, leader of the descendants of Dan, offered his sacrifice.

67 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **68** He also gave one gold dish weighing ten shekels, full of incense. **69** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb.. **70** He gave one male goat as a sin
offering. **71** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Ahiezer son of Ammishaddai.

72 On the eleventh day, Pagiel son of Okran, leader of the descendants of Asher, offered his sacrifice.

73 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **74** He also gave one gold dish weighing ten shekels, full of incense. **75** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **76** He gave one male goat as a sin

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offering. **77** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Pagiel son of Okran.

78 On the twelfth day, Ahira son of Enan, leader of the descendants of Naphtali, offered his sacrifice.

79 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **80** He also gave one gold dish weighing ten shekels, full of incense. **81** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **82** He gave one male goat as a sin offering. **83** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahira son of Enan.

84 This was the dedication offering for the altar on the day that it was anointed: the chiefs of Israel set apart the twelve silver platters, twelve silver bowls, and twelve gold dishes. **85** Each silver platter weighed 130 shekels and each bowl weighed seventy shekels. All the silver vessels weighed 2,400 shekels, by the standard weight of the sanctuary shekel. **86** Each of the twelve gold dishes, full of incense, weighed ten shekels by the standard weight of the sanctuary shekel. All the gold dishes weighed 120 shekels. **87** They set apart all the animals for the burnt offerings, twelve bulls, twelve rams, and twelve year-old male lambs. They gave their grain offering. They gave twelve male goats as a sin offering. **88** From all their cattle, they gave twenty-four bulls, sixty rams, sixty male goats, and sixty male lambs a year old, as the sacrifice for the fellowship offering. This was for the dedication of the altar after it was anointed.

89 When Moses went into the tent of meeting to speak with Yahweh, he heard his voice speaking to him. Yahweh spoke to him from above the atonement lid on the ark of the testimony, from between the two cherubim. He spoke to him.

Numbers 7 General Notes

Structure and formatting

Consecrating the altar

When the tabernacle was completed, they consecrated the altar. Each tribe brought an offering to consecrate the altar. (See: tabernacle and consecrate)

Numbers 7:1

Moses completed the tabernacle

"Moses finished setting up the tabernacle"

Numbers 7:2

the leaders of Israel ... the heads of their ancestor's families

These two phrases describe the same group of people two different ways. Alternate translation: "the leaders of Israel who are also the heads of their ancestors families"

the heads of their ancestor's families

Here the leaders of the families are referred to as "heads." Alternate translation: "the leaders of their ancestor's families"

had overseen the counting of the men

The abstract noun "counting" can be stated as a verb. Alternate translation: "had helped Aaron and Moses to count the men"

Numbers 7:3

They brought their offerings before Yahweh ... They presented these things in front of the tabernacle

This means that they gave their offerings to Yahweh and brought them to the tabernacle. These phrases may be combined to add clarity. Alternate translation: "They brought their offerings to Yahweh and presented them to him in front of the tabernacle"

six covered carts and twelve oxen

"6 covered carts and 12 oxen"

Numbers 7:4

General Information:

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Numbers 7:5

to each one as his work needs them

"to each man as he needs them for his work"

generated on Tue Oct 24 10:45:40 2023

Numbers 7:6

General Information:
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Numbers 7:7

Gershon
See how you translated this man's name in Numbers 3:17.

because of what their work needed
"because it was what they needed to do their work"

Numbers 7:8

Merari
See how you translated this man's name in Numbers 3:17.

in the care of Ithamar son of Aaron the priest
"under the supervision of Ithamar son of Aaron the priest" or "Ithamar son of Aaron the priest oversaw their work"

Ithamar
See how you translated this man's name in Numbers 1:2.

He did this because
The word "he" refers to Moses.

because of what their work required
"because it was what they needed to do their work"

Numbers 7:9

none of those things
This refers to the carts and oxen.

Kohath
See how you translated this man's name in Numbers 3:17.

theirs would be the work
"their work would be"

the things that belong to Yahweh
You can make explicit the implicit meaning of what belongs to Yahweh. Alternate translation: "the things that Yahweh reserved for the tabernacle"

Numbers 7:10

offered their goods
"offered gifts"

Numbers 7:11

Each leader must offer on his own day his sacrifice
"Each day, one leader must offer his sacrifice"

Numbers 7:12

the first day
"day 1" or "day number 1"

Nahshon son of Amminadab
These are the names of men. See how you translated these names in Numbers 1:7

Numbers 7:13

weighing 130 shekels
"weighing one hundred and thirty shekels." If necessary, these weights can be written in modern measurements. Alternate translation: "weighing nearly one and a half kilograms" or "weighing one kilogram and 430 grams"

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. Alternate translation: "one silver bowl weighing nearly eight tenths of a kilogram" or "one silver bowl weighting 770 grams"

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. If you are converting the weights to modern measures, here is another way to translate this phrase. Alternate translation: "measured by the standard weights used in the sanctuary"

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:14

one gold dish that weighed ten shekels
If necessary, this can be written in modern measurements. Alternate translation: "one gold dish that weighed one tenth of a kilogram" or "one gold dish that weighed 110 grams"

Numbers 7:15

General Information:
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Numbers 7:16

General Information:
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Numbers 7:17

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Nahshon son of Amminadab
"This was what Nahshon son of Amminadab presented"

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 7:18

the second day
"day 2" or "day number 2"

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 7:19

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:20

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:21

General Information:
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Numbers 7:22

General Information:
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Numbers 7:23

that were a year old
"that were each one year old"

This was the sacrifice of Nethanel son of Zuar
"This was what Nethanel son of Zuar presented"

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 7:24

the third day
"day 3" or "day number 3"

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 7:25

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:26

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:27

General Information:
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Numbers 7:28

General Information:
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Numbers 7:29

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Eliab son of Helon
"This was what Eliab son of Helon gave as a sacrifice"

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 7:30

the fourth day
"day 4" or "day number 4"

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 7:31

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:32

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:33

General Information:
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Numbers 7:34

General Information:
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Numbers 7:35

that were a year old
"that were each one year old"

This was the sacrifice of Elizur son of Shedeur
"This was what Elizur son of Shedeur gave as a sacrifice"

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 7:36

the fifth day
"day 5" or "day number 5"

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 7:37

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:38

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:39

General Information:
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Numbers 7:40

General Information:
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Numbers 7:41

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Shelumiel son of Zurishaddai
"This was what Shelumiel son of Zurishaddai gave as a sacrifice." "Shelumiel" and "Zurishaddai" are names of men.

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 7:42

the sixth day
"day 6" or "day number 6"

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 7:43

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:44

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:45

General Information:
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Numbers 7:46

General Information:
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Numbers 7:47

that were a year old
"that were each one year old"

This was the sacrifice of Eliasaph son of Deuel
"This was what Eliasaph son of Deuel gave as a sacrifice"

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 7:48

the seventh day
"day 7" or "day number 7"

Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 7:49

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:50

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:51

General Information:
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Numbers 7:52

General Information:
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Numbers 7:53

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Elishama son of Ammihud
"This was what Elishama son of Ammihud presented"

Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 7:54

the eighth day
"day 8" or "day number 8"

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 7:55

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:56

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:57

General Information:
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Numbers 7:58

General Information:
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Numbers 7:59

that were a year old
"that were each one year old"

This was the sacrifice of Gamaliel son of Pedahzur
"This was what Gamaliel son of Pedahzur gave as a sacrifice"

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 7:60

the ninth day
"day 9" or "day number 9"

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 7:61

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mingled with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:62

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:63

General Information:
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Numbers 7:64

General Information:
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Numbers 7:65

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Abidan son of Gideoni
"This was what Abidan son of Gideoni gave as a sacrifice"

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 7:66

the tenth day
"day 10" or "day number 10"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 7:67

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:68

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:69

General Information:
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Numbers 7:70

General Information:
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Numbers 7:71

that were a year old
"that were each one year old"

This was the sacrifice of Ahiezer son of Ammishaddai
"This was what Ahiezer son of Ammishaddai gave as a sacrifice"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 7:72

the eleventh day
"day 11" or "day number 11"

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 7:73

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mingled with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:74

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:75

General Information:
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Numbers 7:76

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Numbers 7:77

that were a year old
"that were each one year old"

generated on Tue Oct 24 10:45:40 2023

This was the sacrifice of Pagiel son of Okran
"This was what Pagiel son of Okran gave as a sacrifice." "Pagiel" and "Okran" were names of men. See how you translated their names in [Numbers 1:13]

Numbers 7:78

the twelfth day
"day 12" or "day number 12)

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 7:79

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:80

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:81

General Information:
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Numbers 7:82

General Information:
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Numbers 7:83

that were a year old
"that were each one year old"

This was the sacrifice of Ahira son of Enan
"This was what Ahira son of Enan gave as a sacrifice"

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 7:84

set apart
The phrase "set apart" means to be dedicated to a specific purpose. In this case, the offerings were dedicated to Yahweh.

on the day that it was anointed
Here the word "day" refers to a general period of time. The leaders of Israel dedicated these things over the course of 12 days. You may need to translate this in active form. Alternate translation: "when Moses anointed the altar")

Numbers 7:85

Each silver platter weighed 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated this same weight in [Numbers 7:13]

each bowl weighed seventy shekels
"each bowl weighted 70 shekels." If necessary, these weight can be written in modern measurements. See how you translated this same weight in [Numbers 7:13]

2,400 shekels
"two thousand four hundred shekels" or "twenty-four hundred shekels"

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

All the silver vessels weighed
"All the silver vessels together weighed"

the silver vessels
This refers to all of the offerings that were made of silver, both the platters and the bowls.

Numbers 7:86

All the gold dishes weighed
"All the gold dishes together weighed"

Each of the twelve gold dishes ... weighed ten shekels
"Each of the 12 gold dishes ... weighed 10 shekels." If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

generated on Tue Oct 24 10:45:40 2023

120 shekels
"one hundred and twenty shekels"

Numbers 7:87

twelve
"12." This number may be written with a numeral instead of with a word.

Numbers 7:88

twenty-four ... sixty
"24 ... 60." These numbers may be written with numerals instead of with words.

a year old
"that were one year old"

after it was anointed
This can be stated in active form. Alternate translation: "after Moses had anointed it"

Numbers 7:89

he heard his voice speaking to him
Here "his voice" refers to Yahweh. Alternate translation: "he heard Yahweh speaking to him"

from above the atonement lid ... from between the two cherubim
These two phrases describe the same location.

ark of the testimony
See how you translated this phrase in Numbers 4:5.

He spoke to him
"Yahweh spoke to Moses"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahweh spoke to Moses. He said, **2** "Speak to Aaron. Say to him, 'The seven lamps must give light in front of the lampstand when you light them.'" **3** Aaron did this. He lit the lamps on the lampstand to give light toward the front of it, as Yahweh had commanded Moses. **4** The lampstand was made in this way and Yahweh showed Moses the pattern for it. It was to be hammered gold from its base to its top, with hammered cups like blossoms.

5 Again, Yahweh spoke to Moses. He said, **6** "Take the Levites from among the people of Israel and purify them. **7** Do this to them to purify them: Sprinkle the water of atonement on them. Make them shave their entire body, wash their clothes, and purify themselves. **8** Then have them take a young bull and its grain offering of fine flour mixed with oil. Let them take another young bull as a sin offering. **9** You will bring the Levites in front of the tent of meeting and assemble the whole community of the people of Israel. **10** When you bring the Levites before Yahweh, the people of Israel must lay their hands on the Levites. **11** Aaron must offer the Levites before Yahweh, as a wave offering from the people of Israel so that they may do the service of Yahweh. **12** The Levites must place their hands on the heads of the bulls. You must offer one bull for a sin offering and the other bull for a burnt offering to me, to atone for the Levites. **13** Present the Levites before Aaron and before his sons, and lift them up as a wave offering to me.

14 In this way you must separate the Levites from among the people of Israel. The Levites will belong to me. **15** After that, the Levites must go in to serve in the tent of meeting. You must purify them. You must offer them as a wave offering. **16** Do this, because they are entirely mine from among the people of Israel. They will take the place of each firstborn, the first issue of the womb, of all the descendants of Israel. I have taken the Levites for myself. **17** All the firstborn from among the people of Israel are mine, both man or animal. On the day that I took the lives of all the firstborn in the land of Egypt, I set them apart for myself. **18** I have taken the Levites from among the people of Israel instead of all the firstborn. **19** I have given the Levites as a gift to Aaron and his sons. I have taken them from among the people of Israel to do the work of the people of Israel in the tent of meeting. I have given them to atone for the people of Israel so that no plague will harm the people when they come near to the holy place."

20 Moses, Aaron, and the whole community of the people of Israel did this with the Levites. They did everything that Yahweh had commanded Moses concerning the Levites. The people of Israel did this with them. **21** The Levites purified themselves and washed their clothing, and Aaron presented them as a wave offering to Yahweh and he made atonement for them to cleanse them. **22** After that, the Levites went in to do their service in the tent of meeting before Aaron and before Aaron's sons. This was as Yahweh had commanded Moses about the Levites. They treated all the Levites in this way.

23 Yahweh spoke again to Moses. He said, **24** "All of this is for the Levites who are twenty-five years old and more. They must join the company to serve in the tent of meeting. **25** They must stop serving in this way at the age of fifty years. At that age they must not serve any longer. **26** They may help their brothers who continue to work at the tent of meeting, to perform their duties, but they must serve no more. This is how you must deal with the Levites in all their responsibilities."

Numbers 8 General Notes

Structure and formatting

The consecration of the tabernacle continues in this chapter. The people obeyed Yahweh's exact instructions. (See: consecrate and tabernacle)

Numbers 8:1

General Information:
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Numbers 8:2

must give light in front
"must shine towards the front"

generated on Tue Oct 24 10:45:40 2023

Numbers 8:3

to give light
"to shine"

Numbers 8:4

The lampstand was made
This can be stated in active form. Alternate translation: "They had made the lampstand"

with hammered cups like blossoms
They were commanded to form the hammered cups so that they resembled flower blossoms. Alternate translation: "with hammered cups that resemble flower blossoms"

Numbers 8:5

General Information:
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Numbers 8:6

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Numbers 8:7

to purify them
Here "them" refers to the Levites.

Sprinkle the water of atonement on them
Moses sprinkling water on them was symbolic of their atonement. Alternate translation: "Sprinkle on their the water that symbolizes atonement"

Make them shave their entire body, wash their clothes, and purify themselves
Possible meanings are 1) Moses was to have the Levites shave, wash, and purify, or 2) Moses was to have the Levites purify themselves by shaving and washing, "Make them shave their entire body and wash their clothes; in this way they will purify themselves."

Numbers 8:8

a young bull and its grain offering
When offering a young bull, a grain offering was usually required to accompany it.

of fine flour mingled with oil
This can be stated in active form. Alternate translation: "of fine flour that they have mingled with oil"

Numbers 8:9

assemble the whole community
"gather the whole community"

Numbers 8:10

before Yahweh
Here Yahweh refers to himself by his own name.

the people of Israel must lay their hands on the Levites
The action "laying on hands" on someone was often done to dedicate them to Yahweh's work or service. Alternate translation: "The people Israel must lay their hands on the Levites, dedicating them to me"

Numbers 8:11

as a wave offering
Aaron was to present the Levites to Yahweh with the same amount of dedication as if they were a sacrifice given to him. Alternate translation: "if they were a wave offering"

Numbers 8:12

The Levites must place their hands on the heads of the bulls
This is a symbolic action that identifies the Levites with the animals being offered. In this way the person is offering himself through the animal to Yahweh.

Numbers 8:13

lift them up as a wave offering to me
Aaron was to present the Levites to Yahweh as if he were lifting up an offering to Yahweh. Alternate translation: "dedicate them to me, as if you were lifting them up a wave offering to me"

Numbers 8:14

General Information:
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Numbers 8:15

You must purify them. You must offer them as a wave offering
Yahweh repeats these things to emphasize their importance. This must happen before the Levites go to serve at the tent of meeting. The full meaning of this statement can be made clear. Alternate translation: "But first, you must purify them. You must offer them as a wave offering"

You must offer them as a wave offering
Aaron was to present the Levites to Yahweh as if they were a wave offering to him. Alternate translation: "You must dedicate them to me, as if you were presenting a wave offering to me"

generated on Tue Oct 24 10:45:40 2023

Numbers 8:16

firstborn, the first issue of the womb
The phrase "first issue of the womb" is another way of saying "firstborn."

Numbers 8:17

I took the lives
This is a polite way of referring to when a person kills someone. Alternate translation: "I killed"

I set them apart
Here "them" refers to "the firstborn from among the people of Israel."

Numbers 8:18

I have taken the Levites from among the people of Israel instead of all the firstborn
"I have taken the Levites instead of all the firstborn from among the people of Israel"

Numbers 8:19

I have given the Levites as a gift to Aaron and his sons
Yahweh appointing the Levites to help Aaron and his sons is spoken of as if they were a gift that Yahweh were giving to Aaron and his sons.

I have taken them ... I have given them
Here "them" refers to the Levites.

when they come near
Here "they" refers to the people of Israel.

Numbers 8:20

Moses, Aaron, and the whole community of the people of Israel ... The people of Israel did this with them
Here there are three parallel sentences that give the same information. It is repeated to emphasize that the people did to the Levites as Yahweh had commanded. Alternate translation: "Moses, Aaron, and the whole community of the people of Israel did with the Levites everything that Yahweh had commanded Moses concerning the Levites"

Numbers 8:21

General Information:
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Numbers 8:22

to do their service
The word "service," an abstract noun, can be expressed as a verb. Alternate translation: "to serve"

before Aaron and before Aaron's sons
"in the presence of Aaron and his sons"

This was
"What they did was"

They treated all the Levites in this way
"They did to the Levites what Yahweh commanded." The word "They" refers to the people of Israel.

Numbers 8:23

General Information:
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Numbers 8:24

All of this is for the Levites
"All of these commandments are for the Levites"

twenty-five years old
"25 years old"

must join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 8:25

at the age of fifty years
"at 50 years old" or "when they become 50 years old"

Numbers 8:26

deal with the Levites in all their responsibilities
"make sure the Levites do their duty"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out from the land of Egypt. He said, **2** "Let the people of Israel keep the Passover at its fixed time of year. **3** On the fourteenth day of this month, at evening, you must keep the Passover at its fixed time of year. You must keep it, follow all the regulations, and obey all the decrees that are related to it." **4** So, Moses told the people of Israel that they should keep the Festival of the Passover. **5** So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. The people of Israel obeyed everything that Yahweh commanded Moses to do. **6** There were certain men who became unclean by the body of a dead man. They could not keep the Passover on that day. They went before Moses and Aaron on that same day. **7** Those men said to Moses, "We are unclean because of the dead body of a man. Why do you keep us from offering the sacrifice to Yahweh at the fixed time of year among the people of Israel?" **8** Moses said to them, "Wait for me to hear what Yahweh will instruct about you."

9 Yahweh spoke to Moses. He said, **10** "Speak to the people of Israel. Say, 'If any of you or your descendants are unclean because of a dead body, or are on a long journey, he may still keep the Passover to Yahweh.' **11** In the second month on the fourteenth day at evening, they will eat the Passover meal. They must eat the Passover lamb with bread that is made without yeast and with bitter herbs. **12** They must not leave any of it until the morning, or break any of its bones. They must follow all the regulations for the Passover. **13** But any person who is clean and is not on a journey, but who fails to keep the Passover, that person must be cut off from his people because he did not bring the offering that Yahweh requires at the fixed time of year. That man must carry his sin. **14** If a stranger lives among you and keeps the Passover to Yahweh, he must keep it according to the statute of the Passover and according to its rule. You must have one statute both for the sojourner and for the one who was born in the land."

15 On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the covenant decrees. At evening the cloud was over the tabernacle. It appeared like fire until morning. **16** It continued that way. The cloud covered the tabernacle and appeared like fire at night. **17** Whenever the cloud was taken up from over the tent, the people of Israel would set out on their journey. Wherever the cloud stopped, the people would camp. **18** At Yahweh's command, the people of Israel would travel, and at his command, they would camp. While the cloud stopped over the tabernacle, they would stay in their camp. **19** When the cloud remained on the tabernacle for many days, then the people of Israel would obey Yahweh's instructions and not travel. **20** Sometimes the cloud remained a few days on the tabernacle. In that case, they would obey Yahweh's command—they would make camp and then travel on again at his command. **21** Sometimes the cloud was present in camp from evening until morning. When the cloud lifted in the morning, they journeyed. If it continued for a day and for a night, only when the cloud lifted would they journey on. **22** Whether the cloud stayed on the tabernacle for two days, a month, or a year, for as long as it stayed there, the people of Israel would stay in their camp and not travel. But whenever the cloud was taken up, they would set out on their journey. **23** They would camp at Yahweh's command, and they would travel at his command. They obeyed Yahweh's command given through Moses.

Numbers 9 General Notes

Special concepts in this chapter

==Passover ==

This chapter records the celebration of the Passover for the first time since it began. The people kept the Passover as directed by the Lord. (See: passover)

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generated on Tue Oct 24 10:45:40 2023

Numbers 9:1

in the first month of the second year after they came out from the land of Egypt
This means that they had come out of Egypt a year earlier. They were beginning their second year in the wilderness.

in the first month
This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt.

after they came out from the land of Egypt
Here "they" refers to the people of Israel. The phrase "came out" means to leave. Alternate translation: "after they left the land of Egypt"

Numbers 9:2

Let the people ... at its fixed time of year
The word "fixed" means "previously set." This means that this is when the observe it every year. Alternate translation: "Let the people ... at the time of year they currently observe it"

Numbers 9:3

On the fourteenth day ... at its fixed time of year
This is the set time of year that they celebrate the Passover. The full meaning of this statement can be made clear. Alternate translation: "On the fourteenth day ... and observe it, for this is the time you do celebrate it every year"

the fourteenth day
"day 14"

follow all the regulations, and obey all the decrees
These two phrases mean basically the same thing and are combined to emphasize that they needed to obey the commands.

You must keep it
Here the phrase "keep it" is an idiom which means to observe it. Alternate translation: "You must observe it" or "You must celebrate it"

Numbers 9:4

keep the Festival of the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Festival of the Passover" or "celebrate the Festival of the Passover"

Numbers 9:5

in the first month, on the fourteenth day of the month
"on day 14 of the first month." This refers to time in the Jewish calendar.

Numbers 9:6

became unclean by the body of a dead man
This implies that they touched the dead man, which made them unclean. You can make clear the full meaning of this statement. Alternate translation: "became unclean because they touched the body of a dead man"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

Numbers 9:7

because of the dead body of a man
This means that they had touched a dead man's body. You can make the full meaning of this statement clear. Alternate translation: "because we have touched the body of a dead man"

Why do you keep us from offering the sacrifice ... among the people of Israel?
The men ask this question in order to complain that they are not allowed to participate in celebrating the Passover. This rhetorical question can be translated as a statement. Alternate translation: "It is not fair that you keep us away from offering the sacrifice ... among the people of Israel."

fixed
set or predetermined

Numbers 9:8

General Information:
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Numbers 9:9

General Information:
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Numbers 9:10

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

because of a dead body
This refers to someone touching a dead body. Alternate translation: "because you have touched a dead body"

generated on Tue Oct 24 10:45:40 2023

keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

Numbers 9:11

eat the Passover
Here the word "eat" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

the second month on the fourteenth day
"day 14 of month 2." This refers to time in the Jewish calendar.

at evening
"at sunset"

with bread that is made without yeast
"with bread that contains no yeast"

bitter herbs
These are small plants that have a strong and usually bad taste.

Numbers 9:12

or break any of its bones
"and they must not break any of its bones"

Numbers 9:13

any person who is clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

that person must be cut off
Here the phrase "cut off" means to be disowned and sent away. Alternate translation: "that person must be sent away" or "you must send that person away"

fixed
set or predetermined

That man must carry his sin
Here the concept of the man having to bear the consequences of his sin is spoken of as if his sin were a heavy object object that he had to carry. Alternate translation: "That man must bear the punishment for his sin"

Numbers 9:14

lives among you
Here "you" is plural and refers to the people of Israel.

he must keep it according to the statute of the Passover and according to its rule
"that stranger must keep it and do all that Yahweh has commanded concerning the Passover." The words "statute" and "rule" mean basically the same thing and are used together to emphasize that the stranger must obey all of the rules about the Passover.

in the land
"in the land of Israel"

Numbers 9:15

the tabernacle was set up
This can be stated in active form. Alternate translation: "the Levites set up the tabernacle"

the tent of the covenant decrees
This is another name for the tabernacle. See how you translated the phrase "the tabernacle of the covenant decrees" in Numbers 1:50.

It appeared like fire until morning
This refers to the cloud's appearance during the night. Here the cloud is compared to looking like a fire. Alternate translation: "During the night the cloud looked like a huge fire until morning"

Numbers 9:16

It continued that way
It may be helpful to explain that this refers to the cloud being over the tabernacle. Alternate translation: "The cloud remained this way over the tabernacle"

appeared like fire at night
The cloud's appearance is compared to a huge fire. Alternate translation: "it looked like a huge fire at night"

Numbers 9:17

the cloud was taken up
This can be stated in active form. Alternate translation: "moved" or "Yahweh took up the cloud"

the cloud stopped
"the cloud stopped moving"

Numbers 9:18

At Yahweh's command
The word "command" can be expressed as a verb. Alternate translation: "When Yahweh commanded"

Numbers 9:19

General Information:
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generated on Tue Oct 24 10:45:40 2023

Numbers 9:20

on the tabernacle
"over the tabernacle"

make camp
Here the word "make" means to "set up." Alternate translation: "set up their camp"

Numbers 9:21

from evening until morning
This means that the cloud only stayed over the tabernacle for one night. You make make clear the full meaning of this statement. Alternate translation: "only from evening until morning" or "over the tabernacle for only one night"

If it continued
The full meaning of this statement can be made explicit. "If the cloud stayed over the tabernacle"

only when the cloud lifted would they journey on
"then after the cloud moved they would travel"

Numbers 9:22

the cloud was taken up
This can be stated in active form. Alternate translation: "the cloud rose up" or "Yahweh took up the cloud"

Numbers 9:23

at Yahweh's command
The word "command" can be expressed as a verb. Alternate translation: "what Yahweh commanded"

Yahweh's command given through Moses
This can be stated in active form. Alternate translation: "the command that Yahweh had given through Moses"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Yahweh spoke to Moses. He said, **2** "Make two silver trumpets. Hammer the silver to make them. You must use the trumpets to call the community together and to call the community to move their camps. **3** The priests must blow the trumpets to call all the community together in front of you at the entrance to the tent of meeting. **4** If the priests blow only one trumpet, then the leaders, the heads of the clans of Israel, must gather to you. **5** When you blow a loud signal, the tribes camped on the east side must begin their journey. **6** When you blow a loud signal the second time, the tribes camped on the south side must begin their journey. They must blow a loud signal for their journeys. **7** When the community gathers together, blow the trumpets, but not loudly. **8** The sons of Aaron, the priests, must blow the trumpets. This will always be an ordinance for you throughout your people's generations. **9** When you go to war in your land against an adversary who oppresses you, then you must sound an alarm with the trumpets. I, Yahweh your God, will call you to mind and save you from your enemies. **10** Also, at the times of celebration, both your regular festivals and at the beginnings of the months, you must blow the trumpets over your burnt offerings and over the sacrifices for your fellowship offerings. These will act as a reminder of you to me, your God. I am Yahweh your God."

11 In the second year, in the second month, on the twentieth day of the month, the cloud was lifted from the tabernacle of the covenant decrees. **12** The people of Israel then went on their journey from the wilderness of Sinai. The cloud stopped in the wilderness of Paran. **13** They made their first journey, following Yahweh's command given through Moses. **14** The camp under the banner of Judah's descendants went out first, moving out their individual armies. Nahshon son of Amminadab led Judah's army. **15** Nethanel son of Zuar led the army of the tribe of Issachar's descendants. **16** Eliab son of Helon led the army of the tribe of Zebulun's descendants. **17** The descendants of Gershon and of Merari, who cared for the tabernacle, took down the tabernacle and then set out on their journey. **18** Next, the armies under the banner of Reuben's camp set out on their journey. Elizur son of Shedeur led Reuben's army. **19** Shelumiel son of Zurishaddai led the army of the tribe of Simeon's descendants. **20** Eliasaph son of Deuel led the army of the tribe of Gad's descendants.

21 The Kohathites set out. They carried the sanctuary's holy equipment. Others would set up the tabernacle before the Kohathites arrived at the next camp. **22** The armies under the banner of Ephraim's descendants set out next. Elishama son of Ammihud led Ephraim's army. **23** Gamaliel son of Pedahzur led the army of the tribe of Manasseh's descendants. **24** Abidan son of Gideoni led the army of the tribe of Benjamin's descendants.

25 The armies that camped under the banner of Dan's descendants set out last. Ahiezer son of Ammishaddai led Dan's army. **26** Pagiel son of Okran led the army of the tribe of Asher's descendants. **27** Ahira son of Enan led the army of the tribe of Naphtali's descendants. **28** This is the way that the armies of the people of Israel set out on their journey.

29 Moses spoke to Hobab son of Reuel the Midianite. Reuel was the father of Moses' wife. Moses spoke to Hobab and said, "We are traveling to a place that Yahweh described. Yahweh said, 'I will give it to you.' Come with us and we will do you good. Yahweh has promised to do good for Israel." **30** But Hobab said to Moses, "I will not go with you. I will go to my own land and my own relatives." **31** Then Moses replied, "Please do not leave us. You know how to camp in the wilderness. You must watch out for us. **32** If you go with us, we will do for you the same good that Yahweh does to us."

33 They journeyed from the mountain of Yahweh for three days. The ark of the covenant of Yahweh went before them for three days to find a place for them to rest. **34** Yahweh's cloud was over them in the daytime as they journeyed.

35 Whenever the ark set out, Moses would say, "Rise up, Yahweh. Scatter your enemies. Make those who hate you run from you." **36** Whenever the ark stopped, Moses would say, "Return, Yahweh, to Israel's many tens of thousands."

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generated on Tue Oct 24 10:45:40 2023

Numbers 10 General Notes

Special concepts in this chapter

Trumpets
In the ancient Near East, trumpets were used for many purposes. They were used to call people together. They were also used to lead people into battle.

Israel starts to move
Each tribe had its place in line as did the tabernacle. Their movements through the desert were very deliberate and ordered. (See: tabernacle)

Numbers 10:1

General Information:
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Numbers 10:2

Make two silver trumpets
This means that Yahweh commanded Moses to have someone make the trumpet. He did not make them himself. Alternate translation: "Tell someone to make two silver trumpets"

You must use the trumpets
Moses will not blow the trumpets himself, but he will command the priests to blow them.

Numbers 10:3

in front of you
"while you are present." This means that Moses was to be there with the priest when he blew the trumpets.

Numbers 10:4

the leaders, the heads of the clans of Israel
These two phrases refer to the same group of people. Here the second phrase is used to describe the first phrase. Alternate translation: "the leaders, who are the heads of the clans of Israel"

Numbers 10:5

When you blow a loud signal
Here the word "you" is plural. Yahweh is speaking to Moses, but he his referring to the priests. The priests will blow the trumpets, Moses will not. Alternate translation: "When they blow a loud signal"

Numbers 10:6

When you blow a loud signal
Here the word "you" is plural. Yahweh is speaking to Moses, but he is referring to the priests. The priests will blow the trumpets, Moses will not. Alternate translation: "When they blow a loud signal"

the second time
"time number 2" or "again"

They must blow a loud signal for their journeys
"They" refers to the priests and the word "their" refers to the people of Israel.

Numbers 10:7

When the community gathers together
"To gather the community together"

Numbers 10:8

be an ordinance for you
"be a rule for you." Here "you" is plural and refers to the people of Israel.

Numbers 10:9

When you go to war ... oppresses you
Yahweh is speaking to Moses and uses the word "you," but he is actually referring the people of Israel going to war. Alternate translation: "When the people of Israel to war ... oppresses Israel"

then you must sound an alarm with the trumpets
Here Yahweh again speaks to Moses using the word "you" but actually wants Moses to have the priests blow the trumpets. Alternate translation: "then you must command the priests to sound an alarm with the trumpets"

call you to mind
This phrase "call to mind" means to remember. Alternate translation: "remember you"

Numbers 10:10

of celebration
The noun "celebration" can be expressed with the verb "celebrate." Alternate translation: "when you celebrate"

you must blow the trumpets
Here Yahweh again speaks to Moses using the word "you," but actually wants him to have the priests blow the trumpets. Alternate translation: "you must command the priests to blow the trumpets" ,

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at the beginnings of the months
There are 12 months on the Hebrew calendar. The beginning phase of the moon with its sliver of light marked the beginning of each month in the lunar calendar.

your burnt offerings ... your fellowship offerings ... you to me
In these phrases the words "your" and "you" are plural and refer to the people of Israel.

over the sacrifices
"in honor of the sacrifices"

will act as a reminder of you to me
"will act as a memorial for you of me." The word "reminder" can be expressed with the verb "remind." Alternate translation: "will always remind you of me"

These will act
The word "these" refers to the trumpets and the sacrifices.

Numbers 10:11

In the second year
"In year 2." This refers to the second year after Yahweh brought the Israelites out of Egypt.

in the second month, on the twentieth day of the month
"on day 20 of month 2." This is the second month of the Hebrew calendar.

the cloud was lifted
This can be stated in active form. Alternate translation: "the cloud rose up" or "Yahweh lifted the cloud"

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it. See how you translated this in Numbers 1:50.

Numbers 10:12

General Information:
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Numbers 10:13

Yahweh's command given through Moses
This can be stated in active form. Alternate translation: "the commands that Yahweh had given through Moses"

Numbers 10:14

The camp under the banner of Judah's descendants
This camp includes the three tribes under the division of Judah: Judah, Issachar, and Zebulun.

went out first
They packed up their camp and they left that place before all the others left.

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 10:15

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 10:16

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 10:17

Gershon ... Merari
See how you translated these men's names in Numbers 3:17.

Numbers 10:18

the armies under the banner of Reuben's camp
This refers to the armies of the tribes under the division of Reuben: Reuben, Simeon, and Gad.

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 10:19

Shelumiel son of Zurishaddai
See how you translated this man's name Numbers 1:6.

Numbers 10:20

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 10:21

Kohathites
This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 10:22

The armies under the banner of Ephraim's descendants
This refers to the armies of the tribes under the division of Ephraim: Ephraim, Manasseh, and Benjamin.

generated on Tue Oct 24 10:45:40 2023

Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 10:23

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 10:24

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 10:25

The armies that camped under the banner of Dan's descendants
This refers to the armies of the tribes under the division of Dan: Dan, Asher, and Naphtali.

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 10:26

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 10:27

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 10:28

General Information:
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Numbers 10:29

Hobab son of Reuel
This is the name of a man.

that Yahweh described
"that Yahweh described to us"

we will do you good
"we will treat you well"

Numbers 10:30

General Information:
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Numbers 10:31

You must watch out for us
The phrase "watch out" means to guide and to take care of. Alternate translation: "You can guide us and show us how to live in the desert"

Numbers 10:32

General Information:
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Numbers 10:33

They journeyed
"They" refers to the people of Israel.

the mountain of Yahweh
This refers to Mount Sinai. The full meaning of this statement can be made explicit. Alternate translation: "Mount Sinai, the mountain of Yahweh"

The ark of the covenant of Yahweh went before them
The group of Levites carrying the ark of the covenant went before the people of Israel as the traveled. Alternate translation: "Men carried the ark of the covenant of Yahweh before them as they traveled"

Numbers 10:34

General Information:
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Numbers 10:35

Whenever the ark set out
Here the ark is spoken of as if were a person traveling. The ark was really being carried by men. Alternate translation: "Whenever the people carrying the ark set out"

Rise up, Yahweh
Here the phrase "rise up" is a request for Yahweh to act, in this case Moses is asking him to scatter their enemies.

Make those who hate you run from you
Here Moses speaks about Yahweh causing their enemies to flee from the people of Israel as if they were fleeing from Yahweh himself. Alternate translation: "Make those who hate you run away from your ark and your people"

Numbers 10:36

Whenever the ark stopped
Here the ark is spoken of as if were a person traveling. The ark was really being carried by men. Alternate translation: "Whenever the people carrying the ark stopped"

generated on Tue Oct 24 10:45:40 2023

many tens of thousands
This refers to people. The full meaning of this statement can be made explicit. Alternate translation: "many tens of thousands of people"

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generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Now the people complained about their troubles as Yahweh listened. Yahweh heard the people and
became angry. Fire from Yahweh burned among them and consumed some of the camp on its edges. **2**
Then people called out to Moses, so Moses prayed to Yahweh, and the fire stopped. **3** That place was
named Taberah, because Yahweh's fire burned among them.

4 Some foreign people began to camp with Israel's descendants. They wanted better food to eat. Then the
people of Israel began to weep and say, "Who will give us meat to eat? **5** We remember the fish that we
ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. **6** Now our appetite is
gone, because all we can see is this manna." **7** Manna was like coriander seed. It looked like resin. **8** The
people walked around and gathered it. They ground it in mills, beat it in mortars, boiled it in pots, and
made it into cakes. It tasted like a delicacy baked with olive oil. **9** When the dew fell on the camp in the
night, the manna also fell. **10** Moses heard the people weeping in their families, and every man was at the
entrance to his tent. Yahweh was very angry, and in Moses' eyes their complaining was wrong. **11** Moses
said to Yahweh, "Why have you treated your servant so badly? Why are you not pleased with me? You
make me carry the load of all these people. **12** Did I conceive all these people? Have I given them birth so
that you should say to me, 'Carry them closely to your chest as a father carries a baby?' Should I carry
them to the land that you swore to their ancestors to give them? **13** Where can I find meat to give to all
this people? They are weeping in front of me and are saying, 'Give us meat to eat.' **14** I cannot bear all
these people alone. They are too much for me. **15** Since you are treating me this way, kill me now—if I find
favor in your eyes—do not let me see my misery."

16 Yahweh said to Moses, "Bring to me seventy of Israel's elders. Be sure that they are elders and officers
of the people. Bring them to the tent of meeting to stand there with you. **17** I will come down and talk with
you there. I will take some of the Spirit that is on you and put it on them. They will bear the burden of the
people with you. You will not have to bear it alone. **18** Say to the people, 'Consecrate yourselves, for
tomorrow you will indeed eat meat, for you have wept and Yahweh has heard. You said, "Who will give us
meat to eat? It was good for us in Egypt." Therefore Yahweh will give you meat, and you will eat it. **19** You
will not eat meat for only one day, two days, five days, ten days, or twenty days, **20** but you will eat meat
for a whole month until it comes out of your nostrils. It will disgust you because you have rejected
Yahweh, who is among you. You have wept before him. You said, "Why did we leave Egypt?"'" **21** Then
Moses said, "The people I am with are 600,000 footmen, and you have said, 'I will give them meat to eat
for a whole month.' **22** Should we kill flocks and herds to satisfy them? Should we catch all the fish in the
sea to satisfy them?" **23** Yahweh said to Moses, "Is my hand short? Now you will see whether or not my
word is true."

24 Moses went out and told the people Yahweh's words. He gathered seventy of the people's elders and
positioned them around the tent. **25** Yahweh came down in the cloud and spoke to Moses. Yahweh took
some of the Spirit that was on Moses and put it on the seventy elders. When the Spirit rested on them,
they prophesied, but only on that occasion and not again.

26 Two men remained in the camp, named Eldad and Medad. The Spirit also rested on them. Their names
were written on the list, but they had not gone out to the tent. Nevertheless, they prophesied in the camp.
27 A young man in the camp ran and told Moses, "Eldad and Medad are prophesying in the camp." **28**
Joshua son of Nun, Moses' assistant, one of his chosen men, said to Moses, "My master Moses, stop
them." **29** Moses said to him, "Are you jealous for my sake? I wish that all of Yahweh's people were
prophets and that he would put his Spirit on them all!" **30** Then Moses and the elders of Israel went back
to the camp.

31 Then a wind came from Yahweh and brought quail from the sea. They fell near the camp, about a day's
journey on one side and a day's journey on the other side. The quail surrounded the camp about two
cubits above the ground. **32** The people were busy gathering quail all that day, all the night, and all the
next day. No one gathered less than ten homers of quail. They shared the quail all through the camp. **33**
While the meat was still between their teeth, while they were chewing it, the anger of Yahweh was
kindled at them. He attacked the people with a very great disease. **34** That place was named Kibroth
Hattaavah, because there they buried the people who had craved meat. **35** From Kibroth Hattaavah the
people traveled to Hazeroth, where they stayed.

generated on Tue Oct 24 10:45:40 2023

Numbers 11 General Notes

Special concepts in this chapter

Complaining
Moses complained about having too much responsibility. Therefore, God gave seventy men the spirit of prophecy to help Moses. The people complained about food, even though Yahweh was miraculously providing them with their food. The people complained because they did not have meat or fish to eat. God sent them quail. He punished some of the people, but it does not say why God did this. (See: spirit and prophet)

Numbers 11:1

Fire from Yahweh burned
"Yahweh sent fire that burned"

Numbers 11:2

General Information:
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Numbers 11:3

That place was named
This can be stated in the active form. Alternate translation: "They named that place"

Numbers 11:4

Who will give us meat to eat?
The Israelites ask this question in order to complain and to express their desire for something other than manna to eat. This can be expressed as a statement. Alternate translation: "We wish that we had meat to eat."

Numbers 11:5

General Information:
This page has intentionally been left blank.

Numbers 11:6

our appetite is gone
"we do not want to eat" or "we cannot eat"

Numbers 11:7

coriander seed
Coriander is also known as cilantro. This seed serves as a spice when dried.

resin
This is a sticky substance with a pale yellow color.

Numbers 11:8

General Information:
This page has intentionally been left blank.

Numbers 11:9

General Information:
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Numbers 11:10

in Moses' eyes
he eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in Moses' opinion" or "in Moses' judgement"

Numbers 11:11

General Information:
Moses complains to Yahweh using several rhetorical questions.

Why have you treated your servant so badly? Why are you not pleased with me?
Moses used these questions to complain about the way God was treating him. They can be expressed as statements. Moses speaks of himself in the third person. Alternate translation: "You should not treat me, your servant, so badly. You should not be angry with me!" or "I, your servant, have done nothing wrong for you to treat me so badly!"

You make me carry the load of all these people
Moses complains and speaks of leading the people and providing for them as if he were carrying a heavy load. Alternate translation: "You make me responsible for all these people, but it's too hard for me"

Numbers 11:12

Did I conceive all these people?
Moses used this question to remind God that Moses was not their father. Alternate translation: "I am not the father of all these people."

Have I given them birth so that you should say to me, 'Carry ... baby?'
Moses wants God to remember that God told him to take care of the Israelites even though Moses was not their father. Alternate translation: "I have not given them birth, so you have no right to say to me, 'Carry ... baby'!"

generated on Tue Oct 24 10:45:40 2023

Carry them closely to your chest
To take care of the Israelites is spoken of as if it were to carry a helpless newborn baby.

Should I carry them ... to give them?
This rhetorical question can be translated as a statement. Alternate translation: "You should not expect me to carry them ... to give them!" or "I am not able to carry them ... to give them!"

Numbers 11:13

Where can I find meat to give to all this people?
Moses used this question to complain that it was impossible for him to give meat to all the people. Alternate translation: "I cannot possibly find enough meat to give to all these people."

Numbers 11:14

I cannot bear all these people alone
Moses speaks of leading and providing for the people as if he were carrying them. Alternate translation: "I cannot provide for all these people alone"

They are too much for me
This is an idiom. Alternate translation: "This responsibility is too difficult for me"

Numbers 11:15

General Information:
This page has intentionally been left blank.

Numbers 11:16

General Information:
This page has intentionally been left blank.

Numbers 11:17

some of the Spirit that is on you
The "Spirit" here represents the power that God's Spirit had given to Moses so that Moses could do what God told him to do. Alternate translation: "some of the power that the Spirit has given you"

They will bear the burden of the people with you
God speaks of the responsibility of leading and providing for the people as if it were a burden that Moses and the leaders would carry. Alternate translation: "They will help you care for the people"

You will not have to bear it alone
God speaks of the responsibility of leading and providing for the people as if it were a burden that Moses and the leaders would carry. Alternate translation: "You will not care for them alone"

Numbers 11:18

General Information:
Yahweh continues speaking to Moses.

Who will give us meat to eat?
The Israelites had asked this question in order to complain and to express their desire for something other than manna to eat. It can be expressed as a statement. Alternate translation: "We wish that we had meat to eat."

Numbers 11:19

General Information:
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Numbers 11:20

until it comes out of your nostrils
Possible meanings are 1) God speaks of vomiting as if the food would come out through their nostrils. Alternate translation: "until you are sick and vomit" or 2) they would eat so much meat that it would be as if it would come out of their nostrils. Alternate translation: "until it feels like it would have to come out of your nostrils"

Why did we leave Egypt?
The people had used this question to express regret and to complain. Alternate translation: "We never should have left Egypt."

Numbers 11:21

600,000 footmen
"six hundred thousand footmen"

Numbers 11:22

Should we kill flocks and herds to satisfy them? Should we catch all the fish in the sea to satisfy them?
Moses uses these questions to express his doubt that there could be enough meat to feed all of the people. Alternate translation: "We would have to kill entire flocks and herds and catch all the fish in the sea to satisfy them!"

flocks and herds
These two words mean basically the same thing. Together they emphasize a great number of animals.

all the fish in the sea
The word "all" is an exaggeration to show how impossible it was to provide food for all the people of Israel.

to satisfy them
"to satisfy their hunger"

generated on Tue Oct 24 10:45:40 2023

Numbers 11:23

Is my hand short?
Here the word "hand" represents God's power. God uses this question to rebuke Moses for thinking that God did not have the power to provide enough meat for the people. Alternate translation: "Do you think that I am not powerful enough to do this?" or "You should know I am more than strong enough to do this."

Numbers 11:24

Yahweh's words
"what Yahweh had said"

Numbers 11:25

some of the Spirit that was on Moses
The "Spirit" here represents the power that God's Spirit had given to Moses. See how you translated a similar phrase in [Numbers 11:17]

put it on the seventy elders
Giving power to the elders is spoken of as putting the Spirit on them. See how you translated a similar phrase in [Numbers 11:17]

When the Spirit rested on them
Having power from the Spirit is spoken of as if the Spirit rested on them. Alternate translation: "When they had power from the Spirit"

Numbers 11:26

The Spirit also rested on them
The Spirit giving them power is spoken of as if the Spirit rested on them. Alternate translation: "The Spirit also gave them power"

Their names were written on the list
This can be written in active form. Alternate translation: "Moses had written their names on the list"

Numbers 11:27

General Information:
This page has intentionally been left blank.

Numbers 11:28

stop them
"tell them to stop prophesying"

Numbers 11:29

Are you jealous for my sake?
Moses uses this question to rebuke Joshua. It can be translated as a statement, if necessary. Alternate translation: "You should not be jealous for my sake."

Are you jealous for my sake?
What Joshua might have been jealous about can be stated clearly if needed. Alternate translation: "Are you concerned that they might be taking away something that belongs to me?" or "Are you concerned that people will not respect my authority?"

that he would put his Spirit on them all
Moses speaks of God's Spirit giving people power as if God were to put his Spirit on them. Alternate translation: "that God's Spirit would give them all power"

Numbers 11:30

General Information:
This page has intentionally been left blank.

Numbers 11:31

quail
a small bird

about a day's journey on one side and a day's journey on the other side
"in each direction for as far as a person could walk in one day"

about two cubits
A cubit is a unit of measurement equal to about 46 centimeters. Alternate translation: "about 92 centimeters" or "about 1 meter"

Numbers 11:32

No one gathered less than ten homers of quail
"Everyone gathered at least ten homers of quail"

ten homers
A homer is a unit of volume equal to about 220 liters. Alternate translation: "2,200 liters"

Numbers 11:33

While the meat was still between their teeth, while they were chewing it
These two phrases mean basically the same thing. Together they emphasize that God punished them immediately, even while they were eating the meat. Alternate translation: "While they were still eating the meat"

the anger of Yahweh was kindled at them
This metaphor speaks of Yahweh's anger as if it were a fire that Yahweh was kindling. Alternate translation: "Yahweh became very angry with them"

generated on Tue Oct 24 10:45:40 2023

Numbers 11:34

That place was named Kibroth Hattaavah
This can be stated in active form. Alternate translation: "They named that place Kibroth Hattaavah"

Numbers 11:35

Hazeroth
This is the name of a place in the desert.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married. **2** They said, "Has Yahweh spoken only with Moses? Has he not spoken also with us?" Now Yahweh heard what they said. **3** Now the man Moses was very humble, humbler than anyone else on earth.

4 Right away Yahweh spoke to Moses, Aaron, and Miriam: "Come out, you three, to the tent of meeting." So the three of them went out. **5** Then Yahweh came down in a pillar of cloud. He stood at the entrance to the tent and called Aaron and Miriam. They both came forward. **6** Yahweh said, "Now listen to my words.

When a prophet of mine is with you,
I will reveal myself to him in visions
and speak to him in dreams.
7 My servant Moses is not like that.
He is faithful in all my house.
8 I speak to Moses directly, not with visions or riddles.
He sees my form.
So why are you unafraid
to speak against my servant, against Moses?"

9 Yahweh's anger burned against them, and then he left them. **10** The cloud rose from over the tent, and Miriam was suddenly leprous—she was as white as snow. When Aaron turned toward Miriam, he saw that she had leprosy.

11 Aaron said to Moses, "Oh, my master, please do not hold this sin against us. We have spoken foolishly, and we have sinned. **12** Please do not let her be like a dead newborn whose flesh is half consumed when it emerges from its mother's womb." **13** So Moses called out to Yahweh. He said, "Please heal her, God, please." **14** Yahweh said to Moses, "If her father had spit in her face, she would be disgraced for seven days. Shut her outside the camp for seven days. After that bring her in again." **15** So Miriam was shut outside the camp for seven days. The people did not journey until she had returned to the camp.

16 After that, the people journeyed from Hazeroth and camped in the wilderness of Paran.

Numbers 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:6-8.

Important figures of speech in this chapter

Idiom

God used the idiom "mouth to mouth" meaning "speaking directly with both people present." This indicated that Moses was more than just a prophet and greater than other prophets. (See: and prophet)

Numbers 12:1

General Information:

This page has intentionally been left blank.

Numbers 12:2

Has Yahweh spoken only with Moses? Has he not spoken also with us?

Miriam and Aaron use these questions to complain that Moses had so much authority and they did not.

This can be expressed as a statement. Alternate translation: "Yahweh has not spoken only with Moses. He has also spoken with us."

Now Yahweh heard

The word "Now" hear draws attention to the important point that follows.

generated on Tue Oct 24 10:45:40 2023

Numbers 12:3

Now the man Moses
"Now" is used here to mark a pause in the story. The narrator tells background information about Moses's character.

Numbers 12:4

General Information:
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Numbers 12:5

a pillar of cloud
The shape of the cloud is spoken of as if it were a pillar. Alternate translation: "a cloud shaped like a pillar" or "a tall cloud"

Numbers 12:6

General Information:
This page has intentionally been left blank.

Numbers 12:7

My servant Moses is not like that
"I do not speak to Moses like that"

He is faithful in all my house
Here "my house" represents the nation of Israel. Being faithful in God's house represents being faithful in leading Israel. Alternate translation: "Moses leads my people faithfully" or "Moses is the one whom I trust to lead my people Israel"

Numbers 12:8

So why are you unafraid to speak against my servant, against Moses?
Yahweh asks this question to rebuke Miriam and Aaron. It can be translated as a statement. Alternate translation: "You should be afraid to speak against my servant, against Moses."

against my servant, against Moses
The phrase "against Moses" clarifies that he is the "servant" of whom Yahweh speaks. Alternate translation: "against my servant, Moses"

Numbers 12:9

Yahweh's anger burned against them
Yahweh's anger is spoken of as if it were a fire. Alternate translation: "Yahweh became very angry with them"

Numbers 12:10

was as white as snow
Leprosy turned Miriam's skin white. Alternate translation: "became very white"

Numbers 12:11

do not hold this sin against us
To hold people's sin against them is to say that they are guilty for their sin. Here it represents punishing them for their sin.

Numbers 12:12

Please do not let her be like a dead newborn whose flesh is half consumed
Miriam's leprosy would cause her body to decay until she died. The flesh being decayed is spoken of as if it were eaten. Alternate translation: "Please do not let her be like a dead newborn baby whose flesh is half decayed"

Numbers 12:13

Please heal her, God, please
Here "please" is repeated for emphasis.

Numbers 12:14

If her father had spit in her face
This describes a situation that could have happened but did not. Spitting in someone's face was a terrible insult.

Numbers 12:15

Miriam was shut outside the camp
Being sent out of the camp and not being allowed to go back in is spoken of as if there were a door that was closed behind her. Alternate translation: "Miriam was sent outside the camp" or "Miriam was kept outside the camp"

Miriam was shut outside the camp
This can be stated in active form. Alternate translation: "Moses shut Miriam outside the camp" or "Moses sent Miriam outside the camp"

Numbers 12:16

Hazeroth
This is the name of a place in the desert. See how you translated it in Numbers 11:35.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Then Yahweh spoke to Moses. He said, **2** "Send some men to examine the land of Canaan, which I have given to the people of Israel. Send a man from every tribe of their ancestors. Each man must be a leader among them." **3** Moses sent them from the wilderness of Paran, so that they might obey Yahweh's command. All of them were leaders among the people of Israel. **4** These were their names: from the tribe of Reuben, Shammua son of Zakkur;

5 from the tribe of Simeon, Shaphat son of Hori;

6 from the tribe of Judah, Caleb son of Jephunneh;

7 from the tribe of Issachar, Igal son of Joseph;

8 from the tribe of Ephraim, Hoshea son of Nun;

9 from the tribe of Benjamin, Palti son of Raphu;

10 from the tribe of Zebulun, Gaddiel son of Sodi;

11 from the tribe of Joseph (that is to say, from the tribe Manasseh), Gaddi son of Susi;

12 from the tribe of Dan, Ammiel son of Gemalli;

13 from the tribe of Asher, Sethur son of Michael;

14 from the tribe of Naphtali, Nahbi son of Vophsi;

15 from the tribe of Gad, Geuel son of Maki.

16 These were the names of the men whom Moses sent to examine the land. Moses called Hoshea son of Nun by the name of Joshua.

17 Moses sent them to examine the land of Canaan. He said to them, "Approach from the Negev and go up into the hill country. **18** Examine the land to see what it is like. Observe the people who live there, whether they are strong or weak, and whether they are few or many. **19** See what the land is like where they live. Is it good or bad? What cities are there? Are they like camps, or are they fortified cities? **20** See what the land is like, whether it is good for growing crops or not, and whether there are trees there or not. Be brave and bring back samples of the land's produce." Now the time was the season for the first ripe grapes.

21 So the men went up and examined the land from the wilderness of Zin to Rehob, near Lebo Hamath. **22** They went up from the Negev and arrived at Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. Now Hebron had been built seven years before Zoan in Egypt. **23** When they reached the Valley of Eshkol, they cut down a branch with a cluster of grapes. They carried it on a staff between two of their group. They also brought pomegranates and figs. **24** That place was named the Valley of Eshkol, because of the grape cluster that the people of Israel cut down there.

25 After forty days, they returned from examining the land. **26** They came back to Moses, Aaron, and all the community of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the community, and showed them the produce from the land. **27** They told Moses, "We reached the land to which you sent us. It certainly flows with milk and honey. Here is some produce from it. **28** However, the people who make their homes there are strong. The cities are fortified and very large. We also saw descendants of Anak there. **29** The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites have their homes in the hill country. The Canaanites live by the sea and along the Jordan River."

30 Then Caleb silenced the people who were before Moses and said, "Let us go up and take possession of the land, for we are certainly able to conquer it." **31** But the other men who had gone with him said, "We are not able to attack the people because they are stronger than we are." **32** So they spread around a discouraging report to the people of Israel about the land that they had examined. They said, "The land

generated on Tue Oct 24 10:45:40 2023

that we looked at is a land that eats up its inhabitants. All the people whom we saw there are people of great height. **33** There we saw the Nephilim, descendants of Anak, people who came from giants. In our own sight we were like grasshoppers in comparison with them, and this is what we were in their sight, too."

Numbers 13 General Notes

Special concepts in this chapter

Spies
Leaders from each of the tribes went to spy on the Promised Land in Canaan. Yahweh was not concerned with how many people were there, because he could defeat them. It appears that he is testing the faith of the people. The people were supposed to be excited to enter this wonderful land, instead they were afraid. (See: promisedland and test and faith)

Numbers 13:1

General Information:
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Numbers 13:2

which I have given
God had decided that the land of Canaan would belong to the people of Israel, but they had not yet moved into it. Alternate translation: "which I have decided to give" or "which I will soon give"

Each man must be a leader among them
"Each man whom you send must be a leader among his tribe"

Numbers 13:3

General Information:
This page has intentionally been left blank.

Numbers 13:4

Shammua son of Zakkur
These are men's names.

Numbers 13:5

Shaphat ... Hori
These are men's names.

Numbers 13:6

Jephunneh
A man's name.

Numbers 13:7

Igal
A man's name.

Numbers 13:8

Nun
A man's name.

Numbers 13:9

Palti ... Raphu
These are men's names.

Numbers 13:10

Gaddiel ... Sodi
These are men's names.

Numbers 13:11

Gaddi ... Susi
These are men's names.

from the tribe of Joseph (that is to say, from the tribe Manasseh)
The relationship between between Joseph and Manasseh can be stated clearly. Alternate translation: "from the tribe of Joseph's son Manasseh"

Numbers 13:12

Ammiel ... Gemalli
These are men's names.

Numbers 13:13

Sethur ... Michael
These are men's names.

Numbers 13:14

Nahbi ... Vophsi
These are men's names.

generated on Tue Oct 24 10:45:40 2023

Numbers 13:15

Geuel ... Maki
These are men's names.

Numbers 13:16

Hoshea son of Nun
See how you translated these men's names in Numbers 13:8.

Numbers 13:17

General Information:
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Numbers 13:18

General Information:
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Numbers 13:19

Is it good or bad? What cities are there? Are they like camps, or are they fortified cities?
Moses asks these questions to explain the kind of information that the men were to report back to him. These can be expressed as a statement. Alternate translation: "See if the land is good or bad, what kind of cities are there, and whether those cities are only camps, or whether they have defensive walls around them."

Are they like camps, or are they fortified cities
Fortified cities had strong walls around them to protect them from enemy armies. Camps did not have these walls.

Numbers 13:20

General Information:
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Numbers 13:21

Zin ... Rehob
These are names of places.

the wilderness of Zin
The word "Zin" here is the Hebrew name of the wilderness.

Numbers 13:22

Zoan
This is the name of a place.

Hebron had been built seven years before Zoan in Egypt
This can be stated in active form. Alternate translation: "the Canaanites had built Hebron 7 years before the Egyptians built Zoan"

Ahiman ... Sheshai ... Talmai
These are names of clans that were named after their ancestors.

Anak
This is the name of a man.

Numbers 13:23

Eshkol
This is the name of a place.

between two of their group
"between two men of their group"

Numbers 13:24

That place was named
This can be stated in active form. Alternate translation: "They named that place"

Numbers 13:25

After forty days
"After 40 days"

Numbers 13:26

They brought back word
Here "word" refers to a report. Alternate translation: "They brought back their report" or "They reported what they had seen"

Numbers 13:27

It certainly flows with milk and honey
"Milk and honey certainly flow there." They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "It is certainly excellent for raising livestock and growing crops" or "It is certainly very fertile land"

milk
Since milk comes from cows and goats, it represents livestock and the food produced from the livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, it represents crops and the food produced from the crops. Alternate translation: "food from crops"

Numbers 13:28

General Information:
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generated on Tue Oct 24 10:45:40 2023

Numbers 13:29

General Information:
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Numbers 13:30

General Information:
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Numbers 13:31

General Information:
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Numbers 13:32

they spread around ... They said
Here "they" refers to all of the men who examined the land except for Caleb and Joshua.

the land that they had examined
Here "they" refers to all of the men who examined the land including Caleb and Joshua.

a land that eats up its inhabitants
The men speak of the land, or the people of the land, being very dangerous as if the land ate up people. Alternate translation: "a very dangerous land" or "a land where the people will kill us"

Numbers 13:33

the Nephilim
These seem to have been giants, very tall, large people.

Anak
This is the name of a man.

In our own sight ... in their sight
Here sight represents evaluation and judgement. Alternate translation: "In our own opinion ... in their opinion" or "In our own judgement ... in their judgement"

we were like grasshoppers in comparison with them
The men speak of grasshoppers to show how very small they thought themselves to be compared to the people of the land. Alternate translation: "we are as small as grasshoppers in comparison with them"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 That night all the community wept loudly. **2** All the people of Israel criticized Moses and Aaron. The whole community said to them, "We wish we had died in the land of Egypt, or here in this wilderness! **3** Why did Yahweh bring us to this land to die by the sword? Our wives and our little ones will become victims. Is it not better for us to return to Egypt?"

4 They said to one another, "Let us choose another leader, and let us return to Egypt." **5** Then Moses and Aaron lay facedown before all the assembly of the community of the people of Israel. **6** Joshua son of Nun and Caleb son of Jephunneh, who were some of those sent to examine the land, tore their clothes. **7** They spoke to all the community of the people of Israel. They said, "The land that we passed through and examined is a very good land. **8** If Yahweh is pleased with us, then he will take us into this land and give it to us. The land flows with milk and honey. **9** But do not rebel against Yahweh, and do not fear the people in the land, for they are bread to us. Their protection will be removed from them, because Yahweh is with us. Do not fear them." **10** Then all the congregation said to stone them with stones. But the glory of Yahweh appeared at the tent of meeting to all the people of Israel.

11 Yahweh said to Moses, "How long must this people despise me? How long must they fail to trust me, despite all the signs of my power that I have done among them? **12** I will attack them with plague, disinherit them, and make from your own clan a nation that will be greater and mightier than they are."

13 Moses said to Yahweh, "If you do this, then the Egyptians will hear about it, because you rescued this people from them by your power. **14** They will tell it to this land's inhabitants. They have heard that you, Yahweh, are present with this people, because you are seen face to face. Your cloud stands over our people. You go before them in a pillar of cloud by day and in a pillar of fire by night. **15** Now if you kill this people as one man, then the nations that have heard this report about you will say, **16** 'Because Yahweh could not take this people into the land that he swore to give them, he has killed them in the wilderness.' **17** Now, I beg you, may the power of my Lord be great. For you have said, **18** 'Yahweh is slow to anger and abounding in steadfast love. He forgives iniquity and transgression. He will by no means clear the guilty when he brings the punishment of the ancestors' sin on their descendants, to the third and fourth generation.' **19** Pardon, I plead with you, this people's iniquity because of the greatness of your covenant faithfulness, just as you have always forgiven this people from the time they were in Egypt until now."

20 Yahweh said, "I have pardoned them in keeping with your request, **21** but truly, as I live, and as all the earth will be filled with my glory, **22** all those people who saw my glory and the signs of power that I did in Egypt and in the wilderness—they have still tested me these ten times and have not listened to my voice. **23** So I say that they will certainly not see the land about which I made an oath to their ancestors. Not one of them who despised me will see it, **24** except for my servant Caleb, because he has a different spirit and follows me wholeheartedly. I will bring him into the land where he had gone, and his descendants will take possession of it. **25** (Now the Amalekites and Canaanites lived in the valley.) Tomorrow turn and go to the wilderness by the way of the Sea of Reeds."

26 Yahweh spoke to Moses and to Aaron. He said, **27** "How long must I tolerate this evil community that criticizes me? I have heard the complaining of the people of Israel against me. **28** Say to them, 'As I live—this is Yahweh's declaration—as you have spoken in my hearing, I will do this to you: **29** Your dead bodies will fall in this wilderness, all you who complained against me, you who were counted in the census, the whole number of the people from twenty years old and upward. **30** You will certainly not go into the land that I promised to make your home, except Caleb son of Jephunneh and Joshua son of Nun. **31** But your little ones who you said would be victims, I will take them into the land. They will experience the land that you have rejected! **32** As for you, your dead bodies will fall in this wilderness. **33** Your children will be shepherds in the wilderness for forty years. They must bear the punishment for your acts of rebellion until the end of your corpses in the wilderness. **34** According to the number of the days during which you examined the land, forty days, you will bear the punishment for your sins for forty years, one year for every day, and you will know my opposition. **35** I, Yahweh, have spoken. I will certainly do this to all this evil community that is gathered together against me. They will be completely cut off in this wilderness, and here they will die.'"

generated on Tue Oct 24 10:45:40 2023

36 So the men Moses sent to spy out the land, who returned and made the entire community grumble against Moses by spreading a bad report about the land— **37** these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh. **38** Of those men who had gone to spy out the land, only Joshua son of Nun and Caleb son of Jephunneh remained alive.

39 When Moses reported these words to all the people of Israel, they mourned very deeply. **40** They rose up early in the morning and went to the top of the mountain and said, "Look, we are here, and we will go to the place that Yahweh has promised, for we have sinned." **41** But Moses said, "Why are you now violating Yahweh's command? You will not succeed. **42** Do not go, because Yahweh is not with you to prevent you from being defeated by your enemies. **43** The Amalekites and Canaanites are there, and you will die by the sword because you turned back from following Yahweh. So he will not be with you." **44** But they arrogantly went up into the hill country; however, neither Moses nor the ark of the covenant of Yahweh left the camp. **45** Then the Amalekites came down, and also the Canaanites who lived on those hills. They attacked the Israelites and beat them down all the way to Hormah.

Numbers 14 General Notes

Important figures of speech in this chapter

Rhetorical Questions

The author uses several rhetorical questions in this chapter. These questions indicate that people did not have faith in Yahweh. Yahweh also uses rhetorical questions to show the people's lack of faith. (See: and faith)

Numbers 14:1

General Information:

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Numbers 14:2

General Information:

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Numbers 14:3

Why did Yahweh bring us to this land to die by the sword?

The people use this question in order to complain and accuse Yahweh of treating them unfairly. It can be translated as a statement. Alternate translation: "Yahweh should not have brought us to this land only to die by the sword."

to die by the sword

Here "the sword" represents either being killed by the sword or being killed in battle. Alternate translation: "to die when people attack us with swords" or "to die in battle" or

Is it not better for us to return to Egypt?

The people use this question to encourage people to agree with them that it would be better to return to Egypt. It can be translated as a statement. Alternate translation: "It would be better for us to return to Egypt than to try to conquer Canaan."

Numbers 14:4

They said to each another

This refers to the people of Israel.

Numbers 14:5

lay facedown

"lay down with their faces touching the ground." Moses and Aaron did this to show that they were humbling themselves before God. They feared that God might punish the people for rebelling against him. Alternate translation: "lay facedown in humility to God" or "lay facedown to pray to God"

Numbers 14:6

Nun ... Jephunneh

These are names of men.

who were some of those sent

This can be stated in active form. Alternate translation: "who were some of those whom Moses sent"

tore their clothes

Tearing one's clothes was a gesture indicating the person is very troubled and is mourning.

Numbers 14:7

General Information:

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generated on Tue Oct 24 10:45:40 2023

Numbers 14:8

The land flows with milk and honey
They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants flowed through it. See how you translated this in [Numbers 13:27]

Numbers 14:9

Connecting Statement:
Joshua and Caleb continue speaking to the people of Israel.

for they are bread to us
Joshua and Caleb speak of destroying their enemies as easily as if they were eating bread. Alternate translation: "We will destroy them as easily as we can eat food"

Their protection will be removed from them
This can be stated in active form. Alternate translation: "Yahweh will remove their protection from them"

Their protection
The abstract noun "protection" can be stated as "protect." Alternate translation: "Anyone that might protect them"

Numbers 14:10

General Information:
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Numbers 14:11

How long must this people despise me? How long must they fail to trust me, despite all the signs ... them?
Yahweh uses these questions to show that he was angry and had lost patience with the people. They can be translated as statements. Alternate translation: "This people has despised me for too long. They have failed to trust me for too long, despite all the signs ... them."

Numbers 14:12

disinherit them
"reject them from being my people." This may imply that he would destroy them, and some versions translate it that way.

make from your own clan
Here "your" is singular and refers to Moses.

Numbers 14:13

General Information:
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Numbers 14:14

you are seen face to face
Possible meanings are 1) Moses speaks of God showing himself to his people as if God had allowed them to actually see his face. Alternate translation: "they have seen you" or 2) Moses speaks of the intimate relationship between him and God as if Moses could see God's face when God spoke to him. This can be stated in active form. Alternate translation: "you speak directly to me"

Numbers 14:15

as one man
Killing them all at the same time is spoken of as killing them as one person. Alternate translation: "all at one time"

Numbers 14:16

General Information:
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Numbers 14:17

my Lord
Some ancient manuscripts and modern translations read, "Yahweh."

Numbers 14:18

abounding in steadfast love
The abstract noun "love" can be stated with the verb "love." Alternate translation: "always showing that he loves his people"

He will by no means clear the guilty
"he will certainly not clear guilty people." Clearing away people's sin is a metaphor for refusing to punish them. God would not clear away the sin of guilty people. Alternate translation: "He will always punish the guilty"

when he brings the punishment of the ancestors' sin on their descendants
Punishing people is spoken of as if punishment were an object that could be brought and put on people. Alternate translation: "when he punishes the guilty people's descendants for the guilty people's sins"

Numbers 14:19

General Information:
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Numbers 14:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Numbers 14:21

all the earth will be filled with my glory
This can be stated in active form. Alternate translation: "my glory will fill all the earth"

Numbers 14:22

they have still tested me
"they have continued to test me"

these ten times
Here the number 10 represents too many times. Alternate translation: "too many times"

have not listened to my voice
Here "listened" represents obedience, and God's voice represents what he said. Alternate translation: "have not obeyed what I have said"

Numbers 14:23

Connecting Statement:
Yahweh continues speaking to Moses.

Numbers 14:24

because he has a different spirit
Here "spirit" represents his attitude. Caleb's attitude was different from the attitude of those who despised God. Alternate translation: "because he has a different attitude" or "because he is different"

and follows me wholeheartedly
Following God is a metaphor for obeying God. Alternate translation: "and obeys me wholeheartedly"

Numbers 14:25

General Information:
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Numbers 14:26

General Information:
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Numbers 14:27

How long must I tolerate this evil community that criticizes me?
Yahweh asks this question because he has lost patience with the people. It can be translated as a statement. Alternate translation: "I have tolerated this evil community who has criticized me long enough."

I have heard the complaining of the people of Israel
The word "complaining," an abstract noun, can be expressed as a verb. Alternate translation: "I have heard the people of Israel complain"

Numbers 14:28

as you have spoken in my hearing
"as I have heard you say"

Numbers 14:29

Your dead bodies will fall
Their dead bodies falling represents them dying. Alternate translation: "You will die"

you who were counted in the census
This can be stated in active form. Alternate translation: "you whom Moses counted in the census"

from twenty years old and upward
"twenty years old and older"

Numbers 14:30

You will certainly not go into the land ... home, except Caleb ... Joshua ... Nun
This double negative emphasizes that Caleb and Joshua are the only ones who will go into the land. Alternate translation: "The only ones of you who will go into the land ... home are Caleb ... Joshua ... Nun"

Numbers 14:31

General Information:
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Numbers 14:32

your dead bodies will fall
Their dead bodies falling represents them dying. Alternate translation: "you will die"

Numbers 14:33

Your children will be shepherds in the wilderness
Some modern versions choose to translate, "Your children will wander in the wilderness." This is because in ancient times, shepherds usually wandered from place to place so their flocks and herds could find pasture.

They must bear the punishment for your acts
"They must have me punish them for your acts" or "They must suffer because of what you have done"

until the end of your corpses
A corpse is a dead body. The end of their corpses represents the last of the them dying. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "until the last one of you dies" or "until all of you die"

Numbers 14:34

you will bear ... you will know
This is a statement of obligation, not a prediction. Some modern translations read, "you must bear ... you must know" or "you will have to bear ... you will have to know."

bear the punishment for your sins
"have me punish you for your sins" or "suffer because of your sins"

my opposition
The abstract noun "opposition" can be translated using the verb "oppose." Alternate translation: "what it is like when I oppose you"

Numbers 14:35

They will be completely cut off
This probably means that they will no longer exist. Alternate translation: "they will come to an end" or "they will all be destroyed"

Numbers 14:36

General Information:
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Numbers 14:37

these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh
The phrase "plague before Yahweh" shows that Yahweh struck them down. This can be stated in active form. Alternate translation: "Yahweh struck down these men who had brought out a bad report about the land, and they died"

Numbers 14:38

General Information:
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Numbers 14:39

General Information:
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Numbers 14:40

Look, we are here
They use these words to emphasize that they have changed their minds and now want to do what they should have done the day before. Your language may have a different way of showing this.

Numbers 14:41

Why are you now violating Yahweh's command?
Moses asks this question to rebuke the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "You should not be violating Yahweh's command again."

Numbers 14:42

Yahweh is not with you
Helping them is spoken of as being with them. Alternate translation: "Yahweh will not help you"

to prevent you from being defeated by your enemies
This can be stated in active form. Alternate translation: "to prevent your enemies from defeating you" or "to give you victory over your enemies"

Numbers 14:43

you will die by the sword
Here "the sword" refers to battle. Alternate translation: "you will die in battle" or "they will kill you when you fight against them"

you turned back from following Yahweh
Obeying Yahweh is spoken of as following him, and stopping doing that is spoken of as turning away from him. Alternate translation: "you stopped obeying Yahweh" or "you have decided not to obey Yahweh"

he will not be with you
Helping them is spoken of as being with them. Alternate translation: "he will not help you"

Numbers 14:44

they arrogantly went up into the hill country
"they dared to go up into the hill country even though God did not approve"

into the hill country
Much of the land of Israel is elevated. When the Israelites crossed the Jordan River valley to attack the Canaanites, there were hills that they had to climb in order to go farther into the land of Canaan.

Numbers 14:45

beat them down
This metaphor speaks of the Amalekites defeating the Israelites as if the Israelites were a small object that the Amalekites had crushed by beating it. Alternate translation: "defeated them" or "crushed them"

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Chapter 15

1 Then Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel and say to them, 'When you go into the land where you will live, which Yahweh will give to you, **3** you are to prepare an offering by fire to Yahweh, either a burnt offering or a sacrifice to fulfill a vow or a freewill offering, or an offering at your feasts, to produce a pleasing aroma for Yahweh from the herd or the flock. **4** You must offer to Yahweh a burnt offering as well as a grain offering of a tenth of an ephah of fine flour mixed with one-fourth of a hin of oil. **5** You must also offer with the burnt offering, or for the sacrifice, one-fourth of a hin of wine for the drink offering for each lamb. **6** If you are offering a ram, you must prepare as a grain offering two-tenths of an ephah of fine flour mixed with a third of a hin of oil. **7** For the drink offering, you must offer a third of a hin of wine. It will produce a sweet aroma for Yahweh. **8** When you prepare a bull as a burnt offering or as a sacrifice to fulfill a vow, or as a fellowship offering to Yahweh, **9** then you must offer with the bull a grain offering of three-tenths of an ephah of fine flour mixed with half a hin of oil. **10** You must offer as the drink offering half a hin of wine, as an offering made by fire, to produce a sweet aroma for Yahweh.

11 It must be done this way for each bull, for each ram, and for each of the male lambs or young goats. **12** Every sacrifice that you prepare and offer must be done as described here. **13** All who are native-born must do these things in this way, when anyone brings an offering made by fire, to produce an aroma that is pleasing to Yahweh. **14** If a sojourner is staying with you, or whoever may live among you throughout your people's generations, he must make an offering made by fire, to produce a sweet aroma for Yahweh. He must act as you act. **15** There must be the same law for the community and for the foreigner who stays with you, a permanent law throughout your people's generations. As you are, so also must be the sojourner staying with you. He must act as you act before Yahweh. **16** The same law and decree must apply to you and to the foreigner who is staying with you.'"

17 Again Yahweh spoke to Moses. He said, **18** "Speak to the people of Israel and say to them, 'When you come into the land where I will take you, **19** when you eat the food produced in the land, you must lift up a contribution to Yahweh. **20** From the first of your dough you must offer a loaf to lift it up as a contribution, a contribution from the threshing floor. You must lift it up in this way. **21** You must give to me a lifted contribution throughout your people's generations from the first of your dough.

22 You will sometimes sin without intending to do so, when you do not obey all these commands that I have spoken to Moses— **23** everything that I have commanded you through Moses from the day that I began to give you commands and onward throughout your people's generations. **24** In the case of unintentional sin without the community's knowledge, then all the community must offer one young bull as a burnt offering to produce a sweet aroma for Yahweh. Along with this must be made a grain offering and drink offering, as commanded by the decree, and one male goat as a sin offering. **25** The priest must make atonement for all the community of the people of Israel. They will be forgiven because the sin was an error. They have brought their sacrifice, an offering made by fire to me. They have brought their sin offering before me for their error. **26** Then all the community of the people of Israel will be forgiven, and also the foreigners who are staying with them, because all the people committed the sin unintentionally.

27 If a person sins unintentionally, then he must offer a female goat a year old as a sin offering. **28** The priest must make atonement before Yahweh for the person who goes astray and sins unintentionally. That person will be forgiven when atonement has been made. **29** You must have the same law for the one who does anything unintentionally, the same law for the one who is native born among the people of Israel and for the foreigners who are staying among them. **30** But the person who does anything with a high hand, whether he is native born or a foreigner, blasphemes me. That person must be cut off from among his people. **31** Because he has despised my word and has broken my commandment, that person must be cut off completely. His iniquity will be on him.'"

32 While the people of Israel were in the wilderness, they found a man gathering wood on the Sabbath day. **33** Those who found him brought him to Moses, Aaron, and all the community. **34** They kept him in custody because it had not been declared what should be done with him. **35** Then Yahweh said to Moses, "The man must surely be put to death. All the community must stone him with stones outside the camp." **36** So all the community brought him outside the camp and stoned him to death as Yahweh had commanded Moses.

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37 Again Yahweh spoke to Moses. He said, **38** "Speak to the descendants of Israel and command them to make for themselves tassels to hang from the borders of their garments, to hang them from each border by a blue cord. They must do this throughout their people's generations. **39** It will be a special reminder to you, when you may look at it, of all my commandments, to carry them out so that you do not look to your own heart and your own eyes and prostitute yourselves to them. **40** Do this so that you may call to mind and obey all my commandments, and so that you may be holy, reserved for me, your God. **41** I am Yahweh your God, who brought you out of the land of Egypt, to become your God. I am Yahweh your God."

Numbers 15 General Notes

Special concepts in this chapter

Purifying the people

As the people travel through the wilderness, Yahweh is purifying them. He is doing this so that they are able to enter into the Promised Land. (See: purify and promisedland)

Other possible translation difficulties in this chapter

Prostitution

The imagery of prostitution is commonly used in Scripture to indicate that Yahweh alone is to be worshiped. The people are compared to the prostitute because a husband is to only have a sexual relationship with his wife. Both the prostitute and the worship of other gods are violations of this exclusive relationship. Many cultures will struggle with this imagery because of a desire to use euphemisms.

Numbers 15:1

General Information:

Numbers 15:1-32 tells what God told Moses to tell the people of Israel.

Numbers 15:2

General Information:

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Numbers 15:3

to produce a pleasing aroma for Yahweh from the herd or the flock

"to produce from the herd or flock a smell that pleases Yahweh." The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "to please Yahweh by burning a sacrifice from the herd or the flock"

Numbers 15:4

a burnt offering

This refers to the offerings spoken of in Numbers 15:3.

a tenth of an ephah

An ephah is a unit of volume equal to about 22 liters. Alternate translation: "about 2 liters" or "two liters"

one-fourth of a hin

A hin is a unit of volume equal to about 3.7 liters. Alternate translation: "about 1 liter" or "one liter"

Numbers 15:5

General Information:

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Numbers 15:6

two-tenths of an ephah

An ephah is a unit of volume equal to about 22 liters. Alternate translation: "4 liters" or "four and a half liters"

a third of a hin

A hin is a unit of volume equal to about 3.7 liters. Alternate translation: "one liter"

Numbers 15:7

It will produce a sweet aroma for Yahweh

"It will produce a smell that pleases Yahweh." The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "You will please Yahweh by offering it"

Numbers 15:8

General Information:

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generated on Tue Oct 24 10:45:40 2023

Numbers 15:9

three-tenths of an ephah
You may convert this to a modern measure. Alternate translation: "six and one half liters"

half a hin
You may convert this to a modern measure Alternate translation: "two liters"

Numbers 15:10

made by fire
This can be stated in active form. Alternate translation: "that you burn on the altar"

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshiper who offers the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:11

It must be done
This can be stated in active form. Alternate translation: "You must do it"

Numbers 15:12

must be done as described
This can be stated in active form. Alternate translation: "you must do as I have described"

Numbers 15:13

made by fire
This can be stated in active form. Alternate translation: "that they burn on the altar"

to produce an aroma that is pleasing to Yahweh
"to produce a smell that pleases Yahweh." Yahweh being pleased with the sincere worshiper who offers the sacrifice is spoken of as if Yahweh were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:14

he must make an offering made by fire
This can be stated in active form. Alternate translation: "he must burn an offering on the altar"

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshiper who offers the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:15

As you are, so also must be the sojourner
Possible meanings are 1) "You and the sojourner staying with you are alike before Yahweh" or 2) "The same law applies to both you and the sojourner"

He must act as you act before Yahweh
"He must act as you act in Yahweh's presence." Because it says that they must act as the Israelites in Yahweh's presence, it is implied that they must obey all of Yahweh's commands. Alternate translation: "he must act as you act and obey all of Yahweh's commands"

Numbers 15:16

General Information:
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Numbers 15:17

General Information:
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Numbers 15:18

General Information:
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Numbers 15:19

the food produced in the land
This can be stated in active form. Alternate translation: "the food that the land produces" or "the food that you produce in the land"

Numbers 15:20

the first of your dough
Possible meanings are that this refers to 1) the first grain that they would gather during the harvest or 2) the dough that they would make from the first of their grain.

a loaf
Calling it a loaf implies that they would cooked the dough first.

to lift it up as a contribution
This idiom "lift it up" refers to offering it as a gift. Alternate translation: "to offer it as a gift"

a contribution from the threshing floor
The offering is spoken of as being from the threshing floor because this is where they would separate the grain from the other parts of the plant.

generated on Tue Oct 24 10:45:40 2023

Numbers 15:21

General Information:
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Numbers 15:22

General Information:
The word "you" here refers to Israelite people.

Connecting Statement:
God continues telling Moses what he must tell the people.

Numbers 15:23

General Information:
This page has intentionally been left blank.

Numbers 15:24

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshipers who offer the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by burning it"

must be made a grain offering and drink offering
This can be stated in active form. Alternate translation: "you must make a grain offering and drink offering"

as commanded by the decree
This can be stated in active form. Alternate translation: "as the decree commands" or "as I commanded when I made the decree"

Numbers 15:25

They will be forgiven
This can be stated in active form. Alternate translation: "I will forgive them"

made by fire
This can be stated in active form. Alternate translation: "that they made by fire" or "that they burned on the altar"

Numbers 15:26

all the community of the people of Israel will be forgiven
This can be stated in active form. Alternate translation: "I will forgive all the community of the people of Israel"

Numbers 15:27

a female goat a year old
"a 1-year-old female goat"

Numbers 15:28

That person will be forgiven when atonement has been made
This can be stated in active form. Alternate translation: "I will forgive that person when the priest has made atonement"

Numbers 15:29

General Information:
This page has intentionally been left blank.

Numbers 15:30

with a high hand
This is an idiom. Alternate translation: "defiantly" or "knowing it is a sin and not caring"

That person must be cut off from among his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "his people must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "his people must kill him."

Numbers 15:31

has broken my commandment
Not obeying a commandment is spoken of as breaking it. Alternate translation: "has disobeyed my commandment" or "has not obeyed what I commanded"

His iniquity will be on him
Here "iniquity" represents either 1) punishment for sin or 2) guilt of sin. Sin being on him is a metaphor for either 1) being punished or 2) being guilty. Alternate translation: 1) "I will punish him because of his sin" or 2) "I will consider him guilty"

Numbers 15:32

General Information:
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Numbers 15:33

General Information:
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Numbers 15:34

it had not been declared what should be done with him
This can be stated in active form. Alternate translation: "Yahweh had not declared what they should do with him"

generated on Tue Oct 24 10:45:40 2023

Numbers 15:35

The man must surely be put to death
This can be stated in active form. Alternate translation: "You must surely put the man to death" or "The man must surely die"

Numbers 15:36

General Information:
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Numbers 15:37

General Information:
This page has intentionally been left blank.

Numbers 15:38

the descendants of Israel
"the people of Israel"

Numbers 15:39

to carry them out
"to obey them"

so that you do not look to your own heart and your own eyes
"Look to" here is a metaphor for think about. The heart represents what a person wants, and the eyes represent what a person sees and wants. Alternate translation: "so that you do not think about whatever you want"

prostitute yourselves to them
Being unfaithful to God by choosing to do whatever they want is spoken of as if they were women who were unfaithful to their husband by choosing to have sinful relationships with other men. It can be stated clearly that this was a shameful thing to do. Alternate translation: "be shamefully unfaithful to me" or "do those things instead of obeying me"

Numbers 15:40

Connecting Statement:
God continues telling Moses what to tell the people of Israel. The word "you" refers to the people.

call to mind
This is an idiom. Alternate translation: "remember"

Numbers 15:41

I am Yahweh your God
This clause is repeated for emphasis.

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Chapter 16

1 Now Korah son of Izhar son of Kohath son of Levi, along with Dathan and Abiram sons of Eliab, and On son of Peleth, descendants of Reuben, gathered some men. **2** They rose up against Moses, along with other men from the people of Israel, 250 leaders of the community who were men of reputation in the community. **3** They assembled themselves together to confront Moses and Aaron. They said to them, "You have gone too far! All the community is set apart, every one of them, and Yahweh is among them. Why do you lift up yourselves above the rest of Yahweh's community?"

4 When Moses heard that, he lay facedown. **5** He spoke to Korah and all his companions, "In the morning Yahweh will make known who belongs to him and who is set apart to him. He will bring that person near to him. The one he chooses he will bring near to himself. **6** Do this, Korah and all your group. Take censers **7** tomorrow and put fire and incense in them before Yahweh. The one whom Yahweh chooses, that man will be set apart to Yahweh. You have gone too far, you descendants of Levi." **8** Again, Moses said to Korah, "Now listen, you descendants of Levi: **9** is it a small thing for you that the God of Israel has separated you from the community of Israel, to bring you near to himself, to do work in Yahweh's tabernacle, and to stand before the community to serve them? **10** He has brought you near, and all your kinfolk, the descendants of Levi, with you, yet you are seeking the priesthood also! **11** Therefore you and all your company have gathered together against Yahweh. Who is Aaron that you grumble against him?"

12 Then Moses called for Dathan and Abiram, the sons of Eliab, but they said, "We will not come up. **13** Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness? Now you want to make yourself ruler over us! **14** In addition, you have not brought us into a land flowing with milk and honey, or given us the fields and vineyards as an inheritance. Now do you want to blind us with empty promises? We will not come to you."

15 Moses was very angry and said to Yahweh, "Do not respect their offering. I have not taken one donkey from them, and I have not harmed any of them." **16** Then Moses said to Korah, "Tomorrow you and all your companions must go before Yahweh—you and they, and Aaron. **17** Each of you must take his censer and put incense in it. Then each man must bring before Yahweh his censer, 250 censers. You and Aaron, also, must each bring your censer." **18** So every man took his censer, put fire in it, laid incense in it, and stood at the entrance to the tent of meeting with Moses and Aaron. **19** Korah assembled all the community against Moses and Aaron at the entrance to the tent of meeting, and Yahweh's glory appeared to all the community.

20 Then Yahweh spoke to Moses and to Aaron: **21** "Separate yourselves from among this community that I may consume them immediately." **22** Moses and Aaron lay facedown and said, "God, the God of the spirits of all humanity, if one man sins, must you be angry with all the community?" **23** Yahweh replied to Moses. He said, **24** "Speak to the community. Say, 'Get away from the tents of Korah, Dathan, and Abiram.'"

25 Then Moses rose up and went to Dathan and Abiram; the elders of Israel followed him. **26** He spoke to the community and said, "Now leave the tents of these wicked men and touch nothing of theirs, or you will be consumed by all their sins." **27** So the community on every side of the tents of Korah, Dathan, and Abiram left them. Dathan and Abiram came out and stood at the entrance to their tents, with their wives, sons, and their little ones. **28** Then Moses said, "By this you will know that Yahweh has sent me to do all these works, for I have not done them of my own accord. **29** If these men die a natural death such as normally happens, then Yahweh has not sent me. **30** But if Yahweh creates something new, and the earth opens its mouth and swallows them, with everything that they possess, and they go down alive into Sheol, then you must understand that these men have despised Yahweh."

31 As soon as Moses finished speaking all these words, the ground opened under those men. **32** The earth opened its mouth and swallowed them, their families, and all the people who belonged to Korah, as well as all their possessions. **33** So they and all that they possessed went down alive into Sheol. The earth closed over them, and they perished from among the community. **34** All Israel around them fled from their cries. They exclaimed, "The earth may swallow us up also!" **35** Then fire flashed out from Yahweh and devoured the 250 men who had offered incense.

generated on Tue Oct 24 10:45:40 2023

36 Again Yahweh spoke to Moses and said, **37** "Speak to Eleazar son of Aaron the priest and let him take up the censers out of the flames, for the censers are set apart to me. Then let him scatter the burning coals at a distance. **38** Take the censers of those who lost their lives because of their sin. Let them be made into hammered plates as a covering over the altar. Those men did offer them before me, so they are set apart to me. They will be a sign of my presence to the people of Israel."

39 Eleazar the priest took the bronze censers that had been used by the men who were burned up, and they were hammered out into a covering for the altar, **40** to be a reminder to the people of Israel, so that no outsider who was not descended from Aaron should come up to burn incense before Yahweh, so they might not become like Korah and his group—just as Yahweh had commanded through Moses.

41 But the next morning all the community of the people of Israel complained against Moses and Aaron. They said, "You have killed Yahweh's people." **42** Then it happened, when the community had assembled against Moses and Aaron, that they looked toward the tent of meeting and, behold, the cloud was covering it. Yahweh's glory appeared, **43** and Moses and Aaron came to the front of the tent of meeting. **44** Then Yahweh spoke to Moses. He said, **45** "Go away from in front of this community so that I may consume them immediately." Then Moses and Aaron lay down with their faces to the ground. **46** Moses said to Aaron, "Take the censer, put fire in it from off the altar, put incense in it, carry it quickly to the community, and make atonement for them, because anger is coming from Yahweh. The plague has begun." **47** So Aaron did as Moses directed. He ran into the middle of the community. The plague had quickly started to spread among the people, so he put in the incense and made atonement for the people. **48** Aaron stood between the dead and the living; in this way the plague was stopped. **49** Those who died by the plague were 14,700 in number, besides those who had died in the matter of Korah. **50** Aaron returned to Moses at the entrance to the tent of meeting, and the plague ended.

Numbers 16 General Notes

Special concepts in this chapter

Rebellion and punishment

A certain Levite and a few men from the tribe of Reuben claimed that they were just as good as Moses and Aaron, and they also could do the work of sacrificing animals at the sacred tent. So Moses told them to come to the sacred tent and burn incense to Yahweh. God then made the earth open and swallow up these leaders and their families. He also sent fire to destroy 250 other men who had joined with those leaders. These actions showed that only the Levites, those whom Yahweh appointed, could be priests. Also, it taught the people that to rebel against Yahweh's anointed was to rebel against Yahweh. (See: appoint and priest and anoint)

Numbers 16:1

Kohath

See how you translated this man's name in Numbers 3:17.

Numbers 16:2

rose up against Moses

Rebelling or criticizing someone in authority is spoken of as if they were standing up to fight. Alternate translation: "rebelled against Moses"

men of reputation in the community

"famous members of the community" or "important men in the community"

Numbers 16:3

You have gone too far

This represents doing more than one should. Alternate translation: "You have done more than you should" or "You assume to have more authority than you should"

Why do you lift up yourselves above the rest of Yahweh's community?

The men ask this question to rebuke Moses and Aaron. It can be translated as a statement. Alternate translation: "You are wrong to lift up yourselves above the rest of Yahweh's community."

lift up yourselves above the rest

Considering someone to be important is spoken of as lifting it up. Alternate translation: "consider yourselves more important than the rest"

generated on Tue Oct 24 10:45:40 2023

Numbers 16:4

he lay facedown
This indicates that Moses was humbling himself before God. He was afraid that God would punish the people for rebelling against God and his chosen leaders.

Numbers 16:5

who is set apart to him
This can be stated in active form. Alternate translation: "whom Yahweh has set apart for himself"

Numbers 16:6

Connecting Statement:
Moses continues speaking to Korah and the men who were with Korah.

censers
containers in which to burn incense

Numbers 16:7

before Yahweh
This is an idiom. Alternate translation: "in Yahweh's presence"

that man will be set apart to Yahweh
This can be stated in active form. Alternate translation: "Yahweh will set apart that man for himself"

You have gone too far
This represents doing more than one should. Alternate translation: "You have done more than you should" or "You assume to have more authority than you should"

Numbers 16:8

General Information:
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Numbers 16:9

is it a small thing for you ... to serve them?
Moses uses this question to rebuke Korah and the men with him. It can be translated as a statement. Alternate translation: "You behave as though it it is a small thing for you ... to serve them!" or "You should not consider it a small thing ... to serve them!"

a small thing for you
"not enough for you" or "unimportant to you"

Numbers 16:10

you are seeking the priesthood also
Wanting to have the priesthood is spoken of as if they were looking for it. Alternate translation: "you want to have the priesthood too" or "you want to be priests also"

Numbers 16:11

Who is Aaron that you grumble against him?
Moses uses this question to show them that when they complain about what Aaron does, they are really complaining against Yahweh, because Aaron was doing what Yahweh told him to do. Alternate translation: "You are not really complaining about Aaron, but about Yahweh, whom Aaron obeys!"

Numbers 16:12

General Information:
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Numbers 16:13

Is it a small thing that you have brought us ... to kill us in the wilderness?
Dathan and Abiram use this question to rebuke Moses. It can be translated as a statement. Alternate translation: "You behave as though it was a small thing for you to bring us ... and kill us in the wilderness."

a small thing
"not enough" or "unimportant"

a land flowing with milk and honey
They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Numbers 14:8]

to kill us
The people exaggerate because they will hold Moses responsible if any of them die. Alternate translation: "to have us die"

Numbers 16:14

as an inheritance
They spoke of what God would give them to be theirs forever as if it were an inheritance.

Now do you want to blind us with empty promises?
The people used this question to accuse Moses. It can be translated as a statement. Alternate translation: "Now you want to blind us with empty promises."

to blind us
Deceiving people is spoken of as making them blind. Alternate translation: "to deceive us"

generated on Tue Oct 24 10:45:40 2023

with empty promises
They speak of promises that are not kept as if they are empty containers. Alternate translation: "with promises that you do not keep" or "by promising to do things that you do not do"

Numbers 16:15

I have not taken one donkey from them
One donkey here represents anything that a person my take from someone else. Alternate translation: "I have not taken anything from them, not even one donkey"

Numbers 16:16

General Information:
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Numbers 16:17

censer
a container in which to burn incense

Numbers 16:18

General Information:
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Numbers 16:19

General Information:
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Numbers 16:20

General Information:
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Numbers 16:21

that I may consume them
Destroying them is spoken of as if God were to eat them. Alternate translation: "that I may destroy them" or "and I will destroy them"

Numbers 16:22

lay facedown
This shows that Moses and Aaron were humbling themselves before God.

the God of the spirits of all humanity
Here "spirits" represents the ability to live. Alternate translation: "the God who gives life to all humanity"

if one man sins, must you be angry with all the community?
Moses and Aaron use this question to plead with God for the people. It can be translated as a statement. Alternate translation: "please do not be angry with all the community because one man sins"

Numbers 16:23

General Information:
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Numbers 16:24

General Information:
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Numbers 16:25

General Information:
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Numbers 16:26

you will be consumed
Being destroyed is spoken of as if they would be eaten. Alternate translation: "you will be destroyed"

you will be consumed by all their sins
Being destroyed because of their sins is spoken of as if the sins would destroy them. Alternate translation: "you will be destroyed because of all their sins"

you will be consumed by all their sins
This can be stated in active form. Alternate translation: "all their sins will destroy you" or "Yahweh will destroy you because of all their sins"

Numbers 16:27

General Information:
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Numbers 16:28

By this you will know
Here "this" refers to what Moses will say next.

Numbers 16:29

General Information:
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Numbers 16:30

the earth opens its mouth and swallows them
Moses speaks as if the earth were alive and the opening in the ground into which these people would fall were a large mouth that would eat them. Alternate translation: "and they fall into it and are buried underneath the ground"

Numbers 16:31

General Information:
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Numbers 16:32

The earth opened its mouth and swallowed them
Moses speaks of the earth as if it were alive, and the hole that the people fell into as if it were the earth's mouth. Alternate translation: "The earth opened up like a large mouth, and they fell into it and were buried in it" or "There was a giant hole in the ground, and they fell into it and were buried in it"

Numbers 16:33

went down alive into Sheol
A similar phrase occurs in Numbers 16:30. See how you translated it there.

Numbers 16:34

They exclaimed
"They" refers to "All Israel."

The earth may swallow us up also
The people speak of the earth as if it were alive. Alternate translation: "The earth might open up and we too will fall into it" or "If the earth opens up again, we too will fall into it and be buried"

Numbers 16:35

fire flashed out from Yahweh and devoured the 250 men
Being destroyed by fire is spoken of as if they were eaten by the fire. Alternate translation: "fire flashed out from Yahweh and destroyed the 250 men"

250 men
"two hundred and fifty men"

Numbers 16:36

General Information:
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Numbers 16:37

out of the flames
This refers to the flames that burned the 250 men.

Numbers 16:38

those who lost their lives
Losing their lives represents dying. Alternate translation: "those who died"

Let them be made
Here "them" refers to the censers. This can be stated in active form. Alternate translation: "Let Eleazar make them"

they are set apart ... They will be a sign
Here "they" and "They" refer to the censers.

Numbers 16:39

that had been used by the men who were burned up
This can be stated in active form. Alternate translation: "that the men whom the fire had burned up had used"

Numbers 16:40

General Information:
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Numbers 16:41

General Information:
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Numbers 16:42

Then it happened
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

had assembled against Moses and Aaron
"had assembled to complain against Moses and Aaron"

behold, the cloud
"suddenly, the cloud." Here "behold" shows that the people were surprised by what they saw.

Numbers 16:43

General Information:
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Numbers 16:44

General Information:
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Numbers 16:45

so that I may consume them
God speaks of destroying them as if he would eat them. Alternate translation: "so that I may destroy them" or "and I will destroy them"

lay down with their faces to the ground
This indicates that Moses and Aaron are humbling themselves before God.

Numbers 16:46

anger is coming from Yahweh
Anger coming from God represents God showing his anger. Alternate translation: "Yahweh is showing us his anger" or "Yahweh is very angry and is acting according to his anger"

generated on Tue Oct 24 10:45:40 2023

Numbers 16:47

he put in the incense
Putting the incense in the censer here represents burning it. Alternate translation: "he burned the incense"

Numbers 16:48

the plague was stopped
This can be stated in active form. Alternate translation: "the plague stopped spreading"

Numbers 16:49

14,700 in number
"fourteen thousand seven hundred in number"

Numbers 16:50

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel and get staffs from them, one for each ancestral tribe, twelve staffs. Write each man's name on his staff. **3** You must write Aaron's name on Levi's staff. There must be one staff for each leader from his ancestors' tribe. **4** You must place the staffs in the tent of meeting in front of the covenant decrees, where I meet with you. **5** It will happen that the staff of the man whom I choose will bud. I will cause the complaints from the people of Israel to stop, which they are speaking against you." **6** So Moses spoke to the people of Israel. All the tribal leaders gave him staffs, one staff from each leader, selected from each of the ancestral tribes, twelve staffs in all. Aaron's staff was among them. **7** Then Moses deposited the staffs before Yahweh in the tent of the covenant decrees.

8 The next day Moses went into the tent of the covenant decrees and, behold, Aaron's staff for the tribe of Levi had budded. It grew buds and produced blossoms and ripe almonds! **9** Moses brought out all the staffs from before Yahweh to all the people of Israel, and each man took his staff. **10** Yahweh said to Moses, "Put Aaron's staff in front of the covenant decrees. Keep it as a sign of guilt against the people who rebelled so that you may end complaints against me, or they will die." **11** Moses did just as Yahweh had commanded him.

12 The people of Israel spoke to Moses and said, "We will die here. We will all perish! **13** Everyone who comes up, who approaches Yahweh's tabernacle, will die. Must we all perish?"

Numbers 17 General Notes

Special concepts in this chapter

Which tribe should be special workers for God?

God told Moses that each tribe should bring one wooden staff and leave it overnight at the temple. The next day Aaron's staff representing the tribe of Levi bloomed and produced ripe almond nuts. This showed that the tribe of Levi was still the tribe chosen to be Yahweh's priests. (See: elect and priest)

Numbers 17:1

General Information:

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Numbers 17:2

twelve

"12"

Numbers 17:3

Connecting Statement:

Yahweh continues speaking to Moses.

Levi's staff

The name Levi here refers to the tribe of Levi.

for each leader from his ancestors' tribe

Here "his" refers to "each leader."

Numbers 17:4

the covenant decrees

The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the ark of the covenant" or "the box that holds the covenant decrees"

Numbers 17:5

the staff of the man whom I choose will bud

"buds will start to grow on the staff of the man whom I choose"

cause the complaints from the people of Israel to stop, which they are speaking against you

Here "complaints" is an abstract noun that can be expressed as a verb. Alternate translation: "make the people of Israel stop complaining against you"

Numbers 17:6

selected from each of the ancestral tribes

This can be stated in active form. Alternate translation: "whom Moses selected from each of the ancestor's tribes"

Numbers 17:7

the tent of the covenant decrees

The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the tent of

generated on Tue Oct 24 10:45:40 2023

the covenant box" or "the tent that the covenant decrees are in"

Numbers 17:8

behold
The word "behold" here shows that something especially important has happened. You might have a similar word in your language.

Numbers 17:9

General Information:
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Numbers 17:10

the covenant decrees
The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the ark of the covenant" or "the box that holds the covenant decrees"

so that you may end complaints against me
The word "complaints" is an abstract noun that can be expressed as a verb. Alternate translation: "so that you may stop them from complaining against me"

or they will die
This is what would happen if the people were to continue complaining. God wanted to prevent this. Alternate translation: "so that they will not die"

Numbers 17:11

General Information:
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Numbers 17:12

We will die here. We will all perish!
These two phrases mean basically the same thing and are combined for emphasis.

Numbers 17:13

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yahweh said to Aaron, "You, your sons, and your ancestor's clan will be responsible for all sins committed against the sanctuary. But only you and your sons with you will be responsible for all sins committed by anyone in the priesthood. **2** As for your fellow members of the tribe of Levi, your ancestors' tribe, you must bring them with you so they may join you and help you when you and your sons serve in front of the tent of the covenant decrees. **3** They must perform your duties and the duties of the whole tent. However, they must not come near to anything in the holy place or connected with the altar, or they and also you will die. **4** They must join you and perform the duties connected with the tent of meeting, for all the work connected with the tent. A foreigner must not come near you. **5** You must perform the duties for the holy place and for the altar so that my anger does not come on the people of Israel again. **6** Look, I myself have chosen your fellow members of the Levites from among the descendants of Israel. They are a gift to you, given to me to do the work connected to the tent of meeting. **7** But only you and your sons may exercise the priesthood regarding everything connected with the altar and everything inside the curtain. You yourselves must fulfill those responsibilities. I am giving you the priesthood as a gift. Any foreigner who approaches must be put to death."

8 Then Yahweh said to Aaron, "Look, I have given you the duty of handling the contributions lifted up to me, and all the holy offerings that the people of Israel give to me. I have given these offerings to you as a consecrated portion and to your sons as your assigned portion for all time. **9** This will belong to you from the most holy things that is kept from the fire. From every offering of theirs—every grain offering, every sin offering, and every guilt offering—they are set apart to you and to your sons. **10** These offerings are very holy; every male must eat it, for they are holy to you. **11** These are the contributions that will belong to you, set apart out of all their gifts of the wave offerings of the people of Israel. I have given them to you, your sons, and your daughters, as your portion forever. Everyone who is ceremonially clean in your family may eat any of these offerings. **12** All the best of the oil, all the best of the new wine and grain, the firstfruits that the people give to me—all these things I have given to you. **13** The first ripe produce of all that is in their land, which they bring to me, will be yours. Everyone who is clean in your family may eat these things. **14** Every devoted thing in Israel will be yours. **15** Every first issue of the womb, all the firstborn that the people offer to Yahweh, both of man and animal, will be yours. Nevertheless, the people must certainly redeem every firstborn son, and they must redeem the firstborn male of unclean animals. **16** Those that are to be redeemed by the people must be redeemed after becoming one month old. Then the people may redeem them for the price of five shekels of silver, by the standard weight of the sanctuary shekel, which equals twenty gerahs. **17** But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat—you must not redeem these animals; they are set apart to me. You must sprinkle their blood on the altar and burn their fat as an offering made by fire, an aroma pleasing to Yahweh. **18** Their meat will be yours. Like the breast and the right thigh that are lifted as an offering, their meat will be yours. **19** All the holy contributions that the people of Israel present to Yahweh, I have given to you, and to your sons and to your daughters with you, as a continual share. It is an everlasting covenant of salt, a binding covenant forever, before Yahweh for both you and your descendants with you." **20** Yahweh said to Aaron, "You will have no inheritance in the people's land, nor will you have any share of property among the people. I am your share and inheritance among the people of Israel.

21 To the descendants of Levi, look, I have given all the tithes in Israel as their inheritance in return for the service that they provide in working at the tent of meeting. **22** From now on the people of Israel must not come near the tent of meeting, or they will be responsible for this sin and die. **23** The Levites must do the work connected to the tent of meeting. They will be responsible for any iniquity regarding it. This will be a permanent law throughout your people's generations. Among the people of Israel they must have no inheritance. **24** For the tithes of the people of Israel, which they offer as a contribution to Yahweh—it is these that I have given to the Levites as their inheritance. That is why I said to them, 'They must have no inheritance among the people of Israel.'"

25 Yahweh spoke to Moses and said, **26** "You must speak to the Levites and say to them, 'When you receive from the people of Israel the tenth that I have given to you from them for your inheritance, you will present a contribution from it to Yahweh, a tenth of the tithe. **27** Your contribution must be considered by you as if it were a tenth of the grain from the threshing floor or of the production from the winepress. **28** So you also must make a contribution to Yahweh from all the tithes that you receive from the people of Israel. From them you must give his contribution to Aaron the priest. **29** Out of all the gifts you receive,

generated on Tue Oct 24 10:45:40 2023

you must make every contribution to Yahweh. You must do this from all the best and the holiest things that have been given to you.' **30** Therefore you must say to them, 'When you present the best of it, then it must be credited to the Levites as the product from the threshing floor and the winepress. **31** You may eat the rest of your gifts in any place, you and your families, because it is your pay in return for your work in the tent of meeting. **32** You will not bear any sin by eating and drinking it, if you have presented to Yahweh the best of what you have received. But you must not profane the holy offerings of the people of Israel, or you will die.'"

Numbers 18 General Notes

Special concepts in this chapter

Tithes and offerings

The tribes of Israel were required to bring a tithe to the Levites in order to free them to serve Yahweh as priests. There is a detailed description of what belonged to Yahweh in this chapter. (See: priest)

Numbers 18:1

all sins committed against the sanctuary

This can be stated in active form. Alternate translation: "all sins that anyone commits against the sanctuary"

all sins committed by anyone in the priesthood

This can be stated in active form. Alternate translation: "all sins that anyone in the priesthood commits"

anyone in the priesthood

"any priest"

Numbers 18:2

General Information:

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Numbers 18:3

Connecting Statement:

Yahweh continues speaking to Aaron.

They must perform your duties

"They" refers to members of the tribe of Levi; the word "you" is singular and refers to Aaron.

perform your duties and the duties of the whole tent

"do the work I have commanded you to do and all the work connected with the whole tent." See how you translated similar words in Numbers 1:53.

or they and also you will die

Here "they" refers to any member of the tribe of Levi who comes "near to anything in the sanctuary;" the word "you" is plural and refers to both Aaron and the rest of the Levites who are serving in approved roles.

Numbers 18:4

They must join you

"They" refers to members of the tribe of Levi; the word "you" is singular and refers to Aaron.

perform the duties

"do all the work"

not come near you

Here "you" is plural and refers to both Aaron and the rest of the Levites.

Numbers 18:5

You must perform the duties

Here "you" is plural and refers to both Aaron and the rest of the Levites.

perform the duties for the holy place

"do all the work connected to the holy place" or "take care of everything connected to the holy place" or "keeping watch over the holy place" See how you translated similar words in Numbers 1:53.

so that my anger does not come on the people of Israel again

Possible meanings are 1) this represents God being extremely angry with his people. Alternate translation: "so that I do not become very angry with the people of Israel again" or 2) this represents God punishing them because of his anger. Alternate translation: "so that I do not punish the people of Israel again"

Numbers 18:6

Connecting Statement:

Yahweh continues speaking to Aaron.

They are a gift to you

Yahweh appointing the Levites to help Aaron is spoken of as if they were a gift that Yahweh were

generated on Tue Oct 24 10:45:40 2023

giving to Aaron. Alternate translation: "They are like a gift to you"

given to me
Here "given" to God represents being set apart to serve God. This can be stated in active form. Alternate translation: "which I have set apart for myself" or "and I have set them apart for myself"

Numbers 18:7

only you and your sons
Here "you" and "your" are singular and refer to Aaron. Other occurrences of "you" and "your" are plural and refer to Aaron and his sons.

exercise the priesthood
"do the work of priests"

everything inside the curtain
Being inside the curtain represents being inside the room behind the curtain. Alternate translation: "everything in the room behind the curtain"

Any foreigner who approaches must be put to death
This can be stated in active form. Alternate translation: "Any foreigner who approaches must die" or "You must put to death any foreigner who approaches"

who approaches
What they should not approach can be stated clearly. Alternate translation: "who approaches the sacred things"

Numbers 18:8

the contributions lifted up to me
Here "lifted up to me" represents giving or offering something to God. This can be stated in active form. Alternate translation: "the offerings that people give to me"

I have given these offerings to you
God speaks as if he had already done this because it is a decision that he had already made. Alternate translation: "I give these offerings to you"

as your assigned portion for all time
A share is a portion of something that someone receives. Alternate translation: "as the portion that you will continually receive"

Numbers 18:9

kept from the fire
This can be stated in active form. Alternate translation: "that you do not completely burn on the altar"

Numbers 18:10

Connecting Statement:
God continues speaking to Aaron.

Numbers 18:11

General Information:
This page has intentionally been left blank.

Numbers 18:12

Connecting Statement:
God continues speaking to Aaron.

the firstfruits
This refers to the first of the best oil, wine, and grain that they harvest.

Numbers 18:13

Everyone who is clean in your family
Being acceptable to God is spoken of as if they were clean. Alternate translation: "Everyone in your family who is acceptable to me"

Numbers 18:14

Connecting Statement:
God continues speaking to Aaron.

Numbers 18:15

Every first issue of the womb, all the firstborn
The word "firstborn" means the same thing and explains the phrase "first issue of the womb."

Numbers 18:16

Those that are to be redeemed by the people must be redeemed after becoming one month old
This can be stated in active form. Alternate translation: "The people must buy them back when they become one month old"

Those that are to be redeemed
Most likely this refers only to firstborn humans that must be redeemed and not to firstborn unclean animals.

five shekels ... which equals twenty gerahs
If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "five pieces of silver ... each of which equals ten grams" or "fifty grams of silver, using the standard weights that are used in the sanctuary"

five shekels
A shekel is a unit of weight. What was weighed can be stated clearly. Alternate translation: "five shekels of silver"

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sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed twenty gerahs, which was about 11 grams.

Numbers 18:17

Connecting Statement:
God continues speaking to Aaron.

You must sprinkle their blood
That he must kill the animals first can be stated clearly. Alternate translation: "You must kill them and sprinkle their blood"

made by fire
This can be stated in active form. Alternate translation: "that you make by fire" or "that you burn with fire on the altar"

an aroma pleasing to Yahweh
The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "and Yahweh will be pleased with you"

Numbers 18:18

the breast and the right thigh that are lifted as an offering
This can be stated in active form. Alternate translation: "the breast and the right thigh that you lift up as a gift to me"

Numbers 18:19

Connecting Statement:
God continues speaking to Aaron.

I have given to you
God speaks as if he had already done this because it is a decision that he had already made. Alternate translation: "I give to you"

as a continual share
A share is a portion of something that someone receives. Alternate translation: "as the portion that you will continually receive"

an everlasting covenant of salt ... a binding covenant forever
The two phrases refer to the same thing. Together they emphasize that the covenant will endure forever. Alternate translation: "an agreement forever"

an everlasting covenant of salt
"a covenant made with salt." Salt represented permanence and was used in offerings and covenant meals. Alternate translation: "a permanent covenant" or "an everlasting covenant"

Numbers 18:20

You will have no inheritance in the people's land
God speaks of the land that the other people will possess as if they will inherit it. Alternate translation: "You will not possess any of the people's land" or "You will not receive any of the land that the Israelites will possess"

I am your share and inheritance
God speaks of the great honor that Aaron and his descendants will have by serving him as priests as if God were something that they will inherit. Alternate translation: "Instead, I am what you will have" or "Instead, I will allow you to serve me and I will provide for you through that service"

Numbers 18:21

Connecting Statement:
God continues speaking to Aaron.

look, I have given
The word "look" here adds emphasis to what follows. Alternate translation: "indeed, I have given"

as their inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as their portion of what I give to all Israel"

Numbers 18:22

General Information:
This page has intentionally been left blank.

Numbers 18:23

Connecting Statement:
God continues speaking to Aaron.

Among the people of Israel they must have no inheritance
God speaks of the land that the other people of Israel will possess as if they will inherit it. The Levites would not receive any of the land. Alternate translation: "they must not have any of the land that the other people of Israel receive"

Numbers 18:24

as their inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as their portion of what I give to all Israel"

generated on Tue Oct 24 10:45:40 2023

Numbers 18:25

General Information:
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Numbers 18:26

When you receive from the people of Israel the tenth that I have given to you from them
The people of Israel would offer Yahweh a tenth of their crops and animals, and Yahweh would give that to the Levites.

for your inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as your portion of what I give to all Israel"

Numbers 18:27

Your contribution must be considered by you
This can be stated in active form. Alternate translation: "You must consider your contribution"

Numbers 18:28

Connecting Statement:
God continues tell Moses what he must tell the Levites.

you must give his contribution to Aaron the priest
Here "his" refers to Yahweh. It was Yahweh's contribution in the sense that they had to give it to Yahweh. Alternate translation: "you must give Aaron the priest the contribution that you owe Yahweh"

Numbers 18:29

that have been given to you
This can be stated in active form. Alternate translation: "that the people of Israel give to you"

Numbers 18:30

Connecting Statement:
God continues speaking to Moses.

the best of it
"the best of what you have received from the people of Israel"

Numbers 18:31

the rest of your gifts
The "gifts" are the offerings that the Israelites give to God and that the Levites receive from them.

Numbers 18:32

You will not bear any sin by eating and drinking it
The word "sin" here is a metonym for the guilt that comes from committing sin. Alternate translation: "You will not be guilty when you eat and drink it"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Yahweh spoke to Moses and Aaron. He said, **2** "This is a statute, a law which Yahweh is commanding you: Say to the people of Israel that they must bring to you a red heifer without flaw or blemish, and which has never carried a yoke. **3** Give the heifer to Eleazar the priest. He must bring it outside the camp, and someone must kill it in front of him. **4** Eleazar the priest must take some of its blood with his finger and sprinkle it seven times toward the front of the tent of meeting. **5** The heifer must be burned in his sight—its hide, its flesh, and its blood with its dung, must be burned. **6** The priest must take cedarwood, hyssop, and scarlet wool, and throw it all into the middle of the burning heifer. **7** Then he must wash his clothes and bathe in water. Then he may come into the camp, where he will remain unclean until the evening. **8** The one who has burned the heifer must wash his clothes in water and bathe in water. He will remain unclean until the evening. **9** A man who is clean must gather up the heifer's ashes and put them outside the camp in a clean place. These ashes must be kept for the community of the people of Israel. They will mix the ashes with water for purification from sin, since the ashes were from a sin offering. **10** The one who gathered the heifer's ashes must wash his clothes. He will remain unclean until the evening. This will be a permanent law for the people of Israel and the foreigners who stay with them.

11 Whoever touches the dead body of any man will be unclean for seven days. **12** Such a person must purify himself on the third day and on the seventh day. Then he will be clean. But if he does not purify himself the third day, then he will not be clean on the seventh day. **13** Whoever touches a dead person, the body of a man who has died, and does not purify himself—this person defiles Yahweh's tabernacle. That person must be cut off from Israel because the water for impurity was not sprinkled on him. He will remain unclean; his uncleanness will remain on him.

14 This is the law for when someone dies in a tent. Everyone who goes into the tent and everyone who is already in the tent will be unclean for seven days. **15** Every open container with no cover becomes unclean. **16** In the same way, anyone outside a tent who touches someone who has been killed with a sword, any other dead body, a human bone, or a grave—that person will be unclean for seven days. **17** Do this for the unclean person: Take some ashes from the burnt sin offering and mix them in a jar with fresh water. **18** Someone who is clean must then take hyssop, dip it in the water, and sprinkle it on the tent, on all the containers inside the tent, on the persons who were there, and on anyone who touched the bone, the one who was killed, the one who died, or the grave. **19** On the third day and on the seventh day, the clean person must sprinkle the unclean person. On the seventh day the unclean person must purify himself. He must wash his clothes and bathe in water. At evening he will become clean.

20 But anyone who remains unclean, who refuses to purify himself—that person will be cut off from the community, because he has defiled Yahweh's sanctuary. The water for impurity has not been sprinkled on him; he remains unclean. **21** This will be an ongoing law concerning these situations. The one who sprinkles the water for impurity must wash his clothes. The one who touches the water for impurity will become unclean until evening. **22** Whatever the unclean person touches will become unclean. The person who touches it will become unclean until evening."

Numbers 19 General Notes

Special concepts in this chapter

Ritually clean

This chapter talks about being clean. Some of these rituals were required to make a priest clean in order to set them apart to serve Yahweh. Other rituals were required because they prevented people from getting sick. (See: clean)

Numbers 19:1

General Information:

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generated on Tue Oct 24 10:45:40 2023

Numbers 19:1

General Information:
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Numbers 19:2

a statute, a law
These two words share similar meanings. Alternate translation: "a statute of the law" or "a legal statute"

Yahweh is commanding
Yahweh calls himself by name to emphasize how great he is. Alternate translation: "I, Yahweh, am commanding" or "I am commanding"

bring to you
Here "you" is singular and refers to Moses.

flaw or blemish
These two words mean basically the same thing and emphasize that this animal is to have no imperfections.

Numbers 19:3

General Information:
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Numbers 19:4

General Information:
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Numbers 19:5

in his sight
"in his view" or "so he could see it"

Numbers 19:6

priest must take cedarwood
"The priest" refers to Eleazar.

scarlet wool
"red wool"

Numbers 19:7

Then he must wash his clothes
Here "he" refers to Eleazar the priest.

he will remain unclean
Being unacceptable to God or unfit to do any sacred work is spoken of as not being clean.

Numbers 19:8

General Information:
This page has intentionally been left blank.

Numbers 19:9

A man who is clean
Being acceptable to God and fit to do sacred work is spoken of as being clean.

These ashes must be kept
This can be stated in active form. Alternate translation: "You must keep these ashes"

in a clean place
Being acceptable to God is spoken of as being clean.

Numbers 19:10

He will remain unclean
Being unacceptable to God or unfit to do any sacred work is spoken of as not being clean.

Numbers 19:11

General Information:
The ideas of "clean" and "purify" represent being acceptable to God. The ideas of "unclean," "defile," "impurity," and "uncleanness" represent not being acceptable to God.

the dead body of any man
"the dead body of any person"

Numbers 19:12

purify himself
The person would ask someone who is clean to purify him by sprinkling on him some water mixed with the cows ashes. Asking someone to purify him is spoken of as if he were to purify himself. Alternate translation: "ask someone to purify him"

if he does not purify himself the third day, then he will not be clean on the seventh day
This can be stated in a positive form. Alternate translation: "he will be clean on the seventh day only if he purifies himself the third day"

Numbers 19:13

That person must be cut off
Here the phrase "be cut off" means to be disowned and sent away. See how you translated this in [Numbers 9:13]

the water for impurity was not sprinkled on him
This can be stated in active form. Alternate translation: "no one sprinkled the water for impurity on him"

the water for impurity
"the water that is sprinkled on impure things to make them pure" or "the water for making things pure"

generated on Tue Oct 24 10:45:40 2023

He will remain unclean; his uncleanness will remain on him
These two phrases mean basically the same thing and are combined for emphasis.

Numbers 19:14

General Information:
The idea of "unclean" represents not being acceptable to God or fit for use.

Numbers 19:15

Every open container with no cover becomes unclean
This can be stated in a positive form. Alternate translation: "Open containers will remain clean only if they have covers"

Numbers 19:16

someone who has been killed with a sword
This can be stated in active form. Alternate translation: "someone whom someone else has killed with a sword"

Numbers 19:17

General Information:
The idea of "unclean" represents not being acceptable to God or fit for use. The ideas of "clean" and "purify" here represent being acceptable to God.

Numbers 19:18

General Information:
This page has intentionally been left blank.

Numbers 19:19

General Information:
This page has intentionally been left blank.

Numbers 19:20

General Information:
The ideas of "clean" and "purify" represent being acceptable to God and making something acceptable to God. The ideas of "unclean," "defile," and "impurity," represent not being acceptable to God, making something unacceptable to God, and the state of being unacceptable to God.

that person will be cut off
Here the phrase "be cut off" means to be disowned and sent away. See how you translated this in [Numbers 9:13]

The water for impurity has not been sprinkled on him
This can be stated in active form. Alternate translation: "No one has sprinkled the water for impurity on him"

Numbers 19:21

the water for impurity
"the water that is sprinkled on impure things to make them pure" or "the water for making things pure." See how you translated this in Numbers 19:13

Numbers 19:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 So the people of Israel, the whole community, went into the wilderness of Zin in the first month; they stayed at Kadesh. There Miriam died and was buried.

2 There was no water for the community, so they assembled together against Moses and Aaron. **3** The people complained against Moses. They said, "It would have been better if we had died when our fellow Israelites died in front of Yahweh! **4** Why have you brought Yahweh's community into this wilderness to die here, we and our animals? **5** Why did you make us come up out of Egypt to bring us to this horrible place? There is no place for seed, figs, vines, or pomegranates, and there is no water to drink." **6** So Moses and Aaron went away from in front of the assembly. They went to the entrance of the tent of meeting and lay facedown. There Yahweh's brilliant glory appeared to them. **7** Yahweh spoke to Moses and said, **8** "Take the staff and assemble the community, you, and Aaron your brother. Speak to the rock before their eyes, and command it to flow with water. You will produce water for them out of that rock, and you must give it to the community and their livestock to drink." **9** Moses took the staff from before Yahweh, as Yahweh had commanded him to do.

10 Then Moses and Aaron gathered the assembly together before the rock. Moses said to them, "Listen now, you rebels. Must we bring water out of this rock for you?" **11** Then Moses raised his hand and struck the rock twice with his staff, and much water came out. The community drank, and their livestock drank. **12** Then Yahweh said to Moses and Aaron, "Because you did not trust me or honor me as holy in the eyes of the people of Israel, you will not bring this assembly into the land I have given them." **13** This place was called the waters of Meribah because the people of Israel had quarreled with Yahweh there, and he showed himself to them as holy.

14 Moses sent messengers from Kadesh to the king of Edom: Your brother Israel says this: "You know all the hardship that has found us. **15** You know that our ancestors went down to Egypt and lived in Egypt a long time. The Egyptians treated us harshly and also our ancestors. **16** When we called out to Yahweh, he heard our voice and sent an angel and brought us out of Egypt. Look, we are in Kadesh, a city on the border of your land. **17** I am asking you to let us pass through your land. We will not pass through field or vineyard, nor will we drink the water in your wells. We will go along the king's highway. We will not turn aside to the right hand or to the left until we have passed your border."

18 But the king of Edom replied to him, "You may not pass through here. If you do, I will come with the sword to attack you."

19 Then the people of Israel said to him, "We will go along the highway. If we or our livestock drink your water, we will pay for it. Just let us walk through on foot, without doing anything else."

20 But the king of Edom replied, "You may not pass through." So the king of Edom came against Israel with a strong hand with many soldiers. **21** The king of Edom refused to allow Israel to cross over their border. Because of this, Israel turned away from the land of Edom.

22 So the people journeyed from Kadesh. The people of Israel, the whole community, came to Mount Hor. **23** Yahweh spoke to Moses and Aaron at Mount Hor, on Edom's border. He said, **24** "Aaron must be gathered to his people, for he will not enter the land that I have given to the people of Israel. This is because you both rebelled against my word at the waters of Meribah. **25** Take Aaron and Eleazar his son, and bring them up to Mount Hor. **26** Take Aaron's priestly garments off him and put them on Eleazar his son. Aaron must die and be gathered to his people there." **27** Moses did as Yahweh commanded. They went up Mount Hor in the sight of all the community. **28** Moses took Aaron's priestly garments off him and put them on Eleazar his son. Aaron died there on the top of the mountain. Then Moses and Eleazar came down. **29** When all the community saw that Aaron was dead, the entire house of Israel wept for Aaron for thirty days.

generated on Tue Oct 24 10:45:40 2023

Numbers 20 General Notes

Special concepts in this chapter

Moses's sin

God told Moses to command water to come out of a rock for the people who were complaining that they had no water. Moses became angry with the people and hit the rock twice. God told him that he and Aaron would not be allowed to go into Canaan because he disobeyed by hitting the rock instead of just speaking to it. (See: sin)

Important figures of speech in this chapter

"It would have been better if we had died when our fellow Israelites died in front of Yahweh"

It is possible that this statement should be taken as hyperbole, but it does not have to be taken this way. The translator should probably avoid treating this as hyperbole.

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a place in this chapter. It is not a place that is known for its sin. The name is not related to the meaning of the word "sin." (See: sin)

Numbers 20:1

the wilderness of Zin

The word "Zin" here is the Hebrew name of the wilderness.

the first month

This is the first month of the Hebrew calendar. It marks when God rescued the Israelites from the Egyptians. The first month is during the last part of March and the first part of April on the Western calendar.

was buried

This can be stated in active form. Alternate translation: "they buried her"

Numbers 20:2

they assembled

Here "they" refers to the community.

assembled together

"came as a mob"

Numbers 20:3

in front of Yahweh

This represents being in front of Yahweh's tent.

Numbers 20:4

Connecting Statement:

The people of Israel continue to complain to Moses and Aaron.

Why have you brought Yahweh's community into this wilderness to die here, we and our animals?

The people use this question in order to complain against Moses and Aaron. It can be translated as a statement. Alternate translation: "You should not have brought Yahweh's community into this wilderness to die here, we and our animals."

Numbers 20:5

Why did you make us come up out of Egypt to bring us to this horrible place?

The people use this question in order to complain against Moses and Aaron. It can be translated as a statement. Alternate translation: "You should not have made us leave Egypt to bring us to this horrible place."

Numbers 20:6

lay facedown

This indicates that Moses and Aaron are humbling themselves before God.

Numbers 20:7

General Information:

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Numbers 20:8

before their eyes

Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while they watch you"

generated on Tue Oct 24 10:45:40 2023

Numbers 20:9

from before Yahweh
This represents Yahweh's tent. Alternate translation: "from Yahweh's tent"

Numbers 20:10

Must we bring water out of this rock for you?
Moses asks this question out of frustration to rebuke the people for complaining. It can be translated as a statement. Alternate translation: "You complain that there is no water. Well, we will make water come out of this rock." or "You would not be happy even if we caused water to come out of this rock. But I will do it anyway."

Must we bring
Here "we" refers to Moses and Aaron and may include Yahweh, but does not include the people.

Numbers 20:11

General Information:
This page has intentionally been left blank.

Numbers 20:12

Because you did not trust me or honor me as holy in the eyes of the people of Israel
How Moses showed that he did not trust and honor God can be stated clearly. Alternate translation: "Because you did not trust me or honor me as holy in the eyes of the people of Israel, but struck the rock instead of speaking to it as I told you"

in the eyes of the people of Israel
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while the people of Israel were watching you"

Numbers 20:13

This place was called
This can be stated in active form. Alternate translation: "People called this place"

Numbers 20:14

Your brother Israel
Moses uses this phrase to emphasize that the Israelites and the Edomites are related because their ancestors, Jacob and Esau, were brothers.

Numbers 20:15

General Information:
This page has intentionally been left blank.

Numbers 20:16

When we called out to Yahweh
"When we prayed to Yahweh begging him to help us"

he heard our voice
Here "voice" represents their crying or what they said to him. Alternate translation: "he heard our cry" or "he heard what we asked for"

Look
The word "look" here shows that they have stopped speaking about the past and are now speaking about their present situation.

Numbers 20:17

Connecting Statement:
The messengers continue speaking to the king of Edom.

We will not turn aside to the right hand or to the left
Here "turn aside" represents leaving the road. Alternate translation: "We will not leave the road in any direction"

the king's highway
This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south.

Numbers 20:18

You may not pass ... to attack you
Here "you" is singular and refers to Moses, who represents the people of Israel. Alternate translation: "Your people may not pass ... to attack them"

I will come with the sword
Here the sword represents the king's army. Alternate translation: "I will send my army"

Numbers 20:19

the people of Israel
This phrase refers to the Israelite messengers.

walk through on foot
This idiom means that they would simply travel through the area by walking. They would not come in chariots to attack the people of Edom.

Numbers 20:20

the king of Edom came against Israel with a strong hand with many soldiers
Here the hand represents the king's powerful army. Alternate translation: "the king of Edom sent a strong army of many soldiers to attack Israel"

generated on Tue Oct 24 10:45:40 2023

Numbers 20:21

cross over their border
Here "their" refers to the Edomites.

Numbers 20:22

The people of Israel, the whole community
The phrase "the whole community" emphasizes that every person who was a part of "the people of Israel" was present, without exception.

Numbers 20:23

General Information:
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Numbers 20:24

Aaron must be gathered to his people
This is a gentle way to say that Aaron must die. It means that it is time for Aaron to die and for his spirit to go to the place where his ancestors are. Alternate translation: "Aaron must die"

rebelled against my word
"refused to do what I said"

Numbers 20:25

Connecting Statement:
God continues speaking to Moses.

Numbers 20:26

must die and be gathered to his people
These two phrases mean basically the same thing. They mean that it is time for Aaron to die and for his spirit to go to the place where his ancestors are.

Numbers 20:27

General Information:
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Numbers 20:28

General Information:
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Numbers 20:29

thirty days
"30 days"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 When the Canaanite king of Arad, who lived in the Negev, heard that Israel was traveling by the road to Atharim, he fought against Israel and took some of them captive. **2** Israel vowed to Yahweh and said, "If you give us victory over these people, then we will completely destroy their cities." **3** Yahweh listened to Israel's voice and he gave them victory over the Canaanites. They completely destroyed them and their cities. That place was named Hormah.

4 They traveled from Mount Hor by the road to the Sea of Reeds to go around the land of Edom. The people became very discouraged on the way. **5** The people spoke against God and Moses: "Why have you brought us up out of Egypt to die in the wilderness? There is no bread, no water, and we hate this miserable food." **6** Then Yahweh sent poisonous snakes among the people. The snakes bit the people; many people of Israel died. **7** The people came to Moses and said, "We have sinned because we have spoken against Yahweh and you. Pray to Yahweh for him to take the snakes away from us." So Moses prayed for the people. **8** Yahweh said to Moses, "Make a snake and attach it to a pole. It will happen that everyone who is bitten will survive, if he looks at it." **9** So Moses made a bronze snake and attached it to a pole. When a snake bit any person, if he looked at the bronze snake, he survived.

10 Then the people of Israel traveled on and camped at Oboth. **11** They traveled from Oboth and camped at Iye Abarim in the wilderness that faces Moab toward the east. **12** From there they traveled on and camped in the Valley of Zered. **13** From there they traveled on and camped on the other side of the Arnon River, which is in the wilderness that extends from the border of the Amorites. The Arnon River forms the border of Moab, between Moab and the Amorites. **14** That is why it says in the scroll of the Wars of Yahweh,

"... Zahab [1] in Suphah, and the valleys of the Arnon,
15 the slope of the valleys that lead toward the town of Ar
and lie along the border of Moab."

16 From there they traveled to Beer, the well where Yahweh said to Moses, "Gather the people together for me to give them water."

17 Then Israel sang this song:

"Spring up, well!
Sing about it,
18 about the well that our leaders dug,
the well the nobles of the people dug,
with the scepter and their staffs."

Then from the wilderness they traveled to Mattanah. **19** From Mattanah they traveled to Nahaliel, and from Nahaliel to Bamoth, **20** and from Bamoth to a valley in the land of Moab. That is where the top of Mount Pisgah looks down on the wilderness.

21 Then Israel sent messengers to Sihon king of the Amorites saying, **22** "Let us pass through your land. We will not turn into any field or vineyard. We will not drink the water from your wells. We will travel by the king's highway until we have crossed your border."

23 But King Sihon would not allow Israel to pass through his border. Instead, Sihon gathered all his army together and went out into the wilderness against Israel. He came to Jahaz, where he fought against Israel. **24** Israel attacked the army of Sihon with the edge of the sword and took their land from the Arnon to the Jabbok river, as far as the land of the people of Ammon. Now the border of the people of Ammon was fortified. **25** Israel took all the Amorite cities and lived in all of them, including Heshbon and all of its villages. **26** Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of Moab. Sihon had taken all his land from his territory to the Arnon River. **27** That is why those who speak in proverbs say,

"Come to Heshbon.
Let the city of Sihon be rebuilt and established again.

generated on Tue Oct 24 10:45:40 2023

28 A fire blazed from Heshbon,
a flame from the city of Sihon
that devoured Ar of Moab,
and the owners of the high places of Arnon.
29 Woe to you, Moab!
You have perished, people of Chemosh.
He has made his sons to be fugitives
and his daughters to be prisoners
of Sihon king of the Amorites.
30 But we have conquered Sihon.
Heshbon is devastated all the way to Dibon.
We have defeated them all the way to Nophah,
which reaches to Medeba."

31 So Israel began to live in the Amorites' land. **32** Then Moses sent men to look at Jazer. They took its villages and drove out the Amorites who were there.

33 Then they turned and went up by the road of Bashan. Og king of Bashan went out against them, he and all his army, to fight them at Edrei. **34** Then Yahweh said to Moses, "Do not fear him, because I have given you victory over him, all his army, and his land. Do to him as you did to Sihon king of the Amorites, who lived at Heshbon." **35** So they killed him, his sons, and all his army, until none of his people were left alive. Then they took over his land.

Footnotes

21:14 [1]Some modern English translations read,

Numbers 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:14-15, 17-18, 27-30.

Special concepts in this chapter

Ungrateful

The Israelites said, "Why have you brought us up out of Egypt to die in the wilderness? There is no bread, no water, and we hate this miserable food." After all Yahweh had done, they were very ungrateful. This showed their lack of faith and trust in Yahweh. (See: faith and trust)

Numbers 21:1

he fought against Israel

Here "he fought" means that his army fought. Alternate translation: "his army fought against Israel"

Numbers 21:2

Israel vowed

This refers to the people of Israel. Alternate translation: "The people of Israel vowed" or "The Israelites made a vow"

Numbers 21:3

listened to Israel's voice

Here "listen" means that Yahweh did as they asked. Alternate translation: "did what Israel asked"

Israel's voice

Here "voice" is a metonym that refers to their request. Alternate translation: "what Israel asked"

They completely destroyed them and their cities

"The people of Israel completely destroyed the Canaanite army and their cities"

generated on Tue Oct 24 10:45:40 2023

That place was named Hormah
This can be stated in active form. Alternate translation: "They named that place Hormah"

Numbers 21:4

General Information:
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Numbers 21:5

Why have you brought us up out of Egypt to die in the wilderness?
The people used this question in order to rebuke Moses. This can be translated as a statement. Alternate translation: "You should not made us leave Egypt to die in the wilderness!"

Numbers 21:6

General Information:
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Numbers 21:7

we have spoken against Yahweh and you
"we have said bad things about Yahweh and you"

we have spoken ... from us
The words "we" and "us" here refer to the people but not to Moses.

Numbers 21:8

Make a snake
Since it is impossible for Moses to make a real snake, it is implied that he was to make a model of a snake. This implied information can be made clear. Alternate translation: "Make a model of a snake"

everyone who is bitten
This can be stated in active form. Alternate translation: "everyone whom a snake bites"

Numbers 21:9

a bronze snake
"a snake out of bronze"

if he looked at the bronze snake, he survived
Here "he" refers to "any person" who was bitten by a snake.

Numbers 21:10

General Information:
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Numbers 21:11

that faces Moab
Here "faces" is an idiom that means "is across from" or "is next to." Alternate translation: "that is next to Moab"

Numbers 21:12

General Information:
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Numbers 21:13

forms the border of Moab, between Moab and the Amorites
This means that the two peoples lived on different sides of the river, which was a boundary between them. The Moabite people lived south of the river and the Amorites lived on the north.

Numbers 21:14

Zahab in Suphah
These are both names of places.

Numbers 21:15

the slope of the valleys that lead toward the town of Ar and lie along the border of Moab
"the valleys that go downhill to the town of Ar and lie along the border of Moab"

Numbers 21:16

to Beer, the well
This can be stated as two sentences. Alternate translation: "to Beer. There was a well there"

where Yahweh said to Moses, "Gather the people together for me to give them water."
This can be stated as an indirect quote. Alternate translation: "where Yahweh told Moses to gather the people together for him to give them water"

Numbers 21:17

Spring up, well
Here "well" represents the water in the well. The Israelites are speaking to the water as if it were a person who could hear them, and they are asking for it to fill the well. Alternate translation: "Water, fill up the well"

Numbers 21:18

the well that our leaders dug, the well the nobles of the people dug
These two phrases mean basically the same thing and emphasize the role of the leaders in digging the well.

generated on Tue Oct 24 10:45:40 2023

with the scepter and their staffs
A scepter was carried by those with authority, and the staff was carried by everyone. Neither of these are digging tools. These two items emphasize that they were not too proud to use any means available. Alternate translation: "using even their scepter and staffs"

Numbers 21:19

Nahaliel ... Bamoth
These are the names of places.

Numbers 21:20

Mount Pisgah
This is the name of a mountain.

looks down on the wilderness
This is an idiom. It is a way of saying that the mountain is high, and speaks of the mountain as if it were a person who looks down to see the wilderness below him. Alternate translation: "rises above the wilderness"

Numbers 21:21

Then Israel
Here "Israel" refers to the people of Israel, and especially to their leaders. Alternate translation: "Then the Israelites"

Numbers 21:22

We will not turn into any field or vineyard
"We will not go into any of your fields or vineyards"

the king's highway
This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south. See how you translated this in Numbers 20:17.

Numbers 21:23

to pass through his border
"to cross over his border" or "to cross over into his land"

Jahaz
This is the name of a place.

he fought against Israel
Here "he" refers to King Sihon who represents himself and his army. Alternate translation: "they fought against the Israelites"

Numbers 21:24

Israel attacked
Here "Israel" refers to the people of Israel. Alternate translation: "The Israelites attacked"

with the edge of the sword
"with the sharp part of the sword." The "edge of the sword" is associated with death and complete destruction. Alternate translation: "and completely defeated them"

took their land
"conquered the land of the Amorites." Here the word "their" refers to the Amorites.

was fortified
"was strongly defended." The Israelites did not attack the Ammonites.

Numbers 21:25

Heshbon and all of its villages
Here "its" is possessive to show that a relationship existed between the city of Heshbon and these nearby villages. Alternate translation: "Heshbon and the nearby villages that it controlled"

Numbers 21:26

Sihon had taken all his land
Here "his" refers to the king of Moab.

Numbers 21:27

Heshbon ... city of Sihon
These are two names that refer to the same city.

Let the city of Sihon be rebuilt and established again
This can be stated in active form. Alternate translation: "Let someone rebuild and establish again the city of Sihon"

rebuilt and established
These two terms are very similar and emphasize that the city will be fully rebuilt. Alternate translation: "completely rebuilt"

Numbers 21:28

A fire blazed from Heshbon, a flame from the city of Sihon
These two phrases mean basically the same thing and emphasize that destruction will begin at Heshbon. The fire refers to a destroying army. Alternate translation: "King Sihon led a strong army from the city of Heshbon"

devoured Ar of Moab
The army of Sihon is spoken of as if it was an animal that ate up the city of Ar. Alternate translation: "destroyed the town of Ar in the land of Moab"

Numbers 21:29

Moab ... people of Chemosh
These two phrases refer to the same people.

generated on Tue Oct 24 10:45:40 2023

people of Chemosh
"Chemosh" was the name of the false god whom the Moabites worshiped. Alternate translation: "the people who worship Chemosh"

He has made his sons
"He" and "his" refer to Chemosh.

Numbers 21:30

we have conquered
Here "we" refers to the Israelites who defeated Sihon.

Heshbon is devastated
This can be stated in active form. Alternate translation: "We have devastated Heshbon"

Heshbon ... all the way to Dibon ... all the way to Nophah ... to Medeba
These are all places in Sihon's kingdom. This means the Israelites destroyed Sihon's entire nation.

Numbers 21:31

General Information:
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Numbers 21:32

drove out
"chased away"

Numbers 21:33

went out against them
"attacked them"

Numbers 21:34

Do to him as you did to Sihon king of the Amorites
The Israelites had completely destroyed Sihon. Alternate translation: "Destroy him like you destroyed Sihon king of the Amorites"

Numbers 21:35

So they killed him
"So the army of Israel killed Og"

none of his people were left alive
This can be stated in active form. Alternate translation: "all of his people were dead"

they took over his land
"they took control of his land"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 The people of Israel traveled on until they camped in the plains of Moab near Jericho, on the other side of the Jordan River from the city.

2 Balak son of Zippor saw all that Israel had done to the Amorites. **3** Moab was very afraid of the people because they were many, and Moab was in terror of the people of Israel. **4** The king of Moab said to the elders of Midian, "This multitude will eat up all that is around us as an ox eats up the grass in a field." Now Balak son of Zippor was king of Moab at that time. **5** He sent messengers to Balaam son of Beor, at Pethor which is by the Euphrates River, in the land of his nation and his people. He called him and said, "Look, a nation has come here from Egypt. They cover the face of the earth and they are right now next to me. **6** Please come now and curse this nation for me, because they are too strong for me. Perhaps then I can manage to attack them and drive them out of the land. I know that those you bless will be blessed, and that those you curse will be cursed."

7 So the elders of Moab and the elders of Midian left, taking payment for divination. They came to Balaam and spoke to him Balak's words. **8** Balaam said to them, "Stay here tonight. I will bring you what Yahweh says to me." So the leaders of Moab stayed with Balaam that night. **9** God came to Balaam and said, "Who are these men who came to you?" **10** Balaam answered God, "Balak son of Zippor, king of Moab, has sent them to me. He said, **11** 'Look, the people who have come from Egypt cover the surface of my land. Now come and curse them for me. Perhaps I will manage to fight them and drive them out.'" **12** God replied to Balaam, "You must not go with those men. You must not curse the people of Israel because they have been blessed." **13** Balaam rose up in the morning and said to Balak's leaders, "Go back to your land because Yahweh refuses to allow me to go with you." **14** So the leaders of Moab left and went back to Balak. They said, "Balaam refused to come with us."

15 Balak sent again more leaders who were even more honored than the first group. **16** They came to Balaam and said to him, "Balak son of Zippor says this, 'Please let nothing stop you from coming to me, **17** because I will pay you extremely well and give you great honor, and I will do whatever you tell me to do. So please come and curse this people for me.'"

18 Balaam answered and said to Balak's servants, "Even if Balak would give me his palace full of silver and gold, I cannot go beyond the word of Yahweh, my God, and do less or more than what he tells me. **19** Now then, please wait here tonight too, so that I may learn anything further that Yahweh says to me." **20** God came to Balaam at night and said to him, "Since these men have come to summon you, get up and go with them. But only do what I tell you to do."

21 Balaam got up in the morning, saddled his donkey, and went with the leaders of Moab. **22** But because he went, God's anger was kindled. The angel of Yahweh placed himself in the road as someone hostile to Balaam, who was riding on his donkey. Balaam's two servants were also with him. **23** The donkey saw the angel of Yahweh standing in the road with his drawn sword in his hand. The donkey turned off the road and went into a field. Balaam struck the donkey to turn her back to the road. **24** Then the angel of Yahweh stood in a narrow part of the road between some vineyards, with a wall on his right side and another wall on his left side. **25** The donkey saw the angel of Yahweh again. She went against the wall and pinned Balaam's foot against it. Balaam struck her again. **26** The angel of Yahweh went further and stood in another narrow place where there was no way to turn to either side. **27** The donkey saw the angel of Yahweh, and she lay down under Balaam. Balaam's anger was kindled, and he struck the donkey with his staff. **28** Then Yahweh opened the donkey's mouth so she could talk. She said to Balaam, "What have I done to you that induced you to strike me these three times?" **29** Balaam replied to the donkey, "It was because you acted so stupidly with me. I wish there were a sword in my hand. If there were, by now I would have killed you." **30** The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life long to this present day? Have I ever been in the habit of doing such things to you before?" Balaam said, "No."

31 Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh standing in the road with his drawn sword in his hand. Balaam bowed down and lay facedown. **32** The angel of Yahweh said to him, "Why have you struck your donkey these three times? Look, I have come as someone hostile to you because your actions before me have been wicked. **33** The donkey saw me and turned away from me these

generated on Tue Oct 24 10:45:40 2023

three times. If she had not turned away from me, I would certainly have killed you and spared her life." **34** Balaam said to the angel of Yahweh, "I have sinned. I did not know that you stood against me in the road. So now, if it is displeasing to you, I will turn back." **35** But the angel of Yahweh said to Balaam, "Go on ahead with the men. But you must only speak the words that I tell you." So Balaam went with the leaders of Balak.

36 When Balak heard that Balaam had come, he went out to meet him at a city in Moab at the Arnon, which is on the border. **37** Balak said to Balaam, "Did I not send men to you to summon you? Why did you not come to me? Am I not able to honor you?" **38** Then Balaam replied to Balak, "See, I have come to you. Do I now have any power to say anything? I can only say the words that God puts into my mouth." **39** Balaam went with Balak, and they arrived at Kiriath Huzoth. **40** Then Balak sacrificed oxen and sheep and gave some meat to Balaam and the leaders who were with him.

41 In the morning, Balak took Balaam up to the high place of Baal. From there Balaam could see only a part of the Israelites in their camp.

Numbers 22 General Notes

Structure and formatting

The chapter begins a section on Balaam. The king of Moab wanted the prophet Balaam to come and curse Israel. God told him not to go but he wanted to go; so God told him to say only what God wanted him to say. Yahweh was able to use Balaam, even though he was not a prophet of Yahweh. (See: prophet and curse)

Numbers 22:1

on the other side of the Jordan River from the city
The Israelites were camped on the east side of the Jordan River. Jericho was on the west side of the river.

Numbers 22:2

Balak son of Zippor
Balak was king of Moab.

Zippor
Zippor is the father of Balak.

Numbers 22:3

Moab was very afraid of the people ... Moab was in terror of the people of Israel
These two phrases mean the same thing, and emphasize how afraid Moab was.

Moab was very afraid
Here "Moab" refers to the people of Moab. Alternate translation: "All of the Moabites were very afraid"

because they were many
"because there were many of them"

Numbers 22:4

The king of Moab said to the elders of Midian
The Moabites and the Midianites were two different groups of people, but the Midianites were living in the land of Moab at that time.

This multitude will eat up all that is around us as an ox eats up the grass in a field
The way the Israelites will destroy their enemies is spoken of as if they were an ox eating up the grass in a field.

Now Balak son of Zippor was king of Moab at that time
This changes from the main story to background information about Balak.

Numbers 22:5

He sent messengers
"Balak sent messengers"

Beor
This is the name of Balaam's father.

Pethor
This is the name of a city.

of his nation and his people
"of Balaam's nation and people"

generated on Tue Oct 24 10:45:40 2023

He called him
"Balak called Balaam." Balak did not speak to Balaam directly, but did so through the messengers he sent.

They cover the face of the earth
This is an exaggeration to emphasize how many of them there were. Alternate translation: "They are extremely numerous"

the face of the earth
This refers to the surface of the earth.

Numbers 22:6

drive them
"chase them"

I know that those you bless will be blessed, and that those you curse will be cursed
This can be stated in active form. Alternate translation: "I know you have the power to bless or to curse people"

Numbers 22:7

payment for divination
The abstract noun "divination" can be stated as an action. Alternate translation: "money to pay Balaam to curse Israel"

They came to Balaam
You may prefer to say "They went to Balaam"

spoke to him Balak's words
"told him the message from Balak"

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:8

I will bring you
Balaam's report is spoken of as if it were something that he would carry to the messengers. Alternate translation: "I will tell you"

Numbers 22:9

God came to Balaam
"God appeared to Balaam"

Who are these men who came to you?
Yahweh uses a question to introduce a new topic of conversation. This rhetorical question can be translated as a statement. Alternate translation: "Tell me about these men who came to you."

Numbers 22:10

Balak ... Zippor
These are the names of men. See how you translated these in Numbers 22:2.

Numbers 22:11

Look ... drive them out
Balaam restates the message that Balak sent to him. See how you translated these phrases in Numbers 22:5-6.

drive them out
"chase them away"

Numbers 22:12

because they have been blessed
This can be stated in active form. Alternate translation: "because I have blessed them"

Numbers 22:13

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:14

General Information:
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Numbers 22:15

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:16

They came to Balaam
You may prefer to say "They went to Balaam"

Numbers 22:17

this people
The singular noun refers to the Israelites as a group. Alternate translation: "this group of people"

Numbers 22:18

Balak's servants
These were probably soldiers, not household servants.

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

generated on Tue Oct 24 10:45:40 2023

Even if Balak would give me his palace full of silver and gold
Balaam is describing something that would never happen. He is emphasizing that there is nothing that could make him disobey Yahweh.

I cannot go beyond the word of Yahweh ... and do less or more than what he tells me
This means Balaam cannot disobey Yahweh in any way.

Numbers 22:19

General Information:
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Numbers 22:20

General Information:
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Numbers 22:21

saddled his donkey
A saddle is a seat put on the back of an animal in order to ride it.

Numbers 22:22

God's anger was kindled
The increase in God's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. Alternate translation: "God became very angry"

as someone hostile to Balaam
"as an enemy to Balaam" or "in order to stop Balaam"

Numbers 22:23

with his drawn sword
A sword is drawn from its sheath in order to be ready to use. Alternate translation: "with his sword ready to attack"

The donkey turned off the road and went into a field
The donkey did this to avoid the angel of Yahweh.

to turn her back
Sometimes animals are referred to as "her" or "she." Alternate translation: "to turn it back"

Numbers 22:24

General Information:
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Numbers 22:25

She went against the wall
This was an attempt to escape from the angel of Yahweh in the road.

She went
Sometimes animals are referred to as "her" or "she." Alternate translation: "It went"

pinned Balaam's foot against it
"pushed Balaam's foot against it" or "hurt Balaam's foot against it"

Numbers 22:26

General Information:
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Numbers 22:27

Balaam's anger was kindled
The increase in Balaam's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. See how you translated a similar phrase in [Numbers 22:22]

Numbers 22:28

Then Yahweh opened the donkey's mouth so she could talk
Opening the mouth is associated with the ability to speak. Alternate translation: "Then Yahweh gave the donkey the ability to speak like a human would speak"

She said to Balaam
"The donkey said to Balaam"

Numbers 22:29

General Information:
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Numbers 22:30

Am I not your donkey on which you have ridden all your life long to this present day?
This rhetorical question was used to convict Balaam that his judgment of the donkey was unfair. This can be translated as a statement. Alternate translation: "I am your donkey on which you have ridden all your life, right up to the present moment."

Have I ever been in the habit of doing such things to you before?
This rhetorical question was used to further convict Balaam that his judgment of the donkey was unfair. This can be translated as a statement. Alternate translation: "I have never been in the habit of doing such things to you!"

generated on Tue Oct 24 10:45:40 2023

Numbers 22:31

Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh
To "open one's eyes" is associated with being able to see. Alternate translation: "Then Yahweh gave Balaam the ability to see the angel of Yahweh"

with his drawn sword
A sword is drawn from its sheath in order to be ready to use. See how you translated this in [Numbers 22:23]

Balaam bowed down and lay facedown
This indicates that Balaam is humbling himself before the angel.

Numbers 22:32

Why have you struck your donkey these three times?
This rhetorical question is used to accuse Balaam of doing wrong. This can be translated as a statement. Alternate translation: "You should not have struck your donkey these three times."

as someone hostile to you
"as an enemy to you" or "to oppose you"

Numbers 22:33

If she had not turned ... killed you and spared her life
This statement indicates what could have happened but did not. The donkey's actions saved Balaam.

Numbers 22:34

So now, if it is displeasing to you
"So if you do not want me to continue going"

Numbers 22:35

with the leaders of Balak
"with the leaders whom Balak had sent." See how you translated "Balak" in Numbers 22:2.

Numbers 22:36

Arnon
This is the name of a river. See how you translated it in Numbers 21:13.

Numbers 22:37

Did I not send men to you to summon you?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "Surely I sent men to summon you."

Why did you not come to me?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "You should have come to me!"

Am I not able to honor you?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "Surely you know that I am able to pay you money for coming to me."

Numbers 22:38

Do I now have any power to say anything?
Balaam uses this rhetorical question to tell Balak that he will not be able to do everything that Balak asks him to do. This can be translated as a statement. Alternate translation: "But I have no power to say anything I want"

the words that God puts into my mouth
The message is spoken of as if it is something that God put into his mouth. Alternate translation: "the message that God wants me to say"

Numbers 22:39

Kiriath Huzoth
This is the name of a town.

Numbers 22:40

some meat
"some of the meat from the sacrifices"

Numbers 22:41

the high place of Baal
These words could refer to 1) the same place as Bamoth in Numbers 21:19; the word Bamoth means "the high place." Or 2) another high place where people sacrificed to Baal.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Balaam said to Balak, "Build seven altars here for me and prepare seven bulls and seven rams." **2** So Balak did as Balaam requested. Then Balak and Balaam offered a bull and a ram on every altar. **3** Then Balaam said to Balak, "Stand at your burnt offering and I will go. Perhaps Yahweh will come to meet me. Whatever he shows me I will tell you." So he went away to a hilltop with no trees. **4** Then God met Balaam, and Balaam said to him, "I have built seven altars, and I have offered up a bull and a ram on each one." **5** Yahweh put a message in Balaam's mouth and said, "Return to Balak and speak to him." **6** So Balaam returned to Balak, who was standing by his burnt offering, and all the leaders of Moab were with him. **7** Then Balaam began to speak his proverb and said,

"Balak has brought me from Aram,
the king of Moab from the eastern mountains.
'Come, curse Jacob for me,' he said.
'Come, denounce Israel.'
8 How can I curse those whom God has not cursed?
How can I denounce those whom Yahweh does not denounce?
9 For from the top of the rocks I see him;
from the hills I look at him.
See, there is a people who live alone
and do not consider themselves as just an ordinary nation.
10 Who can count the dust of Jacob
or number even only one-fourth of Israel?
Let me die the death of a righteous person,
and let my life's end be like his!"

11 Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but look, you have blessed them." **12** Balaam answered and said, "Should I not be careful to say only what Yahweh puts in my mouth?"

13 So Balak said to him, "Please come with me to another place where you can see them. You will only see the nearest of them, not all of them. There you will curse them for me." **14** So he took Balaam into the field of Zophim, to the top of Mount Pisgah, and built seven more altars. He offered up a bull and a ram on each altar. **15** Then Balaam said to Balak, "Stand here by your burnt offering, while I meet with Yahweh over there." **16** So Yahweh met Balaam and put a message in his mouth. He said, "Return to Balak and give him my message." **17** Balaam returned to him, and look, he was standing by his burnt offering, and the leaders of Moab were with him. Then Balak said to him, "What has Yahweh said?"

18 Balaam began his prophecy. He said,

"Rise up, Balak, and hear.
Listen to me, you son of Zippor.
19 God is not a man, that he should lie,
or a human being, that he should change his mind.
Has he promised anything without doing it?
Has he said he would do something without carrying it out?
20 Look, I have been commanded to bless.
God has given a blessing, and I cannot reverse it.

21 He has not looked upon disaster in Jacob,
and he has not seen trouble in Israel.
Yahweh their God is with them,
and the shout of the king is among them.
22 God brought them out of Egypt
with strength like that of a wild ox.
23 There is no sorcery that works against Jacob,
and no divination harms Israel.
Now it must be said about Jacob and Israel,
'Look what God has done!'
24 Look, the people rise like a lioness,

generated on Tue Oct 24 10:45:40 2023

as a lion emerges and attacks.
He does not lie down until he eats his victim
and drinks the blood of what he has killed."

25 Then Balak said to Balaam, "Do not curse them or bless them at all." **26** But Balaam answered and said to Balak, "Did I not tell you that I must say all that Yahweh tells me to say?" **27** So Balak replied to Balaam, "Come now, I will take you to another place. Perhaps it will please God for you to curse them there for me." **28** So Balak took Balaam to the top of Mount Peor, which looks down on the wilderness. **29** Balaam said to Balak, "Build me seven altars here and prepare seven bulls and seven rams." **30** So Balak did as Balaam had said; he offered up a bull and a ram on each altar.

Numbers 23 General Notes

Structure and formatting

The story of Balaam continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:7-10, 18-24.

Special concepts in this chapter

Cursing God's people

God does not allow others to curse his people. Balaam blessed Israel twice when he was supposed to curse them. This may be taken as humor or an ironic situation. (See: curse and peopleofgod)

Numbers 23:1

Balak

This is the king of Moab. See how you translated this in Numbers 22:2.

prepare seven bulls and seven rams

"kill seven bulls and seven rams as a sacrifice"

Numbers 23:2

General Information:

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Numbers 23:3

Stand at your burnt offering and I will go

"Stay here with your burnt offering and I will go a distance away"

Numbers 23:4

I have offered up a bull and a ram

It has already been stated that he killed these animals as a burnt offering. Alternate translation: "I have killed a bull and a ram and burnt them as an offering"

Numbers 23:5

Yahweh put a message in Balaam's mouth

Here Yahweh giving Balaam a message to speak is spoken of as if Yahweh placed it in his mouth. Alternate translation: "Yahweh told Balaam what he wanted him to say to Balak"

Numbers 23:6

General Information:

This page has intentionally been left blank.

Numbers 23:7

his proverb

This is probably a metonym for a prophecy. Alternate translation: "his prophecy"

Balak has brought me from Aram ... the king of Moab from the eastern mountains

These phrases mean the same thing.

denounce Israel

To "denounce" here means to judge someone harshly, to consider Israel guilty of great evil.

Numbers 23:8

How can I curse those whom God has not cursed? How can I denounce those whom Yahweh does not denounce?

These rhetorical questions emphasize Balaam's refusal to disobey God. They can be translated as statements. Alternate translation: "But I cannot curse those whom God has not cursed. I cannot denounce those whom Yahweh does not denounce!"

generated on Tue Oct 24 10:45:40 2023

denounce ... denounce
To "denounce" here means to judge someone harshly, to consider Israel guilty of great evil. See how you translated this word in Numbers 23:7.

Numbers 23:9

from the top of the rocks I see him ... from the hills I look at him
These two phrases mean the same thing. Balaam viewed Israel from the top of a hill.

I see him ... I look at him
Here "him" is a metonym that refers to the people of Israel.

there is a people
"there is a group of people"

do not consider themselves as just an ordinary nation
This negative statement is used to stress that the opposite is true. Alternate translation: "they consider themselves to be a special nation"

Numbers 23:10

Who can count the dust of Jacob or number even only one-fourth of Israel?
Here "dust of Jacob" is a metaphor that speaks of the number of Israelites as if they were as numerous as the specks of dust. This rhetorical question can be translated as a statement. Alternate translation: "There are too many Israelites to count. No one could count even a fourth of them because there are so many."

the death of a righteous person
It is understood that this will be a peaceful death. This can be stated. Alternate translation: "the peaceful death of a righteous person"

a righteous person ... like his
These are metonymies that refer to the people of Israel as a single person.

Numbers 23:11

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

What have you done to me?
Balak uses this question to scold Balaam. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

but look
This emphasizes the shocking action that follows.

Numbers 23:12

Should I not be careful to say only what Yahweh puts in my mouth?
Balaam uses this rhetorical question to defend his actions. This can be translated as a statement. Alternate translation: "I must be very careful to say only what Yahweh tells me to say."

to say only what Yahweh puts in my mouth
The message is spoken of as if it is something that God put into his mouth. See how you translated a similar phrase in [Numbers 22:38]

Numbers 23:13

There you will curse them for me
"There you will curse the Israelites for me"

Numbers 23:14

field of Zophim
Translators may add a footnote that says: "The word 'Zophim' means 'to watch' or 'to spy.'"

Mount Pisgah
This is the name of a mountain. See how you translated this in Numbers 21:20.

Numbers 23:15

General Information:
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Numbers 23:16

put a message in his mouth
The message is spoken of as if it is something that God put into his mouth. See how you translated a similar phrase in [Numbers 22:38]

He said
"Then Yahweh said"

Numbers 23:17

General Information:
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Numbers 23:18

Balak, and hear ... Listen to me, you son of Zippor
These two phrases mean the same thing and are repeated to emphasize how important it was for Balak to pay attention.

Balak ... son of Zippor
See how you translated these names in Numbers 22:2.

generated on Tue Oct 24 10:45:40 2023

Numbers 23:19

Has he promised anything without doing it? Has he said he would do something without carrying it out?
Both of these questions mean the same thing and emphasize that God does what he says he will. These rhetorical questions can be translated as statements. Alternate translation: "He has never promised a thing without fulfilling what he promised. He has always done exactly what he said he would do."

Numbers 23:20

I have been commanded to bless
This can be stated in active form. Alternate translation: "God has commanded me to bless the Israelites"

Numbers 23:21

disaster in Jacob ... trouble in Israel
These two phrases mean the same thing. Possible meanings are 1) God has given Israel only good things or 2) there is no sin in Israel that would cause him to judge them.

the shout of the king is among them
"they shout with joy because Yahweh is their king"

Numbers 23:22

with strength like that of a wild ox
This simile says that Yahweh's great strength is equal to an ox.

Numbers 23:23

it must be said
This can be stated in active form. "people must say"

Look what God has done!
It is implied that what God did for them was good. Alternate translation: "Look at the good things God has done for them!"

Numbers 23:24

the people rise like a lioness ... he has killed
This verse is a long metaphor that speaks of Israel defeating her enemies as if Israel was a lion devouring its prey.

Numbers 23:25

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

Numbers 23:26

Did I not tell you that I must say all that Yahweh tells me to say?
Balaam uses this rhetorical question to remind Balak that Balaam refused to disobey God even before he came to Balak. It can be translated as a statement. Alternate translation: "I told you before that I must say all that Yahweh tells me to say."

Numbers 23:27

General Information:
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Numbers 23:28

which looks down on the wilderness
It is understood that this wilderness was where Israel was camped. Alternate translation: "which looks down on the wilderness where Israel was"

Numbers 23:29

General Information:
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Numbers 23:30

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 When Balaam saw that it pleased Yahweh to bless Israel, he did not go, as at the other times, to use sorcery. Instead, he looked toward the wilderness. **2** Balaam raised his eyes and saw that Israel was camped, each in their own tribe, and the Spirit of God came on him. **3** He received this prophecy and said,

"This is the declaration of Balaam son of Beor,
the declaration of the man whose eyes are wide open,
4 the declaration of the one who hears the words of God,
who sees a vision from the Almighty,
who bows down with his eyes open.

5 How delightful are your tents, Jacob,
the place where you live, Israel!
6 Like valleys they spread out,
like gardens by the riverside,
like aloes planted by Yahweh,
like cedars beside the waters.
7 Water will flow from their buckets,
and their seed will have abundant water.
Their king will be greater than Agag,
and their kingdom will be honored.

8 God will bring him out of Egypt.
He will have strength like a wild ox.
He will eat up the nations who fight against him.
He will break their bones to pieces.
He will shoot them with his arrows.
9 He crouches down like a lion,
like a lioness. Who dares disturb him?
May everyone who blesses him be blessed;
may everyone who curses him be cursed."

10 Balak's anger was kindled against Balaam and he struck his hands together in anger. Balak said to Balaam, "I called you to curse my enemies, but look, you have blessed them three times. **11** So flee home now. I said I would greatly reward you, but Yahweh has kept you from getting any reward."

12 Then Balaam replied to Balak, "I said to the messengers that you sent to me, **13** 'Even if Balak gave me his palace full of silver and gold, I could not go beyond Yahweh's word and anything bad or good, or anything at all that I might want to do. I can say only what Yahweh tells me to say.' Did I not say this to them? **14** So now, look, I will go back to my people. But first let me advise you about what this people will do to your people in the days ahead."

15 Balaam began this prophecy. He said,

"This is the declaration of Balaam son of Beor,
the declaration of the man whose eyes are wide open.
16 This is the declaration of someone who hears words from God,
who has knowledge from the Most High,
who sees visions from the Almighty,
who bows down with open eyes.

17 I see him, but he is not here now.
I look at him, but he is not near.
A star will come out of Jacob,
and a scepter will rise out of Israel.
He will shatter Moab's leaders
and destroy all the descendants of Seth.
18 Then Edom will become a possession of Israel,
and Seir will also become their possession,
enemies of Israel,

generated on Tue Oct 24 10:45:40 2023

whom Israel will conquer with force.
19 Out of Jacob a king will come who will have dominion,
and he will destroy the survivors of their city."

20 Then Balaam looked at Amalek and began his prophecy. He said,

"Amalek was once the greatest of nations,
but his end will be eternal destruction."

21 Then Balaam looked toward the Kenites and began his prophecy. He said,

"The place where you live is strong,
and your nest is in the rocks.
22 Nevertheless you Kenites will be consumed by fire
when Assyria carries you away captive."

23 Then Balaam began his final prophecy. He said,

"Woe! Who will survive when God does this?
24 Ships will come from the coast of Cyprus [1] ;
they will attack Assyria and will conquer Eber,
but they, too, will end in destruction."

25 Then Balaam got up and left. He returned to his home, and Balak also went away.

Footnotes

24:24 [1]Some modern English translations read,

Numbers 24 General Notes

Structure and formatting

The story of Balaam continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:3-9, 15-24.

Special concepts in this chapter

Cursing God's people

God does not allow others to curse his people. Balaam blesses Israel again and the king is angry and sends him home. This may be taken as humor or an ironic situation. (See: curse and peopleofgod)

Numbers 24:1

as at the other times

"like he did the previous times"

Numbers 24:2

Balaam raised his eyes

Here "raised his eyes" is an idiom that means to look up. Alternate translation: "He looked up"

Spirit of God came on him

This mean's God's Spirit took control of him to prophesy.

Numbers 24:3

He received this prophecy

This can be stated in active form. Alternate translation: "God gave him this prophecy"

Balaam son of Beor

Beor was Balaam's father. See how you translated this in Numbers 22:5.

whose eyes are wide open

This idiom means he sees and understands clearly.

generated on Tue Oct 24 10:45:40 2023

Numbers 24:4

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

who sees ... who bows
Here Balaam refers to himself as "He."

who bows down
This is an act of humility.

with his eyes open
Here "eyes open" is an idiom that means Balaam has received the ability to know what God wants to say.

Numbers 24:5

General Information:
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Numbers 24:6

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

Like valleys they spread out
Balaam speaks of the Israelies as if they were numerous enough to cover entire valleys.

like gardens by the riverside
Balaam speaks of the Israelies as if they were well-watered gardens that produce an abundant harvest.

aloes planted by Yahweh
Aloes are plants with a pleasant smell that grow well even in dry conditions. Balaam speaks of the Israelies as if they would thrive and be pleasant like aloe plants. This can be stated in active form. Alternate translation: "aloes which Yahweh has planted"

like cedars beside the waters
Cedar trees were the largest trees in Israel. Balaam speaks of the Israelies as if they grew as large as well-watered cedar trees.

Numbers 24:7

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

Water will flow from their buckets, and their seed will have abundant water
Abundant water is associated with God's blessing on the crops of the land. Alternate translation: "God will bless Israel with plenty of water for their crops"

their seed will have abundant water
Well-watered seed refers to God's blessing on his people so that they will have abundant crops. Alternate translation: "they will have plenty of water for their seed to grow healthy crops"

Their king will be greater ... their kingdom will be honored
These two phrases have similar meaning, emphasizing how much God will bless them compared to other nations.

will be greater
will have more honor and will be more powerful

their kingdom will be honored
This can be stated in active form. Alternate translation: "other people will give honor to their kingdom"

Numbers 24:8

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

God will bring him
"God will bring the Israelites"

He will have strength like a wild ox
This simile emphasizes that the Israelites have great strength. The ox was the strongest animal the Israelites owned.

He will eat up the nations
Balaam speaks of the Israelites as if they are wild animals that eat their enemies. This means they will destroy their enemies.

Numbers 24:9

General Information:
Balaam finishes the prophecy under the control of the Spirit of God.

He crouches down like a lion, like a lioness
In this simile, Balaam compares the Israelites to both male and female lions. This means they are dangerous and always ready to attack.

Who dares disturb him?
Balaam uses a question to warn all the people to not provoke the Israelites. This can be translated as a statement. Alternate translation: "No one dares to disturb him!"

May everyone who blesses him be blessed; may everyone who curses him be cursed
This can be stated in active form. Alternate translation: "May God bless those who bless the Israelites; may he curse those who curse the Israelites"

generated on Tue Oct 24 10:45:40 2023

Numbers 24:10

Balak's anger was kindled
The increase in Balak's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. Alternate translation: "Balak became very angry"

struck his hands together in anger
This was a sign of great frustration and anger.

Numbers 24:11

flee home now
Balak is very angry and wants Balaam to leave quickly, as if Balak were going to kill him.

Numbers 24:12

General Information:
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Numbers 24:13

Even if Balak gave me his palace full of silver and gold
Balaam is describing something that would never happen. This statement emphasizes that there is nothing that would make Balaam disobey God.

Did I not say this to them?
Balaam uses a question to remind Balak about what he said earlier. This rhetorical question can be translated as a statement. "Alternate translation: I said this to them."

Numbers 24:14

this people
"the Israelites"

Numbers 24:15

Balaam son of Beor
Beor was Balaam's father. See how you translated this in Numbers 22:5.

whose eyes are wide open
This idiom means he sees and understands clearly. See how you translated this in [Numbers 24:3]

Numbers 24:16

who has knowledge from the Most High
The abstract term "knowledge" can be stated as an action. Alternate translation: "who knows things that God Most High has revealed to him"

bows down
This is a sign of submission to God.

Numbers 24:17

General Information:
Balaam continues the first of his four prophecies.

I see him, but he is not here now. I look at him, but he is not near
Both of these statements mean the same thing. Balaam is having a vision of a future event. The word "him" refers to a future leader of Israel.

A star will come out of Jacob
Here "star" refers to an Israelite king that will rise in power.

out of Jacob
Here "Jacob" refers to the descendants of Jacob. Alternate translation: "from among the descendants of Jacob"

a scepter will rise out of Israel
This means the same thing as the first part of the sentence. Here "scepter" refers to a powerful king.

out of Israel
Here "Israel" refers to future Israelites. Alternate translation: "from among the Israelites in the future"

shatter Moab's leaders
Possible meanings are 1) he will break the heads of the leaders of Moab or 2) he will destroy the leaders of Moab.

all the descendants of Seth
This also refers to the Moabites, who were descendants of Seth.

Numbers 24:18

General Information:
Balaam finishes the first of his four prophecies.

Edom will become a possession of Israel
This can be stated in active form. Alternate translation: "The Israelites will occupy Edom"

Seir will also become their possession
Here "Seir" refers to the people who lived near Mount Seir. This can be stated in active form. Alternate translation: "Israel will also conquer the people of Seir"

Numbers 24:19

Out of Jacob a king will come
Jacob was the ancestor of the Israelites. "Jacob" is a metonym that refers to the whole people group.

of their city
This refers to the city of Ar where Balak met Balaam.

generated on Tue Oct 24 10:45:40 2023

Numbers 24:20

Balaam looked at Amalek
Here "Amalek" is a metonym that refers to the people of Amalek. This continues Balaam's vision while turning to look in the direction of the Amalek nation, and then he prophecies about the Amalekites.

his end
A singular pronoun is used because the Amalekites are spoken of as a single person.

Numbers 24:21

the Kenites
This is the name of a people group who descended from Kain.

The place where you live is strong
"The place were you live is well defended"

your nest is in the rocks
This is a metaphor that means that they live in a secure place. Alternate translation: "your location is as secure as a nest high in the rocks"

Numbers 24:22

Nevertheless you Kenites will be consumed by fire when Assyria carries you away captive
Here the destruction of the Kenites is spoken of as if they were burned up in a fire. This can be stated in active form. Alternate translation: "Nevertheless the Assyrians will destroy you Kenites like a fire, and take you away as captives"

Numbers 24:23

Who will survive when God does this?
This rhetorical question can be translated as a statement. Alternate translation: "No one will survive when God does this!"

Numbers 24:24

Cyprus
This is the name of an island in the Mediterranean Sea.

they, too, will end in destruction
The abstract noun "destruction" can be stated as an action. Alternate translation: "God will destroy them also"

Numbers 24:25

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Israel stayed in Shittim, and the men began to prostitute themselves with women of Moab, **2** for the Moabites had invited the people to the sacrifices to their gods. So the people ate and bowed down to Moabite gods. **3** The men of Israel joined in worshiping Baal of Peor, and Yahweh's anger was kindled against Israel. **4** Yahweh said to Moses, "Kill all the leaders of the people and hang them up before me to expose them in the daylight, so that my fierce anger may turn away from Israel." **5** So Moses said to the judges of Israel, "Each of you must kill his people who have joined in worshiping Baal of Peor."

6 Then one of the men of the sons of Israel came and brought among his family members a Midianite woman. This happened in the sight of Moses and all the community of the people of Israel, while they were weeping at the entrance to the tent of meeting. **7** When Phinehas son of Eleazar son of Aaron the priest, saw that, he rose up from among the community and took a spear in his hand. **8** He followed the man of Israel into the tent and thrust the spear through both of their bodies, both the man of Israel and the woman. So a plague that God had sent on the people of Israel stopped. **9** Those who died by the plague were twenty-four thousand in number.

10 Yahweh spoke to Moses and said, **11** "Phinehas son of Eleazar son of Aaron the priest, has turned my rage away from the people of Israel because he was passionate with my zeal among them. So I have not consumed the people of Israel in my jealousy. **12** Therefore say, 'Yahweh says, "Look, I am giving to Phinehas my covenant of peace. **13** For him and his descendants after him, it will be a covenant of an everlasting priesthood because he was zealous for me, his God. He has atoned for the people of Israel."'"

14 Now the name of the man of Israel who was killed with the Midianite woman was Zimri son of Salu, a leader of an ancestor's family among the Simeonites. **15** The name of the Midianite woman who was killed was Kozbi daughter of Zur, who was head of a tribe and ancestral household in Midian.

16 So Yahweh spoke to Moses and said, **17** "Treat the Midianites as enemies and attack them, **18** for they treated you like enemies with their deceitfulness. They led you into evil in the case of Peor and in the case of their sister Kozbi, the daughter of a leader in Midian, who was killed on the day of the plague in the matter of Peor."

Numbers 25 General Notes

Structure and formatting

The story of Balaam concludes in this chapter.

Special concepts in this chapter

Foreign women

Balaam told the young women from Moab to act friendly to the Israelite men and invite them to feasts in honor of their god Baal. The men went to the feasts and worshiped Baal. God was angry and killed 24,000 Israelite men. Foreign women are often the source of problems in Israel. They caused the men to worship their false gods. (See: falsegod)

Numbers 25:1

Shittim

This is the name of a place in Moab.

Numbers 25:2

bowed down

This was an act of worship.

Numbers 25:3

Peor

Peor was the name of a mountain. See how you translated this in Numbers 23:28.

Yahweh's anger was kindled

The increase in Yahweh's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. See how you translated a similar phrase in [Numbers 21:20]

generated on Tue Oct 24 10:45:40 2023

Numbers 25:4

all the leaders of the people
It is implied that this refers to the leaders who were guilty of idolatry. The full meaning of this statement can be made clear. Alternate translation: "all the leaders of the people who are guilty of idolatry"

to expose them in the daylight
This means that the leaders of Israel will kill these people and leave their dead bodies out where all the people can see them.

Numbers 25:5

to the judges of Israel
"to the judges of Israel who were not guilty of idolatry"

Peor
Peor was the name of a mountain. See how you translated this in Numbers 23:28.

Numbers 25:6

brought among his family members a Midianite woman
It is implied that he brought her among his camp to have sex with her. The full meaning of this statement can be made clear. Alternate translation: "brought a Midianite woman to the Israelite camp to sleep with her"

in the sight of Moses and all the community of the people of Israel
Here "in the sight of" is an idiom that means they heard about it, or found out about it.

Numbers 25:7

Eleazar
This is the name of Aaron's son. See how you translated it in Numbers 3:2.

Numbers 25:8

He followed
"Phinehas followed"

Numbers 25:9

General Information:
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Numbers 25:10

General Information:
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Numbers 25:11

Connecting Statement:
Yahweh begins to speak to Moses.

turned my rage away from the people of Israel
God's rage is spoken of as if it were something that could be physically pushed aside in order to stop it. Alternate translation: "caused me to no longer be angry with the people of Israel"

I have not consumed the people of Israel in my jealousy
God is spoken of as if he were a fierce animal that could have eaten up the people of Israel. Alternate translation: "I have not destroyed the people of Israel in my terrible anger"

Numbers 25:12

Connecting Statement:
This continues Yahweh's speech from verse 11.

Numbers 25:13

Connecting Statement:
This is the end of Yahweh's speech that begins in verse 11.

For him ... of Israel."""
This is the end of Yahweh's speech from [Numbers 25:11]

Numbers 25:14

Now
The word "Now" is used here to mark a pause in the story, where the author tells background information about Zimri and Kozbi.

who was killed
This can be stated in active form. Alternate translation: "whom Phinehas killed"

Zimri ... Salu
These are names of men.

Numbers 25:15

Zur
This is the name of a man.

Kozbi
This is the name of a woman.

Numbers 25:16

General Information:
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Numbers 25:17

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generated on Tue Oct 24 10:45:40 2023

Numbers 25:18

with their deceitfulness
The abstract noun "deceitfulness" can be stated as a verb. Alternate translation: "by deceiving you"

They led you into evil
"They persuaded you to do this evil thing"

in the case of Peor ... in the matter of Peor
Both of these phrases mean that these things happened at Mount Peor.

Peor
Peor was the name of a mountain. See how you translated this in Numbers 23:28.

who was killed
This can be stated in active form. Alternate translation: "whom Phinehas killed"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 It came about after the plague that Yahweh spoke to Moses and Eleazar son of Aaron the priest. He
said, **2** "Count all the community of the people of Israel, from twenty years old and up, by their ancestor's
families, all who are able to go to war for Israel." **3** So Moses and Eleazar the priest spoke to them in the
plains of Moab by the Jordan at Jericho and said, **4** "Count the people, from twenty years old and up, as
Yahweh commanded Moses and the people of Israel, who came out of the land of Egypt."

5 Reuben was the firstborn of Israel. From his son Hanok came the clan of the Hanokites. From Pallu
came the clan of the Palluites.

6 From Hezron came the clan of the Hezronites. From Karmi came the clan of the Karmites.

7 These were the clans of Reuben, who numbered 43,730 men. **8** Eliab was a son of Pallu. **9** Eliab's sons
were Nemuel, Dathan, and Abiram. These were the same Dathan and Abiram who were in the company of
Korah when they rebelled against Moses and Aaron and rebelled against Yahweh. **10** The earth opened its
mouth and swallowed them up together with Korah when all his company died. At that time, fire devoured
250 men, who became a warning sign. **11** But Korah's line did not die out.

12 The clans of Simeon's descendants were these:

Through Nemuel, the clan of the Nemuelites,
through Jamin, the clan of the Jaminites,
through Jakin, the clan of the Jakinites,
13 through Zerah, the clan of the Zerahites,
through Shaul, the clan of the Shaulites.

14 These were the clans of Simeon's descendants, who numbered 22,200 men.

15 The clans of Gad's descendants were these:

Through Zephon, the clan of the Zephonites,
through Haggi, the clan of the Haggites,
through Shuni, the clan of the Shunites,
16 through Ozni, the clan of the Oznites,
through Eri, the clan of the Erites,
17 through Arod, the clan of the Arodites,
through Areli, the clan of the Arelites.

18 These were the clans of Gad's descendants, who numbered 40,500 men.

19 Judah's sons were Er and Onan, but these men died in the land of Canaan.

20 The clans of Judah's other descendants were these:

through Shelah, the clan of the Shelanites,
through Perez, the clan of the Perezites, and
through Zerah, the clan of the Zerahites.

21 The descendants of Perez were these:

Through Hezron, the clan of the Hezronites,
through Hamul, the clan of the Hamulites.

22 These were the clans of Judah's descendants, who numbered 76,500 men.

23 The clans of Issachar's descendants were these:

Through Tola, the clan of the Tolaites,
through Puah, the clan of the Puites,
24 through Jashub, the clan of the Jashubites,

generated on Tue Oct 24 10:45:40 2023

through Shimron, the clan of the Shimronites.

25 These were the clans of Issachar, who numbered 64,300 men.

26 The clans of Zebulun's descendants were these:

Through Sered, the clan of the Seredites,
through Elon, the clan of the Elonites,
through Jahleel, the clan of the Jahleelites.

27 These were the clans of the Zebulunites, who numbered 60,500 men.

28 The clans of Joseph's descendants were Manasseh and Ephraim. **29** The descendants of Manasseh were these:

through Makir, the clan of the Makirites (Makir was Gilead's father),
through Gilead, the clan of the Gileadites.

30 Gilead's descendants were these:

Through Iezer, the clan of the Iezerites,
through Helek, the clan of the Helekites,
31 through Asriel, the clan of the Asrielites,
through Shechem, the clan of the Shechemites,
32 through Shemida, the clan of the Shemidaites,
through Hepher, the clan of the Hepherites.
33 Zelophehad son of Hepher had no sons, but only daughters.
The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah.

34 These were the clans of Manasseh, who numbered 52,700 men.

35 The clans of Ephraim's descendants were these:

Through Shuthelah, the clan of the Shuthelahites,
through Beker, the clan of the Bekerites,
through Tahan, the clan of the Tahanites.

36 The descendants of Shuthelah were, by Eran, the clan of the Eranites.

37 These were the clans of Ephraim's descendants, who numbered 32,500 men. These were Joseph's descendants, counted in each of their clans.

38 The clans of Benjamin's descendants were these:

Through Bela, the clan of the Belaites,
through Ashbel, the clan of the Ashbelites,
through Ahiram, the clan of the Ahiramites,
39 through Shephupham, the clan of the Shuphamites,
through Hupham, the clan of the Huphamites.

40 The descendants of Bela were Ard and Naaman. From Ard came the clan of the Ardites, and from Naaman came the clan of the Naamites.

41 These were the clans of Benjamin's descendants. They numbered 45,600 men.

42 The clans of Dan's descendants were, by Shuham, the clans of the Shuhamites. These were the clans of Dan's descendants. **43** All the clans of the Shuhamites numbered 64,400 men.

44 The clans of Asher's descendants were these:

Through Imnah, the clan of the Imnites,
through Ishvi, the clan of the Ishvites,
through Beriah, the clan of the Beriites.

generated on Tue Oct 24 10:45:40 2023

45 The descendants of Beriah were these:

Through Heber, the clan of the Heberites,
through Malkiel, the clan of the Malkielites.

46 The name of Asher's daughter was Serah.

47 These were the clans of Asher's descendants, who numbered 53,400 men.

48 The clans of Naphtali's descendants were these:

Through Jahzeel, the clan of the Jahzeelites,
through Guni, the clan of the Gunites,
49 through Jezer, the clan of the Jezerites,
through Shillem, the clan of the Shillemites.

50 These were the clans of Naphtali's descendants, who numbered 45,400 men.

51 This was the complete count of men of Israel: 601,730.

52 Yahweh spoke to Moses and said, **53** "The land must be divided among these men as an inheritance according to the number of their names. **54** To the larger clans you must give more inheritance, and to the smaller clans you must give less inheritance. To every family you must give an inheritance according to the number of men who were counted. **55** However, the land must be divided by random lots. They must inherit the land according to the names of their ancestors' tribes. **56** Their inheritance must be divided among the larger and the smaller clans, distributed to them by random lot."

57 The Levite clans, counted clan by clan, were these:

Through Gershon, the clan of the Gershonites,
through Kohath, the clan of the Kohathites,
through Merari, the clan of the Merarites.

58 The clans of Levi were these:

the clan of the Libnites,
the clan of the Hebronites,
the clan of the Mahlites,
the clan of the Mushites,
and the clan of the Korahites.

Kohath was Amram's ancestor. **59** The name of Amram's wife was Jochebed, a descendant of Levi, who was born to Levites in Egypt. She bore to Amram their children, who were Aaron, Moses, and Miriam their sister. **60** To Aaron were born Nadab and Abihu, Eleazar and Ithamar. **61** Nadab and Abihu died when they offered before Yahweh unacceptable fire.

62 The males who were counted among them numbered twenty-three thousand, all males one month old and up. But they were not counted among Israel's descendants because no inheritance was given to them among the people of Israel.

63 These are the ones who were counted by Moses and Eleazar the priest. They counted the people of Israel in the plains of Moab by the Jordan at Jericho. **64** But among these there was no man who had been counted by Moses and Aaron the priest when the descendants of Israel were counted in the wilderness of Sinai. **65** For Yahweh had said that all of those people would certainly die in the wilderness. There was not a man left among them, except Caleb son of Jephunneh and Joshua son of Nun.

generated on Tue Oct 24 10:45:40 2023

Numbers 26 General Notes

Structure and formatting

The ULB sets the lines in 26:12-17, 20-26, 29-32, 35, 38-39, 44-45, 48-49, 57-58 farther to the right on the page than the rest of the text because they are long lists.

The people are counted in preparation for entering into the Promised Land. (See: promisedland)

Special concepts in this chapter

A new generation

None of the adults who came out of Egypt with Moses were still alive except the two faithful spies, Joshua and Caleb. (See: faithful)

Numbers 26:1

General Information:
This page has intentionally been left blank.

Numbers 26:2

Count all the community
They were only to count the men, not the women. The full meaning of this statement can be made clear. Alternate translation: "Count all the men of the community"

twenty years old and up
"20 years old and older"

Numbers 26:3

spoke to them
"spoke to the Israelite leaders"

plains
A plain is a large flat area of land.

Numbers 26:4

twenty years old and up
"20 years old and older"

Numbers 26:5

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

was the firstborn of Israel
Here "Israel" refers to the man also known as Jacob.

From his son
The word "his" refers to Rueben.

Numbers 26:6

General Information:
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Numbers 26:7

43,730 men
"forty-three thousand seven hundred and thirty men"

Numbers 26:8

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Eliab
See how you translated this man's name in Numbers 16:1.

Numbers 26:9

Eliab ... Dathan ... Abiram
See how you translated these men's names in Numbers 16:1.

Numbers 26:10

The earth opened its mouth and swallowed them up
Here the earth is spoken of as if it were a person opening its mouth and eating something. Alternate translation: "Yahweh caused the earth to split open, and the men fell in the hole"

fire devoured 250 men
Here the fire is spoken of as if it were a large animal devouring something. Alternate translation: "Yahweh caused a fire that killed 250 men"

250 men
"two hundred and fifty men"

generated on Tue Oct 24 10:45:40 2023

Numbers 26:11

Korah's line
"all of Korah's family"

die out
"end"

Numbers 26:12

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:13

General Information:
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Numbers 26:14

22,200 men
"twenty-two thousand two hundred men"

Numbers 26:15

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:16

General Information:
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Numbers 26:17

General Information:
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Numbers 26:18

40,500 men
"forty thousand five hundred men"

Numbers 26:19

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:20

General Information:
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Numbers 26:21

General Information:
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Numbers 26:22

76,500 men
"seventy-six thousand five hundred men"

Numbers 26:23

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:24

General Information:
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Numbers 26:25

64,300 men
"sixty-four thousand three hundred men"

Numbers 26:26

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:27

60,500 men
"sixty thousand five hundred men"

Numbers 26:28

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:29

General Information:
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Numbers 26:30

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

generated on Tue Oct 24 10:45:40 2023

Numbers 26:31

General Information:
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Numbers 26:32

General Information:
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Numbers 26:33

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:34

52,700 men
"fifty-two thousand seven hundred men"

Numbers 26:35

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:36

General Information:
This page has intentionally been left blank.

Numbers 26:37

32,500 men
"thirty-two thousand five hundred men"

These were Joseph's descendants, counted
The word "these" refers to all of the men descended from Joseph's sons, Ephraim and Manasseh. The full meaning of this statement can be made clear. Alternate translation: "These were Joseph's descendants, descended from his sons Manasseh and Ephraim, counted"

counted in each of their clans
This can be stated in active form. Alternate translation: "they counted them in each of their clans"

Numbers 26:38

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:39

General Information:
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Numbers 26:40

General Information:
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Numbers 26:41

45,600 men
"forty-five thousand six hundred men"

Numbers 26:42

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:43

64,400 men
"sixty-four thousand four hundred men"

Numbers 26:44

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:45

General Information:
This page has intentionally been left blank.

Numbers 26:46

General Information:
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Numbers 26:47

53,400 men
"fifty-three thousand four hundred men"

Numbers 26:48

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:49

General Information:
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generated on Tue Oct 24 10:45:40 2023

Numbers 26:50

45,400 men
"forty-five thousand four hundred men"

Numbers 26:51

the complete count
"the total number"

601,730
"six-hundred and one thousand, seven hundred and thirty"

Numbers 26:52

General Information:
This page has intentionally been left blank.

Numbers 26:53

The land must be divided
This can be stated in active form. Alternate translation: "You must divide the land"

these men
This refers to all of the men that were counted in their clans, beginning in Numbers 26:5.

according to the number of their names
"by the number of people in each clan"

Numbers 26:54

General Information:
Yahweh continues speaking to Moses.

give more inheritance
In this passage, the word "inheritance" refers to land inherited. The full meaning of this statement can be made clear. Alternate translation: "give more land as an inheritance"

who were counted
This can be stated in active form. Alternate translation: "whom the leaders of Israel counted"

Numbers 26:55

the land must be divided
This can be stated in active form. Alternate translation: "you must divide the land"

by random lots
"by casting lots"

Numbers 26:56

distributed to them
This can be stated in active form. Alternate translation: "and you must distribute the land to them"

Numbers 26:57

General Information:
This is a list of the Levite clans. Moses counts the Levites separately from the other tribes because they did not receive any land.

counted clan by clan
This can be stated in active form. Alternate translation: "that the leaders also counted clan by clan"

Gershon ... Kohath ... Merari
See how you translated these men's names in Numbers 3:17.

Numbers 26:58

Amram's
See how you translated this man's name in Numbers 3:19.

Numbers 26:59

Amram
See how you translated this man's name in Numbers 3:19.

She bore to Amram their children
"She and Amram had children"

Numbers 26:60

Nadab ... Abihu ... Ithamar
See how you translated these men's names in Numbers 3:2.

Numbers 26:61

they offered before Yahweh unacceptable fire
Here the word "fire" is used to refer to "burning incense." See how you translated a similar phrase in [Numbers 3:4]

Numbers 26:62

who were counted
This can be stated in active form. Alternate translation: "whom the leaders counted"

twenty-three thousand
"23,000"

one month old and up
"one month old and older"

they were not counted
This can be stated in active form. Alternate translation: "but the leaders did not count them"

generated on Tue Oct 24 10:45:40 2023

because no inheritance was given to them
This can be stated in active form. Here "inheritance" refers to land inherited. The full meaning of this statement can be made clear. Alternate translation: "because Yahweh said they would not receive any land as an inheritance"

Numbers 26:63

who were counted by Moses and Eleazar the priest
This can be stated in active form. Alternate translation: "whom Moses and Eleazar the priest counted"

Numbers 26:64

there was no man
"there were no men"

who had been counted by Moses and Aaron the priest
This can be stated in active form. Alternate translation: "whom Moses and Aaron the priest had counted"

when the descendants of Israel were counted
This can be stated in active form. Alternate translation: "when they counted the descendants of Israel"

Numbers 26:65

There was not a man left among them, except
The word "them" refers to all of the people who were counted in the wilderness of Sinai. "The only ones who were still alive were"

son of Jephunneh
Jephunneh was Caleb's father. See how you translated this in Numbers 13:6.

son of Nun
Nun was Joshua's father. See how you translated this in Numbers 11:28.

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Then to Moses came the daughters of Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh, of the clans of Manasseh son of Joseph. These were the names of his daughters: Mahlah, Noah, Hoglah, Milkah, and Tirzah. **2** They stood before Moses, Eleazar the priest, the leaders, and before all the community at the entrance to the tent of meeting. They said, **3** "Our father died in the wilderness. He was not among the company that gathered themselves together to oppose Yahweh, in the company of Korah. He died for his own sin, and he had no sons. **4** Why should our father's name be taken away from among his clan members because he had no son? Give us a possession among our father's relatives." **5** So Moses brought their case before Yahweh.

6 Yahweh spoke to Moses and said, **7** "Zelophehad's daughters are speaking correctly. You must certainly give them a possession as an inheritance among their father's relatives, and you must ensure that their father's inheritance passes on to them. **8** You must speak to the people of Israel and say, 'If a man dies and has no son, then you must cause his inheritance to pass to his daughter. **9** If he has no daughter, then you must give his inheritance to his brothers. **10** If he has no brothers, then you must give his inheritance to his father's brothers. **11** If his father has no brothers, then you must give his inheritance to his nearest relative in his clan, and he must take it for his own. This will be a law established by decree for the people of Israel, as Yahweh has commanded me.'"

12 Yahweh said to Moses, "Go up this mountain of Abarim and see the land that I have given to the people of Israel. **13** After you have seen it, you, too, must be gathered to your people, like Aaron your brother. **14** This will happen because you two rebelled against my command in the wilderness of Zin during the strife of the congregation. There, when the water flowed from the rock, in your anger you failed to honor me as holy before the eyes of the whole community." These are the waters of Meribah Kadesh in the wilderness of Zin.

15 Then Moses spoke to Yahweh and said, **16** "May you, Yahweh, the God of the spirits of all humanity, appoint a man over the community, **17** a man who may go out and come in before them and lead them out and bring them in, so that your community is not like sheep that have no shepherd." **18** Yahweh said to Moses, "Take Joshua son of Nun, a man in whom my Spirit lives, and lay your hand on him. **19** Place him before Eleazar the priest and before all the community, and command him before their eyes to lead them. **20** You must put some of your authority on him, so that all the community of the people of Israel may obey him. **21** He will go before Eleazar the priest to seek my will for him by the decisions of the Urim. It will be at his command that the people will go out and come in, both he and all the people of Israel with him, the whole community." **22** So Moses did as Yahweh had commanded him. He took Joshua and placed him before Eleazar the priest and all the community. **23** Moses laid his hands on him and commanded him to lead, as Yahweh had commanded him to do.

Numbers 27 General Notes

Special concepts in this chapter

Daughters

A man named Zelophehad died without any sons. The five daughters of Zelophehad went to Moses and requested to receive the land that Zelophehad's sons would have received. Yahweh told Moses that it is right to give a man's inheritance to his daughter if he has no son.

The new leader is Joshua

God told Moses to appoint Joshua as the new leader. Joshua became Yahweh's anointed leader. (See: appoint and anoint)

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generated on Tue Oct 24 10:45:40 2023

Numbers 27:1

Then to Moses came the daughters of Zelophehad ... son of Joseph
"Then the daughters of Zelophehad son of Hepher son of Gilead son of Machir son of Manasseh, of the clans of Manasseh son of Joseph came to Moses." This tells us the genealogy of Zelophehad.

Zelophehad son of Hepher ... Mahlah, Noah, Hoglah, Milkah, and Tirzah
See how you translated these men's names in Numbers 26:33.

Gilead ... Makir
See how you translated these men's names in Numbers 26:29.

Numbers 27:2

They stood
"The daughters of Zelophehad stood"

Numbers 27:3

among the company that gathered themselves together to oppose Yahweh, in the company of Korah
The words "the company of Korah" further identify the words "the company that gathered themselves together to oppose Yahweh."

gathered themselves
"made a plan"

for his own sin
"because of his own sin"

Numbers 27:4

Why should our father's name be taken away from among his clan members because he had no son?
At that time, only sons received land as an inheritance. The daughters use this question to suggest that they should receive the inheritance and continue the family clan. This can be written as a statement. Alternate translation: "You should not remove our father's name from the clan members just because he did not have a son."

Give us a possession among our father's relatives
This means that they are asking to inherit land near where their father's relatives are inheriting land. The meaning of this can be made clear. Alternate translation: "Give us land where our father's relatives live"

Numbers 27:5

General Information:
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Numbers 27:6

General Information:
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Numbers 27:7

a possession
Yahweh is speaking of land. This meaning can be made clear. See how you translated this in Numbers 27:7.

Alternate translation: "land"

among their father's relatives
This means that they will be inherit land where their father's relatives are inheriting land. The full meaning of this statement can be made clear. Alternate translation: "where their father's relatives live"

Numbers 27:8

General Information:
This page has intentionally been left blank.

Numbers 27:9

General Information:
This continues God's law about who will receive land if a man does not have any sons.

Numbers 27:10

General Information:
This page has intentionally been left blank.

Numbers 27:11

be a law established by decree for the people of Israel
This can be stated in active form. Alternate translation: "be a law that all the people of Israel must obey"

has commanded me
Here "me" refers to Moses.

Numbers 27:12

this mountain of Abarim
"this mountain in the Abarim range" Abarim was a range or line of mountains in Moab.

that I have given to the people of Israel
Here Yahweh speaks about the land that his is giving the Israel as if he has already given it to them. He speaks this way to emphasize that his committed to give it to them. Alternate translation: "that I will give to the people of Israel"

generated on Tue Oct 24 10:45:40 2023

Numbers 27:13

you, too, must be gathered to your people
This is a euphemism that means Moses will die and his spirit will go to the place where his ancestors are. Alternate translation: "you must die"

like Aaron your brother
You can make clear the understood information that Aaron died. Alternate translation: "and you must die like your older brother Aaron died"

Numbers 27:14

you two rebelled
This refers to Moses and Aaron.

wilderness of Zin
See how you translated this phrase in Numbers 13:21.

the strife of the congregation
"when the people of Israel were rebelling against me"

when the water flowed from the rock, in your anger
This refers to an event when Yahweh made water miraculously flow out of a rock. God told Moses to speak to the rock. Instead, Moses hit the rock because he was angry with the people.

you failed to honor me as holy
"you did not treat me as holy"

before the eyes of the whole community
Here the people of the people are represented by their "eyes" to emphasize what they saw. Alternate translation: "in front of the whole community"

waters of Meribah
See how you translated this phrase in Numbers 20:13.

Numbers 27:15

General Information:
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Numbers 27:16

the God of the spirits of all humanity
Possible meaning are 1) here "spirits" refers to all people." Alternate translation: "the God over all of humanity" or 2) the reference to "spirits" refers to God having given life and breath to all people. Alternate translation: "the God who gives breath to all people" or "the God who give life to all humanity"

a man over the community
To be "over" a group of people means to have authority to lead them. Alternate translation: "a man to lead the community"

Numbers 27:17

a man who may go out and come in before them and lead them out and bring them in
This is an idiom that means a person who will lead all the people and also lead the army into battle.

so that your community is not like sheep that have no shepherd
This is a simile that means without a leader the people will wander and be helpless.

Numbers 27:18

Take Joshua son of Nun, a man in whom my Spirit lives
Yahweh's Spirit is in Joshua, meaning that Joshua obeys Yahweh and follows his commands.

lay your hand on him
This is a sign of dedicating someone to God's service. Alternate translation: "lay your hand on him to appoint him"

Numbers 27:19

command him before their eyes to lead them
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "in front of all of them command Joshua to lead the people of Israel"

Numbers 27:20

General Information:
Yahweh continues speaking to Moses about Joshua.

You must put some of your authority on him
Here Yahweh speaks of Moses giving some of his authority to Joshua as if it were an article of clothing that he could put on him. Alternate translation: "You should give him some of your authority" or "Let him decide what the people should do"

Numbers 27:21

Urim
This was a sacred stone that the High Priest wore on his chest plate. He used it to determine God's will.

It will be at his command that the people will go out and come in
This means that Joshua will have authority to command the movements of the community of Israel. "Going out" and "coming in" are two opposite commands used to emphasize that he will have full command over their movements. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "He will command the community's movements"

both he and all the people of Israel with him, the whole community
Both of these phrases mean the same thing, and they are used together for emphasis. Alternate translation: "both he and the entire nation of Israel"

Numbers 27:22

placed him before
"told him to stand in front of"

Numbers 27:23

laid his hands on him and commanded him to lead
Here "him" refers to Joshua.

laid his hands on him
The laying on of hands was a way of setting a person apart to do a special task for God.

to lead
You can make clear the understood information to lead the people. Alternate translation: "to lead the people" or "to be the leader of the Israelites"

as Yahweh had commanded him to do
Here "him" refers to Moses.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Yahweh spoke to Moses and said, **2** "Command the people of Israel and say to them, 'You must offer sacrifices to me at the appointed times, the food of my offerings made by fire to produce a sweet aroma for me.' **3** You must also say to them, 'This is the offering made by fire that you must offer to Yahweh—male lambs a year old without blemish, two each day, as a regular burnt offering. **4** One lamb you must offer in the morning, and the other lamb you must offer in the evening. **5** You must offer a tenth of an ephah of fine flour as a grain offering, mixed with one-fourth of a hin of beaten oil. **6** This is the regular burnt offering that was commanded at Mount Sinai to produce a sweet aroma, an offering made by fire to Yahweh. **7** The drink offering with it must be one-fourth of a hin for one of the lambs. You must pour out in the holy place a drink offering of strong drink to Yahweh. **8** The other lamb you must offer in the evening along with another grain offering like the one offered in the morning. You must also offer another drink offering with it, an offering made by fire, to produce a sweet aroma for Yahweh.

9 On the Sabbath day you must offer two male lambs, each a year old without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, and the drink offering with it. **10** This is to be the burnt offering for every Sabbath, in addition to the regular burnt offering and the drink offering with it.

11 At the beginning of each month, you must offer a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old without blemish. **12** You must also offer three-tenths of an ephah of fine flour as a grain offering mixed with oil for each bull, and two-tenths of fine flour as a grain offering mixed with oil for the one ram. **13** You must also offer a tenth of an ephah of fine flour mixed with oil as a grain offering for each lamb. This is to be the burnt offering, to produce a sweet aroma, an offering made by fire to Yahweh. **14** The people's drink offerings must be half a hin of wine for a bull, a third of a hin for a ram, and one-fourth of a hin for a lamb. This is to be the burnt offering for every month throughout the months of the year. **15** One male goat as a sin offering to Yahweh must be offered. This will be in addition to the regular burnt offering and the drink offering with it.

16 During the first month, on the fourteenth day of the month, comes Yahweh's Passover. **17** On the fifteenth day of this month a feast is to be held. For seven days, bread without yeast must be eaten. **18** On the first day, there must be a holy assembly to honor Yahweh. You must not do regular work on that day. **19** However, you must offer a sacrifice made by fire, a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old, without blemish. **20** Along with the bull, you must offer a grain offering of three-tenths of an ephah of fine flour mixed with oil, and along with the ram, two-tenths. **21** With each of the seven lambs, you must offer a tenth of an ephah of fine flour mixed with oil, **22** and one male goat as a sin offering to make atonement for yourselves. **23** You must offer these in addition to the regular burnt offering required each morning. **24** As described here, you must offer these sacrifices daily, for the seven days of the Passover, the food of the offering made by fire, a sweet aroma for Yahweh. It must be offered in addition to the regular burnt offering and the drink offering with it. **25** On the seventh day you must have a holy assembly to honor Yahweh, and you must not do regular work on that day.

26 Also on the day of the firstfruits, when you offer a new grain offering to Yahweh in your Festival of Weeks, you must have a holy assembly to honor Yahweh, and you must not do regular work on that day. **27** You must offer a burnt offering to produce a sweet aroma for Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old. **28** Offer also grain offering to go with them: Fine flour mixed with oil, three-tenths of an ephah of fine flour mixed with oil for each bull and two-tenths for the one ram. **29** Offer a tenth of an ephah of fine flour mixed with oil for each of the seven lambs, **30** and one male goat to make atonement for yourselves. **31** When you offer those animals without blemish, along with their drink offerings, this must be in addition to the regular burnt offering and the grain offering with it.

generated on Tue Oct 24 10:45:40 2023

Numbers 28 General Notes

Special concepts in this chapter

Offerings for special days
God commanded the Israelites to make special offerings for Sabbaths, new months, Passover and firstfruits. On each of these occasions, specific sacrifices were required. (See: sabbath and passover and firstfruit)

Numbers 28:1

General Information:
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Numbers 28:2

at the appointed times
"at the times that I haven chosen"

the food of my offerings made by fire to produce
This can be stated in active form. Alternate translation: "the food offerings that you will burn on the altar produce"

a sweet aroma for me
"a smell I enjoy"

Numbers 28:3

General Information:
Yahweh continues telling Moses what the people must do.

the offering made by fire
This can be stated in active form. "the burnt offering" or "the offering you have burned by fire on the altar"

Numbers 28:4

General Information:
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Numbers 28:5

mixed with
This can be stated in active form. "which you have mixed with"

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

beaten oil
"pressed oil" or "pure olive oil." This refers to oil that has been pressed out of olives.

Numbers 28:6

that was commanded at Mount Sinai
This can be stated in active form. Alternate translation: "that Yahweh commanded at Mount Sinai"

made by fire
This can be stated in active form. Alternate translation: "that you burned on the altar"

Numbers 28:7

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

You must pour out in the holy place a drink offering of strong drink to Yahweh
This sentence describes the drink offering that is to accompany the lamb. The full meaning of this statement can be made clear. Alternate translation: "It must be a drink offering of strong drink and you must pour it out in the holy place to Yahweh"

Numbers 28:8

like the one offered
This can be stated in active form. Alternate translation: "like the one you offered"

Numbers 28:9

General Information:
Yahweh continues telling Moses what the people must do.

two-tenths of an ephah
"Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters" or "two tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

generated on Tue Oct 24 10:45:40 2023

the drink offering with it
Many offerings had a drink offering that was required to be offered with them. The full meaning of the can be made clear. Alternate translation: "the drink offering that accompanies it"

Numbers 28:10

General Information:
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Numbers 28:11

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 28:12

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

two-tenths of fine flour
The words "of an ephah" are understood and may stated clearly. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah

Numbers 28:13

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

made by fire
This can be stated in active form. Alternate translation: "that you burned on the altar"

Numbers 28:14

half a hin
"Half" means one part out of two equal parts. This can be written in modern measurements. Alternate translation: "two liters" or "half a hin

a third of a hin
"One third of a hin." "A third" means one part out of three equal parts. This can be written in modern measurements. Alternate translation: "1.2 liters" or "One and one-fifth liters" or "half a hin

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

Numbers 28:15

One male goat as a sin offering to Yahweh must be offered
This can be stated in active form. Alternate translation: "You must offer one male goat to Yahweh as a sin offering"

Numbers 28:16

General Information:
Yahweh continues telling Moses what the people must do.

the first month, on the fourteenth day of the month
"During the first month, on day 14 of the month." This refers to the first month of the Hebrew calendar.

comes Yahweh's Passover
"you must celebrate Yahweh's Passover"

Numbers 28:17

On the fifteenth day of this month
"On day 15 day of this month." This refers to the first month of the Hebrew calendar.

a feast is to be held
This can be stated in active form. "you must have a feast"

bread without yeast must be eaten
This can be stated in active form. "you must eat bread without yeast"

Numbers 28:18

On the first day
This refers to the first day of the feast. This can be stated clearly. Alternate translation: "On day 1 of the feast"

there must be a holy assembly to honor Yahweh
"you must gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:19

General Information:
Yahweh continues telling Moses what the people must do.

generated on Tue Oct 24 10:45:40 2023

you must offer a sacrifice made by fire, a burnt offering
The idea of "burnt" can be stated in active form. Alternate translation: "you must burn an offering on the altar"

Numbers 28:20

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

two-tenths
The words "of an ephah of fine flour" are understood from the previous phrase. They can be repeated. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah of fine flour

Numbers 28:21

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

Numbers 28:22

to make atonement
The phrase "make atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 28:23

required each morning
This can be stated in active form. Alternate translation: "which Yahweh requires each morning"

Numbers 28:24

As described here
This can be stated in active form. Alternate translation: "As I, Yahweh, have described here"

the food of the offering made by fire
This can be stated in active form. Alternate translation: "you must burn the food offering on the altar"

a sweet aroma for Yahweh
"as a sweet aroma for Yahweh"

It must be offered
This can be stated in active form. Alternate translation: "You must offer it"

Numbers 28:25

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:26

General Information:
Yahweh continues telling Moses what the people must do.

the day of the firstfruits
"the day of the firstfruits, that is the day." This refers to the day during the Festival of Weeks when they offer the grain offering to Yahweh.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:27

General Information:
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Numbers 28:28

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

three-tenths of an ephah
"Three tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

three-tenths of an ephah
"Three tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

two-tenths
The words "of an ephah of fine flour" are understood from the previous phrase and can be repeated. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah of fine flour

generated on Tue Oct 24 10:45:40 2023

Numbers 28:29

General Information:
Yahweh continues telling Moses what the people must do.

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you mix with oil"

Numbers 28:30

to make atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 28:31

their drink offerings
This refers to the drink offerings that are required to accompany each of the animals when they are sacrificed. Alternate translation: "the drink offerings that are offered with them" or "the drink offerings that accompany them"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 In the seventh month, on the first day of the month, you must have a holy assembly to honor Yahweh.
You must not do regular work on that day. It will be a day when you blow trumpets. **2** You must offer a
burnt offering to produce a sweet aroma for Yahweh. You must offer one young bull, one ram, and seven
male lambs a year old, each without blemish. **3** You must offer with them their grain offering, fine flour
mixed with oil, three-tenths of an ephah for the bull, two-tenths for the ram, **4** and one-tenth for each
lamb of the seven lambs. **5** You must offer one male goat as a sin offering to make atonement for
yourselves. **6** Make these offerings in the seventh month in addition to all of the offerings you will make
on the first of each month: the special burnt offering and the grain offering to go with it. These must be in
addition to the regular burnt offering, its grain offering, and its drink offerings. As you make these
offerings, you will obey what has been decreed to produce a sweet aroma, an offering made by fire to
Yahweh.

7 On the tenth day of the seventh month you must have a holy assembly to honor Yahweh. You must
humble yourselves and do no work. **8** You must offer a burnt offering to produce a sweet aroma for
Yahweh. You must offer one young bull, one ram, and seven male lambs a year old. They must each be
without blemish. **9** You must offer with them a grain offering, fine flour mixed with oil, three-tenths of an
ephah for the bull, two-tenths for the one ram, **10** and a tenth of an ephah for each of the seven lambs. **11**
You must offer one male goat as a sin offering. This will be in addition to the sin offering of atonement,
the regular burnt offering, its grain offering, and their drink offerings.

12 On the fifteenth day of the seventh month you must have a holy assembly to honor Yahweh. You must
not do regular work on that day, and you must celebrate the festival for him seven days. **13** You must offer
a burnt offering, a sacrifice made by fire to produce a sweet aroma for Yahweh. You must offer thirteen
young bulls, two rams, and fourteen male lambs a year old. Each must be without blemish. **14** You must
offer with them a grain offering, fine flour mixed with oil, three-tenths of an ephah for every bull of the
thirteen bulls, two-tenths for each ram of the two rams, **15** and a tenth of an ephah for each of the
fourteen lambs. **16** You must offer one male goat as a sin offering in addition to the regular burnt offering,
its grain offering, and the drink offering with it.

17 On the second day of the assembly, you must offer twelve young bulls, two rams, and fourteen male
lambs a year old, each without blemish. **18** You must make with them a grain offering and the drink
offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **19**
You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering,
and their drink offerings.

20 On the third day of the assembly, you must offer eleven bulls, two rams, and fourteen male lambs a
year old, each without blemish. **21** You must make with them a grain offering and the drink offerings for
the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **22** You must
offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their
drink offerings.

23 On the fourth day of the assembly, you must offer ten bulls, two rams, and fourteen male lambs a year
old, each without blemish. **24** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **25** You must offer
one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink
offerings.

26 On the fifth day of the assembly, you must offer nine bulls, two rams, and fourteen male lambs a year
old, each without blemish. **27** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **28** You must offer
one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink
offerings.

29 On the sixth day of the assembly, you must offer eight bulls, two rams, and fourteen male lambs a year
old, each without blemish. **30** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **31** You must offer

generated on Tue Oct 24 10:45:40 2023

one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

32 On the seventh day of the assembly, you must offer seven bulls, two rams, and fourteen male lambs a year old, each without blemish. **33** You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **34** You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

35 On the eighth day you must have another solemn assembly. You must not do regular work on that day. **36** You must make a burnt offering, an offering made by fire to produce a sweet aroma for Yahweh. You must offer one bull, one ram, and seven male lambs a year old, each without blemish. **37** You must offer their grain offering and their drink offerings for the bull, for the ram, and for the lambs, making as many offerings as were commanded. **38** You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

39 These are what you must offer to Yahweh at your fixed festivals. These must be in addition to your vows and freewill offerings. You must offer these as your burnt offerings, grain offerings, drink offerings, and fellowship offerings.'" **40** Moses told the people of Israel everything that Yahweh had commanded him to say.

Numbers 29 General Notes

Structure and formatting

This chapter continues the material from the previous chapter about offerings on specific days.

Numbers 29:1

General Information:
Yahweh continues telling Moses what the people must do.

In the seventh month, on the first day of the month
This refers to the seventh month of the Hebrew calendar. Alternate translation: "On day 1 of month 7"

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

It will be a day when you blow trumpets
The word "you" refers to the people of Israel who here represent the priests. The priests blew the trumpet to begin a worship service or to gather the community together. Alternate translation: "It will be a day when the priests blow trumpets"

Numbers 29:2

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 29:3

their grain offering
This refers to the grain offerings that are required to accompany each of the animals when they are sacrificed. Alternate translation: "the grain offerings that are offered with them" or "the grain offerings that accompany them"

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

three-tenths of an ephah
The phrase "of fine flour mixed with oil" is understood from the previous phrase and can be repeated. "Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters of fine flour mixed with oil" or "three-tenths of an ephah

two-tenths
The phrase "of an ephah of fine flour mixed with oil" is understood from earlier in the sentence. "Two tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour mixed with oil" or "two-tenths of an ephah

generated on Tue Oct 24 10:45:40 2023

Numbers 29:4

one-tenth
The phrase "of an ephah of fine flour mixed with oil" is understood from earlier in the sentence. "One-tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters of fine flour mixed with oil" or "a tenth of an ephah

Numbers 29:5

to make atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 29:6

in the seventh month ... the first of each month
"in month 7 ... day 1 of each month." The word "month" refers to a month of the Hebrew calendar.

of each month: the special burnt offering ... with it
"of each month—the special burnt offering ... with it." This is the offering that is made on the first day of each month.

the regular burnt offering, its grain offering, and its drink offerings
This refers to the offerings the priests were to give every day. The grain offering and drink offering were to be offered with the regular burnt offering. Alternate translation: "the regular burnt offering, with the grain offering and drink offerings that accompany it"

you will obey what has been decreed
This can be stated in active form. Alternate translation: "you will obey Yahweh's decree" or "you will obey what Yahweh had decreed"

an offering made by fire to Yahweh
This can be stated in active form. Alternate translation: "an offering you burnt on the altar to Yahweh"

Numbers 29:7

General Information:
Yahweh continues telling Moses what the people must do.

the tenth day of the seventh month
"day 10 of month 7" The word "month" refers to those in the Hebrew calendar.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 29:8

General Information:
This page has intentionally been left blank.

Numbers 29:9

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you have mixed with oil"

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

two-tenths
The words "of an ephah" are understood from earlier in the verse. They can be repeated here. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters" or "two-tenths of an ephah

Numbers 29:10

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

Numbers 29:11

of atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "that atones for you"

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:12

General Information:
Yahweh continues telling Moses what the people must do.

the fifteenth day of the seventh month
"day 15 of month 7." The word "month" refer to those in the Hebrew calendar.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people

generated on Tue Oct 24 10:45:40 2023

gather together to worship Yahweh. Worshiping Yahweh is a holy event.

you must celebrate the festival for him
"you must celebrate the festival for Yahweh"

Numbers 29:13

a sacrifice made by fire
This can be stated in active form. "you must burn it on the altar"

thirteen young bulls, two rams, and fourteen male lambs
"13 young bulls, 2 rams, and 14 male lambs"

Numbers 29:14

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you have mixed with oil"

three-tenths of an ephah
The phrase "of fine flour mixed with oil" is understood from earlier in the sentence and can be repeated. "Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters of fine flour mixed with oil" or "three-tenths of an ephah

thirteen bulls
"13 bulls"

two-tenths
The phrase "of an ephah of fine flour" is understood from earlier in the sentence. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah

Numbers 29:15

fourteen lambs
"14 lambs"

a tenth of an ephah
The phrase "of fine flour" is understood from earlier in the sentence. "A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters of fine flour" or "a tenth of an ephah

Numbers 29:16

its grain offering, and the drink offering with it
The grain offering and drink offering accompany the regular burnt offering.

Numbers 29:17

On the second day of the assembly
"On day 2 of the festival." Here the word "assembly" refers to the Festival of Weeks.

twelve young bulls, two rams, and fourteen male lambs
"12 young bulls, 2 rams, and 14 male lambs"

Numbers 29:18

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:19

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. Drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:20

the third day of the assembly
"day 3 of the festival." Here the word "assembly" refers to the Festival of Weeks.

eleven bulls, two rams, and fourteen male lambs
"11 bulls, 2 rams, and 14 male lambs"

Numbers 29:21

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:22

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:23

General Information:
Yahweh continues telling Moses what the people must do during the festival in the seventh month.

the fourth day of the assembly
"day 4 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

generated on Tue Oct 24 10:45:40 2023

Numbers 29:24

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:25

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:26

the fifth day of the assembly
"day 5 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:27

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:28

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:29

the sixth day of the assembly
"day 6 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:30

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:31

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:32

the seventh day of the assembly
"day 7 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:33

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:34

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:35

General Information:
Yahweh tells Moses what the people must do after the seven-day festival in the seventh month.

eighth day
This "eighth" is the ordinal number for eight.

have another solemn assembly
"gather together again to worship Yahweh." This is another assembly similar to the one on the first day of the festival.

Numbers 29:36

an offering made by fire
This can be stated in active form. Alternate translation: "you must burn it on the altar"

Numbers 29:37

their grain offering and their drink offerings
These offerings were to be offered with the bull, the ram, and the lambs. Alternate translation: "the grain offerings and the drink offerings"

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:38

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:39

These are what you must offer
"These offerings are what you must offer"

fixed festivals
"planned festivals." These are festivals that occurred at regularly scheduled times. The word "fixed" means "set" or "predetermined."

Numbers 29:40

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Moses spoke to the leaders of the tribes of the people of Israel. He said, "This is what Yahweh has commanded. **2** When a man makes a vow to Yahweh, or swears an oath to bind himself with a binding promise, he must not break his word. He must keep his promise to do everything that comes out of his mouth. **3** When a young woman living in her father's house makes a vow to Yahweh and binds herself with a promise, while within the house of her father, **4** if her father hears the vow and the promise by which she has bound herself, and if he says nothing to reverse her, then all her vows will remain in force, and every pledge by which she has bound herself will stand. **5** But if her father overrules her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; Yahweh will forgive her because her father has forbidden her. **6** If she marries a husband after she makes a vow or her lips uttered a rash promise by which she has bound herself, **7** and her husband hears about it but says nothing to her, then her vows will stand, and the pledges by which she bound herself will stand. **8** But if her husband stops her on the day that he hears about it, then he cancels the vow that she has made, the rash talk of her lips with which she has bound herself, and Yahweh will forgive her. **9** But any vow of a widow or a divorced woman will stand against her. **10** If a woman made a vow in her husband's house or bound herself by a promise with an oath, **11** and her husband hears of it but he says nothing to her and he does not oppose her, then all her vows will stand, and every pledge by which she bound herself will stand. **12** But if her husband cancels them on the day that he heard about them, then whatever came out of her lips about her vows or promises will not stand. Her husband has canceled them, and Yahweh will forgive her. **13** Any vow and any binding oath to afflict her, her husband may make it stand or her husband may cancel it. **14** But if her husband says nothing to her from day to day, then he confirms all her vows and binding promises that she has made, and they will stand, because he has said nothing to her on the day that he heard of them. **15** If her husband cancels his wife's vow after he has heard about them, then he will be responsible for her guilt." **16** These are the statutes that Yahweh commanded Moses to announce—statutes for what is between a man and his wife and between a father and his daughter when she is in her youth in her father's family.

Numbers 30 General Notes

Special concepts in this chapter

Vows

Because a vow is a type of promise, men must do what they have vowed to do. A father or a husband has one day in which to cancel a woman's vow. Otherwise, she must do what she vowed she would do. (See: vow and promise)

Numbers 30:1

General Information:

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Numbers 30:2

a man makes a vow

The words "a man" refer to any man, not one particular man. It refers only to men and does not include women. Alternate translation: "any man"

to bind himself with a binding promise

Here Moses speaks of a person promising to do something as if his promise were a physical object that he ties to himself. Alternate translation: "committing to fulfill a promise" or "promising to do something"

he must not break his word. He must keep his promise to do everything that comes out of his mouth

These two sentences have similar meanings and are combined to emphasize that he must fulfill his promises. Here "word" is a metonym that refers to what he said.

he must not break his word

The phrase "his word" refers to a man's oaths and vows. Here Moses speaks of not fulfilling these as if they were physical objects that the man could break. Alternate translation: "he must fulfill his promises"

everything that comes out of his mouth

Here the word "mouth" is a metonym for the things that the man says. Alternate translation: "to do everything that he says he will do"

generated on Tue Oct 24 10:45:40 2023

Numbers 30:3

binds herself with a promise
Here Moses speaks of a woman promising to do something as if her promise were a physical object that she ties to herself. Alternate translation: "commits herself to fulfilling a promise" or "promises to do something"

Numbers 30:4

the vow and the promise
These two phrases have very similar meanings. They emphasize what she has promised to do. Alternate translation: "the vow"

by which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill"

he says nothing to reverse her
"he does not cancel what she has said"

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill"

Numbers 30:5

her vows or the pledges
These two phrases have very similar meanings. They emphasize what she has promised to do. Alternate translation: "her vows"

will stand
This is an idiom. It means that her vows will remain in effect and she will be required to fulfill them. See how you translated this phrase in [Numbers 30:4]

Yahweh will forgive her
This refers to Yahweh forgiving her for not fulfilling her vows. The full meaning of this statement can be made clear. Alternate translation: "Yahweh will forgive her for not fulfilling her vows"

Numbers 30:6

rash
something done without thinking

by which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "which she has committed herself to fulfill"

Numbers 30:7

says nothing to her
You may need to specify that he says nothing to her about her vow. Alternate translation: "says nothing to her about her vow" or "does not tell her to have Yahweh release her from the vow"

by which she bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill" See how this is translated in [Numbers 30:4]

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill" See how this is translated in [Numbers 30:4]

Numbers 30:8

the vow that she has made ... the rash talk of her lips
"the vow that she has made ... that is, the rash talk of her lips." These two phrases refer to the same thing. The second phrase describes the vow that the woman made.

the rash talk of her lips
The phrase "the rash talk" refers to the rash promise that she made. Here "her lips" means the woman herself. She is referred to as "her lips" because lips are related to what she says. Alternate translation: "the rash things she has said" or "her rash promise"

with which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill" See how this is translated in [Numbers 30:4]

Yahweh will forgive her
Here Moses speaks about Yahweh forgiving the woman for not fulfilling her vow as if he were releasing her from something that bound her. The full meaning of this statement can be made clear. See how you translated this in [Numbers 30:5]

Numbers 30:9

General Information:
Moses continues telling the leaders of the tribes what Yahweh has commanded.

a divorced woman
This can be stated in active form. Alternate translation: "a woman whom a man has divorced"

generated on Tue Oct 24 10:45:40 2023

will stand against her
This is an idiom. It means that her vows will remain in effect and she will be required to fulfill them. See how you translated a similar phrase in [Numbers 30:4]

Numbers 30:10

If a woman made a vow in her husband's house
This refers to a married woman. You can make the meaning of this statement clear. Alternate translation: "If a married woman makes a vow"

Numbers 30:11

then all her vows will stand
This is an idiom. The phrase "will stand" means that her vows will remain in effect and she will be required to fulfill them. See how you translated a similar phrase in [Numbers 30:4]

Numbers 30:12

then whatever came out of her lips
Here what the woman said is referred to as something that came out of her lips. Alternate translation: "then whatever she said"

will not stand
This is an idiom. It means that her vows will not remain in effect and she will be not required to fulfill them. See how you translated this phrase in [Numbers 30:4]

Yahweh will forgive her
The full meaning of this statement can be made clear. See how you translated this in [Numbers 30:5]

Numbers 30:13

binding oath to afflict her
an oath by which the woman says that unless she fulfills the oath, God or other poeple have the right to afflict her

Numbers 30:14

binding promises
Moses describes a woman's promises as if they were something that she is physically bound by. Alternate translation: "obligations" or "promises"

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill" See how this is translated in [Numbers 30:4]

because he has said nothing to her
You can make clear the understood information. Alternate translation: "because he has said nothing to her about them"

Numbers 30:15

then he will be responsible for her guilt
This means that he will be guilty of her sin instead of her if she does not fulfill her vow. The full meaning of this statement can be made clear. Alternate translation: "if she does not fulfill her vow, she will not be guilty of her sin, and he will be guilty instead of her"

Numbers 30:16

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Yahweh spoke to Moses and said, **2** "Take vengeance on the Midianites for what they did to the people of Israel. After doing that, you will die and be gathered to your people." **3** So Moses spoke to the people. He said, "Arm some of your men for war so they may go against Midian and carry out Yahweh's vengeance on it. **4** Every tribe throughout Israel must send a thousand soldiers to war." **5** So out of Israel's thousands of men, one thousand from each tribe were provided from the clans of Israel, twelve thousand men armed for war. **6** Then Moses sent them to battle, a thousand from every tribe, along with Phinehas son of Eleazar the priest, and with some articles from the holy place and the trumpets in his possession for sounding signals. **7** They fought against Midian, as Yahweh had commanded Moses. They killed every man. **8** They killed the kings of Midian with the rest of their dead: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam son of Beor, with the sword. **9** The army of Israel took captive the women of Midian, their children, all their cattle, all their flocks, and all their goods. They took these as plunder. **10** They burned all their cities where they lived and all their camps. **11** They took all the plunder and prisoners, both people and animals. **12** They brought the prisoners, the booty, and the spoil to Moses, to Eleazar the priest, and to the community of the people of Israel. They brought these to the camp in the plains of Moab, by the Jordan near Jericho.

13 Moses, Eleazar the priest, and all the leaders of the community went to meet them outside the camp. **14** But Moses was angry with the officers of the army, the commanders of thousands and the captains of hundreds, who came from serving in the battle. **15** Moses said to them, "Have you let all the women live? **16** Look, these women caused the people of Israel, through Balaam's advice, to commit faithlessness against Yahweh in the matter of Peor, when the plague spread among Yahweh's community. **17** Now then, kill every male among the little ones, and kill every woman who has known a man by lying with him. **18** But keep alive for yourselves all the young girls who have not known a man by lying with him. **19** All of you who have killed anyone or touched anyone who was killed must stay outside the camp for seven days. On the third day and the seventh day you must purify yourselves and your captives. **20** You must purify every garment and everything made of animal hide and goats' hair, and everything made of wood."

21 Eleazar the priest said to the soldiers who had gone to war, "This is a decreed law that Yahweh has commanded Moses: **22** The gold, silver, bronze, iron, tin, and lead, **23** and everything that resists fire, you must put it through the fire, and it will become clean. You must then purify those things with the water of cleansing. Whatever cannot go through the fire you must cleanse with that water. **24** You must wash your clothes on the seventh day, and then you will become clean. Afterward you may come into Israel's camp."

25 Then Yahweh spoke to Moses and said, **26** "You and Eleazar the priest and the heads of the community's ancestral clans are to count all the plundered things that were captured, both men and animals. **27** Divide the plunder into two parts. Divide it between the soldiers who went out to battle and all the rest of the community. **28** Then levy a tax to be given to me from the soldiers who went out to battle. This tax must be one out of every five hundred, whether persons, cattle, donkeys, sheep, or goats. **29** Take this tax from their half and give it to Eleazar the priest for a contribution to Yahweh. **30** Also from the people of Israel's half, you must take one out of every fifty—from the persons, cattle, donkeys, and sheep—from all the animals. Give these to the Levites who perform the duties of my tabernacle." **31** So Moses and Eleazar the priest did as Yahweh had commanded Moses.

32 Now the booty that remained of the spoil that the men of war had plundered was 675,000 sheep, **33** seventy-two thousand cattle, **34** sixty-one thousand donkeys, **35** and thirty-two thousand women who had not known a man by lying with him. **36** The half that was kept for the soldiers numbered 337,000 sheep, **37** and the tax for Yahweh of the sheep was 675.

38 The cattle were thirty-six thousand, from which the tax for Yahweh was seventy-two.

39 The donkeys were 30,500 from which the tax for Yahweh was sixty-one.

40 The persons were sixteen thousand women, from which the tax for Yahweh was thirty-two.

41 Moses took the tax that was to be a contribution presented to Yahweh. He gave it to Eleazar the priest, as Yahweh commanded Moses.

generated on Tue Oct 24 10:45:40 2023

42 As for the people of Israel's half that Moses had taken from the soldiers who had gone to war— **43** the community's half was 337,500 sheep, **44** thirty-six thousand oxen, **45** 30,500 donkeys, **46** and sixteen thousand women. **47** From the people of Israel's half, Moses took one out of every fifty, both of people and animals. He gave them to the Levites who performed the duties of Yahweh's tabernacle, as Yahweh had commanded him to do.

48 Then the officers of the army, the commanders over thousands and the captains over hundreds, came to Moses. **49** They said to Moses, "Your servants have counted the soldiers who are under our command, and not one man is missing. **50** We have brought Yahweh's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and necklaces, to make atonement for ourselves before Yahweh." **51** Moses and Eleazar the priest received from them the gold—all the articles of craftsmanship. **52** All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed 16,750 shekels. **53** Each soldier had taken plunder, each man for himself. **54** Moses and Eleazar the priest took the gold from the commanders of thousands and captains of hundreds. They took it into the tent of meeting as a reminder of the people of Israel for Yahweh.

Numbers 31 General Notes

Special concepts in this chapter

Midianites

Israel killed the Midianites, including Balaam, for tempting them to worship Baal. This battle was at Yahweh's command. Yahweh would bring justice. (See: justice)

Numbers 31:1

General Information:

This page has intentionally been left blank.

Numbers 31:2

Take vengeance on the Midianites for what they did to the people of Israel

Yahweh was punishing the Midianites for convincing the people of Israel to worship idols.

you will die and be gathered to your people

These two phrases mean basically the same thing. This is a polite way to emphasize that it is time for Moses to die and for his spirit to go to the place where his ancestors are.

Numbers 31:3

Arm some of your men for war

"Give weapons to some of your men"

go against Midian and carry out Yahweh's vengeance on it

"go fight a war against the Midianites and punish them for what they did to us"

Numbers 31:4

a thousand

"1,000"

Numbers 31:5

twelve thousand

"12,000"

Israel's thousands of men

"the thousands of Israel's men"

one thousand from each tribe were provided

This can be stated in active form. Alternate translation: "every tribe sent 1,000 men to war"

twelve thousand men armed for war

All 12 tribes sent men, including the tribe of Levi. Each tribe sent 1,000 men into battle.

Numbers 31:6

the trumpets in his possession

The phrase "in his possession" means that he was in charge of the trumpets. Alternate Translation: "the trumpets that he was in charge of"

Numbers 31:7

General Information:

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Numbers 31:8

Evi, Rekem, Zur, Hur, and Reba

These are names of kings of Midian.

generated on Tue Oct 24 10:45:40 2023

Balaam son of Beor
Beor was Balaam's father. See how you translated this in Numbers 22:5.

Numbers 31:9

They took these as plunder
"They took the Midianites' possessions as their own"

Numbers 31:10

They burned all their cities where they lived and all their camps
"Israel's army burned all the Midianites' cities where the Midianites lived and all the Midianites' camps"

Numbers 31:11

They took
"The army of Israel took"

plunder
This refers to the material goods they recovered from killing the Midianite men.

Numbers 31:12

plains
a large area of flat land

Numbers 31:13

General Information:
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Numbers 31:14

the commanders of thousands and the captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "the commanders of 1,000 soldiers and the captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the captains of smaller military divisions"

Numbers 31:15

Have you let all the women live?
The law was explicit on who would be permitted to live. The army violated the law by allowing all the women and children to live. This was a rebuke to the army leaders.

Numbers 31:16

Look
This word is used here to draw the audience's attention to what is said next. Alternate translation: "Listen"

Numbers 31:17

has known a man by lying with him
"has had sexual relations with a man"

Numbers 31:18

General Information:
Moses speaks to the commanders of the Israelite army about becoming clean before God.

keep alive for yourselves
You may need to make explicit the idea omitted by the ellipsis. Alternate translation: "you may keep alive and take as wives for yourselves"

who have not known a man by lying with him
"who have not had sexual relations with any man." This refers to girls who were virgins.

Numbers 31:19

All of you
Moses is referring to anyone who fought in battle, not just the commanders.

you must purify yourselves
They must become spiritually clean again before entering the camp.

Numbers 31:20

everything made of animal hide and goats' hair, and everything made of wood
This can be stated in active form. Alternate translation: "everything that someone has made of animal hide, goats' hair, or wood"

Numbers 31:21

General Information:
Eleazar teaches the soldiers the customs of becoming ceremonially clean before Yahweh after going to war.

Numbers 31:22

gold, silver, bronze, iron, tin, and lead
metals that were used during that time period

Numbers 31:23

that resists fire
"that will not burn"

generated on Tue Oct 24 10:45:40 2023

put it through the fire
"put it into the fire"

water of cleansing
This refers to water that someone has mixed with ashes from a sin offering. See: Numbers 19:17-19.

Numbers 31:24

then you will become clean
These are the customs of becoming ceremonially clean before Yahweh.

Numbers 31:25

General Information:
This page has intentionally been left blank.

Numbers 31:26

count all the plundered things that were captured
This can be stated in active form. Alternate translation: "count all of the possessions that the soldiers captured"

the heads of the community's ancestral clans
"the leaders of each clan in the community"

Numbers 31:27

General Information:
This page has intentionally been left blank.

Numbers 31:28

General Information:
Yahweh continues speaking to Moses. The word "me" refers to Yahweh.

Then levy a tax to be given to me from the soldiers who went out to battle
This can be stated in active form. Alternate translation: "Collect a tax from the soldiers' plunder and give it to me"

every five hundred
"every 500"

Numbers 31:29

from their half
"from the soldiers' half"

for a contribution to Yahweh
Yahweh speaks of himself in third person. Alternate translation: "for a contribution to me")

Numbers 31:30

General Information:
Yahweh continues speaking to Moses.

Also from the people of Israel's half
"Also from the people of Israel's half of the plunder"

perform the duties of my tabernacle
"do all the work connected to my tabernacle" or "take care of everything connected to my tabernacle" or "keeping watch over my tabernacle" See how you translated this in Numbers 1:53.

Numbers 31:31

General Information:
This page has intentionally been left blank.

Numbers 31:32

Now
This word is used here to mark a break in the main teaching. Here Moses begins listing the amount of plunder and how much went to the soldiers, to the people, and to Yahweh.

675,000 sheep
"six hundred and seventy-five thousand sheep"

Numbers 31:33

seventy-two thousand cattle
"72,000 cattle"

Numbers 31:34

sixty-one thousand donkeys
"61,000 donkeys"

Numbers 31:35

thirty-two thousand women
"32,000 women"

women who had not known a man by lying with him
"women who had no had sexual relations with a man." This refers to women who are virgins.

Numbers 31:36

General Information:
Moses is listing the plunder that goes to the soldiers and the tax that goes to Yahweh.

The half that was kept for the soldiers
This can be stated in active form. Alternate translation: "The soldiers' part of the sheep"

337,000 sheep
"three hundred and thirty-seven thousand sheep"

Numbers 31:37

the tax for Yahweh of the sheep was 675
"the tax they were to give to Yahweh was 675 sheep"

generated on Tue Oct 24 10:45:40 2023

was 675
"was six hundred and seventy-five"

Numbers 31:38

thirty-six thousand
36,000

seventy-two
72

Numbers 31:39

General Information:
Moses is listing the plunder that goes to the soldiers and the tax that goes to Yahweh.

were 30,500
"were thirty thousand five hundred"

sixty-one
61

Numbers 31:40

sixteen thousand
16,000

thirty-two
32

Numbers 31:41

to be a contribution presented to Yahweh
This can be stated in active form. Alternate translation: "to be an contribution to Yahweh"

Numbers 31:42

General Information:
Moses is listing the plunder that goes to the people and the tax that goes to Yahweh.

Numbers 31:43

337,500 sheep
"three hundred and thirty-seven thousand five hundred sheep"

Numbers 31:44

thirty-six thousand oxen
36,000 oxen

Numbers 31:45

General Information:
This page has intentionally been left blank.

Numbers 31:46

sixteen thousand women
"16,000 women." It has been stated earlier that all the males and the married women captives were put to death

Numbers 31:47

General Information:
Moses is listing the plunder that goes to the people and the tax that goes to Yahweh. The tax on the people's portion was higher than the tax on the soldiers' portion.

performed the duties of Yahweh's tabernacle
"did all the work connected to Yahweh's tabernacle" or "took care of everything connected to Yahweh's tabernacle" or "kept watch over Yahweh's tabernacle" See how you translated similar words in Numbers 1:53.

Numbers 31:48

the commanders over thousands and the captains over hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "the commanders over 1,000 soldiers and the captains over 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders over large military divisions and the captains over smaller military divisions" See how you translated a similar phrase in [Numbers 31:14]

Numbers 31:49

Your servants have counted
The commanders refer to themselves as "your servants." This is a polite way to speak to someone with greater authority.

not one man is missing
This can be stated in a positive statement. "we know for certain that every man is here"

Numbers 31:50

General Information:
The officers of the army continue speaking to Moses.

armlets and bracelets, signet rings, earrings, and necklaces
These are all types of jewelry that people wore.

to make atonement for ourselves before Yahweh
"to thank God for saving our lives"

generated on Tue Oct 24 10:45:40 2023

Numbers 31:51

the gold—all the articles of craftsmanship
"all the articles of gold" or "all the golden jewelry"

Numbers 31:52

All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed
"All the gold of the contribution that the commanders of thousands and the captains of hundreds gave to Yahweh weighed"

from the commanders of thousands and from the captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "from the commanders of 1,000 soldiers and from the captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "from the commanders of large military divisions and from the captains of smaller military divisions" See how you translated a similar phrase in [Numbers 31:14]

16,750
"sixteen thousand, seven hundred and fifty"

shekels
A shekel is 11 grams.

Numbers 31:53

General Information:
This page has intentionally been left blank.

Numbers 31:54

as a reminder of the people of Israel for Yahweh
The gold will remind the people that Yahweh gave them victory. It will also remind Yahweh that the people fulfilled his revenge on the Midianites.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Now the descendants of Reuben and of Gad had large numbers of livestock. When they saw the land of Jazer and Gilead, the land was a wonderful place for livestock. **2** So the descendants of Gad and Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the community. They said, **3** "This is a list of places we have surveyed: Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon. **4** These are the lands that Yahweh attacked before the community of Israel, and they are good places for livestock. We, your servants, have a lot of livestock." **5** They said, "If we have found favor in your eyes, let this land be given to us, your servants, as a possession. Do not make us cross over the Jordan."

6 Moses replied to the descendants of Gad and Reuben, "Should your brothers go to war while you settle down here? **7** Why discourage the hearts of the people of Israel from going over into the land that Yahweh has given them? **8** Your fathers did the same thing when I sent them from Kadesh Barnea to examine the land. **9** They went up to the Valley of Eshkol. They saw the land and then discouraged the hearts of the people of Israel so that they refused to enter the land that Yahweh had given them. **10** Yahweh's anger was kindled on that day. He took an oath and said, **11** 'Surely none of the men who came up out of Egypt, from twenty years old and up, will see the land about which I swore to Abraham, to Isaac, and to Jacob, because they have not completely followed me, except for **12** Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun. Only Caleb and Joshua have completely followed me.' **13** So Yahweh's anger was kindled against Israel. He made them wander around in the wilderness for forty years until all the generation who had done evil in his sight was destroyed. **14** Look, you have risen up in your fathers' place, like just more sinful men, to add to Yahweh's burning anger toward Israel. **15** If you turn away from following him, he will again leave Israel in the wilderness and you will have destroyed all this people."

16 So they came near Moses and said, "Allow us to build fences here for our livestock and cities for our families. **17** However, we ourselves will be ready and armed to go with Israel's army until we have led them into their place. But our families will live in the fortified cities because of the other people who still live in this land. **18** We will not return to our houses until every one of the people of Israel has obtained his inheritance. **19** We will not inherit the land with them on the other side of the Jordan, because our inheritance is here on the east side of the Jordan."

20 So Moses replied to them, "If you do what you say, if you arm yourselves to go before Yahweh to war, **21** then every one of your armed men must cross over the Jordan before Yahweh, until he has driven out his enemies from before him **22** and the land is subdued before him. Then afterward you may return. You will be guiltless toward Yahweh and toward Israel. This land will be your possession before Yahweh. **23** But if you do not do so, look, you will have sinned against Yahweh. Be sure that your sin will find you out. **24** Build cities for your families and pens for your sheep; then do what you have said." **25** The descendants of Gad and Reuben spoke to Moses and said, "Your servants will do as you, our master, commands. **26** Our little ones, our wives, our cattle, and all our livestock will stay there in the cities of Gilead. **27** However, we, your servants, every man who is armed for war, will cross over before Yahweh to battle, as our master says."

28 So Moses gave instructions concerning them to Eleazar the priest, to Joshua son of Nun, and to the leaders of the ancestor's clans in the tribes of the people of Israel. **29** Moses said to them, "If the descendants of Gad and Reuben cross over the Jordan with you, every man who is armed to battle before Yahweh, and if the land is subdued before you, then you will give them the land of Gilead as a possession. **30** But if they do not cross over with you armed, then they will acquire their possessions among you in the land of Canaan." **31** So the descendants of Gad and Reuben answered and said, "As Yahweh has said to us, your servants, this is what we will do. **32** We will cross over armed before Yahweh into the land of Canaan, but our possessed inheritance will remain with us on this side of the Jordan."

33 So to the descendants of Gad and Reuben, and also to the half tribe of Manasseh son of Joseph, Moses gave the kingdom of Sihon, king of the Amorites, and of Og, king of Bashan. He gave to them the land, and distributed to them all its cities with their borders, the cities of the land around them. **34** The descendants of Gad rebuilt Dibon, Ataroth, Aroer, **35** Atroth Shophan, Jazer, Jogbehah, **36** Beth Nimrah, and Beth Haran as fortified cities with pens for sheep. **37** The descendants of Reuben rebuilt Heshbon,

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Elealeh, Kiriathaim, [38] Nebo, Baal Meon—their names were later changed, and Sibmah. They gave other names to the cities that they rebuilt. [39] The descendants of Makir son of Manasseh went to Gilead and took it away from the Amorites who were in it. [40] Then Moses gave Gilead to the Makirites, the descendants of Manasseh, and his people settled there. [41] Jair, a descendant of Manasseh, went and captured its towns and called them Havvoth Jair. [42] Nobah went and captured Kenath and its villages, and he called it Nobah, after his own name.

Numbers 32 General Notes

Structure and formatting

Reuben and Gad's inheritance

Reuben and Gad were given the land conquered east of the Jordan River. This land had good pastures, and suited these tribes because they had many sheep, goats and cattle. They had not yet entered into the Promised Land, and it would have been sinful to not fight with the rest of Israel. So they promised to enter the land to fight with the other tribes, and then return to their own land. (See: sin and promisedland and promise)

Numbers 32:1

Now

This word is used here to mark a pause in the story. Here Moses tells background information about the tribes of Reuben and Gad.

Numbers 32:2

General Information:

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Numbers 32:3

Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon

These are names of cities.

Numbers 32:4

General Information:

The people from Reuben and Gad continue speaking to Moses, Eleazar, and the other leaders.

the lands that Yahweh attacked before the community of Israel

Yahweh enabling the Israelites to conquer the people who lived in the land is spoken of as if Yahweh went before the Israelites and attacked the people. Alternate translation: "the lands where Yahweh enabled us to defeat the people living there"

We, your servants

The people of the tribes of Reuben and Gad refer to themselves in this way to show respect to a person of higher authority.

Numbers 32:5

If we have found favor in your eyes

Here "found favor" is an idiom that means be approved of or that the leaders are pleased with them. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "If we have found favor with you" or "If you are pleased with us"

let this land be given to us

This can be stated in active form. Alternate translation: "give this land to us"

Do not make us cross over the Jordan

They wanted the land on the east side of the Jordan River instead of crossing over to the west side and claiming land there. Alternate translation: "Do not make us cross over the Jordan to take possession of land on that side"

Numbers 32:6

Should your brothers go to war while you settle down here?

Moses asks this question to rebuke the people from the tribes of Gad and Reuben. Alternate translation: "It is wrong for you to settle down in this land while your brothers go to war."

Numbers 32:7

Why discourage the hearts ... the land that Yahweh has given them?

Moses asks this question to correct the people from the tribes of Gad and Reuben. Alternate translation: "Do not discourage the hearts ... the land that Yahweh has given them." or "Your actions would discourage the hearts ... the land that Yahweh has given them."

generated on Tue Oct 24 10:45:40 2023

discourage the hearts of the people of Israel from going
Here the word "hearts" represents the people themselves and refers to the seat of their emotions. Alternate translation: "discourage the people of Israel from going" or "cause the people of Israel to not want to go"

Numbers 32:8

General Information:
Moses continues speaking to the people of Reuben and Gad.

Numbers 32:9

Valley of Eshkol
This is the name of a place. See how you translated this in [Numbers 13:23]

They saw the land
This refers to seeing what was in the land. Alternate translation: "They saw the strong people and cities in the land"

discouraged the hearts of the people of Israel
Here the word "hearts" represents the people themselves and refers to the seat of their emotions. See how you translated this in [Numbers 32:7]

Numbers 32:10

Yahweh's anger was kindled
Yahweh becoming angry is spoken of as if his anger was a fire that begins to burn. This can be stated in active form. Alternate translation: "Yahweh became very angry"

Numbers 32:11

none of the men
"none of the people." This phrase refers to both men and women.

twenty years old and up
"20 years old or older"

completely followed me
Being devoted to Yahweh and obeying him are spoken of as if they were following Yahweh. Alternate translation: "completely obeyed me" or "been completely devoted to me"

Numbers 32:12

Jephunneh ... Nun
These are names of men.

Kenizzite
This is the name of a people group.

Only Caleb and Joshua have completely followed me
This is a positive statement of the words "because they have not completely followed me, except for Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun," which begin in Numbers 32:11.

Numbers 32:13

Yahweh's anger was kindled against Israel
Yahweh becoming angry is spoken of as if his anger was a fire that begins to burn. This can be stated in active form. Alternate translation: "Yahweh became very angry with Israel"

forty years
"40 years"

all the generation ... sight was destroyed
This can be stated in active form. Alternate translation: "he destroyed all the generation ... sight" or "all the generation ... sight had died"

who had done evil in his sight
Being in someone's sight means to be in front of that person where he can see. Alternate translation: "who had done evil before Yahweh" or "who had done evil in Yahweh's presence"

Numbers 32:14

you have risen up in your fathers' place
The people of Reuben and Gad acting like their ancestors did is spoken of as if they were standing in the place where their ancestors did. Alternate translation: "you have begun to act just like your ancestors"

to add to Yahweh's burning anger toward Israel
The people causing Yahweh to become angrier is spoken of as if his anger was a fire and the people are adding more fuel to that fire. Alternate translation: "to cause Yahweh to be even more angry with Israel"

Numbers 32:15

all this people
"this entire people" or "all this generation of people"

Numbers 32:16

General Information:
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Numbers 32:17

will be ready and armed
"will be ready with weapons" or "will be ready to fight a war"

generated on Tue Oct 24 10:45:40 2023

in the fortified cities
"in the secured cities"

Numbers 32:18

General Information:
The leaders of Gad and Reuben continue speaking.

has obtained his inheritance
The land that the people were to receive as a permanent possession is spoken of as if it were an inheritance that they were to obtain. Alternate translation: "has taken possession of his portion of the land"

Numbers 32:19

General Information:
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Numbers 32:20

if you arm yourselves
"if you take your weapons"

before Yahweh
This means Yahweh will go with them to battle and enable them to defeat their enemy and take their land. Alternate translation: "in the presence of Yahweh"

Numbers 32:21

until he has driven out his enemies from before him
"until Yahweh has driven out his enemies from his presence." The pronouns here all refer to Yahweh. Yahweh enabling the Israelites to defeat their enemies is spoken of as if Yahweh were fighting their battles. Alternate translation: "until Yahweh has enabled your soldiers to defeat the enemy and force them away from his presence"

Numbers 32:22

the land is subdued before him
Here the word "land" refers to the people who live there. This can be stated in active form. Alternate translation: "in his presence the Israelites have subdued the people who live in the land"

you may return
It is implied that they will return to the east side of the Jordan. Alternate translation: "you may return to this land on the east side of the Jordan"

You will be guiltless toward Yahweh and toward Israel
Possible meanings are 1) "You will have fulfilled your obligation to Yahweh and to Israel" or 2) "There will be nothing for which Yahweh or the people of Israel can blame you."

Numbers 32:23

Be sure that your sin will find you out
Moses speaks of sin as if it were a person who will condemn the guilty person. This means that the people cannot escape the punishment that their sin deserves. Alternate translation: "Know for sure that Yahweh will punish you for your sin"

Numbers 32:24

General Information:
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Numbers 32:25

Your servants
The people of Gad and Reuben refer to themselves as "your servants." This is a polite way of speaking to someone with greater authority.

Numbers 32:26

General Information:
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Numbers 32:27

will cross over
You can make it clear that they will cross over the Jordan. Alternate translation: "will cross over the Jordan River"

every man who is armed for war
"every man prepared for war"

as our master says
The men speak of Moses in the third person to show great respect. Alternate translation: "as you, our master, say" or "as you say, Master"

Numbers 32:28

General Information:
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Numbers 32:29

every man who is armed
"every man who is ready with his weapon"

if the land is subdued before you
Here the word "land" refers to the people who live there. This can be stated in active form. Alternate translation: "if Yahweh subdues before you the people living in the land" or "if they help you subdue the people living in the land"

generated on Tue Oct 24 10:45:40 2023

Numbers 32:30

then they will acquire their possessions among you in the land of Canaan
"then the descendants of Gad and Reuben will receive land with you in Canaan"

Numbers 32:31

General Information:
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Numbers 32:32

We will cross over armed
You can make it clear that they will cross the Jordan. Alternate translation: "We will cross over the Jordan ready to fight"

our possessed inheritance
The land that the people were to receive as a permanent possession is spoken of as if it were an inheritance that they were to obtain. Alternate translation: "the portion of land that we will possess"

will remain with us
This idiom refers to ownership. Alternate translation: "will be ours"

Numbers 32:33

Sihon ... Og
These are names of kings who ruled two separate kingdoms.

Numbers 32:34

Dibon, Ataroth, Aroer
These are names of cities.

Numbers 32:35

Atroth Shophan, Jazer, Jogbehah
These are names of cities.

Numbers 32:36

Beth Nimrah, and Beth Haran
These are names of cities.

Numbers 32:37

Heshbon, Elealeh, Kiriathaim
These are names of cities.

Numbers 32:38

Nebo, Baal Meon ... Sibmah
These are names of cities.

their names were later changed
This can be translated in active form. Alternate translation: "people later changed the names of these cities"

Numbers 32:39

Makir
This is the name of a man. See how you translated this name in Numbers 26:29.

Numbers 32:40

General Information:
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Numbers 32:41

Jair
This is the name of a man.

Havvoth Jair
This is the name of a city.

Numbers 32:42

Nobah
This is the name of a man.

Kenath
This is the name of a city.

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 These were the movements of the people of Israel after they left the land of Egypt by their armed groups under the leadership of Moses and Aaron. **2** Moses wrote down the places from where they left to where they went, as commanded by Yahweh. These were their movements, departure after departure. **3** They traveled from Rameses during the first month, leaving on the fifteenth day of the first month. On the morning after the Passover, the people of Israel left openly, in the sight of all the Egyptians. **4** This happened while the Egyptians were burying all their firstborn, those whom Yahweh had killed among them, for he also made judgments against their gods.

5 The people of Israel set out from Rameses and camped at Sukkoth. **6** They set out from Sukkoth and camped at Etham, on the edge of the wilderness. **7** They set out from Etham and turned back to Pi Hahiroth, which is opposite Baal Zephon, where they camped opposite Migdol. **8** Then they set out from opposite Pi Hahiroth and passed through the middle of the sea into the wilderness. They traveled three days' journey into the wilderness of Etham and camped at Marah. **9** They set out from Marah and arrived at Elim. At Elim were twelve springs of water and seventy palm trees. That is where they camped. **10** They set out from Elim and camped by the Sea of Reeds. **11** They set out from the Sea of Reeds and camped in the wilderness of Sin. **12** They set out from the wilderness of Sin and camped at Dophkah. **13** They set out from Dophkah and camped at Alush. **14** They set out from Alush and camped at Rephidim, where no water was found for the people to drink. **15** They set out from Rephidim and camped in the wilderness of Sinai. **16** They set out from the wilderness of Sinai and camped at Kibroth Hattaavah. **17** They set out from Kibroth Hattaavah and camped at Hazeroth. **18** They set out from Hazeroth and camped at Rithmah. **19** They set out from Rithmah and camped at Rimmon Perez. **20** They set out from Rimmon Perez and camped at Libnah. **21** They set out from Libnah and camped at Rissah. **22** They set out from Rissah and camped at Kehelathah. **23** They set out from Kehelathah and camped at Mount Shepher. **24** They set out from Mount Shepher and camped at Haradah. **25** They set out from Haradah and camped at Makheloth. **26** They set out from Makheloth and camped at Tahath. **27** They set out from Tahath and camped at Terah. **28** They set out from Terah and camped at Mithkah. **29** They set out from Mithkah and camped at Hashmonah. **30** They set out from Hashmonah and camped at Moseroth. **31** They set out from Moseroth and camped at Bene Jaakan. **32** They set out from Bene Jaakan and camped at Hor Haggidgad. **33** They set out from Hor Haggidgad and camped at Jotbathah. **34** They set out from Jotbathah and camped at Abronah. **35** They set out from Abronah and camped at Ezion Geber. **36** They set out from Ezion Geber and camped in the wilderness of Zin at Kadesh. **37** They set out from Kadesh and camped at Mount Hor, at the edge of the land of Edom.

38 Aaron the priest went up Mount Hor at Yahweh's command and died there in the fortieth year after the people of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month. **39** Aaron was 123 years old when he died on Mount Hor.

40 The Canaanite, the king of Arad, who lived in the southern wilderness in the land of Canaan, heard of the coming of the people of Israel.

41 They set out from Mount Hor and camped at Zalmonah. **42** They set out from Zalmonah and camped at Punon. **43** They set out from Punon and camped at Oboth. **44** They set out from Oboth and camped at Iye Abarim, on the border of Moab. **45** They set out from Iye Abarim and camped at Dibon Gad. **46** They set out from Dibon Gad and camped at Almon Diblathaim. **47** They set out from Almon Diblathaim and camped in the mountains of Abarim, opposite Nebo. **48** They set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. **49** They camped by the Jordan, from Beth Jeshimoth to Abel Shittim in the plains of Moab.

50 Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho and said, **51** "Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, **52** then you must drive out all the land's inhabitants before you. You must destroy all their carved figures. You must destroy all their cast metal images and demolish all their high places. **53** You must take possession of the land and settle in it, because I have given you the land to possess. **54** You must inherit the land by lot, according to each clan. To the larger clans you must give a larger share of land, and to the smaller clans you must give

generated on Tue Oct 24 10:45:40 2023

a smaller share of land. Wherever the lot falls to each clan, that land will belong to it. You will inherit the land according to your ancestors' tribes. **55** But if you do not drive out the land's inhabitants before you, then the people you allow to stay will become like objects in your eyes and thorns in your sides. They will make your lives difficult in the land where you settle. **56** Then it will happen that what I now intend to do to those people, I will do also to you.'"

Numbers 33 General Notes

Structure and formatting

This chapter is a summary of Israel's exodus from Egypt to the Promised Land, including their wandering through the desert. The phrase "they set out" means "they left."

Numbers 33:1

by their armed groups
"by their military divisions." This means that each tribe had their own men, who were armed, to protect them. See how you translated "armed groups" in Numbers 1:3.

Numbers 33:2

as commanded by Yahweh
This can be stated in active form. Alternate translation: "as Yahweh commanded"

departure after departure
"from one place to another place"

Numbers 33:3

General Information:
Moses lists the places the Israelites went after they left Egypt.

during the first month, leaving on the fifteenth day of the first month
Here "first" is the ordinal number one and "fifteenth" is the ordinal number fifteen. This is the first month of the Hebrew calendar. The fifteenth day is near the beginning of April on Western calendars.

the people of Israel left openly, in the sight of all the Egyptians
"the Israelites left in plain view of the Egyptians"

Numbers 33:4

their firstborn
This refers to the firstborn sons. Alternate translation: "their firstborn sons"

he also made judgments against their gods
Yahweh proving that he is more powerful than all of the false gods that the Egyptians worshiped is spoken of as if Yahweh judged or punished those false gods. Alternate translation: "he also proved that he is greater than their gods"

Numbers 33:5

General Information:
Moses lists the places the Israelites went after they left Egypt.

set out from
"departed from"

Numbers 33:6

on the edge of the wilderness
"on the border of the wilderness"

Numbers 33:7

General Information:
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Numbers 33:8

General Information:
Moses lists the places the Israelites went after they left Egypt.

passed through the middle of the sea
This refers to when Yahweh divided the Red Sea so that the Israelites could escape from the Egyptian army.

Numbers 33:9

twelve springs ... seventy palm trees
"12 springs ... 70 palm trees"

Numbers 33:10

General Information:
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Numbers 33:11

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:12

General Information:
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Numbers 33:13

General Information:
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Numbers 33:14

where no water was found for the people to drink
This can be stated in active form. Alternate translation: "where the people could not find water to drink"

Numbers 33:15

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:16

General Information:
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Numbers 33:17

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Numbers 33:18

General Information:
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Numbers 33:19

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:20

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Numbers 33:21

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Numbers 33:22

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Numbers 33:23

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:24

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Numbers 33:25

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Numbers 33:26

General Information:
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Numbers 33:27

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:28

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Numbers 33:29

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Numbers 33:30

General Information:
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Numbers 33:31

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:32

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Numbers 33:33

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generated on Tue Oct 24 10:45:40 2023

Numbers 33:34

General Information:
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Numbers 33:35

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:36

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Numbers 33:37

General Information:
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Numbers 33:38

in the fortieth year after
Here "fortieth" is the ordinal number for forty. Alternate translation: "40 years after"

in the fifth month, on the first day of the month
This "fifth" is the ordinal number for five. This "first" is the ordinal number for one. This is the fifth month of the Hebrew calendar. The first day is near the middle of July on Western calendars.

Numbers 33:39

123 years old
"one hundred and twenty-three years old"

Numbers 33:40

The Canaanite, the king of Arad
"The Canaanite king of Arad"

Arad
This was the name of a Canaanite city.

heard of the coming of the people of Israel
"heard that the people of Israel were coming"

Numbers 33:41

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:42

General Information:
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Numbers 33:43

General Information:
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Numbers 33:44

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:45

General Information:
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Numbers 33:46

General Information:
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Numbers 33:47

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:48

plains
a large area of flat land

Numbers 33:49

General Information:
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Numbers 33:50

General Information:
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Numbers 33:51

General Information:
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Numbers 33:52

demolish all their high places
"destroy all of their high places"

Numbers 33:53

General Information:
Yahweh continues telling Moses what the people must do.

generated on Tue Oct 24 10:45:40 2023

Numbers 33:54

inherit the land
The Israelites claiming the land as their permanent possession is spoken of as if they were inheriting the land.

Wherever the lot falls to each clan, that land will belong to it
"Each clan will receive the land according to how the lot falls"

Numbers 33:55

General Information:
Yahweh continues telling Moses what the people must do.

like objects in your eyes and thorns in your sides
Just like a small object in a person's eye or a small thorn that sticks into a person skin can cause great irritation, so even a small portion of the Canaanites, if left in the land, would cause great trouble for the Israelites.

Numbers 33:56

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Yahweh spoke to Moses and said, **2** "Command the people of Israel and say to them, 'When you enter the land of Canaan, the land that will belong to you, the land of Canaan and its borders,

3 your southern border will extend from the wilderness of Zin along the border of Edom. The eastern end of the southern border will be on a line that ends at the southern end of the Salt Sea. **4** Your border will turn south from the hill of Akrabbim and pass along through the wilderness of Zin. From there, it will run south of Kadesh Barnea and continue to Hazar Addar and further to Azmon. **5** From there, the border will turn from Azmon toward the brook of Egypt and follow it to the sea.

6 The western border will be the coastline of the Great Sea. This will be your western border.

7 Your northern border will extend along a line that you must mark out from the Great Sea to Mount Hor, **8** then from Mount Hor to Lebo Hamath, then on to Zedad. **9** Then the border will continue to Ziphron and end at Hazar Enan. This will be your northern border.

10 Then you must mark out your eastern border from Hazar Enan south to Shepham. **11** Then the eastern border will go down from Shepham to Riblah, on the east side of Ain. The border will continue along the east side of the Sea of Kinnereth. **12** Then the border will continue south along the Jordan River to the Salt Sea and continue down the eastern border of the Salt Sea. This will be your land, following its borders all around.'"

13 Then Moses commanded the people of Israel and said, "This is the land that you will receive by lot as a possession, which Yahweh has commanded to give to the nine tribes and to the half tribe. **14** The tribe of the descendants of Reuben, following the assignment of property to their ancestor's tribe, and the tribe of the descendants of Gad, following the assignment of property to their ancestor's tribe, and the half tribe of Manasseh have all received their land. **15** The two tribes and the half tribe have received their possession beyond the Jordan at Jericho eastward, toward the sunrise."

16 Yahweh spoke to Moses and said, **17** "These are the names of the men who will divide the land for your inheritance: Eleazar the priest and Joshua son of Nun. **18** You must choose one leader from every tribe to divide the land as their possession. **19** These are the names of the men:

From the tribe of Judah, Caleb son of Jephunneh.
20 From the tribe of the descendants of Simeon, Shemuel son of Ammihud.
21 From the tribe of Benjamin, Elidad son of Kislon.
22 From of the tribe of the descendants of Dan a leader, Bukki son of Jogli.
23 From the descendants of Joseph, of the tribe of the descendants of Manasseh a leader, Hanniel son of Ephod.
24 From the tribe of the descendants of Ephraim a leader, Kemuel son of Shiphtan.
25 From the tribe of the descendants of Zebulun a leader, Elizaphan son of Parnak.
26 From the tribe of the descendants of Issachar a leader, Paltiel son of Azzan.
27 From the tribe of the descendants of Asher a leader, Ahihud son of Shelomi.
28 From the tribe of the descendants of Naphtali a leader, Pedahel son of Ammihud."

29 Yahweh commanded these men to divide the land of Canaan and to give it to each of the tribes of Israel as their possession.

Numbers 34 General Notes

Structure and formatting

The ULB sets the lines in 34:19-28 farther to the right on the page than the rest of the text because they are long lists.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

The boundaries
Moses told them all of the land they would inherit and live in and said that they should divide it up by casting lots. (See: inherit)

Numbers 34:1

General Information:
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Numbers 34:2

General Information:
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Numbers 34:3

wilderness of Zin
See how you translated this phrase in Numbers 33:12.

Numbers 34:4

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:5

General Information:
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Numbers 34:6

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:7

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Mount Hor
See how you translated this name in Numbers 20:22.

Numbers 34:8

General Information:
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Numbers 34:9

General Information:
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Numbers 34:10

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:11

General Information:
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Numbers 34:12

General Information:
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Numbers 34:13

to the nine tribes and to the half tribe
This means the remaining tribes of Israel who will live on the west side of the Jordan River in the land of Canaan. The tribes of Reuben and Gad and the half tribe of Manasseh had already received their land on the east side of the Jordan River.

Numbers 34:14

following the assignment of property to their ancestor's tribe
"according to how Yahweh assigned the property to their ancestor's tribe"

Numbers 34:15

The two tribes and the half tribe
"The tribes of Reuben and Gad, and half of the tribe of Manasseh"

Numbers 34:16

General Information:
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Numbers 34:17

divide the land for your inheritance
Here "your" is plural and refers to the people of Israel. These men will cast lots to divide the land. Then they will distribute it to the tribes.

Numbers 34:18

General Information:
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Numbers 34:19

General Information:
This is the list of men who will help divide the land among the tribes.

Numbers 34:20

General Information:
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Numbers 34:21

General Information:
This continues the list of men who will help divide the land among the tribes.

Numbers 34:22

General Information:
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Numbers 34:23

General Information:
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Numbers 34:24

General Information:
This continues the list of men who will help divide the land among the tribes.

Numbers 34:25

General Information:
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Numbers 34:26

General Information:
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Numbers 34:27

General Information:
This concludes the list of men who will help divide the land among the tribes.

Numbers 34:28

General Information:
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Numbers 34:29

General Information:
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Chapter 35

1 Yahweh spoke to Moses on the plains of Moab by the Jordan at Jericho and said, **2** "Command the people of Israel to give some of their own shares of the inheritance that they possess to the Levites. They must give them cities to live in and pastureland surrounding those cities. **3** The Levites will have these cities to live in. The pastureland will be for their cattle, their flocks, and all their other animals. **4** The pasturelands around the cities that you will give to the Levites must extend from the city walls for one thousand cubits in every direction. **5** You must measure two thousand cubits from outside the city on the east side, and two thousand cubits to the south side, two thousand cubits to the west side, and two thousand cubits to the north side. This will be the pasturelands for their cities. The cities will be in the center. **6** Six of the cities that you will give to Levites must serve as cities of refuge. You must provide these as places to which a person who has killed someone can flee. Also provide forty-two other cities. **7** The cities that you give to the Levites will total forty-eight. You must give their pasturelands with them. **8** As for the cities which you will give from the possession of the children of Israel, from tribes with many you shall take many, and from tribes with few you shall take few. Every tribe according to its inheritance shall give some of his cities to the Levites."

9 Then Yahweh spoke to Moses and said, **10** "Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, **11** then you must choose cities to serve as cities of refuge for you, a place to which a person who has killed someone unintentionally may flee. **12** These cities must be your refuge from the avenger, so that the killer will not die without first standing trial before the community. **13** You must choose six cities as cities of refuge. **14** You must provide three cities beyond the Jordan and three in the land of Canaan. They will be cities of refuge. **15** For the people of Israel, for the foreigner, and for the sojourner, these six cities will serve as a refuge to which anyone who kills someone unintentionally can flee.

16 But if an accused man has struck his victim with an instrument of iron, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death. **17** If an accused man has struck his victim with a stone in his hand that might kill the victim, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death. **18** If an accused man has struck his victim with a wooden weapon that might kill the victim, and if the victim dies, then the accused is indeed a murderer. He must certainly be put to death. **19** The avenger of blood must put the murderer to death. When he meets him, the avenger of blood must put him to death. **20** If he strikes another in hatred or throws something at him, while hiding to ambush him, so that the victim dies, **21** or if he strikes him down in hatred with his hand so that the victim dies, then the accused who struck him must surely be put to death. He is a murderer. The avenger of blood may put the murderer to death when he meets him.

22 But if an accused man suddenly hits a victim without premeditated hate or throws something that hits the victim without lying in wait **23** or if he throws a stone that could kill a victim without seeing the victim, then the accused was not the victim's enemy; he was not trying to hurt the victim. But this is what to do if the victim dies anyway. **24** In that case, the community must judge between the accused and the avenger of blood on the basis of these rules. **25** The community must rescue the killer from the power of the avenger of blood. The community must return the accused to the city of refuge to which he had originally fled. He must live there until the death of the current high priest, the one who was anointed with the holy oil. **26** But if the killer at any time goes beyond the border of the city of refuge to which he fled, **27** and if the avenger of blood finds him outside the border of his city of refuge, and if he kills the killer, the avenger of blood will not be guilty of murder. **28** This is because the accused man should have remained in his city of refuge until the death of the high priest. After the death of the high priest, the killer may return to the land where he has his own property.

29 These laws must be statutes for you through all your people's generations in all the places where you live. **30** Whoever kills any person, the murderer must be killed, as testified to by the words of witnesses. But one witness's word alone may not cause any person to be put to death. **31** Also, you must not accept ransom for the life of a murderer who is guilty of murder. He must certainly be put to death. **32** You must not accept ransom for the one who has fled to a city of refuge. You must not in this way allow him to reside on his own property until the high priest dies. **33** Do not pollute in this way the land where you live, because blood from murder pollutes the land. No atonement can be made for the land when blood has

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been shed on it, except by the blood of the one who shed it. **34** So you must not defile the land in which you live because I am living in it. I, Yahweh, live among the people of Israel.'"

Numbers 35 General Notes

Structure and formatting

This chapter continues the material from the previous chapter.

Special concepts in this chapter

Revenge
Yahweh told Moses to establish safe places for people who accidentally killed other people. This prevented revenge killings. Justice is an important concept in this chapter. (See: avenge and justice)

Numbers 35:1

plains
a large area of flat land

Numbers 35:2

give some of their own shares of the inheritance that they possess to the Levites
Yahweh did not give the Levites their own land, so they had to live in cities that belonged to other tribes.

pastureland
an area of land where animals feed on grass

Numbers 35:3

General Information:
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Numbers 35:4

one thousand cubits
"1,000 cubits." A cubit is about 46 centimeters. Alternate translation: "460 meters"

Numbers 35:5

General Information:
Yahweh continues telling Moses what the people must do.

two thousand cubits
"2,000 cubits." A cubit is about 46 centimeters. Alternate translation: "920 meters"

Numbers 35:6

a person who has killed someone
This refers to people who have killed someone, but it had not yet been determined whether they killed the person intentionally or accidentally.

forty-two
"42"

Numbers 35:7

forty-eight
"48"

Numbers 35:8

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 35:9

General Information:
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Numbers 35:10

General Information:
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Numbers 35:11

unintentionally
accidentally or without wanting to or trying to

Numbers 35:12

the avenger
This refers to a close relative that seeks vengeance by killing the accused man.

so that the killer will not die without first standing trial before the community
The phrase "the killer" indicates that the community knows who killed the man who died. The question they are deciding is if the killer committed murder or if he killed by accident.

generated on Tue Oct 24 10:45:40 2023

Numbers 35:13

General Information:
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Numbers 35:14

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 35:15

General Information:
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Numbers 35:16

General Information:
Yahweh continues telling Moses what the people must do.

He must certainly be put to death
This can be stated in active form. Alternate translation: "You must certainly execute him"

Numbers 35:17

General Information:
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Numbers 35:18

General Information:
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Numbers 35:19

The avenger of blood
Here the word "blood" is a metonym for the murder. Alternate translation: "The one who avenges the murder" or "The relative seeking vengeance"

Numbers 35:20

General Information:
This page has intentionally been left blank.

Numbers 35:21

the accused who struck him must surely be put to death
This can be stated in active form. Alternate translation: "the relative must certainly execute the accused man" or "the accused man must die"

Numbers 35:22

without premeditated hate
"without planning it out of hate ahead of time"

without lying in wait
Someone intentionally seeking a way to harm another person is spoken of as if someone were hiding in order to ambush that other person. Alternate translation: "without intentionally having tried to harm the victim"

Numbers 35:23

General Information:
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Numbers 35:24

the avenger of blood
Here the word "blood" is a metonym for the murder. See how you translated this phrase in [Numbers 35:19]

Numbers 35:25

The community must rescue the killer from the power of the avenger of blood
This means if the community judges that the death was an accident, then they must save the accused man from the relative who wants to kill him.

the one who was anointed with the holy oil
This can be stated in active form. Alternate translation: "the one you anointed with holy oil"

Numbers 35:26

General Information:
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Numbers 35:27

the avenger of blood
Here the word "blood" is a metonym for the murder. See how you translated these words in [Numbers 35:19]

Numbers 35:28

General Information:
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Numbers 35:29

General Information:
Yahweh continues telling Moses what the people must do.

through all your people's generations
"and all of your descendants who will live after you"

Numbers 35:30

the murderer must be killed
This can be stated in active form. Alternate translation: "someone must execute the murderer"

generated on Tue Oct 24 10:45:40 2023

as testified to by the words of witnesses
This can be stated in active form. Alternate translation: "according to the testimony of witnesses" or "as witnesses testify to the murder"

But one witness' word alone may not cause any person to be put to death
The testimony of one witness is not enough to execute a person for murder. This can be stated in active form. Alternate translation: "But the word of only one witness is not enough for you to execute a person"

Numbers 35:31

He must certainly be put to death
This can be stated in active form. Alternate translation: "You must execute him"

Numbers 35:32

You must not ... allow him to reside on his own property
This implied that the man would have left the city of refuge and returned home. Alternate translation: "You must not ... allow him to leave the city of refuge and return home to live on his own property"

in this way
"by accepting a ransom"

Numbers 35:33

Do not pollute in this way the land where you live, because blood from murder pollutes the land
Making the land unacceptable to Yahweh is spoken of as if it were physically polluting the land. Alternate translation: "Do not make the land where you live unacceptable to me in this way, because blood from murder makes the land unacceptable to me"

in this way
This means by disobeying the laws concerning a person who kills someone.

No atonement can be made for the land when blood has been shed on it, except by the blood of the one who shed it
This double negative emphasizes that the blood of the one who sheds blood is the only thing that can make atonement for the land. Alternate translation: "The only atonement that can be made for the land when blood has been shed on it is the blood of the one who shed it"

when blood has been shed
This refers to when a person intentionally kills another person. This can be stated in active form. Alternate translation: "when someone has shed blood" or "when someone has intentionally killed another person"

Numbers 35:34

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Then the leaders of the ancestors' families of the clan of Gilead son of Makir (who was Manasseh's son), who were from the clans of the descendants of Joseph, came and spoke before Moses and before the leaders who were the heads of the ancestor's families of the people of Israel. **2** They said, "Yahweh commanded you, our master, to give a share of land by lot to the people of Israel. You were commanded by Yahweh to give the possession of Zelophehad our brother to his daughters. **3** But if his daughters marry men in another tribe of the people of Israel, then their share of land will be removed from our ancestor's share. It will be added to the share of the tribes that they join. In that case, it will be removed from the assigned share of our inheritance. **4** In that case, when the year of Jubilee of the people of Israel comes, then their possession will be joined to the possession of the tribe that they have joined. In this way, their possession will be taken away from the possession of our ancestors' tribe."

5 So Moses gave a command to the people of Israel, at Yahweh's word. He said, "What the tribe of Joseph's descendants says is right. **6** This is what Yahweh commands concerning Zelophehad's daughters. He says, 'Let them be married to whom they think best, but they must marry only within the clan of the tribe of their father.' **7** No possession of the people of Israel must change from one tribe to another. Each one of the people of Israel must continue with the possession of his ancestor's tribe. **8** Every woman of the people of Israel who has a possession in her tribe must marry someone from the clans belonging to her father's tribe. This is so that everyone of the people of Israel may own an inheritance from his ancestors. **9** No share may change hands from one tribe to another. Everyone of the tribes of the people of Israel must keep his own inheritance."

10 So Zelophehad's daughters did as Yahweh had commanded Moses. **11** Mahlah, Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married descendants of Manasseh. **12** They married into the clans of the descendants of Manasseh son of Joseph. In this way, their inheritances remained in the tribe to which their father's clan belonged.

13 These are the commands and the decrees that Yahweh gave by Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

Numbers 36 General Notes

Structure and formatting

Female heirs

Women who inherited land from their father must marry men from their tribe so the inheritance does not leave the tribe. (See: inherit)

Numbers 36:1

Makir

This is the name of a man. See how you translated this man's name in [Numbers 26:29]

Numbers 36:2

You were commanded by Yahweh

This can be stated in active form. Alternate translation: "Yahweh commanded you"

Zelophehad

This is the name of a man. See how you translated this man's name in [Numbers 26:33]

Numbers 36:3

will be removed from our ancestor's share

This can be stated in active form. Alternate translation: "will no longer belong to our ancestor's share"

It will be added

This can be stated in active form. Alternate translation: "It will belong to"

it will be removed from the assigned share of our inheritance

This can be stated in active form. Alternate translation: "it will no longer be a part of our inheritance"

generated on Tue Oct 24 10:45:40 2023

Numbers 36:4

the year of Jubilee of the people
This refers to a celebration which happens once every fifty years. In this celebration, all land that someone sold or traded must return to the original owner.

their possession will be joined
This can be stated without the passive verb. Alternate translation: "their possession will belong"

their possession will be taken away from the possession of our ancestors' tribe
This can be stated in active form. Alternate translation: "they will take our tribe's share of the land"

Numbers 36:5

at Yahweh's word
"according to what Yahweh said"

Numbers 36:6

Let them be married to whom they think best
This can be stated in active form. Alternate translation: "Let them marry whom they want"

they must marry only within the clan of the tribe of their father
"but they may only marry someone from their father's tribal clan"

Numbers 36:7

No possession
The word "possession" represents the portion of land that each tribe received as an inheritance. Alternate translation: "No portion of the land"

Numbers 36:8

who has a possession in her tribe
"who owns a share of land in her tribe"

may own an inheritance
The land that each clan possesses is spoken of as if it were an inheritance that they received.

Numbers 36:9

No share may change hands from one tribe to another
Transferring ownership from one tribe to another is spoken of as if the property passed from one person's hands to another person's hands. Alternate translation: "No one may transfer the ownership of any share of land from one tribe to another"

Numbers 36:10

General Information:
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Numbers 36:11

Mahlah, Tirzah, Hoglah, Milkah, and Noah
See how you translated these women's names in [Numbers 26:33]

Numbers 36:12

their inheritances
The land that each of Zelophehad's daughters possessed is spoken of as if it were an inheritance that they received. Alternate translation: "the lands that they received as an inheritance"

Numbers 36:13

plains
a large area of flat land

generated on Tue Oct 24 10:45:40 2023

Book: Deuteronomy

Deuteronomy

Chapter 1

1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the plain of the Jordan River valley over against Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. **2** It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. **3** It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the people of Israel, telling them all that Yahweh commanded him concerning them. **4** This was after Yahweh had attacked Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth at Edrei. **5** Beyond the Jordan, in the land of Moab, Moses began to announce these instructions, saying,

6 "Yahweh our God spoke to us at Horeb, saying, 'You have lived long enough in this hill country. **7** Turn and take your journey, and go to the hill country of the Amorites and to all the places near there in the plain of the Jordan River valley, in the hill country, in the lowlands, in the Negev, and by the seashore—the land of the Canaanites, and in Lebanon as far as the great river, the Euphrates. **8** Look, I have set the land before you; go in and possess the land that Yahweh swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their descendants after them.'

9 I spoke to you at that time, saying, 'I am not able to carry you myself alone. **10** Yahweh your God has multiplied you, and, look, you are today as the multitude of the stars of heaven. **11** May Yahweh, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you! **12** But how can I myself alone carry your loads, your burdens, and your disputes? **13** Take wise men, understanding men, and men of good repute from each tribe, and I will make them heads over you.' **14** You answered me and said, 'The thing that you have spoken is good for us to do.' **15** So I took the heads of your tribes, wise men, and men of good repute, and made them heads over you, captains of thousands, captains of hundreds, captains of fifties, captains of tens, and officers, tribe by tribe. **16** I commanded your judges at that time, saying, 'Hear the disputes between your brothers, and judge righteously between a man and his brother, and the foreigner who is with him. **17** You will not show partiality to anyone in a dispute; you will hear the small and the great alike. You will not be afraid of the face of man, for the judgment is God's. The dispute that is too hard for you, you will bring to me, and I will hear it.' **18** I commanded you at that time all the things that you should do.

19 We journeyed away from Horeb and went through all that great and terrible wilderness that you saw, on our way to the hill country of the Amorites, as Yahweh our God had commanded us; and we came to Kadesh Barnea. **20** I said to you, 'You have come to the hill country of the Amorites, which Yahweh our God is giving to us. **21** Look, Yahweh your God has set the land before you; go up, take possession, as Yahweh, the God of your fathers, has spoken to you; do not be afraid, neither be discouraged.' **22** Every one of you came to me and said, 'Let us send men ahead of us, so that they may search out the land for us, and bring us word about the way by which we should attack, and about the cities to which we will come.' **23** The advice pleased me well; I took twelve men of you, one man for every tribe. **24** They turned and went up into the hill country, came to the Valley of Eshkol, and scouted it. **25** They took some of the produce of the land in their hands and brought it down to us. They also brought us word and said, 'It is a good land that Yahweh our God is giving to us.'

26 Yet you refused to attack, but rebelled against the commandment of Yahweh your God. **27** You complained in your tents and said, "It is because Yahweh hated us that he has brought us out of the land of Egypt, to give us into the hand of the Amorites to destroy us. **28** Where can we go now? Our brothers have made our heart to melt, saying, 'Those people are bigger and taller than we are; their cities are large and are fortified up to the heavens; moreover, we have seen the sons of the Anakim there.'" **29** Then I said to you, 'Do not be terrified, neither be afraid of them. **30** Yahweh your God, who goes before you, he will fight for you, like everything that he did for you in Egypt before your eyes, **31** and also in the wilderness, where you have seen how Yahweh your God carried you, as a man carries his son, everywhere you went until you came to this place.' **32** Yet in spite of this word you did not believe Yahweh your God,

generated on Tue Oct 24 10:45:40 2023

33 who went before you on the way to find a place for you to make camp, in fire by night and in a cloud by day.

34 Yahweh heard the sound of your words and was angry; he swore and said, **35** 'Surely not one of these men of this evil generation will see the good land that I swore to give to your ancestors, **36** except Caleb son of Jephunneh. He will see it and I will give him and his descendants the land that he has stepped on, because he wholly followed Yahweh.' **37** Also Yahweh was angry with me because of you, saying, 'You also will not go in there; **38** Joshua son of Nun, who stands before you, he will go in there; encourage him, for he will lead Israel to inherit it. **39** Moreover, your little children, the ones you said would be victims, who today have no knowledge of good or evil—they will go in there. To them I will give it, and they will possess it. **40** But as for you, turn and take your journey into the wilderness along the way to the Sea of Reeds.'

41 Then you answered and said to me, 'We have sinned against Yahweh; we will go up and fight, and we will follow all that Yahweh our God has commanded us to do.' Every man among you girded on his weapons of war, and you were ready to attack the hill country. **42** Yahweh said to me, 'Say to them, "Do not attack and do not fight, for I will not be with you, and you will be defeated by your enemies.' **43** I spoke to you in this way, but you did not listen. You rebelled against the commandment of Yahweh; you were arrogant and attacked the hill country. **44** But the Amorites, who lived in that hill country, came out against you and chased you like bees, and crushed you in Seir, as far as Hormah. **45** You returned and wept before Yahweh; but Yahweh did not listen to your voice, nor did he pay attention to you. **46** So you stayed in Kadesh many days, all the days that you stayed there.

Deuteronomy 1 General Notes

Structure and formatting

This chapter forms a continuation with the last chapter of the book of Numbers.

Special concepts in this chapter

Yahweh's victory

The chapter explains that Israel's conquering of the Promised Land will be done by Yahweh. They are not to fear the people of Canaan but be obedient to Yahweh. Yahweh is bringing about his judgement upon the people of Canaan. (See: promisedland and judge)

Possessing the land

While the Promised Land belongs to Israel, they do not possess the land. Possessing the land is an important theme. Posessing the land depended on Israel's faithfulness. (See: faithful)

Deuteronomy 1:1

beyond the Jordan

This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he spoke to the Israelites. Alternate translation: "east of the Jordan"

Suph ... Paran ... Tophel ... Laban ... Hazeroth ... Dizahab

These are the names of places.

Deuteronomy 1:2

It is eleven days' journey from Horeb ... to Kadesh Barnea

"It takes eleven days to walk from Horeb ... to Kadesh Barnea"

Mount Seir

This is a mountainous area south of the Dead Sea. The area is also called "Edom."

eleven

"11"

Deuteronomy 1:3

It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke

The ordinal numbers can be translated as cardinal numbers. Alternate translation: "They had lived in the wilderness for 40 years, 11 months, and 1 day, when Moses spoke"

fortieth

40th

generated on Tue Oct 24 10:45:40 2023

in the eleventh month, on the first day of the month
This is the eleventh month of the Hebrew calendar. The first day is near the middle of January on Western calendars.

eleventh
11th

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Deuteronomy 1:4

Yahweh had attacked
"Yahweh had enabled the Israelites to defeat"

Sihon ... Og
These are names of kings.

Heshbon ... Ashtaroth at Edrei
These are names of cities.

Deuteronomy 1:5

Beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated these words in Deuteronomy 1:1. Alternate translation: "East of the Jordan River"

Deuteronomy 1:6

spoke to us
The word "us" refers to Moses and the other people of Israel.

You have lived long enough in this hill country
This is an idiom. Alternate translation: "You do not need to stay near this mountain any longer"

Deuteronomy 1:7

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

Turn and take your journey
The word "turn" is an idiom for beginning action. Alternate translation: "Start again on your journey"

hill country ... Euphrates
Yahweh is describing places in the land that he has promised to give to the Israelites.

hill country
This is an area in the hills near the place where the Amorites lived.

lowlands
an area of land that is low and flat

Deuteronomy 1:8

Look
"Pay attention to what I am about to say"

I have set the land before you
"I am now giving this land to you"

that Yahweh swore
Yahweh is speaking as if he were another person. Alternate translation: "that I, Yahweh, swore"

fathers
The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors"

Deuteronomy 1:9

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

I spoke to you at that time
Here "I" refers to Moses. The phrase "at that time" refers to when the Israelites were at Horeb, which is the same as Mount Sinai. Alternate translation: "When we were at Horeb, I spoke to you"

I am not able to carry you myself alone
Here "to carry you" means "to lead you" or "to govern you." Alternate translation: "It is too much for me to lead you by myself"

Deuteronomy 1:10

as the multitude of the stars of heaven
This is an exaggeration that means God has greatly increased the number of Israelites. Alternate translation: "a great crowd of many people"

Deuteronomy 1:11

a thousand times
The phrase "a thousand" is a metaphor for "very many." Alternate translation: "very many times"

a thousand
1000

Deuteronomy 1:12

General Information:
Moses continues speaking to the people of Israel.

But how can I myself alone carry your loads, your burdens, and your disputes?
Moses uses a question to emphasize that he cannot solve all of their problems by himself. This rhetorical question can be translated as a

generated on Tue Oct 24 10:45:40 2023

statement. Alternate translation: "I cannot carry your loads, your burdens, and your disputes by myself."

carry your loads, your burdens
Moses speaks as if the people's problems and complaints that he needed to take care of were heavy physical objects that he had been carrying. Alternate translation: "take care of your problems, your complaints"

your disputes
"your arguments" or "your disagreements"

Deuteronomy 1:13

men of good repute from each tribe
"men from each tribe whom the people of Israel respect"

Deuteronomy 1:14

General Information:
This page has intentionally been left blank.

Deuteronomy 1:15

General Information:
Moses continues to speak to the people of Israel.

men of good repute
"men whom your people respected." See how this is translated in Deuteronomy 1:13.

of thousands ... of hundreds ... of fifties ... of tens
"of groups of 1,000 ... of groups of 100 ... of groups of 50 ... and groups of 10"

captains ... officers
These are titles for different leaders in Israel's government.

tribe by tribe
"from each of your tribes"

Deuteronomy 1:16

judge righteously between a man and his brother
"make right and fair decisions about the disputes Israelites have with each other"

Deuteronomy 1:17

General Information:
Moses continues speaking to the judges, so the commands are plural.

You will not show partiality
"Do not show partiality"

you will hear the small and the great alike
These two extremes "small" and "great" represent all people. Alternate translation: "you will treat all people alike"

You will not be afraid of the face of man
The word "face" is a metonym for the whole person. "You will not" is a command. "Do not be afraid of anyone"

Deuteronomy 1:18

at that time
This means the time when they were at Horeb, at Mount Sinai.

Deuteronomy 1:19

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

terrible wilderness that you saw
"large and dangerous desert that you crossed through"

Deuteronomy 1:20

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:21

Look ... your God ... before you; go up, take possession ... your fathers ... to you; do not be afraid, neither be discouraged
Moses is speaking to the Israelites as if he were speaking to one man, so these forms should be singular, not plural.

has set the land before you
"is now giving this land to you." See how this is translated in Deuteronomy 1:8.

Deuteronomy 1:22

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:23

twelve men
"12 men"

Deuteronomy 1:24

They turned and went
Turning is an idiom for beginning to obey a command. Alternate translation: "They left that place and went"

generated on Tue Oct 24 10:45:40 2023

Valley of Eshkol
This is a valley in the Hebron region, which is south of Jerusalem.

scouted it
"looked for places they could attack"

Deuteronomy 1:25

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

They took
"The 12 men took"

took some of the produce of the land in their hands
"picked some of the produce of the land"

brought us word and said
The speaker speaks as if a "word" were a physical object that someone could bring. Alternate translation: "told us"

said, 'It is a good land that Yahweh our God is giving to us.'
The direct quotation can be translated as an indirect quotation. Alternate translation: "said that the land that Yahweh our God was giving to us was good"

Deuteronomy 1:26

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Yet you refused to attack
God commanded the Israelites to attack and destroy the Amorites, but the Israelites were afraid and refused to fight them.

Deuteronomy 1:27

into the hand of the Amorites
Here "into the hand" means to give the Amorites power over them. Alternate translation: "into the power of the Amorites"

Deuteronomy 1:28

Where can we go now?
Here this question emphasizes how afraid they were. This rhetorical question can be translated as a statement. Alternate translation: "We have nowhere to go."

made our heart to melt
This means that they became afraid. Alternate translation: "made us very afraid"

are fortified up to the heavens
This is an exaggeration that emphasizes how frightened the people were because the cities were so large and strong. Alternate translation: "have walls so high it is like they reach up to the heavens"

sons of the Anakim
These are descendants of the Anak people who were very large and fierce.

Deuteronomy 1:29

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

I said to you
"I said to your ancestors"

Deuteronomy 1:30

before your eyes
Here the people are represented by their "eyes" to emphasize what they saw. Alternate translation: "which you yourselves saw"

Deuteronomy 1:31

you have seen ... Yahweh your God carried you ... you went ... you came
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

Yahweh your God carried you, as a man carries his son
Here Yahweh's care for his people is compared to that of a father. Alternate translation: "Yahweh your God has taken care of you, like a father takes care of his son"

until you came to this place
"until you came to this land that God promised to give you"

Deuteronomy 1:32

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:33

make camp
"put up your tents"

Deuteronomy 1:34

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

generated on Tue Oct 24 10:45:40 2023

heard the sound of your words
"heard what you were saying"

he swore and said
God made a vow not to allow those who rebelled against him to enter the land he promised to give them.

Deuteronomy 1:35

will see
"will enter"

Deuteronomy 1:36

Jephunneh
This is the name of Caleb's father.

he wholly followed Yahweh
Yahweh speaks as if he were someone else. Alternate translation: "he has completely obeyed me"

Deuteronomy 1:37

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel.

Deuteronomy 1:38

Nun
This is the name of Joshua's father.

who stands before you
Why Joshua stands before Moses can be stated clearly. Alternate translation: "who stands before you as your servant" or "who helps you"

Deuteronomy 1:39

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:40

turn and take your journey
"turn around and go back on the road you have come on"

Deuteronomy 1:41

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

sinned against Yahweh
"we have rebelled against Yahweh by disobeying him"

we will follow
"we will obey"

to attack the hill country
Here the metonym "hill country" represents the people that live there. Alternate translation: "to attack the people who live in the hill country"

Deuteronomy 1:42

for I will not be with you, and you will be defeated by your enemies
This can be stated in active form. Alternate translation: "your enemies will defeat you because I will not be with you"

Deuteronomy 1:43

General Information:
Moses continues to speak to the people of Israel.

attacked the hill country
The metonym "hill country" stands for the people who live there. Alternate translation: "attacked the people who live in the hill country"

Deuteronomy 1:44

chased you like bees
A "bee" is a small, flying insect that flies in large groups and stings people who threaten them. This means that so many Amorites attacked the Israelite soldiers that they had to leave the battle.

Seir
This is the name of a piece of land.

Hormah
This is the name of a city.

crushed you
"killed many of your soldiers"

Deuteronomy 1:45

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

returned and wept
"returned to Kadesh and wept"

Deuteronomy 1:46

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Then we turned and took our journey into the wilderness by the way to the Sea of Reeds, as Yahweh had spoken to me; we went around Mount Seir for many days. **2** Yahweh spoke to me, saying, **3** 'You have gone around this mountain long enough; turn northward. **4** Command the people, saying, "You are to pass through the border of your brothers, the descendants of Esau, who live in Seir; they will be afraid of you. Therefore be careful **5** not to fight with them, for I will not give you any of their land, no, not even enough for the sole of a foot to step on; for I have given Mount Seir to Esau as a possession. **6** You will purchase food from them for money, so that you may eat; you will also buy water from them for money, so that you may drink. **7** For Yahweh your God has blessed you in all the work of your hand; he has known your walking through this great wilderness. For these forty years Yahweh your God has been with you, and you have lacked nothing."' **8** So we passed by our brothers, the descendants of Esau who live in Seir, away from the Arabah road, from Elath and from Ezion Geber. Then we turned and passed by the way of the wilderness of Moab. **9** Yahweh said to me, 'Do not trouble Moab, and do not fight with them in battle. For I will not give you his land for your own possession, because I have given Ar to the descendants of Lot, for their possession.' **10** (The Emites lived there previously, a people as great, as many, and as tall as the Anakim; **11** these also are considered to be the Rephaim, like the Anakim; but the Moabites call them the Emites. **12** The Horites also lived in Seir previously, but the descendants of Esau succeeded them. They destroyed them from before them and lived in their place, like Israel did to the land of his possession that Yahweh gave to them.) **13** "'Now rise up and go over the brook Zered.' So we went over the brook Zered. **14** Now the days from when we came from Kadesh Barnea until we crossed the brook Zered, were thirty-eight years. It was by that time that all that generation of the men fit for fighting were gone from the people, as Yahweh had sworn to them. **15** Moreover, the hand of Yahweh was against that generation in order to destroy them from the people until they were gone.

16 So it happened, when all the men fit for fighting were dead and gone from among the people, **17** that Yahweh spoke to me, saying, **18** 'You are today to pass over Ar, the border of Moab. **19** When you come near opposite the people of Ammon, do not trouble them or fight them; for I will not give you any of the land of the people of Ammon as a possession; because I have given it to the descendants of Lot as a possession.'" **20** (That also is considered to be a land of the Rephaim. The Rephaim lived there previously —but the Ammonites call them Zamzummim— **21** a people as great, as many, and as tall as the Anakim. But Yahweh destroyed them before the Ammonites, and they succeeded them and lived in their place. **22** This Yahweh also did for the people of Esau, who live in Seir, when he destroyed the Horites from before them, and the descendants of Esau succeeded them and have lived in their place even until today. **23** As for the Avvites who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.) **24** "'Now rise up, go on your journey, and pass over the Valley of the Arnon; look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and fight with him in battle. **25** Today I will begin to put the fear and terror of you on the peoples that are under the whole sky; they will hear a report about you and will tremble and be in anguish because of you.'

26 I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with words of peace, saying, **27** 'Let me pass through your land; I will go along the highway; I will turn neither to the right hand nor to the left. **28** You will sell me food for money, so that I may eat; give me water for money, so that I may drink; only let me pass through on my feet; **29** as the descendants of Esau who live in Seir, and as the Moabites who live in Ar, did for me; until I pass over the Jordan into the land that Yahweh our God is giving us.' **30** But Sihon, king of Heshbon, would not let us pass by him; for Yahweh your God had hardened his mind and made his heart obstinate, that he might defeat him by your might, which he has now done today. **31** Yahweh said to me, 'Look, I have begun to deliver up Sihon and his land before you; begin to possess it, in order that you may inherit his land.' **32** Then Sihon came out against us, he and all his people, to fight at Jahaz. **33** Yahweh our God gave him over to us and we defeated him and his sons and all his people. **34** We took all his cities at that time and completely destroyed every city—men and the women and the little ones; we left no survivor. **35** Only the livestock we took as booty for ourselves, along with the spoil of the cities that we had taken. **36** From Aroer, which is on the edge of the Valley of the Arnon, and from the city that is in the valley, all the way to Gilead, there was not a city too high for us. Yahweh our God gave them into our hands. **37** It was only to the land of the descendants of Ammon that

generated on Tue Oct 24 10:45:40 2023

you did not go, as well as all the side of the Jabbok River, and the cities of the hill country—wherever Yahweh our God had forbidden us to go.

Deuteronomy 2 General Notes

Special concepts in this chapter

Covenant faithfulness
Yahweh is faithful to the covenant he made with Abraham. He is also faithful to the promises he made with Esau and Lot. Because of this, Israel was given specific land it was able to conquer in Canaan. (See: covenantfaith, faithful and covenant and promise)

Deuteronomy 2:1

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Then we turned and took our journey
"Then we turned around and went"

we went around Mount Seir for many days
Possible meanings are 1) the Israelites traveled around the mountain called Seir for a very long time or 2) the Israelites wandered in a region called Mount Seir for a very long time.

Mount Seir
This is a mountainous area south of the Dead Sea. The area is also called "Edom." See how you translated this in [Deuteronomy 1:2]

many days
Some languages translate this as "many nights."

Deuteronomy 2:2

General Information:
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Deuteronomy 2:3

General Information:
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Deuteronomy 2:4

General Information:
Yahweh continues speaking to Moses.

of your brothers, the descendants of Esau
"of your relatives, the descendants of Esau"

Deuteronomy 2:5

I have given Mount Seir to Esau as a possession
Yahweh is reminding the Israelites that he has given this territory to the descendants of Esau.

Deuteronomy 2:6

General Information:
Moses continues to instruct Israel in how they are to treat the descendants of Esau.

You will purchase food from them
Yahweh is giving them permission or instruction, not a command, and he is telling them not to steal. "I permit you to purchase food from them" or "If you need food, you are to purchase it from them"

from them
"from Esau's descendants"

for money
If these words are not needed or make the translation unclear, you may omit them.

Deuteronomy 2:7

your God has blessed you ... your hand ... your walking ... your God ... with you, and you have lacked
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

you in all the work of your hand
The "work of your hand" refers to all the work they had done. Alternate translation: "all of your work"

he has known your walking
Here what happened to the people while they were walking is spoken of as their "walking."

forty years
"40 years"

you have lacked nothing
This is a litotes for "you have had everything you needed."

Deuteronomy 2:8

General Information:
Moses continues to speak to the people of Israel.

by our brothers
"by our relatives"

generated on Tue Oct 24 10:45:40 2023

Elath ... Ezion Geber
These are names of cities.

we turned
This is an idiom. Alternate translation: "we kept going"

Deuteronomy 2:9

General Information:
This is the end of a part of Moses's speech reminding the Israelites of how Yahweh guided them in the wilderness.

Do not trouble Moab
The word "Moab" represents the people of Moab. Alternate translation: "Do not trouble the people of Moab"

Ar
This is the name of a city in Moab.

the descendants of Lot
The people of Israel were related to the descendants of Moab. Moab was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:10

General Information:
The writer begins to give background information about the people of the land. These words are not part of Moses's speech to the Israelites.

The Emites lived
These words give background information about the Emite people, who had lived in the land before the Moabites. Your language may have a special way to mark background information.

Emites
This is the name of a people group that were considered giants.

Anakim
These are descendants of the Anak people who were very large and fierce. See how you translated this in Deuteronomy 1:28.

Deuteronomy 2:11

General Information:
This continues the background information about the different people groups that had lived in the land. .

Rephaim
This is the name of a people group that were considered giants.

Deuteronomy 2:12

General Information:
This continues the background information about the different people groups that had lived in the land. .

Horites
This is the name of a people group.

destroyed them from before them
"killed all of them so none of them were left living with them" or "removed them from their presence by killing all of them"

Deuteronomy 2:13

General Information:
Moses continues reminding the Israelites of what had happened to them in the wilderness.

'Now rise up ... Zered.' So
"'Then Yahweh said, "Now rise up ... Zered.' So." This can be translated as an indirect quote. Alternate translation: "Then Yahweh told us to rise up ... Zered. So"

rise up
begin to do something

the brook Zered
This stream flows into the Dead Sea from the southeast and creates the border between Edom and Moab.

Deuteronomy 2:14

Now the days
The word "now" marks a change from the story to background information about how long the people of Israel traveled and about God's anger towards that generation. If your language has a way of showing that what follows is background information, you should use it here.

thirty-eight years
"38 years"

were gone from the people
This is a polite way of saying "had died."

Deuteronomy 2:15

the hand of Yahweh was against
Here "the hand of Yahweh" refers to Yahweh's power. Alternate translation: "Yahweh used his power against" or "Yahweh punished"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 2:16

General Information:
Moses continues reminding the people of Israel of what happened in the past.

Deuteronomy 2:17

General Information:
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Deuteronomy 2:18

You are
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Ar
This is the name of a city in Moab. See how you translated it in [Deuteronomy 2:9]

Deuteronomy 2:19

do not trouble ... will not give you
Moses speaks to the Israelites as if they were one man, so the command and the word "you" are singular.

to the descendants of Lot
The people of Israel were related to the descendants of Ammon. Ammon was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:20

General Information:
These verses begin to give background information about the people groups who lived in the land. If your language has a way of showing that what follows is background information, you should use it here.

That also is considered
This can be stated in active form. Alternate translation: "People also consider that"

Rephaim
This is the name of a people group. See how you translated this in [Deuteronomy 2:11]

Deuteronomy 2:21

Anakim
This is the name of a people group. See how you translated this in [Deuteronomy 1:28]

destroyed them before the Ammonites
"allowed the Ammonites to defeat them" or "allowed the Ammonites to kill them all"

they succeeded them and lived in their place
"the Ammonites took over everything the Rephaim had owned and have lived where the Rephaim had lived"

Deuteronomy 2:22

Horites
This is the name of a people group. See how you translated this in [Deuteronomy 2:12]

succeeded them and have lived in their place
"took over everything the Horites had owned and have lived where the Horites had lived"

Deuteronomy 2:23

General Information:
The writer finishes describing how God enabled Esau to conquer the land Esau is now inhabiting.

Avvites ... Caphtorim
These are names of people groups.

Caphtor
This is the name of a place. It may be another name for the island of Crete located in the Mediterranean Sea.

destroyed them
"destroyed the Avvim"

settled in their place
"lived where the Avvim had lived"

Deuteronomy 2:24

General Information:
The writer has finished giving background information and is now again telling what Moses said to the Israelites.

Now rise up
Yahweh is telling Moses what the people should do. "Now get up" or "Now go."

go on your journey
"continue your journey"

Valley of the Arnon
This is the name of the valley of the Arnon River. It creates the border between Moab and the Amorites.

I have given into your hand
The metonym "into your hand" means "into your control or power." Alternate translation: "I have given you the power to defeat"

your hand ... Begin to possess it ... fight
Moses speaks to the Israelites as if they were one man, so the word "your" and the commands "begin to possess" and "fight" are singular.

generated on Tue Oct 24 10:45:40 2023

Sihon
This is the name of a king. See how you translated this in Deuteronomy 1:4.

Heshbon
This is the name of a city. See how you translated this in Deuteronomy 1:4.

fight with him
"fight against him and his army"

Deuteronomy 2:25

terror of you ... report about you ... because of you
Moses speaks to the Israelites as if they were one man, so all instances of "you" are singular.

put the fear and terror
The words "fear" and "terror" mean basically the same thing and emphasize that the fear is intense. Alternate translation: "put a terrible fear"

peoples that are under the whole sky
This is an idiom. Alternate translation: "peoples in every land"

tremble and be in anguish
This is hendiadys and emphasizes that the people will "tremble in anguish."

Deuteronomy 2:26

General Information:
Moses continues to speak to the people of Israel.

I sent
Here "I" refers to Moses.

wilderness of Kedemoth
This is the name of a place near the valley of Arnon.

Sihon ... Heshbon
These are the names of a man and a place. See how you translated them in Deuteronomy 1:4.

with words of peace
"with my offer of peace" or "with a message from me asking for peace"

Deuteronomy 2:27

I will turn neither to the right hand nor to the left
This phrase emphasizes that they will always go in the same direction. It can be stated in positive form. "I will not change direction" or "I will always stay on the path"

Deuteronomy 2:28

General Information:
This continues Moses's message to King Sihon.

You will sell me food for money, so that I may eat; give me water for money, so that I may drink
Moses tells Sihon that the Israelites will not steal from the Amorites and requests that Sihon and his people sell food and water to the Israelites; he is not giving a command. Alternate translation: "I expect to have to pay for food so I can eat and to pay for water so I can drink"

sell me ... I may eat ... give me ... I may drink
Moses is referring to the people of Israel as if they were Moses himself. Alternate translation: "sell to me and my people ... we may eat ... give us ... we may drink"

only let me pass through on my feet
"only let us walk through your land"

Deuteronomy 2:29

Ar
This is the name of a place. See how you translated this in [Deuteronomy 2:9]

Deuteronomy 2:30

General Information:
Moses continues to remind the people of what happened in the past.

Sihon ... Heshbon
These are the names of a man and a place. See how you translated them in [Deuteronomy 1:4]

your God ... your might
Moses speaks to the Israelites as if they were one man, so all instances of "your" are singular.

hardened his mind and made his heart obstinate
Both of these phrases mean the same thing and emphasize that Yahweh "caused him to become very stubborn."

obstinate
refusing to change opinion or behavior

Deuteronomy 2:31

to deliver up Sihon and his land before you
"to give Sihon and his land over to you"

begin to possess it, in order that you may inherit his land
"take possession of his land, so that you may inherit it"

Deuteronomy 2:32

General Information:
Moses continues reminding the people of Israel about what happened in the past.

generated on Tue Oct 24 10:45:40 2023

Sihon
This is the name of a man. See how you translated this in [Deuteronomy 1:4]

Jahaz
This is the name of a city in Moab

Deuteronomy 2:33

General Information:
This page has intentionally been left blank.

Deuteronomy 2:34

General Information:
Moses continues reminding the people about what happened in the past.

We took all his cities
"We captured all of King Sihon's cities"

Deuteronomy 2:35

General Information:
This page has intentionally been left blank.

Deuteronomy 2:36

Aroer
This is the name of a city on the north bank of the Arnon River.

Valley of the Arnon
"Arnon" is the name of a river. See how you translated this in Deuteronomy 2:24.

there was not a city too high for us
This negative statement is used to emphasize their success in battle. This can be stated in a positive form. Alternate translation: "we were able to defeat the people of every city even if the city had high walls around it"

Deuteronomy 2:37

you did not go
Moses speaks to the Israelites as if they were one man, so "you" is singular.

Jabbok River
This is the name of a river that created the border between Sihon's land and the land of the Ammonites.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Then we turned and went up the way to Bashan. Og, the king of Bashan, came and attacked us, he and all his people, to fight at Edrei. **2** Yahweh said to me, 'Do not fear him; for I have given you victory over him and have put all his people and his land under your control. You will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.' **3** So Yahweh our God also gave us victory over Og the king of Bashan, and all his people were put under our control. We struck them down until not one survivor remained for him. **4** We took all his cities at that time. There was not one of the sixty cities that we did not take from them—all the region of Argob, the kingdom of Og in Bashan. **5** These were all cities fortified with high walls, gates, and bars; this was besides very many unwalled villages. **6** We completely destroyed them, as we did to Sihon king of Heshbon, completely destroying every city—men and the women and the little ones. **7** But all the livestock and the spoil of the cities we took as booty for ourselves. **8** At that time we took the land out of the hand of the two kings of the Amorites, who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon **9** (Mount Hermon is called Sirion by the Sidonians, and the Amorites call it Senir) **10** and all the cities of the plain, all Gilead, and all Bashan, all the way to Salekah and Edrei, cities of the kingdom of Og in Bashan." **11** (For of the remnant of the Rephaim, only Og king of Bashan had remained. Look! His bed was a bed of iron. Was it not in Rabbah, where the descendants of Ammon live? It was nine cubits long and four cubits wide, the way people measure.)

12 "This land that we took in possession at that time—from Aroer, that is by the Valley of the Arnon, and half the hill country of Gilead, and its cities—I gave to the Reubenites and to the Gadites. **13** The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh. (All the region of Argob in Bashan was called the land of Rephaim. **14** Jair, a descendant of Manasseh, took all the region of Argob to the border of the Geshurites and the Maakathites. He called the region, even Bashan, by his own name, Havvoth Jair, to this day.) **15** I gave Gilead to Makir. **16** To the Reubenites and to the Gadites I gave territory from Gilead to the Valley of the Arnon—the middle of the valley is the territory's border—and to the Jabbok River, which is the border with the descendants of Ammon. **17** Another of its borders is also the plain of the Jordan River valley, from Kinnereth to the Sea of the Arabah (that is, the Salt Sea) to the slopes of Mount Pisgah eastward.

18 I commanded you at that time, saying, 'Yahweh your God has given you this land to possess it; you, all the men of war, will pass over armed before your brothers, the people of Israel. **19** But your wives, your little ones, and your livestock (I know that you have much livestock), will stay in your cities that I have given you, **20** until Yahweh gives rest to your brothers, as he has to you, until they also possess the land that Yahweh your God is giving them beyond the Jordan; then will you return, every man of you, to your own property that I have given you.' **21** I commanded Joshua at that time, saying, 'Your eyes have seen all that Yahweh your God has done to these two kings; Yahweh will do the same to all the kingdoms where you go over. **22** You will not fear them, for Yahweh your God is the one who will fight for you.'

23 I earnestly appealed to Yahweh at that time, saying, **24** 'O Lord Yahweh, you have begun to show your servant your greatness and your strong hand; for what god is there in heaven or in earth that can do the same works as you have done, and the same mighty acts? **25** Let me go over, I beg you, and see the good land that is beyond the Jordan, that good hill country, and also Lebanon.' **26** But Yahweh was angry with me because of you; he did not listen to me. Yahweh said to me, 'Let this be enough for you—speak no more to me about this matter: **27** go up to the top of Pisgah and lift up your eyes westward, northward, southward, and eastward; look with your eyes, for you will not go over the Jordan. **28** Instead, instruct Joshua and encourage and strengthen him, for he will go over before this people, and he will cause them to inherit the land that you will see.' **29** So we stayed in the valley opposite Beth Peor.

Deuteronomy 3 General Notes

Special concepts in this chapter

Victories

The victories recorded in this chapter occurred on the east side of the Jordan River. This was not part of the Promised Land, which was on the west side of the Jordan River. (See: promisedland)

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 3:1

General Information:
Moses continues reminding the people of Israel of what happened in the past.

Og
This is the name of a king. See how you translated it in [Deuteronomy 1:4]

Edrei
This is the name of a city. See how you translated it in [Deuteronomy 1:4]

Deuteronomy 3:2

Sihon
This is the name of a king. See how you translated it in [Deuteronomy 1:4]

Heshbon
This is the name of a city. See how you translated it in [Deuteronomy 1:4]

Yahweh said to me, 'Do not fear him; ... given you ... under your control ... You will do ... as you did ... at Heshbon.'
Yahweh is speaking to Moses as if Moses were the Israelites, so the command "do not fear" and all instances of "you" and "your" are plural.

fear him ... over him ... his people and his land
Here the words "him" and "his" refer to Og.

I have given you victory
Yahweh speaks of what he will do as if he had already done it.

You will do to him as you did to Sihon
The word "him" is a metonym for "his people." Alternate translation: "You will destroy Og and his people as you did Sihon"

Deuteronomy 3:3

all his people were put under our control
This can be stated in active form. Alternate translation: "Yahweh put all of Og's people under our control"

not one survivor remained for him
"all of his people were dead." This emphasizes that the Israelites did not let anyone live.

Deuteronomy 3:4

There was not one of the sixty cities that we did not take
This is a double negative that emphasizes that they took all of the 60 cities. Alternate translation: "We took every one of the sixty cities"

sixty cities
"60 cities"

the region of Argob
This is the name of a region within Bashan.

Deuteronomy 3:5

General Information:
Moses continues reminding the people of Israel of what happened in the past.

These were all cities fortified with
"These were all cities protected by"

besides very many
"in addition to very many" or "not including very many"

Deuteronomy 3:6

Sihon
This is the name of a king. See how you translated this in [Deuteronomy 1:4]

Heshbon
This is the name of a city. See how you translated this in [Deuteronomy 1:4]

Deuteronomy 3:7

General Information:
This page has intentionally been left blank.

Deuteronomy 3:8

General Information:
Moses continues to speak to the people of Israel.

out of the hand of the two kings
Here the metonym "out of the hand of" means "from the control of." Alternate translation: "from the control of the two kings" or "from the two kings"

Amorites
"Amorite people." See how you translated the name of this people group in Deuteronomy 1:4.

beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated this in Deuteronomy 1:1. Alternate translation: "east of the Jordan River"

the Valley of the Arnon
See how you translated these words in Deuteronomy 2:24.

Mount Hermon
This is the name of a mountain at the northern border of Bashan.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 3:9

Mount Hermon ... Sirion ... Senir
These are all names of the same mountain which is at the northern border of Bashan.

Deuteronomy 3:10

Bashan ... Edrei ... Og
See how you translated these in Deuteronomy 1:4.

of the plain
This is high, flat land between the Arnon River and Mount Gilead.

Salekah
This is the name of a city near Edrei.

Deuteronomy 3:11

General Information:
Moses continues to speak to the people of Israel.

For of the remnant ... the way people measure
This is background information about King Og.

Rephaim
See how you translated this in Deuteronomy 2:11.

Look!
"Pay attention to the important thing I am going to tell you."

Was it not in Rabbah, ... live?
The writer uses a question to remind the people of Israel that they could go to Rabbah and see how large Og must have been. This rhetorical question can be translated as a statement. Possible meanings are 1) "It was in Rabbah, ... live." or 2) "It is in Rabbah ... live."

cubits
A cubit is 46 centimeters.

the way people measure
"according to the cubit most people use"

Deuteronomy 3:12

General Information:
Moses continues reminding the people of what happened in the past.

Aroer
See how you translated the name of this town in Deuteronomy 2:36.

the Valley of the Arnon
See how you translated these words in Deuteronomy 2:24.

Deuteronomy 3:13

All the region of Argob in Bashan was called the land of Rephaim
The writer begins to present background information about the land that the people of Israel captured. If your language has a way of showing that what follows is background information, you should use it here.

the region of Argob
See how you translated these words in Deuteronomy 3:4.

Rephaim
See how you translated this word in Deuteronomy 2:11.

Deuteronomy 3:14

General Information:
This continues the background information about the land the people of Israel captured (Deuteronomy 3:13).

Jair
This is the name of a man.

the Geshurites and the Maakathites
These are people groups who lived west of Bashan.

Havvoth Jair
Translators may make a footnote that says: "The name 'Havvoth Jair' means 'tent villages of Jair' or 'realm of Jair.'"

Deuteronomy 3:15

General Information:
Moses continues to speak to the people of Israel.

I gave
Here "I" refers to Moses.

to Makir
Makir was the son of Manasseh. He had died before Moses gave this land. The name is a metonym for the descendants of the person. Alternate translation: "to the descendants of Makir"

Deuteronomy 3:16

Jabbok River
This is the name of a river that created the border between Sihon's land and the land of the Ammonites. See how you translated this in [Deuteronomy 2:37]

Deuteronomy 3:17

General Information:
Moses continues to speak to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Another of its borders is also
"The western border of the Reubenite and Gadite territory is"

Kinnereth
the Sea of Kinnereth, also called "the Sea of Galilee" or "the Lake of Gennesaret"

Mount Pisgah
This is the name of a mountain in the northern part of the Abarim mountain range.

Deuteronomy 3:18

General Information:
Moses continues to speak to the people of Israel.

I commanded you at that time
Moses reminds the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh that they must help the other Israelites conquer the rest of the land God promised them.

will pass over armed before
"will take your weapons and cross the Jordan River ahead of"

your brothers, the people of Israel
"your fellow Israelites"

Deuteronomy 3:19

General Information:
Moses continues speaking to the tribes of Reuben and Gad and half of the tribe of Manasseh.

Deuteronomy 3:20

Yahweh gives rest to your brothers
The writer speaks as if the ability to rest were a physical object that could be given as a gift. The word "rest" is also a metaphor for peaceful life in which there is no war. Alternate translation: "Yahweh allows your brothers to rest" or "Yahweh allows your brothers to stop fighting wars and live peacefully"

beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated these words in Deuteronomy 1:1. Alternate translation: "east of the Jordan River"

then will you return
Moses is emphasizing that the other tribes must possess their land before Yahweh will permit these three tribes to possess their land. "only then are you to return."

Deuteronomy 3:21

General Information:
Moses continues reminding the people of Israel about what happened in the past.

Your eyes have seen
Here "eyes" refers to Joshua. Alternate translation: "You have seen"

Deuteronomy 3:22

General Information:
This page has intentionally been left blank.

Deuteronomy 3:23

General Information:
Moses continues reminding the people about what happened in the past.

I earnestly appealed
Here "I" refers to Moses. This means he asked God in a very emotional way.

Deuteronomy 3:24

to show your servant
Here "your servant" is a polite way of speaking to someone with greater authority. Alternate translation: "to show me, your servant"

your strong hand
Here the metonym "hand" means control or power. Alternate translation: "your power"

for what god is there ... acts?
Moses uses a question to emphasize that Yahweh is the only God with the power to do the works he has done. This rhetorical question can be translated as a statement. Alternate translation: "for there is no god ... acts."

in heaven or in earth
These two extremes together mean "anywhere."

Deuteronomy 3:25

beyond the Jordan
"west of the Jordan River." When Moses spoke these words to Yahweh, he was east of the Jordan River in Moab.

Deuteronomy 3:26

General Information:
Moses continues telling the people of Israel what happened in the past.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the

people of Israel. See how you translated this in [Deuteronomy 1:37]

Deuteronomy 3:27

Pisgah
See how you translated this is in Deuteronomy 3:17.

lift up your eyes
The words "lift up your eyes" are an idiom that means look. Alternate translation: "look"

Deuteronomy 3:28

General Information:
Yahweh continues speaking to Moses.

Deuteronomy 3:29

Beth Peor
This is the name of a town in Moab near Mount Pisgah.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Now, Israel, listen to the laws and the decrees that I am about to teach you, to do them; so that you may live and go in and possess the land that Yahweh, the God of your fathers, is giving you. **2** You will not add to the words that I command you, neither will you diminish them, so that you may keep the commandments of Yahweh your God that I am about to command you. **3** Your eyes have seen what Yahweh did because of Baal Peor; for all the men who followed the Baal of Peor, Yahweh your God has destroyed them from among you. **4** But you who clung to Yahweh your God are alive today, every one of you. **5** Look, I have taught you laws and decrees, as Yahweh my God had commanded me, that you should do so in the midst of the land which you are going into in order to possess it. **6** Therefore keep them and do them; for this is your wisdom and your understanding in the sight of the peoples who will hear about all these statutes and say, 'Surely this great nation is a wise and understanding people.' **7** For what other great nation is there that has a god so near to them, as Yahweh our God is whenever we call upon him? **8** What other great nation is there that has laws and decrees so righteous as all this law that I am setting before you today?

9 Only pay attention and carefully guard yourself, so that you do not forget the things that your eyes have seen, so that they do not leave your heart for all the days of your life. Make them known to your children and your children's children. **10** On the day that you stood before Yahweh your God at Horeb, when Yahweh said to me, 'Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.' **11** You came near and stood at the foot of the mountain. The mountain burned with fire to the heart of heaven, with darkness, cloud, and thick darkness. **12** Yahweh spoke to you out of the middle of the fire; you heard the voice with its words, but you saw no form; you only heard a voice. **13** He declared to you his covenant that he commanded you to perform, the Ten Commandments. He wrote them on two tablets of stone. **14** Yahweh commanded me at that time to teach you statutes and rules, so that you might do them in the land that you are crossing over to take possession of it.

15 So watch yourselves carefully—for you saw no kind of form on the day that Yahweh spoke to you at Horeb out of the middle of the fire— **16** that you do not corrupt yourselves by making a carved image in the form of any figure, in the likeness of male or female, **17** the likeness of any animal on the earth, the likeness of any winged bird that flies in the heavens, **18** the likeness of anything that creeps on the ground, or the likeness of any fish that is in the water under the earth. **19** You must not lift your eyes up to the heavens and look at the sun, the moon, or the stars—all the host of the heavens—and be drawn away to worship them and adore them—those things of which Yahweh your God has given a share to all the peoples under all the heavens. **20** But Yahweh has taken you and brought you out of the iron furnace, out of Egypt, to be to him a people of his own inheritance, as you are today. **21** Yahweh was angry with me because of you; he swore that I would not go over the Jordan, and that I would not go into the good land that Yahweh your God is giving to you as an inheritance. **22** Rather, I must die in this land; I must not go over the Jordan. But you will go over and possess that good land. **23** Pay attention to yourselves, so that you do not forget the covenant of Yahweh your God, which he made with you, and make for yourselves a carved image in the form of anything that Yahweh your God has forbidden you to make. **24** For Yahweh your God is a devouring fire, a jealous God.

25 When you beget children and children's children, and when you will have been in the land for a long time, and if you corrupt yourselves and make a carved figure in the form of anything, and do what is evil in the sight of Yahweh your God, to provoke him to anger— **26** I call heaven and earth to witness against you today that you will soon utterly perish from off the land that you are going over the Jordan to possess; you will not prolong your days in it, but you will be completely destroyed. **27** Yahweh will scatter you among the peoples, and you will be left few in number among the nations, where Yahweh will lead you away. **28** There you will serve other gods, the work of men's hands, wood and stone, which neither see, hear, eat, nor smell. **29** But from there you will seek Yahweh your God, and you will find him, when you search after him with all your heart and with all your soul. **30** When you are in distress, and when all these things will have come on you, in those later days you will return to Yahweh your God and listen to his voice. **31** For Yahweh your God is a merciful God; he will not fail you nor destroy you, nor forget the covenant of your fathers that he swore to them.

generated on Tue Oct 24 10:45:40 2023

32 Ask now about the days that are past, which were before your time, since the day that God created man on the earth, ask from one end of heaven to the other, whether there has been anything so great as this, or has anything like it ever been heard? **33** Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? **34** Or has God ever attempted to go and take for himself a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, as everything that Yahweh your God did for you in Egypt before your eyes? **35** To you these things were shown, so that you might know that Yahweh is God, and that there is no one else besides him. **36** Out of heaven he made you to hear his voice, so that he might instruct you; on earth he made you see his great fire; you heard his words out of the midst of the fire. **37** Because he loved your fathers, he chose their descendants after them, and brought you out of Egypt with his presence, with his great power; **38** in order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as today. **39** Know therefore today, and lay it on your heart, that Yahweh is God in heaven above and on the earth beneath; there is no one else. **40** You will keep his statutes and his commandments that I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that Yahweh your God is giving you forever."

41 Then Moses selected three cities on the east side of the Jordan, **42** so that anyone might flee to one of them if he killed another person accidentally, without being his enemy previously. By fleeing to one of these cities, he might survive. **43** They were: Bezer in the wilderness, the plain country, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

44 This is the law that Moses placed before the people of Israel; **45** these are the covenant decrees, laws, and ordinances that he spoke to the people of Israel when they came out of Egypt, **46** when they were east of the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who had lived at Heshbon, whom Moses and the people of Israel had defeated when they came out of Egypt. **47** They took his land as a possession, and the land of Og king of Bashan—these, the two kings of the Amorites, who were beyond the Jordan toward the east. **48** This territory went from Aroer, on the edge of the Valley of the Arnon, to Mount Siyon (or Mount Hermon), **49** and included all of the plain of the Jordan River valley, eastward beyond the Jordan, to the Sea of the Arabah, to the slopes of Mount Pisgah.

Deuteronomy 4 General Notes

Special concepts in this chapter

Law of Moses

In order to possess the land, the people needed to obey the law of Moses. This will be the most important thing in the religious life of Israel. (See: lawofmoses)

Moses's instructions

Moses is not allowed to enter into the Promised Land. Since they are getting ready to possess the Promised Land, Moses gives them some last instructions before his death. (See: promisedland)

Important figures of speech in this chapter

Rhetorical Questions

Moses uses several rhetorical questions in this chapter. The purpose of these questions is to convince his readers to obey his instructions.

Deuteronomy 4:1

I am about to teach you

Moses is telling the people of Israel what God wants them to do.

to do them

"and obey them"

Deuteronomy 4:2

You will not add to the words ... neither will you diminish them

Yahweh does not want his people to create new laws, or to ignore those he has already given them.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 4:3

General Information:
Moses continues speaking to the people of Israel.

Your eyes have seen
Here "eyes" refers to the people of Israel. Alternate translation: "You saw"

because of Baal Peor
The full meaning of this statement can be made clear. Alternate translation: "because of the sins you committed at Baal Peor"

Peor
See how you translated this in Deuteronomy 3:29.

Yahweh your God has destroyed them from among you
Moses speaks to the people of Israel as though they were one person, so "your" and "you" are singular.

Deuteronomy 4:4

you who clung to Yahweh
The writer speaks as if trusting in Yahweh and obeying him were like physically holding on to a person. Alternate translation: "you who were careful to obey Yahweh"

Deuteronomy 4:5

General Information:
Moses continues speaking to the people of Israel.

Look
"Pay attention"

that you should do so in the midst of the land
"that you should obey them when you live in the land"

Deuteronomy 4:6

keep them and do them
These two phrases mean basically the same thing and emphasize that they are to obey them. Alternate translation: "obey them carefully"

this is your wisdom and your understanding in the sight of the peoples
The abstract nouns "wisdom" and "understanding" can be translated as adjective phrases, and the abstract noun "sight" refers to how the peoples judge or decide on the value of something. Alternate translation: "this is what will show the peoples that you are wise and that you understand what is important"

this great nation is a wise and understanding people
The word "nation" is a metonym for the people of that nation. Alternate translation: "the people of this great nation are wise and understanding"

Deuteronomy 4:7

General Information:
Moses continues to speak to the people of Israel.

For what other great nation is there ... him?
This rhetorical question can be translated as a statement. Alternate translation: "For there is no other great nation ... him."

Deuteronomy 4:8

What other great nation is there ... today?
This rhetorical question can be translated as a statement. Alternate translation: "There is no other great nation ... today."

Deuteronomy 4:9

General Information:
Moses continues to speak to the people of Israel.

Only pay attention ... guard yourself ... you do not forget ... your eyes ... your heart ... your life ... Make them known to your children and your children's children
Moses speaks to the Israelites as if they are one person, so all instances of "you," "your," and "yourself," as well as the commands "pay attention," "guard," and "make known" are singular.

Only pay attention and carefully guard yourself
"Pay careful attention and be sure to remember these things always"

you do not forget ... they do not leave your heart
These phrases means the same thing and emphasize that the people of Israel must remember what they have seen.

your eyes have seen
Here "eyes" are a synecdoche for the person. Alternate translation: "you have seen"

Deuteronomy 4:10

you stood before Yahweh your God
Moses speaks to the Israelites as if they are one person, so all instances of "you" and "your" are singular.

Assemble me the people
"Bring the people together and bring them to me"

Deuteronomy 4:11

General Information:
Moses continues to remind the Israelites of their history.

with fire to the heart of heaven
This is an idiom. "The heart of" means "the middle of" or "the innermost part of," and "heaven" here

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refers to the sky. Alternate translation: "with a fire that went up to the sky"

with darkness, cloud, and thick darkness
Here "thick darkness" describes the cloud. Alternate translation: "with a thick, dark cloud"

thick darkness
Another possible meaning is "heavy cloud."

Deuteronomy 4:12

General Information:
This page has intentionally been left blank.

Deuteronomy 4:13

General Information:
Moses continues to speak to the people of Israel.

He declared
"Yahweh declared"

to you
Here "you" refers to the Israelites who were at Mount Horeb.

Deuteronomy 4:14

in the land that you are crossing over to take possession of
"after you have crossed over the Jordan River and taken possession of the land"

Deuteronomy 4:15

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 4:16

do not corrupt yourselves
"do not do what is wrong"

Deuteronomy 4:17

General Information:
This page has intentionally been left blank.

Deuteronomy 4:18

creeps on the ground
"crawls on the ground"

Deuteronomy 4:19

You must not lift your eyes ... and look ... and be drawn ... Yahweh your God
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" and the words "lift," "look," and "be drawn" are singular.

You must not ... and be drawn away to worship
This can be stated in active form. Alternate translation: "Do not ... and do not let anyone make you want to worship" or "Do not ... and do not allow yourself worship"

all the host of the heavens
"all the army of the heavens." Here this refers to the lights we see in the sky, including the sun, moon, stars. They are called the host because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of things in the sky"

of which Yahweh your God has given a share to all the peoples
This is an idiom. Moses speaks of the stars as if they were small objects like food that Yahweh was dividing and giving out to the people groups. Alternate translation: "that Yahweh your God has put there to help all people groups"

Deuteronomy 4:20

brought you out of the iron furnace
Moses speaks of Egypt and the hard work the Israelites did there as if it were an oven in which iron is heated and the Israelites were the iron. Alternate translation: "brought you out of the land where people made you do hard work"

a people of his own inheritance
This is an idiom that can be translated "people who belong only to him."

Deuteronomy 4:21

General Information:
Moses continues speaking to the people of Israel.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel. The full meaning of this statement can be made clear. See how you translated this in [Deuteronomy 1:37]

Yahweh your God is giving to you
Moses speaks to the Israelites as if they were one man, so "you" and "your" are singular.

Deuteronomy 4:22

General Information:
This page has intentionally been left blank.

Deuteronomy 4:23

Pay attention to yourselves
"Pay careful attention"

generated on Tue Oct 24 10:45:40 2023

Yahweh your God has forbidden you
Moses speaks to the Israelites as if they were one person, so the words "you" and "your" are singular.

Deuteronomy 4:24

Yahweh your God is a devouring fire, a jealous God
Moses compares how Yahweh acts when he is angry to the way a fire destroys things. Alternate translation: "Yahweh your God will severely punish and destroy you like a fire does because he does not want you to worship other gods"

Yahweh your God
Moses speaks to the Israelites as if they were one person, so the word "your" is singular.

Deuteronomy 4:25

General Information:
Moses continues to speak to the people of Israel.

you beget ... Yahweh your God
The words "you" and "your" are singular here.

beget
become the father of, or become the ancestor of

if you corrupt yourselves
"if you do what is wrong." See how you translated these words in Deuteronomy 4:16.

do what is evil in the sight of Yahweh your God, to provoke him to anger
This is an idiom. Alternate translation: "you make Yahweh your God angry by doing what he says is evil"

Deuteronomy 4:26

I call heaven and earth to witness
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says.

you will not prolong your days
Long days are a metaphor for a long life. Alternate translation: "you will not be able to live a long time"

but you will be completely destroyed
As indicated in 4:27, not every Israelite will be killed. Here "completely destroy" is a generalization and emphasizes that many of the Israelites will die. This can be stated in active form. Alternate translation: "but Yahweh will destroy many of you"

Deuteronomy 4:27

General Information:
Moses continues speaking to the people of Israel.

Yahweh will scatter you among the peoples
Moses speaks as if the people were seeds that Yahweh would scatter around a field. Alternate translation: "Yahweh will send you to many different places and force you to live there"

will lead you away
"will send you" or "will cause your enemies to take you away"

Deuteronomy 4:28

the work of men's hands, wood and stone
Here "men's hands" refers the men themselves, and "the work ... wood and stone" to the idols that they have created. Alternate translation: "the wood and stone idols that men have made"

Deuteronomy 4:29

General Information:
Moses continues to speak to the people of Israel. He speaks as though they were one man, so all instances of "you" and "your" are singular.

But from there
"But when you are in those other nations"

you will seek
The word "you" here is plural.

when you search after him
"when you really try to find him" or "when you really try to know him"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly."

Deuteronomy 4:30

will have come on
"have happened to"

in those later days
"afterwards" or "then"

listen to his voice
Here "listen" is an idiom that means to hear and obey. Also, "his voice" refers to Yahweh and emphasizes what he says. Alternate translation: "obey what he says"

Deuteronomy 4:31

General Information:
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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 4:32

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and the command "ask now" are singular.

Deuteronomy 4:33

Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
Here the people of Israel are reminded of how Yahweh has spoken to them in an amazing way in the past. This rhetorical question can be translated as a statement. Alternate translation: "No other people besides you has heard God speak from the middle of the fire and lived."

hear the voice of God speaking
Here God is represented by his voice. Alternate translation: "hear God's voice as he spoke"

Deuteronomy 4:34

General Information:
Moses continues to speak to the people of Israel.

by a mighty hand, and by an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. Alternate translation: "by showing his mighty power"

before your eyes
Here "eyes" refer to the whole person. Alternate translation: "in front of you"

Deuteronomy 4:35

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

To you these things were shown
This can be stated in active form. Alternate translation: "Yahweh showed you these things"

Deuteronomy 4:36

he made you to hear ... made you see
"he made sure you heard ... made sure you saw"

made you ... you heard
Moses speaks as if the people to whom he was speaking were the people he had spoken to at Mount Sinai many years earlier. The people at Mount Sinai were actually the fathers of the people to whom he was speaking these words. Alternate translation: "made your fathers ... your fathers heard"

Deuteronomy 4:37

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

your fathers
This refers to Abraham, Isaac, Jacob, and Jacob's sons.

with his presence, with his great power
"with the great power that comes from his presence" or "with his great power"

Deuteronomy 4:38

General Information:
This page has intentionally been left blank.

Deuteronomy 4:39

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

lay it on your heart
This is an idiom. Alternate translation: "remember it"

in heaven above and on the earth beneath
The two phrases "in heaven" and "on the earth" show two extremes and mean "everywhere." Alternate translation: "over everything"

Deuteronomy 4:40

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 4:41

General Information:
Moses's speech, which began in Deuteronomy 1:6, has finished, and the writer continues the narrative that ended in Deuteronomy 1:5.

Deuteronomy 4:42

General Information:
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Deuteronomy 4:43

Bezer ... Ramoth ... Golan
These are names of cities.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 4:44

This is the law
This refers to the laws Moses will give in the following chapters.

Deuteronomy 4:45

General Information:
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Deuteronomy 4:46

Beth Peor
This is the name of a town in Moab near Mount Pisgah. See how you translated this in [Deuteronomy 3:29]

Sihon ... Amorites ... Heshbon
"King Sihon ... Amorite people ... town of Heshbon." See how you translated these names in Deuteronomy 1:4.

Deuteronomy 4:47

his land
King Sihon's land

beyond the Jordan toward the east
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. Alternate translation: "from the side of the Jordan River toward the east"

Deuteronomy 4:48

Aroer
This is the name of a city. See how you translated this in Deuteronomy 2:36.

the Valley of the Arnon
This is the name of a place. See how you translated this in Deuteronomy 2:24.

Mount Siyon ... Mount Hermon
These are different names for the same mountain.

Mount Siyon
The word "Siyon" is another spelling of "Sirion" (Deuteronomy 3:9).

Mount Hermon
See how you translated this in Deuteronomy 3:8.

Deuteronomy 4:49

eastward beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. Alternate translation: "eastward from the side of the Jordan River"

Sea of the Arabah ... Mount Pisgah
See how you translated these names in Deuteronomy 3:17.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Moses called to all Israel and said to them, "Listen, Israel, to the statutes and the decrees that I will speak in your ears today, that you may learn them and keep them. **2** Yahweh our God made a covenant with us at Horeb. **3** Yahweh did not make this covenant with our ancestors, but with us, all of us alive here today. **4** Yahweh spoke with you face to face on the mount out of the middle of the fire **5** (I stood between Yahweh and you at that time, to reveal to you his word; for you were afraid because of the fire, and you did not go up the mountain). Yahweh said,

6 'I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

7 You will have no other gods before me.

8 You will not make for yourself a carved figure nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below. **9** You will not bow down to them or serve them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the children, to the third and fourth generation of those who hate me, **10** and showing steadfast love to thousands, to those who love me and keep my commandments.

11 You will not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless that takes his name in vain.

12 Observe the Sabbath day to keep it holy, as Yahweh your God commanded you. **13** For six days you will labor and do all your work; **14** but the seventh day is a Sabbath to Yahweh your God. On it you will not do any work—not you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your animals, nor any foreigner who is within your gates. This is so that your male servant and your female servant may rest as well as you. **15** You will call to mind that you were a servant in the land of Egypt, and Yahweh your God brought you out from there by a mighty hand and by an outstretched arm. Therefore Yahweh your God has commanded you to keep the Sabbath day.

16 Honor your father and your mother, as Yahweh your God has commanded you to do, that you may live a long time in the land that Yahweh your God gives you, and so that it may go well with you.

17 You will not murder.

18 You will not commit adultery.

19 You will not steal.

20 You will not give false witness against your neighbor.

21 You will not covet your neighbor's wife, you will not covet your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that belongs to your neighbor.'

22 These words Yahweh spoke in a loud voice to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness; he did not add any more words. He wrote them down on two tablets of stone and gave them to me. **23** It came about, when you heard the voice out of the middle of the darkness, while the mountain was burning, that you came near to me—all your elders and the heads of your tribes. **24** You said, 'Look, Yahweh our God has shown us his glory and his greatness, and we have heard his voice out of the middle of the fire; we have seen today that when God speaks with people, they can live. **25** But why should we die? For this great fire will consume us; if we hear the voice of Yahweh our God any longer, we will die. **26** For who besides us is there among all flesh who has heard the voice of the living God speak out of the middle of the fire and lived, as we have done? **27** As for you, you should go and listen to everything that Yahweh our God says; repeat to us everything that Yahweh our God says to you; we will listen to it and obey it.'

28 Yahweh heard your words when you spoke to me. He said to me, 'I have heard the words of this people, what they said to you. What they said was good. **29** Oh, that there were such a heart in them, that they would honor me and always keep all my commandments, that it might go well with them and with their children forever! **30** Go say to them, "Return to your tents." **31** But as for you, stand here by me, and I will

generated on Tue Oct 24 10:45:40 2023

tell you all the commandments, the statutes, and the decrees that you will teach them, so that they may keep them in the land that I will give them to possess.' **32** You will keep, therefore, what Yahweh your God has commanded you; you will not turn aside to the right hand or to the left. **33** You will walk in all the ways that Yahweh your God has commanded you, so that you may live, and so that it may go well with you, and that you may prolong your days in the land that you will possess.

Deuteronomy 5 General Notes

Structure and formatting

Some translations set each of the commandments in the list of Ten Commandments in 5:7-21 farther to the right on the page than the rest of the text. The ULB uses a separate paragraph for each commandment.

Special concepts in this chapter

Ten commandments

This chapter repeats the material of Exodus 20. It is known as the Ten Commandments.

Important figures of speech in this chapter

Metaphors and idioms

Moses uses metaphors and idioms to instruct the people to follow the law of Moses. This is because it is very important to follow these laws.

Deuteronomy 5:1

General Information:

Moses continues to speak to the people of Israel.

called to all Israel

Here "all" is a generalization. Moses wanted everyone in Israel to hear and obey his words, but his voice was probably not so loud that everyone actually heard him.

that I will speak in your ears today

Here "ears" refers to the whole person. This metaphor emphasizes that the people know what Moses has said to them, so they cannot sin and then say they did not know they were sinning. Alternate translation: "that I will speak to you today"

Deuteronomy 5:2

General Information:

This page has intentionally been left blank.

Deuteronomy 5:3

Yahweh did not make this covenant with our ancestors

Possible meanings are 1) Yahweh did not only make a covenant with those who were at Horeb; the covenant was also with the later generations of Israelites or 2) Yahweh did not make this covenant with their distant ancestors, such as, Abraham, Isaac, and Jacob; instead, this covenant began with the Israelites at Horeb.

Deuteronomy 5:4

General Information:

Moses continues speaking to the people of Israel.

face to face

Use your language's idiom for two people who are close to each other and looking at each other when they are speaking to each other.

on the mount

"on the mountain"

Deuteronomy 5:5

at that time

Moses is referring to an event that happened about 40 years earlier.

Deuteronomy 5:6

out of the house of slavery

Here the metonym "house of slavery" refers to Egypt where the people of Israel had been slaves. Alternate translation: "out of the place where you were slaves"

Deuteronomy 5:7

General Information:

Moses continues reminding the people what Yahweh has commanded them. The phrases "you will" and "you will not" are commands. He speaks to the Israelites as if they were one person.

generated on Tue Oct 24 10:45:40 2023

You will have no other gods before me
"You must not worship any other gods but me"

Deuteronomy 5:8

that is in the earth beneath, or that is in the water below
This can be made more explicit. Alternate translation: "that is in the earth beneath your feet, or that is in the water below the earth"

Deuteronomy 5:9

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not bow down to them or serve them
"You will not worship the carved figures or do as they command"

You will not
"Never"

I ... am a jealous God
"I ... want you to worship only me"

Deuteronomy 5:10

showing steadfast love to thousands, to those who love me and keep my commandments
The abstract noun "love" can be stated as the verb "love." Alternate translation: "faithfully loving thousands, those who love me"

to thousands, to those who love me
Some translations read "to a thousand generations of those who love me." The word "thousands" is a metonym for a number too many to count. Alternate translation: "forever, to those who love me"

Deuteronomy 5:11

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not take the name of Yahweh
"You will not use the name of Yahweh"

You will not
See how you translated this in Deuteronomy 5:9.

in vain
"carelessly" or "without proper respect" or "for wrong purposes"

Yahweh will not hold him guiltless
This can be stated in a positive form. Alternate translation: "Yahweh will consider him guilty" or "Yahweh will punish him"

Deuteronomy 5:12

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

to keep it holy
"to dedicate it to God"

Deuteronomy 5:13

do all your work
"do all your usual duties"

Deuteronomy 5:14

seventh day
"day 7." Here "seventh" is the ordinal number for seven.

On it you will not do
"On that day never do"

within your gates
Here "gates" is a reference to the city itself. Alternate translation: "within your community" or "inside your city" or "living with you"

Deuteronomy 5:15

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will call to mind
This is an idiom. Alternate translation: "You must remember"

by a mighty hand and by an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

Deuteronomy 5:16

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

Deuteronomy 5:17

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not
See how you translated this in Deuteronomy 5:9.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 5:18

You will not commit adultery
"You will not sleep with anyone other than your spouse"

Deuteronomy 5:19

General Information:
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Deuteronomy 5:20

You will not give false witness against your neighbor
"You will not tell lies about someone"

Deuteronomy 5:21

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not
See how you translated this in Deuteronomy 5:9.

Deuteronomy 5:22

General Information:
Moses continues to remind the people of Israel what Yahweh said.

Deuteronomy 5:23

General Information:
Moses continues to remind the people of Israel what happened in the past.

heard the voice
The word "voice" is a metonym for the sound of the voice or for the person who was speaking. Alternate translation: "heard the sound of the voice" or "heard Yahweh speaking"

Deuteronomy 5:24

General Information:
This page has intentionally been left blank.

Deuteronomy 5:25

General Information:
Moses continues to remind the Israelites what the Israelites had said to Moses.

But why should we die?
They were afraid that they would die if Yahweh spoke to them. This question can be translated as a statement. Alternate translation: "We are afraid that we will die."

Deuteronomy 5:26

For who besides us is there ... have done?
This question can be translated as a statement. Alternate translation: "There are no other people besides us ... have done."

all flesh
This represents all people or living things. Alternate translation: "all people" or "all living beings"

Deuteronomy 5:27

General Information:
This page has intentionally been left blank.

Deuteronomy 5:28

when you spoke to me
Here "me" refers to Moses.

Deuteronomy 5:29

Oh, that there were
If your language has an idiom that expresses a strong desire for something, you might want to use it here. Alternate translation: "I would be very happy if there were"

Deuteronomy 5:30

General Information:
This page has intentionally been left blank.

Deuteronomy 5:31

General Information:
Yahweh continues speaking to Moses.

you will teach them
"you will teach the people of Israel"

Deuteronomy 5:32

General Information:
Moses continues to speak to the people of Israel.

You will keep
Moses is giving a command to the people of Israel.

you will not turn aside to the right hand or to the left
This compares a person disobeying God to a person turning off of the correct path. Alternate translation: "you will not disobey him in any way" or "you will do everything he says"

Deuteronomy 5:33

prolong your days
Long days are a metaphor for a long life. See how you translated this in [Deuteronomy 4:40]

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Now these are the commandments, statutes, and decrees that Yahweh your God has commanded me to teach you, so that you might keep them in the land that you are going over the Jordan to possess; **2** so that you might honor Yahweh your God, so as to keep all his statutes and commandments that I am commanding you—you, your sons, and your sons' sons, all the days of your lives, so that your days may be prolonged. **3** Therefore listen to them, Israel, and keep them, so that it may go well with you, so that you may greatly multiply, in a land flowing with milk and honey, as Yahweh, the God of your fathers, has promised you would do.

4 Listen, Israel: Yahweh our God, Yahweh is one. **5** You will love Yahweh your God with all your heart, with all your soul, and with all your might. **6** The words that I am commanding you today will be in your heart; **7** and you will diligently teach them to your children; you will talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up. **8** You will tie them as a sign upon your hand, and they will serve as frontlets between your eyes. **9** You will write them on the doorposts of your house and on your gates.

10 When Yahweh your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, that he would give you, with large and very good cities that you did not build, **11** and houses full of all kinds of good things that you did not make, cisterns that you did not dig, and vineyards and olive trees that you did not plant, you will eat and be satisfied— **12** then be careful so that you do not forget Yahweh, who brought you out of the land of Egypt, out of the house of bondage. **13** You will honor Yahweh your God; him you will worship, and you will swear by his name. **14** You will not go after other gods, the gods of the peoples who are all around you— **15** for Yahweh your God in the midst of you is a jealous God —if you do, the anger of Yahweh your God will be kindled against you and he will destroy you from the surface of the earth.

16 You will not test Yahweh your God as you tested him at Massah. **17** You will diligently keep the commandments of Yahweh your God, his solemn commands, and his statutes, that he has commanded you. **18** You will do what is right and good in the sight of Yahweh, that it may go well with you, and that you may go in and possess the good land that Yahweh swore to your fathers, **19** to drive out all your enemies from before you, as Yahweh has said.

20 When your son asks you in time to come, saying, 'What are the covenant decrees, the statutes, and the other decrees that Yahweh our God commanded you?' **21** then you will say to your son, 'We were Pharaoh's slaves in Egypt; Yahweh brought us out of Egypt with a mighty hand, **22** and he displayed signs and wonders, great and severe, on Egypt, on Pharaoh, and on all his house, before our eyes; **23** and he brought us out from there, so that he might bring us in, to give us the land that he swore to our fathers. **24** Yahweh commanded us to always keep all these statutes, to fear Yahweh our God for our good, so that he might keep us alive, as we are today. **25** If we keep all these commands before Yahweh our God, as he has commanded us, this will be our righteousness.'

Deuteronomy 6 General Notes

Special concepts in this chapter

Yahweh's blessings

Yahweh's continued blessing of the people of Israel is dependent upon the people's obedience to the law of Moses. (See: bless and lawofmoses)

Important figures of speech in this chapter

Metaphors

There are many metaphors in this chapter. These metaphors describe the greatness of the Promised Land and the wholehearted worship that is completely dedicated to Yahweh. (See: and promisedland)

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 6:1

General Information:
Moses continues the speech to the people of Israel he began in [Deuteronomy 5:1]

might keep
"might obey"

going over the Jordan
"going to the other side of the Jordan River"

Deuteronomy 6:2

to keep
"to obey"

that your days may be prolonged
Long days are a metaphor for a long life. This can be stated in active form. This can be translated similarly to "prolong your days" in [Deuteronomy 4:26]

Deuteronomy 6:3

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

listen to them
Here "listen" means to obey, and "them" refers to Yahweh's commandments. The full meaning of this statement can be made explicit. Alternate translation: "listen to Yahweh's commandments, statutes, and decrees"

keep them
"obey them"

a land flowing with milk and honey
This is an idiom. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 6:4

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Yahweh our God, Yahweh is one
"Our God Yahweh is the one and only God"

Deuteronomy 6:5

with all your heart, with all your soul, and with all your might
Here "heart" and "soul" are metonyms for a person's inner being. These three phrases are used together to mean "completely" or "earnestly." See how you translated "with all your heart, with all your soul" in [Deuteronomy 4:29]

Deuteronomy 6:6

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

I am commanding you
Moses is speaking God's commandments to the people of Israel.

will be in your heart
This is an idiom. Alternate translation: "you must always remember"

Deuteronomy 6:7

you will diligently teach ... you will talk
"I command you to diligently teach ... I command you to talk." The reader should understand these as commands.

Deuteronomy 6:8

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

tie them
This is a metonym for "write these words on parchment, put the parchment in a pouch, and tie the pouch." This metonym in turn may be a metaphor for "obey these words so that it is as if they were physically there." Alternate translation: "tie these words"

as a sign upon your hand
"as something to make you remember my laws"

they will serve as frontlets
This is a metonym for "write these words on parchment, put the parchment in a pouch, and tie the pouch to your head so it sits." This metonym in turn may be a metaphor for "obey these words so that it is as if they were physically there." Alternate translation: "my words will serve as frontlets"

frontlets
ornaments a person wears on the forehead

Deuteronomy 6:9

You will write
This is a command.

Deuteronomy 6:10

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

generated on Tue Oct 24 10:45:40 2023

large and very good cities that you did not build
All these cities will belong to the people of Israel when they conquer the people in Canaan.

Deuteronomy 6:11

General Information:
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Deuteronomy 6:12

out of the house of bondage
Here the metonym "house of bondage" refers to Egypt, the place where the people of Israel had been slaves. Alternate translation: "out of the place where you were slaves"

Deuteronomy 6:13

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will honor Yahweh your God; him you will worship, and you will swear by his name
"It is Yahweh your God and no one else whom you will honor; it is he alone whom you will worship, and it is by his name and only his name that you will swear." Your language may have another way of emphasizing that Yahweh is telling the Israelites not to worship or serve any other god.

you will swear by his name
To swear by the name of Yahweh means to make Yahweh the basis or the power on which the oath is made. The metonym "his name" refers to Yahweh himself. Alternate translation: "you will swear and ask Yahweh to confirm it" or "when you swear you will speak his name"

Deuteronomy 6:14

General Information:
This page has intentionally been left blank.

Deuteronomy 6:15

in the midst of you
"who lives among you"

the anger of Yahweh your God will be kindled against you
Moses compares Yahweh's anger to someone starting a fire to destroy things. This can be stated in active form. To kindle anger is a metaphor for becoming very angry. Alternate translation: "Yahweh your God will kindle his anger" or "Yahweh your God will become very angry"

destroy you from
"destroy you so that there is nothing left of you anywhere on"

Deuteronomy 6:16

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will not test Yahweh
Here "test" means to challenge Yahweh and force him to prove himself.

Massah
This is the name of a place in the desert. The translator may add a footnote that says: "The name 'Massah' means 'testing.'"

Deuteronomy 6:17

General Information:
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Deuteronomy 6:18

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will do what is right and good in the sight of Yahweh
This idiom is a command and a blessing. If the Israelites obey Yahweh, they will receive blessings from Yahweh. Alternate translation: "Do what Yahweh says is right and good"

Deuteronomy 6:19

General Information:
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Deuteronomy 6:20

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

What are the covenant decrees ... commanded you
In this question the "covenant decrees" represent their meaning and purpose. Alternate translation: "What do the covenant decrees ... commanded mean to you" or "Why should you obey the covenant decrees ... commanded you"

your son
This refers to the children of the adult people of Israel to whom Moses was speaking Yahweh's words.

Deuteronomy 6:21

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. See how you translated this in [Deuteronomy 4:34]

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 6:22

on all his house
Here the metonym "his house" refers to the people of Yahweh. Alternate translation: "on all of his people"

before our eyes
Here the word "eyes" refers to the whole person. Alternate translation: "where we could see them"

Deuteronomy 6:23

might bring us in
The full meaning of this statement can be made explicit. Alternate translation: "might bring us into Canaan"

Deuteronomy 6:24

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person. He tells them what they should tell their children about Yahweh's commandments.

keep
obey at all times and for a long time

Deuteronomy 6:25

before Yahweh
"in the presence of Yahweh" or "where Yahweh can see us"

this will be our righteousness
The word "this" refers to keeping Yahweh's commands. This is a metonym for Yahweh considering them righteous. Alternate translation: "he will consider us righteous"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 When Yahweh your God brings you into the land that you go to possess, he will drive out many nations
before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the
Jebusites—seven nations greater and mightier than you. **2** It is Yahweh your God who gives them over to
you when you defeat them, and then you must completely destroy them. You will make no covenant with
them, and show them no mercy. **3** Neither will you arrange any marriages with them. You will not give
your daughters to their sons, and you will not take their daughters for your sons. **4** For they will turn away
your sons from following me, so that they may worship other gods. So the anger of Yahweh will be kindled
against you, and he will destroy you quickly. **5** This is how you will deal with them: You will break down
their altars, dash their stone pillars in pieces, cut down their Asherah poles, and burn their cast idols.

6 For you are a nation that is set apart to Yahweh your God. He has chosen you to be a people for him to
possess, more than all the other peoples that are on the face of the earth. **7** Yahweh did not set his love
upon you or choose you because you were more in number than any people—for you were the fewest of
all peoples— **8** but because he loves you, and he wished to keep the oath that he had sworn to your
fathers. This is why Yahweh has brought you out with a mighty hand and redeemed you out of the house
of bondage, from the hand of Pharaoh, king of Egypt. **9** Therefore know that Yahweh your God—he is God,
the faithful God, who keeps covenants and faithfulness for a thousand generations with those who love
him and keep his commandments, **10** but repays those who hate him to their face, to destroy them; he will
not be lenient on whoever hates him; he will repay him to his face.

11 You will therefore keep the commandments, the statutes, and the decrees that I command you today, so
that you will do them.

12 If you listen to these decrees, and keep and do them, it will happen that Yahweh your God will keep
with you the covenant and the faithfulness that he swore to your fathers. **13** He will love you, bless you,
and multiply you. He will bless the fruit of your womb, the fruit of your ground—your grain, your new
wine, and your oil—the calves of your herds and the young of your flocks in the land that he swore to your
fathers to give you. **14** You will be blessed more than all other peoples; there will not be a childless male
or a barren female among you or among your livestock. **15** Yahweh will take away from you all sickness;
none of the evil diseases of Egypt that you have known will he put on you, but he will put them on all
those who hate you. **16** You will consume all the peoples whom Yahweh your God will give over to you, and
your eye will not pity them. You will not worship their gods, for that will be a trap for you.

17 If you say in your heart, 'These nations are more numerous than I; how can I dispossess them?'— **18** do
not be afraid of them; you will call to mind what Yahweh your God did to Pharaoh and to all Egypt; **19** the
great sufferings that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm by
which Yahweh your God brought you out. Yahweh your God will do the same to all the peoples whom you
fear. **20** Moreover, Yahweh your God will send the hornet among them, until those who are left and who
hide themselves from you perish from your presence. **21** You will not be frightened at them, for Yahweh
your God is among you, a great and fearsome God. **22** Yahweh your God will drive out those nations before
you little by little. You will not defeat them all at once, or the wild animals would become very many
around you. **23** But Yahweh your God will give you victory over them when you meet them in battle; he
will greatly confuse them until they are destroyed. **24** He will put their kings under your power, and you
will make their name perish from under heaven. No one will be able to stand before you, until you have
destroyed them. **25** You will burn the carved figures of their gods—do not covet the silver or the gold that
covers them and take it for yourself, because if you do, you will become trapped by it—for it is an
abomination to Yahweh your God. **26** You will not bring any abomination into your house and start to
worship it. You will utterly detest and abhor it, for it is set apart for destruction.

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 7 General Notes

Special concepts in this chapter

"You must completely destroy them"
The people of Canaan were to be punished by Yahweh. Yahweh used Israel to punish these nations. If they were not completely destroyed, they would lead Israel into sin. Therefore, they were to be completely destroyed and be shown no mercy. (See: sin and mercy)

Abrahamic Covenant
This chapter references parts of the covenant Yahweh made with Abraham. It also emphasizes Yahweh's faithfulness to this covenant. (See: covenant and faithful)

Deuteronomy 7:1

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Deuteronomy 7:2

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

gives them over to you
Moses speaks of victory as if it were a physical object one person could give to another. Alternate translation: "enables you to defeat them"

you defeat them
Here "them" refers to the seven nations from Deuteronomy 7:1.

Deuteronomy 7:3

General Information:
This page has intentionally been left blank.

Deuteronomy 7:4

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

For they will
"If you allow your children to marry the people from the other nations, the people from the other nations will"

So the anger of Yahweh will be kindled against you
Moses compares Yahweh's anger to someone starting a fire. This emphasizes Yahweh's power to destroy what makes him angry. This can be stated in active form. Alternate translation: "Yahweh will kindle his anger against you" or "Then Yahweh will become very angry with you"

against you
The word "you" refers to all the Israelites and so is plural.

Deuteronomy 7:5

you will deal ... You will break ... dash ... cut ... burn
Moses is speaking to all the Israelites here, so these words are all plural.

Deuteronomy 7:6

General Information:
Moses tells the people of Israel Yahweh's words as if the Israelites are one person.

you are a nation that is set apart
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations.

that are on the face of the earth
This is an idiom. Alternate translation: "that live on the earth"

Deuteronomy 7:7

General Information:
Moses continues to tell the people of Israel Yahweh's words. All instances of "you" and "your" are plural.

did not set his love upon you
This is an idiom. Alternate translation: "did not love you more than he loved others"

Deuteronomy 7:8

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. These words also appear in [Deuteronomy 4:34]

redeemed you out of the house of bondage
Moses speaks of Yahweh rescuing the people of Israel from being slaves as if Yahweh had paid money to a slave owner. Alternate translation: "rescued you from being slaves"

house of bondage
Here the metonym "house of bondage" refers to Egypt, the place where the people of Israel had been slaves. See how you translated these words in

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 6:12. Alternate translation: "out of the place where you were slaves"

hand of Pharaoh
Here "hand" means "the control of." Alternate translation: "control of Pharaoh"

Deuteronomy 7:9

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

for a thousand generations
"for 1,000 generations"

Deuteronomy 7:10

repays those who hate him to their face
This idiom means "repays them quickly and openly so that they know God has punished them."

he will not be lenient on whoever hates him
The words "not be lenient" are an understatement to emphasize that Yahweh will severely punish. Alternate translation: "Yahweh will severely punish everyone who hates him"

Deuteronomy 7:11

General Information:
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Deuteronomy 7:12

General Information:
Moses continues to tell the people of Israel Yahweh's words. He speaks as if the Israelites are one person in verse 12 and to all of them as a group in verse 13.

Deuteronomy 7:13

multiply you
"increase the number of your people"

the fruit of your womb
This is an idiom for "your children."

the fruit of your ground
This is an idiom for "your crops."

the calves of your herds and
"your cattle so they will become many, as will"

Deuteronomy 7:14

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will be blessed more than all other peoples
This can be stated in active form. Alternate translation: "I will bless you more than I bless any other people"

there will not be a childless male or a barren female among you or among your livestock
Moses uses a negative statement to emphasize that they all will be able to have children. This may be stated in a positive form. Alternate translation: "All of you will be able to have children and your livestock will be able to reproduce"

among you ... your livestock
The words "you" and "your" are plural here.

Deuteronomy 7:15

take away from you all sickness
"make sure that you do not become ill" or "keep you completely healthy"

none of the evil diseases ... will he put on you, but he will put them on all those who hate you
Moses speaks as if disease were a heavy object that Yahweh would put on top of people. Alternate translation: "he will not make you sick with any of the evil diseases ... but he will make your enemies sick with them"

Deuteronomy 7:16

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will consume all the peoples
"I command you to completely destroy all the people groups"

your eye will not pity them
This is a command. Moses speaks as if what the eye sees were the eye itself. Alternate translation: "do not allow what you see to cause you to pity them" or "do not pity them because you see that what you are doing is hurting them"

You will not worship
"never worship"

that will be a trap for you
If the people worship other gods, they will be like an animal caught in a hunter's trap, and they will be unable to escape.

Deuteronomy 7:17

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

generated on Tue Oct 24 10:45:40 2023

If you say in your heart
The people should not be afraid even if they notice that the nations are stronger than they are. Alternate translation: "Even if you say in your heart"

say in your heart
This is an idiom. Alternate translation: "think"

how can I dispossess them?
Moses uses a question to emphasize that the people may feel afraid of the other nations. This question can be translated as a statement. Alternate translation: "I do not know how I will be able to dispossess them"

dispossess them
"take their land away from them"

Deuteronomy 7:18

do not be afraid
The people should not be afraid even if they notice that the nations are stronger than they are. Alternate translation: "even then do not be afraid"

you will call to mind
This is an idiom. Alternate translation: "you must remember"

Deuteronomy 7:19

that your eyes saw
Here "eyes" represent the whole person. Alternate translation: "that you saw"

the mighty hand, and the outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated this in [Deuteronomy 4:34]

Deuteronomy 7:20

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Moreover, Yahweh
"And also, Yahweh"

send the hornet
Possible meanings are 1) God will send actual flying insects that sting people and cause pain, or 2) God will cause the people to become terrified and want to run away.

perish from your presence
This is an idiom. Alternate translation: "die so you do not see them anymore"

Deuteronomy 7:21

You will not
"Never"

a great and fearsome God
"a great and awesome God" or "a great God who causes the people to fear"

Deuteronomy 7:22

little by little
"slowly"

Deuteronomy 7:23

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

give you victory over
This is an idiom. Alternate translation: "enable you to defeat"

victory over them
"victory over the armies from the other nations"

he will greatly confuse them
"he will make them so they cannot think clearly"

until they are destroyed
This can be stated in active form. Alternate translation: "until you have destroyed them"

Deuteronomy 7:24

you will make their name perish from under heaven
The Israelites will completely destroy all the people from those nations, and in the future no one will remember them.

stand before you
"stand against you" or "defend themselves against you"

Deuteronomy 7:25

General Information:
Moses continues to tell the people of Israel Yahweh's words. In verse 25 he speaks to the group as a group, so the forms of "you" are plural, but in verse 26 he speaks as if the Israelites are one person, so the forms are singular.

You will burn
This is a command.

do not covet ... trapped by it
These words add to the instruction to burn the idols.

generated on Tue Oct 24 10:45:40 2023

you will become trapped by it
Even taking the gold or silver on the idols could cause the people to start worshiping them. By doing this they would become like an animal caught by a trap. This can be stated in active form. Alternate translation: "it will become a trap to you"

for it is an abomination to Yahweh your God
These words tell why Yahweh wants the people to burn the idols. "do this because Yahweh your God hates it very much"

Deuteronomy 7:26

You will utterly detest and abhor
The words "detest" and "abhor" mean basically the same thing and emphasize the intensity of hatred. Alternate translation: "You will completely hate"

for it is set apart for destruction
Yahweh cursing something and promising to destroy it is spoken of as if Yahweh were setting the object apart from everything else. This can be stated in active form. Alternate translation: "for Yahweh has set it apart for destruction"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 You must keep all the commands that I am giving you today, so that you may live and multiply, and go in and possess the land that Yahweh swore to your fathers. **2** You will call to mind all the ways that Yahweh your God has led you these forty years in the wilderness, in order that he might humble you, that he might test you to know what was in your heart, as to whether you would keep his commandments or not. **3** He humbled you, and made you hunger, and fed you with manna, which you had not known and which your fathers had not known. He did that to make you know that it is not by bread alone that people live; rather, it is by everything that proceeds out of the mouth of Yahweh that people live. **4** Your clothing did not wear out and fall off you, and your feet did not swell up during those forty years. **5** You will think about in your heart, how, as a man disciplines his son, so Yahweh your God disciplines you. **6** You will keep the commandments of Yahweh your God, so that you might walk in his ways and honor him. **7** For Yahweh your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out into valleys and among hills; **8** a land of wheat and barley, of vines, fig trees, and pomegranates; a land of olive trees and honey. **9** It is a land in which you will not eat bread in poverty and in which you will not lack anything; a land whose stones are made of iron, and out of whose hills you may dig copper. **10** You will eat and be full, and you will bless Yahweh your God for the good land that he has given you.

11 Be careful that you do not forget Yahweh your God, by failing to keep his commandments and his rules and statutes that I am commanding you today. **12** Otherwise, when you eat and are full, and when you build good houses and live in them, your heart will be lifted up. **13** Be careful when your herds and flocks multiply and when your silver and gold increase, and all that you have is multiplied, **14** then your heart becomes lifted up and you forget Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. **15** Do not forget him who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the rock of flint. **16** He fed you in the wilderness with manna that your ancestors had never known, so that he might humble you and test you, to do you good in the end, **17** but you may say in your heart, 'My power and the might of my hand acquired all this wealth.' **18** But you will call to mind Yahweh your God, for it is he who gives you the power to get wealth, that he may establish his covenant that he swore to your fathers, as it is today. **19** It will happen that, if you will forget Yahweh your God and walk after other gods, worship them, and reverence them, I testify against you today that you will surely perish. **20** Like the nations that Yahweh is making to perish before you, so will you perish, because you would not listen to the voice of Yahweh your God.

Deuteronomy 8 General Notes

Special concepts in this chapter

Forgetting

This chapter recalls the great things that Yahweh has done for Israel and is about to do for them. This is so they do not forget him and they will continue to worship him. They must remember that Yahweh is the source of their blessings. (See: bless)

Deuteronomy 8:1

General Information:

Moses continues to speak to the Israelites as if they are one person.

You must keep ... you may live and multiply, and go in and possess ... your fathers

All instances of "you" and "your" and the verbs are plural.

Deuteronomy 8:2

You will call to mind

This is an idiom. Alternate translation: "You must remember"

forty years

"40 years"

he might humble you

"he might show you how weak and sinful you are"

generated on Tue Oct 24 10:45:40 2023

to know
"to reveal" or "to show"

what was in your heart
The heart is a symbol of a person's character. Alternate translation: "what kind of people you are" or "how you would behave"

Deuteronomy 8:3

General Information:
Moses continues to speak to the Israelites as if they are one person. He continues to remind them of what they should "call to mind"

He humbled you
"Yahweh showed you how weak and sinful you are." See how "he might humble you" is translated in Deuteronomy 8:2.

fed you with manna
"gave you manna to eat"

it is not by bread alone that people live
Here "bread" represents all food. Alternate translation: "food is not the only thing people need so they can live"

it is by everything that proceeds out of the mouth of Yahweh that people live
Here "the mouth of Yahweh" is a metonym for the words that Yahweh says. Alternate translation: "people must obey the commands of Yahweh so they can live" or "people must do what Yahweh tells them to do so they can live"

Deuteronomy 8:4

General Information:
Moses continues to speak to the Israelites as if they are one person.

Your clothing ... forty years
This is the last item that they should "call to mind" (Deuteronomy 8:2).

forty years
"40 years"

Deuteronomy 8:5

You will think ... God disciplines you
This continues the list of commands that begins in Deuteronomy 8:1.

You will think about in your heart
Here the metonym "heart" represents the thoughts and understanding of a person. Alternate translation: "You will understand"

Deuteronomy 8:6

You will keep ... honor him
This continues the list of commands that begins in Deuteronomy 8:1.

Deuteronomy 8:7

General Information:
Moses continues to speak to the Israelites as if they are one person.

a land of
"a land with" or "a land that has"

Deuteronomy 8:8

General Information:
This page has intentionally been left blank.

Deuteronomy 8:9

General Information:
Moses continues to speak to the Israelites as if they are one person.

a land in which you will not eat bread in poverty
This means that they will eat and they will not be in poverty. They will have plenty to eat. The word "bread" is a synecdoche for food in general. This litotes can be translated positively. Alternate translation: "a land where there will be plenty of food for you"

and in which you will not lack anything
This is a generalization: they will lack nothing important. Alternate translation: "and where you will have everything you need"

stones are made of iron
The stones are full of iron ore. Iron is a very hard metal useful for making swords and plows.

dig copper
"mine copper." Copper is a soft metal useful for making household utensils.

Deuteronomy 8:10

You will eat and be full
"You will have enough food to eat until you are full"

you will bless
"you will praise" or "you will give thanks to"

Deuteronomy 8:11

General Information:
Moses continues to speak to the Israelites as if they are one person.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 8:12

Connecting Statement:
This verse describes the first two items of a list of five things that might make the Israelites forget about Yahweh (verse 11): "when you eat and are full" and "when you build good houses."

when you eat and are full
"when you have enough food to eat"

your heart will be lifted up
Here "heart" represents the inner person. To become prideful and no longer obey Yahweh is spoken of as if the person's heart is lifted up. Alternate translation: "you will become prideful and no longer obey Yahweh"

Deuteronomy 8:13

Connecting Statement:
This verse describes the last three of the five things that might cause them to forget Yahweh. The first two are "you eat and are full" and "you build good houses and live in them" (Deuteronomy 8:12). The last three are "when your herds and flocks multiply," "when your silver and gold increase," and "all that you have is multiplied."

General Information:
Moses continues to speak to the Israelites as if they are one person.

your herds and flocks
"your herds of cattle and flocks of sheep and goats"

multiply
increase greatly in number

all that you have is multiplied
This can be stated in active form. Alternate translation: "you have many more things" or "you have many more possessions"

Deuteronomy 8:14

Connecting Statement:
This verse contains the first two of three items Moses warns the people to be careful of (Deuteronomy 8:11): that "your heart becomes lifted up" and "you forget Yahweh your God." It then lists the first of four characteristics of Yahweh that they need to remember, that Yahweh "brought you out of the land of Egypt."

your heart becomes lifted up
Here "heart" represents the inner person. To become prideful and no longer obey Yahweh is spoken of as if the person's heart is lifted up. See how you translated a similar phrase in [Deuteronomy 8:12]

who brought you out
Moses begins to remind the Israelites of what they know about Yahweh.

out of the house of bondage
This is a metaphor for the time they were slaves in Egypt. Alternate translation: "out from the place where you were slaves"

Deuteronomy 8:15

Connecting Statement:
This verse gives the second and third items in the list of characteristics that Moses reminds the Israelites that they must remember about "Yahweh your God" (Deuteronomy 8:14) the first being that he "brought you out of Egypt" (Deuteronomy 8:14). the second that he led them "through the ... wilderness," and the third that he "brought ... water out of the rock."

General Information:
Moses continues to speak to the Israelites as if they are one person.

Connecting Statement:
Moses continues to remind the Israelites of what they know about Yahweh

who led ... who brought
"Yahweh, who led ... Yahweh, who brought"

fiery serpents
"poisonous snakes"

thirsty ground
This phrase describes the ground as being thirsty just like a person is thirsty when he needs water. Alternate translation: "dry ground"

Deuteronomy 8:16

Connecting Statement:
This is the fourth item in the list of characteristics that Moses reminds the Israelites that they must remember about "Yahweh your God" (Deuteronomy 8:14) the first being that he "brought you out of Egypt" (Deuteronomy 8:14), the second that he led them "through the ... wilderness" (Deuteronomy 8:15), and the third that he "brought ... water out of the rock" (Deuteronomy 8:15).

He fed
Moses continues to remind the Israelites of what they know about Yahweh (Deuteronomy 8:14). "Yahweh fed"

to do you good
"to help you" or "because it would be good for you"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 8:17

Connecting Statement:
This is the third item in the list of things that Yahweh warns the Israelites that they might do (Deuteronomy 8:11), the first being "your heart becomes lifted up" and the second being "you forget Yahweh your God" (Deuteronomy 8:14).

but you may say in your heart
This is the third thing the people might do when their hearts "become lifted up" and they "forget Yahweh"

My power and the might of my hand acquired all this wealth
Here "hand" refers to a man's power or ability. Alternate translation: "I got this wealth because I am so strong and powerful" or "I have acquired all these things by my own power and ability"

Deuteronomy 8:18

General Information:
Moses continues to speak to the Israelites as if they are one person.

But you will call to mind
This idiom is a command. Alternate translation: "But remember"

that he may establish
Possible meanings are 1) "in this way he establishes" or 2) "in this way he is faithful to establish."

that he may
"so he can"

establish
cause to stand or to remain

as it is today
"as he is doing now" or "as he is establishing his covenant now"

Deuteronomy 8:19

walk after other gods
Walking is a metaphor for obeying. Alternate translation: "serve other gods"

against you ... you will
These instances of "you" are plural.

I testify against you
"I warn you" or "I tell you in front of witnesses"

you will surely perish
"you will certainly die"

Deuteronomy 8:20

before you ... you perish ... you would not ... your God
All these instances of "you" and "your" are plural.

before you
"in front of you"

would not listen to the voice of Yahweh
Here "the voice of Yahweh" means what Yahweh tells his people to do. Alternate translation: "would not obey Yahweh's commandments"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Hear, Israel; you are about to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourself, and cities that are great and fortified up to heaven, **2** a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard people say, 'Who can stand before the sons of Anak?' **3** Know therefore today that Yahweh your God is he who goes over before you like a devouring fire; he will destroy them, and he will subdue them before you; so will you drive them out and make them to perish quickly, as Yahweh has said to you. **4** Do not say in your heart, after Yahweh your God has thrust them out from before you, 'It was because of my righteousness that Yahweh has brought me in to possess this land,' for it was because of the wickedness of these nations that Yahweh is driving them out from before you. **5** It is not because of your righteousness or the uprightness of your heart that you are going in to possess their land, but it is because of the wickedness of these nations that your God is driving them out from before you, and so that he may make come true the word that he swore to your ancestors, to Abraham, Isaac, and Jacob.

6 Know therefore, that Yahweh your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. **7** Remember and do not forget how you provoked Yahweh your God to anger in the wilderness; from the day that you left the land of Egypt until you came to this place, you have been rebellious against Yahweh. **8** Also at Horeb you provoked Yahweh to anger, and Yahweh was angry enough with you to destroy you. **9** When I went up the mountain to receive the tablets of stone, the tablets of the covenant that Yahweh made with you, I stayed on the mountain for forty days and forty nights; I neither ate bread nor drank water. **10** Yahweh gave to me the two tablets of stone written with his finger; on them was written everything just like all the words that Yahweh announced to you on the mountain out of the middle of the fire on the day of the assembly. **11** It happened at the end of those forty days and forty nights that Yahweh gave me the two tablets of stone, the tablets of the covenant. **12** Yahweh said to me, 'Arise, go down quickly from here, for your people, whom you brought out of Egypt, have corrupted themselves. They have quickly turned aside out of the path that I commanded them. They have made for themselves a cast figure.' **13** Furthermore, Yahweh spoke to me and said, 'I have seen this people; they are a stubborn people. **14** Let me alone, so that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they.' **15** So I turned around and came down the mountain, and the mountain was burning. The two tablets of the covenant were in my hands. **16** I looked, and behold, you had sinned against Yahweh your God. You had molded for yourselves a calf. You had quickly turned aside out of the path that Yahweh had commanded you. **17** I took the two tablets and threw them out of my hands. I broke them before your eyes. **18** Again I lay facedown before Yahweh for forty days and forty nights; I neither ate bread nor drank water, because of all your sin that you had committed, in doing that which was evil in the sight of Yahweh, so as to provoke him to anger. **19** For I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you. But Yahweh listened to me that time also. **20** Yahweh was very angry with Aaron so as to destroy him; I prayed for Aaron also at the same time. **21** I took your sin, the calf that you had made, and burned it, beat it, and crushed it and ground it very small, until it was as fine as dust. I threw its dust into the stream that came down from the mountain.

22 At Taberah, at Massah, and at Kibroth Hattaavah, you provoked Yahweh to wrath. **23** When Yahweh sent you from Kadesh Barnea and said, 'Go up and take possession of the land that I have given you,' then you rebelled against the commandment of Yahweh your God, and you did not believe or listen to his voice. **24** You have been rebellious against Yahweh from the day that I knew you.

25 So I lay facedown before Yahweh those forty days and forty nights, because he had said that he would destroy you. **26** I prayed to Yahweh and said, 'O Lord Yahweh, do not destroy your people or your inheritance whom you have redeemed through your greatness, which you have brought out of Egypt with a mighty hand. **27** Call to mind your servants Abraham, Isaac, and Jacob; do not look at the stubbornness of this people, nor at their wickedness, nor at their sin, **28** so that the land from where you brought us should say, "Because Yahweh was not able to bring them into the land that he promised to them, and because he hated them, he has brought them out to kill them in the wilderness." **29** Yet they are your people and your inheritance, whom you brought out by your great strength and by the display of your power.'

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 9 General Notes

Special concepts in this chapter

Yahweh's victory
This chapter assures the Israelites that it is Yahweh who will empower them to conquer the Promised Land. The Israelites will not be strong enough on their own to conquer these other nations. This victory will be Yahweh's. The people did not earn this victory, but it is Yahweh's punishment of these sinful nations. (See: promisedland and sin)

Israel's sin
Yahweh is about to punish the Canaanites for their sin. He also reminds Israel of their sin. This serves as a warning to the people of Israel. If they sin again, Yahweh will punish them too.

Deuteronomy 9:1

General Information:
Moses continues to speak to the Israelites as if they are one person.

Hear, Israel
The word "Israel" is a metonym for the people of Israel. Alternate translation: "Listen, people of Israel"

to dispossess
"to take the land from"

fortified up to heaven
This is an exaggeration that emphasizes how frightened the people were because the cities were so large and strong. See how you translated similar words in [Deuteronomy 1:28]

Deuteronomy 9:2

sons of the Anakim
Descendants of the Anak people who were very large and fierce. See how you translated similar words in [Deuteronomy 1:28]

Who can stand before the sons of Anak?
This means that the sons of Anak were powerful and people were afraid of them. This rhetorical question can be translated as a statement. Alternate translation: "There is no one who can defend himself against the sons of Anak."

Deuteronomy 9:3

General Information:
Moses continues to speak to the Israelites as if they are one person.

today
Moses is speaking of the days and weeks beginning on that day, not of the time since the sun had last set.

like a devouring fire
Yahweh is powerful and able to destroy the armies of the other nations.

subdue them before you
"make them weak so you can control them"

Deuteronomy 9:4

General Information:
Moses continues to speak to the Israelites as if they are one person.

Do not say in your heart
Here "in your heart" means "in your thoughts." Alternate translation: "Do not think to yourselves"

has thrust them out
"has driven the other peoples out"

Deuteronomy 9:5

General Information:
Moses continues to speak to the Israelites as if they are one person.

the uprightness of your heart
This is an idiom. "because you always thought and desired the right things"

so that he may make come true the word
Here the metonym "the word" refers to what God has promised. Alternate translation: "so that he may fulfill the promise"

your ancestors, to Abraham, Isaac, and Jacob
Abraham, Isaac, and Jacob are the "ancestors" of whom Moses is speaking.

Deuteronomy 9:6

General Information:
Moses continues to speak to the Israelites as if they are one person.

generated on Tue Oct 24 10:45:40 2023

a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "stubborn people" or "people who refuse to change"

Deuteronomy 9:7

General Information:
Moses continues to speak to the Israelites as if they are one person.

Remember and do not forget
Moses repeats the same command both positively and negatively to emphasize the importance of remembering. The command is plural. Alternate translation: "Be careful to remember"

how you provoked Yahweh
Here "you" refers to the Israelites that are present with Moses and also the Israelites of the previous generation.

you came to this place, you have been rebellious
These instances of "you" are plural.

to this place
This refers to the Jordan River Valley.

Deuteronomy 9:8

you provoked ... with you to destroy you
These instances of "you" are plural.

Deuteronomy 9:9

General Information:
Moses is reminding the people of Israel what happened in the past.

the tablets of stone, the tablets of the covenant that Yahweh made with you
Here the second phrase clarifies that "the tablets of stone" are the ones on which God wrote the Ten Commandments.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:10

on them was written everything just like all the words that Yahweh announced to you
This can be stated in active form. Alternate translation: "Yahweh wrote on them the same words he had said to you"

Yahweh announced ... out of the middle of the fire
It was as if Yahweh were a person standing in the middle of a fire and speaking with a loud voice.

on the day of the assembly
The abstract noun "assembly" can be expressed as the verb "gather together." Alternate translation: "on the day when you Israelites all came and met together in one place"

Deuteronomy 9:11

forty days and forty nights
"40 days and 40 nights"

the two tablets of stone, the tablets of the covenant
The second phrase clarifies that "the two tablets of stone" are the ones on which God wrote the Ten Commandments.

Deuteronomy 9:12

your people ... have corrupted themselves
"your people ... are doing what is wrong." See how you translated these words in Deuteronomy 4:16.

They have quickly turned aside out of the path that I commanded them
Moses speaks as if obeying God's commands were walking along a path. Alternate translation: "They have already disobeyed my commands"

Deuteronomy 9:13

General Information:
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Deuteronomy 9:14

blot out their name from under heaven
"make their name disappear completely" or "kill them all so no one will ever remember them." See how you translated a similar phrase in Deuteronomy 7:24.

Deuteronomy 9:15

General Information:
Moses continues reminding the people of Israel what happened in the past.

Deuteronomy 9:16

behold
The word "behold" here shows that Moses was surprised by what he saw.

molded for yourselves a calf
The Israelites of the earlier generation had asked Aaron to make a metal calf so they could worship it. The full meaning of this statement can be made explicit.

generated on Tue Oct 24 10:45:40 2023

You had quickly turned aside out of the path that Yahweh had commanded you
Moses speaks as if obeying God's commands were walking along a path. See how you translated these words in Deuteronomy 9:12. Alternate translation: "You had quickly disobeyed what Yahweh had commanded you"

Deuteronomy 9:17

General Information:
Moses continues reminding the people of Israel about what happened in the past.

I broke them before your eyes
Here "your eyes" is a synecdoche for the people of Israel. Alternate translation: "I broke them right in front of you" or "I broke them where you could see them"

Deuteronomy 9:18

lay facedown
"lay with my face on the ground." This is a way of showing that Yahweh was great and Moses was not.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:19

General Information:
Moses continues reminding the people of Israel what happened in the past.

I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you
The words "anger and hot displeasure" are a metonym for what Yahweh would do because he was angry and displeased. Alternate translation: "Yahweh was angry at you—he was extremely displeased with you—he was angry enough to destroy you, and so I was afraid of what he would do"

Deuteronomy 9:20

General Information:
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Deuteronomy 9:21

General Information:
Moses continues reminding the people of Israel about what happened in the past.

I took ... burned ... beat ... ground ... threw
Moses probably commanded other men to do the actual work. Alternate translation: "I had people take ... burn ... beat ... grind ... throw"

your sin, the calf that you had made
Here the gold calf itself referred to as their "sin." Alternate translation: "the calf, which you sinfully made"

Deuteronomy 9:22

General Information:
Moses continues to remind the people of Israel about what happened in the past.

Taberah ... Massah ... Kibroth Hattaavah
These are names of places that the people of Israel went through while they were in the wilderness.

Deuteronomy 9:23

Go up
They were on low land, and the land Yahweh had told them to take was in the hills, so they had to go uphill to get to it.

rebelled against the commandment
The word "commandment" is a metonym for Yahweh himself. Alternate translation: "rebelled against Yahweh; you did not obey the commandment"

listen to his voice
Here "his voice" means what God had said. Alternate translation: "obey what he said"

Deuteronomy 9:24

from the day that I knew you
"from the time I began to lead you." Some translations read "from the day that he knew you," the day that Yahweh first knew them.

Deuteronomy 9:25

General Information:
Moses continues reminding the people of Israel about what happened in the past.

lay facedown before Yahweh
"lay with my face on the ground." See how you translated this in Deuteronomy 9:18.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:26

you have redeemed
Moses speaks as if Yahweh had rescued the Israelites by paying money to free them from slavery. Alternate translation: "you have rescued"

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through your greatness
The word "greatness" is a metonym for Yahweh's great power. Alternate translation: "through your great power"

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. See how you translated similar words in Deuteronomy 4:34. Alternate translation: "with your mighty power"

Deuteronomy 9:27

General Information:
Moses continues praying to Yahweh so that he may not destroy the people of Israel.

Call to mind
This is an idiom. Alternate translation: "Remember"

Deuteronomy 9:28

so that the land from where you brought us
The words "the land" are a metonym for the people of Egypt. Alternate translation: "so that the people of Egypt"

should say
"can say"

Deuteronomy 9:29

by your great strength and by the display of your power
These phrases mean basically the same thing and emphasize the greatness of Yahweh's power that he used to rescue his people.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 At that time Yahweh said to me, 'Carve two tablets of stone like the first, and come up to me on the mountain, and make an ark of wood. **2** I will write on the tablets the words that were on the first tablets that you broke, and you will put them in the ark.' **3** So I made an ark of acacia wood, and I carved two tablets of stone like the first, and I went up the mountain, having the two tablets in my hand. **4** He wrote on the tablets, like the first writing, the Ten Commandments which Yahweh had spoken to you on the mountain out of the middle of the fire on the day of the assembly; then Yahweh gave them to me. **5** I turned and came down from the mountain, and put the tablets in the ark that I had made; there they are, as Yahweh commanded me." **6** (The people of Israel journeyed from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; Eleazar, his son, served in the priest's office in his place. **7** From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water. **8** At that time Yahweh chose the tribe of Levi to carry the ark of the covenant of Yahweh, to stand before Yahweh to serve him, and to bless people in his name, as today. **9** Therefore Levi has no portion nor inheritance of land with his brothers; Yahweh is his inheritance, as Yahweh your God spoke to him.) **10** "I stayed on the mountain as at the first time, forty days and forty nights. Yahweh listened to me that time also; Yahweh did not wish to destroy you. **11** Yahweh said to me, 'Arise, go before the people to lead them on their journey; they will go in and possess the land that I swore to their ancestors to give to them.'

12 Now, Israel, what does Yahweh your God require of you, except to fear Yahweh your God, to walk in all his ways, to love him, and to worship Yahweh your God with all your heart and with all your soul, **13** to keep the commandments of Yahweh, and his statutes, which I am commanding you today for your own good? **14** Behold, to Yahweh your God belongs heaven and the heaven of heavens, the earth, with all that is in them. **15** Only Yahweh took pleasure in your fathers so as to love them, and he chose you, their descendants, after them, more than any of the other peoples, as he does today. **16** Therefore circumcise the foreskin of your heart, and no longer stiffen your necks. **17** For Yahweh your God, he is God of gods and Lord of lords, the Great God, the Mighty One and the Fearsome One, who favors no one and takes no bribes. **18** He executes justice for the fatherless and widow, and he shows love for the foreigner by giving him food and clothing. **19** Therefore love the foreigner; for you were foreigners in the land of Egypt. **20** You will fear Yahweh your God; him will you worship. To him you must cling, and by his name will you swear. **21** He is your praise, and he is your God, who has done for you these great and fearsome things, which your eyes have seen. **22** Your fathers went down into Egypt as seventy persons; now Yahweh your God has made you as many as the stars of the heavens.

Deuteronomy 10 General Notes

Structure and formatting

This chapter is a continuation of the previous chapter.

This chapter focuses on retelling the great things Yahweh has done. It is a continuation of the material from the previous chapter. It is possible that this is a type of sermon or homily, where Moses is giving the people instructions.

Deuteronomy 10:1

General Information:
Moses continues to remind the people of Israel about what happened in the past.

At that time
"After I finished praying"

the first
This refers to the first set of tablets that Moses had broken. Alternate translation: "the first two tablets"

the mountain
This refers to Mount Sinai.

Deuteronomy 10:2

General Information:
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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 10:3

General Information:
Moses continues to remind the people of Israel about what happened in the past.

the first
This refers to the first set of tablets that Moses had broken. Alternate translation: "the first tablets" or "the tablets I had before"

went up the mountain
"went up Mount Sinai"

Deuteronomy 10:4

out of the middle of the fire
It was as if Yahweh were a person standing in the middle of a fire and speaking with a loud voice. See how you translated this in Deuteronomy 9:10.

on the day of the assembly
The abstract noun "assembly" can be expressed as the verb "gather together." See how you translated this in Deuteronomy 9:10. Alternate translation: "on the day when you Israelites all came and met together in one place"

Deuteronomy 10:5

General Information:
Moses continues to remind the people of Israel about what happened in the past.

I turned
Here "I" refers to Moses.

came down from the mountain
"came down from Mount Sinai"

in the ark
"in the box" or "in the chest"

Deuteronomy 10:6

General Information:
The writer continues the short account of where the Israelites had traveled.

Beeroth Bene Jaakan ... Moserah
These are names of different places the people of Israel went through while in the wilderness.

Beeroth Bene Jaakan
Translator may add a footnote: "The name 'Beeroth Bene Jaakan' means 'the wells that belonged to the sons of Jaakan' or 'the wells that belonged to the people of Jaakan.'"

there he was buried
This can be translated in active form. Alternate translation: "that is where they buried him" or "the Israelites buried him there"

Eleazar
This is the name of Aaron's son.

Deuteronomy 10:7

From there they journeyed ... a land of streams of water
This continues the background information about where the people of Israel traveled.

Gudgodah ... Jotbathah
These are names of different places the people of Israel went through while in the wilderness.

Deuteronomy 10:8

General Information:
The writer begins to explain why the tribe of Levi has no inheritance in the land.

to stand before Yahweh to serve him
This is an idiom. "to offer the sacrifices that Yahweh requires"

in his name
Here "name" refers to authority. Alternate translation: "as representatives of Yahweh"

as today
"as they are doing today"

Deuteronomy 10:9

Connecting Statement:
The writer finishes explaining why the tribe of Levi has no inheritance in the land.

no portion nor inheritance of land
The tribe of Levi did not receive a portion of the promised land when they arrived there. The full meaning of this statement may be made explicit.

Yahweh is his inheritance
Yahweh speaks of the special relationship that Aaron and his descendants will have with him as if Yahweh were something that they will inherit. Alternate translation: "Yahweh is what they will have" or "Yahweh will allow them to serve him and he will provide for them through that service"

Yahweh your God
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

spoke to him
"spoke to the tribe of Levi"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 10:10

General Information:
Moses resumes reminding the people of Israel about what happened in the past.

as at the first time
"first" is the ordinal number for one. Here it refers to the first time Moses went up Mount Sinai to receive the stone tablets from Yahweh. "as I did the first time"

forty days and forty nights
"40 days and 40 nights"

destroy you
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 10:11

possess the land
"take the land" or "take possession of the land"

their ancestors
This refers to Abraham, Isaac, and Jacob.

to give to them
"that I would give to you, their descendants"

Deuteronomy 10:12

General Information:
Moses speaks to the Israelites as if they are one person.

Now, Israel
Here the metonym "Israel" refers to the people of Israel. Alternate translation: "Now, people of Israel"

what does Yahweh your God require of you, except to fear ... with all your soul
Moses uses a question to teach the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "Yahweh your God requires you to do no more than this: to fear ... with all your soul."

to walk in all his ways
Moses speaks as if obeying Yahweh were walking on a path. Alternate translation: "to obey all his commands"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated these two phrases in [Deuteronomy 4:29]

Deuteronomy 10:13

to keep the commandments ... for your own good?
Moses uses a question to teach the people of Israel. This rhetorical question begins with the words "what does Yahweh your God require of you, except to fear ... with all your soul" in verse 12. It can be translated as a statement. "Yahweh your God requires you to do no more than this: to fear ... with all your soul, to keep the commandments ... for your own good."

Deuteronomy 10:14

General Information:
Moses continues to speak to the Israelites as if they are one person.

Behold, to
"Pay attention, because what I am about to say is both true and important: to"

heaven ... earth
These words show two extremes, and are combined to mean that all things everywhere belong to Yahweh.

the heaven of heavens
This refers to the highest places in the heavens. Everything in the heavens belong to God.

Deuteronomy 10:15

chose you
Here the word "you" refers to all the Israelites and is plural.

Deuteronomy 10:16

Therefore
"Because of this"

circumcise the foreskin of your heart
The word "foreskin" refers to the fold of skin on a man's private parts that is removed during circumcision. Here Moses is referring to a spiritual circumcision. This means the people must remove the sin from their lives.

no longer stiffen your necks
The phrase "stiffen your necks" is a metaphor that indicates that the people were stubborn, and God wanted them to stop being stubborn. Alternate translation: "stop being stubborn"

Deuteronomy 10:17

God of gods
"the supreme God" or "the only true God"

Lord of lords
"the supreme Lord" or "the greatest Lord"

generated on Tue Oct 24 10:45:40 2023

the Fearsome One
"the one who causes people to fear"

Deuteronomy 10:18

General Information:
Moses continues speaking to the people of Israel.

He executes justice for the fatherless
"Yahweh makes sure that people treat the fatherless justly"

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
A true widow is a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 10:19

Therefore
"Because of this"

Deuteronomy 10:20

General Information:
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

him will you worship
"he is the one you must worship"

To him you must cling
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "You must rely on him" or "He is the one you must rely on"

by his name will you swear
To swear by the name of Yahweh means to make Yahweh the basis or the power on which the oath is made. Here "name" represents Yahweh himself. See how you translated a similar phrase in [Deuteronomy 6:13]

Deuteronomy 10:21

which your eyes have seen
Here "eyes" refers to the whole person. Alternate translation: "which you yourselves have seen"

He is your praise
Possible meanings are 1) "He is the one you must praise" or 2) "It is because you worship him that other peoples will praise you"

Deuteronomy 10:22

General Information:
Moses continues to speak to the people of Israel as if they are one man, so "you" and "your" are singular.

went down into Egypt
"traveled south to Egypt" or "went to Egypt"

seventy persons
"70 persons"

as many as the stars of the heavens
This emphasizes the large number of Israelites that were with Moses. Alternate translation: "more than you can count"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Therefore you will love Yahweh your God and always keep his instructions, his statutes, his decrees, and his commandments. **2** Notice that I am not speaking to your children, who have not known nor have they seen the punishment of Yahweh your God, his greatness, his mighty hand, or his outstretched arm, **3** the signs and deeds that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land. **4** Neither did they see what he did to the army of Egypt, to their horses, or to their chariots, how he made the water of the Sea of Reeds overwhelm them as they pursued after you, and how Yahweh has destroyed them until today, **5** or what he did for you in the wilderness until you came to this place. **6** They had not seen what Yahweh had done to Dathan and Abiram, the sons of Eliab son of Reuben, how the earth opened its mouth and swallowed them up, their households, their tents, and every living thing that followed them, in the middle of all Israel. **7** But your eyes have seen all the great works of Yahweh that he did.

8 Therefore keep all the commandments that I am commanding you today, that you may be strong, and go in and possess the land where you are going over to possess it, **9** and that you may prolong your days in the land that Yahweh swore to your fathers to give to them and to their descendants, a land flowing with milk and honey. **10** For the land, where you go in to possess it, is not like the land of Egypt, from where you came, where you sowed your seed and watered it with your foot, like a garden of herbs; **11** but the land, where you go over to possess it, is a land of hills and valleys, and drinks water of the rain of the heavens, **12** a land that Yahweh your God cares for; the eyes of Yahweh your God are always upon it, from the beginning of the year to the end of the year.

13 It will happen, if you will listen diligently to my commandments that I command you today, to love Yahweh your God and to serve him with all your heart and with all your soul, **14** that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, your new wine, and your oil. **15** I will give grass in your fields for your cattle, and you will eat and be full. **16** Pay attention to yourselves so that your heart is not deceived, and you turn aside and worship other gods and bow down to them; **17** so that the anger of Yahweh is not kindled against you; and so that he does not shut up the heavens so that there will be no rain, and the land will not yield its fruit, and so that you perish quickly from off the good land that Yahweh is giving you.

18 Therefore lay up these words of mine in your heart and soul, bind them as a sign on your hand, and let them be as frontlets between your eyes. **19** You will teach them to your children and talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up. **20** You will write them on the doorposts of your house and on your city gates, **21** that your days and the days of your children may be multiplied in the land that Yahweh swore to your ancestors to give them for as long as the heavens are above the earth. **22** For if you diligently keep all these commandments that I am commanding you, so as to do them, to love Yahweh your God, to walk in all his ways, and to cling to him, **23** then Yahweh will drive out all these nations from before you, and you will dispossess nations larger and mightier than yourselves. **24** Every place where the sole of your foot will tread will be yours; from the wilderness to Lebanon, from the river, the Euphrates River, to the western sea will be your border. **25** No man will be able to stand before you. Yahweh your God will lay the fear of you and the terror of you upon all the land that you tread on, as he has said to you.

26 Look, I set before you today a blessing and a curse: **27** the blessing, if you obey the commandments of Yahweh your God that I command you today, **28** and the curse, if you do not obey the commandments of Yahweh your God, but turn aside from the way that I command you today, to go after other gods that you have not known. **29** It will happen, when Yahweh your God brings you into the land which you go to possess, that you will set the blessing on Mount Gerizim, and the curse on Mount Ebal. **30** Are they not beyond the Jordan, west of the western road, in the land of the Canaanites who live in the Arabah, over against Gilgal, beside the oaks of Moreh? **31** For you are to cross over the Jordan to go in to possess the land that Yahweh your God is giving you, and you will possess it and live in it. **32** You will keep all the statutes and the decrees that I set before you today.

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Deuteronomy 11 General Notes

Structure and formatting

Therefore
This chapter begins with the word "therefore," which looks back to the instructions Moses gave in the previous two chapters.

Special concepts in this chapter

Eyewitnesses
The instruction that Moses gives and the retelling of the great things Yahweh has done for Israel are very important. This is because the generation entering into the Promised Land did not witness many of these events. (See: testimony)

Covenant
This chapter is included in the covenant God made with Moses, even though it is not explicitly said.

Deuteronomy 11:1

General Information:
Moses continues speaking to the people of Israel.

always keep
"always obey"

Deuteronomy 11:2

who have not known nor have they seen
"who have not experienced"

his mighty hand, or his outstretched arm
Here "mighty hand" and "outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

Deuteronomy 11:3

in the midst of Egypt
"in Egypt"

to all his land
Here "land" represents the people. Alternate translation: "to all his people"

Deuteronomy 11:4

General Information:
Moses continues speaking to the adult Israelites who were old enough to see what God did in Egypt.

Neither did they see what he did
"Neither did your children see what Yahweh did"

the army of Egypt
"the Egyptian soldiers"

they pursued after you
Here "you" means the Israelites who were alive about 40 years earlier.

Deuteronomy 11:5

to this place
This means the plain of the Jordan River Valley where Moses is speaking to them before they cross over into Canaan.

Deuteronomy 11:6

General Information:
Moses continues to remind the adults to teach their children God's mighty deeds.

Dathan and Abiram, the sons of Eliab
Moses is referring to an event in the past when Dathan and Abiram rebelled against Moses and Aaron. The full meaning of this statement can be made explicit.

Dathan ... Abiram ... Eliab
These are names of men.

son of Reuben
"descendant of Reuben"

earth opened its mouth and swallowed them up
Yahweh causing the land to split open so that the people fell in is spoken of as if the land had a mouth and the ability to swallow people.

every living thing that followed them
This refers to their servants and animals.

in the middle of all Israel
This means all the people of Israel witnessed what happened to Dathan, Abiram, their families, and their possessions.

Deuteronomy 11:7

But your eyes have seen
Here "eyes" represents the whole person. Alternate translation: "But you have seen"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 11:8

General Information:
Moses continues speaking to the people of Israel.

possess the land
"take the land"

where you are going over to possess it
The phrase "are going over" is used because the people of Israel will have to cross the Jordan River to enter into Canaan.

Deuteronomy 11:9

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

a land flowing with milk and honey
This is an idiom. See how you translated this in [Deuteronomy 6:3]

Deuteronomy 11:10

watered it with your foot
Possible meanings are 1) "foot" is a metonym that represents the hard work of walking to carry water to the fields. Alternate translation: "worked hard to water it" or 2) they would use their feet to turn a water wheel that supplied water to the fields.

garden of herbs
"vegetable garden" or "garden of vegetables"

Deuteronomy 11:11

drinks water of the rain of the heavens
The land receiving and absorbing a lot of rain is spoken of as if the land were drinking the water. Alternate translation: "the rain from the sky gives it plenty of water"

Deuteronomy 11:12

the eyes of Yahweh your God are always upon it
Here "eyes" represents attention and care. Alternate translation: "Yahweh your God is always watching over it"

from the beginning of the year to the end of the year
Here the two extremes "beginning" and "end" are used together to mean the entire year. Alternate translation: "continuously throughout the entire year"

Deuteronomy 11:13

It will happen, if
This means that what Yahweh promises will happen if the Israelites obey his commands.

that I command
Here "I" refers to Moses.

with all your heart and with all your soul
The idiom "with all your heart" means "completely" and "with ... soul" means "with all your being." These two phrases have similar meanings. See how you translated this in [Deuteronomy 4:29]

Deuteronomy 11:14

I will give the rain of your land in its season
"I will cause it to rain on your land in the proper season"

I will give
Here "I" refers to Yahweh. This can be stated in the third person. Alternate translation: "Yahweh will give" or "He will give"

the former rain and the latter rain
This refers to rain at the beginning of the sowing season and rain for maturing the crops for harvest. Alternate translation: "the autumn rain and spring rain" or "the rain in the right seasons"

Deuteronomy 11:15

General Information:
This page has intentionally been left blank.

Deuteronomy 11:16

General Information:
Moses continues speaking to the people of Israel.

Pay attention to yourselves
"Be careful" or "Beware"

so that your heart is not deceived
Here "heart" represents a person's desires or thoughts. This can be stated in active form. Alternate translation: "so that your desires do not deceive you" or "so that you do not deceive yourself"

you turn aside and worship other gods
Rejecting Yahweh and worshiping other gods is spoken of as if the person would physically turn and go in a different direction away from Yahweh. Alternate translation: "you start worshiping other gods"

Deuteronomy 11:17

so that the anger of Yahweh is not kindled against you
God becoming angry is spoken of as if it were a fire that were starting. This can be stated in active form. Alternate translation: "so that Yahweh does not become angry with you"

generated on Tue Oct 24 10:45:40 2023

so that he does not shut up the heavens so that there will be no rain, and the land will not yield its fruit
God causing no rain to fall from the sky is spoken of as if he were closing the sky. Alternate translation: "so that he does not cause the rain to stop falling from the sky so that crops will not grow in the land"

Deuteronomy 11:18

lay up these words of mine in your heart and soul
A person always thinking about and considering what Moses commands is spoken of as if the heart and soul were a container and Moses's words were the content to fill the container. Alternate translation: "be very careful to remember these words that I am saying to you"

these words of mine
"these commands that I have given you"

your heart and soul
Here "heart" and "soul" represent a person's mind or thoughts.

bind them
"tie these words." This is a metonym that represents a person writing the words on a parchment, putting the parchment in a pouch, and tying the pouch. This metonymy in turn may be a metaphor meaning the people must be careful to obey Moses's commands. See how you translated similar phrases in [Deuteronomy 6:8]

as a sign on your hand
"as something to make you remember my laws"

let them be as frontlets between your eyes
"let my words be as as frontlets between your eyes." This is a metonym that represents a person writing Moses's words on parchement, putting the parchement in a pouch, and tying the pouch so it sits between his eyes. This metonymy in turn may be a metaphor that means the person must be careful to obey all of Moses's commands. See how you translated similar phrases in [Deuteronomy 6:8]

frontlets
ornaments a person wears on the forehead

Deuteronomy 11:19

when you sit in your house, when you walk on the road, when you lie down, and when you get up
Using the different places "in your house" and "on the road," and the opposites "when you lie down" and "get up," represent anywhere, anytime. The people of Israel were to discuss God's commandments and teach them to their children anytime and anywhere.

Deuteronomy 11:20

General Information:
Moses continues speaking to the people of Israel.

You will write them on the doorposts of your house and on your city gates
See how you translated these words in Deuteronomy 6:9.

Deuteronomy 11:21

that your days and the days of your children may be multiplied
This can be stated in active form. Alternate translation: "that Yahweh may cause you and your children to live a long time"

to your ancestors
This refers to Abraham, Isaac, and Jacob.

to give them for as long as the heavens are above the earth
This compares how long the people could stay in the land to how long the sky will exist above the earth. This is a way of saying "forever." Alternate translation: "to give them as a possession forever" or "to allow them to live there forever"

Deuteronomy 11:22

General Information:
Moses continues speaking to the people of Israel.

For if you diligently keep all these commandments that I am commanding you, so as to do them
"For if you are careful to do everything that I have commanded you"

walk in all his ways
How Yahweh wants a person to live and behave is spoken of as if they are Yahweh's ways or roads. A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads.

to cling to him
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "to rely on him" or "to have a good relationship with him" Look at how similar words are translated in Deuteronomy 10:20.

Deuteronomy 11:23

all these nations from before you, and you will dispossess nations
Here "nations" represent the people groups already living in Canaan. Alternate translation: "all of these people groups from before you, and you will take the land from people groups"

generated on Tue Oct 24 10:45:40 2023

larger and mightier than yourselves
Although Israel's army is smaller and weaker than the people groups living in Canaan, Yahweh will enable the people of Israel to defeat them.

Deuteronomy 11:24

General Information:
Moses continues speaking to the people of Israel.

Every place where the sole of your foot will tread
Here "the sole of your foot" represents the whole person. Alternate translation: "Every place you go"

from the river, the Euphrates River
"from the Euphrates River"

Deuteronomy 11:25

No man will be able to stand before you
The phrase "stand before you" is an idiom. Alternate translation: "No one will be able to stop you" or "No one will be able to oppose you"

Yahweh your God will lay the fear of you and the terror of you upon all the land that you tread on
Yahweh causing the people to be very afraid is spoken of as if fear and terror were an object that he will place on the people. Alternate translation: "Yahweh your God will cause the people in every place you go to be very afraid of you"

the fear of you and the terror of you
The words "fear" and "terror" mean the same thing and emphasize the intensity of fear. Alternate translation: "a terrible fear of you"

upon all the land that you tread on
Here "the land" is a metonym for all the people in the land. Alternate translation: "upon all the people in every place you go"

Deuteronomy 11:26

General Information:
Here Moses summarizes the two options the people of Israel could choose. They could choose to obey and receive God's blessing or they could choose to disobey and receive God's punishment.

Look
"Pay attention"

I set before you today a blessing and a curse
Allowing the people to choose whether they want God to bless them or curse them is spoken of as if a blessing and a curse were objects that Moses is setting in front of them. Alternate translation: "Today you must choose whether God will bless you or curse you"

Deuteronomy 11:27

the blessing, if you obey
The abstract noun "blessing" can be translated with a verb. Alternate translation: "God will bless you if you obey"

Deuteronomy 11:28

but turn aside from the way that I command you today, to go after other gods
The commands of Yahweh that Moses is telling the people are spoken of as if they were God's way or road. To not obey God's commands is spoken of as if people physically were to turn in another direction away from Yahweh to follow other gods. Alternate translation: "but stop obeying what I command you today, in order to worship other gods"

other gods that you have not known
This refers to the gods that other people groups worship. The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 11:29

General Information:
Moses continues speaking to the people of Israel.

you will set the blessing on Mount Gerizim, and the curse on Mount Ebal
The blessing and the curse are spoken of as if they were objects that someone will set on the mountains. Alternate translation: "some of you must stand on top of Mount Gerazim and proclaim what will cause Yahweh to bless you, and the others must stand on top of Mount Ebal and proclaim what will cause Yahweh to curse you"

Mount Gerizim ... Mount Ebal
These are names of mountains on the west side of the Jordan River.

Deuteronomy 11:30

Are they not beyond the Jordan ... Moreh?
The Israelites are on the eastern side of the Jordan River. Moses uses a question to remind the people where these mountains are located. This question can be translated as a statement. Alternate translation: "As you know, they are beyond the Jordan ... Moreh."

beyond the Jordan
"on the west side of the Jordan River"

west of the western road
"in the west"

generated on Tue Oct 24 10:45:40 2023

over against Gilgal
"near Gilgal" This may not be the same place as the city near Jericho. Moses may be referring to a place that is near Shechem.

oaks of Moreh
These are sacred trees near Gilgal.

Deuteronomy 11:31

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 11:32

all the statutes and the decrees
These are the statutes and decrees Moses will give in Deuteronomy 12-26.

I set before you today
This does not mean these are new. Moses is reviewing the same statutes and decrees that he gave 40 years earlier.

I set before you
God's statutes and decrees, which Moses is telling the people, are spoken of as if they were objects that Moses is setting before the people. Alternate translation: "I am giving to you"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 These are the statutes and the decrees that you will keep in the land that Yahweh, the God of your fathers, has given you to possess, all the days that you live on the earth. **2** You will surely destroy all the places where the nations that you will dispossess worshiped their gods, on the high mountains, on the hills, and under every green tree. **3** You must break down their altars, dash in pieces their stone pillars, and burn their Asherah poles. You must cut down the carved figures of their gods and destroy their name out of that place. **4** You will not worship Yahweh your God like that. **5** But to the place where Yahweh your God chooses out of all your tribes to establish his name, that will be the place where he lives, and it is there that you will go. **6** It is there that you will bring your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, your offerings for vows, your freewill offerings, and the firstborn of your herds and flocks. **7** It is there that you will eat before Yahweh your God and rejoice about everything that you have put your hand to, you and your households, where Yahweh your God has blessed you. **8** You will not do all the things that we are doing here today; now everyone is doing whatever is right in his own eyes; **9** for you have not yet come to the rest, to the inheritance that Yahweh your God is giving you. **10** But when you go over the Jordan and live in the land that Yahweh your God is causing you to inherit, he will give you rest from all your enemies round about so that you live in safety. **11** Then to the place where Yahweh your God will choose to cause his name to live there—there you will bring everything I command you: your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, and all your choice offerings for vows that you will vow to Yahweh. **12** You will rejoice before Yahweh your God—you, your sons, your daughters, your male servants, your female servants, and the Levites who are within your gate, because he has no portion or inheritance among you. **13** Pay attention to yourself that you do not offer your burnt offerings at every place that you see; **14** but it is at the place that Yahweh will choose among one of your tribes that you will offer your burnt offerings, and there you will do everything that I command you.

15 However, you may kill and eat animals within all your gates, as you desire, receiving the blessing of Yahweh your God for all that he has given you; the unclean and the clean persons both may eat of it, animals such as the gazelle and the deer. **16** But you will not eat the blood; you will pour it out on the earth like water. **17** You must not eat within your gates from the tithe of your grain, your new wine, your oil, or the firstborn of your herd or flock; and you must not eat any of the meat you sacrifice along with any of your vows that you make, nor that of your freewill offerings, nor that of the offering you present with your hand. **18** Instead, you will eat them before Yahweh your God in the place that Yahweh your God will choose—you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates; you will rejoice before Yahweh your God about everything to which you put your hand. **19** Pay attention to yourself so that you do not abandon the Levite as long as you live on your land.

20 When Yahweh your God enlarges your borders, as he has promised you, and you say, 'I will eat flesh,' because of your desire to eat meat, you may eat meat, as your soul desires. **21** If the place where Yahweh your God chooses to establish his name is too far from you, then you will kill some of your herd and your flock that Yahweh has given you, as I have commanded you; you may eat within your gates, as your soul desires. **22** Like the gazelle and the deer are eaten, so you will eat of it; the unclean and the clean persons may eat of it alike. **23** Only be sure that you do not consume the blood, for the blood is the life; you will not eat the life with the meat. **24** You will not eat it; you will pour it out on the earth like water. **25** You will not eat it, so that it may go well with you, and with your children after you, when you will do what is right in the eyes of Yahweh. **26** But the things that belong to Yahweh that you have and the offerings for your vows—you will take these and go to the place that Yahweh chooses. **27** There you will offer your burnt offerings, the meat and the blood, on the altar of Yahweh your God; the blood of your sacrifices will be poured out on the altar of Yahweh your God, and you will eat the flesh. **28** Observe and listen to all these words that I command you, that it may go well with you and with your children after you forever, when you do what is good and right in the eyes of Yahweh your God.

29 When Yahweh your God cuts off the nations from before you, when you go in to dispossess them, and you dispossess them, and live in their land, **30** pay attention to yourself that you are not trapped into following them, after they are destroyed from before you—trapped into investigating their gods, into asking, 'How do these nations worship their gods? I will do the same.' **31** You must not worship Yahweh your God in that way, for everything that is an abomination to Yahweh, things that he hates—they have done these with their gods; they even burn their sons and their daughters in fire for their gods.

generated on Tue Oct 24 10:45:40 2023

32 Whatever I command you, observe it. Do not add to it or take away from it.

Deuteronomy 12 General Notes

Special concepts in this chapter

Covenant with Moses

This chapter is a continuation of the covenant Yahweh made with Moses. The reasons for these food restrictions are not always known.

Israel and Yahweh

In the ancient Near East, when nations conquered other nations, they often added the gods of the conquered nation into their collection of gods they worshiped. It was rare to worship only one God. Israel was to be known for worshiping Yahweh and Yahweh alone. (See: falsegod)

Deuteronomy 12:1

General Information:

Moses is still talking to the people of Israel.

you will keep

"you must obey"

all the days that you live on the earth

The phrase "live on the earth" is an idiom that means as long as a person lives. Alternate translation: "for as long as you live"

Deuteronomy 12:2

You will surely destroy

"You must destroy"

the nations that you will dispossess

Here "nations" represents the people groups that live in Canaan. Alternate translation: "the people groups whose land you will take"

Deuteronomy 12:3

General Information:

Moses is still talking to the people of Israel.

You must break down their altars

"you must pull apart the altars of those nations" or "you must destroy the altars of those nations"

dash in pieces

"break into pieces" or "shatter"

destroy their name

Here "their name" represents "the memory of them." Alternate translation: "destroy them so completely that no one will remember them" or "destroy anything that represents these false gods"

that place

This refers to each place where the nations worshiped their gods.

Deuteronomy 12:4

You will not worship Yahweh your God like that

"You should not worship Yahweh your God like those nations worshiped their gods"

Deuteronomy 12:5

to establish his name

Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. Alternate translation: "to have his people build the place where they will worship him"

it is there that you will go

They will go to worship where God decides.

Deuteronomy 12:6

the offerings presented by your hand

Here "hand" represents the whole person. Alternate translation: "the offerings that you present"

your offerings for vows, your freewill offerings

"your offerings to fulfill a vow, your voluntary offerings." These are types of offerings.

the firstborn of your herds and flocks

God requires that the people give him every firstborn male of their livestock.

Deuteronomy 12:7

It is there

This refers to the place that Yahweh will choose for the children of Israel to worship.

rejoice about everything that you have put your hand to

Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "rejoice about all the work you have done"

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Deuteronomy 12:8

You will not do all the things that we are doing here today
"You will not do as we are doing here today." This means that they would worship in the promised land differently than the way they were worshiping at that moment.

now everyone is doing whatever is right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "everyone is doing what he considers to be right" or "now everyone is doing what he judges to be right"

Deuteronomy 12:9

to the rest
The abstract noun "the rest" can be stated as a verb. Alternate translation: "to the land where you will rest"

to the inheritance that Yahweh your God is giving you
The land that God is giving to the people of Israel is spoken of as if it were a possession that a father leaves as an inheritance for his children. Alternate translation: "to the land that Yahweh your God is giving to you as a permanent possession"

Deuteronomy 12:10

live in the land
This refers to the land of Canaan.

in the land that Yahweh your God is causing you to inherit
God giving the land of Canaan to the people of Israel is spoken of as if he were a father giving an inheritance to his children.

he will give you rest from all your enemies round about
"he will give you peace from all your enemies around you"

Deuteronomy 12:11

the offerings presented by your hand
Here "hand" represents the whole person. Alternate translation: "the offerings that you present"

all your choice offerings for vows
"all your voluntary offerings to fulfill vows"

Deuteronomy 12:12

General Information:
Moses continues speaking to the people of Israel.

rejoice before Yahweh
"rejoice in the presence of Yahweh"

the Levites who are within your gate
Here "gates" is a reference to the city itself. Alternate translation: "the Levites who live inside your city" or "the Levites living with you"

because he has no portion or inheritance among you
The fact that Yahweh would not give any of the land to the Levites is spoken of as if a father were not giving them an inheritance.

he has no portion
Here "he" refers to Levi. Levi represents all of his descendants. Alternate translation: "they have no portion"

Deuteronomy 12:13

General Information:
Moses continues speaking to the people of Israel.

Pay attention to yourself
"Be careful"

every place that you see
"any place that pleases you" or "wherever you want"

Deuteronomy 12:14

but it is at the place that Yahweh will choose
The burnt offerings are to be made at the tabernacle. Yahweh himself would choose where the tabernacle would be located.

Deuteronomy 12:15

However, you may kill and eat animals within all your gates
The people could only kill animals as sacrifices in the place that Yahweh would choose. They could kill animals for food anywhere they wanted. The full meaning of this statement can be made explicit.

within all your gates
Here "gates" represents the whole city. Alternate translation: "inside your city" or "at your homes"

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

the gazelle and the deer
These are wild animals with long thin legs that can run quickly. Alternate translation: "the antelope and the deer"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 12:16

But you will not eat the blood
The blood represents life and God did not allow the people to eat the blood along with the meat. The full meaning of this statement can be made explicit.

Deuteronomy 12:17

General Information:
Moses describes to the people all the special offerings and sacrifices that are to be made at the tabernacle.

within your gates
Here "gates" represents the whole city. Alternate translation: "inside your city" or "at your homes"

nor that of the offering you present with your hand
Here "hand" represents the whole person. Alternate translation: "nor that of any offering which you bring to Yahweh"

Deuteronomy 12:18

General Information:
Yahweh continues speaking to the people of Israel.

you will eat them
"you will eat your offerings"

before Yahweh
"in the presence of Yahweh

the Levite who is within your gates
Here "gate" represents the whole city. Alternate translation: "any Levite who lives inside your city"

everything to which you put your hand
Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "rejoice about all the work you do"

Deuteronomy 12:19

Pay attention to yourself
"Be careful"

that you do not abandon the Levite
"that you take good care of the Levite"

Deuteronomy 12:20

enlarges your borders
"enlarges your territory" or "gives you even more land"

you say, 'I will eat flesh,' because of your desire to eat meat
This is a quotation within a quotation. This direct quotation can be stated as an indirect quotation. Alternate translation: "and you decide that you want to eat meat"

as your soul desires
Here "soul" refers to the whole person. Alternate translation: "as you want" or "as you crave"

Deuteronomy 12:21

General Information:
Moses continues speaking to the people of Israel.

to establish his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 12:5]

within your gates
Here "gates" represents the whole city." Alternate translation: "inside your city" or "within your community"

as your soul desires
Here "soul" refers to the whole person. Alternate translation: "as you desire"

Deuteronomy 12:22

Like the gazelle and the deer are eaten
This can be translated in active form. Alternate translation: "Just like you eat the gazelle and the deer"

gazelle and the deer
These are wild animals with long thin legs that can run quickly. See how you translated these in Deuteronomy 12:15.

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Deuteronomy 12:23

the blood is the life
Here the way that blood sustains life is spoken of as if the blood were life itself. Alternate translation: "the blood sustains life" or "the blood causes animals and people to live"

you will not eat the life with the meat
The word "life" here represents the blood that sustains life. Alternate translation: "You will not eat what sustains life with the meat" or "you will not eat the blood, which sustains life, with the meat"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 12:24

General Information:
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Deuteronomy 12:25

what is right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is right in Yahweh's judgment" or "what Yahweh considers to be right"

Deuteronomy 12:26

General Information:
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Deuteronomy 12:27

the blood of your sacrifices will be poured out
This can be stated in active form. Alternate translation: "the priest will pour out the blood of the sacrifice"

you will eat the flesh
God's law specifies which parts of the animal are for the burnt offering, which parts are for the priest and which parts are for the offerer to eat. The full meaning of this statement can be made explicit. Alternate translation: "you will eat some of the meat"

Deuteronomy 12:28

General Information:
Moses continues speaking to the people of Israel.

Observe and listen to all these words that I command you
"Carefully listen to and obey everything that I am commanding you"

that it may go well with you and with your children after you
Here "children" means all of their descendants. Alternate translation: "that you and your descendants may prosper"

when you do what is good and right
The words "good" and "right" have similar meanings and emphasize the importance of right behavior. Alternate translation: "when you do what is right"

what is good and right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is good and right in Yahweh's judgment" or "what Yahweh considers to be good and right"

Deuteronomy 12:29

cuts off the nations
Yahweh destroying the people groups in Canaan is spoken of as if he were cutting them off, as one would cut a piece of cloth or cut a branch from a tree.

the nations
Here "nations" represents the people living in Canaan.

when you go in to dispossess them, and you dispossess them
"when you take everything from them"

Deuteronomy 12:30

pay attention to yourself
"be careful"

that you are not trapped into following them ... trapped into investigating their gods, into asking
A person learning about and worshiping other gods is spoken of as if they are caught in a hunter's trap. This can be stated in active form. Alternate translation: "that you do not act like them ... that you do try to learn about their gods, asking"

not trapped into following them
The Israelites worshiping idols as the people groups of Canaan worship idols is spoken of as if the Israelites were following behind the other people groups.

after they are destroyed from before you
This can be stated in active form. Alternate translation: "after Yahweh destroys them before you"

into asking, 'How do these nations worship their gods? I will do the same.'
This is a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "into asking about how those people groups worship their gods so that you can do the same."

Deuteronomy 12:31

General Information:
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Deuteronomy 12:32

Do not add to it or take away from it
They are not to create more laws nor are they to ignore laws that God has given them.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 If there arises among you a prophet or a dreamer of dreams, and if he gives you a sign or a wonder, **2** and if the sign or the wonder comes about, of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,' **3** do not listen to the words of that prophet, or to that dreamer of dreams; for Yahweh your God is testing you to know whether you love Yahweh your God with all your heart and with all your soul. **4** You will walk after Yahweh your God, honor him, keep his commandments, and obey his voice, and you will worship him and cling to him. **5** That prophet or that dreamer of dreams will be put to death, because he has spoken rebellion against Yahweh your God, who brought you out of the land of Egypt, and who redeemed you out of the house of bondage. That prophet wants to draw you out of the way in which Yahweh your God commanded you to walk. So completely remove the evil from among you.

6 Suppose that your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is to you like your own soul, secretly entices you and says, 'Let us go and worship other gods' which you have not known, neither you nor your ancestors— **7** any of the gods of the peoples that are round about you, near to you or far off from you, from the one end of the earth to the other end of the earth.' **8** You must not give in to him or listen to him, and you must not permit your eye to pity him, and you must not spare him or conceal him. **9** Instead, you will surely kill him; your hand will be the first on him to put him to death, and afterwards the hand of all the people. **10** You will stone him to death with stones, because he has tried to draw you away from Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. **11** All Israel will hear and fear, and will not continue to do this kind of wickedness among you.

12 If you hear anyone say about one of your cities, that Yahweh your God gives you to live in: **13** Some wicked fellows have gone out from among you and have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.' **14** Then you will examine the evidence, make search, and investigate it thoroughly. When you discover that it is true and certain that such an abominable thing has been done among you, then you will take action. **15** You will surely attack the inhabitants of that city with the edge of the sword, completely destroy it and all the people who are in it, along with its livestock, with the edge of the sword. **16** You will gather all the spoil from it into the middle of its street and will burn the city, as well as all its booty, as a burnt offering for Yahweh your God. The city will be a heap of ruins forever; it must never be built again. **17** None of those things set apart for destruction must stick in your hand. This must be the case, so that Yahweh will turn from the burning of his anger, show you mercy, have compassion on you, and make you increase in numbers, as he has sworn to your fathers. **18** He will do this because you are listening to the voice of Yahweh your God, to keep all his commandments that I am commanding you today, to do that which is right in the eyes of Yahweh your God.

Deuteronomy 13 General Notes

Special concepts in this chapter

Worshiping other gods

The people were required to listen to Yahweh's prophets unless they were encouraging the people to worship other gods. The punishment for anyone leading the people to worship other gods was death. These instructions were to keep Israel's worship of Yahweh pure. (See: prophet and falsegod and purify)

Deuteronomy 13:1

General Information:

Moses continues speaking to the people of Israel.

If there arises among you

"If there appears among you" or "If someone among you claims to be"

a dreamer of dreams

This is someone who receives messages from God through dreams.

a sign or a wonder

These two words have similar meanings and refer to various miracles.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 13:2

comes about
"takes place" or "happens"

of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,'
This can be translated as an indirect quotation. Alternate translation: "and he tells you to serve and worship other gods which you have not known,"

Let us go after other gods
Worshiping other gods is spoken of as if they were going after or following other gods. Alternate translation: "Let us follow other gods"

go after other gods, that you have not known
The phrase "gods, that you have not known" refers to the gods that other people groups worship. The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 13:3

do not listen to the words of that prophet, or to that dreamer of dreams
"do not listen to what that prophet say nor to what the dreamer of dreams says"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 13:4

You will walk after Yahweh your God
Obeying and worshiping Yahweh is spoken of as if the people were walking after or following Yahweh. Alternate translation: "You will obey Yahweh"

obey his voice
Here "voice" represents what Yahweh says. Alternate translation: "obey what he says"

cling to him
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "rely on him"

Deuteronomy 13:5

will be put to death
This can be stated in active form. Alternate translation: "you must kill"

he has spoken rebellion
The abstract noun "rebellion" can be stated as a verb. Alternate translation: "he has tried to make you rebel"

who redeemed you out of the house of bondage
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people out of slavery. Alternate translation: "who rescued you out of the place where you were slaves"

the house of bondage
Here "house of bondage" represents Egypt where the people of Yahweh had been slaves. Alternate translation: "Egypt where you were slaves"

draw you out of the way in which Yahweh your God commanded you to walk
How God wants a person to live or behave is spoken of as if it were a way or road on which God wants his people to walk. A person trying to cause someone else to stop obeying God is spoken of as if the person were trying to get the other person to stop walking on God's way or road. Alternate translation: "make you disobey what Yahweh your God commanded"

So completely remove the evil from among you
Here "the evil" refers to the evil person or the evil behavior. This nominal adjective can be stated as an adjective. Alternate translation: "So you must remove from among the people of Israel the person who does this evil thing" or "So you must kill this evil person"

Deuteronomy 13:6

General Information:
Moses continues speaking to the people of Israel.

wife of your bosom
A bosom is a person's chest. This is a idiom with the image of him holding her close to his chest; this means that he loves and cherishes her. Alternate translation: "wife you love" or "wife you dearly embrace"

bosom
chest, shoulders, and arms

your friend who is to you like your own soul
Here "soul" represents the person's life. This means the person cares for his friend as much as he cares for his own life. Alternate translation: "your dearest friend" or "a friend you love as much as you love yourself"

secretly entices you and says, 'Let us go and worship other gods' which you have not known
The words "Let us go and worship other gods" are a direct quote. The words "which you have not known" describe the other gods, but they are not part of the quote. In some languages, it might be more natural to use an indirect quote. Alternate translation: "secretly entices you to go and worship other gods which you have not known"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 13:7

that are round about you
"that are around you." These words describe the peoples.

from the one end of the earth to the other end of the earth
Here the reference to the two extremes of the earth means "everywhere on earth." Alternate translation: "throughout the entire earth"

Deuteronomy 13:8

You must not give in to him
"Do not agree to what he wants"

you must not permit your eye to pity him
Here "your eye" refers to the whole person. Alternate translation: "you msut not look at him with pity" or "you must not show him mercy"

you must not spare him or conceal him
"you must not show him mercy or hide from others what he has done"

Deuteronomy 13:9

your hand will be the first on him to put him to death
This means that he was to throw the first stone at the guilty person. The word "hand" represents the whole person. Alternate translation: "you must be the first to strike him to kill him"

the hand of all the people
Here "hand" represents the whole person. Alternate translation: "the other people will join you"

Deuteronomy 13:10

he has tried to draw you away from Yahweh
"to turn you away from Yahweh." A person trying to cause someone else to stop obeying Yahweh is spoken of as if the person were trying to cause someone to physically turn around and leave Yahweh. Alternate translation: "he has tried to make you disobey Yahweh"

out of the house of bondage
Here "house of bondage" represents Egypt where the people of Yahweh had been slaves. Alternate translation: "out from the place where you were slaves"

Deuteronomy 13:11

All Israel will hear and fear
It is implied that when the people hear about the person who was executed, they will be afraid to act like he did.

Deuteronomy 13:12

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 13:13

Some wicked fellows have gone out from among you
The phrase "from among you" means that these wicked men were Israelites who lived in their communities.

have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.'
This can be translated as an indirect quotation. Alternate translation: "have persuaded those who live in their city to go and worship other gods that they have not known."

have drawn away the inhabitants of their city
A person causing someone else to stop obeying Yahweh is spoken of as if the person has caused the other person to physically turn and leave Yahweh.

Deuteronomy 13:14

examine the evidence, make search, and investigate it thoroughly
All of these phrases mean basically the same thing. Moses is emphasizing that they must carefully find out what truly happened at the city.

that such an abominable thing has been done among you
This can be stated in active form. Alternate translation: "that the people of the city have done such a terrible thing"

Deuteronomy 13:15

with the edge of the sword
Here "edge" represents the whole sword. Alternate translation: "with your swords"

Deuteronomy 13:16

all the spoil
"all the plunder." This refers to the possessions and treasures that an army collects after winning a battle.

heap of ruins
"pile of ruins"

it must never be built again
This can be stated in active form. Alternate translation: "no one must ever rebuild the city"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 13:17

None of those things set apart for destruction must stick in your hand
Yahweh cursing something and promising to destroy it is spoken of as if Yahweh were setting the object apart from other things. This can be stated in active form. Alternate translation: "You must not keep any of the things God has commanded you to destroy"

must stick in your hand
This is a way of saying a person keeps something. Alternate translation: "must you keep"

Yahweh will turn from the burning of his anger
Yahweh no longer being angry is spoken of as his anger were an object and Yahweh physically turns away from it. Alternate translation: "Yahweh will stop being angry"

to your fathers
Here "fathers" means ancestors or forefathers.

Deuteronomy 13:18

you are listening to the voice of Yahweh
Here "voice" represents what Yahweh says. Alternate translation: "you are obeying what Yahweh says"

that which is right in the eyes of Yahweh your God
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "that which is right in Yahweh's judgment" or "that which Yahweh your God considers to be right"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 You are the people of Yahweh your God. Do not cut yourselves, nor shave any part of your face for the dead. **2** For you are a nation that is set apart to Yahweh your God, and Yahweh has chosen you to be a people for his own possession, more than all peoples that are on the surface of the earth.

3 You must not eat any abominable thing. **4** These are the animals that you may eat: the ox, the sheep, and the goat, **5** the deer, the gazelle, the roebuck, the wild goat, and ibex, and the antelope, and the mountain sheep. **6** You may eat any animals that parts the hoof, that is, that has the hoof divided in two, and that chews the cud. **7** Nevertheless, you must not eat some animals that chew the cud or that have the hoof divided in two: the camel, the rabbit, and the rock badger; because they chew the cud but do not part the hoof, they are unclean to you. **8** The pig is unclean to you as well because he parts the hoof but does not chew the cud; he is unclean to you. Do not eat pig meat, and do not touch their carcasses.

9 Of these things that are in water you may eat: whatever has fins and scales; **10** but whatever has no fins and scales you must not eat; they are unclean to you.

11 All clean birds you may eat. **12** But these are the birds that you must not eat: the eagle, the vulture, the osprey, **13** the red kite and black kite, any kind of falcon. **14** You must not eat any kind of raven, **15** and the ostrich, and the night hawk, the sea gull, any kind of hawk, **16** the little owl, the great owl, the white owl, **17** the pelican, the osprey, the cormorant. **18** You must not eat the stork, any kind of heron, the hoopoe, and the bat. **19** All winged, swarming things are unclean to you; they must not be eaten. **20** You may eat all clean flying things.

21 You must not eat of anything that dies of itself; you may give it to the foreigner who is within your gates, that he may eat it; or you may sell it to a foreigner. For you are a nation that is set apart to Yahweh your God. You must not boil a young goat in its mother's milk.

22 You must surely tithe all the yield of your seed, that which comes out from the field year after year. **23** You must eat before Yahweh your God, in the place where he will choose to make a dwelling for his name, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and your flock; that you may learn to always honor Yahweh your God. **24** If the journey is too long for you so that you are not able to carry it, because the place where Yahweh your God will choose to establish his name is too far from you, then, when Yahweh God blesses you, **25** you will convert the offering into money, tie up the money in your hand, and go to the place that Yahweh your God will choose. **26** There you will spend the money for whatever you desire: cattle, sheep, wine or strong drink, or for whatever you desire. Then you will eat there before Yahweh your God and rejoice, you and your household. **27** The Levite who is within your gates—do not abandon him, for he has no portion nor inheritance with you.

28 At the end of every three years you will present all the tithe of your produce in the same year, and you will store it up within your gates; **29** and the Levite, because he has no portion nor inheritance with you, and the foreigner, and the fatherless, and the widow who are within your gates, will come and eat and be satisfied. Do this so that Yahweh your God may bless you in all the work of your hand that you do.

Deuteronomy 14 General Notes

Special concepts in this chapter

Law of Moses

This chapter is part of the law of Moses, which is part of the covenant Yahweh made with Moses. (See: lawofmoses)

Clean animals

There are animals which the law considered to be clean and unclean. The people were not allowed to eat the unclean animals. Scholars are uncertain about the reasons for the animals to be considered to be clean or unclean. The result of these food restrictions was a nation that was different than the nations surrounding it. (See: clean)

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 14:1

General Information:
Moses continues speaking to the people of Israel.

You are the people
All occurrences of "you" refer to the people of Israel. Moses was included as a part of the people. Alternate translation: "We are the people"

Do not cut yourselves, nor shave any part of your face for the dead
These were ways the people groups living in Canaan showed that they were grieving over people who had died. Moses is telling the people of Israel not to act like them. The full meaning of this statement can be made explicit.

nor shave any part of your face
"nor shave the front of your head"

Deuteronomy 14:2

you are a nation ... has chosen you
All occurrences of "you" refer to the people of Israel. Moses was included as a part of the people. Alternate translation: "we are a nation ... has chosen us"

For you are a nation ... surface of the earth
See how you translated these words in Deuteronomy 7:6.

you are a nation that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "Yahweh your God has set you apart from other nations"

Yahweh has chosen you to be a people for his own possession
This means basically the same thing as the first part of the sentence. They both mean that the people of Israel belong to Yahweh in a special way.

a people for his own possession
"a people for his treasured possession" or "his people"

more than all peoples that are on the surface of the earth
"out of all the people groups in the world"

Deuteronomy 14:3

You must not eat any abominable thing
The people of Israel were not supposed to eat anything that God said was unfit for eating.

Deuteronomy 14:4

General Information:
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Deuteronomy 14:5

the deer, the gazelle, the roebuck
These are all types of deer. If your language does not have a word for each animal it can be translated as "all kinds of deer."

the gazelle
This is wild animal with long thin legs that can run quickly. See how you translated this in Deuteronomy 12:15.

the roebuck
a type of deer

ibex, and the antelope
Both of these are types of antelope. If your language does not have a word for each animal it can be translated as "all kinds of antelope."

ibex
a type of antelope

Deuteronomy 14:6

that parts the hoof
"that have split hooves." This is a hoof that is split into two parts instead of being one whole.

chews the cud
This means the animal brings its food up from its stomach and chews it again.

Deuteronomy 14:7

rabbit
This is a small animal with long ears that usually lives in holes in the ground.

rock badger
This is a small animal that lives in rocky places.

they are unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:8

The pig is unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:9

General Information:
Moses continues speaking to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Of these things that are in water you may eat
"You may eat these kinds of animals that live in the water"

fins
the thin, flat part which the fish uses to move through the water

scales
the small plates that cover the body of the fish

Deuteronomy 14:10

they are unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:11

All clean birds
An animal that God says is fit for his people to eat is spoken of as if the animal were physically clean.

Deuteronomy 14:12

eagle ... vulture ... osprey
These are birds that are either awake at night or feed on small animals and dead animals.

Deuteronomy 14:13

red kite ... black kite ... falcon
These are birds that are either awake at night or feed on small animals and dead animals.

Deuteronomy 14:14

raven
A bird that either is awake at night or feeds on small animals and dead animals.

Deuteronomy 14:15

General Information:
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Deuteronomy 14:16

General Information:
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Deuteronomy 14:17

cormorant
A bird that is either awake at night or feeds on small animals and dead animals.

Deuteronomy 14:18

stork ... heron, the hoopoe
These are types of birds that eat small animals and lizards.

the bat
animal with wings and furry body which is awake mainly at night and eats insects and rodents

Deuteronomy 14:19

All winged, swarming things
This means all flying insects that move in large groups.

are unclean to you
Animals that God says are unfit for his people to eat are spoken of as if the animals are physically unclean.

they must not be eaten
This can be stated in active form. Alternate translation: "you must not eat them"

Deuteronomy 14:20

all clean flying things
Animals that God says are fit for his people to eat are spoken of as if the animals are physically clean.

Deuteronomy 14:21

General Information:
Moses continues speaking to the people of Israel.

anything that dies of itself
This means an animal that dies a natural death.

is within your gates
The word "gates" here is a metonym for the towns inside the gates. Alternate translation: "lives in your towns"

For you are a nation that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "For Yahweh your God has set you apart from other nations"

Deuteronomy 14:22

tithe all the yield of your seed
This means they are to give one part out of every ten equal parts from their crops.

year after year
"every year"

Deuteronomy 14:23

before Yahweh
"in the presence of Yahweh"

generated on Tue Oct 24 10:45:40 2023

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. Alternate translation: "have his people build the place where they will worship him"

Deuteronomy 14:24

carry it
Here "it" refers to the tithe of crops and livestock.

to establish his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 12:5]

Deuteronomy 14:25

you will convert the offering into money
"you will sell your offering for money"

tie up the money in your hand, and go
"put the money in a bag and take it with you"

Deuteronomy 14:26

for whatever you desire
"for whatever you want"

before Yahweh
"in the presence of Yahweh"

Deuteronomy 14:27

do not abandon him
"make sure to take care of him"

for he has no portion nor inheritance with you
The tribe of Levi did not receive a portion of land as their inheritance. Their share of the inheritance was the honor of serving Yahweh as his priests. The full meaning of this statement can be made explicit.

no portion nor inheritance with you
God not giving land to the Levites is spoken of as if he were not giving them an inheritance.

Deuteronomy 14:28

every three years you will present all the tithe of your produce
Once every 3 years the Israelites were to store their tithes within their own towns so that it would be used to provide for the Levites, orphans, widows and foreigners.

within your gates
Here "gates" represents the entire city or town. Alternate translation: "inside your city"

Deuteronomy 14:29

because he has no portion nor inheritance with you
God not giving any land to the Levites is spoken of as if he were not giving them an inheritance.

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This is a woman whose husband has died and has no children to care for her in her old age.

in all the work of your hand that you do
Here "hand" represents the whole person. This refers to the work that someone does. Alternate translation: "in all the work you do"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 At the end of every seven years, you must cancel debts. **2** This is the manner of the release: Every creditor will cancel that which he has lent to his neighbor; he will not demand it from his neighbor or his brother because Yahweh's cancellation of debts has been proclaimed. **3** From a foreigner you may demand it; but whatever of yours is with your brother your hand must release. **4** However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), **5** if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. **6** For Yahweh your God will bless you, as he promised you; you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you.

7 If there is a poor man among you, one of your brothers, within any of your gates in your land that Yahweh your God is giving you, you must not harden your heart nor shut your hand from your poor brother; **8** but you must surely open your hand to him and surely lend him sufficient for his need. **9** Be careful not to have a wicked thought in your heart, saying, 'The seventh year, the year of release, is near,' so that you will not be stingy in regard to your poor brother and give him nothing; he might cry out to Yahweh about you, and it would be sin for you. **10** You must surely give to him, and your heart must not be sorry when you give to him, because in return for this Yahweh your God will bless you in all your work and in all that you put your hand to. **11** For the poor will never cease to exist in the land; therefore I command you and say, 'You must surely open your hand to your brother, to your needy, and to your poor in your land.'

12 If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you for six years, then in the seventh year you must let him go free from you. **13** When you let him go free from you, you must not let him go empty-handed. **14** You must liberally provide for him out of your flock, out of your threshing floor, and out of your winepress. As Yahweh your God has blessed you, you must give to him. **15** You must remember that you were a slave in the land of Egypt, and that Yahweh your God redeemed you; therefore I am commanding you today to do this. **16** It will happen that if he says to you, 'I will not go away from you,' because he loves you and your house, and because he is well off with you, **17** then you must take an awl and thrust it through his ear to a door, and he will be your servant for life. You must do the same with your female servant. **18** It must not seem difficult for you to let him go free from you, because he has served you for six years and given twice the value of a hired person. Yahweh your God will bless you in all that you do.

19 All the firstborn males in your herd and your flock you must set apart to Yahweh your God. You will do no work with the firstborn of your herd, nor shear the firstborn of your flock. **20** You must eat the firstborn before Yahweh your God year by year in the place that Yahweh will choose, you and your household. **21** If it has any blemish—for example, if it is lame or blind, or has any blemish whatever—you must not sacrifice it to Yahweh your God. **22** You will eat it within your gates; the unclean and the clean persons alike must eat it, as you would eat a gazelle or a deer. **23** Only you must not eat its blood; you must pour its blood out on the ground like water.

Deuteronomy 15 General Notes

Special concepts in this chapter

Forgiveness of Debt

This chapter gives instructions about the necessity to regularly forgive debt among their fellow countryman. This prevented people from being trapped by their poverty.

Justice

As Yahweh's chosen nation, there must be justice in Israel. This chapter gives commands that encouraged justice by protecting the poor, servants and slaves. (See: elect and justice)

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Deuteronomy 15:1

General Information:
Moses continues speaking to the people of Israel.

seven years
"7 years"

you must cancel debts
"forgive every thing which people still owe you"

Deuteronomy 15:2

This is the manner of the release
"This is how to cancel the debts"

creditor
a person who lends money to other people

his neighbor or his brother
The words "neighbor" and "brother" share similar meanings and emphasize the close relationship that they have with their fellow Israelites. Alternate translation: "his fellow Israelite"

because Yahweh's cancellation of debts has been proclaimed
This can be stated in active form. Alternate translation: "because Yahweh has required that you cancel debts"

Deuteronomy 15:3

your hand must release
This is an idiom. Alternate translation: "you must not demand it back" or "you must not require repayment"

Deuteronomy 15:4

no poor
The nominal adjective "poor" can be stated as an adjective. Alternate translation: "no poor people" or "no one who is poor"

the land that he gives
This refers to the land of Canaan.

he gives you as an inheritance to possess
The land that Yahweh is giving to his people is spoken of as if it were an inheritance that Yahweh is giving them.

Deuteronomy 15:5

if only you diligently listen to the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what Yahweh himself says. Alternate translation: "if only you are careful to obey what Yahweh your God says"

Deuteronomy 15:6

you will lend ... you will not borrow
The word "money" is understood. You can make the full meaning of this statement clear. Alternate translation: "you will lend money ... you will not borrow money"

to many nations ... over many nations
Here "nations" represents the people. Alternate translation: "to the people of many nations ... over the people of many nations"

you will rule over many nations, but they will not rule over you
Here "rule over" means to be financially superior. This means basically the same thing as the previous part of the sentence.

Deuteronomy 15:7

If there is a poor man
Here "man" means a person in general. Alternate translation: "If there is a poor person"

one of your brothers
"one of your fellow Israelites"

within any of your gates
Here "gates" represents the entire city or town. Alternate translation: "within any of your towns"

you must not harden your heart
Being stubborn is spoken of as if the person hardened their heart. Alternate translation: "you must not be stubborn"

nor shut your hand from your poor brother
A person who refuses to provide for a poor person is spoken of as if he were shutting his hand so that the poor person cannot get anything from him. Alternate translation: "nor refuse to help your fellow Israelite who is poor"

Deuteronomy 15:8

but you must surely open your hand to him
A person who helps a poor person is spoken of as if he were opening his hand to him. Alternate translation: "but you must surely help him"

Deuteronomy 15:9

not to have a wicked thought in your heart, saying
Here "heart" represents a person's mind. Alternate translation: "not to think a wicked thought"

The seventh year, the year of release, is near
It is implied that because the year of release will happen soon, the person thinking this will be reluctant to help a poor person since it is likely that the poor person will not have to pay him back. The full meaning of this statement can be made clear.

generated on Tue Oct 24 10:45:40 2023

The seventh year
The word "seventh" is the ordinal number for seven.

the year of release
"the year to cancel debts"

is near
Something that will happen soon is spoken of as if it were physically near. Alternate translation: "will happen soon"

so that you will not be stingy in regard to your poor brother and give him nothing
"so that you are not stubborn and refuse to give anything to your fellow Israelite"

cry out to Yahweh
"shout to Yahweh for help"

it would be sin for you
"Yahweh will consider what you have done to be sinful"

Deuteronomy 15:10

your heart must not be sorry
Here "heart" represents the whole person. Alternate translation: "you should not regret it" or "you should be happy"

in all that you put your hand to
Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "in all that you do"

Deuteronomy 15:11

For the poor will never cease to exist in the land
"For there will always be poor people in the land"

For the poor
The nominal adjective "the poor" can be stated as an adjective. Alternate translation: "For poor people"

I command you and say, 'You must surely open your hand ... in your land.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "I command you to open your hand ... in your land"

open your hand to your brother, to your needy, and to your poor
A person who is willing to help someone else is spoken of as if his hand were open. Alternate translation: "help your fellow Israelite, those who are needy, and those who are poor"

your brother, to your needy, and to your poor
The words "needy" and "poor" mean basically the same thing and emphasize that these are people who cannot help themselves. Alternate translation: "help your fellow Israelites who cannot help themselves"

Deuteronomy 15:12

General Information:
Moses continues speaking to the people of Israel.

If your brother
Here "brother" means an Israelite in general, whether a male or female. Alternate translation: "If a fellow Israelite" or "If a fellow Hebrew"

is sold to you
If a person could not repay their debts, they sometimes sold themselves into slavery to pay what they owed. This can be stated in active form. Alternate translation: "sell themselves to you"

six years
"6 years"

seventh year
"year 7." This "seventh" is the ordinal number for seven.

Deuteronomy 15:13

you must not let him go empty-handed
A person who has no possessions to provide for himself or his family is spoken of as if his hands were empty. Alternate translation: "you must not let him leave without having anything to provide for himself and his family"

Deuteronomy 15:14

liberally provide for him
"generously give to him"

Deuteronomy 15:15

remember that you were a slave
Here "you" includes their ancestors that were slaves for many years. Alternate translation: "remember that your people were once slaves"

that Yahweh your God redeemed you
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people from slavery.

Deuteronomy 15:16

if he says to you, 'I will not go away from you,'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "if he says to you that he will not go away from you,"

your house
Here "house" represents the person's family.

Deuteronomy 15:17

then you must take an awl and thrust it through his ear to a door
"then you will place his head near a wooden door frame in your house, and then put the point of the awl through his earlobe into the wood"

awl
a sharp, pointed tool used to make a hole

for life
"until the end of his life" or "until he dies"

Deuteronomy 15:18

It must not seem difficult for you to let him go free from you
This means that they are not resent it when they let someone go free. This can be stated in active form. Alternate translation: "Be pleased when you let him go free"

given twice the value of a hired person
This means the owner only had to pay have the amount for this slave to work than he would for a person he hired to do a job.

a hired person
This is a person who works for pay.

Deuteronomy 15:19

General Information:
Moses continues speaking to the people of Israel.

shear
to cut off wool or hair

Deuteronomy 15:20

before Yahweh
"in the presence of Yahweh"

year by year
"each year" or "every year"

Deuteronomy 15:21

lame
crippled or physically disabled

Deuteronomy 15:22

within your gates
Here "gates" represents the city or town. Alternate translation: "within your community" or "inside your city"

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

a gazelle or a deer
These are wild animals with long thin legs that can run quickly. See how you translated these in Deuteronomy 12:15.

Deuteronomy 15:23

you must not eat its blood
"you must not consume its blood." Yahweh did not allow Israelites to consume blood because the blood represented life (Deuteronomy 12:23).

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Observe the month of Aviv, and keep the Passover to Yahweh your God, for in the month of Aviv Yahweh your God brought you out of Egypt by night. **2** You will sacrifice the Passover to Yahweh your God with some of the flock and the herd in the place where Yahweh will choose to make a dwelling for his name. **3** You will eat no leavened bread with it; seven days will you eat unleavened bread with it, the bread of affliction; for you came out of the land of Egypt in haste. Do this all the days of your life so that you may call to mind the day when you came out of the land of Egypt. **4** No yeast must be seen among you within all your borders during seven days; nor must any of the meat that you sacrifice in the evening on the first day remain until the morning. **5** You must not sacrifice the Passover within any of your city gates that Yahweh your God is giving you. **6** Instead, sacrifice at the place where Yahweh your God will choose to make a dwelling for his name. There you will perform the sacrifice of the Passover in the evening at the going down of the sun, at the time of year that you came out of Egypt. **7** You must roast it and eat it at the place that Yahweh your God will choose; in the morning you will turn and go to your tents. **8** For six days you will eat unleavened bread; on the seventh day there will be a solemn assembly for Yahweh your God; on that day you must do no work.

9 You will count seven weeks for yourselves; from the time you begin to put the sickle to the standing grain you must start counting seven weeks. **10** You must keep the Festival of Weeks for Yahweh your God with the tribute of a freewill offering from your hand that you will give, according as Yahweh your God has blessed you. **11** You will rejoice before Yahweh your God—you, your son, your daughter, your male servant, your female servant, the Levite who is within your city gates, and the foreigner, the fatherless, and the widow who are among you, at the place where Yahweh your God will choose to make a dwelling for his name. **12** You will call to mind that you were a slave in Egypt; you must observe and do these statutes.

13 You must keep the Festival of Shelters for seven days after you have gathered in the harvest from your threshing floor and from your winepress. **14** You will rejoice during your festival—you, your son, your daughter, your male servant, your female servant, the Levite, and the foreigner, and the fatherless and the widow who are within your gates. **15** For seven days you must observe the festival for Yahweh your God at the place that Yahweh will choose, because Yahweh your God will bless you in all your harvest and all the work of your hands, and you must be completely joyful. **16** Three times in a year all your males must appear before Yahweh your God at the place that he will choose: at the Festival of Unleavened Bread, at the Festival of Weeks, and at the Festival of Shelters. No one will appear before Yahweh empty-handed. **17** Rather, every man will bring a gift as he is able, that you might know the blessing that Yahweh your God has given to you.

18 You must make judges and officers within all your city gates that Yahweh your God is giving you; they will be taken from each of your tribes, and they must judge the people with righteous judgment. **19** You must not take justice away by force; you must not show partiality nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. **20** You must follow after justice, after justice alone, so that you may live and inherit the land that Yahweh your God is giving you.

21 You must not set up for yourselves an Asherah, any sort of pole, beside the altar of Yahweh your God that you will make for yourself. **22** Neither must you set up for yourself any sacred stone pillar, which Yahweh your God hates.

Deuteronomy 16 General Notes

Special concepts in this chapter

Festivals

This chapter retells the specific commands about how to celebrate the Passover. This recalled the Passover in Egypt, which was an important event in the formation of the nation of Israel. There are several other important festivals described in this chapter. (See: passover)

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Life in Israel
As Yahweh's chosen nation, there must be justice in Israel. Also, Yahweh must be the only God in Israel. He alone is to be worshiped. (See: elect and justice)

Deuteronomy 16:1

General Information:
Moses continues speaking to the people of Israel.

month of Aviv
This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is during the last part of March and the first part April on Western calendars.

keep the Passover
It is implied by "keep the Passover" that they would celebrate and eat the Passover meal. Alternate translation: "celebrate the Passover meal" or "eat the Passover meal"

Deuteronomy 16:2

You will sacrifice the Passover
Here "Passover" represents the animal that is sacrificed for the Passover celebration. Alternate translation: For the Passover you will offer a sacrifice"

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in Deuteronomy 14:23. Alternate translation: "have his people build the place where they will worship him"

Deuteronomy 16:3

with it
Here "it" refers to the animal they will sacrifice and eat.

seven days
"7 days"

the bread of affliction
This was the name of the unleavened bread. The full meaning can be stated explicitly. Alternate translation: "this bread will remind you of how much you suffered while in Egypt"

out of the land of Egypt in haste
The people had to leave Egypt so quickly that they did not have enough time to make bread with yeast in it. The full meaning of this statement can be made explicit. Alternate translation: "out of the land of Egypt in such hurry you did not have time to make bread with yeast in it"

Do this all the days of your life
"Do this as long as you live"

call to mind
This is an idiom. Alternate translation: "remember"

Deuteronomy 16:4

No yeast must be seen among you
This can be stated in active form. Alternate translation: "You must not have any yeast among you"

within all your borders
"inside all your territory" or "in all your land"

first day
This "first" is the ordinal number for one.

Deuteronomy 16:5

You must not sacrifice the Passover
Here "Passover" represents the animal that will be sacrificed. Alternate translation: "For the Passover you must not sacrifice the animal"

within any of your city gates
Here "gates" represents the cities or towns. Alternate translation: "within any of your towns"

Deuteronomy 16:6

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

at the going down of the sun
"at sunset"

Deuteronomy 16:7

You must roast it
"You must cook it"

Deuteronomy 16:8

six days
"6 days"

seventh day
"seventh" is the ordinal number for seven.

solemn assembly
"special gathering"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 16:9

General Information:
Moses continues speaking to the people of Israel.

count seven weeks
"count 7 weeks"

from the time you begin to put the sickle to the standing grain
The phrase "put the sickle to the standing grain" is a way of referring to the beginning of harvest time. Alternate translation: "from the time that you begin harvesting the grain"

sickle
a tool with a curved blade used for cutting grass, grain, and vines

Deuteronomy 16:10

with the tribute of a freewill offering from your hand that you will give
Here "hand" represents the whole person. Alternate translation: "and you will give your free will offering"

according as Yahweh your God has blessed you
"according to the harvest which Yahweh your God has given you" This means that the people will base how much they offer on how much they harvested that year.

Deuteronomy 16:11

your son, your daughter, your male servant, your female servant, the Levite
These do not refer to a specific person. It means these types of people in general. Alternate translation: "your sons, your daughters, your male servants, your females servants, any Levite"

within your city gates
Here "gates" represents cities or towns. Alternate translation: "within your towns"

the foreigner, the fatherless, and the widow
This refers to these types of people in general. Alternate translation: "all foreigners, orphans, and widows"

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her in her old age.

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

Deuteronomy 16:12

call to mind
This is an idiom. Alternate translation: "remember"

Deuteronomy 16:13

Festival of Shelters
Other names for this festival are "Feast of Tabernacles," "Festival of Booths," and "Feast of the Ingathering." During harvest time, farmers would set up temporary shelters in the field. This festival took place after the last harvest of the year.

seven days
"7 days"

Deuteronomy 16:14

within your gates
Here the word "gates" represents cities or towns. Alternate translation: "within your towns"

Deuteronomy 16:15

the festival
"the Festival of Shelters"

all the work of your hands
Here "hands" represents the whole person. Alternate translation: "all the work you do"

Deuteronomy 16:16

all your males must appear before Yahweh
Females were allowed, but Yahweh did not require that they come. The men could represent their whole families.

must appear before Yahweh
"must come and stand in the presence of Yahweh"

No one will appear before Yahweh empty-handed
"They will not come before Yahweh without an offering" These two negative phrases together have a positive meaning. Alternate translation: "Every person who comes before Yahweh must bring an offering"

Deuteronomy 16:17

General Information:
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Deuteronomy 16:18

General Information:
Moses continues speaking to the people of Israel.

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You must make judges
"You must appoint judges" or "You must choose judges"

within all your city gates
Here "gates" represents a city or town. Alternate translation: "within all your towns"

they will be taken
This can be stated in active form. Alternate translation: "you will choose them"

judge the people with righteous judgment
"judge the people fairly"

Deuteronomy 16:19

You must not take justice away by force
Moses speaks of justice as if it were a physical object that a strong person can violently pull away from a weak person. This can be stated in positive form. Your language might have one word that means "use force to take away." Alternate translation: "You must not be unfair when you judge" or "You must make just decisions"

You must not
Here "You" refers to those who will be appointed as judges and officers.

for a bribe blinds the eyes of the wise and perverts the words of the righteous
Taking a bribe is spoken of as if the bribe were corrupting the people. Alternate translation: "for even a wise man who accepts a bribe will become blind, and even a righteous man who accepts a bribe will tell lies"

a bribe blinds the eyes of the wise
A wise person who accepts a bribe so that he does not speak against something evil is spoken of as if he becomes blind.

the wise
The nominal adjective "the wise" can be translated as an adjective. Alternate translation: "a wise person" or "wise people"

perverts the words of the righteous
The nominal adjective "righteous" can be translated as an adjective. Alternate translation: "causes a righteous person to lie"

Deuteronomy 16:20

follow after justice, after justice alone
justice is spoken of as a person who is walking. A person who is doing what is fair and just is spoken of as if he was following close behindjustice. Alternate translation: "do only what is fair"

inherit the land that Yahweh your God is giving you
Receiving the land that God is giving to the people is spoken of as if the people are inheriting the land from God.

Deuteronomy 16:21

You must not
Here "You" refers to all the people of Israel.

Deuteronomy 16:22

any sacred stone pillar, which Yahweh your God hates
The phrase "which Yahweh your God hates" is giving more information about the sacred stone pillar. Alternate translation: "any sacred stone pillar because Yahweh your God hates them"

sacred stone pillar
This refers to pillars that are idols used to worship false gods.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 You must not sacrifice to Yahweh your God an ox or a sheep in which is any blemish or anything bad, for that would be an abomination to Yahweh your God.

2 If there is found among you, within any of your city gates that Yahweh your God is giving you, any man or woman who does what is evil in the sight of Yahweh your God and transgresses his covenant, **3** anyone who has gone and worshiped other gods and bowed down to them, either the sun, the moon, or any of the host of heaven—nothing that I have commanded— **4** and if you are told about this, or if you have heard of it, then you must make a careful investigation. If it is true and certain that such an abomination has been done in Israel, this is what you should do. **5** You must bring that man or woman, who has done this evil thing, to your city gates, that very man or woman, and you must stone that person to death. **6** At the mouth of two witnesses, or three witnesses, will he who must die be put to death; but at the mouth of only one witness he must not be put to death. **7** The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people; and you will remove the evil from among you.

8 If a matter arises that is too hard for you to judge—perhaps a question of one kind of bloodshed or another, of one kind of lawsuit or another, or of one kind of wound or another—matters of controversy within your city gates—then you must go up to the place that Yahweh your God chooses. **9** You must go to the priests, the descendants of Levi, and to the judge who will be serving at that time; you will seek their advice, and they will give you the verdict. **10** Then you must do according to what they order you to do, at the place Yahweh will choose. Be careful to do all that they teach you. **11** Follow the law they teach you, and do according to the decisions they give you. Do not turn aside from what they tell you, to the right hand or to the left. **12** Anyone who acts in arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that man will die; you will completely remove the evil from Israel. **13** All the people must hear and fear, and act arrogantly no more.

14 When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it, and then you say, 'I will set a king over myself, like all the nations that are round about me,' **15** then you must surely set as king over yourself someone whom Yahweh your God will choose. You must set as king over yourself someone from among your brothers. You must not put a foreigner, who is not your brother, over yourself. **16** But he must not multiply horses for himself, nor cause the people to return to Egypt so that he may multiply horses, for Yahweh had said to you, 'You will never return that way again.' **17** He must not take many wives for himself, so that his heart does not turn away. He must not accumulate large amounts of silver and gold.

18 When he sits on the throne of his kingdom, he must write for himself in a scroll a copy of this law, from the law that is before the priests, who are Levites. **19** The scroll must be with him, and he must read in it all the days of his life, so that he may learn to honor Yahweh his God, so as to keep all the words of this law and these statutes, to observe them. **20** He must do this so that his heart is not lifted up above his brothers, and so that he does not turn away from the commandments, to the right hand or to the left, so he may prolong his days in his kingdom, he and his descendants in the midst of Israel.

Deuteronomy 17 General Notes

Special concepts in this chapter

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done. (See: testimony and justice)

King

Israel was not to have a king because Yahweh was their king. Knowing the sinfulness of the people, Yahweh anticipated that one day Israel would have a king. Therefore, this passage gives commands about their king prophetically. They were not allowed to collect chariots because they were a sign of earthly power and the king was to trust in Yahweh.

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Deuteronomy 17:1

General Information:
Moses is still speaking to the people of Israel.

in which is any blemish
"that has a blemish" or "that has something wrong with it." The animal is to appear healthy without any deformity.

that would be an abomination to Yahweh
"that would be disgusting to Yahweh"

Deuteronomy 17:2

If there is found
This may be stated in active form. Alternate translation: "If you find someone" or "If there is anyone"

within any of your city gates
Here "city gates" represents cities or towns. Alternate translation: "living in one of your cities"

what is evil in the sight of Yahweh your God
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "something that Yahweh your God thinks is evil"

transgresses his covenant
"disobeys his covenant"

Deuteronomy 17:3

any of the host of heaven
"any of the army of heaven." Here this refers to the lights we see in the sky, including the sun, moon, stars. They are called the host because there are so many of them, just as armies have many soldiers. Alternate translation: "any of the multitude of things in the sky"

Deuteronomy 17:4

if you are told about this
This can be stated in active form. Alternate translation: "if someone tells you about this disobedient act"

you must make a careful investigation
The abstract noun "investigation" can be stated as a verb. Alternate translation: "you must carefully investigate what happened"

such an abomination has been done in Israel
This can be stated in active form. Alternate translation: "someone has done such a horrible thing in Israel"

Deuteronomy 17:5

General Information:
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Deuteronomy 17:6

At the mouth of two witnesses, or three witnesses, will he who must die be put to death
Here "the mouth" represents the testimony of a witness. This can be translated in active form. Alternate translation: "If two or three witnesses speak against the person, then you must execute him"

but at the mouth of only one witness he must not be put to death
Here "the mouth" represents the testimony of a witness. This can be translated in active form. Alternate translation: "but if only one person speaks against him, then you must not execute him"

Deuteronomy 17:7

The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people
Here "hand" represents the entire group of witnesses. Alternate translation: "The witnesses themselves must be the first ones to throw stones. Then all the people will execute the person by throwing stones at him"

you will remove the evil from among you
The nominal adjective "the evil" can be stated as an adjective. Alternate translation: "you must remove from among the Israelites this person who does this evil thing" or "you must execute this evil person"

Deuteronomy 17:8

General Information:
Moses continues speaking to the people of Israel.

If a matter arises
"If there is a matter" or "If there is a situation"

one kind of bloodshed or another
"murder or accidental killing"

one kind of lawsuit or another
"whether a lawsuit is just or unjust"

one kind of wound or another
"whether harm was done intentionally or by accident"

Deuteronomy 17:9

you will seek their advice
The abstract noun "advice" can be stated as a verb. Alternate translation: "you will ask them to advise you"

generated on Tue Oct 24 10:45:40 2023

they will give you the verdict
The abstract noun "verdict" can be stated as a verb. Alternate translation: "they will decide on the matter"

Deuteronomy 17:10

General Information:
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Deuteronomy 17:11

Follow the law they teach you
A person obeying what the priests and judge decide is spoken of as if the person were physically following behind the law. This can be stated in active form. Alternate translation: "You must obey what the judge and priests decide about the matter"

Do not turn aside from what they tell you, to the right hand or to the left
A person not doing exactly what the judge and priests say is spoken of as if he were turning off the correct path. This can be stated in positive form. Alternate translation: "Do not disobey anything they tell you" or "Do everything they say"

Deuteronomy 17:12

arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that
"arrogance—if he will not listen to the priest who is standing to serve before Yahweh your God and he will not listen to the judge—that"

you will completely remove the evil from Israel
The nominal adjective "the evil" can be translated as an adjective. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil Israelite"

Deuteronomy 17:13

All the people must hear and fear, and act arrogantly no more
It is implied that when the people hear about the person who was executed for acting arrogantly, they will be afraid and not act arrogantly themselves.

Deuteronomy 17:14

General Information:
Moses continues speaking to the people of Israel.

When you have come to the land
The word "come to" can be translated as "gone to" or "entered."

then you say, 'I will set a king over myself, like all the nations that are round about me,'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "then you decide that you want a king just like the peoples of the nations that surround you have kings,"

I will set a king over myself ... round about me
Moses has the people speaking as if they were one person. It may be more natural to translate this with plural pronouns. Alternate translation: "We will set over ourselves ... round about us"

set a king over myself
Giving someone the authority to rule as king in Israel is spoken of as if the people were setting the person in a place above them.

all the nations that are round about me
"all the surrounding nations"

all the nations
Here "nations" represent the people who live in the nations.

Deuteronomy 17:15

someone from among your brothers
"one of your fellow Israelites"

a foreigner, who is not your brother, over yourself
Both of these phrases mean the same thing. They both refer to a person who is not an Israelite. Yahweh is emphasizing that the people of Israel should not let a foreigner rule over them. Alternate translation: "a foreigner over yourself" or "a non-Israelite over yourself"

Deuteronomy 17:16

he must not multiply horses for himself
"he must not get large numbers of horses for himself" or "he must not keep acquiring more horses for himself'

for Yahweh had said to you, 'You will never return that way again.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "for Yahweh had said that you must never return to Egypt again."

Deuteronomy 17:17

so that his heart does not turn away
Here "heart" refers to the whole person. An Israelite king who marries foreign wives and starts to worship their false gods is spoken of as if his heart were to turn away from Yahweh. Alternate translation: "so that they do not cause him to stop honoring Yahweh and start worshiping false gods"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 17:18

When he sits on the throne of his kingdom
Here "throne" represents the person's power and authority as king. To sit on the throne means to become king. Alternate translation: "When he becomes king"

he must write for himself in a scroll a copy of this law
Possible meanings are 1) "he must personally write in a scroll a copy of this law for himself" or 2) "he must appoint someone to write in a scroll a copy of this law for him"

from the law that is before the priests, who are Levites
"from the copy of the law that the Levitical priests keep"

Deuteronomy 17:19

so as to keep all the words of this law and these statutes, to observe them
These two phrases mean basically the same thing and emphasize that the king must obey all of God's law.

Deuteronomy 17:20

so that his heart is not lifted up above his brothers
Here "his heart" refers to the whole person. A king becoming arrogant is spoken of as if his heart were lifted up. Alternate translation: "so that he does not become arrogant" or "so that he does not think he is better than his fellow Israelites"

so that he does not turn away from the commandments, to the right hand or to the left
A king disobeying God's commands is spoken of as if a person were to turn off the correct path. This can be stated in positive form. Alternate translation: "so that he does not disobey any of the commandments" or "so that he obeys all of the commandments"

prolong his days
Long days is a metaphor for a long life. See how you translated a similar phrase "prolong your days" in [Deuteronomy 4:26]

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 The priests, who are Levites, and all the tribe of Levi, will have no portion nor inheritance with Israel; they must eat the offerings of Yahweh made by fire as their inheritance. **2** They must have no inheritance among their brothers; Yahweh is their inheritance, as he said to them. **3** This is the share given to the priests, given to them from the people who offer a sacrifice, whether it be an oxen or a sheep: the shoulder, the two cheeks, and the inner parts. **4** The firstfruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you must give him. **5** For Yahweh your God has chosen him out of all your tribes to stand to serve in the name of Yahweh, him and his sons forever.

6 If a Levite comes from any of your towns out of all Israel where he is living and desires with all his soul to come to the place Yahweh will choose, **7** then he must serve in the name of Yahweh his God as all his brothers the Levites do, who stand there before Yahweh. **8** They must have similar portions to eat, besides of what comes of the sale of his family's inheritance.

9 When you have come into the land that Yahweh your God is giving you, you must not learn to observe the abominations of those nations. **10** There must not be found among you anyone who sacrifices his son or his daughter in the fire, or anyone who uses divination or tells fortunes or interprets omens, or a sorcerer **11** or one who casts spells or a sorcerer or a spiritist or one who seeks the dead. **12** For whoever does these things is an abomination to Yahweh; it is because of these abominations that Yahweh your God is driving them out from before you. **13** You must be blameless before Yahweh your God. **14** For these nations that you will dispossess listen to those who practice sorcery and divination; but as for you, Yahweh your God has not allowed you to do so.

15 Yahweh your God will raise up for you a prophet from among you, one of your brothers, like me. You must listen to him. **16** This is what you asked from Yahweh your God at Horeb on the day of the assembly, saying, 'Let us not hear again the voice of Yahweh our God, nor see this great fire anymore, or we will die.' **17** Yahweh said to me, 'What they have said is good. **18** I will raise up a prophet for them from among their brothers, just like you. I will put my words in his mouth, and he will speak to them all that I command him. **19** It will happen that if anyone does not listen to the words of mine that he speaks in my name, I will require it of him.

20 But the prophet who speaks a word arrogantly in my name, a word that I have not commanded him to speak, or who speaks in the name of other gods, that very prophet must die.' **21** This is what you must say in your heart: 'How will we recognize a message that Yahweh has not spoken?' **22** You will recognize a message that Yahweh has spoken when a prophet speaks in the name of Yahweh. If that thing does not occur nor happen, then that is something that Yahweh has not spoken and the prophet has spoken it in arrogance, and you must not be afraid of him.

Deuteronomy 18 General Notes

Special concepts in this chapter

Levites

As Yahweh's chosen priests, the priest were to trust in Yahweh to provide for them. He provided for them through the rest of the Israelites. Yahweh was their inheritance. (See: elect, priest and trust and inherit)

Messiah

This chapter is one of the first prophecies about the promised, coming Messiah. (See: prophet and promise and christ)

Deuteronomy 18:1

General Information:

Moses continues telling the people what Yahweh wants them to do.

will have no portion nor inheritance with Israel

The Levites not receiving any land from Yahweh is spoken of as if they would not receive an inheritance. Alternate translation: "will not possess any of the people's land" or "will not receive any of the land that the Israelites will possess"

generated on Tue Oct 24 10:45:40 2023

no portion
"no part" or "no share"

Deuteronomy 18:2

among their brothers
"among the other tribes of Israel" or "among the other Israelites"

Yahweh is their inheritance
Moses speaks of the great honor that Aaron and his descendants will have by serving Yahweh as priests as if Yahweh were something that they will inherit. See how you translated a similar phrase in [Deuteronomy 10:9]

Deuteronomy 18:3

the inner parts
This is the stomach and intestines.

Deuteronomy 18:4

you must give him
"you must give to the priest"

Deuteronomy 18:5

has chosen him
Here "him" represents all the Levites.

to stand to serve in the name of Yahweh
Here "the name of Yahweh" stands for Yahweh himself and his authority. Alternate translation: "to be his special servants" or "to serve as a representative of Yahweh"

him and his sons forever
Here "him" represents all the Levites. Alternate translation: "the Levites and their descendants forever"

Deuteronomy 18:6

desires with all his soul
This is an idiom. Alternate translation: "strongly desires" or "really wants"

Deuteronomy 18:7

then he must serve in the name of Yahweh his God
Here "name" represents Yahweh and his authority. Alternate translation: "then he must serve Yahweh his God as a priest"

who stand there before Yahweh
"who serve in the sanctuary in the presence of Yahweh"

Deuteronomy 18:8

his family's inheritance
This is what the priest would inherit from his father.

Deuteronomy 18:9

When you have come
Here "come" can be translated as "gone" or "entered."

you must not learn to observe the abominations of those nations
God hates the religious activities of the people in the surrounding nations. He considers them to be terribly evil. Here "nations" represents the people. Alternate translation: "you must not do the terrible things that the people of the other nations do"

Deuteronomy 18:10

There must not be found among you anyone
This can be stated in active form. Alternate translation: "There must not be anyone among you"

anyone who uses divination ... tells fortunes ... interprets omens ... sorcerer
These are different ways of practicing magic. God has forbidden every kind of magic. If you do not have different words for all of these activities, it can be stated more generally. Alternate translation: "anyone who uses magic to try to find out what will happen in the future or to cast spells"

Deuteronomy 18:11

one who casts spells or a sorcerer or a spiritist or one who seeks the dead
This is a description of people who practice different kinds of magic. God has forbidden every kind of magic. If you do not have a word for all of these types of people, you can treat this list as a doublet and translate more generally. Alternate translation: "anyone who uses magic to cast spells or to talk to the spirits of dead people"

Deuteronomy 18:12

driving them out
Here "them" refers to the people already living in Canaan.

Deuteronomy 18:13

General Information:
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Deuteronomy 18:14

For these nations
Here "nations" stands for the people groups that live in Canaan. Alternate translation: "For these people groups"

generated on Tue Oct 24 10:45:40 2023

these nations that you will dispossess
"these nations whose land you will take"

Deuteronomy 18:15

General Information:
Moses continues speaking to the people of Israel.

Yahweh your God will raise up for you a prophet
Yahweh appointing a person to be a prophet is spoken of as if Yahweh would raise or lift the person up.

one of your brothers
"one of your fellow Israelites"

Deuteronomy 18:16

This is what you asked
Here "you" refers to the Israelites at Mount Horeb about 40 years earlier.

at Horeb on the day of the assembly
"on the day you gathered together at Horeb"

on the day of the assembly, saying, 'Let us not hear again the voice of Yahweh our God, nor see this great fire anymore, or we will die.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "on the day of the assembly when you said that you did not want to hear the voice of Yahweh our God, nor see his great fire anymore, because you were afraid that you would die."

Let us not hear again the voice of Yahweh our God
Here Yahweh is represented by his "voice" to emphasize what he says. Alternate translation: "Let us not hear Yahweh our God speak again"

Deuteronomy 18:17

General Information:
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Deuteronomy 18:18

I will raise up a prophet for them
Yahweh appointing a person to be a prophet is spoken of as if Yahweh would raise or lift the person up.

from among their brothers
"from among their fellow Israelites"

I will put my words in his mouth
Yahweh telling the prophet what to say is spoken of as if Yahweh would put words in the prophet's mouth.

speak to them
"speak to the people of Israel"

Deuteronomy 18:19

does not listen to the words of mine that he speaks in my name
Here "my name" represents Yahweh and his authority. Alternate translation: "does not listen to him when he speaks my message"

require it of him
"I will hold him responsible" or "I will punish him." Here "him" refers to the person who does not listen to the prophet.

Deuteronomy 18:20

General Information:
Yahweh continues speaking.

who speaks a word arrogantly
"who dares to speak a message" or "who is arrogant enough to speak a message"

in my name
Here "my name" refers to Yahweh himself and his authority. Alternate translation: "for me" or "with my authority"

a word
"a message"

who speaks in the name of other gods
Here "name" represents the gods themselves or their authority. This means the prophet claims that false gods told him to speak a certain message.

Deuteronomy 18:21

This is what you must say in your heart
Here "heart" represents the thoughts of a person. Alternate translation: "You ask yourself" or "You must say to yourself"

How will we recognize a message that Yahweh has not spoken?
"How will we know if the message that the prophet speaks is from Yahweh?" Here "we" refers to the people of Israel.

Deuteronomy 18:22

General Information:
Yahweh continues speaking.

a prophet speaks in the name of Yahweh
Here "name of Yahweh" refers to Yahweh himself and his authority. Alternate translation: "a prophet claims to speak for me" or "a prophet claims to speak with my authority"

the prophet has spoken it in arrogance
"the prophet has spoken this message without my authority"

generated on Tue Oct 24 10:45:40 2023

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Chapter 19

1 When Yahweh your God cuts off the nations, those whose land Yahweh your God is giving you, and when you come after them and live in their cities and houses, **2** you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. **3** You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.

4 This is the instruction concerning the one who kills another and flees from there in order to save his own life—the one who unintentionally kills his neighbor without hating him at the time of the accident. **5** For example, if a man goes into the forest with his neighbor to cut wood, and he chops with the ax to cut down a tree, and the ax head slips off of the handle and strikes his neighbor and kills him—then that man must flee to one of these cities and save his life. **6** Otherwise the avenger of blood might go after the one who took a life, and in the heat of his anger overtake him, if the distance is too great, strike him and kill him, even though that man did not deserve to die, since he had not hated his neighbor in the past. **7** Therefore I command you to select three cities for yourself. **8** If Yahweh your God enlarges your borders, as he has sworn to your ancestors to do, and gives you all the land that he promised to give to your ancestors; **9** if you keep all these commandments to do them, which I am commanding you today—commandments to love Yahweh your God and to always walk in his ways, then you must add three more cities for yourself, besides these three. **10** Do this so that innocent blood is not shed in the midst of the land that Yahweh your God is giving you for as an inheritance, so that no bloodguilt may be on you.

11 But if anyone hates his neighbor, lies in wait for him, rises up against him, and mortally wounds him so that he dies, and if he then flees into one of these cities— **12** then the elders of his city must send and bring him back from there, and turn him over to the hand of the avenger of blood, so that he may die. **13** Your eye must not pity him; instead, you must completely remove the bloodguilt from Israel so that it may go well with you.

14 You must not remove your neighbor's landmark that they set in place a long time ago, in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess.

15 One sole witness must not rise up against a man for any iniquity, or for any sin, in any matter that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, must any matter be confirmed. **16** Suppose that an unrighteous witness rises up against any man to testify against him of wrongdoing. **17** Then both men, the ones between whom the controversy exists, must stand before Yahweh, before the priests and the judges who serve in those days. **18** The judges must make diligent inquiries; see, if the witness is a false witness and has testified falsely against his brother, **19** then must you do to him, as he had wished to do to his brother; and you will remove the evil from among you. **20** Then those who remain will hear and fear, and will from then on commit no longer any such evil among you. **21** Your eyes must not pity; life will pay for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 19 General Notes

Special concepts in this chapter

Justice

Another way justice would be maintained in Israel was by avoiding revenge killings. This chapter describes the establishment of special cities to protect those fleeing from revenge killings. (See: justice and avenge)

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done. (See: testimony)

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Other possible translation difficulties in this chapter

Law of retaliation
The chapter describes a famous law, often called the "law of retaliation." It is said, an "eye for eye, tooth for tooth, hand for hand, foot for foot." This does not mean a person who causes another person to lose their eye must have their own eye removed as punishment. This law is not about making all things equal. Instead, it is about limiting the punishment or the ability of a person to retaliate.

Deuteronomy 19:1

General Information:
Moses is still speaking to the people of Israel.

When Yahweh your God cuts off the nations
Yahweh destroying the people who live in Canaan is spoken of as if he were cutting them off, as one would cut a piece of cloth or cut a branch from a tree.

the nations
This represents the people groups that live in Canaan.

those whose land Yahweh your God is giving you
"those nations who were living in the land that Yahweh your God is giving you"

come after them
"take the land from those nations" or "possess the land after those nations are gone"

Deuteronomy 19:2

select three cities
"choose 3 cities"

Deuteronomy 19:3

You must build a road
They were to build roads so that it would be easy for people to travel to these cities.

divide the borders of your land into three parts
It is implied that one of the cities they choose must be in each part of the land.

the land that Yahweh your God is causing you to inherit
Yahweh giving the land to the people of Israel is spoken of as if the people are inheriting the land.

Deuteronomy 19:4

This is the instruction
"These are the instructions" or "These are the directions"

concerning the one who kills another
The word "person" is understood. Alternate translation: "for a person who kills another person"

and flees from there
"and who escapes to one of these cities" or "who runs to one of these cities"

the one who unintentionally kills his neighbor
Here "neighbor" means any person in general. Alternate translation: "any person who kills another person by accident"

without hating him at the time of the accident
"but did not hate his neighbor before he killed him." This implies there was no cause for him to kill his neighbor purposely.

Deuteronomy 19:5

For example, if a man goes into the forest ... and kills him
The author gives an example of how someone might accidentally kill his neighbor.

the ax head slips off of the handle
The iron part of the ax comes off the wooden handle.

strikes his neighbor and kills him
This means the head of the ax hits and kills the neighbor.

to one of these cities and save his life
It is implied that the family of the dead man may try to get revenge. The man who killed him can flee to one of these cities, and the people there will protect him.

Deuteronomy 19:6

General Information:
Moses is still speaking to the people of Israel.

the avenger of blood
Here "blood" represents the person who was killed. An "avenger of blood" is a close relative of the person who was killed. This relative is responsible for punishing the murderer.

the one who took a life
This is an idiom. Alternate translation: "the one who killed the other person"

in the heat of his anger
Someone being very angry is spoken of as if anger were something that could become hot. Alternate translation: "and being very angry"

generated on Tue Oct 24 10:45:40 2023

strike him and kill him
"And the blood avenger strikes and kills the one who had killed the other person"

though that man did not deserve to die, since he had not hated his neighbor in the past
"though that man did not deserve to die since he accidentally killed the other person and was not his enemy, and he had not planned to hurt the man"

Deuteronomy 19:7

General Information:
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Deuteronomy 19:8

General Information:
Moses is still speaking to the people of Israel.

enlarges your borders
"gives you more land to possess"

as he has sworn to your ancestors to do
"like he promised your ancestors that he would do"

Deuteronomy 19:9

if you keep all these commandments to do them
"if you obey all these commandments"

to always walk in his ways
How God wants a person to live or behave is spoken of as if it were Yahweh's way or road. A person who obeys Yahweh is spoken of as if he were walking on Yahweh's way or road. Alternate translation: "to always obey him"

then you must add three more cities for yourself
The full meaning of this statement can be made explicit. Alternate translation: "then you must choose three more cities for a person to escape to if he accidentally kills someone"

besides these three
"in addition to the three cities you already established"

Deuteronomy 19:10

Do this so that innocent blood is not shed
This can be stated in active form. Alternate translation: "Do this so that family members do not kill an innocent person"

innocent blood is not shed
Here "blood" represents a person's life. To shed blood means to kill a person. This can be stated in active form. Alternate translation: "no one kills an innocent person"

in the midst of the land
"in the land" or "in the territory"

Yahweh your God is giving you for as an inheritance
The land that Yahweh is giving the people of Israel is spoken of as if it were an inheritance.

so that no bloodguilt may be on you
The people of Israel being guilty for a person dying because they did not build a city where he would be safe from the "blood avenger" is spoken of as if the guilt of his death is on them.

bloodguilt
Here "blood" represents a life and "bloodguilt" refers to the guilt someone has for killing an innocent person.

may be on you
This means that if a family member kills an innocent person, then all the people of Israel will be guilty for letting that happen.

Deuteronomy 19:11

his neighbor
Here "neighbor" means any person in general.

lies in wait for him
The full meaning of this statement can be made explicit. Alternate translation: "hides and waits in order to kill him" or "plans to kill him"

rises up against him
This is an idiom. Alternate translation: "attacks him"

mortally wounds him so that he dies
"hurts him so that he dies" or "and kills him"

Deuteronomy 19:12

must send and bring him back from there
"must send someone to get him and bring him back from the city that he escaped to"

turn him over
This is an idiom. Alternate translation: "give him over"

to the hand of the avenger of blood
Here "the hand" represents the authority of someone. Alternate translation: "to the power of the responsible relative" or "to the responsible relative"

the avenger of blood
This is the relative of the person who was killed. This relative is responsible for punishing the murderer.

he may die
"the murderer may die" or "the responsible relative may execute the murderer"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 19:13

Your eye must not pity him
Here "your eye" represents the whole person. Alternate translation: "Do not show him mercy" or "Do not feel sorry for him"

you must completely remove the bloodguilt from Israel
Here "bloodguilt" represents the guilt for murdering an innocent person. Alternate translation: "you must execute the murderer so that the people of Israel will not become guilty for the death of an innocent person"

from Israel
Here "Israel" refers to the people of Israel.

Deuteronomy 19:14

General Information:
Moses is still speaking to the people of Israel.

You must not remove your neighbor's landmark
The full meaning of this statement can be made explicit. Alternate translation: "You must not take land away from your neighbor by moving the markers on the borders of his land"

they set in place
"that your ancestors placed"

a long time ago
Moses means that when the people have lived in the land for a long time, they should not move the borders that their ancestors made when they first took the land.

in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess
Yahweh giving the land to the people of Israel is spoken of as if they were inheriting the land. Alternate translation: "in the land that Yahweh your God is giving to you to possess"

Deuteronomy 19:15

General Information:
Moses is still speaking to the people of Israel.

One sole witness
"A single witness" or "Only one witness"

must not rise up against a man
Here "rise up" means to stand up in court and speak against someone to a judge. Alternate translation: "must not speak to the judges about something bad that a man did"

in any matter that he sins
"anytime that a man does something bad"

at the mouth of two witnesses, or at the mouth of three witnesses
Here "mouth" represents what the witnesses say. It is implied that there must be at least two or three witnesses. Alternate translation: "at the testimony of at least two or three people" or "based on what at least two or three people say happened"

must any matter be confirmed
This can be stated in active form. Alternate translation: "will you confirm that the man is guilty"

Deuteronomy 19:16

Suppose that
"When" or "If"

an unrighteous witness
"a witness who intends to harm someone else"

rises up against any man to testify against him of wrongdoing
Here "rise up" means to stand up in court and speak against someone to a judge. Alternate translation: "tells the judge that a man sinned in order to get the man in trouble" or "tells the judge that a man sinned, so the judge will punish him"

Deuteronomy 19:17

General Information:
Moses continues to speak to the people of Israel.

the ones between whom the controversy exists
"the ones who disagree with one another"

must stand before Yahweh, before the priests and the judges
This means the two persons must go to the sanctuary where Yahweh's presence dwells. At the sanctuary are priests and judges who have the authority to make legal decisions for Yahweh.

stand before Yahweh, before the priests and the judges
The phrase "stand before" is an idiom. It means to go to someone with authority and let him make a legal decision about a matter.

Deuteronomy 19:18

The judges must make diligent inquiries
"The judges must work very hard to determine what happened"

Deuteronomy 19:19

then must you do to him, as he had wished to do to his brother
"then you must punish the false witness in the same way as he wanted you to punish the other man"

generated on Tue Oct 24 10:45:40 2023

you will remove the evil from among you
The nominal adjective "the evil" can be stated as an adjective. Alternate translation: "you will remove the evil practice from among you"

Deuteronomy 19:20

Then those who remain
"When you punish the false witness, the rest of the people"

will hear and fear
The full meaning of this statement can be made explicit. Alternate translation: "will hear about the punishment and be afraid of getting punished"

commit no longer any such evil
"never again do something evil like that"

Deuteronomy 19:21

Your eyes must not pity
Here "eyes" refer to the whole person. Alternate translation: "You must not pity him" or "You must not show him mercy"

eye for eye, tooth for tooth, hand for hand, foot for foot
Here the phrases are shortened because the meaning is understood. The body parts are metonyms for the person whose parts they are. The people must punish a person in the same way that he harmed another person. Alternate translation: "eye will pay for for eye, tooth will pay for for tooth, hand will pay for for hand, foot will pay for for foot" or "you must destroy an eye of the person who destroys another person's eye, you must destroy a tooth of the person who destroys another person's tooth, you must destroy a hand of the person who destroys another person's hand, you must destroy a foot of the person who destroys another person's foot"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 When you march out to battle against your enemies, and see horses, chariots, and a people more numerous than you, you must not be afraid of them; for Yahweh your God is with you, he who brought you up out of the land of Egypt. **2** When you are about to enter into battle, the priest must approach and speak to the people. **3** He must say to them, 'Listen, Israel, you are going to battle against your enemies. Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them. **4** For Yahweh your God is the one who is going with you to fight for you against your enemies and to save you.' **5** The officers must speak to the people and say, 'What man is there who has built a new house and has not dedicated it? Let him go and return to his house, so that he does not die in battle and another man dedicates it. **6** Is there anyone who has planted a vineyard and has not enjoyed its fruit? Let him go home, so he will not die in battle and another man enjoy its fruit. **7** What man is there who is betrothed to a woman but has not yet married her? Let him go home so that he does not die in battle and another man marry her.' **8** The officers must speak further to the people and say, 'What man is there who is fearful or fainthearted? Let him go and return to his house, so that his brother's heart does not melt like his own heart.' **9** When the officers have finished speaking to the people, they must appoint commanders of armies over them.

10 When you march up to attack a city, make those people an offer of peace. **11** If they answer peaceably and open their gates to you, all the people who are found in it must become forced labor for you and must serve you. **12** But if it makes no offer of peace to you, and instead makes war against you, then you must besiege it, **13** and when Yahweh your God gives you victory and puts them under your control, you must strike every man in the town with the edge of the sword. **14** But the women, the little ones, the livestock, and everything that is in the city, and all its spoil, you will take as booty for yourself. You will consume the booty of your enemies, whom Yahweh your God has given to you. **15** You must act in this way toward all the cities that are very far from you, cities that are not of the cities of these following nations. **16** In the cities of these peoples that Yahweh your God is giving you as an inheritance, you must keep alive nothing that breathes. **17** You must completely destroy them: the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as Yahweh your God has commanded you. **18** Do this so that they do not teach you to act in any of their abominable ways, as they have done for their gods. If you do, you will sin against Yahweh your God.

19 When you will besiege a city for a long time, as you wage war against it to capture it, you must not destroy its trees by wielding an ax against them. For you may eat from them, so you must not cut them down. For is the tree of the field a man whom you should besiege? **20** Only the trees that you know are not trees for food, you may destroy and cut down; you will build siege works against the city that makes war with you, until it falls.

Deuteronomy 20 General Notes

Special concepts in this chapter

Yahweh's protection

Israel was not to worry about the power and strength of other nations. Instead, they were to trust in the power of Yahweh. He is the source of their military strength and protection. This is why a priest leads them into battle, rather than a military commander. (See: trust and priest)

Holy war

Israel's conquering of the Promised Land was unique in history. It was a type of holy war and had special rules. This war was really Yahweh's punishment against the sin of the Canaanite people. If the people were not completely destroyed, they would cause Israel to sin. (See: promisedland and holy and sin)

Important figures of speech in this chapter

"What man is there"

This phrase is used several times to introduce a rhetorical question. The questions are intended to tell the readers that Yahweh only wants soldiers who are completely dedicated to fighting for him.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Excused from fighting
In ancient Israel, men were excused from fighting in battle for several different reasons. Some of these reasons are mentioned in this chapter. Apparently, needing to establish a new house, the need to harvest a field and cowardice were possible excuses.

Deuteronomy 20:1

General Information:
Moses continues speaking to the people of Israel.

When you march out to battle against your enemies
"When you go out to fight in a war against your enemies"

see horses, chariots
People considered an army with many horses and chariots to be very strong. The full meaning of this statement can be made explicit.

he who brought you up out of the land of Egypt
Yahweh brought the people from Egypt to Canaan. It was common to use the word "up" to refer to traveling from Egypt to Canaan. Alternate translation: "Yahweh who led you out from the land of Egypt"

Deuteronomy 20:2

General Information:
Moses continues speaking to the people of Israel.

speak to the people
"speak to the soldiers of Israel"

Deuteronomy 20:3

Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them
These four expressions all mean the same thing and strongly emphasize that they are not to be afraid. If your language does not have four ways to express this concept, you may use less than four.

Do not let your hearts faint
Here "hearts" represents people's courage. For a heart to faint is an idiom that means "Do not be afraid."

Deuteronomy 20:4

Yahweh your God is the one who is going with you to fight for you against your enemies
Yahweh defeating the enemies of the people of Israel is spoken of as if Yahweh were a warrior who would fight along with the people of Israel.

to save you
"to give you victory"

Deuteronomy 20:5

General Information:
Moses says what the army officers must say to the people of Israel before a battle.

The officers must speak
One of the officers' jobs was to decide who could leave the army. The full meaning of this statement can be made explicit.

What man is there ... Let him go and return to his house
"If any soldier here has built a new house and has not dedicated it, he should go back to his house"

so that he does not die in battle and another man dedicates it
The officer is describing a situation that could possibly happen to a soldier. If a man who did not dedicate his house died in battle, another man could dedicate the house. Alternate translation: "so that he will not die in battle, because if he dies, another man could dedicate it"

Deuteronomy 20:6

General Information:
Moses continues describing situations that allow a man to leave the military.

Is there anyone who has planted ... Let him go home
"If any soldier here has a new vineyard, but has not yet harvested its grapes, he should go back to his house"

so he will not die in battle and another man enjoy its fruit
The officer is describing a situation that could possibly happen to a soldier. If a soldier died in battle, another man could take the fruit from his garden. Alternate translation: "so that he will not die in battle, because if he dies, another man could harvest its fruit instead of him"

Deuteronomy 20:7

What man is there who is betrothed to a woman ... Let him go home
"If any soldier here has promised to marry a woman, but has not yet married her, he should go back to his house"

generated on Tue Oct 24 10:45:40 2023

so that he does not die in battle and another man marry her
The officer is describing a situation that could possibly happen to a soldier. If a man was engaged and died, another man could marry the woman, and the first man would not have any children. Alternate translation: "so that he will not die in battle, because if he dies, another man could marry her instead of him"

Deuteronomy 20:8

General Information:
Moses continues describing situations that allow a man to leave the military.

What man is there who is fearful or fainthearted? Let him go and return to his house
"If any soldier here is afraid and not brave, he should go back to his house"

fearful or fainthearted
Both of these words mean basically the same thing. Alternate translation: "afraid to fight in battle"

his brother's heart does not melt like his own heart
This is an idiom. Alternate translation: "another Israelite does not become afraid like he is afraid"

brother's heart ... his own heart
Here "heart" represents a person's courage.

Deuteronomy 20:9

they must appoint commanders of armies over them
"the officers must appoint people to be commanders of the army and to lead the people of Israel"

Deuteronomy 20:10

General Information:
Moses continues speaking to the people of Israel.

When you march up to attack a city
Here "city" represents the people. Alternate translation: "When you go to attack the people of a city"

make those people an offer of peace
"give the people in the city a chance to surrender"

Deuteronomy 20:11

they answer peaceably
Possible meanings are 1) they answer in a peaceful manner or 2) they accept the offer of peace.

open their gates to you
Here "gates" refers to the city gates. The phrase "open their gates to you" represents the people surrendering and allowing the Israelites to enter their city. Alternate translation: "let you enter their city peacefully"

all the people who are found in it
This can be stated in active form. Alternate translation: "all the people in the city"

must become forced labor for you
"must become your slaves"

Deuteronomy 20:12

But if it makes no offer of peace
Here "it" refers to the city which represents the people. Alternate translation: "But if the people of the city do not surrender" or "But if the people of the city do not accept your offer of peace"

Deuteronomy 20:13

strike every man in the town with the edge of the sword
"kill every man in the town with your sword"

Deuteronomy 20:14

the little ones
"the children"

all its spoil
"all the valuable things"

booty
These are the valuable things which people who win a battle take from the people they attacked.

Deuteronomy 20:15

all the cities
Here "cities" represents the people. Alternate translation: "all the people who live in cities"

Deuteronomy 20:16

General Information:
Moses continues speaking to the people of Israel.

In the cities of these peoples that Yahweh your God is giving you as an inheritance
The cities in Canaan that Yahweh is giving to the people is spoken of as if the cities were the people's inheritance.

you must keep alive nothing that breathes
"you must not let any living thing stay alive." This can be stated in positive form. Alternate translation: "you must kill every living thing"

Deuteronomy 20:17

You must completely destroy them
"You must completely destroy these people groups"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 20:18

Do this so that they
"Destroy these nations so that they"

to act in any of their abominable ways ... their gods
"to act in abominable ways like the people in these nations have done with their gods"

If you do, you will sin against Yahweh your God
"If you act like these people, you will sin against Yahweh your God"

Deuteronomy 20:19

General Information:
Moses continues speaking to the people of Israel.

wage war
"fight in a war"

by wielding an ax against them
"by cutting down the trees with an ax"

For is the tree of the field a man whom you should besiege?
This rhetorical question is to remind the people of what they should already know. This question can be translated as a statement. Alternate translation: "For fruit trees are not people, so they are not your enemy."

Deuteronomy 20:20

you know are not trees for food
"you know are not trees that grow fruit to eat"

siege works
These are tools and structures, such as ladders and towers, that are needed to lay siege to a city.

until it falls
This is an idiom. Alternate translation: "until the people of the city lose the war"

it falls
Here "it" refers to the city which represents the people of the city.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 If someone is found killed in the land that Yahweh your God is giving you to possess, lying in the field, and it is not known who has attacked him; **2** then your elders and your judges must go out, and they must measure to the cities that are around him who has been killed. **3** Then the elders of the town nearest to the dead man's body must take a heifer from the herd, one that has never been put to work, and that has not borne the yoke. **4** Then they must lead the heifer down to a valley with running water, a valley that has been neither plowed nor sown, and there in the valley they must break the heifer's neck. **5** The priests, descendants of Levi, must come forward, for Yahweh your God has chosen them to serve him and give blessing in the name of Yahweh and to decide every case of dispute and assault by their word. **6** All the elders of the city that is the nearest to the killed man must wash their hands over the heifer whose neck was broken in the valley; **7** and they must answer to the case and say, 'Our hands have not shed this blood, neither have our eyes seen it. **8** Forgive, Yahweh, your people Israel, whom you have redeemed, and do not put guilt for innocent bloodshed in the midst of your people Israel.' Then the bloodshed will be forgiven them. **9** In this way you will completely remove the innocent blood from your midst, when you do what is right in the eyes of Yahweh.

10 When you go out to do battle against your enemies and Yahweh your God gives you victory and puts them under your control, and you take them away as captives, **11** if you see among the captives a beautiful woman, and you delight in her and wish to take her for yourself as a wife, **12** then you will bring her home to your house; she will shave her head and cut her nails. **13** Then she will take off the clothes she was wearing when she was taken captive and she will remain in your house and mourn for her father and her mother a full month. After that you may go to her and be her husband, and she will be your wife. **14** But if you take no delight in her, then you may let her go where she wishes. But you must not sell her at all for money, and you must not treat her like a slave, because you have humiliated her.

15 If a man has two wives and one is loved and the other is hated, and they have both borne him children —both the beloved wife and the hated wife—if the firstborn son is of her that is hated, **16** then on the day that the man causes his sons to inherit what he possesses, he may not make the son of the beloved wife the firstborn before the son of the hated wife, the son who is actually the firstborn. **17** Instead, he must acknowledge the firstborn, the son of the hated wife, by giving him a double portion of all that he possesses, for that son is the beginning of his strength. The right of the firstborn belongs to him.

18 If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, even though they correct him, will not listen to them; **19** then his father and his mother must lay hold on him and bring him out to the elders of his city and to the gate of his city. **20** They must say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' **21** Then all the men of his city must stone him to death with stones; and you will remove the evil from among you. All Israel will hear of it and fear.

22 If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, **23** then his body must not remain all night on the tree. You must surely bury him the same day; for whoever is hanged is cursed by God. You must not defile the land that Yahweh your God is giving you as an inheritance.

Deuteronomy 21 General Notes

Special concepts in this chapter

Elders

Older men were required to lead the people of Israel and help to administer justice. These men would function as judges, which would later become a more official position. (See: justice)

Peace in Israel

The rules and instructions in this chapter help to ensure peace in Israel. This is not a military peace. Instead, it is about establishing peace within Israel and among the people.

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 21:1

General Information:
Moses continues to speak to the people of Israel.

If someone is found killed
This can be stated in active form. Alternate translation: "If someone finds a person whom someone else has killed"

lying in the field
The dead person is lying in the field.

it is not known who has attacked him
This can be stated in active form. Alternate translation: "nobody knows who attacked him"

Deuteronomy 21:2

they must measure to the cities
"they must measure the distance to the cities"

him who has been killed
This can be stated in active form. Alternate translation: "him whom someone has killed" or "the dead body"

Deuteronomy 21:3

has not borne the yoke
"has not worn a yoke"

Deuteronomy 21:4

running water
This is an idiom for water that is moving. Alternate translation: "a stream"

a valley that has been neither plowed nor sown
This can be stated in active form. Alternate translation: "a valley where nobody has plowed the ground or planted seeds"

Deuteronomy 21:5

General Information:
Moses continues speaking to the people of Israel.

must come forward
"must come to the valley"

for Yahweh your God has chosen them to serve him
"because the priests are the ones whom Yahweh your God has chosen to serve him"

Yahweh your God
Moses speaks to the Israelites as if he were speaking to one man, so the word "your" is singular.

give blessing
"bless the people of Israel"

in the name of Yahweh
Here the metonym "in the name of" refers to Yahweh and his authority. Alternate translation: "as one who says and does what Yahweh himself would say and do"

Yahweh and to decide every case of dispute and assault by their word
"Yahweh, and they will be the ones who settle all disagreements and cases of violence"

Deuteronomy 21:6

General Information:
Moses continues speaking to the people of Israel.

the heifer whose neck was broken
This can be stated in active form. Alternate translation: "the heifer whose neck the priests broke"

Deuteronomy 21:7

they must answer to the case
"they must testify to Yahweh about this case"

Our hands have not shed this blood
Here "hands" are a synecdoche for the whole person and "shed this blood" is a metonym for killing an innocent person. Alternate translation: "We did not kill this innocent person"

neither have our eyes seen it
Here "eyes" refers to the whole person. Alternate translation: "and we did not see anyone kill this person"

Deuteronomy 21:8

General Information:
Moses continues to tell the elders what they should say when they wash their hands over the heifer. He speaks to them as if he were speaking to one man, so the words "you" and "your" are singular.

whom you have redeemed
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people from slavery.

do not put guilt for innocent bloodshed in the midst of your people Israel
This is an idiom. Alternate translation: "do not treat your people Israel as if they are guilty of killing an innocent person"

Then the bloodshed will be forgiven them
This can be stated in active form. Alternate translation: "Then Yahweh will forgive his people Israel for the death of an innocent person"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 21:9

you will completely remove the innocent blood from your midst
"you will not be guilty any more of killing an innocent person"

what is right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is right in Yahweh's judgment" or "what Yahweh considers to be right"

Deuteronomy 21:10

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

you go out
"you who are soldiers go out"

Deuteronomy 21:11

you delight in her
The word "delight in" here probably refers to tender feelings rather than sexual desire.

wish to take her for yourself as a wife
"want to marry her"

Deuteronomy 21:12

she will shave her head
"she will shave the hair off of her head"

cut her nails
"cut her fingernails"

Deuteronomy 21:13

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

she will take off the clothes she was wearing
She will do this after the man brings her to his house and when she shaves her head and cuts her fingernails and toenails as mentioned in [Deuteronomy 21:12]

when she was taken captive
This can be stated in active form. Alternate translation: "when you took her captive"

a full month
"an entire month" or "a whole month"

After that you may go to her
This is a polite way of referring to having sexual relations. Alternate translation: "After that you may have sexual relations with her" or "After that you may lie with her"

Deuteronomy 21:14

But if you take no delight in her
You may need to make explicit that the man sleeps with the woman. Alternate translation: "But if you sleep with her and then decide that you do not want her as your wife"

let her go where she wishes
"let her go wherever she wants to go"

because you have humiliated her
"because you shamed her by sleeping with her and then sending her away"

Deuteronomy 21:15

General Information:
Moses continues speaking to the people of Israel.

one is loved and the other is hated
This can be stated in active form. Alternate translation: Possible meanings are 1) "the man loves one of his wives and he hates the other wife" or 2) "the man loves one wife more than he loves the other wife"

if the firstborn son is of her that is hated
This can be stated in active form. Alternate translation: "if the firstborn son belongs to the wife whom the man hates"

Deuteronomy 21:16

then on the day that the man
"when the man"

the man causes his sons to inherit what he possesses
"the man gives his possessions to his sons as an inheritance"

he may not make the son of the beloved wife the firstborn before the son of the hated wife
"he may not treat the son of the beloved wife as if he were the firstborn instead of the son of the hated wife"

Deuteronomy 21:17

a double portion
"twice as much"

that son is the beginning of his strength
This is an idiom. Alternate translation: "that son is the one who shows that the man can become the father of sons"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 21:18

General Information:
Moses continues speaking to the people of Israel.

who will not obey the voice of his father or the voice of his mother
Here "voice" is a metonym for what a person says. Alternate translation: "who will not obey what his father or mother say"

they correct him
"they punish him for his wrongdoing" or "they train and instruct him"

Deuteronomy 21:19

must lay hold on him and bring him out
"must force him to come out"

Deuteronomy 21:20

General Information:
Moses continues speaking to the people of Israel as if they were one man, so all instances of "you" are singular.

This son of ours
"Our son"

he will not obey our voice
Here "voice" is a metonym for what a person says or a synecdoche for the whole person. Alternate translation: "he will not do what we tell him to do" or "he will not obey us"

a glutton
a person who eats and drinks too much

a drunkard
a person who drinks too much alcohol and gets drunk often

Deuteronomy 21:21

stone him to death with stones
"throw stones at him until he dies"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

All Israel
The word "Israel" is a metonym for the people of Israel. Alternate translation: "All the people of Israel"

will hear of it and fear
The full meaning of this statement can be made explicit. Alternate translation: "will hear about what happened to the son and be afraid that the people will punish them also"

Deuteronomy 21:22

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

If a man has committed a sin worthy of death
"If a man has done something so bad that you need to punish him by killing him"

he is put to death
This can be stated in active form. Alternate translation: "you execute him" or "you kill him"

you hang him on a tree
Possible meanings are 1) "after he has died you hang him on a tree" or 2) "you kill him by hanging him on a wooden post"

Deuteronomy 21:23

bury him the same day
"bury him on the same day as when you execute him"

for whoever is hanged is cursed by God
This can be stated in active form. Possible meanings are 1) "because God curses everyone whom people hang on trees" and 2) "for people hang on trees those whom God has cursed."

You must not defile the land
Leaving the body on the tree would defile the land.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 You must not watch your fellow Israelite's ox or his sheep go astray and hide yourself from them; you must surely bring them back to him. **2** If your fellow Israelite is not near to you, or if you do not know him, then you must bring the animal home to your house, and it must be with you until he looks for it, and then you must restore it to him. **3** You must do the same with his donkey; you must do the same with his garment; you must do the same with every lost thing of your fellow Israelite's, anything that he has lost and you have found; you must not hide yourself. **4** You must not see your fellow Israelite's donkey or his ox fallen down in the road and hide yourself from them; you must surely help him to lift it up again.

5 A woman must not wear what pertains to a man, and neither must a man put on women's clothing; for whoever does these things is an abomination to Yahweh your God.

6 If a bird's nest happens to be in front of you on the road, in any tree or on the ground, with young ones or eggs in it, and the mother sitting on the young or on the eggs, you must not take the mother along with the young. **7** You must surely let the mother go, but the young you may take for yourself. Obey this command so that it may go well with you, and that you may prolong your days.

8 When you build a new house, then you must make a railing for your roof so that you do not bring blood on your house if anyone falls from there.

9 You must not plant your vineyard with two kinds of seed, so that the whole harvest is not confiscated by the holy place, the seed that you have sown and the yield of the vineyard. **10** You must not plow with an ox and a donkey together. **11** You must not wear fabric made of wool and linen together.

12 You must make yourself fringes on the four corners of the cloak with which you clothe yourself.

13 Suppose a man takes a wife, and he goes to her, and then hates her, **14** and then accuses her of shameful deeds and puts a bad reputation on her, and says, 'I took this woman, but when I came near to her, I found no proof of virginity in her.' **15** Then the father and mother of the girl must take proof of her virginity to the elders at the city gate. **16** The girl's father must say to the elders, 'I gave my daughter to this man as a wife, and he hates her. **17** See, he has accused her of shameful things and said, "I did not find in your daughter the proof of virginity." But here is the proof of my daughter's virginity.' Then they will spread the garment out before the elders of the city. **18** The elders of that city must take that man and punish him; **19** and they must force him to pay a fine of one hundred shekels of silver, and give them to the father of the girl, because the man has caused a bad reputation for a virgin of Israel. She must be his wife; he may not send her away during all his days. **20** But if this thing is true, that the proof of virginity was not found in the girl, **21** then they must bring out the girl to the door of her father's house, and the men of her city must stone her to death with stones, because she has committed a disgraceful action in Israel, to act as a prostitute in her father's house; and you will remove the evil from among you.

22 If a man is found lying with a woman who is married to another man, then they must both die, the man who was lying with the woman and the woman herself; and you will remove the evil from Israel.

23 If there is a girl who is a virgin, betrothed to a man, and another man finds her in the city and lies with her, **24** take both of them to the city gate, and stone them to death. You must stone the girl, because she did not cry out, even though she was in the city. You must stone the man, because he violated his neighbor's wife; and you will remove the evil from among you.

25 But if the man finds the betrothed girl in the field, and if he seizes her and lies with her, then only the man who lies with her must die. **26** But to the girl you must do nothing; there is no sin worthy of death in the girl. For this case is like when a man attacks his neighbor and kills him. **27** For he found her in the field; the betrothed girl cried out, but there was no one to save her.

28 If a man finds a girl who is a virgin but who is not betrothed, and if he seizes her and lies with her, and if they are discovered, **29** then the man who lay with her must give fifty shekels of silver to the girl's father, and she must become his wife, because he has violated her. He may not send her away during all his days.

generated on Tue Oct 24 10:45:40 2023

30 A man must not take his father's wife as his own; he must not take away his father's marriage rights.

Deuteronomy 22 General Notes

Special concepts in this chapter

Order in Israel
The instructions in this chapter help to maintain order in this chapter. The people are to have integrity. The people's sin will result in serious punishment. (See: sin)

Virgin woman
If a woman was not a virgin, she was not considered to be worth marrying. The man who slept with her was responsible for providing for her since she will not be able to find a husband to provide for her.

Deuteronomy 22:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

go astray
"walk away from its owner"

hide yourself from them
This is an idiom. Alternate translation: "act as if you do not see them" or "go away without doing anything"

Deuteronomy 22:2

If your fellow Israelite is not near to you
"If your fellow Israelite lives far away from you"

or if you do not know him
"or if you do not know who the owner of the animal is"

it must be with you until he looks for it
"you must keep the animal with you until its owner comes looking for it"

Deuteronomy 22:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must do the same with his donkey
"You must return his donkey in the same way"

you must do the same with his garment
"you must return his clothing in the same way"

you must not hide yourself
This is an idiom. Alternate translation: "you must not act as if you do not see that he has lost something" or "you must not go away without doing anything"

Deuteronomy 22:4

you must surely help him to lift it up again
"you must help your fellow Israelite lift the animal back up onto its feet"

Deuteronomy 22:5

General Information:
Moses is still speaking to the people of Israel.

what pertains to a man
"men's clothing"

Deuteronomy 22:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

bird's nest
a home that birds make for themselves out of sticks, grass, plants, and mud

with young ones or eggs in it
"with baby birds or eggs in the nest"

the mother sitting on the young
"the mother bird is sitting on the baby birds"

Deuteronomy 22:7

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 22:8

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

generated on Tue Oct 24 10:45:40 2023

a railing for your roof
a low fence around the edge of the roof so people will not fall off the roof

so that you do not bring blood on your house
Blood is a symbol for death. Alternate translation: "so that it will not be the fault of your household if someone dies"

if anyone falls from there
"if anyone falls from the roof because you did not make a railing"

Deuteronomy 22:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

so that the whole harvest is not confiscated by the holy place
The words "holy place" is a metonym for the priests who work in the holy place. This can be stated in active form. Alternate translation: "so that the priests in Yahweh's holy place do not take away the whole harvest" or "so that you do not defile the whole harvest and the priests do not allow you to use it"

the yield of the vineyard
"the fruit that grows in the vineyard"

Deuteronomy 22:10

General Information:
This page has intentionally been left blank.

Deuteronomy 22:11

wool
soft, curly hair that grows on a sheep

linen
thread made from the flax plant

Deuteronomy 22:12

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

fringes
threads that are bound together and hang from the end of each corner of the cloak

the cloak
a long garment that a person wears over his other clothes

Deuteronomy 22:13

General Information:
Moses continues speaking to the people of Israel.

he goes to her
This is a polite way of referring to having sexual relations. Alternate translation: "he has sexual relations with her" or "he lies with her"

Deuteronomy 22:14

then accuses her of shameful deeds
"then accuses her of having had sexual relations with someone else before she was married"

puts a bad reputation on her
The abstract noun "reputation" can be translated as a verb phrase. Alternate translation: "makes other people think she is a bad person"

but when I came near to her
This is a polite way of referring to sexual relations. Alternate translation: "but when I had sexual relations with her"

I found no proof of virginity in her
The abstract noun "proof" can be translated as a verb phrase. Alternate translation: "she could not prove to me that she was a virgin"

Deuteronomy 22:15

General Information:
Moses is still speaking to the people of Israel.

must take proof of her virginity
The abstract nouns "proof" and "virginity" can be translated with verbal phrases. Alternate translation: "must take something that proves that she has never had sexual relations"

Deuteronomy 22:16

General Information:
Moses is still speaking to the people of Israel.

Deuteronomy 22:17

he has accused her of shameful things
The full meaning of this statement can be made explicit. Alternate translation: "he has accused her of having slept with someone before he married her"

I did not find in your daughter the proof of virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "Your daughter could not prove that she has never had sexual relations"

generated on Tue Oct 24 10:45:40 2023

But here is the proof of my daughter's virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "But this proves that my daughter has never had sexual relations"

Then they will spread the garment out before the elders of the city
The full meaning of this statement can be made explicit. Alternate translation: "And then the mother and father will show the clothing with the bloodstain to the elders as proof that she was a virgin"

Deuteronomy 22:18

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 22:19

they must force him to pay a fine
"they must make him pay as a punishment"

one hundred shekels
"100 shekels"

give them to the father of the girl
"give the money to the father of the girl"

has caused a bad reputation for a virgin of Israel
The abstract noun "reputation" can be translated as a verb phrase. Alternate translation: "has caused people to think that a virgin of Israel is a bad person"

he may not send her away
"never allow him to divorce her"

during all his days
This is an idiom. Alternate translation: "for his entire life"

Deuteronomy 22:20

General Information:
Moses continues speaking to the people of Israel.

But if this thing is true
"But if it is true" or "But if what the man said is true"

that the proof of virginity was not found in the girl
This can be stated in active form. Alternate translation: "that the man did not find proof that the girl was a virgin"

the proof of virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "something that proves that the girl has never had sexual relations"

Deuteronomy 22:21

then they must bring out the girl
"then the elders must bring out the girl"

stone her to death with stones
"throw stones at her until she dies"

because she has committed a disgraceful action in Israel
"because she has done a disgraceful thing in Israel"

to act as a prostitute in her father's house
"acting like a prostitute while living in her father's house"

you will remove the evil
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 22:22

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

If a man is found
This can be stated in active form. Alternate translation: "If someone finds a man"

lying with
This is a euphemism. Alternate translation: "having sexual relations with"

and you will remove
"in this way you will remove"

Deuteronomy 22:23

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

betrothed to a man
"who is promised to marry a man"

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

Deuteronomy 22:24

take ... and stone
These commands are addressed to Israel as a group and so are plural.

take both of them
"then you must bring both the girl and the man who slept with her"

generated on Tue Oct 24 10:45:40 2023

because she did not cry out
"because she did not call for help"

because he violated his neighbor's wife
The Israelites at that time thought of a man and woman who had engaged each other for marriage as husband and wife. The full meaning of this statement can be made explicit. Alternate translation: "because he slept with a girl who belongs to a fellow Israelite"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 22:25

the betrothed girl
a girl whose parents have agreed to let her marry a certain man, but she has not married him yet

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

then only the man who lies with her must die
"then you must only kill the man who lay with her"

Deuteronomy 22:26

there is no sin worthy of death in the girl
"you are not to punish her by killing her for what she did"

For this case is like when a man attacks his neighbor and kills him
"Because this situation is like the situation when somebody attacks another person and kills him"

Deuteronomy 22:27

For he found her in the field
"Because the man found the girl working in the field"

Deuteronomy 22:28

but who is not betrothed
"but whose parents have not promised another man that she will marry him"

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

if they are discovered
This can be stated in active form. Alternate translation: "if somebody finds out what happened"

Deuteronomy 22:29

who lay with her
This is a euphemism. Alternate translation: "who had sexual relations with her"

fifty shekels of silver
A shekel weighs eleven grams. Alternate translation: "fifty pieces of silver" or "550 grams of silver"

He may not send her away during all his days
This is an idiom. Alternate translation: "He must never divorce her during his entire life"

Deuteronomy 22:30

must not take his father's wife as his own
The full meaning of this statement can be made explicit. Alternate translation: "must not marry his father's former wife, even if she is not his mother"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 No man whose genitals are crushed or cut off may enter the assembly of Yahweh.

2 No illegitimate child may belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh.

3 An Ammonite or a Moabite may not belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh. **4** This is because they did not meet you with bread and with water on the road when you had come out of Egypt, and because they hired against you Balaam son of Beor from Pethor in Aram Naharaim, to curse you. **5** But Yahweh your God would not listen to Balaam; instead, Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you. **6** You must never seek their peace or prosperity, during all your days.

7 You must not detest an Edomite, for he is your brother; you must not abhor an Egyptian, because you were a foreigner in his land. **8** The descendants of the third generation that are born to them may belong to the assembly of Yahweh.

9 When you march out as an army against your enemies, then you must keep yourselves from every evil thing. **10** If there is among you any man who is unclean because of a nighttime accident, then he must go out of the army's camp; he must not come back into the camp. **11** When evening comes, he must bathe himself in water; when the sun goes down, he will come back inside the camp. **12** You must have a place also outside the camp to which you will go; **13** and you will have something among your tools to dig with; when you squat down to relieve yourself, you must dig with it and then put back the earth and cover up what has come out from you. **14** For Yahweh your God walks in the midst of your camp to give you victory and to give your enemies into your hand. Therefore your camp must be holy, so that he may not see any unclean thing among you and turn away from you.

15 You must not give back to his master a slave who has escaped from his master. **16** Let him live with you, in whatever town he chooses. Do not oppress him.

17 There must be no cultic prostitute among any of the daughters of Israel, neither must there be a cultic prostitute among the sons of Israel. **18** You must not bring the wages of a prostitute or the wages of a dog into the house of Yahweh your God for any vow; for both these are abominations to Yahweh your God.

19 You must not lend on interest to your fellow Israelite—interest of money, interest of food, or the interest of anything that is lent on interest. **20** To a foreigner you may lend on interest; but to your fellow Israelite you must not lend on interest, so that Yahweh your God may bless you in all that you put your hand to, in the land which you are going in to possess.

21 When you make a vow to Yahweh your God, you must not be slow in fulfilling it, for Yahweh your God will surely require it of you; it would be sin for you not to fulfill it. **22** But if you will refrain from making a vow, it will be no sin for you. **23** That which has gone out from your lips you must observe and do; according as you have vowed to Yahweh your God, anything that you have freely promised with your mouth.

24 When you go into your neighbor's vineyard, you may eat as many grapes as you desire, but do not put any in your basket. **25** When you go into your neighbor's ripe grain, you may pluck the heads of grain with your hand, but do not put a sickle to your neighbor's ripe grain.

Deuteronomy 23 General Notes

Special concepts in this chapter

The assembly of Yahweh

This was probably the corporate worship of Yahweh, when the people would come together to worship him.

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generated on Tue Oct 24 10:45:40 2023

Deuteronomy 23:1

man whose genitals are crushed or cut off
"man whose private body parts someone has crushed or cut off." Moses is referring to a man's male organs.

may enter the assembly of Yahweh
This is an idiom. Alternate translation: "may be a full member of the Israelite community"

Deuteronomy 23:2

illegitimate child
Possible meanings are 1) a child born to parents who committed incest or adultery or 2) a child born to a prostitute.

as far as to the tenth generation of his descendants
This "tenth" is the ordinal number for ten. Alternate translation: "even after ten generations of the illegitimate child's descendants"

none of them
"none of these descendants"

Deuteronomy 23:3

may not belong to the assembly of Yahweh
This is an idiom. Alternate translation: "may not be a full member of the Israelite community"

as far as to the tenth generation of his descendants
This "tenth"is the ordinal number for ten. Alternate translation: "even after ten generations of his descendants"

Deuteronomy 23:4

they did not meet you with bread and with water
The full meaning of this statement can be made explicit. Alternate translation: "they did not welcome you by bringing you food and drink"

against you ... curse you
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 23:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

would not listen
This is an idiom. Alternate translation: "did not pay attention"

turned the curse into a blessing for you
"had him bless you and not curse you"

Deuteronomy 23:6

You must never seek their peace or prosperity
Possible meanings are 1) "You should never make a peace treaty with the Ammonites and the Moabites" or 2) "You must not do anything to cause things to go well for those 2 people groups to enable them to prosper" .

during all your days
This is an idiom. Alternate translation: "as long as you are a nation"

Deuteronomy 23:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not detest an Edomite
"Do not hate an Edomite"

for he is your brother
"because he is your relative"

you must not abhor an Egyptian
"do not hate an Egyptian"

Deuteronomy 23:8

The descendants of the third generation that are born to them may belong to the assembly of Yahweh
This "third" is the ordinal number for three. The full meaning of this statement can be made explicit. Alternate translation: "If an Edomite or an Egyptian comes to live in the Israelite community, his grandchildren may become full members of that community"

Deuteronomy 23:9

When you march out as an army against your enemies, then you must keep yourselves
Moses speaks here to the Israelites as if they were one man, so the words "you" and "your" are singular.

against your enemies
"to fight against your enemies"

keep yourselves from every evil thing
"keep yourselves away from all bad things"

Deuteronomy 23:10

any man who is unclean because of a nighttime accident
This is a polite way of saying that he had an emission of semen. Alternate translation: "any man who is unclean because he had an emission of semen while he was asleep"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 23:11

General Information:
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Deuteronomy 23:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 23:13

you will have something among your tools to dig with
"you should have a tool that you can use to dig with"

when you squat down to relieve yourself
This is a polite way of saying to defecate. Alternate translation: "when you squat down to defecate"

you must dig with it
"you must dig a hole with the tool"

cover up what has come out from you
"cover up your excrement"

Deuteronomy 23:14

so that he may not see any unclean thing among you
"so that Yahweh may not see any unclean thing among you"

Deuteronomy 23:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a slave who has escaped from his master
The full meaning of this statement can be made explicit. Alternate translation: "a slave from another country who escaped from his master and came to Israel"

Deuteronomy 23:16

Let him live with you
"Let the slave live among your people"

Deuteronomy 23:17

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

cultic prostitute ... among any of the daughters ... among the sons
Possible meanings are that Moses 1) openly forbids women and men to perform sexual acts as part of temple service or 2) uses a euphemism to forbid women and men to perform sexual acts to receive money.

Deuteronomy 23:18

You must not bring the wages of a prostitute ... into the house
"A woman who earns money as a prostitute must not bring that money ... into the house"

a dog
a man who allows men to have sex with him for money

into the house of Yahweh your God
"into the temple"

for any vow
"to fulfill a vow"

both these
the wages of a female prostitute and of a male prostitute.

Deuteronomy 23:19

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

lend on interest
to lend to somebody and force that person to pay back more than was lent

interest of money ... anything that is lent on interest
"you must not charge interest when you lend somebody money, food, or anything else"

Deuteronomy 23:20

all that you put your hand to
This is an idiom. Alternate translation: "all that you do"

Deuteronomy 23:21

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you must not be slow in fulfilling it
"you must not take a long time to fulfill the vow"

for Yahweh your God will surely require it of you
"because Yahweh your God will blame you and punish you if you do not fulfill your vow"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 23:22

But if you will refrain from making a vow, it will be no sin for you
The full meaning of this statement can be made explicit. Alternate translation: "But, if you do not make a vow, you will not sin because you will not have a vow to fulfill"

Deuteronomy 23:23

That which has gone out from your lips
This is an idiom. Alternate translation: "The words you have spoken"

according as you have vowed to Yahweh your God
"whatever you have vowed to Yahweh your God that you will do"

anything that you have freely promised with your mouth
"anything that people have heard you promise to do because you wanted to do it"

with your mouth
"so that people heard you say it"

Deuteronomy 23:24

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you may eat as many grapes as you desire
"then you may enjoy eating grapes until you are full"

but do not put any in your basket
The full meaning of this statement can be made explicit. Alternate translation: "but you may not put any grapes in your bag to take them away with you"

Deuteronomy 23:25

When you go into your neighbor's ripe grain
"When you walk through your neighbor's field where there is grain growing"

you may pluck the heads of grain with your hand
"then you may eat the kernels of grain with your hand"

but do not put a sickle to your neighbor's ripe grain
"but do not cut down your neighbor's ripe grain and take it with you"

sickle
a sharp tool that farmers use to harvest wheat

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 When a man takes a wife and marries her, if she finds no favor in his eyes because he has found something shameful about her, then he must write her a certificate of divorce, put it into her hand, and send her out of his house. **2** When she has gone out of his house, she may go and be another man's wife. **3** If the second husband hates her and writes her a certificate of divorce, puts it into her hand, and sends her out of his house; or if the second husband dies, the man who took her to be his wife— **4** then her former husband, the one who had first sent her away, may not take her again to be his wife, after she has become unclean; for that would be an abomination to Yahweh. You must not cause the land to become guilty, the land that Yahweh your God is giving you as an inheritance.

5 When a man takes a new wife, he will not go to war with the army, neither may he be commanded to go on any forced duty; he will be free to be at home for one year and will bring joy to his wife whom he has taken.

6 No man may take a mill or an upper millstone as a pledge, for that would be taking a person's life as a pledge.

7 If a man is found kidnapping any of his brothers from among the people of Israel, and treats him as a slave and sells him, that thief must die; and you will remove the evil from among you.

8 Be careful regarding any plague of leprosy, so that you carefully observe and follow every instruction given to you which the priests, the Levites, teach you; as I commanded them, so you will act. **9** Call to mind what Yahweh your God did to Miriam as you were coming out of Egypt.

10 When you make your neighbor any kind of loan, you must not go into his house to fetch his pledge. **11** You will stand outside, and the man to whom you have lent will bring the pledge outside to you. **12** If he is a poor man, you must not lie down with his pledge in your possession. **13** You must surely restore to him the pledge by the time the sun goes down, so that he may lie down in his cloak and bless you; it will be righteousness for you before Yahweh your God.

14 You must not oppress a hired servant who is poor and needy, whether he is of your fellow Israelites or of the foreigners who are in your land within your city gates. **15** Each day you must give him his wage; the sun must not go down on this unsettled matter, for he is poor and is counting on it. Do this so that he does not cry out against you to Yahweh, and so that it not be a sin that you have committed.

16 The parents must not be put to death for their children, neither must the children be put to death for their parents. Everyone must be put to death for his own sin.

17 You must not twist the justice that is due the foreigner or the fatherless, nor take the widow's cloak as a pledge. **18** Remember that you were a slave in Egypt, and that Yahweh your God rescued you from there. Therefore I instruct you to obey this command.

19 When you reap your harvest in your field, and if you have forgotten an omer of grain in the field, you must not go back to get it; it must be for the foreigner, for the fatherless, or for the widow, so that Yahweh your God may bless you in all the work of your hands. **20** When you beat the olives off your olive tree, you must not go over the branches again; it will be for the foreigner, for the fatherless, or for the widow. **21** When you gather the grapes of your vineyard, you must not glean it again. What is left over will be for the foreigner, for the fatherless, and for the widow. **22** You must call to mind that you were a slave in the land of Egypt; therefore I instruct you to obey this command.

Deuteronomy 24 General Notes

Structure and formatting

This chapter continues the teaching about how to maintain justice in Israel. (See: justice)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

"No man may take a mill or an upper millstone as a pledge"
A millstone was the way a person made a living. To take a person's millstone was to take take away the way they earned money and produced food.

Lending money
Lending money to fellow Israelites was a way to help them out. It was not intended to be a way to make money off their brothers. This chapter gives limitations regarding the lending of money.

Deuteronomy 24:1

General Information:
Moses continues speaking to the people of Israel.

When a man takes a wife and marries her
The phrases "takes a wife" and "marries her" mean the same thing. Alternate translation: "When a man marries a woman"

if she finds no favor in his eyes
Here the "eyes" represent the whole person. Alternate translation: "if he decides that he does not like her"

because he has found something shameful about her
The word translated "shameful" here implies sexual immorality.

he must write her a certificate of divorce
"he must give his wife an official paper saying that they are not married anymore"

Deuteronomy 24:2

she may go and be another man's wife
"she may go and marry another man"

Deuteronomy 24:3

General Information:
Moses continues speaking to the people of Israel about a woman who gets a divorce and marries another man. Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

If the second husband hates her
"If the second husband decides that he hates the woman"

certificate of divorce
This is an official paper saying that the man and woman are not married anymore. See how you translated this in Deuteronomy 24:1.

puts it into her hand
"gives it to the woman"

Deuteronomy 24:4

after she has become unclean
The full meaning of this statement can be made explicit. Alternate translation: "after she has become unclean by the divorce and remarriage to another man"

You must not cause the land to become guilty
The land is spoken of as if it could sin. Alternate translation: "You must not spread guilt around in the land"

Deuteronomy 24:5

General Information:
Moses is still speaking to the people of Israel.

When a man takes a new wife
"When a man is newly married to a woman"

neither may he be commanded to go on any forced duty
This can be stated in active form. Alternate translation: "and no one is to force him to live away from his home and do any kind of work"

he will be free to be at home
"he will be free to live at home"

Deuteronomy 24:6

mill
a tool for making flour by grinding grain in between two heavy discs of stone

upper millstone
the top disc of stone in a mill

for that would be taking a person's life as a pledge
The word "life" is a metonym for what a person needs to keep himself alive. Alternate translation: "because he would be taking from the man what the man needs to make food for his family"

Deuteronomy 24:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

generated on Tue Oct 24 10:45:40 2023

If a man is found kidnapping
This is an idiom for "If a man kidnaps." It can be stated in active form. Alternate translation: "If you find a man kidnapping"

kidnapping
using physical force to take an innocent person away from his home and imprison him

any of his brothers from among the people of Israel
"any of his fellow Israelites"

that thief must die
"then other Israelites should kill that thief as a punishment for what he did"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 24:8

General Information:
Moses continues speaking to the people of Israel.

Be careful ... you carefully observe
Moses speaks to the Israelites here as if they were one man, so the word "you" and the command "be careful" are singular.

Be careful regarding any plague of leprosy
"Pay attention if you suffer from leprosy" or "Pay attention if you have leprosy"

every instruction given to you which the priests, the Levites, teach you
This can be stated in active form. Alternate translation: "all of the instructions that I have given you and that the priests, who are Levites, teach you to do"

teach you ... you will act
Moses here speaks to the Israelites as a group, so these instances of the word "you" are plural.

as I commanded them, so you will act
"you must make sure that you do exactly what I have commanded them"

commanded them
The word "them" refers to the priests, who are Levites.

Deuteronomy 24:9

Call to mind what Yahweh your God
Moses speaks to the Israelites here as if they were one man, so the word "your" and the command "call to mind" are singular.

you were coming out
Moses here speaks to the Israelites as a group, so the word "you" is plural.

Call to mind
This is an idiom. Alternate translation: "Remember"

as you were coming out of Egypt
"during the time when you were leaving Egypt"

Deuteronomy 24:10

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When you make your neighbor any kind of loan
"When you loan something to your neighbor"

to fetch his pledge
"to take his pledge"

his pledge
This refers to what he has promised that he would give you if he did not pay back the loan.

Deuteronomy 24:11

You will stand outside
"You should wait outside his house"

Deuteronomy 24:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you must not lie down with his pledge in your possession
"you must not keep his coat overnight" or "you must return his pledge before you lie down to sleep"

his pledge
This refers to what he has promised that he would give you if he did not pay back the loan. See how you translated this in Deuteronomy 24:10.

Deuteronomy 24:13

restore to him the pledge
"give him back what he has given you to show that he will pay back the loan"

so that he may lie down in his cloak and bless you
The full meaning of this statement can be made explicit. Alternate translation: "so that he will have his coat to keep himself warm when he sleeps, and he will be grateful to you"

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cloak
This is a coat or other clothing that keeps a person warm at night. This was probably the "pledge" Moses was speaking of in Deuteronomy 24:10-12.

it will be righteousness for you before Yahweh your God
"Yahweh your God will approve of the way you handled this matter"

Deuteronomy 24:14

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not oppress a hired servant
"You must not treat a hired servant poorly"

hired servant
a person who gets paid daily for his work

poor and needy
These two words have similar meanings and emphasize that this is a person who cannot help himself.

within your city gates
Here "city gates" mean towns or cities. Alternate translation: "in one of your cities"

Deuteronomy 24:15

Each day you must give him his wage
"You should give the man the money he earns every single day"

the sun must not go down on this unsettled matter
This is an idiom. The Israelites considered the new day as starting when the sun went down. Alternate translation: "you should pay the man on the same day he does the work"

for he is poor and is counting on it
The full meaning of this statement can be made explicit. Alternate translation: "because he is poor and depends on his wages to buy his food for the next day"

he does not cry out against you to Yahweh
"he does not call out to Yahweh and ask him to punish you"

Deuteronomy 24:16

The parents must not be put to death for their children
This can be stated in active form. Alternate translation: "You must not execute the parents because of something bad that one of their children did"

neither must the children be put to death for their parents
This can be stated in active form, Alternate translation: "and you must not execute the children because of something bad that their parents did"

Everyone must be put to death for his own sin
This can be stated in active form. Alternate translation: "you should only execute a person because of something bad that he did himself"

Deuteronomy 24:17

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not twist the justice that is due the foreigner or the fatherless
Moses speaks of justice as if it were a physical object that someone can twist. To twist justice is to do what is not just or right. Alternate translation: "You must not treat a foreigner or the fatherless unfairly"

fatherless
This refers to children whose parents have both died and do not have relatives to care for them.

nor take the widow's cloak as a pledge
A lender would take something from the borrower to ensure that she would pay him back. He was not allowed to take her coat because she needed it to stay warm. This can be made explicit. Alternate translation: "and do not take a widow's cloak as a pledge because she needs it"

Deuteronomy 24:18

General Information:
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Deuteronomy 24:19

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When you reap your harvest in your field
"When you cut down the grain in your field"

an omer of grain
Some versions translate this as "a sheaf." Either translation refers to stalks of grain, enough to be easily carried, possibly tied in a bundle.

it must be for the foreigner, for the fatherless, or for the widow
You can make clear the understood information. Alternate translation: "you must leave the sheaf so a foreigner, an orphan, or a widow can take it"

generated on Tue Oct 24 10:45:40 2023

in all the work of your hands
Here "hands" refers to the whole person. Alternate translation: "in all the work that you do"

Deuteronomy 24:20

When you beat the olives off your olive tree
You can make clear the understood information. Alternate translation: "When you shake the branches of your olive tree, causing the olives to fall to the ground so you can pick them up"

you must not go over the branches again
"do not pick every single olive from the tree"

it will be for the foreigner, for the fatherless, or for the widow
You can make clear the understood information. Alternate translation: "the olives that stay on the branches are for foreigners, orphans, and widows to pick and take with them"

Deuteronomy 24:21

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

What is left over will be for the foreigner, for the fatherless, and for the widow
"The grapes that you do not pick will be for the foreigner, the fatherless, and the widow to pick"

for the foreigner, for the fatherless, and for the widow
These refer to groups of people. Alternate translation: "for foreigners, for those who are fatherless, and for the widows"

Deuteronomy 24:22

call to mind
This is an idiom. Alternate translation: "remember"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 If there is a dispute between men and they go to court, and the judges judge them, then they will acquit the righteous and condemn the wicked. **2** If the guilty man deserves to be beaten, then the judge will make him lie down and be beaten in his presence with the ordered number of blows, according to his wickedness. **3** The judge may give him forty blows, but he may not exceed that number; for if he should exceed that number and beat him with many more blows, then your fellow Israelite would be humiliated before your eyes.

4 You must not muzzle the ox when he threshes the grain.

5 If brothers live together and one of them dies, not having any son, then the wife of the dead man must not be married off to someone else outside the family. Instead, her husband's brother must go to her and take her to himself as a wife, and do the duty of a husband's brother to her. **6** This is so that the firstborn that she bears will succeed in the name of that man's dead brother, so that his name will not perish from Israel. **7** But if the man does not wish to take his brother's wife for himself, then his brother's wife must go up to the gate to the elders and say, 'My husband's brother refuses to raise up for his brother a name in Israel; he will not perform the duty of a husband's brother to me.' **8** Then the elders of his city must call him and speak to him. But suppose that he insists and says, 'I do not wish to take her.' **9** Then his brother's wife must come up to him in the presence of the elders, take off his sandal from his foot, and spit in his face. She must answer him and say, 'This is what is done to the man who does not build up his brother's house.' **10** His name will be called in Israel, 'The house of him whose sandal has been taken off.'

11 If men fight with each other, and the wife of one comes to rescue her husband out of the hand of him who struck him, and if she stretches out her hand and takes him by the private parts, **12** then you must cut off her hand; your eye must have no pity.

13 You must not have in your bag different weights, a large and a small. **14** You must not have in your house different measures, a large and a small. **15** A perfect and just weight you must have; a perfect and just measure you must have, so that your days may be long in the land that Yahweh your God is giving you. **16** For all who do such things, all that act unrighteously, are an abomination to Yahweh your God.

17 Call to mind what Amalek did to you on the road as you came out of Egypt, **18** how he met you on the road and attacked those of you at the rear, all who were feeble in your rear, when you were faint and weary; he did not honor God. **19** Therefore, when Yahweh your God has given you rest from all your enemies round about, in the land that Yahweh your God is giving you to possess as an inheritance, you must not forget that you must blot out the remembrance of Amalek from under heaven.

Deuteronomy 25 General Notes

Structure and formatting

This chapter continues to teach about justice in Israel. (See: justice)

Other possible translation difficulties in this chapter

"A perfect and just weight you must have"

In the ancient Near East, people weighed gold and silver on a scale and used it as money. God was commanding people to use accurate weights for weighing the gold and silver. He did not want them to rob people by using inaccurate weights.

Deuteronomy 25:1

General Information:

Moses continues speaking to the people of Israel.

Deuteronomy 25:2

If the guilty man deserves to be beaten

This can be stated in active form. Alternate translation: "If the judge orders them to beat the guilty man"

generated on Tue Oct 24 10:45:40 2023

be beaten in his presence
This can be stated in active form. Alternate translation: "he will watch them beat him"

with the ordered number of blows, according to his wickedness
"the number of times he has ordered because of the bad deed he did"

Deuteronomy 25:3

General Information:
Moses continues speaking to the people of Israel.

The judge may give him forty blows
"The judge may say that they should beat the guilty person 40 times"

but he may not exceed that number
"but the judge may not order them to beat him more than 40 times"

for if he should exceed that number and beat him with many more blows
"because if the judge orders them to beat him many more than 40 times"

then your fellow Israelite would be humiliated before your eyes
This may be stated in active form. Alternate translation: "then the judge would humiliate your fellow Israelite in front of all of the people of Israel"

humiliated before your eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "humiliated, and you would all see it"

Deuteronomy 25:4

You must not muzzle the ox
"You must not put something over the mouth of an ox"

when he threshes the grain
while he separates the grain from the chaff by walking on it or dragging heavy wood over it

Deuteronomy 25:5

General Information:
Moses is still speaking to the people of Israel.

If brothers live together
Possible meanings are: 1) "If brothers live on the same property" or 2) "If brothers live near each other."

then the wife of the dead man must not be married off to someone
This can be stated in active form. Alternate translation: "then the family of the dead man must not let the widow marry someone"

must go to her
This is a polite way of talking about having sexual relations. Alternate translation: "shall have sexual relations with her" or "shall lie with her"

do the duty of a husband's brother to her
"do what the brother of a dead husband is supposed to do"

Deuteronomy 25:6

will succeed in the name of that man's dead brother
The word "name" is a metonym for the person's family line. Alternate translation: "will continue the family line of that man's dead brother"

so that his name will not perish from Israel
The word "name" is a metonym for the person's family line. Alternate translation: "so that his family line will not disappear from Israel"

Deuteronomy 25:7

General Information:
Moses continues speaking to the people of Israel.

must go up to the gate to the elders
The full meaning of this statement can be made explicit. Alternate translation: "must go up to the city gate where the elders judge cases"

refuses to raise up for his brother a name
Here "name" refers to the memory of someone through his descendants. Alternate translation: "refuses to give his brother a son"

he will not perform the duty of a husband's brother to me
"he will not do what a husband's brother is supposed to do and marry me"

Deuteronomy 25:8

I do not wish to take her
"I do not wish to marry her"

Deuteronomy 25:9

General Information:
Moses continues speaking to the people of Israel.

must come up to him in the presence of the elders
"must walk up close to him with the elders there watching"

who does not build up his brother's house
Here "house" is a metonym for the family. Alternate translation: "who does not give his brother a son and continue his brother's family line"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 25:10

His name will be called in Israel
"People in Israel will know his family as"

The house of him whose sandal has been taken off
Here removing the sandal symbolizes that the brother would not receive any of the property of his dead brother. The full meaning of this statement can be made explicit. This can also be stated in active form. Alternate translation: "The house of him whose sandal his brother's widow took off his foot" or "The family of a man who did not marry the wife of his dead brother" or "The family whom everyone despises" or "The family who is shameful"

Deuteronomy 25:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

out of the hand of him who struck him
Here "hand" refers to power or control. Alternate translation: "so the one who struck him will not strike him again" or "from the man who hit him"

Deuteronomy 25:12

your eye must have no pity
Here "eye" means the whole person. Alternate translation: "you should not feel sorry for her" or "you must not show her mercy"

Deuteronomy 25:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not have in your bag different weights, a large and a small
The full meaning of this statement can be made explicit. You can also make clear the understood information. Alternate translation: "You must not have in your bag different weights, a large weight and a small weight" or "You must not cheat people by using a weight that is larger than you say it is when you buy things and by using a weight that is smaller than you say it is when you sell things"

weights
Weights were stones used on a balance to determine how much something weighs

Deuteronomy 25:14

You must not have in your house different measures, a large and a small
The full meaning of this statement can be made explicit. You can also make clear the understood information. Alternate translation: "You must not have in your house different measures, a large measure and a small measure" or "You must not cheat people by using a measure that is larger than you say it is when you buy things and by using a measure that is smaller than you say it is when you sell things"

measures
A measure was a basket or other container for measuring how much there is of something.

Deuteronomy 25:15

General Information:
Moses continues speaking to the people of Israel about using fair weights and measures when buying and selling. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

A perfect and just
"A correct and fair"

weight ... measure
See how you translated these words in Deuteronomy 25:13.

your days may be long
This is an idiom. Alternate translation: "you may live for a long time"

Deuteronomy 25:16

For all who do such things, all that act unrighteously
"because everyone who cheats people by using different sized weights and measures"

Deuteronomy 25:17

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted the words "you" and "your" here are singular.

Call to mind what Amalek did to you
This is an idiom, and "Amalek" is a metonym for the Amelikite people. Alternate translation: "Remember what the Amalekites did to you"

as you came out
The word "you" here is plural.

Deuteronomy 25:18

how he met you on the road
"how they met you along the way"

attacked those of you at the rear
"attacked those of your people who were in the back of the line"

generated on Tue Oct 24 10:45:40 2023

all who were feeble in your rear
"all the people who were weak in the back of the line"

faint and weary
These words have similar meanings and emphasize how tired the people were. Alternate translation: "tired and exhausted"

he did not honor God
The full meaning of this statement can be made explicit. Alternate translation: "he was not afraid of God's punishment" or "he did not respect God"

Deuteronomy 25:19

you must blot out the remembrance of Amalek from under heaven
"you must kill all of the Amalekites so that nobody will remember them anymore"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 When you have come into the land that Yahweh your God is giving you as an inheritance, and when you possess it and live in it, **2** then you must take some of the first of all the produce of the land that you have brought in from the land that Yahweh your God is giving you. You must put it in a basket and go to the place where Yahweh your God will choose to make a dwelling for his name. **3** You must go to the priest who will be serving in those days and say to him, 'I acknowledge today to Yahweh your God that I have come to the land that Yahweh swore to our ancestors to give us.' **4** The priest must take the basket out of your hand and set it down before the altar of Yahweh your God. **5** You must say before Yahweh your God, 'My ancestor was a wandering Aramean. He went down into Egypt and stayed there, and his people were few in number. There he became a great, mighty, and populous nation. **6** The Egyptians treated us badly and afflicted us. They put hard labor on us. **7** We cried out to Yahweh, the God of our fathers, and he heard our voice and saw our affliction, our labor, and our oppression. **8** Yahweh brought us out of Egypt with a mighty hand, with an outstretched arm, with great fearsomeness, with signs, and with wonders; **9** and he has brought us to this place and has given us this land, a land that flows with milk and honey. **10** Now look, I have brought the first of the produce of the land that you, Yahweh, have given me.' You must set it down before Yahweh your God and worship before him; **11** and you must rejoice in all the good that Yahweh your God has done for you, for your house—you, and the Levite, and the foreigner who is among you.

12 When you have finished giving all the tithe of your harvest in the third year, that is, the year of tithing, then you must give it to the Levite, to the foreigner, to the fatherless, and to the widow, so that they may eat within your city gates and be filled. **13** You must say before Yahweh your God, 'I have completely removed from my house the things that belong to Yahweh, and have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your commandments that you have given me. I have not transgressed any of your commandments, neither have I forgotten them. **14** I have not eaten any of it in my mourning, nor have I put it somewhere else when I was unclean, nor have I given any of it in honor of the dead. I have listened to the voice of Yahweh my God; I have obeyed everything you have commanded me to do. **15** Look down from the holy place where you live, from heaven, and bless your people Israel, and the land that you have given us, as you had sworn to our fathers, a land flowing with milk and honey.'

16 Today Yahweh your God is commanding you to obey these statutes and decrees; you will therefore keep them and do them with all your heart and with all your soul. **17** You have declared today that Yahweh is your God, and that you will walk in his ways and keep his statutes, his commandments, and his decrees, and that you will listen to his voice. **18** Today Yahweh has declared that you are a people who are his own possession, as he had promised you, and that you are to keep all his commandments, **19** and he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor. You will be a people that is set apart to Yahweh your God, just as he said."

Deuteronomy 26 General Notes

Structure and formatting

This chapter recalls the great events of Israel's history when Yahweh brought them out of Egypt.

Deuteronomy 26:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 26:2

some of the first of all the produce
"some of the first fruits of the crops" or "some of the first crops of the harvest." This "first" is the ordinal number for one.

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live

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and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

Deuteronomy 26:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 26:4

General Information:
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Deuteronomy 26:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

My ancestor was a wandering Aramean
This is the beginning of the statement that the Israelite male should make when bringing his basket.

a wandering Aramean
This refers to Jacob, who was the ancestor of all the Israelites. He lived for many years in Aram-Nahairam, a region located in Syria.

stayed there
"lived the rest of his life there"

There he became
The word "he" is a metonym for "Jacob's descendants."

a great, mighty
These words mean basically the same thing. They emphasize that Israel became a large and powerful nation. Alternate translation: "very great"

Deuteronomy 26:6

General Information:
This continues what the Israelite must say when he brings his first crops to Yahweh.

treated us badly and afflicted us
These two phrases say basically the same thing. They emphasize that the Egyptians acted very harshly.

treated us
Here "us" refers to the people of Israel that were living in Egypt. The speaker includes himself as one of the people whether he lived in Egypt or not.

Deuteronomy 26:7

he heard our voice
Here "voice" refers to the whole person and his cries or prayers. Alternate translation: "he heard our cries" or "he heard our prayers"

our affliction, our labor, and our oppression
"that the Egyptians were afflicting us, that we were doing very hard work, and that the Egyptians were oppressing us"

Deuteronomy 26:8

General Information:
This continues what the Israelite must say when he brings his first crops to Yahweh.

Yahweh brought us
Here "us" refers to the people of Israel that were living in Egypt. The speaker includes himself as one of the people whether he lived in Egypt or not.

with a mighty hand, with an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

with great fearsomeness
"with acts that terrified the people who saw them"

Deuteronomy 26:9

a land that flows with milk and honey
This is an idiom. See how you translated this in Deuteronomy 6:3. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 26:10

General Information:
Moses continues telling the Israelites what they must say when they bring theire first crops to Yahweh. He speaks to them as if they were one man, so the words "you" and "your" here are singular.

first of the produce
"first fruits of the harvest" or "first crops of the harvest"

You must set it down
"You must set the basket down."

Deuteronomy 26:11

you must rejoice in all the good that Yahweh your God has done for you
"you must rejoice and be grateful for all the good things that Yahweh your God has done for you"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 26:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the third year
This "third" is the ordinal number for three. Every three years the people of Israel gave a tenth of the harvest to the poor.

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her now that she is old.

eat within your city gates and be filled
Here "gates" means towns or cities. Alternate translation: "so that those within your towns may have enough food to eat"

Deuteronomy 26:13

I have completely removed from
These are the first words of another statement that the Israelite was supposed to say.

neither have I forgotten them
This means that he has obeyed all of God's commandments.

Deuteronomy 26:14

General Information:
This continues what the Israelite must say to Yahweh when he gives his tithe to the poor.

I have not eaten any of it in my mourning
"I have not eaten any of the tithe while I was mourning"

when I was unclean
God does not allow an unclean person to touch the tithe he is giving to God. The full meaning of this statement can be made explicit. Alternate translation: "when I was unclean according to the Law" or "when the law says I cannot touch it"

I have listened to the voice of Yahweh my God; I have obeyed everything you have commanded me to do
Here "voice of Yahweh" is a metonym for what Yahweh says. Both statements share similar meanings. They emphasize that the person has obeyed all of God's commands.

Deuteronomy 26:15

from the holy place where you live, from heaven
These two phrases mean the same thing. Alternate translation: "from heaven, your holy dwelling place"

a land flowing with milk and honey
This is an idiom. See how you translated this in Deuteronomy 6:3. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 26:16

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 26:17

that you will walk in his ways and keep his statutes, his commandments, and his decrees, and that you will listen to his voice
The words "walk," "keep," and "listen" have similar meanings here. Here "voice" refers to what God has said. Alternate translation: "that you will completely obey everything Yahweh commands"

Deuteronomy 26:18

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a people who are his own possession
"a people who belong to him"

Deuteronomy 26:19

he will set you high above
This is an idiom. Alternate translation: "he will make you more important than" or "he will make you greater than"

he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor
Possible meanings are 1) "he will cause you to become greater than any other nation that he has established, and he will enable you to praise him and honor him" or 2) "he will have people praise you more than they praise every other nation that he has made; people will say that you are better than any other nation, and they will honor you."

generated on Tue Oct 24 10:45:40 2023

You will be a people that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "Yahweh your God will set you apart from other nations"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Moses and the elders of Israel commanded the people and said, "Keep all the commandments that I command you today. **2** On the day when you will pass over the Jordan to the land that Yahweh your God is giving you, you must set up some large stones and plaster them with plaster. **3** You must write on them all the words of this law when you have passed over, so that you may go into the land that Yahweh your God is giving you, a land flowing with milk and honey, just as Yahweh, the God of your ancestors, promised you. **4** When you have passed over the Jordan, set up these stones that I am commanding you about today, on Mount Ebal, and plaster them with plaster. **5** There you must build an altar to Yahweh your God, an altar of stones; but you must raise no iron tool to work the stones. **6** You must build the altar of Yahweh your God of unworked stones; you must offer burnt offerings on it to Yahweh your God, **7** and you will sacrifice fellowship offerings and will eat there; you will rejoice before Yahweh your God. **8** You will write on the stones all the words of this law. Write them very plainly."

9 Moses and the priests, the Levites, spoke to all Israel and said, "Be silent and listen, Israel: Today you have become the people of Yahweh your God. **10** You must therefore obey the voice of Yahweh your God and obey his commandments and statutes that I am commanding you today."

11 Moses commanded the people the same day and said, **12** "These tribes must stand on Mount Gerizim to bless the people after you have passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. **13** These are the tribes that must stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. **14** The Levites will answer and say to all the men of Israel in a loud voice:

15 'May the man be cursed who makes a a carved image or a cast metal figure, an abomination to Yahweh, the work of the hands of a craftsman, and who sets it up in secret.' Then all the people must answer and say, 'Amen.'

16 'May the man be cursed who dishonors his father or his mother.' Then all the people must say, 'Amen.'

17 'May the man be cursed who removes his neighbor's landmark.' Then all the people must say, 'Amen.'

18 'May the man be cursed who misleads the blind on the road.' Then all the people must say, 'Amen.'

19 'May the man be cursed who uses force to take away the justice due to a foreigner, fatherless, or widow.' Then all the people must say, 'Amen.'

20 'May the man be cursed who lies with his father's wife, because he has taken away his father's rights.' Then all the people must say, 'Amen.'

21 'May the man be cursed who lies with any animal.' Then all the people must say, 'Amen.'

22 'May the man be cursed who lies with his sister, the daughter of his father, or with the daughter of his mother.' Then all the people must say, 'Amen.'

23 'May the man be cursed who lies with his mother-in-law.' Then all the people must say, 'Amen.'

24 'May the man be cursed who kills his neighbor secretly.' Then all the people must say, 'Amen.'

25 'May the man be cursed who takes a bribe to kill an innocent person.' Then all the people must say, 'Amen.'

26 'May the man be cursed who does not confirm the words of this law, that he will obey them.' Then all the people must say, 'Amen.'

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 27 General Notes

Important figures of speech in this chapter

"May the man be cursed"
This phrase is repeated several times in this chapter. This parallelism serves as a warning to the Israelites when they will live in the Promised Land. This is part of the covenant Yahweh made with Moses. (See: promisedland and lawofmoses)

Deuteronomy 27:1

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted, the words "you" and "your" here are singular.

command you today
Moses is speaking to the Israelites as a group, so the word "you" is plural.

I command
Here "I" refers to Moses. The elders are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:2

you will pass
Moses is speaking to the Israelites as a group, so the word "you" is plural.

plaster them with plaster
Plaster is usually a mixture of lime, sand, and water that is spread on something. It dries to form a hard, smooth surface on which a person can write. Alternate translation: "spread plaster on them" or "make them so you can write on them"

Deuteronomy 27:3

a land flowing with milk and honey
This is an idiom. See how you translated this in [Deuteronomy 6:3]

Deuteronomy 27:4

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you have passed ... set up ... I am commanding you
Moses is addressing the Israelites as a group, so the instances of "you" and the command "set up" are plural.

plaster them with plaster
"spread plaster on them" or "make them so you can write on them." See how you translated this in Deuteronomy 27:2.

Mount Ebal
This is a mountain near Shechem. See how you translated it in Deuteronomy 11:29.

Deuteronomy 27:5

you must raise no iron tool to work the stones
This refers to the chisels that would make the stones smoother, in order that they might fit together better. The full meaning of this statement can be made explicit. Alternate translation: "you will not shape the altar stones with iron tools"

Deuteronomy 27:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

unworked stones
stones in their natural shape that no one has shaped with metal tools

Deuteronomy 27:7

General Information:
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Deuteronomy 27:8

write on the stones
This refers to the stones they were to set up on Mount Ebal and cover with plaster. See how you translated this in Deuteronomy 27:2 and Deuteronomy 27:4.

Deuteronomy 27:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 27:10

obey the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what he says. Alternate translation: "obey what Yahweh your God says"

generated on Tue Oct 24 10:45:40 2023

I am commanding
Moses is commanding. The Levites are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:11

General Information:
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Deuteronomy 27:12

These tribes
Here the metonym "tribes" refers to the people from the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. Alternate translation: "The people from these tribes"

Mount Gerizim
A small mountain north of Mount Ebal. See how you translated this in Deuteronomy 11:29.

Joseph
This combines the tribes of Ephraim and Manasseh, who were descendants of Joseph.

Deuteronomy 27:13

Mount Ebal
See how you translated this in Deuteronomy 11:29.

pronounce curses
"say in a loud voice how Yahweh will curse Israel"

Deuteronomy 27:14

General Information:
This page has intentionally been left blank.

Deuteronomy 27:15

May the man be cursed ... sets it up in secret
This is the statement the Levites must shout to all the people of Israel. It may be stated in active form. Alternate translation: "May Yahweh curse the person ... sets it up in secret"

the work of the hands of a craftsman
This is an idiom. Alternate translation: "something a man has made"

craftsman
a man who knows how to make things well

Deuteronomy 27:16

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This may be stated in active form. Alternate translation: "May Yahweh curse the man"

Deuteronomy 27:17

who removes his neighbor's landmark
The full meaning of the statement can be made explicit. Alternate translation: "who takes land away from his neighbor by moving the markers on the borders of his land"

Deuteronomy 27:18

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

Deuteronomy 27:19

uses force to take away the justice due to a foreigner ... widow
Moses speaks of justice as if it were a physical object that a stronger person can violently pull away from a weaker person. Your language might have one word that means "use force to take away." See how you translated these words in [Deuteronomy 24:17]

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 27:20

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This can be stated in active form. See how you translated this in [Deuteronomy 27:16]

who lies with his father's wife
Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his father's wife"

his father's wife
This does not refer to the man's mother, but another wife of his father.

he has taken away his father's rights
When a man marries a woman, only he has the legal right to sleep with her. The full meaning of this

statement may be made explicit. Alternate translation: "he has taken away his father's legal rights"

Deuteronomy 27:21

who lies with any animal

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with any anyimal"

Deuteronomy 27:22

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

who lies with his sister

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his sister"

the daughter of his father, or with the daughter of his mother

This means a man cannot have sexual relations with his sister, even if she has a different mother or father.

Deuteronomy 27:23

who lies with his mother-in-law

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his mother-in-law"

Deuteronomy 27:24

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

Deuteronomy 27:25

General Information:

This page has intentionally been left blank.

Deuteronomy 27:26

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 If you listen carefully to the voice of Yahweh your God so as to keep all his commandments that I am commanding you today, Yahweh your God will set you above all the other nations of the earth. **2** All these blessings will come on you and overtake you, if you listen to the voice of Yahweh your God. **3** Blessed will you be in the city and blessed will you be in the field. **4** Blessed will be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, and the increase of your herds and the lambs of your flocks. **5** Blessed will be your basket and your kneading trough. **6** Blessed will you be when you come in, and blessed will you be when you go out.

7 Yahweh will cause your enemies who rise up against you to be struck down before you; they will come out against you one way but will flee before you seven ways. **8** Yahweh will command the blessing to come on you in your barns and in all that you put your hand to; he will bless you in the land that he is giving you. **9** Yahweh will establish you as a people that is set apart for himself, as he has sworn to you, if you keep the commandments of Yahweh your God, and walk in his ways. **10** All the peoples of the earth will see that you are called by the name of Yahweh, and they will be afraid of you. **11** Yahweh will make you very prosperous in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that he swore to your fathers to give you. **12** Yahweh will open to you his storehouse of the heavens to give the rain for your land at the right time, and to bless all the work of your hand; you will lend to many nations, but you will not borrow. **13** Yahweh will make you the head, and not the tail; you will be only above, and you will never be beneath, if you listen to the commandments of Yahweh your God that I am commanding you today, so as to observe and to do them, **14** and if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them.

15 But if you do not listen to the voice of Yahweh your God, so as to keep all his commandments and his statutes that I am commanding you today, then all these curses will come on you and overtake you. **16** Cursed will you be in the city, and cursed will you be in the field. **17** Cursed will be your basket and your kneading trough. **18** Cursed will be the fruit of your womb, the fruit of your ground, the calves of your herds, and the lambs of your flocks. **19** Cursed will you be when you come in, and cursed will you be when you go out.

20 Yahweh will send on you curses, confusion, and rebukes in all that you put your hand to, until you are destroyed, and until you perish quickly because of the evil of your deeds by which you will have abandoned me. **21** Yahweh will make the plague cling to you until he destroys you from off the land that you are going in to possess. **22** Yahweh will attack you with infectious diseases, with fever, with inflammation, with drought, with sword, with scorching winds, and with mildew. These will pursue you until you perish. **23** Your skies that are over your head will be bronze, and the earth that is under you will be iron. **24** Yahweh will make the rain of your land into powder and dust; from the heavens will it come down on you, until you are destroyed.

25 Yahweh will cause you to be struck down before your enemies; you will go out one way against them but will flee before them seven ways. You will be tossed to and fro among all the kingdoms of the earth. **26** Your dead body will be food to all the birds of the heavens and to the wild animals of the earth; there will be no one to frighten them away. **27** Yahweh will attack you with the boils of Egypt and with ulcers, scurvy, and itch, from which you cannot be healed. **28** Yahweh will attack you with madness, with blindness, and with mental confusion. **29** You will grope about at noonday like the blind grope in the darkness, and you will not prosper in your ways; you will be always oppressed and robbed, and there will be no one to save you. **30** You will betroth a woman, but another man will seize her and rape her. You will build a house but not live in it; you will plant a vineyard but not enjoy its fruit. **31** Your ox will be killed before your eyes, but you will not eat its meat; your donkey will be forcibly taken away from before you and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to deliver you. **32** Your sons and your daughters will be given to other peoples; your eyes will look for them the entire day, but will fail with longing for them. There will be no strength in your hand. **33** The produce of your land and of all your labors—a nation that you do not know will eat it up; you will always be oppressed and crushed, **34** so that you will become insane by what you have to see happen. **35** Yahweh

generated on Tue Oct 24 10:45:40 2023

will attack you in the knees and legs with severe boils from which you cannot be cured, from the bottom of your feet to the top of your head.

36 Yahweh will take you and the king whom you will place over yourself to a nation that you have not known, neither you nor your ancestors; there you will worship other gods of wood and stone. **37** You will become a source of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away. **38** You will take much seed out into the field, but will gather little seed in, for the locusts will consume it. **39** You will plant vineyards and cultivate them, but you will neither drink any of the wine, nor even gather in the grapes, for worms will eat them. **40** You will have olive trees within all your territory, but you will not anoint yourself with the oil, for your olive trees will drop their fruit. **41** You will have sons and daughters, but they will not remain yours, for they will go into captivity. **42** All your trees and the produce of your ground—the locusts will take them over. **43** The foreigner who is among you will rise up above you higher and higher; you yourself will come down lower and lower. **44** He will lend to you, but you will not lend to him; he will be the head, and you will be the tail. **45** All these curses will come on you and will pursue and overtake you until you are destroyed. This will happen because you did not listen to the voice of Yahweh your God, so as to keep his commandments and his regulations that he commanded you. **46** These curses will be on you as signs and wonders, and on your descendants forever.

47 Because you did not worship Yahweh your God with joyfulness and gladness of heart when you were in prosperity, **48** therefore will you serve the enemies that Yahweh will send against you; you will serve them in hunger, in thirst, in nakedness, and in poverty. He will put a yoke of iron on your neck until he destroys you. **49** Yahweh will bring a nation against you from far away, from the ends of the earth, like an eagle flies to its victim, a nation whose language you do not understand; **50** a nation with a fierce face that does not respect the aged and does not show favor to the young. **51** They will eat the young of your livestock and the produce of your land until you are destroyed. They will leave for you no grain, new wine, or oil, no calves of your herds or the lambs of your flock, until they have caused you to perish. **52** They will besiege you in all your city gates, until your high and fortified walls come down everywhere in your land, walls in which you had trusted. They will besiege you within all your city gates throughout all the land that Yahweh your God had given you. **53** You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom Yahweh your God gave you, in the siege and in the distress with which your enemies will oppress you. **54** The man who is timid and very delicate among you—he will be envious of his brother and his own dear wife, and of whatever children he has left. **55** So he will not give to any of them the flesh of his own children that he is going to eat, because he will have nothing left for himself in the siege and in the distress with which your enemy will oppress you within all your city gates. **56** The tender and delicate woman among you, who would not venture to put the bottom of her foot on the ground for delicateness and tenderness—she will be envious of her own dear husband, of her son, and of her daughter, **57** and of her own newborn that comes out from between her legs, and of the children whom she will bear. She will eat them in private for lack of anything else, during the siege and in the distress with which your enemy will oppress you within your city gates.

58 If you do not keep all the words of this law that are written in this book, so as to honor this glorious and fearful name, Yahweh your God, **59** then Yahweh will make your plagues terrible, and those of your descendants; they will be great plagues, of long duration, and severe diseases, of long duration. **60** He will bring on you again all the diseases of Egypt that you were afraid of; they will cling to you. **61** Also every sickness and plague that is not written in the book of this law, those also Yahweh will bring on you until you are destroyed. **62** You will be left few in number, although you were like the stars of the heavens in number, because you did not listen to the voice of Yahweh your God. **63** As Yahweh once rejoiced over you in doing you good, and in multiplying you, so he will rejoice over you in making you perish and in destroying you. You will be plucked off the land that you are going into to possess. **64** Yahweh will scatter you among all peoples from the one end of the earth to the other end of the earth; there you will worship other gods that you have not known, neither you nor your ancestors, gods of wood and stone. **65** Among these nations will you find no ease, and there will be no rest for the bottoms of your feet; Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns. **66** Your life will hang in doubt before you; night and day you will be afraid and will have no assurance of your life. **67** In the morning you will say, 'I wish it were evening!' and in the evening you will say, 'I wish it were morning!' because of the fear in your hearts and the things your eyes will have to see. **68** Yahweh will bring you into Egypt again by ships, by the route about which I had said to you, 'You will not see Egypt again.' There you will offer yourselves for sale to your enemies as male slaves and female slaves, but no one will purchase you."

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 28 General Notes

Special concepts in this chapter

Blessings and warnings
This chapter explains some of the blessings and warnings associated with Israel's obedience to the law of Moses. (See: bless and lawofmoses)

Deuteronomy 28:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

to the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what he says. Alternate translation: "to what Yahweh your God says"

so as to keep
"and obey"

set you above
Moses speaks of being important or being great as if it were being physically higher, as on a higher hill. Alternate translation: "make you more important than" or "make you greater than"

Deuteronomy 28:2

All these blessings will come on you and overtake you
Moses describes the blessings as a person who would attack them by surprise or chase and catch them. Alternate translation: "Yahweh will bless you like this in ways that will completely surprise you, and it will be as if you cannot escape having him bless you"

Deuteronomy 28:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Blessed will you be
This can be stated in active form. Alternate translation: "Yahweh will bless you"

in the city ... in the field
This merism means that Yahweh will bless them everywhere.

Deuteronomy 28:4

the fruit of your womb, the fruit of your ground, and the fruit of your livestock
These idioms for "your children, and your crops, and all your animals" form a merism for everything the Israelites valued.

the fruit of your livestock, and the increase of your herds and the lambs of your flocks
This doublet is three ways of saying that Yahweh will make the Israelites' animals many and strong. Alternate translation: "all of your animals, along with the calves of the cattle and the lambs of the flocks"

Deuteronomy 28:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Blessed will be
This can be stated in active form. Alternate translation: "Yahweh will bless"

your basket and your kneading trough
Israelites used a basket to carry grain. A "kneading trough" was a bowl they used to mix the grain and make bread. Alternate translation: "all the food you grow and all the food you eat"

Deuteronomy 28:6

when you come in ... when you go out
This merism refers to all of life's activities everywhere they go.

Deuteronomy 28:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

cause your enemies who rise up against you to be struck down before you
This can be stated in active form. Alternate translation: "cause you to defeat the armies that attack you"

generated on Tue Oct 24 10:45:40 2023

but will flee before you seven ways
"but they will run away from you in seven directions"

seven ways
This is an idiom. The actual number could be more or less than seven. Alternate translation: "in many different directions"

Deuteronomy 28:8

Yahweh will command the blessing to come on you in your barns
Moses describes Yahweh blessing the Israelites as if Yahweh were commanding a person to attack them by surprise. Alternate translation: "When Yahweh blesses you, you will be surprised by how much grain you have in your barns"

in all that you put your hand to
This is an idiom. Alternate translation: "in everything you do"

Deuteronomy 28:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Yahweh will establish you as a people that is set apart for himself
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh put them in a place different from the place all other nations live in. Alternate translation: "Yahweh will make you a holy people that belongs to him"

Deuteronomy 28:10

you are called by the name of Yahweh
Here the metonym "called by the name of Yahweh" means belonging to him. This can be stated in active form. Alternate translation: "Yahweh has called you his own"

Deuteronomy 28:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground
This is an idiom. See how you translated these words in [Deuteronomy 28:4]

Deuteronomy 28:12

his storehouse of the heavens
Moses speaks of the clouds from which the rain falls as if they were a building where he stores the rain. Alternate translation: "the clouds"

at the right time
"when the crops need it"

all the work of your hand
The word "hand" is a synecdoche for the whole person. Alternate translation: "all the work that you do"

Deuteronomy 28:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the head, and not the tail
This metaphor describes the nation of Israel as an animal and means the Israelites will always be the leaders over other nations and never the servants following behind them. The Israelites will be superior in power, money, and honor.

will be only above ... will never be beneath
The Israelites will rule over others but never have others rule them.

I am commanding you
Moses is speaking to all the Israelites, so the word "you" is plural.

Deuteronomy 28:14

if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them
Disobeying Yahweh and worshiping other gods is spoken of as if a person physically turned and went in a different direction from Yahweh's words. Alternate translation: "if you do not disobey what I am commanding you today by serving other gods"

Deuteronomy 28:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

But if
Here Moses starts describing the curses the people will receive if they disobey.

the voice of Yahweh your God
Here the metonym "voice of Yahweh" means what Yahweh says. Alternate translation: "what Yahweh your God is saying"

generated on Tue Oct 24 10:45:40 2023

then all these curses will come on you and overtake you
Moses describes the curses as a person who would attack them by surprise or chase and catch them. Alternate translation: "Yahweh will curse you like this in ways that will completely surprise you, and it will be as if you cannot escape having him curse you"

come on you and overtake you
See how you translated this in Deuteronomy 28:2.

Deuteronomy 28:16

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Cursed will you be
This can be stated in active form. Alternate translation: "Yahweh will curse you"

in the city ... in the field
This merism means that Yahweh will bless them everywhere. See how you translated this in [Deuteronomy 28:3]

Deuteronomy 28:17

your basket and your kneading trough
The Israelites used a basket to carry grain. A "kneading trough" was a bowl they used to mix the grain and make bread. See how you translated this in [Deuteronomy 28:5]

Deuteronomy 28:18

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Cursed will be
This can be stated in active form. Alternate translation: "Yahweh will curse"

the fruit of your womb, the fruit of your ground
This is an idiom for "your children, your crops." See how you translated this in [Deuteronomy 28:4]

herds ... flocks
"cattle ... sheep"

Deuteronomy 28:19

when you come in ... when you go out
This merism refers to all of life's activities everywhere they go. See how you translated this in [Deuteronomy 28:6]

Deuteronomy 28:20

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

curses, confusion, and rebukes
"disasters, fear, and frustration"

in all that you put your hand to
This is an idiom. Alternate translation: "in everything you do"

until you are destroyed
This can be stated in active form. Alternate translation: "until your enemies destroy you"

abandoned me
Here "me" refers to Yahweh.

Deuteronomy 28:21

cling to you
"remain on you"

Deuteronomy 28:22

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

infectious diseases, with fever, with inflammation
"diseases and burning fevers that will make you weak." These all refer to diseases that cause people to grow weak and die.

with drought
"with lack of rain"

mildew
mold that grows on crops and causes them to rot

These will pursue you
Moses speaks of the bad things that would happen to the Israelites as if they were people or animals who would chase after the Israelites. Alternate translation: "You will suffer from them"

Deuteronomy 28:23

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

skies ... will be bronze
Moses speaks of the skies being like bronze because there will be no rain. Alternate translation: "skies ... will give no rain"

generated on Tue Oct 24 10:45:40 2023

the earth ... will be iron
Moses speaks of the earth being like iron because no crops will grow. Alternate translation: "nothing will grow from the ground"

Deuteronomy 28:24

Yahweh will make the rain of your land into powder and dust
"instead of rain, Yahweh will send sandstorms"

until you are destroyed
This can be stated in active form. Alternate translation: "until it destroys you"

Deuteronomy 28:25

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Yahweh will cause you to be struck down before your enemies
This can be stated in active form. Alternate translation: "Yahweh will cause your enemies to strike you down"

to be struck down before
See how you translated this in Deuteronomy 28:7.

will flee before them seven ways
This means the Israelites will be afraid and panic and run away from their enemies. See similar wording in [Deuteronomy 28:7]

seven ways
This is an idiom. Alternate translation: "in many different directions"

You will be tossed to and fro among all the kingdoms
This can be stated in active form. Alternate translation: "The peoples of the other nations will drive you from one nation to another"

Deuteronomy 28:26

General Information:
This page has intentionally been left blank.

Deuteronomy 28:27

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the boils of Egypt
"the same skin disease with which I cursed the Egyptians"

boils ... ulcers, scurvy, and itch
These are different types of skin diseases.

from which you cannot be healed
This can be stated in active form. Alternate translation: "from which no one will be able to heal you"

Deuteronomy 28:28

General Information:
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Deuteronomy 28:29

You will grope about at noonday like the blind grope in the darkness
"You will be like blind people who grope in darkness even at noonday." The Israelites will have a difficult life even when everyone else is enjoying life.

you will be always oppressed and robbed
"stronger people will always oppress and rob you"

Deuteronomy 28:30

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:31

Your ox will be killed before your eyes
This can be stated in active form. Alternate translation: "You will watch as someone kills your ox"

your donkey will be forcibly taken away from before you and will not be restored to you
This can be stated in active form. Alternate translation: "someone will take your donkey by force and will not give it back"

Your sheep will be given to your enemies
This can be stated in active form. Alternate translation: "I will give your sheep to your enemies" or "I will allow your enemies to take your sheep"

Deuteronomy 28:32

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Your sons and your daughters will be given to other peoples
This can be stated in active form. Alternate translation: "I will give your sons and your daughters to other peoples" or "Your enemies will take your sons and daughters"

generated on Tue Oct 24 10:45:40 2023

your eyes will look for them the entire day, but will fail with longing for them
Here "your eyes" refers to the whole person. Alternate translation: "you will grow tired as you constantly watch for them and long to see them again"

There will be no strength in your hand
Here the metonym "strength in your hand" refers to power. "Alternate translation: "You will be powerless to do anything about it"

Deuteronomy 28:33

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a nation
Here the metonym "a nation" means the people from a nation. Alternate translation: "people from a nation"

you will always be oppressed and crushed
The words "oppressed" and "crushed" mean basically the same thing. This can be stated in active form. Alternate translation: "they will always oppress and crush you" or "they will oppress you continually"

Deuteronomy 28:34

you will become insane by what you have to see happen
"what you see will make you go crazy"

Deuteronomy 28:35

from which you cannot be cured
This can be stated in active form. Alternate translation: "that no one will be able to cure"

Deuteronomy 28:36

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:37

of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away
Here the words "proverb" and "byword" mean basically the same thing. This can be translated as a new sentence. Alternate translation: "of horror. The people, in the places where Yahweh will send you, will make up proverbs and bywords about you" or "of horror. Yahweh will send you to peoples who will laugh at you and ridicule you"

byword
a word or phrase that people use to shame others

Deuteronomy 28:38

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

but will gather little seed in
"but will harvest very little food"

Deuteronomy 28:39

General Information:
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Deuteronomy 28:40

General Information:
Moses continues describing God's curses if the people disobey him. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

but you will not anoint yourself with the oil
People would rub olive oil on themselves to make their skin healthy.

your olive trees will drop their fruit
You may need to make explicit that the fruit drops before it is ripe. Alternate translation: "your olive trees will drop their fruit before the fruit is ripe" or "the olives will fall off your olive trees before they are ripe"

Deuteronomy 28:41

General Information:
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Deuteronomy 28:42

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:43

The foreigner who is
This does not mean a specific foreigner but refers to foreigners in general. Alternate translation: "The foreigners who are"

rise up above you higher and higher; you yourself will come down lower and lower
This idiom means foreigners will have more power, money, and honor than the Israelites.

Deuteronomy 28:44

He will ... to him
This does not mean a specific foreigner

he will be the head, and you will be the tail
This means foreigners will have more power and authority than the Israelites. See how you translated a similar phrase in [Deuteronomy 28:13]

Deuteronomy 28:45

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

All these curses will come on you and will pursue and overtake you until you are destroyed
Moses describes the curses as a person who would attack them by surprise or chase and catch them. See how you translated something similar in [Deuteronomy 28:2]

to the voice of Yahweh your God
Here the words "voice of Yahweh" are a metonym for what Yahweh said. Alternate translation: "to what Yahweh your God said"

his commandments and his regulations
The words "commandments" and "regulations" are a doublet for "all that Yahweh has commanded you to do."

Deuteronomy 28:46

General Information:
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Deuteronomy 28:47

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

joyfulness and gladness of heart
Here "joyfulness" and "gladness of heart" mean the same thing. They emphasize that the people should have been very glad to worship Yahweh.

Deuteronomy 28:48

He will put a yoke of iron on your neck
This is a metaphor for Yahweh allowing the enemy to treat the Israelites cruelly and make them slaves.

Deuteronomy 28:49

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

from far away, from the ends of the earth
These two phrases mean the same thing and emphasize that the enemy will come from a nation that is very far away from Israel.

from the ends of the earth
This is an idiom. Alternate translation: "from places that you know nothing about"

like an eagle flies to its victim
This means the enemy will come suddenly and the Israelites will not be able to stop them.

Deuteronomy 28:50

a nation with a fierce face that does not respect the aged and does not show favor
The word "nation" is a metonym for the people of that nation. Alternate translation: "a nation whose people have fierce expressions, who do not respect the aged and do not show favor"

Deuteronomy 28:51

until you are destroyed
This can be stated in active form. Alternate translation: "until they destroy you" or "until they leave you with nothing"

Deuteronomy 28:52

General Information:
Moses continues describing the army that will attack the Israelites if they do not obey Yahweh. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you in all your city gates
Here the phrase "city gates" represents a city. Alternate translation: "your cities"

Deuteronomy 28:53

the fruit of your own body, the flesh of your sons and of your daughters
Here "the flesh of your sons and of your daughters" explains the metaphor "the fruit of your own body." The people will be so hungry after the enemy army surrounds their city that they will eat their own children.

the fruit of your own body
This speaks of children as if they were fruit that was produced by the bodies of their parents. Alternate translation: "your own children"

Deuteronomy 28:54

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

generated on Tue Oct 24 10:45:40 2023

who is timid and very delicate among you—he
"who is timid and very delicate among you—even he." Moses is saying that not only those one would expect to eat their children, but even the last person one would expect to eat his own children will eat his children.

Deuteronomy 28:55

all your city gates
Here "city gates" represents the cities themselves. Alternate translation: "all your cities"

Deuteronomy 28:56

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

The tender and delicate woman among you ... tenderness—she
"The tender and delicate woman among you ... tenderness—even she." Moses is saying that not only those one would expect to eat their children, but even women of noble birth and normally very gentle, whom one would never expect to eat their children, will eat their children. The word "you" here is singular.

who would not venture to put the bottom of her foot on the ground for delicateness and tenderness
Moses is exaggerating. He is emphasizing that this noble woman is so rich and lives in such luxury that she would not allow herself to get dirty.

for delicateness and tenderness
The abstract nouns "delicateness" and "tenderness" can be stated as adjectives. Alternate translation: "because she is so delicate and tender"

Deuteronomy 28:57

within your city gates
Here "city gates" represents the cities themselves. Alternate translation: "within your cities"

Deuteronomy 28:58

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

that are written
This can be stated in active form. Alternate translation: "that I have written"

this glorious and fearful name, Yahweh your God
Here the metonym "name" refers to Yahweh himself. Alternate translation: "Yahweh your God who is glorious and awesome"

Deuteronomy 28:59

Yahweh will make your plagues terrible, and those of your descendants
"Yahweh will send terrible plagues on you and your descendants" or "Yahweh will make sure that you and your descendants suffer from terrible plagues"

Deuteronomy 28:60

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

He will bring on you again all the diseases of Egypt
This is an idiom. Alternate translation: "He will make sure that you again suffer from the diseases of Egypt"

they will cling to you
This is an idiom. Alternate translation: "the diseases will not stop, and no one will be able to heal you of them"

Deuteronomy 28:61

every sickness and plague that is not written
Here "every" is a generalization that means "many." This can be stated in active form. Alternate translation: "even other sicknesses and plagues that I have not written"

until you are destroyed
This can be stated in active form. Alternate translation: "until he has destroyed you"

Deuteronomy 28:62

You will be left ... you were like ... you did not listen
Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

you were like the stars of the heavens in number
This means that in the past there were many Israelites.

to the voice of Yahweh
Here the metonym "voice of Yahweh" refers to what Yahweh says. Alternate translation: "to what Yahweh says"

Deuteronomy 28:63

Yahweh once rejoiced over you ... multiplying you ... rejoice over you in making you perish and in destroying you. You will be plucked
Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

generated on Tue Oct 24 10:45:40 2023

Yahweh once rejoiced over you in doing you good, and in multiplying you
"Yahweh once enjoyed doing you good and causing you to become many"

he will rejoice over you in making you perish
"he will enjoy making you die"

You will be plucked off the land that you are going into to possess
Moses uses a metaphor to speak of the people as though they were fruit that Yahweh would take off a bush. This can be stated in active form. Alternate translation: "He will remove you from the land which you are entering to possess"

you are going
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Deuteronomy 28:64

scatter you ... you will worship ... you have not known ... you nor your ancestors
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

from the one end of the earth to the other end of the earth
These two extremes together mean everywhere on earth. Alternate translation: "throughout the earth" or "all over the earth"

Deuteronomy 28:65

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

there will be no rest for the bottoms of your feet
Here the phrase "the bottoms of your feet" refer to the whole person. Alternate translation: "you will have to continually wander because you have no permanent home where you can rest"

Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns
This is an idiom. Alternate translation: "Yahweh will cause you to be afraid, without hope, and sad"

Deuteronomy 28:66

Your life will hang in doubt before you
This is an idiom. Alternate translation: "You will not know whether you will live or die"

Deuteronomy 28:67

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

because of the fear in your hearts
This is an idiom. Alternate translation: "because of the fear you are feeling"

the things your eyes will have to see
Here "eyes" refers to the whole person. Alternate translation: "the terrifying things I will force you to see"

Deuteronomy 28:68

I had said
Here "I" refers to Yahweh.

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 These are the words that Yahweh commanded Moses to tell the people of Israel in the land of Moab,
words that were added to the covenant that he had made with them at Horeb.

2 Moses called to all Israel and said to them, "You have seen everything that Yahweh did before your eyes
in the land of Egypt to Pharaoh, to all his servants, and to all his land— **3** the great sufferings that your
eyes saw, the signs, and those great wonders. **4** But until today Yahweh has not given you a heart to know,
eyes to see, or ears to hear. **5** I have led you for forty years in the wilderness; your clothes did not wear
out on you, and your sandals did not wear out on your feet. **6** You did not eat any bread, and you did not
drink any wine or other strong drink, so that you might know that I am Yahweh your God. **7** When you
came to this place, Sihon, the king of Heshbon, and Og, the king of Bashan, came out against us to fight,
and we struck them down. **8** We took their land and gave it as an inheritance to the Reubenites, to the
Gadites, and to the half tribe of Manasseh. **9** Therefore keep the words of this covenant and do them, so
that you may prosper in everything that you do.

10 You stand today, all of you, before Yahweh your God; your chiefs, your tribes, your elders, and your
officers—all the men of Israel, **11** your little ones, your wives, and the foreigner who is among you in your
camp, from him who cuts your wood to him who draws your water. **12** You are here in order to enter into
the covenant of Yahweh your God and into the oath that Yahweh your God is making with you today, **13** so
that he may make you today into a people for himself, and that he may be God for you, as he spoke to you,
and as he swore to your ancestors, to Abraham, to Isaac, and to Jacob.

14 For it is not only with you that I am making this covenant and this oath— **15** with everyone standing
here with us today before Yahweh our God—but also with those who are not here with us today.

16 You know how we lived in the land of Egypt, and how we came through the midst of the nations
through which you passed. **17** You have seen their disgusting idols made of wood and stone, silver and
gold, that were among them. **18** Make sure there is not among you any man, woman, clan, or tribe whose
heart is turning away today from Yahweh our God, so as to go worship the gods of those nations. Make
sure there is not among you any root that produces poison fruit and wormwood. **19** When that person
hears the words of this curse, he will bless himself in his heart and say, 'I will have peace, though I walk
in the stubbornness of my heart.' This would destroy the wet together with the dry. **20** Yahweh will not
pardon him. Instead, the anger of Yahweh and his jealousy will smolder against that man, and all the
curses that are written in this book will come on him, and Yahweh will blot out his name from under
heaven. **21** Yahweh will set him apart for disaster out of all the tribes of Israel, in keeping with all the
curses of the covenant that are written in this book of the law.

22 The generation to come, your children who will rise up after you, and the foreigner who comes from a
distant land, will speak when they see the plagues on this land and the diseases with which Yahweh has
made it sick— **23** and when they see that the whole land has become sulfur and burning salt, where
nothing is sown or bears fruit, where no vegetation grows, like the overthrow of Sodom and Gomorrah,
Admah and Zeboyim, that Yahweh destroyed in his anger and wrath— **24** they will say together with all
the other nations, 'Why has Yahweh done this to this land? What does the heat of this great anger mean?'
25 Then people will say, 'It is because they abandoned the covenant of Yahweh, the God of their ancestors,
that he made with them when he brought them out of the land of Egypt, **26** and because they went and
served other gods and bowed down to them, gods that they had not known and that he had not given to
them. **27** Therefore the anger of Yahweh has been kindled against this land, so as to bring on it all the
curses that are written in this book. **28** Yahweh has uprooted them from their land in anger, in wrath, and
in great fury, and has thrown them into another land, as today.' **29** The secret matters belong alone to
Yahweh our God; but the things that are revealed belong forever to us and to our descendants, so that we
may do all the words of this law.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 29 General Notes

Structure and formatting

This chapter is a retelling of the covenant Yahweh made with Moses, along with its blessings and cursing. (See: covenant and bless and curse)

Deuteronomy 29:1

These are the words that Yahweh commanded Moses to tell
This refers to words that Moses is about to speak.

in the land of Moab
This is on the east side of the Jordan where the Israelites were staying before they entered the land of Canaan. "while they were in the land of Moab"

words that were added to the covenant ... at Horeb
These additional commands were given to make Yahweh's covenant apply better to the people once they were settled in their new land. These new commands did not belong to a different covenant, but rather were additions to the original covenant.

Deuteronomy 29:2

You have seen everything that Yahweh did before your eyes
Yahweh expected them to remember what Yahweh had done and they had seen it. Here the "eyes" represent the whole person and emphasize what the person has seen. Alternate translation: "You have seen all that Yahweh did so that you would see and remember what he did"

your eyes
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

Deuteronomy 29:3

the great sufferings that your eyes saw
Here "eyes" emphasizes that Yahweh expected them to remember that they had seen it. Alternate translation: "you saw for yourselves that the people suffered terribly"

the signs, and those great wonders
The words "signs" and "wonders" both refer to the plagues that Yahweh had sent upon Egypt. Alternate translation: "and all of the powerful things that Yahweh did"

Deuteronomy 29:4

Yahweh has not given you a heart to know, eyes to see, or ears to hear
The people do have hearts, eyes, and ears. This metonym says that Yahweh has not enabled them to understand from what they saw and heard who Yahweh is, and how and why they should obey him.

given you a heart to know
This is an idiom. Alternate translation: "enabled you to understand"

Deuteronomy 29:5

I have led you
Yahweh is speaking to the people of Israel.

forty years
"40 years"

your sandals ... your feet
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

Deuteronomy 29:6

other strong drink
These were alcoholic drinks made probably from fermented grains. They were not distilled liquors.

Deuteronomy 29:7

Sihon, the king of Heshbon, and Og, the king of Bashan
See how you translated these names in Deuteronomy 1:4.

came out against us
Here "us" refers to Moses and the people of Israel.

Deuteronomy 29:8

General Information:
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Deuteronomy 29:9

keep the words of this covenant and do them
These two phrases mean the same thing and emphasize that the people were to obey Yahweh's commands. Alternate translation: "obey all the words of this covenant"

Deuteronomy 29:10

General Information:
Moses continues speaking to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 29:11

among you in your camp ... your wood ... your water
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the foreigner who is among you in your camp, from him who cuts your wood to him who draws
There were many foreigners among the Israelites. Alternate translation: "the foreigners who are among you in your camp, from those who cut your wood to those who get your water"

Deuteronomy 29:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

to enter into the covenant of Yahweh your God and into the oath that Yahweh your God is making with you today
"to agree to the covenant and to swear that you will obey all that Yahweh your God commands"

Deuteronomy 29:13

a people for himself
"a people group that belongs to him alone"

Deuteronomy 29:14

I am making
Here "I" refers to Yahweh. "Yahweh is making"

Deuteronomy 29:15

standing here with us
Here "us" refers to Moses and the people of Israel.

those who are not here
"our future descendants, who are not here"

Deuteronomy 29:16

we lived
"we were slaves"

Deuteronomy 29:17

General Information:
This page has intentionally been left blank.

Deuteronomy 29:18

whose heart is turning away today from Yahweh our God
Here "heart" refers to the whole person, and "turning away" means to stop obeying. Alternate translation: "who no longer obeys Yahweh our God"

any root that produces poison fruit and wormwood
Moses speaks of someone who secretly worships another God as if he were a root, and the evil deeds he does to serve that god, and which he encourages others to do, as a bitter plant that poisons people. Alternate translation: "any person who worships idols and causes others to disobey Yahweh"

Deuteronomy 29:19

that person
The person described in verse 18.

bless himself in his heart
This is an idiom. Alternate translation: "congratulate himself" or "encourage himself"

though I walk in the stubbornness of my heart
This is an idiom. Alternate translation: "even though I still refuse to obey Yahweh"

This would destroy the wet together with the dry
Here the words "wet" and "dry" are metaphors for the righteous people and the wicked people. This forms a merism for "everyone." Alternate translation: "This would cause Yahweh to destroy both the righteous people and the wicked people in the land"

wet ... dry
These nominal adjectives can be translated as nouns. Because the land was usually dry and the people needed rain so their crops would grow, these words are metaphors for "living ... dead" or "good ... bad." Alternate translation: "wet things ... dry things" or "good people ... bad people"

Deuteronomy 29:20

the anger of Yahweh and his jealousy will smolder
Just as a fire can grow in intensity, so can God's anger and jealousy grow in intensity. Alternate translation: "Yahweh's jealous anger will grow like a fire"

the anger of Yahweh and his jealousy
Here the word "jealousy" describes "the anger of Yahweh." Alternate translation: Yahweh's jealous anger"

that are written
This can be stated in active form. Alternate translation: "that I have written"

all the curses that are written in this book will come on him
Moses describes the curses as a person who would attack them by surprise. See how you translated these words in [Deuteronomy 28:15]

Yahweh will blot out his name from under heaven
This means that God will completely destroy the person and his family. In the future people will not

generated on Tue Oct 24 10:45:40 2023

remember him. A similar phrase appears in Deuteronomy 7:24.

Deuteronomy 29:21

General Information:
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Deuteronomy 29:22

The generation to come, your children who will rise up after you
The words "your children ... after you" tell who "the generation to come" is.

Deuteronomy 29:23

when they see that the whole land has become sulfur and burning salt
People put sulfur and salt on the soil to keep anything from growing. "when they see that Yahweh has burned the land with sulfur and salt"

where nothing is sown or bears fruit
This can be stated in active form. Alternate translation: "where no one can sow seed and the crops do not bear fruit"

like the overthrow of Sodom and Gomorrah
The abstract noun "overthrow" can be translated as a clause. Alternate translation: "as when Yahweh completely destroyed Sodom and Gomorrah"

Admah and Zeboyim
These are names of cities that Yahweh destroyed along with Sodom and Gomorrah.

Deuteronomy 29:24

they will say together with all the other nations ... mean?
This can be translated as an indirect quotation. Alternate translation: "they will ask with all the other nations why Yahweh has done this to the land, and what the heat of this great anger means."

they will say together with all the other nations
"your descendants and the people of all the other nations will say"

What does the heat of this great anger mean?
The writer is communicating one idea through two words. Alternate translation: "What does this terrible anger mean?"

Deuteronomy 29:25

It is because they abandoned the covenant of Yahweh, the God of their ancestors
This is the answer to "Why has Yahweh done this to this land?" (Deuteronomy 29:24). "Yahweh has done this to the land because the Israelites did not follow the promises and the laws of his covenant"

Deuteronomy 29:26

served other gods and bowed down to them
"obeyed other gods and worshiped them"

Deuteronomy 29:27

the anger of Yahweh has been kindled against this land
Moses compares Yahweh being angry to someone starting a fire. This emphasizes God's power to destroy whatever makes him angry, and it can be stated in active form. Alternate translation: "Yahweh has became very angry with this land"

this land, so as to bring on it
Here "land" is a metonym representing the people. Alternate translation: "the people of this land, so as to bring on them"

that are written
This can be stated in active form. Alternate translation: "that I have written"

Deuteronomy 29:28

Yahweh has uprooted them from their land ... and has thrown them
Israel is compared to a bad plant that Yahweh has pulled up and thrown out of a garden. Alternate translation: "Yahweh has removed them from their land ... and has forced them to go"

in anger, in wrath, and in great fury
The words "anger" and "wrath" and "fury" mean basically the same thing and emphasize the great intensity of Yahweh's anger. Alternate translation: "in extremely great anger" or "because he was extremely angry"

Deuteronomy 29:29

The secret matters belong alone to Yahweh our God
"Some things Yahweh our God has not revealed, and only he knows them"

that are revealed
This can be stated in active form. Alternate translation: "that he has revealed"

we may do all the words of this law
"we may do everything that this law commands us to do"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 When all these things have come on you, the blessings and the curses that I have set before you, and when you call them to mind among all the other nations where Yahweh your God has banished you, **2** and when you return to Yahweh your God and obey his voice, following all that I am commanding you today—you and your children—with all your heart and with all your soul, **3** then Yahweh your God will reverse your captivity and have compassion on you; he will return and gather you from all the peoples where Yahweh your God has scattered you. **4** If any of your exiled people are in the farthest places under the heavens, from there Yahweh your God will gather you, and from there he will bring you. **5** Yahweh your God will bring you into the land that your forefathers possessed, and you will possess it again; he will do you good and will multiply you more than he did your forefathers. **6** Yahweh your God will circumcise your heart and the heart of your descendants, so you will love Yahweh your God with all your heart and with all your soul, so that you may live. **7** Yahweh your God will put all these curses on your enemies and on those who hate you, those who persecuted you. **8** You will return and obey the voice of Yahweh, and you will do all his commandments that I am commanding you today. **9** Yahweh your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground, for prosperity. For Yahweh will again delight in making you prosperous, as he rejoiced over your fathers. **10** He will do this if you will obey the voice of Yahweh your God, so as to keep his commandments and regulations that are written in this book of the law, if you turn to Yahweh your God with all your heart and all your soul.

11 For this commandment that I am commanding you today is not too hard for you, neither is it too far for you to reach. **12** It is not in heaven, so that you should have to say, 'Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?' **13** Neither is it beyond the sea, so that you should have to say, 'Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?' **14** But the word is very near to you, in your mouth and your heart, so that you may do it.

15 See, today I have placed before you life and good, death and evil. **16** If you obey the decrees of Yahweh your God, in which I am commanding you today to love Yahweh your God, to walk in his ways, and to keep his commandments, his regulations, and his statutes, you will live and multiply, and Yahweh your God will bless you in the land that you are entering to possess. **17** But if your heart turns away, and you do not listen and are drawn away and bow down to other gods and worship them, **18** then I declare to you today that you will surely perish; you will not prolong your days in the land that you are passing over the Jordan to go into and possess. **19** I call heaven and earth to witness against you today that I have set before you life and death, the blessings and the curses; therefore choose life so that you may live, you and your descendants. **20** Do this so as to love Yahweh your God, to obey his voice, and to cling to him. For he is your life and the length of your days; do this so that you may live in the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them."

Deuteronomy 30 General Notes

Structure and formatting

Moses begins to give final instructions to Israel before his death in anticipation of their entrance into the Promised Land. There were warnings and blessings associated with the people's obedience to the covenant Yahweh made with Moses. (See: promisedland and bless and covenant)

Deuteronomy 30:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When all these things have come on you
Here "these things" refer to the blessings and curses described in chapters 28-29. The phrase "have come on you" is an idiom that means to happen. Alternate translation: "When all these things happen to you"

generated on Tue Oct 24 10:45:40 2023

that I have set before you
This speaks of the blessings and curses that Moses told the people as if they were objects that he set in front of them. Alternate translation: "that I have just now told you about"

call them to mind
This is an idiom. Alternate translation: "remember them"

among all the other nations
"while you are living in the other nations"

has banished you
"has forced you to go"

Deuteronomy 30:2

obey his voice
Here "voice" is referring to what Yahweh says. Alternate translation: "obey what he says"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated these words in [Deuteronomy 4:29]

Deuteronomy 30:3

reverse your captivity
"free you from your captivity." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "free you from those who had captured you"

Deuteronomy 30:4

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

If any of your exiled people are in the farthest places
"Even those of your exiled people who are in the farthest places"

under the heavens
"under the sky" or "on the earth"

Deuteronomy 30:5

General Information:
This page has intentionally been left blank.

Deuteronomy 30:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

circumcise your heart
This is not a literal removal of flesh. It means God will remove their sin and enable them to love and obey him.

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 30:7

will put all these curses on your enemies
Moses speaks of curses as though they were a load or a cover that someone could physically put on top of a person. Alternate translation: "will cause your enemies to suffer from these curses"

Deuteronomy 30:8

obey the voice of Yahweh
Here "voice" means what Yahweh says. Alternate translation: "obey what Yahweh says"

Deuteronomy 30:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the work of your hand
Here "hand" refers to the whole person. Alternate translation: "in all the work you do"

in the fruit of your womb ... in the fruit of your livestock ... in the fruit of your ground
These three phrases are idioms for "in children ... in calves ... in crops." See how you translated these words in [Deuteronomy 28:4]

Deuteronomy 30:10

that are written
This can be stated in active form. Alternate translation: "that I have written"

with all your heart and all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 30:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

generated on Tue Oct 24 10:45:40 2023

neither is it too far for you to reach
Moses speaks of being able to understand what a commandment requires a person to do as if it were that person being able to reach a physical object. Alternate translation: "neither is it too difficult for you to understand what Yahweh requires you to do"

Deuteronomy 30:12

Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?
Here Moses uses a rhetorical question to emphasize that the people of Israel think that Yahweh's commands are too difficult for them to know. This question can be translated as a statement. Alternate translation: "Someone must travel to heaven to learn God's commands and then return to tell us what they are so we can obey them."

Deuteronomy 30:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?
This rhetorical question continues the idea that the people of Israel think Yahweh's commands are too difficult to know. This question can be translated as a statement. Alternate translation: "Someone must travel across the sea to learn God's commands and then return and tell us what they are."

Deuteronomy 30:14

in your mouth and your heart
This means that the people already know God's commands and can tell them to others.

Deuteronomy 30:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

I have placed before you
Putting something where another person can see it is a metaphor for telling someone about something. Alternate translation: "I have told you about"

life and good, death and evil
You can make clear the implicit information. Alternate translation: "what is good and will cause you to live, and what is evil and will cause you to die"

Deuteronomy 30:16

multiply
increase greatly in number

Deuteronomy 30:17

General Information:
Moses continues to speak to the Israelites as if they were one man, so the words "you" and "your" here are singular.

if your heart turns away ... and are drawn away and bow down to other gods and worship them
Here "heart" refers to the whole person. This can be stated in active form. Alternate translation: "if you stop being loyal to God ... and the people living in the land convince you to bow down and worship other gods"

Deuteronomy 30:18

to you today that you ... you will not prolong your days
Moses speaks to the Israelites as a group.

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 30:19

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted the words "you" and "your" here are singular.

I call heaven and earth to witness
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says, or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says

to witness against you
"to be willing to say that you have done evil things"

against you today
Moses speaks to the Israelites as a group.

Deuteronomy 30:20

obey his voice
Here "voice" refers to what Yahweh says. Alternate translation: "obey what he says"

to cling to him
"to rely on him"

For he is your life and the length of your days
These phrases have the same meaning and are metonyms for Yahweh, emphasizing that he is the one who gives life and determines the length of

generated on Tue Oct 24 10:45:40 2023

people's lifetimes. Alternate translation: "Yahweh is the only one who can enable you to live a long life"

the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them
"the land that Yahweh swore that he would give to your ancestors, to Abraham, to Isaac, and to Jacob"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Moses went and spoke these words to all Israel. **2** He said to them, "I am now one hundred twenty years old; I can no more go out and come in; Yahweh has said to me, 'You will not go over this Jordan.' **3** Yahweh your God, he will go over before you; he will destroy these nations from before you, and you will dispossess them. Joshua, he will go over before you, as Yahweh has spoken. **4** Yahweh will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, which he destroyed. **5** Yahweh will deliver them over to you, and you will do to them according to all that I commanded you. **6** Be strong and of good courage, fear not, and do not be afraid of them; for Yahweh your God, he it is who goes with you; he will not fail you nor abandon you." **7** Moses called to Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you will go with this people into the land that Yahweh has sworn to their ancestors to give them; you will cause them to inherit it. **8** Yahweh, he it is who goes before you; he will be with you; he will not fail you nor abandon you; do not be afraid, do not be discouraged."

9 Moses wrote this law and gave it out to the priests, the sons of Levi, who carried the ark of the covenant of Yahweh; he also gave copies of it to all the elders of Israel. **10** Moses commanded them and said, "At the end of every seven years, at the time fixed for the cancellation of debts, during the Festival of Shelters, **11** when all Israel has come to appear before Yahweh your God in the place that he will choose for his sanctuary, you will read this law before all Israel in their hearing. **12** Assemble the people, the men, the women, and the little ones, and your foreigner who is within your city gates, so that they may hear and learn, and so that they may honor Yahweh your God and keep all the words of this law. **13** Do this so that their children, who have not known, may hear and learn to honor Yahweh your God, as long as you live in the land that you are going over the Jordan to possess."

14 Yahweh said to Moses, "Look, the day is coming when you must die; call Joshua and present yourselves in the tent of meeting, so that I may give him a command." Moses and Joshua went and presented themselves in the tent of meeting. **15** Yahweh appeared in the tent in a pillar of cloud; the pillar of cloud stood over the door of the tent. **16** Yahweh said to Moses, "Look, you will lie down with your fathers; this people will rise up and act like a prostitute going after the strange gods that are among them in the land where they are going. They will abandon me and break my covenant that I have made with them. **17** Then, on that day, my anger will be kindled against them and I will abandon them. I will hide my face from them and they will be devoured. Many disasters and troubles will find them so that they will say on that day, 'Have these disasters not come upon us because our God is not in our midst?' **18** I will surely hide my face from them on that day because of all the evil that they will have done, because they will have turned to other gods. **19** Now therefore write this song for yourselves and teach it to the people of Israel. Put it in their mouths, so that this song may be a witness for me against the people of Israel. **20** For when I will have brought them into the land that I swore to give to their ancestors, a land flowing with milk and honey, and when they have eaten and become satisfied and prosperous, then they will turn to other gods and they will serve them and they will despise me and they will break my covenant. **21** When many evils and troubles come upon this people, this song will testify before them as a witness (for it will not be forgotten from the mouths of their descendants). For I know the plans that they are forming today, even before I have brought them into the land that I swore to them." **22** So Moses wrote this song the same day and taught it to the people of Israel. **23** Yahweh gave Joshua son of Nun a command and said, "Be strong and of good courage; for you will bring the people of Israel into the land that I swore to them, and I will be with you."

24 It happened that when Moses had finished writing the words of this law in a book, **25** that he commanded the Levites who carried the ark of the covenant of Yahweh, and he said, **26** "Take this book of the law and put it by the side of the ark of the covenant of Yahweh your God, so that it may be there as a witness against you. **27** For I know your rebellion and your stiff neck; look, while I am still alive with you even today, you have been rebellious against Yahweh; how much more after my death? **28** Assemble to me all the elders of your tribes, and your officers, so that I may speak these words in their ears and call heaven and earth to witness against them. **29** For I know that after my death you will utterly corrupt yourselves and turn aside out of the path that I have commanded you; disaster will come on you in the following days. This will happen because you will do what is evil in the sight of Yahweh, so as to provoke him to anger through the work of your hands."

30 Moses recited in the ears of all the assembly of Israel the words of this song until they were finished.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 31 General Notes

Special concepts in this chapter

Final instructions
In the Ancient Near East, it was common for an important leader to give instructions for his people to follow after his death. In this chapter, Moses begins his final words to the people of Israel. These are words that he wants them to remember long after he is gone. This section also helped to make a smooth transition to Joshua's leadership.

Deuteronomy 31:1

General Information:
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Deuteronomy 31:2

one hundred twenty years old
"120 years old"

I can no more go out and come in
Here the extremes "go out" and "come in" used together mean that Moses can no longer do what a healthy person can do. Alternate translation: "I am no longer able to go everywhere that you need to go, so I cannot be your leader any longer"

Deuteronomy 31:3

your God ... before you ... before you ... you will dispossess ... before you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you will dispossess them
"you will take their land"

Joshua, he will go over before you, as Yahweh has spoken
"Joshua will lead you across the river, as Yahweh promised"

Deuteronomy 31:4

General Information:
Moses continues speaking to the Israelites.

he did to Sihon and to Og, the kings of the Amorites
Here "Sihon" and "Og" refer to two Kings of the Amorites and their armies. See how you translated these names in [Deuteronomy 1:4]

Deuteronomy 31:5

General Information:
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Deuteronomy 31:6

Be strong and of good courage
"Be strong and courageous"

fear not, and do not be afraid of them
"do not fear them at all"

Yahweh your God ... with you ... fail you nor abandon you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

he will not fail you nor abandon you
This can be treated as litotes and translated positively. Alternate translation: "he will always fulfill his promise to you and will always be with you"

Deuteronomy 31:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the sight of all Israel
This means that all of the people of Israel were present. Alternate translation: "in the presence of all the Israelites"

Be strong and of good courage
"Be strong and courageous." See how you translated this in Deuteronomy 31:5.

you will cause them to inherit it
"you will help them take the land"

Deuteronomy 31:8

General Information:
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Deuteronomy 31:9

gave it out to the priests, the sons of Levi
"gave it out to the Levites, who are the priests"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 31:10

seven years
"7 years"

fixed for the cancellation of debts
"for canceling debts"

Festival of Shelters
Other names for this festival are "Feast of Tabernacles," "Festival of Booths," and "Feast of the Ingathering." During harvest, farmers would set up temporary shelters in the field. This festival took place after the last harvest of the year. See how you translated this in Deuteronomy 16:13.

Deuteronomy 31:11

Yahweh your God ... you will read
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in their hearing
"so that they can hear it"

Deuteronomy 31:12

General Information:
Moses continues speaking to the priests and the elders.

your foreigner who is within your city gates
Here "city gates" represents the cities themselves. Moses speaks to the Israelites as if they were one man, so the instances of "your" here are singular. Alternate translation: "your foreigners who live in your cities"

keep all the words of this law
"carefully obey all the commands in this law"

Deuteronomy 31:13

General Information:
This page has intentionally been left blank.

Deuteronomy 31:14

Look, the
"Pay attention to what I am about to tell you. The"

Deuteronomy 31:15

a pillar of cloud
This was a thick cloud of smoke in the shape of an upright column.

Deuteronomy 31:16

Look, you
"Pay attention to what I am going to tell you. You"

you will lie down with your fathers
This is a polite way to say "you will die." Alternate translation: "you will die and join your ancestors who have died before you"

will rise up and act like a prostitute
Being a prostitute is a metaphor for worshiping gods other than Yahweh. Alternate translation: "will start to be unfaithful to me"

Deuteronomy 31:17

General Information:
Yahweh continues speaking to Moses.

my anger will be kindled against them
Yahweh compares his anger to someone starting a fire. This emphasizes God's power to destroy whatever makes him angry. This can be stated in active form. Alternate translation: "I will kindle my anger against them" or "I will become angry with them"

I will hide my face from them
This is an idiom. Alternate translation: "I will not help them"

they will be devoured
This can be stated in active form. Alternate translation: "I will devour them" or "I will allow their enemies to devour them"

devoured
This is a metaphor for "completely destroyed."

Many disasters and troubles will find them
This describes the disasters and troubles as if they were human. Alternate translation: "They will experience many disasters and troubles"

Have these disasters not come upon us ... midst?
This describes the disasters and troubles as if they were human. This rhetorical question can be translated as a statement. Alternate translation: "These disasters are destroying me ... midst."

our God is not in our midst
"God is no longer protecting us" or "God has left us alone"

Deuteronomy 31:18

General Information:
This page has intentionally been left blank.

Deuteronomy 31:19

General Information:
Yahweh continues speaking to Moses about the Israelites.

generated on Tue Oct 24 10:45:40 2023

Put it in their mouths
This is an idiom. Alternate translation: "Make them memorize and sing it"

Deuteronomy 31:20

a land flowing with milk and honey
This is an idiom. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming" See how you translated this in Deuteronomy 6:3.

Deuteronomy 31:21

When many evils and troubles come upon this people
Here evils and troubles are described as if they were human and could find people. Alternate translation: "When this people experiences many evils and troubles"

this song will testify before them as a witness
This speaks of the song as if it were a human witness testifying in court against Israel.

it will not be forgotten from the mouths of their descendants
This can be stated in active form. Alternate translation: "their descendants will not forget to keep it in their mouths"

it will not be forgotten from the mouths of their descendants
This can be stated positively. Alternate translation: "their descendants will remember to keep it in their mouths"

it will not be forgotten from the mouths of their descendants
The idiom "forget it from the mouth" means to stop speaking about it. Alternate translation: "their descendants will not stop speaking about it to each other"

the plans that they are forming
What people plan to do is spoken of as if it were a physical object. Alternate translation: "what they plan to do"

the land that I swore to them
God's promise of the land was to give it to the people of Israel. This can be stated clearly. Alternate translation: "the land that I promised I would give to them"

Deuteronomy 31:22

General Information:
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Deuteronomy 31:23

Be strong and of good courage
"Be strong and courageous." See how you translated this in Deuteronomy 31:5.

Deuteronomy 31:24

General Information:
This page has intentionally been left blank.

Deuteronomy 31:25

General Information:
This page has intentionally been left blank.

Deuteronomy 31:26

witness against you
Moses speaks to the Levites as if they were one man, so the word "you" is singular.

Deuteronomy 31:27

General Information:
Moses continues speaking to the Levites about all the Israelite people.

your rebellion and your stiff neck
Moses speaks to the Levites as if they were one man, so the word "your" is singular.

your stiff neck
See how you translated "stubborn" in Deuteronomy 9:6.

how much more after my death?
This rhetorical question emphasizes how rebellious the people were. It can be translated as a statement. Alternate translation: "you will be even more rebellious after I die."

Deuteronomy 31:28

so that I may speak these words in their ears
Here "in their ears" means the people themselves. Alternate translation: "so that I may speak the words of this song to them"

call heaven and earth to witness against them
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says. A similar phrase appears in [Deuteronomy 30:19]

Deuteronomy 31:29

you will utterly corrupt yourselves
"you will do what is completely wrong." See how you translated these words in Deuteronomy 4:16.

generated on Tue Oct 24 10:45:40 2023

turn aside out of the path that I have commanded you
"stop following the instructions I have given to you." See how you translated these words in Deuteronomy 9:12.

what is evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what is evil in Yahweh's judgment" or "what Yahweh considers to be evil"

through the work of your hands
Here "your hands" means the people themselves. Alternate translation: "because of what you have made"

Deuteronomy 31:30

Moses recited in the ears of all the assembly of Israel
Here "ears" refers to the whole person. Alternate translation: "Moses recited to all the people of Israel"

recited
Possible meanings are 1) "sang" or 2) "spoke."

the words of this song
You can make clear the understood information. Alternate translation: "the words of the song that Yahweh taught him"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Give ear, you heavens, and let me speak.
Let the earth listen to the words of my mouth.
2 Let my teaching drop down like the rain,
let my speech distill like the dew,
like the gentle rain on the tender grass,
and like the showers on the plants.

3 For I will proclaim the name of Yahweh,
and ascribe greatness to our God.
4 The Rock, his work is perfect;
for all his paths are just.
He is the faithful God, without iniquity.
He is just and upright.

5 They have acted corruptly against him.
They are not his children. It is their disgrace.
They are a perverted and crooked generation.
6 Do you reward Yahweh in this way,
you foolish and unwise people?
Is he not your Father, the one who has created you?
He made you and established you.

7 Call to mind the days of ancient times,
think about the years of generations past.
Ask your father and he will show you,
your elders and they will tell you.
8 When the Most High gave the nations their inheritance—
when he divided all of mankind,
he set the boundaries of the peoples
according to the number of the children of Israel.

9 For Yahweh's portion is his people;
Jacob is his apportioned inheritance.
10 He found him in a desert land,
and in the barren and howling wilderness;
he shielded him and cared for him,
he guarded him as the apple of his eye.
11 As an eagle that guards her nest
and flutters over her young,
Yahweh spread out his wings and took them,
and carried them on his pinions.
12 Yahweh alone led him;
no foreign god was with him.

13 He made him ride on high places of the land,
and he fed him the fruits of the field;
he nourished him with honey from the rock,
and oil from the flinty crag.
14 He ate butter from the herd and drank milk from the flock,
with fat of lambs,
rams of Bashan and goats,
with the finest of the wheat—
and you drank foaming wine made from the blood of grapes.

15 But Jeshurun grew fat and kicked—
you grew fat, you were too fat, and you had eaten your fill—
he abandoned the God who made him,
and he rejected the Rock of his salvation.

generated on Tue Oct 24 10:45:40 2023

16 They made Yahweh jealous by their strange gods;
with their abominations they angered him.
17 They sacrificed to demons, which are not God—
gods they had not known,
gods that recently appeared,
gods your fathers did not fear.
18 You have deserted the Rock, who became your father,
and you forgot the God who gave you birth.

19 Yahweh saw this and he rejected them,
because his sons and his daughters provoked him so.
20 "I will hide my face from them," he said,
"and I will see what their end will be;
for they are a perverse generation,
children in whom is no faithfulness.
21 They have made me jealous by what is not god
and angered me by their worthless things.
I will make them envious by those who are not a people;
by a foolish nation I will make them angry.
22 For a fire is kindled by my anger
and is burning to the lowest Sheol;
it is devouring the earth and its produce;
it is setting on fire the foundations of the mountains.

23 I will heap disasters on them;
I will shoot all my arrows at them;
24 They will be wasted by hunger and devoured by burning heat
and bitter destruction;
I will send on them the teeth of wild animals,
with the poison of things that crawl in the dust.
25 Outside the sword will bereave,
and in the bedrooms terror will do so.
It will destroy both young man and virgin,
the nursing baby, and the man of gray hairs.
26 I said that I would scatter them far away,
that I would make the memory of them to cease from among mankind.
27 Were it not that I feared the provocation of the enemy,
and that their enemies would judge mistakenly,
and that they would say, 'Our hand is exalted,'
I would have done all this.

28 For Israel is a nation devoid of counsel,
and there is no understanding in them.
29 Oh, that they were wise, that they understood this,
that they would consider their coming fate!
30 How could one chase a thousand,
and two put ten thousand to flight,
unless their Rock had sold them,
and Yahweh had given them up?
31 For our enemies' rock is not like our Rock,
just as even our enemies have concluded.
32 For their vine comes from the vine of Sodom,
and from the fields of Gomorrah;
their grapes are grapes of poison;
their clusters are bitter.
33 Their wine is the poison of serpents
and the cruel venom of asps.
34 Is not this plan secretly kept by me,
sealed up among my treasures?

35 Vengeance is mine to give, and recompense,

generated on Tue Oct 24 10:45:40 2023

at the time when their foot slips;
for the day of disaster for them is near,
and the things that are to come on them will hurry to happen."

36 For Yahweh will give justice to his people,
and he will pity his servants.
He will see that their power is gone,
and no one remains, either slaves or free people.
37 Then he will say, "Where are their gods,
the rock in whom they took refuge,
38 the gods who ate the fat of their sacrifices
and drank the wine of their drink offerings?
Let them rise up and help you;
let them be your protection.

39 See now that I, even I, am God,
and that there is no god besides me;
I kill, and I make alive;
I wound, and I heal,
and there is no one who can save you from my might.
40 For I lift up my hand to heaven
and say, 'As I live forever, I will act.
41 When I sharpen my glittering sword,
and when my hand begins to bring justice,
I will render vengeance on my enemies,
and I will pay back those who hate me.
42 I will make my arrows drunk with blood,
and my sword will devour flesh
with the blood of the killed and the captives,
and from the heads of the leaders of the enemy.'"

43 Rejoice, you nations, with God's people,
for he will avenge the blood of his servants;
he will render vengeance on his enemies,
and he will make atonement for his land, for his people.

44 Moses came and recited all the words of this song in the ears of the people, he, and Joshua son of Nun. **45** Then Moses finished reciting all these words to all Israel. **46** He said to them, "Fix your mind on all the words that I have witnessed to you today, so that you may command your children to keep them, all the words of this law. **47** For this is no trivial matter for you, because it is your life, and through this thing you will prolong your days in the land that you are going over the Jordan to possess."

48 Yahweh spoke to Moses on that same day and said, **49** "Go up into this range of the mountains of Abarim, up Mount Nebo, which is in the land of Moab, opposite Jericho. You will look at the land of Canaan, which I am giving to the people of Israel as their possession. **50** You will die on the mountain that you go up, and you will be gathered to your people, as Aaron your fellow Israelite died on Mount Hor and was gathered to his people. **51** This will happen because you were unfaithful to me among the people of Israel at the waters of Meribah in Kadesh, in the wilderness of Zin; because you did not treat me with honor and respect among the people of Israel. **52** For you will see the land before you, but you will not go there, into the land that I am giving to the people of Israel."

Deuteronomy 32 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 32:1-43.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Punishment
This chapter prophesies a time when Israel will be disobedient to Yahweh and he will have to punish them. This is meant to serve as a warning to the nation. (See: prophet)

Deuteronomy 32:1

General Information:
Moses speaks a poetic song to the people of Israel.

Give ear, you heavens ... Let the earth listen
Yahweh speaks to the heavens and earth as if they are there listening. Possible meanings are 1) Yahweh is speaking to the inhabitants of heaven and earth or 2) Yahweh is speaking to the heavens and earth as if they are persons.

Deuteronomy 32:2

Let my teaching drop down like the rain ... and like the showers on the plants
This means Yahweh wants the people to eagerly accept his helpful teaching.

distill
Use the word in your language for the process by which dew appears.

dew
water that forms on leaves and grass on cool mornings

tender grass
"new plants"

showers
heavy rain

Deuteronomy 32:3

General Information:
Moses speaks a poetic song to the people of Israel.

proclaim the name of Yahweh
This is an idiom. "tell how good Yahweh is"

ascribe greatness to our God
"make sure people know that our God is great"

Deuteronomy 32:4

The Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people.

his work
"everything he does"

all his paths are just
Walking on a path is a metaphor for how a person lives his life. Alternate translation: "he does everything in a just way"

He is just and upright
These two words mean basically the same thing and emphasize that Yahweh is fair and does what is right.

Deuteronomy 32:5

General Information:
Moses speaks a poetic song to the people of Israel. Moses continues to use parallelism to emphasize what he is saying.

acted corruptly against him
"opposed him by doing what is wrong." See how you translated these words in Deuteronomy 4:16.

a perverted and crooked generation
The words "perverted" and "crooked" mean basically the same thing. Moses uses them to emphasize how wicked the generation is. Alternate translation: "a completely wicked generation"

Deuteronomy 32:6

Do you reward Yahweh in this way ... people?
Moses uses a question to scold the people. Alternate translation: "You should give Yahweh proper praise ... people."

you foolish and unwise people
The words "foolish" and "unwise" mean the same thing and emphasize how foolish the people are for disobeying Yahweh. Alternate translation: "you extremely foolish people"

your Father ... has created you ... made you and established you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Is he not your Father, the one who has created you?
Moses uses a question to scold the people. This rhetorical question can be translated as a statement. Alternate translation: "Yahweh is your Father and the one who created you."

Deuteronomy 32:7

General Information:
Moses speaks a poetic song to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Call to mind ... think about ... your father ... show you ... your elders ... tell you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Call to mind
This is an idiom. Alternate translation: "Remember"

days of ancient times ... years of generations past
Moses wants the people of Israel to focus on their history as a nation.

days of ancient times
"days of long ago." Moses refers to the time period when the ancestors of the people of Israel were alive.

he will show you
"he will make it clear to you" or "he will enable you to understand it"

Deuteronomy 32:8

gave the nations their inheritance
This is an idiom. "put the nations in the places where they would live." Similar words, "giving to you as an inheritance," appear in [Deuteronomy 4:21]

according to the number of the children of Israel
God has arranged the nations according to the way they relate to Israel.

the number of the children of Israel
How this relates to "the boundaries of the people" is not clear. Some ancient and modern translations read, "the number of the angels of God" or "the number of the children of God." That is, God assigned an angel to each other nation, but he rules Israel directly.

Deuteronomy 32:9

General Information:
Moses speaks a poetic song to the people of Israel. As he speaks to the Israelites, he talks about them as if they were someone else and as if they were one man.

For Yahweh's portion is his people; Jacob is his apportioned inheritance
These two phrases means basically the same thing and and can be combined. Alternate translation: "The descendants of Jacob are Yahweh's inheritance"

Deuteronomy 32:10

He found him ... shielded him and cared for him ... guarded him
"He found Jacob ... shielded him and cared for him ... guarded him" You may need to translate this as if Moses were talking about the Israelites as many people. Alternate translation: "He found our ancestors ... shielded them and cared for them ... guarded them"

howling wilderness
Here "howling" refers to the sound the wind makes as it blows through the empty land.

he guarded him as the apple of his eye
This is an idiom. The apple of an eye refers to the dark part inside the eyeball that allows a person to see. This is a very important and sensitive part of the body. This means that the people of Israel are very important to God and something he protects. Alternate translation: "he protected him as something very valuable and precious"

Deuteronomy 32:11

General Information:
Moses speaks a poetic song to the people of Israel.

As an eagle that guards her nest and flutters over her young, Yahweh spread out his wings and took them, and carried them on his pinions
This means Yahweh watched over and protected the Israelites while they were in the desert.

pinions
the outer edges of a bird's wings

Deuteronomy 32:12

led him ... with him
Moses again speaks of the Israelites as "Jacob"

Deuteronomy 32:13

General Information:
Moses speaks a poetic song to the people of Israel.

He made him ride on high places of the land
This is an idiom. The word "him" refers to the people of Israel. Alternate translation: "Yahweh made them ride on high places of the land" or "Yahweh helped them take and occupy the land"

made him ride ... fed him ... nourished him
Moses continues to speak of the Israelites as "Jacob"

he fed him the fruits of the field
"he brought him to a land with plenty of crops he could eat"

he nourished him with honey from the rock, and oil from the flinty crag
The land had many wild bees, which produce honey, with hives inside rock holes. There were also many olive trees, which provide oil, and grow on rocks, hills, and mountains.

generated on Tue Oct 24 10:45:40 2023

nourished him with honey
This is like a mother giving her breast to an infant. "allowed him to suck honey"

Deuteronomy 32:14

General Information:
Moses speaks a poetic song to the people of Israel. He speaks to the Israelites as if they were one man, so the word "you" here is singular.

He ate
Moses continues to speak of the Israelites as "Jacob"

fat of lambs, rams of Bashan and goats
The people of Israel had many healthy herd animals.

Deuteronomy 32:15

General Information:
Moses continues speaking his poetic song to the people of Israel.

Jeshurun
Moses speaks of the Israelites as if they were an animal whose owner named it Jeshurun.

grew fat ... you grew fat, you were too fat, and you had eaten your fill
An animal growing fat is a metaphor for a person becoming wealthy and prosperous. Alternate translation: "was like an animal that grew fat ... you grew fat, you were too fat, and you had eaten until you were full"

and kicked
Kicking is a metaphor for rebelling against God. Alternate translation: "and kicked his master" or "and rebelled"

the Rock of his salvation
This means Yahweh is strong like a rock and able to protect his people.

the Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. See how you translated this in Deuteronomy 32:4.

Deuteronomy 32:16

They made Yahweh jealous
The Israelites made Yahweh jealous.

Deuteronomy 32:17

General Information:
Moses continues to speak his song to the Israelites.

They sacrificed
"The people of Israel sacrificed"

gods that recently appeared
This means the Israelites recently learned about these gods.

your fathers
Moses is speaking to the Israelites as many people, so the word "your" is plural.

Deuteronomy 32:18

You have deserted ... your father ... you forgot ... gave you
Moses is speaking to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

You have deserted the Rock
Here Yahweh is called the rock because he is strong and protective. Alternate translation: "You have left the protective care of Yahweh"

the Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. See how you translated this in Deuteronomy 32:4.

who became your father ... who gave you birth
This compares Yahweh to a father and a mother. This means God caused them to live and to be a nation. Alternate translation: "who fathered you ... who gave life to you"

Deuteronomy 32:19

General Information:
Moses speaks a poetic song to the people of Israel.

his sons and his daughters
This refers to the people of Israel whom Yahweh gave life to and made into a nation.

Deuteronomy 32:20

I will hide my face from them
This is an idiom. Alternate translation: "I will turn away from them" or "I will stop helping them"

I will see what their end will be
"I will see what happens to them"

Deuteronomy 32:21

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

They have made me jealous
Here "me" refers to Yahweh.

generated on Tue Oct 24 10:45:40 2023

what is not god
"what are false gods"

worthless things
You may need to make explicit what the "things" are. Alternate translation: "worthless idols"

those who are not a people
"people who do not belong to one people group"

foolish nation
Translate "foolish" as in Deuteronomy 32:6.

Deuteronomy 32:22

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

For a fire is kindled by my anger ... foundations of the mountains
Yahweh compares his anger to a fire. This emphasizes his power to destroy what makes him angry.

a fire is kindled by my anger and is burning ... it is devouring ... it is setting
This can be stated in active form. Alternate translation: "I start a fire because I am angry, and it burns ... it is devouring ... it is setting" or "when I am angry, I destroy my enemies like a fire, and I destroy everything on earth and in ... I devour ... I set"

to the lowest Sheol
"even to the world of the dead"

Deuteronomy 32:23

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

I will heap disasters on them
Yahweh speaks of bad things that would happen to the Israelites as if they were something like dirt that he could pile up on top of the Israelites. Alternate translation: "I will make sure that many bad things happen to them"

I will shoot all my arrows at them
Here Yahweh compares the bad things he will make sure happen to the Israelites to someone shooting arrows from a bow. Alternate translation: "I will do all I can do to kill them"

Deuteronomy 32:24

They will be wasted by hunger
This can be stated in active form. The abstract noun "hunger" can be translated as the verb "be hungry." Alternate translation: "They will grow weak and die because they are hungry"

They will ... hunger and devoured by burning heat and bitter destruction
Possible meanings of "burning heat" are 1) the Israelites will suffer from fevers or 2) the weather will be unusually hot during a drought or famine. This can be stated in active form. Alternate translation: "They will ... hunger, and burning heat and terrible disasters will devour them" or "They will ... hunger, and they will die from burning heat and terrible disasters"

I will send on them the teeth of wild animals, with the poison of things that crawl in the dust
The teeth and the poison are synecdoches for the animals that use these things to kill. Alternate translation: "I will send wild animals to bite them, and things that crawl in the dust to bite and poison them"

Deuteronomy 32:25

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Outside the sword will bereave
Here "sword" represents the army of the enemy. Alternate translation: "When the Israelites are outside, the enemy army will kill them"

terror will do so
Yahweh speaks of being afraid as if it were a person who comes into a house and kills those who live in it. Alternate translation: "you will die because you are afraid"

young man and virgin, the nursing baby, and the man of gray hairs
These terms describing people of different ages are combined to mean that all kinds of people will die.

Deuteronomy 32:26

I said that I would ... away, that I would ... mankind.
This can be translated as a direct quote. Alternate translation: "I said, 'I will ... away, and I will ... mankind.'"

I would make the memory of them to cease from among mankind
"I would make all people forget about them"

Deuteronomy 32:27

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Were it not that I feared the provocation of the enemy
"I was afraid of the provocation of the enemy"

generated on Tue Oct 24 10:45:40 2023

the provocation of the enemy
This abstract noun can be translated as a verb. Alternate translation: "that the enemy would provoke me" or "that the enemy would cause me to be angry"

the enemy
Yahweh speaks of his enemies as if they are one man. Alternate translation: "my enemy" or "my enemies"

judge mistakenly
"misunderstand"

Our hand is exalted
Here "hand" represents the strength or power of a person. To be exalted is an idiom for defeating an enemy. Alternate translation: "We have defeated them because we are more powerful"

Deuteronomy 32:28

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Deuteronomy 32:29

Oh, that they were wise, that they understood this, that they would consider their coming fate
Moses states something that he wishes were true, but he knows that it is not true. The people of Israel were not wise and did not understand that their disobedience would cause Yahweh to bring disaster on them.

their coming fate
The abstract noun "fate" can be translated as a verb. Alternate translation: "what is going to happen to them"

Deuteronomy 32:30

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words and tell them more of what they would have understood if they were wise

How could one chase a thousand ... Yahweh had given them up?
Moses uses a question to scold the people for not being wise enough to understand why their enemies are defeating them. This question can be translated as a statement as in the UDB.

How could one chase a thousand, and two put ten thousand to flight
You can make clear the understood information. Alternate translation: "How could 1 enemy soldier chase 1,000 of your men, and 2 enemy soldiers cause 10,000 of your men to run away"

unless their Rock had sold them
The word "Rock" refers to Yahweh who is strong and able to protect his people. Alternate translation: "unless Yahweh, their Rock, had handed them over"

their Rock
"The Rock" here is a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. Translate "Rock" as in Deuteronomy 32:4.

Deuteronomy 32:31

our Rock
"The Rock" here is a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. Translate "Rock" as in [Deuteronomy 32:4]

our enemies' rock is not like our Rock
The enemies' idols and false gods are not powerful like Yahweh.

Rock, just as even our enemies have concluded
"Rock; not only do we say so, but our enemies say so also"

have concluded
have made a judgment after looking at the facts

Deuteronomy 32:32

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

For their vine comes from the vine of Sodom ... clusters are bitter
Moses compares enemies who worship false gods to the wicked people who lived in Sodom and Gomorrah and to grapevines that produce poisonous fruit. This means their enemies are wicked and will cause the Israelites to die if the Israelites start to act like the people who live around them.

their vine comes from the vine of Sodom, and from the fields of Gomorrah
The vine is a metaphor for the people group. "it is as if their vine were a branch of the vines that grew in the fields of Sodom and Gomorrah" or Alternate translation: "they do evil the same way the people who lived in Sodom and Gomorrah did"

their clusters
"their clusters of grapes"

Deuteronomy 32:33

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

generated on Tue Oct 24 10:45:40 2023

Their wine is the poison of serpents and the cruel venom of asps
Moses continues comparing the enemies of the people of Israel to grapevines that produce poisonous fruit and wine. This means their enemies are wicked.

asps
poisonous snakes

Deuteronomy 32:34

Is not this plan secretly kept by me, sealed up among my treasures?
This question emphasizes that Yahweh's plans for the people of Israel are kept secret like a valuable treasure. The rhetorical question can be translated as a statement. It can also be stated in active form. Alternate translation: "I know what I have planned to do to the Israelite people and to their enemies, and I have locked up those plans as someone would lock up his valuable possessions."

Deuteronomy 32:35

General Information:
Moses speaks a poetic song to the people of Israel. This is the end of Moses's quotation of Yahweh's words that begins in [Deuteronomy 32:20]

Vengeance is mine to give, and recompense
The words "vengeance" and "recompense" mean basically the same thing. Alternate translation: "I will have vengeance and punish Israel's enemies"

recompense
to punish or reward a person for what he has done

their foot slips
Something bad has happened to them. Alternate translation: "they are helpless"

the day of disaster for them
"the time for me to destroy them"

the things that are to come on them will hurry to happen
Yahweh speaks of the bad things that will happen to his enemies as if the bad things were people running eagerly to punish them. Alternate translation: "I will punish them quickly"

Deuteronomy 32:36

General Information:
Moses continues to speak a poetic song to the people of Israel.

For Yahweh will give justice to his people
The abstract noun "justice" can be translated as an adjective or as an adverb. Alternate translation: "For Yahweh will do what is just for his people" or "For Yahweh will act justly towards his people"

he will pity his servants
"he will feel that he needs to help his servants"

Deuteronomy 32:37

General Information:
Moses speaks a poetic song to the people of Israel.

Deuteronomy 32:38

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Where are their gods" in Deuteronomy 32:37.

the gods who ... drink offerings?
This is the end of the rhetorical question that begins with the words "Where are their gods" in [Deuteronomy 32:37]

Let them rise up and help you; let them be your protection
Yahweh says this to mock the Israelites. He knows these gods cannot help them. Alternate translation: "These idols are not even able to get up and help or to protect you"

Deuteronomy 32:39

General Information:
Moses speaks a poetic song to the people of Israel.

I, even I
"I, I myself" or "I, I alone." Yahweh repeats "I" to emphasize that only he is God.

Deuteronomy 32:40

I lift up my hand to heaven and say
"I lift up my hand to heaven and swear" or "I have taken an oath." Lifting up the hand is a sign of making an oath.

As I live forever
"As certainly as I live forever" or "I swear by my life which is never-ending." This statement assures the people that what God says in Deuteronomy 32:41-Deuteronomy 32:42 will happen.

Deuteronomy 32:41

General Information:
Moses speaks a poetic song to the people of Israel.

When I sharpen my glittering sword
"When I sharpen my shining sword." This means God is preparing to judge and punish his enemies. Alternate translation: "When I am ready to judge my enemies"

generated on Tue Oct 24 10:45:40 2023

when my hand begins to bring justice
Here "hand" represents the whole person. Alternate translation: "when I get ready to judge the wicked"

Deuteronomy 32:42

General Information:
Moses speaks a poetic song to the people of Israel.

I will make my arrows drunk with blood, and my sword will devour flesh with the blood
Yahweh speaks of arrows as if they were people to whom he could give alcohol and make them drunk, and of a sword as if it were a person who was so hungry that he would eat an animal before draining the blood out. These metaphors are metonyms for a soldier using arrows and a sword to kill many enemies. This in turn is a metaphor for Yahweh killing his enemies in war.

from the heads of the leaders of the enemy
A possible meaning is "from the long-haired heads of the enemy."

Deuteronomy 32:43

General Information:
This is the end of Moses's song.

Rejoice, you nations
Moses addresses the peoples of all the nations as if they were there listening.

for he will avenge the blood of his servants; he will render vengeance on his enemies
Here "blood of his servants" represents the lives of his innocent servants who were killed. Alternate translation: "for he will take revenge on his enemies, who killed his servants"

Deuteronomy 32:44

recited
Possible meanings are 1) "spoke" or 2) "sang."

in the ears of the people
Here "ears" represents the people themselves and emphasizes that Moses wanted to make sure they heard the song clearly. Alternate translation: "to the people so they would be sure to hear it"

Deuteronomy 32:45

reciting
Possible meanings are 1) "speaking" or 2) "singing."

Deuteronomy 32:46

He said to them
"Moses said to the people of Israel"

Fix your mind on
This is an idiom. Alternate translation: "Pay attention to" or "Think about"

I have witnessed to you
Possible meanings are 1) "I have testified to you," referring to what Yahweh has said he will do to the Israelites if they disobey, or 2) "I have commanded you," referring to what Yahweh was commanding them to do.

your children
"your children and descendants"

Deuteronomy 32:47

this is
"this law is"

no trivial matter
This litotes can be stated positively. Alternate translation: "something very important"

because it is your life
The abstract noun "life" can be translated as the verb "live." You may need to make explicit the metonymy of obeying the law, which represents the law itself. Alternate translation: "because you will live if you obey it"

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 32:48

General Information:
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Deuteronomy 32:49

mountains of Abarim
This is the name of a mountain range in Moab.

Abarim, up Mount Nebo
"Abarim and climb up Mount Nebo"

Mount Nebo
This is the highest place in the Abarim Mountains.

opposite Jericho
"on the other side of the river from Jericho"

Deuteronomy 32:50

General Information:
Yahweh finishes speaking to Moses.

be gathered to your people
This is a polite way of saying Moses's spirit would join the spirits of his relatives in the world of the

generated on Tue Oct 24 10:45:40 2023

dead. Alternate translation: "join your ancestors who died before you"

Mount Hor
This is the name of a mountain on the border of Edom.

Deuteronomy 32:51

Meribah
This is the name of the place in the desert where Moses disobeyed God.

wilderness of Zin
This is the name of a wilderness on the southern border of Judah.

Deuteronomy 32:52

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 This is the blessing with which Moses the man of God blessed the people of Israel before his death. **2** He said:

Yahweh came from Sinai
and rose from Seir upon them.
He shined out from Mount Paran,
and he came with ten thousands of holy ones.
In his right hand were flashes of lightning.
3 Indeed, he loves the peoples;
all his holy people are in your hand,
and they bowed down at your feet;
they received your words.
4 Moses commanded us a law,
an inheritance for the assembly of Jacob.
5 Then there was a king in Jeshurun,
when the heads of the people had gathered,
all the tribes of Israel together.
6 Let Reuben live and not die,
but may his men be few.

7 This is the blessing for Judah. Moses said:

Listen, Yahweh, to the voice of Judah,
and bring him to his people again.
Fight for him;
be a help against his enemies.

8 About Levi, Moses said:

Your Thummim and your Urim belong to your faithful one,
the one whom you tested at Massah,
with whom you struggled at the waters of Meribah,
9 who said about his father and mother, "I have not seen them."
Neither did he acknowledge his brothers,
nor did he take account of his own children.
For he guarded your word
and kept your covenant.
10 He teaches Jacob your decrees
and Israel your law.
He will put incense before you
and whole burnt offerings on your altar.
11 Bless, Yahweh, his possessions,
and accept the work of his hands.
Shatter the loins of those who rise up against him,
and those of the people who hate him, so that they do not rise up again.

12 About Benjamin, Moses said:

The one loved by Yahweh lives in security beside him;
Yahweh shields him all the day long,
and he lives between Yahweh's arms.

13 About Joseph, Moses said:

May his land be blessed by Yahweh
with the precious things of heaven, with the dew,

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and with the deep that lies beneath.
14 May his land be blessed with the precious things of the harvest of the sun,
with the precious things of the produce of the months,
15 with the finest things of the ancient mountains,
and with the precious things of the everlasting hills.
16 May his land be blessed with the precious things of the earth and its abundance,
and with the good will of him who was in the bush.
Let the blessing come on the head of Joseph,
and on the top of the head of him who was prince over his brothers.
17 The firstborn of an ox, majestic is he,
and his horns are the horns of a wild ox.
With them he will push the peoples,
all of them, to the ends of the earth.
These are the ten thousands of Ephraim;
these are the thousands of Manasseh.

18 About Zebulun, Moses said:

Rejoice, Zebulun, in your going out,
and you, Issachar, in your tents.
19 They will call the peoples to the mountains.
There will they offer sacrifices of righteousness.
For they will suck the abundance of the seas,
and from the sand on the seashore.

20 About Gad, Moses said:

Blessed be he who enlarges Gad.
He will live there like a lioness,
and he will tear off an arm or a head.
21 He provided the best part for himself,
for there was the leader's portion of land reserved.
He came with the heads of the people.
He carried out the justice of Yahweh
and his decrees with Israel.

22 About Dan, Moses said:

Dan is a lion cub
that leaps out from Bashan.

23 About Naphtali, Moses said:

Naphtali, satisfied with favor,
and full of the blessing of Yahweh,
take possession of the land to the west and south.

24 About Asher, Moses said:

Blessed be Asher more than the other sons;
let him be acceptable to his brothers,
and let him dip his foot in olive oil.
25 May your city bars be iron and bronze;
as long as will be your days, so long will your security be.

26 There is no one like the God of Jeshurun,
who rides through the heavens to your help,
and in his majesty on the clouds.

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27 The eternal God is a refuge,
and underneath are the everlasting arms.
He thrust out the enemy from before you,
and he said, "Destroy!"
28 Israel dwelt in safety.
Jacob's spring was secure
in a land of grain and new wine;
indeed, let his heavens drop dew on him.
29 Your blessings are many, Israel!
Who is like you, a people saved by Yahweh,
the shield of your help,
and the sword of your majesty?
Your enemies will come trembling to you;
you will trample down their high places.

Deuteronomy 33 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic lines of Moses's blessings in 33:1-29.

Special concepts in this chapter

Families

Moses gives a series of prophecies or instructions for each of the tribes of Israel and Israel overall. (See: prophet)

Deuteronomy 33:1

General Information:

Moses begins to bless the tribes of Israel. Moses speaks the blessing in the form of short poems.

Deuteronomy 33:2

Yahweh came from Sinai and rose from Seir upon them. He shined out from Mount Paran

Moses compares Yahweh to the rising sun. Alternate translation: "When Yahweh came from Sinai, he looked to them like the sun when it rises from Seir and shines out from Mount Paran"

upon them

"upon the people of Israel"

ten thousands of holy ones

"10,000 angels"

In his right hand were flashes of lightning

Other possible meanings are 1) "In his right hand were flames of fire" or 2) "He gave them a law of fire" or 3) "He came from the south, down his mountain slopes."

Deuteronomy 33:3

General Information:

These verses are difficult to understand. Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

the peoples

"the people of Israel"

all his holy people are in your hand ... your feet ... your words

The pronouns "his" and "your" refer to Yahweh. Alternate translation: "all Yahweh's holy peole are in his hand ... his feet ... his words"

all his holy people are in your hand

The hand is a metonym for power and protection. Alternate translation: "you protect all his holy people"

Deuteronomy 33:4

an inheritance

"a possession" or "a precious possession"

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Deuteronomy 33:5

General Information:
Verse 5 is difficult to understand. Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

there was a king
"Yahweh became king"

Jeshurun
This is another name for Israel. Translate it as in Deuteronomy 32:15.

Deuteronomy 33:6

Let Reuben live
This begins Moses's blessings to the individual tribes of Israel.

but may his men be few
Other possible meanings are 1) "and may his men not be few" or 2) "even though his men are few."

Deuteronomy 33:7

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

to the voice of Judah
Here "voice of Judah" refers to the cries and prayers of the people of Judah. Alternate translation: "when the people of Judah pray to you"

be a help
The abstract noun "help" can be translated as a verb. Alternate translation: "help him to fight"

Deuteronomy 33:8

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

Your Thummim and your Urim
These were sacred stones the high priest carried on his breastplate and used at times to determine God's will. Here "your" refers to Yahweh.

your faithful one, the one whom you tested ... with whom you struggled
Moses refers to the tribe of Levi as if it were one man.

your faithful one
"the one who seeks to please you."

Massah
See how you translated this in Deuteronomy 6:16. Translator may add a footnote that says: "The name 'Massah' means 'testing.'"

Meribah
See how you translated this in Deuteronomy 32:51. Translator may add a footnote that says: "The name 'Meribah' means 'argue' or 'quarrel.'"

Deuteronomy 33:9

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

who said about his father and mother
The word "who" refers to the Yahweh's "faithful one" of Deuteronomy 33:8. This is the tribe of Levi.

your word
"your commands"

guarded ... kept
These words both mean to watch over and to protect. They are often metaphors for "obeyed," but here they should be translated literally because they refer to a time when the Levites literally killed people who were rebelling against Yahweh.

Deuteronomy 33:10

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Levi, which he began to do in [Deuteronomy 33:8]

your ... your ... you ... your
Moses is speaking to Yahweh, so all these words are singular.

Deuteronomy 33:11

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues describing the tribe of Levi, which he began to do in [Deuteronomy 33:8]

accept
be pleased with

the work of his hands
Here the word "hands" refers to the whole person. Alternate translation: "all the work that he does"

Shatter the loins of
The loins were considered the center of strength, and are here represent strength. Alternate translation: "Take away the strength of" or "Utterly destroy"

rise up ... rise up
This phrase is used twice as a metaphor. Alternate translation: "rise up to fight ... cause any more trouble"

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rise up against
This is an idiom. Alternate translation: "fight against"

Deuteronomy 33:12

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

The one loved by Yahweh lives
Here Moses is referring to the members of the tribe of Benjamin. This can be stated in active form. Alternate translation: "The ones whom Yahweh loves live"

lives in security
The abstact noun "security" can be translated using a verb phrase. Alternate translation: "lives where no one can harm him"

he lives between Yahweh's arms
Possible meanings are 1) Yahweh protects the tribe of Benjamin with his power or 2) Yahweh lives in the hill region of the tribe of Benjamin. In both translations, it means Yahweh takes care of them.

Deuteronomy 33:13

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

About Joseph
This refers to the tribe of Ephraim and the tribe of Manasseh. Both tribes descended from Joseph.

May his land be blessed by Yahweh
The word "his" refers to Joseph which represents the tribes of Ephraim and Manasseh. This can be stated in active form. Alternate translation: "May Yahweh bless their land"

with the precious things of heaven, with the dew
"with the precious dew from the sky" or "with the precious rain from the sky"

dew
water that forms on leaves and grass on cool mornings. See how you translated this in Deuteronomy 32:2.

the deep that lies beneath
This refers to the water under the ground.

Deuteronomy 33:14

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

May his land be blessed
This can be stated in active form. See how you translated this in [Deuteronomy 33:13]

with the precious things of the harvest of the sun
"with the best crops that the sun causes to grow"

with the precious things of the produce of the months
"with the best crops that grow month to month"

Deuteronomy 33:15

finest things ... precious things
Moses is probably referring to food crops. The full meaning of this statement can be made clear. Alternate translation: "the best fruits ... the precious fruits"

ancient mountains
"the mountains that existed long ago"

everlasting hills
"the hills that will exist forever"

Deuteronomy 33:16

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

May his land be blessed
This can be stated in active form. See how you translated this in [Deuteronomy 33:13]

its abundance
The abstract noun "abundance" can be translated as a verb phrase. Alternate translation: "what it produces in large amounts"

him who was in the bush
The full meaning of this statement can be made clear. Alternate translation: "Yahweh, who spoke to Moses from the burning bush"

Let the blessing come on the head of Joseph
This metaphor is of a man putting his hand on the head of a son and asking God to bless the son. The man here is Yahweh. Alternate translation: "May Yahweh bless Joseph as a father blesses his son"

come on the head of Joseph, and on the top of the head of him
Here "head" and "top of the head" represent the whole person. Also, Joseph represents his descendants. Alternate translation: "be upon the descendants of Joseph"

top of the head
Another possible meaning is "brow" or "forehead."

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Deuteronomy 33:17

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

The firstborn of an ox, majestic is he
The ox is a metaphor for something large and strong. The word "firstborn" is a metaphor for honor. Alternate translation: "People will honor Joseph's descendants, who are many and powerful"

his horns are the horns of
The horn is a metaphor for strength. Alternate translation: "he is as strong as"

With them he will push
Pushing with his horns is a metaphor for strength. Alternate translation: "He is so strong that he will push"

ten thousands of Ephraim ... the thousands of Manasseh
This means the tribe of Ephraim will be stronger than the tribe of Manasseh. Alternate translation: "the people of Ephraim, who number many times 10,000 ... the people of Manasseh, who number many times 1,000"

Deuteronomy 33:18

General Information:
Moses continues to bless each tribe of Israel; the blessings are short poems. He speaks to the tribes of Zebulun and Issachar as if they were one man, so the word "your" and the command "rejoice" here are singular.

Rejoice, Zebulun, in your going out, and you, Issachar, in your tents
The people of Zebulun were located near the Mediterranean Sea. They traveled by sea and traded with other people. The people of Issachar preferred peaceful living and working the land and raising cattle. You can make clear the understood information.

Deuteronomy 33:19

There will they offer
"It is there that they will offer"

sacrifices of righteousness
"acceptable sacrifices" or "proper sacrifices"

For they will suck the abundance of the seas, and from the sand on the seashore
Possible meanings are 1) they will trade with people across the sea or 2) they were beginning to use sand in making pottery.

For they will suck the abundance of the seas
The Hebrew word translated "suck" here refers to how a baby nurses at its mother's breast. It means the people will gain wealth from the sea like a baby gets milk from its mother.

Deuteronomy 33:20

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

Blessed be he who enlarges Gad
This can stated in active form. Alternate translation: Possible meanings are 1) "May Yahweh bless Gad and give him much land to live in" or 2) "People should say that Yahweh is good because he has given Gad much land to live in"

He will live there like a lioness, and he will tear off an arm or a head
This means the people of Gad are strong and secure, and they will defeat their enemies in war.

Deuteronomy 33:21

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Gad as one man, which he began to do in [Deuteronomy 33:20]

the leader's portion
This means a larger piece of land that a leader normally took.

He came with the heads of the people
"They met with all the leaders of the Israelites"

He carried out the justice of Yahweh and his decrees with Israel
"They obeyed all that Yahweh had commanded the Israelites"

Deuteronomy 33:22

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

Dan is a lion cub that leaps out from Bashan
The people of Dan are strong like a lion cub, and they attack their enemies who live in Bashan. You can make clear the understood information.

Deuteronomy 33:23

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He speaks of the descendants of Naphtali as if they were one man.

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satisfied with favor
Yahweh being pleased with Naphtali is spoken of as if "favor" were food that Naphtali ate until he was no longer hungry. Alternate translation: "who has all the good things he desires because Yahweh is pleased with him"

full of the blessing of Yahweh
Blessings are spoken of as if they were food that Naphtali ate until he could hold no more. Alternate translation: "whom Yahweh has blessed so that he has all he needs"

take possession
Moses speaks as if the tribe of Naphtali is one man, so these words are singular.

the land to the west and south
This refers to the land around Lake Galilee. The full meaning of this statement may be made explicit.

Deuteronomy 33:24

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

dip his foot in olive oil
Olive oil was used for food and for the skin of the face and arms. Feet were dirty, so to put the foot in olive oil was to ruin valuable oil. The full meaning of this statement can be made clear. Alternate translation: "have so much olive oil that he can afford to waste it"

Deuteronomy 33:25

your city bars ... your days ... your security
Moses speaks to the tribe of Asher as if they are one man, so all instances of "your" are singular.

May your city bars be iron and bronze
Cities had large bars across their gates to keep enemies out. The meaning of this statement can be made clear. Alternate translation: "May you be safe from attacks by your enemies"

Deuteronomy 33:26

Jeshurun
This is another name for Israel. Translate it as in Deuteronomy 32:15.

who rides through the heavens ... in his majesty on the clouds
This is an image of Yahweh riding on clouds through the sky like a king on his chariot riding through a battlefield. Alternate translation: "who rides through the heavens like a king rides through a battlefield ... on the clouds like a king on his chariot"

to your help
"to help you." Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 33:27

The eternal God is a refuge
The abstract noun "refuge," which means a shelter or a place safe from danger, can be stated as a verb. Alternate translation: "The eternal God will protect his people"

underneath are the everlasting arms
The words "everlasting arms" are a metaphor for Yahweh's promise to protect his people forever. Alternate translation: "he will support and take care of his people forever"

He thrust out ... he said
Moses speaks of the future as if it were the past to emphasize that what he is saying will come true. Alternate translation: "He will thrust out ... he will say"

before you ... Destroy
Moses speaks to the Israelites as if they were one man, so the word "you" and the command "destroy" here are singular.

he said, "Destroy!"
If this direct quotation would not work well in your language, you may change it to an indirect quotation. Alternate translation: "he will tell you to destroy them!"

Deuteronomy 33:28

Israel dwelt ... Jacob's spring was secure
Possible meanings are 1) Moses speaks of the future as if it were the past to emphasize that what he is saying will come true, "Israel will dwell ... Jacob's spring will be secure" or 2) Moses is blessing Israel, "May Israel dwell ... and may Jacob's spring be secure."

Jacob's spring
Possible meanings are 1) Jacob's home or 2) Jacob's descendants.

let his heavens drop dew
The dew is spoken of as being so much that it is as if it were raining. Possible meanings are 1) Moses is blessing Israel, "may much dew cover the land like rain" or 2) Moses is telling what will happen in the future, "much dew will cover the land like rain."

dew
water that forms on leaves and grass on cool mornings. See how you translated this in Deuteronomy 32:2.

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Deuteronomy 33:29

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Who is like you, a people saved by Yahweh ... majesty?
This rhetorical question can be translated as a statement. It can also be stated in active form. Alternate translation: "There is no other people group like you, a people whom Yahweh has saved ... majesty."

the shield ... the sword
This merism speaks of Yahweh defending the Israelites from their enemies and enabling them to attack their enemies.

the shield of your help
The word "shield" is a metaphor for Yahweh protecting and defending the Israelites. The abstract noun "help" can be translated as a verb. Alternate translation: "the one who protects you and helps you"

the sword of your majesty
The word "sword" is a metaphor for the power to kill with the sword in order to win battles. Alternate translation: "the one who enables you to win battles and so have majesty"

you will trample down their high places
Possible meanings are 1) the Israelites will destroy the places where the other people worship false gods or 2) the Israelites will walk on the backs of their enemies when the Israelites defeat them.

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Chapter 34

1 Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. There Yahweh showed him all the land of Gilead as far as Dan, **2** and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea, **3** and the Negev, and the plain of the Valley of Jericho, the City of Palms, as far as Zoar. **4** Yahweh said to him, "This is the land that I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.' I have allowed you to look at it with your eyes, but you will not go over there." **5** So Moses the servant of Yahweh, died there in the land of Moab, as the word of Yahweh promised. **6** Yahweh buried him in the valley in the land of Moab opposite Beth Peor, but no one knows where his grave is to this day. **7** Moses was one hundred twenty years old when he died; his eye was not dim, nor his natural force abated. **8** The people of Israel mourned for Moses in the plains of Moab for thirty days, and then the days of mourning for Moses were finished.

9 Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The people of Israel listened to him and did what Yahweh had commanded Moses. **10** There has not arisen a prophet since in Israel like Moses, whom Yahweh knew face to face. **11** There has never been any prophet like him in all the signs and wonders that Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. **12** There has never been any prophet like him in all the mighty, fearsome deeds that Moses did in the sight of all Israel.

Deuteronomy 34 General Notes

Structure and formatting

This chapter may have been written by Joshua, since it recorded Moses's death. This chapter officially ends the revelation of the law of Moses, and life in the Promised Land is about to begin again. (See: reveal and lawofmoses and promisedland)

Deuteronomy 34:1

Mount Nebo
This is the highest point of Mount Pisgah which is in the northern part of the Abarim mountain range. See how you translated this in Deuteronomy 32:49.

Pisgah
See how you translated this in Deuteronomy 3:17.

Deuteronomy 34:2

General Information:
This page has intentionally been left blank.

Deuteronomy 34:3

the City of Palms
This is another name for Jericho.

Deuteronomy 34:4

look at it with your eyes
"see it for yourself"

Deuteronomy 34:5

General Information:
This page has intentionally been left blank.

Deuteronomy 34:6

Beth Peor
This was a town in Moab. See how you translated this in Deuteronomy 3:29.

to this day
This refers to the time that this was written or edited, not to the present time in the twenty-first century.

Deuteronomy 34:7

one hundred twenty years old
"30 days"

his eye was not dim, nor his natural force abated
This means his eyes and body were still strong and healthy.

Deuteronomy 34:8

thirty days
"30 days"

Deuteronomy 34:9

son of Nun
See how you translated this in Deuteronomy 1:38.

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Joshua ... was full of the spirit of wisdom
The writer speaks as if Joshua were a container and the spirit were a physical object that could be put into a container. Alternate translation: "Yahweh enabled Joshua ... to be very wise"

Moses had laid his hands on him
The full meaning of this statement can be made clear. Alternate translation: "Moses had laid his hands on him to set Joshua apart so Joshua would serve Yahweh"

Deuteronomy 34:10

Yahweh knew face to face
This is an idiom. It means Yahweh and Moses had a very close relationship.

Deuteronomy 34:11

General Information:
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Deuteronomy 34:12

in all the mighty
"who did all the mighty"

generated on Tue Oct 24 10:45:40 2023

Book: Joshua

Joshua

Chapter 1

1 Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying, **2** "Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel. **3** I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses. **4** From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land. **5** No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you. **6** Be strong and courageous. You will cause this people to inherit the land that I swore to their ancestors I would give to them. **7** Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go. **8** This book of the law must not leave your mouth. You must meditate on it day and night so that you can be careful to do all that is written in it. Then you will be prosperous and successful. **9** Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go."

10 Then Joshua commanded the leaders of the people, **11** "Go through the camp and command the people, 'Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.'"

12 To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said, **13** "Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.' **14** Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your mighty warriors will go over with your brothers and help them **15** until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises." **16** Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. **17** We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses. **18** Whoever rebels against your commands and disobeys the words you have commanded them will be put to death. Only be strong and courageous."

Joshua 1 General Notes

Structure and formatting

This chapter appears to be a natural continuation of the book of Deuteronomy.

Special concepts in this chapter

Be strong and Courageous

Joshua is often told, "Be strong and courageous." This repeated encouragement is on purpose and may indicate Joshua will need help in the future.

Joshua 1:1

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Nun

Joshua's father

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Joshua 1:2

cross over this Jordan
To "cross over" means "go to the opposite bank of the river." Alternate translation: "travel from this side to the opposite side of the Jordan"

you and all this people
The word "you" here refers to Joshua.

Joshua 1:3

I have given you every place
God giving the land to the Israelites in the future is spoken of as if he gave it to them in the past. This emphasizes that he will certainly give it to them. Alternate translation: "I will give to you every place"

I have given you
The word "you" refers to both Joshua and the nation of Israel.

every place where the sole of your foot will walk
This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River. Alternate translation: "everywhere you go in this land"

Joshua 1:4

General Information:
Yahweh continues speaking to Joshua.

your land
The word "your" refers to the tribes of Israel and not only Joshua.

Joshua 1:5

to stand before you
In verse 5 the words "you" and "your" refer to Joshua.

I will not abandon you or leave you
The words "abandon" and "leave" mean basically the same thing. Yahweh combines them to emphasize that he will not do these things. Alternate translation: "I will certainly stay with you always"

Joshua 1:6

General Information:
Yahweh gives Joshua a series of commands.

Be strong and courageous
Yahweh commands Joshua to overcome his fears with courage.

Joshua 1:7

Do not turn from it to the right or to the left
This can be stated as a positive command. Alternate translation: "Follow it exactly" or "Follow them exactly"

be successful
"achieve your goal" or "reach your goal"

Joshua 1:8

General Information:
Yahweh continues speaking to Joshua.

prosperous and successful
These two words mean basically the same thing and emphasize great prosperity.

Joshua 1:9

Have I not commanded you?
This refers to Yahweh commanding Joshua. Alternate translation: "I have commanded you!"

Be strong and courageous!
Yahweh is commanding Joshua.

Joshua 1:10

the people
This refers to the people of Israel. Alternate translation: "the people of Israel"

Joshua 1:11

Go through the camp and command the people, 'Prepare ... possess.'
Embedded quotes can be expressed as indirect quotes. Alternate translation: "Go through the camp and command the people to prepare provisions for themselves. In three days they will cross over this Jordan and go in and possess the land that Yahweh their God is giving them to possess."

In three days
Here Joshua was counting his present day as day one. Alternate translation: "Two days from now" or "On the day after tomorrow"

cross over this Jordan
"cross over" refers to going to the opposite side of the river. Alternate translation: "travel to the other side of the Jordan River"

Joshua 1:12

General Information:
The tribes of Reuben, Gad and half of the tribe of Manasseh chose to settle east of the Jordan River.

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Reubenites
These were the descendants of Reuben.

Gadites
These were the decendants of Gad.

Joshua 1:13

General Information:
This page has intentionally been left blank.

Joshua 1:14

General Information:
Joshua continues speaking to the Reubenites, Gadites, and the half tribe of Manasseh.

your little ones
"your little children"

beyond the Jordan
This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side "beyond the Jordan." But at this time they were all still on the east side. Alternate translation: "east of the Jordan River"

Joshua 1:15

given your brothers rest
This refers to Israel defeating all their enemies residing in Canaan that they were to conquer.

you will ... possess it
This refers to living out their life on the land in peace.

beyond the Jordan, where the sun rises
This refers to the east side of the Jordan river.

Joshua 1:16

General Information:
These Isrelites were specifically the Reubenites, Gadites, and the half tribe of Manasseh that replied to Joshua.

Joshua 1:17

General Information:
This page has intentionally been left blank.

Joshua 1:18

rebels against your commands ... disobeys the words you have commanded them
These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished.

will be put to death
This can be stated in active form. Alternate translation: "we will put to death"

be strong and courageous
Israel and God considered both traits important for Joshua to pursue as their leader.

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Chapter 2

1 Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, "Go, look over the land, especially Jericho." They went away and came to the house of a prostitute whose name was Rahab, and they lodged there. **2** It was told to the king of Jericho, "Look, men of Israel have come here to spy on the land." **3** The king of Jericho sent word to Rahab and said, "Bring out the men who have come to you who entered your house, for they have come to spy on the whole land." **4** But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from. **5** They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them." **6** But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. **7** So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

8 The men had not yet lain down for the night, when she came up to them on the roof. **9** She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you. **10** We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on the other side of the Jordan—Sihon and Og—whom you completely destroyed. **11** As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below. **12** Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father's house. Give me a sure sign **13** that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will deliver our souls from death." **14** The men said to her, "Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you."

15 So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city. **16** She said to them, "Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way." **17** The men said to her, "We will be be free from the oath you made us swear to if you do not do this. **18** When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household. **19** Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head. **20** But if you speak about our business, we will be free from the oath you made us swear." **21** Rahab replied, "May what you say be done." She sent them away and they left. Then she tied the scarlet rope in the window.

22 They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing. **23** The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them. **24** They said to Joshua, "Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us."

Joshua 2 General Notes

Structure and formatting

This chapter begins the story of the conquest of the Promised Land. (See: promisedland)

Special concepts in this chapter

Rahab's faith

Rahab expressed her faith in Yahweh. The statement "for Yahweh your God, he is God in heaven above and on the earth below" is a recognition of her faith. (See: faith and heaven)

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Important figures of speech in this chapter

Metaphor
The Israelites were to completely destroy the evil Canaanites. They are compared to melting snow: "... melting away because of us." (See: and evil)

Joshua 2:1

Nun
This is Joshua's father.

Shittim
This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

as spies
These men were to visit the land to gain information on how Israel should conquer the land.

Joshua 2:2

General Information:
This page has intentionally been left blank.

Joshua 2:3

General Information:
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Joshua 2:4

General Information:
Rahab the prostitute protects the two Israelite spies from harm.

But the woman had taken the two men and hidden them
This happened before the king's messenger spoke to her.

the woman
This refers to Rahab, the prostitute.

Joshua 2:5

dusk
This is the time that day begins to change to the darkness of night.

Joshua 2:6

But she had taken them ... on the roof
This is background information and explains how she had hidden the men in [Joshua 2:4]

the roof
The roof was flat and strong, so people could walk around on it.

flax
a plant that is grown for its fibers, which is used in making cloth

Joshua 2:7

the men pursued them
The men pursued the spies because of what Rahab had told them in Joshua 2:5.

fords
places where a river or other body of water is shallow enough for people to get to the other side by walking through it

Joshua 2:8

not yet lain down
This refers to going to sleep for the night.

Joshua 2:9

I know that Yahweh has given you the land
The word "you" refers to the all the Israelite people.

fear of you has come upon us
Becoming afraid is spoken of as if feat came and attacked them. Alternate translation: "we have become afraid of you"

will melt away before you
This compares the fearful people to ice melting and flowing away. Possible meanings are 1) they will be weak in the Israelites' presence or 2) they will be scattered. Alternate translation: "will be so afraid that they will not resist you"

Joshua 2:10

General Information:
Rahab continues to talk to the Israelite spies.

the Sea of Reeds
This is another name for the Red Sea.

Sihon ... Og
These are the names of the Amorite kings.

Joshua 2:11

our hearts melted and there was no courage left in anyone
These two phrases share similar meanings, combined for emphasis. The phrase "our hearts melted" compares the hearts of the fearful people of Jericho to ice melting and flowing away.

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Joshua 2:12

General Information:
Rahab continues to talk to the Israelite spies.

please swear to me ... Give me a sure sign
These are similar statements of Rahab seeking assurance from the spies.

I have been kind to you
The word "you" refers to the two spies.

Joshua 2:13

spare the lives ... deliver our souls from death
a polite way of saying "do not to kill us"

Joshua 2:14

General Information:
The Israelite spies make the promise which Rahab asked for in Joshua 2:12

Our life for yours, even to death
This idiom is a way of swearing and asking God to curse them if they do not keep their promise. Alternate translation: "If we do not do what we promise, may Yahweh cause us to die"

Joshua 2:15

General Information:
The Israelite spies continue to talk to Rahab.

Joshua 2:16

General Information:
This page has intentionally been left blank.

Joshua 2:17

if you do not do this
This expresses a condition for the promise the spies had made to Rahab. The word, "this," refers to the things the men tell her to do in Joshua 2:18.

Joshua 2:18

General Information:
The Israelite spies continue talking to Rahab.

Connecting Statement:
The Israelite spies clarify the condition they expressed in Joshua 2:15.

Joshua 2:19

Whoever goes out of the doors of your house
This can be translated as a condition. Alternate translation: "If anyone goes out of the doors of your house"

their blood will be upon their own heads
Here "blood" represents a person's death. To be responsible for their own death is spoken of as if their blood would be on their heads. Alternate translation: "their death will be their own fault"

we will be guiltless
"we will be innocent"

if a hand is laid upon any
Here "a hand is laid upon" is a polite way of referring to causing someone injury. Alternate translation: "if we cause injury to any"

Joshua 2:20

General Information:
The two Israelite spies continue to speak to Rahab about their promise to her. The spies required Rahab to remain silent about their visit or they would be free from their oath to protect her family.

if you speak
"You" refers to Rahab.

Joshua 2:21

May what you say be done
Rahab agreed to their terms of the oath to protect her family.

Joshua 2:22

General Information:
The two Israelites spies leave Jericho.

their pursuers returned
It may be helpful to say they returned to Jericho. Alternate translation: "their pursuers returned to the city of Jericho"

found nothing
This refers to the men not finding the spies.

Joshua 2:23

The two men returned
The two men returned back to the Israelite's camp.

returned and crossed over and came back
These are similar expressions referring to returning to where the Israelite's are camped.

crossed over
"cross over" means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side of the Jordan"

Nun
This is a male name; the father of Joshua.

generated on Tue Oct 24 10:45:40 2023

everything that had happened to them
"all that the men had experienced and seen."

inhabitants of the land are melting away
The people of the land toward Israel are like a substance that melts in the presence of heat.

Joshua 2:24

us
This word, "us," refers to Israel.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over. **2** After three days, the officers went through the middle of the camp; **3** they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it. **4** There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before." **5** Joshua said to the people, "Consecrate yourselves tomorrow, for Yahweh will do wonders among you." **6** Then Joshua said to the priests, "Take up the ark of the covenant, and pass in front of the people." So they picked up the ark of the covenant and went in front of people.

7 Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you. **8** You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'" **9** Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God." **10** And Joshua said, "By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. **11** Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan. **12** Now choose twelve men from the tribes of Israel, one man from each. **13** When the soles of the feet of the priests who carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap."

14 So when the people set out from their tents to cross over the Jordan, the priests who carried the ark of the covenant went ahead of the people. **15** As soon as those who were carrying the ark had come to the Jordan, and the feet of the priests who carried the chest were dipped in the edge of the water—now the Jordan overflows all its banks throughout the time of the harvest— **16** the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Arabah, the Salt Sea. The people crossed over near Jericho. **17** The priests who carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

Joshua 3 General Notes

Special concepts in this chapter

God dries the Jordan River

Joshua told the people "Dedicate yourselves to Yahweh tomorrow, for Yahweh will do wonders among you." The conquest of the Promised Land is accomplished through the supernatural power of God. (See: miracle and promisedland)

Joshua 3:1

got up

The phrase, "got up," means to "awaken."

Shittim

A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

Joshua 3:2

officers

These are people holding a position of command or authority.

Joshua 3:3

people

This is the nation of Israel.

Joshua 3:4

two thousand cubits

"2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips.

generated on Tue Oct 24 10:45:40 2023

Joshua 3:5

Consecrate yourselves
This refers to a special preparation of being religiously clean before Yahweh.

Yahweh will do wonders
Yahweh will be doing miracles for all to see and experience.

Joshua 3:6

Take up the ark
This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

Joshua 3:7

General Information:
Yahweh tells Joshua what the priest are to do.

I will make you a great man in the eyes of all Israel
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "the people will see what I do and realize that I have made you a great man"

Joshua 3:8

edge of the waters of the Jordan
Joshua is to approach the bank or edge of the Jordan River.

Joshua 3:9

General Information:
Joshua tells Israel what Yahweh is about to do

Joshua 3:10

drive out from before you
Yahweh will force the other people living on the land to leave or be killed.

Joshua 3:11

crosses over
"cross over" means to go to the opposite bank of the river. Alternate translation: "will travel from this side to the opposite side"

Joshua 3:12

General Information:
Joshua continues to tell Israel of the miracle that Yahweh will do. Just as Israel's fathers experience crossing the Red Sea, these people will experience crossing the Jordan river on dry land.

Joshua 3:13

the soles of the feet
This refers to the bottom of their feet.

stand in one heap
The water will stay in one spot or place. It will not flow around the priests.

Joshua 3:14

General Information:
This page has intentionally been left blank.

Joshua 3:15

edge of the water
This can refer to the surface of the water as well as the bank where the water flows to dry land.

now the Jordan overflows all its banks throughout the time of the harvest
This is background information and it emphasizes the scale of what Yahweh is doing.

Joshua 3:16

General Information:
This page has intentionally been left blank.

Joshua 3:17

General Information:
The miraculous Jordan River crossing continues.

the Jordan
This refers to the Jordan River bed.

crossed over
This phrase means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 When all the people crossed over the Jordan, Yahweh said to Joshua, **2** "Choose twelve men for yourselves from among the people, one man from each tribe. **3** Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'" **4** Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe. **5** Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel. **6** This will be a sign in your midst for you when your children ask in days to come, 'What do these stones mean to you?' **7** Then you will say to them, 'The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.'"

8 The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there. **9** Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood. The memorial is there to this day. **10** The priests who carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over. **11** When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people. **12** The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them. **13** About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho. **14** On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses—all his days.

15 Then Yahweh spoke to Joshua, **16** "Command the priests who carry the ark of the testimony to come up out of the Jordan." **17** So, Joshua commanded the priests, "Come up out of the Jordan." **18** When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

19 The people came up out of the Jordan on the tenth day of the first month. They camped in Gilgal, east of Jericho. **20** The twelve stones that they took out of the Jordan, Joshua set up in Gilgal. **21** He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?' **22** tell your children, 'This is where Israel crossed over the Jordan on dry ground.' **23** Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over, **24** so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever."

Joshua 4 General Notes

Special concepts in this chapter

God's war

The conquering of the Promised Land was a special war. It was God's war against the people of Canaan and Joshua recognized that they would only be victorious through Yahweh's power. This is why their first act after crossing the Jordan River was to build an altar. This war was a witness to Yahweh's power. (See: promisedland)

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Joshua 4:1

General Information:
Though Yahweh was speaking directly to Joshua, all occurrences of you include Israel.

crossed over
The words "crossed over" refer to going to the opposite bank of the river. Alternate translation: "went across"

the Jordan
the Jordan River

Joshua 4:2

General Information:
This page has intentionally been left blank.

Joshua 4:3

Give them this command: ' ... '
The nested quote can be stated as an indirect quote. Alternate translation: "Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight"

Joshua 4:4

General Information:
Joshua tells the twelve men what to do.

Joshua 4:5

into the middle of the Jordan. Each of you is to take up a stone upon his shoulder
Each of the twelve men were to pick up a large stone from the Jordan River bed and carry them to the other side to build a monument.

Joshua 4:6

General Information:
Joshua tells Israel what the pile of twelve stones mean.

Joshua 4:7

The waters of the Jordan were cut off before the ark of the covenant of Yahweh
This can be stated in active form. Alternate translation: "Yahweh cut off the waters of the Jordan in front of the ark of his covenant"

The waters of the Jordan were
"The Jordan River was"

were cut off before the ark
The Jordan River was prevented by God from flowing up to the ark that was being carried by the priests.

the waters of the Jordan were cut off
The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.

Joshua 4:8

General Information:
Joshua and Israel continue to do as Yahweh commanded.

they picked up twelve stones from the middle of the Jordan
This refers to the twelve men picking up stones from the middle of the Jordan River bed.

Joshua 4:9

Then Joshua set up twelve stones in the middle of the Jordan River
These were twelve additional stones, not the stones that the twelve men carried from the river bed.

The memorial is there to this day
This means the memorial was there to the day that the author was writing this book.

Joshua 4:10

the Jordan
This refers to the Jordan River.

the people
This refers to the nation of Israel.

crossed over
This means to go to the opposite bank of the river. Alternate translation: "traveled from one side to the opposite side"

Joshua 4:11

before the people
This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests.

Joshua 4:12

The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army
These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River.

generated on Tue Oct 24 10:45:40 2023

Joshua 4:13

General Information:
This page has intentionally been left blank.

Joshua 4:14

just as they
The word "they" refers to the people of Israel.

Joshua 4:15

General Information:
Yahweh tells Joshua to have the priests exit the Jordan River.

Joshua 4:16

General Information:
This page has intentionally been left blank.

Joshua 4:17

General Information:
The Author was making it clear that parting the Jordan River was no different than parting the Red Sea for the previous generation.

Joshua 4:18

waters of the Jordan returned to their place and overflowed its banks
The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.

four days
"4 days"

Joshua 4:19

came up out of the Jordan
This refers to when Israel crossed the Jordan River on dry ground.

on the tenth day of the first month
This is the first month of the Hebrew calendar. The tenth day is near the end of March on Western calendars.

Joshua 4:20

The twelve stones that they took out of the Jordan
Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event.

Joshua 4:21

General Information:
This page has intentionally been left blank.

Joshua 4:22

General Information:
Joshua continues to remind the people the purpose of the pile of stones.

tell your children
It was for Israel to teach their children of God's miracles so that they would honor Yahweh forever.

Joshua 4:23

General Information:
This page has intentionally been left blank.

Joshua 4:24

the hand of Yahweh is mighty
This refers to the power of Yahweh being strong. Alternate translation: "Yahweh is mighty"

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Chapter 5

1 As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel. [1]

2 At that time Yahweh said to Joshua, "Make flint knives and once more circumcise all the sons of Israel."
3 Then Joshua made himself flint knives and he circumcised all the sons of Israel at Gibeath Haaraloth. **4** This is the reason Joshua circumcised them: All the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt. **5** Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised. **6** For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey. **7** It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way. **8** When they were all circumcised, they remained where they were in the camp until they healed. **9** Then Yahweh said to Joshua, "This day I have rolled away the disgrace of Egypt from you." So, the name of that place has been called Gilgal until this present day.

10 The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. **11** On the day after Passover, that same day, they ate some of the produce of the land, unleavened bread and roasted grain. **12** The manna stopped on the day after they ate the produce of the land. There was no longer manna for the people of Israel, but they ate the produce of the land of Canaan that year.

13 When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, "Are you for us or for our enemies?" **14** He said, "Neither. For I am the commander of the army of Yahweh. Now I have come." Then Joshua lay facedown on the ground to worship and said to him, "What does my master say to his servant?" **15** The commander of Yahweh's army said to Joshua, "Take off your sandals from your feet, because the place you are standing is holy." That is what Joshua did.

Footnotes

5:1 [1]Some modern translations have

Joshua 5 General Notes

Special concepts in this chapter

Circumcision

It would have been very unusual to be circumcised in a time of war. When men are circumcised they are unable to move without pain or to defend themselves in battle for several days. (See: circumcise)

Manna

Yahweh stops providing manna in this chapter and will no longer provide them with their daily allotment of food. This does not mean Yahweh's care and provision will stop.

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Joshua 5:1

their hearts melted ... there was no longer any spirit in them
These two phrases mean basically the same thing and emphasize the intensity of their fear.

their hearts melted
Here "hearts" refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. Alternate translation: "they lost all their courage"

there was no longer any spirit in them
Here "spirit" refers to their will to fight. Alternate translation: "they no longer had any will to fight"

Joshua 5:2

General Information:
This page has intentionally been left blank.

Joshua 5:3

Joshua made himself flint knives ... he circumcised all the sons
There were over 600,000 males, so it is understood that while Joshua was in charge of this task, many other people helped him. If this would confuse your readers, you may want to make this explicit. Alternate translation: "Joshua and the Israelites made themselves flint knives ... they circumcised all the males"

Gibeath Haaraloth
This is a place name which commemorates Israel rededicating themselves to Yahweh. It means "the hill of the foreskins."

Joshua 5:4

General Information:
The reason all the males of Israel had to be circumcised is explained.

the men of war
the men who were old enough to be soldiers

Joshua 5:5

General Information:
This page has intentionally been left blank.

Joshua 5:6

obey the voice of Yahweh
Here "voice" refers to the things that Yahweh spoke. Alternate translation: "obey the things that Yahweh commanded them"

a land flowing with milk and honey
God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops"

Joshua 5:7

General Information:
This page has intentionally been left blank.

Joshua 5:8

General Information:
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Joshua 5:9

This day I have rolled away the disgrace of Egypt from you
Their disgrace is spoken of as if it were a large stone that blocked their path. Here "rolled away" means "removed." Alternate translation: "This day I have removed the disgrace of Egypt from you" or "You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced"

Joshua 5:10

the fourteenth day of the month
This is near the end of March on Western calendars. Alternate translation: "the fourteenth day of the first month"

Joshua 5:11

General Information:
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Joshua 5:12

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Joshua 5:13

he lifted up his eyes and looked, and behold, a man was standing
Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. Alternate translation: "he looked up and saw that a man was standing"

behold
The word "behold" alerts us to pay special attention to new information. Your language may have a way of doing this.

he had drawn his sword and it was in his hand
Here the words "he" and "his" refer to the man who was standing in front of Joshua.

generated on Tue Oct 24 10:45:40 2023

Joshua 5:14

He said
The word "he" refers to the man Joshua saw.

Neither
This is the beginning of the man's answer to Joshua's question, "Are you for us or for our enemies?" This short answer could be clarified.

Alternate translation: "I am neither for you nor for your enemies"

Joshua lay facedown on the ground to worship
This was an act of worship.

Joshua 5:15

Take off your sandals from your feet
This was an act of reverence.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one
came in. **2** Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its mighty
warriors. **3** You must march around the city, all the men of war going around the city one time. You must
do this for six days. **4** Seven priests must carry seven trumpets of rams' horns before the ark. On the
seventh day, you must march around the city seven times, and the priests must sound blasts on the
trumpets. **5** Then they must sound a long blast with the ram's horn, and when you hear the sound of the
trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The
soldiers must attack, each one going straight ahead." **6** Then Joshua son of Nun called the priests and said
to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns in
front of the ark of Yahweh." **7** He said to the people, "Go over and march around the city, and the armed
men will go ahead of the ark of Yahweh."

8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before
Yahweh. As they advanced, they gave a blast on the trumpets. The ark of the covenant of Yahweh followed
after them. **9** Armed men walked before the priests, and they made a blast on their trumpets, but then the
rear guard walked up behind the ark, and the priests blew their trumpets continually. **10** But Joshua
commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to
shout. Only then you must shout." **11** So he caused the ark of Yahweh to go around the city one time that
day. Then they entered their camp, and they stayed the night in the camp.

12 Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh. **13** The seven
priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked
steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the
rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts. **14** They marched
around the city one time the second day and returned to the camp. They did this for six days.

15 It was on the seventh day that they got up early, as dawn was breaking, and they marched around the
city in the same way that was their pattern, this time for seven times. It was on this day that they
marched around the city seven times. **16** It was on the seventh day, when the priests gave a blast with the
trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city. **17** The city and
all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all
the ones with her in her house—because she hid the messengers we sent. **18** But as for you, be on guard
about taking the things set apart for destruction, so that after you mark them for destruction, you do not
then take any of them. If you do this, you will make the camp of Israel something that must be destroyed
and you will bring trouble on it. **19** All the silver, gold, and the things made of bronze and iron are set
apart to Yahweh. They must go into the treasury of Yahweh." **20** So the people gave a great shout, and
they blew on the trumpets. Now when the people heard the trumpet sound, they gave a great shout, the
wall fell down flat, and every man charged straight in and captured the city. **21** They completely destroyed
all that was in the city by the edge of the sword—man and woman, young and old, cattle, sheep and
donkeys.

22 Then Joshua said to the two men who had spied out the land, "Go into the prostitute's house. Bring out
the woman and all who are with her, as you swore to her." **23** So the young men who had been spies went
in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were
with her. They brought them to a place outside the camp of Israel. **24** They burned the city and everything
in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of
Yahweh. **25** But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to
live. She lives in Israel to this day because she hid the messengers whom Joshua sent to spy on Jericho. **26**
Then Joshua commanded them at that time with an oath, and he said, "Cursed is the man in Yahweh's
sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the
cost of his youngest son, he will set up its gates."

27 So Yahweh was with Joshua, and his fame spread throughout the land.

generated on Tue Oct 24 10:45:40 2023

Joshua 6 General Notes

Special concepts in this chapter

Yahweh conquers
It was God, not the army, who gave them victory. It is said, "Shout! For Yahweh has given you the city." The circumstances of Israel's victory in the battle for Jericho were very unusual. It was never common to march around a city or to shout in order to win a military battle.

Joshua 6:1

Now
This word is used here to mark a pause in the story. Here the narrator tells us why the gates of Jericho are closed and locked up.

Joshua 6:2

I have delivered Jericho into your hand, its king, and its mighty warriors
Yahweh is telling Joshua that he will certainly do this by saying that he has already done it.

into your hand
The word "hand" is a metonym for the control that the hand exercises. Alternate translation: "so that you can control it"

Joshua 6:3

Connecting Statement:
God continues telling Joshua what the people must do.

You must do this for six days
"You must do this once each day for six days"

Joshua 6:4

Seven priests must carry seven trumpets of rams' horns before the ark
The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

Joshua 6:5

Connecting Statement:
God continues telling Joshua what the people must do.

they must sound a long blast with the ram's horn ... of the trumpet
The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in Joshua 6:4.

the wall of the city
"the outer wall of the city" or "the wall surrounding the city"

Joshua 6:6

Nun
This is Joshua's father.

Take up the ark of the covenant
"Pick up the ark of the covenant"

Joshua 6:7

General Information:
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Joshua 6:8

before Yahweh
Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark"

they gave a blast on the trumpets
"they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"

The ark of the covenant of Yahweh followed after them
It can be stated clearly that there were people carrying the ark. Alternate translation: "The priests who were carrying the ark of the covenant of Yahweh followed after them"

Joshua 6:9

General Information:
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Joshua 6:10

No sound must leave your mouths
Sound leaving someone's mouth refers to that person's speaking or shouting. Alternate translation: "Do not yell or speak"

But Joshua commanded the people
Joshua had commanded the people before they started walking around the city. Alternate translation: "Joshua had commanded the people"

Joshua 6:11

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generated on Tue Oct 24 10:45:40 2023

Joshua 6:12

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Joshua 6:13

seven priests ... seven trumpets
"7 priests ... 7 trumpets"

gave blasts on the trumpets
This means that they blew into their trumpets, causing them to make loud noises, multiple times. Alternate translation: "continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"

Joshua 6:14

the second day
the next day

They did this
Israel marched around Jericho once every day.

six days
"6 days"

Joshua 6:15

General Information:
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Joshua 6:16

the people
This refers to the people of Israel.

gave a blast with the trumpets
"sounded the trumpets loudly" or "blew into the ram's horn trumpets"

Yahweh has given you
Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them.

given you
The word "you" refers to the entire nation of Israel.

Joshua 6:17

Connecting Statement:
Joshua continues speaking to the people of Israel.

The city and all that is in it will be set apart to Yahweh for destruction
This can be stated with an active form. Alternate translation: "You must set apart to Yahweh the city and all that is in it for destruction" or "You must set apart to Yahweh the city and all that is in it by destroying it"

Joshua 6:18

be on guard about taking the things
Being careful is spoken of as if they are to guard themselves. "Be careful that you do not take the things"

you will bring trouble on it
Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. Alternate translation: "you will cause bad things to happen to it"

Joshua 6:19

the treasury of Yahweh
a collection of things set apart for the worship of Yahweh

Joshua 6:20

So the people ... on the trumpets
The writer is briefly saying that the people did what Joshua had commanded them in Joshua 6:16.

the people gave a great shout
"the people of Israel shouted"

blew on the trumpets
"blew into the ram's horn trumpets"

Joshua 6:21

General Information:
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Joshua 6:22

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Joshua 6:23

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Joshua 6:24

They burned the city
The word "they" refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

Joshua 6:25

She lives in Israel
The word "She" refers to Rahab and represents her descendants. Alternate translation: "Her descendants live in Israel"

generated on Tue Oct 24 10:45:40 2023

to this day
"now" or "even today." Rahab's descendants are still living in Israel as the original writer writes this story.

Joshua 6:26

Cursed is the man in Yahweh's sight who rebuilds
Being cursed in Yahweh's sight represents being cursed by Yahweh. Alternate translation: "May Yahweh curse the man who rebuilds"

At the cost of his firstborn son, he will lay the foundation
The consequence of a man laying a new foundation for Jericho is that his firstborn son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he lays the foundation, he will lose his firstborn son" or "If he lays the foundation, his firstborn son will die"

at the cost of his youngest son, he will set up its gates
The consequence of a man setting up new gates for Jericho is that his youngest son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he sets up its gates, he will lose his youngest son" or "If he sets up it gates, his youngest son will die"

Joshua 6:27

his fame spread throughout the land
This refers to Joshua's fame, not Yahweh's. Becoming known among the people throughout the land is spoken of as if his fame spread. Alternate translation: "Joshua became famous throughout the land" or "people throughout the land learned about Joshua"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Karmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

2 Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, "Go up and spy out the land." So the men went up and spied out Ai. **3** When they returned to Joshua, they said to him, "Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number." **4** So only about three thousand men went up from the army, but these ran away from the men of Ai. **5** The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people melted and became like water.

6 Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay facedown on the ground in front of the ark of Yahweh, remaining there until evening. **7** Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan! **8** Lord, what can I say, after Israel has turned their backs before their enemies? **9** For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

10 Yahweh said to Joshua, "Get up! Why are you lying there on your face? **11** Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings. **12** As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you. **13** Get up! Consecrate the people to me and say to them, 'Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, "There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed." **14** In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one. **15** It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel.'"

16 So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected. **17** Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected. **18** He brought Zabdi's household near, person by person, and Achan son of Karmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected. **19** Then Joshua said to Achan, "My son, give glory to Yahweh, the God of Israel, and give praise to him. Please tell me what you have done. Do not hide it from me." **20** Achan answered Joshua, "Truly, I have sinned against Yahweh, the God of Israel. This is what I did: **21** When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it."

22 Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them. **23** They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh. **24** Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his cattle, donkeys, sheep, and his tent and all that he had, and they brought them up to the Valley of Achor. **25** Then Joshua said, "Why have you troubled us? Yahweh will trouble you today." All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire. **26** They set up over him a great heap of stones that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place has been called the Valley of Achor until this present day.

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Joshua 7 General Notes

Special concepts in this chapter

Sin brought defeat
It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. (See: sin)

Joshua 7:1

the things that were set apart for destruction
"the things that God had said they must set apart to him by destroying them"

Achan ... Karmi ... Zabdi ... Zerah
These are names of men.

Yahweh's anger burned
"anger" and "burned" indicates intensity, not that fire is present. Alternate translation: "Yahweh's anger burned like a fire" or "Yahweh was very angry"

Joshua 7:2

General Information:
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Joshua 7:3

all the people
This refers to the army of Israel.

they are few in number
The word "they" refers to the people of Ai.

Joshua 7:4

three thousand men went up from the army
These men were part of the army. Alternate translation: "three thousand men belonging to the army went up"

three thousand men
"3,000 men"

Joshua 7:5

thirty-six men
"36 men"

The hearts of the people melted and became like water
These phrases "melted" and "became like water" share similar meanings and are combined to emphasize that the people were extremely afraid.

The hearts of the people melted
Here the people are represented by their "hearts" to emphasize their emotions. Alternate translation: "The people were very afraid"

The hearts of the people
The phrase "the people" refers to the Israelite soldiers.

Joshua 7:6

tore his garments ... put dust on their heads and lay facedown on the ground in front of the ark of Yahweh
They did these things to show God how sad and distressed they were.

Joshua 7:7

why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us?
Joshua asks these rhetorical questions to show that he is angry with Yahweh and that he is afraid that the people in the land would kill the Israelites. He is not looking for Yahweh to answer him. Alternate translation: "you brought this people across the Jordan to give us into the hands of the Amorites so they would to destroy us."

To give us into the hands of the Amorites to destroy us?
Joshua was asking if this is the reason God had brought them across the Jordan. Alternate translation: "Did you do it so you could give us into the hands of the Amorites to destroy us?"

To give us into the hands of the Amorites to destroy us?
The hands of the Amorites represents their control and power. Giving the Israelites into their hands to destroy them represents allowing the Amorites to have control of the Israelites and destroy them. Alternate translation: "To allow the Amorites to destroy us?

If only we made a different decision
The words "If only" show that this is a wish for something that had not happened. Alternate translation: "I wish we had made a different decision"

Joshua 7:8

General Information:
Joshua expresses frustration to God.

what can I say, after Israel has turned their backs before their enemies?
Joshua said this to show how upset he was that he did not even know what to say. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "I do not know what to say. Israel has turned their backs before their enemies!"

Israel has turned their backs before their enemies
Doing this represents running away from their enemies. Alternate translation: "Israel has run away from their enemies"

Joshua 7:9

They will surround us and make the people of the earth forget our name
Making people forget the name of the Israelites represents making them forget the Israelites. In this case they would do it by killing the Israelites. Alternate translation: "They will surround us and kill us, and the people of the earth will forget about us"

for your great name
The phrase "your great name" here represents God's reputation and power. Alternate translation: "And so what will you do so that people will know that you are great"

What will you do for your great name?
Joshua uses this question to warn God that if the Israelites are destroyed, then the other people will think that God is not great. Alternate translation: "Then there will be nothing you can do for your great name." or "Then people will not know that you are great."

Joshua 7:10

General Information:
Yahweh tells Joshua why Israel is cursed.

Why are you lying there on your face?
God used this question to rebuke Joshua for lying there on his face. Alternate translation: "Stop lying there with your face in the dirt!"

Joshua 7:11

the things that were set apart
These are the things "marked for destruction" from Joshua 6:18-19. Alternate translation: "the cursed things" or "those things which God has cursed"

They have stolen and then also hidden their sin
Hiding their sin represents trying to keep others from knowing that they have sinned. Alternate translation: "They have stolen those things, and then they tried to keep people from knowing that they sinned"

Joshua 7:12

cannot stand before their enemies
Standing before their enemies represents fighting successfully against their enemies. Alternate translation: "cannot fight successfully against their enemies" or "cannot defeat their enemies"

They turned their backs from their enemies
Doing this represents running away from their enemies. Alternate translation: "They ran away from their enemies"

I will not be with you any more
Being with Israel represents helping Israel. Alternate translation: "I will not help you any more"

Joshua 7:13

Connecting Statement:
Yahweh continues speaking to Joshua and tells him what to tell the people.

the people
This refers to the people of Israel.

You cannot stand against your enemies
Standing before their enemies represents fighting successfully against them. Alternate translation: "You cannot fight successfully against your enemies" or "You cannot defeat your enemies"

Joshua 7:14

Connecting Statement:
Yahweh continues telling Joshua what he must tell the people.

you must present yourselves by your tribes
There were twelve tribes that made up the people of Israel. The phrase "by your tribes" means "each tribe." Alternate translation: "each of your tribes must present themselves to Yahweh"

The tribe that Yahweh selects will come near by their clans
The tribe was made up of multiple clans. Alternate translation: "From the tribe that Yahweh selects, each clan will come near"

The tribe that Yahweh selects
The leaders of Israel would toss lots, and by doing this, they would learn which tribe Yahweh had selected. This can be stated clearly. Alternate translation: "The tribe that Yahweh selects by lot" or "The tribe that Yahweh selects when we toss lots"

The clan that Yahweh selects must come near by each household
The clan was made up of multiple households. Alternate translation: "From the clan that Yahweh selects, each household must come near"

The household that Yahweh selects must come near one by one
The household was made up of multiple people. Alternate translation: "From the household that Yahweh selects, each person must come near"

generated on Tue Oct 24 10:45:40 2023

Joshua 7:15

the one who is selected
This can be stated with an active form. Alternate translation: "the one whom Yahweh selects"

he has broken the covenant of Yahweh
Breaking the covenant represents disobeying it. Alternate translation: "he has disobeyed the covenant of Yahweh"

Joshua 7:16

General Information:
Joshua follows Yahweh's command to bring Israel before Yahweh.

brought Israel near, tribe by tribe
The phrase "tribe by tribe" means each tribe. Alternate translation: "brought each tribe of Israel near"

the tribe of Judah was selected
This can be stated in active form. Alternate translation: "Yahweh selected the tribe of Judah"

Joshua 7:17

He brought near the clan of the Zerahites person by person
The phrase "person by person" is an idiom meaning each person. The persons in this sentence were the leaders of their households. Alternate translation: "He brought near each person of the clan of the Zerahites" or "From the clan of the Zerahites, he brought near each man who was the leader of his household"

the clan of the Zerahites
The clan was named after the man named Zerah.

Zabdi
This is a man's name. Translate as you did in [Joshua 7:1]

Joshua 7:18

Zabdi ... Achan ... Karmi ... Zerah
These are men's names. Translate them as you did in [Joshua 7:1]

Joshua 7:19

give glory to Yahweh ... give praise to him
Achan has dishonored God by taking the items and causing the death of his fellow Israelites

Do not hide it from me
Hiding information represents trying to keep someone from knowing it. Alternate translation: "Do not try to prevent me from knowing what you have done"

Joshua 7:20

General Information:
This page has intentionally been left blank.

Joshua 7:21

two hundred shekels
This is over two kilograms.

fifty shekels
This is over 500 grams.

They are hidden in the ground
This can be stated in active form. Alternate translation: "I hid them in the ground"

Joshua 7:22

they looked
"the men Joshua had sent looked"

Joshua 7:23

poured them out
Use the word in your language for pouring many small solid things out of a large bag onto the ground.

Joshua 7:24

the Valley of Achor
The name means "Valley of Trouble," but it is best to translate Achor the way it sounds.

Joshua 7:25

Why have you troubled us?
Joshua uses this question to rebuke Achan. Alternate translation: "You have troubled us"

Then they stoned the rest with stones and burned them with fire.
Possible meanings are 1) the Israelites burned Achan's family to death and then covered them with stones or 2) the Israelites stoned Achan's family to death and then burned the dead bodies or 3) that Achan and his possessions were stoned and then burned.

Joshua 7:26

Yahweh turned away his burning anger
Turning away his anger represents stopping being angry. Burning anger represents strong anger. Alternate translation: "Yahweh stopped being angry"

until this present day
It was still called the valley of Achor at the time the author wrote this. Alternate translation: "even today" or "even now"

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Chapter 8

1 Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. **2** You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the livestock for yourselves. Set an ambush behind the city."

3 So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—mighty warriors—and he sent them out at night. **4** He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready. **5** I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before. **6** They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them. **7** Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand. **8** When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you." **9** Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

10 Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai. **11** All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai. **12** He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai. **13** They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley. **14** It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at a certain place that was overlooking the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city. **15** Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness. **16** All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city. **17** There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

18 Yahweh said to Joshua, "Point that spear in your hand toward Ai, for I will give Ai into your hand." Joshua held out the spear that was in his hand toward the city. **19** The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire. **20** The men of Ai turned and looked back. They saw the smoke from the city rising into the sky, and they could not escape this way or that. For the Israelite soldiers who had fled into the wilderness now turned back to face those who were pursuing them. **21** When Joshua and all Israel saw the ambush had captured the city with the smoke rising, they turned around and killed the men of Ai. **22** The others came out from the city against them, so that they were in the midst of Israel, some on this side and some on that side. Israel attacked the men of Ai; none remained of those who survived or escaped. **23** They kept the king of Ai, whom they captured alive, and they brought him to Joshua.

24 It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword. **25** All those who fell that day, both men and women, were twelve thousand, all the people of Ai. **26** Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai. **27** Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua. **28** Joshua burned Ai and turned it into a heap of ruins forever. It is a devastated place to this day. **29** He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gate. There they set up a great heap of stones on top of it. That heap remains there to this day.

30 Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, **31** just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: "An altar from uncut stones, on which no one has wielded an iron tool." He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. **32** There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses. **33** All Israel, their elders, officers, and their judges stood on both

generated on Tue Oct 24 10:45:40 2023

sides of the ark before the priests and Levites who carried the ark of the covenant of Yahweh—the foreigner as well as the native born—half of them stood in front of Mount Gerizim and the other half stood in front of Mount Ebal. They blessed the people of Israel, just as Moses the servant of Yahweh had commanded them at first. **34** Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. **35** There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

Joshua 8 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. Because they repented, Yahweh brought victory to Israel in Ai. (See: sin and repent)

Built an altar

Altars were commonly built in the Ancient Near East to commemorate important events. Several altars were built in the Book of Joshua.

Joshua 8:1

Do not fear; do not be discouraged

These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid.

I have given into your hand the king of Ai ... and his land

Giving them into Israel's hand represents giving Israel victory and control over them. Alternate translation: "I have given you victory over the king of Ai and his people, and I have given you control over his city and his land"

I have given

God speaks of what he promises to do as though he had already done it, because he will certainly do it. Alternate translation: "I will certainly give" or "I am giving"

Joshua 8:2

her king

The word "her" refers to the city of Ai. Cities were often spoken of as if they were women. Alternate translation: "its king" or "their king"

Joshua 8:3

the men of war

"the army of Israel"

Joshua 8:4

General Information:

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Joshua 8:5

General Information:

Joshua continues to explain the battle plan to his soldiers.

Joshua 8:6

General Information:

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Joshua 8:7

will give it into your hand

Here "hand" symbolizes the control and power the people have over their enemies.

Joshua 8:8

General Information:

Joshua finishes explaining the battle plan to his soldiers.

Joshua 8:9

Joshua sent them out

This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.

the place of ambush

"where they would hide until it was time to attack"

generated on Tue Oct 24 10:45:40 2023

Joshua 8:10

General Information:
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Joshua 8:11

General Information:
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Joshua 8:12

five thousand men
"5,000 men." This group seems to be a portion of the "thirty thousand men"

Joshua 8:13

General Information:
The Israelites prepare to fight the people of Ai.

the main army
This refers to the largest group of fighting men, those not in the ambush group.

rear guard
those who were "set in ambush on the west side of the city" (Joshua 8:12)

Joshua 8:14

General Information:
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Joshua 8:15

let themselves be defeated before them
"let themselves be defeated before the people of Ai." The phrase "before them" represents what the people of Ai would see and think. The phrase "be defeated" can be stated in active form. Alternate translation: "let the people of Ai think that the Israelites were defeated" or "let the people of Ai think that they had defeated the Israelites"

before them
the army of Ai

they fled
The army of Israel fled.

Joshua 8:16

they went after ... they were drawn away
These occurrences of "they" refer to the army of Ai.

to go after them
to go after the army of Isreal

All the people who were in the city were called together
This can be stated in active form. Alternate translation: "The city leaders called all the people in the city together"

All the people who were in the city
The writer speaks in a general way about all the people, but "all the people" refers only to those who could fight. Alternate translation: "all the people in the city who could help chase the army of Israel"

Joshua 8:17

left it open
"left the city gates open"

Joshua 8:18

I will give Ai into your hand
Giving Ai into Israel's hand represents giving Israel victory and control over Ai. Alternate translation: "I will give you victory over Ai" or "I will cause you to capture Ai"

Joshua 8:19

General Information:
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Joshua 8:20

General Information:
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Joshua 8:21

General Information:
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Joshua 8:22

General Information:
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Joshua 8:23

General Information:
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Joshua 8:24

when Israel had finished killing all the inhabitants ... when all of them ... had fallen by the edge of the sword
The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai.

had fallen by the edge of the sword
Here "fallen" is a euphemism for dying. Also, "the edge of the sword" represents whole swords, and swords represent either battle or the army of Israel.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "had died in battle" or "had died when the army of Israel attacked them"

Joshua 8:25

twelve thousand
"12,000"

Joshua 8:26

General Information:
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Joshua 8:27

General Information:
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Joshua 8:28

a devastated place
a place where people once lived, but in which no one now lives

Joshua 8:29

to this day
"today" or "even now"

Joshua 8:30

Mount Ebal
a mountain in Canaan

Joshua 8:31

General Information:
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Joshua 8:32

General Information:
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Joshua 8:33

General Information:
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Joshua 8:34

General Information:
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Joshua 8:35

There was not one word from all that Moses commanded that Joshua did not read
The double negative here emphasizes the positive. This can be expressed positively. Alternate translation: "Joshua read every word of all that Moses commanded"

Israel
This refers to the nation of Israel.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites— **2** these gathered themselves together under one command, to wage war against Joshua and Israel.

3 When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, **4** they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired. [1]**5** They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy. **6** Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have traveled from a very far country, so now make a covenant with us." **7** The men of Israel said to the Hivites, "Perhaps you live near us. How can we make a covenant with you?" **8** They said to Joshua, "We are your servants." Joshua said to them, "Who are you? Where did you come from?" **9** They said to him, "Your servants have come here from a land very far away, because of the fame of Yahweh your God. We have heard a report about him and about everything that he did in Egypt— **10** and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroth. **11** Our elders and all the inhabitants of our country said to us, 'Take provisions in your hand for the journey. Go to meet them and say to them, "We are your servants. Make a treaty with us." **12** This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy. **13** These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn out from a very long journey.'" **14** So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance. **15** Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.

16 Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby. **17** Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Kephirah, Beeroth, and Kiriath Jearim. **18** The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. The whole community was grumbling against their leaders. **19** But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them. **20** This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live." **21** The leaders said to their people, "Let them live." So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

22 Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us? **23** Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God." **24** They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing. **25** Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it." **26** So Joshua did this for them: He delivered them out of the control of the people of Israel, so that the people of Israel did not kill them. **27** That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

Footnotes

9:4 [1]Instead of

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generated on Tue Oct 24 10:45:40 2023

Joshua 9 General Notes

Special concepts in this chapter

Israel's mistake
Israel was deceived because "they did not consult with Yahweh for guidance." Instead of consulting Yahweh, they attempted to achieve victory under their own power. This was sinful. (See: sin)

Joshua 9:1

the Jordan
a shortened name for the Jordan River

Joshua 9:2

under one command
Here "command" represents the one who commanded them. Being under him represents obeying his commands. Alternate translation: "obeying the commands of one leader"

Joshua 9:3

General Information:
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Joshua 9:4

cunning plan
a crafty scheme intended to trick Joshua and the Israelites

Joshua 9:5

dry and moldy
"dry and filled with fungus" or "stale and ruined"

Joshua 9:6

men of Israel
This refers to the entire nation of Israel.

Joshua 9:7

the Hivites
This is another name for the Gibeonites.

Perhaps you live near us. How can we make a covenant with you?
Joshua is emphasizing that the people of Israel have to follow the command of Yahweh above all else. Alternate translation: "If you do live near us, we cannot make a covenant with you."

Joshua 9:8

General Information:
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Joshua 9:9

General Information:
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Joshua 9:10

Sihon
This is the name of the defeated Amorite king.

Heshbon
This is the name of the royal city of the nation of Moab.

Og
This is the name of the defeated king of Bashan.

Ashtaroth
This is the name of a city known for worshiping the goddess of the same name.

Joshua 9:11

in your hand
This phrase means "take with you." Here the word "hand" represents the possession by the Gibeonites of the provisions.

meet them and say to them
The word "them" refers to the people of Israel.

Joshua 9:12

General Information:
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Joshua 9:13

General Information:
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Joshua 9:14

General Information:
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Joshua 9:15

Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.
These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel,

generated on Tue Oct 24 10:45:40 2023

promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant.

the people
Here this refers to the people of Israel.

Joshua 9:16

General Information:
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Joshua 9:17

third day
This refers to number three in order.

Kephirah
This is one of the cities of the Gibeonites.

Beeroth
This is the name of a place.

Kiriath Jearim
This is the name of a place.

Joshua 9:18

The whole community was grumbling
"All of the Israelites were grumbling"

Joshua 9:19

the people
Here this phrase refers to the nation of Israel.

Joshua 9:20

General Information:
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Joshua 9:21

the Gibeonites became cutters of wood and drawers of water
"the Gibeonites became woodcutters and water carriers"

Joshua 9:22

General Information:
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Joshua 9:23

house of my God
Here this phrase refers to the dwelling place of Yahweh, the Tabernacle.

Joshua 9:24

General Information:
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Joshua 9:25

Whatever seems good and right
The words "good" and "right" mean basically the same thing. Alternate translation: "Whatever seems fair and just"

Joshua 9:26

for them
The word "them" here refers to the Gibeonites.

Joshua 9:27

to this day
"even up to now." This means that the people had continued to do these things even up to the day that the writer was living.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Now when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had completely
destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had
made peace with Israel and were living among them. **2** The people of Jerusalem were very afraid because
Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty
warriors. **3** So Adoni-Zedek king of Jerusalem sent a message to Hoham king of Hebron, to Piram king of
Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon: **4** "Come up to me and help me. Let us
attack Gibeon because they have made peace with Joshua and with the people of Israel." **5** The five kings
of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and
the king of Eglon—came up, they and all of their armies. They encamped near Gibeon, and they attacked
it.

6 The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, "Hurry! Do not
withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of
the Amorites who live in the hill country have gathered together to attack us." **7** Joshua went up from
Gilgal, he and all the men of war with him, and all the mighty warriors. **8** Yahweh said to Joshua, "Do not
be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack." **9**
Joshua came upon them suddenly, having marched all night from Gilgal. **10** Yahweh confused the enemy
before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going
up to Beth Horon, and they killed them on the road to Azekah and Makkedah. **11** As they ran away from
Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the
way to Azekah, and they died. There were more who died because of the hailstones than who were killed
with the sword by the men of Israel.

12 Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This
is what Joshua said to Yahweh before Israel,

"Sun, be still at Gibeon,
and moon, in the Valley of Aijalon."
13 The sun stood still,
and the moon stopped moving
until the nation took vengeance
on their enemies.

Is this not written in the Book of Jashar?

The sun stayed
in the middle of the sky;
it did not go down
for about a whole day.

14 There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being.
For Yahweh was waging war on behalf of Israel.

15 Joshua and all Israel with him returned to the camp at Gilgal.

16 Now the five kings had escaped and hidden themselves in the cave at Makkedah. **17** It was told to
Joshua, "They have been found!—the five kings hidden in the cave at Makkedah!" **18** Joshua said, "Roll
large stones against the mouth of the cave and place soldiers there to guard them. **19** Do not stay
yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their
cities, because Yahweh your God has given them into your hand." **20** Joshua and the sons of Israel had
finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only
a few survivors who escaped reached the fortified cities. **21** Then the whole army returned in peace to
Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

22 Then Joshua said, "Open the mouth of the cave and out of the cave bring to me these five kings." **23**
They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king
of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. **24** When they brought the
kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had

generated on Tue Oct 24 10:45:40 2023

gone into battle with him, "Put your feet on their necks." So they came up and put their feet on their necks. **25** Then Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight." **26** Then Joshua struck the kings. He hung them on five trees. They hung on the trees until evening. **27** When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

28 In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed everyone in it. He left no survivor in it. He did to the king of Makkedah just as he had done to the king of Jericho.

29 Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah. **30** Yahweh also gave it into the hand of Israel—along with their king. Joshua struck it with the edge of the sword and every person in it. He left no survivor in it. He did to its king just as he had done to the king of Jericho.

31 Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it. **32** Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day and struck it with the edge of the sword, and every person in it, just as he had done to Libnah.

33 Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

34 Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it, **35** and captured it that same day. They struck it with the edge of the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

36 Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it. **37** They captured it and struck it with the edge of the sword, together with its king and its villages, and all the people in it. They left no survivors. Just as they had done to Eglon, they totally destroyed it and every person in it.

38 Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it. **39** They captured it, its king and all its nearby villages. They struck them with the edge of the sword and completely destroyed every person in it. They left no survivor. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

40 Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed everything that breathed, just as Yahweh, the God of Israel, had commanded. **41** Joshua struck them from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon. **42** Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel. **43** Then Joshua, and all Israel with him, returned to the camp at Gilgal.

Joshua 10 General Notes

Structure and formatting

The ULB sets the lines in 10:12-13 farther to the right on the page than the rest of the text because they are a poem.

Special concepts in this chapter

"For Yahweh was waging war on behalf of Israel"

Israel's conquest of the Promised Land was Yahweh's war on the ungodly Canaanites more than Israel's war. This type of war was different from other wars and God gave Israel special instructions. (See: promisedland and godly)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Idiom
The people of Gibeon used an idiom when they called for help from Israel: "Do not withdraw your hands," meaning "do not stop protecting."

Joshua 10:1

Now
This word is used here to mark a pause in the story. Here the writer tells about a new person in the story, Adoni-Zedek.

Adoni-Zedek
This is the name of a man who is an important king.

Joshua 10:2

General Information:
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Joshua 10:3

Jarmuth ... Lachish ... Eglon
These are the names of cities.

Hoham ... Piram ... Japhia ... Debir
These are the names of kings.

Joshua 10:4

Come up to me
"Travel to where I am." Jerusalem was higher in elevation than other cities in Canaan.

Joshua 10:5

five kings
"5 kings"

Jarmuth ... Lachish ... Eglon
These are the names of cities.

They encamped near Gibeon
This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.

Joshua 10:6

They said
The word "They" here refers to Gibeonites.

Do not withdraw your hands from your servants
This humble request is stated with two negatives to emphasize the need for a positive action. Alternate translation: "Please come and use your strength to protect us"

your hands
The word "hands" here refers to the people of Israel's strength. Alternate translation: "your strength"

Joshua 10:7

General Information:
This page has intentionally been left blank.

Joshua 10:8

I have given them into your hand
Here "hand" represents the people of Israel's strength and their ability to defeat their enemy. The word "them" refers to the attacking army.

I have given them
Here the word "them" refers to the attacking armies.

Joshua 10:9

Joshua came
The entire army of Israel is referred to here by the name of their commander, Joshua.

Joshua 10:10

Yahweh confused the enemy before Israel
Here "Israel" refers to the entire army of Israel.

Beth Horon ... Azekah ... Makkedah
These are the names of cities.

Joshua 10:11

Beth Horon ... Azekah
These are the names of places.

threw large stones down from heaven
"threw large hailstones from the sky"

Joshua 10:12

Sun, be still at Gibeon, and moon, in the Valley of Aijalon
Joshua is praying that Yahweh would make the progression of time stop on this day.

Sun ... moon
Joshua commands the sun and moon as if these were people.

generated on Tue Oct 24 10:45:40 2023

Valley of Aijalon
This is the name of a place.

Joshua 10:13

the nation
This refers to the people of Israel.

Is this not written in the Book of Jashar?
The writer uses this question as background information to remind the reader that the incident is well-documented. Alternate translation: "This is written in The Book of Jashar."

Joshua 10:14

General Information:
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Joshua 10:15

General Information:
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Joshua 10:16

Makkedah
This is the name of a city.

Joshua 10:17

It was told to Joshua
Messengers came and told Joshua. Alternate translation: "Someone told Joshua"

Joshua 10:18

General Information:
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Joshua 10:19

into your hand
The phrase "your hand" here means "your control."

Joshua 10:20

General Information:
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Joshua 10:21

Makkedah
Translate the same way as you did in [Joshua 10:10]

No one dared to say one word against
"No one dared to say anything against" or "No one dared to complain or protest against"

Joshua 10:22

Open the mouth of the cave
Here "mouth" is an idiom that means "entrance." Alternate translation: "Open the entrance of the cave"

Joshua 10:23

Jarmuth ... Lachish ... Eglon
These are the names of places.

Joshua 10:24

every man of Israel
Here the men of Israel represent only those who were soldiers.

Joshua 10:25

General Information:
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Joshua 10:26

General Information:
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Joshua 10:27

to this very day
"until the author wrote this story"

Joshua 10:28

Makkedah
This is the name of a city. See how you translated it in [Joshua 10:10]

He completely destroyed everyone in it. He left no survivor in it
The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive.

Joshua 10:29

Libnah
This is the name of a city.

Joshua 10:30

General Information:
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Joshua 10:31

Libnah ... Lachish
These are the names of cities.

Joshua 10:32

into the hand of Israel
Here their "hand" represents their control. Alternate translation: "Yahweh gave Lachish into the control of the nation of Israel"

Joshua 10:33

Horam
This is the name of a man who is an important king.

Gezer ... Lachish
These are the names of cities.

Joshua 10:34

Lachish ... Eglon
These are the names of cities.

Joshua 10:35

struck it with the edge of the sword ... completely destroyed everyone in it
These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon.

Joshua 10:36

Eglon
This is the name of a city. See how you translated this in [Joshua 10:3]

Joshua 10:37

They captured it and struck it with the edge of the sword
The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They captured and killed and destroyed"

Joshua 10:38

Debir
This is the name of a city.

Joshua 10:39

Debir ... Libnah
These are the names of cities.

They struck them with the edge of the sword
The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They killed and destroyed them"

Joshua 10:40

He completely destroyed everything that breathed
"He killed all the people and animals"

Joshua 10:41

General Information:
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Joshua 10:42

Joshua captured all these kings and their land
This refers to the kings and lands that were listed beginning in Joshua 10:28.

Joshua captured
Here Joshua represents his whole army. Alternate translation: "Joshua and his soldiers captured"

at one time
This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

Joshua 10:43

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph. **2** He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Kinnereth, in the lowlands, and in Naphoth Dor to the west. **3** He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah. **4** All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots. **5** All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

6 Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots." **7** Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy. **8** Yahweh gave the enemy into the hand of Israel, and they struck them and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left. **9** Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

10 Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.) **11** They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor. **12** Joshua captured all the cities of these kings. He also captured all their kings and struck them with the edge of the sword. He completely destroyed them with the edge of the sword, just as Moses the servant of Yahweh had commanded. **13** Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned. **14** The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed. **15** Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

16 Joshua took all that land: the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel and its lowlands. **17** From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and put them to death. **18** Joshua waged war for a long time with all the kings. **19** Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle. **20** For it was Yahweh who hardened their hearts so they would wage war against Israel, so that they might be devoted to destruction without mercy, just as he had instructed Moses.

21 Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities. **22** None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod. **23** So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men." Even when the kingdoms of Canaan joined forces, they were not able to overcome the power of Yahweh.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

"Yahweh gave the enemy into the hand of Israel"
This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel's victory.

Joshua 11:1

Jabin ... Jobab
These are names of kings.

Hazor ... Madon ... Shimron ... Akshaph
These are the names of places.

Joshua 11:2

Kinnereth ... Naphoth Dor
These are the names of places.

Joshua 11:3

Mount Hermon
This is the name of a mountain.

Joshua 11:4

General Information:
All the Canaanite kings attack Joshua and the nation of Israel.

a great number of soldiers, in number like the sand on the seashore
No one can count the grains of sand on the seashore. This exaggeration emphasizes the very large number of soldiers that these kings assembled. Alternate translation: "such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore"

Joshua 11:5

Merom
This is the name of a place.

Joshua 11:6

I am giving them all to Israel as dead men
Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. Alternate translation: "I will enable Israel to kill all of them in battle"

hamstring their horses
"cripple their horses by cutting their legs." This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.

Joshua 11:7

Merom
This is the name of a place.

Joshua 11:8

Yahweh gave the enemy into the hand of Israel
Here the word "hand" represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel's hand. Alternate translation: "Yahweh enabled Israel to conquer the enemy"

struck them ... struck them
"attacked them ... attacked them"

Misrephoth Maim
This is the name of a place.

Joshua 11:9

hamstrung
This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. See how you translated this word in Joshua 11:6.

Joshua 11:10

He struck its king with the sword
"Joshua killed the king of Hazor with his sword"

Hazor had been head of all these kingdoms
Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. Alternate translation: Hazor had been the most important of all these kingdoms"

Joshua 11:11

They struck with the sword every living creature that was there ... so there was not any living creature left alive
These two phrases share similar meanings and emphasize complete destruction.

he set them apart to be destroyed
The word "he" refers to Joshua and represents himself and his army. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. Alternate translation: "the army completely destroyed them"

generated on Tue Oct 24 10:45:40 2023

Joshua 11:12

struck them with the edge of the sword
"killed them"

Joshua 11:13

Israel did not burn any of the cities built on mounds, except Hazor
This double negative emphasizes that Hazor was the only city built on a mound that Israel burned. Alternate translation: "The only city built on a mound that Israel burned was Hazor"

cities built on mounds
"cities built on small hills"

Joshua 11:14

for themselves
This phrase refers to the army of Israel.

They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed.
These two phrases share similar meanings and emphasize complete destruction.

Joshua 11:15

He left nothing undone of all that Yahweh commanded Moses to do
This negative phrase emphasizes that Joshua did everything that Yahweh commanded. Alternate translation: "Joshua did everything that Yahweh commanded"

Joshua 11:16

General Information:
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Joshua 11:17

Mount Halak ... Baal Gad
These are the names of places.

Joshua 11:18

General Information:
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Joshua 11:19

Not one city made peace with the army of Israel except the Hivites who lived in Gibeon
This double negative emphasizes that the Hivites were the only people who made peace with Israel. The phrase "one city" is a metonym for the people who lived in that one city. Alternate translation: "The only city that made peace with the army of Israel was the Hivites who lived in Gibeon" or "The only people who made peace with the army of Israel were the Hivites who lived in Gibeon"

Joshua 11:20

it was Yahweh who hardened their hearts
Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. Alternate translation: "it was Yahweh who caused them to act stubbornly"

Joshua 11:21

Anakim
These are the descendants of Anak.

Debir ... Anab
These are the names of places.

Joshua 11:22

None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.
This double negative emphasizes that Gaza, Gath, and Ashdod were the only places in which the Anakim were left. Alternate translation: "The only Anakim left in the land of Israel were those in Gaza, Gath, and Ashdod"

Joshua 11:23

Joshua gave it as an inheritance to Israel
Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. Alternate translation: "Joshua gave the land to the Israelites as a permanent possession"

the land had rest from the wars
The people no longer fighting wars is spoken of as if the land were a person who rested from war. Alternate translation: "the people no longer fought wars in the land" or "there was peace in the land"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Now these are the kings of the land, whom the men of Israel conquered. The people of Israel took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

2 Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.
3 Sihon also ruled over the Arabah to the Sea of Kinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.
4 Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei. **5** He ruled over Mount Hermon, Salekah, and all Bashan, to the border of the Geshurites and the Maakathites, and half of Gilead, to the border of Sihon, king of Heshbon.

6 Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

7 These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess. **8** He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. **9** The kings included the king of Jericho, the king of Ai which is beside Bethel, **10** the king of Jerusalem, the king of Hebron, **11** the king of Jarmuth, the king of Lachish, **12** the king of Eglon, the king of Gezer, **13** the king of Debir, the king of Geder, **14** the king of Hormah, the king of Arad, **15** the king of Libnah, the king of Adullam, **16** the king of Makkedah, the king of Bethel, **17** the king of Tappuah, the king of Hepher, **18** the king of Aphek, the king of Lasharon, **19** the king of Madon, the king of Hazor, **20** the king of Shimron Meron, the king of Akshaph, **21** the king of Taanach, the king of Megiddo, **22** the king of Kedesh, the king of Jokneam in Carmel, **23** the king of Dor in Naphoth Dor, the king of Goyim in Gilgal, **24** and the king of Tirzah. The number of kings was thirty-one in all.

Joshua 12 General Notes

Structure and formatting

The ULB sets the lines in 12:2-5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1

Now
This word is used here to mark a pause in the story. Here the writer begins to provide background information about the kings who had ruled over the land.

these are the kings
This refers to the list of kings that continues through verse 24.

the Arabah
These are the names of a region of land.

Joshua 12:2

Aroer
This is the name of a city.

Sihon ... Heshbon
See how you translated these words in Joshua 9:10.

Joshua 12:3

Sea of Kinnereth
This is a place. See how you translated this in Joshua 11:2.

Beth Jeshimoth ... Mount Pisgah
These are the names of places.

generated on Tue Oct 24 10:45:40 2023

Joshua 12:4

Og, king of Bashan
See how you translated this man's name in Joshua 9:10.

the Rephaim
These are the names of people groups.

Ashtaroth ... Edrei
These are the names of places.

Joshua 12:5

Salekah
This is the name of a place.

Maakathites
This is the name of a people group.

Joshua 12:6

Reubenites
These are the descendants of Reuben.

Gadites
These are the descendants of Gad.

half tribe of Manasseh
They are called a half tribe because the other half of the tribe received an inheritance in the land of Canaan.

Joshua 12:7

Baal Gad ... Mount Halak
These are the names of places.

Joshua 12:8

the Arabah
This is the name of a region of land. Translate as in [Joshua 12:1]

Joshua 12:9

General Information:
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Joshua 12:10

Hebron
This is the name of a city.

Joshua 12:11

Jarmuth ... Lachish
These are the names of cities. Translate in the same way you did in [Joshua 10:3]

Joshua 12:12

Eglon ... Gezer
These are the names of cities. Translate "Eglon" in the same way you did in [Joshua 10:3]

Joshua 12:13

Debir ... Geder
These are the names of cities.

Joshua 12:14

Hormah ... Arad
These are the names of cities.

Joshua 12:15

Libnah ... Adullam
These are the names of cities.

Joshua 12:16

Makkedah
This is the name of a city.

Joshua 12:17

Tappuah ... Hepher
These are the names of cities.

Joshua 12:18

Aphek ... Lasharon
These are the names of cities.

Joshua 12:19

Madon ... Hazor
These are the names of cities.

Joshua 12:20

Shimron Meron ... Akshaph
These are the names of cities.

Joshua 12:21

Taanach ... Megiddo
These are the names of cities.

Joshua 12:22

Kedesh ... Jokneam
These are the names of cities.

Joshua 12:23

Dor ... Naphoth Dor ... Goyim
These are the names of cities.

generated on Tue Oct 24 10:45:40 2023

Joshua 12:24

Tirzah
This is the name of a city.

thirty-one in all
"31 in all"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Now Joshua was very old when Yahweh said to him, "You are very old, but there is still very much land
to capture.

2 This is the land that still remains: All the regions of the Philistines, and all those of the Geshurites, **3**
from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property
of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron; the
territory of the Avvites **4** in the south; all the lands of the Canaanites, from Arah that belongs to the
Sidonians, as far as Aphek which is on the border of the Amorites; **5** the land of Byblos, [1] all of Lebanon
toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

6 Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the
people of Sidon—I will drive them out before the army of Israel. Be sure to assign the land to Israel as an
inheritance, as I commanded you. **7** Divide this land as an inheritance to the nine tribes and to the half
tribe of Manasseh."

8 With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their
inheritance that Moses, the servant of Yahweh, gave them on the east side of the Jordan,

9 from Aroer, which is on the edge of the Arnon River gorge (including the city that is in the middle of the
gorge), to all the plateau of Medeba as far as Dibon; **10** all the cities of Sihon, king of the Amorites, who
ruled in Heshbon, to the border of the Ammonites; **11** Gilead, and the region of the Geshurites and
Maakathites, all of Mount Hermon, all Bashan to Salekah; **12** all the kingdom of Og in Bashan, who
reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck
them and drove them out. **13** But the people of Israel did not drive out the Geshurites or the Maakathites,
and so Geshur and Maakah live in the midst of Israel to this day.

14 To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made
by fire, are their inheritance, as God said to Moses.

15 Moses gave an inheritance to the tribe of Reuben, clan by clan.

16 Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle
of the valley, and all the plateau by Medeba. **17** Reuben also received Heshbon and all its cities that are in
the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon, **18** and Jahaz, and Kedemoth, and Mephaath,
19 and Kiriathaim, and Sibmah, and Zereth Shahar on the hill of the valley. **20** Reuben also received Beth
Peor, the slopes of Pisgah, Beth Jeshimoth, **21** all the cities of the plateau, and all the kingdom of Sihon
king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders
of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land. **22** The people
of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those
they had killed. **23** The border of the tribe of Reuben is the Jordan River; this is their boundary. This was
the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

24 This is what Moses gave to the tribe of Gad, clan by clan:

25 Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is
east of Rabbah, **26** from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of
Debir. **27** In the valley, Moses gave them Beth Haram, Beth Nimrah, Sukkoth, and Zaphon, the rest of the
kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Kinnereth,
eastward beyond the Jordan. **28** This is the inheritance of the tribe of Gad, clan by clan, with their cities
and villages.

29 Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the
descendants of Manasseh, clan by clan.

30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the
towns of Jair, which are in Bashan, sixty cities; **31** half of Gilead, and Ashtaroth and Edrei (the royal cities

generated on Tue Oct 24 10:45:40 2023

of Og in Bashan). These were assigned to the descendants of Makir son of Manasseh—half of the people of Makir, clan by clan.

32 This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho. **33** Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

Footnotes

13:5 [1]Some modern English translations read,

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

There was still much land to be captured west of the Jordan River, but the tribe of Reuben, Gad and half of the tribe of Mannasah received their land east of the Jordan. This land had been promised to them in Numbers 32.

Driving out the people

While Yahweh achieved many great victories through Joshua, Israel was still supposed to drive out the rest of the Canaanites. Israel's success in this would depend on their faith in Yahweh. (See: faith)

Joshua 13:1

General Information:

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Joshua 13:2

This is the land that still remains

You may clarify that this is the land that Israel still needs to capture. Alternate translation: "This is the land that still remains for Israel to capture"

Joshua 13:3

Shihor

This is the name of a place.

which is considered property of the Canaanites

This can be stated in active form. Alternate translation: "which the Canaanites now consider their property"

Avvites

This is the name of a people group.

Joshua 13:4

Arah ... Aphek

These are the names of places.

Joshua 13:5

Baal Gad ... Mount Hermon

These are the names of places.

Joshua 13:6

Misrephoth Maim

this is the name of a place

land ... as an inheritance

The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession.

Joshua 13:7

General Information:

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Joshua 13:8

General Information:

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Joshua 13:9

Aroer ... Medeba ... Dibon

These are the names of places.

generated on Tue Oct 24 10:45:40 2023

gorge
a place where the river is far below the land on the sides

plateau
flat land high above rivers

Joshua 13:10

Heshbon
This is the name of a city.

Joshua 13:11

Salekah
These are the names of places.

the region of the Geshurites and Maakathites
"the land where the Geshurites and Maakathites lived"

Maakathites
This is the name of a people group.

Joshua 13:12

Ashtaroth ... Edrei
These are the names of places.

Rephaim
This is the name of a people group.

Moses struck them
Here "Moses" represents himself and the Israelite army that Moses led. Alternate translation: "Moses and the Israelites attacked them"

Joshua 13:13

the Geshurites or the Maakathites
These are the names of people groups.

Geshur and Maakah live in the midst of Israel
"Geshur" and "Maakah" are either the names of the ancestors of "the Geshurites" and "the Maakathites" or are the names of the cities in which they lived. Alternate translation: "those people live among Israel"

to this day
This refers to the period of time in which the author wrote this book.

Joshua 13:14

Moses gave no inheritance
The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession.

The offerings of Yahweh ... are their inheritance
The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. Alternate translation: "The offerings of Yahweh ... are what they will have for their provision"

offerings of Yahweh
"offerings that the people were to bring to Yahweh"

made by fire
This can be stated in active form. Alternate translation: "that the priests burned with fire"

Joshua 13:15

General Information:
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Joshua 13:16

Aroer ... Medeba
These are the names of places.

gorge ... plateau
See how you translated these words in Joshua 13:9.

Joshua 13:17

Heshbon ... Dibon ... Bamoth Baal ... Beth Baal Meon
These are the names of places.

Joshua 13:18

Jahaz ... Kedemoth ... Mephaath
These are the names of places.

Joshua 13:19

Kiriathaim ... Sibmah ... Zereth Shahar
These are the names of places.

Joshua 13:20

Beth Peor ... Pisgah ... Beth Jeshimoth
These are the names of places.

Joshua 13:21

Heshbon
This is the name of a city.

Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba
These are the names of people.

together with the leaders of Midian
"as he had defeated the leaders of Midian"

Joshua 13:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

Joshua 13:23

this is their boundary
The Jordan River was the western border of the land that the tribe of Reuben received.

This was the inheritance of the tribe of Reuben
The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession.

given to each of their clans
This can be stated in active form. Alternate translation: "that Moses gave to each of their clans"

Joshua 13:24

General Information:
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Joshua 13:25

Jazer ... Aroer ... Rabbah
These are the names of places.

Joshua 13:26

Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir
These are the names of places.

Joshua 13:27

Beth Haram ... Beth Nimrah ... Sukkoth ... Zaphon ... Heshbon
These are the names of places.

Joshua 13:28

This is the inheritance of the tribe of Gad
The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession.

Joshua 13:29

Moses gave an inheritance to the half tribe of Manasseh
The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession.

half tribe of Manasseh
Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

It was assigned
This can be stated in active form. Alternate translation: "Moses assigned it"

Joshua 13:30

Mahanaim ... Jair
These are the names of places.

Joshua 13:31

Ashtaroth ... Edrei
These are the names of places.

These were assigned
This can be stated in active form. Alternate translation: "Moses assigned these"

Makir
This is a man's name.

Joshua 13:32

This is the inheritance that Moses assigned to them
The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. Alternate translation: "This is the land that Moses assigned to them as an inheritance"

Joshua 13:33

Yahweh, the God of Israel, is their inheritance
The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. Alternate translation: "Yahweh, the God of Israel, is what they have"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel allotted to them. **2** Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses. **3** For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance. **4** The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources. **5** The people of Israel did as Yahweh commanded Moses, so they assigned the land.

6 Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea. **7** I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make. **8** But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God. **9** Moses swore on that day, saying, 'Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.' **10** Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old. **11** I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming. **12** Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said."

13 Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh. **14** Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel. **15** Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Joshua 14:1

the areas of land that the people of Israel received as their inheritance

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:2

Their inheritance was selected by lot

This can be stated in active form. Alternate translation: "Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance"

by the hand of Moses

Here the word "hand" refers to Moses himself and means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "through Moses"

Joshua 14:3

Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance

The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:4

The Levites were given no portion of the inheritance in the land

This can be stated in active form. Alternate translation: "And Moses did not give a portion of the inheritance to the Levites in the land"

generated on Tue Oct 24 10:45:40 2023

portion
"part"

but only certain cities to live in
The verb may be supplied from the previous phrase. Alternate translation: "but they were given only certain cities to live in" or "but he gave to them only certain cities to live in"

pasturelands
fields of grass for the livestock to eat

material resources
physical things they needed so they could provide for their families

Joshua 14:5

General Information:
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Joshua 14:6

Jephunneh
This is a man's name.

Kenizzite
This is the name of a people group.

Joshua 14:7

I brought him a report again as it was in my heart to make
Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. Alternate translation: "I brought back to him an honest report"

Joshua 14:8

made the heart of the people melt with fear
Making the people very afraid is spoken of as if it were making the hearts of the people melt. Alternate translation: "made the people very afraid"

I completely followed Yahweh
Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "I remained loyal to Yahweh"

Joshua 14:9

the land ... will be an inheritance for you and for your children forever
The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession.

the land on which your foot has walked
Here "your foot" represents Caleb. Alternate translation: "the land on which you have walked"

Joshua 14:10

look
"pay attention, because what I am about to say is both true and important"

while Israel walked in the wilderness
"while the people of Israel traveled in the wilderness"

Joshua 14:11

My strength is now as my strength was then
"I am still as strong now as I was then"

for going and coming
This is an idiom that refers to daily activities. Alternate translation: "for the things I do every day"

Joshua 14:12

hill country
Possible meanings are 1) many large hills or small mountains or 2) one mountain.

Anakim
This is the name of a people group.

Joshua 14:13

gave Hebron as an inheritance to Caleb
Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession.

Joshua 14:14

to this day
This refers to the period of time in which the author wrote this book.

he completely followed Yahweh
Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "he remained loyal to Yahweh"

Joshua 14:15

Kiriath Arba
This is the name of a place.

Then the land had rest from war
The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in [Joshua 11:23]

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 The assignment of land for the tribe of the people of Judah, clan by clan, extended south to the border of Edom, with the wilderness of Zin being the farthest point to the south. **2** Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south. **3** Their boundary next went out to the south of the hill of Akrabbim and passed along to Zin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka. **4** It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary. **5** The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan. **6** It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben. **7** Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel. **8** Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim. **9** Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim). **10** Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah. **11** The border went out beside the northern hill of Ekron, and then it bent around to Shikkeron and passed along to Mount Baalah, and from there it went to Jabneel. The border ended at the sea. **12** The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

13 In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak). **14** Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak. **15** He went up from there against the inhabitants of Debir (the name of Debir was formerly Kiriath Sepher). **16** Caleb said, "The man who attacks Kiriath Sepher and captures it, to him I will give Aksah my daughter as a wife." **17** When Othniel son of Kenaz, Caleb's brother, captured it, Caleb gave him Aksah his daughter as a wife. **18** Soon after that, Aksah came to Othniel and urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?" **19** Aksah replied, "Do me a special favor, since you have given me the land of the Negev: Also give me some springs of water." Then Caleb gave her the upper springs and lower springs.

20 This was the inheritance of the tribe of Judah, clan by clan.

21 The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur, **22** Kinah, Dimonah, Adadah, **23** Kedesh, Hazor, Ithnan, **24** Ziph, Telem, Bealoth. **25** Hazor Hadattah, Kerioth Hezron (this was also known as Hazor), **26** Amam, Shema, Moladah, **27** Hazar Gaddah, Heshmon, Beth Pelet, **28** Hazar Shual, Beersheba, Biziothiah. **29** Baalah, Iyim, Ezem, **30** Eltolad, Kesil, Hormah, **31** Ziklag, Madmannah, Sansannah, **32** Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

33 In the lowlands there were Eshtaol, Zorah, Ashnah, **34** Zanoah, En Gannim, Tappuah, Enam, **35** Jarmuth, Adullam, Sokoh, Azekah, **36** Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

37 Zenan, Hadashah, Migdal Gad, **38** Dilean, Mizpah, Joktheel, **39** Lachish, Bozkath, Eglon. **40** Kabbon, Lahmas, Kitlish, **41** Gederoth, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

42 Libnah, Ether, Ashan, **43** Iphtah, Ashnah, Nezib, **44** Keilah, Akzib, Mareshah. These were nine cities, including their villages.

45 Ekron, with its surrounding towns and villages; **46** from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

generated on Tue Oct 24 10:45:40 2023

47 Ashdod, its surrounding towns, including their villages; Gaza, its surrounding towns including their villages; to the brook of Egypt, and to the Great Sea with its coastline.

48 In the hill country, Shamir, Jattir, Sokoh, **49** Dannah, Kiriath Sannah (that is, Debir), **50** Anab, Eshtemoh, Anim, **51** Goshen, Holon, and Giloh. These were eleven cities, including their villages.

52 Arab, Dumah, Eshan, **53** Janim, Beth Tappuah, Aphekah, **54** Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

55 Maon, Carmel, Ziph, Juttah, **56** Jezreel, Jokdeam, Zanoah, **57** Kain, Gibeah, and Timnah. These were ten cities, including their villages.

58 Halhul, Beth Zur, Gedor, **59** Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

60 Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

61 In the wilderness, there were Beth Arabah, Middin, Sekakah, **62** Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

63 But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 15:1

Zin
This is the name of the wilderness area.

Joshua 15:2

from the end of the Salt Sea, from the bay that faces to the south
"from the bay that faces south at the end of the Salt Sea." These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.

from the bay that faces to the south
"from the bay that extends to the south" or "from the southern bay"

bay
smaller part of the sea that extends into the land

Joshua 15:3

Their boundary
"The border of the land belonging to the tribe of Judah"

Akrabbim ... Zin ... Hezron ... Addar ... Karka
These are the names of places.

Joshua 15:4

Azmon
This is the name of a city.

brook of Egypt
a small river of water at the southwestern edge of the land, near Egypt

Joshua 15:5

at the mouth of the Jordan
The point at which the river empties into the sea is spoken of as if it were the mouth of the river.

border ... ran
"border ... was"

Joshua 15:6

Beth Hoglah ... Beth Arabah
These are the names of places.

the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan.

generated on Tue Oct 24 10:45:40 2023

Joshua 15:7

Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel
These are the names of places.

Joshua 15:8

the Valley of Ben Hinnom ... the Valley of Rephaim
These are the names of places.

Joshua 15:9

Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim
These are the names of places.

Joshua 15:10

Baalah ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah
These are the names of places.

Joshua 15:11

Shikkeron ... Mount Baalah ... Jabneel
These are the names of places.

Joshua 15:12

General Information:
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Joshua 15:13

Kiriath Arba
These are the names of places.

Arba ... Anak
These are the names of men.

Joshua 15:14

the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak
These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words "sons" and "descendants" in this context mean the same thing. Alternate translation: "the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak"

Anak ... Sheshai ... Ahiman ... Talmai
These are the names of men.

Joshua 15:15

He went up from there against
"He went up from there to fight against"

Debir ... Kiriath Sepher
These are the names of places.

Joshua 15:16

Kiriath Sepher
This is the name of a place.

Aksah
This is a woman's name.

Joshua 15:17

Othniel ... Kenaz
These are men's names.

Joshua 15:18

Aksah came to Othniel
This is an idiom that refers to Aksah becoming Othniel's wife. Alternate translation: "when Aksah became Othniel's wife"

urged him to ask her father for a field
This can be translated as direct speech. Alternate translation: "she urged him, saying, 'Ask my father to give me a field.'"

Joshua 15:19

the upper springs and lower springs
The words "upper" and "lower" likely refer to the geographical altitude of the water springs.

Joshua 15:20

This was the inheritance of the tribe of Judah
The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Judah received as an inheritance"

Joshua 15:21

Connecting Statement:
The writer lists the southern cities of which Judah took possession. The list continues through Joshua 15:32.

Joshua 15:22

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Joshua 15:23

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Joshua 15:24

General Information:
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generated on Tue Oct 24 10:45:40 2023

Joshua 15:25

Connecting Statement:
The list of cities continues.

Joshua 15:26

General Information:
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Joshua 15:27

General Information:
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Joshua 15:28

General Information:
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Joshua 15:29

Connecting Statement:
The list of cities continues.

Joshua 15:30

General Information:
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Joshua 15:31

General Information:
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Joshua 15:32

General Information:
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Joshua 15:33

General Information:
The writer lists the northern cities of which Judah took possession.

Joshua 15:34

General Information:
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Joshua 15:35

General Information:
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Joshua 15:36

General Information:
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Joshua 15:37

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:38

General Information:
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Joshua 15:39

General Information:
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Joshua 15:40

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:41

General Information:
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Joshua 15:42

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:43

General Information:
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Joshua 15:44

General Information:
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Joshua 15:45

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:46

settlements
villages

Joshua 15:47

brook of Egypt
a small river of water at the southwestern edge of the land near Egypt

generated on Tue Oct 24 10:45:40 2023

Joshua 15:48

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:49

General Information:
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Joshua 15:50

General Information:
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Joshua 15:51

General Information:
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Joshua 15:52

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:53

General Information:
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Joshua 15:54

General Information:
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Joshua 15:55

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:56

General Information:
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Joshua 15:57

General Information:
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Joshua 15:58

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:59

General Information:
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Joshua 15:60

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:61

General Information:
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Joshua 15:62

General Information:
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Joshua 15:63

to this day
This refers to the period of time in which the author wrote this book.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel. **2** Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Arkites. **3** Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea.

4 It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

5 The territory of the tribe of Ephraim, clan by clan: The border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon, **6** and from there it continued to the sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah. **7** Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan. **8** From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, clan by clan, **9** together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, including their villages.

10 They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 16:1

the tribe of Joseph

The "tribe of Joseph" consisted of the tribes of Joseph's two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh.
Alternate translation: "the tribe of Ephraim and the other half of the tribe of Manasseh"

Joshua 16:2

Luz ... Ataroth

These are the names of places.

Arkites

This is the name of a people group.

Joshua 16:3

Japhletites

This is the name of a people group.

Lower Beth Horon ... Gezer

These are the names of places.

Joshua 16:4

the tribes of Joseph, Manasseh and Ephraim

"the tribes of Manasseh and Ephraim, the sons of Joseph"

received their inheritance

The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession.
Alternate translation: "received this land as their inheritance"

generated on Tue Oct 24 10:45:40 2023

Joshua 16:5

The territory of the tribe of Ephraim, clan by clan
This can be stated in active form. Alternate translation: "The territory ... that Joshua assigned to their clans"

Ataroth Addar ... Upper Beth Horon
These are the names of places.

Joshua 16:6

Mikmethath ... Taanath Shiloh ... Janoah
These are the names of places.

Joshua 16:7

Janoah ... Naarah
These are the names of places.

Joshua 16:8

Tappuah ... Kanah
These are the names of places.

This was the inheritance of the tribe of Ephraim
The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Ephraim received as an inheritance"

clan by clan
This can be stated in active form. Alternate translation: "which Joshua assigned to their clans"

Joshua 16:9

the cities that were chosen
This can be stated in active form. Alternate translation: "the cities that Joshua had chosen"

within the inheritance of the tribe of Manasseh
The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "within the land that the tribe of Manasseh had received as an inheritance"

Joshua 16:10

to this day
This refers to the period of time in which the author wrote this book.

these people were made to do forced labor
This can be stated in active form. Alternate translation: "the Israelites forced these people to work as slaves"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war. **2** Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans. **3** Now Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah. **4** They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, "Yahweh commanded Moses to give to us an inheritance along with our brothers." So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father. **5** Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan, **6** because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the descendants of Manasseh.

7 The territory of Manasseh reached from Asher to Mikmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah. **8** (The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the people of Ephraim.) **9** The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea. **10** The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar. **11** Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth).

12 Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land. **13** When the people of Israel grew strong, they put the Canaanites to forced labor, but did not completely drive them out.

14 Then the descendants of Joseph spoke to Joshua, saying, "Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?" **15** Joshua said to them, "If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you." **16** The descendants of Joseph said, "The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel." **17** Then Joshua said to the house of Joseph—to Ephraim and Manasseh, "You are a people great in number, and you have great power. You must not have only one piece of land assigned to you. **18** The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong."

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: faith)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

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generated on Tue Oct 24 10:45:40 2023

Joshua 17:1

firstborn and who himself was
Here "himself" emphasizes that the same person—Makir—was the firstborn of Manasseh and was also the father of Gilead. Alternate translation: "firstborn; he was also"

Makir
These are men's names.

Makir's descendants were assigned the land of Gilead and Bashan
This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead and Bashan to Makir's descendants"

Joshua 17:2

Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida
These are men's names.

Land was assigned ... given to their clans
This can be stated in active form. Alternate translation: "Joshua assigned land ... and gave them to their clans"

Joshua 17:3

Zelophehad ... Hepher
These are men's names.

Mahlah, Noah, Hoglah, Milkah, and Tirzah
These are women's names.

Joshua 17:4

Eleazar
This is the name of a man.

to give to us an inheritance
The land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "to give to us some land as an inheritance"

he gave those women an inheritance
Possible meanings are 1) "Joshua gave those women an inheritance" or 2) "Eleazar gave those women an inheritance."

Joshua 17:5

Ten parcels of land were assigned
This can be stated in active form. Alternate translation: "Joshua assigned ten parcels of land"

Ten parcels
"Ten portions"

Joshua 17:6

received an inheritance
The land is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received land as an inheritance"

The land of Gilead was assigned
This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead"

Joshua 17:7

southward
toward the south

Mikmethath ... Tappuah
These are the names of places.

Joshua 17:8

General Information:
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Joshua 17:9

The border
"The border of Manasseh's land"

brook
a very small river

Kanah
name of a brook

Joshua 17:10

On the north side Asher can be reached
Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. Alternate translation: "Asher was on the north side" or "One can travel north to reach Asher"

to the east, Issachar
The verb may be supplied from the previous phrase. Alternate translation: "to the east, Issachar can be reached" or "to the east, one can reach Issachar"

Joshua 17:11

Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth
These are the names of places.

Joshua 17:12

General Information:
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generated on Tue Oct 24 10:45:40 2023

Joshua 17:13

General Information:
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Joshua 17:14

the descendants of Joseph
This refers to the tribes of Ephraim and Manasseh.

Why have you given us only one ... Yahweh has blessed us?
The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. Alternate translation: "You should have given us more than one ... Yahweh has blessed us."

one assignment of land and one portion for an inheritance
These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "one assignment of land as our inheritance"

portion
part

people great in number
"many people"

Joshua 17:15

If you are a people great in number
"Since you are a people great in number"

Rephaim
This is the name of a people group.

Joshua 17:16

Beth Shan ... Jezreel
These are the names of places.

Joshua 17:17

the house of Joseph
Here the word "house" refers to the descendants. Alternate translation: "the descendants of Joseph"

Joshua 17:18

you will clear it
"you will clear the forest of trees" or "you will cut down its trees"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them. **2** There were still seven tribes among the people of Israel whose inheritance had not been assigned. **3** Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you? **4** Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me. **5** They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north. **6** You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God. **7** The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond the Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

8 So the men got up and went. Joshua commanded those who went to write the description of the land, saying, "Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh." **9** The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh. **10** Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

11 The assignment of land for the tribe of Benjamin came up clan by clan. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph. **12** On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven. **13** From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon. **14** The boundary then went in another direction: On the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side. **15** The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah. **16** The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel. **17** It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben. **18** It passed on to the north of the shoulder of Beth Arabah and down to the Arabah. **19** The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south. **20** The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given clan by clan, border after border, all around.

21 Now the cities of the tribe of Benjamin, clan by clan, were Jericho, Beth Hoglah, Emek Keziz, **22** Beth Arabah, Zemaraim, Bethel, **23** Avvim, Parah, Ophrah, **24** Kephar Ammoni, Ophni, and Geba. There were twelve cities, including their villages. **25** There were also the cities of Gibeon, Ramah, Beeroth, **26** Mizpah, Kephirah, Mozah, **27** Rekem, Irpeel, Taralah, **28** Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

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generated on Tue Oct 24 10:45:40 2023

Joshua 18:1

and they conquered the land
They had conquered the people who lived in the land before they set up the tent of meeting. Alternate translation: "after they had conquered the land"

Joshua 18:2

whose inheritance had not been assigned
The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. This can be stated in active form. Alternate translation: "to whom Joshua had not assigned land as an inheritance"

Joshua 18:3

How long will you put off ... has given you?
Joshua asks this question in order to encourage the Israelites to take possession of the land. Alternate translation: "For long enough, you have put off ... has given you."

Joshua 18:4

the land up and down
The words "up and down" mean in every direction. Alternate translation: "the land in every direction" or "throughout the land"

write out a description of it with a view to their inheritances
This means that they will describe the portions of land that each tribe would like to receive for an inheritance.

their inheritances
The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession.

Joshua 18:5

General Information:
Joshua is continuing his speech to the children of Israel.

They will divide it
"They will divide the land"

Judah will remain
"The tribe of Judah will remain"

the house of Joseph
Here the word "house" represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. Alternate translation: "the tribes of Ephraim and Manasseh"

Joshua 18:6

General Information:
This page has intentionally been left blank.

Joshua 18:7

General Information:
Joshua is continuing his speech to the children of Israel.

no portion
"no portion of land"

for the priesthood of Yahweh is their inheritance
Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. Alternate translation: "for the priesthood of Yahweh is what they have"

the half tribe of Manasseh
"half of the tribe of Manasseh"

have received their inheritance
The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "have received land as their inheritance"

Joshua 18:8

General Information:
Joshua speaks to the twenty-one men who were to go look at the land.

up and down in the land
The words "up and down" mean in every direction. See how you translated this in [Joshua 18:4]

Joshua 18:9

General Information:
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Joshua 18:10

to each was given his portion of the land
This can be stated in active form. Alternate translation: "to each tribe Joshua gave their portion in the land"

Joshua 18:11

between the descendants of Judah and the descendants of Joseph
"between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph"

the descendants of Joseph
This refers to the tribes of Ephraim and Manasseh.

generated on Tue Oct 24 10:45:40 2023

Joshua 18:12

Beth Aven
This is the name of a place.

Joshua 18:13

Luz ... Ataroth Addar ... Beth Horon
These are the names of places.

Joshua 18:14

The boundary
This refers to the same thing as "the border" in verse 13.

Kiriath Baal ... Kiriath Jearim
These are the names of places.

Joshua 18:15

Kiriath Jearim ... Ephron ... Nephtoah
These are the names of places.

Joshua 18:16

Ben Hinnom ... Rephaim ... Hinnom ... En Rogel
These are the names of places.

Joshua 18:17

En Shemesh ... Geliloth ... Adummim
These are the names of places.

the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in Joshua 15:6.

Joshua 18:18

the shoulder of Beth Arabah
Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the slope of Beth Arabah"

Beth Arabah
This is the name of a city.

Joshua 18:19

the north shoulder of Beth Hoglah
Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the north slope of Beth Hoglah"

Beth Hoglah
This is the name of a place.

Joshua 18:20

This was the inheritance of the tribe of Benjamin
The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Benjamin received as an inheritance"

it was given clan by clan
This can be stated in active form. Alternate translation: "Joshua gave it to each of their clans"

Joshua 18:21

General Information:
The writer lists the cities that the tribe of Benjamin received as an inheritance.

Joshua 18:22

General Information:
This page has intentionally been left blank.

Joshua 18:23

General Information:
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Joshua 18:24

their villages
"the villages around them"

Joshua 18:25

General Information:
The writer continues to list the cities that were in the land that the tribe of Benjamin received as an inheritance.

Joshua 18:26

General Information:
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Joshua 18:27

General Information:
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Joshua 18:28

This was the inheritance of Benjamin
The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Benjamin received as an inheritance"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 The second casting of lots fell to Simeon, clan by clan. Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah. **2** They had for their inheritance Beersheba, Sheba, Moladah, **3** Hazar Shual, Balah, Ezem, **4** Eltolad, Bethul, and Hormah. **5** Simeon also had Ziklag, Beth Markaboth, Hazar Susah, **6** Beth Lebaoth, and Sharuhen. These were thirteen cities, including their villages. **7** Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their villages. **8** These were together, including the villages around these cities as far as Baalath Beer (the same as Ramah in the Negev). This was the inheritance of the tribe of Simeon, clan by clan. **9** The inheritance of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of the middle of their portion.

10 The third casting of lots fell to the tribe of Zebulun, clan by clan. The border of their inheritance began at Sarid. **11** Their border went up westward toward Maralah and touched Dabbesheth; then it extended to the brook that was opposite Jokneam. **12** From Sarid the border turned eastward toward the sunrise and went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia. **13** From there it passed on eastward to Gath Hepher, and then to Eth Kazin; next it went to Rimmon and turned toward Neah. **14** The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El. **15** This region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities, including their villages.

16 This was the inheritance of the tribe of Zebulun, clan by clan, including these cities, including their villages.

17 The fourth casting of lots fell to Issachar, clan by clan. **18** Their territory included Jezreel, Chesulloth, Shunem, **19** Hapharaim, Shion, and Anaharath. **20** It also included Rabbith, Kishion, Ebez, **21** Remeth, En Gannim, En Haddah, and Beth Pazzez. **22** Their border also touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

23 This was the inheritance of the tribe of Issachar, according to their clans—the cities, including their villages.

24 The fifth casting of lots fell to the tribe of Asher, clan by clan. **25** Their territory included Helkath, Hali, Beten, Akshaph, **26** Allammelek, Amad, and Mishall. On the west the boundary extended to Carmel and Shihor Libnath. **27** Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the Valley of Iphtah El, northward to Beth Emek and Neiel. Then it continued on to Kabul toward the north. **28** It then went on to Abdon, Rehob, Hammon, and Kanah, as far as Greater Sidon. **29** The border turned back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the sea, in the region of Akzib, **30** Ummah, Aphek, and Rehob. There were twenty-two cities, including their villages.

31 This was the inheritance of the tribe of Asher, clan by clan—the cities, including their villages.

32 The sixth casting of lots fell to the tribe of Naphtali, clan by clan. **33** Their border ran from Heleph, from the oak at Zaanannim, on to Adami Nekeb and Jabneel, as far as Lakkum; it ended at the Jordan. **34** The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south, and reached to Asher on the west and Judah on the east at the Jordan River. **35** The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth, **36** Adamah, Ramah, Hazor, **37** Kedesh, Edrei, and En Hazor. **38** There were also Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities, including their villages.

39 This was the inheritance of the tribe of Naphtali, clan by clan—the cities, including their villages.

40 The seventh casting of lots fell to the tribe of Dan, clan by clan. **41** The territory of its inheritance included Zorah, Eshtaol, Ir Shemesh, **42** Shaalabbin, Aijalon, and Ithlah. **43** It also included Elon, Timnah, Ekron, **44** Eltekeh, Gibbethon, Baalath, **45** Jehud, Bene Berak, Gath Rimmon, **46** Me Jarkon, and Rakkon along with the territory across from Joppa. **47** When the territory of the tribe of Dan was lost to them, Dan

generated on Tue Oct 24 10:45:40 2023

attacked Leshem and took it. They struck it with the sword, took possession of it, and settled in it. They called Leshem Dan, after the name of their ancestor Dan.

48 This was the inheritance of the tribe of Dan, clan by clan—the cities, including their villages.

49 When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun. **50** By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

51 These are the inheritances that Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 19:1

The second casting of lots fell to Simeon
"The second time Joshua cast lots, the lot indicated the tribe of Simeon"

The second
number two in a list

clan by clan
"and Joshua assigned the land to each of their clans"

Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah
The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. Alternate translation: "The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance"

Joshua 19:2

General Information:
The writer lists cities that were in the land that the tribe of Simeon received as an inheritance.

They had for their inheritance
The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "They had the following cities for their inheritance"

Joshua 19:3

General Information:
This page has intentionally been left blank.

Joshua 19:4

General Information:
This page has intentionally been left blank.

Joshua 19:5

General Information:
The writer continues to list the cities that were in the land that the tribe of Simeon received as an inheritance.

Ziklag
See how you translated the name of this city in Joshua 15:31.

Joshua 19:6

General Information:
This page has intentionally been left blank.

Joshua 19:7

General Information:
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Joshua 19:8

This was the inheritance of the tribe of Simeon
The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Simeon received as an inheritance"

clan by clan
This can be stated in active form. Alternate translation: "which Joshua gave to their clans"

generated on Tue Oct 24 10:45:40 2023

Joshua 19:9

the portion of land assigned to the tribe of Judah
This can be stated in active form. Alternate translation: "the portion of land which Joshua assigned to the tribe of Judah"

the middle of their portion
"the middle of Judah's portion of land"

Joshua 19:10

The third casting of lots
See how you translated this phrase in Joshua 19:1.

The third
number three in a list

Sarid
This is the name of a city.

Joshua 19:11

Maralah ... Dabbesheth ... Jokneam
These are the names of places.

opposite Jokneam
"across from Jokneam"

Joshua 19:12

Sarid ... Kisloth Tabor ... Daberath ... Japhia
These are the names of cities.

Joshua 19:13

Gath Hepher ... Eth Kazin ... Rimmon ... Neah
These are the names of cities.

Joshua 19:14

Hannathon ... Iphtah El
These are names of places.

Joshua 19:15

Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem
These are names of places.

Bethlehem
This is not the same "Bethlehem" that is south of Jerusalem in Judah.

Joshua 19:16

This was the inheritance of the tribe of Zebulun
The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Zebulun received as an inheritance"

Joshua 19:17

The fourth casting of lots
See how you translated this phrase in Joshua 19:1.

The fourth
number four in a list

Joshua 19:18

Chesulloth ... Shunem
These are names of cities.

Joshua 19:19

Hapharaim ... Shion ... Anaharath
These are names of cities.

Joshua 19:20

Rabbith ... Kishion ... Ebez
These are names of cities.

Joshua 19:21

Remeth ... En Gannim ... En Haddah ... Beth Pazzez
These are names of cities.

Joshua 19:22

Tabor
This is the name of a mountain.

Shahazumah
This is the name of a city.

Joshua 19:23

This was the inheritance of the tribe of Issachar
The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Issachar received as an inheritance"

Joshua 19:24

The fifth casting of lots
See how you translated this phrase in Joshua 19:1.

The fifth
number five in a list

Joshua 19:25

Helkath, Hali, Beten, Akshaph
These are the names of cities.

generated on Tue Oct 24 10:45:40 2023

Joshua 19:26

Allammelek, Amad, and Mishall ... Shihor Libnath
These are the names of cities.

Joshua 19:27

Beth Dagon ... Valley of Iphtah El ... Beth Emek ... Neiel ... Kabul
These are the names of places.

Joshua 19:28

Abdon ... Rehob ... Hammon ... Kanah
These are the names of places.

Joshua 19:29

Hosah ... Akzib
These are the names of places.

Joshua 19:30

Ummah ... Aphek ... Rehob
These are the names of places.

Joshua 19:31

This was the inheritance of the tribe of Asher
The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Asher received as an inheritance"

Joshua 19:32

The sixth casting of lots
See how you translated this phrase in Joshua 19:1.

The sixth
number six in a list

Joshua 19:33

Heleph ... Zaanannim ... Adami Nekeb ... Jabneel ... Lakkum
These are the names of cities.

Joshua 19:34

Aznoth Tabor ... Hukkok
These are the names of cities.

Joshua 19:35

Ziddim ... Zer ... Hammath ... Rakkath ... Kinnereth
These are the names of cities.

Hammath
This is not the same location as "Hamath," but is located on the west shore of the Sea of Galilee.

Joshua 19:36

Adamah ... Ramah ... Hazor
These are the names of cities.

Joshua 19:37

Kedesh ... Edrei ... En Hazor
These are the names of cities.

Joshua 19:38

Iron ... Migdal El ... Horem ... Beth Anath
These are names of cities.

Joshua 19:39

This was the inheritance of the tribe of Naphtali
The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Naphtali received as an inheritance"

Joshua 19:40

The seventh casting of lots
See how you translated this phrase in Joshua 19:1.

The seventh
number seven in a list

Joshua 19:41

The territory of its inheritance
The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. Alternate translation: "The territory of land that the tribe of Dan received as an inheritance"

Zorah, Eshtaol, Ir Shemesh
These are the names of places.

Joshua 19:42

Shaalabbin, Aijalon, and Ithlah
These are the names of places.

Joshua 19:43

Elon, Timnah, Ekron
These are the names of cities.

Joshua 19:44

Eltekeh, Gibbethon, Baalath
These are the names of cities.

generated on Tue Oct 24 10:45:40 2023

Joshua 19:45

Jehud, Bene Berak, Gath Rimmon
These are the names of cities.

Joshua 19:46

Me Jarkon ... Rakkon
These are the names of cities.

across from Joppa
"opposite Joppa" or "beside Joppa"

Joshua 19:47

Leshem
This is the name of a city.

Joshua 19:48

This was the inheritance of the tribe of Dan
The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Dan received as an inheritance"

Joshua 19:49

gave an inheritance among themselves to Joshua son of Nun
The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. Alternate translation: "gave a city within their own land as an inheritance to Joshua son of Nun"

Joshua 19:50

Timnath Serah
This is the name of a city.

Joshua 19:51

These are the inheritances ... assigned
The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "These are the portions of land and the cities ... assigned as inheritances"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Then Yahweh said to Joshua, **2** "Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses. **3** Do this so that one who kills a person by accident or unknowingly can go there. These cities will be a place of refuge from the avenger of blood. **4** He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them. **5** If the avenger of blood pursues him there, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor by accident, and he had no hatred toward him in the past. **6** He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled.'"

7 So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah. **8** Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh. **9** These were the cities selected for all the people of Israel and for the foreigners sojourning among them, so that anyone who killed a person unintentionally could run to them for safety. This person would not die by the hand of the avenger of blood, until the accused person would first stand before the assembly.

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who killed someone accidentally. In the city where he sought refuge, his case would be solved legally: "Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed." (See: refuge and avenge and blood)

Joshua 20:1

General Information:

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Joshua 20:2

by the hand of Moses

Here "hand of Moses" refers to the scriptures that Moses wrote down. Alternate translation: "through the things that Moses wrote"

Joshua 20:3

kills a person by accident

This happens when a person accidentally kills another person, without intending to do so.

the avenger of blood

This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood

Blood is a metonym for the death of the person whose blood has been shed. Alternate translation: "death"

Joshua 20:4

He will run

Here the word "he" refers to the person who unintentionally killed someone.

explain his case to the elders of that city

"convince the elders of that city that he had not intentionally killed the person.

Then they will take him

The word "they" refers to the elders and "him" refers to the person who unintentionally killed someone.

live among them

This refers to the city as a whole, not to the elders only.

generated on Tue Oct 24 10:45:40 2023

Joshua 20:5

the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood
Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

Joshua 20:6

stood before the assembly
This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

Joshua 20:7

General Information:
There are a lot of names in this section.

Joshua 20:8

the Jordan
This is a short name for the Jordan River.

Joshua 20:9

would not die by the hand of the avenger
Here "by the hand" is an idiom that means to be the specific cause of something. Alternate translation: "would not be killed by the avenger"

the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood
Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Then the tribal leaders of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel. **2** They said to them at Shiloh in the land of Canaan, "Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock." **3** So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

4 The casting of lots for the clans of the Kohathites gave this result: The priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

5 The rest of Kohath's descendants received by lot ten cities from the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

6 Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

7 The people who were descendants of Merari, clan by clan, received twelve cities from the tribes of Reuben, Gad, and Zebulun.

8 So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses.

9 From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name. **10** These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them. **11** The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it. **12** But the fields of the city, including their villages, were already given to Caleb son of Jephunneh, as his possession.

13 To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for anyone who killed another unintentionally—and Libnah with its pasturelands, **14** Jattir with its pasturelands, and Eshtemoa with its pasturelands. **15** They also gave Holon with its pasturelands, Debir with its pasturelands, **16** Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes. **17** From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands, **18** Anathoth with its pasturelands, and Almon with its pasturelands—four cities.

19 The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

20 As for the rest of the Kohathites who belong to the Kohathite clans of the Levites—they had cities given to them from the tribe of Ephraim by the casting of lots. **21** To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for anyone who killed a person unintentionally—Gezer with its pasturelands, **22** Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all. **23** From the tribe of Dan, the clan of Kohath was given Eltekeh with its pasturelands, Gibbethon with its pasturelands, **24** Aijalon with its pasturelands, and Gath Rimmon with its pasturelands—four cities in all. **25** From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gath Rimmon with its pasturelands—two cities.

26 There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

27 From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Be Eshterah with its pasturelands—two cities in all.

generated on Tue Oct 24 10:45:40 2023

28 To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands, **29** Jarmuth with its pasturelands, and En Gannim with its pasturelands—four cities.

30 From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands, **31** Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

32 From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammoth Dor with its pasturelands, and Kartan with its pasturelands—three cities in all.

33 There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

34 To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands, **35** Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

36 To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands, **37** Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities.

38 Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for anyone who killed another unintentionally—and Mahanaim with its pasturelands. **39** The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all.

40 All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

41 The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands. **42** These cities each had its surrounding pasturelands. It was this way with all these cities.

43 So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there. **44** Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand. **45** Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Levi. Even though they did not receive a large piece of land like the other tribes, they did receive small pieces of land to live on and for their animals. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 21:1

Eleazar ... Nun
These are names of men.

Joshua 21:2

They said to them
"The Levites said to them"

Yahweh commanded you by the hand of Moses
The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "Yahweh told Moses to command you"

Joshua 21:3

following cities
This refers to the cities to be listed in the next verses.

generated on Tue Oct 24 10:45:40 2023

Joshua 21:4

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Kohathites
This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:5

half tribe
Half the tribe because the other half received their inheritance before crossing the Jordan River.

Joshua 21:6

Gershon
Gershon was one of the sons of Levi.

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:7

Merari
Merari was one of the sons of Levi.

Joshua 21:8

Yahweh had commanded by the hand of Moses
The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "Yahweh had told Moses to command"

Joshua 21:9

General Information:
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Joshua 21:10

clans of the Kohathites
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in [Joshua 21:2]

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:11

Arba had been the father of Anak
This is background information about the name of the man who founded the city of Kiriath Arba.

Anak
This is the name of a man.

hill country
An area of land with natural elevations, smaller than mountains.

pasturelands
An area covered with grass or plants suitable for the grazing of livestock or cattle.

Joshua 21:12

fields of the city
Areas of open land, usually, planted with crops, belonging to and surrounding the city.

villages
Small communities, usually smaller than a town.

Joshua 21:13

Libnah
This is the name of a city.

Joshua 21:14

Jattir ... Eshtemoa
These are all names of cities.

Joshua 21:15

Holon ... Debir
These are all names of cities.

Joshua 21:16

Ain ... Juttah
These are all names of cities.

Joshua 21:17

From the tribe of Benjamin were given Gibeon
This can be stated in active form. Alternate translation: "The tribe of Benjamin gave Gibeon"

Geba
This is the name of a city.

Joshua 21:18

Anathoth ... Almon
These are names of cities.

generated on Tue Oct 24 10:45:40 2023

Joshua 21:19

thirteen cities
"13 cities"

Joshua 21:20

the Kohathite clans
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

they had cities given to them
This can be stated in active form. Alternate translation: "they received cities"

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:21

Gezer
This is the name of a city.

Joshua 21:22

Kibzaim ... Beth Horon
names of cities

four cities in all
This refers to the list by the total number.

Joshua 21:23

From the tribe of Dan, the clan of Kohath was given Eltekeh
This can be stated in active form. Alternate translation: "The tribe of Dan gave to the clan of Kohath Eltekeh"

the clan of Kohath
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated a similar phrase in [Joshua 21:20]

Eltekeh ... Gibbethon
These are names of cities.

Joshua 21:24

Aijalon ... Gath Rimmon
These are names of cities.

four cities
This refers to the number of cities.

Joshua 21:25

From the half tribe of Manasseh, the clan of Kohath was given Taanach
This can be stated in active form. Alternate translation: "The half tribe of Manasseh gave to the clan of Kohath Taanach"

Taanach ... Gath Rimmon
These are names of cities.

clan of Kohath
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:26

clans of the Kohathites
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:27

From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan
This can be stated in active form. Alternate translation: "The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan"

Golan ... Be Eshterah
names of cities

killed another unintentionally
This refers to a death resulting from an action not intended to harm a person.

two cities
number of cities

Joshua 21:28

To the clans of Gershon they also gave Kishion
This can be stated in active form. Alternate translation: "The clans of Gershon also received Kishion"

Kishion ... Daberath
names of cities

Joshua 21:29

Jarmuth ... En Gannim
names of cities

generated on Tue Oct 24 10:45:40 2023

Joshua 21:30

From the tribe of Asher, they gave Mishal
This can be stated in active form. Alternate translation: "They received from the tribe of Asher Mishal"

Mishal ... Abdon
names of cities

Joshua 21:31

Helkath ... Rehob
names of cities

Joshua 21:32

From the tribe of Naphtali, they gave the clans of Gershon Kedesh
This can be stated in active form. Alternate translation: "The clans of Gershon received from the tribe of Naphtali Kedesh"

Gershon
This is the name of a person.

Hammoth Dor ... Kartan
These are names of cities.

Joshua 21:33

thirteen cities in all
"13 cities in total"

Joshua 21:34

To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam
This can be stated in active form. Alternate translation: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam"

Merari
This is a man's name.

Jokneam ... Kartah
These are the names of cities.

Joshua 21:35

Dimnah ... Nahalal
names of cities

Joshua 21:36

To the clans of Merari were given from the tribe of Reuben: Bezer
This can be stated in active form. Alternate translation: "The clans of Merari received from the tribe of Reuben Bezer"

Bezer ... Jahaz
names of cities

Joshua 21:37

four cities
This refers to the total number of cities.

Kedemoth ... Mephaath
names of cities

Joshua 21:38

Out of the tribe of Gad they were given Ramoth
This can be stated in active form. Alternate translation: "They received from the tribe of Gad Ramoth"

Ramoth ... Mahanaim
These are the names of cities.

Joshua 21:39

The clans of Merari were also given Heshbon
This can be stated in active form. Alternate translation: "The clans of Merari also received Heshbon"

Heshbon ... Jazer
These are names of cities.

Joshua 21:40

twelve cities in all
"12 cities in total"

twelve cities in all were given to them by the casting of lots
This can be stated in active form. Alternate translation: "they received these twelve cities by the casting of lots"

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:41

The cities of the Levites taken from the middle of the land
This can be stated in active form. Alternate translation: "The Levites received their cities from the middle of the land"

forty-eight cities
"48 cities"

generated on Tue Oct 24 10:45:40 2023

Joshua 21:42

General Information:
This page has intentionally been left blank.

Joshua 21:43

he swore
"he gave an oath"

Joshua 21:44

Not one of their enemies could defeat them
This is stated in a negative way to strengthen the statement. Alternate translation: "They defeated every one of their enemies"

gave all their enemies into their hand
Here "into their hand" means "into their power." Alternate translation: "gave them power to defeat all their enemies"

Joshua 21:45

Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true
This is stated in a negative way to strengthen the statement. Alternate translation: "Every one of the good promises that Yahweh had spoken to the house of Israel came true"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh. **2** He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you. **3** You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God. **4** Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you possess, which Moses the servant of Yahweh gave you on the other side of the Jordan. **5** Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul." **6** So Joshua blessed them and sent them away, and they went back to their tents.

7 Now to one-half of the tribe of Manasseh Moses had given an inheritance in Bashan, but to the other half Joshua gave an inheritance beside their brothers in the land west of the Jordan. Joshua sent them away to their tents; he blessed them **8** and said to them, "Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers." **9** So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

10 When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar. **11** The people of Israel heard about this and said, "Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel." **12** When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

13 Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest, **14** and with him ten leaders, one from each of the tribal families of Israel, and every one of them was the head of a family among the clan of Israel. **15** They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them: **16** "The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh? **17** Was the iniquity of Peor not enough for us? Yet we have not even now cleansed ourselves from it. There was a plague on the assembly of Yahweh for that sin. **18** Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel. **19** If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God. **20** Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel? That man did not perish alone for his iniquity.'"

21 Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel: **22** "The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in unfaithfulness against Yahweh, do not deliver us on this day **23** for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or sacrifices of peace offerings, then let Yahweh make us pay for it. **24** No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel? **25** For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh. **26** So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices, **27** but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, "You have no share in Yahweh."' **28** So we said, 'If this should be said to us or to our descendants in time to come, we would say, "Look! This is a copy of the altar of Yahweh, which our ancestors made, not

generated on Tue Oct 24 10:45:40 2023

for burnt offerings, nor for sacrifices, but as a witness between us and you." **29** May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offerings, for grain offerings, or for sacrifices, other than the altar of Yahweh our God that is before his tabernacle.'"

30 When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes. **31** Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this act of faithlessness against him. Now you have rescued the people of Israel out of the hand of Yahweh." **32** Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them. **33** Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled. **34** The Reubenites and the Gadites named the altar "Witness," for they said, "It is a witness between us that Yahweh is God."

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers who received land on the east side of the Jordan River were released to go home.

Special concepts in this chapter

The tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, "Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, 'You have no share in Yahweh.'" They went home even though the Israelites had not fully conquered the land.

Joshua 22:1

Reubenites

people of the tribe of Reuben

Gadites

people of the tribe of Gad

Joshua 22:2

obeyed my voice

Here "my voice" refers to the things that Joshua had said. Alternate translation: "obeyed everything I said"

Joshua 22:3

You have not deserted your brothers

This can be stated in a positive way. Alternate translation: "You have remained with your brothers"

Joshua 22:4

General Information:

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Joshua 22:5

to walk in all his ways

A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads. Alternate translation: "to obey everything he says"

with all your heart and with all your soul

The terms "heart" and "soul" are here used together to refer to the entire person. Alternate translation: "with all you think and feel" or "with your entire being"

Joshua 22:6

General Information:

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Joshua 22:7

the Jordan

This was a short name for the Jordan River.

generated on Tue Oct 24 10:45:40 2023

Joshua 22:8

iron
a strong, hard, magnetic metal

plunder
The winning army would take everything of value from the people they conquered.

Joshua 22:9

the commandment of Yahweh, by the hand of Moses
The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "the commandment that Yahweh told Moses to give to you"

Joshua 22:10

the Jordan
This was a short name for the Jordan River.

Joshua 22:11

at the front of the land of Canaan
The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the "front" or "entrance" to Canaan where the other tribes lived. Alternate translation: "at the entrance to the land of Canaan"

Geliloth
This is the name of a city.

Joshua 22:12

war
a state of armed conflict between two nations or people groups

Joshua 22:13

Eleazar
name of man

Joshua 22:14

General Information:
This page has intentionally been left blank.

Joshua 22:15

General Information:
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Joshua 22:16

The whole assembly of Yahweh says this
All the people of Israel are spoken of together in the singular as if they were one person. Alternate translation: "All the other Israelites are asking"

Joshua 22:17

Was the iniquity of Peor not enough for us?
This question emphasizes how serious their previous sin was. This can be written as a statement. Alternate translation: "Certainly the iniquity of Peor was enough for us!" or "We sinned so badly at Peor that we certainly do not want to sin more."

the iniquity of Peor
"the iniquity we committed at Peor" or "the guilt of the sin that we committed at Peor"

enough for us
"bad enough"

Peor
This is name of a place. Translate the same way as in [Joshua 13:20]

we have not even now cleansed ourselves from it
This can be stated in positive form. Alternate translation: "we are still dealing with the guilt of that sin"

Joshua 22:18

Must you also turn away from following Yahweh at this present day?
This question is used to rebuke the people for their sin. This can be written as a statement. Alternate translation: "You must not turn away from following Yahweh today!"

Joshua 22:19

General Information:
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Joshua 22:20

Achan ... Zerah
names of men

Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel?
These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. Alternate translation: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!"

Joshua 22:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Joshua 22:22

If it was in rebellion or in unfaithfulness against Yahweh
The word "it" refers to their building of the altar. Alternate translation: "If we built this altar in rebellion or unfaithfulness against Yahweh" or "If we rebelled and broke faith with Yahweh when we built this altar"

do not deliver us on this day
"do not rescue us today" or "do not save us today." The three tribes say this to prove to the rest of Israel that they did not build the altar in rebellion or breach of faith. If they had rebelled and broken faith, they would not have dared to say "do not deliver us on this day."

Joshua 22:23

let Yahweh make us pay for it
The three tribes say this to prove to the rest of Israel that they did not build the altar in order to offering any kind of offerings on it. If they had built the altar to do those things, they would not have dared to say "let Yahweh make us pay for it."

Joshua 22:24

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now tell why they built the altar.

What have you to do with Yahweh, the God of Israel?
This rhetorical question can be expressed as a statement. Alternate translation: "You have nothing to do with Yahweh, the God of Israel!"

Joshua 22:25

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.

For Yahweh has made the Jordan ... nothing to do with Yahweh
This is the continuation of the accusation that the three tribes fear the children of the other tribes might make sometime in the future.

the Jordan
This is a short name for the Jordan River.

So your children might make our children cease to worship Yahweh
The three tribes were afraid that the others might make their children stop worshiping Yahweh.

Joshua 22:26

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

Joshua 22:27

to be a witness between us and you, and between our generations after us
The altar is spoken of as if it were a witness that could testify to the rights of the three tribes. Alternate translation: "to remind us and you, and our descendants and your descendants"

that we will perform the service of Yahweh before him
The phrase "before him" refers to the place where Yahweh had said they should offer sacrifices to him. They would not offer sacrifices on the altar that they had just built. Alternate translation: "that we will perform the service of Yahweh in his tabernacle"

no share
"no portion" or "no inheritance"

Joshua 22:28

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.

This is a copy of the altar of Yahweh, which our ancestors made ... as a witness between us and you
The is what the descendants of the three tribes would say to the other tribes.

as a witness between us and you
"as a reminder for us and you." The three tribes wanted people to see the copy of the altar and remember that the three tribes belong to Israel and worship God at the real altar in the tabernacle.

Joshua 22:29

May it be far from us that we should rebel
The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. Alternate translation: "We would certainly not rebel"

turn away from following him
To stop following Yahweh is spoken of as if they were turning away from him. Alternate translation: "stop following him"

Joshua 22:30

heard the words
"heard the message"

was good in their eyes
Here "in their eyes" means "in their opinion."

Joshua 22:31

committed this act of faithlessness against him
"broken your promise to him"

generated on Tue Oct 24 10:45:40 2023

you have rescued the people of Israel out of the hand of Yahweh
Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. Alternate translation: "you have kept Yahweh from punishing us"

Joshua 22:32

General Information:
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Joshua 22:33

Their report was good in the eyes of the people
Here "good in the eyes" means "accepted." Alternate translation: "The people accepted the report of the leaders"

destroy the land
"destroy everything in the land"

Joshua 22:34

for they said
This refers to the Reubenites and Gadites.

It is a witness between us
The altar is spoken of as if it were a witness that could testify for the three tribes.

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Chapter 23

1 After many days, when Yahweh had given rest to Israel from all their enemies that were around them, and Joshua was old and well advanced in years, **2** Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officials—and he said to them, "I am old and well advanced in years. **3** You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you. **4** Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. **5** Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you. **6** So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left, **7** so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them. **8** Instead, you must cling to Yahweh your God just as you have done to this day. **9** For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day. **10** Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you. **11** Pay particular attention, so that you love Yahweh your God. **12** But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you, **13** then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

14 Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed. **15** But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you. **16** He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you."

Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

"Do not marry with the heathen people but drive them out."

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land because if the Israelites married the Canaanites, the Canaanites would cause them to worship other gods. (See: falsegod and sin)

Joshua 23:1

General Information:

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Joshua 23:2

old and well advanced in years

This doublet can be translated as "very old."

Joshua 23:3

General Information:

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Joshua 23:4

the Jordan

This is a short name for the Jordan River.

in the west

This indicates the direction of the setting sun.

generated on Tue Oct 24 10:45:40 2023

Joshua 23:5

General Information:
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Joshua 23:6

turning aside from it neither to the right hand nor to the left
Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path.

Joshua 23:7

you may not mix
Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

mention
to speak of

their gods
This refers to the gods of the remaining nations.

Joshua 23:8

cling to Yahweh
"hold tightly to Yahweh." Believing in Yahweh is spoken of as if they were holding tightly onto him. Alternate translation: "continue to believe in Yahweh"

to this day
"until the present time"

Joshua 23:9

to stand before you
Here "stand" represents holding ground in a battle. The word "you" refers to the entire nation of Israel.

Joshua 23:10

single
only one

a thousand
"1,000"

Joshua 23:11

General Information:
This page has intentionally been left blank.

Joshua 23:12

cling to the survivors of these nations
Accepting the beliefs of these nations is spoken of as holding tightly to them. Alternate translation: "accept the beliefs of the survivors of these nations"

Joshua 23:13

a snare and a trap
The words "snare" and "trap" mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel.

whips on your backs and thorns in your eyes
These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns.

Joshua 23:14

I am going the way of all the earth
Joshua uses a polite term to refer to his death. Alternate translation: "I am going to die"

know with all your hearts and souls
Here the words "hearts" and "souls" have similar meanings. Together they emphasize deep personal knowledge.

not one word has failed to come true
These words emphasize that Yahweh has fulfilled all his promises. "every word has come true"

Joshua 23:15

General Information:
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Joshua 23:16

He will do this
This refers to the punishment threatened in the previous verse.

worship other gods and bow down to them
These two phrases mean basically the same thing. The second describes how the people "worship other gods."

the anger of Yahweh will be kindled against you
"Kindled" here is a metaphor for the beginning of Yahweh's anger, like a fire is "kindled" or started with "kindling" or very easy to start burning like dried grass or small twigs. Alternate translation: "Yahweh will begin to be angry with you"

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Chapter 24

1 Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God. **2** Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods. **3** But I took your father Abraham from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac. **4** Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. **5** I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out. **6** I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds. **7** When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time. **8** I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you. **9** Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you. **10** But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand. **11** You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control. **12** I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow. **13** I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

14 Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh. **15** If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

16 The people answered and said, "We would never abandon Yahweh to serve other gods, **17** for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed. **18** Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

19 But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins. **20** If you abandon Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you." **21** But the people said to Joshua, "No, we will worship Yahweh." **22** Then Joshua said to the people, "You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him." They said, "We are witnesses." **23** "Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel." **24** The people said to Joshua, "We will worship Yahweh our God. We will listen to his voice." **25** Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem. **26** Joshua wrote these words in the Book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh's sanctuary. **27** Joshua said to all the people, "Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God." **28** So Joshua sent the people away, each to his own inheritance.

29 After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old. **30** They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash. **31** Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced the deeds that Yahweh had done for Israel.

32 The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph. **33**

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Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions
In this chapter, Joshua gives the leaders and people instructions in preparation for his death. It was common in the Ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Joshua 24:1

Joshua gathered all the tribes of Israel
Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. Alternate translation: "Joshua asked all the tribes of Israel to meet with him"

presented themselves before
"came and stood in front of" or "came before"

Joshua 24:2

long ago
"many years ago"

This is what
Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.

Terah ... Nahor
These are the names of men.

Joshua 24:3

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

Joshua 24:4

Seir
This is the name of a place.

went down
Egypt was lower in elevation that the land of Canaan. Alternate translation: "traveled"

Joshua 24:5

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

brought you out
The word "you" is plural and refers to the entire nation of Israel.

Joshua 24:6

brought your ancestors out
The word "your" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:7

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

your ancestors ... you
Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the sea
This refers to the Sea of Reeds.

in the wilderness
an uninhabited area, a desert

Joshua 24:8

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

you
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan
This is a short name for the Jordan River.

gave them into your hand
Here "hand" refers to power. Alternate translation: "enabled you to conquer them"

Joshua 24:9

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

generated on Tue Oct 24 10:45:40 2023

Balak ... Zippor
men's names

you
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:10

rescued you out of his hand
Here "hand" refers to power. Alternate translation: "enabled you to overcome him"

Joshua 24:11

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

You
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan
This is a short name for the Jordan River.

Joshua 24:12

the hornet
A small fast flying stinging insect that lives in colonies. Here, many "hornets" are spoken of as only one.

Joshua 24:13

General Information:
Joshua finishes quoting what Yahweh said about his dealings with his people.

Joshua 24:14

General Information:
This page has intentionally been left blank.

Joshua 24:15

If it seems wrong in your eyes
The eyes represent seeing, and seeing represents thoughts or desire. Alternate translation: "If you do not want"

my house
This represents his family that lives in his house. Alternate translation: "my family"

Joshua 24:16

General Information:
This page has intentionally been left blank.

Joshua 24:17

us and our ancestors ... we
The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors."

house of slavery
Here "house" is an idiom that refers to the location of their slavery. Alternate translation: "place where we were slaves"

nations through whom we passed
"nations that we passed through"

Joshua 24:18

General Information:
This page has intentionally been left blank.

Joshua 24:19

people
This refers to the Israelites.

he is a jealous God
God wants his people to worship only him.

Joshua 24:20

He will consume you
Yahweh's anger is spoken of as if he was a fire that would destroy them. Alternate translation: "He will destroy you as with fire"

Joshua 24:21

people
This refers to the Israelites.

Joshua 24:22

General Information:
This page has intentionally been left blank.

Joshua 24:23

turn your heart to Yahweh
Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here "heart" represents the whole person. In this case, "heart" is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since "your" is plural. Alternate translation: "turn yourselves to Yahweh" or "decide to obey Yahweh"

Joshua 24:24

people
This refers to the Israelites.

generated on Tue Oct 24 10:45:40 2023

We will listen to his voice
Here "listen" means to obey. Alternate translation: "We will obey everything he tells us to do"

Joshua 24:25

He put in place decrees and laws
Establishing laws is spoken of as if Joshua physically set them in place like monuments. Alternate translation: "He established decrees and laws" or "He gave them laws and decrees to obey"

Joshua 24:26

the Book of the law of God
This appears to be a continuation of the writings of Moses.

set it up there
"placed it there"

Joshua 24:27

people
This refers to the Israelites.

this stone will be a testimony ... It has heard all the words
The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said.

should you ever
"if you ever"

Joshua 24:28

General Information:
This page has intentionally been left blank.

Joshua 24:29

110 years old
"one hundred and ten years old"

Joshua 24:30

Timnath Serah ... Mount Gaash
names of places

Joshua 24:31

all of Joshua's days
This is an idiom that refers to Joshua's entire life.

outlived Joshua
"lived longer than Joshua"

Joshua 24:32

The bones of Joseph ... they buried them at Shechem,
It may be helpful to change the order of the beginning of this sentence. Alternate translation: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

one hundred pieces
"100 pieces"

Joshua 24:33

Eleazar
This is a man's name.

Gibeah
This is the name of a place.

generated on Tue Oct 24 10:45:40 2023

Book: Judges

Judges

Chapter 1

1 After the death of Joshua, the people of Israel asked Yahweh, saying, "Who first will attack the Canaanites for us, to fight against them?" **2** Yahweh said, "Judah will attack. See, I have given them control of this land." **3** The men of Judah said to men of Simeon, their brothers, "Come up with us into our territory that was assigned to us that together we may fight against the Canaanites. We in turn will go with you to the territory that was assigned to you." So the tribe of Simeon went with them. **4** The men of Judah attacked, and Yahweh gave them victory over the Canaanites and the Perizzites. They killed ten thousand of them at Bezek. **5** They found Adoni-Bezek at Bezek, and they fought against him and defeated the Canaanites and the Perizzites. **6** But Adoni-Bezek fled, and they pursued him and caught him, and they cut off his thumbs and his big toes. **7** Adoni-Bezek said, "Seventy kings, who had their thumbs and their big toes cut off, picked up food from under my table. As I have done, even so God has done to me." They brought him to Jerusalem, and he died there.

8 The men of Judah fought against the city of Jerusalem and took it. They attacked it with the edge of the sword and they set the city on fire. **9** After that, the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negev, and the lowlands. **10** Judah advanced against the Canaanites who lived in Hebron (the name of Hebron was previously Kiriath Arba), and they defeated Sheshai, Ahiman, and Talmai.

11 From there the men of Judah advanced against the inhabitants of Debir (the name of Debir was previously Kiriath Sepher). **12** Caleb said, "Whoever attacks Kiriath Sepher and takes it, I will give him Aksah, my daughter, to be his wife." **13** Othniel, son of Kenaz (Caleb's younger brother) captured Debir, so Caleb gave him Aksah, his daughter, to be his wife. **14** Soon Aksah came to Othniel, and she urged him to ask her father to give her a field. As she was getting off her donkey, Caleb asked her, "What can I do for you?" **15** She said to him, "Give me a blessing. Since you have given me the land of the Negev, also give me springs of water." So Caleb gave her the upper springs and the lower springs.

16 The descendants of Moses' father-in-law the Kenite went up from the City of Palms with the people of Judah, into the wilderness of Judah, which is in the Negev, to live with the people of Judah near Arad. **17** The men of Judah went with the men of Simeon their brothers and they attacked the Canaanites who inhabited Zephath and they completely destroyed it. The name of the city was called Hormah. **18** The people of Judah also captured Gaza and the land around it, Ashkelon and the land around it, and Ekron and the land around it. **19** Yahweh was with the people of Judah and they took possession of the hill country, but they could not drive out the inhabitants of the plains because they had iron chariots. **20** Hebron was given to Caleb (like Moses had said), and he drove out from there the three sons of Anak. **21** But the people of Benjamin did not drive out the Jebusites who inhabited Jerusalem. So the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

22 The house of Joseph prepared to attack Bethel, and Yahweh was with them. **23** They sent out men to spy on Bethel (the city that was formerly named Luz). **24** The spies saw a man coming out of the city, and they said to him, "Show us, please, how to get into the city, and we will be kind to you." **25** He showed them a way into the city, and so they attacked the city with the edge of the sword, but they let the man and all his family get away. **26** Then the man went to the land of the Hittites and built a city and called it Luz, which is its name to this day.

27 The people of Manasseh did not drive out the people living in the cities of Beth Shan and its villages, or Taanach and its villages, or those who lived in Dor and its villages, or those who lived in Ibleam and its villages, or those who lived in Megiddo and its villages, because the Canaanites were determined to live in that land. **28** When Israel became strong, they forced the Canaanites to serve them with hard labor, but they never drove them out completely.

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29 Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites continued to live in Gezer among them.

30 Zebulun did not drive out the people living in Kitron, or the people living in Nahalol, and so the Canaanites continued to live among them, but Zebulun forced the Canaanites to serve them with hard labor.

31 Asher did not drive out the people living in Akko, or the people living in Sidon, or those living in Ahlab, Akzib, Helbah, Aphek, or Rehob. **32** So the tribe of Asher lived among the Canaanites (those who lived in the land), because they did not drive them out.

33 The tribe of Naphtali did not drive out those who were living in Beth Shemesh, or those living in Beth Anath. So the tribe of Naphtali lived among the Canaanites (the people who were living in that land). However, the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali.

34 The Amorites forced the tribe of Dan out into the hill country, not allowing them to come down to the plain. **35** So the Amorites lived at Mount Heres, in Aijalon, and in Shaalbim, but the military might of the house of Joseph conquered them, and they were forced to serve them with hard labor. **36** The border of the Amorites ran from the hill of Akrabbim at Sela up into the hill country.

Judges 1 General Notes

Structure and formatting

"After the death of Joshua"
This statement creates a seamless transition from the book of Joshua.

Special concepts in this chapter

Finishing the conquest of the Promised Land
Israel fought to clear the land of the Canaanites, but they also made treaties with other peoples and made some of them do hard labor. This was against God's instruction to completely remove the Canaanite people from the land.

Judges 1:1

Connecting Statement:
The book of Judges continues the story about Joshua and is also the beginning of a new part of the story.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

will attack the Canaanites for us
The word "us" refers to the people of Israel, but not to Yahweh.

Judges 1:2

Judah will attack
Here "Judah" represents the men of the tribe of Judah. Yahweh is commanding these men to attack first. Alternate translation: "The men of Judah must attack first"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

this land
This refers to the land where the Canaanites lived. Alternate translation: "the land of the Canaanites"

Judges 1:3

their brothers
"their fellow Israelites" or "their relatives"

Come up with us
The people of the tribes of Judah and Simeon were camped with the rest of the Israelite people in the valley of the Jordan River. The land given to Judah was in the hills above the valley. Some languages do not usually indicate whether people were going up or down. Alternate translation: "Come with us" or "Go with us"

that was assigned to us ... that was assigned to you
This can be stated in active form. Alternate translation: "that Yahweh assigned to us ... that Yahweh assigned to you"

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We in turn will go with you
"In the same way, we will go with you"

Judges 1:4

The men of Judah attacked
It is implied that the men of Simeon attacked with the men of Judah.

They killed ten thousand
"They killed about 10,000" or "They killed a large number"

of them
"soldiers of the Canaanites and Perizzites" or "enemies"

Bezek
This is an area in the mountains of Canaan.

Judges 1:5

Adoni-Bezek
This man was the leader of the army of the Canaanites and the Perizzites.

they fought against him
Here "him" actually refers to Adoni-Bezek and his army. Alternate translation: "they fought against him and his army"

Judges 1:6

pursued him
"chased him"

Judges 1:7

Seventy kings
"70 kings"

who had their thumbs and their big toes cut off
This can be stated in active form. Alternate translation: "whose thumbs and big toes I told my men to cut off" or "whose thumbs and big toes we cut off"

picked up food from under my table
The phrase "picked up" is a metonym for eating. Forcing these kings to eat food that fell from Adoni-Bezek's table represents all the ways that he humiliated them. Alternate translation: "ate scraps of food from under my table"

Judges 1:8

the city of Jerusalem and took it
Here "city" represents the people. Alternate translation: "the people who lived in Jerusalem and defeated them"

They attacked it
Here "it" refers to the city which represents the people of the city. Alternate translation: "They attacked the people of the city"

with the edge of the sword
"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons"

Judges 1:9

the men of Judah went down to fight
It was common to use the word "down" when it refers to traveling from Jerusalem. Alternate translation: "the men of Judah went to fight"

in the Negev
"in the southern Judean wilderness"

lowlands
hills at the base of a mountain or mountain range

Judges 1:10

the name of Hebron was previously Kiriath Arba
This is background information. Some people who first read this book had probably heard of Kiriath Arba but did not know that it was the same as the city that they called Hebron.

Sheshai, Ahiman, and Talmai
These are the names of three Canaanite leaders of Hebron. Each leader represents his army. Alternate translation: "Sheshai, Ahiman, Talmai, and their armies"

Judges 1:11

the name of Debir was previously Kiriath Sepher
The author probably wrote this because his readers knew the city as Debir. But at the time Israel attacked it, it was called Kiriath Sepher. Alternate translation: "which used to be called Kiriath Sepher"

was previously
"was in times past" or "was at an earlier time"

Judges 1:12

Whoever attacks Kiriath Sepher and takes it
Here "Kiriath Sepher" represents the people. Alternate translation: "Whoever attacks and defeats the people of Kiriath Sepher and takes their city"

Aksah
This is the name of Caleb's daughter.

generated on Tue Oct 24 10:45:40 2023

Judges 1:13

Othniel, son of Kenaz
These are names of men.

Judges 1:14

she urged him
"Aksah urged Othniel"

Judges 1:15

Give me a blessing
"Do a favor for me" or "Do this for me"

Since you have given me the land of the Negev
Caleb gave Aksah in marriage to Othniel, so she lived with Othniel in the city that he had captured in the Negev. The full meaning of this statement can be made explicit. Alternate translation: "Since you have given me in marriage to live in the Negev"

Since you have given me the land
This implies that Caleb did give her the field when she asked him for it (verse 14). She is now asking for springs of water in addition to that field.

Judges 1:16

of Moses' father-in-law
"of the father of Moses' wife"

father-in-law the Kenite went up
"father-in-law, who was one of the Ken people, went up"

went up from the City of Palms ... into the wilderness
"left the City of Palms ... and went into the wilderness"

City of Palms
This is another name for the city of Jericho.

Arad
This is the name of a city in Canaan.

Judges 1:17

the men of Simeon their brothers
Here "brothers" means relatives who were in another tribe of Israel.

Zephath
This is the name of a city in Canaan.

The name of the city was called Hormah
After the Israelites destroyed Zephath, they changed its name to "Hormah." The name "Hormah" means "complete destruction."

Judges 1:18

General Information:
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Judges 1:19

Yahweh was with the people of Judah
Here "was with" means that Yahweh helped the people of Judah.

plains
a very large area of level, treeless ground

Judges 1:20

Hebron was given to Caleb (like Moses had said)
This can be stated in active form. Alternate translation: "Moses had given Hebron to Caleb"

three sons of Anak
The leaders of the people groups are used to refer to the entire group. Alternate translation: "three sons of Anak and their people"

Anak
This is the name of a man. Anak and his descendants were famous for being very tall.

Judges 1:21

to this day
"until now." This refers to the time the book of Judges was written.

Judges 1:22

The house of Joseph
Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "The descendants of Manasseh and Ephraim" or "The men of the tribes of Manasseh and Ephraim"

to attack Bethel
Here "Bethel" represents the people who live in Bethel.

Judges 1:23

spy
to get information secretly

the city that was formerly named Luz
This is background information. Some people who first read this book had probably heard of Luz but did not know that it was the same as the city that they called Bethel.

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Judges 1:24

spies
people who get information secretly

Judges 1:25

they attacked the city
Here "city" represents the people. Alternate translation: "they attacked the people of the city"

with the edge of the sword
"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons"

get away
This is an idiom. Alternate translation: "escape"

Judges 1:26

Luz
This new town started in the land of the Hittites was named after the town of Luz, near Bethel, that the man had left.

which is its name to this day
"which is still its name." Here "to this day" refers to the time when the book of Judges was written.

Judges 1:27

Beth Shan ... Taanach ... Dor ... Ibleam ... Megiddo
These are names of cities.

because the Canaanites were determined to live in that land
To "determine" is to firmly decide something. Alternate translation: "because the Canaanites firmly decided not to leave that land"

Judges 1:28

When Israel became strong
Here "Israel" represents the people. Alternate translation: "When the people of Israel became stronger"

they forced the Canaanites to serve them with hard labor
"they forced the Canaanites to do hard work for them"

Judges 1:29

Ephraim did not
Here "Ephraim" the men or the soldiers of the tribe of Ephraim.

Gezer
The name of one of the cities in the Ephraim area.

Judges 1:30

Zebulun did not drive out
Here "Zebulun" represents the men or the soldiers of the tribe of Zebulun.

Kitron ... Nahalol
These are names of cities in the land of Canaan.

but Zebulun forced
Here "Zebulun" represents the people of the tribe of Zebulun.

hard labor
"difficult labor"

Judges 1:31

Asher did not drive
Here "Asher" represents the men or the soldiers of the tribe of Asher.

Akko ... Sidon ... Ahlab, Akzib, Helbah, Aphek ... Rehob
These are names of cities in the land of Canaan.

Judges 1:32

General Information:
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Judges 1:33

Beth Shemesh ... Beth Anath
These are names of cities.

the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali
This can be stated in active form. Alternate translation: "the people of Naphtali forced the people of Beth Shemesh and Beth Anath to work for them as slaves"

Judges 1:34

not allowing them to come down
"stopping them from coming down"

plain
a very large area of flat land without trees

Judges 1:35

Mount Heres
This is the name of a large hill on which the city of Aijalon was built.

Aijalon ... Shaalbim
These are names of cities.

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the military might of the house of Joseph conquered them
"the tribes of people who descended from Joseph were able to conquer them because of their powerful army"

house of Joseph
Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "the descendants of Manasseh and Ephraim" or "the men of the tribes of Manasseh and Ephraim"

Judges 1:36

the hill of Akrabbim
This was a pass southwest of the Dead Sea. It is also called the "Scorpion Pass."

Sela
This is the name of a city.

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Chapter 2

1 The angel of Yahweh went up from Gilgal to Bokim, and said, "I brought you up from Egypt, and have brought you to the land I swore to give to your fathers. I said, 'I will never break my covenant with you. **2** You must make no covenant with those who live in this land. You must break down their altars.' But you have not listened to my voice. What is this that you have done? **3** So now I say, 'I will not drive the Canaanites out before you, but they will become thorns in your sides, and their gods will become a trap for you.'" **4** When the angel of Yahweh spoke these words to all the people of Israel, the people shouted and wept. **5** They called the name of that place Bokim. There they offered sacrifices to Yahweh.

6 Now when Joshua had sent the people on their way, the people of Israel went, each to his own property, to take ownership of the land. **7** The people served Yahweh during the lifetime of Joshua and of the elders who outlived him, those who had seen all of Yahweh's great deeds he had done for Israel. **8** Joshua son of Nun the servant of Yahweh, died at the age of 110 years old. **9** They buried him within the border of his property in Timnath Heres, in the hill country of Ephraim, north of Mount Gaash. **10** All that generation was also gathered to their fathers. Another generation grew up after them who did not know Yahweh or the deeds he had done for Israel.

11 The people of Israel did what was evil in the sight of Yahweh and they served the Baals. **12** They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because **13** they broke away from Yahweh and worshiped Baal and the Ashtoreths. **14** The anger of Yahweh burned against Israel, and he gave them to the raiders who stole their possessions from them. He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies. **15** Wherever Israel went out to fight, Yahweh's hand was against them to defeat them, just as he had sworn to them and they were in terrible distress.

16 Then Yahweh raised up judges, who saved them out of the hand of those who were stealing their possessions. **17** Yet they would not listen to their judges. They were unfaithful to Yahweh and gave themselves like prostitutes to other gods and worshiped them. They soon turned aside from the way their fathers had lived—those who had obeyed the commandments of Yahweh—but they themselves did not do so. **18** When Yahweh raised up judges for them, Yahweh helped the judges and delivered them from the hand of their enemies all the days the judge lived. Yahweh had pity on them as they groaned because of those who oppressed them and afflicted them. **19** But when the judge died, they would turn away and do things that were even more corrupt than their fathers had done. They would go after other gods to serve them and worship them. They refused to give up any of their evil deeds or their stubborn ways. **20** The anger of Yahweh burned against Israel; he said, "Because this nation has broken the terms of my covenant that I had set in place for their fathers—because they have not listened to my voice— **21** I will not, from now on, drive out from before them any of the nations that Joshua left when he died. **22** I will do this so that I may test Israel, whether or not they will keep the way of Yahweh and walk in it, as their fathers kept it." **23** That is why Yahweh left those nations and did not drive them out quickly and give them into the hand of Joshua.

Judges 2 General Notes

Special concepts in this chapter

Yahweh tests Israel

Yahweh said, "Because this nation has broken the terms of my covenant." Completely removing the Canaanites from the land was a test from Yahweh. While Yahweh displayed covenant faithfulness, Israel did not. (See: test and covenantfaith)

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generated on Tue Oct 24 10:45:40 2023

Judges 2:1

angel of Yahweh
Possible meaning are 1) "angel who represents Yahweh" or 2) "messenger who serves Yahweh" or 3) it may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself were talking.

went up from Gilgal to Bokim
"left Gilgal and went to Bokim"

Bokim
This is what the Israelites named this place in 2:5 after the angel rebukes the people. "Bokim" means "crying."

and said
It is understood that the angel of Yahweh is speaking to the people of Israel. Alternate translation: "and said to the people of Israel"

brought you up from Egypt
"led you from Egypt"

your fathers
"your ancestors" or "your forefathers"

break my covenant with you
This is an idiom. Alternate translation: "fail to do what I said I would do for you"

Judges 2:2

you have not listened to my voice
Here "voice" represents what Yahweh said. Alternate translation: "you have not obeyed my commands"

What is this that you have done?
This question is asked to cause the people of Israel to realize they have disobeyed Yahweh and will suffer because of it. Alternate translation: "You have done a terrible thing."

Judges 2:3

General Information:
The angel of Yahweh continues to speak to the people of Israel.

So now I say, 'I will not ... trap for you.'
This has a quotation within a quotation. This direct quotation can be stated as an indirect quotation. Alternate translation: "So now I tell you that I will not ... trap for you.'"

become thorns in your sides
The Canaanites troubling the Israelites is spoken of as if the Canaanites would be thorns in the side of the Israelites. Alternate translation: "cause you trouble"

thorns
sharp pieces of wood up to 7 centimeters long that stick out from some plants

their gods will become a trap for you
The Israelites worshiping the Canaanite gods is spoken of as if the false gods were a hunter's trap that catches an animal and causes it harm.

Judges 2:4

shouted and wept
"cried many tears"

Judges 2:5

General Information:
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Judges 2:6

Now when Joshua
Here "Now" is used to mark a stop in the main story. Here the narrator begins a summary that explains how the generations of Israelites after Joshua sinned and worshiped false gods so that Yahweh punished them, but then he would send judges to rescue them. This summary ends in 2:23.

when Joshua ... of the land
The events of 1:1-2:5 happened after Joshua died. This is recounting events that happened at the end of the book of Joshua.

to his own property
This statement can be made clearer. Alternate translation: "to the place Yahweh had given him"

Judges 2:7

Connecting Statement:
The background information that begins with the words "Now when Joshua" in verse 6 continues.

during the lifetime
This means the time that someone lived. Alternate translation: "during the life"

the elders
Here this means the men who helped lead Israel, participating in matters of social justice and in religious matters such as maintaining the law of Moses.

outlived him
This means to live longer than someone else. Alternate translation: "lived longer than he did"

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Judges 2:8

Connecting Statement:
The background information that begins with the words "Now when Joshua" in verse 6 continues.

Joshua son of Nun ... died at the age of 110 years old
The background information that begins with the words "Now when Joshua" in verse 6 ends. The events of 1:1-2:5 happened after Joshua died.

Nun
This is the name of a man.

110 years old
"one hundred and ten years old"

Judges 2:9

Timnath Heres
This is the name of an area of land.

Mount Gaash
This is the name of a mountain.

Judges 2:10

All that generation was also gathered to their fathers
The phrase "was also gathered to their fathers" means that as the people of that generation died, their souls went to the same place as their ancestors who died before them. It is a polite way of saying they died.

fathers
Here this means the ancestors of a certain person or people group.

grew up
"grew older" or "became older"

who did not know Yahweh
Here "did not know" means they had not experienced Yahweh or his power the way the previous generation had.

Judges 2:11

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"

Baals
This is the plural of Baal. While "Baal" was generally the name of one false god, the word was also used for various other gods that were often worshiped along with Baal.

Judges 2:12

They broke away from Yahweh
The Israelites no longer obeying Yahweh is spoken of as if they physically broke away from him and left him.

their fathers
"their ancestors" or "their forefathers"

They went after other gods
The Israelites starting to worship false gods is spoken of as if the Israelites walked and went after the false gods.

bowed down to them
This is an act of worship and giving honor to someone.

They provoked Yahweh to anger
"They caused Yahweh to become angry"

Judges 2:13

Ashtoreths
This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms.

Judges 2:14

The anger of Yahweh burned against Israel
The anger of Yahweh is described as burning like a fire. Alternate translation: "Yahweh became very angry with the people of Israel"

he gave them to the raiders who stole their possessions from them
"he let raiders steal their possessions"

He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies
Yahweh allowing the enemies to take the Israelites as slaves is spoken of as if he sold them into slavery. The phrase "who were held by" can be stated in active form. Alternate translation: "He allowed their enemies to conquer them and take them as slaves, and they could no longer resist their powerful enemies"

Judges 2:15

Yahweh's hand was against them to defeat them
Here "hand" represents Yahweh's power. Alternate translation: "Yahweh helped their enemies defeat them"

they were in terrible distress
"they were suffering terribly"

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Judges 2:16

Then Yahweh raised up judges
Yahweh appointing persons to be judges is spoken of as if he were raising or lifting the persons up.

out of the hand of those
Here "hand" refers to power. Alternate translation: "from the power of the enemies"

Judges 2:17

they would not listen to their judges
"they would not obey their judges"

gave themselves like prostitutes to other gods and worshiped them
The people betraying Yahweh and worshiping other gods is spoken of as if the people were prostitutes. Alternate translation: "betrayed him by worshiping false gods"

their fathers
"their ancestors" or "their forefathers"

Judges 2:18

When Yahweh raised up judges
Yahweh appointing persons to be judges is spoken of as if he raised or lifted up the persons.

judges for them ... delivered them
The word "them" refers to the Israelites.

the hand of their enemies
Here "hand" refers to power of the enemies to hurt Israel. Alternate translation: "the power of their enemies"

all the days the judge lived
"as long as the judge lived"

pity
to have compassion for someone or something

as they groaned
The sound made by a person who suffers is used to describe the pain of the Israelites as they suffer. Alternate translation: "as they suffered"

Judges 2:19

they would turn away
The people no longer obeying Yahweh is spoken of as if they would physically turn away from Yahweh.

their fathers
"their ancestors" or "their forefathers"

They would go after other gods to serve them and worship them
The Israelites worshiping other gods is spoken of as if they were walking and going after other gods. Alternate translation: "They would serve and worship other gods"

They refused to give up any of their evil deeds or their stubborn ways
"They refused to stop doing evil things and being stubborn." This can be stated in positive form. Alternate translation: "They continued doing evil things and being stubborn"

Judges 2:20

The anger of Yahweh burned against Israel
The anger of Yahweh is described as burning like a fire. See how you translated this phrase in [Judges 2:14]

this nation has broken
Here "nation" represents the people. Alternate translation: "these people have broken" or "the Israelites have broken"

Judges 2:21

any of the nations
Here "nations" represents the people groups that lived in Canaan before the Israelites.

Judges 2:22

they will keep the way of Yahweh and walk in it
How Yahweh wants people to live or behave is spoken of as if it were a way or road. A person obeying Yahweh is spoken of as if they were walking in his way.

Judges 2:23

did not drive them out quickly and give them into the hand of Joshua
These two phrases mean the same thing and can be combined. Alternate translation: "he did not let Joshua quickly conquer them and drive them out"

into the hand of Joshua
Here "hand" is a metonym for power, and "Joshua" represents himself and his army. Alternate translation: "into the power of Joshua and his army"

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Chapter 3

1 Now Yahweh left these nations to test Israel, namely everyone in Israel who had not experienced any of
the wars fought in Canaan. **2** (He did this to teach warfare to the new generation of the people of Israel
who had not known it before.) **3** These are the nations: the five rulers of the Philistines, all the
Canaanites, the Sidonians, and the Hivites who lived in the Lebanon mountains, from Mount Baal Hermon
to Lebo Hamath. [1]**4** These nations were left as a means by which Yahweh would test Israel, to confirm
whether they would obey the commands he gave their ancestors through Moses. **5** So the people of Israel
lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. **6**
Their daughters they took to be their wives, and their own daughters they gave to their sons, and they
served their gods.

7 The people of Israel did what was evil in the sight of Yahweh and forgot Yahweh their God. They
worshiped the Baals and the Asherahs. **8** Therefore, the anger of Yahweh was set on fire against Israel,
and he sold them into the hand of Cushan-Rishathaim king of Aram Naharaim. The people of Israel served
Cushan-Rishathaim for eight years. **9** When the people of Israel called out to Yahweh, Yahweh raised up
someone who would come to help the people of Israel, and who would rescue them: Othniel son of Kenaz
(Caleb's younger brother). **10** Yahweh's Spirit empowered him, and he judged Israel and he went out to
war. Yahweh gave him victory over Cushan-Rishathaim king of Aram. The hand of Othniel defeated
Cushan-Rishathaim. **11** The land had peace for forty years. Then Othniel son of Kenaz died.

12 After that, the people of Israel again did what was evil in the sight of Yahweh, and Yahweh gave
strength to Eglon king of Moab to overpower Israel. **13** Eglon joined with the Ammonites and the
Amalekites and they went and defeated Israel, and they took possession of the City of Palms. **14** The
people of Israel served Eglon the king of Moab for eighteen years.

15 When the people of Israel called out to Yahweh, Yahweh raised up a deliverer for them, Ehud son of
Gera, a Benjamite, a left-handed man. The people of Israel sent him, with their tribute payment, to Eglon
king of Moab. **16** Ehud made himself a sword that had two edges, one cubit in length; he bound it to his
right thigh under his clothing. **17** He gave the tribute payment to King Eglon of Moab. (Now Eglon was a
very fat man.) **18** After Ehud had presented the tribute payment, he left with those who had carried it in.
19 As for Ehud himself, however, when he reached the place where the carved images were made near
Gilgal, he turned and went back, and he said, "I have a secret message for you, my king." Eglon said,
"Silence!" So all those serving him left the room. **20** Ehud came to him. The king was sitting by himself,
alone in the coolness of the upper room. Ehud said, "I have a message from God for you." The king got up
out of his seat. **21** Ehud reached with his left hand and took the sword from his right thigh, and he
stabbed it into the king's body. **22** The hilt of the sword also went into him following the blade. The tip of
the sword came out of his back and the fat closed over it, for Ehud did not pull the sword out of his belly.
23 Then Ehud went out on the porch and closed the doors of the upper room behind him and locked them.

24 After Ehud had gone, the king's servants came; they saw that the doors of the upper room were locked,
so they thought, "Surely he is relieving himself in the coolness of the upper room." **25** They were growing
more concerned until they felt they were neglecting their duty when the king still did not open the doors
to the upper room. So they took the key and opened them, and there lay their master, fallen to the floor,
dead.

26 While the servants were waiting, wondering what they should do, Ehud escaped and passed beyond
the place where there were carved images of idols, and so he escaped to Seirah. **27** When he arrived, he
blew a ram's horn in the hill country of Ephraim. Then the people of Israel went down with him from the
hills, and he was leading them. **28** He said to them, "Follow me, for Yahweh is about to defeat your
enemies, the Moabites." They followed him and they captured the fords of the Jordan across from the
Moabites, and they did not allow anyone to cross the river. **29** At that time they killed about ten thousand
men of Moab, and all were strong and capable men. Not one escaped. **30** So that day Moab was subdued
by the strength of Israel, and the land had rest for eighty years.

31 After Ehud the next judge was Shamgar son of Anath who killed 600 men of the Philistines with a stick
used to goad oxen. He also delivered Israel from danger.

generated on Tue Oct 24 10:45:40 2023

Footnotes

3:3 [1]Some modern English translations read,

Judges 3 General Notes

Special concepts in this chapter

The people worship false gods
Israel worshiped idols and false gods. Because of this, Yahweh allowed Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. (See: falsegod and sin)

Other possible translation difficulties in this chapter

"Blew a trumpet"
When Ehud "blew a trumpet," he was calling all of the men to come help him fight.

Judges 3:1

Now Yahweh
Here "Now" begins a new section of the story.

these nations
This refers to the people groups that the narrator will list in 3:3.

who had not experienced any of the wars fought in Canaan
This can be stated in active form. Alternate translation: "who had not fought in any of the wars in Canaan"

Judges 3:2

He did this to teach warfare to the new generation of the people of Israel who had not known it before
This changes from the main story. The narrator gives background information about why Yahweh left some of the people groups in Canaan. Alternate translation: "Yahweh left nations among the people of Israel to teach the young men who had not fought in battle before how to fight"

Judges 3:3

the five rulers
These five rulers represent themselves and their people. Alternate translation: "the five rulers and their people"

rulers
kings

Mount Baal Hermon
This is the highest mountain in Israel.

Lebo Hamath
This is the name of route between two mountains at the northern boundary of Canaan.

Judges 3:4

These nations were left
This can be stated in active form. Alternate translation: "Yahweh left these nations in Canaan" or "Yahweh allowed these nations to continue to live in Canaan"

as a means
"as a way"

whether they would ... gave their ancestors
The words "they" and "their" refer to the people of Israel.

the commands he gave
"the commands Yahweh gave"

Judges 3:5

General Information:
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Judges 3:6

General Information:
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Judges 3:7

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

generated on Tue Oct 24 10:45:40 2023

forgot Yahweh their God
Here "forgot" is an idiom that means "they stopped obeying."

Judges 3:8

the anger of Yahweh was set on fire
Yahweh becoming very angry is spoken of as if his anger were something that could be set on fire. Alternate translation: "Yahweh became very angry"

sold them into the hand of Cushan-Rishathaim
Allowing the people of Israel to be conquered is spoken of as if Yahweh sold them to Cushan-Rishathaim. Alternate translation: "allowed Cushan-Rishathaim and his army to defeat them"

into the hand of Cushan-Rishathaim
Here "hand" is a metonym that represents power or control. Also, "Cushan-Rishathaim" is a synechdoche that represents himself and his army.

Cushan-Rishathaim
This is the name of a man.

Aram Naharaim
This is the name of a country.

Judges 3:9

Yahweh raised up someone
Yahweh appointing someone to do a special work for him is spoken of as if Yahweh raised or lifted up the person.

Othniel ... Kenaz
See how you translated these men's names in Judges 1:13.

Judges 3:10

empowered him
This phrase means that Yahweh helped Othniel to have and develop the qualities he needed to be a great leader.

he judged Israel
Here "judged" means he led the people of Israel.

he went out to war
Here "he" refers to Othniel who represents himself and the army of Israel. Alternate translation: "Othniel and the Israelite soldiers went to fight against the army of Cushan-Rishathaim"

Yahweh gave him victory over Cushan-Rishathaim king of Aram
Here "Cushan-Rishathaim" represents his army. Alternate translation: "Yahweh helped the Israelite army defeat the army of Cushan-Rishathaim king of Aram"

The hand of Othniel
Here "hand" is a metonym for army. Alternate translation: "The army of Othniel"

Judges 3:11

The land had peace
"The land" is used to refer to the people who lived in the land. Alternate translation: "The people lived peacefully"

forty years
"40 years"

Judges 3:12

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

Yahweh gave strength to Eglon king of Moab
The abstract noun "strength" can be stated as an adjective. Alternate translation: "Yahweh made Eglon king of Moab strong"

to Eglon king of Moab to overpower Israel
Here "Eglon king of Moab" represents himself and his army. Alternate translation: "to Eglon king of Moab and his soldiers as they attacked the Israelite army"

Eglon
This is the name of a king.

to overpower Israel
The name "Israel" here is a metonym for the army or the people of Israel. Alternate translation: "to defeat the army of Israel" or "to conquer the people of Israel"

Judges 3:13

the City of Palms
This is another name for the city of Jericho. See how you translated this in Judges 1:16.

Judges 3:14

eighteen years
"18 years"

Judges 3:15

called out to Yahweh
Here this means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.

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raised up a deliverer
Yahweh appointing a deliverer to do a special service for him is spoken of as if he raised or lifted up the person.

Ehud ... Gera
These are names of men.

left-handed
Ehud was better able to hold a sword with his left hand.

Judges 3:16

one cubit
If it is necessary to use a modern measurement of length, here are two ways of doing it. Alternate translation: "46 centimeters" or "about one half meter"

thigh
the part of the leg between the knee and the hip

Judges 3:17

Now Eglon was a very fat man
Here "Now" is used here to mark a stop in the main story. Here the narrator tells background information about Eglon.

Judges 3:18

General Information:
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Judges 3:19

when he reached the place where the carved images were made near Gilgal
This can be stated in active form. Alternate translation: "when he arrived at the place near Gilgal where people made carved images"

Judges 3:20

in the coolness of the upper room
This is a room above the lower level that was used for rest and to remain cool during the hot part of the day.

The king got up out of his seat
Standing up was a sign of honoring God will listening to his message.

Judges 3:21

General Information:
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Judges 3:22

The tip of the sword came out of his back
"The sharp end of the sword came out of his back"

Judges 3:23

porch
an outside room with low walls and a roof covering

Judges 3:24

Surely he is relieving himself
This is a polite way to speak about a person having a bowel movement

Judges 3:25

until they felt they were neglecting their duty
They waited until they became worried that something was wrong and it was their duty to open the doors to their king's private room.

took the key and opened them
"took the key and opened the doors"

Judges 3:26

While the servants were waiting ... Ehud escaped
This tells what happened before the servants opened the doors to the upper room and found the king dead. Alternate translation: "Meanwhile, as the servants were still waiting outside of the upper room ... Ehud escaped"

Seirah
This is the name of a city.

Judges 3:27

When he arrived
This could be made clearer. Alternate translation: "When he arrived in Seirah"

Judges 3:28

General Information:
Ehud speaks to the people of Israel in Ephraim.

for Yahweh is about to defeat your enemies
Yahweh helping the Israelites to defeat their enemies is spoken of as if Yahweh were a warrior who would fight and defeat their enemies.

captured the fords
"gained control of the fords"

fords
the areas of a river where it is shallow and easy to walk across to the other side

generated on Tue Oct 24 10:45:40 2023

did not allow anyone to cross
"did not let anyone cross"

Judges 3:29

ten thousand men
"10,000 men"

capable men
"able men" or "men able to fight well"

Judges 3:30

Moab was subdued by the strength of Israel
This can be stated in active form. Alternate translation: "the Israelite army defeated the Moabites"

the strength of Israel
Here "strength" represents the Israelite army.

the land had rest
Here "land" represents the people. Alternate translation: "the Israelites lived peacefully"

eighty years
"80 years"

Judges 3:31

judge
God appointed judges to lead the people of Israel in times of trouble after they entered the Promised Land and before they had kings. Often judges rescued the Israelites from their enemies.

Shamgar
The name of a man.

Anath
The name of a man.

600 men
"six hundred men"

a stick used to goad oxen
Cattle farmers would poke their cattle with a sharp stick to make them move. Alternate translation: "a stick used to urge oxen to move" or "a stick used to direct oxen"

He also delivered Israel from danger
The word "danger" refers to enemies that tried to harm the people of Israel. Alternate translation: "He also delivered the people of Israel from their enemies"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 After Ehud died, the people of Israel once again did what was evil in the sight of Yahweh. **2** Yahweh sold them into the hand of Jabin king of Canaan who reigned in Hazor. The commander of his army was named Sisera, and he lived in Harosheth Haggoyim. **3** The people of Israel called out to Yahweh for help, because Sisera had nine hundred iron chariots and he oppressed the people of Israel with force for twenty years.

4 Now Deborah, a prophetess (the wife of Lappidoth), was a leading judge in Israel at that time. **5** She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came to her to settle their disputes. **6** She sent for Barak son of Abinoam from Kedesh in Naphtali. She said to him, "Yahweh, the God of Israel, commands you, 'Go to Mount Tabor, and take with you ten thousand men from Naphtali and Zebulun. **7** I will draw out Sisera, the commander of Jabin's army, to meet you by the Kishon River, with his chariots and his army, and I will give you victory over him.'" **8** Barak said to her, "If you go with me, I will go, but if you do not go with me, I will not go." **9** She said, "I will certainly go with you. However, the road on which you are going will not lead to your honor, for Yahweh will sell Sisera into the hand of a woman." Then Deborah got up and went with Barak to Kedesh. **10** Barak called for the men of Zebulun and Naphtali to come together at Kedesh. Ten thousand men followed him, and Deborah went along with him.

11 Now Heber (the Kenite) had separated himself from the Kenites—they were the descendants of Hobab (Moses' father-in-law)—and he pitched his tent by the oak in Zaanannim near Kedesh.

12 When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, **13** Sisera called out all his chariots, nine hundred iron chariots, and all the soldiers who were with him, from Harosheth Haggoyim to the Kishon River. **14** Deborah said to Barak, "Go! For this is the day in which Yahweh has given you victory over Sisera. Is not Yahweh leading you?" So Barak went down from Mount Tabor with ten thousand men following him. **15** Yahweh confused Sisera and all his chariots and all his army with the edge of the sword. And Sisera got down from his chariot and ran away on foot. **16** But Barak pursued the chariots and the army to Harosheth Haggoyim, and the whole army of Sisera was killed by the edge of the sword, and not a man survived.

17 But Sisera ran away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the clan of Heber the Kenite. **18** Jael went out to meet Sisera and said to him, "Turn aside, my master; turn aside to me and do not be afraid." So he turned aside to her and came into her tent, and she covered him with a blanket. **19** He said to her, "Please give me a little water to drink, for I am thirsty." She opened a leather bag of milk and gave him drink, and then she covered him up again. **20** He said to her, "Stand at the opening of the tent. If someone comes and asks you, 'Is anyone here?', say 'No'." **21** Then Jael (the wife of Heber) took a tent peg and a hammer in her hand and went in secretly to him, for he was in a deep sleep, and she hammered the tent peg into the side of his head until it went down into the ground, and he died. **22** As Barak was pursuing Sisera, Jael want out to meet him and said to him, "Come, I will show you the man you are looking for." So he went in with her, and there lay Sisera dead, with the tent peg in the side of his head.

23 So on that day God subdued Jabin, the king of Canaan, before the people of Israel. **24** The might of the people of Israel grew stronger and stronger against Jabin the king of Canaan, until they destroyed him.

Judges 4 General Notes

Structure and formatting

Chapters 4 and 5 form one section about Barak and Deborah.

Special concepts in this chapter

Barak's leadership

At this time, it was very unusual for a woman to be a leader, especially a military leader. Barak lacked the strength to go into battle without Deborah. This indicates that Barak was a poor leader. If a woman won the battle for him, it would have brought Barak shame. It also indicates that Deborah was very well respected.

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Judges 4:1

Ehud
See how you translated this man's name in Judges 3:15.

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

Judges 4:2

Yahweh sold them into the hand of Jabin king of Canaan
Here "hand" refers to Jabin's power over Israel. Yahweh's decision to give Jabin power over them is spoken of as if Yahweh had sold them to Jabin. Alternate translation: "Yahweh allowed them to be defeated by the power of Jabin king of Canaan"

Jabin ... Sisera
These are the names of men

Hazor ... Harosheth Haggoyim
These are the names of cities or places

Judges 4:3

nine hundred iron chariots
"900 iron chariots"

twenty years
"20 years"

Judges 4:4

Now
This word is used here to mark a stop in the main story. Here the narrator tells background information about Deborah.

Deborah
This is the name of a woman

Lappidoth
This is the name of a man

judge
God appointed judges to lead the Israelites in times of trouble. Often the judges rescued them from their enemies.

Judges 4:5

palm of Deborah
This tree was named after Deborah.

Judges 4:6

General Information:
The writer of Judges refers to men, a city, a mountain, and a river by their names.

Barak ... Abinoam
These are the names of men.

Mount Tabor
This is the name of a mountain.

ten thousand men
"10,000 men"

Judges 4:7

I will draw out
Here "I" refers to God.

draw out Sisera
Here "Sisera" represents himself and his army. Alternate translation: "draw out Sisera and his army"

draw out
to cause people to come away from a safe location

Sisera ... Jabin
See how you translated these men's names in Judges 4:2.

Kishon
This is the name of a river.

Judges 4:8

General Information:
Barak has a discussion with Deborah.

Barak
See how you translated this man's name in Judges 4:6.

Judges 4:9

the road on which you are going will not lead to your honor
The choice Barak makes is spoken of as if Barak were choosing a road on which to travel. And, "honor" is spoken of as if it were a destination to which one travels. Alternate translation: "no one will honor you for what you do"

for Yahweh will sell Sisera into the hand of a woman
Here "hand" refers to her power to kill him. Alternate translation: "for Yahweh will cause a woman to defeat Sisera"

Sisera
See how you translated this man's name in Judges 4:2.

generated on Tue Oct 24 10:45:40 2023

Deborah
See how you translated this woman's name in Judges 4:4.

Judges 4:10

Ten thousand men
"10,000 men"

Judges 4:11

Now
This word is used here to mark a stop in the main story. Here the narrator tells background information about Heber the Kenite.

Heber ... Hobab
These are the names of men.

Kenite
See how you translated this in Judges 1:16

Moses' father-in-law
"the father of Moses' wife"

Zaanannim
This is the name of a city.

Judges 4:12

When they told Sisera
Here "they" does not identify anyone specifically. Alternate translation: "When someone told Sisera"

Sisera
See how you translated this man's name in Judges 4:2.

Barak ... Abinoam ... Mount Tabor
See how you translated these names in Judges 4:6.

Judges 4:13

Sisera called out all his chariots
Here "chariots" represents the soldiers who drove the chariots.

nine hundred iron chariots
"900 iron chariots"

Harosheth Haggoyim
See how you translated the name of this city in Judges 4:2.

Kishon River
See how you translated this in Judges 4:7.

Judges 4:14

Yahweh has given you victory
Because Deborah is certain of victory, she speaks as if Barak had already won the battle. Alternate translation: "Yahweh will give you victory"

Is not Yahweh leading you?
Deborah asks this question to remind Barak that they fight on the side of Yahweh. Alternate translation: "Remember, Yahweh is leading you."

with ten thousand
"with 10,000"

Judges 4:15

Yahweh confused Sisera and all his chariots and all his army
"Yahweh made Sisera and all his chariots and all his army unable to think clearly" or "Yahweh made Sisera and all his chariots and all his army panic"

all his chariots
Here the word "chariots" is a metonym for the soldiers driving the chariots. Alternate translation: "all the men driving chariots"

Judges 4:16

Barak pursued
Here "Barak" represents himself and his army. Alternate translation: "Barak and his soldiers chased"

Harosheth
Translate this the same way you did in Judges 4:2.

the whole army of Sisera was killed by the edge of the sword
Here "sword" represents the swords and other weapons that the soldiers used in battle. This can be stated in active form. Alternate translation: "Barak and his soldiers killed Sisera's whole army with their swords"

Judges 4:17

Sisera ... Jabin ... Hazor
See how you translated these names in Judges 4:2.

ran away on foot
This is an idiom that means he was walking rather than riding a horse or in a chariot.

Jael
This is the name of a woman.

Heber
See how you translated this man's name in Judges 4:11.

generated on Tue Oct 24 10:45:40 2023

Kenite
See how you translated this in Judges 1:16.

Judges 4:18

Turn aside
This means to change course during a journey in order to rest. Alternate translation: "Come here"

blanket
a large covering for the body to sleep under for warmth, made of wool or animal skins

Judges 4:19

He said to her
"Sisera said to Jael"

Judges 4:20

General Information:
This page has intentionally been left blank.

Judges 4:21

tent peg
a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent

hammer
a heavy tool made of wood used to hit a tent peg into the ground

a deep sleep
Like a person in a deep hole cannot easily climb out, a person in a deep sleep cannot easily wake up.

Judges 4:22

Barak was pursuing
"Barak was chasing" or "Barak was following after"

Judges 4:23

God subdued Jabin, the king of Canaan, before the people of Israel
God causing the Israelites to defeat Jabin and his army is spoken of as is God himself defeated Jabin as the people of Israel watched.

Judges 4:24

The might
"The military power"

they destroyed him
Here "him" refers to Jabin who represents himself and his army. Alternate translation: "they destroyed Jabin and his army"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 On that day Deborah and Barak son of Abinoam sang this song:

2 "When the leaders take the lead in Israel,
when the people volunteer—
praise Yahweh!
3 Listen, you kings! Pay attention, you rulers!
I, I will sing to Yahweh;
I will sing praises to Yahweh,
the God of Israel.
4 Yahweh, when you went out from Seir,
when you marched from Edom,
the earth shook, and the skies also trembled;
also the clouds poured down water.
5 The mountains quaked before the face of Yahweh;
even Mount Sinai quaked before the face of Yahweh,
the God of Israel.
6 In the days of Shamgar (son of Anath),
in the days of Jael,
the main roads were abandoned,
and those who walked only used the winding paths.
7 There were few rural people in Israel,
until I, Deborah, arose—
arose as a mother in Israel!
8 When they chose new gods,
there was fighting at the city gates
and yet there were no shields or spears seen
among forty thousand in Israel.
9 My heart goes out to the commanders of Israel,
along with the people who gladly volunteered—
we bless Yahweh for them!
10 Think about this—you who ride on white donkeys
sitting on rugs for saddles,
and you who walk along the road.
11 Hear the voices of those who sing
at the watering places.
There they tell again of Yahweh's righteous deeds,
and the righteous actions of his warriors in Israel.
Then the people of Yahweh went down to the city gates.
12 Awake, awake, Deborah!
Awake, awake, sing a song!
Get up, Barak,
and capture your prisoners, you son of Abinoam.
13 Then the survivors came down to the nobles;
the people of Yahweh came down to me with the warriors.
14 They came from Ephraim, whose root is in Amalek;
the people of Benjamin followed you.
From Makir commanders came down,
and from Zebulun those who carry an officer's staff.
15 My princes in Issachar were with Deborah;
and Issachar was with Barak
rushing after him into the valley under his command.
Among the clans of Reuben
there were great searchings of heart.
16 Why did you sit between the fireplaces,
listening to the shepherds playing their pipes for their flocks?
As for the clans of Reuben
there were great searchings of heart.
17 Gilead stayed on the other side of the Jordan;

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and Dan, why did he wander about on ships?
Asher remained on the coast
and lived close to his harbors.
18 Zebulun was a people who despised their lives to the point of death,
and Naphtali, also, on the field of battle.
19 The kings came, they fought;
the kings of Canaan fought at Taanach
by the waters of Megiddo.
But they took away no silver as plunder.
20 From heaven the stars fought,
from their paths across the heavens they fought against Sisera.
21 The Kishon River swept them away,
that old river, the Kishon River.
March on my soul, be strong!
22 Then came the sound of horses' hooves—
galloping, the galloping of his mighty ones.
23 'Curse Meroz!' says the angel of Yahweh.
'Surely curse its inhabitants!—
because they did not come to help Yahweh—
to help Yahweh in the battle against the mighty warriors.'
24 Jael is blessed more than all other women,
Jael (the wife of Heber the Kenite),
she is more blessed than all the women who live in tents.
25 The man asked for water, and she gave him milk;
she brought him butter in a dish fit for princes.
26 She put her hand to the tent peg,
and her right hand to the laborer's hammer;
with the hammer she struck Sisera, she crushed his head.
She smashed his skull into pieces when she pierced him through the side of his head.
27 He collapsed between her feet, he fell and he lay there.
Between her feet he fell limp.
The place he collapsed is where he was violently killed.
28 Out of a window she looked—
the mother of Sisera looked through the lattice and she called out in sadness,
'Why has it taken his chariot so long to come?
Why have the hoofbeats of the horses that pull his chariots been delayed?'
29 Her wisest princesses replied,
and she gave herself the same answer:
30 'Have they not found and divided up the plunder—
a womb, two wombs for every man;
the plunder of dyed fabric for Sisera,
the plunder of dyed fabric embroidered,
two pieces of dyed fabric embroidered for the necks of those who plunder?'
31 So may all your enemies perish, Yahweh!
But your friends be like the sun when it rises in its might."

Then the land had peace for forty years.

Judges 5 General Notes

Structure and formatting

The account of Deborah and Barak continues in this chapter.

Some translations prefer to set apart quotations, prayers, and songs. The ULB and many other English translations set the lines of Chapter 5, which is a song, farther to the right on the page than the rest of the text.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

The flood
God caused rain and flooding to bog down Jaban's chariots making them vulnerable to soldiers on foot, even though it is not said.

Judges 5:1

On that day
The full meaning of this statement can be made explicit. Alternate translation: "On the day the Israelites defeated the army of King Jabin"

Deborah
See how you translated this name in Judges 4:4.

Barak ... Abinoam
See how you translated these names in Judges 4:6.

Judges 5:2

When the leaders take the lead ... the people volunteer
Possible meanings are 1) this refers to anytime this happens or 2) this refers to the specific battle that has just happened, "When the leaders took the lead ... the people volunteered."

when the people volunteer
The word "people" here probably refers to the men old enough to fight, and the word "volunteer" here implies going to war. Alternate translation: "when the men gladly agree to fight in battle"

praise Yahweh
This command is to the people of Israel and so is plural.

Judges 5:3

General Information:
Deborah and Barak's song continues using poetry.

Listen, you kings! Pay attention, you rulers
Deborah and Barak speak to the kings and rulers as if they were there listening to the song.

you kings ... you rulers
This refers to kings and rulers in general, not to specific kings or rulers.

Judges 5:4

when you went out from Seir, when you marched from Edom
This refers to the time when the Israelites left Edom to start conquering the people in Canaan. Yahweh empowering his people to defeat the people of Canaan is spoken of as if he were a warrior leading the Israelite army.

Seir
Seir is a mountain on the border of the land of Israel and Edom.

the earth shook, and the skies also trembled; also the clouds poured down water
Possible meanings are 1) this is poetic language that emphasizes Yahweh's power by describing it as causing earthquakes and storms or 2) the people of Canaan being terrified as the Israelites were about to attack them is spoken of as if the earth and sky were shaking.

Judges 5:5

General Information:
Deborah and Barak's song continues using poetry.

The mountains quaked
This probably refers to earthquakes and gives the impression that the mountains quaked because they were very afraid of Yahweh. Alternate translation: "The mountains trembled in fear"

before the face of Yahweh
Here "face" refers Yahweh's presence. Alternate translation: "in the presence of Yahweh"

even Mount Sinai quaked
When Moses and Israel were at Mount Sinai, it quaked. Alternate translation: "long ago, even Mount Sinai quaked"

Judges 5:6

In the days of
"During the lifetime of"

Shamgar ... Anath ... Jael
These are the names of people. See how you translated Shamgar and Anath in [Judges 3:31]

son of Anath
Shamgar's father is mentioned to help identify Shamgar and when he lived.

the main roads were abandoned
This can be stated in active form and you can make explicit why the roads were abandoned Alternate translation: "people stopped using the main roads; because they were afraid of Israel's enemies"

the winding paths
This refers to smaller roads that fewer people traveled on.

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Judges 5:7

I, Deborah, arose—arose as a mother in Israel
Deborah speaks of becoming a leader in Israel as if she were a mother taking care of young children. Alternate translation: "I, Deborah, began to lead—I took care of the Israelites as a mother takes care of her children"

Judges 5:8

they chose new gods
The full meaning of this statement can be made explicit. Alternate translation: "the people of Israel worshiped new gods"

there was fighting at the city gates
Here "gates" represents the entire city. The full meaning of this statement can be made explicit. Alternate translation: "enemies attacked the people within the Israelite cities"

there were no shields or spears seen among forty thousand in Israel
This statement is probably an exaggeration about how few weapons the Israelites had. Alternate translation: "few weapons for battle remained in Israel"

forty thousand in Israel
"40,000 in Israel"

Judges 5:9

My heart goes out to the commanders of Israel
The word "heart" represents a person's emotions. The phrase "My heart goes out to" is a way of saying that Deborah feels gratitude or appreciation. Alternate translation: "I appreciate the commanders of Israel"

Judges 5:10

you who ride on white donkeys ... you who walk along the road
This contrast probably refers to rich people and poor people. Alternate translation: "you rich people who ride on white donkeys ... you poor people who walk along the road"

sitting on rugs for saddles
These rugs were probably used as saddles on the donkey's back to make the rider more comfortable.

Judges 5:11

General Information:
The song of Deborah and Barak continues.

Hear the voices of those
Here "voices" represents the people singing. Alternate translation: "Listen to those"

went down to the city gates
Here "gates" represents the whole city. Alternate translation: "returned to their cities"

Judges 5:12

General Information:
Deborah and Barak's song continues using poetry.

Awake, awake
Possible speakers are 1) the people of Israel or 2) Deborah who is speaking to herself or 3) the poet who wrote the song.

Deborah
See how you translated this name in Judges 4:4.

Barak ... Abinoam
See how you translated these names in Judges 4:6.

Judges 5:13

to me with the warriors
The word "me" refers to Deborah.

Judges 5:14

from Ephraim, whose root is in Amalek
The people of Ephraim living in the land where the descendants of Amalek originally lived is spoken of as if the people of Ephraim were planted and their roots grew into the land. Alternate translation: "from Ephraim, that land where the descendants of Amalek once lived"

followed you
Here "you" refers to the people of Ephraim. It can be stated in third person. Alternate translation: "followed them"

Makir
This is the place where the descendants of Makir live. Makir was the son of Manasseh and the grandson of Joseph.

from Zebulun those who carry an officer's staff
Military leaders are described by the staff, a symbol of their authority. Alternate translation: "military leaders from Zebulun"

Judges 5:15

My princes in Issachar were with Deborah
Here "My" refers to Deborah. This whole statement can be translated in first person. Alternate translation: "My princes in Issachar were with me"

Deborah
See how you translated this name in Judges 4:4.

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Issachar was with Barak
Here "Issachar" refers to the tribe of Issachar. Alternate translation: "the tribe of Issachar was with Barak"

Barak
See how you translated this name in Judges 4:6.

rushing after him into the valley under his command
"obeying his command and rushing after him into the valley"

rushing after
"following after" or "hurrying after"

there were great searchings of heart
Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. Alternate translation: "there was a lot of discussing about what they should do"

Judges 5:16

Why did you sit between the fireplaces, listening to the shepherds playing their pipes for their flocks?
This question is asked to criticize the people of Reuben because they did not decide to come fight in the battle. This can be translated as a statement. Alternate translation: "You should have helped us fight, instead of staying at home and listening to the shepherds playing their pipes for their flocks"

the fireplaces
Some versions of the Bible have the translation "the sheepfolds" or "the sheep pens."

there were great searchings of heart
Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. See how you translated this in [Judges 5:15]

Judges 5:17

Gilead stayed
Here "Gilead" the men from Gilead who should have gone to fight in battle. Alternate translation: "The men of Gilead stayed"

the other side of the Jordan
This refers to the east side of the Jordan.

Dan, why did he wander about on ships?
This question is asked to express anger because the people of the tribe of Dan would not fight for Israel. Alternate translation: "the men of Dan should not have remained on their ships!" or "the people of the tribe of Dan did not help us in the battle. Instead they were wandering around on the sea in ships!"

Dan, why did he
Here "Dan" represents the men from Dan who should have gone to fight in battle. Alternate translation: "the men of Dan, why did they"

wander about on ships
The tribe of Dan was located near the Mediterranean sea. They sailed on the sea to make money through trade and fishing.

Asher remained on the coast and lived close to his harbors
The full meaning of this statement can be made explicit. Alternate translation: "The people of the tribe of Asher also failed to help us, they just remained on the coast near their harbors"

Asher remained
Here "Asher" represents the men who should have gone to fight in battle. Alternate translation: "The men of Asher remained"

harbors
places at the seacoast with deeper water where ships were kept

Judges 5:18

Naphtali, also
You can make clear the understood information. Alternate translation: "Naphtali was a tribe who would also risk their lives to the point of death"

Judges 5:19

The kings came, they fought ... the kings of Canaan fought
The king of a people group is used to refer to himself and the army he commands. Alternate translation: "The kings and their armies came and fought ... the kings of Canaan and their armies fought"

they fought ... fought
The word "us" is understood. Alternate translation: "they fought us ... fought us"

Taanach ... Megiddo
Translate the names of these places as you did in Judges 1:27.

no silver as plunder
Here "silver" represents any treasure in general. Alternate translation: "no silver or other treasures as plunder"

plunder
things taken by force, usually in battle or by thieves

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Judges 5:20

From heaven the stars fought, from their paths across the heavens they fought against Sisera
Yahweh helping the Israelite to defeat Sisera and his army is spoken of as if the stars themselves fought against Sisera and his army. This may refer to Yahweh using natural elements, specifically rain storms, to defeat Sisera.

against Sisera
Here "Sisera" represents himself and his whole army. Alternate translation: "Sisera and his army"

Sisera
See how you translated this name in Judges 4:2.

Judges 5:21

The Kishon River swept them away
Because of the heavy rain the river flooded quickly causing the chariots to be stuck in the mud and drowning many soldiers. Alternate translation: "The Kishon River flooded and swept away Sisera's soldiers"

Kishon
See how you translated this in Judges 4:6.

March on my soul, be strong
Here "soul" refers to the whole person. The word "my" refers to Deborah. Alternate translation: "I tell myself to march on and to be strong"

Judges 5:22

Then came the sound of horses' hooves—galloping, the galloping of his mighty ones
This describes the sound of many horses running away from the battle. Alternate translation: "Then I heard the sound of horses running away. Sisera's mighty horses were running away"

galloping
runninb quickly

Judges 5:23

Curse Meroz
Here "Meroz" represents the people who lived there. Alternate translation: "Curse the people of Meroz"

Meroz
This is the name of a city.

Judges 5:24

Jael
See how you translated this name in Judges 4:18.

Heber
See how you translated this name in Judges 4:11.

Kenite
Translate the name of this people group as you did in Judges 1:16.

Judges 5:25

brought him butter
Here "butter" refers to curdled milk. This was the best milk and a favorite drink among Jael's people. Alternate translation: "brought him yogurt" or "brought him curds"

a dish fit for princes
This phrase means the dish was of the best quality because princes were given the best things.

Judges 5:26

She put her hand to the tent peg
"Jael grabbed the tent peg with her left hand"

tent peg
This is a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent. See how you translated this in Judges 4:21.

her right hand to the laborer's hammer
This can be stated as a complete sentence. Alternate translation: "she grabbed a hammer with her right hand"

hammer
This is a heavy tool made of wood used to hit a tent peg into the ground. See how you translated this in Judges 4:21.

Sisera
See how you translated this man's name in Judges 4:2.

Judges 5:27

limp
without strength or movement

he was violently killed
This can be stated in active form. Alternate translation: "she killed him" or "he died"

Judges 5:28

the lattice
This is a frame in the window made of crossed wood.

Why has it taken his chariot so long to come? Why have the hoofbeats of the horses that pull his chariots been delayed?
Both of these questions mean the same thing. These two statements can be combined. Alternate translation: "Why is it taking Sisera so long to arrive home"

generated on Tue Oct 24 10:45:40 2023

taken his chariot ... Why have the hoofbeats of the horses that pull his chariots
Both of these represent Sisera. Alternate translation: "taken Sisera ... Why has he"

Judges 5:29

wisest princesses
A "princess" is the daughter of a king, but a "princess" can also mean female advisers to the king's family. Alternate translation: "wisest ladies"

she gave herself the same answer
"she said to herself the same thing"

Judges 5:30

Have they not found and divided up the plunder—a womb ... plunder?
The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "They must have so much plunder that it is taking a long time to divide it. They have ... plunder."

a womb, two wombs for every man ... of those who plunder?
The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "There must be a womb, two wombs for every man ... of those who plunder."

a womb, two wombs for every man
Here "womb" represents a woman. Sisera's mother believes Sisera's men have captured many women. Alternate translation: "Each soldier will receive a woman or two"

dyed fabric
"colored cloth" or "colored clothes"

embroidered
having designs made of colored threads

for the necks of those who plunder
Here "necks" represents Sisera's soldiers. Alternate translation: "for the soldiers who plunder to wear"

Judges 5:31

like the sun when it rises in its might
The people of Israel wish to be like the sun that rises because no nation's army is powerful enough to stop the sunrise.

the land had peace
Here "the land" represents the people of Israel. Alternate translation: "and the people of Israel lived peacefully"

for forty years
"for 40 years"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 The people of Israel did what was evil in the sight of Yahweh, and he gave them into the hand of Midian for seven years. **2** The power of Midian oppressed Israel. Because of Midian, the people of Israel made shelters for themselves from the dens in the hills, the caves, and the strongholds. **3** It happened that any time the Israelites planted their crops, the Midianites and the Amalekites and the people from the east would attack the Israelites. **4** They would set up their camp on the land and destroy the crops, all the way to Gaza. They would leave no food in Israel, neither sheep nor cattle nor donkeys. **5** Whenever they and their livestock and tents came up, they would come as a swarm of locusts, and it was impossible to count either the people or their camels. They invaded the land in order to destroy it. **6** Midian weakened the people of Israel so severely that the people of Israel called out to Yahweh.

7 When the people of Israel called out to Yahweh because of Midian, **8** Yahweh sent a prophet to the people of Israel. The prophet said to them, "This is what Yahweh, the God of Israel, says: 'I brought you up from Egypt; I brought you out of the house of slavery. **9** I rescued you from the hand of the Egyptians, and from the hand of all who were oppressing you. I drove them out before you, and I gave you their land. **10** I said to you, "I am Yahweh your God; I commanded you not to worship the gods of the Amorites, in whose land you are living." But you have not obeyed my voice.'"

11 Now the angel of Yahweh came and sat under the oak in Ophrah, which belonged to Joash (the Abiezrite), while Gideon, Joash's son, was threshing wheat in the winepress—to hide it from the Midianites. **12** The angel of Yahweh appeared to him and said to him, "Yahweh is with you, you strong warrior!" **13** Gideon said to him, "Oh, my master, if Yahweh is with us, why then has all this happened to us? Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has abandoned us and gave us into the hand of Midian." **14** Yahweh looked at him and said, "Go in the strength you already have. Deliver Israel from the hand of Midian. Have I not sent you?" **15** Gideon said to him, "Please, Lord, how can I deliver Israel? See, my clan is the weakest in Manasseh, and I am the least important in my father's house." **16** Yahweh said to him, "I will be with you, and you will defeat the entire Midianite army as one man." **17** Gideon said to him, "If you are pleased with me, then give me a sign that it is you who is speaking to me. **18** Please, do not leave here, until I come to you and bring out my gift and set it before you." Yahweh said, "I will wait until you return."

19 Gideon went and prepared a young goat and from an ephah of flour he made unleavened bread. He put the meat in a basket, and he put the broth in a pot and brought them to him under the oak tree, and presented them. **20** The angel of God said to him, "Take the meat and the unleavened bread and put them on this rock, and pour out the broth over them." That is what Gideon did. **21** Then the angel of Yahweh reached out with the end of the staff in his hand. With it he touched the flesh and the unleavened bread; a fire went up out of the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went away and Gideon could no longer see him. **22** Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" **23** Yahweh said to him, "Peace to you! Do not be afraid, you will not die." **24** So Gideon built an altar there to Yahweh. He called it, "Yahweh is Peace." To this day it still stands at Ophrah of the clan of Abiezer.

25 That night Yahweh said to him, "Take your father's bull, and a second bull that is seven years old, and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it. **26** Build an altar to Yahweh your God on the top of this place of refuge, and construct it the correct way. Offer the second bull as a burnt offering, using the wood from the Asherah that you cut down." **27** So Gideon took ten of his servants and did as Yahweh had told him. But because he was too afraid of his father's household and the men of the town to do it during the day, he did it at night.

28 In the morning when the men of the town got up, the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built. **29** The men of the city said to one another, "Who has done this?" When they talked with others and searched for answers, they said, "Gideon son of Joash has done this thing." **30** Then the men of the town said to Joash, "Bring out your son so that he may be put to death, because he broke down the altar of Baal, and because he cut down the Asherah beside it." **31** Joash said to all who opposed him, "Will you plead the case for Baal? Will you save him? Whoever pleads the case for him, let him be put to death while it is still

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morning. If Baal is a god, let him defend himself when someone breaks his altar down." **32** Therefore on that day they called Gideon "Jerub-Baal," because he said, "Let Baal defend himself against him," because Gideon broke down Baal's altar.

33 Now all the Midianites, the Amalekites, and the people of the east gathered together. They crossed over the Jordan and camped in the Valley of Jezreel. **34** But the Spirit of Yahweh clothed Gideon. Gideon blew a trumpet, calling out the clan of Abiezer, so they might follow him. **35** He sent messengers all throughout Manasseh, and they too, were called out to follow him. He also sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet him.

36 Gideon said to God, "If you intend to use me to save Israel, as you have said— **37** Look, I am putting a woolen fleece on the threshing floor. If there is dew only on the fleece, and it is dry on all the ground, then I will know that you will use me to save Israel, as you said." **38** This is what happened—Gideon rose early the next morning, he pressed the fleece together, and wrung out the dew from the fleece, enough to fill a bowl with water. **39** Then Gideon said to God, "Do not be angry with me, I will speak one more time. Please allow me one more test using the fleece. This time make the fleece dry, and let there be dew on all the ground around it." **40** God did what he asked for that night. The fleece was dry, and there was dew on all the ground around it.

Judges 6 General Notes

Structure and formatting

This chapter begins a section about Gideon. (Chapters 6-8)

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: evil and oppress)

Judges 6:1

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

the hand of Midian

Here "Midian" represents the people of Midian. Also, "hand" represents control. Alternate translation: "the control of the people of Midian" or "the control of the Midianites"

Judges 6:2

The power of Midian oppressed Israel

Here "the power of Midian" refers to the people of Midian. Alternate translation: "The people of Midian were more powerful than the people of Israel and they oppressed them"

dens

places in the rocky cliffs that would provide shelter

Judges 6:3

General Information:

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Judges 6:4

They would set up their camp

"The army would set up their tents"

Judges 6:5

Whenever they and their livestock and tents came up

The land of Midian was south of the land of Israel, near the Red Sea. It was common to use the phrase "came up" when speaking of traveling from Midian to Israel. Alternate translation: "Whenever the Midianites brought their livestock and tents to the land of Israel"

they would come as a swarm of locusts

The Midianites are compared to a swarm of locusts because they came in with a great number of people and their livestock ate everything that grew.

it was impossible to count

This is an exaggeration, a hyperbole, showing the number is very great.

Judges 6:6

Midian weakened

Here "Midian" represents the people of Midian.

generated on Tue Oct 24 10:45:40 2023

called out to Yahweh
This is an idiom. Alternate translation: "prayed to Yahweh for help"

Judges 6:7

called out to Yahweh
This is an idiom. Alternate translation: "prayed to Yahweh for help"

because of Midian
Here "Midian" represents the people of Midian. Alternate translation: "because of the Midianites"

Judges 6:8

I brought you up from Egypt
"I led you out of Egypt"

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. Alternate translation: "the place where you were slaves"

Judges 6:9

from the hand
In this phrase "hand" represents power or control.

Judges 6:10

obeyed my voice
Here "my voice" represents what Yahweh commanded. Alternate translation: "obeyed my command" or "obeyed me"

Judges 6:11

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Ophrah
This is the name of a town.

Abiezrite
This is a people group named after their ancestor Abiezer.

was threshing wheat in the winepress
Gideon was beating the wheat against the floor to separate the wheat grain from the rest of the wheat plant.

Judges 6:12

appeared to him
"went to him"

Judges 6:13

my master
Gideon uses the word "master" as a polite way to greet a stranger. He does not realize he is speaking to Yahweh in the form of an angel or a man.

Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?'
Gideon uses a question to challenge the stranger's statement that Yahweh was with him. Also, the direct quotation can be stated as an indirect quotation. Alternate translation: "We have not seen any wonderful deeds like the ones our fathers told us about when Yahweh brought them up from Egypt."

gave us into the hand of Midian
The phrase "gave us into" means Yahweh allowed the Israelites to be defeated. Alternate translation: "allowed the Midianites to defeat us"

gave us into the hand
Here "hand" represents power or control.

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Judges 6:14

Yahweh looked at him
"Yahweh looked at Gideon"

from the hand
Here "hand" represents power or control.

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Have I not sent you?
Yahweh uses a question to ensure Gideon that he is sending him. Here "sent" means Yahweh has appointed Gideon with a specific task. Alternate translation: "I, Yahweh, am sending you!"

Judges 6:15

Please, Lord
Gideon now calls the person "Lord" instead of "my master" as in Judges 6:13. Here it seems Gideon either knows or suspects that he is speaking with Yahweh.

how can I deliver Israel?
Gideon uses a question to emphasize that he does not think he can rescue the Israelites. Alternate translation: "I cannot possibly rescue the Israelites!"

generated on Tue Oct 24 10:45:40 2023

See, my clan
"Look at my clan and me and you will see that it"

in Manasseh
"in the tribe of Manasseh"

in my father's house
Here "house" represents a family. Alternate translation: "in my father's family" or "in my family"

Judges 6:16

I will be with you
Here "be with you" is an idiom that means Yahweh will help and bless Gideon.

as one man
You can state the full meaning explicitly. Alternate translation: "as easily as if you were fighting only one man"

Judges 6:17

General Information:
This page has intentionally been left blank.

Judges 6:18

set it before you
"place it in front of you"

Judges 6:19

from an ephah of flour
If it is necessary to use a modern measurement; here is one way of doing it. Alternate translation: "with 22 liters of flour"

broth
water that has had food, such as meat, cooked in it

them to him
"them to the angel of God"

Judges 6:20

angel of God
This is the same as the angel of Yahweh. Alternate translation: "God, who was in the form of an angel" or "God"

Judges 6:21

angel of Yahweh
In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

went away
"disappeared"

Judges 6:22

angel of Yahweh
In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

Ah, Lord Yahweh!
The word "Ah" here shows that Gideon was very frightened.

seen the angel of Yahweh face to face
This phrase refers to two people being close to each other. Alternate translation: "really seen the angel of Yahweh"

Judges 6:23

Yahweh said to him
Apparently Yahweh spoke to Gideon from heaven.

Judges 6:24

To this day
This means to the time when the book of Judges was written.

Ophrah
Translate the name of this town as you did in Judges 6:11.

the clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

Judges 6:25

a second bull
The word "second" is the ordinal number for "two." Alternate translation: "another bull"

that is beside it
"that is beside the altar of Baal"

Judges 6:26

on the top of this place of refuge
The city of Ophrah was on top of a hill. Israelites fled there for refuge from the Midianites.

construct it the correct way
"place the stones in an orderly manner" or "and build it properly"

Judges 6:27

did as Yahweh had told him
This refers to Yahweh's command in Judges 6:25-26.

generated on Tue Oct 24 10:45:40 2023

Judges 6:28

got up
"got up out of bed" or "woke up"

the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built
This can be stated in active form. Alternate translation: "they noticed that someone had broken down the altar of Baal, cut down the Asherah that was beside it, and built an altar and sacrificed the second bull on it"

Judges 6:29

General Information:
This page has intentionally been left blank.

Judges 6:30

he may be put to death
This can be stated in active form. Alternate translation: "we may kill him as punishment"

Judges 6:31

Will you plead the case for Baal?
Joash uses a question to emphasize that a human should not have to defend a god. Alternate translation: "You should not have to defend Baal."

plead the case
"make a defense" or "give an excuse"

Will you save him?
Joash uses a question to emphasize that a human should not have to rescue a god. Alternate translation: "You should not have to save Baal."

Judges 6:32

Jerub-Baal
This is another name for Gideon. It means "let Baal defend himself."

because he said
"because Joash said"

Judges 6:33

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

gathered together
The full meaning of this statement can be made explicit. Alternate translation: "gathered together as an army"

Judges 6:34

clothed Gideon
The topic of this metaphor is that because of what the Spirit did, Gideon had special powers. Possible images are 1) the Spirit came over or came on or covered Gideon like a garment, thus giving Gideon special powers. Alternate translation: "came over Gideon" or "took control of Gideon" Or 2) the Spirit covered himself with Gideon and so acted through him.

clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

so they might follow him
The words "to battle" are understood. Alternate translation: "so they might follow him to battle"

Judges 6:35

and they too, were called out to follow him
This can be stated in active form. Alternate translation: "calling them out to follow him"

to Asher, Zebulun, and Naphtali
These all represent the people of each tribe. Alternate translation: "to the tribes of Asher, Zebulun, and Naphtali"

Judges 6:36

General Information:
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Judges 6:37

woolen fleece
the woolly coat of a sheep

dew
water that forms on plants during the night

then I will know that you will
The full meaning of this statement can be made explicit. Alternate translation: "this will be a sign from you, and then I will know that you will"

Judges 6:38

Gideon rose
"Gideon got out of bed"

wrung
twist and squeeze something to remove water

Judges 6:39

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generated on Tue Oct 24 10:45:40 2023

Judges 6:40

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Chapter 7

1 Then Jerub-Baal (that is, Gideon) rose up early, and all the people who were with him, and they encamped beside the spring of Harod. The camp of Midian was to their north in the valley near the hill of Moreh.

2 Yahweh said to Gideon, "There are too many soldiers for me to give you victory over the Midianites, so that Israel may not boast over me, saying, 'Our own power has saved us.' **3** Now therefore, proclaim in the ears of the people and say, 'Whoever is afraid, whoever trembles, let him return and depart from Mount Gilead.'" So twenty-two thousand people went away, and ten thousand remained.

4 Yahweh said to Gideon, "The people are still too many. Take them down to the water, and I will make their number smaller for you there. If I say to you, 'This one will go with you,' he will go with you; but if I say, 'This one will not go with you,' he will not go." **5** So Gideon brought the people down to the water, and Yahweh said to him, "Separate everyone who laps up the water, as a dog laps, from those who kneel down to drink." **6** Three hundred men lapped. The rest of the men kneeled down to drink water. **7** Yahweh said to Gideon, "With the three hundred men who lapped, I will rescue you and give you victory over the Midianites. Let every other man go back to his own place." **8** So those who were chosen took their supplies and their trumpets. Gideon sent away all the men of Israel, every man to his tent, but he kept the three hundred men. Now the Midian camp was down below him in the valley.

9 That same night Yahweh said to him, "Get up! Attack the camp, for I am going to give you victory over it. **10** But if you are afraid to go down, go down to the camp with Purah your servant, **11** and listen to what they are saying, and your courage will be strengthened to attack the camp." So Gideon went with Purah his servant, down to the guard posts of the camp. **12** The Midianites, the Amalekites, and all the people of the east settled along in the valley, as thick as a cloud of locusts. Their camels were more than could be counted; they were more in number than the grains of the sand on the seashore. **13** When Gideon arrived there, a man was telling a dream to his companion. The man said, "Look! I had a dream, and I saw a round loaf of barley bread tumbling into the camp of Midian. It came to the tent, and hit it so hard that it fell down and turned it upside down, so that it lay flat." **14** The other man said, "This is nothing other than the sword of Gideon the son of Joash, a man of Israel. God has given him victory over Midian and all their army."

15 When Gideon heard the retelling of the dream and its interpretation, he bowed down in worship. He went back to the camp of Israel and said, "Get up! Yahweh has given you victory over the Midian army." **16** He divided the three hundred men into three groups, and he gave them all rams' horns and empty jars, with torches inside each jar. **17** He said to them, "Look at me and do what I do. Watch! When I come to the edge of the camp, you must do what I do. **18** When I blow the ram's horn, I and all who are with me, then blow your ram's horns also on every side of the entire camp and shout, 'For Yahweh and for Gideon!'"

19 So Gideon and the hundred men who were with him came to the edge of the camp, right at the beginning of the middle watch. Just as the Midianites were changing guard, they blew the rams' horns and broke the jars that were in their hands. **20** The three companies blew the rams' horns and broke the jars. They held the torches in their left hands and the rams' horns in their right hands to blow them. They shouted out, "The sword of Yahweh and of Gideon." **21** Every man stood in his place around the camp and all the Midianite army ran. They shouted and ran away. **22** When they blew the three hundred rams' horns, Yahweh set every Midianite man's sword against his comrades and against all their army. The army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, near Tabbath. **23** The men of Israel from Naphtali, Asher, and all Manasseh were called out, and they went after Midian.

24 Gideon sent messengers throughout all the hill country of Ephraim, saying, "Go down against Midian and take control of the Jordan River, as far as Beth Barah, to stop them." So all the men of Ephraim were summoned and took control of the waters, as far as Beth Barah and the Jordan River. **25** They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. They went after the Midianites, and they brought the heads of Oreb and Zeeb to Gideon, who was on the other side of the Jordan.

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Judges 7 General Notes

Structure and formatting

The account of Gideon continues in this chapter.

Special concepts in this chapter

God gets all of the credit

God said, "There are too many soldiers for me to give you victory over the Midianites. Make sure that Israel will not boast against me, saying, 'Our own power has saved us.'" By lowering the number of fighting soldiers, it emphasizes that the victory is achieved through God's power. (See: glory)

Judges 7:1

Jerub-Baal
This is another name for Gideon. See how you translated his name in Judges 6:32.

they encamped
"they set up their camp"

spring of Harod ... hill of Moreh
These are the names of places.

The camp of Midian was to their north
Here "Midian" represents the Midianite army. Alternate translation: "The Midianite army set up their camp to the north of the Israelite army"

Judges 7:2

for me to give you victory over the Midianites
The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "for me to allow you to defeat the Midianites" or "for me to cause you to be victorious over the Midianites"

Our own power has saved us
Here "power" represents the people themselves. Alternate translation: "We have saved ourselves without God's help"

Judges 7:3

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

proclaim in the ears of the people
Here "the ears" refers to the whole person. Alternate translation: "proclaim to the people"

Whoever is afraid, whoever trembles
Both of these phrases have the same meaning.

trembles
This word describes fear that causes a person to uncontrollably shake. Alternate translation: "shakes with fear"

let him return
You can make explicit where he will go. Alternate translation: "let him return to his home"

Mount Gilead
This is the name of a mountain in the region of Gilead.

twenty-two thousand
"22,000"

ten thousand remained
The word "people" or "men" is understood. Alternate translation: "10,000 people remained" or "10,000 men remained"

ten thousand
"10,000"

Judges 7:4

I will make their number smaller for you there
Here "number" represents the army. The full meaning of this statement can be made explicit. Alternate translation: "there, I will show you who to send home so the army will have less men"

Judges 7:5

Gideon brought
The word "brought" can be translated as "took" or "led."

laps
to drink by licking with the tongue

Judges 7:6

Three hundred men
"300 men"

Judges 7:7

three hundred men
"300 men"

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I will rescue you and give you victory
Here "you" is plural and refers to Gideon and the Israelites.

Judges 7:8

So those who were chosen
This can be stated in active form. Alternate translation: "So those whom Yahweh chose"

took their supplies and their trumpets
Here "their" refers to the Israelite soldiers who were leaving the army.

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Judges 7:9

Attack the camp, for I am going to give you victory over it
Here "camp" refers to the whole Midianite army. The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "Attack the Midianites at their camp, for I am going to help you defeat them" or "Attack the Midianites at their camp, for I am going to cause you to be victorious over them"

Judges 7:10

afraid to go down
You can make clear the understood information. Alternate translation: "afraid to go down to attack"

Purah
This is the name of a man.

Judges 7:11

your courage will be strengthened
This can be stated in active form. Alternate translation: "what you hear will be encourage you"

guard posts
places around the edge of an area where soldiers stand to watch for an enemy army

Judges 7:12

as thick as a cloud of locusts
Here "cloud" means a swarm. The author speaks of the army as if it were a swarm of locusts to emphasize how many soldiers there were.

Their camels were more ... in number than the grains of the sand on the seashore
The author uses a hyperbole, an exaggeration, to emphasize that there were very many camels.

Their camels were more than could be counted
This can be stated in active form. Alternate translation: "Their camels were more than anyone could count"

Judges 7:13

General Information:
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Judges 7:14

This is nothing other than the sword of Gideon
Here "the sword of Gideon" refers to Gideon's army attacking. Alternate translation: "The loaf of barley bread in your dream must be the army of Gideon"

God has given him victory over Midian
This future event is spoken of as if it were a past event. This emphasizes that it will certainly happen. Alternate translation: "God will certainly help the Israelites defeat the Midianites"

Judges 7:15

General Information:
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Judges 7:16

three hundred men
"300 men"

Judges 7:17

General Information:
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Judges 7:18

For Yahweh and for Gideon!
The words "we fight" are implied. Alternate translation: "We fight for Yahweh and for Gideon!"

Judges 7:19

hundred men
"100 men"

right at the beginning of the middle watch
The beginning of the middle watch would be around 10 o'clock at night.

Judges 7:20

The sword of Yahweh and of Gideon
Here "sword" refers to their fighting. Alternate translation: "We fight for Yahweh and for Gideon"

generated on Tue Oct 24 10:45:40 2023

Judges 7:21

General Information:
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Judges 7:22

three hundred rams' horns
"300 rams' horns"

Yahweh set every Midianite man's sword against his comrades
Here "sword" refers to their attack with the use of the sword. Alternate translation: "Yahweh caused every Midianite man to fight against his fellow soldiers"

Beth Shittah ... Zererah ... Abel Meholah ... Tabbath
These are the names of towns and cities.

Judges 7:23

The men of Israel from Naphtali, Asher, and all Manasseh were called out
This can be stated in active form. Alternate translation: "Gideon called out the Israelites from the tribes of Naphtali, Asher, and all Mannasseh"

Judges 7:24

Beth Barah
This is the name of a town.

took control of the waters, as far as Beth Barah and the Jordan River
"took control of the area of the Jordan River as far south as Beth Barah"

Judges 7:25

at the rock of Oreb ... at the winepress of Zeeb
The places were given these names after the Israelites killed Oreb and Zeeb there.

Oreb ... Zeeb
These are names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 The men of Ephraim said to Gideon, "What is this you have done to us? You did not call us when you
went to fight against Midian." Then they had a violent argument with him. **2** He said to them, "What have
I done now compared to you? Are not the gleanings of Ephraim's grapes better than the full grape harvest
of Abiezer? **3** God has given you victory over the princes of Midian—Oreb and Zeeb! What have I
accomplished compared to you?" Their anger toward him died down when he said this.

4 Gideon came to the Jordan and crossed over it, he and the three hundred men who were with him. They
were exhausted, yet they still kept up the pursuit. **5** He said to the men of Sukkoth, "Please give loaves of
bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, the
kings of Midian." **6** Then the officials of Sukkoth said, "Are the hands of Zebah and Zalmunna now in your
hand? Why should we give bread to your army?" **7** Gideon said, "When Yahweh has given us victory over
Zebah and Zalmunna, I will thresh your skin with desert thorns and briers." **8** He went up from there to
Peniel and spoke to the people there in the same way, but the men of Peniel answered him just as the men
of Sukkoth had answered. **9** He spoke also to the men of Peniel and said, "When I come again in peace, I
will break down this tower."

10 Now Zebah and Zalmunna were in Karkor with their army, about fifteen thousand men, all who
remained out of the entire army of the people of the East, for there had fallen 120,000 men who drew the
sword. **11** Gideon went up the road taken by tent dwellers, past Nobah and Jogbehah. He defeated the
enemy army, because they were not expecting an attack. **12** Zebah and Zalmunna fled, and as Gideon
pursued them, he captured the two kings of Midian—Zebah and Zalmunna—and set their whole army into
a panic.

13 Gideon, son of Joash, returned from the battle going through the pass of Heres. **14** He caught a young
man of Sukkoth and questioned him. The young man wrote down the names of seventy-seven officials and
elders of Sukkoth. **15** Gideon came to the men of Sukkoth and said, "Look at Zebah and Zalmunna, about
whom you mocked me and said, 'Have you already conquered Zebah and Zalmunna? We do not know that
we should give bread to your army.'" **16** Gideon took the elders of the city, and he punished the men of
Sukkoth with the desert thorns and briers. **17** Then he broke down the tower of Peniel and killed the men
of that city.

18 Then Gideon said to Zebah and Zalmunna, "What kind of men did you kill at Tabor?" They answered,
"As you are, so were they. Every one of them looked like the son of a king." **19** Gideon said, "They were my
brothers, the sons of my mother. As Yahweh lives, if you had saved them alive, I would not kill you." **20** He
said to Jether (his firstborn), "Get up and kill them!" But the young man did not draw his sword for he was
afraid, because he was still a young boy. **21** Then Zebah and Zalmunna said, "Get up yourself and kill us!
For as the man is, so is his strength." Gideon rose and killed Zebah and Zalmunna. He also took off the
crescent-shaped ornaments that were on their camels' necks.

22 Then the men of Israel said to Gideon, "Rule over us—you, your son, and your grandson—because you
have saved us out of the hand of Midian." **23** Gideon said to them, "I will not rule over you, neither will my
son rule over you. Yahweh will rule over you." **24** Gideon said to them, "Let me make a request of you, that
every one of you give me the earrings from his plunder."(The Midianites had golden earrings because they
were Ishmaelites.) **25** They answered, "We are glad to give them to you." They spread out a cloak and
every man threw on it the earrings from his plunder. **26** The weight of the golden earrings that he
requested was 1,700 shekels of gold. This plunder was in addition to the crescent ornaments, the
pendants, the purple clothing that was worn by the kings of Midian, and in addition to the chains that had
been around their camels' necks. **27** Gideon made an ephod out of the earrings and put it in his city, in
Ophrah, and all Israel prostituted themselves by worshiping it there. It became a trap for Gideon and for
those in his house. **28** So Midian was subdued before the people of Israel and they did not raise their
heads up again. So the land had peace for forty years in the days of Gideon.

29 Jerub-Baal, son of Joash, went and lived in his own house. **30** Gideon had seventy sons who were his
descendants, for he had many wives. **31** His concubine, who was in Shechem, also bore him a son, and
Gideon gave him the name Abimelek. **32** Gideon, son of Joash, died at a good old age and was buried in
the tomb of Joash his father, at Ophrah of the clan of Abiezer.

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33 It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal-Berith their god. **34** The people of Israel did not remember to honor Yahweh, their God, who had rescued them from the hand of all their enemies on every side. **35** They did not keep their promises to the house of Jerub-Baal (that is, Gideon), in return for all the good he had done in Israel.

Judges 8 General Notes

Structure and formatting

The account of Gideon concludes in this chapter.

Special concepts in this chapter

Sukkoth's refusal to help Gideon

The men of Sukkoth feared the Midianites more than Gideon. This is why they refused to help Gideon. By allying themselves with the Midianites, they aligned themselves against Yahweh. Because of this, Gideon treated them like he treated the Midianites.

Gideon refuses to be king

Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you." Although the book of Deuteronomy anticipates a king in Israel, it was sinful for Israel to desire to have a king. He did though take a share of everyone's plunder as a king would have done through taxes. This may serve as a warning to Israel about their desire to have a king. (See: sin)

Judges 8:1

What is this you have done to us?

The people of the tribe of Ephraim were rebuking Gideon with this rhetorical question for not including them in his army. This can be expressed as a statement. Alternate translation: "You have not treated us fairly."

against Midian

Here "Midian" represents the Midianite army.

they had a violent argument with him

they argued angrily with him" or "they rebuked him severely"

Judges 8:2

General Information:

Gideon replies to the men from Ephraim.

What have I done now compared to you?

Gideon uses this question to honor the people of Ephraim. Alternate translation: "I have done very little compared with what you have done!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon was calming the people of Ephraim with this rhetorical question. Alternate translation: "Certainly the grapes you people of Ephraim gleaned are better than what we the descendants of Abiezer gathered from the whole harvest!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon and his army defeating the Medianites is spoken of as if it were a grape harvest. The people of Ephraim killing Oreb and Zeeb at the end of the battle is spoken of as if they were gleaning grapes at the end of the harvest. Alternate translation: "What you people of Ephraim did at the end of the battle is more important than what we descendants of Abiezer did at the beginning."

Abiezer

This is the name of one of Gideon's ancestors. Gideon used his name to refer to Abiezer's descendants and their land.

Judges 8:3

Oreb and Zeeb

See how you translated these names in Judges 7:25.

What have I accomplished compared to you?

Gideon uses this question to honor the people of Ephraim. This can be expressed as a statement. Alternate translation: "What you have done is more important than what I have done."

died down

"became less"

Judges 8:4

the three hundred men

"the 300 men"

generated on Tue Oct 24 10:45:40 2023

kept up the pursuit
The word "pursuit," an abstract noun, can be expressed as a verb. Alternate translation: "continued to chase their enemies"

Judges 8:5

Zebah and Zalmunna
These are the names of men.

Judges 8:6

Are the hands of Zebah and Zalmunna now in your hand?
The leaders use a question to emphasize that the Israelites have not yet captured Zebah and Zalumnna. Alternate translation: "You have not captured Zebah and Zalmunna yet."

Are the hands of Zebah and Zalmunna
Here "hands" refer to the whole body.

now in your hand
Here "hand" represents power or control.

Why should we give bread to your army?
The leaders use a question to emphasize that they have no reason to give bread to the Israelites. Alternate translation: "We see no reason to give bread to your army."

Judges 8:7

I will thresh your skin with desert thorns and briers
The full meaning of this statement can be made explicit. Alternate translation: "I will make whips out of desert thorns and briers and use them to beat you and cut you"

thorns and briers
sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals

Judges 8:8

He went up from there
Here "He" refers to Gideon. Gideon represents himself and the soldiers following him. Alternate translation: "They left there" or "Gideon and his 300 men left there"

Peniel
The name of a place.

spoke to the people there in the same way
You can make clear the understood information. Alternate translation: "asked for food there in the same way" or "he also asked them for food"

Judges 8:9

When I come again in peace
This is a polite way of referring to the defeat of his enemies. Alternate translation: "After I have completely defeated the Midian army"

I will break down this tower
Here "I" refers to Gideon and represents himself and his men. Alternate translation: "My men and I will break down this tower"

Judges 8:10

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Karkor
This is the name of a city.

fifteen thousand men
"15,000 men"

had fallen
This is a polite way of referring to people who died in battle. Alternate translation: "had been killed" or "had died in battle"

120,000 men
"one hundred thousand men"

men who drew the sword
Here drawing the sword represents using the sword in battle. Possible meanings are 1) this phrase refers to soldiers who use swords in battle. Alternate translation: "swordsmen" or "men who fought with swords" or 2) this phrase refers to any soldiers. Alternate translation: "soldiers"

Judges 8:11

Gideon went up
Here "Gideon" represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers went up"

He defeated
Here "He" refers to Gideon and represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers defeated"

Nobah and Jogbehah
These are names of towns.

generated on Tue Oct 24 10:45:40 2023

Judges 8:12

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

panic
extreme fear or worry that makes someone unable to think or act normally

Judges 8:13

the pass of Heres
This is the name of a road that passes between two mountains.

Judges 8:14

questioned him
It can be stated explicitly what Gideon asked the young man. Alternate translation: "he asked him to identify all the names of the leaders in the town"

seventy-seven officials
"77 officials"

Judges 8:15

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Have you already conquered Zebah and Zalmunna?
Gideon quotes the people of Sukkoth as using a question to mock him. Alternate translation: "You have not yet conquered Zebah and Zalmunna."

Judges 8:16

Gideon took ... he punished
Here "Gideon" represents himself and his soldiers. Alternate translation: "Gideon and his soldiers took ... they punished"

thorns and briers
These are sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals. See how you translated this in Judges 8:7.

Judges 8:17

he broke
Gideon and his soldiers broke. Alternate translation: "Gideon and his soldiers broke"

Peniel
Translate the name of this city as you did in Judges 8:8.

Judges 8:18

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Tabor
Translate the name of this city as you did in Judges 4:6.

As you are, so were they
"They were just like you"

Judges 8:19

As Yahweh lives
This idiom is a religious oath used for emphasis that what he is about to say is true. Alternate translation: "I promise you that"

Judges 8:20

Jether
This is the name of Gideon's son.

Judges 8:21

For as the man is, so is his strength
This is an idiom. Alternate translation: "It is a job for a man to do"

crescent
This is a curved shape with two points. This shape occurs when the moon is mostly covered in shadow.

ornaments
decorations

Judges 8:22

out of the hand of Midian
Here "hand" represents the power of Midian over Israel. Alternate translation: "from the power of Midian" or "from Midian"

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Judges 8:23

General Information:
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Judges 8:24

Gideon said to them
"Gideon said to the men of Israel"

earrings
jewelry worn on the ear

plunder
things stolen by force or taken off of people killed in war

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The Midianites had golden earrings because they were Ishmaelites
Here the narrator tells background information about the Midianites.

Judges 8:25

cloak
clothing made from a large piece of fabric and worn over the shoulders as a coat

Judges 8:26

1,700 shekels of gold
"one thousand seven hundred shekels of gold." If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "18.7 kilograms of gold" or "about 20 kilograms of gold"

crescent ornaments
See how you translated this in Judges 8:21.

pendants
pieces of jewelry that hang at the end of the chains or cords of necklaces

that was worn by the kings of Midian
This can be stated in active form. Alternate translation: "that the kings of Midian wore"

Judges 8:27

Gideon made an ephod out of the earrings
"Gideon used the gold from the earrings to make an ephod"

Ophrah
Translate the name of this city as you did in Judges 6:11.

all Israel prostituted themselves by worshiping it there
This speaks of worshiping a false god as if it were prostitution. Alternate translation: "the Israelites sinned against Yahweh by worshiping the ephod there"

all Israel
Here "all" is an exaggeration to emphasize that very many worshiped the garment. Alternate translation: "very many people in Israel worshiped the garment"

It became a trap for Gideon and for those in his house
This speaks of Gideon and his family being tempted to worship the ephod as if the ephod were a hunter's snare that would trap them. Alternate translation: "It became a temptation for Gideon and his family" or "Gideon and his family sinned by worshiping it"

for those in his house
Here "his house" represents Gideon's family. Alternate translation: "for his family"

Judges 8:28

So Midian was subdued before the people of Israel
This can be stated in active form. Alternate translation: "So Yahweh subdued the Midianites before the people of Israel" or "So Yahweh helped the Israelites defeat the Midianites"

they did not raise their heads up again
This is an idiom. Alternate translation: "they did not attack Israel again"

So the land had peace
Here "land" represents the people of Israel. Alternate translation: "So the Israelites lived peacefully"

forty years
"40 years"

in the days of Gideon
"during the life of Gideon"

Judges 8:29

Jerub-Baal
This is another name for Gideon. See how you translated his name in Judges 6:32.

Judges 8:30

seventy sons
"70 sons"

Judges 8:31

General Information:
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Judges 8:32

a good old age
This is an idiom. Alternate translation: "when he was very old"

was buried
This can be stated in active form. Alternate translation: "they buried him"

Ophrah
Translate the name of this city as you did in Judges 6:11.

the clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

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Judges 8:33

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

turned again
The people rejecting Yahweh is spoken of as if they physically turned away from him. Alternate translation: "they stopped worshiping Yahwheh"

prostituted themselves by worshiping the Baals
This speaks of worshiping false gods as if it were prostitution. Alternate translation: "they sinned against Yahweh by worshiping the Baals"

Baal-Berith
This is the name of a false god.

Judges 8:34

from the hand of all their enemies
Here "hand" represents power or control. Alternate translation: "from the power of all their enemies" or "from all their enemies"

on every side
"who surrounded them"

Judges 8:35

the house of Jerub-Baal
Here "the house of" represents a person's family. Alternate translation: "the family of Jerub-Baal"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

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Chapter 9

1 Abimelek son of Jerub-Baal went to his mother's relatives at Shechem and he said to them and to the whole clan of his mother's family, **2** "Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?' Remember that I am your bone and your flesh." **3** His mother's relatives spoke for him to the leaders of Shechem, and they agreed to follow Abimelek, for they said, "He is our brother." **4** They gave him seventy pieces of silver out of the house of Baal-Berith, and Abimelek used the silver to hire worthless and reckless men, who traveled with him. **5** Abimelek went to his father's house at Ophrah, and upon one stone he murdered his seventy brothers, the sons of Jerub-Baal. Only Jotham was left, the youngest son of Jerub-Baal, for he hid himself. **6** All the leaders of Shechem and Beth Millo came together and they went and made Abimelek king, beside the oak near the pillar which is in Shechem.

7 When Jotham was told about this, he went and stood on the top of Mount Gerizim. He shouted and said to them, "Listen to me, you leaders of Shechem, so that God may listen to you. **8** The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.' **9** But the olive tree said to them, 'Should I give up my abundance, by which gods and men are honored, to sway over the other trees?' **10** The trees said to the fig tree, 'Come and reign over us.' **11** But the fig tree said to them, 'Should I give up my sweetness and my good fruit, just so I could return and sway over the other trees?' **12** The trees said to the vine, 'Come and reign over us.' **13** The vine said to them, 'Should I give up my new wine, which makes gods and mankind glad, and return and sway over the other trees?' **14** Then said all the trees to the thornbush, 'Come and reign over us.' **15** The thornbush said to the trees, 'If you truly want to anoint me as king over you, then come and find refuge under my shade. If not, then let fire come out of the thornbush and let it burn up the cedars of Lebanon.' **16** Now therefore, if you have acted in truth and honesty, when you made Abimelek king, and if you have done well concerning Jerub-Baal and his house, and if you have punished him as he deserves— **17** and to think that my father fought for you, risked his life, and rescued you out of the hand of Midian— **18** but today you have risen up against my father's house and have killed his sons, seventy persons, upon one stone. Then you have made Abimelek, the son of his female servant, king over the leaders of Shechem, because he is your relative. **19** If you acted with faithfulness and integrity with Jerub-Baal and his house, then you should rejoice in Abimelek, and let him also rejoice in you. **20** But if not, let fire come out from Abimelek and burn up the men of Shechem and Beth Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelek." **21** Jotham fled and ran away, and he went to Beer. He lived there because it was far away from Abimelek, his brother.

22 Abimelek ruled over Israel for three years. **23** God sent an evil spirit between Abimelek and the leaders of Shechem. The leaders of Shechem betrayed the trust they had with Abimelek. **24** God did this so the violence done to the seventy sons of Jerub-Baal might be avenged and their blood be laid on Abimelek their brother, and the men of Shechem would be held responsible because they helped him murder his brothers. **25** So the leaders of Shechem positioned men to lie in wait on the hilltops that they might ambush him, and they robbed all who passed by them along that road. This was reported to Abimelek.

26 Gaal son of Ebed came with his relatives and they went over to Shechem. The leaders of Shechem had confidence in him. **27** They went out into the field and gathered grapes from the vineyards, and they trampled on them. They held a festival in the house of their god, where they ate and drank, and they cursed Abimelek. **28** Gaal son of Ebed, said, "Who is Abimelek, and who is Shechem, that we should serve him? Is he not the son of Jerub-Baal? Is Zebul not his overseer? Serve the men of Hamor, Shechem's father! Why should we serve Abimelek? **29** I wish that this people were under my command! Then would I remove Abimelek. I would say to Abimelek, 'Call out all your army.'"

30 When Zebul, the official of the city, heard the words of Gaal son of Ebed his anger was kindled. **31** He sent messengers to Abimelek in order to deceive, saying, "See, Gaal son of Ebed and his relatives are coming to Shechem, and they are stirring up the city against you. **32** Now, get up during the night, you and the soldiers with you, and prepare an ambush in the fields. **33** Then in the morning, as soon as the sun is up, rise early and make a raid on the city. When he and the people with him come out against you, do whatever you can to them."

generated on Tue Oct 24 10:45:40 2023

34 So Abimelek got up during the night, he and all the men who were with him, and they set an ambush against Shechem—dividing into four units. **35** Gaal son of Ebed went out and stood in the entrance of the city gate. Abimelek and the men who were with him came out of their hiding place. **36** When Gaal saw the men, he said to Zebul, "See, men are coming down from the hilltops!" Zebul said to him, "You are seeing the shadows on the hills like they are men." **37** Gaal spoke again and said, "Look, men are coming down in the middle of the land, and one unit is coming by way of the oak of the diviners." **38** Then Zebul said to him, "Where are your proud words now, you who said, 'Who is Abimelek that we should serve him?' Are these not the men you despised? Go out now and fight against them." **39** Gaal went out and he was leading the men of Shechem, and he fought Abimelek. **40** Abimelek chased him, and Gaal fled before him. Many fell with deadly wounds before the entrance to the city gate.

41 Abimelek stayed in Arumah. Zebul forced Gaal and his relatives out of Shechem. **42** On the next day the people of Shechem went out into the field, and this was reported to Abimelek. **43** He took his people, divided them into three units, and they set an ambush in the fields. He looked and saw the people coming out from the city and he attacked and killed them. **44** Abimelek and the units that were with him attacked and blocked the entrance to the city gate. The other two units attacked all who were in the field and killed them. **45** Abimelek fought against the city all that day. He captured the city, and killed the people who were in it. He broke down the city walls and sowed it with salt.

46 When all the leaders of the tower of Shechem heard of it, they entered the stronghold of the house of El-Berith. **47** Abimelek was told that all the leaders had gathered together at the tower of Shechem. **48** Abimelek went up to Mount Zalmon, he and all the men who were with him. Abimelek took an ax and cut off branches. He put it on his shoulder and ordered the men with him, "What you have seen me do, hurry and do as I have done." **49** So every one cut off branches and followed Abimelek. They piled them against the wall of the tower, and they set the stronghold on fire, so that all the people of the tower of Shechem also died, about a thousand men and women.

50 Then Abimelek went to Thebez, and he encamped against Thebez and captured it. **51** But there was a strong tower in the city, and all the men and women and all the leaders of the city fled to it and shut themselves in. Then they went up to the roof of the tower. **52** Abimelek came to the tower and fought against it, and he came up near to the door of the tower to burn it. **53** But a woman dropped an upper millstone on Abimelek's head and it crushed his skull. **54** Then he called urgently to the young man who was his armor-bearer, and said to him, "Draw your sword and kill me, so no one will say about me, 'A woman killed him.'" So his young man pierced him through, and he died. **55** When the men of Israel saw that Abimelek was dead, they went home. **56** So God avenged the evil of Abimelek that he did to his father by killing his seventy brothers. **57** God made all the evil of the men of Shechem turn back on their own heads and on them came the curse of Jotham son of Jerub-Baal.

Judges 9 General Notes

Special concepts in this chapter

Jotham's curse

Gideon's son, Abimelech, killed all of his brothers except Jotham in order to become king of Shechem. Jotham cursed Abimelech for having murdered Gideon's other sons. "Let fire come out from Abimelech and burn up the men of Shechem and the house of Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech." (See: curse)

Important figures of speech in this chapter

Tree metaphor

This chapter contains an extended metaphor about trees. This metaphor functions as a parable instructing Israel about their sinful desire to have a king. (See: and sin)

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generated on Tue Oct 24 10:45:40 2023

Judges 9:1

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:2

Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "Please ask the leaders of Shechem if they would rather have all seventy sons of Jerub-Baal rule over them, or if they would rather have just one of his sons rule over them."

seventy
"70"

I am your bone and your flesh
Here "your bone and your flesh" represents being someone's relative. Alternate translation: "I am a member of your family"

Judges 9:3

His mother's relatives spoke for him to the leaders
This means that the relatives of the mother of Abimelek spoke to the leaders, suggesting that they make Abimelek their king.

they agreed to follow Abimelek
"they agreed to let Abimelek be their leader"

Judges 9:4

the house
Here "house" represents a temple.

seventy pieces of silver
This means seventy shekels of silver. A shekel weighs 11 grams. If it is necessary to translate this with modern measurements, you can translate it like this. Alternate translation: "almost one kilo of silver"

seventy
"70"

Baal-Berith
This is the name of a false god. See how you translated it in Judges 8:33.

worthless and reckless
"violent and foolish"

Judges 9:5

Ophrah
Translate the name of this city as you did in Judges 6:11.

one stone
"1 stone"

seventy
"70"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:6

Beth Millo
This is the name of a place.

Judges 9:7

General Information:
Jotham begins telling a parable in which the trees try to find someone to rule them. The trees represent the Israelites.

When Jotham was told about this
This can be stated in active form. Alternate translation: "When Jotham heard that Abimelech had murdered his brothers"

Mount Gerizim
This is a mountain.

Judges 9:8

The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'
In this parable Jotham describes the trees doing things that humans do.

to anoint a king over them
Here, to anoint with oil is a symbolic action that represents appointing a person to be king. Alternate translation: "to appoint a king to rule over all of them"

Reign over us
"Be our king"

Judges 9:9

General Information:
Jotham continues telling the parable he begins in Judges 9:7, where the trees represent the Israelites.

Should I give up my abundance ... over the other trees?
The olive tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my abundance ... over the other trees."

abundance
This word for "wealth" is a metonym for the olives that come from the tree. People ate olives as food and crushed them to make oil for lamps. Alternate translation: "oil"

generated on Tue Oct 24 10:45:40 2023

by which gods and men are honored
This can be translated in active form. Alternate translation: "by which people honor both gods and other men"

gods
It is possible to translate the same Hebrew word as "god," "God," or "gods," so possible meanings here are 1) "gods" or 2) "God."

sway over
To sway is to move back and forth. Trees sway when the wind blows them. Here this is a metaphor for ruling over people. Jotham is also using irony, saying that the work of any ruler will be useless because the "trees," the people, will not obey anyone who rules them. Alternate translation: "rule over"

Judges 9:10

General Information:
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Judges 9:11

the fig tree said to them
Jotham continues describing the trees as doing things that humans do.

Should I give up my sweetness ... over the other trees?
The fig tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my sweetness ... over the other trees."

my sweetness and my good fruit
The word "sweetness" is an abstract noun. It can be stated as an adjective that describes the fruit that grows on the tree. Alternate translation: "my good sweet fruit"

Judges 9:12

General Information:
Jotham continues telling the parable he begins in Judges 9:7, where the trees represent the Israelites.

The trees said to the vine
In this parable, Jotham describes the trees and the vine as doing things that humans do.

Judges 9:13

Should I give up my new wine ... over the other trees?
The vine is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my new wine ... over the other trees."

Judges 9:14

thornbush
Thorns are sharp spikes or spurs that hurt. This bush has many sharp spikes along its branches.

Judges 9:15

General Information:
Jotham continues telling his parable, where trees represent various people groups, and makes the application.

The thornbush said to the trees
In this parable, Jotham describes the thornbush and the trees as doing things that humans do.

to anoint me as king over you
To anoint someone with oil is a symbolic action that appoints a person to be king. Alternate translation: "to appoint me as your king"

fire come out of the thornbush and let it burn up the cedars of Lebanon
This means to let the thornbush burn so that it will burn the cedars.

then let fire come out of the thornbush
The thornbush refers to itself as "the thornbush." Alternate translation: "then may fire come out from me, the thornbush"

Judges 9:16

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

his house
Here "house" represents Gideon's family.

Judges 9:17

General Information:
Jotham makes the application to the situation at that time and place.

to think that my father fought for you ... out of the hand of Midian
Here Jotham is expressing that he cannot believe how badly the people of Shechem have treated Gideon and his family even after Gideon fought to save the people of Shechem.

out of the hand of Midian
Here "hand" represents power or control. Alternate translation: "from the power of the Midianites" or "from the Midianites"

generated on Tue Oct 24 10:45:40 2023

Judges 9:18

you have risen up against
This is an idiom. Alternate translation: "you have opposed" or "you have rebelled against"

my father's house
Here "house" represents family. Alternate translation: "my father's family"

seventy
"70"

one stone
"1 stone"

his female servant
Here "his" refers to Gideon.

Judges 9:19

If you acted with faithfulness and integrity with Jerub-Baal and his house
Jotham offered the possibility that what they did was good, but he did not actually believe what they did was good. Alternate translation: "If you treated Jerub-Baal and his family with faithfulness and sincerity"

Jerub-Baal
This is another name for Gideon. It means "let Baal defend himself." See how you translated this in Judges 6:32.

his house
Here "house" refers to family. Alternate translation: "his family"

Judges 9:20

But if not
The rest of this phrase can be understood from what Jotham said in verse 19. Alternate translation: "But if you did not act with honesty and integrity with Jerub Baal and his house"

let fire come out from Abimelek and burn up the men of Shechem
Jotham is speaking a curse. He speaks of Abimelek destroying the people of Shechem as if he would burn them with fire.

Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelek
Jotham is speaking a curse. He speaks of the people of Shechem and Beth Millo destroying Abimelek as if they would burn him with fire.

Beth Millo
This is the name of a place. See how you translated this in Judges 9:6.

Judges 9:21

Beer
This is the name of a city.

Judges 9:22

General Information:
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Judges 9:23

God sent an evil spirit between Abimelek and the leaders of Shechem
This means that God applied the curse Jotham made by sending an evil spirit to cause trouble and animosity between Abimelek and the leaders of Shechem.

Judges 9:24

God did this so the violence done ... helped him murder his brothers
The passive phrases can be stated in active form. Alternate translation: "God did this to avenge the seventy sons whom Abimelech their brother murdered and the men of Shechem helped murder"

seventy
"70"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:25

positioned men to lie in wait on the hilltops that they might ambush him
"sent men to hide on the hilltops and wait to attack Abimelek"

This was reported to Abimelek
This can be stated in active form. Alternate translation: "Someone told Abimelek about the men waiting to attack him"

Judges 9:26

Gaal ... Ebed
These are names of men.

had confidence in him
The word "confidence" is an abstract noun that can be stated with the verb "trust." Alternate translation: "trusted him"

Judges 9:27

They went out into the field
Here "They" refers to Gaal and his relatives and the men of Shechem.

generated on Tue Oct 24 10:45:40 2023

they trampled on them
They did this to squeeze out the grape juice to make wine with it.

trampled
"crushed" or "stomped"

in the house
Here "house" represents a temple.

Judges 9:28

Gaal ... Ebed
See how you translated these names in Judges 9:26.

Who is Abimelek, and who is Shechem, that we should serve him?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "We should not serve Abimelek!"

Who is Abimelek, and who is Shechem, that we should serve him?
Both of these questions means the same thing. Gaal refers to Abimelek as "Shechem" because Abimelek's mother was from Shechem. Alternate translation: "We should not serve Abimelek, that is, Shechem!"

Is he not the son of Jerub-Baal? Is Zebul not his overseer?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "He is just the son of Jerub-Baal, and Zebul is just his overseer."

overseer
Zebul oversaw Abimelek's slaves, servants, and laborers.

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Zebul
This is the name of a man.

Serve the men of Hamor, Shechem's father
Gaal means the people of Shechem should serve those who descended from Hamor, that is, those who are truly Canaanites, and not serve someone whose father was an Israelite.

Why should we serve Abimelek?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "We should not serve Abimelek!"

Judges 9:29

I wish that this people were under my command
"I wish that I ruled the people of Shechem"

Judges 9:30

Zebul
See how you translated this name in Judges 9:28.

heard the words of Gaal son of Ebed
"heard what Gaal son of Ebed said"

Gaal ... Ebed
See how you translated these names in Judges 9:26.

his anger was kindled
Becoming angry is spoken of as if a fire were starting. Alternate translation: "he became very angry"

the city
Here "city" represents the people of the city.

Judges 9:31

in order to deceive
Zebul is deceiving Gaal and the people of Shechem. Alternate translation: "secretly"

they are stirring up the city against you
This speaks of the people of the city becoming upset as if they were liquid in a pot moving around. Alternate translation: "they are persuading the people of the city to rebel against you"

Judges 9:32

General Information:
Zebul's messengers continue talking to Abimelech.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

an ambush
"to hide and attack them suddenly"

Judges 9:33

do whatever you can to them
This means that they can do what they want to destroy the followers of Gaal.

Judges 9:34

all the men who were with him
"all the men accompanying Abimelech" or "all the men fighting for Abimelech"

dividing into four units
"separating into 4 groups"

Judges 9:35

Gaal ... Ebed
See how you translated these names in Judges 9:26.

generated on Tue Oct 24 10:45:40 2023

Judges 9:36

Gaal
This is the name of a man. See how you translated this in Judges 9:26.

Zebul
This is the name of a man. See how you translated this in Judges 9:28.

You are seeing the shadows on the hills like they are men
Zebul is trying to confuse Gaal and keep him from preparing for battle. Alternate translation: "That is not people, it is only shadows on the hills"

Judges 9:37

one unit
"1 group" or "1 troop"

Judges 9:38

Zebul
See how you translated this name in Judges 9:28.

Where are your proud words now, you
Zebul is scolding Gaal with this rhetorical question. Alternate translation: "You are not speaking proudly now, you" or "You are not proud now, you"

you who said, 'Who is Abimelek that we should serve him?'
Zebul is quoting Gaal's boast back to Gaal. This can be translated as a statement and as an indirect quote. Alternate translation: "you who said that we should not serve Abimelek."

Are these not the men you despised?
Zebul is challenging Gaal with this rhetorical question. This question can be translated as a statement. Alternate translation: "Here are the men that you despised."

despised
strongly disliked or hated

Judges 9:39

Gaal
See how you translated this name in Judges 9:26.

Judges 9:40

Many fell with deadly wounds
This is an idiom. Alternate translation: "And many men died of wounds"

Judges 9:41

Arumah
This is the name of a city.

Zebul
This is the name of a man. See how you translated this in Judges 9:28.

Gaal
This is the name of a man. See how you translated this in Judges 9:26.

Judges 9:42

this was reported to Abimelek
This can be stated in active form. Alternate translation: "someone reported this to Abimelek"

Judges 9:43

divided them into three units
"separated them into 3 groups"

they set an ambush in the fields
"they hid in the fields to attack the people by surprise"

he attacked
Here "he" refers to Abimelech who represents himself and all of his soldiers. Alternate translation: "they attacked"

Judges 9:44

the units
"the groups of soldiers"

other two
"other 2"

Judges 9:45

Abimelek fought ... He broke down
Here "Abimelek" represents himself and his soldiers. Alternate translation: "Abimelek and his soldiers fought ... They broke down"

against the city
Here "city" represents the people. Alternate translation: "against the people of Shechem"

broke down
"demolished"

sowed it with salt
Here salt is spoken of as if it were seeds. Spreading salt over land keeps anything from growing there. Alternate translation: "spread salt over the land"

Judges 9:46

the house
Here this represents a temple.

generated on Tue Oct 24 10:45:40 2023

El-Berith
The word "El" means "god." This is the same false god as "Baal-Berith" in [Judges 8:33]

Judges 9:47

Abimelek was told
This can be stated in active form. Alternate translation: "Someone told Abimelek"

Judges 9:48

Mount Zalmon
This is the name of a mountain.

Judges 9:49

piled
This means to stack the branches into a large heap.

about a thousand men
"about 1,000"

Judges 9:50

Thebez
This is the name of a city.

encamped against Thebez
"camped outside the city of Thebez"

Judges 9:51

General Information:
This page has intentionally been left blank.

Judges 9:52

fought against it
"attacked it"

Judges 9:53

upper millstone
Two large, flat, round stones were used to grind grain in a mill. An upper millstone was the top one that was rolled on the lower one to crush the grain in between them.

Judges 9:54

armor-bearer
This is the man who carried the weapons of Abimelech.

pierced him through
This means the young man put the sword right through the body of Abimelech.

Judges 9:55

General Information:
This page has intentionally been left blank.

Judges 9:56

seventy
"70"

Judges 9:57

made all the evil of the men of Shechem turn back on their own heads
"Evil turn back on their heads" here is an idiom. Alternate translation: "punished the men of Shechem for all the evil they had done"

on them came the curse of Jotham son of Jerub-Baal
This is an idiom. Alternate translation: "the curse of Jotham son of Jerub-Baal happened to them"

Jerub-Baal
This is another name for Gideon. See how you translated this name in Judges 6:32.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 After Abimelek, Tola son of Puah son of Dodo, a man from Issachar who lived in Shamir, in the hill country of Ephraim, arose to deliver Israel. **2** He judged Israel twenty-three years. He died and was buried in Shamir.

3 He was followed by Jair the Gileadite. He judged Israel twenty-two years. **4** He had thirty sons who rode on thirty donkeys, and they had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead. **5** Jair died and was buried in Kamon.

6 The people of Israel added to the evil they had done in the sight of Yahweh and worshiped the Baals, the Ashtoreths, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines. They abandoned Yahweh and no longer worshiped him. **7** Yahweh burned with anger toward Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites. **8** They crushed and oppressed the people of Israel that year, and for eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. **9** Then the Ammonites crossed over the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim, so that Israel was greatly distressed.

10 Then the people of Israel called out to Yahweh, saying, "We have sinned against you, because we abandoned our God and worshiped the Baals." **11** Yahweh said to the people of Israel, "Did I not deliver you from the Egyptians, the Amorites, the Ammonites, the Philistines, **12** and also from the Sidonians? The Amalekites and the Maonites oppressed you; you called out to me, and I delivered you from their power. **13** Yet you abandoned me again and worshiped other gods. Therefore, I will not keep adding to the times I deliver you. **14** Go and call out to the gods that you have worshiped. Let them rescue you when you have trouble." **15** The people of Israel said to Yahweh, "We have sinned. Do to us whatever seems good to you. Only please, rescue us this day." **16** They got rid of the foreign gods among them and they worshiped Yahweh. Then Yahweh could bear Israel's misery no longer.

17 Then the Ammonites were summoned and set up camp in Gilead. The people of Israel came together and set up their camp at Mizpah. **18** The leaders of the people of Gilead said one to another, "Who is the man who will begin to fight the Ammonites? He will become the leader over all those who are living in Gilead."

Judges 10 General Notes

Structure and formatting

This chapter begins the account of Jephthah (Judges 10-12).

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: evil and oppress)

Judges 10:1

Tola ... Puah ... Dodo

These are names of men.

Shamir

This is the name of a place.

arose to deliver Israel

"came to deliver Israel" or "became the leader to deliver Israel"

deliver Israel

Here "Israel" represents the people of Israel.

Judges 10:2

He judged Israel

Here "judged" means he led the people of Israel.

twenty-three years

"23 years"

generated on Tue Oct 24 10:45:40 2023

was buried
This can be stated in active form. Alternate translation: "they buried him"

Judges 10:3

He was followed by Jair the Gileadite
This can be stated in active form. Alternate translation: "Jair the Gileadite was leader after Tola"

Jair
This is the name of a man.

the Gileadite
Jair was from the tribe of Gilead.

He judged Israel
Here "judged" means he led the people of Israel.

Israel
Here "Israel" represents the people of Israel.

twenty-two years
"22 years"

Judges 10:4

thirty sons
"30 sons"

Havvoth Jair
This is the name of a region, which is named after a man.

to this day
This means to the time when the book of Judges was being written.

Judges 10:5

was buried
This can be stated in active form. Alternate translation: "they buried him"

Kamon
This is the name of a place.

Judges 10:6

added to the evil they had done in the sight of Yahweh
This speaks of evil as if it were an object that a person could add to and make bigger. Alternate translation: "continued doing what Yahweh said was evil"

in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "according to Yahweh"

Ashtoreths
This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. See how you translated this in Judges 2:13.

They abandoned Yahweh and no longer worshiped him
The author basically said the same thing twice for emphasis. These can be combined. Alternate translation: "They completely stopped worshiping Yahweh"

They abandoned Yahweh
No longer obeying and worshiping Yahweh is spoken of as if the people left Yahweh and went somewhere else.

Judges 10:7

Yahweh burned with anger toward Israel
Yahweh becoming angry is spoken of as if anger were a burning fire. Alternate translation: "Yahweh was very angry at Israel"

he sold them into the hand of the Philistines and into the hand of the Ammonites
Yahweh allowing the Philistines and the Ammonites to defeat the Israelites is spoken of as if he sold the Israelites to them.

into the hand
Here "hand" represents power or control.

Judges 10:8

crushed and oppressed
These two words basically mean the same and emphasize how much the Israelites suffered. Alternate translation: "terribly oppressed"

eighteen years
"18 years"

who were beyond the Jordan
This means on the east side of the Jordan River.

which is in Gilead
"this region is also called Gilead"

Judges 10:9

Judah ... Benjamin
"Judah" and "Benjamin" refer to the people belonging to those tribes. Alternate translation: "the people of the tribe of Judah ... the people of the tribe of Benjamin"

house of Ephraim
The "house" refers to the people of the tribe of Ephraim. Alternate translation: "the people of the tribe of Ephraim"

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so that Israel was greatly distressed
"Israel" refers to the people of Israel. Alternate translation: "so that the people of Israel suffered much"

Judges 10:10

the people of Israel called out to Yahweh
This means the people of Israel desperately asked Yahweh for help.

because we abandoned our God
The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else.

abandoned our God
The people are speaking to Yahweh and refer to him as "our God." This can be stated in second person. Alternate translation: "abandoned you, our God"

Judges 10:11

General Information:
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Judges 10:12

and also from the Sidonians?
God is rebuking the people of Israel for their worship of other gods. The rhetorical question that begins with the words "Did I not deliver you" in verse 11 ends here. This rhetorical question can be translated as a statement. Alternate translation: "I am the one who delivered you ... and also from the Sidonians."

Maonites
These are the people from the clan or family of Maon.

from their power
Here "power" represents the Amalekites and the Maonites. Alternate translation: "from them"

Judges 10:13

you abandoned me again
The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else.

I will not keep adding to the times I deliver you
The phrase "keep adding to the times" is an idiom that means to continue to do something. You can make explicit the implicit meaning of Yahweh's saying. Alternate translation: "I will not keep on delivering you again and again" or "You can be sure that I will stop delivering you"

Judges 10:14

General Information:
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Judges 10:15

General Information:
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Judges 10:16

foreign gods among them
You can make explicit the implicit meaning of this statement. Alternate translation: "foreign gods whose images they possessed"

Yahweh could bear Israel's misery no longer
Here Israel refers to the people of Israel. Alternate translation: "And Yahweh did not want the people of Israel to suffer any longer"

Judges 10:17

the Ammonites were summoned and set
Possible meanings are 1) "the leaders of the Ammonites called them to come to fight, so they set" or 2) "the Ammonites gathered together."

Judges 10:18

Who is the man who will begin to fight the Ammonites?
"Who will lead our army to fight against the Ammonites?"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was his father. **2** Gilead's wife also gave birth to his other sons. When his wife's sons grew up, they forced Jephthah to leave the house and said to him, "You are not going to inherit anything from our father's household. You are the son of another woman." **3** So Jephthah fled from his brothers and lived in the land of Tob, and worthless men gathered around Jephthah and they traveled with him.

4 Some days later, the people of Ammon made war against Israel. **5** When the people of Ammon made war against Israel, the elders of Gilead went to bring Jephthah back from the land of Tob. **6** They said to Jephthah, "Come and be our leader that we may fight with the people of Ammon." **7** Jephthah said to the elders of Gilead, "You hated me and forced me to leave my father's house. Why do you come to me now when you are in trouble?" **8** The elders of Gilead said to Jephthah, "That is why we are turning to you now; come with us and fight with the people of Ammon, and you will become the leader over all who live in Gilead." **9** Jephthah said to the elders of Gilead, "If you bring me home again to fight against the people of Ammon, and if Yahweh gives us victory over them, I will be your leader." **10** The elders of Gilead said to Jephthah, "May Yahweh be witness between us if we do not do as we say!" **11** So Jephthah went with the elders of Gilead, and the people made him leader and commander over them. When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made.

12 Then Jephthah sent messengers to the king of the people of Ammon, saying, "What is this conflict between us? Why have you come with force to take our land?" **13** The king of the people of Ammon answered to the messengers of Jephthah, "Because when Israel came up out of Egypt, they seized my land from the Arnon to the Jabbok, over to the Jordan. Now give back those lands in peace." **14** Again Jephthah sent messengers to the king of the people of Ammon, **15** and he said, "This is what Jephthah says: Israel did not take the land of Moab and the land of the people of Ammon, **16** but they came up from Egypt, and Israel went through the wilderness to the Sea of Reeds and on to Kadesh. **17** When Israel sent messengers to the king of Edom, saying, 'Please let us pass through your land,' the king of Edom would not listen. They also sent messengers to the king of Moab, but he refused. So Israel stayed at Kadesh. **18** Then they went through the wilderness and turned away from the land of Edom and the land of Moab, and they went along the east side of the land of Moab and they camped on the other side of the Arnon. But they did not go into the territory of Moab, for the Arnon was Moab's border. **19** Israel sent messengers to Sihon, king of the Amorites, who ruled in Heshbon; Israel said to him, 'Please, let us pass through your land to the place that is ours.' **20** But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his army together and camped at Jahaz, and there he fought against Israel. **21** Then Yahweh, the God of Israel, gave Sihon and all his people into the hand of Israel and they defeated them. So Israel took all the land of the Amorites who lived in that country. **22** They took over everything within the territory of the Amorites, from the Arnon to the Jabbok, and from the wilderness to the Jordan. **23** So then Yahweh, the God of Israel, has driven out the Amorites before his people Israel, and should you now take possession of their land? **24** Will you not take over the land that Chemosh, your god, gives you? So whatever land Yahweh our God has given us, we will take over. **25** Now are you really better than Balak son of Zippor, king of Moab? Did he dare to have an argument with Israel? Did he ever wage war against them? **26** While Israel lived for three hundred years in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon—why then did you not take them back during that time? **27** I have not done you wrong, but you are doing me wrong by attacking me. Yahweh, the judge, will decide today between the people of Israel and the people of Ammon."

28 But the king of the people of Ammon rejected the warning Jephthah sent him.

29 Then the Spirit of Yahweh came on Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through to the people of Ammon. **30** Jephthah made a vow to Yahweh and said, "If you give me victory over the people of Ammon, **31** then whatever comes out of the doors of my house to meet me when I return in peace from the people of Ammon will belong to Yahweh, and I will offer it up as a burnt offering." **32** So Jephthah passed through to the people of Ammon to fight against them, and Yahweh gave him victory. **33** He attacked them and caused a great slaughter from Aroer as far as Minnith—twenty cities—and to Abel Keramim. So the people of Ammon were subdued before the people of Israel.

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34 Jephthah came to his home at Mizpah, and there his daughter came out to meet him with tambourines and with dancing. She was his only child, and besides her he had neither son nor daughter. **35** As soon as he saw her, he tore his clothes and said, "Oh! My daughter! You have crushed me with sorrow, and you have become one who troubles me! For I have opened my mouth to Yahweh, and I cannot turn back on my promise." **36** She said to him, "My father, you have made a vow to Yahweh, do to me everything you promised, because Yahweh has taken vengeance for you against your enemies, the Ammonites." **37** She said to her father, "Let this promise be kept for me. Leave me alone for two months, that I may leave and go down to the hills and grieve over my virginity, I and my companions." **38** He said, "Go." He sent her away for two months. She left him, she and her companions, and they grieved her virginity in the hills. **39** At the end of two months she returned to her father, who did with her according to the promise of the vow he had made. Now she had never known a man, and it became a custom in Israel **40** that the daughters of Israel every year, for four days, would retell the story of the daughter of Jephthah the Gileadite.

Judges 11 General Notes

Structure and formatting

The account of Jephthah continues in this chapter.

Special concepts in this chapter

Jephthah the leader

Jephthah was half Israelite and half Canaanite by birth. While all of the judges were called by Yahweh, it is the leaders who called Jephthah to help them, but Yahweh still used Jephthah to help them.

Judges 11:1

Gileadite

This is someone who is from the region of Gilead. It is a coincidence that his father's name is also Gilead. See how you translated this in [Judges 10:3]

Judges 11:2

When his wife's sons grew up

"When the sons of Gilead's wife became adults"

Judges 11:3

the land of Tob

Tob is the name of a region.

they traveled with him

"they followed him" or "they went everywhere together"

Judges 11:4

Some days later

"Some time later"

made war against Israel

The phrase "made war" is an idiom which means that they attacked Israel and were at war with them. Here "Israel" refers to the people of Israel. Alternate translation: "attacked the people of Israel"

Judges 11:5

General Information:

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Judges 11:6

that we may fight with

"so that we can fight against"

Judges 11:7

my father's house

Here "house" refers to people living in the house. Alternate translation: "my family"

Judges 11:8

That is why we are turning to you now

The word "that" refers to what Jephthah said about about them being in trouble. The full meaning of this statement can be made clear. Alternate translation: "We are turning to you now because we are in trouble"

fight with the people of Ammon

"fight against the people of Ammon"

Judges 11:9

General Information:

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generated on Tue Oct 24 10:45:40 2023

Judges 11:10

General Information:
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Judges 11:11

leader and commander
These two words basically have the same meaning repeated to emphasize how important Jephthah had became. You can combine the two words. Alternate translation: "commander"

When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made
This is an idiom. Here the phrase "before Yahwheh" means that he repeated his promises as a vow before Yahweh. Alternate translation: "When Jephthah was in Mizpah he repeated all of these promises as a vow before Yahweh"

all the promises he made
This refers to the promises he made to the leaders of Gilead about becoming their leader.

Judges 11:12

What is this conflict between us
"Why is there conflict between us?" Jephthah is asking the king why they are angry with Israel.

Why have you come with force to take our land
The word "you" refers to the King of Ammon and represents himself and his soldiers. Alternate translation: "Why have your soldiers come to seize our land"

come with force to take
"come to forcefully take"

Judges 11:13

Arnon ... Jabbok
These are the names of two rivers.

over to the Jordan
"on the other side of the Jordan River"

in peace
"peacefully" or "and do not try to defend them"

Judges 11:14

General Information:
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Judges 11:15

he said
Here the word "he" refers to the messenger who was speaking to the king. This may be written with the word "they" as in the UDB, referring to the group of messengers. Alternate translation: "Jephthah told the messengers to say" or "they said"

Judges 11:16

they came up from Egypt
Whenever people traveled to the promised land it is referred to as going "up" to the promised land. When the Israelites left Egypt they were on their way to the promised land. Alternate translation: "they left Egypt"

Judges 11:17

General Information:
Jephthah's messengers continue to speak.

When Israel sent messengers
The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers"

pass through
"go through" or "cross"

would not listen
This phrase is an idiom that means to "refuse." Alternate translation: "refused" or "denied their request"

They also sent messengers to the king of Moab
The reason that Israel sent messengers to the king of Moab can be made explicit. Alternate translation: "They also send messengers to the king of Moab with the same request"

but he refused
The king of Moab refused Israel's request to pass through Moab. The full meaning of this statement can be made clear. Alternate translation: "but he also refused and would not let them pass through the land of Moab"

Judges 11:18

Arnon
This is the name of a river. See how you translated this in Judges 11:13.

Judges 11:19

General Information:
Jephthah's messengers continue to speak.

Israel sent messengers to Sihon
The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers"

Sihon
This is the name of a person.

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Heshbon
This is the name of a city.

Judges 11:20

Jahaz
This is the name of a city.

But Sihon did not trust Israel to pass through his territory
Sihon did not trust the people of Israel to pass through his land peacefully. The full meaning of this statement can be made explicit. Alternate translation: "But Sihon did not trust the people of Israel to pass through his territory peacefully"

there he fought
The word "he" refers to Sihon and represents himself and his army. Alternate translation: "there they fought" or "there his army fought"

Judges 11:21

General Information:
Jephthah's messengers continue to speak.

Sihon
See how you translated this man's name in Judges 11:19.

gave Sihon and all his people into the hand of Israel
Here "hand" refers to power to defeat in battle. Alternate translation: "gave Israel power over Sihon and all his people"

Judges 11:22

Arnon ... Jabbok
See how you translated the names of these rivers in Judges 11:13.

Judges 11:23

General Information:
Jephthah's messengers continue to speak.

should you now take possession of their land?
Jephthah is rebuking the king of the Ammonites with this rhetorical question. The word "their" refers to the Israel. This question can be translated as a statement. Alternate translation: "therefore, you should not take possession of their land."

Judges 11:24

Will you not take over the land that Chemosh, your god, gives you?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "You should only take over the land that Chemosh, your god, gives you."

take over
This is an idiom which means to take control of something. Alternate translation: "take control of" or "take possession of"

Chemosh
This is the name of a false god.

Judges 11:25

Now are you really better than Balak son of Zippor, king of Moab?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "You are not better than Balak son of Zippor, who was king of Moab."

Balak ... Zippor
These are the names of men.

Did he dare to have an argument with Israel?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Yet he did not dare to have an argument with Israel."

Did he ever wage war against them?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Nor did he ever wage war against them."

Judges 11:26

General Information:
Jephthah's messengers continue to speak.

three hundred years
"300 years"

Heshbon
Translate the name of this city the same way that you did in Judges 11:19.

Aroer
This is the name of a city.

why then did you not take them back during that time?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "you should have taken them back during that time." or "now it is too late; you should have taken them back long ago."

Judges 11:27

I have not done you wrong, but you are doing me wrong by attacking me
Jephthah is speaking to the Sihon. Here Jephthah speaks about the Israelites as though they were

himself and of the Ammonites as if they were Sihon their king. Alternate translation: "The Israelites have not done wrong to your people, but your people are doing us wrong by attacking us"

done you wrong ... doing me wrong
This is an idiom. To do someone wrong means to do something wrong to them. Alternate translation: "treated you wrongly ... treating me wrongly" or "treated you unfairly ... treating me unfairly"

Judges 11:28

General Information:
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Judges 11:29

the Spirit of Yahweh came on Jephthah
This is an idiom which means that the Spirit influenced Jephthah's decisions. Alternate translation: "the Spirit of Yahweh took control of Jephthah"

he passed through Gilead and Manasseh ... from Mizpah of Gilead
Jephthah passed through these places enlisting men for his army to go to war with the people of Ammon. The full meaning of this can be made clear. Alternate translation: "he gathered men for his army as he passed through Gilead and Manasseh ... from Mizpah of Gilead"

Judges 11:30

General Information:
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Judges 11:31

I will offer it up
This is an idiom which means to give something as an offering. Alternate translation: "I will offer it to you" or "I will sacrifice it to you"

Judges 11:32

So Jephthah passed through ... Yahweh gave him victory
Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself. Alternate translation: "So Jephthah and his army passed through ... Yahweh gave them victory"

Judges 11:33

He attacked
Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself

Aroer
Translate the name of this city the same way you did in Judges 11:26.

Minnith ... Abel Keramim
These are the names of cities.

twenty cities
"including 20 cities"

Judges 11:34

tambourines
musical instruments with heads like drums that can be hit and with pieces of metal around their sides that sound when the instruments are shaken

Judges 11:35

he tore his clothes
This is an act that shows mourning or great sadness. Alternate translation: "he tore his clothes from grief"

You have crushed me with sorrow ... you have become one who troubles me
Jephthah said basically the same thing twice to emphasize that he was very sad.

You have crushed me with sorrow
Here Jephthah speaks of his great sorrow as something that crushes him. Alternate translation: "You have caused me great sorrow" or "You have filled me with sorrow"

you have become one who troubles me
Here Jephthah talks about his great distress and trouble as if it were pain. Alternate translation: "you have caused me great distress"

I cannot turn back on my promise
This is an idiom. To turn back on a promise means to not do what you have promised to do. Alternate translation: "I must do what I have promised" or "I cannot break my promise"

Judges 11:36

has taken vengeance for you against your enemies, the Ammonites
Yahweh has taken vengence for him by defeating his enemies. The meaning of this can be made explicit. Alternate translation: "has taken vengeance for you against your enemies, the Ammonites, by defeating them"

Judges 11:37

Let this promise be kept for me
This can be stated in an active form. Alternate translation: "Keep this promise for me" or "Keep this promise concerning me"

grieve over my virginity
"weep because I am a virgin" or "cry because I will never be married"

generated on Tue Oct 24 10:45:40 2023

Judges 11:38

General Information:
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Judges 11:39

had never known a man
This is a euphemism. Alternate translation: "had never had sexual relations with a man"

Judges 11:40

the Gileadite
This refers to someone from Gilead. See how you translated this in Judges 10:3.

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Chapter 12

1 A call went out to the men of Ephraim; they passed through Zaphon and said to Jephthah, "Why did you pass through to fight against the people of Ammon and did not call us to go with you? We will burn your house down over you." **2** Jephthah said to them, "I and my people were in a great conflict with the people of Ammon. When I called you, you did not rescue me from them. **3** When I saw that you did not rescue me, I put my life in my own hand and passed through against the people of Ammon, and Yahweh gave me victory. Why have you come to fight against me today?" **4** Jephthah gathered together all the men of Gilead and he fought against Ephraim. The men of Gilead attacked the men of Ephraim because they said, "You Gileadites are fugitives in Ephraim—in Ephraim and Manasseh." **5** The Gileadites captured the fords of the Jordan leading to Ephraim. When any of the survivors of Ephraim said, "Let me go over the river," the men of Gilead would say to him, "Are you an Ephraimite?" If he said, "No," **6** then they would say to him, "Say: Shibboleth," and if he said "Sibboleth" (for he could not pronounce the word correctly), the Gileadites would seize him and kill him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

7 Jephthah served as a judge over Israel for six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead.

8 After him, Ibzan of Bethlehem served as a judge over Israel. **9** He had thirty sons. He gave away thirty daughters in marriage and he brought from the outside thirty daughters of other men for his sons. He judged Israel for seven years. **10** Ibzan died and was buried at Bethlehem. **11** After him Elon the Zebulunite served as judge over Israel. He judged Israel for ten years. **12** Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

13 After him, Abdon son of Hillel the Pirathonite served as a judge over Israel. **14** He had forty sons and thirty grandsons. They rode on seventy donkeys, and he judged Israel for eight years. **15** Abdon son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim in the hill country of the Amalekites.

Judges 12 General Notes

Structure and formatting

The account of Jephthah concludes in this chapter.

Other possible translation difficulties in this chapter

Shibboleth

This is a word in Hebrew. Its importance in this chapter is because of its sounds, not its meaning. The translator should not translate the meaning of this word, but should transliterate or transfer it into the target language by substituting letters that have the same sounds.

Judges 12:1

A call went out to the men of Ephraim

Here the abstract noun "call" can be expressed as a verb. Alternate translation: "The men of Ephraim were called together" or "The men ... of Ephraim called together their soldiers"

Zaphon

This is the name of a city.

passed through ... pass through

or "traveled through ... travel" or "journeyed through ... journey"

We will burn your house down over you

This idiom means to burn down a house with people inside it. Alternate translation: "We will burn your house down with you still in it"

Judges 12:2

When I called you, you

Here the word "you" is plural and refers to the people of Ephraim.

did not rescue me

Jephthah uses the word "me" to refer to himself and all the people of Gilead. Alternate translation: "do not rescue us"

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Judges 12:3

you did not rescue me
The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "you did not rescue us"

I put my life in my own hand
This is an idiom which means to risk one's life and to rely only on one's own strength. Jephthah continues to refer to the people of Gilead as himself. Alternate translation: "We risked our lives, relying on our own strength"

Yahweh gave me victory
Jephthah is referring to Yahweh giving the men of Gilead victory over the Ammonites. The full meaning of this statement can be made clear. Alternate translation: "Yahweh gave us victory over them" or "Yahweh allowed us to defeat them in battle"

Why have you come to fight against me
The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "Why have you come to fight against us"

passed through against the people of Ammon
This means that they fought against the Ammonites as they passed through Ammon. The full meaning of this statement can be made clear. Alternate translation: "fought against the people of Ammon as we passed through their region"

Judges 12:4

he fought against Ephraim
The word "he" refers to Jephthah and all the fighting men of Gilead. Alternate translation: "they fought against Ephraim"

You Gileadites are fugitives
You can make the meaning of this insult explicit. Alternate translation: "You Gileadites do not really belong here. You are just people who came here to live"

Gileadites
people from Gilead

in Ephraim—in Ephraim and Manasseh
"in the regions of Ephraim and Manasseh" or "in the land of Ephraim and Manasseh." Here "Ephraim" and "Manasseh" refer to regions and are named after the tribes which live there.

Judges 12:5

to Ephraim
"to the land of Ephraim"

The Gileadites captured
"The Gileadites controlled" or "The Gileadites occupied"

fords
These are places where you can cross the river on foot because the water is shallow.

Ephraimite
person from the tribe of Ephraim

Judges 12:6

Shibboleth ... Sibboleth
These words have no meaning. Copy these words into your language, and make sure that the beginning of the words, that is the letters "Sh" and "S" are translated differently.

pronounce the word
"make the sound of the word"

Forty-two thousand
"42,000"

Forty-two thousand Ephraimites were killed
This can be stated in active form. Alternate translation: "They killed forty-two thousand Ephraimites"

Judges 12:7

Jephthah the Gileadite died and was buried
This can be stated in active form. Alternate translation: "Jephthah the Gileadite died and they buried him"

Judges 12:8

Ibzan of Bethlehem
This is the name of a man from Bethlehem.

Judges 12:9

He gave away thirty daughters in marriage
Here "give away ... in marriage" is an idiom which means that he allowed his daughters to get married. Alternate translation: "He had thirty daughters and arranged a marriage for each of them"

he brought from the outside thirty daughters of other men for his sons
The idiom "bring them in from the outside" means that he had women from other clans marry his sons. Alternate translation: "he arranged for thirty daughters of other men from outside of his clan to marry his sons"

generated on Tue Oct 24 10:45:40 2023

Judges 12:10

was buried at Bethlehem
This can be stated in active form. Alternate translation: "they buried him in Bethlehem"

Judges 12:11

Elon
This is the name of a man.

Zebulunite
someone from the tribe of Zebulun

Judges 12:12

Aijalon
Translate the name of this place the same way you did in Judges 1:35.

was buried in Aijalon
This can be stated in active form. Alternate translation: "they buried him in Aijalon"

Judges 12:13

Abdon ... Hillel
These are the names of men.

Pirathon
This is the name of a city.

Judges 12:14

They rode on seventy donkeys
These men owned seventy donkeys, which they did ride. Here the word "rode" is used instead of "owned." Alternate translation: "They owned seventy donkeys"

forty sons ... thirty grandsons ... seventy donkeys
"40 sons ... 30 grandsons ... 70 donkeys

Judges 12:15

Pirathonite ... Pirathon
Pirathon is the name of a place, someone who is from that place is called a Pirathonite.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 The people of Israel again did what was evil in the sight of Yahweh, and he gave them into the hand of the Philistines for forty years.

2 There was a man from Zorah, of the clan of the Danites, whose name was Manoah. His wife was barren and so she had not given birth. **3** The angel of Yahweh appeared to the woman and said to her, "See now, you have been barren, and you have not given birth, but you will conceive and you will give birth to a son. **4** Now be careful not to drink wine or strong drink, and do not eat anything unclean.

5 Look, you will become pregnant and give birth to a son. No razor will be used upon his head, for the boy will be a Nazirite to God from the womb, and he will begin to deliver Israel from the hand of the Philistines." **6** Then the woman came and told her husband, "A man of God came to me, and his appearance was like that of an angel of God, very terrible. I did not ask him where he came from, and he did not tell me his name. **7** He said to me, 'Look! You will become pregnant, and you will give birth to a son. So then drink no wine or strong drink, and do not eat any food that the law declares to be unclean, because the boy will be a Nazirite to God from the time he is in your womb until the day of his death.'"

8 Then Manoah prayed to Yahweh and said, "Oh, Lord, please let the man of God you sent come again to us so that he may teach us what we are to do for the child who soon will be born." **9** God listened to the voice of Manoah, and the angel of God came to the woman again when she was sitting in the field. But Manoah her husband was not with her. **10** So the woman ran quickly and told her husband, "Look! The man has appeared to me—the one who came to me the other day!" **11** Manoah got up and followed his wife. When he came to the man, he said, "Are you the man who spoke with my wife?" The man said, "I am." **12** So Manoah said, "Now may your words come true. What will be the rules for the child, and what will be his work?" **13** The angel of Yahweh said to Manoah, "She must carefully do everything that I said to her. **14** She may not eat anything that comes from the vines, and do not let her drink wine or strong drink or eat anything unclean. She must obey everything I have commanded her to do."

15 Manoah said to the angel of Yahweh, "Please stay for a while, to give us time to prepare a young goat for you." **16** The angel of Yahweh said to Manoah, "Even if I stay, I will not eat your food. But if you prepare a burnt offering, offer it to Yahweh." (Manoah did not know that he was the angel of Yahweh.) **17** Manoah said to the angel of Yahweh, "What is your name, so we may honor you when your words come true?" **18** The angel of Yahweh said to him, "Why do you ask my name? It is wonderful!" **19** So Manoah took the young goat with the grain offering and offered them on the rock to Yahweh. He did something marvelous while Manoah and his wife were watching. **20** When the flame went up from the altar toward the sky, the angel of Yahweh went up in the flame of the altar. Manoah and his wife saw this and lay facedown on the ground.

21 The angel of Yahweh did not appear again to Manoah or his wife. Then Manoah knew that he was the angel of Yahweh. **22** Manoah said to his wife, "We are sure to die, because we have seen God!" **23** But his wife said to him, "If Yahweh wanted to kill us, he would not have received the burnt offering and the grain offering we gave him. He would not have shown us all these things, nor at this time would he have let us hear such things." **24** Later the woman gave birth to a son, and called his name Samson. The boy grew up and Yahweh blessed him. **25** Yahweh's Spirit began to stir him in Mahaneh Dan, between Zorah and Eshtaol.

Judges 13 General Notes

Structure and formatting

This chapter begins the account of Samson (Judges 13-16).

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Warning not to cut his hair
The angel of the Lord prophesied about Samson and gave instructions to Samson's mother. Samson's mother was to offer up her son under a Nazarite vow. This was a special type of vow, dedicating Samson to Yahweh. Part of this vow prohibited the cutting of the person's hair. (See: prophet and vow)

Judges 13:1

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

he gave them into the hand of the Philistines
Here "hand" refers to power to gain victory in battle. Alternate translation: "he allowed the Philistines to defeat them" or "he allowed them to be oppressed by the Philistines"

forty years
"40 years"

Judges 13:2

Zorah
This was the name of a town in Israel. It was in the region of Judah near the border of Dan.

Danites
people from the tribe of Dan

Manoah
This is the name of a man.

Judges 13:3

See now, you
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: you"

give birth to a son
This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy"

Judges 13:4

anything unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean.

Judges 13:5

Look
"Pay attention" or "Listen"

No razor will be used upon his head
Here the word "head" refers to his hair. This can be stated in active form. Alternate translation: "No one should ever cut his hair"

razor
a sharp knife used to cut hair close to the skin

a Nazirite to God
This means that he will be devoted to God as a Nazirite. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite"

from the womb
Here the word "womb" refers to the time before the child is born. Alternate translation: "from before he is born"

the hand of the Philistines
Here the word "hand" means control. Alternate translation: "the control of the Philistines" or "being under the Philistine's control"

Judges 13:6

A man of God
This means that the man was sent by God. This can be made explicit. Alternate translation: "A man that God sent"

his appearance was like that of an angel of God, very terrible
Here "terrible" means "frightening." Alternate translation: "I was very afraid of him because he looked like an angel of God"

Judges 13:7

Look
"Pay attention" or "Listen"

give birth to a son
This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy"

any food that the law declares to be unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean.

a Nazirite to God
This means that he will be devoted to God as a Nazirite. See how you translated this in [Judges 3:5]

from the time he is in your womb until the day of his death
This emphasizes that it would be for his entire life. Alternate translation: "all his life"

generated on Tue Oct 24 10:45:40 2023

Judges 13:8

Manoah
See how you translated this man's name in Judges 13:2.

Judges 13:9

came to the woman
You can make explicit the implicit meaning of the author's words. Alternate translation: "came to Manoah's wife"

Judges 13:10

Look
"Listen" or "Pay attention to what I am about to tell you"

The man
This refers to the angel of God in [Judges 13:3]

Judges 13:11

General Information:
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Judges 13:12

your words
"what you have said"

Judges 13:13

General Information:
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Judges 13:14

anything that comes from the vines
Here the angel refers to any food that grow on a vine as "coming" from the vine. Alternate translation: "anything that grows on a vine"

unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. See how you translated this phrase in [Judges 13:7]

Judges 13:15

prepare a young goat for you
You can make explicit the implicit meaning of Manoah's statement. Alternate translation: "cook a young goat for you to eat"

Judges 13:16

General Information:
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Judges 13:17

your words come true
"what you have said comes true"

Judges 13:18

Why do you ask my name?
The angel asks this question as a rebuke. This question can be written as a statement. Alternate translation: "You should not ask me what my name is."

It is wonderful
It may be helpful to explain more explicitly why they should not ask his name. Alternate translation: "It is too wonderful for you to understand"

Judges 13:19

with the grain offering
This law requires a grain offering to be offered when a burnt offering is made. Alternate translation: "with the grain offering required with it" or "with the grain offering to accompany it"

on the rock
"on the altar." The altar Manoah sacrificed the offering on was a rock.

He did something
"The angel did something"

Judges 13:20

the angel of Yahweh went up in the flame of the altar
"the angel of Yahweh went back up into heaven through the flames on the altar"

lay facedown on the ground
"lay with their faces to the ground." This is a sign of respect and honor, but it also shows their fear of Yahweh.

Judges 13:21

that he was the angel of Yahweh
The word "he" refers to the man who Manoah and his wife had seen.

Judges 13:22

We are sure to die, because we have seen God
It is implied that they think God will cause them to die. This can be made clear. Alternate translation: "God will cause us to die because we have seen him"

generated on Tue Oct 24 10:45:40 2023

Judges 13:23

He would not have shown us all these things, nor at this time would he have let us hear such things
Manoah's wife said basically the same thing twice for emphasis. These two statements can be combined. Alternate translation: "He would not have told us what he wanted us to do"

Judges 13:24

the woman
"Manoah's wife"

gave birth to a son
This refers to childbirth. Alternate translation: "bore a son" or "had a baby boy"

grew up
"became an adult" or "matured"

Judges 13:25

Yahweh's Spirit began to stir him
The word "stir" here refers to causing Samson to act. "Yahweh's Spirit began to cause him to act" or "Yahweh's Spirit began to control him"

Mahaneh Dan ... Eshtaol
Mahaneh Dan is the name of a temporary camp that the tribe of Dan lived in while they looked for a permanent home. Eshtaol is the name of a town.

Zorah
Translate the name of this town the same way you did in Judges 13:2.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Samson went down to Timnah, and there he saw a woman, one of the daughters of the Philistines. **2** When he returned, he told his father and mother, "I saw a woman in Timnah, one of the daughters of the Philistines. Now get her for me to be my wife." **3** His father and mother said to him, "Is there not a woman among the daughters of your relatives, or among all our people? Are you going to take a wife from the uncircumcised Philistines?" Samson said to his father, "Get her for me, for when I look at her, she pleases me." **4** But his father and his mother did not know that this matter came from Yahweh, for he desired to create a conflict with the Philistines (for at that time the Philistines were ruling Israel).

5 Then Samson went down to Timnah with his father and his mother, and they came to the vineyards of Timnah. And, look, there one of the young lions came up and was roaring at him. **6** Yahweh's Spirit suddenly came on him, and he tore the lion apart as easily as he would have torn apart a small goat, and he had nothing in his hand. But he did not tell his father or his mother what he had done. **7** He went and spoke with the woman, and when he looked at her, she pleased Samson. **8** A few days later when he returned to marry her, he turned aside to look for the carcass of the lion. And, look, there was a swarm of bees and honey in what was left of the lion's body. **9** He scraped up the honey in his hands and went on, eating as he went. When he came to his father and his mother, he gave some to them, and they ate. But he did not tell them he had taken the honey out of what was left of the lion's body.

10 Samson's father went down to where the woman was, and Samson gave a feast there, for this was the custom of the young men. **11** As soon as her relatives saw him, they brought him thirty of their friends to be with him. **12** Samson said to them, "Let me now tell you a riddle. If one of you can find it out and tell me the answer during the seven days of the feast, I will give out thirty linen robes and thirty sets of clothes. **13** But if you cannot tell me the answer, then you will give me thirty linen robes and thirty sets of clothes." They said to him, "Tell us your riddle, so we may hear it." **14** He said to them,

> "Out of the eater was something to eat;
> out of the strong was something sweet."

But his guests could not find the answer in three days.

15 On the fourth day they said to Samson's wife, "Trick your husband so that he may tell us the answer to the riddle, or we will burn up you and your father's house. Did you invite us here in order to make us poor?" **16** Samson's wife started to weep in front of him; she said, "All you do is hate me! You do not love me. You have told a riddle to some of my people, but you have not told me the answer." Samson said to her, "Look here, if I have not told my father or my mother, should I tell you?" **17** She cried during the seven days that their feast lasted. On the seventh day he told her the answer because she pressured him very much. She told the answer to the relatives of her people. **18** Before the sun went down on the seventh day the men of the city said to him,

> "What is sweeter than honey?
> What is stronger than a lion?"

Samson said to them,

> "If you had not plowed with my heifer,
> you would not have found the answer to my riddle."

19 Then Yahweh's Spirit suddenly came on Samson with power. Samson went down to Ashkelon and killed thirty of their men. He took their plunder, and he gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house. **20** Samson's wife was given to his best friend.

Judges 14 General Notes

Structure and formatting

The account of Samson continues in this chapter.

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Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:14, 18.

Special concepts in this chapter

Intermarriage
It was considered sinful for an Israel to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman. They use rhetorical questions to convince him that he is sinning. This woman caused Samson many problems.

Judges 14:1

Samson went down to Timnah
The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timah is the name of a city in the Sorek Valley.

one of the daughters of the Philistines
The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among the Philistine people" or "a Philistine girl"

Judges 14:2

Now get her for me to be my wife
This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to become my wife" or "Make the arrangements for me to marry her"

Judges 14:3

Is there not a woman among the daughters of your relatives, or among all our people?
They ask this question to suggest that they could find Samson a wife among their own people. This question can be written as a statement. Alternate translation: "Surely there are women among your people whom you could marry."

the daughters of your relatives
The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among your relatives"

Are you going to take a wife from the uncircumcised Philistines?
This question is asked to rebuke Samson. This question can be written as a statement. You can make explicit the reason his parents do not want him to marry a Philistine. Alternate translation: "You really should not marry a Philistine woman because the Philistine people do not worship Yahweh."

Get her for me
This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to be my wife"

she pleases me
This means that Samson thinks she is beautiful. "I am pleased by how beautiful she is" or "she is beautiful"

Judges 14:4

this matter
This refers to Samson's request to marry the Philistine woman.

for he desired to create a conflict
The word "he" refers to Yahweh.

Judges 14:5

Samson went down to Timnah
The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timnah was a city in the Sorek Valley. Translate the name of this city the same way you did in [Judges 14:1]

And, look, there one of the young lions came up
Here the word "look" is used to draw the readers attention to a surprising event that happens in the story. The phrase "came up" means that the lion came near him. Alternate translation: "Suddenly, a young lion came near him"

was roaring at him
"threatened him." This is the kind of noise that a lion makes when it threatens to attack something.

Judges 14:6

Yahweh's Spirit suddenly came on him
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "Yahweh's Spirit made him very strong"

tore ... apart
tore into two pieces

had nothing in his hand
Here it states that he had nothing in his hand to emphasize that he was not holding a weapon. Alternate translation: "did not have a weapon"

generated on Tue Oct 24 10:45:40 2023

Judges 14:7

she pleased Samson
This means that he thought she was very beautiful. Alternate translation: "he was pleased by how beautiful she was" or "he thought she was very beautiful"

Judges 14:8

he turned aside
This means that he left his path to do something. Alternate translation: "he left the path"

carcass
dead body

And, look, there was a swarm of bees
Here the word "look" is used to draw the reader's attention to something surprising that happens in the story. Alternate translation: "He found a swarm of bees"

swarm
large group of insects

Judges 14:9

scraped up
"gathered up"

Judges 14:10

Samson's father went down to where the woman was
The phrase "went down" is used to describe Timnah which is lower in elevation than where Samson's father lives. Alternate translation: "Samson's father went to where the woman lived"

the custom of the young men
It may be helpful to state that this was a marriage custom. Alternate translation: "the custom of young men who were getting married"

Judges 14:11

thirty of their friends
"30 of their friends"

Judges 14:12

riddle
a game in which the players must discover the answer to a difficult question

can find it out
This means to figure out the meaning of the riddle. Alternate translation: "can figure out its meaning"

thirty linen robes and thirty sets of clothes
"30 linen robes and 30 sets of clothes"

linen
a type of cloth

Judges 14:13

But if you cannot tell me
Here the word "you" is plural and refers to the guests at the feast.

Judges 14:14

General Information:
Samson tells his riddle. Since it is supposed to be hard to understand, do not translate it in a way that people will immediately know what it means.

Out of the eater was something to eat
"Out of the eater came something to eat" or "Something to eat came out of something that eats"

the eater
The noun "eater" can be expressed as a verb phrase. Alternate translation: "the thing that eats"

out of the strong was something sweet
"out of the strong came something sweet" or "Something that is sweet came out of something that is strong"

the strong
This refers to something that is strong. Alternate translation: "the strong thing"

his guests
"the men at his feast"

could not find the answer
Here figuring out the answer to the riddle is spoke of as if it were something hidden that the guest had to search for and find. Alternate translation: "could not figure out the answer"

Judges 14:15

the fourth day
"day 4"

Trick
mislead or fool someone into doing something they would not want to do

your father's house
These words could refer to 1) the actual house. Alternate translation: "the house your father and his family live in" Or 2) the people who live in the father's physical house. Alternate translation: "your family"

will burn up
The phrase "burn up" means to burn something completely. If a person is "burnt up," it means that person is burned to death.

generated on Tue Oct 24 10:45:40 2023

Did you invite us here in order to make us poor?
They ask her this question to accuse her of doing evil. This question can be written as a statement. Alternate translation: "You have brought us here to make us poor!"

to make us poor
They would become poor if they had to buy him new clothes if they could not solve the riddle. Alternate translation: "to make us poor by forcing us to buy him new clothes"

Judges 14:16

All you do is hate me! You do not love me
Samson's wife basically said the same thing twice for emphasis. Alternate translation: "You do not really love me at all"

riddle
a game in which the players must discover the answer to a difficult question

Look here
This is used to get someones attention. Here "look" means to "listen." Alternate translation: "Listen to me" or "Pay attention to what I am about to say"

if I have not told my father or my mother, should I tell you?
Samson was rebuking her for demanding that he tell her the answer. This question can be written as a statement. Alternate translation: "I have not even told my father or mother. I will not tell you." or "you should not demand that I tell you, since I have not even told my parents, and they are closer to me than you are."

Judges 14:17

during the seven days that their feast lasted
Possible meanings are 1) "during the seven days of their feast" or 2) "during the rest of the seven days of their feast."

the seventh day
"day 7"

she pressured him very much
Here the word "pressured" means "urged." Alternate translation: "she kept urging him to tell her"

Judges 14:18

the men of the city
This refers to Samson's wife's relatives. This can be stated clearly. Alternate translation: "the young men" or "her relatives"

the seventh day
"day 7"

What is sweeter than honey? What is stronger than a lion?
This is the answer to the riddle. It may be written as a statement instead of as questions. If necessary it could be made clear how this relates to the riddle by adding more information. Alternate translation: "Honey is sweet and a lion is strong." or "Honey is sweet and it came out of a lion."

If you had not plowed with my heifer
Samson compares their using his wife to get the answer to someone using another person's heifer to plow his field. Alternate translation: "If you had not used my wife"

plowed
To plow is to use an animal to pull a blade through soil to prepare the soil for seeds.

Judges 14:19

came on Samson with power
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong" or "made Samson very powerful"

killed thirty of their men
"killed 30 of their men"

their men
"the men who lived there"

plunder
things taken by force, usually after a fight or battle

their clothes
These were from the plunder he had taken from Ashkelon. Alternate translation: "the sets of clothing that he had taken"

Burning with anger
"Very angry"

went up to his father's house
The phrase "went up" is used here because Samson was at Timnah which is lower in elevation than where his father's house is located.

Judges 14:20

Samson's wife was given to his best friend
This can be stated in active form. Alternate translation: "his wife's father gave her to his best friend"

best friend
"closest friend"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 After some days, during the time of wheat harvest, Samson took a young goat and went to visit his wife. He said to himself, "I will go to my wife's room." But her father would not allow him to go in. **2** Her father said, "I really thought you hated her, so I gave her to your friend. Her younger sister is more beautiful than she is, is she not? Take her instead." **3** Samson said to them, "This time I will be innocent in regard to the Philistines when I hurt them." **4** Samson went and caught three hundred foxes and he tied together each pair, tail to tail. Then he took torches and tied them in the middle of each pair of tails. **5** When he had set the torches on fire, he let the foxes go into the standing grain of the Philistines, and they set fire to both the stacked grain and the grain standing in the field, along with the vineyards and the olive orchards. **6** The Philistines asked, "Who did this?" They were told, "Samson, the Timnite's son-in-law, did this because the Timnite took Samson's wife and gave her to his friend." Then the Philistines went and burned up her and her father. **7** Samson said to them, "If this is what you do, I will get my revenge against you, and after that is done, I will stop." **8** Then he cut them to pieces, hip and thigh, with a great slaughter. Then he went down and lived in a cave in the cliff of Etam.

9 Then the Philistines came up and encamped in Judah and spread out in Lehi. **10** The men of Judah said, "Why have you come up against us?" They said, "We have come up so we may capture Samson, and do to him as he has done to us." **11** Then three thousand men of Judah went down to the cave in the cliff of Etam, and they said to Samson, "Do you not know that the Philistines are rulers over us? What is this you have done to us?" Samson said to them, "They did to me, and so I have done to them." **12** They said to Samson, "We have come down to tie you up and give you into the hands of the Philistines." Samson said to them, "Swear to me that you will not kill me yourselves." **13** They said to him, "No, we will only tie you with ropes and hand you over to them. We promise we will not kill you." Then they tied him up with two new ropes and brought him up from the rock.

14 When he came to Lehi, the Philistines came shouting as they met him. Then Yahweh's Spirit came on him with power. The ropes on his arms became like burnt flax, and they fell off his hands. **15** Samson found a fresh jawbone of a donkey, and he picked it up and killed a thousand men with it. **16** Samson said,

> "With the jawbone of a donkey, heaps upon heaps,
> with the jawbone of a donkey I have killed a thousand men."

17 When Samson finished speaking, he threw away the jawbone, and he called the place Ramath Lehi. **18** Samson was very thirsty and called on Yahweh and said, "You have given this great victory to your servant. But now will I die of thirst and fall into the hands of those who are uncircumcised?" **19** God split open the hollow place that is at Lehi and water came out. When he drank, his strength returned and he revived. So he called the name of that place En Hakkore, and it is at Lehi to this day. **20** Samson judged Israel in the days of the Philistines for twenty years.

Judges 15 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:16.

Special concepts in this chapter

Samson's strength

The Spirit of Yahweh rushed upon Samson. This meant God gave Samson extraordinary strength. Samson's power is the power of Yahweh himself and he enacted the judgment of God on the Philistines. (See: holyspirit and judge)

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Judges 15:1

He said to himself
This refers to thinking. Alternate translation: "He thought to himself"

I will go to my wife's room
Samson intended to sleep with his wife. This can be stated clearly. Alternate translation: "I will go to my wife's room, so we may sleep together"

would not allow him to go in
The phrase "her room" is understood from what Samson said to himself. It can be repeated here. Alternate translation: "would not permit him to go into her room"

Judges 15:2

so I gave her to your friend
This means that he gave her to be his friend's wife. This can be stated clearly. Alternate translation: "so I gave her to be married to your friend"

is she not?
He asks this question to imply that Samson should agree with him. This question may be written as a statement. Alternate translation: "I hope you agree."

Take her instead
He is suggesting that Samson take her as his wife. This can be stated clearly. Alternate translation: "Take her to be your wife instead"

Judges 15:3

I will be innocent in regard to the Philistines when I hurt them
Samson thinks that he will be innocent if he attacks the Philistines because they wronged him. This can be stated clearly. Alternate translation: "I will be innocent if I hurt the Philistines because they have wronged me"

Judges 15:4

three hundred foxes
"300 foxes"

foxes
Foxes are animals like dogs that have long tails and that eat nesting birds and other small animals.

each pair
a pair is two of anything, such as two foxes, or two tails

tail to tail
"by their tails"

torches
A torch is a stick of wood with something flammable attached to one end; a torch is often used to light other things or to be carried for light.

Judges 15:5

standing grain
grain that is still growing on its stalk in the field

stacked grain
the stalks of grain collected in piles after it has been harvested

orchards
An orchard is a place where fruit trees are grown.

Judges 15:6

the Timnite's son-in-law
The husband of a man's daughter is a "son-in-law."

Timnite
This is a person from Timnah.

took Samson's wife and gave her to his friend
Samson's wife's father gave her in marriage to Samson's friend. This can be stated clearly. Alternate translation: "took Samson's wife and allowed her to marry Samson's friend"

burned up
The phrase "burned up" means to burn something completely. If a person is "burned up," it means that person is burned to death.

Judges 15:7

said to them
"said to the Philistines"

If this is what you do
"Because you have done this."

Judges 15:8

he cut them to pieces, hip and thigh
Here "hip and thigh" refers to the whole body. This is a graphic description of how Samson killed the Philistines. Alternate translation: "He cut their bodies to pieces"

he went down
Here the phrase "went down" does not likely mean that he changed elevation, but rather, it is a way to describe someone going to another place. Alternate translation: "he went"

cave
an opening in a hill or mountainside

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cliff
a high, rocky hill or mountainside

Etam
This is the name of the rocky hill country near Jerusalem.

Judges 15:9

the Philistines came up ... in Judah
The phrase "came up" is used here because Judah is higher in elevation than Philistia.

encamped in Judah
They set up their tents in Judah. This synecdoche means that they prepared to make war against Judah. Alternate translation: "prepared to make war against Judah"

spread out
moved apart from each other so they could control as much land as possible

Lehi
This is the name of a town in Judah.

Judges 15:10

have you come up against
Possible meanings are 1) "have you come up to attack" (see verse 9) or 2) "are you attacking."

We have come up
Possible meanings are 1) "We have come up" (see verse 9) or 2) "We are attacking you."

do to him as he has done to us
The Philistines are comparing how they want to kill Samson to how he killed many of the Philistines. Alternate translation: "kill him like he killed many of our people"

Judges 15:11

three thousand men of Judah
"3,000 men of Judah"

cave in the cliff of Etam
See how you translated this phrase in Judges 15:8.

Do you not know that the Philistines are rulers over us? What is this you have done to us?
The men of Judah ask Samson these questions to rebuke him. This questions may be written as a statements. Alternate translation: "You know that the Philistines are rulers over us but you act like they are not. What you have done has caused us great harm."

They did to me, and so I have done to them
Samson is referring to how they killed his wife and how he killed them in revenge. This can be stated clearly. Alternate translation: "They killed my wife, so I killed them"

Judges 15:12

the hands of the Philistines
Here "hands" refers to power. Alternate translation: "the Philistine's control"

Judges 15:13

hand you over to them
This means to cause someone to be under someone else's control. Alternate translation: "give you to the Philistines"

up from the rock
This refers to the cave in the cliff of Etam where Samson had gone in [Judges 15:8]

Judges 15:14

When he came
Samson was not travelling alone, he was being led by the men who had tied him with ropes. Alternate translation: "When they came"

Lehi
This is the name of a town in Judah. See how you translated this in Judges 15:9.

came on him with power
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong"

The ropes on his arms became like burnt flax
Samson easily broken the ropes that bound his hands. The author describes how easily he broke the ropes by saying it was as if they had become burnt flax. Alternate translation: "He snapped the ropes on his arms as easily as if they had been stalks of burned flax"

flax
fibers from the flax plant used for making threads and cloth

Judges 15:15

a fresh jawbone
This means that the donkey had died very recently and its bones had not yet begun to decay. A jawbone is the bone in which the lower rows of teeth are set.

a thousand men
"1,000 men"

generated on Tue Oct 24 10:45:40 2023

Judges 15:16

the jawbone of a donkey
"a donkey's jawbone"

heaps upon heaps
This phrase describes how many people Samson killed. There were enough bodies to make large piles of bodies. Alternate translation: "I have made heaps of dead bodies"

Judges 15:17

Ramath Lehi
This is the name of a place. It's name means "Jawbone Hill"

Judges 15:18

was very thirsty
"needed water to drink"

But now will I die of thirst and fall into ... uncircumcised?
Possible meanings are 1) Samson is so thirsty he could literally die. Alternate translation: "But now I will die of thirst and my body will fall into ... uncircumcised." or 2) Samson exaggerates how thirsty he is by asking if he will die of thirst. Alternate translation: "But now will you allow me to become so weak from my thirst that I fall into ... uncircumcised?"

die of thirst
This means to die because you have not drank enough and therefore, you do not have enough water in your body.

fall into the hands of those who are uncircumcised
The phrase "fall into the hands" means to be captured. "Those who are uncircumcised" refers to the Philistines and with the word "uncircumcised" emphasizing that they do not worship Yahweh. Alternate translation: "be captured by those godless Philistines"

Judges 15:19

split open the hollow place
"opened a hole in the ground" or "opened the low place." This refers to a low area of ground where Yahweh caused a spring of water to appear.

Lehi
See how you translated this in Judges 15:9

his strength returned and he revived
These two phrase mean basically the same thing and emphasize that Samson became strong again. These two statements can be combined. Alternate translation: "he became strong again" or "he was revived"

En Hakkore
This is the name of a spring of water. The name means "spring of him who prayed."

it is at Lehi to this day
This means that the spring did not dry up but that it remained. The phrase "to this day" refers to the "present" time. Alternate translation: "the spring can still be found at Lehi, even today"

Judges 15:20

in the days of the Philistines
This refers to the time period that the Philistines controlled the land of Israel. Alternate translation: "during the time the Philistines controlled Israel"

for twenty years
"for 20 years"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Samson went to Gaza and saw a prostitute there, and he went to her. **2** The Gazites were told, "Samson has come here." The Gazites surrounded the place and in secret, they waited for him all night at the city gate. They kept silent all night. They had said, "Let us wait until daylight, and then let us kill him." **3** Samson lay in bed until midnight. At midnight he got up and he took hold of the city gate and its two posts. He pulled them up out of the ground, bar and all, put them on his shoulders, and carried them up to the top of the hill, in front of Hebron.

4 After this, Samson came to love a woman who lived in the Valley of Sorek. Her name was Delilah. **5** The rulers of the Philistines came up to her, and said to her, "Trick Samson to see where his great strength lies, and by what means we may overpower him, that we may bind him in order to humiliate him. Do this, and each one of us will give you 1,100 pieces of silver." **6** Then Delilah said to Samson, "Please, tell me how is it that you are so strong, and how could anyone bind you, so you might be controlled?" **7** Samson said to her, "If they tie me with seven fresh bowstrings that have not been dried, then I will become weak and be like any other man." **8** Then the rulers of the Philistines brought up to Delilah seven fresh bowstrings that had not been dried, and she tied Samson up with them. **9** Now she had men hiding in secret, staying in her inner room. She said to him, "The Philistines are upon you, Samson!" But he broke the bowstrings like a thread of yarn when it touches the fire. So the secret of his strength was not discovered.

10 Then Delilah said to Samson, "This is how you have deceived me and told me lies. Please, tell me how you can be overpowered." **11** He said to her, "If they tie me up with new ropes which have never been used for work, I will become weak and like any other man." **12** So Delilah took new ropes and tied him up with them, and said to him, "The Philistines are upon you, Samson!" The men lying in wait were in the inner room. But Samson tore off the ropes from his arms like they were a piece of thread.

13 Delilah said to Samson, "Until now you have deceived me and told me lies. Tell me how you may be overpowered." Samson said to her, "If you weave seven locks of my hair into a fabric on a loom, and then nail that to the loom, I will be like any other man." **14** While he slept, Delilah wove seven locks of his hair into the fabric on the loom and nailed it to the loom, and she said to him, "The Philistines are upon you, Samson!" He woke from his sleep and he pulled out the fabric and the pin from the loom.

15 She said to him, "How can you say, 'I love you,' when you do not share your secrets with me? You have mocked me these three times and have not told me how you have such great strength." **16** Every day she pressed him hard with her words, and she pressured him so much that he wished he would die. **17** So Samson told her everything and said to her, "I have never had a razor cut the hair on my head, for I have been a Nazirite for God from my mother's womb. If my head is shaved, then my strength will leave me, and I will become weak and be like every other man."

18 When Delilah saw that he had told her the truth about everything, she sent and called for the rulers of the Philistines, saying, "Come up again, for he has told me everything." Then the rulers of the Philistines went up to her, bringing the silver in their hands. **19** She had him fall asleep in her lap. She called for a man to shave off the seven locks of his head, and she began to subdue him, for his strength had left him. **20** She said, "The Philistines are upon you, Samson!" He woke up out of his sleep and said, "I will get out like the other times and shake myself free." But he did not know that Yahweh had left him. **21** The Philistines captured him and put out his eyes. They brought him down to Gaza and bound him with bronze shackles. He turned the millstone at the prison house. **22** But the hair on his head began to grow again after it had been shaved.

23 The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. They said, "Our god has conquered Samson, our enemy, and put him in our hands." **24** When the people saw him, they praised their god, for they said, "Our god has conquered our enemy and given him to us—the destroyer of our country, who killed many of us."

25 When they were celebrating, they said, "Call for Samson, that he may make us laugh." They called for Samson out of the prison and he made them laugh. They made him stand between the pillars. **26** Samson said to the boy who held his hand, "Permit me to touch the pillars on which the building rests, so that I can lean against them." **27** Now the house was full of men and women. All the rulers of the Philistines

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were there. There were on the roof about three thousand men and women, who were looking on while Samson was entertaining them.

28 Samson called to Yahweh and said, "Lord Yahweh, call me to mind! Please strengthen me only this once, God, so that I may have revenge in one blow on the Philistines for taking my two eyes." **29** Samson held on to the two middle pillars on which the building rested, and he leaned against them, one pillar with his right hand, and the other with his left. **30** Samson said, "Let me die with the Philistines!" He stretched out with his strength and the building fell on the rulers and on all the people who were in it. So the dead that he killed when he died were more than those he killed during his life. **31** Then his brothers and all the house of his father came down. They took him, brought him back and buried him between Zorah and Eshtaol in the burial place of Manoah, his father. Samson had judged Israel for twenty years.

Judges 16 General Notes

Structure and formatting

The account of Samson concludes in this chapter.

Special concepts in this chapter

Samson's mistake

Samson mistakenly thought that he was the source of his strength. He did not realize that Yahweh had left him and without Yahweh, he had no strength. This was not Samson's only mistake. His foreign wife created most of his problems.

Judges 16:1

he went to her

This is a polite way of saying that he had sexual relations with her. Alternate translation: he had sexual relations with her" or "he lay with her"

Judges 16:2

The Gazites were told

The word "Gazites" refers to people from Gaza. This can be stated in active form. Alternate translation: "Someone told the people of Gaza"

The Gazites surrounded the place ... they waited for him all night at the city gate

This implies that some Gazites surrounded the place where Samson was staying and others waited at the city gate so that he could not leave.

They kept silent all night

Possible meanings are 1) "They did not make any noise all night" or 2) "They made no attempt to attack him all night."

Judges 16:3

until midnight

"until the middle of the night"

its two posts

These are supports for the city gate. These posts were probably made from tree trunks and were buried deep into the ground. The doors of the city gate were attached to these posts.

bar and all

The bar was probably a heavy rod of iron that connected the gate to the posts. The doors of the city gate were probably made of heavy wooden beams or iron bars.

shoulders

the part of the human body where the arms and the neck attach to the body

Hebron

This is the name of a city.

Judges 16:4

Valley of Sorek

This is the name of a valley near Samson's home.

Judges 16:5

Trick

to mislead or fool someone into doing something they would not want to do

to see

This is an idiom that means to learn something. Alternate translation: "to understand" or "to learn"

where his great strength lies

This is an idiom that refers to where his strength comes from. Alternate translation: "what causes him to be very strong"

by what means we may overpower him

"how we might overpower him""

generated on Tue Oct 24 10:45:40 2023

1,100 pieces of silver
"one thousand one hundred pieces of silver."

Judges 16:6

bind you, so you might be controlled
This can be stated in active form. Alternate translation: "bind you to control you" or "bind you to restrain you"

Judges 16:7

fresh bowstrings
Bowstrings were often made from parts of an animal, often from the tendons. The words "fresh bowstrings" refer to those that come from a freshly slaughtered animal that have not yet dried.

that have not been dried
This can be stated in active form. Alternate translation: "that have not yet dried" or "that are not dry yet"

Judges 16:8

that had not been dried
This can be stated in active form. Alternate translation: "that had not yet dried" or "that were not dry yet"

she tied Samson up with them
"Delilah tied Samson up with the fresh bowstrings"

Judges 16:9

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Philistine men that Delilah had waiting to capture Samson.

The Philistines are upon you
The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you"

he broke the bowstrings like a thread of yarn when it touches the fire
The author describes how easily he broke the bowstrings by comparing them to how yarn breaks when it is burned. Alternate translation: "he broke the bowstrings as easily as if he were breaking burned yarn" or "he broke the bowstrings as easily as if they were made of thin yarn"

Judges 16:10

This is how you have deceived me and told me lies.
Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation: "You have greatly deceived me!"

you can be overpowered
This can be stated in active form. Alternate translation: "people can overpower you"

Judges 16:11

General Information:
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Judges 16:12

The Philistines are upon you
The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you"

lying in wait
This means that they were hiding and waiting for the right moment to attack. Alternate translation: "waiting to attack him"

like they were a piece of thread
The author describes how easily Samson broke the ropes by comparing it to him breaking a piece of thread. Alternate translation: "as easily as if they were only a piece of thread"

Judges 16:13

you have deceived me and told me lies
Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation: "you have greatly deceived me"

you may be overpowered
This can be stated in active form. Alternate translation: "people can overpower you"

weave
crossing pieces of material together so they hold each other in place

locks of my hair
small bunches of hair

fabric
cloth made from weaving material together

loom
a machine used for combining many threads of material into a cloth

then nail that to the loom
"then nail the fabric to the loom"

nail
to hammer a nail in order to hold something in one place

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I will be like any other man
The full meaning of this statement can be made explicit. Alternate translation: "I will be as weak as any other man"

Judges 16:14

The Philistines are upon you
The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you"

he pulled out the fabric and the pin from the loom
Samson pulled out the fabric from the loom when he pulled his hair away from the loom. This can be stated clearly. Alternate translation: "pulled away his hair, taking with it the pin of the loom and the fabric in the loom"

the pin
This is the wooden nail or peg used to fasten the fabric to the loom.

Judges 16:15

How can you say, 'I love you,' when you do not share your secrets with me?
Delilah asks this question to say that if Samson really loved her he would tell her his secrets. This question can be written as a statement. Alternate translation: "When you say 'I love you,' you are lying because you do not share your secrets with me."

Judges 16:16

pressed him hard ... pressured him
Here the author speaks of how Delilah tries to persuade Samson as if she were putting pressure on him to convince him to tell her what she wants to know. Alternate translation: "tried hard to persuade him ... kept trying to persuade him"

with her words
"by what she said to him"

that he wished he would die
The author used a hyperbole, an exaggeration, to emphasize how miserable Sampson felt. Alternate translation: "that he was completely miserable" or "that he was very unhappy"

Judges 16:17

told her everything
everything about the source of his strength. This can be stated clearly. Alternate translation: "told her the source of his strength" or "told her the truth"

razor
a sharp blade used to cut hair close to a person's skin

a Nazirite for God
This means that he is devoted to God as a Nazirite. See how you translated a similar phrase in Judges 13:5. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite"

from my mother's womb
Here "from my mother's womb" refers to to when he was born. This means that he has been a Nazirite since he was born. Alternate translation: "my entire life"

If my head is shaved
This can be stated in active form. Alternate translation: "If someone shaves my head"

shaved
to have had the hair cut close to the skin with a razor

my strength will leave me
Samson speaks about his strength as if it were a person who could leave him. Alternate translation: "I will not be strong any more"

Judges 16:18

Delilah saw
Here the word "saw" is a idiom that means to realize something. Alternate translation: "Delilah realized" or "Delilah learned"

the truth about everything
Here the word "everything" refers to everything about why Samson was strong. Alternate translation: "the truth about why he is strong"

Come up again
Delilah is telling the rulers to come again to where she lives. Her home is likely at a higher elevation than where the rulers would be travelling from.

bringing the silver in their hands
This means that they brought to her the silver that they had promised to give her if she helped them capture Samson. Alternate translation: "bringing the silver that they had promised to give her"

Judges 16:19

She had him fall asleep
"She caused him to fall asleep"

in her lap
This means that he slept with his head on her lap. This can be stated clearly. Alternate translation: "with his head on her lap"

lap
The lap is the level area of the upper legs when a person is sitting down.

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the seven locks of his head
Samson had seven locks of hair on his head. Locks are small bunches of hair. Here his locks of hair are described as "belonging" to his head. Alternate translation: "the seven locks of hair on his head"

subdue him
"control him"

his strength had left him
Here Samson's strength is described as if it were a person who could leave him. Alternate translation: "his strength was gone" or "he was no longer strong"

Judges 16:20

The Philistines are upon you
The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you"

woke up
"awakened"

get out
"escape"

But he did not know that Yahweh had left him
It is implied that if Yahweh left Samson, he would no longer be strong. Alternate translation: "But he did not know that Yahweh had left him and that he would not be strong enough to defeat the Philistines"

Judges 16:21

put out his eyes
This means that they removed his eyes from his head. Alternate translation: "removed his eyes"

down to Gaza
The phrase "down to" is used here because they brought Samson to Gaza which is lower in elevation than his home where they captured him.

bound him with bronze shackles
"chained him with bronze shackles" or "tied him up using bronze shackles"

shackles
locks on the end of chains that hold a prisoner at his feet or hands, or both

turned the millstone
"pulled the millstone around in a circle"

millstone
This is a very large, heavy, circular stone. Normally, a large animal pulls the millstone around in a circle to crush grain. Here the Philistines humiliate Samson by making him pull it.

Judges 16:22

after it had been shaved
This can be stated in active form. Alternate translation: "after the Philistines had shaved it"

Judges 16:23

Dagon
a major false god of the Philistines

has conquered
"has defeated"

put him in our hands
Here the word "hands" is a metaphor for the rulers' power. Alternate translation: "put him under our control"

Judges 16:24

the destroyer of our country
This refers to Samson. The word "destroyer" can be expressed with the verb "destroy." Alternate translation: "the man who has destroyed our country"

who killed many of us
Here the word "us" refers to the Philistine people. Those who are talking are not counting themselves among the people whom Samson killed. Alternate translation: "who killed many of our people"

Judges 16:25

Call for Samson ... They called for Samson
Since Samson was a prisoner, he would not be called directly, but rather the people were asking for the men in charge of the prison to bring him to them. Alternate translation: "Call for them to bring out Samson ... They brought Samson"

Judges 16:26

the boy
"the young man" This was not a young child, but rather a youth.

Permit me to touch the pillars on which the building rests
"Allow me to touch the pillars which hold up the building"

Judges 16:27

Now
This word is used here to mark a break in the main story while the writer tells background information.

three thousand men and women
"3,000 men and women"

generated on Tue Oct 24 10:45:40 2023

looking on
"watching"

while Samson was entertaining them
It is unclear what Samson did to entertain them. It seems the Philistines were making him do things that would humiliate him so that they could make fun of him.

Judges 16:28

called to Yahweh
"prayed to Yahweh"

call me to mind
This means to remember him and his situation. Alternate translation: "remember me"

only this once
"one more time"

in one blow on the Philistines
This idiom means that he wants to have one more powerful act against the Philistines to get full revenge for what they did to him. Alternate translation: "with one strike against the Philistine" or "in one powerful act against the Philistines"

Judges 16:29

on which the building rested
"which held up the building"

Judges 16:30

He stretched out with his strength
When Samson stretched out his arms he pushed down the pillars of the building. Alternate translation: "He used his strength to push down the pillars" or "He used his strength to push over the pillars"

the dead
This refers to people who are dead. Alternate translation: "the dead people"

were more
"were a greater amount"

Judges 16:31

all the house of his father
Here the word "house" refers to his family. Alternate translation: "all of his father's family"

came down
The phrase "came down" is used here because the place that Samson's family traveled form was higher in elevation than Gaza.

Zorah ... Eshtaol
See how you translated the names of these places in Judges 13:2 and Judges 13:25.

in the burial place of Manoah, his father
"where his father, Manoah, is buried"

Manoah
See how you translated this man's name in [Judges 13:2]

Samson had judged Israel for twenty years
This same sentence is also in [Judges 15:20]

twenty years
"20 years"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 There was a man in the hill country of Ephraim, and his name was Micah. **2** He said to his mother, "The 1,100 pieces of silver that were taken from you, about which you spoke a curse, and which I heard—look here! I have the silver with me. I stole it." His mother said, "May Yahweh bless you, my son!" **3** He restored the 1,100 pieces of silver to his mother and his mother said, "I set apart this silver to Yahweh, for my son to make a carved image and a cast metal figure. So now, I restore it to you." **4** When he restored the money to his mother, his mother took two hundred pieces of silver and gave them to a metal worker who made them into a carved image and a cast metal figure, and they were placed in the house of Micah. **5** The man Micah had a house of idols and he made an ephod and household gods, and he hired one of his sons to become his priest. **6** In those days there was no king in Israel, and everyone did what was right in his own eyes.

7 Now there was a young man of Bethlehem in Judah, of the clan of Judah, who was a Levite. He stayed there to fulfill his duties. **8** The man left Bethlehem in Judah to go and find a place to live. As he journeyed, he came to Micah's house in the hill country of Ephraim. **9** Micah said to him, "Where do you come from?" The man said to him, "I am a Levite of Bethlehem in Judah, and I am traveling to find a place where I might live." **10** Micah said to him, "Stay with me, and be to me a father and a priest. I will give you ten pieces of silver a year, a suit of clothes, and your food." So the Levite went into his house. **11** The Levite was content to live with the man, and the young man became to Micah like one of his sons. **12** Micah set apart the Levite for sacred duties, and the young man became his priest, and was in Micah's house. **13** Then Micah said, "Now I know that Yahweh will do good for me, because this Levite has become my priest."

Judges 17 General Notes

Structure and formatting

This chapter begins a section explaining how Israel came to have a king.

Special concepts in this chapter

Idols and figures

According to the law of Moses, the Israelites were prohibited from making wooden figures or cast metal idols. This was a form of idolatry. This practice was common in Canaan and it shows the influence the Israelites allowed these people to have on them. (See: lawofmoses)

Judges 17:1

There was a man

This is a way to introduce a new person to the story.

Micah

This is the name of a man. It is not the same man who wrote the book of Micah.

Judges 17:2

1,100 pieces

"one thousand one hundred pieces"

that were taken from you

This can be stated in active form. Alternate translation: "which someone stole from you"

I stole it

"I was the one who took it"

Judges 17:3

1,100 pieces

"one thousand one hundred"

set apart

This means to dedicate something to a specific purpose. Alternate translation: "dedicate"

cast metal

metal that has been melted and poured into a mold to form a special shape

I restore it to you

"I give it back to you"

Judges 17:4

two hundred pieces of silver

"200 pieces of silver"

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they were placed in the house of Micah
The word "they" refers to the metal figures. This may be stated in active form. Alternate translation: "Micah placed them in his house"

Judges 17:5

a house of idols
This refers to a house used specifically for worshiping idols. This can be stated clearly. Alternate translation: "a house for worshiping idols"

Judges 17:6

everyone did what was right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "each person did what he decided was right" or "each person did what he judged to be right"

Judges 17:7

of Bethlehem
"from Bethlehem"

of the clan of Judah
This means that he was living among the family of Judah, that is, the tribe of Judah. Alternate translation: "who was living among the tribe of Judah"

He stayed there to fulfill his duties
"He lived and worked there"

Judges 17:8

find a place to live
"find a different place to live"

Judges 17:9

where I might live
It is implied that he is looking for a place to live and work. Alternate translation: "where I might live and have a job"

Judges 17:10

a father and a priest
The word "father" is here used in the sense of an advisor, and not to a literal father. Alternate translation: "an advisor and a priest"

I will give you ten pieces of silver a year
"I will give you ten pieces of silver each year"

a suit of clothes
"a set of clothes"

So the Levite went into his house
It is implied that the Levite accepted Micah's offer, and therefore, entered Micah's house. Alternate translation: "So the Levite accepted his offer and went into his house"

Judges 17:11

the young man became to Micah like one of his sons
The relationship between the Levite and Micah became like the close relationship between a father and son. Alternate translation: "the young man became close to Micah and was like one of his sons"

Judges 17:12

Micah set apart the Levite
Here "set apart" means that Micah "dedicated" or "ordained" him. Alternate translation: "Micah dedicated the Levite"

was in Micah's house
Here living in Micah's house is spoken of as "being" in his house. Alternate translation: "lived in Micah's house"

Judges 17:13

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Chapter 18

1 In those days there was no king in Israel. The tribe of the descendants of Dan was looking for a territory to live in, for up to that day they had not received any inheritance from among the tribes of Israel. **2** The people of Dan sent five men from the whole number of their tribe, men who were experienced warriors from Zorah and from Eshtaol, to scout the land on foot, and to look it over. They said to them, "Go and look over the land." They came to the hill country of Ephraim, to the house of Micah, and they spent the night there. **3** When they were near Micah's house, they recognized the speech of the young Levite. So they stopped and asked him, "Who brought you here? What are you doing in this place? Why are you here?" **4** He said to them, "This is what Micah has done for me: He has hired me to become his priest." **5** They said to him, "Please seek the advice of God, so we may know whether the journey we are going on will be successful." **6** The priest said to them, "Go in peace. Yahweh will lead you in the way you should go."

7 Then the five men left and came to Laish, and they saw that the people were living in safety, in the same way the Sidonians lived, undisturbed and secure. There was no one who conquered them or who oppressed them in any way in the land. They lived far away from the Sidonians and had no dealings with anyone. **8** They returned to their tribe in Zorah and Eshtaol. Their relatives asked them, "What is your report?" **9** They said, "Come! Let us attack them! We have seen the land and it is very good. Are you doing nothing? Do not be slow to attack and conquer the land. **10** When you go, you will come to a secure people, and the land is wide! God has given it to you—a place that does not lack anything in the land."

11 Six hundred men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol. **12** They went up and camped at Kiriath Jearim, in Judah. This is why people called that place Mahaneh Dan to this day; it is west of Kiriath Jearim. **13** They went away from there to the hill country of Ephraim and came to the house of Micah.

14 Then the five men who had gone to scout the country of Laish said to their relatives, "Do you know that in these houses there are an ephod, household gods, a carved image, and a cast metal figure? Decide now what you will do." **15** So they turned in there and came to the house of the young man, the Levite, at the house of Micah, and they greeted him. **16** Now the six hundred Danites, armed with weapons of war, stood at the entrance of the gate. **17** The five men who had gone to scout out the land went there and they took the carved figure, the ephod, the household gods, and the cast metal figure, while the priest stood by the opening of the gate with the six hundred men armed with weapons of war. **18** When these went into Micah's house and took the carved image, the ephod, the household gods, and the cast metal figure, the priest said to them, "What are you doing?" **19** They said to him, "Be quiet! Put your hand on your mouth and come with us, and be to us a father and a priest. Is it better for you to be priest for the house of one man, or to be priest for a tribe and a clan in Israel?" **20** The priest's heart was glad. He took the ephod, the household gods, and the carved figure, and went along with the people.

21 So they turned and went away, putting the little children, their livestock and their valuable possessions in front of them. **22** When they were a good distance from the house of Micah, the men who were in the houses near Micah's house were called together, and they caught up with the Danites. **23** They shouted to the Danites, and they turned and said to Micah, "Why have you been called together?" **24** He said, "You stole the gods that I made, you have taken my priest, and you are leaving. What else do I have left? How can you ask me, 'What is bothering you?'" **25** The people of Dan said to him, "You should not let us hear you say anything, or some very angry men will attack you, and you and your family will be killed." **26** Then the people of Dan went their way. When Micah saw that they were too strong for him, he turned and went back to his house.

27 The people of Dan took what Micah had made, as well as his priest, and they came to Laish, to a people who were undisturbed and secure and they struck them with the edge of the sword and burned the city. **28** There was no one to rescue them because it was a long way from Sidon, and they had no dealings with anyone. It was in the valley that is near Beth Rehob. The Danites rebuilt the city and lived there. **29** They named the city Dan, the name of Dan their ancestor, who was one of Israel's sons. But the name of the city used to be Laish. **30** The people of Dan set up the carved figure for themselves. Jonathan son of Gershom, son of Moses, he and his sons were priests for the tribe of the Danites until the day of the land's

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captivity. [31] So they worshiped Micah's carved figure that he made as long as the house of God was at Shiloh.

Judges 18 General Notes

Special concepts in this chapter

The tribe of Dan
The tribe of Dan lacked faith in Yahweh and had yet to conquer its inheritance. In this chapter, they begin to conquer their land, but they also started to worship an idol. Their conquering of the land is much different than the other tribes' victories. (See: faith and inherit)

Judges 18:1

In those days
This phrase introduces the beginning of another event in the story.

In those days ... from among the tribes of Israel
This is background information about Israel and the people of the tribe of Dan.

not received any inheritance from
This refers specifically to land inherited where they would live. Alternate translation: "not received a land inheritance from"

Judges 18:2

from the whole number of their tribe
The phrase "the whole number" refers to all of the men in the tribe. Alternate translation: "from among all of the men in their tribe"

experienced warriors
"experienced fighters"

Zorah
See how you translated the name of this town in Judges 13:2.

Eshtaol
See how you translated the name of this town in Judges 13:25.

to scout the land on foot
The phrase "on foot" means to walk. Alternate translation: "to scout the land by walking through it"

Micah
See how you translated this man's name in Judges 17:1.

Judges 18:3

they recognized the speech of the young Levite
They recognized the man by the sound of his voice. Here "speech" refers to his "voice." Alternate translation: "they heard the young Levite talking, and they recognized his voice"

Judges 18:4

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Judges 18:5

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Judges 18:6

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Judges 18:7

Laish
This is the name of a city.

There was no one who conquered
"There were no enemies living in their land who had conquered them"

had no dealings with anyone
"had no contact with any outsiders." This means they lived far enough away from any other city that they lived secluded from other people.

Judges 18:8

Zorah
Translate the name of this city the same as you did in Judges 13:2.

Eshtaol
Translate the name of this city the same as you did in Judges 13:25.

Judges 18:9

Are you doing nothing?
This rhetorical question is asked sarcastically and means that they should be doing the opposite. This question can be written as a statement. Alternate translation: "You should be acting now!"

generated on Tue Oct 24 10:45:40 2023

Do not be slow to attack
"Hurry! Attack"

Judges 18:10

a secure people
"a people who think they are secure" "people who are not afraid that anyone will attack them"

the land is wide
"the land is large." This is a description of the size of the land.

that does not lack anything in the land
The men use a hyperbole, an exaggeration, to emphasize that it is a very desirable place to live. Alternate translation: "where we will have everything there that we need"

that does not lack anything
"that has everything"

Judges 18:11

Six hundred men
"600 men"

Judges 18:12

Kiriath Jearim
This is the name of a town.

Mahaneh Dan
Translate the name of this place the same as you did in Judges 13:25.

to this day
This means that something remains the same. It refers to the "present" time. Alternate translation: "and that is still its name"

Judges 18:13

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Judges 18:14

Laish
Translate the name of this town the same as you did in Judges 18:7.

in these houses there are an ephod, ... metal figure? Decide ... will do
The five men asked this question to suggest and encourage the men that they should steal the idols. This can be written as a statement, and the implied information may be given in a parenthetical phrase. Alternate translation: "these houses contain an ephod, ... metal figure.

in these houses there are
"in one of these house there is" or "among these houses is"

Judges 18:15

they turned in there
"they turned"

they greeted him
The word "him" refers to the Levite.

Judges 18:16

six hundred Danites
"600 Danites"

Judges 18:17

six hundred men
"600 men"

Judges 18:18

General Information:
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Judges 18:19

Is it better for you to be priest for the house of one man ... a clan in Israel?
They ask this as a rhetorical question to imply that it is true. This question can be written as a statement. Alternate translation: "It is better for you to be priest for a tribe and a clan in Israel than for just the house of one man."

Judges 18:20

The priest's heart was glad
Here the priest is referred to by his "heart" to emphasize his emotions. Alternate translation: "The priest was glad"

Judges 18:21

putting the little children, their livestock and their valuable possessions in front of them
They traveled this way to protect the children. If Micah and his people attacked them the would reach the warriors first and not the children. Alternate translation: "putting the little children, their livestock and their possessions in front of them to protect them"

they turned
"the Danites turned around"

generated on Tue Oct 24 10:45:40 2023

Judges 18:22

a good distance
"some distance." This refers a short distance but one that is long enough to be considered as measurable progress.

the men who were in the houses near Micah's house were called together
This can be stated in active form. Alternate translation: "he called together the men who were in the houses near his house"

they caught up with the Danites
This implies that they ran after them. This can be stated clearly. Alternate translation: "running after the Danites, they caught up with them"

Judges 18:23

Why have you been called together?
This question is a rebuke. It can be translated as a statement. Alternate translation: "You should not have called your men together to chase us."

been called together
This can be stated in active form. Alternate translation: "called these men together"

Judges 18:24

the gods that I made
Micah did not make his gods; rather, the craftsman made them. Alternate translation: "the gods which I had made for me" or "the gods which a craftsman made for me"

What else do I have left?
Micah asks this question to emphasize that he no longer has the things that are important to him. Alternate translation: "I have nothing left." or "You have taken everything that is important to me."

How can you ask me, 'What is bothering you?'
Micah asks this question to emphasize that the Danites definitely know what is bothering him. Alternate translation: "You know that I am greatly distressed!'" or "You know how much I am bothered by what you have done to me!'"

Judges 18:25

let us hear you say anything
The phrase "us hear you say" refers to the Danites hearing Micah speaking about what had happened, but it also includes if they are told by others that Micah had spoken about what had happened. Alternate translation: "let us find out that you have said anything" or "say anything about this"

hear you say anything
The word "anything" refers to any information about the Danites coming to Micah's house and stealing his idols. This can be stated clearly. Alternate translation: "hear you say anything about this matter" or "hear you say anything about what has happened"

you and your family will be killed
This can be stated in active form. Alternate translation: "kill you and your family"

Judges 18:26

went their way
This means that they continued on their journey. Alternate translation: "continued on their journey" or "continued travelling"

they were too strong for him
This refers to the Danites being too strong for Micah and his men to fight against. Alternate translation: "they were too strong for him and his men to fight"

Judges 18:27

what Micah had made
Micah did not make his gods, rather a craftsman made them for him. Also, this can be stated in active form. Alternate translation: "the things that had been made for Micah" or "Micah's things"

Laish
See how you translated this in Judges 18:7.

with the edge of the sword
"with their swords." Here "the sword" represents the swords and other weapons that the soldiers used in battle.

Judges 18:28

they had no dealings with anyone
this means they lived far enough away from any other city, that they lived secluded from other people. See how you translated this phrase in Judges 18:7.

Beth Rehob
This is a name of a town.

Judges 18:29

General Information:
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Judges 18:30

Jonathan son of Gershom, son of Moses
This is the name of the young Levite who used to serve as priest for Micah. This can be made explicit. Alternate translation: "The young Levite's name was Jonathan the son of Gershom, son of Moses"

generated on Tue Oct 24 10:45:40 2023

until the day of the land's captivity
This refers to a time later on when the people of Dan would be captured by their enemies. Here the land being conquered is spoken of as if it were a prisoner taken captive by an enemy. Alternate translation: "until the day that their enemies conquered their land" or "until the day that their enemies took them captive"

Judges 18:31

that he made
Micah did not make his gods, rather the craftsman made them for him. Alternate translation: "that had been made for him" or "that his craftsman made for him"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 In those days, when there was no king in Israel, there was a man, a Levite, living for a while in the most remote area of the hill country of Ephraim. He took for himself a woman, a concubine from Bethlehem in Judah. **2** But his concubine acted like a prostitute against him; she left him and went back to her father's house in Bethlehem of Judah. She stayed there for four months. **3** Then her husband got up and went after her in order to persuade her to come back. His servant was with him, and a yoke of donkeys. She brought him into her father's house. When the girl's father saw him, he was glad to meet him. **4** His father-in-law, the girl's father, persuaded him to stay for three days. They ate and drank, and they spent the night there. **5** On the fourth day they got up early and he prepared to go, but the girl's father said to his son-in-law, "Strengthen yourself with a bit of bread, then you may go." **6** So the two of them sat down to eat and drink together. Then the girl's father said, "Please be willing to spend the night and have a good time." **7** When the Levite got up to leave, the father of the young woman urged him to stay, so he changed his plan and spent the night there again. **8** On the fifth day he woke up early to leave, but the girl's father said, "Strengthen yourself, and wait until the afternoon." So the two of them had a meal. **9** When the Levite and his concubine and his servant rose up to depart, his father-in-law, the girl's father said to him, "See now, the day is advancing toward evening. Please stay another night, and have a good time. You can get up early tomorrow and go back home."

10 But the Levite was not willing to spend the night. He got up and left. He went toward Jebus (that is Jerusalem). He had a pair of saddled donkeys—and his concubine was with him. **11** When they were near Jebus, the day was nearly over, and the servant said to his master, "Come, let us turn aside to the city of the Jebusites and spend the night in it." **12** His master said to him, "We will not turn aside into a city of foreigners who do not belong to the people of Israel. We will go on to Gibeah." **13** The Levite said to his young man, "Come, let us go to one of those other places, and spend the night in Gibeah or Ramah." **14** So they went on, and the sun set as they came near to Gibeah, in the territory of Benjamin. **15** They turned aside there to spend the night in Gibeah. They went and sat down in the city square, but no one took them into his house for the night.

16 But then an old man was coming from his work in the field that evening. He was from the hill country of Ephraim, and he was staying for a while in Gibeah. But the men living in that place were Benjamites. **17** He raised his eyes and saw the traveler in the city square. The old man said, "Where are you going? Where are you coming from?" **18** The Levite said to him, "We are on our way from Bethlehem in Judah to the most remote part of the hill country of Ephraim, which is where I come from. I went to Bethlehem in Judah, and I am going to the house of Yahweh, but there is no one who will take me into his house. **19** We have straw and feed for our donkeys, and there is bread and wine for me and your female servant here, and for this young man with your servants. We lack nothing." **20** The old man greeted them, "Peace be with you! I will take care of all your needs. Only do not spend the night in the square." **21** So the man brought the Levite into his house and gave feed to the donkeys. They washed their feet and ate and drank.

22 While they were making their hearts glad, some men of the city, worthless men, surrounded the house, beating on the door. They spoke to the old man, the master of the house, saying, "Bring out the man who came into your house, so we can know him." **23** The man, the master of the house, went out to them and said to them, "No, my brothers, please do not do this evil thing! Since this man is a guest in my house, do not do this act of disgraceful folly! **24** See, my virgin daughter and his concubine are here. Let me bring them out now. Violate them and do with them whatever you like. But do not do such an act of disgraceful folly to this man!" **25** But the men would not listen to him, so the man seized his concubine and brought her out to them. They raped her and abused her all throughout the night, and at dawn they let her go. **26** At dawn the woman came and she fell down at the door of the man's house where her master was, and she lay there until it was light.

27 Her master rose up in the morning and opened the doors of the house and went out to go on his way. He could see his concubine lying there at the door, with her hands on the threshold. **28** The Levite said to her, "Get up. Let us go." But there was no answer. He put her on the donkey, and the man set out for home. **29** When the Levite came to his house, he took a knife, and he took hold of his concubine, and cut her up, limb by limb, into twelve pieces, and sent the pieces everywhere throughout Israel. **30** All who saw

generated on Tue Oct 24 10:45:40 2023

this said, "Such a thing has never been done or seen from the day the people of Israel came up out of the land of Egypt to this present day. Think about it! Give us advice! Tell us what to do!"

Judges 19 General Notes

Special concepts in this chapter

The sin of Benjamin
People from a village of the tribe of Benjamin raped a visitor's wife to death. This was very evil, especially in the ancient Near East. The people of Israel considered mistreatment of a guest one of the worst crimes. (See: and evil)

Judges 19:1

In those days
This phrase introduces the beginning of another event in the story.

remote
far from where most people live

Judges 19:2

acted like a prostitute against him
This means that she was unfaithful in their relationship and that she began to have sexual relations with other men. This can be stated explicitly if necessary. Alternate translation: "began to have sexual relations with other men"

Judges 19:3

His servant was with him, and a yoke of donkeys
"He took with him his servant and two donkeys"

Judges 19:4

His father-in-law, the girl's father, persuaded
"His father-in-law, that is, the girl's father, persuaded" or "The girl's father persuaded"

persuaded him to stay
"spoke to him so he decided to stay"

Judges 19:5

he prepared
the Levite prepared

Strengthen yourself with a bit of bread
Here "bread" refers to "food." Alternate translation: "Eat some food so you will be strong enough to travel"

Judges 19:6

Please be willing to spend the night
"Please stay another night"

Judges 19:7

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Judges 19:8

Strengthen yourself, and wait until the afternoon
The father-in-law is suggesting that he strengthen himself by eating. He is also asking him to wait until the afternoon to leave. This can be stated clearly. Alternate translation: "Eat some food so you will be strong enough to travel, and wait until afternoon to leave"

Judges 19:9

See now, the day
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the day"

the day is advancing toward evening
"the day is almost over" or "it is almost evening"

Judges 19:10

that is Jerusalem
"which was later called Jerusalem"

Judges 19:11

Come, let us
This is an idiom used to make a suggestion. Alternate translation: "I suggest that we"

turn aside to
This means to take a break from their journey and stop somewhere along the route. Alternate translation: "stop at"

Judges 19:12

turn aside into
This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [Judges 19:11]

generated on Tue Oct 24 10:45:40 2023

Judges 19:13

Come, let us
This is an idiom used to make a suggestion. Alternate translation: "I suggest that we"

Judges 19:14

General Information:
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Judges 19:15

turned aside
This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [Judges 19:11]

the city square
the marketplace where people gathered during the day

took them into his house
This phrase means for someone to invite them to spend the night in their home. Alternate translation: "invited them to stay in their house for that night"

Judges 19:16

Benjamites
A Benjamite was a descendant of Benjamin. See how you translated the name of this people group in Judges 3:15.

Judges 19:17

He raised his eyes
Here the man looked up and paid attention to what was around him. Alternate translation: "He looked up"

the city square
the marketplace where people gathered during the day. See how you translated this in Judges 19:14.

Judges 19:18

who will take me into his house
This phrase refers to someone inviting other people into his house to spend the night there. Alternate translation: "who has invited me to stay in his house"

will take me
Here the Levite says "me," but he is actually referring to himself along with his servant and his concubine. Alternate translation: "will take us"

Judges 19:19

there is bread and wine
Change to active voice. Alternate translation: "we have plenty of bread and wine"

me and your female servant here, and for this young man with your servants
The Levite speaks of himself and the others as servants and in the third person to show respect. Alternate translation: "me, my concubine, and my servant"

We lack nothing
This can be written as a positive statement. Alternate translation: "We have everything we need"

Judges 19:20

Only do not
"Do not." The word "only" is used here to emphasize what he did not want the Levite to do.

square
This refers to the city square. See how you translated this Judges 19:17.

Judges 19:21

brought the Levite into his house
This means that he invited the Levite to spend the night in his house. Also, by inviting the Levite he was inviting the man's concubine and servant as well. Alternate translation: "invited the Levite and his servants to stay in his house"

Judges 19:22

they were making their hearts glad
The phrase "making their hearts glad" is an idiom that means to have a good time with someone else. Alternate translation: "they were have a good time together" or "they were enjoying themselves"

some men of ... surrounded the house
Some men stood on all sides of the house.

so we can know him
The phrase "know him" is a polite way of saying "have sexual relations with him." The men probably were not trying to be polite.

Judges 19:23

act of disgraceful folly
a senseless, disgraceful act

generated on Tue Oct 24 10:45:40 2023

Judges 19:24

See
This word is used to get the peoples' attention. Alternate translation: "Listen"

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 19:25

the men would not listen to him
Here the author speaks of "agreeing" as if it were "listening." Alternate translation: "the men would not accept his offer"

the man seized his concubine
there could be confusion as to the identity of the man. Alternate translation: "the Levite seized his concubine"

at dawn
"when the sun was coming up" or "at first light" This refers to when the sun begins to rise.

Judges 19:26

it was light
This refers to morning when it is bright outside. Alternate translation: "the sun was fully risen"

Judges 19:27

General Information:
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Judges 19:28

But there was no answer
The woman did not answer because she was dead. This can be stated clearly. Alternate translation: "But she did not answer because she was dead"

Judges 19:29

limb by limb
"section by section." The author uses this graphic description of how the Levite cut up her body into specific pieces to emphasize what he did. "Limbs" refers to a person's arms and legs. If there is not a similar phrase in your language, this description may be left out of the translation.

twelve pieces
"12 pieces"

sent the pieces everywhere throughout Israel
This means that he sent sent the different pieces to twelve different areas of Israel. Alternate translation: "sent each piece to a different place throughout Israel"

Judges 19:30

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Then all the people of Israel—from Dan to Beersheba, including the land of Gilead also—came out, and the congregation assembled together as one man before Yahweh at Mizpah. **2** The leaders of all the people, of all the tribes of Israel, took their places in the assembly of the people of God—400,000 footmen ready to fight with the sword. **3** Now the people of Benjamin heard that the people of Israel had gone up to Mizpah. The people of Israel said, "Tell us how this wicked thing happened." **4** The Levite, the husband of the woman who had been murdered, answered, "I came to Gibeah in the territory that belongs to Benjamin, I and my concubine, to spend the night. **5** During the night, the leaders of Gibeah attacked me, surrounding the house, intending to kill me. They raped my concubine, and she died. **6** I took my concubine and cut her body into pieces, and sent them into each region of Israel's inheritance, because they have committed wickedness and an act of disgraceful folly in Israel. **7** Now, all you people of Israel, give your advice and counsel here."

8 All the people arose together as one man, and they said, "None of us will go to his tent, and none of us will return to his house! **9** But now this is what we must do to Gibeah: We will attack it as the lot directs us. **10** We will take ten men of a hundred throughout all the tribes of Israel, and one hundred of a thousand, and one thousand of ten thousand, to get provisions for these people, so that when they come to Gibeah in Benjamin, they may punish them for the act of disgraceful folly they committed in Israel." **11** So all the men of Israel assembled against the city, united as one man.

12 The tribes of Israel sent men through all the tribe of Benjamin, saying, "What is this wickedness that was done among you? **13** Therefore, give us those wicked men of Gibeah, so we may put them to death, and so we will completely remove this evil from Israel." But the Benjamites would not listen to the voice of their brothers, the people of Israel. **14** Then the sons of Benjamin came together out of the cities to Gibeah to get ready to fight against the sons of Israel. **15** The people of Benjamin brought together from their cities to fight on that day twenty-six thousand soldiers who were trained to fight with the sword. In addition, there were seven hundred of their chosen men from the inhabitants of Gibeah. **16** Among all these soldiers were seven hundred chosen men who were left-handed. Each of them could sling a stone at a hair and not miss.

17 The people of Israel, not counting the number from Benjamin, numbered 400,000 men, who were trained to fight with the sword. All of these were men of war. **18** The people of Israel arose, went up to Bethel, and asked for advice from God. They asked, "Who first will attack the people of Benjamin for us?" Yahweh said, "Judah will attack first."

19 The sons of Israel got up in the morning and they moved their camp near Gibeah. **20** The men of Israel went out to fight against Benjamin. They set up their battle positions against them at Gibeah. **21** The people of Benjamin came out of Gibeah, and they killed twenty-two thousand men from among Israel on that day. **22** But the men of Israel strengthened themselves and they formed the battle line in the same place where they had taken positions on the first day. **23** Then the people of Israel went up and they wept before Yahweh until evening, and they sought direction from Yahweh. They said, "Should we go again to fight against our brothers, the people of Benjamin?" Yahweh said, "Attack them!"

24 So the people of Israel went against the soldiers of Benjamin the second day. **25** On the second day, Benjamin went out against them from Gibeah and they killed eighteen thousand men from the people of Israel. All were men who trained to fight with the sword. **26** Then all the people of Israel, all the people, went up to Bethel and wept, and there they sat before Yahweh and they fasted that day until the evening and offered burnt offerings and peace offerings before Yahweh. **27** The people of Israel asked Yahweh—for the ark of the covenant of God was there in those days, **28** and Phinehas, son of Eleazar son of Aaron, was serving before the ark in those days—"Should we go out to battle once more against the people of Benjamin, our brothers, or stop?" Yahweh said, "Attack, for tomorrow I will help you defeat them."

29 So Israel set men in secret places around Gibeah. **30** The people of Israel fought against the people of Benjamin for the third day, and they formed their battle lines against Gibeah as they had done before. **31** The people of Benjamin went and fought against the people, and they were drawn away from the city. They began to kill some of the people. There were about thirty men of Israel who died in the fields and on the roads. One of the roads went up to Bethel, and the other went to Gibeah. **32** Then the people of

generated on Tue Oct 24 10:45:40 2023

Benjamin said, "They are defeated and they are running away from us, just as at first." But the people Israel said, "Let us run back and draw them away from the city to the roads." **33** All the men of Israel rose up out of their places and formed themselves into lines for battle at Baal Tamar. Then the people of Israel who had been hiding in secret places ran out from their places from Maareh Gibeah. **34** Ten thousand chosen men out of all Israel came out against Gibeah, and the fighting was fierce, but the Benjamites did not know that disaster was close to them. **35** Yahweh defeated Benjamin before Israel. On that day, the people of Israel destroyed 25,100 men of Benjamin. All these who died were those who had been trained to fight with the sword.

36 So the people of Benjamin saw they were defeated. The men of Israel had given ground to Benjamin, because they were trusting in the men they had placed in hidden positions outside Gibeah. **37** Then the men who were hiding got up and hurried, and they rushed into Gibeah, and they struck all the city with the edge of the sword. **38** The arranged signal between the men of Israel and the men hiding in secret would be that a great cloud of smoke would rise up out of the city. **39** When the signal was sent the men of Israel would turn from the battle. Now Benjamin began to attack and they killed about thirty men of Israel, and they said, "It is sure that they are defeated before us, as in the first battle." **40** But when a pillar of smoke began to rise up out of the city, the Benjamites turned and saw the smoke rising to the sky from the whole city. **41** Then the men of Israel turned against them. The men of Benjamin were terrified, for they saw that disaster had come on them. **42** So they ran away from the men of Israel, escaping on the way to the wilderness. But the fighting overtook them. The men of Israel came out of the cities and destroyed them where they stood. **43** They surrounded the Benjamites, chased them and trampled them down at Nohah, all the way to the east side of Gibeah. **44** From the tribe of Benjamin, eighteen thousand people died, all of them men who were distinguished in battle. **45** They turned and fled toward the wilderness to the rock of Rimmon. The Israelites killed five thousand more of them along the roads. They kept going after them, following them closely all the way to Gidom, and there they killed two thousand more. **46** All the soldiers of Benjamin who fell that day were twenty-five thousand—men who were trained to fight with the sword; all of them were distinguished in battle. **47** But six hundred men turned and fled to the wilderness, toward the rock of Rimmon. For four months they stayed at the rock of Rimmon. **48** And the men of Israel turned back against the descendants of Benjamin and struck down with the edge of the sword the entire city, the animals and everything that they found. They also burned down every town in their path.

Judges 20 General Notes

Special concepts in this chapter

Benjamin destroyed

The army of Israel destroys all the tribe of Benjamin except 600 men. After this point in time, the tribe of Benjamin becomes mostly insignificant.

Judges 20:1

as one man

This simile speaks of the group as acting as a single person. It refers to a group of who people do everything together in the same way. Alternate translation: "as if they were a single man"

from Dan to Beersheba

This refers to the land as a whole. Alternate translation: "from all the eleven tribes"

Judges 20:2

God—400,000 footmen

"God, and also 400,000 regular soldiers came"

ready to fight

"capable of going to war." They were not going to fight each other.

Judges 20:3

Now

This word is used here to mark a stop in the main story. Here the author of the book tells background information about what the people of Benjamin knew.

had gone up to Mizpah

Mizpah was located high in the mountains.

generated on Tue Oct 24 10:45:40 2023

Judges 20:4

to spend the night
"for the night" or "to stay for a night"

Judges 20:5

General Information:
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Judges 20:6

wickedness and an act of disgraceful folly
The phrase "act of disgraceful folly" describes the "wickedness." Alternate translation: "outrageous wickedness"

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 20:7

Now
This word is used to introduce the conclusion of the speech of the Levite.

give your advice and counsel here
The words "advice" and "counsel" refer to the same thing and are repeated for emphasis. They can be combined. Alternate translation: "decide what we need to do about this"

Judges 20:8

as one
This simile speaks of the group as acting as a single person. They all acted together in exactly the same way. Alternate translation: "as if they were a single man"

None of us will go to his tent ... none of us will return to his house
These two clauses say basically the same thing twice for emphasis. They can be combined. The words "none ... go" and "none ... return" emphasizes how the people will continue to stay there. They can be stated in positive form. Alternate translation: "We will all stay here"

Judges 20:9

But now
These words introduce the main portion of what the people say after the initial exclamation.

as the lot directs
This involved tossing or rolling small marked stones to determine what God wants.

Judges 20:10

ten men of a hundred ... one hundred of a thousand ... one thousand of ten thousand
"10 men out of 100 ... 100 out of 1,000 ... 1,000 out of 10,000"

provisions
food and other things the people need

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 20:11

assembled against the city
"came together to attack the city"

Judges 20:12

General Information:
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Judges 20:13

put them to death
This is an idiom. Alternate translation: "kill them" or "execute them"

the voice of their brothers
Here "voice" refers to the message that they spoke. Alternate translation: "what their brother said"

Judges 20:14

General Information:
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Judges 20:15

twenty-six thousand
"26,000"

seven hundred
"700"

Judges 20:16

left-handed
A left-handed person is someone who is more skilled with their left hand than with their right hand.

could sling a stone at a hair and not miss
This show how amazingly well they could aim and hit their target. It can be stated in positive form. Alternate translation: "could throw a stone at even a hair and hit it" or "could throw a stone at something as small as a hair and hit it"

generated on Tue Oct 24 10:45:40 2023

Judges 20:17

not counting
"not including"

400,000
"four hundred thousand men"

Judges 20:18

asked for advice from God
"asked God what to do" or "asked God how to continue"

Judges 20:19

moved their camp near Gibeah
There is some question about the meaning of the Hebrew text. Instead of meaning that they set up their camp near Gibeah, it could mean that the army went out and stood across from Gibeah ready to fight.

Judges 20:20

General Information:
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Judges 20:21

twenty-two thousand
"22,000"

Judges 20:22

strengthened themselves
Here "strengthened" is an idiom that means they encouraged each other.

they formed the battle line
This probably means that the Israelites prepared their battle lines for the next day's fighting. Alternate translation: "they got ready to fight the next day"

Judges 20:23

they sought direction from Yahweh
The method they used is not stated. The priest may have cast lots to determine God's will.

Judges 20:24

General Information:
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Judges 20:25

eighteen thousand
"18,000"

Judges 20:26

before Yahweh
"in Yahweh's presence" or "to Yahweh"

Judges 20:27

for the ark of the covenant of God was there in those days
This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer.

was there in those days
"was at Bethel in those days"

Judges 20:28

and Phinehas ... was serving before the ark in those days
This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer.

was serving before the ark
The full meaning of this statement can be made explicit. Alternate translation: "was serving as priest before the ark"

Attack
The full meaning of this statement can be made explicit. Alternate translation: "Attack the army of Benjamin"

Judges 20:29

Israel set men
Here "Israel" refers to the people of Israel. Alternate translation: "the Israelites"

secret places
"in ambush"

Judges 20:30

General Information:
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Judges 20:31

fought against the people
The full meaning of this statement can be made explicit. Alternate translation: "fought against the people of Israel"

they were drawn away from the city
This can be stated in active form. Alternate translation: "the people of Israel drew them away from the city"

generated on Tue Oct 24 10:45:40 2023

They began to kill some of the people
The full meaning of this statement can be made explicit. Alternate translation: "The people of Benjamin began to kill some of the men of Israel"

Judges 20:32

just as at first
"just as before" or "just like the first two times"

Judges 20:33

Baal Tamar
This is the name of a city.

Maareh Gibeah
This is the name of a place. Other translations may read "fields of Gibeah" or "west of Gibeah" or "Maareh Geba."

Judges 20:34

Ten thousand
"10,000"

chosen men
This is an idiom that means these were particularly good soldiers. Alternate translation: "well-trained soldier"

disaster was close to them
Here immanent disaster is spoken of as if it was standing very close by them. Alternate translation: "they would soon be completely defeated"

Judges 20:35

25,100 men
"twenty-five thousand one hundred men"

men of Benjamin
"soldiers of Benjamin"

Judges 20:36

The men of Israel had given ground to Benjamin, because they were trusting in the men ... outside Gibeah
From this sentence until the end of verse 41 is background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

had given ground to Benjamin
This is an idiom that means they intentionally retreated. Alternate translation: "had allowed Benjamin to move forward"

Judges 20:37

General Information:
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Judges 20:38

General Information:
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Judges 20:39

General Information:
This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

would turn from the battle
"would retreat from the fight"

they are defeated before us
This can be stated in active form. Alternate translation: "we have defeated them"

Judges 20:40

General Information:
This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

Judges 20:41

disaster
great harm, trouble, misery

come on them
This idiom means it happened to them. Alternate translation: "happened to them"

Judges 20:42

But the fighting overtook them
This speaks about fighting as if it were a person who could overtake someone. Alternate translation: "But the soldiers of Israel caught up to them" or "But they were not able to escape the fighting"

Judges 20:43

Nohah
This is the name of a place.

trampled them down
The completed destruction of the Benjamites is spoken of as if the Israelites stomped on their bodies. Alternate translation: "they completely destroyed them"

Judges 20:44

eighteen thousand
"18,000"

generated on Tue Oct 24 10:45:40 2023

were distinguished in battle
"had fought bravely in the battle"

Judges 20:45

They turned and fled
"The remaining Benjamites turned and fled"

five thousand ... two thousand
"5,000 ... 2,000"

Gidom
This is the name of a place.

Judges 20:46

twenty-five thousand
"25,000"

Judges 20:47

six hundred
"600"

Judges 20:48

turned back against the descendants of Benjamin
These people of Benjamin are not the soldiers who fled to the rock of Rimmon, but the ones who were still in the city.

the entire city
Here "the entire city" refers to all the people in that city. Alternate translation: "everyone who was in the city"

in their path
"along the way"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Now the men of Israel had sworn at Mizpah, "None of us will give his daughter to marry a Benjamite." **2** Then the people went to Bethel and sat there before God until the evening, and with loud voices they wept bitterly. **3** They called out, "Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?" **4** The next day the people got up early and built an altar there and offered burnt offerings and peace offerings. **5** The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?" For they had made an important oath concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death." **6** The people of Israel had compassion for their brother Benjamin. They said, "Today one tribe has been cut off from Israel. **7** Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?"

8 They said, "Which of the tribes of Israel did not come up to Yahweh at Mizpah?" It was found that no one had come to the assembly from Jabesh Gilead. **9** For when the people were set out in an orderly manner, behold, none of the inhabitants of Jabesh Gilead were there. **10** The assembly sent twelve thousand of their bravest men with instructions to go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children. **11** "Do this: Every male and every woman who has known a man by lying with him you will devote to destruction." **12** The men found among those living in Jabesh Gilead four hundred young virgins who had not known a man by lying with him, and they took them to the camp at Shiloh in Canaan.

13 The entire assembly sent a message and told the people of Benjamin who were at the rock of Rimmon that they were offering them peace. **14** The Benjamites returned at that time and they were given the women of Jabesh Gilead who had been kept alive, but there were not enough women for all of them. **15** The people had compassion on Benjamin, because Yahweh had made a division between the tribes of Israel.

16 Then the elders of the assembly said, "How will we arrange wives for the Benjamites who are left, since the women of Benjamin have been killed?" **17** They said, "There must be an inheritance for the escaped remnant of Benjamin, so that a tribe is not destroyed from Israel. **18** We cannot give them wives from our daughters, for the people of Israel had sworn, saying, 'Cursed be anyone who gives a wife to Benjamin.'" **19** So they said, "You know there is a feast for Yahweh every year at Shiloh (which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah)." **20** They instructed the men of Benjamin, saying, "Go and hide in secret and wait in the vineyards. **21** Watch for the time when the girls from Shiloh come out to dance, then rush out of the vineyards and each one of you should grab a wife from the girls of Shiloh, then go back to the land of Benjamin. **22** When their fathers or their brothers come to protest to us, we will say to them, 'Show us favor! Let them remain because we did not get wives for each man during the war. You are innocent, since you did not give your daughters to them.'" **23** The people of Benjamin did so. They took the number of wives that they needed from the girls who were dancing and they carried them off to be their wives. They went and returned to the place of their inheritance. They rebuilt the towns and lived in them. **24** Then the people of Israel left that place and went home, each one to his own tribe and clan, and each one to his own inheritance.

25 In those days there was no king in Israel. Everyone did what was right in his own eyes.

Judges 21 General Notes

Structure and formatting

This chapter concludes the account of the previous chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Sin and immorality
At the end of Judges, there is much sin and immorality. The people are doing wrong and fixing their wrongs by doing more evil things. This period of Judges is typified by this final account and summarized by the statement, "everyone did what was right in his own eyes." (See: sin and evil and righteous)

Judges 21:1

Now the men of Israel had sworn ... marry a Benjamite."
This background information tells the reader about the promise that the Israelites made before the battle with the Benjamites.

Benjamite
This is the name of the descendants of Benjamin. See how you translated this in Judges 3:15.

Judges 21:2

General Information:
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Judges 21:3

Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?
The people of Israel used this rhetorical question to express their deep sadness. This question can be translated as a statement. Alternate translation: "Oh Yahweh, we are so sad that one of the tribes of Israel has been completely destroyed."

Judges 21:4

General Information:
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Judges 21:5

The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?"
The people are referring back to the assembly of the Israelites at Mizpah before they attacked the Benjamites.

For they had made an important oath concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death."
This is background information to explain to the reader the promise that the Israelites had made at Mizpah before they attacked the Benjamites.

He would certainly be put to death
Here "He" refers to anyone who did not go to Mizpah. This can be stated in active form. Alternate translation: "We will certainly kill that person"

Judges 21:6

their brother Benjamin
This speaks of the tribe of Benjamin as if it were Israel's brother to show their closeness to the tribe. Alternate translation: "the surviving Benjamites"

one tribe has been cut off from Israel
The destruction of the tribe of Benjamin is spoken of as if it had been cut off from Israel by a knife. This was an exaggeration because 600 men were still left. However, the women of Benjamin had been killed, so the future of the tribe was in question. Alternate translation: "one tribe has been removed"

Judges 21:7

Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?
The Israelites wanted to provide wives for the few surviving Benjamites, but their promise at Mizpah prevented them from doing that.

Judges 21:8

Jabesh Gilead
This is the name of a city.

Judges 21:9

people were set out in an orderly manner
"people that were assembled at Mizpah were accounted for"

none of the inhabitants of Jabesh Gilead were there
This refers back to the earlier assembly at Mizpah. The full meaning of this statement can be made clear. Alternate translation: "none of the inhabitants of Jabesh Gilead had been present at Mizpah"

Judges 21:10

twelve thousand
"12,000"

strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children
The next verse will add an exception to this general instruction.

strike ... with the edge of the sword
"kill ... with their swords"

generated on Tue Oct 24 10:45:40 2023

Judges 21:11

General Information:
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Judges 21:12

Jabesh Gilead
This is the name of a city. See how you translated this in Judges 21:8.

four hundred young virgins
"400 young virgins"

who had not known a man by lying with him
This is a euphemism. Alternate translation: "who had not had sexual relations with a man"

Judges 21:13

they were offering them peace
The abstract noun "peace" can be translated with a verb phrase. Alternate translation: "they wanted to stop fighting with them"

Judges 21:14

Jabesh Gilead
This is the name of a city. See how you translated this in Judges 21:8.

there were not enough women for all of them
There were six hundred Benjamite men, and only four hundred women from Jabesh Gilead.

Judges 21:15

made a division between the tribes of Israel
"had caused the tribes of Israel not to be unified"

Judges 21:16

Benjamites
This refers to the descendants of Benjamin. See how you translated this in Judges 3:15.

the women of Benjamin have been killed
This can be stated in active form. Alternate translation: "we killed all the Benjamite women"

Judges 21:17

There must be an inheritance ... is not destroyed from Israel
The Israelites are exaggerating. They had already given wives to four hundred of the Benjamites, so the tribe would not be completely destroyed.

Judges 21:18

a wife to Benjamin
Here Benjamin refers to the male descendants of Benjamin. Alternate translation: "a wife to the men of Benjamin"

Judges 21:19

which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah
This is background information to explain to the reader where the city of Shiloh is located.

Lebonah
This is the name of a city.

Judges 21:20

General Information:
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Judges 21:21

each one of you should grab a wife ... go back to the land of Benjamin
It it understood that the Benjamites would take these women back to their own land with them. The full meaning of this statement can be made explicit. Alternate translation: "each one of you should seize one of the girls of Shiloh, and then take her back with you to the land of Benjamin to become your wife"

Judges 21:22

Show us favor
The abstract noun "favor" can be stated as an action. Alternate translation: "Act kindly toward us"

because we did not get wives for each man during the war
The full meaning of this statement can be made explicit. Alternate translation: "because we did not get wives for each of them during the war with Jabesh Gilead"

You are innocent ... not give your daughters to them
This refers to the men of Shiloh. They did not voluntarily give their daughters to the Benjamites, and therefore did not break their promise not to do that.

Judges 21:23

the number of wives that they needed
This refers to one wife for each of the two hundred Benjamite men who did not receive wives from Jabesh Gilead (Judges 21:14).

generated on Tue Oct 24 10:45:40 2023

Judges 21:24

General Information:
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what was right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what he judged to be right" or "what he considered to be right"

Judges 21:25

there was no king in Israel
"Israel did not yet have a king"

generated on Tue Oct 24 10:45:40 2023

Book: Ruth

Ruth

Chapter 1

1 It happened in the days when the judges ruled that there was a famine in the land, and a certain man of Bethlehem of Judah went to live as a foreigner in the country of Moab with his wife and his two sons. **2** The name of the man was Elimelek, and the name of his wife was Naomi. The names of his two sons were Mahlon and Kilion, who were Ephrathites of Bethlehem of Judah. They arrived at the country of Moab and lived there. **3** Then Elimelek, Naomi's husband, died, and she was left alone with her two sons. **4** These sons took wives from the women of Moab; the name of one was Orpah, and the name of the other was Ruth. They lived there for about ten years. **5** Then both Mahlon and Kilion died, and the woman was left without her two sons and without her husband. **6** Then she arose with her daughters-in-law and returned from the country of Moab because she had heard in the country of Moab that Yahweh had provided for his people's needs by giving them food. **7** So she left the place where she had been with her two daughters-in-law, and they walked down the road to return to the land of Judah. **8** Naomi said to her two daughters-in-law, "Go, return, each of you, to your mother's house. May Yahweh show kindness toward you, as you have shown kindness toward the dead and toward me. **9** May Yahweh grant you that you find rest, each of you in the house of another husband." Then she kissed them, and they raised their voices and cried. **10** They said to her, "No! We will return with you to your people." **11** But Naomi said, "Turn back, my daughters! Why will you go with me? Do I still have sons in my womb for you, so that they may become your husbands? **12** Turn back, my daughters, go your own way, for I am too old to have a husband. If I said, 'I hope I get a husband tonight,' and then give birth to sons, **13** would you therefore wait until they were grown? Would you choose not to marry a husband? No, my daughters! It is exceedingly bitter to me for your sake that the hand of Yahweh has gone out against me." **14** Then her daughters-in-law lifted up their voices and cried again. Orpah kissed her mother-in-law farewell, but Ruth held on to her.

15 Naomi said, "Listen, your sister-in-law has gone back to her people and to her gods. Return with your sister-in-law." **16** But Ruth said, "Do not urge me to leave you, to turn back from following you, for where you go, I will go; where you stay, I will stay; your people will be my people, and your God will be my God. **17** Where you die, I will die, and there I will be buried. May Yahweh punish me, and even more, if anything but death ever separates us." **18** When Naomi saw that Ruth was determined to go with her, she stopped arguing with her.

19 So the two traveled until they came to the town of Bethlehem. It happened that when they arrived in Bethlehem, the entire town was very excited about them. The women said, "Is this Naomi?" **20** But she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me. **21** I went out full, but Yahweh has brought me back again empty. So why do you call me Naomi, seeing that Yahweh has testified against me and the Almighty has afflicted me?" **22** So Naomi and Ruth the Moabite woman, her daughter-in-law, returned from the country of Moab. They came to Bethlehem at the beginning of the barley harvest.

Ruth 1 General Notes

Structure and formatting

"It happened in the days when the judges ruled"

The events of this book occur during the period of Judges. The book is concurrent with the book of Judges. To understand the historical context of the book, the translator may wish to review the book of Judges.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Women without a husband or children
In the ancient Near East, if a woman lacked a husband or sons, she was considered to be in a dire circumstance. She would not have been able to provide for herself. This is why Naomi told her daughters to remarry.

Other possible translation difficulties in this chapter

Contrast
The actions of Ruth the Moabite are intended to contrast with the actions of Naomi the Jew. Ruth shows great faith in Naomi's god, while Naomi does not trust in Yahweh. (See: faith and trust)

Ruth 1:1

It happened in the days when the judges ruled that
"It happened that" was a common way of beginning to tell about something that happened. Alternate translation: "In the days when the judges ruled" or "In the days when the judges ruled, this is what happened."

in the days when the judges ruled
"during the time when judges led and governed Israel"

in the land
This refers to the land of Israel. Alternate translation: "in the land of Israel"

a certain man
"a man." This is a common way of introducing a character into a story.

Ruth 1:2

Ephrathites of Bethlehem of Judah
They were people from the tribe of Ephraim who settled at Bethlehem in the region of Judea.

Ruth 1:3

she was left alone with her two sons
"Naomi had only her two sons with her"

Ruth 1:4

took wives
"married women." This is an idiom for marrying women. They did not take women who were already married.

from the women of Moab
Naomi's sons married women who were from the tribe of Moab. The Moabites worshiped other gods.

the name of one ... the name of the other
"the name of one woman ... the name of the other woman"

ten years
Ten years after Elimelek and Naomi came to the country of Moab, their sons Mahlon and Kilion died.

Ruth 1:5

General Information:
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Ruth 1:6

she arose with her daughters-in-law and returned
The word "arose" here means that Naomi began to act, and her daughters-in-law saw her, so they began to act also. Alternate translation: "she started to return, and her daughters-in-law also returned"

she had heard in the country of Moab
"while Naomi was living in Moab she heard." It is implied that the news came from Israel. Alternate translation: "she heard from Israel while in the country of Moab"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

had provided for his people's needs
God saw their need and provided good harvests for them.

daughters-in-law
the women who married Naomi's sons

Ruth 1:7

they walked down the road
"they walked along the road." To walk down a road is an expression for walking away.

Ruth 1:8

daughters-in-law
"sons' wives" or "sons' widows"

generated on Tue Oct 24 10:45:40 2023

each of you
Naomi was talking to two people, so languages that have a dual form of "you" would use that throughout her talk.

your mother's house
"to the home of each of your mothers"

shown kindness
"demonstrated that you are loyal"

kindness
"kindness" includes the ideas of love, kindness, and faithfulness.

toward the dead
"to your husbands, who died." Naomi was referring to her two sons that died.

Ruth 1:9

grant you
"give you" or "allow you to have"

you find rest
"Rest" here includes security in marriage.

in the house of another husband
with their new husbands, not someone else's husband. This refers to both a physical house that belongs to the husband, and to the protection from shame by being married.

they raised their voices and cried
To raise the voice is an idiom for speaking loudly. The daughters cried out loud or wept bitterly.

Ruth 1:10

We will return
When Orpah and Ruth said "we," they were referring to themselves and not Naomi. So languages that have inclusive and exclusive "we" would use the exclusive form here.

with you
Here "you" is the singular form referring to Naomi.

Ruth 1:11

Why will you go with me?
This is a rhetorical question. Alternate translation: "It does not make sense for you to go with me." or "You should not go with me."

Do I still have sons in my womb for you, so that they may become your husbands?
Naomi uses this question to say she cannot have other sons for them to marry. Alternate translation: "Obviously it is not possible for me to have any more sons who could become your husbands."

Ruth 1:12

too old to have a husband
The reason a husband would be important can be stated clearly. Alternate translation: "too old to marry again and bear more children"

give birth to sons
"bear children" or "deliver baby boys"

Ruth 1:13

would you therefore wait until they were grown? Would you choose not to marry a husband?
These are rhetorical questions, which do not expect an answer. Alternate translation: "you would not wait until they were grown up so that you could marry them. You would choose to marry a husband now."

It is exceedingly bitter to me
Bitterness is a metaphor for grief, and what grieves her can be stated clearly. Alternate translation: "It greatly grieves me that you have no husbands"

the hand of Yahweh has gone out against me
The word "hand" refers to Yahweh's power or influence. Alternate translation: "Yahweh has caused terrible things to happen to me"

Ruth 1:14

lifted up their voices and cried
This means that they cried out loud or wept bitterly.

Ruth held on to her
"Ruth clung to her." Alternate translation: "Ruth refused to leave her" or "Ruth would not leave her"

Ruth 1:15

Listen, your sister-in-law
"Pay attention, because what I am about to say is both true and important, your sister-in-law"

your sister-in-law
"the wife of your husband's brother" or "Orpah"

her gods
Before Orpah and Ruth married Naomi's sons, they worshiped the gods of Moab. During their marriage, they began to worship Naomi's God.

Ruth 1:16

where you stay
"where you live"

your people will be my people
Ruth is referring to Naomi's people, the Israelites. Alternate translation: "I will consider the people of

generated on Tue Oct 24 10:45:40 2023

your country as being my own people" or "I will consider your relatives as my own relatives"

Ruth 1:17

Where you die, I will die
This refers to Ruth's desire to spend the rest of her life living in the same place and town as Naomi.

May Yahweh punish me, and even more, if
This refers to Ruth asking God to punish her if she does not do what she said like the english idiom "God forbid, if."

Ruth 1:18

she stopped arguing with her
"Naomi stopped arguing with Ruth"

Ruth 1:19

It happened
"It came about." This is used here to mark a new part of the story with new people.

the entire town
The "town" refer to the people who live there. Alternate translation: "everyone in the town"

Is this Naomi?
Since it has been many years since Naomi lived in Bethlehem and no longer has her husband and two sons, it is likely the women were expressing doubt as to if this woman was actually Naomi. Treat this as a real question, not a rhetorical question.

Ruth 1:20

Do not call me Naomi
The name "Naomi" means "my delight." Since Naomi lost her husband and sons, she no longer feels her life matches her name.

Bitter
This is a translation of the meaning of the name. It is also often translated according to its sound as "Mara."

Ruth 1:21

I went out full, but Yahweh has brought me back again empty
When Naomi left Bethlehem, her husband and two sons were living, and she was happy. Naomi blames Yahweh for the death of her husband and sons, saying that he has caused her to return to Bethlehem without them, and now she is bitter and unhappy.

testified against me
Another possible meaning is "judged me guilty."

has afflicted me
"has brought calamity on me" or "has brought tragedy to me"

Ruth 1:22

So Naomi and Ruth
This begins a summary statement. English marks this by the word "so." Determine how your language marks concluding or summary statements and do the same.

at the beginning of the barley harvest
The phrase "the barley harvest" can be translated with a verbal phrase. Alternate translation: "when the farmers were just beginning to harvest barley"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Now Naomi had a relative of her husband, a man of great wealth of the clan of Elimelek, and his name was Boaz. **2** Ruth, the Moabite woman, said to Naomi, "Now let me go and glean what remains among the ears of grain in the fields. I will follow anyone in whose eyes I will find favor." So Naomi said to her, "Go, my daughter." **3** Ruth went and gleaned what remained in the fields after they had harvested it. She happened to come to the portion of the fields belonging to Boaz, who was of the clan of Elimelek. **4** Behold, Boaz came from Bethlehem and said to the reapers, "May Yahweh be with you." They answered him, "May Yahweh bless you." **5** Then Boaz said to his servant who was supervising the reapers, "What man does this young woman belong to?" **6** The servant supervising the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the land of Moab. **7** She said to me, 'Please let me glean and gather among the bundles of cut grain after the reapers.' So she came here and has continued from the morning until now, except that she rested a little in the house." [1]

8 Then Boaz said to Ruth, "Are you not listening to me, my daughter? Do not go and glean in another field; do not leave my field. Instead, stay here and work with my young female workers. **9** Keep your eyes only on the field where the men are reaping and follow behind the other women. Have I not instructed the men not to touch you? Whenever you are thirsty, you may go to the waterpots and drink the water that the young men have drawn." **10** Then she fell on her face before Boaz and bowed to the ground. She said to him, "Why have I found such favor in your eyes that you should be concerned about me, a foreigner?" **11** Boaz answered and said to her, "It has been reported to me, all that you have done since the death of your husband. You have left your father, mother, and the land of your birth to follow your mother-in-law and to come to a people you do not know. **12** May Yahweh reward you for your deed. May you receive full payment from Yahweh, the God of Israel, under whose wings you have found refuge." **13** Then she said, "Let me find favor in your eyes, my master, for you have comforted me, and you have spoken kindly to me, though I am not one of your female servants."

14 At mealtime Boaz said to Ruth, "Come here, and eat some of the bread, and dip your morsel in the wine vinegar." She sat beside the reapers, and he offered her some roasted grain. She ate until she was satisfied and left the rest of it. **15** As she got up to glean, Boaz commanded his young men, saying, "Let her glean even among the bundles of cut grain, and do not humiliate her. **16** Also pull out for her some ears of grain from the bundles, and leave them for her to glean, and do not rebuke her."

17 So she gleaned in the field until evening. Then she beat out the ears of grain that she had gleaned, and the grain was about an ephah of barley. **18** She lifted it up and went into the city. Then her mother-in-law saw what she had gleaned. Ruth also brought out the roasted grain left from her meal and gave it to her. **19** Her mother-in-law said to her, "Where have you gleaned today? Where did you go to work? May the man who was concerned about you be blessed." Then Ruth told her mother-in-law about the man who owned the field where she had worked. She said, "The name of the man who owns the field where I worked today is Boaz." **20** Naomi said to her daughter-in-law, "May he be blessed by Yahweh, who has not left off his loyalty to the living and to the dead." Naomi said to her, "That man is near of kin to us, one of our kinsman-redeemers." **21** Ruth the Moabite woman said, "Indeed, he said to me, 'You should keep close to my young men until they have finished all my harvest.'" **22** Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young female workers, so that they do not harm you in another field." **23** So she stayed close to Boaz's female workers in order to glean to the end of the barley harvest and the wheat harvest. She lived with her mother-in-law.

Footnotes

2:7 [1]Some modern translations read

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generated on Tue Oct 24 10:45:40 2023

Ruth 2 General Notes

Other possible translation difficulties in this chapter

"Do not go and glean in another field"
Boaz said this because he could not guarantee their safety in another person's field. It is assumed that not everyone was as gracious and obedient to the law of Moses as Boaz.

Ruth 2:1

Now Naomi had a relative of her husband
This phrase introduces new information before the story continues. Your language may have a way to introduce new information.

a man of great wealth
"a prominent, wealthy man." This means that Boaz was prosperous and well known in his community, with a good reputation.

Ruth 2:2

Ruth, the Moabite woman
Here the story resumes. You need to see how your language restarts a story after a break.

the Moabite woman
This is another way of saying the woman was from the country or tribe of Moab.

Now
"Please." This word shows that Ruth was making a polite request.

glean what remains among the ears of grain
"gather kernels of grain left behind by the harvesters" or "pick up kernels of grain left behind by the harvesters"

the ears
"the heads" or "the stalks." The "ears" are the parts of a grain plant that contain the grain.

in whose eyes I will find favor
The phrase "found favor" is an idiom which means to be approved of by someone. Ruth speaks of gaining someone's favor as gaining permission or approval. Also, the eyes represent seeing, and seeing represents thoughts and judgement. Alternate translation: "who will grant me permission to glean"

daughter
Ruth was caring for Naomi as if she were her own mother. Make sure it is possible in your language to use this word for someone who is not an actual daughter.

Ruth 2:3

She happened to come
Ruth was not aware that the field she picked to glean in belonged to Naomi's relative Boaz.

Ruth 2:4

Behold, Boaz
The word "behold" alerts us to the important event of Boaz arriving at the field. Your language may also have a specific way of introducing important events or characters.

came from Bethlehem
The fields were an unspecified distance outside of Bethlehem.

bless you
"give you good things" or "make you happy"

Ruth 2:5

What man does this young woman belong to?
Possible meanings are 1) Boaz was asking about Ruth's husband or 2) Boaz was asking about Ruth's parents or current guardians.

was supervising
"was in charge of" or "was managing"

Ruth 2:6

General Information:
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Ruth 2:7

glean and gather
You may need to make explicit that Ruth would be gathering grain. Alternate translation: "glean and gather grain"

the house
"the hut" or "the shelter." This was a temporary shelter or garden hut in the field that provided shade from the sun.

Ruth 2:8

Are you not listening to me, my daughter
This rhetorical question can be reworded as a command. Alternate translation: "Listen to me, my

generated on Tue Oct 24 10:45:40 2023

daughter" or "Note well what I am telling you, my daughter"

my daughter
This was a kind way of addressing a younger woman. Ruth was not the actual daughter of Boaz, so make sure the translation of this does not make it sound like she was.

Ruth 2:9

Keep your eyes only on the field
The eyes represent watching something or paying attention to something. Alternate translation: "Watch only the field" or "Pay attention only to the field"

Have I not instructed the men ... you?
Boaz used this question to emphasize what he had already done to help Ruth. Alternate translation: "I have given the men strict instructions ... you."

men ... the other women
"young male workers ... young female workers." The word "men" is used three times to refer to the young men who are harvesting in the field. Some languages can say this using one word, and they have a different word that means young women workers.

not to touch you
Possible meanings are 1) the men were not to harm Ruth or 2) the men were not to stop her from gleaning in his field.

the water that the young men have drawn
To draw water means to pull up water from a well or to take it out of a storage vessel.

young men
You may need to make explicit that these were Boaz's servants, as do many versions. Alternate translation: "servants"

Ruth 2:10

she fell on her face before Boaz and bowed to the ground
This hendiadys describes an act of respect and reverence. She was showing honor to Boaz out of gratefulness for what he had done for her by kneeling or lying on the ground and putting her face on the ground. It was also a posture of humility. Alternate translation: "she bowed before Boaz with her face to the ground" (See: and [[rc://en/ta/man/jit/translate-symaction])

bowed to the ground
Some modern translations read, "lay on the ground."

Why have I found such favor ... a foreigner?
Ruth is asking a real question.

foreigner
Ruth had pledged her loyalty to the God of Israel in private, but she was known publicly as "the Moabitess."

Ruth 2:11

It has been reported to me
This can be stated in active form. Alternate translation: "People have reported to me" or "People have told me"

to come to a people
Boaz is referring to Ruth coming to dwell with Naomi in a village and community, a country, and religion she did not know.

Ruth 2:12

reward you
"repay you" or "pay you back"

for your deed
This is an act of faith, choosing to live with Naomi in Bethlehem and trusting Naomi's God.

May you receive full payment from Yahweh
This is a poetic expression that is very similar to the previous sentence. Alternate translation: "May Yahweh give back to you even more than you have given"

under whose wings you have found refuge
Boaz uses the picture of a mother bird gathering her chicks under her wings to protect them, in order to describe God's protection for those who trust in him. Alternate translation: "in whose safe care you have placed yourself"

Ruth 2:13

Let me find favor in your eyes
Here "find favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "Please accept me"

I am not one of your female servants
Possible meanings are 1) Ruth was not one of Boaz's female servants or 2) Ruth did not think her marriage to Naomi's son granted her any privilege in Bethlehem.

Ruth 2:14

At mealtime
This refers to the noontime meal.

dip your morsel in the wine vinegar
This was a simple meal eaten in the field. People would sit on the ground around a cloth that had a

bowl of wine vinegar on it and plates of broken bread. They would dip their bread in the vinegar bowl to wet it and add flavor before they ate it.

wine vinegar
a sauce that bread was dipped in. The Israelites further fermented some of their wine to make vinegar.

Ruth 2:15

As she got up to glean, Boaz commanded his young men
In the context of the commands, it is likely that Ruth was far enough away not to hear Boaz's instructions. Alternate translation: "And when Ruth got up to glean, Boaz privately told his young men"

As she got up
"As she stood up"

even among the bundles
Here "even" denotes "above and beyond what one normally does." Boaz instructs his workers to let Ruth glean around the bundles of grain. People who were gleaning were normally forbidden from working that close to the harvested grain.

Ruth 2:16

pull out for her some ears of grain from the bundles
"take some stalks of grain out of the bundles and leave them for her" or "leave behind stalks of grain for her to collect"

do not rebuke her
"do not cause her shame" or "do not dishonor her"

Ruth 2:17

beat out
She separated the edible part of the grain from the hull and stalk, which is thrown away.

ears of grain
This refers to the eatable part of the grain.

about an ephah of barley
An ephah is a unit of measurement equal to about 22 liters. Alternate translation: "about 22 liters of barley"

Ruth 2:18

She lifted it up and went into the city
It is implied that Ruth carried the grain home.

her mother-in-law saw
"Naomi saw"

Ruth 2:19

Where have you gleaned today? Where did you go to work?
Naomi said almost the same thing in two different ways to show that she was very interested in knowing what had happened to Ruth that day.

Ruth 2:20

he be blessed by Yahweh
Naomi is asking God to reward Boaz for his kindness to Ruth and herself.

who has not left off his loyalty
"who has continued to be loyal." Possible meanings are 1) Boaz remembered his obligations to Naomi as a family member or 2) Naomi is referring to Yahweh, who was acting through Boaz or 3) Yahweh has continued to be faithful to the living and the dead.

to the living
"to the people who are still living." Naomi and Ruth were the "living."

the dead
Naomi's husband and sons were the "dead." This can be stated differently to remove the nominal adjective "the dead." Alternate translation: "the people who have already died"

near of kin to us, one of our kinsman-redeemers
The second phrase repeats and expands the first. This is a Hebrew style of emphasis.

kinsman-redeemers
A kinsman-redeemer was a close male relative who could rescue a childless widow from financial ruin by marrying her and having a child with her. He would also reacquire the land his relatives had lost due to poverty and redeem family members who had sold themselves into slavery.

Ruth 2:21

Indeed, he said to me
"He even said to me." This indicates that what follows is the most important part of Boaz's words to Ruth.

keep close to my young men
Boaz was referring to the physical protection his men can provide her.

Ruth 2:22

go out with
"work with"

they do not harm you in another field
You may need to make explicit that Naomi was afraid men would harm Ruth or to translate in

generated on Tue Oct 24 10:45:40 2023

passive form. Alternate translation: "the men in another field do not harm you" or "you are not harmed in some other field"

She lived with her mother-in-law
Ruth went to Naomi's home to sleep at night.

Ruth 2:23

she stayed close
Ruth worked in Boaz's fields with his workers during the day, so she would be safe.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Naomi, her mother-in-law, said to her, "My daughter, should I not seek a place for you to rest, so that
things may go well for you? **2** Now Boaz, the man whose young female workers you have been with, is he
not our kinsman? Look, he will be winnowing barley tonight at the threshing floor. **3** Therefore, wash
yourself, anoint yourself, put on your best clothes, and go down to the threshing floor. But do not make
yourself known to the man until he finishes eating and drinking. [1]**4** But when he lies down, take notice of
the place where he lies down so that later you can go to him, uncover his feet, and lie down there. Then
he will explain to you what to do." **5** Ruth said to Naomi, "I will do everything you say."

6 So she went down to the threshing floor, and she followed the instructions her mother-in-law had given
her. **7** When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the pile
of grain. Then she came softly, uncovered his feet, and lay down. **8** It came about at midnight that the man
was startled. He turned over, and right there a woman was lying at his feet! **9** He said, "Who are you?"
She answered, "I am Ruth, your female servant. Spread your cloak over your female servant, for you are a
near kinsman." **10** Boaz said, "My daughter, may you be blessed by Yahweh. You have made your latest
kindness better than the first, because you have not gone after any of the young men, whether poor or
rich. **11** Now, my daughter, do not be afraid! I will do for you all that you say, because all the city of my
people knows that you are a worthy woman. **12** It is true that I am a kinsman, but there is a kinsman
nearer than I. **13** Stay here tonight, and in the morning, if he will perform for you the duty of a kinsman,
good, let him do the kinsman's duty. But if he will not do the duty of a kinsman for you, then I will do it, by
the life of Yahweh. Lie down until the morning."

14 So she lay at his feet until the morning. But she rose up before anyone could recognize another person.
For Boaz had said, "Let it not be known that the woman came to the threshing floor." **15** Then Boaz said,
"Bring your shawl and hold it out." When she did so, he measured six large measures of barley into it and
put the load on her. Then he went into the city. **16** When Ruth came to her mother-in-law, she said, "How
did you do, my daughter?" Then Ruth told her all that the man had done for her. **17** She said, "These six
measures of barley are what he gave me, for he said, 'Do not go empty to your mother-in-law.'" **18** Then
Naomi said, "Stay here, my daughter, until you know how the matter will turn out, for the man will not
rest until he has finished this thing today."

Footnotes

3:3 [1]The copies of the ancient Hebrew text have,

Ruth 3 General Notes

Special concepts in this chapter

Boaz's integrity

Boaz showed great integrity in this chapter by not having sexual relations with Ruth. He was also concerned with how people would see Ruth if they caught her in this position. Boaz's character is important for this story.

Other possible translation difficulties in this chapter

"So that things may go well for you"

Naomi attempted to make Ruth desirable to Boaz so that he would want to marry her. Even though she was a Gentile by birth, Boaz could marry her because she was, by marriage, Naomi's daughter.

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generated on Tue Oct 24 10:45:40 2023

Ruth 3:1

mother-in-law
Naomi is the mother of Ruth's dead husband.

My daughter
Ruth became Naomi's daughter by marrying her son and further by her actions in caring for Naomi after returning to Bethlehem.

should I not seek a place for you to rest ... for you?
Naomi uses this question to tell Ruth what she planned to do. Alternate translation: "I must look for a place for you to rest ... for you." or "I must find a husband to care for you ... for you."

a place for you to rest
Possible meanings are 1) literally in finding a house for her to live in or 2) figuratively in finding a husband to care for her. Naomi probably had both senses in mind.

Ruth 3:2

female workers you have been with
The translation can make explicit that she was working in the fields with these female workers. Alternate translation: "female workers you have been with in the fields"

is he not our kinsman?
Naomi probably used this question to remind Ruth of something she had already told her. Alternate translation: "he is our relative."

Look
This term indicates that the following statement is very important.

winnowing
To winnow means to separate grain from the unwanted chaff by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.

Ruth 3:3

anoint yourself
This is probably a reference to rubbing sweet-smelling oil on oneself, much as women put on perfume today.

go down to the threshing floor
This refers to leaving the city and heading to the threshing area.

Ruth 3:4

uncover his feet
This means to remove the cloak or blanket covering his feet so that they would be exposed to the cold.

lie down there
"lie down at his feet"

Then he will explain to you what to do
The specific custom of that time is unclear, but this is usually understood as a culturally acceptable way for a woman to tell a man that she was willing to marry him. Boaz would understand the custom and accept or reject her offer.

Then he will
"When he wakes up, he will"

Ruth 3:5

General Information:
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Ruth 3:6

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Ruth 3:7

his heart was merry
Here Boaz is referred to by his heart. It does not imply Boaz was overly drunk. Alternate translation: "he was satisfied" or "he was in a good mood"

she came softly
"she sneaked in" or "she came in quietly so no one would hear her"

uncovered his feet
"removed his blanket from his feet"

lay down
"lay down at his feet"

Ruth 3:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

at midnight
"in the middle of the night"

was startled
It is not clear what startled Boaz. Perhaps he suddenly felt the cold air on his feet.

He turned over
He looked to see what startled him.

a woman was lying at his feet
The woman was Ruth, but Boaz could not recognize her in the darkness.

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Ruth 3:9

your female servant
Ruth spoke with humility to Boaz.

Spread your cloak over your female servant
This was a cultural idiom for marriage. Alternate translation: "Marry me"

near kinsman
a close relative with special responsibilities toward their extended family

Ruth 3:10

You have made your latest kindness better than the first
"You have shown me even more kindness now than you did before"

your latest kindness
This refers to Ruth asking Boaz to marry her. By marrying Naomi's relative, Ruth would provide for Naomi and demonstrate great kindness to Naomi.

because you have not gone after
"you have not pursued marriage with." Ruth could have ignored Naomi's need and looked for a husband for herself outside of Naomi's relatives.

Ruth 3:11

my daughter
Boaz used this expression as a sign of respect toward Ruth as a younger woman.

all the city of my people knows
Bethlehem is a town, or small city, that belonged to the tribe that Boaz belonged to. Here "city" represents the people who live in that city. Alternate translation: "all the people in the city know" or "everyone in town knows"

Ruth 3:12

kinsman nearer than I
It was the duty of the closest male relative to help the widow.

Ruth 3:13

if he will perform for you the duty of a kinsman
Boaz is referring to the expectation that the closest male relative of Ruth's dead husband would marry her and help carry on his family name.

by the life of Yahweh
"as surely as Yahweh lives." This was a common Hebrew vow.

Ruth 3:14

she lay at his feet
Ruth slept at Boaz' feet. They did not have sex.

before anyone could recognize another person
This time of day can be spoken of in terms of darkness. Alternate translation: "while it was still dark"

Ruth 3:15

shawl
a piece of cloth worn over the shoulders

six large measures of barley
The actual amount is not stated. It was enough to be considered generous, yet small enough for Ruth to carry alone. Some think it was about 30 kilograms.

put the load on her
The amount of grain was so great that Ruth needed help picking it up to carry it.

Then he went into the city
Most ancient copies have "he went," but some have "she went." There are English versions with both. The better choice is "he went."

Ruth 3:16

How did you do, my daughter?
What Ruth meant by this question can be made more clear. Alternate translation: "What happened, my daughter?" or "How did Boaz act toward you?"

all that the man had done
"all that Boaz had done"

Ruth 3:17

Do not go empty
"Do not go empty-handed" or "Do not go with nothing" or "Be sure to take something"

Ruth 3:18

finished this thing
This refers to the decision about who will buy Naomi's property and marry Ruth.

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Chapter 4

1 Now Boaz went up to the gate and sat down there. Soon, the near kinsman of whom Boaz had spoken came by. Boaz said to him, "My friend, come over and sit down here." The man came over and sat down. **2** Then Boaz took ten men of the elders of the city and said, "Sit down here." So they sat down. **3** Boaz said to the near kinsman, "Naomi, who has returned from the country of Moab, is selling the parcel of land that was our brother Elimelek's. **4** I thought to uncover your ears and say to you, 'Buy it in the presence of those who are sitting here, and in the presence of the elders of my people.' If you wish to redeem it, redeem it. But if you do not wish to redeem it, then tell me, so that I may know, for there is no one to redeem it besides you, and I am after you." Then the other man said, "I will redeem it." **5** Then Boaz said, "On the day that you buy the field from the hand of Naomi, you must also take Ruth the Moabite woman, the widow of a dead man, in order to raise up the name of the dead on his inheritance." **6** Then the near kinsman said, "I cannot redeem it for myself without destroying my own inheritance. You take my right of redemption for yourself, for I cannot redeem it."

7 Now this was the custom in former times in Israel concerning the redemption and exchange of goods. To confirm all things, a man took off his sandal and gave it to his neighbor; this was the manner of making legal agreements in Israel. **8** So the near kinsman said to Boaz, "Buy it for yourself," and he took off his sandal. **9** Then Boaz said to the elders and to all the people, "You are witnesses today that I have bought all that was Elimelek's and all that was Kilion's and Mahlon's from the hand of Naomi. **10** Also Ruth the Moabite woman, the wife of Mahlon, I have acquired to be my wife, in order that I might raise up the name of the dead man on his inheritance, so that his name will not be cut off from among his brothers and from the gate of his place. Today you are witnesses!" **11** All the people who were in the gate and the elders said, "We are witnesses. May Yahweh make the woman who has come into your house like Rachel and Leah, the two who built up the house of Israel; and may you prosper in Ephrathah and be renowned in Bethlehem. **12** May your house be like the house of Perez, whom Tamar bore to Judah, through the offspring that Yahweh will give you with this young woman."

13 So Boaz took Ruth, and she became his wife. He went to her, and Yahweh enabled her to conceive, and she bore a son. **14** The women said to Naomi, "May Yahweh be blessed, who has not left you today without a near kinsman, this baby. May his name be famous in Israel. **15** May he be for you a restorer of life and a nourisher of your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." **16** Naomi took the child, laid him in her bosom, and took care of him. **17** The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He became the father of Jesse, who became the father of David.

18 Now these were the descendants of Perez: Perez became the father of Hezron,

19 Hezron became the father of Ram, Ram became the father of Amminadab,

20 Amminadab became the father of Nahshon, Nahshon became the father of Salmon,

21 Salmon became the father of Boaz, Boaz became the father of Obed,

22 Obed became the father of Jesse, and Jesse became the father of David.

Ruth 4 General Notes

Special concepts in this chapter

King David

Despite being a Moabitess, Ruth became an ancestor of David. David was Israel's greatest king. It is shocking a Gentile would become a part of such an important lineage. She had great faith in Yahweh. (See: and faith)

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Other possible translation difficulties in this chapter

"You must also take Ruth the Moabitess"
Because Naomi had no son, her daughter-in-law Ruth needed to be provided for. Therefore, the relative who wanted to use her land had to also help Ruth to have a son who would come to provide for her.

"This was the custom in former times"
This is a comment made by the writer of the text. He functions as a narrator in this instance. It indicates that there was a considerable period of time between the events that occurred and the time they were written down.

Ruth 4:1

the gate
"the gate of the city" or "the gate of Bethlehem." This was the main entrance to the walled town of Bethlehem. There was an open area by the gate that was used as a meeting place to discuss community matters.

the near kinsman
This was the closest living relative to Elimelek.

came over
stopped going to where he had planned to go and went toward Boaz

Ruth 4:2

elders of the city
"leaders of the city"

Ruth 4:3

Naomi ... is selling the parcel of land
It was the responsibility of the kinsman to buy back his relative's land and to care for his family. In this case, it meant the man must buy Naomi's land, marry Ruth, and care for Naomi.

Ruth 4:4

uncover your ears
"inform you"

in the presence of
This would make the transaction legal and binding.

redeem it
This meant to buy the land to keep it within their family.

I am after you
Boaz was the next kinsman in line to redeem the land.

Ruth 4:5

On the day that you buy ... you must also
Boaz uses this expression to inform his relative of the additional responsibility he will have if he buys the land.

from the hand of Naomi
Here the word "hand" represents Naomi, who owns the field. Alternate translation: "from Naomi"

you must also take Ruth
"you must also marry Ruth"

Ruth ... the widow of a dead man
"Ruth ... the widow of Elimelek's son"

to raise up the name of the dead
"that she may have a son to inherit the property and carry on the name of her dead husband"

Ruth 4:6

destroying my own inheritance
He would have to give some of his own wealth to the children that Ruth might bear.

You take my right of redemption for yourself
"You redeem it yourself" or "You yourself redeem it instead of me"

Ruth 4:7

Now this was the custom
The writer of the book explains of the custom of exchange during the time of Ruth.

in former times
"in earlier times." This implies that the customs had changed from when the story took place until the book was written.

his neighbor
This refers to the person with whom he was making the agreement. In this situation the near kinsman gave Boaz his shoe.

Ruth 4:8

General Information:
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Ruth 4:9

to the elders and to all the people
This refers to all the people who were present at the meeting place, not to everyone in the town.

all that was Elimelek's and all that was Kilion's and Mahlon's
This refers to all the land and possessions of Naomi's dead husband and sons.

from the hand of Naomi
The hand of Naomi represents Naomi. She was responsible for the money exchange. Alternate translation: "from Naomi"

Ruth 4:10

in order that I might raise up the name of the dead man on his inheritance
The first son that Ruth bore would be legally considered Mahlon's son and would inherit the land that Boaz bought from Naomi. Alternate translation: "so that I might give her a son who will inherit the dead man's property"

so that his name will not be cut off from among his brothers and from the gate of his place
Being forgotten is spoken of as if one's name were being cut off from a list of people who had lived earlier. Alternate translation: "so that he will not be forgotten by his brothers' descendants and the people of this town"

the gate of his place
The gate of the town is where important legal decisions were made, such as decisions about who owns a piece of land.

Ruth 4:11

people who were in the gate
"people who were meeting together near the gate"

come into your house
This has literal and figurative meaning. As Ruth marries Boaz, she will move into his house. House can also refer to becoming part of Boaz's family by being his wife.

like Rachel and Leah
These were the two wives of Jacob, whose name was changed to Israel.

built up the house of Israel
"bore many children who became the nation of Israel"

may you prosper in Ephrathah
Ephrathah is the name of the clan to which Boaz belonged in Bethlehem.

Ruth 4:12

May your house be like
God abundantly blessed Judah through his son Perez. The people were asking God to bless Boaz in a similar way through Ruth's children.

Tamar bore to Judah
Tamar was also a widow. Judah fathered a son with her, which continued the family name.

through the offspring that Yahweh will give you
Yahweh would give Boaz children through Ruth.

Ruth 4:13

Boaz took Ruth
"Boaz married Ruth" or "Boaz took Ruth as a wife"

He went to her
This is a polite way of saying that he had sexual relations. Alternate translation: "He had sexual relations with her" or "He lay with her"

Ruth 4:14

who has not left you today without a near kinsman
This phrase can be expressed positively. Alternate translation: "who has provided you today with a near kinsman"

May his name be famous
This refers to the reputation and character of Naomi's grandson.

Ruth 4:15

a restorer of life
This phrase probably refers to how Naomi will again experience joy and hope in her life as a result of having a new grandson. Alternate translation: "one who brings joy to you again" or "one who will make you feel young again"

a nourisher of your old age
"he will take care of you when you become old"

better to you than seven sons
"Seven" was the Hebrew number of completeness. Naomi's sons both died before they produced any offspring, but Ruth bore a grandson to Naomi by Boaz. Alternate translation: "better to you than any son"

Ruth 4:16

Naomi took the child
This refers to Naomi holding the child. Make sure it does not sound like she took him away from Ruth.

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laid him in her bosom
"held him close against her chest." This is a statement of love and affection for the child.

bosom
chest, shoulders, and arms

Ruth 4:17

A son has been born to Naomi
"The child is like a son to Naomi." It was understood that the child was Naomi's grandson, not her physical son.

father of David
"father of King David." Though "king" is not stated, it was clear to the original audience that David was King David.

Ruth 4:18

the descendants of Perez
"the successive descendants." Because it was mentioned earlier that Perez was the son of Judah, the writer continues listing the family line that came from Perez.

Ruth 4:19

Hezron ... Ram

Ruth 4:20

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Ruth 4:21

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Ruth 4:22

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generated on Tue Oct 24 10:45:40 2023

Book: 1 Samuel

1 Samuel

Chapter 1

1 There was a certain man of Ramathaim of the Zuphites, of the hill country of Ephraim; his name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. [1]**2** He had two wives; the name of the first was Hannah, and the name of the second was Peninnah. Peninnah had children, but Hannah had none. **3** This man went from his city year after year to worship and to sacrifice to Yahweh of hosts in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to Yahweh, were there. **4** When the day came for Elkanah to sacrifice each year, he always gave portions of the meat to Peninnah his wife, and to all her sons and her daughters. **5** But to Hannah he always gave a double portion, for he loved Hannah, although Yahweh had closed her womb. **6** Her rival provoked her severely in order to irritate her, because Yahweh had closed her womb. **7** So year after year, when she went up to the house of Yahweh with her family, her rival always provoked her. Therefore she used to weep and eat nothing. **8** Elkanah her husband always said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?"

9 On one of these occasions, Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting upon his seat by the doorway to the temple of Yahweh. **10** She was deeply distressed; she prayed to Yahweh and wept bitterly. **11** She made a vow and said, "Yahweh of hosts, if you will look on the affliction of your servant and call me to mind, and do not forget your servant, but give your servant a son, then I will give him to Yahweh all the days of his life, and no razor will ever touch his head."

12 As she continued praying before Yahweh, Eli watched her mouth. **13** Hannah spoke in her heart. Her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. **14** Eli said to her, "How long will you be drunk? Get rid of your wine." **15** Hannah answered, "No, my master, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Yahweh. **16** Do not consider your servant to be a worthless woman; I have been speaking out of the abundance of my great concern and provocation." **17** Then Eli answered and said, "Go in peace; may the God of Israel grant the request that you have asked him for." **18** She said, "Let your servant find favor in your eyes." Then the woman went her way and ate; her face was no longer sad.

19 They rose early in the morning and worshiped before Yahweh, and then they returned again to their house in Ramah. Elkanah knew Hannah his wife, and Yahweh remembered her. **20** When the time came, Hannah conceived and gave birth to a son. She called his name Samuel, saying, "Because I have asked for him from Yahweh."

21 Once again, Elkanah and all his house went up to offer to Yahweh the yearly sacrifice and pay his vow. **22** But Hannah did not go; she had said to her husband, "I will not go until the child is weaned; then I will bring him, so that he may appear before Yahweh and live there forever." **23** Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned him; only, may Yahweh confirm his word." So the woman stayed and nursed her son until she weaned him. **24** When she had weaned him, she took him with her, along with a three-year-old bull, [2] one ephah of meal, and a bottle of wine, and brought him to the house of Yahweh in Shiloh. Now the child was still young. **25** They killed the bull, and they brought the child to Eli. **26** She said, "Oh, my master! As you live, my master, I am the woman who stood here next to you praying to Yahweh. **27** For this child I prayed and Yahweh has given me my petition which I asked of him. **28** I have given him to Yahweh, as long as he lives he is lent to Yahweh." Then he worshiped Yahweh there. [3]

Footnotes

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1:1 [1]Some modern translations have
1:24 [2]Some translations of the copies of the ancient Hebrew text have
1:28 [3]Some modern translations have

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1 Samuel 1 General Notes

Structure and formatting

This chapter introduces Samuel. It is the beginning of the section 1 Samuel 1-7 which tells about Samuel, the religious leader of Israel.

Special concepts in this chapter

Two wives

This was a common practice in the ancient Near East. It was against the law of Moses. The men of Israel would have sinned if they married more than one woman. This type of marriage always creates problems because of jealousy. (See: lawofmoses and sin and jealous)

"Pay his vow"

It was customary for Israelites to promise God to make a sacrifice to him if God answered special prayers. Making such a sacrifice was called paying one's vow. (See: vow)

Important figures of speech in this chapter

Idioms

When Hannah wanted to assure Eli she was telling the truth, she used the idiom "as you live." This is a type of oath formula meaning "I promise you I am telling the truth."

The author also uses the phrase "call to mind." This is a common idiom meaning "remember."

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1 Samuel 1:1

Ramathaim

This is the name of a small village possibly located eight kilometers northwest of Jerusalem.

the Zuphites

This is the name of a people group that descended from Zuph.

Elkanah ... Jeroham ... Elihu ... Tohu ... Zuph

These are the names of men.

1 Samuel 1:2

Peninnah

This is the name of a woman.

1 Samuel 1:3

This man

"This man" refers to Elkanah.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Eli, Hophni and Phinehas

These are the names of men.

1 Samuel 1:4

General Information:

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1 Samuel 1:5

Hannah

This is a woman's name. See how you translated this in [1 Samuel 1:2]

closed her womb

"made her barren" or "prevented her from becoming pregnant"

1 Samuel 1:6

Her rival provoked her severely

The other wife would often grieve and shame Hannah.

1 Samuel 1:7

her rival

This is Peninnah, the other wife of Elkanah. A rival is someone who competes against another person.

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In this case Peninnah was competing against Hannah to try to get Elkanah to love her best.

1 Samuel 1:8

Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?
These rhetorical questions can be translated as statements, if necessary. Alternate translation: "Hannah, you should not weep. You should eat, and your heart should be glad because I am better to you than ten sons!" or "You have little reason for sadness. I favor you and that should be enough."

than ten sons
Elkanah is exaggerating to emphasize how important Hannah is to him. Alternate translation: "than any son could be"

1 Samuel 1:9

General Information:
Hannah begins to pray to Yahweh, and Eli watches.

Hannah rose up after
Implicit information here can be made explicit. Either Hannah's tent was next to the tabernacle tent or she walked from her tent to the tabernacle to pray. Alternate translation: "Hannah rose up and went to the house of Yahweh to pray after"

Now Eli the priest
"Now" is used here to mark a stop in the main story. Here the author tells about a new person in the story. This person is the priest Eli.

the temple of Yahweh
The "temple" was actually a tent, but it was where the people worshiped, so it is best to translate as "temple" here.

1 Samuel 1:10

She was deeply distressed
Hannah was deeply troubled or grieved because of not having any children and being ridiculed regularly by Peninnah, her husband's other wife.

1 Samuel 1:11

Connecting Statement:
Hannah's prayer to Yahweh continues.

the affliction of your servant
The abstract noun "affliction" can be translated as a verb phrase. This refers either to 1) Hannah being unable to become pregnant. Alternate translation: "how I am suffering because I cannot become pregnant" or 2) the way Peninnah always insulted her. Alternate translation: "how that woman is afflicting me"

call me to mind
This is a special plea to God to take action on Hannah's behalf. God does know what is happening to Hannah; he has not forgotten.

do not forget your servant
This phrase says almost the same thing as "call me to mind."

1 Samuel 1:12

Eli watched her
Eli was the chief priest, so he was in the tabernacle of God and in charge of it.

1 Samuel 1:13

General Information:
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1 Samuel 1:14

General Information:
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1 Samuel 1:15

I am a woman of a sorrowful spirit
"I am a woman who is deeply sad"

pouring out my soul before Yahweh
This is an idiom that means "telling Yahweh my deepest emotions."

1 Samuel 1:16

Do not consider your servant to be
Hannah speaks of herself in the second person to show her humility. It can be stated in first person. Alternate translation: "Do not consider me, your servant, to be" or "Do not consider me"

I have been speaking out of the abundance of my great concern and provocation
This is another way of saying that she has a "sorrowful spirit," as in 1:15. The abstract nouns "abundance," "concern," and "provocation" can be translated as adjectives and verbs. Alternate translation: "I have been speaking because I am very sad, and my rival has greatly provoked me"

concern and provocation
These words both mean that Hannah is sad and annoyed because her rival has been provoking her.

concern
Peninnah irritates and annoys her.

provocation
Hannah is referring to the grief and shame she feels because Peninnah is being cruel to her.

1 Samuel 1:17

Then Eli answered
Eli was the head priest residing over the tabernacle.

1 Samuel 1:18

Let your servant find
Hannah speaks of herself in the second person to show respect for Eli, the head priest. This can be stated in the first person. Alternate translation: "Let me, your servant, find" or "Let me find"

find favor in your eyes
Here "find favor" is an idiom that means be approved of or that he is pleased with her. Here the eyes are a metonym for sight, and seeing represents judging or deciding the value of something. Alternate translation: "evaluated me and approve"

ate; her face was
Here "her face" represents Hannah herself. You can make this a separate sentence, if needed. Alternate translation: "ate. She was" or "ate. People could see that she was"

1 Samuel 1:19

Elkanah knew Hannah
This is a euphemism. Alternate translation: "Elkanah had sexual relations with Hannah"

remembered her
God knew what was happening to Hannah; he had not forgotten her. See how you translated similar words in 1 Samuel 1:11.

1 Samuel 1:20

Hannah conceived
"Hannah became pregnant"

1 Samuel 1:21

his house
The word "house" is a metonym for the people who lived in the house. Alternate translation: "his family"

1 Samuel 1:22

is weaned
stops drinking milk and starts eating only solid food

he may appear before Yahweh and live there forever
Hannah had promised God that she would allow Samuel to live and work with Eli the priest in the temple (1 Samuel 1:11).

1 Samuel 1:23

nursed her son
"gave her son milk"

1 Samuel 1:24

ephah
An ephah is about 22 liters of dry material.

bottle
Wine was kept in animal skins, not glass bottles.

1 Samuel 1:25

General Information:
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1 Samuel 1:26

Oh, my master! As you live, my master
Here the idiom "As you live" shows that Hannah is being sincere and truthful. Alternate translation: "Sir, what I am going to tell you is certainly true"

1 Samuel 1:27

has given me my petition which I asked of him
The noun "petition" refers to a formal request for another person to do something. It can be translated with a verb. The idiom "to give a petition" means to do what the person requests. Alternate translation: "has agreed to do what I solemnly requested that he do"

1 Samuel 1:28

he is lent to Yahweh
This can be translated in active form. Alternate translation: "I am loaning him to Yahweh"

he worshiped Yahweh
Possible meanings: 1) "He" refers to Elkanah or 2) "he" is a synecdoche referring to both Elkanah and his family. Alternate translation: "Elkanah and his family"

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Chapter 2

1 Hannah prayed and said,

"My heart rejoices in Yahweh.
My horn is exalted in Yahweh.
My mouth boasts over my enemies,
because I rejoice in your salvation.
2 There is no one holy like Yahweh,
for there is none besides you;
there is no rock like our God.
3 Boast no more so very proudly;
let no arrogance come out of your mouth.
For Yahweh is a God of knowledge;
by him acts are weighed.
4 The bows of the mighty men are broken,
but those who stumble are girded with strength.
5 Those who were full have hired themselves out for bread;
those who were hungry have stopped being hungry.
Even the barren one gives birth to seven,
but the woman who has many children becomes weak.
6 Yahweh kills and brings to life.
He brings down to Sheol and raises up.
7 Yahweh makes some people poor and some rich.
He humbles, but he also lifts up.
8 He raises up the poor out of the dust.
He lifts the needy from the ash heap
to make them sit with princes
and inherit the seat of honor.
For the pillars of the earth are Yahweh's
and he has set the world upon them.
9 He will guard the feet of his faithful people,
but the wicked will be put to silence in darkness,
for no one will prevail by strength.
10 Those who oppose Yahweh will be broken to pieces;
he will thunder against them from heaven.
Yahweh will judge the ends of the earth;
he will give strength to his king
and exalt the horn of his anointed."

11 Then Elkanah went to Ramah, to his house. The child served Yahweh in the presence of Eli the priest.

12 Now the sons of Eli were worthless men. They did not know Yahweh. **13** The custom of the priests with the people was that when any man offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand, while the meat was boiling. **14** He would stick it into the pan, or kettle, or cauldron, or pot. All that the fork brought up the priest would take for himself. They did this in Shiloh with all of Israel that came there. **15** Worse, before they burned the fat, the priest's servant came, and said to the man who was sacrificing, "Give meat to roast for the priest; for he will not accept boiled meat from you, but only raw." **16** If the man said to him, "They must burn the fat first, and then take as much as you want." Then he would say, "No, you will give it me now; if not, I will take it by force." **17** The sin of these young men was very great before Yahweh, for they despised Yahweh's offering.

18 But Samuel served Yahweh as a child clothed with a linen ephod. **19** His mother would make him a little robe and bring it to him from year to year, when she came up with her husband to offer the yearly sacrifice. **20** Eli would bless Elkanah and his wife and say, "May Yahweh give you more children by this woman because of the request she made of Yahweh." Then they would return to their own home. **21** Yahweh again helped Hannah, and again she conceived. She bore three sons and two daughters. Meanwhile, the child Samuel grew before Yahweh.

generated on Tue Oct 24 10:45:40 2023

22 Now Eli was very old; he heard all that his sons were doing to all Israel, and how they were lying with the women who were serving at the entrance to the tent of meeting. **23** He said to them, "Why do you do such things? For I hear of your evil actions from all these people. **24** No, my sons; for it is not a good report that I hear. You make Yahweh's people disobey. **25** If one man sins against another, God will judge him; but if a man sins against Yahweh, who will speak for him?" But they would not listen to the voice of their father, because Yahweh intended to kill them. **26** The child Samuel grew up, and increased in favor with Yahweh and also with men.

27 Now a man of God came to Eli and said to him, "Yahweh says, 'Did I not reveal myself to the house of your father when they were in Egypt in bondage to the house of Pharaoh? **28** I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and to burn incense, to wear an ephod before me. I gave to the house of your father all the offerings of the people of Israel made with fire. **29** Why, then, do you scorn my sacrifices and offerings, which I commanded in the place where I live? Why do you honor your sons above me by making yourselves fat with the best of every offering of my people Israel?' **30** Therefore, Yahweh, the God of Israel, declares, 'I promised that your house and the house of your father should walk before me forever.' But now Yahweh declares, 'Far be it from me to do this, for I will honor those who honor me, but those who despise me will be lightly esteemed. **31** See, the days are coming when I will cut off your strength and the strength of your father's house, so that there will no longer be any old man in your house. **32** You will see distress in the place where I live. Although good will be given to Israel, there will no longer be any old man in your house. **33** Any one of you that I do not cut off from my altar, I will cause your eyes to fail, and I will cause grief in your heart, then all the increase of your house will die while men. **34** This will be the sign for you that will come on your two sons, on Hophni and Phinehas: They will both die on the same day. **35** I will raise up for myself a faithful priest who will do what is in my heart and in my soul. I will build him a sure house; and he will walk before my anointed king forever. **36** Everyone who is left in your house will come and bow down to him, asking for a piece of silver and a loaf of bread, and will say, "Please assign me to one of the priests' positions so I can eat a piece of bread."'"

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1 Samuel 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with Hannah's poetic prayer in 2:1-10 .

Special concepts in this chapter

Hannah's song of praise to God

This song is about how God protects the weak and strengthens them. He humbles the rich, provides for the poor, and defeats his enemies.

Eli's Sons

Eli, the chief priest, had two sons. They were ungodly priests who continually sinned and did not honor God. Eli corrected them but they did not listen. A prophet warned Eli that God would stop his family from being priests and his sons would both die on the same day. At the same time, Samuel was growing up and serving God. (See: sin and godly and prophet)

Important figures of speech in this chapter

This chapter has many figures of speech because the first part of the chapter is a song and the last part of the chapter is a prophecy. Songs and prophecy tend to have many figures of speech.

Synecdoches

"My heart" and "my mouth" are synecdoches referencing the speaker.

Metonymies

Body parts are often used to stand for activities involving that part of the body. "The feet of his faithful people" is a metonym meaning what they are doing or where they are going. Place names are often used for people in that place such as "the ends of the earth" meaning the people living in the ends of the earth.

Metaphors
Hannah used many military metaphors: "rock," representing protection; "the bows of the mighty men are broken," representing military defeat; "the horn of his anointed," representing the power of the one that God has chosen to be king.

Rhetorical questions
God used three rhetorical questions to correct and condemn Eli. "Did I not reveal myself to the house of your ancestor, when they were in Egypt in bondage to Pharaoh's house?" "Why then do you scorn my offerings that I required in the place where I live?" "Why do you honor your sons above me by making yourselves fat with the best of every offering of my people Israel?"

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1 Samuel 2:1

General Information:
Hannah recites a song to Yahweh.

My heart rejoices
The word "heart" here is a metonym for the whole person. Alternate translation: "I rejoice"

in Yahweh
"because of who Yahweh is" or "because Yahweh is so great"

My horn is exalted
A horn is a symbol of strength. Alternate translation: "I am now strong"

1 Samuel 2:2

Connecting Statement:
Hannah continues to recite a song to Yahweh.

there is no rock like our God
This is another way of saying that God is strong and faithful.

rock
This is a rock large enough to hide behind or to stand on and so be high above one's enemies.

1 Samuel 2:3

Connecting Statement:
Hannah continues to recite a song to Yahweh. She speaks as if other people were listening to her.

no arrogance
"no arrogant words"

by him acts are weighed
This can be stated in active form. Alternate translation: "he weighs people's acts" or "he understands why people act as they do"

1 Samuel 2:4

Connecting Statement:
Hannah continues to recite a song to Yahweh.

The bows of the mighty men are broken
Possible meanings are 1) the bows themselves are broken or 2) the men who carry the bows are prevented from acting. Alternate translation: "Mighty bowmen are kept from acting"

The bows of the mighty men are broken
This can be stated in active form. Alternate translation: "Yahweh breaks the bows of the mighty men" or "Yahweh can make even the strongest of people weak"

those who stumble are girded with strength
"those who stumble put on strength like a belt." This metaphor means they will no longer stumble, but their strength will remain with them as tightly as a belt. Alternate translation: "he will make those who stumble strong"

are girded
This means that they have put something around their waist to prepare for work.

1 Samuel 2:5

Connecting Statement:
Hannah continues to recite a song to Yahweh.

gives birth to seven
"gives birth to seven children"

1 Samuel 2:6

Connecting Statement:
Hannah continues to recite a song to Yahweh.

Yahweh kills ... brings to life ... brings down ... raises up
Yahweh is in control of everything.

1 Samuel 2:7

Connecting Statement:
Hannah continues to recite a song to Yahweh.

makes some people poor ... some rich ... humbles ... lifts up
Yahweh is in control of everything.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 2:8

Connecting Statement:
Hannah continues to recite a song to Yahweh.

out of the dust ... from the ash heap
These are metaphors for the lowest position in society.

the needy
people who do not have the things that they need

1 Samuel 2:9

Connecting Statement:
Hannah continues to recite a song to Yahweh.

guard the feet of his faithful people
Here "feet" is a metonym for the way a person walks, which in turn is a metaphor for the way a person decides how to live his life. Alternate translation: "keep his faithful people from making foolish decisions" or "enable his faithful people to make wise decisions"

the wicked will be put to silence in darkness
This polite way of saying that Yahweh will kill the wicked can be stated in active form. Alternate translation: "Yahweh will put the wicked to silence in darkness" or "Yahweh will put the wicked in the dark and silent world of the dead"

the wicked will be put to silence
The words "be put to silence" are an idiom for "be made silent." This can be stated in active form. Alternate translation: "Yahweh will make them silent"

by strength
"because he is strong"

1 Samuel 2:10

Connecting Statement:
Hannah continues to recite a song to Yahweh.

Those who oppose Yahweh will be broken
This can be stated in active form. Alternate translation: "Yahweh will break those who oppose him"

broken to pieces
This idiom means "defeated."

the ends of the earth
This is an idiom that means everywhere. Alternate translation: "the whole earth"

exalt the horn of his anointed
A horn is a symbol of strength. See how you translated similar words in [1 Samuel 2:1]

his anointed
This speaks of the person that Yahweh chose and empowered for his purposes as if Yahweh had anointed the person with oil. This can be stated in active form. Alternate translation: "the one he has anointed" or "the one he has chosen"

1 Samuel 2:11

General Information:
This page has intentionally been left blank.

1 Samuel 2:12

General Information:
When people would offer animals as sacrifices, they would first burn the animal's fat and then boil the meat and eat it.

did not know Yahweh
"did not listen to Yahweh" or "did not obey Yahweh"

1 Samuel 2:13

custom
A custom is an action that people regularly do.

1 Samuel 2:14

into the pan, or kettle, or cauldron, or pot
These are containers in which food could be cooked. If your language does not have separate words for these items it can be stated more generally. Alternate translation: "into whatever the people were cooking the meat in"

pan
a small metal container for boiling and cooking

kettle
a large, heavy metal container for boiling and cooking

cauldron
a large, heavy metal container for boiling and cooking

pot
a clay container for cooking

1 Samuel 2:15

General Information:
When people would offer animals as sacrifices, they would first burn the animal's fat and then boil the meat, give some to the priest, and eat the rest.

Worse, before
"They even did something worse than that. Before"

generated on Tue Oct 24 10:45:40 2023

they burned
The person who actually did the burning can be made explicit. Alternate translation: "the man who was sacrificing took his sacrifice to the priests and the priests burned"

Give meat to roast for the priest
"Give me some meat so I can give it to the priest so he can roast it"

roast
cook over a fire

boiled
cooked in water

raw
not cooked

1 Samuel 2:16

General Information:
This page has intentionally been left blank.

1 Samuel 2:17

despised Yahweh's offering
The young men did not like and paid no attention to Yahweh's instructions regarding what people would offer to him.

1 Samuel 2:18

General Information:
This page has intentionally been left blank.

1 Samuel 2:19

General Information:
This page has intentionally been left blank.

1 Samuel 2:20

because of the request she made of Yahweh
Hannah had asked Yahweh for a baby and promised him that she would give the baby to serve in the temple.

1 Samuel 2:21

before Yahweh
This means where Yahweh could see him and Samuel could learn about Yahweh.

1 Samuel 2:22

they were lying with the women
This is a euphemism. Alternate translation: "they were having sexual relations with the women"

1 Samuel 2:23

Why do you do such things?
This rhetorical question can be translated as a statement. Alternate translation: "It is terrible that you do such things!"

1 Samuel 2:24

General Information:
This page has intentionally been left blank.

1 Samuel 2:25

who will speak for him?
This rhetorical question can be translated as a statement. Alternate translation: "there is certainly no one who can speak for him."

speak for him
"ask Yahweh to have mercy on him"

the voice of their father
Here the father's "voice" represents the father. Alternate translation: "their father" or "what their father said"

1 Samuel 2:26

General Information:
This page has intentionally been left blank.

1 Samuel 2:27

man of God
This phrase usually means a prophet of Yahweh. Alternate translation: "a man who hears and tells words from God"

Did I not reveal myself ... house of Pharaoh?
This rhetorical question can be translated as a statement. Alternate translation: "You should know that I revealed myself ... house of Pharaoh."

the house of your father
The word "house" is a metonym for the people who lived in the house, and "father" refers to a distant ancestor. Alternate translation: "the family of your ancestor"

your father
Aaron

1 Samuel 2:28

to go up to my altar, and to burn incense
This refers to making an offering to Yahweh.

to wear an ephod before me
The words "wear an ephod" are a metonym for the work of the priests who wear the ephod. Alternate

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translation: "to do what I had commanded the priests to do"

1 Samuel 2:29

Connecting Statement:
The man of God continues to speak to Eli.

Why, then, do you scorn my sacrifices ... live?
This rhetorical question is a rebuke. It can be translated as a statement. Alternate translation: "You should not scorn my sacrifices ... where I live."

the place where I live
"the place where my people bring offerings to me"

making yourselves fat with the best of every offering
The best part of the offering was to be burned up as an offering to Yahweh, but the priests were eating it.

1 Samuel 2:30

the house of your father
The word "house" is a metonym for the people who lived in the house, and "father" in this case refers to a distant ancestor. See how you translated this in [1 Samuel 2:27]

should walk before me
This is an idiom that means "live in obedience to me."

Far be it from me to do this
"I will certainly not allow your family to serve me forever"

those who despise me will be lightly esteemed
The words "lightly esteemed" is an ironic euphemism for "greatly despised." This can be stated in active form. Alternate translation: "I will lightly esteem those who despise me" or "I will greatly despise those who despise me"

1 Samuel 2:31

See
"Listen carefully to what I am about to say" or "What I am about to say is very important"

I will cut off your strength and the strength of your father's house
The words "cut off ... strength" are probably a euphemism for the death of strong, young men; the words "your father's house" are a metonym for "your family." Alternate translation: "I will kill you and all strong, young male descendants in your family"

be any old man
"be any old men" or "be any men who grow old"

1 Samuel 2:32

General Information:
This page has intentionally been left blank.

1 Samuel 2:33

cause your eyes to fail
"cause you to lose your eyesight" or "cause you to go blind"

all the increase of your house
This metaphor speaks of children born into the "house," the family, as if they were the "increase" of fruit or grain growing in a field. Alternate translation: "all the children born into your family"

while men
while they are the strongest they can be

1 Samuel 2:34

General Information:
This page has intentionally been left blank.

1 Samuel 2:35

I will raise up ... a faithful priest
This is an idiom. Alternate translation: "I will cause a man to become priest"

for myself
This is an idiom. Alternate translation: "to serve me"

what is in my heart and in my soul
"what I want him to do and what I tell him to do"

I will build him a sure house
Here "house" is an idiom used for "descendants." Alternate translation: "I will ensure that he always has a descendant who serves as high priest"

1 Samuel 2:36

him
the faithful priest whom God will raise up

so I can eat a piece of bread
Here "piece of bread" is used for "food. "Alternate translation: "so I can have something to eat"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 The child Samuel served Yahweh under Eli. Yahweh's word was rare in those days; there was no
frequent prophetic vision. **2** At that time, Eli, whose eyesight had begun to grow dim so that he could not
see well, was lying down in his own bed. **3** The lamp of God had not yet gone out, and Samuel was lying
down in the temple of Yahweh, where the ark of God was. **4** Yahweh called to Samuel, who said, "Here I
am." **5** Samuel ran to Eli and said, "Here I am, for you called me." Eli said, "I did not call you; lie down
again." So Samuel went and lay down. **6** Yahweh called again, "Samuel." Again Samuel rose and went to
Eli and said, "Here I am, for you called me." Eli answered, "I did not call you, my son; lie down again." **7**
Now Samuel did not yet have any experience of Yahweh, nor had any message from Yahweh ever been
revealed to him. **8** Yahweh called Samuel again the third time. Again Samuel got up and went to Eli and
said, "Here I am, for you called me." Then Eli realized that Yahweh had called the boy. **9** Then Eli said to
Samuel, "Go and lie down again; if he calls you again, you must say, 'Speak, Yahweh, for your servant is
listening.'" So Samuel went and lay down in his own place once more.

10 Yahweh came and stood; he called as at the other times, "Samuel, Samuel." Then Samuel said, "Speak,
for your servant is listening." **11** Yahweh said to Samuel, "See, I am about to do something in Israel at
which the ears of everyone who hears it will tingle. **12** On that day I will carry out against Eli everything I
have said about his house, from beginning to end. **13** I have told him that I am about to judge his house
once for all for the iniquity that he knew about, because his sons brought a curse upon themselves and he
did not stop them. **14** Because of this I have sworn to the house of Eli that the iniquity of his house will
never be atoned for by sacrifice or offering."

15 Samuel lay down until morning; then he opened the doors of the house of Yahweh. But Samuel was
afraid to tell Eli about the vision. **16** Then Eli called Samuel and said, "Samuel, my son." Samuel said,
"Here I am." **17** He said, "What was the word he spoke to you? Please do not hide it from me. May God do
so to you, and even more, if you hide anything from me of all the words that he spoke to you." **18** Samuel
told him everything; he hid nothing from him. Eli said, "It is Yahweh. Let him do what seems good to him."

19 Samuel grew up, and Yahweh was with him, and he let none of his prophetic words fall to the ground.
20 All Israel from Dan to Beersheba knew that Samuel was appointed to be a prophet of Yahweh. **21**
Yahweh appeared again in Shiloh, for he revealed himself to Samuel in Shiloh by his word.

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1 Samuel 3 General Notes

Special concepts in this chapter

God speaks to Samuel

God spoke at night to Samuel when he was a small boy, telling him that he would punish Eli's family. As Samuel grew up, God gave him many messages. People came from all over Israel to find out what God had to say.

Important figures of speech in this chapter

Metonymy

In order to show respect when talking to God, Samuel calls himself "your servant" when referring to himself.

Idioms

One characteristic of prophecy is the use of figures of speech. In this passage there are two idioms: "ears will shake," meaning "will shock everyone who hears" and "carry out," meaning "do."

In order to be sure Samuel would tell him the whole truth, Eli used the standard formula for a curse: "may God do to you, and even more, if," meaning "God will punish severely if the person does what the curse says he will do." (See: curse)

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1 Samuel 3:1

Yahweh's word was rare
"Yahweh did not often speak to people"

1 Samuel 3:2

General Information:
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1 Samuel 3:3

The lamp of God
This is the seven-candle lampstand in the holy place of the tabernacle that burned every day and through the night until it was empty.

the temple of Yahweh
The "temple" was actually a tent, but it was where the people worshiped, so it is best to translate the word as "temple" here. See how you translated this in 1 Samuel 1:9.

1 Samuel 3:4

General Information:
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1 Samuel 3:5

General Information:
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1 Samuel 3:6

my son
Eli was not Samuel's true father. Eli speaks as if he were Samuel's father to show Samuel that he is not angry but that Samuel needs to listen to him.

1 Samuel 3:7

nor had any message from Yahweh ever been revealed to him
This can be stated in active form. Alternate translation: "nor had Yahweh ever revealed any message to him" or "and Yahweh had never revealed any message to him"

1 Samuel 3:8

General Information:
This page has intentionally been left blank.

1 Samuel 3:9

your servant is
Eli tells Samuel to speak to Yahweh as if Samuel were another person so that Samuel would show respect to Yahweh. Alternate translation: "I am"

1 Samuel 3:10

Yahweh came and stood
Possible meanings are 1) Yahweh actually appeared and stood before Samuel or 2) Yahweh made his presence known to Samuel.

your servant is
Samuel speaks to Yahweh as if Samuel were another person to show respect to Yahweh. Alternate translation: "I am"

1 Samuel 3:11

at which the ears of everyone who hears it will tingle
Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear. Alternate translation: "that will shock everyone who hears it"

tingle
This means to feel like someone is gently poking with small, sharp objects, usually because of the cold or because someone has slapped that body part with their hand.

1 Samuel 3:12

from beginning to end
This is a merism for completeness. Alternate translation: "absolutely everything"

1 Samuel 3:13

brought a curse upon themselves
"did those things which Yahweh had said he would punish those who did them"

1 Samuel 3:14

the iniquity of his house will never be atoned for by sacrifice or offering
This can be translated in active form. Alternate translation: "there is no sacrifice or offering that anyone can offer that will atone for the iniquity of his house"

the iniquity of his house
Here the word "house" is a metonym for the family living in the house. "the iniquity that the people in his family have committed"

1 Samuel 3:15

the house of Yahweh
The "house" was actually a tent, but it would be best to translate "house" here.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 3:16

my son
Eli was not Samuel's true father. Eli speaks as if he were Samuel's father to show Samuel that he is not angry but that Samuel needs to answer him. See how you translated this in [1 Samuel 1:6]

1 Samuel 3:17

the word he spoke
"the message Yahweh gave"

May God do so to you, and even more
This is an idiom to emphasize how serious Eli is. Alternate translation: "May God punish you the same way he said he will punish me, and even more"

1 Samuel 3:18

General Information:
This page has intentionally been left blank.

1 Samuel 3:19

he let none of his prophetic words fall to the ground
Here messages that do not come true are spoken of as if they fell to the ground. This can be stated positively. Alternate translation: "he made all the things he prophesied happen"

1 Samuel 3:20

All Israel
"All the people in Israel"

from Dan to Beersheba
This is a merism for "in every part of the land." Alternate translation: "from one end of the land to the other" or "from Dan in the very north to Beersheba in the very south"

Samuel was appointed
This can be stated in active form. Alternate translation: "Yahweh had appointed"

1 Samuel 3:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 The word of Samuel came to all of Israel.

Now Israel went out to battle against the Philistines. They set up camp at Ebenezer, and the Philistines set up camp at Aphek. **2** The Philistines lined up for battle against Israel. When the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle. **3** When the people came into the camp, the elders of Israel said, "Why has Yahweh defeated us today before the Philistines? Let us bring the ark of the covenant of Yahweh here from Shiloh, that it may be here with us, that it might keep us safe from the hands of our enemies." **4** So the people sent men to Shiloh; from there they carried the ark of the covenant of Yahweh of hosts, who sits above the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 When the ark of the covenant of Yahweh came into the camp, all of the people of Israel gave a great shout of joy, and the earth resounded. **6** When the Philistines heard the noise of the joyful shouting, they said, "What does this loud joyful shouting in the camp of the Hebrews mean?" Then they realized that the ark of Yahweh had come into the camp. **7** The Philistines were afraid; they said, "A god has come into the camp." They said, "Woe to us! Nothing like this has happened before! **8** Woe to us! Who will protect us from the strength of these mighty gods? These are the gods who attacked the Egyptians with many different kinds of plagues in the wilderness. **9** Take courage, and be men, you Philistines, or you will become slaves to the Hebrews, as they have been slaves to you. Be men, and fight." **10** The Philistines fought, and Israel was defeated. Every man fled to his tent, and the slaughter was very great; for thirty thousand footmen from Israel fell. **11** The ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

12 A man of Benjamin ran from the battle line and came to Shiloh the same day, arriving with his clothes torn and earth on his head. **13** When he arrived, Eli was sitting on his seat by the road watching because his heart trembled with concern for the ark of God. When the man entered the city and told the news, the whole city cried out. **14** When Eli heard the noise of the outcry, he said, "What is the meaning of this uproar?" The man quickly came and told Eli. **15** Now Eli was ninety-eight years old; his eyes did not focus, and he could not see. **16** The man said to Eli, "I am the one who came from the battle line. I fled from the battle today." Eli said, "How did it go, my son?" **17** The man who brought the news answered and said, "Israel fled from the Philistines. Also, there has been a great slaughter among the people. Also, your two sons, Hophni and Phinehas, are dead, and the ark of God has been taken." **18** When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate. His neck was broken, and he died, because he was old and heavy. He had judged Israel for forty years.

19 Now his daughter-in-law, the wife of Phinehas, was pregnant and about to give birth. When she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, she knelt down and gave birth, but her labor pains overwhelmed her. **20** About the time of her death the women attending to her said, "Do not be afraid, for you have given birth to a son." But she did not answer or take what they said to heart. **21** She called the child Ichabod, saying, "The glory has gone away from Israel!" for the ark of God had been captured, and because of her father-in-law and her husband. **22** She said, "The glory has gone away from Israel, because the ark of God has been captured."

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1 Samuel 4 General Notes

Structure and formatting

The Ark of the Covenant in Philistine country

This chapter begins a new section on the Ark and the Philistines. It recounts two battles between Israel and the Philistines. In both battles, Israel was badly defeated and, in the second, the Ark was captured.

Special concepts in this chapter

The Ark is captured

The Philistine army invaded Israel, and Israel's army went to fight them but was defeated. Israel decided that if they took the Ark into the next battle, God would cause them to win. When Eli's sons took the Ark

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into the next battle and the Philistines won the battle, they killed Eli's two sons and captured the Ark. When Eli heard the Ark was captured, he fell over, broke his neck, and died. Hearing this news, his daughter-in-law named her baby "the glory has departed."

Important figures of speech in this chapter

Rhetorical Question
The Philistines expressed their fear using a rhetorical question: "Who will protect us from the strength of this mighty God?"

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1 Samuel 4:1

Ebenezer ... Aphek
These are the names of places.

1 Samuel 4:2

Israel was defeated by the Philistines, who killed
This can be translated in active form. Alternate translation: "the Philistines defeated the Israelites and killed"

about four thousand men
Here the number four thousand is a round number. There may have been a few more than that or a few less than that. The word "about" shows that it is not an exact number. Alternate translation: "about 4,000 men"

1 Samuel 4:3

the people
the soldiers who had been fighting the battle

Why has Yahweh defeated us today before the Philistines? Let us bring ... enemies
The elders truly did not know why Yahweh had defeated them, but they wrongly thought they knew how to make sure it did not happen again, by bringing the ark to be with them.

1 Samuel 4:4

who sits above the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

Phinehas
This Phinehas is not the same as the grandson of Aaron in Exodus and Numbers.

were there
were in Shiloh

1 Samuel 4:5

When the ark of the covenant of Yahweh came into the camp
"When the people carried the ark of the covenant of Yahweh into the camp" Some languages may need to add understood information to make the meaning clear. Alternate translation: "The people, along with Hophni and Phinehas, picked up the ark of the covenant of Yahweh and carried it into the camp. When the people carried the ark into the camp"

1 Samuel 4:6

the ark of Yahweh had come into the camp
"the people had carried the ark of Yahweh into the camp"

1 Samuel 4:7

they said ... They said
"they said to themselves ... They said to each other" or "they said to each other ... They said to each other." The second clause clearly refers to what the Philistines said to each other. The first clause probably refers to what they thought, though it could also refer to what they said to each other. If possible, avoid stating who was spoken to.

A god has come
The Philistines worshiped many gods, so they probably believed that one of those gods, or one whom they did not worship, had come into the camp. Another possible meaning is that they were speaking the proper name of the God of Israel: "Yahweh has come." Because 4:8 speaks of "gods," some translations read, "Gods have come," that is, "It is gods who have come."

1 Samuel 4:8

Who will protect us from the strength of these mighty gods?
This rhetorical question is an expression of deep fear. It can be written as a statement. Alternate translation: "There is no one who can protect us from these mighty gods."

these mighty gods ... the gods who attacked
Because the word "god"

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1 Samuel 4:9

be men
This is an idiom. Alternate translation: "be strong and fight"

1 Samuel 4:10

Israel was defeated
This can be stated in active form. Also, "Israel" refers to the army of Israel. Alternate translation: "they defeated the army of Israel"

his tent
"his home." The Israelites were living in houses in those days.

1 Samuel 4:11

The ark of God was taken
This can be stated in active form. Alternate translation: "The Philistines also took the ark of God"

1 Samuel 4:12

clothes torn and earth on his head
This is a way to express deep mourning in Israelite culture.

1 Samuel 4:13

his heart trembled with concern
This is an idiom which means he was very fearful or terribly concerned about something.

the whole city
This is a metonym for "all the people in the city."

1 Samuel 4:14

The man
"The man of Benjamin"

1 Samuel 4:15

General Information:
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1 Samuel 4:16

my son
Eli was not the other man's true father. Eli speaks as if he were the man's father to show the man that he is not angry but that the man needs to answer him.

1 Samuel 4:17

Israel fled from the Philistines
This is a general statement about what happened. The rest of the man's words give details.

Also, there has been ... people. Also, your two sons
"I will now tell you something worse ... I will now tell you something worse" or "Not only has there been ... people, but your two sons"

the ark of God has been taken
This can be stated in active form. Alternate translation: "the Philistines have taken the ark of God"

1 Samuel 4:18

When he mentioned
"When the man of Benjamin mentioned"

mentioned
"spoke of"

His neck was broken
This can be stated in active form. Alternate translation: "His neck broke because he fell" or "He broke his neck when he fell"

1 Samuel 4:19

his daughter-in-law
Eli's daughter-in-law

the ark of God was captured
This can be stated in active form. Alternate translation: "the Philistines had captured the ark of God"

1 Samuel 4:20

take what they said to heart
"pay any attention to what they said" or "allow herself to feel better"

1 Samuel 4:21

She called
"she named"

Ichabod
The name is actually a phrase that means "no glory." The name of a person sometimes reveals information about the person, place, or thing it refers to.

for the ark of God had been captured
This can be stated in active form. Alternate translation: "for the Philistines had captured the ark of God"

1 Samuel 4:22

the ark of God has been captured
This can be stated in active form. Alternate translation: "because the Philistines have captured the ark of God"

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Chapter 5

1 Now the Philistines had captured the ark of God, and they brought it from Ebenezer to Ashdod. **2** The Philistines took the ark of God, brought it into the house of Dagon, and set it up beside Dagon. **3** When the people of Ashdod got up early the next day, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. So they took Dagon and set him up in his place again. **4** But when they got up early the next morning, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. The head of Dagon and both of his hands were lying cut off on the threshold. Only the trunk of Dagon remained. **5** This is why, even today, the priests of Dagon and anyone who comes into Dagon's house does not step on the threshold of Dagon in Ashdod.

6 Yahweh's hand was heavy upon the people of Ashdod. He destroyed them and afflicted them with tumors, both Ashdod and its territories. **7** When the men of Ashdod realized what was happening, they said, "The ark of the God of Israel must not stay with us, because his hand is hard against us and against Dagon our god." **8** So they sent for and gathered together all of the rulers of the Philistines; they said to them, "What should we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they carried the ark of the God of Israel there. **9** But after they brought it around, Yahweh's hand was against the city, causing a very great tumult. He afflicted the men of the city, both small and great; and tumors broke out on them. **10** So they sent the ark of God to Ekron. But as soon as the ark of God came into Ekron, the Ekronites cried out, saying, "They have brought to us the ark of the God of Israel to kill us and our people." **11** So they sent for and gathered together all of the rulers of the Philistines; they said to them, "Send away the ark of the God of Israel, and let it return to its own place, so that it does not kill us and our people." For there was a deathly tumult throughout the city; the hand of God was very heavy there. **12** The men who did not die were afflicted with the tumors, and the cry of the city went up to the heavens.

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1 Samuel 5 General Notes

Structure and formatting

The story of the Ark of the Covenant in Philistia continues.

Special concepts in this chapter

The Ark in the Philistine Cities

The Philistines took the Ark of God to Ashdod and put it in their idol temple, but their idol fell down in front of the Ark and the people got sick with bubonic plague. They took it to Gath next, and the people of Gath began dying of the plague. When they took the Ark to Ekron, the people of Ekron were afraid of it too and did not want it there. Finally they decided to send it back to Israel. (See: temple)

Important figures of speech in this chapter

Idioms

There are two slightly different idioms used in the same way: the "hand was heavy" and the "hand was hard." Both idioms mean "was severely punished."

---

1 Samuel 5:1

Now

This word marks the beginning of a new part of the story. If your language has a word or phrase that does the same, you could use it here.

ark of God

See how you translated this in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

1 Samuel 5:2

house of Dagon

This refers to the temple of Dagon, the god of the Philistines.

1 Samuel 5:3

behold, Dagon

"they were very surprised to see that Dagon"

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Dagon had fallen facedown on the ground
The reader should understand that Yahweh had caused the statue to fall on its face during the night.

1 Samuel 5:4

Dagon had fallen
The reader should understand that Yahweh had caused Dagon to fall.

The head of Dagon and both of his hands were lying cut off
It was as if Yahweh were a soldier who had defeated his enemy and cut off the enemy's head and hands.

on the threshold
You may need to make explicit that this was the threshold in the doorway of the entrance to the temple. Alternate translation: "on the threshold of the doorway of the entrance to the temple"

1 Samuel 5:5

This is why, even today
The writer is about to give some background information separate from the main story.

even today
Here "today" means up to the day when the author was writing this book.

the threshold of Dagon
You may need to make explicit the relationship between the threshold and Dagon. Alternate translation: "the threshold of the doorway of the temple of Dagon"

1 Samuel 5:6

Yahweh's hand was heavy upon
This is an idiom. "Yahweh severely judged"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids.

both Ashdod and its territories
The name of the town is a metonym for the people living in the town. "both the people of Ashdod and the people in the land surrounding Ashdod"

1 Samuel 5:7

the men of Ashdod realized
"the men of Ashdod understood"

ark of the God of Israel
See how you translated this in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

1 Samuel 5:8

General Information:
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1 Samuel 5:9

Yahweh's hand was against
This is an idiom. Alternate translation: "Yahweh punished"

both small and great
Possible meanings are 1) this is a merism that refers to age. Alternate translation: "men of all ages" or 2) this is a merism that refers social class. Alternate translation: "from the poorest and weakest men to the richest and most powerful men"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6

1 Samuel 5:10

cried out
Why they cried out can be stated clearly. Alternate translation: "cried out in fear"

1 Samuel 5:11

the ark of the God of Israel
See how you translated similar words in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

there was a deathly tumult throughout the city
"people all over the city were afraid that they were going to die"

the hand of God was very heavy there
The hand is a metonym for God punishing the people. "Yahweh was punishing the people there very severely"

1 Samuel 5:12

The men who did not die
This implies that many men actually died.

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

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the cry of the city went up to the heavens
The word "city" is a metonym for the people of the city. Possible meanings are 1) the words "went up to the heavens" is an idiom for "was very great." Alternate translation: "the people of the city cried out very loudly" or 2) the words "the heavens" is a metonym for the people's gods. Alternate translation: "the people of the city cried out to their gods"

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Chapter 6

1 Now the ark of Yahweh was in the country of the Philistines for seven months. **2** Then the Philistines called for the priests and the diviners; they said to them, "What should we do with the ark of Yahweh? Tell us how we should send it back to its own country." **3** The priests and diviners said, "If you send back the ark of the God of Israel, do not send it without a gift; by all means send him a guilt offering. Then you will be healed, and you will know why his hand has not been lifted off of you until now." **4** Then they said, "What should the guilt offering be that we are returning to him?" They replied, "Five golden tumors and five golden mice, five being the number that is the same as the number of the rulers of the Philistines. For the same plague afflicted you and your rulers. **5** So you must make models of your tumors, and models of your mice that are ruining the land, and give glory to the God of Israel. Perhaps he will lift his hand from you, from your gods, and from your land. **6** Why should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? That was when the God of Israel dealt severely with them; did not the Egyptians send away the people, and they left? **7** Now then, prepare a new cart with two nursing cows that have never been yoked. Tie the cows to the cart, but take their calves home, away from them. **8** Take the ark of Yahweh and place it on the cart, and put the figures of gold, which you are returning to him as a guilt offering, in a box beside it. Send it off and let it go its way, **9** but watch. If it goes up the road to its own land toward Beth Shemesh, then it is Yahweh who has caused us this great harm. But if not, then we will know that it is not his hand that afflicted us; it happened to us by chance."

10 The men did as they were told; they took two nursing cows, tied them to the cart, and confined their calves at home. **11** They put the ark of Yahweh on the cart, together with a box containing the golden mice and the castings of their tumors. **12** The cows went straight in the direction of Beth Shemesh. They went along one highway, lowing as they went, and they did not turn aside either to the right or to the left. The rulers of the Philistines followed after them to the border of Beth Shemesh. **13** Now the people of Beth Shemesh were harvesting their wheat in the valley. When they lifted up their eyes and saw the ark, they rejoiced. **14** The cart came into the field of Joshua from the town of Beth Shemesh and stopped there. A great stone was there, and they split the wood from the cart, and offered the cows as a burnt offering to Yahweh. **15** The Levites took down the ark of Yahweh and the box that was with it, where the golden figures were, and put them on the great stone. The men of Beth Shemesh offered burnt offerings and made sacrifices the same day to Yahweh. **16** When the five rulers of the Philistines saw this, they returned that day to Ekron.

17 These are the golden tumors which the Philistines returned for a guilt offering to Yahweh—one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron. **18** The golden mice were the same in number as the number of all the cities of the Philistines belonging to the five rulers, both fortified cities and country villages. The great stone, beside which they set down the ark of Yahweh, remains a witness to this day in the field of Joshua the Bethshemite.

19 Yahweh attacked some of the men of Beth Shemesh because they had looked into the ark of Yahweh. He killed 50,070 men. The people mourned, because Yahweh had given the people a great blow. [1]**20** The men of Beth Shemesh said, "Who is able to stand before Yahweh, this holy God? To whom will the ark go up from us?" **21** They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back the ark of Yahweh; come down and take it back with you."

Footnotes

6:19 [1]Instead of

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1 Samuel 6 General Notes

Structure and formatting

This chapter ends the story of the Ark of the Covenant among the Philistines.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

The Philistines send the Ark back to Israel
The Philistine leaders asked their priests what they should do with the Ark. The priests said to send it off with an offering. The Philistines put the Ark on a cart drawn by cows and let them go wherever they wanted to go. The cows went straight toward Israel. When some people peeked into the Ark, God killed them. Because of this, the people sent the Ark to Kiriath Jearim.

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1 Samuel 6:1

General Information:
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1 Samuel 6:2

the priests and the diviners
These were pagan priests and diviners who worshiped Dagon.

Tell us how we should send it
The Philistines wanted to know how to get rid of the ark without angering Yahweh any further.

1 Samuel 6:3

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

by all means send him a guilt offering
The words "by all means" are a forceful way of saying something. Alternate translation: "you must send a guilt offering"

you will be healed
"you will no longer be ill"

you
The pronoun "you" is plural, referring to all of the Philistines.

why his hand has not been lifted off of you
Here "hand" is a metonym used to represent God's power to afflict or discipline. Alternate translation: "why he has not relieved your suffering"

1 Samuel 6:4

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

mice
more than one mouse

1 Samuel 6:5

models
A model is something that looks like a real thing.

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

lift his hand from you, from your gods, and from your land
Here "hand" is a metonym used to represent God's power to afflict or discipline. Alternate translation: "stop punishing you, your gods and your land"

1 Samuel 6:6

Why should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts?
The priests and diviners use a rhetorical question to urge the Philistines to think very seriously about what will happen if they refuse to obey God. This can be translated as a warning. Alternate translation: "Do not be stubborn like the Egyptians and Pharaoh were!"

harden your hearts
This is an idiom that means to be stubborn or unwilling to obey God. Alternate translation: "refuse to obey God"

did not the Egyptians send away the people, and they left?
This is another rhetorical question used to remind the Philistines how the Egyptians finally sent the Israelites out of Egypt so that God would stop afflicting the Egyptians. This can be translated as a statement. Alternate translation: "remember that the Egyptians sent the Israelites out of Egypt."

1 Samuel 6:7

two nursing cows
"two cows that have calves that are still drinking milk"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 6:8

Send it off and let it go its way
Normally the two cows would head back home to their calves.

1 Samuel 6:9

If it goes ... toward Beth Shemesh, then it is Yahweh
It is unlikely that the cows would choose to wander to Beth Shemesh when their calves are back in the Philistine area.

1 Samuel 6:10

two nursing cows
"two cows that have calves that are still drinking milk" See how you translated this in 1 Samuel 6:7.

1 Samuel 6:11

mice
Translated this as in 1 Samuel 6:4.

castings of their tumors
"models of their tumors"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

1 Samuel 6:12

The cows went straight in the direction of Beth Shemesh
Nursing cows would normally return to their calves, but these cows went to Beth Shemesh.

lowing as they went
Lowing is the noise cows make with their voices.

they did not turn aside either to the right or to the left
"they did not wander off of the highway." This can be stated positively. Alternate translation: "they stayed on the highway" or "they went straight ahead"

1 Samuel 6:13

Now
The writer is introducing a new part of the story. If your language has a way of marking the beginning of a new part of the story, you could use it here.

people of Beth Shemesh
These were Israelites.

lifted up their eyes
This is an idiom. Alternate translation: "looked up"

1 Samuel 6:14

A great stone was there
The people used this stone as an altar when they offered the cows as sacrifices.

1 Samuel 6:15

The Levites took down the ark of Yahweh
This actually happened before they chopped the cart into firewood to use in offering the cows to Yahweh.

The Levites took down the ark
According to the law of Moses, only the Levites were permitted to handle the ark.

the box that was with it, where the golden figures were
"the box containing the gold models of the rats and the tumors"

1 Samuel 6:16

the five rulers of the Philistines
"the five Philistine kings"

1 Samuel 6:17

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

1 Samuel 6:18

mice
Translated this as in 1 Samuel 6:4.

fortified cities
These are cities with high walls around them to protect the people inside from attack by their enemies.

The great stone ... remains a witness
The stone is referred to as if it is a person who can see. Alternate translation: "The great stone ... is still there, and people remember what happened on it"

Joshua
This is a man's name.

the Bethshemite
This is what a person from Beth Shemesh is called. Alternate translation: "from Beth Shemesh"

to this day
to the time at which the writer wrote the book

generated on Tue Oct 24 10:45:40 2023

1 Samuel 6:19

they had looked into the ark
The ark was so holy that no one was permitted to look inside it. Only the priests were allowed to even see the ark.

50,070 men
"fifty thousand and seventy men"

1 Samuel 6:20

Who is able to stand before Yahweh, this holy God?
Possible meanings are 1) this is a rhetorical question that expresses the people's fear of Yahweh. Alternate translation: "There is no one who can resist Yahweh because he is so holy!" or 2) this is a question asking for information. The phrase "stand before Yahweh" may refer to priests who serve Yahweh. It is implied that the people were looking for a priest whom Yahweh would permit to handle the ark. Alternate translation: "Is there a priest among us who serves this holy God, Yahweh, and is able to handle this ark?"

To whom will the ark go up from us?
This is a question asking for information. It is implied that the people want Yahweh and the ark to go somewhere else so he will not punish them again. Alternate translation: "Where can we send this ark so that Yahweh will not punish us again?"

1 Samuel 6:21

Kiriath Jearim
This was a town in Israel.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 The men of Kiriath Jearim came, took the ark of Yahweh, and brought it into the house of Abinadab on the hill. They set apart his son Eleazar to keep the ark of Yahweh. **2** From the day the ark remained in Kiriath Jearim, a long time passed, twenty years. All the house of Israel lamented and wished to turn to Yahweh. **3** Samuel said to the entire house of Israel, "If you return to Yahweh with your whole heart, remove the foreign gods and the Ashtoreths from among you, turn your hearts to Yahweh, and worship him only, then he will rescue you from the hand of the Philistines." **4** Then the people of Israel removed the Baals and the Ashtoreths, and worshiped Yahweh only. **5** Then Samuel said, "Bring together all Israel to Mizpah, and I will pray to Yahweh for you." **6** They gathered at Mizpah, drew water and poured it out before Yahweh. They fasted that day and said, "We have sinned against Yahweh." It was there that Samuel decided disputes for the people of Israel and led the people. **7** Now when the Philistines heard the people of Israel had gathered at Mizpah, the rulers of the Philistines attacked Israel. When the people of Israel heard of it, they were afraid of the Philistines. **8** Then the people of Israel said to Samuel, "Do not stop calling out to Yahweh our God for us, so he will save us from the hand of the Philistines." **9** Samuel took a nursing lamb and offered it as a whole burnt offering to Yahweh. Then Samuel cried out to Yahweh for Israel, and Yahweh answered him. **10** As Samuel was offering up the burnt offering, the Philistines approached to attack Israel. But Yahweh thundered with a loud sound that day against the Philistines and threw them into confusion, and they were routed before Israel. **11** The men of Israel went from Mizpah, and they pursued the Philistines and killed them as far as below Beth Kar.

12 Then Samuel took a stone and set it between Mizpah and Shen. He named it Ebenezer, saying, "Thus far Yahweh has helped us." **13** So the Philistines were subdued and they did not enter the border of Israel. The hand of Yahweh was against the Philistines all the days of Samuel. **14** The towns that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; Israel brought back their territory from the Philistines. Then there was peace between Israel and the Amorites.

15 Samuel judged Israel all the days of his life. **16** Each year he went on a circuit to Bethel, to Gilgal, and to Mizpah. He decided disputes for Israel in all these places. **17** Then he would return to Ramah, because his house was there; and there also he decided disputes for Israel. He also built an altar there to Yahweh.

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1 Samuel 7 General Notes

Structure and formatting

This chapter completes the section on Samuel leading Israel.

Special concepts in this chapter

Israel begins to worship Yahweh again

Samuel told the people to get rid of all their idols and worship Yahweh alone. The people were obedient. When the Philistines heard the Israelites were all gathered together, the Philistines attacked, but God defeated them. There was a time of peace during which Samuel settled disputes between the people as the judges had done before.

Important figures of speech in this chapter

Idioms

Whenever Samuel spoke to a group of people, he used many idioms: "to turn to" means "to worship"; "with your whole heart" means "completely"; and "rescue from the hand" means "rescued from the power."

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1 Samuel 7:1

Kiriath Jearim

This is the name of a place.

Abinadab ... Eleazar

These are the names of men.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 7:2

twenty years
"20 years"

1 Samuel 7:3

the entire house of Israel
The word "house" is a metonym for the people who live in the house and their descendants. Alternate translation: "all of the descendants of Israel" or "all of the Israelite people"

return to Yahweh with your whole heart
Here "with your whole heart" is an idiom that means to be completely devoted to something. Alternate translation: "become completely devoted to worshiping and obeying Yahweh only"

1 Samuel 7:4

General Information:
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1 Samuel 7:5

all Israel
"all the people of Israel" or "all the Israelites"

1 Samuel 7:6

drew water and poured it out before Yahweh
Possible meanings are 1) the people denied themselves water as part of fasting or 2) they got water out of a stream or well and poured it on the ground as an outward sign of being sorry for their sin.

1 Samuel 7:7

the rulers of the Philistines attacked Israel
It can be stated plainly that it was the army and not the rulers by themselves who attacked Israel. Alternate translation: "the Philistine rulers led their army and attacked Israel"

1 Samuel 7:8

save us from the hand of the Philistines
The "hand" is a metonym for the power of the person. Alternate translation: "save us from the Philistine army" or "keep the Philistine army from harming us"

1 Samuel 7:9

nursing lamb
a lamb that is still drinking its mother's milk

cried out
"cried out for help"

Yahweh answered him
"Yahweh did what Samuel asked him to do"

1 Samuel 7:10

As Samuel ... they were routed before Israel
This begins to explain what the writer means by "Yahweh answered him" in (1 Samuel 7:9).

threw them into confusion
The word "confusion" here is used as a casual way of saying the Philistines were unable to think clearly. Alternate translation: "made them unable to think clearly"

they were routed before Israel
This can be translated in active form. Possible meanings are 1) "Yahweh routed them before Israel" or 2) "Israel routed them"

routed
To rout people is to defeat them before they can cause any harm.

1 Samuel 7:11

The men of Israel ... Beth Kar
This finishes explaining what the writer means by "Yahweh answered him" in (1 Samuel 7:9).

Beth Kar
This is the name of a place.

1 Samuel 7:12

took a stone and set it
The Israelites and other peoples in that land would place a large stone where important events had happened as a reminder of God's help.

Mizpah ... Shen
These are the names of places.

1 Samuel 7:13

So the Philistines were subdued
The writer has just finished telling how the Philistines were subdued. If your language has a way of marking the end of a description, you could use it here.

the Philistines were subdued
This can be translated in active form. Alternate translation: "Yahweh subdued the Philistines" or "Yahweh kept the Philistines from causing harm"

they did not enter the border of Israel
The Philistines did not enter Israel's border to attack them.

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The hand of Yahweh was against the Philistines
The word "hand" is a metonym for power. Alternate translation: "Yahweh used his power against the Philistines"

1 Samuel 7:14

The towns ... from Israel were restored to Israel
This can be stated in active form. Possible meanings are 1) Here "Israel" refers to the "land" of Israel. "Yahweh restored to the land of Israel the towns ... from Israel" or 2) "Israel" is a metonym for the people who live there. Alternate translation: "the people of Israel were able to reclaim the towns ... from Israel"

1 Samuel 7:15

General Information:
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1 Samuel 7:16

went on a circuit
traveled from place to place in a rough circle

He decided disputes
Disputes are arguments or disagreements between two or more people.

1 Samuel 7:17

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 When Samuel was old, he made his sons judges over Israel. **2** The name of his firstborn was Joel, and the name of his second son was Abijah. They were judges in Beersheba. **3** His sons did not walk in his ways, but chased after dishonest gain. They took bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah. **5** They said to him, "Look, you are old, and your sons do not walk in your ways. Appoint for us a king to judge us like all the nations." **6** But it displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to Yahweh. **7** Yahweh said to Samuel, "Obey the voice of the people in everything they say to you; for they have not rejected you, but they have rejected me from being king over them. **8** The same deeds they have done since the day I brought them out of Egypt—abandoning me and serving other gods—they are now doing also to you. **9** Now listen to them; but warn them solemnly and let them know by what ordinances the king will reign over them."

10 So Samuel told all the words of Yahweh to the people who were asking for a king. **11** He said, "These will be the ordinances of the king who will reign over you. He will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots. **12** He will appoint for himself captains of thousands and captains of fifties. He will make some plow his ground, some reap his harvest, and some make his weapons of war and the equipment for his chariots. **13** He will also take your daughters to be perfumers, cooks, and bakers. **14** He will take the very best of your fields, your vineyards, and your olive orchards, and give them to his servants. **15** He will take a tenth of your grain and of your vineyards and give to his officers and his servants. **16** He will take your male servants and your female servants and the best of your cattle [1] and your donkeys; he will put them all to work for him. **17** He will take the tenth of your flocks, and you will be his slaves. **18** Then on that day you will cry out because of your king whom you have chosen for yourselves; but Yahweh will not answer you on that day."

19 But the people refused to listen to Samuel; they said, "No! There must be a king over us **20** so that we might be like all the other nations, and so that our king may judge us and go out before us and fight our battles." **21** When Samuel heard all the words of the people he repeated them in the ears of Yahweh. **22** Yahweh said to Samuel, "Obey their voice and cause a king to reign over them." So Samuel said to the men of Israel, "Every man must go to his own city."

Footnotes

8:16 [1]The Hebrew text can be read as:

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1 Samuel 8 General Notes

Structure and formatting

Saul and Samuel

The section including chapters 8-16 begins a new part of the story. The people wanted a king, and God chose Saul, the man the people wanted, to be their king. He was not the king Yahweh wanted.

Special concepts in this chapter

The people want a king

When Samuel was old, he appointed his sons to be judges. They were corrupt and took bribes, so the people came and asked Samuel to appoint a king for them. Samuel asked God, who gave them a king but warned them what a king would be like. Despite Samuel's warning that a king would oppress them, the people still wanted a king. This was sinful because they were rejecting God as their king. (See: appoint, oppress and and sin)

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1 Samuel 8:1

General Information:
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1 Samuel 8:2

General Information:
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1 Samuel 8:3

chased after dishonest gain
The writer speaks of money that people would give Samuel's sons as if it were a person or animal running away from Samuel's sons, and he speaks of Samuel's sons as if they were physically chasing that person or animal. Alternate translation: "they worked hard to gain money by being dishonest"

perverted justice
"judged in favor of those who did evil"

1 Samuel 8:4

General Information:
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1 Samuel 8:5

do not walk in your ways
The way a person lives is spoken of as walking on a path. Alternate translation: "do not do the things you do" or "do not do what is just the way you do"

Appoint for us a king to judge us like all the nations
Possible meanings are 1) "Appoint for us a king like the kings of all the nations so that he can judge us" or 2) "Appoint for us a king who will judge us the way the kings of the nations judge them"

Appoint for us a king to judge us
The leaders wrongly believed that a king, and his sons after him, would rule justly.

1 Samuel 8:6

But it displeased Samuel ... Give us a king to judge us
Samuel was unhappy that the people did not just want him to remove his corrupt sons and to appoint honest judges, but they wanted a king to rule over them like other countries had.

1 Samuel 8:7

Obey the voice of the people
Here "the voice" is a metonym for the will or the desire of the people. Alternate translation: "Do what the people say"

but they have rejected me
Yahweh knew that the people were not just rejecting corrupt judges, but they were rejecting Yahweh as their king.

1 Samuel 8:8

I brought them out of Egypt
This refers to Yahweh freeing the Israelites from slavery in Egypt many years before.

1 Samuel 8:9

Now listen to them
"Now do what they are asking you to do"

warn them solemnly
"be very serious as you warn them"

by what ordinances the king will reign over them
"how the king who reigns over them will treat them" or "what the king who rules over them will require them to do"

1 Samuel 8:10

General Information:
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1 Samuel 8:11

These will be the ordinances ... He will take
The practice of the king will be to take. This begins the list of things he will take.

These will be the ordinances of the king who will reign over you
The abstract noun "ordinances" can be translated as a verb. Alternate translation: "This is how the king who will reign over you will act" or "This is what the king who will reign over you will do"

ordinances
See how you translated this word in 1 Samuel 8:9.

appoint them to his chariots
"have them drive chariots in battle"

be his horsemen
They will ride horses into battle.

1 Samuel 8:12

General Information:
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1 Samuel 8:13

Connecting Statement:
Samuel continues to tell what things the king will take.

generated on Tue Oct 24 10:45:40 2023

to be perfumers
"to make good-smelling oils to put on his body"

1 Samuel 8:14

olive orchards
"fields of olive trees"

1 Samuel 8:15

a tenth of your grain
They will have to divide their grain into ten equal parts and give one of those parts to the king's officers and servants.

a tenth ... of your vineyards
They will have to divide the wine that they produce in their vineyards into ten equal parts and give one of those parts to the king's officers and servants.

officers
These are the leaders of the king's army.

1 Samuel 8:16

Connecting Statement:
Samuel continues to tell what things the king will take.

1 Samuel 8:17

the tenth of your flocks
They will have to divide their flocks into ten equal parts and give one of those parts to the king's officers and servants. See how you translated "tenth" in [1 Samuel 8:15]

you will be his slaves
"you will feel as if you are his slaves"

1 Samuel 8:18

you will cry out
Possible meanings are 1) the people will ask Yahweh to rescue them from the king or 2) the people will ask the king to stop treating them so badly .

1 Samuel 8:19

General Information:
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1 Samuel 8:20

General Information:
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1 Samuel 8:21

he repeated them in the ears of Yahweh
Here "the ears of Yahweh" refers to Yahweh. Samuel prayed to Yahweh repeating all that the people said. Alternate translation: "he repeated them to Yahweh"

1 Samuel 8:22

Obey their voice
Here the metonym "their voice" refers to the will of the people. Alternate translation: "Obey the people"

cause a king to reign over them
"make someone king over them." Use the common term in your language for making someone king.

go to his own city
"go home"

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Chapter 9

1 There was a man from Benjamin, a man of great wealth. His name was Kish son of Abiel son of Zeror son of Bekorath son of Aphiah, the son of a Benjamite. **2** He had a son named Saul, a handsome young man. There was no man among the people of Israel who was a more handsome person than he. From his shoulders upward he was taller than any of the people. **3** Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the servants with you; arise and go search for the donkeys." **4** So Saul passed through the hill country of Ephraim and went through the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, but they were not there. Then he passed through the land of the Benjamites, but they did not find them.

5 When they came to the land of Zuph, Saul said to his servant who was with him, "Come, let us go back, or my father may stop caring for the donkeys and become anxious about us." **6** But the servant said to him, "See now, there is a man of God in this city. He is a man who is held in honor; everything that he says comes true. Let us go there; maybe he can tell us which way we should go on our journey." **7** Then Saul said to his servant, "But if we go, what can we bring the man? For the bread in our sack is gone, and there is no present to bring to the man of God. What do we have?" **8** The servant answered Saul and said, "Here, I have with me one-fourth of a shekel of silver that I will give to the man of God, to tell us which way we should go." **9** (Formerly in Israel, when a man went to seek the knowledge of God's will, he said, "Come, let us go to the seer." For today's prophet was formerly called a seer.) **10** Then Saul said to his servant, "Well said. Come, let us go." So they went to the city where the man of God was.

11 As they went up the hill to the city, they found young women coming out to draw water; Saul and his servant said to them, "Is the seer here?" **12** They answered, and said, "He is; see, he is just ahead of you. Hurry up, for he is coming to the city today, because the people are sacrificing today at the high place. **13** As soon as you enter the city you will find him, before he goes up to the high place to eat. The people will not eat until he comes, because he will bless the sacrifice; afterwards those who are invited will eat. Now go up, for you will find him immediately." **14** So they went up to the city. As they were entering the city, they saw Samuel coming out toward them, to go up to the high place.

15 Now the day before Saul came, Yahweh had revealed to Samuel: **16** "Tomorrow about this time I will send you a man from the land of Benjamin, and you will anoint him to be prince over my people Israel. He will save my people from the hand of the Philistines. For I have looked on my people with pity because their cry for help has come to me." **17** When Samuel saw Saul, Yahweh told him, "Here is the man I told you about! He is the one who will rule over my people." **18** Then Saul came close to Samuel in the gate and said, "Tell me where is the house of the seer?" **19** Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for today you will eat with me. In the morning I will let you go, and I will tell you everything that is on your mind. **20** As for your donkeys that were lost three days ago, do not worry about them, for they have been found. Then on whom are all the desires of Israel set? Is it not on you and all your father's house?" **21** Saul answered and said, "Am I not a Benjamite, from the smallest of the tribes of Israel? Is not my clan the least of all the clans of the tribe of Benjamin? Why then have you spoken to me in this manner?"

22 So Samuel took Saul and his servant, brought them into the hall, and seated them at the head place of those who had been invited, who were about thirty people. **23** Samuel said to the cook, "Bring the portion which I gave to you, of which I said to you, 'Put it aside.'" **24** So the cook took up the thigh and what was on it and set it before Saul. Then Samuel said, "See what has been kept is set before you. Eat it, because it has been kept for you until the appointed time, from the time when I said, 'I have invited the people.'" So Saul ate with Samuel that day.

25 When they had come down from the high place into the city, Samuel spoke with Saul on the rooftop. **26** Then at the break of dawn, Samuel called to Saul on the rooftop and said, "Get up, so I can send you on your way." So Saul got up, and both he and Samuel went out into the street. **27** As they were going to the outskirts of the city, Samuel said to Saul, "Tell the servant to go ahead of us"—and he went ahead—"but you must stay here awhile, that I may announce the message of God to you."

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1 Samuel 9 General Notes

Special concepts in this chapter

Samuel chooses Saul to be their king

When the donkeys of Saul's father strayed away, Saul went looking for them. When he could not find them, he asked Samuel to ask God where they were. Samuel said the donkeys had been found. He invited Saul as the guest of honor to a feast and gave him a place to sleep for the night.

Important figures of speech in this chapter

Rhetorical questions

Saul uses two rhetorical questions to convince Samuel he is not important: "Am not I a Benjamite, from the smallest of the tribes of Israel? Is not my clan the least of all the clans of the tribe of Benjamin?"

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1 Samuel 9:1

General Information:

If your language has a way of telling the reader that the writer is giving background information in these verses, you could use it here.

a man of great wealth

Possible other meanings are 1) he was a nobleman or 3) he was a mighty and brave man.

Kish ... Abiel ... Zeror ... Bekorath ... Aphiah

These are names of the men of Saul's family line.

Benjamite

A Benjamite is someone who belongs to the tribe of Benjamin.

1 Samuel 9:2

handsome

someone who looks good

From his shoulders upward he was taller than any of the people

The other tall people in Israel did not even come up to his shoulders.

1 Samuel 9:3

Now

The writer has ended the background information that began in (1 Samuel 9:1) and starts a new main part of the story.

arise and go

"stop what you are doing and go"

1 Samuel 9:4

the hill country of Ephraim ... the land of Shalisha ... the land of Shaalim ... the land of the Benjamites

These are all areas in Israel.

did not find them ... they were not there ... did not find them

The words "them" and "they" all refer to the donkeys.

1 Samuel 9:5

land of Zuph

This is an area in Israel just north of Jerusalem.

1 Samuel 9:6

See now, there

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: there"

man of God

This phrase usually means a prophet of Yahweh. See how you translated this in 1 Samuel 2:27. Alternate translation: "a man who hears and tells words from God"

which way we should go on our journey

"which way we should go to find the donkeys"

1 Samuel 9:7

what can we bring the man?

Giving a gift is a sign of respect for the man of God.

man of God

This phrase usually means a prophet of Yahweh. See how you translated this in 1 Samuel 2:27. Alternate translation: "a man who hears and tells words from God"

1 Samuel 9:8

one-fourth of a shekel

"1/4 of a shekel." A shekel is a type of money used in the Old Testament.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 9:9

Formerly in Israel ... seer
This is cultural information added by the Hebrew author. If it is not natural in your language to state this information here, it can be moved to the end of verse 11.

For today's prophet was formerly called a seer
"Seer is the old name for what we call a prophet today"

1 Samuel 9:10

General Information:
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1 Samuel 9:11

General Information:
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1 Samuel 9:12

the people are sacrificing today
These are likely the feast or first-fruit sacrifices, not the sin sacrifices, which must be held at the tabernacle.

1 Samuel 9:13

General Information:
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1 Samuel 9:14

to go up to the high place
This is a place that the people had designated as holy to make sacrifices and offerings to Yahweh. The writer writes as though it were outside the wall that was around the city.

1 Samuel 9:15

General Information:
The writer stops telling the story and gives background information so the reader can understand what happens next.

1 Samuel 9:16

you will anoint him to be prince
The term prince is used here instead of king. This is the man whom God has chosen to be king of Israel.

the land of Benjamin
"the land where people from the tribe of Benjamin live"

from the hand of the Philistines
Here the word "hand" is a metonym for control. Alternate translation: "from the control of the Philistines" or "so the Philistines will no longer control them"

For I have looked on my people with pity
"My people are suffering and I want to help them"

1 Samuel 9:17

Yahweh told him
"Yahweh told Samuel"

1 Samuel 9:18

the seer
"the prophet of Yahweh"

1 Samuel 9:19

General Information:
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1 Samuel 9:20

Then on whom are all the desires of Israel set? Is it not on you and all your father's house?
These questions are an expression of deep conviction that Saul is the one whom Yahweh wants to be the king that the Israelites are looking for. The questions can be translated as statements. Alternate translation: "You should know that it is on you that all the desires of Israel are set. They are set on you and your father's family."

1 Samuel 9:21

Am I not a Benjamite ... of Israel? Is not my clan ... Benjamin? Why then have you spoken to me in this manner?
Saul is expressing surprise because Benjamin was the smallest tribe in Israel, and other Israelites considered the tribe unimportant. Also, Benjamites considered the clan of which Saul was a member as unimportant. These questions can be translated as statements. Alternate translation: "I am from the tribe of Benjamin, the least important of all tribes. And my clan is the least important clan in our tribe. I do not understand why you are saying that the Israelite people want me and my family to do something important."

1 Samuel 9:22

the hall
The writer assumes that the reader knows that near the place where they would offer sacrifices there was a large building in which people would eat together.

head place
This is the seat of honor.

thirty people
"30 people"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 9:23

General Information:
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1 Samuel 9:24

what was on it
Possible meanings are 1) the other food that Saul was to eat along with the meat or 2) other parts of the bull.

Then Samuel said
In the original language it is not clear who is speaking. It is possible that the cook is speaking to Saul. Alternate translation: "Then the cook said"

1 Samuel 9:25

on the rooftop
This is a normal place for family and guests to eat, visit, and sleep. It tends to be cooler in the evening and at night than the inside of the house.

1 Samuel 9:26

Samuel called to Saul on the rooftop and said
What Saul was doing on the rooftop can be made explicit. Alternate translation: "while Saul was sleeping on the rooftop, Samuel called to him and said"

1 Samuel 9:27

ahead of us"—and he went ahead—"but you must stay
It is possible that Samuel speaks all of these words. Alternate translation: "ahead of us, and when he has gone ahead, you must stay"

that I may announce the message of God to you
"so that I can tell you God's message for you"

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Chapter 10

1 Then Samuel took a flask of oil, poured it on Saul's head, and kissed him. He said, "Has not Yahweh anointed you to be a ruler over his inheritance? **2** When you leave me today, you will find two men near Rachel's tomb, in the territory of Benjamin at Zelzah. They will say to you, 'The donkeys that you were looking for have been found. Now your father has stopped caring about the donkeys and is anxious about you, saying, "What should I do about my son?"' **3** Then you will go on further from there, and you will come to the oak of Tabor. Three men going to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. **4** They will greet you and give you two loaves of bread, which you will take from their hands. **5** After that, you will come to the hill of God, where the garrison of the Philistines is. When you arrive at the city, you will meet a group of prophets coming down from the high place with a lute, a tambourine, a flute, and a harp before them; they will be prophesying. **6** The Spirit of Yahweh will rush upon you, and you will prophesy with them, and you will be changed into a different man. **7** Now, when these signs come to you, do whatever your hand finds to do, for God is with you. **8** Go down before me to Gilgal. Then I will come down to you to offer burnt offerings and to sacrifice peace offerings. Wait seven days until I come to you and show you what you must do."

9 When Saul turned his back to leave Samuel, God gave him another heart. Then all these signs came to pass that day. **10** When they came to the hill, a group of prophets met him, and the Spirit of God rushed upon him so that he prophesied with them. **11** When everyone who knew him before saw him prophesying with the prophets, the people said to each other, "What has happened to the son of Kish? Is Saul one of the prophets now?" **12** A man who was from that same place answered, "Then who is their father?" Because of this, it became a saying, "Is Saul also one of the prophets?" **13** When he finished prophesying, he came to the high place.

14 Then Saul's uncle said to him and his servant, "Where did you go?" He replied, "To search for the donkeys. When we saw that we could not find them, we went to Samuel." **15** Saul's uncle said, "Please tell me what Samuel said to you." **16** Saul replied to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom, of which Samuel had spoken.

17 Now Samuel called the people together before Yahweh at Mizpah. **18** He said to the people of Israel, "This is what Yahweh, the God of Israel says: 'I brought up Israel out of Egypt, and I rescued you from the hand of the Egyptians, and from the hand of all the kingdoms that oppressed you.' **19** But today you have rejected your God, who saves you from all of your calamities and your distresses; and you have said to him, 'Set a king over us.' Now present yourselves before Yahweh by your tribes and by your clans." **20** So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. **21** Then he brought the tribe of Benjamin near by their clans; and the clan of the Matrites was chosen; and Saul son of Kish was chosen. But when they went looking for him, he could not be found. **22** Then the people wanted to ask God more questions, "Is there still another man to come?" Yahweh answered, "He has hidden himself among the baggage." **23** Then they ran and retrieved Saul from there. When he stood among the people, he was taller than any of the people from his shoulders upward. **24** Then Samuel said to the people, "Do you see the man whom Yahweh has chosen? There is no one like him among all the people!" All the people shouted, "Long live the king!"

25 Then Samuel told the people the customs and rules of kingship, wrote them down in a book, and placed it before Yahweh. Samuel then sent all the people away, each man to his own house. **26** Saul also went to his home at Gibeah, and with him went some strong men, whose hearts God had touched. **27** But some worthless men said, "How can this man save us?" These people despised Saul and did not bring him any gifts. But Saul kept silent. [1]

Footnotes

10:27 [1]Some modern translations add to this verse the following paragraph:

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1 Samuel 10 General Notes

Structure and formatting

This is the first chapter about King Saul.

Special concepts in this chapter

Saul as the New King

Samuel told Saul that God had chosen him to be king, and on the way home he would meet some prophets. Saul would then begin prophesying and God would give him the Holy Spirit to help him to know what to do. Samuel told everyone to come to Mizpah where he announced that God had chosen Saul to be their king. (See: prophet and holyspirit)

Important figures of speech in this chapter

Rhetorical questions

This chapter uses rhetorical questions to express different ideas: to state a fact

Idioms

Samuel frequently uses idioms when prophesying: "going to God" means "going to worship God"; "take it from their hands" means "accept their gift"; "rush upon you" means "control you"; "hand finds to do" means "what you think you should do"; "God is with you" means "God is directing you"; "another heart" means "a different way of thinking"; "came to pass" means "happened"; "before Yahweh" means "to do work for Yahweh"; and "hearts God had touched" means "God had made them want to help Saul."

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1 Samuel 10:1

took a flask of oil, poured it on Saul's head

In Israelite culture, when a prophet poured oil on someone's head, that person received a blessing from Yahweh.

flask

a small container made from baked clay

Has not Yahweh anointed you to be a ruler over his inheritance?

Samuel knows the answer to his question. He is reminding Saul that Yahweh has chosen him to be king of Israel. Alternate translation: "Yahweh has certainly anointed you to be a ruler over his inheritance."

1 Samuel 10:2

Zelzah

This is the name of a place.

What should I do about my son?

Saul's father is now concerned about Saul and wants to find him.

1 Samuel 10:3

Tabor

This is the name of a place.

1 Samuel 10:4

take from their hands

The hands are a synecdoche for the person. "take from them" or "accept"

1 Samuel 10:5

tambourine

This is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken.

1 Samuel 10:6

The Spirit of Yahweh will rush upon you

The phrase "rush upon" means that Yahweh's Spirit will influence Saul. In this case it means it means he will make Saul prophesy and act like a different person.

1 Samuel 10:7

do whatever your hand finds to do

Here Samuel speaks of Saul's hand as if it were a person trying to find things. Alternate translation: "do whatever you think is right to do"

1 Samuel 10:8

General Information:

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generated on Tue Oct 24 10:45:40 2023

1 Samuel 10:9

God gave him another heart
God enabled Samuel to think differently from the way he had thought before.

1 Samuel 10:10

the Spirit of God rushed upon him
Samuel speaks as if the Spirit of Yahweh were a person running up to Saul and taking complete control of him. See how you translated this in [1 Samuel 10:6]

1 Samuel 10:11

What has happened to the son of Kish?
Possible meanings are 1) the people are asking for information or 2) this is a rhetorical question that means Saul is not important. Alternate translation: "Kish is not an important person, so it cannot be true that his son has become a prophet!"

the son of Kish
"Saul, the son of Kish"

1 Samuel 10:12

Then who is their father?
This man uses a rhetorical question to remind people that being a prophet has nothing to do with who one's parents are. The question can be translated as a statement. Alternate translation: "It does not matter who the parents of these other prophets are. What matters is that, amazingly, Saul is speaking messages from God."

Because of this, it became a saying, "Is Saul also one of the prophets?"
This became a proverb among the Israelites. Apparently people said this to express surprise when a person unexpectedly did something that he had not done before. The implied meaning of the question can be stated explicitly. Alternate translation: "And that is why, when people cannot believe some report, they think about what happened to Saul and say, 'Is Saul really one of the prophets?'"

1 Samuel 10:13

General Information:
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1 Samuel 10:14

Then Saul's uncle said to him
"Then the brother of Saul's father said to Saul"

1 Samuel 10:15

General Information:
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1 Samuel 10:16

he did not tell him about the matter of the kingdom
"Saul did not tell his uncle that God had appointed him to be the king of Israel"

1 Samuel 10:17

General Information:
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1 Samuel 10:18

I brought up Israel out of Egypt
The name "Israel" is a metonym for the people of Israel. "I brought the people of Israel out of Egypt"

the hand of the Egyptians ... the hand of all the kingdoms
The word "hand" is a metonym for power. Alternate translation: "the power of the Egyptians ... the power of all the kingdoms"

1 Samuel 10:19

today
Samuel is speaking of the time since Israel had begun to reject God, not only the time since the sun had last set.

Set a king over us
"Give us a king to rule us"

present yourselves before Yahweh by your tribes and by your clans
"gather together by tribes and clans and come to stand before Yahweh"

1 Samuel 10:20

the tribe of Benjamin was chosen
This can be translated in active form. It is probably best not to say how the people knew whom Yahweh had chosen. Alternate translation: "Yahweh chose the tribe of Benjamin"

1 Samuel 10:21

the clan of the Matrites was chosen ... Saul son of Kish was chosen
This can be translated in active form. It is probably best not to say how the people knew whom Yahweh had chosen. Alternate translation: "Yahweh chose the clan of the Matrites ... Yahweh chose Saul son of Kish"

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1 Samuel 10:22

General Information:
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1 Samuel 10:23

he was taller than any of the people from his shoulders upward
The other tall people in Israel did not even come up to his shoulders. See how you translated this in 1 Samuel 9:2.

1 Samuel 10:24

General Information:
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1 Samuel 10:25

the customs and rules of kingship
The abstract noun "kingship" can be translated with a noun clause. Alternate translation: "the customs and rules that a king would be required to follow"

1 Samuel 10:26

whose hearts God had touched
God touching a person's heart is an idiom that means God put something in their mind or moved them to do something. Alternate translation: "who wanted to go with Saul because God had changed their thinking"

1 Samuel 10:27

How can this man save us?
This is a rhetorical question that is used to express sarcasm. Alternate translation: "This man has no power to save us!"

despised
strongly disliked or hated

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Chapter 11

1 Then Nahash the Ammonite went and besieged Jabesh Gilead. All the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you." **2** Nahash the Ammonite replied, "On this condition will I make a treaty with you, that I gouge out all of your right eyes, and in this way bring disgrace on all Israel." **3** Then the elders of Jabesh replied to him, "Leave us alone for seven days, so that we may send messengers to all the territory of Israel. Then, if there is no one to save us, we will surrender to you." **4** The messengers came to Gibeah, where Saul lived, and told the people what had happened. All the people wept loudly. **5** Now Saul was following the oxen out of the field. Saul said, "What is wrong with the people that they are weeping?" They told Saul what the men of Jabesh had said.

6 When Saul heard what they said, the Spirit of God rushed upon him, and he was very angry. **7** He took a yoke of oxen, cut them into pieces, and sent them throughout all the territory of Israel with the messengers. He said, "Whoever does not come out after Saul and after Samuel, this is what will be done to his oxen." Then the terror of Yahweh fell on the people, and they came out together as one man. **8** When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand. **9** They said to the messengers that came, "You will tell the men of Jabesh Gilead, 'Tomorrow, by the time the sun is hot, deliverance will be yours.'" So the messengers went and told the men of Jabesh, and they were glad. **10** Then the men of Jabesh said to Nahash, "Tomorrow we will surrender to you, and you can do to us whatever seems good to you." **11** The next day Saul put the people in three groups. They came into the middle of the camp during the morning watch, and they attacked and defeated the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together.

12 Then the people said to Samuel, "Who was it who said, 'Will Saul reign over us?' Bring the men, so we can put them to death." **13** But Saul said, "No one must be put to death this day, because today Yahweh has brought about deliverance in Israel."

14 Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingship there." **15** So all the people went to Gilgal and made Saul king before Yahweh in Gilgal. There they sacrificed peace offerings before Yahweh, and Saul and all the men of Israel rejoiced greatly.

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1 Samuel 11 General Notes

Structure and formatting

This chapter continues the story of King Saul by telling of his first victory in war.

Special concepts in this chapter

Saul rescues the people of Jabesh Gilead

Nahash, king of the Ammonites, and his army surrounded the Israeli town of Jabesh Gilead. When the city's leaders asked for peace terms, Nahash demanded the right to poke out one eye of every man in order to show Israel their weakness. When Saul heard this, he called for all of Israel to help save this city. Many people came to help Saul's army. Israel was victorious and everyone wanted Saul as their king. At this time, Israel was not a truly unified country, even though it is often spoken of as one country.

Important figures of speech in this chapter

Idioms

The idioms in this chapter explain the effect God has on his people: "rushed upon him" means "empowered him"; "terror ... fell" means "they became afraid"; "as one man" means "they all agreed"; and "put to death" means "kill."

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1 Samuel 11:1

Nahash
This is a man from Ammon, a descendent of Lot, Abraham's nephew.

Jabesh Gilead
This is the name of a place.

1 Samuel 11:2

I gouge out
"I cut out" or "I pluck out"

bring disgrace on
"bring shame on" or "bring a bad reputation to"

1 Samuel 11:3

seven days
"7 days"

1 Samuel 11:4

Gibeah
This is the name of a place.

1 Samuel 11:5

General Information:
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1 Samuel 11:6

the Spirit of God rushed upon him
The phrase "rushed upon" means Yahweh's Spirit influenced Saul. In this case he enabled Saul to cause the people to fearfully respect him as their king and to join his army. See how you translated a similar phrase in 1 Samuel 10:6.

1 Samuel 11:7

does not come out after
Saul was calling all the men of Israel to come fight against Nahash and the Ammonites.

Then the terror of Yahweh fell on the people
Yahweh enabled people to fearfully respect Saul as their king. The result was that the men rallied together with Saul at Bezek.

1 Samuel 11:8

Bezek
This is the name of a town near Jabesh Gilead.

the people of Israel were three hundred thousand, and the men of Judah thirty thousand
"the people of Israel were 300,000, and the men of Judah were 30,000"

1 Samuel 11:9

They said to the messengers
"They" refers to Samuel and Saul.

by the time the sun is hot
"before the hottest part of the day" or "before noon"

Jabesh Gilead ... Jabesh
These are the names of places. See how you translated them in 1 Samuel 11:1.

1 Samuel 11:10

Nahash
This is the name of a king. See how you translated this name in 1 Samuel 11:1.

1 Samuel 11:11

the morning watch
This was before dawn when most people in the camp were still asleep.

1 Samuel 11:12

General Information:
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1 Samuel 11:13

General Information:
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1 Samuel 11:14

General Information:
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1 Samuel 11:15

made Saul king before Yahweh
"made Saul king while Yahweh watched"

There they sacrificed peace offerings before Yahweh
Part of Samuel's service to Yahweh is to offer sacrifices even though he is not from the line of Aaron or Levi.

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Chapter 12

1 Samuel said to all Israel, "I have listened to everything you said to me, and I have set a king to reign over you. **2** Now, here is the king walking before you; and I am old and gray; and, my sons are with you. I have walked before you from my youth until today. **3** Here I am; testify against me before Yahweh and before his anointed one. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? From whose hand have I taken a bribe to blind my eyes with? Testify against me, and I will restore it to you." **4** They said, "You have not defrauded us, oppressed us, or stolen anything from any man's hand." **5** He said to them, "Yahweh is witness against you, and his anointed one is witness today, that you have found nothing in my hand." They replied, "Yahweh is witness."

6 Samuel said to the people, "It is Yahweh who appointed Moses and Aaron, and who brought your fathers up from the land of Egypt. **7** Now then, present yourself, so that I may plead with you before Yahweh about all of the righteous deeds of Yahweh, which he did for you and your fathers. **8** When Jacob came to Egypt, and your ancestors cried out to Yahweh, then Yahweh sent Moses and Aaron, who led your ancestors out of Egypt and they settled in this place. **9** But they forgot Yahweh their God; he sold them into the hand of Sisera, captain of the armies of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; these all fought against your ancestors. **10** They cried out to Yahweh and said, 'We have sinned, because we have abandoned Yahweh and have served the Baals and the Ashtoreths. But now rescue us from the hand of our enemies, and we will serve you.' **11** So Yahweh sent Jerub-Baal, Bedan, Jephthah, and Samuel, and gave you victory over your enemies all around you, so that you lived in security. **12** When you saw that Nahash the king of the people of Ammon came against you, you said to me, 'No, a king must rule over us'—even though Yahweh your God was your king. **13** Now here is the king whom you have chosen, whom you have asked for and whom Yahweh has now appointed as king over you. **14** If you fear Yahweh, serve him, obey his voice, and not rebel against the command of Yahweh, then both you and the king who reigns over you will be followers of Yahweh your God. **15** If you do not obey the voice of Yahweh, but rebel against the commands of Yahweh, then Yahweh's hand will be against you, as it was against your ancestors. **16** Even now present yourself and see this great thing which Yahweh will do before your eyes. **17** Is it not the wheat harvest today? I will call upon Yahweh, that he may send thunder and rain. Then you will know and see that your wickedness is great, which you have done in the sight of Yahweh, in asking for yourselves a king." **18** So Samuel called to Yahweh; and that same day Yahweh sent thunder and rain. Then all the people greatly feared Yahweh and Samuel.

19 Then all the people said to Samuel, "Pray for your servants to Yahweh your God, so that we do not die. For we have added to all our sins this evil in asking for a king for ourselves." **20** Samuel replied, "Do not be afraid. You have done all this evil, but do not turn away from Yahweh, but serve Yahweh with all your heart. **21** Do not turn away after empty things that cannot profit or rescue you, because they are useless. **22** For the sake of his great name, Yahweh will not reject his people, because it has pleased Yahweh to make you a people for himself. **23** As for me, far be it from me that I should sin against Yahweh by ceasing to pray for you. I will teach you the way that is good and right. **24** Only fear Yahweh and serve him in truth with all your heart. Consider the great things he has done for you. **25** But if you persist in doing evil, both you and your king will be destroyed."

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1 Samuel 12 General Notes

Special concepts in this chapter

Samuel's farewell address

This chapter serves as a type of farewell address. This is a way for leaders to give instructions to their followers before they leave or die. Samuel first established his holiness before calling on the people to repent of their desire to have a king. (See: holy and repent)

Other possible translation difficulties in this chapter

It is common in Scripture to use Israel's history to show how faithful God has been. This gives the readers evidence to trust in Yahweh in their current situation. (See: faithful and trust)

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1 Samuel 12:1

General Information:
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1 Samuel 12:2

the king walking before you ... I have walked before you
These expressions mean that people can actually see the kind of lives Saul and Samuel are living. Alternate translation: "the king's life was seen ... My life was seen"

1 Samuel 12:3

Here I am; testify against me before Yahweh and before his anointed one
By this statement, Samuel is challenging the people to speak up if he has done anything wrong to anyone. Alternate translation: "I stand in front of you now. I ask you to speak in front of Yahweh and his anointed king if I have done you any wrong"

Whose ox have I taken? Whose donkey have I taken?
Samuel uses rhetorical questions to remind the people that he has never stolen their animals. Alternate translation: "I have never stolen a prized animal from anyone."

Whom have I defrauded?
Samuel uses another rhetorical question to say he has always been honest. Alternate translation: "I have never cheated or bribed any man."

Testify against me, and I will restore it to you
"If I have done any of these evil things, speak now, and I will pay back what I owe. I will make right any wrong"

1 Samuel 12:4

from any man's hand
This phrase means what a person possesses or what they have done to obtain favor from others. This is a polite way of saying he has not stolen, nor has he given or taken bribes.

1 Samuel 12:5

in my hand
This phrase means what a person possesses or what they have done to obtain favor from others. This is a polite way of saying he has not stolen, nor has he given or taken bribes.

1 Samuel 12:6

General Information:
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1 Samuel 12:7

all of the righteous deeds of Yahweh
Samuel is calling their attention to the history of Yahweh's dealing with Israel, which has been filled with goodness and purpose.

1 Samuel 12:8

Jacob ... Moses ... Aaron
These are names of men.

1 Samuel 12:9

into the hand of Sisera ... Philistines ... king of Moab
"into the power of Sisera ... Philistines ... king of Moab"

Sisera
This is the name of a man.

Hazor
This is the name of a place.

he sold them
This is an expression for God giving them over to their enemies to be their slaves.

1 Samuel 12:10

They cried out to Yahweh
"They" refers to the nation of Israel.

have served the Baals and the Ashtoreths
Serving here is referring to acting worshipful towards the false gods. Alternate translation: "have worshiped false gods and goddesses"

the hand of our enemies
This statement is using "hand" to refer to power. Alternate translation: "the power or control of our enemies"

1 Samuel 12:11

Jerub-Baal
This is sometimes translated in other versions, as Jerubbaal. This is a name of godly honor and strength to fight the false god.

Yahweh sent ... and gave you victory
Samuel is telling the story of what God did after the people's confession of sin and plea for help.

Jerub-Baal, Bedan, Jephthah, and Samuel
These are the names of some judges that God raised up. Samuel included himself in this list.

1 Samuel 12:12

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Samuel 12:13

whom you have chosen, whom you have asked for
These two phrases have similar meanings and emphasize that this is the king whom the people wanted.

1 Samuel 12:14

fear ... serve ... obey ... not rebel
These similar words are used to emphasize how important this is.

1 Samuel 12:15

Yahweh's hand will be against you, as it was against your ancestors
This speaks of Yahweh punishing the people as his "hand" being against them. The word "hand" here represents Yahweh's power and control. Alternate translation: "Yahweh will punish you, just as he punished your ancestors"

1 Samuel 12:16

before your eyes
The word "eyes" here represents the people of the nation of Israel. Alternate translation: "out in the open where all of the nation of Israel may see"

1 Samuel 12:17

Is it not the wheat harvest today?
Samuel knows it is harvest time. He is using a rhetorical question to emphasize that it does not usually rain at this time so the people will know that the rain that will ruin their harvest is a judgment from Yahweh. Alternate translation: "It is harvest time and does not usually rain at this time"

he may send thunder and rain
Samuel is asking Yahweh to punish Israel for asking for a king by sending a rainstorm during the harvest which will ruin the grain.

1 Samuel 12:18

General Information:
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1 Samuel 12:19

so that we do not die
The ultimate punishment for sin is death. The nation of Israel had seen Yahweh destroy the nations that had oppressed them. They were concerned that they had become "dedicated for destruction" like those nations.

1 Samuel 12:20

Do not be afraid
The people did evil and were afraid of God destroying them. Alternate translation: "Do not be afraid that God will be angry and destroy you because of this sin"

1 Samuel 12:21

turn away after empty things
"pursue worship of false gods"

1 Samuel 12:22

For the sake of his great name
Here "name" refers to the reputation of Yahweh. Alternate translation: "So that people will continue to honor and respect Yahweh"

1 Samuel 12:23

far be it from me that I should sin against Yahweh by ceasing to pray for you
The people are filled with fear because of the rain and thunder that Yahweh sent when Samuel prayed. Some people may believe Samuel would use his prayers to harm them.

1 Samuel 12:24

General Information:
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1 Samuel 12:25

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generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Saul was thirty years old when he began to reign; when he had reigned forty years over Israel, **2** he chose three thousand men of Israel. Two thousand were with him in Mikmash and in the hill country of Bethel, while a thousand were with Jonathan in Gibeah of Benjamin. The rest of the soldiers he sent home, each man to his tent. **3** Jonathan defeated the garrison of the Philistines that was at Geba and the Philistines heard of it. Then Saul blew the ram's horn throughout all the land, saying, "Let the Hebrews hear." **4** All Israel heard that Saul had defeated the garrison of the Philistines, and also that Israel had become a rotten smell to the Philistines. Then the soldiers were summoned together to join Saul at Gilgal.

5 The Philistines gathered together to fight against Israel, with three thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore. They came up and encamped at Mikmash, east of Beth Aven. **6** When the men of Israel saw that they were in trouble—for the people were distressed, the people hid in caves, in the underbrush, in rocks, in wells, and in pits. **7** Some of the Hebrews went over the Jordan to the land of Gad and Gilead. But Saul was still at Gilgal, and all the people followed him trembling.

8 He waited seven days, the time Samuel had set. But Samuel did not come to Gilgal, and the people were scattering from Saul. **9** Saul said, "Bring me the burnt offering and the peace offerings." Then he offered the burnt offering. **10** As soon as he finished offering the burnt offering Samuel arrived. Saul went out to meet him and to greet him. **11** Then Samuel said, "What have you done?" Saul replied, "When I saw that the people were leaving me, and that you did not come within the set time, and that the Philistines had assembled at Mikmash, **12** I said, 'Now the Philistines will come down against me at Gilgal, and I have not sought the favor of Yahweh.' So I forced myself to offer the burnt offering." **13** Then Samuel said to Saul, "You have acted foolishly. You have not kept the command of Yahweh your God that he commanded you. For then Yahweh would have established your rule over Israel forever. **14** But now your rule will not continue. Yahweh has sought out a man after his own heart, and Yahweh has appointed him to be prince over his people, because you have not obeyed what he commanded you." **15** Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.

Then Saul numbered the people who were present with him, about six hundred men. **16** Saul, his son Jonathan, and the people who were present with them, stayed in Geba of Benjamin. But the Philistines camped at Mikmash. **17** Raiders came from the camp of the Philistines in three groups. One group turned toward Ophrah, to the land of Shual. **18** Another group turned toward Beth Horon, and another group turned toward the border that overlooks the Valley of Zeboyim toward the wilderness.

19 No blacksmith could be found throughout all of Israel, because the Philistines said, "Otherwise the Hebrews would make swords or spears for themselves." **20** But all the men of Israel used to go down to the Philistines, each to sharpen his plow points, his mattock, his ax, and his sickle. **21** The charge was two-thirds of a shekel for the plow points, and the mattocks, and one-third of a shekel for sharpening axes and for straightening the goads. **22** So on the day of battle, there were no swords or spears found in the hands of any of the soldiers who were with Saul and Jonathan; only Saul and his son Jonathan had them. **23** The garrison of the Philistines went out to the pass of Mikmash.

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1 Samuel 13 General Notes

Structure and formatting

This chapter is the beginning of a story about Jonathan's victory over the Philistines.

Special concepts in this chapter

Preparation for the battle

Saul sent most of his army home before Jonathan attacked and defeated a Philistine garrison. This attack made the Philistines very angry, and they brought a huge army into Israel and camped at the top of a hill. Most of Saul's army ran away in fear and hid from the Philistines. There are many aspects of this story that give the reader the impression that Israel was unprepared for battle.

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Important figures of speech in this chapter

Hyperbole
Wanting to express the vast number of enemy soldiers, the author uses a hyperbole: "as numerous as the sand on the seashore," meaning "too many to count."

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1 Samuel 13:1

General Information:
Samuel has renewed Saul's kingdom at Gilgal and Samuel has reminded the people to follow the Lord.

Saul was thirty years old ... over Israel
The text of this verse in ancient copies is uncertain, so modern versions have many different translations. They are all attempts to represent the most probable meaning of the original text.

1 Samuel 13:2

chose three thousand men
"chose 3,000 men"

Two thousand were with him
"2,000 men were with him"

Mikmash
This is the name of a city.

Gibeah of Benjamin
Gibeah is a town. See how you translated this in 1 Samuel 10:26.

The rest of the soldiers he sent home
"He sent the rest of the soldiers home"

1 Samuel 13:3

garrison of the Philistines
"military base of the Philistines" or "military camp of the Philistines"

Geba
This is the name of the town that the Philistine garrison was stationed in.

1 Samuel 13:4

All Israel heard that Saul had defeated
Possible meanings are that 1) Saul was taking responsibility for Jonathan's actions or 2) Saul was taking credit for Jonathan's actions.

Israel had become a rotten smell to the Philistines
The Philistines hating the Israelites is spoken of as if the Israelites had become a bad smell that offended the Philistines. Alternate translation: "the Philistines hated the Israelites"

the soldiers were summoned together to join Saul at Gilgal
This can be stated in active form. Alternate translation: "Saul called the soldiers together to join him at Gilgal"

1 Samuel 13:5

three thousand ... six thousand
"3,000 ... 6,000"

troops as numerous as the sand on the seashore
This is an exaggeration that means a group of soldiers so large that it was difficult to count them.

Mikmash
This is the name of a place.

Beth Aven
This is the name of a place.

1 Samuel 13:6

General Information:
The Philistines had gathered together to fight against Israel.

the people
This phrase refers to the nation of Israel.

the people were distressed
"the people worried greatly"

1 Samuel 13:7

followed him trembling
The people were greatly afraid.

1 Samuel 13:8

the time Samuel had set
"according to the time Samuel had told them he would come"

the people were scattering from Saul
This can be stated in active form. Alternate translation: "the people had started to leave Saul"

1 Samuel 13:9

Then he offered the burnt offering
Only the line of Aaron was permitted to perform the burnt offering sacrifice to God.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 13:10

General Information:
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1 Samuel 13:11

What have you done
Samuel was not really asking a question, but giving a rebuke to Saul. Saul sought to defend his actions even though they were wrong.

Mikmash
Michmash is the name of a place. See how you translated this in 1 Samuel 13:2.

1 Samuel 13:12

General Information:
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1 Samuel 13:13

the command of Yahweh your God that he commanded you
This may sound better in your language: "the command of Yahweh your God that he gave you."

You have not kept the command of Yahweh
Saul was to wait for Samuel to come and sacrifice the burnt offering to God. He was not to perform the sacrifice himself.

established your rule
"set up your rule" or "authorized your rule" or "appointed your rule"

1 Samuel 13:14

your rule will not continue
This is a litotes that can be stated in the positive form. Alternate translation: "your rule will end soon"

a man after his own heart
Here "heart" represents Yahweh's desire or will. The phrase "man after his own heart" is an idiom that means to be a person who does what Yahweh desires. Alternate translation: "a man who is the kind of person he wants" or "a man who will obey him"

1 Samuel 13:15

Samuel arose and went up
This is an idiom for "Samuel left and went up."

went up from Gilgal
Gilgal is a city. See how you translated this in 1 Samuel 7:15.

Gibeah of Benjamin
Gibeah is a town. See how you translated this in 1 Samuel 10:26.

six hundred men
"600 men"

1 Samuel 13:16

Geba of Benjamin
Geba is a town. See how you translated this in 1 Samuel 13:3.

Philistines camped at Mikmash
Michmash is the name of a place. See how you translated this in 1 Samuel 13:2.

1 Samuel 13:17

Raiders came
Raiders are normally military people who attack enemy villages for their food and other supplies.

Ophrah, to the land of Shual
These are the names of places.

1 Samuel 13:18

Beth Horon ... Valley of Zeboyim
These are the names of places.

1 Samuel 13:19

General Information:
The narrative shifts to background information regarding blacksmiths in Israel.

No blacksmith could be found
This can be stated in active form. Alternate translation: "No one could find a blacksmith"

blacksmith
Here "blacksmith" refers to someone who made or sharpened metal tools and weapons.

1 Samuel 13:20

sharpen his plow points
The words "plow points" refer to the point of a metal tool used for digging up the ground for planting crops.

mattock ... ax ... sickle
These are common garden tools.

mattock
A "mattock" is a broad-bladed axe, with a horizontal blade that is used for breaking up hard soil.

sickle
a curved blade for cutting grasses and grain stalks

generated on Tue Oct 24 10:45:40 2023

1 Samuel 13:21

two-thirds of a shekel
The shekel is divided into 3 parts, 2 of 3 parts are given. "2/3 of a shekel"

straightening the goads
"taking out the bend and making the ox goad straight again so it could be used"

1 Samuel 13:22

General Information:
The narrative continues.

there were no swords or spears
This explains in part why Saul's army was afraid. They did not have any weapons to fight.

1 Samuel 13:23

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 One day, Jonathan son of Saul said to the young man who was his armor bearer, "Come, let us go over to the Philistines' garrison on the other side." But he did not tell his father. **2** Saul was staying on the outskirts of Gibeah under the pomegranate tree that is in Migron. About six hundred men were with him, **3** including Ahijah son of Ahitub (Ichabod's brother) son of Phinehas son of Eli, the priest of Yahweh at Shiloh, who wore an ephod. The people did not know that Jonathan was gone. **4** On each side of the pass through which Jonathan wanted to go in order to get to the Philistines' garrison, there was a rocky cliff on one side and another rocky cliff on the other side. One rocky cliff was named Bozez and the other rocky cliff was named Seneh. **5** One rocky cliff stood on the north in front of Mikmash, and the other on the south in front of Geba.

6 Jonathan said to his young armor bearer, "Come, let us cross over to the garrison of these uncircumcised fellows. It may be that Yahweh will work on our behalf, for nothing can stop Yahweh from saving by many or by few people." **7** His armor bearer replied, "Do everything that is in your heart. Go ahead, see, I am with you, to obey all your commands." **8** Then Jonathan said, "We will cross over to the men, and we will show ourselves to them. **9** If they say to us, 'Wait there until we come over to you'—then we will stay in our place and will not cross over to them. **10** But if they reply, 'Come over to us,' then we will cross over; because Yahweh has given them into our hand. This will be the sign to us." **11** So both of them revealed themselves to the garrison of the Philistines. The Philistines said, "Look, Hebrews are coming out of the holes where they have hidden themselves." **12** Then the men of the garrison called to Jonathan and his armor bearer, and said, "Come up to us, and we will show you something." Jonathan said to his armor bearer, "Follow after me, because Yahweh has given them into the hand of Israel." **13** Jonathan climbed up on his hands and feet, and his armor bearer followed behind him. The Philistines were put to death before Jonathan, and his armor bearer put some to death behind him. **14** That first attack that Jonathan and his armor bearer made, killed about twenty men within an area of half an acre. **15** There was a panic in the camp, in the field, and among the people. Even the garrison and the raiders panicked. The earth quaked, and there was a great panic.

16 Then Saul's watchmen in Gibeah of Benjamin looked; the crowd of Philistine soldiers was dispersing, and they were going here and there. **17** Then Saul said to the people that were with him, "Count and see who is missing from us." When they had counted, Jonathan and his armor bearer were missing. **18** Saul said to Ahijah, "Bring the ark of God here," for at that time it was with the people of Israel. **19** While Saul was talking to the priest, the commotion in the camp of the Philistines was continuing and increasing. Then Saul said to the priest, "Withdraw your hand." **20** Saul and all the people who were with him rallied and went into battle. Every Philistine's sword was against his fellow countrymen, and there was very great tumult. **21** Now those Hebrews who previously had been with the Philistines, and who had gone with them into the camp, even they joined with Israel who were with Saul and Jonathan. **22** When all the men of Israel who had hidden themselves in the hills near Ephraim heard that the Philistines were fleeing, even they chased after them in battle. **23** So Yahweh saved Israel that day, and the battle passed beyond Beth Aven.

24 That day the men of Israel were distressed because Saul had put the people under an oath and said, "Cursed be the man that eats any food until evening and I am avenged on my enemies." So none of the troops tasted food. **25** Then all the people entered the forest and there was honey upon the ground. **26** When the people entered into the forest, the honey flowed, but no one put his hand to his mouth for the people feared the curse. **27** But Jonathan had not heard that his father had bound the people with an oath. He reached out the tip of the staff that was in his hand and dipped it in the honeycomb. He raised his hand to his mouth, and his eyes brightened. **28** Then one of the people, answered, "Your father strictly charged the people with an oath, by saying, 'Cursed be the man that eats food on this day,' even though the people are weak from hunger." **29** Then Jonathan said, "My father has made trouble for the land. See how my eyes have become brightened because I tasted a little of this honey. **30** How much better if the people had eaten freely today of the plunder from their enemies that they found? Because now the slaughter has not been great among the Philistines."

31 They attacked the Philistines that day from Mikmash to Aijalon. The people were very weary. **32** The people rushed greedily on the plunder and took sheep, cattle and calves, and killed them on the ground. The people ate them with the blood. **33** Then they told Saul, "Look, the people are sinning against Yahweh

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by eating with the blood." Saul said, "You have acted unfaithfully. Now, roll a big stone here to me." **34** Saul said, "Go out among the people, and tell them, 'Let every man bring his cattle and his sheep, and slaughter them here and eat them. Do not sin against Yahweh by eating meat with the blood.'" So each of the people brought his own ox with him that night and killed it there. **35** Saul built an altar to Yahweh, which was the first altar that he built to Yahweh.

36 Then Saul said, "Let us pursue the Philistines by night and plunder them until the morning light; let us not leave one of them alive." They replied, "Do whatever seems good to you." But the priest said, "Let us approach God here." **37** Saul asked God, "Should I pursue the Philistines? Will you give them into the hand of Israel?" But God did not answer him that day. **38** Then Saul said, "Come here, all you leaders of the people; learn and see how this sin has happened today. **39** For, as Yahweh lives, who saves Israel, even if it is in Jonathan my son, he will surely die." But none of the men among all the people answered him. **40** Then he said to all Israel, "You must stand on one side, and I and Jonathan my son will be on the other." The people said to Saul, "Do what seems good to you." **41** Saul said, "Yahweh, God of Israel! If this sin has been committed by me or by my son Jonathan, then, Yahweh, God of Israel, give the Urim. But if this sin has been committed by your people Israel, give the Thummim." [1] Then Jonathan and Saul were taken by lot, but the army was exonerated. **42** Then Saul said, "Cast lots between me and Jonathan my son." Then Jonathan was taken by lot.

43 Then Saul said to Jonathan, "Tell me what you have done." Jonathan told him, "I tasted a little honey with the end of the rod that was in my hand. Here I am; I will die." **44** Saul said, "God do so and more also to me, if you do not die, Jonathan." **45** Then the people said to Saul, "Should Jonathan die, who has accomplished this great salvation for Israel? Far from it! As Yahweh lives, not one hair of his head will fall to the ground, for he has worked with God today." So the people ransomed Jonathan so that he did not die. **46** Then Saul stopped pursuing the Philistines, and the Philistines went to their own place.

47 When Saul had taken the kingship over Israel, he fought against all his enemies on every side. He fought against Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them. **48** He acted with great courage and defeated the Amalekites. He rescued Israel out of the hands of those who plundered them.

49 The sons of Saul were Jonathan, Ishvi, and Malki-Shua. The names of his two daughters were Merab, the firstborn, and Michal, the younger. **50** The name of Saul's wife was Ahinoam; she was the daughter of Ahimaaz. The name of the captain of his army was Abner son of Ner, Saul's uncle. **51** Kish was Saul's father; and Ner, the father of Abner, was the son of Abiel.

52 There was hard fighting against the Philistines all the days of Saul. When Saul saw any mighty man, or any valiant man, he attached him to himself.

Footnotes

14:41 [1] The ULB is following the ancient Greek translation in the quotation. The Hebrew copies have:

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1 Samuel 14 General Notes

Structure and formatting

This chapter completes the story of Jonathan's victory over the Philistines.

Special concepts in this chapter

The battle against the Philistines

Jonathan took his armor bearer to where the Philistines were on the top of the hill. He said God could use a few people just as easily as he could use many people to win his battles. He and his armor bearer started killing the Philistines, and suddenly the Philistines began fighting each other or running away. The rest of Israel, who had hidden, came and chased the Philistines. Even though Israel had a king, God was still in control of the nation of Israel.

Important figures of speech in this chapter

Special reference
The people of Israel often used the term "uncircumcised" to refer to Gentiles. Here it is used to mean the Philistines. (See: circumcise)

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1 Samuel 14:1

General Information:
Jonathan begins his second raid on the Philistines' army.

the young man who was his armor bearer
a teenage boy who is responsible for caring for his master's weapons of war

Philistines' garrison
This is an outpost staffed by the Philistine army.

1 Samuel 14:2

Gibeah
This is the name of a hill north of Jerusalem.

under the pomegranate tree
a tree whose fruit is thick skinned, round, red and has many seeds to eat

that is in Migron
"Migron" is the name of a place north of Jerusalem.

six hundred men were with him
"600 men were with him"

1 Samuel 14:3

son of Ahitub (Ichabod's brother)
"Ahitub" and "Ichabod" are names of men.

Phinehas son of Eli
Phinehas was one of the priests. See how you translated this in 1 Samuel 1:3.

1 Samuel 14:4

One rocky cliff was named Bozez
A "cliff" is a rocky height with a steep drop. The cliff was well-known and given the name "Bozez."

the other rocky cliff was named Seneh
This was the name of the other cliff.

1 Samuel 14:5

Mikmash ... Geba
towns north of Jerusalem

1 Samuel 14:6

his young armor bearer
This was a teenage boy who was responsible for caring for his master's weapons of war. See how you translated this in 1 Samuel 14:1.

uncircumcised fellows
a derogatory term used for non-Jewish men

work on our behalf
"work for our support" or "help us"

nothing can stop Yahweh from saving
"Yahweh can gain victory" or "Yahweh can win the battle"

by many or by few people
These extremes also include everything in between. Alternate translation: "by any number of people"

1 Samuel 14:7

everything that is in your heart
Here "heart" refers to Jonathan's desires. Alternate translation: "everything that you desire to do"

1 Samuel 14:8

General Information:
This page has intentionally been left blank.

1 Samuel 14:9

will not cross over to them
"will not go over to the other side of the valley where the Philistines are"

1 Samuel 14:10

has given them into our hand
Here "hand" refers to the power to defeat them. Alternate translation: "will enable us to defeat them"

This will be the sign to us
"This will confirm that the Lord will be with us"

1 Samuel 14:11

revealed themselves to the garrison of the Philistines
"allowed the Philistine soldiers to see them"

the garrison
the army camp

generated on Tue Oct 24 10:45:40 2023

coming out of the holes where they have hidden themselves
The Philistines implied that the Hebrews had been hiding in holes in the ground like animals.

1 Samuel 14:12

we will show you something
This is an idiom that means "we will teach you a lesson."

has given them into the hand of Israel
Here "hand" refers to power to defeat the Philistines. Alternate translation: "will enable Israel to defeat them"

1 Samuel 14:13

Jonathan climbed up on his hands and feet
He did this because it was very steep. This could be made explicit. Alternate translation: "So Jonathan climbed up, using his hands and his feet because it was very steep"

The Philistines were put to death before Jonathan
This can be stated in active form. Alternate translation: "Jonathan killed the Philistines"

his armor bearer put some to death behind him
"Jonathan's armor bearer followed him and also killed Philistine soldiers"

1 Samuel 14:14

half an acre
An acre of land was the area that a farmer could plow in a day with two oxen yoked together.

1 Samuel 14:15

There was a panic in the camp, in the field, and among the people
The abstract noun "panic" can be translated as a verb or as an adjective. Alternate translation: "The Philistine soldiers in the camp and in the field, and all the people with them, panicked" or "The Philistine soldiers in the camp and in the field, and all the people with them, became very afraid"

the raiders
the Philistines who were raiding Israelite cities

The earth quaked
It may be helpful to state the cause. Alternate translation: "God caused the ground to shake"

1 Samuel 14:16

Gibeah
This was the town where Saul was born. Translated "Gibeah" as in [1 Samuel 10:26]

was dispersing ... going here and there
These two phrases share similar meanings and emphasize that the soldiers were running away in every direction.

1 Samuel 14:17

General Information:
This page has intentionally been left blank.

1 Samuel 14:18

Bring the ark of God here
A few versions have "ephod" here instead of "ark of God."

1 Samuel 14:19

commotion
great noise and confusion

Withdraw your hand
This seems to be an idiom the means "Stop what you are doing." Saul did not want Ahijah to continue to use the ark to ask God for direction. Alternate translation: "Do not bring the sacred chest at this time"

1 Samuel 14:20

the people who were with him
the remnant of the Israelite army that remained with Saul

Every Philistine's sword was against his fellow countrymen
The swords are spoken of as if they were living people. Alternate translation: "The Philistine soldiers were striking each other with their swords"

1 Samuel 14:21

General Information:
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1 Samuel 14:22

the men of Israel who had hidden themselves in the hills
This does not refer to an ambush. These soldiers were hiding because they were afraid of the Philistines. This can be stated explicitly. Alternate translation: "the Israelite soldiers who were afraid and had hidden themselves in the hills"

1 Samuel 14:23

Beth Aven
This is a place in Israel. See how you translated this in [1 Samuel 13:5]

generated on Tue Oct 24 10:45:40 2023

1 Samuel 14:24

So none of the troops tasted food
It was understood by the troops that no refreshment was permitted under Saul's oath.

1 Samuel 14:25

the people entered the forest
The Philistine soldiers fled through the forests and the Israelite soldiers followed them there.

1 Samuel 14:26

the honey flowed
This is an exaggeration to emphasize how much honey there was in the forest. Alternate translation: "there was a lot of honey everywhere"

no one put his hand to his mouth
Here putting one's "hand to his mouth" is a metonym that means to eat. Alternate translation: "no one ate any"

1 Samuel 14:27

General Information:
Jonathan learns of his father's oath.

bound the people with an oath
Here the obligation to obey an oath is spoken of as if the people were bound with ropes. Alternate translation: "commanded that the people obey his oath"

He raised his hand to his mouth
Here "hand to his mouth" is a metonym that means to eat. Alternate translation: "He ate some honey"

his eyes brightened
This idiom means that he was strengthened. Alternate translation: "he regained his strength"

1 Samuel 14:28

General Information:
This page has intentionally been left blank.

1 Samuel 14:29

for the land
This is a metonym that represents the nation of Israel. Alternate translation: "for Israel"

my eyes have become brightened
This idiom means that he was strengthened. Alternate translation: "I regained my strength"

1 Samuel 14:30

How much better if the people ... that they found?
Jonathan uses this rhetorical question to say that the people should have been allowed to eat the food in the plunder they had taken. Alternate translation: "It would have been much better if the people had eaten freely today of the plunder that they took from their enemies."

plunder
This word refers to the things the people had taken from the battle with their enemy.

Because now the slaughter has not been great
Because the troops were not able to eat during the battle, as the day progressed, they became weaker. Because of this, they were not able to kill as many of the Philistines.

1 Samuel 14:31

General Information:
Jonathan's words lead the army to sin against God in their great hunger.

Mikmash
This is the name of a town. See how you translated this in 1 Samuel 13:2.

Aijalon
a place in Zebulun in Israel

The people
This refers to the Israelites.

1 Samuel 14:32

ate them with the blood
The were so hungry they did not drain the blood first before eating. This was a violation of the Law which was given to Moses for the nation of Israel. This can be made explicit. Alternate translation: "ate them without draining the blood first as required by the law"

1 Samuel 14:33

by eating with the blood
This was a violation of the Law which was given to Moses for the nation of Israel. This can be made explicit. Alternate translation: "by eating meat without draining the blood first as required by the law"

You have acted unfaithfully
Saul is accusing his whole army of acting unfaithfully though this is a generalization because not every soldier acted unfaithfully.

generated on Tue Oct 24 10:45:40 2023

Now, roll a big stone here to me
The stone would hold the animals up and make it easier to drain the blood from them.

1 Samuel 14:34

slaughter them here and eat them
This would allow Saul to observe if the blood was properly drained from the animals.

1 Samuel 14:35

General Information:
Saul had told the people to bring their animals to a big stone to kill and eat.

Saul built an altar to Yahweh
It is unclear if Saul built this altar with the large stone that the people brought to him in 1 Samuel 14:33.

1 Samuel 14:36

General Information:
Saul seeks to continue the fight against the Philistines.

let us not leave one of them alive
This is stated in a negative way to emphasize the slaughter. It can be stated in positive form. Alternate translation: "let us kill every one of them"

Do whatever seems good to you
Saul had the support of his army to continue the fight.

Let us approach God here
Here "approaching God" is associated with asking him counsel. Alternate translation: "Let us ask God what we should do"

1 Samuel 14:37

give them into the hand of Israel
Here "hand" refers to the power to defeat them. Alternate translation: "enable us to defeat them"

But God did not answer him that day
This implies that God was not willing to help Saul.

1 Samuel 14:38

the people
This refers to the Israelites.

learn and see how this sin has happened
"find who sinned"

1 Samuel 14:39

even if it is in Jonathan my son, he will surely die
The word "it' refers to the guilt. Alternate translation: "Even if Jonathan my son is the guilty one, he will surely die"

But none of the men among all the people answered him
The people remained silent because most of them knew that Jonathan had broken Saul's oath. This can be stated explicitly. Alternate translation: "His men knew who was guilty, but none of them said anything to Saul"

1 Samuel 14:40

Then he said to all Israel
This was a generalization since only the Israelite soldiers were present. Alternate translation: "Then he said to the Israelite soldiers who were there"

1 Samuel 14:41

give the Thummim
The Israelites at that time used special stones called the Urim and the Thummim to receive direction from God. Alternate translation: "Show us by means of the Thummim"

Thummim
This is a borrowed word from the original language.

Jonathan and Saul were taken by lot, but the army was exonerated
This can be stated in active form. Alternate translation: "The lots indicated that either Jonathan or Saul was guilty, but the army was not guilty"

1 Samuel 14:42

Then Jonathan was taken by lot
This can be stated in active form. Alternate translation: "Then the lot indicated that Jonathan was guilty"

1 Samuel 14:43

General Information:
The lots had just showed that Jonathan had sinned.

Tell me what you have done
"Tell me how you have sinned" or "Tell me what you have done that was wrong"

I will die
Possible meanings are 1) "I am willing to die" or 2) "do I deserve to be executed because of doing that?"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 14:44

God do so and more also to me, if you do not die, Jonathan
Saul makes a second foolish oath in less than one day. Alternate translation: "May God kill me if I do not kill you, Jonathan"

1 Samuel 14:45

General Information:
The Army defends and protects Jonathan from Saul.

Should Jonathan die, who has accomplished this great salvation for Israel? Far from it!
The people scold Saul. This rhetorical question can be translated as a statement. Alternate translation: "Jonathan has just accomplished this great salvation for Israel. He should surely not die."

accomplished this great salvation
This is a metonym for winning the victory that brought about the salvation. Alternate translation: "won this great victory"

As Yahweh lives
The people were expressing their certainty that they would not let anything happen to Jonathan.

not one hair of his head will fall to the ground
This exaggeration shows how the people of Israel would protect Jonathan and keep him safe. This litotes can be stated in a positive form. Alternate translation: "we will protect him from any harm"

1 Samuel 14:46

General Information:
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1 Samuel 14:47

General Information:
For a brief period Saul served with great courage in defeating Israel's enemies.

Israel
This is a metonym that represents the people of Israel. Alternate translation: "the Israelites"

Moab
This refers to the people of Moab. Alternate translation: "the Moabites"

Edom
This refers to the people of Edom. Alternate translation: "the Edomites"

Wherever he turned
"Wherever he sent his army"

1 Samuel 14:48

out of the hands
The word "hand" represents control. Alternate translation: "out of the control"

1 Samuel 14:49

General Information:
This is background information on Saul's family.

Ishvi ... Malki-Shua
These are names of men.

Merab ... Michal
These are names of women.

1 Samuel 14:50

Ahinoam
This is the name of a woman.

Ahimaaz ... Abner ... Ner
These are names of men.

1 Samuel 14:51

Kish ... Ner ... Abner ... Abiel
These are names of men.

1 Samuel 14:52

all the days of Saul
"all of Saul's life"

he attached him to himself
"he forced him to join his army"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Samuel said to Saul, "Yahweh sent me to anoint you king over his people Israel. Now listen to the words of Yahweh. **2** This is what Yahweh of hosts says, 'I have noted what Amalek did to Israel in opposing them on the way, when they came up from Egypt. **3** Now go and attack Amalek and completely destroy all that they have. Do not spare them, but put to death both man and woman, child and infant, cattle and sheep, camel and donkey.'"

4 Saul summoned the people and numbered them at the city of Telaim—two hundred thousand footmen, and ten thousand men of Judah. **5** Then Saul came to the city of Amalek and waited in the valley. **6** Then Saul said to the Kenites, "Go, depart, come out from among the Amalekites, so I do not destroy you along with them. For you showed kindness to all the people of Israel, when they came from Egypt." So the Kenites moved away from the Amalekites. **7** Then Saul attacked the Amalekites, from Havilah as far as Shur, which is east of Egypt. **8** Then he took Agag the king of the Amalekites alive; he completely destroyed all the people with the edge of the sword. **9** But Saul and the people spared Agag, as well as the best of the sheep and cattle, fattened calves and the lambs. Everything that was good, they did not destroy. But they completely destroyed anything that was despised and worthless.

10 Then the word of Yahweh came to Samuel, saying, **11** "I regret that I have set Saul to reign as king, for he has turned back from following me and has not performed my commandments." Samuel was angry; he cried out to Yahweh all night. **12** Samuel got up early to meet Saul in the morning. Samuel was told, "Saul came to Carmel and he set up a monument to himself, then turned and proceeded on down to Gilgal." **13** Then Samuel came to Saul, and Saul said to him, "Blessed are you by Yahweh! I have fulfilled the command of Yahweh." **14** Samuel said, "What then is this bleating of sheep in my ears, and the lowing of the cattle that I hear?" **15** Saul replied, "They have brought them from the Amalekites. For the people spared the best of the sheep and cattle, to sacrifice to Yahweh your God. The rest we have completely destroyed." **16** Then Samuel said to Saul, "Wait, and I will tell you what Yahweh has said to me tonight." Saul said to him, "Speak!"

17 Samuel said, "Though you are little in your own sight, were you not made the head of the tribes of Israel? Then Yahweh anointed you king over Israel, **18** and Yahweh sent you on your way and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until they are destroyed.' **19** Why did you not obey the voice of Yahweh? Why did you rush to the plunder and do what was evil in the sight of Yahweh?" **20** Then Saul said to Samuel, "I have indeed obeyed the voice of Yahweh, and have gone on the way that Yahweh sent me. I have captured Agag, the king of Amalek, and have completely destroyed the Amalekites. **21** But the people took some of the booty—sheep and cattle, the best of the things devoted to destruction, to sacrifice to Yahweh your God in Gilgal." **22** Samuel replied, "Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Obedience is better than sacrifice, and to listen is better than the fat of rams. **23** For rebellion is like the sin of divination, and stubbornness is like wickedness and idolatry. Because you have rejected the word of Yahweh, he has also rejected you from being king."

24 Then Saul said to Samuel, "I have sinned; for I have broken Yahweh's commandment and your words, because I was afraid of the people and obeyed their voice. **25** Now, please pardon my sin, and return with me so that I may worship Yahweh." **26** Samuel said to Saul, "I will not go back with you; for you have rejected the word of Yahweh, and Yahweh has rejected you from being king over Israel." **27** As Samuel turned to leave, Saul took hold of the hem of his robe, and it tore. **28** Samuel said to him, "Yahweh has torn the kingdom of Israel from you today and has given it to a neighbor of yours, one who is better than you. **29** Also, the Strength of Israel will not lie nor change his mind; for he is not a man, that he should change his mind." **30** Then Saul said, "I have sinned. But please honor me now before the elders of my people and before Israel. Turn again with me, that I may worship Yahweh your God." **31** So Samuel turned again after Saul, and Saul worshiped Yahweh.

32 Then Samuel said, "Bring Agag the king of the Amalekites here to me." Agag came to him confined with chains and said, "Surely death is bitter." **33** Samuel replied, "As your sword has made women childless, so must your mother be childless among women." Then Samuel chopped Agag to pieces before Yahweh at Gilgal.

generated on Tue Oct 24 10:45:40 2023

34 Samuel went to Ramah, and Saul went up to his house at Gibeah of Saul. **35** Samuel did not see Saul until the day of his death, for he mourned for Saul. Yahweh regretted that he had made Saul king over Israel.

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1 Samuel 15 General Notes

Structure and formatting

This is the end of the section on Saul and Samuel (8-15).

Special concepts in this chapter

God wants total obedience

Samuel told Saul that God wanted him to completely destroy the Amalekite people and animals. Saul fought the Amalekites and killed all the people except the king. He destroyed the animals that were not very good but saved the best animals. Saul told Samuel he had obeyed God's command. Samuel asked him about the animals Saul had. Saul said he had saved them for a sacrifice to God. God said that obedience was better than sacrifice. Because Saul had disobeyed him, God had chosen someone else to become king.

Important figures of speech in this chapter

Idiom

"He has turned back from following me" is an idiom meaning "he has stopped obeying me."

Rhetorical questions

When Saul insisted that he had obeyed God, Samuel rebuked him with these rhetorical questions: "What then is this bleating of sheep in my ears, and the lowing of the oxen that I hear?"; "Though you are little in your own sight, were you not made the head of the tribes of Israel?"; "Why then did you not obey the voice of Yahweh, but instead you seized the booty and did what was evil in the sight of Yahweh?"; and "Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh?"

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1 Samuel 15:1

the words of Yahweh

"the message of Yahweh"

1 Samuel 15:2

General Information:

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1 Samuel 15:3

completely destroy all that they have ... put to death both man and woman, child and infant, cattle and sheep, camel and donkey

These two phrases mean the same thing. The second phrase gives specific details about what they are to destroy completely.

Do not spare them

"Do not allow any of them to live"

1 Samuel 15:4

the people

"the army"

numbered them

"counted them"

two hundred thousand footmen, and ten thousand men of Judah

"200,000 footmen, and 10,000 men of Judah"

1 Samuel 15:5

General Information:

This page has intentionally been left blank.

1 Samuel 15:6

Kenites

a nomad people group that had always been friendly to the nation of Israel

1 Samuel 15:7

Havilah ... Shur

These are the names of places.

1 Samuel 15:8

General Information:

Yahweh had told Saul to destroy everything, but here Saul disobeys Yahweh's command.

generated on Tue Oct 24 10:45:40 2023

he took Agag
Here Saul represents himself accompanied by his army. Alternate translation: "Saul and his army took Agag" or "Saul and his army captured Agag"

he completely destroyed all the people with the edge of the sword
The "edge of the sword" represents the swords and other weapons that soldiers used in battle. Here Saul represents himself accompanied by his army. Alternate translation: "they completely destroyed all of the people with their swords" or "they killed all of the people with their swords"

1 Samuel 15:9

Saul ... spared Agag
Saul disobeyed God by letting Agag live.

as well as the best of the sheep
Saul disobeyed God by keeping the best of the livestock.

1 Samuel 15:10

the word of Yahweh came to Samuel, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Samuel. He said," or "Yahweh spoke this message to Samuel:"

1 Samuel 15:11

I regret
"I am sorry"

he has turned back from following me
Saul not obeying Yahweh is spoken of as if Saul had physically turned away from walking behind God. Alternate translation: "he has stopped following me"

has not performed my commandments
"has not obeyed what I commanded him to do." Saul was to completely destroy everything and everyone. God had placed a ban on the Amalekites. But Saul permitted some livestock to live.

Samuel was angry
Possible meanings are 1) Samuel was angry with Saul for his disobedience or 2) Samuel was disturbed.

1 Samuel 15:12

Samuel was told
"Someone told Samuel"

he set up a monument to himself
Saul was full of pride.

down to Gilgal
Gilgal was lower in elevation than Carmel.

1 Samuel 15:13

I have fulfilled the command of Yahweh
It is not clear if Saul understood that he had not fully obeyed God's command to completely destroy the Amalekites.

1 Samuel 15:14

General Information:
Samuel questions why Saul did not utterly destroyed the Amalekites.

bleating of sheep ... lowing of the cattle
These are the sounds that these animals make. Your language may have different terms for these.

in my ears ... that I hear
These two phrases mean the same thing. Here "in my ears" refers to hearing.

1 Samuel 15:15

They have brought ... the people spared
The word "they" and the phrase "the people" here both represent Saul's army. Saul is blaming the people rather than himself.

to sacrifice to Yahweh your God
Saul is arguing that animals for sacrifice were an exception to Yahweh's command to destroy everything.

Yahweh your God
Saul here does not describe Samuel's God as his own God.

1 Samuel 15:16

General Information:
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1 Samuel 15:17

in your own sight
Here sight represents judgment or evaluation. Alternate translation: "in your own opinion" or "in your judgment"

were you not made the head of the tribes of Israel?
Samuel uses this question to remind Saul of now much God had given him. This question can be translated as a statement. Alternate translation: "Yahweh made you the ruler of the tribes of Israel!"

1 Samuel 15:18

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Samuel 15:19

Why did you not obey the voice of Yahweh?
Samuel asks this question to rebuke Saul for disobeying Yahweh. This question can be translated as a statement. Alternate translation: "You should have obeyed the voice of Yahweh!"

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Why did you rush to the plunder and do what was evil in the sight of Yahweh?
Samuel asks this question to rebuke Saul for disobeying Yahweh. This question can be translated as a statement. Alternate translation: "You should not have rushed to the plunder and done what was evil in the sight of Yahweh!"

what was evil in the sight of Yahweh
Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what Yahweh considers to be evil" or "what is evil in Yahweh's judgment"

1 Samuel 15:20

I have indeed obeyed the voice of Yahweh
This is an emphatic statement. It is unclear if Saul thought this was true, or if he was simply making excuses for his sin.

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Agag
This is the name of the king of the Amalekites.

1 Samuel 15:21

But the people took
This appears to be shifting the blame to the people.

things devoted to destruction
"animals that Yahweh commanded them to destroy"

Gilgal
This is the name of a place.

1 Samuel 15:22

Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh?
Samuel asks this question to emphasize that obedience is much more important than sacrifice. This can be translated as a statement. Alternate translation: "Yahweh does not delight in burnt offerings and sacrifices as much as in obeying his voice!"

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Obedience is better than sacrifice
God wanted Saul's complete obedience in the destruction of the Amalekites. Nothing in the land was fit for sacrifice.

better than the fat of rams
"better than to sacrifice the fat of rams as a burnt offering"

1 Samuel 15:23

rebellion is like the sin of divination
The abstract noun "rebellion" can be translated with a verb. Alternate translation: "to rebel is as sinful as practicing divination"

stubbornness is like wickedness and idolatry
The abstract noun "stubbornness" can be translated with a verb and the abstract noun "wickedness" can be translated as an adjective. Alternate translation: "being stubborn is as bad as doing wicked things and practicing idolatry"

the word of Yahweh
"Yahweh's message" or "Yahweh's command"

rejected you from being king
"decided that you will no longer be king"

1 Samuel 15:24

I have broken Yahweh's commandment
This is an idiom that means he had disobeyed the commandment. Alternate translation: "I have disobeyed what Yahweh commanded"

because I was afraid of the people
This is the reason Saul gives for not obeying God. Alternate translation: "because I was afraid of the soldiers"

obeyed their voice
Here "voice" refers to what the soldiers asked Saul to do. Alternate translation: "did what they asked"

1 Samuel 15:25

return with me
Saul and Samuel were apparently talking in private away from the other people.

1 Samuel 15:26

for you have rejected the word of Yahweh
Samuel made it clear that Saul understood that he was disobeying God at the time when he spared the best animals and did not kill Agag.

generated on Tue Oct 24 10:45:40 2023

rejected the word of Yahweh
"rejected Yahweh's command" or "rejected Yahweh's message." This means that he refused to obey Yahweh's command. Alternate translation: "refused to obey Yahweh's command"

1 Samuel 15:27

Saul took hold of the hem of his robe
Saul did this to try to stop Samuel from leaving. This can be stated explicitly. Alternate translation: "Saul tried to stop him by grabbing the edge of Samuel's robe"

the hem of his robe
"the edge of his robe" or "the fringe of his robe"

1 Samuel 15:28

Yahweh has torn the kingdom of Israel
This refers back to when Saul tore Samuel's robe in [1 Samuel 15:27]

has given it to a neighbor of yours, one who is better than you
God had already decided who would be the next king after Saul.

1 Samuel 15:29

the Strength of Israel
Here Yahweh is referred to as "the Strength of Israel" because he gives strength to the Israelites. Alternate translation: "Yahweh, who is the strength of Israel"

will not lie nor change his mind
This is stated as a negative to emphasize that God tells the truth. This can be stated in positive form. Alternate translation: "will always tell the truth and do what he says"

his mind
This refers to his thoughts and decisions. Alternate translation: "what he has decided to do"

he is not a man, that he should change his mind
This is stated as a negative to emphasize that God is trustworthy. This can be stated in positive form. Alternate translation: "he is God, and will do what he says he will do"

1 Samuel 15:30

But please honor me now before the elders
Saul may have been more interested in being honored by the people than in actually worshipping God.

before the elders of my people and before Israel
Here "Israel" refers to the people of Israel. Alternate translation: "before the people of Israel and the elders who lead them"

Turn again with me
"Come back with me" or "Return with me"

1 Samuel 15:31

So Samuel turned again after Saul
This implies that Samuel changed his mind, and that they went together to where the people were. Alternate translation: "So Samuel finally agreed to do that, and they went together back to where the people were"

1 Samuel 15:32

Agag came to him confined with chains and said, "Surely death is bitter."
The text here is unclear. Possible meanings are 1) Agag knows that Samuel will not spare his life, as Saul had, or 2) Agag no longer thinks he will be killed. Alternate translation: "Agag came to him confidently, thinking to himself, 'Surely I am no longer in danger of dying.'"

Agag came to him confined with chains and said
"They brought Agag to him bound by chains and Agag said"

1 Samuel 15:33

As your sword has made women childless, so must your mother be childless among women
Both of these phrases have similar meaning and may be intended to be in poetic form. Alternate translation: "Since you have killed people, you will also be killed"

made women childless, so must your mother be childless
This is a polite way of referring to killing people. Alternate translation: "killed the sons of other women, so shall I kill your mother's son"

Then Samuel chopped Agag to pieces
Samuel is the one who completed this task that Yahweh commanded Saul to do. Alternate translation: "Then Samuel cut Agag into pieces with his sword"

1 Samuel 15:34

Ramah ... Gibeah
These are the names of places.

went up to his house at Gibeah
Gibeah was higher in elevation than Gilgal where Saul and Samuel had been talking.

1 Samuel 15:35

Samuel did not see Saul until the day of his death
"Samuel did not see Saul again for as long as he lived"

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Chapter 16

1 Yahweh said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king
over Israel? Fill your horn with oil and go. I will send you to Jesse of Bethlehem, for I have selected for
myself a king among his sons." **2** Samuel said, "How can I go? If Saul hears of it, he will kill me." Yahweh
said, "Take a heifer with you and say, 'I have come to sacrifice to Yahweh.' **3** Call Jesse to the sacrifice, and
I will show you what you will do. You will anoint for me the one whom I tell you." **4** Samuel did as Yahweh
said and went to Bethlehem. The elders of the city were trembling as they came to meet him and said,
"Are you coming in peace?" **5** He said, "In peace; I have come to sacrifice to Yahweh. Prepare to set
yourselves apart and come with me to the sacrifice." Then he set apart Jesse and his sons and invited
them to the sacrifice.

6 When they came, he looked at Eliab and said to himself that Yahweh's anointed was certainly standing
before him. **7** But Yahweh said to Samuel, "Do not look at his outward appearance, or on the height of his
stature; because I have rejected him. For Yahweh does not see as man sees; man looks on the outward
appearance, but Yahweh looks on the heart." **8** Then Jesse called Abinadab and made him pass before
Samuel. Then Samuel said, "Neither has Yahweh chosen this one." **9** Jesse then made Shammah pass by,
but Samuel said, "Neither has Yahweh chosen this one." **10** Jesse made seven of his sons pass before
Samuel. Then Samuel said to Jesse, "Yahweh has not chosen any of these." **11** Then Samuel said to Jesse,
"Are these all the boys?" He replied, "There remains yet the youngest, but he is tending the sheep."
Samuel said to Jesse, "Send and get him; for we will not sit down until he comes here." **12** Jesse sent and
brought him in. Now this son was ruddy and had beautiful eyes and a handsome appearance. Yahweh
said, "Arise, anoint him; for he is the one." **13** Then Samuel took the horn of oil and anointed him in the
middle of his brothers. The Spirit of Yahweh rushed on David from that day forward. Then Samuel rose up
and went to Ramah.

14 Now the Spirit of Yahweh left Saul, and a harmful spirit from Yahweh tormented him instead. **15** Saul's
servants said to him, "See now, a harmful spirit from God is tormenting you. **16** Let our master now
command your servants who are before you to search for a man who is a skillful player on the harp. Then
when the harmful spirit from God is on you, he will play it and you will be well." **17** Saul said to his
servants, "Find me a man that can play well and bring him to me." **18** Then one of the young men
answered, and said, "I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a strong,
courageous man, a man of war, one prudent in speech, a handsome man; and Yahweh is with him." **19** So
Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep." **20** Jesse took a
donkey loaded with bread, a container of wine, and a young goat, and sent them with his son David to
Saul. **21** Then David came to Saul and entered his service. Saul loved him greatly, and he became his
armor bearer. **22** Saul sent to Jesse, saying, "Let David stand before me, for he has found favor in my
eyes." **23** Whenever the harmful spirit from God was upon Saul, David took the harp and played it. So Saul
would be refreshed and well, and the harmful spirit would depart from him.

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1 Samuel 16 General Notes

Structure and formatting

1 Samuel 16-31 Saul and David

Chapter 16 establishes God's choice of David to be the next king. David receives the Holy Spirit to empower and guide him as the king. This chapter also records the Holy Spirit leaving Saul because of his disobedience. (See: holyspirit)

Special concepts in this chapter

David chosen to be the next king

Humans judge others by what they look like, but God judges people by their true inner character. God rejected David's older brothers in favor of David, who truly loved and obeyed him. (See: judge and love)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Rhetorical Question
God scolds Samuel with this rhetorical question for his unwillingness to accept God's decision: "How long will you mourn for Saul, since I have rejected him from being king over Israel?" It was wrong to mourn because it was God's punishment of Saul.

---

1 Samuel 16:1

How long will you mourn for Saul, since I have rejected him from being king over Israel?
This rhetorical question is a rebuke from God and can be translated as a statement. Alternate translation: "Stop mourning that I rejected Saul from being king over Israel."

Fill your horn with oil
The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king.

1 Samuel 16:2

How can I go?
Samuel uses a question to emphasize that he is worried about going to Bethlehem. Alternate translation: "I cannot go!" or "I am afraid to go."

Take a heifer with you and say
You can state the understood information. Alternate translation: "Take a heifer with you to Bethlehem and say to the people there"

say, 'I have come to sacrifice to Yahweh.'
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "say to the people there that you have come to sacrifice to Yahweh."

1 Samuel 16:3

General Information:
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1 Samuel 16:4

The elders of the city were trembling as they came to meet him
It seems the elders were trembling because they were worried that Samuel came to rebuke them.

1 Samuel 16:5

In peace
This can be stated as a complete sentence. Alternate translation: "Yes, I have come in peace"

to set ... apart
To set someone apart means to get that person ready for Yahweh's purposes by making sure that person is ritually clean according to the law of Moses.

1 Samuel 16:6

When they came
Here "they" refers to Jesse and his sons.

he looked at Eliab
Here "he" refers to Samuel.

Eliab
This is the name of Jesse's oldest son.

standing before him
Here "him" refers to Yahweh.

1 Samuel 16:7

Yahweh does not see as man sees
Here "see" means to evaluate something.

For Yahweh does not see ... Yahweh looks
Yahweh is speaking about himself in the third person. Alternate translation: "For I, Yahweh, do not see ... I, Yahweh, look"

on the heart
Here "heart" represents a person's inner being.

1 Samuel 16:8

Abinadab
This is the name of one of Jesse's sons.

made him pass before Samuel
"told him to go to Samuel"

1 Samuel 16:9

Jesse then made Shammah pass by
It is understood that Shammah passed by Samuel. Alternate translation: "Jesse then made Shammah pass before Samuel" or "Jesse then told Shammah to go to Samuel"

Shammah
This is the name of one of Jesse's sons.

1 Samuel 16:10

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generated on Tue Oct 24 10:45:40 2023

1 Samuel 16:11

There remains yet the youngest
"There is still my youngest son"

we will not sit down
It is understood that they were waiting to sit down and eat. Alternate translation: "we will not sit down to eat"

1 Samuel 16:12

Now ... appearance
The word "Now" is used here to mark a stop in the main story. Here the narrator tells about a new person in the story.

this son was ruddy
The word "ruddy" means David was healthy looking.

1 Samuel 16:13

the horn of oil
The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king. See how you translated a similar phrase in 1 Samuel 16:1.

Samuel rose up and went
It is implied that he rose up after they sat down to eat.

The Spirit of Yahweh rushed on David
The phrase "rushed on" means Yahweh's Spirit influenced David. In this case it means he enabled David to fulfill whatever Yahweh wanted him to do. See how you translated a similar phrase in 1 Samuel 10:6.

1 Samuel 16:14

Now
This word is used here to mark a stop in the main story. Here the narrator starts to tell a new part of the story.

harmful spirit
This may refer to either a "spirit that causes trouble" or an "evil spirit."

1 Samuel 16:15

See now, a harmful spirit
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. Alternate translation: "Please listen carefully: a harmful spirit"

a harmful spirit
See how you translated similar words in 1 Samuel 9:6.

1 Samuel 16:16

Let our master now command
The servants refer to Saul in the third person as "our master." Alternate translation: "We ask that you, our master, command"

command your servants who are before you to search
The servants refer to themselves in the third person as "your servants." Alternate translation: "command us, your servants who attend to you, to search"

is on you
"troubles you"

1 Samuel 16:17

General Information:
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1 Samuel 16:18

a strong, courageous man
Possible meanings are 1) "a great warrior" or 2) "a very brave man."

one prudent in speech
"one wise in speech" or "one who speaks wisely"

Yahweh is with him
Here "with him" means Yahweh helps and blesses David.

1 Samuel 16:19

General Information:
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1 Samuel 16:20

General Information:
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1 Samuel 16:21

David came to Saul
Here "came" can be translated as "went."

entered his service
The abstract noun "service" can be stated as a verb. Alternate translation: "began to serve him"

he became his armor bearer
"David became Saul's armor bearer"

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1 Samuel 16:22

Let David stand before me
Here "stand before me" is an idiom that means to continue in Saul's service. Alternate translation: "Let David stay in my service"

he has found favor in my eyes
Here "eyes" are a metonym for sight, and "my sight" represents how Saul judges or evaluates David. Alternate translation: "he has found favor in my judgment" or "I am pleased with him"

1 Samuel 16:23

harmful spirit
Here "harmful spirit" may refer to either a "spirit that causes trouble" or an "evil spirit." See how you translated this in 1 Samuel 16:14.

was upon Saul
"troubled Saul"

Saul would be refreshed and well
This can be stated in active form. Alternate translation: "the music would refresh Saul and make him well"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Now the Philistines gathered their armies for battle. They were gathered at Sokoh, which belongs to Judah. They had encamped between Sokoh and Azekah, in Ephes Dammim. **2** Saul and the men of Israel gathered and encamped in the Valley of Elah, and drew up their battle line to meet the Philistines. **3** The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side with a valley between them. **4** A strong man came out of the Philistines' camp, a man named Goliath of Gath, whose height was six cubits and a span. **5** He had a helmet of bronze on his head, and he was clothed in scale armor of bronze that weighed five thousand shekels. **6** He had bronze armor on his legs and a javelin of bronze between his shoulders. **7** The staff of his spear was large, with a loop of cord for throwing it like the cord on a weaver's beam. His spear's head weighed six hundred shekels of iron. His shield bearer went before him. **8** He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves and let him come down to me. **9** If he is able to fight with me and kill me, then will we be your servants. But if I defeat him and kill him, then you will be our servants and serve us." **10** Again the Philistine said, "I defy the ranks of Israel today. Give me a man so we may fight together." **11** When Saul and all Israel heard what the Philistine said, they were discouraged and greatly afraid.

12 Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse. He had eight sons. Jesse was an old man in the days of Saul, very old among men. **13** The three oldest sons of Jesse had followed Saul to the battle. The names of his three sons who went to the battle were Eliab the firstborn, second to him Abinadab, and the third Shammah. **14** David was the youngest. The three oldest followed Saul. **15** Now David went back and forth between Saul's army and his father's sheep at Bethlehem, in order to feed them. **16** For forty days the Philistine strong man came near morning and evening to present himself for battle.

17 Then Jesse said to his son David, "Take to your brothers an ephah of this roasted grain and these ten loaves, and carry them quickly to the camp for your brothers. **18** Also bring these ten cheeses to the captain of their thousand. Look to the well-being of your brothers, and bring back some evidence that they are doing well. **19** Your brothers are with Saul and all the men of Israel in the Valley of Elah, fighting the Philistines." **20** David got up early in the morning and left the flock in the care of a shepherd. He took the supplies and left, as Jesse commanded him. He came to the camp as the army was going out to the battlefield shouting the war cry. **21** Then Israel and the Philistines lined up for battle, army against army. **22** David left his belongings with the keeper of supplies, ran to the army, and greeted his brothers. **23** As he talked with them, the strong man, the Philistine of Gath, Goliath by name, came out of the ranks of the Philistines and said the same words as before, and David heard them. **24** When all the men of Israel saw the man, they fled from him and were very afraid. **25** The men of Israel said, "Have you seen this man who has come up? He has come to defy Israel. The king will give great riches to the man who kills him, and he will give his daughter to him in marriage, and will make his father's house free from taxation in Israel." **26** David said to the men who stood by him, "What will be done for the man who kills this Philistine and takes away the disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?" **27** Then the people repeated what they had been saying and told him, "So it will be done for the man who kills him."

28 Eliab his oldest brother heard when he spoke to the men. Eliab's anger was kindled against David, and he said, "Why did you come down here? With whom have you left those few sheep in the wilderness? I know your pride, and the mischief in your heart; for you have come down here so that you might see the battle." **29** David said, "What have I done now? Was it not just a question?" **30** He turned away from him toward another, and spoke in the same way. The people answered the same thing as before.

31 When the words that David said were heard, soldiers repeated them to Saul, and he sent for David. **32** Then David said to Saul, "Let no man's heart fail because of that Philistine; your servant will go and fight with this Philistine." **33** Saul said to David, "You are not able to go against this Philistine to fight with him; for you are only a youth, and he a man of war from his youth." **34** But David said to Saul, "Your servant used to shepherd his father's sheep. When a lion or a bear came and took a lamb out of the flock, **35** I chased after him and attacked him, and rescued it out of his mouth. When he rose up against me, I caught him by his beard, struck him, and put him to death. **36** Your servant has killed both a lion and a bear. This

generated on Tue Oct 24 10:45:40 2023

uncircumcised Philistine will be like one of them, since he has defied the armies of the living God." **37** David said, "Yahweh rescued me from the paw of the lion and from the paw of the bear. He will rescue me from the hand of this Philistine." Then Saul said to David, "Go, and may Yahweh be with you." **38** Saul clothed David with his armor. He put a helmet of bronze upon his head, and he clothed him with a coat of chainmail. **39** David strapped his sword on his armor. But he was not able to walk, because he had not trained with them. Then David said to Saul, "I cannot go out to fight with these, for I have not trained with them." So David put them off. **40** He took his staff in his hand and chose five smooth stones out of the brook; he put them in his shepherd's pouch. His sling was in his hand as he approached the Philistine.

41 The Philistine came and approached David, with his shield bearer in front of him. **42** When the Philistine looked around and saw David, he despised him, for he was only a boy, and ruddy, with a handsome appearance. **43** Then the Philistine said to David, "Am I a dog, that you come to me with sticks?," and the Philistine cursed David by his gods. **44** The Philistine said to David, "Come to me, and I will give your flesh to the birds of the heavens and to the wild animals of the field." **45** David replied to the Philistine, "You come to me with a sword, a spear, and a javelin. But I come to you in the name of Yahweh of hosts, the God of the armies of Israel, whom you have defied. **46** Today Yahweh will give me victory over you, and I will kill you and remove your head from your body. Today I will give the dead bodies of the Philistine army to the birds of the heavens and to the wild beasts of the earth, so that all the earth may know that there is a God in Israel, **47** and that all this gathering may know that Yahweh does not save with sword or spear. For the battle is Yahweh's, and he will give you into our hand." **48** When the Philistine rose and approached David, then David ran quickly toward the enemy army to meet him. **49** David put his hand in his bag, took a stone from it, slung it, and hit the Philistine in the forehead. The stone sank into the Philistine's forehead, and he fell on his face to the ground.

50 David defeated the Philistine with a sling and with a stone. He hit the Philistine and put him to death. There was no sword in David's hand. **51** Then David ran and stood over the Philistine and took his sword, drew it out of the sheath, killed him, and cut off his head with it. When the Philistines saw that their mighty man was dead, they fled. **52** Then the men of Israel and of Judah rose with a shout, and chased after the Philistines as far as the valley and the gates of Ekron. The dead Philistines lay along the way to Shaaraim, all the way to Gath and Ekron. **53** The people of Israel returned from hotly pursuing the Philistines, and they plundered their camp. **54** David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 When Saul saw David go out against the Philistine, he said to Abner, the captain of the army, "Abner, whose son is this youth?" Abner said, "As you live, king, I do not know." **56** The king said, "Ask those who might know, whose son the boy is." **57** When David returned from killing the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. **58** Saul said to him, "Whose son are you, young man?" David answered, "I am the son of your servant Jesse the Bethlehemite."

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1 Samuel 17 General Notes

Structure and formatting

This chapter introduced David as a soldier, a skill that will be important for the rest of his life.

Special concepts in this chapter

David kills Goliath

Trust in God is more powerful than physical might or military training and equipment. David, trusting in the Lord and armed only with a sling, defeats Goliath who is well-armed and physically strong but who did not believe in Yahweh. (See: trust and believe)

Uncircumcised

The people of Israel often used the term "uncircumcised" to refer to Gentiles. Here it is used to describe the Philistines. (See: circumcise)

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Important figures of speech in this chapter

Rhetorical questions
David uses rhetorical questions to state his desire to fight the giant: "What will be done for the man who kills this Philistine and takes away the disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?"

His brother uses rhetorical questions to show his disdain for his younger brother, whom he thinks is pretending to be bigger than he really is: "Why did you come down here? With whom have you left those few sheep in the wilderness?" David defends himself with some questions: "What have I done now? Was it not just a question?"

Goliath also uses a rhetorical question to show his contempt for young David: "Am I a dog, that you come to me with sticks?"

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1 Samuel 17:1

General Information:
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1 Samuel 17:2

the Valley of Elah
This is the name of a place.

1 Samuel 17:3

General Information:
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1 Samuel 17:4

six cubits and a span
A cubit is a unit of measurement equal to about 46 centimeters. A span is a unit of measurement equal to about 23 centimeters. Alternate translation: "about 3 meters"

1 Samuel 17:5

clothed in scale armor of bronze
A "coat of chainmail" is a flexible piece of body armor covered with protective scales or small plates. This can be stated in active form. Alternate translation: "he protected himself by wearing a coat of chainmail" or "he wore a coat of chainmail"

five thousand shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 55 kilograms"

1 Samuel 17:6

a javelin of bronze
A "javelin" is a small spear that is meant to be thrown.

1 Samuel 17:7

staff of his spear
"the handle of his spear"

loop of cord
"rope rolled up into a circle"

His spear's head
"The point of his spear"

six hundred shekels of iron
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 7 kilograms"

1 Samuel 17:8

Why have you come out to draw up for battle?
"Why have you come to fight in battle against us?" Goliath uses this question to mock the Israelites. Alternate translation: "You are fools if you think you can fight in battle against us!"

Am I not a Philistine, and are you not servants of Saul?
Goliath uses this question to mock the Israelites. When he says that he is a Philistine, he is implying that he is strong. Alternate translation: "I am a great Philistine, and you are merely servants of Saul."

1 Samuel 17:9

General Information:
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1 Samuel 17:10

I defy the ranks of Israel
"I defy the army of Israel"

1 Samuel 17:11

all Israel
This refers to the Israelite soldiers who were there.

they were discouraged and greatly afraid
The words "discouraged" and "greatly afraid" mean basically the same thing and emphasize the intensity of their fear.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 17:12

He had eight sons
"He" refers to Jesse.

Jesse was an old man ... very old among men
The two phrases mean basically the same thing and are combined for emphasis.

1 Samuel 17:13

second to him Abinadab, and the third Shammah
"Abinadab the second born, and Shammah the third born." This phrase shows birth order.

1 Samuel 17:14

The three oldest
The implied information is that these are the sons of Jesse. Alternate translation: "The three oldest sons of Jesse"

1 Samuel 17:15

General Information:
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1 Samuel 17:16

For forty days
"For 40 days"

to present himself for battle
"to show that he was ready to fight"

1 Samuel 17:17

ephah
An ephah is a unit of measurement equal to about 22 liters.

1 Samuel 17:18

the captain of their thousand
"the captain of your brothers' thousand." Possible meanings are 1) the word "thousand" represents the exact amount of soldiers that this captain led. Alternate translation: "the captain of your brothers' unit of 1,000 soldiers" or 2) the word translated as "thousand" does not represent exact number, but is the name of a large military division. Alternate translation: "the captain of your brothers' military division"

Look to the well-being of your brothers
"Check and find out how your brothers are doing"

1 Samuel 17:19

all the men of Israel
"all the soldiers of Israel"

the Valley of Elah
This is the name of a place. See how you translated it in [1 Samuel 17:2]

1 Samuel 17:20

General Information:
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1 Samuel 17:21

General Information:
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1 Samuel 17:22

General Information:
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1 Samuel 17:23

Goliath by name
"whose name was Goliath"

came out of the ranks of the Philistines
"stepped forward from the Philistines' battle line"

1 Samuel 17:24

General Information:
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1 Samuel 17:25

Have you seen this man who has come up?
The soldiers were saying this to draw one another's attention to the man Goliath. Alternate translation: "Look at this man who has come up!"

The king
This refers to the king of Israel. Alternate translation: "Our king"

his daughter
This refers to the king's daughter.

to him ... his father's house
The words "him" and "his" refer to the man who kills Goliath.

will make his father's house free from taxation in Israel
The word "house" refers to the household or family. Alternate translation: "will no longer require his family to pay taxes"

1 Samuel 17:26

takes away the disgrace from Israel
This can be expressed with the verb "disgrace." Alternate translation: "stops Israel from being disgraced" or "stops him from disgracing Israel"

generated on Tue Oct 24 10:45:40 2023

Who is this uncircumcised Philistine that he should defy the armies of the living God?
David said this to show his anger that this Philistine was defying God's army. Alternate translation: "This uncircumcised Philistine certainly has no power that he should defy the armies of the living God!"

this uncircumcised Philistine
This phrase is an insult and indicates that Goliath does not belong to the living God.

1 Samuel 17:27

General Information:
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1 Samuel 17:28

Eliab's anger was kindled against David
Here anger is spoken of as if it were a fire that could be kindled. Alternate translation: "Eliab became angry with David"

Why did you come down here?
Eliab uses this question to show that he is angry that David came down. He was probably implying that David did not have a good reason for coming. Alternate translation: "You had no good reason to come here"

With whom have you left those few sheep in the wilderness?
Eliab uses this question to insult David by making his work seem unimportant and by accusing him of not taking care of his father's sheep. Alternate translation: "You simply had the responsibility of watching over a few sheep in the wilderness. You could not even carry out that simple responsibility!"

your pride, and the mischief in your heart
These two phrases mean basically the same thing and are combined for emphasis.

1 Samuel 17:29

What have I done now? Was it not just a question?
David used these questions to express his frustration and to justify himself. Alternate translation: "I have done nothing wrong. I was only asking a question!"

1 Samuel 17:30

He turned away from him
"He" refers to David and the word "him" refers to Eliab.

1 Samuel 17:31

When the words that David said were heard
This can be stated in active form. Alternate translation: "When the soldiers heard what David said"

1 Samuel 17:32

Let no man's heart fail
The heart failing represents being terrified and losing confidence. Alternate translation: "Do not let anyone be terrified" or "Do not let anyone lose their confidence"

your servant will go
David spoke of himself as "your servant" to show respect to Saul. Alternate translation: "I, your servant, will go"

1 Samuel 17:33

General Information:
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1 Samuel 17:34

Your servant used to shepherd his father's sheep
David spoke of himself as "your servant" to show respect to Saul. See how you translated this in [1 Samuel 17:32]

used to shepherd his father's sheep
"used to take care of his father's sheep"

a bear
A bear is a large animal with thick fur and long claws and that walks on four legs but can stand on two legs as a person does.

1 Samuel 17:35

chased after him and attacked him
Here "him" refers to the lion or bear. Some languages would use the word "it" instead of "him."

rescued it out of his mouth
Here "it" refers to the lamb.

he rose up against me
Here "rose up against" is an idiom that refers to attacking. Alternate translation: "it attacked me"

caught him by his beard
The "beard" refers to the lion's mane or the hair on the bear's face.

1 Samuel 17:36

Connecting Statement:
David continues speaking to King Saul.

This uncircumcised Philistine
This phrase is an insult and indicates that Goliath does not belong to the living God. See how you translated this in 1 Samuel 17:26.

will be like one of them
David is saying that he will be able to kill the Philistine just as he was able to kill the lion and bear.

1 Samuel 17:37

from the paw of the lion and from the paw of the bear
Bears and lions use their paws when they attack, so the word "paw" represents the attack. Alternate translation: "from the attack of the lion and from the attack of the bear" or "from the lion and the bear"

the hand of this Philistine
The Philistine's hand represents his power in fighting. Alternate translation: "the power of this Philistine" or "the Philistine"

1 Samuel 17:38

coat of chainmail
a flexible piece of body armor covered with protective scales or small plates

1 Samuel 17:39

his sword on his armor
"Saul's sword on the armor"

1 Samuel 17:40

his staff in his hand
Here "his" refers to David.

His sling was in his hand
A sling is a weapon for throwing stones.

1 Samuel 17:41

with his shield bearer in front of him
"and his shield bearer walked in front of him"

1 Samuel 17:42

he despised him
"he hated him"

and ruddy
"and healthy looking"

1 Samuel 17:43

Am I a dog, that you come to me with sticks?
Here a dog represents a small animal that a person can easily kill. The word "sticks" refers to David's staff and shows Goliath's opinion that it is not a good weapon. Goliath uses this question to accuse David of insulting him. Alternate translation: "You insult me by coming at me with mere sticks as if I were just a dog!"

1 Samuel 17:44

I will give your flesh to the birds of the heavens and to the wild animals of the field
Goliath speaks of killing David and leaving his body on the ground for the animals to eat it as if he were to give David's body to the animals. Alternate translation: "I will kill you, and the birds of the heavens and the wild animals of the field will eat your body"

birds of the heavens
"birds of the sky" or "birds"

1 Samuel 17:45

in the name of Yahweh
Here "name" represents God's power or authority. Alternate translation: "with the power of Yahweh" or "with the authority of Yahweh"

whom you have defied
"whom you have provoked" or "whom you have insulted"

1 Samuel 17:46

Connecting Statement:
David continues speaking to Goliath.

I will give the dead bodies ... to the birds ... and to the wild beasts of the earth
David speaks of leading the Israelites in killing the Philistines and leaving their bodies on the ground for the animals to eat them as if he were to give their bodies to the animals. Alternate translation: "We Israelites will kill the Philistine army, and the birds of the heavens and the wild beasts of the earth will eat them"

all the earth may know
The word "earth" refers to the people on earth. Alternate translation: "all the people of the earth may know"

1 Samuel 17:47

Yahweh does not save with sword or spear
"Yahweh can save his people without anyone's sword or spear"

sword or spear
These words are a synecdoche for any weapon used in battle. Alternate translation: "the weapons people use"

the battle is Yahweh's
Winning the battle is spoken of as owning the battle. Alternate translation: "Yahweh always wins the battle" or "the victory belongs to Yahweh"

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he will give you into our hand
Giving the Philistines into Israel's hand represents helping Israel to defeat the Philistines in battle. Alternate translation: "he will help us defeat you"

1 Samuel 17:48

General Information:
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1 Samuel 17:49

General Information:
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1 Samuel 17:50

David defeated ... He hit ... put him to death ... There was no sword in David's hand
Verse 50 is a summary of David's amazing victory over Goliath. The details about how he hit and killed Goliath are in 1 Samuel 17:49 and 17:51. Some languages do not use summary statements like this. In those situations, translators may restructure the verses as they are in the UDB.

1 Samuel 17:51

Then David ran and stood over the Philistine
David did this after Goliath fell to the ground in 1 Samuel 17:49.

took his sword
"took the Philistine's sword." Here the word "his" refers to Goliath.

1 Samuel 17:52

The dead Philistines lay along the way to Shaaraim
It can be stated clearly that the Israelites were killing the Philistines as they chased them. Alternate translation: "And they killed the Philistines as they chased them, and the bodies of the dead Philistines were on the ground along the way to Shaaraim"

1 Samuel 17:53

they plundered their camp
"the Israelites plundered the Philistines' camp"

1 Samuel 17:54

he put his armor in his tent
"he put Goliath's armor in his own tent"

1 Samuel 17:55

When Saul saw David
The conversation in 17:55-56 happened before David killed Goliath. Alternate translation: "When Saul had seen David" or "Earlier when Saul saw David"

go out against the Philistine
"go to fight against the Philistine"

whose son is this youth
"who is this youth's father"

As you live
This was a way of swearing that what he was about to say was true.

1 Samuel 17:56

whose son the boy is
"who the boy's father is"

1 Samuel 17:57

in his hand
Here "his" refers to David.

1 Samuel 17:58

Whose son are you
"Who is your father"

I am the son of your servant Jesse the Bethlehemite
"My father is your servant Jesse, the Bethlehemite"

your servant Jesse
David referred to his father as "your servant" to show that his father was faithful to King Saul.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 When he had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. **2** Saul took David into his service that day; he did not let him return to his father's house. **3** Then Jonathan and David made a covenant of friendship because Jonathan loved him as his own soul. **4** Jonathan took off the robe that he was wearing and gave it to David with his armor, as well as his sword, bow, and belt. **5** David went out wherever Saul sent him, and he succeeded. Saul set him over the men of war. This was pleasing in the eyes of all the people and also in the sight of Saul's servants.

6 As they came home from defeating the Philistines, the women came from all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments. **7** The women sang one to another as they played. They sang:

"Saul has killed his thousands,
and David his ten thousands."

8 Saul was very angry, and this song displeased him. He said, "They have ascribed to David ten thousands, but they have ascribed only thousands to me. What more can he have but the kingship?" **9** Saul looked at David with suspicion from that day on.

10 The next day a harmful spirit from God rushed upon Saul and he prophesied within the house. So David played his instrument, as he did each day. Saul had a spear in his hand. **11** Saul threw the spear, for he thought, "I will pin David to the wall." But David escaped from Saul's presence twice in this way. **12** Saul was afraid of David, because Yahweh was with him, but was no longer with Saul. **13** So Saul removed him from his presence and appointed him a commander of a thousand. In this way David went out and came in before the people. **14** David was prospering in all his ways, for Yahweh was with him. **15** When Saul saw that he prospered, he stood in awe of him. **16** But all Israel and Judah loved David, for he went out and came in before them.

17 Then Saul said to David, "Here is my oldest daughter Merab. I will give her to you as a wife. Only be courageous for me and fight Yahweh's battles." For Saul thought, "Let not my hand be on him, but let the hand of the Philistines be on him." **18** David said to Saul, "Who am I, and who are my relatives, or my father's clan in Israel, that I should be son-in-law to the king?" **19** But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as a wife. **20** But Michal, Saul's daughter, loved David. They told Saul, and this pleased him. **21** Then Saul thought, "I will give her to him, so that she can be a trap for him, and that the hand of the Philistines may be against him." So Saul said to David a second time, "You will be my son-in-law."

22 Saul commanded his servants, "Speak with David in private, and say, 'See, the king takes pleasure in you, and all his servants love you. Now then, become the king's son-in-law.'" **23** So Saul's servants spoke these words to David. Then David said, "Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?" **24** The servants of Saul reported to him the words which David spoke. **25** Then Saul said, "Say this to David, 'The king does not desire any price for the bride except a hundred foreskins of the Philistines, to be avenged from the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines. **26** When his servants told David these words, it pleased David to be the king's son-in-law. **27** Before those days had expired, David went with his men and killed two hundred Philistines. David brought their foreskins, and they gave them in full number to the king, so that he might be the king's son-in-law. So Saul gave him Michal his daughter as his wife. **28** When Saul saw, and he knew that Yahweh was with David, and that Michal, Saul's daughter, loved him, **29** Saul was even more afraid of David. Saul was continually David's enemy.

30 Then the princes of the Philistines came out for battle, and as often as they came out, David behaved more prudently than all the servants of Saul, so that his name was highly regarded.

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1 Samuel 18 General Notes

Structure and formatting

This is the first chapter of a section explaining why Saul wants to kill David.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 18:7.

Special concepts in this chapter

Saul is jealous of David's popularity

Saul's son, Jonathan, loves David. David is successful in battling the Philistines, and Saul is happy until the women give David more attention than they give him. He fears that David will replace him as king. This is potentially confusing because the author has already established that David will be the next king. It is probably that Saul feared David would kill him in order to be the next king sooner, or that he did not really believe David would be the next king. (See: love)

Jonathan's love of David

Some scholars believe Jonathan loved David as a man loves his wife. There is no reason to translate this as if Jonathan were a homosexual. Instead, treat this as a brotherly type of love.

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1 Samuel 18:1

the soul of Jonathan was bound to the soul of David

Very close friendship is spoken of as if it were binding together the souls of two people. This can be stated in active form. Alternate translation: "Jonathan felt a strong affection towards David" or "Jonathan committed himself to David"

Jonathan loved him as his own soul

Here "loved" refers to the love between friends, not romantic love. The word "soul" represents the person or the person's life. Alternate translation: "Jonathan loved David as much as he loved himself" or "Jonathan loved David as he loved his own life"

1 Samuel 18:2

General Information:

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1 Samuel 18:3

Jonathan loved him as his own soul

Here "loved" refers to the love between friends, not romantic love. The word "soul" represents the person or the person's life. See how you translated this in [1 Samuel 18:1]

1 Samuel 18:4

General Information:

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1 Samuel 18:5

he succeeded

"he prospered"

This was pleasing in the eyes of all the people and also in the sight of Saul's servants

The phrases "in the eyes of" and "in the sight of" mean the same thing. The opinion of the people is spoken of as something that they view as either good or bad. Alternate translation: "This was pleasing in the opinions of all the people and of Saul's servants" or "This pleased all the people and Saul's servants"

1 Samuel 18:6

from all the cities of Israel

This is generalization that emphasizes the great number of women who came from many cities. Alternate translation: "from many of the cities throughout Israel"

with tambourines, with joy, and with musical instruments

"joyfully playing tambourines and other musical instruments"

with tambourines

A "tambourine" is a small handheld drum.

1 Samuel 18:7

his thousands ... his ten thousands

"thousands of enemy soldiers ... ten thousand enemy soldiers"

David his ten thousands

The verb may be supplied from the previous line. Alternate translation: "David has killed his ten thousands"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 18:8

They have ascribed
"They have credited"

What more can he have but the kingship?
This rhetorical question can be translated as a statement. Alternate translation: "The only thing left for him to have is the kingship."

1 Samuel 18:9

General Information:
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1 Samuel 18:10

a harmful spirit from God
Here "harmful spirit" may refer to either "a spirit that causes trouble" or "an evil spirit." See how you translated this in 1 Samuel 16:15.

a harmful spirit from God rushed upon Saul
The phrase "rushed upon" means the harmful spirit influenced Saul. In this case it means it caused Saul to be troubled and act crazy. See how you translated a similar phrase in 1 Samuel 10:6.

he prophesied
"a spirit caused him to speak." Here it appears that what Saul said was of no benefit to the hearers, so some modern English versions read, "he spoke words that made no sense."

1 Samuel 18:11

General Information:
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1 Samuel 18:12

Yahweh was with him
"Yahweh was with David"

1 Samuel 18:13

So Saul removed him from his presence
"So Saul removed David from his presence"

a commander of a thousand
Possible meanings are 1) the word "thousand" represents the exact amount of soldiers that he would lead. Alternate translation: "a commander of 1,000 soldiers" or 2) the word translated as "thousand" does not represent exact number, but is the name of a large military division. Alternate translation: "a commander of a large military division" See how you translated a similar phrase in [1 Samuel 17:18]

David went out and came in before the people
Here "the people" refers to the soldiers under David's command. The phrases "went out" and "came in" are idioms that refer to leading the people into battle and leading them home from battle. Alternate translation: "David led his soldiers into battle and led them home from battle"

1 Samuel 18:14

General Information:
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1 Samuel 18:15

he stood in awe of him
Here "stood in awe" is an idiom that means to fear. Alternate translation: "he feared David"

1 Samuel 18:16

all Israel and Judah loved David
Here "Israel and Judah" represent the people of all of the tribes. Alternate translation: "all the people in Israel and Judah loved David"

went out and came in before them
The phrases "went out" and "came in" are idioms that refer to leading the people into battle and leading them home from battle. See how you translated this in [1 Samuel 18:13]

1 Samuel 18:17

Let not my hand be on him, but let the hand of the Philistines be on him
Harming someone is spoken of as if it were placing one's hand on that person. Here, Saul is referring to killing David. Alternate translation: "I will not be the one to kill him; I will let the Philistines kill him"

1 Samuel 18:18

Who am I, and who are my relatives, or my father's clan in Israel ... to the king?
David uses this rhetorical question to emphasize that he is not worthy of being Saul's son-in-law. Alternate translation: "I am nobody and neither my relatives nor my father's family are important enough in Israel ... to the king."

son-in-law to the king
"husband of the king's daughter"

1 Samuel 18:19

when Merab, Saul's daughter, should have been given to David
This can be stated in active form. Alternate translation: "when Saul should have given his daughter Merab to David"

generated on Tue Oct 24 10:45:40 2023

she was given to Adriel
This can be stated in active form. Alternate translation: "Saul gave her to Adriel"

1 Samuel 18:20

Michal ... loved David
Here "loved" means she had romantic feelings for David.

They told Saul
Here "they" refers to people who found out about Michal's feelings, not to David and Michal.

1 Samuel 18:21

that the hand of the Philistines may be against him
Harming someone is spoken of as if it were placing one's hand on that person. Here, Saul is referring to killing David. See how you translated a similar phrase in [1 Samuel 18:17]

You will be my son-in-law
"You will be the husband of my daughter"

1 Samuel 18:22

all his servants love you
"all of his servants admire you"

Now then
"For these reasons you should"

1 Samuel 18:23

Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?
David asks this rhetorical question to emphasize that he is not worthy to be the king's son-in-law. Alternate translation: "It is a great matter to be the king's son-in-law, and I am too poor and unimportant for that."

1 Samuel 18:24

General Information:
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1 Samuel 18:25

The king does not desire any price for the bride except a hundred foreskins
This double negative emphasizes that a hundred foreskins is the only price that the king desires. The verb for the second phrase may be supplied from the first. Alternate translation: "The king desires only a hundred foreskins as price for the bride" or "The king does not desire any price for the bride; he desires only that you bring to him a hundred foreskins"

a hundred
100

foreskins
The foreskin is a fold of skin on a man's private part that is removed during circumcision.

to be avenged from the king's enemies
This can be stated in active form. Alternate translation: "to get revenge on the king's enemies"

to make David fall by the hand of the Philistines
Here "fall" means to die. The phrase "by the hand" is an idiom that tells us the means by which something will happen, in this case, David will be killed by the Philistines. This can be stated in active form. Alternate translation: "to have the Philistines kill David"

1 Samuel 18:26

General Information:
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1 Samuel 18:27

two hundred Philistines
This can be rendered numerically. Alternate translation: "200 Philistines"

they gave them in full number to the king
"David and his men gave all of them to the king"

1 Samuel 18:28

Saul saw, and he knew
Here the words "saw" and "knew" share similar meanings and emphasize that Saul knew with certainty. Alternate translation: "Saul recognized"

Michal, Saul's daughter, loved him
Here "loved" means she had romantic feelings for David.

1 Samuel 18:29

General Information:
This page has intentionally been left blank.

1 Samuel 18:30

behaved more prudently
Many modern English translations understand this phrase as a metonym for the success that his prudent behavior gave him, so they read, "had more success."

so that his name was highly regarded
Here "name" is a metonym for David. This can be stated in active form. Alternate translation: "so that people greatly respected David"

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Chapter 19

1 Saul said to Jonathan his son and to all his servants that they should kill David. But Jonathan, Saul's son, took great pleasure in David. **2** So Jonathan told David, "Saul my father seeks to kill you. Therefore be on your guard in the morning and hide yourself in a secret place. **3** I will go out and stand beside my father in the field where you are, and I will speak with my father about you. If I learn anything, I will tell you." **4** Jonathan spoke well of David to Saul his father and said to him, "Do not let the king sin against his servant David. For he has not sinned against you, and his deeds have brought you good. **5** For he took his life in his hand and killed the Philistine. Yahweh brought about great salvation for all Israel. You saw it and rejoiced. Why would you sin against innocent blood by killing David for no reason?" **6** Saul listened to Jonathan. Saul swore, "As Yahweh lives, he will not be put to death." **7** Then Jonathan called David, and Jonathan told him all these things. Jonathan brought David to Saul, and he was in his presence as before.

8 There was war again, and David went out and fought with the Philistines and defeated them with a great slaughter. They fled before him. **9** A harmful spirit from Yahweh came on Saul as he sat in his house with his spear in his hand, and as David was playing his instrument. **10** Saul tried to pin David to the wall with the spear, but he slipped away from Saul's presence, so that Saul drove the spear into the wall. David fled and escaped that night. **11** Saul sent messengers to David's house to watch him that he might kill him in the morning. Michal, David's wife, told him, "If you do not save your life tonight, tomorrow you will be killed." **12** So Michal let David down through the window. He went and fled, and escaped. **13** Michal took a household idol and laid it in the bed. Then she put a pillow of goats' hair at its head, and covered it with the clothes. **14** When Saul sent messengers to take David, she said, "He is sick." **15** Then Saul sent the messengers to see David; he said, "Bring him up to me in the bed, so that I may kill him." **16** When the messengers came in, behold, the household idol was in the bed along with the pillow of goats' hair at its head. **17** Saul said to Michal, "Why have you deceived me and let my enemy go, so that he has escaped?" Michal answered Saul, "He said to me, 'Let me go. Why should I kill you?'"

18 Now David fled and escaped, and went to Samuel in Ramah and told him all that Saul had done to him. Then he and Samuel went and stayed in Naioth. **19** It was told to Saul, saying, "See, David is at Naioth in Ramah." **20** Then Saul sent messengers to capture David. When they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came on the messengers of Saul, and they also prophesied. **21** When Saul was told this, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied. **22** Then he also went to Ramah and came to the deep well that is in Seku. He asked, "Where are Samuel and David?" Someone said, "See, they are at Naioth in Ramah." **23** Saul went to Naioth in Ramah. Then the Spirit of God came upon him, and as he went he prophesied until he came to Naioth in Ramah. **24** He stripped off his clothes and also prophesied before Samuel. He lay naked all that day and all that night. This is why they ask, "Is Saul also among the prophets?"

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1 Samuel 19 General Notes

Special concepts in this chapter

God protects David

Jonathan persuades Saul not to kill David, but Saul again becomes jealous and orders his servants to bring David to him to be killed. God uses Michal to save David. David flees to Samuel and they begin prophesying. When Saul sends servants to capture David, they begin prophesying. This causes Saul to go himself and he begins to prophesy. (See: jealous and save and prophet)

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1 Samuel 19:1

to all his servants

Here "his" refers to Saul.

took great pleasure in David

Jonathan greatly enjoyed being with David.

1 Samuel 19:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

1 Samuel 19:3

General Information:
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1 Samuel 19:4

Do not let the king sin against his servant
Jonathan speaks as if Saul is another person to show Saul that Jonathan respects Saul. Alternate translation: "Do not sin against your servant"

1 Samuel 19:5

he took his life in his hand
Here "life in his hand" is an idiom that refers to risking his life. Alternate translation: "he risked his life"

Yahweh brought about great salvation
The words "brought about great salvation" is a metonym for allowing the Israelites to win the battle. Alternate translation: "Yahweh gave us a great victory"

Why would you sin against innocent blood by killing David for no reason?
Jonathan asks this question to rebuke Saul. This rhetorical question can be translated as a statement. Alternate translation: "You should not sin against innocent blood and kill David without cause."

sin against innocent blood
Here "blood" is a metonym for the life of an innocent person. Alternate translation: "commit the sin of murder"

1 Samuel 19:6

he will not be put to death
This can be stated in active form. Alternate translation: "I will not put him to death" or "I will not kill him" or "I will certainly keep him alive"

1 Samuel 19:7

he was in his presence
David was in Saul's presence.

1 Samuel 19:8

General Information:
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1 Samuel 19:9

A harmful spirit from Yahweh
Here "harmful spirit" may refer to either "a spirit that causes trouble" or "an evil spirit." See how you translated this in 1 Samuel 16:14.

1 Samuel 19:10

pin David to the wall with the spear
throw his spear so it would go through David and into the wall

1 Samuel 19:11

he might kill him
"Saul might kill David"

Michal ... told him
Michal told David

If you do not save your life
Here "save your life" is an idiom that refers to escape. Alternate translation: "If you do not escape"

you will be killed
This can be stated in active form. Alternate translation: "someone will kill you"

1 Samuel 19:12

General Information:
Michal helps David escape King Saul. She uses a household idol to make David's bed look like he is sleeping in it.

1 Samuel 19:13

she put a pillow of goats' hair at its head, and covered it with the clothes
Possible meanings are 1) the head of the idol was lying on the goat's hair pillow and Michal dressed the idol in David's clothes or 2) Michal used David's clothes as a blanket to completely cover the idol and made the "pillow" of goat's hair look like David's hair sticking out from under the blanket of clothes.

1 Samuel 19:14

General Information:
Saul acts out his desire to kill David.

take David
"take David back to Saul"

she said
Here "she" refers to Michal.

1 Samuel 19:15

Bring him up to me in the bed
The reason why the men thought David was in bed can be made explicit. Alternate translation: "If he really is too sick to come to me, bring me the bed with him in it"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 19:16

pillow of goats' hair
See how you translated this in 1 Samuel 19:13.

behold
The word "behold" here shows that the messengers were surprised by what they saw.

1 Samuel 19:17

Why have you deceived me and let my enemy go, so that he has escaped?
Possible meanings are 1) Saul really wants to know why Michal did what she did or 2) Saul uses this question to rebuke Michal. This rhetorical question can be translated as a statement. Alternate translation: "You should not have deceived me and let my enemy go, so that he has escaped."

Let me go. Why should I kill you?
Although David did not actually say this, Michal tells Saul that David threatened her with this question. This rhetorical question can be translated as a statement. Alternate translation: "I will kill you if you do not help me to escape."

1 Samuel 19:18

General Information:
David flees to Samuel.

Now
This word is used here to show that the writer has started to tell a new part of the story.

1 Samuel 19:19

It was told to Saul
This can be stated in active form. Alternate translation: "Someone told Saul"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

1 Samuel 19:20

standing as head over them
Here "head" refers to a position of authority. Alternate translation: "acting as their leader"

1 Samuel 19:21

When Saul was told this
This can be stated in active form. Alternate translation: "When someone told Saul this"

1 Samuel 19:22

Ramah ... Seku ... Naioth
These are place names.

1 Samuel 19:23

General Information:
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1 Samuel 19:24

This is why they ask, "Is Saul also among the prophets?"
This became a proverb among the Israelites. Apparently people said this to express surprise when a person unexpectedly did something that he had not done before. The implied meaning of the question can be stated explicitly. See how you translated this in [1 Samuel 10:12]

they ask
Here "they" refers to people in general. The question became a proverb among the people.

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Chapter 20

1 Then David fled from Naioth in Ramah and came and said to Jonathan, "What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?" **2** Jonathan said to David, "Far from it; you will not die. My father does nothing either great or small without telling it to me. Why should my father hide this thing from me? It is not so." **3** Yet David vowed again and said, "Your father knows well that I have found favor in your eyes. He has said, 'Do not let Jonathan know this, or he will be grieved.' But as truly as Yahweh lives, and as you live, there is but a step between me and death." **4** Then Jonathan said to David, "Whatever you say, I will do for you." **5** David said to Jonathan, "Tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, so that I may hide myself in the field until the third day at evening. **6** If your father misses me at all, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city, because it is the yearly sacrifice there for all the clan.' **7** If he says, 'It is well,' your servant will have peace. But if he is very angry, then know that he has decided on evil. **8** Therefore deal kindly with your servant. For you have brought your servant into a covenant of Yahweh with you. But if there is iniquity in me, kill me yourself; for why then should you bring me to your father?" **9** Jonathan said, "Far be it from you! If I learned my father decided harm to come upon you, would I not tell you?" **10** Then David said to Jonathan, "Who will tell me if by chance your father should answer you roughly?" **11** Jonathan said to David, "Come, let us go out into the field." So they both went out into the field.

12 Jonathan said to David, "May Yahweh, the God of Israel, be witness. When I have questioned my father around this time tomorrow, or the third day, see, if there is good will toward David, will I not then send to you and make it known to you? **13** If it pleases my father to do you harm, may Yahweh do to Jonathan and more also if I do not make it known to you and send you away, so that you may go in peace. May Yahweh be with you, as he has been with my father. **14** If I am still alive, will you not show me the covenant faithfulness of Yahweh, that I may not die? **15** Do not cut off your covenant faithfulness from my house forever—not even when Yahweh cuts off every one of the enemies of David from the face of the earth." **16** So Jonathan made a covenant with the house of David and said, "May Yahweh require an accounting from the hand of the enemies of David."

17 Jonathan made David vow again because of the love that he had for him, because he loved him as he loved his own soul. **18** Then Jonathan said to him, "Tomorrow is the new moon. You will be missed because your seat will be empty. **19** When you have stayed three days, go down quickly and come to the place where you hid yourself when this matter began, and stay by the stone Ezel. **20** I will shoot three arrows to the side of it, as though I were shooting at a target. **21** Then I will send my young man and say to him, 'Go find the arrows.' If I say to the young boy, 'Look, the arrows are on this side of you; get them," then come; for there will be safety for you and not harm, as Yahweh lives. **22** "But if I say to the young man, 'Look, the arrows are beyond you,' then go your way, for Yahweh has sent you away. **23** As for the agreement of which you and I have spoken, see, Yahweh is between you and me forever.'"

24 So David hid himself in the field. When the new moon came, the king sat down to eat food. **25** The king sat on his seat, as usual, on the seat by the wall. Jonathan stood up, and Abner sat by Saul's side. But David's place was empty. **26** Yet Saul did not say anything that day, because he thought, "Something has happened to him. He is not clean; surely he is not clean." **27** But on the second day, the day after the new moon, David's place was empty. Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal either yesterday or today?" **28** Jonathan answered Saul, "David earnestly asked permission from me to go to Bethlehem. **29** He said, 'Please let me go. For our family has a sacrifice in the city, and my brother has ordered me to be there. Now, if I have found favor in your eyes, please let me go and see my brothers.' For this reason he has not come to the king's table."

30 Then Saul's anger burned against Jonathan, and he said to him, "You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? **31** For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now then, send and bring him to me, for he must surely die." **32** Jonathan answered Saul his father, "For what reason should he be put to death? What has he done?" **33** Then Saul threw his spear at him to kill him. So Jonathan knew that his father was determined to put David to death. **34**

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Jonathan got up from the table in fierce anger and ate no food the second day of the month, for he was grieved over David, because his father had dishonored him.

35 In the morning, Jonathan went out into the field to the appointment with David, and a young man was with him. **36** He said to his young man, "Run and find the arrows that I shoot." As the young man ran, he shot an arrow beyond him. **37** When the young man came to the place where the arrow that Jonathan shot had landed, Jonathan called after the young man, and said, "Is not the arrow beyond you?" **38** Then Jonathan called after the young man, "Hurry, be quick, do not stay!" So Jonathan's young man gathered up the arrows and came to his master. **39** But the young man did not know anything. Only Jonathan and David knew the matter. **40** Jonathan gave his weapons to his young man and said to him, "Go, take them to the city." **41** As soon as the young man was gone, David stood up from behind the mound, lay facedown on the ground, and bowed himself three times. They kissed one another and wept together, with David weeping the more. [1]**42** Jonathan said to David, "Go in peace, because we have both sworn in the name of Yahweh and said, 'May Yahweh be between you and me, and between my descendants and your descendants, forever.'" Then David stood up and left, and Jonathan returned to the city.

Footnotes

20:41 [1]The copies of the ancient Hebrew text read,

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1 Samuel 20 General Notes

Special concepts in this chapter

Jonathan warns David

David tells Jonathan that Saul is still trying to kill him. Jonathan promises to find out if this is true. When David misses dinner two consecutive days, Saul asks about him. Jonathan says that David went home for an annual sacrifice. Saul gets angry at Jonathan, telling him he will never be king unless they kill David. Saul throws his spear at Jonathan. Jonathan warns David to run away, but first they both promise to always be friends. It was usually a king's son who became king after his death in the ancient Near East.

Important figures of speech in this chapter

Metaphor

David uses a powerful metaphor and an oath to impress Jonathan with the danger he is in: "But as truly as Yahweh lives, and as you live, there is but a step between me and death."

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1 Samuel 20:1

What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?

These three questions mean basically the same thing. David uses them to emphasize that he has done nothing wrong to Saul. This rhetorical question can be translated as a statement. Alternate translation: "I have done nothing wrong. I have not committed any iniquity. I have not sinned against your father. He has no reason to take my life."

that he seeks to take my life?

Here "take my life" is an idiom for "kill me."

1 Samuel 20:2

Far from it

Here "far from it" is an idiom that refers to that it is not true. Alternate translation: "This is certainly not true"

nothing either great or small

The words "great or small" include everything in between. Alternate translation: "nothing at all"

Why should my father hide this thing from me?

Jonathan uses this question to emphasize that Saul would have told him if he planned to kill David. This rhetorical question can be translated as a statement. Alternate translation: "My father has no reason to hide this thing from me!" or "If this thing were true, my father would certainly let me know!"

generated on Tue Oct 24 10:45:40 2023

It is not so
"It is not true"

1 Samuel 20:3

I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "I have pleased you" or "you consider me favorably"

he will be grieved
This can be stated in active form. Alternate translation: "this will grieve him" or "he will be very sad"

there is but a step between me and death
Here "step between me and death" is an idiom that refers to being very close to death. Alternate translation: "I am very close to death"

1 Samuel 20:4

General Information:
David proposes a test against King Saul to Jonathan.

1 Samuel 20:5

Tomorrow is the new moon
On the first of every month the people would celebrate and offer sacrifices to God.

until the third day at evening
"until the evening of the day after tomorrow"

1 Samuel 20:6

Connecting Statement:
David continues to describe the test he proposes.

asked leave of me
"asked me if I would allow him to leave"

1 Samuel 20:7

he says ... he is ... he has decided
The word "he" refers to Saul.

your servant will have peace
David speaks of himself as if he were another person to show that he respects Jonathan. Alternate translation: "I, your servant, will have peace"

1 Samuel 20:8

Connecting Statement:
David continues speaking to Jonathan.

with your servant ... have brought your servant
David speak of himself in the third person as a form of humility. Alternate translation: "with me, your servant ... have brought me, your servant" or "with me ... have brought me"

you have brought your servant into a covenant of Yahweh with you
What it was that the two men agreed on can be made explicit. Alternate translation: "Yahweh heard you when you made a solemn agreement with me that you and I will always be good friends"

for why then should you bring me to your father?
This rhetorical question can be translated as a statement. Alternate translation: "then there would be no reason for you to bring me to your father"

1 Samuel 20:9

Far be it from you!
This is an idiom that means it will never happen to you. Alternate translation: "This will never happen to you!"

would I not tell you?
This rhetorical question can be translated as a statement. Alternate translation: "I would certainly tell you."

1 Samuel 20:10

General Information:
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1 Samuel 20:11

General Information:
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1 Samuel 20:12

see
"look" or "listen" or "pay attention to what I am about to tell you"

if there is good will
"if my father wants to do good things for you"

will I not then send to you and make it known to you?
Jonathan uses this question to emphasize that he will tell David if Saul intends to harm him. This rhetorical question can be translated as a statement. Alternate translation: "then I will certainly send to you and make it known to you"

1 Samuel 20:13

may Yahweh do to Jonathan and more also
This is an idiom. Jonathan uses this oath for emphasis and speaks of himself as if he were another person. Alternate translation: "may Yahweh do to me whatever harm my father intends to do to you, and even more than that"

1 Samuel 20:14

General Information:
Jonathan asks David not to completely kill all his offspring so that a remnant will remain.

will you not show me the covenant faithfulness of Yahweh, that I may not die?
Jonathan asks this question to confirm that David will do this. This rhetorical question can be translated as a statement. Alternate translation: "please show me the covenant faithfulness of Yahweh, that I may not die"

show me the covenant faithfulness of Yahweh
The abstract noun "faithfulness" can be stated as "faithful." Possible meanings for "of Yahweh" are 1) "be faithful to me as Yahweh is faithful" or 2) "be faithful to me as Yahweh requires"

1 Samuel 20:15

General Information:
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1 Samuel 20:16

house of David
The word "house" is a metonym for the people who live in the house. Alternate translation: "David's family"

May Yahweh require an accounting from the hand of the enemies of David
The hand is a synecdoche for the person. Possible meanings are 1) "May Yahweh use David's enemies to punish David if David breaks this promise" or 2) "May Yahweh destroy the enemies of David."

1 Samuel 20:17

he loved him as he loved his own soul
Here "his own soul" refers to himself. Alternate translation: "Jonathan loved David as much as he loved himself"

1 Samuel 20:18

You will be missed
This can be stated in active form. Alternate translation: "My father will miss you"

1 Samuel 20:19

the stone Ezel
"Ezel" was the name of the stone. Alternate translation: "the stone that people call Ezel"

1 Samuel 20:20

Connecting Statement:
Jonathan continues to speak to David.

to the side of it
Here the word "it" refers to the stone by which David was to hide.

1 Samuel 20:21

my young man ... the young boy
These refer to the same person.

Look
"Listen" or "Pay attention to what I am about to tell you"

then come
"then you, David, come"

1 Samuel 20:22

Connecting Statement:
Jonathan continues to speak to David.

1 Samuel 20:23

see, Yahweh
Possible meanings are 1) "we know that Yahweh" or 2) "pay attention because this is important: Yahweh."

Yahweh is between you and me
Possible meanings are 1) "Yahweh is a witness between you and me" or "Yahweh will be watching how we treat each other" or 2) "May Yahweh be a witness between you and me" or "May Yahweh watch how we treat each other"

1 Samuel 20:24

General Information:
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1 Samuel 20:25

Jonathan stood up
Some ancient copies have "Jonathan sat across from him."

1 Samuel 20:26

He is not clean; surely he is not clean
According to the law of Moses, a person who is ceremonially unclean is not to participate in the feast until the priest declares that he is clean. Saul repeats this phrase as if he is trying to convince himself.

1 Samuel 20:27

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Samuel 20:28

asked permission from me to go
"asked me to allow him to go"

1 Samuel 20:29

if I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [1 Samuel 20:3]

the king's table
Jonathan speaks of Saul as if he is another person to show that he respects Saul. Alternate translation: "your table"

1 Samuel 20:30

Saul's anger burned against Jonathan
Here "anger burned" is a metonym that refers to becoming very angry. Alternate translation: "Saul became very angry with Jonathan"

You son of a perverse, rebellious woman!
This is an idiom. Saul uses this phrase as a harsh rebuke to Jonathan and his concern for David. Alternate translation: "You stupid son of a prostitute" or "You stupid traitor"

Do I not know that you have chosen the son of Jesse ... mother's nakedness?
Saul uses this question to emphasize that he knows that Jonathan and David are friends. This rhetorical question can be translated as a statement. Alternate translation: "I know that you have chosen the son of Jesse ... mother's nakedness."

to the shame of your mother's nakedness
Here "mother's nakedness" is an idiom that refers to the mother who gave birth to you. Alternate translation: "to the shame of your mother who gave birth to you"

1 Samuel 20:31

neither you nor your kingdom will be established
This can be stated in active form. Alternate translation: "you will not become king and will not establish your kingdom"

1 Samuel 20:32

For what reason should he be put to death? What has he done?
Jonathan is trying to get Saul to think carefully about what he is doing. This can be translated as a statement, and the words "should he be put to death" can be translated in active form. Alternate translation: "You have no good reason to put him to death. He has done nothing wrong." or "You have no good reason to kill him. He has done nothing wrong."

1 Samuel 20:33

General Information:
This page has intentionally been left blank.

1 Samuel 20:34

the second day of the month
This "second" is an ordinal number which refers to two. Alternate translation: "the second day of the new moon festival"

he was grieved over David
This can be stated in active form. Alternate translation: "he was grieving over David"

had dishonored him
Here "him" refers to David.

1 Samuel 20:35

a young man was with him
Here "him" refers to Jonathan.

1 Samuel 20:36

he shot an arrow beyond him
"Jonathan shot an arrow beyond the young man"

1 Samuel 20:37

Is not the arrow beyond you?
Jonathan uses this question to emphasize that the arrow is farther ahead of the young man. The uses of litotes also emphasizes this. The rhetorical question can be translated as a statement. Alternate translation: "You should know that the arrow is beyond you." or "The arrow is far beyond you."

1 Samuel 20:38

called after the young man, "Hurry
"called out to the young man, who was running away from him, 'Hurry"

1 Samuel 20:39

General Information:
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1 Samuel 20:40

General Information:
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1 Samuel 20:41

the mound
It seems that David had hidden behind a pile of earth or stones.

generated on Tue Oct 24 10:45:40 2023

lay facedown on the ground, and bowed himself three times.
David bowed before Jonathan, who was still the King's son, worthy of such respect. Also, this was the last time David met with Jonathan.

1 Samuel 20:42

May Yahweh be between you and me
Possible meanings are 1) "Yahweh is a witness between you and me" or "Yahweh will be watching how we treat each other" or 2) "May Yahweh be a witness between you and me" or "May Yahweh watch how we treat each other." See how you translated this in 1 Samuel 20:23.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Then David came to Nob to see Ahimelek the priest. Ahimelek came to meet David trembling and said to him, "Why are you alone and have no one with you?" **2** David said to Ahimelek the priest, "The king has sent me on a mission and has said to me, 'Let no one know anything about the business I am sending you, and what I have commanded you.' I have directed the young men to a certain place. **3** Now then what do you have on hand? Give me five loaves of bread, or whatever is here." **4** The priest answered David and said, "There is no ordinary bread on hand, but there is holy bread—if the young men have kept themselves from women." **5** David answered the priest, "Surely women have been kept from us for the past three days, as usual when I set out. The things belonging to the young men have been set apart even on ordinary missions. How much more today will what they have be set apart!" **6** So the priest gave him the bread that was set apart. For there was no bread there except the bread of the presence, which was removed from before Yahweh, in order to put hot bread in its place on the day it was taken away.

7 Now one of the servants of Saul was there that day, detained before Yahweh. His name was Doeg the Edomite, the chief of Saul's shepherds. **8** David said to Ahimelek, "Now is there not here on hand any spear or sword? For I brought neither my sword nor my weapons with me, because the king's business was urgent." **9** The priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here wrapped in a cloth behind the ephod. If you want to take that, take it, for there is no other weapon here." David said, "There is no other sword like that one; give it to me."

10 David arose and fled that day from Saul and went to Achish, the king of Gath. **11** Achish's servants said to him, "Is not this David, the king of the land? Did they not sing to one another about him in dances,

'Saul has killed his thousands,
and David his ten thousands?'"

12 David took these words to heart and was very afraid of Achish, the king of Gath. **13** He changed his behavior before them and pretended to be insane in their hands; he made marks on the doors of the gate and let his saliva run down his beard. **14** Then Achish said to his servants, "Look, you see the man is mad. Why have you brought him to me? **15** Do I lack madmen, so that you have brought this fellow to behave like one in my presence? Will this fellow really come into my house?"

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1 Samuel 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 21:11.

Special concepts in this chapter

David and the chief priest

David visits the chief priest and lies to him about being on a special mission for the king. He asks for food, weapons, and prayer. The chief priest gives him some sacred bread and Goliath's sword and prays for him.

David and the king of Gath

David flees to Gath. The advisers to the king tell him that David is almost the king of Israel. David becomes afraid of the king and pretends to be insane.

Important figures of speech in this chapter

Rhetorical questions

The king of Gath's advisers use two rhetorical questions to warn him about how dangerous David could be: "Is not this David the king of the land? Did they not sing to one another about him in dances, 'Saul has killed his thousands, and David his ten thousands?'"

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generated on Tue Oct 24 10:45:40 2023

1 Samuel 21:1

Nob
This is the name of a place.

Ahimelek
This is a man's name.

trembling
shaking in fear

1 Samuel 21:2

on a mission
"to do work for him"

I have directed the young men to a certain place
"I have told the young men to go to another place, and I will meet them there later"

1 Samuel 21:3

Now then
David is starting a new part of the conversation.

what do you have on hand?
Here "on hand" is a metonym meaning "available." Alternate translation: "What food do you have that you can give me?"

Give me five loaves of bread
This is a polite request.

1 Samuel 21:4

ordinary bread
bread that the priests have not used in worship

if the young men have kept themselves from women
This can be translated as a complete sentence by supplying the understood information. Alternate translation: "Your men may eat it if they have not slept with women recently"

1 Samuel 21:5

women have been kept from us
This can be translated in active form. Alternate translation: "we have kept ourselves from women"

three days
"3 days"

when I set out
"when I begin a journey"

The things belonging to the young men have been set apart
This can be translated in active form. Alternate translation: "The young men have set what belongs to them apart"

How much more today will what they have be set apart
This is a statement, not a question. It can be translated in active form. Alternate translation: "It is especially true today that they will set apart what they have"

1 Samuel 21:6

there was no bread there except the bread of the presence
This double negative emphasizes that the bread of the presence was the only bread that was there. Alternate translation: "the only bread that was there was the bread of the presence"

the bread that was set apart
This can be translated in active form. Alternate translation: "the bread that the priests had set apart"

which was removed from before Yahweh, in order to put
This can be translated in active form. Alternate translation: "which the priests had removed from before Yahweh so that they could put"

1 Samuel 21:7

detained before Yahweh
Possible meanings are that 1) Doeg had some religious work regarding Yahweh to do there. Alternate translation: "for some work before Yahweh" or 2) Yahweh detained Doeg there. Alternate translation: "because Yahweh had detained him there"

Doeg ... shepherds
You may need to say clearly that Doeg saw what David did. Alternate translation: "Doeg ... herdsmen, and he saw what Ahimelech did"

Doeg the Edomite
This is the name of a man from the land of Edom.

1 Samuel 21:8

Now is there not here on hand any spear or sword?
Here "on hand" is a metonym meaning "available." See how you translated this in [1 Samuel 21:3]

weapons
a general name for such things as swords, knives, bows and arrows, and spears

1 Samuel 21:9

Valley of Elah
This is the name of a place in Israel.

1 Samuel 21:10

General Information:
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1 Samuel 21:11

Is not this David, the king of the land?
They were probably exaggerating when they said that David was king of the land. They used this question to imply that David was a powerful enemy and Achish should not let him stay there. Alternate translation: "You know that this is David, who is as dangerous as the king of the land"

Did they not sing to one another about him in dances, 'Saul ... thousands?'
This rhetorical question can be translated as a statement. Alternate translation: "You know that when the people of the land were dancing, they sang to each other about him, 'Saul ... thousands.'"

1 Samuel 21:12

David took these words to heart
Here "took ... to heart" is a metonym to think seriously about what was said. Alternate translation: "David thought seriously about what the servants said"

1 Samuel 21:13

in their hands
Here "hands" are a synecdoche for the person. Alternate translation: "in their presence"

1 Samuel 21:14

Why have you brought him to me?
Possible meanings are 1) Achish demands that his servants explain why they have brought David to him or 2) Achish is scolding them with a rhetorical question. Alternate translation: "You should have known not to bring him to me."

1 Samuel 21:15

Do I lack madmen, so that you have brought this fellow to behave like one in my presence?
This rhetorical question is a rebuke. Alternate translation: "There are enough madmen here who waste my time. You should not have brought this fellow to behave like one in my presence."

Will this fellow really come into my house?
This rhetorical question can be translated as a statement. Alternate translation: "Do not allow this fellow to enter my house."

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 So David left there and escaped to the cave of Adullam. When his brothers and all his father's house heard it, they went down there to him. **2** Everyone who was in distress, everyone who was in debt, and everyone who was discontented—they all gathered to him. David became captain over them. There were about four hundred men with him.

3 Then David went from there to Mizpah in Moab. He said to the king of Moab, "Please let my father and my mother go out with you until I know what God will do for me." [1]**4** He left them with the king of Moab. His father and mother stayed with him the whole time that David was in his stronghold. **5** Then the prophet Gad said to David, "Do not stay in your stronghold. Leave and go into the land of Judah." So David left there and went into the forest of Hereth.

6 Saul heard that David had been discovered, along with the men who were with him. Now Saul was sitting in Gibeah under the tamarisk tree on a hill, with his spear in his hand, and all his servants were standing around him. **7** Saul said to his servants who stood around him, "Listen now, people of Benjamin! Will the son of Jesse give every one of you fields and vineyards? Will he make you all captains of thousands and captains of hundreds, **8** in exchange for all of you plotting against me? None of you informs me when my son makes a covenant with the son of Jesse. None of you is sorry for me. None of you informs me that my son has incited my servant David against me. Today he hides and waits for me so he may attack me." **9** Then Doeg the Edomite, who stood by the servants of Saul, answered, "I saw the son of Jesse come to Nob, to Ahimelek son of Ahitub. **10** He prayed to Yahweh that he might help him, and he gave him provisions and the sword of Goliath the Philistine."

11 Then the king sent someone to summon the priest Ahimelek son of Ahitub and all his father's house, the priests who were in Nob. All of them came to the king. **12** Saul said, "Listen now, son of Ahitub." He answered, "Here I am, my master." **13** Saul said to him, "Why have you plotted against me, you and the son of Jesse, in that you have given him bread, and a sword, and have prayed to God that he might help him, so that he might rise up against me, to hide in secret, as he does today?" **14** Then Ahimelek answered the king and said, "Who among all your servants is so faithful as David, who is the king's son-in-law and is over your bodyguard, and is honored in your house? **15** Is today the first time I have prayed to God to help him? Far be it from me! Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing of this whole matter." **16** The king replied, "You will surely die, Ahimelek, you and all your father's house." **17** The king said to the guard that stood around him, "Turn and kill the priests of Yahweh. Because their hand also is with David, and because they knew that he fled, but did not reveal it to me." But the servants of the king would not put out their hand to kill the priests of Yahweh. **18** Then the king said to Doeg, "Turn and kill the priests." So Doeg the Edomite turned and attacked the priests; he killed eighty-five persons who wore a linen ephod that day. **19** He also put to the sword Nob, the city of the priests, both men and women, children and infants, and its cattle, donkeys and sheep, he put to the sword.

20 But one of the sons of Ahimelek son of Ahitub, named Abiathar, escaped and fled after David. **21** Abiathar told David that Saul had killed Yahweh's priests. **22** David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for every death in your father's family! **23** Stay with me and do not be afraid. For the one who seeks your life seeks mine as well. You will be safe with me."

Footnotes

22:3 [1]Some ancient translations have,

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generated on Tue Oct 24 10:45:40 2023

1 Samuel 22 General Notes

Structure and formatting

There are two stories in this chapter: David gathering a group of followers and Saul having all the priests and their families killed. (See: priest)

Special concepts in this chapter

David assembles a force of unhappy people

David hides in the wilderness, and people in trouble come to him. Soon he has a force of 500 men. The prophet then tells him to leave the wilderness. (See: prophet)

Saul and the chief priest's family

Doeg tells Saul that Ahimelech the priest gave David food and a sword and prayed for him. Saul accuses the priests of encouraging David to rebel. This is a serious accusation because the priests are God's representatives and are rebelling against God's king if the accusation is true. Saul has the priests and all their families killed except those who escape to David. (See: highpriest)

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1 Samuel 22:1

cave

a hollow space under the ground, generally opening into the side of a hill, large enough for people to enter

Adullam

This is the name of a town near the city of Gath.

heard it

heard that David had gone to hide in the cave

1 Samuel 22:2

Everyone who was in distress ... everyone who was discontented

This is a generalization. Alternate translation: "Many people who were distressed ... many people who were unhappy"

captain

military officer who leads soldiers

four hundred

"400"

1 Samuel 22:3

Then David went from there

"Then David went from the cave at Adullam"

Mizpah

This is the name of a city.

go out with you

David wanted his parents to live with the king of Moab so that King Saul would not be able to harm them. Translators can express his basic meaning by using the ideas of "come to stay with you," "stay with you," or "live here with you," as in the UDB.

1 Samuel 22:4

General Information:

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1 Samuel 22:5

go into the land of Judah

"go to your home land of Judah"

Hereth

This is the name of a city.

1 Samuel 22:6

David had been discovered, along with the men who were with him

Saul was most interested in David, so the writer mentions the other men separately. This can be translated in active form. Alternate translation: "someone had discovered where David and all the men who were with him were hiding"

the tamarisk tree

This is a type of tree. Alternate translation: "a large shade tree"

1 Samuel 22:7

Will the son of Jesse give every one of you fields and vineyards?

Saul uses a question to emphasize that David, who is from the tribe of Judah, does not desire to do this for the people of the tribe of Benjamin. Alternate translation: "The son of Jesse will not give you fields or vineyards."

Will the son of Jesse give

The time when he will give can be made explicit. Alternate translation: "When the son of Jesse becomes king, will he give"

generated on Tue Oct 24 10:45:40 2023

the son of Jesse
"David"

Will he make you all captains of thousands and captains of hundreds
Saul uses a question to emphasize that David, who is from the tribe of Judah, does not desire to do this for the people of the tribe of Benjamin. Alternate translation: "He will not make you captains of thousands and captains of hundreds"

Will he make you all captains
You may need to make explicit when he will make them captains. Alternate translation: "When he becomes king, will he make you all captains"

captains of thousands and captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these captains led. Alternate translation: "captains of 1,000 soldiers and captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "captains of large military divisions and captains of smaller military divisions" See how you translated a similar phrase in [1 Samuel 17:18]

1 Samuel 22:8

Connecting Statement:
This continues what Saul said to his servants.

1 Samuel 22:9

Doeg the Edomite
This is the name of a man. See how you translated this in [1 Samuel 21:7]

Nob ... Ahimelek
This is a place name and the name of a man. See how you translated this in [1 Samuel 21:1]

Ahitub
This is the name of a man.

1 Samuel 22:10

He prayed to Yahweh that he might help him, and he gave him
Ahitub prayed to Yahweh that Yahweh might help David, and Ahitub gave David

1 Samuel 22:11

General Information:
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1 Samuel 22:12

General Information:
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1 Samuel 22:13

in that you have given
"by giving"

rise up
"rebel" or "fight"

1 Samuel 22:14

Who among all your servants is so faithful as David ... house?
This rhetorical question can be translated as a statement. Alternate translation: "None of your servants is as faithful as David ... house."

bodyguard
a person or group of people who protect someone

is honored in your house
The word "house" is a metonym for the family that lives in the house. This can be translated in active form. Alternate translation: "whom your family honors"

1 Samuel 22:15

Is today the first time I have prayed to God to help him?
Ahimelech asks himself this question before Saul can ask it, then immediately answers it. This rhetorical question can be translated as a statement. Alternate translation: "This is not the first time I have prayed to God to help David."

Far be it from me!
This idiom means "Absolutely not!"

Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing
Ahimelech speaks of himself in the third person as the "servant." Ahimelech also refers to Saul in the third person as "the king." Ahimelech speaks this way to show respect to Saul. Alternate translation: "Please, King Saul, do not consider me, your servant, or anyone in the house of my father to be guilty. For I know nothing"

impute
to consider someone guilty

to all the house of my father
Here "house" represents "family." Alternate translation: "to all my father's family"

1 Samuel 22:16

your father's house
The word "house" is a metonym for the family that lives in the house. Alternate translation: "your father's family" or "your father's descendants"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 22:17

the guard that stood around him
"the soldiers standing nearby to protect him"

Turn and kill
Here "Turn" means to turn around or turn away from the king. Alternate translation: "Go and kill" or "Kill"

their hand also is with David
The word "hand" is a metonym for the work done with the hand. Alternate translation: "they also help David"

would not put out their hand to kill
The word "hand" is a metonym for the work done with the hand. Alternate translation: "did not do anything to kill" or "refused to kill"

1 Samuel 22:18

Turn and kill the priests ... turned and attacked the priests
Here "Turn" means to turn around or turn away from the king. See how you translated this in [1 Samuel 22:17]

Doeg the Edomite turned and attacked ... he killed
Possible meanings are 1) Doeg killed all the priests himself or 2) the word "Doeg" is a synecdoche for Doeg and the men who went with him. Alternate translation: "Doeg the Edomite and his men turned and attacked ... they killed"

Doeg the Edomite
This is the name of a man. See how you translated this in [1 Samuel 21:7]

eighty-five persons
"85 men" or "85 priests"

1 Samuel 22:19

He also put to the sword ... he put to the sword
Possible meanings are 1) Doeg killed all the priests himself or 2) the word "Doeg" is a synecdoche for Doeg and the men who went with him. Alternate translation: "They also put to the sword ... they put to the sword"

put to the sword
"killed with the sword"

Nob
Nob is the name of a city. Here the name "Nob" represents the people of that city. Alternate translation: "the people in the city of Nob" or "the people of Nob"

1 Samuel 22:20

Abiathar
This is a man's name.

1 Samuel 22:21

General Information:
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1 Samuel 22:22

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1 Samuel 22:23

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generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 They told David, "Look, the Philistines are fighting against Keilah and are robbing the threshing floors." **2** So David prayed to Yahweh for help and asked him, "Should I go and attack these Philistines?" Yahweh said to David, "Go and attack the Philistines and save Keilah." **3** David's men said to him, "See, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?" **4** Then David prayed to Yahweh for help yet again. Yahweh answered him, "Arise, go down to Keilah. For I will give you victory over the Philistines." **5** David and his men went to Keilah and fought with the Philistines. He led away their cattle and struck them with a great slaughter. So David saved the inhabitants of Keilah. **6** When Abiathar son of Ahimelek had fled to David at Keilah, he came down with an ephod in his hand.

7 Saul was told that David had gone to Keilah. Saul said, "God has given him into my hand. For he is shut in because he has entered a city that has gates and bars." **8** Saul summoned all his forces for battle, to go down to Keilah, to besiege David and his men. **9** David knew that Saul was plotting harm against him. He said to Abiathar the priest, "Bring the ephod here." **10** Then David said, "Yahweh, the God of Israel, your servant has indeed heard that Saul seeks to come to Keilah, to destroy the city for my sake. **11** Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? Yahweh, the God of Israel, I beg you, please tell your servant." Yahweh said, "He will come down." **12** Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" Yahweh said, "They will surrender you." **13** Then David and his men, who were about six hundred, got up and went away from Keilah, and they went from place to place. It was told Saul that David had escaped from Keilah, and he stopped the pursuit. **14** David stayed in the strongholds in the wilderness, in the hill country in the wilderness of Ziph. Saul looked for him every day, but God did not give him into his hand.

15 David saw that Saul had come out to seek his life; now David was in the wilderness of Ziph at Horesh. **16** Then Jonathan, Saul's son, got up and went to David at Horesh, and strengthened his hand in God. **17** He said to him, "Do not be afraid. For the hand of Saul my father will not find you. You will be king over Israel, and I will be next to you. Saul my father also knows this." **18** They made a covenant before Yahweh. David remained at Horesh, and Jonathan went home.

19 Then Ziphites came to Saul at Gibeah and said, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hakilah, which is south of Jeshimon? **20** Now come down, king! According to your desire, come down! Our part will be to surrender him into the king's hand." **21** Saul said, "May you be blessed by Yahweh. For you have had compassion on me. **22** Go, make even more sure. Learn and find out where his hiding place is and who has seen him there. It is told to me that he is very crafty. **23** So look, and learn all of the places where he hides himself. Come back to me with sure information, and then I will return with you. If he is in the land, I will search him out among all the thousands of Judah."

24 Then they rose up and went to Ziph ahead of Saul. Now David and his men were in the wilderness of Maon, in the Arabah to the south of Jeshimon. **25** Saul and his men went to seek him. But David was told of it, so he went down to a rocky hill and lived in the wilderness of Maon. When Saul heard it, he chased David in the wilderness of Maon. **26** Saul went on one side of the mountain, and David and his men were going on the other side of the mountain. David hurried to get away from Saul. As Saul and his men were surrounding David and his men to take them, **27** a messenger came to Saul and said, "Hurry and come, for the Philistines have made a raid against the land." **28** So Saul returned from pursuing David and went against the Philistines. Therefore that place was called Sela Hammahlekoth. **29** David went up from there and lived in the strongholds of En Gedi.

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1 Samuel 23 General Notes

Special concepts in this chapter

Saul chases David

Saul wants to kill David, but David trusts in God who keeps rescuing him. David rescues the town of Keilah from the Philistines who are stealing their harvest. Saul goes to Keilah to capture David, but David flees to the wilderness near Ziph. When David goes deeper into the wilderness, Saul follows but he has to

generated on Tue Oct 24 10:45:40 2023

leave to fight the Philistines who have invaded the land. Saul's pursuit of David shows that Saul cares more about killing his enemies than pleasing God. (See: trust)

Important figures of speech in this chapter

Synecdoche

Jonathan strengthens David with a synecdoche: "For the hand of Saul my father will not find you." This helps to strengthen David's faith. (See: and faith)

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1 Samuel 23:1

fighting against Keilah

"Keilah" is the name of a town. Here "Keilah" represents the people who live there. Alternate translation: "fighting against the people of Keilah"

threshing

separating the grain or seeds, generally from a cereal plant or wheat by some mechanical means

1 Samuel 23:2

General Information:

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1 Samuel 23:3

How much more then if we go to Keilah against the armies of the Philistines?

This rhetorical question can be translated as a statement. Alternate translation: "We will be even more fearful if we go to Keilah to fight the armies of the Philistines."

1 Samuel 23:4

General Information:

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1 Samuel 23:5

went ... fought ... led ... struck ... saved

The writer pays the most attention to David, so these words are all singular, though David's men helped him do all these things.

1 Samuel 23:6

Ahimelek

This is the name of a man. See how you translated this in [1 Samuel 21:1]

1 Samuel 23:7

Saul was told

This can be translated in active form. Alternate translation: "Someone told Saul" or "They told Saul"

1 Samuel 23:8

summoned

officially called. The reader should understand that Saul probably told his officials to gather the soldiers. He did not call with a loud voice to get them to come.

all his forces

"all his soldiers"

1 Samuel 23:9

General Information:

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1 Samuel 23:10

David said

"David asked" or "David prayed"

your servant has indeed heard

David speaks as if he were someone else to show his respect for Yahweh. Alternate translation: "I have indeed heard"

destroy the city

make the city so no one could live in it and kill all the people who live there

1 Samuel 23:11

as your servant has heard ... tell your servant

David speaks as if he were someone else to show his respect for Yahweh. Alternate translation: "as I have heard ... tell me"

surrender me into his hand

Here "hand" represents power or control. Alternate translation: "give me over to Saul"

1 Samuel 23:12

David said

or "David asked" or "David prayed"

surrender me and my men into the hand of Saul

Here "hand" represents power or control. Alternate translation: "give me and my men over to Saul"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 23:13

six hundred
"600"

It was told Saul
This can be translated in active form. Alternate translation: "Someone told Saul" or "They told Saul"

had escaped
"had run away from"

1 Samuel 23:14

wilderness of Ziph
This is the name of a deserted area near the city of Ziph.

did not give him into his hand
The word "hand" is a metonym for power. Alternate translation: "did not allow Saul to have power over David" or "did not allow Saul to do as he desired with David" or "did not allow Saul to capture David"

1 Samuel 23:15

seek his life
This is an idiom. Alternate translation: "try to kill him"

Horesh
This is the name of city near Ziph.

1 Samuel 23:16

strengthened his hand in God
This is an idiom. Alternate translation: "encouraged him to trust in God"

1 Samuel 23:17

For the hand of Saul my father will not find you
Here "hand" is a metonym for Saul and his power. Alternate translation: "For Saul my father will not find you" or "For Saul my father will never be able to have power over you"

1 Samuel 23:18

General Information:
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1 Samuel 23:19

Ziphites
This is the name of the people group from Ziph.

Is not David hiding among us in ... Jeshimon?
This rhetorical question can be translated as an exclamation. Alternate translation: "David is hiding among us in ... Jeshimon!"

the hill of Hakilah
This is the name of a hill in the wilderness of Judah.

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland."

1 Samuel 23:20

surrender him into the king's hand
The word "hand" is a metonym for power. The Ziphites speak to Saul as if he were another man to show him that they respect him. Alternate translation: "give David to you so you can do whatever you desire with him"

1 Samuel 23:21

May you be blessed by Yahweh
This can be translated in active form. Alternate translation: "I hope that Yahweh blesses you"

you have had compassion on me
The abstract noun "compassion" can be translated with the adjective "kind." Saul says this because they had told him about David and they were willing to help Saul capture David. Alternate translation: "you have been kind to me" or "you have kindly told this to me"

1 Samuel 23:22

Learn and find out
These two words mean almost the same thing and can be translated as one phrase. Alternate translation: "Know for sure"

who has seen him
"who saw him"

It is told to me
This can be translated in active form. Alternate translation: "People tell me" or "I have heard"

1 Samuel 23:23

among all the thousands of Judah
This is an idiom. Alternate translation: "even if I have to arrest every man in Judah" or "among all the clans of Judah"

1 Samuel 23:24

Then they rose up
They stopped what they had been doing. The reader should not believe that they were sitting or lying.

Then they
"Then the Ziphites"

generated on Tue Oct 24 10:45:40 2023

Ziph
This is the name of a place. See how you translated this in 1 Samuel 23:14.

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

the wilderness of Maon
This is the name of the deserted area around the city of Maon in southern Judah.

1 Samuel 23:25

David was told of it
This can be translated in active form. Alternate translation: "Someone told David that they were coming" or "David learned that they were coming"

rocky hill
a hill covered with many rocks or boulders

1 Samuel 23:26

General Information:
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1 Samuel 23:27

Hurry and come
The words "hurry" and "come" can be combined into one idea. Alternate translation: "Come quickly"

1 Samuel 23:28

pursuing David
"chasing David, trying to catch him"

Sela Hammahlekoth
The name means "Rock of Escape." This was a memorial or marker of David's escape from Saul.

1 Samuel 23:29

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 When Saul returned from chasing the Philistines, he was told, "David is in the wilderness of En Gedi." **2** Then Saul took three thousand chosen men from all Israel and went to seek David and his men on the Rocks of the Wild Goats. **3** He came to sheep pens on the way, where there was a cave. Saul went inside to cover his feet. Now David and his men were sitting far back in the cave. **4** David's men said to him, "This is the day of which Yahweh spoke when he said to you, 'I will give your enemy into your hand, for you to do with him as you wish.'" Then David arose and quietly crept forward and cut off the corner of Saul's robe. **5** Afterward David's heart afflicted him because he had cut a corner off Saul's robe. **6** He said to his men, "May Yahweh forbid that I should do this thing to my master, Yahweh's anointed, to put out my hand against him, seeing he is Yahweh's anointed." **7** So David rebuked his men with these words, and did not permit them to attack Saul. Saul stood up, left the cave, and went on his way.

8 Afterward, David also stood up, left the cave, and called out after Saul: "My master the king." When Saul looked behind him, David bowed with his face to the ground and showed him respect. **9** David said to Saul, "Why do you listen to the men who say, 'See, David is seeking your harm?' **10** Today your eyes have seen how Yahweh put you into my hand when we were in the cave. Some told me to kill you, but I spared you. I said, 'I will not put out my hand against my master; for he is Yahweh's anointed.' **11** See, my father, see the corner of your robe in my hand. For the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no evil or treason in my hand, and I have not sinned against you, even though you hunt my life to take it. **12** May Yahweh judge between you and me, and may Yahweh avenge me against you, but my hand must not be against you. **13** As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand will not be against you. **14** After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea! **15** May Yahweh be judge and give judgment between you and me, and see to it, and plead my cause and permit me to escape from your hand."

16 When David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" Saul lifted up his voice and wept. **17** He said to David, "You are more righteous than I am. For you have repaid me good, where I have repaid you evil. **18** You have declared today how you have done good to me, for you did not kill me when Yahweh had put me at your mercy. **19** For if a man finds his enemy, will he let him go safely? May Yahweh reward you with good for what you have done to me today. **20** Now, I know that you will surely be king and that the kingdom of Israel will be established in your hand. **21** Swear to me by Yahweh that you will not cut off my descendants after me, and that you will not destroy my name out of my father's house." **22** So David made an oath to Saul. Then Saul went home, but David and his men went up to the stronghold.

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1 Samuel 24 General Notes

Special concepts in this chapter

Even though Saul tries again and again to kill David, David does not avenge himself on Saul because God had chosen Saul as king. This is meant to contrast with Saul's treatment of David, the future king. Saul represents the king the people wanted, a selfish man. David is the king God wanted, a godly man. (See: avenge and elect and godly)

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1 Samuel 24:1

he was told
This can be translated in active form. Alternate translation: "someone told him"

wilderness of En Gedi
Engedi is a place in Israel west of the Dead Sea where there is water with dry land all around it.

1 Samuel 24:2

three thousand
3,000

chosen men
men whom he had chosen because of their superior military abilities

generated on Tue Oct 24 10:45:40 2023

1 Samuel 24:3

sheep pens
"sheep corrals" or "sheep enclosures"

cover his feet
This is a euphemism for "relieve himself" or "defecate" or "empty his intestines."

cave
generally a natural hole under the ground, often with an opening in the side of a hill or cliff

1 Samuel 24:4

David arose and quietly crept
The word "arose" is an idiom for taking action. Alternate translation: "David took action; he quietly crept"

crept
approached slowly, carefully or quietly

1 Samuel 24:5

David's heart afflicted him
This is an idiom. Alternate translation: "David was sad because he had done something wrong"

1 Samuel 24:6

Yahweh's anointed
"the one whom Yahweh has chosen to lead his people" or "the one Yahweh has made king"

to put out my hand against him
The hand is a metonym for the ability to cause harm. Alternate translation: "to harm him in any way"

1 Samuel 24:7

General Information:
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1 Samuel 24:8

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1 Samuel 24:9

Why do you listen to the men who say, 'See, David is seeking your harm?
This is a rhetorical question. It can be translated as a statement. Alternate translation: "You should not listen to the men who say, 'See, David is seeking to harm you."

1 Samuel 24:10

your eyes have seen
Here "your eyes" represent King Saul. Alternate translation: "you have seen with your own eyes"

put you into my hand
The word "hand" is a metonym for control. Alternate translation: "put you where I could kill you or allow you to live"

1 Samuel 24:11

my father
Saul was not David's real father. David calls him "father" to show that he respects Saul.

there is no evil or treason in my hand
David speaks as if evil and treason were physical objects he could hold in his hand. Here "hand" represents a person acting or doing something. Alternate translation: "I have done no evil deed against you, nor have I rebelled against you"

1 Samuel 24:12

my hand must not be against you
The hand is a metonym for the ability to cause harm. See how you translated a similar phrase in [1 Samuel 24:6]

1 Samuel 24:13

ancients
This nominal adjective can be translated as a noun phrase. Alternate translation: "people who lived long ago"

1 Samuel 24:14

After whom has the king of Israel come out? After whom do you pursue?
These rhetorical questions can be translated as statements. When David asks the questions, he knows that he will answer the questions himself. Alternate translation: "Let me tell you who the king of Israel has come out after. Let me tell you who it is that you are pursuing."

After a dead dog
The words "dead dog" are a metaphor for a powerless person. This sentence can be made complete. Alternate translation: "You are pursuing a person who is as powerless as a dead dog"

After a flea
The word "flea" is a metaphor for a person whom others do not consider important. Alternate translation: "You are pursuing a person who is as unimportant as a flea"

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1 Samuel 24:15

see to it, and plead my cause
Possible meanings are 1) "do what is right, and plead my cause" or 2) "see that my cause is right and fight for me."

from your hand
The word "hand" is a metonym for power. Alternate translation: "so that you have no power over me"

1 Samuel 24:16

my son David
Saul speaks as if David were his son to show David that he loves him.

lifted up his voice and wept
The writer writes as if a voice were something a person could lift up with his hands. Alternate translation: "wept loudly"

1 Samuel 24:17

General Information:
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1 Samuel 24:18

you have done good to me
Saul acknowledges that David did show that he supported King Saul and was loyal to him by not killing him.

for you did not kill me when Yahweh had put me at your mercy
Saul acknowledges that David chose to show mercy and demonstrated his loyalty to King Saul as Yahweh's anointed.

1 Samuel 24:19

For if a man finds his enemy, will he let him go safely?
A rhetorical question with the answer included in the question. Alternate translation: "For if a man finds his enemy, he will not let him go safely."

For if a man finds his enemy, will he let him go safely?
Where Saul had believed David was his enemy, he learns that even though David will be king, David will not take over the throne from Saul by force, but will wait for Yahweh's appointed time.

1 Samuel 24:20

the kingdom of Israel will be established in your hand
This can be stated in active form. Possible meanings are 1) David will cause the kingdom of Israel to prosper through his power as king. Alternate translation: "the kingdom of Israel will prosper as you rule the Israelite people" or 2) Yahweh will cause David to have complete control over the kingdom of Israel. Alternate translation: "you will have complete rule over the kingdom of Israel"

in your hand
The word "hand" is a metonym that represents power or control.

1 Samuel 24:21

you will not cut off my descendants after me
"you will not kill my sons and their families." It was common for a new king who was not from the previous family line to kill off all the children of the former king to prevent any of them from challenging him for the throne.

you will not destroy my name out of my father's house
It is important for each family in Israel to have descendants from generation to generation carrying on the family name and land inheritance. Alternate translation: "you will not destroy my family and descendants" or "you will allow my family to live"

1 Samuel 24:22

David and his men
"David and his army"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Now Samuel died. All Israel gathered together and mourned for him, and they buried him in his house at Ramah. Then David rose and went down to the wilderness of Paran.

2 There was a man in Maon, whose possessions were in Carmel. The man was very wealthy. He had three thousand sheep and one thousand goats. He was shearing his sheep in Carmel. **3** The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb. **4** David heard in the wilderness that Nabal was shearing his sheep. **5** So David sent ten young men. David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. **6** You will say to him, 'Live in prosperity. Peace to you and peace to your house, and peace be to all that you have. **7** I hear that you have shearers. Your shepherds have been with us, and we did them no harm, and they missed nothing the whole time they were in Carmel. **8** Ask your young men, and they will tell you. Now let my young men find favor in your eyes, for we have come on a festive day. Please give whatever you have on hand to your servants and to your son David.'"

9 When David's young men arrived, they said all of this to Nabal in David's name and then waited. **10** Nabal answered David's servants, "Who is David, and who is the son of Jesse? There are many servants these days who are breaking away from their masters. **11** Should I take my bread and my water and my meat that I have killed for my shearers, and give it to men who come from I do not know where?" **12** So David's young men turned away and came back, and told him everything that was said. **13** David said to his men, "Every man strap on his sword." So every man strapped on his sword. David also strapped on his sword. About four hundred men followed after David, and two hundred stayed by the baggage.

14 But one of the young men told Abigail, Nabal's wife; he said, "David sent messengers out of the wilderness to greet our master, and he screamed at them. **15** Yet the men were very good to us. We were not harmed and did not miss anything as long as we went with them when we were in the fields. **16** They were a wall to us both day and night, all the while we were with them tending the sheep. **17** Therefore know this and consider what you will do, for evil is plotted against our master, and against his whole house. He is such a worthless fellow that one cannot reason with him."

18 Then Abigail hurried and took two hundred loaves, two bottles of wine, five sheep already prepared, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. **19** She said to her young men, "Go on before me, and I will come after you." But she did not tell her husband Nabal. **20** As she rode on her donkey and came down by the cover of the mountain, David and his men came down toward her, and she met them. **21** Now David had said, "Surely in vain have I guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him, and he has returned me evil for good. **22** May God do so to the enemies of David, and more also, if by the morning I leave so much as one male of all who belong to him."

23 When Abigail saw David, she hurried and got down from her donkey and lay before David facedown and bowed herself to the ground. **24** She lay at his feet and said, "On me alone, my master, be the guilt. Please let your servant speak to you, and listen to the words of your servant. **25** Let not my master regard this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I your servant did not see the young men of my master, whom you sent. **26** Now then, my master, as Yahweh lives, and as you live, since Yahweh has restrained you from bloodshed, and from avenging yourself with your own hand, now let your enemies, and those who seek to do evil to my master, be like Nabal. **27** Now let this present that your servant has brought to my master be given to the young men who follow my master. **28** Please forgive the trespass of your servant, for Yahweh will certainly make my master a sure house, because my master is fighting the battles of Yahweh; and evil will not be found in you so long as you live. **29** Though men rise up to pursue you to take your life, yet the life of my master will be bound in the bundle of the living by Yahweh your God; and he will sling away the lives of your enemies, as from the pocket of a sling. **30** Yahweh will have done for my master everything he promised you, and has appointed you leader over Israel. **31** This will not cause grief or a troubled heart to my master—that you have poured out innocent blood, or because my master attempted to rescue himself. For when Yahweh will do good for my master, remember your servant."

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32 David said to Abigail, "May Yahweh, the God of Israel, be blessed, he who sent you to meet me today.
33 Your wisdom is blessed and you are blessed, because you have kept me today from bloodshed and from avenging myself with my own hand! **34** For in truth, as Yahweh, the God of Israel, lives, he who has kept me from hurting you, unless you had hurried to come meet me, there would certainly have not been left to Nabal so much as one male baby by the morning light." **35** So David received from her hand what she had brought him; he said to her, "Go up in peace to your house; see, I have listened to your voice and have accepted you."

36 Abigail went back to Nabal; behold, he was holding a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk. So she told him nothing at all until the morning light. **37** It came about in the morning, when the wine had gone out of Nabal, that his wife told him these things; his heart died within him, and he became like a stone. **38** It came about ten days later that Yahweh attacked Nabal so that he died.

39 When David heard that Nabal was dead, he said, "May Yahweh be blessed, who has avenged the scorn I have received from the hand of Nabal and has kept back his servant from doing wrong. He has turned Nabal's evil action back on his own head." Then David sent and spoke to Abigail, to take her to himself as wife. **40** When David's servants had come to Abigail at Carmel, they spoke to her and said, "David has sent us to you to take you to him as his wife." **41** She arose, bowed herself with her face to the ground, and said, "See, your female servant is a servant to wash the feet of the servants of my master." **42** Abigail hurried and arose, and rode on a donkey with five servant girls of hers who followed her; and she followed David's messengers and became his wife.

43 Now David had also taken Ahinoam of Jezreel as a wife; both of them became his wives. **44** Also, Saul had given Michal his daughter, David's wife, to Paltiel son of Laish, who was of Gallim.

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1 Samuel 25 General Notes

Special concepts in this chapter

Revenge

When David decides to kill all of the men in Nabal's household, Abigail convinces David not to avenge himself but to leave revenge to God. (See: avenge)

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1 Samuel 25:1

All Israel gathered together and mourned for him

This is likely a generalization. A large number of the people of Israel were probably there, but some were probably unable to attend.

gathered together

"met together"

buried him in his house at Ramah

Possible meanings are that they buried Samuel 1) in his home town of Ramah or 2) on his family's land in Ramah but not physically in the house or 3) in his house in Ramah.

David rose and went down

"David and his men moved on and they went down"

1 Samuel 25:2

There was a man in Maon, whose possessions were in Carmel. The man was very wealthy.

Some translators may need to put the ideas in these verses in a different order. Alternate translation: "There was a very wealthy man in Maon whose possessions were in Carmel."

Maon

This is the name of a town.

Carmel

This is the name of a town. This is different from Mount Carmel.

three thousand

3,000

one thousand

1,000

shearing his sheep

"shaving the wool off his sheep"

1 Samuel 25:3

The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in

generated on Tue Oct 24 10:45:40 2023

appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb.
This verse give some background information about the man Nabal and his character. Some translators may need to put the ideas in this verse in a different order. Alternate translation: "Now the man was a descendant of the house of Caleb. His name was Nabal, and the name of his wife was Abigail. She was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings."

Nabal
This is the name of a man.

Abigail
This is the name of a woman.

He was a descendant of the house of Caleb
Here "house" represents family. Alternate translation: "He was a descendant of the family of Caleb" or "He was a descendant of Caleb"

1 Samuel 25:4

shearing his sheep
"shaving the wool off his sheep"

1 Samuel 25:5

greet him in my name
"greet him as I would greet him if I were there"

1 Samuel 25:6

Live in prosperity
"I desire that you may live in prosperity." The abstract noun "prosperity" can be translated as a verb. Alternate translation: "I desire that you possess many good things as long as you live"

Peace to you and peace to your house, and peace be to all that you have
"I desire that peace may come to you, your household and your possessions"

1 Samuel 25:7

you have shearers
"your shearers are working" or "your shearers have sheep to shear." David wants his men to speak so that Nabal understands that his sheep were well because David's men helped guard them.

we did them no harm, and they missed nothing
David is pointing out how he and his men offered protection to Nabal's servants and flocks. This can be stated in positive form. Alternate translation: "we kept them and all their property from harm"

1 Samuel 25:8

let my young men find favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "may you be pleased with my young men" or "may you consider my young men favorably"

to your servants
David was expressing respect toward Nabal by calling his men Nabal's servants.

your son David
David spoke as if he were Nabal's son to show that he respected Nabal, who was an older man.

1 Samuel 25:9

David's young men
"David's army"

said all of this to Nabal in David's name
"told Nabal that this message had come from David"

1 Samuel 25:10

Who is David, and who is the son of Jesse?
Nabal used questions to emphasize that he had no reason to help David. These two rhetorical questions can be translated as statements. Alternate translation: "This David son of Jesse you speak of—I do not know him." or "I do not know who this David is, so I will not do as he says. I do not know who Jesse is, so I do not care what happens to his son."

breaking away from
"running away from" or "rebelling against"

1 Samuel 25:11

my bread
Here "bread" is an idiom for any kind of food.

men who come from I do not know where
"men when I do not know where they have come from" or "men whom I do not know"

1 Samuel 25:12

that was said
This can be stated in active form. Alternate translation: "that Nabal had said"

1 Samuel 25:13

said to his men
"said to his army"

"Every man strap on his sword." So every man strapped on his sword. David also strapped on his sword
If swords are not known in your language, you can treat "strap on his sword" as a metonym meaning to prepare for war. Alternate translation: "'Every man, prepare for war.' And every man prepared for war. David also prepared for war"

four hundred
400

two hundred
200

stayed by the baggage
They remained at their base camp to prevent other raiders from stealing their possessions.

1 Samuel 25:14

But one of the young men told Abigail, Nabal's wife
You may need to make explicit what the young man did before he spoke with Abigail. Alternate translation: "One of Nabal's servants found out what David and his men were planning to do, so he went to Nabal's wife Abigail"

1 Samuel 25:15

We were not harmed
This can be translated in active form. Alternate translation: "Nobody harmed us" or "We were safe"

did not miss anything as long as we went with them
"we did not lose anything when we were with them." David's men kept wild animals and other people from stealing Nabal's flocks.

1 Samuel 25:16

They were a wall
David's men were like a wall around a city that protects the people in the city from their enemies.

1 Samuel 25:17

evil is plotted against our master
The speaker is careful not to name the one plotting the evil. This can be translated in active form. Alternate translation: "someone is plotting to do evil things to our master"

our master
The speaker speaks of David as if David were another person to show that he respects David. Alternate translation: "you"

1 Samuel 25:18

two hundred
200

loaves
A loaf is like a cake. You may need to make explicit what the loaves consisted of. Alternate translation: "loaves of bread"

already prepared
"that someone had already cooked" or "ready for someone to cook"

measures
This is a generic term as none is given.

parched grain
"grain that someone had cooked"

clusters of raisins
"cakes of raisins" or "masses of raisins"

1 Samuel 25:19

General Information:
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1 Samuel 25:20

David and his men
"David and his army"

by the cover of the mountain
Possible meanings are 1) into a low, narrow stream bed or 2) to where the men were hiding.

1 Samuel 25:21

Connecting Statement:
The writer gives background information before he continues with the story.

Now David had said, "Surely ... for good.
The reader needs to understand that David had said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.

Now David had said
The word "Now" is used here to mark a break in the story. The author stops telling about Abigail going to David and tells about what David had said sometime before Abigail went to him.

nothing was missed of all that belonged to him
This can be stated positively and in active form. Alternate translation: "he still has everything that was his"

1 Samuel 25:22

May God do so to the enemies of David ... belong to him
The reader needs to understand that David had said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.

May God do so to the enemies of David
Many modern English translations read, "May God do so to David." This follows the reading in some ancient manuscripts and translations, as well as the more common wording of such statements.

all who belong
"all the people who belong to him" or "those in his family"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 25:23

Connecting Statement:
The writer has finished giving background information, so he continues the story.

lay before David facedown and bowed herself to the ground
Abigail was being humble and showing that she would obey David because he was a powerful leader.

1 Samuel 25:24

listen to
"hear"

my master ... your servant ... words of your servant
"David ... me ... my words." Abigail speaks of herself and David as if they are two other people, to show that she respects David.

1 Samuel 25:25

Connecting Statement:
Abigail continues to advise David not to take revenge.

Let not my master regard ... I your servant ... the young men of my master
Abigail speaks of herself and David as if they are other people to show that she respects David. Alternate translation: "Do not regard ... I ... your young men"

But I ... did not see ... whom you sent
You may need to make explicit what Abigail would have done. Alternate translation: "But if I ... had seen ... whom you sent, I would have given them food"

1 Samuel 25:26

Connecting Statement:
Abigail continues to advise David not to take revenge.

my master ... my master
Abigail speaks of David as if he is another person to show that she respects David. Alternate translation: "David ... you"

bloodshed
murder

avenging yourself with your own hand
The hand is a metonym for what a person does with the hand. Abigail assumes that David should allow Yahweh to take vengeance for him. Alternate translation: "taking vengeance yourself instead of letting Yahweh do it"

let your enemies ... be like Nabal
Abigail speaks as if Yahweh has already punished Nabal. Alternate translation: "I hope that Yahweh will punish your enemies ... as he will punish Nabal"

1 Samuel 25:27

Connecting Statement:
Abigail continues to tell David not to be angry.

let this present that your servant has brought to my master be given to the young men
Abigail uses the passive to show her respect for David. This can be translated in active form. Alternate translation: "please give this present, which your servant has brought to my master, to the young men" or "please let my master give this present, which your servant has brought to my master, to the young men"

this present
"these gifts." The "present" was actually many different things.

your servant has ... my master ... my master
Abigail speaks of herself and David as if they are two other people to show that she respects David. Alternate translation: "I have ... you ... you"

1 Samuel 25:28

Connecting Statement:
Abigail continues to reason with David.

the trespass of your servant ... my master ... my master is
Abigail speaks of herself and David as if they are two other people, to show that she respects David. Alternate translation: "my trespass ... you ... you are"

Yahweh will certainly make my master a sure house
Here "house" is an idiom used for "descendants." Alternate translation: "Yahweh will ensure that my master always has a descendant who serves as king"

fighting the battles of Yahweh
"fighting against Yahweh's enemies"

evil will not be found in you
This can be translated in active form. Alternate translation: "no one will ever see you do any evil thing" or "you will never do anything evil"

1 Samuel 25:29

Connecting Statement:
Abigail continues to reason with David.

pursue
chase and try to catch

the life of my master will be bound in the bundle of the living by Yahweh your God
Abigail speaks of David's life as if it were a long and thin object that a person could put with other long and thin objects and then tie together into a bundle with a rope. This can be translated in active form. Alternate translation: "Yahweh your God will bind the life of my master in the bundle of the living" or "Yahweh your God will keep you alive with those who are alive"

the life of my master
Abigail speaks of herself and David as if they are two different people to show that she respects David. Alternate translation: "your life"

he will sling away the lives of your enemies, as from the pocket of a sling
Abigail speaks of David's enemies' lives as if they were small objects like a stone that could be put in a sling and shot a long distance. Alternate translation: "he will kill your enemies as easily as a man slings a stone a long distance"

a sling
a piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance

1 Samuel 25:30

Connecting Statement:
Abigail continues to reason with David.

my master
Abigail speaks of David as if he is another person, to show that she respects David. Alternate translation: "you"

1 Samuel 25:31

Connecting Statement:
Abigail finishes reasoning with David.

This will not cause grief or a troubled heart to my master—that you have poured out innocent blood, or because my master attempted to rescue himself
The word “This” refers to David’s actions. This implies that if David were to pour out blood needlessly or attempt to avenge himself, he would feel grief and have a troubled heart. But since he will not do those things, he will not feel grief and have a troubled heart. Alternate translation: “Your action will not cause you the grief or the troubled heart that pouring out blood needlessly or trying to avenge yourself would cause you.”

This will not cause grief or a troubled heart to my master
A troubled heart is a metonym for feelings of guilt. Alternate translation: "Your action will not give you sorrow or guilty feelings" or "You will not do something that causes you to regret what you did and to feel guilty"

that you have poured out innocent blood
Pouring out blood is a metonym for killing people. Alternate translation: "that you have killed innocent people" or "that you have killed people needlessly"

my master ... my master ... himself ... my master ... your servant
Abigail speaks of herself and David as if they are two other people, to show that she respects David. Alternate translation: "you ... you ... yourself ... you ... me"

when Yahweh will do good for my master
That is, when Yahweh actually makes him king after Saul's reign is over.

1 Samuel 25:32

General Information:
David accepts Abigail's counsel and gifts.

May Yahweh ... be blessed, he who
This can be translated in active form. Possible meanings are 1) "I praise Yahweh ... who" or 2) "May all people praise Yahweh ... who."

1 Samuel 25:33

Your wisdom is blessed and you are blessed, because
This can be translated in active form. Alternate translation: "I thank Yahweh because he has blessed you by making you wise and because"

bloodshed
murder. The same word appears in 1 Samuel 25:26.

with my own hand
The word "hand" here is a metonym for the action taken by the hand. Alternate translation: "by my own actions"

1 Samuel 25:34

General Information:
David accepts Abigail's gifts and agrees to do as she has advised him.

there would certainly have not been left to Nabal so much as one male baby
This can be translated in active form. Alternate translation: "I would not have left to Nabal even one male baby"

1 Samuel 25:35

received from her hand
This is an idiom. Abigail did not unload all gifts from the donkeys herself. Alternate translation: "accepted all the gifts that she had brought"

have listened to your voice
The word "voice" is a metonym for the message the person speaks and a synecdoche for the person who

speaks. Alternate translation: "have listened to what you have told me" or "will do as you have advised me"

1 Samuel 25:36

morning light
dawn

Nabal's heart was merry within him
Nabal was very happy

1 Samuel 25:37

General Information:
Yahweh's judgment on Nabal

the wine had gone out of Nabal
Nabal was no longer drunk and so was no longer feeling happy.

his heart died within him
Nabal was unable to move because was so afraid that he was no longer physically healthy, probably because he had suffered a stroke.

1 Samuel 25:38

General Information:
This page has intentionally been left blank.

1 Samuel 25:39

General Information:
David offers to protect Abigail by marrying her.

May Yahweh be blessed
This can be translated in active form. See how you translated this in [1 Samuel 25:32]

has avenged the scorn I have received from the hand of Nabal
This is an idiom. Alternate translation: "has defended me after Nabal insulted me"

has kept back his servant from doing wrong
David speaks as if he were another person to show his respect for Yahweh. Alternate translation: "has kept me from doing evil deeds"

has turned Nabal's evil action back on his own head
The abstract noun "action" can be translated as a verb. Alternate translation: "has done to Nabal what Nabal planned to do to me"

on his own head
The head is a synecdoche for the person. Alternate translation: "on him"

sent and spoke to Abigail, to take her to himself as wife
You may make clear the understood information. Alternate translation: "sent men to speak to Abigail and tell her that David wanted to take her to be his wife"

1 Samuel 25:40

General Information:
This page has intentionally been left blank.

1 Samuel 25:41

She arose, bowed herself
Abigail responded by bowing. The reader should understand that she was probably already standing when the men were talking to her in [1 Samuel 25:40]

See, your female servant is a servant to wash the feet of the servants of my master
Abigail speaks as if she were another person to show that she is humble. She shows that she desires to be David's new wife by offering to wash the feet of David's servants. Alternate translation: "See, I will serve you, the servants of my master David, by washing your feet"

1 Samuel 25:42

hurried and arose, and rode
You may need to make explicit what Abigail did after she arose and before she rode. Alternate translation: "quickly did what she needed to do to prepare for the journey, and then she rode"

five servant girls of hers who followed her
Abigail was riding a donkey, but the servant girls were walking.

1 Samuel 25:43

Now David had also taken Ahinoam
This event took place before David married Abigail.

Ahinoam
This is the name of a woman.

1 Samuel 25:44

Saul had given Michal
This event took place before David married Abigail.

Michal
This is the name of a woman.

Paltiel ... Laish
These are names of men.

Gallim
This is a town north of Jerusalem.

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Chapter 26

1 The Ziphites came to Saul at Gibeah and said, "Is not David hiding in the hill of Hakilah, which is before Jeshimon?" **2** Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. **3** Saul camped on the hill of Hakilah, which is before Jeshimon, by the road. But David was staying in the wilderness, and he saw that Saul was coming after him into the wilderness. **4** So David sent out spies and learned that Saul had indeed come. **5** David arose and went to the place where Saul had camped; he saw the place where Saul lay, and Abner son of Ner, the general of his army; Saul lay in the camp, and the people were camped around him, all asleep.

6 Then David said to Ahimelek the Hittite, and to Abishai son of Zeruiah, the brother of Joab, "Who will go down with me to Saul in the camp?" Abishai said, "I! I will go down with you." **7** So David and Abishai went to the army by night. Saul was there sleeping inside the camp with his spear stuck in the ground beside his head. Abner and his soldiers lay around him. **8** Then Abishai said to David, "Today God has put your enemy into your hand. Now please let me pin him to the ground with the spear with just one blow. I will not strike him a second time." **9** David said to Abishai, "Do not destroy him; for who can extend his hand against Yahweh's anointed one and be guiltless?" **10** David said, "As Yahweh lives, Yahweh will kill him, or his day will come to die, or he will go into battle and perish. **11** May Yahweh forbid that I should extend my hand against his anointed one; but now, I beg you, take the spear that is at his head and the jar of water, and let us go." **12** So David took the spear and the jar of water from Saul's head, and they got away. No one saw them or knew about it, nor did anyone wake up, for they were all asleep, because a deep sleep from Yahweh had fallen on them.

13 Then David went over to the other side and stood on the top of the mountain far off; a great distance was between them. **14** David shouted out to the people and to Abner son of Ner; he said, "Do you not answer, Abner?" Then Abner answered and said, "Who are you who is shouting to the king?" **15** David said to Abner, "Are not you a courageous man? Who is like you in Israel? Why then have you not kept watch over your master the king? For someone came in to destroy the king your master. **16** This thing you have done is not good. As Yahweh lives, you deserve to die because you have not kept watch over your master, Yahweh's anointed one. Now see where the king's spear is and the jar of water that was near his head!"

17 Saul recognized David's voice and said, "Is that your voice, my son David?" David said, "It is my voice, my master, king." **18** He said, "Why does my master pursue his servant? What have I done? What evil is in my hand? **19** Now therefore, I beg you, let my master the king listen to the words of his servant. If it is Yahweh who has stirred you up against me, may he be pleased with an offering; but if it is human beings, may they be cursed in the sight of Yahweh, for they have today driven me out, that I should not cling to the inheritance of Yahweh; they have said to me, 'Go worship other gods.' **20** Now therefore, do not let my blood fall to the earth away from Yahweh's presence; for the king of Israel has come out to search for the one flea as when one hunts a partridge in the mountains."

21 Then Saul said, "I have sinned. Return, David, my son; for I will harm you no more, because my life was precious in your eyes today. See, I have played the fool and have made a very bad mistake." **22** David answered and said, "See, your spear is here, king! Let one of the young men come over and get it and bring it to you. **23** May Yahweh pay each man for his righteousness and his faithfulness; because Yahweh put you into my hand today, but I would not strike his anointed. **24** See, as your life was precious in my eyes today, so may my life be much valued in the eyes of Yahweh, and may he rescue me out of all trouble." **25** Then Saul said to David, "May you be blessed, David my son! You will certainly do great things and you will succeed in them." So David went his way, and Saul returned to his place.

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1 Samuel 26 General Notes

Special concepts in this chapter

Vengeance

David has another opportunity to kill Saul but he refuses to kill the one God had chosen as king. This contrasts with Saul, who tried to find David and kill him. Saul came to admit that David was more righteous than he was because he did not kill his enemy. (See: elect and righteous)

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Important figures of speech in this chapter

Rhetorical question
David put his reason for not killing Saul in a rhetorical question: "Do not destroy him; for who can extend his hand against Yahweh's anointed one and be guiltless?"

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1 Samuel 26:1

Is not David hiding ... Jeshimon?
This rhetorical question can be translated as an exclamation. Alternate translation: "David is hiding ... Jeshimon!"

before Jeshimon
"from which we can see Jeshimon"

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

1 Samuel 26:2

Then Saul arose and went
The word "arose" is an idiom for taking action. Alternate translation: "Then Saul took action and he went"

three thousand
3,000

chosen men
men whom he had chosen because of their superior military abilities

1 Samuel 26:3

before Jeshimon
"from which they could see Jeshimon"

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

1 Samuel 26:4

General Information:
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1 Samuel 26:5

David arose and went
"David took action and he went"

Abner ... Ner
These are the names of men.

1 Samuel 26:6

Ahimelek ... Abishai
These are the names of men.

Zeruiah
These are the names of women.

go down ... to
David and his men were probably on higher ground than Saul.

I! I will go down
"I want to be the one who goes down"

1 Samuel 26:7

General Information:
This page has intentionally been left blank.

1 Samuel 26:8

God has put your enemy into your hand
Abishai speaks as if the enemy were a small object that God had put into David's hand. The word "hand" is a metonym for the power the hand can wield. Alternate translation: "God has given you complete control over your enemy"

pin him to the ground with the spear
This is a metonym that refers to "kill with a spear"

I will not strike him a second time
"I will kill him the first time I strike him" or "I will not need to strike him a second time"

1 Samuel 26:9

who can extend his hand against Yahweh's anointed one and be guiltless?
This rhetorical question can be translated as a statement. This can also be stated in positive form. Alternate translation: "No one can strike Yahweh's anointed one and be without guilt." or "Anyone who strikes Yahweh's anointed one will be guilty of murder."

1 Samuel 26:10

As Yahweh lives
"as certainly as Yahweh lives" or "as surely as Yahweh lives"

his day will come to die
"he will die a natural death"

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1 Samuel 26:11

extend my hand against
The hand is a metonym for the harm a hand can do. Alternate translation: "do anything to harm"

let us go
David includes Abishai, so the word "us" here is inclusive.

1 Samuel 26:12

a deep sleep from Yahweh had fallen on them
Yahweh had caused them to sleep deeply.

1 Samuel 26:13

General Information:
This page has intentionally been left blank.

1 Samuel 26:14

Do you not answer, Abner?
David uses a question to shame Abner into answering. This rhetorical question can be translated as a statement. Alternate translation: "Answer me, Abner!"

David shouted
"David spoke as loudly as he could" so Saul and his men could hear him

1 Samuel 26:15

Are not you a courageous man?
David uses a question to rebuke Abner for not guarding Saul. Alternate translation: "You are a very brave man."

Who is like you in Israel?
David uses a question to rebuke Abner for not guarding Saul. Alternate translation: "You are the greatest soldier in Israel."

Why then have you not kept watch over your master the king?
Possible meanings are 1) this is a real question and David wants Abner to answer him or 2) this is a rhetorical question and David is rebuking Abner. Alternate translation: "Therefore you should have kept watch over your master the king!"

to destroy the king
The word "destroy" here is hyperbole for "kill." Alternate translation: "to kill the king"

1 Samuel 26:16

General Information:
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1 Samuel 26:17

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

1 Samuel 26:18

Why does my master pursue his servant?
Possible meanings are 1) David really does want Saul to answer the question or 2) this rhetorical question can be translated as a statement. Alternate translation: "My master has no reason to pursue his servant."

Why does my master pursue his servant?
Here David speaks of Saul in third person calling him "my master," and he speaks of himself in third person calling himself "his servant." David speaks this way to show respect to Saul. Alternate translation: "Why are you, my master, pursuing me, your servant?" or "Why are you pursuing me?"

What have I done?
Possible meanings are 1) David really does want Saul to answer the question or 2) this rhetorical question can be translated as a statement. Alternate translation: "You know that I have done nothing to harm you."

What evil is in my hand?
This speaks of evil as if it were an object that is held in the hand. Here "hand" represents a person acting or doing something. Possible meanings are 1) David really does want Saul to answer the question. Alternate translation: "What have I done wrong?" or 2) this rhetorical question can be translated as a statement. Alternate translation: "I have done nothing wrong!"

1 Samuel 26:19

you, let my master the king listen to the words of his servant
David speaks as if he and the king were other people to show respect to Saul. Alternate translation: "you my king, listen to my words"

stirred you up against me
"caused you to be angry with me"

may he be pleased with an offering
You may need to make explicit the reason he will give an offering. Alternate translation: "I will give him an offering and hope he will accept it so he will no longer cause you to be angry with me"

may they be cursed in the sight of Yahweh
This can be translated in active form. Alternate translation: "may Yahweh decide to punish them"

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for they have today driven me out, that I should not cling to the inheritance of Yahweh; they have said to me, 'Go worship other gods.'
"for they have today driven me out. It is as if they want me to stop clinging to the inheritance of Yahweh. It is as if they have said to me, 'Go worship other gods.'"

that I should not cling to the inheritance of Yahweh
"so that I will no longer trust that Yahweh will give me what he has promised me"

1 Samuel 26:20

the king of Israel has
David speaks as if the king was another person to show respect to Saul. Alternate translation: "you have"

do not let my blood fall to the earth
This is a polite way of saying "do not kill me."

the one flea
David uses the word "flea" as a metaphor for a person, himself, who cannot do any great harm. Alternate translation: "this single flea" or "me, and I cannot harm you any more than one flea can"

as when one hunts a partridge in the mountains
Saul is chasing David as if he were hunting a valuable wild bird.

1 Samuel 26:21

Return
Possible meanings are 1) "Return to serve me in my palace" or "Return to your home."

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

my life was precious in your eyes today
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "today you have considered my life to be very valuable" or "today you showed me that you really do respect me"

played the fool
"been very foolish"

1 Samuel 26:22

General Information:
This page has intentionally been left blank.

1 Samuel 26:23

Yahweh put you into my hand today
The word "hand" is a metonym for the person's power. "Yahweh gave me an opportunity to attack you today" or "Yahweh placed me where I could easily have killed you"

pay each man
"give what is proper to each man"

his anointed
David speaks as if Saul were another person to show that he respects Saul because Saul is king. Alternate translation: "the one he has chosen to be king"

1 Samuel 26:24

your life was precious in my eyes today
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated similar words in [1 Samuel 26:21]

so may my life be much valued in the eyes of Yahweh
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "so may Yahweh consider my life very valuable as well" or "so may Yahweh value my life as much as I have valued your life"

1 Samuel 26:25

May you be blessed
This can be translated in active form. Alternate translation: "May Yahweh bless you"

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

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Chapter 27

1 David said in his heart, "I will now perish one day by Saul's hand; there is nothing better for me than to escape into the land of the Philistines; Saul will give up looking for me any more within all the borders of Israel; in this way I will escape out of his hand." **2** David arose and passed over, he and the six hundred men who were with him, to Achish son of Maok, the king of Gath. **3** David lived with Achish at Gath, he and his men, each man with his own household, and David with his two wives, Ahinoam the Jezreelite woman, and Abigail the Carmelite woman, Nabal's wife. **4** Saul was told that David had fled to Gath, so he looked for him no longer.

5 David said to Achish, "If I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may live there. Why should your servant live in the royal city with you?" **6** So that day Achish gave him Ziklag; that is why Ziklag belongs to the kings of Judah to this very day. **7** The number of days that David lived in the land of the Philistines was a full year and four months.

8 David and his men attacked various places, making raids on the Geshurites, the Girzites, and the Amalekites; for those nations were the inhabitants of the land, as you go to Shur, as far as the land of Egypt. They had been living there in the land from ancient times. [1]**9** David attacked the land and saved neither man nor woman alive. He took away the sheep and cattle, the donkeys, the camels, and the clothing. Then he returned and went back to Achish. **10** Achish would say, "Against whom have you made a raid today?" David would answer, "Against the south of Judah," or "Against the south of the Jerahmeelites," or "Against the south of the Kenites." **11** David would keep neither man nor woman alive to bring them to Gath, saying, "So that they cannot say about us, 'David did such and such.'" This was what he did all the while he was living in the country of the Philistines. **12** Achish believed David, saying, "He has made his people Israel utterly abhor him; he will therefore be my servant forever."

Footnotes

27:8 [1]Instead of

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1 Samuel 27 General Notes

Structure and formatting

This begins a section about David living with the Philistines.

Special concepts in this chapter

David's move

David is afraid Saul will someday catch him and kill him, so he moves to the Philistine city of Gath. This is a type of exile David creates for himself out of fear. It is caused by his lack of trust in God. This is the same reason his descendants would come to be exiled. (See: trust)

---

1 Samuel 27:1

David said in his heart

Here "his heart" is a metonym that means to himself. Alternate translation: "David thought to himself"

escape out of his hand

The word "hand" is a synecdoche for the person. Alternate translation: "escape from him"

1 Samuel 27:2

David arose and passed over

"David took action; he passed over"

passed over

"passed over the border between Israel and Philistia"

six hundred men

600

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Achish
This is the name of a man. See how you translated this in [1 Samuel 21:10]

Maok
This is the name of a man.

1 Samuel 27:3

Ahinoam
This is the name of a woman. See how you translated this in [1 Samuel 14:50]

Abigail
This is the name of a woman. See how you translated this in [1 Samuel 25:3]

Nabal
This is the name of a man. See how you translated this in [1 Samuel 25:3]

1 Samuel 27:4

Saul was told
This can be stated in active form. Alternate translation: "Someone told Saul" or "Saul heard"

1 Samuel 27:5

If I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [1 Samuel 20:3]

let them give me a place
Since Achish was the one who would "give," this is a metonym for "please give me a place."

one of the cities in the country
"one of the outlying towns" or "one of the towns outside the city"

Why should your servant live in the royal city with you?
This rhetorical question can be translated as a statement. Alternate translation: "I do not need to live in the city with you." or "I am not important enough to live here with you in the royal city."

your servant
David speaks as if he were another person to show that he respected Achish.

1 Samuel 27:6

Ziklag
This is the name of a city in the southwest part of Judah.

1 Samuel 27:7

General Information:
This page has intentionally been left blank.

1 Samuel 27:8

making raids on
attacking and taking property many times

Girzites
A people group who apparently lived somewhere between Philistia and Egypt.

as you go to Shur
Here "you" is being used as an indefinite pronoun that refers to anyone. Alternate translation: "on the way most people travel to Shur"

Shur
region on the northeast border of Egypt

1 Samuel 27:9

Achish
the king of Gath

1 Samuel 27:10

Achish
the king of Gath

Jerahmeelites
a clan from the tribe of Judah

Kenites
a people group who lived in the land of Midian

1 Samuel 27:11

Gath
one of five Philistine city-states.

1 Samuel 27:12

Achish
the king of Gath

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Chapter 28

1 It came about in those days that the Philistines gathered their armies together for battle to fight with Israel. Achish said to David, "Know for certain that you will go out with me in the army, you and your men." **2** David said to Achish, "That being the case, you will know what your servant can do." Achish said to David, "Then I will make you my bodyguard all your days."

3 Now Samuel had died, and all Israel had lamented him and buried him in Ramah, in his own city. Also, Saul had banned sorcerers and spiritists from the land. **4** Then the Philistines gathered themselves together and came and camped at Shunem; and Saul gathered all Israel together, and they camped at Gilboa. **5** When Saul saw the army of the Philistines, he was afraid, and his heart trembled very much. **6** Saul prayed to Yahweh for help, but Yahweh did not answer him—neither by dreams, nor by Urim, nor by prophets. **7** Then Saul said to his servants, "Find me a woman who is a sorceress, so that I may go to her and seek her advice." His servants said to him, "See, there is a woman in Endor who is a sorceress."

8 So Saul disguised himself, putting on other clothing and went, he and two men with him. They went to the woman by night. He said, "Divine for me by a spirit and bring up for me the one I name." **9** The woman said to him, "See, you know what Saul has done, how he has banned sorcerers and spiritists from the land. So why are you setting a trap for my life, to make me die?" **10** Saul swore to her by Yahweh and said, "As Yahweh lives, no punishment will happen to you for this thing." **11** Then the woman said, "Whom should I bring up to you?" Saul said, "Bring up Samuel for me." **12** When the woman saw Samuel, she cried with a loud voice and spoke to Saul, saying, "Why have you deceived me? For you are Saul." **13** The king said to her, "Do not be afraid. What do you see?" The woman said to Saul, "I see a god coming up out of the earth." **14** He said to her, "What does he look like?" She said, "An old man is coming up; he is clothed with a robe." Then Saul knew it was Samuel, and he bowed with his face to the ground and showed him respect.

15 Samuel said to Saul, "Why have you disturbed me and brought me up?" Saul answered, "I am very distressed, for the Philistines are waging war against me, and God has left me and does not answer me any more, neither by prophets, nor by dreams. Therefore I have called you, that you may make known to me what I will do." **16** Samuel said, "What then do you ask me, since Yahweh has left you, and he has become your enemy? **17** Yahweh has done to you what he said he would. Yahweh has torn the kingdom out of your hand and he has given it to someone else—to David. **18** Because you did not obey the voice of Yahweh and did not carry out his fierce wrath on Amalek, he has therefore done this today to you. **19** Yahweh will give Israel along with you into the hand of the Philistines, and tomorrow you and your sons will be with me. Yahweh will also give the army of Israel into the hand of the Philistines."

20 Then Saul immediately fell his full length on the ground and was very afraid because of the words of Samuel. There was no strength in him, for he had eaten no food all that day, neither that whole night. **21** The woman came to Saul and saw that he was very troubled, She said to him, "See, your woman servant has listened to your voice; I have put my life in my hand and have listened to the words that you said to me. **22** Now therefore, I beg you, listen also to the voice of your woman servant, and let me set a little food in front of you. Eat so that you may gain strength for when you go on your way." **23** But Saul refused and said, "I will not eat." But his servants, together with the woman, compelled him, and he listened to their voice. So he rose from the ground and sat on the bed. **24** The woman had a fatted calf in the house; she hurried and killed it; she took flour, kneaded it, and baked unleavened bread with it. **25** She brought it before Saul and his servants, and they ate. Then they got up and left that night.

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1 Samuel 28 General Notes

Special concepts in this chapter

Talking to the dead

Talking to the dead was against the law of Moses. God or the Holy Spirit left Saul because of his sin and would not help him. (See: death, lawofmoses and holyspirit and sin)

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Important figures of speech in this chapter

Rhetorical question
Samuel uses a rhetorical question to say it was useless to ask his advice since there was no way Saul could be successful with God against him: "What then do you ask me, since Yahweh has left you, and he has become your enemy?"

---

1 Samuel 28:1

to fight with Israel
"to fight against Israel"

1 Samuel 28:2

That being the case, you will know ... "Then I will make
The phrases "That being the case" and "Then" show that the speaker agrees with what the other person has just said. Alternate translation: "Very well, I will go with you so that you will know ... Very well, I will make"

you will know what your servant can do
David probably wanted Achish to think that David would kill many Israelites, but "what your servant can do" could also mean that David was planning to kill Philistines instead. Try to translate so that the reader can see both of these possible meanings.

your servant
David speaks as if he is another person so that Achish will think David respects him. Alternate translation: "I"

make you
The word "you" refers to David and so is singular.

bodyguard
a person who protects another person

1 Samuel 28:3

Now Samuel ... spiritists
The writer provides background information to prepare the reader for the events that follow.

banned ... from the land
He had officially removed them from the country or region, or prevented from entering. Alternate translation: "expelled ... from Israel"

sorcerers and spiritists
"those who talked with the dead and those who talked with spirits." If your language has one word for those who talk with the dead and one word for those who talk with spirits, or if your language has only one word for those who talk with the dead and with spirits, you should use those words here.

1 Samuel 28:4

Then the Philistines gathered
after David and Achish spoke (1 Samuel 28:2)

gathered all Israel together
"gathered all his armies in Israel together"

Shunem ... Gilboa
these are names of places

1 Samuel 28:5

he was afraid, and his heart trembled very much
These two phrases mean basically the same thing and emphasize the intensity of his fear. Here Saul is referred to by his "heart." Alternate translation: "he was terrified"

1 Samuel 28:6

Urim
The high priest carried the sacred lots called Urim and Thummin in his breastplate, in a marked pouch, next to his heart.

1 Samuel 28:7

Endor
This is the name of a place.

1 Samuel 28:8

Saul disguised himself ... and went ... to the woman by night
Saul disguised himself because the way from Gilboa (1 Samuel 28:4) to Endor (1 Samuel 28:7) was through land that the Philistines were living in. He traveled all day and reached the woman after the sun had gone down.

disguised
changed his usual appearance no one would know who he was

Divine for me by a spirit
Saul was requesting that the woman call on the familiar spirit she used to contact the dead and have that spirit call up the spirit of the dead person Saul would name.

1 Samuel 28:9

sorcerers and spiritists
"those who talked with the dead and those who talked with spirits." If your language has one word for those who talk with the dead and one word for those who talk with spirits, or if your language has only one word for those who talk with the dead and

generated on Tue Oct 24 10:45:40 2023

with spirits, you should use those words here. See how you translated similar words in 1 Samuel 28:3.

my life
The word "life" represents the person. Alternate translation: "me"

1 Samuel 28:10

General Information:
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1 Samuel 28:11

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1 Samuel 28:12

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1 Samuel 28:13

a god
Other possible meanings are 1) "one like God" or 2) "a judge" (1 Samuel 7:15).

1 Samuel 28:14

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1 Samuel 28:15

General Information:
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1 Samuel 28:16

General Information:
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1 Samuel 28:17

torn the kingdom out of your hand
Samuel speaks as if the kingdom were a physical object that could be held in the hand and grabbed out by another person. Alternate translation: "made you so you are no longer king" or "made another person king in your place"

1 Samuel 28:18

General Information:
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1 Samuel 28:19

Yahweh will give Israel along with you into the hand of the Philistines
Samuel speaks as if the people of Israel were a small object that Yahweh would give to the Philistines, whom he speaks of as if they were one person. Alternate translation: "Yahweh will allow the Philistines to do whatever they want to do to you and the people of Israel"

will be with me
This is a polite way to say that Saul will die. Alternate translation: "will be dead"

Yahweh will also give the army of Israel into the hand of the Philistines
Samuel speaks as if the army of Israel were a small object that Yahweh would give to the Philistines, whom he speaks of as if they were one person. Alternate translation: "Yahweh will allow the Philistines to do whatever they want to do to the army of Israel"

1 Samuel 28:20

he had eaten no food all that day, neither that whole night
Saul had not eaten during the night before he traveled from Gilboa (1 Samuel 28:4) to Endor (1 Samuel 28:7), nor during the day as he journeyed, nor during the night on which he visited the woman.

1 Samuel 28:21

I have put my life in my hand and have listened
This is an idiom. "I could die because I listened" or "Someone could kill me because I listened"

1 Samuel 28:22

the voice of your woman servant
The woman speaks as if she is another person to show that she respects Saul. She refers to herself by her "voice" to emphasize what she says. Alternate translation: "my voice" or "me speak to you"

1 Samuel 28:23

Saul refused
"Saul would not do what they asked"

compelled him
"forced him"

1 Samuel 28:24

fatted calf
a calf that has been grown and fed to be available for a special feast

she ... kneaded it
She mixed flour and oil, working and rolling the mixture thoroughly with her hands to produce dough for baking.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 28:25

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generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Now the Philistines gathered together all their army at Aphek, and Israel camped by the spring that is in Jezreel. **2** The princes of the Philistines passed on by hundreds and by thousands; David and his men passed on in the rear guard with Achish. **3** Then the princes of the Philistines said, "What are these Hebrews doing here?" Achish said to the other princes of the Philistines, "Is not this David, the servant of Saul, the king of Israel, who has been with me these days, or rather these years, and I have found no fault with him since he came away to me to this day?" **4** But the princes of the Philistines were angry with him and said, "Send the man back, that he may return to the place you assigned him. He will not go down with us into battle, for he will become our adversary during the fighting. For how else could he make himself acceptable to his master than by taking the heads of our own men? **5** Is this not David of whom they sang one to another in dances, saying,

'Saul has killed his thousands,
and David his ten thousands'?"

6 Then Achish called David and said to him, "As Yahweh lives, you have been good, and your going out and your coming in with me in the army is good in my view; for I have found nothing wrong with you since the day of your coming to me to this very day. Nevertheless, the princes are not favorable to you. **7** So now return and go in peace, so that you do not displease the princes of the Philistines." **8** David said to Achish, "But what have I done? What have you found in your servant as long as I have been before you to this day, that I may not go and fight against the enemies of my master the king?" **9** Achish answered and said to David, "I know that you are as blameless in my sight as an angel of God; nevertheless, the princes of the Philistines have said, 'He must not go up with us to the battle.' **10** So now rise up early in the morning with the servants of your master who have come with you; as soon as you are up early in the morning and have light, go away." **11** So David rose up early, he and his men, to leave in the morning, to return into the land of the Philistines. But the Philistines went up to Jezreel.

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1 Samuel 29 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 29:5.

Other possible translation difficulties

It is unclear whether David wanted to go into battle with the Philistines. He would have been fighting against Saul, but he also would have been fighting against Israel's soldiers. It is probably best to see that David is conflicted over this issue, but some scholars believe that David planned on turning against the Philistines in the battle.

---

1 Samuel 29:1

spring
a small stream of water flowing naturally from the Earth

1 Samuel 29:2

passed on by hundreds and by thousands
"divided their men into groups; some groups had one hundred soldiers and some groups had one thousand soldiers"

hundreds ... thousands
100s ... 1,000s

David and his men passed on in the rear guard with Achish
The groups of hundreds and thousands passed on first, then Achish and his helpers, and then David, his men, and the other Philistine soldiers, who were guarding Achish.

1 Samuel 29:3

What are these Hebrews doing here?
Possible ways to translate this rhetorical question as a statement are Alternate translation: 1) "You should not have allowed these Hebrews, our enemies, to be here with us." or 2) "Tell us who these Hebrews are."

generated on Tue Oct 24 10:45:40 2023

Is not this David ... these years, and I have found ... this day?
Another possible translation is "Is not this David, ... these years? I have found ... this day." The rhetorical question can be translated as a statement. Alternate translation: "You should know that this is David ... these years. I have found ... this day."

I have found no fault with him
"I know of nothing that he has done wrong"

1 Samuel 29:4

He will not go down with us into battle
The person here is a synecdoche for the army he commands. Alternate translation: "Do not let his army join with our army against our enemies"

For how else could he make himself acceptable to his master than by taking the heads of our own men?
This rhetorical question can be translated as a statement. Here "taking the heads" is a metonym for killing. Alternate translation: "The best way for David to make peace with his master would be by killing our soldiers!"

1 Samuel 29:5

Is this not David of whom they sang one to another in dances, saying, 'Saul ... ten thousands'?
This rhetorical question can be translated as a statement. Alternate translation: "You should not trust David—he is the one of whom they sang one to another in dances, saying, 'Saul ... ten thousands'!"

thousands ... ten thousands
"1,000s ... 10,000s"

1 Samuel 29:6

As Yahweh lives
This is an idiom. "As certainly as Yahweh lives" or "This is a true statement"

your going out and your coming in with me in the army is good
"I am happy to have you go out and come in with me and my army" or "It is good that you go everywhere with me and my army"

1 Samuel 29:7

General Information:
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1 Samuel 29:8

my master the king
David speaks as if Achish were another person so that Achish will think David respects him. Alternate translation: "you, my master and king"

1 Samuel 29:9

nevertheless, the princes
"even though that is true, this is more important: the princes" or "however, the princes"

1 Samuel 29:10

your master
The reader should understand that Achish is speaking of Saul.

have light
"can see with the morning sun"

1 Samuel 29:11

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generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 It came about, when David and his men had come to Ziklag on the third day, that the Amalekites had made a raid upon the Negev and on Ziklag. They attacked Ziklag, burned it, **2** and captured the women and everyone who was in it, both small and great. They killed no one, but carried them off as they went on their way. **3** When David and his men came to the city, it was burned, and their wives, their sons, and their daughters were taken captive. **4** Then David and the people that were with him raised their voices and wept until they had no more power to weep. **5** David's two wives were taken captive, Ahinoam the Jezreelite woman, and Abigail the wife of Nabal the Carmelite. **6** David was greatly distressed, for the people were talking about stoning him, for all the people were bitter in spirit, each man for his sons and daughters; but David strengthened himself in Yahweh, his God.

7 David said to Abiathar son of Ahimelek, the priest, "I beg you, bring the ephod here for me." Abiathar brought the ephod to David. **8** David prayed to Yahweh for direction, saying, "If I pursue after this troop, will I overtake them?" Yahweh answered him, "Pursue, for you will certainly overtake them, and you will surely recover everything." **9** So David went, he and the six hundred men who were with him; they came to the brook Besor, where those who were left behind stayed. **10** But David kept pursuing, he and four hundred men; for two hundred had stayed behind, who were so weak that they could not go over the brook Besor.

11 They found an Egyptian in a field and brought him to David; they gave him bread, and he ate; they gave him water to drink; **12** and they gave him a piece of a cake of figs and two clusters of raisins. When he had eaten, he gained strength again, for he had eaten no bread nor drunk any water for three days and three nights. **13** David said to him, "To whom do you belong? Where do you come from?" He said, "I am a young man of Egypt, servant to an Amalekite; my master left me because three days ago I fell sick. **14** We made a raid on the Negev of the Kerethites, and what belongs to Judah, and the Negev of Caleb, and we burned Ziklag." **15** David said to him, "Will you bring me down to this raiding party?" The Egyptian said, "Swear to me by God that you will not kill me or betray me up into the hands of my master, and I will bring you down to this raiding party."

16 When the Egyptian had brought David down, the raiders were spread out over all the ground, eating and drinking and celebrating because of all the booty they had taken out of the land of the Philistines and from the land of Judah. **17** David attacked them from the twilight to the evening of the next day. Not a man escaped except for four hundred young men, who rode on camels and fled. **18** David recovered all that the Amalekites had taken; and David rescued his two wives. **19** Nothing was missing, neither small nor great, neither sons nor daughters, neither booty, nor anything that the raiders had taken for themselves. David brought back everything. **20** David took all the flocks and the herds, which the men drove ahead of the other livestock. They said, "This is David's booty."

21 David came to the two hundred men who had been too weak to follow him, the ones the others had made to stay at the brook Besor. These men went ahead to meet David and the people who were with him. When David came to these people, he greeted them. **22** Then all the wicked men and worthless fellows among those who had gone with David said, "Because these men did not go with us, we will not give them any of the booty that we have recovered. However, each man may lead away his wife and children and go." **23** Then David said, "You must not act like this, my brothers, with what Yahweh has given to us. He has preserved us and given into our hand the marauding band that came against us. **24** Who will listen to you in this matter? For as the share is for anyone who goes into battle, so also will the share be for anyone who waits by the baggage; they will share and share alike." **25** It has been so from that day to this day, for David made it a statute and a decree for Israel.

26 When David came to Ziklag, he sent some of the booty to the elders of Judah, to his friends, saying, "See, here is a present for you from the booty from Yahweh's enemies." **27** He also sent some to the elders who were in Bethel, and to those who were in Ramoth of the South, and to those who were in Jattir, **28** and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa. **29** He also sent some to the elders who were in Rakal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites, **30** and to those who were in Hormah, and to those who were in Bor Ashan, and to those who were in Athak, **31** and to those who were in Hebron, and to all the places where David himself and his men habitually went.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 30 General Notes

Special concepts in this chapter

David fights the Amalekites
When David and his men arrive home, they find the Amalekites have raided Ziklag and taken everything. They catch and destroy them and bring back all of their goods and families. Then David sends gifts to all the cities in Judah through which they had traveled.

1 Samuel 30:1

Ziklag
Ziklag is a city in the southern part of Judah. This was where David and his men kept their families.

1 Samuel 30:2

they
the Amalekites

both small and great
Possible meanings are 1) "both unimportant people and important people" or 2) "both physically small and physically large."

1 Samuel 30:3

their wives ... sons ... daughters
belonging to David and his men

it was burned, and their wives ... daughters were taken captive
This can be translated in active form. Alternate translation: "they saw that someone had burned it and taken their wives ... captive"

1 Samuel 30:4

the people that were with him
These were mainly his army of men.

1 Samuel 30:5

General Information:
David finds strength in Yahweh after the raid.

Ahinoam the Jezreelite woman
"Ahinoam from Jezreel"

Nabal the Carmelite
"Nabal the man from Carmel"

Ahinoam ... Abigail
women's names

1 Samuel 30:6

distressed
suffering

all the people were bitter in spirit
The word "bitter" is a metaphor for the desire to rebel. The word "spirit" is a synecdoche for the person. Alternate translation: "all the people were ready to rebel against David" or "all the people were very unhappy"

David strengthened himself in Yahweh, his God
Possible meanings are 1) "David took courage because he knew Yahweh his God would help him" or 2) "Yahweh his God made David strong."

1 Samuel 30:7

General Information:
David seeks Yahweh's direction in dealing with the raid on his people.

1 Samuel 30:8

David prayed to Yahweh for direction
The abstract noun "direction" can be translated as a clause. Alternate translation: "David prayed that Yahweh would tell David what David should do"

pursue
chase and try to catch

1 Samuel 30:9

six hundred men
600 men

brook
small stream

1 Samuel 30:10

kept pursuing
"kept chasing them, trying to catch them"

four hundred men
400 men

two hundred
200 men

who were so weak
They were tired from their own raids and now in pursuit of the Amalekites. They no longer had the strength to continue.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 30:11

an Egyptian in a field
He was left there to die from the Amalekite raiding party.

1 Samuel 30:12

clusters of raisins
"clusters of dried grapes"

1 Samuel 30:13

David said to him
David questioned the Egyptian slave.

three days ago
"three days in the past"

three days
3 days

1 Samuel 30:14

a raid
an attack on a town to take property

1 Samuel 30:15

raiding party
a group of armed warriors who attack people or places unexpectedly

you will not ... betray me up into the hands of my master
Here "hands" refers to control. Alternate translation: "you will not ... violate the trust I have in you by allowing my master to control me again"

1 Samuel 30:16

booty
the goods they had stolen in the raid

1 Samuel 30:17

twilight
the time just after the sun goes down until the sky is dark

Not a man escaped except for four hundred young men
This double negative emphasizes that the four hundred young men were the only ones who escaped. Alternate translation: "The only ones who escaped were four hundred young men"

four hundred
400

1 Samuel 30:18

recovered ... rescued
"got back ... got back." These two words translate the same Hebrew word. Your language may also have a word for a person getting his own property back from the person who stole it that is different from the word for a person getting his wife back from those who have captured her.

rescued his two wives
"got his two wives back" or "saved his two wives from danger"

1 Samuel 30:19

Nothing was missing
"None of the items the Amalekites had stolen were lost"

neither small nor great
Possible meanings are 1) "neither unimportant people nor important people" or 2) "neither physically small nor physically large." See how you translated similar words in 1 Samuel 30:2.

booty
goods that the Amelekites had stolen. See how you translated this in 1 Samuel 30:16.

1 Samuel 30:20

General Information:
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1 Samuel 30:21

two hundred
200

the brook Besor
a small stream or creek named Besor. See how you translated this in [1 Samuel 30:9]

greeted them
spoke to them in a friendly way

1 Samuel 30:22

the booty
the goods they had taken from the enemy in battle. See how you translated this in 1 Samuel 30:16.

we have recovered
"we have regained" or "we have gotten back"

1 Samuel 30:23

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Samuel 30:24

Who will listen to you in this matter?
This rhetorical question can be translated as a statement: Alternate translation: "No one will listen to you in this matter."

as the share is for anyone who goes
The abstract noun "share" can be translated as a verb. Alternate translation: "as what belongs to anyone who goes"

anyone who goes into battle
the warriors who actually fought the enemy in war

will share and share alike
"will make sure that all receive the same amount"

anyone who waits by the baggage
the people who supported the warriors by managing and guarding their supplies

baggage
belongings that the soldiers left behind when they went into battle

1 Samuel 30:25

General Information:
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1 Samuel 30:26

Ziklag
This is the name of a town.

booty
goods that David had taken from the Amalekites after the battle. See how you translated this in 1 Samuel 30:16.

a present
"a gift"

1 Samuel 30:27

Connecting Statement:
The writer begins a list of towns whose elders received gifts from David.

Bethel ... Jattir
These are names of towns.

1 Samuel 30:28

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Aroer ... Siphmoth ... Eshtemoa
These are names of towns.

1 Samuel 30:29

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Rakal
This is the name of a town.

Jerahmeelites ... Kenites
These are the names of people groups.

1 Samuel 30:30

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Hormah ... Bor Ashan ... Athak
These are names of towns.

1 Samuel 30:31

Connecting Statement:
The writer finishes the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

generated on Tue Oct 24 10:45:40 2023

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Chapter 31

1 Now the Philistines fought against Israel. The men of Israel fled from before the Philistines and fell down dead on Mount Gilboa. **2** The Philistines closely pursued Saul and his sons. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons. **3** The battle went heavily against Saul, and the archers overtook him. He was in severe pain because of them. **4** Then Saul said to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it. **5** When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died with him. **6** So Saul died, his three sons, and his armor bearer—these men all died together that same day.

7 When the men of Israel who were on the other side of the valley, and those beyond the Jordan, saw that the men of Israel had fled, and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and lived in them. **8** It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his three sons fallen on Mount Gilboa. **9** They cut off his head and stripped off his armor, and sent messengers into the land of the Philistines throughout to carry the news to their idols' temples and to the people. **10** They put his armor in the temple of the Ashtoreths, and they fastened his body to the city wall of Beth Shan. **11** When the inhabitants of Jabesh Gilead heard of what the Philistines had done to Saul, **12** all the fighting men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth Shan. They went to Jabesh and burned them there. **13** Then they took their bones and buried them under a tamarisk tree in Jabesh, and fasted for seven days.

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1 Samuel 31 General Notes

Structure and formatting

This is the end of the section on Saul, but the book continues in 2 Samuel 1.

Special concepts in this chapter

Saul's punishment

Saul receives his punishment from God: death for his disobedience and resisting the will of God. (See: willofgod)

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1 Samuel 31:1

Now the Philistines fought against Israel

This battle was the result of the conflict between David and the Philistines in 1 Samuel 29:11. The writer has finished telling the story of David that began in 1 Samuel 30:1, and now he tells about the battle between the Israelites and the Philistines.

against Israel

"Israel" refers to the people who live there. Alternate translation: "against the people of Israel"

Mount Gilboa

This is the name of a mountain

1 Samuel 31:2

closely pursued Saul and his sons

"chased Saul and three of his sons"

Abinadab, and Malki-Shua

These are names of men.

1 Samuel 31:3

The battle went heavily against Saul

This is an idiom. "Saul's army began to lose the battle"

1 Samuel 31:4

armor bearer

The armor bearer carried the large shield of his commanding officer and other weapons. He protected the commanding officer during a battle.

these uncircumcised

The nominal adjective "uncircumcised" can be translated as an adjective. Not being circumcised is a metonym for being foreigners. Alternate translation: "these men who have not been circumcised" or "these non-Israelite men"

would not

The ellipsis can be filled in. Alternate translation: "would not do what Saul had told him to do"

generated on Tue Oct 24 10:45:40 2023

took his own sword and fell on it
"killed himself with his own sword"

1 Samuel 31:5

General Information:
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1 Samuel 31:6

that same day
"on that one day"

1 Samuel 31:7

lived in them
lived in the cities the men of Israel had left

1 Samuel 31:8

strip the dead
take the armor and weapons off the dead Israelites' bodies

Mount Gilboa
a mountain range overlooking the Valley of Jezreel in northern Israel, south of Nazareth

1 Samuel 31:9

the land of the Philistines throughout
"all areas of the land of the Philistines"

to carry the news to their idols' temples and to the people
"to speak the news inside the temples and to the people"

their idols' temples
the buildings where they worshiped their idols

1 Samuel 31:10

Ashtoreths
ancient false goddesses and idols, also called "Asherah" or "Astarte"

fastened
attached, probably with a large spike or nail

Beth Shan
the name of a city

1 Samuel 31:11

Jabesh
This is the name of a town. See how you translated this in [1 Samuel 11:1]

what the Philistines had done to Saul
"how the Philistines had dishonored Saul"

1 Samuel 31:12

all night
"throughout the whole night"

1 Samuel 31:13

a tamarisk tree
This is a type of tree. See how you translated this in [1 Samuel 22:6]

generated on Tue Oct 24 10:45:40 2023

Book: 2 Samuel

2 Samuel

Chapter 1

1 After the death of Saul, David returned from attacking the Amalekites and remained in Ziklag for two days. **2** On the third day, a man came from Saul's camp with his clothes torn and with dirt on his head. When he came to David he fell to the ground and bowed down. **3** David said to him, "Where did you come from?" He answered, "I escaped from the camp of Israel." **4** David said to him, "Please tell me how things went." He answered, "The people fled from the battle. Many have fallen and many are dead. Saul and Jonathan his son are also dead." **5** David said to the young man, "How do you know that Saul and Jonathan his son are dead?" **6** The young man replied, "By chance I happened to be on Mount Gilboa, and there Saul was leaning on his spear, and chariots and riders were about to catch up with him. **7** Saul turned around and saw me and called out to me. I answered, 'Here I am.' **8** He said to me, 'Who are you?' I answered him, 'I am an Amalekite.' **9** He said to me, 'Please stand over me and kill me, for great suffering has taken hold of me, but life is still in me.' **10** So I stood over him and killed him, because I knew that he would not live after he had fallen. Then I took the crown that was on his head and the band that was on his arm, and brought them here to you, my master."

11 Then David tore his clothes, and all the men with him did the same. **12** They mourned, wept, and fasted until evening for Saul, for Jonathan his son, for the people of Yahweh, and for the house of Israel because they had fallen by the sword. **13** David said to the young man, "Where are you from?" He answered, "I am the son of a foreigner in the land, an Amalekite." **14** David said to him, "Why were you not afraid to destroy Yahweh's anointed king with your own hand?" **15** David called one of the young men and said, "Go and kill him." So that man went and struck him down, and the Amalekite died. **16** Then David said to the dead Amalekite, "Your blood is on your head because your own mouth has testified against you and said, 'I have killed Yahweh's anointed king.'"

17 Then David sang this lament about Saul and Jonathan his son. **18** He commanded the people to teach this Song of the Bow to the sons of Judah, which has been written in the Book of Jashar.

19 "Your glory, Israel, is dead, killed on your high places!
How the mighty have fallen!
20 Do not tell it in Gath,
do not proclaim it in the streets of Ashkelon,
so that the daughters of the Philistines may not rejoice,
so that the daughters of the uncircumcised may not celebrate.
21 Mountains of Gilboa,
let there not be dew or rain on you,
nor fields giving grain for offerings,
for there the shield of the mighty was defiled.
The shield of Saul is no longer anointed with oil.
22 From the blood of those who have been killed,
from the bodies of the mighty,
the bow of Jonathan did not turn back,
and the sword of Saul did not return empty.
23 Saul and Jonathan were loved and gracious in life,
and in their death they were not separated.
They were swifter than eagles,
they were stronger than lions.
24 You daughters of Israel, weep over Saul,
who clothed you in scarlet as well as jewels,
and who put ornaments of gold on your clothing.
25 How the mighty have fallen in the midst of the battle!
Jonathan is killed on your high places.
26 I am distressed for you, my brother Jonathan.

generated on Tue Oct 24 10:45:40 2023

You were very dear to me.
Your love to me was wonderful,
exceeding the love of women.
27 How the mighty have fallen,
and the weapons of war perished!"

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2 Samuel 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 1:19-27.

This chapter continues the material from 1 Samuel.

Special concepts in this chapter

David's funeral song

David praised Saul and Jonathan as great warriors and Jonathan as his dearest friend.

Important figures of speech in this chapter

Synecdoche

David used two figures of speech to express that Jonathan and Saul were great warriors: "the bow of Jonathan did not turn back, and the sword of Saul did not return empty."

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2 Samuel 1:1

Ziklag

This is the name of a city in the southern part of Judah.

2 Samuel 1:2

On the third day

"After three days"

with his clothes torn and with dirt on his head

In this culture, tearing one's own clothes and putting dirt on one's head was an act of mourning.

he fell to the ground and bowed down

This was an act of showing submission to David, who was now the king of Israel.

2 Samuel 1:3

General Information:

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2 Samuel 1:4

Many have fallen and many are dead

Possible meanings are 1) "Many were wounded and many were killed" or 2) "Many were wounded and killed."

2 Samuel 1:5

General Information:

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2 Samuel 1:6

By chance I happened to be

This statement emphasizes that the man did not plan to meet Saul.

Saul was leaning on his spear

Possible meanings are 1) Saul was weak and using the spear to support himself or 2) Saul was attempting to kill himself by falling on his own spear.

2 Samuel 1:7

General Information:

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2 Samuel 1:8

He said to me, 'Who are you?' I answered him, 'I am an Amalekite.'

These direct quotations could be stated as indirect speech. Alternate translation: "He asked me who I was, and I told him that I am an Amalekite"

I am an Amalekite

These are the same people David just finished attacking in 2 Samuel 1:1.

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2 Samuel 1:9

great suffering has taken hold of me
Saul's suffering is spoken of as something terrible that has grabbed hold of him. Alternate translation: "I am suffering terribly"

life is still in me
This idiom means he is still alive. Alternate translation: "I am still alive"

2 Samuel 1:10

he would not live after he had fallen
"he would die anyway"

2 Samuel 1:11

David tore his clothes ... the men with him did the same
David and his men tore their clothes as a sign of mourning for the death of King Saul.

2 Samuel 1:12

for the people of Yahweh, and for the house of Israel
Both statements mean basically same thing. The word "house" is a metonym that represents the descendants of Israel. But, both "people" and "house" probably are a synecdoche representing the soldiers of Israel. Alternate translation: "for the Israelite soldiers"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

they had fallen by the sword
Here "fallen" is a polite way of referring to being killed. Also, "sword" represents a battle. This here means "had been killed." Alternate translation: "they had died in battle" or "enemies had killed them in battle"

2 Samuel 1:13

Where are you from?
The man had already stated that he is an Amalekite in 2 Samuel 1:8. David apparently asks the man to confirm this because of the serious judgment that David was going to pronounce on the man.

2 Samuel 1:14

Why were you not afraid to destroy Yahweh's anointed king with your own hand?
This rhetorical question is used to rebuke the man. It can be translated as a statement. Alternate translation: "You should have feared Yahweh and not killed his anointed king with your own hand!"

Yahweh's anointed king
This refers to Saul.

with your own hand
This phrase refers to doing something yourself. Alternate translation: "yourself" or "personally"

2 Samuel 1:15

struck him down
This idiom means "killed him."

2 Samuel 1:16

Your blood is on your head
Here "blood" is a metonym that implies "shed blood" and is associated with death. Here "your head" is a synecdoche referring to the man and means that he is responsible. Alternate translation: "You are responsible for your own death" or "You have caused your own death"

your own mouth has testified against you
Here "your own mouth" refers to the man himself. Alternate translation: "you have testified against yourself"

2 Samuel 1:17

General Information:
David sings a song of mourning for Saul and Jonathan.

2 Samuel 1:18

Song of the Bow
This was the title of the song.

which has been written in the Book of Jashar
This is background information added to tell the reader what happened to the song in the future.

the Book of Jashar
The word "Jashar" means "upright." Alternate translation: "the Book of the Upright"

2 Samuel 1:19

Your glory, Israel, is dead
"Your glory" refers to Saul.

the mighty
The phrase "the mighty" refers to both Saul and Jonathan. This nominal adjective is plural, and can be stated as "the mighty ones."

have fallen
The word "fallen" here means "died."

generated on Tue Oct 24 10:45:40 2023

2 Samuel 1:20

Do not tell it in Gath ... do not proclaim it in the streets of Ashkelon
These two phrases mean the same thing and are repeated as part of the poetry of the song.

Gath ... Ashkelon
Gath and Ashkelon are two of the Philistines' major cities. The Philistines killed Saul and Jonathan.

so that the daughters of the Philistines may not rejoice ... so that the daughters of the uncircumcised may not celebrate
These two phrases mean the same thing and are repeated as part of the poetry of the song.

the daughters of the uncircumcised
This phrase refers to people who do not follow Yahweh, such as the Philistines.

2 Samuel 1:21

Mountains of Gilboa
David speaks directly to the "Mountains of Gilboa" as if they were listening to his song.

let there not be dew or rain on you
David curses the ground where King Saul died in the battle. This was out of reverence for Saul, who was God's anointed king.

the shield of the mighty was defiled
The "mighty" here refers to Saul. The shield was defiled because it fell on the ground, and because the king's blood was shed on it.

The shield of Saul is no longer anointed with oil
Saul's shield was made of leather. To care for the shield, it was rubbed with oil. Alternate translation: "No one will care for Saul's shield anymore"

2 Samuel 1:22

From the blood of those who have been killed, from the bodies of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty
Saul and Jonathan are shown here to have been fierce and valiant warriors.

the sword of Saul did not return empty
Saul's sword is spoken of as if it were a living thing that could return on its own. Rather than return empty, it was carrying the blood of Saul's enemies that it killed.

2 Samuel 1:23

in their death they were not separated
The phrase "were not separated" is used to emphasize that they were always together. Alternate translation: "even in death they were together"

They were swifter than eagles, they were stronger than lions.
Saul and Jonathan were spoken of as if they were faster than eagles and stronger than lions.

2 Samuel 1:24

who clothed you in scarlet as well as jewels, and who put ornaments of gold on your clothing
"who provided you nice clothes and jewelry." These two phrases share similar meanings that describe providing the women with expensive, attractive clothing.

2 Samuel 1:25

How the mighty have fallen in the midst of the battle
This phrase is repeated in verse 27 to emphasize that Israel's best warriors are dead. Alternate translation: "The mighty men have died in battle"

the mighty
Here "mighty" is plural and may refer to only Saul and Jonathan, or to all of the soldiers of Israel. Alternate translation: "the mighty warriors"

have fallen
This is a polite way to say "have died."

Jonathan is killed
This can be stated in active form. Alternate translation: "Jonathan has died in battle" or "The enemy has killed Jonathan"

on your high places
David continues to address this part of the song to the mountains of Gilboa as he started in [2 Samuel 1:21]

2 Samuel 1:26

my brother Jonathan
Here "brother" is used in the sense of a very close friend.

Your love to me was wonderful, exceeding the love of women
Here "love" is used in the sense of friendship and loyalty. Jonathan's loyalty to David was even greater than the loyalty a woman has for her husband and children.

2 Samuel 1:27

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 After this David asked Yahweh and said, "Should I go up to one of the cities of Judah?" Yahweh replied to him, "Go up." David said, "To which city should I go?" Yahweh replied, "To Hebron." **2** So David went up with his two wives, Ahinoam from Jezreel, and Abigail from Carmel, the widow of Nabal. **3** David brought the men who were with him, who each brought his family, to the cities of Hebron, where they began to live. **4** Then men from Judah came and anointed David king over the house of Judah.

They told David, "The men of Jabesh Gilead have buried Saul." **5** So David sent messengers to the men of Jabesh Gilead and said to them, "You are blessed by Yahweh, since you have shown this loyalty to your master Saul and have buried him. **6** Now may Yahweh show you steadfast love and faithfulness. I also will show you this goodness because you have done this thing. **7** Now then, let your hands be strong; be courageous for Saul your master is dead, and the house of Judah has anointed me king over them."

8 But Abner son of Ner, commander of Saul's army, took Ish-Bosheth son of Saul and brought him to Mahanaim. **9** He made Ish-Bosheth king over Gilead, Asher, Jezreel, Ephraim, Benjamin, and over all Israel. **10** Ish-Bosheth son of Saul, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. **11** The time that David was king in Hebron over the house of Judah was seven years and six months.

12 Abner son of Ner, and the servants of Ish-Bosheth son of Saul, went out from Mahanaim to Gibeon. **13** Joab son of Zeruiah and the servants of David went out and met them by the pool of Gibeon. There they sat down, one group on one side of the pool and the other on the other side. **14** Abner said to Joab, "Let the young men arise and compete before us." Then Joab said, "Let them arise." **15** Then the young men got up and gathered together, twelve for Benjamin and Ish-Bosheth son of Saul, and twelve from servants of David. **16** Each man seized his opponent by the head and thrust his sword into the side of his opponent, and they fell down together. Therefore that place was called "Helkath Hazzurim," or "Field of Swords," which is in Gibeon. **17** The battle was very severe that day and Abner and the men of Israel were defeated before the servants of David.

18 The three sons of Zeruiah were there: Joab, and Abishai, and Asahel. Asahel was swift in his feet like a wild gazelle. **19** Asahel closely pursued Abner and followed him without turning away in any direction. **20** Abner looked behind him and said, "Is that you Asahel?" He answered, "It is I." **21** Abner said to him, "Turn aside to your right or to your left, and seize one of the young men and take his armor." But Asahel would not turn aside. **22** So Abner said again to Asahel, "Stop pursuing me. Why should I strike you to the ground? How then could I hold up my face to Joab, your brother?" **23** But Asahel refused to turn aside, and so Abner stabbed him in the body with the blunt end of his spear, so that the spear came out the other side. Asahel fell down and died there. So it came about that anyone who arrived at the place where Asahel fell down and died, he stopped and stood still.

24 But Joab and Abishai pursued Abner. When the sun was going down, they came to the hill of Ammah, which is near Giah by the road to the wilderness of Gibeon. **25** The men of Benjamin gathered themselves together behind Abner and stood on the top of the hill. **26** Then Abner called to Joab and said, "Must the sword devour forever? Do you not know it will be bitter in the end? How long will it be before you tell your men to stop pursuing their brothers?" **27** Joab replied, "Just as God lives, if you had not said that, my soldiers would have pursued their brothers until the morning!" **28** So Joab blew the ram's horn, and all his men stopped and did not pursue Israel anymore, nor did they fight anymore. **29** Abner and his men traveled all that night through the Arabah. They crossed the Jordan, marched all the next morning, and then reached Mahanaim.

30 Joab returned from pursuing Abner. He assembled all his people, from whom were missing Asahel and nineteen of David's servants. **31** But the servants of David had slaughtered from Benjamin and of Abner's men 360 men who died. **32** Then they took up Asahel and buried him in the tomb of his father, which was in Bethlehem. Joab and his men traveled all night, and the day dawned on them at Hebron.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 2 General Notes

Structure and formatting

This chapter begins the story of the civil war between Saul's son and David.

Special concepts in this chapter

Civil war

There was a civil war in Israel. David was made king of Judah and Saul's uncle (Abner) made Saul's son (Ishbosheth) king of the rest of Israel. When they fought each other, Abner killed Joab's brother, but David's army was victorious.

Important figures of speech in this chapter

Rhetorical question

Abner finally stopped the battle with a rhetorical question to David's army. "Must the sword devour forever?"

---

2 Samuel 2:1

After this

"After David mourned the deaths of Saul and Jonathan in battle"

go up to one of the cities of Judah

At this time David was in the city of Ziklag. David used the phrase "go up" because Ziklag was lower in elevation than Judah. Alternate translation: "travel to one of the cities of Judah"

2 Samuel 2:2

David went up with his two wives

At this time David was in the city of Ziklag. The narrator uses the phrase "went up" because Ziklag was lower in elevation than Hebron. Alternate translation: "David traveled to Hebron with his two wives"

2 Samuel 2:3

General Information:

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2 Samuel 2:4

anointed David king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king.

the house of Judah

Here "house" is used in the sense of "tribe." Alternate translation: "the tribe of Judah"

Jabesh Gilead

This is the name of a town in the region of Gilead.

2 Samuel 2:5

General Information:

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2 Samuel 2:6

General Information:

David speaks to the people of Jabesh Gilead.

Now may Yahweh show you steadfast love and faithfulness

The abstract nouns "love" and "faithfulness" can be expressed with the verb "loves" and the adjective "faithful." Alternate translation: "Now may Yahweh show you that he loves you without ceasing and is faithful"

this thing

They buried Saul.

2 Samuel 2:7

let your hands be strong

Here "hands" refers to the people of Jabesh Gilead. Alternate translation: "be strong"

anointed me king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king.

2 Samuel 2:8

Ner ... Ish-Bosheth

These are the names of men.

Mahanaim

This is the name of a place.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 2:9

Gilead ... Jezreel
These are the names of places.

2 Samuel 2:10

the house of Judah followed David
Obeying David's rule is spoken of as "following" him. Alternate translation: "the tribe of Judah obeyed David as their king"

house of Judah
Here "house" is used to mean "tribe."

2 Samuel 2:11

General Information:
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2 Samuel 2:12

Abner ... Ner ... Ish-Bosheth ... Saul
These are the names of men.

2 Samuel 2:13

Zeruiah
This is the name of a man.

2 Samuel 2:14

General Information:
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2 Samuel 2:15

General Information:
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2 Samuel 2:16

they fell down together
This is a polite way of saying they died. Alternate translation: "they both died"

Helkath Hazzurim
This is a name given to remind people what happened there.

2 Samuel 2:17

The battle was very severe that day
It may be helpful to explicitly state that this was the large battle that followed the contest of the young men. Alternate translation: "Then the others started to fight also. It was a very fierce battle that day"

2 Samuel 2:18

Zeruiah ... Joab ... Abishai ... Asahel
These are the names of men.

Asahel was swift in his feet like a wild gazelle
Here Asahel is compared to a gazelle, an animal that runs very fast. Alternate translation: "Asahel could run very fast"

wild gazelle
This small, four-legged animal, with two long horns on its head, runs very fast.

2 Samuel 2:19

Abner
This is the name of a man.

followed him without turning away in any direction
Here "without turning away" is stated in negative form to emphasize how closely he followed Abner's path. Alternate translation: "followed him wherever he went"

2 Samuel 2:20

Asahel
This is the name of a man.

2 Samuel 2:21

Turn aside to your right or to your left ... turn aside
"Stop chasing me ... stop chasing Abner"

seize one of the young men and take his armor
Abner was asking Asahel to kill and plunder another younger soldier who would not be as dangerous as Abner. He did not want to kill Asahel. Alternate translation: "fight with another soldier and take his equipment as plunder"

2 Samuel 2:22

Why should I strike you to the ground?
This rhetorical question is used to warn Asahel of the danger he faced. "Strike to the ground" is a polite way of saying "to kill." Alternate translation: "I do not wish to kill you"

How then could I hold up my face to Joab, your brother?
This rhetorical question emphasizes that Abner does not want to fight and kill Asahel because it would destroy Abner's relationship with Joab. Here "hold up my face to Joab" is an idiom that means that he would be too ashamed to look at Joab. Alternate translation: "I would be too ashamed to look at your brother, Joab"

2 Samuel 2:23

turn aside
This means to "halt" or "stop chasing."

the blunt end of his spear
This refers to the handle, which is not sharp or designed to pierce anything. It can be implied that

generated on Tue Oct 24 10:45:40 2023

Abner was only trying to stop Asahel from following him, and did not intend to kill him.

2 Samuel 2:24

Abishai
This is the name of a man.

hill of Ammah ... Giah
These are the names of places.

2 Samuel 2:25

General Information:
This page has intentionally been left blank.

2 Samuel 2:26

Abner called
"Abner shouted" or "Abner yelled"

Must the sword devour forever?
This rhetorical question emphasizes that the battle had already continued too long. Here "sword" refers to the fighting. The killing in the battle is spoken of as if a wild animal was eating the soldiers. Alternate translation: "We do not need to keep using our swords to fight and kill each other."

Do you not know it will be bitter in the end?
This rhetorical question is used to force Joab to acknowledge that continued fighting could only result in more suffering. Here "bitter" is a euphemism for the terrible suffering that would occur. Alternate translation: "You know very well that there will be a terrible result if this continues!"

How long will it be before you tell your men to stop pursuing their brothers?
This rhetorical question is intended to convince Joab to stop fighting their fellow Israelites. Here "brother" is used to represent the members of the nation of Israel. Alternate translation: "Stop this now so that Israelites will not have to kill each other!"

2 Samuel 2:27

Just as God lives
This is a very strong vow. Alternate translation: "With God as my witness" or "God will affirm that I mean what I say"

if you had not said that ... pursued their brothers until the morning
Joab spoke about what did not happen to show how good it was that Abner said what he said. Because Abner said what he said, Joab would tell his soldiers to stop chasing their brothers.

2 Samuel 2:28

blew the ram's horn
Trumpets were used to signal orders to the armies across great distances.

did not pursue Israel
Here "Israel" refers to the Israelite soldiers. Alternate translation: "did not continue to chase the Israelite soldiers"

2 Samuel 2:29

Arabah ... Mahanaim
These are the names of places.

2 Samuel 2:30

his people
"his men" or "his fighting men"

Asahel
This is the name of a man.

David's servants
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

2 Samuel 2:31

from Benjamin and of Abner's men 360 men
"360 men from Benjamin who followed Abner." Abner did not die.

360 men
"three hundred and sixty men"

from Benjamin
This phrase means "from the tribe of Benjamin."

2 Samuel 2:32

took up Asahel
"carried Asahel's body with them"

the day dawned on them at Hebron
"they arrived at Hebron by dawn the next morning"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Now there was a long war between the house of Saul and the house of David. David grew stronger and stronger, but the house of Saul grew weaker and weaker.

2 Sons were born to David in Hebron. His firstborn was Amnon, by Ahinoam from Jezreel.

3 His second son, Kileab, was born to Abigail, the widow of Nabal from Carmel. The third, Absalom, was son of Maakah, daughter of Talmai, king of Geshur.

4 David's fourth son, Adonijah, was the son of Haggith. His fifth son was Shephatiah son of Abital,

5 and the sixth, Ithream, was the son of David's wife Eglah. These sons were born to David in Hebron.

6 It came about during the war between the house of Saul and the house of David that Abner made himself strong in the house of Saul. **7** Saul had a concubine whose name was Rizpah, the daughter of Aiah. Ish-Bosheth said to Abner, "Why have you gone to my father's concubine?" **8** Then Abner was very angry at the words of Ish-Bosheth and said, "Am I a dog's head that belongs to Judah? Today I am showing faithfulness to the house of Saul, your father, to his brothers, and to his friends, by not delivering you into the hand of David. But now you accuse me of iniquity concerning this woman? **9** May God do so to me, Abner, and more also, if I do not do for David as Yahweh has sworn to him, **10** to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba." **11** Ish-Bosheth could not answer Abner another word, because he feared him.

12 Then Abner sent messengers to David to speak for him saying, "Whose land is this? Make a covenant with me, and you will see that my hand is with you, to bring all Israel to you." **13** David answered, "Good, I will make a covenant with you. But one thing I require from you is that you cannot see my face unless you first bring Michal, Saul's daughter, when you come to see me." **14** Then David sent messengers to Ish-Bosheth, Saul's son, saying, "Give me my wife Michal, to whom I betrothed to myself at the price of one hundred Philistine foreskins." **15** So Ish-Bosheth sent for Michal and took her from her husband, Paltiel son of Laish. **16** Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, "Return home now." So he returned.

17 Abner spoke with the elders of Israel saying, "In the past you were trying to have David be king over you. **18** Now do it. For Yahweh has spoken of David saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the hand of all their enemies.'" **19** Abner also spoke personally to the people of Benjamin. Then Abner went also to speak with David in Hebron to explain everything that Israel and the whole house of Benjamin desired to accomplish. **20** When Abner and twenty of his men arrived in Hebron to see David, David had a feast prepared for them. **21** Abner explained to David, "I will arise and gather all Israel to you, my master the king, so that they may make a covenant with you, so that you may reign over all that you desire." So David sent Abner away, and Abner left in peace.

22 Then the servants of David and Joab came from a raid and brought much plunder with them. But Abner was not with David in Hebron. David had sent him away, and Abner had left in peace. **23** When Joab and all the army with him arrived, they told Joab, "Abner son of Ner came to the king, and the king has sent him away, and Abner left in peace." **24** Then Joab came to the king and said, "What have you done? Look, Abner came to you! Why have you sent him away, and he is gone? **25** Do you not know that Abner son of Ner came to deceive you and to discover your plans and learn everything you are doing?" **26** When Joab left David, he sent messengers after Abner, and they brought him back from the well of Sirah, but David did not know this.

27 When Abner returned to Hebron, Joab took him aside in the middle of the gate to speak with him quietly. There Joab stabbed him in the stomach and so that Abner died. In this way, Joab avenged the blood of Asahel his brother. **28** When David heard about this he said, "I and my kingdom are innocent before Yahweh forever regarding the blood of Abner son of Ner. **29** May his blood fall upon the head of Joab and upon all his father's house! May Joab's house never be without someone who has a running sore or leprosy or who is lame and must walk with a staff or who is killed by the sword or does not have

generated on Tue Oct 24 10:45:40 2023

enough food." **30** So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in battle.

31 David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn before Abner's body." Now King David walked behind the body in the funeral procession. **32** They buried Abner in Hebron. The king wept and cried loudly at the tomb of Abner, and all the people also wept. **33** The king lamented for Abner and sang,

"Should Abner die as a fool dies?
34 Your hands were not bound.
Your feet were not shackled.
As a man falls before the sons of injustice, so you have fallen."

Once more all the people wept over him. **35** All the people came to make David eat while it was still day, but David swore, "May God do so to me, and more also, if I taste bread or anything else before the sun goes down." **36** All the people took notice of David's grief, and it pleased them, as whatever the king did pleased them. **37** So all the people and all Israel understood that day that it was not the king's desire to kill Abner son of Ner. **38** The king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel? **39** Now I am weak today, though I am an anointed king. These men, the sons of Zeruiah, are too severe for me. May Yahweh repay the evildoer by punishing him for his wickedness, as he deserves."

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2 Samuel 3 General Notes

Structure and formatting

This chapter records the first attempt to end the civil war.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 3:33-34.

Special concepts in this chapter

David never wanted to hurt Saul's family. Isbosheth criticized Abner and Abner became angry. He decided to help David become king of all of Israel. Abner came and made a treaty with David. As he left, Joab arrived and told him he wanted to talk to him and he murdered Abner. David was very unhappy that Abner had been killed.

---

2 Samuel 3:1

Now
This word is used here to mark a stop in the main story. Here Samuel gives information about the war between David and the supporters of Saul.

house
Here "house" is used to mean "supporters."

grew stronger and stronger
This metaphor means the number of people supporting David increased.

grew weaker and weaker
This metaphor means the number of people supporting Saul's family decreased.

2 Samuel 3:2

Sons were born to David
This can be stated in active form. Alternate translation: "David's wives gave birth to six sons"

Ahinoam
This is the name of a woman, a wife of David.

2 Samuel 3:3

second son ... third
These two sons were born after the "firstborn"

Abigail ... Maakah
These are women's names. They are the wives of David.

Kileab ... Nabal ... Talmai
These are men's names.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 3:4

fourth son ... fifth son
This is the numerical order of David's sons.

Adonijah ... Shephatiah
These are the names of David's sons.

Haggith ... Abital
These are names of David's wives.

2 Samuel 3:5

the sixth
This is the numerical order of David's sons.

Ithream
This is the name of one of David's sons.

Eglah
This is the name of one of David's wives.

2 Samuel 3:6

It came about
This introduces a new event in the story of the struggle between David's supporters and Saul's family.

house of Saul
This refers to Saul's family and supporters who assumed control of his estate after he died.

house of David
This refers to the supporters of David.

Abner made himself strong in the house of Saul
Abner's increasing power over Saul's family is spoken of as if he became physically stronger. Alternate translation: "Abner gained more power over the family and supporters of Saul"

2 Samuel 3:7

Rizpah ... Aiah
These are names of women.

Ish-Bosheth
This is a male name, a son of Saul.

Why have you gone to my father's concubine?
Ish-Bosheth asked this question to rebuke Abner who was acting like he was the king. Alternate translation: "You did not have the right to go to father's concubine!"

gone to
This is a euphemism for sexual relations. Alternate translation: "had sexual relations with"

2 Samuel 3:8

Am I a dog's head that belongs to Judah?
This question is used by Abner as an angry denial of Ish-Bosheth's accusation. It can be translated as a statement. Alternate translation: "I am not a traitor working for David!"

Am I a dog's head that belongs to Judah?
Abner speaks of himself as the head of a dog, which the Israelites considered to be loyal to anyone who fed them. Here "belongs to Judah" implies that Abner's loyalty is to Judah, to which David belonged, and not to Saul's house. Alternate translation: "Am I a traitor for Judah?" or "I am not a traitor working for David!"

into the hand of David
Here "hand" represents the power to defeat. Alternate translation: "to be defeated by David"

But now you accuse me of iniquity concerning this woman?
Abner asks this question to rebuke Ishbosheth. It is unclear if Abner actually slept with Rizpah, or if he was falsely accused, but it appears that he is denying that he is guilty. Alternate translation: "You should not think that I have slept with this woman!"

2 Samuel 3:9

May God do so to me ... and more also, if I do not
This is the form of a solemn vow in that time. Abner is asking God to judge him severely if he does not keep his vow. Your language may have a way of expressing vows. Alternate translation: "I am asking God to punish me if I do not"

2 Samuel 3:10

the house of Saul
Here "house" refers to Saul's family and supporters who survived Saul's death. Alternate translation: "the family and supporters of Saul"

throne of David
This phrase refers to the authority of David as king.

2 Samuel 3:11

General Information:
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2 Samuel 3:12

to David
Some versions have "to David when he was at Hebron." You may want to include "when he was at Hebron" if it is present in your national version.

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Whose land is this?
The original meaning of this question is not clear. Possible meanings are 1) Abner had the power to give the land to David. Alternate translation: "This land is mine!" or 2) David is chosen by God to rule the land: Alternate translation: "This land rightfully belongs to you!"

my hand is with you
Here "hand" represents Abner's assistance that he is offering to David. Alternate translation: "I will assist you"

2 Samuel 3:13

you cannot see my face unless you first bring Michal
David is stating the condition under which he will meet Abner. Here "face" refers to David himself. Alternate translation: "you cannot see me unless you bring Michal to me first"

Michal
This is the name of a daughter of Saul. She was David's first wife.

2 Samuel 3:14

one hundred Philistine foreskins
This represents the number of men David killed so that Saul would allow him to marry Michal. These men are represented here by their "foreskins." The "foreskin" is the fold of skin that covers the male reproductive organ.

2 Samuel 3:15

took her from her husband
Paltiel was Michal's second husband. Saul gave her to him after David fled from Saul.

Paltiel ... Laish
These are the names of men.

2 Samuel 3:16

Bahurim
This is the name of a village.

2 Samuel 3:17

General Information:
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2 Samuel 3:18

Now do it
"So now make David your king"

By the hand of my servant David
Here "hand" refers to David's power to defeat the Philistines. Alternate translation: "I will empower my servant David and"

the hand of the Philistines
Here "hand" refers to power over Israel. Alternate translation: "the power of the Philistines"

the hand of all their enemies
Here "hand" refers to power over Israel. Alternate translation: "the power of all of their enemies"

2 Samuel 3:19

the people of Benjamin ... the whole house of Benjamin
Both of these statements refer to the descendants of Benjamin, who were one of the tribes of Israel.

2 Samuel 3:20

twenty of his men
The number of men who came with Abner.

2 Samuel 3:21

all Israel
This phrase means "all of the nation of Israel."

So David sent Abner away
They parted as friends. David was not angry with Abner.

2 Samuel 3:22

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

plunder
These are items taken from the enemy.

Abner was not with David in Hebron
Abner had already left to return home.

2 Samuel 3:23

they told Joab
"someone told Joab"

Ner
This is a man's name. He is the grandfather of Saul.

2 Samuel 3:24

What have you done?
Joab asks this question to rebuke David for letting Abner go in peace. Alternate translation: "You should not have done this!"

Why have you sent him away, and he is gone?
Joab asks this question to rebuke David for letting Abner escape. This can be translated as a statement. Alternate translation: "Abner was here and you let him leave!"

2 Samuel 3:25

Do you not know ... everything you are doing?
Joab asks this question to convince David that Abner is plotting against David. Alternate translation: "Surely you know ... everything you are doing."

2 Samuel 3:26

well of Sirah
"Sirah" is the name of a place where the well was located.

2 Samuel 3:27

the middle of the gate
This refers to one of the gates in the city wall at Hebron. As the UDB implies, city gates were constructed as part of buildings set into the city walls. Inside the passageway were doors leading to side rooms, where guests could be received and business and judicial proceedings could be conducted. It was probably in one of these rooms that Joab murdered Abner.

the blood of Asahel
Here "blood" is associated with the death of Asahel. Alternate translation: "the death of Asahel"

Asahel
This is the name of a male person.

2 Samuel 3:28

the blood of Abner
Here "blood" refers to violent death. See how you translated a similar phrase in [2 Samuel 3:27]

Ner
This is the name of a man.

2 Samuel 3:29

fall upon the head of Joab and upon all his father's house
This phrase means the results of the guilt will happen to Joab and his family as if something heavy had collapsed on them. Alternate translation: "always cause suffering for Joab and for all his father's house"

all his father's house
Here "house" refers to descendants. Alternate translation: "all the descendants of Joab's father"

May Joab's house never be without someone
This double negative emphasizes that there will always be someone with the problems listed. Alternate translation: "May Joab's house always have someone" (See:)

is killed by the sword
Here "sword" refers to violent death. Alternate translation: "dies violently"

does not have enough food
"is hungry"

2 Samuel 3:30

Abishai ... Asahel
These are the names of men.

2 Samuel 3:31

Tear your clothes, gird yourselves with sackcloth
These were symbolic actions to demonstrate their grief and sadness.

2 Samuel 3:32

The king wept and cried loudly
The words "wept" and "cried loudly" mean basically the same thing and emphasize how much David mourned for Abner.

2 Samuel 3:33

Should Abner die as a fool dies?
This rhetorical question is used to emphasize that his death was not fair. Alternate translation: "Abner should not have died in disgrace!"

2 Samuel 3:34

Your hands were not bound. Your feet were not shackled
These two sentences express similar ideas. They can be combined into one sentence. Alternate translation: "You were in no way a criminal in prison" or "You were completely innocent of doing wrong"

Your hands were not bound
This can be stated in active form. Alternate translation: "No one had tied your hands"

Your feet were not shackled
This can be stated in active form. Alternate translation: "No one had attached your feet to chains"

the sons of injustice
This refers to people who are unjust or wicked. Alternate translation: "wicked men"

2 Samuel 3:35

All the people came
This deliberate exaggeration is used to show that the nation of Israel wanted to take care of David in his grief. Alternate translation: "Many people came"

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May God do so to me, and more also, if
This is the form of a solemn vow in that time. David is asking God to judge him severely if he eats anything before sunset. Your language many have a way of expressing vows. Alternate translation: "I am asking God to punish me if"

2 Samuel 3:36

General Information:
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2 Samuel 3:37

Ner
This is the name of a man.

2 Samuel 3:38

Do you not know that a prince and a great man has fallen this day in Israel?
This rhetorical question is used to show how much David respected Abner. Here "fallen" is a euphemism that means "died." It can be translated as a statement. Alternate translation: "It is certainly true that a great prince has died today in Israel!"

a prince and a great man
These two phrases both refer to Abner. Alternate translation: "a great prince"

2 Samuel 3:39

Zeruiah
This is the name of a man.

are too severe
"are too much like animals" or "are too violent"

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Chapter 4

1 When Ish-Bosheth, Saul's son, heard that Abner was dead in Hebron, his hands became weak, and all Israel was troubled. **2** Now Saul's son had two men who were captains of groups of soldiers. The name of one was Baanah and the other Rekab, sons of Rimmon the Beerothite, who was from the people of Benjamin (for Beeroth is also considered part of Benjamin, **3** and the Beerothites fled to Gittaim and have been living there until this very time).

4 Now Jonathan, Saul's son, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up to flee, but in her hurry, Jonathan's son fell and became lame. His name was Mephibosheth.

5 So the sons of Rimmon the Beerothite, Rekab and Baanah, traveled during the heat of the day to the house of Ish-Bosheth, as he was resting at noon. **6** The woman guarding the door had fallen asleep while sifting wheat, and Rekab and Baanah walked in quietly and passed her. **7** So after they entered the house, they attacked him and killed him as he was lying on his bed in his room. Then they cut off his head and carried it away, traveling on the road all night to the Arabah. **8** They brought the head of Ish-Bosheth to David at Hebron, and they said to the king, "Look, this is the head of Ish-Bosheth son of Saul, your enemy, who sought your life. Today Yahweh has avenged our master the king against Saul and his descendants." **9** David answered Rekab and Baanah his brother, the sons of Rimmon the Beerothite; he said to them, "As Yahweh lives, who delivered my life from every trouble, **10** when someone told me, 'Look, Saul is dead,' thinking he was bringing good news, I seized him and killed him at Ziklag. That was the reward I gave him for his news. **11** How much more, when wicked men have killed an innocent person in his own house on his bed, should I not now require his blood from your hand and completely remove you from the earth?" **12** Then David gave orders to the young men, and they killed them and cut off their hands and feet and hung them up beside the pool at Hebron. But they took the head of Ish-Bosheth and buried it in the grave of Abner in Hebron.

---

2 Samuel 4 General Notes

Structure and formatting

While the end of the civil war occurs in this chapter, David still only reigned over Judah (1-4).

Special concepts in this chapter

David and Ishbosheth

David never sought revenge against Saul's family. When two men snuck into Ishbosheth's room, cut off his head and brought it to David, David had them killed for killing an innocent man. (See: avenge)

Important figures of speech in this chapter

Rhetorical questions

When two men brought Ishbosheth's head to David and expected to get a reward for it, David condemned them with the rhetorical question: "should I not now require his blood from your hand, and remove you from the earth?" (See: and condemn and reward)

---

2 Samuel 4:1

Ish-Bosheth

This is the name of a man.

his hands became weak

In this phrase "his hands" represents Ishbosheth himself. Alternate translation: "Ishbosheth became weak" or "Ishbosheth lost all strength"

2 Samuel 4:2

Baanah ... Rekab ... Rimmon

These are names of men.

Now Saul's son had two men

This introduces the men Baanah and Rechab into the story.

generated on Tue Oct 24 10:45:40 2023

for Beeroth is also considered part of Benjamin
Here the author begins to provide background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin.

Beeroth
This is the name of a place.

2 Samuel 4:3

and the Beerothites fled to Gittaim and have been living there until this very time
Here the author finishes providing background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin.

Gittaim
This is the name of a place.

2 Samuel 4:4

General Information:
This verse pauses the main story to provide background information about Mephibosheth, a descendent of Saul through Jonathan instead of through Ishbosheth. Mephibosheth will become an important character later in the book.

crippled in his feet
This phrase means "unable to walk."

five years old
This was the age of Jonathan's son at the time of his father's death.

the news about Saul and Jonathan
This refers to the news about their death.

nurse
This is a woman or girl who is hired to care for young children.

became lame
This explains how Mephibosheth was injured so he was unable to walk.

Mephibosheth
This is the name of Jonathan's young son, the grandson of Saul.

2 Samuel 4:5

General Information:
The story returns to the actions of Rechab and Baanah who were introduced in 2 Samuel 4:2.

the heat of the day
the middle of the day, the part of the day when it is the hottest

2 Samuel 4:6

sifting wheat
"cleaning chaff from wheat"

2 Samuel 4:7

General Information:
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2 Samuel 4:8

sought your life
This idiom means "was trying to kill you."

2 Samuel 4:9

As Yahweh lives
This is one of the strongest oaths David could swear, as Yahweh is the witness. Alternate translation: "I swear on the life of Yahweh"

who delivered my life
Here "life" refers to David himself. This means that Yahweh has kept David alive. Alternate translation: "who rescued me"

2 Samuel 4:10

General Information:
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2 Samuel 4:11

How much more ... should I not now require his blood from your hand and completely remove you from the earth?
This question is used to show that the men had committed an especially serious crime. It can be translated as a statement. Alternate translation: "You are even more guilty! It is my duty to require his blood from your hand and to remove you from the earth."

require his blood from your hand
The phrase "his blood" represents the life of Ishbosheth. Here "from your hand" represents Rechab and Baanah, the sons of Rimmon the Beerothite, introduced in [2 Samuel 4:5]

2 Samuel 4:12

cut off their hands and feet and hung them up
These were symbolic actions to show contempt for the men.

they took the head of Ish-Bosheth and buried it in the grave
This was a symbolic act to honor Ish-Bosheth. This could be stated explicitly. Alternate translation: "they honored Ish-Bosheth by burying his head in the grave"

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Chapter 5

1 Then all the tribes of Israel came to David at Hebron and said, "Look, we are your flesh and bone. **2** In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh said to you, 'You will shepherd my people Israel, and you will become ruler over Israel.'" **3** So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before Yahweh. They anointed David king over Israel. **4** David was thirty years old when he began to reign, and he reigned forty years. **5** In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

6 The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. They said to David, "You will not come here except to be turned away by the blind and the lame. David cannot come here." **7** Nevertheless, David captured the stronghold of Zion, which now is the city of David. **8** At that time David said, "Those who attack the Jebusites will have to go through the water shaft to reach the 'lame and the blind' who are David's enemies." That is why people say, "The 'blind and the lame' must not enter the palace." **9** So David lived in the stronghold and called it the city of David. He fortified around it, from the terrace toward the inside. **10** David became very powerful because Yahweh, the God of hosts, was with him.

11 Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for David. **12** David knew that Yahweh had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

13 After David left Hebron and came to Jerusalem, he took more concubines and wives in Jerusalem, and more sons and daughters were born to him. **14** These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **15** Ibhar, Elishua, Nepheg, Japhia, **16** Elishama, Eliada, and Eliphelet.

17 Now when the Philistines heard that David had been anointed as king over Israel, they all went out looking for him. But David heard about it and went down to the stronghold. **18** Now the Philistines had come and spread out in the Valley of Rephaim. **19** Then David asked for help from Yahweh. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to David, "Attack, for I will certainly give you victory over the Philistines." **20** So David attacked at Baal Perazim, and there he defeated them. He commented, "Yahweh has burst through my enemies before me like a bursting flood of water." So he called the name of that place Baal Perazim. **21** The Philistines left their idols there, and David and his men carried them away.

22 Then the Philistines came up again and spread out once more in the Valley of Rephaim. **23** So David sought help from Yahweh again, and Yahweh said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods. **24** When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because Yahweh will have gone out before you to attack the army of the Philistines." **25** So David did as Yahweh had commanded him. He killed Philistines from Geba all the way to Gezer.

---

2 Samuel 5 General Notes

Structure and formatting

This records the beginning of the kingdom's expansion.

Special concepts in this chapter

David conquers Jerusalem

David brought the combined army to Jerusalem and conquered it by going in through the water shaft. He enlarged the city and strengthened the defenses, and made it his capital. Jerusalem is an important place in the plans of God.

generated on Tue Oct 24 10:45:40 2023

David consulting God
David always consulted God before fighting a battle. The Philistines invaded Israel trying to capture David. David asked God if he should attack the Philistines, and God said yes; so he defeated them. They invaded again and God told him to attack them from the rear and he defeated them again.

---

2 Samuel 5:1

we are your flesh and bone
This phrase means "a relative." Alternate translation: "we are related to you" or "we are of the same family"

2 Samuel 5:2

In the recent past
This is historical information. Saul had been their king before David.

You will shepherd my people Israel, and you will become ruler over Israel
These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king.

You will shepherd my people Israel
Here ruling over the people is spoken of as shepherding them. Alternate translation: "You will care for my people Israel" or "You will rule over my people Israel"

2 Samuel 5:3

They anointed David king over Israel
To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

2 Samuel 5:4

General Information:
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2 Samuel 5:5

General Information:
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2 Samuel 5:6

General Information:
David and the army of Israel attack Jerusalem.

You will not come here except to be turned away by the blind and the lame
This can be stated in a positive form. Alternate translation: "If you come here, even the blind and the lame will be able to turn you away"

the blind and the lame
Here "the blind" and "the lame" are nominal adjectives. Alternate translation: "those people who cannot see and those who cannot walk"

2 Samuel 5:7

General Information:
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2 Samuel 5:8

David said, "Those who attack the Jebusites
David was speaking to his soldiers. Alternate translation: "David said to his soldiers, 'Those who want to get rid of the Jebus people"

The 'blind and the lame'
These words could be either 1) a literal reference to people who are truly lame and blind or 2) a metonym that speaks about the Jebusites inside the city of Jerusalem as if they were all weak and handicapped.

2 Samuel 5:9

General Information:
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2 Samuel 5:10

General Information:
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2 Samuel 5:11

Hiram
This is the name of a man.

carpenters
those who work with wood

masons
those who work with stone or brick

2 Samuel 5:12

General Information:
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2 Samuel 5:13

more sons and daughters were born to him
This can be stated in active form. Alternate translation: "he had more sons and daughters" or "they bore him more sons and daughters"

2 Samuel 5:14

Shammua ... Shobab ... Nathan ... Solomon
These are the names of David's sons.

generated on Tue Oct 24 10:45:40 2023

who were born to him
This can be stated in active form. Alternate translation: "that his wives bore for him" or "he had"

2 Samuel 5:15

Ibhar ... Elishua ... Nepheg ... Japhia
These are the names of David's sons.

2 Samuel 5:16

Elishama ... Eliada ... Eliphelet
These are the names of David's sons.

2 Samuel 5:17

David had been anointed as king over Israel
This can be stated in active form. Alternate translation: "Israel had anointed David as king"

they all went out looking for him
Here "all" is a generalization that means the Philistine army. Alternate translation: "the Philistine army went looking for him"

2 Samuel 5:18

Valley of Rephaim
This is the name of a place.

2 Samuel 5:19

General Information:
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2 Samuel 5:20

Baal Perazim
This is the name of a place.

Yahweh has burst through my enemies before me like a bursting flood of water
Here David speaks of the victory that Yahweh brought as if it were a flood of water that overflowed its banks and covered the land, causing destruction. Alternate translation: "Yahweh has overwhelmed my enemies like a flood overwhelms the land"

2 Samuel 5:21

General Information:
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2 Samuel 5:22

the Philistines came up again
They "came up" because the Philistines lived at a lower elevation than David's stronghold.

Valley of Rephaim
This is the name of a place.

2 Samuel 5:23

balsam woods
"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together.

2 Samuel 5:24

When you hear ... Yahweh will have gone out before you to attack the army of the Philistines
This is the continuation of Yahweh's instruction to David that began in [2 Samuel 5:23]

When you hear the sound of marching in the wind blowing through the balsam treetops
This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching"

2 Samuel 5:25

Geba ... Gezer
These are the names of places.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Now David again gathered together all the chosen men of Israel, thirty thousand. **2** David arose and went with all his men who were with him from Baalah in Judah to bring up from there the ark of God, which is called by the name of Yahweh of hosts, who sits enthroned over the cherubim. **3** They set the ark of God on a new cart. They brought it out of Abinadab's house, which was on a hill. Uzzah and Ahio, his sons, were guiding the new cart. **4** They brought the cart out of Abinadab's house on the hill with the ark of God on it. Ahio was walking in front of the ark. **5** Then David and all the house of Israel began to play before Yahweh, celebrating with instruments made of fir wood, harps, lyres, tambourines, rattles, and cymbals.

6 When they came to the threshing floor of Nakon, the oxen stumbled, and Uzzah reached out with his hand to grab the ark of God, and he took hold of it. **7** Then the anger of Yahweh burned against Uzzah. God attacked him there for his sin. Uzzah died there by the ark of God. **8** David was angry because Yahweh had attacked Uzzah, and he called the name of that place Perez Uzzah. That place is called Perez Uzza to this day. **9** David was afraid of Yahweh that day. He said, "How can the ark of Yahweh come to me?" **10** So David was not willing to take the ark of Yahweh with him into the city of David. Instead, he put it aside in the house of Obed-Edom the Gittite. **11** The ark of Yahweh remained in the house of Obed-Edom the Gittite for three months. So Yahweh blessed him and all his household. **12** Now King David was told, "Yahweh has blessed Obed-Edom's house and everything that belongs to him because of the ark of God." So David went and brought up the ark of God from Obed-Edom's house to the city of David with joy. **13** When those who were carrying the ark of Yahweh had gone six steps, he sacrificed an ox and a fattened calf. **14** David danced before Yahweh with all his might; he was wearing only a linen ephod. **15** So David and all the house of Israel brought up the ark of Yahweh with shouting and the sound of rams' horns.

16 Now as the ark of Yahweh came into the city of David, Michal, daughter of Saul, looked out the window. She saw King David leaping and dancing before Yahweh. Then she despised him in her heart. **17** They brought in the ark of Yahweh and put it in its place, in the middle of the tent that David had set up for it. Then David offered burnt offerings and fellowship offerings before Yahweh. **18** When David had finished sacrificing the burnt offerings and the fellowship offerings, he blessed the people in the name of Yahweh of hosts. **19** Then he distributed among all the people, the whole multitude of Israel, both to men and women, a loaf of bread, a portion of meat, and a cake of raisins. Then all the people left; each one returned to his own house.

20 Then David returned to bless his family. Michal, the daughter of Saul, came out to meet David and said, "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!" **21** David responded to Michal, "I did that before Yahweh, who chose me above your father and above all his family, who appointed me leader over the people of Yahweh, over Israel. Before Yahweh I will be joyful! **22** I will be even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you have spoken about, I will be honored." **23** So Michal, the daughter of Saul, had no children to the day of her death.

---

2 Samuel 6 General Notes

Special concepts in this chapter

Bringing the Ark of the Covenant to Jerusalem

David organized a procession with many musical instruments to bring the ark to Jerusalem. They put it on a cart; but when the oxen stumbled, Uzzah reached out to steady it so it would not fall. God killed him for touching the ark. David was angry at God for killing Uzzah and was afraid to bring the ark any further. Uzzah died because the ark was perfectly holy. (See: holy)

Dancing

David danced for joy in front of the ark. His wife, Michal, criticized David for uncovering himself as he danced, but David did not care. (See: joy)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Irony
Michal criticized David by using irony: "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!"

---

2 Samuel 6:1

Now
This word marks a new part of the story.

all the chosen men of Israel
This metonym represents the army of the nation of Israel.

thirty thousand
"30,000"

2 Samuel 6:2

from Baalah in Judah to bring up from there the ark of God
It is implied that they are taking the ark to Jerusalem. Alternate translation: "from Baalah in Judah to take to Jerusalem the ark of God"

to bring up from there the ark of God
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

to bring up
The word "bring" can be translated as "take."

Baalah
This is the name of a place.

which is called by the name of Yahweh of hosts
Yahweh's name was written on the ark.

who sits enthroned over the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

enthroned
to sit on a throne

2 Samuel 6:3

General Information:
David and the army of the nation of Israel move the ark of the covenant.

Abinadab ... Uzzah ... Ahio
These are names of men.

2 Samuel 6:4

General Information:
This page has intentionally been left blank.

2 Samuel 6:5

all the house of Israel
This metonym represents the people of Israel. Alternate translation: "all the other Israelites with him"

tambourines
A tambourine is a musical instrument like the head of a drum with pieces of metal around the side that sound when the instrument is shaken or hit.

rattles
musical instruments with many small, hard objects inside a hard shell, making rhythmic noise when shaken

cymbals
two thin, round metal plates that are hit together to make a loud sound

2 Samuel 6:6

Nakon
This is the name of a man.

2 Samuel 6:7

anger of Yahweh burned
Here the "anger of Yahweh" is spoken of as if it were fire.

for his sin
It was a sin for Uzzah to touch the ark because Yahweh had commanded that no one should touch the ark.

2 Samuel 6:8

Perez Uzzah
This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"

to this day
This means to the time when this was being written, not to the present time in the twenty-first century.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 6:9

How can the ark of Yahweh come to me?
David uses this question to emphasize that he is afraid to take the ark to Jerusalem. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem."

2 Samuel 6:10

Obed-Edom the Gittite
This is the name of a man.

2 Samuel 6:11

blessed him
Here "him" refers to Obed-Edom the Gittite.

2 Samuel 6:12

Now
This word starts a new part of the story.

King David was told
This can be stated in active form. Alternate translation: "people told King David"

Obed-Edom's house
Here "house" represents a family. Alternate translation: "Obed-Edom and his family"

brought up the ark of God
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it. Alternate translation: "moved the ark of God" or "took the ark of God"

brought up
The word "brought" can be translated as "took."

2 Samuel 6:13

General Information:
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2 Samuel 6:14

David danced before Yahweh with all his might
Dancing here is a form of joyfully worshiping Yahweh.

linen
a cloth made from fibers of the flax plant

2 Samuel 6:15

all the house of Israel
Here "house" represents the people of Israel. Alternate translation: "all the other Israelites with him"

2 Samuel 6:16

Now ... in her heart
The word "Now" marks a stop in the story. Here the narrator gives information about Michal.

Michal
Michal was the daughter of King Saul and also David's first wife. See how you translated this name in 2 Samuel 3:13.

she despised him in her heart
Here "heart" represents thoughts or emotions. Alternate translation: "she looked at him with disdain" or "she sneered at him"

before Yahweh
"to Yahweh"

2 Samuel 6:17

General Information:
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2 Samuel 6:18

he blessed the people in the name of Yahweh of hosts
To bless "in the name of Yahweh of hosts" means to bless with Yahweh's power and authority or as his representative.

2 Samuel 6:19

cake of raisins
a baked sweet bread made with dried grapes

2 Samuel 6:20

came out
Here "came" can be translated as "went."

How honored the king of Israel was today
This is an ironic statement. Michal means the opposite of what she said, and she does not believe David acted honorably. Michal speaks disrespectfully to King David about his dancing attire and behavior.

before the eyes of the slave girls
Here "eyes of the slave girls" represents the slave girls. Alternate translation: "in front of the slave girls"

crude fellows
Michal is comparing David to vulgar and foolish men.

2 Samuel 6:21

who chose me above your father
Here "your" refers to Michal.

generated on Tue Oct 24 10:45:40 2023

over the people of Yahweh, over Israel
Here "the people of Yahweh" and "Israel" mean the same thing.

2 Samuel 6:22

I will be even more undignified than this
David is being ironic and means the opposite of what he said. He does not believe what he did was actually undignified or that his actions in the future will be undignified.

I will be humiliated in my own eyes
Here "in my own eyes" represents what a person considers or thinks about something. Alternate translation: "I will consider myself humiliated" or "I will consider myself a fool"

But by these slave girls you have spoken about, I will be honored
This can be stated in active form. Alternate translation: "But the slave girls of whom you have spoken will honor me"

2 Samuel 6:23

had no children to the day of her death
"was never able to bear any children"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 It happened that after the king had settled in his house, and after Yahweh had given him rest from all his surrounding enemies, **2** the king said to Nathan the prophet, "Look, I am living in a house of cedar, but the ark of God is staying in the middle of a tent."

3 Then Nathan said to the king, "Go, do what is in your heart, for Yahweh is with you."

4 But that same night the word of Yahweh came to Nathan, saying: **5** "Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live? **6** For I have not lived in a house from the day that I brought up the people of Israel out of Egypt until this present day. Rather, I have been moving about in a tent, a tabernacle. **7** In all places where I have moved among all the people of Israel, did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"'

8 "Now then, tell my servant David, 'This is what Yahweh of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my people Israel. **9** I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth. **10** I will appoint a place for my people Israel and will plant them there, so that they may live in their own place and be troubled no more. No longer will wicked people oppress them, as they did before, **11** as they were doing from the days that I commanded judges to be over my people Israel. Now I will give you rest from all your enemies.

"Moreover, Yahweh declares to you that Yahweh will make you a house. **12** When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, one who will come out from your body, and I will establish his kingdom. **13** He will build a house for my name, and I will establish the throne of his kingdom forever. **14** I will be a father to him, and he will be my son. When he commits iniquity, I will discipline him with the rod of men and with the whipping of the sons of men. **15** But my covenant faithfulness will not leave him, as I took it from Saul, whom I removed from before you. **16** Your house and kingdom will be confirmed forever before you. Your throne will be established forever.'"

17 Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

18 Then David the king went in and sat before Yahweh and said, "Who am I, Lord Yahweh, and what is my family that you have brought me to this point? **19** Now this was a small thing in your sight, Lord Yahweh. You have even spoken about your servant's family for a great while to come, and have shown me future generations, Lord Yahweh!

20 "What more can I, David, say to you? You have known your servant, Lord Yahweh. **21** For your word's sake, and to fulfill your own purpose, you have done this great thing and revealed it to your servant.

22 "Therefore you are great, Lord Yahweh, for there is no one like you, and there is no God besides you, as we have heard with our own ears. **23** What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself? You did this so that they would become a people for yourself, to make a name for yourself, and to do great and fearful deeds for your land. You drove out nations and their gods from before your people, whom you rescued from Egypt. **24** You established Israel as your own people forever, and you, Yahweh, became their God.

25 "So now, Yahweh God, may the promise that you made concerning your servant and his family be established forever. Do as you have spoken. **26** May your name be forever great, so the people will say, 'Yahweh of hosts is the God of Israel,' while the house of me, David, your servant is established before you.

27 "For you, Yahweh of hosts, the God of Israel, have revealed to your servant that you will build him a house. That is why I, your servant, have found courage to pray to you. **28** Now, Lord Yahweh, you are God, and your words are trustworthy, and you have made this good promise to your servant. **29** Now then, let it please you to bless the house of your servant, so that it may continue forever before you. For you, Lord Yahweh, have said these things, and with your blessing your servant's house will be blessed forever."

generated on Tue Oct 24 10:45:40 2023

2 Samuel 7 General Notes

Structure and formatting

This is the finishing of a small interruption about the house of God. (See: houseofgod)

Special concepts in this chapter

David wanted to honor God by building him a temple. God told David that he would not build it, but his son would build it. (See: temple)

Covenant of David

God made a covenant with David that was not conditioned upon anything David or his descendants did. God promised that one of David's descendants would rule Israel forever. Because Israel would not have a king in the future, this promise did not begin at this time. The descendant, who would rule forever, is Jesus. (See: covenant and promise and eternity)

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2 Samuel 7:1

It happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

given him rest from all his surrounding enemies

"given him safety from all his surrounding enemies." Here "rest" is an abstract noun. Alternate translation: "caused the enemy people groups to stop attacking Israel"

2 Samuel 7:2

I am living in a house of cedar

Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house"

the ark of God is staying in the middle of a tent

Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of God is staying in a temporary place"

2 Samuel 7:3

do what is in your heart

Here "heart" represents the mind. Alternate translation: "do what you think you should"

for Yahweh is with you

Here "with you" means God is helping and blessing David.

2 Samuel 7:4

the word of Yahweh came to Nathan, saying:

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Nathan. He said," or "Yahweh spoke this message to Nathan:"

2 Samuel 7:5

Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live?

This is the beginning of a quotation that contains quotations within it.

Will you build me a house in which to live?

Yahweh uses a question to emphasize that David is not the one to build a house for Yahweh. This question can be translated as a statement. Alternate translation: "You will not build a house for me"

build me a house

Here the word "house" means a temple. Later Yahweh will say that he will build a house for David, but there the word "house" means a family. If your language has a word that can express both ideas, use it here.

2 Samuel 7:6

General Information:

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2 Samuel 7:7

did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

This has a quotation within a quotation and one rhetorical question inside another rhetorical question. The direct quotation can be stated as an indirect quotation, and the rhetorical questions can be translated as statements. Alternate translation: "did I ever ask any of Israel's leaders whom I appointed to shepherd my people Israel why they had not built me a house of cedar?" or "I never asked any of Israel's leaders whom I appointed to shepherd my people Israel why they had not built me a house of cedar." or "I never said anything to any of Israel's leaders whom I appointed to

generated on Tue Oct 24 10:45:40 2023

shepherd my people Israel. I never said, 'Why have you not built me a house of cedar.'" or "I never said anything to any of Israel's leaders whom I appointed to shepherd my people Israel. I never said, 'You should have built me a house of cedar.'"

anyone from the tribes of Israel whom I appointed to shepherd my people Israel
The referent of "whom I appointed" is "anyone," not "tribes." Of those from the tribes of Israel whom he had appointed to shepherd, he had told none to build him a house.

whom I appointed to shepherd my people Israel
Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep.

Why have you not built me a house of cedar?
If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar."

2 Samuel 7:8

General Information:
Yahweh describes his promises to King David through the prophet Nathan.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

tell my servant David, 'This is what Yahweh of hosts says: I took you ... so that you would be ruler over my people Israel.
This has quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations, as in the UDB. Alternate translation: "tell my servant David that I took him ... so that he would be ruler over my people Israel"

tell my servant David
Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture
David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd"

2 Samuel 7:9

I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth
This continues the quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations, as in the UDB. Alternate translation: "I have been with him wherever he went. I have cut off all his enemies from before him. Now I will make his name great, like the name of the great ones of the earth"

I have been with you
Here "with you" means that Yahweh has helped and blessed David.

I have cut off all your enemies
Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree.

make your name great
Here "name" represents a person's reputation.

the great ones
The phrase "great ones" means famous persons.

2 Samuel 7:10

General Information:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will appoint a place
"I will choose a place"

will plant them there
Yahweh causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land.

be troubled no more
This can be stated in active form. Alternate translation: "no one will ever trouble them"

2 Samuel 7:11

from the days
"from the time"

I commanded judges
After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel
To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel"

Now I will give you rest from all your enemies ... Yahweh declares to you that Yahweh will make you a house
If in [2 Samuel 7:8]

I will give you rest from all your enemies
"I will give you safety from all your enemies." Here "rest" is an abstract noun. Alternate translation: "I will make all your enemies stop attacking you"

generated on Tue Oct 24 10:45:40 2023

Yahweh will make you a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [2 Samuel 7:4]

2 Samuel 7:12

General Information:
Yahweh continues describing his promises to King David through the prophet Nathan.

When your days are fulfilled and you lie down with your fathers
These two phrases have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up a descendant after you
Yahweh appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

one who will come out from your body
This is an idiom that means the person will be David's descendant.

I will establish his kingdom
Here "his kingdom" represents his power to rule. Alternate translation: "I will make him to be a very powerful king"

2 Samuel 7:13

a house for my name
Here "name" refers to Yahweh. Alternate translation: "a permanent dwelling for me"

I will establish the throne of his kingdom forever
Here "throne" represents the person's power to rule as king. Alternate translation: "I will make his rule over Israel to last forever"

2 Samuel 7:14

I will be a father to him, and he will be my son
The prophecy in 7:12-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

2 Samuel 7:15

General Information:
Yahweh finishes describing his promises to King David through the prophet Nathan.

But my covenant faithfulness will not leave him, as I took it from Saul
The word "faithfulness" is an abstract noun that can be stated as "faithfully loving." Alternate translation: "I will never stop faithfully loving him as I stopped loving Saul"

from before you
If in [2 Samuel 7:8]

2 Samuel 7:16

Your house ... before you. Your throne
If in [2 Samuel 7:8]

Your house and kingdom will be confirmed forever before you. Your throne will be established forever.
These two sentences have similar meanings and emphasize that David's dynasty will last forever.

Your house and kingdom will be confirmed forever before you
Here the word "house" represents David's descendants, who will rule as kings. Here "kingdom" means about the same thing as "house." This can also be stated in active form. Alternate translation: "You will live to see me establish your family and their rule over the people of Israel forever"

Your throne will be established forever
Here "throne" represents the power to rule as king. Alternate translation: "I will cause your descendants to rule over Israel forever"

2 Samuel 7:17

all these words
"all these things." This refers to what Yahweh had said.

he told him about the entire vision
"he told him about everything Yahweh revealed to him"

2 Samuel 7:18

Who am I, Lord Yahweh, and what is my family that you have brought me to this point?
David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. This rhetorical question can be translated as a statement. Alternate translation: "My family and I are not worthy of this honor, Lord Yahweh."

2 Samuel 7:19

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

your servant's family
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family"

for a great while to come
This speaks about time as if it were something that travels and arrives somewhere. Alternate

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translation: "and what will happen to them in the future"

your servant
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me"

2 Samuel 7:20

What more can I, David, say to you?
David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you."

2 Samuel 7:21

For your word's sake
"Because of what you promised to do"

to fulfill your own purpose
"to accomplish what you planned to do"

to your servant
David refers to himself as "your servant." It can be stated in first person. Alternate translation: "to me"

2 Samuel 7:22

as we have heard with our own ears
The phrase "with our own ears" is used for emphasis. Alternate translation: "as we ourselves have heard"

as we have heard
Here "we" refers to David and the nation of Israel.

2 Samuel 7:23

What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?
David uses a question emphasize that there is no other nation like Israel. Alternate translation: "There is no nation like your people Israel, the one nation on earth whom you, God, went and rescued for yourself."

to make a name for yourself
Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are"

for your land
Here "land" represents the people. Alternate translation: "for your people"

You drove out nations
Here "nations" represents the people groups that were living in Canaan.

2 Samuel 7:24

General Information:
David continues to talk to Yahweh.

2 Samuel 7:25

So now
Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever
This can be stated in active form. Alternate translation: "may you do what you promised to me and my family, and may your promise never change"

your servant and his family
David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family"

2 Samuel 7:26

May your name be forever great
Here "name" represents Yahweh's reputation.

the house of me, David, your servant
Here "house" represents family. Alternate translation: "my family"

is established before you
This can be stated in active form. Alternate translation: "is secure because of you" or "continues because of you"

2 Samuel 7:27

to your servant that you will build him a house
David refers to himself as "your servant." Alternate translation: "to me that you will build me a house"

that you will build him a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [2 Samuel 7:4]

house
Here "house" represents David's family.

2 Samuel 7:28

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

your words are trustworthy
"I trust what you say"

2 Samuel 7:29

with your blessing your servant's house will be blessed forever
This can be stated in active form. Alternate translation: "you will continue to bless my family forever"

your servant's house
Here David refers to himself as "your servant." Alternate translation: "my house" or "my family"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 After this it came about that David defeated the Philistines and subdued them. So David took Metheg Ammah from the control of the Philistines.

2 Then he defeated Moab and measured their men with a line by making them lie down on the ground. He measured off two lines to put to death, and one full line to keep alive. So the Moabites became servants to David and began to pay him tribute.

3 David then defeated Hadadezer son of Rehob, the king of Zobah, as Hadadezer was traveling to recover his rule by the Euphrates River. **4** David captured from him 1,700 chariots and twenty thousand footmen. David hamstrung all the chariot horses, but reserved enough of them for a hundred chariots. **5** When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. **6** Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went. **7** David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem. **8** From Tebah and Berothai, cities of Hadadezer, King David took very much bronze.

9 When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer, **10** Tou sent Hadoram his son to King David to greet him and to bless him, because David had fought against Hadadezer and defeated him, and because Hadadezer had waged war against Tou. Hadoram brought with himself objects of silver, gold, and bronze. **11** King David dedicated these objects to Yahweh, together with the silver and gold that he had dedicated, which came from all the nations that he had conquered— **12** from Aram, Moab, the people of Ammon, the Philistines, and Amalek, along with all of the plundered goods of Hadadezer son of Rehob, the king of Zobah.

13 David's name was well known when he returned from conquering the Arameans in the Valley of Salt, with their eighteen thousand men. **14** He placed garrisons throughout all of Edom, and all the Edomites became servants to him. Yahweh gave victory to David wherever he went.

15 David reigned over all Israel, and he administered justice and righteousness to all his people. **16** Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. **17** Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Seraiah was scribe. **18** Benaiah son of Jehoiada was in charge of the Kerethites and Pelethites, and David's sons were the priests. [1]

Footnotes

8:18 [1]The ancient Greek translations and some modern translations have this as it is in 1 Chronicles 18:17,

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2 Samuel 8 General Notes

Structure and formatting

This chapter returns to the theme of the expansion of David's kingdom.

Special concepts in this chapter

God enabled victory

God enabled David to conquer all the surrounding nations. Much of the loot and tribute David received, he saved for the temple that his son would build.

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generated on Tue Oct 24 10:45:40 2023

2 Samuel 8:1

David defeated
Here "David" represents his soldiers. Alternate translation: "David and his soldiers attacked"

2 Samuel 8:2

Then he defeated
Here "he" refers to David who represents his soldiers. Alternate translation: "Then they defeated"

measured their men with a line ... He measured off two lines to put to death, and one full line to keep alive
Here the "line" is a "rope." David had the soldiers lie down on the ground to be measured and sorted into three groups. The men in two groups were killed, and in the third, they were allowed to live.

2 Samuel 8:3

David then defeated Hadadezer
Here both "David" and "Hadadezer" represent their armies. Alternate translation: "David and his army then defeated the army of Hadadezer"

Hadadezer ... Rehob
These are the names of men.

Zobah
This is the name of a region in Aram.

to recover his rule
"to regain control over a region" or "to recapture a region"

2 Samuel 8:4

1,700 chariots
"one thousand seven hundred chariots"

twenty thousand footmen
"20,000 footmen"

David hamstrung
This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run.

reserved enough
"set aside enough" or "saved enough"

a hundred chariots
"100 chariots"

2 Samuel 8:5

David killed
Here David represents his soldiers. Alternate translation: "David and his soldiers killed"

twenty-two thousand Aramean men
"22,000 Aramean men"

2 Samuel 8:6

put garrisons in Aram
"ordered large groups of his soldiers to remain in Aram"

2 Samuel 8:7

David took
Here "David" is probably a metonym for his soldiers. Alternate translation: "David's soldiers took"

2 Samuel 8:8

King David took
Here "David" is probably a metonym for his soldiers. Alternate translation: "King David's soldiers took"

Tebah and Berothai
These are the names of places.

2 Samuel 8:9

Tou
These are the names of men.

Hamath
This is the name of a place.

David had defeated
Here "David" is a metonym for his army. Alternate translation: "David's army had defeated"

2 Samuel 8:10

Tou ... Hadoram
These are the names of men.

2 Samuel 8:11

General Information:
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2 Samuel 8:12

and Amalek
"and the Amalekites"

the plundered goods
These are the valuable items that soldiers take from the people they defeated.

Hadadezer son of Rehob, the king of Zobah
See how you translated these names in 2 Samuel 8:3.

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2 Samuel 8:13

David's name was well known
Here "name" refers to David's reputation. This can be stated in active form. Alternate translation: "David was very famous"

Valley of Salt
This is the name of a place. Its exact location is unknown.

eighteen thousand men
"18,000 men"

2 Samuel 8:14

He placed garrisons throughout all of Edom
"He ordered groups of his soldiers to remain in areas throughout all of Edom"

2 Samuel 8:15

General Information:
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2 Samuel 8:16

Joab ... Zeruiah
See how you translated these names in 2 Samuel 2:13.

Ahilud was recorder
A recorder was a person who spoke to the people and told them the king's announcements. Alternate translation: "Ahilud was the herald"

Ahilud
This is the name of a man.

2 Samuel 8:17

Ahitub ... Ahimelek ... Seraiah
These are names of men.

2 Samuel 8:18

Benaiah ... Jehoiada
These are names of men.

Kerethites ... Pelethites
These are names of people-groups. These people were David's bodyguards.

the priests
They were probably officials who advised David on matters to do with the kingdom and not involved in temple worship.

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Chapter 9

1 David said, "Is there anyone left in Saul's family to whom I may show kindness for Jonathan's sake?" **2** There was in Saul's family a servant whose name was Ziba, and they called him to David. The king said to him, "Are you Ziba?" He replied, "Yes. I am your servant." **3** So the king said, "Is there not anyone left of Saul's family to whom I may show the kindness of God?" Ziba replied to the king, "Jonathan still has a son, who is lame in his feet." **4** The king said to him, "Where is he?" Ziba replied to the king, "Look, he is in the house of Makir son of Ammiel in Lo Debar." **5** Then King David sent and had him brought out of the house of Makir son of Ammiel from Lo Debar. **6** So Mephibosheth son of Jonathan son of Saul, came to David and bowed down his face to the floor in honor of David. David said, "Mephibosheth." He answered, "See, I am your servant!" **7** David said to him, "Do not be afraid, for I will surely show you kindness for Jonathan your father's sake, and I will restore to you all the land of Saul your grandfather, and you will always eat at my table." **8** Mephibosheth bowed and said, "What is your servant, that you should look with favor on such a dead dog as I am?"

9 Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and his family I have given to your master's grandson. **10** You, your sons, and your servants must till the land for him and you must harvest the crops so that your master's grandson will have food to eat. For Mephibosheth, your master's grandson, must always eat at my table." Now Ziba had fifteen sons and twenty servants. **11** Then Ziba said to the king, "Your servant will do all that my master the king commands his servant." The king added, "As for Mephibosheth he will eat at my table, as one of the king's sons." **12** Mephibosheth had a young son whose name was Mika. All who lived in the house of Ziba were servants of Mephibosheth. **13** So Mephibosheth lived in Jerusalem, and he always ate at the king's table, though he was lame in both his feet.

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2 Samuel 9 General Notes

Structure and formatting

This chapter is another interruption to the story of David expanding his kingdom. David is concerned with fulfilling his oath to Jonathan's descendants.

Special concepts in this chapter

David's vow

David determined to fulfill his vow to Jonathan to care for Jonathan's descendants. He found Jonathan's son and told him he would treat him as if he was one of his sons. He restored all of Saul's property to him and had him eat every day at the king's table. (See: fulfill and vow and restore)

Important figures of speech in this chapter

Rhetorical question and metaphor

Jonathan's son expressed his surprise and feeling of unworthiness with a rhetorical question: "What is your servant, that you should look with favor on such a dead dog as I am?" and by a metaphor comparing himself to "a dead dog."

---

2 Samuel 9:1

for Jonathan's sake

"because of my love for Jonathan"

Jonathan's sake

Jonathan was Saul's son and David's best friend.

2 Samuel 9:2

Ziba

This is the name of a man.

I am your servant

Ziba calls himself "your servant" to show great respect to David.

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2 Samuel 9:3

I may show the kindness of God
The abstract noun "kindness" can be stated as "kind." Alternate translation: "I may be kind as I promised God I would be"

who is lame in his feet
"whose feet are damaged." The word "feet" here refers to the ability to walk. Alternate translation: "who is unable to walk"

2 Samuel 9:4

Makir ... Ammiel
These are names of men.

Lo Debar
This is the name of a place.

2 Samuel 9:5

King David sent
It is understood that David sent messengers.

2 Samuel 9:6

Mephibosheth
See how you translated this in 2 Samuel 4:4.

came to David
The word "came" can be translated as "went."

I am your servant
Mephibosheth refers to himself as "your servant" to show great honor to David.

2 Samuel 9:7

for Jonathan your father's sake
"because I loved your father, Jonathan"

you will always eat at my table
Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "you will always eat with me"

2 Samuel 9:8

What is your servant, that you should look with favor on such a dead dog as I am?
This rhetorical question shows that Mephibosheth understands that he is not important enough for the king to take care of him. This can be translated as a statement. Alternate translation: "I am like a dead dog. I do not deserve for you to be kind to me."

such a dead dog
Here Mephibosheth represents the line of Saul, and he compares himself to a "dead dog." Dogs were feral animals, not cared for, and of little importance. A dead dog would be considered even less important. Alternate translation: "such a person like me who is worthless as a dead dog"

2 Samuel 9:9

General Information:
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2 Samuel 9:10

must always eat at my table
Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "must always eat with me"

Now Ziba ... servants
Here "now" makes a stop in the main story. The narrator gives background information about Ziba.

fifteen sons and twenty servants
"15 sons and 20 servants"

2 Samuel 9:11

Your servant will do all that my master the king commands his servant
Ziba refers to himself as "your servant" and refers to David as "my master." Alternate translation: "I, your servant will do all that you, my king, command me to do"

2 Samuel 9:12

Mika
This is the name of the son of Mephibosheth.

All who lived in the house of Ziba
Here "house" represents Ziba's family. Alternate translation: "All of Ziba's family"

2 Samuel 9:13

he always ate at the king's table
Here "table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "he always ate with the king at his table"

though he was lame in both his feet
"thouge both of his feet were damaged." Here "feet" represents the ability to walk. Alternate translation: "though he was unable to walk"

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Chapter 10

1 It came about later that the king of the people of Ammon died, and that Hanun his son became king in his place. **2** David said, "I will show kindness to Hanun son of Nahash, as his father showed kindness to me." So David sent his servants to comfort Hanun concerning his father. His servants entered the land of the people of Ammon. **3** But the leaders of the people of Ammon said to Hanun their master, "Do you really think that David is honoring your father because he has sent men to comfort you? Has not David sent his servants to you to look at the city, to spy it out, in order to overthrow it?" **4** So Hanun took David's servants, shaved off half their beards, cut off their garments up to their buttocks, and sent them away. **5** When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

6 When the people of Ammon saw that they had become a stench to David, the people of Ammon sent messengers and hired the Arameans of Beth Rehob and Zobah, twenty thousand foot soldiers, and the king of Maakah with a thousand men, and the men of Tob with twelve thousand men. **7** When David heard of it, he sent Joab and all the army of soldiers. **8** The Ammonites came out and formed a line of battle at the entrance to their city gate, while the Arameans of Zobah and of Rehob, and the men of Tob and Maakah, stood by themselves in the open fields.

9 When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans. **10** The rest of his people he put into the hand of Abishai his brother, and he set them out in position to fight against the army of Ammon. **11** Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you. **12** Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good for his purpose." **13** So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel. **14** When the army of Ammon saw that the Arameans had fled, they also fled from Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

15 When the Arameans saw that they were being defeated by Israel, they gathered themselves together again. **16** Then Hadarezer sent for Aramean troops from beyond the Euphrates River. They came to Helam, and Shobak, the commander of Hadarezer's army, went before them. **17** When David was told this, he gathered all Israel together, crossed the Jordan, and arrived at Helam. The Arameans arranged themselves in battle lines against David and fought him. **18** The Arameans fled from Israel, and David killed seven hundred of their men in chariots and forty thousand horsemen. Shobak the commander of their army was wounded and died there. **19** When all the kings who were servants of Hadarezer saw that they were defeated by Israel, they made peace with Israel and became their subjects. So the Arameans were afraid to help the people of Ammon anymore.

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2 Samuel 10 General Notes

Structure and formatting

The chapter records the last expansion of David's kingdom. This chapter is also the beginning of a section dealing with the war between Israel and Ammon.

Special concepts in this chapter

Shame

It was apparently the cause of shame or embarrassment in ancient Ammon to have their beards shaved off or to have their garments cut off.

Important figures of speech in this chapter

Metaphor

The Ammon people used a metaphor comparing themselves to a bad smell: "they had become a stench to David" when they realized they had made David very angry.

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2 Samuel 10:1

Hanun
This is the name of a man.

2 Samuel 10:2

Hanun ... Nahash
These are the names of men.

2 Samuel 10:3

Do you really think that ... you?
The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You are wrong to think that ... you!"

to spy
to secretly learn information about someone else

Has not David ... overthrow it?
The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You need to know that David ... overthrow it."

in order to overthrow it
Here "it" refers to the city which represents the people who live there. Alternate translation: "in order to conquer us"

the city
Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:4

shaved off half their beards
This act was meant as an insult to humiliate the men.

2 Samuel 10:5

were deeply ashamed
Here "deeply" is an idiom that means "very."

sent to meet
"sent someone to meet"

then return
It is understood that they should return to Jerusalem.

2 Samuel 10:6

they had become a stench to David
The phrase "become a stench" is a metaphor for "they had become offensive." Alternate translation: "they had become offensive like a bad smell to David"

Beth Rehob ... Zobah ... Maakah ... Tob
These are the names of places.

twenty thousand ... a thousand ... twelve thousand
"20,000 ... 1,000 ... 12,000"

2 Samuel 10:7

General Information:
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2 Samuel 10:8

to their city gate
Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:9

General Information:
The battle with the Arameans and Ammon continues.

2 Samuel 10:10

The rest of his people he put into the hand of Abishai his brother
"He put Abishai his brother in charge of the rest of the army"

2 Samuel 10:11

General Information:
Joab gets the army ready for battle.

for me, then you, Abishai, must rescue me
Here "me" refers to Joab. Joab and Abishai represents themselves and their armies. Alternate translation: "for us, then you, Abishai, and your army must rescue us"

2 Samuel 10:12

General Information:
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2 Samuel 10:13

General Information:
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2 Samuel 10:14

from Abishai
Here Abishai represents himself and his soldiers. Alternate translation: "from Abishai and his soldiers"

into the city
Here "the city" refers to Rabbah, the capital city of the Ammonites.

generated on Tue Oct 24 10:45:40 2023

went back to Jerusalem
"returned to Jerusalem"

2 Samuel 10:15

When the Arameans saw that they were being defeated by Israel
This can be stated in active form. Alternate translation: "when the Arameans realized that the Israelites were defeating them"

2 Samuel 10:16

Hadarezer ... Shobak
These are the names of men.

from beyond the Euphrates River
This means the east side of the Euphrates River.

They came to Helam
Here "came to" can be translated as "went to" or "gathered at"

Helam
This is the name of a place.

2 Samuel 10:17

When David was told this
This can be stated in active form. Alternate translation: "When David heard about this"

gathered all Israel together
Here "Israel" represents the army of Israel. Alternate translation: "assembled all the army of Israel together"

Helam
See how you translated this man's name in 2 Samuel 10:16.

against David and fought him
Here David represents himself and his soldiers. Alternate translation: "against David and his soldiers and fought them"

2 Samuel 10:18

David killed
Here "David" is a synecdoche for himself and his soldiers. Alternate translation: "David and his soldiers killed"

seven hundred ... forty thousand
"700 ... 40,000"

Shobak the commander of their army was wounded and died there
This can be stated in active form. Alternate translation: "The Israelites wounded Shobak the commander of the Aramean army, and he died there"

Shobak
See how you translated this man's name in 2 Samuel 10:16.

2 Samuel 10:19

Hadarezer
See how you translated this man's name in 2 Samuel 10:16.

saw that they were defeated by Israel
This can be stated in active form. Alternate translation: "realized that the Israelites had defeated them"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 It came about in the spring of the year, at the time when kings normally go to war, that David sent out Joab, his servants, and all the army of Israel. They destroyed the army of Ammon and besieged Rabbah. But David stayed in Jerusalem.

2 So it came about one evening that David got up from his bed and walked on the roof of his palace. From there he happened to see a woman who was bathing, and the woman was very beautiful to look at. **3** So David sent and he asked people who would know about the woman. Someone said, "Is not this Bathsheba, the daughter of Eliam, and is she not the wife of Uriah the Hittite?" **4** David sent messengers and took her; she came to him, and he lay with her (for she had just purified herself from her uncleanness). Then she returned to her house. **5** The woman conceived, and she sent and told David; she said, "I am pregnant."

6 Then David sent to Joab saying, "Send me Uriah the Hittite." So Joab sent Uriah to David. **7** When Uriah arrived, David asked him how Joab was, how the army was doing, and how the war was going. **8** David said to Uriah, "Go down to your house and wash your feet." So Uriah left the king's palace, and the king sent a gift for Uriah after he left. **9** But Uriah lay down at the door of the king's palace with all the servants of his master, and he did not go down to his house. **10** When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" **11** Uriah answered David, "The ark, and Israel and Judah are staying in tents, and my master Joab and my master's servants are camped in an open field. How then can I go into my house to eat and to drink and to lie with my wife? As sure as you are alive, I will not do this." **12** So David said to Uriah, "Stay here today also, and tomorrow I will let you leave." So Uriah stayed in Jerusalem that day and the next day. **13** When David called him, he ate and drank before him, and David made him drunk. At evening Uriah went out to lie on his bed with the servants of his master; he did not go down to his house.

14 So in the morning David wrote a letter to Joab, and sent it by the hand of Uriah. **15** David wrote in the letter saying, "Set Uriah at the very front of the most severe battle, and then withdraw from him, that he may be hit and die." **16** So as Joab watched the siege upon the city, he assigned Uriah to the place where he knew the strongest enemy soldiers would be fighting. **17** When the men of the city went out and fought against Joab's army, some of the servants of David fell, and Uriah the Hittite was also killed there. **18** When Joab sent word to David about everything concerning the war, **19** he commanded the messenger, saying, "When you have finished telling all the things concerning the war to the king, **20** it may happen that the king will become angry, and he will say to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall? **21** Who killed Abimelek son of Jerub-Besheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' Then you must answer, 'Your servant Uriah the Hittite is dead also.'"

22 So the messenger left and went to David and told him everything that Joab had sent him to say. **23** Then the messenger said to David, "The enemy were stronger than we were at first; they came out to us into the field, but we drove them back to the entrance of the gate. **24** Then their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too." **25** Then David said to the messenger, "Say this to Joab, 'Do not let this displease you, for the sword devours one as well as another. Make your battle even stronger against the city, and overthrow it,' and encourage him."

26 So when the wife of Uriah heard that Uriah her husband was dead, she lamented deeply for her husband. **27** When her sorrow passed, David sent and took her home to his palace, and she became his wife and bore him a son. But what David had done displeased Yahweh.

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2 Samuel 11 General Notes

Structure and formatting

This chapter begins a new section of David's life. God punished David by allowing his family to have many problems.

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Special concepts in this chapter

David's adultery and the murder of Uriah
The army of Israel defeated the army of Ammon and then they besieged Ammon's capital while David stayed in Jerusalem. One day, David saw a beautiful woman, named Bathsheba, bathing. He committed adultery with her. When she became pregnant, David tried to cover up his sin. When this did not work, he had her husband killed in battle. (See: sin)

---

2 Samuel 11:1

It came about in the spring of the year
"It happened in the springtime." This introduces a new event in the story.

at the time
"at the time of year"

David sent out Joab, his servants, and all the army of Israel
David sent them out to war. This can be stated clearly. Also, the word "his" refers to David. Alternate translation: "David sent Joab, his servants, and all the army of Israel to war"

the army of Ammon
"the Ammonite army"

Rabbah
This is the name of a city.

2 Samuel 11:2

So it came about
"So it happened" or "So it came to pass." The author uses this phrase to introduce the next event in the story.

a woman who was bathing
The woman was not on the roof, she would have been bathing outside in the courtyard of her house. Alternate translation: "a woman who was bathing in the courtyard of her house"

2 Samuel 11:3

So David sent
Here the word "sent" means that David sent a messenger. Alternate translation: "So David sent a messenger"

he asked people who would know about the woman
David was trying to find out who the woman was. The word "he" refers to David, but is a metonym for the messenger that David sent. The messenger was to ask the people for information about her. Alternate translation: "the messenger asked the people who knew her about who she was"

Is not this Bathsheba ... and is she not the wife of Uriah the Hittite?
This question gives information and can be written as a statement. Alternate translation: "This is Bathsheba ... and she is the wife of Uriah the Hittite."

2 Samuel 11:4

took her
David actually sent messengers, and they took her and brought her to him. Alternate translation: "they brought her to him"

she came to him
She came into his palace and into his bedroom. Alternate translation: "she came into the place where he was"

he lay with her
This is a polite way of saying that he had sexual relations with her. You may need to use a different euphemism in your language.

uncleanness
The Israelites considered a woman unclean when she was bleeding from her womb, and she needed to wash herself after the bleeding stopped. The bath she was taking in 1 Samuel 11:2 may have been this ritual bath.

2 Samuel 11:5

she sent and told David; she said, "I am pregnant."
Here the word "sent" means that she sent a messenger to tell David that she was pregnant. Alternate translation: "she sent a messenger to David, and the messenger told David that she was pregnant"

2 Samuel 11:6

Then David sent
Here the word "sent" means that David sent a messenger. Alternate translation: "Then David sent a messenger"

2 Samuel 11:7

how Joab was, how the army was doing, and how the war was going
David was asking if Joab and the army were well and about the progress of the war. Alternate translation: "if Joab was well, if other soldiers were well, and how the war was progressing"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 11:8

Go down to your house
Possible meanings for the phrase "go down" are 1) Uriah's house was located at a lower elevation than the king's palace or 2) Uriah's house was of lesser importance than the king's palace. Alternate translation: "Go to your house"

wash your feet
This phrase is a metonym for returning home to rest for the night after working all day. Alternate translation: "rest for the night"

the king sent a gift for Uriah
David sent someone to bring the gift to Uriah. This can be stated clearly. Alternate translation: "the king sent someone to take a gift to Uriah"

2 Samuel 11:9

his master
The word "his" refers to Uriah and the word "master" refers to David.

2 Samuel 11:10

Have you not come from a journey? Why did you not go down to your house?
This rhetorical question is used to show David's surprise that Uriah did not visit his wife. This can be written as a statement. Alternate translation: "After coming from such a long journey, you should have gone down to your house."

2 Samuel 11:11

Israel and Judah
This refers to their armies. Alternate translation: "the armies of Israel and Judah"

How then can I go into my house ... with my wife?
This rhetorical question is used to emphasize Uriah's refusal to visit his wife and can be translated as a statement. Alternate translation: "It would be wrong for me to go into my house ... with my wife while the other soldiers in my army are in danger."

to lie with my wife
This is a euphemism. Alternate translation: "to have sexual relations with my wife"

As sure as you are alive, I will not do this
Uriah swears a strong promise that he will not go home to his wife as long as the rest of the soldiers are at war. He makes this promise by comparing the truth of his promise to the certainty that the king was alive. Alternate translation: "I solemnly promise that I will not do this"

2 Samuel 11:12

General Information:
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2 Samuel 11:13

he ate and drank before him
"Uriah ate and drank with David"

down to his house
Possible meanings of the word "down" are 1) Uriah's house was located at a lower elevation than the king's palace or 2) Uriah's house was of lesser importance than the king's palace. See how you translated the similar phrase "down to your house" in [2 Samuel 11:8]

2 Samuel 11:14

sent it by the hand of Uriah
The phrase "the hand of Uriah" refers to Uriah himself. Alternate translation: "sent Uriah himself to deliver it to him"

2 Samuel 11:15

very front of the most severe battle
"very front of the battle line where the fighting is the worst"

withdraw from him
"command the soldiers to back away from him"

he may be hit and die
"he may be wounded and die"

2 Samuel 11:16

the siege upon the city
The word "siege" can be expressed with the verbs "surround" and "attack." Alternate translation: "his army surround and attack the city"

2 Samuel 11:17

some of the servants of David fell
The word "fell" is a polite way to refer to the soldiers being killed. Alternate translation: "David's servants were killed" or "they killed some of David's servants"

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

and Uriah the Hittite was also killed there
This can be stated in active form. Alternate translation: "including Uriah the Hittite" or "and the men of the city also killed Uriah the Hittite"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 11:18

Joab sent word to David
The phrase "sent word" means that he sent a messenger to give a report. Alternate translation: "Joab sent a messenger to David to give a report"

2 Samuel 11:19

General Information:
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2 Samuel 11:20

Why did you go so near ... from the wall?
Joab says that David may rebuke him by asking these rhetorical questions. These questions may be written as statements. Alternate translation: "You should not have gone so near to the city to fight. You should have known that they would shoot from the wall."

shoot from the wall
This refers to men of the city shooting arrows down at their enemy from the top of the city wall. Alternate translation: "shoot arrows at you from the top of the city wall"

2 Samuel 11:21

Who killed Abimelek son of Jerub-Besheth?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "Remember how Abimelek son of Jerub-Besheth was killed!"

Abimelek son of Jerub-Besheth
This is the name of a man. His father is also know by the name Gideon.

Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "Remember he died at Thebez when a woman cast an upper millstone on him from the top of the wall."

millstone
a heavy stone that would roll, used to crush grain for making bread

from the wall
"from the top of the city wall"

Thebez
This is the name of a city.

Why did you go so near the wall?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "You should not have gone so near the wall!"

2 Samuel 11:22

General Information:
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2 Samuel 11:23

the gate
"the city gate"

2 Samuel 11:24

their shooters shot
"their shooters shot arrows"

some of the king's servants were killed
This can be stated in active form. Alternate translation: "they killed some of the king's servants"

king's servants
"king's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

your servant Uriah the Hittite was killed
This can be stated in active form. Alternate translation: "they killed your servant Uriah the Hittite"

2 Samuel 11:25

for the sword devours one as well as another
Here "the sword" refers to a person who kills someone with sword. Also, killing someone with a sword is spoken of as if the sword were "eating" the people. Alternate translation: "for one man can be killed by a sword the same as another man" or "for any man can die in battle"

Make your battle even stronger
"Fight even stronger"

2 Samuel 11:26

she lamented deeply
Here the author speaks of her lamenting very much as if it were deep inside her. Alternate translation: "she lamented very much" or "she lamented greatly"

2 Samuel 11:27

sorrow
a deep feeling of sadness caused by suffering, disappointment or misfortune

David sent and took her home
Here the word "sent" means that he sent a messenger to get her and bring her to him. Alternate translation: "David sent a messenger to her to bring her home"

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displeased Yahweh
"saddened Yahweh" or "angered Yahweh"

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Chapter 12

1 Then Yahweh sent Nathan to David. He came to him and said, "There were once two men in a city. One man was rich and the other poor. **2** The rich man had a great number of sheep and cattle, **3** but the poor man had nothing except one little ewe lamb, which he had bought and fed and raised. It grew up together with him and with his children. The lamb even ate with him and drank from his own cup, and it lay in his bosom and was like a daughter to him. **4** One day a visitor came to the rich man, but the rich man was unwilling to take one of his own sheep or cattle to prepare a meal for him. Instead, he took the poor man's ewe lamb and cooked it for his visitor." **5** David was hot with anger against the rich man, and he raged to Nathan, "As Yahweh lives, the man who has done this deserves to be put to death. **6** He must pay back the lamb four times over because he did such a thing, and because he had no pity on the poor man."

7 Then Nathan said to David, "You are that man! Yahweh, the God of Israel, says, 'I anointed you king over Israel, and I rescued you out of the hand of Saul. **8** I gave you your master's house, and your master's wives into your arms. I also gave you the house of Israel and Judah. But if that had been too little, I would have given you many other things in addition. **9** So why have you despised the commands of Yahweh, so as to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your own wife. You killed him with the sword of the army of Ammon. **10** So now the sword will never leave your house, because you have despised me and have taken the wife of Uriah the Hittite as your wife.' **11** Yahweh says, 'Look, I will raise up disaster against you out of your own house. Before your own eyes, I will take your wives and give them to your neighbor, and he will lie with your wives in broad daylight. **12** For you committed your sin secretly, but I will do this thing before all Israel, in the sunlight.'" **13** Then David said to Nathan, "I have sinned against Yahweh." Nathan replied to David, "Yahweh also has passed over your sin. You will not be killed. **14** However, because by this act you have despised Yahweh, the child who is born to you will surely die." **15** Then Nathan left and went home.

Yahweh attacked the child that Uriah's wife bore to David, and he was very sick. **16** David then implored God for the boy. David fasted and went inside and lay all night on the floor. **17** The elders of his house arose and stood beside him, to raise him up from the floor, but he would not get up, and he would not eat with them. **18** It came about on the seventh day that the child died. David's servants were afraid to tell him that the child was dead, for they said, "Look, while the child was still alive we spoke to him, and he did not listen to our voice. What might he do to himself if we tell him that the boy is dead?!" **19** But when David saw that his servants were whispering together, David realized that the child was dead. He said to his servants, "Is the child dead?" They answered, "He is dead." **20** Then David arose from the floor and washed himself, anointed himself, and changed his clothes. He went to the tabernacle of Yahweh and worshiped there, and then he came back to his own palace. When he asked for it, they set food before him, and he ate. **21** Then his servants said to him, "Why have you done this? You fasted and wept for the child while he was alive, but when the child died, you got up and ate." **22** David answered, "While the child was still alive I fasted and wept. I said, 'Who knows whether or not Yahweh will be gracious to me, that the child may live?' **23** But now he is dead, so why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

24 David comforted Bathsheba his wife, and went to her and lay with her. Later she gave birth to a son, and the child was named Solomon. Yahweh loved him **25** and he sent word through Nathan the prophet to name him Jedidiah, because Yahweh loved him.

26 Now Joab fought against Rabbah of the Ammonites, and he captured the royal city. **27** So Joab sent messengers to David and said, "I have fought against Rabbah, and I have taken the city's water supply. **28** Now therefore gather the rest of the army together and camp against the city and take it, because if I take the city, it will be named after me." **29** So David gathered all the army together and went to Rabbah; he fought against the city and captured it. **30** David took the crown from their king's head—it weighed a talent of gold, and there was a precious stone in it. The crown was placed on David's own head. Then he brought out the plunder of the city in large quantities. **31** He brought out the people who were in the city and forced them to work with saws, iron picks, and axes; he also made them work at brick kilns. David required all the cities of the people of Ammon to do this labor. Then David and all the army returned to Jerusalem.

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2 Samuel 12 General Notes

Structure and formatting

This is the final expansion of David's kingdom and records the end of the war with Ammon.

Special concepts in this chapter

David's punishment

God sent a prophet to confront David. He said that because David had Uriah killed, there would always be killing in his family and that the baby conceived with Bathsheba would die. David prayed that the baby be allowed to live, but the infant died. Bathsheba then had another son, who was named Solomon. (See: prophet)

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2 Samuel 12:1

General Information:

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2 Samuel 12:2

General Information:

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2 Samuel 12:3

the poor man had nothing except one little ewe lamb ... raised

This double negative emphasizes that the lamb was the only thing that the poor man owned. This is probably an exaggeration that means that the man loved this lamb more than anything else he owned. Alternate translation: "the only thing the poor man had was one little ewe lamb ... raised" or "the poor man had a little ewe lamb ... raised, and which he loved more than anything else he owned"

ewe lamb

a female lamb

was like a daughter to him

This refers to the closeness of this man and his little lamb. Alternate translation: "he loved it as much as if it were one of his daughters"

2 Samuel 12:4

ewe lamb

a young, female sheep

for his visitor

It was for his visitor to eat. Alternate translation: "for his visitor to eat"

2 Samuel 12:5

David was hot with anger against

Here the author describes how David was very angry as if his body were physically hot because of his anger. Alternate translation: "David became furious with" or "David became very angry with"

he raged to Nathan

This means that David spoke angrily to Nathan.

As Yahweh lives

This expresses that David was swearing an oath or serious promise. Alternate translation: "I declare, as surely as Yahweh lives"

to be put to death

This means to be killed. Also, that can be stated in active form. Alternate translation: "to be killed" or "to die"

2 Samuel 12:6

He must pay back the lamb four times over

The amount the rich man was required to pay back to the poor man was to be four times what the little lamb cost. "He must pay the poor man four times the price of the lamb"

pity

to feel sadness and love for someone who is suffering or hurt or not loved

2 Samuel 12:7

out of the hand of Saul

Here the word "hand" refers to control. Alternate translation: "out of Saul's control" or "from Saul's control"

2 Samuel 12:8

your master's wives into your arms

Here Yahweh describes David having his master's wives as his own wives, by saying that they are "in his arms." Alternate translation: "your master's wives as your own"

I also gave you the house of Israel and Judah

Here Yahweh speaks of how he gave David his authority as king over Israel and Judah as if he gave him the houses of Israel and Judah as a gift. The phrase "the house of" means "the people of." Alternate translation: "I also gave you authority as king over the people of Israel and Judah"

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if that had been too little
"if I had not given you enough"

2 Samuel 12:9

So why have you despised ... Yahweh, so as to do what is evil in his sight?
This rhetorical question is used to rebuke David. This can be written as a statement. Alternate translation: "You should not have despised ... Yahweh and should not have done what is evil in his sight!"

what is evil in his sight
Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what he considers to be evil" or "what is evil in Yahweh's judgement"

You have struck down Uriah the Hittite with the sword
David did not kill Uriah himself, rather he arranged for him to be killed in battle. The phrase "with the sword" represents how Uriah died in battle. Alternate translation: "You have arranged for Uriah the Hittite to die in battle"

You killed him with the sword of the army of Ammon
David did not kill Uriah himself, rather he arranged for him to be killed in battle when Israel was fighting against Ammon. The phrase "with the sword" refers to how he died in battle. Alternate translation: "You arranged for him to die in battle against the army of Ammon"

2 Samuel 12:10

the sword will never leave your house
Here the word "sword" refers to people dying in war. Also, David's "house" refers to his descendants. Alternate translation: "some of your descendants will always die in battle"

2 Samuel 12:11

out of your own house
Here David's "house" refers to his family. Alternate translation: "from among your own family"

Before your own eyes
Here David is referred to by his eyes to emphasize what he would see. Alternate translation: "While you are watching"

he will lie with your wives
This is a euphemism. Alternate translation: "he will have sexual relations with your wives"

in broad daylight
"in full daylight." The idea of doing something "openly" or in a way that people are fully aware of what is happening is often spoken about as being done in the "daylight." Alternate translation: "openly" or "and everyone will see what is happening"

2 Samuel 12:12

committed your sin
"sinned"

before all Israel
This phrase speaks of the people of Israel knowing about what has happened to his wives as if they all actually witnessed it happening. Alternate translation: "before all the people of Israel" or "and all the people of Israel will know about it"

2 Samuel 12:13

passed over
Yahweh has forgiven David of his sin. This is spoken of here as Yahweh passing over his sin as if it were something that he walked by and disregarded. Alternate translation: "forgiven"

You will not be killed
This can be stated in active form. Sometimes men died because of their sins, but he will not die because of his sin with the woman. This can be stated clearly. Alternate translation: "You will not die" or "you will not die because of this sin"

2 Samuel 12:14

despised
to strongly dislike or hate someone or something

the child who is born to you
The phrase "born to you" means that it is David's baby. Alternate translation: "your child who will be born"

2 Samuel 12:15

Yahweh attacked the child that ... and he was very sick
Here the author speaks of Yahweh causing the baby to become sick as Yahweh attacking the child. Alternate translation: "Yahweh afflicted the child that ... and he was very sick" or "Yahweh caused the baby that ... to become very sick"

the child that Uriah's wife bore to David
This means that she gave birth to a child and that David was his father. Alternate translation: "David's child, who Uriah's wife gave birth to"

2 Samuel 12:16

implored
to beg or pray with strong desire

went inside
David went into his room when he was alone. Alternate translation: "went inside his room"

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2 Samuel 12:17

to raise him up from the floor
"and urged him to get up from the floor"

2 Samuel 12:18

It came about
"It happened"

he did not listen to our voice
The servants are referred to here by their voices to emphasize that they were speaking. Alternate translation: "he did not listen to us"

the seventh day
"day 7." This refers to the seventh day after the baby was born. Alternate translation: "the seventh day after he was born"

Look
This is used to get people's attention. Alternate translation: "Listen"

What might he do to himself if we tell him that the boy is dead?!
The servants ask this rhetorical question to express their fear. This can be written as a statement. Alternate translation: "We are afraid that he may harm himself if we tell him that the boy is dead!"

2 Samuel 12:19

were whispering together
"were speaking very quietly to each other"

David realized
"David understood"

2 Samuel 12:20

David arose
"David got up"

2 Samuel 12:21

General Information:
These verses contain rhetorical questions that emphasize that David realizes that Yahweh has allowed this to happen.

2 Samuel 12:22

Who knows whether or not Yahweh will be gracious to me, that the child may live?
David asked this rhetorical question to empathize that no one knew if Yahweh would let the child live. This rhetorical question can be translated as a statement. Alternate translation: "No one knows whether or not Yahweh will be gracious to me so that the child may live."

2 Samuel 12:23

But now he is dead, so why should I fast?
David asks this rhetorical question to empathize that he no longer has a reason to fast. This can be written as a statement. Alternate translation: "Now that he is dead it would be of no use to fast any longer."

Can I bring him back again?
David asks this rhetorical question to empathize that the boy cannot come back to life. This can be written as a statement. Alternate translation: "I cannot bring him back to life."

I will go to him
David implies that he will go to where his child is when he dies. Alternate translation: "When I die I will go to where he is"

2 Samuel 12:24

lay with her
This is a euphemism. Alternate translation: "had sexual relations with her"

2 Samuel 12:25

he sent word through Nathan the prophet
Here "word" refers to a message that Yahweh told Nathan to tell David. Alternate translation: "he sent Nathan to tell him"

Jedidiah
This is another name for David's son Solomon, which Yahweh chose for him.

2 Samuel 12:26

Joab fought ... he captured
Here the author says "Joab" but he is referring to Joab and his soldiers who fought with him. Alternate translation: "Joab and his soldiers fought ... they captured"

Rabbah
Fighting against this city literally means to fight against the people of Rabbah. Translate the name the same as you did in [2 Samuel 11:1]

2 Samuel 12:27

So Joab sent messengers to David and said
"So Joab sent messengers to David to say to him"

have taken the city's water supply
"Taking" a place or landmark means to take control of it. Alternate translation: "have taken control of the city's water supply"

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I have fought ... I have taken
Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "My soldiers and I have fought ... my soldier and I have taken"

2 Samuel 12:28

if I take
Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "if my soldiers and I take"

camp against
This means to surround and attack. Alternate translation: "besiege" or "surround"

take it ... take the city
"Taking" a place or landmark means to take control of it. Alternate translation: "take control of it ... take control of the city"

it will be named
This can be stated in active form. Alternate translation: "people will name it"

2 Samuel 12:29

he fought
Here the author speaks of David when he is actually referring to David and his soldiers. Alternate translation: "David and his soldiers fought"

2 Samuel 12:30

a talent
This may be written in modern weights. Alternate translation: "about 33 kilograms"

a precious stone
a rare gemstone such as a diamond, ruby, sapphire, emerald, or opal

The crown was placed on David's own head
This can be stated in active form. Alternate translation: "They placed the crown on David's own head"

he brought out
Here the author speaks of David when he is actually referring to David's soldiers. Alternate translation: "they brought out"

plunder
valuable things taken from a defeated enemy

large quantities
"large amounts"

2 Samuel 12:31

He brought out the people
David did not bring out the people himself; he commanded his soldiers to bring them out. Alternate translation: "David commanded his soldiers to bring out the people"

saws, iron picks, and axes
These are tools to cut wood or break up the ground.

brick kilns
ovens where bricks are dried and hardened

all the cities of the people of Ammon
This refers to the people in the cities. Alternate translation: "all the people of the cites of Ammon"

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Chapter 13

1 It came about after this that David's son Absalom had a beautiful sister whose name was Tamar, and David's son Amnon loved her. **2** Amnon was so frustrated that he became sick because of his sister Tamar. She was a virgin, and it seemed impossible to Amnon to do anything to her. **3** But Amnon had a friend whose name was Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man. **4** Jonadab said to Amnon, "Why, son of the king, are you depressed every morning? Will you not tell me?" So Amnon answered him, "I love Tamar, my brother Absalom's sister." **5** Then Jonadab said to him, "Lie down on your bed and pretend to be sick. When your father comes to see you, ask him, 'Would you please send my sister Tamar to give me something to eat and cook it before me, so that I may see it and eat it from her hand?'" **6** So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to the king, "Please send my sister Tamar to make some food for my sickness in front of me so that I may eat from her hand."

7 Then David sent word to Tamar at his palace, saying, "Go now to your brother Amnon's house and prepare food for him." **8** So Tamar went to her brother Amnon's house where he was lying down. She took dough and kneaded it and formed bread in his sight, and then she baked it. **9** She took the pan and gave the bread to him, but he refused to eat. Then Amnon said to the others present, "Send everyone out, away from me." So everyone went out from him. **10** So Amnon said to Tamar, "Bring the food into my room that I may eat from your hand." So Tamar took the bread that she had made, and brought it into the room of Amnon her brother. **11** When she had brought the food to him, he took hold of her and said to her, "Come, lie with me, my sister." **12** She answered him, "No, my brother, do not force me, for nothing like this should be done in Israel. Do not do this disgraceful thing! **13** How could I be rid of my shame? What about you? You would be like one of the fools in Israel! Now, please speak to the king, for he would not keep me from you." **14** However Amnon would not listen to her, and he was stronger than she was, and he overpowered her, and he lay with her.

15 Then Amnon hated Tamar with extreme hatred. The hatred with which he hated her was even greater than the love with which he had loved her. Amnon said to her, "Get up and go." **16** But she responded to him, "No! Because this great evil of making me leave is even worse than what you did to me!" But Amnon did not listen to her. **17** Instead, he called his personal servant and said, "Take this woman away from me, and bolt the door after her." **18** Then his servant brought her out and bolted the door after her. Tamar was wearing a beautifully decorated garment because the king's daughters who were virgins dressed in such robes. **19** Tamar put ashes on her head and tore her beautifully decorated garment. She put her hands on her head and walked away, crying aloud as she went.

20 Absalom her brother said to her, "Has Amnon your brother been with you? But now keep quiet, my sister. He is your brother. Do not take this thing to heart." So Tamar remained alone in her brother Absalom's house. **21** But when King David heard of all these things, he was very angry. **22** Absalom said nothing to Amnon, for Absalom hated him for what he had done to her and how he had disgraced his sister Tamar.

23 It came about after two full years that Absalom had sheep shearers working at Baal Hazor, which is near Ephraim, and Absalom invited all the king's sons to visit there. **24** Absalom went to the king and said, "See now, your servant has sheep shearers. Please, may the king and his servants go with me, your servant." **25** The king answered Absalom, "No, my son, all of us should not go because we would be a burden to you." Absalom begged the king, but he would not go, but he gave him his blessing. **26** Then Absalom said, "If not, please let my brother Amnon go with us." So the king said to him, "Why should Amnon go with you?" **27** Absalom pressed David, and so he let Amnon and all the king's sons go with him. **28** Absalom commanded his servants saying, "Listen closely. When Amnon begins to be affected by the wine, and when I say to you, 'Attack Amnon,' then put him to death. Do not be afraid. Have I not commanded you? Be courageous and brave." **29** So Absalom's servants did to Amnon as he had commanded them. Then all the king's sons arose, and every man mounted his mule and fled.

30 So it came about, while they were on the road, that the news came to David saying, "Absalom has killed all the king's sons, and there is not one of them left." **31** Then the king arose and tore his clothes, and lay on the floor; all his servants stood by with their clothes torn. **32** Jonadab son of Shimeah, David's brother, answered and said, "Let not my master believe that they have killed all the young men who are

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the king's sons, for Amnon only is dead. Absalom has planned this from the day that Amnon violated his sister Tamar. **33** So therefore let not my master the king take this report to heart, so as to believe that all the king's sons are dead, for Amnon only is dead."

34 Absalom fled away. A servant keeping watch raised his eyes and saw many people coming on the road on the hillside west of him. **35** Then Jonadab said to the king, "Look, the king's sons are coming. It is just as your servant said." **36** So it came about when he finished speaking, the king's sons arrived and raised their voices and wept. The king and all his servants also wept bitterly.

37 But Absalom fled and went to Talmai son of Ammihud, the king of Geshur. David mourned for his son every day. **38** So Absalom fled and went to Geshur, where he was for three years. **39** The mind of King David longed to go out to see Absalom, for he was comforted concerning Amnon and his death.

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2 Samuel 13 General Notes

Structure and formatting

This chapter begins the story about the difficulties and killings in David's family. David's sin caused these problems in his family. (See: sin)

Special concepts in this chapter

Amnon raped Absalom's sister

Amnon raped Absalom's sister, who was his own half-sister. David did nothing to punish him and David's lack of action caused significant problems in his family and in Israel. This eventually caused Solomon to become king, even though he was not the oldest son.

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2 Samuel 13:1

Connecting Statement:

This is the beginning of the account of the rebellion led by Absalom, David's son, which runs through 2 Samuel 19.

It came about after this

"It happened after this." This phrase is used to introduce a new event to the story.

David's son Absalom had a beautiful sister whose name was Tamar ... Amnon loved her

Absalom, Amnon, and Tamar had all been born before the events in 1 Samuel 11-12. It was after those events that Amnon fell in love with Tamar.

Absalom ... had a beautiful sister whose name was Tamar, and ... Amnon loved her.

The writer is introducing the people that the following account is about. Absalom (1 Samuel 3:2) is introduced first because the larger account, through 2 Samuel 19, is about him. Tamar and Amnon (1 Samuel 3:2) are not as important to the larger account and so are introduced after Absalom.

2 Samuel 13:2

Amnon was so frustrated that he became sick because of his sister Tamar

Amnon was frustrated because he desired to sleep with his sister Tamar. Alternate translation: "Amnon was so frustrated with desire for his sister Tamar that he felt sick"

2 Samuel 13:3

Jonadab son of Shimeah, David's brother

These are the names of men. Shimeah was David's brother.

shrewd

crafty or deceptive

2 Samuel 13:4

depressed

in an emotional state of extreme unhappiness

Will you not tell me?

It is understood that he is asking him about his depression, which can be stated clearly. Also, this rhetorical question is a request for Jehonadab to tell him why he is depressed. It may be written as a statement. Alternate translation: "Will you not tell me why you are depressed?" or "Please, tell me why you are depressed."

2 Samuel 13:5

Jonadab

See how you translated this man's name in 2 Samuel 13:3.

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eat it from her hand
This is probably a request for her to serve food to him personally. He probably did not want her to put the food in his mouth. Alternate translation: "have her serve it to me herself"

2 Samuel 13:6

I may eat from her hand
This is probably a request for her to serve food to him personally. He probably did not expect her to put the food in his mouth. Alternate translation: "she may serve it to me to eat"

pretended to be sick
This means he gave a false appearance of being ill.

for my sickness in front of me
The food is not for his sickness, but rather it is for him, because he is sick. The phrase "in front of me" is a request for Tamar to prepare the food in his presence. Alternate translation: "in front of me because I am sick"

2 Samuel 13:7

David sent word
This means that he sent a messenger to speak to Tamar. Alternate translation: "David sent a messenger"

2 Samuel 13:8

dough
a thick mixture of flour and liquid used for baking

kneaded
used her hands to mix the dough

in his sight
This means that Tamar made the bread in front of him. Alternate translation: "in front of him" or "in his presence"

2 Samuel 13:9

So everyone went out from him
To "go out from someone" means to leave them. Alternate translation: "So everyone left him"

2 Samuel 13:10

that I may eat from your hand
This is a request for Tamar to serve the food to him personally. Alternate translation: "and serve it to me"

2 Samuel 13:11

lie with me
This is a euphemism. Alternate translation: "have sexual relations with me"

2 Samuel 13:12

do not force me
She does not want him to force her to have sexual relations with him. Alternate translation: "do not force me to have sexual relations with you"

2 Samuel 13:13

General Information:
Tamar continues to talk to Amnon.

How could I be rid of my shame?
Tamar asks this rhetorical question to emphasize how much shame she would have if she slept with him. Tamar speaks of getting rid of her shame as if it were an enemy or a tormentor that she needed to escape from. Alternate translation: "If you do this, I would have to endure shame everywhere I go"

2 Samuel 13:14

he lay with her
This is a euphemism. Alternate translation: "he had sexual relations with her"

2 Samuel 13:15

The hatred with which he hated her was even greater than the love with which he had loved her
The repetition of the ideas of hate and love here emphasize that his feelings had changed completely. The abstract nouns "hatred" and "love" can be left untranslated. Alternate translation: "He hated her even more than he had loved her"

love ... loved her
You may need to make explicit that the words "love" and "loved" here refer only to sexual desire. Alternate translation: "had desired her"

2 Samuel 13:16

Because this great evil of making me leave is even worse
The abstract noun "this great evil" can be expressed as a verb. Alternate translation: "It would be very evil to make me leave! It would be even worse"

2 Samuel 13:17

bolt the door after her
This means to lock the door so that she will not be able to come back in again. Alternate translation: "lock the door so that she cannot come back in"

2 Samuel 13:18

bolted the door after her
This means to lock the door so that she will not be able to come back in again. Alternate translation: "locked the door so that she could not go back in"

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כְּתֹנֶת פַּסִּים

2 Samuel 13:19

put ashes on her head and tore her beautifully decorated garment. She put her hands on her head
These are acts of mourning and grief in the Israelite culture. Alternate translation: "put ashes on her head and tore her beautifully decorated garment to show that she was very sad. Then to show her grief, she put her hands on her head"

2 Samuel 13:20

Has Amnon your brother been with you?
This is a polite way to ask is Amnon has had sexual relations with her. Alternate translation: "Has Amnon your brother slept with you?"

keep quiet
This means to not tell anyone about something. Alternate translation: "do not tell anyone about this"

Do not take this thing to heart
The phrase "take something to heart" means "to worry about it." Alternate translation: "Do not worry about what has happened"

So Tamar remained alone
This means that she did not marry.

2 Samuel 13:21

General Information:
This page has intentionally been left blank.

2 Samuel 13:22

said nothing
"did not speak"

2 Samuel 13:23

It came about after two full years
This explains that two whole years has passed and introduces the next event in the story. The phrase "full years" means that they are complete years.

shearers
These are people who cut the wool from sheep.

Baal Hazor
This is the name of a place.

2 Samuel 13:24

See now, your servant
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant"

your servant
Absalom is calling himself "your servant" to show respect.

has sheep shearers
It was customary for people in Israel to have a party after they had sheared their sheep.

may the king
Although he is talking to his father the king, he calls him "the king" instead of "you" to show respect for him.

2 Samuel 13:25

General Information:
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2 Samuel 13:26

please let my brother Amnon go with us
The oldest son could often represent his father in Israelite culture. Amnon was David's oldest son.

Why should Amnon go with you?
David knew that Amnon was not Absalom's friend.

2 Samuel 13:27

Absalom pressed David
Here the author speaks of Absalom urging David to let Amnon come as if he were putting physical pressure on him. Alternate translation: "Absalom begged David for Amnon to come"

all the king's sons
This does not include Absalom and Amnon who is dead. It includes the rest of the sons that the king allowed to go to the celebration. Alternate translation: "the rest of the king's sons"

2 Samuel 13:28

Do not be afraid
This implies that they do not need to be afraid of the consequences for killing Amnon. This can be stated clearly. Alternate translation: "Do not be afraid that you will be blamed for killing the king's son"

Have I not commanded you?
Absalom asks this rhetorical question to emphasize that he will be blamed for killing Amnon because he is commanding them. This can be written as a statement. Alternate translation: "I have commanded you to do this." or "I will be the one guilty for killing him because I have commanded you to do this."

generated on Tue Oct 24 10:45:40 2023

not commanded you
What Absalom has commanded them to do may be stated in the question. Alternate translation: "not commanded you to kill him"

2 Samuel 13:29

every man
This refers to the king's sons who left the celebration.

2 Samuel 13:30

So it came about
"It happened that." This phrase is used here to introduce the next event in the story.

on the road
"travelling along the road"

that the news came to David saying
Here it says that the news came, when really someone came and told David the news. Alternate translation: "that someone came and reported the news to David saying"

2 Samuel 13:31

Then the king arose
"Then the king stood up"

tore his clothes, and lay on the floor
He did these things to show that he was extremely sad. Alternate translation: "tore his clothes, and threw himself on the floor grieving"

with their clothes torn
They did this to show their sadness and to mourn with their king. Alternate translation: "and tore their clothes, mourning with the king"

2 Samuel 13:32

Jonadab ... Shimeah
See how you translated these men's names in 2 Samuel 13:3.

Let not my master believe
"My master, do not believe"

my master
Jonadab calls David "my master" to show respect.

Amnon violated his sister
This is a polite way of saying that Amnon raped his sister.

2 Samuel 13:33

let not my master the king
"my master the king, do not"

take this report to heart
The phrase "take something to heart" means "to worry about it." Alternate translation: "worry about this report"

2 Samuel 13:34

keeping watch
This means that the servant was watching for enemies while guarding at the city wall. Alternate translation: "who was guarding" or "who was guarding at the city wall"

raised his eyes
Here the servant looking up at something is spoken of as if he lifted up his eyes. Alternate translation: "looked up"

2 Samuel 13:35

General Information:
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2 Samuel 13:36

So it came about
This phrase is used to introduce the next event in the story.

raised their voices
Here the sons crying out is spoken of as if their voices were something they lifted into the sky. Alternate translation: "cried out"

2 Samuel 13:37

Talmai ... Ammihud
These are the names of men.

for his son
"for his son Amnon"

2 Samuel 13:38

where he was for three years
"where he stayed for three years"

2 Samuel 13:39

The mind of King David longed
Here David is referred to by his mind to emphasize his thoughts. Alternate translation: "King David longed"

for he was comforted concerning Amnon and his death
"because he was no longer grieving about Amnon being dead." This refers to three years after Absalom fled to Geshur.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Now Joab son of Zeruiah knew that the king's heart went out to Absalom. **2** So Joab sent word to Tekoa and had a wise woman brought to him. He said to her, "Please pretend you are a mourner and put on mourning clothes. Please do not anoint yourself with oil, but be like a woman who has mourned a long time for the dead. **3** Then go to the king and speak to him about what I will describe." So Joab told her the words she was to say to the king.

4 When the woman from Tekoa spoke to the king, she lay facedown on the ground and said, "Help me, king." **5** The king said to her, "What is wrong?" She answered, "The truth is that I am a widow, and my husband is dead. **6** I, your servant, had two sons, and they fought with each other in the field, and there was no one to separate them. One struck the other and killed him. **7** Now the whole clan has risen against your servant, and they say, 'Give into our hand the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' So they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth."

8 So the king said to the woman, "Go to your house, and I will command something to be done for you." **9** The woman of Tekoa replied to the king, "My master, king, may the guilt be on me and on my father's family. The king and his throne are guiltless." **10** The king replied, "Whoever says anything to you, bring him to me, and he will not touch you anymore." **11** Then she said, "Please, may the king call to mind Yahweh your God, so that the avenger of blood will not destroy anyone further, so that they will not destroy my son." The king replied, "As Yahweh lives, not one hair of your son will fall to the ground."

12 Then the woman said, "Please let your servant speak a further word to my master the king." He said, "Speak on." **13** So the woman said, "Why then have you devised such a thing against the people of God? For in saying this thing, the king is like someone who is guilty, because the king has not brought back home again his banished son. **14** For we all must die, and we are like water spilled on the ground, which cannot be gathered up again. But God will not take away life. Rather, he devises a way for those who were driven away not to remain outcast. **15** Now then, seeing that I have come to speak this thing to my master the king, it is because the people have made me afraid. So your servant said to herself, 'I will now speak to the king. It may be that the king will perform the request of his servant. **16** Perhaps the king will listen to me and deliver his servant from the hand of the man who would destroy me and my son together, out of the inheritance God gave us.' **17** Then your servant prayed, 'Yahweh, please let the word of my master the king give me relief, for as an angel of God, so is my master the king in telling good from evil.' May Yahweh your God be with you."

18 Then the king answered and said to the woman, "Please do not hide from me anything that I will ask you." The woman replied, "Let my master the king now speak." **19** The king said, "Is not the hand of Joab with you in all this?" The woman answered and said, "As you live, my master the king, no one can escape to the right hand or to the left from anything that my master the king has spoken. It was your servant Joab who commanded me and told me to say these things that your servant has spoken. **20** Your servant Joab has done this to change the course of what is happening. My master is wise, like the wisdom of an angel of God, and he knows everything that is happening in the land."

21 So the king said to Joab, "See now, I will do this thing. Go then, and bring the young man Absalom back." **22** So Joab lay facedown on the ground in honor and gratitude to the king. Joab said, "Today your servant knows that I have found favor in your eyes, my master, king, in that the king has performed the request of his servant." **23** So Joab arose, went to Geshur, and brought Absalom back to Jerusalem. **24** The king said, "He may return to his own house, but he may not see my face." So Absalom returned to his own house, but did not see the king's face.

25 Now in all Israel there was no one praised for his handsomeness more than Absalom. From the sole of his foot to the top of his head there was no blemish in him. **26** When he cut the hair of his head at the end of every year, because it was heavy on him, he weighed his hair; it would weigh about two hundred shekels, which is measured by the weight of the king's standard. **27** To Absalom were born three sons and one daughter, whose name was Tamar. She was a beautiful woman.

generated on Tue Oct 24 10:45:40 2023

28 Absalom lived two full years in Jerusalem, without seeing the king's face. **29** Then Absalom sent word for Joab to send him to the king, but Joab would not come to him. So Absalom sent word a second time, but Joab still did not come. **30** So Absalom said to his servants, "See, Joab's field is near mine, and he has barley there. Go and set it on fire." So Absalom's servants set the field on fire. **31** Then Joab arose and came to Absalom at his house, and said to him, "Why have your servants set my field on fire?" **32** Absalom answered Joab, "Look, I sent word to you saying, 'Come here so I may send you to the king to say, "Why did I come from Geshur? It would be better for me to still be there. Now therefore let me see the king's face, and if I am guilty, let him kill me."'" **33** So Joab went to the king and told him. When the king called for Absalom, he came to the king and bowed low to the ground before the king, and the king kissed Absalom.

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2 Samuel 14 General Notes

Special concepts in this chapter

Reconciliation

David missed his son, Absalom, who was in exile. Joab summons a wise woman to reconcile David and Absalom. (See: reconcile)

Important figures of speech used in this chapter

Parable

The wise woman uses a type of story to convince David that his actions were wrong. He treated a stranger worse than he treated his own son. This parable was intended to convict David of his sin. She uses David's own words against him. (See: sin)

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2 Samuel 14:1

Now

This word is used here to mark a stop in the main story. Here the author tells about a new person in the story.

Zeruiah

See how you translated this man's name in 2 Samuel 2:13.

2 Samuel 14:2

sent word to Tekoa and had a wise woman brought

This means that Joab sent someone with a message to Tekoa and had him bring back a woman to him. This can be written in active form. Alternate translation: "sent someone with a message to Tokoa and had him bring a wise woman back"

Tekoa

This is the name of a place.

the dead

This refers to someone who has died, not dead people in general. Alternate translation: "someone who has died"

2 Samuel 14:3

General Information:

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2 Samuel 14:4

she lay facedown on the ground

She did this to show her respect and submission to the king. Alternate translation: "she showed her respect to the king by lying facedown on the ground"

2 Samuel 14:5

General Information:

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2 Samuel 14:6

One struck the other

"One of my sons hit the other son with something"

2 Samuel 14:7

the whole clan

"my entire family"

your servant

To show respect for the king the woman refers to herself as "your servant."

put him to death

This is an idiom which means to kill. Alternate translation: "kill him"

generated on Tue Oct 24 10:45:40 2023

they would also destroy the heir
If they put the guilty brother to death there would not be a son left to inherit the family's possessions. The full meaning of this statement can be made clear. Alternate translation: "if they did this, they would be destroying our family's heir"

Thus they will put out the burning coal that I have left
Here the woman refers to her only living son as if he were a burning piece of coal. She speaks of the men killing her son as stopping the coal's burning. Alternate translation: "In this way they will kill the only child I have left"

they will leave for my husband neither name nor descendant
"they will not leave for my husband name or descendant"

neither name nor descendant
This refers to a son to carry on the family's name into the next generation. Alternate translation: "no son to preserve our family's name"

on the surface of the earth
"on the earth." This descriptive phrase emphasizes that the family line would not continue on earth after the husband died. "The surface of the earth" refers to the ground on which people walk.

2 Samuel 14:8

I will command something to be done for you
This can be stated in active form. Alternate translation: "I will take care of this matter for you"

2 Samuel 14:9

Tekoa
Translate the name of this place the same as you did in 2 Samuel 14:2.

may the guilt be on me and on my father's family
This means that if people say that the king was wrong for helping the woman's family that the king should not be guilty. The full meaning of this statement can be made explicit. Alternate translation: "if anyone blames you for helping our family, may my family be considered guilty instead"

The king and his throne
Here the word "throne" refers to anyone who later becomes king in David's place. Alternate translation: "The king and his descendants" or "The king and his family"

are guiltless
"are innocent." This implies that in the future if anyone accuses the king of wrongdoing, he will be innocent in the matter. Alternate translation: "will be innocent regarding the matter"

2 Samuel 14:10

says anything to you
Here speaking threats is spoken of as speaking in general. Alternate translation: "threatens you" or "speaks threats to you"

he will not touch you anymore
Here David speaks of a person not threatening or hurting her, by saying that the person would not touch her. It is implied that David will not allow the person threatening her to bother her again. The full meaning of this statement can be made clear. Alternate translation: "I will make sure he does not threaten you again"

2 Samuel 14:11

Please, may the king call to mind Yahweh your God
Possible meanings are 1) The phrase "call to mind" is an idiom meaning to pray. Alternate translation: "Please, pray to Yahweh your God" or 2) Here "call to mind" means to remember and it is implied that after he remembers Yahweh he will promise in his name. Alternate translation: "Please promise in the name of Yahweh your God"

the avenger of blood
This refers to the man who wants to avenge the death of the dead brother. This can be stated clearly. Alternate translation: "the man who wants to avenge my son's brother's death"

destroy anyone further
"cause anyone else to die." This is in addition to the brother who already died.

that they will not destroy my son
"that they will not kill my son" or "that they will not execute my son"

As Yahweh lives
Often people would make promises and compare how surely they would fulfil their promise to how surely Yahweh is alive. Alternate translation: "I promise you, as surely as Yahweh lives" or "In Yahweh's name I promise"

not one hair of your son will fall to the ground
The means that her son will not be harmed, which is exaggerated by saying that he will not lose even a single hair. Alternate translation: "your son will be completely safe"

2 Samuel 14:12

your servant
To show respect for the king the woman refers to herself as "your servant."

speak a further word to
"talk about something else to." The woman is requesting to speak to the king about another topic.

generated on Tue Oct 24 10:45:40 2023

Speak on
This is an idiom. The king was giving her permission to continue speaking. Alternate translation: "You may speak to me"

2 Samuel 14:13

Why then have you devised such a thing against the people of God?
The woman asks this rhetorical question to rebuke David for how he has treated Absalom. This question can be written as a statement. Alternate translation: "What you have just said proved that you did wrong."

the king is like someone who is guilty
The woman compares the king to someone who is guilty to suggest that he is guilty without saying it directly. Alternate translation: "the king has declared himself guilty"

his banished son
"his son whom he banished"

2 Samuel 14:14

For we all must die, and we are like water spilled on the ground ... up again
Here the woman speaks of a person dying as if they were water being spilled on the ground. Alternate translation: "We all must die, and after we die we cannot be brought back to life again"

not to remain outcast
"to be allowed to return"

2 Samuel 14:15

it is because the people have made me afraid
The understood information may be supplied. Alternate translation: "I have come because the people have made me afraid"

your servant
To show respect for the king the woman refers to herself as "your servant"

2 Samuel 14:16

from the hand of the man
This phrase is an idiom. Also, "the hand" is a metonym referring to the man's control. Alternate translation: "out of the control of the man"

2 Samuel 14:17

the word of my master the king
"the message of my master the king"

for as an angel of God, so is my master ... from evil
Here David, the king, is compared to an "angel of God." Alternate translation: "for the king is like an angel of God because they both know how to tell good from evil"

2 Samuel 14:18

Please do not hide from me anything that I will ask you
The negative form here is used for emphasis and can be stated in a positive form. Alternate translation: "Please tell me the truth about everything I ask you"

2 Samuel 14:19

Is not the hand of Joab with you in all this
Here the word "hand" refers to Joab's influence. Alternate translation: "Has not Joab influenced you in all this" or "Did Joab send you here to speak these things"

As you live
"As surely as you are alive." Here the woman compares the certainty of what David has said to the certainty that he is alive, to emphasize how true his statement is.

no one can escape to the right hand ... the king has spoken
Here the woman describes the difficulty of speaking to the king and keeping him from finding out the truth by comparing it to a person not being about to escape in any direction. Alternate translation: "no one can keep you from knowing the truth"

to the right hand or to the left
The expression gives two extremes and means "anywhere." Alternate translation: "anywhere at all" or "anywhere"

2 Samuel 14:20

My master is wise
"My master the king is wise"

is wise, like the wisdom of an angel of God
The woman compares David's wisdom to the wisdom of an angel to emphasize how very wise he is. Alternate translation: "you are very wise, like an angel of God"

2 Samuel 14:21

So the king said to Joab
It is implied that the king had Joab brought before him so that he could speak to him. The full meaning of this can be made clear. Alternate translation: "Then the king summoned Joab and said to him"

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in 2 Samuel 13:24.

this thing
This refers to what Joab wants the king to do. The full meaning of this statement can be made clear. Alternate translation: "what you want me to do"

2 Samuel 14:22

Joab lay facedown on the ground
Joab did this to honor the king and show his gratitude.

your servant
To show respect for the king Joab refers to himself as "your servant."

I have found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "you are pleased with me" or "you have approved of me"

in that the king
"because the king"

the king has performed the request of his servant
"you have done what I asked you to do"

2 Samuel 14:23

General Information:
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2 Samuel 14:24

but he may not see my face ... the king's face
Here the word "face" refers to the king himself. Alternate translation: "but he may not see me ... the king"

2 Samuel 14:25

Now
This word marks a stop in the main story. This new section gives background information for the part of the story that follows.

there was no one praised for his handsomeness more than Absalom
This can be stated in active form. Alternate translation: "people praised Absalom for his handsomeness more than they praised anyone else"

handsomeness
good and pleasing appearance, especially of the face

From the sole of his foot to the top of his head there was no blemish in him
This means the whole person was without blemish. Alternate translation: "There were no blemishes on any part of his body"

2 Samuel 14:26

two hundred shekels
This can be written in modern units. Alternate translation: "two and a half kilograms"

the weight of the king's standard
The king had weights that determined the standard weight of the shekel and other weights and measurements.

2 Samuel 14:27

To Absalom were born three sons and one daughter
This can be stated in active form. Alternate translation: "Absalom had three sons and one daughter"

2 Samuel 14:28

the king's face
Here "the king's face" refers to the king himself. Alternate translation: "the king"

2 Samuel 14:29

Absalom sent word for Joab
Here "word" is a metonym for "a message." This means that he sent a messenger to Joab with a request. Alternate translation: "Absalom sent a messenger to Joab asking him"

to send him to the king
It is implied that Absalom wanted Joab to come to him to see him and to intercede for him so that he would be allowed to see the king. The full meaning of this can be made clear. Alternate translation: "to come to him and to intercede for him so that he could see the king"

So Absalom sent word a second time
Here "word" is a metonym for "a message." This means that he sent a messenger to Joab again with the same request. The full meaning of this can be made clear. Alternate translation: "So Absalom sent a messenger to Joab again with the same request"

2 Samuel 14:30

See
Here this word is used to remind people of something. Alternate translation: "As you know"

2 Samuel 14:31

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Samuel 14:32

Look
"Pay attention, because what I am about to say is both true and important"

I sent word
Here "word" is a metonym for "a message." This means that he sent a messenger. Alternate translation: "I sent a messenger"

to the king to say
The message here for the king is written as if Absalom were the speaker. Absalom was asking Joab to speak the message on his behalf. The full meaning of this statement can be made clear. Alternate translation: "to say to the king on my behalf" or "to ask the king for me"

the king's face
Here "king's face" refers to the king himself. Alternate translation: "the king"

2 Samuel 14:33

bowed low to the ground before the king
Absalom is showing respect to the king. Alternate translation: "bowed low to the ground to honor the king"

the king kissed Absalom
This implies that the king forgave and restored Absalom. The full meaning of this can be made clear.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 It came about after this that Absalom prepared a chariot and horses for himself, with fifty men to run before him. **2** Absalom would get up early and stand beside the road leading to the city gate. When any man had a dispute to come to the king for judgment, Absalom would call to him and say, "From what city have you come?" Then the man would answer, "Your servant is from one of the tribes of Israel." **3** So Absalom would say to him, "Look, your case is good and in the right, but there is no one empowered by the king to hear your case." **4** Absalom would add, "I wish that I were made judge in the land, so that every man who had any dispute or cause might come to me, and I would bring him justice!" **5** So it came about that when any man came to Absalom to honor him, Absalom would put out his hand and take hold of him and kiss him. **6** Absalom acted in this way to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

7 It came about at the end of four years that Absalom said to the king, "Please let me go and pay a vow that I have made to Yahweh in Hebron. **8** For your servant made a vow while I was living at Geshur in Aram, saying,' If Yahweh will indeed bring me again to Jerusalem, then I will worship Yahweh.'" **9** So the king said to him, "Go in peace." So Absalom arose and went to Hebron. **10** But then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the ram's horn, then you must say, 'Absalom is king in Hebron.'" **11** With Absalom went two hundred men from Jerusalem, who were invited. They went in their innocence, not knowing anything that Absalom had planned. **12** While Absalom offered sacrfices, he sent for Ahithophel from his hometown of Giloh. He was David's counselor. Absalom's conspiracy was strong, for the people following Absalom were constantly increasing.

13 A messenger came to David saying, "The hearts of the men of Israel are following after Absalom." **14** So David said to all his servants who were with him at Jerusalem, "Arise and let us flee, or none of us will escape from Absalom. Prepare to leave immediately, or he will quickly overtake us, and he will bring down disaster on us and attack the city with the edge of the sword." **15** The king's servants said to the king, "Look, your servants are ready to do whatever our master the king decides." **16** The king left and all his family after him, but the king left ten women, who were concubines, to keep the palace. **17** After the king went out and all the people after him, they stopped at the last house. **18** All his servants marched with him, and before him went all the Kerethites, and all the Pelethites, and all the Gittites—six hundred men who had followed him from Gath marched with the king.

19 Then the king said to Ittai the Gittite, "Why will you come with us? Return and stay with the king, for you are a foreigner and an exile. Return to your own place. **20** Since you just left yesterday, why should I make you wander all over with us? I do not even know where I am going. So return and take your fellow countrymen with you, and may steadfast love and faithfulness go with you." **21** But Ittai answered the king and said, "As Yahweh lives, and as my master the king lives, surely in whatever place where my master the king goes, there also will your servant go, whether that means living or dying." **22** So David said to Ittai, "Go ahead and continue with us." So Ittai the Gittite marched with the king, along with all his men and all the families who were with him. **23** All the country wept with a loud voice as all the people passed by over the Kidron Valley, and as the king also himself crossed over. All the people traveled on the road toward the wilderness.

24 Even Zadok with all the Levites, carrying the ark of the covenant of God, were present. They set the ark of God down, and then Abiathar joined them. They waited until all the people had passed by out of the city. **25** The king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of Yahweh, he will bring me back here and show me again the ark and the place where he lives. **26** But if he says, 'I am not pleased with you,' look, here am I, let him do to me whatever seems good to him." **27** The king also said to Zadok the priest, "Are you not a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan son of Abiathar. **28** See, I will wait at the fords of the wilderness until word comes from you to inform me." **29** So Zadok and Abiathar carried the ark of God back into Jerusalem, and they stayed there.

30 But David ascended barefoot and weeping up the Mount of Olives, and he had his head covered. Every man of the people who were with him covered his head, and they went up weeping as they walked. **31** Someone told David saying, "Ahithophel is among the conspirators with Absalom." So David prayed, "O Yahweh, please turn Ahithophel's advice into foolishness." **32** It came about that when David arrived at

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the top of the road, where God used to be worshiped, Hushai the Arkite came to meet him with his coat torn and earth on his head. **33** David said to him, "If you travel with me, then you will be a burden to me. **34** But if you return to the city and say to Absalom, 'I will be your servant, king, as I have been your father's servant in time past, so will I now be your servant,' then you will confuse Ahithophel's advice for me. **35** Will you not have the priests Zadok and Abiathar with you? So whatever you hear in the king's palace, you must tell it to Zadok and Abiathar the priests. **36** See that they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. You must send to me by their hand everything that you hear." **37** So Hushai, David's friend, came into the city as Absalom arrived and entered into Jerusalem.

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2 Samuel 15 General Notes

Structure and formatting

This chapter begins the story of Absalom's attempted revolt.

Special concepts in this chapter

Absalom's conspiracy

For four years, Absalom made many allies in an attempt to make himself king. This is why he acted as a judge for the people. Since this was all done in secret, it is called a "conspiracy." David found out and fled with those in the army who were loyal to him.

Important figures of speech in this chapter

Metaphor

The author used the metaphor of a thief to describe how Absalom was able to win people's loyalty: "So Absalom stole the hearts of the men of Israel."

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2 Samuel 15:1

It came about

This phrase is used to introduce the next event in the story.

with fifty men to run before him

These men would run in front of the chariot to honor Absalom. Alternate translation: "with fifty men to run before him to honor him"

2 Samuel 15:2

Your servant

When a man would respond to Absalom's question he would refer to himself as "your servant" to honor Absalom.

2 Samuel 15:3

So Absalom would say to him

It is implied that the person told his case to Absalom. This can be stated clearly. Alternate translation: "Absalom would ask him what his problem was, and the man would then explain to Absalom why he sought justice. Absalom would then say to him"

to hear your case

"Hearing" a case means to listen to it and to make a judgement decision over it. Alternate translation: "to judge your case" or "to oversee your case"

2 Samuel 15:4

General Information:

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2 Samuel 15:5

put out his hand and take hold of him and kiss him

This action is a friendly greeting. Alternate translation: "greet him as a friend by embracing him and kissing him"

2 Samuel 15:6

who came to the king for judgment

This means that people came to the king so that he could decide their disputes. Alternate translation: "who came to the king for him to judge over their disputes"

So Absalom stole the hearts of the men of Israel

This sentence means Absalom convinced the men to be loyal to him rather than to David. Here the author speaks of how the people became loyal to Absalom by saying that he stole their hearts.

Alternate translation: "In this way, Absalom convinced the men of Israel to be loyal to him"

2 Samuel 15:7

It came about
This phrase is used to introduce the next event in the story.

at the end of four years that Absalom
This refers to four years after he returned to Jerusalem. Alternate translation: "fours years after Absalom had returned to Jerusalem, he"

and pay a vow that I have made to Yahweh in Hebron
"to Hebron and there fulfill a vow that I have made to Yahweh"

2 Samuel 15:8

For your servant
Here Absalom refers to himself this way to honor the king.

2 Samuel 15:9

So Absalom arose
"So Absalom left"

2 Samuel 15:10

throughout all the tribes of Israel
Here the places where the tribes of Israel lived are referred to as the tribes themselves. Alternate translation: "throughout the land of the tribes of Israel"

the sound of the ram's horn
"a ram's horn being blown"

2 Samuel 15:11

who were invited
This can be stated in active form. Alternate translation: "who he had invited"

went in their innocence
"went innocently"

2 Samuel 15:12

he sent for Ahithophel
This means that he sent a messenger to go get Ahithophel and bring him back to him. Alternate translation: "he sent a messenger to go get Ahithophel who was"

Ahithophel
This is the name of a man.

Giloh
This is the name of a place.

2 Samuel 15:13

The hearts of the men of Israel are following after
Here the men are referred to by their "hearts" to emphasize their loyalty to Absalom. Alternate translation: "The men of Israel are loyal to" or "The men of Israel are following after"

2 Samuel 15:14

escape from Absalom ... he will quickly ... and he will bring
Here David speaks of Absalom and the men with him as "Absalom" himself because the men are following Absalom's authority. Alternate translation: "escape from Absalom and his men ... he and his men will quickly ... and they will bring"

attack the city with the edge of the sword
The "city" is a metonym referring to the people in the city. The "edge of the sword" is a synecdoche referring to the Israelites' swords and emphasize that they killed the people in battle. Alternate translation: "will attack the people of our city and kill them with their swords"

bring down disaster
This means to cause disaster to happen.

2 Samuel 15:15

General Information:
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2 Samuel 15:16

to keep the palace
Here the word "keep" means to care for. Alternate translation: "to care for the palace"

2 Samuel 15:17

at the last house
This refers to the last house they would come to when leaving the city. Alternate translation: "at the last house as they were leaving the city"

2 Samuel 15:18

his servants
"his soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

Kerethites ... Pelethites
Translate the names of these people groups the same as you did in 2 Samuel 8:18.

Gittites
Translate the name of this people group the same as you did in 2 Samuel 6:10.

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six hundred men
"600 men"

2 Samuel 15:19

Ittai
This is the name of a man.

Gittite
Translate the name of this people group the same as you did in 2 Samuel 6:10.

Why will you come with us?
This rhetorical question indicates that the king does not think they should go along with him. This question can be written as a statement. Alternate translation: "You do not need to go with us."

2 Samuel 15:20

why should I make you wander all over with us?
This rhetorical question emphasizes David did not want Ittai to come. This question can be translated as a statement. Alternate translation: "I do not want to cause you to wander around with us."

Since you just left yesterday
Here "yesterday" is an exaggeration that emphasizes a short amount of time. Ittai the Gittite had lived there for several years. Alternate translation: "Since you have lived here only a short time"

may steadfast love and faithfulness go with you
This is a blessing that David is giving to him. The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "may Yahweh love you without ceasing and be faithful to you"

2 Samuel 15:21

As Yahweh lives, and as my master the king lives
Here the speaker is making a solemn promise. He compares the certainty that he will fulfill his promise to the certainty that Yahweh and the king are alive. Alternate translation: "I solemnly promise that as surely as Yahweh and the king live"

your servant
Ittai refers to himself this way to honor the king.

whether that means living or dying
"even if I get killed supporting you"

2 Samuel 15:22

General Information:
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2 Samuel 15:23

All the country wept with a loud voice
Many of the people of Israel wept loudly when they saw the king leaving. Here this is generalized by saying that the whole country wept. Alternate translation: "All the people along the road wept" or "Many of the people wept"

with a loud voice
Here the many people who were weeping are spoken of as if they shared one loud voice. Alternate translation: "loudly"

Kidron Valley
This is the name of a place near Jerusalem.

2 Samuel 15:24

General Information:
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2 Samuel 15:25

I find favor in the eyes of Yahweh
Here the "eyes of Yahweh" refer to Yahweh's thoughts and opinion. If you "find favor" with someone it means that they are pleased with you. Alternate translation: "Yahweh is pleased with me"

where he lives
"where his presence is." The ark of the covenant symbolizes Yahweh's presence. This refers to the place where the ark is. Alternate translation: "where it is kept"

2 Samuel 15:26

General Information:
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2 Samuel 15:27

Ahimaaz
This is the name of a man.

Abiathar
See how you translated this man's name in 2 Samuel 8:17.

Are you not a seer?
This rhetorical question is used to rebuke Zadok and can be translated as a statement. Alternate translation: "You will be able to find out what is happening."

2 Samuel 15:28

See
Here this word means for the listener to pay attention to what is said next. Alternate translation: "Listen"

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until word comes from you
This refers to him sending a messenger to the king. Alternate translation: "until you send a messenger to me to inform me"

to inform me
Here the king implies he is to receive a message informing him about what is happening in Jerusalem. Alternate translation: "to tell me what is happening in Jerusalem"

2 Samuel 15:29

General Information:
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2 Samuel 15:30

barefoot
wearing no shoes or sandals

his head covered
This is a sign of mourning and shame. Alternate translation: "his head covered in mourning"

2 Samuel 15:31

Ahithophel
See how you translated this man's name in 2 Samuel 15:11.

conspirators
people who join together against someone else

please turn Ahithophel's advice into foolishness
David is asking Yahweh to make Ahitohphel's advice foolish and useless. Alternate translation: "please let whatever advice Ahithophel gives be foolishness and unsuccessful"

2 Samuel 15:32

It came about
"It happened." This phrase marks the next event in the story.

at the top of the road
The word "top" is used here because David went up in elevation and is at the top of a hill. Alternate translation: "at the top of the hill"

where God used to be worshiped
This can be stated in active form. Alternate translation: "where people once worshiped God"

Hushai
This is the name of a man.

Arkite
This is the name of a people group.

with his coat torn and earth on his head
This is an act showing shame or repentance. Here the word "earth" means dirt. Alternate translation: "He had torn his clothes and put dirt on his head to show that he was very sad"

2 Samuel 15:33

General Information:
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2 Samuel 15:34

you will confuse Ahithophel's advice for me
David is suggest to Hushai that he oppose whatever Ahithopel advises. Alternate translation: "you can serve me by opposing Ahithophel's advice"

2 Samuel 15:35

Will you not have the priests Zadok and Abiathar with you?
David asks this rhetorical question to tell Hushai that he will not be alone. This can be written as a statement. Alternate translation: "Zadok and Abiathar the priests will be there to help you."

whatever you hear
This is a generalization. It means all of the important and insightful things that he hears, not every single word he hears.

2 Samuel 15:36

Ahimaaz ... Jonathan
These are the names of men.

by their hand
The phrase "their hand" refers to the sons and means that they were to serve as messengers. Alternate translation: "their sons to tell me"

2 Samuel 15:37

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 When David had gone a short distance over the summit of the hill, Ziba the servant of Mephibosheth
met him with a couple of saddled donkeys; on them were two hundred loaves of bread, one hundred
clusters of raisins, and one hundred bunches of figs, and a skin of wine. **2** The king said to Ziba, "Why did
you bring these things?" Ziba replied, "The donkeys are for the king's household to ride on, the bread and
fig cakes are for your young men to eat, and the wine is for anyone who is faint in the wilderness to
drink." **3** The king said, "Then where is your master's grandson?" Ziba replied to the king, "Look, he has
stayed behind in Jerusalem, for he said, 'Today the house of Israel will restore my father's kingdom to
me.'" **4** Then the king said to Ziba, "Look, all that belonged to Mephibosheth now belongs to you." Ziba
answered, "I bow in humility to you, my master, king. Let me find favor in your eyes."

5 When King David approached Bahurim, a man from the family of the clan of Saul came out from there.
His name was Shimei son of Gera, and he cursed as he came out. **6** He threw stones at David and at all of
the king's servants, in spite of the people and mighty men who were on the king's right and left. **7** Shimei
called out in cursing, "Go away, get out of here, you man of blood, you worthless man! **8** Yahweh has
repaid all of you for the blood you shed within the family of Saul, in whose place you have reigned.
Yahweh has given the kingdom into the hand of Absalom your son. You have come to ruin because you are
a man of blood."

9 Then Abishai son of Zeruiah, said to the king, "Why should this dead dog curse my master the king?
Please let me go over and take off his head." **10** But the king said, "What have I to do with you, sons of
Zeruiah? Perhaps he is cursing me because Yahweh has said to him, 'Curse David.' Who then could say to
him, 'Why are you cursing the king?'" **11** So David said to Abishai and to all his servants, "Look, my son,
who was born from my body, wants to take my life. How much more may this Benjamite now desire my
ruin? Leave him alone and let him curse, for Yahweh has commanded him to do it. **12** Perhaps Yahweh will
look at the misery unleashed on me, and repay me with good for his cursing me today." **13** So David and
his men traveled on the road, while Shimei went beside him up on the hillside, cursing and throwing dust
and stones at him as he went. **14** Then the king and all the people who were with him became weary, and
he rested when they stopped for the night.

15 As for Absalom and all the people of the men of Israel who were with him, they came to Jerusalem, and
Ahithophel was with him. **16** It came about when Hushai the Arkite, David's friend, had come to Absalom,
that Hushai said to Absalom, "Long live the king! Long live the king!" **17** Absalom said to Hushai, "Is this
your loyalty to your friend? Why did you not go with him?" **18** Hushai said to Absalom, "No! The one whom
Yahweh and this people and all the men of Israel have chosen, that is the man to whom I will belong, and I
will stay with him. **19** Also, what man should I serve? Should I not serve in the presence of his son? As I
have served in your father's presence, I will serve in your presence."

20 Then Absalom said to Ahithophel, "Give us your advice about what we should do." **21** Ahithophel
answered Absalom, "Go to your father's concubines, whom he has left to keep the palace, and all Israel
will hear that you have become a stench to your father. Then the hands of all who are with you will be
strong." **22** So they spread for Absalom a tent on the top of the palace, and Absalom went to his father's
concubines in the sight of all Israel. **23** Now the advice of Ahithophel that he gave in those days was as if
a man heard from the mouth of God himself. That was how all of Ahithophel's advice was viewed by both
David and Absalom.

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2 Samuel 16 General Notes

Special concepts in this chapter

Absalom seeks advice from David's advisers

David's best adviser, Ahithophel, told Absalom to publicly seduce the concubines that David had left to take care of the palace. Because the concubines were the king's property, having sexual relations with a king's concubines implied that Absalom was now the king. This would show the people that the break with David was complete.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Simile
To show how seriously people took Ahithophel's advice, the author used a simile comparing his advice to God's advice. "Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself."

---

2 Samuel 16:1

Ziba
This is a man's name.

Mephibosheth
See how you translated this man's name in 2 Samuel 4:4.

two hundred loaves ... one hundred clusters ... one hundred bunches
"200 loaves ... 100 clusters ... 100 bunches"

loaves of bread
"cakes of bread"

clusters of raisins ... bunches of figs
These phrases refer to raisins or figs pressed together.

raisins
dried grapes

a skin of wine
"a wineskin full of wine"

2 Samuel 16:2

faint
tired and weak

2 Samuel 16:3

your master's grandson
"Mephibosheth, your master's grandson"

grandson
the son of one's son or daughter

Look
Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

house of Israel
This refers to the people of Israel. Alternate translation: "the people of Israel"

will restore my father's kingdom to me
Having a descendant of Saul being allowed to rule is spoken of as the kingdom being restored to their family. Alternate translation: "will allow me to rule the kingdom that my grandfather ruled"

2 Samuel 16:4

Mephibosheth
See how you translated this man's name in 2 Samuel 4:4.

I bow in humility to you
Ziba is not literally bowing before the king when he is speaking here. This means that he will serve the king with the same amount of humility he would be showing if he were literally bowing before him. Alternate translation: "I will humbly serve you"

Let me find favor in your eyes
The phrase "find favor" means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "I want you to be pleased with me" or "I desire you for to be pleased with me"

2 Samuel 16:5

Bahurim
Translate the name of this city the same as you did in 2 Samuel 3:16.

Shimei ... Gera
These are the names of men.

2 Samuel 16:6

the king's servants
You may need to make explicit that these were probably officials of some sort, not household servants. Alternate translation: "the king's officials"

in spite of the
"even though there were"

people and mighty men
You may need to make explicit that these were probably soldiers and bodyguards, men who protect an important person. Alternate translation: "soldiers and bodyguards"

2 Samuel 16:7

man of blood
Here "blood" refers to all of men he was responsible for killing in battle. Alternate translation: "murderer"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 16:8

Yahweh has repaid
Yahweh repays them by punishing them. This can be stated clearly. Alternate translation: "Yahweh has punished"

for the blood you shed within the family of Saul
Here "blood" refer to people who were killed from Saul's family. The king was responsible for them dying. Alternate translation: "for killing many of Saul's family"

in whose place you have reigned
David reigned as king over the same people whom Saul had previously reigned. Alternate translation: "in whose place you have reigned as king"

into the hand of Absalom
Here "hand" refers to control. Alternate translation: "into the control of Absalom"

2 Samuel 16:9

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Zeruiah
See how you translated this man's name in [2 Samuel 2:13]

Why should this dead dog curse my master the king?
Abishai asked this question to express his anger at the man. This rhetorical question can be translated as a statement. Alternate translation: "This dead dog must not speak to the king this way."

this dead dog
Here the man is being described as worthless by being compared to a dead dog. Alternate translation: "this worthless man"

2 Samuel 16:10

What have I to do with you, sons of Zeruiah?
This rhetorical question is asked to correct the sons of Zeruiah. It can be translated as a statement. Alternate translation: "I do not want to know what you think!"

Perhaps he is cursing me because
"He may be cursing me because"

Who then could say to him, 'Why are you cursing the king?
This is said as a rhetorical question to emphasize that the answer is "no one." This can be written as a statement. Alternate translation: "No one then can ask him, 'Why are you cursing the king?'"

2 Samuel 16:11

my son, who was born from my body
David describes his son this way to emphasize the close bond between a father and his son. Alternate translation: "my own son" or "my dear son"

wants to take my life
This is a polite way to refer to killing someone. Alternate translation: "wants to kill me"

How much more may this Benjamite now desire my ruin?
David uses this rhetorical question to express that he is not surprised that the man wants to kill him. This can be written as a statement. Alternate translation: "Of course this Benjamite desires my ruin!" or "I am not surprised this Benjamite desires my ruin as well!"

desire my ruin
Here David describes the man's desire to kill him as if David were something that the man wanted to ruin. Alternate translation: "desire me to be killed" or "desire to kill me"

Leave him alone and let him curse
Here the phrase "leave him alone" means to not stop him from what he is doing. Alternate translation: "Do not stop him from cursing me"

2 Samuel 16:12

will look at
Here "looking" means "considering." Alternate translation: "will consider"

the misery unleashed on me
Here David speaks of misery as if it were a dangerous animal that the Benjamite unleashed on him.

2 Samuel 16:13

Shimei went beside him up on the hillside
Shimei was walking parallel to David and his men, though Shimei was up higher on the hillside.

2 Samuel 16:14

General Information:
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2 Samuel 16:15

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

generated on Tue Oct 24 10:45:40 2023

2 Samuel 16:16

Hushai
See how you translated this man's name in [2 Samuel 15:32]

It came about
"It happened that." This phrase is used to introduce the next event in the story.

Arkite
See how you translated the name of this people group in [2 Samuel 15:32]

2 Samuel 16:17

loyalty
a strong feeling of support and love

Is this your loyalty to your friend? Why did you not go with him?
These rhetorical questions are asked to criticize Hushai. They can be translated as a statement. Alternate translation: "You have been a loyal friend to David; you should have gone with him."

2 Samuel 16:18

The one whom ... that is the man ... with him
Here Hushai is referring to Absalom in the third person to take emphasize off of him and place it on Yahweh and the people who chose him. This can be written in second person. Alternate translation: "you are the one whom ... you are the man ... with you"

2 Samuel 16:19

what man should I serve? Should I not serve in the presence of his son?
Hushai asks these rhetorical questions to emphasize that he wants to serve Absalom. They can be written as a statement. Alternate translation: "I should serve only David's son, so I will serve in his presence." or "I should serve you, for you are David's son."

2 Samuel 16:20

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

2 Samuel 16:21

Go to your father's concubines
This is a polite way of talking about having sexual relations. Alternate translation: "Have sexual relations with your father's concubines" or "Lie with your father's concubines"

to keep the palace
The phrase "to keep" means to take care of. Alternate translation: "to take care of the palace"

become a stench to your father
Ahithophel speaks of Absalom offending his father as if he would become something that had a strong and offensive odor. Alternate translation: "become offensive to your father" or "greatly insulted father"

Then the hands of all who are with you will be strong
Here the people who followed Absalom are referred to by their hands. The news will strengthen the peoples' loyalty to Absalom and encourage them. This can be stated clearly. Alternate translation: "The news of this will strengthen the loyalty of all who follow you"

2 Samuel 16:22

they spread
"they set up"

Absalom went to his father's concubines
This is a polite way of saying that he had sexual relations with them. See how you translated a similar phrase in [2 Samuel 16:21]

in the sight of all Israel
This means that people were able to see the tent and Absalom walking in and out of the tent with the women. The phrase "all of Israel" is a generalization, for only people near the palace could see it. Alternate translation: "where the Israelites could see him go into the tent"

2 Samuel 16:23

Now the advice of Ahithophel ... was as if a man heard
Here the author compare how much people trusted Ahithophel's advice with how much they would trust advice directly from God. Alternate translation: "Now people trusted the advice of Ahithophel in those days in the same way they would have trusted it if had come"

as if a man heard from the mouth of God himself
Here God's mouth represents himself and emphasizes his speech. Alternate translation: "as if God had said it with his own mouth" or "as if a man heard it spoken by God himself"

all of Ahithophel's advice was viewed by both David and Absalom
This can be translated in active form. Alternate translation: "both David and Absalom viewed all of Ahithophel's advice"

was viewed
"was thought of"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Then Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue
David tonight. **2** I will come on him while he is weary and weak and will surprise him with fear. The people
who are with him will flee, and I will attack only the king. **3** I will bring back all the people to you, like a
bride coming to her husband, and all the people will be at peace under you." **4** What Ahithophel said
pleased Absalom and all the elders of Israel.

5 Then Absalom said, "Now call Hushai the Arkite, too, and let us hear what he says." **6** When Hushai had
come to Absalom, Absalom explained to him what Ahithophel had said and then asked Hushai, "Should we
do what Ahithophel has said? If not, tell us what you advise." **7** So Hushai said to Absalom, "The advice
that Ahithophel has given this time is not good." **8** Hushai added, "You know your father and his men are
strong warriors, and that they are bitter, and they are like a bear robbed of her cubs in a field. Your father
is a man of war; he will not sleep with the army tonight. **9** Look, right now he is probably hidden in some
pit or in some other place. It will happen that when some of your men have been killed at the beginning of
an attack, that whoever hears it will say, 'A slaughter has taken place among the soldiers who follow
Absalom.' **10** Then even the bravest soldiers, whose hearts are like the heart of a lion, will be afraid
because all Israel knows that your father is a mighty man, and that the men who are with him are very
strong. **11** So I advise you that all Israel should be gathered together to you, from Dan to Beersheba, as
numerous as the sands that are by the sea, and that you go to battle in person. **12** Then we will come on
him wherever he may be found, and we will cover him as the dew falls on the ground. We will not leave
even one of his men, or him himself, alive. **13** If he retreats into a city, then all Israel will bring ropes to
that city and we will drag it into the river, until there is no longer even a small stone found there." **14**
Then Absalom and the men of Israel said, "Hushai the Arkite's advice is better than Ahithophel's." Yahweh
had ordained the rejection of Ahithophel's good advice in order to bring destruction on Absalom.

15 Then Hushai said to Zadok and to Abiathar the priests, "Ahithophel advised Absalom and the elders of
Israel in such and such a way, but I have advised something else. **16** Now then, go quickly and report to
David; say to him, 'Do not camp tonight at the fords of the wilderness, but by all means cross over, or the
king will be swallowed up along with all the people who are with him.'" **17** Now Jonathan and Ahimaaz
were staying at the spring of Rogel. A female servant used to go and inform them what they needed to
know, for they could not risk being seen going into the city. When the message came, then they were to go
and tell King David. **18** But a young man saw them this time and told Absalom. So Jonathan and Ahimaaz
went away quickly and came to the house of a man in Bahurim, who had a well in his courtyard, into
which they descended. **19** The man's wife took the covering for the well and spread it over the well's
opening, and tossed grain over it, so no one knew Jonathan and Ahimaaz were in the well. **20** Absalom's
servants came to the woman of the house and said, "Where are Ahimaaz and Jonathan?" The woman told
them, "They have crossed over the river." So after they had looked around and could not find them, they
returned to Jerusalem.

21 It came about after they had left that Jonathan and Ahimaaz came up out of the well. They went to
report to King David; they said to him, "Get up and cross quickly over the water because Ahithophel has
given such and such advice about you." **22** Then David arose and all the people who were with him, and
they crossed over the Jordan. By morning daylight not one of them had failed to cross over the Jordan. **23**
When Ahithophel saw that his advice had not been followed, he saddled his donkey and went to his house
in his own city. He set his house in order and hanged himself. So he died and was buried in the tomb of
his father.

24 Then David came to Mahanaim. As for Absalom, he crossed over the Jordan, he and all the men of
Israel with him. **25** Absalom had set Amasa over the army instead of Joab. Amasa was the son of a man
named Jether the Ishmaelite [1] , who went to Abigail, who was the daughter of Nahash and sister of
Zeruiah, the mother of Joab. **26** Then Israel and Absalom camped in the land of Gilead.

27 It came about when David had come to Mahanaim, that Shobi son of Nahash from Rabbah of the
Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, **28** brought
sleeping mats and blankets, bowls and pots, and wheat, barley flour, roasted grain, beans, lentils, **29**
honey, butter, sheep, and milk curds from the herd, so that David and the people with him could eat.
These men had said, "The people are hungry, weary, and thirsty in the wilderness."

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Footnotes

17:25 [1]Scholars disagree about whether the word describing Jether should be "Ishmaelite," as it is in the ancient Greek translation, or "Israelite," as it is in the ancient Hebrew text. Some scholars believe that "Israelite" is a scribal error in the Hebrew. "Ishmaelite" is the word used in a parallel passage, 1 Chronicles 2:17, in both the ancient Hebrew and Greek texts.

2 Samuel 17 General Notes

Special concepts in this chapter

Confusion
Ahithophel gives good advice to Absalom, but Hushai confuses Absalom. God is using the misleading advice to protect David, his king.

2 Samuel 17:1

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

twelve thousand men
"12,000 men"

arise and
"begin to"

2 Samuel 17:2

come on
"come to"

weary and weak
These words mean basically the same thing and are used together to emphasize how weak David was. Alternate translation: "weak"

will surprise him with fear
Here the word "fear" can be expressed with the adjective "afraid." Alternate translation: "will surprise him and make him afraid"

I will attack only the king
It is implied that he intends to kill the king. This can be stated clearly. Alternate translation: "I will kill only the king"

2 Samuel 17:3

bring back all the people
This refers to all of the people who were with David. Alternate translation: "bring back all of the people who were with him"

like a bride coming to her husband
Here Ahithophel speaks of the peoples' happiness by comparing it to a bride's happiness. Alternate translation: "and they will come happily, like a bride is happy when she comes to her husband" or "and they will come happily"

be at peace
This means to have peace or to live peacefully. Alternate translation: "live peacefully"

under you
This refers to being under the king's authority. Alternate translation: "under your authority"

2 Samuel 17:4

General Information:
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2 Samuel 17:5

Hushai the Arkite
See how you translated this man's name in 2 Samuel 15:32.

2 Samuel 17:6

Ahithophel
See how you translated this man's name in 2 Samuel 15:12.

2 Samuel 17:7

General Information:
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2 Samuel 17:8

they are like a bear robbed of her cubs
The anger of the soldiers here is being compared to that of a mother bear who cubs are taken from her. Alternate translation: "they are angry, like a mother bear whose cubs have been take from her" or "they are very angry"

a bear
a large furry animal that walks on four legs and has sharp claws and teeth

generated on Tue Oct 24 10:45:40 2023

is a man of war
This means that his has fought in many battles and knows well the ways of war. Alternate translation: "has fought in many battles"

2 Samuel 17:9

Look
Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

pit
a deep hole in the ground

or in some other place
"or hidden in some other place"

when some of your men have been killed
This can be stated in active form. Alternate translation: "when his soldiers kill some of your men"

A slaughter has taken place among the soldiers who follow Absalom
The noun "slaughter" means an event where many people are brutally killed. This can be expressed as a verb. Alternate translation: "Many of the soldiers who follow Absalom have been slaughtered" or "The enemy soldiers have killed many of the soldiers who follow Absalom"

2 Samuel 17:10

whose hearts are like the heart of a lion
Here the soldiers are refers to by their "hearts." Also, their strong bravery is compared to that of a lion's. Alternate translation: "who are as brave as lions" or "who are very brave"

2 Samuel 17:11

that all Israel should be gathered together to you
This can be stated in active form. Also, here "all Israel" represents only the Israelite soldiers. Alternate translation: "that you should gather together all of the Israelite soldiers"

from Dan to Beersheba
This phrase means from the northern border of Israel to the southern border. Alternate translation: "from the whole nation of Israel"

as numerous as the sands that are by the sea
This is an exaggeration where all the grains of sand on a beach are compared to the number of Israelite soldiers. Alternate translation: "so many that they can barely be counted"

that you go to battle in person
The phrase "in person" means to go yourself and not send someone else instead. Alternate translation: "then lead them yourself into battle"

2 Samuel 17:12

come on him
This means to purposefully go to where he is and then to attack.

we will cover him as the dew falls on the ground
Absalom's army is described as covering David's army like the dew covers the ground in the morning. Alternate translation: "we will overwhelm and completely defeat David's army"

dew
the fog or misty cloud of water that can fall onto the ground during the night, covering the ground and leaving it wet in the morning

We will not leave even one of his men ... alive
This negative sentence is used for emphasis and can be stated in a positive form. Alternate translation: "We will kill every one of his men"

him himself
Both these words refer to David. Alternate translation: "David himself"

2 Samuel 17:13

then all Israel
This refers to Israel's soldiers, not to all of Israel. Alternate translation: "then all of our soldiers"

will bring ropes to that city and we will drag it into the river
This means that the soldiers would tear down the city walls and drag the pieces to river. Alternate translation: "will destroy the city and drag the stones to the river with ropes"

until there is no longer even a small stone found there
This is an exaggeration to describe how completely they will destroy the city. The would not literally sweep away every small stone from the city. Alternate translation: "until the city is completely destroyed"

2 Samuel 17:14

Hushai the Arkite
See how you translated this man's name in 2 Samuel 15:32. Arkite is the name of a people group.

Ahithophel
See how you translated this man's name in 2 Samuel 15:12.

the rejection of Ahithophel's good advice
The word "rejection" can be expressed with the verb "reject." Alternate translation: "for the men of Israel to reject Ahithophel's good advice"

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to bring destruction on Absalom
To "bring" something on someone means to cause it to happen to them. Alternate translation: "to cause a disaster to happen to Absalom"

2 Samuel 17:15

Zadok ... Abiathar
See how you translated these men's names in [2 Samuel 15:24]

in such and such a way
This phrase, meaning "like this," refers to what Ahithophel advised Absalom earlier beginning in [2 Samuel 17:1]

2 Samuel 17:16

the fords of the wilderness
A ford is a shallow part of a river where people can walk across. The word "wilderness" here probably refers to the Arabah, the land along both sides of the Jordan River.

by all means
This means to make sure that you do something. Alternate translation: "be sure to" or "make sure that you"

the king will be swallowed up
Here the king and his people being killed is describes as if they were "swallowed" by their enemy. Alternate translation: "the king will be killed"

2 Samuel 17:17

Jonathan ... Ahimaaz
See how you translated these men's names in [2 Samuel 15:27]

When the message came
Here the "message" is spoken of as coming to them, when really it is the woman who came to then bringing the message. Alternate translation: "When she brought them a message"

spring of Rogel
This is the name of a place.

2 Samuel 17:18

this time
"one time"

So Jonathan and Ahimaaz went away
It is implied that they found out that the young man had told Absalom about them being there. This can be stated clearly. Alternate translation: "Jonathan and Ahimaaz found out what the young man had done, so they went away"

Bahurim
This is the name of a small town.

they descended
"they lowered themselves and hid"

2 Samuel 17:19

Jonathan ... Ahimaaz
See how you translated these men's names in [2 Samuel 15:27]

2 Samuel 17:20

Absalom's servants
These were probably soldiers, not house servants.

the woman of the house
"the man's wife"

Ahimaaz ... Jonathan
See how you translated these men's names in [2 Samuel 15:27]

2 Samuel 17:21

It came about
"It happened." This phrase marks the next event in the story.

cross quickly over the water
Here "the water" refers to the Jordan River. Alternate translation: "cross quickly over the river"

has given such and such advice
The idiom "such and such" is used in the place of information that is already know by the reader. Here it refers to what Ahithophel advised Absalom beginning in [2 Samuel 17:1]

2 Samuel 17:22

By morning daylight not one of them had failed to cross over the Jordan
This negative sentence is used to emphasize that they all crossed the river. It can be stated in a positive form. Alternate translation: "By morning daylight every one of them had crossed over the Jordan"

2 Samuel 17:23

Ahithophel saw
"Ahithophel knew" or "Ahithophel realized"

his advice had not been followed
This can be stated in active form. Alternate translation: "Absalom had not followed his advice"

saddled his donkey
placed a blanket or small leather seat on the donkey so he could sit on it

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set his house in order
He prepared for his death by telling his family what to do after he died. Alternate translation: "prepared for his death"

So
"And this is how"

was buried
This can be stated in active form. Alternate translation: "they buried him"

2 Samuel 17:24

Mahanaim
Translate the name of this place the same as you did in [2 Samuel 2:8]

2 Samuel 17:25

Amasa ... Joab ... Jether ... Nahash
These are the names of men. See how you translated Joab and Zeruiah

Ishmaelite
This word means that the person is descended from Ishmael. Some versions say "Israelite" here. See the footnote. You may want to choose the word that is used in the majority language Bible in your area.

who went to Abigail
This is a polite way of saying that he had sexual relations with her. Alternate translation: "who had sexual relations with Abigail" or "who lay with Abigail"

Abigail ... Zeruiah
These are the names of women.

2 Samuel 17:26

Gilead
Translate the name of this place the same as you did in [2 Samuel 2:9]

2 Samuel 17:27

It came about
This phrase is used to introduce the next event in the story.

Mahanaim ... Rabbah ... Lo Debar ... Rogelim
These are the names of cities or places.

Shobi ... Nahash ... Makir ... Ammiel ... Barzillai
These are the names of men.

Ammonites ... Gileadite
These are the names of people groups.

2 Samuel 17:28

sleeping mats and blankets
A mat is something soft to sleep on, and a blanket is a cloth covering for warmth.

flour
crushed grain made into powder and used to make bread

roasted
cooked with dry heat

beans
seeds that are cooked and eaten

lentils
a kind of seed that is cooked and eaten

2 Samuel 17:29

curds
milk that has soured and become solid

thirsty
in need of water or some other drink

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Chapter 18

1 David counted the soldiers who were with him and appointed captains of thousands and captains of hundreds over them. **2** Then David sent out the army, one-third under the command of Joab, another third under the command of Abishai son of Zeruiah, Joab's brother, and still another third under the command of Ittai the Gittite. The king said to the army, "I will certainly go out with you myself, too." **3** But the men said, "You must not go to battle, for if we flee away they will not care about us, or if half of us die they will not care. But you are worth ten thousand of us! Therefore it is better that you be ready to help us from the city." **4** So the king answered them, "I will do whatever seems best to you." The king stood by the city gate while all the army went out by hundreds and by thousands. **5** The king commanded Joab, Abishai, and Ittai saying, "Deal gently for my sake with the young man, with Absalom." All the people heard that the king had given the captains this command about Absalom.

6 So the army went out into the countryside against Israel; the battle spread into the forest of Ephraim. **7** The army of Israel was defeated there before the servants of David; there was a great slaughter there that day of twenty thousand men. **8** The battle spread throughout the whole countryside, and more men were consumed by the forest than by the sword.

9 Absalom happened to meet some of David's servants. Absalom was riding his mule, and the mule went under the thick branches of a large oak tree, and his head was caught up in the tree branches. He was left dangling between the ground and the sky while the mule he was riding kept going. **10** Someone saw this and told Joab, "Look, I saw Absalom hanging in an oak tree!" **11** Joab said to the man who told him about Absalom, "Look! You saw him! Why did you not strike him down to the ground? I would have given you ten silver shekels and a belt." **12** The man replied to Joab, "Even if I received a thousand silver shekels, still I would not have reached out my hand against the king's son, because we all heard the king command you, Abishai, and Ittai, saying, 'No one must touch the young man Absalom.' **13** If I had risked my life by a falsehood (and there is nothing hidden from the king), you would have abandoned me." **14** Then Joab said, "I will not wait for you." So Joab took three javelins in his hand and thrust them through the heart of Absalom, while he was still alive and hanging from the oak. **15** Then ten young men who carried Joab's armor surrounded Absalom, attacked him, and killed him.

16 Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army. **17** They took Absalom and threw him into a large pit in the forest; they buried his body under a very large pile of stones, while all Israel fled, every man to his own tent. **18** Now Absalom, while still alive, had built for himself a large stone pillar in the King's Valley, for he said, "I have no son to carry along the memory of my name." He named the pillar after his own name, so it is called Absalom's Monument to this very day.

19 Then Ahimaaz son of Zadok said, "Let me now run to the king with the good news, how Yahweh has rescued him from the hand of his enemies." **20** Joab answered him, "You will not be the bearer of news today; you must do it another day. Today you will bear no news because the king's son is dead." **21** Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed down to Joab, and ran. **22** Then Ahimaaz son of Zadok said again to Joab, "Regardless of what may happen, please let me also run and follow the Cushite." Joab replied, "Why do you want to run, my son, seeing that you will have no reward for the news?" **23** "Whatever happens," said Ahimaaz, "I will run." So Joab answered him, "Run." Then Ahimaaz ran by the way of the plain, and outran the Cushite.

24 Now David was sitting between the inner and outer gates. The watchman had gone up to the roof of the gate to the wall and raised his eyes. As he looked, he saw a man approaching, running alone. **25** The watchman shouted out and told the king. Then the king said, "If he is alone, there is news in his mouth." The runner came closer and neared the city. **26** Then the watchman noticed another man running, and the watchman called to the gatekeeper; he said, "Look, there is another man running alone." The king said, "He is also bringing news." **27** So the watchman said, "I think the running of the man in front is like the running of Ahimaaz son of Zadok." The king said, "He is a good man and is coming with good news."

28 Then Ahimaaz called out and said to the king, "All is well." He bowed himself before the king with his face to the ground and said, "Blessed be Yahweh your God! He has delivered the men who lifted up their hand against my master the king." **29** So the king replied, "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent me, the king's servant, to you, king, I saw a great disturbance, but I

did not know what it was." **30** Then the king said, "Turn aside and stand here." So Ahimaaz turned aside, and stood still.

31 Immediately then the Cushite arrived and said, "There is good news for my master the king, for Yahweh has avenged you today from all who rose up against you." **32** Then the king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "The enemies of my master the king, and all who rise up against you to do harm to you, should be as that young man is." **33** Then the king was deeply unnerved, and he went up to the room over the gate and wept. As he went he grieved, "My son Absalom, my son, my son Absalom! I wish I had died instead of you, Absalom, my son, my son!"

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2 Samuel 18 General Notes

Structure and formatting

This chapter tells of the defeat and death of Absalom, ending this section on Absalom's rebellion.

Special concepts in this chapter

David's mercy

David reorganized his army and sent them out to battle, but told them to be merciful to Absalom. When David's army defeated Absalom's army, Absalom fled on a mule, but his hair caught in a tree limb and the mule ran on, leaving him hanging. One of David's soldiers saw him and told Joab. Joab went and killed him. When David heard about this he mourned for his son, Absalom. (See: mercy)

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2 Samuel 18:1

David counted the soldiers who were with him and appointed

David did not count all of the people himself, rather other men counted them. Alternate translation: "David commanded for the soldiers who were with him to be counted and he appointed" or "David arranged the soldiers who were with him and appointed"

captains of thousands and captains of hundreds

Possible meanings are 1) these numbers represent the exact amount of soldiers that these captains led. Alternate translation: "captains of 1,000 soldiers and captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "captains of large military divisions and captains of smaller military divisions"

captains

A captain is a person who is in authority over a group of soldiers.

2 Samuel 18:2

one-third ... another third

"one-third of the army ... another third of the army." A "third" is one part out of three equal parts.

Abishai ... Zeruiah

See how you translated these men's names in [2 Samuel 2:18]

Ittai

See how you translated this man's name in [2 Samuel 15:19]

Gittite

This refers to a person from Gath, which is a Philistine city.

I will certainly go out with you myself, too

This means that he will go out with them to battle. This can be stated clearly. Alternate translation: "I myself will go with you to battle" or "I personally will go with you into battle"

2 Samuel 18:3

half of us

The word "half" refers to one out of two equal parts.

you are worth ten thousand of us

This means that the enemy army considering killing David of greater worth than killing 10,000 of the other men. The number 10,000 here is an exaggeration used to emphasize a very great number of people. Alternate translation: "they would rather kill you than to kill 10,000 of us" or "killing you is worth more to them than killing a great number of us"

ten thousand

"10,000"

that you be ready to help us from the city

David could help them from the city by advising them and sending men to help them. This can be

stated clearly. Alternate translation: "that you stay here in the city and send help to us"

2 Samuel 18:4

General Information:
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2 Samuel 18:5

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Ittai
See how you translated this man's name in [2 Samuel 15:19]

Deal gently for my sake with the young man, with Absalom
"For my sake, do not harm the young man, Absalom." The phrase "Deal gently" means to be kind to someone and not to harm them.

my sake
"my well-being" or "my account"

2 Samuel 18:6

went out into the countryside against Israel
This means that they went out and fought against them in battle. Alternate translation: "went out into the countryside and fought against Israel"

against Israel
Here "Israel" refers to their soldiers, not all of the Israelites. Alternate translation: "against the Israelite soldiers"

2 Samuel 18:7

The army of Israel was defeated there before the servants of David
This can be stated in active form. Alternate translation: "There the servants of David defeated the army of Israel"

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

a great slaughter
an event where many people are brutally killed

twenty thousand men
"20,000 men"

2 Samuel 18:8

more men were consumed by the forest than by the sword
Here "the forest" is described as if it were alive and could act. "The sword" refers to David's soldiers who fought with swords. Alternate translation: "dangerous things in the forest killed more men than David's soldiers killed with their swords"

2 Samuel 18:9

Absalom happened to meet some of David's servants
This is an event that happened during the battle. This can be stated clearly. Alternate translation: "During the battle, Absalom happened to meet some of David's servants"

David's servants
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

his head was caught up in the tree branches
Absalom had long hair that got caught in the tree branches. Alternate translation: "his hair was caught in the tree branches"

dangling
hanging or swinging loosely

between the ground and the sky
"in the air"

2 Samuel 18:10

Look
Here this word is used to draw a person's attention to what is said next. Alternate translation: "Listen"

2 Samuel 18:11

Why did you not strike him down to the ground?
This rhetorical question means that he should have killed him. This question can be written as a statement. The phrase "strike down" means to kill. Alternate translation: "You should have struck him down to the ground!" or "You should have killed him immediately!"

ten silver shekels
This can be written in modern units. Alternate translation: "ten silver coins" or "110 grams of silver"

belt
This is a special belt that shows people that someone is a great soldier and should be honored.

2 Samuel 18:12

a thousand silver shekels
"1,000 silver shekels." This can be stated in modern units. Alternate translation: "1,000 silver coins" or "11 kilograms of silver"

would not have reached out my hand against the king's son
The phrase "reached out my hand" means to attack. Alternate translation: "would not have attacked the king's son"

No one must touch
Here "touching" refers to "harming." Alternate translation: "No none must harm" or "Do not harm"

2 Samuel 18:13

a falsehood
The word "falsehood" can be expressed with a verb phrase. Also, this refers to disobeying the king's command. This can be stated clearly. Alternate translation: "doing something that is wrong" or "by disobeying the king"

there is nothing hidden from the king
Here the man speaks about how the king knows about almost everything that happens as if everything were a physical object he knew the location of. Alternate translation: "there is nothing that the king does not know" or "the king hears about everything that happens"

2 Samuel 18:14

I will not wait for you
Joab meant that he should not continue talking to the man. Alternate translation: "I will not waste anymore time talking to you"

heart of Absalom
Here Absalom's heart refers to his chest or upper body. Alternate translation: "chest"

2 Samuel 18:15

armor
This refers to both the armor he would wear to protect himself and to his weapons. Alternate translation: "armor and weapons"

2 Samuel 18:16

Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army
This describes what Joab commanded by blowing the ram's horn. Alternate translation: "Then Joab blew the ram's horn to call back the army, and the army returned from pursuing Israel"

returned from pursuing Israel
Here "Israel" refers to the Israelite army. Alternate translation: "returned from pursuing the Israelite army"

2 Samuel 18:17

They took Absalom and threw him
"They took Absalom's body and threw it"

they buried his body under a very large pile of stones
After putting his body in the pit they covered it with a pile of stones. This can be stated more clearly. Alternate translation: "they covered his body with a huge pile of stones"

while all Israel fled
Here "all Israel" refers to the Israelite soldiers. The word "fled" means "ran away." Alternate translation: "while all the Israelite soldiers ran away"

his own tent
"his own home." The Israelites were living in houses at this time.

2 Samuel 18:18

the King's Valley
This is the name of a place.

to carry along the memory of my name
Absalom uses the phrase "my name" to refer to himself and his family line. Alternate translation: "to carry on my family name, by which people would remember me"

so it is called Absalom's Monument to this very day
This can be stated in active form. Alternate translation: "so people called it Absalom's Monument from that day on"

to this very day
This refers to the present time when this book of the Bible was written.

2 Samuel 18:19

Ahimaaz
See how you translated this man's name in [2 Samuel 15:27]

run to the king with the good news
Here Ahimaaz speaks of running to go and tell the king the good news as if the good news were a object that he were carrying. Alternate translation: "run to tell the king the good news"

the hand of his enemies
Here "hand" refers to control. Alternate translation: "the control of his enemies"

2 Samuel 18:20

the bearer of news
"the one who tells the news"

you will bear no news
This refers to not bearing the news to the king. Alternate translation: "you will not tell the news to the king"

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2 Samuel 18:21

tell the king what you have seen
Joab is telling him to go and tell the king about the news of the battle.

2 Samuel 18:22

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2 Samuel 18:23

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2 Samuel 18:24

Now
This word is used here to mark a stop in the main story and the beginning of a new part of the story.

raised his eyes
Here the watchman looking to see something is spoken of as if he lifted up his eyes. Alternate translation: "looked out beyond the city"

2 Samuel 18:25

there is news in his mouth
Here the king speaks of the man having a message as if the news were an object sitting in his mouth. Alternate translation: "he has news to tell us"

2 Samuel 18:26

General Information:
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2 Samuel 18:27

I think the running of the man in front is like the running of Ahimaaz son of Zadok
The watchman compares the way the man ran to the way Ahimaaz runs to suggest that it may be him. Alternate translation: "I think the man running in front is Ahimaaz son Zadok, because he runs like Ahimaaz"

2 Samuel 18:28

He bowed himself before the king with his face to the ground
He did this to honor the king. Alternate translation: "He bowed himself before the king with his face to the ground to honor the king"

Blessed be Yahweh
"Praise Yahweh." Here "bless" means to praise.

the men who lifted up their hand against my master the king
Here Ahimaaz speaks of the men opposing the king as if they were were raising their hands before him. Alternate translation: "the men who opposed and fought against my master the king"

2 Samuel 18:29

a great disturbance
This means that people were acting as though things were not right.

2 Samuel 18:30

Turn aside and stand here
"Move out of the way" or "Stand aside"

2 Samuel 18:31

rose up against
This means to oppose. Alternate translation: "opposed"

2 Samuel 18:32

The enemies of my master the king, ... should be as that young man is
The Cushite uses a comparison as a polite way to tell the king that Absalom is dead. This can be stated more directly. Alternate translation: "I would like all your enemies ... to die the way that young man died"

2 Samuel 18:33

was deeply unnerved
"was very unhappy" or "was trembling with grief"

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Chapter 19

1 Joab was told, "Look, the king is weeping and mourning for Absalom." **2** So the victory that day was turned into mourning for all the army, for the army heard it said that day, "The king is mourning for his son." **3** The soldiers had to sneak quietly into the city that day, like people who are ashamed sneak away when they run from battle. **4** The king covered his face and cried in a loud voice, "My son Absalom, Absalom, my son, my son!" **5** Then Joab entered into the house to the king and said to him, "You have shamed the faces of all your servants today, who have saved your life today, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines, **6** because you love those who hate you, and you hate those who love you. For today you have shown that commanders and servants are nothing to you. Today I believe that if Absalom had lived, and we all had died, then that would have pleased you. **7** Now therefore get up and go out and speak kindly to your servants, for I swear by Yahweh, if you do not go, not one man will remain with you tonight. That would be worse for you than all the disasters that have ever happened to you from your youth until now." **8** So the king got up and sat in the city gate, and all the people were told, "Look, the king is sitting in the gate," and all the people came before the king.

So Israel fled, every man to his tent. **9** All the people were arguing with each other throughout all the tribes of Israel saying, "The king rescued us out of the hand of our enemies, and he saved us out of the hand of the Philistines, but now he has run out of the land because of Absalom. **10** Absalom, whom we anointed over us, has died in battle. So why do you say nothing about bringing the king back?"

11 King David sent to Zadok and to Abiathar the priests saying, "Speak to the elders of Judah saying, 'Why are you the last to bring the king back to his palace, since the talk of all Israel favors the king, to bring him back to his palace? **12** You are my brothers, my flesh and bone. Why then are you the last to bring back the king?' **13** Then say to Amasa, 'Are you not my flesh and my bone? God do so to me, and more also, if you are not captain of my army from now on in the place of Joab.'" **14** So he won the hearts of all the men of Judah as one man. They sent to the king saying, "Return, you and all your servants." **15** So the king returned and came to the Jordan. Now the men of Judah came to Gilgal to go to meet the king and then to bring the king across the Jordan.

16 Shimei son of Gera, the Benjamite, who was from Bahurim, hurried down with the men of Judah to meet King David. **17** There were one thousand men from Benjamin with him, and Ziba the servant of Saul, and his fifteen sons and twenty servants with him. They crossed through the Jordan in the presence of the king. **18** They crossed to bring over the king's family and to do whatever he thought good. Shimei son of Gera bowed down before the king just before he began to cross the Jordan. **19** Shimei said to the king, "Do not, my master, find me guilty or call to mind the wrong your servant did the day my master the king left Jerusalem. Please, may the king not take it to heart. **20** For your servant knows that I have sinned. See, that is why I have come today as the first from all the family of Joseph to come down to meet my master the king."

21 But Abishai son of Zeruiah answered and said, "Should not Shimei be put to death for this, because he cursed Yahweh's anointed?" **22** Then David said, "What have I to do with you, you sons of Zeruiah, that you should today be adversaries to me? Will any man be put to death today in Israel? For do I not know that today I am king over Israel?" **23** So the king said to Shimei, "You will not die." So the king promised him with an oath.

24 Then Mephibosheth son of Saul came down to meet the king. He had not dressed his feet, or trimmed his beard, or washed his clothes from the day the king left until the day he came home in peace. **25** So when he came from Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?" **26** He answered, "My master the king, my servant deceived me, for I said, 'I will saddle a donkey so I may ride on it and go with the king, because your servant is lame.' **27** My servant Ziba has slandered me, your servant, to my master the king. But my master the king is like an angel of God. Therefore, do what is good in your eyes. **28** For all my father's house were dead men before my master the king, but you set your servant among those who ate at your own table. What right therefore have I that I should still cry any more to the king?" **29** Then the king said to him, "Why explain anything further? I have decided that you and Ziba will divide the fields." **30** So Mephibosheth replied to the king, "Yes, let him take it all, since my master the king has come safely to his own home."

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31 Then Barzillai the Gileadite came down from Rogelim to cross over the Jordan with the king, and he accompanied the king over the Jordan. **32** Now Barzillai was a very old man, eighty years old. He had furnished the king with provisions while he stayed at Mahanaim, for he was a very wealthy man. **33** The king said to Barzillai, "Come over with me, and I will provide for you to stay with me in Jerusalem." **34** Barzillai replied to the king, "How many days are left in the years of my life, that I should go up with the king to Jerusalem? **35** I am eighty years old. Can I distinguish between good and bad? Can your servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your servant be a burden to my master the king? **36** Your servant would like to just go over the Jordan with the king. Why should the king repay me with such a reward? **37** Please let your servant return back home, so I may die in my own city by the grave of my father and my mother. But see, here is your servant Kimham. Let him cross over with my master the king, and do for him what seems good to you." **38** The king answered, "Kimham will go over with me, and I will do for him what seems good to you, and whatever you desire from me, I do that for you." **39** Then all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then Barzillai returned to his own home.

40 So the king crossed over to Gilgal, and Kimham crossed over with him. All the army of Judah brought the king over, and also half the army of Israel. **41** Soon all the men of Israel began to come to the king and say to the king, "Why have our brothers, the men of Judah, stolen you away and brought the king and his family over the Jordan, and all David's men with him?" **42** So the men of Judah answered the men of Israel, "It is because the king is more closely related to us. Why then are you angry about this? Have we eaten anything that the king had to pay for? Has he given us any gifts?" **43** The men of Israel answered the men of Judah, "We have ten tribes related to the king, so we have even more right to David than you. Why then did you despise us? Was not our proposal to bring back our king the first to be heard?" But the words of the men of Judah were even more severe than the words of the men of Israel.

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2 Samuel 19 General Notes

Special concepts in this chapter

David told to stop mourning Absalom

Joab warned David that if he continued to mourn Absalom and not thank his army, they would all desert him. So David went out to encourage the soldiers. David was both a good father and a good leader.

David made king again

This chapter record the recognition that David was the true king of Israel. It is important to remember that even though Absalom had power for a while, David never stopped being the king.

The ten tribes and Judah argue over David

The ten tribes of Israel argued with the tribe of Judah about who would bring David across the river. The men of Judah answered the ten tribes very harshly. This may foreshadow, or give a glimpse of, the future civil war that would come to divide these two groups.

Important figures of speech in this chapter

Rhetorical questions

The people wanted David back as their king and expressed it in a rhetorical question: "So why are we not talking about bringing the king back?" David also used a question to persuade the people of Judah to bring him back: "You are my brothers, my flesh and bone. Why then are you the last to bring back the king?"

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2 Samuel 19:1

Joab was told

This can be stated in active form. Alternate translation: "Someone told Joab"

Look, the king is weeping

The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is weeping"

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2 Samuel 19:2

So the victory that day was turned into mourning for all the army
This means that the whole army mourned instead of celebrating. Alternate translation: "So instead of celebrating victory that day, the whole army mourned"

2 Samuel 19:3

like people who are ashamed sneak away when they run from battle
The author compares the way that the soldiers had to sneak back into the city to the way that soldiers sneak away when they are running away from battle. This emphasizes that they were made to feel ashamed. Alternate translation: "in the same way that people who had run away from battle would sneak away because they were ashamed"

sneak
move without being seen by others

2 Samuel 19:4

The king covered his face
This is a way to express grief and mourning. Alternate translation: "The king showed his grief by covering his face"

2 Samuel 19:5

You have shamed the faces of all your servants today
Here the servants are referred to by their face to emphasize how they would have hid their faces because of their shame" Alternate translation: "You have caused all your servants to hide their faces in shame today" or "You have caused all of your servants to be ashamed today"

your servants
"your soldiers." These men served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

2 Samuel 19:6

commanders and servants
"military officers and the soldiers under them." The "servants" served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

nothing to you
This phrase is an exaggeration, but it expresses the very low value that David showed for the army. Alternate translation: "are worth very little to you"

if Absalom had lived, and we all had died, then that would have pleased you
Joab imagined how David would have felt if Absalom had lived and if all the men who had fought to help David had died. He said this because he was angry that David was still mourning for Absalom.

2 Samuel 19:7

your servants
"your soldiers." These men served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

I swear by Yahweh
Joab is making a very strong oath. Alternate translation: "I swear, as surely as Yahweh is alive"

if you do not go, not one man will remain with you
Joab means if David did not go and speak kindly to his soldiers, they would all leave David. This can be stated positivley. Alternate translation: "only if you go will any of your men remain with you" or "if you do not go, all of your men will leave you"

not one man will remain with you
This refers to them remaining loyal to him. Alternate translation: "not one man will remain loyal to you"

2 Samuel 19:8

all the people were told
This is a generalization. It means most of the men. It can be stated in active form. Alternate translation: "many of the men who were there heard others saying"

Look, the king is sitting
The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is sitting"

all the people
Here "the people" refer to the people who followed David. Here "all" is an generalization. It means a large number came and gathered around him. Alternate translation: "many of the people"

So Israel fled
Here "Israel" refers to the Israelite soldiers who followed Absalom. Alternate translation: "And every Israelite soldier fled" or "And all of the Israelite soldiers fled"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 19:9

out of the hand of our enemies
Here "hand" means control. Alternate translation: "from under the control of our enemies" or "from our enemies' control"

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out of the hand of the Philistines
Here "hand" means control. Alternate translation: "from under the control of the Philistines" or "from the Philistines' control"

out of the land because of Absalom
This means that he had left the country fleeing from Absalom. This can be stated clearly. Alternate translation: "out of the country fleeing from Absalom"

2 Samuel 19:10

why do you say nothing about bringing the king back?
This means they should consider bringing David back now that Absalom was dead. The question may be written as a statement. Alternate translation: "we should be talking about bringing the king back."

the king
This refers to David.

2 Samuel 19:11

sent to Zadok and to Abiathar
This means that David sent a messenger to Zadok and Abiathar. Alternate translation: "sent a messenger to Zadok and to Abiathar"

Why are you the last to bring the king back ... to bring him back to his palace?
This rhetorical question is asked to rebuke the elders in Judah. This can be written as a statement. Alternate translation: "You should have been the first to favor the king and bring him back to the palace, not the people of the nation of Israel."

since the talk of all Israel favors the king, to bring
The noun "talk" can be expressed with the verb "talk" or "speak." Alternate translation: "since all Israel speaks favorably about the king and desires to bring" or "since what the people of Israel are saying is in the king's favor, to bring"

to bring the king back to his palace
Here restoring the king's authority to rule is spoken of as bringing him back to his palace. Alternate translation: "to restore the king's authority as king"

2 Samuel 19:12

You are my brothers, my flesh and bone
The king uses these to phrases to emphasize that they are closely related. Being or having the same flesh is a metaphor for belonging to the same family or tribe. Alternate translation: "You are my brothers, and we have the same flesh and bone" or "You are my brothers, my close relatives"

Why then are you the last to bring back the king?
This is the second rhetorical question here and it is also a rebuke for the elders of Judah. This can be written as a statement. Alternate translation: "You should have been the first, not the last, to bring back the king."

2 Samuel 19:13

Amasa
See how you translated this man's name in [2 Samuel 17:25]

Are you not my flesh and my bone?
David uses this rhetorical question to emphasize that they are related. This can be written as a statement. Alternate translation: "You are my flesh and my bones."

my flesh and my bone
Here David speaks of them being related by saying that they have the same flesh and bones. See how you translated a similar phrase in [2 Samuel 19:12]

God do so to me
This is an idiom that means for God to kill him. Alternate translation: "May God kill me"

2 Samuel 19:14

he won the hearts
Here the mens' loyalty is referred to as their "hearts." Alternate translation: "he won the loyalty"

as one man
This speaks of the men being united in their loyalty to the king as if they were one man with the same mind. Alternate translation: "and they were united together" or "they were united in their loyalty to the king"

They sent to the king
This means that they sent a messenger to the king. Alternate translation: "They sent a messenger to the king"

2 Samuel 19:15

General Information:
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2 Samuel 19:16

Gera
This is the name of a man.

Bahurim
Translate the name of this place the same as you did in 2 Samuel 3:16.

2 Samuel 19:17

Ziba
This is the name of a man. Translate as you did in [2 Samuel 9:2]

one thousand men ... fifteen sons ... twenty servants
"1,000 men ... 15 sons ... 20 servants"

in the presence of the king
This means that the king was there and was aware of what was happening. Alternate translation: "at the place where the king was"

2 Samuel 19:18

General Information:
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2 Samuel 19:19

call to mind
This means "to remember." Alternate translation: "remember"

your servant
Here Shimei refers to himself this way to humble himself before the king and honor the king.

not take it to heart
"To take something to heart" means to think about something seriously or to be bothered by it. Alternate translation: "not be bothered by it" or "forget about it"

2 Samuel 19:20

General Information:
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2 Samuel 19:21

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Zeruiah
See how you translated this man's name in [2 Samuel 2:13]

Should not Shimei be put to death for this, because he cursed Yahweh's anointed?
Abishai was angry at Shimei for cursing David and is suggesting that he should be killed. This question can be written as a statement. Alternate translation: "Shimei should be put to death because he cursed Yahweh's anointed."

Yahweh's anointed
This refers to David. It means that he is the man that Yahweh had anointed as king. Alternate translation: "the man that Yahweh has anointed as king"

2 Samuel 19:22

What have I to do with you ... that you should today be adversaries to me?
David uses this rhetorical question to rebuke Abishai. This can be written as a statement. Alternate translation: "We have nothing in common with you, you sons of Zeruiah! You have no good reason to become my adversaries today."

Will any man be put to death today in Israel? For do I not know that today I am king over Israel?
David uses these rhetorical questions to continue rebuking Abishai. These questions can be written as statements. Alternate translation: "No person will be executed today in the nation of Israel, because today I am the one who is king over all of Israel."

Will any man be put to death
This phrase "put to death" means to be killed or executed. Alternate translation: "Will any man be killed" or "Will I order any man to die"

For do I not know that today I am king over Israel?
Possible meanings of this rhetorical question are 1) "I know that I am still king of Israel." or 2) "Today I am the one who is king over Israel!"

2 Samuel 19:23

General Information:
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2 Samuel 19:24

Mephibosheth
See how you translated this man's name in [2 Samuel 4:4]

He had not dressed his feet
"He had not cared for his feet." Mephibosheth's feet were crippled. This phrase means that he had not taken proper care of his feet.

2 Samuel 19:25

Why did you not go with me, Mephibosheth?
David is asking Mephibosheth why he did not go with David when David and all the people who followed him left Jerusalem. Alternate translation: "Why did you not go with me when I left Jerusalem, Mephibosheth?"

2 Samuel 19:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Samuel 19:27

Ziba
See how you translated this man's name in [2 Samuel 9:2]

my master the king is like an angel of God
Here David's wisdom is compared to the wisdom of an angel. Alternate translation: "my master the king is as wise as an angel of God"

do what is good in your eyes
This means to do what you think is right. Alternate translation: "do what you believe to be the right thing to do"

2 Samuel 19:28

all my father's house were dead men before my master the king
Mephibosheth speaks of how his relatives had deserved to be executed as if they had already been executed and were dead. Alternate translation: "all my father's house deserved for my master the king to order them to be executed"

my father's house
This refers to his father's relatives. Alternate translation: "my father's relatives"

What right therefore have I that I should still cry any more to the king?
Mephibosheth uses this rhetorical question to emphasize that he has no right to request anything from the king. This can be written as a statement. Alternate translation: "Therefore, I have no right to ask the king to do anything else for me."

2 Samuel 19:29

Why explain anything further?
David uses this rhetorical question to tell him that he does not need to continue talking about his conflict with Ziba. This can be written as a statement. Alternate translation: "You do not need to explain this any further." or "You certainly do not need to say any more."

2 Samuel 19:30

General Information:
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2 Samuel 19:31

Barzillai
See how you translated this man's name in [2 Samuel 17:27]

Gileadite
See how you translated the name of this people group in [2 Samuel 17:27]

Rogelim
See how you translated the name of this place in [2 Samuel 17:27]

the Jordan
the Jordan River

2 Samuel 19:32

Mahanaim
See how you translated the name of this place in [2 Samuel 17:27]

eighty years old
"80 years old"

had furnished the king with provisions
"had provided what the king needed"

2 Samuel 19:33

General Information:
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2 Samuel 19:34

How many days are left in the years of my life, that I should go up with the king to Jerusalem?
Here Barzillai means that he is old and that there is no reason for him to accompany David. This rhetorical question can be translated as a statement. Alternate translation: "I am certainly not going to live many more years. There is no good reason for me to go up with the king to Jerusalem."

2 Samuel 19:35

eighty years old
"80 years old"

Can I distinguish between good and bad?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. Here "good" and "bad" refer to what is desirable and what is not. This question can be written as a statement. Alternate translation: "I cannot distinguish between what is desirable and what is not."

Can your servant taste what I eat or what I drink?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. Alternate translation: "I cannot enjoy the taste of what I eat and drink."

Can I hear any more the voice of singing men and singing women?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. Alternate translation: "I cannot hear well the voices of singing men and singing women."

generated on Tue Oct 24 10:45:40 2023

Why then should your servant be a burden to my master the king?
Barzillai uses this rhetorical question to emphasize that he does not want to be a burden to the king. This can be written as a statement. Alternate translation: "Your servant should not go with you and be a burden to you."

2 Samuel 19:36

Why should the king repay me with such a reward?
Barzillai uses this rhetorical question to emphasize that he does not know why the king would reward him this way. This can be written as a statement. Alternate translation: "I do not know why the king would repay me with such a great reward"

2 Samuel 19:37

General Information:
Barzillai asks that Kimham be allowed to take his place instead with David.

Kimham
This is the name of a man.

by the grave of my father and my mother
This does not mean that he wants to die right next to their graves, but rather, that he wants to die in the city where they are buried. This can be stated clearly. Alternate translation: "where my father's and my mother's graves are" or "where my father and my mother are buried"

Let him cross over
This refers to crossing the Jordan River. Alternate translation: "Let him cross over the Jordan"

2 Samuel 19:38

Kimham will go over with me
This refers to crossing the Jordan River. This can be stated clearly. Alternate translation: "Kimham will cross the river with me"

2 Samuel 19:39

General Information:
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2 Samuel 19:40

crossed over to Gilgal
They crossed over the Jordan River. Alternate translation: "crossed over the river to Gilgal"

Kimham
See how you translated this name in 2 Samuel 19:37.

All the army of Judah brought the king over, and also half the army of Israel
"All the army of Judah and half the army of Israel brought the king over"

brought the king over
They crossed over the Jordan River with the king. Alternate translation: "escorted the king over the river"

2 Samuel 19:41

Why have our brothers, the men of Judah ... and all David's men with him?
The men of Israel use this question to express that they feel betrayed by the people of Judah. This question can be written as a statement. Alternate translation: "It is not right that our brothers, the men of Judah, who did not support you as king, had the privilege of bringing you and your family back across the Jordan River."

stolen you away
The men of Israel speak of how the men of Judah escorted the king across the river as if the king were something they stole that did not belong to them. Alternate translation: "taken you away from us"

the Jordan
the Jordan River

2 Samuel 19:42

Why then are you angry about this?
The men of Judah ask this rhetorical question to rebuke the men of Israel. This can be written as a statement. Alternate translation: "But you have no reason to be upset about this."

Have we eaten anything that the king had to pay for? Has he given us any gifts?
The men of Judah ask the question to express that they have not taken anything from the king. This can be written as a statement. Alternate translation: "The king has never paid for our food, and he has never given us any gifts."

2 Samuel 19:43

we have even more right to David than you
"we have a greater claim to David than you do." It may be helpful to state clearly what having "more right" means. Alternate translation: "we have more right to serve the king and to be with the king than you do"

Why then did you despise us?
The men of Israel ask this rhetorical question to express their anger. This can be written as a statement. Alternate translation: "You should not have despised us!"

generated on Tue Oct 24 10:45:40 2023

Was not our proposal to bring back our king the first to be heard?
The men of Israel ask this question to remind and rebuke the people of Judah. This can be written as a statement. Alternate translation: "We were the first to suggest that we bring back the king!"

the words of the men of Judah were even more severe than the words of the men of Israel
"the men of Judah spoke even more severely than the men of Israel did"

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Chapter 20

1 There also happened to be at the same place a worthless man whose name was Sheba son of Bikri, a Benjamite. He blew the ram's horn and said, "We have no part in David, neither have we any inheritance in the son of Jesse. Let every man go back to his tent, Israel!"

2 So all the men of Israel deserted David and followed Sheba son of Bikri. But the men of Judah followed closely their king, from the Jordan all the way to Jerusalem.

3 When David came to his palace at Jerusalem, he took the ten concubines whom he had left to keep the palace, and he put them in a house under guard. He provided for their needs, but he did not go to them any longer. So they were shut up to the day of their death, living as if they were widows.

4 Then the king said to Amasa, "Call the men of Judah together within three days; you must be here, too." **5** So Amasa went to call Judah, but he was delayed beyond the time that the king had appointed for him. **6** So David said to Abishai, "Now Sheba son of Bikri will do us more harm than Absalom did. Take your master's servants and pursue after him, or he will find fortified cities and escape out of our sight." **7** Then Joab's men went out after him, along with the Kerethites and the Pelethites and all the mighty warriors. They left Jerusalem to pursue Sheba son of Bikri. **8** When they were at the great stone which is at Gibeon, Amasa came to meet them. Joab was wearing the battle armor that he had put on, which included a belt around his waist with a sheathed sword fastened to it. As he walked forward, the sword fell out. **9** So Joab said to Amasa, "Is it well with you, my cousin?" Joab took Amasa by the beard with his right hand to kiss him. **10** Amasa did not notice the dagger that was in Joab's left hand. Joab stabbed Amasa in the stomach and his bowels spilled out to the ground. Joab did not strike him again, and Amasa died.

So Joab and Abishai his brother pursued Sheba son of Bikri. **11** Then one of Joab's young men stood by Amasa, and the man said, "He who favors Joab, and he who is for David, let him follow Joab." **12** Amasa lay wallowing in his blood in the middle of the road. When the man saw that all the people stood still, he carried Amasa off of the road and into a field. He threw a garment over him because he saw that everyone who came by him stood still. **13** After Amasa was taken off the road, all the men followed on after Joab in pursuit of Sheba son of Bikri.

14 Sheba passed through all the tribes of Israel to Abel Beth Maakah, and through all the land of the Bikrites, who gathered together and also pursued Sheba. **15** They caught up with him and besieged him in Abel Beth Maakah. They built up a siege ramp against the city against the wall. All the army who were with Joab were wreaking destruction to break down the wall. **16** Then a wise woman cried out of the city, "Listen, please listen, Joab! Come near me so I may speak with you." **17** So Joab came near to her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." He answered, "I am listening." **18** Then she spoke, "They used to say in old times, 'Surely seek advice at Abel,' and that advice would end the matter. **19** We are a city that is one of the most peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the inheritance of Yahweh?" **20** So Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. **21** That is not true. But a man from the hill country of Ephraim, named Sheba son of Bikri, has lifted up his hand against the king, against David. Give up him alone, and I will withdraw from the city." The woman said to Joab, "His head will be thrown to you over the wall." **22** Then the woman went to all the people in her wisdom. They cut off the head of Sheba son of Bikri, and threw it out to Joab. Then he blew the ram's horn and Joab's men left the city, every man to his tent. Then Joab returned to Jerusalem to the king.

23 Now Joab was over all the army of Israel, and Benaiah son of Jehoiada was over the Kerethites and over the Pelethites. **24** Adoniram was over the men who did forced labor, and Jehoshaphat son of Ahilud was the recorder. **25** Sheva was scribe and Zadok and Abiathar were priests. **26** Ira the Jairite was David's priest.

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2 Samuel 20 General Notes

Special concepts in this chapter

Sheba's revolt
A man named Sheba told the people of the ten tribes that David was Judah's king, but not their king. David worked hard to preserve unity in Israel after this time of division.

Important figures of speech in this chapter

Idiom
Joab used an idiom "has lifted up his hand against the king, against David" meaning "revolted against David," to explain why his army was attacking the city of Abel.

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2 Samuel 20:1

to be at the same place
This refers to the town of Gilgal.

Sheba ... Bikri
These are names of men.

We have no part in David, neither have we any inheritance in the son of Jesse
Both of these statements mean the same thing. Sheba is emphasizing that he and the tribes of Israel have no relationship with David. Alternate translation: "The inheritance of David and his father's family does not belong to us" or "We are not a part of David and his father's family"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 20:2

General Information:
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2 Samuel 20:3

to keep the palace
Here the phrase "to keep" means to take care of. Alternate translation: "to take care of the palace"

in a house under guard
If a house is "under guard" it means that a guard is posted at the house. Alternate translation: "in a house and put a guard there"

he did not go to them
This is a euphemism. Alternate translation: "he did not have sexual relations with them"

they were shut up
This means that they were not allowed to leave the house. Alternate translation: "they were shut inside the house"

widows
These are women whose husbands have died.

2 Samuel 20:4

Amasa
This is the commander of David's army. See how you translated this man's name in [2 Samuel 17:25]

2 Samuel 20:5

General Information:
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2 Samuel 20:6

Abishai
This is another commander of David's army. See how you translated his name in [2 Samuel 2:18]

do us more harm
"hurt us more"

your master's servants
"my soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22. David refers to himself as "your master" as a formal way of speaking to someone with less authority.

pursue after
"chase after"

he will find fortified cities
This means that Sheba and his men will enter these cities to hide from David's army. The word "he" represents Sheba but refers to both him and his men. Alternate translation: "he and his men will hide in fortified cities" or "he and his men will take refuge in fortified cities"

out of our sight
Here David refers to his army by their sight to emphasize that Sheba and his men would be hidden and David's army would be unable to capture them. Alternate translation: "from us"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 20:7

Kerethites ... Pelethites
These are the names of people groups who helped to protect King David. See how you translated this man's name in [2 Samuel 8:18]

2 Samuel 20:8

When they were
"When Joab and the men of Judah were"

belt
a strip of leather or other material used to hold clothing or weapons in place

sheathed sword
This means the sword was in its protective covering.

the sword fell out
Joab let the sword fall out to fool Amasa into thinking that he Joab was unarmed, so that Amasa would allow him to walk closer to him. Alternate translation: "he allowed the sword to fall on the ground so Amasa would think he was unarmed"

2 Samuel 20:9

my cousin
Amasa was the son of the sister of Joab's mother.

took Amasa by the beard with his right hand to kiss him
This was a common way for men to greet one another.

2 Samuel 20:10

dagger
a short sword that is easy to hide and was often used for close-in fighting and assassinations

bowels spilled
"intestines spilled"

2 Samuel 20:11

he who is for David
To be "for" someone means to support them. Alternate translation: "he who supports David" or "he who is loyal to David"

2 Samuel 20:12

Amasa lay wallowing in his blood
"Amasa lay squirming in his blood." Amasa may have still been alive and rolling in his blood, but he was probably dead by this time. It is described this way to show how gruesome his body looked. Alternate translation: "Amasa lay dead in his blood"

all the people stood still ... came by him stood still
This means they stopped walking and were staring at Amasa's dead body. Alternate translation: "all the people stood still staring at the dead body ... came by him stood still, staring at his dead body"

he carried Amasa
"he carried Amasa's body"

2 Samuel 20:13

After Amasa was taken off the road
This may be stated in active form. Alternate translation: "After the man took Amasa off the road"

in pursuit of
This abstract noun can be stated as a verb. Alternate translation: "pursuing"

2 Samuel 20:14

Sheba passed through
Here "Sheba" refers to both him and his army. Alternate translation: "Sheba and his army" or "Sheba and his men"

Abel Beth Maakah
The names Both Abel and Beth Maakah refer to the same place and may be combined. It is a city near the tribe of Dan.

of the Bikrites
This is the name of a people group.

also pursued Sheba
"also followed Sheba"

2 Samuel 20:15

They caught up with him
"Joab and the soldiers caught up with him"

against the city against the wall
"against the city wall"

were wreaking destruction to break down the wall
The use of the words "destruction" and "break down" are probably a hendiadys to emphasize how hard the men were working to destroy the wall. They were probably using a log with metal at one end. Many men would run with the log and hit the wall with the metal end until it broke down. Alternate translation: "were doing all they could to break down the wall."

2 Samuel 20:16

Listen, please listen
The repetition of "Listen" strengthens the woman's plea.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 20:17

Listen to the words of your servant
The woman refers to herself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 20:18

that advice would end the matter
"that advice would solve the problem"

2 Samuel 20:19

most peaceful and faithful in Israel
This describes the cities. Alternate translation: "most peaceful and faithful cities in Israel"

city that is a mother in Israel
This speaks of the importance of this city among the nation of Israel as if it were a well respected mother. Alternate translation: "city that everyone in Israel respects like they would their mother" or "city that is very important and that Israel respects"

Why do you want to swallow up the inheritance of Yahweh?
Here the woman uses a rhetorical question to suggest to Joab what they should not do. This question can be written as a statement. Alternate translation: "You should not destroy the city that is Yahweh's inheritance!"

swallow up
Here the woman speaks of the army destroying the city as if the city were food to be swallowed. Alternate translation: "destroy"

the inheritance of Yahweh
Here the city is referred to as Yahweh's inheritance to emphasize that it belongs to Yahweh. Alternate translation: "a city that belongs to Yahweh"

2 Samuel 20:20

Far be it, far be it from me, that I should
He repeats this phrase to emphasize that this is something he would never do. Alternate translation: "Truly, truly, I would never"

that I should swallow up or destroy
This refers to destroying the city. This may be stated clearly. Alternate translation: "that I should swallow up or destroy your city" or "that I should swallow up or destroy the inheritance of Yahweh"

swallow up or destroy
Both of these phrases means to destroy. In the first phrase "destroying" is spoken of as if it were "swallowing." These may be combined. Alternate translation: "ruin or destroy the city" or "destroy"

2 Samuel 20:21

has lifted up his hand against
This means to rebel and fight against someone. Alternate translation: "has opposed" or "is rebelling against"

Give up him alone
Joab is asking for the people of the city to release Sheba to him. Alternate translation: "Hand this man over to us" or "Give this man to us"

I will withdraw from the city
Here the "I" refers to both Joab and his soldiers. Alternate translation: "We will withdraw from the city"

His head will be thrown
This can be stated in active form. Alternate translation: "We will throw his head"

2 Samuel 20:22

Then the woman went to all the people in her wisdom
This means that the woman acted wisely and spoke to her people about what they should do. Alternate translation: "Then the wise woman spoke to all the people"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 20:23

Now
"Now" marks a stop in the main story. This new section gives background information about the men who served King David.

Joab was over ... Benaiah son of Jehoiada was over
The phrase "was over" refers to having authority over a group of people. Alternate translation: "Joab had authority over ... Benaiah son of Jehoiada had authority over"

Benaiah ... Jehoiada
Translate the names of these men the same as you did in [2 Samuel 8:18]

Kerethites ... Pelethites
Translate the names of these people groups the same as you did in [2 Samuel 8:18]

2 Samuel 20:24

Adoniram was over
The phrase "was over" refers to having authority over a group of people. Alternate translation: "Adoniram had authority over"

generated on Tue Oct 24 10:45:40 2023

Adoniram
This is the name of a man.

the men who did forced labor
"the slave workers"

Jehoshaphat ... Ahilud
Translate the names of these men the same as you did in 2 Samuel 8:16.

2 Samuel 20:25

Sheva
This is the name of a man.

were priests
They were probably officials who advised David on matters to do with the kingdom and were not involved in temple worship. See the footnote at 2 Samuel 8:18, where the same word is used.

2 Samuel 20:26

Ira
This is the name of a man.

Jairite
This is the name of a people group.

David's priest
He was probably an official who advised David on matters to do with the kingdom and was not involved in temple worship. See the footnote at 2 Samuel 8:18, where the same word is used.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 There was a famine in David's time for three years in a row, and David sought the face of Yahweh. So Yahweh said, "This famine is on you because of Saul and his murderous family, because he put the Gibeonites to death." **2** So the king called together the Gibeonites and spoke to them. Now the Gibeonites were not from the people of Israel; they were from what remained of the Amorites. The people of Israel had sworn not to kill them, but Saul tried to kill them all anyway in his zeal for the people of Israel and Judah. **3** David said to them, "What should I do for you? How can I make atonement, so that you may bless the people of Yahweh, who inherit his goodness and promises?" **4** The Gibeonites responded to him, "It is not a matter of silver or gold between us and Saul or his family. In the same way it is not for us to put to death any man in Israel." David replied, "What are you saying that I should do for you?" **5** They answered the king, "The man who tried to kill us all, who schemed against us, so that we are now destroyed and have no place within the borders of Israel— **6** let seven men from his descendants be handed over to us, and we will hang them before Yahweh in Gibeah of Saul, the one chosen by Yahweh." So the king said, "I will give them to you."

7 But the king spared Mephibosheth son of Jonathan son of Saul, because of Yahweh's oath between them, between David and Jonathan son of Saul. **8** But the king took the two sons of Rizpah daughter of Aiah, sons whom she bore to Saul—the two sons were named Armoni and Mephibosheth; and David also took the five sons of Merab [1] daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite. **9** He handed them over into the hands of the Gibeonites. They hanged them on the mountain before Yahweh, and they died all seven together. They were put to death during the time of harvest, during the first days at the beginning of barley harvest.

10 Then Rizpah, the daughter of Aiah, took sackcloth and spread it for herself on the mountain beside the dead bodies, from the beginning of harvest until the rain poured down on them from the sky. She did not allow the birds of the sky to disturb the bodies by day or the wild animals by night. **11** It was told to David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.

12 So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the public square of Beth Shan, where the Philistines had hanged them, after the Philistines had killed Saul in Gilboa. **13** David took away from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of the seven men who had been hanged, as well. **14** They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father. They performed all that the king commanded. After that God answered their prayers for the land.

15 Then the Philistines went to war again with Israel. So David went down with his servants and fought against the Philistines. David was overcome with battle fatigue. **16** Ishbi-Benob, a descendant of the Rapha, whose bronze spear weighed three hundred shekels, and who was armed with a new sword, intended to kill David. **17** But Abishai son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, "You must not go to battle anymore with us, so that you do not put out the lamp of Israel."

18 It came about after this that there was again a battle with the Philistines at Gob, when Sibbekai the Hushathite killed Saph, who was one of the descendants of the Rapha. **19** It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Goliath the Gittite, the staff of whose spear was like a weaver's beam. **20** It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot, twenty-four in number. He also was descended from the Rapha. **21** When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him. **22** These were descendants of the Rapha in Gath, and they were killed by the hand of David and by the hand of his servants.

Footnotes

21:8 [1]Some Hebrew copies and other ancient translations of the Hebrew copies read:

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generated on Tue Oct 24 10:45:40 2023

2 Samuel 21 General Notes

Structure and formatting

Special concepts in this chapter

Famine caused by a broken oath

When Israel first conquered the land, they promised not to kill the people of Gibeon. When Saul tried to kill them all, God caused a famine in Israel. David made amends with the people of Gibeon and the famine ended. David also kept his vow to Jonathan's sons. This helps to show the wisdom of king David. Although these people were not Israelites, they believed in Yahweh. (See: promise, vow and wise and believe)

Wisdom, grace and justice

David is seen to have many great qualities in this chapter. These were qualities important for a king of Israel: wisdom, grace and justice. (See: wise and grace and justice)

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2 Samuel 21:1

sought the face of Yahweh

Here "face" is a synecdoche for Yahweh's presence. This means David prayed to Yahweh for an answer about the famine.

because of Saul and his murderous family

Saul had killed many Gibeonites, and Saul's descendants are guilty because of this sin.

2 Samuel 21:2

Now

Here "Now" marks a stop in the main story. This gives background information about the Gibeonites.

2 Samuel 21:3

What should I do for you? How can I make atonement ... promises?

These two sentences have similar meanings. Alternate translation: "What can I do to remove this sin, so that you may bless the people of Yahweh, who inherit his goodness and promises?"

2 Samuel 21:4

It is not a matter of silver or gold

"Money will not solve the problem"

2 Samuel 21:5

who schemed against us

"who made plans against us"

2 Samuel 21:6

let seven men from his descendants be handed over to us

This can be stated in active form. Alternate translation: "allow your men to give seven of his descendants to us"

we will hang them

"we will execute them by hanging"

in Gibeah of Saul

Saul was from the town of Gibeah.

the one chosen by Yahweh

This can be stated in active form. Alternate translation: "the one whom Yahweh chose"

2 Samuel 21:7

Mephibosheth

Mephibosheth was the son of Jonathan. See how you translated his name in 2 Samuel 4:4.

2 Samuel 21:8

Rizpah ... Aiah

Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

Armoni and Mephibosheth ... Adriel ... Barzillai

These are names of men. This is not the same Mephibosheth as the son of Jonathan.

Merab

This is the name of a woman. See how you translated it in 2 Samuel 3:13.

Meholathite

This is the name of a people group.

2 Samuel 21:9

He handed them over into the hands of the Gibeonites

Here "the hands of the Gibeonites" represents the Gibeonite people's control. Alternate translation: "He gave them to the Gibeonites"

They were put to death

This can be translated in active form. Alternate translation: "The Gibeonites put them to death"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 21:10

Rizpah ... Aiah
Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

2 Samuel 21:11

It was told to David
This can be translated in active form. Alternate translation: "Someone told David"

2 Samuel 21:12

Jabesh Gilead
Jabesh is a town in the region of Gilead. See how you translated this in 2 Samuel 2:4.

the public square
This is an area near the city gate where people did various kinds of business.

Beth Shan
This is the name of a place.

Gilboa
See how you translated the name of this place in 2 Samuel 1:6.

2 Samuel 21:13

who had been hanged
This can be translated in active form. Alternate translation: "whom the Gibeonites executed by hanging"

2 Samuel 21:14

Zela
This is the name of a town in Benjamin.

Kish
This is the name of a man.

his father
"Saul's father"

2 Samuel 21:15

General Information:
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2 Samuel 21:16

Ishbi-Benob
This is the name of a man.

three hundred shekels
"300 shekels." This is about 3.4 kilograms.

2 Samuel 21:17

Abishai son of Zeruiah
Abishai and Zeruiah are names of men. See how you translated these names in 2 Samuel 2:18.

you do not put out the lamp of Israel
The "lamp of Israel" is a metaphor that refers to David's leadership and the idea that if David were to die, the people of Israel would have no clear direction.

2 Samuel 21:18

It came about after this that
This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Gob
This is the name of a town.

Sibbekai ... Saph
These are names of men.

Hushathite ... Rapha
These are names of people groups.

Rapha
This people group was known for its giant warriors.

2 Samuel 21:19

Elhanan son of Jair the Bethlehemite killed Goliath the Gittite
Some versions translate this as "Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite."

Elhanan son of Jair ... Goliath
These are names of men.

Bethlehemite ... Gittite
These are names of people groups.

whose spear was like a weaver's beam
When a person was weaving a cloth he would run the threads through hooks attached to large sticks called a "weaver's beam." This means Goliath's spear was larger than a normal spear.

2 Samuel 21:20

twenty-four in number
"24 fingers and toes altogether"

Rapha
This people group was known for its giant warriors.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 21:21

Jonathan son of Shimeah
These are names of men. Shimeah was David's brother.

2 Samuel 21:22

they were killed by the hand of David and by the hand of his servants
Here "by the hand of" means "through" or "by." This can be stated in active form. Alternate translation: "David and his servants killed them"

his servants
"his soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 David sang to Yahweh the words of this song on the day that Yahweh rescued him out of the hand of all
his enemies, and out of the hand of Saul. **2** He prayed,

"Yahweh is my rock, my fortress,
the one who rescues me.
3 God is my rock.
I take refuge in him.
He is my shield, the horn of my salvation,
my stronghold, and my refuge,
the one who saves me from violence.
4 I will call on Yahweh, who is worthy to be praised,
and I will be saved from my enemies.
5 For the waves of death surrounded me,
the rushing waters of destruction overwhelmed me.
6 The cords of Sheol surrounded me;
the snares of death trapped me.
7 In my distress I called to Yahweh;
I called to my God;
he heard my voice from his temple,
and my cry for help went into his ears.
8 Then the earth shook and trembled.
The foundations of the heavens trembled
and were shaken, because God was angry.
9 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were kindled by it.
10 He opened the heavens and came down,
and thick darkness was under his feet.
11 He rode on a cherub and flew.
He was seen on the wings of the wind.
12 He made darkness a tent around him,
gathering heavy rain clouds in the skies.
13 From the lightning before him
coals of fire fell.
14 Yahweh thundered from the heavens.
The Most High shouted.
15 He shot arrows and scattered his enemies—
lightning bolts and threw them into confusion.
16 Then the channels of the sea were seen;
the foundations of the world were laid bare
at the rebuke of Yahweh,
at the blast of the breath of his nostrils.
17 He reached down from above; he took hold of me!
He pulled me out of the surging water.
18 He rescued me from my strong enemy,
from those who hated me, for they were too strong for me.
19 They came against me on the day of my distress,
but Yahweh was my support.
20 He also brought me out to a wide open place.
He saved me because he was pleased with me.
21 Yahweh has rewarded me to the measure of my righteousness;
he has restored me to the measure of the cleanness of my hands.
22 For I have kept the ways of Yahweh
and have not acted wickedly by turning from my God.
23 For all his righteous decrees have been before me;
as for his statutes, I have not turned away from them.
24 I have also been innocent before him,

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and I have kept myself from my iniquity.
25 Therefore Yahweh has restored me to the measure of my righteousness,
to the degree of my cleanness in his sight.
26 To the faithful one, you show yourself to be faithful;
to a man who is blameless, you show yourself to be blameless.
27 With the pure you show yourself pure,
but you are perverse to the twisted.
28 You save afflicted people,
but your eyes are against the proud, and you humiliate them.
29 For you are my lamp, Yahweh.
Yahweh lights up my darkness.
30 For by you I can run over a troop;
by my God I can leap over a wall.
31 As for God, his way is perfect.
The word of Yahweh is pure.
He is a shield
to everyone who takes refuge in him.
32 For who is God except Yahweh,
and who is a rock except our God?
33 God is my refuge,
and he leads the blameless person on his path.
34 He makes my feet swift like a deer
and places me on the high hills.
35 He trains my hands for war,
and my arms to bend a bow of bronze.
36 You have given me the shield of your salvation,
and your favor has made me great.
37 You have made a wide place for my feet beneath me,
so my feet have not slipped.
38 I pursued my enemies and destroyed them.
I did not turn back until they were destroyed.
39 I devoured them and smashed them; they cannot rise.
They have fallen under my feet.
40 You girded me with strength for battle;
you put under me those who rise up against me.
41 You gave me the back of my enemies' necks;
I annihilated those who hated me.
42 They cried for help, but no one saved them;
they cried out to Yahweh, but he did not answer them.
43 I beat them into fine pieces like dust on the ground,
I trampled them like mud in the streets.
44 You also have rescued me from the disputes of my own people.
You have kept me as the head of nations.
A people that I have not known serves me.
45 Foreigners were forced to bow to me.
As soon as they heard of me, they obeyed me.
46 The foreigners came trembling out of their strongholds.
47 Yahweh lives! May my rock be praised.
May God be exalted, the rock of my salvation.
48 This is the God who executes vengeance for me,
the one who brings down peoples under me.
49 He sets me free from my enemies.
Indeed, you lifted me up above those who rose up against me.
You rescue me from violent men.
50 Therefore I will give thanks to you, Yahweh, among the nations;
I will sing praises to your name.
51 God gives great victory to his king,
and he shows his covenant loyalty to his anointed one,
to David and to his descendants forever."

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 22:2-51.

Special concepts in this chapter

God rescued David

God rescued David when he thought he would die. He protected David, fought against his enemies, and enabled him to defeat his enemies.

Important figures of speech in this chapter

Metaphor

David uses many metaphors to express his trust in God's protection: "my rock, my fortress, my shield, the horn of my salvation, my stronghold and my refuge." He used other metaphors to express his hopelessness: "the waves of death surrounded me," "the rushing waters of worthlessness overwhelmed me," "the cords of sheol surrounded me;" "the snares of death trapped me," and "the surging water." He also used metaphors for the victory God gave him: "I can run over a barricade" and "by my God I can leap over a wall." (See: and trust)

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2 Samuel 22:1

General Information:

David's song to Yahweh starts. He uses parallelism to emphasize what he is saying.

out of the hand of all his enemies, and out of the hand of Saul

This is a progression from enemies in general to one specific enemy of David, King Saul.

out of the hand of

This metonym means "out of the power of."

2 Samuel 22:2

Yahweh is my rock, my fortress

This metaphor shows a progression from a part, "rock," to the whole, "fortress." A fortress is built of many large rocks. This means Yahweh has the strength to protect his people from harm.

2 Samuel 22:3

General Information:

David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

God is my rock ... He is my shield, the horn of my salvation, my stronghold

All of these metaphors are symbols of God's strength and power. They emphasize God's ability to protect and save his people.

2 Samuel 22:4

who is worthy to be praised

This can be stated in active form. Alternate translation: "who is worthy to receive praise"

I will be saved from my enemies

This can be stated in active form. Alternate translation: "he will save me from my enemies"

2 Samuel 22:5

General Information:

David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

For the waves of death surrounded me, the rushing waters of destruction overwhelmed me

David compares the wicked men who wanted to kill him to flood waters that are about to drown him. These sentences have similar meanings and are used for emphasis.

the rushing waters of destruction

This is a picture of fast-flowing flood waters that destroy everything in their path.

2 Samuel 22:6

The cords of Sheol surrounded me; the snares of death trapped me

David speaks about death and Sheol as if they are people who are trying to trap him as a hunter traps an animal. These phrases have similar meanings and are used for emphasis.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22:7

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

In my distress
"In my great trouble"

he heard my voice from his temple
David is referring to the heavenly temple where Yahweh dwells. The earthly temple has not yet been built.

my cry for help went into his ears
Here the metonym "his ears" refers to Yahweh and his hearing of David's cry for help. Alternate translation: "he heard my prayer for help"

his ears
David speaks of Yahweh as if he had ears.

2 Samuel 22:8

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

Then the earth shook
This is Yahweh's response to David's cry for help from his enemies

earth shook ... heavens trembled
David speaks of the two extremes to include everything in creation.

and were shaken, because God was angry
This can be stated in active form. Alternate translation: "because God's anger shook them"

2 Samuel 22:9

his nostrils ... his mouth
David speaks of Yahweh as if he had these humans parts.

Coals were kindled by it
Here Yahweh's anger is compared to fire, which causes coals to catch fire and burn. Alternate translation: "The flame from his mouth set coals on fire" or "He also sent burning coals from his mouth"

were kindled by it
This is Yahweh's response to David's cry for help from his enemies (1 Samuel 22:7). David uses the imagery of fire coming from Yahweh to emphasize Yahweh's terrible anger.

2 Samuel 22:10

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

He opened the heavens
David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

under his feet
David speaks of God as having feet like humans.

2 Samuel 22:11

He was seen on the wings of the wind
This can be translated in active form. Alternate translation: "He appeared on the wings of the wind"

He was seen
In the original language the word translated here as "seen" is uncertain. Some other translation have "He flew."

the wings of the wind
This expression speaks of the wind as if it were a bird.

2 Samuel 22:12

rain clouds in the skies
David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

He made darkness a tent around him
Here the darkness Yahweh creates is compared to a tent which hides him completely. Alternate translation: "He hid himself in the darkness"

2 Samuel 22:13

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

From the lightning before him coals of fire fell
Possible meanings are 1) "Out of his bright light he sent burning coals" or 2) "From his brightness he sent lightning"

From the lightning before him
David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22:14

The Most High shouted.
David describes Yahweh doing these actions a person would do.

2 Samuel 22:15

He shot arrows
David describes Yahweh doing these actions a person would do.

He shot arrows ... lightning bolts
David compares the lightning from Yahweh's storm to arrows that a soldier would use.

lightning bolts and threw them into confusion
David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies.

2 Samuel 22:16

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

Then the channels of the sea were seen ... breath of his nostrils
When Yahweh shouted in his attack against David's enemies, it is compared to his power to create upheaval in the deepest parts of the ocean and the earth. This shows his great power and fierce anger.

the channels of the sea were seen
This means that the sea water moved and the ocean floor was visible. This can be translated in active form. Alternate translation: "People could see the channels of the sea"

the channels of the sea
the deepest part of the sea, from which the Hebrews believed was where the water in the sea came

the foundations of the world were laid bare at the rebuke of Yahweh, at the blast of the breath of his nostrils
David compares Yahweh's anger to turbulent movements of the ground. "This can be stated in active form. Alternate translation: "Yahweh's rebuke, the breath of his nostrils, laid bare the foundations of the world"

2 Samuel 22:17

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

out of the surging water
David compares his enemies to a flood that threatens to drown him.

2 Samuel 22:18

He rescued me from my strong enemy
David's enemies were overwhelming. He praises God for delivering him from all his enemies.

2 Samuel 22:19

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

They came against me on the day of my distress
"My enemies fought against me when I was in great trouble"

the day of my distress
"the time of my distress"

but Yahweh was my support
"but Yahweh supported me" or "but Yahweh helped me"

2 Samuel 22:20

a wide open place
This refers to a place where there was no danger and his enemies could not trap him.

2 Samuel 22:21

to the measure of the cleanness of my hands
Here "cleanness of my hands" means the same as "righteousness." Alternate translation: "because I obey his commands"

2 Samuel 22:22

General Information:
David continues his song to Yahweh.

I have kept the ways of Yahweh
Here "the ways of Yahweh" refers to how Yahweh wants his people to act. This means David has done what Yahweh commands.

2 Samuel 22:23

have been before me
This means David constantly reads and thinks about God's decrees.

2 Samuel 22:24

General Information:
David continues his song to Yahweh.

generated on Tue Oct 24 10:45:40 2023

I have kept myself from my iniquity
This refers to choosing not to sin against Yahweh.

2 Samuel 22:25

to the degree of my cleanness in his sight
Here "my cleanness" means the same as "my righteousness." Alternate translation: "because he knows that I have done what he commands"

2 Samuel 22:26

General Information:
David continues his song to Yahweh.

2 Samuel 22:27

you are perverse to the twisted
Here "perverse" means to be cunning or crafty, and "twisted" means to turn away from what is good and right. This means God is wise in how he deals with wicked people.

2 Samuel 22:28

General Information:
David continues his song to Yahweh.

your eyes are against the proud
Here the metonym "your eyes" refers to what Yahweh sees. This means Yahweh watches the proud person.

you humiliate them
"you destroy their pride" or "you make them no longer proud"

2 Samuel 22:29

you are my lamp, Yahweh. Yahweh lights up my darkness
This metaphor compares Yahweh to a lamp, which means he gives David light and helps him to see when things seem hopeless.

2 Samuel 22:30

General Information:
David continues his song to Yahweh.

I can run over a troop
Here "troop" may refer to a group of soldiers or to a stone wall. Either way it means God enables David to defeat his enemies.

I can leap over a wall
David is exaggerating to emphasize Yahweh's help. Alternate translation: "I can climb over the wall that surrounds their city"

2 Samuel 22:31

The word of Yahweh is pure
"Everything Yahweh says is true"

He is a shield
The metaphor "a shield" emphasizes God's power to protect his people.

2 Samuel 22:32

General Information:
David continues his song to Yahweh.

For who is God except Yahweh, and who is a rock except our God?
David uses this question to emphasize that there is no God apart from Yahweh. These may be translated as statements. Alternate translation: "Yahweh alone is God. Our God alone is a rock."

who is a rock
David compares Yahweh to a rock to emphasize his strength and ability to protect his people.

2 Samuel 22:33

he leads the blameless person on his path
Yahweh keeps the blameless person safe and removes anything that may harm him.

2 Samuel 22:34

General Information:
David continues his song to Yahweh.

He makes my feet swift like a deer and places me on the high hills
Here David's feet are compared to those of a deer using exaggeration. Yahweh gives David the strength to move quickly and provides secure places for protection and rest.

2 Samuel 22:35

my hands ... and my arms
Both of these refer to David.

to bend a bow of bronze
Only a very strong man could use a bow made from metal.

2 Samuel 22:36

General Information:
David continues his song to Yahweh.

the shield of your salvation
David compares Yahweh's power to save him to a shield that protects a soldier from his enemy.

generated on Tue Oct 24 10:45:40 2023

your favor
God answered David's prayers and granted him blessings and success over his enemies.

2 Samuel 22:37

You have made a wide place for my feet beneath me
Yahweh has put David in a safe place where his enemies cannot trap him. Here he refers to himself by his "feet" to emphasize his ability to stand securely.

2 Samuel 22:38

General Information:
David continues his song to Yahweh.

pursued my enemies
"chased my enemies"

2 Samuel 22:39

I devoured them and smashed them
Here David compares himself to a wild animal. Alternate translation: "I completely destroyed them like a wild animal devouring its prey"

under my feet
Here "feet" refers to the power and control of victory over his enemies.

2 Samuel 22:40

General Information:
David continues his song to Yahweh.

You girded me with strength for battle
"You put strength on me like a belt for battle." Here the strength that Yahweh gives is compared to a belt for battle that allowed David to do mighty things. Alternate translation: "You gave me strength for battle"

you put under me those who rise up against me
"you helped me defeat those who fought against me"

2 Samuel 22:41

the back of my enemies' necks
Possible meanings are 1) David seeing the backs of the enemy as they run away or 2) David putting his foot on the back of his enemy's neck after he defeats him.

I annihilated
"I completely destroyed"

2 Samuel 22:42

General Information:
David continues his song to Yahweh.

They cried
"My enemies cried"

they cried out to Yahweh, but he did not answer them
The time for Yahweh's judgment had come upon them.

2 Samuel 22:43

like dust on the ground ... like mud in the streets
This means that David completely destroyed his enemies. These two phrases "like dust on the ground" and "like mud on the streets" have a similar meaning and are used for emphasis.

2 Samuel 22:44

General Information:
David continues his song to Yahweh.

from the disputes of my own people
This refers to those among the Israelites who rebelled against King David.

You have kept me as the head of nations
"You placed me as ruler over the nations." Here "nations" refers to other nations besides Israel.

A people that I have not known
"A foreign people"

2 Samuel 22:45

Foreigners were forced to bow to me
This can be stated in active form. Alternate translation: "Foreigners bowed down to me"

2 Samuel 22:46

General Information:
This page has intentionally been left blank.

2 Samuel 22:47

May my rock be praised. May God be exalted
These sentences have similar meaning and are used for emphasis. These may be stated in active form. Alternate translation: "May everyone praise my rock. May everyone exalt God"

my rock ... the rock
David compares Yahweh to a rock to emphasize his power to protect his people.

2 Samuel 22:48

the one who brings down peoples under me
"the one who puts the people of other nations under my rule"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22:49

you lifted me up above those who rose up against me
"you saved me from my enemies and gave me honor"

from violent men
"from those who want to harm me"

2 Samuel 22:50

General Information:
David concludes his song to Yahweh.

to your name
Here the metonym "name" refers to Yahweh's reputation.

2 Samuel 22:51

he shows his covenant loyalty to his anointed one
Here David may be referring to the promises Yahweh made in 2 Samuel 7:8

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Now these are the last words of David—

the declaration of David son of Jesse,
the declaration of the man who was highly honored,
the one anointed by the God of Jacob,
the sweet psalmist of Israel.
2 "The Spirit of Yahweh spoke by me,
and his word was on my tongue.
3 The God of Israel spoke,
the Rock of Israel said to me,
'The one who rules righteously over men,
who rules in the fear of God.
4 He will be like the morning light when the sun rises,
a morning without clouds,
when the tender grass springs up from the earth
through bright sunshine after rain.
5 Indeed, is my family not like this before God?
Has he not made an everlasting covenant with me,
ordered and sure in every way?
Does he not increase my salvation and fulfill my every desire?
6 But the worthless will all be like thorns to be thrown away,
because they cannot be gathered by one's hands.
7 The man who touches them
must use an iron tool or the shaft of a spear.
They must be burned up where they lie.'"

8 These are the names of David's mighty men: Josheb-Basshebeth the Tahkemonite, was the leader of the officers. He killed eight hundred men on one occasion. [1]

9 After him was Eleazar son of Dodai the Ahohite, one of the three mighty men. He was with David when they taunted the Philistines who had gathered together to do battle, and when the men of Israel had retreated. **10** Eleazar stood and fought the Philistines until his hand became weary and his hand stiffened to the grip of his sword. Yahweh brought about a great victory that day. The army returned after Eleazar, only to strip the bodies.

11 After him was Shammah son of Agee, a Hararite. The Philistines gathered together where there was a field of lentils, and the army fled from them. **12** But Shammah stood in the middle of the field and defended it. He killed the Philistines, and Yahweh brought about a great victory.

13 Three of the thirty soldiers went down to David at harvest time, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. **14** At that time David was in his stronghold, a cave, while the Philistines had established at Bethlehem. **15** David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!" **16** So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. **17** Then he said, "Yahweh, far be it from me, that I should do this. Should I drink the blood of men who have risked their lives?" So he refused to drink it.

These things were done by the three mighty.

18 Abishai, brother of Joab and son of Zeruiah, was captain over the three. He once fought with his spear against three hundred men and killed them. He was renowned along with the three soldiers. **19** Was he not even more famous than the three? He was made their captain. However, his fame did not equal the fame of the three most famous soldiers.

20 Benaiah from Kabzeel was the son of Jehoiada; he was a strong man who did mighty feats. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion while it was snowing. **21** Then he killed a very large Egyptian man. The Egyptian had a spear in his hand, but Benaiah fought against

him with only a staff. He seized the spear out of the Egyptian's hand and then killed him with his own spear. **22** Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men. **23** He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

24 The thirty included the following men: Asahel brother of Joab, Elhanan son of Dodo from Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira son of Ikkesh the Tekoite,

27 Abiezer the Anathothite, Sibbekai [2] the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite;

29 Heled [3] son of Baanah the Netophathite, Ithai son of Ribai from Gibeah of the Benjamites,

30 Benaiah the Pirathonite, Hiddai of the valleys of Gaash.

31 Abi-Albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of Shammah the Hararite, **33** Ahiam son of Sharar the Hararite,

34 Eliphelet son of Ahasbai the Maakathite, Eliam son of Ahithophel the Gilonite,

35 Hezro the Carmelite, Paarai the Arbite,

36 Igal son of Nathan from Zobah, Bani from the tribe of Gad, [4]

37 Zelek the Ammonite, Naharai the Beerothite, armor bearer to Joab son of Zeruiah,

38 Ira the Ithrite, Gareb the Ithrite,

39 Uriah the Hittite—thirty-seven in all.

Footnotes

23:8 [1]Instead of
23:27 [2]Some copies of the ancient Greek translation taken from the ancient Hebrew copies, have the name
23:29 [3]Some ancient copies have the spelling of this name to read,
23:36 [4]Some modern translations have a different name at this place in the text:

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2 Samuel 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:2-7.

2 Samuel 23:8-39 is a list of the famous people in David's army along with some of the special deeds some of them did. (See: works)

Special concepts in this chapter

Everlasting covenant

This is a reference to the covenant God previously made with David. (See: 2 Samuel 7, eternity and covenant).

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generated on Tue Oct 24 10:45:40 2023

2 Samuel 23:1

Now
This marks the beginning of a new section of the book.

these are the last words
This refers to what David will say in 2 Samuel 23:2-7.

the man who was highly honored, the one anointed by the God of Jacob
This can be stated in active form. Alternate translation: "the man whom the God of Jacob highly honored and anointed"

anointed by the God of Jacob
Anointing was done by pouring oil on a person's head. This was done to choose who would serve God as king or priest.

psalmist
This is a person who writes psalms or songs.

2 Samuel 23:2

by me
by David

and his word was on my tongue
Here "on my tongue" is a metonym for David speaking. Alternate translation: "he gave me a message to speak"

2 Samuel 23:3

General Information:
This continues David's last words.

The God of Israel spoke, the Rock of Israel ... me
Here the "God of Israel" is the same as the "Rock of Israel." The two phrases say essentially the same thing. David compares God to a rock to emphasize his power to protect his people.

The one who rules righteously over men, who rules in the fear of God
These two sentences both say that the king will respect God and do what God wants him to do.

in the fear of God
"respecting God"

2 Samuel 23:4

He will be like the morning light ... sunshine after rain
Here God is comparing the king to the morning light and sunshine after the rain. These are all ways of saying this king would be a delight to God and a blessing for the people. These two phrases have a similar meaning and are used for emphasis. Alternate translation: "He will be a delight to all"

2 Samuel 23:5

General Information:
This continues David's last words.

Indeed, is my family not like this before God?
Here David is saying that he agrees with God. This rhetorical question can be translated as a statement. Alternate translation: "My family is indeed like this before God!"

Has he not made ... way?
David acknowledges that God has made a covenant with him. This rhetorical question can be translated as a statement. Alternate translation: "He has indeed made ... way."

ordered and sure
This means God's covenant is properly organized and will not change so David's family can trust it.

Does he not increase my salvation ... desire?
David believes that God will always help him and cause him to prosper. This rhetorical question can be translated as a statement. Alternate translation: "He increases my salvation and gives me my every desire."

2 Samuel 23:6

General Information:
This concludes David's last words.

But the worthless will all be like thorns to be thrown away
Here the wicked person is compared to useless thorns. This can be stated in active form. Alternate translation: "But the wicked person is worthless and dangerous like thorns we throw away"

because they cannot be gathered by one's hands
"because no one can pick them up with his hands without the thorns hurting him"

2 Samuel 23:7

They must be burned up where they lie
"Where thorns are found, that is where they must be burned." This means God will destroy wicked people.

2 Samuel 23:8

Josheb-Basshebeth the Tahkemonite
The Tahkemonites were a people group, probably descendants of a man named Tahkemon. Alternate translation: "Josheb-Basshebeth, a descendant of Tahkemon"

Josheb-Basshebeth
This is the name of a man. Other modern translations read "Jeshbaal" or "Jashobeam" "Ishbaal" or "Ishbosheth" because various ancient

generated on Tue Oct 24 10:45:40 2023

copies have these variations. Translators may choose to say this in a footnote to their translation

eight hundred
"800"

2 Samuel 23:9

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:10

The army returned after Eleazar
This means that the army returned after Eleazar returned from battle. Alternate translation: "The Israeli army returned to the battle field after Eleazer had already won the battle"

only to strip the bodies
"only to take what they wanted from the dead bodies of the enemies"

2 Samuel 23:11

General Information:
This continues the list of David's greatest soldiers.

a field of lentils
"a field where someone had planted lentils"

lentils
a flat seed, eaten like beans

the army fled
"the Israelite army ran away"

2 Samuel 23:12

General Information:
This page has intentionally been left blank.

2 Samuel 23:13

Three of the thirty
These are not the same three soldiers mentioned in 2 Samuel 23:8-12.

the thirty
"the 30" or "the thirty bravest Israelite soldiers." The full meaning of this statement can be made clear.

cave of Adullam
"cave near the town of Adullam." Adullam is near Bethlehem.

Valley of Rephaim
This is the name of a place. See how you translated this in 2 Samuel 5:18.

2 Samuel 23:14

in his stronghold
"in his protected place"

the Philistines had established at Bethlehem
"some Philistines soldiers were controlling the village of Bethlehem"

2 Samuel 23:15

General Information:
This page has intentionally been left blank.

2 Samuel 23:16

broke through the army
"fought their way through the enemy army"

2 Samuel 23:17

Should I drink the blood of men who have risked their lives?
David compares the water to blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. This rhetorical question can be translated as a statement. Alternate translation: "Drinking this water would be like drinking the blood of those men who have risked their lives to bring it to me."

2 Samuel 23:18

Abishai ... Zeruiah
These are the names of men. Translate them as in 2 Samuel 2:18.

captain over the three
This means Abishai was the leader of the three who went and got water for David.

three hundred men
"300 men"

He was renowned along with the three soldiers
This can be stated in active form. Alternate translation: "He was almost as famous as the three bravest men"

2 Samuel 23:19

Was he not even more famous than the three?
This question is used to emphasize how famous he was. This rhetorical question can be translated as a statement. Alternate translation: "He was even more famous than the three."

three most famous soldiers
This refers to Josheb Basshebeth, Eleazar, and Shimeah. Abishai was not as famous as these soldiers.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 23:20

Kabzeel
This is the name of a city.

Jehoiada
This is the name of a man. See how you translated this in 2 Samuel 8:18.

Ariel
This is the name of a man.

2 Samuel 23:21

General Information:
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2 Samuel 23:22

did these feats
"did these mighty deeds"

he was named alongside the three mighty men
This can be stated in active form. Alternate translation: "people praise him like they praised the three mighty men"

three mighty men
This refers to Josheb Basshebeth, Eleazar, and Shimeah.

2 Samuel 23:23

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men
"He was more famous than the other 30 soldiers except for the three best soldiers"

his bodyguard
a group of soldiers in charge of guarding David

2 Samuel 23:24

General Information:
This is a list of David's greatest soldiers.

The thirty
"The 30 very famous soldiers"

2 Samuel 23:25

General Information:
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2 Samuel 23:26

General Information:
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2 Samuel 23:27

General Information:
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2 Samuel 23:28

General Information:
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2 Samuel 23:29

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:30

General Information:
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2 Samuel 23:31

General Information:
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2 Samuel 23:32

General Information:
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2 Samuel 23:33

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:34

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2 Samuel 23:35

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2 Samuel 23:36

General Information:
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2 Samuel 23:37

General Information:
This concludes the list of David's greatest soldiers.

2 Samuel 23:38

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generated on Tue Oct 24 10:45:40 2023

2 Samuel 23:39

thirty-seven in all
"there were 37 total"

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generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Again the anger of Yahweh was kindled against Israel, and he moved David against them saying, "Go, count Israel and Judah." **2** The king said to Joab the commander of the army, who was with him, "Go throughout all the tribes of Israel, from Dan to Beersheba, and count all the people, so that I may know the total number of men fit for battle." **3** Joab said to the king, "May Yahweh your God multiply the number of people a hundred times, and may the eyes of my master the king see it take place. But why does my master the king want this?" **4** Nevertheless, the king's word was final against Joab and against the commanders of the army. So Joab and the commanders went out from the king's presence to count the people of Israel. **5** They crossed over the Jordan and encamped near Aroer, south of the city in the valley. Then they traveled on through Gad to Jazer. **6** They came to Gilead and to the land of Tahtim Hodshi, then on to Dan Jaan and around toward Sidon. **7** They reached the stronghold of Tyre and all the cities of the Hivites and the Canaanites. Then they went out to the Negev in Judah at Beersheba. **8** When they had gone throughout all the land, they came back to Jerusalem at the end of nine months and twenty days. **9** Then Joab reported the total of the census of the fighting men to the king. There were in Israel 800,000 brave men who drew the sword, and the men of Judah were 500,000 men.

10 Then David's heart afflicted him after he had counted the men. So he said to Yahweh, "I have greatly sinned by doing this. Now, Yahweh, take away your servant's guilt, for I have acted very foolishly." **11** When David rose up in the morning, the word of Yahweh came to the prophet Gad, David's seer, saying, **12** "Go say to David: 'This is what Yahweh says: "I am giving you three choices. Choose one of them."'" **13** So Gad went to David and said to him, "Will three years of famine come to you in your land? Or will you flee three months from your enemies while they pursue you? Or will there be three days of plague in your land? Now decide what answer I should return to him who sent me." **14** Then David said to Gad, "I am in deep trouble. Let us fall into Yahweh's hands rather than into the hand of man, for his merciful actions are very great."

15 So Yahweh sent a plague on Israel from the morning to a fixed time, and seventy thousand people died from Dan to Beersheba. **16** When the angel reached out with his hand toward Jerusalem to destroy it, Yahweh changed his mind because of the harm it would cause, and he said to the angel who was destroying people, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Araunah the Jebusite. **17** Then David spoke to Yahweh when he saw the angel who had attacked the people, and said, "I have sinned, and I have acted perversely. But these sheep, what have they done? Please let your hand punish me and my father's family!"

18 Then Gad came that day to David and said to him, "Go up and build an altar for Yahweh at the threshing floor of Araunah the Jebusite." **19** So David went up as Gad instructed him to do, as Yahweh had commanded. **20** Araunah looked out and saw the king and his servants approaching. So Araunah went out and bowed to the king with his face to the ground. **21** Then Araunah said, "Why has my master the king come to me, his servant?" David replied, "To buy your threshing floor, so I can build an altar for Yahweh, so that the plague may be removed from the people." **22** Araunah said to David, "Take it as your own, my master the king. Do with it what is good in your sight. Look, here are oxen for the burnt offering and threshing sledges and ox yokes for the wood. **23** All this, my king, I, Araunah, will give to you." Then he said to the king, "May Yahweh your God accept you." **24** The king said to Araunah, "No, I insist on buying it at a price. I will not offer as a burnt offering to Yahweh anything that costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. **25** David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. So Yahweh answered the prayer on behalf of the land, and the plague on Israel was confined.

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2 Samuel 24 General Notes

Special concepts in this chapter

Counting soldiers

David ordered the leaders of his army to count how many men of fighting age there were. He was not supposed to do this because it showed he did not trust God. God was displeased and offered David three punishments. (See: trust)

generated on Tue Oct 24 10:45:40 2023

2 Samuel 24:1

the anger of Yahweh was kindled against Israel
The word "kindled" means start a fire. Here Yahweh's anger is compared to that of a fire. Alternate translation: "the anger of Yahweh started to burn like a fire"

he moved David against them
"he caused David to oppose them"

Go, count Israel and Judah
In the law of Moses, God prohibited the kings of Israel from taking a census of fighting men. The full meaning of this statement can be made explicit.

2 Samuel 24:2

Dan to Beersheba
This phrase uses two place names Dan, in the far north, and Beersheba, in the far south, to represent the entire country.

count all the people ... fit for battle
This means to count all the men except those men who are either too young, too old, or physically unable to fight.

2 Samuel 24:3

multiply ... hundred times
This means "produce 100 more people for every one person there is now."

2 Samuel 24:4

the king's word was final against Joab
Joab and the other commanders of King David's army were not able to convince David to not take a census.

the king's word
This phrase represents the king's command to them. Alternate translation: "what the king had commanded"

2 Samuel 24:5

They crossed
"Joab and the commanders of the army crossed"

Aroer
This was a city on the northern edge of the Arnon River.

Jazer
This is a town in Gad.

2 Samuel 24:6

Tahtim Hodshi
This may refer to the town of Kadesh in the land of the Hittite people.

2 Samuel 24:7

General Information:
This page has intentionally been left blank.

2 Samuel 24:8

they had gone
"Joab and the commanders had gone"

nine months and twenty days
"9 months and 20 days"

2 Samuel 24:9

Then Joab reported the total of the census of the fighting men to the king
"Then Joab told the king the total number of men ready for battle"

in Israel
This refers to the northern tribes of Israel.

800,000 ... 500,000
"eight hundred thousand ... five hundred thousand"

who drew the sword
This metonym refers to the men who were ready to fight in the army.

of Judah
This refers to the southern tribe of Judah.

2 Samuel 24:10

David's heart afflicted him
The "heart" here is a metonym for David's emotions and conscience. Alternate translation: "David felt guilty"

Now, Yahweh, take away your servant's guilt
David refers to himself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 24:11

the word of Yahweh came to the prophet Gad, David's seer, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [2 Samuel 7:4]

generated on Tue Oct 24 10:45:40 2023

David's seer
This means Gad was the official prophet in the royal palace.

2 Samuel 24:12

General Information:
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2 Samuel 24:13

General Information:
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2 Samuel 24:14

I am in deep trouble
"I am in terrible trouble"

Let us fall into Yahweh's hands rather than into the hand of man
Here "hands" refer to power or control. Alternate translation: "Let Yahweh and not people punish us"

2 Samuel 24:15

a fixed time
This is the time God decided he would stop the plague.

seventy thousand
"70,000"

from Dan to Beersheba
Here mentioning the city of Dan in the extreme north and the city Beersheba in the extreme south means the entire nation of Israel.

2 Samuel 24:16

the angel reached out with his hand toward Jerusalem to destroy it
Here the metonym "hand" stands for the angel's power. Alternate translation: "the angel was about to destroy the people in Jerusalem"

Yahweh changed his mind because of the harm
This means that Yahweh stopped the evil that he was allowing the angel to do. Alternate translation: "Yahweh felt grieved about the harm"

Now draw back your hand
The metonym "hand" stands for the angel's power. Alternate translation: "Do not harm them any longer"

Araunah
This is the name of a man.

the threshing floor
A threshing floor was a hard, flat surface where edible grain was separated from chaff.

2 Samuel 24:17

I have sinned, and I have acted perversely
These phrases mean the same thing and are combined for emphasis. Alternate translation: "I have sinned terribly"

But these sheep, what have they done?
David uses a question and compares the people to sheep to emphasize that they have done nothing wrong. This rhetorical question can be translated as a statement. Alternate translation: "These ordinary people have done nothing wrong."

Please let your hand punish me
Here the metonym "hand" refers to power. Alternate translation: "Please punish me"

2 Samuel 24:18

General Information:
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2 Samuel 24:19

General Information:
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2 Samuel 24:20

bowed to the king with his face to the ground
He was showing deep respect and honor to the king.

2 Samuel 24:21

so that the plague may be removed from the people
This can be stated in active form. Alternate translation: "so that Yahweh will remove this plague from the people"

2 Samuel 24:22

what is good in your sight
Here sight represents judgment or evaluation. Alternate translation: "what you think is good" or "what is good in your judgement"

threshing sledges
heavy boards used to separate grain from the rest of the wheat plant

2 Samuel 24:23

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Samuel 24:24

I will not offer ... anything that costs me nothing
This can be stated in a positive form. Alternate translation: "I will only offer ... something that I have paid for"

fifty shekels
"50 shekels." A shekel is 11 grams.

2 Samuel 24:25

on behalf of the land
Here the metonym "land" stands for the people of Israel. Alternate translation: "on behalf of the people of Israel"

the plague on Israel was confined
This can be translated in active form. Alternate translation: "God confined the plague that had been on Israel" or "God took the plague away from Israel"

generated on Tue Oct 24 10:45:40 2023

Book: 1 Kings

1 Kings

Chapter 1

1 When King David was old and advanced in years, they covered him with blankets, but he could not keep warm. **2** So his servants said to him, "Let us look for a young virgin for our master the king. Let her serve the king and take care of him. Let her lie in his arms so that our master the king may keep warm." **3** So they searched for a beautiful girl within all the borders of Israel. They found Abishag the Shunammite and brought her to the king. **4** The girl was very beautiful. She served the king and took care of him, but the king did not know her.

5 At that time, Adonijah son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run ahead of him. **6** His father had never troubled him, saying, "Why have you done this or that?" Adonijah was also a very handsome man, born next after Absalom. **7** He conferred with Joab son of Zeruiah and with Abiathar the priest. They followed Adonijah and helped him. **8** But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David did not follow Adonijah. **9** Adonijah sacrificed sheep, cattle, and fattened calves by the stone of Zoheleth, which is beside En Rogel. He invited all his brothers, the king's sons, and all the men of Judah, the king's servants. **10** But he did not invite Nathan the prophet, Benaiah, the mighty men, or his brother Solomon.

11 Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah son of Haggith has become king, and David our master does not know it? **12** Now therefore let me give you advice, so that you may save your own life and the life of your son Solomon. **13** Go to King David; say to him, 'My master the king, did you not swear to your servant, saying, "Surely Solomon your son will reign after me, and he will sit on my throne?" Why then is Adonijah reigning?' **14** While you are there speaking with the king, I will come in after you and confirm your words."

15 So Bathsheba went into the king's room. The king was very old, and Abishag the Shunammite was serving the king. **16** Bathsheba bowed down and showed respect before the king. Then the king said, "What do you desire?" **17** She said to him, "My master, you swore to your servant by Yahweh your God, saying, 'Surely Solomon your son will reign after me, and he will sit on my throne.' **18** Now, see, Adonijah is king, and you, my master the king, do not know it. **19** He has sacrificed many cattle, fatted calves, and sheep, and has invited all the sons of the king, Abiathar the priest, and Joab the captain of the army, but he has not invited Solomon your servant. **20** As for you, my master the king, the eyes of all Israel are on you, waiting for you to tell them who will sit on the throne after you, my master. **21** Otherwise it will happen, when my master the king lies down with his fathers, that I and my son Solomon will be regarded as criminals."

22 While she was still speaking with the king, Nathan the prophet came in. **23** The servants told the king, "Nathan the prophet is here." When he came in before the king, he bowed down before the king with his face to the ground. **24** Nathan said, "My master the king, have you said, 'Adonijah will reign after me, and he will sit on my throne?' **25** For he has gone down today and sacrificed a great number of cattle, fatted calves, and sheep. He has invited all the king's sons, the captains of the army, and Abiathar the priest. They are eating and drinking before him, and saying, 'Long live King Adonijah!' **26** But as for me, your servant, Zadok the priest, Benaiah son of Jehoiada, and your servant Solomon, he has not invited us. **27** Has my master the king done this without telling us, your servants, who should sit on the throne after him?"

28 Then King David answered and said, "Call Bathsheba back to me." She came into the king's presence and stood before the king. **29** The king made an oath and said, "As Yahweh lives, who has redeemed my soul out of all trouble, **30** as I vowed to you by Yahweh, the God of Israel, saying, 'Solomon your son will reign after me, and he will sit on my throne in my place,' I will do this today." **31** Then Bathsheba bowed

generated on Tue Oct 24 10:45:40 2023

down and put her face to the ground and she showed honor to the king and said, "May my master King David live forever!"

32 King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." So they came before the king. **33** The king said to them, "Take with you the servants of your master, and have Solomon my son ride on my own mule and take him down to Gihon. **34** Let Zadok the priest and Nathan the prophet anoint him king over Israel and blow the ram's horn and say, 'Long live King Solomon!' **35** Then you will come up after him, and he will come and sit on my throne; for he will be king in my place. I have appointed him to be ruler over Israel and Judah." **36** Benaiah son of Jehoiada answered the king, and said, "Let it be so! May Yahweh, the God of my master the king, confirm it. **37** As Yahweh has been with my master the king, so may he be with Solomon, and make his throne greater than the throne of my master King David."

38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites went down and had Solomon ride upon King David's mule; they brought him to Gihon. **39** Zadok the priest took the horn of oil out of the tent and anointed Solomon. Then they blew the ram's horn, and all the people said, "Long live King Solomon!" **40** Then all the people went up after him, and the people played the flutes and rejoiced with great joy, so that the earth shook with their sound.

41 Adonijah and all the guests who were with him heard it as they finished eating. When Joab heard the sound of the ram's horn, he said, "Why is there an uproar in the city?" **42** While he was still speaking, Jonathan son of Abiathar the priest came. Adonijah said, "Come in, for you are a worthy man and bring good news." **43** Jonathan answered and said to Adonijah, "Our master King David has made Solomon the king, **44** and the king has sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites. They have had Solomon ride on the king's mule. **45** Zadok the priest and Nathan the prophet have anointed him king at Gihon, and have come up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. **46** Also, Solomon is sitting on the throne of the kingdom. **47** Moreover, the king's servants came to bless our master King David, saying, 'May your God make the name of Solomon better than your name, and make his throne greater than your throne.' Then the king bowed down on the bed. **48** The king also said, 'Blessed be Yahweh, the God of Israel, who has given a person to sit on my throne this day, and that my own eyes should see it.'"

49 Then all the guests of Adonijah were terrified. They stood up and each man went his way. **50** Adonijah was afraid of Solomon and rose up, went, and took hold of the horns of the altar. **51** Then it was told Solomon, saying, "See, Adonijah is afraid of King Solomon, for he has laid hold on the horns of the altar, saying, 'Let King Solomon swear to me first that he will not kill his servant with the sword.'" **52** Solomon said, "If he will show himself a worthy man, not a hair of his will fall to the earth, but if wickedness is found in him, he will die." **53** So King Solomon sent men, who brought Adonijah down from the altar. He came and bowed down to King Solomon, and Solomon said to him, "Go to your house."

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1 Kings 1 General Notes

Structure and formatting

1 Kings is a continuation of 2 Samuel.

This chapter records the beginning of the reign of Solomon (chapters 1-11) after the death of David.

Special concepts in this chapter

The next king

David did not announce who was to succeed him. Because of this, there was fighting between David's sons over who should be king. Adonijah invited guests to a banquet and declared himself king. Then those favoring Solomon told David and he declared Solomon the new king.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Idiom
Several times in this chapter, the people use the idiom "sit on the throne" to mean "be king." Solomon assures Adonijah that if he behaves himself "not a hair of his will fall to the earth," meaning "he will not be harmed."

---

1 Kings 1:1

covered him with blankets
They put many blankets on King David to try to keep him warm.

old and advanced in years
"very old." The two phrases are similar in meaning and are combined for emphasis. (See:.)

1 Kings 1:2

General Information:
This page has intentionally been left blank.

1 Kings 1:3

So they searched
"So the king's servants searched"

within all the borders of Israel
"all over the land of Israel"

Abishag
This is a woman's name.

Shunammite
a person from the city of Shunem

the king
"King David"

1 Kings 1:4

the king did not know her
Here "know her" is a euphemism. Alternate translation: "the king did not have sexual relations with her"

1 Kings 1:5

Adonijah son of Haggith
Haggith was a wife of David.

exalted himself
"began to boast"

horsemen
These are men who drive chariots pulled by horses.

fifty men to run ahead of him
These men would go ahead of the chariots to clear the way for them and protect them.

1 Kings 1:6

had never troubled him, saying
"had never troubled him. He had never even asked him" or "had never wanted to make him angry, so he never even asked him"

Why have you done this or that?
This is a rhetorical question that a father would ask to discipline his son. Alternate translation: "You should know that what you have done is wrong."

born next after Absalom
David was the father or both Absalom and Adonijah, but they had different mothers. Absalom was born, then Adonijah.

1 Kings 1:7

He conferred with Joab
"Adonijah discussed his plans with Joab"

Joab ... Zeruiah ... Abiathar ... Adonijah
These are names of men.

followed Adonijah and helped him
"supported and helped Adonijah" or "promised to support and help Adonijah"

1 Kings 1:8

Zadok ... Benaiah ... Jehoiada ... Nathan ... Shimei ... Rei
These are names of men.

1 Kings 1:9

fattened calves
"calves that were given plenty of food so that they would be fat" or "young cows that were specially prepared for sacrifice"

stone of Zoheleth
This is a rocky area near Jerusalem.

En Rogel
This was the name of a spring where people got water.

all his brothers ... all the men
This is a generalization.

all his brothers, the king's sons
These two phrases refer to the same people.

generated on Tue Oct 24 10:45:40 2023

men of Judah, the king's servants
These two phrases refer to the same people.

1 Kings 1:10

General Information:
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1 Kings 1:11

Have you not heard ... it?
The purpose of this question is to introduce the information that Nathan wants to tell Bathsheba. Alternate translation: "You do not seem to have heard ... it." or "Have you heard ... it?"

that Adonijah son of Haggith has become king
"that Haggith's son Adonijah is trying to become king"

Haggith
Adonijah's mother and a wife of David.

1 Kings 1:12

General Information:
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1 Kings 1:13

General Information:
The prophet Nathan continues to speak to Bathsheba.

did you not swear to your servant ... throne?
The purpose of this question was to remind David of what he had promised Bathsheba. Alternate translation: "you swore to your servant ... throne."

to your servant
Bathsheba speaks to David as if she were someone else to show that she respects David. Alternate translation: "to me, your servant"

he will sit on my throne
Sitting on the throne is a metonym for being king. Alternate translation: "he will be king just as I was"

Why then is Adonijah reigning?
Bathsheba was to use a question so David would pay attention. Alternate translation: "So then, Adonijah should not be reigning."

1 Kings 1:14

confirm your words
"tell him that what you have said is true"

1 Kings 1:15

the king's room
"the room in which the king slept"

Abishag the Shunammite
This is the young virgin that King David's servants had brought to care for him. See how you translated this in 1 Kings 1:3.

1 Kings 1:16

bowed down and showed respect before the king
"bowed close to the ground in front of the king"

What do you desire?
"What can I do for you?"

1 Kings 1:17

you swore to
The form of "you" here is emphatic. Alternate translation: "you yourself swore to"

your servant
Bathsheba speaks as if she were another person to show David that she respects him. See how you translated this in 1 Kings 1:13. Alternate translation: "me, your servant"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

he will sit on my throne
Sitting on the throne is a metonym for being king. See how you translated this in [1 Kings 1:13]

1 Kings 1:18

General Information:
Bathsheba continues speaking to King David.

see
"look" or "listen" or "pay attention to what I am about to tell you"

1 Kings 1:19

General Information:
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1 Kings 1:20

General Information:
Bathsheba continues to speak to King David.

the eyes of all Israel are on you, waiting
Here "eyes" refers to the people. Here "the eyes ... are on you" is an idiom that means the people are waiting expectantly. Alternate translation: "all the people of Israel are waiting expectantly"

generated on Tue Oct 24 10:45:40 2023

will sit on the throne
Sitting on the throne is a metonym for being king. See how you translated similar words in 1 Kings 1:13. Alternate translation: "will be king"

1 Kings 1:21

when my master the king lies down with his fathers
Bathsheba speaks to King David as if she were speaking about him to show that she respects him. Alternate translation: "when you sleep with your fathers"

lies down with his fathers
This is a polite way of saying "dies."

I and my son Solomon will be regarded as criminals
This can be translated in active form. Alternate translation: "the new king will regard my son Solomon and me as criminals"

1 Kings 1:22

General Information:
Nathan the prophet speaks to King David.

1 Kings 1:23

General Information:
This page has intentionally been left blank.

1 Kings 1:24

General Information:
Nathan the prophet continues to speak to King David.

have you said, 'Adonijah will reign after me, and he will sit on my throne?'
This can be stated as an indirect quotation. Alternate translation: "have you said that Adonijah will reign after you, and he will sit on your throne?"

he will sit on my throne
Sitting on the throne is a metonym for being king. See how you translated this in 1 Kings 1:13. Alternate translation: "he will be king just as I was"

1 Kings 1:25

eating and drinking before him
Adonijah probably sat at a table where he could watch all those he had invited as they ate and drank. The main idea is that the people Nathan named were with Adonijah and they were celebrating together. Alternate translation: "eating and drinking with him" or "eating and drinking where he can see them"

1 Kings 1:26

General Information:
Nathan the prophet continues to speak to King David.

1 Kings 1:27

Has my master the king done this without telling us, your servants, who should sit on the throne after him?
Nathan refers to David in the third person. This is a way of showing respect to the king. It can be stated in second person. Alternate translation: "Have you, my master the king, done this without telling us, your servants, who should sit on the throne after you?"

who should sit on the throne
Sitting on the throne is a metonym for being king. See how you translated similar words in [1 Kings 1:13]

1 Kings 1:28

General Information:
King David makes a promise to Bathsheba.

came into the king's presence
"came before the king" or "came back to the king"

1 Kings 1:29

made an oath
"made a solemn promise"

1 Kings 1:30

he will sit on my throne in my place
Sitting on the throne is a metonym for being king. See how you translated similar words in [1 Kings 1:13]

1 Kings 1:31

May my master King David live forever
Bathsheba knew David would not live forever; this is a way of saying that he is a good king.

1 Kings 1:32

General Information:
King David anoints Solomon king.

1 Kings 1:33

the servants of your master
David speaks of himself as if he were speaking of someone else so Zadok, Nathan, and Benaiah would remember that David is still king. Alternate translation: "my servants"

generated on Tue Oct 24 10:45:40 2023

Gihon
This is the name of a water spring.

1 Kings 1:34

General Information:
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1 Kings 1:35

General Information:
King David continues to speak on behalf of Solomon as the one who will become king.

he will come and sit on my throne
The words "sit on the throne" are used as a metonym for being king in 1 Kings 1:13, 1 Kings 1:17, and 1 Kings 1:30. Here David speaks of Solomon literally sitting on a physical throne.

1 Kings 1:36

Let it be so!
They agree and will do what King David said.

May Yahweh, the God of my master the king, confirm
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "My master and king, may Yahweh your God confirm"

1 Kings 1:37

has been with my master the king, so
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "has been with you, my master the king, so"

make his throne greater than the throne of my master King David
The word "throne" is a metonym for either 1) the person who sits on the throne. Alternate translation: "make the one who sits on the throne greater than my master King David" or 2) the kingdom over which the one who sits on the throne rules. Alternate translation: "make his kingdom greater than the kingdom of my master King David"

the throne of my master King David
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "your throne, my master King David"

1 Kings 1:38

General Information:
The people of Israel anoint Solomon as king over Israel.

Kerethites ... Pelethites
These are names of people groups.

Gihon
This is the name of a spring, where fresh water comes out of the ground.

1 Kings 1:39

took the horn of oil out of the tent
This means the priest took the special animal horn filled with olive oil that was kept in Yahweh's special tent.

took the horn of oil
Possible meanings are 1) the horn of an animal filled with olive oil or 2) a container that had replaced the original horn, but the people still called it a horn. Alternate translation: "took a container of oil"

all the people
This is a generalization.

1 Kings 1:40

General Information:
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1 Kings 1:41

General Information:
Adonijah hears the loud noise and waits for the news.

1 Kings 1:42

General Information:
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1 Kings 1:43

General Information:
Adonijah learns that Solomon is the new king.

1 Kings 1:44

Kerethites ... Pelethites
These are names of people groups.

1 Kings 1:45

General Information:
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1 Kings 1:46

General Information:
Jonathan continues to speak to Adonijah about Solomon.

generated on Tue Oct 24 10:45:40 2023

is sitting on the throne of the kingdom
Possible meanings are 1) that these words are a metonym for being king. See how you translated similar words in [1 Kings 1:35]

1 Kings 1:47

General Information:
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1 Kings 1:48

a person to sit on my throne this day
Possible meanings are 1) that these words are a metonym for being king. See how you translated similar words in [1 Kings 1:35]

1 Kings 1:49

General Information:
Adonijah becomes terrified of King Solomon.

They stood up
Another possible meaning is "They began to act quickly"

1 Kings 1:50

Adonijah ... took hold of the horns of the altar
The "horns of the altar" symbolized the strength and protection of Yahweh, but because Adonijah literally went into the area of the physical tent to take literal hold of the physical horns, you should translate this literally.

Adonijah ... rose up, went
Another possible meaning is "Adonijah ... quickly went"

1 Kings 1:51

is afraid of King Solomon
The servants speak to King Solomon as if they were speaking of someone else to show that they respected King Solomon. Alternate translation: "is afraid of you, King Solomon"

he will not kill his servant
Adonijah speaks of himself as if he were speaking of another person so people will think that he respects King Solomon. Alternate translation: "he will not kill me"

1 Kings 1:52

General Information:
Solomon spares the life of Adonijah.

not a hair of his will fall to the earth
This is an exaggeration to say that Solomon will keep Adonijah safe. Alternate translation: "not a hair of his head will fall" or "I will keep him safe"

wickedness is found in him
The abstract noun "wickedness" can be translated as a verb. It is spoken of as if it were an object that could be found in a container. This can be translated in active form. Alternate translation: "he does what is evil"

1 Kings 1:53

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 As the day of David's death approached, he commanded Solomon his son, saying, **2** "I am going the way of all the earth. Be strong, therefore, and show yourself a man. **3** Keep the commands of Yahweh your God to walk in his ways, to obey his statutes, his commandments, his decisions, and his covenant decrees, being careful to do what is written in the law of Moses, so you may prosper in all you do, wherever you go, **4** so that Yahweh may fulfill his word which he spoke concerning me, saying, 'If your descendants carefully watch their conduct, to walk before me faithfully with all their heart and with all their soul, you will never cease to have a man on the throne of Israel.' **5** You know also what Joab son of Zeruiah did to me, and what he did to the two commanders of the armies of Israel, to Abner son of Ner, and to Amasa son of Jether, whom he killed. He shed the blood of war in peace and put the blood of war on the belt around his waist and on the sandals on his feet. **6** Deal with Joab by the wisdom you have learned, but do not let his gray head go down to Sheol in peace. **7** However, show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for they came to me when I fled from Absalom your brother. **8** Look, there is with you Shimei son of Gera, the Benjamite of Bahurim, who cursed me with a violent curse on the day I went to Mahanaim. Shimei came down to meet me at the Jordan, and I swore to him by Yahweh, saying, 'I will not put you to death with the sword.' **9** Now therefore do not let him go free from punishment. You are a wise man, and you will know what you ought to do to him. You will bring his gray head down to Sheol with blood."

10 Then David lay down with his ancestors and was buried in the city of David. **11** The days that David reigned over Israel were forty years. He had reigned for seven years in Hebron and for thirty-three years in Jerusalem. **12** Then Solomon sat on the throne of his father David, and his rule was firmly established.

13 Then Adonijah son of Haggith came to Bathsheba the mother of Solomon. She said, "Do you come peacefully?" He replied, "Peacefully." **14** Then he said, "I have something to say to you." So she replied, "Speak." **15** Adonijah said, "You know that the kingdom was mine, and that all Israel expected me to be king. But things changed, and the kingdom was given to my brother, for it was his from Yahweh. **16** Now I have one request of you, and do not turn away from my face." Bathsheba said to him, "Speak." **17** He said, "Please speak to Solomon the king, for he will not turn away from your face, so that he may give me Abishag the Shunammite as my wife." **18** Bathsheba said, "Very well, I will speak to the king."

19 Bathsheba therefore went to King Solomon to speak to him for Adonijah. The king rose to meet her and bowed down to her. Then he sat down on his throne and had a throne brought for the king's mother. She sat at his right hand. **20** Then she said, "I wish to ask one small request of you, for you will not turn away from my face." The king answered her, "Ask, my mother, for I will not turn away from your face." **21** She said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife." **22** King Solomon answered and said to his mother, "Why do you ask Abishag the Shunammite for Adonijah? Why do you not ask the kingdom for him also, for he is my elder brother—for him, for Abiathar the priest, and for Joab son of Zeruiah?" **23** Then King Solomon swore by Yahweh, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life. **24** Now therefore as Yahweh lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised, surely Adonijah will be put to death today." **25** So King Solomon sent Benaiah son of Jehoiada, and Benaiah found Adonijah and put him to death.

26 Then to Abiathar the priest the king said, "Go to Anathoth, to your own fields. You are worthy of death, but I will not at this time put you to death, because you carried the ark of the Lord Yahweh before David my father and suffered in every way my father suffered." [1]**27** So Solomon dismissed Abiathar from being priest to Yahweh, that he might fulfill the word of Yahweh, which he had spoken concerning the house of Eli at Shiloh.

28 The news came to Joab, for Joab had supported Adonijah, though he had not supported Absalom. So Joab fled to the tent of Yahweh and took hold of the horns of the altar. **29** It was told King Solomon that Joab had fled to the tent of Yahweh and was now beside the altar. Then Solomon sent Benaiah son of Jehoiada, saying, "Go, execute him." **30** So Benaiah came to the tent of Yahweh and said to him, "The king says, 'Come out.'" Joab replied, "No, I will die here." So Benaiah returned to the king, saying, "Joab said he wanted to die at the altar." **31** The king said to him, "Do as he has said. Kill him and bury him so that you may take away from me and from my father's house the blood that Joab shed without cause. **32** May

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Yahweh return his blood on his own head, because without the knowledge of my father David he attacked two men more righteous and better than himself and killed them with the sword, Abner son of Ner, the captain of the army of Israel, and Amasa son of Jether, the captain of the army of Judah. **33** So may their blood return on the head of Joab and on the head of his descendants forever. But to David and his descendants, and to his house, and to his throne, may there be peace forever from Yahweh." **34** Then Benaiah son of Jehoiada went up and attacked Joab and killed him. He was buried in his own house in the wilderness. **35** The king put Benaiah son of Jehoiada over the army in his place, and he put Zadok the priest in Abiathar's place.

36 Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and live there, and do not go out from there to any other place. **37** For on the day you go out, and pass over the Kidron Valley, know you for certain that you will surely die. Your blood will be on your own head." **38** So Shimei said to the king, "What you say is good. As my master the king has said, so your servant will do." So Shimei lived in Jerusalem for many days.

39 But at the end of three years, two of the servants of Shimei ran away to Achish son of Maakah, the king of Gath. So they told Shimei, saying, "See, your servants are in Gath." **40** Then Shimei arose, saddled his donkey and went to Achish in Gath to seek his servants. He went and brought his servants back from Gath. **41** When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned, **42** the king sent and called for Shimei and said to him, "Did I not make you swear by Yahweh and testify to you, saying, 'Know for certain that on the day you go out and go to any other place, you will surely die'? Then you said to me, 'What I have heard is good.' **43** Why then have you not kept your oath to Yahweh and the command that I gave you?" **44** The king also said to Shimei, "You know in your heart all the wickedness that you did to my father David. Therefore Yahweh will return your wickedness on your own head. **45** But King Solomon will be blessed and the throne of David will be established before Yahweh forever." **46** Then the king gave a command to Benaiah son of Jehoiada. He went out and put Shimei to death.

So the kingdom was well established in Solomon's hand.

Footnotes

2:26 [1]The ancient Greek translation simply has,

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1 Kings 2 General Notes

Structure and formatting

This chapter has two stories: David's last advice to Solomon and Solomon's punishment of those who supported Adonijah and also Shimei, who had cursed David when David was fleeing from Absalom. (See: curse)

Special concepts in this chapter

Exalting oneself

Exalting oneself can lead to disaster as when Adonijah made himself king. (See: exalt)

Important figures of speech in this chapter

Euphemism

David spoke of his impending death using a euphemism: "I am going the way of all the earth."

Other possible translation difficulties in this chapter

Parallelism

David wanted to emphasize the importance of obeying God to his son Solomon. He used parallelism, saying the same thing seven times using different words: "Keep the commands of Yahweh your God to walk in his ways, to obey his statutes, his commandments, his decisions, and his covenant decrees, being

generated on Tue Oct 24 10:45:40 2023

careful to do what is written in the law of Moses." Some languages have other ways of emphasizing an idea.

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1 Kings 2:1

General Information:
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1 Kings 2:2

I am going the way of all the earth
This is a polite way of saying "I am going to die."

show yourself a man
The ellipsis can be filled in. Alternate translation: "show yourself to be a man" or "show everyone that you are a man" or "live so that everyone can see you are a good man"

1 Kings 2:3

walk in his ways
Walking on a path is a metonym for the way a person lives. Alternate translation: "live the way he commands"

so you may prosper
"so you may succeed" or "so you may do well"

1 Kings 2:4

may fulfill his word
"do everything he promised he would do"

If your descendants ... you will never cease
Yahweh is talking to David, so the words "you" and "your" refer to David.

to walk before me faithfully
Yahweh is talking to David, so the word "me" refers to Yahweh.

with all their heart and with all their soul
The idiom "with all ... heart" means "completely" and "with all ... soul" means "with all ... being." These two phrases have similar meanings. Alternate translation: "with all their being" or "with all their energy"

you will never cease to have a man on the throne of Israel
The word "throne" is a metonym for the king who sits on the throne. The phrase "will never cease to have" can be stated positively. Alternate translation: "your descendants will never cease to be kings of Israel" or "one of your descendants will always be the king of Israel"

1 Kings 2:5

General Information:
King David continues to tell Solomon how to lead Israel.

what Joab ... did to me, and what he did
David is referring to the same thing twice. Alternate translation: "what Joab ... did to me—that is, what he did"

shed the blood of war in peace
Possible meanings are 1) "killed those men during a time of peace as if he were killing them in war" or 2) "took revenge on those men during a time of peace because they had killed people in war"

put the blood of war on the belt around his waist and on the sandals on his feet
Possible meanings are 1) Joab was close enough to these men when he killed them that their blood spattered on his belt and on his sandals or 2) the word "blood" is a metonym for guilt of murder, and the belt and the shoes are metonyms for Joab's authority as commander, so David is saying that because Joab is guilty of murder, he should not be commander of the army. Either way, it is best to translate this literally.

1 Kings 2:6

do not let his gray head go down to Sheol in peace
Here being old is represented by having gray hair, that is, a "gray head." Alternate translation: "make sure Joab dies a violent death before he grows old"

Sheol
the grave or the world of the dead

1 Kings 2:7

General Information:
King David continues to tell Solomon how to lead Israel.

Barzillai
a man's name

let them be among those who eat at your table
The table is a metonym for the home where the table is. Alternate translation: "welcome them to eat at your home"

1 Kings 2:8

General Information:
King David continues to tell Solomon how to lead Israel.

generated on Tue Oct 24 10:45:40 2023

Shimei ... Gera
men's names

Benjamite
descendant of Benjamin

Bahurim ... Mahanaim
place names

1 Kings 2:9

do not let him go free from punishment
"be sure to punish him"

bring his gray head down to Sheol with blood
Blood is a metonym for violent death, and the head is synecdoche for the whole person. Alternate translation: "make sure he dies a violent death"

1 Kings 2:10

General Information:
David dies and Solomon takes his place as the new king of Israel.

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died"

David ... and was buried
This can be translated in active form. Alternate translation: "David ... and they buried him"

1 Kings 2:11

The days that David reigned over Israel were
"The time that David reigned over Israel was" or "David reigned over Israel for"

1 Kings 2:12

sat on the throne of his father David
The throne represents the authority of the king. Alternate translation: "became king, as his father David had been"

his rule was firmly established
This can be translated in active form. Alternate translation: "Yahweh firmly established Solomon's rule" or "Yahweh caused Solomon to take complete control of the kingdom"

1 Kings 2:13

General Information:
Adonijah comes to speak to Bathsheba.

peacefully
with no desire to cause harm

1 Kings 2:14

General Information:
This page has intentionally been left blank.

1 Kings 2:15

all Israel
This is a generalization.

things changed
"what we expected to happen did not happen"

the kingdom was given to my brother
This can be translated in active form. Alternate translation: "Yahweh gave the kingdom to my brother" or "my brother became king"

1 Kings 2:16

General Information:
Adonijah shares his request with Bathsheba.

do not turn away from my face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. Alternate translation: "do not refuse to do what I request"

1 Kings 2:17

he will not turn away from your face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. Alternate translation: "he will not refuse to do what you request"

Abishag the Shunammite
See 1 Kings 1:3.

1 Kings 2:18

General Information:
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1 Kings 2:19

General Information:
Bathsheba goes to King Solomon with Adonijah's request.

The king rose
"The king stood up" from where he was sitting on his throne.

had a throne brought
This can be stated in active form. Alternate translation: "told someone to bring a throne"

generated on Tue Oct 24 10:45:40 2023

the king's mother
Bathsheba

1 Kings 2:20

you will not turn away from my face ... I will not turn away from your face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. See how you translated similar words in [1 Kings 2:16]

1 Kings 2:21

Let Abishag the Shunammite be given to Adonijah ... as his wife
This can be translated in active form. Alternate translation: "Allow Adonijah ... to marry Abishag the Shunammite" or "Give Abishag the Shunammite to Adonijah ... as his wife"

1 Kings 2:22

General Information:
King Solomon gives an answer to Adonijah's request.

Why do you ask ... Adonijah? Why do you not ask the kingdom for him also ... Zeruiah?
King Solomon was angered by his mother's request. Alternate translation: "You are wrong to ask ... Adonijah! This is the same as asking the kingdom for him also ... Zeruiah!"

1 Kings 2:23

May God do so to me, and more also, if Adonijah has not spoken this word against his own life
This is an idiom. Alternate translation: "God will have every right to execute me—and to do even worse things to me—if I do not execute Adonijah because he has made this request"

1 Kings 2:24

General Information:
King Solomon executes Adonijah.

set me on the throne
The word "throne" refers to Solomon's authority to rule that was given by Yahweh.

who has made me a house
Here "house" refers to descendants that Yahweh gave to King Solomon, who would continue to reign after him.

1 Kings 2:25

General Information:
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1 Kings 2:26

General Information:
Solomon dismisses Abiathar from being priest.

suffered in every way my father suffered
Abiathar had suffered alongside King David before David became king.

1 Kings 2:27

that he might fulfill
The word "he" refers to King Solomon.

the word of Yahweh
"the things that Yahweh had said"

which he had spoken
The word "he" refers to Yahweh.

1 Kings 2:28

General Information:
King Solomon orders Benaiah to execute Joab.

The news came to Joab
"Joab heard what Solomon did after he had become king"

the horns of the altar
The horns of the altar symbolized Yahweh's power and protection.

1 Kings 2:29

It was told King Solomon that Joab had fled
This can be translated in active form. Alternate translation: "Someone told King Solomon that Joab had fled"

1 Kings 2:30

General Information:
Benaiah goes to execute Joab.

1 Kings 2:31

bury him so that you may take away from me and from my father's house the blood that Joab shed without cause
Here "house" stands for the descendants of David while "blood" represents guilt. Alternate translation: "bury him and so remove from me and my family the guilt for the murders Joab committed without cause" or "bury him. Do that so Yahweh will not hold me and my father's house guilty because Joab murdered people for no reason"

1 Kings 2:32

General Information:
King Solomon explains why Joab should die.

May Yahweh return his blood on his own head
The word "his" refers to Joab. "Blood" is a metonym for murder. And, the idiom "his blood on his own head" means the person should be considered guilty for murder. Alternate translation: "Joab has murdered people, and I want Yahweh to hold him guilty for what he has done"

more righteous and better
These words mean basically the same thing and emphasize that Abner and Amasa were much better men than Joab.

1 Kings 2:33

may their blood return on the head of Joab and on the head of his descendants
The word "blood" is a metonym for murder. And, the idiom "blood return on the head of" means the person should be considered guilty for murder. Alternate translation: "I want Yahweh to hold Joab and his descendants guilty"

to his house, and to his throne
The words "house" and "throne" are metonyms for the family and the kingdom. Alternate translation: "to David's descendants and to David's kingdom"

1 Kings 2:34

General Information:
Benaiah kills Joab and becomes the commander of King Solomon's army.

He was buried in his own house
This can be translated in active form. Alternate translation: "They buried Joab in his own house"

in his own house
The house is a metonym for the land on which the house stood. The Israelites buried people out of doors in graves or tombs. Alternate translation: "where his family lived"

1 Kings 2:35

General Information:
This page has intentionally been left blank.

1 Kings 2:36

General Information:
King Solomon tells Shimei to stay in Jerusalem or Shimei will die.

1 Kings 2:37

Your blood will be on your own head
Here "blood" is a metonym for guilt and the head is a metonym for the person. Alternate translation: "You will be responsible for your own death"

1 Kings 2:38

General Information:
This page has intentionally been left blank.

1 Kings 2:39

General Information:
Shimei leaves Jerusalem.

Achish ... Maakah ... Gath
men's names

Gath
a Philistine city

1 Kings 2:40

Shimei arose
This is an idiom. "Shimei quickly"

1 Kings 2:41

General Information:
King Solomon judges Shimei for leaving Jerusalem.

Solomon was told
This can be translated in active form. Alternate translation: "someone told Solomon"

1 Kings 2:42

Did I not make you swear ... saying, 'Know ... die'?
Solomon is reminding Shimei of what Shimei had promised. Alternate translation: "You know very well that I made you swear ... saying, 'Know ... die'!"

1 Kings 2:43

General Information:
King Solomon pronounces judgment upon Shimei for leaving Jerusalem.

Why then have you not kept your oath ... you?
Possible meanings are 1) Solomon is asking for an answer or 2) Alternate translation: "You have done wrong by breaking your oath ... you."

1 Kings 2:44

will return your wickedness on your own head
Here the head represents the person, and wickedness is spoken of as if it were a solid or liquid that could be put on a person's head. Alternate translation: "will hold you responsible for all your wickedness"

1 Kings 2:45

General Information:
King Solomon orders Shimei to be put to death.

generated on Tue Oct 24 10:45:40 2023

the throne of David will be established before Yahweh forever
Here "throne of David" represents the authority and rule of David and all his descendants forever.

1 Kings 2:46

in Solomon's hand
This use of "hand" represents Solomon's power and authority.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Solomon allied himself by marriage with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house, the house of Yahweh, and the wall around Jerusalem. **2** The people were sacrificing at the high places, because no house had yet been built for the name of Yahweh. **3** Solomon showed his love for Yahweh by walking in the statutes of David his father, except that he sacrificed and burned incense at the high places.

4 The king went to Gibeon to sacrifice there, for that was the great high place there. Solomon offered a thousand burnt offerings on that altar. **5** Yahweh appeared at Gibeon to Solomon in a dream by night; he said, "Ask! What should I give you?" **6** So Solomon said, "You have shown great covenant faithfulness to your servant, David my father, because he walked before you in trustworthiness, in righteousness, and in uprightness of heart. You have kept for him this great covenant faithfulness and have given him a son to sit on his throne today. **7** Now Yahweh my God, you have made your servant king in the place of David my father, though I am only a little child. I do not know how to go out or come in. **8** Your servant is in the midst of the people whom you have chosen, a great people, too numerous to be numbered or counted. **9** So give your servant an understanding heart to judge your people, so that I may discern between good and evil. For who is able to judge this great people of yours?"

10 This request of Solomon pleased the Lord. **11** So God said to him, "Because you have asked this thing and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern justice, **12** see, now I will do all you asked of me when you gave me your request. I give you a wise and an understanding heart, so that there has been no one like you before you, and no one like you will rise up after you. **13** I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days. **14** If you will walk in my ways to keep my statutes and my commandments, as your father David walked, then I will lengthen your days." **15** Then Solomon awoke, and behold, it was a dream. He came to Jerusalem and stood before the ark of the covenant of the Lord. He offered up burnt offerings and peace offerings, and made a feast for all his servants.

16 Then two women who were prostitutes came to the king and stood before him. **17** One woman said, "Oh, my master, this woman and I live in the same house, and I gave birth to a child with her in the house. **18** It happened on the third day after I gave birth that this woman also gave birth. We were together. There was no one else with us in the house, but only the two of us in the house. **19** Then this woman's son died in the night, because she lay on him. **20** So she arose in the middle of the night and took my son from beside me, while your servant slept, and laid him in her bosom, and laid her dead son at my breast. **21** When I rose in the morning to nurse my child, he was dead. But when I had looked at him carefully in the morning, he was not my son, whom I had borne." **22** Then the other woman said, "No, the living one is my son, and the dead one is your son." The first woman said, "No, the dead one is your son, and the living one is my son." This is how they spoke before the king.

23 Then the king said, "One of you says, 'This is my son who is alive, and your son is dead,' and the other says, 'No, your son is the dead one, and my son is the living one.'" **24** The king said, "Bring me a sword." So they brought a sword before the king. **25** Then the king said, "Divide the living child in two, and give half to this woman and half to the other." **26** Then the woman whose son was alive spoke to the king, for her heart was full of compassion for her son, and she said, "Oh, my master, give her the living child, and by no means kill him." But the other woman said, "He will be neither mine nor yours. Divide him." **27** Then the king answered and said, "Give the first woman the living child, and by no means kill him. She is his mother." **28** When all Israel heard of the judgment which the king had rendered, they feared the king, because they saw that the wisdom of God was in him for giving judgments.

generated on Tue Oct 24 10:45:40 2023

1 Kings 3 General Notes

Structure and formatting

This chapter has two stories. Verses 1-15 is the story of Solomon's dream when God asked him what he wanted and he said he needed wisdom to be a good and fair ruler. Verses 16-28 is the story of a court case showing Solomon's wisdom. (See: wise)

Special concepts in this chapter

Wisdom

God was very pleased with Solomon's request for wisdom. This is because wisdom was something that he could use to serve other people instead of himself. Because this was a noble request, God promised Solomon wisdom, wealth, and fame. (See: promise)

Putting the needs of others first

There are two additional examples of people putting the needs of others in front of their own needs. God is pleased with people wanting to do their job well more than wanting to be blessed. A mother will put the life of her child above every other concern. (See: bless)

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1 Kings 3:1

General Information:

Solomon marries an Egyptian.

Solomon allied himself by marriage with Pharaoh king of Egypt

Solomon became the son-in-law of Pharaoh king of Egypt so the two kings would work together and fight together against their enemies.

until he had finished building

She was still in the city of David after he had finished building.

the house of Yahweh

"the temple"

1 Kings 3:2

no house had yet been built

This can be translated in active form. Alternate translation: "no one had yet built a house"

for the name of Yahweh

The word "name" is a metonym for the person, and "for the name" refers to worshiping the person. Alternate translation: "in which people would worship Yahweh"

1 Kings 3:3

walking in the statutes of David his father

How one lives one's life is spoken of as walking on a path. Alternate translation: "obeying the laws that David his father had made"

1 Kings 3:4

General Information:

God asks Solomon what he can do for Solomon.

the great high place

"the most famous place for makings sacrifices" or "the most important altar"

1 Kings 3:5

Ask! What should I give you?

"Ask me for whatever you want and I will give it to you." or "What do you want? Ask and I will give it to you."

1 Kings 3:6

General Information:

Solomon responds to God's question.

You have shown great covenant faithfulness to your servant

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "You have been very faithful to your covenant with your servant" or "You have greatly and faithfully loved your servant"

because he walked before you in trustworthiness, in righteousness, and in uprightness of heart

Walking is a metaphor for the way one lives. The abstract nouns "trustworthiness," "righteousness," and "uprightness" can be translated as adjectives. Alternate translation: "because he was trustworthy and righteous, and his heart was upright"

in uprightness of heart

A sincere person is spoken of as one whose heart is upright. Alternate translation: "he was sincere" or "he spoke the truth and did what was good"

have given him a son

The "son" is Solomon.

generated on Tue Oct 24 10:45:40 2023

to sit on his throne
Sitting on the throne represents ruling as king. Alternate translation: "to rule in his place"

today
Solomon is speaking of the years he had already been ruling, not of the time since the sun had last set.

1 Kings 3:7

General Information:
Solomon asks for wisdom.

your servant
Solomon speaks as if he is another person to show respect to Yahweh. Alternate translation: "me"

I am only a little child
Solomon is saying that he is like a child who does not know as much as a father.

I do not know how to go out or come in
This is an idiom that means Solomon does not know how to govern as king. Alternate translation: "I do not know how to be the king" or "I do not know the right way to do things as king"

1 Kings 3:8

General Information:
This page has intentionally been left blank.

1 Kings 3:9

For who is able to judge this great people of yours?
Solomon asks a question to emphasize that he knows that no one can judge. Alternate translation: "No one is able to judge this great people of yours."

1 Kings 3:10

General Information:
God gives Solomon wisdom and more.

1 Kings 3:11

the life of your enemies
The "life" is a metonym for the power to kill. Alternate translation: "the power to kill your enemies"

1 Kings 3:12

now I will do all you asked of me when you gave me your request
"I will do what you asked me to do when you spoke with me"

I give you a wise and an understanding heart
The heart is a metonym for what a person thinks and desires. Alternate translation: "I make you able to be wise and to understand many things"

1 Kings 3:13

General Information:
This page has intentionally been left blank.

1 Kings 3:14

walk in my ways to keep
Living one's life is spoken of as walking on a path. Alternate translation: "live as I want you to live and obey"

lengthen your days
"make you live a long time"

1 Kings 3:15

behold
The word "behold" here shows that Solomon saw something interesting.

1 Kings 3:16

General Information:
Two prostitutes ask Solomon to make a decision.

1 Kings 3:17

General Information:
This page has intentionally been left blank.

1 Kings 3:18

General Information:
The two prostitutes tell Solomon their story.

1 Kings 3:19

lay on him
It may be helpful to state that this caused the baby to die. Alternate translation: "accidentally rolled on top of her baby and smothered him"

1 Kings 3:20

your servant
The woman speaks as if she were speaking of someone else to show that she respects Solomon. Alternate translation: "I"

1 Kings 3:21

General Information:
Two prostitutes continue to share their story with Solomon.

generated on Tue Oct 24 10:45:40 2023

nurse my child
This means to feed her baby milk from her breast.

1 Kings 3:22

before the king
"before Solomon" or "while Solomon could see and hear them"

1 Kings 3:23

General Information:
Solomon makes a decision for the two women.

1 Kings 3:24

General Information:
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1 Kings 3:25

General Information:
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1 Kings 3:26

General Information:
The real mother asks the king to spare the child's life.

her heart was full of compassion for her son
This speaks of the woman having a lot of compassion as if her heart were a container and compassion were a solid object. Alternate translation: "she greatly loved her baby"

1 Kings 3:27

General Information:
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1 Kings 3:28

all Israel
This is a generalization.

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Chapter 4

1 King Solomon was king over all Israel. **2** These were his officials: Azariah son of Zadok was the priest.

3 Elihoreph and Ahijah sons of Shisha, were secretaries. Jehoshaphat son of Ahilud was the recorder.

4 Benaiah son of Jehoiada was over the army. Zadok and Abiathar were priests. [1]

5 Azariah son of Nathan was over the officers. Zabud son of Nathan was a priest and the king's friend.

6 Ahishar was over the household. Adoniram son of Abda was over the men who were subjected to forced labor.

7 Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. **8** These were their names: Ben-Hur, in the hill country of Ephraim;

9 Ben-Deker in Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan;

10 Ben-Hesed, in Arubboth (to him belonged Sokoh and all the land of Hepher);

11 Ben-Abinadab, in all Naphoth Dor (he had Taphath the daughter of Solomon as his wife);

12 Baana son of Ahilud, in Taanach and Megiddo, and all Beth Shan that is beside Zarethan below Jezreel, from Beth Shan to Abel Meholah as far as the other side of Jokmeam;

13 Ben-Geber, in Ramoth Gilead (to him belonged the towns of Jair son of Manasseh, that are in Gilead, and the region of Argob belonged to him, which is in Bashan, sixty great cities with walls and bronze gate bars);

14 Ahinadab son of Iddo, in Mahanaim;

15 Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon as his wife);

16 Baana son of Hushai, in Asher and Bealoth;

17 Jehoshaphat son of Paruah, in Issachar;

18 Shimei son of Ela, in Benjamin;

19 and Geber son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan, and he was the only deputy who was in the land.

20 Judah and Israel were as numerous as the sand by the sea. They were eating and drinking and were rejoicing. **21** Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life. **22** Solomon's provision for one day was thirty cors of fine flour and sixty cors of meal, **23** ten head of cattle fattened in the stall, twenty head of cattle taken from the pastures, and one hundred sheep, as well as deer, gazelles, roebucks, and fattened fowl. **24** For he had dominion over all the region on this side of the River, from Tiphsah as far as to Gaza, over all the kings on this side of the River, and he had peace on all sides around him. **25** Judah and Israel lived in safety, every man under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon. **26** Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. **27** Those officers provided food for King Solomon and for all who came to King Solomon's table, every man in his month. They let nothing be lacking. **28** They also brought to the proper place barley and straw for the chariot horses and riding horses, each one bringing in what he was able.

29 God gave Solomon great wisdom and understanding, and wideness of understanding like the sand on the seashore. **30** Solomon's wisdom exceeded the wisdom of all the people of the east and all the wisdom of Egypt. **31** He was wiser than all men—than Ethan the Ezrahite, Heman, Kalkol, and Darda, the sons of

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Mahol—and his fame reached all the surrounding nations. **32** He spoke three thousand proverbs and his songs were 1,005 in number. **33** He described the plants, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He explained also about animals, birds, creeping things, and fish. **34** People came from all the nations to hear the wisdom of Solomon. They came from all kings of the earth who had heard of his wisdom.

Footnotes

4:4 [1]The ancient Greek translation supports the opinion of some modern scholars that

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1 Kings 4 General Notes

Structure and formatting

This chapter names the important people in Solomon's government and shows the extent of his kingdom.

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1 Kings 4:1

General Information:
This is the beginning of a list of Solomon's officials. The list ends in 1 Kings 4:6.

1 Kings 4:2

Azariah ... Zadok
These are names of men.

1 Kings 4:3

Connecting Statement:
This continues the list of Solomon's officials.

Elihoreph ... Ahijah ... Shisha ... Jehoshaphat ... Ahilud
These are names of men.

1 Kings 4:4

Connecting Statement:
This continues the list of Solomon's officials.

Benaiah ... Jehoiada ... Zadok ... Abiathar
These are names of men.

1 Kings 4:5

Connecting Statement:
This continues the list of Solomon's officials.

Azariah ... Nathan ... Zabud
These are names of men.

1 Kings 4:6

Connecting Statement:
This ends the list of Solomon's officials.

Ahishar ... Adoniram ... Abda
These are names of men.

the men who were subjected to forced labor
This can be translated in active form. Alternate translation: "the men whom Solomon forced to work for him"

1 Kings 4:7

General Information:
This begins a list of Solomon's 12 officers. The list ends in 1 Kings 4:19.

1 Kings 4:8

Ben-Hur
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Hur" means "the son of Hur."

in the hill country
"who was the officer in charge of the hill country

Ephraim
This is the name of a place.

1 Kings 4:9

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Deker
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Deker" means "the son of Deker."

in Makaz
"who was the officer in charge of Makaz"

generated on Tue Oct 24 10:45:40 2023

Makaz ... Shaalbim ... Beth Shemesh ... Elon Bethhanan
These are names of places.

1 Kings 4:10

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Hesed
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Hesed" means "the son of Hesed."

in Arubboth
"who was the officer in charge of Arubboth"

Arubboth ... Sokoh ... Hepher
These are names of places.

1 Kings 4:11

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Abinadab
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Abinadab" means "the son of Abinadab."

in all Naphoth Dor
"who was the officer in charge of all Naphoth Dor"

Naphoth Dor
This is the name of a place.

Taphath
This is the name of a woman.

1 Kings 4:12

Connecting Statement:
The list of Solomon's 12 officers continues.

Baana ... Ahilud
These are names of men.

in Taanach
"who was the officer in charge of Taanach"

Taanach ... Megiddo ... Beth Shan ... Zarethan ... Jezreel ... Beth Shan to Abel Meholah ... Jokmeam
These are names of places.

1 Kings 4:13

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Geber ... Jair ... Manasseh
These are names of men.

in Ramoth Gilead
"who was the officer in charge of Ramoth Gilead"

Ramoth Gilead ... Argob ... Bashan
These are names of places.

1 Kings 4:14

Connecting Statement:
The list of Solomon's 12 officers continues.

Ahinadab ... Iddo
These are men's names.

in Mahanaim
"who was the officer in charge of Mahanaim"

Mahanaim
This is the name of place.

1 Kings 4:15

Connecting Statement:
The list of Solomon's 12 officers continues.

Ahimaaz
This is the name of a man.

in Naphtali
"who was the officer in charge of Naphtali"

Naphtali
This is a tribal land named after a son of Israel.

Basemath
This is the name of a woman.

1 Kings 4:16

Connecting Statement:
The list of Solomon's 12 officers continues.

Baana ... Hushai
These are names of men.

in Asher
"who was the officer in charge of Asher"

Asher
This is a tribal land named after a son of Israel.

Bealoth
This is the name of a piece of land.

1 Kings 4:17

Connecting Statement:
The list of Solomon's 12 officers continues.

Jehoshaphat ... Paruah
These are names of men.

generated on Tue Oct 24 10:45:40 2023

in Issachar
"who was the officer in charge of Issachar"

Issachar
This is a tribal land named after a son of Israel.

1 Kings 4:18

Connecting Statement:
The list of Solomon's 12 officers continues.

Shimei ... Ela
These are the names of men.

in Benjamin
"who was the officer in charge of Benjamin"

Benjamin
This is a tribal land named for a son of Israel.

1 Kings 4:19

Connecting Statement:
The list of Solomon's 12 officers ends.

Geber ... Uri ... Sihon ... Og
These are men's names

in the land of Gilead
"who was the officer in charge of the land of Gilead"

Gilead ... Bashan
These are names of places.

the country of Sihon
"the land that in earlier years belonged to Sihon"

Amorites
This is the name of a people group.

in the land
Here "the land" refers to the land of Judah; the previous officials presided over different parts of Israel.

1 Kings 4:20

Judah and Israel were as numerous as the sand by the sea
The speaker uses exaggeration to say that there were so many people that it would be impossible to count them all. The words "Judah" and "Israel" are metonyms for the people who lived in Judah and Israel. Alternate translation: "There were as many people in Judah and Israel as there are grains of sand by the sea" or "there were more people in Judah and Israel than a person could count"

1 Kings 4:21

the River
"the Euphrates River"

1 Kings 4:22

thirty cors
A cor is a unit of dry measure.

1 Kings 4:23

deer, gazelles, roebucks
four-legged animals that run fast

deer
more than one of these animals

fattened fowl
"birds that people fed so they would become fat"

1 Kings 4:24

Tiphsah
name of a piece of land

1 Kings 4:25

Judah and Israel
The words "Judah" and "Israel" are metonyms for the people of Judah and Israel.

every man under his vine and under his fig tree
"each family had their own garden with grapevines and fig trees," This showed that the people lived in safety and peace, since they were not at war and had time to grow their gardens.

from Dan to Beersheba
This represents the whole land of Israel from Dan in the north to Beersheba in the south.

1 Kings 4:26

stalls of horses
A stall is a place where an animal such as a horse is kept and cared for.

1 Kings 4:27

who came to King Solomon's table
"who ate with King Solomon" or "whom King Solomon invited to eat with him"

every man in his month
Solomon had assigned 12 officers in 1 Kings 4:7 to bring him food in different months.

They let nothing be lacking
This can be expressed positively. Alternate translation: "They provided everything that Solomon needed"

generated on Tue Oct 24 10:45:40 2023

1 Kings 4:28

General Information:
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1 Kings 4:29

God gave Solomon great wisdom and understanding
The abstract nouns "wisdom" and "understanding" can be translated as verbs. God giving him these things means that God enabled him to have these qualities. Alternate translation: "God enabled Solomon to be wise and to understand many things"

wideness of understanding like the sand on the seashore
Solomon was able to understand many things about many different subjects. The abstract noun "wideness" can be translated as an adjective. Alternate translation: "Solomon was able to understand many things about a wide range of subjects"

1 Kings 4:30

Solomon's wisdom exceeded the wisdom of all the people
"Solomon was wiser than all the wise people"

the people of the east
This refers to people from countries east of Israel such as Arabia and Mesopotamia.

1 Kings 4:31

Ethan ... Heman ... Kalkol ... Darda ... Mahol
men's names

1 Kings 4:32

General Information:
This page has intentionally been left blank.

1 Kings 4:33

cedar ... hyssop
These words form a merism that includes all plants. Alternate translation: "cedar tree ... hyssop bush" or "the greatest of trees ... least important of bushes"

1 Kings 4:34

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Hiram king of Tyre sent his servants to Solomon for he had heard that they had anointed him king in place of his father; for Hiram had always loved David. **2** Solomon sent word to Hiram, saying, **3** "You know that David my father could not build a house for the name of Yahweh his God because of the wars that surrounded him, for during his lifetime Yahweh was putting his enemies under the soles of his feet. **4** But now, Yahweh my God has given me rest on every side. There is neither adversary nor disaster. **5** So I intend to build a temple for the name of Yahweh my God, as Yahweh spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, will build the temple for my name.' **6** Now therefore command that they cut cedars from Lebanon for me. My servants will join your servants, and I will pay you for your servants so that you are paid fairly for everything you agreed to do. For you know there is no one among us who knows how to cut timber like the Sidonians."

7 When Hiram heard the words of Solomon, he rejoiced greatly and said, "May Yahweh be blessed today, who has given to David a wise son over this great people." **8** Hiram sent word to Solomon, saying, "I have heard the message that you have sent to me. I will provide all the wood of cedar and cypress that you desire. **9** My servants will bring the trees down from Lebanon to the sea, and I will make them into rafts to go by sea to the place that you direct me. I will have them broken up there, and you will take them away. You will do what I desire by giving food for my household."

10 So Hiram gave Solomon all the timber of cedar and fir that he desired. **11** Solomon gave Hiram twenty thousand cors of wheat for food to his household and twenty thousand baths of pure oil. Solomon gave this to Hiram year by year. [1]**12** Yahweh gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a covenant.

13 King Solomon conscripted labor out of all Israel. The forced laborers numbered thirty thousand men. **14** He sent them to Lebanon, ten thousand a month in shifts. One month they were in Lebanon and two months at home. Adoniram was over the men who were subjected to forced labor. **15** Solomon had seventy thousand who carried burdens and eighty thousand who were stonecutters in the mountains, **16** besides Solomon's 3,300 chief officers who were over the work and who supervised the workers. **17** At the king's command they quarried large precious stones with which to lay the foundation of the temple. **18** So Solomon's builders and Hiram's builders and the men from Byblos [2] did the cutting and prepared the timber and the stones to build the temple.

Footnotes

5:11 [1]Some ancient Hebrew copies have:
5:18 [2]Some modern English translations read,

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1 Kings 5 General Notes

Structure and formatting

This is the beginning of the description of the building of the temple. (See: temple)

Special concepts in this chapter

Building the temple

Building the temple took a lot of work and cooperation. King Hiram of Tyre provided lumber for building the temple in exchange for wheat and olive oil. Solomon also had many people cutting rocks for the walls of the temple.

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generated on Tue Oct 24 10:45:40 2023

1 Kings 5:1

General Information:
Solomon talks with King Hiram about building the Temple.

Hiram had always loved David
"Hiram had always been a close friend of King David"

1 Kings 5:2

General Information:
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1 Kings 5:3

Yahweh was putting his enemies under the soles of his feet
To put an enemy under someone's foot means to conquer them. Alternate translation: "Yahweh was helping David to defeat his enemies" or "David was busy since Yahweh was giving him victory over his enemies"

for the name of Yahweh
The word "name" is a metonym for the person, and "for the name" refers to worshiping the person.See how you translated this in [1 Kings 3:2]

because of the wars that surrounded him
Another possible meaning is "because of the wars with which his enemies surrounded him" or "because he was fighting enemies on all sides"

Yahweh was putting his enemies under the soles of his feet
This speaks of Yahweh giving David complete control over his enemies as putting them under his feet. Alternate translation: "Yahweh was enabling David to completely defeat his enemies"

1 Kings 5:4

General Information:
Solomon continues to talk with King Hiram about building the Temple.

has given me rest on every side
Before Solomon became king, King David and the people of Israel had been at war, but now King Solomon and the people were at rest and in a time of peace.

There is neither adversary nor disaster
neither humans who cause harm nor natural events that cause harm. This can be stated positively. Alternate translation: "We are safe from our enemies and from natural disasters"

adversary
enemy

disaster
event that causes harm to people and their property

1 Kings 5:5

So
This is to emphasize the words that follow. "Listen! This is what I am going to do:" or "Because of what Yahweh has done for me, this is what I am going to do:"

for the name of Yahweh my God ... for my name
The word "name" is a metonym for the person. Alternate translation: "where Yahweh my God will live ... where I will live"

set on your throne in your place
Here "throne" refers to ruling as king. Alternate translation: "make to be the king after you"

1 Kings 5:6

General Information:
Solomon continues to talk with King Hiram about building the temple.

there is no one among us who knows how to cut timber like the Sidonians
"your workers know how to cut timber better than my men"

Sidonians
people of the city of Sidon

1 Kings 5:7

General Information:
King Hiram answers Solomon.

the words of Solomon
"what Solomon said"

May Yahweh be blessed today
This can be stated in active form. Alternate translation: "I praise Yahweh today"

1 Kings 5:8

cypress
Cypress is another kind of valuable wood that would be used for building the temple.

1 Kings 5:9

General Information:
King Hiram continues to answer Solomon.

make them into rafts
"tie them together so they will float in groups"

generated on Tue Oct 24 10:45:40 2023

them broken up there
This can be translated in active form. Alternate translation: "my workers untie the logs from each other"

You will do what I desire
"You can do what I want" or "You can pay me"

1 Kings 5:10

fir
The word "fir" refers to many kinds of trees, including cypress trees.

1 Kings 5:11

twenty thousand cors of wheat
"20,000 cors of wheat." A cor equals about 220 liters. Alternate translation: "4,400 cubic meters of wheat"

twenty thousand baths of pure oil
"20,000 baths of pure oil." A bath equals about 22 liters. Alternate translation: "440 cubic meters of pure oil"

year by year
"every year"

1 Kings 5:12

General Information:
This page has intentionally been left blank.

1 Kings 5:13

General Information:
Solomon forces men to build the Temple.

conscripted labor out of all Israel
"forced men from all over Israel to work"

1 Kings 5:14

in shifts
That is, there were three groups that took turns spending one month in Lebanon and two months at home.

One month they were in Lebanon and two months at home
Each of the three groups spent one month working in Lebanon and then two months at home in Israel.

the men who were subjected to forced labor
This can be translated in active form. Alternate translation: "the men whom Solomon was forcing to work for him"

1 Kings 5:15

General Information:
Solomon continues to force men to build the Temple.

seventy thousand
"70,000"

burdens
heavy things that people have to work hard to carry

eighty thousand
"80,000"

stonecutters
men who dig stones out of the ground and cut them to the proper shape

1 Kings 5:16

3,300 chief officers
"three thousand three hundred chief officers"

1 Kings 5:17

General Information:
Solomon continues to force men to build the temple.

quarried large precious stones
"dug large, good stones out of the mountain and cut them to be the right shape"

1 Kings 5:18

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 So Solomon began to build the temple of Yahweh. This happened in the 480th year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month. **2** The temple that King Solomon built for Yahweh was sixty cubits long, twenty cubits wide, and thirty cubits high. **3** The portico in front of the temple's main hall was twenty cubits in length, equal to the width of the temple, and ten cubits deep in front of the temple. **4** For the house he made windows with frames that made them more narrow at the outside than on the inside. **5** Against the walls of the main chamber he built rooms around it, around both the outer room and the inner room. He built rooms all around the sides. **6** The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide. For on the outside he made offsets in the wall of the house all around so that the beams would not be inserted in the walls of the house. **7** The house was built of stones prepared at the quarry. No hammer, ax, or any iron tool was heard in the house while it was being built. **8** On the south side of the temple there was an entrance at the ground level, then one went up by stairs to the middle level, and from the middle to the third level. **9** So Solomon built the temple and finished it; he covered the house with beams and planks of cedar. **10** He built the side rooms against the inner chambers of the temple, each side five cubits high; they were joined to the house with timbers of cedar.

11 The word of Yahweh came to Solomon, saying, **12** "Concerning this temple which you are building, if you walk in my statutes and do justice, keep all my commandments and walk in them, then I will confirm my promise with you that I had made to David your father. **13** I will live among the people of Israel and will not abandon them."

14 So Solomon built the house and finished it. **15** Then he built the interior walls of the house with boards of cedar. From the floor of the house to the ceiling, he covered them on the inside with wood, and he covered the floor of the house with cypress boards. **16** He built twenty cubits onto the rear of the house with boards of cedar from the floor to the ceiling. He built this room to be the inner room, the most holy place. **17** The main hall, that is, the holy place that was in front of the most holy place, was forty cubits long. **18** There was cedar inside the house, carved in the shape of gourds and open flowers. All was cedar inside. No stonework was visible on the inside. **19** Solomon prepared the inner room inside the house in order to place the ark of the covenant of Yahweh there. **20** The inner room was twenty cubits in length, twenty cubits in width, and twenty cubits in height. Solomon overlaid the walls with pure gold and covered the altar with cedar wood. **21** Solomon overlaid the inside of the temple with pure gold, and he placed chains of gold across the front of the inner room, and overlaid the front with gold. **22** He overlaid the entire interior with gold until all the temple was finished. He also overlaid with gold the whole altar that belonged to the inner room.

23 Solomon made two cherubim of olivewood, each ten cubits high, for the inner room. **24** One wing of the first cherub was five cubits long and its other wing was also five cubits long. So from the tip of one wing to the tip of the other there was a distance of ten cubits. **25** The other cherub also had a wingspan of ten cubits. Both the cherubim were of the same dimensions and shape. **26** The height of one cherub was ten cubits and the other cherub was the same. **27** Solomon placed the cherubim in the innermost room. The wings of the cherubim were stretched out so that the wing of one touched one wall and the wing of the other cherub touched the other wall. Their wings touched one another in the middle of the most holy place. **28** Solomon overlaid the cherubim with gold.

29 He carved all the walls of the house around about with figures of cherubim, palm trees, and open flowers, in the outer and inner rooms. **30** Solomon overlaid the floor of the house with gold, in both the outer and inner rooms. **31** Solomon made doors of olivewood for the entrance to the inner room. The lintel and doorposts had five indented sections. **32** So he made two doors of olivewood, and he made on them carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and he spread the gold on the cherubim and palm trees. **33** In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections **34** and two doors of cypress wood. The two leaves of the one door were folding and the two leaves of the other door were folding. **35** He carved on them cherubim, palm trees, and open flowers, and he evenly overlaid gold on the carved work. **36** He built the inner courtyard with three rows of cut stone and a row of cedar beams.

generated on Tue Oct 24 10:45:40 2023

37 The foundation of the house of Yahweh was laid in the fourth year, in the month of Ziv. **38** In the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts and conforming to all its specifications. Solomon took seven years to build the temple.

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1 Kings 6 General Notes

Structure and formatting

The building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Building the temple

Solomon built the temple in seven years. The outside walls were made of rock. Solomon shaped the rocks for the wall in the quarry and then assembled them at the temple site. The inside was covered with wood. Inside the temple was a room covered by gold, which was the Most Holy Place where the ark was housed under statues of angels. It represented the presence of God.

---

1 Kings 6:1

General Information:

The narrator describes the temple and its dimensions. This description continues through 1 Kings 6:38.

Solomon began to build

Solomon would have commanded his workers to do the building. Alternate translation: "Solomon commanded his workers to begin building"

480th ... fourth

These are the ordinal forms of 480 and 4.

in the month of Ziv, which is the second month

"Ziv" is the name of the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

1 Kings 6:2

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

sixty cubits long, twenty cubits wide, and thirty cubits high

"60 cubits long, 20 cubits wide, and 30 cubits high." A cubit is 46 centimeters. This can be written used modern measures. Alternate translation: "27.6 meters long, 9.2 meters wide, and 13.8 meters high"

1 Kings 6:3

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

portico

an area of a building made of columns and a roof that leads to and connects with the building's entrance door. This portico was probably attached to the front part of the wall that surrounded the temple.

twenty cubits ... ten cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters ... 4.6 meters"

1 Kings 6:4

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

he made windows

Solomon would have commanded his workers to do the building. Alternate translation: "they made windows"

1 Kings 6:5

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

he built

Solomon would have commanded his workers to do the building. Alternate translation: "they built"

he built rooms around it

He built rooms on the outside of the outside wall around the main chamber.

1 Kings 6:6

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

generated on Tue Oct 24 10:45:40 2023

he made
Solomon would have commanded his workers to do the building. Alternate translation: "they made"

The lowest story ... the middle ... the third
This refers to the rooms in each story of the building.

five cubits ... six cubits ... seven cubits
A cubit is 46 centimeters. Alternate translation: "about 2.3 meters ... about 2.8 meters ... about 3.2 meters"

he made offsets in the wall of the house
They made ledges all around the main building to support the beams of the small rooms.

beams
A beam is a long heavy piece of wood used to support a building.

1 Kings 6:7

Connecting Statement:
The narrator continues to describe the temple.

the house
Here "house" refers to God's house, the temple.

stones prepared at the quarry
A quarry is where people cut large stones from a mountain and shape them with tools so they are smooth. After they prepared the stones at the quarry, they brought them to the temple.

1 Kings 6:8

Connecting Statement:
The narrator continues to describe the temple.

ground level ... middle level ... third level
There were a total of three floors. Some languages call these "ground floor," "first floor," and "second floor."

1 Kings 6:9

Connecting Statement:
The narrator continues to describe the temple.

Solomon built ... he covered
Solomon would have commanded his workers to do the building. Alternate translation: "Solomon's workers built ... they covered"

beams ... of cedar
A beam is a long heavy piece of wood used to support a building. See how you translated this in 1 Kings 6:6.

planks ... of cedar
A plank is a flat wooden board used for floors and walls.

1 Kings 6:10

Connecting Statement:
The narrator continues to describe the temple and its dimensions.

He built
Solomon would have commanded his workers to do the building. Alternate translation: "They built"

He built the side rooms
These are the same rooms that are referred to in 1 Kings 6:5.

inner chambers
This phrase is a metonym for the walls that enclosed the chambers. Alternate translation: "exterior walls that enclosed the inner chambers"

five cubits
A cubit is 46 centimeters. Alternate translation: "2.3 meters"

timbers of cedar
The word "timbers" is a general term that refers to wood used for building, such as beams and planks.

1 Kings 6:11

The word of Yahweh came to Solomon, saying,
The idiom "The word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Solomon. He said," or "Yahweh spoke this message to Solomon:"

1 Kings 6:12

which you are building
Solomon would have commanded his workers to do the building. Alternate translation: "which you are having your workers build"

walk in my statutes
The word "walk" is a metaphor for "live" or "obey." Alternate translation: "continually obey all my statutes"

do justice
Possible meanings are 1) "carry out all of my laws" or 2) "treat the people whom you are ruling justly."

keep all my commandments and walk in them
These two phrases mean basically the same thing and emphasize the importance of obeying God's commandments. Alternate translation: "carefully obey all I tell you to do"

I will confirm my promise with you that I had made to David your father
"I will do everything I promised David your father that I would do for you"

generated on Tue Oct 24 10:45:40 2023

1 Kings 6:13

General Information:
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1 Kings 6:14

Solomon
Solomon would have commanded his workers to do the building. Alternate translation: "Solomon's workers"

1 Kings 6:15

he built ... he covered them ... he covered the floor
Solomon would have commanded his workers to do the building. Alternate translation: "they built ... they covered them ... they covered the floor"

interior walls
walls between the rooms on the inside

cypress
Cypress is a kind of wood that was used for building the temple.

1 Kings 6:16

He built twenty cubits ... He built this room
Solomon would have commanded his workers to do the building. Alternate translation: "He commanded them to build twenty cubits ... He had them build this room"

He built twenty cubits
"He built a room twenty cubits long"

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

1 Kings 6:17

forty cubits
A cubit is 46 centimeters. Alternate translation: "18.4 meters"

main hall
"main room"

1 Kings 6:18

gourds
a type of hard, round vegetable that grows on a vine on the ground

open flowers
"blooming flowers" or "flowers that were open"

1 Kings 6:19

Solomon prepared
Solomon would have commanded his workers to do this work. Alternate translation: "They prepared"

1 Kings 6:20

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid"

twenty cubits
"9.2 meters"

covered the altar with cedar wood
This altar would be used for burning incense.

1 Kings 6:21

Solomon overlaid ... he placed
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid ... they placed"

overlaid
"covered"

1 Kings 6:22

He overlaid ... He also overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid ... They also overlaid"

altar that belonged to the inner room
"altar of incense at the entrance to the inner room"

1 Kings 6:23

Solomon made
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon commanded them to make"

olivewood
wood from an olive tree

ten cubits
A cubit is 46 centimeters. Alternate translation: "4.6 meters"

1 Kings 6:24

five cubits
A cubit is 46 centimeters. Alternate translation: "2.3 meters"

generated on Tue Oct 24 10:45:40 2023

1 Kings 6:25

wingspan
the distance from the tip of one wing to the tip of the other wing

same dimensions
"same size"

1 Kings 6:26

General Information:
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1 Kings 6:27

Solomon placed
Solomon would have commanded his workers to do this work. Alternate translation: "They placed"

innermost room
another name for the most holy place

1 Kings 6:28

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid"

overlaid
"covered." See how you translated this in 1 Kings 6:21.

1 Kings 6:29

He carved
Solomon would have commanded his workers to do this work. Alternate translation: "He commanded them to carve"

1 Kings 6:30

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "He had them overlay"

overlaid
covered

1 Kings 6:31

Solomon made
Solomon would have commanded his workers to do this work. Alternate translation: "They made"

lintel
beam across the top of a door frame

indented sections
toothlike notches on each of five sections

1 Kings 6:32

he made ... he made ... He overlaid ... he spread
Solomon would have commanded his workers to do this work. Alternate translation: "they made ... they made ... They overlaid ... they spread"

overlaid
"covered." See how you translated this in 1 Kings 6:21.

1 Kings 6:33

In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections
"In the same way, Solomon also made doorposts of olive wood for the temple entrance, with four indented sections"

Solomon also made
Solomon would have commanded his workers to do this work. Alternate translation: "they also made"

indented sections
tooth-like notches

1 Kings 6:34

The two leaves of the one door
This means each door had two sections connected by hinges so they could fold together.

1 Kings 6:35

He carved ... he evenly overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They carved ... they evenly overlaid"

1 Kings 6:36

He built the inner courtyard
Solomon would have commanded his workers to do this work. Alternate translation: "They built the inner courtyard"

cedar beams
A beam is a long heavy piece of wood used to support a building. See how you translated this in 1 Kings 6:6.

1 Kings 6:37

the fourth year
The word "fourth" is the ordinal form of "four." You may need to make explicit the event from which the writer counts the years. Alternate translation: "the fourth year after Solomon became king"

house of Yahweh
"the temple"

generated on Tue Oct 24 10:45:40 2023

in the month of Ziv
"Ziv" is the name of the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars. See how you translated this in [1 Kings 6:1]

1 Kings 6:38

the eleventh year
The word "eleventh" is the ordinal forms of "eleven." You may need to make explicit the event from which the writer counts the years. Alternate translation: "the eleventh year after Solomon became king"

in the month of Bul, which is the eighth month
"Bul" is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the house was finished in all its parts and conforming to all its specifications
This can be translated in active form. Alternate translation: "they finished building every part of the house. They built it exactly the way Solomon had told them to build it"

Solomon took
Solomon would have commanded his workers to do this work. Alternate translation: "It took Solomon's workers"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Solomon took thirteen years to build his own palace. **2** He built the Palace of the Forest of Lebanon. Its
length was one hundred cubits, its width was fifty cubits, and its height was thirty cubits. The palace was
built with four rows of cedar pillars with cedar beams on the pillars. **3** The house was roofed with cedar
that rested on beams. Those beams were supported by pillars. There were forty-five beams, fifteen in a
row. **4** There were beams in three rows, and each window was opposite another window in three sets. **5**
All the doors and posts were made square with beams, and window was opposite window in three sets. **6**
There was a colonnade fifty cubits long and thirty cubits wide, with a portico in front and pillars and a
roof. **7** Solomon built the hall of the throne where he was to judge, the hall of justice. It was covered with
cedar from the floor to the ceiling. [1]**8** Solomon's house in which he was to live, in another courtyard
within the palace grounds, was designed in a similar way. He also built a house like this for Pharaoh's
daughter, whom he had taken as a wife.

9 These buildings were adorned with costly hewn stones, precisely measured and cut with a saw and
smoothed on all sides. These stones were used from the foundation to the stones on top, and also on the
outside to the great court. **10** The foundation was constructed with very large, costly stones of eight and
ten cubits in length. **11** Above were costly hewn stones precisely cut to size, and cedar beams. **12** The
great courtyard surrounding the palace had three rows of cut stone and a row of cedar beams like the
courtyard of the temple of Yahweh and the temple portico.

13 King Solomon sent for Huram and brought him from Tyre. **14** Huram was the son of a widow of the
tribe of Naphtali; his father was a man of Tyre, a craftsman in bronze. Huram was filled with wisdom and
understanding and skill to do great work with bronze. He came to King Solomon to work with bronze for
the king. **15** Huram fashioned the two pillars of bronze, each eighteen cubits high and twelve cubits in
circumference. **16** He made two capitals of polished bronze to set on the tops of the pillars. The height of
each capital was five cubits. **17** Checker latticework and wreaths of chain work for the capitals decorated
the top of the pillars, seven for each capital. **18** So Huram made two rows of pomegranates around the top
of each pillar to decorate their capitals. **19** The capitals on the tops of the portico pillars were decorated
with lilies, four cubits high. **20** The capitals on these two pillars also included, close to their very top, two
hundred pomegranates in rows all around. **21** He raised up the pillars at the temple portico. The pillar on
the right was named Jakin, and the pillar on the left was named Boaz. **22** On the top of the pillars were
decorations like lilies. The fashioning of the pillars was done in this way.

23 Huram made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and
it was thirty cubits in circumference. **24** Under the brim encircling the sea were gourds, ten in each cubit,
cast in one piece with it when that basin was cast. **25** The sea stood on twelve oxen, three looking toward
the north, three looking toward the west, three looking toward the south, and three looking toward the
east. It was set on top of them, and all their hindquarters were toward the inside. **26** The sea was as thick
as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. The sea held two
thousand baths of water.

27 Huram made the ten stands of bronze. Each stand was four cubits long and four cubits wide, and the
height was three cubits. **28** The work of the stands was like this. They had panels that stood between
frames, **29** and on the panels and on the frames were lions, oxen, and cherubim. Above and below the
lions and oxen were wreaths of hammered work. **30** Every stand had four bronze wheels and axles, and its
four corners had supports beneath for the basin. The supports were cast with wreaths on the side of each
one. **31** The opening was round like a pedestal, a cubit and a half wide, and was within a crown that rose
up a cubit. On the opening were engravings, and their panels were square, not round. **32** The four wheels
were underneath the panels, and the axles of the wheels and their housings were in the stand. The height
of a wheel was a cubit and a half. **33** The wheels were forged like chariot wheels. Their housings, rims,
spokes, and hubs were all cast metal. **34** There were four handles at the four corners of each stand,
forged into the stand itself. **35** In the top of the stands there was a round band half a cubit deep, and on
the top of the stand its supports and panels were attached. **36** On the surfaces of the supports and on the
panels Huram engraved cherubim, lions, and palm trees that covered the space available, and they were
surrounded by wreaths. **37** He made the ten stands in this manner. All of them were cast in the same
molds, and they had one size, and the same shape.

generated on Tue Oct 24 10:45:40 2023

38 Huram made ten basins of bronze. One basin could hold forty baths of water. Each basin was four cubits across and there was one basin on each of ten stands. **39** He made five stands on the south-facing side of the temple and five on the north-facing side of the temple. He set the sea on the east corner, facing toward the south of the temple.

40 Huram made the basins and the shovels and the sprinkling bowls. Then he finished all the work that he did for King Solomon in the temple of Yahweh:

41 the two pillars, and the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl like capitals that were on top of the pillars.

42 He made the four hundred pomegranates for the two sets of decorative latticework (two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars);

43 the ten stands, and the ten basins on the stands.

44 He made the large basin called the sea with its twelve oxen under it;

45 also the pots, shovels, basins, and all the other implements. Huram made them out of polished bronze, for King Solomon, for the temple of Yahweh. **46** The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan. **47** Solomon did not weigh all the utensils because there were too many to weigh, because the weight of the bronze could not be measured.

48 Solomon had made all the furnishings that were in the temple of Yahweh out of gold: the golden altar and the table on which the bread of the presence was to be placed;

49 the lampstands, five on the right side and five on the left, in front of the inner room, were of pure gold, and the flowers, the lamps, and the tongs were of gold.

50 Solomon also had made the cups, lamp trimmers, basins, spoons, and incense burners, all of which were made of pure gold; he had sockets of gold made for the doors of the inner room (which was the most holy place), and for the doors of the main hall of the temple.

51 In this way, all the work that King Solomon directed for the house of Yahweh was finished. So Solomon brought in the things that were set apart by David, his father, and the silver, the gold, and the furnishings, and put them into the storerooms of the house of Yahweh.

Footnotes

7:7 [1]There was a repetition of the word for

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1 Kings 7 General Notes

Structure and formatting

This chapter has a description of the palace Solomon built and the materials used in the temple courtyard. It is the last chapter about the building of the temple. (See: temple)

Special concepts in this chapter

Bronze

Solomon hired a man from Tyre who was good at casting things out of bronze. The bronze objects were made by hollowing out the shape of the object in clay and then pouring in the hot melted liquid bronze and letting it cool. He made two large pillars and a large water reservoir set on the backs of 12 bronze cows. He made all the instruments for use in the sacrifices outside the temple. He made the furnishing inside the temple out of gold.

generated on Tue Oct 24 10:45:40 2023

The temple and the palace
Solomon spent 13 years building a palace for himself that was much bigger than the temple. It is significant that the house of Solomon was much larger than the house of God. (See: houseofgod)

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1 Kings 7:1

General Information:
The author is writing about Solomon's palace.

Solomon took thirteen years to build his own palace
Solomon would have commanded his workers to do this work. Alternate translation: "It took Solomon's workers thirteen years to build his palace"

palace
If your language does not have a word for "palace," you may translate this as "house" or "big house."

1 Kings 7:2

General Information:
Some details are given about the structure of the Palace of the Forest of Lebanon.

He built
Solomon would have commanded his workers to do this work. Alternate translation: "He commanded them to build"

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest"

one hundred cubits ... fifty cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "46 meters ... 23 meters ... 13.8 meters"

beams
A beam is a long piece of strong wood used to support walls and roofs.

1 Kings 7:3

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

The house was roofed with cedar that rested on beams
This can be stated in active form. Alternate translation: "The carpenters built a roof from cedar planks and attached them to beams"

beams
long pieces of strong wood usually used to support a roof

1 Kings 7:4

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

1 Kings 7:5

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

were made square
"had rectangular frames"

1 Kings 7:6

General Information:
The author writes about the structure of the Hall of Pillars.

colonnade
a series of columns, all the same distance apart

fifty cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "23 meters ... 13.8 meters"

portico
an area of a building made of columns and a roof that leads to and connects with the building's entrance door. See how you translated this in 1 Kings 6:3

1 Kings 7:7

General Information:
The author writes about the hall of the throne.

Solomon built
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon had them build"

the hall of the throne
Possible meanings are 1) "the house in which he was going to place his throne" or 2) "a house named The King's Chair House"

It was covered with cedar
This can be stated in active form. Alternate translation: "The workers covered the floor with cedar wood"

1 Kings 7:8

General Information:
The author continues to write about the palace area.

generated on Tue Oct 24 10:45:40 2023

Solomon's house in which he was to live, in another courtyard within the palace grounds, was designed in a similar way
This can be translated in active form. Alternate translation: "Solomon had someone design the house in which he was to live, in another courtyard within the palace grounds, in almost the same way"

He also built
Solomon would have commanded his workers to do this work. Alternate translation: "He also commanded them to build"

1 Kings 7:9

General Information:
The writer is writing about the stones used for the buildings.

These buildings were adorned with costly hewn stones
This can be stated in active form. Alternate translation: "The workers adorned the buildings with costly, hewn stones"

hewn stones, precisely measured and cut with a saw and smoothed
This can be stated in active form. Alternate translation: "hewn stones, that workers had precisely measured and cut with a saw and smoothed"

These stones were used
This can be stated in active form. Alternate translation: "The workers used these stones"

from the foundation to the stones on top, and also on the outside to the great court
The author is emphasizing that the workers used expensive stones for the foundations and all the buildings.

1 Kings 7:10

The foundation was constructed
This can be stated in active form. Alternate translation: "The workers constructed the foundation"

eight and ten cubits
A cubit is 46 centimeters. Alternate translation: "about 3.7 meters and 4.6 meters"

1 Kings 7:11

cedar beams
A beam is a long piece of wood used for structural support.

1 Kings 7:12

three rows of cut stone and a row of cedar beams
See how you translated this in 1 Kings 6:36.

1 Kings 7:13

brought him from Tyre
Huram accepted Solomon's invitation to come to Jerusalem.

1 Kings 7:14

the son of a widow ... his father was a man of Tyre
A widow is a woman whose husband has died, so we know that the father is dead.

Huram was filled with wisdom and understanding and skill
This can be stated in active form. The words "wisdom and understanding" mean basically the same thing and are used together for emphasis. Yahweh giving such things as wisdom is spoken of as if they were liquids that Yahweh had poured into a container, and Huram is spoken of as if he were that container. Alternate translation: "Yahweh had given Huram wisdom, understanding, and skill"

1 Kings 7:15

eighteen cubits ... twelve cubits
A cubit is about 46 centimeters. Alternate translation: "about 8.3 meters ... 5.5 meters"

in circumference
Circumference is the distance or measurement around a circular object or area.

1 Kings 7:16

five cubits
A cubit is about 46 centimeters. Alternate translation: "2.3 meters"

two capitals
decorations on top of each of the two pillars

polished bronze
They polished the bronze so that it would reflect sunlight. "gleaming bronze"

1 Kings 7:17

Checker latticework and wreaths of chain work
"Crossed metal strips woven together and metal chains twisted together"

1 Kings 7:18

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram commanded his workers to make"

two rows of pomegranates
A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. Huram did not use real

generated on Tue Oct 24 10:45:40 2023

pomegranates to decorate the pillars. He made them out of bronze.

1 Kings 7:19

The capitals ... were decorated with lilies, four cubits high
Lilies are plants whose flowers are wide at one end and very narrow at the other end. These words can be stated in active form. Alternate translation: "Huram decorated the capitals ... with bronze lilies, four cubits high"

the tops of the portico
Translate "portico" as in 1 Kings 7:6.

four cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters"

1 Kings 7:20

two hundred pomegranates
"200 pomegranates." A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. See how you translated this in [1 Kings 7:18]

1 Kings 7:21

He raised up
Huram would have commanded his workers to do this work. Alternate translation: "They raised up"

The pillar on the right was named Jakin
This can be stated in active form. Alternate translation: "The name of the pillar on the right side was Jakin"

the pillar on the left was named Boaz
This can be stated in active form. Alternate translation: "The name of the pillar on the left side was Boaz"

1 Kings 7:22

The fashioning of the pillars was done
This can be stated in active form. Alternate translation: "Huram fashioned the pillars" or "Huram's men fashioned the pillars"

1 Kings 7:23

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram also commanded them to make"

the round sea
This refers to a particular bronze tank or basin in the temple. It was very large and held a lot of water. It was called "the sea."

cast metal
Huram melted the bronze and formed it in a mold.

ten cubits ... five cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "4.6 meters ... 2.3 meters ... 13.8 meters"

from brim to brim
"from one edge to the other"

in circumference
Circumference is the distance or measurement around a circular object or area.

1 Kings 7:24

encircling the sea were gourds
A gourd is a type of hard, round vegetable that grows on a vine on the ground.

when that basin was cast
This can be stated in active form. Alternate translation: "when Huram cast that basin"

1 Kings 7:25

The Sea
This refers to the bronze tank or basin that held water for sacrifices.

stood on
"was on top of"

"The Sea" was set on top of them
This can be stated in active form. Alternate translation: "Huram's workers set 'The Sea' on top of the bronze oxen"

hindquarters
This is the back quarter of the body of an animal with four feet.

1 Kings 7:26

the width of a hand
This is about eight centimeters.

its brim was forged like the brim of a cup, like a lily blossom
This can be stated in active form. Alternate translation: "Huram forged the brim to look like the brim of a cup, to curve outward like a lily"

two thousand baths
"2,000 baths." A bath is a unit of volume equal to about 22 liters. Alternate translation: "44 cubic meters" or "44,000 liters")

generated on Tue Oct 24 10:45:40 2023

1 Kings 7:27

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram also commanded them to make" or "They also made"

four cubits ... three cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters ... about 1.4 meters"

1 Kings 7:28

The work of the stands was like this
This means the author will describe the stands in the words that follow.

1 Kings 7:29

on the panels and on the frames were lions, oxen, and cherubim
There were decorative pieces in the shapes of lions, oxen, and cherubim fastened to the sides of the stands.

wreaths of hammered work
Here the word "wreaths" refers to spiral-shaped pieces of bronze.

1 Kings 7:30

four bronze wheels and axles
There was one axle for each pair of wheels. Alternate translation: "four bronze wheels and two axles"

its four corners
"the four corners of each stand"

The supports were cast with wreaths
Each support was cast as one piece with the wreaths. This can be stated in active form. Alternate translation: "Huram cast the supports with spiral-shaped pieces"

1 Kings 7:31

a cubit and a half ... a cubit
A cubit is 46 centimeters. Alternate translation: "about 70 centimeters ... about 50 centimeters"

a crown that rose up
Here the word "crown" refers to the circular piece at the top of the stand's opening that held the basin.

their panels were square
"the panels of the stands were square." This phrase returns to the description of the panels that began in 1 Kings 7:28.

1 Kings 7:32

their housings
Here the word "their" refers to the axles. The word "housings" refers to the casings into which the axles were inserted.

a cubit and a half
A cubit was 46 centimeters. Alternate translation: "about 70 centimeters"

1 Kings 7:33

The wheels were forged like chariot wheels
This can be stated in active form. Alternate translation: "Huram made the wheels like small chariot wheels"

Their housings, rims, spokes, and hubs
Here the word "Their" refers to the wheels.

1 Kings 7:34

There were four handles at the four corners of each stand
"There was a handle at each of the four corners of each stand"

1 Kings 7:35

half a cubit deep
A cubit was 46 centimeters. Alternate translation: "twenty-three centimeters wide"

on the top of the stand its supports and panels were attached
This can be stated in active form. Alternate translation: "Huram attached the supports and panels to the top of each stand"

1 Kings 7:36

Huram engraved
Huram would have commanded his workers to do this work. Alternate translation: "they engraved"

they were surrounded
Here the word "they" refers to the cherubim, lions, and palm trees.

they were surrounded by wreaths
The word "wreaths" refers to spiral-shaped pieces of bronze. This can be stated in active form. Alternate translation: "there were wreaths all around them"

1 Kings 7:37

He made
Huram would have commanded his workers to do this work. Alternate translation: "He commanded them to make"

generated on Tue Oct 24 10:45:40 2023

All of them were cast in the same molds
This can be stated in active form. Alternate translation: "Huram cast all of the stands in the same mold" or "They cast all of the stand in the same mold"

they had one size, and the same shape
"all of the stands were the same size and shape"

1 Kings 7:38

Huram made ten
Huram would have commanded his workers to do this work. Alternate translation: "Huram had them make ten"

forty baths
A bath is a unit of volume equal to about 22 liters. Alternate translation: "about 880 liters"

four cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters"

1 Kings 7:39

He made five ... He set
Huram would have commanded his workers to do this work. Alternate translation: "Human had them make five ... Huram commanded them to set"

the south-facing side ... the north-facing side
"the south side ... the north side"

on the east corner, facing toward the south of the temple
"near the southeast corner of the temple"

1 Kings 7:40

Huram made ... he finished
Huram would have commanded his workers to do this work. Alternate translation: "Huram had them make ... they finished"

1 Kings 7:41

the bowl-like capitals
The capitals were shaped like bowls.

decorative latticework
"crossed metal strips woven together"

1 Kings 7:42

He made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

four hundred pomegranates
"400 pomegranates." A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. See how you translated this in [1 Kings 7:18]

1 Kings 7:43

General Information:
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1 Kings 7:44

He made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

1 Kings 7:45

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

all the other implements
"all the other tools"

polished bronze
bronze that was polished so that it would reflect light

1 Kings 7:46

The king had cast them
Solomon would have commanded his workers to do this work. Alternate translation: "The king had his workers cast them"

plain of the Jordan
"flat land near the Jordan River"

Sukkoth ... Zarethan
These are names of cities.

1 Kings 7:47

Solomon did not weigh
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon did not have them weigh"

the weight of the bronze could not be measured
This can be stated in active form. Alternate translation: "no one could measure the weight of the bronze"

1 Kings 7:48

Solomon had made
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon's workers had made"

generated on Tue Oct 24 10:45:40 2023

on which the bread of the presence was to be placed
This can be stated in active form. Alternate translation: "on which the priests were to place the bread of the presence"

1 Kings 7:49

the flowers, the lamps
The "flowers" and "lamps" were part of the lampstands.

1 Kings 7:50

had made the cups ... all of which were made of pure gold
This can be stated in active form. Alternate translation: "had his workers make all the cups ... out of pure gold"

sockets of gold made for the doors
Here "sockets" may refer to either 1) the sockets in which the door pegs turned, or 2) the hinges on which the doors hung.

1 Kings 7:51

the work that King Solomon directed for the house of Yahweh was finished
This can be stated in active form. Alternate translation: "the workers finished the work that King Solomon had them do for the house of Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families
of the people of Israel, before himself in Jerusalem, to bring up the ark of the covenant of Yahweh from
the city of David, that is, Zion. **2** All the men of Israel assembled before King Solomon at the feast, in the
month of Ethanim, which is the seventh month. **3** All the elders of Israel came, and the priests took up the
ark. **4** They brought up the ark of Yahweh, the tent of meeting, and all the holy furnishings that were in
the tent. The priests and the Levites brought these things up. **5** King Solomon and all the assembly of
Israel came together before the ark, sacrificing sheep and cattle that could not be counted. **6** The priests
brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most
holy place, under the wings of the cherubim. **7** For the cherubim spread out their wings to the place of the
ark, and they covered the ark and the poles by which it was carried. **8** The poles were so long that their
ends were seen from the holy place in front of the inner room, but they could not be seen from outside.
They are there to this day. **9** There was nothing in the ark except the two tablets of stone that Moses had
put there at Horeb, when Yahweh made a covenant with the people of Israel when they came out of the
land of Egypt. **10** It came about that when the priests came out of the holy place, the cloud filled the
temple of Yahweh. **11** The priests could not stand to serve because of the cloud, for the glory of Yahweh
filled his house.

12 Then Solomon said, "Yahweh has said

that he would live in thick darkness,
13 But I have built you a lofty residence,
a place for you to live in forever."

14 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was
standing. **15** He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has
fulfilled it with his own hands, saying, **16** 'Since the day that I brought my people Israel out of Egypt, I
chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there.
However, I chose David to rule over my people Israel.' **17** Now it was in the heart of David my father to
build a house for the name of Yahweh, the God of Israel. **18** But Yahweh said to David my father, 'In that it
was in your heart to build a house for my name, you did well for it to be in your heart. **19** Nevertheless
you will not build the house; instead, your son, one who will be born from your loins, will build the house
for my name.' **20** Yahweh has carried out the word that he had said, for I have arisen in the place of David
my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of
Yahweh, the God of Israel. **21** I have made a place for the ark there, in which is Yahweh's covenant, which
he made with our fathers when he brought them out of the land of Egypt."

22 Solomon stood before the altar of Yahweh, before all the assembly of Israel, and spread out his hands
toward the heavens. **23** He said, "Yahweh, God of Israel, there is no God like you in the heavens above or
on the earth below, who keeps his covenant faithfulness with your servants who walk before you with all
their heart; **24** you who have kept with your servant David my father, what you promised him. Yes, you
spoke with your mouth and have fulfilled it with your hand, as it is today. **25** Now then, Yahweh, God of
Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail
to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk
before me, as you have walked before me.' **26** Now then, God of Israel, let your word be confirmed, which
you have spoken to your servant David my father.

27 But will God actually live on the earth? Look, the entire universe and heaven itself cannot contain you
—how much less can this temple that I have built! **28** Yet please respect this prayer of your servant and
his humble request, Yahweh my God; listen to the cry and prayer that your servant prays before you
today. **29** May your eyes be open toward this temple night and day, to the place about which you have
said, 'My name and my presence will be there'—in order to listen to the prayers that your servant will
pray toward this place. **30** So listen to the humble request of your servant and of your people Israel when
we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you
listen, forgive.

generated on Tue Oct 24 10:45:40 2023

31 If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an
oath before your altar in this house, **32** listen from the heavens and act. Judge your servants, condemning
the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to
him according to his righteousness.

33 When your people Israel are defeated by an enemy because they have sinned against you, if they turn
back to you, confess your name, pray, and seek your favor in this temple— **34** then please listen in the
heavens and forgive the sin of your people Israel; bring them back to the land that you gave to their
ancestors.

35 When the skies are shut up and there is no rain because the people have sinned against you—if they
pray toward this place, confess your name, and turn from their sin when you have afflicted them— **36** then
listen in heaven and forgive the sin of your servants and of your people Israel, when you teach them the
good way in which they should walk. Send rain on your land, which you have given to your people as an
inheritance.

37 Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or
caterpillars; or suppose that an enemy attacks the city gates in their land, or that there is any plague or
sickness— **38** and suppose then that prayers and humble requests are made by a person or by all your
people Israel—each knowing the plague in his own heart as he spreads out his hands toward this temple.
39 Then listen from heaven, the place where you live, forgive and act, and reward every person for all he
does; you know his heart, because you and you only know the hearts of all human beings. **40** Do this so
that they may fear you all the days that they live on the land that you gave to our ancestors.

41 In addition, concerning the foreigner who does not belong to your people Israel: When he comes from
a distant country because of your name— **42** for they will hear of your great name, your mighty hand, and
your raised arm—when he comes and prays toward this temple, **43** then please listen from heaven, the
place where you live, and do whatever the foreigner asks of you. Do this so that all the peoples on earth
may know your name and fear you, as do your own people Israel. Do this so they might know that this
house I have built is called by your name.

44 Suppose that your people go out to battle against an enemy, by whatever way you may send them, and
suppose that they pray to you, Yahweh, toward the city that you have chosen, and toward the house that I
have built for your name. **45** Then listen in the heavens to their prayer and their request, and help their
cause.

46 Suppose that they sin against you, since there is no one who does not sin, and suppose that you are
angry with them and deliver them to the enemy, so that the enemy takes them away captive to their land,
whether distant or near. **47** Then suppose that they realize they are in the land where they have been
exiled, and suppose that they repent and seek favor from you from the land of their captors. Suppose that
they say, 'We have acted perversely and sinned. We have behaved wickedly.' **48** Suppose that they return
to you with all their heart and with all their soul in the land of their enemies who captured them, and
suppose that they pray to you toward their land, which you gave to their ancestors, and toward the city
that you chose, and toward the house that I have built for your name. **49** Then from heaven, the place
where you live, listen to their prayer and their request for help, and you will make matters right for them.
50 Forgive your people who have sinned against you, and all their transgressions that they have
committed against you, and make them objects of compassion before those who have taken them captive,
and cause their captors to have compassion on them. **51** They are your people and your inheritance, whom
you rescued out of Egypt as if from the middle of a furnace where iron is forged. **52** May your eyes be
open to the humble request of your servant and to the requests of your people Israel, to listen to them
whenever they cry to you. **53** For you separated them from among all the peoples of the earth to belong to
you and receive your promises, just as you explained by Moses your servant, when you brought our
fathers out of Egypt, Lord Yahweh."

54 So it was that when Solomon had finished praying all this prayer and request for favor to Yahweh, he
arose from before the altar of Yahweh, from kneeling on his knees with his hands spread out toward the
heavens. **55** He stood and blessed all the assembly of Israel in a loud voice, saying, **56** "May Yahweh be
praised, who has given rest to his people Israel, keeping all his promises. Not one word has failed out of
all Yahweh's good promises that he made with Moses his servant. **57** May Yahweh our God be with us, as
he was with our ancestors. May he never leave us or abandon us, **58** that he may incline our hearts to him,

to live in all his ways and keep his commandments and his regulations and his statutes, which he commanded our fathers. **59** Let these words I have spoken, by which I have sought the favor of Yahweh, be near Yahweh our God day and night, so that he may help the cause of his servant and the cause of his people Israel, as every day will require; **60** that all the peoples of the earth may know that Yahweh, he is God, and there is no other God! **61** Therefore let your heart be true to Yahweh our God, to walk in his statutes and keep his commandments, as on this day."

62 So the king and all Israel with him offered sacrifices to Yahweh. **63** Solomon offered a sacrifice of fellowship offerings to Yahweh: twenty-two thousand cattle and 120,000 sheep. So the king and all the people of Israel dedicated the house of Yahweh. **64** The same day the king set apart the middle of the courtyard in front of the temple of Yahweh, for there he offered the burnt offerings, the grain offerings, and the fat of the fellowship offerings, because the bronze altar that was before Yahweh was too small to receive the burnt offering, the grain offerings, and the fat of the fellowship offerings. **65** So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo Hamath to the brook of Egypt, before Yahweh our God for seven days and also for another seven days, a total of fourteen days. **66** On the eighth day he sent the people away, and they blessed the king and went to their tents with joyful and glad hearts for all the goodness that Yahweh had shown to David, his servant, and to Israel, his people.

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1 Kings 8 General Notes

Structure and formatting

The ark is placed in the new temple. This is a very significant event in the history of the Israelites. (See: temple)

Special concepts in this chapter

Celebration of the temple's completion

When the temple was finished, Solomon told all of the people to come to Jerusalem. They took the ark out of the tent and brought it to the temple. Then Solomon prayed that God would hear and answer prayers made to him when they faced towards the temple.

Important figures of speech in this chapter

Idiom

Solomon prayed that God would respond to people's prayers using an idiom: "that your eyes may be open to the request of your servant."

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1 Kings 8:1

assembled the elders of Israel

"called together the leaders of Israel"

1 Kings 8:2

All the men of Israel

This may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in 8:1 or 2) generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.

at the feast

This is a reference to the Feast of Sukkoth, also known as the Feast of Tabernacles or Feast of Shelters .

in the month of Ethanim, which is the seventh month

"Ethanim" is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

1 Kings 8:3

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1 Kings 8:4

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1 Kings 8:5

all the assembly of Israel

This is a generalization.

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sheep and cattle that could not be counted
This can be stated in active form. Alternate translation: "more sheep and cattle than anyone would ever be able to count"

1 Kings 8:6

into the inner room of the house, to the most holy place, under
"into the inner room of the house—that is, to the most holy place—under"

1 Kings 8:7

poles by which it was carried
This can be stated in active form. Alternate translation: "poles by which the priests carried it"

1 Kings 8:8

their ends were seen ... they could not be seen
This can be stated in active form. Alternate translation: "people could see their ends ... people could not see them"

this day
This means the day on which the writer wrote.

1 Kings 8:9

There was nothing in the ark except the two tablets ... Egypt
This double negative emphasizes that the two tablets were the only things in the ark. Alternate translation: "The only things in the ark were the two tablets ... Egypt"

1 Kings 8:10

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

1 Kings 8:11

General Information:
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1 Kings 8:12

Yahweh has said ... darkness
Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh.

1 Kings 8:13

lofty residence
beautiful building in which someone very important lives

1 Kings 8:14

all the assembly of Israel
"all the people of Israel who were gathered there"

1 Kings 8:15

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "Praise Yahweh, the God of Israel"

with his own hands
The hand is a metonym for the power in the hand. Alternate translation: "by his own power"

1 Kings 8:16

in order for my name to be
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:17

it was in the heart of David my father
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "David my father desired"

for the name of Yahweh
The word "name" is a metonym for the person, and "for the name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:18

In that it was in your heart
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "Because you desired"

for my name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

for it to be in your heart
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "to desire to do that" or "by wanting to do that"

1 Kings 8:19

one who will be born from your loins
This can be stated in active form. Alternate translation: "one who will be your own offspring" or "one whom you yourself will father"

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1 Kings 8:20

has carried out the word that he had said
This is an idiom. Alternate translation: "has done exactly what he said he would do"

I have arisen in the place of David my father
Height is a metaphor for power. Alternate translation: "I have gained the power that David my father had"

I sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "I rule over Israel"

for the name of Yahweh
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated this in 1 Kings 3:2. Alternate translation: "in which people will worship Yahweh"

1 Kings 8:21

is Yahweh's covenant, which
The stone tablets on which Yahweh had written the terms of the covenant are spoken of as if they were the covenant itself. Alternate translation: "are the tablets on which Yahweh wrote the terms of the covenant that"

1 Kings 8:22

all the assembly of Israel
"all the people of Israel who were gathered there"

1 Kings 8:23

who keeps his covenant faithfulness with your servants
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "who faithfully loves your servants" or "who is faithful to your covenant with your servants"

walk before you with all their heart
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live wholeheartedly the way that you want them to"

1 Kings 8:24

fulfilled it with your hand
The hand is a metonym for the power of the hand. Alternate translation: "by your power fulfilled what you said"

1 Kings 8:25

to sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "to rule over Israel"

walk before me ... have walked before me
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live as I want you to ... have lived as I want you to"

1 Kings 8:26

General Information:
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1 Kings 8:27

But will God actually live on the earth?
Possible meanings of this question are 1) Solomon is asking a real question and expecting an answer or 2) the question is rhetorical and Solomon is emphasizing that God is too big and mighty to live on earth. Alternate translation: "But it surely cannot be that God will actually live on the earth!"

But will God
Here Solomon speaks about God in the third person. It can be stated in the second person. Alternate translation: "But will you"

Look
"What I am about to say is important" or "The truth is that"

you—how much less can this temple that I have built
"you, so this temple that I have built certainly cannot contain you"

1 Kings 8:28

respect this prayer of your servant and his humble request
The words "prayer" and "humble request" mean basically the same thing and emphasize that he is sincere as he makes his request. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "respect me, your servant, as I make this request"

listen to the cry and prayer that your servant prays before you today
The words "cry" and "prayer" mean basically the same thing and emphasize that he is sincere as he asks Yahweh to help him. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to me, your servant, as I call today for you to help me"

1 Kings 8:29

May your eyes be open toward
The eye is a metonym for what the eye does. Alternate translation: "May you watch over"

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night and day
This is a merism. Alternate translation: "all the time" or "continually"

My name and my presence
These two words together emphasize that Yahweh will dwell in the temple.

that your servant will pray
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "that I, your servant, will pray"

1 Kings 8:30

listen to the humble request of your servant and of your people Israel
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to my humble request and the humble request of your people Israel"

1 Kings 8:31

is required to swear
This can be stated in active form. Alternate translation: "someone requires him to swear"

1 Kings 8:32

upon his own head
Here "head" refers to the whole person. Alternate translation: "on him"

give to him according to his righteousness
"to give him what he deserves because he is righteous"

1 Kings 8:33

your people Israel are defeated by an enemy
This can be stated in active form. Alternate translation: "an enemy defeats your people Israel"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

1 Kings 8:34

General Information:
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1 Kings 8:35

the skies are shut up and there is no rain
The sky is spoken of as if it were a building in which God stores the rain. Alternate translation: "you do not allow rain to fall"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on." See how you translated this in 1 Kings 8:33.

1 Kings 8:36

in which they should walk
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "that they should live"

1 Kings 8:37

Suppose there is famine in the land, or ... sickness
Solomon speaks about events that he thinks could happen in the future.

blight or mildew
These are agricultural terms that refer to the death of crops from either too little or too much rain, respectively.

locusts or caterpillars
A "locust" is a type of grasshopper that causes destruction by eating crops. The word "caterpillar" refers to an early growth stage of the locust.

1 Kings 8:38

prayers and humble requests
The words "prayer" and "humble requests" mean basically the same thing and emphasize that the person is sincere as he makes his request. See how you translated similar words in [1 Kings 8:28]

knowing the plague in his own heart
Possible meanings are 1) The person's sin is spoken of as if it were a plague. Alternate translation: "knowing the sin in his own heart" or 2) The "plague" is a metonym for the sins that the disasters are a punishment for. Alternate translation: "knowing in his heart that the plague is the result of his own sin"

1 Kings 8:39

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1 Kings 8:40

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1 Kings 8:41

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1 Kings 8:42

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1 Kings 8:43

this house I have built is called by your name
The phrase "is called by your name" shows that God possesses and owns the house. This can be stated in active form. Alternate translation: "you own this house that I have built"

1 Kings 8:44

Suppose that your people go out ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The situations he describes are conditions for what he requests in the following sentence. The words "suppose that" can be translated with the word "if," and this sentence can be connected to his request in verse 45.

for your name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:45

their prayer and their request
The words "prayer" and "request" mean basically the same thing and emphasize that the people are sincere as they make their request. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:46

Suppose that they sin ... suppose that you are
Solomon speaks about events that he thinks could happen in the future. The events that he describes in verese 46-48 are conditions for his requests in verses 49-50.

1 Kings 8:47

suppose that they realize ... suppose that they repent ... Suppose that they say
Solomon speaks about events that he thinks could happen in the future.

where they have been exiled
This can be stated in active form. Alternate translation: "where their enemies have taken them as exiles"

captors
people who keep others as prisoners

We have acted perversely and sinned. We have behaved wickedly
These two sentences mean the same thing. Together they emphasize how bad the people's actions were.

acted perversely and sinned
The words mean basically the same thing and emphasize how badly the people sinned.

1 Kings 8:48

Suppose that they return ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The events that he describes in verese 46-48 are conditions for his requests in verses 49-50.

with all their heart and with all their soul
The idiom "with all ... heart" means "completely" and "with all ... soul" means "with all ... being." These two phrases have similar meanings. See how you translated this in [1 Kings 2:4]

in the land
"while they are living in the land"

toward their land
"toward the land in which they belong." This refers to Israel.

for your name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:49

their prayer and their request
The two words "prayer" and "request" mean basically the same thing. Together they emphasize that the people were sincere as they made their request to Yahweh. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:50

Forgive your people who have sinned against you, and all their transgressions that they have committed against you
Solomon twice requests Yahweh to forgive the people. This emphasizes the earnestness of his request.

1 Kings 8:51

a furnace where iron is forged
This can be stated in active form. Alternate translation: "a furnace where people forge iron"

generated on Tue Oct 24 10:45:40 2023

1 Kings 8:52

May your eyes be open
The eye is a synecdoche for the person. Alternate translation: "Please pay attention"

1 Kings 8:53

General Information:
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1 Kings 8:54

prayer and request
The words "prayer" and "request" mean basically the same thing and emphasize that he is sincere as he makes his request. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:55

General Information:
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1 Kings 8:56

May Yahweh be praised
This can be stated in active form. Alternate translation: "Praise Yahweh"

Not one word has failed out of all Yahweh's good promises
This can be stated positively. Alternate translation: "Yahweh has made every word of his good promises come true"

1 Kings 8:57

leave us or abandon us
These two phrases mean basically the same thing and emphasize Solomon's desire for Yahweh to be present with the people.

1 Kings 8:58

incline our hearts to him
Here their "hearts" refer to the people's desires and emotions. Desiring to please someone is spoken of as inclining the heart toward that person. Alternate translation: "make us want to please him"

live in all his ways
Here "in his ways" is an idiom that refers to the way he wants people to live. Alternate translation: "live as he requires us to live"

1 Kings 8:59

day and night
This merism refers to "all the time" or "continually."

1 Kings 8:60

General Information:
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1 Kings 8:61

let your heart be true
"be wholly devoted"

walk in his statutes
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "always obey his statutes"

1 Kings 8:62

all Israel with him
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

1 Kings 8:63

all the people of Israel
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

twenty-two thousand cattle
"22,000 cattle"

120,000 sheep
"one hundred twenty thousand sheep"

1 Kings 8:64

the bronze altar that was before Yahweh
"the bronze altar that was in Yahweh's presence." Since the temple is Yahweh's dwelling place among his people, the altar is described as being in his presence.

1 Kings 8:65

all Israel with him
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

seven days ... seven days ... fourteen days
"7 days ... 7 days ... 14 days"

1 Kings 8:66

eighth day
The word "eighth" is the ordinal form of "8."

joyful and glad
The two words mean basically the same thing and are combined for emphasis.

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Chapter 9

1 After Solomon had finished building the house of Yahweh and the king's palace, and after he had accomplished all that he desired to do, **2** Yahweh appeared to Solomon a second time, as he had appeared to him at Gibeon. **3** Then Yahweh said to him, "I have heard your prayer and your request for favor that you have made before me. I have set apart this house, which you have built, to myself, to put my name there forever. My eyes and my heart will be there for all time. **4** As for you, if you walk before me as David your father walked in integrity of heart and in uprightness, obeying all that I have commanded you and keeping my statutes and my decrees, **5** then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'A descendant of yours will never fail to be on the throne of Israel.' **6** But if you turn away, you or your children, and do not keep my commandments and my statutes that I have placed before you, and if you go and worship other gods and bow down to them, **7** then will I cut off Israel from off the ground that I have given them; and this house that I have set apart to my name, I will cast it out of my sight, and Israel will become an example to be mocked and an object of ridicule among all peoples. **8** This temple will become a heap of ruins, and everyone who passes by it will be shocked and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?' **9** Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'" **10** It came about at the end of twenty years that Solomon had finished building the two buildings, the temple of Yahweh and the king's palace. **11** Now Hiram, the king of Tyre, had furnished Solomon with cedar and cypress trees, and with gold—all that Solomon desired—so King Solomon gave Hiram twenty cities in the land of Galilee. **12** Hiram came out from Tyre to see the cities that Solomon had given him, but they did not please him. **13** So Hiram said, "What cities are these which you have given me, my brother?" Hiram called them the Land of Kabul, which they are still called today. **14** Hiram had sent to the king 120 talents of gold.

15 This is the account of the forced labor which King Solomon imposed to build the temple of Yahweh and his own palace, the Millo, the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. **16** Pharaoh king of Egypt had gone up and taken Gezer. He burned it and killed the Canaanites in the city. Then Pharaoh gave the city to his daughter, Solomon's wife, as a wedding gift. **17** So Solomon rebuilt Gezer and Beth Horon the Lower, **18** Baalath and Tamar [1] in the wilderness in the land of Judah, **19** and all the store cities that he possessed, and the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule. **20** As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel, **21** their descendants who were left after them in the land, whom the people of Israel were not able to totally destroy—Solomon made them into forced laborers, which they are to this day. **22** However, Solomon made no forced laborers of the people of Israel. They were his soldiers, his servants, his officials, his officers, and commanders of his chariot forces and his horsemen.

23 These were also the chief officers managing the supervisors who were over Solomon's works, 550 of them, who supervised the people who did the work.

24 Pharaoh's daughter moved from the city of David to the house that Solomon had built for her. Later, Solomon built the Millo.

25 Three times each year Solomon offered burnt offerings and peace offerings on the altar that he built for Yahweh, burning incense with them on the altar that was before Yahweh. So he completed the temple and was now using it.

26 King Solomon built a fleet of ships in Ezion Geber, which is near Elath on the shore of the Red Sea, in the land of Edom. **27** Hiram sent servants to Solomon's fleet, sailors who were familiar with the sea, with Solomon's own servants. **28** They went to Ophir with servants of Solomon. From there they brought back 420 talents of gold for King Solomon.

Footnotes

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generated on Tue Oct 24 10:45:40 2023

9:18 [1]is also pronounced

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1 Kings 9 General Notes

Structure and formatting

There are two parts to this chapter. Verses 1–9 is a dream in which God warned Solomon that he and his descendants were not to worship idols. If they did this, the temple would be destroyed. Verses 10–28 is about Solomon's extensive building and his partnership with Hiram, king of Tyre. (See: temple)

Special concepts in this chapter

Worship only Yahweh

Yahweh alone must be worshiped. It is necessary for people to stay faithful to God and not worship idols. (See: faithful)

Important figures of speech in this chapter

Metaphor

'Walk" is a common image in Scripture. It is said, "if you walk before me as David your father walked." (See: walk)

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1 Kings 9:1

General Information:

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1 Kings 9:2

General Information:

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1 Kings 9:3

your prayer and your request

The words "prayer" and "request" mean basically the same thing and emphasize that Yahweh recognized that Solomon's request was sincere. See how you translated similar words in [1 Kings 8:28]

to put my name there forever

The name is a metonym for the person. Alternate translation: "to dwell there and to claim possession of it forever"

My eyes and my heart will be there

The eyes and heart are synecdoche for the whole person. Alternate translation: "I will protect and care for it"

1 Kings 9:4

if you walk before me as David your father walked

The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "if you live the way I want you to live, just as David your father did"

in integrity of heart and in uprightness

These two phrases mean basically the same thing and emphasize how righteous David was.

1 Kings 9:5

the throne of your kingdom

Here "throne" refers to his reign. Alternate translation: "your dynasty" or "your reign"

will never fail to be on the throne of Israel

The action of ruling a kingdom is spoken of as if it were a person sitting on a throne. This can be expressed positively. Alternate translation: "will always rule over Israel"

1 Kings 9:6

my commandments and my statutes

Here the words "commandments" and "statutes" mean basically the same thing and emphasize all that Yahweh has commanded.

worship other gods and bow down to them

These two phrases mean basically the same thing and are combined for emphasis.

1 Kings 9:7

set apart to my name

Here the word "name" is a metonym for the person who possesses something. Alternate translation: "set apart for myself"

I will cast it out of my sight

The abstract noun "sight" can be expressed with the verb "see." Looking at something is a metaphor for protecting it. Alternate translation: "I will put it

where I no longer have to see it" or "I will get rid of it so I no longer have to protect it"

1 Kings 9:8

This temple will become a heap of ruins
"This temple will be destroyed and its remains will be piled into a high mound"

will be shocked and will hiss
This can be stated in active form. Alternate translation: "will express amazement and make a sound of disrespect"

1 Kings 9:9

bowed down to them and worshiped them
These two phrases mean the same thing. The phrase "bowed down to them" describes the posture that people used in worship.

1 Kings 9:10

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way of doing this, you could consider using it here.

at the end of twenty years
"after 20 years"

Solomon had finished building
It might be best to translate so that the reader understands that other people helped Solomon do this.

1 Kings 9:11

General Information:
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1 Kings 9:12

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1 Kings 9:13

What cities are these which you have given me, my brother?
Hiram is rebuking Solomon. This questions can be translated as a statement. Alternate translation: "These cities that you have given me are good for nothing."

which they are still called today
This can be stated in active form. Alternate translation: "and people still call them that today"

1 Kings 9:14

120 talents of gold
"one hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 4,000 kilograms of gold"

1 Kings 9:15

the account of the forced labor which King Solomon imposed
"the account of Solomon requiring men to work"

the Millo
Possible meanings are 1) "the terrace system" or 2) "the landfill."

1 Kings 9:16

Pharaoh king of Egypt had gone up
The person is a metonym for the army he commands. Alternate translation: "The army of Pharaoh, king of Egypt, had gone up"

1 Kings 9:17

So Solomon rebuilt Gezer
It might be best to translate so that the reader understands that other people helped Solomon do this.

1 Kings 9:18

General Information:
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1 Kings 9:19

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1 Kings 9:20

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1 Kings 9:21

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1 Kings 9:22

Solomon made no forced laborers of the people of Israel
"Solomon did not force the people of Israel to labor"

1 Kings 9:23

550 of them
"five hundred and fifty of them"

generated on Tue Oct 24 10:45:40 2023

1 Kings 9:24

built the Millo
Possible meanings are 1) "built the terrace system" or 2) "built the landfill." See how you translated "the Millo" in 1 Kings 9:15.

1 Kings 9:25

altar that was before Yahweh
See how you translated this phrase in 1 Kings 8:64.

So he completed the temple
Solomon is a metonym for the workers he hired to do the work. Alternate translation: "So his workers completed the temple"

1 Kings 9:26

King Solomon built
It might be best to translate so that the reader understands that other people helped Solomon do this.

a fleet of ships
"a large group of ships"

1 Kings 9:27

General Information:
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1 Kings 9:28

420 talents of gold
"four hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 14,000 kilograms of gold"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 When the queen of Sheba heard the report about Solomon concerning the name of Yahweh, she came to
test him with hard questions. **2** She came to Jerusalem with a very long caravan, with camels loaded with
spices, much gold, and many precious gemstones. When she arrived, she told Solomon all that was in her
heart. **3** Solomon answered all her questions. There was nothing she asked that the king did not answer. **4**
When the queen of Sheba saw all Solomon's wisdom, the palace that he had built, **5** the food on his table,
the seating of his servants, the work of his servants and their clothing, also his cupbearers, and the
manner in which he offered burnt offerings in the house of Yahweh, there was no more breath in her. **6**
She said to the king, "It is true, the report that I heard in my own land of your words and your wisdom. **7** I
did not believe the message until I came here, and now my eyes have seen it. Not half was told me! In
wisdom and wealth you have exceeded the report that I heard. **8** How blessed are your wives, and how
blessed are your servants who constantly stand before you, because they hear your wisdom. [1]**9** May
Yahweh your God be praised, who has taken pleasure in you, who placed you on the throne of Israel.
Because Yahweh loved Israel forever, he has made you king, for you to do justice and righteousness!" **10**
She gave the king 120 talents of gold and a large amount of spices and precious stones. No greater
amount of spices as these that the queen of Sheba gave to King Solomon was ever given to him again.

11 The fleet of Hiram, which brought gold from Ophir, also brought from Ophir a large amount of almug
wood and precious stones. **12** The king made almug wood pillars for the temple of Yahweh and for the
king's palace, and harps and lutes for the singers. No such quantity of almug wood has ever come or been
seen again to this day.

13 King Solomon gave to the queen of Sheba everything she wished for, whatever she asked, in addition to
what Solomon gave her of his royal bounty. So she returned to her own land with her servants.

14 Now the weight of gold that came to Solomon in one year was 666 talents of gold, **15** besides the gold
that the traders and merchants brought. All the kings of Arabia and the governors in the country also
brought gold and silver to Solomon. **16** King Solomon made two hundred large shields of beaten gold. Six
hundred shekels of gold went into each one. **17** He also made three hundred shields of beaten gold. Three
minas of gold went into each shield; the king put them into the Palace of the Forest of Lebanon. **18** Then
the king made a great throne of ivory and overlaid it with the finest gold. **19** There were six steps to the
throne, and the back of it had a rounded top. There were armrests on each side of the seat, and two lions
standing beside the armrests. **20** Twelve lions stood on the steps, one on each side of each of the six steps.
There was no throne like it in any other kingdom. **21** All King Solomon's drinking cups were gold, and all
the drinking cups in the Palace of the Forest of Lebanon were of pure gold. None were silver, because
silver was not considered valuable in Solomon's days. **22** The king had at sea a fleet of ships of Tarshish,
along with the fleet of Hiram. Once every three years the fleet brought gold, silver, and ivory, as well as
apes and baboons.

23 So King Solomon exceeded all the kings of the world in riches and in wisdom. **24** All the earth sought
the presence of Solomon in order to hear his wisdom, which God had put in his heart. **25** Those who
visited brought tribute, vessels of silver and of gold, and clothes, armor, and spices, as well as horses and
mules, year after year.

26 Solomon gathered together chariots and horsemen. He had 1,400 chariots and twelve thousand
horsemen that he stationed in the chariot cities and with himself in Jerusalem. **27** The king had silver in
Jerusalem, as much as the stones on the ground. He made cedar wood to be as abundant as the sycamore
fig trees that are in the lowlands. **28** The horses that belonged to Solomon were imported from Egypt, and
Kue and the king's merchants purchased them from Kue. **29** Chariots were brought up from Egypt for six
hundred shekels of silver each, and horses for 150 shekels each. Many of these were then sold to all the
kings of the Hittites and Aram.

Footnotes

10:8 [1]Some Hebrew copies have:

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generated on Tue Oct 24 10:45:40 2023

1 Kings 10 General Notes

Structure and formatting

There are two parts to this chapter: The fame of Solomon's wisdom and the wealth of his kingdom. (See: wise)

Special concepts in this chapter

==Queen of Sheba == King Solomon became so famous for his wisdom that the queen of Sheba (modern day Yemen) came all the way to see him and was deeply impressed. God promised him great wealth and he became famously rich. (See: promise)

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1 Kings 10:1

the report about Solomon concerning the name of Yahweh
Here Yahweh is represented by his "name." Possible meanings are 1) Alternate translation: "Solomon's fame, which glorified Yahweh" or 2) Alternate translation: "Solomon's fame, which Yahweh had given him"

1 Kings 10:2

all that was in her heart
This is a generalization. Alternate translation: "everything she wanted to know"

1 Kings 10:3

General Information:
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1 Kings 10:4

General Information:
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1 Kings 10:5

the seating of his servants
Possible meanings are 1) "how his servants were seated around the table" or 2) "where his servants lived."

there was no more breath in her
This is an idiom. Alternate translation: "she was utterly amazed"

1 Kings 10:6

I heard in my own land
"I heard while I was in my own land"

your words and your wisdom
Here the word "wisdom" can describe the word "words." Alternate translation: "your wise sayings"

1 Kings 10:7

my eyes have seen it
The phrase "my eyes" emphasizes that she herself saw it. Alternate translation: "I have seen it for myself"

Not half was told me
This can be stated without the passive form, and you may want to make explicit the idea that ellipsis omits. Alternate translation: "They did not tell me about even half of how wise and wealthy you are"

1 Kings 10:8

who constantly stand before you
This is an idiom. Alternate translation: "who are always in your presence waiting to serve you"

1 Kings 10:9

May Yahweh your God be praised
This can be stated in active form. Alternate translation: "May people praise Yahweh your God"

who placed you on the throne of Israel
The throne is a metonym for the king who sits on it. Alternate translation: "who made you king of Israel"

1 Kings 10:10

120 talents of gold
"one hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 4,000 kilograms of gold"

No greater amount of spices ... was ever given to him again
This can be stated in active form. Alternate translation: "No one ever again gave to King Solomon more spices than the queen of Sheba gave to him"

1 Kings 10:11

almug wood
a type of wood, possibly one with a pleasant scent

generated on Tue Oct 24 10:45:40 2023

1 Kings 10:12

The king made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "The king told his people to make"

or been seen again
This can be stated in active form. Alternate translation: "nor has anyone ever seen such a great quantity again"

to this day
This means to the day that the author was writing this.

1 Kings 10:13

everything she wished for, whatever she asked
These two phrases mean basically the same thing and are combined for emphasis.

of his royal bounty
"because as king he had so much"

1 Kings 10:14

in one year
"each year." This refers to every year of Solomon's reign, and not to just one time.

666 talents of gold
"six hundred sixty-six." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "almost 22,000 kilograms of gold"

1 Kings 10:15

General Information:
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1 Kings 10:16

King Solomon made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "King Solomon's men made"

two hundred large shields
"200 large shields"

Six hundred shekels of gold
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "About 6.6 kilograms of gold" or "Six and one half kilograms of gold"

Six hundred shekels
Because the word "shekels" does not appear here in the Hebrew text, some modern versions assume instead the unit of bekah, which was equivalent to only a half shekel. Any version making this assumption would signal a metric equivalent of about three kilograms.

1 Kings 10:17

He also made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "The king's men also made"

three hundred shields
"300 shields"

Three minas of gold
A mina is a unit of weight equal to about 550 grams. Alternate translation: "About 1.7 kilograms of gold" or "One and three-quarters kilograms of gold"

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest." See how you translated this in 1 Kings 7:2.

1 Kings 10:18

the king made
It might be best to translate so that the reader understands that other people helped the king do this. Alternate translation: "the king's men made"

throne of ivory
Ivory is the hard, white substance from the tusks or teeth of large animals.

1 Kings 10:19

General Information:
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1 Kings 10:20

General Information:
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1 Kings 10:21

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest." See how you translated this in 1 Kings 7:2.

1 Kings 10:22

ivory
Ivory is the hard, white substance from the tusks or teeth of large animals. See how you translated this in [1 Kings 10:18]

apes and baboons
These animals live wild in Africa. At the ends of their four limbs are what look like human hands

generated on Tue Oct 24 10:45:40 2023

and feet, and they have long tails. Some people consider baboons a type of ape.

1 Kings 10:23

General Information:
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1 Kings 10:24

All the earth
This is a generalization. Alternate translation: "People from everywhere" or "People from many different places"

sought the presence of Solomon
The presence of the person is a metonym for being able to speak and listen to the person. Alternate translation: "sought an audience with Solomon" or "wanted to visit Solomon"

to hear his wisdom, which God had put in his heart
The heart is a metonym for what a person thinks and is spoken of as if it were a container. The abstract noun "wisdom" is spoken of as if it were an object that could be put in a container and can be translated as an adjective. It can be a metonym for either the person or the words the person speaks. Alternate translation: "to hear his wisdom, which God had given him" or "to hear how wise God had enabled him to be" or "to hear him speak the wise words that God had enabled him to speak"

1 Kings 10:25

General Information:
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1 Kings 10:26

1,400 chariots and twelve thousand horsemen
"one thousand four hundred chariots and 12,000 horsemen"

1 Kings 10:27

The king had silver in Jerusalem, as much as the stones on the ground
The narrator uses exaggeration to emphasize the great amount of silver that was in Jerusalem. Alternate translation: "The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground"

1 Kings 10:28

were imported from Egypt
This can be stated in active form. Alternate translation: "that his merchants had bought from people in Egypt"

Kue
This is the name of a region. Some think that Kue was the same as Cilicia, in Asia Minor.

1 Kings 10:29

Chariots were brought up from Egypt for six hundred shekels of silver each, and horses for 150 shekels each
Solomon's officials bought the chariots and horses in Egypt and then brought them to Jerusalem. The Israelites always referred to travel toward Jerusalem as if it were uphill, as it often truly was. This can be stated in active form. Alternate translation: "His merchants went to Egypt, bought chariots for six hundred shekels of silver each and horses for 150 shekels each, and brought them to Solomon in Jerusalem"

six hundred shekels of silver ... 150 shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 6.6 kilograms of silver ... about 1.7 kilograms"

six hundred shekels of silver
"600 shekels of silver"

150 shekels
"one hundred and fifty shekels"

Many of these were then sold
This can be stated in active form. Alternate translation: "His merchants then sold many of these"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Now King Solomon loved many foreign women including the daughter of Pharaoh—women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites. **2** They were from the nations about which Yahweh said to the people of Israel, "You will not go among them to marry, neither will they come among you, for they will certainly turn your heart to their gods." In spite of this command, Solomon was affectionate toward these women in love. **3** Solomon had seven hundred wives, princesses, and three hundred concubines. His wives turned his heart away. **4** For when Solomon grew old, his wives turned away his heart after other gods; his heart was not fully surrendered to Yahweh his God, as was the heart of David his father. **5** For Solomon followed Ashtoreth, the goddess of the Sidonians, and he followed Molech, the disgusting idol of the Ammonites. **6** Solomon did what was evil in the sight of Yahweh; he did not fully follow Yahweh as David his father had done. **7** Then Solomon built a high place for Chemosh, the disgusting idol of Moab, on a hill east of Jerusalem, and also for Molech, the disgusting idol of the people of Ammon. **8** He also built high places for all his foreign wives, who burned incense and sacrificed to their gods at them.

9 Yahweh was angry with Solomon, because his heart had turned away from him, the God of Israel, even though he had appeared to him twice **10** and commanded him about this very thing, that he should not go after other gods. But Solomon did not obey what Yahweh commanded. **11** Therefore Yahweh said to Solomon, "Because you have done this and have not kept the covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and give it to your servant. **12** However, for David your father's sake, I will not do it in your lifetime, but I will tear it out of the hand of your son. **13** Yet I will not tear away all the kingdom; I will give one tribe to your son for David my servant's sake, and for the sake of Jerusalem, which I have chosen."

14 Then Yahweh raised up an adversary to Solomon, Hadad the Edomite. He was from the royal family of Edom. **15** When David was in Edom, Joab the captain of the army had gone up to bury the dead, every man who had been killed in Edom. **16** Joab and all Israel remained there six months until he had killed every male in Edom. **17** But Hadad fled to Egypt with other Edomites, his father's servants, when Hadad was still a little child. **18** They left Midian and came to Paran, from where they took men with them to Egypt, to Pharaoh king of Egypt, who gave him a house and land and food. **19** Hadad found great favor in the sight of Pharaoh, so that Pharaoh gave him a wife, his own wife's sister, the sister of Tahpenes the queen. **20** The sister of Tahpenes gave birth to Hadad's son. They named him Genubath. Tahpenes raised him in Pharaoh's palace. So Genubath lived in Pharaoh's palace among the children of Pharaoh. **21** While he was in Egypt, Hadad heard that David had lain down with his ancestors and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, so I may go to my own country." **22** Then Pharaoh said to him, "But what have you lacked with me, that you now seek to go to your own country?" Hadad answered, "Nothing. Please let me go."

23 God also raised up another adversary to Solomon, Rezon son of Eliada, who had fled from his master Hadadezer king of Zobah. **24** Rezon gathered men to himself and became captain over a marauding band when David killed the men of Zobah. Rezon's men went to Damascus and lived there, and Rezon reigned in Damascus. **25** He was an enemy of Israel all the days of Solomon, along with the trouble that Hadad caused. Rezon abhorred Israel and reigned over Aram.

26 Then Jeroboam son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. **27** He lifted up his hand against the king because Solomon had built up the place located at Millo and repaired the opening in the city wall of David his father. **28** Jeroboam was a man of great ability. Solomon saw that the young man was industrious, so he appointed him over all the labor of the house of Joseph. **29** At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed in a new garment and the two men were alone in the field. **30** Then Ahijah grabbed hold of the new garment that was on him and tore it into twelve pieces. **31** He said to Jeroboam, "Take ten pieces, for Yahweh, the God of Israel, says, 'Look, I will tear the kingdom out of the hand of Solomon and I will give ten tribes to you **32** (but Solomon will have one tribe, for my servant David's sake and for Jerusalem's sake—the city that I have chosen out of all the tribes of Israel), **33** because they have abandoned me and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Molech the god of the people of

generated on Tue Oct 24 10:45:40 2023

Ammon. They have not walked in my ways, to do what is right in my eyes, and to keep my statutes and my decrees, as did David his father. **34** I will not take the whole kingdom out of Solomon's hand. I have made him ruler all the days of his life, for David my servant's sake whom I chose, the one who kept my commandments and my statutes. **35** But I will take the kingdom out of his son's hand and I will give it to you, ten tribes. **36** I will give one tribe to Solomon's son, so that David my servant may always have a lamp before me in Jerusalem, the city in which I have chosen to put my name. **37** I will take you, and you will rule to fulfill all that you desire, and you will be king over Israel. **38** If you listen to all that I command you, and if you walk in my ways and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did, then I will be with you and will build you a sure house, as I built for David, and will give Israel to you. **39** I will punish the descendants of David, but not forever.'" **40** So Solomon tried to kill Jeroboam. But Jeroboam got up and fled into Egypt, to Shishak king of Egypt, and he remained in Egypt until the death of Solomon.

41 As for the other matters concerning Solomon, all that he did and his wisdom, are they not written in the book of the events of Solomon? **42** Solomon reigned in Jerusalem over all Israel for forty years. **43** He lay down with his ancestors and he was buried in the city of David his father. Rehoboam his son became king in his place.

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1 Kings 11 General Notes

Structure and formatting

This is the end of the story of Solomon. (Chapters 1-11)

Special concepts in this chapter

Intermarriage with Gentiles

God had told the people of Israel in Moses's law never to marry women from the Gentile nations. But Solomon married many women from Gentile countries. This was because their religious beliefs would negatively affect Israel. Solomon, the wisest man, became a fool and his wives persuaded him to worship foolish idols. God became angry and warned he would take away 10 tribes from the kingdom of his son.

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1 Kings 11:1

Now King Solomon

The word "Now" is used here to mark a stop in the main story. The narrator starts to tell a new part of the story.

Moabites, Ammonites, Edomites, Sidonians, and Hittites

These are names of people groups.

1 Kings 11:2

turn your heart to their gods

To "turn someone's heart" is to convince that person to change his affection. Alternate translation: "persuade you to worship the gods that they worship"

1 Kings 11:3

seven hundred wives, princesses, and three hundred concubines

"700 wives, princesses, and 300 concubines"

seven hundred wives, princesses

"seven hundred royal wives"

turned his heart away

To "turn someone's heart" is to convince that person to change his affection. See how you translated a similar phrase in [1 Kings 11:1]

1 Kings 11:4

his heart was not fully surrendered ... as was the heart of David

To "surrender" your heart refers to giving total allegiance and affection. Alternate translation: "he was not fully devoted ... as was David"

1 Kings 11:5

Ashtoreth ... Molech

These are the names of false gods.

Sidonians

This is the name of a people group.

he followed Molech

Some version render this as "Milcom."

generated on Tue Oct 24 10:45:40 2023

1 Kings 11:6

what was evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. Alternate translation: "what Yahweh considered to be evil"

1 Kings 11:7

Chemosh ... Molech
These are the names of false gods.

1 Kings 11:8

sacrificed to their gods at them
Here the words "at them" refer to the shrines that Solomon built.

1 Kings 11:9

his heart had turned away from him
The words "his heart had turned" refer to his having changed allegiance and affection. See how you translated a similar phrase in [1 Kings 11:1]

he had appeared to him twice
"Yahweh had appeared to Solomon twice"

1 Kings 11:10

General Information:
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1 Kings 11:11

tear the kingdom from you
To "tear from" is to forcefully remove. This is like a person tears apart a piece of cloth. Alternate translation: "forcefully take the kingdom from you"

1 Kings 11:12

the hand of your son
The word "hand" refers to control, authority and power. Alternate translation: "your son's control"

1 Kings 11:13

General Information:
This page has intentionally been left blank.

1 Kings 11:14

Hadad
This is the name of a man.

1 Kings 11:15

General Information:
This begins three verses of background material that happened long before.

1 Kings 11:16

Connecting Statement:
This continues background material that happened long before.

Joab and all Israel
The words "all Israel" refer to the army of Israel. Alternate translation: "Joab and all of the Israelite army"

1 Kings 11:17

Connecting Statement:
This concludes background material that happened long before.

1 Kings 11:18

General Information:
This section continues the background information that began in 1 Kings 11:15.

They left Midian
Here the word "They" refers to Hadad and the other Edomites mentioned in 1 Kings 11:17.

Midian ... Paran ... Egypt
These are the names of places.

1 Kings 11:19

Tahpenes
This is the name of a woman.

1 Kings 11:20

Tahpenes
This is the name of a woman.

Hadad ... Genubath
These are names of men.

1 Kings 11:21

David had lain down with his ancestors
This is a polite way of saying David was dead. Alternate translation: "David had died"

1 Kings 11:22

General Information:
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1 Kings 11:23

Rezon ... Eliada ... Hadadezer
These are names of men.

Zobah
This is the name of a location.

generated on Tue Oct 24 10:45:40 2023

1 Kings 11:24

Zobah ... Damascus
These are names of locations.

when David killed
Here "David" refers to David and his army. Alternate translation: "when David's army killed"

1 Kings 11:25

Aram
This is the name of a location.

all the days of Solomon
"during the time that Solomon was alive" or "all the days of Solomon's life"

Rezon abhorred Israel
"Rezon hated Israel very much"

1 Kings 11:26

Jeroboam ... Nebat
These are names of men.

Zeredah
This is the name of a location.

a servant of Solomon
Or "one of Solomon's officials." He was probably an official in the government, not one of Solomon's household servants.

Zeruah
This is the name of a woman.

lifted up his hand against the king
The word "hand" refers to authority, power and control. The phrase "lifted up against" refers to having opposed someone by using authority, power and control. This is a metonym used as a common idiom. Alternate translation: "rebelled against the king"

1 Kings 11:27

Solomon had built up the place located at Millo
Translate "Millo" as in 1 Kings 9:15.

1 Kings 11:28

man of great ability
Other possible meanings are 1) "a wealthy and influential man" or 2) "a great warrior."

he appointed him
"he made him commander"

all the labor
The word "labor" refers to the work that Solomon commanded the people to do for his government. This is a metonym.

the house of Joseph
This refers to the descendants of Joseph who were the people groups of Ephraim and Manasseh. This is a metonym.

1 Kings 11:29

Ahijah
This is the name of a man.

Shilonite
The Shilonites are a people group.

1 Kings 11:30

General Information:
This page has intentionally been left blank.

1 Kings 11:31

He said
Here the word "He" refers to Ahijah.

tear the kingdom out
Here "tear ... out" is a metaphor that refers to the action of forcefully removing. This is like a person tears apart a piece of cloth. See how you translated this phrase in [1 Kings 11:11]

the hand of Solomon
Here "hand" is a metonym that refers to a person's authority, control and power. Alternate translation: "Solomon's control"

1 Kings 11:32

Solomon will have
The name "Solomon" here is a metonym referring to his descendants. Alternate translation: "Solomon's sons will have" or "Solomon's descendants will have"

1 Kings 11:33

Ashtoreth ... Chemosh ... Molech
These are the names of false gods.

Sidonians ... Moab ... Ammon
These are the names of locations and the people groups that live there.

what is right in my eyes
"Eyes" here is a metonym for someone's opinion or idea. This is a commonly used idiom. Alternate translation: "what I consider to be right"

generated on Tue Oct 24 10:45:40 2023

1 Kings 11:34

General Information:
Ahijah continues to tell Jeroboam what Yahweh has said.

I will not take
Here the word "I" refers to Yahweh.

out of Solomon's hand
Here the word "hand" is a metonym that refers to a person's authority, control and power. Alternate translation: "out of Solomon's control"

1 Kings 11:35

I will give it to you
Here the word "you" refers to Jeroboam.

1 Kings 11:36

may always have a lamp before me
The word "lamp" is a metonym that refers to a person's influence and guidance. Alternate translation: "will always have a descendant to rule as an influence and a guide for obeying my covenant with David's family"

1 Kings 11:37

General Information:
Ahijah continues to tell Jeroboam what Yahweh has said.

I will take you
Here the word "I" refers to Yahweh and the word "you" refers to Jeroboam.

1 Kings 11:38

what is right in my eyes
The word "eyes" here is a metonym for someone's opinion or idea. This is a commonly used idiom. See how you translated this phrase in [1 Kings 11:33]

build you a sure house
The clause "build a house" is a metaphor for establishing descendants from that time on. Alternate translation: "establish for you a lasting kingdom"

1 Kings 11:39

General Information:
This page has intentionally been left blank.

1 Kings 11:40

Shishak
This is the name of a man.

1 Kings 11:41

are they not written in the book of the events of Solomon?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. Alternate translation: "you can find them in the book of the events of Solomon."

the book of the events of Solomon
This book no longer exists.

1 Kings 11:42

General Information:
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1 Kings 11:43

He lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "He died and he was buried with his ancestors"

he was buried
This can be expressed in active form. Alternate translation: "people buried him"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king. **2** It happened that
Jeroboam son of Nebat heard of this (for he was still in Egypt, where he had fled from the presence of
King Solomon), for Jeroboam had settled down in Egypt. [1]**3** So they sent and called him, and Jeroboam
and all the assembly of Israel came and said to Rehoboam, **4** "Your father made our yoke heavy. Now
make lighter the hard work of your father and make lighter the heavy yoke that he put on us, and we will
serve you." **5** Rehoboam said to them, "Go away for three days, then come back to me." So the people
went away.

6 King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive,
and he said, "How do you advise me to answer this people?" **7** They spoke to him and said, "If you will be
a servant today to these people and serve them, and answer them by saying good words to them, then
they will always be your servants." **8** But Rehoboam ignored the advice that the old men had given him
and he consulted with the young men who had grown up with him and stood before him. **9** He said to
them, "What advice do you give me that we may answer the people who spoke to me and said, 'Lighten
the yoke that your father put on us'?" **10** The young men who had grown up with Rehoboam spoke to him,
saying, "Speak to these people who told you that your father Solomon made their yoke heavy but that you
must make it lighter. You should say to them, 'My little finger is thicker than my father's waist. **11** So now,
although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with
whips, but I will punish you with scorpions.'"

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king had instructed when
he said, "Come back to me on the third day." **13** The king answered the people roughly and ignored the
advice of the old men that they had given him. **14** He spoke to them following the advice of the young
men; he said, "My father burdened you with a heavy yoke, but I will add to your yoke. My father punished
you with whips, but I will punish you with scorpions." **15** So the king did not listen to the people, for it was
a turn of events brought about by Yahweh, that he might carry out his word that he had spoken by Ahijah
the Shilonite to Jeroboam son of Nebat.

16 When all Israel saw that the king did not listen to them, the people answered him and said,

"What share do we have in David?
    We have no inheritance in the son of Jesse!
Go to your tents, Israel.
    Now see to your own house, David."

So Israel went back to their tents. **17** But as for the people of Israel who lived in the cities of Judah,
Rehoboam became king over them. **18** Then King Rehoboam sent Adoniram, who was over the forced
laborers, but all Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to
Jerusalem. **19** So Israel has been in rebellion against the house of David to this day. **20** It happened that
when all Israel heard that Jeroboam had returned, they sent and called him to their assembly and made
him king over all Israel. There was no one who followed the family of David, except only the tribe of
Judah.

21 When Rehoboam arrived in Jerusalem, he assembled all the house of Judah and the tribe of Benjamin;
there were 180,000 chosen men who were soldiers, to fight against the house of Israel, to restore the
kingdom to Rehoboam son of Solomon. **22** But the word of God came to Shemaiah, the man of God; it said,
23 "Speak to Rehoboam son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the
rest of the people; say, **24** 'Yahweh says this: You must not attack or fight against your brothers the people
of Israel. Each man must return to his home, for this thing has been made to happen by me.'" So they
listened to the word of Yahweh and turned back and went their way, and they obeyed his word.

25 Then Jeroboam built Shechem in the hill country of Ephraim, and lived there. He went out from there
and built Peniel. **26** Jeroboam thought in his heart, "Now the kingdom will return to the house of David. **27**
If these people go up to offer sacrifices in the temple of Yahweh at Jerusalem, then the heart of these
people will turn again to their master, to Rehoboam king of Judah. They will kill me and return to
Rehoboam king of Judah." **28** So King Jeroboam sought advice and made two calves of gold; he said to the
people, "It is too much for you to go up to Jerusalem. Look, these are your gods, Israel, who brought you

generated on Tue Oct 24 10:45:40 2023

up out of the land of Egypt." **29** He set up one in Bethel and the other in Dan. **30** So this act became a sin. The people went to one or the other, all the way to Dan. **31** Jeroboam made houses on high places and he also made priests from among all the people, who were not among the sons of Levi. **32** Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar. He did so at Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places he had made. **33** Jeroboam went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month he had planned in his own mind; he ordained a feast for the people of Israel and went up to the altar to burn incense.

Footnotes

12:2 [1]2 Chronicles 10:2 is very close to 1 Kings 12:2, that is, the Hebrew consonants are identical, and could support either reading, "settled down" or "returned." The alternate reading would be:

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1 Kings 12 General Notes

Structure and formatting

Civil war
This chapter explains how the united kingdom of Israel was split into the two kingdoms: Israel and Judah. This is sometimes called a "civil war."

Special concepts in this chapter

Israel splits
God's warning to Solomon came true. In spite of his famous wealth, Solomon had over-taxed his own people and forced them to work for free. When the people requested that King Rehoboam reduce taxes and forced labor, he said that he would be harsher than his father. This caused the 10 northern tribes to revolt and appoint Jeroboam as their king. These northern tribes are now called the kingdom of Israel. Only Judah and Benjamin stayed with Rehoboam. They are called Judah. (See: appoint)

Jeroboam introduces calf worship
Jeroboam made a terrible mistake. He was afraid that if the people continued to go to Jerusalem to worship in the temple, they would want to return to Rehoboam as their king. So he made two shrines with calves made of gold for the people to worship. This eventually caused the destruction of his whole family. The kingdom of Israel continued worshiping the idols until they were taken slaves by the Assyrians. The northern tribes were unable to truly worship Yahweh without going to Jerusalem in the kingdom of Judah.

Important figures of speech in this chapter

Metaphor
The people used the metaphor of "yoke" for oppressive government: "Your father made our yoke difficult. Now then, make your father's hard work easier, and lighten the heavy yoke that he put on us." But Rehoboam promised to increase their oppression with three metaphors: "My little finger is thicker than my father's waist. So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions." (See: and oppress and promise)

---

1 Kings 12:1

all Israel was coming
Here "Israel" represents all the men of Israel capable of fighting. Here "all Israel" is a generalization which means almost all the men of Israel. Alternate translation: "all the men of Israel were coming"

1 Kings 12:2

It happened that
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

Jeroboam ... Nebat
These are the names of men.

generated on Tue Oct 24 10:45:40 2023

1 Kings 12:3

called him
Here the word "him" refers to Jeroboam.

1 Kings 12:4

made our yoke heavy
A heavy yoke is a metaphor for very difficult labor and requirements. Alternate translation: "treated us cruelly" or "forced us to work very hard"

1 Kings 12:5

General Information:
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1 Kings 12:6

the old men who had stood before Solomon
To "stand before" is an idiom for serving the king in his presence. Alternate translation: "the old men who counseled Solomon" or "the old men who attended to Solomon"

1 Kings 12:7

General Information:
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1 Kings 12:8

General Information:
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1 Kings 12:9

Lighten the yoke that your father put on us
To "lighten the yoke" is a metaphor to represent lifting of the burden. Alternate translation: "Do not treat us as cruelly as your father did" or "Do not force us to work as hard as your father did"

1 Kings 12:10

My little finger is thicker than my father's waist
This metaphor means that Rehoboam is more cruel and intimidating than his father. Alternate translation: "What I will do to make your burden heavier is much more than what my father put on you"

1 Kings 12:11

My father punished you with whips, but I will punish you with scorpions
This metaphor means that the punishment Rehoboam plans to give will be worse than what his father gave. Alternate translation: "My father used whips to force you to work but I will use even crueler punishment"

punish you with scorpions
The word "scorpions" may refer to 1) a whip with sharp metal barbs on the end or 2) a spider-like creature that has a poisonous sting.

1 Kings 12:12

General Information:
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1 Kings 12:13

General Information:
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1 Kings 12:14

burdened you with a heavy yoke
A heavy yoke is a metaphor for very difficult labor and requirements. See how you translated this in [1 Kings 12:4]

My father punished you with whips, but I will punish you with scorpions
This metaphor means that the punishment Rehoboam plans to give will be worse than what his father gave. See how you translated this in [1 Kings 12:11]

1 Kings 12:15

it was a turn of events brought about by Yahweh
This is an idiom and can be stated in active form. Alternate translation: "Yahweh caused things to happen like this"

his word that he had spoken by Ahijah ... to Jeroboam
The idiom "had spoken by" someone refers to giving someone a message to tell others.

Ahijah ... Jeroboam ... Nebat
These are the names of men.

Shilonite
This is the name of a people group from the town of Shiloh.

1 Kings 12:16

all Israel
Here "Israel" represents all the men of Israel capable of fighting. "All Israel" is a generalization which means almost all the men of Israel. Alternate translation: "all the men of Israel"

What share do we have in David?
"Share" here is a metonym meaning a part, involvement, or interest. This question can be translated as a simple statement. Alternate translation: "We will have no part in the family of David."

generated on Tue Oct 24 10:45:40 2023

We have no inheritance in the son of Jesse
"Son of Jesse" here is a metonym for David, a son of Jesse. "Inheritance" is a metonym for the part left for these people from David's successes. Alternate translation: "We will have nothing to do with the descendants of Jesse"

Go to your tents, Israel
"Tents" here is a metonym representing a person's place of residence. Alternate translation: "Go to your homes, people of Israel"

Now see to your own house, David
"House" here is a metonym for David's lineage of power and prestige. Alternate translation: "Now take care of your own kingdom, descendant of David"

1 Kings 12:17

General Information:
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1 Kings 12:18

Adoniram
This is the name of a man.

all Israel
Here "Israel" is a metonym for the people of Israel. "All Israel" is a generalization which means almost all the people of Israel. Alternate translation: "all the people of Israel who were there"

1 Kings 12:19

the house of David
Here "house" is a metonym that represents family or descendants. Alternate translation: "the kings descended from David"

to this day
"ever since that time." This refers to the time that the writer was actually writing this.

1 Kings 12:20

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when all Israel heard
"All Israel" here is a generalization that means the capable men of Israel who represent the rest of the people by a synecdoche. Alternate translation: "when all the leaders of Israel heard"

king over all Israel
"Israel" implicitly means the northern ten tribes that rebelled against Rehoboam. Alternate translation: "king over all of the 10 tribes of Israel"

There was no one who followed the family of David, except only the tribe of Judah
This double negative emphasizes that the tribe of Judah was the only tribe that followed the family of David. Alternate translation: "The only people who followed the family of David were the people of the tribe of Judah"

the family of David
"David's descendants"

1 Kings 12:21

all the house of Judah and the tribe of Benjamin
Here "house" is a metonym that represents a tribe or descendants. And, here "tribe" refers specifically to the soldiers from those tribes. Alternate translation: "all the soldiers from the tribes of Judah and Benjamin"

180,000 chosen men
"one hundred eighty thousand chosen men"

the house of Israel
Here "house" represents the kingdom made up of the 10 northern tribes of Israel. Alternate translation: "the kingdom of Israel" or "the people of the northern tribes of Israel"

1 Kings 12:22

the word of God came ... it said
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "God spoke this message ... and he said" or "God spoke these words ... and he said"

Shemaiah
This is the name of a man.

the man of God
The expression "man of God" is a respectful way of referring to a prophet of Yahweh. Alternate translation: "the man who belongs to God" or "the prophet of God"

1 Kings 12:23

all the house of Judah and Benjamin
Here "house" is a metonym that represents a tribe or descendants. Alternate translation: "all the people from the tribes of Judah and Benjamin"

1 Kings 12:24

your brothers the people of Israel
The words "brothers" and "people of Israel" are a doublet that refer to the men of the ten northern tribes and emphasize the family relationship between them and the tribes of Judah and Benjamin.

generated on Tue Oct 24 10:45:40 2023

for this thing has been made to happen by me
This can be stated in active form. Alternate translation: "because I have made this thing happen"

1 Kings 12:25

General Information:
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1 Kings 12:26

thought in his heart
"Heart" here is a metonym for a person's inner consciousness, thoughts, motivation, or feelings. Alternate translation: "thought to himself"

the house of David
Here "house" is a metonym representing family or descendants. Alternate translation: "the kings descended from David"

1 Kings 12:27

If these people go up
The words "these people" refer to the people of the northern ten tribes of Israel.

the heart of these people
"Heart" here is a metonym for the people's allegiance and affection. Alternate translation: "the allegiance of these people"

turn again to their master, to Rehoboam king of Judah ... return to Rehoboam king of Judah
These phrases mean basically the same thing and are combined to emphasize Jeroboam's fear that the people would turn again to Rehoboam as king.

1 Kings 12:28

brought you up
"You" here is a metonym for the ancestors of the people. Alternate translation: "brought your ancestors up"

1 Kings 12:29

General Information:
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1 Kings 12:30

General Information:
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1 Kings 12:31

Jeroboam made houses on high places
The workers who did this at Jeroboam's commands are represented by the metonym of the name of Jeroboam himself. Alternate translation: "Jeroboam's workers made houses on high places"

houses on high places
The implied information is that these were houses of worship. The full meaning of this statement can be made explicit. Alternate translation: "houses of worship on high places"

made priests
"appointed men to be priests"

1 Kings 12:32

in the eighth month, on the fifteenth day of the month
This is the eighth month of the Hebrew calendar. The fifteenth day is near the beginning of November on Western calendars. Alternate translation: "on the fifteenth day of the eighth month"

went up to the altar
"Went up" here is an idiom for going to a sacred place to worship since these altars were located on high places. Alternate translation: "offered sacrifices on the altar"

1 Kings 12:33

went up to the altar
"Went up" here is an idiom for going to a sacred place to worship since these altars were located on high places. Alternate translation: "offered sacrifices on the altar"

in the month he had planned in his own mind
"in the month that he had determined"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 A man of God came out of Judah by the word of Yahweh to Bethel. Jeroboam was standing by the altar to burn incense. **2** He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, a son named Josiah will be born to the family of David, and on you he will sacrifice the priests of the high places who now burn incense on you. On you they will burn human bones.'" **3** Then the man of God gave a sign the same day, saying, "This is the sign that Yahweh has spoken: 'Look, the altar will be split apart, and the ashes on it will be poured out.'" **4** When the king heard what the man of God said, that he had cried out against the altar at Bethel, Jeroboam reached out with his hand from the altar, saying, "Seize him." Then the hand with which he had reached out against the man dried up, so that he could not draw it back to himself. **5** (The altar was also split apart and the ashes poured out from the altar, as described by the sign that the man of God had given by the word of Yahweh.) **6** King Jeroboam answered and said to the man of God, "Plead for the favor of Yahweh your God and pray for me, so that my hand may be restored to me again." So the man of God prayed to Yahweh, and the king's hand was restored to him again, and it became as it was before. **7** The king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward." **8** The man of God said to the king, "Even if you give me half your possessions, I will not go with you, nor will I eat food or drink water in this place, **9** because Yahweh commanded me by his word, 'You will eat no bread nor drink water, nor return by the way that you came.'" **10** So the man of God left another way and did not return to his home by the way that he had come to Bethel.

11 Now there was an old prophet living in Bethel, and one of his sons came and told him all the things that the man of God had done that day in Bethel. His sons also told him the words that the man of God had spoken to the king. **12** Their father said to them, "Which way did he go?" Now his sons had seen the way the man of God from Judah had gone. **13** So he said to his sons, "Saddle the donkey for me." So they saddled the donkey and he rode off on it. **14** The old prophet went after the man of God and found him sitting under an oak tree; and he said to him, "Are you the man of God who came from Judah?" He answered, "I am." **15** Then the old prophet said to him, "Come home with me and eat food." **16** The man of God answered, "I may not return with you nor go in with you, neither will I eat food nor drink water with you in this place, **17** because it was commanded to me by the word of Yahweh, 'You will eat no food nor drink water there, nor return by the way that you came.'" **18** So the old prophet said to him, "I also am a prophet as you are, and an angel spoke to me by the word of Yahweh, saying, 'Bring him back with you into your house, that he may eat food and drink water.'" But he was lying to the man of God. **19** So the man of God went back with the old prophet and ate food in his house and drank water.

20 As they sat at the table, the word of Yahweh came to the prophet who had brought him back, **21** and he cried to the man of God who came from Judah, saying, "Yahweh says, 'Because you have been disobedient to the word of Yahweh and have not kept the command that Yahweh your God gave you, **22** but came back and have eaten food and drunk water in the place about which Yahweh told you to eat no food and drink no water, your body will not be buried in the tomb of your fathers.'" **23** After he had eaten food and after he had drunk, the prophet saddled the donkey of the man of God, the man who had come back with him. **24** When the man of God was gone, a lion met him on the road and killed him, and his body was left on the road. Then the donkey stood by it, and the lion also stood by the body. **25** When men passed by and saw the body left on the road, and the lion standing by the body, they came and told it in the city where the old prophet lived.

26 When the prophet who had brought him back from the way heard it, he said, "It is the man of God who disobeyed the word of Yahweh. Therefore Yahweh gave him to the lion, which tore him to pieces and killed him, just as the word of Yahweh warned him." **27** So the old prophet spoke to his sons, saying, "Saddle my donkey," and they saddled it. **28** He went and found the body left in the road, and the donkey and the lion standing by the body. The lion had not eaten the body, nor attacked the donkey. **29** The prophet lifted up the body of the man of God, laid it on the donkey, and brought it back. He came to his own city to mourn and to bury him. **30** He laid the body in his own grave, and they mourned over him, saying, "Woe, my brother!" **31** Then after he had buried him, the old prophet spoke to his sons, saying, "When I am dead, bury me in the tomb in which the man of God is buried. Lay my bones beside his bones. **32** For the message he declared by the word of Yahweh, against the altar in Bethel and against all the houses on the high places in the cities of Samaria, will certainly happen."

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33 After this Jeroboam did not turn from his evil way, but continued to appoint common priests for the high places from among all sorts of people. Any who would serve he consecrated as a priest. **34** This matter became sin to the family of Jeroboam and caused his family to be destroyed and to be exterminated from the face of the earth.

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1 Kings 13 General Notes

Structure and formatting

This chapter has two parts: The young prophet's warning to Jeroboam (1-10) and the old prophet's deception (11-34). (See: prophet)

Special concepts in this chapter

Obeying God

People should do what God tells them to do and not what other people tell them is God's will for them. The story of the young prophet and the old prophet is an example of this. (See: reward and willofgod)

---

1 Kings 13:1

A man of God came out of Judah by the word of Yahweh to Bethel

The implied information is that Yahweh sent the man of God to Bethel. This can be stated in active form. Alternate translation: "Yahweh sent a man of God from Judah to Bethel"

A man of God

This is another title for a prophet. Alternate translation: "A prophet"

came out of Judah

"came from Judah"

the word of Yahweh

"the message of Yahweh" or "Yahweh's message"

1 Kings 13:2

He cried against the altar

Here "He" refers to the man of God.

cried against the altar

This means he prophesied toward the altar in a loud and condemning voice. Alternate translation: "prophesied loudly toward the altar"

Altar, altar

The prophet spoke to the altar as if it were a person who could hear him. He said this twice for emphasis.

a son named Josiah will be born to the family of David

Here the "family of David" refers to the descendants of David. This can be stated in active form. Alternate translation: "a descendant of David will have a son named Josiah"

they will burn

Here "they" refers to Josiah and the people with him.

1 Kings 13:3

the altar will be split apart, and the ashes on it will be poured out

This can be stated in active form. Alternate translation: "Yahweh will split the altar apart and the ashes on it will fall to the ground"

1 Kings 13:4

the hand with which he had reached out against the man dried up

This can be stated in active form. Alternate translation: "Yahweh dried up the hand with which he had reached out against the man"

dried up

"withered" or "became paralyzed"

1 Kings 13:5

The altar was also split apart

This can be stated in active form. Alternate translation: "Yahweh also split the altar apart"

as described by the sign that the man of God had given by the word of Yahweh

This can be stated in active form. Alternate translation: "as the man of God had described by the word of Yahweh as a sign"

the word of Yahweh

"the message of Yahweh" or "Yahweh's message"

generated on Tue Oct 24 10:45:40 2023

1 Kings 13:6

Plead for the favor of Yahweh your God
The abstract noun "favor" can be expressed as a verb. Alternate translation: "Plead that Yahweh your God may favor me"

my hand may be restored to me again
This can be stated in active form. Alternate translation: "Yahweh may restore my hand"

the king's hand was restored to him again, and it became as it was before
This can be stated in active form. Alternate translation: "Yahweh restored the king's hand and made it as it was before"

1 Kings 13:7

Come home with me and refresh yourself
The word "yourself" is a reflexive pronoun. Alternate translation: "Come home with me and eat some food"

1 Kings 13:8

half your possessions
"half of your house"

1 Kings 13:9

You will eat no bread nor drink water, nor return by the way that you came
"Do not eat bread, drink water, or return by the way that you came"

1 Kings 13:10

left another way
"went a different way"

1 Kings 13:11

General Information:
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1 Kings 13:12

his sons had seen the way
The implied information is that the sons also told their father which way the man of God went.

1 Kings 13:13

Saddle
This means to place a seat on the back of an animal so a person can ride on it.

1 Kings 13:14

The old prophet
This refers to the prophet who lived in Bethel.

he said to him
"the old prophet said to the man of God"

He answered
"The man of God answered"

1 Kings 13:15

General Information:
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1 Kings 13:16

go in with you
"go into your house"

in this place
"in Bethel"

1 Kings 13:17

it was commanded to me by the word of Yahweh
This can be stated in active form. Alternate translation: "Yahweh commanded me by his word"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 13:18

an angel spoke to me by the word of Yahweh
"an angel delivered to me a message from Yahweh"

by the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 13:19

General Information:
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1 Kings 13:20

As they sat at the table
The implied information is that they were still eating and drinking at the table. Alternate translation: "As they were eating and drinking at the table"

the word of Yahweh came to the prophet
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [1 Kings 6:11]

brought him back
Here the word "him" refers to the man of God.

1 Kings 13:21

came from Judah, saying, "Yahweh
The idiom "the word of Yahweh came to" in the previous verse is used to introduce a special

generated on Tue Oct 24 10:45:40 2023

message from God. See how you translated a similar phrase in [1 Kings 6:11]

he cried to the man of God
"the prophet spoke loudly to the man of God"

Because you have been disobedient to the word of Yahweh
"Because you have not obeyed the word of Yahweh"

1 Kings 13:22

General Information:
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1 Kings 13:23

the prophet saddled the donkey
This means he placed a seat on the back of the donkey so the man of God could ride on it. See how you translated this in 1 Kings 13:13.

1 Kings 13:24

his body was left on the road
This can be stated in active form. Alternate translation: "left his body on the road"

his body
"his dead body"

1 Kings 13:25

they came and told it
Here "it" refers to what they had seen on the road. Alternate translation: "they came and told about what they had seen"

1 Kings 13:26

General Information:
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1 Kings 13:27

General Information:
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1 Kings 13:28

the body
"the dead body of the man of God"

left in the road
"lying in the road"

1 Kings 13:29

the body
"the dead body"

1 Kings 13:30

they mourned
Here the word "they" refers to the prophet and his sons.

Woe, my brother!
The word "Woe" here is an expression of great sorrow.

1 Kings 13:31

he had buried him
Here the word "he" refers to the old prophet and the word "him" refers to the man of God.

Lay my bones beside his bones
Here "my bones" represents his entire body. Alternate translation: "Lay my dead body beside his bones"

1 Kings 13:32

houses on the high places
The implied information is that these were houses of worship. Alternate translation: "houses of worship on the high places"

1 Kings 13:33

General Information:
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1 Kings 13:34

This matter became sin to the family of Jeroboam
This can be stated in active form. Alternate translation: "Jeroboam's family sinned by doing this thing"

This matter
This phrase refers to Jeroboam's setting up shrines and appointing priests.

caused his family to be destroyed and to be exterminated
This can be stated in active form. Alternate translation: "because of this God destroyed and exterminated Jeroboam's family"

to be destroyed and to be exterminated
These mean nearly the same thing. Alternate translation: "to be completely destroyed"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 At that time Abijah son of Jeroboam became very sick. **2** Jeroboam said to his wife, "Please arise and disguise yourself, so you will not be recognized as my wife, and go to Shiloh, because Ahijah the prophet is there; he is the one who spoke about me, saying that I would become king over these people. **3** Take with you ten loaves, some cakes, and a jar of honey, and go to Ahijah. He will tell you what will happen to the child." **4** Jeroboam's wife did so; she left and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see; he lost his sight because of old age. **5** Yahweh said to Ahijah, "Look, the wife of Jeroboam is coming to seek advice from you regarding her son, for he is sick. Say such and such to her, because when she comes, she will act as if she were some other woman."

6 When Ahijah heard the sound of her feet as she came in at the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be someone you are not? I have been sent to you with severe news. **7** Go, tell Jeroboam that Yahweh, the God of Israel, says, 'I raised you from among the people to make you the leader over my people Israel. **8** I tore the kingdom away from the family of David and gave it to you, yet you have not been like my servant David, who kept my commandments and followed me with all his heart, to do only what was right in my eyes. **9** Instead, you have done evil, more than all who were before you. You have made other gods, and you have cast metal images to provoke me to anger, and you have thrust me behind your back. **10** Therefore, look, I will bring disaster on the house of Jeroboam; I will cut off from you every male child in Israel, whether slave or free, and will completely remove the house of Jeroboam like someone who burns up dung until it is gone. **11** Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs, and anyone who dies in the field will be eaten by the birds of the heavens, for I, Yahweh, have said it.' **12** So arise, wife of Jeroboam, and go back to your home; when your feet enter the city, the child Abijah will die. **13** All Israel will mourn for him and bury him. He is the only one from Jeroboam's family who will go into a grave, because only in him, out of Jeroboam's house, was anything good found in the sight of Yahweh, the God of Israel. **14** Also, Yahweh will raise up a king of Israel who will cut off the family of Jeroboam on that day. Today is that day, right now. **15** For Yahweh will attack Israel as a reed is shaken in the water, and he will root up Israel out of this good land that he gave to their ancestors. He will scatter them beyond the Euphrates River, because they have made their Asherah poles and provoked Yahweh to anger. **16** He will give Israel up because of the sins of Jeroboam, the sins that he has committed, and through which he has led Israel to sin."

17 So Jeroboam's wife arose and left, and came to Tirzah. As she came to the threshold of her house, the child died. **18** All Israel buried him and mourned for him, just as it was told to them by the word of Yahweh which he had spoken by his servant Ahijah the prophet.

19 As for the other matters concerning Jeroboam, how he waged war and how he reigned, see, they are written in the book of the events of the kings of Israel. **20** Jeroboam reigned twenty-two years and then lay down with his ancestors, and Nadab his son became king in his place.

21 Now Rehoboam son of Solomon was reigning in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city that Yahweh had chosen out of all the tribes of Israel in which to put his name. His mother's name was Naamah the Ammonite woman. **22** Judah did what was evil in the sight of Yahweh; they provoked him to jealousy with the sins that they committed, more than everything that their fathers had done. **23** For they also built for themselves high places, stone pillars, and Asherah poles on every high hill and under every green tree. **24** There were also cultic prostitutes in the land. They did the same disgusting practices as the nations that Yahweh had driven out before the people of Israel.

25 It happened in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem. **26** He took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took all the shields of gold that Solomon had made. **27** King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house. **28** It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guardhouse.

29 As for the other matters concerning Rehoboam, and all that he did, are they not written in the book of the events of the kings of Judah? **30** There was constant warfare between Rehoboam and Jeroboam. **31** So

generated on Tue Oct 24 10:45:40 2023

Rehoboam lay down with his ancestors and was buried with them in the city of David. His mother's name was Naamah the Ammonite woman. Abijah his son became king in his place.

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1 Kings 14 General Notes

Structure and formatting

This chapter has two stories. One is the death of Jeroboam's son (1-18). The other is the reign of Rehoboam (20-31) .

Special concepts in this chapter

The death of Jeroboam's son

God knows the truth; it is useless to try to fool God's prophet. Jeroboam's son became sick; so the king sent his wife, disguised as a common woman, to the prophet. The prophet was blind, but when Jeroboam's wife arrived he told her, "Come in, wife of Jeroboam." He also told her that her son would die and that all of Jeroboam's family would be killed, because he had caused Israel to worship the golden calves. (See: true and prophet and sin)

Rehoboam's reign

When Solomon obeyed God, God made him very rich. When the people of Judah began to worship the fertility goddess, Ashtoreth, and to do many evil things, they had to give all of their wealth to the king of Egypt to persuade him not to attack Jerusalem. (See: evil)

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1 Kings 14:1

General Information:

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1 Kings 14:2

disguise yourself

"change how you appear to others"

you will not be recognized

This can be stated in active form. Alternate translation: "no one will recognize you"

1 Kings 14:3

General Information:

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1 Kings 14:4

General Information:

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1 Kings 14:5

Look, the wife of Jeroboam

Here the word "Look" means "pay attention."

coming to seek advice from you

The abstract noun "advice" can be translated as a verb. Alternate translation: "coming to ask you to advise her"

Say such and such to her

The words "such and such" mean that Yahweh told Ahijah what to say. Alternate translation: "Speak in this way to her"

1 Kings 14:6

Why do you pretend to be someone you are not?

This question shows that Ahijah knew she was disguised. Alternate translation: "Stop pretending to be someone else; I know who you are."

I have been sent to you with severe news

This can be stated in active form. Alternate translation: "Yahweh told me to give you severe news"

severe news

"very bad news"

1 Kings 14:7

I raised you

"I exalted you"

1 Kings 14:8

I tore the kingdom away

God forcefully removed most of the kingdom like a person tears a piece of cloth.

followed me

"obeyed me"

generated on Tue Oct 24 10:45:40 2023

with all his heart
Here the "heart" refers to a person's will and desire. Alternate translation: "with all his will" or "with complete commitment"

what was right in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what I judged to be right" or "what I considered to be right"

1 Kings 14:9

thrust me behind your back
Jeroboam has disrespected Yahweh like a person throws away something that is not wanted. Alternate translation: "completely rejected me"

1 Kings 14:10

look
"pay attention." This word is added to indicate that what follows is important.

the house of Jeroboam
The word house is a metonym for family. Alternate translation: "the family of Jeroboam" or "your family"

I will cut off ... and will completely remove
These two phrases are very similar in meaning and are repeated for emphasis.

cut off from you every male child in Israel
Yahweh speaks of destroying Jeroboam's family and preventing him from having any descendants as if he were cutting them off as one would cut a branch from a tree. Alternate translation: "destroy every one of your male children in Israel"

will completely remove the house of Jeroboam like someone who burns up dung until it is gone
This simile compares the removal of every descendant of Jeroboam with the complete burning up of dung that was mixed with straw, dried, and burned for fuel.

1 Kings 14:11

Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs
This can be stated in active form. Alternate translation: "Dogs will eat anyone who belongs to Jeroboam and who dies in the city"

who belongs to Jeroboam
"who is part of Jeroboam's family." Yahweh is speaking to Jeroboam and addressing him in the third person, so you may need to change this to second person. Alternate translation: "who is part of your family."

anyone who dies in the field will be eaten by the birds of the heavens
This can be stated in active form. Alternate translation: "the birds of the heavens will eat anyone who dies in the field"

1 Kings 14:12

when your feet enter the city
The word "feet" here is a synecdoche for the whole person. Alternate translation: "when you enter the city"

1 Kings 14:13

All Israel
This is a generalization that means the people of the northern kingdom of Israel. Alternate translation: "The Israelite people"

go into a grave
"be buried in a grave"

out of Jeroboam's house
The word "house" here is a metonym for "family." Alternate translation: "in all of Jeroboam's family"

was anything good found in the sight of Yahweh, the God of Israel
The sight of Yahweh represents Yahweh's judgment or evaluation. This can be stated in active form. Alternate translation: "did Yahweh, the God of Israel, find anything he judged to be good"

1 Kings 14:14

cut off the family of Jeroboam
The writer speaks of the new king of Israel destroying Jeroboam's family and preventing him from having any descendants like one would cut a branch from a tree. Alternate translation: "destroy the descendants of Jeroboam"

1 Kings 14:15

Yahweh will attack Israel as a reed is shaken in the water
The writer here uses a simile to express how Yahweh will bring judgment on the people of Israel. Alternate translation: "Yahweh will attack the people of Israel as a reed is shaken in the water"

as a reed is shaken in the water
This can be stated in active form. Alternate translation: "like a river of water shakes a reed"

he will root up Israel out of this good land
Yahweh compares Israel with a plant that he will tear out of the ground by its roots. Alternate translation: "he will remove the people of Israel from this good land"

generated on Tue Oct 24 10:45:40 2023

scatter them
"disperse them"

1 Kings 14:16

General Information:
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1 Kings 14:17

Tirzah
This is the name of the city where king Jeroboam lived.

1 Kings 14:18

All Israel buried him and mourned for him
This is a generalization that means the people of Israel buried him and mourned for him. Alternate translation: "A great number of the people of Israel were present when people buried him, and the people of Israel mourned for him"

just as it was told to them by the word of Yahweh
This can be stated in active form. Alternate translation: "just as Yahweh told them"

by the word of Yahweh
"by the message of Yahweh" or "in Yahweh's message"

1 Kings 14:19

see
"look" or "see for yourself"

they are written in
This can be stated in active form. Alternate translation: "you can find them written in" or "someone has written about them in"

the book of the events of the kings of Israel
This refers to a book that no longer exists.

1 Kings 14:20

twenty-two years
"22 years"

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

1 Kings 14:21

forty-one years old ... seventeen years
"41 years old ... 17 years"

in which to put his name
Here "put his name" is a metonym for "dwell" and refers to the temple where Yahweh was to be worshiped. Alternate translation: "in which to dwell" or "in which to be worshiped"

His mother's name
Here the word "His" refers to Rehoboam.

Naamah
This is a woman's name.

1 Kings 14:22

Judah did
Here "Judah" represents the people of Judah. Alternate translation: "The people of Judah did"

what was evil in the sight of Yahweh
The "sight" of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [1 Kings 11:6]

they provoked him to jealousy
The abstract noun "jealousy" can be translated as an adjective. Alternate translation: "they made him jealous"

their fathers
"their ancestors"

1 Kings 14:23

For they also built
The word "they" here refers to the people of Judah.

built for themselves
The words "for themselves" are a metonym for what they will do with the high places. Alternate translation: "built for their own use"

on every high hill and under every green tree
This is likely to be an exaggeration that indicates there were many places like these for false worship all over the country. Alternate translation: "on the high hills and under the green trees"

1 Kings 14:24

cultic prostitutes
"religious prostitutes" or "male prostitutes." This probably refers to male prostitutes who were associated with idol worship.

the same disgusting practices as the nations that
Here the word "nations" represents the people in those nations. Alternate translation: "the same disgusting things that the people did whom"

1 Kings 14:25

in the fifth year of King Rehoboam
This refers to the fifth year of Rehoboam's reign as king. Alternate translation: "in the fifth year that Rehoboam was king"

generated on Tue Oct 24 10:45:40 2023

in the fifth year
"in year 5"

Shishak king of Egypt came up against Jerusalem
"Shishak king of Egypt" represents himself along with the Egyptian army. Alternate translation: "Shishak king of Egypt, and his army with him, came up against Jerusalem"

Shishak
This is the name of a man. See how you translated this in [1 Kings 11:40]

came up against
This is an idiom that means marched against or attacked. Alternate translation: "came to attack"

1 Kings 14:26

He took everything away
This is a generalization that indicates every valuable thing that could be found was taken away. Alternate translation: "He took away many valuable things"

He took
The word "He" represents Shishak and the soldiers who were with him. Alternate translation: "Shishak and his army took"

that Solomon had made
Here "Solomon" refers to the craftsmen who worked for Solomon to make the shields. Alternate translation: "that Solomon had his workers make"

1 Kings 14:27

King Rehoboam made shields
Here "King Rehoboam" represents the persons who worked for him to make the shields. Alternate translation: "King Rehoboam's workers made shields"

in their place
"in place of the shields of gold"

entrusted them into the hands of the commanders
Here "hands" represents care or responsibility. Alternate translation: "made them the responsibility of the commanders"

who guarded the doors to the king's house
Here "doors" represents the entrance. Alternate translation: "who guarded the entrance to the king's house"

1 Kings 14:28

the guards would carry them
"the guards would carry the shields of bronze"

1 Kings 14:29

are they not written in the book of the events of the kings of Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. Alternate translation: "they are written in the book of the events of the kings of Judah." or "you can read about them in the book of the events of the kings of Judah."

the book of the events of the kings of Judah
This refers to a book that no longer exists.

1 Kings 14:30

There was constant warfare
"There was continuing war" or "There were constant battles"

warfare between Rehoboam and Jeroboam
The names of the kings represent themselves and their armies. Alternate translation: "the armies of Rehoboam and Jeroboam fought in battle again and again" or "Rehoboam and his people and Jeroboam and his people engaged in battle continually"

1 Kings 14:31

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

was buried with them
This can be stated in active form. Alternate translation: "people buried him"

Naamah
This is the name of a woman. See how you translated this in [1 Kings 14:21]

Abijah his son
"Abijah the son of Rehoboam"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Rehoboam"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 In the eighteenth year of King Jeroboam son of Nebat, Abijah began to reign over Judah. **2** He reigned for three years in Jerusalem. His mother's name was Maakah. She was the daughter of Abishalom. **3** He walked in all the sins that his father had committed before his time; his heart was not devoted to Yahweh his God as the heart of David, his ancestor, had been. **4** Nevertheless, for David's sake, Yahweh his God gave him a lamp in Jerusalem by raising up his son after him in order to strengthen Jerusalem. **5** God did this because David had done what was right in his eyes; for all the days of his life, he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite. **6** Now there was war between Rehoboam and Jeroboam all the days of Abijah's life.

7 As for the other matters of Abijah, all that he did, are they not written in the book of the events of the kings of Judah? There was war between Abijah and Jeroboam. **8** Abijah lay down with his ancestors, and they buried him in the city of David. Asa his son became king in his place.

9 In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah. **10** He reigned forty-one years in Jerusalem. His grandmother's name was Maakah, the daughter of Abishalom. **11** Asa did what was right in the eyes of Yahweh, as David, his ancestor, had done. **12** He expelled the cultic prostitutes from the land and removed all the idols that his ancestors had made. **13** He also removed Maakah, his grandmother, from being queen, because she had made a disgusting figure out of an Asherah pole. Asa cut down the disgusting figure and burned it at the Kidron Valley. **14** But the high places were not taken away. Nevertheless, Asa's heart was completely devoted to Yahweh all his days. **15** He brought into the house of Yahweh the things that were set apart by his father, and his own things that had been set apart that were made of silver and gold, and vessels.

16 There was war between Asa and Baasha king of Israel, all their days. **17** Baasha king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa king of Judah. **18** Then Asa took all the silver and gold left in the storerooms in the house of Yahweh, and the storerooms of the king's palace. He put it into the hands of his servants and sent it to Ben-Hadad son of Tabrimmon son of Hezion, the king of Aram, who lived in Damascus. He said, **19** "Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you a gift of silver and gold. Break your covenant with Baasha king of Israel, so that he may leave me alone." **20** Ben-Hadad listened to King Asa and sent the commanders of his armies, and they attacked the cities of Israel. They attacked Ijon, Dan, Abel Beth Maakah, and all Kinnereth, together with all the land of Naphtali. **21** It came about that when Baasha heard this, he stopped building up Ramah and went back to Tirzah. **22** Then King Asa made a proclamation to all Judah. No one was exempted. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba of Benjamin and Mizpah.

23 As for the other matters of Asa, all his might, all that he did, and the cities he built, are they not written in the book of the events of the kings of Judah? But during his old age he was diseased in his feet. **24** Then Asa lay down with his ancestors and was buried with them in the city of David his father. Jehoshaphat his son became king in his place.

25 Nadab son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; he reigned over Israel two years. **26** He did what was evil in the sight of Yahweh and walked in the way of his father, and in his own sin, by which he led Israel to sin. **27** Baasha son of Ahijah, of the family of Issachar, conspired against Nadab; Baasha killed him down at Gibbethon, which belonged to the Philistines, for Nadab and all Israel were laying siege to Gibbethon. **28** In the third year of Asa king of Judah, Baasha killed Nadab and became king in his place. **29** As soon as he was king, Baasha killed all the family of Jeroboam. He left none of Jeroboam's descendants breathing; in this way he destroyed his royal line, just as Yahweh had spoken by his servant Ahijah the Shilonite, **30** for the sins of Jeroboam which he committed and by which he led Israel to sin, in his anger to which he provoked Yahweh, the God of Israel.

31 As for the other matters concerning Nadab, and all that he did, are they not written in the book of the events of the kings of Israel? **32** There was war between Asa and Baasha king of Israel all their days.

generated on Tue Oct 24 10:45:40 2023

33 In the third year of Asa king of Judah, Baasha son of Ahijah began to reign over all Israel in Tirzah and he reigned twenty-four years. **34** He did what was evil in the sight of Yahweh and walked in the way of Jeroboam and in his sin by which he led Israel to sin.

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1 Kings 15 General Notes

Special concepts in this chapter

Judah had some bad kings and some good kings. All of the kings in Israel continued to worship the golden calves, so they were all considered to be bad. Judah and Israel continually fought each other.

Other possible translation difficulties in this chapter

"But the shrines were not taken away."
At the shrines, the people worshiped Yahweh. But later, during Hezekiah's reign, it was decided that all sacrifices must be made only at the temple. (See: temple)

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1 Kings 15:1

In the eighteenth year of King Jeroboam son of Nebat
This refers to the eighteenth year of Jeroboam's reign. Alternate translation: "After Jeroboam had been the king of Israel for almost eighteen years"

In the eighteenth year
"In year 18"

1 Kings 15:2

General Information:
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1 Kings 15:3

He walked in all the sins
Walking represents living, and walking in sins represents committing those sins. Alternate translation: "Abijah continued to practice all the sins"

that his father had committed before his time
Since these verses refer to several kings, it may help to include the name of Abijah's father. This information can be made clear. Alternate translation: "that his father, Rehoboam, had committed before Abijah's time"

his time
This phrase represents the time that he was king. The meaning of this can be made clear. Alternate translation: "before Abijah was king"

his heart was not devoted ... as the heart of David
The heart represents the whole person. Alternate translation: "Abijah was not devoted ... as David"

1 Kings 15:4

gave him a lamp in Jerusalem
The word "lamp" here represents a descendant who would be king as David was. Alternate translation: "gave David a descendant to rule in Jerusalem"

by raising up his son after him
"by raising up Abijah's son after him" or "by giving Abijah a son"

1 Kings 15:5

what was right in his eyes
The eyes here represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

for all the days of his life
"the whole time that David lived" or "throughout David's whole life"

he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite
This double negative emphasizes that only in the matter of Uriah the Hittite had David turned away from God's commands. Alternate translation: "the only time David turned away from anything that God commanded him was in the matter of Uriah the Hittite"

he had not turned away from anything that he commanded him
Turning away from a command represents disobeying it. Alternate translation: "David did not disobey anything that God commanded him"

except only in the matter of Uriah the Hittite
This is a general way to refer to the situation with Uriah. It can be stated more clearly what this matter was. Alternate translation: "except for what

generated on Tue Oct 24 10:45:40 2023

he did to Uriah the Hittite" or "except when he caused Uriah the Hittite to be killed"

1 Kings 15:6

between Rehoboam and Jeroboam
These kings represent themselves and their armies. Rehoboam was Abijah's father. Alternate translation: "between the armies of Rehoboam and Jeroboam"

all the days of Abijah's life
"the whole time that Abijah lived"

1 Kings 15:7

are they not written in the book of the events of the kings of Judah?
This question is used to either inform or remind the readers that the information about Abijah is in this other book. See how you translated this in [1 Kings 14:29]

are they not written in the book of the events of the kings of Judah?
This can stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Judah."

between Abijah and Jeroboam
The names "Abijah" and "Jeroboam" represent the kings and their armies. Alternate translation: "between the armies of Abijah and Jeroboam"

1 Kings 15:8

Abijah lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Abijah died as his ancestors had" or "Like his ancestors, Abaijah died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Abijah"

1 Kings 15:9

In the twentieth year of Jeroboam king of Israel
This refers to the twentieth year of Jeroboam's reign. Alternate translation: "After Jeroboam had been the king of Israel for almost twenty years"

In the twentieth year
"In year 20"

1 Kings 15:10

forty-one years
"41 years"

1 Kings 15:11

what was right in the eyes of Yahweh
The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Asa's actions. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

1 Kings 15:12

the cultic prostitutes
This probably refers to prostitutes who were associated with idol worship and who were all men. Alternate translation: "religious prostitutes" or "the prostitutes who worked for idols" or "male prostitutes"

1 Kings 15:13

Asa cut down the disgusting figure
Since Asa was king, he may have told his officials to cut down the figure. Alternate translation: "Asa caused the disgusting figure to be cut down" or "Asa made them cut down the disgusting figure"

1 Kings 15:14

But the high places were not taken away
This can be stated in active form. Alternate translation: "But Asa did not command the people to take away the high places"

Asa's heart was completely devoted
The heart represents the person. Alternate translation: "Asa was completely devoted"

all his days
"the whole time that he lived" or "throughout his whole life"

1 Kings 15:15

General Information:
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1 Kings 15:16

all their days
This refers to the entire time they reigned as kings. Alternate translation: "the whole time that they reigned over Judah and Israel"

1 Kings 15:17

acted aggressively against Judah
"attacked Judah"

built up Ramah
It is implied that the army of Baasha first captured Ramah. The full meaning of this statement can be

made clear. Alternate translation: "captured and fortified Ramah"

1 Kings 15:18

He put it into the hands of his servants
Putting things in their hands represents giving those things to them. It is implied that they would do with it what he wanted them to do. The full meaning of this statement can be made clear. Alternate translation: "He entrusted it to his servants"

He said
This means he spoke by means of his servants. Asa told his servants what to say to Ben-Hadad and they did. The meaning of this can be made clear. Alternate translation: "Asa told his servants to say to Ben Hadad" or "Through his servants, Asa said to Ben-Hadad"

1 Kings 15:19

Let there be a covenant between me and you
A covenant being between two people represents those two people having a covenant with each other. Alternate translation: "Let us have a covenant with each other" or "Let us make a peace treaty"

Look, I
"As proof that I want a treaty with you, I"

Break your covenant with Baasha king of Israel
Breaking a covenant represents canceling it and not doing what one has promised to do. Alternate translation: "Cancel your covenant with Baasha king of Israel" or "Do not be loyal to Baasha king of Israel as you promised in your covenant with him"

Break your covenant with Baasha king of Israel
Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant with the king of Israel. The meaning of this statement can be made explicit. Alternate translation: "Break your covenant with Baasha king of Israel, and attack Israel"

1 Kings 15:20

General Information:
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1 Kings 15:21

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he stopped building up Ramah
King Baasha did this by telling his workers to do this. Alternate translation: "he had his workers stop building up Ramah"

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 15:22

No one was exempted
This can also be stated positively. Alternate translation: "Every one had to obey King Asa's proclamation"

1 Kings 15:23

are they not written in the book of the events of the kings of Judah?
This question is used to either inform or remind the readers that the information about Abijah is in this other book. See how you translated this in [1 Kings 14:29]

are they not written in the book of the events of the kings of Judah?
This can be stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Judah."

1 Kings 15:24

Asa lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Asa died as his ancestors had"

was buried with them
This can be stated in active form. Alternate translation: "they buried him with his ancestors"

David his father
The word "father" here refers to an ancestor. Alternate translation: "King David, his ancestor"

1 Kings 15:25

Connecting Statement:
The rest of chapter 15 and 16 is about the kings of Israel. These events happened while King Asa of Judah was still alive.

the second year of Asa king of Judah
This refers to the second year of Asa's reign. The meaning of this can be made clear. Alternate translation: "when Asa had been king of Judah for almost two years"

he reigned over Israel two years
"Nadab reigned over Israel two years"

generated on Tue Oct 24 10:45:40 2023

1 Kings 15:26

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walked in the way of his father
Walking here represents behaving. Alternate translation: "did the same things that his father had done"

in his own sin
Walking in his own sin represents sinning in ways that were different from the ways that his father had sinned. Alternate translation: "he sinned in his own ways"

by which he led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "and by sinning, he influenced Israel to sin"

1 Kings 15:27

conspired against Nadab
"secretly plotted to kill King Nadab"

Gibbethon
This is the name of a city.

Nadab and all Israel
"The phrase "all Israel" is a generalization that represents the many soldiers of Israel. Alternate translation: "Nadab and the many soldiers of Israel" or "Nadab and the army of Israel"

were laying siege to Gibbethon
"were surrounding Gibbethon, so that the people of Gibbethon would surrender to them"

1 Kings 15:28

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Nadab"

1 Kings 15:29

Baasha killed all the family of Jeroboam. He left none of Jeroboam's descendants breathing.
These two sentences mean the same thing and are combined to emphasize his descendents were all killed.

all the family of Jeroboam
Jeroboam was King Nadab's father.

He left none of Jeroboam's descendants breathing
Breathing represents being alive. Alternate translation: "He left none of Jeroboam's descendants living"

his royal line
"Jeroboam's royal line"

just as Yahweh had spoken by his servant Ahijah the Shilonite
In 1 Kings 14:10 and 1 Kings 14:11 Yahweh spoke through his prophet Ahijah and told Jeroboam that he would destroy his family.

Ahijah the Shilonite
"Ahijah, who was from Shiloh"

1 Kings 15:30

for the sins of Jeroboam which he committed and by which he led Israel to sin
The abstract noun "sins" can be expressed with the verb "sin." Alternate translation: "because Jeroboam sinned and led Israel to sin in the same ways"

by which he led Israel to sin
Leading people to do something represents influencing them to do something. Alternate translation: "by which he influenced Israel to sin"

1 Kings 15:31

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Nadab is in this other book. See how you translated a similar phrase concerning Judah in [1 Kings 14:29]

are they not written in the book of the events of the kings of Israel?
This can be stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Israel."

1 Kings 15:32

all their days
This refers to the whole period of time that they reign as kings. See how you translated this in [1 Kings 15:16]

1 Kings 15:33

Connecting Statement:
Starting in 1 Kings 15:27, the author told about how Baasha became king. Here the author begins to tell about what Baasha did as king of Israel.

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

generated on Tue Oct 24 10:45:40 2023

1 Kings 15:34

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walked in the way of Jeroboam
Walking here represents behaving. Alternate translation: "did the same things that Jeroboam had done"

in his sin by which he led Israel to sin
Possible meanings are that "his" and "he" refer to 1) Baasha or 2) Jeroboam.

by which he led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "and by sinning, he influenced Israel to sin"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 The word of Yahweh came to Jehu son of Hanani against Baasha, saying, **2** "Although I exalted you out of the dust and made you leader over my people Israel, you have walked in the way of Jeroboam and have made my people Israel to sin, so as to provoke me to anger with their sins. **3** See, I will consume Baasha and his family and I will make your family like the family of Jeroboam son of Nebat. **4** The dogs will eat anyone belonging to Baasha who dies in the city, and the birds of the sky will eat anyone who dies in the fields."

5 As for the other matters concerning Baasha, what he did, and his might, are they not written in the book of the events of the kings of Israel? **6** Baasha lay down with his ancestors and was buried in Tirzah, and Elah his son became king in his place. **7** So by the prophet Jehu son of Hanani the word of Yahweh came against Baasha and his family, both because of all the evil that he did in the sight of Yahweh, so as to provoke him to anger with the work of his hands, like the family of Jeroboam, and also because he had killed all of Jeroboam's family.

8 In the twenty-sixth year of Asa king of Judah, Elah son of Baasha began to reign over Israel in Tirzah; he reigned two years. **9** His servant Zimri, captain of half his chariots, conspired against him. Now Elah was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah. **10** Zimri went in, attacked him, and put him to death in the twenty-seventh year of Asa king of Judah and became king in his place. **11** When Zimri began to reign and was seated on his throne, he killed all the family of Baasha. He did not leave alive a single male belonging to Baasha's relatives or friends. **12** So Zimri destroyed all the family of Baasha, according to the word of Yahweh which he spoke against Baasha by Jehu the prophet, **13** for all the sins of Baasha and the sins of Elah his son that they committed, and by which they had led Israel to sin, so that they provoked Yahweh, the God of Israel, to anger with their idols. **14** As for the other matters concerning Elah, all that he did, are they not written in the book of the events of the kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned only for seven days in Tirzah. Now the army was camped by Gibbethon, which belonged to the Philistines. **16** The army camped there heard it said, "Zimri has plotted and has killed the king." So that day in the camp, all Israel declared Omri, the commander of the army, king over Israel. **17** Omri went up from Gibbethon and all Israel with him, and they besieged Tirzah. **18** So when Zimri saw that the city had been taken, he went into the fortress attached to the king's palace and set fire to the building over him; in this way he died in the flames. **19** This was for the sins that he had committed in doing what was evil in the sight of Yahweh, by walking in the way of Jeroboam and in the sin that he had committed, so as to lead Israel to sin. **20** As for the other matters concerning Zimri, and the treason that he carried out, are they not written in the book of the events of the kings of Israel?

21 Then the people of Israel were divided into two parts. Half of the people followed Tibni son of Ginath, to make him king, and half followed Omri. **22** But the people who followed Omri were stronger than the people who followed Tibni son of Ginath. So Tibni died, and Omri became king. **23** Omri began to reign over Israel in the thirty-first year of Asa king of Judah, and he reigned twelve years. He reigned from Tirzah for six years. **24** He bought the hill of Samaria from Shemer for two talents of silver. He built a city on the hill and called the name of the city Samaria, after the name of Shemer, the past owner of the hill. **25** Omri did what was evil in the sight of Yahweh and acted more wickedly than all who had been before him. **26** For he walked in all the ways of Jeroboam son of Nebat and in his sins by which he led Israel to sin, to provoke Yahweh, the God of Israel, to be angry with their worthless idols. **27** As for the other matters concerning Omri which he did, and the might that he showed, are they not written in the book of the events of the kings of Israel? **28** So Omri lay down with his ancestors and was buried in Samaria and Ahab his son became king in his place.

29 In the thirty-eighth year of Asa king of Judah, Ahab son of Omri began to reign over Israel. Ahab son of Omri reigned over Israel in Samaria twenty-two years. **30** Ahab son of Omri did what was evil in the sight of Yahweh, more than all those who were before him. **31** It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat, so he took as his wife Jezebel the daughter of Ethbaal, king of the Sidonians; he went and worshiped Baal and bowed down to him. **32** He built an altar for Baal in the house of Baal, which he had built in Samaria. **33** Ahab made an Asherah pole. Ahab did even more to provoke Yahweh, the God

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of Israel, to anger than all the kings of Israel who had been before him. **34** During Ahab's rule, Hiel of Bethel rebuilt Jericho. Hiel laid the foundation of the city at the cost of the life of Abiram, his firstborn son; and Segub, his youngest son, lost his life while he was building the gates of the city, in keeping with the word of Yahweh which he spoke by Joshua son of Nun.

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1 Kings 16 General Notes

Special concepts in this chapter

Incorrect worship
The prophet Jehu warned Baasha, king of Israel, that God would destroy his family for worshiping the idols. But Baasha did not change his ways; so Zimri murdered Baasha's son and all his relatives. Then Omri killed Zimri. Omri's son Ahab brought in the rain god Baal and his wife, the fertility goddess Ashtoreth, as the official religion of Israel. This was very evil. (See: prophet and falsegod and evil)

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1 Kings 16:1

The word of Yahweh came
This idiom means God spoke. See how you translated this in [1 Kings 6:11]

1 Kings 16:2

Although I exalted you
This is God's message that Jehu was to give to Baasha. The word "you" refers to Baasha.

I exalted you out of the dust
"I raised you out of the dust." Being in the dust on the ground represents not being important. Exalting someone represents making him important. Alternate translation: "I raised you from a very unimportant position" or "when you had no power or influence over people, I made you important"

you have walked in the way of Jeroboam
Walking represents behaving. Jeroboam and Baasha both sinned. The full meaning of this statement can be made clear. Alternate translation: "you have done the same things that Jeroboam did" or "you have sinned as Jeroboam sinned"

1 Kings 16:3

Connecting Statement:
Yahweh continues telling Baasha what he will do to him.

See, I will consume Baasha and his family
Yahweh is speaking to Baasha, and the phrase "his family" refers to Baasha's family. This can be translated using the words "you" and "your." Alternate translation: "Listen, Baasha. I will consume you and your family"

I will consume
Consuming represents destroying. Alternate translation: "I will completely destroy"

1 Kings 16:4

General Information:
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1 Kings 16:5

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Baasha is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written in the book of the events of the kings of Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:6

Baasha lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Baasha died as his ancestors had" or "Like his ancestors, Baasha died"

was buried
This can be stated in active form. Alternate translation: "people buried him"

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Baasha"

generated on Tue Oct 24 10:45:40 2023

1 Kings 16:7

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [1 Kings 6:11]

all the evil that he did in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "all the things that Baasha that are evil in Yahweh's judgment" or "all the things that Baaha did that Yahweh considers to be evil"

so as to provoke him to anger
The abstract noun "anger" can be expressed with the adjective "angry." Alternate translation: "so as to make Yahweh very angry" or "that made God very angry"

with the work of his hands
Here Basha is represented by his "hands." This speaks of all of his actions as his "work." Alternate translation: "by the things Baasha had done"

1 Kings 16:8

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 16:9

His servant Zimri
"Elah's servant Zimri"

captain of half his chariots
The word "chariots" here represents the soldiers who drove the chariots. Alternate translation: "captain of half his chariot drivers"

drinking himself drunk
This is an idiom. Alternate translation: "drinking so much wine that he was getting drunk" or "getting drunk"

who was over the household
Being over the household represents being in charge of the things in King Elah's house. Alternate translation: "who was in charge of the things in the Elah's house"

1 Kings 16:10

attacked him, and put him to death
"attacked and killed Elah"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Elah"

1 Kings 16:11

He did not leave alive a single male
This means that he killed all the men and boys. Alternate translation: "He did not leave even one male alive"

1 Kings 16:12

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

which he spoke against Baasha by Jehu the prophet
Speaking "by" a prophet represents telling a prophet to speak and the prophet speaking. Alternate translation: "that Yahweh told Jehu the prophet to speak against Baasha"

1 Kings 16:13

they had led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "they had influenced Israel to sin"

they had led Israel to sin
Here the word "Israel" refers to the ten northern tribes of Israel. Baasha and Elah had been their king.

they provoked Yahweh, the God of Israel, to anger with their idols
God became angry with the people because they worshiped idols. The meaning of this can be made clear. Alternate translation: "they made Yahweh, the God of Israel, angry because they worshiped idols"

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

1 Kings 16:14

are they not written ... kings of Israel?
This question is used to either inform or remind the readers that the information about Elah is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:15

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

generated on Tue Oct 24 10:45:40 2023

the army was camped by Gibbethon
The word "army" refers to the army of the kingdom of Israel.

Gibbethon
This is the name of a city. See how you translated it in 1 Kings 15:27.

1 Kings 16:16

The army camped there heard it said
This can be stated in active form. Alternate translation: "The soldiers who camped there heard someone say"

all Israel
Both times this phrase is used, it represents the army of Israel. Here the word "all" is a generalization meaning "most." Alternate translation: "all the army of Israel" or "most of the soldiers in the army of Israel" or "the army of Israel"

1 Kings 16:17

General Information:
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1 Kings 16:18

that the city had been taken
This can be stated in active form. Alternate translation: "that Omri and the army had taken the city"

1 Kings 16:19

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walking in the way of Jeroboam
Here walking represents behaving. Alternate translation: "doing the same things that Jeroboam had done"

so as to lead Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "so as to influence Israel to sin"

1 Kings 16:20

the treason that he carried out
This treason refers to Zimri's plot to kill Elah, the king of Israel. The full meaning of this statement can be made clear. Alternate translation: "how he plotted against King Elah" or "how he killed the king of Israel"

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Zimri is in this other book. This rhetorical question can be translated as a statement. See how you translated a similar phrase concerning Judah in [1 Kings 14:29]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:21

followed Tibni ... followed Omri
Here "followed" represents supporting or wanting to make him king. Alternate translation: "supported Tibni son of Ginath, to make him king, and half supported Omri" or "wanted to make Tibni son of Ginath king, and half wanted to make Omri king"

1 Kings 16:22

were stronger than the people who followed Tibni
"overpowered the people who followed Tibni"

1 Kings 16:23

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 16:24

Shemer
This is the name of a man.

two talents of silver
You may convert this to a modern measure. Alternate translation: "about 66 kilograms of silver"

He built a city
The word "He" refers to Omri. He commanded people to build the city. Alternate translation: "Omri had his people build a city" or "Omri commanded and his workers built a city"

after the name of Shemer
This is an idiom that means "to honor Shemer" or "so that people would remember Shemer."

1 Kings 16:25

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

1 Kings 16:26

walked in all the ways of Jeroboam son of Nebat
Walking represents behaving. Alternate translation: "did all the same things that Jeroboam son of Nebat did"

in his sins by which he led Israel to sin
Possible meanings are that "his" and "he" refer to 1) Baasha or 2) Jeroboam.

in his sins
Possible meanings are walking in his sins represents 1) sinning as Jeroboam sinned. Alternate translation: "he sinned as Jeroboam sinned" or 2) or sinning habitually. Alternate translation: "he sinned habitually"

by which he led Israel to sin
Leading people to sin represents influencing them to sin. Alternate translation: "his sins, by which he influenced Israel to sin" or "and by sinning like this, he influenced people to sin.

to provoke Yahweh ... to be angry with their worthless idols
God became angry with the people because they worshiped idols. See how you translated a similar phrase in [1 Kings 16:13]

their worthless idols
The word "worthless" here reminds people that idols are worthless because they cannot do anything. Alternate translation: "their idols, which are worthless" or "their idols, which are useless"

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

1 Kings 16:27

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Omri is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:28

Omri lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Omri died as his ancestors had" or "Like his ancestors, Omri died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Omri"

1 Kings 16:29

General Information:
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1 Kings 16:30

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

1 Kings 16:31

It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat
This implies that Ahab wanted to commit worse sins. The full meaning of this statement can be made explicit. Alternate translation: "It was as if Ahab thought that walking in the sins of Jeroboam son of Nebat was not enough"

It was to Ahab a trivial thing
This is an idiom. The phrase "to Ahab" means that Ahab considered or thought something. Alternate translation: "Ahab considered it a trivial thing" or "Ahab thought that it was not enough"

a trivial thing
"an insignificant thing" or "not enough"

to walk in the sins of Jeroboam son of Nebat
Walking in Jeroboam's sins represents sinning as Jeroboam had sinned. Alternate translation: "to sin as Jeroboam son of Nebat had sinned"

worshiped Baal and bowed down to him
These two phrases mean the same thing. The phrase "bowed down to him" describes the posture that people used in worship.

1 Kings 16:32

General Information:
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1 Kings 16:33

the God of Israel
Here the word "Israel" refers to the nation of Israel, which consisted of twelve tribes.

the kings of Israel
Here the word "Israel" refers to the kingdom of Israel, which consisted of ten tribes.

generated on Tue Oct 24 10:45:40 2023

1 Kings 16:34

at the cost of the life of Abiram, his firstborn son
The consequence of building the city is spoken of as if it were a cost that Hiel paid. Alternate translation: "and the consequence of his sin was that Abiram, his firstborn son, died"

Segub, his youngest son, lost his life
Dying is spoken of as if he lost his life. Alternate translation: "Segub, his youngest son, died"

while he was building the gates of the city
"while Hiel was building the gates of the city"

in keeping with the word of Yahweh
"according to the word of Yahweh"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

which he spoke by Joshua son of Nun
Speaking "by" someone represents both telling someone to speak and the person doing it. Alternate translation: "which Yahweh caused Joshua son of Nun to speak"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As Yahweh, the God of Israel lives, before whom I stand, there will not be dew or rain these years unless I say so." **2** The word of Yahweh came to Elijah, saying, **3** "Leave from here and go eastward; hide yourself by the brook Kerith, east of the Jordan. **4** It will happen that you will drink from the brook, and I have commanded the ravens to feed you there." **5** So Elijah went and did as the word of Yahweh commanded. He went to live by the brook Kerith, east of the Jordan. **6** The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook. **7** But after a while the brook dried up because there was no rain in the land.

8 The word of Yahweh came to him, saying, **9** "Arise, go to Zarephath, which belongs to Sidon, and live there. Look, I have commanded a widow there to provide for you." **10** So he arose and went to Zarephath, and when he came to the gate of the city a widow was there gathering sticks. So he called to her and said, "Please bring me a little water in a jar so that I may drink." **11** As she was going to get water he called to her, and said, "Please bring me a piece of bread in your hand." **12** She replied, "As Yahweh your God lives, I do not have any bread, but only a handful of meal in a jar and a little oil in a jug. See, I am gathering two sticks so I may go in and cook it for me and my son, that we may eat it, and die." **13** Elijah said to her, "Do not fear. Go and do as you have said, but make me a little bread first and bring it out to me. Then afterward make some for you and for your son. **14** For Yahweh, the God of Israel, says, 'The jar of meal will not empty, neither will the jug of oil stop flowing, until the day that Yahweh sends rain on the earth." **15** So she did as Elijah had told her. She and Elijah, along with her household, ate for many days. **16** The jar of meal did not empty, neither did the jug of oil stop flowing, just as the word of Yahweh had said, as he had spoken by Elijah.

17 After these things the woman's son, the woman who owned the house, fell sick. His sickness was so severe that there was no more breath left in him. **18** So his mother said to Elijah, "What do you have against me, man of God? Have you come to me to remind me of my iniquity and to kill my son?" **19** Then Elijah replied to her, "Give me your son." He took the boy from her arms and carried him up into the room where he was staying, and he laid the boy on his own bed. **20** He cried to Yahweh and said, "Yahweh my God, have you also brought disaster on the widow with whom I am staying, by killing her son?" **21** Then Elijah stretched himself on the child three times; he cried out to Yahweh and said, "Yahweh my God, I beg you, please let this child's life return to him." **22** Yahweh listened to the voice of Elijah; the life of the child returned to him, and he revived. **23** Elijah took the child and brought him out of his room down into the house; he handed the boy to his mother and said, "See, your son is alive." **24** The woman said to Elijah, "Now I know that you are a man of God, and that the word of Yahweh in your mouth is true."

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1 Kings 17 General Notes

Structure and formatting

This is the beginning of the story of Elijah. (1 Kings 17 – 2 Kings 2)

Special concepts in this chapter

Baal worship

Ahab had introduced the worship of Baal, the god people thought brought rain, to Israel. Because of this, God caused a drought. Elijah told Ahab that it would not rain or dew until he, Elijah, said so. Elijah had to hide so Ahab would not kill him for bringing the drought. (See: falsegod)

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1 Kings 17:1

the Tishbite

This is the name of a people group from Tishbe.

Tishbe

This is the name of a town in the region of Gilead.

As Yahweh, the God of Israel lives

This phrase is an oath to emphasize that what he will say is true.

generated on Tue Oct 24 10:45:40 2023

before whom I stand
This is an idiom that means "to serve." Alternate translation: "whom I serve"

dew
drops of water that form on the plants during the night

1 Kings 17:2

The word of Yahweh came
This idiom means God spoke. See how you translated this in [1 Kings 6:11]

1 Kings 17:3

Kerith
This is the name of a very small stream.

1 Kings 17:4

It will happen that
This phrase is used to introduce how Yahweh will take care of Elijah during the drought. Alternate translation: "There"

ravens
large, black birds

1 Kings 17:5

as the word of Yahweh commanded
Here "the word" represents Yahweh himself. Alternate translation: "as Yahweh commanded"

the brook Kerith
This is the name of a very small stream. See how you translated this in [1 Kings 17:2]

1 Kings 17:6

General Information:
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1 Kings 17:7

in the land
"in that area" or "in that country"

1 Kings 17:8

The word of Yahweh came
This idiom means God spoke. See how you translated this in [1 Kings 6:11]

came to him
Here the word "him" refers to Elijah.

1 Kings 17:9

Zarephath
This is a town.

Look, I
"Pay attention, because what I am about to say is both true and important: I"

1 Kings 17:10

General Information:
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1 Kings 17:11

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1 Kings 17:12

As Yahweh your God lives
This phrase is an oath to emphasize that what she will say is true.

only a handful of meal
"only a little bit of meal"

meal
"flour." This what is used to make bread.

See, I
"Let me tell you what I am doing: I"

two sticks
This may refer to two sticks or to only a few sticks.

that we may eat it, and die
It is implied that they will die because they do not have anymore food. Alternate translation: "that we may eat. Afterwards, we will starve to death"

1 Kings 17:13

afterward make some for you and for your son
It is implicit that there would be enough flour and oil to make more bread.

1 Kings 17:14

Yahweh sends rain
This is an idiom that means Yahweh causes it to rain. Alternate translation: "Yahweh causes rain to fall"

1 Kings 17:15

She and Elijah, along with her household, ate for many days
In the original language it says, "And she and he and her household ate for many days." It is unclear who "he" is. Possible meanings are 1) Elijah, the widow, and her son ate for many days or 2) the widow, her son, and everyone living in her house ate for many days or 3) Elijah, the widow, and everyone living in her house ate for many days.

generated on Tue Oct 24 10:45:40 2023

along with her household
Possible meanings for "household" are 1) this refers only to the widow's son or 2) this refers to other people who live in her house but are not named in the story or 3) this refers to her son and others living in her house.

1 Kings 17:16

just as the word of Yahweh had said
Here "word" represents Yahweh himself. Alternate translation: "just as Yahweh had said"

1 Kings 17:17

the woman's son, the woman who owned the house
"the son of the woman who owned the house"

there was no more breath left in him
This is a polite way of saying the boy died. Alternate translation: "he stopped breathing" or "he died"

1 Kings 17:18

man of God
The phrase "man of God" is another title for a prophet.

of my iniquity
This means sins in general not a specific sin. Alternate translation: "of my sins"

1 Kings 17:19

where he was staying
Here "he" refers to Elijah.

on his own bed
Here "his" refers to Elijah.

1 Kings 17:20

have you also brought disaster on the widow with whom I am staying, by killing her son?
Possible meanings are 1) Elijah is truly asking a question. Alternate translation: "why would you cause the widow with whom I am staying to suffer even more by killing her son" or 2) Elijah uses a question to express how sad he is. Alternate translation: "surely, you would not cause the widow with whom I am staying to suffer even more by killing her son"

have you also brought disaster on the widow
Causing the widow to suffer is spoken of as if "disaster" were an object that is placed on the widow.

also brought disaster
Here "also" means in addition to the disaster that the drought has caused.

1 Kings 17:21

stretched himself on the child
This is an idiom. Alternate translation: "lay on top of the child"

1 Kings 17:22

Yahweh listened to the voice of Elijah
Here "voice" represents what Elijah prayed. Alternate translation: "Yahweh answered Elijah's prayer"

the life of the child returned to him, and he revived
These two phrases mean basically the same thing. Alternate translation: "the child came back to life" or "the child lived again"

1 Kings 17:23

his room
Here "his" refers to Elijah.

See, your son is alive
The word "See" here alerts us to pay attention to the surprising information that follows.

1 Kings 17:24

the word of Yahweh in your mouth is true
"the message of Yahweh in your mouth is true." The word "mouth" represents what Elijah said. Alternate translation: "the message that you spoke from Yahweh is true"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 So after many days the word of Yahweh came to Elijah, in the third year of the drought, saying, "Go, show yourself to Ahab and I will send rain on the land." **2** Elijah went to show himself to Ahab; now the famine was severe in Samaria. **3** Ahab called Obadiah, who was in charge of the palace. Now Obadiah honored Yahweh very much, **4** for when Jezebel was killing the prophets of Yahweh, Obadiah took one hundred prophets and hid them by fifties in a cave and fed them with bread and water. **5** Ahab said to Obadiah, "Go through the land to all the water springs and brooks. Perhaps we will find grass and save the horses and mules alive, so that we will not lose all the animals." **6** So they divided the land between them to pass through it and look for water. Ahab went one way by himself and Obadiah went another way.

7 As Obadiah was on the road, Elijah unexpectedly met him. Obadiah recognized him and lay facedown on the ground. He said, "Is it you, my master Elijah?" **8** Elijah answered him, "It is I. Go tell your master, 'Look, Elijah is here.'" **9** Obadiah replied, "How have I sinned, that you would give your servant into the hand of Ahab, for him to kill me? **10** As Yahweh your God lives, there is no nation or kingdom where my master has not sent men to find you. Whenever a nation or kingdom says, 'Elijah is not here,' Ahab makes them take an oath swearing that they could not find you. **11** Yet now you say, 'Go, tell your master that Elijah is here.' **12** As soon as I am gone from you, the Spirit of Yahweh will carry you some place I do not know. Then when I go and tell Ahab, and when he cannot find you, he will kill me. Yet I, your servant, have worshiped Yahweh from my youth. **13** Has it not been told to you, my master, what I did when Jezebel killed the prophets of Yahweh, how I hid one hundred of Yahweh's prophets by fifties in a cave and fed them with bread and water? **14** Now you say to me, 'Go and tell your master that Elijah is here,' so that he will kill me." **15** Then Elijah responded, "As Yahweh of hosts lives, before whom I stand, I will surely show myself to Ahab today."

16 So Obadiah went to meet Ahab, and told him what Elijah said. Then the king went to meet Elijah. **17** When Ahab saw Elijah, he said to him, "Is it you? You are the one who brings trouble to Israel!" **18** Elijah answered, "I have not brought trouble to Israel, but you and your father's family are the ones who have caused trouble by abandoning the commandments of Yahweh and by following the Baals. **19** Now then, send word and gather to me all Israel at Mount Carmel, along with the 450 prophets of Baal and the four hundred prophets of Asherah who eat at Jezebel's table."

20 So Ahab sent word to all the people of Israel and gathered the prophets together at Mount Carmel. **21** Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. **22** Then Elijah said to the people, "I, I alone, am left as a prophet of Yahweh, but Baal's prophets are 450 men. **23** So let them give us two bulls. Let them choose one bull for themselves and cut it in pieces, and lay it on the wood, but put no fire under it. Then I will prepare the other bull and lay it on the wood, and put no fire under it. **24** Then you will call on the name of your god, and I will call on the name of Yahweh, and the God who answers by fire, then let him be God." So all the people answered and said, "This is good."

25 So Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare it first, for you are many people. Then call on the name of your god, but put no fire under the bull." **26** They took the bull that was given to them and prepared it, and they called on the name of Baal from morning until noon, saying, "Baal, hear us." But there was no voice, nor anyone who answered. They danced around the altar they had made. **27** At noon Elijah mocked them and said, "Shout out loudly! He is a god! Perhaps he is thinking, or is relieving himself, or he is traveling on a journey, or perhaps he is sleeping and must be awakened." **28** So they shouted more loudly, and they cut themselves, as they usually did, with swords and spears, until their blood flowed out over themselves. **29** Midday passed, and they were still raving until the time of offering of the evening sacrifice, but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings.

30 Then Elijah said to all the people, "Come near to me," and all the people came near to him. Then he repaired the altar of Yahweh that was lying in ruin. **31** Elijah took twelve stones, each stone representing one of the tribes of the sons of Jacob—it was Jacob to whom the word of Yahweh came, saying, "Israel will be your name." **32** With the stones he built an altar in the name of Yahweh and he dug a trench around the altar large enough to contain two seahs of seeds. **33** He arranged the wood for a fire, cut the bull in pieces, and laid the pieces of the bull on the wood. He said, "Fill four jars with water and pour it on the

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burnt offering and on the wood." **34** Then he said, "Do it a second time," and they did it a second time. Once more he said, "Do it a third time," and they did it a third time. **35** The water ran around the altar and filled the trench. **36** It happened at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "Yahweh, the God of Abraham, of Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. **37** Hear me, Yahweh, hear me, that these people may know that you, Yahweh, are God, and that you have turned their heart back again to yourself." **38** Then the fire of Yahweh fell and consumed the burnt offering, as well as the wood, the stones, and the dust, and licked up the water that was in the trench. **39** When all the people saw this, they lay facedown on the ground and said, "Yahweh, he is God! Yahweh, he is God!" **40** So Elijah said to them, "Take the prophets of Baal. Do not let one of them escape." So they took them, and Elijah brought the prophets of Baal down to the Kishon River and killed them there.

41 Elijah said to Ahab, "Get up, eat and drink, for there is the sound of much rain." **42** So Ahab went up to eat and to drink. Then Elijah went up to the top of Carmel, bowed himself down on the earth and put his face between his knees. **43** He said to his servant, "Go up now, look toward the sea." His servant went up and looked and said, "There is nothing." So seven times Elijah said, "Go again." **44** At the seventh time the servant said, "Look, there is a cloud going up from the sea, as small as a man's hand." Elijah replied, "Go up and say to Ahab, 'Make ready your chariot and go down before the rain stops you.'" **45** It happened that in a little while the heavens grew black with clouds and wind, and there was a great rain. Ahab rode and went to Jezreel, **46** but the hand of Yahweh was on Elijah. He girded his loins and ran before Ahab to the entrance of Jezreel.

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1 Kings 18 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

Special concepts in this chapter

Baal

God proved himself to all the people of Israel. Elijah went to meet Ahab. He told Ahab to bring the 450 prophets of Baal and all the people to Mount Carmel. Then he proposed an experiment, which was carried out. The prophets of Baal took one bull, killed it, cut it up, and placed it on wood on an altar without lighting the fire. The prophets of Baal danced and prayed to Baal all morning and half the afternoon. After they were exhausted, Elijah built his altar, put the bull he had prepared on it, and drenched it with water. Then he prayed. God answered his prayer with fire that burned up the sacrifice, the altar and the water. Then Elijah told the people to seize the prophets of Baal and kill them. After that, Elijah prayed for rain, and it rained very hard. (See: prophet)

Other possible translation difficulties in this chapter

Humor

Elijah insults the false god Baal. He states, "Perhaps he is thinking, or is relieving himself, or he is traveling on a journey, or perhaps he is sleeping and must be awakened." Baal was too busy in the bathroom to answer the prophets. "Relieving himself" is a euphemism.

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1 Kings 18:1

the word of Yahweh came

This idiom is used to introduce a special message from God. See how you translated this in [1 Kings 6:11]

send rain on the land

"cause rain to fall on the land"

1 Kings 18:2

now the famine was severe

The word "now" is used here to mark a stop in the main story. Here the writer tells background information about how the famine had affected Samaria.

generated on Tue Oct 24 10:45:40 2023

1 Kings 18:3

Now Obadiah honored Yahweh
The word "Now" is used here to mark a stop in the main story. Here the writer tells about a new person in the story.

1 Kings 18:4

one hundred prophets and hid them by fifties
"100 prophets and hid them in groups of 50"

1 Kings 18:5

save the horses and mules alive ... not lose all the animals
These two phrases mean basically the same thing and are combined for emphasis. Alternate translation: "prevent the horses and mules from dying"

1 Kings 18:6

Ahab went one way by himself and Obadiah went another way
The phrase "by himself" emphasizes that Ahab and Obadiah went in separate directions, not necessarily that no one was with Ahab. Alternate translation: "Ahab lead a team in one direction and Obadiah lead a team in the other direction"

1 Kings 18:7

master Elijah
Here the word "master" is used as a term of respect.

1 Kings 18:8

Go tell your master, 'Look, Elijah is here.'
Here the word "master" refers to Ahab.

Look, Elijah
"Pay attention, because what I am about to say is both true and important: Elijah"

1 Kings 18:9

How have I sinned ... for him to kill me?
Obadiah asks this question to emphasize the danger to himself because of King Ahab's anger at Elijah. Alternate translation: "I have not wronged you ... for him to kill me."

give your servant into the hand of Ahab
"Hand" is metonymy for power and control. Alternate translation: "deliver your servant to Ahab"

your servant
Obadiah refers to himself as Elijah's servant in order to honor Elijah.

1 Kings 18:10

As Yahweh your God lives
This is an oath used to emphasize that what he is saying is true.

there is no nation or kingdom where my master has not sent men
Here "no nation or kingdom" is an exaggeration that means that men have traveled very far and gone to many places to find Elijah. This can be expressed positively. Alternate translation: "my master has sent men to every nation and kingdom" or "my master has sent men to many nations and kingdoms"

1 Kings 18:11

Yet now
This phrase is used to emphasize the danger in what Elijah is telling Obadiah to do.

1 Kings 18:12

General Information:
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1 Kings 18:13

Has it not been told to you ... with bread and water?
This can be stated in active form. Alternate translation: "Surely you have been told about what I did ... with bread and water!"

my master
Here the word "master" is a term of respect used to refer to Elijah.

one hundred of Yahweh's prophets by fifties
"100 of Yahweh's prophets in groups of 50"

1 Kings 18:14

Go and tell your master that Elijah is here
See how you translated these words in 1 Kings 18:11.

your master
Here "master" refers to King Ahab.

1 Kings 18:15

As Yahweh of hosts lives
This is an oath to emphasize that what he will say is true.

before whom I stand
To "stand before" is an idiom for being in someone's presence and ready to serve him. Alternate translation: "whom I serve"

generated on Tue Oct 24 10:45:40 2023

1 Kings 18:16

told him what Elijah said
"Obadiah told Ahab what Elijah had told him to say"

1 Kings 18:17

Is it you? You are the one who brings trouble to Israel!
Ahab asks the question for emphasis to be certain about Elijah's identity. Alternate translation: "So here you are. You are the troublemaker of Israel!"

1 Kings 18:18

General Information:
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1 Kings 18:19

all Israel
This is a generalization to refer to the leaders and people who represent the ten tribes of the northern kingdom.

450 prophets
"four hundred and fifty prophets"

four hundred prophets
"400 prophets"

1 Kings 18:20

sent word to ... and gathered
"Word" represents Ahab's message and is also a metonym for the messenger who delivered the message. This is a common statement used with the meaning understood. Alternate translation: "sent a message to ... and gathered" or "sent a messenger to summon ... to gather"

1 Kings 18:21

How long will you keep changing your mind?
Elijah asks this question to urge the people to make a decision. This question can be written as a statement. Alternate translation: "You have been indecisive for long enough."

did not answer him a word
"did not say anything" or "were silent"

1 Kings 18:22

I, I alone, am left
The word "I" is repeated for emphasis.

450 men
"four hundred and fifty men"

1 Kings 18:23

General Information:
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1 Kings 18:24

call on the name of your god ... call on the name of Yahweh
"Name" is metonymy for the reputation and honor of someone and "calling on" him represents an appeal. Alternate translation: "call to your god ... call to Yahweh"

all the people answered and said, "This is good."
"all the people said, 'This is a good thing to do.'"

1 Kings 18:25

prepare it
"make it ready to be sacrificed"

you are many people
Here the word "you" is plural.

1 Kings 18:26

They took the bull
"The prophets of Baal took the bull"

the bull that was given to them
This can be stated in active form. Alternate translation: "the bull that someone gave them"

But there was no voice, nor anyone who answered
These two phrases share similar meanings and emphasize that there was no one to respond to the prayers of the false prophets. The word "voice" represents someone speaking. Alternate translation: "But Baal did not say or do anything"

1 Kings 18:27

Perhaps he is thinking
"Maybe he is thinking" or "It could be that he is thinking"

relieving himself
This euphemism is a more pleasant way to express a harsh statement. Elijah uses understatement to insult Baal with sarcasm. Alternate translation: "in the bathroom"

must be awakened
This can be stated in active form. Alternate translation: "you must awaken him" or "you must wake him up"

1 Kings 18:28

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Kings 18:29

they were still raving
"they continued their wild behavior." Prophets often acted in ways that seemed unusual or even crazy. In this case they were calling on Baal while dancing, shouting loudly, and cutting themselves with knives.

of offering of the evening sacrifice
"to offer the evening sacrifice"

but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings
These phrases share similar meanings and emphasize that no one responded to the prayers of the false prophets. Alternate translation: "but Baal did not say or do anything or even pay attention"

there was no voice or anyone to answer
See how you translated this in 1 Kings 18:26.

1 Kings 18:30

General Information:
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1 Kings 18:31

twelve stones
"12 stones"

1 Kings 18:32

in the name of Yahweh
"Name" here is a metonym for honor and reputation. Possible meanings are 1) "to honor Yahweh" or 2) "with the authority of Yahweh."

trench
a small waterway to hold water

two seahs of seeds
A seah is a unit of volume equal to about 7.7 liters. Alternate translation: "about 15 liters of seeds"

1 Kings 18:33

He arranged the wood for a fire
"On the altar" where he placed the wood is assumed in this sentence. Alternate translation: "He put the wood for a fire on the altar"

four jars
"4 jars"

jars
A jar is a container for water.

1 Kings 18:34

General Information:
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1 Kings 18:35

trench
See how you translated this in 1 Kings 18:30.

1 Kings 18:36

It happened
This phrase is used here to reference a significant and meaningful time of the day in the story. If your language has a way for doing this, you could consider using it here.

Yahweh, the God of Abraham, of Isaac, and of Israel
Here "Israel" is referring to Jacob. God changed Jacob's name to Israel (Genesis 32:28), and God named the nation of Jacob's descendants "Israel."

let it be known this day
This can be stated in active form. Alternate translation: "make these people know today"

1 Kings 18:37

Hear me ... hear me
This phrase is repeated to emphasize the appeal of Elijah to Yahweh.

turned their heart back again to yourself
The people's "heart" is a metonym for the affection and loyalty of the people. Alternate translation: "caused them to be loyal to you again"

1 Kings 18:38

the fire of Yahweh fell
"the fire of Yahweh came down"

licked up
The fire is compared to a thirsty person drinking water.

1 Kings 18:39

Yahweh, he is God! Yahweh, he is God!
This phrase is repeated for emphasis.

1 Kings 18:40

General Information:
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1 Kings 18:41

there is the sound of much rain
"it sounds like it is going to rain a lot"

1 Kings 18:42

bowed himself down on the earth and put his face between his knees
This describes a posture used for praying.

generated on Tue Oct 24 10:45:40 2023

1 Kings 18:43

seven times
The word "seven" can be rendered as the numeral "7." Alternate translation: "7 times"

1 Kings 18:44

as small as a man's hand
From a long distance, the cloud could be covered from sight by a man's hand.

1 Kings 18:45

It happened
This phrase is used here to mark where a new step in the action starts. If your language has a way for doing this, you could consider using it here.

1 Kings 18:46

the hand of Yahweh was on Elijah
Here the word "hand" is a metonym for strength. Alternate translation: "Yahweh gave his power to Elijah"

girded his loins
Elijah wrapped his long robe around his waist so that his legs would be free for running.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Ahab told Jezebel all that Elijah had done and how he had killed all the prophets with the sword. **2** Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of those dead prophets by tomorrow about this time." **3** When Elijah heard that, he arose and fled for his life and came to Beersheba, which belongs to Judah, and left his servant there. **4** But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. He requested for himself that he might die, and said, "It is enough, now, Yahweh; take away my life, for I am no better than my dead ancestors." **5** So he lay down and slept under a broom tree. Suddenly an angel touched him and said to him, "Get up and eat." **6** Elijah looked, and near his head was bread that had been baked on coals and a jug of water. So he ate and drank and then lay down again. **7** The angel of Yahweh came again a second time and touched him and said, "Get up and eat, because the journey will be too much for you." **8** So he arose and ate and drank, and he traveled in the strength of that food forty days and forty nights to Horeb, the mountain of God.

9 He went to a cave there and prepared to stay overnight in it. Then the word of Yahweh came to him and said to him, "What are you doing here, Elijah?" **10** Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life." **11** Yahweh replied, "Go out and stand on the mountain before me." Then Yahweh passed by, and a very strong wind struck the mountains and broke rocks into pieces before Yahweh, but Yahweh was not in the wind. Then after the wind, an earthquake came, but Yahweh was not in the earthquake. **12** Then after the earthquake a fire came, but Yahweh was not in the fire. Then after the fire, a still small voice came. **13** When Elijah heard the voice, he wrapped his face in his cloak, went out, and stood at the entrance of the cave. Then a voice came to him that said, "What are you doing here, Elijah?" **14** Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life."

15 Then Yahweh said to him, "Go, return on your way to the wilderness of Damascus, and when you arrive you will anoint Hazael to be king over Aram, **16** and you will anoint Jehu son of Nimshi to be king over Israel, and you will anoint Elisha son of Shaphat of Abel Meholah to be prophet in your place. **17** It will happen that Jehu will kill whoever escapes from the sword of Hazael, and that Elisha will kill whoever escapes from the sword of Jehu. **18** But I will leave for myself seven thousand people in Israel, whose knees have not bent down to Baal, and whose mouths have not kissed him."

19 So Elijah left from there and found Elisha son of Shaphat, who was plowing with twelve yoke of oxen before him, and he himself was plowing with the twelfth yoke. Elijah walked over to Elisha and draped his cloak on him. **20** Then Elisha left the oxen and ran after Elijah; he said, "Please let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back, but think about what I have done to you." **21** So Elisha returned from Elijah and took the yoke of oxen, killed the animals, and cooked the meat with the wood from the ox yoke. Then he gave it to the people and they ate. Then he arose, went after Elijah and served him.

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1 Kings 19 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

Special concepts in this chapter

The queen was angry that Elijah had killed her prophets of Baal. She promised to kill Elijah. Elijah fled south into the desert south of Judah. He traveled on to Mount Horeb also known as Mount Sinai, the mountain of God. God asked him why he was there. He said he had come to Mount Horeb because Israel had deserted God, killed his prophets, and wanted to kill him. God sent him home to make Hazael the king of Aram, Jehu the king of Israel, and Elisha as the prophet in his place. (See: prophet and promise)

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generated on Tue Oct 24 10:45:40 2023

1 Kings 19:1

General Information:
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1 Kings 19:2

So may the gods do to me, and more also
This is a comparison used as an emphatic oath. "May the gods kill me and do even more bad things"

if I do not make your life like the life of one of those dead prophets
"if I do not kill you like you killed those prophets"

1 Kings 19:3

he arose
"he stood up"

1 Kings 19:4

he himself went a day's journey
The word "himself" is used to emphasize that he was alone. Alternate translation: "he walked by himself for a day"

broom tree
A "broom tree" is a plant that grows in the desert.

He requested for himself that he might die
"He prayed that he would die"

It is enough, now, Yahweh
"These troubles are too much for me, Yahweh"

1 Kings 19:5

General Information:
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1 Kings 19:6

bread that had been baked on coals
This can be stated in active form. Alternate translation: "bread that someone had cooked on hot stones"

jug of water
"a container of water"

1 Kings 19:7

will be too much for you
"will be too difficult for you."

1 Kings 19:8

he traveled in the strength of that food forty days and forty nights
"that food gave him energy to travel for 40 days and 40 nights"

1 Kings 19:9

to a cave there
Here the word "there" refers to Mount Horeb. A cave is an opening in a mountainside that leads to a natural room or rooms underground.

the word of Yahweh came to him and said to him, "What
The idiom "The word of Yahweh came to," is used to introduce a special message from God. See how you translated this in [1 Kings 6:11]

What are you doing here, Elijah?
Yahweh asks this question to rebuke Elijah and to remind him of his duty. Alternate translation: "This is not where you should be, Elijah."

1 Kings 19:10

I, only I, am left
Here the word "I" is repeated for emphasis.

1 Kings 19:11

on the mountain before me
"Before me" here is an idiom for standing in front of someone. Alternate translation: "on the mountain in my presence"

1 Kings 19:12

General Information:
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1 Kings 19:13

he wrapped his face in his cloak
"he covered his face with his cloak" A cloak is a long robe, a piece of clothing that covers the whole body.

Then a voice came to him
"Then he heard a voice"

What are you doing here, Elijah?
See how you translated this text in 1 Kings 19:9.

1 Kings 19:14

Elijah replied, "I have been very zealous ... and they are also trying to take my life."
See how you translated this text in 1 Kings 19:10.

I, only I, am left
Here the word "I" is repeated for emphasis.

generated on Tue Oct 24 10:45:40 2023

1 Kings 19:15

General Information:
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1 Kings 19:16

prophet in your place
"prophet instead of you"

1 Kings 19:17

It will happen
This phrase is used to introduce what will happen when Elijah does what Yahweh has told him to do. "What will happen is"

whoever escapes from the sword of Hazael
"Sword" is metonymy for for killing as in battle. Alternate translation: "whomever Hazael does not kill with the sword"

1 Kings 19:18

I will leave for myself
Here the words "I" and "myself" refer to Yahweh. Alternate translation: "I will save from death"

seven thousand people
"7,000 people"

whose knees have not bent down to Baal, and whose mouths have not kissed him
"Bending down" and "kissing" are metonymies for actions people did to worship idols. They are combined for emphasis. Alternate translation: "who have not bowed down and kissed Baal" or "who have not worshiped Baal"

1 Kings 19:19

Shaphat
This is the name of a man.

twelve yoke of oxen
"12 yoke of oxen"

he himself was plowing with the twelfth yoke
The word "himself" indicates that Elisha was plowing with the last yoke, while other men were plowing with the other eleven yokes.

1 Kings 19:20

he said, "Please
The word "he" refers to Elisha.

1 Kings 19:21

he gave it to the people
Elisha gave the cooked meat to the people of his city.

generated on Tue Oct 24 10:45:40 2023

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Chapter 20

1 Ben-Hadad king of Aram gathered all his army together. There were thirty-two lesser kings with him, and horses and chariots. He went up, besieged Samaria and fought against it. **2** He sent messengers into the city to Ahab king of Israel, and said to him, "Ben-Hadad says this: **3** 'Your silver and your gold are mine. Also your wives and children, the best ones, are now mine.'" **4** The king of Israel answered and said, "It is as you say, my master, king. I and all that I have are yours." **5** The messengers came again and said, "Ben-Hadad says this, 'I sent word to you saying that you must give me your silver, your gold, your wives, and your children. **6** But I will send my servants to you tomorrow about this time, and they will search your house and your servants' houses. They will seize with their own hands and take away everything that delights your eyes.'"

7 Then the king of Israel called all the elders of the land together and said, "Please take note and see how this man seeks trouble. He has sent word to me in order to take my wives, children, and silver and gold, and I have not refused him." **8** All the elders and all the people said to Ahab, "Do not listen to him or consent to his demands." **9** So Ahab said to the messengers of Ben-Hadad, "Tell my master the king, 'I agree to everything that you sent your servant to do the first time, but I cannot accept this second demand.'" So the messengers left and took this response to Ben-Hadad. **10** Then Ben-Hadad sent his reply to Ahab, and said, "May the gods do so to me and more also, if even the ashes of Samaria will be enough for all the people who follow me to have a handful each." **11** The king of Israel answered and said, "Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'" **12** Ben-Hadad heard this message as he was drinking, he and the kings under him who were in their tents. Ben-Hadad commanded his servants, "Line yourselves up in position for battle." So they prepared themselves in position of battle to attack the city.

13 Then behold, a prophet came to Ahab king of Israel and said, "Yahweh says, 'Have you seen this great army? Look, I will place it into your hand today, and you will know that I am Yahweh.'" **14** Ahab replied, "By whom?" Yahweh replied and said, "By the young officers who serve the governors of the provinces." Then Ahab said, "Who will begin the battle?" Yahweh answered, "You." **15** Then Ahab mustered the young officers who served the governors of the provinces. They numbered 232. After them he mustered all the soldiers, all the army of Israel; seven thousand in number.

16 They went out at noon. Ben-Hadad had been drinking himself drunk in his tent, he and the thirty-two lesser kings who were supporting him. **17** The young officers who served the governors of the provinces went forward first. Then Ben-Hadad was informed by scouts that he had sent out, "Men are coming out from Samaria." **18** Ben-Hadad said, "Whether they have come out for peace or war, take them alive." **19** So the young officers who served the governors of the provinces went out of the city and the army followed them. **20** Each man killed his opponent. The Arameans fled and Israel pursued them. Ben-Hadad the king of Aram escaped on a horse along with some horsemen. **21** Then the king of Israel went out and attacked the horses and chariots, and killed the Arameans in a great slaughter.

22 So the prophet came to the king of Israel and said to him, "Go, strengthen yourself, and understand and plan what you are doing, because at the return of the year the king of Aram will come up against you again." **23** The servants of the king of Aram said to him, "Their god is a god of the hills. That is why they were stronger than we were. But now let us fight against them in the plain, and surely we will be stronger than they are. **24** So you must do this: Remove all the kings from their positions of authority and replace them with military commanders. **25** Raise up an army like the army you lost—horse for horse and chariot for chariot—so we can fight them in the plain. Then surely we will be stronger than they are." So Ben-Hadad listened to their advice and did what they advised.

26 After the beginning of the new year, Ben-Hadad mustered the Arameans and went up to Aphek to fight against Israel. **27** The people of Israel were mustered and supplied to fight against them. The people of Israel camped before them like two little flocks of goats, but the Arameans filled the countryside. **28** Then a man of God came near and spoke to the king of Israel and said, "Yahweh says: 'Because the Arameans have said that Yahweh is a god of the hills, but he is not a god of the valleys, I will place this great army into your hand, and you will know that I am Yahweh.'" **29** So the armies camped opposite each other for seven days. Then on the seventh day the battle started. The people of Israel killed 100,000 Aramean

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footmen in one day. **30** The rest fled to Aphek, into the city, and the wall fell on twenty-seven thousand men who were left. Ben-Hadad fled and went into the city, into an inner room.

31 Ben-Hadad's servants said to him, "See now, we have heard that the kings of the house of Israel are merciful kings. Please let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel. Perhaps he will spare your life." **32** So they girded sackcloth on their waists and ropes around their heads and then went to the king of Israel and said, "Your servant Ben-Hadad said, 'Please let me live.'" Ahab said, "Is he still alive? He is my brother." **33** Now the men were listening for any sign from Ahab, so they quickly answered him, "Yes, your brother Ben-Hadad is alive." Then Ahab said, "Go and bring him." Then Ben-Hadad came to him, and Ahab had him come up into his chariot. **34** Ben-Hadad said to Ahab, "I will restore to you the cities that my father took from your father, and you may make markets for yourself in Damascus, as my father did in Samaria." Ahab replied, "I will let you go with this covenant." So Ahab made a covenant with him and then let him go.

35 A certain man, one of the sons of the prophets, said to one of his companions by the word of Yahweh, "Please hit me." But the man refused to hit him. **36** Then the prophet said to his fellow prophet, "Because you have not obeyed the voice of Yahweh, as soon as you leave me, a lion will kill you." As soon as that man had left him, a lion came upon him and killed him. **37** Then the prophet found another man and said, "Please hit me." So the man hit him and wounded him. **38** Then the prophet left and waited for the king by the road; he had disguised himself with a bandage over his eyes. **39** As the king passed by, the prophet cried out to the king and said, "Your servant went out into the heat of the battle, and a soldier stopped and brought a man to me and said, 'Watch this man. If by any means he goes missing, your life will be given for his life, or you must pay a talent of silver.' **40** But because your servant was busy going here and there, the man escaped." Then the king of Israel said to him, "This is what your punishment will be—you yourself have decided it." **41** Then the prophet quickly removed the bandage from his eyes, and the king of Israel recognized that he was one of the prophets. **42** The prophet said to the king, "Yahweh says, 'Because you have let go from your hand the man whom I had devoted to destruction, your life will take the place of his life, and your people for his people.'" **43** So the king of Israel went to his house resentful and angry, and arrived in Samaria.

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1 Kings 20 General Notes

Structure and formatting

This is a story of two battles between Aram and Israel.

Special concepts in this chapter

Battle

God had chosen to defeat Ben Hadad, king of Aram. So when he attacked Samaria with a huge army, the tiny army of Israel defeated him. The people of Aram said that Yahweh was the god of the hills, but they could defeat Israel on the plains. So they came again but Israel defeated them again. Then Ben Hadad offered a peace plan and Ahab accepted. But God had wanted him to kill Ben Hadad and was angry at Ahab for making peace with him.

Important figures of speech in this chapter

Simile

There were so few Israel soldiers that they were "like two little flocks of goats."

---

1 Kings 20:1

Ben-Hadad

This is the name of a man.

thirty-two lesser kings

"32 lesser kings"

lesser kings

"kings ruling smaller groups of people"

1 Kings 20:2

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generated on Tue Oct 24 10:45:40 2023

1 Kings 20:3

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1 Kings 20:4

It is as you say
This is an idiom to express agreement. Alternate translation: "I agree with you"

1 Kings 20:5

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1 Kings 20:6

tomorrow about this time
"tomorrow at the same time of day that it is now"

everything that delights your eyes
Here the word "eyes" represents the whole person and emphasizes him looking at something and being pleased by it. Alternate translation: "whatever pleases you"

1 Kings 20:7

of the land
"The land" represents all the people living there. Alternate translation: "of the people of Israel"

take note and see
"Take note" here is an idiom to observe carefully. Alternate translation: "pay close attention to"

I have not refused him
"I have agreed to his demands"

1 Kings 20:8

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1 Kings 20:9

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1 Kings 20:10

May the gods do so to me and more also
This is an oath with great emphasis. See how you translated this in 1 Kings 19:2.

if even the ashes of Samaria will be enough for all the people who follow me to have a handful each
Ben-Hadad is threatening that his army will totally destroy everything in Samaria.

1 Kings 20:11

Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'
"Girding on armor" is metonymy for getting prepared for battle. "Tell Ben-Hadad, 'Do not boast as if you have already won a battle that you have not yet fought.'"

No one who is girding on his armor should boast as if he were taking it off
This is a proverb, so you may want to make it as brief and easy to say as possible. Alternate translation: "Let him who puts his armor on not boast like him who takes it off"

1 Kings 20:12

his servants
These men served him as soldiers. Alternate translation: "his soldiers"

1 Kings 20:13

Then behold
The word "behold" alerts us to the sudden appearance of a new person in the story. Your language may have a way of doing this.

Have you seen this great army?
Yahweh asks this question to emphasize the size and strength of Ben Hadad's army. Alternate translation: "Look at this great army."

Look, I will place it into your hand today
The word "Look" here alerts us to pay attention to the surprising information that follows.

place it into your hand
Here the word "hand" refers to power. Alternate translation: "give you victory over that army"

1 Kings 20:14

By whom?
Ahab leaves out the words 'will you do this' Alternate translation: "By whom will you do this?"

1 Kings 20:15

Ahab mustered the young officers
"Ahab assembled the young officers"

all the soldiers, all the army of Israel
These two phrases mean basically the same thing and are combined for emphasis.

seven thousand
"7,000"

generated on Tue Oct 24 10:45:40 2023

1 Kings 20:16

They went out
Here the word "They" refers to the Israelite army.

thirty-two lesser kings
See how you translated this in 1 Kings 20:1.

1 Kings 20:17

Ben-Hadad was informed by scouts that he had sent out
This can be expressed in active form. Alternate translation: "Scouts that Ben-Hadad had sent out informed him"

scouts
A "scout" is a soldier sent to gather information about the enemy.

1 Kings 20:18

Ben-Hadad said
It is understood that Ben-Hadad is speaking to his soldiers. Alternate translation: "Ben-Hadad said to his soldiers"

Whether they have ... take them
Here "they" and "them" refer to the Israelite army.

1 Kings 20:19

So the young officers ... the army followed
"The young Israelite officers ... the Israelite army followed"

1 Kings 20:20

Israel pursued them
"Israel" is synecdoche for all the soldiers of the nation of Israel. Alternate translation: "the men of the army of Israel pursued them"

1 Kings 20:21

the king of Israel went out and attacked
"The king" is synecdoche for the king and all the soldiers serving under him. Alternate translation: "The king of Israel and his soldiers went out and attacked"

1 Kings 20:22

strengthen yourself
"Yourself" represents by metonymy the army of the king. Alternate translation: "strengthen your forces"

understand and plan
These two words mean basically the same thing and are combined for emphasis. Alternate translation: "determine"

at the return of the year
Possible meanings are 1) "in the springtime of next year" or 2) "at this time next year."

1 Kings 20:23

let us fight ... we will be stronger
The words "us" and "we" refer to the servants, the king, and the army all together.

1 Kings 20:24

Remove all the kings from their positions of authority
"You must remove the thirty-two kings who are leading your troops"

1 Kings 20:25

General Information:
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1 Kings 20:26

Aphek
This is the name of a city.

to fight against Israel
"Israel" represents the army of Israel. Alternate translation: "to fight against the army of Israel"

1 Kings 20:27

The people of Israel were mustered and supplied
This can be stated in active form. Alternate translation: "The Israelite army also gathered together, and the commanders gave the arms that they needed for the battle"

like two little flocks of goats
This simile compares the Israelite army to two little flocks of goats. Alternate translation: "The Israelite army appeared to be small and weak like two flocks of goats"

1 Kings 20:28

a man of God
This is another title for a prophet. Alternate translation: "a prophet"

place this great army into your hand
Here the word "hand" refers to power. Alternate translation: "give you victory over this great army"

1 Kings 20:29

seven days
"7 days"

100,000
"one hundred thousand"

generated on Tue Oct 24 10:45:40 2023

footmen
A "footman" is a soldier who marches on foot.

1 Kings 20:30

The rest fled to Aphek
The expression "the rest" assumes the words "of the Aramean soldiers." Alternate translation: "The rest of the Aramean soldiers"

Aphek
This is the name of a town.

twenty-seven thousand
"27,000"

1 Kings 20:31

See now, we
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: we"

put sackcloth around our waists and ropes around our heads
This was a sign of surrender.

1 Kings 20:32

Is he still alive?
Ahab asks this question to express surprise. Alternate translation: "I am surprised that he is still alive!"

He is my brother
"My brother" here is a metaphor for somebody who is a good friend. Alternate translation: "He is like a brother to me" or "He is like family"

1 Kings 20:33

Now the men
The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

for any sign from Ahab
"Sign" is metonymy for an action that gives a meaning. Alternate translation: "for any action from Ahab that would show them that Ahab wanted to be merciful"

1 Kings 20:34

General Information:
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1 Kings 20:35

one of the sons of the prophets
"a member of the group of prophets"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 20:36

you have not obeyed the voice of Yahweh
"The voice" is metonymy for what Yahweh commanded. Alternate translation: "you have not obeyed Yahweh"

1 Kings 20:37

General Information:
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1 Kings 20:38

General Information:
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1 Kings 20:39

Your servant went out
The prophet refers to himself in the third person as a sign of respect to the king.

into the heat of the battle
"Heat of the battle" here is an idiom to express the most intense and fierce fighting. Alternate translation: "to where the battle was most intense"

your life will be given for his life
"you will die in his place"

a talent of silver
A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "33 kilograms of silver"

1 Kings 20:40

going here and there
This is an idiom to represent being very busy and preoccupied. Alternate translation: "doing other things" or "doing this and that"

1 Kings 20:41

General Information:
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1 Kings 20:42

let go from your hand
Here the word "hand" is metonymy for power. Alternate translation: "released" or "spared the life of"

your life will take the place of his life, and your people for his people
"you will die in his place, and your people will die in the place of his people"

generated on Tue Oct 24 10:45:40 2023

1 Kings 20:43

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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Now some time later, Naboth the Jezreelite had a vineyard in Jezreel, near the palace of Ahab, king of Samaria. **2** Ahab spoke to Naboth, saying, "Give me your vineyard, so I can have it as a vegetable garden, because it is near my house. In exchange, I will give you a better vineyard, or, if you prefer, I will pay you its value in money." **3** Naboth replied to Ahab, "May Yahweh forbid that I should give the inheritance of my ancestors to you." **4** So Ahab went into his palace resentful and angry because of the answer Naboth the Jezreelite gave him when he said, "I will not give you the inheritance of my ancestors." He lay down on his bed, turned away his face, and refused to eat any food.

5 Jezebel his wife came to him and said to him, "Why is your heart so sad, so that you eat no food?" **6** He replied to her, "I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money, or if it pleases you, I will give you another vineyard to be yours.' Then he answered me, 'I will not give you my vineyard.'" **7** So Jezebel his wife replied to him, "Do you not still rule the kingdom of Israel? Get up and eat; let your heart be happy. I will obtain for you the vineyard of Naboth the Jezreelite." **8** So Jezebel wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and to the nobles who sat with him in meetings, and who lived near Naboth. **9** She wrote in the letters, saying, "Proclaim a fast and seat Naboth above the people. **10** Also place two worthless men with him and let them testify against him, saying, 'You cursed God and the king.'" Then take him out and stone him to death.

11 So the men of his city, the elders and the noblemen who lived in Naboth's city, did as Jezebel had described to them, as was written in the letters that she had sent to them. **12** They proclaimed a fast and seated Naboth above the people. **13** The two dishonest men came in and sat before Naboth; they testified against Naboth in the presence of the people, saying, "Naboth cursed both God and the king." Then they carried him out of the city and stoned him to death. **14** Then the elders sent word to Jezebel, saying, "Naboth has been stoned and is dead." **15** So when Jezebel heard that Naboth had been stoned and was dead, she said to Ahab, "Get up and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, because Naboth is not alive, but dead." **16** When Ahab heard that Naboth was dead, he rose up to go down to the vineyard of Naboth the Jezreelite and take possession of it.

17 Then the word of Yahweh came to Elijah the Tishbite, saying, **18** "Get up and go meet Ahab king of Israel, who lives in Samaria. He is in the vineyard of Naboth, where he has gone to take possession of it. **19** You must speak to him and say that Yahweh says, 'Have you killed and also taken possession?' Then you will tell him that Yahweh says, 'In the place where dogs licked the blood of Naboth, the dogs will lick your blood, yes, your blood.'" **20** Ahab said to Elijah, "Have you found me, my enemy?" Elijah answered, "I have found you, because you have sold yourself to do what is evil in the sight of Yahweh. **21** Yahweh says this to you: 'See, I will bring disaster on you and will completely consume and cut off from Ahab every male child and slave and free man in Israel. **22** I will make your family like the family of Jeroboam son of Nebat, and like the family of Baasha son of Ahijah, because you have provoked me to anger and have led Israel to sin.' **23** Yahweh has also spoken concerning Jezebel, saying, 'The dogs will eat Jezebel beside the wall of Jezreel.' **24** Anyone who belongs to Ahab and dies in the city, the dogs will eat; and the birds of the sky will eat anyone who dies in the field." **25** There was no one like Ahab, who sold himself to do what was evil in the sight of Yahweh, whom Jezebel his wife incited to sin. **26** Ahab behaved abhorrently by following idols, just as all that the Amorites had done, those whom Yahweh had removed before the people of Israel.

27 When Ahab heard these words, he tore his clothes and put sackcloth on his body and fasted, and lay in sackcloth and became very sad. **28** Then the word of Yahweh came to Elijah the Tishbite, saying, **29** "Do you see how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the coming disaster in his days; it is in his son's day that I will bring disaster on his family."

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1 Kings 21 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

God hates oppression but is forgiving to people who are sorry for their sins. Ahab wanted Naboth's vineyard to make into a garden for his palace, but Naboth refused to sell it. So the queen, Ahab's wife, told the civic leaders of Naboth's town to falsely accuse him and execute him. Elijah told Ahab that he would be killed in Naboth's vineyard and all his family destroyed. Ahab repented and showed he was very sorry for what he did, so God said it would not happen to Ahab himself but to his son. (See: oppress, forgive and sin and repent)

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1 Kings 21:1

Now some time later
This phrase marks the beginning of a new part of the story and indicates that these events happened later, not that Naboth owned the vineyard later. If your language has a way marking the beginning of a new part of a story, you could consider using it here. Alternate translation: "Now this is what happened later"

Naboth the Jezreelite
This is the name of a man from Jezreel.

king of Samaria
"Samaria" was the capital city of the kingdom of Israel and here represents the entire nation. Alternate translation: "king of Israel"

1 Kings 21:2

General Information:
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1 Kings 21:3

May Yahweh forbid that I should give
This phrase is an oath that emphasizes that what follows will not happen. Alternate translation: "Because Yahweh forbids it, I will never give"

give the inheritance of my ancestors to you
The land that his ancestors received as a permanent possession is spoken of as if it were an inheritance. Alternate translation: "give to you the land that my ancestors received as an inheritance"

1 Kings 21:4

General Information:
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1 Kings 21:5

Why is your heart so sad
Here "heart" refers to the entire person and his emotions. Alternate translation: "Why are you so sad"

1 Kings 21:6

General Information:
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1 Kings 21:7

Do you not still rule the kingdom of Israel?
Jezebel uses this negative rhetorical question to rebuke Ahab. It can be translated as a positive statement. Alternate translation: "You still rule the kingdom of Israel!"

let your heart be happy
Here "heart" refers to the entire person and his emotions. Alternate translation: "be happy" or "cheer up"

1 Kings 21:8

wrote letters in Ahab's name
Possible meanings are 1) she wrote Ahab's name on the letters. Alternate translation: "wrote letters and signed them with Ahab's name" or 2) the word "name" is a metonym for authority. Alternate translation: "wrote letters on behalf of Ahab"

the nobles who sat with him
The word "nobles" refers to wealthy people.

1 Kings 21:9

seat Naboth above the people
Having Naboth sit in a place of honor is spoken of as if it were having him sit above the rest of the people who were present. Alternate translation: "have Naboth sit in a place of honor among the people"

1 Kings 21:10

let them testify against him
"have them accuse him"

1 Kings 21:11

as was written in the letters
This can be stated in active form. Alternate translation: "as she had written in the letters"

generated on Tue Oct 24 10:45:40 2023

1 Kings 21:12

seated Naboth above the people
Having Naboth sit in a place of honor is spoken of as if it were having him sit above the rest of the people who were present. See how you translated this idea in [1 Kings 21:9]

1 Kings 21:13

sat before Naboth
"sat in front of Naboth"

they carried him out
Here the word "they" refers to the people of the city.

1 Kings 21:14

Naboth has been stoned and is dead
This can be stated in active form. Alternate translation: "We have stoned Naboth and he is dead"

1 Kings 21:15

that Naboth had been stoned and was dead
This can be stated in active form. Alternate translation: "that the people had stoned Naboth and he was dead"

Naboth is not alive, but dead.
These two phrases mean the same thing and emphasize Jezebel's statement. Alternate translation: "Naboth is dead!"

1 Kings 21:16

General Information:
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1 Kings 21:17

the word of Yahweh came
This idiom means that Yahweh spoke or has sent a message. See how you translated this in [1 Kings 6:11]

1 Kings 21:18

General Information:
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1 Kings 21:19

Have you killed and also taken possession?
Yahweh asks this question to scold Ahab. Alternate translation: "You have killed Naboth and stolen his vineyard!"

your blood, yes, your blood
This is repeated for emphasis.

1 Kings 21:20

Have you found me, my enemy?
Ahab uses this question to express anger toward Elijah. That Elijah "found" Ahab likely refers to Elijah discovering Ahab's actions, not to finding his physical location. Alternate translation: "You have found me, my enemy!" or "You have discovered what I have done, my enemy!"

you have sold yourself to do what is evil
A person being committed to doing what is evil is spoken of as if that person had sold himself to evil. Alternate translation: "you have dedicated yourself to doing what is evil"

what is evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. See how you translated this in 1 Kings 11:6. Alternate translation: "what Yahweh considers to be evil"

1 Kings 21:21

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

completely consume and cut off from Ahab every male child and slave and free man in Israel
Yahweh speaks to Ahab as if he were speaking of someone else. He speaks of destroying Ahab's family and preventing him from having any decedents as if he were consuming these people like a fire would consume them and cutting them off as one would cut a branch from a tree. Alternate translation: "destroy every one of your male children in Israel, whether slave or free"

1 Kings 21:22

I will make your family like the family of Jeroboam ... and like the family of Baasha
Yahweh will destroy Ahab's family like he destroyed the families of Jeroboam and Baasha.

1 Kings 21:23

General Information:
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1 Kings 21:24

Anyone who belongs to Ahab
"Anyone who belongs to Ahab's family"

1 Kings 21:25

who sold himself to do what was evil
A person being committed to doing what is evil is spoken of as if that person had sold himself to evil. See how you translated this idea in [1 Kings 21:20]

generated on Tue Oct 24 10:45:40 2023

what was evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. See how you translated this in [1 Kings 11:6]

1 Kings 21:26

Ahab behaved abhorrently by following idols
Possible meanings are 1) following the idols was in itself abhorrent behavior or 2) because he followed idols he engaged in other abhorrent behavior.

removed before the people of Israel
Here "Israel" refers to all twelve tribes of Israel and not just to the northern kingdom. Alternate translation: "removed from the presence of the people of Israel" or "drove out of the land before the people of Israel"

1 Kings 21:27

General Information:
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1 Kings 21:28

the word of Yahweh came
This idiom means that Yahweh spoke or has sent a message. See how you translated this in [1 Kings 6:11]

1 Kings 21:29

Do you see how Ahab humbles himself before me?
God knows that Elijah can literally see Ahab, but he wants Elijah to understand that Ahab's sorrow is genuine. Alternate translation: "I have seen how Ahab humbles himself before me." or "Look at how Ahab humbles himself before me."

in his days ... in his son's day
"during his lifetime ... during his son's lifetime"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Three years passed without war between Aram and Israel. **2** Then it came about that in the third year, Jehoshaphat the king of Judah went down to the king of Israel. **3** Now the king of Israel had said to his servants, "Do you know that Ramoth Gilead is ours, but that we are doing nothing to take it from the hand of the king of Aram?" **4** So he said to Jehoshaphat, "Will you go with me to war at Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I am like you, my people are like your people, and my horses are like your horses."

5 Jehoshaphat said to the king of Israel, "Please seek direction from the word of Yahweh for what you should do first." **6** Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should I go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for the Lord will give it into the hand of the king." **7** But Jehoshaphat said, "Is there not here yet another prophet of Yahweh from whom we might seek advice?" **8** The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek advice from Yahweh to help, Micaiah son of Imlah, but I hate him because he does not prophesy anything good about me, but only hardships." But Jehoshaphat said, "May the king not say that." **9** Then the king of Israel called an officer and commanded, "Bring Micaiah son of Imlah, right away." **10** Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, in a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. **11** Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: 'With these you will push the Arameans until they are consumed.'" **12** Then all the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

13 The messenger who went to call Micaiah spoke to him, saying, "See now, the words of the prophets declare good things to the king with one mouth. Please let your word be like one of them and say good things." **14** Micaiah replied, "As Yahweh lives, it is what Yahweh says to me that I will say." **15** When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and win. Yahweh will give it into the hand of the king." **16** Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?" **17** So Micaiah said, "I saw all Israel scattered to the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no master. Let every man return to his house in peace.'" **18** So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?" **19** Then Micaiah said, "Therefore hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing by him on his right hand and on his left. **20** Yahweh said, 'Who will entice Ahab, so that he may go up and fall at Ramoth Gilead?' One of them said this and another one said that. **21** Then a spirit came forward, stood before Yahweh, and said, 'I will entice him.' Yahweh said to him, 'How?' **22** The spirit replied, 'I will go out and be a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.' **23** Now see, Yahweh has put a lying spirit in the mouth of all these prophets of yours, and Yahweh has decreed disaster for you."

24 Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?" **25** Micaiah said, "Look, you will see on that day when you will go to hide in an inner room." **26** The king of Israel said to his servant, "Seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son. **27** Say to him, 'The king says, Put this man in prison, and feed him the bread of affliction and the water of affliction until I come safely.'" **28** Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

29 So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth Gilead. **30** The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself and went into the battle. **31** Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not attack unimportant or important soldiers. Attack only the king of Israel." **32** It came about that when the captains of the chariots saw Jehoshaphat they said, "Surely that is the king of Israel." They turned to attack him, so Jehoshaphat cried out. **33** It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him. **34** But a certain man drew his bow at random and shot the king of

generated on Tue Oct 24 10:45:40 2023

Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded." **35** The battle grew worse that day and the king was held up in his chariot facing the Arameans. He died in the evening. The blood ran out from his wound into the bottom of the chariot. **36** Then about the time the sun was going down, a cry went up throughout the army, saying, "Every man should go back to his city; and every man should go back to his region!"

37 So King Ahab died and was brought to Samaria, and they buried him in Samaria. **38** They washed the chariot by the pool of Samaria, and the dogs licked up his blood (this was where the prostitutes bathed), just as the word of Yahweh had declared. **39** As for the other matters concerning Ahab, all that he did, the ivory house that he built, and all the cities that he built, are they not written in the book of the events of the kings of Israel? **40** So Ahab lay down with his ancestors, and Ahaziah his son became king in his place.

41 Then Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. **42** Jehoshaphat was thirty-five years old when he began to reign, and he reigned in Jerusalem twenty-five years. His mother's name was Azubah, the daughter of Shilhi. **43** He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh. Yet the high places were not taken away. The people were still sacrificing and burning incense on the high places. **44** Jehoshaphat made peace with the king of Israel.

45 As for the other matters concerning Jehoshaphat, and the might that he showed, and how he waged war, are they not written in the book of the events of the kings of Judah? **46** He completely removed from the land the rest of the cultic prostitutes who had remained in the days of his father Asa. **47** There was no king in Edom, but a deputy ruled there. **48** Jehoshaphat built ships of Tarshish; they were to go to Ophir for gold, but they did not go because the ships were wrecked at Ezion Geber. **49** Then Ahaziah son of Ahab said to Jehoshaphat, "Let my servants sail with your servants in the ships." But Jehoshaphat would not allow it. **50** Jehoshaphat lay down with his ancestors and was buried with them in the city of David, his ancestor; Jehoram his son became king in his place.

51 Ahaziah son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. **52** He did what was evil in the sight of Yahweh and walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat, by which he led Israel to sin. **53** He served Baal and worshiped him and so he provoked Yahweh, the God of Israel, to anger, just as his father had done.

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1 Kings 22 General Notes

Structure and formatting

This is the end of the story of Ahab and a continuation of the story of Elijah as he had predicted Ahab's death and the dogs licking his blood.

Special concepts in this chapter

When God has decided a person will die, then they cannot avoid death. Ahab persuaded Jehoshaphat, king of Judah to help him in a battle against the army of Aram. Ahab's false prophets all told him to go because he would be successful. But a randomly shot arrow hit him and he bled to death. They washed his chariot at the pool and the dogs licked up his blood, just as Elijah had said they would. (See: prophet)

Other possible translation difficulties in this chapter

"However, the shrines were still not taken away. The people were still sacrificing and burning incense at the shrines."

At the shrines, the people worshiped Yahweh. But later, during Hezekiah's reign it was decided that all sacrifices must be made only at the temple. (See: temple)

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generated on Tue Oct 24 10:45:40 2023

1 Kings 22:1

Three years
"3 years"

1 Kings 22:2

it came about that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

1 Kings 22:3

Do you know that Ramoth Gilead is ours, but that we are doing nothing to take it from the hand of the king of Aram?
Ahab asks this question to emphasize that they should have already recaptured Ramoth Gilead. Alternate translation: "Ramoth Gilead is ours, but we have done nothing yet to take it from the hand of the king of Aram."

to take it from the hand of the king of Aram
Here the word "hand" refers to power. Alternate translation: "to take it from the control of the king of Aram"

1 Kings 22:4

I am like you, my people are like your people, and my horses are like your horses
Jehoshaphat tells Ahab that he, his people, and his horses belong to Ahab, meaning that Ahab can command them as he pleases. Alternate translation: "I, my soldiers, and my horses are yours to use in any way you want"

1 Kings 22:5

General Information:
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1 Kings 22:6

four hundred men
"400 men"

for the Lord will give it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "for the Lord will allow the king to capture Ramoth Gilead"

1 Kings 22:7

General Information:
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1 Kings 22:8

May the king not say that
Jehoshaphat refers to Ahab in the third person to show respect for him. Alternate translation: "You should not say that"

1 Kings 22:9

General Information:
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1 Kings 22:10

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1 Kings 22:11

made himself horns of iron
"made iron horns for himself"

With these you will push the Arameans until they are consumed
The prophet's actions are a symbolic metaphor that illustrates the way that Ahab would defeat the Arameans. Ahab's army will win with great strength, as a bull attacks another animal.

until they are consumed
Destroying an enemy army is spoken of as if it were consuming them. This can be stated in active form. Alternate translation: "until you consume them" or "until you destroy them"

1 Kings 22:12

given it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "allowed the king to capture it"

1 Kings 22:13

See now, the words
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: the words"

the words of the prophets declare good things to the king with one mouth
The prophets all saying the same thing is spoken of as if they all spoke with the same mouth. Alternate translation: "the prophets all declare the same good things to the king"

let your word be like one of them
Here the word "them" refers to "the words of the prophets." Alternate translation: "let what you say agree with what they have said"

generated on Tue Oct 24 10:45:40 2023

1 Kings 22:14

General Information:
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1 Kings 22:15

should we go
The word "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah.

will give it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "will allow the king to capture it"

1 Kings 22:16

How many times must I require ... in the name of Yahweh?
Ahab asks this question out of frustration to rebuke Micaiah. Alternate translation: "Many times I have required ... in the name of Yahweh."

in the name of Yahweh
Here the word "name" refers to authority. Alternate translation: "as the representative of Yahweh"

1 Kings 22:17

I saw all Israel
Here "all Israel" refers to the army of Israel. Alternate translation: "I saw the entire army of Israel"

like sheep who have no shepherd
The people of the army are compared to sheep that have no one to lead them because their shepherd, the king, has died.

These have no master
"These people no longer have a leader"

1 Kings 22:18

Did I not tell you ... but only disaster?
Ahab asks this question to emphasize that he had spoken the truth about Micaiah. Alternate translation: "I told you ... but only disaster!"

1 Kings 22:19

all the host of heaven were standing by him
"all the army of heaven was standing by him." Here "the host of heaven" refers to the living beings that God created in the heavens. Possible meanings are that they are called host 1) because they fight as armies. Alternate translation: "all the angel army of heaven was standing by him" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of heaven was standing by him"

1 Kings 22:20

fall at Ramoth Gilead
Ahab dying in battle is spoken of as if he will fall. Alternate translation: "die at Ramoth Gilead"

One of them said ... and another one said
"One ... and another" refers to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse.

1 Kings 22:21

General Information:
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1 Kings 22:22

be a lying spirit in the mouth of all his prophets
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "cause all his prophets to speak lies"

1 Kings 22:23

see
"pay attention, because what I am about to say is both true and important"

has put a lying spirit in the mouth of all these prophets of yours
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "has caused all of your prophets to speak lies"

1 Kings 22:24

Which way did the Spirit of Yahweh take to go from me to speak to you?
Zedekiah asks this sarcastic question to insult and rebuke Micaiah. Alternate translation: "Do not think that Yahweh's Spirit left me to speak to you!"

1 Kings 22:25

Look
"Listen" or "Pay attention to what I am about to tell you"

you will see
"you will know the answer to your question." If Zedekiah's rhetorical question is translated as a statement, this phrase may be translated to supply implicit information. Alternate translation: "you will know that the Spirit of Yahweh has spoken to me"

1 Kings 22:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

1 Kings 22:27

feed him the bread of affliction and the water of affliction
"feed him the bread and water of affliction" or "give him the prisoners' small portions of bread and water." Ahab was telling his servants to punish and afflict Micaiah.

1 Kings 22:28

If you return safely, then Yahweh has not spoken by me
Micaiah knew that the king would not return safely because Yahweh had already told him that. So he said this to emphasize that. Alternate translation: "If you return safely, then that would mean that Yahweh has not spoken by me"

1 Kings 22:29

Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up
Here the kings represent themselves accompanied by their armies. Alternate translation: "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up"

1 Kings 22:30

disguise
This means to change the usual appearance so as not to be identified.

1 Kings 22:31

thirty-two captains
"32 captains"

Do not attack unimportant or important soldiers
By mentioning both "unimportant" and "important soldiers," the king meant all soldiers. Alternate translation: "Do not attack any of the soldiers"

1 Kings 22:32

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

1 Kings 22:33

General Information:
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1 Kings 22:34

drew his bow at random
Possible meanings are 1) he took aim to shoot a soldier without knowing that it was Ahab or 2) he drew his bow to shoot without any specific target in mind.

1 Kings 22:35

the king was held up in his chariot
This can be stated in active form. Alternate translation: "someone held the king up in his chariot"

1 Kings 22:36

a cry went up
Here "a cry" represents the soldiers who were shouting. Alternate translation: "soldiers began to shout"

Every man should go back to his city; and every man should go back to his region
These two phrases mean basically the same thing and are combined for emphasis.

1 Kings 22:37

was brought to Samaria
This can be stated in active form. Alternate translation: "his soldiers brought his body to Samaria"

they buried him
"people buried him"

1 Kings 22:38

just as the word of Yahweh had declared
Here "the word of Yahweh" represents Yahweh himself. Alternate translation: "just as Yahweh had declared"

1 Kings 22:39

are they not written in the book of the events of the kings of Israel?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [1 Kings 15:31]

1 Kings 22:40

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

1 Kings 22:41

General Information:
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1 Kings 22:42

thirty-five years old
"35 years old"

generated on Tue Oct 24 10:45:40 2023

twenty-five years
"25 years"

1 Kings 22:43

He walked in the ways of Asa, his father
A person's behavior is spoken of as if that person walked along a path. Alternate translation: "He did the same things that Asa, his father, had done"

what was right in the eyes of Yahweh
Here "eyes" represents seeing and Yahweh's opinion is spoken of as if he were able to see something. Alternate translation: "what Yahweh considered to be right"

the high places were not taken away
This can be stated in active form. Alternate translation: "he did not take away the high places"

1 Kings 22:44

General Information:
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1 Kings 22:45

are they not written in the book of the events of the kings of Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [1 Kings 14:29]

1 Kings 22:46

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1 Kings 22:47

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1 Kings 22:48

the ships were wrecked
This can be stated in active form. Alternate translation: "the ships wrecked"

1 Kings 22:49

General Information:
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1 Kings 22:50

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

was buried with them
This can be stated in active form. Alternate translation: "people buried him"

1 Kings 22:51

he reigned two years
"he reigned 2 years"

1 Kings 22:52

what was evil in the sight of Yahweh
Yahweh's opinion regarding something is spoken of as if Yahweh were seeing that thing. Alternate translation: "what Yahweh considered to be evil"

walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat
A person's behavior is spoken of as if that person were walking along a path. Alternate translation: "did the same things that his father, mother, and Jeroboam son of Nebat had done"

led Israel to sin
Here the word "Israel" refers to the ten northern tribes that made up the kingdom of Israel.

1 Kings 22:53

He served Baal and worshiped him
The words "served" and "worshiped" mean basically the same thing.

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

generated on Tue Oct 24 10:45:40 2023

Book: 2 Kings

2 Kings

Chapter 1

1 Moab rebelled against Israel after the death of Ahab. **2** Then Ahaziah fell down through the lattice in his upper chamber in Samaria, and was injured. So he sent for messengers and said to them, "Go, ask Baal-Zebub, the god of Ekron, whether I will recover from this injury." **3** But the angel of Yahweh said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and ask them, 'Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron? **4** Therefore Yahweh says, "You will not come down from the bed to where you have gone up; instead, you will certainly die."'" Then Elijah left.

5 When the messengers returned to Ahaziah, he said to them, "Why have you returned?" **6** They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" **7** Ahaziah said to his messengers, "What sort of man was he, the one who came up to meet you and said these words to you?" **8** They answered him, "He wore a garment made of hair and had a leather belt wrapped around his waist." So the king replied, "That is Elijah the Tishbite."

9 Then the king sent a captain with fifty soldiers to Elijah. The captain went up to Elijah where he was sitting on the top of a hill. The captain spoke to him, "You, man of God, the king has said, 'Come down.'" **10** Elijah answered and said to the captain, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Then fire came down from heaven and consumed him and his fifty men. **11** Again King Ahaziah sent to Elijah another captain with fifty soldiers. This captain also said to Elijah, "You, man of God, the king says, 'Come down quickly.'" **12** Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Again the fire of God came down from heaven and consumed him and his fifty men. **13** Yet again the king sent a third group of fifty warriors. This captain went up, fell on his knees before Elijah, and sought his favor and said to him, "You, man of God, I ask you, let my life and the life of these fifty servants of yours be precious in your sight. **14** Indeed, fire came down from heaven and consumed the first two captains with their men, but now let my life be precious in your sight." **15** The angel of Yahweh said to Elijah, "Go down with him. Do not be afraid of him." So Elijah arose and went down with him to the king. **16** Later Elijah said to Ahaziah, "This is what Yahweh says, 'You have sent messengers to consult with Baal-Zebub, the god of Ekron. Is it because there is no God in Israel from whom you can ask for information? So now, you will not come down from the bed where you have gone up; you will certainly die.'"

17 So King Ahaziah died according to the word of Yahweh that Elijah had spoken. Joram began to reign in his place, in the second year of Jehoram son of Jehoshaphat king of Judah, because Ahaziah had no son. **18** As for the other matters concerning Ahaziah, are they not written in the book of the events of the kings of Israel?

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2 Kings 1 General Notes

Structure and formatting

2 Kings is a continuation of 1 Kings.

The story of Elijah continues in this chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

God's sovereignty

God is in control of the future. King Ahaziah sent messengers to ask the Philistine god if he would recover from his fall, but this god does not know the future. Because he asked another god instead of Yahweh, Elijah sent the messengers to tell Ahaziah that he would not recover. (See: falsegod)

Important figures of speech in this chapter

Rhetorical question

Elijah rebuked the king with a rhetorical question: "Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?"

---

2 Kings 1:1

Moab rebelled

"The people who lived in Moab rebelled"

2 Kings 1:2

the lattice in his upper chamber

The upper room was built on the roof of the palace. The lattice was made of thin boards decoratively crossed over one another to form a balcony or window covering. Alternate translation: "the wooden boards around the flat roof of his palace"

Baal-Zebub

2 Kings 1:3

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

the Tishbite

This refers to someone from the city of Tishbe.

Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. Alternate translation: "You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!"

consult with Baal-Zebub

The word "consult" means to get the opinion of someone about a question.

2 Kings 1:4

Therefore Yahweh says

This is Yahweh's message to King Ahaziah. Alternate translation: "Therefore Yahweh says to King Ahaziah"

You will not come down from the bed to where you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. Alternate translation: "You will not recover and you will not get up from the bed on which you are lying"

2 Kings 1:5

When the messengers returned to Ahaziah

After meeting with Elijah, the messengers returned to the king instead of going to Ekron.

2 Kings 1:6

Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. See how you translated a similar question in [2 Kings 3:3]

you will not come down from the bed to which you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in [2 Kings 3:4]

2 Kings 1:7

General Information:

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2 Kings 1:8

He wore a garment made of hair

Possible meanings are 1) this is a metaphor that speaks of him being very hairy as if his hair were a garment. Alternate translation: "He was very hairy" or 2) "His clothes were made from animal hair"

2 Kings 1:9

Then the king sent a captain with fifty soldiers to Elijah

The king sent the leader of the army with fifty men to bring Elijah back to him. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"Then the king sent a captain with fifty soldiers to seize Elijah"

fifty soldiers
"50 soldiers"

2 Kings 1:10

If I am a man of God, let fire come down from heaven
The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

from heaven
"from the sky"

2 Kings 1:11

fifty soldiers
"50 soldiers"

2 Kings 1:12

If I am a man of God, let fire come down from heaven
The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. See how you translated this phrase in 2 Kings 1:10. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

fire of God
This means that the fire came from God. Alternate translation: "fire from God"

2 Kings 1:13

fifty warriors
"50 warriors" or "50 soldiers"

sought his favor
"begged him"

these fifty servants of yours
The captain says that his servants are Elijah's servants to show him honor. Alternate translation: "my fifty soldiers"

let my life and the life of ... be precious in your sight
Here Elijah's "sight" represents him judgement or evaluation. The captain is pleading with Elijah to let them live. Alternate translation: "please consider my life and the life of ... as precious to you" or "consider my life and the life of ... to be of worth to you and do not kill us"

2 Kings 1:14

let my life be precious in your sight
Here Elijah's "sight" represents him judgement or evaluation. The captain is repeating his request for Elijah to show kindness to him and let him live. Alternate translation: "please be kind to me" or "please allow me to live"

2 Kings 1:15

General Information:
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2 Kings 1:16

Is it because there is no God in Israel from whom you can ask for information?
This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because the king is definitely aware of the God of Israel. Alternate translation: "You must think there is no God in Israel whom you may ask for information!" or "You fool! You know there is a God in Israel to consult, but you acted as if you did not know."

you will not come down from the bed where you have gone up
When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in [2 Kings 3:4]

2 Kings 1:17

the word of Yahweh that Elijah had spoken
"what Yahweh had told Elijah that Elijah had spoken"

in the second year of Jehoram son of Jehoshaphat king of Judah
This describes the time that Joram began to reign over Israel by stating how long Jehoram had been reigning over Jerusalem. Alternate translation: "in the second year that Jehoram son of Jehoshaphat was king of Judah"

2 Kings 1:18

are they not written ... Israel?
This rhetorical question can be written as a statement. It can also be stated in active form. Alternate translation: "they are written ... Israel." or "someone has written about them in ... Israel."

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 So it came about, when Yahweh was going to take up Elijah by a whirlwind into heaven, that Elijah left with Elisha from Gilgal. **2** Elijah said to Elisha, "Stay here, please, because Yahweh has sent me to Bethel." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went down to Bethel. **3** The sons of the prophets who were at Bethel came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha replied, "Yes, I know it, but do not talk about it." **4** Elijah said to him, "Elisha, wait here, please, for Yahweh has sent me to Jericho." Then Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went to Jericho. **5** Then the sons of the prophets who were at Jericho came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha answered, "Yes, I know it, but do not talk about it." **6** Then Elijah said to him, "Stay here, please, for Yahweh has sent me to the Jordan." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So the two went on. **7** Later, fifty of the sons of the prophets stood opposite them at a distance while the two stood by the Jordan. **8** Elijah took his cloak, rolled it up, and struck the water with it. The river divided on both sides so that the two of them walked over on dry ground. **9** It came about, after they had crossed over, that Elijah said to Elisha, "Ask me what I should do for you before I am taken from you." Elisha replied, "Please let a double portion of your spirit come on me." **10** Elijah answered, "You have asked for a difficult thing. Nevertheless, if you see me when I am taken from you, this will happen for you, but if not, it will not happen." **11** As they still went on and talked, behold, a chariot of fire and horses of fire appeared, which separated the two men from each other, and Elijah went up by a whirlwind into heaven. **12** Elisha saw it and cried out, "My father, my father, the chariots of Israel and their horsemen!"

He saw Elijah no more, and he took hold of his own clothes and tore them into two pieces. **13** He picked up Elijah's cloak that had fallen off him, and went back to stand by the bank of the Jordan. **14** He struck the water with Elijah's cloak that had fallen and said, "Where is Yahweh, the God of Elijah?" When he had struck the waters, they divided on both sides and Elisha crossed over.

15 When the sons of the prophets who were from Jericho saw him across from them, they said, "The spirit of Elijah does rest on Elisha!" So they came to meet him, and bowed themselves to the ground before him. **16** They said to him, "See now, among your servants there are fifty strong men. Let them go, we ask, and look for your master, in case the Spirit of Yahweh has taken him up and thrown him onto some mountain or into some valley." Elisha answered, "No, do not send them." **17** But when they urged Elisha until he was ashamed, he said, "Send them." Then they sent fifty men, and they looked for three days, but did not find him. **18** They came back to Elisha, while he stayed at Jericho, and he said to them, "Did I not say to you, 'Do not go'?"

19 The men of the city said to Elisha, "See now, the situation of this city is pleasant, as my master can see, but the water is bad and the land is not fruitful." **20** Elisha replied, "Bring me a new bowl and put salt in it," so they brought it to him. **21** Elisha went out to the spring of water and threw salt in it; then he said, "Yahweh says this, 'I have healed these waters. From this time on, there will be no more death or unfruitful land.'" **22** So the waters were healed to this day, by the word which Elisha spoke.

23 Then Elisha went up from there to Bethel. As he was going up the road, young boys came out of the city and mocked him; they said to him, "Go up, you baldhead! Go up, you baldhead!" **24** Elisha looked behind him and saw them; he cursed them in the name of Yahweh. Then two female bears came out of the woods and tore forty-two of the boys apart. **25** Then Elisha went from there to Mount Carmel, and from there he returned to Samaria.

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2 Kings 2 General Notes

Structure and formatting

This chapter ends the story of Elijah and begins the story of Elisha.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Elisha replaces Elijah as the chief prophet of God. (See: prophet)

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2 Kings 2:1

So it came about
"So it happened." This phrase is used to introduce the next event in the story.

a whirlwind
a strong wind that spins around and around

2 Kings 2:2

As Yahweh lives, and as you live
"As surely as Yahweh lives and as you live." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. Alternate translation: "I solemnly promise you that"

2 Kings 2:3

The sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. Alternate translation: "A group of men who were prophets"

2 Kings 2:4

As Yahweh lives, and as you live, I will not leave you
"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2 Kings 2:2]

2 Kings 2:5

Then the sons of the prophets who were at Jericho came to Elisha and said to him
"When Elijah and Elisha came near Jericho, the sons of the prophets who were from there said to Elisha"

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

2 Kings 2:6

As Yahweh lives, and as you live, I will not leave you
"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2 Kings 2:2]

2 Kings 2:7

fifty of the sons
"50 of the sons"

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

stood opposite them
This means that they were standing, facing them. Alternate translation: "stood facing them" or "stood watching them"

2 Kings 2:8

cloak
outer piece of clothing used as a covering

The river divided on both sides so that the two of them walked over on dry ground
"The water of the Jordan River opened up so there was a dry path for Elijah and Elisha to cross over to the other side"

on both sides
"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:9

It came about
"it happened"

crossed over
This refers to crossing the Jordan River. Alternate translation: "crossed over the Jordan River"

before I am taken from you
This can be stated in active form. Alternate translation: "before Yahweh takes me from you"

a double portion of your spirit
Here Elijah's spirit refers to his spiritual power. Alternate translation: "twice as much of your spiritual power"

2 Kings 2:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Kings 2:11

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

a chariot of fire and horses of fire
Here the phrase "of fire" means that these were surround by fire. Alternate translation: "a chariot surrounded by fire pulled by horses surrounded by fire"

went up by a whirlwind into heaven
"was carried into the sky by a whirlwind." Translate the word "whirlwind" the same as you did in 2 Kings 2:1.

2 Kings 2:12

My father, my father
Elisha is calling Elijah his respected leader.

tore them into two pieces
People would often tear their clothes as a sign of great sadness or grief. Alternate translation: "ripped them in two pieces to show his great sadness"

2 Kings 2:13

cloak
The cloak was the outer clothing of a prophet. It was the sign of his job. When Elisha took Elijah's cloak he was saying he was taking Elijah's place as prophet.

2 Kings 2:14

Where is Yahweh, the God of Elijah?
Elisha is asking if Yahweh is with him as he was with Elijah. Alternate translation: "Yahweh, the God of Elijah, are you here with me?"

they divided on both sides and Elisha crossed over
The river separated and Elisha walked to the other side on dry ground, the same way he did previously when he was with Elijah.

on both sides
"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:15

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

bowed themselves to the ground before him
They are showing him deep respect and acknowledging him as their new leader.

The spirit of Elijah does rest on Elisha
Here Elijah's "spirit" refers to his spiritual power. This speaks of Elisha having this spiritual power as if it were something that physically rested upon him. Alternate translation: "Elisha does have the same spiritual power that Elijah did" or "The spiritual power Elijah had is now with Elisha"

2 Kings 2:16

See now, among your servants there are fifty strong men. Let them go
These men are referring to themselves when they say "fifty strong men." Alternate translation: "See now, we are fifty strong men and we are now your servants. Let us go"

See now, among
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: among"

fifty strong men
"50 strong men"

2 Kings 2:17

But when they urged Elisha until he was ashamed
The sons of the prophets kept asking Elisha until he felt bad about saying "no." Alternate translation: "They kept asking Elisha until he felt bad for denying their request, so"

2 Kings 2:18

Did I not say to you, 'Do not go'?
Elisha uses this rhetorical question to emphasize that he had told them previously what would happen. This can be written as a statement. Alternate translation: "I told you that you should not go, because you would not find him!"

2 Kings 2:19

The men of the city
"The leaders of the city"

See now, the situation
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the situation" See how you translated this phrase in 2 Kings 2:16.

the situation of this city is pleasant
This means that the city is located in a good place. Alternate translation: "this city is in a good place" or "this city is in a good location"

generated on Tue Oct 24 10:45:40 2023

as my master can see
The men refer to Elisha here as "my master" to honor him.

fruitful
producing good crops

2 Kings 2:20

General Information:
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2 Kings 2:21

healed these waters
This speaks of Yahweh making the bad water pure as if he healed it. Alternate translation: "made the waters pure"

there will be no more death or unfruitful land
This also can be written in positive form. Alternate translation: "everyone will live and all the land will be fruitful"

2 Kings 2:22

the waters were healed
This can be stated in active form. Alternate translation: "the waters have remained pure"

to this day, ... spoke
This means that something remains in a certain condition until the present time. Alternate translation: "by the word which Elisha spoke, and have always remained pure since"

2 Kings 2:23

went up from there to Bethel
The phrase "went up" is used her because Bethel is higher in elevation than Jericho.

Go up
The young boys wanted Elisha to go away from them and expressed this by saying "go up." Alternate translation: "Go away"

baldhead
A bald person does not have any hair on their head. The young boys were mocking Elisha for having a bald head.

2 Kings 2:24

forty-two of the boys
"42 of the boys"

2 Kings 2:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Now in the eighteenth year of Jehoshaphat king of Judah, Joram son of Ahab began to reign over Israel in Samaria; he reigned twelve years. **2** He did what was evil in the sight of Yahweh, but not like his father and his mother; for he removed the sacred stone pillar of Baal that his father had made. **3** Nevertheless he held on to the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from them.

4 Now Mesha king of Moab bred sheep. He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams. **5** But after Ahab died, the king of Moab rebelled against the king of Israel. **6** So King Joram left Samaria at that time to mobilize all Israel for war. **7** He sent a message to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?" Jehoshaphat replied, "I will go. I am as you are, my people as your people, my horses as your horses." **8** Then he said, "By which way should we attack?" Jehoshaphat answered, "By way of the wilderness of Edom." **9** So the king of Israel went with the king of Judah and the king of Edom. They wandered around for seven days, and then there was no water for the army or for the animals that went with them. **10** So the king of Israel said, "What is this? Has Yahweh called three kings to give them into the hand of Moab?" **11** But Jehoshaphat said, "Is there not here a prophet of Yahweh, that we may consult Yahweh by him?" One of the king of Israel's servants answered and said, "Elisha son of Shaphat is here, who poured water on the hands of Elijah." **12** Jehoshaphat said, "The word of Yahweh is with him." So the king of Israel, Jehoshaphat, and the king of Edom went down to him.

13 Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father and mother." So the king of Israel said to him, "No, because Yahweh has called these three kings together to give them into the hand of Moab." **14** Elisha replied, "As Yahweh of hosts lives, before whom I stand, if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you, or even look at you. **15** But now bring me a musician." Then it came to pass when the harpist played, the hand of Yahweh came upon Elisha. **16** He said, "Yahweh says this, 'Make this dry river valley full of trenches.' **17** For Yahweh says this, 'You will not see wind, neither will you see rain, but this river valley will be filled with water, and you will drink, you and your livestock and all your animals.' **18** This is an easy thing in the sight of Yahweh. He will also give you victory over the Moabites. **19** You will attack every fortified city and every good city, cut down every good tree, stop up all springs of water, and ruin every good piece of land with rocks." **20** So in the morning about the time of offering the sacrifice, waters came from the direction of Edom, and the country was filled with water.

21 Now when all the Moabites heard that the kings had come to fight against them, they summoned everyone who was old enough to gird on armor and older, and they stood at the border. **22** They awakened early in the morning and the sun reflected on the water. When the Moabites saw the water opposite them, it looked as red as blood. **23** They exclaimed, "This is blood! The kings have certainly been destroyed, and they have killed each other! So now, Moab, let us go plunder them!" **24** When they came to the camp of Israel, Israel rose up and attacked the Moabites, who fled before them. The army of Israel drove the Moabites across the land, killing them. **25** They destroyed the cities, and on every good piece of land every man threw a rock until it was covered up. They stopped up every spring of water and chopped down all the good trees. Only Kir Hareseth was left with its rocks in place. But the soldiers armed with slings surrounded and attacked it. **26** When King Mesha of Moab saw that the battle was lost, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed. **27** Then he took his oldest son, who should have reigned after him, and offered him as a burnt offering upon the wall. So there was great anger against Israel, and the Israelite army left King Mesha and returned to their own land.

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2 Kings 3 General Notes

Structure and formatting

The story of Elisha continues in this chapter.

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Special concepts in this chapter

Victory and defeat

God is in control of victory and defeat. The armies of Israel, Judah and Edom united to attack Moab from the desert for failure to pay tribute. When they ran out of water, they were in desperate condition. Therefore, they asked Elisha (the prophet of God) what to do and he said God would give them water and victory over Moab. (See: prophet)

Important figures of speech in this chapter

Idiom

They described Elisha with the idiom, "who poured water on the hands of Elijah," meaning "who served Elijah."

Other possible translation difficulties in this chapter

Anger

It is said that, "Anger came on Israel." It is not clear who was angry or why they were angry.

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2 Kings 3:1

in the eighteenth year of Jehoshaphat king of Judah

This describes the time that Joram began to reign by stating how long the current king of Judah had reigned. The meaning of this statement can be made clear. Alternate translation: "in the eighteenth year that Jehoshaphat was king of Judah"

the eighteenth year

"year 18"

Joram son of Ahab

Sometimes this man is referred to as "Jehoram." This is not the same person as the man mentioned in 2 Kings 1:17 named "Jehoram."

2 Kings 3:2

what was evil in the sight of Yahweh

Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what Yahweh considers to be evil" or "what is evil in Yahweh's judgement"

but not like his father and his mother

This compares how much evil he did to being less that the amount that his parents did. Alternate translation: "but he did not do as much evil as his father and mother had done"

the sacred stone pillar of Baal

This pillar was used in the worship of Baal, though it is unknown what the pillar looked like. Alternate translation: "the sacred stone pillar for worshiping Baal"

2 Kings 3:3

he held on to the sins

This is an idiom. Here "holding on" to something means to continue doing it. Alternate translation: "he continued to commit the sins"

Nebat

This is the name of a man.

he did not turn away from them

"Turning away" from something is an idiom which means to stop doing it. Alternate translation: "he did not stop committing those sins" or "he continued committing those sins"

2 Kings 3:4

He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams

Mesha had to give these things to the king of Israel because his kingdom was controlled by the king of Israel. The full meaning of this statement can be made explicit. Alternate translation: "Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel"

100,000 lambs ... 100,000 rams

"one hundred thousand lambs ... one hundred thousand rams"

2 Kings 3:5

General Information:

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2 Kings 3:6

to mobilize all Israel for war

"to prepare the people of Israel for war." Here "all Israel" refers to all of the Israelite soldiers.

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Alternate translation: "to mobilize all of the Israelite soldiers for war"

2 Kings 3:7

General Information:
King Joram continues speaking to King Jehoshaphat.

Will you go with me against Moab to battle?
The word "you" refers to Jehoshaphat, but refers to both him and his army. Here "Moab" stands for "the army of Moab." Alternate translation: "Will you and your army go with me to fight against the army of Moab?"

I will go
Jehoshaphat is saying that he and his entire army will fight with King Joram against Moab. Alternate translation: "We will go with you"

I am as you are, my people as your people, my horses as your horses
Jehoshaphat is letting Joram use himself, his people, and his horses for his purposes. He speaks of this as if they belonged to Joram. The full meaning of this statement can be made clear. Alternate translation: "We are ready to do whatever you want us to. My soldiers and my horses are ready to help you"

2 Kings 3:8

By way of the wilderness of Edom
"By going through the wilderness of Edom"

2 Kings 3:9

the king of Israel went with the king of Judah and the king of Edom
This refers to the kings accompanied by their armies. Alternate translation: "the king of Israel and his army went with the king of Judah and his army and the king of Edom and his army"

They wandered around
Possible meanings are 1) the kings were not sure where they were going, and so they changed direction often or 2) the kings knew where they were going and they walked around Moab (2 Kings 3:8).

2 Kings 3:10

What is this? Has Yahweh called three kings to give them into the hand of Moab?
The king uses a rhetorical question to emphasize how ridiculous and terrible their situation is. This can be written as a statement. Alternate translation: "It looks like Yahweh will allow all three of us to be captured by Moab!"

to give them into the hand of Moab
Here "Moab" refers to its army. Also, "the hand of Moab" refers to the "control" of Moab's army. Alternate translation: "to give us over to Moab's control" or "so the army of Moab will defeat us"

2 Kings 3:11

Is there not here a prophet of Yahweh, that we may consult Yahweh by him?
Jehoshaphat uses a rhetorical question here to state that he is certain that there is a prophet there and to find out where he is. This may be written as a statement. Alternate translation: "I am sure there is a prophet of Yahweh here! Tell me where one is, so we may consult Yahweh by him."

Shaphat
This is the name of a man.

who poured water on the hands of Elijah
This idiom means that he was Elijah's helper. The phrase "poured water on the hands" is a description of one of the ways he served Elijah. Alternate translation: "who was a helper to Elijah"

2 Kings 3:12

The word of Yahweh is with him
This means that he is a prophet and that Yahweh tells him what to say. Alternate translation: "He speaks what Yahweh tells him to say"

went down to him
They went to see Elijah and to consult with him about what they should do. The full meaning of this statement can be made clear. Alternate translation: "went to see Elisha to ask him what they should do"

2 Kings 3:13

What have I to do with you?
Elisha uses this rhetorical question to emphasize that he and the king have nothing in common. This question can be translated as a statement. Alternate translation: "I have nothing to do with you." or "I have nothing in common with you."

to give them into the hand of Moab
Here the "hand of Moab" refers the Moab's "control." Alternate translation: "to give them over to the control of Moab" or "to allow them to be captured by the Moabite army"

2 Kings 3:14

As Yahweh of hosts lives, before whom I stand, if I ... look at you
"As I know that Yahweh of hosts lives, before whom I stand, if I ... look at you." Here Elisha compares the certainty that Yahweh is alive to the certainty that, if it were not for Jehoshaphat being there, he would not pay attention to Joram. This is a way of

making a solemn promise. Alternate translation: "As surely as Yahweh of hosts lives, before whom I stand, I promise you, if I ... look at you"

before whom I stand
Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve"

if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you
Elisha described a situation that was not real. He really did honor the presence of the king of Judah, so he paid attention to the king of Israel. It can be written in positive form. Alternate translation: "it is only because I honor the presence of Jehoshaphat king of Judah that I pay attention to you"

I did not honor the presence of Jehoshaphat
Here Jehoshaphat is referred to by his presence. Alternate translation: "I honor Jehoshaphat"

I would not pay any attention to you, or even look at you
These two phrases have similar meaning and are used together to emphasize that he would not pay any attention to Joram. Alternate translation: "I would not have anything at all to do with you"

2 Kings 3:15

Then it came to pass
"And it happened that"

harpist
someone who plays the harp

the hand of Yahweh came upon Elisha
Here Yahweh's "hand" refers to his "power." Alternate translation: "the power of Yahweh came upon Elisha"

2 Kings 3:16

trenches
A trench is a long ditch that workers dig in the ground to collect water.

2 Kings 3:17

this river valley will be filled with water
This can be stated in active form. Alternate translation: "I will fill this river valley with water"

you will drink
This refers to drinking the water that Yahweh provides. Alternate translation: "you will drink the water"

2 Kings 3:18

This is an easy thing in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "Yahweh considers this as an easy thing to do" or "This is an easy thing for Yahweh to do"

2 Kings 3:19

fortified city
A fortified city is well protected from enemies by such things as high walls or a easily defensible location.

ruin every good piece of land with rocks
This means to put rocks on the fertile land so that it is difficult to use. The meaning of this statement can be made clear. Alternate translation: "ruin every good piece of land by covering them with rocks"

2 Kings 3:20

the country was filled with water
"and soon the country became filled with water"

country
land, ground

2 Kings 3:21

Now
This word is used here to mark a stop in the main story. Here the author tells background information about the Moabite army preparing to meet the three kings and their armies in battle.

everyone who was old enough to gird on armor
Here "armor" represents ability to fight. Alternate translation: "all the men who were able to fight"

the kings had come
Here the word "kings" refers to both the kings and their armies. Alternate translation: "the kings had come with their armies" or "the kings and their armies had come"

2 Kings 3:22

it looked as red as blood
This compares the red appearance of the water to the color of blood. Alternate translation: "it was red like blood"

2 Kings 3:23

So now, Moab
The soldiers are referring to themselves here as "Moab." Alternate translation: "soldiers of Moab"

plunder them
"steal their belongings." After an army defeated their enemies, they would often plunder their towns by stealing whatever was left of value.

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2 Kings 3:24

camp of Israel
Here "Israel" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the area where the Israelite soldiers had set up their tents"

Israel rose up
Here "Israel" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the Israelite soldiers rose up"

rose up
began to act purposefully

fled before them
"ran away from them"

2 Kings 3:25

Kir Hareseth
This is the capital of Moab.

was left with its rocks in place
The walls and buildings of the city were made of stones. The meaning of this can be made clear. Alternate translation: "still had its stone walls and buildings in place"

with slings
A "sling" is piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance.

2 Kings 3:26

King Mesha
Translate the name of this king the same as you did in 2 Kings 3:4.

that the battle was lost
"that his army was being defeated"

seven hundred swordsmen
"700 swordsmen"

swordsmen
soldiers who fight with swords

break through
"force their way through." There were many soldiers fighting on the battlefield which made it difficult to move though the crowd.

2 Kings 3:27

offered him as a burnt offering
King Mesha burned his son with fire until he died. He did this as an offering to Chemosh, the false god of Moab. The full meaning of this statement can be made explicit.

So there was great anger against Israel
Here the word "anger" can be expressed as a verb. There are two possibilities for who is angry here: 1) The Moabite soldiers. Alternate translation: "So the Moabite soldiers were very angry with Israel" or 2) God. Alternate translation: "So God was very angry with Israel"

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Chapter 4

1 Now the wife of one of the sons of the prophets came crying to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared Yahweh. Now the creditor has come to take my two children to be his slaves." **2** So Elisha said to her, "What can I do for you? Tell me what do you have in the house?" She said, "Your servant has nothing in the house, except a pot of oil." **3** Then Elisha said, "Go out to borrow jars from your neighbors, empty jars. Borrow as many as possible. **4** Then you must go inside and shut the door behind you and your sons, and pour oil into all those jars; set aside the jars that are full." **5** So she left Elisha and shut the door behind her and her sons. They brought the jars to her, and she filled them with oil. **6** When the vessels were full, she said to her son, "Bring me another jar." But he said to her, "There are no more jars." Then the oil stopped flowing. **7** Then she came and told the man of God. He said, "Go, sell the oil; pay your debt, and live with your sons on the rest."

8 One day Elisha walked to Shunem where an important woman lived; she urged him to eat food with her. So as often as Elisha passed by, he would stop there to eat. **9** The woman said to her husband, "See now, I realize that this is a holy man of God who is always passing by. **10** Let us make a little room on the roof for Elisha, and let us put in it a bed, a table, a seat, and a lamp. Then when he comes to us, he will stay there." **11** So when the day came again that Elisha stopped there, he stayed in the room and rested there. **12** Elisha said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. **13** Elisha said to him, "Say to her, 'You have gone to all this trouble to care for us. What can be done for you? Can we speak for you to the king or to the army commander?'" She answered, "I live among my own people." **14** So Elisha said, "What can we do for her, then?" Gehazi answered, "Indeed, she has no son, and her husband is old." **15** So Elisha answered, "Call her." When he had called her, she stood in the door. **16** Elisha said, "At this time of year, in one year's time, you will be holding a son." She said, "No, my master and man of God, do not lie to your servant."

17 But the woman conceived and gave birth to a son at the same time in the following year, as Elisha had said to her. **18** When the child had grown, he went out one day to his father, who was with harvesters. **19** He said to his father, "My head, my head." His father said to his servant, "Carry him to his mother." **20** When the servant had picked him up and brought the boy to his mother, the child sat on her knees until noon and then died. **21** So the woman got up and laid the boy on the bed of the man of God, shut the door, and went out. **22** She called to her husband, and said, "Please send me one of the servants and one of the donkeys so that I may hurry to the man of God and then come back." **23** Her husband said, "Why do you want to go to him today? It is not a new moon nor a Sabbath." She replied, "It will be all right." **24** Then she saddled a donkey and said to her servant, "Drive on quickly; do not slow down for me unless I say so." **25** So she went and came to the man of God at Mount Carmel.

So when the man of God saw her in the distance, he said to Gehazi his servant, "Look, here comes the Shunammite woman. **26** Please run to meet her and say to her, 'Is everything alright with you and with your husband and child?'" She answered, "It is all right." **27** When she came to the man of God at the mountain, she caught hold of his feet. Gehazi came near to push her away, but the man of God said, "Leave her alone, for she is very upset, and Yahweh has hidden the problem from me, and has told me nothing." **28** Then she said, "Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?" **29** Then Elisha said to Gehazi, "Gird your loins and take my staff in your hand. Go to her home. If you meet any man, do not greet him, and if anyone greets you, do not answer him. Lay my staff on the young man's face." **30** But the mother of the young man said, "As Yahweh lives, and as you live, I will not leave you." So Elisha arose and followed her. **31** Gehazi hurried on ahead of them and laid the staff on the young man's face, but the young man did not speak or hear. So then Gehazi returned to meet Elisha and told him saying, "The young man has not awakened."

32 When Elisha arrived at the house, the young man was dead and was still on the bed. **33** So Elisha went in and shut the door on the two of them and prayed to Yahweh. **34** He went up and lay on the child; he put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. He stretched himself out on the boy, and the boy's body grew warm. **35** Then Elisha got up and walked around the room and again went up and stretched himself out on the boy. The child sneezed seven times and then opened his eyes! **36** So Elisha called Gehazi and said, "Call the Shunammite!" So he called her, and when she came into the room,

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Elisha said, "Pick up your son." **37** Then she lay facedown on the ground at his feet and bowed to the ground, and then picked up her son and went out.

38 Then Elisha came again to Gilgal. There was famine in the land, and the sons of the prophets were sitting before him. He said to his servant, "Put the large pot on the fire and cook stew for the sons of the prophets." **39** One of them went out into a field to gather vegetables. He found a wild vine and gathered enough wild gourds to fill the fold of his robe. They cut them up and put them into the stew, but did not know what kind they were. **40** So they poured out the stew for the men to eat. Later, as they were eating, they cried out and said, "Man of God, there is death in the pot!" So they could not eat it anymore. **41** But Elisha said, "Bring some flour." He threw it into the pot and said, "Pour it out for the people, so that they may eat." Then there was no longer anything hurtful in the pot.

42 A man came from Baal Shalishah to the man of God and brought twenty loaves of barley bread in his sack from the firstfruits and fresh ears of grain. He said, "Give this to the people so they can eat." **43** His servant said, "What, should I set this before a hundred men?" But Elisha said, "Give this to the people, so they can eat, because Yahweh says, 'They will eat and will have some left.'" **44** So his servant set it before them; they ate, and left some remaining, just as the word of Yahweh promised.

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2 Kings 4 General Notes

Structure and formatting

The story of Elisha continues with a group of stories about the miracles Elisha did. (See: 2 Kings 4-6 and miracle)

Special concepts in this chapter

Widow

Elisha helps a widow financially, and he correctly prophesies that a barren woman would conceive and have a baby by the next year. Later, when that child dies, Elisha miraculously causes him to come back to life. Also, Elisha causes a poisonous food to no longer be harmful, and he miraculously feeds 100 people with only 20 loaves of bread.

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2 Kings 4:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Your servant my husband

"My husband, who was your servant"

creditor

person who lends other people money

2 Kings 4:2

Your servant has nothing

The woman refers to herself as Elisha's servant to show him honor.

nothing in the house, except a pot of oil

This is an exaggeration. Alternate translation: "nothing of value in the house except a pot of oil"

2 Kings 4:3

General Information:

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2 Kings 4:4

you must go inside

This means to go inside their house. The full meaning of this statement can be made explicit. Alternate translation: "you must go inside your house"

2 Kings 4:5

General Information:

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2 Kings 4:6

the vessels

"the jars"

generated on Tue Oct 24 10:45:40 2023

2 Kings 4:7

the man of God
This refers to Elisha. Alternate translation: "Elisha, the man of God"

live with your sons on the rest
This is an idiom. It means to use the money to buy the things that they need, such as food and clothing. Alternate translation: "use the rest of the money for you and your sons for what you need to live"

2 Kings 4:8

Shunem
This is the name of a city.

she urged him to eat food with her
This means that she asked him to stop and have a meal at her house. Alternate translation: "she asked him to come to her house to have a meal"

passed by
"traveled through Shunem"

2 Kings 4:9

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in 2 Kings 2:16.

who is always passing by
"who travels by regularly"

2 Kings 4:10

General Information:
The important woman continues talking to her husband about Elisha.

Let us
Here "us" refers to the important woman and her husband.

2 Kings 4:11

General Information:
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2 Kings 4:12

Gehazi
This is the name of a man.

Call this Shunammite
"Call the Shunammite woman." This refers to the woman from Shunem that Elisha was staying with.

2 Kings 4:13

You have gone to all this trouble to care for us
The phrase "gone to all this trouble" is an idiom that means to make great effort to do something. Alternate translation: "You have made a great effort to care for us" or "You have worked very hard to take care of us"

What can be done for you
This can be stated in active form. Alternate translation: "What can we do for you"

Can we speak for you
Here Elisha is asking if she would like for him to speak to the king or army commander to make a request for her. The implicit meaning of this question can be made explicit. Alternate translation: "Can we make a request for you"

I live among my own people
The woman is implying that she does not need anything because her family cares for her needs. Alternate translation: "I live surrounded by my family, and because they take care of me, I have no needs"

2 Kings 4:14

General Information:
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2 Kings 4:15

Call her
"Ask her to come to see me"

When he had called her
"When Gehazi had called her"

the door
This refers to the doorway. Alternate translation: "the doorway"

2 Kings 4:16

a son
"your son"

my master and man of God
The woman uses both of these names to refer to Elisha.

your servant
The woman refers to herself as Elisha's servant to show him honor.

2 Kings 4:17

at the same time in the following year
"during the same season the next year"

generated on Tue Oct 24 10:45:40 2023

2 Kings 4:18

When the child had grown
"When the child was older"

2 Kings 4:19

My head, my head.
The child said this because his head hurt. The meaning of this can be made clear. Alternate translation: "My head hurts! My head hurts!"

2 Kings 4:20

the child sat on her knees until noon and then died
Here the woman's knees refer to her lap. She held her son in her lap until he died. Alternate translation: "she held him on her lap until noon and then he died"

2 Kings 4:21

on the bed of the man of God
This was the bed in the room she had prepared for Elisha when he traveled through Shunem.

the man of God
"Elisha, the man of God"

2 Kings 4:22

that I may hurry to the man of God and then come back
The woman told her husband she was going to see Elisha but she did not say that she was going because their son had died. This implicit information may be stated clearly. Alternate translation: "that I may hurry to the man of God and then come back.' But she did not tell her husband that their son had died"

2 Kings 4:23

It will be all right
"It is well" or "Everything is fine." The woman states this, knowing that the situation will be as it should be if her husband does as she requests. The full meaning of this statement can be made explicit. Alternate translation: "Everything will be all right if you do as I ask"

2 Kings 4:24

she saddled a donkey
The woman did not saddle the donkey, rather the servant would have saddled it for her. Alternate translation: "she had her servant saddle a donkey"

2 Kings 4:25

So she went and came to the man of God at Mount Carmel
"So she traveled toward Mount Carmel where Elisha, the man of God, was"

So when the man of God saw her in the distance
"While she was still far off, and Elisha saw her coming"

2 Kings 4:26

It is all right
"It is well" or "Yes, everything is fine." The woman is saying that the situation is as it should be, but only because she does not want Gehazi to be involved. She wants to speak only with Elisha. See how you translated "all right" in 2 Kings 4:23.

2 Kings 4:27

the mountain
"Mount Carmel"

she caught hold of his feet
This implies that she knelt or lay on the ground in front of him and grabbed his feet. Alternate translation: "she dropped down on the ground in front of him and put her hands around his feet"

Yahweh has hidden the problem from me, and has told me nothing
Elisha can see that the woman is upset but Yahweh has not revealed to him the cause of her problem.

2 Kings 4:28

Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?
The woman uses these rhetorical questions to show that she is upset about what has happened. She is speaking about her conversation with Elisha when he told her that she was going to have a son. These questions may be written as a statement. Alternate translation: "I did not ask you to give me a son, but I did ask you not to lie to me!"

2 Kings 4:29

Gird your loins
"Get ready to travel"

If you meet any man, do not greet him, and if anyone greets you, do not answer him
Elisha wanted Gehazi to travel as quickly as possible, without even stopping to talk to anyone.

2 Kings 4:30

As Yahweh lives, and as you live
"As surely as Yahweh lives and as you live." This shows that the mother is taking an oath. The

generated on Tue Oct 24 10:45:40 2023

mother compares the certainty that Yahweh and Elisha are alive to the certainty of what she is saying. This is a way of making a solemn promise. Alternate translation: "I solemnly promise that"

2 Kings 4:31

the young man did not speak or hear
This means that the child was not alive. The full meaning of this statement can be made explicit. Alternate translation: "but the young man did not show any signs of being alive"

has not awakened
Here being dead is spoken of as being asleep. Alternate translation: "is still dead"

2 Kings 4:32

General Information:
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2 Kings 4:33

So Elisha went in and shut the door on the two of them and
"So Elisha went by himself into the room where the child lay, closed the door, and"

2 Kings 4:34

General Information:
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2 Kings 4:35

stretched himself out on the boy
"lay on top of the boy again"

2 Kings 4:36

the Shunammite
"the Shunammite woman"

2 Kings 4:37

Then she lay facedown on the ground at his feet and bowed to the ground
The woman bowed down before Elisha as a sign of great respect and appreciation. Alternate translation: "Then she bowed in front of Elisha with her face to the ground to show him her gratitude"

2 Kings 4:38

the sons of the prophets
This is an idiom. It does not mean that they were actually the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

stew
This is a dish that is usually made of meat and vegetables cooked in a pot with liquid.

2 Kings 4:39

wild gourds
These vegetables were growing wild, meaning someone had not planted them.

fill the fold of his robe
He lifted the bottom edge of his robe up to his waist to make a place to carry more gourds than he could carry with his hands only.

but did not know what kind they were
Since they did not know what kind of gourds they were they did not know whether or not they were safe to eat. The full meaning of this statement can be made clear. Alternate translation: "but did not know if they were good or bad to eat"

2 Kings 4:40

they poured out the stew
"they poured the stew into bowls"

there is death in the pot
This means that there was something in the pot that could kill them, not that there is something dead in the pot. Alternate translation: "there is something in the pot that will kill us"

2 Kings 4:41

He threw it into the pot
"He added it to the stew in the pot"

Pour it out for the people
"Serve it to the people"

2 Kings 4:42

Baal Shalishah
This is the name of a city.

twenty loaves
"20 loaves"

from the firstfruits
made from the firstfruits of his grain from the new harvest

fresh ears of grain
"fresh heads of grain." This refers to grain from the new harvest.

2 Kings 4:43

What, should I set this before a hundred men?
The man uses this rhetorical question to imply that this is not enough bread to feed 100 men. This can

be written as a statement. Alternate translation: "That is not enough to feed a hundred men!"

a hundred men
"100 men"

2 Kings 4:44

the word of Yahweh
Here Yahweh is referred to by what he said. This phrase is a metonym for Yahweh himself. Alternate translation: "Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Now Naaman, commander of the army of the king of Aram, was a great and honorable man in his master's view, because by him Yahweh had given victory to Aram. He was also a mighty warrior, but he was a leper. **2** The Arameans had gone out in raiding parties and had captured a little girl from the land of Israel. She served Naaman's wife. **3** The girl said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would heal my master of his leprosy." **4** So Naaman went in and told the king what the little girl from the land of Israel had said. **5** So the king of Aram said, "Go now, and I will send a letter to the king of Israel." Naaman left and took with him ten talents of silver, six thousand pieces of gold, and ten changes of clothes. **6** He also took the letter to the king of Israel that said, "Now when this letter is brought to you, you will see that I have sent Naaman my servant to you, so that you may cure him of his leprosy." **7** When the king of Israel had read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy? It seems he is seeking to start an argument with me."

8 So when Elisha the man of God heard that the king of Israel had torn his clothes, he sent word to the king saying, "Why have you torn your clothes? Let him come now to me, and he will know that there is a prophet in Israel." **9** So Naaman came with his horses and with his chariots and stood at the door of Elisha's house. **10** Elisha sent a messenger to him, saying, "Go and dip yourself into the Jordan seven times, and your flesh will be restored; you will be clean." **11** But Naaman was angry and went away and said, "Look, I thought he would surely come out to me and stand and call on the name of Yahweh his God, and wave his hand over the place and heal my leprosy. **12** Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and be clean?" So he turned and went away in a rage. **13** Then Naaman's servants came near and spoke to him, "My father, if the prophet had commanded you do some difficult thing, would you not have done it? How much more, then, when he says to you, 'Dip yourself and be clean'?" **14** Then he went down and dipped himself seven times in the Jordan, obeying the instructions of the man of God. His flesh was restored again like the flesh of a little child, and he was healed.

15 Naaman returned to the man of God, he and all his company, and came and stood before him. He said, "See now, I know that there is no God in all the earth except in Israel. So therefore, please take a gift from your servant." **16** But Elisha replied, "As Yahweh lives, before whom I stand, I will receive nothing." Naaman urged Elisha to take a gift, but he refused. **17** So Naaman said, "If not, then I ask you to let there be given to your servant two mule loads of earth, for from now on, your servant will offer neither burnt offering nor sacrifice to any god but Yahweh. **18** In this one thing may Yahweh pardon your servant, that is, when my king goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, may Yahweh pardon your servant in this matter." **19** Elisha said to him, "Go in peace." So Naaman left.

20 He had traveled only a short distance, when Gehazi the servant of Elisha the man of God said to himself, "Look, my master has spared this Naaman the Aramean by not receiving from his hands gifts that he brought. As Yahweh lives, I will run after him and receive something from him." **21** So Gehazi followed after Naaman. When Naaman saw someone running after him, he jumped down from his chariot to meet him and said, "Is everything all right?" **22** Gehazi said, "Everything is all right. My master has sent me, saying, 'See, now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.'" **23** Naaman replied, "I am very happy to give you two talents." Naaman urged Gehazi and tied two talents of silver in two bags, with two changes of clothes, and laid them on two of his servants, who carried the bags of silver before Gehazi. **24** When Gehazi came to the hill, he took the bags of silver from their hands and hid them in the house; he sent the men away, and they left. **25** When Gehazi went in and stood before his master, Elisha said to him, "Where have you come from, Gehazi?" He answered, "Your servant went nowhere." **26** Elisha said to Gehazi, "Was not my spirit with you when the man turned his chariot to meet you? Is this a time to accept money and clothes, olive orchards and vineyards, sheep and oxen, and male servants and female servants? **27** So the leprosy of Naaman will be on you and your descendants forever." So Gehazi went out from his presence, a leper as white as snow.

generated on Tue Oct 24 10:45:40 2023

2 Kings 5 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

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2 Kings 5:1

in his master's view
"sight." The king's "view" represents what he thinks about something. Alternate translation: "in the king's opinion"

because by him Yahweh had given victory to Aram
Here "Aram" refers to the Aramean army. Alternate translation: "because through Naaman, Yahweh had given victory to the Aramean army"

2 Kings 5:2

The Arameans had gone out
Here the "Arameans" refer to the Aramean soldiers.

in raiding parties
"in small groups attacking." This means to go out attacking an enemy in small groups.

2 Kings 5:3

The girl said to her mistress
The girl from Israel, who had been captured by the Aramean soldiers, spoke to Naaman's wife.

my master
Here "my master" refers to Naaman.

2 Kings 5:4

General Information:
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2 Kings 5:5

I will send a letter
The king is going to give the letter to Naaman to take with him to the king of Israel. Alternate translation: "I will send a letter with you"

ten talents of silver, six thousand pieces of gold
"10 talents of silver, 6,000 pieces of gold." This can be written in modern measurements. Alternate translation: "330 kilograms of sliver, 6,000 pieces of gold"

took with him ten ... clothes
This were gifts from the king of Aram for the king of Israel. Alternate translation: "took with him ten ... clothes, which were gifts for the king of Israel"

2 Kings 5:6

General Information:
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2 Kings 5:7

he tore his clothes
Often people would rip their clothes if they were in great distress. Alternate translation: "he ripped his clothes to show his distress"

Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy?
The king uses this rhetorical question to emphasize that the request of the king of Aram is outrageous and something he cannot do. This can be written as a statement. Alternate translation: "The king of Aram must think I am some sort of God, with the power over death and life! He wants me to cure this man of his leprosy, but I cannot do that."

It seems he is seeking to start an argument with me
The king of Israel did not believe the request to heal Naamam was the real reason for the letter. He thought the real reason was to start a fight. Alternate translation: "It seems he is looking for an excuse to start a fight with me"

2 Kings 5:8

General Information:
Elisha talks to the King of Israel about Naaman.

Why have you torn your clothes?
Elisha uses this rhetorical question to emphasize to the king that he does not need to be distressed and tear his clothes. Alternate translation: "There is no need to be distressed and tear your clothes."

2 Kings 5:9

General Information:
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2 Kings 5:10

your flesh will be restored
This can be written in active form. Alternate translation: "your flesh will be well"

you will be clean
this means that he will no longer be unclean. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were

generated on Tue Oct 24 10:45:40 2023

physically unclean. God considers a person who has leprosy as being defiled and unclean.

2 Kings 5:11

Look
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

the name of Yahweh
Here Yahweh is referred to by his name. Alternate translation: "Yahweh"

over the place
"over the diseased area of my skin" or "over my leprosy"

2 Kings 5:12

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?
Naaman uses this rhetorical question to emphasize that the Abanah and the Pharpar are better rivers than the Jordan. This can be written as a statement. Alternate translation: "The Abanah and the Pharpar Rivers, in my home country of Aram, are much better than any of the rivers of Israel!

Abanah and Pharpar
These are the names of rivers.

Can I not bathe in them and be clean?
Naaman uses this rhetorical question to emphasize that he could have bathed in the other rivers easily. He believes that bathing in them could heal him just as bathing in the Jordan could. This can be written as a statement. Alternate translation: "I should have just bathed in them and been healed!" or "I could just as easily have bathed in them and been healed!"

went away in a rage
"was very angry as he walked away"

2 Kings 5:13

My father
The servants were showing respect to Naaman by addressing him as "my father" or "sir."

would you not have done it?
The servant uses this question to carefully rebuke Naaman. Alternate translation: "you surely would have done it!"

How much more, then
The servant is comparing how much more willing Naaman should be to obey a simple command since he is willing to obey a difficult one. Alternate translation: "How much more willing should you be to obey" or "Should you not be even more willing to obey"

How much more, then, when he says to you, 'Dip yourself and be clean'?
The servant uses this rhetorical question to emphasize to Naaman that he should obey Elisha's command. This question can be written as a statement. Alternate translation: "You should be even more willing to obey when he says to you, 'Dip yourself and be clean.'"

2 Kings 5:14

the man of God
"Elisha, the man of God"

His flesh was restored again like the flesh of a little child
This speaks how smooth Namaan's skin is after he is healed by comparing it to the skin of a young child. Alternate translation: "His flesh was restored again and was as soft as the flesh of a young child" or "His skin was well again and was smooth like a young child's skin"

His flesh
"His skin"

he was healed
This can be stated in active form. Alternate translation: "his leprosy was gone"

2 Kings 5:15

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in 2 Kings 2:16.

there is no God in all the earth except in Israel
"the only God in all the earth is in Israel"

2 Kings 5:16

As Yahweh lives, before whom I stand, I
"As surely as I know that Yahweh lives, before whom I stand." Here Elisha compares the certainty that Yahweh is alive to the certainty that he will not receive any gifts from Naaman. This is a way of making a solemn promise. Alternate translation: "As surely as Yahweh lives, before whom I stand, I promise you that I"

before whom I stand
Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve"

I will receive nothing
This means that he will not accept any gifts. Alternate translation: "I will not take any gifts"

generated on Tue Oct 24 10:45:40 2023

2 Kings 5:17

If not
The understood information may be supplied. Alternate translation: "If you will not take the gifts I have brought for you"

let there be given to your servant
This can be stated in active from. Alternate translation: "let me have"

two mule loads of earth
Naaman is asking to take soil from Israel and place it in sacks for two mules to carry home with him. He then plans to build an altar on the soil. Alternate translation: "as much soil from Israel as two mules can carry, so that I can build an altar to Yahweh"

your servant
Naaman refers to himself as Elisha's servant to honor him.

will offer neither burnt offering nor sacrifice to any god but Yahweh
This can be written in positive form. Alternate translation: "will not offer burnt offering or sacrifice to any god but Yahweh" or "will offer burnt offerings and sacrifices only to Yahweh"

2 Kings 5:18

when my king
This is referring to the king of Aram, the king that Namaan works for.

he leans on my hand
"he supports himself on my arm." This means that Naaman assists the king when he bows in the house of Rimmon because the king is either old or sick.

2 Kings 5:19

Go in peace
"Go home and do not worry" or "Leave without fear"

2 Kings 5:20

He had traveled
"Naaman had traveled"

Gehazi
See how you translated this man's name in [2 Kings 4:12]

Look
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

has spared this Naaman the Aramean
"has let Naaman the Aramean leave too easily"

by not receiving
"by not accepting"

from his hands
Here Naaman is referred to by his hands to emphasize the act of giving. Alternate translation: "from him"

As Yahweh lives
"As surely as Yahweh lives." Here Gehazi compares the certainty that Yahweh is alive to the certainty of what he has decided to do. This is a way of making a solemn promise. Alternate translation: "As Yahweh lives, I promise"

2 Kings 5:21

Is everything all right
"Is everything well" or "Is everything fine." Naaman wants to know if the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

2 Kings 5:22

Everything is all right
"Everything is well" or "Everything is fine." Gehazi is saying that the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

of the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Please give them a talent of silver and two changes of clothes
Gehazi is asking Naaman to give these things to him so that he can take them and give them to the prophets. Alternate translation: "Please give me a talent of sliver and two changes of clothes to give to them"

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

a talent of silver
This can be written in modern measurements. Alternate translation: "33 kilograms of silver"

2 Kings 5:23

two talents
This can be written in modern measurements. This talents are of silver. Alternate translation: "two talents of silver" or "66 kilograms of silver"

laid them on two
"gave them to"

generated on Tue Oct 24 10:45:40 2023

Naaman urged Gehazi
Naaman urged him to take gifts. Alternate translation: "Naaman urged Gehazi to take the gifts"

2 Kings 5:24

General Information:
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2 Kings 5:25

Your servant
Gehazi refers to himself here as Elisha's servant.

2 Kings 5:26

Was not my spirit with you when the man turned his chariot to meet you?
Elisha uses this rhetorical question to emphasize that Yahweh allowed him to see what Gehazi had done. This can be written as a statement. Alternate translation: "You should have realized that my spirit could see you when Naaman stopped his chariot and talked to you."

Is this a time to accept money ... female servants?
Elisha uses this rhetorical question to emphasize that this is not the time take gifts. This can be written as a statement. Alternate translation: "This is not the time to accept money ... female servants."

2 Kings 5:27

the leprosy of Naaman will be on you and your descendants
This speaks of Gehazi and his descendant getting leprosy as if Naaman's leprosy was taken from him and given to Gehazi. Alternate translation: "you and your descendants will have leprosy, just as Naaman had leprosy"

So Gehazi went out from his presence
The phrase "his presence" refers to the area where Elisha could see him. This means that he left the room where Elisha was. Alternate translation: "When Gehazi left the room, he was"

as white as snow
Leprosy makes skin white. Here Gehazi's leprous skin is compared to the color of snow. Alternate translation: "with skin that was white like snow"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 The sons of the prophets said to Elisha, "See now, the place where we live with you is too small for us all. **2** Please let us go to the Jordan, and let every man cut down a tree there, and let us build us a place there where we may live." Elisha answered, "You may go ahead." **3** One of them said, "Please go with your servants." Elisha answered, "I will go." **4** So he went with them, and when they came to the Jordan, they began to cut down trees. **5** But as one was chopping, the ax head fell into the water; he cried out and said, "Oh no, my master, it was borrowed!" **6** So the man of God said, "Where did it fall?" The man showed Elisha the place. He then cut off a stick, threw it in the water, and made the iron float. **7** Elisha said, "Pick it up." So the man reached out his hand and grabbed it.

8 Now the king of Aram was waging war against Israel. He consulted with his servants, saying, "My camp will be in such and such a place." **9** So the man of God sent to the king of Israel, saying, "Be careful not to pass that place, for the Arameans are going down there." **10** The king of Israel sent a message to the place about which the man of God had spoken and warned him. More than once or twice, when the king went there, he was on his guard. **11** The king of Aram was enraged about these warnings, and he called his servants and said to them, "Will you not tell me who among us is for the king of Israel?" **12** So one of his servants said, "No, my master, king, for Elisha the prophet in Israel tells the king of Israel the words that you speak in your own bedroom!" **13** The king replied, "Go and see where Elisha is so I may send men and capture him." It was told him, "See, he is in Dothan."

14 So the king sent to Dothan horses, chariots, and a large army. They came by night and surrounded the city. **15** When the servant of the man of God had risen early and gone outside, behold, a large army with horses and chariots surrounded the city. His servant said to him, "Oh, my master! What will we do?" **16** Elisha answered, "Do not fear, for those who are with us are more than those who are with them." **17** Elisha prayed and said, "Yahweh, I beg that you will open his eyes that he may see." Then Yahweh opened the servant's eyes, and he saw. Behold, the mountain was full of horses and chariots of fire around Elisha! **18** When the Arameans came down to him, Elisha prayed to Yahweh and said, "Strike these people blind, I ask you." So Yahweh made them blind, just as Elisha had asked. **19** Then Elisha told the Arameans, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you are looking for." Then he led them to Samaria.

20 It came about that when they had come into Samaria, Elisha said, "Yahweh, open the eyes of these men that they may see." Yahweh opened their eyes and they saw, and behold, they were in the middle of the city of Samaria. **21** The king of Israel said to Elisha, when he saw them, "My father, should I kill them? Should I kill them?" **22** Elisha answered, "You must not kill them. Would you kill those whom you had taken captive with your sword and bow? Put bread and water before them, that they may eat and drink, and go to their master." **23** So the king prepared much food for them, and when they had eaten and drunk, he sent them away, and they went back to their master. Those bands of Aramean soldiers did not return for a long time into the land of Israel.

24 Later after this Ben-Hadad king of Aram gathered all his army and attacked Samaria and besieged it. **25** So there was a great famine in Samaria. Behold, they besieged it until a donkey's head was sold for eighty pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver. **26** As the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my master, king." **27** He said, "If Yahweh does not help you, how can I help you? Is there anything coming from the threshing floor or winepress?" **28** The king continued, "What is troubling you?" She answered, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'" **29** So we boiled my son and ate him, and I said to her on the next day, "Give your son that we may eat him, but she has hidden her son." **30** So when the king heard the words of the woman, he tore his clothes (now he was passing by on the wall), and the people looked and saw that he had sackcloth underneath, against his skin. **31** Then he said, "May God do so to me, and more also, if the head of Elisha son of Shaphat remains on him today."

32 But Elisha was sitting in his house, and the elders were sitting with him. The king sent a man from before him, but when the messenger came to Elisha, he said to the elders, "See how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door, and hold the door shut against him. Is not the sound of his master's feet behind him?" **33** While he was still talking with

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them, behold, the messenger came down to him. The king had said, "Behold, this trouble comes from Yahweh. Why should I wait for Yahweh any longer?"

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2 Kings 6 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

Special concepts in this chapter

Impossible actions

Elisha caused an iron ax head to float. He fooled the whole army of Aram that was sent to arrest him. When the king of Aram besieged the capital of Israel, the people became so hungry they started eating their children. Elisha told the king of Israel that there would be plenty of food the next day, but the king's counselor said it was impossible.

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2 Kings 6:1

The sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

See now, the place

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the place" See how you translated this phrase in 2 Kings 2:16.

2 Kings 6:2

let us go to the Jordan

This refers to the area by the Jordan River. Alternate translation: "let us go beside the Jordan River"

2 Kings 6:3

your servants

Here one of the prophet refers to the of the sons of the prophets as Elisha's servants to show him honor.

2 Kings 6:4

General Information:

Elisha goes with the prophets to cut trees.

2 Kings 6:5

the ax head fell into the water

The ax head refers to the blade of the ax. This means that the ax head came loose from its the handle and fell into the water. Alternate translation: "the ax head separated from the handle and fell into the water"

Oh no

The man said this to show that he was upset and frustrated. If you have a way of expressing these emotions in your language, you can use it here.

it was borrowed

This can be stated in active form. Alternate translation: "I borrowed it"

2 Kings 6:6

So the man of God said

"So Elisha, the man of God, asked"

He then cut off a stick, threw it in the water, and made the iron float

God uses Elisha to perform a miracle. The ax head rises to the surface of the water and it stays there so the prophet can pick it up.

made the iron float

"caused the iron to float"

the iron

"the ax head." The ax head was made of iron.

2 Kings 6:7

General Information:

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2 Kings 6:8

Now the king of Aram was waging war against Israel

"When the king of Aram was at war with Israel,"

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

saying, "My camp will be in such and such a place
The king of Aram was telling his counselors where to set up the camp. Here the phrase "such and such" is a way to refer to the information of the location of the camp without writing it out. If this phase does not translate well into your language this may be written as indirect speech. Alternate translation: "and told them where his camp would be located"

2 Kings 6:9

the man of God
"Elisha the man of God"

Be careful not to pass that place, for the Arameans are going down there
Elisha knew the specific place that the Arameans were going to set up their camp and advised the king of Israel for his soldiers to avoid that area.

2 Kings 6:10

to the place about which the man of God had spoken and warned him
This refers to the place that Elisha had warned the king about in 2 Kings 6:9.

More than once or twice, when the king went there, he was on his guard
Elisha would warn the king of where the Aramean army would attack so that he could alert the people before the attack happened. Alternate translation: "Elisha warned the king of Israel in this way several times and the Israelites were able to stay safe"

2 Kings 6:11

Will you not tell me who among us is for the king of Israel?
The king of Aram assumes there is a traitor among his soldiers who is giving information to the Israelite king. He uses this rhetorical question to try to find out who that traitor is. This can be written as a statement. Alternate translation: "Tell me which of you is for the king of Israel!" or "Tell me which of you is revealing our plans to the king of Israel!"

is for the king of Israel
"To be for someone" means to be loyal to that person. In this case, it means that they would give information to help the king of Israel. Alternate translation: "is helping the king of Israel" or "is loyal to the king of Israel"

2 Kings 6:12

No
The servant is saying that none of the king's soldiers are giving information to the king of Israel. Alternate translation: "It is none of us"

my master, king
This refers to the king of Aram.

the words that you speak in your own bedroom
"what you say in the privacy of your own bedroom"

2 Kings 6:13

I may send men and capture him
The king plans to send the men to capture Elisha for him. The king does not plan to capture him himself. Alternate translation: "I may send men to capture him"

See
This word is used here to draw the king's attention to what is said next. Alternate translation: "Listen"

he is in Dothan
"Elisha is in Dothan"

Dothan
This is the name of a city.

2 Kings 6:14

So the king
This refers to the king of Aram.

2 Kings 6:15

the man of God
"Elisha" or "Elisha the man of God"

behold
The word "behold" here shows that the servant was surprised by what he saw.

had risen early and gone outside, behold
"got up early in the morning and went outside, and he saw"

His servant said to him
The servant went back inside the house to tell Elisha what he had seen. Alternate translation: "The servant went back inside and said to Elisha"

2 Kings 6:16

those who are with us are more than those who are with them
"To be with someone" in battle means to fight for their side. Alternate translation: "those who are on our side in the battle are more than those who are on their side"

2 Kings 6:17

open his eyes that he may see
Elisha is asking that his servant may be able to see things that other people cannot see, namely the

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horses and chariots of fire that are around them. Alternate translation: "make him able to see"

he saw. Behold
"he could see. What he saw was that"

Behold
The word "Behold" here shows that the servant was surprised by what he saw.

the mountain was full of horses
"the mountainside was covered with horses"

around Elisha
This refers to the city where Elisha is. Alternate translation: "around the city where Elisha was"

2 Kings 6:18

these people
This refers to the Aramean soldiers.

Strike these people blind
"Cause these people to be blind!" This refers to Yahweh causing them to be unable to see clearly.

2 Kings 6:19

This is not the way, neither is this the city
Elisha confuses the Arameans by telling them that they are not at the city they are searching for. Alternate translation: "This is not the way, neither is this the city you are looking for"

2 Kings 6:20

It came about that
"It happened that" or "Then,"

open the eyes of these men that they may see
Elisha is asking Yahweh to cause the men to see clearly again. Alternate translation: "allow these men to see"

Yahweh opened their eyes and they saw
Yahweh allowed the men to see clearly again. Alternate translation: "Yahweh took away their blindness" or "Yahweh allowed them to see clearly"

behold
The word "behold" here shows that the Arameans were surprised by what they saw.

2 Kings 6:21

when he saw them
"when he saw the Aramean soldiers"

My father
The king is speaking to Elisha the prophet and calling him "father" to show respect.

should I kill them? Should I kill them?
Here the king of Israel is referring to his army as himself. Alternate translation: "Should I order my army to kill these enemy soldiers?"

2 Kings 6:22

Elisha answered
Elisha was replying to the king of Israel's question.

Would you kill those whom you had taken captive with your sword and bow?
Elisha uses this rhetorical question to rebuke the king and tell him not to kill these men. The words "sword and bow" are a metonym for war in which soldiers use swords and bows and arrows. This can be written as a statement. Alternate translation: "You would not kill men whom you had captured in war, so you should not kill these men."

Put bread and water before them, that they may eat and drink
Here "bread" refers to food in general. Alternate translation: "Give them food to eat and water to drink"

go to their master
This refers to the king of Aram.

2 Kings 6:23

So the king prepared much food for them
The king ordered his servants to prepare the food. He did not prepare the food himself. Alternate translation: "Then the king ordered his servants to prepare a lot of food for them"

Those bands
"Those groups"

did not return for a long time into the land of Israel
This means that they did not attack Israel for a long time. Alternate translation: "stopped attacking the land of Israel for a long time"

2 Kings 6:24

Ben-Hadad
The name of the king of Aram. His name, Ben-Hadad, means "son of Hadad."

attacked Samaria
The king and his army attacked Samaria. Alternate translation: "they attacked Samaria"

2 Kings 6:25

Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

generated on Tue Oct 24 10:45:40 2023

a donkey's head was sold for
This can be stated in active form. Alternate translation: "a donkey's head cost"

eighty pieces of silver
"80 pieces of silver"

the fourth part of a kab
This can be written in modern measurements. Alternate translation: "a fourth part of a liter" or "a quarter of a liter"

the fourth part
This is one part out of four equal parts. Alternate translation: "one fourth" or "a quarter" or "1/4"

dove's dung for
The words "was sold for" are understood from the previous phrase. They can be repeated here. Alternate translation: "dove's dung was sold for" or "dove's dung cost"

2 Kings 6:26

was passing by on the wall
"walking on top of the city wall"

my master
The woman referred to the king by this name to show him respect.

2 Kings 6:27

He said
"The king of Israel answered the woman,"

If Yahweh does not help you, how can I help you?
The king uses this rhetorical question to tell the woman that he cannot help her. This can be written as a statement. Alternate translation: "If Yahweh is not helping you, then I cannot help you."

Is there anything coming from the threshing floor or winepress?
The king uses this rhetorical question to emphasize that there is no food available. Here the threshing floor refers to grain and the winepress refers to wine. This can be written as a statement. Alternate translation: "There is nothing coming from the threshing floor or the winepress." or "There is no food to harvest or any grapes to make wine to drink."

2 Kings 6:28

The king continued
"The king said." This means that they continued talking.

2 Kings 6:29

we boiled
"we cooked"

2 Kings 6:30

heard the words of the woman
The words "the words" are a metonym for what the woman said. Alternate translation: "heard the woman tell what she and the other woman had done"

he tore his clothes
The king ripped his outer garment to show his distress. Alternate translation: "he tore his clothes in grief"

now he was passing by on the wall
He had been walking on the city wall when the woman called out to him in 2 Kings 6:24. Now he continued walking along it.

he had sackcloth underneath, against his skin
By wearing sackcloth even for his undergarments, the king showed that he was very sad and upset. Alternate translation: "he had sackcloth underneath his outer garment, against his skin" or "he was wearing sackcloth underneath his robe because he was very upset"

2 Kings 6:31

May God do so to me, and more also
The king is saying he hopes God will punish him and even kill him if Elisha the prophet does not die because of the things that have happened in the city of Samaria. Alternate translation: "May God punish me and kill me"

if the head of Elisha son of Shaphat remains on him today
This refers to Elisha dying, specifically be being beheaded. Alternate translation: "if Elisha son of Shaphat is not beheaded today" or "if my soldiers do not behead Elisha son of Shaphat today"

2 Kings 6:32

The king sent a man from before him
"To be before the king" means to be one of his servants. Alternate translation: "The king of Israel sent one of his servants as a messenger"

when the messenger came to Elisha, he said to the elders
Here Elisha is speaking to the elders right before the king's messenger arrived. Alternate translation: "when the messenger had almost arrived, Elisha said to the elders"

See how this son of a murderer has sent to take away my head?
Elisha uses this rhetorical question to draw attention to the kings messenger and to insult the king. This can be written as a statement. Alternate translation: "See, this son of a murderer has sent someone to remove my head!"

generated on Tue Oct 24 10:45:40 2023

son of a murderer
This means that the king of Israel has the characteristics of a murderer. Alternate translation: "this man who is like a murderer" or "that murderer"

has sent to
It is understood that he sent a person. Alternate translation: "has sent someone to"

to take away my head
This means to behead him. Alternate translation: "to cut off my head" or "to behead me"

Look, when
Elisha uses this word here to draw the elder's attention to what he says next. Alternate translation: "Listen to what I want you to do: when"

hold the door shut against him
If a door is shut against someone it means that it is closed and that they may not enter through it. Alternate translation: "hold the door shut so that he cannot come in"

Is not the sound of his master's feet behind him?
Elisha uses this question to assure the elders that the king is coming not far behind him. This rhetorical question may be written as a statement. Alternate translation: "The sound of his master's feet is right behind him." or "The king will be coming along soon after he arrives."

2 Kings 6:33

behold, the messenger
The word "behold" alerts us to the arrival of the messenger.

the messenger came down to him
The messenger arrived, and so did the king, as Elisha had said he would. The phrase "came down to him" means that they arrived at the place where he was. Alternate translation: "the messenger and the king arrived"

Behold
"Pay attention, because what I am about to say is both true and important"

this trouble
"Indeed, this trouble." The word "behold" here adds emphasis to what follows. The phrase "this trouble" refers to the famine in Samaria and the suffering it caused.

Why should I wait for Yahweh any longer?
This king use this rhetorical question to emphasize that he does not believe that Yahweh is going to help them. This can be written as a statement. Alternate translation: "Why should I continue to wait for Yahweh to help us?" or "I will not wait any longer for help from Yahweh!"

generated on Tue Oct 24 10:45:40 2023

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Chapter 7

1 Elisha said, "Hear the word of Yahweh. This is what Yahweh says: 'Tomorrow about this time a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'" **2** Then the officer on whose hand the king leaned answered the man of God, and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha replied, "See, you will watch it happen with your own eyes, but you will not eat any of it."

3 Now there were four men with leprosy right outside the city gate. They said one to another, "Why should we sit here until we die? **4** If we say that we should go into the city, then the famine is in the city, and we will die there. But if we still sit here, we will still die. Now then, come, let us go to the army of the Arameans. If they keep us alive, we will live, and if they kill us, we will only die." **5** So they rose up at twilight to go into the Aramean camp; when they arrived at the outermost part of the camp, there was no one there. **6** For the Lord had made the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army, and they said to each other, "The king of Israel has hired the kings of the Hittites and Egyptians to come against us." **7** So the soldiers arose and fled in the twilight; they left their tents, their horses, their donkeys, and the camp as it was, and fled for their lives. **8** When the men with leprosy came to the outermost part of the camp, they went into one tent and ate and drank, and carried away silver and gold and clothes, and went and hid them. They came back and entered into another tent and carried plunder away from there also, and went and hid it.

9 Then they said to each other, "We are not doing right. This day is a day of good news, but we are keeping quiet about it. If we wait until the morning light, punishment will overtake us. Now then, come, let us go and tell the king's household." **10** So they went and called the gatekeepers of the city. They told them, saying, "We went to the camp of the Arameans, but there was no one there, not the sound of anyone, but there were the horses tied, and the donkeys tied, and the tents as they were." **11** Then the gatekeepers shouted out the news, and then it was told inside the king's household. **12** Then the king arose at night and said to his servants, "I will tell you now what the Arameans have done to us. They know that we are hungry, so they have gone out of the camp to hide themselves in the fields. They are saying, 'When they come out of the city, we will take them alive, and get into the city.'" **13** One of the king's servants answered and said, "I beg you, let some men take five of the horses that remain, which are left in the city. They are like all the rest of the population of Israel who are left—most are now dead; let us send them and see." **14** So they took two chariots with horses, and the king sent them after the army of the Arameans, saying, "Go and see." **15** They went after them to the Jordan, and all the road was full of clothes and equipment that the Arameans had cast away in their hurry. So the messengers returned and told the king.

16 The people went out and plundered the camp of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, just as the word of Yahweh had said. **17** The king had ordered the officer on whose hand he had leaned to be in charge of the gate, and the people trampled him down in the gateway. He died as the man of God had said, who spoke when the king had come down to him. **18** So it happened as the man of God had said to the king, saying, "About this time in the gate of Samaria, two measures of barley will be available for a shekel, and a measure of fine flour for a shekel." **19** That officer had answered the man of God and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha had said, "See, you will watch it happen with your own eyes, but you will not eat any of it." **20** That is exactly what happened to him, for the people trampled him in the gate, and he died.

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2 Kings 7 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Fear

God caused the army of Aram to hear the sound of an enormous army approaching so they all ran away leaving all their food behind.

Important figures of speech in this chapter

Rhetorical question

The king's counselor expressed his unbelief in Elisha's prophecy of plenty of food: "See, even if Yahweh should make windows in heaven, can this thing happen?" (See: and believe and heaven)

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2 Kings 7:1

a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel

It is implied that the Israelites will be paying less money for these item than they had been. This can be stated in active form. Alternate translation: "people will sell a measure of fine flour for a shekel and two measures of barley for a shekel"

a measure of fine flour ... two measures of barley

Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour ... 14 liters of barley"

a shekel

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

2 Kings 7:2

the officer on whose hand the king leaned

A high ranking officer who was the king's personal assistant is spoken of as if he was a person on whom the king leaned his hand. Alternate translation: "the officer who was close to the king" or "the officer who was the king's personal assistant"

even if Yahweh should make windows in heaven

Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. Alternate translation: "even if Yahweh were to cause much rain to fall from heaven"

can this thing happen?

The officer asks this question to express his unbelief. This rhetorical question can be translated as a statement. Alternate translation: "this could never happen!"

you will watch it happen with your own eyes

The phrase "with your own eyes" emphasizes that the officer will certainly see the things that Elisha prophesied. Alternate translation: "you yourself will watch these things happen"

but you will not eat any of it

"but you will not eat any of the flour or barely"

2 Kings 7:3

Now

This word is used here to mark a stop in the main story. Here the writer starts to tell a new part of the story.

Why should we sit here until we die?

Although there were four men, probably only one of them asks this question. The question is rhetorical and emphasizes that they should not do this. It can be translated as a statement. Alternate translation: "Certainly we should not sit here until we die"

2 Kings 7:4

If they keep us alive, we will live, and if they kill us, we will only die

The four men with leprosy are saying that the Arameans might feed them so that they can live, or they might kill them, which would be no worse since they would die anyway.

2 Kings 7:5

at twilight

This refers to the early evening after the sun has set, but before it is dark.

the outermost part

"the edge"

2 Kings 7:6

the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army

The soldiers of the Aramean army heard noises that sounded like a large army approaching to battle them. This was not an actual army, but the Lord had made them hear these sounds.

they said to each other

"the Aramean soldiers said to each other"

generated on Tue Oct 24 10:45:40 2023

the kings of the Hittites and Egyptians
Here the word "kings" represents the kings and their armies. Alternate translation: "the armies of the Hittites and the Egyptians"

to come against us
"to fight us" or "to attack us"

2 Kings 7:7

General Information:
This is what happened after the Lord caused the Aramean soldiers to think they heard a large enemy army approaching their camp.

in the twilight
This refers to the early evening after the sun has set, but before it is dark.

2 Kings 7:8

plunder
This refers to items that a conquering army takes from another army that they have defeated. Here it refers to "silver and gold and clothes."

2 Kings 7:9

until the morning light
"until morning, when people can see"

punishment will overtake us
Someone punishing the four men is spoken of as if punishment were a person who captures them. Alternate translation: "the people will punish us" or "someone will punish us"

tell the king's household
Here the word "household" represents the people who live in the king's palace. Alternate translation: "tell the king and his people"

2 Kings 7:10

as they were
The implicit information may be stated clearly. Alternate translation: "as they were when the soldiers were still there"

2 Kings 7:11

then it was told inside the king's household
This can be stated in active form. Alternate translation: "then people told it inside the king's household" or "then people told it to the king and those in his palace"

2 Kings 7:12

have done to us
"are planning to do to us" or "have done to deceive us"

take them alive
This means that they would capture the people and not kill them.

2 Kings 7:13

the horses that remain, which are left in the city
Many of the horses belonging to the Israelites had died because of the famine. The meaning of this can be made clear. Alternate translation: "the horses in the city that are still alive"

see
The implicit information about what he wanted to see may be expressed clearly. Alternate translation: "see if what these lepers have said is true"

2 Kings 7:14

Go and see
The implicit information about what the king wanted them to see may be stated clearly. Alternate translation: "Go and see if what these lepers have said is true"

2 Kings 7:15

They went after them to the Jordan
"They followed the path the Aramean army took all the way to the Jordan River"

all the road was full of clothes and equipment
This is an exaggeration that means the men saw these items scattered along the road as they traveled. Alternate translation: "there were clothes and equipment all along the road"

2 Kings 7:16

plundered the camp
This refers to taking items from a defeated army.

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel
This can be stated in active form. Alternate translation: "So people sold a measure of fine flour for a shekel and two measures of barley for a shekel"

a measure of fine flour ... two measures of barley
Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour ... 14 liters of barley"

a shekel
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

just as the word of Yahweh had said
Here "word" represents Yahweh. Alternate translation: "just as Yahweh had said"

generated on Tue Oct 24 10:45:40 2023

2 Kings 7:17

the officer on whose hand he had leaned
A high-ranking officer who was the king's personal assistant is spoken of as if he were a person on whom the king leaned his hand. See how you translated this in [2 Kings 7:2]

trampled him down
The crowd of people were in such a rush to get to the food in the camp that they knocked over the man and trampled him to death.

2 Kings 7:18

General Information:
In this verse, the writer summarizes what happened by repeating the events that he described in [2 Kings 7:1]

About this time
"About this time tomorrow"

two measures of barley ... a measure of fine flour
Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "14 liters of barley ... 7 liters of fine flour"

a shekel
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

2 Kings 7:19

General Information:
In this verse, the writer summarizes what happened by repeating the events that he described in [2 Kings 7:2]

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

even if Yahweh should make windows in heaven
Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. See how you translated this in [2 Kings 7:2]

can this thing happen?
The captain asks this question to express his unbelief. This question can be translated as a statement. See how you translated this in [2 Kings 7:2]

you will watch it happen with your own eyes
The phrase "with your own eyes" emphasizes that the captain will certainly see the things that Elisha prophesied. See how you translated this in [2 Kings 7:2]

but you will not eat any of it
"but you will not eat any of the flour or barley"

2 Kings 7:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Now Elisha had spoken to the woman whose son he had restored to life. He said to her, "Arise, and go with your household, and stay wherever you can in another land, because Yahweh has called for a famine which will come on this land for seven years." **2** So the woman arose and she obeyed the word of the man of God. She went with her household and lived in the land of the Philistines seven years. **3** It came about at the end of seven years that the woman returned from the land of the Philistines, and she went to the king to cry to him for her house and for her land. **4** Now the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done." **5** Then as he was telling the king how Elisha had restored to life the child who was dead, the very woman whose son he had restored to life came to cry to the king for her house and for her land. Gehazi said, "My master, king, this is the woman, and this is her son, whom Elisha restored to life." **6** When the king asked the woman about her son, she explained it to him. So the king ordered a certain officer for her, saying, "Give back to her all that was hers and all the harvests of her fields since the day that she left the land until now."

7 Elisha came to Damascus where Ben-Hadad the king of Aram was sick. The king was told, "The man of God has come here." **8** The king said to Hazael, "Take a gift in your hand and go meet the man of God, and consult with Yahweh through him, saying, 'Will I revive from this sickness?'" **9** So Hazael went to meet him and took a gift with him of every kind of good thing of Damascus, carried by forty camels. So Hazael came and stood before Elisha and said, "Your son Ben-Hadad king of Aram has sent me to you, saying, 'Will I revive from this sickness?'" **10** Elisha said to him, "Go, say to Ben-Hadad, 'You will surely revive,' but Yahweh has shown me that he will surely die." **11** Then Elisha stared at Hazael until he was ashamed, and the man of God wept. **12** Hazael asked, "Why do you weep, my master?" He answered, "Because I know the evil that you will do to the people of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, dash in pieces their little ones, and rip open their pregnant women." **13** Hazael replied, "Who is your servant, that he should do this great thing? He is only a dog." Elisha answered, "Yahweh has shown me that you will be king over Aram." **14** Then Hazael left Elisha and came to his master, who said to him, "What did Elisha say to you?" He answered, "He told me that you would certainly revive." **15** Then the next day Hazael took the blanket and dipped it in water, and spread it on Ben-Hadad's face so that he died. Then Hazael became king in his place.

16 In the fifth year of Joram son of Ahab, king of Israel, Jehoram began to reign. He was the son of Jehoshaphat king of Judah. He began to reign when Jehoshaphat was king of Judah. **17** Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem. **18** Jehoram walked in the ways of the kings of Israel, as the house of Ahab was doing; for he had Ahab's daughter as his wife, and he did what was evil in Yahweh's sight. **19** However, because of his servant David, Yahweh did not want to destroy Judah, since he had told David that he would always give him a lamp for his descendants.

20 In Jehoram's days, Edom rebelled against the hand of Judah, and they set a king over themselves. **21** Then Jehoram crossed over to Zair with all his chariots. When the Edomites surrounded Jehoram, his chariot commanders rose up and attacked them during the night; but Jehoram's army ran away and went back to their tents. **22** So Edom has been in rebellion against the rule of Judah to this present day. Libnah also revolted at the same time. **23** As for the other matters concerning Jehoram, all that he did, are they not written in the book of the events of the kings of Judah? **24** Jehoram lay down with his fathers and was buried with them in the city of David. Then Ahaziah his son became king in his place.

25 In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram, king of Judah, began to reign. **26** Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri, king of Israel. **27** Ahaziah walked in the ways of the house of Ahab; he did what was evil in the sight of Yahweh, as the house of Ahab was doing, for Ahaziah was a son-in-law to the house of Ahab. **28** Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram. **29** King Joram returned to be healed in Jezreel of the wounds that the Arameans had given him at Ramah, when he fought against Hazael king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

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2 Kings 8 General Notes

Structure and formatting

The stories of of Elisha's miracles continue in this chapter. (See: miracle)

Special concepts in this chapter

Kings

Elisha told Hazael that he would be king of Aram. Jehoram became king of Judah. He was evil so Edom and Libna revolted and chose their own kings. (See: evil)

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2 Kings 8:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

the woman whose son he had restored to life

The story of this woman and her son is found at 2 Kings 4:8.

he had restored to life

"he had caused to become alive again"

Arise, and go

To arise here is for a person to stop what he is doing and begin to do what he needs to do. Alternate translation: "Do as I say, and go"

2 Kings 8:2

the woman arose and she obeyed the word of the man of God

To arise here is for a person to stop what he is doing and begin to do what he needs to do. She may have been standing when she heard Elisha speak and decided to go.

the man of God

"Elisha, the man of God"

2 Kings 8:3

to the king

This refers to the king of Israel.

to cry to him for her house and for her land

While the woman was gone, someone seized her home and land. She is begging the king to return them to her. The meaning of this can be made clear. Alternate translation: "to beg him to return her house and land to her" or "for her home and her land to be returned to her"

her land

This refers to the land that she would farm for food.

2 Kings 8:4

Now

This word is used here to mark a stop in the main story. Here the author tells us background information about what the king was doing when the woman arrived.

2 Kings 8:5

had restored to life the child who was dead

"had caused the child who was dead to become alive again"

to cry to the king for her house and for her land

While the woman was gone, someone seized her home and land. She is begging the king to return them to her. The meaning of this can be made clear. See how you translated similar words in [2 Kings 8:3]

her land

This refers to the land that she would farm for food. See how you translated this in 2 Kings 8:3.

2 Kings 8:6

about her son

This refers to the story of her son dying and Elisha bringing him back to life. The meaning of this statement can be made explicit. Alternate translation: "about what had happened to her son"

all the harvests of her fields

This metonym refers to the amount of money that the harvests of her fields were worth while she was away. Alternate translation: "all the profit from the harvests of her fields"

2 Kings 8:7

Ben-Hadad

This is the name of the king of Aram. His name, Ben-Hadad, means "son of Hadad." See how you translated this man's name in [2 Kings 6:24]

generated on Tue Oct 24 10:45:40 2023

2 Kings 8:8

Hazael
This is the name of a man.

Take a gift
Hazael was to take many gifts, not just one. Alternate translation: "take many gifts"

in your hand
The phrase "in your hand" is an idiom meaning for him to take the gifts with him. Alternate translation: "with you"

the man of God
"Elisha, the man of God"

consult with Yahweh through him, saying
"ask Elisha to ask Yahweh"

Will I revive
"Will I recover" or "Will I become well"

2 Kings 8:9

carried by forty camels
This can be stated in active form. Alternate translation: "which forty camels carried"

forty camels
"40 camels"

Your son Ben-Hadad king of Aram
Ben-Hadad was not actually Elisha's son, but Hazael called him that to show a close relationship between them. Alternate translation: "Ben-Hadad the king of Aram who is like a son to you"

Will I revive
"Will I recover" or "Will I become well." See how you translated this in 2 Kings 8:8.

2 Kings 8:10

You will surely revive
"You will surely recover" or "You will surely become well." See how you translated similar words in 2 Kings 8:8.

2 Kings 8:11

until he was ashamed
"until Hazael felt uncomfortable"

2 Kings 8:12

my master
Hazael refers to Elisha this way to honor him.

Because I know
God has shown Elisha what will take place in the future.

you will do
The word "you" represents Hazael and refers to himself and the soldiers under his control when he is king. Alternate translation: "you will cause to happen" or "you will order your soldiers"

You will set ... you will kill
The word "you" represents Hazel but here refers to his soldiers and not to Hazael personally. Alternate translation: "You soldiers will set ... your soldiers will kill"

dash in pieces their little ones
"crush their little children." This is a brutal description of the soldiers killing children.

kill their young men with the sword
This means that the men will be killed in battle. The sword was the main weapon used in battle. Alternate translation: "kill their young men in battle"

rip open their pregnant women
Specifically this refers to tear open their stomachs. Alternate translation: "rip open the stomachs of their pregnant women with swords"

2 Kings 8:13

Who is your servant, that he should do this great thing?
Hazel refers to himself here as Elisha's servant. Hazel uses this rhetorical question to emphasize that he does not think he could do the terrible things that Elisha has said. This can be written as a statement. Alternate translation: "I could never do such great things!" or "Who am I, that I would have the power to do such things?"

this great thing
"this terrible thing." Here the word "great" refers to something that has a large effect and is terrible.

He is only a dog
Hazael is talking about himself. He speaks of his low status and lack of influence by comparing himself to a dog. Here a dog represents a lowly animal. Alternate translation: "I am as powerless as a dog" or "I am as powerless as a lowly animal"

2 Kings 8:14

came to his master
The phrase "his master" refers to Ben Hadad.

you would certainly revive
"you would certainly recover" or "you would certainly get better." See how you translated similar words in 2 Kings 8:8.

generated on Tue Oct 24 10:45:40 2023

2 Kings 8:15

face so that he died
This means that Ben-Hadad suffocated under the wet blanket. The full meaning of this statement can be made clear. Alternate translation: "face. Ben-Hadad was unable to breathe through it, and so he died"

2 Kings 8:16

General Information:
Jehoram becomes king of Judah.

In the fifth year of Joram son of Ahab, king of Israel
This describes the time that Jehoram began to reign over Judah by stating how long Joram, the current king of Israel, had been reigning. Alternate translation: "In the fifth year that Jorman son of Ahab was king of Israel" or "In year five of the reign of Joram son of Ahab, king of Israel"

fifth year
"year 5"

Jehoram began to reign
Jehoram, son of Jehoshaphat, became the king of Judah.

2 Kings 8:17

thirty-two years old
"32 years old"

2 Kings 8:18

Jehoram walked in the ways of the kings of Israel
Here "walking" is an idiom that refers to how he lived and reigned as king. At this time in history, the recent kings of Israel had been evil kings. The full meaning of this statement can be made clear. Alternate translation: "Jehoram was an evil king, just as other kings of Israel who ruled before him had been"

as the house of Ahab was doing
Here the "house" of Ahab refers to the members of Ahab's family and his recent descendants. Ahab is Jehoram father-in-law. Alternate translation: "the same as the rest of the family of Ahab was doing"

for he had Ahab's daughter as his wife
Jehoram had married king Ahab's daughter.

what was evil in Yahweh's sight
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

2 Kings 8:19

destroy Judah
Here "Judah" is a metonym for the people who live there. Alternate translation: "destroy the people of Judah"

since he had told David that he would always give him a lamp for his descendants
"since Yahweh had told David that he would always give David a lamp for his descendants." This refers to Yahweh's promise to David that his descendants would always rule Judah. The full meaning of this statement can be made explicit. Alternate translation: "since he had told David that one of his descendants would always rule Judah"

2 Kings 8:20

the hand of Judah
Here the word "hand" refers to the control of Judah, and "Judah" refers specifically to the king of Judah. Alternate translation: "the control of the king of Judah"

they set a king over themselves
"they appointed a king to rule over themselves"

2 Kings 8:21

Then Jehoram crossed over
What was "crossed over" can be stated clearly. Alternate translation: "Then Jehoram crossed the enemy lines"

their tents
"their homes." The Judahites were living in houses in those days.

2 Kings 8:22

General Information:
King Jehoram of Judah dies and his son Ahaziah becomes king.

So Edom has been in rebellion against the rule of Judah to this present day
"So after that, Edom was no longer controlled by Judah, and it is still like that"

the rule of Judah
Here "Judah" refers to the king of Judah. Alternate translation: "the rule of the king of Judah" or "the authority of the king of Judah"

to this present day
to the time that this book was written

Libnah also revolted at the same time
Libnah rebelled against the king of Judah just as Edom had. Alternate translation: "During that same time, Libnah also rebelled against the king of Judah"

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Libnah
This is another city that was originally part of Judah. Here "Libnah" refers to the people who live there. Alternate translation: "the people of Libnah"

2 Kings 8:23

As for the other matters concerning Jehoram, all that he did
"To read more about the history of Jehoram and what he did,"

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Jehoram is in this other book. Alternate translation: "these things are written ... Judah." or "someone has written about them ... Judah."

2 Kings 8:24

Jehoram lay down with his fathers and was buried with them
Here "lay down" is a polite way of referring to someone dying. After he died, his body was buried in the same place as the bodies of his forefathers. The phrase "was buried" can be stated in active form. Alternate translation: "Jehoram died as his ancestors had died, and they buried him with his ancestors"

Then Ahaziah his son became king in his place
"Then Ahaziah, Jehoram's son, became king after he died"

2 Kings 8:25

General Information:
Ahaziah becomes king of Judah.

In the twelfth year of Joram son of Ahab, king of Israel
This describes the time that Ahaziah began to reign as king of Judah by stating how long Joram, the current king of Israel, had reigned. Alternate translation: "in the twelfth year that Joram son of Ahab was king of Israel"

twelfth year
"12th year"

2 Kings 8:26

twenty-two years
"22 years"

Athaliah ... Omri
Athaliah is the name of a woman. Omri is the name of a man.

2 Kings 8:27

Ahaziah walked in the ways of
Here "walking" refers his behavior or the way in which he lived. Alternate translation: "Ahaziah lived the same way as the others in"

the house of Ahab
Here the "house" of Ahab refers to his family. Alternate translation: "the family of Ahab"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

a son-in-law to the house of Ahab
This explains Ahaziah's family relationship to Ahab. Ahaziah's father was married to Ahab's daughter. The meaning of this can be made clear. Alternate translation: "the son of Ahab's son-in-law" or "a grandson of King Ahab"

2 Kings 8:28

Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram
The names of the three kings listed here are synecdoches and refer also to their armies that accompany them. Alternate translation: "Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram"

2 Kings 8:29

to be healed
This can be stated in active form. Alternate translation: "to heal" or "to recover"

against Hazael king of Aram
Here "Hazael" refers to himself and his army. Alternate translation: "the army of Hazael king of Aram"

Joram had been wounded
This can be stated in active form. Alternate translation: "the Arameans had wounded Joram"

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Chapter 9

1 Elisha the prophet called one of the sons of the prophets and said to him, "Gird your loins, then take this
little bottle of oil in your hand and go to Ramoth Gilead. **2** When you arrive, look for Jehu son of
Jehoshaphat son of Nimshi, and go in and make him arise up from among his companions, and conduct
him to an inner chamber. **3** Then take the bottle of oil and pour it on his head and say, 'Yahweh says this:
"I have anointed you king over Israel."' Then open the door, and run off; do not delay." **4** So the young
man, the young prophet, went to Ramoth Gilead. **5** When he arrived, behold, the captains of the army
were sitting. So the young prophet said, "I have come on an errand to you, captain." Jehu replied, "To
which of us?" The young prophet answered, "To you, captain." **6** So Jehu arose and went into the house,
and the prophet poured the oil on his head and said to Jehu, "Yahweh, the God of Israel, says this: 'I have
anointed you king over the people of Yahweh, over Israel. **7** You must kill the family of Ahab your master
so that I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh
who were murdered by the hand of Jezebel. **8** For the whole family of Ahab will perish, and I will cut off
from Ahab every male child in Israel, whether he is a slave or a free person. **9** I will make the house of
Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. **10** The dogs will
eat Jezebel in Jezreel, and there will be no one to bury her.'" Then the prophet opened the door and ran
off.

11 Then Jehu came out to the servants of his master, and one said to him, "Is everything all right? Why did
this mad fellow come to you?" Jehu answered them, "You know the man and the kinds of things he says."
12 They said, "That is a lie. Tell us." Jehu answered, "He said this and that to me, and he also said, 'This is
what Yahweh says: I have anointed you as king over Israel.'" **13** Then each of them quickly took off his
outer garment and put it under Jehu at the top of the steps. They blew the ram's horn and said, "Jehu is
king."

14 In this way Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram had been
defending Ramoth Gilead, he and all Israel, because of Hazael king of Aram, **15** but King Joram had gone
back to Jezreel to be healed of the wounds that the Arameans had given him, when he had fought against
Hazael king of Aram.

Jehu said to the servants of Joram, "If this is your opinion, then let no one escape and go out of the city, in
order to go tell this news in Jezreel." **16** So Jehu rode in a chariot to Jezreel; for Joram was resting there.
Now Ahaziah king of Judah had come down to see Joram.

17 The watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came at a
distance; he said, "I see a group of men coming." Joram said, "Take a horseman, and send him out to meet
them; tell him to say, 'Are you coming in peace?'" **18** So a man was sent on horseback to meet him; he
said, "The king says this: 'Are you coming in peace?'" So Jehu said, "What have you to do with peace?
Turn and ride behind me." Then the watchman told the king, "The messenger has met them, but he is not
coming back." **19** Then he sent out a second man on horseback, who came to them and said, "The king
says this: 'Are you coming in peace?'" Jehu answered, "What have you to do with peace? Turn and ride
behind me." **20** Again the watchman reported, "He has met them, but he is not coming back. For the way
that the chariot is being driven is the way that Jehu son of Nimshi drives; he is driving wildly."

21 So Joram said, "Get my chariot ready." They prepared his chariot, and Joram king of Israel and Ahaziah
king of Judah rode out, each in his chariot, to meet Jehu. They found him at the property of Naboth the
Jezreelite. **22** When Joram saw Jehu, he said, "Are you coming in peace, Jehu?" He answered, "What peace
is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?" **23**
So Joram turned his chariot and fled and said to Ahaziah, "There is treachery, Ahaziah." **24** Then Jehu
drew his bow with his full strength and shot Joram between his shoulders; the arrow went through his
heart, and he sank down in his chariot. **25** Then Jehu said to Bidkar his officer, "Pick him up and throw
him in the field of Naboth the Jezreelite. Think about how when you and I rode together after Ahab his
father, Yahweh placed this prophecy against him: **26** 'Yesterday I saw the blood of Naboth and the blood of
his sons—this is Yahweh's declaration—and I will surely make you pay for it on this field—this is Yahweh's
declaration. Now then, pick him up and throw him on this field, according to the word of Yahweh."

27 When Ahaziah the king of Judah saw this, he fled up the road to Beth Haggan. But Jehu followed him,
and said, "Kill him also in the chariot," and they shot him at the ascent of Gur, which is by Ibleam. Ahaziah

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fled to Megiddo and died there. **28** His servants carried his body in a chariot to Jerusalem and buried him in his tomb with his fathers in the city of David.

29 Now it was in the eleventh year of Joram son of Ahab that Ahaziah had begun to reign over Judah.

30 When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes, arranged her hair, and looked out the window. **31** As Jehu was entering the gate, she said to him, "Are you coming in peace, you Zimri, your master's murderer?" **32** Jehu looked up at the window and said, "Who is on my side? Who?" Then two or three eunuchs looked out. **33** So Jehu said, "Throw her down." So they threw Jezebel down, and some of her blood spattered on the wall and the horses, and Jehu trampled her underfoot. **34** When Jehu entered the palace, he ate and drank. Then he said, "See now to this cursed woman and bury her, for she is a king's daughter." **35** They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. **36** So they came back and told Jehu. He said, "This is the word of Yahweh which he spoke by his servant Elijah the Tishbite, saying, 'In the land at Jezreel the dogs will eat the flesh of Jezebel, **37** and the body of Jezebel will be like dung on the surface of the fields in the land at Jezreel, so that no one will be able to say, "This is Jezebel."'"

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2 Kings 9 General Notes

Structure and formatting

The life of Elisha continues in this chapter.

Special concepts in this chapter

King Jehu

Elisha told a young prophet to go and tell Jehu that God had made him the new king. Jehu killed the kings of both Israel and Judah and Jezebel, the mother of the king. (See: prophet)

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2 Kings 9:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Gird your loins

"Get ready to travel"

in your hand

The phrase "in your hand" refers to him taking the bottle with him. Alternate translation: "with you"

Ramoth Gilead

Translate the name of this city the same as you did in [2 Kings 8:28]

2 Kings 9:2

Jehu son of Jehoshaphat son of Nimshi

This means that Jehoshaphat is Jehu's father and that Nimshi is Jehoshapat's father.

companions

These are the people with whom Jehu was sitting.

conduct him to

"go along with him to" or "take him along to"

an inner chamber

"a private room"

2 Kings 9:3

General Information:

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2 Kings 9:4

General Information:

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2 Kings 9:5

behold

The writer uses the word "behold" to direct attention to what follows. If you have a way of doing this in your language, you can use it here.

the captains of the army were sitting

Jehu was sitting among the captains. You may introduce Jehu to the story here if this is necessary in your language. Alternate translation: "Jehu and some other army officers were sitting together"

To which of us

The word "us" refers to Jehu and the other army captains.

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2 Kings 9:6

General Information:
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2 Kings 9:7

General Information:
The young prophet continues to speak to Jehu, whom he had just anointed as king over Israel.

I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh
Here the "blood" of the prophets and the servants refers to their deaths. Alternate translation: "I may avenge the deaths of my servants the prophets and all the servants of Yahweh" or "so that I may punish them for murdering my servants the prophets and all the servants of Yahweh"

who were murdered by the hand of Jezebel
This can be stated in active form. Alternate translation: "whom Jezebel commanded her servants to murder" or "whose deaths were commanded by Jezebel"

by the hand of Jezebel
This means that Jezebel commanded the people to be killed. Alternate translation: "by an order from Jezebel" or "by Jezebel's command"

2 Kings 9:8

For the whole family of Ahab will perish, and I will cut off from Ahab every male child
Here to be "cut off" means to be killed. Alternate translation: "For the whole family of Ahab will perish, and I will cause every male child in his family to be killed" or "Every member of Ahab's family will die, including every male child"

every male child
This phrase is used to refer to every male, but it specifies "child" to emphasize that it includes children. Alternate translation: "every male"

2 Kings 9:9

General Information:
The young prophet continues to speak the words of Yahweh to Jehu, whom he had just anointed as king over Israel.

I will make the house of Ahab like
This means that God will destroy Ahab and his family just as he destroyed Jeroboam and Baasha and their families. Alternate translation: "I will get rid of the house of Ahab like I got rid of"

the house of
This phrase is used in this verse three times. Each time, the word "house" refers to the "family" of the man specified. Alternate translation: "the family of"

Nebat ... Ahijah
These are the names of men. Translate the name "Nebat" the same as you did in [2 Kings 3:3]

2 Kings 9:10

The dogs will eat Jezebel
This means that the dogs will eat her dead body. Alternate translation: "Dogs will eat the dead body of Jezebel"

2 Kings 9:11

the servants of his master
This refers to the other officers who were serving King Ahab.

Is everything all right
"Is everything well" or "Is everything fine." The servant wants to know if the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

mad fellow
"crazy man"

You know the man and the kinds of things he says
Jehu says that he is a young prophet and they all are familiar with the kinds of things young prophets generally say. Alternate translation: "You know what kinds of things young prophets like him say"

2 Kings 9:12

Tell us
"Tell us what he said"

He said this and that to me
"He talked about some things"

2 Kings 9:13

took off his outer garment and put it under Jehu
In this culture, putting clothing on the ground was a way of honoring the king, so that his feet would not touch the dirty ground. Alternate translation: "took off their outer clothes and put them in front of Jehu for him to walk on"

They blew the ram's horn and said
Not every man blew a ram's horn. It is likely only one man blew a ram's horn. Alternate translation: "One of them blew the ram's horn and they all said"

2 Kings 9:14

Nimshi
Translate the name of this man the same as you did in [2 Kings 9:2]

Now Joram
The word "Now" is used here to mark a stop in the main story. Here the author tells background information about about how Joram was wounded and went to recover in Jezreel.

all Israel
These refers only to the Israelite army and not to everyone who lives in Israel. Alternate translation: "he and his army" or "he and the Israelite army"

Hazael
Translate the name of this man the same as you did in [2 Kings 8:8]

2 Kings 9:15

to be healed of
This can be stated in active form. Alternate translation: "to recover from"

the wounds that the Arameans had given him
This means that he was wounded in battle with the Arameans. Alternate translation: "wounds that Joram got during the battle with the Aramean army"

against Hazael king of Aram
This refers to Hazael and his army. Alternate translation: "against Hazael king of Aram and his army"

Jehu said to the servants of Joram
This refers to the officers who were with Joram at Ramoth Gilead.

If this is your opinion
"If you are in agreement with me" Jehu uses this phrase to refer to if people are supportive of him being king and of his decisions. Alternate translation: "If you truly want me to be your king"

in order to go tell this news in Jezreel
This refers to telling Joram and his army of Jehu's plans. Alternate translation: "to warn king Joram and his army in Jezreel"

2 Kings 9:16

Now Ahaziah
The word "now" is used here to mark a stop in the main story. Here the author tells background information about Ahaziah visiting Joram.

2 Kings 9:17

watchman
guard

the company of Jehu as he came at a distance
"Jehu and his men as they were still far away"

2 Kings 9:18

What have you to do with peace?
Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. Alternate translation: "It is not your concern if I have come in peace!" or "It is not for you to know if I have come in peace!"

The messenger has met them, but he is not coming back
The watchman told King Joram that the man he sent out is not coming back with a reply to the king's question.

2 Kings 9:19

Then he sent out a second man on horseback, who came to them
"Then king Joram sent a second messenger riding a horse, who went out to meet Jehu and his army"

a second man
Joram had already sent one man. This was the next. Alternate translation: "another man"

What have you to do with peace?
Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. See how you translated this question in [2 Kings 9:18]

2 Kings 9:20

For the way that the chariot is being driven is the way that Jehu son of Nimshi drives
This may be stated in active form. Alternate translation: "Because the driver of the chariot drives the same way that Jehu son of Nimshi drives"

2 Kings 9:21

each in his chariot
"each in his own chariot"

They found him at
"When they reached Jehu, he was at"

Naboth
This is the name of a man.

Jezreelite
This refers to a person from Jezreel.

2 Kings 9:22

What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?
Jehu uses this rhetorical question to state why he is not coming in peace. This can be stated in active form. Alternate translation: "There can be no peace

as long as your mother Jezebel practices and promotes so much idolatry in the form of prostitution and witchcraft."

2 Kings 9:23

turned his chariot and fled
"turned his chariot around to try to flee"

treachery
trickery or deception

2 Kings 9:24

with his full strength
"with all of his strength" or "with all of his power"

he sank down in his chariot
Joram died from being shot with arrow. Alternate translation: "Joram fell down dead in his chariot"

2 Kings 9:25

Bidkar
This is the name of a man.

Pick him up and throw him
"Pick up his dead body and throw it" or "Take his corpse and throw it"

Think about how
"Remember"

after Ahab his father
This means that they rode in the chariot behind Ahab's chariot. Alternate translation: "behind his father Ahab's chariot"

Yahweh placed this prophecy against him
"Yahweh spoke this prophecy against Ahab"

2 Kings 9:26

I will surely make you pay for it
This means that he will punish Ahab as he deserves for the evil he has done. Alternate translation: "I will give you what you deserve for the evil you have done"

pick him up and throw him on this field
"take Joram's dead body and throw it into the field of Naboth"

according to the word of Yahweh
"to fulfill the prophecy spoken to us"

2 Kings 9:27

General Information:
This is the account of what happened to Ahaziah, the king of Judah, after Jehu killed Joram.

saw this
"saw what happened to Joram"

Beth Haggan ... Gur ... Ibleam ... Megiddo
These are the names of places.

at the ascent of Gur
The word "ascent" means that they were going up hill while travelling on the road to Gur. Alternate translation: "on the road leading up to Gur"

2 Kings 9:28

his fathers
"his ancestors"

2 Kings 9:29

in the eleventh year of Joram son of Ahab
This describes the time that Ahaziah began to reign by stating how long the current king of Israel had reigned. Alternate translation: "in the eleventh year that Joram son of Ahab was king of Israel"

eleventh year
"11th year"

2 Kings 9:30

painted her eyes, arranged her hair
"put on makeup, made her hair look nice"

2 Kings 9:31

Are you coming in peace, you Zimri, your master's murderer?
Jezebel uses this rhetorical question to accuse Jehu of not coming peacefully. This can be written as a statement. Alternate translation: "You are certainly not coming in peace, you Zimri, your master's murderer!"

you Zimri, your master's murderer
Here Jezebel calls Jehu "Zimri" to say that he is a murderer. Zimri was a commander of the army of Israel who murdered the king of Israel because he wanted to be king. Alternate translation: "you murdered your master, just like Zimri murdered his master"

Zimri
This is the name of a man.

2 Kings 9:32

Who is on my side
To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "Who is loyal to me"

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2 Kings 9:33

Throw her down
Jehu was telling the eunuchs to throw Jezebel out of the window.

So they threw Jezebel down
The eunuchs threw Jezebel out of the high window and she died when she hit the ground.

Jehu trampled her underfoot
This means that he drove his horses over her body. Alternate translation: "Jehu's horses that were pulling his chariot trampled her body under their feet"

2 Kings 9:34

See now to
The phrase "see now to" means to give your attention to whatever is specified. Alternate translation: "Now go to"

for she is a king's daughter
Since Jezebel was the daughter of a king, it was necessary to bury her properly. Alternate translation: "because she is a king's daughter and therefore should be buried properly"

2 Kings 9:35

they found no more of her than
"they found no more of her body than" This can be stated in positive form. Alternate translation: "all they found that was left of her body were"

the palms of her hands
The palm is the inner part of the hand.

2 Kings 9:36

the Tishbite
This refers to someone from the city of Tishbe. See how you translated this in [2 Kings 1:3]

2 Kings 9:37

the body of Jezebel will be like dung on the surface of the fields ... so that no one will be able to say
This speaks of the pieces of Jezebel's body being scattered in the field as if they were dung spread in the field. Since the pieces of her body were so small and spread out there was nothing that could be collected and buried. Alternate translation: "the pieces of Jezebel's body will be scattered like dung in the fields ... so that no one will be able to recognize them and say"

dung
manure, specifically dung used as a fertilizer

so that no one will be able to say, "This is Jezebel."
"so that no one will be able to recognize her body." or "so no one will be able to tell this was Jezebel."

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Chapter 10

1 Now Ahab had seventy descendants in Samaria. Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, including the elders and the guardians of Ahab's descendants, saying, **2** "Your master's descendants are with you, and you also have chariots and horses and a fortified city and armor. So then, as soon as this letter comes to you, **3** select the best and most deserving of your master's descendants and set him on his father's throne, and fight for your master's royal line." **4** But they were terrified and said among themselves, "See, the two kings could not stand before Jehu. So how can we stand?" **5** Then the man who was in charge of the palace, and the man who was over the city, and the elders also, and they who raised the children, sent word back to Jehu, saying, "We are your servants. We will do everything that you command us. We will not make any man king. Do what is good in your eyes." **6** Then Jehu wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, you must take the heads of the men of your master's descendants, and come to me to Jezreel by tomorrow this time." Now the king's descendants, seventy in number, were with the important men of the city, who were bringing them up. **7** So when the letter came to them, they took the king's sons and killed them, seventy persons, put their heads in baskets, and sent them to Jehu in Jezreel. **8** A messenger came to Jehu, saying, "They have brought the heads of the king's sons." So he said, "Put them in two heaps at the entrance of the gate until the morning." **9** In the morning Jehu went out and stood, and said to all the people, "You are innocent. See, I plotted against my master and killed him, but who killed all these? **10** Now you should certainly realize that no part of Yahweh's word, the word that he spoke concerning the family of Ahab, will fall to the ground, for Yahweh has done what he spoke about through his servant Elijah." **11** So Jehu killed all who remained in the family of Ahab in Jezreel, and all his important men, his close friends, and his priests, until no survivor remained to him.

12 Then Jehu arose and left; he went to Samaria. As he was arriving at Beth Eked of the Shepherds, **13** he met brothers of Ahaziah king of Judah. Jehu said to them, "Who are you?" They answered, "We are brothers of Ahaziah, and we are going down to greet the children of the king and the children of Queen Jezebel." **14** Jehu said to his own men, "Take them alive." So they took them alive and killed them at the well of Beth Eked, all forty-two men. He did not leave any of them alive.

15 When Jehu had left there, he met Jehonadab son of Rekab coming to meet him. Jehu greeted him and said to him, "Is your heart with me, as my heart is with yours?" Jehonadab answered, "It is." Jehu said, "If it is, give me your hand." So he gave Jehu his hand, and Jehu took Jehonadab up with him into the chariot. **16** Jehu said, "Come with me and see my zeal for Yahweh." So he had Jehonadab ride along with him in his chariot. **17** When he came to Samaria, Jehu killed all who remained from Ahab's descendants in Samaria, until he had destroyed Ahab's royal line, just as was told them before by the word of Yahweh, which he had spoken to Elijah.

18 Then Jehu gathered all the people together and said to them, "Ahab served Baal a little, but Jehu will serve him much. **19** Now therefore call to me all the prophets of Baal, all his worshipers, and all his priests. Let no one be left out, for I have a great sacrifice to offer to Baal. Whoever does not come will not live." But Jehu did this deceitfully, with the intent to kill the worshipers of Baal. **20** Jehu said, "Announce that there will be an assembly for Baal." So they announced it. **21** Then Jehu sent throughout all Israel and all the worshipers of Baal came, so that there was not a man left who did not come. They came into the temple of Baal, and it was filled from one end to another. **22** Jehu said to the man who kept the priest's wardrobe, "Bring out robes for all the worshipers of Baal." So the man brought out robes to them. **23** So Jehu went with Jehonadab son of Rekab into the house of Baal, and he said to the worshipers of Baal, "Search and make sure that there is no one here with you from the servants of Yahweh, but the worshipers of Baal alone." **24** Then they went in to offer sacrifices and burnt offerings. Now Jehu had chosen eighty men who were standing outside, and he told them, "If any of the men whom I bring into your hands escapes, whoever lets that man escape, his life will be taken for the life of the one who escaped."

25 So then as soon as Jehu finished offering the burnt offering, he said to his bodyguards and to the officers, "Go in and kill them. Let no one come out." So they killed them with the edge of the sword, and the bodyguards and the officers threw them out and went into the inner room of the house of Baal. **26** They dragged out the stone pillars that were in the house of Baal, and they burned them. **27** Then they broke down the pillar of Baal, and destroyed the house of Baal and made it a latrine, which it is to this day. **28** That is how Jehu destroyed Baal worship from Israel.

generated on Tue Oct 24 10:45:40 2023

29 But Jehu did not leave the sins of Jeroboam son of Nebat, by which he made Israel sin—that is, the worship of the golden calves in Bethel and Dan. **30** So Yahweh said to Jehu, "Because you have done well in executing what was right in my eyes, and have done to the house of Ahab according to all that was in my heart, your descendants will sit on the throne of Israel to the fourth generation." **31** But Jehu took no care to walk in the law of Yahweh, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, by which he made Israel sin.

32 In those days Yahweh began to cut off regions from Israel, and Hazael defeated the Israelites at the borders of Israel, **33** from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the Valley of the Arnon, through Gilead to Bashan. **34** As for the other matters concerning Jehu, and all that he did, and all his power, are they not written in the book of the events of the kings of Israel? **35** Jehu lay down with his ancestors, and they buried him in Samaria. Then Jehoahaz his son became king in his place. **36** The time that Jehu reigned over Israel in Samaria was twenty-eight years.

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2 Kings 10 General Notes

Special concepts in this chapter

God's prophecy against the family of Ahab was fulfilled. Jehu killed all of Ahab's descendants and all the worshipers of Baal. (See: prophet and fulfill)

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2 Kings 10:1

seventy descendants
"70 descendants"

Jehu wrote letters and sent them to Samaria
This means that Jehu sent a messenger to deliver the letters. Alternate translation: "Jehu wrote letters and sent a messenger to deliver them in Samaria"

2 Kings 10:2

General Information:
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2 Kings 10:3

set him on his father's throne
Here, sitting on the king's throne means to be appointed as king. Alternate translation: "make him king in his father's place"

for your master's royal line
"your master's descendants." Here the man that they selected to be king is referred to as Ahab's royal line of descendants. Alternate translation: "to defend your master's descendant" or "to defend him"

2 Kings 10:4

But they were terrified
"Then they were very afraid"

the two kings
"two kings, Joram and Ahaziah"

could not stand before Jehu
Here "stand" means to be able to endure under trouble. Alternate translation: "could not endure against Jehu" or "could not resist Jehu"

So how can we stand?
The descendants use the rhetorical question to imply that they cannot stand against Jehu. Alternate translation: "We cannot stand against him either!" or "We cannot resist him either!"

2 Kings 10:5

the man who was over the city
"the mayor of the city." Here to be "over" something means to have authority and responsibility over it. Alternate translation: "the man who was in charge of the city"

they who raised the children
This refers to the people who raised the king's children. Alternate translation: "they who raised the king's children"

Do what is good in your eyes
Here Jehu's "eyes" refer to his "sight." His "sight" refers to what he thinks. Alternate translation: "Do what you judge to be right" or "Do whatever you think is the best"

2 Kings 10:6

wrote a letter the second time to them
Joram had written one letter. This was the next. Alternate translation: "again wrote a letter to them" or "wrote another letter to them"

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on my side
To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "loyal to me"

listen
to hear and obey

to my voice
Here Jehu's "voice" refer to what he says. Alternate translation: "to what I say"

you must take the heads ... and come to me
It is implied that they are to bring the heads of the Ahab's descendant and present them to Jehu. Alternate translation: "you must take the heads ... and bring them to me"

you must take the heads of the men of your master's descendants
This refers to killing them and removing their heads. Alternate translation: "kill your master's descendants and cut off their heads"

seventy in number
"70 in number"

who were bringing them up
This means that they were supervising them and teaching them. Alternate translation: "who were raising them" or "who were supervising them"

2 Kings 10:7

seventy persons
"70 persons"

sent them to Jehu
This means that they sent people to deliver the baskets to Jehu. Alternate translation: "sent people to take them to Jehu"

2 Kings 10:8

of the king's sons
"of Ahab's descendants"

2 Kings 10:9

Jehu went out and stood
"Jehu went to the city gate and stood before the people"

You are innocent
It can be stated clearly what they were innocent of. Possible meanings are 1) Alternate translation: "You are innocent of what happened to Joram" or 2) this means that they are not held responsible for the deaths of Joram's family. Alternate translation: "You are innocent of what happened to Joram and his family" or "You are innocent of this matter"

See
Jehu uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen" or "Hear my words"

but who killed all these?
Jehu uses a rhetorical question to cause the people to think deeply about the situation. This can be written as a statement. Possible meanings are 1) Alternate translation: "but the men of Samaria are responsible for killing Ahab's 70 descendants" or 2) Alternate translation: "but it was Yahweh's will for these men to die"

2 Kings 10:10

certainly realize
"understand" or "be aware of the fact that"

no part of Yahweh's word ... will fall to the ground
This speaks of everything happening that Yahweh has said will happen as if it were something that did not die and fall to the ground. Alternate translation: "No part of Yahweh's word ... will fail" or "every part of Yahweh's word ... will happen"

Yahweh has done
This speaks of Yahweh causing Ahab's descendants to be killed as if he killed them himself. Alternate translation: "Yahweh has caused to happen"

2 Kings 10:11

So Jehu killed all ... and his priests
Jehu did not kill all of these people personally, rather he commanded for them to be killed. Alternate translation: "So Jehu commanded for all ... to be killed" or "So Jehu commanded for all ... to die"

all who remained
"all who were alive" or "all who were left"

until no survivor remained to him
This means that none of Ahab's family, friends, and loyal officials were alive. Alternate translation: "until all of his people were dead"

2 Kings 10:12

Beth Eked of the shepherd
This was the name of a place where sheep were sheared.

2 Kings 10:13

going down to greet
"going to visit"

the children of the king
"the children of King Joram"

generated on Tue Oct 24 10:45:40 2023

2 Kings 10:14

Take them alive
This means to capture them, but not to kill them. Alternate translation: "Seize them" or "Capture them"

So they took them alive
"So they captured them"

forty-two men
"42 men"

He did not leave any of them alive
This can be stated in positive form. Alternate translation: "He killed all of them"

2 Kings 10:15

Jehonadab son of Rekab
This is the name of a man.

Is your heart with me, as my heart is with yours? ... "It is."
Here a person's "heart" refers to their loyality. If a person's loyalty is "with someone," it means that they are loyal to that person. Alternate translation: "Will you be loyal to me, as I will be loyal to you? ... 'I will.'"

If it is, give me your hand
"If so, put your hand in mine" or "If so, let us shake hands" In many cultures, when two people shake hands, it confirms their agreement.

2 Kings 10:16

see my zeal
The word "zeal" may be expressed as an adjective. Alternate translation: "see how zealous I am"

2 Kings 10:17

royal line
"entire royal family"

just as was told them before by the word of Yahweh, which he had spoken to Elijah
This can be stated in active form. Alternate translation: "to fulfill the prophecy that Elijah had spoken, which Yahweh gave to him"

2 Kings 10:18

gathered all the people together
"called all the people and had them come to where he was"

all the people together
all the people of the city of Samaria

serve him much
"serve him much more than Ahab did"

2 Kings 10:19

Let no one be left out
"Do not leave anyone out"

Whoever does not come will not live
This means that if they do not come they will be executed. Alternate translation: "We will execute anyone who does not come"

2 Kings 10:20

Announce that there will be an assembly for Baal
"Tell the people to come for an assembly to honor Baal." The messengers were to tell that there would be an assembly and when it would take place.

2 Kings 10:21

Then Jehu sent
This means that he sent messengers to take this message throughout the land. Alternate translation: "Then Jehu sent messengers" or "Then Jehu sent the message"

so that there was not a man left who did not come
This can be stated in positive form. Alternate translation: "so that every worshiper of Baal was there" or "so that every man came"

it was filled
This can be stated in active form. Alternate translation: "they filled it"

2 Kings 10:22

who kept the priest's wardrobe
Here "to keep" something means to care for it and oversee it. Alternate translation: "who was in charge of the priest's wardrobe" or "who cared for the priest's wardrobe"

2 Kings 10:23

he said to the worshipers of Baal
"Jehu said to the people who were in the temple to worship Baal"

but the worshipers of Baal alone
"but that only worshipers of Baal are here"

2 Kings 10:24

If any of the men whom I bring into your hands escapes
Here the "hands" of the men refer to their "control." By being stationed around the temple they were in control of the situation and it was up to them whether people were able to escape or not. Alternate translation: "If any of these men that I brought into your control escapes" or "If any of the men that are inside gets away"

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whoever lets that man escape, his life will be taken for the life of the one who escaped
"we will kill the man who let him escape"

his life will be taken
This can be stated in active form. This is a polite way to refer to a person being killed. Alternate translation: "we will take his life" or "we will kill him"

for the life of the one
"in exchange for the life of the man." Here this man is referred to by his "life" to emphasize that he did not die. Alternate translation: "for the man"

2 Kings 10:25

he said to his bodyguards and to the officers
You may need to state that Jehu came out of the temple before he spoke to the guard. Alternate translation: "he went back outside of the temple of Baal and said to his bodyguards and to the officers"

with the edge of the sword
The men used swords to kill the worshipers of Baal. This phrase refers to their swords. Alternate translation: "with their swords"

threw them out
This means that threw the dead bodies of the people out of the temple. Alternate translation: "threw their dead bodies out of the temple"

2 Kings 10:26

General Information:
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2 Kings 10:27

made it a latrine
"made it a public toilet" A latrine is a bathroom, or a toilet area, usually for a camp or buildings used to house soldiers.

which it is to this day
This means that something has remained in a certain condition until the present time. Alternate translation: "and since then it has always been that way"

2 Kings 10:28

General Information:
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2 Kings 10:29

did not leave the sins of Jeroboam son of Nebat
This speaks of Jehu committing the same sins that Jeroboam committed, as if Jeroboam's sins were a place that Jehu did not leave. Alternate translation: "did not stop committing the kinds of sins that Jeroboam son of Nebat had committed"

Nebat
See how you translated this man's name in [2 Kings 3:3]

2 Kings 10:30

in executing
"in carrying out" or "in accomplishing"

what was right in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what I judge to be right" or "what I consider to be right"

the house of Ahab
Here Ahab's "house" refers to his "family." Alternate translation: "the family of Ahab"

all that was in my heart
Here the "heart" represents "desire." Alternate translation: "all that I desired for you to do" or "all that I wanted you to do"

sit on the throne
Sitting on the throne represents ruling as king. Alternate translation: "be the kings"

to the fourth generation
This refers to his son, grandson, great-grandson, and great-great-grandson. Alternate translation: "to the 4th generation" or "for four more generations"

2 Kings 10:31

Jehu took no care to walk in the law of Yahweh
Here "walking" refers to "living." Alternate translation: "Jehu was not careful to live according to the law of Yahweh"

with all his heart
Here the "heart" refers to a person's will and desire. Alternate translation: "in everything that he did" or "with all of his will"

He did not turn away from the sins of Jeroboam
To "turn away" from something means to stop doing it. Alternate translation: "Jehu did not stop from sinning in the same ways as Jeroboam"

2 Kings 10:32

began to cut off regions from Israel
"began to cause the territory controlled by Israel to become smaller"

regions
areas of land

generated on Tue Oct 24 10:45:40 2023

Hazael defeated
Here "Hazael" refers to himself and his army. Alternate translation: "Hazael and his army" or "King Hazael's Aramean army"

Hazael
See how you translated this king's name in [2 Kings 8:8]

2 Kings 10:33

from the Jordan eastward
"from the land east of the Jordan"

Aroer ... Bashan
These are all names of places.

the Arnon
"the Arnon River" This is the name of a river.

2 Kings 10:34

are they not written in the book of the events of the kings of Israel?
This rhetorical question can be written as a statement. See how this phrase is translated in [2 Kings 1:18]

2 Kings 10:35

Jehu lay down with his ancestors, and they buried him in Samaria
This is a polite way of saying that he died. This speaks of him being buried where his ancestors were buried as if he were sleeping with them. Alternate translation: "Jehu died and they buried him in Samaria, where they had also buried his ancestors"

Jehoahaz
This is the name of a man.

2 Kings 10:36

The time that Jehu reigned over Israel in Samaria was twenty-eight years
"Jehu reigned over Israel in Samaria for twenty-eight years"

twenty-eight years
"28 years"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children. **2** But Jehosheba, a daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed. **3** He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land.

4 In the seventh year, Jehoiada sent messages and brought the commanders of hundreds of the Carites and of the guard, and brought them to himself, into the temple of Yahweh. He made a covenant with them, and he made them swear an oath in the house of Yahweh. Then he showed them the king's son. **5** He commanded them, saying, "This is what you must do. A third of you who come on the Sabbath will keep watch over the king's house, **6** and a third will be at the Sur Gate, and a third at the gate behind the guardhouse. You shall guard the guardhouse of the temple." **7** The two other groups who are not serving on the Sabbath, you must keep the watch over the house of Yahweh for the king. **8** You must surround the king, every man with his weapons in his hand. Whoever enters within your ranks, let him be killed. You must stay with the king when he goes out, and when he comes in.

9 So the commanders of hundreds obeyed everything Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to stop serving on that Sabbath; and they came to Jehoiada the priest. **10** Then Jehoiada the priest gave the commanders of hundreds the spears and shields that belonged to King David and that were in the house of Yahweh. **11** So the guards stood, each man with his weapon in his hand, from the right side of the temple to the left side, near the altar and the temple, surrounding the king. **12** Then Jehoiada brought out the king's son Joash, put the crown on him, and gave him the covenant decrees. Then they made him king and anointed him. They clapped their hands and said, "Long live the king!"

13 When Athaliah heard the noise of the guard and of the people, she came to the people in the house of Yahweh. **14** She looked, and, behold, the king was standing by the pillar, as the custom was, and the captains and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her clothes and shouted, "Treason! Treason!" **15** Then Jehoiada the priest ordered the commanders of hundreds who were over the army, saying, "Bring her out between the ranks. Anyone who follows her, kill him with the sword." For the priest had said, "Do not let her be killed in the house of Yahweh." **16** So they seized her as she reached the horses' entrance to the king's house, and there she was killed.

17 Then Jehoiada made a covenant between Yahweh and the king and people, that they should be Yahweh's people, and also between the king and the people. **18** So all the people of the land went to the house of Baal and tore it down. They smashed Baal's altars and his idol figures to pieces, and they killed Mattan, the priest of Baal, in front of those altars. Then Jehoida the priest appointed guards over the temple of Yahweh. **19** Jehoida took with him the commanders of hundreds, the Carites, the guard, and all the people of the land, and together they brought down the king from the house of Yahweh and they went into the king's house, entering by way of the gate of the guards. Joash took his place on the royal throne. **20** So all the people of the land rejoiced, and the city was quiet after Athaliah had been killed with the sword at the king's house.

21 Joash was seven years old when he began to reign.

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2 Kings 11 General Notes

Structure and formatting

This chapter is the beginning of the story of the spiritual revival in Judah under Joash. The people returned to properly worshiping Yahweh. (See: spirit)

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Special concepts in this chapter

Athaliah's evil actions
The mother of the king of Judah, Athaliah, killed all the royal children so that she could rule. She was not able to kill the baby Joash because his aunt hid him in the temple. When Joash was seven years old, the chief priest conspired with the army and made Joash king. They killed Athaliah and destroyed the temple of Baal. (See: temple)

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2 Kings 11:1

Athaliah
This is the name of a woman.

saw that her son was dead
"became aware that her son was dead"

she arose and killed all the royal children
Athaliah did not personally kill the children. Alternate translation: "she commanded her servants to kill all the members of Ahaziah's family who might become king"

2 Kings 11:2

took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.
"took Ahaziah's very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed"

Jehosheba
This is the name of a woman.

Joash
This is the name of a man.

2 Kings 11:3

He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land
This can be stated in active form. Alternate translation: "Joash and Jehosheba hid him in the house of Yahweh for six years while Athaliah ruled the land"

land
This is a metonym for the people who live in the land. Alternate translation: "people of Judah"

2 Kings 11:4

Connecting Statement:
This continues the story of what happens after Joash, the son of King Azahiah, was hidden in the temple after all King Azahiah's other descendants were killed.

In the seventh year
"In the seventh year of Athaliah's reign" or "In year 7 of Athaliah's reign"

Jehoiada
the high priest

the commanders of hundreds
The phrases "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions"

Carites
This is the name of a particular group of the royal guards.

brought them to himself
"had them come to meet with him." Jehoiada, the high priest, had these military men report to him at the temple.

Then he showed them the king's son
Jehoiada revealed to them that Joash, King Azahiah's son, was still alive.

2 Kings 11:5

General Information:
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2 Kings 11:6

General Information:
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2 Kings 11:7

General Information:
Jehoiada continues giving directions to the soldiers who will protect King Joash.

for the king
They were to keep watch for the purpose of protecting the king from harm. Alternate translation: "in order to protect King Joash"

generated on Tue Oct 24 10:45:40 2023

2 Kings 11:8

Whoever enters within your ranks
"Anyone who tries to go past you while you are protecting King Joash." A rank refers to a line of soldiers.

let him be killed
This can be stated in active form. Alternate translation: "you must kill him"

You must stay with the king when he goes out, and when he comes in
These two opposite things are a merism that refers to everything the king does. Alternate translation: "You must stay near the king at all times"

2 Kings 11:9

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Each one
"Each commander"

2 Kings 11:10

were in the house of Yahweh
"were stored in the temple"

2 Kings 11:11

from the right side of the temple to the left side, near the altar and the temple
Some versions translate the first two occurrences of "temple" as "palace." These versions say, "from the right side of the palace to the left side of the palace, near the altar and the temple."

2 Kings 11:12

brought out the king's son Joash
Jehoiada, the high priest, brought king Ahaziah's son, Joash, out from the temple apartment where he had been raised in hiding.

gave him the covenant decrees
"presented him with the book of the law"

anointed him
The priest poured olive oil on the head of Joash as a symbol that he was now the king. Alternate translation: "poured some olive oil on Joash's head"

clapped their hands
Clapping their hands was a sign of the happiness of the people at the anointing of the new king.

2 Kings 11:13

the noise of the guard
This refers to the noise made by all the soldiers.

she came to the people in the house of Yahweh
"she came to where the people had gathered at the temple"

2 Kings 11:14

She looked, and, behold, the king was standing
"When she arrived, she was surprised to see King Joash standing"

by the pillar
"by one of the pillars of the temple"

as the custom was
"which was the usual place for the king to stand"

the trumpeters
"the people who played the trumpets"

Athaliah tore her clothes
She tore her clothes to express that she was very upset and angry.

Treason! Treason!
"You are traitors! You have betrayed me!"

2 Kings 11:15

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Bring her out between the ranks
"Take her away between two rows of guards" or "Lead her away with a row of soldiers on each side of her." Ranks are lines or rows of soldiers.

Anyone who follows her
It is implied that a person who followed her would be trying to help her. Alternate translation: "Anyone who follows to try to rescue her"

generated on Tue Oct 24 10:45:40 2023

2 Kings 11:16

they seized her as she reached the horses' entrance to the king's house
Some versions translate this as "the guards seized her and took her to the palace, to the place where horses enter the courtyard."

the horses' entrance to the king's house
"where the horses enter the palace grounds"

2 Kings 11:17

also between the king and the people
"also made a covenant between the king and the people"

2 Kings 11:18

all the people of the land
This is a generalization to show that a large group of people tore down the temple of Baal. Alternate translation: a large number of the people of the land"

the house of Baal
"the temple of Baal"

Mattan
This is the name of a male priest.

2 Kings 11:19

General Information:
They take the new king, Joash, from the temple to the palace.

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Carites
This is the name of a particular group of the royal guards.

brought down the king from the house of Yahweh and they went into the king's house
"brought the king from the temple to the palace"

2 Kings 11:20

all the people of the land rejoiced
This is a generalization. It is possible that some did not rejoice. Alternate translation: "many people in the land rejoiced"

the city was quiet
"the city was calm" or "the city was peaceful"

2 Kings 11:21

Joash was seven years old
"Joash was 7 years old"

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Chapter 12

1 In the seventh year of Jehu, the reign of Joash began; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. **2** Joash did what was right in the eyes of Yahweh all the time, because Jehoiada the priest was instructing him. **3** But the high places were not taken away. The people still sacrificed and burned incense on the high places.

4 Joash said to the priests, "All the money that is brought in as sacred offerings into the house of Yahweh, that money for which each person is assessed—whether it is the money collected in the census, or the money received from personal vows, or the money brought in by people motivated by Yahweh in their hearts to give— **5** the priests should receive the money from one of their treasurers and repair whatever damage is found in the temple." **6** But by the twenty-third year of King Joash, the priests had not repaired anything in the temple. **7** Then King Joash called for Jehoiada the priest and for the other priests; he said to them, "Why have you not repaired anything in the temple? Now take no more money from your taxpayers, but take what has been collected for repairs of the temple and give it to those who can make the repairs." **8** So the priests consented to take no more money from the people and not repair the temple themselves.

9 Then, Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of Yahweh. The priests who were guarding the temple entrance put into it all the money that was brought to the house of Yahweh. **10** Whenever they saw that there was much money in the chest, the king's scribe and the high priest would come and put the money in bags and then count it, the money found in the temple of Yahweh. **11** They gave the money that was weighed out into the hands of men who took care of the temple of Yahweh. They paid it out to the carpenters and the builders who worked on the temple of Yahweh, **12** and to the masons and the stonecutters, for buying timber and cutting stone to repair the temple of Yahweh, and for all that was needed to be paid to repair it. **13** But the money that was brought into the house of Yahweh did not pay to make for it any silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing. **14** They gave this money to those who did the work of repairing the house of Yahweh. **15** In addition, they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen, because these men practiced faithfulness. **16** But the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh, because it belonged to the priests.

17 Then Hazael king of Aram attacked and fought against Gath, and took it. Hazael then turned to attack Jerusalem. **18** Joash king of Judah took all the things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had set apart, and what he had set apart, and all the gold that was found in the storerooms of the houses of Yahweh and of the king and he sent them to Hazael king of Aram. Then Hazael went away from Jerusalem.

19 As for the other matters concerning Joash, all that he did, are they not written in the book of the events of the kings of Judah? **20** His servants arose and plotted together; they attacked Joash in Beth Millo, on the way that goes down to Silla. **21** Jozabad [1] son of Shimeath, and Jehozabad son of Shomer, his servants, attacked him, and he died. They buried Joash with his ancestors in the city of David, and Amaziah, his son, became king in his place.

Footnotes

12:21 [1]Some ancient copies have

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2 Kings 12 General Notes

Structure and formatting

This chapter is the end of the story of the revival in Judah under Joash.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Temple
Joash repaired the temple. In many ways, the temple represents the relationship between the people and Yahweh. (See: temple)

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2 Kings 12:1

In the seventh year of Jehu
"During year 7 of the reign of Jehu over Israel"

the reign of Joash began
"Joash began to reign over Judah"

Zibiah
This was the name of a woman.

Zibiah, of Beersheba
"Zibiah, from the city of Beersheba"

2 Kings 12:2

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

instructing him
"teaching him"

2 Kings 12:3

But the high places were not taken away
This can be stated in active form. Alternate translation: "But the people did not destroy the high places"

The people still sacrificed and burned incense on the high places
Yawheh forbid the people to worship at these place. This can be made explicit. Alternate translation: "The people continued to go to places that were unacceptable to Yahweh, to make sacrifices and burn incense"

2 Kings 12:4

the money that is brought in as sacred offerings into the house of Yahweh
This refers to money that people gave to support the temple. This money came in three forms that are described in the rest of the sentence.

2 Kings 12:5

General Information:
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2 Kings 12:6

by the twenty-third year of King Joash
"when Joash had been king for twenty three years"

2 Kings 12:7

Why have you not repaired anything in the temple?
Joash asks this question to rebuke the priests. Alternate translation: "You should have been repairing the temple!"

give it to those who can make the repairs
"pay workers who will do the repairs"

2 Kings 12:8

General Information:
This page has intentionally been left blank.

2 Kings 12:9

on the right side as one comes into the house of Yahweh
"on the right side of the entrance to the temple"

put into it
"put into the chest" or "put in the box"

the money that was brought
This can be stated in active form. Alternate translation: "the money that people brought"

2 Kings 12:10

put the money in bags and then count it
Many versions put this in a more logical order such as "count the money and put it in bags."

put the money in bags
Possible meanings are 1) "put the money in bags" or 2) "tied up the money in bags" .

the money found
"the money that they found in the chest"

2 Kings 12:11

weighed out
"counted"

into the hands of men
Here "hands" refers to the men. Alternate translation: "to men"

generated on Tue Oct 24 10:45:40 2023

who took care of the temple
"who repaired the temple"

carpenters
people who build and repair things made of wood

2 Kings 12:12

masons
people who build with stone

stonecutters
people who cut stones into the correct size and shape

for buying timber and cutting stone
"to buy wood and to cut stone"

for all that was needed to be paid to repair it
"to pay for all of the needed repairs"

2 Kings 12:13

did not pay to make for it any
"was not spent to pay for any of the temple's"

silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing
These are items that would have been used by the priests for various temple tasks, such as sacrifices or festivals.

2 Kings 12:14

General Information:
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2 Kings 12:15

they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen
This can be stated in active form. Alternate translation: "they did not require the men who received the money and paid the workmen for the repairs to account for the money"

to be accounted for
to keep a record of how much money was received and spent

2 Kings 12:16

the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh
It is implied that this money was not used for the repairs. This can be stated in active form. Alternate translation: "they did not use the money from the guilt offerings and the sin offerings to pay for the repairs to the temple of Yahweh"

2 Kings 12:17

Hazael king of Aram attacked ... Hazael then turned to attack
This refers to Hazael's army as well as to Hazael. Alternate translation: "Hazael king of Aram and his army attacked ... Then they turned to attack"

Hazael
This is the name of the king of the country of Syria.

took it
"defeated and took control of it"

2 Kings 12:18

Jehoshaphat and Jehoram and Ahaziah, his fathers
These men were previous kings of Judah.

set apart
"dedicated"

the gold that was found in the storerooms
"the gold that was stored in the storerooms"

Then Hazael went away from Jerusalem
The gifts Joash gave Hazael convinced him not to attack Jerusalem. This can be made explicit. Alternate translation: "So Hazael stopped attacking Jerusalem and left"

2 Kings 12:19

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 12:20

Silla
The location of this place is unknown.

2 Kings 12:21

Jozabad ... Shimeath ... Jehozabad ... Shomer ... Amaziah
These are names of men.

with his ancestors
"in the place where his ancestors were buried"

became king in his place
"became the next king of Judah"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria; he reigned seventeen years. **2** He did what was evil in the sight of Yahweh and followed the sins of Jeroboam son of Nebat, who caused Israel to sin; and Jehoahaz did not turn away from them. **3** The anger of Yahweh burned against Israel, and he gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael. **4** So Jehoahaz implored Yahweh, and Yahweh listened to him because he saw the oppression of Israel, how the king of Aram was oppressing them. **5** So Yahweh gave Israel a rescuer, and they escaped from the hand of the Arameans, and the people of Israel began to live in their tents as they had before. **6** Nevertheless, they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, and they continued in them; and the Asherah pole remained in Samaria. **7** The Arameans left Jehoahaz with only fifty horsemen, ten chariots, and ten thousand footmen, for the king of Aram had destroyed them and made them like the chaff at threshing time. **8** As for the other matters concerning Jehoahaz, and all that he did and his power, are they not written in the book of the events of the kings of Israel? **9** So Jehoahaz lay down with his ancestors, and they buried him in Samaria. Jehoash his son became king in his place.

10 In the thirty-seventh year of Joash king of Judah, the reign of Jehoash son of Jehoahaz began over Israel in Samaria; he reigned sixteen years. **11** He did what was evil in the sight of Yahweh. He did not leave behind any of the sins of Jeroboam son of Nebat, by which he had made Israel to sin, but he walked in them. **12** As for the other matters concerning Jehoash, and all that he did, and his might by which he fought against Amaziah king of Judah, are they not written in the book of the events of the kings of Israel? **13** Jehoash lay down with his ancestors, and Jeroboam sat on his throne. Jehoash was buried in Samaria with the kings of Israel.

14 Now Elisha became sick with an illness by which he later died, so Jehoash the king of Israel came down to him and wept over him. He said, "My father, my father, the chariots of Israel and the horsemen are taking you away!" **15** Elisha said to him, "Pick up a bow and some arrows," so Joash picked up a bow and some arrows. **16** Elisha said to the king of Israel, "Put your hand on the bow," so he put his hand on it. Then Elisha laid his hands on the king's hands. **17** Elisha said, "Open the window eastward," so he opened it. Then Elisha said, "Shoot!", and he shot. Elisha said, "This is Yahweh's arrow of victory, the arrow of victory over Aram, for you will attack the Arameans in Aphek until you have consumed them." **18** Then Elisha said, "Take the arrows," so Joash took them. He said to the king of Israel, "Strike the ground with them," and he struck the ground three times, then stopped. **19** But the man of God was angry with him and said, "You should have hit the ground five or six times. Then you would have attacked Aram until you annihilated it, but now you will attack Aram only three times."

20 Then Elisha died, and they buried him. Now marauding bands of Moabites invaded the land at the beginning of the year. **21** As they were burying a certain man, they saw a marauding band of Moabites, so they threw the body into Elisha's grave. As soon as the man touched Elisha's bones, he revived and stood up on his feet.

22 Hazael king of Aram oppressed Israel all the days of Jehoahaz. **23** But Yahweh was gracious to Israel, and had compassion on them and concern for them, because of his covenant with Abraham, Isaac, and Jacob. So Yahweh did not destroy them, and he still has not driven them away from his presence. **24** Hazael king of Aram died, and Ben-Hadad his son became king in his place. **25** Jehoash son of Jehoahaz took back from Ben-Hadad son of Hazael the cities that had been taken from Jehoahaz his father by war. Jehoash attacked him three times, and he recovered those cities of Israel.

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2 Kings 13 General Notes

Structure and formatting

This is the last chapter about Elisha.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Elisha's death
The king of Israel is upset when Elisha is dying. Elisha assures him that he will have three victories over Aram.

Important figures of speech in this chapter

Metaphor
The king compares the protection that Elisha had given Israel to "The chariot of Israel and the horsemen."

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2 Kings 13:1

In the twenty-third year of Joash son of Ahaziah king of Judah
"After Joash had been ruling Judah for almost 23 years"

reign over Israel in Samaria
"rule over the kingdom of Israel located in Samaria"

he reigned seventeen years
"Jehoahaz was king for 17 years"

2 Kings 13:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

followed the sins of Jeroboam
"did the same sins as Jeroboam"

Jehoahaz did not turn away from them
Here stopping his sin is spoken of as if he turned away from them. This can also be stated in positive form. Alternate translation: "Jehoahaz did not stop doing the sins of Jeroboam" or "Jehoahaz continued to do the same sins as Jeroboam"

2 Kings 13:3

The anger of Yahweh burned against Israel
Yahweh becoming angry with Israel is spoken of as if his anger was a fire that burned. Alternate translation: "Then Yahweh became very angry with Israel"

gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael
Here "them" refers to Israel and "hand" refers to the power to control them. Alternate translation: "allowed Hazael the king of Aram, and Ben-Hadad, his son, to repeatedly defeat the Israelites in battle"

2 Kings 13:4

implored Yahweh
"prayed to Yahweh"

he saw the oppression of Israel, how the king of Aram was oppressing them
These two phrases mean the same thing and are repeated for emphasis. The abstract noun "oppression" means the same as "the king of Aram was oppressing them." Alternate translation: "he saw how severely the king of Aram was oppressing Israel"

2 Kings 13:5

a rescuer
"someone to rescue them"

they escaped from the hand of the Arameans
Here "hand" refers to the power to control them. Alternate translation: "he enabled them to be free from Aram's power"

their tents
"their homes." The Israelites were living in houses at this time.

2 Kings 13:6

they did not depart from the sins of the house of Jeroboam
To stop sinning is spoken of as if they departed from the sins. This can be stated in positive form. Alternate translation: "Israel did not stop doing the same sins as Jeroboam had done" or "Israel continued to commit the same sins as Jeroboam had committed"

house of Jeroboam
"the family of Jeroboam"

2 Kings 13:7

had destroyed them
"had defeated the army of Jehoahaz"

made them like the chaff at threshing time
The Aramean army had so severely defeated the army of Israel that what remained was so worthless that it is compared to wheat chaff that the laborers walk on at harvest time. Alternate translation: "had crushed them as workers crush chaff under their feet at harvest time"

generated on Tue Oct 24 10:45:40 2023

2 Kings 13:8

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 13:9

lay down with his ancestors
This is a polite way of saying that he died.

Jehoash
This is a man's name. Many translations read, "Joash."

2 Kings 13:10

In the thirty-seventh year of Joash king of Judah
"After Joash had ruled Judah for almost 37 years"

the reign of Jehoash son of Jehoahaz began over Israel in Samaria
"Jehoash son of Jehoahaz began to rule over Israel in Samaria"

Jehoash
This was a king of Israel who was the son of Jehoahaz.

2 Kings 13:11

He did what was evil in the sight of Yahweh
Here "sight" represents God's thoughts or judgment. Alternate translation: "He did things that Yahweh considers to be evil"

He did not leave behind any of the sins of Jeroboam
To stop sinning is spoken of as if he left behind the sins. This can be stated in positive form. Alternate translation: "Jehoash did not stop committing the same sins as Jeroboam" or "Jehoash kept committing the same sins as Jeroboam"

by which he had made Israel to sin
"by which Jeroboam had caused Israel to sin"

but he walked in them
To sin is spoken of as if he was walking along a sinful path. Alternate translation: "but Jehoash continued to do these same sins"

2 Kings 13:12

his might by which he fought against Amaziah king of Judah
Here the strength of Jehoash's army is spoken of as Jehoash's "might." Alternate translation: "the power that his army showed when they fought against the army of Amaziah king of Judah"

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 13:13

Jehoash lay down with his ancestors
This a polite way to say that Jehoash died.

Jeroboam sat on his throne
Here "sat on his throne" refers to ruling as king. Alternate translation: "Jeroboam became king after him" or "Jeroboam began to rule after him"

2 Kings 13:14

wept over him
"wept because Elisha was sick"

My father, my father
Elisha was not the king's literal father. King Joash used this term as a sign of respect.

the chariots of Israel and the horsemen are taking you away
This is a reference to Elijah going to heaven in [2 Kings 2:11]

the horsemen
This refers to the men who drove the chariots. This can be made explicit. Alternate translation: "the drivers of the chariots"

2 Kings 13:15

General Information:
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2 Kings 13:16

General Information:
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2 Kings 13:17

General Information:
Elisha continues to talk to Joash, king of Israel.

Open the window eastward
"open the window that faces east" or "open that window towards the east"

so he opened it
Since this happens after Joash takes the bow and arrows, he may have had a servant open the window. Alternate translation: "So a servant opened it"

he shot
"Joash shot the arrow"

generated on Tue Oct 24 10:45:40 2023

This is Yahweh's arrow of victory, the arrow of victory over Aram
The relationship between the arrow and victory can be stated explicitly. Alternate translation: "This arrow is a sign from Yahweh that he will give you victory over Aram" or "This arrow symbolizes the victory Yahweh will give you over Aram"

Aphek
This was a city in the land of Israel.

2 Kings 13:18

General Information:
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2 Kings 13:19

But the man of God was angry with him
"But Elisha was angry with King Joash"

until you annihilated it
"until you completely destroyed it" or "until they were completely wiped out"

2 Kings 13:20

Now
This word marks a stop in the main story. This new section gives background information for the part of the story that follows.

at the beginning of the year
"each year during spring"

2 Kings 13:21

As they were burying a certain man
"As some Israelites were burying a man's body"

they saw a marauding band of Moabites
It can be made explicit that they were afraid of the Moabites. Alternate translation: "they saw a group of Moabite raiders coming toward them and they were afraid"

Elisha's grave
"the grave where Elisha was buried"

As soon as the man touched Elisha's bones
Here "the man" refers to his dead body. This can be made explicit. Alternate translation: "As soon as the dead man's body touched the bones of Elisha"

he revived and stood up on his feet
"the dead man came back to life and stood up"

2 Kings 13:22

General Information:
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2 Kings 13:23

But Yahweh was gracious to Israel, and had compassion on them and concern for them
It may be helpful to divide this sentence into shorter parts. Alternate translation: "But Yahweh was very kind to the Israelite people. He helped them"

So Yahweh did not destroy them
Yahweh's covenant is the reason he did not destroy Israel. This can be made explicit. Alternate translation: "This is the reason that Yahweh did not destroy them" or "Because of his covenant, Yahweh did not destroy them"

has not driven them away from his presence
Yahweh's rejection is spoken of as if he had physically driven Israel away from where he was. Alternate translation: "has not rejected them"

2 Kings 13:24

Hazael ... Ben-Hadad
These are names of kings.

became king in his place
"became king after him"

2 Kings 13:25

Jehoash ... Jehoahaz
These are names of kings.

Jehoash attacked him three times
Here "Jehoash" and "him" refer to the kings and their armies. Alternate translation: "Jehoash's army attacked Ben-Hadad's army three times"

he recovered those cities of Israel
"Jehoash took back control of the Israelite cities that Ben-Hadad had captured"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 In the second year of Jehoash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, began to reign. **2** He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. **3** He did what was right in the eyes of Yahweh, yet not like David his father. He did everything that Joash, his father, had done. **4** But the high places were not taken away. The people still sacrificed and burned incense at the high places. **5** It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king. **6** Yet he did not put to death the sons of the murderers, according to what was written in the book of the law of Moses, as Yahweh had commanded, saying, "Fathers must not be put to death because of their children, neither must the children be put to death because of their fathers. But each one must die for his own sin." **7** He killed ten thousand soldiers of Edom in the Valley of Salt; he also took Sela in war and called it Joktheel, which is what it is called to this day.

8 Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle." **9** But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle. **10** You have indeed attacked Edom, and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

11 But Amaziah would not listen. So Jehoash king of Israel attacked and he and Amaziah king of Judah met each other face to face at Beth Shemesh, which belongs to Judah. **12** Judah was defeated by Israel, and every man fled to his tent. **13** Jehoash king of Israel, captured Amaziah, king of Judah son of Jehoash son of Ahaziah, at Beth Shemesh. He came to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance. **14** He took all the gold and silver, all the objects that were found in the house of Yahweh, and the valuable things in the king's palace, with hostages also, and returned to Samaria.

15 As for the other matters concerning Jehoash, all that he did, his power, and how he fought with Amaziah king of Judah, are they not written in the book of the events of the kings of Israel? **16** Then Jehoash lay down with his ancestors and was buried in Samaria with the kings of Israel, and Jeroboam, his son, became king in his place.

17 Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. **18** As for the other matters concerning Amaziah, are they not written in the book of the events of the kings of Judah? **19** They made a conspiracy against Amaziah in Jerusalem, and he fled to Lachish. He fled to Lachish, but they sent men after him to Lachish and killed him there. **20** They brought him back on horses, and he was buried with his ancestors in Jerusalem in the city of David. **21** All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. **22** It was Azariah who rebuilt Elath and restored it to Judah, after King Amaziah lay down with his ancestors.

23 In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel began to reign in Samaria; he reigned forty-one years. **24** He did what was evil in the sight of Yahweh. He did not depart from any of the sins of Jeroboam son of Nebat, who had caused Israel to sin. **25** He restored the border of Israel from Lebo Hamath to the Sea of the Arabah, following the commands of the word of Yahweh, the God of Israel, which he had spoken through his servant Jonah son of Amittai, the prophet, who was from Gath Hepher. **26** For Yahweh saw the suffering of Israel, that it was very bitter for everyone, both slave and free, and that there was no rescuer for Israel. **27** But Yahweh had not said that he would blot out the name of Israel from under heaven, so he delivered them by the hand of Jeroboam son of Jehoash.

28 As for the other matters concerning Jeroboam, all that he did, his power, how he waged war and recovered Damascus and Hamath, which had belonged to Judah, for Israel, are they not written in the book of the events of the kings of Israel? **29** Jeroboam lay down with his ancestors, with the kings of Israel, and Zechariah his son became king in his place.

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2 Kings 14 General Notes

Structure and formatting

The text begins to alternate between the kingdoms of Israel and Judah again.

Special concepts in this chapter

Pride

Pride in one's success can make a person attempt and fail at something else. Amaziah defeated Edom so he wanted to fight Israel. But Israel defeated him and thoroughly humiliated him.

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2 Kings 14:1

In the second year of Jehoash son of Jehoahaz, king of Israel

"When Jehoash son of Jehoahaz had been king of Israel for almost two years"

Amaziah son of Joash, king of Judah, began to reign

"Amaziah son of Joash, became the king of Judah"

2 Kings 14:2

He was twenty-five years old when he began to reign

"He was 25 years old when he became king"

he reigned twenty-nine years in Jerusalem

"he was the king in Jerusalem for 29 years"

Jehoaddan

2 Kings 14:3

He did what was right in the eyes of Yahweh, yet not like David his father

Here "the eyes of Yahweh" refers to his sight, and his sight refers to his judgment. Alternate translation: "Amaziah did many things that pleased Yahweh, but he did not do as many things that pleased Yahweh as King David had done"

He did everything that Joash, his father, had done

Joash obeyed Yahweh and did good things. This can be made explicit. Alternate translation: "He did the same good things that his father Joash had done"

2 Kings 14:4

General Information:

The story of Amaziah's rule as king of Judah continues.

But the high places were not taken away

This can be stated in active form. The high places were used for pagan worship. This can be made explicit. Alternate translation: "But he did not remove the high places"

sacrificed and burned incense at the high places

The high places were used for pagan worship. This can be made explicit. Alternate translation: "sacrificed and burned incense to pagan gods at the high places"

2 Kings 14:5

It came about

This is used to introduce a new event.

as soon as his rule was well established

This can be stated in active form. Alternate translation: "as soon as Amaziah securely established his royal rule and kingly authority"

he killed the servants

Amaziah probably ordered other people to kill the officials. Alternate translation: "he made his servants execute the officials"

2 Kings 14:6

General Information:

The narrator tells about what king Amaziah did after his father King Joash was murdered.

Yet he did not put to death the sons of the murderers

King Amaziah did not order his servants to kill the children of the men who killed his father. If he was going to have them executed though, he would have commanded his servants do it, he would not have done it himself. Alternate translation: "But he did not tell his servants to execute those officials' children"

the sons of the murderers, according to what was written in the book of the law of Moses

"the sons of the murderers. He obeyed what was written in the book of the law of Moses"

Fathers must not be put to death because of their children, neither must the children be put to death because of their fathers

This can be stated in active form. Alternate translation: "People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their parents"

generated on Tue Oct 24 10:45:40 2023

2 Kings 14:7

He killed
Here "He" refers to his army. Alternate translation: "Amaziah's army killed" or "Amaziah's soldiers killed"

ten thousand soldiers
"10,000 soldiers"

Valley of Salt
This is the name of a place that is located south of the Dead Sea.

he also took Sela in war
Here the word "he" refers to King amaziah and represents himself and his army. Alternate translation: "King Amaziah's army captured the city of Sela"

Sela ... Joktheel
They renamed the city of Sela. The new name was Joktheel.

2 Kings 14:8

Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle."
Here "each other" also included their armies. Alternate translation: "Then Amaziah sent messengers to King Jehoash of Israel, saying, 'Come here and let us and our armies fight each other in battle.'"

2 Kings 14:9

A thistle that was in Lebanon ... trampled down the thistle
This is a word picture and a riddle. A cedar tree is great and a thistle is small and worthless. Jehoash compares himself to the cedar and Amaziah to the thistle and warns Amaziah not to attack. If you have a similar comparison in your own language, you can use it.

thistle
type of bush with thorns

saying, 'Give your daughter to my son for a wife,'
This direct quotation can be stated as an indirect quotation. Alternate translation: "asking the cedar to give his daughter to the thistle's son for a wife"

2 Kings 14:10

You have indeed attacked Edom
This is the warning part of Jehoash's message to Amaziah. "Amaziah, you have definitely defeated Edom"

your heart has lifted you up
This is an idiom that refers to being proud. Alternate translation: "you are very proud of what you have done"

Take pride in your victory
"Be content with your victory"

for why should you cause yourself trouble and fall
Jehoash uses this question to warn Amaziah not to attack him. Alternate translation: "for you should not cause trouble for yourself and suffer defeat"

2 Kings 14:11

But Amaziah would not listen
Here "listen" refers to obeying the warning. Alternate translation: "However, Amaziah would not obey Jehoash's warning"

So Jehoash king of Israel attacked ... Amaziah king of Judah met each other
The armies of these kings went to battle with them. Alternate translation: "So Jehoash and his army went to fight Amaziah and his army and they met each other"

Beth Shemesh
This is a town in Judah near the border of Israel.

2 Kings 14:12

Judah was defeated by Israel
This can be stated in active form. Alternate translation: "Israel defeated Judah"

every man fled to his tent
"all the men in the army of Judah ran home." The people of Judah lived in houses at this time.

2 Kings 14:13

General Information:
This is what happened after the army of Israel defeated the army of Judah at Beth Shemesh.

He came
Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came ... Jehoash's soldiers took"

Ephraim Gate ... Corner Gate
There are the names of gates in the wall of Jerusalem.

four hundred cubits
"about 180 meters"

cubits
A cubit was about 46 centimeters.

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2 Kings 14:14

He took
Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came ... Jehoash's soldiers took"

with hostages also, and returned to Samaria
This implies that Jehoash needed to take these hostages to prevent Amaziah from attacking again. This can be made explicit. Alternate translation: "and they also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble"

2 Kings 14:15

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 14:16

Then Jehoash lay down with his ancestors
This is a polite way to say that he died. Alternate translation: "Then Jehoash died"

became king in his place
"became king after him"

2 Kings 14:17

General Information:
This page has intentionally been left blank.

2 Kings 14:18

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 14:19

They made a conspiracy against Amaziah in Jerusalem
A conspiracy is a secret plan to do harm to someone or something. Alternate translation: "Some people in Jerusalem plotted against Amaziah"

Lachish
This is a city in southwestern Judah.

but they sent men after him to Lachish
The men who made the conspiracy sent other men to follow Amaziah to Lachish.

2 Kings 14:20

General Information:
This is what happened after the death of King Amaziah.

They brought him back on horses
"They brought Amaziah's body back on horses"

2 Kings 14:21

All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah
This is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Azariah and made him king after his father, Amaziah"

Azariah
This king is better known today by the name "Uzziah."

2 Kings 14:22

It was Azariah who rebuilt Elath
Azariah did not do this alone. Alternate translation: "It was Azariah who ordered Elath to be rebuilt" or "It was Azariah who supervised the rebuilding of Elath"

Elath
a city in Judah

restored it to Judah
"returned it to Judah"

lay down with his ancestors
This is a poetic way to say he died.

2 Kings 14:23

General Information:
This describes what King Uzziah did after he became king.

In the fifteenth year of Amaziah
"In year 15 of Amaziah"

forty-one years
"41 years"

2 Kings 14:24

evil in the sight of Yahweh
Here "sight" is a metaphor for judging or considering. Alternate translation: "evil according to Yahweh" or "what Yahweh considered to be evil"

He did not depart from any of the sins of Jeroboam
To stop sinning is spoken of as leaving a path. This can be stated in positive form. Alternate translation: "He did not stop committing the same

sins as Jeroboam" or "He continued to commit the same sins as Jeroboam"

2 Kings 14:25

He restored the border
This means his army restored the land up to the border. Alternate translation: "His soldiers conquered again some of the territory that had previously belonged to Israel"

Lebo Hamath
This city was also called Hamath.

the Sea of the Arabah
"the Dead Sea"

2 Kings 14:26

it was very bitter
Suffering that was difficult is spoken of as if it had a bitter taste. Alternate translation: "it was very difficult"

there was no rescuer for Israel
"there was no one who could rescue Israel"

2 Kings 14:27

blot out
To completely destroy Israel is spoken of as if Yahweh wiped them away with a cloth. Alternate translation: "completely destroy"

the name of Israel
Here "the name of Israel" represents all of Israel and its inhabitants. Alternate translation: "the Israelite people"

under heaven
"on earth"

so he delivered them by the hand of Jeroboam son of Jehoash
Here "hand" is a metonym for power. Also, "Jehoash" is a synecdoche representing Jehoash and his army. Alternate translation: "so he caused King Jeroboam and his army to rescue them"

2 Kings 14:28

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 14:29

Jeroboam lay down with his ancestors, with the kings of Israel
This is a polite way to say that he died and was buried. Alternate translation: "Jeroboam died, and was buried where the other kings of Israel were buried"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. **2** Azariah was sixteen years old when he began to reign, and he reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah, and she was from Jerusalem. **3** He did what was right in the eyes of Yahweh, just as his father Amaziah had done. **4** However, the high places were not taken away. The people still sacrificed and burned incense at the high places. **5** Yahweh afflicted the king so that he was a leper to the day of his death and lived in a separate house. Jotham, the king's son, was over the household and ruled the people of the land. **6** As for the other matters concerning Azariah, all that he did, are they not written in the book of the events of the kings of Judah? **7** So Azariah lay down with his ancestors; they buried him with his ancestors in the city of David. Jotham, his son, became king in his place.

8 In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months. **9** He did what was evil in the sight of Yahweh, as his fathers had done. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin. **10** Shallum son of Jabesh conspired against Zechariah, attacked him in Ibleam, and put him to death. Then he became king in his place. **11** As for the other matters concerning Zechariah, they are written in the book of the events of the kings of Israel. **12** This was the word of Yahweh that he spoke to Jehu, saying, "Your descendants will sit on the throne of Israel to the fourth generation." That is what happened.

13 Shallum son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned only one month in Samaria. **14** Menahem son of Gadi went up from Tirzah to Samaria. There he attacked Shallum son of Jabesh, in Samaria. He put him to death and became king in his place. **15** As for the other matters concerning Shallum and the conspiracy that he formed, they are written in the book of the events of the kings of Israel. **16** Then Menahem attacked Tiphsah and all who were there, and the borders around Tirzah, because they did not open up the city to him. So he attacked it, and he ripped open all the pregnant women in that village. [1]**17** In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi began to reign over Israel; he reigned ten years in Samaria. **18** He did what was evil in the sight of Yahweh. For his whole life, he did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin. **19** Then Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, so that Pul's support might be with him to strengthen the kingdom of Israel in his hand. **20** Menahem exacted this money from Israel by requiring each of the wealthy, powerful men to pay fifty shekels of silver to him to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land. **21** As for the other matters concerning Menahem, and all that he did, are they not written in the book of the events of the kings of Israel? **22** So Menahem lay down with his ancestors, and Pekahiah his son became king in his place.

23 In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria; he reigned two years. **24** He did what was evil in the sight of Yahweh. He did not leave behind the sins of Jeroboam son of Nebat, by which he had caused Israel to sin. **25** Pekahiah had an officer named Pekah son of Remaliah, who conspired against him. Along with fifty men of Gilead, Pekah killed Pekahiah as well as Argob and Arieh in Samaria, in the citadel of the king's palace. Pekah killed Pekahiah and became king in his place. **26** As for the other matters concerning Pekahiah, all that he did, they are written in the book of the events of the kings of Israel.

27 In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria; he reigned twenty years. **28** He did what was evil in the sight of Yahweh. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

29 In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maakah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali. He carried away the people to Assyria. **30** So Hoshea son of Elah formed a conspiracy against Pekah son of Remaliah. He attacked him and put him to death. Then he became king in his place, in the twentieth year of Jotham son of Uzziah. **31** As for the other matters concerning Pekah, all that he did, they are written in the book of the events of the kings of Israel.

generated on Tue Oct 24 10:45:40 2023

32 In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah began to reign. **33** He was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok. **34** Jotham did what was right in the eyes of Yahweh, just as his father Uzziah had done. **35** However, the high places were not taken away. The people still sacrificed and burned incense at the high places. Jotham built the upper gate of the house of Yahweh. **36** As for the other matters concerning Jotham, and all that he did, are they not written in the book of the events of the kings of Judah? **37** In those days Yahweh began to send against Judah Rezin the king of Aram, and Pekah son of Remaliah. **38** Jotham lay down with his ancestors and was buried with his ancestors in the city of David, his ancestor. Then Ahaz, his son, became king in his place.

Footnotes

15:16 [1]Instead of

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2 Kings 15 General Notes

Special concepts in this chapter

Israel's evil
Israel assassinated one king after another. The Assyrians began attacking Israel. (See: evil)

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2 Kings 15:1

In the twenty-seventh year of Jeroboam
It can be stated clearly that this is the twenty-seventh year of his reign. Alternate translation: "In year 27 of the reign of Jeroboam"

Azariah
This king is better known today by the name "Uzziah."

2 Kings 15:2

Jekoliah
This is the name of Azariah's mother.

2 Kings 15:3

He did what was right
"Azariah did what was right"

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right"

2 Kings 15:4

the high places were not taken away
This can be stated in active form. Alternate translation: "no one took away the high places" or "Azariah did not have anyone take the high places away"

were not taken away
Being taken away represents being destroyed. Alternate translation: "were not destroyed"

2 Kings 15:5

to the day of his death
The abstract noun "death" can be expressed with the verb "die." Alternate translation: "until the day he died"

Jotham, the king's son, was over the household
The word "household" refers to the people living in the king's palace. Because Azariah was a leper, he had to live in a separate house. So his son, Jotham, took charge over the palace.

was over the household
Being over the household represents having authority over those in it. Alternate translation: "was in charge of the household" or "had authority over those in Azariah's palace"

2 Kings 15:6

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Azariah is in this other book. This can also be stated in active form. See how you translated this in [2 Kings 8:23]

generated on Tue Oct 24 10:45:40 2023

2 Kings 15:7

Azariah lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Azariah died as his ancestors had" or "like his ancestors, Azariah died"

they buried him with his ancestors
"his family buried him where his ancestors had been buried"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Azariah"

2 Kings 15:8

In the thirty-eighth year of Azariah king of Judah
It can be stated clearly that this is the thirty-eighth year of his reign. Alternate translation: "In year 38 of the reign of Azariah king of Judah"

Zechariah son of Jeroboam
This Jeroboam was the second king of Israel that had that name. He was the son of King Jehoash.

reigned over Israel in Samaria for six months
Samaria is the city that Zechariah lived in when he was king of Israel. Alternate translation: "lived in Samaria and reigned over Israel for six months"

2 Kings 15:9

He did what was evil
"Zechariah did what was evil"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

Jeroboam son of Nebat
This Jeroboam was the first king of the ten northern tribes that made up the kingdom of Israel.

who had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin"

2 Kings 15:10

Shallum ... Jabesh
These are the names of two men.

against Zechariah
"against King Zechariah"

Ibleam
This was the name of a city.

Then he became king in his place
"Then Shallum became king in Zechariah's place"

2 Kings 15:11

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:12

This was the word of Yahweh
It can be stated clearly that the events described in verse 10 fulfilled the word of Yahweh. Alternate translation: "What happened to Zechariah was according to the word of Yahweh" or "What happened to Zechariah fulfilled the word of Yahweh"

Your descendants will sit on the throne of Israel to the fourth generation
Sitting on the throne represents being the king. Alternate translation: "Your descendants will be the kings of Israel for four generations"

2 Kings 15:13

Shallum ... Jabesh
These are the names of two men. See how you translated these names in [2 Kings 15:10]

in the thirty-ninth year of Uzziah king of Judah
It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "in year 39 of the reign of Uzziah king of Judah"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

he reigned only one month in Samaria
Samaria is the city that he lived in when was king of Israel. Alternate translation: "Shallum lived in Samaria and reigned over Israel for only one month"

2 Kings 15:14

Menahem ... Gadi
These are the names of two men.

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Shallum"

2 Kings 15:15

the conspiracy that he formed
The abstract noun "conspiracy" can be translated with the verb "plan." It can be stated clearly what this conspiracy was. Alternate translation: "how he planned to murder King Zechariah" or "and how he murdered King Zechariah"

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:16

Tiphsah
This is the name of a city. Some versions have "Tappuah," which is the name of another city.

2 Kings 15:17

In the thirty-ninth year of Azariah king of Judah
It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "In year 39 of the reign of Azariah king of Judah"

2 Kings 15:18

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

For his whole life
The abstract noun "life" can be translated with the verb "live." Alternate translation: "The whole time that he lived"

he did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

who had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin"

2 Kings 15:19

Pul the king of Assyria came against the land
The phrase "Pul the king of Assyria" represents Pul and his army. Alternate translation: "Pul the king of Assyria came with his army against the land"

Pul the king of Assyria
Pul is the name of a man who was king of Assyria. He was also named Tiglath-Pileser.

came against the land
The phrase "came against" is an idiom meaning to attack. "The land" refers to the land of Israel and represents the people who live there. Alternate translation: "came with his army to attack the people of Israel"

one thousand talents of silver
"1000 talents of silver." You may convert this to a modern measure. Alternate translation: "thirty-three thousand kilograms of silver" or "thirty-three metric tons of silver"

so that Pul's support might be with him
The abstract noun "support" can be translated with the verb "support." Alternate translation: "so that Pul might support him"

to strengthen the kingdom of Israel in his hand
Having the kingdom in his hand represents ruling the kingdom. Alternate translation: "to strengthen his rule over the kingdom of Israel"

2 Kings 15:20

exacted this money from Israel
"took this money from Israel"

powerful men
These were important leaders, not strong soldiers.

fifty shekels of silver
You may convert this to a modern measure. Alternate translation: "six hundred grams of silver" or "three-fifths of a kilogram of silver"

did not stay there in the land
"did not stay there in Israel"

2 Kings 15:21

are they not written ... Israel?
This question is used to either inform or remind the readers that the information about Menahem is in this other book. See how you translated this in [2 Kings 1:18]

2 Kings 15:22

Menahem lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [2 Kings 10:35]

Pekahiah
This a man's name.

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Menahem"

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2 Kings 15:23

In the fiftieth year of Azariah king of Judah
It can be stated clearly that this is the fiftieth year of his reign. Alternate translation: "In year 50 of the reign of Azariah king of Judah"

Pekahiah
This is a man's name.

2 Kings 15:24

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not leave behind the sins of Jeroboam son of Nebat
Leaving behind sins represents refusing to do those sins. Alternate translation: "Pekahiah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

he had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel.

2 Kings 15:25

Pekah ... Remaliah
These are men's names.

conspired against him
"secretly planned to kill Pekahiah"

fifty men
"50 men"

Argob ... Arieh
These are men's names.

the citadel of the king's palace
"the fortified part of the king's palace" or "the safe place in the king's palace"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekahiah"

2 Kings 15:26

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:27

In the fifty-second year of Azariah king of Judah
It can be stated clearly that this is the fifty-second year of his reign. Alternate translation: "In year 52 of the reign of Azariah king of Judah"

2 Kings 15:28

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

2 Kings 15:29

In the days of Pekah king of Israel
It can be stated clearly that this refers to the time of Pekah's reign. Alternate translation: "In the days of the reign of Pekah king of Israel" or "During the time that Pekah was king of Israel"

Tiglath-Pileser
In [2 Kings 15:19]

Ijon ... Abel Beth Maakah ... Janoah ... Kedesh ... Hazor ... Gilead ... Galilee ... Naphtali
These are the names of cities or regions.

He carried away the people to Assyria
Here "He" refers to Tiglath-Pileser and represents him and his army. Carrying the people to Assyria represents forcing them to go to Assyria. Alternate translation: "He and his army forced the people to go to Assyria

the people
It can be stated clearly which people these are. Alternate translation: "the people of those places" or "the people of Israel"

2 Kings 15:30

Hoshea ... Elah
These are men's names.

a conspiracy
A conspiracy is a secret plan by a group to do harm to someone or something.

He attacked him and put him to death
"Hoshea attacked Pekah and killed him"

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became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekah"

in the twentieth year of Jotham son of Uzziah
It can be stated clearly that this is the twentieth year of his reign. Alternate translation: "In year 20 of the reign of Jotham son of Uzziah"

2 Kings 15:31

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:32

In the second year of Pekah son of Remaliah, king of Israel
It can be stated clearly that this is the second year of his reign. Alternate translation: "In year 2 of the reign of Pekah son of Remaliah, king of Israel"

Jotham son of Uzziah, king of Judah began to reign
"Jotham son of Uzziah, king of Judah became king of Judah"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

2 Kings 15:33

He was twenty-five years old ... sixteen years
"He was 25 years old ... 16 years"

Jerushah
This is a woman's name.

2 Kings 15:34

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

2 Kings 15:35

the high places were not taken away
This can be stated in active form. Alternate translation: "no one took away the high places" or "Jotham did not have anyone take the high places away"

were not taken away
Being taken away represents being destroyed. Alternate translation: "were not destroyed"

Jotham built the upper gate
"Jotham built" represents Jotham making his workers build it. Alternate translation: "Jotham had his workers build the upper gate"

2 Kings 15:36

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Jotham is in this other book. See how you translated this in [2 Kings 8:23]

2 Kings 15:37

In those days
This refers to a time period. What time period this refers to can be stated clearly. Alternate translation: "During that time" or "While Jotham was king of Judah"

Rezin
This is a man's name.

Pekah ... Remaliah
These are men's names. Pekah was the king of Israel. See how you translated them in 2 Kings 15:37.

2 Kings 15:38

Jotham lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Jotham died as his ancestors had" or "Like his ancestors, Jotham died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jotham"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah, began to reign. **2** Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of Yahweh his God, as David his ancestor had done. **3** Instead, he walked in the way of the kings of Israel. He even made his son pass through the fire, following the detestable practices of the nations whom Yahweh had driven out before the people of Israel. **4** He offered sacrifices and burned incense at the high places, on the hilltops, and under every green tree.

5 Then Rezin, king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to attack. They besieged Ahaz, but they could not conquer him. **6** At that time, Rezin king of Aram recovered Elath for Aram and drove the Jews out of Elath. Then the Arameans came to Elath, where they have lived to this day.

7 So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me from the hand of the king of Aram and from the hand of the king of Israel, who have attacked me." **8** So Ahaz took the silver and gold that was found in the house of Yahweh and among the treasures of the king's palace and he sent it as a gift to the king of Assyria. **9** Then the king of Assyria listened to him, and the king of Assyria went up against Damascus, conquered it and carried off its people as prisoners to Kir. He also killed Rezin the king of Aram.

10 King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. At Damascus he saw an altar. He sent to Uriah the priest a model of the altar and its pattern and the design for all the workmanship needed. **11** So Uriah the priest built an altar to be just like the plans that King Ahaz had sent from Damascus. He finished it before King Ahaz arrived back from Damascus. **12** When the king came from Damascus he saw the altar; the king approached the altar and made offerings on it. **13** He made his burnt offering and his grain offering, poured out his drink offering, and sprinkled the blood of his fellowship offerings on the altar. **14** The bronze altar that was before Yahweh—he brought it from the front of the temple, from between his altar and the temple of Yahweh and put it on the north side of his altar. **15** Then King Ahaz commanded Uriah the priest, saying, "On the large altar burn the morning burnt offering and the evening grain offering, and the king's burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offerings. Sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice. But the bronze altar will be for me to consult for guidance." **16** Uriah the priest did just what King Ahaz commanded.

17 Then King Ahaz removed the panels and the basins from the portable stands; he also took down the sea from off the bronze oxen that were under it and put it on a stone pavement. **18** He removed the covered walkway for the Sabbath that they had built at the temple, along with the king's entry outside the temple of Yahweh, because of the king of Assyria. **19** As for the other matters concerning Ahaz and what he did, are they not written in the book of the events of the kings of Judah? **20** Ahaz lay down with his ancestors and was buried with his ancestors in the city of David. Hezekiah his son became king in his place.

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2 Kings 16 General Notes

Special concepts in this chapter

Ahaz

Ahaz was a wicked king. Israel and Aram united to fight against him, so he paid the Assyrian king to attack Aram. Assyria defeated the people of Aram and took them into captivity. The people were to trust in Yahweh and not rely on military alliances with other Gentile nations. This showed a lack of trust in the power of Yahweh. (See: evil and trust)

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generated on Tue Oct 24 10:45:40 2023

2 Kings 16:1

In the seventeenth year of Pekah son of Remaliah
It can be stated clearly that this is the seventeenth year of his reign. Alternate translation: "In year 17 of the reign of Pekah son of Remaliah"

Pekah ... Remaliah
These are men's names. Pekah was the king of Israel. See how you translated them in [2 Kings 15:25]

2 Kings 16:2

what was right in the eyes of Yahweh his God
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh his God considers to be right"

as David his ancestor had done
David had done what is right.

2 Kings 16:3

he walked in the way of the kings of Israel
Walking represents behavior and actions. Alternate translation: "King Ahaz acted the same way that the kings of Israel had acted" or "he did the things that the kings of Israel had done"

He even made his son pass through the fire
You may need to make explicit why he caused his son be put into the fire and what happened after he did so. Alternate translation: "He even burned his son to death as an offering to his gods"

following the detestable practices of the nations
Here "following" represents doing what others do. Alternate translation: "copying the disgusting things that the other nations did, the nations"

the nations
The word "nations" represents the people of other nations. Here it refers to the people of the nations who had lived in that land. Alternate translation: "the people of other nations"

whom Yahweh had driven out
"Driven out" means "forced out." Alternate translation: "whom Yahweh had forced to leave"

before the people of Israel
The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. Alternate translation: "before the people of Israel who moved into the land" or "as the people of Israel moved into the land"

2 Kings 16:4

the high places, on the hilltops, and under every green tree
These are places where the people of the other nations worshiped their false gods.

under every green tree
God wanted his people to offer sacrifices to him in Jerusalem. The word "every" here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. Alternate translation: "under many green trees" or "under many green trees around the country"

2 Kings 16:5

Rezin ... Pekah ... Remaliah
These are men's names. See how you translated them in [2 Kings 15:37]

besieged Ahaz
Ahaz was in Jerusalem. Here "Ahaz" represents himself and the people who were in Jerusalem with him. Alternate translation: "surrounded the city with Ahaz in it" or "surrounded Ahaz and the others in the city with him"

2 Kings 16:6

recovered Elath for Aram
Here "Aram" represents the people who live there. Alternate translation: "took back control of the city of Elath for the people of Aram"

Elath
This is the name of a city. See how you translated it in [2 Kings 14:22]

drove the Jews out of Elath
"forced the Jews to leave Elath"

to this day
This means to the time of the writing of this book.

2 Kings 16:7

Tiglath-Pileser
In [2 Kings 15:19]

I am your servant and your son
Being a servant and a son represents submitting to someone's authority. Alternate translation: "I will obey you as if I were your servant or your son"

from the hand of the king of Aram and from the hand of the king of Israel
The hand is a metonym that represents power. Alternate translation: "from the power of the king of Aram and from the power of the king of Israel"

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who have attacked me
The kings attacking Ahaz represent the armies of those kings attacking Ahaz and his people. Alternate translation: "who have attacked me with their armies" or "whose armies have attacked me"

2 Kings 16:8

General Information:
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2 Kings 16:9

the king of Assyria went up against Damascus
The word "king" represents the king and his army. Also, Damascus represents the people who live there. Alternate translation: "the king of Assyria and his army attacked the people of Damascus"

carried off its people as prisoners to Kir
Carrying off the people represents forcing them to go away. Alternate translation: "made the people his prisoners and forced them to go to Kir"

Kir
Possible meanings are 1) this is the name of a city or 2) this word means "city" and refers to the capital city of Assyria.

2 Kings 16:10

the design for all the workmanship needed
This can be translated in active form. Alternate translation: "all the instructions that the workers needed in order to build it"

2 Kings 16:11

General Information:
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2 Kings 16:12

General Information:
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2 Kings 16:13

General Information:
This is what King Ahaz did after he returned from Damascus and visited the new altar which Uriah the priest had built for him.

He made his burnt offering
"King Ahaz made his burnt offering"

on the altar
This refers to the altar that King Ahaz told Uriah to build.

2 Kings 16:14

from the front of the temple ... from between his altar and the temple of Yahweh
Both of these phrases tell where the bronze altar was. They refer to the same place.

2 Kings 16:15

the large altar
This refers to the new altar that Ahaz told Uriah to build.

the king's burnt offering and his grain offering
When Ahaz said "the king" and "his," he was referring to himself. The king treated his offerings as special. Alternate translation: "my burnt offering and my grain offering" or "the royal burnt offering and royal grain offering"

2 Kings 16:16

General Information:
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2 Kings 16:17

the portable stands
"the movable stands" or "the carts." These stands had wheels on them so they could be moved around.

he also took down the sea
"he also removed the large bowl." The "sea" was a huge basin or water bowl that was made of bronze.

2 Kings 16:18

because of the king of Assyria
Why they did this can be stated explicitly. Alternate translation: "to please the king of Assyria"

2 Kings 16:19

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Ahaz is in this other book. This can also be stated in active form. See how you translated this in [2 Kings 8:23]

2 Kings 16:20

Ahaz lay down with his ancestors
This is a polite way of saying Ahaz died. Alternate translation: "Ahaz died as his ancestors had" or "like his ancestors, Ahaz died"

was buried with his ancestors
This can be stated in active form. Alternate translation: "people buried him with his ancestors"

generated on Tue Oct 24 10:45:40 2023

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Ahaz"

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generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 In the twelfth year of Ahaz king of Judah, the reign of Hoshea son of Elah began. He ruled in Samaria over Israel for nine years. **2** He did what was evil in the sight of Yahweh, yet not as the kings of Israel who were before him. **3** Shalmaneser king of Assyria attacked him, and Hoshea became his servant and brought him tribute. **4** Then the king of Assyria realized that Hoshea had been plotting against him, for Hoshea had sent messengers to So king of Egypt; also, he offered no tribute to the king of Assyria, as he had done year by year. So the king of Assyria shut him up and bound him in prison. **5** Then the king of Assyria attacked throughout all the land, and attacked Samaria and besieged it for three years. **6** In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria. He put them in Halah, at the Habor River of Gozan, and in the cities of the Medes.

7 This captivity happened because the people of Israel had sinned against Yahweh their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt. The people had been worshiping other gods **8** and walking in the customs of the nations whom Yahweh had driven out before the people of Israel, and in the customs of the kings of Israel that they had done. **9** The people of Israel did secretly—against Yahweh their God—things that were not right. They built for themselves high places in all their cities, from the watchtower to the fortress. **10** They also set up stone pillars and Asherah poles on every high hill and under every green tree. **11** There they burned incense in all the high places, as the nations had done, those whom Yahweh had carried away before them. The Israelites performed wicked things to provoke Yahweh to anger; **12** they worshiped idols, about which Yahweh had said to them, "You will not do this thing." **13** Yet Yahweh had testified to Israel and to Judah by every prophet and every seer, saying, "Turn from your evil ways and keep my commandments and my statutes, and be careful to keep all the law I commanded your fathers, and that I sent to you by my servants the prophets." **14** But they would not listen; instead they stiffened their necks like their fathers, who did not trust in Yahweh their God. **15** They rejected his statutes and the covenant that he had made with their ancestors, and the covenant decrees that he had given to them. They followed useless practices and they themselves became useless. They followed the pagan nations who were around them, those that Yahweh had commanded them not to imitate. **16** They ignored all the commandments of Yahweh their God. They made cast metal figures of two calves to worship. They made an Asherah pole, and they worshiped all the host of the heavens and Baal. **17** They made their sons and daughters pass through the fire, they used divination and enchantments, they sold themselves to do that which was evil in the sight of Yahweh, and they provoked him to anger. **18** Therefore Yahweh was very angry with Israel and removed them out of his sight. There was no one left but the tribe of Judah alone.

19 Even Judah did not keep the commandments of Yahweh their God, and they followed the customs that Israel had practiced. **20** So Yahweh rejected all the descendants of Israel; he afflicted them and gave them into the hand of those who would take the possession as spoil, until he had cast them out of his sight. **21** He tore Israel from the royal line of David, and they made Jeroboam son of Nebat king. Jeroboam drove Israel away from following Yahweh and made them commit a great sin. **22** The people of Israel followed all the sins of Jeroboam and they did not depart from them, **23** so Yahweh removed Israel from his sight, as he had said through all his servants the prophets that he would. So Israel was carried away out of their own land to Assyria, and it is this way to this present day.

24 The king of Assyria brought people from Babylon and from Kuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria in place of the people of Israel. They took over Samaria and lived in its cities. **25** It happened at the beginning of their residence there that they did not honor Yahweh. So Yahweh sent lions among them which killed some of them. **26** So they spoke to the king of Assyria, saying, "The nations that you have carried away and placed in the cities of Samaria do not know the practices required by the god of the land. So he has sent lions among them, and, see, the lions are killing people there because they do not know the practices required by the god of the land."

27 Then the king of Assyria commanded, saying, "Take one of the priests there whom you brought from there, and let him go and live there, and let him teach them the practices required by the god of the land." **28** So one of the priests whom they had carried away from Samaria came and lived in Bethel; he taught them how they should honor Yahweh. **29** Every ethnic group made gods of their own, and put them in the high places that the Samaritans had made—every ethnic group in the cities where they lived. **30** The people of Babylon made Sukkoth Benoth; the people of Kuthah made Nergal; the people of Hamath

generated on Tue Oct 24 10:45:40 2023

made Ashima; **31** the Avvites made Nibhaz and Tartak. The Sepharvites burned their children in the fire to Adrammelek and Anammelek, the gods of the Sepharvites. **32** They also honored Yahweh, and appointed from among themselves priests of the high places, who sacrificed for them in the temples at the high places. **33** They honored Yahweh and also worshiped their own gods, in the customs of the nations from among whom they had been taken away.

34 To this day they persist in their old customs. They neither honor Yahweh, nor do they follow the statutes, the customs, the law, or the commandments that Yahweh gave to the descendants of Jacob, whom he named Israel. **35** When Yahweh made a covenant with them, he commanded them, "You will not fear other gods, nor bow yourselves to them, nor worship them, nor sacrifice to them. **36** But Yahweh, who brought you up from the land of Egypt with great power and with an outstretched arm, it is him you will honor, it is to him you will bow down, and it is to him that you will sacrifice. **37** The statutes and the decrees, the law and the commandments that he wrote for you, you will keep them forever. So you must not fear other gods, **38** and the covenant that I have made with you, you will not forget; neither will you honor other gods. **39** But Yahweh your God is who you will honor. He will rescue you from the might of your enemies." **40** They would not listen, because they continued to do what they had done in the past. **41** So these nations feared Yahweh and they also worshiped their carved figures, and their children did the same—as did their children's children. They continue to do what their ancestors did, up to this day.

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2 Kings 17 General Notes

Structure and formatting

This chapter ends the story about the kingdom of Israel and continues with Judah alone.

Special concepts in this chapter

Idol worship

Israel continued to worship idols, so God punished them by allowing Assyria to conquer them and take them away. Assyria brought people from other lands and settled them in what used to be Israel's territory and the new people worshiped their own gods in addition to Yahweh. (See: falsegod)

---

2 Kings 17:1

Hoshea son of Elah

Hoshea became the king of the northern kingdom of Israel.

Elah

This is the name of a man.

He ruled in Samaria

Samaria was the capital city of Israel.

2 Kings 17:2

evil in the sight of Yahweh

He did not obey Yahweh's laws as given to Moses. "In the sight of" is metaphor for judgment or opinion. Alternate translation: "evil to Yahweh"

2 Kings 17:3

Shalmaneser

This is the name of a man.

Hoshea became his servant and brought him tribute

Hoshea did as the King of Assyria commanded and brought money to him so that the King would not destroy Israel.

2 Kings 17:4

So

This is the name of a man.

year by year

"every year"

shut him up and bound him in prison

"put Hoshea in prison"

2 Kings 17:5

besieged it

put troops around the city in order to force it to surrender

generated on Tue Oct 24 10:45:40 2023

2 Kings 17:6

carried Israel away to Assyria
The name "Israel" is metonymy for the people living there. Alternate translation: "took the Israelite people to Assyria"

Halah ... Habor River ... Gozan
These are the names of locations.

Medes
This is the name of a people group.

2 Kings 17:7

General Information:
The narrative pauses to summarize Yahweh's judgment on Israel.

This captivity
This refers to the capture of the Israelites by the Assyrians.

the hand of
"Hand" is metonymy for control, authority or power. Alternate translation: "the control of"

2 Kings 17:8

walking in the customs
"Walking" is metaphor for the ways or patterns of behavior people use in their lives. Alternate translation: "doing the activities"

2 Kings 17:9

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

2 Kings 17:10

on every high hill and under every green tree
These are exaggerations to show that worship of false gods was widespread. Alternate translation: "on high hills and under green trees everywhere"

2 Kings 17:11

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

performed wicked things to provoke Yahweh to anger
Possible ways to render this: 1) "did many wicked things that caused Yahweh to become angry" or 2) "did many sinful things that made Yahweh angry"

2 Kings 17:12

about which Yahweh had said to them
"about which Yahweh had warned them"

2 Kings 17:13

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

Yahweh had testified ... by every prophet
Yahweh spoke through the prophets.

Turn from your evil ways
"Stop doing the evil things you have been doing"

I sent to you by my servants the prophets
The prophets were sent by Yahweh to remind the people of God's Laws and to obey them.

2 Kings 17:14

General Information:
The summary of Yahweh's judgment on Israel continues.

they stiffened their necks
The phrase "stiffened their necks" is a metaphor that means that they became very stubborn. Alternate translation: "they became very stubborn"

2 Kings 17:15

rejected his statutes
They refused to obey God's Laws.

They followed useless practices
They followed the practices of the people around them.

not to imitate
"not to copy"

2 Kings 17:16

General Information:
The summary of Yahweh's judgment on Israel continues.

cast metal figures
Cast metal figures are objects made by pouring melted metal into a form (or mold) to make a shape.

2 Kings 17:17

used divination and enchantments
"Divination" is the use of magic gain information. "Enchantments" are sets of words that people believe have magic power over people and things. These two words together form a merism. Alternate translation: "practiced all kinds of magic"

sold themselves to do that which was evil in the sight of Yahweh
To "sell themselves" is a metaphor for committing completely to do that which was evil. Alternate

translation: "committed themselves to do things that Yahweh said were evil"

2 Kings 17:18

removed them out of his sight
"Sight" is metonymy for being within the attention of Yahweh so he no longer cared for them. Alternate translation: "removed them from his attention"

2 Kings 17:19

General Information:
The summary of Yahweh's judgment on Israel includes how Judah also fell into idolatry.

Judah
The location "Judah" is metonymy for the people that live there. Alternate translation: "the people of Judah"

2 Kings 17:20

he afflicted them
"Yahweh punished the Israelites"

gave them into the hand of those who would take the possession as spoil
"Hand" is metonymy for control, power or authority. Alternate translation: "handed them over to those who robbed them of their property"

until he had cast them out of his sight
"his sight" is metaphor for attention and caring. Alternate translation: "until he got rid of them all" or "until they were no longer in his presence"

2 Kings 17:21

General Information:
The reason for Yahweh's judgment on Israel continues by relating the history behind it.

He tore Israel
"He tore" here is a metaphor for violent removal. Alternate translation: "Yahweh removed the people of Israel"

from the royal line of David
"from the rule of David's descendants"

drove Israel away from following Yahweh
"turned the people of Israel away from following Yahweh"

2 Kings 17:22

they did not depart from them
"the Israelites did not stop committing these sins" or "they did not turn away from those sins"

2 Kings 17:23

so Yahweh removed Israel from his sight
"Sight" here is a metaphor for attention and care. Alternate translation: "so Yahweh removed the people of Israel from his attention and care"

2 Kings 17:24

General Information:
Yahweh's judgment continues against the new Assyrian inhabitants who practice their pagan religions.

Kuthah ... Avva ... Hamath ... Sepharvaim
These are places in the Assyrian empire.

2 Kings 17:25

It happened at the beginning of their residence there that
"When those people first lived there"

2 Kings 17:26

The nations that you have carried away and placed in the cities of Samaria
"The people you have moved from other lands and sent to live in the cities of Samaria"

do not know the practices required by the god of the land
"do not know how to worship the God that the Israelites worshiped in this land"

2 Kings 17:27

Take one of the priests there whom you brought from there
"Take a priest who came from Samaria back there"

let him teach them
"let the Samaritan priest teach the people who are living there now"

2 Kings 17:28

General Information:
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2 Kings 17:29

General Information:
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2 Kings 17:30

Sukkoth Benoth ... Nergal ... Ashima
These are the names of gods, both male and female.

Kuthah ... Hamath
These are the names of places.

2 Kings 17:31

Nibhaz ... Tartak
These are the names of gods, both male and female.

Avvites ... Sepharvites
These are the names of people groups.

burned their children in the fire
"sacrificed their own children" or "burned their children in fire as an offering"

2 Kings 17:32

They
This refers to the pagan people that the king of Assyria moved into the cities of Samaria.

2 Kings 17:33

General Information:
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2 Kings 17:34

they persist in their old customs
"they continue in the same habits as before"

They neither honor Yahweh
The people were only interested in appeasing Yahweh. They were either not interested or not aware Yahweh was interested in a relationship with them.

2 Kings 17:35

General Information:
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2 Kings 17:36

General Information:
The summary comes toward the end with an appeal to worship only Yahweh.

with great power and with an outstretched arm
The phrase "raised arm" is metonymy for displaying power and means basically the same thing as "great power." Alternate translation: "with very great power"

2 Kings 17:37

keep them
"obey them"

2 Kings 17:38

General Information:
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2 Kings 17:39

General Information:
The summary now ends with an appeal to worship only Yahweh and a description of the sins of the people.

2 Kings 17:40

They would not listen
"Listen" here is a metaphor for paying attention and acting on the command. Alternate translation: "They did not obey"

2 Kings 17:41

these nations feared Yahweh
These nations feared Yahweh only to the point of appeasing him the same way they treated their own gods.

up to this day
"and have continued ever since." The phrase "this day" refers to the time period in which the writer lived.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Now in the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah began to reign. **2** He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah. **3** He did what was right in the eyes of Yahweh, just as David, his ancestor, had done. **4** He removed the high places, destroyed the stone pillars, and cut down the Asherah poles. He broke to pieces the bronze serpent that Moses had made, because in those days the people of Israel were burning incense to it; it was called "Nehushtan." **5** Hezekiah trusted in Yahweh, the God of Israel, so that after him there was no one like him among all the kings of Judah, nor among the kings who were before him. **6** For he held on to Yahweh. He did not stop following him but kept his commandments, which Yahweh commanded Moses. **7** So Yahweh was with Hezekiah, and wherever he went he prospered. He rebelled against the king of Assyria and did not serve him. **8** He attacked the Philistines to Gaza and the borders around, from the tower of the watchmen to the fortified city.

9 In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. **10** At the end of three years they took it, in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel; in this way Samaria was captured. **11** So the king of Assyria carried Israel away to Assyria and put them in Halah, and at the Habor River in Gozan, and in the cities of the Medes. **12** He did this because they did not obey the voice of Yahweh their God, but they violated the terms of his covenant, all that Moses the servant of Yahweh commanded. They refused to listen to it or do it.

13 Then in the fourteenth year of King Hezekiah, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. **14** So Hezekiah king of Judah sent word to the king of Assyria, who was at Lachish, saying, "I have offended you. Withdraw from me. Whatever you put on me I will bear." The king of Assyria required Hezekiah king of Judah to pay three hundred talents of silver and thirty talents of gold. **15** So Hezekiah gave him all the silver that was found in the house of Yahweh and in the treasuries of the king's palace. **16** Then Hezekiah cut off the gold from the doors of the temple of Yahweh and from the pillars that he had overlaid; he gave the gold to the king of Assyria. **17** But the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander from Lachish to King Hezekiah at Jerusalem. They traveled up the roads and arrived outside Jerusalem. They approached the conduit of the upper pool, on the highway of the launderers' field, and stood by it. **18** When they had called to King Hezekiah, Eliakim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, went out to meet them.

19 So the chief commander said to them to tell Hezekiah what the great king, the king of Assyria, said: "What is the source of your confidence? **20** You speak only useless words, saying you have counsel and strength for war. In whom are you trusting, that you should rebel against me? **21** Look, you trust in Egypt, this walking stick of crushed reed; if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him. **22** But if you say to me, 'We are trusting in Yahweh our God,' is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You must worship before this altar in Jerusalem'? **23** Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them. **24** How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! **25** Have I traveled up here without Yahweh to fight against this place and destroy it? Yahweh said to me, 'Attack this land and destroy it.'"

26 Then Eliakim son of Hilkiah, and Shebnah, and Joah said to the chief commander, "Please speak to your servants in the Aramaic language, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall." **27** But the chief commander said to them, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?" **28** Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the word of the great king, the king of Assyria. **29** The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you from my power. **30** Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us, and this city will not be given into the hand of the king of Assyria."' **31** Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every

generated on Tue Oct 24 10:45:40 2023

one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. **32** You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, so that you may live and not die.' Do not listen to Hezekiah when he tries to persuade you, saying, 'Yahweh will rescue us.' **33** Has any of the gods of the peoples rescued them out of the hand of the king of Assyria? **34** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they rescued Samaria out of my hand? **35** Among all the gods of the lands, is there any god who has rescued his land from my power? How could Yahweh save Jerusalem from my might?"

36 But the people remained silent and did not respond, for the king had commanded, "Do not answer him." **37** Then Eliakim son of Hilkiah, who was over the household; Shebna the scribe; and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

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2 Kings 18 General Notes

Structure and formatting

This chapter begins the story of Hezekiah, one of the great kings of Judah (2 Kings 18–20). Because he was so important, there is more space dedicated to the history of his reign.

Special concepts in this chapter

Trust in Yahweh

Hezekiah trusted and obeyed God. He stopped paying tribute to Assyria so the Assyrians invaded Judah. The Assyrian king told the people of Judah that resistance was useless. Despite this, Hezekiah trusted in the power of Yahweh. (See: trust)

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2 Kings 18:1

General Information:

Hezekiah becomes king over Judah in place of his father King Ahaz.

Hoshea ... Elah

These are the names of men.

2 Kings 18:2

Zechariah

These are the names of men.

Abijah

This is the name of a woman.

2 Kings 18:3

He did what was right in the eyes of Yahweh

"In the eyes" here is a metaphor for Yahweh's attention and care. Alternate translation: "King Hezekiah did what was right to Yahweh" or "Hezekiah did things that Yahweh said are right"

2 Kings 18:4

General Information:

The story of King Hezekiah's reign continues.

He removed the high places, destroyed the stone pillars, and cut down the Asherah poles

"Hezekiah removed the high places of worship, smashed into pieces the memorial stones, and cut down the wooden poles of Asherah"

Nehushtan

This name could be translated "Bronze Serpent Idol."

2 Kings 18:5

General Information:

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2 Kings 18:6

General Information:

The story of King Hezekiah's reign continues.

he held on to Yahweh

To "hold on" is metaphor for staying loyal and attached. Alternate translation: "Hezekiah stayed loyal to Yahweh" or "Hezekiah remained faithful to Yahweh"

2 Kings 18:7

wherever he went he prospered

"wherever Hezekiah went he was successful"

generated on Tue Oct 24 10:45:40 2023

2 Kings 18:8

fortified city
city with a wall all around it

2 Kings 18:9

Hoshea ... Elah ... Shalmaneser
These are the names of men.

2 Kings 18:10

General Information:
This page has intentionally been left blank.

2 Kings 18:11

Halah ... Habor River ... Gozan
These are the names of places.

Medes
This is the name of a people group.

So the king of Assyria carried Israel away to Assyria
"So the king of Assyria commanded his army to take the Israelites away from their homes, and he made them live in Assyria"

2 Kings 18:12

the voice of Yahweh
"Voice" is metonymy for the message about the command of Yahweh. Alternate translation: "the command of Yahweh"

2 Kings 18:13

Sennacherib
This is the name of a man.

fortified cities
Cities with walls around them for protection. See how you translated "fortified city" in 2 Kings 18:8.

2 Kings 18:14

Lachish
This is the name of a city.

Withdraw from me
This expression assumes that "me" represents the kingdom of Hezekiah. Alternate translation: "Take your army out of my territory"

Whatever you put on me I will bear
"I will pay you whatever you demand of me"

talents
This is the name of type of weight that was used for money. One talent weighted about 33 kilograms.

2 Kings 18:15

treasuries
This was the place in the palace where money and valuable things were stored.

2 Kings 18:16

General Information:
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2 Kings 18:17

the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander
Sennacherib sent a group of men from his army to Jerusalem to meet with King Hezekiah, including officials named Tartan and Rabsaris.

Tartan ... Rabsaris
Some Bibles translate these as proper names. Other versions of the Bible translate them as titles. Alternate translation: "the Tartan ... the Rabsaris" or "the leader of the soldier ... a court official"

Lachish
This is the name of a city.

the conduit of the upper pool
the channel where the water stored in the "upper pool" flows into the city of Jerusalem

stood by it
"and waited there for King Hezekiah to meet with them"

2 Kings 18:18

Eliakim ... Hilkiah ... Shebna ... Joah ... Asaph
These are the names of men.

2 Kings 18:19

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

What is the source of your confidence?
The King of Assyria

2 Kings 18:20

you have counsel and strength for war
The speaker is trying to convince the hearers that Hezekiah does not know how to defeat the Assyrians and would not have the might to carry out such a plan if he had one.

In whom are you trusting, that you should rebel against me?
The speaker wants to make the hearers doubt that Egypt can support Judah. He does not ask this

question looking for an answer. Alternate translation: "You cannot trust anyone to help you rebel against me."

2 Kings 18:21

Egypt, this walking stick of crushed reed
The speaker compares Egypt to a weak walking stick; you expect that it will support you when you lean on it, but instead it breaks and cuts you. Alternate translation: "Egypt, which is like a walking stick made from a crushed reed"

if a man leans ... and pierce it
The speaker is extending the metaphor by describing what happens when a reed is used as a support.

2 Kings 18:22

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

is not he the one whose high places ... Jerusalem'?
This question assumes the listeners know the answer and is used for emphasis. Alternate translation: "You need to remember that he is the one whose high places ... Jerusalem'!"

2 Kings 18:23

General Information:
This page has intentionally been left blank.

2 Kings 18:24

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

How could you resist even one captain of the least of my master's servants?
He asks this question to emphasize that the army of Hezekiah does not have the resources to fight. He also uses exaggeration to mock Hezekiah's army. Alternate translation: Possible meanings are 1) "You could not defeat even one of the least of the king's soldiers." or 2) "You could not defeat a group of the king's soldiers commanded by his least important officer."

2 Kings 18:25

Have I traveled up here without Yahweh to fight against this place and destroy it?
He asks this question to emphasize that Yahweh is behind his success to obey the command to destroy Israel. Alternate translation: "Yahweh himself told us to come here and destroy this land!"

2 Kings 18:26

Eliakim ... Hilkiah ... Shebnah ... Joah
Translate the names of these men as in [2 Kings 18:18]

in the ears of the people who are on the wall
"In the ears" is metonymy for being able to listen. Alternate translation: "because the people standing on the city wall will hear it and be afraid"

2 Kings 18:27

Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?
He asks these questions assuming the listeners know the answers to emphasize their intention to destroy and humiliate the leaders and people of Jerusalem. Alternate translation: "My master sent me not only to you and your master, but also to speak to the people in this city, who will suffer with you when they have to eat their own dung and drink their own urine to survive."

2 Kings 18:28

General Information:
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2 Kings 18:29

from my power
"my power" is metonymy for the ability of the king himself. Alternate translation: "from me" or "from the power of my army"

2 Kings 18:30

this city will not be given into the hand of the king of Assyria
This can be expressed in an active form. Alternate translation: "Yahweh will never allow the king of Assyria's army to take this city"

the hand
"Hand" is metonymy for control, authority and power.

2 Kings 18:31

Make peace with me and come out to me
"Come out of the city and surrender to me" or "Make an agreement with me to surrender, and come out of the city to me"

his own vine ... his own fig tree ... his own cistern
These sources of food and water are metaphors for security and plenty. This also was a common way of expressing this idea.

generated on Tue Oct 24 10:45:40 2023

2 Kings 18:32

a land of grain and new wine ... bread and vineyards ... olive trees and honey
These are metaphors for having good things and plenty in daily life.

2 Kings 18:33

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

Has any of the gods ... Assyria?
He asks this question for emphasis because they know the answer. Alternate translation: "None the gods of the peoples have rescued them ... Assyria."

2 Kings 18:34

Where are the gods of ... Arpad?
He asks this question for emphasis because they know the answer. Alternate translation: "I have destroyed the gods of ... Arpad!"

Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah ... Samaria
These are the names of places that represent the people living there.

out of my hand
"Hand" is metonymy for control, power, or authority. Alternate translation: "out from my control"

2 Kings 18:35

is there any god who has rescued his land from my power?
He asks this question for emphasis because they know the answer. Alternate translation: "No god has rescued his land from my power."

from my power
"My power" is metonymy for the person whose has the power. Alternate translation: "from me"

How could Yahweh save Jerusalem from my might?
He asks this question for emphasis because they know the answer. Alternate translation: "There is no way Yahweh can save Jerusalem from my might!"

2 Kings 18:36

General Information:
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2 Kings 18:37

Eliakim ... Shebna ... Joah ... Asaph
These are the names of men.

who was over the household
"who managed the king's palace"

the recorder
"the history keeper"

chief commander
and is the translation of the Hebrew; some see this as a personal name, "Rabshakeh"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. **2** He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet. **3** They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, for the children have come to the time of birth, but there is no strength for them to be born. **4** It may be that Yahweh your God will hear all the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'" **5** So the servants of King Hezekiah came to Isaiah, **6** and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. **7** Look, I will put a spirit in him, and he will hear a certain report and go back to his own land. I will cause him to fall by the sword in his own land."'" **8** Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. **9** Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message: **10** "Say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given over into the hand of the king of Assyria." **11** See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued? **12** Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar? **13** Where are the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?'"

14 Hezekiah received this letter from the messengers and read it. Then he went up to the house of Yahweh and spread it before him. **15** Then Hezekiah prayed before Yahweh and said, "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth. **16** Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. **17** Truly, Yahweh, the kings of Assyria have destroyed the nations and their lands. **18** They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them. **19** Now then, Yahweh our God, save us, I implore you, from his power, so that all the kingdoms of the earth may know that you, Yahweh, are God alone."

20 Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, I have heard you. **21** This is the word that Yahweh has spoken about him:

"The virgin daughter of Zion
despises you and mocks you.
The daughter of Jerusalem
shakes her head at you.
22 Whom have you defied and slandered?
Against whom have you exalted your voice
and lifted up your eyes in pride?
Against the Holy One of Israel!
23 By your messengers
you have defied the Lord,
and have said,
'With the multitude of my chariots
I have gone up to the heights of the mountains,
to the highest elevations of Lebanon.
I will cut down the tall cedars
and the choice cypress trees there.
I will enter into its farthest parts,
its most fruitful forest.
24 I have dug wells
and have drunk foreign waters.
I dried up all the rivers of Egypt
under the soles of my feet.'

generated on Tue Oct 24 10:45:40 2023

25 Have you not heard how I
determined it long ago,
and worked it out in ancient times?
Now I am bringing it to pass.
You are here to reduce impregnable cities
into heaps of ruins.
26 Their inhabitants, of little strength,
are shattered and ashamed.
They are plants in the field,
green grass,
the grass on the roof or in the field,
burned before it has grown up.
27 But I know your sitting down,
your going out, your coming in,
and your raging against me.
28 Because of your raging against me,
and because your arrogance has reached my ears,
I will put my hook in your nose,
and my bit in your mouth;
I will turn you back
the way you came."

29 This will be the sign for you:

This year you will eat what grows wild,
and in the second year what grows from that.
But in the third year you must plant and harvest,
plant vineyards and eat their fruit.
30 The remnant of the house of Judah that survives
will again take root and bear fruit.
31 For from Jerusalem a remnant will come out,
from Mount Zion an escaped remnant will come. The zeal of Yahweh of hosts will do this.

32 Therefore Yahweh says this about the king of Assyria:

"He will not come into this city
nor shoot an arrow here.
Neither will he come before it with shield
or build up a siege ramp against it.
33 The way by which he came
will be the same way he will leave;
he will not enter this city—
this is Yahweh's declaration."
34 For I will defend this city and rescue it,
for my own sake and for my servant David's sake.'"

35 It came about that night that the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. **36** So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh. **37** Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son became king in his place.

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2 Kings 19 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

God's power
God is in control of everything. God caused the Assyrian king to fail in conquering Jerusalem because he mocked God.

Important figures of speech in this chapter

Idiom
"The virgin daughter of Zion" here is an idiom meaning the people of Jerusalem. "The virgin daughter of Zion despises you and laughs you to scorn" means that "the people of Jerusalem know that Assyria will fail because they have mocked God."

---

2 Kings 19:1

house of Yahweh
This is another way of saying "temple of Yahweh."

2 Kings 19:2

Eliakim ... Shebna ... Isaiah ... Amoz
These are all names of men.

He sent Eliakim
"Hezekiah sent Eliakim"

all covered with sackcloth
"all wearing sackcloth"

2 Kings 19:3

This day is a day of distress
"This is a time of distress"

the children have come to the time of birth, but there is no strength for them to be born
This is a metaphor to describe how the people and their leaders have become so weak and unable to fight the enemy.

2 Kings 19:4

all the words of the chief commander
"everything that the chief commander has said"

lift up your prayer
This a common way

2 Kings 19:5

General Information:
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2 Kings 19:6

General Information:
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2 Kings 19:7

I will put a spirit in him, and he will hear a certain report and go back to his own land
"I will control the attitude of the king of Assyria, so when he hears a report, he will want to return to his own country"

I will put a spirit in him
"I will influence his thinking" or "I will cause him to think differently." Here "spirit" probably refers to his attitude and thoughts, rather than to a spirit being.

certain report
You should translate this phrase using a word for a message that could be either true or false.

I will cause him to fall by the sword
"Fall by the sword" is metonymy for being killed. Alternate translation: "I will cause him to die by the sword" or "I will cause some men to kill him with a sword"

2 Kings 19:8

the chief commander
"the official from Assyria in charge under the king"

found the king of Assyria fighting
"discovered that the Assyrian army was fighting"

Libnah ... Lachish
The names of cities in the kingdom of Judah.

2 Kings 19:9

Sennacherib ... Tirhakah
These are the names of men.

had mobilized to fight against him
"had prepared his army to fight against Assyria"

so he sent
"so Sennacherib sent"

a message
This message was written in a letter.

generated on Tue Oct 24 10:45:40 2023

2 Kings 19:10

General Information:
This is the message that King Sennacharib of Assyria sent to King Hezekiah.

Do not let your God in whom you trust deceive you, saying
"Do not believe your God in whom you trust. He is lying when he says"

the hand of the king of Assyria
"Hand" is metonymy for control, authority or power. Alternate translation: "the control of the government of Assyria"

2 Kings 19:11

See, you have heard
"Notice, you have heard" or "You have certainly heard." Here "see" was used to draw attention to what he was about to say next.

So will you be rescued?
Sennacharib used this question to emphasize that God will not be able to rescue them. Alternate translation: "Your God will not rescue you!" or "You will not be able to escape either!"

2 Kings 19:12

General Information:
King Sennacharib's message to King Hezekiah continues.

Have the gods of the nations rescued them, the nations ... destroyed: Gozan ... Assar?
This question assumes Hezekiah knows the answer and provides emphasis. Alternate translation: "The gods of the nations, the nations ... destroyed—Gozan ... Assar—certainly did not rescue them!"

my fathers
"the previous kings of Assyria" or "the armies of the previous kings of Assyria"

Gozan ... Haran ... Rezeph ... Eden ... Tel Assar
These are all place names.

2 Kings 19:13

Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah
These are all place names.

2 Kings 19:14

this letter
This refers to the letter that King Sennacherib of Assyria sent to Hezekiah (2 Kings 19:8).

2 Kings 19:15

you who sit above the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

2 Kings 19:16

General Information:
King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.

Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see
Both of these sentences urge Yahweh to pay attention to the things that Sennacherib is saying.

Incline your ear, Yahweh, and listen
The words "Incline your ear" and "listen" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please listen to what he is saying"

Incline your ear
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "Listen carefully" or "Pay attention"

Open your eyes, Yahweh, and see
The words "Open your eyes" and "see" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please pay attention to what is happening"

2 Kings 19:17

General Information:
This page has intentionally been left blank.

2 Kings 19:18

They have put their gods into the fire
"The Assyrian kings have burned up the gods of the other nations"

Assyrians have destroyed them
"Assyrians have destroyed both the nations and the nations' gods"

generated on Tue Oct 24 10:45:40 2023

2 Kings 19:19

General Information:
King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.

I implore you
"I beg of you"

from his power
"from the power of the King of Assyria" or "from the armies of the King of Assyria"

2 Kings 19:20

General Information:
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2 Kings 19:21

General Information:
The writer begins to quote a poem by the prophet Isaiah that contains a prophecy.

The virgin daughter of Zion
"Virgin daughter" here is a metaphor for the people of Jerusalem as if they are young, vibrant and beautiful. The term "daughter" was used to give personal characteristics to cities by some biblical writers. Alternate translation: "The beautiful people of Jerusalem"

The daughter of Jerusalem
"Daughter" is metaphor for the people of Jerusalem. Alternate translation: "The people of the city of Jerusalem"

shakes her head at you
This action is a metaphor to represent disdain at the pride of the Assyrians. Alternate translation: "scorns you"

2 Kings 19:22

Whom have you defied and slandered? Against whom have you exalted your voice and lifted up your eyes in pride? Against the Holy One of Israel!
Yahweh uses rhetorical questions to rebuke Sennacherib. Alternate translation: "You have defied and slandered me! You have exalted your voice and lifted up your eyes in pride against me, the Holy One of Israel!"

lifted up your eyes in pride
"lifted up your eyes in pride" is metonymy for a haughty or arrogant facial expression. Alternate translation: "looked at very proudly"

the Holy One of Israel
An expression for the God of Israel, Yahweh.

2 Kings 19:23

General Information:
This continues the message from Yahweh given by Isaiah, the prophet, to King Hezekiah concerning King Sennacherib. It uses parallelism throughout.

you have defied the Lord
To "defy" is to openly resist or mock.

I have gone up ... I will cut down ... I will enter
These boasts made by Sennacherib could only be fulfilled by his army. The pronoun "I" represents him and his army.

2 Kings 19:24

I dried up all the rivers of Egypt under the soles of my feet.
This is a boast that Sennacherib has so many soldiers that their feet dry up the water when they cross a river. This is an exaggeration to emphasize the great number of soldiers he has. Alternate translation: "And by marching through the streams of Egypt, we dried them all up!"

2 Kings 19:25

General Information:
This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout.

Have you not heard how ... times?
To make the point strongly this question assumes the listener knows the answer. Alternate translation: "Surely you know how ... times."

impregnable cities
"cities that cannot be captured" or "cities surrounded by high walls"

2 Kings 19:26

plants in the field, green grass
This metaphor compares the weak victims of the Assyrian advance to fragile plants. Alternate translation: "as frail as plants and grass in the fields" or "as weak as shallow rooted plants"

the grass on the roof or in the field, burned before it has grown up
This continues the metaphor comparing the weak victims of the Assyrian advance to fragile plants in difficult conditions for growing fully. Alternate translation: "like grass before it has matured" or "like grass before it has grown tall"

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2 Kings 19:27

General Information:
This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout.

raging against me
"angry shouting about me"

2 Kings 19:28

because your arrogance has reached my ears
"Ears" are metonymy for listening or hearing. Alternate translation: "because I have heard your proud words"

I will put my hook in your nose, and my bit in your mouth
A "hook" and a "bit"

I will turn you back the way you came
That Sennacherib will return home before he can conquer Jerusalem can be stated clearly. Alternate translation: "I will make you return to your own country the same way you came, without conquering Jerusalem"

2 Kings 19:29

General Information:
Here Isaiah is talking to King Hezekiah. He continues using parallelism throughout.

grows wild
"grows without having been planted"

2 Kings 19:30

The remnant of the house of Judah that survives will again take root and bear fruit
This metaphor compares restoration of the remnant to plantings that take hold and produce results. Alternate translation: "The people of Judah who remain alive will restore their lives and prosperity" or "The people who remain in Judah will prosper and have many children"

2 Kings 19:31

The zeal of Yahweh of hosts will do this
"The strong action of Yahweh will make this happen"

2 Kings 19:32

General Information:
This is the end of the message from Yahweh, spoken through the prophet Isaiah to King Hezekiah. It uses parallelism throughout.

nor shoot an arrow here
"Arrow" is metonymy representing all tools of warfare and destruction. Alternate translation: "nor do any fighting here"

or build up a siege ramp against it
"and they will not even build up high mounds of earth against the city wall to enable them to attack the city"

2 Kings 19:33

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

2 Kings 19:34

for my own sake and for my servant David's sake
"for the sake of my own reputation and because of what I promised to King David, who served me well"

2 Kings 19:35

It came about
"It happened"

185,000 soldiers
"one hundred eighty-five thousand soldiers"

When the men arose
"When the men who were left alive got up"

2 Kings 19:36

General Information:
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2 Kings 19:37

Adrammelek ... Sharezer ... Esarhaddon
These are the names of men.

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Chapter 20

1 In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet came to him, and said to him, "Yahweh says, 'Set your house in order; for you will die, and not live.'" **2** Then Hezekiah turned his face to the wall and prayed to Yahweh, saying, **3** "Please, Yahweh, I beg you, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight." Then Hezekiah wept loudly. **4** Before Isaiah had gone out into the middle courtyard, the word of Yahweh came to him, saying, **5** "Turn back, and say to Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: "I have heard your prayer, and I have seen your tears. I am about to heal you on the third day, and you will go up to the house of Yahweh. **6** I will add fifteen years to your life, and I will rescue you and this city from the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David's sake."'" **7** So Isaiah said, "Take a lump of figs." They did so and put it on his boil, and he recovered.

8 Hezekiah said to Isaiah, "What will be the sign that Yahweh will heal me, and that I should go up to the temple of Yahweh on the third day?" **9** Isaiah replied, "This will be the sign for you from Yahweh, that Yahweh will do the thing that he has spoken. Will the shadow go forward ten steps, or go back ten steps?" **10** Hezekiah answered, "It is an easy thing for the shadow to go forward ten steps. No, let the shadow go backward ten steps." **11** So Isaiah the prophet cried out to Yahweh, and he brought the shadow ten steps backward, from where it had moved on the stairway of Ahaz.

12 At that time Marduk-Baladan son of Baladan king of Babylon sent letters and a gift to Hezekiah, for he had heard that Hezekiah had been sick. **13** Hezekiah listened to those letters, and then showed the messengers all the palace and his valuable things, the silver, the gold, the spices and precious oil, and the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them. **14** Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came from the distant country of Babylon." **15** Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them."

16 So Isaiah said to Hezekiah, "Listen to the word of Yahweh: **17** 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh. **18** Some of your descendants whom you will father will be taken away from you, and they will become eunuchs in the palace of the king of Babylon.'" **19** Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "Will there not be peace and stability in my days?" **20** As for the other matters concerning Hezekiah, and all his power, and how he constructed the pool and the conduit, and how he brought water into the city—are they not written in the book of the events of the kings of Judah? **21** Hezekiah lay down with his ancestors, and Manasseh his son became king in his place.

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2 Kings 20 General Notes

Structure and formatting

This chapter finishes the story of Hezekiah.

Special concepts in this chapter

Hezekiah's additional time

God hears the distressed call of his faithful believers. Hezekiah was dying but when he prayed, God gave him 15 more years of life. (See: faithful and believe)

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generated on Tue Oct 24 10:45:40 2023

2 Kings 20:1

Set your house in order
"House" is metonymy for what was under Hezekiah's control. Alternate translation: "Give final instructions to your household and government"

2 Kings 20:2

General Information:
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2 Kings 20:3

call to mind
This is a common way of speaking, an idiom, urging Yahweh to remember. Alternate translation: "remember"

walked
This is an idiom. Alternate translation: "lived my life"

good in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

2 Kings 20:4

the word of Yahweh came
"Word" represents the message Yahweh revealed to Isaiah. This is a common way of speaking, an idiom. Alternate translation: "Yahweh spoke his word"

2 Kings 20:5

I have heard your prayer, and I have seen your tears
The second part reinforces the first part to make one message by using parallelism. Alternate translation: "I have heard your prayers and seen your tears"

on the third day
"two days from now" The day Isaiah said this was the first day, so "the third day" would be the same as "two days from now."

2 Kings 20:6

General Information:
The message from Yahweh to King Hezekiah through the prophet Isaiah continues.

fifteen years
15 years

from the hand of the king of Assyria
"Hand" is metonymy for power, authority and control. Alternate translation: "from the control of the king of Assyria"

2 Kings 20:7

lump of figs
"paste made of boiled figs"

They did so and put it on his boil
"Hezekiah's servants did this and put the paste on Hezekiah's sore"

2 Kings 20:8

General Information:
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2 Kings 20:9

Will the shadow go forward ten steps, or go back ten steps?
The source of "the shadow" can be stated clearly. Alternate translation: "Do you want Yahweh to make the shadow caused by the sunlight on the stairway to go forward ten steps or to go back ten steps?"

ten steps
This expression refers to the "stairway of Ahaz" in 2 Kings 20:11. This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day.

2 Kings 20:10

It is an easy thing for the shadow to go forward ten steps
Why "it is an easy thing" can be stated clearly. "It is easy to cause the shadow to move forward ten steps, because that is the normal thing for it to do"

2 Kings 20:11

the stairway of Ahaz
This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day. Alternate translation: "the steps that had been built for King Ahaz"

2 Kings 20:12

Marduk-Baladan ... Baladan
These are the names of the king of Babylon and his son.

2 Kings 20:13

listened to those letters
1) "carefully considered those letters" or 2) "heard the message from the king of Babylon"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them
Here "There was nothing ... did not show them" is an exaggeration used for emphasis. It means Hezekiah showed them all of his most valuable things. This can be stated in positive form. Alternate translation: "Hezekiah showed him absolutely everything valuable in his house and in all his kingdom"

2 Kings 20:14

these men
This refers to the men sent to King Hezekiah with a message and gifts from Marduk-Baladan.

2 Kings 20:15

They have seen everything in my house. There is nothing among my valuable things that I have not shown them
Hezekiah repeats the same idea in two ways to emphasize his point.

There is nothing among my valuable things that I have not shown them
"Nothing" and "not" cancel each other out to make the idea positive. This exaggeration is used for emphasis. Alternate translation: "I showed them absolutely every one of my valuable things"

2 Kings 20:16

So Isaiah said to Hezekiah
Why Isaiah spoke can be stated clearly. Alternate translation: "So, because Isaiah knew Hezekiah had been foolish to show the men all his valuable things, Isaiah said to him"

the word of Yahweh
"the message of Yahweh"

2 Kings 20:17

Look, the days are about to come when
"Listen to me, someday there will come a time when"; "Look" is used to draw attention to what Isaiah is about to tell Hezekiah.

the days
"Days" is synecdoche to refer to an undefined span of time.

2 Kings 20:18

General Information:
This page has intentionally been left blank.

2 Kings 20:19

For he thought
"Because Hezekiah thought"

Will there not be peace and stability in my days?
Hezekiah asks this question for emphasis knowing the answer already. Alternate translation: "I can be sure that there will be peace and stability in my days."

2 Kings 20:20

pool
A small area of still water for storage

conduit
A tunnel for carrying the water

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 20:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. **2** He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel. **3** For he rebuilt the high places that Hezekiah his father had destroyed, and he built altars for Baal, made an Asherah pole, as Ahab king of Israel had done, and he bowed down to all the host of heaven and worshiped them. **4** Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever." **5** He built altars for all the host of heaven in the two courtyards of the house of Yahweh. **6** He caused his son to pass through the fire, he performed sorcery and divination and consulted with sorcerers and spiritists. He did much evil in the sight of Yahweh, provoking him to anger. **7** The carved figure of Asherah that he had made, he placed it in the house of Yahweh. It was about this house that Yahweh had spoken to David and Solomon his son; he had said: "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever. **8** I will not cause the feet of Israel to wander any more out of the land that I gave to their ancestors, if they will only be careful to obey all that I have commanded them, and to follow all the law that my servant Moses commanded them." **9** But the people did not listen, and Manasseh led them to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

10 So Yahweh spoke by his servants the prophets, saying, **11** "Because Manasseh king of Judah has done these disgusting things, and has acted wickedly more than all that the Amorites who were before him did, and has also made Judah sin with his idols, **12** therefore Yahweh, the God of Israel, says this: Look, I am about to bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle. **13** I will stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab; I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down. **14** I will throw off the remnant of my inheritance and give them into the hand of their enemies. They will become victims and plunder for all their enemies, **15** because they have done what is evil in my sight, and have provoked me to anger, since the day their ancestors came out of Egypt, to this day."

16 Moreover, Manasseh shed much innocent blood, until he had filled Jerusalem from one end to another with death. This was in addition to the sin by which he made Judah to sin, when they did what was evil in the sight of Yahweh. **17** As for the other matters concerning Manasseh, all that he did, and the sin that he committed, are they not written in the book of the events of the kings of Judah? **18** Manasseh lay down with his ancestors and was buried in the garden of his own house, in the garden of Uzza. Amon his son became king in his place.

19 Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth; she was the daughter of Haruz of Jotbah. **20** He did what was evil in the sight of Yahweh, as Manasseh his father had done. **21** Amon followed in all the way that his father had walked in and worshiped the idols that his father worshiped, and bowed down to them. **22** He abandoned Yahweh, the God of his fathers, and did not walk in the way of Yahweh. **23** The servants of Amon conspired against him and put the king to death in his own house. **24** But the people of the land killed all those who had conspired against King Amon, and they made Josiah his son king in his place. **25** As for the other matters concerning Amon that he did, are they not written in the book of the events of the kings of Judah? **26** The people buried him in his tomb in the garden of Uzza, and Josiah his son became king in his place.

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2 Kings 21 General Notes

Special concepts in this chapter

God's judgment

God judges sin. When Manasseh worshiped idols and did many evil things, God said he would cause Judah to be destroyed by its enemies. (See: judge and sin and evil)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Simile
"I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down" means "God would completely destroy Jerusalem."

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2 Kings 21:1

Hephzibah
The mother of King Manasseh

2 Kings 21:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

like the disgusting things
Another possible meaning is "including the disgusting things."

2 Kings 21:3

he rebuilt the high places ... he built altars for Baal, made an Asherah pole
Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt ... he had altars built for Baal, had an Asherah pole made" or "he had his workers rebuild the high places ... he had them build altars for Baal, make an Asherah pole"

2 Kings 21:4

General Information:
The story of King Manasseh's reign continues.

It is in Jerusalem that my name will be forever
The name is a metonym for the person. Alternate translation: "Jerusalem is where I will forever make known who I am"

2 Kings 21:5

He built altars for all the host of heaven in the two courtyards of the house of Yahweh
It is implied that he built these altars so people could make sacrifices and worship the stars. Also, he would not have built these altars himself, rather he would have commanded his workers to do it. Alternate translation: "He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"

2 Kings 21:6

He caused his son to pass through the fire
You may need to make explicit why he caused his son be put into the fire and what happened after he did so. Alternate translation: "He burned his son to death as an offering to his gods"

consulted with
"asked for information from"

much evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated a similar phrase in [2 Kings 3:2]

2 Kings 21:7

General Information:
The story of King Manasseh's reign continues.

that he had made
Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "that Manasseh had ordered his servants to make"

that I will put my name forever
Here Yahweh putting his "name" on the temple represents him designating it as the place to worship him. Alternate translation: "where I want people to worship me forever"

2 Kings 21:8

the feet of Israel
The feet are a synecdoche for the person. Alternate translation: "the people of Israel" or "the Israelites"

2 Kings 21:9

even more than the nations that Yahweh had destroyed before the people of Israel
Here "nations" refers to the people who had lived in the land of Canaan before the Israelites had arrived. Alternate translation: "even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land"

2 Kings 21:10

General Information:
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2 Kings 21:11

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Kings 21:12

General Information:
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2 Kings 21:13

stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab
The words "measuring line" and "plumb line" are metaphors for the standards Yahweh uses to judge people. Alternate translation: "judge Jerusalem using the same measure I used when I judged Samaria and the house of Ahab"

against Samaria
Samaria is the capital city and it represents all the people of the kingdom of Israel. Alternate translation: "against the people of Israel"

plumb line
a tool made of a heavy weight and a thin rope used to show if a wall is straight

the house of Ahab
Here "house" represents family. Alternate translation: "the family of Ahab"

2 Kings 21:14

I will throw off
"I will abandon" or "I will reject"

give them into the hand of their enemies
Here the "hand" of the enemies refers to their enemies' control. Alternate translation: "let their enemies defeat them and take over their land"

2 Kings 21:15

General Information:
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2 Kings 21:16

Moreover, Manasseh
"Also, Manasseh" or "In addition, Manasseh"

Manasseh shed much innocent blood
The words "shed much innocent blood" are a metonym for killing people violently. It might be best to translate this so the reader understands that other people helped Manasseh do this. Alternate translation: "Manasseh ordered his soldiers to kill many innocent people"

he had filled Jerusalem from one end to another with death
This hyperbole emphasizes the great number of people Manasseh had killed throughout Jerusalem. The abstract noun "death" can be stated as "dead people." Alternate translation: "there were very many dead people throughout Jerusalem"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 21:17

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how this phrase is translated in [2 Kings 8:23]

2 Kings 21:18

lay down with his ancestors and
This is a polite way of saying he "died, as his ancestors had, and"

the garden of Uzza
Possible meanings are 1) "the garden that had once belonged to a man named Uzza" or 2) "Uzza Garden."

Amon
This is a man's name

2 Kings 21:19

Amon ... Haruz
These are names of men.

Meshullemeth
This is the name of a woman.

Jotbah
This is the name of a city.

2 Kings 21:20

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 21:21

followed in all the way that his father had walked in
"walked in all the ways that his father walked in." The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "lived completely the way his father had lived"

2 Kings 21:22

He abandoned Yahweh
"He went away from Yahweh" or "He paid no more attention to Yahweh"

generated on Tue Oct 24 10:45:40 2023

2 Kings 21:23

conspired against him
"made plans and worked together to harm him"

2 Kings 21:24

the people of the land
This is a generalization. Alternate translation: "some of the people in Judah"

conspired against
"made plans and worked together to harm." See how you translated this in 2 Kings 21:23.

2 Kings 21:25

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [2 Kings 8:23]

2 Kings 21:26

the garden of Uzza
Possible meanings are 1) "the garden that had once belonged to a man named Uzza" or 2) "Uzza Garden." See how you translated this in [2 Kings 21:18]

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah (she was the daughter of Adaiah of Bozkath). **2** He did what was right in the eyes of Yahweh. He walked in all the way of David his ancestor, and he did not turn away either to the right or to the left.

3 It came about that in the eighteenth year of King Josiah, he sent Shaphan son of Azaliah son of Meshullam, the scribe, to the house of Yahweh, saying, **4** "Go up to Hilkiah the high priest and tell him to count the money that has been brought into the house of Yahweh, which the temple guards have gathered from the people. **5** Let it be given into the hand of the workmen who are in charge of the house of Yahweh, and let them give it to the workmen who are in the house of Yahweh, for them to make repairs to damage in the temple. **6** Let them give money to the carpenters, the builders, and the masons, and also to buy timber and cut stone to repair the temple." **7** But no accounting was required for the money that was given to them, because they handled it faithfully.

8 Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." So Hilkiah gave the book to Shaphan, and he read it. **9** Shaphan went and took the book to the king, and also reported to him, saying, "Your servants have spent the money that was found in the temple and they have given it into the hand of the workmen who supervise the care for the house of Yahweh." **10** Then Shaphan the scribe said to the king, "Hilkiah the priest has given me a book." Then Shaphan read it to the king. **11** It came about that when the king had heard the words of the book of the law, he tore his clothes. **12** The king commanded Hilkiah the priest, Ahikam son of Shaphan, Akbor son of Micaiah, Shaphan the scribe, and Asaiah, his own servant, saying, **13** "Go and consult with Yahweh for me, and for the people and for all Judah, because of the words of this book that has been found. For great is the anger of Yahweh that has been kindled against us because our ancestors have not listened to the words of this book so as to obey all that was written concerning us."

14 So Hilkiah the priest, Ahikam, Akbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe (she lived in Jerusalem in the second quarter), and they spoke with her. **15** She said to them, "This is what Yahweh, the God of Israel, says: 'Tell the man who sent you to me, **16** "This is what Yahweh says: 'See, I will bring disaster to this place and to its inhabitants, according to everything written in the book that the king of Judah has read. **17** Because they have abandoned me and have burned incense to other gods, so that they might provoke me to anger with all the deeds they have committed—therefore my anger has been kindled against this place, and it will not be extinguished.'" **18** But to the king of Judah, who sent you to ask Yahweh's will, this is what you will say to him: "Yahweh, the God of Israel says this: 'About the words that you heard, **19** because your heart was tender, and because you have humbled yourself before Yahweh, when you heard what I said against this place and its inhabitants, that they would become a desolation and a curse, and because you have torn your clothes and wept before me, I also have listened to you—this is Yahweh's declaration. **20** See, I will gather you to your ancestors, and you will be gathered to your grave in peace. Your eyes will not see all the disaster that I will bring upon this place.'"'" So the men took this message back to the king.

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2 Kings 22 General Notes

Structure and formatting

The next two chapters (2 Kings 22-23) tell about the spiritual revival under King Josiah. A revival occurs when the people begin to worship Yahweh properly again. (See: spirit)

Special concepts in this chapter

The law

The priests found a copy of the law in the temple and took it to the king. He was upset because the people had disobeyed the law so badly. Josiah asked God about it. God said that he would destroy Judah for these sins but not in Josiah's lifetime, since he humbled himself and wanted to do better. Many scholars believe this was a copy of the book of Deuteronomy. (See: priest, lawofmoses and temple and sin)

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generated on Tue Oct 24 10:45:40 2023

2 Kings 22:1

thirty-one years
"31 years"

Jedidah
This is the name of a woman.

Adaiah
This is the name of a man.

Bozkath
This is the name of a town in Judah.

2 Kings 22:2

He did what was right in the eyes of Yahweh
Here "eyes" represents Yahweh's thoughts or what he considered about something. Alternate translation: "He did what Yahweh considered to be right" or "He did what was right according to Yahweh"

He walked in all the way of David his ancestor
"He walked in all the ways of David his ancestor" Josiah behaving as David did is spoken of as if he walked on the same road or way as David. Alternate translation: "He lived the way David his ancestor had lived" or "He followed the example of David his ancestor"

he did not turn away either to the right or to the left
To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. Alternate translation: "he did not do anything that would displease Yahweh" or "he fully obeyed all the laws of Yahweh"

2 Kings 22:3

It came about that
If your language has a way to mark the beginning of a new part of the story, consider using it here.

the eighteenth year
"Eighteenth" is the ordinal form of 18. Alternate translation: "year 18"

Shaphan ... Azaliah ... Meshullam
These are men's names.

2 Kings 22:4

Go up to Hilkiah
The phrase "Go up" is used because Yahweh's temple was higher in elevation than where King Josiah was located. Alternate translation: "Go to Hilkiah"

Hilkiah
This is a man's name.

that has been brought into the house of Yahweh, which the temple guards have gathered from the people
This can be stated in active form. Alternate translation: "that the temple guards who gathered the money from the people brought into the temple of Yahweh"

house of Yahweh
This is another name for the "temple" (verse 3).

2 Kings 22:5

house of Yahweh ... in the temple
Here "house of Yahweh" and "temple" mean the same thing.

Let it be given into the hand of the workmen
Here "hand" represents the workmen as a whole. This can be stated in active form. Alternate translation: "Tell Hilkiah to give the money to the workmen"

2 Kings 22:6

General Information:
The message from King Josiah to Hilkiah, the high priest, continues.

Let them give money
Here "them" refers to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

the carpenters, the builders, and the masons
These are the same as the workmen who are in the house of Yahweh in 2 Kings 22:5. Here the workers are described in more detail.

carpenters
workers who build with wood

masons
workers who build with stone

2 Kings 22:7

was given to them ... because they handled
Here "them" and "they" refer to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

no accounting was required for the money that was given to them
This can be stated in active form. Alternate translation: "the workmen who were in charge did not have to report how they used the money that the temple guards gave them"

because they handled it faithfully
"because they used the money honestly"

generated on Tue Oct 24 10:45:40 2023

2 Kings 22:8

Hilkiah
This is the name of a man. See how you translated this in [2 Kings 18:18]

the book of the law
Most likely these laws were written on a scroll. A scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

2 Kings 22:9

given it into the hand of the workmen
Here "hand" represents the workmen as a whole. Alternate translation: "given it to the workmen"

2 Kings 22:10

General Information:
This page has intentionally been left blank.

2 Kings 22:11

It came about that
If your language has a way to mark the beginning of a new part of the story, consider using it here.

had heard the words of the book of the law
Here "words" represents the message of the law. Alternate translation: "had heard the laws that were written in the book" or "had heard the laws that were written in the scroll"

he tore his clothes
This is a symbolic action that indicates intense grief or sadness.

2 Kings 22:12

Ahikam ... Shaphan ... Akbor ... Micaiah ... Asaiah
These are names of men.

2 Kings 22:13

Go and consult with Yahweh
It is made clear in 22:14 that the king means for the men to go to the prophetess of Yahweh to determine Yahweh's will.

consult
to go to someone to ask for advice

the words of this book that has been found
Here "words" represents the laws. This can be stated in active form. Alternate translation: "the laws in this book that Hilkiah has found"

For great is the anger of Yahweh that has been kindled against us
Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "For Yahweh is very angry with us"

all that was written concerning us
This refers to the law that was given to Israel. This can be stated in active form. Alternate translation: "all that Moses wrote in the law that we should do" or "all the laws that God gave through Moses to the people of Israel"

2 Kings 22:14

Huldah
This is a woman's name.

Shallum ... Tikvah ... Harhas
These are men's names.

keeper of the wardrobe
Possible meanings are 1) the person who took care of the clothing that priests wore in the temple or 2) the person who took care of the king's clothing.

she lived in Jerusalem in the second quarter
Here "second quarter" refers to the new part of the city that was built on the north side of Jerusalem. Also, "second" is the ordinal form of 2. Alternate translation: "she lived in Jerusalem in the new part of the city" or "she lived in the new part of Jerusalem"

2 Kings 22:15

the man who sent you to me
Here "the man" refers to King Josiah.

2 Kings 22:16

I will bring disaster to this place and to its inhabitants
Yahweh causing terrible things to happen is spoken of as if disaster were an object that he could bring to a place. Alternate translation: "I will cause terrible things to happen to this place and to those who live there"

to this place
"to Jerusalem." This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "to Judah"

2 Kings 22:17

General Information:
The message Yahweh sent to King Josiah through Huldah, the prophetess, continues.

generated on Tue Oct 24 10:45:40 2023

my anger has been kindled against this place, and it will not be extinguished
Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "my anger against this place is like a fire that cannot be put out"

this place
Here "place" represents the people who live in Jerusalem and Judah. Alternate translation: "these people"

2 Kings 22:18

About the words that you heard
Here "words" represents the message that Huldah just spoke. Alternate translation: "About the message that you heard"

2 Kings 22:19

because your heart was tender
Here "heart" represents a person's inner being. Feeling sorry is spoken of as if the heart were tender. Alternate translation: "because you felt sorry" or "because you repented"

that they would become a desolation and a curse
The abstract nouns "desolation" and "curse" can be stated as an adjective and a verb. Alternate translation: "that I would make the land desolate and would curse them"

torn your clothes
This is a symbolic action that indicates intense grief or sadness.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [2 Kings 19:33]

2 Kings 22:20

General Information:
This is the end of the message from Yahweh to King Josiah through the prophetess Huldah.

See, I will gather you to your ancestors, and you will be gathered to your grave in peace
Both statements mean basically the same thing. They are polite ways of saying he will die. Alternate translation: "So I will allow you to die and be buried peacefully"

Your eyes will not see
Here "will not see" represents not experiencing something. Alternate translation: "You will not experience"

Your eyes
Here "eyes" represents the whole person.

the disaster that I will bring upon this place
Yahweh causing terrible things to happen is spoken of as if disaster were an object that Yahweh would bring to a place. Alternate translation: "the terrible things I will cause to happen in this place"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 So the king sent messengers who gathered to him all the elders of Judah and of Jerusalem. **2** Then the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, prophets, and all the people, from small to great. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh. **3** The king stood by the pillar and made a covenant before Yahweh, to walk after Yahweh and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to confirm the words of this covenant that were written in this book. So all the people agreed to stand by the covenant.

4 The king commanded Hilkiah the high priest, the priests under him, and the gatekeepers to bring out of the temple of Yahweh all the vessels that were made for Baal and Asherah, and for all the host of heaven. He burned them outside Jerusalem in the fields in the Kidron Valley and carried their ashes to Bethel. **5** He got rid of the idolatrous priests whom the kings of Judah had chosen to burn incense at the high places in the cities of Judah and in the places around Jerusalem—those who burned incense to Baal, to the sun and the moon, to the planets, and to all the host of heaven. **6** He brought out the Asherah pole from the temple of Yahweh, outside Jerusalem to the Kidron Valley and burned it there. He crushed it to dust and threw that dust onto the graves of the common people. **7** He broke down the houses of the cultic prostitutes in the temple of Yahweh, where the women wove garments for Asherah. **8** Josiah brought all the priests out of the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba. He destroyed the high places at the gates that were at the entrance to the gate of Joshua (the city governor), on the left side of the city gate. **9** Although the priests of those high places were not allowed to serve at the altar of Yahweh in Jerusalem, they ate unleavened bread among their brothers. **10** Josiah defiled Topheth, which is in the Valley of Ben Hinnom, so that no one might cause his son or his daughter to pass through the fire as a sacrifice to Molech. **11** He took away the horses that the kings of Judah had given to the sun. They had been in an area at the entrance to the temple of Yahweh, near the room of Nathan-Melek, the chamberlain. Josiah burned the chariots of the sun. **12** Josiah the king destroyed the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the temple of Yahweh. Josiah smashed them into pieces and threw them into the Kidron Valley. **13** The king ruined the high places east of Jerusalem, south of the mount of corruption that Solomon the king of Israel had built for Ashtoreth, the detestable idol of the Sidonians; for Chemosh, the detestable idol of Moab; and for Molech, the detestable idol of the people of Ammon. **14** He broke the stone pillars into pieces and cut down the Asherah poles and he filled those places with the bones of human beings.

15 Josiah also completely destroyed the altar that was at Bethel and the high place that Jeroboam son of Nebat (the one who made Israel to sin) had constructed. He also burned that altar and the high place and crushed it to dust. He also burned the Asherah pole. **16** As Josiah looked over the area, he noticed the graves that were on the hillside. He sent men to take the bones from the graves; then he burned them on the altar, which defiled it. This was according to the word of Yahweh which the man of God had spoken, the man who spoke of these things beforehand. **17** Then he said, "What monument is that I see?" The men of the city told him, "That is the grave of the man of God who came from Judah and spoke about these things that you have just done against the altar of Bethel." **18** So Josiah said, "Let it alone. No one should move his bones." So they let his bones alone, along with the bones of the prophet who had come from Samaria. **19** Then Josiah removed all the houses on the high places that were in the cities of Samaria, which the kings of Israel had made, and that provoked Yahweh to anger. He did to them exactly what had been done at Bethel. **20** He slaughtered all the priests of the high places on the altars and he burned human bones on them. Then he returned to Jerusalem.

21 Then the king commanded all the people, saying, "Keep the Passover to Yahweh your God, as it is written in this book of the covenant." **22** Such a Passover celebration had never been held from the days of the judges who ruled Israel, nor in all the days of the kings of Israel or Judah. **23** But in the eighteenth year of King Josiah this Passover of Yahweh was celebrated in Jerusalem.

24 Josiah also completely removed the sorcerers and spiritists. He also completely removed the fetishes, the idols, and all the disgusting things that were seen in the land of Judah and in Jerusalem, so as to confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh. **25** Before Josiah, there had been no king like him, who turned to Yahweh with all his

generated on Tue Oct 24 10:45:40 2023

heart, all his soul, and all his might, who followed all the law of Moses. Nor did any king like Josiah arise after him.

26 Nevertheless, Yahweh did not turn away from the burning of his raging anger, which burned against Judah because of all that Manasseh had done to provoke him to anger. **27** So Yahweh said, "I will also remove Judah out of my sight, as I have removed Israel, and I will throw away this city that I have chosen, Jerusalem, and the house of which I said, 'My name will be there.'"

28 As for the other matters concerning Josiah, everything that he did, are they not written in the book of the events of the kings of Judah? **29** In his days, Pharaoh Necho, king of Egypt, went to fight against the king of Assyria at the Euphrates River. King Josiah went to meet Necho in battle, and Necho killed him at Megiddo. **30** Josiah's servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own grave. Then the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in his father's place.

31 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah of Libnah. **32** Jehoahaz did what was evil in the sight of Yahweh, like everything that his ancestors had done. **33** Pharaoh Necho put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem. Then Necho imposed a fine on Judah of one hundred talents of silver and one talent of gold. **34** Pharaoh Necho made Eliakim son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away to Egypt, and Jehoahaz died there. **35** Jehoiakim paid the silver and gold to Pharaoh. In order to meet the demand of Pharaoh, Jehoikim taxed the land and he forced each man among the people of the land to pay him the silver and gold according to their assessments.

36 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah; she was the daughter of Pedaiah of Rumah. **37** Jehoiakim did what was evil in the sight of Yahweh, just as his ancestors had done.

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2 Kings 23 General Notes

Structure and formatting

The story of Josiah ends in this chapter.

Special concepts in this chapter

Ending idolatry

Josiah destroyed idolatry in Judah and in the deserted areas of Israel. But he fought against Egypt and was killed in battle. After his death, Egypt set up a government of Judah that it controlled.

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2 Kings 23:1

General Information:

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2 Kings 23:2

all the men of Judah and all the inhabitants of Jerusalem

This is a generalization. Alternate translation: "many other people"

from small to great

This merism includes everyone in between. Alternate translation: "from the least important to the most important"

He then read in their hearing

"Then the king read aloud so that they could hear"

that had been found

In [2 Kings 22:8]

2 Kings 23:3

walk after Yahweh

The way a person lives is spoken of as if that person were walking on a path, and "to walk after" someone is a metonym for doing what that other person does or wants others to do. Alternate translation: "live obeying Yahweh"

his commandments, his regulations, and his statutes

These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law.

generated on Tue Oct 24 10:45:40 2023

with all his heart and all his soul
The idiom "with all his heart" means "completely" and "with all his soul" means "with all his being." These two phrases have similar meanings. Alternate translation: "with all his being" or "with all his energy"

that were written in this book
This can be translated in active form. Alternate translation: "that this book contained"

stand by the covenant
This idiom means to "obey the terms of the covenant."

2 Kings 23:4

the priests under him
"the other priests who served him"

gatekeepers
men who guarded the gates to the temple

for Baal ... for all the host of heaven
"so people could use them to worship Baal ... so people could use them to worship all the stars"

He burned ... and carried
The word "he" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "he had them burn them ... and carry them"

Kidron Valley ... Bethel
names of places

2 Kings 23:5

He got rid
The word "He" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them get rid"

to Baal, to the sun and the moon, to the planets, and to all the host of heaven
"as a way to worship Baal, the sun and the moon, the planets, and all the stars"

2 Kings 23:6

General Information:
This continues to tell what King Josiah did in response to the message from Yahweh.

He brought out ... and burned it ... He crushed it ... and threw
The word "he" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them bring out ... and burn it ... He had them crush it ... and throw"

2 Kings 23:7

He broke
The word "He" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them clear"

the houses of the cultic prostitutes in the temple of Yahweh
Possible meanings are 1) the houses were in the temple or 2) the prostitutes were in the temple.

in the temple of Yahweh
You may need to make explicit that the houses were in the courtyard around the building, not in the building itself. Alternate translation: "by the temple of Yahweh"

wove garments
"made clothes"

2 Kings 23:8

Josiah brought ... and defiled ... He destroyed
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He commanded them to bring ... and to defile ... He had them destroy"

Geba ... Beersheba
names of places

Joshua (the city governor)
"the city ruler named Joshua" or "the city leader named Joshua." This is a different Joshua from the Joshua in the Old Testament Book of Joshua.

2 Kings 23:9

their brothers
Here "brothers" refers to their fellow priests who served at the temple.

2 Kings 23:10

Topheth ... Ben Hinnom
place names

cause his son or his daughter to pass through the fire as a sacrifice to Molech
"put his son or his daughter in the fire and burn them as an offering to Molech"

2 Kings 23:11

He took away
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

the horses
Possible meanings are 1) real horses or 2) statues of horses.

had given to the sun
Here "given" represents being dedicated for worship. Alternate translation: "had used to worship the sun"

Nathan-Melek
a man's name

2 Kings 23:12

Josiah the king destroyed ... Josiah smashed ... and threw
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "Josiah the king commanded them to destroy ... He had them smash ... had them throw"

the kings of Judah had made ... Manasseh had made
Manasseh and the kings of Judah probably commanded their workers to make these things. Alternate translation: "the kings of Judah had had their workers make ... Manasseh had had his workers make"

Kidron Valley
place name. See how you translated this in [2 Kings 23:4]

2 Kings 23:13

The king ruined
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them ruin ... He had them break ... they filled"

Solomon the king of Israel had built
Solomon would have commanded his workers to do these things. Alternate translation: "Solomon the king of Israel had had his workers build"

2 Kings 23:14

He broke ... he filled
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them break ... they filled"

filled those places with the bones of human beings
"covered the ground with human bones so people could not use it as a shrine anymore"

2 Kings 23:15

Josiah also completely destroyed ... He also burned ... and crushed ... He also burned
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

2 Kings 23:16

spoke of these things beforehand
"had said that these things would happen"

2 Kings 23:17

monument
marker or statue that honors a person. A tomb is one kind of monument.

2 Kings 23:18

So they let his bones alone, along with the bones of
"So they did not touch his bones or the bones of"

2 Kings 23:19

Josiah removed ... He did
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

the kings of Israel had made
It might be best to translate so that the reader understands that other people, probably the kings' workers, might have helped the kings make these things.

what had been done
"what he had done"

2 Kings 23:20

He slaughtered ... he burned
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

he burned human bones on them
You may need to make explicit why he burned the bones. "he burned human bones on them so no one would use them again"

2 Kings 23:21

Keep the Passover
"You must celebrate the Passover"

generated on Tue Oct 24 10:45:40 2023

2 Kings 23:22

Such a Passover celebration had never been held from the days of
This can be translated in active form. Alternate translation: "The descendants of Israel had not celebrated the Passover festival in such a great way in the time of"

ruled Israel
The name "Israel" is a metonym for "the descendants of Israel."

the days of the kings of Israel or Judah
"the time when the people of Israel had their own king and the people of Judah had their own king"

2 Kings 23:23

this Passover of Yahweh was celebrated
This can be translated in active form. Alternate translation: "the people of Judah celebrated this Passover of Yahweh"

2 Kings 23:24

completely removed
This phrase translates a word that can mean to burn things, which is probably what Josiah did to the fetishes, idols, and disgusting things. The phrase can also mean simply to remove things, and Josiah probably told the sorcerers and spiritists to leave Judah, but he may have literally executed them by burning them or executed them some other way and burned their dead bodies.

sorcerers and spiritists
See how you translated this phrase in 2 Kings 21:6.

fetishes
things that people wrongly believe have special power

2 Kings 23:25

who turned to Yahweh
"who gave himself completely to Yahweh"

Nor did any king like Josiah arise after him
"And since then there has never been a king who was like Josiah"

2 Kings 23:26

Nevertheless
The writer uses this word to show that even though all of these things that Josiah did were good, Yahweh was still angry with Judah.

Yahweh did not turn away from the burning of his raging anger, which burned against Judah
Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. The abstract noun "anger" can be translated as an adjective. Alternate translation: "Yahweh did not stop being furiously angry with Judah"

had done to provoke him
"had done to cause him to be angry"

2 Kings 23:27

out of my sight
"from where I am" or "from being near me"

My name will be there
The name is a metonym for the honor that people should give to the person. Alternate translation: "People should worship me there"

2 Kings 23:28

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [2 Kings 8:23]

2 Kings 23:29

In his days, Pharaoh Necho, king of Egypt
"During the time of Josiah, Pharaoh Necho, king of Egypt"

Necho ... Megiddo
Necho is the name of a man. Megiddo is the name of a city.

2 Kings 23:30

General Information:
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2 Kings 23:31

twenty-three years old
"23 years old"

Hamutal
This is a woman's name.

Libnah
This is the name of a place.

2 Kings 23:32

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 23:33

Riblah ... Hamath
These are names of places.

put him in chains
Being put "in chains" represents being captured and imprisoned. Alternate translation: "put him in prison"

imposed a fine on Judah
"punished the people of Judah by forcing them to give him"

one hundred talents ... one talent
A talent was about 33 kilograms. Alternate translation: "3,300 kilograms ... 33 kilograms"

2 Kings 23:34

General Information:
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2 Kings 23:35

Jehoikim taxed the land
"Jehoikim collected taxes from the people who owned land"

people of the land
"people of the land of Judah." Possible meanings are 1) "the people who lived in the land of Judah" or 2) "the richest and most powerful of those who lived in Judah."

2 Kings 23:36

Zebidah
This is a woman's name.

Pedaiah
This is a man's name.

Rumah
This is the name of a place.

2 Kings 23:37

did what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

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Chapter 24

1 In Jehoiakim's days, Nebuchadnezzar king of Babylon attacked Judah; Jehoiakim became his servant for three years. Then Jehoiakim turned back and rebelled against Nebuchadnezzar. **2** Yahweh sent against Jehoiakim marauding bands of Chaldeans, Arameans, Moabites, and Ammonites; he sent them against Judah to destroy it. This was in conformity with the word of Yahweh that had been spoken through his servants the prophets. **3** It was certainly at the mouth of Yahweh that this came on Judah, to remove them out of his sight, because of the sins of Manasseh, all that he did, [1]**4** and also because of the innocent blood that he shed, for he filled Jerusalem with innocent blood. Yahweh was not willing to pardon that. **5** As for the other matters concerning Jehoiakim, and all that he did, are they not written in the book of the events of the kings of Judah? **6** Jehoiakim lay down with his ancestors, and Jehoiachin his son became king in his place. **7** The king of Egypt did not attack any more out of his land, because the king of Babylon had conquered all the lands that had been controlled by the king of Egypt, from the brook of Egypt to the Euphrates River.

8 Jehoiachin was eighteen years old when he began to reign; he reigned in Jerusalem three months. His mother's name was Nehushta; she was the daughter of Elnathan of Jerusalem. **9** He did what was evil in the sight of Yahweh; he did all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon attacked Jerusalem and besieged the city. **11** Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, **12** and Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers. The king of Babylon captured him in the eighth year of his own reign. **13** Nebuchadnezzar took out from there all the valuable things in the house of Yahweh, and those in the king's palace. He cut into pieces all the golden objects that Solomon king of Israel had made in the temple of Yahweh, as Yahweh had said would happen. **14** He took into exile all Jerusalem, all the leaders, and all the mighty warriors, ten thousand captives, and all the craftsmen and the smiths. No one was left except the poorest people in the land. **15** Nebuchadnezzar took Jehoiachin into exile at Babylon, as well as the king's mother, wives, officers, and the nobles of the land. He took them into exile from Jerusalem to Babylon. **16** All the fighting men, seven thousand in number, and one thousand craftsmen and blacksmiths, all of them strong and fit for fighting—the king of Babylon brought these men into exile at Babylon. **17** The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah.

18 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. **19** He did what was evil in the sight of Yahweh; he did all that Jehoiakim had done. **20** Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them out of his presence. Then Zedekiah rebelled against the king of Babylon.

Footnotes

24:3 [1]Some ancient Hebrew copies read,

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2 Kings 24 General Notes

Structure and formatting

These last two chapters are the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

God's punishment

God punished Judah because of their sin. The Babylonians conquer Jerusalem and carry away all the craftsmen, soldiers and wealthy. They make Zedekiah the king. He was not truly a king because he lacked absolute authority. (See: sin)

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generated on Tue Oct 24 10:45:40 2023

2 Kings 24:1

In Jehoiakim's days
"During the time that Jehoiakim ruled Judah"

attacked Judah
You may need to make explicit what happened after Nebuchadnezzar attacked Judah. Alternate translation: "attacked and defeated Judah"

2 Kings 24:2

This was in conformity with the word of Yahweh that had been spoken through his servants the prophets
This can be translated in active form. Alternate translation: "This was according to the word of Yahweh that his servants the prophets had spoken" or "This was exactly what Yahweh had told his servants the prophets to say would happen"

2 Kings 24:3

It was certainly at the mouth of Yahweh
Some versions have, "It was certainly because of the wrath of Yahweh," which is just as good a reading of the original text. If translators have access to versions in major languages in their region, they should probably follow their choice.

at the mouth of Yahweh
Here "mouth" represents Yahweh's command. Alternate translation: "as Yahweh had commanded"

remove them out of his sight
"get rid of them" or "destroy them"

2 Kings 24:4

innocent blood that he shed
Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "innocent people whom he killed"

he filled Jerusalem with innocent blood
Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "he killed many innocent people in Jerusalem"

2 Kings 24:5

are they not written ... Judah?
This is written as a rhetorical question because at the time this was written people were already aware of this information. This can be written as a statement. It can be translated in active form. See how you translated this in [2 Kings 8:23]

2 Kings 24:6

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died and was buried along with his ancestors"

2 Kings 24:7

The king of Egypt did not attack any more out of his land
"The king of Egypt did not come out of his land any more to attack other people groups"

2 Kings 24:8

Nehushta ... Elnathan
Nehushta is the name of a woman. Elnathan is the name of a man.

2 Kings 24:9

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

he did all that his father had done
Here "all" is a generalization. It means he did the same sinful things as his father. Alternate translation: "he committed the same kinds of sins his father had committed"

2 Kings 24:10

the servants
"the army." These men served Nebuchadnezzar as soldiers.

2 Kings 24:11

his servants
"his army." These men served Nebuchadnezzar as soldiers. See how you translated this phrase in 2 Kings 24:11.

2 Kings 24:12

Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers
You may need to make explicit why Jehoiachin went out to meet Nebuchadnezzar. Alternate translation: "Jehoiachin the king of Judah, with his mother, his servants, his princes, and his officers, went out to where the king of Babylon was, to surrender to him"

The king of Babylon captured him in the eighth year of his own reign
"After the king of Babylon had been king for more than seven years, he captured Jehoiachin"

generated on Tue Oct 24 10:45:40 2023

2 Kings 24:13

Solomon king of Israel had made
You might want to translate this so the reader understands that Solomon might have had others help him do this.

2 Kings 24:14

He took into exile all Jerusalem
Here "Jerusalem" is a metonym for the people who lived there. And, "all" is a generalization. It means all the most important people Alternate translation: "Nebuchadnezzar took all the important people away from Jerusalem"

the craftsmen and the smiths
"the men who knew how to make and repair things that are made from metal"

No one was left except the poorest people in the land
"Only the poorest people in the land were left"

was left
"still lived there"

2 Kings 24:15

nobles
This probably refers to men who were wealthy or were leaders because people thought they were wise.

2 Kings 24:16

seven thousand ... one thousand
"7,000 ... 1,000"

2 Kings 24:17

Mattaniah
This is a man's name.

2 Kings 24:18

twenty-one ... eleven
"21 ... 11"

Hamutal
This is a woman's name.

Jeremiah
This is a man's name.

Libnah
This is the name of a place.

2 Kings 24:19

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 24:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem. He camped opposite it, and they built a siege wall around it. **2** So the city was besieged until the eleventh year of King Zedekiah's reign. **3** On the ninth day of the fourth month of that year, the famine was so severe in the city that there was no food for the people of the land. **4** Then the city was broken into, and all the fighting men fled at night by the way of the gate between the two walls, by the king's garden, although the Chaldeans were all around the city. The king went in the direction of the Arabah. **5** But the army of Chaldeans pursued King Zedekiah and overtook him in the plains of the Jordan River valley near Jericho. All his army was scattered away from him. **6** They captured the king and brought him up to the king of Babylon at Riblah, where they passed sentence on him. **7** As for Zedekiah's sons, they slaughtered them before his eyes. Then he put out his eyes, bound him in bronze chains, and brought him to Babylon.

8 Now in the fifth month, on the seventh day of the month, which was the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, a servant of the king of Babylon and commander of his bodyguards, came to Jerusalem. **9** He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned. **10** As for all the walls around Jerusalem, all the army of the Chaldeans who were under the commander of the bodyguard destroyed them. **11** As for the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the remainder of the population—Nebuzaradan, the commander of the bodyguard, took them away into exile. **12** But the commander of the bodyguard did leave some of the poorest of the land to work the vineyards and fields.

13 As for the bronze pillars that were in the house of Yahweh, and the stands and the bronze sea that were in the house of Yahweh, the Chaldeans broke them into pieces and carried the bronze back to Babylon. **14** The pots, shovels, lamp trimmers, spoons, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away. **15** The censers and the bowls that were made of gold and those made of silver—the captain of the king's guard took them away as well. **16** The two pillars, the sea, and the stands that Solomon had made for the house of Yahweh contained more bronze than could be weighed. **17** The height of the first pillar was eighteen cubits, and a capital of bronze was on top of it. The capital was three cubits high, with latticework and pomegranates all around on the capital, all made of bronze. The other pillar and its latticework were the same as the first.

18 The commander of the bodyguard took Seraiah the chief priest, together with Zephaniah, the second priest, and the three gatekeepers. **19** From the city he took prisoner an officer who was in charge of soldiers, and five men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city. **20** Then Nebuzaradan, the commander of the bodyguard, took them and brought them to the king of Babylon at Riblah. **21** The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

22 As for the people who remained in the land of Judah, those whom Nebuchadnezzar king of Babylon had left, he put Gedaliah son of Ahikam, son of Shaphan, in charge of them. **23** Now when all the commanders of the soldiers, they and their men, heard that the king of Babylon had made Gedaliah governor, they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maakathite—they and their men. **24** Gedaliah made an oath to them and to their men, and said to them, "Do not be afraid of the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you." **25** But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, came with ten men and attacked Gedaliah. Gedaliah died, along with the Jews and the Chaldeans who were with him at Mizpah. **26** Then all the people, from the least to the greatest, and the commanders of the soldiers, arose and went to Egypt, because they were afraid of the Chaldeans.

27 It happened later in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Awel-Marduk king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign. **28** He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in

generated on Tue Oct 24 10:45:40 2023

Babylon. [29] Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life. [30] A regular food allowance was given to him by the king every day for the rest of his life.

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2 Kings 25 General Notes

Structure and formatting

This chapter is the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

Zedekiah's revolt

Zedekiah revolted against the Babylonians, so they came and completely destroyed Jerusalem. They tore down the city walls and took the rest of the people to Babylon as slaves, except the very poorest people remained.

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2 Kings 25:1

in the ninth year

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth day is near the end of December on Western calendars. This is during the cold season when there may be rain and snow.

came with all his army against Jerusalem

The name "Jerusalem" is a metonym for the people who lived in it. Alternate translation: "came with his whole army to fight against the people of Jerusalem" or "came with his whole army to conquer Jerusalem"

2 Kings 25:2

General Information:

This page has intentionally been left blank.

2 Kings 25:3

the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. The ninth day is near the end of June on Western calendars. This is during the dry season when there is very little or no rain.

the people of the land

These are the inhabitants of Jerusalem, including refugees from the surrounding villages that fled to Jerusalem when the war started.

2 Kings 25:4

Then the city was broken into

This can be translated in active form. Alternate translation: "Then the Babylonian army broke into the city"

all the fighting men

"all the warriors"

by the way of the gate

"by using the gate"

the Chaldeans

Some translations use "Chaldeans" and others use "Babylonians." Both terms refer to the same people group.

The king went in the direction of

"King Zedekiah also fled and he went toward"

2 Kings 25:5

All his army was scattered away from him

This can be translated in active form. Alternate translation: "His whole army ran away from him" or "The Chaldeans chased away his whole army"

2 Kings 25:6

Riblah

This is the name of a place.

passed sentence on him

"decided what they would do to punish him"

2 Kings 25:7

they slaughtered them before his eyes

The eyes are synecdoche for the whole person. Alternate translation: "they forced king Zedekiah to watch them kill his sons"

he put out his eyes

"Nebuchadnezzar put out Zedekiah's eyes." It might be best to translate so that the reader understands that other people might have helped Nebuchadnezzar do this.

generated on Tue Oct 24 10:45:40 2023

2 Kings 25:8

in the fifth month, on the seventh day of the month
This is the fifth month of the Hebrew calendar. The seventh day is near the end of July on Western calendars.

the nineteenth year
This is the ordinal form of the number 19.

Nebuzaradan
This is the name of a man.

2 Kings 25:9

General Information:
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2 Kings 25:10

As for all the walls around Jerusalem, all
"This is what happened to all the walls around Jerusalem: all"

who were under
"who were following the orders of"

2 Kings 25:11

As for the rest of the people ... city, those
"This is what happened to the rest of the people ... city: those"

the rest of the people who were left in the city
"the people who remained in the city"

deserted to the king
"left the city and gone to be with the king"

2 Kings 25:12

General Information:
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2 Kings 25:13

As for the bronze pillars ... Yahweh, the Chaldeans
"This is what happened to the bronze pillars ... Yahweh: the Chaldeans"

the stands
This refers to the large, moveable bronze stands with bronze wheels and axles. "the moveable bronze stands" or "the bronze stands with wheels"

the bronze sea
"the large bronze basin"

broke them into pieces
"cut them into pieces" or "chopped them up into small pieces"

2 Kings 25:14

shovels
A shovel was a tool that was used to clean the altar, typically used to move big piles of dirt, sand, or ashes.

with which the priests had served in the temple
"which the priests had used in the temple service"

2 Kings 25:15

General Information:
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2 Kings 25:16

the sea
"the large bronze basin." See how you translated this in 2 Kings 25:13.

the stands
See how you translated this in 2 Kings 25:13.

2 Kings 25:17

eighteen cubits ... three cubits
A cubit was 46 centimeters. Alternate translation: "about 8.3 meters ... about 1.4 meters"

a capital of bronze
"an artistic, bronze design" or "a bronze piece with designs"

latticework
This was a design made of crossed strips that looked like a net.

all made of bronze
"completely made of bronze"

2 Kings 25:18

The commander of the bodyguard
See how you translated this in 2 Kings 25:8.

Seraiah
This is the name of a man.

the second priest
These words refer to Zephaniah. Another possible meaning is "the priest under Seraiah."

gatekeepers
See how you translated this in 2 Kings 7:10.

2 Kings 25:19

took prisoner
"captured and kept from escaping"

generated on Tue Oct 24 10:45:40 2023

an officer who was in charge of soldiers
Other translations may read "a eunuch who was in charge of soldiers." A eunuch is a man whose private parts have been removed.

officer responsible for drafting men into the army
Possible meanings are 1) the officer forced men to become soldiers or 2) the officer wrote down the names of the men who became soldiers.

2 Kings 25:20

Nebuzaradan
This is the name of a man. See how you translated this in 2 Kings 25:8.

Riblah
This is the name of a place. See how you translated this in 2 Kings 25:6.

2 Kings 25:21

put them to death
This is a polite way of saying "killed them." It might be best to translate so that the reader understands that other people might have helped the king do this.

In this way, Judah went out of its land into exile
"So Judah was taken into exile out of its land"

Judah went out of its land
Judah, the name of the people group, is a metonym for the people themselves. Alternate translation: "the people of Judah went out of their land"

2 Kings 25:22

Gedaliah ... Ahikam ... Shaphan
These are the names of men.

2 Kings 25:23

Ishmael ... Nethaniah ... Johanan ... Kareah ... Seraiah ... Tanhumeth ... Jaazaniah
These are the names of men.

Netophathite
This refers to a person who is a descendant of a man named Netophah.

Maakathite
This refers to a person who comes from a place called Maakah.

2 Kings 25:24

General Information:
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2 Kings 25:25

the seventh month
This is the seventh month on the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Elishama
This is the name of a man.

2 Kings 25:26

all the people
This is a generalization. Alternate translation: "many people"

from the least to the greatest
This is a merism that means "everyone," which is a generalization. Alternate translation: "from the least important to the most important" or "everyone"

2 Kings 25:27

in the thirty-seventh year

in the twelfth month, on the twenty-seventh day of the month
This is the twelfth month of the Hebrew calendar. The twenty-seventh day is near the beginning of April on Western calendars.

Awel-Marduk
This is a man's name.

2 Kings 25:28

a seat more honorable than that of the other kings
Giving a good place at the dining table is a metonym for honoring him. Alternate translation: "more honor than the other kings"

2 Kings 25:29

removed Jehoiachin's prison clothes
The act of removing Jehoiachins' prison clothes represents making him a free man.

at the king's table
"with the king and his officials"

2 Kings 25:30

A regular food allowance was given to him
This can be translated in active form. Alternate translation: "The king made sure that he had a regular food allowance"

A regular food allowance
"Money to buy food"

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Book: 1 Chronicles

1 Chronicles

Chapter 1

1 Adam, Seth, Enosh, **2** Kenan, Mahalalel, Jared, **3** Enoch, Methuselah, Lamech.

4 The sons of Noah were Shem, Ham, and Japheth. [1]

5 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

6 The sons of Gomer were Ashkenaz, Riphath, and Togarmah. [2]

7 The sons of Javan were Elishah, Tarshish, the Kittites, and the Rodanites.

8 The sons of Ham were Cush, Egypt, Put, and Canaan.

9 The sons of Cush were Seba, Havilah, Sabta, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

10 Cush became the father of Nimrod, who began to be a mighty man on the earth.

11 Egypt became the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, **12** Pathrusites, Kasluhites (from whom the Philistines came), and the Caphtorites.

13 Canaan became the father of Sidon, his firstborn, and of the Hittites. **14** He also became the ancestor of the Jebusites, Amorites, Girgashites, **15** Hivites, Arkites, Sinites, **16** Arvadites, Zemarites, and the Hamathites.

17 The sons of Shem were Elam, Ashur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

18 Arphaxad became the father of Shelah, and Shelah became the father of Eber.

19 Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

20 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, **21** Hadoram, Uzal, Diklah, **22** Obal, Abimael, Sheba, **23** Ophir, Havilah, and Jobab; all these were descendants of Joktan.

24 Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, who was Abraham.

28 The sons of Abraham were Isaac and Ishmael.

29 These are their descendants: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam, **30** Mishma, Dumah, Massa, Hadad, Tema, **31** Jetur, Naphish, and Kedemah. These were Ishmael's sons.

32 The sons of Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan.

33 Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

34 Abraham became the father of Isaac. The sons of Isaac were Esau and Israel.

generated on Tue Oct 24 10:45:40 2023

35 The sons of Esau were Eliphaz, Reuel, Jeush, Jalam, and Korah.

36 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz, Timna, and Amalek.

37 The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah.

38 The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

39 The sons of Lotan were Hori and Homam, and Timna was Lotan's sister.

40 The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam. The sons of Zibeon were Aiah and Anah.

41 The son of Anah was Dishon. The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.

42 The sons of Ezer were Bilhan, Zaavan, and Akan. The sons of Dishan were Uz and Aran.

43 These were the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela son of Beor, and the name of his city was Dinhabah.

44 When Bela died, Jobab son of Zerah of Bozrah reigned in his place.

45 When Jobab died, Husham of the land of the Temanites reigned in his place.

46 When Husham died, Hadad son of Bedad, who defeated Midian in the land of Moab, reigned in his place. The name of his city was Avith.

47 When Hadad died, Samlah of Masrekah reigned in his place.

48 When Samlah died, Shaul of Rehoboth on the river reigned in his place.

49 When Shaul died, Baal-Hanan son of Akbor reigned in his place.

50 When Baal-Hanan died, Hadad reigned in his place, and the name of his city was Pau. His wife's name was Mehetabel daughter of Matred daughter of Me-Zahab. **51** Hadad died.

The chiefs in Edom were Chief Timna, Chief Alvah, Chief Jetheth, **52** Chief Oholibamah, Chief Elah, Chief Pinon, **53** Chief Kenaz, Chief Teman, Chief Mibzar, **54** Chief Magdiel, and Chief Iram. These were the chiefs of Edom.

Footnotes

1:4 [1]The Hebrew copies do not have the expression,
1:6 [2]Most Hebrew copies have

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1 Chronicles 1 General Notes

Structure and formatting

This chapter gives the genealogies of Abraham, Esau and the early kings of Edom.

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1 Chronicles 1:1

Adam ... Seth ... Enosh
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 1:2

Kenan ... Mahalalel ... Jared
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

1 Chronicles 1:3

Enoch ... Methuselah ... Lamech
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

1 Chronicles 1:4

The sons of Noah were Shem, Ham, and Japheth
Some versions, including the ULB and UDB, include "The sons of" in order to make it clear that Shem, Ham, and Japheth were brothers to each other and sons of Noah. Otherwise, the reader would assume that each person represented one generation farther away from Noah, their ancestor.

Noah
Noah was Lamech's son. Alternate translation: "Lamech's son Noah"

1 Chronicles 1:5

Gomer ... Magog ... Madai ... Javan ... Tubal ... Meshech ... Tiras
These are all names of men.

1 Chronicles 1:6

Ashkenaz ... Riphath ... Togarmah
These are all names of men.

1 Chronicles 1:7

Elishah ... Tarshish
These are names of men.

Kittites ... Rodanites
These are names of people groups.

Rodanites
This name is sometimes spelled "Dodanites."

1 Chronicles 1:8

General Information:
All of the names here are names of men.

1 Chronicles 1:9

General Information:
This page has intentionally been left blank.

1 Chronicles 1:10

who began to be a mighty man
Possible meanings are 1) "who became a mighty man" or 2) "who was the first mighty man."

mighty man
or "warrior" or "conqueror"

1 Chronicles 1:11

Ludites ... Anamites ... Lehabites ... Naphtuhites
These are names of people groups.

1 Chronicles 1:12

Pathrusites ... Kasluhites ... Philistines ... Caphtorites
These are names of people groups.

from whom the Philistines came
"the ancestors of the Philistines"

1 Chronicles 1:13

Canaan ... Sidon
These are names of men.

Hittites
This is the name of a people group.

1 Chronicles 1:14

Jebusites ... Amorites ... Girgashites
These are names of people groups.

1 Chronicles 1:15

Hivites ... Arkites ... Sinites
These are names of people groups.

1 Chronicles 1:16

Arvadites ... Zemarites ... Hamathites
These are names of people groups.

1 Chronicles 1:17

General Information:
All of the names here are names of men.

1 Chronicles 1:18

General Information:
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1 Chronicles 1:19

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 1:20

General Information:
All of the names here are names of men.

1 Chronicles 1:21

General Information:
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1 Chronicles 1:22

General Information:
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1 Chronicles 1:23

General Information:
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1 Chronicles 1:24

General Information:
All of the names here are names of men.

1 Chronicles 1:25

General Information:
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1 Chronicles 1:26

General Information:
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1 Chronicles 1:27

General Information:
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1 Chronicles 1:28

General Information:
All of the names here are names of men.

1 Chronicles 1:29

General Information:
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1 Chronicles 1:30

General Information:
This page has intentionally been left blank.

1 Chronicles 1:31

General Information:
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1 Chronicles 1:32

General Information:
All of the names here except for Keturah are names of men. Keturah is the name of a woman.

1 Chronicles 1:33

General Information:
All of the names here except for Keturah are names of men. Keturah is the name of a woman.

1 Chronicles 1:34

General Information:
All of the names here are names of men.

1 Chronicles 1:35

General Information:
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1 Chronicles 1:36

General Information:
This page has intentionally been left blank.

1 Chronicles 1:37

General Information:
This page has intentionally been left blank.

1 Chronicles 1:38

General Information:
All of the names in this verse are names of men.

1 Chronicles 1:39

General Information:
All of the names here are names of men, execpt for Timna. Timna is the name of a woman.

1 Chronicles 1:40

General Information:
All of the names here are names of men.

1 Chronicles 1:41

General Information:
All of the names here are names of men.

1 Chronicles 1:42

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 1:43

Edom ... Dinhabah
These are the names of places.

Bela ... Beor
These are the names of men.

1 Chronicles 1:44

Bela ... Jobab ... Zerah
These are the names of men.

Bozrah
This is the name of a place.

reigned in his place
"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

1 Chronicles 1:45

Jobab ... Husham
These are names of men.

Husham of the land of the Temanites reigned in his place
"Husham, from the land where Teman's descendants lived, reigned after him"

Temanites
This is the name of a people group.

1 Chronicles 1:46

Husham ... Hadad ... Bedad
These are names of men.

Avith
This is the name of a place.

1 Chronicles 1:47

Hadad ... Samlah
These are names of men.

Masrekah
This is the name of a place.

1 Chronicles 1:48

Samlah ... Shaul
These are names of men.

Shaul of Rehoboth on the river reigned in his place
Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "Shaul reigned in his place. He was from Rehoboth, which is by the Euphrates River" or "Shaul, who was from Rehoboth by the river, became king after him"

Rehoboth
This is the name of a place.

1 Chronicles 1:49

Shaul ... Baal-Hanan ... Akbor
These are the names of men.

1 Chronicles 1:50

Baal-Hanan ... Hadad ... Me-Zahab
These are the names of men.

Pau
This is the name of a place.

Mehetabel ... Matred
These are the names of women.

1 Chronicles 1:51

Hadad ... Timna ... Alvah ... Jetheth
These are names of men.

Edom
This is the name of a place.

1 Chronicles 1:52

Oholibamah ... Elah ... Pinon
These are names of men.

1 Chronicles 1:53

Kenaz ... Teman ... Mibzar
These are names of men.

1 Chronicles 1:54

Magdiel ... Iram
These are names of men.

Edom
This is the name of a place.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, **2** Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

3 Judah's sons were Er, Onan, and Shelah, who were born to him by Shua's daughter, a Canaanite woman. Er, Judah's firstborn, was wicked in the sight of Yahweh, and Yahweh killed him. **4** Tamar, his daughter-in-law, bore him Perez and Zerah. Judah had five sons.

5 Perez's sons were Hezron and Hamul.

6 Zerah's sons were Zimri, Ethan, Heman, Kalkol, and Darda, five in all.

7 Karmi's son was Achar, who brought trouble on Israel when he acted faithlessly in regard to what was devoted to God. [1]

8 Ethan's son was Azariah.

9 Hezron's sons were Jerahmeel, Ram, and Caleb.

10 Ram became the father of Amminadab, and Amminadab became the father of Nahshon, a leader among Judah's descendants. **11** Nahshon became the father of Salmon, and Salmon became the father of Boaz. **12** Boaz became the father of Obed, and Obed became the father of Jesse.

13 Jesse became the father of his firstborn Eliab, Abinadab the second, Shimea the third, **14** Nethanel the fourth, Raddai the fifth, **15** Ozem the sixth, and David the seventh. **16** Their sisters were Zeruiah and Abigail. The sons of Zeruiah were Abishai, Joab, and Asahel, three of them. **17** Abigail bore Amasa, whose father was Jether the Ishmaelite.

18 Caleb son of Hezron became the father of children by Azubah, his wife, and by Jerioth. His sons were Jesher, Shobab, and Ardon. **19** Azubah died, and then Caleb married Ephrath, who bore him Hur. **20** Hur became the father of Uri, and Uri became the father of Bezalel.

21 Later Hezron (when he was sixty years old) married the daughter of Makir, the father of Gilead. She bore him Segub. **22** Segub became the father of Jair, who controlled twenty-three cities in the land of Gilead. **23** Geshur and Aram took Havvoth Jair and Kenath, as well as sixty surrounding towns. All these inhabitants were descendants of Makir, the father of Gilead.

24 After the death of Hezron, Caleb went to Ephrathah, the wife of his father Hezron. She bore him Ashhur, the father of Tekoa. [2]

25 The sons of Jerahmeel, the firstborn of Hezron, were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. **26** Jerahmeel had another wife, whose name was Atarah. She was the mother of Onam.

27 The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker.

28 The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur.

29 The name of the wife of Abishur was Abihail, and she bore him Ahban and Molid.

30 The sons of Nadab were Seled and Appaim, but Seled died without children.

31 The son of Appaim was Ishi. The son of Ishi was Sheshan. The son of Sheshan was Ahlai.

32 The sons of Jada, the brother of Shammai, were Jether and Jonathan. Jether died without children.

33 The sons of Jonathan were Peleth and Zaza. These were the descendants of Jerahmeel.

34 Now Sheshan had no sons, only daughters. Sheshan had a servant, an Egyptian, whose name was Jarha. **35** Sheshan gave his daughter to Jarha his servant as his wife. She bore him Attai.

generated on Tue Oct 24 10:45:40 2023

36 Attai became the father of Nathan, and Nathan became the father of Zabad.

37 Zabad became the father of Ephlal, and Ephlal became the father of Obed.

38 Obed became the father of Jehu, and Jehu became the father of Azariah.

39 Azariah became the father of Helez, and Helez became the father of Eleasah.

40 Eleasah became the father of Sismai, and Sismai became the father of Shallum.

41 Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama.

42 The sons of Caleb, the brother of Jerahmeel, were Mesha his firstborn, who was the father of Ziph. His second son, Mareshah, was the father of Hebron.

43 The sons of Hebron were Korah, Tappuah, Rekem, and Shema. **44** Shema became the father of Raham, the father of Jorkeam. Rekem became the father of Shammai. **45** The son of Shammai was Maon, and Maon was the father of Beth Zur.

46 Ephah, Caleb's concubine, bore Haran, Moza, and Gazez. Haran became the father of Gazez.

47 The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48 Maakah, Caleb's concubine, bore Sheber and Tirhanah. **49** She also bore Shaaph the father of Madmannah, Sheva the father of Makbenah and the father of Gibea. The daughter of Caleb was Aksah.

50 These were the descendants of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, **51** Salma the father of Bethlehem, and Hareph the father of Beth Gader.

52 Shobal the father of Kiriath Jearim had descendants: Haroeh, half of the Manahathites, **53** and the clans of Kiriath Jearim: the Ithrites, Puthites, Shumathites, and Mishraites. The Zorathites and Eshtaolites descended from these.

54 The descendants of Salma were Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites—the Zorites, **55** and the clans of the scribes who lived at Jabez: the Tirathites, Shimeathites, and Sucathites. These were the Kenites who came from Hammath, father of the house of Rekab.

Footnotes

2:7 [1]Some Hebrew copies spell the name:
2:24 [2]Some translate the Hebrew to read,

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1 Chronicles 2 General Notes

Structure and formatting

This chapter records the descendants of Judah, son of Jacob.

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1 Chronicles 2:1

General Information:
All of the names here are names of men.

1 Chronicles 2:2

General Information:
All of the names here are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 2:3

Er ... Onan ... Shelah ... Shua ... Judah
These are the names of men.

who were born to him by Shua's daughter, a Canaanite woman
This can be translated in active form. Alternate translation: "his sons whom Shua's daughter, a Canaanite woman, bore"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

Yahweh killed him
The reader should understand that Yahweh may have had a person kill Er.

1 Chronicles 2:4

Tamar
This is the name of a woman.

daughter-in-law
This refers to the wife of his son.

Perez ... Zerah ... Judah
These are the names of men.

bore him Perez and Zerah
"gave birth to his sons Perez and Zerah"

five sons
"5 sons"

1 Chronicles 2:5

Perez ... Hezron ... Hamul
These are names of men.

1 Chronicles 2:6

Zerah ... Zimri ... Ethan ... Heman ... Kalkol ... Darda
These are all names of men.

1 Chronicles 2:7

Karmi ... Achar
These are names of men.

what was devoted to God
what God had said he wanted the people to destroy

1 Chronicles 2:8

Ethan ... Azariah
These are names of men.

1 Chronicles 2:9

Hezron ... Jerahmeel ... Ram ... Caleb
These are names of men.

1 Chronicles 2:10

Ram ... Amminadab ... Nahshon ... Judah
These are names of men.

1 Chronicles 2:11

Nahshon ... Salmon ... Boaz
These are names of men.

1 Chronicles 2:12

Boaz ... Obed ... Jesse
These are names of men.

1 Chronicles 2:13

General Information:
All of the names here are names of men.

the second ... the third
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the second son ... the third son"

1 Chronicles 2:14

Nethanel ... Raddai
These are names of men.

the fourth ... the fifth
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the fourth son ... the fifth son"

1 Chronicles 2:15

Ozem ... David
These are names of men.

the sixth ... the seventh
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the sixth son ... the seventh son"

1 Chronicles 2:16

General Information:
All names here except Zeruiah and Abigail are the names of men. Zeruiah and Abigail are the names of women.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 2:17

Amasa ... Jether
These are names of men.

Jether the Ishmaelite
"Jether, a descendant of Ishmael"

1 Chronicles 2:18

Caleb ... Hezron ... Jesher ... Shobab ... Ardon
These are names of men.

Azubah ... Jerioth
These are names of women.

1 Chronicles 2:19

Caleb ... Hur
These are names of men.

Azubah ... Ephrath
These are names of women.

1 Chronicles 2:20

Hur ... Uri ... Bezalel
These are names of men.

1 Chronicles 2:21

General Information:
All names in this list are the names of men.

bore him
"gave birth to"

1 Chronicles 2:22

Segub ... Jair
These are names of men.

land of Gilead
People gave the land the name of the man.

1 Chronicles 2:23

Geshur ... Aram
These are names of people groups named after ancestors. Translate "Aram" as in 1 Chronicles 1:17.

Havvoth Jair and Kenath
These are the names of places.

Makir ... Gilead
These are names of men.

1 Chronicles 2:24

Hezron ... Caleb ... Ashhur ... Tekoa
These are names of men.

Caleb went to Ephrathah
This is a polite way of saying that he had sexual relations with her. Alternate translation: "Caleb had sexual relations with Ephrathah" or "Caleb lay with Ephrathah"

Ephrathah
This is the name of a woman.

bore him
"gave birth to his son"

1 Chronicles 2:25

Jerahmeel ... Hezron ... Ram ... Bunah, Oren, Ozem, and Ahijah
These are names of men.

1 Chronicles 2:26

Jerahmeel ... Onam
These are names of men.

Atarah
This is the name of a woman.

1 Chronicles 2:27

Ram ... Jerahmeel ... Maaz, Jamin, and Eker
These are names of men.

1 Chronicles 2:28

Onam ... Shammai ... Jada ... Nadab ... Abishur
These are names of men.

1 Chronicles 2:29

Abishur ... Ahban ... Molid
These are names of men.

Abihail
This is the name of a woman.

1 Chronicles 2:30

Nadab ... Seled ... Appaim
These are names of men.

1 Chronicles 2:31

Appaim ... Ishi ... Sheshan ... Ahlai
These are names of men.

1 Chronicles 2:32

Jada ... Shammai ... Jether ... Jonathan
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 2:33

Jonathan ... Peleth ... Zaza ... Jerahmeel
These are names of men.

1 Chronicles 2:34

Sheshan ... Jarha
These are names of men.

1 Chronicles 2:35

Sheshan ... Jarha ... Attai
These are names of men.

bore him
"gave birth to his son"

1 Chronicles 2:36

Attai ... Nathan ... Zabad
These are names of men.

1 Chronicles 2:37

Zabad ... Ephlal ... Obed
These are names of men.

1 Chronicles 2:38

Obed ... Jehu ... Azariah
These are names of men.

1 Chronicles 2:39

Azariah ... Helez ... Eleasah
These are names of men.

1 Chronicles 2:40

Eleasah ... Sismai ... Shallum
These are names of men.

1 Chronicles 2:41

Shallum ... Jekamiah ... Elishama
These are names of men.

1 Chronicles 2:42

Caleb ... Jerahmeel ... Mesha ... Ziph ... Mareshah ... Hebron
These are names of men.

the father of Hebron
Some modern translations read, "the founder of the clan of Hebron"

1 Chronicles 2:43

Hebron ... Korah, Tappuah, Rekem, and Shema
These are names of men.

1 Chronicles 2:44

Shema ... Raham ... Jorkeam ... Rekem ... Shammai
These are names of men.

the father of Raham, the father of Jorkeam ... the father of Shammai
Some modern translations read, "the founder of the clan of Hebron ... the founder of the clan of Raham, the founder of the clan of Jorkeam ... the founder of the clan of Shammai."

1 Chronicles 2:45

Shammai ... Maon ... Beth Zur
These are names of men.

1 Chronicles 2:46

Caleb ... Haran ... Moza ... Gazez
These are names of men.

Ephah
This is the name of a woman.

1 Chronicles 2:47

Jahdai ... Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph
These are names of men.

1 Chronicles 2:48

Caleb ... Sheber ... Tirhanah
These are names of men.

Maakah
This is the name of a woman.

1 Chronicles 2:49

She also bore
"She also gave birth to"

Shaaph ... Madmannah ... Sheva ... Makbenah ... Gibea ... Caleb
These are names of men.

Aksah
This is the name of a woman.

1 Chronicles 2:50

Hur ... Shobal
These are names of men.

generated on Tue Oct 24 10:45:40 2023

Ephrathah
This is the name of a woman.

father of Kiriath Jearim
Kiriath Jearim is the name of a town. The name of the town is a metonym for the people who live in the town. Alternate translation: "founder of Kiriath Jearim"

1 Chronicles 2:51

Salma ... Hareph
These are names of men.

father of Bethlehem ... father of Beth Gader
Bethlehem and Beth Gader are the names of towns. The names of the towns are metonyms for the people who live in the towns. Alternate translation: "founder of Bethlehem ... founder of Beth Gader"

1 Chronicles 2:52

General Information:
See:

Shobal the father of Kiriath Jearim
Shobal is the name of a man, and Kiriath Jearim is the name of a town. See how you translated this in [1 Chronicles 2:50]

Manahathites
This is the name of a clan.

1 Chronicles 2:53

Ithrites, Puthites, Shumathites ... Mishraites ... Zorathites ... Eshtaolites
These are the names of clans.

1 Chronicles 2:54

Salma
This is the name of a man.

Bethlehem
This is the name of a town where Salma's descendants settled and represents the people living in that town. Alternate translation: "the people of Bethlehem"

Netophathites ... Atroth Beth Joab ... Manahathites ... Zorites
These are names of clans.

1 Chronicles 2:55

Jabez
This is the name of a town.

Tirathites ... Shimeathites ... Sucathites ... Kenites
These are names of clans.

the Kenites who came from Hammath
"the Kenites who descended from Hamath"

Hammath ... Rekab
These are names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Now these are the sons of David who were born to him in Hebron: the firstborn was Amnon, by Ahinoam
from Jezreel; the second was Daniel, by Abigail from Carmel;

2 the third was Absalom, whose mother was Maakah, daughter of Talmai king of Geshur. The fourth was
Adonijah son of Haggith;

3 the fifth was Shephatiah by Abital; the sixth was Ithream by Eglah his wife.

4 These six were born to David in Hebron, where he reigned seven years and six months. He then ruled
thirty-three years in Jerusalem. **5** These four sons, by Bathsheba daughter of Ammiel, were born to him in
Jerusalem: Shammua, Shobab, Nathan, and Solomon. [1]**6** David's other nine sons were: Ibhar, Elishua,
Eliphelet, **7** Nogah, Nepheg, Japhia, **8** Elishama, Eliada, and Eliphelet. **9** These were David's sons, not
including the sons by his concubines. Tamar was their sister.

10 Solomon's son was Rehoboam. Rehoboam's son was Abijah. Abijah's son was Asa. Asa's son was
Jehoshaphat.

11 Jehoshaphat's son was Jehoram. Jehoram's son was Ahaziah. Ahaziah's son was Joash.

12 Joash's son was Amaziah. Amaziah's son was Azariah. Azariah's son was Jotham.

13 Jotham's son was Ahaz. Ahaz's son was Hezekiah. Hezekiah's son was Manasseh.

14 Manasseh's son was Amon. Amon's son was Josiah.

15 Josiah's sons were his firstborn Johanan, his second son Jehoiakim, his third son Zedekiah, and his
fourth son Shallum.

16 Jehoiakim's sons were Jehoiachin and Zedekiah.

17 The descendants of Jehoiachin the captive, were Shealtiel, **18** Malkiram, Pedaiah, Shenazzar, Jekamiah,
Hoshama, and Nedabiah.

19 Pedaiah's sons were Zerubbabel and Shimei. Zerubbabel's sons were Meshullam and Hananiah;
Shelomith was their sister.

20 His other five sons were Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed.

21 Hananiah's sons were Pelatiah and Jeshaiah. His son was Rephaiah, and further descendants were
Arnan, Obadiah, and Shekaniah.

22 The descendants of Shekaniah were Shemaiah and his sons: Hattush, Igal, Bariah, Neariah, and
Shaphat.

23 Neariah's three sons were Elioenai, Hizkiah, and Azrikam.

24 Elioenai's seven sons were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Footnotes

3:5 [1]One ancient Hebrew copy and the ancient Latin translation have

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 3 General Notes

Structure and formatting

This chapter records the descendants of King David.

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1 Chronicles 3:1

David
David was a son of Jesse, who was a descendant of Judah (1 Chronicles 2:15).

Ahinoam ... Abigail
These are the names of women who were David's wives.

Daniel
This man has the same name as an Israelite prophet but is a different person.

1 Chronicles 3:2

Maakah ... Haggith
These are the names of women who were David's wives.

Talmai
This is the name of a man.

1 Chronicles 3:3

Abital ... Eglah
These are the names of women who were David's wives.

Shephatiah ... Ithream
These are the names of men.

1 Chronicles 3:4

where he reigned seven years and six months
This can also be translated as a separate sentence. Alternate translation: "David reigned there seven years and six months"

thirty-three years
"33 years"

1 Chronicles 3:5

Ammiel ... Shammua ... Shobab ... Nathan
These are names of men.

1 Chronicles 3:6

Ibhar, Elishua, Eliphelet
These are names of men.

1 Chronicles 3:7

Nogah, Nepheg, Japhia
These are names of men.

1 Chronicles 3:8

Elishama ... Eliada ... Eliphelet
These are names of men.

1 Chronicles 3:9

Tamar
This is the name of a woman.

1 Chronicles 3:10

General Information:
This is the beginning of the list of David's descendants who became king. All of the names in this list are the names of men.

Solomon's son was Rehoboam. Rehoboam's son was Abijah
Solomon had more than one son. The same is true of other men in the list. Alternate translation: "Solomon was the father of Rehoboam. Rehoboam was the father of Abijah"

1 Chronicles 3:11

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:12

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

Azariah
This was another name for Uzziah, the better-known name for this king. Translators may decide to use "Uzziah" everywhere for this king.

1 Chronicles 3:13

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the

generated on Tue Oct 24 10:45:40 2023

names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:14

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:15

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:16

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:17

Jehoiachin ... Shealtiel
These are names of men.

Jehoiachin
Some versions have "Jeconiah," which is a variation of "Jehoiachin."

the captive
This may be a title that was given to Jehoiachin because he was taken into captivity. However, some versions regard the word as "Assir," the name of one of his sons.

1 Chronicles 3:18

General Information:
These are all names of men.

1 Chronicles 3:19

General Information:
All of the names in this list except Shelomith are the names of men. Shelomith is a woman's name.

1 Chronicles 3:20

General Information:
These are all names of men.

1 Chronicles 3:21

General Information:
These are all names of men.

Obadiah
This man has the same name as the prophet Obadiah but is a different person.

further descendants were Arnan, Obadiah, and Shekaniah
Different versions put these people into different relationships with each other because the Hebrew is not very clear about them.

1 Chronicles 3:22

General Information:
All of the names in this list are the names of men.

1 Chronicles 3:23

General Information:
These are all names of men.

1 Chronicles 3:24

General Information:
These are all names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Judah's descendants were Perez, Hezron, Karmi, Hur, and Shobal.

2 Reaiah, the son of Shobal, was the father of Jahath. Jahath was the father of Ahumai and Lahad. These were of the clans of the Zorathites.

3 These were the sons of Etam: Jezreel, Ishma, and Idbash. Their sister's name was Hazzelelponi. **4** Penuel was the father of Gedor. Ezer was the father of Hushah. These were descendants of Hur, the firstborn of Ephrathah, the father of Bethlehem.

5 Ashhur the father of Tekoa had two wives, Helah and Naarah.

6 Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the descendants of Naarah.

7 Helah's sons were Zereth, Zohar, Ethnan, **8** and Koz, who became the father of Anub and Hazzobebah, and of the clans descended from Aharhel son of Harum.

9 Jabez was more respected than his brothers. His mother named him Jabez. She said, "Because I bore him in pain." **10** Jabez called out to the God of Israel and said, "If only you would truly bless me, expand my territory, and your hand will be with me. When you do this you will keep me from harm, so that I may be free from pain!" So God granted him his prayer.

11 Kelub brother of Shuhah became the father of Mehir, who was the father of Eshton. **12** Eshton became the father of Beth Rapha, Paseah, and Tehinnah, the father of Ir Nahash. [1] These were men who lived in Rekah.

13 Kenaz's sons were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. [2]**14** Meonothai became the father of Ophrah, and Seraiah became the father of Joab, the originator of Ge Harashim, whose people were craftsmen.

15 The sons of Caleb son of Jephunneh were Iru, Elah and Naam. Elah's son was Kenaz.

16 Jehallelel's sons were Ziph, Ziphah, Tiria, and Asarel.

17 Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife [3] conceived and bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. **18** These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Judahite wife bore Jered, who became the father of Gedor; Heber, who became the father of Soko; and Jekuthiel, who became the father of Zanoah.

19 Of the two sons of Hodiah's wife, sister of Naham, one became the father of Keilah the Garmite. The other was Eshtemoa the Maakathite.

20 The sons of Shimon were Amnon, Rinnah, Ben-Hanan, and Tilon. The descendants of Ishi were Zoheth and Ben-Zoheth.

21 The descendants of Shelah son of Judah, were Er father of Lekah, Laadah father of Mareshah and the clans of the linen workers at Beth Ashbea, **22** Jokim, the men of Kozeba, and Joash and Saraph, who ruled in Moab and Jashubi Lehem. (This information is from ancient records.) **23** These were the potters who lived in Netaim and Gederah and worked for the king.

24 Simeon's descendants were Nemuel, Jamin, Jarib, Zerah, and Shaul.

25 Shallum was Shaul's son, Mibsam was Shallum's son, and Mishma was Mibsam's son.

26 Mishma's descendants were Hammuel his son, Zakkur his grandson, and Shimei his great-grandson. **27** Shimei had sixteen sons and six daughters. His brothers did not have many children, so their clans did not increase greatly in numbers as the people of Judah did. **28** They lived at Beersheba, Moladah, and at Hazar Shual. **29** They also live at Bilhah, Ezem, Tolad, **30** Bethuel, Hormah, Ziklag, **31** Beth Markaboth, Hazar Susim, Beth Biri, and Shaaraim. These were their cities until the reign of David. **32** Their five

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villages were Etam, Ain, Rimmon, Token, and Ashan, **33** together with the outlying villages as far as Baalath. These were their settlements, and they kept the genealogical records.

34 Clan leaders were Meshobab, Jamlech, Joshah son of Amaziah, **35** Joel, Jehu son of Joshibiah son of Seraiah son of Asiel, **36** Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, **37** and Ziza son of Shiphi son of Allon son of Jedaiah son of Shimri son of Shemaiah.

38 These mentioned by name were leaders in their clans, and their fathers' houses increased greatly. **39** They went near Gedor, on the east side of the valley, to seek pasture for their flocks. **40** They found abundant and good pasture. The land was broad, quiet, and peaceable. The Hamites had formerly lived there. **41** These just listed by name came in the days of Hezekiah king of Judah, and attacked the Hamite tents and the Meunites, who were there also. They completely destroyed them and lived there because they found pasture for their flocks. **42** From them, from the sons of Simeon, five hundred men went to Mount Seir with Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, as their leader. **43** They defeated the rest of the escaped remnant of Amalekites, and have lived there to this day.

Footnotes

4:12 [1]Some modern translations read
4:13 [2]Most copies of the ancient Greek translation of the Hebrew, and the ancient Latin translation of the Hebrew, insert:
4:17 [3]The Hebrew does not indicate here who the woman was. We understand from 4:18 that it was Mered's Egyptian wife.

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1 Chronicles 4 General Notes

Structure and formatting

This chapter records the other descendants of Judah.

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1 Chronicles 4:1

General Information:
All of the names in this list are the names of men.

1 Chronicles 4:2

General Information:
All of the names in this list except the Zorathites are the names of men. Zorathites is the name of a people group who took their name from the town of Zorah where they lived.

1 Chronicles 4:3

the sons of Etam
There was a village named Etam. Possible meanings are 1) Etam was a man, and the word "sons" refers to his own sons, or 2) Etam here is the village, and "sons" is a metaphor meaning those who start a village. and

Jezreel ... Ishma ... Idbash
These are names of men.

Hazzelelponi
This is the name of a woman.

1 Chronicles 4:4

Penuel was the father of Gedor. Ezer was the father of Hushah.
There was a man named Gedor and a city named Gedor. The name Hushah occurs only in this verse. Possible meanings are 1) the names Gedor and Hushah refer to two men, or 2) the names Gedor and Hushah refer to cities, and "father" is a metaphor meaning someone who starts a city.

Penuel ... Ezer ... Hur ... Ephrathah
These are the names of men.

These were descendants of Hur
The word "These" refers to Peniel and Ezer.

Hur, the firstborn of Ephrathah
Hur was Ephrathah's first son.

Ephrathah, the father of Bethlehem
Bethlehem is the name of a city. The word "father" is a metaphor meaning someone who starts a city. Alternate translation: "Ephrathah, who started the city of Bethlehem."

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 4:5

Ashhur ... Tekoa
See how you translated these men's names in 1 Chronicles 2:24.

Helah ... Naarah
These are the names of women.

1 Chronicles 4:6

bore him
"gave birth to his sons"

Ahuzzam ... Hepher
These are names of men.

Temeni ... Haahashtari
These are understood here as the names of men. However, some versions understand them as the names of clans that were begun by the sons of Ashhur.

1 Chronicles 4:7

Zereth ... Zohar ... Ethnan
These are names of men.

1 Chronicles 4:8

Koz ... Anub ... Hazzobebah ... Aharhel ... Harum
These are the names of men.

and of the clans descended from Aharhel son of Harum
A new sentence can start here. "Koz also became the ancestor of Harum and the clans that descended from Harum's son Aharhel"

1 Chronicles 4:9

Jabez
This is the name of a man.

1 Chronicles 4:10

expand my territory
"give me more land"

your hand will be with me
Possible meanings are that God's hand is 1) a metonym for his guidance, his power, or his protection. Alternate translation: "you will guide me" or "you will make me prosper" or "you will protect me" or 2) a synecdoche for himself. Alternate translation: "you will be with me"

granted him his prayer
The words "his prayer" are a metonym for what Jabez asked in the prayer. Alternate translation: "did what Jabez had asked him to do"

1 Chronicles 4:11

Kelub ... Shuhah ... Mehir ... Eshton
These are names of men.

1 Chronicles 4:12

Eshton ... Beth Rapha ... Paseah ... Tehinnah
These are names of men.

Tehinnah, the father of Ir Nahash
It apprears that Ir Nahash may have been a city. Alternate translation: "Tehinnah, the founder of the city of Nahash"

Nahash ... Rekah
These are the names of places.

1 Chronicles 4:13

General Information:
It may be helpful to create a verse bridge and to put verse 15 together with verse 13 since Kenaz was a descendant of Jephunneh and Caleb.

Kenaz ... Othniel ... Seraiah ... Hathath ... Meonothai
These are names of men.

1 Chronicles 4:14

Meonothai ... Ophrah ... Joab
These are names of men.

Ge Harashim, whose people were craftsmen
Ge Harashim means "Valley of Craftsmen." This can be made explicit with an explanation. Alternate translation: "Ge Harashim, which means 'Craftsmen's Valley.' It was called this because its people were craftsmen"

craftsmen
people skilled at making or building things

1 Chronicles 4:15

Jephunneh ... Iru ... Elah ... Naam ... Kenaz
These are names of men.

1 Chronicles 4:16

Jehallelel ... Ziph ... Ziphah ... Tiria ... Asarel
These are names of men.

1 Chronicles 4:17

Ezrah ... Jether ... Mered ... Epher ... Jalon ... Miriam ... Shammai ... Ishbah ... Eshtemoa
These are the names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 4:18

These were the sons of Bithiah
The word "these" refers to Miriam, Shammai, and Ishbah. They were the sons Bithiah bore for her husband Mered.

Bithiah
This is the name of a woman.

Mered's Judahite wife
The Hebrew text says, "His Judahite wife," but most versions understand "his" to refer to Mered. This refers to a different wife of Mered, in addition to Bithiah.

Jered ... Gedor ... Heber ... Soko ... Jekuthiel ... Zanoah
These are the names of men.

1 Chronicles 4:19

Hodiah ... Naham ... Keilah ... Eshtemoa
These are names of men.

Garmite
This is someone from the Gar people group.

Maakathite
This is someone from the region of Maakah.

1 Chronicles 4:20

Shimon ... Amnon ... Rinnah ... Ben-Hanan ... Tilon ... Ishi ... Zoheth ... Ben-Zoheth
These are names of men.

1 Chronicles 4:21

Shelah ... Er ... Laadah
These are names of men.

Lekah ... Mareshah ... Beth Ashbea
These are names of towns.

linen workers
people who made clothing out of a fabric made from crushed reeds

1 Chronicles 4:22

Jokim ... Joash ... Saraph
These are names of men.

Kozeba ... Jashubi Lehem
These are names of towns.

1 Chronicles 4:23

the potters
the people who make containers out of clay

Netaim ... Gederah
These are names of towns.

1 Chronicles 4:24

Nemuel ... Jamin ... Jarib ... Zerah ... Shaul
These are names of men.

1 Chronicles 4:25

Shallum ... Mibsam ... Mishma
These are names of men.

1 Chronicles 4:26

Mishma ... Hammuel ... Zakkur ... Shimei
These are names of men.

Zakkur his grandson
the son of Mishma's son

great-grandson
the son of Mishma's grandson

1 Chronicles 4:27

sixteen sons and six daughters
"16 sons and 6 daughters"

1 Chronicles 4:28

Moladah ... Hazar Shual
These are the names of towns.

1 Chronicles 4:29

General Information:
The list of the cities where Simeon's descendants lived continues.

Bilhah ... Ezem ... Tolad
These are the names of towns.

1 Chronicles 4:30

Bethuel ... Hormah ... Ziklag
These are names of towns.

1 Chronicles 4:31

Beth Markaboth ... Hazar Susim ... Beth Biri ... Shaaraim
These are names of towns.

1 Chronicles 4:32

General Information:
The list of places where Simeon's descendants lived continues.

Etam ... Ain ... Rimmon ... Token ... Ashan
These are the names of villages.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 4:33

outlying villages
the villages that were near but outside the main town

Baalath
This is the name of a town.

1 Chronicles 4:34

Meshobab ... Jamlech ... Joshah ... Amaziah
These are names of men.

1 Chronicles 4:35

Joel ... Jehu ... Joshibiah ... Seraiah ... Asiel
These are names of men.

1 Chronicles 4:36

Elioenai ... Jaakobah ... Jeshohaiah ... Asaiah ... Adiel ... Jesimiel ... Benaiah
These are names of men.

1 Chronicles 4:37

Ziza ... Shiphi ... Allon ... Jedaiah ... Shimri ... Shemaiah
These are names of men.

1 Chronicles 4:38

These mentioned by name were leaders
"These men were leaders"

their fathers' houses increased greatly
The house is a metonym for the people in the house. Alternate translation: "the number of people in their families increased greatly"

1 Chronicles 4:39

Gedor
This is the name of a town.

pasture for their flocks
an area of land where their flocks could feed on the grass

1 Chronicles 4:40

abundant and good pasture
"pastures with much good food for their animals"

Hamites
a people group, descendants of Ham

1 Chronicles 4:41

Hamite tents
Or "homes of the Hamites" or "places where the Hamites lived." The Hamites probably did not still live in tents.

Meunites
a people. Alternate translation: "descendants of Meun"

1 Chronicles 4:42

five hundred men
"500 men"

Pelatiah ... Neariah ... Rephaiah ... Uzziel ... Ishi
These are names of men.

1 Chronicles 4:43

the rest of the escaped remnant of Amalekites
"the rest of the remaining Amalekites who had escaped"

to this day
"from then until now." This refers to the day when the author was writing this account.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 The sons of Reuben the firstborn of Israel—now Reuben was Israel's firstborn, but his birthright was
given to the sons of Joseph son of Israel because Reuben had defiled his father's couch. So he is not
recorded in the genealogy as having the birthright. **2** Judah was the strongest of his brothers, and the
leader would come from him. But the birthright was Joseph's— **3** the sons of Reuben, the firstborn of
Israel were Hanok, Pallu, Hezron, and Karmi.

4 The descendants of Joel were these: Joel's son was Shemaiah. Shemaiah's son was Gog. Gog's son was
Shimei. **5** Shimei's son was Micah. Micah's son was Reaiah. Reaiah's son was Baal.

6 Baal's son was Beerah, whom Tiglath-Pileser king of Assyria took into exile. Beerah was a leader in the
tribe of Reuben.

7 His kinsmen according to their clans, enrolled in the genealogy by their generations: Jeiel the leader,
Zechariah, **8** and Bela son of Azaz son of Shema son of Joel. They lived in Aroer, as far as Nebo and Baal
Meon, **9** and eastward to the start of the wilderness that extends to the Euphrates River, because their
livestock had increased in the land of Gilead.

10 In the days of Saul, the tribe of Reuben attacked the Hagrites and defeated them. They lived in the
Hagrites' tents throughout all the land east of Gilead.

11 The members of the tribe of Gad lived near them, in the land of Bashan as far as Salekah.

12 Joel was their leader; Shapham was second; and Janai and Shaphat in Bashan.

13 Their relatives, by their clans, were Michael, Meshullam, Sheba, Jorai, Jakan, Zia, and Eber—seven in
all.

14 These persons named above were the descendants of Abihail, and Abihail was the son of Huri. Huri
was the son of Jaroah. Jaroah was the son of Gilead. Gilead was the son of Michael. Michael was the son
of Jeshishai. Jeshishai was the son of Jahdo. Jahdo was the son of Buz.

15 Ahi son of Abdiel son of Guni, was head of their clan.

16 They lived in Gilead, in Bashan, in its towns, and in all the pasturelands of Sharon as far as its borders.
17 All these were listed by genealogical records in the days of Jotham king of Judah and of Jeroboam king
of Israel.

18 The Reubenites, the Gadites, and the half tribe of Manasseh had 44,760 soldiers skilled in battle, who
carried shield and sword and who drew the bow, who could go out to war. **19** They attacked the Hagrites,
Jetur, Naphish, and Nodab. **20** They received divine help against them. In this way, the Hagrites and all
who were with them were defeated. This was because the Israelites cried out to God in the battle, and he
responded to them, because they put their trust in him. **21** They captured their animals, including fifty
thousand camels, 250,000 sheep, two thousand donkeys, and 100,000 men. **22** Many fell because the
battle was from God. They lived in their land until the captivity.

23 The sons of the half tribe of Manasseh lived in the land of Bashan as far as Baal Hermon and Senir
(that is, Mount Hermon). **24** These were the heads of their clans: Epher, Ishi, Eliel, Azriel, Jeremiah,
Hodaviah, and Jahdiel. They were mighty warriors, famous men, heads of their fathers' houses.

25 But they were unfaithful to their ancestors' God. They acted like prostitutes with the gods of the
peoples of the land, whom God had destroyed before them. **26** The God of Israel stirred up Pul king of
Assyria (also called Tiglath-Pileser, king of Assyria). He took into exile the Reubenites, Gadites, and the
half tribe of Manasseh. He brought them to Halah, Habor, Hara, and to the river of Gozan, where they
remain to this day.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 5 General Notes

Structure and formatting

This chapter records the descendants of Jacob's sons who lived east of the Jordan River: Reuben, Gad and Manasseh.

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1 Chronicles 5:1

now Reuben
The word "now" is used here to mark the change from the lists of descendants to background information about Reuben.

but his birthright was given to the sons of Joseph son of Israel
This can be stated in active form. Alternate translation: "but Israel gave Reuben's birthright to the sons of Joseph, another of Israel's sons"

Reuben had defiled his father's couch
This is a polite way to speak about Reuben sleeping with his father's secondary wife. The couch is the place where a man and his wife would have slept together.

he is not recorded in the genealogy as having the birthright
This can be stated in active form. The word "recorded" carries the idea of a written record, so if your language has such a word, you may want to use it here. Alternate translation: "the family history does not list Reuben as the oldest son"

1 Chronicles 5:2

General Information:
This verse finishes the background information about Reuben.

1 Chronicles 5:3

Hanok ... Pallu ... Hezron ... Karmi
These are the names of men.

1 Chronicles 5:4

Joel ... Shemaiah ... Gog ... Shimei
These are names of men.

1 Chronicles 5:5

Shimei ... Micah ... Reaiah ... Baal
These are names of men.

1 Chronicles 5:6

Baal ... Beerah ... Tiglath-Pileser
These are names of men.

1 Chronicles 5:7

clans, enrolled in the genealogy
This can start a new sentence: "clans. Their genealogical records list them as"

genealogy
a record that shows how people in a family are related to each other

Jeiel ... Zechariah
These are names of men.

1 Chronicles 5:8

Bela ... Azaz ... Shema
These are names of men.

Aroer ... Nebo ... Baal Meon
These are the names of cities.

1 Chronicles 5:9

General Information:
This page has intentionally been left blank.

1 Chronicles 5:10

the Hagrites
This is a name of a people group.

lived in the Hagrites' tents
The tents are a synecdoche for the land and the buildings on the land. Alternate translation: "took over all the Hagrites' land and buildings" or "lived in all the Hagrite territory"

1 Chronicles 5:11

Salekah
This is the name of a city.

1 Chronicles 5:12

Joel ... Shapham ... Janai ... Shaphat
These are names of men.

1 Chronicles 5:13

Michael ... Meshullam ... Sheba ... Jorai ... Jakan ... Zia ... Eber
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 5:14

Abihail ... Huri ... Jaroah ... Gilead ... Michael ... Jeshishai ... Jahdo ... Buz
These are names of men.

1 Chronicles 5:15

Ahi ... Abdiel ... Guni
These are names of men.

1 Chronicles 5:16

They lived
"The tribe of Gad lived"

the pasturelands
the areas of land where animals feed on grass

1 Chronicles 5:17

All these were listed by genealogical records
This can be translated in active form. Alternate translation: "Genealogical records listed them all" or "The records of their family's ancestry listed them all"

All these
It is not clear how many of the preceding people this refers to.

1 Chronicles 5:18

Reubenites
This refers to the people from the tribe of Rueben.

Gadites
This refers to the people from the tribe of Gad.

44,760 soldiers
"forty-four thousand seven hundred and sixty soldiers"

who carried shield and sword and who drew the bow
The soldiers are described as skilled in warfare by the weapons they carried. Alternate translation: "who were all trained to fight well in battles"

1 Chronicles 5:19

Hagrites ... Jetur ... Naphish ... Nodab
These are the names of people groups.

1 Chronicles 5:20

the Israelites cried out to God
"the Israelites cried to God for help"

1 Chronicles 5:21

They captured their animals
"The Israelites captured the Hagrites' animals"

fifty thousand camels
"50,000 camels"

250,000 sheep
"two hundred and fifty thousand sheep"

two thousand donkeys
"2,000 donkeys"

100,000 men
"one hundred thousand men"

1 Chronicles 5:22

the battle was from God
God's help in battle is described as if he were the one who caused the battle. Alternate translation: "God helped them"

1 Chronicles 5:23

The sons of the half tribe
"the families of the half tribe" or "the people of the half tribe"

Baal Hermon ... Senir
These are the names of mountains.

1 Chronicles 5:24

Epher ... Ishi ... Eliel ... Azriel ... Jeremiah ... Hodaviah ... Jahdiel
These are the names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

1 Chronicles 5:25

They acted like prostitutes with the gods
When Yahweh's people worship other gods, they are spoken of as spiritual prostitutes. Alternate translation: "they acted like prostitutes by worshiping the gods" (See:

1 Chronicles 5:26

Pul ... Tiglath-Pileser
These are the names of men.

Reubenites ... Gadites
These are the names of people groups.

Halah ... Habor ... Hara
These are names of towns.

Gozan
This is the name of a river.

generated on Tue Oct 24 10:45:40 2023

to this day
See how you translated this phrase in 1 Chronicles 4:43

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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 The sons of Levi were Gershon, Kohath, and Merari.

2 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram were Aaron, Moses, and Miriam. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar became the father of Phinehas, and Phinehas became the father of Abishua.

5 Abishua became the father of Bukki, and Bukki became the father of Uzzi.

6 Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth.

7 Meraioth became the father of Amariah, and Amariah became the father of Ahitub.

8 Ahitub became the father of Zadok, and Zadok became the father of Ahimaaz.

9 Ahimaaz became the father of Azariah, and Azariah became the father of Johanan.

10 Johanan became the father of Azariah, who served as a priest in the temple that Solomon built in Jerusalem.

11 Azariah became the father of Amariah, and Amariah became the father of Ahitub.

12 Ahitub became the father of Zadok, and Zadok became the father of Shallum.

13 Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah.

14 Azariah became the father of Seraiah, and Seraiah became the father of Jozadak.

15 Jozadak went into captivity when Yahweh exiled Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi were Gershon, Kohath, and Merari.

17 The sons of Gershon were named Libni and Shimei.

18 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

19 The sons of Merari were Mahli and Mushi. These are the clans of the Levites listed according to their fathers.

20 The descendants of Gershon: Libni his son, Jahath his son, Zimmah his son, **21** Joah his son, Iddo his son, Zerah his son, and Jeatherai his son.

22 The descendants of Kohath: Amminadab his son, Korah his son, Assir his son, **23** Elkanah his son, Ebiasaph his son, Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 The descendants of Elkanah were Amasai, Ahimoth,

26 Elkanah his son, Zophai his son, Nahath his son, **27** Eliab his son, Jeroham his son, and Elkanah his son. [1]

28 The sons of Samuel were the firstborn, Joel, and Abijah, the second-born.

29 The descendants of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son,

30 Shimea his son, Haggiah his son, and Asaiah his son.

generated on Tue Oct 24 10:45:40 2023

31 These are the names of the men whom David put in charge of music in the house of Yahweh, after the ark came to rest there. **32** They served by singing before the tabernacle, the tent of meeting, until Solomon had built the house of Yahweh in Jerusalem. They fulfilled their duties according to the instructions given to them.

33 These were those who served with their sons. From the clans of the Kohathites came Heman the musician. Here were his ancestors, going back in time: Heman was the son of Joel. Joel was the son of Samuel.

34 Samuel was the son of Elkanah. Elkanah was the son of Jeroham. Jeroham was the son of Eliel. Eliel was the son of Toah.

35 Toah was the son of Zuph. Zuph was the son of Elkanah. Elkanah was the son of Mahath. Mahath was the son of Amasai. Amasai was son of Elkanah.

36 Amasai was the son of Elkanah. Elkanah was the son of Joel. Joel was the son of Azariah. Azariah was the son of Zephaniah.

37 Zephaniah was the son of Tahath. Tahath was the son of Assir. Assir was the son of Ebiasaph. Ebiasaph was the son of Korah.

38 Korah was the son of Izhar. Izhar was the son of Kohath. Kohath was the son of Levi. Levi was the son of Israel.

39 Heman's fellow worker was Asaph, who stood at his right hand. Asaph was the son of Berekiah. Berekiah was the son of Shimea.

40 Shimea was the son of Michael. Michael was the son of Baaseiah. Baaseiah was the son of Malkijah. **41** Malkijah was the son of Ethni. Ethni was the son of Zerah. Zerah was the son of Adaiah.

42 Adaiah was the son of Ethan. Ethan was the son of Zimmah. Zimmah was the son of Shimei. **43** Shimei was the son of Jahath. Jahath was the son of Gershon. Gershon was the son of Levi.

44 At Heman's left hand were his fellow workers the sons of Merari. They included Ethan son of Kishi. Kishi was the son of Abdi. Abdi was the son of Malluk. **45** Malluk was the son of Hashabiah. Hashabiah was the son of Amaziah. Amaziah was the son of Hilkiah.

46 Hilkiah was the son of Amzi. Amzi was the son of Bani. Bani was the son of Shemer. **47** Shemer was the son of Mahli. Mahli was the son of Mushi. Mushi was the son of Merari. Merari was the son of Levi.

48 Their associates, the Levites, were assigned to do all the labor for the tabernacle, the house of God. **49** But Aaron and his descendants made the offerings on the altar for burnt offerings; and the offering on the incense altar for all the work on the most holy place. These offerings made atonement for Israel, according to all that Moses the servant of God had commanded.

50 Aaron's descendants are reckoned as follows: Aaron's son was Eleazar. Eleazar's son was Phinehas. Phinehas' son was Abishua. **51** Abishua's son was Bukki. Bukki's son was Uzzi. Uzzi's son was Zerahiah.

52 Zerahiah's son was Meraioth. Meraioth's son was Amariah. Amariah's son was Ahitub. **53** Ahitub's son was Zadok. Zadok's son was Ahimaaz.

54 These are the locations where Aaron's descendants were assigned to live, that is, for the descendants of Aaron who were from the clans of the Kohathites (the first lot was theirs). **55** To them they gave Hebron in the land of Judah and its pasturelands, **56** but the fields of the city and its villages they gave to Caleb son of Jephunneh.

57 To the descendants of Aaron they gave: Hebron (a city of refuge), and Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands, **58** Hilen with its pasturelands, and Debir with its pasturelands. **59** They also gave to the descendants of Aaron: Ashan with its pasturelands, Juttah, [2] and Beth Shemesh with its pasturelands; **60** and from the tribe of Benjamin, Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands.

generated on Tue Oct 24 10:45:40 2023

All their cities throughout their clans were thirteen cities.

61 To the rest of Kohath's descendants were given by lot ten cities from the half tribe of Manasseh. **62** To Gershon's descendants in their various clans were given thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan. **63** To Merari's descendants they gave by lot twelve cities, clan by clan, from the tribes of Reuben, Gad, and Zebulun. **64** So the people of Israel gave these cities with their pasturelands to the Levites. **65** They assigned by lot these towns mentioned by name from the tribes of the sons of Judah, Simeon, and Benjamin.

66 Some of the clans of the descendants of Kohath were given cities from the territory of the tribe of Ephraim. **67** They gave them: Shechem (a city of refuge) with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, **68** Jokmeam with its pasturelands, Beth Horon with its pasturelands, **69** Aijalon with its pasturelands, and Gath Rimmon with its pasturelands. **70** The half tribe of Manasseh gave the Kohathites Aner with its pasturelands and Bileam with its pasturelands. These became the possessions of the rest of the Kohathite clans.

71 To Gershon's descendants out of the clans of the half tribe of Manasseh, they gave Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands.

72 The tribe of Issachar gave to Gershon's descendants Kedesh with its pasturelands, Daberath with its pasturelands, **73** Ramoth with its pasturelands, and Anem with its pasturelands.

74 Issachar received from the tribe of Asher: Mashal with its pasturelands, Abdon with its pasturelands, **75** Hukok with its pasturelands, and Rehob with its pasturelands.

76 They received from the tribe of Naphtali: Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands.

77 The rest of Merari's descendants received from the tribe of Zebulun: Jokneam, Kartah, [3] and Rimmono with its pasturelands and Tabor with its pasturelands;

78 and from the tribe of Reuben, across the Jordan on the east side of Jericho, they received Bezer in the desert, Jahzah, **79** Kedemoth and its pasturelands, and Mephaath and its pasturelands.

80 The Levites received from the tribe of Gad: Ramoth in Gilead with its pasturelands, Mahanaim with its pasturelands, **81** Heshbon with its pasturelands, and Jazer with its pasturelands.

Footnotes

6:27 [1] The ancient Greek translation taken from the Hebrew copies adds to the list
6:59 [2] The place name
6:77 [3] The names

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1 Chronicles 6 General Notes

Structure and formatting

This chapter records the descendants of Levi.

---

1 Chronicles 6:1

Gershon ... Kohath ... Merari
These are names of men.

1 Chronicles 6:2

Kohath ... Amram ... Izhar ... Hebron ... Uzziel
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 6:3

Amram ... Nadab ... Abihu ... Eleazar ... Ithamar
These are names of men.

1 Chronicles 6:4

Eleazar ... Abishua
These are names of men.

1 Chronicles 6:5

Abishua ... Bukki ... Uzzi
These are names of men.

1 Chronicles 6:6

Uzzi ... Zerahiah ... Meraioth
These are names of men.

1 Chronicles 6:7

Meraioth ... Amariah ... Ahitub
These are names of men.

1 Chronicles 6:8

Ahitub ... Zadok ... Ahimaaz
These are names of men.

1 Chronicles 6:9

Ahimaaz ... Johanan
These are names of men.

1 Chronicles 6:10

Solomon built
The reader should understand that Solomon probably hired workers to do the work.

1 Chronicles 6:11

Amariah ... Ahitub
These are names of men.

1 Chronicles 6:12

Ahitub ... Zadok ... Shallum
These are names of men.

1 Chronicles 6:13

Hilkiah
This is the name of a man.

1 Chronicles 6:14

Seraiah ... Jozadak
These are names of men.

1 Chronicles 6:15

exiled Judah and Jerusalem by the hand of Nebuchadnezzar
The power Nebuchadnezzar has through his army is described as the part of his body

1 Chronicles 6:16

Gershon ... Kohath ... Merari
Translate the names of these men as in 1 Chronicles 6:1.

1 Chronicles 6:17

Libni ... Shimei
These are names of men.

1 Chronicles 6:18

Amram ... Izhar ... Hebron ... Uzziel
Translate the names of these men as in 1 Chronicles 6:2.

1 Chronicles 6:19

Merari ... Mahli ... Mushi
These are names of men.

1 Chronicles 6:20

Libni ... Jahath ... Zimmah
These are names of men.

1 Chronicles 6:21

Joah ... Iddo ... Zerah ... Jeatherai
These are names of men.

1 Chronicles 6:22

Amminadab ... Korah ... Assir
These are names of men.

1 Chronicles 6:23

Elkanah ... Ebiasaph ... Assir
These are names of men.

1 Chronicles 6:24

Tahath ... Uriel ... Uzziah ... Shaul
These are names of men.

1 Chronicles 6:25

Elkanah ... Amasai ... Ahimoth
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 6:26

Elkanah ... Zophai ... Nahath
These are names of men.

1 Chronicles 6:27

Eliab ... Jeroham ... Elkanah
These are names of men.

1 Chronicles 6:28

Joel
This is the name of a man.

second-born
the second son

1 Chronicles 6:29

Merari ... Mahli ... Libni ... Shimei ... Uzzah
These are names of men.

1 Chronicles 6:30

Shimea ... Haggiah ... Asaiah
These are names of men.

1 Chronicles 6:31

the house of Yahweh
"where people met with Yahweh" This was a tent in David's time.

the ark came to rest there
"the people of Israel placed the ark there"

1 Chronicles 6:32

the tabernacle, the tent of meeting
Possible meanings are 1) that "the tent of meeting" and "the tabernacle" are two names for the same thing or 2) the tabernacle is part of the tent of meeting, "the sanctuary of the tent of meeting"

They fulfilled their duties
"They did their work" or "They did their various kinds of work"

according to the instructions given to them
This can be stated in active form. Alternate translation: "according to the instructions that David gave them" or "according to the instructions they received"

1 Chronicles 6:33

These were those
"These were the musicians"

Kohathites
This is the name of a people group, the descendants of Kohath

going back in time
This means the list is going in order from the most recent to the oldest.

Heman
This is the name of a man.

1 Chronicles 6:34

Jeroham ... Eliel ... Toah
These are names of men.

Elkanah
See how you translated this man's name in 1 Chronicles 6:25.

1 Chronicles 6:35

Toah ... Zuph ... Mahath
These are names of men.

Elkanah ... Amasai
See how you translated these men's names in 1 Chronicles 6:25.

1 Chronicles 6:36

Amasai ... Elkanah
See how you translated these men's names in 1 Chronicles 6:25.

Joel
This is the name of a man.

1 Chronicles 6:37

Tahath ... Assir ... Ebiasaph
These are names of men.

1 Chronicles 6:38

Izhar ... Kohath
These are names of men.

1 Chronicles 6:39

who stood at his right hand
The authority of a person is described by where they stand. The right side of a person is the place where the person with the most authority stands.

Berekiah ... Shimea
These are names of men.

1 Chronicles 6:40

Shimea ... Michael ... Baaseiah ... Malkijah
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 6:41

Malkijah ... Ethni ... Zerah ... Adaiah
These are names of men.

1 Chronicles 6:42

Adaiah ... Ethan ... Zimmah ... Shimei
These are names of men.

1 Chronicles 6:43

Shimei ... Jahath ... Gershon
These are names of men.

1 Chronicles 6:44

General Information:
See:

At Heman's left hand
"Standing on Heman's left side"

Heman ... Ethan
See how you translated these men's names in 1 Chronicles 2:6.

Merari
See how you translated the name of this man in 1 Chronicles 6:1.

Kishi ... Abdi ... Malluk
These are names of men.

1 Chronicles 6:45

Malluk ... Hashabiah ... Amaziah ... Hilkiah
These are names of men.

1 Chronicles 6:46

Hilkiah ... Amzi ... Bani ... Shemer
These are names of men.

1 Chronicles 6:47

Mahli ... Mushi
See how you translated these men's names in 1 Chronicles 6:19.

1 Chronicles 6:48

Their associates, the Levites, were assigned to do
This can be translated in active form. Alternate translation: "God had assigned their associates, the Levites, to do" or "It was the duty of their fellow workers, the Levites, to do"

1 Chronicles 6:49

These offerings made atonement for Israel
"They offered these things to make atonement for the sins of the people of Israel"

1 Chronicles 6:50

Aaron's descendants are reckoned as follows
"These were the descendants of Aaron"

Eleazar ... Abishua
These are names of men.

1 Chronicles 6:51

Bukki ... Uzzi ... Zerahiah
These are names of men.

1 Chronicles 6:52

Meraioth ... Amariah ... Ahitub
These are names of men.

1 Chronicles 6:53

Ahimaaz
This is the name of a man.

1 Chronicles 6:54

These are the locations where Aaron's descendants were assigned to live
This can be translated in active form. Alternate translation: "These are the places where God assigned Aaron's descendants to live"

for the descendants of Aaron ... Kohathites
"where the descendants of Aaron ... Kohathites were to live"

Kohathites (the first lot was theirs)
The Israelites drew lots to decide where people would live. Alternate translation: "Kohathites. The first lot that they drew was theirs"

Kohathites
This is the name of a people group, the descendants of Kohath (1 Chronicles 6:1). See how you translated this in 1 Chronicles 6:33.

1 Chronicles 6:55

To them they gave Hebron
"They gave Hebron to the Kohathites"

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 6:56

General Information:
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1 Chronicles 6:57

Hebron ... Libnah ... Jattir ... Eshtemoa
These are names of places.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:58

Hilen ... Debir
These are names of places.

1 Chronicles 6:59

Ashan ... Juttah ... Beth Shemesh
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:60

Geba ... Alemeth ... Anathoth
These are names of towns.

1 Chronicles 6:61

General Information:
This page has intentionally been left blank.

1 Chronicles 6:62

To Gershon's descendants in their various clans were given thirteen cities
"The clans of Gershon's descendants gained 13 cities"

1 Chronicles 6:63

Merari
See how you translated this man's name in 1 Chronicles 6:1.

1 Chronicles 6:64

their pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:65

these towns mentioned by name
The towns mentioned in 1 Chronicles 6:55 and 1 Chronicles 6:60.

1 Chronicles 6:66

General Information:
This page has intentionally been left blank.

1 Chronicles 6:67

Shechem ... Gezer
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:68

Jokmeam ... Beth Horon
These are names of towns.

1 Chronicles 6:69

Aijalon ... Gath Rimmon
These are names of towns.

1 Chronicles 6:70

Aner ... Bileam
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:71

Gershon
See how you translated this man's name in 1 Chronicles 6:1.

Golan ... Ashtaroth
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:72

Kedesh ... Daberath
These are names of towns.

1 Chronicles 6:73

Ramoth ... Anem
These are names of towns.

1 Chronicles 6:74

Issachar received from the tribe of Asher
This can be translated in active form. Alternate translation: "The tribe of Asher gave Issachar"

generated on Tue Oct 24 10:45:40 2023

Mashal ... Abdon
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:75

Hukok ... Rehob
These are names of towns.

1 Chronicles 6:76

They received from the tribe of Naphtali
This can be translated in active form. Alternate translation: "The tribe of Naphtali gave them"

Kedesh ... Hammon ... Kiriathaim
These are names of towns.

1 Chronicles 6:77

The rest ... descendants received from the tribe of Zebulun
This can be translated in active form. Alternate translation: "The tribe of Zebulun gave the rest ... descendants"

Merari's
Translate "Merari" as in 1 Chronicles 6:1.

Jokneam ... Kartah ... Rimmono ... Tabor
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:78

General Information:
The information in 1 Chronicles 6:78-79 can be rearranged as in the UDB so its meaning can be more easily understood.

from the tribe of Reuben, across ... Jericho, they received
This can be translated in active form. Alternate translation: "the tribe of Reuben, across ... Jericho, gave them"

Bezer ... Jahzah
These are names of towns.

1 Chronicles 6:79

General Information:
The information in 1 Chronicles 6:78-79 can be rearranged as in the UDB so its meaning can be more easily understood.

Kedemoth ... Mephaath
These are names of towns.

1 Chronicles 6:80

The Levites received from the tribe of Gad
This can be translated in active form. Alternate translation: "The tribe of Gad gave the Levites"

Ramoth ... Mahanaim
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:81

Heshbon ... Jazer
These are names of towns.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Issachar's four sons were Tola, Puah, Jashub, and Shimron.

2 The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel. They were the heads of their clans, from the descendants of Tola and they were listed as mighty warriors among their generations. They numbered 22,600 in the days of David.

3 Uzzi's son was Izrahiah. His sons were Michael, Obadiah, Joel, and Ishiah; all five of them were clan leaders. **4** Along with them, according to the genealogical records of their clans, they had thirty-six thousand troops of the army for battle, for they had many wives and sons.

5 Their relatives from all the clans of Issachar numbered in all eighty-seven thousand mighty warriors, as listed in their genealogy.

6 Benjamin's three sons were Bela, Beker, and Jediael.

7 Bela's sons were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five heads of clans and mighty warriors. There were 22,034 of them recorded in their genealogy.

8 Beker's sons were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were his sons. **9** Recorded in their genealogy, according to their generations, were 20,200 heads of their clans, mighty warriors.

10 The son of Jediael was Bilhan. Bilhan's sons were Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar. **11** All these were sons of Jediael. Listed in their clan lists were 17,200 heads of houses and mighty warriors fit for military service.

12 The Shuppites and the Huppites were descendants of Ir, and the Hushites were descendants of Aher.

13 The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem—the descendants of Bilhah.

14 The descendants of Manasseh were Asriel, who was his descendant through his Aramean concubine. (She gave birth to Makir, the father of Gilead. **15** Then Makir took a wife from the Huppites and Shuppites, and his sister's name was Maakah.) The name of the second was Zelophehad, who had only daughters.

16 Then Maakah, wife of Makir, bore a son and she called him Peresh, and his brother's name was Sheresh, and his sons were Ulam and Rakem.

17 The son of Ulam was Bedan. These were the descendants of Gilead, who was the son of Makir, who was the son of Manasseh. **18** Gilead's sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

20 The descendants of Ephraim were Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, **21** Zabad his son, and Shuthelah his son. Ezer and Elead were killed by men of Gath, natives in the land, when they went to steal their livestock. **22** Ephraim their father mourned for them many days, and his brothers came to comfort him. **23** He went to his wife. She conceived and bore a son. Ephraim named him Beriah, because tragedy had come to his family. **24** His daughter was Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah.

25 Rephah was his son, Resheph his son, Telah his son, Tahan his son,

26 Ladan his son, Ammihud his son, Elishama his son, **27** Nun his son, and Joshua was his son.

28 Their possessions and residences were Bethel and its surrounding villages. They extended eastward to Naaran and westward to Gezer and its villages, and to Shechem and its villages to Ayyah and its villages. **29** On the border with Manasseh were Beth Shan and its villages, Taanach and its villages, Megiddo and its villages, and Dor and its villages. In these towns the descendants of Joseph son of Israel lived.

generated on Tue Oct 24 10:45:40 2023

30 Asher's sons were Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister.

31 Beriah's sons were Heber and Malkiel, who was the father of Birzaith.

32 Heber's sons were Japhlet, Shomer, and Hotham. Shua was their sister.

33 Japhlet's sons were Pasak, Bimhal, and Ashvath. These were Japhlet's children.

34 Shomer, Japhlet's brother, had these sons: Rohgah, Hubbah, and Aram.

35 Shemer's brother, Helem, had these sons: Zophah, Imna, Shelesh, and Amal.

36 Zophah's sons were Suah, Harnepher, Shual, Beri, Imrah, **37** Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

38 Jether's sons were Jephunneh, Pispah, and Ara.

39 Ulla's sons were Arah, Hanniel, and Rizia. **40** All these were descendants of Asher. They were heads of clans, distinguished men, mighty warriors, and chief among the leaders. There were twenty-six thousand men listed who were fit for military service recorded in their genealogy.

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1 Chronicles 7 General Notes

Structure and formatting

This chapter records the descendants of Issachar, Benjamin, Ephraim, Asher, and Manasseh living west of the Jordan River.

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1 Chronicles 7:1

Issachar ... Tola, Puah, Jashub ... Shimron
These are names of men.

1 Chronicles 7:2

General Information:
All of the names here are the names of men.

They numbered 22,600
"They numbered twenty-two thousand six hundred" or "There were 22,600 men"

in the days of David
"during David's life" or "while David was alive"

1 Chronicles 7:3

General Information:
All of the names here are the names of men.

1 Chronicles 7:4

Along with them ... they had
Another possible meaning is "Among them ... were."

thirty-six thousand troops of the army for battle
"36,000 soldiers who were ready for battle"

1 Chronicles 7:5

eighty-seven thousand mighty warriors
"87,000 mighty warriors"

1 Chronicles 7:6

Bela ... Beker ... Jediael
These are names of men.

1 Chronicles 7:7

General Information:
All of the names here are the names of men.

22,034 of them
"twenty-two thousand and thirty-four of them"

1 Chronicles 7:8

General Information:
All of the names here are names of men.

1 Chronicles 7:9

20,200 heads of their clans
"twenty thousand two hundred clan leaders"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 7:10

General Information:
All of the names here are names of men.

1 Chronicles 7:11

Jediael
This is the name of a man.

Listed in their clan lists were 17,200
"The clan lists contained 17,200"

17,200 heads of houses
"seventeen thousand two hundred heads of houses"

1 Chronicles 7:12

Ir ... Aher
These are names of men.

Shuppites ... Huppites ... Hushites
These are names of clans of people.

1 Chronicles 7:13

Jahziel, Guni, Jezer, and Shillem
These are names of men.

Bilhah
This is the name of a woman.

1 Chronicles 7:14

Asriel
This is the name of a man.

descendant through his Aramean concubine
"descendant, to whom his Aramean concubine gave birth"

Makir ... Gilead
These are names of men. See how you translated "Makir, father of Gilead" in 1 Chronicles 2:21.

1 Chronicles 7:15

Makir ... Zelophehad
These are names of men.

Huppites ... Shuppites
See how you translated these names in 1 Chronicles 7:12.

Maakah
This is the name of a woman.

1 Chronicles 7:16

Maakah, wife of Makir
This woman is different from Makir's sister Maakah 1 Chronicles 7:15.

Makir ... Peresh ... Sheresh ... Ulam ... Rakem
These are names of men.

1 Chronicles 7:17

General Information:
All of the names here are names of men.

1 Chronicles 7:18

General Information:
All of the names here except Hammoleketh are names of men. Hammoleketh is the name of a woman.

1 Chronicles 7:19

General Information:
All of the names here are names of men.

1 Chronicles 7:20

General Information:
All of the names here are names of men.

1 Chronicles 7:21

General Information:
All of the names here except Gath are names of men. Gath is the name of a place.

Ezer and Elead were killed by men of Gath, natives in the land
This can be translated in active form. Alternate translation: "Men of Gath, the natives in the land, killed Ezer and Elead"

they went to steal their livestock
"the brothers went to steal the livestock from the people of Gath"

1 Chronicles 7:22

General Information:
This page has intentionally been left blank.

1 Chronicles 7:23

He went to his wife
This is a polite way of saying that he had sexual relations with his wife. See how you translated a similar phrase in [1 Chronicles 2:24]

She conceived and bore a son
"She became pregnant and gave birth to a son"

Ephraim ... Beriah
These are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 7:24

Sheerah
This is the name of a woman.

Upper Beth Horon ... Uzzen Sheerah
These are names of towns.

1 Chronicles 7:25

General Information:
All of the names here are names of men.

1 Chronicles 7:26

General Information:
All of the names here are names of men.

1 Chronicles 7:27

Nun
This is the name of a man.

1 Chronicles 7:28

General Information:
All of the names listed here are names of towns.

Their possessions and residences were Bethel ... villages
The abstract nouns "possessions" and "residences" can be translated with verbal phrases. Alternate translation: "They possessed and resided in Bethel ... villages" or "They owned and lived in Bethel ... villages"

1 Chronicles 7:29

Beth Shan ... Taanach ... Megiddo ... Dor
These are names of towns.

In these towns the descendants of Joseph son of Israel lived
"The descendants of Joseph, son of Israel, lived in these towns"

1 Chronicles 7:30

General Information:
All of the names here except Serah are names of men. Serah is the name of a woman.

1 Chronicles 7:31

General Information:
All of the names here are names of men.

1 Chronicles 7:32

General Information:
All of the names here except Shua are names of men. Shua is the name of a woman.

1 Chronicles 7:33

General Information:
All of the names here are names of men.

1 Chronicles 7:34

General Information:
All of the names here are names of men.

1 Chronicles 7:35

General Information:
All of the names here are names of men.

1 Chronicles 7:36

General Information:
All of the names here are names of men.

1 Chronicles 7:37

General Information:
All of the names here are names of men.

1 Chronicles 7:38

General Information:
All of the names here are names of men.

1 Chronicles 7:39

General Information:
All of the names here are names of men.

1 Chronicles 7:40

Asher
This is the name of a man.

distinguished men
"important men"

There were twenty-six thousand men listed who were fit for military service recorded in their genealogy
"According to the clan records, there were 26,000 men who were able to serve in the military"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Benjamin's five sons were Bela his firstborn, Ashbel, Aharah,

2 Nohah, and Rapha.

3 Bela's sons were Addar, Gera, Abihud, **4** Abishua, Naaman, Ahoah, **5** Gera, Shephuphan, and Huram.

6 These were the descendants of Ehud who were heads of fathers' houses for the inhabitants of Geba, who were compelled to move to Manahath:

7 Naaman, Ahijah, and Gera. The last, Gera, led them in their move. He was the father of Uzza and Ahihud.

8 Shaharaim became the father of children in the land of Moab, after he had divorced his wives Hushim and Baara. **9** By his wife Hodesh, Shaharaim became the father of Jobab, Zibia, Mesha, Malkam, **10** Jeuz, Sakia, and Mirmah. These were his sons, heads of fathers' houses. **11** He had already become the father of Abitub and Elpaal by Hushim.

12 Elpaal's sons were Eber, Misham, and Shemed (who built Ono and Lod with its surrounding villages). **13** There were also Beriah and Shema. They were heads of the fathers' houses of those living in Aijalon, who drove out the inhabitants of Gath.

14 Ahio, Shashak, Jeremoth, **15** Zebadiah, Arad, Eder, **16** Michael, Ishpah, and Joha were the sons of Beriah.

17 Zebadiah, Meshullam, Hizki, Heber, **18** Ishmerai, Izliah, and Jobab were the sons of Elpaal.

19 Jakim, Zikri, Zabdi, **20** Elienai, Zillethai, Eliel, **21** Adaiah, Beraiah, and Shimrath were the sons of Shimei.

22 Ishpan, Eber, Eliel, **23** Abdon, Zikri, Hanan, **24** Hananiah, Elam, Anthothijah, **25** Iphdeiah, and Penuel were the sons of Shashak.

26 Shamsherai, Shehariah, Athaliah, **27** Jaareshiah, Elijah, and Zikri were the sons of Jeroham. **28** These were heads of clans—according to the genealogical records they were heads. These were the chief men who dwelled in Jerusalem.

29 The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon. **30** His firstborn son was Abdon, followed by Zur, Kish, Baal, Nadab, **31** Gedor, Ahio, and Zeker. **32** Another of Jeiel's sons was Mikloth, who became the father of Shimeah. They also lived near their relatives in Jerusalem.

33 Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

34 The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

35 The sons of Micah were Pithon, Melek, Tarea, and Ahaz.

36 Ahaz became the father of Jehoaddah. Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza. **37** Moza was the father of Binea. Binea was the father of Raphah. Raphah was the father of Eleasah. Eleasah was the father of Azel.

38 Azel had six sons, and these were their names: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. All these were sons of Azel.

39 The sons of Eshek, his brother, were Ulam his firstborn, Jeush the second, and Eliphelet the third. **40** Ulam's sons were mighty warriors and archers. They had many sons and grandsons, a total of 150. All these belonged to the descendants of Benjamin.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 8 General Notes

Structure and formatting

This chapter records the genealogy of Saul's family.

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1 Chronicles 8:1

General Information:
All of the names here are names of men.

1 Chronicles 8:2

Nohah ... Rapha
These are names of men.

1 Chronicles 8:3

Bela ... Addar, Gera, Abihud
These are names of men.

1 Chronicles 8:4

Abishua, Naaman, Ahoah
These are names of men.

1 Chronicles 8:5

Gera, Shephuphan ... Huram
These are names of men.

1 Chronicles 8:6

Ehud
This is the name of a man.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

Geba ... Manahath
These are names of towns.

were compelled to move
"needed to move" or "had to move"

1 Chronicles 8:7

General Information:
All of the names here are names of men.

1 Chronicles 8:8

Shaharaim
This is the name of a man.

Hushim ... Baara
These are names of women.

1 Chronicles 8:9

Shaharaim ... Jobab ... Zibia ... Mesha ... Malkam
These are names of men.

By his wife Hodesh, Shaharaim became the father of
"Shaharaim and his wife Hodesh had the following sons:"

Hodesh
This is the name of a woman.

1 Chronicles 8:10

Jeuz ... Sakia ... Mirmah
These are names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

1 Chronicles 8:11

Abitub ... Elpaal
These are names of men.

Hushim
This is the name of a woman.

1 Chronicles 8:12

Elpaal ... Eber ... Misham ... Shemed
These are names of men.

Ono ... Lod
These are names of places.

1 Chronicles 8:13

Beriah ... Shema
These are names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

Aijalon ... Gath
These are names of places.

1 Chronicles 8:14

General Information:
All of the names here are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 8:15

General Information:
All of the names here are names of men.

1 Chronicles 8:16

General Information:
All of the names here are names of men.

1 Chronicles 8:17

General Information:
All of the names here are names of men.

1 Chronicles 8:18

General Information:
All of the names here are names of men.

1 Chronicles 8:19

General Information:
All of the names here are names of men.

1 Chronicles 8:20

General Information:
All of the names here are names of men.

1 Chronicles 8:21

General Information:
All of the names here are names of men.

1 Chronicles 8:22

General Information:
All of the names here are names of men.

1 Chronicles 8:23

General Information:
All of the names here are names of men.

1 Chronicles 8:24

General Information:
All of the names here are names of men.

1 Chronicles 8:25

General Information:
All of the names here are names of men.

1 Chronicles 8:26

General Information:
All of the names here are names of men.

1 Chronicles 8:27

General Information:
All of the names here are names of men.

1 Chronicles 8:28

General Information:
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1 Chronicles 8:29

The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon
Here "father of" refers to Jeiel's status as the leading person in the city of Gibeon. Alternate translation: "Jeiel, the leader of Gibeon, lived in Gibeon. His wife's name was Maakah"

Gibeon
This is the name of a town.

Jeiel
This is the name of a man.

Maakah
This is the name of a woman.

1 Chronicles 8:30

His firstborn
"Jeiel's first son"

Abdon ... Zur ... Kish ... Baal ... Nadab
These are names of men.

1 Chronicles 8:31

Gedor ... Ahio ... Zeker
These are names of men.

1 Chronicles 8:32

Jeiel ... Mikloth ... Shimeah
These are names of men.

1 Chronicles 8:33

General Information:
All of the names here are names of men.

1 Chronicles 8:34

Jonathan ... Merib-Baal ... Micah
These are names of men.

1 Chronicles 8:35

General Information:
All of the names here are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 8:36

General Information:
All of the names here are names of men.

1 Chronicles 8:37

General Information:
All of the names here are names of men.

1 Chronicles 8:38

General Information:
All of the names here are names of men.

1 Chronicles 8:39

General Information:
All of the names here are names of men.

Jeush the second, and Eliphelet the third
"Jeush, who was born after Ulam, and Eliphelet, who was born after Jeush"

1 Chronicles 8:40

Ulam
This is the name of a man.

many sons and grandsons, a total of 150
"a total of one hundred fifty sons and grandsons"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 So all Israel was recorded in genealogies. They were recorded in the book of the kings of Israel. As for Judah, they were carried away in exile to Babylon because of their faithlessness. **2** The first to resettle in their possessions, in their cities, were some Israelites, priests, Levites, and temple servants. **3** Some descendants of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem.

4 The settlers included Uthai son of Ammihud son of Omri son of Imri son of Bani, one of the descendants of Perez son of Judah.

5 Among the Shelanites were Asaiah the firstborn and his sons.

6 Among the descendants of Zerah was Jeuel. Their relatives numbered 690.

7 Among the descendants of Benjamin was Sallu son of Meshullam son of Hodaviah son of Hassenuah.

8 There were also Ibneiah son of Jeroham; Elah son of Uzzi son of Mikri; and Meshullam son of Shephatiah son of Reuel son of Ibnijah.

9 Their kinsmen, according to the genealogical records, numbered 956. All these men were heads of fathers' houses for their fathers' houses.

10 The priests were Jedaiah, Jehoiarib, and Jakin.

11 There was also Azariah son of Hilkiah son of Meshullam son of Zadok son of Meraioth son of Ahitub, the one in charge of the house of God.

12 There was Adaiah son of Jeroham son of Pashhur son of Malkijah. There was also Maasai son of Adiel son of Jahzerah son of Meshullam son of Meshillemith son of Immer.

13 Their relatives, who were leaders of their clans, numbered 1,760. They were very capable men for the work of service in the house of God.

14 Among the Levites, there was Shemaiah son of Hasshub son of Azrikam son of Hashabiah, among the descendants of Merari. **15** There were also Bakbakkar, Heresh, Galal, and Mattaniah son of Mika son of Zikri son of Asaph. **16** There were also Obadiah son of Shemaiah son of Galal son of Jeduthun; and Berekiah son of Asa son of Elkanah, who lived in the villages of the Netophathites.

17 The doorkeepers were Shallum, Akkub, Talmon, Ahiman, and their relatives. Shallum was their leader. **18** Previously they stood guard at the king's gate on the east side for the camp of Levi's descendants. **19** Shallum son of Kore son of Ebiasaph, [1] son of Korah, and his relatives from his clan, the Korahites, were in charge of the work of the guard service. They guarded the door to the tent, as their ancestors had guarded the camp of Yahweh, and they also had guarded the entrance. **20** Phinehas son of Eleazar had been in charge of them in the past, and Yahweh had been with him. **21** Zechariah son of Meshelemiah was guard of the entrance to the tent of meeting. **22** All those who were chosen as gatekeepers at the entrances numbered 212. Their names were recorded in the people's genealogies in their villages. David and Samuel the seer had appointed them to their positions of trust. **23** So they and their descendants were assigned to guard the gates of the house of Yahweh, that is called the house of the tabernacle. **24** The gatekeepers were posted on all four sides, toward the east, west, north, and south. **25** Their brothers, who lived in their villages, came in for seven-day rotations, in turn. **26** But the four leaders of the gatekeepers, who were Levites, were entrusted with the rooms and with the storerooms in the house of God. **27** They would stay overnight in their posts all around the house of God, for they were responsible for guarding it. They would open it each morning.

28 Some of them were in charge of the temple's equipment; they counted the articles when they were brought in and when they were taken out. **29** Some of them also were assigned to take care of the holy things, the equipment, and the supplies, including the fine flour, the wine, the oil, the frankincense, and the spices. **30** Some of the priests' sons mixed the spices. **31** Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, was in charge of preparing bread for the offerings. **32** Some of their

generated on Tue Oct 24 10:45:40 2023

brothers, descendants of the Kohathites, were in charge of the bread of the presence, to prepare it every Sabbath.

33 The singers and heads of the Levites' clans lived in rooms at the sanctuary when they were free from work, because they had to carry out their assigned tasks day and night. **34** These were leaders of the clans of the Levites, according to the genealogical records, chief men. They lived in Jerusalem.

35 The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon. **36** His firstborn son was Abdon, then his sons Zur, Kish, Baal, Ner, Nadab, **37** Gedor, Ahio, Zechariah, and Mikloth. **38** Mikloth was the father of Shimeam. They also lived near their brothers in Jerusalem.

39 Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

40 The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

41 The sons of Micah were Pithon, Melek, Tahrea, and Ahaz.

42 Ahaz was the father of Jadah. Jadah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza. **43** Moza became the father of Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 Azel had six sons, and their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were Azel's sons.

Footnotes

9:19 [1]Ebiasaph is the same person referred to as

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1 Chronicles 9 General Notes

Structure and formatting

This chapter records the genealogy of the people who returned to Jerusalem after the exile and the family of Saul.

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1 Chronicles 9:1

all Israel was recorded in genealogies
This can be translated in active form. The reader should understand that the people who wrote the genealogies included the names of the people who had already died. Alternate translation: "The Israelites recorded all of themselves in genealogies"

genealogies
family records that name ancestors and descendants

They were recorded in the book ... Israel
This can be translated in active form. Alternate translation: "They wrote the names in the book ... Israel"

the book of the kings of Israel
This refers to a book that no longer exists.

they were carried away in exile
This can be translated in active form. Alternate translation: "The Babylonians carried them away in exile"

1 Chronicles 9:2

General Information:
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1 Chronicles 9:3

General Information:
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1 Chronicles 9:4

General Information:
All of the names here are names of men.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 9:5

Shelanites
This is the name of a people group descended from Shelah.

Asaiah
This is the name of a man.

1 Chronicles 9:6

Zerah ... Jeuel
These are names of men.

numbered 690
"numbered six hundred ninety people"

1 Chronicles 9:7

General Information:
All of the names here are names of men.

1 Chronicles 9:8

General Information:
All of the names here are names of men.

1 Chronicles 9:9

heads of fathers' houses for their fathers' houses
"leaders of their extended families." Extended families are people related to each other who usually live in different houses, what the UDB calls "clans."

1 Chronicles 9:10

General Information:
All of the names here are names of men.

1 Chronicles 9:11

General Information:
All of the names here are names of men.

the house of God
the second temple, which the people built after they returned from Babylon

1 Chronicles 9:12

General Information:
All of the names here are names of men.

1 Chronicles 9:13

They were very capable men for the work of service
"These capable men worked"

the house of God
the second temple, which the people built after they returned from Babylon

numbered 1,760
"numbered one thousand and sixty priests" or "numbered seventeen hundred and sixty priests"

1 Chronicles 9:14

General Information:
All of the names here are names of men.

among the descendants
"one of the descendants"

1 Chronicles 9:15

General Information:
All of the names here are names of men.

1 Chronicles 9:16

General Information:
All of the names here except "Netophathites" are the names of men. The Netophathites were a people group.

1 Chronicles 9:17

The doorkeepers were
"The guards were" or "The gatekeepers were"

Shallum ... Akkub ... Talmon ... Ahiman
These are names of men.

1 Chronicles 9:18

they stood guard at the king's gate on the east side for the camp of Levi's descendants
"Levi's descendants guarded the king's gate on the east side of their camp"

1 Chronicles 9:19

Shallum ... Kore ... Ebiasaph
These are all the names of men.

Korahites
descendants of Korah

the door to the tent ... the entrance
These phrases both refer to the entrance of the tent of meeting, or the tabernacle.

the tent
This is a metonym for the second temple, which the people built after they returned from Babylon.

1 Chronicles 9:20

Eleazar
This is the name of a man.

in charge of them
"in charge of the Korahites" (1 Chronicles 9:19)

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 9:21

Meshelemiah
This is the name of a man.

the tent of meeting
The building where the Israelites prayed and offered sacrifices to God was sometimes called "the tent of meeting" in memory of the tent where Moses met with God when he and the Israelites were in the wilderness many years before this. Alternate translation: "the tent of meeting, that is, the temple"

1 Chronicles 9:22

General Information:
See:.

who were chosen as gatekeepers
It is not clear who chose these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "whom they had chosen to be gatekeepers"

numbered 212
"numbered two hundred and twelve"

Their names were recorded in the people's genealogies in their villages
This can be translated in active form. Alternate translation: "The records in peoples' villages included the names of these men"

1 Chronicles 9:23

General Information:
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1 Chronicles 9:24

gatekeepers were posted
This can be translated in active form. Alternate translation: "men guarded the entrances"

on all four sides, toward the east, west, north, and south
The words "east, west, north, and south" explain the words "all four sides."

1 Chronicles 9:25

Their brothers
"The guards' brothers"

came in for seven-day rotations, in turn
"would come to help for 7-day periods, taking turns"

1 Chronicles 9:26

the four leaders ... were entrusted with the rooms
It is not clear who entrusted these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "they entrusted the four leaders ... with the rooms"

entrusted with
You may want to make explicit that they were entrusted to guard the rooms. Alternate translation: "entrusted to guard"

the house of God
the second temple, which the people built after they returned from Babylon

1 Chronicles 9:27

General Information:
This page has intentionally been left blank.

1 Chronicles 9:28

Some of them
"Some of the guards"

they counted the articles when they were brought in and when they were taken out
This can be translated in active form. Alternate translation: "they counted the articles that people took out to use, and they counted the articles when people brought them back"

1 Chronicles 9:29

Some of them also were assigned to take care of
It is not clear who assigned these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "The leaders also assigned some of them to take care of" or "Some of them also took care of"

1 Chronicles 9:30

General Information:
This page has intentionally been left blank.

1 Chronicles 9:31

Mattithiah ... Shallum
These are names of men.

Korahite
This is the name of a people group.

1 Chronicles 9:32

Kohathites
This is the name of a people group.

generated on Tue Oct 24 10:45:40 2023

bread of the presence
See the translationWord page about "bread" for the specific definition of "bread of the presence."

1 Chronicles 9:33

they were free from work
"they did not have to do other work"

carry out their assigned tasks
"complete the tasks they needed to do"

day and night
This means "at all times" and can be translated using a phrase or word from your language or culture that gives the same meaning.

1 Chronicles 9:34

These were leaders of the clans of the Levites, according to the genealogical records
"The family history lists included the names of these Levite family leaders"

1 Chronicles 9:35

Gibeon ... Gibeon
"the man Gibeon ... the town of Gibeon"

Jeiel
This is the name of a man.

Maakah
This is the name of a woman.

1 Chronicles 9:36

General Information:
All of the names here are names of men.

1 Chronicles 9:37

General Information:
All of the names here are names of men.

1 Chronicles 9:38

Mikloth ... Shimeam
These are names of men.

1 Chronicles 9:39

General Information:
All of the names here are names of men.

1 Chronicles 9:40

General Information:
All of the names here are names of men.

1 Chronicles 9:41

General Information:
All of the names here are names of men.

1 Chronicles 9:42

General Information:
All of the names here are names of men.

1 Chronicles 9:43

General Information:
All of the names here are names of men.

Rephaiah his son, Eleasah his son, Azel his son
Possible meanings are 1) Rephaiah was Bineah's son, Eleasah was Rephaiah's son, and Azel was Eleasah's son, or 2) Rephaiah, Eleasah, and Azel were all sons of Moza.

1 Chronicles 9:44

General Information:
All of the names here are names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Now the Philistines fought against Israel. Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa. **2** The Philistines closely pursued Saul and his son. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons. **3** The battle went heavily against Saul, and the archers overtook him, and they wounded him. **4** Then said Saul to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it. **5** When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died. **6** So Saul died, and his three sons, so all his household members died together.

7 When all the men of Israel in the valley saw that they had fled and that Saul and his sons were dead, they abandoned their cities and fled. Then the Philistines came and lived in them. **8** It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his sons fallen on Mount Gilboa. **9** They stripped him and took his head and his armor. They sent messengers throughout Philistia to carry the news to their idols and to the people. **10** They put his armor in the temple of their gods, and fastened his skull to the temple of Dagon. **11** When all Jabesh Gilead heard of all that the Philistines had done to Saul, **12** all the fighting men went and took away the body of Saul and those of his sons, and brought them to Jabesh. They buried their bones under the oak in Jabesh and fasted seven days.

13 So Saul died for the faithless act with which he acted faithlessly against Yahweh. He did not obey Yahweh's instructions, but asked for advice from someone who talked with the dead. **14** He did not seek guidance from Yahweh, so Yahweh killed him and turned over the kingdom to David son of Jesse.

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1 Chronicles 10 General Notes

Special concepts in this chapter

The death of Saul

Saul died because he disobeyed God.

---

1 Chronicles 10:1

Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa

It is implied that these men were Israelite soldiers. Alternate translation: "The whole army of Israel ran away from the Philistines"

Every man of Israel ... fell down dead

This is probably a generalization. It seems that while all the soldiers did run away, not all of them died. Alternate translation: "Every man of Israel ... most of them died"

1 Chronicles 10:2

Abinadab ... Malki-Shua

See how you translated these men's names in [1 Chronicles 8:33]

1 Chronicles 10:3

General Information:

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1 Chronicles 10:4

thrust me through with it

The action of stabbing is a metonym for the result, death. Alternate translation: "kill me with it"

these uncircumcised will come

The nominal adjective "uncircumcised" can be stated as an adjective. Alternate translation: "these people who are uncircumcised will come" or "these uncircumcised people will come"

these uncircumcised

Here "uncircumcised" represents people who do not belong to Yahweh. Alternate translation: "these people who do not belong to Yahweh" or "these heathen Philistines"

fell on it

Saul probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. Alternate translation: "killed himself with it"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 10:5

fell on his sword
He probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. See how you translated this in [1 Chronicles 10:4]

1 Chronicles 10:6

and his three sons
The word "died" is understood from the previous phrase. It can be repeated. Alternate translation: "and his 3 sons died"

1 Chronicles 10:7

When all the men of Israel
This is probably a generalization. Alternate translation: "When the men of Israel"

they had fled
"the Israelite soldiers had fled"

the Philistines came and lived in them
"the Philistines came and lived in the cities from which the Israelites had fled." This probably happened after the events in verses 8-12.

1 Chronicles 10:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

to strip the dead
"to take everything of value off of the dead bodies"

Saul and his sons fallen
Here "fallen" is a polite way to refer to someone who died in battle. Alternate translation: "Saul and his sons dead"

1 Chronicles 10:9

They stripped him
"The Philistines removed everything from Saul's body"

to carry the news to their idols and to the people
They told the people what had happened and praised their idols in prayer.

to carry the news
A person telling others about something that has happened is spoken of as if the person were carrying a solid object and giving it to those other people. Alternate translation: "to tell what had happened"

1 Chronicles 10:10

They put his armor
"The Philistines put Saul's armor"

Dagon
This is the name of a false god.

1 Chronicles 10:11

When all Jabesh Gilead heard of all that the Philistines
Both instances of the word "all" are generalizations. The name of the town is a metonym for the people who live in the town, and the people group name is a metonym for that people group's soldiers. Alternate translation: "When the people of Jabesh Gilead heard what the soldiers of the Philistine army"

Jabesh Gilead
This is the name of a town in the region of Gilead.

1 Chronicles 10:12

their bones
The bones are a synecdoche for the dead bodies. Alternate translation: "their bodies"

seven days
"7 days"

1 Chronicles 10:13

Connecting Statement:
Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story, you could use it here.

1 Chronicles 10:14

Connecting Statement:
Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story, you could use it here.

did not seek guidance from Yahweh
"did not ask Yahweh to guide him"

turned over the kingdom to David son of Jesse
Here "turned over the kingdom" is an idiom that means to give someone authority over a kingdom. Alternate translation: "made David, son of Jesse, king"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Then all Israel gathered together with David at Hebron and said, "Look, we are your flesh and bone. **2** In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh your God said to you, 'You will shepherd my people Israel, and you will become a ruler over my people Israel.'" **3** So all the elders of Israel came to the king at Hebron, and David made a covenant with them before Yahweh. They anointed David king over Israel. In this way, the word of Yahweh that had been declared by Samuel came true.

4 David and all Israel went to Jerusalem (that is, Jebus). Now the Jebusites, the inhabitants of the land, were there. **5** The inhabitants of Jebus said to David, "You will not come in here." But David took the stronghold of Zion, that is, the city of David. **6** David had said, "Whoever attacks the Jebusites first will become chief and commander." So Joab son of Zeruiah attacked first, so he was made the chief. **7** Then David began to live in the stronghold. So they called it the city of David. **8** He built the city all around from the Millo and back to the surrounding wall. Joab restored the rest of the city. **9** David became greater and greater because Yahweh of hosts was with him.

10 These were the leaders David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, obeying the word of Yahweh concerning Israel. **11** This is a list of David's mighty men: Jashobeam, the son of a Hakmonite, was commander of the officers. [1] He killed three hundred men with his spear on one occasion. **12** After him was Eleazar son of Dodo, the Ahohite, who was one of the three mighty men. **13** He was with David at Pas Dammim, and there the Philistines assembled together for battle, where there was a barley field and the army fled from the Philistines. **14** They stood in the middle of the field. They defended it and cut down the Philistines and Yahweh rescued them with a great victory.

15 Then three of the thirty leaders went down to the rock to David, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. **16** At that time David was in his stronghold, a cave, while the Philistines had established their camp at Bethlehem. **17** David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!" **18** So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. **19** Then he said, "Far be it for me before God that I should ever do this! Should I drink the blood of these men who have risked their lives?" Because they had put their lives at risk, David refused to drink it. These were the deeds of the three mighty men.

20 Abishai brother of Joab was captain over the Three. He once used his spear against three hundred and killed them. He had a name along with the Three. **21** Of the Three, he was given double honor and became their captain, even though he was not one of them.

22 Benaiah son of Jehoiada was a brave warrior from Kabzeel, who did great deeds. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion on a day when the snow was falling. **23** He even killed an Egyptian, a man five cubits tall. The Egyptian had a spear like a weaver's beam, but he went down to him with only a staff. He seized the spear out of the Egyptian's hand and killed him with his own spear. **24** Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men. **25** He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

26 The mighty warriors were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira son of Ikkesh the Tekoite, Abiezer the Anathothite,

29 Sibbekai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled son of Baanah the Netophathite,

31 Ithai son of Ribai of Gibeah of Benjamin's descendants, Benaiah the Pirathonite,

generated on Tue Oct 24 10:45:40 2023

32 Hurai of the valleys of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 the sons of Hashem the Gizonite, Jonathan son of Shagee the Hararite,

35 Ahiam son of Sakar the Hararite, Eliphal son of Ur,

36 Hepher the Mekerathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai son of Ezbai,

38 Joel brother of Nathan, Mibhar son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite (the armor bearer of Joab son of Zeruiah),

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad son of Ahlai,

42 Adina son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,

43 Hanan son of Maakah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jeiel sons of Hotham the Aroerite,

45 Jediael son of Shimri, Joha (his brother the Tizite),

46 Eliel the Mahavite, Jeribai and Joshaviah sons of Elnaam, Ithmah the Moabite,

47 Eliel, Obed, and Jaasiel the Mezobaite.

Footnotes

11:11 [1]The Hebrew could also read,

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1 Chronicles 11 General Notes

Structure and formatting

The story of David begins here and continues throughout the remainder of this book.

Special concepts in this chapter

King David the military leader

David was made the king of all Israel and was the leader of their army. He conquered Jerusalem and strengthened its defenses. He had many brave men in his army that did great deeds. (See: works)

---

1 Chronicles 11:1

all Israel gathered together with David

This is a generalization that means people from every tribe in Israel came to David, but not every individual. Alternate translation: "people from throughout Israel came to be with David" or "people from every tribe in Israel came to be with David"

we are your flesh and bone

This idiom means that they are relatives. Alternate translation: "we are your relatives" or "we have the same ancestors as you"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 11:2

In the recent past
This is historical information. Saul had been their king before David.

You will shepherd my people Israel, and you will become a ruler over my people Israel
These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king.

You will shepherd my people Israel
Here ruling over the people is spoken of as shepherding them. Alternate translation: "'You will care for my people Israel" or "You will lead my people Israel"

1 Chronicles 11:3

They anointed David king over Israel
To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

the word of Yahweh that had been declared by Samuel
This can be stated in active form. Alternate translation: "the word of Yahweh that Samuel had declared"

1 Chronicles 11:4

David and all Israel
Here the phrase "all Israel" represents the entire Israelite army. Alternate translation: "David and all the Israelite army"

Now the Jebusites ... were there
The word "now" is used to mark a stop in the main story. Here the narrator tells background information about Jerusalem.

1 Chronicles 11:5

David took the stronghold of Zion
Here the word "took" is an idiom that means "captured" or "conquered." Since David led the army, his name here is a synecdoche for the whole army who attacked the city. Alternate translation: "David captured the stronghold of Zion" or "David and the Israelite army captured the stronghold of Zion"

the stronghold of Zion ... the city of David
Both of these names refer to Jerusalem.

1 Chronicles 11:6

Zeruiah
This is the name of a man.

so he was made the chief
This can be stated in active form. Alternate translation: "so David made Joab the chief"

1 Chronicles 11:7

General Information:
This page has intentionally been left blank.

1 Chronicles 11:8

He built the city all around ... Joab restored the rest of the city
The word "he" refers to David. The reader should understand that David and Joab were probably in charge of other men who made the fortifications.

the Millo
This likely refers to a terraced structure that consisted of retaining walls with dirt filled in behind them.

1 Chronicles 11:9

General Information:
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1 Chronicles 11:10

These were the leaders David had
"These were the leaders of David's warriors"

who showed themselves strong with him in his kingdom ... to make him king
This phrase means that both the leaders of David's army, and the full army, helped David to establish himself as king over Israel. Alternate translation: "who strongly supported David's kingdom ... to make him king"

1 Chronicles 11:11

Jashobeam
This is the name of a man.

a Hakmonite
This refers to a person from the clan descended from a man named Hakmon.

on one occasion
"in one battle"

1 Chronicles 11:12

After him
"After Jashobeam"

Eleazar ... Dodo
These are the names of men.

the Ahohite
The "Ahohites" is the name of a people group.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 11:13

Pas Dammim
This is the name of a place.

1 Chronicles 11:14

They stood in the middle of the field
"David and Eleazar stood in the middle of the field"

cut down the Philistines
This means that they killed the Philistine soldiers with their swords. Alternate translation: "killed the Philistines"

1 Chronicles 11:15

three of the thirty
"3 of the 30"

the cave of Adullam
"the cave near the town of Adullam." Adullam is near Bethlehem.

the Valley of Rephaim
This is the name of a place.

1 Chronicles 11:16

in his stronghold, a cave
"in his safe place in a cave"

the Philistines had established their camp at Bethlehem
"the Philistines had stationed soldiers in Bethlehem"

1 Chronicles 11:17

the well at Bethlehem, the well that is by the gate
These two phrases refer to the same well. The second specifies which well in Bethlehem.

1 Chronicles 11:18

three mighty men
"3 mighty men"

broke through the army of the Philistines
"fought their way through the army of the Philistines"

the well of Bethlehem, the well at the gate
These two phrases refer to the same well. The second specifies which well in Bethlehem. See how you translated a similar phrase in [1 Chronicles 11:17]

he poured it out to Yahweh
This means that he poured out the water as an offering to Yahweh.

1 Chronicles 11:19

Far be it for me before God that I should ever do this
"May God never see me do something like this" or "This is something I, who fear God, should never do"

Should I drink the blood of these men who have risked their lives?
David speaks of the water as if it were blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. This rhetorical question can be translated as a statement. Alternate translation: "I should not drink this water, which would be like drinking the blood of these men who have risked their lives to bring it to me."

1 Chronicles 11:20

Abishai
See how you translated this man's name in 1 Chronicles 2:16.

captain over the Three
This means Abishai was the leader of the three men who went and got water for David.

three hundred
"300 men" or "300 warriors"

He had a name along with the Three
The word "name" here is a metonym for a good reputation, for being honored as a mighty warrior. Alternate translation: "People honored him the same way they honored the Three"

1 Chronicles 11:21

Of the Three, he was given double honor and became
This can be stated in active form. Possible meanings are 1) that he received double the honor that the Three received. Alternate translation: "People gave him twice as much honor as they gave the Three and he became" or 2) the Three honored him more than they honored others. Alternate translation: "The Three honored him more than they honored others and he became"

1 Chronicles 11:22

Benaiah ... Jehoiada ... Ariel
These are the names of men.

Kabzeel
This is the name of a city.

1 Chronicles 11:23

five cubits
A "cubit" is a unit of measurement equal to 46 centimeters. Alternate translation: "2.3 meters"

generated on Tue Oct 24 10:45:40 2023

a spear like a weaver's beam
This compares the size of the spear with the size of a weaver's beam. Alternate translation: "a spear the size of a weaver's beam"

he went down to him
"Benaiah went down to the Egyptian." This idiom means that he met him in battle. Alternate translation: "he attacked him"

1 Chronicles 11:24

did these feats
"did these mighty deeds"

he was named alongside the three mighty men
This can be stated in active form. Alternate translation: "people praised him like they praised the three mighty men"

1 Chronicles 11:25

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men
This can be stated in active form. Alternate translation: "The people respected him more than the 30 soldiers, but not as much as the 3 most elite soldiers"

his bodyguard
the group of people responsible for protecting David

1 Chronicles 11:26

General Information:
This begins a list of David's thirty most important warriors. The list contains the names of the men and the clans to which they belonged. The list continues through 1 Chronicles 11:47.

1 Chronicles 11:27

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:28

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:29

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:30

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:31

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:32

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:33

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:34

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:35

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:36

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:37

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:38

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:39

Connecting Statement:
This continues the list of David's thirty most important warriors.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 11:40

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:41

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:42

Connecting Statement:
This continues the list of David's thirty most important warriors.

thirty with him
"30 men with him"

1 Chronicles 11:43

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:44

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:45

Connecting Statement:
This concludes the list of David's thirty most important warriors.

1 Chronicles 11:46

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:47

Connecting Statement:
This ends the list of David's thirty most important warriors.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 These were the men who came to David to Ziklag, while he was still banished from the presence of Saul
son of Kish. They were among the soldiers, his helpers in battle. **2** They were armed with bows and could
use both the right hand and the left in slinging stones and in shooting arrows from the bow. They were
Benjamites, Saul's kinsmen.

3 The chief was Ahiezer, then Joash, both sons of Shemaah the Gibeathite. There were Jeziel and Pelet,
sons of Azmaveth. There were also Berakah, Jehu the Anathothite, **4** Ishmaiah the Gibeonite, a soldier
among the thirty (and in command of the thirty); Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite, **5**
Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, **6** the Korahites Elkanah, Ishiah, Azarel,
Joezer, Jashobeam, and **7** Joelah and Zebadiah, sons of Jeroham of Gedor.

8 Some Gadites joined David at the stronghold in the wilderness. They were mighty warriors, men of war,
ready for battle, who could handle shield and spear; whose faces were as fierce as the faces of lions. They
were as swift as gazelles on the mountains.

9 There were Ezer the leader, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Makbannai the eleventh. **14** These sons of Gad were leaders of the army. The least
led a hundred, and the greatest led a thousand. **15** They crossed the Jordan in the first month, when it
overflowed its banks, and caused all those living in the valleys to flee, both toward the east and toward
the west.

16 Some of the men of Benjamin and Judah came to the stronghold to David. **17** David went out to meet
them and addressed them: "If you have come in peace to me to help me, my heart will be joined with you.
But if you have come to betray me to my adversaries, may the God of our ancestors see and rebuke you,
since I have done no wrong." **18** Then the Spirit clothed Amasai, who was chief of the thirty. Amasai said,
"We are yours, David. We are on your side, son of Jesse. Peace, may peace be to whoever helps you. May
peace be to your helpers, for your God is helping you." Then David received them and made them
commanders over his men.

19 Some from Manasseh also deserted to David when he came with the Philistines against Saul to battle.
Yet they did not help the Philistines, because the Philistine lords consulted with each other and sent David
away. They said, "He will desert to his master Saul at the risk of our lives." **20** When he went to Ziklag, the
men of Manasseh who joined him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai,
captains over thousands of Manasseh. **21** They helped David fight against the roving bands, for they were
mighty warriors. Later they became commanders in the army. **22** Day after day, men came to David to help
him, until there was a great army, like the army of God.

23 This is the record of the armed soldiers for war, who came to David to Hebron, to turn the kingdom of
Saul over to him, which carried out Yahweh's word.

24 The men of Judah who carried shield and spear were 6,800, armed for war.

25 From the Simeonites there were 7,100 mighty warriors trained for war.

26 From the Levites there were 4,600 fighting men. **27** Jehoiada was the leader of Aaron's descendants,
and with him were 3,700. **28** With Zadok, a young man, a mighty warrior, were twenty-two leaders from
his clan.

29 From Benjamin, Saul's kinsmen, were three thousand. Most of them had kept watch over the house of
Saul until this time.

generated on Tue Oct 24 10:45:40 2023

30 From the Ephraimites there were 20,800 mighty warriors, men who were famous in their clans.

31 From the half tribe of Manasseh there were eighteen thousand famous men who came to make David king.

32 From Issachar, there were two hundred leaders who had understanding of the times and knew what Israel ought to do. All their relatives were under their command.

33 From Zebulun there were fifty thousand fighting men, prepared for battle, with all the weapons of war, and ready to give undivided loyalty.

34 From Naphtali there were one thousand officers, and with them thirty-seven thousand men with shields and spears.

35 From the Danites there were 28,600 men prepared for battle.

36 From Asher there were forty thousand men of war prepared for battle.

37 From the other side of the Jordan, from the Reubenites, Gadites, and the half tribe of Manasseh, there were 120,000 men armed with all kinds of weapons for war.

38 All these soldiers, equipped for battle, came to Hebron with a whole heart to make David king over all Israel. All the rest of Israel were in agreement to make David king also. **39** They were there with David three days, eating and drinking, for their relatives had sent them with provisions. **40** In addition, those who were near to them, as far as Issachar and Zebulun and Naphtali, brought bread on donkeys, camels, mules, and oxen, and cakes of figs, clusters of raisins, wine, oil, cattle and sheep, for there was joy in Israel.

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1 Chronicles 12 General Notes

Special concepts in this chapter

"[They] could use both the right hand and the left"
These soldiers were very skilled. They were able to fight with either hand.

King David
This chapter records all those who supported David as king over Saul. The extent of this record shows that there was nearly universal support for David.

---

1 Chronicles 12:1

while he was still banished from the presence of
This can be stated in active form. Alternate translation: "during the time when he could not be in the presence of"

1 Chronicles 12:2

could use both the right hand and the left in slinging stones and in shooting arrows
"could use either their right hands or their left hands to sling stones and shoot arrows"

slinging stones
The sling was a strip of leather that a person would use to throw a stone long distances.

1 Chronicles 12:3

General Information:
This begins a list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:4

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

the thirty
"the 30 soldiers"

1 Chronicles 12:5

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 12:6

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:7

Connecting Statement:
This ends the list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:8

General Information:
This begins a list of the men from the tribe of Gad who joined David.

whose faces were as fierce as the faces of lions
Here the word "faces" represents the men and the lions. Their faces express the fierceness with which they fight battles. Alternate translation: "who were as fierce in battle as lions hunting prey"

They were as swift as gazelles on the mountains
This hyperbole compares how swiftly these men were able to run with how swiftly gazelles are able to run over rugged mountain terrain.

gazelles
animals similar to deer that can run quickly over hills and rough ground

1 Chronicles 12:9

Ezer the leader, Obadiah the second, Eliab the third
This begins a list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:10

Mishmannah the fourth, Jeremiah the fifth
This continues a list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:11

Attai the sixth, Eliel the seventh
This continues the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:12

Johanan the eighth, Elzabad the ninth
This continues the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:13

Jeremiah the tenth, Makbannai the eleventh
This ends the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:14

The least led a hundred
The least of the sons led groups of one hundred soldiers.

the greatest led a thousand
The greatest of the sons led groups of a thousand soldiers.

The least ... the greatest
Possible meanings are "The youngest sons ... the oldest sons," "The weakest sons ... the strongest sons," or "The most important sons ... the least important sons"

1 Chronicles 12:15

first month
This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars. It is at the beginning of the spring season when the late rains come.

when it overflowed its banks
"when the Jordan overflowed its banks"

caused all those living in the valleys to flee
"they chased away all those living in the valleys"

1 Chronicles 12:16

men of Benjamin and Judah
"men from the tribes of Benjamin and Judah"

1 Chronicles 12:17

may the God of our ancestors see
What God will see may be supplied in translation. Alternate translation: "may the God of our ancestors see what you intend to do"

1 Chronicles 12:18

clothed Amasai
The topic of this metaphor is that because of what the Spirit did, Amasai had special powers. Possible images are 1) the Spirit came over or came on or covered Amasai like a garment, thus giving Amasai special powers. Alternate translation: "came over Amasai" or "took control of Amasai" Or 2) the Spirit covered himself with Amasai and so acted through him.

Amasai
This is the name of a man.

the thirty
"the 30 soldiers"

generated on Tue Oct 24 10:45:40 2023

We are yours, David. We are on your side, son of Jesse
These phrases share similar meanings. The idioms "we are yours" and "we are on your side" both mean that the men support David. Alternate translation: "We are devoted to you, David. We support you, son of Jesse"

Peace, may peace be to whoever helps you
Here the word "peace" refers to prosperity and well-being. The word is repeated to emphasize great prosperity. Alternate translation: "May whoever helps you greatly prosper"

1 Chronicles 12:19

deserted to
"left their leaders to join"

He will desert to his master Saul
"He will stop fighting with us and fight for his master Saul"

1 Chronicles 12:20

Ziklag
This is the name of a city.

Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai
These are the names of men.

captains over thousands of Manasseh
This means that each of these men led groups of a thousand soldiers in the tribe of Manasseh. Alternate translation: "each a captain over 1,000 men in the tribe of Manasseh"

1 Chronicles 12:21

the roving bands
"the groups of robbers." This refers to groups of people who robbed people traveling through the countryside.

1 Chronicles 12:22

Day after day
"Each day"

a great army, like the army of God
Possible meanings are 1) the phrase "like the army of God" means "like an army that God assembled" or 2) the word "God" is used as an idiom that refers to the great size of the army. Alternate translation: "a very large army"

1 Chronicles 12:23

General Information:
This begins the list of the number of men who joined David from each tribe.

to turn the kingdom of Saul over to him
The men making David king in place of Saul is spoken of as if they gave possession of Saul's kingdom to David. Alternate translation: "to make David king in place of Saul"

carried out Yahweh's word
"made Yahweh's word true" or "fulfilled Yahweh's word"

1 Chronicles 12:24

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

6,800, armed for war
"six thousand eight hundred, armed for war"

1 Chronicles 12:25

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From the Simeonites
"From Simeon" or "From the tribe of Simeon"

7,100 mighty warriors
"seven thousand one hundred mighty warriors"

1 Chronicles 12:26

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

4,600 fighting men
"four thousand six hundred fighting men"

1 Chronicles 12:27

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

Jehoiada
This is the name of a man.

with him were 3,700
"with him were three thousand seven hundred"

1 Chronicles 12:28

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

twenty-two leaders
"22 leaders"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 12:29

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From Benjamin, Saul's kinsmen
"From Benjamin, the tribe to which Saul belonged"

three thousand
"3,000"

kept watch over
This is a metaphor for being loyal to someone. Alternate translation: "been loyal to"

1 Chronicles 12:30

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

20,800 mighty warriors
"twenty thousand eight hundred mighty warriors"

From the Ephraimites
"From Ephraim" or "From the tribe of Ephraim"

1 Chronicles 12:31

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

eighteen thousand
"18,000"

1 Chronicles 12:32

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

two hundred
"200"

who had understanding of the times
Possible meanings are 1) these men knew the right time to act or 2) these men had a good understanding of current political events within Israel.

1 Chronicles 12:33

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

fifty thousand
"50,000"

ready to give undivided loyalty
It is implicit that they would give loyalty to David. Alternate translation: "ready to give undivided loyalty to David"

1 Chronicles 12:34

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

one thousand ... thirty-seven thousand
"1,000 ... 37,000"

1 Chronicles 12:35

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From the Danites
"From Dan" or "From the tribe of Dan"

28,600 men
"twenty-eight thousand six hundred men"

1 Chronicles 12:36

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

forty thousand
"40,000"

1 Chronicles 12:37

Connecting Statement:
This ends the list of the number of men who joined David from each tribe.

the Reubenites, Gadites
"Reuben, Gad" or "the tribe of Reuben, the tribe of Gad"

120,000 men
"one hundred twenty thousand men"

1 Chronicles 12:38

with a whole heart
The word "heart" here is a metonym for a person's intentions or desires. Alternate translation: "with firm intentions" or "determined to make David king"

1 Chronicles 12:39

They were there with David
"These soldiers were there with David"

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three days
"3 days"

1 Chronicles 12:40

there was joy in Israel
The people of Israel were very happy.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 David consulted with the commanders of thousands and of hundreds, with every leader. **2** David said to all the assembly of Israel, "If it seems good to you, and if this comes from Yahweh our God, let us send messengers everywhere to our brothers who remain in all the regions of Israel, and to the priests and Levites who are in their cities. Let them be told to come together with us. **3** Let us bring the ark of our God back to ourselves, for we did not seek his will in the days of Saul's reign." **4** The whole assembly agreed to do these things, because in the eyes of all the people they seemed to be what was right. **5** So David assembled all Israel together, from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim. **6** David and all Israel went up to Baalah, that is, Kiriath Jearim, which belongs to Judah, to bring up from there the ark of God, which is called by Yahweh's name, Yahweh, who sits enthroned over the cherubim. **7** So they set the ark of God on a new cart. They brought it out of Abinadab's house. Uzzah and Ahio were guiding the cart. **8** David and all Israel were celebrating before God with all their might. They were singing with harps and lutes, tambourines, cymbals, and trumpets.

9 When they came to the threshing floor of Kidon, Uzzah reached out with his hand to grab the ark, because the oxen stumbled. **10** Then the anger of Yahweh burned against Uzzah, and Yahweh killed him because Uzzah had reached out with his hand to the ark. He died there before God. **11** David was angry because Yahweh had attacked Uzzah. That place is called Perez Uzzah to this day. **12** David was afraid of God that day. He said, "How can I bring the ark of God home to me?" **13** So David did not move the ark to the city of David, but put it aside in the house of Obed-Edom the Gittite. **14** The ark of God remained in Obed-Edom's household in his house for three months. So Yahweh blessed his house and all that he possessed.

---

1 Chronicles 13 General Notes

Special concepts in this chapter

Ark of the covenant

David tried to bring the ark to Jerusalem on an ox cart instead of being carried by priests as the law said to do. The ox stumbled and Uzzah touched the ark to keep it from falling and he immediately died because of this. (See: priest and lawofmoses and covenant)

---

1 Chronicles 13:1

the commanders of thousands and of hundreds

Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions"

1 Chronicles 13:2

all the assembly of Israel

This refers to all of the Israelites who were assembled in this place. Alternate translation: "all of the Israelites who were assembled there"

if this comes from Yahweh our God

This idiom means that this action is something that Yahweh approves. Alternate translation: "if this is something that Yahweh our God approves"

Let them be told to come together with us

This can be stated in active form. Alternate translation: "Let messengers tell them to join us" or "Let them join us"

1 Chronicles 13:3

General Information:

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1 Chronicles 13:4

in the eyes of all the people they seemed to be what was right

Here the word "eyes" is a metonym for what the people thought or judged because of what they saw. Alternate translation: "all the people considered these things to be right"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 13:5

David assembled all Israel together
Here the word "all" is a generalization. The phrase means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled people together from all Israel"

Lebo Hamath ... Kiriath Jearim
These are the names of places.

1 Chronicles 13:6

Baalah ... Kiriath Jearim
These are the names of places. "Baalah" is another name for Kiriath Jearim.

which belongs to Judah
"which is in Judah"

to bring up from there the ark of God
It is implied that they are taking the ark to Jerusalem. Alternate translation: "to take to Jerusalem the ark of God"

to bring up from there
Jerusalem is higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

which is called by Yahweh's name
This can be stated in active form. Possible meanings are 1) the idiom "called by ... name" refers to a person owning the thing. Alternate translation: "which belongs to Yahweh" or 2) the ark has Yahweh's name written on it. Alternate translation: "which bears Yahweh's name"

who sits enthroned over the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

1 Chronicles 13:7

Abinadab ... Uzzah ... Ahio
These are names of men.

1 Chronicles 13:8

David and all Israel
Here the word "all" is a generalization. Alternate translation: "David and all of the Israelites who were present"

singing with harps and lutes
"singing while playing harps and lutes"

tambourines
hand drums with pieces of metal around the side that sound when the instruments are shaken

cymbals
two thin, round metal plates that are hit together to make a loud sound

1 Chronicles 13:9

Kidon ... Uzzah
These are names of men.

1 Chronicles 13:10

the anger of Yahweh burned against Uzzah
Yahweh's anger is spoken of as if it were a fire that burned the one with whom Yahweh is angry. Alternate translation: "Yahweh was very angry with Uzzah"

before God
"in the presence of God"

1 Chronicles 13:11

That place is called
This can be stated in active form. Alternate translation: "People call that place"

Perez Uzzah
This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"

to this day
See how you translated this phrase in 1 Chronicles 4:43

1 Chronicles 13:12

How can I bring the ark of God home to me?
David uses this question to emphasize that he is afraid to take the ark to Jerusalem. This can be translated as a statement. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem."

1 Chronicles 13:13

Obed-Edom the Gittite
This is the name of a man. A "Gittite" is a person from the city of Gath.

1 Chronicles 13:14

in Obed-Edom's household in his house
"with Obed-Edom's family in his house"

three months
"3 months"

Yahweh blessed his house
Here the word "house" is a metonym for his family.
Alternate translation: "Yahweh blessed his family"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for him. **2** David knew that Yahweh had established him as king over Israel, and that his kingdom was exalted on high for the sake of his people Israel.

3 In Jerusalem, David took more wives, and he became the father of more sons and daughters. **4** These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **5** Ibhar, Elishua, Elpelet, **6** Nogah, Nepheg, Japhia, **7** Elishama, Beeliada, and Eliphelet.

8 Now when the Philistines heard that David had been anointed as king over all Israel, they all went out looking for him. But David heard about it and went out against them. **9** Now the Philistines had come and made a raid in the Valley of Rephaim. **10** Then David asked for help from God. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to him, "Attack, for I will certainly give them to you." **11** So they came up to Baal Perazim, and there he defeated them. He commented, "God has burst through my enemies by my hand like a bursting flood of water." So the name of that place became Baal Perazim. **12** The Philistines abandoned their gods there, and David gave an order that they should be burned.

13 Then the Philistines raided the valley yet again. **14** So David asked for help from God again. God said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods. **15** When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because God will have gone out before you to attack the army of the Philistines." **16** So David did as God had commanded him. He defeated the army of the Philistines from Gibeon all the way to Gezer. **17** Then David's fame went out into all lands, and Yahweh caused all nations to fear him.

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1 Chronicles 14 General Notes

Special concepts in this chapter

David asked for help from God and because of this, God enabled him to defeat the Philistines when they tried to capture him.

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1 Chronicles 14:1

Hiram
This is the name of a man.

carpenters
people who make things with wood

masons
people make things with stone or brick

They built a house for him
"The carpenters and masons built a house for David"

1 Chronicles 14:2

established him as
"made him"

his kingdom was exalted on high
The idiom "exalted on high" means that Yahweh had given great honor to David's kingdom. This can be stated in active form. Alternate translation: "Yahweh had exalted David's kingdom on high" or "Yahweh had given great honor to David's kingdom"

for the sake of his people Israel
Here the word "his" refers to Yahweh.

1 Chronicles 14:3

General Information:
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1 Chronicles 14:4

the children who were born to him
"the children whom his wives bore for him"

Shammua, Shobab, Nathan
These are names of men. See how you translated these in [1 Chronicles 3:5]

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 14:5

Connecting Statement:
This continues the list of the children who were born to David in Jerusalem.

Ibhar, Elishua, Elpelet
These are names of men. These names appear also in 1 Chronicles 3:6, although there "Elpelet" is spelled "Eliphelet."

1 Chronicles 14:6

Connecting Statement:
This continues the list of the children who were born to David in Jerusalem.

Nogah, Nepheg, Japhia
These are names of men. These names appear also in 1 Chronicles 3:7.

1 Chronicles 14:7

Connecting Statement:
This ends the list of the children who were born to David in Jerusalem.

Elishama, Beeliada, and Eliphelet
These are names of men. These names appear also in 1 Chronicles 3:8, although there "Beeliada" is spelled "Eliada."

1 Chronicles 14:8

Now
The writer uses this word to show that he has finished giving the background information that he started in 1 Chronicles 14:3 and is starting a new part of the story. Your language may have a different way of doing this.

David had been anointed as king
This can be stated in active form. Alternate translation: "the elders of Israel had anointed David as king"

went out against them
It is implied that David led his army out to fight against them. Alternate translation: "led his army out to fight against them"

1 Chronicles 14:9

Valley of Rephaim
This is the name of a place.

1 Chronicles 14:10

give them to you
This idiom means that Yahweh will enable David to have victory over them. Alternate translation: "give you victory over them"

1 Chronicles 14:11

Baal Perazim
This is the name of a place. You may add a footnote that says, "The name 'Baal Perazim' means 'Lord of breaking through.'"

God has burst through my enemies ... like a bursting flood of water
David speaks of God easily defeating David's enemies as if God had burst through them, like a flood bursts through anything in its path. Alternate translation: "God has easily defeated my enemies ... like a flood easily bursts through everything"

by my hand
This refers to David's resources. Alternate translation: "using my army"

1 Chronicles 14:12

that they should be burned
This can be stated in active form. Alternate translation: "to burn their false gods"

1 Chronicles 14:13

the valley
"the Valley of Rephaim"

1 Chronicles 14:14

attack their front
"attack from the front"

circle around behind them and come on them through the balsam woods
"go through the forest of balsam trees and attack them from behind"

balsam woods
"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together.

1 Chronicles 14:15

Connecting Statement:
God continues his answer to David's question.

When you hear the sound of marching in the wind blowing through the balsam treetops
This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching"

1 Chronicles 14:16

Gezer
This is the name of a town.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 14:17

David's fame went out into all lands
The word "fame" here is spoken of as if it were a person who could move. The word "lands" is a metonym for the people living in those lands. Alternate translation: "People in all the lands nearby knew who David was" or "People in all the lands nearby knew that David was a mighty warrior"

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Chapter 15

1 David built houses for himself in the city of David. He prepared a place for the ark of God and set up a tent for it. **2** Then David said, "Only the Levites may carry the ark of God, for they had been chosen by Yahweh to carry the ark of Yahweh, and to serve him forever." **3** Then David assembled all Israel at Jerusalem, to bring up the ark of Yahweh to the place he had prepared for it. **4** David gathered together Aaron's descendants and the Levites.

5 From the descendants of Kohath, there was Uriel the leader and his relatives, 120 men.

6 From the descendants of Merari, there was Asaiah the leader and his relatives, 220 men.

7 From the descendants of Gershom, there was Joel the leader and his relatives, 130 men.

8 From the descendants of Elizaphan, there was Shemaiah the leader and his relatives, 200 men.

9 From the descendants of Hebron, there was Eliel the leader and his relatives, eighty men.

10 From the descendants of Uzziel, there was Amminadab the leader and his relatives, 112 men. **11** David called for Zadok and Abiathar the priests, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. **12** He said to them, "You are the leaders of the Levite families. Consecrate yourselves, both you and your brothers, so that you may bring up the ark of Yahweh, the God of Israel, to the place that I have prepared for it. **13** You did not carry it the first time. That is why Yahweh our God broke out against us, for we did not seek him or obey his decree." **14** So the priests and the Levites consecrated themselves so they could bring up the ark of Yahweh, the God of Israel. **15** So the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded—following the rules given by the word of Yahweh.

16 David spoke to the leaders of the Levites to assign their brothers as singers who would play loudly on musical instruments, lutes and lyres and loud cymbals, to lift up sounds of joy. **17** So the Levites appointed Heman son of Joel and one of his brothers, Asaph son of Berekiah. They also appointed kinsmen from Merari's descendants and Ethan son of Kushaiah. **18** With them were their kinsmen of second rank: Zechariah, [1] Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers. **19** The musicians Heman, Asaph, and Ethan were appointed to play loud bronze cymbals. **20** Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played the lutes, set to Alamoth. **21** Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azaziah led the way with harps set to the Sheminith. **22** Kenaniah, leader of the Levites, was the director of the singing because he was a teacher of music. **23** Berekiah and Elkanah were guards for the ark. **24** Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God. Obed-Edom and Jehiah were guards for the ark.

25 So David, the elders of Israel, and the commanders over thousands went to bring up the ark of the covenant of Yahweh out of Obed-Edom's house with rejoicing. **26** While God helped the Levites who carried the ark of the covenant of Yahweh, they sacrificed seven bulls and seven rams. **27** David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers. David was wearing a linen ephod. **28** So all Israel brought up the ark of the covenant of Yahweh with joyful shouting, and with the sound of horns and trumpets, with cymbals, and with lutes and harps.

29 But as the ark of the covenant of Yahweh came to the city of David, Michal daughter of Saul, looked out the window. She saw King David dancing and celebrating. Then she despised him in her heart.

Footnotes

15:18 [1] Some ancient copies add the name or prefix, "ben," assuming perhaps the name of Zechariah's father was left out.

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 15 General Notes

Structure and formatting

Chapters 15 and 16 explain how David organized the priests and Levites. (See: priest)

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1 Chronicles 15:1

David built houses for himself ... He prepared
It might be best to translate this so that the reader understands that David had other people do this for him. Alternate translation: "David had workers build houses for him ... He had them prepare"

1 Chronicles 15:2

they had been chosen by Yahweh
This can be stated in active form. Alternate translation: "Yahweh had chosen them"

1 Chronicles 15:3

David assembled all Israel at Jerusalem
Here the word "all" is a generalization. The phrase "all Israel" means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled at Jerusalem people from all over Israel"

1 Chronicles 15:4

General Information:
This begins the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:5

120 men
"one hundred twenty men"

1 Chronicles 15:6

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

220 men
"two hundred twenty men"

1 Chronicles 15:7

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:8

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:9

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:10

Connecting Statement:
This ends the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:11

Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab
These are names of men. See how you translated them in [1 Chronicles 15:5-6]

1 Chronicles 15:12

General Information:
This page has intentionally been left blank.

1 Chronicles 15:13

You did not carry it
"You did not carry the ark"

broke out against us
The idiom to "break out against" means to act violently toward someone. Alternate translation: "acted violently toward us" or "attacked us"

we did not seek him
Here seeking Yahweh means to seek his counsel. Alternate translation: "we did not ask him for instructions"

1 Chronicles 15:14

General Information:
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1 Chronicles 15:15

the rules given by the word of Yahweh
The word "word" can be translated with a verb. This can be stated in active form. Alternate translation: "the rules that the word of Yahweh had given" or "the rules that Yahweh had spoken"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 15:16

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

lift up sounds of joy
This idiom means to sing and play the instruments loudly and joyfully. Alternate translation: "sing and play the instruments loudly and joyfully"

1 Chronicles 15:17

General Information:
This begins the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:18

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

With them were their kinsmen of second rank
This likely means that these men served in lower positions and were assistants to Heman, Asaph, and Ethan. Alternate translation: "With them were their kinsmen who were in a lower position of power" or "The following relatives would help them"

Mikneiah, Obed-Edom, and Jeiel, the gatekeepers
The word "gatekeepers" refers to people who guard gates or entryways. Here it refers to guarding access to the ark of the covenant and applies to Obed-Edom and Jeiel. Alternate translation: "Mikneiah, and the gatekeepers, Obed-Edom and Jeiel"

1 Chronicles 15:19

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

The musicians Heman, Asaph, and Ethan were appointed
This can be stated in active form. Alternate translation: "The Levites appointed the musicians Heman, Asaph, and Ethan"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 15:20

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

Alamoth
The meaning of this word is not clear but may refer to a style of music.

1 Chronicles 15:21

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

Sheminith
The meaning of this word is not clear but may refer to a style of music.

led the way
"led the other musicians" or "led the processional"

1 Chronicles 15:22

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:23

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:24

Connecting Statement:
This ends the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:25

the commanders over thousands
Possible meanings are 1) the word "thousands" represents the exact amount of soldiers that each of these commanders and led. Alternate translation: "the commanders of 1,000 soldiers" or 2) the word translated as "thousands" does not represent an exact numbers but is the name of a large military division. Alternate translation: "the commanders of large military divisions"

Obed-Edom
This is the name of a man.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 15:26

General Information:
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1 Chronicles 15:27

David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers
This can be stated in active form. Alternate translation: "David, the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers all wore fine linen robes"

linen
a cloth made from fibers of the flax plant

Kenaniah
This is the name of a man.

1 Chronicles 15:28

So all Israel brought up the ark
Here the word "all" is a generalization. Alternate translation: "So a great crowd of Israelites brought up the ark"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 15:29

as the ark of the covenant of Yahweh came to the city of David
"as the people brought the ark of the covenant of Yahweh to the city of David"

Michal
This is the name of David's wife.

she despised him in her heart
Here "heart" represents thoughts or emotions. Alternate translation: "she despised him" or "she hated him"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 They brought in the ark of God and put it in the middle of the tent that David had set up for it. Then they offered burnt offerings and fellowship offerings before God. **2** When David had finished offering up the burnt offering and the fellowship offerings, he blessed the people in the name of Yahweh. **3** He distributed to every man of Israel, to both men and women, a loaf of bread, and a piece of meat, and a cake of raisins.

4 David appointed certain Levites to serve before the ark of Yahweh, and to celebrate, thank and praise Yahweh, the God of Israel. **5** These Levites were Asaph the leader, and second to him Zechariah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. These were to play with lutes and harps. Asaph was to sound the cymbals, sounding loudly. **6** Benaiah and Jahaziel the priests were to blow the trumpets regularly, before the ark of the covenant of God.

7 Then on that day David first appointed Asaph and his brothers to sing this song of thanksgiving to Yahweh.

8 Give thanks to Yahweh, call on his name;
make known his deeds among the nations.
9 Sing to him, sing praises to him;
speak of all his marvelous deeds.
10 Boast in his holy name;
let the heart of those who seek Yahweh rejoice.
11 Seek Yahweh and his strength;
seek his presence continually.
12 Recall the marvelous things he has done,
his miracles and the decrees from his mouth,
13 you descendants of Israel his servant,
you people of Jacob, his chosen ones.
14 He is Yahweh, our God.
His decrees are on all the earth.
15 Keep his covenant in mind forever,
the word that he commanded for a thousand generations.
16 He calls to mind the covenant that he made with Abraham,
and his oath to Isaac.
17 This is what he confirmed to Jacob as a statute,
and to Israel as an everlasting covenant.
18 He said, "I will give you the land of Canaan
as the assigned portion of your inheritance."
19 When they were only few in number,
so very few, and they were strangers in the land,
20 they wandered from nation to nation,
from one kingdom to another.
21 He did not allow anyone to oppress them;
he punished kings for their sakes.
22 He said, "Do not touch my anointed ones,
and do not harm my prophets."
23 Sing to Yahweh, all the earth;
announce his salvation day after day.
24 Declare his glory among the nations,
his marvelous deeds among all the nations.
25 For Yahweh is great and is to be praised greatly,
and he is to be feared above all other gods.
26 For all the gods of the nations are idols,
but it is Yahweh who made the heavens.
27 Splendor and majesty are in his presence.
Strength and joy are in his place.
28 Ascribe to Yahweh, you clans of peoples,

generated on Tue Oct 24 10:45:40 2023

ascribe to Yahweh glory and strength!
29 Ascribe to Yahweh the glory his name deserves.
Bring an offering and come before him.
Bow down to Yahweh in the splendor of holiness.
30 Tremble before him, all the earth.
The world also is established; it cannot be shaken.
31 Let the heavens be glad, and let the earth rejoice;
let them say among the nations, "Yahweh reigns."
32 Let the sea roar, and that which fills it shout with joy.
Let the fields be joyful, and all that is in them.
33 Then let the trees in the forest shout for joy before Yahweh,
for he is coming to judge the earth.
34 Give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.
35 Then say, "Save us, God of our salvation.
Gather us together and rescue us from the other nations,
so that we may give thanks to your holy name
and glory in your praises."
36 May Yahweh, the God of Israel, be praised
from everlasting to everlasting.

All the people said, "Amen" and praised Yahweh.

37 So David left Asaph and his brothers there before the ark of the covenant of Yahweh, to serve continually before the ark, as every day's work required. **38** Obed-Edom with those sixty-eight relatives were included. Obed-Edom son of Jeduthun, along with Hosah, were to be gatekeepers. **39** Zadok the priest and his fellow workers were to serve before the tabernacle of Yahweh at the high place in Gibeon. **40** They were to offer burnt offerings to Yahweh on the altar for burnt offerings continually morning and evening, according to all that is written in the law of Yahweh, which he gave as a command to Israel. **41** Heman and Jeduthun were with them, together with the rest who were chosen by name, to give thanks to Yahweh, because his covenant faithfulness endures forever. **42** Heman and Jeduthun were in charge of those who played trumpets, cymbals, and the other instruments for the sacred music. The sons of Jeduthun guarded the gate. **43** Then all the people returned to their homes, and David returned to bless his own household.

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1 Chronicles 16 General Notes

Structure and formatting

Chapters 15 and 16 tell how David organized the priests and Levites. (See: priest)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 16:8-36.

Special concepts in this chapter

David's psalm

As David organized the priests in their work in the tent, he wrote a psalm of praise to Yahweh.

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1 Chronicles 16:1

General Information:

The word "they" in these verses refers to the priests and Levites.

before God

"to God"

1 Chronicles 16:2

When David had finished offering up the burnt offering and the fellowship offerings

This is a metonym for David directing the priests, who performed the actual sacrifices.

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he blessed the people in the name of Yahweh
To bless "in the name of Yahweh" means to bless with Yahweh's power and authority or as his representative.

1 Chronicles 16:3

He distributed to every man of Israel
David probably had those under his authority distribute the items.

cake of raisins
a baked sweet bread made with dried grapes

1 Chronicles 16:4

General Information:
This page has intentionally been left blank.

1 Chronicles 16:5

Zechariah ... Jaaziel ... Shemiramoth ... Jehiel ... Mattithiah ... Eliab ... Benaiah ... Obed-Edom ... Jeiel
These are names of men.

second to him
This means next to him in authority and position.

cymbals
These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 16:6

Benaiah
This is the name of a man.

1 Chronicles 16:7

on that day
Here "that day" refers to the day the ark of the covenant was moved from the house of Obed Edom to Jerusalem.

song of thanksgiving
"song of giving thanks"

1 Chronicles 16:8

call on his name
Here "his name" represents Yahweh. Alternate translation: "call on Yahweh"

the nations
This refers to the people in the nations. Alternate translation: "the people of the nations"

1 Chronicles 16:9

General Information:
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1 Chronicles 16:10

Boast in his holy name
Here "his holy name" represents Yahweh. Alternate translation: "Boast in who Yahweh is" or "Boast in Yahweh"

let the heart of those who seek Yahweh rejoice
Here "the heart" represents the person who seeks Yahweh. Alternate translation: "let the people who seek Yahweh rejoice"

1 Chronicles 16:11

Seek Yahweh and his strength
To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength"

seek his presence continually
"seek to be near him always"

1 Chronicles 16:12

Recall the marvelous things
"Remember the marvelous things"

done, his miracles and
The understood verb may be supplied. Alternate translation: "done; recall his miracles and"

decrees from his mouth
Here "mouth" refers to the things that Yahweh spoke. Alternate translation: "decrees that he has spoken"

1 Chronicles 16:13

you descendants of Israel his servant, you people of Jacob, his chosen ones
These phrases share similar meanings and are used for emphasis.

1 Chronicles 16:14

His decrees are on all the earth
Here "all the earth" refers to all the people of the earth. Alternate translation: "His laws are for all the people of the earth"

1 Chronicles 16:15

Keep his covenant ... for a thousand generations
These two phrases share similar meanings and are used together for emphasis. Here "word" refers to the covenant. Alternate translation: "Keep his covenant in mind forever, the promise that he made for a thousand generations"

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Keep his covenant in mind
This means to remember and think about his covenant. Alternate translation: "Remember his covenant"

a thousand generations
"1,000 generations"

1 Chronicles 16:16

He calls to mind
The phrase "calls to mind" means to remember something. Alternate translation: "He remembers"

the covenant that he made with Abraham, and his oath to Isaac
Both "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.

his oath to Isaac
This refers to the oath that he had previously made to Issac. Alternate translation: "his oath that he made to Isaac"

1 Chronicles 16:17

General Information:
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1 Chronicles 16:18

General Information:
The words "you" and "your" in this verse refers to Israel.

the assigned portion of your inheritance
"the part of your inheritance that God has assigned to you"

1 Chronicles 16:19

General Information:
The word "they" in this verse refers to Israel.

strangers in the land
It is implied that "the land" refers to Canaan. Alternate translation: "foreigners in the land of Canaan"

1 Chronicles 16:20

General Information:
The word "they" in this verse refers to Israel.

from nation to nation, from one kingdom to another
These two phrases have similar meanings and are used together for emphasis.

1 Chronicles 16:21

General Information:
The words "them" and "their" in this verse refers to Israel.

for their sakes
"for their own well-being"

1 Chronicles 16:22

Do not touch my anointed ones
Here "touch" means to harm. It is an exaggeration Yahweh used to strengthen his warning to not harm his people. Alternate translation: "Do not harm the people I have anointed"

1 Chronicles 16:23

General Information:
Parallelism is common in Hebrew poetry.

all the earth
This refers to the people of the earth. Alternate translation: "all you people who live on the earth"

announce his salvation
The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "announce that he has saved us" or "tell people that he is the one who saves"

day after day
"every day"

1 Chronicles 16:24

Declare his glory among the nations
"Tell all the people in every nation about his great glory"

1 Chronicles 16:25

Yahweh is great and is to be praised greatly
This can be translated in active form. Alternate translation: "Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly"

he is to be feared above all other gods
This can be translated in active form. Alternate translation: "fear him above all other gods"

1 Chronicles 16:26

General Information:
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1 Chronicles 16:27

Splendor and majesty are in his presence
The author speaks as if splendor and majesty are people who can stand before a king.

in his presence
"all around him" or "where he is"

Strength and joy are in his place
The author speaks as if strength and joy are people who can be in Yahweh's sanctuary.

in his place
"in his temple" or "in his sanctuary"

1 Chronicles 16:28

Ascribe to Yahweh
"Give praise to Yahweh" or "Praise Yahweh"

ascribe to Yahweh glory and strength
The abstract nouns "glory" and "strength" can be stated as adjectives. Alternate translation: "praise Yahweh because he is glorious and strong"

1 Chronicles 16:29

Ascribe to Yahweh the glory his name deserves
The abstract noun "glory" can be stated as a verb or adjective. Alternate translation: "Glorify Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"

his name deserves
Here "his name" refers to the person of God. Alternate translation: "due to him" or "he deserves" or "he is worthy to receive"

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

1 Chronicles 16:30

Tremble
shake because of fear

all the earth
This is a metonym for all the people who live on the earth. Alternate translation: "all the people of the earth"

1 Chronicles 16:31

Let the heavens be glad, and let the earth rejoice; let them say
Possible meanings are 1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let it be as if the heavens are glad and the earth rejoices and they say" or 2) "the heavens" and "the earth" are metonyms for those who dwell in those places. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice, and let them say"

let them say among the nations
The people of the nations would observe what is said. Alternate translation: "let them say to the nations"

1 Chronicles 16:32

that which fills it shout with joy
The implied information is that this refers to all the creatures living in the sea. They are spoken of as if they should shout with joy like people might do. Alternate translation: "the sea creatures shout joyfully"

Let the fields be joyful, and all that is in them
"Let the fields and all that is in them be joyful." The author speaks as if the fields and the animals that live in them have emotions like people. Alternate translation: "Let it be as if the fields themselves and all the animals that live in them are rejoicing"

1 Chronicles 16:33

let the trees in the forest shout for joy
This speaks about the trees as if they were people who could shout for joy.

1 Chronicles 16:34

for his covenant faithfulness endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "for he faithfully loves us forever" or "for he is faithful to his covenant forever"

1 Chronicles 16:35

from the other nations
Here "the other nations" represents the people in those nations. Alternate translation: "from the people of other nations" or "from the armies of other nations"

give thanks to your holy name
Here Yahweh is referred to by his "holy name." Alternate translation: "give thanks to you" or "give thanks to Yahweh"

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1 Chronicles 16:36

from everlasting to everlasting
This refers to two extremes and means for all time. Alternate translation: "for all eternity"

All the people
This is a generalization that refers to the group of people assembled to worship Yahweh. Alternate translation: "The people" or "Everyone who was there"

1 Chronicles 16:37

his brothers
"his relatives"

as every day's work required
The implied information is that they were to perform the daily duties that were given in the law of Yahweh. Alternate translation: "as was required every day by the law"

1 Chronicles 16:38

Obed-Edom ... Jeduthun ... Hosah
These were names of men.

sixty-eight relatives
"68 relatives"

1 Chronicles 16:39

to serve before the tabernacle
"to serve at the tabernacle"

1 Chronicles 16:40

General Information:
The word "They" in this verse refers to the priests.

continually morning
"every day, morning"

1 Chronicles 16:41

General Information:
The word "them" in this verse refers to the priests.

Heman ... Jeduthun
These were names of men.

1 Chronicles 16:42

cymbals
These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

guarded the gate
The implied information is that they were to guard the entrance to the tabernacle. Alternate translation: "guarded the tabernacle gate"

1 Chronicles 16:43

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Chapter 17

1 It happened that after David had settled in his house, he said to Nathan the prophet, "Look, I am living
in a house of cedar, but the ark of the covenant of Yahweh is staying under a tent." **2** Then Nathan said to
David, "Go, do what is in your heart, for God is with you." **3** But that same night the word of God came to
Nathan, saying, **4** "Go and tell David my servant, 'This is what Yahweh says: You will not build me a house
in which to live. **5** For I have not lived in a house from the day that I brought up Israel to this present day.
Rather, I have been living in a tent, a tabernacle, in various places. **6** In all places I have moved among all
Israel, did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying,
"Why have you not built me a house of cedar?"'" **7** "Now then, tell my servant David, 'This is what Yahweh
of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my
people Israel. **8** I have been with you wherever you went and have cut off all your enemies from before
you, and I will make you a name, like the name of the great ones who are on the earth. **9** I will appoint a
place for my people Israel and will plant them there, so that they may live in their own place and be
troubled no more. No longer will wicked people oppress them, as they did before, **10** as they were doing
from the days that I commanded judges to be over my people Israel. Then I will subdue all your enemies.
Moreover I tell you that I, Yahweh, will build you a house. **11** It will come about that when your days are
fulfilled for you to go to your fathers, I will raise up your descendant after you, and for one of your own
descendants, I will establish his kingdom. **12** He will build me a house, and I will establish his throne
forever. **13** I will be a Father to him, and he will be my son. I will not take my covenant faithfulness away
from him, as I took it from Saul, who ruled before you. **14** I will set him over my house and in my kingdom
forever, and his throne will be established forever.'"

15 Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

16 Then David the king went in and sat before Yahweh; he said, "Who am I, Yahweh God, and what is my
family, that you have brought me to this point? **17** For this was a small thing in your sight, God. You have
spoken of your servant's family for a great while to come, and have shown me future generations, Yahweh
God. **18** What more can I, David, say to you? You have honored your servant. You have given your servant
special recognition. **19** Yahweh, for your servant's sake, and to fulfill your own purpose, you have done
this great thing to reveal all your great deeds. **20** Yahweh, there is none like you, and there is no God
besides you, just as we have always heard. **21** For what nation on earth is like your people Israel, whom
you, God, rescued from Egypt as a people for yourself, to make a name for yourself by great and awesome
deeds? You drove out nations from before your people, whom you rescued from Egypt. **22** You made Israel
your own people forever, and you, Yahweh, became their God. **23** So now, Yahweh, may the promise that
you made concerning your servant and his family be established forever. Do as you have spoken. **24** May
your name be established forever and be great, so the people will say, 'Yahweh of hosts is the God of
Israel,' while the house of me, David, your servant is established before you. **25** For you, my God, have
revealed to your servant that you will build him a house. That is why I, your servant, have found courage
to pray to you. **26** Now, Yahweh, you are God, and have made this good promise to your servant: **27** Now it
has pleased you to bless your servant's house, that it may continue forever before you. You, Yahweh, have
blessed it, and it will be blessed forever."

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1 Chronicles 17 General Notes

Special concepts in this chapter

Building the temple

David wanted to build a temple for God but God would not allow him to. Instead he promised that his son, Solomon, would build the temple and he promised David would have a descendant who would be king forever. (See: temple and promise and eternity)

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1 Chronicles 17:1

It happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

settled
comfortable and happy, without the desire to move or change

I am living in a house of cedar
Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house"

the ark of the covenant of Yahweh is staying under a tent
Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of the covenant of Yahweh is staying in a temporary place"

1 Chronicles 17:2

do what is in your heart
Here "heart" represents the mind. Alternate translation: "do what you think you should"

God is with you
Here "with you" means God is helping and blessing David.

1 Chronicles 17:3

the word of God came to Nathan, saying,
The idiom "the word of God came to" is used to introduce a special message from God. Alternate translation: "God gave a message to Nathan. He said," or "God spoke this message to Nathan:"

1 Chronicles 17:4

Go and tell David my servant, 'This is what Yahweh says: You will not build me a house in which to live
This has quotations within quotations. It may be necessary to translate them as indirect quotations. Alternate translation: "Go and tell David my servant that he will not be the one to build a house in which I will live"

build me a house
Here "house" means a temple. In 1 Chronicles 17:10 Yahweh will say that he will build a house for David. There "house" means a family. If your language has a word that can express both ideas, use it here and in 17:10.

1 Chronicles 17:5

that I brought up Israel
The implied information is that this refers to God bringing up Israel out of the land of Egypt. Alternate translation: "that I brought the Israelites to the promised land from the land of Egypt"

a tent, a tabernacle
Both the words "tent" and "tabernacle" describe the same thing and emphasize that he had lived in a place that was not a permanent building.

1 Chronicles 17:6

did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying, "Why have you not built me a house of cedar?"
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "did I ever ask any of Israel's judges, whom I appointed to shepherd my people, why they had not built me a house of cedar?"

did I ever say anything to any of Israel's judges
Yahweh uses a question to emphasize that he never asked any of Israel's judges to build him a house. Alternate translation: "I never said anything to any of Israel's judges"

whom I appointed to shepherd my people
Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep.

Why have you not built me a house of cedar?
If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar."

1 Chronicles 17:7

General Information:
Yahweh describes his promises to King David through the prophet Nathan.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

tell my servant David
Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture
David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd"

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pasture
an area of land where animals feed on the grass. See how you translated this word in 1 Chronicles 4:39 and 4:40.

1 Chronicles 17:8

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I have been with you
Here "with you" means that Yahweh has helped and blessed David.

cut off all your enemies
Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree.

I will make you a name
Here "name" represents a person's reputation. Alternate translation: "I will make your name to be great and well known"

the great ones
The phrase "great ones" means famous persons.

1 Chronicles 17:9

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will appoint a place
"I will choose a place"

will plant them there
God causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land. Alternate translation: "I will settle them there"

be troubled no more
This can be stated in active form. Alternate translation: "no one will ever trouble them"

1 Chronicles 17:10

General Information:
The words "your" and "you" in this verse refers to David.

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

from the days
Here "days" represents a longer period of time. Alternate translation: "from the time"

I commanded judges
After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel
To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel"

subdue
make a person or animal unable to attack

build you a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In 1 Chronicles 17:4 God told David he would not be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 17:4.

1 Chronicles 17:11

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

It will come about
"It will happen"

when your days are fulfilled for you to go to your fathers
The two phrases "when your days are fulfilled" and "go to your fathers" have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up your descendant after you
God appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

1 Chronicles 17:12

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will establish his throne forever
The right to rule as king is described by the place where a king sits. Alternate translation: "I will make his rule over Israel to last forever"

1 Chronicles 17:13

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will not take my covenant faithfulness away from him, as I took it from Saul
The abstract noun "faithfulness" can be translated as "faithfully." Alternate translation: "I will never stop faithfully loving him, as I stopped loving Saul"

1 Chronicles 17:14

Connecting Statement:
Yahweh finishes describing his promises to King David through the prophet Nathan.

I will set him over my house and in my kingdom forever, and his throne will be established forever
These two phrases have similar meanings and emphasize that David's dynasty will last forever.

his throne will be established forever
This can be stated in active form. Alternate translation: "I will establish his throne forever"

his throne
A king's right to rule is referred to by the place a king sits. Alternate translation: "his right to rule"

1 Chronicles 17:15

reported to him
"told him"

all these words
Here "words" represents what Yahweh said.

1 Chronicles 17:16

he said
"David said"

Who am I, Yahweh God, and what is my family, that you have brought me to this point?
David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. This rhetorical question can be translated as a statement. Alternate translation: "My family and I are not worthy of this honor, Yahweh God."

1 Chronicles 17:17

Connecting Statement:
David continues to speak to Yahweh.

this was a small thing
Something that is not important is described as being small.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

your servant's family
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family"

for a great while to come
This speaks about time as if it were something that travels and arrives somewhere. Alternate translation: "and what will happen to them in the future"

your servant
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me"

1 Chronicles 17:18

Connecting Statement:
David continues to speak to Yahweh.

What more can I, David, say to you?
David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you."

You have honored your servant. You have given your servant special recognition
These two phrases have similar meanings and are repeated for emphasis.

You have given your servant special recognition
The abstract noun "recognition" can be translated using the verb "recognize." Alternate translation: "You have recognized your servant in a special way"

1 Chronicles 17:19

Connecting Statement:
David continues to speak to Yahweh.

your servant's sake
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my sake" or "my benefit"

to fulfill your own purpose
"to accomplish what you planned to do"

1 Chronicles 17:20

Connecting Statement:
David continues to speak to Yahweh.

there is none like you, and there is no God besides you
These phrases have similar meaning and are repeated for emphasis.

as we have always heard
Here "we" refers to David and the nation of Israel.

1 Chronicles 17:21

Connecting Statement:
David continues to speak to Yahweh.

what nation on earth ... by great and awesome deeds?
This question expects a negative answer to make the point that there was no other nation like Israel. It can be translated as a statement. Alternate translation: "there is no nation on earth ... by great and awesome deeds."

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you rescued from Egypt
The implied information is that they were rescued from slavery. Alternate translation: "you rescued from slavery in Egypt"

to make a name for yourself
Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are"

You drove out nations
Here "nations" represents the people groups that were living in Canaan.

1 Chronicles 17:22

Connecting Statement:
David continues to speak to Yahweh.

1 Chronicles 17:23

Connecting Statement:
David continues to speak to Yahweh.

So now
Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever
This can be stated in active form. Alternate translation: "may you do what you promised to me and my family, and may your promise never change"

your servant and his family
David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family"

1 Chronicles 17:24

Connecting Statement:
David continues to speak to Yahweh.

May your name
Here "name" represents Yahweh's reputation.

the house of me, David, your servant
Here "house" represents family. Alternate translation: "my family"

is established before you
This can be stated in active form. Alternate translation: "is secure because of you" or "continues because of you"

1 Chronicles 17:25

Connecting Statement:
David continues to speak to Yahweh.

your servant
David refers to himself as "your servant." This can be expressed in the first person. Alternate translation: "me"

that you will build him a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [1 Chronicles 17:4]

I, your servant, have found courage
The abstract noun "courage" can be expressed here as the verb "encouraged." Alternate translation: "I, your servant, am encouraged"

1 Chronicles 17:26

Connecting Statement:
David continues to speak to Yahweh.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

1 Chronicles 17:27

Connecting Statement:
David continues to speak to Yahweh.

your servant's house
David speaks of himself in the third person. This can be expressed in the first person. Alternate translation: "my house" or "my family"

You, Yahweh, have blessed it, and it will be blessed forever
These two phrases have about the same meaning and are repeated here for emphasis.

it will be blessed forever
This can be stated in active form. Alternate translation: "you will continue to bless it forever"

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Chapter 18

1 After this it came about that David attacked the Philistines and subdued them. He took Gath and its villages out of the Philistines' control. **2** Then he defeated Moab, and the Moabites became servants to David and paid him tribute.

3 David then defeated Hadadezer, king of Zobah at Hamath, as Hadadezer was traveling to establish his rule by the Euphrates River. **4** David captured from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen. David hamstrung all the chariot horses, but reserved enough of them for a hundred chariots.

5 When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. **6** Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went. **7** David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem. **8** From Tebah and Kun, cities of Hadadezer, David took very much bronze. It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment.

9 When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer king of Zobah, **10** Tou sent Hadoram his son to King David to greet him and to bless him. He did this because David had fought against Hadadezer and defeated him, and because Tou had often been at war with Hadadezer. Tou also sent David many different sorts of articles made of gold and silver and bronze. **11** King David set these objects apart to Yahweh, together with the silver and the gold that he carried away from all the nations: Edom, Moab, the people of Ammon, the Philistines, and Amalek.

12 Abishai son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. **13** He placed garrisons in Edom, and all the Edomites became David's servants. Yahweh gave victory to David wherever he went.

14 David reigned over all Israel, and he administered justice and righteousness to all his people. **15** Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. **16** Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Shavsha was scribe. **17** Benaiah son of Jehoiada was over the Kerethites and Pelethites, and David's sons were the chief officials at the hand of the king.

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1 Chronicles 18 General Notes

Special concepts in this chapter

David's victories

David conquered all kingdoms neighboring Israel. The gold, silver and bronze he received from these victories, he saved for building the temple. This may indicate that he believed that the victories were because of Yahweh and therefore the goods received in victory belonged to him. (See: temple)

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1 Chronicles 18:1

After this

"After God's promise to bless David"

it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

1 Chronicles 18:2

General Information:

This page has intentionally been left blank.

1 Chronicles 18:3

David then defeated Hadadezer

Here David and Hadadezer are spoken of as if they were alone, but the reader should understand that these kings represent their armies that were with them. Alternate translation: "David and his army then defeated the army of Hadadezer"

Hadadezer

This is the name of a man.

Zobah

This is the name of a country.

generated on Tue Oct 24 10:45:40 2023

was traveling to establish his rule by the Euphrates River
"was going to the Euphrates river to conquer people in that area"

1 Chronicles 18:4

a thousand chariots
"1,000 chariots"

seven thousand horsemen
These are soldiers who rode on horses. "7,000 horsemen"

twenty thousand footmen
These are soldiers who walked. "20,000 footmen"

hamstrung all the chariot horses
David had his soldiers cut the hamstring muscles on the backs of the horses' thighs so they would no longer be able to run.

reserved
to keep for a special use

a hundred chariots
"100 chariots"

1 Chronicles 18:5

killed twenty-two thousand
"killed 22,000"

1 Chronicles 18:6

garrisons
groups of soldiers assigned to particular areas

Yahweh gave victory to David
"Yahweh caused David to be victorious"

1 Chronicles 18:7

Hadadezer
This was the king of Zobah. See how you translated his name in 1 Chronicles 18:3.

that were on Hadadezer's servants
"that Hadadezar's servants carried"

1 Chronicles 18:8

Tebah ... Kun
These are the names of cities.

very much bronze
"a large quantity of bronze"

It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment
The writer adds this background information to explain what would happen to this bronze at a later time.

the bronze basin called "The Sea,"
This a large bronze bowl, about 5 meters across, that was kept in the temple for ceremonial washing.

1 Chronicles 18:9

Tou
This is the name of a man.

Hamath ... Zobah
These are the names of places.

1 Chronicles 18:10

Tou ... Hadoram
These are the names of men.

fought against
"been at war with"

1 Chronicles 18:11

set these objects apart to Yahweh
"decided that these objects would only be used to worship Yahweh"

he carried away from all the nations
"David took from all the nations that he defeated"

1 Chronicles 18:12

Abishai ... Zeruiah
These are names of men.

eighteen thousand Edomites
"18,000 Edomites"

Valley of Salt
This is the name of a valley between Edom and Judah that was used as a battlefield.

1 Chronicles 18:13

General Information:
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1 Chronicles 18:14

over all Israel
"over all the Israelites"

he administered justice and righteousness to all his people
The abstract nouns "justice" and "righteousness" can be translated as adjectives. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "he did what was just and right for all his people"

1 Chronicles 18:15

Zeruiah ... Ahilud
These are names of men.

recorder
the person who writes down details of special events

1 Chronicles 18:16

Ahitub ... Abiathar ... Shavsha
These are the names of men.

Ahimelek
This spelling represents a correction of the spelling "Abimelek," which some versions follow. The corrected spelling makes this verse agree with 2 Samuel 8:17.

1 Chronicles 18:17

Benaiah ... Jehoiada
These are the names of men.

Kerethites ... Pelethites
These are the names of foreign people groups who became David's bodyguards.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 It came about later that Nahash, king of the people of Ammon, died, and that his son became king in his place. **2** David said, "I will show kindness to Hanun son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. David's servants entered the land of the Ammonites and went to Hanun, in order to comfort him. **3** But the Ammonite princes said to Hanun, "Do you think that David is honoring your father because he has sent men to comfort you? Do not his servants come to you to explore and examine the land in order to overthrow it?" **4** So Hanun seized David's servants, shaved them, cut off their robes in the middle at their buttocks, and sent them away. **5** When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

6 When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent a thousand talents of silver to hire Aramean chariots and horsemen from Naharaim, Maakah, and Zobah. **7** They hired thirty-two thousand chariots and the king of Maakah and his army, who came and encamped before Medeba. Then the Ammonites gathered themselves together from their cities and came out to battle. **8** When David heard of it, he sent Joab and his entire host of mighty men. **9** The people of Ammon came out and lined up for battle at the city gate, while the kings who had come were by themselves in the field.

10 When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans. **11** As for the rest of the army, he gave it into the command of Abishai his brother, and he put them into battle lines against the army of Ammon. **12** Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you. **13** Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good in his eyes." **14** So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel. **15** When the army of Ammon saw that the Arameans had fled, they also fled from Joab's brother Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

16 When the Arameans saw that they were being defeated by Israel, they sent messengers and brought back Arameans from beyond the Euphrates River, with Shophak the commander of Hadadezer's army. **17** When David was told this, he gathered all Israel together, crossed the Jordan, and came upon them. He arranged the army for battle against the Arameans, and they fought him. **18** The Arameans fled from Israel, and David killed seven thousand Aramean charioteers and forty thousand foot soldiers. He also killed Shophak, the commander of the army. **19** When all the kings who were servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. So the people of Aram were no longer willing to rescue the Ammonites.

---

1 Chronicles 19 General Notes

Structure and formatting

This is the beginning of the story about the war against the Ammonites. This story continues in the first part of the next chapter.

Special concepts in this chapter

Insults

The young king of Ammon insulted David when he had David's servants shaved and cut off their garments. Knowing David was going to attack him for this, he hired mercenaries from Aram to help him. Israel was able to defeat the Aramean mercenaries.

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 19:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Nahash
This is the name of a man.

1 Chronicles 19:2

Nahash ... Hanun
These are names of men.

I will show kindness ... showed kindness
The abstract noun "kindness" can be stated as an action. Alternate translation: "I will be kind ... was kind"

console
comfort

1 Chronicles 19:3

Do you think that David is honoring your father because he has sent men to comfort you?
The princes asked this question to turn the king against David. This question can be translated as a statement. Alternate translation: "You should not think that David is honoring your father because he has sent men to comfort you."

Do not his servants come to you to explore and examine the land in order to overthrow it?
The princes asked this question to turn the king against David. It can be translated as a statement. Alternate translation: "Surely his servants come to you to explore the land in order to overthrow it."

1 Chronicles 19:4

So Hanun seized
Hanun did not do this personally, but ordered his men to do it. Alternate translation: "So Hanun's men seized"

1 Chronicles 19:5

he sent to meet with them
"David sent some messengers to encourage them"

deeply ashamed
In this idiom, shame is described as deep to show that it has greatly affected them. Alternate translation: "very ashamed"

The king
This refers to David.

then return
"then return to Jerusalem"

1 Chronicles 19:6

saw that they had become a stench to David
The word "stench" refers to a bad smell. This describes the Ammonites as something unpleasant and unwanted. Alternate translation: "realized that they had become repulsive to David" or "realized that they had angered David"

a thousand talents
"1,000 talents"

talents
approximately 33 kilograms

Naharaim ... Maakah ... Zobah
These are names of cities.

1 Chronicles 19:7

thirty-two thousand chariots
"32,000 talents"

Maakah ... Medeba
These are names of cities.

thirty-two thousand chariots
It is not clear if the Ammonites paid the entire thousand talents to the king of Maakah, or if they paid him only a portion of that amount and gave the rest to the other cities that sent additional chariots and horsemen.

1 Chronicles 19:8

heard of it
"heard that the Ammonites were coming out for war"

he sent ... mighty men
You may need to make explicit the purpose of sending them "he sent ... mighty men to fight against them"

1 Chronicles 19:9

at the city gate
this refers to the gate of the Ammonite capital city

the kings who had come
this refers to the Aramean kings that the Ammonites hired to help them fight Israel

by themselves in the field
in the field outside the city, separate from the Ammonites

1 Chronicles 19:10

the battle lines
"the enemy soldiers lined up for battle"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 19:11

put them into battle lines
"arranged his soldiers in lines for battle"

Abishai
This is the name of Joab's brother.

1 Chronicles 19:12

General Information:
This page has intentionally been left blank.

1 Chronicles 19:13

Be strong ... show ourselves to be strong
"Be brave ... behave bravely"

for our people and for the cities of our God
"for the sake of our people and for the cities of our God" or "to protect our people and the cities of our God"

what is good in his eyes
Here sight represents judgment or evaluation. Alternate translation: "what he considers to be good"

1 Chronicles 19:14

advanced to the battle
"moved forward to the battle" or "approached the enemy soldiers in the battle"

1 Chronicles 19:15

Then Joab returned ... and went back to Jerusalem
It does not appear that Joab and his soldiers continued to attack the Ammonites in their city. When the Ammonites went into their city, the battle ended and the Israelites returned home.

1 Chronicles 19:16

General Information:
Verses 16-19 describes a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

the Arameans saw
What the Arameans understood is spoken of as what they saw. Alternate translation: "the Arameans understood"

sent messengers
"sent messengers to request more soldiers"

Shophak ... Hadadezer
These are names of men.

1 Chronicles 19:17

Connecting Statement:
This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

When David was told this
This can be stated in active form. Alternate translation: When David's messengers told him that a larger Aramean army was coming"

he gathered ... He arranged
David did not do these things alone. His official and officers helped him. Alternate translation: "David and his officials gathered ... David and his officers arranged"

all Israel
This is a generalization. Not every person in Israel came to fight. Alternate translation: "a very large number of Israelites"

He arranged
"He organized"

they fought him
Here "him" refers to David's soldiers, in addition to David. Alternate translation: "the Arameans fought David and his soldiers"

1 Chronicles 19:18

Connecting Statement:
This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

killed seven thousand ... forty thousand
" killed 7,000 ... 40,000"

1 Chronicles 19:19

Connecting Statement:
This verse finishes describing a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

they were defeated by Israel
This can be stated in active form. Alternate translation: "Israel had defeated them"

they made peace with David and served him
They made the peace agreement with David as the king, and served the Israelites.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 It came about in the spring of the year, at the time when kings normally go to war, that Joab led the army into battle and devastated the land of the Ammonites. He went and besieged Rabbah. David remained in Jerusalem. Joab attacked Rabbah and completely destroyed it. **2** David took the crown of their king from off his head, and he found that it weighed a talent of gold, and in it were precious stones. The crown was set on David's head, and he brought out the plunder of the city in large quantities. **3** He brought out the people who were in the city and forced them to work with saws and iron picks and axes. David required all the cities of the descendants of Ammon to do this labor. Then David and all the people returned to Jerusalem.

4 It came about after this that there was a battle at Gezer with the Philistines. Sibbekai the Hushathite killed Sippai, one of the descendants of the Rephaim, and the Philistines were subdued. **5** It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Lahmi brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. **6** It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot. He also was descended from the Rapha. **7** When he mocked the army of Israel, Jonathan son of Shimea, David's brother, killed him. **8** These were descendants of the Rapha of Gath, and they were killed by the hand of David and by the hand of his servants.

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1 Chronicles 20 General Notes

Structure and formatting

This chapter ends the story of the war with Ammon and tells of giants being killed by David's soldiers.

Special concepts in this chapter

"When kings normally go to war"

It was advantageous for kings to go to war in the springtime. This was possibly due to the weather being neither too hot nor too cold.

Other possible translation difficulties in this chapter

"It came about"

This is a phrase used to indicate the next event in a series. It can often be translated as "after," "then" or "next."

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1 Chronicles 20:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the time when kings normally go to war

This is background information from the author. It was harder to fight wars in the cold winter, so kings normally waited for spring to attack their enemies.

kings normally go to war ... Joab led the army into battle

Here "kings" is a metonym that means the kings sent their armies into battle. Joab was the commander of David's army. Alternate translation: "kings normally send their armies to war ... Joab led David's army into battle"

devastated the land

"destroyed the land." This refers to when an army will ruin the land where their enemies grow food.

He went and besieged Rabbah

"He" refers to the soldiers as well as Joab. Alternate translation: "Joab and his soldiers surrounded Rabbah"

1 Chronicles 20:2

talent

about 33 kilograms

The crown was set on David's head

This can be stated in active form. Possible meanings are 1) David put the crown on his own head or 2) David's men placed the crown on his head.

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he brought out
The word "he" refers to David, but also refers to David's soldiers who helped David do this.

plunder
valuable items taken in war

1 Chronicles 20:3

He brought out
The word "He" refers to David, but also refers to David's soldiers who helped David do this.

forced them to work with saws and iron picks and axes
These terms describe difficult manual labor that the defeated people were forced to do.

David required all the cities of the descendants of Ammon
The people are referred to by their city. Alternate translation: "David required the people of all the Ammonite cities"

David and all the people returned to Jerusalem
The phhrase "all the people" refers to David's army. Alternate translation: "David and his army returned to Jerusalem"

1 Chronicles 20:4

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

there was a battle at Gezer with the Philistines
"the Israelites battled the Philistines at Gezer"

Gezer
This is the name of a city.

Sibbekai ... Sippai
These are names of men.

Hushathite ... Rephaim
These are names of people groups.

the Philistines were subdued
This can be stated in active form. Alternate translation: "they subdued the Philistines" or "they defeated the Philistines"

1 Chronicles 20:5

Gob
This is the name of a city.

Elhanan ... Jair ... Lahmi
These are names of men.

Bethlehemite ... Gittite
These are names of people groups.

staff
a long and thin pole.

the staff of whose spear was like a weaver's beam
A weaver's beam was a very large piece of wood used to stretch strings as the threads of a rug are weaved together around them. This means the handle of Lahmi's spear was very large.

1 Chronicles 20:6

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Rapha
This is the name given to a race of people who were very tall and strong.

1 Chronicles 20:7

Jonathan ... Shimea
These are names of men.

1 Chronicles 20:8

These were descendants of the Rapha of Gath
Here "these" refer to Sippai in 1 Chronicles 20:4, Lahmi in 1 Chronicles 20:5, and the giant in verse 6.

they were killed by the hand of David and by the hand of his servants
David and his servants are referred to by the part of their bodies used to hold a sword. This can be stated in active form. Alternate translation: "David and his servants killed the descendants of the Rephaim"

servants
You may need to make explicit that these men served David as soldiers. Alternate translation: "soldiers"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 An adversary arose against Israel and incited David to count Israel. **2** David said to Joab and to the
commanders of the army, "Go, count the people of Israel from Beersheba to Dan and report back to me,
that I may know their number." **3** Joab said, "May Yahweh make his army a hundred times greater than it
is. But my master the king, do they not all serve my master? Why does my master want this? Why bring
guilt on Israel?" **4** But the king's word was enforced against Joab. So Joab left and went throughout all
Israel. Then he came back to Jerusalem. **5** Then Joab reported the total of the census of the fighting men
to David. There were in Israel 1,100,000 men who drew the sword. Judah alone had 470,000 soldiers. **6**
But Levi and Benjamin were not counted among them, for the king's command had disgusted Joab. **7** God
was offended by this action, so he attacked Israel. **8** David said to God, "I have greatly sinned by doing
this. Now take away your servant's guilt, for I have acted very foolishly."

9 Yahweh told Gad, David's prophet, **10** "Go say to David, 'This is what Yahweh says: I am giving you three
choices. Choose one of them.'" **11** So Gad went to David and said to him, "Yahweh says this, 'Choose one
of these: **12** either three years of famine, three months being pursued by your enemies and being caught
by their swords, or else three days of Yahweh's sword, that is, a plague in the land, with the angel of
Yahweh destroying throughout all the land of Israel.' Now then, decide what answer I should take to the
one who sent me." **13** Then David said to Gad, "I am in great distress! Let me fall into the hand of Yahweh
rather than into the hand of man, for his merciful actions are very great." **14** So Yahweh sent a plague on
Israel, and seventy thousand people died. **15** God sent an angel to Jerusalem to destroy it. As he was
about to destroy it, Yahweh watched and changed his mind about the harm. He said to the destroying
angel, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the
threshing floor of Ornan the Jebusite. **16** David looked up and saw the angel of Yahweh standing between
earth and heaven, having a drawn sword in his hand raised over Jerusalem. Then David and the elders,
clothed in sackcloth, lay facedown on the ground. **17** David said to God, "Is it not I that commanded that
the army be numbered? I did this wicked thing. But these sheep, what have they done? Yahweh my God!
Let your hand strike me and my clan, but do not let the plague remain on your people."

18 So the angel of Yahweh commanded Gad to say to David, that David should go up and build an altar for
Yahweh at the threshing floor of Ornan the Jebusite. **19** So David went up as Gad instructed him to do in
the name of Yahweh. **20** While Ornan was threshing wheat, he turned and saw the angel. He and his four
sons with him hid themselves. **21** When David came to Ornan, Ornan looked and saw David. He left the
threshing floor and bowed to David with his face to the ground. **22** Then David said to Ornan, "Sell me this
threshing floor, so I can build an altar for Yahweh. I will pay the full price, so that the plague may be
removed from the people." **23** Ornan said to David, "Take it as your own, my master the king. Do with it
what is good in your sight. Look, I will give you oxen for burnt offerings, threshing sledges for wood, and
wheat for the grain offering; I will give it all to you." **24** King David said to Ornan, "No, I insist on buying it
for the full price. I will not take what is yours and offer it as a burnt offering to Yahweh if it costs me
nothing." **25** So David paid six hundred shekels of gold for the place. **26** David built an altar for Yahweh
there and offered on it burnt offerings and fellowship offerings. He called on Yahweh, who answered him
with fire from heaven on the altar for burnt offerings. **27** Then Yahweh gave an order to the angel, and the
angel put his sword back into its sheath.

28 When David saw that Yahweh had answered him at the threshing floor of Ornan the Jebusite, he
performed the sacrifice there at that same time. **29** Now at that time, Yahweh's tabernacle, which Moses
had made in the wilderness, and the altar for burnt offerings, were at the high place at Gibeon. **30**
However, David could not go there to ask for God's direction, because he was afraid of the sword of the
angel of Yahweh.

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 21 General Notes

Special concepts in this chapter

Trust
To trust in one's own power instead of God's protection is a sin. David had been trusting God to protect him, but now he counted the men of military age so he could know the strength of his army. (See: trust and sin)

---

1 Chronicles 21:1

An adversary arose against Israel
Possible meanings of "adversary" are 1) this refers to Satan who decided to cause trouble for Israel or 2) this refers to an enemy army that began to threaten Israel.

incited David to count Israel
"caused David to do wrong, to count Israel." If your language has a word for getting someone to become angry and do something he knows is wrong, you should use it here.

1 Chronicles 21:2

count the people of Israel ... that I may know their number
It is apparent from 1 Chronicles 21:5 that David wanted to count only the men who were able to fight.

from Beersheba to Dan
The Israelites considered these two cities their most southern and most northern cities. David uses these cities to refer to all of Israel.

1 Chronicles 21:3

a hundred times greater than it is
Joab expresses the desire for an army the size of 100 armies to say he would like the army to have more soldiers and be more powerful.

But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?
Joab uses these three rhetorical questions to tell David that the census was a bad idea. It appears that David was trusting the size of his army instead of trusting Yahweh, and thus making Israel guilty of sin. These rhetorical questions can be translated as statements. Alternate translation: But my master the king, they all serve you already. My master should not request this. You will only bring guilt on the people of Israel by trusting your military power."

Why does my master want this?
The word "this" refers to David's plan to count all the men of Israel.

1 Chronicles 21:4

the king's word was enforced against Joab
"the command of the king prevailed despite Joab's objections"

So Joab left and went throughout all Israel
It is understood from David's command in [1 Chronicles 21:2]

1 Chronicles 21:5

1,100,000 men
"one million, one hundred thousand men"

men who drew the sword
The soldiers in Israel are described by the action of pulling out a sword to fight with it. Alternate translation: "men who were prepared to serve as soldiers"

470,000 soldiers
"four hundred seventy thousand soldiers"

1 Chronicles 21:6

But Levi and Benjamin were not counted among them
The Levites were supposed to lead worship and not to fight. It is unclear why Joab did not count Benjamin. This can be stated in active voice. Alternate translation: "But Joab did not count the men from the tribes of Levi and Benjamin"

the king's command had disgusted Joab
This can be stated in active form. Alternate translation: "Joab was offended by what David had commanded"

1 Chronicles 21:7

by this action
Here "this action" refers to David's plan to count all the men of Israel who are able to fight.

so he attacked Israel
The nature of this attack is not clear. It was apparently enough to cause David to realize that Yahweh was angry with him for counting the people.

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1 Chronicles 21:8

take away your servant's guilt
This is an idiom. Forgiveness is here spoken of as having guilt taken away. Alternate translation: "forgive me"

your servant's guilt
David refers to himself as God's servant. Alternate translation: "my guilt"

1 Chronicles 21:9

General Information:
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1 Chronicles 21:10

General Information:
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1 Chronicles 21:11

General Information:
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1 Chronicles 21:12

being caught by their swords
Here "their swords" represents death in battle. Alternate translation: "being killed by them in battle"

Yahweh's sword, that is, a plague in the land
Here the plague is spoken of as Yahweh's sword because the "sword" is a metonym for death.

destroying throughout all the land
"killing people who live in every part of the land"

I should take to the one who sent me
The one who sent him was Yahweh. This can be stated explicitly. Alternate translation: "I should take to Yahweh who sent me"

1 Chronicles 21:13

Let me fall into the hand of Yahweh rather than into the hand of man
Here "hand" represents power to harm or punish Israel. Alternate translation: "Let me be punished by Yahweh, rather than be punished by people"

Let me fall
The people of Israel are the ones who would die from the plague, but David is personalizing this judgment as if he himself was being killed.

hand of man
Here "man" is used in the generic sense of "people."

his merciful actions are very great
"Yahweh is very merciful"

1 Chronicles 21:14

on Israel
Here Israel is a metonym that represents the people of Israel.

seventy thousand people died
"70,000 people died"

1 Chronicles 21:15

changed his mind about the harm
Here "mind" represents his decision. Alternate translation: "decided not to destroy Jerusalem"

Enough!
This exclamation means "You have killed enough people!"

draw back your hand
This is an idiom that means to stop doing something. Alternate translation: "do not kill attack the people of Jerusalem"

Ornan
This is the name of a man.

1 Chronicles 21:16

standing between earth and heaven
This is symbolic language to indicate that the angel was sent from Yahweh in heaven to judge the people on the earth.

having a drawn sword in his hand raised over Jerusalem
The angel holding a sword in his hand is a symbolic action that shows he is ready to attack Jerusalem. This is symbolic, because the judgment was sickness. Alternate translation: "holding a sword in his hand as if ready to attack Jerusalem"

clothed in sackcloth, lay facedown on the ground
These were symbols of repentance.

1 Chronicles 21:17

Is it not I that commanded that the army be numbered?
David uses this question to emphasize that his is the one who sinned by counting the people. Alternate translation: "I am the one who commanded that the army be numbered."

But these sheep
David speaks of the people of Israel as if they were sheep, who are known for trusting and following their leader.

generated on Tue Oct 24 10:45:40 2023

what have they done?
David uses this question to asks God not to punish the people. This rhetorical question can be translated as a statement. Alternate translation: "they certainly have done nothing that deserves punishment."

Let your hand strike me and my clan
Here "hand" represents Yahweh's power to punish. Alternate translation: "Punish me and my clan"

1 Chronicles 21:18

David should go up
This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

Ornan
See how you translated this man's name in 1 Chronicles 21:15.

1 Chronicles 21:19

David went up
This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

as Gad instructed him to do in the name of Yahweh
Speaking "in the name of Yahweh" means speaking with his power and authority, or as his representative. Alternate translation: "as Gad, speaking for Yahweh, instructed David to do"

1 Chronicles 21:20

hid themselves
They were afraid of the angel. This can be made explicit. Alternate translation: "hid themselves because they were afraid of the angel"

1 Chronicles 21:21

with his face to the ground
This phrase describes that Ornan bowed far forward. To bow before someone is a way to show humility and respect. A deeper bow shows greater humility and respect. Alternate translation: "bowed very low to the ground"

1 Chronicles 21:22

full price
"I will pay the full price for what this threshing floor is worth"

1 Chronicles 21:23

Take it as your own
This implies that David should take the land without paying for it. Alternate translation: "Take it as a gift"

what is good in your sight
David's understanding is described as his sight. Alternate translation: "whatever you decide to do with it"

threshing sledges
These are wooden sleds with rocks or metal fitted underneath, dragged by oxen over the grain on the threshing floor to separate the grain from its stalks.

1 Chronicles 21:24

full price
See how you translated this in 1 Chronicles 21:22.

1 Chronicles 21:25

six hundred shekels of gold
"600 shekels of gold"

shekels
a unit of weight equal to about 11 grams

for the place
"to buy the threshing floor"

1 Chronicles 21:26

He called on Yahweh
"He prayed for help to Yahweh"

who answered him with fire from heaven on the altar for burnt offerings
"who answered him by sending fire from heaven to the alter where David would offer the burnt offerings"

1 Chronicles 21:27

the angel put his sword back into its sheath
The angel putting his sword back in the sheath is a symbolic action to show that he would not continue to kill the people. Alternate translation: the angel put his sword in its sheath to show that he would stop killing the people"

sheath
cover for a sword or knife

1 Chronicles 21:28

Ornan
Translate his name as in 1 Chronicles 21:15.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 21:29

Now at that time
Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle.

to ask for God's direction
"to ask God to tell him what he should do"

afraid of the sword of the angel of Yahweh
Here "sword" represents being killed by the angel of Yahweh. Alternate translation: "afraid he would be killed by the angel of Yahweh"

1 Chronicles 21:30

Connecting Statement:
Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle.

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Chapter 22

1 Then David said, "This is where the house of Yahweh God will be, with the altar for the burnt offerings of Israel."

2 So David ordered his servants to gather together the foreigners living in the land of Israel. He assigned them to be stonecutters, to cut stone blocks, in order to build the house of God. **3** David supplied a large amount of iron for the nails for the doors to go in the gateways, and for braces. He also supplied more bronze than could be weighed, **4** and more cedar trees than could be counted. (The Sidonians and the Tyrians brought too many cedar logs to David to count.) **5** David said, "My son Solomon is a young and inexperienced man, and the house that is to be built for Yahweh must be especially magnificent, so that it will be famous and glorious in all other lands. So I will prepare for its building." So David made extensive preparations before his death.

6 Then he called for Solomon his son and commanded him to build a house for Yahweh, the God of Israel. **7** David said to Solomon, "My son, it was my intention to build a house myself, for the name of Yahweh my God. **8** But Yahweh came to me and said, 'You have shed much blood and have fought many battles. You will not build a house for my name, because you have shed much blood on the earth in my sight. **9** However, you will have a son who will be a peaceful man. I will give him rest from all his enemies on every side. For his name will be Solomon, and I will give peace and quiet to Israel in his days. **10** He will build a house for my name. He will be my son, and I will be his Father. I will establish the throne of his kingdom over Israel forever.' **11** Now, my son, may Yahweh be with you and enable you to succeed. May you build the house of Yahweh your God, as he said you would. **12** Only may Yahweh give you insight and understanding, so that you may obey the law of Yahweh your God, when he places you in charge over Israel. **13** Then you will succeed, if you carefully obey the statutes and the decrees that Yahweh gave to Moses concerning Israel. Be strong and courageous. Do not fear or be discouraged. **14** Now, see, with great pains I have prepared for the house of Yahweh 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. I have also provided timber and stone. You must add more to all this. **15** You have many workmen with you: stonecutters, masons, carpenters, and skillful craftsmen without number of every kind, **16** who can work with gold, silver, bronze, and iron. Arise and begin the work, and may Yahweh be with you."

17 David also ordered all the leaders of Israel to help Solomon his son, saying, **18** "Yahweh your God is with you and has given you peace on every side. He has given the region's inhabitants into my hand. The region is subdued before Yahweh and his people. **19** Now seek Yahweh your God with all your heart and your soul. Get up and build the holy place of Yahweh God. Then you can bring the ark of the covenant of Yahweh and the holy things that belong to God into the house built for Yahweh's name."

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1 Chronicles 22 General Notes

Structure and formatting

This chapter begins a new section lasting for the remainder of the book. David begins preparing the things needed for building the temple. (See: temple)

Special concepts in this chapter

Solomon

In addition to preparing for the construction of the temple by gathering supplies, David also prepares his son, Solomon, to build the temple. David instructs Solomon to obey God. This is what is most necessary.

---

1 Chronicles 22:1

This is where

"This threshing floor is where"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 22:1

This is where
"This threshing floor is where"

1 Chronicles 22:2

stonecutters
persons who gathered large stones and cut them to the correct size so builders could use the rocks in walls and buildings

1 Chronicles 22:3

braces
items that connect two things together. "clamps" or "hinges"

more bronze than could be weighed
This is an exaggeration to show that there was a very large quantity of bronze. This can be stated in active form. Alternate translation: "so much bronze that no one could weigh it"

1 Chronicles 22:4

more cedar trees than could be counted
This is an exaggeration to show that there was a very large number of cedar trees. This can be stated in active form. Alternate translation: "so many cedar trees that no one could count them"

The Sidonians and the Tyrians brought too many cedar logs to David to count
This is background information to explain who provided so many logs.

1 Chronicles 22:5

the house that is to be built for Yahweh
This can be stated in active form. Alternate translation: "the house that he will build for Yahweh"

so that it will be famous and glorious in all other lands
Here the word "lands" refers to the people who lived there. Alternate translation: "so that people in every other land will know about it and think that it is glorious"

prepare for its building
"prepare to build it"

1 Chronicles 22:6

he called
"David called"

commanded him to build
The readers should understand that David intended for laborers to do the actual work. Alternate translation: "commanded him to oversee the building of"

1 Chronicles 22:7

it was my intention to build a house myself
The readers should understand that David intended for laborers to do the actual work. Alternate translation: "it was my intention to oversee the building of the house myself"

it was my intention
"I intended"

to build a house myself
The reflexive "myself" means that David originally planned to build the temple. Alternate translation: "that I would be the one to build the temple"

for the name of Yahweh my God
Here "name" represents God's honor. Alternate translation: "in order to honor Yahweh my God"

1 Chronicles 22:8

shed much blood
Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "killed many people"

for my name
Here "name" represents God's honor. Alternate translation: "to honor me"

you have shed ... in my sight
Here "sight" refers to what God has seen. Alternate translation: "I have seen that you have shed much blood on the earth"

1 Chronicles 22:9

Connecting Statement:
David continues telling Solomon what Yahweh said to him.

be a peaceful man
"live at peace with everyone"

give him rest from all his enemies
"cause there to be peace between him and all his enemies"

on every side
This means in every place surrounding Israel.

For his name will be Solomon
The name "Solomon" sounds like the Hebrew word for "peace." This can be made explicit. Alternate translation: "His name will be Solomon, which sounds like the word for peace"

in his days
"while he rules"

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1 Chronicles 22:10

Connecting Statement:
David finishes telling Solomon what Yahweh said to him.

a house for my name
Here "name" refers to honor. Alternate translation: "a temple to honor me"

He will be my son, and I will be his Father
God will treat Solomon as if he were God's own son.

I will establish the throne of his kingdom over Israel forever
Here "throne" refers to the authority to rule as king. Alternate translation: "I will make his descendants rule over Israel forever"

1 Chronicles 22:11

Connecting Statement:
David continues speaking to Solomon.

Now
David uses this word to introduce something important he is about to say.

May you build
Solomon would not personally do the building, but he would direct others to do it. Alternate translation: "May you direct people to build"

1 Chronicles 22:12

Connecting Statement:
David continues speaking to Solomon.

when he places you in charge over Israel
"when he makes you king of Israel"

1 Chronicles 22:13

Connecting Statement:
David continues speaking to Solomon.

Be strong and courageous ... Do not fear or be discouraged
These two sentences mean the same thing, stated in different ways in order to emphasize that Solomon should not be afraid.

1 Chronicles 22:14

Connecting Statement:
David continues speaking to Solomon.

Now, see, with great
The words "Now, see" introduce something important David is about to say. Alternate translation: "Listen! With great"

with great pains I have prepared
"I have worked hard to prepare"

100,000 talents
"one hundred thousand talents"

talents
about 33 kilograms

one million
"1,000,000"

You must add more to all this
"You will need to increase that amount"

1 Chronicles 22:15

Connecting Statement:
David continues speaking to Solomon.

stonecutters, masons
These are both workers who cut stone and prepare it for builders to use in walls and buildings.

carpenters
persons who work with wood

skillful craftsmen without number of every kind
Here "without number" is an exaggeration to emphasize that there were a large number of them. Alternate translation: "a very large number of every kind of skillful craftsmen"

1 Chronicles 22:16

Connecting Statement:
David finishes speaking to Solomon.

may Yahweh be with you
This is an idiom that implies that Yahweh will help Solomon be successful in the project.

1 Chronicles 22:17

General Information:
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1 Chronicles 22:18

Yahweh your God is with you
This is an idiom that implies that Yahweh will help Israel to prosper.

your ... you
Here these pronouns are plural.

has given you peace on every side
"has caused all the nations who live around Israel to live peacefully with you"

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He has given the region's inhabitants into my hand
Here "hand" refers to power to defeat his enemies. Alternate translation: "He has given me power over everyone who lives around us"

The region is subdued before Yahweh and his people
This can be stated in active form. "The other nations no longer attack Yahweh and his people"

1 Chronicles 22:19

Connecting Statement:
David continues speaking to all the leaders of Israel.

Now
This word introduces something important that David is about to say.

seek Yahweh your God
Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him.

your ... you
Here these pronouns are plural.

with all your heart and your soul
Here "heart" and "soul" refer to the whole person. Alternate translation: "with your whole being"

Get up and build the holy place
It is understood that Solomon will not do the work personally, but he will direct others to do it. Alternate translation: "Get up and direct the workers as they build the holy place"

the house built for Yahweh's name
Here "name" refers to honor. This can be stated in active form. Alternate translation: "the temple you will build to honor Yahweh"

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Chapter 23

1 When David was old and near the end of his life, he made Solomon his son king over Israel. **2** He gathered together all the leaders of Israel, with the priests and Levites. **3** The Levites who were thirty years old and older were counted in a census, and they numbered thirty-eight thousand. **4** "Of these, twenty-four thousand were to oversee the work on the house of Yahweh, and six thousand were officers and judges. **5** Four thousand were gatekeepers, and four thousand were to praise Yahweh with the instruments that I made to give praise," David said. **6** David divided them into groups that corresponded to Levi's sons: Gershon, Kohath, and Merari.

7 From the clans descended from Gershon, there were Ladan and Shimei.

8 There were three of Ladan's sons: Jehiel the leader, Zetham, and Joel.

9 There were three of Shimei's sons: Shelomoth, Haziel, and Haran. These were the leaders of the clans of Ladan.

10 There were four of Shimei's sons: Jahath, Ziza, Jeush, and Beriah.

11 Jahath was the oldest, and Ziza the second, but Jeush and Beriah did not have many sons, so they were considered as one clan with the same duties.

12 There were four of Kohath's sons: Amram, Izhar, Hebron, and Uzziel.

13 These were Amram's sons: Aaron and Moses. Aaron was chosen to set apart the most holy things, that he and his descendants would offer incense before Yahweh, to serve him and to give blessings in his name forever. **14** But as for Moses the man of God, his descendants were counted with the tribe of Levi.

15 Moses' sons were Gershom and Eliezer.

16 Gershom's descendant was Shubael the oldest.

17 Eliezer's descendant was Rehabiah. Eliezer had no other sons, but Rehabiah had many descendants.

18 Izhar's son was Shelomith the leader.

19 Hebron's descendants were Jeriah the oldest, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Uzziel's sons were Micah the oldest, and Ishiah the second.

21 Merari's sons were Mahli and Mushi. Mahli's sons were Eleazar and Kish.

22 Eleazar died without having any sons. He had only daughters. So their kinsmen, the sons of Kish, married them.

23 Mushi's three sons were Mahli, Eder, and Jerimoth.

24 These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans that did the work in the service of the house of Yahweh, from twenty years old and upward. **25** For David said, "Yahweh, the God of Israel, has given rest to his people. He makes his home in Jerusalem forever. **26** The Levites will no longer need to carry the tabernacle and all the equipment used in its service." **27** For by David's last words the Levites were counted, from twenty years old and upward. **28** Their duty was to assist Aaron's descendants in the service of the house of Yahweh. They were to care for the courtyards, the rooms, the ceremonial purification of all the things that belong to Yahweh, and other work in the service of the house of God. **29** They also took care of the bread of the presence, the fine flour for grain offerings, the unleavened wafers, the baked offerings, the offerings mixed with oil, and all the measuring of the amounts and sizes of things. **30** They also stood every morning to thank and praise Yahweh. They also did this in the evening **31** and whenever burnt offerings were offered to Yahweh, on the Sabbath and at the new moon festivals and feast days. A fixed

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number, assigned by decree, always had to be present before Yahweh. **32** They were in charge of the tent of meeting, the holy place, and helped their kinsmen the descendants of Aaron in the service of the house of Yahweh.

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1 Chronicles 23 General Notes

Structure and formatting

The preparation for the construction of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Organizing the Levites

As priests, the Levites had a significant role in the construction of the temple. David organized the Levites according to their families and explained what each group was to do. (See: priest)

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1 Chronicles 23:1

General Information:

David appoints Solomon as his successor and organizes Levitical priests and staff for temple service.

1 Chronicles 23:2

General Information:

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1 Chronicles 23:3

The Levites who were thirty years old and older were counted

This can be stated in active form. Alternate translation: "Some of David's men counted the Levites who were 30 years old and older"

they numbered thirty-eight thousand

"there were 38,000 of them"

1 Chronicles 23:4

Of these, twenty-four thousand

"Of these Levities, 24,000"

six thousand

"6,000 Levites"

officers and judges

These Levites listened to legal arguments and administered justice according to the law of Moses.

four thousand

"4,000 Levites"

1 Chronicles 23:5

gatekeepers

These Levites guarded the temple entrance so no person who was ceremonially unclean entered.

1 Chronicles 23:6

that corresponded to

"based on" or "according to the descendants of"

Gershon, Kohath, and Merari

These are names of Levi's sons.

1 Chronicles 23:7

General Information:

This is the list of Levites according to their clans.

1 Chronicles 23:8

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:9

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:10

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:11

Connecting Statement:

This continues the list of Levites according to their clans.

the oldest ... the second

The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son ... the second son"

generated on Tue Oct 24 10:45:40 2023

so they were considered as one clan
This can be stated in active form. Alternate translation: "so David considered them to be one clan"

1 Chronicles 23:12

Connecting Statement:
This continues the list of Levites according to their clans.

There were four of Kohath's sons
"Kohath had 4 sons"

1 Chronicles 23:13

Connecting Statement:
This continues the list of Levites according to their clans.

Aaron was chosen to set apart the most holy things
This can be stated in active form. Alternate translation: "Yahweh chose Aaron to dedicate the most holy things"

to give blessings in his name forever
Here "in his name" refers to the authority to speak as his representative. Alternate translation: "to bless the people as representatives of God forever"

1 Chronicles 23:14

his descendants were counted with the tribe of Levi
The sons of Aaron were the most important Levite clan, but the sons of Moses were also considered to be Levites. This can be stated in active form. Alternate translation: "the people considered Moses's sons to be part of the Levite clan"

1 Chronicles 23:15

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:16

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:17

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:18

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:19

Connecting Statement:
This continues the list of Levites according to their clans.

the oldest ... the second ... the third ... the fourth
The word "son" is understood. Also, these numbers are in ordinal form. Alternate translation: "the oldest son ... the second son ... the third son ... the fourth son"

1 Chronicles 23:20

Connecting Statement:
This continues the list of Levites according to their clans.

the oldest ... the second
The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son ... the second son"

1 Chronicles 23:21

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:22

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:23

Connecting Statement:
This ends the list of Levites according to their clans.

1 Chronicles 23:24

These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans
This can be stated in active form. Alternate translation: "These were the names of Levi's descendants and their families, whom David's men counted and listed. They were the leaders of the clans"

from twenty years old and upward
"from 20 years old and older"

1 Chronicles 23:25

has given rest
Here "rest" refers to peace with surrounding nations. See how you translated a similar phrase in 1 Chronicles 22:9.

generated on Tue Oct 24 10:45:40 2023

He makes his home in Jerusalem forever
Possible meanings are 1) Yahweh will be present in Jerusalem forever or 2) Yahweh's temple will be present in Jerusalem forever.

1 Chronicles 23:26

all the equipment used in its service
This can be stated in active form. Alternate translation: "all the equipment they used in its service"

1 Chronicles 23:27

For by David's last words the Levites were counted
This can be stated in active form. Alternate translation: "For David's last command was for his men to count the Levites"

from twenty years old and upward
"who were 20 years old and older." See how you translated this phrase in [1 Chronicles 23:24]

1 Chronicles 23:28

General Information:
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1 Chronicles 23:29

bread of the presence
See the Translation Word page about "bread" for the specific definition of "bread of the presence." See how you translated this in 1 Chronicles 9:32.

flour
grain that is ground into a powder

1 Chronicles 23:30

They also stood
"The Levites also stood at the temple"

1 Chronicles 23:31

whenever burnt offerings were offered to Yahweh
This can be stated in active form. Alternate translation: "whenever the priests offered burnt offerings to Yahweh"

new moon festivals
These holidays marked the beginning of each new month.

A fixed number, assigned by decree, always had to be present before Yahweh
"A specific number of the Levites were always assigned to be present at the temple to make offerings to Yahweh"

1 Chronicles 23:32

They were in charge of
"The Levites were responsible for"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 The work groups based on Aaron's descendants were these: Nadab, Abihu, Eleazar and Ithamar. **2** Nadab and Abihu died before their father died. They had no children, so Eleazar and Ithamar served as priests. **3** David, together with Zadok, a descendant of Eleazar, and Ahimelek, a descendant of Ithamar, divided them into groups for their labor as priests. **4** There were more leading men among Eleazar's descendants than among Ithamar's descendants, so they divided Eleazar's descendants into sixteen groups. They did this by heads of clans and by Ithamar's descendants. These divisions were eight in number, corresponding to their clans. **5** They divided them impartially by lot, for there were holy officials and officials of God, from both Eleazar's descendants and Ithamar's descendants. **6** Shemaiah son of Nethanel the scribe, a Levite, wrote down their names in the presence of the king, the officials, Zadok the priest, Ahimelek son of Abiathar, and the leaders of the priestly and Levite families. One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants.

7 The first lot went to Jehoiarib, the second to Jedaiah,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Malkijah, the sixth to Mijamin,

10 the seventh to Hakkoz, the eighth to Abijah,

11 the ninth to Jeshua, the tenth to Shekaniah,

12 the eleventh to Eliashib, the twelfth to Jakim,

13 the thirteenth to Huppah, the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah, the sixteenth to Immer,

15 the seventeenth to Hezir, the eighteenth to Happizzez,

16 the nineteenth to Pethahiah, the twentieth to Jehezkel,

17 the twenty-first to Jakin, the twenty-second to Gamul,

18 the twenty-third to Delaiah, and the twenty-fourth to Maaziah.

19 This was the order of their service, when they came into the house of Yahweh, following the ordinance given to them by Aaron their ancestor, as Yahweh, the God of Israel, had commanded him.

20 These were the rest of the descendants of Levi: Of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

21 As for Rehabiah, the sons of Rehabiah: Ishiah the leader.

22 From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath.

23 The sons of Hebron: Jeriah the leader, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The son of Uzziel: Micah; from the sons of Micah: Shamir.

25 The brother of Micah: Ishiah. From the sons of Ishiah: Zechariah.

26 The sons of Merari: Mahli and Mushi; from the son of Jaaziah: Beno.

27 The sons of Merari from Jaaziah: Beno, Shoham, Zakkur, and Ibri.

28 From Mahli: Eleazar, who had no sons.

generated on Tue Oct 24 10:45:40 2023

29 From Kish: The son of Kish: Jerahmeel.

30 The sons of Mushi: Mahli, Eder, and Jerimoth. These were the Levites, listed by their clans. **31** These men who were the head of each clan and each of their younger brothers, cast lots in the presence of King David, and Zadok and Ahimelek, along with the leaders of the families of the priests and Levites. They cast lots just as Aaron's descendants had done.

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1 Chronicles 24 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Arranging the priests

David arranged for the order in which priests would be on duty. (See: priest)

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1 Chronicles 24:1

General Information:

This chapter describes how the Levites in the previous chapter were divided into work groups with different assignments.

Nadab, Abihu, Eleazar and Ithamar

Translate the names of these men as in 1 Chronicles 6:3.

1 Chronicles 24:2

General Information:

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1 Chronicles 24:3

Ahimelek

This is the name of a man.

divided them into groups

"divided the descendants of Eleazar and Ithamar into groups"

1 Chronicles 24:4

they divided

"David, Zadok, and Ahimelech divided"

sixteen groups

"16 groups"

heads of clans

Here "heads" is a metaphor for the more important people—the leaders of the clans. Alternate translation: "leaders of the clans"

These divisions were eight in number, corresponding to their clans

"There were 8 divisions based on the clans of Ithamar's descendants"

1 Chronicles 24:5

They divided them impartially by lot

"They divided them by lot so that the divisions would be fair"

1 Chronicles 24:6

Shemaiah

This is the name of a man.

Nethanel

See how you translated this man's name in 1 Chronicles 15:24.

Ahimelek

See how you translated this man's name in 1 Chronicles 18:16.

One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants

This can be stated in active form. Alternate translation: "They chose one by lot from Eleazar's descendants, then they would choose by lot one from Ithamar's descendants"

1 Chronicles 24:7

General Information:

This begins a list of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests. This list ends in 1 Chronicles 24:18.

The first lot ... the second

"Lot number 1 ... lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

generated on Tue Oct 24 10:45:40 2023

Jehoiarib ... Jedaiah
See how you translated the names of these men in [1 Chronicles 9:10]

the second
This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2"

1 Chronicles 24:8

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the third ... the fourth
This refers to the third and fourth lots. The word "lot" may be supplied here. Alternate translation: "the third lot ... the fourth lot" or "lot number 3 ... lot number 4"

Harim ... Seorim
These are names of men.

1 Chronicles 24:9

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifth ... the sixth
This refers to the fifth and sixth lots. The word "lot" may be supplied here. Alternate translation: "the fifth lot ... the sixth lot" or "lot number 5 ... lot number 6"

Malkijah ... Mijamin
These are names of men.

1 Chronicles 24:10

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventh ... the eighth
This refers to the seventh and eighth lots. The word "lot" may be supplied here. Alternate translation: "the seventh lot ... the eighth lot" or "lot number 7 ... lot number 8"

Hakkoz ... Abijah
These are names of men.

1 Chronicles 24:11

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the ninth ... the tenth
This refers to the ninth and tenth lots. The word "lot" may be supplied here. Alternate translation: "the ninth lot ... the tenth lot" or "lot number 9 ... lot number 10"

Jeshua ... Shekaniah
These are names of men.

1 Chronicles 24:12

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the eleventh ... the twelfth
This refers to the eleventh and twelfth lots. The word "lot" may be supplied here. Alternate translation: "the eleventh lot ... the twelfth lot" or "lot number 11 ... lot number 12"

Eliashib ... Jakim
These are names of men.

1 Chronicles 24:13

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the thirteenth ... the fourteenth
This refers to the thirteenth and fourteenth lots. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot ... the fourteenth lot" or "lot number 13 ... lot number 14"

Huppah ... Jeshebeab
These are names of men.

1 Chronicles 24:14

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifteenth ... the sixteenth
This refers to the fifteenth and sixteenth lots. The word "lot" may be supplied here. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "the fifteenth lot ... the sixteenth lot" or "lot number 15 ... lot number 16"

Bilgah ... Immer
These are names of men.

1 Chronicles 24:15

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventeenth ... the eighteenth
This refers to the seventeenth and eighteenth lots. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot ... the eighteenth lot" or "lot number 17 ... lot number 18"

Hezir ... Happizzez
These are names of men.

1 Chronicles 24:16

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the nineteenth ... the twentieth
This refers to the nineteenth and twentieth lots. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot ... the twentieth lot" or "lot number 19 ... lot number 20"

Pethahiah ... Jehezkel
These are names of men.

1 Chronicles 24:17

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-first ... the twenty-second
This refers to the twenty-first and twenty-second lots. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot ... the twenty-second lot" or "lot number 21 ... lot number 22"

Jakin ... Gamul
These are names of men.

1 Chronicles 24:18

Connecting Statement:
This ends the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-third ... the twenty-fourth
This refers to the twenty-third and twenty-fourth lots. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot ... the twenty-fourth lot" or "lot number 23 ... lot number 24"

Delaiah ... Maaziah
These are names of men.

1 Chronicles 24:19

following the ordinance given to them by Aaron their ancestor
This can be stated in active form. Alternate translation: "following the rules that Aaron their ancestor gave them"

1 Chronicles 24:20

General Information:
This begins the list of names of the other sons of Levi. This list will end in [1 Chronicles 24:30]

Amram
See how you translated this man's name in 1 Chronicles 6:3.

Shubael
See how you translated this man's name in 1 Chronicles 23:16.

1 Chronicles 24:21

General Information:
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1 Chronicles 24:22

General Information:
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1 Chronicles 24:23

Hebron ... Jeriah ... Amariah ... Jahaziel ... Jekameam
Translate the names of these men as in 1 Chronicles 23:19.

the second ... the third ... the fourth
"the second son ... the third son ... the fourth son"

1 Chronicles 24:24

Uzziel ... Micah
Translate the names of these men as in 1 Chronicles 23:20.

Shamir
This is the name of a man.

1 Chronicles 24:25

Ishiah
Translate the name of this man as in 1 Chronicles 23:20.

Zechariah
This is the name of a man.

1 Chronicles 24:26

Merari ... Mahli ... Mushi
Translate the names of these men as in 1 Chronicles 23:21.

Jaaziah
This is the name of a man.

from the son of Jaaziah: Beno
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "and from his sons, Jaaziah, his son."

1 Chronicles 24:27

Jaaziah ... Shoham ... Zakkur ... Ibri
These are the names of men.

from Jaaziah: Beno, Shoham
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "from Jaaziah, his son: Shoham."

1 Chronicles 24:28

Mahli ... Eleazar
Translate the names of these men as in 1 Chronicles 23:21.

1 Chronicles 24:29

From Kish: The son of Kish
This is written in the text as a title, but could be stated in a more complete form. Alternate translation: "These are the sons who were descended from Kish"

Kish
Translate the name of this man as in 1 Chronicles 23:21.

Jerahmeel
This is the name of a man.

1 Chronicles 24:30

Mushi
Translate the name of this man as in 1 Chronicles 23:21.

Mahli ... Eder ... Jerimoth
These are names of men.

1 Chronicles 24:31

Ahimelek
Translate the name of this man as in 1 Chronicles 18:16.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 David and the leaders of the army selected some of the sons of Asaph, Heman, and Jeduthun to prophesy with lutes and harps, and with cymbals. Here is the list of the men who performed this service:

2 From the sons of Asaph: Zakkur, Joseph, Nethaniah, and Asharelah, [1] the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision.

3 From the sons of Jeduthun: Gedaliah, Zeri, [2] Jeshaiah, Shimei, Hashabiah, and Mattithiah, six in all, under the direction of their father Jeduthun, who prophesied, playing the harp for giving thanks and praising Yahweh.

4 From the sons of Heman: Bukkiah, Mattaniah, Uzziel, [3] Shubael, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. **5** All these were the sons of Heman the king's prophet. God gave Heman fourteen sons and three daughters to lift up his horn.

6 All these were under the direction of their fathers. They were musicians in the house of Yahweh with cymbals, lutes and lyres, as they served in the house of God. Asaph, Jeduthun, and Heman were under the king's supervision. **7** They and their brothers who were skilled and trained to make music to Yahweh numbered 288. **8** They cast lots for their duties, all alike, the same for the young as well as the old, the teacher as well as the student.

9 Now regarding Asaph's sons: The first lot fell to Joseph's family; the second fell to Gedaliah's family, twelve persons in number; **10** the third fell to Zakkur, his sons and his relatives, twelve persons in number; **11** the fourth fell to Izri, [4] his sons and his relatives, twelve persons in number; **12** the fifth fell to Nethaniah, his sons and his relatives, twelve persons in number; **13** the sixth fell to Bukkiah, his sons and his relatives, twelve persons in number; **14** the seventh fell to Jesarelah, [5] his sons and his relatives, twelve persons in number; **15** the eighth fell to Jeshaiah, his sons and his relatives, twelve persons in number; **16** the ninth fell to Mattaniah, his sons and his relatives, twelve persons in number; **17** the tenth fell to Shimei, his sons and his relatives, twelve persons in number; **18** the eleventh fell to Azarel, [6] his sons and his relatives, twelve persons in number; **19** the twelfth fell to Hashabiah, his sons and his relatives, twelve persons in number; **20** the thirteenth fell to Shubael, his sons and his relatives, twelve persons in number; **21** the fourteenth fell to Mattithiah, his sons and his relatives, twelve persons in number; **22** the fifteenth fell to Jerimoth, his sons and his relatives, twelve persons in number; **23** the sixteenth fell to Hananiah, his sons and his relatives, twelve persons in number; **24** the seventeenth fell to Joshbekashah, his sons and his relatives, twelve persons in number; **25** the eighteenth fell to Hanani, his sons and his relatives, twelve persons in number; **26** the nineteenth fell to Mallothi, his sons and his relatives, twelve persons in number; **27** the twentieth fell to Eliathah, his sons and his relatives, twelve persons in number; **28** the twenty-first fell to Hothir, his sons and his relatives, twelve persons in number; **29** the twenty-second fell to Giddalti, his sons and his relatives, twelve persons in number; **30** the twenty-third fell to Mahazioth, his sons and his relatives, twelve persons in number; **31** the twenty-fourth fell to Romamti-Ezer, his sons and his relatives, twelve persons in number.

Footnotes

25:2 [1] This is the same person referred to in 1 Chronicles 25:14 as Jesarelah.
25:3 [2] This is a variant of the name
25:4 [3] Uzziel is the same person referred to in 1 Chronicles 25:18 as Azarel.
25:11 [4] This is a variant of
25:14 [5] This is the same person referred to in 1 Chronicles 25:2 as Asharelah.
25:18 [6] This is the same person referred to in 1 Chronicles 25:4 as Uzziel.

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generated on Tue Oct 24 10:45:40 2023

1 Chronicles 25 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Music
The 24 groups who were chosen to play music in the temple cast lots to see in what order they would serve.

---

1 Chronicles 25:1

this service
"the work done at the tabernacle"

cymbals
This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

Heman ... Jeduthun
Translate the names of these men the same as you did in [1 Chronicles 16:41]

1 Chronicles 25:2

General Information:
This begins a list of leaders of the tabernacle service.

Zakkur ... Joseph ... Nethaniah ... Asharelah
These are names of men.

the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision
"these were the sons of Asaph, whom he supervised. Asaph prophesied under the king's supervision"

under the direction of
"under the supervision of"

1 Chronicles 25:3

Connecting Statement:
This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Gedaliah ... Zeri ... Jeshaiah ... Shimei ... Hashabiah ... Mattithiah
These are names of men.

1 Chronicles 25:4

Connecting Statement:
This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Heman
See how you translated this man's name in [1 Chronicles 16:41]

Bukkiah ... Mattaniah ... Uzziel ... Shubael ... Jerimoth ... Hananiah ... Hanani ... Eliathah ... Giddalti ... Romamti-Ezer ... Joshbekashah ... Mallothi ... Hothir ... Mahazioth
These are all names of men.

1 Chronicles 25:5

fourteen sons and three daughters
"14 sons and 3 daughters"

to lift up his horn
An animal horn is a symbol of strength or authority. To lift up someone's horn is a metaphor for honoring him. Alternate translation: "to honor Heman"

1 Chronicles 25:6

were under the direction of their fathers
"were supervised by their fathers"

cymbals
This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

Jeduthun ... Heman
Translate the names of these men the same as you did in [1 Chronicles 16:41]

1 Chronicles 25:7

numbered 288
"were two hundred and eighty-eight men"

1 Chronicles 25:8

all alike, the same for the young as well as the old, the teacher as well as the student
This refers to all of the men by describing the extremes. Alternate translation: "all of them, including the young men and the old men, the teachers and the students"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 25:9

General Information:
This begins the list of 24 lots that were cast to choose the order in which families would serve. This list ends in 1 Chronicles 25:31.

The first lot ... the second
"Lot number 1 ... lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

The first lot fell to Joseph's family
For all of the other people in the list, the text specifies that there were "twelve persons in number." Since this was likely true for Joseph's family also, you may want to state it clearly. Alternate translation: "The first lot fell to Joseph's family, twelve persons in number"

the second
This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2"

Gedaliah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:10

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the third
This refers to the third lot. The word "lot" may be supplied here. Alternate translation: "the third lot" or "lot number 3"

Zakkur
See how you translated the name of this man in [1 Chronicles 25:2]

twelve persons in number
"12 people"

1 Chronicles 25:11

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fourth
This refers to the fourth lot. The word "lot" may be supplied here. Alternate translation: "the fourth lot" or "lot number 4"

Izri
This name of this man is spelled Zeri in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:12

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifth
This refers to the fifth lot. The word "lot" may be supplied here. Alternate translation: "the fifth lot" or "lot number 5"

Nethaniah
See how you translated the name of this man in [1 Chronicles 25:2]

twelve persons in number
"12 people"

1 Chronicles 25:13

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixth
This refers to the sixth lot. The word "lot" may be supplied here. Alternate translation: "the sixth lot" or "lot number 6"

Bukkiah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:14

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventh
This refers to the seventh lot. The word "lot" may be supplied here. Alternate translation: "the seventh lot" or "lot number 7"

generated on Tue Oct 24 10:45:40 2023

Jesarelah
This is the name of a man.

twelve persons in number
"12 people"

1 Chronicles 25:15

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighth
This refers to the eighth lot. The word "lot" may be supplied here. Alternate translation: "the eighth lot" or "lot number 8"

Jeshaiah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:16

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the ninth
This refers to the ninth lot. The word "lot" may be supplied here. Alternate translation: "the ninth lot" or "lot number 9"

Mattaniah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:17

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the tenth
This refers to the tenth lot. The word "lot" may be supplied here. Alternate translation: "the tenth lot" or "lot number 10"

Shimei
See how you translated the name of this man in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:18

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eleventh
This refers to the eleventh lot. The word "lot" may be supplied here. Alternate translation: "the eleventh lot" or "lot number 11"

Azarel
This is the name of a man.

twelve persons in number
"12 people"

1 Chronicles 25:19

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twelfth
This refers to the twelfth lot. The word "lot" may be supplied here. Alternate translation: "the twelfth lot" or "lot number 12"

Hashabiah
See how you translated the name of this man in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:20

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the thirteenth
This refers to the thirteenth lot. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot" or "lot number 13"

Shubael
See how you translated this man's name in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:21

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

generated on Tue Oct 24 10:45:40 2023

the fourteenth
This refers to the fourteenth lot. The word "lot" may be supplied here. Alternate translation: "the fourteenth lot" or "lot number 14"

Mattithiah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:22

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifteenth
This refers to the fifteenth lot. The word "lot" may be supplied here. Alternate translation: "the fifteenth lot" or "lot number 15"

Jerimoth
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:23

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixteenth
This refers to the sixteenth lot. The word "lot" may be supplied here. Alternate translation: "the sixteenth lot" or "lot number 16"

Hananiah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:24

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventeenth
This refers to the seventeenth lot. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot" or "lot number 17"

Joshbekashah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:25

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighteenth
This refers to the eighteenth lot. The word "lot" may be supplied here. Alternate translation: "the eighteenth lot" or "lot number 18"

Hanani
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:26

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the nineteenth
This refers to the nineteenth lot. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot" or "lot number 19"

Mallothi
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:27

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twentieth
This refers to the twentieth lot. The word "lot" may be supplied here. Alternate translation: "the twentieth lot" or "lot number 20"

Eliathah
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 25:28

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-first
This refers to the twenty-first lot. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot" or "lot number 21"

Hothir
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:29

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-second
This refers to the twenty-second lot. The word "lot" may be supplied here. Alternate translation: "the twenty-second lot" or "lot number 2"

Giddalti
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:30

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-third
This refers to the twenty-third lot. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot" or "lot number 23"

Mahazioth
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:31

Connecting Statement:
This ends the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-fourth
This refers to the twenty-fourth lot. The word "lot" may be supplied here. Alternate translation: "the twenty-fourth lot" or "lot number 24"

Romamti-Ezer
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Here were the divisions of the gatekeepers: From the Korahites, Meshelemiah son of Kore, a descendant of Asaph [1] .

2 Meshelemiah [2] had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

4 Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sakar the fourth, and Nethanel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God had blessed Obed-Edom.

6 To Shemaiah his son were born sons who ruled over their clans; they were men of great ability. **7** The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad. His relatives Elihu and Semakiah were also men with many abilities. **8** All these were descendants of Obed-Edom. They and their sons and relatives were men capable of doing their duties in the tabernacle service. There were sixty-two of them related to Obed-Edom.

9 Meshelemiah had sons and relatives, capable men, eighteen in all.

10 Hosah, a descendant of Merari, had sons: Shimri the leader (although he was not the firstborn, his father made him leader), **11** Hilkiah the second, Tabaliah the third, Zechariah the fourth. All of Hosah's sons and kinsmen were thirteen in number.

12 These divisions of the gatekeepers, corresponding to their leaders, had responsibilities, like their relatives, to serve in the house of Yahweh. **13** They threw lots, both young and old, corresponding to their clans, for every gate. **14** When the lot was cast for the east gate, it fell to Shelemiah [3] . They then cast lots for Zechariah his son, a prudent advisor, and his lot came out for the north gate. **15** To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses. **16** Shuppim and Hosah were assigned the west gate along with the gate of Shalleketh, on the upper road. The guards were very close to each other. **17** On the east were six Levites, on the north four a day, on the south four a day, and at the storehouses two pairs. **18** At the pillar to the west there were four stationed at the road and two at the pillar [4]**19** These were the divisions of the gatekeepers who were the descendants of Korah and Merari.

20 Among the Levites, Ahijah was in charge of the treasuries of the house of God, and of the treasuries of the things that belong to Yahweh. **21** The descendants of Ladan, who were descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite, were Jehieli **22** and the sons of Jehieli: Zetham and Joel his brother. They were in charge of the treasuries of the house of Yahweh. **23** From the clans of Amram, the clans of Izhar, the clans of Hebron, and the clans of Uzziel:

24 Shubael, a descendant of Gershom son of Moses, was supervisor over the treasuries. **25** His relatives from the clan of Eliezer were his son Rehabiah, Rehabiah's son Jeshaiah, Jeshaiah's son Joram, Joram's son Zikri, and Zikri's son Shelomith. **26** Shelomith and his relatives were over all the treasuries holding the dedicated things that David the king, the family leaders, commanders over thousands and hundreds, and the army commanders had dedicated. **27** They set apart the plunder won in battles for the upkeep of the house of Yahweh. **28** They were also in charge of everything that was set apart to Yahweh by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah. Everything that was set apart to Yahweh was under the guard of Shelomith and his relatives.

29 Of Izhar's descendants, Kenaniah and his sons were in charge of the civil affairs of Israel. They were officers and judges.

30 Of Hebron's descendants, Hashabiah and his brothers, 1,700 capable men, were in charge of Yahweh's work and the king's work. They were on the west side of the Jordan. **31** As for the Hebronites, Jeriah was the head of the clans, according to the genealogical records. In the fortieth year of the reign of David they examined the records and found among them men of great ability in Jazer of Gilead. **32** Jeriah had 2,700

generated on Tue Oct 24 10:45:40 2023

relatives, who were capable family leaders. David made them overseers over the tribes of Reuben and Gad, and the half tribe of Manasseh, for every matter pertaining to God, and for the king's affairs.

Footnotes

26:1 [1]Asaph is the same person referred to as
26:2 [2]Meshelemiah is the same person referred to as
26:14 [3]Shelemiah is the same person referred to as
26:18 [4]The Hebrew word translated here as

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1 Chronicles 26 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Casting lots
The gatekeepers cast lots to see which gate they would guard. Those who took care of the storage also cast lots.

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1 Chronicles 26:1

General Information:
This begins the list of the gatekeepers.

divisions
groups

Korahites
See how you translated the name of this people group in [1 Chronicles 19:19]

Meshelemiah
See how you translated the name of this man in [1 Chronicles 9:21]

Kore
See how you translated the name of this man in [1 Chronicles 9:19]

Asaph
This is an alternative spelling to "Ebiasaph" in [1 Chronicles 9:19]

1 Chronicles 26:2

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah ... Zechariah
See how you translated the names of these men in [1 Chronicles 9:21]

Jediael ... Zebadiah ... Jathniel
These are names of men.

the second ... the third ... the fourth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son"

1 Chronicles 26:3

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Elam ... Jehohanan ... Eliehoenai
These are names of men.

the fifth ... the sixth ... the seventh
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the fifth son ... the sixth son ... the seventh son"

1 Chronicles 26:4

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Obed-Edom
See how you translated this man's name in [1 Chronicles 16:38]

Shemaiah ... Jehozabad ... Joah ... Sakar ... Nethanel
These are names of men.

generated on Tue Oct 24 10:45:40 2023

the second ... the third ... the fourth ... the fifth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son ... the fifth son"

1 Chronicles 26:5

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Ammiel ... Issachar ... Peullethai
These are names of men.

the sixth ... the seventh ... the eighth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the sixth son ... the seventh son ... the eighth son"

1 Chronicles 26:6

General Information:
This page has intentionally been left blank.

1 Chronicles 26:7

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Shemaiah
Translate this name of this man the same as you did in [1 Chronicles 26:4]

Othni ... Rephael ... Obed ... Elzabad ... Elihu ... Semakiah
These are the names of men.

His relatives
"Shemaiah's relatives" or "Shemaiah's family members"

1 Chronicles 26:8

Obed-Edom
Translate the name of this man as you did in [1 Chronicles 26:4]

sixty-two of them
"62 men"

1 Chronicles 26:9

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah
Translate the name of this man as you did in [1 Chronicles 26:1]

eighteen in all
"18 total"

1 Chronicles 26:10

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Hosah ... Merari ... Shimri
These are names of men.

1 Chronicles 26:11

Connecting Statement:
This ends the list of gatekeepers that started in 1 Chronicles 26:1.

Hilkiah ... Tabaliah ... Zechariah ... Hosah
These are names of men.

the second ... the third ... the fourth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son"

All of Hosah's sons and kinsmen were thirteen in number
"There were 13 of Hosah's sons and kinsmen."

1 Chronicles 26:12

divisions
groups

1 Chronicles 26:13

threw lots
"cast lots"

both young and old
This refers to all of the men by describing the extremes. See how you translated a similar phrase in [1 Chronicles 25:8]

1 Chronicles 26:14

When the lot was cast
This can be stated in active form. Alternate translation: "When they cast the lot"

Zechariah
See how you translated this man's name in [1 Chronicles 26:2]

generated on Tue Oct 24 10:45:40 2023

a prudent advisor
This is a person who shows good judgment in making decisions.

1 Chronicles 26:15

To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses
This can be stated in active form. Alternate translation: "Obed-Edom was responsible for guarding the south gate, and his sons guarded the storehouses"

Obed-Edom
See how you translated this man's name in [1 Chronicles 26:4]

1 Chronicles 26:16

Shuppim and Hosah were assigned
This can be stated in active form. Alternate translation: "Shuppim and Hosah were responsible for guarding"

Shuppim
This is the name of a man.

Hosah
See how you translated this man's name in 1 Chronicles 26:10.

Shalleketh
This is the name of the gate.

1 Chronicles 26:17

six Levites
"6 Levites"

the east ... the north ... the south
These phrases refer to the gates. Alternate translation: "the east gate ... the north gate ... the south gate"

four a day
This refers to the number of men on guard duty. Alternate translation: "four men each day" or "four Levites each day"

two pairs
"2 pairs of men" or "2 sets of 2 men each"

1 Chronicles 26:18

At the pillar to the west there were four stationed
This can be stated in active form. Alternate translation: "Four Levites guarded the pillar to the west"

four stationed at the road and two at the pillar
The numbers "four" and "two" refer to guards. Alternate translation: "four Levites stationed at the road and two Levites stationed at the pillar"

two at the pillar
"two Levites guarded the pillar"

1 Chronicles 26:19

Merari
See how you translated this man's name in [1 Chronicles 26:10]

1 Chronicles 26:20

General Information:
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1 Chronicles 26:21

Ladan ... Gershon
Translate the names of these men the same as you did in [1 Chronicles 23:7]

descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite
Ladan's descendants were also descendants of Ladan's ancestor Gershon, so the information about them being Gershon's descendants can be left implicit if including it would result in wrong meaning. Alternate translation: "who were leaders of the families of Ladan the Gershonite"

Gershonite
A descendant of Gershon.

Jehieli
This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel."

1 Chronicles 26:22

the sons of Jehieli: Zetham and Joel his brother
Zetham and Joel were Jehieli's sons.

Jehieli
This is the name of a man. This is the same person as in [1 Chronicles 23:8]

Zetham ... Joel
Translate the names of these men the same as you did in [1 Chronicles 23:8]

They were in charge
The word "They" refers to Jehieli, Zetham, and Joel.

1 Chronicles 26:23

Amram ... Izhar ... Hebron ... Uzziel
Translate the names of these men the same as you did in [1 Chronicles 23:12]

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 26:24

Shubael
Translate the name of this man as you did in [1 Chronicles 23:16]

Gershom
Translate the name of this man as you did in [1 Chronicles 23:15]

1 Chronicles 26:25

Eliezer
Translate the name of this man as you did in [1 Chronicles 23:15]

His relatives from the clan of Eliezer
These were his relatives who did this work with him. Alternate translation: "His relatives who did the work with him from the clan of Eliezer"

Rehabiah
Translate the name of this man as you did in [1 Chronicles 23:17]

Jeshaiah ... Joram ... Zikri ... Shelomith
These are names of men.

1 Chronicles 26:26

were over
This is an idiom. Alternate translation: "were in charge of"

commanders over thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders over 1,000 soldiers and the commanders over 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders over large military divisions and the commanders over smaller military divisions"

1 Chronicles 26:27

plunder
things an army takes from its enemies after a victory

1 Chronicles 26:28

everything that was set apart to Yahweh by Samuel the prophet ... Joab son of Zeruiah
This can be stated in active form. Alternate translation: "everything that Samuel the prophet ... Joab son of Zeruiah set apart to Yahweh"

Kish ... Ner ... Zeruiah
These are names of men.

Everything that was set apart
This can be stated in active form. Alternate translation: "Everything that the leaders set apart"

1 Chronicles 26:29

Izhar
Translate the name of this man the same as you did in [1 Chronicles 23:12]

civil affairs of Israel
"daily business of the people of Israel." This refers to the regular business of the people of Israel, not connected to the military or to the temple.

Kenaniah
This is the name of a man.

1 Chronicles 26:30

Hebron
Translate the name of this man the same as you did in [1 Chronicles 23:12]

Hashabiah
This is the name of a man.

1,700 capable men
"one thousand seven hundred capable men"

Yahweh's work and the king's work
"work done for Yahweh and the king."

1 Chronicles 26:31

Hebron
See how you translated this man's name in [1 Chronicles 23:12]

Jeriah
See how you translated this man's name in [1 Chronicles 23:19]

In the fortieth year of the reign of David
"When David had been king for 40 years"

men of great ability
"capable men"

Jazer
This is the name of a city.

1 Chronicles 26:32

2,700 relatives
"two thousand seven hundred family members"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 This is the list of the family leaders of the people of Israel, commanders of thousands and hundreds, as well as army officers who served the king in various ways. Each military division served month by month throughout the year. Each division had twenty-four thousand men.

2 Over the division for the first month was Jashobeam son of Zabdiel. In his division were twenty-four thousand men. **3** He was among the descendants of Perez and in charge of all the army officers for the first month.

4 Over the division for the second month was Dodai, from the clan descended from Ahoah. Mikloth was second in rank. In his division were twenty-four thousand men.

5 The commander of the army for the third month was Benaiah son of Jehoiada, a priest and leader. In his division were twenty-four thousand men. **6** This is the Benaiah who was the leader of the thirty, and over the thirty. Ammizabad his son was in his division.

7 The commander for the fourth month was Asahel brother of Joab. Zebadiah his son became commander after him. In his division were twenty-four thousand men.

8 The commander for the fifth month was Shamhuth, a descendant of Izrah. In his division were twenty-four thousand men.

9 The commander for the sixth month was Ira son of Ikkesh, from Tekoa. In his division were twenty-four thousand men.

10 The commander for the seventh month was Helez the Pelonite, from the people of Ephraim. In his division were twenty-four thousand men.

11 The commander for the eighth month was Sibbekai the Hushathite, from the clan descended from Zerah. In his division were twenty-four thousand men.

12 The commander for the ninth month was Abiezer the Anathothite, from the tribe of Benjamin. In his division were twenty-four thousand men.

13 The commander for the tenth month was Maharai from the city of Netophah, from the clan descended from Zerah. In his division were twenty-four thousand men.

14 The commander for the eleventh month was Benaiah from the city of Pirathon, from the tribe of Ephraim. In his division were twenty-four thousand men.

15 The commander for the twelfth month was Heldai from the city of Netophah, from the clan descended from Othniel. In his division were twenty-four thousand men.

16 These were the leaders of the tribes of Israel: For the tribe of Reuben, Eliezer son of Zichri was the leader. For the tribe of Simeon, Shephatiah son of Maakah was the leader.

17 For the tribe of Levi, Hashabiah son of Kemuel was the leader, and Zadok led Aaron's descendants.

18 For the tribe of Judah, Elihu, one of David's brothers, was the leader. For the tribe of Issachar, Omri son of Michael was the leader.

19 For the tribe of Zebulun, Ishmaiah son of Obadiah was the leader. For the tribe of Naphtali, Jerimoth son of Azriel was the leader.

20 For the tribe of Ephraim, Hoshea son of Azaziah was the leader. For the half tribe of Manasseh, Joel son of Pedaiah was the leader.

21 For the half tribe of Manasseh in Gilead, Iddo son of Zechariah was the leader. For the tribe of Benjamin, Jaasiel son of Abner was the leader.

generated on Tue Oct 24 10:45:40 2023

22 For the tribe of Dan, Azarel son of Jeroham was the leader. These were the leaders of the tribes of Israel.

23 David did not count those twenty years old or younger, because Yahweh had promised to increase Israel like the stars of heaven. **24** Joab son of Zeruiah began to count the men, but did not finish. Wrath fell on Israel for this. This number was not written down in the Chronicles of King David.

25 Azmaveth son of Adiel was in charge of the king's treasuries. Jonathan son of Uzziah was over the storehouses in the fields, in the cities, and in the villages, and in the fortified towers. **26** Ezri son of Kelub was over the farmers, those who plowed the land. **27** Shimei the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the grapes and the wine cellars. **28** Over the olive trees and the sycamore trees that were in the lowlands was Baal-Hanan from Geder, and over the storehouses of oil was Joash. **29** Over the herds that were pastured in Sharon was Shitrai from Sharon, and over the herds that were in the valleys was Shaphat son of Adlai. **30** Over the camels was Obil the Ishmaelite, and over the female donkeys was Jehdeiah from Meronoth. Over the flocks was Jaziz the Hagrite. **31** Jaziz the Hagrite was in charge of the flocks. All these officials were in charge of the property of King David.

32 Jonathan, David's uncle, was an advisor, since he was a wise man and a scribe. Jehiel son of Hakmoni cared for the king's sons. **33** Ahithophel was the king's advisor, and Hushai from the Arkite people was the king's private advisor. **34** Ahithophel's position was taken by Jehoiada son of Benaiah, and by Abiathar. Joab was commander of the king's army.

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1 Chronicles 27 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

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1 Chronicles 27:1

This is the list
"These are the names"

commanders of thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

in various ways
"in different ways" or "in many ways"

Each military division served month by month throughout the year
This means that each division took turns serving periods of a month at a time.

Each military division
"Each group"

throughout the year
"all year long"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:2

Over the division
This is an idiom. Alternate translation: "In charge of the division"

first month
"month 1." This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

Jashobeam ... Zabdiel
These are names of men.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:3

Perez
This is the name of a man.

1 Chronicles 27:4

Over the division
"In charge of the division"

generated on Tue Oct 24 10:45:40 2023

the second month
"month 2." This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

Dodai ... Mikloth
These are names of men.

Ahoah
See how you translated this man's name in 1 Chronicles 8:4.

In his division
"In his group of soldiers"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:5

the third month
"month 3." This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars.

Jehoiada
See how you translated this man's name in [1 Chronicles 11:22]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:6

Ammizabad
This is the name of a man.

the thirty
"the 30." This refers to "David's 30 mightiest soldiers."

over the thirty
This is an idiom. Alternate translation: "in charge of the 30 men"

1 Chronicles 27:7

The commander for the fourth month was Asahel brother of Joab
"Asahel, brother of Joab, was the commander for the fourth month"

the fourth month
"month 4." This is the fourth month of the Hebrew calendar. It is during the last part of June and the first part of July on Western calendars.

Asahel ... Zebadiah
These are the names of men.

his division
"his military group"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:8

Shamhuth ... Izrah
These are the names of men.

the fifth month
"month 5." This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:9

the sixth month
"month 6." This is the sixth month of the Hebrew calendar. It is during the last part of August and the first part of September on Western calendars.

Ira ... Ikkesh
Translate the names of these men the same as you did in [1 Chronicles 11:28]

Tekoa
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:10

The commander for the seventh month was Helez the Pelonite, from the people of Ephraim
"Helez, the Pelonite, from the people of Ephraim, was the commander for the seventh month"

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Helez the Pelonite
See how you translated the name of this man and the name of his clan in [1 Chronicles 11:27]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:11

the eighth month
"month 8." This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

Sibbekai the Hushathite
See how you translated the name of this man and the name of his clan in [1 Chronicles 11:29]

generated on Tue Oct 24 10:45:40 2023

Zerah
See how you translated this man's name in [1 Chronicles 2:4]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:12

the ninth month
"month 9." This is the ninth month of the Hebrew calendar. It is during the last part November and the first part December on Western calendars.

Abiezer the Anathothite
See how you translated the name of this man and the name of his clan [1 Chronicles 11:28]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:13

the tenth month
"month 10." This is the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars.

Maharai
See how you translated the name of this man in [1 Chronicles 11:30]

Netophah
This is the name of a place.

Zerah
See how you translated the name of this man in 1 Chronicles 2:4.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:14

the eleventh month
"month 11." This is the eleventh month of the Hebrew calendar. It is during the last part of January and the first part of February on Western calendars.

Pirathon
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:15

the twelfth month
"month 12." This is the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Heldai ... Othniel
These are names of men.

Netophah
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:16

Eliezer ... Zichri ... Shephatiah ... Maakah
These are names of men.

1 Chronicles 27:17

Hashabiah ... Kemuel
These are names of men.

Zadok
See how you translated the hame of this man in 1 Chronicles 6:8.

1 Chronicles 27:18

Omri
This is the name of a man.

Elihu
See how you translated the name of this man in 1 Chronicles 12:20.

Michael
See how you translated the name of this man in 1 Chronicles 7:3.

1 Chronicles 27:19

Ishmaiah ... Obadiah ... Jerimoth ... Azriel
These are names of men.

1 Chronicles 27:20

Hoshea ... Azaziah ... Joel ... Pedaiah
These are names of men.

1 Chronicles 27:21

Iddo ... Zechariah ... Jaasiel ... Abner
These are names of men.

1 Chronicles 27:22

Azarel ... Jeroham
These are names of men.

1 Chronicles 27:23

those twenty years old or younger
"people 20 years old or younger"

generated on Tue Oct 24 10:45:40 2023

to increase Israel like the stars of heaven
This speaks of the number of people in Israel increasing as if they would become as numerous as the stars. Alternate translation: "to increase the number of people in Israel to be as many as the stars in the heavens"

increase Israel
Here "Israel" represents the people who live there. Alternate translation: "increase the population of Israel"

1 Chronicles 27:24

Zeruiah
See how you translated this woman's name in [1 Chronicles 2:16]

Wrath fell on Israel
This speaks of God punishing the people as if his "wrath" were something that fell upon them. Alternate translation: "God punished the people of Israel"

This number was not written down
This can be stated in active form. Alternate translation: "No one wrote this number down"

1 Chronicles 27:25

Azmaveth ... Adiel ... Jonathan ... Uzziah
These are names of men.

in charge of
"responsible for guarding"

was over
This is an idiom. Alternate translation: "was in charge of"

fortified towers
"strong towers"

1 Chronicles 27:26

Ezri ... Kelub
These are names of men.

plowed the land
This means to dig into or break up the dirt before planting.

1 Chronicles 27:27

Zabdi
This is the name of a man.

Ramathite
This is the name of a person from the city of Ramah.

Shiphmite
This is the name of a person from the city of Shepham.

wine cellars
These are the parts of a building that are below the ground and used to store wine.

1 Chronicles 27:28

Over the
This is an idiom. Alternate translation: "In charge of the"

sycamore
This is a type of tree.

Baal-Hanan
This is the name of a man.

Geder
This is the name of a place.

1 Chronicles 27:29

Sharon
This is the name of a place.

Shitrai ... Shaphat ... Adlai
These are names of men.

that were pastured
This can be stated in active form. Alternate translation: "that ate grass in the fields"

1 Chronicles 27:30

Over the
This is an idiom. Alternate translation: "In charge of the"

Obil ... Jehdeiah ... Jaziz
These are names of men.

Ishmaelite
Translate the name of this clan as you did in 1 Chronicles 2:17.

Hagrite
Translate the name of this people group as you did in 1 Chronicles 5:10.

Meronoth
This is the name of a place.

1 Chronicles 27:31

Jaziz
This is the name of a man.

generated on Tue Oct 24 10:45:40 2023

Hagrite
Translate the name of this people group as you did in 1 Chronicles 5:10.

All these officials
"All of these men"

1 Chronicles 27:32

Jonathan ... Jehiel ... Hakmoni
These are names of men.

1 Chronicles 27:33

Ahithophel ... Hushai
These are names of men.

Arkite
This is the name of a tribe or clan.

1 Chronicles 27:34

Ahithophel ... Jehoiada
These are names of men.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 David assembled all the officials of Israel at Jerusalem: the officials of the tribes, the officers of the divisions that served the king in their scheduled work, the commanders of thousands and of hundreds, the managers over all the property and possessions of the king and of his sons, and the officers and fighting men, including the most skilled of them. **2** Then David the king rose to his feet and said, "Listen to me, my brothers and my people. It was my intention to build a house as a resting place for the ark of the covenant of Yahweh; a footstool for our God, and I have made preparations to build it. **3** But God said to me, 'You will not build a temple for my name, because you are a man of war and have shed blood.' **4** Yet Yahweh, the God of Israel, chose me from all my father's house to be king over Israel forever. He has chosen Judah as leader, and from the house of Judah he chose my father's house, and from all my father's sons he was pleased to make me king over all Israel. **5** From the many sons whom Yahweh has given me, he chose Solomon, my son, to sit on the throne of the kingdom of Yahweh, over Israel. **6** He said to me, 'Solomon your son will build my house and my courtyards, for I have chosen him to be my son, and I will be his Father. **7** I will establish his kingdom forever, if he remains committed to obey my commandments and decrees, as you are this day.' **8** Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, all of you must keep and try to carry out all the commandments of Yahweh your God. Do this so that you may possess this good land and leave it as an inheritance to your descendants after you forever.

9 As for you, Solomon my son, obey the God of your father, and serve him with your whole heart and a willing spirit. Do this because Yahweh searches all hearts and understands every motivation of everyone's thoughts. If you seek him, he will be found by you, but if you abandon him, he will reject you forever. **10** Realize that Yahweh has chosen you to build this temple as his sanctuary. Be strong and do it."

11 Then David gave to Solomon his son the plans for the temple portico, the temple buildings, the storerooms, the upper rooms, the inner rooms, and the room with the atonement lid. **12** He gave him the plans he had drawn for the courtyards of the house of Yahweh, all the surrounding rooms, the storerooms in the house of God, and the treasuries for the things that belong to Yahweh. **13** He gave him regulations for the divisions of the priests and Levites, for the assigned responsibilities for the service of the house of Yahweh, and for all the objects for the service in the house of Yahweh. **14** He determined the weight of all the gold vessels for each service, the weight of silver vessels for each service, **15** the weight of the gold for all the gold articles, to be lampstands and gold lamps, the weight of gold for each lampstand, the weight of silver for each silver lampstand, according to the use of each lampstand in the service. **16** He gave the weight of the gold for the tables of the bread of the presence, for every table, and the weight of the silver for the silver tables. **17** He gave the weight of pure gold for the meat forks, basins, and cups. He gave the weight for each of the gold bowls, and the weight of each of the silver bowls. **18** He gave the weight of refined gold for the incense altar, and of the gold for the design of the chariot, the cherubim that spread out their wings and covered the ark of the covenant of Yahweh. **19** David said, "I have put all this in writing as Yahweh directed me and gave me to understand regarding the design."

20 David said to Solomon his son, "Be strong and brave. Do the work. Do not be afraid or dismayed, for Yahweh God, my God, is with you. He will not leave you nor abandon you until all the work for the service of the house of Yahweh is finished. **21** See, here are the divisions of the priests and Levites for all the service in the house of God. They will be with you, together with all willing and skillful men, to assist you in the work and to perform the service. The officials and all the people are ready to follow your commands."

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1 Chronicles 28 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. David lectured the people and Solomon on what they should do. (See: temple)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

David's instructions
David gives instructions to the people because he knows that he will not be there when the temple is built. It was common in the ancient Near East for leaders to give instructions to people before they die in preparation or anticipation of their death.

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1 Chronicles 28:1

assembled
called together

scheduled work
Work that needs to be repeated, for example every day or every month.

the commanders of thousands and of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

the managers over
The word "over" is used here as an idiom. Alternate translation: "the managers in charge of"

property and possessions
These two words share similar meanings and refer to all of the items and lands that the king owned.

1 Chronicles 28:2

rose to his feet
This is an idiom. Alternate translation: "stood up"

my brothers and my people
These two phrases share similar meanings and emphasize that David and the people of Israel are family.

the ark of the covenant of Yahweh; a footstool for our God
The second phrase defines the first phrase. The "ark of the covenant" is spoke of as Yahweh's footstool to picture God on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

1 Chronicles 28:3

Connecting Statement:
David continues speaking to the Israelites.

a temple for my name
Here God refers to himself by his "name." Alternate translation: "a temple for me"

a man of war and have shed blood
"a man accustomed to war and have shed blood." Both descriptions emphasize the same thing, namely that David had killed people.

have shed blood
This refers to killing people. Alternate translation: "have killed people"

1 Chronicles 28:4

Connecting Statement:
David continues speaking to the Israelites.

chose me ... to be king over Israel forever
One possible meaning is that here David is a metonym for David and his descendants who will rule Israel forever. Alternate translation: "chose me and my descendants ... to be kings over Israel forever" Another is that David will continue to be the king of Israel after he is resurrected from the dead.

all Israel
"the whole land of Israel" or "all the Israelites"

1 Chronicles 28:5

Connecting Statement:
David continues speaking to the Israelites.

to sit on the throne of
Here "to sit on the throne" means to rule as king. Alternate translation: "to rule over" or "to be the king of"

the kingdom of Yahweh, over Israel
"Israel, which is Yahweh's kingdom"

1 Chronicles 28:6

Connecting Statement:
David continues speaking to the Israelites.

He said to me
"God said to me"

my house
The word "house" refers to the temple of Yahweh.

generated on Tue Oct 24 10:45:40 2023

I have chosen him to be my son, and I will be his Father
This does not mean that Solomon becomes an actual son of God, but it describes the personal relationship that he and God will have. Alternate translation: "I have chosen to treat him like a son, and I will be like a father to him"

1 Chronicles 28:7

Connecting Statement:
David continues speaking to the Israelites.

my commandments and decrees
These two words basically mean the same thing and refer to everything that Yahweh had commanded.

as you are this day
The word "you" here refers to David. Also, the understood word "committed" may be supplied. Alternate translation: "as you are committed this day"

1 Chronicles 28:8

Connecting Statement:
David finishes speaking to the Israelites.

Now then, in the sight of all Israel ... all of you must
Here David is giving a command to all of the people of Israel. Alternate translation: "Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, I command all of you to"

Now then
This indicates that David starts a new phase in his speech.

all Israel, this assembly for Yahweh
These two phrases have the same meaning and the second describes the first. Even though all of the people of Israel are not present, those present represent all of Israel. Alternate translation: "all you people of Israel, in this assembly for Yahweh"

in the sight of
The phrase "in the sight of" means that they are all present and listening. Alternate translation: "in the hearing of"

keep and try to carry out
The phrase "to carry out" means basically the same thing as "keep." Together the words emphasize importance of doing what God commands. Alternate translation: "carefully obey"

your descendants after you forever
This means that the land will belong to their descendants in the future. The phrase "after you" is an idiom. Alternate translation: "your children and your descendants, who will take your place after you die"

1 Chronicles 28:9

the God of your father
David calls himself "your father" because this is a very formal occasion. Alternate translation: "my God"

with your whole heart
Here the "heart" the represents the whole person. To do something with "your whole heart" is an idiom. Alternate translation: "with complete devotion" or "completely"

a willing spirit
Here the "spirit" represents the whole person and emphasizes the person's will. Alternate translation: "willingly"

searches all hearts and understands every motivation of everyone's thoughts
These two phrases mean basically the same thing and emphasize that Yahweh knows the thoughts and motives of every person.

all hearts
Here people's "hearts" represent their feelings and desires. Alternate translation: "searches everyone's emotions and desires"

If you seek him, he will be found by you
This can be written in active form. Also, this speaks of following Yahweh and having him listen to you as searching for him and finding him. Alternate translation: "If you seek him, you will find him" or "If you try to get Yahweh to pay attention to you, he will do so"

1 Chronicles 28:10

Connecting Statement:
David continues speaking to Solomon.

Realize that
"Be aware that" or "Be sure you remember that"

Be strong and do it
The word "strong" here refers to willpower and strength of character.

1 Chronicles 28:11

General Information:
The writer begins a list of the items for which David gave Solomon the plans.The verb "gave" here is the only verb in the entire list in Hebrew.

temple portico
"temple porch" or "temple entrance." This refers to the columns that supported the roof at the entrance of the temple.

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1 Chronicles 28:12

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

treasuries
storerooms for valuable things

1 Chronicles 28:13

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

regulations
These were specific rules about how the priests and Levites should work in the temple.

divisions of the priests and Levites
"groups of the priests and Levites." This refers to the groups in which the priests and other temple workers were organized to fulfill their duties.

1 Chronicles 28:14

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:15

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

according to the use of each lampstand in the service
"determined by what each lampstand would be used for in the service in the temple." There would be silver lampstands of different weights for different purposes.

1 Chronicles 28:16

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

for every table
The understood information may be supplied. Alternate translation: "the weight of the gold for every other table"

1 Chronicles 28:17

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:18

General Information:
The writer ends the list that begins in 1 Chronicles 28:11 of the items for which David gave Solomon the plans. The verb "gave" in verse 11 translates the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:19

I have put all this in writing
This is an idiom. Alternate translation: "I wrote all of this down"

gave me to understand regarding the design
This refers to the detail for the design of the temple. Alternate translation: "helped me to understand the details for his temple"

1 Chronicles 28:20

strong and brave
These two words basically mean the same thing and emphasize that Solomon must be courageous.

Do not be afraid or dismayed
The words "afraid" and "dismayed" basically mean the same thing and emphasize that Solomon must never give up. Also, this can be written in positive form. Alternate translation: "Be courageous" or "Be confident"

is with you
This is an idiom. Alternate translation: "will help you"

generated on Tue Oct 24 10:45:40 2023

He will not leave you nor abandon you
These two phrases mean the same thing and emphasize that Yahweh will always be with Solomon. Also, this can be stated in positive form. Alternate translation: "He will always be with you"

1 Chronicles 28:21

Connecting Statement:
David finishes speaking to Solomon.

See, here are the divisions
"Here are the divisions." David uses the word "see" here to refer back to the listings of the divisions of the Levites and their duties for the temple.

the divisions of the priests and Levites
See how you translated this in 1 Chronicles 28:13.

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 King David said to the whole assembly, "Solomon my son, whom alone God has chosen, is still young and inexperienced, and the task is great. For the temple is not for people but for Yahweh God. **2** So I have done my best to provide for the temple of my God. I am giving gold for the things to be made of gold, silver for the things to be made of silver, bronze for the things to be made of bronze, iron for the things to be made of iron, and wood for the things to be made of wood. I am also giving onyx stones, stones to be set, stones for inlaid work of various colors—all kinds of precious stones—and marble stone in abundance. **3** Now, because of my delight in the house of my God, I am giving my personal treasure of gold and silver for it. I am doing this in addition to all that I have prepared for this holy temple: **4** three thousand talents of gold from Ophir, and seven thousand talents of refined silver, in order to overlay the walls of the buildings. **5** I am donating gold for the things to be made of gold, and silver for the things to be made of silver, and things for all kinds of work to be done by craftsmen. Who else wants to make a contribution to Yahweh today and give himself to him?"

6 Then freewill offerings were made by the leaders of their ancestors' families, the leaders of the tribes of Israel, the commanders of thousands and hundreds, and by the officials over the king's work. **7** They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and 100,000 talents of iron. **8** Those who had precious stones gave them to the treasury of the house of Yahweh, under the supervision of Jehiel, a descendant of Gershon. **9** The people rejoiced because of these freewill offerings, because they had contributed wholeheartedly to Yahweh. King David also rejoiced greatly.

10 David blessed Yahweh in front of all the assembly. He said, "May you be praised, Yahweh, God of Israel our ancestor, forever and ever. **11** Yours, Yahweh, is the greatness, the power, the glory, the victory, and the majesty. For all that is in the heavens and on the earth is yours. Yours is the kingdom, Yahweh, and you are exalted as ruler over all. **12** Both riches and honor come from you, and you rule over all people. In your hand is power and might. You possess the strength and might to make people great and to give strength to anyone. **13** Now then, our God, we thank you and praise your glorious name.

14 But who am I, and who are my people, that we should have the ability to offer so willingly these things? Indeed, all things come from you, and we have simply given back to you what is yours. **15** For we are sojourners and tenants before you, as all our ancestors were. Our days on the earth are like a shadow, and there is no hope of remaining on earth. **16** Yahweh our God, all this wealth that we have collected in order to build a temple to honor your holy name—it comes from you and belongs to you. **17** I know also, my God, that you examine the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things, and now I look with joy as your people who are present here willingly offer gifts to you. **18** Yahweh, the God of Abraham, Isaac, and Israel—our ancestors—keep this forever in the thoughts of the minds of your people. Direct their hearts toward you. **19** Give to Solomon my son a whole heart to keep your commandments, your covenant decrees, and your statutes, and to carry out all these plans to build the palace for which I have made provision."

20 David said to all the assembly, "Now bless Yahweh your God." All the assembly blessed Yahweh, the God of their ancestors, and they bowed down and showed honor to Yahweh and to the king. **21** On the next day, they made sacrifices to Yahweh and offered burnt offerings to him. They offered a thousand bulls, a thousand rams, and a thousand lambs, with their drink offerings and sacrifices in abundance for all Israel. **22** On that day, they ate and drank before Yahweh with great joy.

They made Solomon, David's son, king a second time, and anointed him with Yahweh's authority to be ruler. They also anointed Zadok to be priest. **23** Then Solomon sat on Yahweh's throne as king in place of David his father. He prospered, and all Israel obeyed him. **24** All the leaders, soldiers, and King David's sons gave allegiance to King Solomon. **25** Yahweh greatly honored Solomon before all Israel and bestowed on him royal majesty such as had never been given to any king before him in Israel.

26 David son of Jesse reigned over all Israel. **27** David had been king of Israel for forty years. He ruled for seven years in Hebron and for thirty-three years in Jerusalem. **28** He died at a good old age, after enjoying a long life, wealth and honor. Solomon his son reigned after him. **29** King David's accomplishments are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet, and in the

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chronicles of Gad the seer. [30] Recorded there are the deeds of his rule, his power and the events that affected him, Israel, and all the kingdoms of the other lands.

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1 Chronicles 29 General Notes

Structure and formatting

The preparation for the temple is finished in this chapter. (See: temple)

Special concepts in this chapter

Offering

David and the people made a free will offering and dedicated it all to God.

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1 Chronicles 29:1

whom alone God has chosen

"the one whom God has chosen"

1 Chronicles 29:2

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... to be made of wood

This can be stated in active form. Alternate translation: "gold so the craftsmen may make the gold things, silver so they may make the silver things, bronze so they may make the bronze things, iron so they may make the iron things, and wood so they may make the wooden things"

onyx stones ... stones to be set ... stones for inlaid work of various colors

Each of these phrases refer to different types of stones intended for different purposes.

onyx stones

These are stones with black and white lines that are used to make jewelry.

stones to be set

This can be stated in active form. Alternate translation: "stones for the craftsmen to set" or "stones for mounting"

inlaid work

This refers to the beautiful and decorative designs or patterns formed by the stones.

1 Chronicles 29:3

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

1 Chronicles 29:4

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

three thousand talents

"3,000 talents." This can be stated in modern measurements. Alternate translation: "about 100,000 kilograms" or "about 100 metric tons"

gold from Ophir

This was the best quality and most valuable gold.

seven thousand talents

"7,000 talents." This can be stated in modern measurements. Alternate translation: "about 230,000 kilograms" or "230 metric tons"

1 Chronicles 29:5

Connecting Statement:

David finishes talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... work to be done by craftsmen

This can be stated in active form. Alternate translation: "gold for the craftsmen to make the gold things, silver so they may make the silver things, and things of all kinds for their other work"

give himself to him

"give himself to God"

1 Chronicles 29:6

General Information:

See:.

Then freewill offerings were made by the leaders ... and by the officials over the king's work.

This can be stated in active form. Alternate translation: "Then the leaders ... and the officials over the king's work made freewill offerings"

generated on Tue Oct 24 10:45:40 2023

the commanders of thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

the officials over the king's work
Here the word "over" is used as an idiom. Alternate translation: "the officials in charge of the king's work"

1 Chronicles 29:7

five thousand talents ... and 100,000 talents of iron
"5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron." These may be written in modern measurements. Alternate translation: "165 metric tons and 84 kilograms of gold, 330 metric tons of silver, 600 metric tons of bronze, and 3,300 metric tons of iron"

100,000 talents
"one hundred thousand talents"

1 Chronicles 29:8

treasury
This is a place where money and valuable objects are kept.

Jehiel
See how you translated these men's names in [1 Chronicles 23:8]

Gershon
This was the firstborn son of Levi. See how you translated these men's names in [1 Chronicles 23:7]

1 Chronicles 29:9

wholeheartedly
willingly and without any doubt or hesitation

1 Chronicles 29:10

May you be praised
This can be stated in active form. Alternate translation: "May people praise you"

Israel our ancestor
Here "Israel" refers to the man Jacob. Alternate translation: "Jacob our ancestor"

1 Chronicles 29:11

Connecting Statement:
David continues his prayer of praise to Yahweh.

1 Chronicles 29:12

Connecting Statement:
David continues his prayer of praise to Yahweh.

In your hand is power and might
This speaks of Yahweh having control over whether people are powerful or not as if "power and might" were something in hand that he had control over. Alternate translation: "You determine who has power and might"

power and might
The words "power" and "might" mean the same thing and emphasize the greatness of Yahweh's power.

1 Chronicles 29:13

Connecting Statement:
David continues his prayer of praise to Yahweh.

your glorious name
Here Yahweh is represented by his name. Alternate translation: "you who are glorious" or "you because you are glorious"

1 Chronicles 29:14

Connecting Statement:
David continues his prayer of praise to Yahweh.

But who am I, and who are my people, that we should have the ability to offer so willingly these things?
David uses this rhetorical question to express that he and his people deserve no praise for giving anything to God. Alternate translation: "My people and I should definitely offer these things to you willingly!"

1 Chronicles 29:15

Connecting Statement:
David continues his prayer of praise to Yahweh.

we are sojourners and tenants before you
This speaks of people's lives being short as if they were tenants only here on earth for a short time. Alternate translation: "For our lives are short and we are like foreigners and tenants who live on your land"

Our days on the earth are like a shadow
This speaks of people's lives being short as if they were a shadow that is only visible for a short time. A person's lifetime is represented by his "days."

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "Our time here on earth is like a shadow that disappears quickly"

1 Chronicles 29:16

Connecting Statement:
David continues his prayer of praise to Yahweh.

1 Chronicles 29:17

Connecting Statement:
David continues his prayer of praise to Yahweh.

you examine the heart
Here the "heart" represents a person's thoughts and feelings. Alternate translation: "you examine people's thoughts"

in the uprightness of my heart
Here the "heart" represents a person's thoughts and feelings. Alternate translation: "because I want to be honest and honorable in everything I do for you"

I look with joy as
"I am joyful as I see"

1 Chronicles 29:18

Connecting Statement:
David continues his prayer of praise to Yahweh.

keep this forever in the thoughts of the minds of your people
"keep this in the thoughts and minds of your people forever"

Direct their hearts toward you
Here the people's "hearts" represent their thoughts and desires. Alternate translation: "Direct them to be loyal to you" or "Keep them loyal to you"

1 Chronicles 29:19

Connecting Statement:
David finishes his prayer of praise to Yahweh.

a whole heart
The word "heart" here is a metonym for a person's intentions or desires. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 29:20

Now bless Yahweh
"Now praise Yahweh"

bowed down and showed honor to Yahweh and to the king
This refers to lying down on the ground before someone to show great respect. Alternate translation: "lay down on the ground to show respect to Yahweh and the king"

1 Chronicles 29:21

they made sacrifices to Yahweh and offered burnt offerings to him
The people offered animals to be sacrificed to Yahweh by the priests. Most of the people did not actually kill and sacrifice the animals themselves.

a thousand bulls, a thousand rams, and a thousand lambs
"1,000 bulls, 1,000 rams, and 1,000 lambs"

1 Chronicles 29:22

before Yahweh
This is an idiom. Alternate translation: "in honor of Yahweh"

a second time
This means that they anointed him and declared him as king. The first time is described in 1 Chronicles 23:1.

anointed him with Yahweh's authority to be ruler
To do something with "Yahweh's authority" means to do it on his behalf and with his approval. Alternate translation: "anointed him to rule over Israel on Yahweh's behalf"

1 Chronicles 29:23

Then Solomon sat on Yahweh's throne as king in place of David his father
Here the throne of Israel is referred to as "Yahweh's throne," to emphasize that the people of Israel are Yahweh's people. Sitting on the throne represents ruling as king. Alternate translation: "So Solomon sat on the throne, in place of his father David, as king over Yahweh's people"

1 Chronicles 29:24

gave allegiance to King Solomon
"told King Solomon that they would be faithful to him"

1 Chronicles 29:25

General Information:
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1 Chronicles 29:26

General Information:
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1 Chronicles 29:27

forty years ... thirty-three years
"40 years ... 33 years"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 29:28

at a good old age
"as an old man"

1 Chronicles 29:29

written in the chronicles of Samuel the seer, ... and in the chronicles of Gad the seer
These are written accounts that no longer exist.

1 Chronicles 29:30

Recorded there are the deeds
This can be stated in active form. Alternate translation: "There men wrote down the deeds"

the deeds of his rule
"the things that happened while David was king"

the events that affected him, Israel, and all the kingdoms of the other lands
"all the things that happened to him and to the people of Israel and in the kingdoms of other countries while he was ruling Israel"

generated on Tue Oct 24 10:45:40 2023

Book: 2 Chronicles

2 Chronicles

Chapter 1

1 Solomon son of David was strengthened in his rule, and Yahweh his God was with him and made him very powerful. **2** Solomon spoke to all Israel, to the commanders of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses. **3** So Solomon and all the assembly with him went to the high place that was at Gibeon, for there was the tent of meeting of God, which Moses the servant of Yahweh, had made in the wilderness. **4** But David had brought up the ark of God from Kiriath Jearim to the place that he had prepared for it, for he had pitched a tent for it in Jerusalem. **5** In addition, the bronze altar made by Bezalel son of Uri son of Hur was there before the tabernacle of Yahweh; Solomon and the assembly went to it. [1]**6** Solomon went up there to the bronze altar before Yahweh, which was at the tent of meeting, and offered one thousand burnt offerings on it.

7 God appeared to Solomon that night and said to him, "Ask! What should I give you?" **8** Solomon said to God, "You have shown great covenant faithfulness to David my father, and have made me king in his place. **9** Now, Yahweh God, let your promise to David my father be carried out, for you have made me king over a people as numerous as the dust of the earth. **10** Now give me wisdom and knowledge, so that I may lead this people, for who can judge your people, who are so many in number?" **11** God said to Solomon, "Because this was in your heart, and because you have not asked for riches, wealth, or honor, nor for the life of those who hate you, nor for long life for yourself, but you have asked for wisdom and knowledge for yourself, so that you might rule my people, over whom I have made you king, this is what I will do. **12** I will now give you wisdom and knowledge. I will also give you riches, wealth, and honor, as none of the kings had before you, and none after you will have." **13** So Solomon came to Jerusalem from the high place that was at Gibeon, from before the tent of meeting; he reigned over Israel.

14 Solomon gathered chariots and horsemen, and he had 1,400 chariots and twelve thousand horsemen that he placed in the chariot cities, and with himself, the king in Jerusalem. **15** The king made silver and gold as common in Jerusalem as the stones, and he made cedar wood as common as the sycamore trees that are in the lowlands. **16** As for the importation of horses from Egypt and Kue for Solomon, the king's merchants bought them from Kue at a price. **17** They imported a chariot from Egypt for six hundred shekels of silver, and a horse for 150 shekels. They also exported them to the kings of the Hittites and the Arameans.

Footnotes

1:5 [1]Some of the ancient Hebrew copies have,

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2 Chronicles 1 General Notes

Structure and formatting

This chapter begins a section about King Solomon's reign (2 Chronicles 1-9).

Special concepts in this chapter

Wisdom

Solomon asks God for wisdom to rule God's people. God is pleased with this request because it is used to serve others. Therefore, God also gives Solomon tremendous wealth and a long life. (See: wise and peopleofgod)

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2 Chronicles 1:1

was strengthened in his rule
This can be stated in active form. Alternate translation: "gained complete control over his kingdom" or "ruled powerfully over his kingdom"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

God was with him
Here "was with him" is an idiom. Alternate translation: "God supported him" or "God helped him"

2 Chronicles 1:2

General Information:
It may be helpful to reorder the events in these verses as in the UDB.

spoke to all Israel, to the commanders ... heads of the fathers' house
Here "all of Israel" means those people mentioned afterwards. They represent all of Israel. Alternate translation: "spoke to the commanders ... heads of the father's house"

the commanders of thousands and of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions"

to every prince in all Israel, the heads of the fathers' houses
Here "the heads of the fathers' houses" further describe the princes. Alternate translation: "to every prince in all Israel, that is, the heads of the fathers' houses"

to every prince
Here "prince" means leaders in general. They are not necessarily the sons of the king. Alternate translation: "to every leader"

the heads of the fathers' houses
Here "heads" is a metaphor for the most important part. And "houses" represents families. Alternate translation: "the leaders of the families in Israel"

2 Chronicles 1:3

General Information:
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2 Chronicles 1:4

Kiriath Jearim
A little town about 9 miles west of Jerusalem.

pitched a tent
"set up a tent"

2 Chronicles 1:5

the bronze altar made by Bezalel son of Uri son of Hur
This can be stated in active form. Alternate translation: "the bronze altar that Bezalel son of Uri son Hur made"

Bezalel son of Uri son of Hur
These are names of men.

2 Chronicles 1:6

went up there
"went up to the high place at Gibeon"

one thousand
"1,000"

2 Chronicles 1:7

Ask! What should I give you?
This can be translated as a statement. Alternate translation: "Ask for whatever you want from me."

2 Chronicles 1:8

You have shown great covenant faithfulness to David
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "You have greatly and faithfully loved David" or "You have been very faithful to David"

2 Chronicles 1:9

Now
Here the word "Now" is used to draw attention to the important point that follows.

let your promise to David my father be carried out
This can be stated in active form. Alternate translation: "please do what you promised to David my father that you would do"

a people as numerous as the dust of the earth
This simile emphasizes the great number of Israelites. Alternate translation: "countless people" or "very many people"

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2 Chronicles 1:10

give me wisdom and knowledge
This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "cause me to be wise and to know many things"

who can judge your people, who are so many in number?
Here "judge" means to govern or rule. Solomon uses a question to state that it is impossible to rule over so many people without God's help. Alternate translation: "no one can judge all of your countless people without your help."

2 Chronicles 1:11

Because this was in your heart
Here "heart" represents desire. Alternate translation: "Because this was your desire" or "Because this is what you wanted"

nor for the life of those who hate you
"nor to be able to defeat those who hate you" or "nor to be able to kill your enemies"

2 Chronicles 1:12

I will now give you wisdom and knowledge
This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "I will now cause you to be wise and to know many things"

2 Chronicles 1:13

So Solomon came to Jerusalem
Here "Solomon" represents all the people with him. Also "came" can be stated as "went." Alternate translation: "So Solomon and the people with him went to Jerusalem"

from before the tent of meeting
"from the tent of meeting"

2 Chronicles 1:14

1,400 chariots
"one thousand four hundred chariots"

twelve thousand horsemen
"12,000 horsemen"

in the chariot cities
This is a reference to cities which stored his chariots.

2 Chronicles 1:15

The king made silver and gold as common in Jerusalem as the stones
The narrator uses exaggeration to emphasize the great amount of silver that was in Jerusalem. Alternate translation: "The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground"

the sycamore trees
This is a tree that grows fruit that looks like figs.

2 Chronicles 1:16

As for the importation of horses from Egypt and Kue for Solomon
"Importation" is the act of bringing something into one country from another country. This can be stated as a verb. Alternate translation: "As for the horses Solomon imported from Egypt and Kue"

Kue
This is the name of a region. Some think that Kue was the same as Cilicia, in Asia Minor.

at a price
"at a set price" or "for money"

2 Chronicles 1:17

six hundred shekels of silver ... 150 shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 6.6 kilograms of silver ... about 1.7 kilograms"

six hundred
"600"

exported
to send something out of one country into another

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Chapter 2

1 Now Solomon commanded the building of a house for Yahweh's name and the building of a palace for his kingdom. **2** Solomon assigned seventy thousand men to carry loads, and eighty thousand men as stonecutters in the mountains, and 3,600 men to supervise them. **3** Solomon sent a message to Hiram, the king of Tyre, saying, "As you did with David my father, sending him cedar logs to build a house to live in, do the same with me. **4** See, I am about to build a house for the name of Yahweh my God, to set it apart to him, to burn incense of sweet spices before him, to set out the bread of the presence, and for the burnt offerings morning and evening, on the Sabbaths and on the new moons, and on the appointed feasts for Yahweh our God. This is forever, for Israel. **5** The house that I will build will be very large, for our God is greater than all other gods. **6** But who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him? **7** So send me a man who is skilled at work in gold, silver, bronze, iron, and in purple, crimson, and blue wool, a man who knows how to make all kinds of engraved wood. He will be with the skilled men who are with me in Judah and Jerusalem, whom David my father provided. **8** Send me also cedar, cypress, and algum trees from Lebanon,for I know that your servants know how to cut timber in Lebanon. See, my servants will be with your servants, **9** in order to prepare for me timber in abundance, for the house which I am about to build will be great and marvelous. **10** See, I will give to your servants, the men who will cut the timber, twenty thousand cors of ground wheat, twenty thousand cors of barley, twenty thousand baths of wine, and twenty thousand baths of oil." [1]

11 Then Hiram, the king of Tyre, answered in writing, which he sent to Solomon: "Because Yahweh loves his people, he has made you king over them."

12 In addition, Hiram said, "Blessed be Yahweh, the God of Israel, who made heaven and earth, who has given to David the king a wise son, gifted with prudence and understanding, who will build a house for Yahweh and a royal palace for himself. **13** Now I have sent a skillful man, Huram-Abi, who is gifted with understanding. **14** He is the son of a woman of the daughters of Dan. His father was a man from Tyre. He is skilled at work in gold, silver, bronze, iron, stone, and in timber, and in purple, blue, and crimson wool, and fine linen. He is also skilled in making any kind of engraving and in making any kind of design. Let a place be made for him among your skilled workers, and with those of my master, David, your father. **15** Now then, the wheat and the barley, the oil and the wine, of which my master has spoken, let him send these things to his servants. **16** We will cut wood from Lebanon, as much wood as you need. We will take it to you as rafts by sea to Joppa, and you will carry it up to Jerusalem."

17 Solomon counted all the foreigners who were in the land of Israel, following the method that David, his father, had counted them. They were found to be 153,600. **18** He assigned seventy thousand of them to carry loads, eighty thousand to be stonecutters in the mountains, and 3,600 to be supervisors to put the people to work.

Footnotes

2:10 [1]Some translations compare this section with 1 Kings 5:11 where the Hebrew reads:

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2 Chronicles 2 General Notes

Structure and formatting

The story of Solomon's reign continues in this chapter. This chapter also begins a section on building the temple. (2 Chronicles 2-4 and temple)

Special concepts in this chapter

House of God

The temple is repeatedly referred to as the "house of God" because Yahweh will dwell in the temple. (See: houseofgod)

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2 Chronicles 2:1

Now
This marks a new part of the story.

commanded the building of a house for Yahweh's name
The word "name" is a metonym for the person. Alternate translation: "commanded his people to build a house where Yahweh may live" or "commanded his people to build a house where they could worship Yahweh"

of a palace for his kingdom
"of a royal palace for his kingdom" or "of a palace for himself"

2 Chronicles 2:2

seventy thousand men ... eighty thousand men
"70,000 men ... 80,000 men"

to carry loads
It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials"

3,600
"three thousand six hundred"

2 Chronicles 2:3

Hiram
This is the name of a man.

2 Chronicles 2:4

I am about to build a house for the name of Yahweh my God
Here "name" represents the person. See how you translated a similar phrase in [2 Chronicles 2:1]

I am about to build
Solomon would command his people to build the house. Alternate translation: "I am about to command my people to build"

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar.

new moons
This was the time of a festival coinciding with the movement of the moon.

This is forever, for Israel
Here "This" refers back to all the ways the people will worship Yahweh at his temple. Alternate translation: "These are the things Yahweh has commanded Israel to do forever"

2 Chronicles 2:5

God is greater
This is a reference to God being more important and more powerful than other gods, not to being larger than other gods.

2 Chronicles 2:6

who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him?
Solomon uses a question to emphasize that no one is able or worthy to build a house for God. Alternate translation: "no one is able to build a house for God because not even the universe or heaven is big enough to contain him. I am not worthy to build a house for him, except as a place to offer sacrifices to him.

2 Chronicles 2:7

General Information:
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2 Chronicles 2:8

Connecting Statement:
This continues Solomon's message to Hiram, the king of Tyre.

cedar, cypress, and algum trees
These are different types of tress.

2 Chronicles 2:9

General Information:
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2 Chronicles 2:10

twenty thousand cors
A cor is 220 liters. Twenty thousand cors equals 4,400 cubic meters.

twenty thousand
"20,000"

ground wheat
"wheat flour"

twenty thousand baths
A bath is 22 liters. Twenty thousand baths equals 440 cubic meters.

2 Chronicles 2:11

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 2:12

gifted with prudence and understanding
This can be restated to remove the abstract nouns "prudence" and "understanding." Alternate translation: "who is very intelligent and understands many things"

2 Chronicles 2:13

gifted with understanding
The abstract noun "understanding" can be stated as "understands" or "wise." Alternate translation: "who understand many things" or "who is very wise"

Huram-Abi
This is the name of a man.

2 Chronicles 2:14

He is skilled at work in gold ... crimson wool
Translate many of these words as you did in 2 Chronicles 2:7.

fine linen
"high quality cloth" or "the best cloth"

He is the son of a woman of the daughters of Dan
"His mother is from the tribe of Dan" or "His mother is a descendant of Dan"

2 Chronicles 2:15

Connecting Statement:
This continues the message from Hiram, king of Tyre, to Solomon.

of which my master has spoken, let him send these things to his servants
Hiram refers to Solomon as "my master" and to himself and his own people as "his servants." This is a way of showing respect. Alternate translation: "of which you, my master, have spoken, please send these things to us, your servants"

2 Chronicles 2:16

you will carry it up to Jerusalem
Here "you" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "you will command your people to take the wood to Jerusalem"

2 Chronicles 2:17

Solomon counted
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon had his servants count"

They were found to be 153,600
This can be stated in active form. Alternate translation: "There were 153,600 foreigners"

153,600
"one hundred and fifty-three thousand six hundred"

3,600
"three thousand six hundred"

2 Chronicles 2:18

seventy thousand of them ... eighty thousand to be
"70,000 of them ... 80,000 of them to be"

to carry loads
It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials"

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Chapter 3

1 Then Solomon began to build the house of Yahweh at Jerusalem on Mount Moriah, where Yahweh had appeared to David his father. He prepared the place that David had planned for it, at the threshing floor of Ornan the Jebusite. **2** He began to build on the second day of the second month, in the fourth year of his reign. **3** Now these are the dimensions of the foundation that Solomon laid for the house of God. Using the old style cubit, the length was sixty cubits, and the width was twenty cubits. **4** The length of the portico at the front of the house was twenty cubits, matching the building's width. Its height was also twenty cubits, and Solomon overlaid its interior with pure gold. **5** He fashioned the ceiling of the main hall with cypress, which he overlaid with fine gold, and which he carved with palm trees and chains. **6** He decorated the house with precious stones; the gold was gold from Parvaim. **7** He also overlaid its beams, thresholds, walls, and doors with gold; he carved cherubim on its walls.

8 He built the most holy place. Its length matched the house's width, twenty cubits, and its width was also twenty cubits. He overlaid it with fine gold, amounting to six hundred talents. **9** The weight of the nails was fifty shekels of gold. He overlaid its high surfaces with gold.

10 He made two images of cherubim for the most holy place; craftsmen overlaid them with gold. [1]**11** The wings of the cherubim were twenty cubits long all together; the wing of one cherub was five cubits long, reaching to the wall of the room, and the other wing was five cubits, reaching to the wing of the other cherub. **12** The wing of the other cherub was also five cubits, reaching to the wall of the room; its other wing was also five cubits, touching the wing of the first cherub. **13** The wings of these cherubim spread a total of twenty cubits. The cherubim stood on their feet, with their faces toward the main hall. **14** He made the curtain of blue, purple, and crimson wool and fine linen, and he fashioned cherubim on it.

15 Solomon also made two pillars, each thirty-five cubits high, for in front of the house; the capitals that were on the top of them were five cubits high. **16** He made chains for the pillars and put them on top of them; he also made one hundred pomegranates and joined them to the chains. **17** He set up the pillars in front of the temple, one on the right hand, and the other on the left; he named the pillar on the right Jakin, and the pillar on the left Boaz.

Footnotes

3:10 [1]The copies of the ancient Hebrew texts can be rendered in two ways.

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2 Chronicles 3 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Location of the temple

The location of the temple was very significant. Many important events in history occurred at this location.

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2 Chronicles 3:1

Then Solomon began to build ... He prepared

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Then Solomon's workers began to build ... They prepared"

Mount Moriah

This is the name of a mountain.

Ornan the Jebusite

"Ornan" is the name of a man. "Jebusite" is the name of a people group.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 3:2

He began
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They began"

the second day of the second month
"day 2 of month 2." This is the second month of the Hebrew calendar. The second day is near the middle of April on Western calendars.

in the fourth year
"in year 4"

2 Chronicles 3:3

that Solomon laid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon's workers laid"

Now
This word is used here to mark a stop in the main story. Here the narrator begins to explain the dimensions and the design of the temple.

sixty cubits ... twenty cubits
"60 cubits ... 20 cubits." A cubit is 46 centimeters. Alternate translation: "27.6 meters long ... 9.2 meters"

2 Chronicles 3:4

portico
an area of a building made of columns and a roof that leads to and connects with the building's entrance door. This portico was probably attached to the front part of the wall that surrounded the temple.

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

Solomon overlaid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers overlaid"

2 Chronicles 3:5

He fashioned ... which he overlaid ... which he carved
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers fashioned ... which they overlaid ... which they carved"

the main hall
This is a reference to a large room, not a hallway.

2 Chronicles 3:6

He decorated
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers decorated"

precious stones
Stones that were beautiful, highly valued, and used for decorations.

Parvaim
This is probably the name of a region.

2 Chronicles 3:7

He also overlaid ... he carved
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also overlaid ... they carved"

beams
A beam is a long heavy piece of wood used to support a building.

2 Chronicles 3:8

He built ... He overlaid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers built ... They overlaid"

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

six hundred talents
"600 talents." A talent is 33 kilograms. Alternate translation: "about 20 metric tons"

2 Chronicles 3:9

fifty shekels
"50 shekels." A shekel is 11 grams. Alternate translation: ".55 kilograms" or "about a half a kilogram"

2 Chronicles 3:10

He made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 3:11

twenty cubits ... five cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters ... 2.3 meters"

2 Chronicles 3:12

General Information:
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2 Chronicles 3:13

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

2 Chronicles 3:14

He made ... he fashioned
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they fashioned"

blue, purple, and crimson wool
Translate these words as you did in 2 Chronicles 2:7.

fine linen
"high quality cloth" or "the best cloth"

2 Chronicles 3:15

Solomon also made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also made"

thirty-five cubits ... five cubits
"35 cubits ... 5 cubits." A cubit is 46 centimeters. Alternate translation: "16.1 meters ... 2.3 meters"

the capitals
decorations on top of the pillars

2 Chronicles 3:16

He made ... he also made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They made ... they also made"

one hundred pomegranates
"100 pomegranates"

2 Chronicles 3:17

He set up
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They set up"

on the right hand ... on the left
"on the right side ... on the left side" or "on the south side ... on the north side"

he named
"Solomon named"

Jakin
Possibly a name to describe God as "The One who establishes."

Boaz
This name means "in strength" and is possibly used here to describe God because it means, "In him is strength."

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Moreover he made an altar of bronze; its length was twenty cubits, and its width was twenty cubits. Its height was ten cubits. **2** He also made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and the sea was thirty cubits in circumference. **3** Under the brim encircling the sea were bulls, ten to each cubit, cast in one piece with the sea when the sea itself was cast. **4** The large basin known as "The Sea" was set upon twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east. "The Sea" was set on top of them, and all their hindquarters were toward the inside. **5** "The Sea" was as thick as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. "The Sea" held three thousand baths of water. **6** He made also ten basins for washing things; he put five on the south side, and five on the north; items used in performing the burnt offering were to be washed in them. The large basin known as "The Sea" was used by the priests for them to wash.

7 He made the ten lampstands of gold that were made from the instructions for their design; he placed them in the temple, five on the right hand, and five on the left. **8** He made ten tables and placed them in the temple, five on the right side, and five on the left. He made one hundred basins of gold. **9** Furthermore he made the courtyard of the priests, and the great court and the doors for the court and overlaid their doors with bronze. **10** He placed the basin known as "The Sea" on the east side of the temple, facing toward the south. **11** Huram made the pots, the shovels, and the sprinkling bowls.

So Huram finished the work that he did for King Solomon in the house of God: **12** the two pillars, the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl-like capitals that were on top of the pillars.

13 He had made the four hundred pomegranates for the two sets of decorative latticework: two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars.

14 He also made the stands and the basins to go on the stands;

15 one sea and the twelve bulls under it,

16 also the pots, shovels, meat forks, and all the other implements that Huram-Abi made of polished bronze for King Solomon, for the house of Yahweh. [1]**17** The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan. **18** Thus Solomon made all these vessels in great abundance; indeed, the weight of the bronze could not be known.

19 Solomon made all the furnishings that were in the house of God, the golden altar also, and the tables on which the bread of the presence was to be placed;

20 the lampstands with their lamps, that were designed to burn before the inner room—these were made of pure gold;

21 and the flowers, the lamps, and the tongs, of gold, pure gold.

22 Also the lamp trimmers, basins, spoons, and incense burners were all made of pure gold. As for the entrance into the house, its inner doors into the most holy place and the doors of the house, that is, of the temple, were made of gold.

Footnotes

4:16 [1]Instead of

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 4 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Special construction

Not only is the temple constructed in a special way, the things that are used in the temple's sacrificial system and its decorations are constructed in a special way.

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2 Chronicles 4:1

he made

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

twenty cubits ... ten cubits

A cubit is 46 centimeters. Alternate translation: "20 cubits ... 10 cubits" or "9.2 meters ... 4.6 meters"

2 Chronicles 4:2

ten cubits ... five cubits ... thirty cubits

A cubit is 46 centimeters. Alternate translation: "4.6 meters ... 2.3 meters ... 13.8 meters"

the round sea

This refers to a tank or basin that would hold water.

cast metal

This is metal that was melted then formed in a mold.

from brim to brim

"from one edge to the other"

in circumference

Circumference is the distance or measurement around a circular object or area.

2 Chronicles 4:3

each cubit

A cubit is 46 centimeters. Alternate translation: "every 46 centimeters"

ten to each cubit

"ten per cubit"

when the sea itself was cast

This can be stated in active form. Alternate translation: "when the workers cast the sea itself"

2 Chronicles 4:4

The Sea

This refers to the tank or basin that held water for sacrifices.

was set upon twelve oxen

"was on top of twelve oxen"

twelve oxen

These are images of oxen made of bronze. Alternate translation: "twelve large figures of bulls" or "twelve bronze oxen"

"The Sea" was set on top of them

This can be stated in active form. Alternate translation: "Solomon's workers set 'The Sea' on top of the oxen"

hindquarters

This is the back quarter of the body of an animal with four feet.

2 Chronicles 4:5

thick as the width of a hand

This is about 8 centimeters.

its brim was forged like the brim of a cup, like a lily blossom

This can be stated in active form. Alternate translation: "Solomon's workers forged the brim to look like the brim of a cup, to curve outward like a lily"

three thousand baths

"3,000 baths." A bath is a unit of volume equal to about 22 liters. Alternate translation: "66 cubic meters"

2 Chronicles 4:6

He made ... he put

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they put"

generated on Tue Oct 24 10:45:40 2023

items used in performing the burnt offering were to be washed in them
This can be stated in active form. Alternate translation: "people were to wash the items used in performing the burnt offering in them"

2 Chronicles 4:7

He made ... he placed
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they placed"

that were made from the instructions for their design
This can be stated in active form. Alternate translation: "according to the instructions for their design" or "according to how Solomon instructed his workers to design them"

on the right hand ... on the left
"on the right side ... on the left side" or "on the south side ... on the north side"

2 Chronicles 4:8

He made ... He made
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... They made"

one hundred basins
"100 basins"

basins
shallow bowls used for washing

2 Chronicles 4:9

he made the courtyard ... and overlaid
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they overlaid ... They placed"

the great court
"the large court"

2 Chronicles 4:10

He placed
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They placed"

on the east side of the temple, facing toward the south
"next to the southeast corner of the temple"

2 Chronicles 4:11

Huram
See how you translated this name in 2 Chronicles 2:13.

the sprinkling bowls
bowls that held blood that was used in the house of God for sprinkling the altar

Huram finished the work that he did
Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers finished the work that they did"

2 Chronicles 4:12

bowl-like capitals
The upper part of a pillar is called a capital. See how you translated "capital" in 2 Chronicles 3:15. Alternate translation: "bowl-shaped tops" or "bowl-shaped upper parts"

decorative latticework
This refers to the decorative carving or markings on the upper part of the pillars. Alternate translation: "carvings that resembled chains"

2 Chronicles 4:13

He had made
Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers had made"

the four hundred pomegranates
"the 400 pomegranates." Translate "pomegranates" as you did in [2 Chronicles 3:16]

2 Chronicles 4:14

He also made
Here Huram, who is also called Huram-Abi, represents all those who worked with him. Alternate translation: "They also made"

the basins
"the bowls"

2 Chronicles 4:15

one sea and the twelve bulls
This is a large decorative washing container. Translate "sea" as you did in 2 Chronicles 4:2 and "bulls" as you did in 2 Chronicles 4:3.

2 Chronicles 4:16

Huram-Abi made
Here Huram, who is also called Huram-Abi, represents all those who worked with him.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "Huram-Abi and his craftsmen made"

other implements
"other tools" or "other objects used for the altar"

polished bronze
Bronze that the workmen polished so that it would reflect light.

2 Chronicles 4:17

The king had cast them
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "The king commanded his workers to cast them"

Zarethan
This is the name of a city.

2 Chronicles 4:18

Solomon made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" or "Solomon had his workers make"

the weight of the bronze could not be known
This can be stated in active form. Possible meanings are 1) there was so much bronze no one tried to weigh it. Alternate translation: "no one even tried to weigh the bronze" or 2) this is a hyperbole that emphasizes the great amount of bronze. Alternate translation: "no one could even determine how much all the bronze weighed"

2 Chronicles 4:19

Solomon made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

all the furnishings
This refers to all of the bowls and tools that were used in the house of God.

the tables on which the bread of the presence was to be placed
This can be stated in active form. Alternate translation: "the tables on which the priests were to place the bread of the presence"

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 4:20

General Information:
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2 Chronicles 4:21

the flowers, the lamps
The "flowers" and "lamps" were part of the lampstands.

the tongs
This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

2 Chronicles 4:22

Also the lamp trimmers ... were all made of pure gold
This can be stated in active form. Alternate translation: "The workers also made the lamp trimmers ... out of pure gold"

lamp trimmers
These would have been used to trim the wicks of the lamps.

its inner doors ... were made of gold
This can be stated in active form. Alternate translation: "the workers made its inner doors ... out of gold"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 When all the work that Solomon did for the house of Yahweh was completed, Solomon brought in the things that David, his father, had set apart for this purpose, including the silver, the gold, and all the furnishings—he placed them into the treasuries of the house of God.

2 Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families of the people of Israel, in Jerusalem, to bring up the ark of the covenant of Yahweh from the city of David, that is, Zion. **3** All the men of Israel assembled before the king at the feast, which was in the seventh month. **4** All the elders of Israel came, and the Levites took up the ark. **5** They brought up the ark, the tent of meeting, and all the holy furnishings that were in the tent. The priests who were of the tribe of Levi brought these things up. **6** King Solomon and all the assembly of Israel came together before the ark, sacrificing sheep and cattle that could not be counted. **7** The priests brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most holy place, under the wings of the cherubim. **8** For the cherubim spread out their wings over the place of the ark, and they covered the ark and the poles by which it was carried. **9** The poles that extended from the ark were so long that their ends were seen from the holy place in front of the inner room, but they could not be seen from outside. They are there to this day. **10** There was nothing in the ark except the two tablets that Moses had put there at Horeb, when Yahweh made a covenant with the people of Israel, when they came out of Egypt.

11 It came about that the priests came out of the holy place. All the priests who were present had consecrated themselves to Yahweh, regardless of their divisions. **12** Also the Levites who were the singers, all of them, including Asaph, Heman, Jeduthun, and their sons and brothers, clothed in fine linen and playing cymbals, lutes and harps, stood at the east end of the altar. With them were 120 priests blowing trumpets. **13** It came about that the trumpeters and singers made music together, making one sound to be heard for praising and thanking Yahweh. They raised their voices with the trumpets and cymbals and other instruments, and they praised Yahweh. They sang, "For he is good, for his covenant loyalty endures forever." Then the house, the house of Yahweh, was filled with a cloud. **14** The priests could not stand in order to serve because of the cloud, for the glory of Yahweh filled his house.

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2 Chronicles 5 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Moving the contents of the tent

Everything from the tent was moved into the new temple. This too was done in a special way. (See: temple)

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2 Chronicles 5:1

When all the work that Solomon did for the house of Yahweh was completed, Solomon brought

The readers should understand that Solomon probably commanded other people to do the actual work. This can be stated in active form. Alternate translation: "When Solomon's workers completed all of the work for the house of Yahweh, they brought"

treasuries

storerooms, rooms where things are kept or stored

2 Chronicles 5:2

assembled the elders of Israel

"called together the leaders of Israel"

all the heads of the tribes

Here "heads" is a metaphor for the most important part of something. Alternate translation: "all the leaders of the tribes"

2 Chronicles 5:3

All the men of Israel

This may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in

generated on Tue Oct 24 10:45:40 2023

5:2 or 2) generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.

at the feast, which was in the seventh month
This is the Festival of Shelters which is on the fifteenth day of the seventh month of the Hebrew calendar. This is near the beginning of October on Western calendars.

2 Chronicles 5:4

General Information:
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2 Chronicles 5:5

furnishings
This refers to all of the bowls and tools that were used in the house of God. See how you translated this in 2 Chronicles 4:19

2 Chronicles 5:6

all the assembly of Israel
Here "all" is a generalization meaning very many Israelites.

sacrificing sheep and cattle that could not be counted
This is an exaggeration that emphasizes the great number of animals that were sacrificed. This can be stated in active form. Alternate translation: "sacrificing more sheep and cattle than anyone could count" or "sacrificing very many sheep and cattle"

2 Chronicles 5:7

into the inner room of the house, to the most holy place, under
"into the inner room of the house—that is, to the most holy place—under"

2 Chronicles 5:8

poles by which it was carried
This can be stated in active form. Alternate translation: "poles by which the priests carried it"

2 Chronicles 5:9

their ends were seen ... they could not be seen
This can be stated in active form. Alternate translation: "people could see their ends ... people could not see them"

to this day
This means the day on which the writer wrote.

2 Chronicles 5:10

There was nothing in the ark except the two tablets ... Egypt
This double negative emphasizes that the two tablets were the only things in the ark. Alternate translation: "The only things in the ark were the two tablets ... Egypt"

2 Chronicles 5:11

It came about that
This phrase is used here to mark an important event in the story. If your language has a way of doing this, you could consider using it here.

2 Chronicles 5:12

Asaph, Heman, Jeduthun
These are names of men.

sons and brothers
"sons and other relatives"

cymbals
two thin, round metal plates that are hit together to make a loud sound

120 priests
"one hundred and twenty priests"

2 Chronicles 5:13

making one sound to be heard for praising and thanking Yahweh
This can be stated in active form. Alternate translation: "making one sound as they praised and thanked Yahweh"

raised their voices
This is an idiom. Alternate translation: "sang loudly"

for his covenant loyalty endures forever
The abstract noun "covenant loyalty" can be stated as "faithful." Alternate translation: "for he is faithful forever"

Then the house, the house of Yahweh, was filled with a cloud
This can be stated in active form. Alternate translation: "Then a cloud filled the house of Yahweh"

2 Chronicles 5:14

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Then Solomon said, "Yahweh has said that he would live in thick darkness, **2** but I have built you a lofty residence, a place for you to live in forever." **3** Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was standing.

4 He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has fulfilled it with his own hands, saying, **5** 'Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there. Neither did I choose any man to be prince over my people Israel. **6** However, I have chosen Jerusalem, so that my name might be there, and I have chosen David to be over my people Israel.' **7** Now it was in the heart of David my father, to build a house for the name of Yahweh, the God of Israel. **8** But Yahweh said to David my father, 'In that it was in your heart to build a house for my name, you did well for it to be in your heart. **9** Nevertheless, you are not to build the house; instead, your son, one who will come from your loins, will build the house for my name.' **10** Yahweh has carried out the word that he had said, for I have arisen in the place of David my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of Yahweh, the God of Israel. **11** I have placed the ark there, in which is Yahweh's covenant, which he made with the people of Israel."

12 Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel, and spread out his hands. **13** For he had made a bronze platform, five cubits long, five cubits wide, and three cubits high. He had placed it in the middle of the courtyard. He stood on it and knelt down before all the assembly of Israel, and then he spread out his hands toward the heavens. **14** He said, "Yahweh, God of Israel, there is no God like you in the heavens or on the earth, who keeps covenant and steadfast love with your servants who walk before you with all their heart; **15** you who have kept with your servant David my father, what you promised him. Yes, you spoke with your mouth and have fulfilled it with your hand, as it is today. **16** Now then, Yahweh, God of Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk in my law, as you have walked before me.' **17** Now then, Yahweh, God of Israel, let your word be confirmed, which you have spoken to your servant David.

18 But will God actually live with mankind on the earth? Look, the entire universe and heaven itself cannot contain you—how much less can this temple that I have built! **19** Yet please respect this prayer of your servant and his plea, Yahweh my God; listen to the cry and prayer that your servant prays before you. **20** May your eyes be open toward this temple day and night, the place where you promised to put your name. May you listen to the prayer your servant prays toward this place. **21** So listen to the pleas of your servant and of your people Israel when we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you listen, forgive.

22 If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an oath before your altar in this house, **23** listen from the heavens and act. Judge your servants, condemning the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to him according to his righteousness.

24 When your people Israel are defeated by an enemy because they have sinned against you, if they turn back to you, confess your name, pray, and seek favor before you in this temple— **25** then please listen from the heavens and forgive the sin of your people Israel; bring them back to the land that you gave to them and to their ancestors.

26 When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them— **27** then listen in heaven and forgive the sin of your servants and of your people Israel, when you direct them to the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

28 Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that its enemies attack the city gates in their land, or that there is any plague or sickness— **29** and suppose then that prayers and pleas are made by a person or by all your people Israel —each knowing the plague and sorrow in his own heart as he spreads out his hands toward this temple.

generated on Tue Oct 24 10:45:40 2023

30 Then listen from heaven, the place where you live; forgive, and reward every person for all his ways; you know his heart, because you and you only know the hearts of human beings. **31** Do this so that they may fear you, so that they may walk in your ways all the days that they live on the land that you gave to our ancestors.

32 As for the foreigner who does not belong to your people Israel, but who—because of your great name, your mighty hand, and your outstretched arm—comes and prays toward this house, **33** then please listen from heaven, the place where you live, and do all that the foreigner asks of you, so that all the people of the earth may know your name and fear you, as do your own people Israel, and that they might know that this house I have built is called by your name.

34 Suppose that your people go out to battle against their enemies, by whatever way you may send them, and suppose that they pray to you toward this city that you have chosen, and toward the house that I have built for your name. **35** Then listen from the heavens to their prayer, their request, and help their cause.

36 Suppose they sin against you—since there is no one who does not sin—and suppose that you are angry with them and hand them over to the enemy, so that the enemy carries them away and takes them as captives to their land, whether distant or near. **37** Then suppose they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you in the land of their captivity. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.' **38** Suppose that they return to you with all their heart and with all their soul in the land of their captivity, where they took them as captives, and suppose that they pray toward their land, which you gave to their ancestors, and toward the city that you chose, and toward the house that I have built for your name. **39** Then listen from the heavens, the place where you live, to their prayer and to their pleas, and help their cause. Forgive your people, who have sinned against you.

40 Now, my God, I beg you, let your eyes be open, and let your ears be attentive to the prayer that is made in this place.

41 Now then arise, Yahweh God, to your resting place, you and the ark of your strength. Let your priests, Yahweh God, be clothed with salvation, and let your faithful ones rejoice in your goodness. **42** Yahweh God, do not turn the face of your anointed away from you. Keep in mind your acts of covenant loyalty for David, your servant."

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2 Chronicles 6 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Temple dedication

Solomon dedicated the temple with a prayer asking God to honor the temple. It was common to dedicate something important to God when it was completed. (See: temple)

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2 Chronicles 6:1

Yahweh has said that he

Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh. Alternate translation: "Yahweh, you have said that you"

in thick darkness

Here the word "thick" shows that the darkness is extreme. Yahweh spoke of not allowing sinful people to see him as if he were to live in darkness. Alternate translation: "in great darkness"

2 Chronicles 6:2

I have built you a lofty residence

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "I and your people have built you a lofty residence"

a lofty residence

a magnificent house, appropriate for someone who is very important

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 6:3

while all the assembly of Israel was standing
The phrase "all the assembly" is a generalization. It does not mean that every person of Israel was standing, but that all of the people who were gathered there were standing. Alternate translation: "while the people of Israel there were standing"

2 Chronicles 6:4

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "Praise Yahweh, the God of Israel"

David my father
King Solomon actually was one of King David's sons.

has fulfilled it
"has caused it to happen." The word "it" refers to what God had promised. Alternate translation: "has ensured that he fulfilled his promises"

with his own hands
The hand is a metonym for power. Alternate translation: "by his own power"

2 Chronicles 6:5

in order for my name to be there
Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "for people to worship me there"

to be prince over my people Israel
Being "prince over people" represents ruling them. Alternate translation: "to rule my people Israel"

2 Chronicles 6:6

so that my name might be there
Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "so that people might worship me there"

to be over my people Israel
Being "over" people represents ruling them. Alternate translation: "to rule my people Israel"

2 Chronicles 6:7

Connecting Statement:
King Solomon continues speaking to the people at the temple.

it was in the heart of David my father
Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "David my father desired"

for the name of Yahweh
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for Yahweh ... for me" or 2) Yahweh's name represents his reputation. Alternate translation: "for Yahweh's reputation"

2 Chronicles 6:8

it was in your heart ... for it to be in your heart
Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "you desired ... to desire to do that"

for my name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for me" or 2) Yahweh's name represents his reputation. Alternate translation: "for my reputation"

In that it was in your heart
"Because it was in your heart" or "Because you wanted"

2 Chronicles 6:9

one who will come from your loins
"one who will be your own offspring" or "one whom you yourself will father"

2 Chronicles 6:10

has carried out the word that he had said
This is an idiom. Alternate translation: "has done exactly what he said he would do"

I have arisen in the place of David my father
Height is a metaphor for power. Alternate translation: "I have gained the power that David my father had"

I sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "I rule over Israel"

for the name of Yahweh
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for Yahweh" or 2) Yahweh's name represents his reputation. Alternate translation: "for the reputation of Yahweh"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 6:11

in which is Yahweh's covenant, which
The stone tablets on which Yahweh had written the terms of the covenant are spoken of as if they were the covenant itself. Alternate translation: "in which are the tablets on which Yahweh wrote the terms of the covenant that"

2 Chronicles 6:12

in the presence of all the assembly of Israel
"in front of the people of Israel who had gathered there"

spread out his hands
"raised his hands." This was to show that he was praying.

2 Chronicles 6:13

five cubits long, five cubits wide, and three cubits high
You may convert these to modern measures. Alternate translation: "two and one-third meters long, two and one-third meters wide, and one and one-half meters high"

he spread out his hands toward the heavens
Solomon lifted up his hands and held them high as he knelt on the platform to pray. Spreading out his hands toward the heavens was a way of showing that he was praying to Yahweh.

2 Chronicles 6:14

on the earth, who keeps covenant and steadfast love with your servants
This can be stated as a new sentence. Alternate translation: "on the earth. You keep your promise to love your servants" or "on the earth. You faithfully love your servants"

walk before you with all their heart
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live wholeheartedly the way that you want them to"

2 Chronicles 6:15

you who have kept with your servant David my father, what you promised him
"you who have kept your promise to your servant David my father." To keep a promise is an idiom that means to do what one has promised. Alternate translation: "you who have done what you promised your servant David my father"

you spoke with your mouth
The phrase "with your mouth" may emphasize that God himself spoke. It was not someone else who made the promise. Alternate translation: "you yourself spoke"

and have fulfilled it with your hand
The hand is a metonym for the power of the hand. Alternate translation: "and, by your power, have fulfilled what you said" or "and by your power have done what you said"

as it is today
This refers to the day when Solomon was saying this prayer.

2 Chronicles 6:16

Connecting Statement:
King Solomon continues praying.

carry out what you have promised
This is a request. To carry out what one has said is an idiom meaning to do what one has said. Alternate translation: "please do what you have promised"

You will not fail to have a man
"you will always have a descendant"

a man in my sight to sit on the throne of Israel
The phrase "in my sight" here implies that God would choose the man and the man would want to obey God.

to sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "to rule over Israel"

to walk in my law, as you have walked before me
The way a person behaves is spoken of as if that person were walking on a path. Alternate translation: "to obey my law, as you have obeyed me" or "to be faithful to my law as you have been faithful to me"

2 Chronicles 6:17

let your word be confirmed, which you have spoken to your servant David
"I want you to make come true the word that you have spoken to your servant David"

let your word be confirmed
This can be translated in active form. Alternate translation: "confirm your word" or "make your word come true"

your word
"your promise"

2 Chronicles 6:18

Connecting Statement:
King Solomon continues praying.

generated on Tue Oct 24 10:45:40 2023

But will God actually live with mankind on the earth?
Possible meanings of this question are 1) Solomon is asking a real question and expecting an answer or 2) the question is rhetorical and Solomon is emphasizing that God is too big and mighty to live on earth. Alternate translation: "But it surely cannot be that God will actually live on the earth!"

But will God
Here Solomon speaks about God in the third person to show his great respect for God. It can be stated in the second person. Alternate translation: "But will you"

Look
Here "Look" indicates that he is about to say something important.

you—how much less can this temple that I have built
"you, so this temple that I have built certainly cannot contain you"

this temple that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this temple that your people have built under my leadership" or "this house that I and your people have built"

2 Chronicles 6:19

respect this prayer of your servant and his plea
The words "prayer" and "plea" mean basically the same thing and emphasize that he is sincere as he makes his plea. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "respect me, your servant, as I make this plea"

listen to the cry and prayer that your servant prays before you
The words "cry" and "prayer" mean basically the same thing and emphasize that he is sincere as he asks Yahweh to help him. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to me, your servant, as I call for you to help me"

2 Chronicles 6:20

May your eyes be open toward this temple
The eyes being open is a metonym for watching, and here watching represents protecting. "Please watch over this temple" or "Please protect this temple"

day and night
This is a merism. Alternate translation: "all the time" or "continually"

where you promised to put your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "where you promised to be" or 2) Yahweh's name represents his reputation. Alternate translation: "where you promised to make people know you"

the prayer your servant prays toward this place
Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "the prayer that I, your servant, pray toward this place"

2 Chronicles 6:21

Connecting Statement:
King Solomon continues praying.

So listen to the pleas of your servant and of your people Israel
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "So listen to my pleas and the pleas of your people Israel"

when you listen, forgive
"when you hear our prayers, please forgive our sins"

2 Chronicles 6:22

Connecting Statement:
King Solomon continues praying.

is required to swear an oath
This can be stated in active form. Alternate translation: "someone requires him to swear an oath"

this house
This refers to the temple.

2 Chronicles 6:23

bringing what he has done upon his own head
To bring someone's conduct on him represents punishing him for his bad conduct. Alternate translation: "punishing him as he deserves"

upon his own head
Here the "head" refers to the whole person. Alternate translation: "on him"

give to him according to his righteousness
"give him what he deserves because he is innocent"

2 Chronicles 6:24

When your people Israel are defeated by an enemy
This can be stated in active form. Alternate translation: "When an enemy defeats your people Israel"

generated on Tue Oct 24 10:45:40 2023

because they have sinned against you
"because your people Israel have sinned against you"

if they turn back to you
Here "turn back to you" represents submitting again to God. Alternate translation: "if they submit to you again"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

seek favor before you
"seek your favor" or "ask you to forgive them"

2 Chronicles 6:25

please listen from the heavens
To "listen" is an idiom for responding to prayer. Alternate translation: "please honor their prayer" or "please answer their prayer"

bring them back to the land that you gave to them and to their ancestors
This implies that when their enemies defeated them, God's people will have gone to live in other lands. Alternate translation: "bring them back to their own land"

2 Chronicles 6:26

When the skies are shut up and there is no rain
The sky is spoken of as if it were a building in which God stores the rain, and when God does not want it to rain he closes the door to the building. Alternate translation: "When you do not allow rain to fall from the skies"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

turn from their sin
Here "turn from" is a metaphor for stopping doing it. Alternate translation: "stop committing their sins" or "stop acting sinfully"

2 Chronicles 6:27

the good way in which they should walk
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "the good way that they should live"

your land, which you have given to your people as an inheritance
The land is spoken of as if it were an inheritance because God wanted them to possess it forever. Alternate translation: "your land, which you have given to your people to own forever"

2 Chronicles 6:28

blight or mildew
These are agricultural terms that refer to the death of crops from either too little or too much rain, respectively.

locusts or caterpillars
A "locust" is a type of grasshopper that causes destruction by eating crops. The word "caterpillar" refers to an early growth stage of the locust.

2 Chronicles 6:29

prayers and pleas
The words "prayers" and "pleas" mean basically the same thing and emphasize that the person is sincere as he makes his pleas.

knowing the plague and sorrow in his own heart
Here "plague" is a metaphor for sin, and sin and sorrow are spoken of as being in people's hearts. Alternate translation: "knowing the sin and sorrow in his own heart"

he spreads out his hands toward this temple
This was a way of showing that they were praying to the God of the temple. See how you translated "spread out his hands" in [2 Chronicles 6:12]

2 Chronicles 6:30

for all his ways
Here "his ways" represents the person's behavior. Alternate translation: "for what he has done"

2 Chronicles 6:31

so that they may walk in your ways
Here "walk in your ways" represents living and behaving the way God wants. Alternate translation: "so that they may live as you want them to"

2 Chronicles 6:32

Connecting Statement:
King Solomon continues praying.

who—because of your great name, your mighty hand, and your outstretched arm—comes
It is implied that the foreigners come because they hear about God's greatness. Alternate translation: "who hears about your great name, your mighty hand, and your outstretched arm—if he comes"

your great name
Here God's name represents his reputation. Alternate translation: "your great reputation" or "your greatness"

generated on Tue Oct 24 10:45:40 2023

your mighty hand, and your outstretched arm
These two phrases mean basically the same thing and refer to God's power.

prays toward this house
Praying toward Yahweh's temple shows that one is praying to Yahweh.

2 Chronicles 6:33

may know your name
Here God's name represents his reputation. Alternate translation: "may know your reputation" or "may know your greatness"

as do your own people Israel
"as your own people Israel know your name and fear you"

this house I have built is called by your name
The phrase "is called by your name" shows that God possesses and owns the house. This can be stated in active form. Alternate translation: "you own this house that I have built"

this house I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. See how you translated a similar phrase in [2 Chronicles 6:18]

2 Chronicles 6:34

Connecting Statement:
King Solomon continues praying.

Suppose that your people go out ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The situations he describes are conditions for what he requests in the following sentence. The words "suppose that" can be translated with the word "if," and this sentence can be connected to his request in verse 35.

they pray to you toward this city ... and toward the house
Praying toward Jerusalem and the temple shows that they are praying to Yahweh.

the house that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this house that your people have built under my leadership" or "this house that I and your people have built"

for your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for you" or 2) Yahweh's name represents his reputation. Alternate translation: "for your reputation"

2 Chronicles 6:35

to their prayer, their request
The abstract nouns "prayer" and "request" can be stated as verbs. Alternate translation: "to what they request when they pray to you"

help their cause
This refers to helping them fight against their enemies.

2 Chronicles 6:36

Connecting Statement:
King Solomon continues praying.

Suppose they sin ... suppose that you are angry
Solomon speaks about events that he thinks could happen in the future. The situations he describes in verses 36-38 are conditions for what he requests verse 39.

hand them over to the enemy
Here "hand them over to the enemy" represents allowing the enemy to capture them.

so that the enemy carries them away
Here "carries them away" represents forcing them to leave their own country. Alternate translation: "so that the enemy forces them to leave"

2 Chronicles 6:37

suppose they realize ... suppose that they repent ... Suppose that they say
Solomon speaks about events that he thinks could happen in the future. The situations he describes in verses 36-38 are conditions for what he requests verse 39.

where they have been exiled
This can be stated in active form. Alternate translation: "where their enemies have taken them as exiles"

seek favor from you
"beg you to be merciful to them"

We have acted perversely and sinned. We have behaved wickedly
These two sentences mean the same thing. Together they emphasize how bad the people's actions were.

acted perversely and sinned
The words mean basically the same thing and emphasize how badly the people sinned.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 6:38

they return to you
Here "return to you" represents submitting to Yahweh again. Alternate translation: "they submit to you again"

with all their heart and with all their soul
The idioms "with all their heart" means "completely" and "with all their soul" means "with all their being." These two phrases have similar meanings. Alternate translation: "completely"

where they took them as captives
"where their enemies took them as captives"

that they pray toward their land
This refers to Israel. Praying toward Israel would show that they were praying to Yahweh, the God of Israel. Alternate translation: "that they pray facing their land"

toward the city that you chose
This refers to Jerusalem.

the house that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "the house that your people have built under my leadership" or "the house that I and your people have built"

for your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for you" or 2) Yahweh's name represents his reputation. Alternate translation: "for your reputation"

2 Chronicles 6:39

to their prayer and to their pleas
The words "prayer" and "pleas" mean basically the same thing and emphasize that the people are sincere as they make their pleas. Alternate translation: "their pleas"

2 Chronicles 6:40

Now
Here the word "now" is used to draw attention to the important point that follows.

let your eyes be open
The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "please pay attention to us" or "please look at us"

let your ears be attentive to the prayer
The ears being attentive is a metonym for listening attentively. Alternate translation: "please listen to the prayer"

to the prayer that is made in this place
This can be expressed in active form. Alternate translation: "to the prayer that we make in this place" or "to us as we pray to you in this place"

2 Chronicles 6:41

arise, Yahweh God, to your resting place
This pictures God as if he were sitting on his throne, and asks that he will get up from his throne and come to this place. Alternate translation: "arise, Yahweh God, and come to your resting place"

the ark of your strength
"the ark, which is a symbol of your power"

Let your priests ... be clothed with salvation
The abstract noun "salvation" can be translated with the verb "to save." Possible meanings are 1) being clothed with salvation is a metaphor for experiencing salvation. Alternate translation: "Let your priests ... know that you have saved them" or 2) being clothed with salvation is a metaphor for demonstrating salvation. Alternate translation: "Let your priests ... demonstrate how you save people"

2 Chronicles 6:42

do not turn the face of your anointed away from you
Turning the face of someone away represents rejecting him. Alternate translation: "do not reject your anointed one"

your anointed
"your anointed one." Being anointed is a metonym for being chosen by God. King Solomon may have been speaking specifically about himself. This can be stated in active form. Alternate translation: "the one you anointed" or "me, the one you chose to be king"

Keep in mind your acts of covenant loyalty for David, your servant
The phrase "your acts" can be expressed with the phrase "what you have done." Alternate translation: "Remember what you have done for David, your servant, because of your covenant loyalty"

Keep in mind
"Remember"

generated on Tue Oct 24 10:45:40 2023

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Chapter 7

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offerings and sacrifices, and the glory of Yahweh filled the house. **2** The priests could not enter the house of Yahweh, because his glory filled his house. **3** When all the people of Israel saw the fire come down and the glory of Yahweh over the house, they bowed down with their faces to the ground on the stone pavement and worshiped and gave thanks to Yahweh. They said, "For he is good, for his covenant loyalty endures forever."

4 So the king and all the people offered sacrifices to Yahweh. **5** King Solomon offered a sacrifice of twenty-two thousand head of cattle and 120,000 sheep and goats. So the king and all the people dedicated the house of God. **6** The priests stood, each standing where they serve; the Levites also with instruments of music of Yahweh, which David the king had made to give thanks to Yahweh in the song, "For his covenant faithfulness endures for ever." All the priests sounded trumpets before them, and all Israel stood. **7** Solomon set apart the middle of the courtyard in front of the house of Yahweh. There he offered the burnt offerings and the fat of the fellowship offerings, because the bronze altar that he had made was not able to hold the burnt offerings, the grain offerings, and the fat.

8 So Solomon held the festival at that time for seven days, and all Israel with him, a very great assembly, from Lebo Hamath to the brook of Egypt. **9** On the eighth day they held a solemn assembly, for they kept the dedication of the altar for seven days, and the feast for seven days. **10** On the twenty-third day of the seventh month, Solomon sent the people away to their tents with glad and joyful hearts because of the goodness that Yahweh had shown to David, Solomon, and Israel, his people.

11 Thus Solomon finished the house of Yahweh and the king's house. Everything that came into Solomon's heart to make in the house of Yahweh and in his own house, he successfully carried out. **12** Yahweh appeared to Solomon by night and said to him, "I have heard your prayer, and I have chosen this place for myself as a house of sacrifice. **13** Suppose that I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send plague among my people, **14** then if my people, who are called by my name, will humble themselves, pray, seek my face, and turn from their wicked ways, I will hear from heaven, forgive their sin, and heal their land. **15** Now my eyes will be open and my ears attentive to the prayers that are made in this place. **16** For I have now chosen and set apart this house that my name may be there forever. My eyes and my heart will be there every day. **17** As for you, if you walk before me as David your father walked, obeying all that I have commanded you and keeping my statutes and my decrees, **18** then I will establish the throne of your kingdom, as I said in a covenant with David your father, when I said, 'A descendant of yours will never fail to be ruler in Israel.'

19 But if you turn away, and abandon my statutes and my commandments that I have placed before you, and if you go worship other gods and bow down to them, **20** then I will uproot them from out of my ground that I have given them. This house that I have set apart for my name, I will cast away from before me, and I will make it a proverb and a joke among all the peoples. **21** Even though this temple is so lofty now, everyone who passes by it will be appalled and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?' **22** Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'"

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2 Chronicles 7 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's dream

God appeared again to Solomon in a dream and said the temple was acceptable and he honored it with his presence. He would remain as long as Israel obeyed him. If they worshiped other gods and idols he would let their enemies destroy the temple. (See: temple and falsegod)

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 7:1

the house
"Yahweh's house" or "the temple"

2 Chronicles 7:2

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2 Chronicles 7:3

they bowed down with their faces to the ground on the stone pavement
This is a position of humility and worship. Alternate translation: "they lay down on the ground with their faces touching the stone pavement"

his covenant loyalty endures forever
The abstract noun "covenant loyalty" can be expressed with the adjective "loyal" and the verb "promise." Alternate translation: "God will always be loyal to us because of his covenant" or "God will always faithfully do for us what he promised"

2 Chronicles 7:4

all the people
This generalization refers either 1) to the people whom Solomon called to Jerusalem and who are listed in [2 Chronicles 5:2]

2 Chronicles 7:5

twenty-two thousand head of cattle
"22,000 head of cattle"

120,000 sheep and goats
"one hundred and twenty thousand sheep and goats"

2 Chronicles 7:6

each standing where they serve
"each standing in their appointed place"

the Levites also with instruments of music of Yahweh
The word "stood" is understood from the previous phrase. Alternate translation: "the Levites also stood with instruments of music of Yahweh"

For his covenant faithfulness endures for ever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [2 Chronicles 7:3]

all Israel
This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel.

2 Chronicles 7:7

the bronze altar that he had made
The author speaks of Solomon commanding someone to make the bronze altar and telling him how to do it as if Solomon himself had made it. Alternate translation: "the bronze altar that he had commanded someone to make" or "the bronze altar that he had caused to be made"

was not able to hold the burnt offerings, the grain offerings, and the fat
This was because there were so many offerings. Alternate translation: "was not able to hold the large amount of burnt offerings, grain offerings, and fat"

2 Chronicles 7:8

all Israel with him
This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel.

from Lebo Hamath to the brook of Egypt
Lebo Hamath was north of Israel, and the brook of Egypt was south of Israel. These are used together to emphasize that people from every part of Israel were at the festival. Alternate translation: "from Lebo Hamath in the north to the brook of Egypt in the south"

2 Chronicles 7:9

the eighth day
The word "eighth" is the ordinal form of "8."

a solemn assembly
This was a special religious gathering.

they kept the dedication of the altar
Here "kept the dedication" is an idiom meaning "celebrated the dedication."

2 Chronicles 7:10

the twenty-third day of the seventh month
This is the seventh month of the Hebrew calendar. The twenty-third day is near the middle of October on Western calendars.

to their tents
The word "tents" is a metonym for the people's homes, which were houses, not tents. Alternate translation: "to their homes"

with glad and joyful hearts
The words "glad" and "joyful" mean basically the same thing. Together they emphasize the intensity of joy. Alternate translation: "with very glad hearts" or "and they were very joyful"

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because of the goodness that Yahweh had shown
"because Yahweh had shown wonderful goodness" or "because Yahweh had been so good"

Israel, his people
"Israel, God's people." The phrase "his people" emphasizes God's faithfulness to Israel.

2 Chronicles 7:11

Solomon finished the house of Yahweh and the king's house
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "the workers whom Solomon commanded finished the house of Yahweh and Solomon's own house"

the king's house
"the royal palace," where Solomon himself lived

Everything that came into Solomon's heart to make
The heart is spoken of as if it were a container, and desires are spoken of as if they came into the heart. Alternate translation: "Everything that Solomon desired to make"

he successfully carried out
This is an idiom. Alternate translation: "he successfully finished" or "he caused to be done successfully

2 Chronicles 7:12

by night
"at night" or "one night"

a house of sacrifice
"the house where people will offer sacrifices to me"

2 Chronicles 7:13

Suppose that I shut up the heavens so that there is no rain
Here "heavens" refers to the sky, and is spoken of as if it were a building in which God stores the rain. See how you translated a similar phrase in [2 Chronicles 6:26]

devour the land
The word "land" represents the plants and crops on the land.

if I send plague among my people
Here "send disease" represents causing diseases. Alternate translation: "if I cause my people to have diseases"

2 Chronicles 7:14

who are called by my name
Here being called by God's name is an idiom meaning belonging to God. Alternate translation: "who belong to me"

seek my face
Here God's face represents his acceptance of them. Possible meanings are "seek my face" represents 1) urgently asking him for forgiveness. Alternate translation: "beg me to forgive them" or 2) strongly wanting to please him. Alternate translation: "choose to please me"

turn from their wicked ways
Here "turn from" is a metaphor meaning to stop doing something, and "ways" represent behavior. Alternate translation: "stop their wicked behavior" or "stop doing wicked things"

heal their land
Here land that does not produce much is spoken of as though it were sick. Alternate translation: "make their land good again" or "make their land produce good crops"

2 Chronicles 7:15

my eyes will be open
The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "I will pay attention to you" or "I will watch you"

my ears attentive to the prayers
The ears being attentive is a metonym for listening attentively. Alternate translation: "I will listen to the prayers"

the prayers that are made in this place
This can be expressed in active form. Alternate translation: "to the prayers that you make in this place" or "to you as you pray to me in this place"

2 Chronicles 7:16

that my name may be there forever
Possible meanings are 1) God's name represents himself. Alternate translation: "that I may be there forever" or 2) God's name represents Yahweh's reputation, and his name being there represents people worshiping him there. Alternate translation: "for people to worship me there forever"

My eyes and my heart will be there every day
Here "My eyes" represents God's careful attention, and "my heart" represents his love. These being at his temple implies that he will protect his temple. Alternate translation: "I will watch and protect it forever"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 7:17

As for you
Here "you" refers to King Solomon.

if you walk before me as David your father walked
Here walking is a metaphor for living. Walking before God represents living in obedience to him. Alternate translation: "If you obey me as David your father did"

David your father
Solomon was one of David's sons.

keeping my statutes and my decrees
"obeying my statutes and my decrees"

2 Chronicles 7:18

I will establish the throne of your kingdom
Here the throne represents ruling. Establishing the throne of Solomon's kingdom represents causing Solomon to have descendants who will rule over Israel. Alternate translation: "I will make descendants of yours rule over your kingdom"

A descendant of yours will never fail to be ruler in Israel
This can be stated positively. Alternate translation: "One of your descendants will always be ruler in Israel" or "Descendants of yours will always rule in Israel"

2 Chronicles 7:19

But if you turn away
Here "turn away" from God is a metaphor meaning to stop worshiping him. Alternate translation: "But if you stop worshiping me"

you turn away
Possible meanings are that the word "you" refers 1) to all the people of Israel, or 2) to Solomon and his descendants.

my statutes and my commandments
Here the words "commandments" and "statutes" mean basically the same thing and emphasize all that Yahweh has commanded.

2 Chronicles 7:20

I will uproot them from out of my ground that I have given them
The word "them" refers to the people of Israel. God speaks of making his people leave his land as if they were plants that he would pull up by their roots out of the soil. Alternate translation: "I will make them leave the land I have given them"

This house
This refers to the temple.

that I have set apart for my name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "that I have set apart for myself" or 2) Yahweh's name represents his reputation. Alternate translation: "that I have set apart for my reputation"

I will cast away from before me
God speaks of rejecting his temple as if he were to throw it far away from himself. Alternate translation: "I will reject it" or "I will ignore it"

I will make it a proverb and a joke among all the peoples
"I will cause all the peoples to make proverbs and jokes about it" or "because of what I do to it, all the nations will mock and ridicule it"

2 Chronicles 7:21

will be appalled
"will be amazed"

will hiss
This is how they would show that they are appalled by what happened to the temple

2 Chronicles 7:22

they abandoned Yahweh
"they were unfaithful to Yahweh" or "they did not obey Yahweh"

who had brought their ancestors out of the land of Egypt
This phrase tells why they should have worshiped God.

they laid hold of other gods
Here "laid hold of" represents choosing to be loyal to them. Alternate translation: "they chose to be loyal to other gods"

bowed down to them and worshiped them
These two phrases mean the same thing. The phrase "bowed down to them" describes the posture that people used in worship.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 It came about at the end of twenty years, during which Solomon had built the house of Yahweh and his own house, **2** that Solomon rebuilt the towns that Hiram had given to him, and he settled the people of Israel in them.

3 Solomon attacked Hamath Zobah and defeated it. **4** He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. **5** Also he built Beth Horon the Upper and Beth Horon the Lower, cities fortified with walls, gates, and bars. **6** Solomon built Baalath and all the storage cities that he possessed, and all the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule.

7 As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who did not belong to Israel, **8** their descendants who were left after them in the land, whom the people of Israel had not destroyed—Solomon made them into forced laborers, which they are to this day. **9** However, Solomon did not makes slaves of the people of Israel for his work. Instead, they were soldiers, commanders of his officers, and commanders of his chariots and horsemen. **10** These were also the chief officers managing the supervisors who belonged to King Solomon, 250 of them, who ruled over the people who did the work.

11 Solomon brought the daughter of Pharaoh out of the city of David to the house that he had built for her, for he said, "My wife must not live in the house of David king of Israel, because wherever the ark of Yahweh has come is holy."

12 Then Solomon offered burnt offerings to Yahweh on his altar that he had built in front of the portico. **13** He offered sacrifices just as the daily schedule required; he offered them, following the directions found in the commandment of Moses, on the Sabbath days, the new moons, and on the set festivals three times every year: the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Shelters.

14 In keeping with the decrees of his father David, Solomon appointed the divisions of the priests to their work, and the Levites to their positions, in order to praise God and to serve before the priests, as the daily schedule required. He also appointed the gatekeepers by their divisions to every gate, for David, the man of God, had also commanded this. **15** These people did not deviate from the commands of the king to the priests and Levites concerning any matter, or concerning the storerooms.

16 All the work ordered by Solomon was completed, from the day the foundation of the house of Yahweh was laid until it was finished. The house of Yahweh was completed.

17 Then Solomon went to Ezion Geber and then to Elath on the coast, in the land of Edom. **18** Hiram sent him ships commanded by his own officers, men who knew the sea, and with the servants of Solomon they went to Ophir and they took from there 450 talents of gold and brought it to King Solomon.

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2 Chronicles 8 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's victories

Solomon achieved many victory when he was king. This chapter records many of these victories. Israel is at its height of power when Solomon was king.

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2 Chronicles 8:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way of doing this, you could consider using it here.

at the end of twenty years
"after 20 years"

Solomon had built the house of Yahweh and his own house
The author writes of Solomon commanding the people to build the temple and palace and telling them how to do it as if he himself had built them. Alternate translation: "Solomon caused the house of Yahweh and his own house to be built" or "Solomon directed the building of the temple and his house"

2 Chronicles 8:2

Hiram
Hiram was the king of Tyre. See how you translated his name in [2 Chronicles 2:11]

Solomon rebuilt the towns that Hiram had given to him
The author speaks of Solomon commanding the people to rebuild the towns as if he himself had rebuilt them. Alternate translation: "Solomon caused the towns that Hiram had given to him to be rebuilt" or "Solomon commanded and the people rebuilt the towns that Hiram had given to him"

2 Chronicles 8:3

Solomon attacked Hamath Zobah
Solomon represents his whole fighting army. Alternate translation: "Solomon's army attacked the town of Hamath Zolbah"

2 Chronicles 8:4

He built Tadmor in the wilderness
Tadmor was a city north of Israel, in modern-day Syria. The author writes of Solomon commanding the people to build Tadmor as if Solomon himself built it. Alternate translation: "Solomon caused the town of Tadmor in the wilderness to be rebuilt" or "Solomon commanded, and the people built the town of Tadmor in the wilderness"

Tadmor
Tadmor was a city north of Israel, in modern-day Syria.

storage cities
Or "supply cities." These are cities where the government stored food or supplies.

2 Chronicles 8:5

Beth Horon the Upper and Beth Horon the Lower
These were two cities in Judah. The upper city was on top of a hill and the lower city was in a valley. Alternate translation: "Higher Beth Horon and Lower Beth Horon" or "Beth Horon of the Hill and Beth Horon of the Valley"

2 Chronicles 8:6

Baalath
This was a city in Israel.

all the lands under his rule
"all the lands that he ruled"

2 Chronicles 8:7

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2 Chronicles 8:8

their descendants who were left after them in the land
"after those people died, their descendants who remained in the land"

forced laborers
"slaves"

which they are to this day
This phrase adds information about the descendants of those that Solomon had made into forced laborers. Alternate translation: "and their descendants are still forced laborers even now"

to this day
This refers to the time when the book of 2 Chronicles was written. See how you translated it in 2 Chronicles 5:9.

2 Chronicles 8:9

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2 Chronicles 8:10

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2 Chronicles 8:11

the daughter of Pharaoh
"his wife, the daughter of Paharaoh"

to the house that he had built for her
The author writes about Solomon having his workers build a house for his wife as if he himself had built it. Alternate translation: "the house that

generated on Tue Oct 24 10:45:40 2023

he had his workers build for her" or "to the house he had commanded his workers to build for her"

David king of Israel
David was Solomon's father and had been king before Solomon.

because wherever the ark of Yahweh has come is holy
It can be stated that the ark had been brought into King David's house. Alternate translation: "because the ark of Yahweh was brought into that house, and wherever the ark of Yahweh has come is holy"

2 Chronicles 8:12

his altar that he had built
The author writes about Solomon having his workers build the altar as if he himself had built it. Alternate translation: "on Yahweh's altar that Solomon had his workers build" or "the Yahweh's altar that he had commanded his workers to build"

his altar
"Yahweh's altar" or "the altar of Yahweh"

the portico
"the temple porch" or "the entrance to the temple." This was a covered porch supported by columns, attached to the front of the temple.

2 Chronicles 8:13

the daily schedule required
"as was required each day"

following the directions
Here "following the directions" represents obeying them. Alternate translation: "obeying the directions"

the directions found in the commandment of Moses
"what Moses had commanded them"

the set festivals three times every year
"the three festivals that they were to celebrate every year"

the Festival of Shelters
"the Festival of Tents." This is a festival to celebrate God's provision for his people. When the people of Israel wandered in the desert, they lived in temporary shelters. Each year when they harvested their crops, they stayed in temporary shelters in their gardens. In both situations, God provided for them.

2 Chronicles 8:14

In keeping with the decrees of his father David
"According to the decrees of his father David" or "As his father David had decreed"

He also appointed the gatekeepers by their divisions to every gate
"He also appointed groups of gatekeepers to each gate"

gatekeepers
These were Levites who guarded the gates and only let inside those who had permission to go inside.

2 Chronicles 8:15

These people did not deviate from the commands
Here "deviate from the commands" represents to do something different from what was commanded. It can be stated positively. Alternate translation: "These people carefully obeyed the commands"

2 Chronicles 8:16

All the work ordered by Solomon was completed
This can be stated in active form. Alternate translation: "They completed all the work that Solomon had ordered"

from the day the foundation of the house of Yahweh was laid
This can be stated in active form. Alternate translation: "from the day they laid the foundation of the house of Yahweh" or "from the day they built the foundation of the house of Yahweh"

until it was finished
This can be stated in active form. Alternate translation: "until they finished building the temple"

The house of Yahweh was completed
This can be stated in active form. Alternate translation: "The house of Yahweh was complete" or "They completed building the house of Yahweh"

2 Chronicles 8:17

Ezion Geber and then to Elath on the coast
These are towns along the Sea of Reeds. They had ports where people who had ships could stop. Alternate translation: "the towns of Ezion Geber and Elath, on the coast of the Sea of Reeds"

2 Chronicles 8:18

Ophir
This is the name of a place. Its location is not known.

450 talents of gold
"four hundred and fifty talents of gold." You may convert this to a modern measure. Alternate translation: "about sixteen thousand kilograms of gold" or "about fifteen metric tons of gold"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 When the queen of Sheba heard the report about Solomon, she came to Jerusalem to test him with hard
questions. She came with a very long caravan, with camels loaded with spices, much gold, and many
precious gemstones. When she had come to Solomon, she told him all that was in her heart. **2** Solomon
answered her all her questions; nothing was too difficult for Solomon; there was no question that he did
not answer. **3** When the queen of Sheba saw Solomon's wisdom and the palace that he had built, **4** the
food on his table, the seating of his servants, the work of his servants and their clothing, also his
cupbearers and their clothing, and the burnt offerings he made at [1] the house of Yahweh, there was no
more breath in her. **5** She said to the king, "It is true, the report that I heard in my own land of your words
and your wisdom. **6** I did not believe what I heard until I came here, and now my eyes have seen it. Not
half was told me about the greatness of your wisdom and wealth! You have exceeded the report that I
heard. **7** How blessed are your men, and how blessed are your servants who constantly stand before you,
because they hear your wisdom. [2]**8** Blessed be Yahweh your God, who has taken pleasure in you, who
placed you on his throne, to be king for Yahweh your God. Because your God loved Israel, in order to
establish them forever, he had made you king over them, for you to do justice and righteousness!"

9 She gave the king 120 talents of gold and a large amount of spices and precious stones. There had
never been such spices as these that the queen of Sheba gave to King Solomon. **10** The servants of Hiram
and the servants of Solomon, who brought gold from Ophir, also brought algum wood and precious
stones. **11** With the algum wood, the king made steps for the house of Yahweh and for his house, as well
as harps and lutes for the musicians. No wood like this had been seen before in the land of Judah. **12** King
Solomon gave to the queen of Sheba everything she desired and whatever she asked for; he gave her
more than what she had brought to the king. So she left and went back to her own land, she and her
servants.

13 Now the weight of gold that came to Solomon in one year was 666 talents of gold, **14** besides the gold
that the traders and merchants brought. All the kings of Arabia and the governors in the country also
brought gold and silver to Solomon. **15** King Solomon made two hundred large shields of beaten gold. Six
hundred shekels of gold went into each one. **16** He also made three hundred shields of beaten gold. Three
minas of gold went into each shield; the king put them into the House of the Forest of Lebanon. **17** Then
the king made a great throne of ivory and overlaid it with pure gold. **18** There were six steps to the
throne, and a footstool of gold was attached to the throne. On each side of the throne there were armrests
with two lions standing beside each of them. **19** Twelve lions stood on the steps, one on each side of each
of the six steps. There was no throne like it in any other kingdom. **20** All King Solomon's drinking cups
were gold, and all the drinking cups in the House of the Forest of Lebanon were of pure gold. None were
silver because silver was not considered valuable in Solomon's days. **21** The king had at sea a fleet of
ships of Tarshish, along with the servants of Hiram. Once every three years the ships of Tarshish brought
gold, silver, and ivory, as well as apes and baboons.

22 So King Solomon exceeded all the kings of the world in riches and in wisdom. **23** All the kings of the
earth sought the presence of Solomon in order to hear his wisdom, which God had put in his heart. **24**
Those who visited brought tribute, vessels of silver and of gold, clothes, weapons, and spices, as well as
horses and mules, year after year. **25** Solomon had four thousand stalls for horses and chariots, and
twelve thousand horsemen, which he stationed in the chariot cities and with himself in Jerusalem. **26** He
ruled over all the kings from the Euphrates River to the land of the Philistines, and to the border of Egypt.
27 The king had silver in Jerusalem, as much as the stones on the ground. He made cedar wood to be as
abundant as the sycamore fig trees that are in the lowlands. **28** They brought horses for Solomon from
Egypt and from all the lands.

29 As for the other matters concerning Solomon, first and last, are they not written in The History of
Nathan the Prophet, in The Prophecy of Ahijah the Shilonite, and in The Visions of Iddo the Seer (which
also had information about Jeroboam son of Nebat)? **30** Solomon reigned in Jerusalem over all Israel for
forty years. **31** He lay down with his ancestors and the people buried him in the city of David his father.
Rehoboam, his son, became king in his place.

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generated on Tue Oct 24 10:45:40 2023

Footnotes

9:4 [1]Some scholars suggest an alternative reading of the phrase
9:7 [2]Some translations have:

2 Chronicles 9 General Notes

Structure and formatting

The story of King Solomon ends.

Special concepts in this chapter

Solomon's fame

Solomon was famous outside of Israel because of his wisdom and tremendous wealth. (See: wise)

2 Chronicles 9:1

She came with a very long caravan

"a very large group of servants" or "a very long line of servants"

all that was in her heart

This is a generalization. Alternate translation: "everything she wanted to know"

2 Chronicles 9:2

there was no question that he did not answer

This can be stated positively. Alternate translation: "he answered every question"

2 Chronicles 9:3

When the queen of Sheba saw Solomon's wisdom and the palace that he had built

Here "saw Solomon's wisdom" represents realizing that Solomon was very wise. Alternate translation: "When the queen of Sheba realized how wise Solomon was, and when she saw the palace that he had built"

the palace that he had built

The author writes about Solomon having his workers build his palace as if he himself had built it. Alternate translation: "the palace that Solomon had his workers build" or "the palace that he had commanded his workers to build"

2 Chronicles 9:4

the seating of his servants

Possible meanings are 1) where his servants lived or 2) how his servants sat around the table.

his cupbearers

"his wine servers." These were servants who tasted the king's wine to make sure that there was no poison in it. If it was safe to drink the wine, they would give it to the king.

there was no more breath in her

This is an idiom. Alternate translation: "she was completely amazed"

2 Chronicles 9:5

I heard in my own land

"I heard while I was in my own land"

your words and your wisdom

Here the word "wisdom" can describe the word "words." Alternate translation: "your wise words"

2 Chronicles 9:6

now my eyes have seen it

The phrase "my eyes" emphasizes that she herself saw it. Alternate translation: "now I have seen it for myself"

Not half was told me about the greatness of your wisdom and wealth

This can be stated it active form. Alternate translation: "They did not tell me about even half of the greatness of your wisdom and wealth" or "You are much more wise and wealthy than what they told me"

2 Chronicles 9:7

How blessed are your men

This is an exclamation that shows her amazement. Alternate translation: "Your people are greatly blessed"

how blessed are your servants who constantly stand before you

This is an exclamation that shows her amazement. Alternate translation: "your servants who constantly stand before you are greatly blessed"

generated on Tue Oct 24 10:45:40 2023

they hear your wisdom
Hear "wisdom" represents the wise things that he says. Alternate translation: "they hear the wise things that you say"

2 Chronicles 9:8

who has taken pleasure in you, who placed you on his throne
These phrases tell why people should praise Yahweh. Alternate translation: "because he has taken pleasure in you and placed you on his throne"

who has taken pleasure in you
"who is pleased with you"

who placed you on his throne, to be king for Yahweh your God
The idea of being on Yahweh's throne represents having the authority to rule as Yahweh does. Being king "for Yahweh" means to represent Yahweh as king. Alternate translation: "who gave you authority to rule as he does, to represent Yahweh your God as king"

in order to establish them forever
Possible meanings are 1) "establish" represents helping them in general. Alternate translation: "in order to help them forever" or 2) "establish" represents making them strong as a nation. Alternate translation: "in order to make them a nation forever"

for you to do justice and righteousness
The abstract nouns "justice" and "righteousness" can be expressed with the words "fairly" and "righteously." Alternate translation: "for you to rule fairly and righteously" or "for you to do what is just and right"

2 Chronicles 9:9

120 talents
"one hundred and twenty talents." A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about four thousand kilograms of gold" or "about four metric tons of gold"

2 Chronicles 9:10

Hiram
Hiram was the king of Tyre. See how you translated his name in [2 Chronicles 2:11]

Ophir
This is the name of a place. Its location is not known. See how you translated this in [2 Chronicles 8:18]

algum wood
Algum is a kind of tree that grows in Lebanon. King Hiram sent this kind of wood to Solomon. See how you translated it in 2 Chronicles 2:8.

2 Chronicles 9:11

the king made steps ... well as harps and lutes
The author speaks of the king having his workers make these things as if he himself had made them. Alternate translation: "the king had his workers make the steps .. as well as harps and lyres" or "the king's workers made steps ... well as harps and lyres"

No wood like this had been seen before in the land of Judah
This can be stated in active form. Alternate translation: "No one had seen wood like this before in the land of Judah"

2 Chronicles 9:12

General Information:
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2 Chronicles 9:13

in one year
These words could refer to 1) each year or 2) a particular year.

666 talents of gold
A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about twenty-two thousand kilograms of gold" or "about twenty-two metric tons of gold"

2 Chronicles 9:14

General Information:
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2 Chronicles 9:15

King Solomon made
The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers make" or "King Solomon's workers made"

two hundred large shields
"200 large shields"

beaten gold
"gold that people had beaten into thin sheets"

Six hundred shekels of gold went into each one
Here the phrase "went into" represents being made with. Possible meanings are 1) the shields were covered with sheets of gold. Alternate translation:

"They covered each shield with six hundred shekels of gold" or 2) the shields were made of gold. Alternate translation: "They made each shield out of six hundred shekels of gold"

Six hundred shekels of gold
A shekel is a unit of weight equal to about 11 grams. You may convert this to a modern measure. Alternate translation: "Six and one half kilograms of gold"

Six hundred shekels
The word "shekels" does not appear here in the Hebrew text. Some modern versions assume instead the unit called bekah, which was equivalent to only a half shekel. Any version making this assumption would signal a metric equivalent of about three kilograms.

2 Chronicles 9:16

He also made
The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers also make" or "His workers also made"

three hundred shields
"300 shields"

Three minas of gold went into each shield
Here the phrase "went into" represents being made with. Possible meanings are 1) the shields were covered with sheets of gold. Alternate translation: "They covered each shield with three minas of gold" or 2) the shields were made of gold. Alternate translation: "They made each shield out of three minas of gold"

Three minas of gold
A mina is about 600 grams. You may convert this to a modern measure. Alternate translation: "One and three-quarters kilograms of gold"

the king put them
The author writes about Solomon having his workers put the shields in the palace as if he himself had put them there. Alternate translation: "King Solomon had his workers put them" or "King Solomon's workers put them"

the House of the Forest of Lebanon
Solomon's palace was built of trees from Lebanon. Possible meanings are 1) this was the name of a large room in the palace. Alternate translation: "the Hall of the Forest of Lebanon" or 2) this was the name of his whole palace.

2 Chronicles 9:17

the king made a great throne
The author speaks of commanding his workers to build the throne as if he himself had built it. Alternate translation: "the king had his workers make a great throne" or "the king's workers made"

a great throne of ivory
"a great throne decorated with ivory"

ivory
Ivory is the hard, white substance from the tusks or teeth of large animals, such as the elephant, walrus, or hippopotamus.

2 Chronicles 9:18

two lions
These were statues. Alternate translation: "two statues of lions"

2 Chronicles 9:19

General Information:
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2 Chronicles 9:20

the House of the Forest of Lebanon
Solomon's palace was built of trees from Lebanon. See how you translated this in [2 Chronicles 9:16]

silver was not considered valuable in Solomon's days
Silver was so common in Solomon's days that if a king wanted to show his wealth, he would not do it by making things out of silver. Instead he would use gold, which was less common and more valuable. This can be stated in active form. Alternate translation: "people did not value silver so much"

in Solomon's days
Here "Solomon's days" refers to the time when Solomon ruled. Alternate translation: "when Solomon ruled"

2 Chronicles 9:21

a fleet of ships of Tarshish
"a group of ships that travel on the ocean"

along with the servants of Hiram
"along with Hiram's fleet of ships"

apes and baboons
It is not certain whether the word translated as "apes" here refers to apes, baboons, or monkeys. It is not certain whether the word translated as "baboons" here refers to baboons or peacocks. This can be translated more generally as "animals from far away" or "animals from Africa."

2 Chronicles 9:22

General Information:
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2 Chronicles 9:23

All the kings of the earth
The word "all" here is a generalization. Alternate translation: "Kings from around the world"

sought the presence of Solomon
The presence of a person is a metonym for being able to speak and listen to the person. Alternate translation: "wanted to visit Solomon" or "came to visit Solomon"

to hear his wisdom, which God had put in his heart
The heart is a metonym for what a person thinks, and here it is spoken of as if it were a container. The abstract noun "wisdom" is a metonym for the wise things a person thinks or says. Alternate translation: "to hear how wise God had enabled him to be" or "to hear him speak the wise words that God had enabled him to speak"

which God had put in his heart
God putting wisdom in Solomon's heart represents God making Solomon wise. Alternate translation: "which God had given him" or "because God had made him wise"

2 Chronicles 9:24

year after year
This is an idiom. Alternate translation: "every year"

2 Chronicles 9:25

four thousand stalls ... twelve thousand horsemen
"4,000 stalls ... 12,000 horsemen"

stalls
This is a small enclosure where horses are kept.

2 Chronicles 9:26

General Information:
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2 Chronicles 9:27

as much as the stones on the ground
This is an exaggeration to emphasize that there was such a great amount of silver.

2 Chronicles 9:28

They brought horses for Solomon from Egypt and from all the lands
The word "they" may refer to Solomon's merchants. However this sentence is not about what the merchants did, but about where Solomon's horses came from. Alternate translation: "Horses were brought to Solomon from Egypt and from all the lands" or "Solomon's horses were from Egypt and all the lands"

from all the lands
The word "all" is a generalization. Alternate translation: "from many other places" or "from many other countries"

2 Chronicles 9:29

first and last
The phrase "first and last" represents the whole time of Solomon's reign. Alternate translation: "from the beginning to the end of his reign"

are they not written ... (which also had information about Jeroboam son of Nebat)?
The author uses the question to remind the readers that other people had written about Solomon. It can be expressed in active form Alternate translation: "they are written ...

The History of Nathan the Prophet ... The Prophecy of Ahijah the Shilonite ... The Visions of Iddo the Seer
These are the names of some writings that existed when 2 Chronicles was written, but they do not exist now.

Ahijah the Shilonite
This is a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.

Shilonite
This is the name of a people group from the town of Shiloh.

2 Chronicles 9:30

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2 Chronicles 9:31

He lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "He died"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king. **2** When Jeroboam the son of Nebat heard this (for he was in Egypt, where he had fled from King Solomon), he returned from Egypt. **3** So they sent and called him, and Jeroboam and all Israel came; they spoke to Rehoboam and said, **4** "Your father made our yoke difficult. Now therefore, make your father's hard work easier, and lighten the heavy yoke that he put on us, and we will serve you." **5** Rehoboam said to them, "Come again to me after three days." So the people left.

6 King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive; he said, "How would you advise me to bring an answer to these people?" **7** They spoke to him and said, "If you are good to this people and please them, and say good words to them, then they will always be your servants." **8** But Rehoboam ignored the advice of the old men that they had given him, and consulted with the young men who had grown up with him, who stood before him. **9** He said to them, "What advice do you give me, so that we may answer the people who spoke to me and said, 'Lighten the yoke that your father put on us'?" **10** The young men who had grown up with Rehoboam spoke to him, saying, "This is how you should speak to the people who told you that your father Solomon made their yoke heavy, but that you must make it lighter. This is what you should say to them, 'My little finger is thicker than my father's waist. **11** So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions.'"

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king said, "Come back to me on the third day." **13** King Rehoboam spoke to them harshly, ignoring the advice of the old men. **14** He spoke to them following the advice of the young men, saying, "My father made your yoke heavy, but I will add to it. My father punished you with whips, but I will punish you with scorpions."

15 So the king did not listen to the people, for it was a turn in events brought about by God, that Yahweh might carry out his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat.

16 When all Israel saw that the king did not listen to them, the people answered him and said, "What share do we have in David? We have no inheritance in the son of Jesse! Each of you should go back to his tent, Israel. Now see to your own house, David." So all Israel returned to their tents. **17** But as for the people of Israel who lived in the cities of Judah, Rehoboam reigned over them. **18** Then King Rehoboam sent Adoniram, who was over the forced laborers, but the people of Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to Jerusalem. **19** So Israel has been in rebellion against the house of David to this day.

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2 Chronicles 10 General Notes

Structure and formatting

This begins a section on King Rehoboam. (2 Chronicles 10-12)

Special concepts in this chapter

Rehoboam's taxes

The people asked Solomon's son, Rehoboam, to reduce the heavy taxes and the forced labor Solomon had demanded but Rehoboam refused. He lacked the wisdom to follow the advice of the men who had been councilors of his father Solomon. So the ten northern tribes broke off and made Jeroboam their king. They were called "Israel" and Rehoboam's kingdom was called Judah. This will cause confusion between the northern kingdom of Israel and the whole nation of Israel. (See: wise)

Important figures of speech in this chapter

Metaphor

The people use the metaphor of a yoke to complain about the high taxes and forced labor Solomon demanded from the people. They said, "Your father made our yoke difficult."

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 10:1

all Israel was coming
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel were coming"

2 Chronicles 10:2

Jeroboam ... Nebat
These are the names of men. See how you translated these names in [2 Chronicles 9:29]

2 Chronicles 10:3

they sent and called him
"the men of Israel sent for Jeroboam"

Jeroboam and all Israel came
"Jeroboam and all Israel came to Rehoboam"

all Israel came
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel came"

2 Chronicles 10:4

made our yoke difficult
A difficult yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated us cruelly" or "forced us to work very hard"

make your father's hard work easier, and lighten the heavy yoke that he put on us
These two phrases mean the same thing. The yoke metaphor emphasizes the fact that Solomon had treated them harshly. Alternate translation: "make the hard work that your father gave us easier, and do not treat us as harshly as he did"

2 Chronicles 10:5

after three days
"after 3 days"

2 Chronicles 10:6

the old men who had stood before Solomon
To "stand before" is an idiom for serving the king in his presence. Alternate translation: "the old men who counseled Solomon" or "the old men who attended to Solomon"

to bring an answer to these people
"to answer these people" or "to reply to these people"

2 Chronicles 10:7

General Information:
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2 Chronicles 10:8

Rehoboam ignored the advice
"Rehoboam did not follow the advice"

who had grown up with him, who stood before him
"who were his long-time friends, and who advised him"

2 Chronicles 10:9

Lighten the yoke that your father put on us
To "lighten the yoke" is a metaphor that represents easing the burden. See how you translated a similar phrase in [2 Chronicles 10:4]

2 Chronicles 10:10

made their yoke heavy
A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in [2 Chronicles 10:4]

My little finger is thicker than my father's waist
This metaphor means that Rehoboam is more cruel and intimidating than his father. Alternate translation: "I rule much more harshly than my father ever did" or "I am much harsher than my father"

2 Chronicles 10:11

Connecting Statement:
A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in [2 Chronicles 10:4]

I will add to your yoke
"I will make your yoke heavier." A yoke is a metaphor for labor. Alternate translation: "I will force you to work harder"

I will punish you with scorpions
Possible meanings are that 1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or 2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends"

2 Chronicles 10:12

on the third day
"after three days"

2 Chronicles 10:13

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 10:14

made your yoke heavy, but I will add to it
A heavy yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated you cruelly, but I will be more cruel" or "forced you to work very hard, but I will make you work harder"

I will punish you with scorpions
Possible meanings are that 1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or 2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. See how you translated this in 2 Chronicles 10:11. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends"

2 Chronicles 10:15

So the king did not listen to the people
Here "listen to the people" represents not care about what they said or about actually doing what they asked. Alternate translation: "So the king did not do what the people had asked him to do" or "So the king ignored the people"

it was a turn in events brought about by God
This is an idiom and can be stated in active form. Alternate translation: "God caused things to happen like this"

that Yahweh might carry out his word ... Nebat
"that Yahweh might do according to the message that he told Ahijah the Shilonite to tell Jeroboam son of Nebat" or "that Yahweh might do what he had said he would do when he told Ahijah the Shilonite to give a message to Jeroboam son of Nebat"

that Yahweh might carry out his word
The idiom "carry out his word" means to do what he had said he would do.

his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat
This refers to the message that God gave Ahijah to tell Jeroboam.

Ahijah the Shilonite ... Jeroboam son of Nebat
See how you translated these names in [2 Chronicles 9:29]

2 Chronicles 10:16

all Israel
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel"

the king did not listen to them
Here "listen to the people" represents not caring about what they said or about actually doing what they asked. Alternate translation: "the king did not do what they had asked him to do" or "the king ignored them"

What share do we have in David? We have no inheritance in the son of Jesse
The people use this question and statement to imply that since they do not belong to David's family, they are not obligated to support David's grandson, King Rehoboam. Alternate translation: "We have no share in David. We will not have anything to do with the descendants of the son of Jesse"

What share do we have in David?
Having a share in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We do not belong to the family of David"

We have no inheritance in the son of Jesse
"Son of Jesse" here is a metonym for David, a son of Jesse. Having an inheritance in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We will not receive any inheritance from the son of Jesse" or "We will have nothing to do with the his descendants"

Each of you should go back to his tent
"Tent" here is a metonym representing people's homes. Alternate translation: "Go to your homes, people of Israel"

Now see to your own house, David
Here "see to" is an idiom meaning to take care of something, and "house" is a metonym for David's lineage of power and prestige. Alternate translation: "Now take care of your own kingdom, descendant of David"

2 Chronicles 10:17

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2 Chronicles 10:18

Adoniram
Adoniram is the name of a man. In the Hebrew text of this sentence, his name was written as Adoram.

who was over the forced laborers
Being over people represents having authority to tell them what to do. Alternate translation: "who was in charge of the forced laborers"

stoned him to death with stones
"killed Adoniram by stoning him"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 10:19

against the house of David
Here "the house of David" represents the kings who were descendants of David. Alternate translation: "against the kings descended from David"

to this day
This refers to the general time when the author wrote this book. See how you translated this in 2 Chronicles 5:9. Alternate translation: "even now"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 When Rehoboam arrived in Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were soldiers, to fight against Israel, to restore the kingdom to Rehoboam. **2** But the word of Yahweh came to Shemaiah the man of God, saying, **3** "Say to Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, **4** 'Yahweh says this, "You must not attack or make war against your brothers. Everyone must return to his own house, for I have caused this to happen."'" So they obeyed the words of Yahweh and turned back from attacking Jeroboam.

5 Rehoboam lived in Jerusalem and built cities in Judah for defense. **6** He built Bethlehem, Etam, Tekoa, **7** Beth Zur, Soko, Adullam, **8** Gath, Mareshah, Ziph, **9** Adoraim, Lachish, Azekah, **10** Zorah, Aijalon, and Hebron. These are fortified cities in Judah and Benjamin. **11** He fortified the fortresses and put commanders in them, with stores of food, oil, and wine. **12** He put shields and spears in all the cities and made them very strong. So Judah and Benjamin belonged to him.

13 The priests and the Levites who were in all Israel went over to him from within their borders. **14** For the Levites left their pasturelands and property in order to come to Judah and Jerusalem, for Jeroboam and his sons had driven them away, so that they could no longer act as the priests of Yahweh. **15** Jeroboam appointed for himself priests for the high places and the goat and calf idols he had made. **16** People from all the tribes of Israel came after them, those who set their hearts to seek Yahweh, the God of Israel; they came to Jerusalem to sacrifice to Yahweh, the God of their fathers. **17** So they strengthened the kingdom of Judah and made Rehoboam son of Solomon strong during three years, and they walked for three years in the way of David and Solomon.

18 Rehoboam took a wife for himself: Mahalath, the daughter of Jerimoth, David's son, and of Abihail, the daughter of Eliab, Jesse's son. **19** She bore him sons: Jeush, Shemariah, and Zaham. **20** After Mahalath, Rehoboam took Maakah, Absalom's daughter; she bore him Abijah, Attai, Ziza, and Shelomith. **21** Rehoboam loved Maakah, Absalom's daughter, more than all his other wives and his concubines (he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters). **22** Rehoboam appointed Abijah son of Maakah to be chief, a leader among his brothers; he had the thought of making him king. **23** Rehoboam ruled wisely; he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city. He also gave them food in abundance and looked for many wives for them.

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2 Chronicles 11 General Notes

Structure and formatting

The section on King Rehoboam continues in this chapter.

Special concepts in this chapter

Strengthening their defenses

Rehoboam strengthened the defenses of Judah. Without the help of the northern tribes, the kingdom of Judah did not really have much power to defend itself from outside attacks. Therefore, Rehoboam felt it necessary to strengthen Judah's military defenses.

Other possible translation difficulties in this chapter

Israel

When the author speaks about Israel, he is now referring almost exclusively to the northern kingdom of Israel and not the united nation of Israel.

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2 Chronicles 11:1

the house of Judah and Benjamin
Here "house" is a metonym that represents a tribe or descendants and refers specifically to the soldiers from the tribes of Judah and Benjamin. Alternate translation: "all the soldiers from the tribes of Judah and Benjamin"

180,000 chosen men
"one hundred and eighty thousand chosen men"

chosen men who were soldiers
"choice men who were soldiers." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "of the best soldiers"

2 Chronicles 11:2

the word of Yahweh came ... saying
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message ... and he said" or "Yahweh spoke these words ... and he said"

Shemaiah
This is the name of a man.

the man of God
The expression "man of God" is a respectful way of referring to a prophet of Yahweh. Alternate translation: "the man who belongs to God" or "the prophet of God"

2 Chronicles 11:3

all Israel in Judah and Benjamin
Here the word "Israel" refers to the Israelite people who live in the tribes of Judah and Benjamin. Alternate translation: "all of the Israelites in the tribes of Judah and Benjamin"

2 Chronicles 11:4

your brothers
This is a reference to the ten northern tribes. By calling them "brothers," Yahweh emphasizes the family relationship between all of the tribes.

2 Chronicles 11:5

Rehoboam lived in Jerusalem and built cities
It might be best to translate so that the reader understands that other people helped Rehoboam build these cities. Alternate translation: "Rehoboam lived in Jerusalem and had his workers build cities"

2 Chronicles 11:6

Etam, Tekoa
These are the names of cities.

2 Chronicles 11:7

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2 Chronicles 11:8

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2 Chronicles 11:9

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2 Chronicles 11:10

Zorah, Aijalon
These are the names of cities.

2 Chronicles 11:11

He fortified the fortresses
Here the word "fortresses" refers to fortified cities. That Rehoboam "fortified the fortresses" means that he built up and strengthened the defenses of these fortified cities. Alternate translation: "He strengthened the defenses of the fortified cities"

2 Chronicles 11:12

made them very strong
"made the cities very strong"

Judah and Benjamin belonged to him
Rehoboam was in control of the tribes of Judah and Benjamin.

2 Chronicles 11:13

The priests and the Levites ... went over to him from within their borders
Possible meanings are 1) "The priests and Levites ... supported Rehoboam from within their borders" or 2) "The priests and Levites ... traveled from within their borders to join Rehoboam."

2 Chronicles 11:14

pasturelands
lands used for animals

Jeroboam and his sons had driven them away
To "drive away" is an idiom that means to forcefully cause someone to leave. Alternate translation: "Jeroboam and his sons had forced them to leave"

act as the priests of Yahweh
"do their proper work as the priests of Yahweh" or "do their duties as priests of Yahweh"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 11:15

the goat and calf idols he had made
It might be best to translate so that the reader understands that other people helped Jeroboam make these idols. Alternate translation: "the goat idols and calf idols that he had his craftsmen make"

2 Chronicles 11:16

People ... came after them
"People ... followed the Levites" or "People ... came to Jerusalem after the Levites"

those who set their hearts to seek Yahweh
Here the word "hearts" represents the thoughts and desires. The idiom "set their hearts" means to determine to do something. Alternate translation: "those who had determined to seek Yahweh"

to seek Yahweh
Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh"

2 Chronicles 11:17

made Rehoboam son of Solomon strong
The people supporting Rehoboam as king is spoken of as if they made Rehoboam strong. Alternate translation: "supported Rehoboam son of Solomon as king"

they walked for three years in the way of David and Solomon
Here a person's actions and lifestyle are spoken of as if the person were walking along a path. Alternate translation: "they followed the example of David and Solomon for three years"

2 Chronicles 11:18

Mahalath ... Abihail
These are the names of women.

Jerimoth ... Eliab
These are the names of men.

2 Chronicles 11:19

Jeush ... Shemariah ... Zaham
These are the names of men.

2 Chronicles 11:20

Mahalath ... Maakah
These are the names of women.

Rehoboam took Maakah
This idiom means that he married her. Alternate translation: "Rehoboam married Maakah"

Abijah, Attai, Ziza, and Shelomith
These are the names of men.

2 Chronicles 11:21

eighteen wives and sixty concubines ... twenty-eight sons and sixty daughters
"18 wives and 60 concubines ... 28 sons and 60 daughters"

2 Chronicles 11:22

he had the thought of making him king
"he had thought of making Abijah king"

2 Chronicles 11:23

he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city
"he sent all his sons throughout all the land to every fortified city of Judah and Benjamin"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 It came about, when Rehoboam's reign was established and he was strong, that he abandoned the law of Yahweh—and all Israel with him. **2** It happened in the fifth year of King Rehoboam, that Shishak, king of Egypt, came up against Jerusalem, because the people had been unfaithful to Yahweh. **3** He came with twelve hundred chariots and sixty thousand horsemen. Soldiers without number came with him from Egypt: Libyans, Sukkites, and Cushites. **4** He captured the fortified cities that belonged to Judah and came to Jerusalem. **5** Now Shemaiah the prophet came to Rehoboam and to the leaders of Judah who had gathered together to Jerusalem because of Shishak. Shemaiah said to them, "This is what Yahweh says: You have abandoned me, so I have also given you over into Shishak's hand." **6** Then the princes of Israel and the king humbled themselves and said, "Yahweh is righteous." **7** When Yahweh saw that they had humbled themselves, the word of Yahweh came to Shemaiah, saying, "They have humbled themselves. I will not ruin them; I will deliver them to some extent, and my anger will not pour out on Jerusalem by means of Shishak's hand. **8** Nevertheless, they will be his servants, so that they may understand what it is to serve me and to serve the rulers of the other countries."

9 So Shishak, king of Egypt came up against Jerusalem and took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took the shields of gold that Solomon had made. **10** King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house. **11** It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guards' room. **12** When Rehoboam humbled himself, Yahweh's anger turned away from him, so as not to destroy him completely; besides, there was still some good to be found in Judah.

13 So King Rehoboam made his kingship strong in Jerusalem, and thus he reigned. Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city that Yahweh had chosen from all the tribes of Israel so that he might put his name there. His mother's name was Naamah the Ammonite woman. **14** He did what was evil, because he did not fix his heart to seek Yahweh.

15 As for the other matters concerning Rehoboam, first and last, are they not written in the writings of Shemaiah the prophet and of Iddo the seer, which also have records of genealogies and the constant wars between Rehoboam and Jeroboam? **16** Rehoboam lay down with his ancestors and was buried in the city of David; Abijah his son became king in his place.

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2 Chronicles 12 General Notes

Structure and formatting

This chapter ends the section on King Rehoboam.

Special concepts in this chapter

Worshiping Yahweh

The safety of Israel and Judah was dependent upon the people worshiping Yahweh and not upon their military power. Because Rehoboam deserted the worship of God, God allowed the king of Egypt to take all of the wealth Solomon stored up.

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2 Chronicles 12:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when Rehoboam's reign was established

This can be translated in active form. Alternate translation: "when Rehoboam had established his reign"

all Israel with him

Here the words "all Israel" refer specifically to the people of the tribes of Judah and Benjamin, over which Rehoboam was king. The verb may be

generated on Tue Oct 24 10:45:40 2023

supplied from the previous phrase. Alternate translation: "all the Israelite people whom he ruled also abandoned the law of Yahweh"

2 Chronicles 12:2

It happened
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

in the fifth year of King Rehoboam
This refers to the fifth year of Rehoboam's reign as king. Alternate translation: "in the fifth year that Rehoboam was king" or "in year five of King Rehoboam's reign"

Shishak, king of Egypt, came up against Jerusalem
"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. Alternate translation: "Shishak, king of Egypt, and his army with him, came up against Jerusalem"

Shishak
This is the name of a man.

came up against
This is an idiom that means marched against or attacked. Alternate translation: "came to attack"

2 Chronicles 12:3

twelve hundred chariots and sixty thousand horsemen
"1,200 chariots and 60,000 horsemen"

Soldiers without number
This exaggeration means that there were more soldiers than a person could easily count. Alternate translation: "Many soldiers"

Libyans, Sukkites, and Cushites
These are people from Libya, Sukki, and Ethiopia. The location of Sukki is uncertain, but it may be a region in Libya.

2 Chronicles 12:4

General Information:
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2 Chronicles 12:5

Shemaiah
This is the name of a man. See how you translated this word in [2 Chronicles 11:2]

so I have also given you over into Shishak's hand
Here the word "hand" represents power. Yahweh speaks of enabling Shishak's army to defeat the king and the others in Jerusalem as if he were placing them into Shishak's hand. Alternate translation: "so I have enabled Shishak to defeat you" or "so I have given you to Shishak as captives"

2 Chronicles 12:6

General Information:
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2 Chronicles 12:7

they had humbled themselves
"the princes of Israel and the king had humbled themselves"

the word of Yahweh came ... saying
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message ... and he said" or "Yahweh spoke these words ... and he said"

I will deliver them to some extent
Possible meanings are 1) Yahweh will permit Shishak to attack Jerusalem and cause trouble for the people, but he will deliver them from total destruction or 2) the words "to some extent" can be translated as soon, meaning that Yahweh will deliver the people of Jerusalem before Shishak can completely destroy the city.

my anger will not pour out on Jerusalem
Yahweh speaks of his anger as if it were a liquid, and of expressing his anger as if he were to pour out that liquid. Alternate translation: "I will not express my anger against Jerusalem" or "Jerusalem will not suffer the effects of my anger"

by means of Shishak's hand
Here the word "hand" represents Shishak himself. Alternate translation: "by means of Shishak"

2 Chronicles 12:8

General Information:
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2 Chronicles 12:9

Shishak, king of Egypt came up against Jerusalem
"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. See how you translated this in [2 Chronicles 12:2]

came up against
This is an idiom that means marched against or attacked. See how you translated this in [2 Chronicles 12:2]

the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

the shields of gold that Solomon had made
It might be best to translate so that the reader understands that other people helped Solomon make these shields. Alternate translation: "the

shields of gold that Solomon had his craftsmen make"

2 Chronicles 12:10

King Rehoboam made shields of bronze
It might be best to translate so that the reader understands that other people helped Rehoboam make these shields. Alternate translation: "King Rehoboam had his craftsmen make shields of bronze"

in their place
"in place of the shields of gold"

entrusted them into the hands of the commanders
Here the word "hands" represents care or responsibility. Alternate translation: "made them the responsibility of the commanders"

who guarded the doors to the king's house
Here the word "doors" represents the entrance. Alternate translation: "who guarded the entrance to the king's house"

2 Chronicles 12:11

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

the guards would carry them
"the guards would carry the shields"

2 Chronicles 12:12

Yahweh's anger turned away from him, so as not to destroy him completely
Yahweh no longer being angry with Rehoboam is spoken of as if Yahweh's anger were a person who turned away from Rehoboam. Alternate translation: "Yahweh was no longer angry with him and so did not destroy him completely"

besides, there was
"in addition, there was"

2 Chronicles 12:13

forty-one years old ... seventeen years
"41 years old ... 17 years"

so that he might put his name there
Possible meanings for the phrase "put his name" are 1) a metonym for "dwell." Alternate translation: "so that he might dwell there" or 2) an idiom that refers to ownership. Alternate translation: "so that it might belong to him"

Naamah
This is the name of a woman.

2 Chronicles 12:14

he did not fix his heart to seek Yahweh
Here the word "heart" represents the thoughts and desires. The idiom "fix his heart" means to determine to do something. Alternate translation: "he was not committed to seeking Yahweh"

to seek Yahweh
Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh"

2 Chronicles 12:15

first and last
"from beginning to end." These two words form a merism and refer to everything that Rehoboam did from the beginning of his reign to the end of his reign. Alternate translation: "everything that he did"

are they not written ... Jeroboam?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. It can be translated as a statement. Alternate translation: "they are written ... Jeroboam." or "you can read about them ... Jeroboam."

Shemaiah ... Iddo
These are the names of men.

the constant wars between Rehoboam and Jeroboam
The names of the kings represent the armies that they led. Alternate translation: "the wars in which Rehoboam's army and Jeroboam's army constantly engaged"

2 Chronicles 12:16

Abijah
This is the name of a man.

Rehoboam lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Rehoboam died"

was buried in the city of David
This can be stated in active form. Alternate translation: "people buried him in the city of David"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Rehoboam"

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Chapter 13

1 In the eighteenth year of King Jeroboam, Abijah began to reign over Judah. **2** He reigned for three years in Jerusalem; his mother's name was Macaiah, the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam. **3** Abijah went into battle with an army of strong, courageous warriors, 400,000 chosen men. Jeroboam placed battle lines against him with 800,000 chosen men, mighty warriors. **4** Abijah stood on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Listen to me, Jeroboam and all Israel! **5** Do you not know that Yahweh the God of Israel gave the dominion over Israel to David and his descendants forever by a covenant of salt? **6** Yet Jeroboam son of Nebat, the servant of Solomon son of David, rose up and rebelled against his master. **7** Worthless men, base fellows, gathered to him. They came against Rehoboam son of Solomon, when Rehoboam was young and timid at heart, and they were too strong for him. **8** So now you plan to resist the kingdom of Yahweh that is held within the hand of the descendants of David, because you are a large army, and you have the golden calves that Jeroboam made to be your gods. **9** But did you not drive out the priests of Yahweh, the descendants of Aaron, and the Levites, and make priests of your own in the same way as the people of other lands do? Whoever comes to serve as a priest, sacrificing a young bull and seven rams, he becomes a priest of what are not gods. **10** But as for us, Yahweh is our God, and we have not abandoned him. We have priests, descendants of Aaron, serving Yahweh, and the Levites, who are at their work. **11** Every morning and evening they burn for Yahweh burnt offerings and sweet incense. They also arrange the bread of the presence on the pure table; they also tend the lampstand of gold with its lamps, for them to burn every evening. We keep the commandments of Yahweh, our God, but you have abandoned him. **12** See, God is with us at our head, and his priests are here with the trumpets to sound an alarm against you. Sons of Israel, do not fight against Yahweh, the God of your ancestors, for you will not succeed."

13 But Jeroboam prepared an ambush behind them; his army was in front of Judah, and the ambush was behind them. **14** When Judah looked back, behold, the fighting was both in front of them and behind them. They cried out to Yahweh, and the priests blew the trumpets. **15** Then the men of Judah gave a shout; as they shouted, it came about that God struck Jeroboam and all Israel before Abijah and Judah. **16** The people of Israel fled before Judah, and God gave them into the hand of Judah. **17** Abijah and his army killed them with great slaughter; 500,000 chosen men of Israel fell dead. **18** In this way, the people of Israel were subdued at that time; the people of Judah won because they relied on Yahweh, the God of their ancestors. **19** Abijah pursued Jeroboam; he took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephron with its villages. **20** Jeroboam never recovered power again during the days of Abijah; Yahweh struck him, and he died. **21** But Abijah became powerful; he took fourteen wives for himself and became the father of twenty-two sons and sixteen daughters. **22** The rest of Abijah's deeds, his behavior, and words are written in the history of the prophet Iddo.

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2 Chronicles 13 General Notes

Special concepts in this chapter

Trust

Trusting in God, King Abijah of Judah was able to overcome the army of Israel even though it was twice as big as his army. (See: trust)

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2 Chronicles 13:1

In the eighteenth year of King Jeroboam

This refers to the eighteenth year of Jeroboam's reign as king. Alternate translation: "In the eighteenth year that Jeroboam was king" or "in year 18 of King Jeroboam's reign"

2 Chronicles 13:2

Macaiah, the daughter of Uriel of Gibeah

"Macaiah" is the name of a woman. "Uriel" is the name of a man.

There was war between Abijah and Jeroboam

The names of the kings represent the armies that they led. Alternate translation: "There was war between the army of Abijah and the army of Jeroboam"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 13:3

400,000 chosen men ... 800,000 chosen men
"Four hundred thousand chosen men ... eight hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "400,000 skilled men ... 800,000 skilled men"

2 Chronicles 13:4

Mount Zemaraim

2 Chronicles 13:5

Do you not know ... by a covenant of salt?
Abijah asks this rhetorical question to emphasize the positive answer that it anticipates. The question can be translated as a statement. Alternate translation: "You know very well ... by a covenant of salt."

a covenant of salt
The meaning of this phrase is not clear. It seems to mean "a permanent covenant."

2 Chronicles 13:6

General Information:
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2 Chronicles 13:7

base fellows
"wicked men" or "evil men"

gathered to him
"joined with Jeroboam"

2 Chronicles 13:8

the kingdom of Yahweh
This is a reference to a united Israel as it existed in the time of David and Solomon.

that is held within the hand of the descendants of David
Here the word "hand" represents authority and possession. Abijah is claiming that only the descendants of David have the rightful authority to rule Yahweh's kingdom. This can be stated in active form. Alternate translation: "that the descendants of David hold within their hand" or "which only the descendants of David have the authority to rule"

the golden calves that Jeroboam made
It might be best to translate so that the reader understands that Jeroboam had others make the golden calves. Alternate translation: "the golden calves that Jeroboam had his craftsmen make"

2 Chronicles 13:9

But did you not drive out ... as the people of other lands do?
Abijah asks this rhetorical question to rebuke the people and to emphasize the positive answer that it anticipates. The question can be translated as a statement. Alternate translation: "But you drive out ... as the people of other lands do."

Whoever comes to serve as a priest
"Anyone who comes to serve as a priest"

a priest of what are not gods
The phrase "what are not gods" refers to the golden calves that Jeroboam had his craftsmen make. Although the priests served them as if they were gods, they were not really gods. Alternate translation: "a priest of idols that are not really gods"

2 Chronicles 13:10

as for us
The word "us" refers to the people of the southern kingdom of Judah.

who are at their work
The word "work" can be translated with a verb. Alternate translation: "who are working"

2 Chronicles 13:11

the bread of the presence
The "bread of the presence" refers to twelve loaves of bread that the priests placed on a golden table in the tabernacle or temple building as a sacrifice to God and as a symbol of God's presence.

they also tend the lampstand
"they also take care of the lampstand"

for them to burn every evening
"so that the lamps burn every evening" or "and light the lamps every evening"

2 Chronicles 13:12

God is with us at our head
Here the front of the army is spoken of as if it were the head. Abijah is saying that God is the one who is leading the army of Judah in battle. Alternate translation: "God is with us as our leader"

do not fight against Yahweh
Since Yahweh is leading the army of Judah, Abijah speaks of the army of Israel fighting against the army of Judah as if they were fighting against Yahweh himself.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 13:13

an ambush behind them
"a surprise attack behind the army of Judah"

the ambush was behind them
"the soldiers who were to attack them by surprise were behind them"

2 Chronicles 13:14

When Judah looked back
Here "Judah" represents the soldiers in the army of Judah. Alternate translation: "When the soldiers of Judah looked back"

behold
The word "behold" here shows that the soldiers were surprised by what they saw.

the fighting was both in front of them and behind them
The word "fighting" can be translated as a verb. Alternate translation: "the army of Israel was fighting them from the front and from the back"

2 Chronicles 13:15

God struck Jeroboam and all Israel before Abijah and Judah
God enabling the army of Judah to defeat Jeroboam and the army of Israel is spoken of as if God struck Jeroboam and Israel. Alternate translation: "God enabled Abijah and the army of Judah to defeat Jeroboam and all Israel"

all Israel
Here the word "Israel" refers to the army. Alternate translation: "the entire army of Israel"

2 Chronicles 13:16

fled before Judah
Here the word "Judah" represents the army of Judah. Alternate translation: "fled before the army of Judah"

God gave them into the hand of Judah
Here the word "hand" represents power. God enabling the army of Judah to defeat the army of Israel is spoken of as if God had put the army of Israel in the hand of the army of Judah. Alternate translation: "God enabled Judah to defeat the people of Israel"

2 Chronicles 13:17

killed them with great slaughter
This idiom means that they thoroughly defeated them, or that they killed very many of the soldiers. Alternate translation: "thoroughly defeated them" or "slaughtered many of their soldiers"

500,000 chosen men
"five hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "500,000 of the best soldiers"

2 Chronicles 13:18

the people of Israel were subdued
This can be stated in active form. Alternate translation: "the army of Judah subdued the people of Israel"

2 Chronicles 13:19

Abijah pursued
"Abijah chased after"

Jeshanah ... Ephron
These are the names of cities.

2 Chronicles 13:20

Yahweh struck him, and he died
Yahweh causing Jeroboam to die is spoken of as if Yahweh struck Jeroboam. It is possible that this refers to Yahweh causing Jeroboam to become ill. Alternate translation: "Yahweh caused Jeroboam to die" or "Yahweh caused Jeroboam to become ill, and he died"

2 Chronicles 13:21

he took fourteen wives for himself
The idiom "took ... wives" means that he married. Alternate translation: "he married fourteen women"

fourteen wives ... twenty-two sons and sixteen daughters
"14 wives ... 22 sons and 16 daughters"

2 Chronicles 13:22

his behavior, and words
"his behavior, and his sayings" or "his behavior, and the things that he said"

are written in the history of the prophet Iddo
This can be stated in active form. Alternate translation: "are in the history that the prophet Iddo wrote"

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Chapter 14

1 Abijah lay down with his ancestors, and they buried him in the city of David. Asa, his son, became king in his place. In his days the land was quiet ten years. **2** Asa did what was good and right in the eyes of Yahweh his God, **3** for he took away the foreign altars and the high places. He broke down the stone pillars and cut down the Asherah poles. **4** He commanded Judah to seek Yahweh, the God of their ancestors, and to carry out the law and the commandments. **5** Also he took away the high places and the incense altars from all the cities of Judah. The kingdom had rest under him. **6** He built fortified cities in Judah, for the land was quiet, and he had no war in those years, because Yahweh had given him peace. **7** For Asa said to Judah, "Let us build these cities and make walls around them, and towers, gates, and bars; the land is still ours because we have sought Yahweh our God. We have sought him, and he has given us peace on every side." So they built and succeeded. **8** Asa had an army that carried shields and spears; from Judah he had 300,000 men, and from Benjamin, 280,000 men who carried shields and drew bows. All of these were mighty warriors.

9 Zerah the Cushite came against them with an army of one million soldiers and three hundred chariots; he came to Mareshah. **10** Then Asa went out to meet him, and they set the battle lines in order in the Valley of Zephathah at Mareshah. **11** Asa cried to Yahweh, his God, and said, "Yahweh, there is no one but you to help one who has no strength when he is facing many. Help us, Yahweh our God, for we rely on you, and in your name we have come against this vast number. Yahweh, you are our God; do not let man defeat you." **12** So Yahweh struck the Cushites before Asa and Judah; the Cushites fled. **13** Asa and the soldiers with him pursued them to Gerar. So many Cushites fell that they could not recover, for they were completely destroyed before Yahweh and his army. The army carried away very much plunder. **14** The army destroyed all the villages around Gerar, for terror of Yahweh had come on the inhabitants. The army plundered all the villages, and there was much booty in them. **15** The army also destroyed the tents of those who owned livestock; they carried away sheep in abundance, as well as camels, and then they returned to Jerusalem.

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2 Chronicles 14 General Notes

Structure and formatting

This chapter begins the section about King Asa. (2 Chronicles 14-16)

Special concepts in this chapter

Trust

Trusting in Yahweh, Asa was able to defeat million men of the army of Nubia. Trust in Yahweh is more important than military might. (See: trust)

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2 Chronicles 14:1

Abijah lay down with his ancestors

This is a polite way of saying that he died. Alternate translation: "Abijah died"

they buried him

"people buried him"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Abijah"

In his days

"During his reign"

the land was quiet ten years

There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land for ten years" or "there was no war in the land for ten years"

2 Chronicles 14:2

what was good and right in the eyes of Yahweh his God

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Asa's actions. Alternate translation: "what Yahweh judged to be good and right" or "what Yahweh considered to be good and right"

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2 Chronicles 14:3

He broke down the stone pillars and cut down the Asherah poles
Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his people break down the stone pillars and cut down the Asherah poles"

2 Chronicles 14:4

He commanded Judah to seek Yahweh
Here the word "Judah" represents the people of Judah. Worshiping Yahweh is spoken of as if it were seeking him. Alternate translation: "He commanded the people of Judah to worship Yahweh"

2 Chronicles 14:5

he took away the high places
Since Asa was king, he may have told his officials to do these things. Alternate translation: "he had his people take away the high places"

The kingdom had rest under him
There being no war is spoken of as if the kingdom had rest. Alternate translation: "The kingdom had peace under him"

under him
"under his reign." A king ruling a kingdom is spoken of as if the king is over the kingdom or the kingdom is under the king. Alternate translation: "during his reign" or "while he was king"

2 Chronicles 14:6

He built fortified cities
Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his workers build fortified cities"

the land was quiet
There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land"

2 Chronicles 14:7

Asa said to Judah
Here "Judah" refers to the people of Judah. Alternate translation: "Asa said to the people of Judah"

peace on every side
"peace all around." This means that Judah was at peace with all of the surrounding nations.

So they built
The ellipsis may be supplied from the context. Alternate translation: "So they built the cities"

2 Chronicles 14:8

300,000 men ... 280,000 men
"three hundred thousand men ... two hundred and eighty thousand men"

2 Chronicles 14:9

Zerah
This is the name of a man.

one million soldiers and three hundred chariots
"1,000,000 soldiers and 300 chariots"

Mareshah
This is the name of a place.

2 Chronicles 14:10

the Valley of Zephathah
This is the name of a place.

Asa went out to meet him
Here "Asa" represents both the king and the army that he led into battle. It is implicit that he went out to meet him in battle. Alternate translation: "Asa led his army out to meet him in battle"

2 Chronicles 14:11

in your name
Here "name" represents Yahweh's authority. Alternate translation: "on your behalf" or "by your authority"

do not let man defeat you
Since the army of Judah is fighting in Yahweh's name, Asa speaks of Zerah defeating Judah as if Zerah were to defeat Yahweh himself. Alternate translation: "do not let man defeat your people"

2 Chronicles 14:12

Yahweh struck the Cushites before Asa and Judah
God enabling the army of Judah to defeat the Cushites is spoken of as if God struck the Cushites. Alternate translation: "God enabled Asa and the army of Judah to defeat the Cushites"

2 Chronicles 14:13

So many Cushites fell that they could not recover
Possible meanings are 1) "So many Cushites died that the army could not recover" or 2) "So many Cushites died that there were none who remained alive."

So many Cushites fell
Here to "fall" is a euphemism for dying in battle. Alternate translation: "So many Cushites died"

generated on Tue Oct 24 10:45:40 2023

for they were completely destroyed before Yahweh and his army
This can be stated in active form. Alternate translation: "for Yahweh's army completely destroyed them"

2 Chronicles 14:14

for terror of Yahweh had come on the inhabitants
The inhabitants of the villages being terrified is spoken of as if terror were an object that came upon them. Possible meanings are 1) "terror of Yahweh" refers to terror from Yahweh. Alternate translation: "for Yahweh had caused the inhabitants to be terrified" or 2) "terror of Yahweh" refers to being terrified of Yahweh. Alternate translation: "for the inhabitants were terrified of Yahweh"

2 Chronicles 14:15

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generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 The Spirit of God came on Azariah son of Oded. **2** He went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: Yahweh is with you, while you are with him. If you seek him, he will be found by you; but if you abandon him, he will abandon you. **3** Now for a long period, Israel was without the true God, without a teaching priest, and without the law. **4** But when in their distress they turned to Yahweh, the God of Israel, and sought him, he was found by them. **5** In those times there was no peace for him who went out or for him who came in, for there were great disturbances on all the inhabitants of the lands. **6** They were broken in pieces, nation against nation, and city against city, for God troubled them with all kinds of suffering. **7** But be strong, and do not let your hands be weak, for your work will be rewarded."

8 When Asa heard these words, the prophecy of Oded the prophet, he took courage and drove away the disgusting figures from all the land of Judah and Benjamin, and from the cities that he had captured from the hill country of Ephraim, and he rebuilt Yahweh's altar, which was in front of the portico of the house of Yahweh. **9** He gathered all Judah and Benjamin, and those who stayed with them—people from Ephraim and Manasseh, and from Simeon. For they came from Israel to him in great numbers, when they saw that Yahweh his God was with him. **10** So they gathered together at Jerusalem in the third month, in the fifteenth year of Asa's reign. **11** They sacrificed to Yahweh in that day some of the plunder that they had brought: seven hundred head of cattle and seven thousand sheep and goats. **12** They entered into a covenant to seek Yahweh, the God of their ancestors, with all their heart and with all their soul. **13** They agreed that whoever refused to seek Yahweh, the God of Israel, should be put to death, whether the person was small or great, whether man or woman. **14** They swore to Yahweh with a loud voice, with shouting, and with trumpets and rams' horns. **15** All Judah rejoiced at the oath, for they had sworn with all their heart, and they sought God with their whole desire, and he was found by them. Yahweh gave them peace all around them.

16 King Asa also removed Maakah, his grandmother, from being queen mother because she had made a disgusting figure out of an Asherah pole. He cut down the disgusting figure, crushed it to dust, and burned it at the Kidron Brook. **17** But the high places were not taken out of Israel. Nevertheless, Asa's heart was completely devoted all his days. **18** He brought into the house of God his father's sacred gifts and his own sacred gifts, silver and gold and utensils. **19** There was no more war until the thirty-fifth year of Asa's reign.

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2 Chronicles 15 General Notes

Structure and formatting

The section about King Asa continues in this chapter.

Special concepts in this chapter

Promise

The people promise to serve the Lord. This is something they will ultimately fail to do. (See: promise)

Important figures of speech in this chapter

Idiom

The phrase "seek Yahweh" means "wanting to believe and obey Yahweh." This is a common way to describe proper worship of Yahweh. It is possible the meaning of this idiom is about a desire to properly worship.

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2 Chronicles 15:1

The Spirit of God came on Azariah
This is an idiom which means that the spirit of God influenced Azariah and enabled him to prophesy. Alternate translation: "The Spirit of God gave Azariah the ability to prophesy"

Oded
This is the name of a man.

2 Chronicles 15:2

he will be found by you
This can be stated in active form. Alternate translation: "you will find him" or "he will permit you to find him"

2 Chronicles 15:3

Israel was without the true God
Here "Israel" refers to the people of Israel. This refers to a time when the people of Israel did not worship the true God. Alternate translation: "The people of Israel did not worship the true God"

without a teaching priest
"without a priest who taught them"

2 Chronicles 15:4

he was found by them
This can be stated in active form. Alternate translation: "they found him" or "he permitted them to find him"

2 Chronicles 15:5

for him who went out or for him who came in
This phrase is an idiom that refers to a person who travels anywhere away from home. Alternate translation: "for the person who traveled anywhere"

for there were great disturbances on all the inhabitants of the lands
The people experiencing great disturbances is spoken of as if those disturbances were objects that were on the people. Alternate translation: "for all the inhabitants of the lands experienced great disturbances"

great disturbances
"great troubles"

2 Chronicles 15:6

They were broken in pieces, nation against nation, and city against city
The word "they" refers to the words "nation" and "city." Conquering one another is spoken of as if they were breaking each other into pieces. Alternate translation: "Nations and cities destroyed each other, nations fighting nations, cities fighting cities"

They were broken in pieces, nation against nation, and city against city
Here "nation" and "city" are metonyms for the people who live there. You may also supply a connecting word to clarify the relationship between these two phrases. Alternate translation: "Nations and cities destroyed each other, as the people of one nation fought against the people of another nation, and the people of one city fought against the people of another city"

2 Chronicles 15:7

do not let your hands be weak
Here the word "hands" represents the people who work. Alternate translation: "do not become weak as you work"

for your work will be rewarded
This can be stated in active form. Yahweh is the implied subject. Alternate translation: "for Yahweh will reward your work"

2 Chronicles 15:8

When Asa heard these words, the prophecy of Oded the prophet
"When Asa heard the words that Oded the prophet spoke" or "When Asa heard the prophecy of Oded the prophet." The phrase "the prophecy of Oded the prophet" defines "these words."

the prophecy of Oded the prophet
Many versions make this passage read, "the prophecy of Azariah, the son of Oded the prophet." They do this in order to make the sense agree with 2 Chronicles 15:1. Translators will probably want to do the same in their versions.

drove away the disgusting figures
The words "the disgusting figures" refers to idols. Having his workers remove or destroy the idols is spoken of as if his workers were driving animals or other people away. Alternate translation: "got rid of the disgusting idols"

2 Chronicles 15:9

He gathered all Judah and Benjamin
Here the word "all" is a generalization. The phrase means that David assembled people from all over Judah and Benjamin. Alternate translation: "He gathered together people from all over Judah and Benjamin"

For they came from Israel
"For people from of Ephraim, Manasseh, and Simeon came from Israel"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 15:10

So they gathered together
"They" here refers to the tribes of Judah and Israel that were with Asa.

the third month
This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars.

third ... fifteenth

2 Chronicles 15:11

some of the plunder that they had brought
This refers to the plunder that they had taken from the villages around Gerar in 2 Chronicles 14:14.

seven hundred ... seven thousand
"700 ... 7,000"

2 Chronicles 15:12

with all their heart and with all their soul
Together, these two phrases form an idiomatic expression that refers to a person's entire being. Alternate translation: "with all their beings" or "wholeheartedly"

2 Chronicles 15:13

be put to death
This can be stated in active form. Alternate translation: "should die"

whether the person was small or great
Possible meanings are 1) a person's importance within the community is spoken of as if the person were small or great. Alternate translation: "whether the person was important or not" or 2) a young person is spoken of as if he were small and an old person is spoken of as if he were great. Alternate translation: "whether the person was young or old"

2 Chronicles 15:14

General Information:
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2 Chronicles 15:15

All Judah rejoiced
Here the word "all" is a generalization. The phrase means that people from all over Judah rejoiced. Alternate translation: "People all over Judah rejoiced"

with all their heart
The idiom "with all their heart" means "with complete devotion." Alternate translation: "with complete devotion" or "wholeheartedly"

he was found by them
This can be stated in active form. See how you translated this in [2 Chronicles 15:4]

2 Chronicles 15:16

Maakah, his grandmother
This woman had been the wife of Rehoboam and the mother of Asa's father Abijah.

queen mother
This phrase is the official title of the mother or grandmother of the current king who was queen while her husband was king, but since his death has no official duties.

a disgusting figure
This phrase refers to an idol.

He cut down the disgusting figure, crushed it ... and burned it
Since Asa was king, he may have told his officials to cut down the figure. Alternate translation: "He made his workers cut down the disgusting figure, crush it ... and burn it"

2 Chronicles 15:17

But the high places were not taken out of Israel
This can be stated in active form. Alternate translation: "But Asa did not command the people to take the high places out of Israel"

Asa's heart was completely devoted
The heart represents the person. Alternate translation: "Asa was completely devoted"

all his days
This refers to the whole period of time that Asa lived. Alternate translation: "the whole time that he lived" or "throughout his whole life"

2 Chronicles 15:18

the house of God
Here the word "house" represents the temple. Alternate translation: "the temple of God"

2 Chronicles 15:19

the thirty-fifth year
"year 35"

generated on Tue Oct 24 10:45:40 2023

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Chapter 16

1 In the thirty-sixth year of Asa's reign, Baasha, king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa, king of Judah. **2** Then Asa brought the silver and gold out of the storerooms in the house of Yahweh and of the king's house, and sent it to Ben-Hadad king of Aram, who lived in Damascus. He said, **3** "Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you silver and gold. Break your covenant with Baasha, king of Israel, so that he may leave me alone." **4** Ben-Hadad listened to King Asa and sent the commanders of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim [1] , and all the storage cities of Naphtali. **5** It came about that when Baasha heard this, he stopped building up Ramah and let his work cease. **6** Then Asa the king took all Judah with him. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba and Mizpah.

7 At that time Hanani the seer went to Asa, king of Judah, and said to him, "Because you have relied on the king of Aram, and have not relied on Yahweh your God, the army of the king of Aram has escaped out of your hand. **8** Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen? Yet, because you relied on Yahweh, he gave you victory over them. **9** For the eyes of Yahweh run everywhere throughout the whole earth, so that he might show himself strong on behalf of those whose hearts are perfect toward him. But you have acted foolishly in this matter. From now on, you will have war." **10** Then Asa was angry with the seer; he put him into prison, for he was enraged with him over this matter. At the same time, Asa oppressed some of the people.

11 Behold, the deeds of Asa, from first to last, behold, they are written in the book of the kings of Judah and Israel. **12** In the thirty-ninth year of his reign, Asa was afflicted with a disease in his feet. Though his disease was very severe, he did not seek help from Yahweh, but only from the healers. **13** So Asa lay down with his ancestors, dying in the forty-first year of his reign. **14** They buried him in his own tomb, which he had dug out for himself in the city of David. They laid him on a bier that was filled with sweet odors and various kinds of spices prepared by skilled perfumers. Then they made a very great fire in his honor.

Footnotes

16:4 [1]The place named Abel Maim is the same as Abel Beth Maakah. See 2 Samuel 20:14-15.

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2 Chronicles 16 General Notes

Structure and formatting

The section about King Asa is completed in this chapter.

Special concepts in this chapter

Asa did not trust Yahweh

When Baasha was building Ramah to blockade him, Asa asked the king of Aram to help him instead of trusting God to help him. This was sinful because he disobeyed Yahweh. (See: trust and sin)

---

2 Chronicles 16:1

the thirty-sixth year

"year 36"

built up Ramah

It is implied that the army of Baasha first captured Ramah. The full meaning of this statement can be made clear. Alternate translation: "captured and fortified Ramah"

so that he might not allow anyone to

"so that no one could"

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2 Chronicles 16:2

Then Asa brought the silver ... of the king's house, and sent it
Asa would have had his workers gather the gold and silver for him. Alternate translation: "Then Asa told his workers to take the silver ... of the king's house, and to take it"

Ben-Hadad
This is the name of a man.

He said
This means he spoke by means of his servants. Asa told his servants what to say to Ben-Hadad and they did. The meaning of this can be made clear. Alternate translation: "Asa told his servants to say to Ben-Hadad" or "Through his servants, Asa said to Ben-Hadad"

2 Chronicles 16:3

Let there be a covenant between me and you ... between my father and your father
A covenant being between two people represents those two people having a covenant with each other. Alternate translation: "Let us have a covenant with each other ... with my father and your father" or "Let us make a peace treaty ... with my father and your father"

Look, I have sent
"As proof that I want a treaty with you, I have sent"

Break your covenant with Baasha, king of Israel
Breaking a covenant represents canceling it and not doing what one has promised to do. Alternate translation: "Cancel your covenant with Baasha king of Israel" or "Do not be loyal to Baasha king of Israel as you promised in your covenant with him"

Break your covenant with Baasha, king of Israel
Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant with the king of Israel. The meaning of this statement can be made explicit. Alternate translation: "Break your covenant with Baasha, king of Israel, and attack Israel"

leave me alone
This is an idiom. Here Asa speaks of himself to represent himself along with his army. Alternate translation: "not attack me"

2 Chronicles 16:4

sent the commanders of his armies against the cities
Here Asa's armies are represented by their commanders. Alternate translation: "sent his armies to attack the cities"

Ijon, Dan, Abel Maim
These are the names of cities in Israel.

2 Chronicles 16:5

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he stopped building up Ramah and let his work cease
Here Asa represents himself and his army. "his work" refers to other work that his workers were doing in Ramah. Alternate translation: "he commanded his army to stop fortifying Ramah and doing other work there"

building up
"fortifying"

2 Chronicles 16:6

took all Judah
This refers to all the men who live in Judah. Alternate translation: "took all the men of Judah"

timbers
Timbers are large pieces of wood used to build houses or walls.

Baasha had been
Here "Baasha" refers to his workers. Alternate translation: "Baasha's workers had been"

building up ... to build up
"fortifying ... to fortify"

Then King Asa used
Here "King Asa" represents his workers. Alternate translation: "Then King Asa had his workers use"

Geba
This is the name of a city.

2 Chronicles 16:7

Hanani
This is the name of a man.

out of your hand
Here the king's "hand" refers to his control. This means that his army was unable to conquer the king of Aram's army. Alternate translation: "from you" or "from your control"

2 Chronicles 16:8

Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen?
Hanani uses this rhetorical question to remind Asa of a previous victory. This can be written as a statement. Alternate translation: "The Cushites and the Libyans were a huge army, with very many chariots and horsemen."

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Libyans
These are people from Libya.

he gave you victory
This means that king Asa's army was able to defeat the opposing army. Alternate translation: "he gave your army victory"

2 Chronicles 16:9

the eyes of Yahweh run everywhere throughout the whole earth
This speaks of Yahweh seeing everything that happens everywhere as if his eyes were a person that ran all over the earth. Alternate translation: "Yahweh sees what is happening all over the earth"

so that he might show himself strong on behalf of
This means that Yahweh shows people that he is strong by protecting his people. Alternate translation: "and Yahweh protects with his strength" or "so that he may show his strength by protecting"

those whose hearts are perfect toward him
This speaks of a people's will and desires as their "hearts." To be "perfect toward" something means to be completely devoted to that person or thing. Alternate translation: "those who are completely committed to following him" or "those who are completely devoted to following him"

2 Chronicles 16:10

General Information:
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2 Chronicles 16:11

from first to last
This is an idiom. Alternate translation: "from the first thing that he did to the last thing that he did" or "everything he did"

the book of the kings of Judah and Israel
This is a book that no longer exists.

2 Chronicles 16:12

the thirty-ninth year
"year 39"

Asa was afflicted with a disease in his feet
This can be stated in active form. Alternate translation: "Asa had a disease in his feet"

2 Chronicles 16:13

Asa lay down with his ancestors, dying in
This is a polite way of saying that he died. Alternate translation: "Asa died during"

in the forty-first year of his reign
"in year 41 of his reign" or "when he reigned almost 41 years"

2 Chronicles 16:14

which he had dug out for himself
Asa would have had his workers prepare his tomb for him. Alternate translation: "which his workers had dug out for him"

bier
A bier is a table on which a dead body is placed at a funeral.

sweet odors and various kinds of spices prepared by skilled perfumers
Putting plants that smell good with the dead body was one of the burial customs of the people of Israel. Alternate translation: "sweet smelling plants prepared by people skilled in this custom"

prepared by skilled perfumers
This can be stated in active form. Alternate translation: "that skilled perfumers had prepared"

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Chapter 17

1 Jehoshaphat son of Asa became king in his place. Jehoshaphat strengthened himself against Israel. **2** He placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim, which Asa his father had captured. **3** Yahweh was with Jehoshaphat because he walked in the earlier ways of his father David, and did not seek the Baals. [1]**4** Instead, he relied on the God of his father, and walked in his commandments, not according to the practices of Israel. **5** So Yahweh established the rule in his hand; all Judah brought tribute to Jehoshaphat. He had riches and honor in abundance. **6** His heart was committed to Yahweh's ways. He also removed the high places and the Asherah poles from Judah.

7 In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah. **8** With them were Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah; and with them were the priests Elishama and Jehoram. **9** They taught in Judah, having the book of the law of Yahweh with them. They went about throughout all the cities of Judah and taught among the people.

10 Terror of Yahweh fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat. **11** Some of the Philistines brought Jehoshaphat presents, and silver as tribute. Arabians also brought him flocks, 7,700 rams, and 7,700 goats. **12** Jehoshaphat became very powerful. He built fortresses and storage cities in Judah. **13** He had many supplies in the cities of Judah, and soldiers—mighty warriors—in Jerusalem. **14** These were their divisions listed by the name of their fathers' houses: From Judah, the commanders of thousands; Adnah the commander, and with him 300,000 mighty warriors;

15 next to him Jehohanan the commander, and with him 280,000 men;

16 next to him Amasiah son of Zikri, who volunteered to serve Yahweh; and with him 200,000 mighty warriors.

17 From Benjamin: Eliada, a mighty warrior, and with him 200,000 armed with bows and shields;

18 next to him Jehozabad, and with him 180,000 ready prepared for war.

19 These were those who served the king, besides those whom the king put in the fortified cities throughout all Judah.

Footnotes

17:3 [1]Some ancient copies do not have

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2 Chronicles 17 General Notes

Structure and formatting

This chapter begins the story of King Jehoshaphat.

Special concepts in this chapter

Trust in Yahweh

Jehoshaphat trusted and obeyed God. Because of this, God made him strong. (See: trust)

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 17:1

in his place
"after his father"

strengthened himself against Israel
Jehoshaphat prepared the army for battle. Alternate translation: "prepared the army to be able to battle Israel"

2 Chronicles 17:2

He placed forces
"He places soldiers"

garrisons
military encampments set up to protect the people

2 Chronicles 17:3

Yahweh was with Jehoshaphat
Here "was with" is an idiom. Alternate translation: "God supported him" or "God helped him"

walked in the earlier ways of his father
Here the way a person lives and conducts himself is spoken of as if it were walking. For most of David's life he lived righteously and followed Yahweh closely. Alternate translation: "lived in the earlier ways of his father David" or "lived righteously as his father David had done in his earlier years"

did not seek the Baals
This means that he did not worship the Baal idols in order to seek help from them.

2 Chronicles 17:4

not according to the practices of Israel
This refers to how most of the people of Israel did not follow Yahweh. Alternate translation: "and did not follow the evil practices that were common in Israel" or "and did not behave in the ways of the people of Israel."

2 Chronicles 17:5

Yahweh established the rule in his hand
The phrase "his hand" represents Jehoshaphat's control. Alternate translation: "Yahweh enabled him to completely control his kingdom"

honor in abundance
The word "honor" may be expressed as a verb. Alternate translation: "was greatly honored" or "the people greatly honored him"

2 Chronicles 17:6

His heart
Here the king is represented by his "heart" to emphasize his will and desires. Alternate translation: "He"

2 Chronicles 17:7

the third
"year 3"

Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah
These are names of men.

2 Chronicles 17:8

Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah ... Elishama and Jehoram
These are names of men.

2 Chronicles 17:9

General Information:
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2 Chronicles 17:10

Terror of Yahweh fell on all the kingdoms of the lands
The word "terror" can be expressed with the adjective "afraid." Also, this speaks of the people becoming afraid as if the terror were something that fell upon them. Alternate translation: "The people in all the kingdoms surrounding Judah became very afraid of what Yahweh might do to punish them"

against Jehoshaphat
Here Jehoshaphat represents his army. Alternate translation: "against Jehoshaphat's army"

2 Chronicles 17:11

7,700 rams, and 7,700 goats
The number can also be written as seven thousand seven hundred. This is a description of the flocks that the Arabians brought Jehoshaphat.

2 Chronicles 17:12

He built fortresses and storage cities
Jehoshaphat did not build these things himself; rather, he commanded his workers to build them. Alternate translation: "His workers built fortresses and storage cities"

2 Chronicles 17:13

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 17:14

These were their divisions listed by the name of their fathers' houses
This can be stated in active form. Alternate translation: "The divisions by the name of their fathers' houses were as follows"

the commanders of thousands
The phrase "commander of thousands" is probably an official title for a military officer. Possible meanings are 1) the word "thousands" represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers" or 2) the word translated as "thousands" does not represent an exact number, but is the name of a large military division. Alternate translation: "the commanders of large military divisions"

Adnah

300,000
"three hundred thousand"

2 Chronicles 17:15

Jehohanan

280,000
"two hundred and eighty thousand"

2 Chronicles 17:16

Amasiah son of Zikri

200,000
"two hundred thousand"

2 Chronicles 17:17

Eliada
These are the names of men.

200,000
"two hundred thousand men" or "200,000 men"

2 Chronicles 17:18

Jehozabad
This is the name of a man.

180,000
"one hundred and eighty thousand men" or "180,000 men"

2 Chronicles 17:19

besides those
"in addition to"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Now Jehoshaphat had great riches and honor; he allied himself with Ahab by having one of his family marry his daughter. **2** After some years, he went down to Ahab in Samaria. Ahab killed many sheep and cattle for him and the people who were with him. Ahab also persuaded him to attack Ramoth Gilead with him. **3** Ahab, king of Israel, said to Jehoshaphat, king of Judah, "Will you go with me to Ramoth Gilead?" Jehoshaphat answered him, "I am like you, and my people are like your people. We will be with you in the war."

4 Jehoshaphat said to the king of Israel, "Please first seek the word of Yahweh for your answer." **5** Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should we go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for God will give it into the hand of the king." **6** But Jehoshaphat said, "Is there not here still another prophet of Yahweh with whom we might seek advice?" **7** The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek the advice of Yahweh, Micaiah son of Imlah, but I hate him because he never prophesies good concerning me, but always evil." But Jehoshaphat said, "The king should not say that." **8** Then the king of Israel called an officer and said, "Quickly bring Micaiah son of Imlah." **9** Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, on a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. **10** Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: With these you will push the Arameans until they are consumed." **11** All the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

12 The messenger who went to summon Micaiah said to him, "Look, the words of the prophets with one mouth are favorable to the king. Let your words agree with theirs, and speak favorably." **13** Micaiah replied, "As Yahweh lives, it is what God says that I will say." **14** When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and be victorious! For it will be a great victory." **15** Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?" **16** So Micaiah said, "I saw all Israel scattered on the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no shepherd. Let every man return to his house in peace.'" **17** So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?" **18** Then Micaiah said, "Therefore all of you should hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing on his right hand and on his left. **19** Yahweh said, 'Who will entice Ahab, king of Israel, so that he may go up and fall at Ramoth Gilead?' One said this and another that. **20** Then a spirit came forward and it stood before Yahweh and said, 'I will entice him.' Yahweh said to him, 'How?' **21** The spirit replied, 'I will go out and I will become a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.' **22** Now see, Yahweh has put a lying spirit in the mouth of these prophets of yours, and Yahweh has decreed disaster for you."

23 Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?" **24** Micaiah said, "Look, you will know that on that day, when you run into some inner room to hide." **25** The king of Israel said to some servants, "You people seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son. **26** You people will say to him, 'The king says: Put this man in prison and feed him with only a little bread and only a little water, until I return safely.'" **27** Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

28 So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against Ramoth Gilead. **29** The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself, and they went into the battle. **30** Now the king of Aram had commanded the captains of his chariots, saying, "Fight with neither small nor great, but only with the king of Israel." **31** It came about that when the captains of the chariots saw Jehoshaphat they said, "That is the king of Israel." They turned around to attack him, but Jehoshaphat cried out, and Yahweh helped him. God turned them away from him. **32** It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him. **33** But a certain man drew his bow at random and shot the king of Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded." **34** The battle grew worse

generated on Tue Oct 24 10:45:40 2023

that day, and the king of Israel was held up in his chariot facing the Arameans until the evening. About the time that the sun was going down, he died.

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2 Chronicles 18 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

The will of God is accomplished, even when people try to avoid it. Ahab tried to disguise himself to hide from the soldiers of Aram but an arrow still hit and killed him. (See: willofgod)

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2 Chronicles 18:1

Now Jehoshaphat had great riches and honor; he allied himself with Ahab
The word "now" is used here to mark background information. This happened before Ahab went down to Samaria.

he allied himself with Ahab
"he aligned himself with Ahab" or "he made himself a friend of Ahab"

2 Chronicles 18:2

Ahab killed many sheep and cattle for him and the people
This means that he had these animals slaughtered to prepare a feast for the people. Also, Ahab himself would not have prepared the animals, but rather would have commanded his workers to do it. Alternate translation: "Ahab commanded his workers to slaughter many sheep and cattle for a feast for Jehoshaphat and the people"

2 Chronicles 18:3

Will you go with me to Ramoth Gilead
Here Ahab is requesting for Jehoshaphat to join him with his army to make war against Ramoth Gilead. This can be written explicitly. Also, in this question each of the kings represents themselves accompanied by their armies. Alternate translation: "Will you and your army go with my army to attack the city of Ramoth in the region of Gilead"

I am like you, and my people are like your people
Jehoshaphat is stating his allegiance to Ahab. Alternate translation: "I offer myself and my soldiers to you to use in any way you want"

2 Chronicles 18:4

king of Israel
This refers to King Ahab.

2 Chronicles 18:5

four hundred men
"400 men"

should I not
Here about refers to himself accompanied by his army as himself. Alternate translation: "should we not"

will give it into the hand of the king
Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "will enable your army to defeat them"

2 Chronicles 18:6

General Information:
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2 Chronicles 18:7

Micaiah son of Imlah
This is the name of a man.

2 Chronicles 18:8

General Information:
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2 Chronicles 18:9

General Information:
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2 Chronicles 18:10

Kenaanah
This is the name of a man.

horns of iron
This is a reference to the horns of a bull but they made of metal.

generated on Tue Oct 24 10:45:40 2023

you will push the Arameans until they are consumed
The prophet's actions are a symbolic metaphor that illustrates the way that Ahab would defeat the Arameans. Ahab's army will win with great strength, as a bull attacks another animal. Alternate translation: "With horns like these, your army will keep attacking the army of Aram like a bull attacks another animal, until you completely destroy them"

until they are consumed
This can be stated in active form. Alternate translation: "until you consume them"

2 Chronicles 18:11

has given it into the hand of the king
Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "has allowed the king to capture it" or "will allow your armies to capture it"

2 Chronicles 18:12

Micaiah
Translate this man's name the same as in [2 Chronicles 17:7]

Look
"Listen" or "Pay attention to what I am about to tell you"

the words of the prophets with one mouth are favorable to the king
The prophets all saying the same thing is spoken of as if they all spoke with the same mouth. The phrase "the words of the prophets" represents the message that the prophets declare. Alternate translation: "the prophets all declare that good things will happen to the king"

your words
"what you say"

2 Chronicles 18:13

As Yahweh lives
"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

2 Chronicles 18:14

or not
The understood information may be supplied. Alternate translation: "or should we not go"

should we go
The word "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah.

2 Chronicles 18:15

How many times must I require ... in the name of Yahweh?
Ahab asks this question out of frustration to rebuke Micaiah. Alternate translation: "Many times I have required ... in the name of Yahweh."

in the name of Yahweh
Here the word "name" refers to authority. Alternate translation: "as the representative of Yahweh"

2 Chronicles 18:16

I saw all Israel
Here "all Israel" refers to the army of Israel. Alternate translation: "I saw the entire army of Israel"

like sheep who have no shepherd
The people of the army are compared to sheep that have no one to lead them because their shepherd, the king, has died.

These have no shepherd
Yahweh speaks of the king as if he were a shepherd. Just like a shepherd is responsible to care for and protect his sheep, the king is responsible to lead and protect his people. Alternate translation: "These people no longer have a leader"

2 Chronicles 18:17

Did I not tell you ... but only disaster?
Ahab asks this question to emphasize that he had spoken the truth about Micaiah. Alternate translation: "I told you ... but only disaster!"

2 Chronicles 18:18

all the host of heaven
"all the army of heaven." Here "the host of heaven" refers to the living beings that God created in the heavens. Possible meanings are that they are called host 1) because they fight as armies. Alternate translation: "all the angel army of heaven" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of heaven"

on his right hand and on his left
This means that they were standing beside him on his right side and his left side. Alternate translation: "by his right side and by his left side"

2 Chronicles 18:19

entice
This means to attract someone by offering something appealing.

generated on Tue Oct 24 10:45:40 2023

fall at Ramoth Gilead
Ahab dying in battle is spoken of as if he will fall. Alternate translation: "die at Ramoth Gilead"

One said this and another that
This indicates that there was more than one opinion. The words "One ... and another" refer to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse.

2 Chronicles 18:20

General Information:
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2 Chronicles 18:21

become a lying spirit in the mouth of all his prophets
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "cause all his prophets to speak lies"

2 Chronicles 18:22

Now see, Yahweh
"Now pay attention, because what I am about to say is both true and important: Yahweh"

has put a lying spirit in the mouth of these prophets of yours
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "has caused your prophets to speak lies"

2 Chronicles 18:23

Kenaanah
Translate this man's name the same as in [2 Chronicles 18:10]

Which way did the Spirit of Yahweh take to go from me to speak to you?
Zedekiah asks this sarcastic question to insult and rebuke Micaiah. Alternate translation: "Do not think that Yahweh's Spirit left me to speak to you!"

2 Chronicles 18:24

Look
"Listen" or "Pay attention to what I am about to tell you"

you will know that
"you will know the answer to your question." If Zedekiah's rhetorical question is translated as a statement, this phrase may be translated to supply implicit information. Alternate translation: "you will know that the Spirit of Yahweh has spoken to me"

2 Chronicles 18:25

king of Israel
This refers to Ahab.

Amon
This is the name of a man.

2 Chronicles 18:26

General Information:
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2 Chronicles 18:27

If you return safely, then Yahweh has not spoken by me
Micaiah knew that the king would not return safely because Yahweh had already told him that. So he said this to emphasize that. Alternate translation: "If you return safely, then that would mean that Yahweh has not spoken by me"

2 Chronicles 18:28

Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against
Here the kings represent themselves accompanied by their armies. Alternate translation: "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up against"

went up against
"fought against"

Ramoth Gilead
Translate the name of this place as you did in [2 Chronicles 18:2]

2 Chronicles 18:29

disguise
This means to change the usual appearance so as not to be identified.

2 Chronicles 18:30

Fight with neither small nor great
Here "small" and "great" mean the unimportant and important soldiers. The king used the words "small" and "great" to refer to all the soldiers. Alternate translation: "Do not attack any of the soldiers"

2 Chronicles 18:31

That is the king of Israel
Jehoshaphat was wrongly identified as the king of Israel because Ahab had insisted that he wear kingly robes.

God turned them away from him
"God caused them to stop pursuing him"

generated on Tue Oct 24 10:45:40 2023

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 18:32

General Information:
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2 Chronicles 18:33

drew his bow at random
Possible meanings are 1) he took aim to shoot a soldier without knowing that it was Ahab or 2) he drew his bow to shoot without any specific target in mind.

between the joints of his armor
This is a place where two pieces of armor meet and is susceptible to arrows and swords.

2 Chronicles 18:34

the king of Israel was held up in his chariot
This can be stated in active form. Alternate translation: "someone held the king of Israel up in his chariot"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Jehoshaphat the king of Judah safely returned to his house in Jerusalem. **2** Then Jehu son of Hanani, the seer, went out to meet him and said to King Jehoshaphat, "Should you be helping the wicked? Should you be loving those who hate Yahweh? For this deed, anger from Yahweh is on you. **3** However, there is some good to be found in you, in that you have taken the Asherah poles out of the land, and you have fixed your heart to seek God."

4 Jehoshaphat lived in Jerusalem; and he went out again among the people from Beersheba to the hill country of Ephraim and brought them back to Yahweh, the God of their fathers. **5** He placed judges in the land throughout all the fortified cities of Judah, city by city. **6** He said to the judges, "Consider what you should do, because you are not judging for man, but for Yahweh; he is with you in the act of judging. **7** Now then, let the fear of Yahweh be upon you. Be careful when you judge, for there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking."

8 Moreover, in Jerusalem Jehoshaphat appointed some of the Levites and the priests, and some of the heads of the families of Israel, for carrying out judgment for Yahweh, and for the sake of disputes. They lived in Jerusalem. **9** He instructed them, saying, "You must serve in reverence for Yahweh, faithfully, and with your whole heart. **10** Whenever any dispute comes to you from your brothers who live in their cities, whether concerning bloodshed, whether about laws and commands, statutes or decrees, you must warn them, so they do not become guilty before Yahweh, or anger will come toward you and toward your brothers. If you do this, you will not be guilty. **11** See, Amariah the chief priest is over you in all the matters of Yahweh. Zebadiah son of Ishmael, the leader of the house of Judah, is in charge of all the matters of the king. Also, the Levites will be officers serving you. Be strong and obey your instructions, and may Yahweh be with those who are good."

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2 Chronicles 19 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

Levite judges

Jehoshaphat appointed many Levites to be judges and told them to be very fair. (See: appoint and judge)

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2 Chronicles 19:1

General Information:

This page has intentionally been left blank.

2 Chronicles 19:2

Hanani, the seer

"Hanani" is the name of a man. See how you translated this in [2 Chronicles 16:7]

went out to meet him

Here the word "him" refers to Jehoshaphat.

Should you be helping the wicked? Should you be loving those who hate Yahweh?

These questions expect negative answers to make the point that Jehoshaphat should not have helped Ahab. Alternate translation: "You should not help the wicked! You should not love those who hate Yahweh!"

the wicked

This refers to wicked people in general. Alternate translation: "wicked people"

anger from Yahweh is on you

The abstract noun "anger" can be translated using the word "angry." This phrase can be expressed in active form. Alternate translation: "Yahweh is angry with you"

2 Chronicles 19:3

there is some good to be found in you

The abstract noun "good" can be translated as an adjective. This phrase can be expressed in active form. Alternate translation: "you have done some good things"

you have taken the Asherah poles out of the land

Since Jehoshaphat was king, he may have told his officials to do these things for him. Alternate

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translation: "you have had your people take the Asherah poles out of the land"

Asherah poles
See how you translated this in 2 Chronicles 14:3.

fixed your heart
Here the heart represents the will. Jehoshaphat's will is spoken of as being fixed or immovable, which means having an unchanging intention to seek God. Alternate translation: "firmly decided"

seek God
Wanting to do what pleases God is spoken of as if Jehoshaphat were seeking him. Alternate translation: "do what pleases God"

2 Chronicles 19:4

from Beersheba to the hill country of Ephraim
This is a merism that means the whole land over which Jehoshaphat reigned, from the most southern part to the most northern part, and is intended to include the whole land in between. Alternate translation: "of all the land of Judah"

brought them back to Yahweh
The author speaks of Jehoshaphat's leading the people back to serving Yahweh as if he were carrying them back to where they were at an earlier time. Alternate translation: "convinced them to return to Yahweh"

their fathers
"their ancestors" or "their forefathers"

2 Chronicles 19:5

fortified cities
cities with walls around them for protection

city by city
"for every city"

2 Chronicles 19:6

He said to the judges
"Jehoshaphat said to the judges"

he is with you
Possible meanings are 1) Yahweh was aware of what the judges decided or 2) Yahweh would hold the judges accountable for their decisions or 3) Yahweh would help and guide them in their decisions.

2 Chronicles 19:7

let the fear of Yahweh be upon you
This can be expressed in active form. Alternate translation: "you should remember to fear Yahweh when you judge"

there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking
The abstract nouns "iniquity," "favoritism," and "bribe" can be translated using the verbs "sin," "favor," and "bribe." Alternate translation: "Yahweh our God will not sin or favor one person over another in judgment or be bribed"

2 Chronicles 19:8

heads of the families
Here "heads" is a metaphor for the most important part. Alternate translation: "leaders of the families"

for carrying out judgment for Yahweh
The abstract noun "judgment" can be translated using the verb "to judge." Alternate translation: "for judging the people for Yahweh" or "for judging on Yahweh's behalf"

for the sake of disputes
"for settling disputes" or "for resolving arguments"

2 Chronicles 19:9

You must serve in reverence for Yahweh
The abstract noun "reverence" can be translated as a verb. Alternate translation: "You must serve while fearing Yahweh" or "You must serve while respecting Yahweh"

with your whole heart
Here "heart" represents the whole person. Alternate translation: "with your whole being"

2 Chronicles 19:10

General Information:
The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:
Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

Whenever any dispute comes to you from your brothers who live in their cities
This can be stated in active form. Alternate translation: "Whenever your brothers who live in their cities bring you a dispute"

from your brothers
Here "brothers" is a general reference to fellow Israelites.

bloodshed
Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "the killing of people" or "murder"

generated on Tue Oct 24 10:45:40 2023

anger will come toward you and toward your brothers
The abstract noun "anger" can be expressed as the adjective "angry." This can be stated in active form. Alternate translation: "God will be angry with you and your brothers"

2 Chronicles 19:11

General Information:
The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:
Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

See, Amariah
"Pay attention, because what I am about to say is both true and important: Amariah"

Amariah ... Zebadiah ... Ishmael
These are the names of men.

is over you
"is in charge of you"

of all the matters of the king
Here Jehoshaphat speaks of himself in the third person. This can be translated in the first person. Alternate translation: "of all my royal matters"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 It came about after this, that the people of Moab and Ammon, and with them some Meunites came against Jehoshaphat to do battle. [1]**2** Then some came who told Jehoshaphat, saying, "A large multitude is coming against you from beyond the Dead Sea, from Edom. See, they are in Hazezon Tamar," that is, En Gedi. [2]**3** Jehoshaphat became afraid and set himself to seek Yahweh. He proclaimed a fast throughout all Judah. **4** Judah gathered together to seek Yahweh; they came to seek Yahweh from all the cities of Judah.

5 Jehoshaphat stood in the assembly of Judah and Jerusalem, at the house of Yahweh, in front of the new courtyard. **6** He said, "Yahweh, the God of our ancestors, are you not God in heaven? Are you not the ruler over all the kingdoms of the nations? Power and might are in your hand, so no one is able to resist you. **7** Our God, did you not drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham? **8** They lived in it and built you a holy place in it for your name, saying, **9** 'If disaster comes on us—the sword, judgment, or plague, or famine—we will stand before this house, and before you (for your name is in this house), and we will cry to you in our distress, and you will hear us and save us.' [3]**10** See now, here are the people of Ammon, Moab, and Mount Seir whom you would not let Israel invade when they came out of the land of Egypt; so, Israel turned away from them and did not destroy them. **11** See how they are rewarding us; they are coming to drive us out of your land that you have given us to inherit. **12** Our God, will you not judge them? For we have no power against this great army that is coming against us. We do not know what to do, but our eyes are on you."

13 All Judah stood before Yahweh, with their little ones, wives, and children.

14 Then in the middle of the assembly the Spirit of Yahweh came on Jahaziel, son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite and a descendant of Asaph. **15** Jahaziel said, "Listen, all Judah and you inhabitants of Jerusalem, and King Jehoshaphat. This is what Yahweh says to you, 'Do not fear; do not be discouraged because of this great army, for the battle does not belong to you, but to God. **16** You must go down against them tomorrow. See, they are coming up by way of the pass of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel. **17** You will not need to fight in this battle. Stand in your positions, stand still, and see the rescue of Yahweh with you, Judah and Jerusalem. Do not fear nor be discouraged. Go out against them tomorrow, for Yahweh is with you.'" **18** Jehoshaphat bowed his head with his face to the ground. All Judah and the inhabitants of Jerusalem fell down before Yahweh, worshiping him. **19** The Levites, those of the descendants of the Kohathites and Korahites, stood up to praise Yahweh, the God of Israel, with a very loud voice.

20 Early in the morning they arose and went out into the wilderness of Tekoa. As they went out, Jehoshaphat stood and said, "Listen to me, Judah, and you inhabitants of Jerusalem! Trust in Yahweh your God, and you will be supported. Trust in his prophets, and you will succeed." **21** After he consulted with the people, he appointed those who sang to Yahweh and who praised him for his majestic splendor as they went out before the army, saying, "Give thanks to Yahweh, for his covenant faithfulness endures forever."

22 When they began to sing and to praise, Yahweh set men in ambush against the people of Ammon, Moab, and Mount Seir, who were coming against Judah. They were defeated. **23** For the people of Ammon and Moab rose to fight the inhabitants of Mount Seir, in order to completely kill them and destroy them. When they had finished with the inhabitants of Mount Seir, they all helped to destroy each other.

24 When Judah came to a place overlooking the wilderness, they looked out on the army. Behold, they were dead, fallen to the ground; none had escaped. **25** When Jehoshaphat and his people came to take plunder from them, they found among them abundant goods, clothing, and valuable articles, which they took for themselves, more than they could carry away. It took them three days to carry off the plunder, there was so much of it. [4]**26** On the fourth day they assembled in the Valley of Berakah. There they praised Yahweh, so the name of that place is the "Valley of Berakah" to this day. **27** Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in their lead, to go again to Jerusalem with joy, for Yahweh had made them rejoice over their enemies. **28** They came to Jerusalem and to the house of Yahweh with lutes and harps and trumpets. **29** The terror of God was on all the kingdoms of the nations when they heard that Yahweh had fought against Israel's enemies. **30** So Jehoshaphat's kingdom was quiet, for his God gave him peace all around him.

generated on Tue Oct 24 10:45:40 2023

31 Jehoshaphat reigned over Judah: He was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah, the daughter of Shilhi. **32** He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh. **33** However, the high places were not taken away. The people still had not directed their hearts to the God of their ancestors. **34** As for the other matters concerning Jehoshaphat, first and last, behold, they are written in the history of Jehu son of Hanani, which is recorded in the book of the kings of Israel.

35 After this Jehoshaphat, king of Judah, allied himself with Ahaziah, king of Israel, who committed much wickedness. **36** He allied himself with him to build ships to go to Tarshish. They built the ships at Ezion Geber. **37** Then Eliezer son of Dodavahu of Mareshah, prophesied against Jehoshaphat; he said, "Because you have allied yourself with Ahaziah, Yahweh has destroyed your works." The ships were wrecked so that they could not go to Tarshish.

Footnotes

20:1 [1]The reading
20:2 [2]Instead of
20:9 [3]Instead of
20:25 [4]Instead of

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2 Chronicles 20 General Notes

Structure and formatting

The story of King Jehoshaphat is completed in this chapter.

Special concepts in this chapter

Deliverance and trust

God rescues those who trust him. An enormous army came against Jehoshaphat but God promised that he would defeat them without Judah having to fight. Then the enemy fought among themselves and when the army of Judah arrived there were dead bodies. (See: trust and promise)

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2 Chronicles 20:1

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Meunites

This was a people group from the region of Meun which was near Edom, east of the Jordan River.

came against Jehoshaphat to do battle

Here "Jehoshaphat" represents himself and his army. Alternate translation: "came against Jehoshaphat's army to do battle" or "came to fight against Jehoshaphat and his army"

2 Chronicles 20:2

See, they are in Hazezon Tamar

The word "see" is used here as an idiom to add emphasis to what is said next. They could not see the army in Hazezon Tamar from where they were speaking. Alternate translation: "They are already in Hazezon Tamar"

Hazezon Tamar

This is the name of a place. It is another name for Engedi.

2 Chronicles 20:3

set himself to seek

This is an idiom. Alternate translation: "determined himself to seek" or "devoted himself to seek"

to seek Yahweh

This speaks of seeking Yahweh's advice as if he were looking for Yahweh. Alternate translation: "to seek Yahweh's advice"

He proclaimed a fast

The word "fast" can be expressed as a verb. Alternate translation: "He proclaimed that all the people should fast"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 20:4

Judah gathered
This refers to the people of Judah. Alternate translation: "The people of Judah gathered"

2 Chronicles 20:5

of Judah and Jerusalem
This refers to the people from these places. Alternate translation: "of the people from Judah and Jerusalem"

2 Chronicles 20:6

are you not God in heaven? Are you not the ruler over all the kingdoms of the nations?
Jehoshaphat uses this rhetorical question to emphasize that God is in heaven and his authority over all things. This question can be written as statement. Alternate translation: "you are indeed God in heaven and the ruler over all the kings of the earth."

Power and might are in your hand
The words "Power" and "might" mean basically the same thing and emphasize the greatness of Yahweh's power. The word "hand" refers to possession. Alternate translation: "You possess great power" or "You have great power and might"

2 Chronicles 20:7

Our God, did you not drive out the inhabitants of this land ... to the descendants of Abraham?
Jehoshaphat uses this rhetorical question to emphasize that God drove their enemies from their land and gave it to the Israelites. This question can be written as statement. Alternate translation: "It was you who drove out those who lived in this land for the sake of your people Israel and who gave it permanently to the descendants of Abraham."

2 Chronicles 20:8

for your name
Here Yahweh is represented by his "name." Alternate translation: "for you" or "to honor you"

2 Chronicles 20:9

the sword
The "sword" represents war. Alternate translation: "war" or "battle"

before this house
This refers to the temple.

your name is in this house
Here Yahweh's presence is represented by his "name." Alternate translation: "your presence is here in this house"

2 Chronicles 20:10

Mount Seir
This was a place where the Edomites lived.

2 Chronicles 20:11

See how they are rewarding us; they are coming to drive us out of your land
Here Jehoshaphat speaks of the ironic situation. Alternate translation: "This is how they 'repay' us for the mercy we showed to them; they are coming to drive us out of your land"

See how
The word "see" here is used as an idiom to emphasize what is said next.

2 Chronicles 20:12

will you not judge them?
This rhetorical question is used as a request. This question can be written as a statement. Alternate translation: "please judge them."

our eyes are on you
Here the people are represented by their "eyes" to emphasize that they are directing their attention to God. Alternate translation: "we are looking to you for help"

2 Chronicles 20:13

General Information:
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2 Chronicles 20:14

the Spirit of Yahweh came on
This is an idiom which means that the spirit of God influenced Jahaziel and enabled him to prophesy. See how you translated this in [2 Chronicles 15:1]

Jahaziel ... Zechariah ... Benaiah ... Jeiel ... Mattaniah ... Asaph
These are the names of men.

2 Chronicles 20:15

all Judah and you inhabitants of Jerusalem
Here "Judah" refers to the people who live there. Alternate translation: "all you who live in Judah and Jerusalem"

for the battle does not belong to you, but to God
This means that God is in control of the battle and of what happens.

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2 Chronicles 20:16

go down against
This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "march against" or "go to battle against"

See
"Pay attention, because what I am about to say is both true and important"

pass of Ziz
This is a narrow valley between two mountains southeast of Jerusalem.

2 Chronicles 20:17

Go out against
This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "March out against" or "Go to battle against"

the rescue of Yahweh with you
The word "rescue" can be expressed as a verb. Alternate translation: "Yahweh rescue you"

Judah and Jerusalem
Here these places represent the people from them. Alternate translation: "people of Judah and Jerusalem"

2 Chronicles 20:18

bowed his head with his face to the ground ... fell down before Yahweh
These acts of worship that express humility and submission to God.

All Judah
Here "Judah" refers to the people from Judah. Alternate translation: "All the people of Judah"

2 Chronicles 20:19

Kohathites and Korahites
These are the names of people groups descending from Kohath and Korah.

with a very loud voice
This speaks of all the people praising Yahweh as if they together had one voice. Alternate translation: "with very loud voices"

2 Chronicles 20:20

Tekoa
Translate the name of this city the same as in [2 Chronicles 11:6]

you will be supported
This can be stated in active form. Alternate translation: "he will support you" or "he will help you"

Trust in his prophets, and you will succeed
"If you trust in Yahweh's prophets, then you will succeed"

2 Chronicles 20:21

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [2 Chronicles 7:3]

2 Chronicles 20:22

to sing and to praise
They were singing to Yahweh [2 Chronicles 20:21]

Yahweh set men
This means that Yahweh caused some of the enemy soldiers to ambush other enemy soldiers. Alternate translation: "Yahweh set some enemy soldiers"

ambush
a surprise attack

Mount Seir
Translate the name of this place the same as in [2 Chronicles 20:10]

They were defeated
This can be stated in active form. Alternate translation: "They defeated them" or "They defeated those they had ambushed"

2 Chronicles 20:23

to completely kill them and destroy them
These two phrases mean basically the same thing. The second intensifies the first. Alternate translation: "to completely annihilate them"

When they had finished with
This refers to after they had destroyed them. Alternate translation: "When they had finished killing"

2 Chronicles 20:24

Behold, they were dead
The word "behold" is used here to mark a surprising event.

they were dead, fallen to the ground
The phrase "fallen to the ground" is an idiomatic way to say that "they were dead." Alternate translation: "they were all dead on the ground"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 20:25

General Information:
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2 Chronicles 20:26

the fourth day
"day 4"

Valley of Berakah
This is the name of a place.

to this day
This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

2 Chronicles 20:27

every man of Judah and Jerusalem
This is a reference to every man in the army. Alternate translation: "every soldier of Judah and Jerusalem"

Jehoshaphat in their lead
"with Jehoshaphat leading them." The phrase "in their lead" is an idiom. King Jehoshaphat was in front of the whole army as they went back to Jerusalem.

rejoice over their enemies
They rejoiced because their enemies had been defeated. Alternate translation: "rejoice over their enemies' defeat" or "rejoice because their enemies had been destroyed"

2 Chronicles 20:28

General Information:
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2 Chronicles 20:29

The terror of God was on all the kingdoms of the nations
The word "terror" can be expressed with the verb "feared." Alternate translation: "All the kingdoms of the nations greatly feared God"

kingdoms of the nations
"kingdoms in the nearby nations"

2 Chronicles 20:30

Jehoshaphat's kingdom was quiet
This speaks of the kingdom having peace as the kingdom being quiet. Alternate translation: "Jehoshaphat's kingdom was at peace"

2 Chronicles 20:31

thirty-five years old ... twenty-five years
"35 years old ... 25 years"

Azubah, the daughter of Shilhi
"Azubah" was the name of Jehoshaphat's mother. Shilhi was the name of Azubah's father.

2 Chronicles 20:32

He walked in the ways of Asa, his father; he did not turn away from them
This means that he lived in a way that pleased Yahweh as his father had done. Here "walking" is an idiom for the way a person lives and behaves. Alternate translation: "He did things that were pleasing to Yahweh, like his father Asa had done, and he did not stop doing those things"

he did what was right in the eyes of Yahweh
The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jehoshaphat's actions. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 20:33

the high places were not taken away
This can be stated in active form. Alternate translation: "he did not get rid of the high places"

The people still had not directed their hearts to the God
This means that the people did not desire to obey God and were not devoted to him. Here people's "hearts" represent their will and their desires. Alternate translation: "The people were still not devoted to the God" or "The people still were not committed to following the God"

2 Chronicles 20:34

first and last
These two opposites are given to refer to everything concerning Jehoshaphat during his reign as king. Alternate translation: "from the beginning of his reign until he died"

behold, they are written in the history ... Israel
The word "behold" is used here to add emphasis to the important information that follows. Alternate translation: "anyone can look in the history ... Israel and see that they are written there"

they are written in ... which is recorded in
This can be stated in active form. Alternate translation: "they are in ... which is in"

Hanani
Translate this man's name as you did in [2 Chronicles 16:7]

the history of Jehu son of Hanani
This is a historical account that was written by Jehu.

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the book of the kings of Israel
This is a book that no longer exists. See how you translated this in 2 Chronicles 16:11.

2 Chronicles 20:35

General Information:
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2 Chronicles 20:36

ships
These are ships capable of traveling on large bodies of water.

Tarshish
This is the name of a city.

They built the ships
Jehoshaphat and Ahaziah did not build the ships, rather, their workers built them. Alternate translation: "Their workers built the ships"

Ezion Geber
Translate the name of this place as you did in 2 Chronicles 8:17.

2 Chronicles 20:37

Eliezer ... Dodavahu
These are names of men.

Mareshah
Translate this man's name as you did in 2 Chronicles 11:8.

your works
"the things you have made"

The ships were wrecked so that
This can be stated in active form. Alternate translation: "The ships became ruined and" or "The ships wrecked so that"

they could not go
"no one was able to sail them"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Jehoshaphat lay down with his ancestors and was buried with them in the city of David; Jehoram, his son, became king in his place. **2** Jehoram had brothers, sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah. All these were sons of Jehoshaphat, king of Israel. **3** Their father had given them large gifts of silver, gold, and other precious things, and also fortified cities in Judah, but he gave the kingdom to Jehoram. **4** Now when Jehoram had risen up over his father's kingdom and had firmly established himself as king, he killed all his brothers with the sword, and also various other leaders of Israel. **5** Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem. **6** He walked in the ways of the kings of Israel, as the house of Ahab was doing, for he had Ahab's daughter as his wife, and he did what was evil in the sight of Yahweh. **7** However, Yahweh did not wish to destroy the house of David, because of the covenant that he had made with David; he had promised that he would always give a lamp to him and his descendants.

8 In Jehoram's days, Edom rebelled against the control of Judah, and they set a king to reign over themselves. **9** Then Jehoram crossed over with his commanders and all his chariots. It was night when he rose up and fought against the Edomites who had surrounded him and his chariot commanders. **10** So Edom has been in rebellion from the control of Judah to this present day. Libnah also revolted at the same time from his control, because Jehoram had abandoned Yahweh, the God of his ancestors.

11 In addition, Jehoram had also built high places in the mountains of Judah and he made the inhabitants of Jerusalem to live like prostitutes, and he led Judah astray. **12** A letter from the prophet Elijah came to Jehoram. It said, "This is what Yahweh, the God of David, your ancestor, says: Because you have not walked in the ways of Jehoshaphat, your father, nor in the ways of Asa, king of Judah, **13** but have walked in the ways of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to act like a prostitute, as the house of Ahab did—and because you have also killed your brothers in your father's house, men who were better than yourself— **14** see, Yahweh will strike your people, your children, your wives, and all your possessions with a heavy blow. **15** You yourself will have much sickness with a disease in your intestines, until the disease causes your intestines to come out, and this will continue day after day."

16 Yahweh stirred up against Jehoram the spirit of the Philistines and of the Arabians who were near the Cushites. **17** They attacked Judah, invaded it, and carried away all the wealth that was found in the king's house. They also carried away his sons and his wives. No son was left to him except Jehoahaz, his youngest son.

18 After all this, Yahweh struck him in his intestines with an incurable disease. **19** It came about in due time, at the end of two years, that his intestines fell out because of his sickness, and that he died of severe disease. His people made no fire in his honor as they had done for his ancestors. **20** He had begun to reign when he was thirty-two years old; he reigned in Jerusalem for eight years, and when he departed no one mourned him. They buried him in the city of David, but not in the royal tombs.

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2 Chronicles 21 General Notes

Special concepts in this chapter

Evil

Doing evil causes the country to decline. Jehoshaphat's son was evil. Edom and Libna successfully revolted against him, the Arabs plundered him and he died of an intestinal disease. (See: evil)

Important figures of speech in this chapter

Simile

The author compares worship of Baal to being a prostitute: "to act like a prostitute." Idolatry by the people of God is often pictured as prostitution. (See: and peopleofgod)

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 21:1

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died"

city of David
This is the city of Jerusalem.

2 Chronicles 21:2

Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah
These are names of men.

Jehoshaphat, king of Israel
The southern kingdom was technically called "Judah," but the writer of this book apparently wanted to make the point that the southern kingdom was, in its obedience to God, the true Israel.

2 Chronicles 21:3

large gifts
"gifts of large amounts"

he gave the kingdom to Jehoram
The kingdom is spoken of as if it were a physical object that Jehoshaphat gave to Jehoram. Alternate translation: "he made Jehoram king"

2 Chronicles 21:4

risen up over his father's kingdom
To "rise up over" something is an idiom that means to control it. Alternate translation: "taken complete control over his father's kingdom"

he killed all his brothers with the sword
Jehoram probably did not kill them personally, but had other people do it for him. Alternate translation: "he caused all of his younger brothers to be killed"

2 Chronicles 21:5

General Information:
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2 Chronicles 21:6

walked in the ways
This is an idiom that means he followed their example. See how you translated this in [2 Chronicles 20:32]

the house of Ahab was doing
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. Alternate translation: "the descendants of Ahab were doing"

he had Ahab's daughter as his wife
"he had married a daughter of Ahab"

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

2 Chronicles 21:7

the house of David
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah. See how you translated this in [2 Chronicles 10:19]

he had promised that he would always give a lamp to him and his descendants
Here the word "lamp" is a metaphor, probably for the authority to rule. Alternate translation: "he had promised that David and his descendants would rule Israel forever"

2 Chronicles 21:8

In Jehoram's days
"While Jehoram was king"

set a king to reign over themselves
The word "set" is a metonym for choosing. Alternate translation: "chose a king to rule over them"

2 Chronicles 21:9

crossed over
"crossed the border into Edom" or "went to Edom"

It was night when he rose up ... surrounded him and his chariot commanders
It may be helpful to reorder this sentence and to add implicit information. Alternate translation: "The Edomites surrounded him and his chariot commanders, but Jehoram and his army fought against them and escaped during the night"

2 Chronicles 21:10

to this present day
This refers to the time when the book of 2 Chronicles was written. See how you translated this in 2 Chronicles 5:9.

Libnah
This was a town in Judah.

2 Chronicles 21:11

Jehoram had also built high places
Other people helped Jehoram build these high places all over the mountains of Judah. Alternate translation: "Jehoram and the people had also built high places"

generated on Tue Oct 24 10:45:40 2023

he made the inhabitants of Jerusalem to live like prostitutes
Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. Alternate translation: "he caused the people of Jerusalem to leave Yahweh and serve other gods, as prostitutes serve men who are not their husbands"

he led Judah astray
Not following Yahweh is spoken of as not following the correct path. Alternate translation: "he caused Judah to no longer follow Yahweh"

2 Chronicles 21:12

A letter from the prophet Elijah came to Jehoram
"Jehoram received a letter from the prophet Elijah" or "The prophet Elijah sent a letter to Jehoram"

walked in the ways
This is an idiom that means he followed their example. See how you translated this in [2 Chronicles 20:32]

2 Chronicles 21:13

act like a prostitute
Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. See how you translated a similar phrase in [2 Chronicles 21:11]

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 21:14

see
This tells Jehoram to pay attention to the message that follows.

strike your people ... your possessions with a heavy blow
"cause horrible things to happen to your people ... your possessions"

2 Chronicles 21:15

You yourself
The use of the reflexive "yourself" emphasizes that this is a personal judgment on Jehoram.

until the disease causes your intestines to come out
Possible meanings are 1) his intestines will literally fall out or 2) this is a metaphor that describes intestinal problems that will result in his death. Alternate translation: "until this disease causes your death"

2 Chronicles 21:16

stirred up against Jehoram the spirit of the Philistines and of the Arabians
Stirring the spirit is a metonym for making someone want to act. Here "spirit" is singular and refers to the Philistines as a group and to the Arabians as a group. Alternate translation: "provoked against Jehoram the Philistines and the Arabians"

against Jehoram
Here Jehoram refers to Jehoram and the people of Judah that he ruled. Alternate translation: "against Jehoram and the people of Judah"

the spirit of the Philistines and of the Arabians who were near the Cushites
The Philistines and the Arabians were two different nations. The Arabians lived southeast of Judah near the Cushites, and the Philistines lived west of Judah. These nations were stirred up separately. This can be made explicit. Alternate translation: "the spirit of the Philistines and the spirit of the Arabians who were near the Cushites"

2 Chronicles 21:17

No son was left to him except Jehoahaz, his youngest son
"They took away all of his sons except Jehoahaz, his youngest son" or "The only son they left to him was Jehoahaz, his youngest son"

Jehoahaz, his youngest son
This same son is called "Ahaziah" in 2 Chronicles 22:1.

2 Chronicles 21:18

Yahweh struck him in his intestines with an incurable disease
Here "struck" is an idiom that means Yahweh caused him to be sick. Alternate translation: "Yahweh caused him to suffer from an incurable disease in his intestines"

2 Chronicles 21:19

It came about
This phrase marks an important event in the story. If your language has a way for doing this, you could consider using it here.

in due time
This is an idiom that refers to a set or appointed time. Alternate translation: "in the proper time" or "when the time was right"

made no fire in his honor as they had done for his ancestors
The custom of the Israelites was to make a bonfire to honor the king who had died. They did not do

generated on Tue Oct 24 10:45:40 2023

this for Jehoram to express their contempt for him. This can be stated explicitly. Alternate translation: "did not make a bonfire to honor him as they normally did to honor kings when they died"

2 Chronicles 21:20

when he departed no one mourned him
"no one was sad that he died"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 The inhabitants of Jerusalem made Ahaziah, Jehoram's youngest son, king in his place, for the marauding band that came with the Arabians into the camp had killed all his older sons. So Ahaziah son of Jehoram, king of Judah, became king. **2** Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri. **3** He also walked in the ways of the house of Ahab for his mother was his advisor in doing wicked things. **4** Ahaziah did what was evil in the sight of Yahweh, as the house of Ahab was doing, for they were his advisors after the death of his father, to his destruction. **5** He also followed their advice; he went with Joram son of Ahab, king of Israel, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram. **6** Joram returned to be healed in Jezreel of the wounds that they had given him at Ramah, when he fought against Hazael, king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

7 Now the destruction of Ahaziah was brought about by God through Ahaziah's visit to Joram. When he had arrived, he went with Jehoram to attack Jehu son of Nimshi, whom Yahweh had anointed to destroy the house of Ahab. **8** It came about, when Jehu was carrying out God's judgment on the house of Ahab, that he found the leaders of Judah and the sons of Ahaziah's brothers serving Ahaziah. Jehu killed them. **9** Jehu looked for Ahaziah; they caught him hiding in Samaria, brought him to Jehu, and killed him. Then they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart." So the house of Ahaziah had no more power to rule the kingdom.

10 Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children in the house of Judah. **11** But Jehosheba, [1] a daughter of the king, secretly took Joash son of Ahaziah away from the king's sons who were about to be killed. She put him and his nurse into a bedroom. So Jehosheba, a daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that Athaliah did not kill him. **12** He was with them, hidden in the house of God for six years, while Athaliah reigned over the land.

Footnotes

22:11 [1] may be spelled differently in other translations, as:

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2 Chronicles 22 General Notes

Structure and formatting

This chapter is the beginning of the story of Queen Athaliah.

Important figures of speech in this chapter

Metaphor
The author compares Athaliah's evil deeds to Ahab's family's evil lives: "walked in the ways of the house of Ahab." Ahab is pictured as the epitome of evil. (See: and evil and works)

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2 Chronicles 22:1

for the marauding band ... had killed all his older sons
This is background information about the events of [2 Chronicles 21:16]

all his older sons
"all Jehoram's older sons"

2 Chronicles 22:2

twenty-two years old
"22 years old"

Athaliah
This is the name of Ahaziah's mother.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 22:3

He also walked in the ways
Here "walked in the ways" is an idiom that means he followed Ahab's example. See how you translated this in [2 Chronicles 20:32]

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 22:4

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

the house of Ahab was doing
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

they were his advisors
"descendants of Ahab advised him"

to his destruction
"and this caused his destruction"

2 Chronicles 22:5

He also followed their advice; he went
"He also followed their advice and went" or "He also followed their advice to go"

to fight against Hazael, king of Aram
The reader should understand that Hazael did not fight alone, but that he took his army with him. Alternate translation: "to fight against Hazael, king of Aram, and his army"

Hazael
This is a man's name.

2 Chronicles 22:6

of the wounds that they had given him
"from the wounds that he received at the battle"

went down to Jezreel
Jezreel was lower in elevation than Jerusalem.

2 Chronicles 22:7

Now the destruction of Ahaziah was brought about by God
The abstract noun "destruction" can be stated as an action. This can be stated in active form. Alternate translation: "God caused Ahaziah to die"

visit to Joram ... went with Jehoram
"Joram" and "Jehoram" are two names for the same person.

Nimshi
This is the name of a man.

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 22:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

carrying out God's judgment on the house of Ahab
This refers to killing the descendants of Ahab. Alternate translation: "killing all the descendants of Ahab as God had commanded"

the sons of Ahaziah's brothers
Possible meanings are 1) Ahaziah's nephews or 2) the sons of Ahaziah's relatives .

2 Chronicles 22:9

they caught him ... killed him
"they caught Ahaziah ... killed Ahaziah"

they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart."
They honored him enough to bury his body because he was the descendant of Jehoshaphat, who was a good king. This can be stated explicitly. Alternate translation: they buried his corpse, because they said, "He deserves to be buried, because he was a descendant of Jehoshaphat, who tried hard to please Yahweh."

the house of Ahaziah had no more power to rule the kingdom
Here "house of Ahaziah" is a metonym that refers to Ahaziah's descendants. Here "power to rule" is a metonym for a king. Since all the adult descendants of Ahaziah were dead, there was no one left to rule Judah.

2 Chronicles 22:10

she arose and killed all the royal children
Here the writer speaks of Athaliah as if she killed the children herself, but the reader should understand that she would have ordered her servants to kill them. Alternate translation: "she commanded her servants to kill all the royal children"

generated on Tue Oct 24 10:45:40 2023

all the royal children
This refers only to the males, because they could become king. Verse 11 confirms that the sons were the ones who were killed.

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case, it refers to the kingdom of Judah. Alternate translation: "Judah" or "the kingdom of Judah"

2 Chronicles 22:11

a daughter of the king ... a daughter of King Jehoram
Here "the king" refers to Jehoram, the father of Ahaziah.

his nurse
This refers to a person who cares for a child, not to a medical person.

into a bedroom
Verse 12 makes it clear that this bedroom was located in the temple. Jehosheba could access that room because she was married to Jehoiada who was a priest.

Jehoiada
This is a man's name.

2 Chronicles 22:12

He was with them
"Joash was with Jehosheba and Jehoiada"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 In the seventh year, Jehoiada showed his strength and entered into a covenant with the commanders of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zikri. **2** They went about in Judah and gathered the Levites from all the cities of Judah, as well as the heads of the families of Israel, and they came to Jerusalem. **3** All the assembly made a covenant with the king in the house of God. Jehoiada said to them, "See, the king's son will reign, as Yahweh has said concerning the descendants of David. **4** This is what you must do: A third of you priests and Levites who come to serve on the Sabbath will be guards at the doors. **5** Another third will be at the king's house, and the other third will be at the Foundation Gate. All the people will be in the courtyard of the house of Yahweh. **6** Allow no one to come into the house of Yahweh, except for the priests and the Levites who are serving. They may enter because they are consecrated. But all the other people must obey the commands of Yahweh. **7** The Levites must surround the king on all sides, every man with his weapons in his hand. Whoever comes into the house, let him be killed. Stay with the king when he comes in and when he goes out."

8 So the Levites and all Judah served in every way in the manner in which Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to leave off serving on the Sabbath, for Jehoiada the priest had not dismissed any of their divisions. **9** Then Jehoiada the priest brought to the commanders spears and small and large shields that had been King David's that were in the house of God. **10** Jehoiada placed all the soldiers, each man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, surrounding the king. **11** Then they brought out the king's son, put the crown on him, and gave him the covenant decrees. Then they made him king, and Jehoiada and his sons anointed him. Then they said, "Long live the king."

12 When Athaliah heard the noise of the people running and praising the king, she came to the people in the house of Yahweh, **13** and she looked, and, behold, the king was standing by his pillar at the entrance, and the commanders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, and the singers were playing musical instruments and leading the singing of praise. Then Athaliah tore her clothes and shouted, "Treason! Treason!" **14** Then Jehoiada the priest brought out the commanders of hundreds who were over the army and said to them, "Bring her out between the ranks; anyone who follows her, let him be killed with the sword." For the priest had said, "Do not kill her in the house of Yahweh." **15** So they seized her as she went into the entrance of the Horse Gate of the king's house, and there they killed her.

16 Then Jehoiada made a covenant between himself, all the people, and the king, that they should be Yahweh's people. **17** So all the people went to the house of Baal and tore it down. They smashed Baal's altars and his images to pieces, and they killed Mattan, the priest of Baal, in front of those altars. **18** Jehoiada appointed officers for the house of Yahweh under the hand of the priests, who were Levites, whom David had assigned to the house of Yahweh, to offer the burnt offerings to Yahweh, as it was written in the law of Moses, together with rejoicing and singing, as David had given direction. **19** Jehoiada set guards at the gates of the house of Yahweh, so that no one that was unclean in any way should enter. **20** Jehoiada took with him the commanders of hundreds, the noblemen, the rulers of the people, and all the people of the land. He brought down the king from the house of Yahweh; the people came through the Upper Gate to the king's house and sat the king on the throne of the kingdom. [1]**21** So all the people of the land rejoiced, and the city was quiet. As for Athaliah, they had killed her with the sword.

Footnotes

23:20 [1]Some modern translations have,

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 23 General Notes

Structure and formatting

The chapter ends the story of Queen Athaliah and begins the story of King Joash.

Special concepts in this chapter

Having a king

The high priest organized a coup and made seven-year-old Joash king. Athaliah objected, so the chief priest had her killed. This was an attempt by the priests to fulfill the covenant God made with David. (See: highpriest and priest fulfill and covenant)

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2 Chronicles 23:1

General Information:

Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

Jehoiada

the chief priest who served in the temple and was faithful to God. He was an advisor to Joash.

showed his strength

He decided it was time to challenge Athaliah's rule and reveal that Joash was alive and ready to be king. Alternate translation: "decided to act"

the commanders of hundreds

The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions"

entered into a covenant

"made an agreement"

Azariah ... Ishmael ... Azariah ... Maaseiah ... Elishaphat

These five men were the commanders of hundreds of soldiers.

Jeroham ... Jehohanan ... Obed ... Adaiah ... Zikri

These are men's names.

2 Chronicles 23:2

the heads of the families

Here "heads" is a metaphor for the most important part. Alternate translation: "leaders of the families"

2 Chronicles 23:3

the king's son

Here, "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

2 Chronicles 23:4

A third

"One-third"

will be guards at the doors

"will be guards at the temple doors"

2 Chronicles 23:5

Another third ... the other third

"Another one-third ... the other one-third"

the Foundation Gate

This gate may have also been called the "Middle Gate" or the "Sur Gate." It was apparently an inner gate that was near the king's palace.

All the people

This is a generalization that refers to all the people who are present. Alternate translation: "All the other people who are present"

2 Chronicles 23:6

Allow no one to come into the house of Yahweh, except for the priests ... serving

This double negative emphasizes that the priests and Levites were the only people whom the assembly was to allow into the house of Yahweh. Alternate translation: "The only people you may allow to come into the house of Yahweh are the priests ... serving"

Allow no one to come into the house of Yahweh

"Do not allow anyone to come into the house of Yahweh"

generated on Tue Oct 24 10:45:40 2023

But all the other people must obey the commands of Yahweh
It may be helpful to state that command. Alternate translation: "All the others must remain in the courtyard, obeying what Yahweh has commanded"

2 Chronicles 23:7

The Levites must surround the king on all sides
"The Levites must surround the king on all sides in order to protect him"

all sides, every man with his weapons in his hand
"all sides, and every temple guard should have his weapons and be ready to fight"

Whoever comes into the house, let him be killed
This did not include the temple guards and the priests. This can be stated explicitly and in active form. Alternate translation: "You must kill anyone except the temple guards and the priests who come into the temple"

when he comes in and when he goes out
Possible meanings are 1) "at all times" or 2) "wherever he goes."

2 Chronicles 23:8

all Judah
This is a generalization to refer to all the people of Judah who were present in the courtyard that day.

served in every way in the manner in which Jehoiada the priest commanded
"did exactly what Jehoiada the priest commanded" or "obeyed everything that Jehoiada the priest commanded"

Each one took his men ... any of their divisions
The priests and guards served in divisions, with each group working for two weeks. This refers to the point in time when two divisions were present —the one ending their service and the one starting their service. Thus there were twice as many men as usual.

were to leave off serving on the Sabbath
"were finishing their work on that Sabbath day"

2 Chronicles 23:9

General Information:
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2 Chronicles 23:10

General Information:
Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

with his weapon in his hand
This means they were ready to fight. See how you translated a similar phrase in 2 Chronicles 23:7.

2 Chronicles 23:11

the king's son
Here "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

put the crown on him
This is a symbolic act to show that they are making him king.

gave him the covenant decrees
The symbolic act of giving him a scroll with the decrees shows that they expect him to obey them. It is unclear if these decrees were a portion of the law of Moses, or a separate set of rules for kings to obey. Alternate translation: "presented to him the covenant decrees that he should obey"

anointed him
This was a symbolic act to show that he was chosen by God to be the king.

Long live the king
"May the king live a long life"

2 Chronicles 23:12

General Information:
This page has intentionally been left blank.

2 Chronicles 23:13

behold
This alerts the reader that the following information is very important.

standing by his pillar at the entrance
The relationship between the king and this particular pillar at the temple entrance is unclear.

All the people of the land
This is a generalization to show that many people participated in the event. Alternate translation: "A very large number of the people of the land"

Athaliah tore her clothes
This was a symbolic action to show her great distress.

Treason! Treason!
Treason is acting to overthrow the government. Athaliah had killed the legitimate heirs of the king and made herself ruler in 2 Chronicles 22:10. She was angry that Joash became king in her place. The exclamation is repeated for emphasis. Alternate translation: "You are committing treason!"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 23:14

Jehoiada
Translate this man's name as in [2 Chronicles 22:11]

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. See how you translated this in [2 Chronicles 23:1]

who were over the army
"who were leaders in the army"

Bring her out between the ranks
Possible meanings are 1) "Surround her and bring her out of the temple courtyard" or 2) "Remove her from the people in the temple courtyard"

anyone who follows her, let him be killed with the sword
This can be stated in active form. It is implied that people who followed her would be trying to help her. Alternate translation: "Use your sword to kill anyone who comes to help her"

For the priest had said
"For Jehoiada the priest had said"

2 Chronicles 23:15

as she went into the entrance of the Horse Gate of the king's house
Some versions have "and took her to the Horse Gate near the entrance of the kings' house"

the king's house
"the royal palace"

2 Chronicles 23:16

General Information:
Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

2 Chronicles 23:17

all the people went to the house of Baal
This is a generalization that means a large group of the people did this. Alternate translation: "a very large group of the people went to the temple of Baal"

Mattan
This is the name of a man.

2 Chronicles 23:18

under the hand of the priests
Here "hand" represents control. Alternate translation: "under the direction of the priests"

2 Chronicles 23:19

so that no one that was unclean in any way should enter
A person who is not acceptable for God's purposes is spoken of as if they were physically unclean. Alternate translation: "so that no one that was unacceptable to God in any way should enter"

so that no one that was unclean in any way should enter
This can be stated in positive form. Alternate translation: "to make sure that only those who were clean could enter" or "to make sure only those who were acceptable to God could enter"

2 Chronicles 23:20

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Chronicles 23:1]

all the people of the land
This is a generalization that means he took very many people with him. Alternate translation: "a very large group of the people of Israel"

He brought down the king from the house of Yahweh
The temple was built on the highest hill in Jerusalem. Alternate translation: "He brought the king down from the temple to the palace"

the throne of the kingdom
"the royal throne"

2 Chronicles 23:21

So all the people of the land
This is generalization to say that most of the people rejoiced.

the city was quiet
Here "the city" represents the people of the city, and "quiet" represents peace, since no one opposed Joash after Athaliah died. Alternate translation: "the people of the city were at peace"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Joash was seven years old when he began to reign; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. **2** Joash did what was right in the eyes of Yahweh all the days of Jehoiada, the priest. **3** Jehoiada took for him two wives, and he became the father of sons and daughters.

4 It came about after this, that Joash decided to restore the house of Yahweh. **5** He gathered together the priests and the Levites, and he said to them, "Go out every year to the cities of Judah and gather from all Israel money to repair the house of your God. Make sure that you start right away." The Levites did nothing at first. **6** So the king called for Jehoiada the high priest and said to him, "Why have you not required the Levites to bring in from Judah and Jerusalem the tax levied by Moses the servant of Yahweh and by the assembly of Israel for the tent of the covenant decrees?" **7** For the sons of Athaliah, that wicked woman, had broken up the house of God and had given all the holy things of the house of Yahweh to the Baals.

8 So the king commanded, and they made a chest and placed it outside at the entrance to the house of Yahweh. **9** Then they made a proclamation through Judah and Jerusalem, for the people to bring in for Yahweh the tax that Moses the servant of God levied on Israel in the wilderness. **10** All the leaders and all the people rejoiced and brought money in and put it into the chest until they finished filling it. **11** It happened that whenever the chest was brought to the king's officials by the hand of the Levites, and whenever they saw that there was much money in it, the king's scribe and the high priest's official would come, empty the chest, and take it and carry it back to its place. They did this day after day, gathering large amounts of money. **12** The king and Jehoiada gave the money to those who did the work of serving in the house of Yahweh. These men hired stonemasons and carpenters to restore the house of Yahweh, and also those who worked in iron and bronze. **13** So the workmen labored, and the work of repairing went forward in their hands; they set up the house of God in its original design and strengthened it. **14** When they finished, they brought the rest of the money to the king and Jehoiada. This money was used to make furnishings for the house of Yahweh, utensils with which to serve and make offerings—spoons and utensils of gold and silver. They offered burnt offerings in the house of Yahweh continually for all the days of Jehoiada.

15 Jehoiada grew old and was full of days, and then he died; he was 130 years old when he died. **16** They buried him in the city of David among the kings, because he had done good in Israel, toward God, and to the house of God. **17** Now after the death of Jehoiada, the leaders of Judah came and did honor to the king. Then the king listened to them. **18** They abandoned the house of Yahweh, the God of their ancestors, and worshiped the Asherah gods and the idols. God's anger came on Judah and Jerusalem for this guilt of theirs. **19** Yet he sent prophets to them to bring them again to himself, Yahweh; the prophets testified against the people, but they refused to listen.

20 The Spirit of God clothed Zechariah son of Jehoiada, the priest; Zechariah stood above the people and said to them, "God says this: Why do you transgress the commandments of Yahweh, so that you cannot prosper? Since you have abandoned Yahweh, he has also abandoned you." **21** But they plotted against him; at the king's command, they stoned him with stones in the courtyard of the house of Yahweh. **22** Joash the king, did not remember the kindness that Jehoiada, Zechariah's father, had done to him, and so he killed Jehoiada's son. As Zechariah was dying, he said, "May Yahweh see this and call you to account."

23 It came about at the end of the year, that the army of Aram came up against Joash. They came to Judah and Jerusalem; they destroyed all the leaders of the people and sent all the plunder from them to the king of Damascus. **24** Although the army of the Arameans had come with only a few soldiers, Yahweh gave them victory over a very great army, because Judah had abandoned Yahweh, the God of their ancestors. In this way the Arameans brought judgment on Joash.

25 By the time that the Arameans had gone, Joash had been severely wounded. His own servants plotted against him because of the blood of the sons of Jehoiada, the priest. They killed him in his bed, and he died; they buried him in the city of David, but not in the tombs of the kings. **26** These were the persons who plotted against him: Zabad son of Shimeath, an Ammonite woman; and Jehozabad son of Shimrith, a Moabite woman. **27** Now the accounts about his sons, the important prophecies that were spoken about him, and the rebuilding of the house of God, see, they are written in the commentary on the book of the kings. Amaziah his son became king in his place.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 24 General Notes

Structure and formatting

The story of King Joash is completed in this chapter.

Special concepts in this chapter

Joash repairs the temple

Joash decided to repair the temple. The Levites collected money from people and gave it to the workmen to repair the temple. This was a sign of worship towards Yahweh. (See: temple and sign)

Joash becomes evil

When Joash stopped worshiping Yahweh, he had many troubles. Joash remaind loyal to Yahweh as long as the chief priest lived, but when the chief priest died Joash started following other gods. The chief priest's son warned him that he would have trouble, so he had him killed. The army of Aram defeated and plundered him and his servants murdered him. (See: priest and falsegod)

2 Chronicles 24:1

began to reign

"became king of Judah"

forty years

"40 years"

Zibiah

This is a woman's name.

2 Chronicles 24:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Joash's actions. See how you translated a similar phrase in [2 Chronicles 14:1]

all the days of Jehoiada, the priest

This idiom means "as long as Jehoiada, the priest, was alive."

2 Chronicles 24:3

Jehoiada took for him two wives

"Jehoiada chose two wives for Joash"

2 Chronicles 24:4

It came about after this

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 24:5

right away

"immediately"

The Levites did nothing at first

It may be helpful to add "but" to show that the Levites did not obey. Alternate translation: "But the Levites did not do it immediately"

2 Chronicles 24:6

Why have you not required the Levites ... covenant decrees?

King Joash asks this rhetorical question to accuse Jehoiada of not doing his duty. It can be translated as a statement. Alternate translation: "You have neglected your duty. I told you to require the Levites ... covenant decrees, but you have not done it."

for the tent of the covenant decrees

Although it refers to the temple that Solomon built, it is a reminder that this tax has been collected since the time of Moses and the "tent of meeting."

2 Chronicles 24:7

holy things

This refers to the items used for worship in the temple.

to the Baals

"to people to use for the worship of idols of Baal"

2 Chronicles 24:8

a chest

a large wooden box

2 Chronicles 24:9

they made a proclamation

"they proclaimed" or "they announced"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 24:10

All the leaders and all the people
This is a generalization. Some people probably did not respond this way.

2 Chronicles 24:11

It happened that whenever
This phrase introduces a new, recurring action. If your language has a way to note this, you may use it here.

take it and carry it back to its place
"take the chest and carry it back to its place"

2 Chronicles 24:12

stonemasons and carpenters
"men who built with stone and men who built with wood"

those who worked in iron and bronze
"men who made things from iron and bronze"

2 Chronicles 24:13

went forward in their hands
Here the word "forward" represents progress, and the word "hands" represents their control. Alternate translation: "made progress under their supervision"

2 Chronicles 24:14

the rest of the money
This is money that was collected in the chest but not needed for repairs.

furnishings
This refers to the "utensils" and "spoons" listed later in the verse.

for all the days of Jehoiada
This idiom refers to the lifespan of Jehoiada. Alternate translation: "for as long as Jehoiada lived" or "throughout the lifetime of Jehoiada"

2 Chronicles 24:15

grew old and was full of days
These two phrases mean the same thing and emphasize how long he lived. Alternate translation: "became very old"

was full of days
This idiom means he lived a long time.

130 years old
"one hundred and thirty years old"

2 Chronicles 24:16

among the kings
"among the tombs of the kings" or "among the graves of the kings"

because he had done good in Israel, toward God, and to the house of God
The nominal adjective "good" can be translated as an adjective. Alternate translation: "because he had done good things in Judah for God and for God's temple"

2 Chronicles 24:17

did honor to the king
"gave honor to King Joash" or "honored the king"

Then the king listened to them
The following verse indicates that they wanted the king to serve idols instead of Yahweh, and he agreed. Alternate translation: "Then they persuaded the king to do what they wanted"

2 Chronicles 24:18

God's anger came on Judah and Jerusalem
God's anger is spoken of as something that covered over Judah and Jerusalem. Here the words "Judah" and "Jerusalem" are metonyms for the people who lived there. Alternate translation: "God became very angry with the people of Judah and Jerusalem"

for this guilt of theirs
"because they were guilty of sin"

2 Chronicles 24:19

Yet he sent
Here the word "yet" indicates a contrast between God's anger and his sending of the prophets to give them a chance to repent and avoid judgment.

to himself, Yahweh
The reflexive pronoun emphasizes that Yahweh was the one to whom they should turn.

they refused to listen
"the people refused to obey"

2 Chronicles 24:20

clothed Zechariah
The topic of this metaphor is that because of what the Spirit did, Zechariah had special powers. Possible images are 1) the Spirit came over or came on or covered Zechariah like a garment, thus giving Zechariah special powers. Alternate translation: "came over Zechariah" or "took control of Zechariah" Or 2) the Spirit covered himself with Zechariah and so acted through him.

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Zechariah son of Jehoiada
This was not the same man as Zechariah son of Berechiah who wrote the Book of Zechariah.

Why do you transgress the commandments of Yahweh, so that you cannot prosper?
Zechariah asked this rhetorical question to rebuke the people. It can be translated as a statement. Alternate translation: "You are transgressing the commandments of Yahweh, so that is why you cannot prosper."

2 Chronicles 24:21

General Information:
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2 Chronicles 24:22

did not remember the kindness that Jehoiada, Zechariah's father, had done to him
"did not pay attention to the way that Jehoiada, Zechariah's father, had been kind to him"

to him
Here "him" refers to Joash.

call you to account
"make you pay for the wrong you have done"

2 Chronicles 24:23

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

sent all the plunder from them
"sent all the plunder from Judah and Jerusalem"

2 Chronicles 24:24

victory over a very great army
"victory over the much larger army of Judah"

In this way the Arameans brought judgment on Joash
This refers to God's judgment. This can be stated as an action. Alternate translation: "In this way God used the Arameans to judge Joash"

2 Chronicles 24:25

Joash had been severely wounded
This can be stated in active form. Alternate translation: "they had severely wounded Joash"

because of the blood of the sons of Jehoiada
The word "blood" here is a metaphor for innocent life and a metonym for the murder in which the blood was shed. Alternate translation: "because he had murdered the sons of Jehoiada"

They killed him in his bed
"The servants killed Joash in his bed"

2 Chronicles 24:26

Zabad ... Jehozabad
These are the names of men.

Shimeath, an Ammonite woman ... Shimrith, a Moabite woman
"Shimeath, from the country of Ammon ... Shimrith, from the country of Moab." These are the names of two women.

2 Chronicles 24:27

the accounts about his sons
"the record of what his sons did"

the important prophecies that were spoken about him
"the important things the prophets spoke about him"

see, they are written
Here "see" alerts the reader to pay special attention to the information that follows.

the commentary on the book of the kings
This is a book which no longer exists.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Amaziah was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. **2** He did what was right in the eyes of Yahweh, but not with a whole heart. **3** It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king. **4** But he did not put their children to death, according to what was written in the law, in the book of Moses, as Yahweh had commanded, "The fathers must not be put to death for their children, and children must not be put to death for their fathers. But, each one must die for his own sin."

5 Moreover, Amaziah gathered Judah together, and registered them by their ancestors' houses, under commanders of thousands and commanders of hundreds—all of Judah and Benjamin. He numbered them from twenty years old and upward, and found them to be 300,000 chosen men, able to go to war, who could handle spear and shield. **6** He hired also 100,000 mighty warriors from Israel for one hundred talents of silver. **7** But a man of God came to him and said, "King, do not let the army of Israel go with you, for Yahweh is not with Israel—none of the people of Ephraim. **8** But even if you do go and are courageous and strong in battle, God will throw you down before the enemy, for God has power to help, and power to throw down." **9** Amaziah said to the man of God, "But what will we do about the one hundred talents that I have given to the army of Israel?" The man of God answered, "Yahweh is able to give you much more than that." **10** So Amaziah separated the army that had come to him from Ephraim; he sent them home again. So their anger was greatly kindled against Judah, and they returned home in fierce anger. **11** Amaziah took courage and led his people to go out to the Valley of Salt; there he defeated ten thousand men of Seir. **12** The army of Judah carried away alive another ten thousand. They took them to the top of the cliff and threw them down from there, so that they were all broken in pieces. **13** But the men of the army which Amaziah sent back, so that they should not go with him to battle, attacked the cities of Judah from Samaria to Beth Horon. They struck down three thousand of the people and took much plunder.

14 Now it came about, after that Amaziah had returned from the slaughter of the Edomites, that he brought the gods of the people of Seir, and set them up to be his own gods. He bowed down before them and burned incense to them. **15** So Yahweh's anger was kindled against Amaziah. He sent a prophet to him, who said, "Why have you sought after the gods of a people who did not even save their own people from your hand?" **16** It came about that as the prophet was speaking with him, the king said to him, "Have we made you an advisor to the king? Stop! Why should you be killed?" Then the prophet stopped and said, "I know that God has decided to destroy you because you have done this deed and have not listened to my advice."

17 Then Amaziah king of Judah consulted with advisors and sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us meet each other face to face in battle." **18** But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle. **19** You have said, 'See, I have struck down Edom,' and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

20 But Amaziah would not listen, because this event was from God, so he might put the people of Judah into the hand of their enemies, because they had sought advice from the gods of Edom. **21** So Jehoash, king of Israel, attacked; he and Amaziah, king of Judah, met each other face to face at Beth Shemesh, which belongs to Judah. **22** Judah was struck down before Israel, and every man fled to his tent. **23** Jehoash, king of Israel, captured Amaziah son of Jehoash son of Ahaziah, king of Judah, at Beth Shemesh. He brought him to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance. **24** He took all the gold and silver, all the objects that were found in the house of God with Obed-Edom, and the valuable things in the king's house, with hostages also, and returned to Samaria.

25 Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash, son of Jehoahaz, king of Israel. **26** As for the other matters concerning Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? **27** Now from the time that Amaziah turned away from following Yahweh, they began to make a conspiracy against him in Jerusalem. He fled to Lachish, but they

generated on Tue Oct 24 10:45:40 2023

sent men after him to Lachish and killed him there. **28** They brought him back on horses and buried him with his ancestors in the city of Judah.

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2 Chronicles 25 General Notes

Special concepts in this chapter

Worshiping other gods
When Amaziah trusted God he was successful against Edom. But when he started worshiping the idols of Edom he was badly defeated. (See: trust and falsegod)

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2 Chronicles 25:1

twenty-five years ... twenty-nine years
"25 years ... 29 years"

Jehoaddan
This is a woman's name.

2 Chronicles 25:2

what was right in the eyes of Yahweh
Here the word "eyes" represents sight, and sight represents Yahweh's judgment or evaluation. See how you translated a similar phrase in [2 Chronicles 14:2]

but not with a whole heart
Here the phrase "whole heart" is an idiom that means "completely." Alternate translation: "but not completely"

2 Chronicles 25:3

It came about that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 25:4

the book of Moses
This refers to the book of Deuteronomy, which Moses wrote.

The fathers must not be put to death for their children, and children must not be put to death for their fathers
This can be stated in active form. Alternate translation: "People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their fathers"

2 Chronicles 25:5

gathered Judah together
Here "Judah" refers to the people who lived in Judah. Alternate translation: "gathered the people of Judah together"

registered them ... numbered them
He had someone write their names on an official list.

by their ancestors' houses
Here the word "houses" is a metonym for the families that lived in them. Alternate translation: "by their ancestors' families"

commanders of thousands and commanders of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "commanders of 1,000 soldiers and commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "commanders of large military divisions and commanders of smaller military divisions" See how you translated a similar phrase in [2 Chronicles 1:2]

all of Judah and Benjamin
Here "Judah" and "Benjamin" refer to the people who lived in the wider kingdom of Judah. Alternate translation: "all the people of Judah and Benjamin"

twenty years old and upward
Here numbers that were larger than twenty are spoken of as if they were higher. Alternate translation: "20 years old and older"

found them to be
"learned that there were"

300,000
"three hundred thousand"

chosen men
"capable soldiers" or "skilled warriors"

2 Chronicles 25:6

100,000
"one hundred thousand"

one hundred talents of silver
"100 talents of silver." You may convert this to a modern measure. Alternate translation: "about

generated on Tue Oct 24 10:45:40 2023

thirty-three hundred kilograms of silver" or "about 3,300 kilograms of silver"

2 Chronicles 25:7

a man of God
"a prophet of God"

Israel ... the people of Ephraim
These are two names for the same group people.

2 Chronicles 25:8

throw you down before the enemy ... throw down
Here the prophet speaks of military defeat as if the king would be thrown down on the ground. Alternate translation: "enable your enemy to defeat you ... defeat"

2 Chronicles 25:9

about the one hundred talents
You may convert this to a modern measure. Alternate translation: "about the thirty-three hundred kilograms of silver" or "about the 3,300 kilograms of silver"

2 Chronicles 25:10

the army that had come to him from Ephraim
These words refer to "the army of Israel" (verse 9).

So their anger was greatly kindled
Here the increase in their anger is spoken of as if it were a growing fire inside them. Alternate translation: "So their anger began to burn within them like a fire"

in fierce anger
"very angry"

2 Chronicles 25:11

took courage
"became brave"

Valley of Salt
This is an area near the Dead Sea.

ten thousand men
"10,000 men"

2 Chronicles 25:12

another ten thousand
"another 10,000 soldiers"

so that they were all broken in pieces
This is an exaggeration to emphasize the thoroughness of the slaughter. Alternate translation: "so that they were all completely destroyed"

2 Chronicles 25:13

the men of the army which Amaziah sent back
"the men of the army of Israel which Amaziah sent back to Israel"

Beth Horon
This was a village near Jerusalem in Ephraim.

struck down
Here "struck down" is an idiom that means they killed them. Alternate translation: "killed"

three thousand of the people
"3,000 people"

took much plunder
"took away a great amount of valuable things"

2 Chronicles 25:14

Now it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

the slaughter of the Edomites
"slaughtering the Edomites" or "killing the Edomites"

the gods of the people of Seir
"the gods that the people of Seir worshiped"

bowed down ... burned incense
These are symbolic acts of worship.

the gods
This expresses the popular opinion of the day that the gods determined who won battles.

2 Chronicles 25:15

Yahweh's anger was kindled against Amaziah
Here the increase in Yahweh's anger is spoken of as if it were a growing fire. Alternate translation: "Yahweh's anger grew like a fire against Amaziah"

Why have you sought after the gods of a people who did not even save their own people from your hand?
The prophet uses this rhetorical question to rebuke Amaziah for worshiping the powerless gods of the people he had defeated. Here the word "hand" is a metonym for power. The question can be translated as a statement. Alternate translation: "You have worshiped the gods of a people that did not even save their own people from your power, King Amaziah."

the gods ... who did not even save their own people
This expresses the popular opinion of the day that the gods determined who won battles.

2 Chronicles 25:16

It came about that
This phrase is used here to mark the next important event in the story. If your language has a way for doing this, you could consider using it here.

Have we made you an advisor to the king? Stop! Why should you be killed?
The king used these rhetorical questions to rebuke the prophet for speaking against him. The questions can be translated as statements. Alternate translation: "We certainly did not appoint you to be one of my advisors. So stop talking! If you say anything more, I will tell my soldiers to kill you!"

you have done this deed
This refers back to Amaziah worshiping the gods of the Edomites in 2 Chronicles 25:14.

2 Chronicles 25:17

Jehoash ... Jehoahaz
These are names of men.

meet each other face to face
This idiom means they would both be there in person, rather than communicating through messages or other people. Alternate translation: "meet each other in person"

2 Chronicles 25:18

A thistle that was in Lebanon ... trampled down the thistle
This message is in the form of a parable. The worthless thistle represents Amaziah, and the cedar represents Jehoash. The trampling of the thistle by the beast expresses that something bad will happen to the thistle, and it will be powerless to stop it. The point of the parable is that Amaziah was foolish to challenge Jehoash.

thistle
This is a small, worthless plant with small, sharp thorns.

cedar
a very large type of tree

Judah
Here "Judah" is a metonym for the people who lived in Judah. Alternate translation: "the people of Judah"

2 Chronicles 25:19

your heart has lifted you up
This is an idiom that means he had become proud. Alternate translation: "you have become proud"

why should you cause yourself trouble and fall, both you and Judah with you?
Jehoash used this rhetorical question to warn Amaziah not to fight with him. It can be translated as a statement. Alternate translation: "you should not cause yourself trouble and fall, both you and Judah with you."

fall
Here "fall" is a euphemism for "die."

2 Chronicles 25:20

this event was from God
"God wanted this event to happen"

into the hand of their enemies
Here "hand" refers to power to defeat. Alternate translation: "into the power of their enemies" or "so their enemies could defeat them"

2 Chronicles 25:21

met each other face to face
This idiom means they were both at the battle in person, rather than only sending other people to fight. See how you translated a similar phrase in [2 Chronicles 25:17]

Beth Shemesh, which belongs to Judah
The city of Beth Shemesh was located in Judah.

2 Chronicles 25:22

Judah was struck down before Israel
Here "Judah" and "Israel" are metonyms for the soldiers of Judah and Israel, and "struck down" is an idiom that means "defeated." This can be stated in active form. Alternate translation: "The soldiers of Israel defeated the soldiers of Judah"

every man
This is a generalization that refers to the soldiers of Judah who survived the battle. Alternate translation: "the surviving soldiers of Judah"

to his tent
"to his home"

2 Chronicles 25:23

four hundred cubits in distance
A cubit is 46 centimeters. Alternate translation: "400 cubits in distance" or "a length of 180 meters"

2 Chronicles 25:24

with Obed-Edom
Here "Obed-Edom" refers to this man's descendants. Alternate translation: "under the care of the descendants of Obed-Edom"

generated on Tue Oct 24 10:45:40 2023

the king's house
"the royal palace"

2 Chronicles 25:25

General Information:
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2 Chronicles 25:26

As for the other matters ... are they not written in the book of the kings of Judah and Israel?
This rhetorical question is used to remind the reader that what happened to Amaziah is well-known. It can be translated as a statement. Alternate translation: "All of the matters concerning Amaziah, behold, are written in the book of the kings of Judah and Israel."

the other matters concerning Amaziah, first and last
Here the phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all the matters concerning Amaziah"

behold
This alerts the reader to pay special attention to the truth of what follows.

the book of the kings of Judah and Israel
This refers to a book that no longer exists.

2 Chronicles 25:27

turned away from following Yahweh
Here "turn away" is an idiom that means he no longer obeyed Yahweh. Alternate translation: "stopped obeying Yahweh" or "started to disobey Yahweh"

they began to make a conspiracy ... they sent
The text does not state to whom "they" refers. Retain the generic "they" in your translation if possible.

make a conspiracy against him
The abstract noun "conspiracy" can be stated as an action. Alternate translation: "conspire against him" or "plot against him"

Lachish
a city in Judah

2 Chronicles 25:28

They brought
The text does not state to whom the word "They" refers. Retain the generic "they" in your translation if possible.

brought him back
"brought back his body"

city of Judah
This was another name for Jerusalem, which was also called the city of David.

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah. **2** It was he who rebuilt Elath and restored it to Judah. After that the king lay down with his ancestors. **3** Uzziah was sixteen years old when he began to reign. He reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah; she was from Jerusalem. **4** He did what was right in the eyes of Yahweh, just as his father Amaziah had done. **5** He set himself to seek God in the days of Zechariah, who taught him to honor God. [1] or As long as he sought Yahweh, God made him prosper.

6 Uzziah went out and fought against the Philistines. He broke down the city walls of Gath, Jabneh, and Ashdod; he built cities in the country of Ashdod and among the Philistines. **7** God helped him against the Philistines, against the Arabians who lived in Gurbaal, and against the Meunites. **8** The Ammonites paid tribute to Uzziah, and his fame spread, even to the entrance of Egypt, because he was becoming more powerful. **9** In addition, Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the turning of the wall, and fortified them. **10** He built watchtowers in the wilderness and dug many cisterns, for he had many herds in the lowlands and in the plains. He had farmers and vine growers in the hill country and in the fruitful fields, for he loved the soil. **11** In addition, Uzziah had an army of fighting men who went out to war in groups which were organized by their number that were counted by Jeiel, the scribe, and Maaseiah, the officer, under the authority of Hananiah, one of the king's commanders. **12** The whole number of the leaders of the families who led the mighty warriors was 2,600. **13** Under their hand was an army of 307,500 men that made war with mighty power to help the king against the enemy. **14** Uzziah prepared for them—for all the army—shields, spears, helmets, body armor, bows, and stones for slinging. **15** In Jerusalem he built machines that were designed by skillful men to be on the towers and on the battlements to shoot arrows and large stones. His fame spread to distant lands, for he was greatly helped and so he became very powerful.

16 But when Uzziah had become powerful, his heart was lifted up so that he acted corruptly; he acted faithlessly against Yahweh, his God, for he went into the temple of Yahweh to burn incense on the altar of incense. **17** Azariah, the priest, went in after him, and with him eighty priests of Yahweh, who were brave men. **18** They confronted Uzziah the king, and said to him, "It is not for you, Uzziah, to burn incense to Yahweh, but for the priests, the descendants of Aaron, who are consecrated to burn incense. Go out of the holy place, for you have been unfaithful and you will not be honored by Yahweh God." **19** Then Uzziah became angry. He was holding a censer in his hand to burn incense. While he was enraged against the priests, leprosy broke out on his forehead before the priests in the house of Yahweh, beside the altar of incense. **20** Azariah the chief priest and all the priests looked at him, and, behold, he had become leprous on his forehead. They quickly drove him out of there. Indeed, he hurried to go out, because Yahweh had struck him. **21** Uzziah, the king, was a leper to the day of his death and lived in a separate house since he was a leper, for he was cut off from the house of Yahweh. Jotham, his son, was over the king's house and ruled the people of the land. **22** The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz. **23** So Uzziah lay down with his ancestors; they buried him with his ancestors in a burial ground that belonged to the kings, for they said, "He is a leper." Jotham, his son, became king in his place.

Footnotes

26:5 [1]The copies of the ancient Hebrew text can be read either,

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2 Chronicles 26 General Notes

Special concepts in this chapter

Uzzah the leper

Uzzah was powerful when he followed Yahweh. When he entered the temple to burn incense like a priest, God made him a leper. Lepers could not properly worship Yahweh because they were always unclean. (See: temple and priest and clean)

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 26:1

All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah
The word "All" is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Uzziah and made him king after his father, Amaziah"

sixteen
"16"

2 Chronicles 26:2

It was he who rebuilt Elath
Uzziah did not do this alone. Alternate translation: "It was he who ordered Elath to be rebuilt" or "It was he who supervised the rebuilding of Elath"

Elath
a city in Judah

restored it to Judah
"returned it to Judah." This means that his army captured the city so that now it belonged to Judah again.

lay down with his ancestors
This is a polite way to say he died.

2 Chronicles 26:3

sixteen ... fifty-two
"16 ... 52"

2 Chronicles 26:4

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 26:5

He set himself to seek God
Here "set himself" is a metaphor for being determined to do something. Seeking God represents choosing to know, worship, and obey him. Alternate translation: "He was determined to obey God"

in the days of Zechariah
Here "the days of Zechariah" is a metonym referring to the time period during which Zechariah was priest. Alternate translation: "when Zechariah was priest"

As long as he sought Yahweh
"During the whole time that he sought Yahweh"

sought Yahweh
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "chose to obey Yahweh"

2 Chronicles 26:6

Uzziah went out and fought against the Philistines
Here "Uzziah" represents himself and his army that he led. Alternate translation: "Uzziah led his army out to fight against the Philistines" or "Uzziah and his army went out and fought against the Philistines"

He broke down ... he built cities
Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "Uzziah and his army broke down ... they built cities"

Jabneh
This was a town in northern Judah.

the country of Ashdod
"the country surrounding Ashdod" or "near Ashdod"

2 Chronicles 26:7

God helped him
Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "God helped them"

Gurbaal
This was a town in Arabia.

Meunites
This is likely people who moved to that area from the kingdom of Maon near Mount Seir.

2 Chronicles 26:8

his fame spread, even to the entrance of Egypt
His fame spreading is a metaphor for people in various places learning about him. Alternate translation: "people who lived even as far away as the border of Egypt learned about the things he was doing"

2 Chronicles 26:9

Uzziah built towers
Here "Uzziah" represents the workers he had commanded to build the towers. Alternate translation: "Uzziah had his workers build towers" or "Uzziah's workers built towers"

2 Chronicles 26:10

He built watchtowers ... and dug many cisterns
Uzziah commanded his workers, and they did these things. Alternate translation: "He had his workers

generated on Tue Oct 24 10:45:40 2023

build watchtowers ... and dig many cisterns" or "They built watchtowers ... and dug many cisterns"

he had many ... He had farmers ... he loved
The word "he" refers to Uzziah.

the soil
This phrase is a metonym for the activity of farming the soil. Alternate translation: "farming"

2 Chronicles 26:11

Jeiel ... Maaseiah, the officer ... Hananiah
These are the names of men.

2 Chronicles 26:12

the leaders of the families who led the mighty warriors
"the family leaders who led the mighty warriors"

2,600
"two thousand six hundred"

2 Chronicles 26:13

307,500
"three hundred seven thousand five hundred"

Under their hand was an army
Here "their hand" represents their authority. Alternate translation: "Under their authority was an army" or "They commanded an army"

2 Chronicles 26:14

helmets
A helmet is a protective head covering.

body armor
This is a covering for the body made of metal links or chains.

2 Chronicles 26:15

he built machines that were designed by skillful men
Here "he built machines" represents Uzziah commanding his workers to build them. Alternate translation: "his workers built machines that were designed by skillful men"

the battlements
These were the corners of the city walls where soldiers could fight from.

he was greatly helped
This can be stated in active form. Alternate translation: "God greatly helped him"

2 Chronicles 26:16

his heart was lifted up
Here the heart being lifted up represents pride. Alternate translation: "he became proud"

2 Chronicles 26:17

with him eighty priests of Yahweh, who were brave men
The verb "went" is understood from the previous phrase. Alternate translation: "with him went eighty priests of Yahweh, who were brave men" or "eighty priests of Yahweh, who were brave men, went with him"

2 Chronicles 26:18

It is not for you, Uzziah, to burn incense to Yahweh
"It is not right for you, Uzziah, to burn incense to Yahweh" or "Uzziah, you do not have the right to burn incense to Yahweh"

who are consecrated to burn incense
This can be stated in active form. Alternate translation: "whom God has consecrated to burn incense" or "whom God has chosen to burn incense"

2 Chronicles 26:19

censer
This is a special pan or bowl used for burning incense.

2 Chronicles 26:20

behold, he had become leprous
The word "behold" here shows that the priests were surprised by what they saw.

They quickly drove him out of there
"They quickly forced him out of there" or "They quickly made him leave"

Yahweh had struck him
This speaks of Yahweh making him sick as if Yahweh had hit him. Alternate translation: "Yahweh had made him ill"

2 Chronicles 26:21

to the day of his death
"until he died" or "the rest of his life"

lived in a separate house
This indicates that he lived away from other houses and other people.

he was cut off from the house of Yahweh
Here being "cut off" from Yahweh's house represents being excluded from the temple. Alternate translation: "he was excluded from the house of Yahweh" or "he was not allowed to go to the temple"

Jotham, his son, was over the king's house
Here being over something represents having responsibility or authority for it. Alternate translation: "Jotham, his son, was responsible for

the king's house" or "Jotham, his son, was in charge of the palace"

the king's house
This refers to the king's palace, which the king was no longer living in.

2 Chronicles 26:22

The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz
This can be stated in active form. Alternate translation: "As for the other matters concerning Uzziah, from first to last, the prophet Isaiah son of Amoz recorded them"

from first to last
This phrase represents the whole time of Uzziah's reign. Alternate translation: "from the beginning of his reign to the end of his reign"

Amoz
This is the name of a man.

2 Chronicles 26:23

So Uzziah lay down with his ancestors
This is polite way to say that he died. Alternate translation: "So Uzziah died"

they buried him with his ancestors
"the people buried him near his ancestors" or "they buried him where his ancestors were buried"

Jotham, his son, became king in his place
"Jotham, his son, became king after Uzziah"

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Chapter 27

1 Jotham was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok. **2** He did what was right in the eyes of Yahweh, just as his father Uzziah had done. He also refrained from going into the temple of Yahweh. But the people were still behaving corruptly. **3** He built the upper gate of the house of Yahweh, and on the hill of Ophel he built much. **4** Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers. **5** He fought also with the king of the people of Ammon and defeated them. In that same year, the people of Ammon gave him one hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley. The people of Ammon gave him the same in the second and third years. **6** So Jotham became powerful because he walked firmly before Yahweh his God. **7** As for the other matters concerning Jotham, all his wars, and his ways, see, they are written in the book of the kings of Israel and Judah. **8** He was twenty-five years old when he began to reign; he reigned for sixteen years in Jerusalem. **9** Jotham lay down with his ancestors, and they buried him in the city of David. Ahaz, his son, became king in his place.

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2 Chronicles 27 General Notes

Special concepts in this chapter

Trust in Yahweh

Jotham was able to conquer the people of Ammon because he obeyed the Lord. For Yahweh, trust in Yahweh is the key to victory in battle. (See: trust)

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2 Chronicles 27:1

twenty-five years old ... sixteen years

"25 years old ... 16 years"

Jerushah

This is the name of a woman.

2 Chronicles 27:2

He did what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jotham's actions. See how you translated similar words in [2 Chronicles 14:2]

2 Chronicles 27:3

He built the upper gate ... he built much

Since Jotham was king, he may have had his workers build these things. Alternate translation: "He had his workers build the upper gate ... he had his workers build many things"

the hill of Ophel

This is a hill in Jerusalem.

2 Chronicles 27:4

he built cities ... he built fortresses and towers

Since Jotham was king, he may have had his workers build these things. Alternate translation: "he had his workers build cities ... he had his workers build fortresses and towers"

2 Chronicles 27:5

He fought also with the king of the people of Ammon

You may need to translate so that the reader understands that Jothan led his army to fight. Alternate translation: "He also led his army to fight with the king of the people of Ammon"

with the king of the people of Ammon

You may need to translate so that the reader understands that the king of Ammon led his army to fight. Alternate translation: "with the king of Ammon and his army"

one hundred talents of silver

You may convert this to a modern measure. A "talent" is equivalent to 33 kilograms. Alternate translation: "100 talents of silver" or "3,300 kilograms of silver"

ten thousand measures of wheat

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of wheat" or "2,200 kiloliters of wheat"

ten thousand measures of barley

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of barley" or "2,200 kiloliters of barley"

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in the second and third years
"in the second and third years after he defeated them"

2 Chronicles 27:6

he walked firmly before Yahweh his God
Jotham's actions and lifestyle are spoken of as if they were a path upon which he walked. That he walked firmly means that he was devoted to living in this way. Alternate translation: "he faithfully obeyed Yahweh his God"

2 Chronicles 27:7

his ways
Jotham's actions are spoken of as if they were a path upon which he walked. Alternate translation: "the things that he did"

see, they are written in the book ... Judah
"anyone can look in the book ... Judah and see that they are written there"

they are written in the book
This can be stated in active form. Alternate translation: "they are in the book" or "you can read of them in the book"

the book of the kings of Israel and Judah
This is a book that no longer exists.

2 Chronicles 27:8

twenty-five years old ... sixteen years
"25 years old ... 16 years"

2 Chronicles 27:9

Jotham lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Jotham died"

they buried him
"people buried him"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jotham"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did
not do what was right in the eyes of Yahweh, as David his ancestor had done. **2** Instead, he walked in the
ways of the kings of Israel; he also made cast metal figures for the Baals. **3** In addition, he burned incense
in the Valley of Ben Hinnom and he caused his children to pass through the fire, according to the
idolatrous practices of the people that Yahweh forced out of their land before the people of Israel. **4** He
sacrificed and burned incense at the high places and on the hills and under every green tree.

5 Therefore Yahweh the God of Ahaz gave him into the hand of the king of Aram. The Arameans defeated
him and carried away from him a great crowd of captives, bringing them to Damascus. Ahaz was also
given into the hand of the king of Israel who defeated him in a great slaughter. **6** For Pekah son of
Remaliah in one day killed 120,000 soldiers in Judah and all of them were powerful men, because they
had abandoned Yahweh the God of their ancestors. **7** Zikri, a powerful man from Ephraim, killed Maaseiah
the king's son, Azrikam, the official over the palace, and Elkanah, who was next to the king. **8** The army of
Israel took captive from their relatives 200,000 wives, sons, and daughters. They also took much plunder,
which they carried back to Samaria. **9** But a prophet of Yahweh was there, his name was Oded. He went
out to meet the army coming into Samaria. He said to them, "Because Yahweh, the God of your ancestors,
was angry with Judah, he gave them into your hand. But you have slaughtered them in a rage that
reached up to heaven. **10** And now you, people of Judah and Jerusalem, intend to make them your male
slaves and female slaves. But are you not guilty of sins of your own against Yahweh your God? **11** Now
then, listen to me: Send the captives back, those whom you have captured of your own brothers, for
Yahweh's burning anger is on you." **12** Then certain leaders of the people of Ephraim—Azariah son of
Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, stood up
against those who came back from the war. **13** They said to them, "You must not bring the captives here,
for you intend something that will bring on us sin against Yahweh, to add to our sins and trespasses, for
our trespass is great, and there is burning anger against Israel." **14** So the armed men left the captives
and the plunder before the leaders and all the assembly. **15** The men who were assigned by name got up
and took the captives, and clothed all who were naked among them with the plunder. They clothed them
and gave them sandals. They gave them food to eat and drink. They anointed them and put the weak ones
on donkeys. They took them back to their families in Jericho, (called the City of Palms). Then they
returned to Samaria.

16 At that time King Ahaz sent messengers to the kings of Assyria to ask them to help him. **17** For once
again the Edomites had come and attacked Judah, carrying captives away. **18** The Philistines also invaded
the cities of the lowlands and of the Negev of Judah. They took Beth Shemesh, Aijalon, Gederoth, Soko
with its villages, Timnah with its villages, and also Gimzo with its villages. They went to live in those
places. **19** For Yahweh humbled Judah because of Ahaz, king of Israel; for he had acted wickedly in Judah
and had been very faithless against Yahweh. **20** Tiglath-Pileser, king of Assyria, came to him and troubled
him instead of strengthening him. **21** For Ahaz plundered the house of Yahweh and the houses of the king
and the leaders, to give the valuable things to the kings of Assyria. But doing this did not benefit him.

22 This same King Ahaz became even more faithless against Yahweh in his time of suffering. **23** For he
sacrificed to the gods of Damascus, gods that had defeated him. He said, "Because the gods of the kings
of Aram helped them, I will sacrifice to them, so that they might help me." But they were the ruin of him
and of all Israel. **24** Ahaz gathered together the furnishings of the house of God and cut them to pieces.
He shut the doors of the house of Yahweh and he made for himself altars in every corner of Jerusalem. **25**
In every city of Judah he made high places to burn sacrifices to other gods. He provoked Yahweh, the God
of his ancestors, to anger. **26** Now the rest of his deeds, and all his ways, first and last, see, they are
written in the book of the kings of Judah and Israel. **27** Ahaz lay down with his ancestors, and they buried
him in the city, in Jerusalem, but they did not bring him into the tombs of the kings of Israel. Hezekiah, his
son, became king in his place.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 28 General Notes

Special concepts in this chapter

King Ahaz's idolatry

Judah was defeated by all of the neighboring countries because King Ahaz was worshiping all sorts of foreign gods. (See: falsegod)

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2 Chronicles 28:1

twenty years old ... sixteen years

"20 years old ... 16 years"

what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and did not approve of Ahaz's actions. See how you translated this in [2 Chronicles 14:2]

2 Chronicles 28:2

he walked in the ways of the kings of Israel

Walking represents behavior and actions. Alternate translation: "he acted the same way that the kings of Israel had acted" or "he did the things that the kings of Israel had done"

he also made cast metal figures for the Baals

"he even made cast metal figures for worshiping the Baals"

2 Chronicles 28:3

the Valley of Ben Hinnom

This is a valley in Jerusalem.

before the people of Israel

The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. Alternate translation: "before the people of Israel who moved into the land" or "as the people of Israel moved into the land"

2 Chronicles 28:4

the high places and on the hills and under every green tree

These are places where the people of the other nations worshiped their false gods.

under every green tree

God wanted his people to offer sacrifices to him in Jerusalem. The word "every" here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. Alternate translation: "under many green trees" or "under many green trees around the country"

2 Chronicles 28:5

Yahweh the God of Ahaz gave him into the hand of the king of Aram

Here the metonym "hand" represents power. God enabling the army of the king of Aram to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king of Aram. Alternate translation: "Yahweh the God of Ahaz enabled the king of Aram to defeat Ahaz"

carried away from him

"carried away from Ahaz." Here "him" represents Ahaz's army. Alternate translation: "carried away from Ahaz's army"

Ahaz was also given into the hand of the king of Israel who defeated him

Here the metonym "hand" represents power. God enabling the army of the king of Israel to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king of Israel. This can be stated in active form. Alternate translation: "Yahweh also enabled the king of Israel to defeat Ahaz"

2 Chronicles 28:6

Pekah son of Remaliah

This was the king of Israel. Both "Pekah" and "Remaliah" are the names of men.

120,000 soldiers

"one hundred twenty thousand soldiers"

2 Chronicles 28:7

Zikri ... Maaseiah ... Azrikam ... Elkanah

These are the names of men.

a powerful man

This is an idiom that refers to a mighty warrior. Alternate translation: "a mighty warrior"

who was next to the king

This idiom means that this man was the king's assistant who was second in command. Alternate translation: "who was the king's second in command"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 28:8

The army of Israel took captive from their relatives
"From their own relatives, the army of Israel took captive." The word "their" refers to the army of Israel. The narrator speaks of the people of Judah as the relatives of the people of Israel.

200,000 wives, sons, and daughters
"two hundred thousand wives, sons, and daughters"

2 Chronicles 28:9

Oded
This is the name of a man.

he gave them into your hand
Here the word "hand" represents power. God enabling the army of Israel to defeat the army of Judah is spoken of as if God had put the army of Judah in the hand of the army of Israel. Alternate translation: "God enabled you to defeat them"

you have slaughtered them in a rage that reached up to heaven
Oded speaks of Yahweh knowing how severely the army of Israel slaughtered the army of Judah as if the rage with which the army of Israel slaughtered them were an object so large that it reached into heaven. That Yahweh knows what they have done implies that he will respond. Alternate translation: "you have slaughtered them in such great rage that Yahweh himself has noticed and will take vengeance"

2 Chronicles 28:10

But are you not guilty of sins of your own against Yahweh your God?
Oded asks this rhetorical question to rebuke the army of Israel and to emphasize the positive answer that the question anticipates. Alternate translation: "But you yourselves are guilty of sins of your own against Yahweh your God."

2 Chronicles 28:11

Yahweh's burning anger is on you
Oded speaks of Yahweh being extremely angry with the Israelite army as if Yahweh's wrath were an object that were upon them. Alternate translation: "Yahweh is extremely angry with you"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 28:12

Azariah son of Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai
These are all names of men.

stood up against those who came back from the war
The phrase "stood up against" is an idiom that means to confront or to oppose. Alternate translation: "confronted those who came back from the war" or "opposed those who came back from the war"

2 Chronicles 28:13

something that will bring on us sin
The leaders speak of doing something that will cause them to be guilty of sin as if it were sin were an object that the action brings upon them. Alternate translation: "something that will cause us to be guilty of sinning"

there is burning anger against Israel
This phrase implies that it is Yahweh's burning anger that is against Israel. The words "burning anger" can be translated with a verbal phrase. Alternate translation: "Yahweh is extremely angry with the people of Israel"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 28:14

General Information:
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2 Chronicles 28:15

The men who were assigned by name
This can be stated in active form. Alternate translation: "The men whom the leaders assigned by name"

sandals
This is a type of shoe.

anointed them
This probably means that they gave them oil to put on their wounds.

put the weak ones on donkeys
"put the weak ones who were too weak to walk on donkeys"

2 Chronicles 28:16

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2 Chronicles 28:17

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 28:18

They took Beth Shemesh
Taking a city is an idiom that means to conquer or to capture the city. Alternate translation: "The Philistines captured Beth Shemesh"

Beth Shemesh, Aijalon, Gederoth, Soko ... Timnah ... Gimzo
These are the names of places.

2 Chronicles 28:19

Yahweh humbled Judah because of Ahaz
The name "Judah" is a metonym for the people who lived in the lind of Judah. Alternate translation: "Yahweh humiliated the people of Judah because of Ahaz"

2 Chronicles 28:20

Tiglath-Pileser
This is Tiglath-Pileser III, also known as Pul.

troubled him instead of strengthening him
Helping Ahaz against his enemies is spoken of as if it were strengthening Ahaz. Alternate translation: "caused him trouble instead of helping him"

2 Chronicles 28:21

General Information:
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2 Chronicles 28:22

in his time of suffering
"when he was suffering"

2 Chronicles 28:23

the gods of Damascus
The Syrians believed Damascus to be the city where their gods dwelt, much like Yahweh dwelt in Jerusalem. Alternate translation: "the gods whom the Syrians worshiped in Damascus"

gods that had defeated him
This expresses Ahaz's opinion. Because the Syrians had defeated him and his army, Ahaz attributed his defeat to the gods whom the Syrians worshiped. Alternate translation: "gods whom he believed had enabled the Syrian army to defeat him"

they were the ruin of him and of all Israel
The word "ruin" can be translated with a verb. Alternate translation: "those gods ruined him and all Israel"

all Israel
Here "Israel" represents the southern kingdom of Judah.

2 Chronicles 28:24

the house of God ... the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of God ... the temple of Yahweh"

in every corner of Jerusalem
Possible meanings are 1) the word "corner" refers to street corners, or places where streets intersect. Alternate translation: "on every street corner in Jerusalem" or 2) the various parts of Jerusalem are spoken of as if they were the corners of the city. Alternate translation: "in every part of Jerusalem"

he made for himself altars
Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make altars for him"

2 Chronicles 28:25

he made high places to burn sacrifices
Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make high places to burn sacrifices"

2 Chronicles 28:26

all his ways, first and last
Ahaz's actions are spoken of as if they were a path upon which he walked. The phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all that he did from the beginning of his reign to the end of his reign"

see, they are written in the book ... Israel
"anyone can look at the book ... Israel and see that they are written there"

they are written in the book
This can be stated in active form. Alternate translation: "someone has written them in the book" or "you can read of them in the book"

the book of the kings of Judah and Israel
This is a book that no longer exists.

2 Chronicles 28:27

Ahaz lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Ahaz died"

they buried him
"people buried him"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Ahaz"

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Chapter 29

1 Hezekiah began to reign when he was twenty-five years old; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah. **2** He did what was right in the eyes of Yahweh, just as David his father had done. **3** In the first year of his reign, in the first month, Hezekiah opened the doors of the house of Yahweh and repaired them. **4** He brought in the priests and the Levites, and gathered them together into the courtyard on the east side. **5** He said to them, "Listen to me, you Levites! Consecrate yourselves, and consecrate the house of Yahweh, the God of your ancestors, and carry away the filthiness from the holy place. **6** For our ancestors were faithless and did what was evil in the sight of Yahweh our God; they abandoned him, turned away their faces from the place where Yahweh lives, and turned their backs on it. **7** Also they shut up the doors of the porch and put out the lamps; they did not burn incense or offer burnt offerings in the holy place to the God of Israel. **8** Therefore the wrath of Yahweh had fallen on Judah and Jerusalem, and he has made them to be an object of terror, of horror, and of scorn, as you can see with your own eyes. **9** This is why our fathers have fallen by the sword, and our sons, our daughters, and our wives are in captivity for this. **10** Now it is in my heart to make a covenant with Yahweh, the God of Israel, so that his burning anger may turn away from us. **11** My sons, do not be lazy now, for Yahweh has chosen you to stand before him, to worship him, and that you should be his servants and burn incense."

12 Then the Levites arose: Mahath son of Amasai, and Joel son of Azariah, of the people of the Kohathites; and of the people of Merari, Kish son of Abdi, and Azariah son of Jehallelel; and of the Gershonites, Joah son of Zimmah, and Eden son of Joah;

13 of the descendants of Elizaphan, Shimri and Jeuel; and of the descendants of Asaph, Zechariah and Mattaniah;

14 of the descendants of Heman, Jehuel and Shimei; and of the descendants of Jeduthun, Shemaiah and Uzziel. **15** They gathered their brothers, they consecrated themselves, and they went in, as the king commanded, following the words of Yahweh, to cleanse the house of Yahweh. **16** The priests went in to the inner part of the house of Yahweh to cleanse it; they brought out everything unclean that they found in the temple of Yahweh into the courtyard of the house. The Levites took it to carry it out to the Kidron Brook. **17** Now they began the consecration on the first day of the first month. By the eighth day of the month they reached the porch of Yahweh. Then for eight more days they consecrated the house of Yahweh. On the sixteenth day of the first month they finished. **18** Then they went to Hezekiah, the king, inside the palace and said, "We have cleansed all the house of Yahweh, the altar for burnt offerings with all its implements, and the table of the bread of the presence, with all its implements. **19** So we have prepared and we have consecrated all the items that King Ahaz removed when he acted unfaithfully during his reign. See, they are in front of the altar of Yahweh."

20 Then Hezekiah the king rose early in the morning and gathered the leaders of the city; he went up to the house of Yahweh. **21** They brought seven bulls, seven rams, seven lambs, and seven male goats as a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests, the descendants of Aaron, to offer them on the altar of Yahweh. **22** So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Then they killed the rams and sprinkled their blood on the altar; and they also killed the lambs and sprinkled their blood on the altar. **23** They brought the male goats for the sin offering before the king and the assembly; they laid their hands on them. **24** The priests killed them, and they made a sin offering with their blood on the altar to make atonement for all Israel, for the king had commanded that a burnt offering and a sin offering should be made for all Israel.

25 Hezekiah placed the Levites in the house of Yahweh with cymbals, lutes and harps, arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet, for the command was from Yahweh by means of his prophets. **26** The Levites stood with the instruments of David, and the priests with the trumpets. **27** Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, the song of Yahweh began also, with the trumpets, together with the instruments of David, king of Israel. **28** All the assembly worshiped, the singers sang, and the trumpeters played; all this continued until the burnt offering was finished.

generated on Tue Oct 24 10:45:40 2023

29 When they had finished the offerings, the king and all who were present with him bowed and worshiped. **30** Moreover, Hezekiah, the king, and the leaders commanded the Levites to sing praises to Yahweh with the words of David and of Asaph, the seer. They sang praises with gladness, and they bowed down and worshiped.

31 Then Hezekiah said, "Now you have consecrated yourselves to Yahweh. Come here and bring sacrifices and thank offerings into the house of Yahweh." The assembly brought sacrifices and thank offerings, and all who had a willing heart brought burnt offerings. **32** The number of the burnt offerings that the assembly brought was seventy bulls, one hundred rams, and two hundred male lambs. All these were for a burnt offering to Yahweh. **33** The consecrated offerings were six hundred oxen and three thousand sheep. **34** But the priests were too few to skin all the burnt offerings, so their brothers, the Levites, helped them until the work was done, and until the priests could consecrate themselves, for the Levites had been more careful to consecrate themselves than the priests. **35** In addition, there were very many burnt offerings; they were performed with the fat of the fellowship offerings, and there were drink offerings for every burnt offering. So the service of the house of Yahweh was set in order. **36** Hezekiah rejoiced, and all the people also, because of what God had prepared for the people, for the work had been done quickly.

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2 Chronicles 29 General Notes

Structure and formatting

This chapter begins the story of King Hezekiah. (2 Chronicles 29-32)

Special concepts in this chapter

Cleansing the temple

King Hezekiah was a great king. He cleaned and rededicated the temple. This was a sign that he wanted the people to return to worshiping Yahweh. (See: clean and temple and sign)

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2 Chronicles 29:1

twenty-five years old ... twenty-nine years

"25 years old ... 29 years"

Abijah

This is a woman's name.

2 Chronicles 29:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Hezekiah's actions. See how you translated a similar phrase in [2 Chronicles 14:1]

2 Chronicles 29:3

in the first month

This is the first month of the Hebrew calendar. It is during the last part of March and the first part April on Western calendars.

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

Hezekiah opened the doors ... and repaired them

Since Hezekiah was king, he may have had his workers do these things. Alternate translation: "Hezekiah ordered his workers to open the doors ... and to repair them"

2 Chronicles 29:4

on the east side

This refers to the east side of the temple. Alternate translation: "on the east side of the temple"

2 Chronicles 29:5

carry away the filthiness from the holy place

The word "filthiness" refers to things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "remove the things that defile the holy place" or "remove the things that make the holy place unacceptable to Yahweh"

2 Chronicles 29:6

what was evil in the sight of Yahweh our God

The word "sight" here represents judgment. Yahweh saw and did not approve of their ancestors' actions. Alternate translation: "what Yahweh our God judged to be evil" or "what Yahweh our God considered to be evil"

generated on Tue Oct 24 10:45:40 2023

turned away their faces from the place where Yahweh lives, and turned their backs on it
These two phrases share similar meanings. The words "faces" and "backs" represent the people who turned so that their faces were away from the temple and their backs were towards it. Alternate translation: "turned away from the place where Yahweh lives"

turned away their faces from the place where Yahweh lives, and turned their backs on it
Rejecting Yahweh and no longer worshiping him is spoken of as if the people had turned away from the temple. Alternate translation: "abandoned Yahweh's temple and stopped worshiping him"

the place where Yahweh lives
This refers to the temple. Alternate translation: "the temple where Yahweh lives"

2 Chronicles 29:7

General Information:
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2 Chronicles 29:8

the wrath of Yahweh had fallen on Judah and Jerusalem
Here the words "Judah and Jerusalem" refer to the people who live there. Hezekiah speaks of Yahweh being angry with the people and punishing them as if his wrath were an object that fell upon them. Alternate translation: "because Yahweh was angry, he had punished the people of Judah and Jerusalem"

an object of terror, of horror, and of scorn
This can be translated with verbal phrases. Alternate translation: "something that terrifies and horrifies people, and something that people scorn"

as you can see with your own eyes
The phrase "with your own eyes" emphasizes that the people can see this for themselves without others having to tell them about it. Alternate translation: "as you can see for yourselves"

2 Chronicles 29:9

our fathers have fallen by the sword
The idiom "fallen by the sword" means to die in battle. The word "sword" represents the soldiers, who used swords as their primary weapons. Alternate translation: "our fathers have died in battle"

2 Chronicles 29:10

it is in my heart
Here the word "heart" represents the thoughts and intentions. Hezekiah speaks of deciding to do something as if that thing were in his heart. Alternate translation: "it is my intention" or "I have decided"

his burning anger may turn away from us
Here Yahweh turning his anger from them is spoken of as if the anger were a person who could turn himself away from them. Yahweh's anger is spoken of as if it were a fire. Alternate translation: "he may no longer be very angry with us" or "he may turn his great anger away from us"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 29:11

to stand before him
Possible meanings are 1) "to stand in his presence" or 2) this is an idiom that means to serve a person of high rank. Alternate translation: "to serve him"

2 Chronicles 29:12

General Information:
These verses list the names of the Levites who began to do the work that Hezekiah had ordered them to do. These are all men's names.

the Levites arose
Here the word "arose" is an idiom that means that the Levites began to act. Alternate translation: "the Levites began to work"

2 Chronicles 29:13

General Information:
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2 Chronicles 29:14

General Information:
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2 Chronicles 29:15

following the words of Yahweh
This phrase shows that the king gave his command in obedience to the word of Yahweh. Alternate translation: "in obedience to the word of Yahweh" or "because of what Yahweh had said"

to cleanse the house of Yahweh
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 29:16

the house of Yahweh ... the courtyard of the house
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh ... the courtyard of the temple"

they brought out everything unclean that they found in the temple of Yahweh
The word "unclean" describes things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "they brought out all the defiled things that they found in the temple of Yahweh" or "they brought out all the things that they found in the temple of Yahweh that made it unacceptable to Yahweh"

Kidron Brook
A small body of water that flows on the east side of Jerusalem. At times it was used as a trash dump.

2 Chronicles 29:17

the first day of the first month
This is the first month of the Hebrew calendar. The first day marks the day when Yahweh brought the people out of Egypt. This is near the middle of March on Western calendars.

the eighth day of the month
This is near the end of March on Western calendars.

they reached the porch of Yahweh
The phrase "the porch of Yahweh" refers to the porch of the temple. "They reached" means that they began to cleanse this section. Alternate translation: "they had begun to cleanse the porch of Yahweh's temple"

sixteenth day of the first month
This is near the beginning of April on Western calendars.

2 Chronicles 29:18

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 29:19

See, they are
"Look at them. You can see for yourself that they are"

2 Chronicles 29:20

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

2 Chronicles 29:21

General Information:
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2 Chronicles 29:22

they killed the bulls, and the priests received the blood
"the priests killed the bulls and took the blood"

2 Chronicles 29:23

they laid their hands on them
"the king and people in the assembly laid their hands on them"

2 Chronicles 29:24

that a burnt offering and a sin offering should be made for all Israel
This can be stated in active form. Alternate translation: "that the priests should make a burnt offering and a sin offering for all Israel"

2 Chronicles 29:25

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [2 Chronicles 5:12]

arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet
The word "command" can be translated with a verbal phrase. Alternate translation: "arranging the Levites as David, Gad, the king's seer, and Nathan, the prophet had commanded"

for the command was from Yahweh by means of his prophets
The word "command" can be translated with a verbal phrase. Alternate translation: "for Yahweh had commanded this through his prophets"

2 Chronicles 29:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 29:27

the song of Yahweh began also
The phrase "the song of Yahweh" refers to people singing a song to Yahweh. Alternate translation: "the people began to sing a song to Yahweh also"

2 Chronicles 29:28

until the burnt offering was finished
This can be stated in active form. Alternate translation: "until the priests finished offering the burnt offering"

2 Chronicles 29:29

When they had finished the offerings
"When the priests had finished the offerings"

bowed and worshiped
The object of worship may be supplied in translation. Alternate translation: "bowed and worshiped Yahweh"

2 Chronicles 29:30

General Information:
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2 Chronicles 29:31

thank offerings
These were offerings of thanksgiving.

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

who had a willing heart
Here the word "heart" represents the person who was willing. Alternate translation: "who were willing" or "who desired"

2 Chronicles 29:32

seventy bulls, one hundred rams, and two hundred male lambs
"70 bulls, 100 rams, and 200 male lambs"

2 Chronicles 29:33

six hundred oxen and three thousand sheep
"600 oxen and 3,000 sheep"

2 Chronicles 29:34

to skin all the burnt offerings
"to remove the skins from all the burn offerings"

until the work was done
This can be stated in active form. Alternate translation: "until they had finished the work"

until the priests could consecrate themselves
Since there were some priests who were already consecrated, this implies that more priests consecrated themselves. Alternate translation: "until more of the priests could consecrate themselves"

had been more careful to consecrate themselves
There were enough Levites to do this work because they had been careful to consecrate themselves. This implies that the reason that there were not enough priests was because the priests were not careful to consecrate themselves.

2 Chronicles 29:35

they were performed with the fat of the fellowship offerings
This can be stated in active form. Alternate translation: "the priests performed the burnt offerings with the fat of the fellowship offerings"

the service of the house of Yahweh was set in order
This can be stated in active form. Alternate translation: "Hezekiah set the service of the house of Yahweh in order"

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

was set in order
This idiom means that something is organized. Here it refers to the priestly service beginning in the temple again. Alternate translation: "was restored" or "began again"

2 Chronicles 29:36

the work had been done quickly
This can be stated in active form. Alternate translation: "the people had done the work quickly"

generated on Tue Oct 24 10:45:40 2023

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Chapter 30

1 Hezekiah sent messengers to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of Yahweh in Jerusalem, to celebrate the Passover to Yahweh, the God of Israel. **2** For the king, his leaders, and all the assembly in Jerusalem had consulted together, deciding to celebrate the Passover in the second month. **3** They could not celebrate at the regular time, because not enough priests had consecrated themselves for the celebration and the people had not gathered together in Jerusalem. **4** This proposal seemed right in the eyes of the king and of all the assembly. **5** So they agreed to make a proclamation throughout all Israel, from Beersheba to Dan, that the people should come to celebrate the Passover to Yahweh, the God of Israel, in Jerusalem. For they had not observed it with large numbers of people according to what was written. **6** So couriers went with the letters from the king and his leaders throughout all Israel and Judah, by the command of the king. They said, "You people of Israel, turn back to Yahweh, the God of Abraham, Isaac, and Israel, so that he may turn back to the remnant of you who have escaped from the hand of the kings of Assyria. **7** Do not be like your ancestors or your brothers, who were faithless against Yahweh, the God of their ancestors, so that he made them an object of horror, as you see. **8** Now do not stiffen your necks, as your ancestors did; instead, give yourselves to Yahweh and come into his holy place, which he has consecrated forever, and worship Yahweh your God, so that his burning anger may turn away from you. **9** For if you turn back to Yahweh, your brothers and children will find compassion before those who led them away as prisoners, and they will come back into this land. For Yahweh your God, is gracious and merciful, and will not turn his face away from you, if you return to him."

10 So the couriers passed from city to city throughout the regions of Ephraim and Manasseh, all the way to Zebulun, but the people laughed at them and mocked them. **11** However, certain men of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem. **12** The hand of God also came on Judah, to give them one heart, to carry out the command of the king and leaders by the word of Yahweh.

13 Many people, a very great assembly, gathered in Jerusalem to celebrate the Festival of Unleavened Bread in the second month. **14** They rose and took away the altars that were in Jerusalem, and all the altars for incense; they threw them into the Kidron Brook. **15** Then they killed the Passover lambs on the fourteenth day of the second month. The priests and Levites were ashamed, so they consecrated themselves and brought burnt offerings into the house of Yahweh. **16** They stood in their place by their divisions, following the directions given in the law of Moses, the man of God. The priests sprinkled the blood that they received from the hand of the Levites. **17** For there were many in the assembly who had not consecrated themselves. Therefore the Levites slaughtered the Passover lambs for everyone who was not purified and could not consecrate their sacrifice to Yahweh. **18** For a great many of the people, many of them from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, yet they ate the Passover meal, against the written instructions. For Hezekiah had prayed for them, saying, "May the good Yahweh pardon everyone **19** who sets his heart to seek God, Yahweh, the God of his ancestors, even though he is not purified by the purification standards of the holy place." **20** So Yahweh listened to Hezekiah and healed the people. **21** The people of Israel who were present in Jerusalem kept the Festival of Unleavened Bread for seven days with great joy. The Levites and the priests praised Yahweh day after day, singing with loud instruments to Yahweh. **22** Hezekiah spoke encouragingly to all the Levites who understood the service of Yahweh. So they ate throughout the festival for the seven days, offering sacrifices of fellowship offerings, and making confession to Yahweh, the God of their ancestors.

23 The whole assembly then decided to celebrate for another seven days, and they did so with joy. **24** For Hezekiah king of Judah gave the assembly one thousand bulls and seven thousand sheep as an offering; and the leaders gave to the assembly one thousand bulls and ten thousand sheep and goats. A large number of priests consecrated themselves. **25** All the assembly of Judah, with the priests and the Levites, and all the people who came together from Israel, as well as the foreigners who came from the land of Israel and those who lived in Judah—they all rejoiced. **26** So there was great joy in Jerusalem, for since the time of Solomon son of David, king of Israel, there had not been anything like it in Jerusalem. **27** Then the priests, the Levites, rose and blessed the people. Their voice was heard, and their prayer went up to heaven, the holy place where God lives.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 30 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

Special concepts in this chapter

Passover
Hezekiah invited everyone in Judah and in Israel to come to Jerusalem and celebrate the Passover. It had not been celebrated since King Solomon's day. (See: passover)

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2 Chronicles 30:1

all Israel and Judah
This represents the nation of Israel in general. Earlier the nation had been split into two kingdoms called by these names.

Ephraim and Manasseh
Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. Alternate translation: "the northern tribes of Israel"

2 Chronicles 30:2

deciding to celebrate the Passover in the second month
The Israelites normally celebrated the passover during the first month of the Hebrew calendar. The first month is during the last part of March and the first part of April on Western calendars.

second month
This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

2 Chronicles 30:3

General Information:
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2 Chronicles 30:4

This proposal
This refers to the proposal to celebrate the Passover in the second month instead of in the first month.

in the eyes of the king and of all the assembly
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the judgment of the king and all the assembly" or "to the king and all the assembly"

2 Chronicles 30:5

from Beersheba to Dan
These are the most southern and most northern parts of Israel. By referring to them this way, the writer emphasizes that all of Israel was included. Alternate translation: "from Beersheba in the south to Dan in the north"

according to what was written
"as it was written that they should do." It is implied that it was written that they should observe the Passover with large numbers of people. This can be stated in active form. Alternate translation: "as Moses had written that they should observe it"

2 Chronicles 30:6

couriers
people who carry messages

all Israel and Judah
The tribe of Judah was the largest of the tribes of Israel and was in the southern part of Israel. Here the phrase "Israel and Judah" refers to the people who belonged to the southern tribes of Israel. See how you translated this in [2 Chronicles 30:1]

turn back to Yahweh
Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "submit again to Yahweh"

so that he may turn back to the remnant of you
Here "turn back to the remnant" represents protecting the remnant again. Alternate translation: "so that he may again protect the remnant of you"

who have escaped from the hand of the kings of Assyria
The word "hand" often represents power or authority. Here it represents the kings' cruel authority to force people to go to other countries. Alternate translation: "who have escaped from the power of the kings of Assyria"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 30:7

Connecting Statement:
This is a continuation of King Hezekiah's message to the people of Israel.

your brothers
Here "brothers" represents other people of Israel. Alternate translation: "your people"

he made them an object of horror
The abstract noun "horror" can be expressed with the words "horrified" or "horrible." The author writes of what God did to their ancestors in terms of how other people would react when the saw what God did. Alternate translation: "he made them something that people would be horrified to see" or "he punished them horribly"

2 Chronicles 30:8

do not stiffen your necks
This phrase is a metaphor. God is telling them not to become stubborn. Alternate translation: "do not become stubborn"

give yourselves to Yahweh
This represents submitting to Yahweh. Alternate translation: "submit to Yahweh" or "dedicate yourselves to Yahweh"

come into his holy place
Here "his holy place" refers to God's temple in Jerusalem. Alternate translation: "come to his temple in Jerusalem for it is holy" or "come to his temple in Jerusalem"

his burning anger may turn away from you
Here Yahweh turning his anger from them is spoken of as if the anger were a person who could turn himself away from them. Yahweh's anger is spoken of as if it were a fire. Alternate translation: "he may no longer be very angry with you" or "he may turn his great anger away from you"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 30:9

if you turn back to Yahweh
Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "if you submit again to Yahweh"

your brothers and children will find compassion before those who led them away as prisoners
Here "find compassion" is a metaphor for experiencing compassion. Finding it "before those who led them" means those who led them away will show them compassion. Alternate translation: "your brothers and children will experience compassion from those who led them away as prisoners" or "those who led your brothers and children away as prisoners will be kind to them"

will not turn his face away from you
Here "turn his face away from you" represents rejecting them and refusing to protect them. Alternate translation: "will not reject you"

if you return to him
Here "return to him" represents submitting to God again. Alternate translation: "if you submit again to him"

2 Chronicles 30:10

the regions of Ephraim and Manasseh
Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. See how you translated it in [2 Chronicles 30:1]

all the way to Zebulun
Zebulun was one of the tribes farthest in the north of Israel, but there were three other tribes that reached farther north.

2 Chronicles 30:11

General Information:
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2 Chronicles 30:12

The hand of God also came on Judah
Here "the hand of God" represents his guidance as if he were guiding them with his hand. Alternate translation: "God guided the people of Judah"

to give them one heart
Having "one heart" represents being united and agreeing. Alternate translation: "causing them to agree"

to carry out the command
Here "carry out the command" is an idiom meaning to do what was commanded. Alternate translation: "to obey the command"

the command of the king and leaders by the word of Yahweh
The phrase "by the word of Yahweh" shows that the king and leaders gave their command in obedience to the word of Yahweh. Alternate translation: "the command that the king and leaders gave them in obedience to the word of Yahweh" or "what the king and the leaders commanded because of what Yahweh had said"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 30:13

the second month
This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

2 Chronicles 30:14

They rose and took away the altars
Here "They rose" means that they started to work at taking away the altars. Alternate translation: "They began to work and took away the altars" or "They took away the altars"

the altars that were in Jerusalem, and all the altars for incense
These two phrases refer to altars that people had built to false gods.

the Kidron Brook
This was a small stream of water in the Kidron Valley.

2 Chronicles 30:15

the fourteenth day of the second month
This is near the beginning of May on Western calendars.

2 Chronicles 30:16

They stood in their place by their divisions
"They stood in their appointed places"

the blood that they received from the hand of the Levites
This refers to the blood of the lambs that the Levites killed. Here "received from the hand of the Levites" is a metonym for the Levites giving the blood to the priests. Alternate translation: "the blood that they received from the Levites" or "the lambs' blood that the Levites gave to them"

2 Chronicles 30:17

the Passover lambs
"the lambs for the Passover"

2 Chronicles 30:18

Ephraim and Manasseh, Issachar and Zebulun
These are the names of some of the tribes that lived in the northern part of Israel. See how you translated "Zebulun" in [2 Chronicles 30:10]

against the written instructions
To do something "against" instructions means to do something that is not in obedience to the instructions. If needed, the instructions can be stated clearly. Alternate translation: "even though the written instructions said that they must purify themselves first"

the good Yahweh
The word "good" here is a reminder to the people that Yahweh is kind. Alternate translation: "Yahweh, who is good"

2 Chronicles 30:19

who sets his heart to seek God
This continues the sentence that begins with the word "everyone" in verse 18.Here "sets his heart" is a metaphor for being determined to do something, and "to seek God" is a metaphor for knowing, worshiping, and obeying him. "everyone who is determined to obey God" or "everyone who truly wants to honor God"

2 Chronicles 30:20

So Yahweh listened to Hezekiah
This implies that Yahweh responded favorably to Hezekiah. Alternate translation: "So Yahweh responded favorably to Hezekiah" or "So Yahweh did what Hezekiah asked"

healed the people
Here "healed the people" is a metaphor for forgiving the people and not punishing them. Alternate translation: "forgave the people" or "did not punish the people"

2 Chronicles 30:21

kept the Festival of Unleavened Bread
Here "kept the festival" is a idiom meaning to participate in the festival or celebrate the festival. Alternate translation: "celebrate the festival"

singing with loud instruments to Yahweh
"singing and playing loud musical instruments to Yahweh"

2 Chronicles 30:22

who understood the service of Yahweh
This was the reason that he spoke encouragingly to them. Alternate translation: "because they understood the service of Yahweh" or "because they served Yahweh skillfully"

So they ate throughout the festival
The word "they" refers to the people of Israel.

making confession to Yahweh
Possible meanings are 1) "confession" here refers to saying that God is great. Alternate translation: "praising Yahweh" or 2) "confession" here refers to admitting their sins. Alternate translation: "confessing their sins to Yahweh"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 30:23

General Information:
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2 Chronicles 30:24

Hezekiah ... gave the assembly ... bulls and ... sheep as an offering
Hezekiah gave the animals to the people as an offering to the Lord for the people to eat.

one thousand bulls ... seven thousand sheep ... one thousand bulls ... ten thousand sheep and goats
"1,000 bulls ... 7,000 sheep ... 1,000 bulls ... 10,000 sheep and goats"

2 Chronicles 30:25

All the assembly of Judah
Here "Judah" probably refers to the southern tribes of Israel.

all the people who came together from Israel
Here "Israel" probably refers to the northern tribes of Israel. The people are members of those tribes. They came to Jerusalem, which is in Judah. Alternate translation: "all the people who came together from Israel in the north"

the foreigners who came from the land of Israel
Here "the land of Israel" probably refers to the land owned by the northern tribes of Israel. Alternate translation: "the foreigners who came from the land of Israel in the north"

2 Chronicles 30:26

since the time of Solomon son of David, king of Israel
"since the time when Solomon son of David ruled as king of Israel" or "since the Passover Festival that the people held when Solomon son of David was king of Israel"

there had not been anything like it in Jerusalem
"there had not been any Passover Festival in Jerusalem like this Passover Festival"

2 Chronicles 30:27

Their voice was heard ... their prayer went up to heaven, the holy place where God lives
These two phrases mean the same thing and imply that God responded favorably to their prayer. Alternate translation: "God responded favorably to their prayer, which he heard in heaven, the holy place where he lives" or "God, who lives in the holy heaven, heard their prayer"

Their voice was heard
This can be stated in active form. Alternate translation: "God heard their voice" or "God heard what they said to him"

their prayer went up to heaven
Their prayer going up to heaven represents God in heaven paying attention to them praying on earth.

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Chapter 31

1 Now when all this was finished, all the people of Israel who were there went out to the cities of Judah and broke to pieces the stone pillars and they cut down the Asherah poles, and they broke down the high places and the altars in all of Judah and Benjamin, and in Ephraim and Manasseh, until they had destroyed them all. Then all the people of Israel returned, every one to his own possession and his own city.

2 Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites. He assigned them to make the burnt offerings and fellowship offerings, to serve, to give thanks, and to praise at the gates of the house of Yahweh. **3** He also assigned the king's portion for the burnt offerings from his own possessions, that is, for the morning and evening burnt offerings, and the burnt offerings for the Sabbath days, the new moons, and the fixed festivals, as it was written in the law of Yahweh. **4** Moreover, he commanded the people who lived in Jerusalem to give the portion for the priests and the Levites, so that they might concentrate on obeying the law of Yahweh. **5** As soon as the command was sent out, the people of Israel generously gave the firstfruits of grain, new wine, oil, honey, and from all their harvest of the field. They brought in a tithe of everything, which was a great quantity. **6** The people of Israel and Judah who lived in the cities of Judah also brought in the tithe of cattle and sheep, and the tithe of the holy things that were set apart to Yahweh their God, and they piled them up in heaps. **7** It was in the third month when they began piling up their contribution in heaps, and they finished in the seventh month. **8** When Hezekiah and the leaders came and saw the heaps, they blessed Yahweh and his people Israel. **9** Then Hezekiah questioned the priests and the Levites about the heaps. **10** Azariah, the chief priest, of the house of Zadok, answered him and said, "Since the people began to bring the offerings into the house of Yahweh, we have eaten and had enough, and have plenty left over, for Yahweh has blessed his people. What was left over is this large amount here."

11 Then Hezekiah commanded storerooms to be prepared in the house of Yahweh, and they prepared them. **12** Then they faithfully brought in the offerings, the tithes and the things that belonged to Yahweh. Konaniah the Levite was the manager in charge of them, and his brother Shimei was second to him. **13** Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah were managers under the hand of Konaniah and Shimei his brother, by appointment of Hezekiah, the king, and Azariah, the official over the house of God. **14** Kore son of Imnah the Levite, the porter at the east gate, was over the freewill offerings of God, in charge of distributing the offerings to Yahweh and the most holy offerings. **15** Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shekaniah, in the cities of the priests. They filled offices of trust, in order to give these offerings to their brothers division by division, to both the important and the unimportant. **16** They also gave to those males three years old and up, who were recorded in the genealogies of their ancestors who entered the house of Yahweh, as required by the daily schedule, to do the work in their offices and their divisions. [1]**17** They distributed to the priests who were recorded in the genealogies of their ancestors, and the same to the Levites twenty years old and more, according to their offices and their divisions. **18** They recorded in the genealogy all their little ones, their wives, their sons, and their daughters, through the whole community, for they were faithful in keeping themselves holy. **19** For the priests, the descendants of Aaron, who were in the fields of the villages belonging to their cities, or in every city, there were men assigned by name to give portions to all the males among the priests, and to all who were recorded in the genealogies of their ancestors as being among the Levites.

20 Hezekiah did this throughout all Judah. He accomplished what was good, right, and faithful before Yahweh, his God. **21** In every work that he began in the service of the house of God, the law, and the commandments, to seek his God, he performed it with all his heart, and he succeeded.

Footnotes

31:16 [1]Instead of

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 31 General Notes

Structure and formatting

The story of King Hezekiah continues in this chapter.

Important figures of speech in this chapter

Idiom
To express Hezekiah's desire to please God, the author uses two idioms "to seek God" and "with all his heart." This means that he really wanted to do what God wanted.

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2 Chronicles 31:1

who were there
"who were in Jerusalem"

to his own possession
Here "possession" means possessions in general. Alternate translation: "to his own property" or "to his own home"

2 Chronicles 31:2

Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites
This can be stated in active form. Alternate translation: "Hezekiah organized the priests and the Levites into groups. He assigned each priest and Levite to their duties"

2 Chronicles 31:3

assigned the king's portion for the burnt offerings from his own possessions
Hezekiah took the meat and grain used for the burnt offerings out of his own possessions.

the new moons
This was a festival coinciding with the movement of the moon.

the fixed festivals
This refers to festivals which occur on specific dates.

as it was written in the law of Yahweh
This can be stated in active form. Alternate translation: "just as Moses wrote in the law of Yahweh" or "just as Yahweh commanded in his law"

2 Chronicles 31:4

General Information:
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2 Chronicles 31:5

As soon as the command was sent out
This can stated in active form. Alternate translation: "As soon as the people heard the command"

a tithe of everything
"a tenth of all their crops"

2 Chronicles 31:6

General Information:
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2 Chronicles 31:7

third month
This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars.

seventh month
This is the seventh month of the Hebrew calendar. This is during the early rain season, which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars.

2 Chronicles 31:8

General Information:
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2 Chronicles 31:9

General Information:
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2 Chronicles 31:10

of the house of Zadok
Here "house" represents a family or descendants. Alternate translation: "a descendant of Zadok"

What was left over is this large amount here
The chief priest would have been pointing to the large heaps.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 31:11

Hezekiah commanded storerooms to be prepared
This can be stated in active form. Alternate translation: "Hezekiah commanded the priests and Levites to prepare storerooms"

2 Chronicles 31:12

Konaniah ... Shimei
These are names of men.

2 Chronicles 31:13

Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah
These are names of men.

were managers under the hand of Konaniah and Shimei his brother
Here "hand" represents power or control. The phrase "under the hand" is an idiom that means to be under someone's authority. Alternate translation: "were managers whom Konaniah and Shimei his brother supervised"

the official over the house of God
Here "over" is an idiom that means to be in charge of. Alternate translation: "the official in charge of everyone who served in the house of God"

2 Chronicles 31:14

Kore ... Imnah
These are names of men.

the porter at the east gate
"the gatekeeper at the east gate of the temple"

2 Chronicles 31:15

Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shekaniah
These are names of men.

Under him were Eden ... in the cities of the priests
Here "under" is an idiom that means to be under someone's authority. Alternate translation: "Eden ... assisted Kore in the cities of the priests"

They filled offices of trust, in order to give
"Their duty was to give" or "They faithfully gave"

to their brothers
Here "brothers" is a metaphor for "fellow priests." Alternate translation: "to their fellow priests"

division by division
"group by group"

to both the important and the unimportant
Here "important" and "unimportant" are used together to mean "everyone." Alternate translation: "to everyone, including the important and the unimportant"

the important and the unimportant
This seems to imply the old and the young. This can be restated to removed the nominal adjectives. Alternate translation: "those who are old and those who are young"

2 Chronicles 31:16

They also gave
It is understood that they gave the freewill offerings. Alternate translation: "They also gave freewill offerings"

three years old and up
"three years old and older"

who were recorded in the genealogies
This can be stated in active form. Alternate translation: "whose names were in the records"

as required by the daily schedule, to do the work in their offices and their divisions
This can be stated in active form. Alternate translation: "to do the daily work that they were supposed to do"

2 Chronicles 31:17

They distributed
It is understood they distributed the freewill offerings. Alternate translation: "They distributed freewill offerings"

twenty years old and more
"20 years old and older"

2 Chronicles 31:18

General Information:
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2 Chronicles 31:19

there were men assigned by name to give portions
This can be stated in active form. Alternate translation: "there were men responsible for giving portions"

to all who were recorded in the genealogies
This can be stated in active form. Alternate translation: "to all whose names were in the records"

2 Chronicles 31:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 31:21

to seek his God
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "to obey his God"

he performed it with all his heart
Here the word "heart" refers to a person's will and desire. Alternate translation: "he performed it with all his will" or "he was completely committed to what he did"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 After these things and these acts of faithfulness, Sennacherib, king of Assyria, came and entered Judah. He camped to attack the fortified cities, which he intended to capture for himself. **2** When Hezekiah saw that Sennacherib had come and that he intended to fight against Jerusalem, **3** he consulted with his leaders and his powerful men to stop up the waters of the springs that were outside the city; they helped him do so. **4** So many people gathered together and stopped up all the springs and the stream that was flowing through the middle of the land. They said, "Why should the kings of Assyria come and find a lot of water?" **5** Hezekiah took courage and built up all the wall that was broken down. He built the towers higher, and also the other wall outside. He also strengthened the Millo in the city of David, and he made large amounts of weapons and shields. [1]**6** He placed military commanders over the people. He gathered them together to him in the broad place at the city gate and spoke to their hearts. He said, **7** "Be strong and of good courage. Do not be afraid or dismayed because of the king of Assyria and all the army that is with him, for someone is with us who is greater than those with him. **8** With him is only an arm of flesh, but with us is Yahweh, our God, to help us, and to fight our battles." Then the people comforted themselves with the words of Hezekiah, king of Judah.

9 After this, Sennacherib, king of Assyria, sent his servants to Jerusalem (now he was in front of Lachish, and all his army was with him), to Hezekiah, king of Judah, and to all of Judah who were in Jerusalem. He said, **10** "This is what Sennacherib, king of Assyria, says: What are you trusting in so you can endure a siege in Jerusalem? **11** Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, 'Yahweh our God will rescue us from the hand of the king of Assyria'? **12** Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, 'On one altar you must worship, and on it you must burn your sacrifices'? **13** Do you not know what I and my ancestors have done to all the peoples of the other lands? Were the gods of the peoples of the surrounding lands able in any way to rescue their land from my power? **14** Among all the gods of those nations that my ancestors completely destroyed, was there any god who could rescue his people out of my hand? Why should your God be able to rescue you from my power? **15** Now do not let Hezekiah deceive you or persuade you in this way. Do not believe him, for no god of any nation or kingdom has been able to rescue his people out of my hand, or out of the hand of my ancestors. How much less will your God rescue you from my hand?"

16 Sennacherib's servants spoke even more against Yahweh God and against his servant Hezekiah. **17** Sennacherib also wrote letters in order to mock Yahweh, the God of Israel, and to speak against him. He said, "As the gods of the nations of the lands have not rescued their people out of my hand, so the God of Hezekiah will not rescue his people out of my hand." **18** They cried out in the language of the Jews to the people of Jerusalem who were on the wall, to frighten them and trouble them, in order that they might capture the city. **19** They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth, which are merely the work of men's hands.

20 Hezekiah, the king, and Isaiah son of Amoz, the prophet, prayed because of this matter and he cried out to heaven. **21** Yahweh sent an angel, who killed the mighty warriors, the commanders, and the officers of the king of Assyria in the camp. So Sennacherib returned to his own land with shame on his face. When he had gone into the house of his god, some of his own children killed him there with the sword. **22** In this way, Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all others, and gave them rest on every side. [2]**23** Many were bringing offerings to Yahweh in Jerusalem, and precious gifts to Hezekiah king of Judah, so that he was lifted up in the eyes of all nations from that time forward.

24 In those days Hezekiah was sick to the point of dying. He prayed to Yahweh, who spoke to him and gave him a sign that he would be healed. **25** But Hezekiah did not pay back Yahweh for the help given to him, for his heart was lifted up. So anger came on him, and on Judah and Jerusalem. **26** Nevertheless, Hezekiah later humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that Yahweh's anger did not come on them during Hezekiah's days.

27 Hezekiah had very many riches and much honor. He provided himself with storerooms for silver, gold, precious stones, and for spices, as well as for shields and for all kinds of valuable objects. **28** He also had storehouses for the harvest of grain, new wine, and oil, and stalls for various kinds of livestock. He also had flocks in their pens. **29** In addition, he provided himself with cities and possessions of flocks and herds

in abundance, for God had given him very much wealth. [3]**30** It was this same Hezekiah who also stopped up the upper spring of the waters of Gihon, and who brought them straight down on the west side of the city of David. Hezekiah succeeded in all his works. **31** However, in the matter of the ambassadors of the princes of Babylon, who sent to him to ask questions of those who knew, about the miraculous sign that had been done in the land, God left him to himself, in order to test him, and to know all that was in his heart.

32 As for the other matters concerning Hezekiah, including his actions of covenant loyalty, you can see that they are written in the vision of the prophet Isaiah son of Amoz, and in the book of the kings of Judah and Israel. **33** Hezekiah lay down with his ancestors, and they buried him on the hill of the tombs of the descendants of David. All Judah and the inhabitants of Jerusalem honored him at his death. Manasseh his son became king in his place.

Footnotes

32:5 [1]Instead of
32:22 [2]Instead of
32:29 [3]Instead of

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2 Chronicles 32 General Notes

Structure and formatting

The story of King Hezekiah is completed in this chapter.

Special concepts in this chapter

Trust in Yahweh

Because Hezekiah trusted God, God rescued Jerusalem from the attacked of the Assyrian army and healed Hezekiah when he was very sick. (See: trust)

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2 Chronicles 32:1

After these things and these acts of faithfulness

The abstract noun "faithfulness" can be stated as "faithfully." Alternate translation: "After Hezekiah faithfully did all the things Yahweh commanded him to do"

Sennacherib, king of Assyria, came ... He camped

Here Sennacherib represents his army. Alternate translation: "Sennacherib, king of Assyria, and his army came ... They camped"

came and entered Judah

Here "came" can be stated as "went." Alternate translation: "went and entered Judah"

2 Chronicles 32:2

that Sennacherib had come and that he intended

Here Sennacherib also represents his army. Alternate translation: "that Sennacherib and his army had come and that they intended"

to fight against Jerusalem

Here "Jerusalem" represents the people there. Alternate translation: "to fight against the people of Jerusalem" or "to fight against the army of Jerusalem"

2 Chronicles 32:3

to stop up the waters of the springs that were outside the city

The people of the city would fill up wells and fountain springs with earth and rocks, hiding the water from the Assyrians, but the people would cause the water to flow into the city through secret pathways.

2 Chronicles 32:4

Why should the kings of Assyria come and find a lot of water?

The people use a rhetorical question to emphasize that they do not want the kings of Assyria to find their water. The question can be translated as a statement. Alternate translation: "We do not want the kings of Assyria to come here and find a lot of water."

generated on Tue Oct 24 10:45:40 2023

the kings of Assyria
Possible meanings for "kings" are 1) this is an idiom that refers to the one king of Assyria. Alternate translation: "the king of Assyria" or 2) this may refer to the king and his other leaders. Alternate translation: "the king and the other leaders of Assyria"

2 Chronicles 32:5

Hezekiah took courage and built up ... He built ... He also ... he made
The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah took courage and commanded the people to build up ... They built ... They also ... they made"

Hezekiah took courage and built up
Possible meanings are 1) Hezekiah strengthened his position by commanding the people to repair the walls of the city. You can make this clear by using the connecting word "by." Alternate translation: "Hezekiah strengthened the city by building up" or 2) he became encouraged. Alternate translation: "Hezekiah became encouraged and built up"

the Millo
This is a part of the wall on the north side of Jerusalem.

2 Chronicles 32:6

He placed military commanders over the people
The idiom "place over" means to put in charge of. "He put military commanders in charge of the people"

2 Chronicles 32:7

for someone is with us who is greater than those with him
"for our God is with us and is more powerful than those with the king of Assyria"

2 Chronicles 32:8

is only an arm of flesh
Here "arm" represents strength, and "flesh" represents humanity. Alternate translation: "are only those with human power"

2 Chronicles 32:9

now he was ... with him
The word "now" is used here to mark a stop in the main story. Here the narrator tells background information about the location of Sennacherib and his army.

Lachish
This was a city in Judah.

2 Chronicles 32:10

What are you trusting in so you can endure a siege in Jerusalem?
Sennacherib uses a rhetorical question to cause the people to think about their situation. The question can be translated as a statement. Alternate translation: "These people you are trusting in cannot make you able to endure a siege in Jerusalem."

2 Chronicles 32:11

Is not Hezekiah misleading you ... king of Assyria'?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "Hezekiah is misleading you ... king of Assyria.'"

that he may give you over to die by famine and by thirst
"so that you will die from lack of food and water"

from the hand of the king of Assyria
Here "hand" represents power or control. Alternate translation: "from the power of the king of Assyria" or "from the king of Assyria"

2 Chronicles 32:12

Has not this same Hezekiah taken away ... sacrifices'?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "This is the same Hezekiah who has taken away ... sacrifices.'" or "Hezekiah has taken away ... sacrifices.'"

commanded Judah and Jerusalem
Here "Judah" and "Jerusalem" represent the people who live there. Alternate translation: "commanded the people of Judah and Jerusalem"

2 Chronicles 32:13

Do you not know what ... lands?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "You know very well what ... lands!"

Were the gods ... power?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "There was no god ... power!"

2 Chronicles 32:14

Among all the gods ... was there any god who ... hand?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate

translation: "There was no god among all the gods ... who ... hand!"

out of my hand
Here "hand" represents power or control. Alternate translation: "from my power" or "from me"

Why should your God be able ... power?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "There is no reason your God should be able ... power!"

2 Chronicles 32:15

Now
Here the word "now" is used to draw attention to the important point that follows.

How much less will your God rescue you from my hand?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "Your God will certainly not be able to rescue you from my hand!"

2 Chronicles 32:16

General Information:
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2 Chronicles 32:17

out of my hand
Here "hand" represents power or control. Alternate translation: "from my power" or "from me"

2 Chronicles 32:18

They cried out
"Sennacherib's servants shouted loudly"

to frighten them and trouble them
These two phrases mean basically the same thing and emphasize the intensity of fear. Alternate translation: "to make them very afraid"

they might capture
"the Assyrian army might capture"

2 Chronicles 32:19

They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth
"They mocked the God of Jerusalem as they had mocked the gods of the other peoples of the earth"

which are merely the work of men's hands
This emphasizes that humans made these idols with their own hands and are therefore worthless. Alternate translation: "which are merely idols that men have made"

2 Chronicles 32:20

cried out to heaven
Here "heaven" represents Yahweh. Alternate translation: "cried to Yahweh for help" or "pleaded to Yahweh"

2 Chronicles 32:21

with shame on his face
"embarrassed" or "ashamed"

the house of his god
"the temple of his god"

2 Chronicles 32:22

from the hand of Sennacherib ... from the hand of all others
Here "hand" represents power or control. Alternate translation: "from the power of Sennacherib ... from the power of all others" or "from Sennacherib ... from all others"

gave them rest on every side
The abstract noun "rest" can be translated as "peacefully." Alternate translation: "caused them to live peacefully with all the people of the nations around them"

2 Chronicles 32:23

he was lifted up in the eyes of all nations
Here "lifted up" is an idiom that means to honor. Also, "in the eyes" is a metaphor that represents judgment or evaluation. Alternate translation: "the people of all the nations honored him"

2 Chronicles 32:24

that he would be healed
This can be stated in active form. Alternate translation: "that he would heal Hezekiah"

2 Chronicles 32:25

But Hezekiah did not pay back Yahweh for the help given to him
This can be stated in active form. Alternate translation: "But Hezekiah did not act in a grateful way after Yahweh helped him"

his heart was lifted up
Here "heart" is a metonym that represents a person's inner being. Here "heart was lifted up" is an idiom that means to become proud. Alternate translation: "he became proud"

So anger came on him, and on Judah and Jerusalem
Yahweh becoming angry and punishing the people is spoken of as if "anger came on" them. "Judah" and "Jerusalem" are metonyms that represent the

generated on Tue Oct 24 10:45:40 2023

people who live there. Alternate translation: "So Yahweh became angry and punished him and the people of Judah and Jerusalem"

2 Chronicles 32:26

during Hezekiah's days
"during Hezekiah's lifetime" or "during Hezekiah's reign as king"

2 Chronicles 32:27

General Information:
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2 Chronicles 32:28

stalls
This is a small enclosure where horses are kept. See how you translated this in 2 Chronicles 9:25

pens
a storage place for small animals

2 Chronicles 32:29

General Information:
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2 Chronicles 32:30

Hezekiah who also stopped up ... and who brought them straight down
The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah who ordered his workers to stop up ... and to build a tunnel so that the water would flow down"

waters of Gihon
This is the name of a stream near Jerusalem.

2 Chronicles 32:31

the miraculous sign that had been done in the land
This can be stated in active form. Alternate translation: "the miracle that Yahweh had performed in the land"

to know all that was in his heart
Here "heart" represents a person's inner being. Alternate translation: "to reveal Hezekiah's true character"

2 Chronicles 32:32

General Information:
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2 Chronicles 32:33

Hezekiah lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [2 Chronicles 9:31]

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. **2** He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel. **3** For he rebuilt the high places that his father Hezekiah had torn down, and he built altars for the Baals, he made Asherah poles, and he bowed down to all the host of heaven and worshiped them. **4** Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever." **5** He built altars for all the host of heaven in the two courtyards of the house of Yahweh. **6** In the Valley of Ben Hinnom he caused his sons to pass through the fire. He practiced sorcery, divination and he read omens, and he consulted with sorcerers and spiritists. Manasseh did much evil in the sight of Yahweh, and he provoked him to anger. **7** The carved figure he had made, he placed it in the house of God. It was about this house that God had spoken to David and Solomon his son; he had said, "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever. **8** I will not move the people of Israel any more out of the land that I assigned to their ancestors, if they will only be careful to keep all that I have commanded them, following all the law, statutes, and decrees which I gave them through Moses." **9** Manasseh led Judah and the inhabitants of Jerusalem to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

10 Yahweh spoke to Manasseh, and to his people, but they paid no attention. **11** So Yahweh brought on them the commanders of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and took him off to Babylon. **12** When Manasseh was in distress, he implored Yahweh, his God, and humbled himself greatly before the God of his ancestors. **13** He prayed to him; and God was moved by his plea, and God heard his humble request and brought him back to Jerusalem, into his kingship. Then Manasseh knew that Yahweh was God.

14 After this, Manasseh built an outer wall to the city of David, on the west side of Gihon, in the valley, to the entrance at the Fish Gate. He surrounded the hill of Ophel with it and raised the wall up to a very great height. He put courageous commanders in all the fortified cities of Judah. **15** He took away the foreign gods, the idol out of the house of Yahweh, and all the altars that he had built on the mount of the house of Yahweh and in Jerusalem, and threw them out of the city. **16** He rebuilt the altar of Yahweh and offered on it sacrifices of fellowship offerings and thank offerings; he commanded Judah to serve Yahweh, the God of Israel. **17** However, the people still sacrificed at the high places, but only to Yahweh, their God.

18 As to the other matters concerning Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, behold, they are written among the deeds of the kings of Israel. **19** In that account there is history of his prayer, and how God was moved by his plea. There is also an account of all his sin and his trespasses, and the places where he had built high places and set up the Asherah poles and the carved figures, before he humbled himself—they are written about in the Chronicles of the Seers. [1]**20** So Manasseh lay down with his ancestors, and they buried him in his own house. Amon, his son, became king in his place.

21 Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. **22** He did what was evil in the sight of Yahweh, as Manasseh, his father, had done. Amon sacrificed to all the carved figures that Manasseh his father had made, and he worshiped them. **23** He did not humble himself before Yahweh, as Manasseh his father had done. Instead, Amon trespassed more and more. **24** His servants conspired against him and put him to death in his own house. **25** But the people of the land killed all those who had conspired against King Amon, and they made Josiah, his son, king in his place.

Footnotes

33:19 [1]Some modern translations have

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 33 General Notes

Special concepts in this chapter

King Manasseh
Manasseh angered God more than any other king of Judah. He worshiped the sun, stars and many foreign gods and even sacrificed his sons to the sun. (See: falsegod)

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2 Chronicles 33:1

General Information:
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2 Chronicles 33:2

what was evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

like the disgusting things
Another possible meaning is "including the disgusting things."

2 Chronicles 33:3

he rebuilt the high places ... he built altars ... he made Asherah poles
Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt ... he had altars built ... he had Asherah poles made" or "he had his workers rebuild the high places ... he had them build altars ... he had them make Asherah poles"

2 Chronicles 33:4

It is in Jerusalem that my name will be forever
The name is a metonym for the person. Alternate translation: "Jerusalem is where I will forever make known who I am"

2 Chronicles 33:5

He built altars for all the host of heaven in the two courtyards of the house of Yahweh
The word "host" is a metaphor for the stars, speaking of them as if they were an army. It is implied that Manasseh built these altars so people could make sacrifices and worship the stars. Also, he would not have built these altars himself, rather he would have commanded his workers to do it. Alternate translation: "He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"

2 Chronicles 33:6

Valley of Ben Hinnom
This is the name of a place near Jerusalem that is also known as Gehenna.

he caused his sons to pass through the fire
You may need to make explicit why he put his son in the fire and what happened after he did so. Alternate translation: "he burned his sons to death as an offering to his gods"

Manasseh did much evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

he provoked him to anger
"Manasseh made Yahweh very angry"

2 Chronicles 33:7

he had made
Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "Manasseh had ordered his servants to make"

that I will put my name forever
Here God is represented by his "name." Alternate translation: "where I want people to worship me forever"

2 Chronicles 33:8

that I assigned to their ancestors
"that I gave to their ancestors"

2 Chronicles 33:9

Judah and the inhabitants of Jerusalem
Here "Jerusalem" is a part of "Judah." Alternate translation: "the people of Judah and Jerusalem"

even more than the nations that Yahweh had destroyed before the people of Israel
Here "nations" refers to the people who had lived in the land of Canaan before the Israelites had arrived. Alternate translation: "even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 33:10

General Information:
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2 Chronicles 33:11

brought on them
Yahweh sent the army to attack Jerusalem. Alternate translation: "brought about an attack on them by"

the commanders of the army of the king of Assyria
The commanders were accompanied by their soldiers. Alternate translation: "the commanders of the army of the king of Assyria and their soldiers"

took Manasseh in chains, bound him with fetters, and took him off to Babylon
Here Manasseh being taken as a prisoner is represented by him being bound by chains and fetters. Fetters were chains placed around the feet. Alternate translation: "seized Manasseh, bound him in chains, and took him as a prisoner to Babylon"

2 Chronicles 33:12

implored
to beg for help

2 Chronicles 33:13

He prayed to him; and God was moved by his plea
The second phrase intensifies the first phrase and emphasizes the earnestness of Manasseh's prayer. This can be stated in active form. Alternate translation: "He prayed to God; and God heard his plea and changed his mind"

into his kingship
"to rule again as king"

2 Chronicles 33:14

General Information:
See:

Manasseh built ... He surrounded ... and raised ... He put
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to build ... They surrounded ... and raised ... He commanded his workers to put"

Gihon
This was the name of a spring and a stream. See how you translated the "waters of Gihon" in [2 Chronicles 32:30]

the hill of Ophel
Translate the name of this hill as you did in [2 Chronicles 27:3]

raised the wall up
"built the wall up"

the fortified cities
This refers to cities with walls around them.

2 Chronicles 33:15

He took away ... he had built ... and threw
Manasseh did not do the building and construction himself; rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to take away ... they had previously built ... and to throw"

the foreign gods
"the false gods from other countries"

2 Chronicles 33:16

He rebuilt
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "He commanded them to rebuild"

he commanded Judah
Here "Judah" refers to the people who live there. Alternate translation: "he commanded the people of Judah"

2 Chronicles 33:17

General Information:
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2 Chronicles 33:18

behold, they are written among the deeds ... of Israel
"anyone can look among the deeds ... Israel and see that they are written there"

they are written
These phrases can be stated in active form. Alternate translation: "men have written them"

the deeds of the kings of Israel
This in account of the history of Israel that no longer exists.

2 Chronicles 33:19

the places where he had built high places and set up the Asherah poles and the carved figures
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "the place where he had the high places built and the Asherah poles and the carved figures set up" or "the places where he commanded his workers to build the high places and to set up the Asherah poles and carved figures"

generated on Tue Oct 24 10:45:40 2023

the Chronicles of the Seers
This is a book that no longer exists.

they are written about
These phrases can be stated in active form. Alternate translation: "men have written about them"

2 Chronicles 33:20

So Manasseh lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "So Manasseh died"

in his own house
"in his palace"

Amon
This is the name of a man.

king in his place
This is an idiom. Alternate translation: "became the next king" or "became the king of Judah"

2 Chronicles 33:21

twenty-two years old
"22 years old"

2 Chronicles 33:22

what was evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 33:23

Amon trespassed more and more
"Amon increased his guilt" or "Amon continued to sin"

2 Chronicles 33:24

put him to death
This is an idiom. Alternate translation: "killed him"

conspired against him
"planned in secret to kill him"

2 Chronicles 33:25

king in his place
This is an idiom. Alternate translation: "became the next king" or "became the king of Judah"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. **2** He did what was right in the eyes of Yahweh, and walked in the ways of David his ancestor, and did not turn away either to the right or to the left. **3** For in the eighth year of his reign, while he was still young, he began to seek after the God of David, his ancestor. In the twelfth year, he began to cleanse Judah and Jerusalem from the high places, the Asherah poles, and the carved figures and the cast metal figures. **4** The people broke down the altars of the Baals in his presence; he cut apart the incense altars that were above them. He broke the Asherah poles and the carved figures. He crushed the cast metal figures to dust and scattered the dust on the graves of those who had sacrificed to them. **5** He burned the bones of their priests on their altars. In this way, he cleansed Judah and Jerusalem. **6** He did the same in the cities of Manasseh, Ephraim, and Simeon, all the way to Naphtali, and in the ruins that surrounded them. **7** He broke down the altars, crushed the Asherah poles and the carved images into powder, and cut apart all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

8 Now in the eighteenth year of his reign, after Josiah had cleansed the land and the temple, he sent Shaphan son of Azaliah, Maaseiah, the governor of the city, and Joah son of Joahaz the secretary, to repair the house of Yahweh his God. **9** They went to Hilkiah, the high priest, and entrusted to him the money that had been brought into the house of God, that the Levites, the guards of the doors, had gathered from Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and from the inhabitants of Jerusalem. **10** They entrusted the money to the men who supervised the work on the temple of Yahweh. These men paid the workers who repaired and restored the temple. **11** They paid it to the carpenters and builders to buy cut stone and timber for braces, and to make beams for the structures that some kings of Judah had allowed to become ruined. **12** The men did the work faithfully. Their supervisors Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, from the sons of the Kohathites. Other Levites, all of whom were very good musicians, closely directed the workmen. **13** These Levites supervised those who carried building material and all other men who worked in any way. There were also Levites who were secretaries, administrators, and gate guards.

14 When they brought out the money that was brought into the house of Yahweh, Hilkiah the priest found the book of the law of Yahweh that had been given through Moses. **15** Hilkiah said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." Hilkiah brought the book to Shaphan. **16** Shaphan took the book to the king, and also reported to him, saying, "Your servants are doing everything that has been entrusted to them. **17** They have emptied out the money that was found in the house of Yahweh, and they gave it into the hand of the supervisors and to the workmen." **18** Shaphan the scribe told the king, "Hilkiah the priest has given me a book." Then Shaphan read in it to the king. **19** It came about that when the king had heard the words of the law, he tore his clothes. **20** The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah, his own servant, saying, **21** "Go and ask Yahweh's will for me, and for those who are left in Israel and in Judah, because of the words of the book that has been found. For it is great, the anger of Yahweh that has been poured out on us. [1] It is great, because our ancestors have not listened to the words of this book so as to obey all that was written in it."

22 So Hilkiah, and those whom the king had commanded, went to Huldah the prophetess, the wife of Shallum son of Tokhath son of Hasrah, keeper of the wardrobe (she lived in Jerusalem in the Second District), and they spoke with her in this way. **23** She said to them, "This is what Yahweh, the God of Israel, says: Tell the man who sent you to me, **24** 'This is what Yahweh says: See, I am about to bring disaster on this place and on its inhabitants, all the curses that have been written in the book that they have read before the king of Judah. **25** This will happen because they have abandoned me and have burned incense to other gods, and they have provoked me to anger by all the works of their hands. Therefore, my anger will be poured out on this place, and it will not be extinguished.' **26** But to the king of Judah, who sent you to ask Yahweh what he should do, this is what you will say to him, 'Yahweh, the God of Israel says this: About the words that you heard, **27** because your heart was tender, and you humbled yourself before God when you heard his words against this place and its inhabitants, and because you have humbled yourself before me and have torn your clothes and wept before me, I also have listened to you—this is Yahweh's declaration— **28** see, I will gather you to your ancestors. You will be gathered to your grave in peace, and your eyes will not see any of the disaster I will bring on this place and its inhabitants.'" The men took this message back to the king.

generated on Tue Oct 24 10:45:40 2023

29 Then the king sent messengers and gathered together all the elders of Judah and Jerusalem. **30** Then the king went up to the house of Yahweh, and all the men of Judah and the inhabitants of Jerusalem, and the priests, Levites, and all the people, from great to small. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh. **31** The king stood in his place and made a covenant before Yahweh, to walk after Yahweh, and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to obey the words of the covenant that were written in this book. **32** He caused all who were found in Jerusalem and Benjamin to stand by the covenant. The inhabitants of Jerusalem acted in obedience to the covenant of God, the God of their ancestors. **33** Josiah took away all the disgusting things from the lands that belonged to the people of Israel. He made everyone in Israel worship Yahweh, their God. For all of his days, they did not turn away from following Yahweh, the God of their ancestors.

Footnotes

34:21 [1]Instead of

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2 Chronicles 34 General Notes

Structure and formatting

This chapter is the beginning of the story of King Josiah. (2 Chronicles 34-35)

Special concepts in this chapter

Returning the people to Yahweh

Josiah worshiped Yahweh and cleaned out the idols and shrines from Judah. The people returned to worship Yahweh again. (See: clean)

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2 Chronicles 34:1

thirty-one years

"31 years"

2 Chronicles 34:2

what was right in the eyes of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

walked in the ways of David his ancestor

Josiah behaving as David did is spoken of as if he walked on the same road or way as David. Alternate translation: "lived the way David his ancestor had lived" or "followed the example of David his ancestor"

did not turn away either to the right or to the left

To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. Alternate translation: "did not do anything that would displease Yahweh" or "fully obeyed the laws of Yahweh"

2 Chronicles 34:3

the eighth year ... the twelfth year

"year 8 ... year 12." See how you translated this in [2 Chronicles 14:2]

he began to cleanse Judah and Jerusalem from ... the cast metal figures

This speaks of Josiah getting rid of the things that were used for worshiping false gods from Judah and Jerusalem as if he were making the places physically clean. Josiah would have commanded his workers to remove these things. Alternate translation: "he began to make Judah and Jerusalem acceptable again to Yahweh by having his workers remove from them the high places, the Asherah poles, the craved figures, and the cast metal figures"

2 Chronicles 34:4

in his presence

"in Josiah's presence"

he cut apart ... He broke ... He crushed ... and scattered

Josiah probably commanded his workers to do much or all of this work. Alternate translation: "he had them cut apart ... He commanded them to break ... He had them crush ... and scatter" or "he and his workers cut apart ... He and his workers

generated on Tue Oct 24 10:45:40 2023

broke ... He and his workers crushed ... and scattered"

dust
very small pieces that could be carried away by the wind

2 Chronicles 34:5

He burned
Josiah probably commanded his workers to do much or all of this work. Alternate translation: "He commanded them to burn" or "He and his workers burned"

He burned the bones of their priests on their altars
This means that the bones of the priests who offered sacrifices on the altars to the false gods were burned on the altars that the priests had previously made sacrifices on.

he cleansed Judah and Jerusalem
This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "he caused Judah and Jerusalem to be acceptable again to Yahweh"

2 Chronicles 34:6

General Information:
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2 Chronicles 34:7

He broke down the altars, crushed ... cut apart
Josiah would have commanded his workers to do these things. Alternate translation: "He commanded his workers to break down the altars, to beat ... to cut apart"

into powder
"into dust." This means to smash them until they have become powder.

2 Chronicles 34:8

the eighteenth year
"year 18"

Josiah had cleansed the land and the temple
This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "Josiah had caused the land and the temple to become acceptable again to Yahweh"

Shaphan ... Azaliah ... Maaseiah ... Joah ... Joahaz
These are the names of men.

2 Chronicles 34:9

Hilkiah
This is the name of a man.

entrusted to him
"gave to him the responsibility of using the money"

that had been brought into the house of God, that the Levites, the guards of the doors, had gathered
This can be stated in active form. Alternate translation: "that the Levites who guarded the doors had brought into the house of God all that they had gathered"

2 Chronicles 34:10

They entrusted
The word "they" refers to the men that Josiah had sent to Hilkiah the high priest. They first gave the money to him and then he distributed it to the men who supervised the building. Alternate translation: "Then Hilkiah entrusted"

the money
This refers to some on the money that was entrusted to Hilkiah. Alternate translation: "some of the money"

2 Chronicles 34:11

carpenters
workers who build with wood

braces
pieces used to connect large beams

had allowed to become ruined
"had allowed to rot"

2 Chronicles 34:12

Jahath ... Meshullam
These are the names of men.

Merari
Translate this man's name as you did in 2 Chronicles 29:12.

Kohathites
Translate the name of the clan as you did in 2 Chronicles 20:19.

Obadiah ... Zechariah
Translate these men's names the same as you did for other men by the same names in 2 Chronicles 17:7.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 34:13

These Levites supervised those who carried building material and all other men who worked in any way
This means that they were in charge of all the men who did any type of building work. Alternate translation: "These Levites were in charge of all of the men who did any kind of building work"

2 Chronicles 34:14

General Information:
See:

When they brought out the money that was brought into
The word "they" refers to Hilkiah and whoever was helping him. This can be stated in active form. Alternate translation: "When they brought out the money for the supervisors from"

that had been given through Moses
This can be stated in active form. Alternate translation: "that Yahweh had given to the people through Moses"

the book of the law
Most likely these laws were written on a scroll. A scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

2 Chronicles 34:15

Shaphan
This is the name of a man.

2 Chronicles 34:16

everything that has been entrusted to them
This can be stated in active form. Alternate translation: "everything that you entrusted to them to do" or "everything that you gave them the responsibility to do"

2 Chronicles 34:17

They have emptied out
This is an idiom. Alternate translation: "They have gathered all"

into the hand of the supervisors and to the workmen
The supervisors and workmen are represented by their "hand" to emphasize their possession. Alternate translation: "to the supervisors and the workmen"

2 Chronicles 34:18

General Information:
This page has intentionally been left blank.

2 Chronicles 34:19

It came about that when
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes
This is a symbolic action that indicates intense grief or sadness. Alternate translation: "he tore his clothes because he was very upset"

2 Chronicles 34:20

Ahikam son of Shaphan, Abdon son of Micah, Shaphan ... Asaiah
These are the names of men.

2 Chronicles 34:21

ask Yahweh's will for me
The word "will" can be translated as a verb. Also, it is made clear in [2 Chronicles 34:22]

because of the words
"concerning the words"

the words of the book that has been found
Here "words" represents the laws. This can be stated in active form. Alternate translation: "the laws in the book that Hilkiah has found"

For it is great, the anger of Yahweh that has been poured out on us. It is great
Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "For Yahweh's anger towards us is great, like water that could totally wash us away" or "For great is Yahweh's anger with which he has punished us"

all that was written in it
This can be stated in active form. Alternate translation: "all that is written in it" or "all that is in this book"

2 Chronicles 34:22

Huldah
This is the name of a woman.

Shallum ... Tokhath ... Hasrah
These are the names of men.

keeper of the wardrobe
This refers to Shallum. Possible meanings are 1) the person who took care of the clothing that priests wore in the temple or 2) the person who took care of the king's clothing.

generated on Tue Oct 24 10:45:40 2023

the Second District
This was a cerain part of Jerusalem. It may have been a newer part. Alternate translation: "The Second Part"

they spoke with her in this way
"they had the following conversation with her"

2 Chronicles 34:23

the man who sent you to me
Here "the man" refers to King Josiah.

2 Chronicles 34:24

See
The word is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Listen"

I am about to bring disaster on this place and on its inhabitants
Yahweh causing terrible things to happen is spoken of as if disaster were an object that he could bring to a place. Alternate translation: "I will soon cause terrible things to happen to this place and to those who live there"

on this place
"to Jerusalem" This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "on Judah"

all the curses that have been written
This can be stated in active form. Alternate translation: "all the curses written" or "all the curses"

on this place
Here "this place" refers to the people who live there. Alternate translation: "on these people"

2 Chronicles 34:25

they have provoked me to anger
"they have made me angry"

Therefore, my anger will be poured out on this place, and it will not be extinguished
Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "therefore, my anger against this place is like a fire, and nothing will stop it"

my anger will be poured out
This can be stated in active form. Alternate translation: "I will pour out my anger"

2 Chronicles 34:26

About the words that you heard
"About the message that you heard"

2 Chronicles 34:27

because your heart was tender
Here "heart" represents a person's inner being. Feeling sorry is spoken of as if the heart were tender. Alternate translation: "because you felt sorry" or "because you repented"

torn your clothes
This is a symbolic action that indicates intense grief or sadness.

2 Chronicles 34:28

see, I will gather you to your ancestors. You will be gathered to your grave in peace
Both statements mean basically the same thing. They are polite ways of saying he will die. Alternate translation: "so I will allow you to die and be buried peacefully"

You will be gathered to your grave
This can be stated in active form. Alternate translation: "I will gather you to your grave"

your eyes will not see
Here "eyes" represents the whole person. Also, the phrase "will not see" represents not experiencing something. Alternate translation: "you will not experience"

the disaster I will bring on this place
Yahweh causing terrible things to happen is spoken of as if disaster were an object that Yahweh would bring to a place. Alternate translation: "the terrible things I will cause to happen to this place"

2 Chronicles 34:29

General Information:
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2 Chronicles 34:30

all the men of Judah and the inhabitants of Jerusalem
This is a generalization. Alternate translation: "many other people"

from great to small
This merism includes everyone in between. Alternate translation: "from the most important to the least important"

He then read in their hearing
"Then the king read aloud so that they could hear"

that had been found
This can be translated in active form. Alternate translation: "that Hilkiah had found" or "that they had found"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 34:31

stood in his place
This refers to the place where the king stood at the temple. Alternate translation: "stood where he was supposed to stand at the entrance to the temple"

walk after Yahweh
The way a person lives is spoken of as if that person were walking on a path, and "to walk after" someone is a metonym for doing what that other person does or wants others to do. Alternate translation: "live obeying Yahweh"

his commandments, his regulations, and his statutes
These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law.

with all his heart and all his soul
The idiom "with all his heart" means "completely" and "with all his soul" means "with all his being." These two phrases have similar meanings. Alternate translation: "with all his being" or "with all his energy"

that were written in this book
This can be translated in active form. Alternate translation: "that this book contained"

2 Chronicles 34:32

all who were found in Jerusalem and Benjamin
This can be stated in active form. Alternate translation: "all who lived in Jerusalem and Benjamin"

stand by the covenant
This is an idiom. Alternate translation: "accept the terms of the covenant" or "promise to obey the covenant"

2 Chronicles 34:33

Josiah took away all
Josiah would have commanded his workers to do this. Alternate translation: "Josiah commanded his workers to take away all"

the disgusting things
These are the idols that were repulsive to God. Alternate translation: "the disgusting idols"

For all of his days
Josiah's life is represented by his "days." Alternate translation: "For all of his life" or "As long as Josiah was alive"

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Josiah kept a Passover to Yahweh in Jerusalem, and they killed the Passover lambs on the fourteenth day of the first month. **2** He placed the priests in their positions and encouraged them in the service of the house of Yahweh. **3** He said to the Levites who taught all Israel and who were set apart to Yahweh, "Put the holy ark in the house that Solomon son of David, king of Israel built. It will be a burden on your shoulders no longer. Now worship Yahweh your God, and serve his people Israel. **4** Organize yourselves by your clans and your divisions, following the written instructions of David, king of Israel, and those of Solomon, his son. **5** Stand in the holy place, taking your position with your divisions within the clans of your brothers, the descendants of the people, and taking your places with your divisions within the clans of the Levites. **6** Kill the Passover lambs, consecrate yourselves, prepare the lambs for your brothers, to do according to the word of Yahweh that was given by the hand of Moses."

7 Josiah gave thirty thousand lambs and kids from flocks for the Passover offerings to all the people who were present, and he also gave three thousand head of cattle—all of these were from the king's own possessions. **8** His leaders gave a freewill offering to the people, priests, and Levites. Hilkiah, Zechariah, and Jehiel, the officials in charge of the house of God, gave to the priests 2,600 Passover offerings and three hundred head of cattle. **9** Also Konaniah, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave five thousand Passover offerings to the Levites and five hundred head of cattle.

10 So the service was prepared, and the priests stood in their places, with the Levites by their divisions, in response to the king's command. **11** They killed the Passover lambs, and the priests sprinkled the blood that they received from the Levites' hand, and the Levites skinned the lambs. **12** They removed the burnt offerings, in order to distribute them to the divisions of the clans of the people, to offer them to Yahweh, as it is written in the Book of Moses. They did the same with the cattle. **13** They roasted the Passover lambs with fire following the instructions. As for the consecrated offerings, they boiled them in pots, cauldrons, and pans, and they quickly carried them to all the people. **14** They later prepared offerings for themselves and for the priests, because the priests, the descendants of Aaron, were occupied in offering the burnt offerings and the fat until nightfall, so the Levites prepared the offerings for themselves and for the priests, the descendants of Aaron. **15** The singers, the descendants of Asaph, were in their place, according to the command of David, Asaph, Heman, and Jeduthun the king's seer, and the guards were at every gate. They did not have to leave their labors because their brothers the Levites made preparations for them.

16 So, at that time the entire service of Yahweh was carried out for the celebration of the Passover and to offer burnt offerings on the altar of Yahweh, as King Josiah commanded. **17** The people of Israel who were present kept the Passover at that time, and then the Festival of Unleavened Bread for seven days. **18** Such a Passover celebration had never been held in Israel from the days of the prophet Samuel, nor had any of the other kings of Israel ever celebrated such a Passover as Josiah did, along with the priests, Levites, and all the people of Judah and Israel who were present, and the inhabitants of Jerusalem. **19** This Passover was kept in the eighteenth year of the reign of Josiah.

20 After all this, after Josiah had set the temple in order, Necho, king of Egypt, went up to fight against Carchemish at the Euphrates River, and Josiah went to fight against him. **21** But Necho sent ambassadors to him, saying, "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am making war. God has commanded me to hurry, so refrain from interfering with God, who is with me, or he might destroy you." **22** However, Josiah refused to turn away from him. He disguised himself in order to fight with him. He did not listen to the words of Necho that had come from the mouth of God; so he went to fight in the Valley of Megiddo. **23** Archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded." **24** So his servants took him out of the chariot, and put him in his extra chariot. They took him to Jerusalem, where he died. He was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah. **25** Jeremiah lamented for Josiah; all the male and female singers lament about Josiah to this day. These songs became customary in Israel; behold, they are written in the songs of lament. **26** As for the other matters concerning Josiah, and his good deeds done in obedience to what is written in the law of Yahweh— **27** his deeds, from beginning to end, are written in the book of the kings of Judah and Israel.

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2 Chronicles 35 General Notes

Structure and formatting

This is the end of the story of King Josiah.

Special concepts in this chapter

Passover
Josiah organized a large Passover celebration and people shared their animals with those without animals to sacrifice. The celebration of Passover was a sign of proper worship by the people. (See: passover and sign)

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2 Chronicles 35:1

Josiah kept a Passover to Yahweh
Josiah commanded the people to celebrate the Passover that Yahweh had commanded their ancestors to celebrate.

in Jerusalem
Yahweh had commanded Moses that all the people of Israel were to go to Jerusalem to celebrate the Passover.

the fourteenth day of the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

2 Chronicles 35:2

He placed the priests in their positions
Placing the priests in a position is a metaphor for telling the priests which jobs they are to do. The reader should probably understand that Josiah commanded his officials to give instructions to the priests. Alternate translation: "He had people tell the priests which jobs to do"

in the service of
The abstract noun "service" can be translated as a verb. Alternate translation: "as they served in" or "to serve well in"

2 Chronicles 35:3

that Solomon son of David, king of Israel built
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon, king of Israel, commanded the people to build"

2 Chronicles 35:4

by your clans and your divisions
The word "name" is a collective noun, referring to each name of each clan and each division. Your language may need to say "according to the names of your clans and your divisions."

divisions
groups into which the people had divided the priests and Levites

the written instructions of David ... and those of Solomon, his son
"the instructions that David ... and Solomon, his son, wrote"

2 Chronicles 35:5

Stand in the holy place, taking your position
"Take your positions in the temple area"

your divisions
This refers to the work group to which the people had assigned each Levite. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:6

consecrate yourselves
This probably refers to the priests and Levites washing themselves before they did work in the temple.

to do according to the word of Yahweh that was given by the hand of Moses
Here the word "hand" refers to Moses himself. Yahweh used Moses as the agent to deliver his command. This can be translated in active form. Alternate translation: "to obey all of the commands that Yahweh gave to the people through Moses" or "to do everything that Yahweh commanded Moses to tell the people"

2 Chronicles 35:7

General Information:
See: and

thirty thousand lambs
"30,000 lambs"

kids
baby goats

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three thousand head of cattle
"3,000 head of cattle"

these were from the king's own possessions
"all these lambs, kids, and bulls that he gave were ones that he himself owned"

2 Chronicles 35:8

2,600 Passover offerings
"two thousand six hundred Passover offerings"

three hundred head of cattle
"300 head of cattle"

Hilkiah ... Zechariah ... Jehiel
These are all the names of men.

2 Chronicles 35:9

Konaniah ... Shemaiah ... Nethanel ... Hashabiah ... Jeiel ... Jozabad
These are all the names of men.

five thousand Passover offerings
"5,000 Passover offerings"

five hundred head of cattle
"500 head of cattle"

2 Chronicles 35:10

the service was prepared
This can be translated in active form. Alternate translation: "they prepared everything they needed so they could perform the Passover"

their divisions
the groups into which the people had divided the priests and Levites. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:11

the blood that they received from the Levites' hand
Here the word "hand" refers to the Levites. Alternate translation: "the blood that the Levites gave them"

2 Chronicles 35:12

General Information:
This page has intentionally been left blank.

2 Chronicles 35:13

General Information:
All instances of "they" and "themselves" refer to the Levites (2 Chronicles 35:10).

They roasted the Passover lambs with fire
"They cooked the Passover lambs over fires"

they boiled them in pots, cauldrons, and pans
"they cooked them in water in containers of different sizes"

2 Chronicles 35:14

They ... prepared offerings for themselves and for the priests
"They ... prepared the offerings that they would eat and the offerings that the priests would eat"

2 Chronicles 35:15

according to the command of David, Asaph, Heman, and Jeduthun the king's seer
This can be stated in active form. Alternate translation: "as David, Asaph, Heman, and Jeduthun the king's seer had commanded them"

Heman ... Jeduthun
These are the names of men.

2 Chronicles 35:16

the entire service of Yahweh was carried out
This refers to everything associated with the preparation, the sacrifice, and the worship of Yahweh during the Passover. The word "service" can be expressed as a verb and this can be stated in active form. Alternate translation: "they did everything that needed to be done to serve Yahweh"

2 Chronicles 35:17

kept the Passover
This is an idiom. Alternate translation: "observed the Passover" or "celebrated the Passover"

then the Festival of Unleavened Bread
This refers to celebrating the festival. Alternate translation: "then they kept the Festival of Unleavened Bread" or "then celebrated the Festival of Unleavened Bread"

2 Chronicles 35:18

Such a Passover celebration had never been held in Israel
This can be stated in active form. Alternate translation: "There had never been such a Passover celebration in Israel"

held in Israel
This refers specifically to the nation of Israel as a whole, as it was before the northern kingdom and southern king split.

from the days
"from the time"

the other kings of Israel
Here "Israel" refers specifically to the northern kingdom of Israel.

2 Chronicles 35:19

This Passover was kept
This can be stated in active form. Alternate translation: "They observed this Passover"

was kept
This is an idiom. Alternate translation: "was observed" or "was celebrated"

the eighteenth year
"year 18"

2 Chronicles 35:20

set the temple in order
This means that he restored the worship in the temple as God had intended it to be. Alternate translation: "restored proper worship to the temple"

Necho, king of Egypt, went up
This is the name of the king of Egypt. Here the king represents himself accompanied by his army. Alternate translation: "Necho, king of Egypt, went up with his army"

against Carchemish
This is the name of a city. Here the city represents the people who live there. Alternate translation: "against the people of Carchemish"

Josiah went to fight against him
Here both Josiah and Necho represent themselves accompained by their armies. Alternate translation: "Josiah and his army went to fight against Necho and his army"

2 Chronicles 35:21

What have I to do with you, king of Judah?
Necho uses this rhetorical question to tell Josiah that he is not in conflict with him and that Josiah should not attack him. This question can be written as a statement. Alternate translation: "You have no reason to attack me, king of Judah."

I am not coming against you
Here the king Josiah represents his kingdom. Alternate translation: "I am not fighting your kingdom"

against the house with which
Here the word "house" refers to the house of Babylon, where "house" is a metonym for the kingdom. The kingdom is a synechdoche representing the Babylonian army. Alternate translation: "against the house of Babylon, with whom"

2 Chronicles 35:22

He disguised himself
Josiah disguised himself so that the other armies would not recognize him.

fight with him
The word "him" refers to Necho who represents himself accompanied by his army. Alternate translation: "fight with the army of Egypt"

that had come from the mouth of God
Here God is represented by his "mouth" to emphasize his speech. Alternate translation: "that had come from God" or "that God had said to him"

so he went
The word "he" refers to Josiah who represents himself accompanied by his army. Alternate translation: "so he and his army went"

the Valley of Megiddo
This is the name of a place.

2 Chronicles 35:23

General Information:
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2 Chronicles 35:24

All Judah and Jerusalem
"Judah" and "Jerusalem" represent the people who live there. Alternate translation: "All the people of Judah and Jerusalem"

2 Chronicles 35:25

to this day
This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

behold, they
Possible meanings: 1) "this is where they are: they" or 2) "they still exist: they."

the songs of lament
This was an ancient scroll of funeral songs.

2 Chronicles 35:26

his good deeds done
This can be stated in active form. Alternate translation: "the good deeds that he did"

what is written
This can be stated in active form. Alternate translation: "the words"

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2 Chronicles 35:27

his deeds ... are written in the book
This can be stated in active form. Alternate translation: "men have written of all his deeds ... in the book"

his deeds, from beginning to end,
This refers to all of the significant things that he did from the beginning of his reign as king to the end of his life. Alternate translation: "all of his deeds" or "everything he did from the beginning of his reign to when he died"

the book of the kings of Judah and Israel
This is a book that no longer exists.

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Chapter 36

1 Then the people of the land took Jehoahaz son of Josiah, and made him king in his father's place in Jerusalem. **2** Jehoahaz [1] was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. **3** The king of Egypt removed him at Jerusalem, and forced him to pay a fine on the land of one hundred talents of silver and one talent of gold. **4** The king of Egypt made Eliakim, who was the brother of Jehoahaz, king over Judah and Jerusalem (and changed Eliakim's name to Jehoiakim). Then Necho took Eliakim's brother Jehoahaz and brought him to Egypt.

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of Yahweh his God. **6** Then Nebuchadnezzar, king of Babylon, attacked him and bound him in chains to lead him away to Babylon. **7** Nebuchadnezzar also carried some of the objects in the house of Yahweh to Babylon, and put them in his palace at Babylon. **8** As for the other matters concerning Jehoiakim, the disgusting things that he did, and what was found against him, behold, they are written in the book of the kings of Judah and Israel. Then Jehoiachin, his son, became king in his place.

9 Jehoiachin was eight years old when he began to reign; he reigned three months and ten days in Jerusalem. He did what was evil in the sight of Yahweh. **10** In the spring of the year, King Nebuchadnezzar sent men and brought him to Babylon, with the valuable things from the house of Yahweh, and made Zedekiah, his relative, king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. **12** He did what was evil in the sight of Yahweh his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of Yahweh. **13** Zedekiah also rebelled against King Nebuchadnezzar, who had made him swear loyalty to him by God. But Zedekiah stiffened his neck and hardened his heart against turning to Yahweh, the God of Israel. **14** Moreover, all the leaders of the priests and the people were extremely unfaithful, and they followed the disgusting practices of the nations. They polluted the house of Yahweh which he had consecrated in Jerusalem. **15** Yahweh, the God of their ancestors, sent word to them by his messengers again and again, because he had compassion on his people and on the place where he lives. **16** But they mocked God's messengers, despised his words, and scoffed at his prophets, until the wrath of Yahweh arose against his people, until there was no help for it.

17 So God brought on them the king of the Chaldeans, who killed their young men with the sword in the sanctuary, and had no compassion on young men or virgins, old men or the gray-haired. God gave them all into his hand. **18** All the furnishings of the house of God, great and small, the treasures of the house of Yahweh, and the treasures of the king and his officials—all these he took to Babylon. **19** They burned down the house of God, broke down the wall of Jerusalem, burned all its palaces, and destroyed all the valuable things in it. **20** The king carried away to Babylon those who had escaped the sword. They became servants for him and his sons until the rule of the kingdom of Persia. **21** This happened to fulfill the word of Yahweh by the mouth of Jeremiah, until the land should have enjoyed its Sabbath rests. It observed its Sabbath for all the time of its desolation so that it might pass seventy years in this way.

22 Now in the first year of Cyrus, king of Persia, so that the word of Yahweh by the mouth of Jeremiah might be carried out, Yahweh motivated the spirit of Cyrus, king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing. He said,

23 "This is what Cyrus, king of Persia, says: Yahweh, the God of heaven, has given me all the kingdoms of the earth. He has commanded me to build a house for him in Jerusalem, which is in Judah. Whoever is among you from all his people, may Yahweh your God, be with you. Let him go up to the land."

Footnotes

36:2 [1]

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generated on Tue Oct 24 10:45:40 2023

2 Chronicles 36 General Notes

Structure and formatting

This is the end of the story of Judah as an independent country.

Special concepts in this chapter

Punishment

God warned the people through the prophets, that he would punish them if they did not worship Yahweh. The people refused to listen to the prophets or to stop their evil deeds. God finally punished them by letting the Babylonians conquer them. (See: prophet and evil and works)

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2 Chronicles 36:1

Jehoahaz

This is a man's name.

in his father's place

The phrase "in his ... place" is a metaphor meaning "instead of him." Alternate translation: "instead of his father"

2 Chronicles 36:2

twenty-three years old ... three months

"23 years old ... 3 months"

2 Chronicles 36:3

The king of Egypt removed him at Jerusalem

The idiom "removed him at Jerusalem" means that he caused him no longer to be king in Jerusalem. Alternate translation: "The king of Egypt removed him from being king in Jerusalem"

forced him to pay a fine on the land

Here the word "land" represents the people who lived there.

one hundred talents of silver and one talent of gold

You may convert this to a modern measure. A talent was about 33 kilograms. Alternate translation: "thirty-three hundred kilograms of silver and thirty-three kilograms of gold" or "about 3,300 kilograms of silver and 33 kilograms of gold"

2 Chronicles 36:4

Eliakim ... Jehoahaz

These are the names of men.

2 Chronicles 36:5

twenty-five years old ... eleven years

"25 years old ... 11 years"

what was evil in the sight of Yahweh his God

Here "sight" represents judgment. Yahweh saw and did not approve of Jehoiakim's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil"

2 Chronicles 36:6

attacked him

The word "him" refers to Jehoiakim. Jehoiakim represents either Jerusalem or the nation of Judah. Alternate translation: "attacked Jerusalem" or "attacked Judah"

2 Chronicles 36:7

Nebuchadnezzar also carried

Since Nebuchadnezzar was king, he may have had his soldiers do this. Alternate translation: "Nebuchadnezzar also had his soldiers carry"

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

2 Chronicles 36:8

the disgusting things that he did

This usually refers to worshiping false gods, which Yahweh hated.

what was found against him

This idiom refers to things that he did for which people could accuse him of wrong. This can be stated in active form. Alternate translation: "what people found against him" or "things that he did for which people could accuse him"

behold, they are written

"anyone can look in the book ... Israel and see they are written there"

they are written in the book

This can be stated in active form. Alternate translation: "someone has written them in the book" or "you can read of them in the book"

the book of the kings of Judah and Israel

This is a book that no longer exists. See how you translated this in 2 Chronicles 35:27.

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became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jehoiakim"

2 Chronicles 36:9

eight years old ... three months and ten days
"8 years old ... 3 months and 10 days"

what was evil in the sight of Yahweh
Here "sight" here represents judgment. Yahweh saw and did not approve of Jehoiachin's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil"

2 Chronicles 36:10

brought him to Babylon
"brought Jehoiachin to Babylon"

the house of Yahweh
Here "house" represents the temple. Alternate translation: "the temple of Yahweh"

his relative
"Jehoiachin's relative"

2 Chronicles 36:11

twenty-one years old ... eleven years
"21 years old ... 11 years"

2 Chronicles 36:12

what was evil in the sight of Yahweh his God
Here "sight" represents judgment. Yahweh saw and did not approve of Zedekiah's actions. Alternate translation: "what Yahweh his God judged to be evil" or "what Yahweh his God considered to be evil"

who spoke from the mouth of Yahweh
Here the word "mouth" represents the words that Yahweh spoke. Alternate translation: "who spoke the words that Yahweh spoke to him"

2 Chronicles 36:13

Zedekiah stiffened his neck and hardened his heart against turning to Yahweh
The phrases "stiffened his neck" and "hardened his heart" are both metaphors that mean to become stubborn. Zedekiah refusing to worship Yahweh is spoken of as if he refused to turn to Yahweh. Alternate translation: "Zedekiah stubbornly refused to worship Yahweh"

2 Chronicles 36:14

they followed the disgusting practices of the nations
The idiom "followed the ... practices" means to do those things. Alternate translation: "they did the disgusting things that the nations did"

disgusting practices
This phrase refers to worshiping other gods.

They polluted the house of Yahweh
A place that is unfit to be used for God's purposes is spoken of as if it were physically dirty. The word "house" represents the temple. Alternate translation: "They polluted the temple of Yahweh"

2 Chronicles 36:15

again and again
"many times"

the place where he lives
This refers to the temple.

2 Chronicles 36:16

the wrath of Yahweh arose against his people
Here the word "arose" refers to beginning an action. Yahweh punishing his people in his anger is spoken of as if his wrath were a person who acted against them. Alternate translation: "in his wrath, Yahweh began to punish his people"

there was no help for it
This idiom means that nobody could do anything to prevent what happened. Alternate translation: "there was no way to avoid it"

2 Chronicles 36:17

God brought on them the king of the Chaldeans, who
The idiom "brought on them" means to cause to attack with his army. Alternate translation: "God caused the king of the Chaldeans to attack them, and he"

who killed their young men with the sword
The king probably did not personally kill their young men. Rather, his army killed them. Alternate translation: "whose army killed their young men with swords"

God gave them all into his hand
Here "hand" is a metonym for the power to defeat them. Alternate translation: "God allowed the Chaldean army to defeat them"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 36:18

the house of God ... the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of God ... the temple of Yahweh"

2 Chronicles 36:19

They burned down
"They" refers to the Babylonian soldiers.

2 Chronicles 36:20

The king carried away to Babylon
Here "the king" refers to his soldiers whom he ordered to do the work. The phrase "carried away" is an idiom that means to forcefully bring them to Babylon. Alternate translation: "The king had his army forcefully take to Babylon"

until the rule of the kingdom of Persia
"until the kingdom of Persia came to power"

2 Chronicles 36:21

the word of Yahweh by the mouth of Jeremiah
Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. Alternate translation: "what Yahweh spoke through Jeremiah" or "the word from Yahweh that Jeremiah spoke"

until the land should have enjoyed its Sabbath rests
The people were supposed to obey the Sabbath law by not farming the land every seventh year. This phrase speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "until the land had rested according to the Sabbath law" or "until, as required by the Sabbath law, no one had farmed the land"

It observed its Sabbath for all the time of its desolation
The word "it" refers to the land. The land is spoken of as if it were a person who observed the Sabbath. Alternate translation: "The requirements of the Sabbath law were fulfilled as long as the land lay desolate"

so that it might pass seventy years in this way
"so that 70 years might pass while the land lay desolate"

2 Chronicles 36:22

in the first year
This refers to the beginning of the reign of King Cyrus.

so that the word of Yahweh by the mouth of Jeremiah might be carried out
Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. This can be stated in active form. Alternate translation: "so that what Yahweh spoke through Jeremiah might happen" or "so that the word from Yahweh that Jeremiah spoke might happen"

Yahweh motivated the spirit of Cyrus, king of Persia
Motivating the spirit is a synecdoche for making someone want to act. Alternate translation: "Yahweh made Cyrus, king of Persia, want to act"

2 Chronicles 36:23

all the kingdoms of the earth
This is an exaggeration, as there were kingdoms over which Cyrus did not rule.

to build a house for him
Here the word "house" represents a temple. Alternate translation: "to build a temple for him"

his people
"Yahweh's people"

Let him go up to the land
"Let that person go up to the land of Judah"

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Book: Ezra

Ezra

Chapter 1

1 In the first year of Cyrus, king of Persia, Yahweh fulfilled his word that came from the mouth of Jeremiah. He stirred Cyrus' spirit, and Cyrus' voice went out over his entire kingdom. This is what was written and spoken:

2 "Cyrus, king of Persia, says: Yahweh, God of Heaven, gave me all the kingdoms of the earth, and he appointed me to build for him a house in Jerusalem in Judah. **3** Whoever is from his people (may his God be with him) may go up to Jerusalem, which is in Judah, and build a house for Yahweh, the God of Israel, the God who is in Jerusalem. **4** People of any part of the kingdom where survivors of that land are living as foreigners should provide them with silver and gold, with goods and livestock, as well as a freewill offering for the house of God in Jerusalem."

5 Then the heads of the ancestors' clans of Judah and Benjamin, the priests and Levites, and everyone whose spirit God stirred to go and build the house of Yahweh, which is in Jerusalem, arose. **6** Those around them supported their work with silver and gold objects, goods, animals, valuables, and freewill offerings. **7** Cyrus king of Persia also released the objects belonging to the house of Yahweh that Nebuchadnezzar had brought from Jerusalem and put in his own gods' houses. **8** Cyrus, king of Persia, put them into the hand of Mithredath the treasurer, who counted them out for Sheshbazzar, prince of Judah. **9** This was their number: thirty gold basins, one thousand silver basins, twenty-nine other basins, **10** thirty gold bowls, 410 small silver bowls, and one thousand additional objects.

11 There were 5,400 gold and silver items in all. Sheshbazzar brought all of them when the exiles went from Babylon to Jerusalem.

Ezra 1 General Notes

Structure and formatting

The chapter records the story of the first Jews as they return from Persia to Judea.

Special concepts in this chapter

King Cyrus

King Cyrus allowed them to return because he wanted them to rebuild the temple. Those who stayed behind gave gifts to those who left to help them on their journey and resettlement. This practice was common under the reign of Cyrus and was used as a way to maintain peace throughout his kingdom. (See: temple)

Possible translation difficulties in this chapter

Jews

Upon return to Judea, the focus of the rest of the Old Testament is on the Jewish people.

Ezra 1:1

first year

This refers to the beginning of the reign of King Cyrus.

Yahweh fulfilled his word that came from the mouth of Jeremiah

Here "mouth" represents speaking. Alternate translation: "Yahweh did what Jeremiah prophesied that Yahweh would do"

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Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Yahweh ... stirred Cyrus' spirit
Here Cyrus is represented by his spirit. This speaks of Yahweh causing Cyrus to want to act as if he "stirred" his spirit. Alternate translation: "Yahweh ... made Cyrus want to act"

Cyrus' voice went out over his entire kingdom
The voice is a metonym for the message the voice speaks, and the kingdom is a metonym for the people whom a king rules. Alternate translation: "Cyrus sent a message to everyone over whom he ruled"

what was written and spoken
This can be translated in active form. It might be best to translate so the reader understands that other people might have helped Cyrus get the message to the people over whom he ruled. Alternate translation: "what Cyrus wrote and what his messengers read so people could hear them"

Ezra 1:2

all the kingdoms of the earth
Here "all" is an exaggeration, as there were kingdoms over which Cyrus did not rule.

for him a house in ... Judah
You may need to make explicit that the house was for people to worship Yahweh. Alternate translation: "a house in ... Judah where people can worship him"

Ezra 1:3

his people
the people who belong to Yahweh.

Ezra 1:4

survivors of that land ... should provide them
Those Israelites who choose to stay where they are should help those who choose to go to Jerusalem physically and financially.

Ezra 1:5

everyone whose spirit God stirred to go
Stirring the spirit is a metonym for making someone want to act. See how you translated these words in [Ezra 1:1]

Ezra 1:6

their work
This refers to the work of the people roused by God in the previous verse.

Ezra 1:7

General Information:
This page has intentionally been left blank.

Ezra 1:8

Mithredath ... Sheshbazzar
These are men's names.

put them into the hand of Mithredath the treasurer
Putting an object into someone's hand is a metaphor for allowing that person to do what he wants with that object. Here the reader should understand that Cyrus expected Mithredath to do what Cyrus wanted him to do. Alternate translation: "put Mithredath the treasurer in charge of them" or "made Mithredath the treasurer responsible for them"

treasurer
official in charge of money

prince of Judah
There was no king of Judah at this time, so the word "prince" means "leader," not "son of the king."

Ezra 1:9

General Information:
This is a list of numbered items.

thirty ... one thousand ... twenty-nine
"30 ... 1,000 ... 29"

basins
objects used to hold water for washing

Ezra 1:10

410
"30 ... 1,000 ... 29 ... four hundred and ten"

bowls
objects used to hold water for washing

Ezra 1:11

5,400 ... in all
"five thousand four hundred ... in all." This is the total number of items returned to Jerusalem from Babylon, which are listed above individually.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 These are the people in the province who went up from the captivity of King Nebuchadnezzar, who had exiled them in Babylon, the people who returned to each of their cities of Jerusalem and in Judah. **2** They came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

This is the record of the men of the people of Israel. **3** The descendants of Parosh: 2,172. **4** The descendants of Shephatiah: 372. **5** The descendants of Arah: 775. **6** The descendants of Pahath-Moab, through Jeshua and Joab: 2,812. **7** The descendants of Elam: 1,254. **8** The descendants of Zattu: 945. **9** The descendants of Zakkai: 760. **10** The descendants of Bani: 642. **11** The descendants of Bebai: 623. **12** The descendants of Azgad: 1,222. **13** The descendants of Adonikam: 666. **14** The descendants of Bigvai: 2,056. **15** The descendants of Adin: 454. **16** The men of Ater, through Hezekiah: ninety-eight. **17** The descendants of Bezai: 323. **18** The descendants of Jorah: 112. **19** The men of Hashum: 223. **20** The men of Gibbar: ninety-five. **21** The men of Bethlehem: 123. **22** The men of Netophah: fifty-six. **23** The men of Anathoth: 128. **24** The men of Azmaveth: forty-two. **25** The men of Kiriath Arim, Kephirah, and Beeroth: 743. **26** The men of Ramah and Geba: 621. **27** The men of Mikmash: 122. **28** The men of Bethel and Ai: 223. **29** The men of Nebo: fifty-two. **30** The men of Magbish: 156. **31** The men of the other Elam: 1,254. **32** The men of Harim: 320. **33** The men of Lod, Hadid, and Ono: 725. **34** The men of Jericho: 345. **35** The men of Senaah: 3,630.

36 The priests: descendants of Jedaiah of the house of Jeshua: 973. **37** Immer's descendants: 1,052. **38** Pashhur's descendants: 1,247. **39** Harim's descendants: 1,017.

40 The Levites: descendants of Jeshua and Kadmiel, descendants of Hodaviah: seventy-four.

41 The temple singers, descendants of Asaph: 128.

42 The descendants of the gatekeepers: descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai: 139 total.

43 Those who were assigned to serve in the temple: descendants of Ziha, Hasupha, Tabbaoth, **44** Keros, Siaha, Padon, **45** Lebanah, Hagabah, Akkub, **46** Hagab, Shalmai, and Hanan. **47** The descendants of Giddel: Gahar, Reaiah, **48** Rezin, Nekoda, Gazzam, **49** Uzza, Paseah, Besai, **50** Asnah, Meunim, and Nephusim. **51** The descendants of Bakbuk: Hakupha, Harhur, **52** Bazluth, Mehida, Harsha, **53** Barkos, Sisera, Temah, **54** Neziah, and Hatipha.

55 The descendants of Solomon's servants: descendants of Sotai, Hassophereth, Peruda, **56** Jaala, Darkon, Giddel, **57** Shephatiah, Hattil, Pokereth-Hazzebaim, and Ami. **58** There were 392 total descendants of those assigned to serve in the temple and descendants of Solomon's servants.

59 Those who left Tel Melah, Tel Harsha, Kerub, Addon, and Immer—but were not able to prove their ancestry from Israel— **60** included 652 descendants of Delaiah, Tobiah, and Nekoda.

61 Also, from the priest's descendants: the descendants of Hobaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). **62** They searched for their genealogical records, but could not find them, so they were excluded from the priesthood as unclean. **63** So the governor told them they must not eat any of the holy sacrifices until a priest with Urim and Thummim approved.

64 The whole group totaled 42,360, **65** not including their servants and their maidservants (these were 7,337) and their male and female temple singers (two hundred). **66** Their horses: 736. Their mules: 245. **67** Their camels: 435. Their donkeys: 6,720.

68 When they went to the house of Yahweh in Jerusalem, the chief patriarchs offered freewill gifts to build the house of God, to put it back on its foundation. **69** They gave according to their ability to the work fund: sixty-one thousand gold darics, five thousand silver minas, and one hundred priestly tunics.

generated on Tue Oct 24 10:45:40 2023

70 So the priests and Levites, the people, the temple singers and gatekeepers, and those assigned to serve in the temple inhabited their cities. All the people in Israel were in their cities.

Ezra 2 General Notes

Special concepts in this chapter

Genealogy
People had to prove they were priests, or that they were Jews, through their genealogies. (See: priest)

Ezra 2:1

General Information:
This begins a list of the names of people who returned from the exile.

went up
This is an idiom that refers to traveling toward Jerusalem. Alternate translation: "returned" or "came back"

Ezra 2:2

Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah
These are men's names.

This is the record
This refers to the list of men in 2:3-35.

Ezra 2:3

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Parosh
a man's name

Ezra 2:4

Shephatiah
a man's name

Ezra 2:5

Arah
a man's name

Ezra 2:6

Pahath-Moab ... Jeshua
a man's name

Ezra 2:7

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Ezra 2:8

Zattu
a man's name

Ezra 2:9

Zakkai
a man's name

Ezra 2:10

Bani
a man's name

Ezra 2:11

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Bebai
a man's name

Ezra 2:12

Azgad
These are men's names.

Ezra 2:13

Adonikam
a man's name

Ezra 2:14

Bigvai
This is a man's name. See how you translated this in Ezra 2:2.

generated on Tue Oct 24 10:45:40 2023

Ezra 2:15

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Adin
a man's name

Ezra 2:16

Ater
a man's name

ninety-eight
"98"

Ezra 2:17

Bezai
a man's name

Ezra 2:18

General Information:
This page has intentionally been left blank.

Ezra 2:19

General Information:
This continues the list of people who returned from the exile along with the number in each group. Notice that staring in 2:21 these now are the names of places from where they originally came.

Hashum
a man's name

Ezra 2:20

Gibbar
These are men's names.

ninety-five
"95"

Ezra 2:21

The men of Bethlehem
This begins to list the number of people whose ancestors had lived in towns in Judah.

Ezra 2:22

fifty-six
"56"

Netophah
This is the name of a town in Judah.

Ezra 2:23

General Information:
This continues the list people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Anathoth
This is the name of a place.

Ezra 2:24

Azmaveth
This is the name of a place.

forty-two
"42"

Ezra 2:25

Kiriath Arim ... Kephirah ... Beeroth
These are names of places.

Ezra 2:26

Geba
This is the name of a place.

Ezra 2:27

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Mikmash
This is the name of a place.

Ezra 2:28

General Information:
This page has intentionally been left blank.

Ezra 2:29

Nebo
This is the name of a place.

fifty-two
"52"

Ezra 2:30

Magbish
This is the name of a place.

Ezra 2:31

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

generated on Tue Oct 24 10:45:40 2023

Ezra 2:32

Harim
This is the name of a place.

Ezra 2:33

Lod ... Hadid ... Ono
These are names of places.

Ezra 2:34

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Ezra 2:35

Senaah
This is the name of a place.

Ezra 2:36

General Information:
This section lists the names of priests whose descendants returned from the exile along with the number in each group.

Jedaiah
This is a man's name.

Jeshua
This is a man's name. See how you translated this in Ezra 2:6.

Ezra 2:37

General Information:
This page has intentionally been left blank.

Ezra 2:38

General Information:
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Ezra 2:39

Harim
The "Harim" in Ezra 2:32 is the name of a place, but here "Harim" is the name of a man.

Ezra 2:40

General Information:
This section lists the names of Levites whose descendants returned from the exile along with the number in each group.

Kadmiel ... Hodaviah
These are men's names.

seventy-four
"74"

Ezra 2:41

General Information:
This page has intentionally been left blank.

Ezra 2:42

Shallum ... Talmon, Akkub, Hatita, and Shobai
These are men's names.

gatekeepers
those in charge of who goes through the gates of the temple

Ater
This is a man's name. See how you translated this in Ezra 2:16.

Ezra 2:43

General Information:
This section continues listing the names of Levites whose descendants returned from the exile.

Ziha, Hasupha, Tabbaoth
These are men's names.

Ezra 2:44

Keros, Siaha, Padon
These are men's names.

Ezra 2:45

Lebanah, Hagabah
These are men's names.

Akkub
See how you translated this in Ezra 2:42.

Ezra 2:46

Hagab, Shalmai, and Hanan
These are men's names.

Ezra 2:47

General Information:
This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men.

Ezra 2:48

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezra 2:49

General Information:
This page has intentionally been left blank.

Ezra 2:50

General Information:
This page has intentionally been left blank.

Ezra 2:51

General Information:
This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men.

Ezra 2:52

General Information:
This page has intentionally been left blank.

Ezra 2:53

General Information:
This page has intentionally been left blank.

Ezra 2:54

General Information:
This page has intentionally been left blank.

Ezra 2:55

General Information:
This section continues listing the names of Levites whose descendants returned from the exile.

Ezra 2:56

General Information:
This page has intentionally been left blank.

Ezra 2:57

General Information:
This page has intentionally been left blank.

Ezra 2:58

392 total descendants
"three hundred and ninety-two total descendants." This is the number of all the people in this group who came back from the exile.

Ezra 2:59

General Information:
This is a list of people who had returned to Israel from various Babylonian cities but could not prove their heritage.

Ezra 2:60

652 descendants
"six hundred and fifty-two descendants."

Delaiah, Tobiah, and Nekoda
These are men's names.

Ezra 2:61

Hobaiah ... Hakkoz ... Barzillai
These are men's names.

Ezra 2:62

their genealogical records
the records that told who their ancestors were

could not find them
"could not find their names in the records of the priests"

they were excluded from the priesthood as unclean
This can be translated in active form. The abstract noun "priesthood" can be translated as the verb "work as priests." Alternate translation: "the other priests treated them as if they were unclean and did not allow them to work as priests"

unclean
not fit to be priests

Ezra 2:63

Urim and Thummim
two items like dice that the priests used to decide what God wanted them to do

Ezra 2:64

whole group
This means the whole group that returned back to the land of Judah from the exile.

42,360
"forty-two thousand three hundred and sixty"

Ezra 2:65

their maidservants
"their female servants"

these were 7,337
"these were seven thousand three hundred and thirty-seven"

two hundred
"200"

generated on Tue Oct 24 10:45:40 2023

Ezra 2:66

General Information:
This is a list of the animals along with the numbers of each kind that returned with the people from the exile.

Ezra 2:67

General Information:
This page has intentionally been left blank.

Ezra 2:68

General Information:
This page has intentionally been left blank.

Ezra 2:69

sixty-one thousand ... five thousand ... one hundred
"61,000 ... 5,000 ... 100"

gold darics
A "daric" was a small gold coin used by the Persian Empire.

minas
A mina is a unit of weight. One mina equals 550 grams. Minas are normally linked with measuring silver.

tunics
garments worn next to the skin

Ezra 2:70

All the people in Israel were in their cities
Everyone went back to their home towns in Judea. Not everyone resettled in Jerusalem.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 It was the seventh month after the descendants of Israel came back to their cities, when the people gathered together as one man in Jerusalem. **2** Jeshua son of Jozadak and his brothers the priests, and Zerubbabel son of Shealtiel, and his brothers rose up and built the altar of the God of Israel to offer burnt offerings as it is written in the law of Moses the man of God. **3** Then they established the altar on its stand, for terror was on them because of the people of the land. They offered burnt offerings to Yahweh at dawn and evening. **4** They also observed the Festival of Shelters as it is written and offered burnt offerings day by day according to the decree, each day's duty on its day. **5** Accordingly, there were daily burnt offerings, offerings for the new moons, and offerings for all the fixed feasts of Yahweh that had been consecrated, as well as freewill offerings from all those who offered them to Yahweh. **6** They began to offer up burnt offerings to Yahweh on the first day of the seventh month, although the temple had not been founded. **7** So they gave silver to the stoneworkers and craftsmen, and they gave food, drink, and oil to the people of Sidon and Tyre, so they would bring cedar trees by sea from Lebanon to Joppa, as authorized for them by Cyrus, king of Persia.

8 Then in the second month of the second year after they came to the house of God in Jerusalem, Zerubbabel son of Shealtiel, Jeshua son of Jozadak, the rest of their brothers the priests and the Levites, and those who came from captivity back to Jerusalem began the work. They assigned the Levites twenty years old and older to oversee the work of the house of Yahweh. **9** Jeshua and his sons and brothers, and Kadmiel and his sons (who were descendants of Hodaviah), and the sons of Henadad and their sons and brothers-all of them were Levites-joined together in overseeing those working on the house of God. [1]**10** The builders laid a foundation for the temple of Yahweh. This enabled the priests to stand in their garments with trumpets, and the Levites, sons of Asaph, to praise Yahweh with cymbals, just as the hand of David, king of Israel had commanded. **11** They sang with praise and thankfulness to Yahweh, "He is good! His covenant faithfulness to Israel endures forever." All the people cried out with a great shout of joy in praise of Yahweh because the temple's foundations had been laid. **12** But many of the priests, Levites, and chief patriarchs, those who were old and had seen the first house, when this house's foundations were laid before their eyes, wept loudly. But many people had shouts of joy with gladness and an excited sound. **13** As a result, people were not able to distinguish the joyful and glad sounds from the sound of people weeping, for the people were crying out with great joy, and the sound was heard from far away.

Footnotes

3:9 [1]There are some textual issues here regarding the phrase

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Ezra 3 General Notes

Structure and formatting

This chapter begins the story of the building of the temple and re-establishment of worship in the new temple. (See: temple)

Special concepts in this chapter

Rebuilding the temple

They immediately began the temple worship, even though the temple had not yet been built because they feared the people of the surrounding nations.

Ezra 3:1

the seventh month

This is the seventh month of the Hebrew calendar. It is at the end of the dry season and the beginning of the early rain season. It is during the last part of September and the first part of October on Western calendars.

generated on Tue Oct 24 10:45:40 2023

as one man
One man is in only one place and has only one purpose. Alternate translation: "for one purpose"

Ezra 3:2

Jeshua
This is the name of a man. Translate the same as in Ezra 2:36.

Shealtiel
This is the name of a man.

rose up and built
Standing up is a metaphor for beginning to act. Alternate translation: "began to act and built"

as it is written in the law of Moses
This can be translated in active form. You may need to make explicit whom and what Yahweh had commanded. Alternate translation: "as Yahweh had commanded them to do in the law of Moses"

Ezra 3:3

established the altar on its stand
"mounted the altar on its stand" or "placed the altar on its stand so it would stay there"

terror was on them
"they were terrified"

because of the people of the land
You may need to make explicit what it was about the people of the land that made the Jews afraid. Alternate translation: "because they thought the people of the land wanted to attack them"

They offered burnt offerings to Yahweh at dawn and evening
One of the first things the people did was to begin offering sacrifices. This was before the temple was rebuilt.

Ezra 3:4

the Festival of Shelters
This is a festival that was celebrated for eight days during the seventh month of the Hebrew calendar. It was associated with the time of the exodus when the Israelites lived in tents.

Ezra 3:5

General Information:
This page has intentionally been left blank.

Ezra 3:6

the first day of the seventh month
This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

the temple had not been founded
The Jews began the ceremonies of worship even before they started building the temple. Alternate translation: "they had not yet laid the foundation for the temple"

Ezra 3:7

as authorized for them by Cyrus, king of Persia
The letters sent by Cyrus gave the Jews permission to buy materials and build the temple.

Ezra 3:8

second month
This is the second month of the Hebrew calendar. This is during the warm season when people are harvesting crops. It is during the last part of April and the first part of May on Western calendars.

the second year
This is during the year after the one in which they returned.

to the house of God
You may need to make explicit that there was no house of God standing when they arrived. Alternate translation: "to where the house of God had stood" or "to where they were going to build the house of God"

Jeshua ... Jozadak
These are the names of men.

the rest of their brothers the priests and the Levites, and
The word "brothers" is used here because Zerubbabel, Jeshua, and the priests and Levites were all from the tribe of Levi. They were not all sons of the same man and woman. Alternate translation: "the rest of the members of their tribe —the priests and the Levites—and"

twenty years old
"20 years old"

Ezra 3:9

Jeshua ... Henadad
These are the names of men.

Kadmiel
This is a man's name. See how you translated this in Ezra 2:40.

generated on Tue Oct 24 10:45:40 2023

Ezra 3:10

laid a foundation
"foundation" in this sense was more than just the stone blocks to support the temple walls. It included the entire temple floor set in stone. This enabled all the temple worshipers to wear their special garments and keep them clean.

their garments
"their special robes"

cymbals
two thin, round metal plates that are hit together to make a loud sound

the hand of David ... had commanded
The hand of a king is a metonym for the power to give commands. Alternate translation: "as David ... had commanded"

Ezra 3:11

thankfulness
A feeling and expression of appreciation and gratitude for the kindness of another.

His covenant faithfulness to Israel endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "He faithfully loves Israel forever" or "He is always faithful to his covenant with Israel"

Ezra 3:12

first house
This refers to the first temple that Solomon built, the house of God.

before their eyes
The people are represented by their "eyes" to emphasize what they saw. Alternate translation: "in their sight" or "and they saw it"

wept loudly
This refers to emotional expression of sorrow involving tears and vocal sounds.

Ezra 3:13

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Now some enemies of Judah and Benjamin heard that the people who had been exiled were now building a temple for Yahweh, the God of Israel. **2** So they approached Zerubbabel and the heads of their ancestors' clans. They said to them, "Let us build with you, for, like you, we seek your God and have sacrificed to him since the days when Esarhaddon, king of Assyria, brought us to this place." **3** But Zerubbabel, Jeshua, and the rest of the heads of their ancestors' clans said, "It is not you, but we who must build the house of our God, for it is we who will build for Yahweh, the God of Israel, just as King Cyrus of Persia commanded." **4** So the people of the land weakened the hands of the people of Judah; they made the Judeans afraid to build. **5** They also bribed counselors to frustrate their plans. They did this during all of the days of Cyrus and into the reign of Darius king of Persia. **6** Then at the beginning of the reign of Xerxes, [1] they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 It was during the days of Artaxerxes that Bishlam, Mithredath, Tabeel, and their associates wrote to King Artaxerxes of Persia. The letter was written in Aramaic and translated. **8** Rehum the commander and Shimshai the scribe wrote this way to King Artaxerxes about Jerusalem.

9 Then Rehum the commander, Shimshai the scribe, and their other associates, who were judges and other officers in the government, the Persians, men from Uruk [2] and Babylon, and the men from Susa (that is, the Elamites)—they wrote a letter— **10** and they were joined by the people whom the great and noble Ashurbanipal exiled and forced to settle in Samaria, along with the rest who were in the Province Beyond the River.

11 This is a copy of the letter that they sent to him: "To King Artaxerxes, your servants, men of the Province Beyond the River, write this:

12 Let the king know that the Jews who went from you have come against us in Jerusalem to build a rebellious city. They have completed the walls and repaired the foundations. **13** Now let the king know that if this city is built and the wall is completed, they will not give any tribute, taxes, or tolls, and that will harm the treasury of the kings. **14** Surely because we have eaten the palace salt, it is not fitting for us to see any dishonor happen to the king. It is because of this that we are sending this to inform to the king **15** to search your father's record books and to learn that this is a rebellious city that will harm kings and provinces. It has caused many problems to the kings and provinces. It has been a center for rebellion from long ago. It was for this reason that the city was destroyed. **16** We are informing the king that if this city and wall are built, then there will be nothing remaining for you in the Province Beyond the River."

17 So the king sent out a reply to Rehum the commander and Shimshai the scribe and their associates in Samaria and the rest who were in the Province Beyond the River: "May peace be yours.

18 The letter that you sent me has been translated and read to me. **19** So a decree was issued by me, and they searched and found that for a long time that city has risen up against kings, and rebellion and revolt have been made in it. **20** Mighty kings have ruled over Jerusalem and had power over everything in the Province Beyond the River. Tribute, taxes, and tolls were paid to them. **21** Now, make a decree for these men to stop and not build this city until I make a decree. **22** Be careful not to neglect this. Why allow this threat to grow and cause more loss for the royal interests?

23 When King Artaxerxes' decree was read before Rehum, Shimshai the scribe, and their associates, they went out quickly to Jerusalem and forced the Jews to stop building.

24 So the work on the house of God in Jerusalem stopped until the second year of the reign of Darius king of Persia.

Footnotes

4:6 [1] Also known as
4:9 [2] Some modern English translations read,

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generated on Tue Oct 24 10:45:40 2023

Ezra 4 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: temple)

Special concepts in this chapter

Helping to build the temple

The people of the surrounding nations offered to help to build the temple. It is unknown why the Jews refused their help. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

Ezra 4:1

General Information:

The non-Jewish people offer to help build the temple.

who had been exiled

This can be translated in active form. Alternate translation: "whom the Babylonians had taken into exile"

Ezra 4:2

Zerubbabel

This is a man's name. See how you translated this in [Ezra 2:2]

Esarhaddon, king of Assyria

He ruled in Assyria before Cyrus ruled in Persia.

Ezra 4:3

Jeshua

This is a man's name. See how you translated this in Ezra 2:6.

It is not you, but we who must build

Possible meanings are 1) the Jewish leader felt that Cyrus had authorized only them to build the temple or 2) building the temple was the exclusive work of the Jews and no non-Jew would be permitted to contribute to the work.

Ezra 4:4

the people of the land

"the people who were living in the land at that time," which could include non-Jews and Jews whose families the Babylonians had not taken into exile

weakened the hands of the people of Judah

This speaks of the people of the land discouraging the Judeans as if they made their hands physically weak. Alternate translation: "discouraged the Judeans"

Ezra 4:5

to frustrate their plans

"to make it so the Judeans could not build the temple as they had planned"

Ezra 4:6

wrote an accusation against the inhabitants of Judah and Jerusalem

The abstract nouns "accusation" can be translated as a verb "accuse." You may need to make explicit what the enemies accused the Judeans of doing. Alternate translation: "wrote a letter in which they accused those who lived in Judah and Jerusalem of disobeying the king"

Ezra 4:7

Bishlam ... Mithredath ... Tabeel

names of men

The letter

This is the letter spoken of in Ezra 4:6.

Aramaic

the language used in that area at the time for official business

translated

into Persian

Ezra 4:8

Shimshai

This is a man's name.

Rehum

This is a man's name. See how you translated this in Ezra 2:1.

Ezra 4:9

Uruk ... Susa

names of cities

generated on Tue Oct 24 10:45:40 2023

Ezra 4:10

Ashurbanipal
This is a name of a man.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa.

Ezra 4:11

This is a copy
Ezra includes in his writing the content of the letter sent to King Artaxerxes.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 4:12

a rebellious city
The city is a metonym for the people who live in it. Alternate translation: "a city that they plan to live in and rebel against you"

repaired the foundations
"fixed the foundations" or "mended the foundations"

Ezra 4:13

if this city is built and the wall is completed
This can be translated in active form. Alternate translation: "if they build the city and complete the wall"

any tribute, taxes, or tolls
This is probably a merism for "any kind of taxes."

taxes
This word probably refers specifically to taxes on goods that people bought or consumed.

tolls
taxes that people needed to pay to use roads

and that will harm the treasury of the kings
They will "harm the treasury" by not giving money to the kings. Possible meanings are that the writers of the letter use the word "kings" 1) to refer to Artaxerxes and his descendants or 2) to honor Artaxerxes by referring to him in third person plural.

Ezra 4:14

we have eaten the palace salt
Possible meanings are that this refers to 1) the writers being loyal to the king or 2) the king giving the writers special honors. Alternate translation: "we are loyal to you" or "you have honored us by making us your officials"

Ezra 4:15

a rebellious city
The city is a metonym for the people who live in it. Alternate translation: "a city in which live people who have rebelled against your father"

the city was destroyed
This can be translated in active form, in which case you will need to make explicit who destroyed the city. The "city" represents the people who live in it. Alternate translation: "the Babylonians destroyed the city"

Ezra 4:16

if this city and wall are built
This can be translated in active form. See how you translated these words in [Ezra 4:13]

there will be nothing remaining for you
Here "nothing" is an exaggeration to make the king think that he will be losing much tax money if the Judeans rebel.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 4:17

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Rehum
This is a man's name. See how you translated this in Ezra 2:2.

Shimshai
This is a man's name. See how you translated this in Ezra 4:8.

the River
the Euphrates River

Ezra 4:18

The letter that you sent me has been translated and read
This can be translated in active form, in which case you will need to make explicit who translated and read the letter to the king. Alternate translation: "I have had my servants translate and read the letter that you sent to me"

generated on Tue Oct 24 10:45:40 2023

Ezra 4:19

a decree was issued by me
This can be translated in active form. Alternate translation: "I issued a decree"

that city has risen up against kings
The phrase "that city" is a metonym for the people who live in the city. Alternate translation: "the people of that city have risen up against kings"

has risen up against
The phrase "risen up" is a metaphor for "rebelled." The people have been rebelling repeatedly for a long time. Alternate translation: "has rebelled against" or "has been rebelling against"

rebellion and revolt have been made in it
This can be translated in active form. Alternate translation: "the people who live there have been rebelling and revolting"

Ezra 4:20

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Tribute, taxes, and tolls were paid to them
This can be translated in active form. Alternate translation: "The people in Jerusalem paid tribute, taxes, and tolls to those kings" or "Those kings were able to collect tribute, taxes, and tolls"

Tribute, taxes, and tolls
This is probably a merism for "Every kind of taxes." See how you translated similar words in [Ezra 4:13]

taxes
This word probably refers specifically to taxes on goods that people bought or consumed.

tolls
taxes that people needed to pay to use roads

Ezra 4:21

make a decree
"make a law"

Ezra 4:22

Be careful not to neglect this
The litotes "not to neglect" is an understatement to emphasize that the writers want Artaxerxes to do what they tell him to do. Alternate translation: "Be careful to do this"

Why allow this threat to grow and cause more loss for the royal interests?
Artaxerxes uses a question to tell them that he understands that he will lose taxes and honor if the city is built. Alternate translation: "You must make sure that this threat does not grow and cause more loss for the royal interests."

threat to grow
Danger is spoken of as if it were a plant that could increase in size. Alternate translation: "danger to become worse"

cause more loss for the royal interests
The words "the royal interests" are a metonym for the king himself. Alternate translation: "cause more bad things to happen to the kings"

Ezra 4:23

King Artaxerxes' decree was read
This can be translated in active form, in which case you will need to make explicit who read the decree from the king to the officials. Alternate translation: "The messengers from King Artaxerxes read his decree"

Rehum
See how you translated this in Ezra 2:1.

Shimshai
See how you translated this in Ezra 4:7.

Ezra 4:24

the work on the house of God in Jerusalem stopped until the second year of the reign of Darius
This delay lasted about 16 years.

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Chapter 5

1 Then Haggai the prophet and Zechariah the prophet, a descendant of Iddo, prophesied in the name of the God of Israel to the Jews in Judah and Jerusalem. **2** Zerubbabel son of Shealtiel and Jeshua son of Jozadak rose up and began to build the house of God in Jerusalem with the prophets who supported them. **3** Then Tattenai the governor of the Province Beyond the River, Shethar-Bozenai, and his associates came and said to them, "Who gave you a decree to build this house and complete these walls?" **4** They also said, "What are the names of the men building this building?" **5** But God's eye was on the Jewish elders and their enemies did not stop them. They were waiting for a letter to be sent to Darius and for a decree to be returned to them concerning this.

6 This is a copy of the letter of Tattenai, governor of the Province Beyond the River, and Shethar-Bozenai and his associates in the Province Beyond the River, which they sent to Darius the king. **7** They sent a report, writing this to King Darius, "May all peace be yours.

8 Let the king know that we went to the province of Judah to the house of the great God. It is being built with large stones and timbers set in the walls. This work is being done thoroughly and is prospering in their hands. **9** We asked the elders, 'Who issued you a decree to build this house and these walls?' **10** We also asked them their names to make them known to you; so the names of the men who were at their head are written down. **11** This is how they answered us; they said, 'We are servants of the one who is the God of heaven and earth, and we are rebuilding this house that had been built many years ago when the great king of Israel built it and completed it. **12** However, when our ancestors enraged the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people into exile in Babylon. **13** Nevertheless, in the first year when Cyrus was king of Babylon, Cyrus issued a decree to rebuild the house of God. **14** King Cyrus also returned the gold and silver objects belonging to the house of God that Nebuchadnezzar had brought from the temple in Jerusalem to the temple in Babylon. He restored them to someone named Sheshbazzar, whom he had appointed governor. **15** He said to him, "Take these objects. Go and put them in the temple in Jerusalem. Let the house of God be rebuilt there." **16** Then this Sheshbazzar came and laid the foundation for the house of God in Jerusalem; and it is being constructed, but is not yet complete.'

17 Now if it pleases the king, may it be investigated in the house of archives in Babylon if a decree from King Cyrus was issued to build this house of God in Jerusalem. Then let the king send his decision to us.

Ezra 5 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: temple)

Special concepts in this chapter

Rebuilding the temple

The prophets Haggai and Zechariah encouraged the Jews to begin again building the temple. This was very important to life in Judah. (See: prophet)

Ezra 5:1

Iddo

This is a man's name.

Ezra 5:2

Jeshua ... Jozadak

These are the names of men.

Shealtiel

This is a man's name. See how you translated this in Ezra 3:1.

to build the house of God

This was the temple of God.

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Ezra 5:3

Tattenai ... Shethar-Bozenai
men's names

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in Ezra 4:10.

Ezra 5:4

General Information:
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Ezra 5:5

God's eye was on
The eye represents the person watching over another person. Alternate translation: "God was watching over"

for a letter to be sent to Darius and for a decree to be returned to them
This can be translated in active form. Alternate translation: "for an official to send a letter to the king and for the king to send back to them a letter stating a decree"

Ezra 5:6

This is a copy of the letter
Ezra includes the contents of the letter to King Darius regarding their work on the temple.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 5:7

General Information:
This page has intentionally been left blank.

Ezra 5:8

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues.

timbers
wood for building

Ezra 5:9

Who issued you a decree
"Who gave you official permission"

Ezra 5:10

to make them known to you
This can be translated in active form. Alternate translation: "so that we could tell you who they are"

the names ... head are written down
This can be translated in active form. Alternate translation: "we wrote down the names ... head"

Ezra 5:11

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues.

We are servants of the one
Possible meaning are 1) they were calling the Jewish people servants of God or 2) those who replied were from the tribe of Levi and Aaron, who were the ones actually responsible for the temple worship and sacrifices.

that had been built many years ago when the great king of Israel built it and completed it
This can be translated in active form. Alternate translation: "that the great king of Israel had built and supplied all the equipment for"

completed it
"supplied all the equipment for it"

Ezra 5:12

General Information:
The letter from Tattenai to the king continues. Tattenai continues to tell the king what the Judeans had told him beginning in Ezra 5:11.

enraged the God of heaven
"made the God of heaven become very angry with us"

he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people
The hand is a metonym for power or control. Also, "Nebuchadnezzar" represents his army. Alternate translation: "allowed the army of Nebuchadnezzar, king of Babylon, the Chaldean, to destroy this house and to take the people"

destroyed this house
"tore down this house"

Ezra 5:13

Cyrus issued a decree to rebuild the house of God
Cyrus ordered that the people rebuild God's temple.

generated on Tue Oct 24 10:45:40 2023

Ezra 5:14

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai continues to tell the king what the Judeans had told him beginning in (Ezra 5:11).

Sheshbazzar
See how you translated this in Ezra 1:7.

He restored them
King Cyrus returned the temple objects.

Ezra 5:15

Let the house of God be rebuilt
This can be translated in active form. Alternate translation: "I want the Judeans to rebuild the house of God"

Ezra 5:16

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai continues to tell the king what the Judeans had told him beginning in (Ezra 5:11).

it is being constructed, but is not yet complete
This can be translated in active form. Alternate translation: "people are now constructing it, but they have not done all the work yet"

constructed
built

Ezra 5:17

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai has finished telling the king what the Judeans told him and now asks the king to see if what the Judeans told him was true.

may it be investigated
This can be translated in active form. Alternate translation: "I would like you to have someone investigate this matter"

if a decree from King Cyrus was issued
This can be translated in active form. Alternate translation: "if King Cyrus issued a decree"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 So King Darius issued a decree, and they searched in the house of archives, where the treasuries were stored, there in Babylon. **2** In the fortified city of Ecbatana in the province of Media a scroll was found; this was its record:

3 "In the first year of King Cyrus, Cyrus issued a decree about the house of God in Jerusalem: 'Let the house be rebuilt as a place for sacrifice, let its foundations be laid, let its height be sixty cubits, and its width sixty cubits, **4** with three rows of large stones and a row of new timber, and let the cost be paid by the king's house. **5** Now bring back the gold and silver objects belonging to the house of God, which Nebuchadnezzar brought to Babylon from the temple in Jerusalem and send them back to the temple in Jerusalem. You are to put them in the house of God.'

6 Now Tattenai, governor of the Province Beyond the River, Shethar-Bozenai, and your associates who are in the Province Beyond the River, keep away! **7** Leave the work of this house of God alone. The governor and Jewish elders will build this house of God at that place. **8** I am issuing a decree that you must do this for these Jewish elders who build this house of God: Funds from the king's tribute beyond the River will be used to pay these men so they do not have to stop their work. **9** Whatever is needed—young bulls, rams, or lambs for the burnt offerings to the God of Heaven, grain, salt, wine, or oil according to the command of the priests in Jerusalem—give these things to them every day without fail. **10** Do this so they will bring in sacrifices pleasing to the God of Heaven and pray for the life of the king and his sons. **11** I have issued a decree that if anyone violates this decree, a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap because of this. **12** May the God who has caused his name to dwell there overthrow any king or people who lifts a hand to violate this decree, or to destroy this house of God in Jerusalem. I, Darius, hereby issue this decree. Let it be done with diligence!" **13** Then because of the decree sent by Darius the king, Tattenai, the governor of the Province Beyond the River, Shethar-Bozenai, and their associates, did everything that King Darius had ordered. **14** So the Jewish elders built and prospered under the prophesying of Haggai the prophet and Zechariah, the descendant of Iddo. They completed their buildings according to the decree of the God of Israel and by the decree of Cyrus, Darius, and Artaxerxes the king of Persia. **15** The house was completed on the third day of the month of Adar, in the sixth year of King Darius' reign.

16 The Israelite people, priests, Levites, and the rest of the captives celebrated the dedication of this house of God with joy. **17** They offered one hundred bulls, one hundred rams, and four hundred lambs for the dedication of the house of God. Twelve male goats were also offered as a sin offering for all Israel, one for each tribe in Israel. **18** They also assigned the priests and Levites to work divisions for the service of God in Jerusalem, as it was written in the book of Moses.

19 So those who had been in exile celebrated the Passover on the fourteenth day of the first month. **20** The priests and Levites all purified themselves; all of them were clean. Then they slaughtered the Passover sacrifices for all those who had been in exile, including themselves. **21** The people of Israel who ate some of the Passover meat were those who had returned from exile and had separated themselves from the uncleanness of the nations of the land and sought Yahweh, the God of Israel. **22** They joyfully celebrated the Festival of Unleavened Bread for seven days, for Yahweh had brought them joy and turned the heart of Assyria's king to strengthen their hands in the work of his house, the house of the God of Israel.

Ezra 6 General Notes

Structure and formatting

The completion of the story of the building of the temple and re-establishment of the temple worship occurs in this chapter. (See: temple)

Special concepts in this chapter

Temple taxes

The king said the Jews were right and ordered money from his taxes to be used to help them with their sacrifices.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Darius
In this chapter, Darius is called the king of Assyria. In reality, besides ruling over the former Assyrian Empire, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. This made the king of Persia, the king of Assyria as well. It was unusual to refer to Darius as the king or ruler of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly. It was those earlier Assyrian rulers who had conquered the northern tribes of Israel and deported them to other lands. It was for this reasons that the northern tribes lost their identity and were no longer a distinct people group.

Ezra 6:1

house of archives
This is a building where the king's officials kept the important government records.

Ezra 6:2

Ecbatana
This is the name of a city.

a scroll was found
This can be stated in active form. Alternate translation: "they found a scroll" or "they found a scroll that told about Darius and Jerusalem"

Ezra 6:3

General Information:
This begins the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem.

In the first year of King Cyrus
It can be stated clearly that this is the first year of his reign. Alternate translation: "In year 1 of the reign of King Cyrus"

Let the house be rebuilt
This can be stated in active form. Alternate translation: "Let the Jews rebuild the house" or "The Jews must rebuild the house"

sixty cubits
"60 cubits." You may convert this to a modern measure. Alternate translation: "twenty-seven meters"

Ezra 6:4

with three rows of large stones and a row of new timber
This can be stated as a new sentence. Possible meanings are 1) this describes how to build the foundation. Alternate translation: "Build the foundation on three layers of large stones covered with one layer of timber" or 2) this describes how to build the walls. Alternate translation: "Build the house's walls with three layers of large stones alternating with one layer of timber"

let the cost be paid by the king's house
The phrase "the king's house" represents King Cyrus's own wealth in the royal treasury. This can be stated in active form. Alternate translation: "I will pay for it with money from the royal treasury"

Ezra 6:5

General Information:
This page has intentionally been left blank.

Ezra 6:6

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

Tattenai ... Shethar-Bozenai
Darius writes directly to these men. Translate their names as in [Ezra 5:3]

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Ezra 4:10]

Ezra 6:7

General Information:
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Ezra 6:8

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

Funds from the king's tribute beyond the River will be used to pay these men
This can be stated in active form. Alternate translation: "Use funds from the king's tribute beyond the river to pay these men"

Funds from the king's tribute beyond the River
"The king's tribute" refers to taxes that people pay the king. Alternate translation: "Money from the taxes that you collect for the king from the people beyond the river"

generated on Tue Oct 24 10:45:40 2023

Ezra 6:9

General Information:
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Ezra 6:10

General Information:
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Ezra 6:11

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap
This can be translated in active form. Alternate translation: "I command my officials to pull a beam from his house and impale him on it. They are then to turn his house into a rubbish heap"

beam
a long, sturdy piece of wood, supporting the roof of a house

impaled
pierced through

Ezra 6:12

who lifts a hand to violate ... or to destroy
Lifting the hand represents trying or daring to do something. Alternate translation: "who tries to violate ... or to destroy" or "who dares to violate ... or to destroy"

to violate this decree
The abstract noun "decree" can be expressed with the phrase "what I have decreed." Alternate translation: "to violate what I have decreed" or "to do what this decree says no one should do"

I, Darius, hereby issue this decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is claiming to make something happen, not simply explaining what he is doing.

Ezra 6:13

Tattenai ... Shethar-Bozenai
Translate the names of these men as you did in [Ezra 5:3]

Ezra 6:14

General Information:
This page has intentionally been left blank.

Ezra 6:15

The house was completed
This can be translated in active form. You may need to make explicit which house they completed. Alternate translation: "They completed God's house" or "They finished building the temple"

the third day of the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the cold season. The third day is near the middle of February on Western calendars.

sixth year
King Darius had been ruling for five years, so he was now in year number six of his reign.

Ezra 6:16

the rest of the captives
These people had been captured and taken to Babylon, but they returned to Jerusalem. Alternate translation: "the rest of the people who had been taken captive to Babylon and had returned to Jerusalem" or "the rest of the people who had returned from captivity"

Ezra 6:17

one hundred bulls ... four hundred lambs
"100 bulls ... 400 lambs"

Ezra 6:18

to work divisions
The abstract noun "work divisions" can be expressed with a verbal phrase. Alternate translation: "to work in groups"

work divisions
"groups that work together"

Ezra 6:19

fourteenth day of the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

Ezra 6:20

purified themselves
"made themselves pure." Being pure represents being acceptable to God. Alternate translation: "made themselves acceptable to God"

generated on Tue Oct 24 10:45:40 2023

Ezra 6:21

separated themselves from the uncleanness of the nations of the land
Separating themselves from uncleanness represents refusing to do things that make people unclean. Alternate translation: "They refused to do the things that the people of the nations of the land did that made them unclean"

the uncleanness of the nations of the land
Here "uncleanness" represents being unacceptable to God. Alternate translation: "the things that the people of the nations of the land did that made them unacceptable to God"

sought Yahweh
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "chose to obey Yahweh"

Ezra 6:22

turned the heart of Assyria's king
Turning the king's heart represents making him think differently about the work of the temple. Alternate translation: "changed the attitude of Assyria's king" or "made Assyria's king willing"

to strengthen their hands in the work of his house
Strengthening their hands in the work represents helping them to work. The Assyrian king did this by telling them to do the work and providing the money for it. Alternate translation: "to help them do the work of his house" or "to make it possible for them to do the work of his house"

the work of his house
This refers to building the temple.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Now after this, during the reign of Artaxerxes king of Persia, Ezra came up from Babylon. Ezra's ancestors were Seraiah, Azariah, Hilkiah, **2** Shallum, Zadok, Ahitub, **3** Amariah, Azariah, Meraioth, **4** Zerahiah, Uzzi, Bukki, **5** Abishua, Phinehas, Eleazar, who was son of Aaron the high priest. **6** Ezra came up from Babylon and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given. The king gave him anything he asked since the hand of Yahweh was with him. **7** Some of the descendants of Israel and the priests, Levites, temple singers, gatekeepers, and those assigned to serve in the temple also went up to Jerusalem in the seventh year of King Artaxerxes. **8** He arrived in Jerusalem in the fifth month, which was the seventh year of the king. **9** He left Babylon on the first day of the first month. It was on the first day of the fifth month that he arrived in Jerusalem, since the good hand of God was with him. **10** Ezra had established his heart to study the law of Yahweh and to carry out and teach its statutes and decrees in Israel.

11 This was the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, an expert in the words of the commandments of Yahweh, and in his statutes for Israel.

12 "The King of kings Artaxerxes, to the priest Ezra, a scribe of the law of the God of heaven:

13 I hereby issue a decree that anyone from the people of Israel in my kingdom—along with their priests and Levites—who desires to go to Jerusalem may go with you. **14** I, the king, and my seven counselors, send you all out to inquire concerning Judah and Jerusalem according to the law of your God, which is in your hand. **15** You are to bring the silver and gold that the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem. **16** Freely give all the silver and gold that you find in the province of Babylon, along with the freewill offerings that the people and the priests have willingly offered for the house of God in Jerusalem. **17** So use this money to buy in full the oxen, rams and lambs, and grain offerings and drink offerings. Offer them on the altar that is in the house of your God in Jerusalem. **18** Do with the rest of the silver and gold whatever seems good to you and your brothers, to please your God. **19** Place the objects that were freely given to you before him for the service of the house of your God in Jerusalem. **20** Anything else that is needed for the house of your God that you require, take its cost from the royal treasury. **21** I, King Artaxerxes, hereby issue a decree to all the treasurers in the Province Beyond the River, that anything that Ezra the priest, the scribe of the law of the God of heaven, asks from you should be given in full, **22** up to one hundred silver talents, one hundred cors of grain, one hundred baths of wine, and one hundred baths of oil, also salt without limit. **23** Anything that comes from the decree of the God of Heaven, do it with devotion for his house. For why should his wrath come upon the kingdom of the king and his sons? **24** We are informing them that there is no authority to impose any tribute or taxes or tolls on any of the priests, Levites, musicians, gatekeepers, or on the people assigned to the service of the temple and servants of the house of this God. **25** Ezra, with the wisdom that God has given you, you must appoint judges and magistrates to judge all the people in the Province Beyond the River, and to serve all who know the laws of your God. You must also teach those who do not know the law. **26** As for whoever will not obey the law of your God and the law of the king—let judgment be executed speedily upon him, whether death or banishment or confiscation of his goods or imprisonment.

27 Blessed be Yahweh, our ancestors' God, who placed all this into the king's heart to glorify the house of Yahweh in Jerusalem, **28** and who extended covenant faithfulness to me before the king, his counselors, and all his powerful officials. I have been strengthened by the hand of Yahweh my God, and I gathered prominent men from Israel to go with me.

Ezra 7 General Notes

Structure and formatting

Ezra begins his religious reforms.

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Special concepts in this chapter

God's Law
The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him. (See: lawofmoses)

Ezra 7:1

General Information:
Ezra's genealogy goes back to Aaron, the first high priest.

Ezra came up from Babylon
Where Ezra came up to can be stated clearly. Alternate translation: "Ezra came up to Jerusalem from Babylon"

Seraiah
See how you translated this man's name in [Ezra 2:2]

Azariah, Hilkiah
men's names

Ezra 7:2

Shallum
See how you translated this man's name in [Ezra 2:42]

Zadok, Ahitub
men's names

Ezra 7:3

Amariah, Azariah, Meraioth
This list is all men's names.

Ezra 7:4

Zerahiah, Uzzi, Bukki
men's names

Ezra 7:5

Abishua, Phinehas, Eleazar
men's names

Ezra 7:6

The king gave him anything he asked
"The king gave Ezra anything he asked for"

the hand of Yahweh was with him
The "hand" of Yahweh represents Yahweh's blessing or help. Alternate translation: "the blessing of Yahweh was with Ezra" or "Yahweh was blessing Ezra"

Ezra 7:7

in the seventh year of King Artaxerxes
This refers to the seventh year of his reign. Alternate translation: "in the seventh year that Artaxerxes was king"

Ezra 7:8

the fifth month
This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

the seventh year of the king
The king had ruled for six full years and part of the seventh.

Ezra 7:9

the first day of the first month
This is near the middle of March on Western calendars.

the first day of the fifth month
This is near the middle of July on Western calendars.

the good hand of God
"Hand" represents the power or control that God uses for good results.

Ezra 7:10

Ezra had established his heart to study
Establishing his heart represents firmly deciding or committing himself to do something. Alternate translation: "Ezra committed his life to study"

carry out
"obey"

the law of Yahweh and to carry out and teach its statutes and decrees
These were the laws that God passed down to Israel through Moses.

Ezra 7:11

This was the copy of the letter
The text following this statement was what King Artaxerxes had written in the letter.

generated on Tue Oct 24 10:45:40 2023

Ezra 7:12

The King of kings Artaxerxes
"The King of kings" was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: "The Great King Artaxerxes" or "Artaxerxes, the greatest king"

Ezra 7:13

I hereby issue a decree that anyone ... who desires to go to Jerusalem
In those days people needed permission from the king to resettle and rebuild in an area previously destroyed by the conquering nation.

I hereby issue a decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is claiming to make something happen, not simply explaining what he is doing. See how these words are translated in Ezra 6:12.

may go with you
The word "you" refers to Ezra.

Ezra 7:14

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

I, the king, and my seven counselors
The word "I" and the phrase "the king" refer to the same person. The king is reminding the people who hear this letter that he is the author of this letter.

to inquire concerning Judah and Jerusalem according to the law of your God
What they were to inquire about can be stated more clearly. Alternate translation: "to investigate the situation in Judah and Jerusalem, in order to learn whether or not they are obeying the law of your God"

Ezra 7:15

You are to bring the silver and gold
Where they were to bring it can be stated clearly. Alternate translation: "You are to bring to Jerusalem the silver and gold"

the silver and gold that the king and his counselors have freely offered
"Freely" means that they were not forced to offer the money. They gave it because they wanted to. Alternate translation: "the silver and gold that the king and his counselors have willingly offered"

Ezra 7:16

General Information:
This page has intentionally been left blank.

Ezra 7:17

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

So use this money to buy in full ... offerings
The phrase "in full" means as many as are necessary to complete the task. They were to use the gold and silver to buy all they needed in order to worship God in the temple. Alternate translation: "Use this money to buy as many of the oxen, rams, lambs, grain and drink offerings as are needed"

Ezra 7:18

you and your brothers
The phrase "your brothers" refers to the people who were doing this work with Ezra. Alternate translation: "your co-workers" or "your companions"

Ezra 7:19

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

the objects that were freely given to you
This can be expressed in active form. Alternate translation: "the objects that we have freely given to you"

Place the objects ... before him
The word "him" refers to God.

for the service of the house of your God
The abstract noun "service" can be expressed with the verbs "serve" or "use." Alternate translation: "to use in the house of your God" or "to serve in the house of your God"

Ezra 7:20

treasury
a secure place where money is stored

Ezra 7:21

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

I ... hereby issue a decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is

claiming to make something happen, not simply explaining what he is doing. See how these words are translated in Ezra 6:12.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Ezra 4:10]

that anything that Ezra ... asks from you should be given in full
This can be expressed in active form. "Give Ezra ... in full anything he asks of you"

should be given in full
The phrase "in full" here represents whatever quantity necessary to do the work. Alternate translation: "should be given as much as he needs"

Ezra 7:22

one hundred silver talents
"100 talents of silver." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of silver"

one hundred cors of grain
You may convert this to a modern measure. Alternate translation: "22,000 liters of grain" or "twenty thousand liters of grain"

one hundred baths of oil
You may convert this to a modern measure. Alternate translation: 2,200 liters of oil" or "two thousand liters of oil"

Ezra 7:23

his house
This refers to God's temple.

For why should his wrath come upon the kingdom of the king and his sons?
The king uses this question to say that he does not want God's wrath to come upon them. The implied information is that if they do not give Ezra what he needs, then God will punish the kingdom. Alternate translation: "For we do not want God's wrath to come upon the kingdom of the king and his sons." or "For if you do not do these things, God's wrath will come upon the kingdom of the king and his sons."

For why should his wrath come upon the kingdom of the king and his sons
God's wrath represents God punishing them. Alternate translation: "For why should God punish the kingdom of the king and his sons" or "For if you do not do these things, God will punish the kingdom of the king and his sons"

the kingdom of the king and his sons
The king is emphasizing his own majesty by referring to himself in third person. Alternate translation: "my and my sons' kingdom"

Ezra 7:24

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

We are informing them that there is no authority to impose any tribute or taxes
"We are telling them that they have no authority to impose any tribute or taxes"

musicians
people who play musical instruments

Ezra 7:25

Connecting Statement:
This is the end of the decree that King Artaxerxes gave to Ezra.

with the wisdom that God has given you, you must appoint judges and magistrates
The abstract noun "wisdom" can be expressed with a verbal phrase. Alternate translation: "God has made you wise, so you must wisely appoint judges and magistrates"

Ezra 7:26

whether death or banishment or confiscation of his goods or imprisonment
The abstract nouns can be translated with verbs. Alternate translation: "whether by killing them, banishing them, confiscating their goods, or imprisoning them" or "You may kill them, send them away, take the things they own, or put them in prison"

Ezra 7:27

Connecting Statement:
Ezra praises God because of what King Artaxerxes decreed.

placed all this into the king's heart to glorify the house of Yahweh in Jerusalem
Placing things in the king's heart represents causing him to have certain thoughts and desires. Alternate translation: "caused the king to want to glorify Yahweh's house in Jerusalem"

the house of Yahweh
This refers to Yahweh's temple.

generated on Tue Oct 24 10:45:40 2023

Ezra 7:28

who extended covenant faithfulness to me
The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "who has been faithful to me" or "who has been loyal to me"

I have been strengthened
Being strengthened represents being encouraged. Alternate translation: I am encouraged"

by the hand of Yahweh my God
Here Yahweh's hand represents what he did to help Ezra. Alternate translation: "because Yahweh has helped me"

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Chapter 8

1 These are the leaders of their ancestors' families, and this is the genealogy of those who left Babylon with me during the reign of King Artaxerxes.

2 Of the descendants of Phinehas, Gershom. Of the descendants of Ithamar, Daniel. Of the descendants of David, Hattush. **3** Of the descendants of Shekaniah, who was from the descendants of Parosh, Zechariah, and with him there were 150 males listed in his genealogy.

4 Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah and with him were two hundred males.

5 Of the descendants of Zattu, Ben Jahaziel and with him were three hundred males.

6 Of the descendants of Adin, Ebed son of Jonathan and with him were listed fifty males.

7 Of the descendants of Elam, Jeshaiah son of Athaliah and with him were listed seventy males.

8 Of the descendants of Shephatiah, Zebadiah son of Michael and with him were listed eighty males.

9 Of the descendants of Joab, Obadiah son of Jehiel and with him were listed 218 males.

10 Of the descendants of Bani, [1] Shelomith son of Josiphiah and with him were listed 160 males.

11 Of the descendants of Bebai, Zechariah son of Bebai and with him were listed twenty-eight males.

12 Of the descendants of Azgad, Johanan son of Hakkatan and with him were listed 110 males.

13 Those of the descendants of Adonikam came later. These were their names: Eliphelet, Jeuel, and Shemaiah and with them came sixty males.

14 Of the descendants of Bigvai, Uthai and Zakkur and with him were listed seventy males.

15 I gathered the travelers at the canal that goes to Ahava, and we camped there three days. I examined the people and priests, but could not find any descendants of Levi there. **16** So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, and Elnathan and Nathan, Zechariah, and Meshullam—who were leaders—and for Joiarib and Elnathan—who were teachers. **17** Next I sent them to Iddo, the leader in Kasiphia. I told them what to say to Iddo and his relatives, the temple servants living in Kasiphia, that is, to send to us servants for the house of God. **18** So they sent us by our God's good hand a man named Sherebiah, a prudent man. He was a descendant of Mahli son of Levi son of Israel. He came with eighteen sons and brothers. **19** With him came Hashabiah. There also were Jeshaiah, one of the descendants of Merari, with his brothers and their sons, twenty men in all. **20** Of those assigned to serve in the temple, whom David and his officials gave to serve the Levites: 220, each of them assigned by name.

21 Then I proclaimed a fast at the Ahava Canal to humble ourselves before God, to seek a straight path from him for us, our little ones, and all our possessions. **22** I was ashamed to ask the king for an army or horsemen to protect us against enemies along the way, since we had said to the king, 'The hand of our God is on all who seek him for good, but his might and wrath are on all who forget him.' **23** So we fasted and sought God about this, and he heard our prayer.

24 Next I selected twelve men from the priestly officials: Sherebiah, Hashabiah, and ten of their brothers. **25** I weighed out for them silver, gold, and the objects and offerings for the house of God that the king, his counselors and officials, and all Israel had freely offered. **26** So I weighed into their hand 650 talents of silver, one hundred talents of silver objects, one hundred talents of gold, **27** twenty gold bowls that were together valued at one thousand darics, and two well-polished bronze vessels as precious as gold. **28** Then I said to them, "You are consecrated to Yahweh, and these objects also, and the silver and gold are a freewill offering to Yahweh, the God of your ancestors. **29** Watch over them and keep them until you weigh them out before the priestly officials, Levites, and leaders of the ancestors' clans of Israel in Jerusalem in the rooms of the house of God." **30** The priests and the Levites accepted the weighed silver, gold, and the objects in order to take them to Jerusalem, to the house of our God.

generated on Tue Oct 24 10:45:40 2023

31 We went out from the Ahava Canal on the twelfth day of the first month to go to Jerusalem. The hand of our God was on us; he protected us from the hand of the enemy and the ones who wished to ambush us along the road. **32** So we entered Jerusalem and stayed there for three days. **33** Then on the fourth day the silver, gold, and objects were weighed out in the house of our God, into the hand of Meremoth son of Uriah the priest. With him were Eleazar son of Phinehas, Jozabad son of Jeshua, and Noadiah son of Binnui the Levite. **34** The number and weight of everything was determined. All the weight was written down at that time.

35 The ones who came back from the captivity, the people of exile, offered burnt offerings to the God of Israel: twelve bulls for all of Israel, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering. All were a burnt offering for Yahweh. **36** Then they gave the king's decrees to the king's high officials and the governors in the Province Beyond the River, and they helped the people and the house of God.

Footnotes

8:10 [1]The name

Ezra 8 General Notes

Special concepts in this chapter

The people's return to Judah
Many people went back to Judah with Ezra. They trusted God to protect them and the precious items they carried with them, which had been given for the temple. (See: trust)

Ezra 8:1

General Information:
There is an apparent shift in authorship beginning here. Chapters 1-7 were written as if the author were writing about Ezra. Chapter 8 was written as if the author were Ezra. Verses 2-14 are a list of leaders and their ancestors. All of them are men.

Ezra 8:2

Of the descendants of Phinehas, Gershom
This is the first item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Phinehas was Gershom" or "Gershom was the leader of the descendants of Phinehas"

Of the descendants of Ithamar, Daniel
This is the second item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Ithamar was Daniel" or "Daniel was the leader of the descendants of Ithamar"

Of the descendants of David, Hattush
This is the third item in the list. It can be written with the verb "were." Alternate translation: "The leaders of the descendants of David were Hattush who was ... Parosh; and Zechariah" or "The leaders of the descendants of David were Hattush and Zechariah. Hattush was from ... Parosh"

Hattush
This is a man's name.

Ezra 8:3

Parosh
See how you translated this man's name in Ezra 2:3.

with him there were 150 males listed in his genealogy
"with Zechariah there were 150 males listed in his genealogy"

150 males
"one hundred and fifty males"

Ezra 8:4

General Information:
The list of men's names continues.

Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Pahath-Moab was Eliehoenai son of Zerahiah" or "Eliehoenai son of Zerahiah was the leader of the descendants of Pahath-Moab"

with him were two hundred males
"with Eliehoenai were two hundred males"

generated on Tue Oct 24 10:45:40 2023

Zerahiah
See how you translated this man's name in Ezra 7:4.

two hundred
"200"

Ezra 8:5

three hundred
"300"

Ezra 8:6

Adin
See how you translated this man's name in Ezra 2:15.

fifty
"50"

Ezra 8:7

seventy
"70"

Ezra 8:8

General Information:
The list of men's names continues.

Of the descendants of Shephatiah, Zebadiah son of Michael
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Shephatiah was Zebadiah son of Michael" or "Zebadiah son of Michael was the leader of the descendants of Shephatiah"

Shephatiah
See how you translated this man's name in Ezra 2:2.

Michael
This is a man's name.

with him were listed eighty males
"with Zebadiah were listed eighty males"

eighty
"80"

Ezra 8:9

218 males
"two hundred and eighteen males"

Ezra 8:10

160 males
"one hundred and sixty males"

Ezra 8:11

Bebai
See how you translated this in Ezra 2:11.

twenty-eight
"28"

Ezra 8:12

General Information:
This is the end of the list of men's names.

Of the descendants of Azgad, Johanan son of Hakkatan
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Azgad was Johanan son of Hakkatan" or "Johanan son of Hakkatan was the leader of the descendants of Azgad"

with him were listed 110 males
"with Johanan were listed 110 males"

110 males
"one hundred and ten males"

Azgad
See how you translated this man's name in Ezra 2:12.

Ezra 8:13

Those of the descendants of Adonikam
The word "those" refers to the leaders. Alternate translation: "The leaders of the descendants of Adonikam"

Adonikam
See how you translated this man's name in Ezra 2:13.

sixty
"60"

Ezra 8:14

Bigvai
See how you translated this man's name in Ezra 2:2.

seventy
"70"

Ezra 8:15

General Information:
The word "I" in chapter 8 refers to Ezra. He is the author. Verse 16 contains a list of men's names.

the canal that goes to Ahava
Possible meanings are that the "canal" was 1) a waterway that men built or 2) an ordinary river. It

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can be translated in a more general way. Alternate translation: "the waterway that flows to Ahava"

Ahava
This is the name of a place

Ezra 8:16

Shemaiah
See how you translated this man's name in Ezra 8:13.

Elnathan ... Elnathan ... Elnathan
There were apparently three men with the same name.

Ezra 8:17

Iddo
This is a man's name.

Next I sent them to Iddo
The word "them" refers to the nine leaders and two teachers written about in [Ezra 8:16]

Kasiphia
This is the name of a place.

I told them what to say to Iddo ... that is, to send to us servants for the house of God
The words "that is" introduces what he told them to say. Alternate translation: "I told them to tell Iddo ... to send us servants for the house of God"

Ezra 8:18

Sherebiah ... Mahli
These are men's names.

So they sent us by our God's good hand a man
God's "good hand" represents his kindness in providing for them. Alternate translation: "Because God was kind to us, they sent us a man"

a prudent man
This is a man of understanding and wisdom.

son of Levi son of Israel
Here "Israel" is a man's name. It is the name God gave to Jacob.

eighteen
"18"

Ezra 8:19

Hashabiah ... Merari
These are men's names.

twenty
"20"

Jeshaiah
See how you translated this man's name in Ezra 8:7.

Ezra 8:20

officials
people with specific authority within a government system

Ezra 8:21

the Ahava Canal
This is the name of the canal that flows to the place called Ahava. See how you translated Ahava and canal in [Ezra 8:15]

to seek a straight path from him for us, our little ones, and all our possessions
The word "seek" represents asking God to do something for them. Here a "straight path" represents safety while they travel. Alternate translation: "to ask God to give us, our little ones, and all our possessions safety while we travel" or "to ask God to protect us, our little ones, and all our possessions while we travel"

Ezra 8:22

The hand of our God is on all who seek him
The hand of God being on people is a metonym for God helping people. Seeking God is a metaphor for serving him. Alternate translation: "God helps all who serve him"

but his might and wrath are on all who forget him
God's might and wrath being on people is a metonym for him punishing people. Forgetting God is a metaphor for refusing to serve him. Alternate translation: "but he punishes all who refuse to serve him"

Ezra 8:23

So we fasted and sought God about this
Here seeking God is a metaphor for asking God to do something for them. Alternate translation: "So we fasted and asked God to help us"

Ezra 8:24

Sherebiah, Hashabiah
See how you translated these men's names in [Ezra 8:19]

Ezra 8:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezra 8:26

650 talents of silver
"six hundred and fifty talents of silver." A talent weighs about thirty-three kilograms. You may convert this to a modern measure. Alternate translation: "22,000 kilograms of silver"

one hundred talents of silver objects
"100 talents of silver objects." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of silver objects"

one hundred talents of gold
"100 talents of gold." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of gold"

Ezra 8:27

one thousand darics
"1,000 darics." A "daric" was a small gold coin that people in the Persian Empire used. You can translate this in terms of the number of coins or their weight. Alternate translation: "one thousand Persian gold coins" or "eight and one half kilograms of gold"

bronze vessels
Bronze is a mixture of copper and another metal. It is stronger than pure copper.

Ezra 8:28

Then I said to them
"Then I said to the twelve priestly officials"

Ezra 8:29

until you weigh them out before the priestly officials, Levites, and leaders
When they arrived in Jerusalem, they would weigh the silver, gold, and bronze to show that they had not taken any of it for themselves.

Ezra 8:30

The priests and the Levites
According to the law of Moses, the tribe of Levi had the work of caring for the temple, its possessions, and the offerings.

Ezra 8:31

We went out from the Ahava Canal
"We left the Ahava Canal" or "We started traveling from the Ahava Canal"

Ahava Canal
This is the name of the canal that flows to the place called Ahava. See how you translated this in [Ezra 8:21]

twelfth day of the first month
This is the first month of the Hebrew calendar. The twelfth day is near the end of March on Western calendars.

The hand of our God was on us
The hand of God being on people is a metonym for God helping people. Alternate translation: "God was helping us"

he protected us from the hand of the enemy and the ones ... road
The hand represents what those people might do. It specifically refers to the enemy attacking the group that was traveling. Alternate translation: "he protected us from the attack of the enemy and the ones who wished to ambush us along the road" or "He kept the enemy from attacking us and he kept robbers from ambushing us along the road"

the ones who wished to ambush us
This refers to thieves and robbers who wanted to attack them for their treasures.

Ezra 8:32

General Information:
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Ezra 8:33

the silver, gold, and objects were weighed out
This can be translated in active form. Alternate translation: "the twelve priestly officials weighed out the silver, gold and objects"

the silver, gold, and objects were weighed out ... into the hand of Meremoth
Here "the hand of Meremoth" represents Meremoth's care of the silver, gold, and objects. The men weighed those things and gave them to Meremoth to take care of them.

Meremoth ... Uriah ... Eleazar ... Phinehas ... Jozabad ... Jeshua ... Noadiah ... Binnui
These are the names of men.

Jeshua
See how you translated this man's name in Ezra 2:6.

Ezra 8:34

General Information:
This page has intentionally been left blank.

Ezra 8:35

The ones who came back from the captivity ... the people of exile
These two phrases refer to the Jewish people who were living as exiles in Babylon and who left Babylon and returned to Jerusalem in Judea.

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Alternate translation: "The ones who came back to Jerusalem from the captivity in Babylon, the people of exile"

twelve ... ninety-six ... seventy-seven ... twelve
"12 ... 96 ... 77 ... 12"

Ezra 8:36

the governors in the Province Beyond the River
These were the Babylonian officials managing the people west of the Euphrates River, which included the people living in Judea.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. It included Judea. See how you translated it in [Ezra 4:10]

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 When these things were done, the officials approached me and said, "The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands and their abominations: Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. **2** For they have taken some of their daughters and sons, and have mixed the holy people with the peoples of the lands, and the leaders and officials have been first in this faithlessness." **3** When I heard this, I tore apart my clothing and robe and pulled out hair from my head and beard, and I sat down, devastated. **4** All those who trembled at the words of the God of Israel about the faithlessness of the exiles gathered to me while I was sitting devastated until the evening offering.

5 But at the evening offering I arose from my position of humiliation in my torn clothes and robe, and knelt down and spread my hands to Yahweh my God. **6** I said, "My God, I am ashamed and disgraced to raise my face to you, for our iniquities increase over our head, and our guilt grows to the heavens. **7** From the days of our ancestors until now we have been in great guilt. In our iniquities we, our kings, and our priests were given into the hand of kings of this world, to the sword, to captivity, and to plunder and ashamed faces, as we are today. **8** Yet now for a short time, mercy from Yahweh our God has come to leave us an escaped remnant and to give us a foothold in his holy place. This was for our God to enlighten our eyes and to give us a little relief in our slavery. **9** For we are slaves, but our God has not forgotten us in our slavery. Rather, he has extended covenant faithfulness to us before the king of Persia. He has given us new strength to rebuild the house of our God and raise its ruins, and he has given us a wall of safety in Judah and Jerusalem. **10** But now, our God, what can we say after this? We have forgotten your commands, **11** the commands that you gave to your servants the prophets, when you said, "This land that you are entering to possess is an unclean land. It is contaminated by the people of the lands with their abominations. They have filled it from one end to the other with their uncleanness. **12** So now, do not give your daughters to their sons; do not take their daughters for your sons, and do not seek their ongoing peace and welfare, so that you will be strong and eat the good of the land, so you will cause your children to possess it for all time." **13** Yet after everything that came on us for our evil practices and our great guilt —since you, our God, have held back what our iniquities deserve and left us an escaped remnant— **14** should we again break your commandments and make mixed marriages with these abominable people? Will you not be angry and annihilate us so there will be no remnant, no one to escape? **15** Yahweh, God of Israel, you are righteous, for we have remained as an escaped remnant to this day. Look! We are here before you in our guilt, for there is no one who can stand before you because of this.

Ezra 9 General Notes

Special concepts in this chapter

Intermarriage

When Ezra found out that many Jews had married Gentile wives, he prayed to God and asked God why he had been so good to them by letting these few people return from captivity even though they sinned by marrying Gentile wives. They did this before and God had punished them for it. God forbid this type of marriage because it caused the people to worship other gods. (See: sin and falsegod)

Ezra 9:1

have not separated themselves

have married people from other lands and have adopted their religion

Ezra 9:2

General Information:

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Ezra 9:3

When I heard this

When Ezra heard that many Israelites had married foreign women and were worshiping their gods

I tore apart my clothing and robe and pulled out hair from my head and beard

Ezra was showing everyone how unhappy he was that people were doing things that offended God.

generated on Tue Oct 24 10:45:40 2023

Ezra 9:4

evening offering
a sacrifice that the priests would offer around the time the sun was going down

Ezra 9:5

my position of humiliation
another way of saying he was "sitting ashamed" (Ezra 9:4). "where I was sitting on the ground to show how ashamed I was"

knelt down and spread my hands
"got on my knees and stretched out my arms with my hands open toward the sky"

Ezra 9:6

our iniquities increase over our head, and our guilt grows to the heavens
These words are two ways of speaking of iniquity and guilt as if they were physical objects that could grow to be larger than people. The abstract nouns "iniquity" and "guilt" can be expressed as a noun and an adjective, respectively. Alternate translation: "we have committed wicked deeds and we are very guilty"

Ezra 9:7

the days of our ancestors
"the time when our ancestors were alive"

in great guilt ... In our iniquities
The abstract nouns "guilt" and "iniquity" can be translated as an adjective and a verb, respectively. Alternate translation: "very guilty ... Because of the evil deeds we did"

we ... were given into the hand of kings
This can be translated in active form. Alternate translation: "you gave us ... into the hand of kings"

were given into the hand of kings of this world
Here "hand" represents power or control. Alternate translation: "were given into the control of the kings of this world" or "were given over to the kings of this world"

to the sword, to captivity, and to plunder and ashamed faces
The sword is a metonym for people killing other people. The abstract nouns "captivity" and "plunder" can be stated as verb phrases. And, "faces" is a synecdoche representing the whole person. Alternate translation: "to our enemies to kill us, to capture us, to steal from us, and to cause us shame"

Ezra 9:8

mercy from Yahweh our God has come
God deciding to be merciful is spoken of as if mercy were a person who could move. Alternate translation: "Yahweh our God has decided to be merciful to us and"

an escaped remnant
"some survivors who have escaped captivity"

Ezra 9:9

he has extended covenant faithfulness to us
The abstract noun "faithfulness" can be stated as "faithful" or "loyal." See how you translated a similar phrase in [Ezra 7:28]

before the king of Persia
The king could not literally see the temple, but he did know about what was happening in Jerusalem. Here "sight" is a metonym for what a person knows. Alternate translation: "so that the king of Persia knows about it"

the house of our God
the temple

he has given us a wall of safety
Possible meanings are 1) the wall of safety is a wall to protect the people. Alternate translation: "he has given us a wall to protect us" or 2) this is a metaphor for Yahweh protecting his people. Alterate trasnslation: "he protects us like a wall" or "he gives us protection"

Ezra 9:10

General Information:
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Ezra 9:11

General Information:
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Ezra 9:12

for all time
"until the end of the ages"

Ezra 9:13

escaped remnant
"some survivors who have escaped captivity." See how you translated this phrase in Ezra 9:8.

generated on Tue Oct 24 10:45:40 2023

Ezra 9:14

should we again break your commandments and make ... people?
This can be translated as a statement. Alternate translation: "it is very wrong that some of us have broken your commandments and made ... people."

Will you not be angry ... escape?
This can be translated as a statement. Alternate translation: "I am afraid that you will be angry ... escape."

there will be no remnant, no one to escape
The word translated "remnant" here is the usual word for something that remains or is left. The word translated "one to escape" is the same word translated "escaped remnant" in Ezra 9:8 and can be translated "survivors who have escaped captivity."

Ezra 9:15

Look
"Pay attention to what I am about to say"

escaped remnant
"some survivors who have escaped captivity. " See how you translated this phrase in Ezra 9:8.

We are here before you in our guilt
"You can see that we are all guilty"

there is no one who can stand before you
"you do not think that any person is innocent"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 As Ezra prayed and confessed, he wept and threw himself down before the house of God. A very great assembly of Israelite men, women, and children gathered to him, for the people were weeping very greatly. **2** Shekaniah son of Jehiel of the descendants of Elam said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land. But in spite of this, there is still hope for Israel. **3** So now let us make a covenant with our God to send out all the women and their children according to the Lord's instructions and the instructions of those who tremble at the commandments of our God, and let it be done according to the law. **4** Arise, for this thing is for you to carry out, and we are with you. Be strong and do this."

5 So Ezra rose and made the priestly officials, the Levites, and all of Israel promise to act in this way. So they all took a solemn oath. **6** Then Ezra rose from before the house of God and went to the rooms of Jehohanan son of Eliashib. He did not eat any bread or drink any water, since he was mourning concerning the faithlessness of those who had been in captivity. **7** So they sent word in Judah and Jerusalem to all the people back from exile to assemble in Jerusalem. **8** Anyone who did not come in three days according to the instructions from the officials and elders—all of his possessions would be forfeited, and he himself would be excluded from the great assembly of the people who had come back from exile.

9 So all the men of Judah and Benjamin assembled in Jerusalem in three days. It was the ninth month and the twentieth day of the month. All the people sat in the square before the house of God, trembling because of this matter and because of the rains. **10** Ezra the priest arose and said, "You yourselves have committed treason. You lived with foreign women so as to increase Israel's guilt. **11** But now give confession to Yahweh, your ancestors' God, and do his will. Separate from the people of the land and from the foreign women." **12** All the assembly answered in a loud voice, "We will do as you have said. **13** However, there are many people, and it is the rainy season. We have no strength to stand outside, and this is not only one or two days of work, since we have greatly transgressed in this matter. **14** So let our officials represent all the assembly. Let all in our cities who have married foreign women come at an appointed time that will be appointed by the city elders and the city judges until the raging wrath of our God goes away from us." **15** Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

16 So the people who returned from exile did this. Ezra the priest selected men, the leaders in their ancestors' clans and houses—all of them by name, and they investigated the matter on the first day of the tenth month. **17** By the first day of the first month they had finished discovering which men had lived with foreign women.

18 Among the descendants of the priests there were those who had lived with foreign women. Among the descendants of Jeshua son of Jozadak and his brothers there were Maaseiah, Eliezer, Jarib, and Gedaliah. **19** So they determined to send their wives away. Since they were guilty, they offered a ram from the flock for their guilt.

20 Among the descendants of Immer: Hanani and Zebadiah.

21 Among the descendants of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.

22 Among the descendants of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

23 Among the Levites: Jozabad, Shimei, Kelaiah—that is, Kelita, Pethahiah, Judah, and Eliezer.

24 Among the singers: Eliashib. Among the gatekeepers: Shallum, Telem, and Uri.

25 Among the rest of the Israelites—among the descendants of Parosh: Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah, and Benaiah. [1]

26 Among the descendants of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

27 Among the descendants of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

28 Among the descendants of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.

generated on Tue Oct 24 10:45:40 2023

29 Among the descendants of Bani: Meshullam, Malluk, Adaiah, Jashub, Sheal, and Jeremoth. [2]

30 Among the descendants of Pahath-Moab: Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh.

31 Among the descendants of Harim: Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon, **32** Benjamin, Malluk, and Shemariah.

33 Among the descendants of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Among the descendants of Bani: Maadai, Amram, Uel, **35** Benaiah, Bedeiah, Keluhi, **36** Vaniah, Meremoth, Eliashib, **37** Mattaniah, Mattenai, and Jaasu.

38 Among the descendants of Binnui: Shimei, [3]**39** Shelemiah, Nathan, Adaiah, **40** Maknadebai, Shashai, Sharai, [4]**41** Azarel, Shelemiah, Shemariah, **42** Shallum, Amariah, and Joseph.

43 Among the descendants of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.

44 All of these had taken foreign wives and had children with some of them. [5]

Footnotes

10:25 [1]Instead of the second occurrence of
10:29 [2]Instead of
10:38 [3]Instead of
10:40 [4]Instead of
10:44 [5]Instead of

Ezra 10 General Notes

Special concepts in this chapter

Intermarriages
The people agree to divorce their Gentile wives. Many Jews were involved in these mixed marriages. Divorce should not normally have been common for the Jews to engage in, but marriage with non-Jewish women was not allowed.

Ezra 10:1

As Ezra prayed and confessed ... threw himself down
Ezra speaks of himself as if he were someone else.

threw himself down
quickly went from standing to lying facedown

before the house of God
in front of the temple

Ezra 10:2

Shekaniah
See how you translated this in Ezra 8:5.

Jehiel
See how you translated this in Ezra 8:9.

We have been unfaithful to our God
This was made as a public confession, not as a boastful claim.

Ezra 10:3

General Information:
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Ezra 10:4

we are with you
"we will help you"

Ezra 10:5

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezra 10:6

Jehohanan ... Eliashib
These are the names of men.

Ezra 10:7

General Information:
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Ezra 10:8

Anyone who did not come ... all of his possessions would be forfeited, and he himself would be excluded
"As for anyone who did not come ... the officials would take all his possessions away from him and would exclude him" or "The people of Judah and Jerusalem would take all the possessions away from everyone who did not come ... and would exclude them"

three days
3 days

Ezra 10:9

in three days
"three days later"

ninth month and the twentieth day of the month
This is the ninth month of the Hebrew calendar. The twentieth day is near the middle of December on Western calendars.

in the square
a large open courtyard in front of the temple

Ezra 10:10

committed treason
The abstract noun "treason" can be translated as a verb. Alternate translation: "helped the enemies of your people"

so as to increase Israel's guilt
"and now God considers us guilty of worse sin than before"

Ezra 10:11

Separate from
move away from, be different from

Ezra 10:12

General Information:
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Ezra 10:13

this is not only one or two days of work
This litotes can be translated in positive form. Alternate translation: "we will need a long time to do all this work"

Ezra 10:14

General Information:
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Ezra 10:15

Jonathan ... Asahel ... Jahzeiah ... Tikvah ... Meshullam ... Shabbethai
men's names

Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this
Possible meanings are, 1) these men did not want the city officials to investigate the offenses or 2) they did not want anyone to investigate the people's marriages.

Ezra 10:16

did this
The people investigated who had married non-Jewish wives.

the first day of the tenth month
This is the tenth month of the Hebrew calendar. The first day is near the middle of December on Western calendars.

Ezra 10:17

first day of the first month
This is near the middle of March on Western calendars.

Ezra 10:18

Jeshua
See how you translated this in Ezra 2:2.

Jozadak
See how you translated this in Ezra 3:2.

Maaseiah ... Gedaliah
names of men

Eliezer ... Jarib
See how you translated this in Ezra 8:16.

Ezra 10:19

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezra 10:20

General Information:
Ezra continues to list the men who married non-Jewish women.

Immer
a man's name. See how you translated this in Ezra 2:37.

Hanani
a man's name

Zebadiah
a man's name. See how you translated this in Ezra 8:8.

Ezra 10:21

Harim
This is a man's name. See how you translated this in [Ezra 2:32]

Maaseiah
This is a man's name. See how you translated this in [Ezra 10:18]

Shemaiah ... Jehiel
These are the names of men. See how you translated this in [Ezra 8:13]

Ezra 10:22

Pashhur
This is a man's name. See how you translated this in Ezra 2:37.

Elioenai ... Nethanel ... Elasah
These are the names of men.

Jozabad
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:23

General Information:
Ezra continues to list the men who married non-Jewish women.

Jozabad
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:24

Eliashib
This is a man's name. See how you translated this in [Ezra 10:6]

Shallum
This is a man's name. See how you translated this in [Ezra 2:42]

Ezra 10:25

Parosh
This is a man's name. See how you translated this in [Ezra 2:3]

Eleazar
This is a man's name. See how you translated this in [Ezra 7:5]

Ezra 10:26

General Information:
Ezra continues to list the men who married non-Jewish women.

Elam
See how you translated this man's name in Ezra 2:7.

Jehiel
See how you translated this man's name in Ezra 8:9.

Ezra 10:27

Zattu
See how you translated this man's name in [Ezra 2:8]

Elioenai
See how you translated this man's name in [Ezra 10:22]

Eliashib
See how you translated this man's name in [Ezra 10:6]

Ezra 10:28

Bebai
This is a man's name. See how you translated this in [Ezra 2:11]

Jehohanan
This is a man's name. See how you translated this in [Ezra 10:6]

Ezra 10:29

Bani
See how you translated this man's name in [Ezra 2:10]

Meshullam
See how you translated this man's name in [Ezra 8:16]

generated on Tue Oct 24 10:45:40 2023

Ezra 10:30

General Information:
Ezra continues to list the men who married non-Jewish women.

Pahath-Moab
This is a man's name. See how you translated this in Ezra 8:4.

Benaiah
This is a man's name. See how you translated this in Ezra 10:25.

Maaseiah
This is a man's name. See how you translated this in Ezra 10:18.

Mattaniah
This is a man's name. See how you translated this in Ezra 10:26.

Binnui
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:31

Malkijah
This is a man's name. See how you translated this in [Ezra 10:25]

Harim
This is a man's name. See how you translated this in [Ezra 2:32]

Eliezer
This is a man's name. See how you translated this in [Ezra 8:16]

Ezra 10:32

Malluk
This is a man's name. See how you translated this in [Ezra 10:29]

Ezra 10:33

General Information:
Ezra continues to list the men who married non-Jewish women.

Hashum
This is a man's name. See how you translated this in Ezra 2:19

Zabad
This is a man's name. See how you translated this in Ezra 10:27.

Eliphelet
This is a man's name. See how you translated this in Ezra 8:13.

Manasseh
This is a man's name. See how you translated this in Ezra 10:30.

Shimei
This is a man's name. See how you translated this in Ezra 10:23.

Ezra 10:34

Bani
This is a man's name. See how you translated this in [Ezra 2:10]

Ezra 10:35

Benaiah
This is a man's name. See how you translated this in [Ezra 10:23]

Ezra 10:36

Meremoth
This is a man's name. See how you translated this in [Ezra 8:33]

Eliashib
This is a man's name. See how you translated this in [Ezra 10:6]

Ezra 10:37

General Information:
Ezra continues to list the men who married non-Jewish women.

Mattaniah
This is a man's name. See how you translated this in Ezra 10:26.

Mattenai
This is a man's name. See how you translated this in Ezra 10:33.

Ezra 10:38

Binnui
This is a man's name. See how you translated this in [Ezra 8:33]

Shimei
This is a man's name. See how you translated this in [Ezra 10:23]

generated on Tue Oct 24 10:45:40 2023

Ezra 10:39

Adaiah
This is a man's name. See how you translated this in [Ezra 10:26]

Ezra 10:40

General Information:
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Ezra 10:41

General Information:
Ezra finishes to list the men who married non-Jewish women.

Shelemiah
This is a man's name. See how you translated this in Ezra 10:39.

Shemariah
This is a man's name. See how you translated this in Ezra 10:32.

Ezra 10:42

Shallum
This is a man's name. See how you translated this in [Ezra 2:42]

Amariah
This is a man's name. See how you translated this in [Ezra 7:3]

Ezra 10:43

Nebo
This is a man's name. See how you translated this in [Ezra 2:29]

Jeiel
This is a man's name. See how you translated this in [Ezra 8:13]

Zabad
This is a man's name. See how you translated this in [Ezra 10:27]

Zebina ... Jaddai ... Joel
These are the names of men.

Benaiah
This is a man's name. See how you translated this in Ezra 10:25.

Ezra 10:44

All of these
all the men in the list beginning in Ezra 10:20

generated on Tue Oct 24 10:45:40 2023

Book: Nehemiah

Nehemiah

Chapter 1

1 The words of Nehemiah son of Hakaliah:

Now it happened in the month of Kislev, in the twentieth year, as I was in the fortress of Susa, **2** that one of my brothers, Hanani, and some men from Judah came, and I asked them about the Jews, the escaped remnant, those who had escaped from the captivity, and about Jerusalem. **3** They said to me, "Those in the province who survived the captivity are in great trouble and disgrace because the wall of Jerusalem has been broken open, and its gates have been set on fire."

4 As soon as I heard these words, I sat down and wept, and for days I continued grieving and fasting and praying before the God of heaven. **5** Then I said, "Please, I beg you, Yahweh, God of heaven, the God who is great and awesome, who keeps the covenant and steadfast love with those who love him and keep his commandments, **6** may your eyes be open and may your ear be attentive so you may hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants. I am confessing the sins of the people of Israel, which we have sinned against you. Both I and my father's house have sinned. **7** We have acted very wickedly against you, and we have not kept the commandments, the statutes, and the rules you commanded your servant Moses. **8** Please call to mind the word you commanded your servant Moses, 'If you act unfaithfully, I will scatter you among the peoples, **9** but if you return to me and follow my commandments and do them, though your people were scattered under the farthest skies, I will gather them from there and bring them to that place where I have chosen to make my name remain.' **10** Now they are your servants and your people, whom you have rescued by your great power and by your strong hand. **11** Please, I beg you, Lord, may your ear be attentive to the prayer of your servant and to the prayer of your servants who delight to honor your name. Now give success to your servant today, and grant him mercy in the sight of this man."

I served as cupbearer to the king.

Nehemiah 1 General Notes

Structure and formatting

"The words of Nehemiah son of Hacaliah:"
This phrase serves as an introduction to this entire book.

Special concepts in this chapter

Repentance
This chapter is a single long record of Nehemiah's repentance on behalf of the people. (See: repent)

Other possible translation difficulties in this chapter

I
While the author of this book is probably Ezra, the word "I" always refers to Nehemiah.

Israel
It is uncertain to whom "Israel" refers. It probably does not refer to the northern kingdom of Israel. Neither does it likely refer to the twelve tribes of Israel. Instead, it is probably a reference to Israel in the sense of the surviving people group. At Nehemiah's time, this people group exclusively comprised the tribe of Judah because the other tribes had already been scattered throughout the entire Near East, where they lost their identity, for the most part.

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generated on Tue Oct 24 10:45:40 2023

Nehemiah 1:1

Nehemiah ... Hakaliah
These are names of men.

in the month of Kislev
"Kislev" is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars.

in the twentieth year
Nehemiah is referring to the number of years that Artaxerxes had been reigning as king. Alternate translation: "in the twentieth year of the reign of Artaxerxes, King of Persia"

fortress of Susa
This was one of the royal cities of Persian kings, located in the country of Elam. It was a large, fortified city with high walls surrounding it.

Nehemiah 1:2

Hanani
This is the name of a man.

one of my brothers, Hanani
Hanani was Nehemiah's biological brother.

Hanani, and some men from Judah came
"Hanani, came from Judah with some other men"

the Jews, the escaped remnant, those who had escaped from the captivity
The phrases "escaped remnant" and "those who had escaped from the captivity" both describe "the Jews," and "those who had escaped the captivity" specifies what it was that "the escaped remnant" escaped. Possible meanings are 1) the few Jews who were taken as exiles to Babylon but escaped and returned to live in Jerusalem or 2) the few Jews who had escaped from those who were trying to take them into exile in Babylon and so remained in Jerusalem. Since it is unclear which meaning is correct, it is best not to specify in the translation.

Nehemiah 1:3

They said to me
Here "They" refers to Hanani and the other people who had come from Judah.

the province
Here "province" refers to Judah as an administrative district under the Persian Empire. Alternate translation: "the province of Judah" or "Judah"

the wall of Jerusalem has been broken open, and its gates have been set on fire
This can be stated in active form. Alternate translation: "armies have broken open the wall of Jerusalem and have set its gates on fire"

Nehemiah 1:4

General Information:
This page has intentionally been left blank.

Nehemiah 1:5

Then I said
Nehemiah tells what he prayed. Alternate translation: "Then I said to Yahweh"

Please, I beg you
These words translate one word with which the speaker calls for the attention of the hearer and indicates that the words that follow are a plea. If your language has another way of saying the same thing, you may want to use it here.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

who love him and keep his commandments
Since Nehemiah is speaking to Yahweh, the pronouns "him" and "his" can be translated as "you" and "your." Alternate translation: "who love you and keep your commandments"

Nehemiah 1:6

Connecting Statement:
This verse begins the prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5).

may your eyes be open
"look at me." Here open eyes are a metaphor that represents paying attention to someone. Alternate translation: "pay attention to me"

may your ear be attentive
The ear here is a synecdoche for the whole person. Alternate translation: "listen and pay attention"

so you may hear the prayer of your servant
"so that you may hear the prayer that I, your servant, am praying." The word "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect.

day and night
By saying that he prays both during the day and during the night, Nehemiah emphasizes the frequency of his prayers. Alternate translation: "all the time"

Both I and my father's house
Here the word "house" represents family. Alternate translation: "Both I and my family"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 1:7

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Nehemiah 1:8

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Please call to mind
To "call to mind" is an idiom that means to remember. Alternate translation: "Please remember"

the word you commanded your servant Moses
The pronouns "you" and "your" refer to God and so are singular.

If you act unfaithfully ... scatter you
The pronouns "you" and "your" are plural and refer to the Israelite people.

I will scatter you among the peoples
Yahweh speaks of causing the Israelite people to live in other nations as if he scattered them like one would scatter seeds. Alternate translation: "I will cause you to live among the people of other nations"

Nehemiah 1:9

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

if you return ... your people
The pronouns "you" and "your" are plural and refer to the Israelite people.

though your people were scattered
This can be stated in active form. Alternate translation: "though I scattered your people"

under the farthest skies
Yahweh speaks of places on the earth that are very far away as being "under the farthest skies." Alternate translation: "to places very far away"

to that place where I have chosen ... remain
This phrase refers to Jerusalem, where the temple was located. Alternate translation: "to Jerusalem, where I have chosen ... remain"

where I have chosen to make my name remain
Here the word "name" represents Yahweh himself. Alternate translation: "where I have chosen to dwell"

Nehemiah 1:10

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Now
This word is used here to mark a break in Nehemiah's prayer. Here he begins to make his request based on Yahweh's promise.

they are your servants
The word "they" refers to the Israelite people.

by your great power and by your strong hand
Here "hand" represents strength or power. Together, these two phrases form a doublet that emphasizes the intensity of Yahweh's power. Alternate translation: "by your great power and by your mighty strength" or "by your very powerful strength"

Nehemiah 1:11

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) ends here.

the prayer of your servant
Here "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect. See how you translated this in Nehemiah 1:6.

the prayer of your servants
Here "servants" refers to the rest of the Israelite people who would have been praying for Yahweh to act on behalf of his people and on behalf of Jerusalem.

who delight to honor your name
Here "name" represents Yahweh himself. Alternate translation: "who delight to honor you"

grant him mercy in the sight of this man
Here "him" refers to Nehemiah, who refers to himself in the third person to express his humility before God, and "this man" refers to Artaxerxes, the king of Persia.

in the sight of this man
Nehemiah speaks of the king's attitude or disposition as if it were how the king viewed something. Alternate translation: "grant that the king will have mercy on me"

I served as cupbearer to the king
This is background information about Nehemiah's role in the king's court. Your language may have a special way to mark background information.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 In the month of Nisan, in the twentieth year of Artaxerxes the king, he selected wine, and I took the wine and gave it to the king. Now I had never before been sad in his presence. **2** But the king said to me, "Why is your face so sad? You do not appear to be ill. This must be sadness of heart." Then I became very much afraid. **3** I said to the king, "May the king live forever! Why should not my face be sad? The city, the place of my fathers' tombs, lies in ruins, and its gates have been destroyed by fire." **4** Then the king said to me, "What do you want me to do?" So I prayed to the God of heaven. **5** I replied to the king, "If it seems good to the king, and if your servant has done well in your sight, you could send me to Judah, to the city of my fathers' tombs, that I may rebuild it." **6** The king replied to me (and the queen was also sitting beside him), "How long will you be gone and when will you return?" The king was glad to send me when I gave him an appointed time. **7** Then I said to the king, "If it pleases the king, may letters be given to me for the governors in the Province Beyond the River so that they may permit me to pass through their territories on my way to Judah. **8** May there also be a letter for Asaph the keeper of the king's forest, so that he may give me timber to make beams for the gates of the fortress next to the temple, and for the wall of the city, and for the house in which I will live."

So because the good hand of God was on me, the king granted me my requests.

9 I came to the governors in the Province Beyond the River and gave them the king's letters. Now the king had sent with me commanders of the army and horsemen. **10** When Sanballat the Horonite and Tobiah the Ammonite servant heard this, they were greatly displeased that someone had come who was seeking to help the people of Israel. **11** So I came to Jerusalem and was there three days. **12** I arose in the night, I and a few men with me. I did not tell anyone what my God had put into my heart to do for Jerusalem. There was no animal with me, other than the one I was riding. **13** I went out by night by the Valley Gate, toward the Jackal's Well and to the Dung Gate, and inspected the walls of Jerusalem, which had been broken open, and the wooden gates were destroyed by fire. **14** Then I went on to the Fountain Gate and to the King's Pool. The place was too narrow for the animal I was riding to pass through. **15** So I went up that night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. **16** The rulers did not know where I went or what I did, and I had not yet informed the Jews, nor the priests, nor the nobles, nor the rulers, nor the rest who did the work.

17 I said to them, "You see the trouble we are in, how Jerusalem lies in ruins and its gates have been burned by fire. Come, let us rebuild the wall of Jerusalem, so we will no longer be in disgrace." **18** I told them that the good hand of my God was on me and also about the king's words that he had spoken to me. They said, "Let us rise up and build." So they strengthened their hands for the good work. **19** But when Sanballat the Horonite, and Tobiah the Ammonite servant, and Geshem the Arabian heard about it, they mocked and showed us contempt, and they said, "What are you doing? Are you rebelling against the king?" **20** Then I answered them, "The God of heaven will give us success. We are his servants and we will arise and build. But you have no share, no right, and no historic claim in Jerusalem."

Nehemiah 2 General Notes

Structure and formatting

This chapter begins the account of the construction of the wall. Many scholars believe these chapters teach valuable lessons on leadership (Nehemiah 2-6).

Special concepts in this chapter

Nehemiah's character

Apparently, Nehemiah's character made an impression on the king. It was very unusual for a king to be so concerned with one of his servants.

Cultural Customs

In ancient Persia, they thought it was important for their conquered peoples to practice their own cultural customs. It was thought that this independence promoted peace in their vast kingdom. The rebuilding of Jerusalem may have been seen as a way to allow for the Jewish cultural practices.

generated on Tue Oct 24 10:45:40 2023

Yahweh's control
Yahweh is seen as very powerful. He is able to provide for his people, even through a foreign king. (See: peopleofgod)

Nehemiah 2:1

In the month of Nisan
"Nisan" is the name of the first month of the Hebrew calendar.

in the twentieth year of Artaxerxes the king
"in the 20th year that Artaxerxes was king"

Now
This word is used here to mark a pause in the story. Here Nehemiah tells background information about the expression on his face when he went before the king.

Nehemiah 2:2

But the king
"So the king"

Why is your face so sad
Here Nehemiah is referred to by his face because the face shows one's emotions. Alternate translation: "Why are you so sad"

This must be sadness of heart
This speaks of Nehemiah being sad as if his heart were sad, since the heart is often considered the center of emotions. Alternate translation: "You must be very sad"

Then I became very much afraid
As Nehemiah prepares to answer, he is afraid because he does not know how the king will respond.

Nehemiah 2:3

May the king live forever
Nehemiah is showing honor to King Artaxerxes. Here "forever" is an exaggeration that refers to a long life. Alternate translation: "Long live the king" or "May the king have a long life"

Why should not my face be sad?
Here Nehemiah uses this rhetorical question to tell the king that he has a reason to be sad. This can be written as a statement. Alternate translation: "I have very good reasons to be sad."

the place of my fathers' tombs
"the place where my ancestors are buried"

its gates have been destroyed by fire
This can be stated in active form. Alternate translation: "fire has destroyed its gates" or "our enemy has burned its gates"

Nehemiah 2:4

General Information:
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Nehemiah 2:5

I replied to the king
"Then I replied to the king"

your servant
Nehemiah refers to himself this way to show his submission to the king.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

the city of my fathers' tombs
"the city where my ancestors are buried"

that I may rebuild it
Nehemiah does not plan to do all of the building himself, but he will be the leader of the work. Alternate translation: "that I and my people may rebuild it"

Nehemiah 2:6

I gave him an appointed time
"I told him when I wanted to go and how long I would be gone"

Nehemiah 2:7

may letters be given to me
This may be stated in active form. Alternate translation: "may you give letters to me"

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa.

Nehemiah 2:8

Asaph
This is the name of a man.

the good hand of God was on me
God's "good hand" represents his "favor." Alternate translation: "God's favor was upon me"

Nehemiah 2:9

General Information:
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generated on Tue Oct 24 10:45:40 2023

Nehemiah 2:10

Sanballat the Horonite
Sanballat is the name of a man, and the Horonites were a people group.

Tobiah the Ammonite servant
This man was likely a freed slave now serving as an officer in Ammon.

heard this
"heard that I had arrived"

Nehemiah 2:11

General Information:
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Nehemiah 2:12

had put into my heart
Here Nehemiah's "heart" refers to his thoughts and will. Alternate translation: "had inspired me" or "had led me"

There was no animal with me
"There were no animals with me"

Nehemiah 2:13

General Information:
A few men accompanied Nehemiah on this inspection, but he speaks in the first person because he was the primary person.

I went out by night by the Valley Gate
"At night, I went out through the Valley Gate"

Jackal's Well
A jackal is a wild dog. Some modern translations read, "Dragon's Well."

Dung Gate
Presumably, refuse was removed from the city through this gate.

which had been broken open, and the wooden gates were destroyed by fire
This can be stated in active form. Alternate translation: "which Israel's enemies had broken open, and the wooden gates which their enemies had destroyed with fire"

Nehemiah 2:14

General Information:
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Nehemiah 2:15

So I went up ... and I turned back
The other men with Nehemiah also followed him. Alternate translation: "So we went up ... and we turned back"

by the Valley Gate
"through the Valley Gate"

Nehemiah 2:16

the rest who did the work
This refers to the men who would later rebuild the walls. Alternate translation: "the others who would later do the work of rebuilding the walls"

Nehemiah 2:17

You see the trouble
Here "you" is plural, referring to all the people mentioned in [Nehemiah 2:16]

its gates have been burned by fire
This can be stated in active form. Alternate translation: "how our enemies destroyed its gates by burning them"

so we will no longer be in disgrace
"so we will no longer be ashamed"

Nehemiah 2:18

the good hand of my God was on me
God's "good hand" represents his "favor." Alternate translation: "my God's favor was upon me"

rise up and build
This is an idiom. Alternate translation: "begin building"

So they strengthened their hands for the good work
The phrase "strengthened their hands" means to prepare to do something. Alternate translation: "So they prepared do this good work"

Nehemiah 2:19

Sanballat ... Tobiah
These are the names of men. See how you translated this in [Nehemiah 2:10]

Geshem
This is the name of a man.

What are you doing? Are you rebelling against the king?
These rhetorical questions are used to mock Nehemiah. These can be written as statements. Alternate translation: "You are acting foolishly! You should not be rebelling against the king!"

generated on Tue Oct 24 10:45:40 2023

the king
This refers to Artaxerses, the king of Persia.

Nehemiah 2:20

will arise and build
This is an idiom. Alternate translation: "will begin rebuilding"

But you have no share, no right, and no historic claim in Jerusalem
"But you have no share, legal right, or religious claim to Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Then Eliashib the high priest rose up with his brother priests, and they built the Sheep Gate. They consecrated it and set its doors in place. They consecrated it as far as the Tower of the Hundred and as far as the Tower of Hananel. **2** Next to him the men of Jericho worked, and next to them Zakkur son of Imri worked.

3 The sons of Hassenaah built the Fish Gate. They made beams for it, and set its doors, its bolts, and its bars. **4** Meremoth repaired the next section. He is the son of Uriah son of Hakkoz. Next to them Meshullam repaired. He is the son of Berekiah son of Meshezabel. Next to them Zadok repaired. He is the son of Baana. **5** Next to them the Tekoites repaired, but their nobles refused to do the labor ordered by their supervisors.

6 Joiada son of Paseah and Meshullam son of Besodeiah repaired the Old Gate. They made beams for it, and set its doors, its bolts, and its bars. **7** Next to them were men from Gibeon and Mizpah—Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor of the Province Beyond the River. **8** Next to him Uzziel son of Harhaiah, one of the goldsmiths, repaired, and next to him was Hananiah, a maker of perfumes. They rebuilt Jerusalem as far as the Broad Wall. **9** Next to them Rephaiah son of Hur repaired. He was the official over half the district of Jerusalem. **10** Next to them Jedaiah son of Harumaph repaired next to his house. Next to him Hattush son of Hashabneiah repaired. **11** Malkijah son of Harim and Hasshub son of Pahath-Moab repaired another section along with the Tower of the Furnaces. **12** Next to them Shallum son of Hallohesh, the official over half the district of Jerusalem, repaired, along with his daughters.

13 Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars. They repaired a thousand cubits as far as the Dung Gate.

14 Malkijah son of Rekab, the official over the district of Beth Hakkerem, repaired the Dung Gate. He built it and set its doors, its bolts, and its bars.

15 Shallun son of Kol-Hozeh, the official over the district of Mizpah, rebuilt the Fountain Gate. He built it, and put a cover on it and set its doors, its bolts, and its bars. He also rebuilt the wall of the Pool of Siloam by the king's garden, as far as the stairs leading down from the city of David. **16** Nehemiah son of Azbuk, the official over half the district of Beth Zur, repaired to the place across from the tombs of David, to the man-made pool, and to the house of the mighty men. **17** After him the Levites repaired, including Rehum son of Bani and next to him, Hashabiah, the official over half the district of Keilah, for his district. **18** After him their brothers repaired, including Binnui son of Henadad, the official over half the district of Keilah. **19** Next to him, Ezer son of Jeshua, the official over Mizpah, repaired another section that faced the ascent to the armory at the corner of the wall. **20** After him Baruch son of Zabbai zealously repaired another section, from the corner of the wall to the door of the house of Eliashib the high priest. **21** After him Meremoth son of Uriah son of Hakkoz repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib. **22** Next to him the priests, the men from the area around Jerusalem, repaired. **23** After them Benjamin and Hasshub repaired opposite their own house. After them Azariah son of Maaseiah son of Ananiah repaired next to his own house. **24** After him Binnui son of Henadad repaired another section, from the house of Azariah to the corner of the wall. **25** Palal son of Uzai repaired over against the corner of the wall and the tower that extends upward from the upper house of the king at the courtyard of the guard. After him Pedaiah son of Parosh repaired. **26** Now the temple servants living in Ophel repaired to the point opposite the Water Gate on the east and the projecting tower. **27** After him the Tekoites repaired another section that was opposite the great projecting tower as far as the wall of Ophel.

28 The priests repaired above the Horse Gate, each opposite his own house. **29** After them Zadok son of Immer repaired the section opposite his own house. Then after him Shemaiah son of Shekaniah, the keeper of the east gate, repaired. **30** After him Hananiah son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. After him Meshullam son of Berekiah repaired opposite his living chambers. **31** After him Malkijah, one of the goldsmiths, repaired to the house of the temple servants and the merchants that was opposite the Appointment Gate and the upper living chambers on the corner. **32**

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The goldsmiths and the merchants repaired between the upper chamber of the corner and the Sheep Gate.

Nehemiah 3 General Notes

Special concepts in this chapter

Priests
The priests worked on rebuilding the city. Normally, the priests were exempt from this type of work. Because they helped, it emphasizes that this is a holy work and something done for Yahweh.

Cooperation
Everyone worked on this project. Many names are mentioned to emphasize the cooperation between the different families. Each was given a section of the wall to rebuild.

Nehemiah 3:1

Then Eliashib the high priest rose up with his brother priests
"Then Eliashib the high priest came forward with his brothers, the priests"

Eliashib
This is the name of a man.

Tower of the Hundred
"Tower of the 100"

Tower of Hananel
This is the name of a tower. It is likely named after a man named "Hananel."

Nehemiah 3:2

Zakkur son of Imri
This is the name of a man.

men of Jericho
This means that the men were from Jericho. Alternate translation: "men from Jericho"

Nehemiah 3:3

Hassenaah
This is the name of a man.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

Nehemiah 3:4

Meremoth ... Uriah ... Hakkoz ... Meshullam ... Berekiah ... Meshezabel ... Zadok ... Baana
These are names of men.

Meremoth repaired the next section ... Meshullam repaired ... Zadok repaired
These phrases refer to repairing the wall. Alternate translation: "Meremoth repaired the next section of the wall ... Meshullam repaired the wall ... Zadok repaired the wall"

Nehemiah 3:5

Tekoites repaired
These phrases refer to repairing the wall. Alternate translation: "Tekoites repaired the wall"

the Tekoites
These are people from the town of Tekoa.

ordered by their supervisors
This can be stated in active form. Alternate translation: "that their supervisors had ordered them to do"

Nehemiah 3:6

Joiada ... Paseah and Meshullam ... Besodeiah
These are all names of men.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

Nehemiah 3:7

Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor
Some modern translations read, "Melatiah the Gibeonite and Jadon the Meronothite, who carried out the commands of the governor."

the throne of the governor
Possible meanings are 1) the word "throne" is a metonym for "the place in which the governor had his throne" or "towns over which the governor ruled" or "the place from which the governor ruled"

generated on Tue Oct 24 10:45:40 2023

or 2) the word should be translated "seat" and is a metonym for "the place where the governor lived."

Melatiah ... Jadon
These are names of men.

Gibeonite ... Meronothite
Gibeonites and Meronothites are people groups.

Gibeon and Mizpah
These are names of places.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in Nehemiah 2:7.

Nehemiah 3:8

Uzziel ... Harhaiah ... Hananiah
These are names of men.

goldsmiths
A goldsmith is a person who makes gold jewelry and other gold objects.

goldsmiths, repaired
These phrases refer to repairing the wall. Alternate translation: "goldsmiths, repaired the wall"

next to him was Hananiah, a maker of perfumes
Hananiah repaired the wall as well. Alternate translation: "next to him Hananiah, a maker of perfumes, repaired the wall"

perfumes
liquid substances that people put on their body in small amounts to smell pleasant

Nehemiah 3:9

Rephaiah ... Hur
These are names of men.

Hur repaired
Hur repaired the wall. Alternate translation: "Hur repaired the wall"

official
leader or chief administrator

half the district
"Half" means one part out of two equal parts.

Nehemiah 3:10

Jedaiah ... Harumaph ... Hattush ... Hashabneiah
These are names of men.

Harumaph repaired ... Hashabneiah repaired
These phrases refer to repairing the wall. Alternate translation: "Harumaph repaired the wall ... Hashabneiah repaired the wall"

Nehemiah 3:11

Malkijah ... Harim ... Hasshub ... Pahath-Moab
These are all names of men.

repaired another section
These words refer to repairing the wall. Alternate translation: "repaired another section of the wall"

Nehemiah 3:12

Shallum ... Hallohesh
These are names of men.

repaired, along with his daughters
These phrase refer to repairing the wall. Alternate translation: "repaired another section of the wall ... repaired the wall, along with his daughters"

Shallum son of Hallohesh, the official
Shallum was the ruler, not Hallohesh.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

half the district
"Half" means one part out of two equal parts.

Nehemiah 3:13

Hanun
This is the name of a man.

the inhabitants of Zanoah
"the people from Zanoah"

Zanoah
This is the name of a place.

the Valley Gate
"the Gate of the Valley" or "the Gate that Leads to the Valley." Try to translate this expression as a name, not just as a description.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

They repaired a thousand cubits as far as the Dung Gate
They repaired the portion of the wall between the Valley Gate and the Dung Gate. Alternate translation: "They repaired a thousand cubits of the wall, from the Valley Gate to the Dung Gate"

They repaired a thousand cubits
It is understood that they were repaing the wall of Jerusalem. Alternate translation: "They repaired a thousand cubits of the wall" or "They repaired another thousand cubits of the wall beyond the Valley Gate"

a thousand cubits
"1,000 cubits." This may be written in modern measurements. Alternate translation: "460 meters"

the Dung Gate
Presumably, refuse was removed from the city through this gate. Try to translate this expression as a name, not just as a description.

Nehemiah 3:14

Malkijah ... Rekab
These are names of men.

Malkijah son of Rekab, the official
Malkijah was the official, not Rekab.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

Beth Hakkerem
This is the name of a place.

He ... set its doors
"He installed its doors" or "He put its doors in place"

its bolts, and its bars
"its locks, and its bars." These locked the gates securely.

Nehemiah 3:15

Shallun ... Kol-Hozeh
These are names of men.

Shallun son of Kol-Hozeh, the official
Shallun was the official, not Kol-Hozeh.

the wall of the Pool of Siloam
This means that the wall was beside the Pool of Siloam. Alternate translation: "the wall that surrounded the Pool of Siloam"

Nehemiah 3:16

Nehemiah
This is the name of a man.

Nehemiah son of Azbuk, the official
Nehemiah was the official, not Azbuk.

Nehemiah
This is a different man named Nehemiah from the person who authored this book.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

half the district
"Half" means one part out of two equal parts.

Beth Zur
These are names of places.

repaired to the place
These phrases refer to repairing the wall. Alternate translation: "repaired the wall up to the place"

mighty men
"warriors"

Nehemiah 3:17

Rehum ... Bani ... Hashabiah
These are names of men.

Keilah
This is the name of a place.

Levites repaired
These phrases refer to repairing the wall. Alternate translation: "Levites repaired the wall"

for his district
"representing his district" or "on behalf of his district"

Nehemiah 3:18

After him their brothers repaired
These words refer to repairing the wall. Alternate translation: "Next to him their brothers repaired the wall"

brothers
"relatives" or "fellow Jews." These were probably not children of the same father and mother.

After him
"Next to him"

Binnui ... Henadad
These are names of men.

Binnui son of Henadad, the official
Binnui was the official, not Henadad.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

Keilah
This is the name of a place.

Nehemiah 3:19

repaired another section
These words refer to repairing the wall. Alternate translation: "repaired another section of the wall"

Ezer ... Jeshua
These are names of men.

Mizpah
This is the name of a place.

Ezer son of Jeshua, the official
Ezer was the official, not Jeshua.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

that faced the ascent to the armory
"in front of the steps that went up to the armory"

armory
the place where weapons are kept

Nehemiah 3:20

After him
"Next to him"

Baruch ... Zabbai ... Eliashib
These are the names of men.

repaired another section
This refers to repairing the wall. Alternate translation: "repaired another section of the wall"

Nehemiah 3:21

Meremoth ... Uriah ... Hakkoz
These are the names of men.

Nehemiah 3:22

around Jerusalem, repaired
These phrases refer to repairing the wall. Alternate translation: "around Jerusalem, repaired the wall"

Nehemiah 3:23

Benjamin and Hasshub repaired ... Azariah ... repaired
These phrases refer to repairing the wall. Alternate translation: "Benjamin and Hasshub repaired the wall ... Azariah ... repaired the wall"

Benjamin ... Hasshub ... Azariah
These are the names of men.

After them
"Next to them"

opposite their own house
"in front of their own house"

Nehemiah 3:24

Binnui ... repaired
These phrases refer to repairing the wall. Alternate translation: "Binnui ... repaired the wall"

Binnui ... Henadad
These are the names of men.

After him
"Next to him"

Nehemiah 3:25

Palal ... repaired ... Parosh repaired
These phrases refer to repairing the wall. Alternate translation: "Palal ... repaired the wall ... Parosh repaired the wall"

Palal ... Uzai ... Pedaiah ... Parosh
These are the names of men.

the tower that extends upward
"the tower that rises up"

upper house of the king
"higher palace of the leader of Israel"

the courtyard of the guard
This is the place where the guards stayed.

After him
"Next to him"

Nehemiah 3:26

servants ... repaired
These words refer to repairing the wall. Alternate translation: "servants ... repaired the wall"

Ophel
This is the name of a place.

opposite the Water Gate
"in front of the Water Gate"

the projecting tower
"the tall tower." The phrase "the projecting tower" means a tall tower that juts out from the wall.

Nehemiah 3:27

Tekoites repaired another section
These phrases refer to repairing the wall. Alternate translation: "the Tekoites repaired another section of the wall"

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the Tekoites
These are people from the town of Tekoa. See how you translated this in [Nehemiah 3:5]

the great projecting tower
"the tall tower." The phrase "the projecting tower" means a tall tower that juts out from the wall. It is likely that this phrase refers to the same tower as "the tall tower" in verse 26.

Nehemiah 3:28

priests repaired
These words refer to repairing the wall. Alternate translation: "priests repaired the wall"

above the Horse Gate
The word "above" is used here because the priests' houses were likely located at a higher elevation than the Horse Gate.

opposite his own house
"in front of his own house"

Nehemiah 3:29

repaired the section ... east gate, repaired
These phrases refer to repairing the wall. Alternate translation: "repaired the section of the wall ... east gate, repaired the wall"

After them
"Next to them"

Zadok ... Immer ... Shemaiah ... Shekaniah
These are the names of men.

Shemaiah son of Shekaniah, the keeper of the east gate
Shemaiah was the keeper of the east gate, not Shekaniah.

the keeper of the east gate
"the person who looked after the east gate" or "the person who opened and closed the east gate"

Nehemiah 3:30

repaired another section ... repaired opposite
These phrases refer to repairing the wall. Alternate translation: "priests repaired the wall ... repaired the section of the wall ... east gate, repaired the wall ... repaired another section of the wall ... repaired the wall opposite"

After him
"Next to him"

Hananiah ... Shelemiah ... Hanun ... Zalaph ... Meshullam ... Berekiah
These are the names of men.

the sixth son
"son 6" or "son number 6"

opposite his living chambers
"in front of the rooms where he stayed." The word "his" refers to Meshullam.

Nehemiah 3:31

After him
"Next to him"

Malkijah
This is the name of a man.

goldsmiths
A goldsmith is a person who makes gold jewelry and other gold objects.

repaired to the house
These words refer to repairing the wall. Alternate translation: "repaired the wall to the house"

merchants
"sellers" or "traders"

upper living chambers
the higher-level rooms where people stayed

Nehemiah 3:32

merchants repaired
These words refer to repairing the wall. Alternate translation: "merchants repaired the wall"

Sheep Gate
This is the name of an entranceway in the wall.

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Chapter 4

1 Now when Sanballat heard we were building the wall, anger burned within him, and he was furiously angry, and he mocked the Jews. **2** In the presence of his brothers and the army of Samaria, he said, "What are these feeble Jews doing? Will they restore the city for themselves? Will they offer sacrifices? Will they finish the work in a day? Will they bring to life the stones from the piles of rubble after they were burned? **3** Tobiah the Ammonite was with him, and he said, "If only a fox went up on what they are building, it would break down their stone wall!"

4 Hear, our God, for we are despised. Turn back their taunts on their own heads and give them up to be plundered in a land of captivity. **5** Do not cover over their iniquity and let their sin not be blotted out from before you, for they have provoked the builders to anger.

6 So we built the wall and all the wall was joined together to half its height, for the people had a desire to work.

7 But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the work of repairing the walls of Jerusalem was going forward, and that the broken places in the wall were being closed up, a great anger burned within them. **8** They all conspired together, and they came to fight against Jerusalem and to cause confusion in it. **9** But we prayed to our God and set a guard as protection against them day and night because of their threat. **10** Then the people of Judah said, "The strength of those who carry the burdens is failing. There is too much rubble, and we are not able to rebuild the wall."

11 Our enemies said, "They will not know or see until we come among them and kill them, and stop the work." **12** At that time the Jews who lived near them came from all directions and spoke to us ten times, warning us about the schemes they were making against us. **13** So I positioned people in the lowest parts of the wall in the exposed areas. I positioned each family with their swords, spears, and bows. **14** Then I looked, and stood up, and I said to the nobles, and to the rulers, and to the rest of the people, "Do not be afraid of them. Call to mind the Lord, who is great and awesome. Fight for your families, your sons and your daughters, your wives, and your homes."

15 It came about when our enemies heard that their plans were known to us, and God had frustrated their plans, all of us returned to the wall, each one to his work. **16** So from that time half of my servants worked only on rebuilding the wall, and half of them held spears, shields, bows, and wore armor, while the leaders stood behind all the people of Judah **17** and those who were building the wall. Those who carried burdens carried their loads such that each did his work with one hand, and with the other hand he held his weapon. **18** Every builder wore his sword girded at his side, and that is how he worked. The one who sounded the ram's horn stayed beside me. **19** I said to the nobles and to the officials and to the rest of the people, "The work is great and extensive, and we are separated on the wall, far from one another. **20** You must rush to the place where you hear the ram's horn sound and assemble there. Our God will fight for us."

21 So we were doing the work. Half of them were holding spears from the rising of the dawn until the coming out of the stars. **22** I also said to the people at that time, "Let every man and his servant spend the night in the middle of Jerusalem, so they may be for us a guard during the night and a worker in the day." **23** So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us changed our clothes, and each of us carried his weapon, even if he went for water.

Nehemiah 4 General Notes

Special concepts in this chapter

Dedication

The people were so dedicated to rebuilding the walls that they worked with their weapons ready for battle right next to them. Even when they were threatened with an attack, they continued to trust in Yahweh. (See: trust)

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Important figures of speech in this chapter

Rhetorical Questions
Sanballat uses a series of rhetorical questions. These are intended to show his intense anger against the Israelites.

Nehemiah 4:1

Now when Sanballat
Here Nehemiah uses the word "now" to signal a new part of the story.

Sanballat
This is a man's name. See how you translated it in [Nehemiah 2:10]

anger burned within him, and he was furiously angry
This speaks of Sanballat becoming very angry as if his anger were a burning fire. These two phrases mean the same thing and are used together to emphasize that he was extremely angry. Alternate translation: "he became furiously angry" or "he became very angry"

Nehemiah 4:2

In the presence of his brothers
"In the presence of his kinsmen" or "In the presence of his clan"

What are these feeble ... Will they restore ... Will they offer ... Will they finish the work in a day?
Sanballat poses these questions to mock the Jews. These can be written as statements. Alternate translation: "These feeble Jews can accomplish nothing. They will never restore the city for themselves. They will not offer sacrifices. They will not finish the work in a day."

feeble Jews
"weak Jews"

in a day
This speaks of not finishing something quickly by saying that it cannot be accomplished in a day. Alternate translation: "quickly"

Will they bring to life the stones from the piles of rubble after they were burned?
Sanballat also poses this question to mock the Jews. This can be written as a statement. Alternate translation: "They will not bring to life again the stones from piles of rubble that were burned."

bring to life the stones from the piles of rubble after they were burned
This speaks of the people rebuilding the city as if they were bring it back to life. Alternate translation: "restore the city and rebuild its walls from the useless stones that were burned and turned into rubble"

from the piles of rubble after they were burned
This can be stated in active form. Alternate translation: "from piles of rubble that someone had burned"

Nehemiah 4:3

Tobiah
This is a man's name. See how you translated this in [Nehemiah 2:10]

If only a fox went up on what they are building, it would break down their stone wall
Sanaballat mocks the wall and exaggerates how weak it is by saying that a fox could knock it down. Alternate translation: "That wall they are building is so weak that even if a little fox climbed up on it, their stone wall would fall to the ground"

Nehemiah 4:4

Connecting Statement:
Nehemiah begins to pray to God.

Hear, our God, for we are despised
Here the word "we" refers to the Jews. This can be stated in active form. Alternate translation: "Hear, our God, for our enemies despise us"

give them up to be plundered
This can be stated in active form. Alternate translation: "let their enemies rob them"

Turn back their taunts on their own heads
The phrase "their taunts" refers to Sanballat's and Tobiah's insults. Here the word "heads" refers to the whole people. Alternate translation: "Turn their taunts onto themselves" or "Cause their insulting words to mock themselves"

land of captivity
"land where they are prisoners"

Nehemiah 4:5

Connecting Statement:
Nehemiah contines the prayer he began in verse 4.

Do ... to anger.
Nehemiah continues the prayer he began with the words "Hear, our God" in verse 4. You may show that this is a prayer by making it a direct quote. "Then I prayed, 'Hear, our God, ... they are prisoners. Do not cover ... the builders to anger.'"

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Do not cover over
This speaks of a forgiving a person's sins as if they were a object that could be physically hidden. Alternate translation: "Do not forgive"

let their sin not be blotted out from before you
This metaphor speaks of sin as if it were written words and of God forgiving sin as if he were erasing those words. This can be translated in active form. Alternate translation: "do not forgive their sin" or "I do not want you to forgive their sin"

let ... not
Nehemiah is expressing a desire. He is not asking God to forbid another person from blotting out the sin.

they have provoked the builders to anger
"they have made the builders become angry"

Nehemiah 4:6

So we built the wall
"So we rebuilt the wall"

all the wall was joined together to half its height
This can be stated in active form. Alternate translation: "we joined the wall together and it was half its total height"

half its height
"Half" means one part out of two equal parts.

Nehemiah 4:7

a great anger burned within them
This speaks of the people being very angry as if their anger were something that burned inside them. Alternate translation: "they became very angry" or "they became enraged"

Nehemiah 4:8

against Jerusalem
Here "Jerusalem" refers to the people who live there. Alternate translation: "against the people of Jerusalem"

Nehemiah 4:9

set a guard as protection
"put men around the wall to guard the city"

Nehemiah 4:10

There is too much rubble
Rubble is "burned stone" or "broken rock" or "unusable stone."

Nehemiah 4:11

They will not know or see until we come among them
"They will not see us coming until we are beside them"

Nehemiah 4:12

from all directions
This represents many directions. The word "all" is an exaggeration for represents "many." Alternate translation: "from many directions"

spoke to us ten times
Here the number 10 is used to represent "many." Alternate translation: "spoke to us many times"

Nehemiah 4:13

in the exposed areas
"in the vulnerable areas"

I positioned each family
This refers to several people from each family, this likely does not include the women and children. Alternate translation: "I positioned people from each family"

Nehemiah 4:14

Call to mind the Lord
the phrase "call to mind" means to remember. Alternate translation: "Remember the Lord"

Nehemiah 4:15

It came about
"It happened that"

their plans were known to us
This can be stated in active form. Alternate translation: "we knew about their plans"

Nehemiah 4:16

my servants worked
"my young men worked"

half of my servants ... half of them
"Half" means one part out of two equal parts.

the leaders stood behind all the people
"the leaders positioned themselves behind all the people"

Nehemiah 4:17

Those who carried burdens
These were people who carried supplies to those who were actually working on the wall.

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each did his work with one hand, and with the other hand he held his weapon
This is probably an exaggeration to say that they always had their weapon with them so that if anyone attacked them, they could protect themselves and those around them.

Nehemiah 4:18

General Information:
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Nehemiah 4:19

I said
Here "I" refers to Nehemiah.

the nobles ... the officials
These are the leaders referred to in Nehemiah 4:16.

The work is great
Here the word "great" means "large-scale" or "huge."

Nehemiah 4:20

the ram's horn sound
This refers to someone blowing a ram's horn. Alternate translation: "someone blowing a ram's horn"

Nehemiah 4:21

Half of them
Here "Half" means one part out of two equal parts.

from the rising of the dawn until the coming out of the stars
This refers to the whole day, while it is light outside. Alternate translation: "from the first light of day until the very beginning of the night"

the rising of the dawn
It is the point in time that the sun rises that is "dawn." Here the sun rising is spoken of as if the "dawn" rose. Alternate translation: "the rising of the sun" or "dawn"

Nehemiah 4:22

in the middle of Jerusalem
"within Jerusalem"

Nehemiah 4:23

changed our clothes
"took off our clothes"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Then the people and their wives raised a great outcry against their fellow Jews. **2** For there were some who said, "With our sons and daughters we are many. So let us get grain that we may eat and stay alive." **3** There were also some who said, "We are mortgaging our fields, our vineyards, and our houses to get grain during the famine." **4** Some also said, "We have borrowed money to pay the king's tax on our fields and our vineyards. **5** Yet now our flesh and blood is the same as our brothers, and our children are the same as their children. We are forced to sell our sons and our daughters to become slaves. Some of our daughters have already been enslaved. But it is not in our power to help it because other men now own our fields and our vineyards."

6 I was very angry when I heard their outcry and these words. **7** Then I thought about this, and earnestly appealed to the nobles and officials. I said to them, "You are exacting interest, each from his own brother." I held a great assembly against them **8** and said to them, "As for us, we have, according to our ability, bought back from slavery our Jewish brothers who had been sold to the nations, but you even sell your brothers that they may be sold back to us!" They were silent and never found a word to say. **9** Also I said, "What you are doing is not good. Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies? **10** I and my brothers and my servants are lending them money and grain. But we must stop charging interest on these loans. **11** Return to them this very day their fields, their vineyards, their olive orchards, and their houses and the percentage of the money, the grain, the new wine, and the oil that you exacted from them." **12** Then they said, "We will return what we took from them, and will require nothing from them. We will do as you say." Then I called the priests, and made them swear to do as they had promised. **13** I shook out the fold of my robe and said, "So may God shake out of his house and possessions every man who does not keep his promise. So may he be shaken out and emptied."

All the assembly said, "Amen," and they praised Yahweh and the people did as they had promised.

14 So from the time I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of Artaxerxes the king, twelve years, neither I nor my brothers ate the food provided for the governor. **15** But the former governors who were before me laid heavy burdens on the people, and took from them forty shekels of silver for their daily food and wine. Even their servants were lords over the people. But I did not do so because of the fear of God. **16** I also continued to work on the wall, and we bought no land, and all my servants were gathered there for the work. **17** At my table were the Jews and the officials, 150 men, besides those who came to us from among the nations who were around us. **18** Now what was prepared each day was one ox, six choice sheep, and also birds, and every ten days all kinds of wine in abundance, yet for all this I did not demand the food allowance of the governor, because the labor was heavy on this people.

19 Call me to mind, my God, for good, because of all that I have done for this people.

Nehemiah 5 General Notes

Special concepts in this chapter

Equality

The rich made money from the poor. The rich oppressed the poor by charging interest on loans. Because Nehemiah wanted to treat everyone fairly, he did not collect any taxes from them. This chapter also emphasizes that it was wrong to enslave a fellow Jew. (See: oppress)

Governor

Nehemiah was a governmental leader in Jerusalem, but he was not a king. Jerusalem had a great deal of independence, but it was under the authority of the Persian king. The term "governor" reflects this idea, but a different term may be used in translation.

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generated on Tue Oct 24 10:45:40 2023

Nehemiah 5:1

Then the people and their wives raised a great outcry against their fellow Jews
Since they were working on the wall, the workers did not have enough time to work to buy and grow food for their families. The full meaning of this statement can be made clear.

the people and their wives
The word "people" refers to the men who were working on building the wall.

raised a great outcry
The word "outcry" can be expressed as a verb. Alternate translation: "cried out loudly"

Nehemiah 5:2

General Information:
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Nehemiah 5:3

We are mortgaging our fields
"We are having to pledge" or "We are having to give in pledge"

Nehemiah 5:4

General Information:
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Nehemiah 5:5

Yet now our flesh and blood is the same as our brothers, and our children are the same as their children
Here the Jews are implying that they are of the same Jewish descent as the other Jews and that they of the same importance as the others. The meaning of this can be made clear. Alternate translation: "Yet our families are Jews just like the other Jew's families, and our children are just as important to us as their children are to them"

our flesh and blood
This is an idiom which refers to their family members. Alternate translation: "our family"

Some of our daughters have already been enslaved
This can be stated in active form. Alternate translation: "We have already sold some of our daughters into slavery"

But it is not in our power to help it because other men now own our fields and our vineyards
Since the mens' fields and vineyards are not in their possession, they are unable to produce the money they need to support their families. The full meaning of this can be made clear. Alternate translation: "But we are unable to change this situation because other men now own our fields and our vineyards which we need to support our lives"

it is not in our power
This is an idiom which means that they do not have the resources to do something. Alternate translation: "we are unable"

Nehemiah 5:6

when I heard their outcry
The word "outcry" can be expressed as a verb. Alternate translation: "when I heard them cry out"

Nehemiah 5:7

earnestly appealed
The context indicates that Nehemiah was pleading with the nobles and officials, probably including judges, appealing to their sense of right and wrong, rather than bringing formal charges against them in court.

You are exacting interest, each from his own brother
Every Jew would have known that it is wrong under the Law to charge interest to another Jew. The full meaning of this can be made clear. Alternate translation: "Each of you is charging interest to your own brother, and that is wrong under the Law"

I held a great assembly against them
This means that he brought together a large group of people and brought these charges against them. The meaning of statement this can be made clear. Alternate translation: "I held a great assembly and brought these charges against them" or "I held them on trial in front of the assembly"

Nehemiah 5:8

As for us ... you even
The Hebrew places a separate word "we," which is translated "As for us" here, at the beginning of the sentence to indicate that the speakers are emphasizing that their own actions ("we have bought back from slavery") are good, but those of the hearers ("you even sell your brothers") are wicked. Your language may have another way of indicating this important contrast.

but you even sell your brothers that they may be sold back to us
This means that they are selling their family members, both men and women, as slaves to their fellow Jews. The full meaning of this statement can be made clear. Alternate translation: "Now you are selling your own people to be slaves of your fellow Jews, so that they might later sell them back to us"

who had been sold to the nations
This can be stated in active form. Alternate translation: "who people had sold as slaves to the nations"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 5:9

Also I said
The pronoun "I" refers to Nehemiah.

What you are doing
"You" here refers to the Jewish nobles.

Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies?
This is a rhetorical question that Nehemiah is using to scold the nobles. It can be translated as a statement. Alternate translation: "You should walk in the fear of our God to prevent the taunts of the nations that are our enemies."

walk in the fear of our God
This is and idiom. Here "walk" refers to a person's behavior and the way he lives. Alternate translation: "live your life in a way that honors God"

the taunts of the nations that are our enemies
The word "taunt" means "slander" or "mockery" and it can be expressed as a verb. Alternate translation: "the nations who are our enemies from taunting us" or "the enemy nations from mocking us"

Nehemiah 5:10

lending
borrowing or giving something to someone expecting repayment

loans
This is any money, food, or property that one person could let another person borrow in order to repay debts. The borrower would then be indebted to the lender.

Nehemiah 5:11

percentage
A part of the value of the loan that the borrower was charged in interest.

you exacted from them
"you charged them" or "you made them pay"

Nehemiah 5:12

Then they said
Here "they" refers to the Jewish leaders.

We will return what we took from them
The Jewish leaders are saying they will return the money which the poorer Jews paid in interest charges.

made them swear
Here the word "them" refers to the Jewish leaders.

Then I called
"I" refers to Nehemiah.

Nehemiah 5:13

I shook out the fold of my robe
"I shook out the pockets of my robe." Many times in the Old Testament, oaths were physically demonstrated as a witness to what was promised. Nehemiah is demonstrating to the Jewish leaders what will happen if they break the promise they had made.

So may God shake out of his house ... So may he be shaken out and emptied
Here Nehemiah speaks of God taking away all of a man's possessions as if God were shaking him out of his home and possessions like Nehemiah shook out his robe. Alternate translation: "So may God take away from every man who does not keep his promise all of his possessions and his home like I have taken everything out of the fold of my robe"

Nehemiah 5:14

from the time I was appointed
Here "I" refers to Nehemiah.

from the twentieth year until the thirty-second year
"from the 20th year until the 32 year"

of Artaxerxes the king
"that Artaxerxes was king"

twelve years
"12 years" or "during those 12 years." Nehemiah is restating the number of years to emphasize that he did this continually for the full time he was governor.

the food provided for the governor
This can be stated in active form. Alternate translation: "ate the food that the people provided for the governor"

Nehemiah 5:15

for their daily
"every day for their"

former governors
"previous governors" or "governors from the past." Nehemiah was not the first governor of Judah.

forty shekels
"40 shekels" or "40 silver coins"

were lords over the people
"oppressed the people" or "forced the people to obey them absolutely"

But I did not do so because of the fear of God
"But because my fear of God I did not take the food" or "But I did not take the food because I feared God"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 5:16

I also continued
"I" refers to Nehemiah.

we bought
The word "we" refers to Nehemiah and his servants.

all my servants were gathered
This can be stated in active form. Alternate translation: "I gathered all of my servants there"

for the work
"to work on the wall"

Nehemiah 5:17

150 men
"one hundred and fifty men"

At my table were the Jews ... from among the nations who were around us
Nehemiah was responsible for providing food for all of these people. This can be stated clearly. Alternate translation: "Also, every day I was responsible to feed at our table the Jews and the officials, 150 people; and we also fed the visitors who came from other countries around us

my table
This refers to the governor's table. It was a communal table for the community and for discussion of issues.

officials
government leaders

Nehemiah 5:18

Now what was prepared each day was
This can be stated in active form. Alternate translation: "Each day I told my servants to prepare" or "Each day I told my servants to serve us the meat from"

six choice ... ten days
"6 choice ... 10 days"

wine in abundance
"enough wine for everyone"

yet for all this I did not demand the food allowance of the governor
"yet I never asked for the governor's food allowance"

the labor was heavy on this people
Possible meanings are 1) the work that the people were doing was too hard or 2) the word "labor" is a metonym for the demand that the officials were making of the people. Alternate translation: "the officials were forcing the people to do too much work"

Nehemiah 5:19

Call me to mind
This is an idiom. It is a request for God to think about him and remember him. Alternate translation: "Remember me"

for good
This idiom is a request for God to reward him with good things because of the good that he has done for the people. Alternate translation: "and reward me" or "cause good to happen to me"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Now when Sanballat, Tobiah, and Geshem the Arabian and the rest of our enemies heard that I had rebuilt the wall and that there were no longer any sections left broken open, although I had not yet set up the doors in the gates, **2** Sanballat and Geshem sent to me saying, "Come, let us meet together in one of the villages in the plain of Ono." But they intended to do harm to me. **3** I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop while I leave it and come down to you?" **4** They sent me the same message four times, and I answered them the same way each time. **5** Sanballat sent his servant to me in the same way the fifth time, with an open letter in his hand. **6** In it was written,

> "It is reported among the nations, and Geshem also says it, that you and the Jews are planning to rebel, for that is why you are rebuilding the wall. From what these reports say, you are about to become their king.
> **7** You have also appointed prophets to make this proclamation about you in Jerusalem, saying, 'There is a king in Judah!' You can be sure the king will hear these reports. Therefore come, let us discuss the matter with one another."

8 Then I sent word to him saying, "No such things have occurred as you say, for within your heart you invented them." **9** For they all wanted to make us afraid, thinking, "Their hands will drop from the work, and the work will not be done." But now, God, please strengthen my hands. **10** I went to the house of Shemaiah son of Delaiah son of Mehetabel, who was confined in his home. He said, "Let us meet together in the house of God, inside the temple, and let us close the doors of the temple, for they are coming to kill you. At night they are coming to kill you." **11** I replied, "Would a man like me run away? Would a man like me go into the temple just so he could save his own life? I will not go in!" **12** I realized that it was not God who sent him, but that he had prophesied against me. Tobiah and Sanballat had hired him. **13** They hired him to make me afraid, so that I might do what he said and sin, so they could give me a bad name in order to humiliate me.

14 Call to mind Tobiah and Sanballat, my God according to their deeds. Also call to mind the prophetess Noadiah and the rest of the prophets who tried to make me be afraid.

15 So the wall was finished on the twenty-fifth day of the month of Elul, after fifty-two days. **16** When all our enemies heard of it, all the nations around us, they became afraid and they fell greatly in their own eyes. For they knew the work was done with the help of our God. **17** At this time the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. **18** For there were many in Judah who were bound by an oath to him, because he was the son-in-law of Shekaniah son of Arah. His son Jehohanan had taken as his wife the daughter of Meshullam son of Berekiah. **19** They also spoke to me about his good deeds and reported my words back to him.

Letters were sent to me from Tobiah to frighten me.

Nehemiah 6 General Notes

Structure and formatting

The building of the wall is completed in this chapter.

The ULB sets the lines in 6:6-7 farther to the right on the page than the rest of the text because they are part of a long quotation.

Special concepts in this chapter

Miracle

Completing this city wall in only fifty-two days was considered proof that God had helped the Jews, especially given the opposition that they had experienced from the people in surrounding areas.

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Nehemiah 6:1

Sanballat ... Tobiah
These are the names of men. See how you translated them in [Nehemiah 2:10]

Geshem
This is the name of a man.

I had rebuilt the wall ... I had not yet
Nehemiah supervised the rebuilding of the wall and did not build it by himself. Alternate translation: "we had rebuilt the wall ... we had not yet"

any sections
This refers to sections of the wall. Alternate translation: "any sections of the wall" or "any gaps in the city wall"

Nehemiah 6:2

sent to me
This means that they sent a messenger with a message. Alternate translation: "sent a messenger to me"

Ono
This is the name of a place.

Nehemiah 6:3

I am doing a great work
Nehemiah supervised the rebuilding of the wall. He did not build it by himself. Alternate translation: "We are doing a great work"

Why should the work stop while I leave it and come down to you?
This rhetorical question is used to challenge Sanballat's request. This can be written as a statement. Alternate translation: "I cannot let the work stop and come down to you"

down to you
The word "down" is used here because the plain of Ono where they were requesting Nehemiah to come is at a lower elevation than Jerusalem.

Nehemiah 6:4

General Information:
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Nehemiah 6:5

Sanballat sent his servant to me in the same way the fifth time
Identifying this message separately means it is distinct in some way from the previous four messages and, therefore, should be noted. Alternate translation: " Sanballat sent his servant to me in the same way yet again" or "Sanballat sent his servant to me to deliver a fifth message"

an open letter
The letter was an unsealed diplomatic communication. This was an insult to the recipient because the courier was free to read it and spread its contents among the people of the region.

in his hand
This means he had the letter in his possession, but he did not necessarily carry it in his hand at all times. Alternate translation: "in his possession"

Nehemiah 6:6

It is reported among the nations
This can be stated in active form. Alternate translation: "The rumor in the region is"

are planning to rebel
This means that they are planning to rebel against Artaxerxes, the Persian king, who was currently ruling the Jews. Alternate translation: "are planning to rebel against Artaxerxes"

Nehemiah 6:7

the king will hear
"King Artaxerxes will hear"

Therefore come
"Therefore come meet with us"

Nehemiah 6:8

Then I sent word to him
Here "I" refers to Nehemiah and "him" to Sanballat.

No such things have occurred as you say
"None of the things you have written have occurred"

for within your heart you invented them
Here the "heart" refers to the "mind," that is, to one's desires and thoughts. Alternate translation: "for within your mind you invented them" or "for you have made this up in your own imagination"

Nehemiah 6:9

For they all wanted to make us afraid
Here "they" refers to Nehemiah's enemies, Sanballat, Tobiah, Geshem, and their followers. The word "us" refers to the Jews.

Their hands will drop from the work
This is a descriptive phrase that means that they are stopping their work on the wall. Alternate translation: "They will become discouraged and will stop working"

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strengthen my hands
Here Nehemiah requests for God to strengthen him by asking him to strengthen his "hands." Alternate translation: "strengthen me" or "give me courage"

Nehemiah 6:10

Shemaiah ... Delaiah ... Mehetabel
These are men's names.

who was confined in his home
The writer does not give the reason for him being confined, so it is best to say that he was staying at home using the most general words possible. Alternate translation: "who could not leave his house" or "whom the authorities had ordered to stay in his house"

Nehemiah 6:11

Would a man like me run away? Would a man like me go into the temple just so he could save his own life?
Nehemiah uses these rhetorical questions to emphasize that he will not do what Shemaiah has suggested. These questions may be written as statements. Alternate translation: "A man like me would not run away. A man like me would not go into the temple just to hide to stay alive."

Nehemiah 6:12

but that he had prophesied against me
"but that he had prophesied in order to oppose me"

Nehemiah 6:13

and sin
Using the temple as a place to hide was sinful. It may be helpful to make this explicit. Alternate translation: "and sin by misusing the temple"

a bad name
This is an idiom. Alternate translation: "so that they could give me a bad reputation" or "so that they could give a bad report about me"

Nehemiah 6:14

Call to mind
This is an idiom. Alternate translation: "Remember"

Noadiah
This is the name of a woman.

Nehemiah 6:15

So the wall was finished
This can be stated in active form. Alternate translation: "We finished the wall"

the twenty-fifth day of the month of Elul
"day 25 of the month of Elul." Elul is the sixth month of the Hebrew calendar.

fifty-two days
"52 days"

Nehemiah 6:16

they fell greatly in their own eyes
"they thought much less of themselves" or "they lost confidence in themselves"

the work was done with the help of our God
This can be stated in active form. Alternate translation: "it was our God who helped us complete this work"

Nehemiah 6:17

sent many letters
The nobles sent messengers to bring these letters to Tobiah. Alternate translation: "sent many messengers with letters"

Tobiah's letters came
Here Tobiah's letters are personified as coming by themselves, when they were actually brought by messengers. Alternate translation: "Tobiah sent letters" or "Tobiah sent many messengers with letters"

Tobiah
See how you translated this man's name in [Nehemiah 2:10]

Nehemiah 6:18

who were bound by an oath to him
This speaks of people being loyal to Tobiah because they had pledged an oath to him as if their oath were a rope that bound their bodies. Alternate translation: "who had sworn an oath to him" or "who had made an oath and were loyal to him"

he was the son-in-law of Shekaniah
This means that Tobiah was married to the daughter of Shekaniah. See how you translated "Shekaniah" in [Nehemiah 3:29]

Arah ... Jehohanan
These are the names of men.

Meshullam ... Berekiah
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 6:19

They also spoke to me about his good deeds and reported my words back to him
"The Jewish nobles told me about Tobiah's good deeds and then told him about my responses"

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Letters were sent to me from Tobiah
This can be stated in active form. Tobiah sent messengers to bring the letters to Nehemiah.

Alternate translation: "Tobiah sent letters to me" or "Tobiah sent messengers to bring letters to me"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 When the wall was finished and I had set up the doors in place, and the gatekeepers and singers and Levites had been appointed, **2** I put my brother Hanani in charge over Jerusalem, along with Hananiah, the overseer of the fortress, for he was a faithful man and feared God more than many. **3** I said to them, "Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them. Appoint guards from those who live in Jerusalem, some at the place of their guard station, and some in front of their own homes." **4** Now the city was wide and large, but there were few people within it, and no houses had yet been rebuilt.

5 My God put into my heart to gather together the nobles, the officials, and the people to enroll them by families. I found the book of the genealogy of those who returned at the first and found the following written in it. **6** "These are the people of the province who went up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon took into exile. They returned to Jerusalem and to Judah, each to his city. **7** They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel included the following. **8** The descendants of Parosh, 2,172. **9** The descendants of Shephatiah, 372. **10** The descendants of Arah, 652. **11** The descendants of Pahath-Moab, through the descendants of Jeshua and Joab, 2,818. **12** The descendants of Elam, 1,254. **13** The descendants of Zattu, 845. **14** The descendants of Zakkai, 760. **15** The descendants of Binnui, 648. **16** The descendants of Bebai, 628. **17** The descendants of Azgad, 2,322. **18** The descendants of Adonikam, 667. **19** The descendants of Bigvai, 2,067. **20** The descendants of Adin, 655. **21** The descendants of Ater, of Hezekiah, 98. **22** The descendants of Hashum, 328. **23** The descendants of Bezai, 324. **24** The descendants of Hariph, 112. **25** The descendants of Gibeon, 95. **26** The men from Bethlehem and Netophah, 188. **27** The men from Anathoth, 128. **28** The men of Beth Azmaveth, 42. **29** The men of Kiriath Jearim, Kephirah, and Beeroth, 743. **30** The men of Ramah and Geba, 621. **31** The men of Mikmash, 122. **32** The men of Bethel and Ai, 123. **33** The men of the other Nebo, 52. **34** The people of the other Elam, 1,254. **35** The men of Harim, 320. **36** The men of Jericho, 345. **37** The men of Lod, Hadid, and Ono, 721. **38** The men of Senaah, 3,930.

39 The priests: The descendants of Jedaiah (of the house of Jeshua), 973. **40** The descendants of Immer, 1,052. **41** The descendants of Pashhur, 1,247. **42** The descendants of Harim, 1,017.

43 The Levites: The descendants of Jeshua, through the descendants of Kadmiel through the line of Hodaviah, 74.

44 The singers: The descendants of Asaph, 148.

45 The gatekeepers of the descendants of Shallum, the descendants of Ater, the descendants of Talmon, the descendants of Akkub, the descendants of Hatita, the descendants of Shobai, 138.

46 The temple servants: The descendants of Ziha, the descendants of Hasupha, the descendants of Tabbaoth, **47** the descendants of Keros, the descendants of Sia, the descendants of Padon, **48** the descendants of Lebana, the descendants of Hagaba, the descendants of Shalmai, **49** the descendants of Hanan, the descendants of Giddel, the descendants of Gahar. **50** The descendants of Reaiah, the descendants of Rezin, the descendants of Nekoda, **51** the descendants of Gazzam, the descendants of Uzza, the descendants of Paseah, **52** the descendants of Besai, the descendants of Meunim, the descendants of Nephusim. **53** The descendants of Bakbuk, the descendants of Hakupha, the descendants of Harhur, **54** the descendants of Bazluth, the descendants of Mehida, the descendants of Harsha, **55** the descendants of Barkos, the descendants of Sisera, the descendants of Temah, **56** the descendants of Neziah, the descendants of Hatipha.

57 The descendants of Solomon's servants: the descendants of Sotai, the descendants of Sophereth, the descendants of Perida, **58** the descendants of Jaala, the descendants of Darkon, the descendants of Giddel, **59** the descendants of Shephatiah, the descendants of Hattil, the descendants of Pokereth-Hazzebaim, the descendants of Amon. **60** All the temple servants, and the descendants of Solomon's servants, were 392.

generated on Tue Oct 24 10:45:40 2023

61 These were the people who went up from Tel Melah, Tel Harsha, Kerub, Addon, and Immer. But they could not prove that they or their ancestors' families were descendants from Israel: **62** the descendants of Delaiah, the descendants of Tobiah, and the descendants of Nekoda, 642.

63 Those who were from the priests: the descendants of Habaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). **64** These sought their records among those enrolled by their families, but they could not be found, so they were excluded from the priesthood as unclean. **65** Then the governor said to them that they should not be allowed to eat the priests' share of food from the sacrifices until there rose up a priest with Urim and Thummim.

66 The whole assembly together was 42,360, **67** besides their male servants and their female servants, of whom there were 7,337. They had 245 singing men and women. **68** Their horses were 736 in number, their mules, 245, **69** their camels, 435, and their donkeys, 6,720.

70 Some from among the heads of ancestors' families gave gifts for the work. The governor gave to the treasury one thousand darics of gold, 50 basins, and 530 priestly garments. [1]**71** Some of the heads of ancestors' families gave into the treasury for the work twenty thousand darics of gold and 2,200 minas of silver. **72** The rest of the people gave twenty thousand darics of gold, and two thousand minas of silver, and sixty-seven priestly garments.

73 So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel lived in their cities.

By the seventh month the people of Israel were settled in their cities."

Footnotes

7:70 [1]The copies of the ancient Hebrew text has

Nehemiah 7 General Notes

Special concepts in this chapter

Genealogy

The people who returned from Persia were counted according to their families. Nehemiah ensured that those who lived in Jerusalem had a completely Jewish ancestry.

Different lists

This list is paralleled in Ezra 2. The lists do contain some differences in numbers. This is probably due to the timing of their counting. They were likely counted at different times.

Nehemiah 7:1

When the wall was finished

This can be stated in active form. Alternate translation: "When we had finished the wall"

I had set up the doors in place

This was done with help. Alternate translation: "I and others hung the doors"

the gatekeepers and singers and Levites had been appointed

This can be stated in active form. Possible meanings are: 1) Nehemiah appointed them. Alternate translation: "I assigned the gatekeepers and singers and Levites to their tasks" or 2) Someone else appointed them. Alternate translation: "they assigned the gatekeepers and singers and Levites to their tasks"

gatekeepers

people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator

singers

vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion

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Nehemiah 7:2

Hanani ... Hananiah
These are names of men.

I put my brother Hanani in charge
"I gave the order for my brother Hanani to be the manager"

overseer of the fortress
"official who was in charge of the fortress"

feared God more than many
"feared God more than many other people"

Nehemiah 7:3

I said to them
The word "them" refers to Hanani and Hananiah.

Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them
Possible meanings are 1) these actions were done by Hanani and Hananiah or 2) these actions were done by Hanani and Hananiah with the help of the gatekeepers or 3) the gatekeepers did these actions under the direction of Hanani and Hananiah.

the sun is hot
"the sun is high in the sky"

While the gatekeepers are on guard, you may shut the doors and bar them
"Shut the doors and bar them while the gatekeepers are still on guard"

gatekeepers
See how you translated this in Nehemiah 7:1

shut the doors and bar them
"close the gates and lock them"

Appoint guards from those who live in Jerusalem
"Assign guards from those people who live in Jerusalem"

guard station
"guard post" or "guard duty place"

Nehemiah 7:4

no houses had yet been rebuilt
This can be stated in active form. Alternate translation: "the people had not yet rebuilt the houses"

Nehemiah 7:5

put into my heart
Here Nehemiah's "heart" refers to his thoughts and will. See how you translated this in [Nehemiah 2:12]

to enroll them
"to list and register them"

the book of the genealogy
This was a book that no longer exists.

found the following written in it
This can be expressed in active form. Alternate translation: "found that someone had written the following in it"

Nehemiah 7:6

These are the people of the province
"These are the descendants of this region"

went up out of
"returned from" or "came back from"

went up
This is an idiom that refers to traveling toward Jerusalem, which was on higher ground than the surrounding area.

whom Nebuchadnezzar the king of Babylon took into exile
"whom Nebuchadnezzar, ruler of Babylon, took away from their home country." The army of Babylon did this under the command of Nebuchadnezzar.

Nehemiah 7:7

Zerubbabel ... Jeshua ... Nehemiah ... Azariah ... Raamiah ... Nahamani ... Mordecai ... Bilshan ... Mispereth ... Bigvai ... Nehum ... Baanah
These are the names of men.

The number of the men
A census had been taken when the Israelites first returned to Jerusalem after the exile. The numbers represent how many men belonged to each family group. This sentence introduces the information in the following verses.

Nehemiah 7:8

Connecting Statement:
Nehemiah is recounting the number of people who returned from exile. The people were grouped by families according to the name of their patriarchs. The number represents the number of men in each family.

Parosh
These are the names of men.

Nehemiah 7:9

Shephatiah
This is a man's name.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 7:10

Arah
This is a man's name.

Nehemiah 7:11

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Pahath-Moab ... Jeshua ... Joab
These are the names of men.

through the descendants of Jeshua and Joab
"that is, the descendants of Jeshua and Joab"

Nehemiah 7:12

Elam
This is a man's name.

Nehemiah 7:13

Zattu
This is a man's name.

Nehemiah 7:14

Zakkai
This is a man's name.

Nehemiah 7:15

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Binnui
This is a man's name.

Nehemiah 7:16

Bebai
This is a man's name.

Nehemiah 7:17

Azgad
These are the names of men.

Nehemiah 7:18

Adonikam
This is a man's name.

Nehemiah 7:19

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Bigvai
This is a man's name.

Nehemiah 7:20

Adin
This is a man's name.

Nehemiah 7:21

Ater
This is a man's name.

The descendants of Ater, of Hezekiah
The writer has shortened this sentence. Alternate translation: "the descendants of Ater, who is a descendant of Hezekiah"

Nehemiah 7:22

Hashum
This is a man's name.

Nehemiah 7:23

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Bezai
This is a man's name.

Nehemiah 7:24

Hariph
This is a man's name.

Nehemiah 7:25

Gibeon
This is a man's name.

Nehemiah 7:26

Bethlehem and Netophah
These are the names of places in Judah.

Nehemiah 7:27

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Anathoth
This is the name of a place.

Nehemiah 7:28

Beth Azmaveth
This is the name of a place.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 7:29

Kiriath Jearim, Kephirah, and Beeroth
This is the name of a place.

Nehemiah 7:30

Ramah and Geba
These are the names of places.

Nehemiah 7:31

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Mikmash
This is the name of a place.

Nehemiah 7:32

Bethel and Ai
These are names of places.

Nehemiah 7:33

Nebo
This is the name of a place.

Nehemiah 7:34

Elam
This is the name of a place.

Nehemiah 7:35

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Harim
This is the name of a place.

Nehemiah 7:36

Jericho
This is the name of a place.

Nehemiah 7:37

Lod, Hadid, and Ono
This is the name of a place.

Nehemiah 7:38

Senaah
This is the name of a place.

Nehemiah 7:39

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Jedaiah ... Jeshua
These are names of men.

of the house of Jeshua
The word "house" is a metonym for family. Alternate translation: "from the family of Jeshua"

Nehemiah 7:40

Immer
This is a man's name.

Nehemiah 7:41

Pashhur
This is a man's name.

Nehemiah 7:42

Harim
This is a man's name.

Nehemiah 7:43

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Jeshua ... Kadmiel ... Hodaviah
These are all names of men.

Nehemiah 7:44

Asaph
This is a man's name.

singers
See how you translated this in Nehemiah 7:1.

Nehemiah 7:45

Shallum ... Ater ... Talmon ... Akkub ... Hatita ... Shobai
This is a man's name.

gatekeepers
See how you translated this in Nehemiah 7:1.

Nehemiah 7:46

General Information:
These verses continue the names of people whose descendants returned from the exile.

Ziha ... Hasupha ... Tabbaoth
These are names of men.

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Nehemiah 7:47

Keros ... Sia ... Padon
These are names of men.

Sia
This is the same man known by the name Siaha in Ezra 2:44.

Nehemiah 7:48

Lebana, ... Hagaba ... Shalmai
These are names of men.

Nehemiah 7:49

Hanan ... Giddel ... Gahar
These are names of men.

Nehemiah 7:50

General Information:
These verses continue the names of people whose descendants returned from the exile.

Reaiah ... Rezin ... Nekoda
These are names of men.

Nehemiah 7:51

Gazzam ... Uzza ... Paseah
These are names of men.

Nehemiah 7:52

Besai ... Meunim ... Nephusim
These are names of men.

Nehemiah 7:53

General Information:
These verses continue the names of people whose descendants returned from the exile.

Bakbuk ... Hakupha ... Harhur
These are names of men.

Nehemiah 7:54

Bazluth ... Mehida ... Harsha
These are names of men.

Nehemiah 7:55

Barkos ... Sisera ... Temah
These are names of men.

Nehemiah 7:56

Neziah ... Hatipha
These are names of men.

Nehemiah 7:57

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Sotai ... Sophereth ... Perida
These are names of men.

Sophereth
This is the name of a man who is called Hassophereth in Ezra 2:55.

Perida
This is the name of a man who is also called Peruda in Ezra 2:55.

Nehemiah 7:58

Jaala ... Darkon ... Giddel
These are names of men.

Nehemiah 7:59

Shephatiah ... Hattil ... Pokereth-Hazzebaim ... Amon
These are names of men.

Nehemiah 7:60

General Information:
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Nehemiah 7:61

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

went up
This is an idiom that refers to traveling toward Jerusalem, which was on higher ground than the surrounding area. Alternate translation: "returned" or "came back"

Tel Melah ... Tel Harsha ... Kerub ... Addon ... Immer
These are names of places.

Nehemiah 7:62

Delaiah ... Tobiah ... Nekoda
These are names of men.

Nehemiah 7:63

Habaiah ... Hakkoz ... Barzillai
These are names of men.

Nehemiah 7:64

These sought their records among those enrolled by their families
"They searched their written genealogical records"

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These sought
"These" refers to the descendants of Hobaiah, Hakkoz and Barzillai (Nehemiah 7:63).

but they could not be found
This can be expressed in active form. Alternate translation: "but they could not find their records"

they were excluded from the priesthood as unclean
This can be translated in active form. The abstract noun "priesthood" can be translated as the verb "work as priests." Alternate translation: "the governor treated them as if they were unclean and did not allow them to work as priests"

Nehemiah 7:65

until there rose up a priest with Urim and Thummim
This can be stated in active form. Alternate translation: "until a priest with Urim and Thummim approved"

Urim and Thummim
These were sacred stones that the high priest carried on his breastplate and used at times to determine God's will.

Nehemiah 7:66

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

The whole assembly together
"The whole group together"

was 42,360
"was 42,360 people"

Nehemiah 7:67

singing men and women
"male singers and female singers"

Nehemiah 7:68

736 ... 245
"seven hundred and thirty-six ... two hundred and forty-five." These are numbers of animals brought back.

Nehemiah 7:69

435 ... 6,720
"four hundred and thirty-five ... six thousand seven hundred and twenty." These are numbers of animals brought back.

Nehemiah 7:70

the heads of ancestors' families
"the chief patriarchs" or "the leaders of the clans"

gave to the treasury
"put into the treasury"

one thousand darics
"1,000 darics"

darics of gold
A daric was a small gold coin that people in the Persian Empire used.

50 basins
"fifty basins." These are large bowls.

530 priestly garments
"five hundred thirty priestly garments." These are items of clothing worn by the priests.

Nehemiah 7:71

twenty thousand darics
"20,000 darics"

2,200 minas of silver
"two thousand two hundred minas of silver." A mina is about one half of a kilogram in weight.

Nehemiah 7:72

two thousand minas
"2,000 minas"

sixty-seven priestly garments
"67 priestly garments"

Nehemiah 7:73

gatekeepers
See how you translated this in Nehemiah 7:1.

singers
See how you translated this in Nehemiah 7:1.

some of the people
The implied information is that this refers to some of the Israelites who were not priests or other temple workers.

all Israel
Possible meanings are: 1) all the groups of Israelites that are listed in this verse or 2) the rest of the Israelites who did not work in the temple.

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

were settled in their cities
"lived in their own cities"

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Chapter 8

1 All the people gathered as one man in the open area in front of the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded Israel. **2** On the first day of the seventh month, Ezra the priest brought the law before the assembly, both men and women, and all who could hear and understand. **3** He faced the open area in front of the Water Gate, and he read from it from early morning until midday, before men and women, and any who could understand, and all the people listened attentively to the book of the law. **4** Then Ezra the scribe stood on a high wooden platform which the people had made for the purpose. Standing beside him were Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his right side; and Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam were standing on his left side. **5** Ezra opened the book in the sight of all the people, for he was standing above the people, and when he opened it all the people stood up. **6** Ezra blessed Yahweh, the great God, and all the people lifted up their hands and answered, "Amen! Amen!" Then they bowed down and worshiped Yahweh with their faces to the ground. **7** Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah—the Levites—helped the people understand the law, while the people remained in their place. [1]**8** They read in the book, The Law of God, making it clear with interpretation and giving the meaning so the people understood the reading.

9 Nehemiah the governor, and Ezra the priest and scribe, and the Levites who were interpreting to the people said to all the people, "This day is holy to Yahweh your God. Do not mourn or weep." For all the people wept when they heard the words of the law. **10** Then Nehemiah said to them, "Go your way, eat the fat and have something sweet to drink, and send some of it to one who has nothing prepared, for this day is holy to our Lord. Do not be grieved, for the joy of Yahweh is your strength." **11** So the Levites made the people be quiet, saying, "Hush! for this day is holy. Do not be grieved." **12** Then all the people went their way to eat and to drink and to share food and to celebrate with great joy because they had understood the words that were made known to them.

13 On the second day the leaders of the ancestors' families from all the people, the priests and the Levites, came together to Ezra the scribe to gain insight from the words of the law. **14** They found written in the law how Yahweh had commanded through Moses that the people of Israel should live in shelters during the festival of the seventh month. **15** They should make a proclamation in all their cities, and in Jerusalem, saying, "Go out into the hill country, and bring back branches from olive and wild olive trees, and from myrtle, palms and shade trees, to make shelters, as it is written." **16** So the people went out and brought the branches back and made themselves shelters, each on their own roofs, in their courtyards, in the courts of the house of God, in the open area in front of the Water Gate, and in the square at the Gate of Ephraim. **17** All the assembly of those who had returned from captivity made shelters and lived in them. For since the days of Joshua son of Nun to that day, the people of Israel had not celebrated this festival, and so their joy was very great. **18** Also day by day, from the first day to the last, Ezra read from the book of the law of God. They kept the festival for seven days and on the eighth day was a solemn assembly, in obedience to the decree.

Footnotes

8:7 [1]Most modern translations identify as Levites all the persons named in this verse. However, some modern translations put

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Nehemiah 8 General Notes

Special concepts in this chapter

Reading of the law

During the exile, the Hebrew language was no longer spoken. Only the priests and Levites still understood it. Ezra read the book of the law to the people in Hebrew and the Levites walked among the crowd translating it into Aramaic for the people to understand. (See: priest and lawofmoses)

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Festival of Shelters
After they heard Ezra read the law of Moses, the people obeyed it by making temporary shelters for themselves with tree branches. They did this to remember that their ancestors slept in shelters when they came out of slavery in Egypt.

Nehemiah 8:1

All the people gathered as one man
The word "all" is a generalization that indicates the people as a whole came together. Alternate translation: "The people gathered all together"

Water Gate
This was the name of a large opening or doorway in the wall.

the book of the law of Moses
This would have been all or part of the first five books of the Old Testament.

Nehemiah 8:2

On the first day of the seventh month
This is the seventh month of the Hebrew calendar. The first day of the seventh month is near the middle of September on Western calendars. Alternate translation: "On day 1 of month 7"

brought the law
"brought The Book of the Law"

all who could hear and understand
This would include children who were old enough to understand what was being read.

Nehemiah 8:3

He faced the open area
"He turned towards the open area"

he read from it
Here "it" refers to the Book of the law of Moses.

Nehemiah 8:4

Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah ... Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam
These are all names of men.

Nehemiah 8:5

Ezra opened the book in the sight of all the people
The abstract noun "sight" can be expressed with the verb "see." Alternate translation: "Everyone saw Ezra open the book"

the book
"The Book of the Law"

he was standing above the people
"he was standing higher than the people"

when he opened it all the people stood up
The people stood up out of respect for God's word.

Nehemiah 8:6

Ezra blessed Yahweh
Ezra thanked Yahweh or Ezra praised Yahweh or Ezra said that he desired that Yahweh be pleased with Ezra and Ezra's people.

Nehemiah 8:7

General Information:
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Nehemiah 8:8

They read in the book
The word "They" here refers to the Levites.

making it clear with interpretation and giving the meaning
The abstract nouns "interpretation" and "meaning" can be translated as verbs. Alternate translation: "clearly interpreting and explaining it"

the reading
"what was read"

Nehemiah 8:9

For all the people wept
This is a generalization that indicates there was great weeping among the people. Alternate translation: "For the people wept greatly"

Nehemiah 8:10

eat the fat and have something sweet to drink
The implied information is that the people were told to feast on rich food and sweet drinks. Alternate translation: "eat rich food and drink something sweet"

Do not be grieved
This can be stated in active form. Alternate translation: "Do not grieve"

for the joy of Yahweh is your strength
The abstract nouns "joy" and "strength" can be expressed as verbs or adjectives. Alternate translation: "rejoicing in Yahweh will protect you" or "being joyful in Yahweh will be your strong refuge"

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Nehemiah 8:11

Hush!
"Be quiet!" or "Be silent!"

Do not be grieved
This can be stated in active form. Alternate translation: "Do not grieve"

Nehemiah 8:12

celebrate with great joy
The abstract noun "joy" can be expressed as a verb. Alternate translation: "rejoice greatly"

the words that were made known to them
This can be stated in active form. Alternate translation: "the words that he declared to them"

Nehemiah 8:13

On the second day
"On day 2" or "On the next day"

to gain insight from
The abstract noun "insight" can be expressed as a verb. Alternate translation: "to understand"

Nehemiah 8:14

should live in shelters
These were temporary shelters that people made out of branches and leaves.

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Nehemiah 8:15

They should make a proclamation
"They should announce"

myrtle
a kind of small tree with colorful flowers

shade trees
"leafy trees"

as it is written
This can be translated in active form. Alternate translation: "as Moses wrote about it"

Nehemiah 8:16

made themselves shelters
"each built their own shelters"

Water Gate ... Gate of Ephraim
These are names of large openings or doorways in the wall.

in the square at the Gate of Ephraim
"in the open place by the Gate of Ephraim"

Nehemiah 8:17

For since the days of Joshua
"From the days of Joshua"

son of Nun
"Nun" here is a man's name.

their joy was very great
The abstract noun "joy" can be expressed as an adjective. Alternate translation: "the people were very joyful"

Nehemiah 8:18

day by day
This idiom means "each day."

from the first day to the last
The implied information is that it was during the entire week of the festival. Alternate translation: "from the first day to the last day of the week"

They kept the festival
"They made a feast" or "They celebrated the festival"

on the eighth day
"on day 8"

solemn assembly
This was a special religious gathering.

in obedience to the decree
The implied information is that "the decree" was the command of Yahweh about how the Festival of Shelters was to end. Alternate translation: "as God had commanded"

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Chapter 9

1 Now on the twenty-fourth day of the same month the people of Israel were assembled and they were fasting, and they were wearing sackcloth, and they put dust on their heads. **2** The descendants of Israel separated themselves from all the foreigners. They stood and confessed their own sins and the iniquities of their ancestors. **3** They stood up in their places, and for one-fourth of the day they read from the book of the law of Yahweh their God. For another fourth of the day they were confessing and bowing down before Yahweh their God. **4** The Levites, Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani, stood on the stairs and they called out with a loud voice to Yahweh their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, "Stand up and give praise to Yahweh your God forever and ever."

"May they bless your glorious name, and may it be exalted above every blessing and praise. **6** You are Yahweh. You alone. You have made heaven, the highest heavens, with all their host, and the earth and everything on it, and the seas and all that is in them. You give life to them all, and the host of heaven worship you. **7** You are Yahweh, the God who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name Abraham. **8** You found his heart was faithful before you, and you made with him the covenant to give to his descendants the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites. You have kept your promise because you are righteous.

9 You saw the affliction of our forefathers in Egypt and you heard their cry by the Sea of Reeds. **10** You gave signs and wonders against Pharaoh, and all his servants, and on all the people of his land, for you knew that the Egyptians acted with arrogance against them. But you made a name for yourself which stands to this day. **11** Then you divided the sea before them, so that they went through the middle of the sea on the dry land; and threw those who pursued them into the depths, as a stone into deep waters. **12** You led them by a pillar of cloud during the day, and by a pillar of fire during the night to light the way for them to go. **13** On Mount Sinai you came down and you spoke with them from heaven and gave to them righteous decrees and true laws, good statutes and commandments. **14** You made your holy Sabbath known to them, and you gave them commandments and statutes and a law through Moses your servant. **15** You gave them bread from heaven for their hunger, and water from a rock for their thirst, and you said to them to go in to possess the land you swore on oath to give them.

16 But they and our ancestors acted arrogantly, and they stiffened their necks and did not listen to your commandments. **17** They refused to listen, and they did not think about the wonders that you had done among them, but they stiffened their necks, and in their rebellion they appointed a leader to return to their slavery. But you are a God who is full of forgiveness, gracious and compassionate, slow to anger, and abounding in steadfast love. You did not abandon them. **18** Even when they had cast a calf out of molten metal and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies, **19** you, in your compassion, did not abandon them in the wilderness. The pillar of cloud to lead them on the way did not leave them during day, neither did the pillar of fire by night to light the way for them to go. **20** Your good Spirit you gave them to instruct them, and your manna you did not withhold from their mouths, and water you gave them for their thirst. **21** For forty years you provided for them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell. **22** You gave them kingdoms and peoples, assigning to them every corner of the land. Then they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan. **23** You made their children as numerous as the stars of heaven, and you brought them into the land that you told their ancestors to go in and possess. **24** So the people went in and possessed the land and you subdued before them the inhabitants of the land, the Canaanites. You gave them into their hands, with their kings and the peoples of the land, that Israel might do with them as they pleased. **25** They captured the fortified cities and a productive land, and they took possession of houses full of all good things, cisterns already cut out, vineyards and olive orchards, and fruit trees in abundance. So they ate and were satisfied and grew fat and enjoyed themselves in your great goodness.

26 Then they became disobedient and they rebelled against you. They threw your law behind their backs. They murdered your prophets who had warned them to turn back to you, and they committed great blasphemies. **27** So you gave them into the hand of their enemies, who made them suffer. In the time of their suffering, they cried out to you, and you heard them from heaven, and because of your great mercies you sent them rescuers who rescued them out of the hand of their enemies. **28** But after they had rest,

they did evil again before you, and you abandoned them to the hand of their enemies, so their enemies ruled over them. Yet when they returned and cried out to you, you heard from heaven, and many times because of your compassion you rescued them. **29** You warned them so they might turn back to your law. Yet they acted arrogantly and did not listen to your commands. They sinned against your decrees which give life to anyone who obeys them. They gave the stubborn shoulder-blade and stiffened their neck and refused to listen. **30** For many years you put up with them and warned them by your Spirit through your prophets. Yet they did not listen. So you gave them into the hand of the peoples of the lands. **31** But in your great mercies you did not destroy them completely or abandon them, for you are a gracious and merciful God.

32 Now therefore, our God—you great, mighty, and awesome God who keep your covenant and steadfast love—do not let all this hardship seem little to you that has come on us, on our kings, on our leaders, and on our priests, and on our prophets, and on our ancestors, and on all your people from the days of the kings of Assyria until today. **33** You are just in everything that has come on us, for you have dealt faithfully, but we have acted wickedly. **34** Our kings, our leaders, our priests, and our ancestors have not kept your law, nor paid attention to your commandments or your laws by which you warned them. **35** Even in their own kingdom, while they enjoyed your great goodness to them, in the large and productive land you set before them, they did not serve you or turn away from their evil deeds. **36** Now we are slaves in the land you gave our ancestors to enjoy its fruit and its good gifts, and behold, we are slaves in it! **37** The rich produce of our land goes to the kings you have set over us because of our sins. They rule over our bodies and over our livestock as they please. We are in great distress. **38** Because of all this, we make a firm covenant in writing. On the sealed document are the names of our leaders, Levites, and priests."

Nehemiah 9 General Notes

Structure and formatting

This chapter and the next one form a single section.

Special concepts in this chapter

Prayer to God

The people prayed and thanked God for his care for them and the blessings he gave to them. They also confessed their sin of disobeying him. (See: bless and confess and sin)

Learning from their ancestor's mistakes

This chapter teaches that the Jews learned from the mistakes of their ancestors. They became determined to worship Yahweh alone, to not intermarry with other peoples, and to worship Yahweh as the law of Moses instructed them. (See: lawofmoses)

Recalling the great power of God

It was common to recall the great things God did for Israel. This is a reminder to Israel of God's power. It is intended to bring the people to repentance and proper worship of Yahweh. (See: repent)

Nehemiah 9:1

the twenty-fourth day of the same month

"the twenty-fourth day of the seventh month" This is near the middle of October on Western calendars.

the people of Israel were assembled

"the people of Israel came together"

they were wearing sackcloth, and they put dust on their heads

This was in order to show how sorry they were for the wrong things they and their ancestors had done.

Nehemiah 9:2

The descendants of Israel

"The Israelites"

separated themselves from all the foreigners

"no longer had anything to do with those who were not Israelites"

They stood and confessed their own sins and the iniquities of their ancestors

"They stood and admitted the wrong things that they had done and the wicked things their forefathers had done"

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Nehemiah 9:3

They stood up
All the Israelites stood up

they were confessing
"they were admitting the wrong things they had done"

bowing down before
"worshiping" or "praising"

Nehemiah 9:4

The Levites, Jeshua, Bani ... stood on the stairs
Some versions translate, "Jeshua, Bani ... stood on the stairs built for the Levites"

Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani
men's names

Nehemiah 9:5

Then the Levites ... said, "Stand up ... ever."
Here the Levites are speaking to the people of Israel.

give praise to Yahweh
"bless Yahweh"

Jeshua ... Kadmiel ... Bani ... Sherebiah ... Shebaniah
These are the names of men. See how you translated them in [Nehemiah 9:4]

Hashabneiah ... Hodiah ... Pethahiah
These are the names of men.

May they bless your glorious name
the Levites are speaking to Yahweh. "May the people of Judah bless your glorious name, Yahweh"

Nehemiah 9:6

with all their host ... the host of heaven worship you
A host is an army. Possible meanings are 1) "host" refers to the army of living beings that God created in the heavens. Alternate translation: "with all their angel armies ... the angel armies of heaven worship you" or 2) "host" is a metaphor that refers to the multitude of lights in the sky. Alternate translation: "with all the stars ... the multitude of stars in the sky worship you"

Nehemiah 9:7

Connecting Statement:
The Levites continue their prayer before all the people.

Ur of the Chaldeans
"Ur, where the Chaldean people group lived"

Nehemiah 9:8

You found his heart was faithful before you
The heart, the inner being of the person, represents the person. Alternate translation: "You saw that he was completely faithful to you"

Canaanites ... Hittites ... Amorites ... Perizzites ... Jebusites ... Girgashites
people group names

Nehemiah 9:9

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You saw
Yahweh saw

you heard their cry
The implied information is that God was moved to action because of the Israelites' cries for help.

Nehemiah 9:10

signs and wonders against Pharaoh
The plagues tested Pharaoh's heart, and they became a witness against his hardness of heart. Alternate translation: "signs and wonders that testified against Pharaoh" or "signs and wonders that condemned Pharaoh"

all the people of his land
"all the Egyptians"

acted with arrogance against them
"were arrogant toward the Israelites" or "mistreated God's chosen people"

you made a name for yourself which stands to this day
Here "name" represents a reputation. Alternate translation: "you made yourself famous and even now people still remember"

Nehemiah 9:11

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

you divided the sea
God divided

you ... threw those who pursued them into the depths, as a stone into deep waters
In this simile, the writer describes God throwing the Egyptians into the sea as easily as a person would throw a stone into water, and the stone would disappear under the water completely.

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Nehemiah 9:12

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You led them
Yahweh led the Israelites.

Nehemiah 9:13

you came down
When God talks with his people, he is often described as "coming down" or "coming down from heaven." This is a descriptive way of saying that God appeared to that person. Alternate translation: "you appeared" or "you came down from heaven"

righteous decrees and true laws, good statutes and commandments
Both of these double phrases describe the same thing, the law of Moses.

Nehemiah 9:14

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

commandments ... statutes ... law
Each of these three words refers to the law of Moses.

Nehemiah 9:15

General Information:
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Nehemiah 9:16

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

they and our ancestors
the Israelites at the time of Moses and the people of Israel after the time of Moses

they stiffened their necks
This is an metaphor that means that they were stubborn. Alternate translation: "they were very stubborn"

Nehemiah 9:17

they stiffened their necks
This is an metaphor that means that they were stubborn. See how you translated this phrase in [Nehemiah 9:16]

the wonders that you had done among them
"the miracles that you had done among them"

they appointed a leader to return to their slavery
The Israelites would know that this referred to their ancestors wanting to return to Egypt. Alternate translation: "they appointed a leader to take them back to Egypt where they had been slaves"

who is full of forgiveness
The desire to forgive is spoken of as if it were a liquid that could fill a container. Alternate translation: "who is ready to forgive"

abounding in steadfast love
Love is spoken of as if it were a food crop that Yahweh could share with people. Alternate translation: "always loves his people very much"

Nehemiah 9:18

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

cast a calf out of molten metal
melted metal and molded it in the shape of a calf

Nehemiah 9:19

you ... did not abandon them
Yahweh did not abandon the Israelites.

The pillar of cloud ... the pillar of fire
See how you translated this in Nehemiah 9:12.

Nehemiah 9:20

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

Your good Spirit ... your manna ... water
The writer changes the usual word order to emphasize the good things Yahweh gave his people. Your language may have another way of emphasizing these items.

instruct
teach

your manna you did not withhold from their mouths
This litotes can be expressed positively. Alternate translation: "you generously gave them manna"

from their mouths
The mouth is a synecdoche for the whole person. Alternate translation: "from them"

Nehemiah 9:21

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Nehemiah 9:22

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You gave them kingdoms
Yahweh gave the Israelites kingdoms.

gave them kingdoms and peoples
"enabled them to conquer kingdoms and peoples"

assigning to them every corner of the land
"enabling them to possess every part of the land"

Sihon ... Og
These are the names of kings.

Heshbon ... Bashan
These are names of places.

Nehemiah 9:23

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You made their children
Yahweh made the descendants of the Israelites at the time of Moses

Nehemiah 9:24

gave them into their hands
The Canaanites are spoken of as if they were small objects that a person could place in the hand of another person. To give something into a person's hand is to give that person complete control over that thing. Alternate translation: "enabled the Israelites to have complete control over them"

Nehemiah 9:25

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

They captured
The Israelites at the time of Moses captured

a productive land
"a fertile land"

cisterns
holes in the ground where people store water

grew fat
This might be a metaphor for "stopped thinking about Yahweh" or "became complacent."

Nehemiah 9:26

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

They threw your law behind their backs
The law is spoken of as if it were a worthless item that a person could throw away. Alternate translation: "They considered your law worthless and paid no attention to it"

They threw your law
The Israelites threw Yahweh's law.

Nehemiah 9:27

you gave them into the hand of their enemies, who made them suffer
Here "hand" represents power or control. Alternate translation: "you allowed their enemies to defeat them and cause them to suffer"

you sent them rescuers who rescued them out of the hand of their enemies
Here "hand" represents power or control. Alternate translation: "you sent people to stop their enemies from harming them"

Nehemiah 9:28

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

they had rest, they did evil again before you
Here "they" refers to the Israelites and "you" to Yahweh.

you abandoned them to the hand of their enemies
Here "hand" represents power or control. Alternate translation: "you abandoned them and allow their enemies to defeat them"

Nehemiah 9:29

did not listen to your commands
If your language has a word for "listen" that also means "obey," use it here.

your decrees which give life to anyone who obeys them
Yahweh himself is spoken of as if he were the decrees themselves. Alternate translation: "you even though you give life to everyone who obeys your decrees"

They gave the stubborn shoulder-blade and stiffened their neck
These are images of an ox refusing to allow its owner to put a yoke on its shoulders. Here they are a metaphor that represents the people being stubborn. Alternate translation: "They became stubborn"

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Nehemiah 9:30

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

you gave them into the hand of the peoples of the lands
Here "hand" represents power or control. See how you translated these words in [Nehemiah 9:27]

you gave
Yahweh gave

peoples of the lands
"the neighboring peoples" or "the peoples of the lands near them"

Nehemiah 9:31

General Information:
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Nehemiah 9:32

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

do not let all this hardship seem little to you that has come on us ... until today
It is possible to divide this into two sentences. "Do not let all this hardship seem little to you. The hardship has come upon us ... until today"

hardship ... has come on us
The phrase "come on us" speaks of bad things that happen as if they are people who cause harm. Alternate translation: "harm ... we have suffered"

Nehemiah 9:33

everything that has come on us
The phrase "come on us" speaks of bad things that happen as if they are people who cause harm. Alternate translation: "everything we have suffered"

Nehemiah 9:34

General Information:
This page has intentionally been left blank.

Nehemiah 9:35

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

while they enjoyed your great goodness to them
"while they enjoyed the good things you gave them"

they did not serve you
"they were not obedient to your law or teaching"

Nehemiah 9:36

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

its good gifts
"all the good things in it" or "all the good things we can get from it"

Nehemiah 9:37

The rich produce of our land goes to the kings
"We pay tribute to kings for working our own land"

They rule
The kings rule.

Nehemiah 9:38

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

Because of all this
because the people had disobeyed and Yahweh had punished them

On the sealed document are the names
The reader should understand that the men wrote their names on the document before it was sealed.

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Chapter 10

1 On the sealed documents were Nehemiah, the governor, son of Hakaliah and Zedekiah, **2** Seraiah, Azariah, Jeremiah,

3 Pashhur, Amariah, Malkijah,

4 Hattush, Shebaniah, Malluk,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, and Shemaiah. These were the priests.

9 The Levites were: Jeshua son of Azaniah, Binnui of the family of Henadad, Kadmiel,

10 and their fellow Levites, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Mika, Rehob, Hashabiah,

12 Zakkur, Sherebiah, Shebaniah,

13 Hodiah, Bani, and Beninu.

14 The leaders of the people were: Parosh, Pahath-Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hezekiah, Azzur,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hasshub,

24 Hallohesh, Pilha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 Ahiah, Hanan, Anan,

27 Malluk, Harim, and Baanah.

28 As for the rest of the people, who were priests, Levites, gatekeepers, singers, temple servants, and all who had separated themselves from the peoples of the lands and pledged themselves to the law of God, including their wives, their sons and their daughters, all who have knowledge and understanding, **29** they joined together with their brothers, their nobles, and bound themselves with both a curse and an oath to walk in God's law, which was given by Moses the servant of God, and to observe and obey all the commandments of Yahweh our Lord and his decrees and his statutes. **30** We promised that we would not

generated on Tue Oct 24 10:45:40 2023

give our daughters to the people of the land or take their daughters for our sons. **31** We also promised that if the people of the land bring goods or any grain to sell on the Sabbath day, we would not buy from them on the Sabbath or on any holy day. Every seventh year we will let our fields rest, and we will cancel all debts.

32 We accepted the commands to give a third of a shekel each year for the service of the house of our God, **33** to provide for the bread of the presence, and for the regular grain offering, the burnt offerings on the Sabbaths, the new moon festivals and appointed feasts, and for the holy offerings, and for the sin offerings to make atonement for Israel, as well as for all the work of the house of our God. **34** We—the priests, the Levites, and the people—cast lots for the wood offering. The lots would select which of our families would bring wood into the house of our God at the appointed times each year, to be burned on the altar of Yahweh our God, as it is written in the law. **35** We promised to bring to the house of Yahweh the firstfruits grown from our soil, and each year the firstfruits from each tree. **36** The firstborn of our sons, and of our cattle—according to what is written in the law—and the firstborn of our herds and of our flocks we will bring to the house of our God, to the priests who serve in the house of our God. **37** We will bring the first of our dough and our grain offerings, and the fruit of every tree and new wine and oil, to the priests, to the storerooms of the house of our God. We will bring to the Levites the tithes from our soil because the Levites collect the tithes in all the towns where we labor. **38** A priest, a descendant of Aaron, must be with the Levites when they receive the tithes. The Levites must bring a tenth of the tithes to the house of our God to the rooms of the storehouse. **39** For the people of Israel and the descendants of Levi are to bring the contributions of grain, new wine, and oil to the storerooms where the articles of the sanctuary are kept and where the priests who are serving, and the gatekeepers, and the singers stay.

We will not neglect the house of our God.

Nehemiah 10 General Notes

Structure and formatting

This chapter concludes the passage beginning in chapter 9.

Special concepts in this chapter

The vow

By signing this document, the people vowed or agreed to obey God, not to buy things on the Sabbath and to pay their temple tax. (See: vow and sabbath and temple)

Nehemiah 10:1

Connecting Statement:

Here begins a list of the people whose names were on the sealed document.

On the sealed documents were Nehemiah ... Zedekiah

The names of these people were written on the documents. This can be stated clearly. Alternate translation: "On the sealed documents were the names of Nehemiah ... Zedekiah" or "On the sealed documents were the names of the following people: Nehemiah ... Zedekiah"

sealed documents

The documents were sealed after the names had been signed on the documents.

Nehemiah

Some people believe that Nehemiah wrote this book and is speaking of himself as if he were someone else because this is an official list.

Hakaliah

This is a man's name. See how you translated this in [Nehemiah 1:1]

Nehemiah 10:2

Connecting Statement:

The list of men whose names appear on the sealed documents (verse 1) continues.

Seraiah ... Jeremiah

These are names of men.

Azariah

This is a man's name. See how you translated this in Nehemiah 3:23.

Nehemiah 10:3

Connecting Statement:

The list of men whose names appear on the sealed documents (verse 1) continues.

generated on Tue Oct 24 10:45:40 2023

Pashhur, Amariah
These are names of men.

Malkijah
This is a man's name. See how you translated this in Nehemiah 3:11.

Nehemiah 10:4

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hattush
See how you translated this man's name in [Nehemiah 3:10]

Shebaniah
See how you translated this man's name in [Nehemiah 9:4]

Malluk
This is a man's name.

Nehemiah 10:5

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Harim
This is a man's name. See how you translated this in [Nehemiah 3:11]

Meremoth
This is a man's name. See how you translated this in [Nehemiah 3:4]

Obadiah
This is a man's name.

Nehemiah 10:6

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Daniel, Ginnethon
These are the names of men.

Baruch
This is a man's name. See how you translated this in Nehemiah 3:20.

Nehemiah 10:7

Meshullam
This is a man's name. See how you translated it in [Nehemiah 9:4]

Abijah, Mijamin
These are the names of men.

Nehemiah 10:8

Maaziah, Bilgai
These are the names of men.

Shemaiah
This is a man's name. See how you translated this in Nehemiah 3:29.

These were the priests
This refers to the previous list of men who signed the document. Alternate translation: "These were the names of the priests who signed the document"

Nehemiah 10:9

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues. Nehemiah begins here to list the names of the Levies who signed the sealed document.

The Levites were
This refers to those who put their names on the sealed documents. Alternate translation: "The Levites who put their names on the sealed documents were"

Jeshua ... Henadad
These are the names of men. See how you translated them in [Nehemiah 3:18-19]

Azaniah
This is a man's name.

Binnui
This is a man's name. See how you translated it in Nehemiah 3:24.

Kadmiel
This is a man's name. See how you translated it in Nehemiah 7:43.

Nehemiah 10:10

Shebaniah
This is a man's name. See how you translated this in [Nehemiah 9:4]

Hodiah ... Kelita ... Pelaiah
These are the names of men. See how you translated this in [Nehemiah 8:7]

Hanan
This is a man's name. See how you translated this in [Nehemiah 7:49]

Nehemiah 10:11

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

generated on Tue Oct 24 10:45:40 2023

Rehob
This is a man's name.

Mika
This is a man's name. See how you translated this in Nehemiah 10:11.

Hashabiah
This is a man's name. See how you translated this in Nehemiah 3:17.

Nehemiah 10:12

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Zakkur
This is a man's name. See how you translated this in [Nehemiah 3:2]

Sherebiah
This is a man's name. See how you translated this in [Nehemiah 8:7]

Shebaniah
This is a man's name.

Nehemiah 10:13

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hodiah ... Beninu
These are the names of men.

Bani
This is a man's name. See how you translated this in Nehemiah 3:17.

Nehemiah 10:14

The leaders of the people were
This refers to those who put their names on the sealed documents. Alternate translation: "The leaders of the people who put their names on the sealed documents were"

Parosh
This is a man's name. See how you translated this in [Nehemiah 3:25]

Pahath-Moab
This is a man's name. See how you translated this in [Nehemiah 3:11]

Elam ... Zattu
These are the names of men. See how you translated this in [Nehemiah 7:12]

Nehemiah 10:15

General Information:
In these verses, Nehemiah continues to list the names of the people who signed the sealed document.

Bunni
This is a man's name. See how you translated this in [Nehemiah 9:4]

Azgad, Bebai
These are the names of men. See how you translated them in [Nehemiah 7:16-17]

Nehemiah 10:16

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Adonijah ... Adin
These are the names of men.

Bigvai
This is a man's name. See how you translated this in Nehemiah 7:7.

Nehemiah 10:17

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Azzur
These are the names of men.

Ater, Hezekiah
These are the names of men. See how you translated this in Nehemiah 7:20.

Nehemiah 10:18

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hodiah
This is a man's name. See how you translated this in [Nehemiah 8:7]

Hashum
These are the names of men. See how you translated this in [Nehemiah 7:20]

Bezai
This is a man's name.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 10:19

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Nebai
This is a man's name.

Hariph
This is a man's name. See how you translated this in Nehemiah 7:23.

Anathoth
This is a man's name. See how you translated this in Nehemiah 7:27.

Nehemiah 10:20

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Magpiash ... Hezir
These are the names of men.

Meshullam
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 10:21

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Jaddua
This is a man's name.

Meshezabel, Zadok
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 10:22

General Information:
In these verses, Nehemiah continues to list the names of the people who signed the sealed document.

Pelatiah
This is a man's name.

Hanan
This is a man's name. See how you translated this in Nehemiah 7:49.

Anaiah
This is a man's name. See how you translated this in Nehemiah 8:4.

Anaiah
This is a man's name. See how you translated this in Nehemiah 3:8.

Nehemiah 10:23

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hoshea ... Hananiah
These are the name of men.

Hasshub
This is a man's name. See how you translated this in Nehemiah 3:11.

Nehemiah 10:24

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hallohesh
These are the names of men. See how you translated this in [Nehemiah 3:11]

Pilha ... Shobek
These are the name of men.

Nehemiah 10:25

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Rehum
This is a man's name. See how you translated this in [Nehemiah 3:17]

Hashabnah
These are the name of men.

Maaseiah
This is a man's name. See how you translated this in Nehemiah 3:23.

Nehemiah 10:26

Ahiah ... Anan
These are the name of men.

Hanan
This is a man's name.

Nehemiah 10:27

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

generated on Tue Oct 24 10:45:40 2023

Malluk, Harim
These are the names of men. See how you translated this in [Nehemiah 10:4]

Baanah
This is a man's name. See how you translated this in [Nehemiah 7:6]

Nehemiah 10:28

gatekeepers
This refers to the people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

singers
You may need to make explicit that these are those who sang in the temple. Alternate translation: "temple singers"

the peoples of the lands
"the neighboring peoples" or "the peoples who lived in the lands near them"

all who have knowledge and understanding
This phrase can be made explicit. Alternate translation: "all who were old enough to understand what promising to obey God meant"

Nehemiah 10:29

their brothers, their nobles
"their fellow brothers the nobles" or "their brothers the leaders." These phrases refer to the same people.

bound themselves with both a curse and an oath
This speaks of the people taking an oath and a curse as if the oath and the curse were a rope that physically bound them. Alternate translation: "swore themselves to an oath and a curse" or "they took an oath and called for a curse to come on themselves if they failed to keep it"

to walk in God's law
This is an idiom. Alternate translation: "to live by God's law" or "to obey God's law"

which was given by Moses the servant of God
This can be stated in active form. Alternate translation: "which Moses the servant of God had given to Israel"

to observe
"to follow"

Nehemiah 10:30

General Information:
In these verses, the people describe the content of the oath they were making in Nehemiah 10:29.

would not give our daughters to the people of the land or take their daughters for our sons
This means that they would not allow their sons and daughters to marry them. Alternate translation: "would not give our daughters to marry the people of the land, and we would not take their daughters to marry our sons"

the people of the land
This refers to the people who live in their land who do not worship Yahweh. Alternate translation: "the people of this land who do not worship Yahweh"

We promised ... we would not give ... or take
The pronoun "we" here includes Nehemiah and the Jewish people, but not the reader of this book.

Nehemiah 10:31

We also promised ... we would not buy ... we will let ... we will cancel
The pronoun "we" here includes Nehemiah and the Jewish people, but not the reader of this book.

seventh year
"year 7"

we will let our fields rest
This is an idiom. Alternate translation: "we will not plow our fields" or "we will not grow anything in our fields"

we will cancel all debts
This means that they will not require that people pay them what they owe. Alternate translation: "we will cancel all debts that people owe us" or "we will tell people that they no longer have to pay us back"

Nehemiah 10:32

General Information:
In these verses, the people continue describing the content of the oath they were making in Nehemiah 10:29.

We accepted the commands
"We promised to obey the command"

We accepted
The pronoun "we" here includes all the Israelites including Nehemiah except for the priest and Levites, and does not include the reader of this book

a third of a shekel
"1/3 of a shekel." "A third" means one part out of three equal parts. This can be written in modern measurements. Alternate translation: "5 grams of sliver"

for the service of
"to pay for the care of"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 10:33

the bread of the presence
This refers to the 12 loaves of bread baked without yeast kept in the temple and used to symbolize God's presence with his people.

the new moon festivals
These were celebrations held when the moon was just a small crescent in the sky.

Nehemiah 10:34

General Information:
In these verses, the people continue describing the content of the oath they were making in Nehemiah 10:29.

to be burned
This can be stated in active form. Alternate translation: "for the Levites to burn"

as it is written
This can be stated in active form. Alternate translation: "as it states"

Nehemiah 10:35

from our soil
"in our soil" or "on our land"

Nehemiah 10:36

General Information:
This page has intentionally been left blank.

Nehemiah 10:37

General Information:
In these verses, the people continue describing the content of the oath they started making in Nehemiah 10:28 and 29.

We will bring ... We will bring
The pronoun "we" here includes Nehemiah and the Israelites except for the priests and the Levites, and also does not include the reader of this book

our dough
Possible meanings are that this refers to 1) dough made from coarse flour, 2) coarse flour, or 3) ground grain.

and the fruit of every tree and new wine and oil
The words "first of" are understood from the beginning of the sentences. They can be repeated. Alternate translation: "and the first of the fruit of every tree and the first of the new wine and the first of the oil"

the first
"the best"

the storerooms of the house of our God
"the places where things are stored in the temple"

the tithes from our soil
Here "our soil" refers to everything that is grown in the ground. Alternate translation: "the tithes of what we grow in the ground"

Nehemiah 10:38

they receive the tithes
This can be stated in active form. Alternate translation: "the people give them the tithes"

a tenth
This means one part out of ten equal parts.

the rooms of the storehouse
"the storerooms in the temple"

Nehemiah 10:39

General Information:
In these verses, the people finish describing the content of the oath they were making in Nehemiah 10:29.

the storerooms where the articles of the sanctuary are kept
This can be stated in active form. Alternate translation: "the rooms where the priests keep the things that are used in the temple"

We will not neglect the house of our God
This can be stated in positive form. Alternate translation: "We will care for the temple"

We will
The pronoun "we" here includes Nehemiah and all the people of Israel but does not include the reader of this book.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 The leaders of the people lived in Jerusalem, and the rest of the people cast lots to bring one of ten to
live in Jerusalem, the holy city, and the other nine remained in other towns. **2** Then the people blessed all
those who volunteered to live in Jerusalem.

3 These are the provincial officials who lived in Jerusalem. However, in the towns of Judah everyone lived
on his own property, including some Israelites, priests, Levites, temple servants, and descendants of
Solomon's servants. **4** In Jerusalem lived some of the descendants of Judah and some of the descendants
of Benjamin.

The people from Judah included: Athaiah son of Uzziah son of Zechariah son of Amariah son of
Shephatiah son of Mahalalel, a descendant of Perez. **5** There was Maaseiah son of Baruch son of Kol-
Hozeh son of Hazaiah son of Adaiah son of Joiarib son of Zechariah, a descendant of Shelah. **6** All the
descendants of Perez who lived in Jerusalem were 468. They were outstanding men.

7 These are the descendants of Benjamin: Sallu son of Meshullam son of Joed son of Pedaiah son of
Kolaiah son of Maaseiah son of Ithiel son of Jeshaiah, **8** and those following him, Gabbai and Sallai, 928
men. [1]**9** Joel son of Zikri was their overseer, and Judah son of Hassenuah was second in command over
the city.

10 From the priests: Jedaiah son of Joiarib, Jakin, **11** Seraiah son of Hilkiah son of Meshullam son of Zadok
son of Meraioth son of Ahitub, the chief official of the house of God, **12** and their associates who did the
work for the house, 822 men, along with Adaiah son of Jeroham son of Pelaliah son of Amzi son of
Zechariah son of Pashhur son of Malkijah. **13** His brothers were heads of clans, 242 men; and Amashsai
son of Azarel son of Ahzai son of Meshillemoth son of Immer, **14** and their brothers, 128 valiant warriors;
their overseer was Zabdiel son of Haggedolim.

15 From the Levites: Shemaiah son of Hasshub son of Azrikam son of Hashabiah son of Bunni, **16** and
Shabbethai and Jozabad, who were from the leaders of the Levites and were in charge of the outside work
of the house of God. **17** There was Mattaniah son of Mika son of Zabdi, a descendant of Asaph, who was
the director who began the thanksgiving in prayer, and Bakbukiah, the second among his brothers, and
Abda son of Shammua son of Galal son of Jeduthun. **18** All the Levites in the holy city numbered 284.

19 The gatekeepers: Akkub, Talmon, and their brothers, who kept watch at the gates, 172 men.

20 The remainder of Israel and of the priests and the Levites were in all the towns of Judah. Everyone
lived on his own inherited property. **21** The temple workers lived in Ophel, and Ziha and Gishpa were in
charge of them.

22 The chief officer over the Levites in Jerusalem was Uzzi son of Bani son of Hashabiah son of Mattaniah
son of Mika, of the descendants of Asaph, singers over the work in the house of God. **23** They were under
orders from the king, and firm orders were given for the singers as every day required. **24** Then Pethahiah
son of Meshezabel, a descendant of Zerah son of Judah, was at the king's side in all matters concerning
the people.

25 As for the villages and their fields, some of the people of Judah lived in Kiriath Arba and its villages,
and in Dibon and its villages, and in Jekabzeel and its villages, **26** and in Jeshua, Moladah, Beth Pelet, **27**
Hazar Shual, and Beersheba and its villages. **28** Some of the people of Judah lived in Ziklag, Mekonah and
its villages, **29** En Rimmon, Zorah, Jarmuth, **30** Zanoah, Adullam, and their villages, and in Lachish its
fields and Azekah and its villages. So they encamped from Beersheba to the Valley of Hinnom. **31** The
descendants of the Benjamites settled in Geba, Mikmash, Aija, Bethel and its villages, **32** Anathoth, Nob,
Ananiah, **33** Hazor, Ramah, Gittaim, **34** Hadid, Zeboim, Neballat, **35** Lod, Ono, and Ge Harashim. [2]**36**
Some of the Levites who lived in Judah were assigned to the people of Benjamin.

Footnotes

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generated on Tue Oct 24 10:45:40 2023

11:8 [1]Instead of
11:35 [2]Some modern English translations read,

Nehemiah 11 General Notes

Special concepts in this chapter

The places where the Jews lived
Some people lived in Jerusalem, but most people lived in villages and towns away from Jerusalem. They lived there in order to farm the land raise their animals. The city with its walls was there to provide all of the people with protection if enemies attacked them.

Nehemiah 11:1

the people cast lots
"the people threw marked stones"

to bring one of ten
"to bring one family out of every ten families"

Nehemiah 11:2

General Information:
This page has intentionally been left blank.

Nehemiah 11:3

on his own property, including some Israelites
"on his own property: Israelites"

Nehemiah 11:4

some of the descendants of Judah and some of the descendants of Benjamin
"some of the people of Judah and some of the people of Benjamin"

The people from Judah included:
"From the descendants of Judah:"

Judah ... Benjamin ... Athaiah ... Uzziah ... Zechariah ... Amariah ... Shephatiah ... Mahalalel ... Perez
These are the names of men.

a descendant of Perez
"from the descendants of Perez"

Nehemiah 11:5

Connecting Statement:
In these verses, Nehemiah continues to list the provincial officers who lived in Jerusalem.

Maaseiah ... Baruch ... Kol-Hozeh ... Hazaiah ... Adaiah ... Joiarib ... Zechariah ... Shelah
These are the names of men.

Nehemiah 11:6

Perez
This is a man's name.

All ... were 468
"All ... were four hundred and sixty-eight." Perez had 468 descendants who lived in Jerusalem.

They were outstanding men
"They were courageous men" or "They were valiant men"

Nehemiah 11:7

Connecting Statement:
In these verses, Nehemiah continues to list the provincial officers who lived in Jerusalem.

These are the descendants
"These are some of the descendants." Your language may need to specify that this is not a list of every descendant.

Benjamin ... Sallu ... Meshullam ... Joed ... Pedaiah ... Kolaiah ... Maaseiah ... Ithiel ... Jeshaiah
These are the names of men.

Nehemiah 11:8

Gabbai ... Sallai
These are the names of men.

928 men
"nine hundred and twenty-eight men."

Nehemiah 11:9

Joel ... Zikri ... Judah ... Hassenuah
These are the names of men.

Nehemiah 11:10

Jedaiah ... Joiarib ... Jakin
These are the names of men.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 11:11

Seraiah ... Hilkiah ... Meshullam ... Zadok
These are the names of men.

Nehemiah 11:12

Adaiah ... Jeroham ... Pelaliah ... Amzi ... Zechariah ... Pashhur ... Malkijah
These are names of men.

their associates
"their brothers" or "their kinsmen"

who did the work for the house
"who worked in the temple." The "house" referred to here is the "house of God" mentioned in the previous verse.

822 men
"eight hundred and twenty-two men"

Nehemiah 11:13

His brothers
the brothers of Adaiah, the son of Jeroham (Nehemiah 11:12).

brothers
This word is a metaphor for 1) fellow Israelites or 2) people who did the same work. Alternate translation: "associates" or "fellow workers"

242 men
"two hundred and forty-two men"

Amashsai ... Azarel ... Ahzai ... Meshillemoth ... Immer
These are the names of men.

Nehemiah 11:14

Zabdiel ... Haggedolim
These are the names of men.

128 valiant warriors
"one hundred and twenty-eight courageous fighting men." These were "valiant warriors" or "courageous warriors."

Nehemiah 11:15

Shemaiah ... Hasshub ... Azrikam ... Hashabiah ... Bunni
These are the names of men.

Nehemiah 11:16

Shabbethai ... Jozabad
These are the names of men.

who were from the leaders of the Levites and were in charge
"from the leaders of the Levites, were in charge"

Nehemiah 11:17

Mattaniah ... Mika ... Zabdi ... Asaph ... Bakbukiah ... Abda ... Shammua ... Galal ... Jeduthun
These are the names of men.

who began the thanksgiving in prayer
That is, who directed the singers.

Bakbukiah, the second among his brothers
Possible meanings are 1) Bakbukiah was Mattaniah's kinsman and second in authority to Mattaniah or 2) "Bakbukiah, who led a second group of singers."

brothers
Another possible meaning is "associates" or "fellow workers."

Nehemiah 11:18

the holy city
This expression refers to the city of Jerusalem.

numbered 284
"numbered two hundred and eighty-four." There were 284 Levites in Jerusalem.

Nehemiah 11:19

gatekeepers
people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Akkub ... Talmon
These are the names of men.

172 men
"one hundred and seventy-two men"

Nehemiah 11:20

General Information:
This page has intentionally been left blank.

Nehemiah 11:21

Ziha ... Gishpa
These are the names of men.

Ophel
This is the name of a place.

Nehemiah 11:22

The chief officer over
"The overseer of"

generated on Tue Oct 24 10:45:40 2023

Uzzi ... Bani ... Hashabiah ... Mattaniah ... Mika ... Asaph
These are the names of men.

Nehemiah 11:23

They were under orders from the king
"The king had told them what to do"

firm orders were given for the singers
This can be translated in active form. Alternate translation: "the king had told them specifically what to do about the singers"

Nehemiah 11:24

Pethahiah ... Meshezabel ... Zerah ... Judah
These are the names of men.

at the king's side in all matters concerning the people
"at the Persian king's side as an adviser in all matters concerning the Jewish people"

Nehemiah 11:25

Kiriath Arba ... Dibon ... Jekabzeel
These are the names of places.

Nehemiah 11:26

Jeshua ... Moladah ... Beth Pelet
These are the names of places.

Nehemiah 11:27

Hazar Shual ... Beersheba
These are the names of places.

Nehemiah 11:28

Ziklag ... Mekonah
These are the names of places.

Nehemiah 11:29

En Rimmon ... Zorah ... Jarmuth
These are the names of places.

Nehemiah 11:30

Zanoah ... Adullam ... Lachish ... Azekah ... Beersheba ... Valley of Hinnom
These are the names of places.

they encamped
Here "they" refers to the people of Judah, and encamped is probably a metaphor for "lived in houses" .

Nehemiah 11:31

Geba ... Mikmash ... Aija ... Bethel
These are the names of places.

Aija
This is possibly another name for the town of Ai.

Nehemiah 11:32

Anathoth, Nob, Ananiah
These are the names of places.

Nehemiah 11:33

Hazor, Ramah, Gittaim
These are the names of places.

Nehemiah 11:34

Hadid, Zeboim, Neballat
These are the names of places.

Nehemiah 11:35

Ono, and Ge Harashim
Other possible meanings are 1) Ge Harashim is a different place from Ono whose name is not given. Alternate translation: "Ono, and the valley of the craftsmen" Or 2) Ge Harashim is a description of Ono as "the valley of the craftsmen." Alternate translation: "Ono, the valley of the craftsmen"

Nehemiah 11:36

Some of the Levites who lived in Judah were assigned to the people of Benjamin
It is not clear who assigned these Levites to live with the people of Benjamin. Alternate translation: "They assigned some of the Levites who lived in Judah to serve the people of Benjamin" or "The officials assigned some of the Levites who lived in Judah to serve the people of Benjamin"

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Chapter 12

1 These were the priests and Levites who came up with Zerubbabel son of Shealtiel and with Jeshua:
Seraiah, Jeremiah, Ezra,

2 Amariah, Malluk, Hattush,

3 Shekaniah, Rehum, and Meremoth.

4 There were Iddo, Ginnethon, Abijah,

5 Mijamin, Moadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, and Jedaiah. These were the leaders of the priests and their associates in the days
of Jeshua.

8 The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was in charge of the
thanksgiving songs, along with his associates. **9** Bakbukiah and Unni, their associates, stood opposite
them during the service. **10** Jeshua was the father of Joiakim, Joiakim was the father of Eliashib, Eliashib
was the father of Joiada, **11** Joiada was the father of Jonathan, and Jonathan was the father of Jaddua.

12 In the days of Joiakim these were the priests, the leaders of the families: Meraiah was the leader of
Seraiah, Hananiah was the leader of Jeremiah,

13 Meshullam was the leader of Ezra, Jehohanan was the leader of Amariah,

14 Jonathan was the leader of Malluk, and Joseph was the leader of Shebaniah. [1]

15 Adna was the leader of Harim, Helkai the leader of Meremoth,

16 Zechariah was the leader of Iddo, Meshullam was the leader of Ginnethon, and

17 Zikri was the leader of Abijah; Piltai was the leader of Miniamin and Moadiah.

18 Shammua was the leader of Bilgah, Jehonathan was the leader of Shemaiah,

19 Mattenai was the leader of Joiarib, Uzzi was the leader of Jedaiah,

20 Kallai was the leader of Sallu, Eber was the leader of Amok,

21 Hashabiah was the leader of Hilkiah, and Nethanel was the leader of Jedaiah.

22 In the days of Eliashib, the Levites Eliashib, Joiada, Johanan, and Jaddua were recorded as the heads of
families, and the priests were recorded during the reign of Darius the Persian. **23** The descendants of
Levi, their leaders of families were recorded in the book of the annals up to the days of Johanan son of
Eliashib. **24** The leaders of the Levites were Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their
associates, who stood opposite them to give praise and to give thanks, responding section by section, in
obedience to the command of David, the man of God. **25** Mattaniah, Bakbukiah, Obadiah, Meshullam,
Talmon, and Akkub were gatekeepers standing guard at the storerooms by the gates. **26** They served in
the days of Joiakim son of Jeshua son of Jozadak, and in the days of Nehemiah the governor and of Ezra
the priest and scribe.

27 At the dedication of the wall of Jerusalem, the people sought out the Levites wherever they lived, to
bring them to Jerusalem to celebrate the dedication with joy, with thanksgivings and singing with
cymbals, lutes, and harps. **28** The fellowship of singers gathered together from the district around
Jerusalem and from the villages of the Netophathites. **29** They also came from Beth Gilgal and from the
fields of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem. **30** The
priests and the Levites purified themselves, and then they purified the people, the gates, and the wall.

generated on Tue Oct 24 10:45:40 2023

31 Then I had the leaders of Judah go up to the top of the wall, and I appointed two large choirs who gave thanks. One went to the right on the wall toward the Dung Gate. **32** Hoshaiah and half the leaders of Judah followed them, **33** and after them went Azariah, Ezra, Meshullam, **34** Judah, Benjamin, Shemaiah, Jeremiah, **35** and some of the priests' sons with trumpets, and Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph. **36** There also were Zechariah's relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David the man of God. Ezra the scribe was in front of them. **37** By the Fountain Gate they went straight up on the stairs of the city of David, by the stairway to the wall above David's palace, to the Water Gate on the east.

38 The other choir of those who gave thanks went in the other direction. I followed them on the wall with half the people, above the Tower of Ovens, to the Broad Wall, **39** and above the Gate of Ephraim, and by the Old Gate, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate, and they stopped at the Gate of the Guard. **40** So both choirs of those who gave thanks took their place in the house of God, and I also took my place with half of the officials with me. **41** Then the priests took their place: Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with the trumpets, **42** and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam, and Ezer, and the singers made themselves heard and Jezrahiah was their leader. **43** They offered great sacrifices that day, and rejoiced, for God had made them rejoice with great joy. Also the women and the children rejoiced. So the joy of Jerusalem could be heard far away.

44 On that day men were appointed to be in charge of the storerooms for the contributions, the firstfruits, and the tithes, to gather into them the portions required by the law for the priests and for the Levites. Each was assigned to work the fields near the towns. For Judah rejoiced over the priests and the Levites who were standing before them. **45** They performed the service of their God, and the service of purification, and so did the singers and the gatekeepers, in keeping with the command of David and of Solomon his son. **46** For long ago, in the days of David and Asaph, there were directors of singers, and there were songs of praise and thanksgiving to God. **47** In the days of Zerubbabel and in the days of Nehemiah, all Israel gave the daily portions for the singers and the gatekeepers. They set aside the consecrated portion that was for the Levites, and the Levites set aside the consecrated portion for the descendants of Aaron.

Footnotes

12:14 [1]Many modern translations have

Nehemiah 12 General Notes

Special concepts in this chapter

Dedication of the wall
In the ancient Near East, it was common to dedicate an important structure to a god. When it was completed, the wall was dedicated to Yahweh. Long lists of people are present, indicating that "everyone" was present for this and praised Yahweh. (See: falsegod)

Nehemiah 12:1

who came up
"who arrived from Babylonia"

with Zerubbabel
"under the leadership of Zerubbabel"

Zerubbabel ... Shealtiel ... Jeshua ... Seraiah ... Jeremiah ... Ezra
These are names of men.

Jeshua
The original readers would have understood that Jeshua was the high priest. Alternate translation: "Jeshua the high priest"

Nehemiah 12:2

Amariah ... Malluk ... Hattush
These are names of men.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 12:3

Shekaniah ... Rehum ... Meremoth
These are names of men.

Nehemiah 12:4

Connecting Statement:
The list that began in Nehemiah 12:1 continues.

There were
These words have been added for this translation. If you continue the list that began in Nehemiah 12:1, you can omit these words.

Iddo ... Ginnethon ... Abijah
These are all names of men.

Nehemiah 12:5

Mijamin ... Moadiah ... Bilgah
These are all names of men.

Nehemiah 12:6

Shemaiah ... Joiarib ... Jedaiah
These are all names of men.

Nehemiah 12:7

Sallu ... Amok ... Hilkiah ... Jedaiah ... Jeshua
These are all names of men.

Nehemiah 12:8

Jeshua, Binnui, Kadmiel, Sherebiah, Judah, ... Mattaniah
These are names of men.

Nehemiah 12:9

Bakbukiah ... Unni
These are names of men.

stood opposite them during the service
Possible meanings are 1) this was during a worship service and these were two groups of singers or other worshipers, or 2) these groups guarded the temple at different times, or "took turns guarding the temple."

Nehemiah 12:10

Jeshua ... Joiakim ... Eliashib ... Joiada
These are names of men.

Jeshua was the father of Joiakim
This is the same Jeshua named in [Nehemiah 12:1]

Nehemiah 12:11

Joiada ... Jonathan ... Jaddua
These are names of men.

Nehemiah 12:12

Joiakim ... Meraiah ... Hananiah
These are names of men.

Seraiah ... Jeremiah
These are names of families named after men.

Nehemiah 12:13

Meshullam ... Jehohanan
These are names of men.

Ezra ... Amariah
These are names of families named after men.

Nehemiah 12:14

Jonathan ... Joseph
These are names of men.

Malluk ... Shebaniah
These are names of families named after men.

Nehemiah 12:15

Connecting Statement:
The list that began in Nehemiah 12:12 continues.

Adna ... Helkai
These are all names of men.

Harim ... Meremoth
These are all names of families that are named after men.

was the leader of
"was the leader of the family of" or "was the leader of the descendants of"

Nehemiah 12:16

Zechariah ... Meshullam
These are all names of men.

Iddo ... Ginnethon
These are all names of families that are named after men.

Meshullam was the leader of Ginnethon
Ginnethon may be another form of the name Ginnethoi.

Nehemiah 12:17

Zikri ... Piltai
These are names of men.

Abijah ... Miniamin ... Moadiah
These are all names of families that are named after men.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 12:18

Shammua ... Jehonathan
These are all names of men.

Bilgah ... Shemaiah
These are all names of families that are named after men.

Nehemiah 12:19

Mattenai ... Uzzi
These are all names of men.

Joiarib ... Jedaiah
These are all names of families that are named after men.

Nehemiah 12:20

Kallai ... Eber
These are all names of men.

Sallu ... Amok
These are all names of families that are named after men.

Nehemiah 12:21

Hashabiah ... Nethanel
These are all names of men.

Hilkiah ... Jedaiah
These are all names of families that are named after men.

Nehemiah 12:22

Eliashib ... Joiada, Johanan ... Jaddua
names of men

during the reign of Darius
Another possible meaning is "until the reign of Darius"

Nehemiah 12:23

recorded in the book of the annals
This may refer to the Book of Chronicles. The scribes wrote the words in the verses above in a book that recorded the events of each day.

up to the days of Johanan son of Eliashib
The records in the temple recorded only up until Johanan.

Nehemiah 12:24

Hashabiah, Sherebiah ... Jeshua ... Kadmiel
These are names of men.

who stood opposite them to give praise and to give thanks, responding section by section
This refers to how they sang some of their songs in worship. A leader or one group would sing a phrase, then one or two groups that "stood opposite them" would sing a phrase in response.

obedience to the command of David
King David had commanded the Levites how they were to organize and lead worship.

Nehemiah 12:25

Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub
These are names of men.

Nehemiah 12:26

Joiakim ... Jeshua ... Jozadak ... Nehemiah ... Ezra
These are names of men.

in the days of Joiakim ... Jozadak, and in the days of Nehemiah the governor and of Ezra ... scribe
The date was fixed by listing those who were leading the Jews at the time. "when Joiakim ... Jozadak was high priest, and when Nehemiah was governor and Ezra ... was the scribe"

Nehemiah 12:27

At the dedication of the wall of Jerusalem
Possible meanings are 1) "At the time when they dedicated the wall of Jerusalem" or 2) "So that the dedication of Jerusalem's wall could take place."

cymbals
two thin, round metal plates that are hit together to make a loud sound

Nehemiah 12:28

General Information:
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Nehemiah 12:29

Beth Gilgal ... Geba and Azmaveth
These are the names of places.

Nehemiah 12:30

General Information:
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Nehemiah 12:31

the leaders of Judah
the leaders of the people who lived in the region of Judah

generated on Tue Oct 24 10:45:40 2023

Nehemiah 12:32

Hoshaiah
These are the names of males.

Nehemiah 12:33

Azariah, Ezra, Meshullam
These are the names of males.

after them went
"behind them followed"

Nehemiah 12:34

Judah, Benjamin, Shemaiah, Jeremiah
These are the names of males.

Nehemiah 12:35

Zechariah ... Jonathan ... Shemaiah ... Mattaniah ... Micaiah ... Zakkur ... Asaph
These are the names of males.

some of the priests' sons with trumpets, and Zechariah
Some modern translations read, "from among the priests with trumpets, Zechariah"

Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph
All of the names after "Zechariah" are the ancestors of Zechariah. This list connects Zechariah with the famous singer Asaph. "Zechariah who was the son of Jonathan, who was the son of Shemaiah, who was the son of Mattaniah, who was the son of Micaiah, who was the son of Zaccur son of Asaph"

Nehemiah 12:36

There also were
"Along with them were"

Zechariah ... Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani ... David ... Ezra
These are the names of males.

Ezra the scribe was in front of them
"Ezra the scribe was leading them"

Nehemiah 12:37

Fountain Gate ... Water Gate
These are the names of openings in the wall.

Nehemiah 12:38

choir
group of singers

I followed them
Nehemiah followed them.

Tower of Ovens
This is the name of a tall structure where people kept watch for danger.

Broad Wall
This is a name for part of the wall.

Nehemiah 12:39

Tower of Hananel ... Tower of the Hundred
These are the names of tall structures where people kept watch for danger.

Gate of Ephraim ... Old Gate ... Fish Gate ... Sheep Gate ... Gate of the Guard
These are the names of openings in the wall.

Nehemiah 12:40

I also took my place
Nehemiah is speaking here. Alternate translation: "I, Nehemiah, also took my place"

Nehemiah 12:41

Eliakim ... Maaseiah ... Miniamin ... Micaiah ... Elioenai ... Zechariah ... Hananiah
These are the names of males who were the priests at that time.

with the trumpets
Possible meanings are 1) only the first seven priests listed from Eliakim to Hananiah carried trumpets or 2) all 15 priests listed from Eliakim to Ezer carried trumpets.

Nehemiah 12:42

Maaseiah ... Shemaiah ... Eleazar ... Uzzi ... Jehohanan ... Malkijah ... Elam ... Ezer
These are the names of males who were the priests at that time.

Jezrahiah
This is the name of a male who was the leader of the singers.

made themselves heard
"sang loudly"

Nehemiah 12:43

rejoice with great joy
"rejoice greatly"

So the joy of Jerusalem could be heard far away
"The joy of Jerusalem" here is a metonym for "the sound that the people of Jerusalem made." This can be translated in active form. Alternate translation: "people far away from Jerusalem could hear the sound that the people of Jerusalem made as they celebrated"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 12:44

men were appointed to be in charge
This can be stated in active form. It is not clear who appointed the men. Alternate translation: "they appointed men to be in charge"

the contributions
things the people gave to the priests

For Judah rejoiced over the priests and the Levites
It seems that the people appointed the men because the people of Judah were grateful for the priests and Levites who were serving.

who were standing before them
The Levites and priests were not just standing, they were serving in their roles. The meaning can be made explicit. Alternate translation: "who were standing before them serving God"

Nehemiah 12:45

gatekeepers
These were people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Nehemiah 12:46

there were directors of singers
This sentence tells why the people did what they did in Nehemiah 12:45 and gives us more information about the time when David told people how to worship at the temple.

Nehemiah 12:47

In the days of Zerubbabel
Zerubbabel was a descendant of King David and one of the governors in the region of Judah.

They set aside the consecrated portion
"All Israel set aside the consecrated portion"

the descendants of Aaron
the priests in Israel, who descended from Aaron, the brother of Moses

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 On that day they read in the Book of Moses in the hearing of the people. It was found written in it that
no Ammonite or Moabite should come into the assembly of God, forever. **2** This was because they had not
come to the people of Israel with bread and with water, but they had hired Balaam to curse Israel.
However, our God turned the curse into a blessing. **3** As soon as they heard the law, they separated out
from Israel every foreign person.

4 Now before this Eliashib the priest was appointed over the storerooms of the house of our God. He was
related to Tobiah. **5** Eliashib prepared for Tobiah a large storeroom, where previously they kept the grain
offering, the incense, the articles, and the tithes of the grain, new wine, and the oil, which were
commanded to be for the Levites, the singers, the gatekeepers, and the contributions for the priests. **6**
But in all this time I was not in Jerusalem. For in the thirty-second year of Artaxerxes king of Babylon I
went to the king. After some time I asked the king for permission to leave, **7** and I returned to Jerusalem. I
understood the evil that Eliashib had done by giving Tobiah a storeroom in the courts of the house of God.
8 This was very displeasing to me and I threw all Tobiah's household articles out of the storeroom. **9** I
ordered that they purify the storerooms, and I put back in them the articles of the house of God, the grain
offerings, and the incense.

10 I learned that the Levites' portions had not been given to them, and they had run away, each to his own
field, the Levites and the singers who did the work. **11** So I confronted the officials and said, "Why is the
house of God neglected?" I gathered them together and stationed them at their posts. **12** Then all Judah
brought in the tithe of the grain, the new wine, and the oil to the storehouses. **13** I appointed as
treasurers over the storehouses Shelemiah the priest and Zadok the scribe, and from the Levites,
Pedaiah. Next to them was Hanan son of Zakkur son of Mattaniah, for they were counted as trustworthy.
Their duties were to distribute the supplies to their associates.

14 Call me to mind, my God, concerning this, and do not wipe out the good deeds that I have done for the
house of my God and its services.

15 In those days I saw in Judah people treading winepresses on the Sabbath and bringing in heaps of
grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of heavy loads, which they
brought into Jerusalem on the Sabbath day. I warned them against selling food on that day. **16** Men from
Tyre living in Jerusalem brought in fish and all kinds of goods, and they sold them on the Sabbath to the
people of Judah and in the city! **17** Then I confronted the nobles of Judah, "What is this evil thing you are
doing, profaning the Sabbath day? **18** Did not your fathers do this? Did not our God bring all this evil on
us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath."

19 As soon as it became dark at the gates of Jerusalem before the Sabbath, I commanded that the doors
be shut and that they should not be opened until after the Sabbath. I stationed some of my servants at the
gates so no load could be brought in on the Sabbath day. **20** The merchants and sellers of all kinds of
wares camped outside Jerusalem once or twice. **21** But I warned them, "Why do you camp outside the
wall? If you do so again, I will lay hands on you!" From that time on they did not come on the Sabbath. **22**
Then I commanded the Levites to purify themselves, and come and guard the gates, to sanctify the
Sabbath day.

Call me to mind for this also, my God, and have mercy on me because of the covenant loyalty you have
toward me.

23 In those days I also saw Jews that had married women of Ashdod, Ammon, and Moab. **24** Half of their
children spoke the language of Ashdod. None of them knew how to speak the language of Judah, but only
the language of one of the other peoples. **25** I confronted them, and I cursed them, and I hit some of them
and pulled out their hair. I made them swear by God, saying, "You will not give your daughters to their
sons, or take their daughters for your sons, or for yourselves. **26** Did not Solomon king of Israel sin on
account of these women? Among many nations there was no king like him, and he was loved by his God,
and God made him king over all Israel. Nevertheless, his foreign wives caused him to sin. **27** Should we
then listen to you and do all this great evil, and act unfaithfully against our God by marrying foreign
women?"

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28 One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite. Therefore I caused him to flee from my presence.

29 Call them to mind, my God, because they have defiled the priesthood, and the covenant of the priesthood and the Levites.

30 Thus I cleansed them from everything foreign, and established the duties of the priests and the Levites, each to his own task. **31** I provided for the wood offering at the appointed times and for the firstfruits.

Call me to mind, my God, for good.

Nehemiah 13 General Notes

Special concepts in this chapter

Nehemiah returns to Jerusalem

Nehemiah was eager to make sure that the Jews kept their promise to obey the law. When he returned from Persia, he found many things wrong: one of the store rooms in the temple had been converted into a guest room for Tobiah, the Levites had not received their portions for working in the temple, people were working on the Sabbath, and many had married heathen wives. (See: promise, lawofmoses and temple and sabbath)

Nehemiah 13:1

in the hearing of the people

"so that the people could hear it"

should come into the assembly of God, forever

"should ever come into the assembly of God"

Nehemiah 13:2

This was because

"They could not come into the assembly because"

Nehemiah 13:3

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Nehemiah 13:4

Eliashib the priest was appointed

This can be translated in active form. Alternate translation: "they appointed Eliashib the priest" or "the leaders appointed Eliashib the priest"

He was related to Tobiah

"Eliashib and Tobiah worked closely together"

Eliashib ... Tobiah

These are the names of men.

Nehemiah 13:5

Eliashib prepared for Tobiah a large storeroom

"Eliashib prepared a large storeroom for Tobiah to use"

gatekeepers

people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Nehemiah 13:6

But in all this time I was not in Jerusalem

"During the time all this was happening, I was away from Jerusalem"

I was not

Here "I" refers to Nehemiah.

Nehemiah 13:7

a storeroom in the courts of the house of God

This was a room which had previously been purified to store offering supplies (Nehemiah 13:5).

Nehemiah 13:8

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Nehemiah 13:9

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Nehemiah 13:10

the Levites' portions had not been given to them

The full meaning of this statement can be made clear. This can also be translated in active form.

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Alternate translation: "the people had not been bringing into the storerooms their tithes and offerings of food for the temple priests"

they had run away, each to his own field, the Levites and the singers who did the work
"the Levites and the singers who did the work had left the temple, each one going to his own field"

Nehemiah 13:11

Why is the house of God neglected?
Nehemiah uses a rhetorical question to challenge or even ridicule the officials who had not done their work. This question can be translated as a statement. Alternate translation: "You have neglected the house of God!"

Nehemiah 13:12

all Judah
The name of the land is a metonym for the people of the land. This is probably a generalization. Alternate translation: "all the people who lived in Judah"

Nehemiah 13:13

Shelemiah ... Zadok ... Pedaiah ... Hanan ... Zakkur ... Mattaniah
These are the names of men.

they were counted as trustworthy
This can be translated in active form. The abstract noun "trustworthy" can be translated as a verb. Alternate translation: "I knew that I could trust them"

Nehemiah 13:14

Call me to mind, my God, concerning this
"My God, remember me concerning this"

Nehemiah 13:15

treading winepresses
The word "winepresses" is a metonym for the grapes that were in the winepresses. The people were walking on grapes to get the juice out of them to make wine. Alternate translation: "walking on grapes in winepresses"

treading
walking on something to crush or press it

Nehemiah 13:16

Tyre
This is the name of a city.

Nehemiah 13:17

What is this evil thing you are doing, profaning the Sabbath day?
Nehemiah is using a rhetorical question to scold the leaders of Judah. This can be translated as a statement. Alternate translation: "You are doing an evil thing by profaning the Sabbath day." or "God will punish you for doing this evil thing, for profaning the Sabbath day."

Nehemiah 13:18

Did not your fathers do this? Did not our God bring all this evil on us and on this city?
Nehemiah is using these rhetorical questions to scold the leaders of Judah. These questions can be combined and translated as a statement. Alternate translation: "You know that your fathers did this, and that is why God brought all this evil on us and on this city."

Nehemiah 13:19

As soon as it became dark ... before the Sabbath
"When the sun went down ... and it was time for the Sabbath to begin"

that the doors be shut and that they should not be opened until
This can be translated in active form. Alternate translation: "that the guards shut the doors and not open them until"

no load could be brought in
This can be translated in active form. Alternate translation: "no one could bring in things they wanted to sell"

Nehemiah 13:20

sellers of all kinds of wares
"people who had brought many different things they wanted to sell"

Nehemiah 13:21

Why do you camp outside the wall?
Nehemiah uses a rhetorical question to rebuke merchants and to emphasize his command. This question can be translated as a statement. The full meaning of this statement can also be made explicit. Alternate translation: "You are camping outside the wall against what I commanded."

I will lay hands on you!
The word "hands" is a metonym for forceful action. Alternate translation: "I will send you away by force!" or "I will remove you by force!"

generated on Tue Oct 24 10:45:40 2023

Nehemiah 13:22

Call me to mind for this also, my God
"My God, remember me concerning this also." See how you translated a similar phrase in Nehemiah 13:14.

Nehemiah 13:23

Connecting Statement:
These verses introduce the action that follows.

Jews that had married women of Ashdod, Ammon, and Moab
"Jews that had married foreign women." God had forbidden intermarriage. The full meaning of this statement can be made clear.

Ashdod
This is the name of a city.

Ammon ... Moab
These are the names of nations.

Nehemiah 13:24

Half of their children
"As a result, half of their children"

Nehemiah 13:25

I confronted them
"I spoke directly to them about what they had done"

I hit some of them
Nehemiah hit some of them with his hands.

I made them swear by God
"I made them say a promise before God"

Nehemiah 13:26

Did not Solomon king of Israel sin on account of these women?
Nehemiah uses a rhetorical question to scold the men. This can be translated as a statement.
Alternate translation: "You know that Solomon king of Israel sinned on account of these women."

Nehemiah 13:27

Should we then listen to you and do all this great evil, and act unfaithfully against our God by marrying foreign women?
Nehemiah uses a rhetorical question to scold the men. This can be translated as a statement.
Alternate translation: "We will not listen to you or do this great evil or act treacherously against our God by marrying foreign women."

Nehemiah 13:28

Joiada ... Eliashib ... Sanballat
These are the names of men.

the Horonite
This refers to a person from the city of Beth Horon.

I caused him to flee from my presence
"I chased him away" or "I made him leave Jerusalem"

Nehemiah 13:29

Call them to mind
"Think about them" or "Remember what they have done." See how you translated a similar phrase in Nehemiah 13:14.

they have defiled the priesthood, and the covenant of the priesthood and the Levites
Causing the priesthood to be dishonored and breaking the covenant is spoken of as if they made the priesthood and covenant physically unclean.
Alternate translation: "they have dishonored the priesthood and broken the covenant you made with the priests and Levites"

Nehemiah 13:30

Thus I cleansed them
"In this way I purified them"

established the duties of the priests and the Levites
"told the priests and Levites what they were to do"

Nehemiah 13:31

I provided for the wood offering
"I arranged for a supply of wood for the wood offerings"

for the firstfruits
"for the offering of firstfruits at harvest time"

Call me to mind, my God, for good
"Think about all I have done, my God, and bless me because of the good things I have done." See how you translated a similar phrase in Nehemiah 13:14.

generated on Tue Oct 24 10:45:40 2023

Book: Esther

Esther

Chapter 1

1 In the days of Xerxes [1] (this is Xerxes who reigned from India as far as Cush, over 127 provinces), **2** in
those days King Xerxes sat on his royal throne in the fortress of Susa. **3** In the third year of his reign, he
gave a feast to all his officials and his servants. The army of Persia and Media, the noblemen, and
governors of the provinces were in his presence. **4** He displayed the wealth of the splendor of his kingdom
and the honor of the glory of his greatness for many days, for 180 days. **5** When these days were
completed, the king gave a feast lasting seven days. It was for all the people in the fortress of Susa, from
the greatest to the least significant. It was held in the courtyard of the garden of the king's palace. **6** The
courtyard of the garden was decorated with curtains of white cotton and violet, with cords of fine linen
and purple, hung on silver rings from pillars of marble. There were couches of gold and silver on a mosaic
pavement of porphyry, marble, mother-of-pearl, and colored paving stones. **7** Drinks were served in
golden cups. Each cup was unique and there was much royal wine that came because of the king's
generosity. **8** The drinking was carried out in keeping with the decree, "There must be no compulsion," for
in this way the king had given orders to all the officials of his palace to do according to the desire of each
man.

9 Also, Queen Vashti gave a feast for the women in the royal palace of King Xerxes. **10** On the seventh day,
when the king's heart was feeling happy because of the wine, he told Mehuman, Biztha, Harbona, Bigtha,
Abagtha, Zethar, and Karkas (the seven officials who served before him), **11** to bring Queen Vashti before
him with her royal crown. He wanted to show the people and the officials her beauty, for her features
were stunning. **12** But Queen Vashti refused to come at the word of the king that had been brought to her
by the officials. Then the king became very angry; his rage burned within him.

13 So the king conferred with the men who were known to be wise, who understood the times (for this
was the king's procedure toward all who were expert in law and judgment). **14** Now the ones close to him
were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and
Media. They had access to the king, and they held the highest offices within the kingdom. **15** "In
compliance with the law, what is to be done to Queen Vashti because she did not obey the command of
King Xerxes, which was brought to her by the officials?" **16** Memukan said in the presence of the king and
the officials, "Not only against the king has Vashti the queen done wrong, but also against all the officials
and all the people who are in all the provinces of King Xerxes. **17** For the matter of the queen will become
known to all women. It will cause them to treat their husbands with contempt. They will say, 'King Xerxes
commanded Vashti the queen to be brought before him, but she refused.' **18** Before the end of this very
day the noble women of Persia and Media who have heard of the matter of the queen will say the same
thing to all the king's officials. There will be much contempt and anger. **19** If it pleases the king, let a royal
decree be sent out from him, and let it be written in the laws of the Persians and the Medes, which cannot
be repealed, that Vashti may no longer come before him. Let the king give her position as queen to
another who is better than she. **20** When the king's decree is proclaimed throughout all his vast kingdom,
all the wives will honor their husbands, from the greatest to the least significant." **21** The king and his
princes were pleased with this advice, and the king did as Memukan proposed. **22** He sent out letters to
all the royal provinces, to each province in its own writing, and to each people in their own language. He
ordered that every man should be master of his own household. This decree was given in the language of
each people in the empire.

Footnotes

1:1 [1] is also known as

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generated on Tue Oct 24 10:45:40 2023

Esther 1 General Notes

Special concepts in this chapter

The king's divorce
The king's advisers were afraid that husbands would lose their authority when they heard the queen had refused to come to show her beauty to the king's guests; so the advisers told him to divorce her.

Esther 1:1

In the days of Xerxes
"In the time of Xerxes" or "When Xerxes was ruling as king"

this is Xerxes who reigned from India as far as Cush, over 127 provinces
This is background information to help the reader identify Xerxes.

provinces
A province is a large area into which some countries are divided for the purposes of government.

Esther 1:2

sat on his royal throne
Here "royal throne" may refer to his rule over the kingdom. Alternate translation: "ruled the empire"

fortress
This refers to a castle, stronghold or fortified city.

Susa
This was a royal city of Persian kings.

Esther 1:3

In the third year of his reign
"After he had ruled for 2 years"

The army
This likely refers to the leaders of the army. Alternate translation: "The officers of the army"

Esther 1:4

the wealth of the splendor of his kingdom
These words have similar meaning and emphasize how great his kingdom was. Alternate translation: "the great wealth of his kingdom"

the honor of the glory of his greatness
These words have similar meaning and emphasize how great he was. Alternate translation: "the splendor of his greatness"

180 days
"one hundred and eighty days"

Esther 1:5

When these days were completed
"At the end of that feast"

a feast lasting seven days
This was a second feast that was only for the officials in Susa. Alternate translation: "another feast that lasted seven days"

fortress
This refers to a castle, stronghold or fortified city.See how you translated this in Esther 1:1.

Susa
See how you translated the name of this place in [Esther 1:2]

Esther 1:6

a mosaic pavement
A "mosaic" consists of colored stones arranged in an attractive pattern.

porphyry
This is a kind of red and purple rock that contained pieces of crystal.

Esther 1:7

Drinks were served in golden cups
This can be stated in active form. Alternate translation: "The guests drank wine from gold cups"

there was much royal wine that came because of the king's generosity
"the king was very generous with the royal wine"

generosity
"great willingness to give"

Esther 1:8

There must be no compulsion
"No one must be forced to drink"

king had given orders to all the officials of his palace to do according to the desire of each man
This statement means that the king told his workers to give all the guests as much wine as they wanted.

generated on Tue Oct 24 10:45:40 2023

Esther 1:9

General Information:
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Esther 1:10

On the seventh day
"After 6 days"

the king's heart was feeling happy because of the wine
Here "heart" refers to the king, and "feeling happy" is an idiom that means he was drunk. Alternate translation: "the king was drunk with wine"

Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas
These are names of men.

the seven officials who served before him
This is background information to explain who these men were.

Esther 1:11

her features were stunning
"she was very beautiful"

Esther 1:12

at the word of the king that had been brought to her by the officials
This can be stated in active form. Alternate translation: "when the king's officials told her about his command"

at the word
"at the command"

his rage burned within him
The intensity of the king's anger is spoken of as if it was a fire that burned inside him. Alternate translation: "his rage was as intense as a fire inside him"

Esther 1:13

who understood the times
"who understood the things that happened in their lives"

for this was the king's procedure toward all who were expert in law and judgment
This background information explains why the king called these men.

Esther 1:14

Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan
These are the names of men.

Esther 1:15

In compliance with the law ... by the officials?
It may be helpful to state who asked this question. Alternate translation: The king said to them, "In compliance with the law ... by the officials?"

In compliance with the law
"In observance of the law" or "In obedience to the law"

Esther 1:16

Memukan
Translate his name as in [Esther 1:14]

all the officials and all the people ... all the provinces
These are exaggerations to emphasize the damage that the queen's refusal caused.

provinces
a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

Esther 1:17

all women
This is an exaggeration to emphasize the damage that the queen's refusal caused.

Esther 1:18

There will be much contempt and anger
"They will be angry with their husbands and treat them with contempt"

Esther 1:19

Connecting Statement:
Meremoth continues to answer the king.

If it pleases the king ... from him ... before him ... Let the king
Meremoth speaks to the king in third person as a form of respect. Alternate translation: "If it pleases you ... from you ... before you ... Please"

which cannot be repealed
This can be stated in active form. Alternate translation: "which no one can change"

Esther 1:20

the king's decree ... his vast kingdom
Meremoth speaks to the king in third person as a form of respect. Alternate translation: "your decree ... your vast kingdom"

generated on Tue Oct 24 10:45:40 2023

When the king's decree is proclaimed
This can be stated in active form. Alternate translation: "When they hear the king's decree" or "When they hear what you have commanded"

vast
very wide

from the greatest to the least significant
This is a merism that refers to both extremes and everyone in between. This probably refers to the husbands, but it is possible that it refers to the wives.

Esther 1:21

Memukan
Translate his name as in [Esther 1:14]

Esther 1:22

He sent out letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

every man should be master of his own household
"all men should have complete authority over their wives and their children"

This decree was given
This can be stated in active form. Alternate translation: "They wrote this decree"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 After these things, when the anger of King Xerxes subsided, he thought about Vashti and what she had done. He also thought about the decree that he had made against her. **2** Then the king's young men who served him said, "Let a search be made on the king's behalf for beautiful young virgins. **3** Let the king appoint overseers in all the provinces of his kingdom, to gather together all the beautiful young virgins to the harem in the fortress in Susa. Let them be put under the care of Hegai, the king's official, who is in charge of the women, and let him give them their cosmetics. **4** Let the young girl who pleases the king become queen in the place of Vashti." This advice pleased the king, and he did so.

5 There was a certain Jew in the fortress of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, who was a Benjamite. **6** He had been taken into exile from Jerusalem with the exiles along with those who had been taken into exile with Jehoiachin, king of Judah, whom Nebuchadnezzar king of Babylonia took into exile. **7** He was caring for Hadassah, that is, Esther, his uncle's daughter, because she had neither father nor mother. The young woman had a beautiful figure and was lovely in appearance. When her father and mother died, Mordecai took her as his own daughter.

8 When the king's order and decree were proclaimed, many young women were brought to the fortress of Susa. They were put under Hegai's care. Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women. **9** The young girl pleased him, and she found favor with him. Immediately he provided her with cosmetics and her portion of food. He assigned to her seven servant girls from the king's palace, and he moved her and the servant girls to the best place in the house of the women. **10** Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell. **11** Every day Mordecai walked back and forth in front of the courtyard outside the house of the women, to learn about Esther's welfare, and about what would be done with her.

12 When the turn came for each girl to go to King Xerxes—after she had obeyed the regulations for the women for twelve months, for this was how the time of their beauty treatments was completed: six months with oil of myrrh and six with perfumes and cosmetics— **13** when a young woman went to the king, whatever she desired was given to her from the house of the women, for her to take to the palace. **14** In the evening she would go in, and in the morning she would return to the second house of the women, and to the custody of Shaashgaz, the king's official, who was in charge of the concubines. She would not return to the king again unless he had taken great pleasure in her and called for her by name. **15** Now when the time came for Esther (daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter) to go in to the king, she did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested. Now Esther received the favor of all who saw her.

16 Esther was taken to King Xerxes into the royal residence on the tenth month, which is the month of Tebeth, in the seventh year of his reign. **17** The king loved Esther more than all the other women and she received favor and kindness before him, more than all the other virgins. So he set the royal crown on her head and made her queen instead of Vashti. **18** The king gave a great feast for all his officials and his servants, "Esther's feast," and he granted relief from taxation to the provinces. He also gave gifts with royal generosity.

19 Now when the virgins had been gathered together a second time, Mordecai was sitting at the king's gate. **20** Esther had not yet told anyone about her relatives or her people, as Mordecai had instructed her. She continued to follow Mordecai's advice, as she had done when she was raised by him. **21** In those days, while Mordecai was sitting at the king's gate, two of the king's officials, Bigthana and Teresh, who guarded the doorway, became angry and sought to do harm to King Xerxes. **22** When the matter was made known to Mordecai, he told Queen Esther, and Esther spoke to the king in the name of Mordecai. **23** The report was investigated and confirmed, and both the men were hanged from a gallows. This account was written, in the presence of the king, in the book of the events of his reign.

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generated on Tue Oct 24 10:45:40 2023

Esther 2 General Notes

Special concepts in this chapter

Esther becomes queen
Esther was humble and took the advice of the royal officials about how to dress for her time with the king. The king chose Esther to be the new queen.

Mordecai warns the king against a plot
Esther's cousin, Mordecai, discovered that two men planned to kill the king. He told Esther, who then told the king. She also gave Mordecai credit for telling her.

Esther 2:1

After these things
This introduces a new event that happened a while later.

the anger of King Xerxes subsided
"the king became less angry"

the decree
This is refers to the decree in Esther 1:19-20.

Esther 2:2

Let a search be made
This can be stated in active form. Alternate translation: "Tell your servants to search"

on the king's behalf
The men speak to the king in the third person as a sign of respect. Alternate translation: "on your behalf"

Esther 2:3

Connecting Statement:
The young servants continue to speak to the king.

Let the king ... the king's official
The servants spoke to the king in third person as a sign of respect. Alternate translation: "You should ... your official"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

harem
where the wives of a man with many wives live

the fortress
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

Susa
See how you translated the name of this place in [Esther 1:2]

Let them be put under the care of Hegai, the king's official, who is in charge of the women
This can be stated in active form. Alternate translation: "Let Hegai, the king's official, who is in charge of the women, take care of them"

Hegai
This is a man's name.

their cosmetics
A "cosmetic" is a substance such as a cream, lotion, or powder that women usually put on their face or body to improve their appearance.

Esther 2:4

pleases the king
The servants spoke to the king in third person as a sign of respect. Alternate translation: "pleases you"

Esther 2:5

There was a certain Jew
This introduces Mordecai as a new character in the story.

Susa
Translate the name of this city as in [Esther 1:2]

son of Jair son of Shimei son of Kish
"Jair," "Shimei," and "Kish" are men from whom "Mordecai" is the male descendant.

a Benjamite
"of the tribe of Benjamin"

Esther 2:6

He had been taken into exile ... king of Babylonia took into exile
This background information explains how Mordecai came to live in Susa. This can be stated in active form. Alternate translation: "Nebuchadnezzar king of Babylonia took him and other exiles into exile, along with Jehoiachin, king of Judah"

He had been taken into exile from Jerusalem
The Hebrew text leaves unclear who is being spoken of here. It is perhaps Kish, who seems to

generated on Tue Oct 24 10:45:40 2023

have been the great-grandfather of Mordecai. If it was Mordecai himself, then he would be extremely old at the time of the events concerning Esther. Many modern versions leave this matter unclear. A few versions, including the UDB, choose to assume that it was Mordecai who had been taken away from Jerusalem.

Jehoiachin, king of Judah

Esther 2:7

Connecting Statement:
This continues the background information about Mordecai and explains his relationship to Esther.

Hadassah
This is Esther's Hebrew name.

his uncle's daughter
"his cousin"

she had neither father nor mother
"her father and mother had died"

took her as his own daughter
"cared for her as if she was his own daughter"

Esther 2:8

When the king's order and decree were proclaimed
This can be stated in active form. Alternate translation: "After the king commanded that they search for some beautiful women"

proclaimed
"announced"

many young women were brought
This can be stated in active form. Alternate translation: "they brought many young women"

They were put under Hegai's care
This can be stated in active form. Alternate translation: "Hegai began to take care of them"

Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women
This can be stated in active form. Alternate translation: "Hegai, the overseer of the women, also began to take care of Esther when they brought her to the king's palace"

palace
See how you translated this in Esther 1:5.

Esther 2:9

The young girl pleased him, and she found favor with him
These two phrases mean the same thing and emphasize how much she pleased him. Alternate translation: "The young girl greatly pleased him"

The young girl
"Esther"

Esther 2:10

General Information:
This page has intentionally been left blank.

Esther 2:11

about Esther's welfare
"how Esther was doing" or "about Esther's well-being"

Esther 2:12

General Information:
Verses 12-14 are background information about the customs for the women who became the king's concubines.

after she had obeyed ... perfumes and cosmetics
This is information that gives background information to the other background material in verses 12-14.

after she had obeyed the regulations for the women
"acting in accordance with the requirements for the women"

the regulations for the women
"what the king had commanded that the women needed to do"

beauty treatments
Things done to make the girls look more beautiful and smell good.

Esther 2:13

when a young woman went to the king
These words are repeated from the beginning of Esther 2:12 because so much background information is given there.

whatever she desired was given to her
This can be stated in active form. Alternate translation: "she could take whatever she desired"

palace
See how you translated this in Esther 1:5.

Esther 2:14

Connecting Statement:
This continues the background information that began in [Esther 2:12]

in the morning
It is implied that this is the following morning. This information can be made clear. Alternate translation: "the next morning"

generated on Tue Oct 24 10:45:40 2023

second house
"a different house"

to the custody of Shaashgaz, ... concubines
"to where Shaashgaz, ... concubines would take care of her"

custody
"supervision" or "protection"

Shaashgaz
This is a man's name.

Esther 2:15

Now when the time came
This introduces a new part of the story.

daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter
This background information reminds the reader of Esther's relationship to Mordecai.

Abihail
Esther's father and Mordecai's uncle

she did not ask for anything but what
This can be stated in positive form. Alternate translation: "she asked only for what"

Hegai
See how you translated this man's name in Esther 2:3.

received the favor of all
This is an idiom. Alternate translation: "pleased all"

Esther 2:16

the tenth month, which is the month of Tebeth
"Tebeth" is the name of the tenth month of the Hebrew calendar. It is during the last part December and the first part January on Western calendars.

seventh year
"year number 7"

Esther 2:17

The king loved
This is the romantic use of the word "love."

received favor and kindness before him
The words "favor" and "kindness" here are probably a doublet or hendiadys that emphasizes how much the Esther pleased the king. The word translated "kindness" here is translated "favor" in [Esther 2:9]

set the royal crown on her head
The king did this to show that he was making her his queen.

Esther 2:18

"Esther's feast,"
It may be helpful to state that this is the name of the feast. Alternate translation: "he called it, 'Esther's feast,'"

he granted relief from taxation to the provinces
"he collected fewer taxes from the provinces than he had been collecting"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

royal generosity
"generosity that only a king can give"

Esther 2:19

when the virgins had been gathered together a second time
It is unclear when this second gathering happened, and why. Therefore some versions have altered the text somewhat. It is probably best to translate it as it is written.

a second time
"one more time" or "an additional time"

Mordecai was sitting at the king's gate
Possible meanings are 1) Mordecai sat there so he could hear how Esther was doing from the many people who passed through the gate or 2) "sitting at the king's gate" is an idiom that means Mordecai was given a position of authority by the king.

the king's gate
"the gate to the king's palace"

Esther 2:20

as Mordecai had instructed her
Mordecai told her not to tell anyone about her family.

Esther 2:21

In those days
This introduces a new event in the story.

Bigthana and Teresh
These are the names of men.

Esther 2:22

When the matter was made known to Mordecai
This can be stated in active form. Alternate translation: "When Mordecai learned about what they were planning"

generated on Tue Oct 24 10:45:40 2023

in the name of Mordecai
This is an idiom. Alternate translation: "on behalf of Mordecai"

Esther 2:23

The report was investigated and confirmed, and both the men were hanged
This can be stated in active form. Alternate translation: "The king investigated and confirmed the report, and ordered his servants to hang both men"

a gallows
This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. Alternate translation: "a frame for hanging people"

This account was written
This can be stated in active form. Alternate translation: "They recorded this account"

the book of the events of his reign
"the royal history" or "the royal chronicles"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 After these things, King Xerxes promoted Haman son of Hammedatha the Agagite, and placed his seat of authority above all the officials who were with him. **2** All the king's servants who were at the king's gate knelt down and bowed down to Haman, as the king had ordered them to do. But Mordecai did not kneel or bow down. **3** Then the king's servants who were at the king's gate said to Mordecai, "Why do you disobey the king's command?" **4** They spoke with him day after day, but he refused to comply with their demands. So they spoke with Haman to see if the matter about Mordecai would remain like that, for he had told them that he was a Jew. **5** When Haman saw that Mordecai did not kneel and show him respect, Haman was filled with rage. **6** He had contempt for the idea of killing only Mordecai, for the king's servants had told him who Mordecai's people were. Haman sought to exterminate all the Jews, the people of Mordecai, who were in the entire kingdom of Xerxes.

7 In the first month (which is the month of Nisan), in the twelfth year of King Xerxes, the Pur—that is the lot—was thrown before Haman, to select a day and month. They cast the lot over and over until the lot fell on the twelfth month (which is the month of Adar). **8** Then Haman said to King Xerxes, "There is a certain people scattered and distributed among all the provinces of your kingdom. Their laws are different from those of other people, and they do not keep the king's laws, so it is not suitable for the king to let them stay. **9** If it is pleasing to the king, give a command to kill them, and I will weigh out ten thousand talents of silver into the hands of those who are in charge of the king's business, for them to put it into the king's treasury." **10** Then the king took the signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. **11** The king said to Haman, "I will see that the money is given back to you and your people. You will do with it whatever you wish."

12 Then the king's scribes were summoned on the thirteenth day of the first month, and a decree containing all that Haman had commanded was written to the king's provincial governors, those who were over all the provinces, to the governors of all the various peoples, and to the officials of all the people, to every province in their own writing, and to every people in their own language. It was written in the name of King Xerxes and was sealed with his ring. **13** Letters were delivered by the hand of couriers to all the king's provinces, to annihilate, kill, and destroy all Jews, from young to old, children and women, in one day—on the thirteenth day of the twelfth month (which is the month of Adar)—and to plunder their possessions. **14** A copy of the letter was made law in every province. In every province it was made known to all the people that they should prepare for this day. **15** The couriers went out and hurried to distribute the king's order. The decree was also distributed within the fortress of Susa. The king and Haman sat down to drink, but the city of Susa was in confusion.

Esther 3 General Notes

Special concepts in this chapter

Haman plots against the Jews

Mordecai considered prostrating himself before Haman. This would be considered to be worship. It was wrong to worship someone other than Yahweh. Because of this, he refused to do it on religious grounds. This made Haman angry so he decided to kill all the Jews in the Persian Empire.

Esther 3:1

After these things

This introduces a new event in the story.

Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials.

placed his seat of authority above all the officials who were with him

Here "seat of authority" represents his position or status in the government. Alternate translation: "promoted him above the other officials" or "gave him more authority than all the other officials"

Esther 3:2

knelt down and bowed down to Haman

These acts represent submission to the authority of Haman.

generated on Tue Oct 24 10:45:40 2023

Esther 3:3

General Information:
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Esther 3:4

to see if the matter about Mordecai would remain like that
"to find out what Haman would do about Mordecai's actions"

Esther 3:5

did not kneel and show him respect
Mordecai showed disrespect for Haman's status in the government by not doing these actions.

Haman was filled with rage
Here Haman's rage is spoken of as something that could fill him up. Alternate translation: "Haman became very angry"

Esther 3:6

He had contempt for the idea of killing only Mordecai
"He rejected the idea of killing just Mordecai." This can also be stated in positive form. Alternate translation: "He decided to kill more than just Mordecai"

sought to exterminate
"was trying to exterminate" or "was looking for an opportunity to exterminate"

exterminate all the Jews
"get rid of all the Jews" or "kill all the Jews"

Esther 3:7

In the first month
"In month one"

which is the month of Nisan
"Nisan" is the name of the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

in the twelfth year of King Xerxes
"in year number 12 of King Xerxes" or "when King Xerxes had reigned for about twelve years"

the Pur—that is the lot—was thrown
"they cast the Pur—that is the lot—"

the twelfth month
"month twelve"

the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Esther 3:8

a certain people
"a group of people" This refers to the Jews as an ethnic group.

scattered and distributed
"who live in many different places"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

the king's ... the king
Haman speaks to the king in the third person as a sign of respect. Alternate translation: "your ... you"

it is not suitable for the king to let them stay
"the king should not let them remain." This can also be stated in positive form. Alternate translation: "the king should remove them"

Esther 3:9

If it is pleasing to the king
"If the king would be pleased to do so" or "If doing so would please the king"

the king, give
Haman speaks to the king in third person here to show respect. Alternate translation: "you, the king, give" or "you, give"

I will weigh out ... into the hands of those
Here "hands" stands for the men. To "weigh out" is an idiom that means to pay them. Alternate translation: "I will pay ... to the men"

ten thousand talents of silver
"330 metric tons of silver"

Esther 3:10

signet ring
a special ring that could be used to imprint the king's official seal on a proclamation

Esther 3:11

I will see that the money is given back to you
The meaning of this phrase is not clear. Possible meanings are 1) "I will return the money to you" or 2) "Take the money and give it to the men just as you have said."

generated on Tue Oct 24 10:45:40 2023

Esther 3:12

the king's scribes were summoned ... a decree containing all that Haman had commanded was written
This can be stated in active form. Alternate translation: "the king summoned his scribes ... they wrote a decree containing all that Haman had commanded"

thirteenth day of the first month
This is the first month of the Hebrew calendar. The thirteenth day is near the beginning of April on Western calendars.

king's provincial governors
"governors of the provinces." Translate "province" as in Esther 1:1.

It was written in the name of King Xerxes and was sealed with his ring
This can be stated in active form. Alternate translation: "They wrote the decree in the name of King Xerxes and Haman sealed it with the king's signet ring"

in the name of
Here "name" represents the authority of the king. Alternate translation: "in the authority of"

Esther 3:13

Letters were delivered by the hand of couriers
This can be translated in active form. Alternate translation: "Couriers hand-delivered the letters" or "Courtiers gave the letters directly"

Letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

annihilate, kill, and destroy
These words mean the same thing and emphasize the completeness of the destruction. Alternate translation: "completely destroy"

thirteenth day of the twelfth month
"day thirteen of month twelve"

which is the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. The thirteenth day is near the beginning of March on Western calendars.

plunder
steal by force

Esther 3:14

A copy of the letter was made law in every province
This can be stated in active form. Alternate translation: "The officials in every province made a copy of the letter become the law"

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

In every province it was made known to all the people
This can be stated in active form. Alternate translation: "They told all the people in every province"

this day
"that day"

Esther 3:15

The decree was also distributed
This can be stated in active form. Alternate translation: "They also distributed the decree"

the fortress
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

Susa
See how you translated the name of this place in [Esther 1:2]

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 When Mordecai learned of all that had been done, he tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried out with a loud and a bitter cry. **2** He went up only as far as the king's gate, because no one was allowed to go through it clothed in sackcloth. **3** In every province, wherever the king's command and decree reached, there was great mourning among the Jews, with fasting, weeping, and wailing. Many of them lay in sackcloth and ashes.

4 When Esther's young women and her servants came and told her, the queen was in great distress. She sent garments to clothe Mordecai (so he could take off his sackcloth), but he would not accept them. **5** Then Esther called for Hathak, one of the king's officials who had been assigned to serve her. She ordered him to go to Mordecai to learn what had happened and what it meant. **6** So Hathak went to Mordecai in the city square in front of the king's gate. **7** Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death. **8** He also gave him a copy of the decree that was issued in Susa for the Jews' destruction. He did this so that Hathak could show it to Esther, and that he should make it known to her and give her a solemn command to go to the king to beg for his favor, and to plead with him on behalf of her people.

9 So Hathak went and told Esther what Mordecai had said. **10** Then Esther spoke to Hathak and ordered him to go back to Mordecai. **11** She said, "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner courtyard without being summoned, there is only one law: That he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. I have not been called to come to the king these thirty days." **12** So Hathak reported Esther's words to Mordecai.

13 Mordecai sent back this message to Esther: "You must not think that in the king's palace, you will escape any more than all the other Jews. **14** If you remain silent at this time, relief and rescue will rise up for the Jews from another place, but you and your father's house will perish. Who knows whether you have come to this royal position for such a time as this?" **15** Then Esther sent this message to Mordecai, **16** "Go, gather together all the Jews who live in Susa, and fast for me. Do not eat nor drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though it is against the law, and if I perish, I perish." **17** Mordecai went and did all that Esther had ordered him to do.

Esther 4 General Notes

Special concepts in this chapter

Mordecai warns Esther to act

Mordecai tells Esther she must beg the king for the Jews' lives, even if she risks her own death.

Other possible translation difficulties in this chapter

Implicit information

There is implicit information translators may not understand. "Who knows whether you have come to this royal position for such a time as this?" This means "maybe God made you the queen so you could save the Jews."

Esther 4:1

learned of all that had been done

"found out about those letters"

tore his clothes and put on sackcloth and ashes

These acts are signs of severe sadness. Alternate translation: "tore his clothes and put on sackcloth and ashes to show his grief"

Esther 4:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

Esther 4:3

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

there was great mourning among the Jews
"the Jews mourned greatly"

Many of them lay in sackcloth and ashes
Possible meanings are 1) they put sackcloth and ashes on the ground and lay down on them or 2) they wore sackcloth and lay down on ashes.

Esther 4:4

young women and her servants
"female servants and male servants"

to clothe Mordecai
"for Mordecai to wear"

Esther 4:5

Hathak
This is the name of a man.

one of the king's officials who had been assigned to serve her
This can be stated in active form. Alternate translation: "one of the officials whom the king had assigned to serve her"

Esther 4:6

Hathak
See how you translated this man's name in [Esther 4:5]

the city square
"the city plaza"

Esther 4:7

Haman
See how you translated this man's name in [Esther 3:1]

Esther 4:8

He also gave him
"Mordecai also gave Hathak"

to beg for his favor
"to beg for the king's favor"

Esther 4:9

General Information:
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Esther 4:10

ordered him
or "instructed him"

Esther 4:11

if any man or woman goes to the king ... the king holds out the golden scepter
The conditional clause starting with "if" can be expressed as a statement. It may also be helpful to divide this sentence into two sentences. Alternate translation: "no man or woman is allowed to go to the king inside the inner courtyard without being summoned. The person who breaks this law will be be put to death unless the king holds out his golden scepter to him"

without being summoned
This can be expressed in active form. Alternate translation: "without the king summoning him" or "unless the king summons him"

he must be put to death
"he must be killed" or "he must be executed"

thirty days
"30 days"

Esther 4:12

General Information:
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Esther 4:13

General Information:
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Esther 4:14

relief and rescue will rise up for the Jews from another place
Here "relief" and "rescue" are spoken of as if they are living things that can rise up. Alternate translation: "someone else will rise up from another place and rescue the Jews"

Who knows whether you have come to this royal position for such a time as this?
The purpose of this question is to have Esther think deeply about her role in this situation. Alternate translation: "Who knows, perhaps it was for just for a time like this that you were made queen."

Esther 4:15

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generated on Tue Oct 24 10:45:40 2023

Esther 4:16

Susa
See how you translated the name of this place in [Esther 1:2]

fast for me ... will fast
Fasting was a symbolic act that the Jews did when they were praying intensely. This can be made explicit. Alternate translation: "fast and pray for me ... will fast and pray"

three days
"3 days"

Esther 4:17

ordered him
or "instructed him"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 After three days, Esther put on her royal clothes and went to stand in the courtyard of the king's palace, in front of the king's house. The king was sitting on his royal throne in the royal house, facing the entrance to the house. **2** When the king saw Esther the queen standing in the courtyard, she received favor in his eyes. He held out to her the golden scepter in his hand. So Esther approached and touched the tip of the scepter. **3** Then the king said to her, "What do you want, Queen Esther? What is your request? Up to half of my kingdom, it will be given to you." **4** Esther said, "If it pleases the king, let the king and Haman come today to a feast that I have prepared for him."

5 Then the king said, "Bring Haman quickly, to do what Esther has said." So the king and Haman went to the feast that Esther had prepared. **6** When the wine was being served at the feast, the king said to Esther, "What is your petition? It will be granted you. What is your request? Up to half of the kingdom, it will be granted." **7** Esther answered, "My petition and my request is this, **8** if I have found favor in the eyes of the king and if it pleases the king to grant my petition and to honor my request, let the king and Haman come to the feast that I will prepare for them tomorrow and I will answer the king's question."

9 Haman went out that day joyful and glad at heart. But when Haman saw Mordecai at the king's gate, that Mordecai neither rose up nor trembled before him with any fear, he was filled with rage against Mordecai. **10** Nevertheless, Haman restrained himself and went to his own house. He sent for his friends and gathered them together, with Zeresh his wife. **11** Haman recounted to them the splendor of his riches, the number of his many sons, all the promotions by which the king honored him, and how he had advanced above all the officials and the servants of the king. **12** Haman said, "Queen Esther invited no one else but me to come with the king to the feast she prepared. Even tomorrow I am again invited by her along with the king. **13** But all this is worth nothing to me as long as I see Mordecai the Jew sitting at the king's gate." **14** Then Zeresh his wife said to Haman and all his friends, "Let them make a gallows fifty cubits high. In the morning speak to the king for them to hang Mordecai on it. Then go joyfully with the king to the feast." This pleased Haman and he had the gallows constructed.

Esther 5 General Notes

Structure and formatting

This chapter begins a section about Haman's fall (Chapters 5-7).

Special concepts in this chapter

Esther's respect

Esther approached the king with the utmost of respect. By doing this, her character became respected by the king.

Esther 5:1

facing the entrance to the house

"across the room from the entrance of the house" or "looking toward the entrance to the house"

He held out to her the golden scepter in his hand

He did this to show that he he was pleased with her.

touched the tip of the scepter

She probably did this to to show that she respected his authority and was thankful for his kindness to her.

Esther 5:2

she received favor in his eyes

The phrase "received favor" is an idiom that means that he was pleased with her. The word "eyes" refers to his sight and is a metaphor for his evaluation of her. Alternate translation: "he was pleased with her" or "he approved of her"

Esther 5:3

Up to half of my kingdom, it will be given to you

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

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Esther 5:4

If it pleases the king, let the king and Haman come ... for him
In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "O King, if it pleases you, come and bring Haman ... for you" or "If you are willing to do this, Sir, come, and let Haman come with you .. for you"

Haman
See how you translated this man's name in [Esther 3:1]

Esther 5:5

General Information:
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Esther 5:6

What is your petition
The abstract noun "petition" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

It will be granted you
This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

What is your request
The abstract noun "request" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

Up to half of the kingdom, it will be granted
This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

Esther 5:7

My petition and my request
The words "petition" and "request" mean the same thing. She probably used these words together as a way of speaking very formally and respectfully to the king.

Esther 5:8

General Information:
Esther shows respect to the king by using third person to speak to him.

if I have found favor in the eyes of the king and if it pleases the king
In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "if you are pleased with me, O King, and if it pleases you"

if I have found favor in the eyes of the king
"Find favor" here is an idiom that means be approved of or that he is pleased with her. "In the eyes of the king" is a metaphor representing his evaluation. Alternate translation: "if the king evaluates me and approves" or "if the king is pleased with me"

let the king and Haman come
This can be translated with the word "you" along with other words that show respect. Alternate translation: "please come and bring Haman" or "please come and let Haman come with you"

I will answer the king's question
This can be translated with the word "you" along with other words that show respect. Alternate translation: "I will answer your question"

Esther 5:9

Mordecai neither rose up
Rising was a sign of respect. Mordecai did not give Haman special respect.

he was filled with rage
Being "filled with rage" represents being very angry. Alternate translation: he was extremely angry"

Esther 5:10

Nevertheless
This can be translated with a phrase. "Even though he was so angry"

Haman restrained himself
Restraining himself represents refusing to do something that he wanted very much to do. Haman wanted to show Mordecai that he was very angry. Alternate translation: "Haman refused to show how angry he was"

Zeresh
This is a woman's name.

Esther 5:11

Haman recounted to them the splendor of his riches
"Splendor" and "riches" are both abstract nouns. Alternate translation: "Haman told them about how great his wealth was" or "Haman told them about the many great things he owned"

all the promotions by which the king honored him
The abstract noun "promotion" can be expressed with the verb "promote." It means that the king gave him more important work. Alternate translation: "How the king had promoted him many times and honored him" or "how the king had

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honored him many times by giving him more important work"

how he had advanced above all the officials and the servants of the king
Advancing above people represents becoming more important than them. Alternate translation: "how he had become more important than all the officials and the servants of the king"

Esther 5:12

no one else but me
This can be expressed positively. Alternate translation: "only me"

Esther 5:13

is worth nothing to me
"does not make me happy" or "does not satisfy me"

Esther 5:14

a gallows
a structure used for killing a person by tying one end of a a rope around the top of the structure and the other end of the rope around the person's neck and hanging him from it. See how you translated this in [Esther 2:23]

fifty cubits high
"50 cubits high." You may convert this to a modern measure. Alternate translation: "twenty-three meters high"

he had the gallows constructed
"he told people to construct the gallows"

This pleased Haman
"Haman liked this idea"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 That night the king could not sleep. He commanded servants to bring the book of the records of the events of his reign, and they were being read aloud to the king. **2** It was found recorded there that Mordecai had told about Bigthana and Teresh, two of the king's officials who guarded the entrance, who had tried to harm King Xerxes. **3** The king asked, "What great honor has been given to Mordecai for doing this?" Then the king's young men who served him said, "Nothing was done for him." **4** The king said, "Who is in the courtyard?" Now Haman had entered the outer courtyard of the king's house to speak to him about hanging Mordecai on the gallows he set up for him. **5** The king's servants said to him, "Haman is standing in the courtyard." The king said, "Let him come in." **6** When Haman entered, the king said to him, "What should be done for the man whom the king takes pleasure in honoring?" Now Haman said in his heart, "Whom would the king take pleasure in honoring more than me?" **7** Haman said to the king, "For the man whom the king takes pleasure in honoring, **8** let royal robes be brought, robes that the king has worn, and a horse that the king has ridden and on whose head is the royal crest. **9** Then let the robes and the horse be given to one of the king's most noble officials. Let them clothe the man whom the king takes pleasure in honoring, and let them lead him on the horse through the city streets. Let them proclaim before him, 'This is what is done to the one whom the king takes pleasure in honoring!'"

10 Then the king said to Haman, "Hurry, take the robes and the horse, as you have said, and do this for Mordecai the Jew who sits at the king's gate. Do not fail in a single matter of what you have said." **11** Then Haman took the robe and the horse. He dressed Mordecai and led him on the horse through the city streets. He proclaimed before him, "This is what is done for a man whom the king takes pleasure in honoring!" **12** Mordecai returned to the king's gate. But Haman hurried to his house, mourning, with his head covered. **13** Haman told Zeresh his wife and all his friends everything that happened to him. Then his men who were known for their wisdom, and Zeresh his wife, said to him, "If Mordecai, before whom you have begun to fall, is Jewish, you will not overcome him, but you will certainly fall before him." **14** While they were talking with him, the king's officials arrived. They hurried to bring Haman to the feast that Esther had prepared.

Esther 6 General Notes

Structure and formatting

This chapter continues the story of Haman's fall.

Special concepts in this chapter

Approaching the king

It was not possible for a person to easily approach the king. Normally, access to him was very limited. There are several events in this chapter which show the layers of protection surrounding the king.

Esther 6:1

the book of the records of the events of his reign

"the records of his reign" or "the royal record book"

Esther 6:2

Bigthana and Teresh

These are the names of two men. See how your translated their names in [Esther 2:21]

It was found recorded there

Here "found" is an metaphor for learning. Both "found" and "recorded" can be expressed in active form. Alternate translation: "They found that the writers had recorded there" or "They learned that the writers had written"

Esther 6:3

What great honor has been given

This can be expressed in active form. Alternate translation: "What did I do to give honor" or "What did we do to give honor"

Nothing was done for him

This can be expressed in active form. However it may be good to find a way that does not give the impression that servants were accusing the king. Alternate translation: "No one did anything for Mordecai"

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Esther 6:4

Haman
See how you translated this man's name in Esther 3:1

the outer courtyard
"the first courtyard from the outside"

hanging Mordecai
It can be made clear what the purpose of hanging him was. Alternate translation: "killing Mordecai by hanging him"

the gallows he set up for him
The gallows was a structure that was used to kill people by hanging them from it. See how you translated "gallows" in [Esther 5:14]

set up
"built"

Esther 6:5

General Information:
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Esther 6:6

What should be done for the man whom the king takes pleasure in honoring
Here the king speaks of himself in the third person. This can be stated in first person and in active form. Alternate translation: "What should I do for the man whom I take pleasure in honoring"

the king takes pleasure in honoring
Taking pleasure in doing something is an idiom for being glad to do something or wanting to do something. Alternate translation: "the king is glad to honor" or "the king wants to honor"

said in his heart
The heart represents the thoughts and attitudes. Alternate translation: "thought" or "said to himself"

Whom would the king take pleasure in honoring more than me?
This can be expressed as a statement. "Surely there is no one whom the king would take pleasure in honoring more than me!"

Esther 6:7

General Information:
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Esther 6:8

let royal robes be brought
This can be stated in active form. Alternate translation: "let someone bring royal robes" or "tell your servants to bring royal robes"

on whose head is the royal crest
The word "whose" refers to the horse. The royal crest is a special symbol that represents the king's family.

Esther 6:9

Then let the robes and the horse be given
This can be stated in active form. Alternate translation: "Then let them give the robes and the horse" or "Then tell them to give the robes and the horse"

Let them clothe ... in honoring, and let them lead him
"Tell them to clothe ... in honoring and to lead him."

clothe
If your language has a special word for putting someone into especially beautiful clothes, you might want to use it here.

Let them proclaim
"Tell the noble official and servants to proclaim"

Esther 6:10

Do not fail in a single matter of what you have said
The phrase "a single matter" emphasizes that he must do absolutely everything he said. It can be stated positively. Alternate translation: "Be sure to do absolutely everything you have said"

Esther 6:11

General Information:
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Esther 6:12

with his head covered
People often covered their head to show that they were either extremely sad or ashamed.

Esther 6:13

Zeresh
See how you translated this woman's name in [Esther 6:13]

before whom you have begun to fall ... you will certainly fall before him
They spoke as if Haman and Mordecai were in a battle, and Haman was beginning to lose the battle. Here "to fall" represents being dishonored and defeated. Alternate translation: "who has already humiliated you ... he will certainly defeat you"

you will not overcome him
"you will not win against him." They spoke as if Haman and Mordecai were in a battle. Here overcoming a person represents having greater

generated on Tue Oct 24 10:45:40 2023

honor than that person. Alternate translation: "you will not have greater honor than he has"

Esther 6:14

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generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 So the king and Haman went to feast with Queen Esther. **2** On this second day, during the banquet of wine, the king said to Esther, "What is your petition, Queen Esther? It will be granted to you. What is your request? Up to half of the kingdom, and it will be granted." **3** Then Queen Esther replied, "If I have found favor in your eyes, king, and if it pleases you, let my life be given to me—this is my petition, and I request this also for my people. **4** For we have been sold, I and my people, to be destroyed, killed, and annihilated. If we had only been sold into slavery, as male and female slaves, I would have kept quiet, for no such distress as this would justify disturbing the king." **5** Then King Xerxes said to Esther the queen, "Who is he? Where is this person to be found who has filled his heart to do such a thing?" **6** Esther said, "The adversary, that enemy, is this evil Haman!" Then Haman was terrified before the king and the queen. **7** The king got up in a rage from the wine-drinking at the feast and went into the palace garden, but Haman stayed to beg for his life from Queen Esther. He saw that disaster was being decided against him by the king. **8** Then the king returned from the palace garden into the room where the banquet of wine had been. Haman had just fallen on the couch where Esther was. The king said, "Will he assault the queen in my presence in my own house?" As soon as this sentence came out of the king's mouth, the servants covered Haman's face. **9** Then Harbona, one of the officials who served the king, said, "A gallows fifty cubits tall stands beside Haman's house. He set it up for Mordecai, the one who spoke up to protect the king." The king said, "Hang him on it." **10** So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's rage died down.

Esther 7 General Notes

Structure and formatting

The story of Haman's fall concludes in this chapter.

Other possible translation difficulties in this chapter

Covering Haman's face

When "the servants covered Haman's face," they were showing that he had been condemned to be executed. (See: and condemn)

Esther 7:1

Haman

See how you translated this man's name in [Esther 3:1]

Esther 7:2

On this second day

"on this second day of feasting"

during the banquet of wine

"as they were drinking wine" or "during the banquet." They were probably also eating food, not only drinking wine.

What is your petition

The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for" or "What do you want"

It will be granted to you

This can be stated in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

Up to half of the kingdom, and it will be granted

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

Esther 7:3

If I have found favor in your eyes, king

"Find favor" here is an idiom that means to be approved of or that he is pleased with her. "In your eyes" is a metaphor representing his evaluation. Alternate translation: "If you evaluate me and approve" or "If you are pleased with me"

this is my petition

The abstract noun "petition" can be expressed with the verb "ask for." Alternate translation: "this is what I ask for"

generated on Tue Oct 24 10:45:40 2023

Esther 7:4

For we have been sold
The metaphor "being sold" represents being betrayed. This can be stated in active form. Alternate translation: "For someone has betrayed us" or "For someone has put us in danger of our enemies"

to be destroyed, killed, and annihilated
Here all three words have the same meaning and are used for emphasis. This can be stated in active form. Alternate translation: "for our enemies to destroy, kill, and annihilate us"

Esther 7:5

Where is this person to be found who has filled his heart to do such a thing
To fill one's heart to do something is an idiom meaning to dare to do something. This can be stated in active form. Alternate translation: "Where is the one who has dared to so such a thing"

Esther 7:6

was terrified
"was extremely afraid"

Esther 7:7

The king got up in a rage
Being in a rage is an idiom for being extremely angry. Alternate translation: "The king was extremely angry and got up"

to beg for his life from Queen Esther
"to beg Queen Esther to save his life"

He saw that disaster was being decided
Here seeing represents realizing or understanding. Alternate translation: "He realized that disaster was being decided"

disaster was being decided against him by the king
This can be stated in active form. The abstract noun "disaster" can be expressed with the more concrete verbs "destroy" or "kill." Alternate translation: "the king was deciding to cause a disaster against him" or "the king was deciding to destroy him"

Esther 7:8

where the banquet of wine had been
"where they had been drinking wine" or "where the banquet had been." They were probably also eating food, not only drinking wine.

couch
a long piece of furniture where a person can sit or lie down

Will he assault the queen in my presence in my own house?
The king uses this question to show his shock and anger at what Haman was doing. This question can be translated as a statement. Alternate translation: "He even dares to attack the queen in my presence and in my own house!"

assault the queen
"attack the queen." This phrase is a polite way to refer to rape.

As soon as this sentence came out of the king's mouth
Speech coming out of the mouth is a metonym that represents speaking. Alternate translation: "As soon as the king said this"

the servants covered Haman's face
Apparently they did this because they understood that the king wanted Haman to be killed. Alternate translation: "the servants covered Haman's face as a sign that he would be killed"

Esther 7:9

Harbona
This is the name of a man.

A gallows fifty cubits tall
You may convert "fifty cubits" to a modern measure. See how you translated a similar phrase in [Esther 5:14]

Esther 7:10

Then the king's rage died down
The king's rage is a spoken of as if it were a large fire that became smaller. Alternate translation: "Then the king's rage lessened" or "Then the king was not so angry"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 On that day King Xerxes gave Queen Esther the property of Haman, the enemy of the Jews, and Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her. **2** The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther designated Mordecai to be in charge of Haman's estate.

3 Then Esther spoke again to the king. She lay facedown on the ground and wept as she pleaded with him to put an end to the evil plan of Haman the Agagite, to the scheme that he had devised against the Jews. **4** Then the king held out the golden scepter to Esther, she arose and stood before the king. **5** She said, "If it pleases the king, and if I have found favor in his eyes, if the thing seems proper before the king, and I am pleasing in his eyes, let a decree be written to revoke the letters written by Haman son of Hammedatha the Agagite, the letters that he wrote to destroy the Jews who are in all the king's provinces. **6** For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?" **7** King Xerxes said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he was going to attack the Jews. **8** Write another decree for the Jews in the name of the king and seal it with the king's ring. For the decree that has already been written in the king's name and sealed with the king's ring cannot be revoked."

9 Then the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day of the month. A decree was written containing all that Mordecai was commanding concerning the Jews. It was written to the provincial governors, the governors and officials of the provinces that were located from India to Cush, 127 provinces, to every province written in their own writing, and to every people in their language, and to the Jews in their writing and language. **10** Mordecai wrote in the name of King Xerxes and sealed it with the king's signet ring. He sent the letters by couriers riding on horses, warhorses that were used in the king's service, bred from the royal stud. **11** The king gave to the Jews who were in every city permission to gather together and to make a stand to protect their lives: To annihiliate, to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions. **12** This was to be in effect in all the provinces of King Xerxes, on the thirteenth day of the twelfth month, which is the month of Adar. **13** A copy of the decree was to be issued as a law in every province and publicly displayed to all the peoples. The Jews were to be ready on that day to take vengeance on their enemies. **14** So the couriers rode on the royal horses that were used in the king's service. They went without delay. The king's decree was also issued from the palace in Susa.

15 Then Mordecai left the king's presence wearing royal clothes of blue and white, with a great crown of gold and a purple robe of fine linen, and the city of Susa shouted and rejoiced. **16** The Jews had light and gladness, and joy and honor. **17** In every province and in every city, wherever the king's word and his decree reached, there was gladness and joy among the Jews, a feast and a holiday. Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them.

Esther 8 General Notes

Special concepts in this chapter

God's protection

Yahweh is at work in this chapter preventing the Jews from possible destruction. God used Esther and Mordecai to protect their people.

Esther 8:1

Haman

See how you translated this man's name in Esther 3:1.

Esther 8:2

signet ring

This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. If a paper had this mark on its seal, people would know that what was written on the paper was written with the king's

generated on Tue Oct 24 10:45:40 2023

authority and had to be obeyed. See how you translated this in [Esther 3:10]

gave it to Mordecai
By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey.

Haman's estate
This refers to the things that had belonged to Haman and that the king had given to Esther.

Esther 8:3

pleaded with
"begged"

to put an end to the evil plan of Haman the Agagite
"Put an end to" here is an idiom meaning to stop something. Alternate translation: "to stop the evil plan of Haman the Agagite" or "to prevent the evil things from happening that Haman the Agagite had planned"

the Agagite
See how you translated this in Esther 3:1

scheme that he had devised
"the plot that he had invented" or "the plot that Haman invented"

Esther 8:4

the king held out the golden scepter to Esther
He did this to show that he was pleased with her. See how you translated a similar phrase in Esther 5:2

Esther 8:5

If it pleases the king ... in his eyes ... before the king ... in his eyes
Esther is speaking to the king in third person to show him respect. Alternate translation: "If it pleases you, the king ... in your eyes ... before you, the king ... in your eyes"

If it pleases the king
"If what I ask for pleases the king"

if I have found favor in his eyes
Here "found favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if he is pleased with me"

if the thing seems proper before the king
"Before the king" here is a metaphor representing his evaluation. Alternate translation: "if the king thinks that what I ask for is proper"

I am pleasing in his eyes
Here "his eyes" is a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "he is pleased with me"

revoke
take back and make of no effect

the letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

Hammedatha
This is the name of a man.

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

Esther 8:6

For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?
Esther used these questions to show that that she would be extremely sad if her people were to be destroyed. Alternate translation: "I cannot bear to see disaster fall on the Jews. I cannot endure watching my relatives be killed."

Esther 8:7

the house of Haman
This represents all that Haman had owned. Alternate translation: "all that had belonged to Haman" or "all of Haman's property"

gallows
See how you translated this in Esther 6:4

Esther 8:8

Write ... in the name of the king
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

For the decree ... ring cannot be revoked
This can be stated in active form. Alternate translation: "For no one can revoke the decree ... ring" or "For no one can cancel the decree ... ring"

For the decree ... ring cannot be revoked
The information given between the words "decree" and "cannot" is the reason that the king cannot revoke Haman's decree. It can be shown clearly that it was the reason with the word "because." Alternate translation: "For I cannot revoke the decree that has already been written, because it

was written in the king's name and sealed with the king's ring"

decree that has already been written in the king's name
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

Esther 8:9

the king's scribes were called
This can be stated in active form. Alternate translation: "the king called his scribes." The reader should understand that the king probably told an official to go and bring the scribes back with him. The king probably did not call out with a loud voice to get them to come.

the third month, which is the month of Sivan, on the twenty-third day of the month
"Sivan" is the name of the third month of the Hebrew calendar. The twenty-third day is near the middle of June on Western calendars.

A decree was written
This can be stated in active form. Alternate translation: "They wrote a decree"

127 provinces
"one hundred and twenty-seven provinces"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in in Esther 1:1.

written in their own writing
"written in their own script." There are different writing systems around the world.

Esther 8:10

wrote in the name of King Xerxes
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

signet ring
See how you translated this phrase in Esther 8:2

the letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

couriers
people who carry messages

bred from the royal stud
The royal stud was the king's best male horse. The horses that were used in the king's service were its offspring. Alternate translation: "the offspring of the king's best horse"

Esther 8:11

gave to the Jews ... permission to gather
"told the Jews ... that he was allowing them to gather"

make a stand
This is a metaphor for fighting back and not running away. Alternate translation: "fight back"

Esther 8:12

the thirteenth day of the twelfth month, which is the month of Adar
See how you translated this in Esther 3:13

Esther 8:13

to take vengeance on their enemies
"To take vengeance on people" here is an idiom meaning to hurt people who have hurt you. Alternate translation: "to fight back against their enemies"

Esther 8:14

They went without delay
"Without delay" here is an idiom meaning that they did not delay or wait. Alternate translation: "They went immediately"

Susa
This is the city where the king's palace was. See how you translated it in [Esther 1:2]

Esther 8:15

the city of Susa shouted and rejoiced
The "city" represents the people living in it. Alternate translation: "the people of the city of Susa shouted and rejoiced"

shouted and rejoiced
The word "rejoiced" tells how they shouted. Alternate translation: "shouted joyfully"

Esther 8:16

had light and gladness
Possible meanings are that 1) having light is a metaphor for being happy. Alternate translation: "were happy and glad" or 2) having light is metaphor for feeling prosperous and safe. Alternate translation: "felt safe and were glad"

honor
Possible meanings are that 1) other people honored the Jews. Alternate translation: "other people honored them" or 2) the Jews felt honored. Alternate translation: "they felt honored"

generated on Tue Oct 24 10:45:40 2023

Esther 8:17

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

wherever the king's word and his decree reached
Reaching places represents going to places. Alternate translation: "wherever the king's men took word of his decree" or "wherever the king's decree was read"

holiday
day on which people celebrate special events

the fear of the Jews had fallen on them
Fear falling on people represents people becoming very afraid. Alternate translation: "they had become very afraid of the Jews"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Now in the twelfth month, which is the month of Adar, on the thirteenth day, when the king's law and
decree were about to be carried out, on the day when the enemies of the Jews hoped to gain power over
them, it was reversed. The Jews gained power over those who hated them. **2** The Jews assembled in their
cities throughout all the provinces of King Xerxes, to lay hands on those who tried to bring disaster on
them. No one could stand against them, for the fear of them had fallen on all the peoples. **3** All the
officials of the provinces, the provincial governors, the governors, and the king's administrators, helped
the Jews because the fear of Mordecai had fallen on them. **4** For Mordecai was great in the king's house,
and his fame spread throughout all the provinces, for the man Mordecai was becoming great. **5** The Jews
attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who
hated them. **6** In the fortress of Susa itself the Jews killed and destroyed five hundred men. **7** They killed
Parshandatha, Dalphon, Aspatha, **8** Poratha, Adalia, Aridatha, **9** Parmashta, Arisai, Aridai, Vaizatha; **10**
they killed the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any
plunder.

11 That day the number of those killed in the fortress of Susa, was reported to the king. **12** The king said
to Queen Esther, "The Jews have killed five hundred men in the fortress of Susa, including the ten sons of
Haman. What then have they done in the rest of the king's provinces? Now what is your petition? It will
be granted you. What is your request? It will be granted to you." **13** Esther said, "If it pleases the king, let
the Jews who are in Susa be permitted to carry out this day's decree tomorrow also, and let the bodies of
Haman's ten sons be hanged on gallows." **14** So the king commanded that this be done. A decree was
issued in Susa, and they hanged the ten sons of Haman. **15** The Jews who were in Susa came together on
the fourteenth day of the month of Adar, and killed three hundred more men in Susa, but laid no hands on
the plunder. **16** The rest of the Jews who were in the king's provinces came together to defend their lives,
and they got relief from their enemies and killed seventy-five thousand of those who hated them, but they
did not lay their hands on the valuables of those they killed.

17 This happened on the thirteenth day of the month of Adar. On the fourteenth day they rested and made
that a day of feasting and gladness. **18** But the Jews who were in Susa assembled together on the
thirteenth and the fourteenth days. On the fifteenth day they rested and made it a day of feasting and
gladness. **19** That is why the Jews of the villages, who make their homes in the rural towns, observe the
fourteenth day of the month of Adar as a day of gladness and feasting, and as a day on which they send
gifts of food to one another.

20 Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King
Xerxes, both near and far, **21** obligating them to keep the fourteenth and the fifteenth day of the month
Adar every year. **22** These were the days when the Jews got relief from their enemies, and the month
when their sorrow turned to joy, and mourning into a day of celebration. They were to make them days of
feasting and gladness, and of sending gifts of food to one another, and gifts to the poor. **23** So the Jews
continued what they had begun to do, what Mordecai had written to them. **24** At that time Haman son of
Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and he
threw Pur (that is, he threw lots), to trouble and destroy them. **25** But when the matter came before the
king, he gave orders by letters that the wicked plan Haman developed against the Jews should come back
on his own head, and that he and his sons should be hanged on the gallows.

26 Therefore they called these days Purim, after the name of Pur. Because of everything that was written
in this letter, and everything that they had seen and that had happened to them, **27** the Jews accepted a
new custom and duty. This custom would be for themselves, their descendants, and everyone who joined
them. It would be that they would celebrate these two days every year. They would celebrate them in a
certain way and at the same time each year. **28** These days were to be remembered and celebrated in
every generation, every family, every province, and every city. These days of Purim should never fail from
among the Jews, and their memory should never come to an end for their descendants.

29 Queen Esther daughter of Abihail and Mordecai the Jew wrote with full authority and confirmed this
second letter about Purim. **30** Letters were sent to all the Jews in the 127 provinces of the kingdom of
Xerxes, wishing the Jews safety and truth. **31** These letters confirmed the days of Purim at their appointed
times, as Mordecai the Jew and Queen Esther obligated the Jews. The Jews accepted this obligation for

generated on Tue Oct 24 10:45:40 2023

themselves and their descendants, just as also they accepted times of fasting and lamenting. [32] The command of Esther confirmed these regulations regarding Purim, and it was written in the book.

Esther 9 General Notes

Special concepts in this chapter

Purim

The events of this chapter were so significant, the Jews celebrated these events every year after this. It is known as "Purim."

Important figures of speech in this chapter

Ironic Situation

The day that was supposed to bring great victory to the enemies of the Jews became a day of great victory for the Jews. This is a type of irony.

Esther 9:1

the twelfth month, which is the month of Adar, on the thirteenth day

See how you translated a similar phrase in Esther 3:13.

when the king's law and decree were about to be carried out

"Carry out" here is an idiom meaning to do something that was commanded or planned. This can be stated in active form. Alternate translation: "when the people were about to obey the king's law and decree"

to gain power over them

Gaining power over people is an idiom for defeating them. Alternate translation: "to defeat the Jews"

it was reversed

"the situation was reversed." The situation being reversed is a metaphor meaning that the opposite of what was expected happened. Alternate translation: "the opposite happened"

Esther 9:2

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

to lay hands on those who tried to bring disaster on them

Laying hands on people is a metonym for fighting against them. Alternate translation: "to fight their enemies"

who tried to bring disaster on them

To bring disaster on people is an idiom meaning to cause a disaster to happen to them. In this case it refers to destroying them. Alternate translation: "who tried to destroy them"

No one could stand against them

Standing against people represents resisting their attack. Alternate translation: "No one could resist the attack of the Jews" or "No one could successfully fight against the Jews"

the fear of them had fallen on all the peoples

Fear falling on people represents people becoming very afraid. Alternate translation: "all the peoples had become very afraid of the Jews"

Esther 9:3

provincial governors

"governors of the provinces"

the fear of Mordecai had fallen on them

Fear falling on people represents people becoming afraid. Alternate translation: "they had become afraid of Mordecai"

Esther 9:4

was great in the king's house

"was very important in the king's palace"

his fame spread throughout all the provinces

Fame spreading through places represents people in those places learning about how great he was. Alternate translation: "throughout the provinces people learned about how great he was"

Esther 9:5

General Information:

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Esther 9:6

the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

generated on Tue Oct 24 10:45:40 2023

Susa
This was a royal city of Persian kings. See how you translated this in [Esther 1:2]

five hundred men
"500 men"

Esther 9:7

General Information:
This is the beginning of the list of men that the Jews killed. The Hebrew words translated "They killed" appear at the end of the list, not in this verse.

Parshandatha, Dalphon, Aspatha
These are the names of men.

Esther 9:8

General Information:
The list of men that the Jews killed continues here.

Poratha, Adalia, Aridatha
These are the names of men.

Esther 9:9

General Information:
The list of men that the Jews killed ends here.

Parmashta, Arisai, Aridai, Vaizatha
These are the names of men.

Esther 9:10

Connecting Statement:
Verses 7-10 in Hebrew read, "Parshandatha ... Vaizatha, the ten sons of Haman son of Hammedatha, the enemy of the Jews, they killed."

the ten sons of Haman son of Hammedatha
These words explain who were the ten men whom the Jews killed (Esther 9:7-9).

ten sons
"10 sons"

Haman
This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

Hammedatha
See how you translated this man's name in [Esther 3:1]

the enemy of the Jews
This phrase tells us about Haman.

Esther 9:11

General Information:
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Esther 9:12

five hundred men
"500 men"

ten sons
"10 sons"

What then have they done in the rest of the king's provinces?
The king uses this question to show that he believes that the Jews must have also killed many people in the other provinces. Alternate translation: "What they must have done in the rest of the king's provinces!" or "They must have killed many more in the rest of the king's provinces!"

what is your petition?
The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "what do you ask for?" or "what do you want?"

It will be granted you
This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

What is your request?
The abstract noun "request" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for?" or "What do you want?"

Esther 9:13

to carry out this day's decree tomorrow also
"Carry out" here is an idiom meaning to do something that was commanded or planned. Alternate translation: "to obey today's decree tomorrow also" or "to do tomorrow also what was decreed that they should do today"

ten sons
"10 sons"

gallows
This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. See how you translated this in [Esther 2:23]

Esther 9:14

General Information:
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generated on Tue Oct 24 10:45:40 2023

Esther 9:15

the fourteenth day of the month of Adar
See how you translated a similar phrase in Esther 3:13.

laid no hands on the plunder
Laying their hands on things represents taking them. Alternate translation: "took none of the plunder" or "did not take any of the plunder"

Esther 9:16

seventy-five thousand
"75,000"

they did not lay their hands on the valuables of those they killed
Laying their hands on things represents taking them. Alternate translation: "they did not take any of the valuables of the people they killed"

valuables
"valuable things" or "possessions"

Esther 9:17

the thirteenth day of the month of Adar
See how you translated a similar phrase in Esther 3:13.

On the fourteenth day they rested
"On the fourteenth day of Adar the Jews who were in the provinces rested"

Esther 9:18

the Jews who were in Susa assembled together
Why they assembled together can be stated clearly. Alternate translation: "the Jews who were in Susa assembled together to fight against their enemies"

Esther 9:19

General Information:
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Esther 9:20

sent letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

Esther 9:21

to keep the fourteenth and the fifteenth day of the month Adar every year
To keep a day is an idiom that means to celebrate it. Alternate translation: "to celebrate the fourteenth and fifteenth days of Adar every year"

Esther 9:22

their sorrow turned to joy
Turning represents changing. The abstract nouns sorrow and joy can be expressed with "sad" and "joyful." Alternate translation: "they changed from being very sad to being joyful"

Esther 9:23

General Information:
This passage summarizes much of the story of Esther in order to explain the reason for the festival of Purim.

Esther 9:24

Haman son of Hammedatha the Agagite
This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

he threw Pur (that is, he threw lots)
"Pur" was the Persian word for "lot." The phrase "he threw lots" explains what "he threw Pur" means.

he threw Pur (that is, he threw lots)
Why he threw Pur, or lots, can be stated clearly. Alternate translation: "he threw Pur

Esther 9:25

But when the matter came before the king
The Hebrew text can also be interpreted to mean, "But when Esther came before the king." Some modern versions choose this interpretation.

letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

the wicked plan Haman developed against the Jews should come back on his own head
"Come back on his own head" means that it should be done to Haman. Alternate translation: "the wicked plan Haman developed against the Jews should be done to him"

Esther 9:26

they called these days Purim, after the name of Pur
To call something after something else is an idiom that means to give it the same name or a similar name. Alternate translation: "They called these days Purim, like the word Pur"

Purim
This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia

generated on Tue Oct 24 10:45:40 2023

from Haman's plot to destroy and kill all the Jews in a single day.

the name of Pur.
It can be stated clearly what "Pur" means. Alternate translation: "the word Pur, which means 'lot.'"

Esther 9:27

General Information:
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Esther 9:28

These days were to be remembered and celebrated
This can be stated in active form. Alternate translation: "The Jews were to remember and celebrate these days"

These days of Purim should never fail from among the Jews
"The Jews should never fail to celebrate these days of Purim"

their memory should never come to an end for their descendants
"the memory of those days should never come to an end for the descendants of the Jews" or "the descendants of the Jews should never forget those days"

Esther 9:29

Queen Esther daughter of Abihail and Mordecai the Jew wrote ... this second letter
Esther was the daughter of Abihail. Esther and Mordecai wrote the letter.

Abihail
Esther's father and Mordecai's uncle. See how you translated this in [Esther 2:15]

second letter
"additional letter"

Esther 9:30

Letters were sent to all the Jews
This can be stated in active form. Alternate translation: "They sent letters to all the Jews"

Letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

127 provinces
"one hundred and twenty-seven provinces"

wishing the Jews safety and truth
The abstract nouns "safety" and "truth" can be expressed with phrases. Alternate translation: "wishing that the Jews would be safe and that people would be faithful to the Jews"

Esther 9:31

These letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

The Jews accepted this obligation for themselves and their descendants
Accepting an obligation is a metaphor for agreeing with the obligation. The abstract noun "obligation" can be expressed with the verb "obligate." Alternate translation: "The Jews agreed and said that they and their descendants were obligated to celebrate the days of Purim"

they accepted times of fasting and lamenting
Accepting times of fasting and lamenting is a metaphor for agreeing to fast and lament at certain times. Alternate translation: "they agreed to fast and lament at certain times"

Esther 9:32

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Then King Xerxes imposed a tax on the land and on the coastlands along the sea. **2** All the achievements of his power and might, together with the full account of the greatness of Mordecai to which the king had raised him, they are written in the book of the events of the reigns of the kings of Media and Persia. **3** Mordecai the Jew was second in rank to King Xerxes. He was great among the Jews and shown favor by his many Jewish brothers, for he sought the welfare of his people and he spoke for the peace of all his people.

Esther 10 General Notes

Special concepts in this chapter

Mordecai's new position

Through the power of Yahweh, Mordecai was given a new position in the Persian Empire. Mordecai was now the second in command in the kingdom of Persia and he used his position to help other Jews.

Esther 10:1

imposed a tax on the land and on the coastlands along the sea

To impose a tax means to make people pay a tax. The land and coastlands represent the people living there. Alternate translation: "made the people living in the land and on the coastlands along the sea pay a tax"

Esther 10:2

All the achievements of his power and might

The abstract noun "achievements" can be expressed with the verb "achieve" or the phrase "do great things. The abstract nouns "power" and "might" can be translated with adjectives. Alternate translation: "All that he achieved because of how powerful and mighty he was" or "All the great things that he did because of his power and might"

the full account of the greatness of Mordecai to which the king had raised him

The king honoring Mordecai is spoken of as if the king physically raised him up. Alternate translation: "the full account of how the King had made it known that Mordecai was great" or "the full account of how the king had honored Mordecai for the great things he had done"

the book of the events of the reigns

"the royal histories" or "the royal chronicles"

Esther 10:3

second in rank to King Xerxes

"the most important person after King Xerxes"

Jewish brothers

The word brothers represents people who were like him. Alternate translation: "fellow Jews"

he sought the welfare of his people

Seeking something is a metaphor for working hard for something. The abstract noun "welfare" can be translated as a phrase with the verb "prosper" or the adjective "secure." Alternate translation: "He worked hard so his people would prosper" or "He worked hard so his people would be secure"

he spoke for the peace of all his people

"he represented his people so that they might have peace"

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generated on Tue Oct 24 10:45:40 2023

Book: Job

Job

Chapter 1

1 There was a man in the land of Uz whose name was Job; and Job was blameless and upright, one who feared God and turned from evil. **2** There were born to him seven sons and three daughters. **3** He possessed seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred donkeys and a great many servants. He was the man who was the greatest of all the people of the East. **4** On each son's assigned day, he would give a feast in his house. They would send and call for their three sisters to eat and drink with them. **5** When the days of the feast were over, Job would send for them and he would consecrate them. He would rise early in the morning and offer burnt offerings for each of his children, for he would say, "It may be that my children have sinned and cursed God in their hearts." Job always did this.

6 Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them. **7** Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it." **8** Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil." **9** Then Satan answered Yahweh and said, "Is it for no reason that Job fears God? **10** Have you not put a barrier around him, around his house, and around all that is his from every side? You have blessed the deeds of his hands, and his livestock have spread throughout the land. **11** But now stretch out your hand and touch all that he has, and see if he does not curse you to your face." **12** Yahweh said to Satan, "Behold, all that he has is in your hand. Only against him himself do not stretch out your hand." Then Satan went away from the presence of Yahweh.

13 It came about that on a certain day, his sons and his daughters were eating and drinking wine in their oldest brother's house. **14** A messenger came to Job and said, "The oxen were plowing and the donkeys were feeding beside them. **15** Then the Sabeans fell on them and took them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you." **16** While he was still speaking, another also came and said, "The fire of God fell from the heavens and burned up the sheep and the servants. I alone have escaped to make it known to you." **17** While he was still speaking, another also came and said, "The Chaldeans formed three groups, made a raid on the camels, and have taken them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you." **18** While he was yet speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house. **19** A strong wind came from the wilderness and struck the four corners of the house. It fell on the young people, and they died. I alone have escaped to make it known to you."

20 Then Job rose, tore his robe, shaved his head, lay facedown on the ground, and worshiped God. **21** He said, "I was naked when I came out of my mother's womb, and I will be naked when I will return there. It is Yahweh who gave, and it is Yahweh who has taken away. May the name of Yahweh be blessed."

22 In all this matter, Job did not sin, nor did he accuse God of wrongdoing.

Job 1 General Notes

Structure and formatting

This chapter introduces a story about a man named Job who lives during a time long before the author.

Special concepts in this chapter

Wealth

Job is very rich. During his time, a man's wealth is measured by the number of animals he owns.

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Feasts
Job is a very godly man and celebrates Yahweh's provision by having feasts. It must be remembered that Job lives prior to the law of Moses, so his religious practices are different than the Hebrew people after Moses. The events of this book occur about the same time as the life of Abraham. Therefore, this book corresponds more with Genesis 12-50 than the rest of the Old Testament. (See: godly and lawofmoses)

Job's faith
Satan believes that Job's faith is based on Yahweh's blessings. He challenges Yahweh to remove these blessings from Job's life because he thinks that Job will no longer trust in Yahweh if this happens. (See: faith, bless and trust)

Job 1:1

land of Uz
Possible locations are 1) a place in ancient Edom east of the Jordan River in modern western Jordan or 2) a place east of the Euphrates River in modern Iran.

blameless and upright
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous man. Alternate translation: "one who did what was right before God"

one who feared God
"one who honored God"

turned from evil
Here evil is spoken of as if it were a place that a person could avoid going to, instead of the doing of evil actions. Alternate translation: "refused to do evil"

Job 1:2

seven sons and three daughters
"7 sons and 3 daughters"

Job 1:3

He possessed seven thousand sheep
"He had 7,000 sheep"

three thousand camels
"3,000 camels"

five hundred yoke of oxen
"500 yoke of oxen." Each yoke would have been over two oxen, so there were five hundred pairs of oxen, which is a total of one thousand (1,000) oxen.

the greatest
"the richest"

all the people of the East
The refers to places that were east of Canaan. Alternate translation: "all the people who live in lands that were east of Canaan"

Job 1:4

On each son's assigned day, he would give
The word "day" perhaps refers to the day when they celebrated the son's birth. But it at least refers to the idea that the sons each took a turn in holding a feast. Alternate translation: "On each son's birthday, the son would give" or "Each son in turn would give"

he would give ... They would send and call for
"he habitually gave ... They habitually sent and called for "

with them
The word "them" refers to the seven sons and the three daughters but does not include Job.

Job 1:5

Job would send ... he would consecrate ... He would rise early in the morning and offer ... he would say
"he habitually gave ... They habitually sent and called for ... Job habitually sent ... he habitually consecrated ... He habitually rose early in the morning and offered ... he habitually said"

When the days of the feast were over
"When the feast was over" or "After the feast"

Job would send for them
"Job habitually sent someone to call them to come to him"

he would consecrate them
Here "consecrate" means to ask God to take away any ritual impurities that Job's children might have brought upon themselves as they happily feasted together. Job did this by making sacrifices to God for them.

cursed God in their hearts
Their "hearts" represent their thoughts. Often such thoughts could come unintentionally, without the person wanting to think them. Alternate translation: "cursed God in their thoughts"

generated on Tue Oct 24 10:45:40 2023

Job 1:6

Then it was the day when
"At the time when" or "One day when." This is not a specific day but apparently the gathering happened often.

sons of God
This refers to angels, heavenly beings.

to present themselves before Yahweh
"to stand together before Yahweh as he commanded them to do."

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Job 1:7

From wandering on the earth, from going back and forth on it
The phrases "wandering" and "going back and forth" refer to the activity of traveling all over the earth in order to emphasize its completeness. Alternate translation: "From going everywhere on the earth"

Job 1:8

Have you considered my servant Job?
"Have you thought about my servant Job?" Here God is beginning to talk with Satan about Job. Alternate translation: "Consider my servant Job"

a blameless and upright man
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous man. See how you translated this in [Job 1:1]

one who fears God
"one who honors God." See how you translated this in Job 1:1.

God
God is referring to himself in third person. Alternate translation: "me" or "me, God"

Job 1:9

Connecting Statement:
Satan's response to God's question in verse 8 runs through Job 8:11.

Is it for no reason that Job fears God?
Satan uses a rhetorical question to introduce his claim that Job only serves God because God blesses him. Alternate translation: "Job has a very good reason for fearing God." or "Does Job not live better because he fears God?"

for no reason
The word "reason" here implies some form of gain, whether physical goods or happiness.

Job fears God
"Job honors God." See how you translated similar words in Job 1:1.

God
God is referring to himself in third person. See how you translated this in [verse 8]

Job 1:10

Have you not put a barrier around him, around his house, and around all that is his from every side
Satan states the facts to support his argument. Alternate translation: "You have protected him, his family and everything he owns"

put a barrier around him, around his house, and around all that is his from every side
Just as a barrier such as a wall or a hedge surrounds and protects one's land, God has surrounded Job with his protection. Alternate translation: "protected him and his house and all that is his"

the deeds of his hands
"everything that he does"

his livestock have spread throughout the land
"he has more and more livestock in the land"

Job 1:11

But now stretch out your hand and touch all that he has, and see if he does not curse you to your face
Satan means that if God attacks Job, he will see how Job responds. Alternate translation: "But now, if you stretch out your hand and touch all that he has, you will see that he will curse you to your face"

But now stretch out your hand
Here "hand" refers to God's power to act. "But now use your power"

now
This word usually indicates a sincere, polite request, but Satan uses it here to taunt God.

touch all that he has
Here "touch" represents the action of harming or destroying. Alternate translation: "attack all that he has" or "destroy all that he has"

to your face
"in your hearing." This refers to a time when God is paying attention.

generated on Tue Oct 24 10:45:40 2023

Job 1:12

Behold
"Look" or "Pay attention to all that I am about to tell you"

all that he has is in your hand
Here "hand" represents someone's power to control something. Alternate translation: "you have power over all that he has"

against him himself
"against his life"

went away from the presence of Yahweh
"departed from Yahweh" or "left Yahweh"

Job 1:13

General Information:
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Job 1:14

were feeding
"were eating." The word "feeding" here is the usual word for a person's animal eating in a pasture.

Job 1:15

the Sabeans
This refers to a people in a region in modern day Yemen. Here it represents a group of raiders or bandits.

fell on them
Here "fell" represents the idea of attacking. Alternate translation: "attacked them"

have struck
Here striking represents killing.

the edge of the sword
Here "edge" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the Sabeans are spoken of as if they were only one sword.

I alone have escaped to make it known to you
"I am the only one who has escaped and can report it to you"

make it known to
or "tell"

Job 1:16

While he was still speaking
"he" refers to the first messenger

another also came
This refers to another messenger. Alternate translation: "another messenger also came"

I alone have escaped to make it known to you
See how you translated this in Job 1:15.

Job 1:17

made a raid on
"quickly attacked"

they have struck them with the edge of the sword. I alone have escaped to make it known to you
Here "edge" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the Chaldeans are spoken of as if they were only one sword. See how you translated this in [Job 1:15]

they have struck them
"the Chaldeans have struck the servants"

Job 1:18

Your sons and your daughters were eating and drinking wine in their oldest brother's house
See how you translated this in Job 1:13.

Job 1:19

A strong wind
"A tornado" or "A desert storm"

the four corners of the house
"the structural supports of the house"

It fell on the young people
"The house fell on your sons and daughters"

I alone have escaped to make it known to you
See how you translated this in Job 1:15.

Job 1:20

tore his robe, shaved his head
These were ritual mourning actions, symbolizing deep grief.

Job 1:21

I was naked when I came out of my mother's womb, and I will be naked when I will return there
"At my birth, I brought nothing into the world, and at my death I will return to the earth with nothing"

Job 1:22

In all this matter
"Regarding all this that happened"

accuse God of wrongdoing
"say that God had done wrong"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them to present himself before Yahweh. **2** Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it." **3** Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil. He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

4 Satan answered Yahweh and said, "Skin for skin, indeed; a man will give all he has for his life. **5** But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face."

6 Yahweh said to Satan, "See, he is in your hand; it is only his life that you must spare."

7 Then Satan went away from the presence of Yahweh. He struck Job with painful boils from the sole of his feet to his head. **8** Job took a piece of broken pottery to scrape himself with, and he sat down in the middle of ashes. **9** Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die." **10** But he said to her, "You talk as a foolish woman talks. Should we receive the good from God and not receive the bad?" In all this matter, Job did not sin with his lips.

11 Now when Job's three friends heard of all this evil that had come on him, each of them came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They set a time to come to mourn with him and to comfort him. **12** When they lifted up their eyes at a distance, they did not recognize him. They raised their voices and wept; each tore his robe and threw dust into the air and upon his own head. **13** Then they sat with him on the ground for seven days and seven nights. No one spoke a word to him, for they saw that his grief was very great.

Job 2 General Notes

Structure and formatting

This chapter repeats the concepts of the previous chapter, but this time it is more severe. After losing his wealth, Job's health is taken from him. His wife also begins to encourage Job to sin by cursing Yahweh. (See: sin and curse)

Job 2:1

General Information:
This verse is almost exactly the same as Job 1:6 and can probably be translated in the same way.

Then it was the day
See how you translated this in Job 1:6.

the day when
This is not a specific day. The gathering happened often. Alternate translation: "at the time when" or "one day when"

sons of God
See how you translated this in Job 1:6.

present themselves before Yahweh
See how you translated this in Job 1:6.

Job 2:2

General Information:
This verse is exactly the same as Job 1:7 and can probably be translated in the same way.

Job 2:3

General Information:
This verse is the same as Job 1:8, except for the addition of "He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

Have you considered my servant Job?
This rhetorical question actually makes a statement.See how you translated this in [Job 1:8]

a blameless and upright man
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous

generated on Tue Oct 24 10:45:40 2023

man. See how you translated a similar phrase in [Job 1:1]

one who fears God and turns away from evil
See how you translated this in Job 1:1.

still holds fast to his integrity
"remains completely dedicated to doing what is good and right"

misled me against him
"persuaded me without cause to attack him"

to destroy him
Here "destroy" represents "make poor." Alternate translation: "to make him a poor man"

Job 2:4

Skin for skin, indeed
"Skin" here is a metonym for Job's life. Alternate translation: "A person will do anything to save his own life, even accept the loss of possessions and loved ones"

Job 2:5

But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face
Satan means that if God attacks Job, he will see how Job responds. Alternate translation: "But now, if you stretch out your hand and touch his bones and his flesh, you will see that he will curse you to your face"

stretch out your hand
Here "hand" refers to God's power to act. "But now use your power." See how you translated this in [Job 1:11]

touch
Here "touch" represents the action of harming. Alternate translation: "attack"

his bones and his flesh
This expression represents Job's body.

curse you to your face
See how you translated this in Job 1:11.

to your face
This refers to a time when God is paying attention. Alternate translation: "in your hearing"

Job 2:6

General Information:
This page has intentionally been left blank.

Job 2:7

Then Satan went away from the presence of Yahweh
See how you translated this in Job 1:12.

He struck Job with painful boils
"He caused Job to suffer greatly with painful boils"

painful boils
large, itching and painful skin infections

Job 2:8

a piece of broken pottery to scrape himself
The scraping scratches the skin to lessen the itch.

sat down in the middle of ashes
This probably refers to a place where trash and garbage were dumped and perhaps burned. Sitting in such a place was a sign of deep mourning. Alternate translation: "sat on the trash heap"

Job 2:9

Do you still hold fast to your integrity?
This rhetorical question represents a statement. Alternate translation: "You should not still be holding fast to your integrity."

Curse God
"Reject God"

Job 2:10

You talk as a foolish woman
"You talk the way a stupid woman talks"

Should we receive the good from God and not receive the bad?
This rhetorical question represents a statement. Alternate translation: "We should certainly receive the bad from God as well as the good."

receive the good
"benefit from all the good things"

the good
This represents all the good things that God gives us.

receive the bad
"suffer all the bad things without complaining"

the bad
This represents all the bad things that God makes or allows us to experience.

sin with his lips
Here "lips" represents the act of speaking. Alternate translation: "sin by speaking against God"

Job 2:11

Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite
Eliphaz, Bildad, and Zophar are men's names. Teman was a city in Edom. Shuhites are the

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decedents of Abraham and Keturah. Naamah was a city in Canaan.

set a time
"agreed on a time"

to mourn with him and to comfort him
Here the words "mourn with" and "comfort" share similar meanings. The friends try to comfort Job by mourning with him. Alternate translation: "to grieve with Job in order to help ease his suffering"

Job 2:12

they lifted up their eyes
This is an idiom that means "they looked intently" or "they looked carefully."

they did not recognize him
This probably means that Job's visitors did not recognize him at first, when they saw him at a distance. Job looked very different than usual because of his grief and because of the sores covering his body. Alternate translation: "they barely recognized him"

They raised their voices and wept
Here "raised their voices" is an idiom that means they became loud. Alternate translation: "They wept out loud" or "They wept loudly"

tore his robe
This was a sign of mourning.

threw dust into the air and upon his own head
These were signs of mourning.

Job 2:13

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generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 After this, Job opened his mouth and cursed the day he was born. **2** He said,

3 "May the day on which I was born perish,
the night that said, 'A boy has been conceived.'
4 May that day be dark!
May God not care about it,
nor light shine on it.
5 May darkness and the shadow of death claim it for their own.
May a cloud live over it;
may everything that makes the day black truly terrify it.
6 As for that night, may thick darkness seize it.
May it not rejoice among the days of the year;
may it not come into the number of the months.
7 See, may that night be barren;
may no joyful voice come into it.
8 Those who curse the day–may they curse it,
those who know how to wake up Leviathan.
9 May the stars of that day's dawn be dark.
May that day look for light, but find none;
neither may it see the eyelids of the dawn,
10 because it did not shut up the doors of my mother's womb,
and because it did not hide trouble from my eyes.

11 Why did I not die when I came out from the womb?
Why did I not perish when my mother bore me?
12 Why did her knees welcome me?
Why did her breasts receive me so that I should suck?
13 For now I would have been lying down quietly.
I would have slept and been at rest
14 with kings and counselors of the earth,
who built up tombs for themselves that are now in ruins.
15 Or I would have been lying down with princes who once had gold,
who had filled their houses with silver.
16 Or perhaps I would have been stillborn,
like infants that never see the light.
17 There the wicked cease from trouble;
there the weary are at rest.
18 There the prisoners are at ease together;
they do not hear the voice of the slave driver.
19 Both small and great people are there;
the servant is free from his master there.

20 Why is light given to him who suffers?
Why is life given to the one who is bitter in soul,
21 to one who longs for death without it coming;
to one who digs for it more than for hidden treasure?
22 Why is light given to one who rejoices very much
and is glad when he finds the grave?
23 Why is light given to a man whose way is hidden,
a man whom God has hedged in?
24 For my sighing happens instead of eating;
my groaning is poured out like water.
25 For the thing that I feared has come upon me;
what I was afraid of has come to me.
26 I am not at ease, I am not quiet, and I have no rest;
trouble comes instead."

generated on Tue Oct 24 10:45:40 2023

Job 3 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

Important figures of speech in this chapter

Rhetorical questions
Job uses several rhetorical questions in this chapter. The purpose of these rhetorical questions is to show Job's earnest desire.

Job 3:1

opened his mouth
This idiom means he began to speak.

Job 3:2

General Information:
This page has intentionally been left blank.

Job 3:3

May the day on which I was born perish, the night
Job speaks of that day and night as if they were people. Alternate translation: "I wish that I had never been born"

the night that said, 'A boy has been conceived.'
This expression intensifies the statement of Job's grief by going even further back in time from his birth to his conception. Alternate translation: "the night that said, 'A boy has been conceived' perish."

the night that said
Here the night is spoken of as if it were a person who could speak. The translator may choose, however, to translate it in a less metaphorical way. Alternate translation: "the night on which people said"

A boy has been conceived
This may be put into active form. Alternate translation: "his mother has conceived a male child"

Job 3:4

General Information:
The expressions in these verses are all wishes that the day of Job's birth would no longer exist. This may imply that the day, although in the past, still existed somehow.

May that day be dark ... nor light shine on it
These two clauses describe the darkness of the day of Job's birth, thus repeating Job's regret that he had been born. "Dark" describes night: the sun does not shine, so people cannot see. "Light" describes day: the sun shines, and people can see. If your language does not have words to describe day and night, you might use the sun as a metonym for the light that it brings and the darkness that happens when it is not shining. Alternate translation: "May that day be like the night ... nor may the sun shine during it"

May that day be dark
This is a wish for that day to not exist any longer. Alternate translation: "May that day disappear"

Job 3:5

May darkness and the shadow of death claim it for their own
Here darkness and the shadow of death are spoken of as if they were people who could claim something as their own possession. The word "it" refers to the day of Job's birth.

the shadow of death
Here a shadow represents death itself. Alternate translation: "death like a shadow"

May a cloud live over it
Here a cloud is spoken of as if it were a person who could live over the day of Job's birth. Alternate translation: "May a cloud cover it so no one can see it"

everything that makes the day black
This refers to things that block out the sun's light and create darkness. Here "black" represents darkness.

terrify it
"terrify that day." The day is spoken of as if it were a person who could be terrified by the darkness.

Job 3:6

may thick darkness seize it
This darkness is again spoken of as if it were a person who could grasp and hold the night. Alternate translation: "may thick darkness make it disappear"

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thick darkness
"deep darkness" or "complete darkness"

May it not rejoice
The word "it" refers to the night of Job's birth or conception. The night of Job's conception is spoken of as if it were a person who should not rejoice. Alternate translation: "May that night vanish from the calendar"

may it not come into the number
That night is spoken of as if it were a person who could walk. Alternate translation: "may no one count it in the number"

Job 3:7

may that night be barren
The night of Job's birth is spoken of as if it were a woman. Alternate translation: "may no child be born on that night"

may no joyful voice come into it
Here that the night of Job's birth is spoken of as if it were a time when it was still possible for someone to be happy. Alternate translation: "may no one hear the happy cry at the birth of a son"

joyful voice come
Here the voice stands for a person who is happy. Alternate translation: "may no one be happy in it ever again"

Job 3:8

General Information:
Job continues to curse the day he was born.

Those who curse the day-may they curse it, those who know how to wake up Leviathan
You may need to change the order of the clauses. Alternate translation: "May those who curse the day—those who know how to wake up Leviathan—curse the day I was born" or "Those who curse the day—those who know how to wake up Leviathan—may they curse the day I was born"

Those who curse the day
This metonym refers to people who use magic to cause other people to suffer on a given day as though they were causing the day itself to suffer. Alternate translation: "Those who know how to curse people"

may they curse it
The word "it" refers to the day on which Job was born.

those who know how to wake up Leviathan
Job is probably referring here to sorcerers and magicians, who he believes might be able to even provoke Leviathan in spreading chaos. Leviathan was an animal well known in Ancient Near Eastern mythology, which was thought to be responsible for all kinds of destruction, disorder, and chaos.

Job 3:9

May the stars of that day's dawn be dark
This refers to the planets that are often visible just before dawn. Alternate translation: "May the stars that appear before that day's first light be dark"

May that day look for light, but find none
The day of Job's birth is spoken of as if it were a person looking for something. Alternate translation: "May that day hope for light, but have none"

neither may it see the eyelids of the dawn
The dawn is spoken of as if it had eyelids as a person has. Alternate translation: "nor see the first light of the dawn"

Job 3:10

because it did not shut up the doors of my mother's womb
A woman's womb is spoken of as if it were a container with doors. Alternate translation: "because that day did not close my mother's womb"

because it did not hide trouble from my eyes
The day of Job's birth is spoken of here as if it were a person who could hide something.

from my eyes
Here "eyes" represents the person who sees with them. Alternate translation: "from me"

Job 3:11

General Information:
Verses 11 and 12 contain four rhetorical questions, which Job asks in order to show how said he was about being born.

Why did I not die when I came out from the womb?
"Why did I not die at birth?" Job poses this question in order to curse the day of his birth and to express his anguish. Alternate translation: "I wish I had died the day I was born"

Why did I not perish when my mother bore me?
Job means to say that he should not have been born alive. Alternate translation: "I wish I had perished when I came out of the womb."

Job 3:12

Why did her knees welcome me?
This perhaps refers to the lap of Job's mother. His mother's knees are spoken of as if they were people who could welcome a newborn baby. Alternate translation: "I wish there had been no lap to receive me."

generated on Tue Oct 24 10:45:40 2023

Why did her breasts receive me so that I should suck?
Job's mother's breasts are spoken of as if they also were people who could welcome a newborn baby. Alternate translation: "I wish there had been no breasts for me to nurse."

Job 3:13

For now I would have been lying down quietly. I would have slept and been at rest
Job begins talking about what would have been true if he had died at birth. He is sad that these things are not true.

lying down quietly
"asleep, resting peacefully"

been at rest
Here the word "rest" means to sleep peacefully in death, but also that Job would not be experiencing the pain that he does.

Job 3:14

with kings and counselors of the earth
"with kings and their advisers"

Job 3:15

General Information:
Job continues talking about what would have been true if he had never been born. He is sad that these things are not true.

I would have been lying down with princes
"I would be resting with princes." In this phrase, the words "lying down" and "resting" are a polite way of saying "no longer alive."

Job 3:16

General Information:
Job continues talking about what would have been true if the day of his birth had been barren and cursed as he spoke of in [Job 3:7-8]

I would have been stillborn
"I would have died in my mother's womb"

like infants that never see the light
"like babies who have never been born"

infants
"babies"

Job 3:17

General Information:
Job changes his talk from dying to life after death.

There the wicked cease from trouble
Job is talking about the place where people go after they stop living. Alternate translation: "In that place, evil people stop causing trouble"

Job 3:18

the voice of the slave driver
Here "voice" is a metonym for the power that the slave drivers have over the slaves. Alternate translation: "They are no longer under the control of the slave driver"

the slave driver
This refers to slave drivers in general, not one particular slave driver. Alternate translation: "slave drivers"

slave driver
Some English versions read, "oppressor."

Job 3:19

small and great people
This is a figure of speech which means "all people, both poor people and rich people."

the servant is free from his master
A servant is no longer obligated to serve his master.

Job 3:20

Why is light given to him who suffers?
Here Job is wondering why people must stay alive and suffer. Alternate translation: "I do not understand why God gives life to a person who is suffering"

light
Here light represents life.

Why is life given to the one who is bitter in soul
"why does God give life to a miserable person?" Alternate translation: "I do not understand why God gives life to a person who is very unhappy"

Job 3:21

to one who longs ... for hidden treasure
This is the end of the question that Job begins asking with the words "Why is life given ... bitter in soul" (verse 20).

to one who longs for death without it coming
Here death is spoken of as if it were an object coming toward someone. Alternate translation: "to a person who no longer wants to be alive, but is still alive"

to one who digs for it more than for hidden treasure
A person hoping to die ("death") is spoken of as if he were digging for buried treasure. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "to a person who wants to stop living more than he wants to look for hidden riches"

Job 3:22

Why is light given to one who rejoices very much and is glad when he finds the grave
Here Job uses a question to make a statement. Alternate translation: "I do not understand why God allows a person to keep living when the person would be very happy to be buried in the ground"

one who rejoices very much and is glad
The phrase "rejoices very much" means basically the same thing as "is glad." Together, the two phrases emphasize the intensity of gladness. Alternate translation: "one who is extremely happy"

when he finds the grave
This is a polite way of referring to dying. Alternate translation: "when he is dead and can be buried"

the grave
Here the grave represents death.

Job 3:23

Why is light given to a man whose way is hidden, a man whom God has hedged in?
Job asks this question in order to make a statement. Alternate translation: "God should not give life to a man and then take away his future and confine him."

Why is light given to a man
Here light represents life. Alternate translation: "Why does God keep a man alive"

whose way is hidden
Here Job speaks of his future, which he does not know in advance, as if God had hidden it from him.

a man whom God has hedged in
Here a man who has difficulties and is in danger is spoken of as if God had put a hedge around him so he could not move.

whom God has hedged in
"around whom God has built a hedge." A hedge is a wall of bushes planted so close together that people cannot go through it.

Job 3:24

For my sighing happens instead of eating; my groaning is poured out like water
Job expresses his anguish in two ways.

my sighing happens instead of eating
"Instead of eating, I mourn"

my groaning is poured out like water
Moral qualities and emotions such as grief are often spoken of as if they were water.

Job 3:25

General Information:
This page has intentionally been left blank.

Job 3:26

I am not at ease, I am not quiet, and I have no rest
"I do not feel safe, I am not calm, and I cannot rest." Job expresses his terrible anguish in three separate phrases. Alternate translation: "I am very anxious and I cannot rest"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Then Eliphaz the Temanite answered and said,

2 If anyone tries to speak with you, will you be impatient?
But who can stop himself from speaking?
3 See, you have instructed many;
you have strengthened weak hands.
4 Your words have supported him who was falling;
you have made feeble knees strong.
5 But now trouble has come to you, and you are weary;
it touches you, and you are troubled.
6 Is not your fear your confidence,
and the integrity of your ways your hope?

7 Think about this, please: Who has ever perished when innocent?
Or when were the upright people ever cut off?
8 According to what I have seen, those who plow iniquity
and sow trouble reap it.
9 By the breath of God they perish;
by the blast of his anger they are consumed.
10 The roaring of the lion, the voice of the fierce lion,
the teeth of the young lions—they are broken.
11 The old lion perishes for lack of victims;
the cubs of the lioness are scattered everywhere.

12 Now a certain matter was secretly brought to me,
and my ear received a whisper about it.
13 Then came thoughts from visions in the night,
when deep sleep falls on people.
14 It was at night when fear and trembling came upon me,
and all my bones shook.
15 Then a spirit passed before my face,
and the hair of my flesh stood up.
16 The spirit stood still,
but I could not discern its appearance.
A form was before my eyes;
there was silence, and I heard a voice that said,
17 "Can a mortal man be more righteous than God?
Can a man be more pure than his Maker?
18 See, if God puts no trust in his servants;
if he accuses his angels of folly,
19 how much more is this true of those who live in houses of clay,
whose foundation is in the dust,
who are crushed sooner than a moth?
20 Between morning and evening they are destroyed;
they perish forever without anyone noticing them.
21 Are not their tent cords plucked up among them?
They die; they die without wisdom.

Job 4 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz speaks to Job.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Rhetorical questions
Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to form Eliphaz's argument.

Job 4:1

Eliphaz
Eliphaz is a man's name.

Temanite
A Temanite belongs to the tribe of Teman.

Job 4:2

will you be impatient?
Eliphaz asks this question in order to make a statement. Alternate translation: "you will surely be impatient."

will you be impatient?
"will that annoy you?"

But who can stop himself from speaking?
Eliphaz asks this question to say that no one who sees a friend suffering can remain silent. Alternate translation: "No one can restrain himself from speaking (to a friend in such a state as you find yourself)" or "I must speak to you, (seeing that you are in a state of grief)."

Job 4:3

See, you have instructed many; you have strengthened weak hands
This verse states a single idea in two different ways.

you have strengthened weak hands
Here "weak hands" represents people who need help. Alternate translation: "you have helped others when they needed help"

Job 4:4

supported
Someone who has been encouraged is spoken of as if he were kept from falling down.

falling
Here becoming discouraged is spoken of as if it were falling down.

you have made feeble knees strong
Here discouragement is spoken of as if it were a person whose weak knees could not keep him upright.

Job 4:5

But now trouble has come to you
Here trouble is spoken of as if it were an object that could come to a person. Alternate translation: "But now you suffer from disasters"

you are weary
"you are discouraged"

Job 4:6

your fear
"the fact that you honor God"

Is not your fear your confidence, and the integrity of your ways your hope?
Eliphaz asks these questions in order to tell Job that it is because of his sin that he is suffering. Alternate translation: "Everyone thinks that you honor God; everyone thinks that you are an honest man. But these things must not be true, because you do not trust God any longer."

your fear
Eliphaz means Job's fear of God. Alternate translation: "your fear of God"

your ways
Here "your ways" represents "your conduct," "how you behave."

Job 4:7

Who has ever perished when innocent?
Eliphaz uses this question to prompt Job to search his life for sin

when were the upright people ever cut off
This question also means to make a statement, and may be put into active form. Alternate translation: "No one has ever cut off an upright person"

cut off
Here being cut off represents being destroyed.

Job 4:8

plow iniquity ... sow trouble ... reap
Here the actions of plowing and sowing represent causing trouble for other people. The action of reaping represents suffering the trouble that one has himself caused.

generated on Tue Oct 24 10:45:40 2023

Job 4:9

By the breath of God they perish; by the blast of his anger they are consumed
The writer explains a single idea using two different statements. This is a form of Hebrew poetry used for emphasis, clarity, teaching, or all three.

the breath of God
This may represent the action of God giving a command.

the blast of his anger
This expression suggests the heavy breathing that a person sometimes does through his nose when he is very angry.

breath ... blast
The second builds on the first. They make the same point by using meanings that increase the result. "By the puff of God's mouth they die; the rushing wind of his anger devastates them."

perish ... are consumed
The second phrase builds on the first. They make the same point. "By the puff of God's breath they die, the rushing wind of his anger devastates them."

they are consumed
Here being consumed or eaten represents being killed.

Job 4:10

The roaring of the lion, the voice of the fierce lion, the teeth of the young lions—they are broken.
Here a lion's roar, his voice, and his teeth being broken are used as pictures of the wicked being destroyed.

they are broken
This may be put into active form. Alternate translation: "something breaks them"

Job 4:11

The old lion perishes for lack of victims; the cubs of the lioness are scattered everywhere
Eliphaz uses the picture of an old lion dying of hunger and of a lion's family being scattered as metaphors for the wicked being destroyed.

the cubs of the lioness are scattered
This can be stated in active form. Alternate translation: "something scatters the cubs of the lioness"

Job 4:12

Now a certain matter was secretly brought to me ... my ear received a whisper about it
These phrases express the same idea in two different way. They emphasize that Eliphaz heard a message whispered to him.

Job 4:13

visions in the night
"dreams"

when deep sleep falls on people
"when people sleep very deeply"

Job 4:14

fear and trembling came upon me
Here fear and trembling are spoken of as if they were objects that could come to a person. Alternate translation: "I began to be afraid and to tremble"

Job 4:15

the hair of my flesh stood up
This indicates great fear. If your language has a word for what people's hair does when they are frightened, you may want to use it here.

the hair of my flesh
"the hair on my body." In some languages, the word for the hair that grows on the top of the head is different from the word for hair that grows on other parts of the body.

Job 4:16

A form was before my eyes
"Something was before my eyes" or "I saw something"

form
shape

and I heard
"then I heard"

Job 4:17

Can a mortal man be more righteous than God?
Eliphaz poses this question so that Job will consider, "Do I regard myself as more righteous than God?" or "Am I justified before God?" Alternate translation: "A mortal man cannot be more righteous than God." or "A mortal man cannot be righteous before God."

Can a man be more pure than his Maker?
This question has the same purpose as the previous question. Alternate translation: "A man cannot be

generated on Tue Oct 24 10:45:40 2023

more pure than his Maker." or "A man cannot be pure before his Maker."

his Maker
"his Creator"

Job 4:18

General Information:
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Job 4:19

those who live in houses of clay, whose foundation is in the dust
This is a figurative way of describing human beings, who were created out of the dust of the earth and whose bodies are like houses, which are made of clay and have dirt foundations.

who are crushed sooner than a moth
Possible meanings for this metaphor are 1) "who God destroys as easily as he crushes a moth" or 2) "whose lives are as short as the life of a moth."

Job 4:20

Between morning and evening they are destroyed
This refers to the idea of something happening quickly.

they are destroyed
This may also be put into active form. Alternate translation: "they die"

Job 4:21

Are not their tent cords plucked up among them?
This may be put into active form. Alternate translation: "Have not their enemies plucked up their tent cords from among them?"

their tent cords
Here tent cords represent a tent. Sometimes a person's home and family are pictured as his tent, which can also represent all his possessions.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Call out now; is there anyone who will answer you?
To which of the holy ones will you turn?
2 For anger kills the foolish;
jealousy causes the death of the silly.
3 I have seen a foolish person taking root,
but suddenly I cursed his home.
4 His children are far from safety;
they are crushed in the city gate.
There is no one to rescue them.
5 The hungry eat up their harvest;
they even take it from among the thorns.
The thirsty pant for their wealth.
6 For difficulties do not come out from the soil;
neither does trouble sprout from the ground.
7 Yet, mankind is born for trouble,
just as sparks fly upward.

8 But as for me, I would turn to God himself;
to him I would commit my cause—
9 he who does great and unsearchable things,
marvelous things without number.
10 He gives rain on the earth,
and sends water on the fields.
11 He does this in order to set up on high those who are low;
to raise to safety those who mourn.
12 He breaks the plans of crafty people,
so that their hands cannot achieve success.
13 He traps wise people in their own crafty actions;
the plans of twisted people are hurried to their end.
14 They encounter darkness in the daytime,
and grope at noonday as if it were night.
15 But he saves the poor person from the sword in their mouths
and the needy person from the hand of mighty people.
16 So the poor person has hope,
and injustice shuts her own mouth.

17 See, blessed is the man whom God corrects;
therefore, do not despise the discipline of the Almighty.
18 For he inflicts pain and then binds up;
he wounds and then his hands heal.
19 He will rescue you out of six troubles;
indeed, in seven troubles, no evil will touch you.
20 In famine he will ransom you from death,
and in war from the hands of the sword.
21 You will be hidden from the scourge of the tongue;
and you will not be afraid of destruction when it comes.
22 You will laugh at destruction and famine,
and you will not be afraid of beasts of the earth.
23 For you will have a covenant with the stones in your field,
and the beasts of the field will be at peace with you.
24 You will know that your tent is in safety;
you will visit your sheepfold and you will not miss anything.
25 You will also know that your seed will be great,
that your descendants will be like the grass on the ground.
26 You will come to your grave at a full age,
like a stack of grain bundles that goes up at its time.

generated on Tue Oct 24 10:45:40 2023

27 See, we have examined this matter; it is like this;
listen to it, and know it for yourself."

Job 5 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz continues speaking to Job.

Special concepts in this chapter

Sickness and sin

In the ancient Near East, it was common to believe that a person's illness was caused by sin. It was seen as the punishment of a god. While Yahweh may punish people because of their sin, not all sicknesses are caused by sin.

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 5:1

To which of the holy ones will you turn?

Eliphaz poses this question to make the point that there is no one Job can turn to for help. Alternate translation: "Is there a holy one to whom you may turn?" or "There is no holy one to whom you can turn for help."

holy ones

This refers to supernatural beings of some kind, whether angels or other spirits.

Job 5:2

anger kills the foolish; jealousy causes the death of the silly

The phrases "the foolish" and "the silly" are emphatic in the Hebrew. Alternate translation: "it is the foolish whom anger kills; it is the silly of whom jealousy causes the death"

the silly

"the one who lacks sound judgment" or "the one who cannot think well"

the foolish ... the silly

These phrases refer to any foolish person and any silly person.

Job 5:3

a foolish person

any foolish person

a foolish person taking root

Here a person is spoken of as if he were a plant, perhaps becoming more foolish over time. Alternate translation: "a foolish person becoming grounded in foolishness"

his home

This refers to the person's family and all his property.

Job 5:4

His children are far from safety

"His" refers to the foolish person or the foolish people in Job 5:2. Alternate translation: "Their children are never safe"

are crushed

Here being crushed represents being oppressed, taken advantage of, at court. This idea may be put into active form. Alternate translation: "someone crushes them"

city gate

The city gate, functioning as a court, was the place where disputes were resolved and where judgments were given.

There is no one to rescue them

"There is no one to help the foolish people's children out of their hardship"

Job 5:5

they even take it from among the thorns

This perhaps refers to parts of a field where the worst crops grow, because of thorn plants present.

generated on Tue Oct 24 10:45:40 2023

The thirsty pant for their wealth
Here greedy people are spoken of as if they were thirsty, and the wealth of the foolish person is spoken of as if it were something that they could drink.

Job 5:6

For difficulties do not come out from the soil; neither does trouble sprout from the ground
Here difficulties and trouble are spoken of as if they were plants.

Job 5:7

mankind is born for trouble, just as sparks fly upward
It is as natural for people, once they are born, to have trouble as it is for sparks to fly up from a fire.

Job 5:8

General Information:
This page has intentionally been left blank.

Job 5:9

great and unsearchable things, marvelous things without number
"great things that cannot be understood, wonders that cannot be counted"

unsearchable things
This refers to things that mankind cannot understand.

great and unsearchable things
Here the writer uses two independent words connected by "and" to emphasize the greatness of God's actions. Alternate translation: "greatly profound things"

marvelous things
"wonderful things" or "wonders"

Job 5:10

General Information:
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Job 5:11

He does this in order to set up on high those who are low
Humble people in distress are spoken of as if they were in a low position. When God rescues them, they receive honor. When this happens, they are spoken of as being raised up and put into a high position. Alternate translation: "God does this in order to rescue and honor the humble who have been suffering"

Job 5:12

He breaks the plans
Here stopping crafty people from doing what they have planned to do is spoken of as if those plans were things that he could physically break.

Job 5:13

He traps wise people in their own crafty actions
Here making wise people suffer for their own evil actions is spoken of as if it were catching them in traps. Their own actions are spoken of as if they were those traps.

twisted people
Here being evil in a clever way is spoken of as if it were being twisted. Alternate translation: "those who are cunning" or "those who are devious" or "those who are shrewd"

Job 5:14

They encounter darkness in the daytime
Here the cunning, wicked people whom God confuses are spoken of as if they unexpectedly are in the dark at noon, when the sun is at its highest position in the sky. They cannot do anything they wish to do, because they cannot see. Alternate translation: "Those who are cunning are in the dark, even at noontime"

grope
feel around like a blind person

noonday
the middle of the day, when the sun is highest and brightest

Job 5:15

But he saves the poor person from the sword in their mouths
Here the insulting and threatening things that people say are spoken of as if they were a sword in their mouths. Alternate translation: "But he saves the poor person from the threats of the mighty" or "But he saves the poor person when the mighty threaten or insult them"

Job 5:16

injustice shuts her own mouth
People who say unjust things are spoken of as if they were the injustice itself, who must stop speaking. Alternate translation: "It is as though injustice shut her own mouth"

generated on Tue Oct 24 10:45:40 2023

Job 5:17

God corrects ... discipline of the Almighty
God is pictured as a parent correcting or instructing a child.

blessed is the man whom God corrects
"God really favors the man whom he corrects"

do not despise
"do not reject" or "do not consider worthless"

discipline
"instruction" or "correction"

Job 5:18

For he inflicts pain and then binds up; he wounds and then his hands heal
"For he causes pain but binds up; he crushes, but his hands heal"

inflicts pain ... binds up
If your language has a word for "pain" that is specifically the pain of a bleeding wound, you may want to use it here. The "pain" that "he inflicts" is by implication the pain of a bleeding wound, so when "he binds" it, he stops the bleeding and makes it feel better.

his hands heal
Here "his hands" represents God.

Job 5:19

He will rescue you out of six troubles; indeed, in seven troubles, no evil will touch you
The use of increasing numbers such as "six" and "seven" represents the idea of many, many times. Alternate translation: "He will rescue you out of trouble over and over again; indeed, time after time, no evil will touch you"

Job 5:20

General Information:
The shift in pronoun from "he" to "you" which began in Job 5:19 continues through the end of Eliphaz's speech in Job 5:27.

In famine he will ransom you
Here rescuing is spoken of as if it were ransoming, buying back. Alternate translation: "In famine God will rescue you from danger"

the hands of the sword
Here "hands" probably represents the people who attack with weapons, including swords. Alternate translation: "violent people" or "people who attack you"

Job 5:21

of destruction
Here "destruction" refers to the danger of being destroyed by enemies. Alternate translation: "that any enemy will destroy you"

Job 5:22

You will laugh at destruction and famine
Here "laugh" represents that the person is not afraid. Alternate translation: "You will not be afraid of any danger of destruction or famine"

beasts of the earth
This refers to wild animals. Alternate translation: "wild animals"

Job 5:23

you will have a covenant with the stones in your field
Here the stones in farmers' fields are spoken of as if they were people that someone could have a covenant with. Alternate translation: "the stones in your fields will be like people who promise that they will not make any trouble for you"

the beasts of the field
This refers to dangerous wild animals.

Job 5:24

You will know that your tent is in safety
Here "tent" represents a person's family, household, and all his possessions. Alternate translation: "You will know that your family, servants, and everything you own are safe"

you will visit your sheepfold and you will not miss anything
"when you visit where your flock stays at night, you will find all your sheep there"

Job 5:25

your seed will be great
Here "seed" represents a person's descendants. Alternate translation: "your descendants will be many"

your descendants will be like the grass on the ground
Here "descendants" are spoken of as if they were as many as blades of grass, and probably as thriving, too. Alternate translation: "your descendants will be as many and as alive as the grass that grows"

Job 5:26

You will come to your grave at a full age
"You will die at a very old age"

generated on Tue Oct 24 10:45:40 2023

like a stack of grain bundles that goes up at its time
You may need to make explicit that the grain in this simile is fully ripe but not overly ripe. He would neither die young nor become weak in his old age.

Job 5:27

See, we have examined this matter; it is like this; listen to it, and know it for yourself
The words "we" refers to Job's friends but not to Job. Alternate translation: "Look, we have thought about this matter. Listen to what I am saying and know that it is true"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Then Job answered and said,

2 "Oh, if only my anguish were weighed;
if only all my calamity were laid in the balance!
3 For now it would be heavier than the sand of the seas.
That is why my words were reckless.
4 For the arrows of the Almighty are in me,
my spirit drinks up the poison;
the terrors of God have arranged themselves in array against me.
5 Does the wild donkey bray in despair when he has grass?
Or does the ox low in hunger when it has fodder?
6 Can that which has no taste be eaten without salt?
Or is there any taste in the white of an egg?
7 I refuse to touch them;
they are like disgusting food to me.
8 Oh, that I might have my request;
oh, that God would grant me the thing I long for:
9 that it would please God to crush me once,
that he would set his hand free and cut me off from this life!

10 May this still be my consolation—
even if I rejoice in pain that does not lessen:
that I have not denied the words of the Holy One.
11 What is my strength, that I should continue to hope?
What is my end, that I should prolong my life?
12 Is my strength the strength of stones?
Or is my flesh made of bronze?
13 Is it not true that I have no help in myself,
and that wisdom has been driven out of me?

14 To the person who is about to faint, faithfulness should be shown by his friend;
even to him who abandons the fear of the Almighty.
15 But my brothers have acted as deceitfully to me as a desert streambed,
as channels of water that pass away to nothing,
16 which are darkened because of ice over them,
and because of the snow that hides itself in them.
17 When they thaw out, they vanish;
when it is hot, they melt out of their place.
18 The caravans that travel by their way turn aside for water;
they wander into wasteland and then perish.
19 Caravans from Tema looked there,
while companies of Sheba hoped in them.
20 They were disappointed because they had been confident of finding water.
They went there, but they were put to shame.
21 For now you friends are nothing to me;
you see my dreadful situation and are afraid.
22 Did I say to you, 'Give something to me'
or, 'Offer me a bribe from your wealth'
23 or, 'Save me from my adversary's hand'
or, 'Ransom me from the hand of oppressors'?

24 Teach me, and I will hold my peace;
make me understand where I have been wrong.
25 How painful are upright words!
But your arguments, how do they actually rebuke me?
26 Do you plan to ignore my words,

generated on Tue Oct 24 10:45:40 2023

treating the words of a desperate man like the wind?
27 Indeed, you cast lots for a fatherless child,
and haggle over your friend like merchandise.

28 Now, therefore, please look at me,
for surely I would not lie to your face.
29 Relent, I beg you; let there be no injustice with you;
Indeed, relent, for my cause is just.
30 Is there evil on my tongue?
Cannot my mouth detect destructive things?

Job 6 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: curse)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response.

Job 6:1

General Information:

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Job 6:2

in the balance

"on a scale"

Job 6:3

For now it would be heavier than the sand of the seas

Job compares the burden of his suffering to the weight of wet sand; both can crush a person. Alternate translation: "For my anguish and calamities would be heavier than the sand on the seashore"

my words were reckless

"I spoke recklessly" or "I spoke rashly"

Job 6:4

For the arrows of the Almighty are in me

This is a metaphor for Job's suffering. He compares his many troubles to arrows that that God has shot his body with. Alternate translation: "It is as though the Almighty has shot arrows into my body"

my spirit drinks up the poison

"my spirit drinks up the arrows' poison." This continues the metaphor of the arrows, by implying that they had tips of poison and that Job feels the pain in his spirit. He speaks of feeling this pain as if his spirit drank the poison. Alternate translation: "I feel the pain of their poison in my inner being"

the terrors of God have arranged themselves in array against me

Job speaks of the terrible things that have happened to him as if they were soldiers that God had lined up to attack him all at once. Alternate translation: "God has caused all the terrible things that could happen to happen to me all at once"

generated on Tue Oct 24 10:45:40 2023

the terrors of God have arranged themselves in array against me
God causing many things to terrify Job is spoken of as if God's terrors were soldiers lined up to attack Job. Alternate translation: "the terrors of God have arranged themselves like soldiers in an army"

Job 6:5

Does the wild donkey bray in despair when he has grass? Or does the ox low in hunger when it has fodder?
Job poses these rhetorical questions to emphasize that he has a reason to complain. These question can be written as statements. Alternate translation: "Just as the wild donkey does not bray in despair when he has grass and as the ox does not low in hunger when he has fodder, I would not complain if I did not have a reason"

bray
the sound a donkey makes

low
the sound an ox makes

fodder
animal food

Job 6:6

Can that which has no taste be eaten without salt? Or is there any taste in the white of an egg?
Possible meanings are 1) Job is comparing his displeasure for his circumstances to people's dislike for bland food or 2) Job is comparing his displeasure for his friend's advice to people's dislike for bland food.

Can that which has no taste be eaten without salt? Or is there any taste in the white of an egg?
Job uses these rhetorical questions to emphasize his own displeasure. These questions can be written as a statement. Alternate translation: "Tasteless food cannot be eaten without salt, just as there is no taste in the white of an egg."

Can that which has no taste be eaten
This can be stated in active form. Alternate translation: "Can you eat that which has no taste"

Job 6:7

I refuse to touch them
"Them" refers to bad tasting foods.

Job 6:8

General Information:
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Job 6:9

to crush me once
This means for God to cause him to die. Alternate translation: "to crush me and let me die"

that he would set his hand free and cut me off from this life
The phrase "he would set his hand free" is an idiom that means that Job wants God to do what God really desires to do. Also, the phrase "cut me off from this life" is a euphemism for killing him. Alternate translation: "that he would do what he really wants to do and cut short my life" or "that he would act quickly and end my life"

Job 6:10

even if I rejoice in pain that does not lessen
"I would leap for joy in unending pain" or "I would endure pain that does not diminish"

does not lessen
"does not diminish"

that I have not denied the words of the Holy One
"that I have not disowned God." This can be written in positive form. Alternate translation: "that I have always obeyed the Holy One"

Job 6:11

What is my strength, that I should continue to hope? What is my end, that I should prolong my life?
Job poses these questions to emphasize that he has no reason to continue living. These questions have the same meaning. They may be written as statements. Alternate translation: "I do not have enough strength to go on living; I have no reason to prolong my life"

continue to hope
keep waiting for something good to happen

Job 6:12

General Information:
The writer uses parallel rhetorical questions in each of these verses to emphasize Job's lack of strength to endure suffering.

Is my strength the strength of stones? Or is my flesh made of bronze?
Job describes the weakness of his body by saying that he is not as strong as rocks and bronze to emphasize his lack of strength. These rhetorical questions may be written as statements. Alternate translation: "I am not as strong as the rocks. My flesh is not as strong as metal."

generated on Tue Oct 24 10:45:40 2023

Job 6:13

Is it not true that I have no help in myself ... me?
Job uses this rhetorical question to emphasize his lack of wisdom and his weakness. This question can be written as a statement. Also, the phrase "no help in myself" is an idiom. Alternate translation: "It is true that I have no strength left ... me."

wisdom has been driven out of me
"my success has been taken from me." This can be stated in active form. Alternate translation: "my wisdom is gone"

Job 6:14

To the person who is about to faint, faithfulness should be shown by his friend
This can be stated in active form. Alternate translation: "A friend should be faithful to the person who feels he is about to faint"

who is about to faint
This speaks of a person who feels hopeless and is overwhelmed by his troubles as if he were about to physically faint. Alternate translation: "who feels hopeless"

even to him who abandons the fear of the Almighty
"even if he stops fearing Almighty God." Possible meanings are 1) the faint person does not fear God or 2) his friend does not fear God.

Job 6:15

But my brothers have acted as deceitfully to me as a desert streambed
Job speaks of his friends being unfaithful to him as being like a "wadi" which is a stream that can suddenly dry up. Also, Job refers to his friends ironically here as his "brothers." Alternate translation: "But my friends are unfaithful to me. They are like a desert streambed"

as channels of water that pass away to nothing
"like streams of water that dry up." Job continues speaking of his friends being unfaithful as if they were streams that dry up.

Job 6:16

which are darkened because of ice over them ... and because of the snow that hides itself in them
These two phrases have the same meaning. They describe how the streambed is full of ice and snow in the winter. Alternate translation: "which look dark in the winter because they are covered with ice and are full of melted snow"

because of the snow that hides itself in them
This speaks of the snow melting and the water going into the streambed as if the snow were hiding in the streambed. Alternate translation: "because the snow melts and goes into them"

Job 6:17

When they thaw out, they vanish ... when it is hot, they melt out of their place
These two phrases have the same meaning. They describe how the streambed dries up in the hot season. Alternate translation: "When it is hot, the ice melts and the streambeds dry up"

Job 6:18

Connecting Statement:
Job is continuing his description of his friends being as unreliable as streams that dry up.

The caravans that travel by their way turn aside for water
"The caravans turn aside from the routes to find water" or "The caravans change course looking for water"

The caravans
A caravan is a large group of travelers riding camels across the desert.

Job 6:19

Tema ... Sheba
These are the names of places. The people of these places used caravans to trade things with people from other lands.

while companies of Sheba
"while caravans from Sheba"

hoped in them
"hoped for them" or "put their hope in them"

Job 6:20

but they were put to shame
This can be stated in active form. Alternate translation: "but they were disappointed" or "but they were not satisfied"

Job 6:21

General Information:
In these verses, Job poses four questions to rebuke his friends and to emphasize that he did not ask for help from any of them.

For now
Job uses this phrase to introduce the main part of what he is saying.

you friends are nothing to me
"you friends have not helped me at all"

generated on Tue Oct 24 10:45:40 2023

are afraid
This means that they see the trouble Job has and are afraid of being in the same situation. Alternate translation: "you are afraid that God might do similar things to you"

Job 6:22

General Information:
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Job 6:23

or, 'Save ... hand' or, 'Ransom ... oppressors'?
These words are the last of a series of rhetorical questions that begins in verse 22. Job uses these questions to emphasize that he has not asked his friends to give him anything or to help him. "I never said to you, 'Give ... me' or, 'Offer ... wealth' or, 'Save ... hand' or, 'Ransom ... oppressors'."

my adversary's hand ... the hand of oppressors
The word "hand" represents power or control. Alternate translation: "having my adversary control me ... having my oppressors control me" or "my adversary's power ... my oppressors' power"

Ransom me
"Rescue me"

Job 6:24

Teach me ... make me
These verbs "teach" and "make" are second person plural and are spoken to his friends.

I will hold my peace
This is an idiom. Alternate translation: "I will be silent"

Job 6:25

How painful are upright words! But your arguments, how do they actually rebuke me?
The exact meaning of the original language is uncertain. Some Bibles translate "How painful" as "How pleasant." Alternate translation: "When a person speaks the truth, it harms no one. But your arguments are not true, so how do they actually rebuke me?"

upright words
The word "upright" here is a metaphor for honesty or truthfulness. Alternate translation: "honest words" or "truthful words"

But your arguments, how do they actually rebuke me?
Job is using this question to rebuke his friends and to emphasize that what they are saying does not apply to him. This question can be written as a statement. Alternate translation: "Your reasons for rebuking me do not apply to me even though you sternly correct me." or "But your arguments against me are not true, so they do not actually rebuke me!"

your arguments
"your reasons" or "your claims"

Job 6:26

Do you plan to ignore my words, treating the words of a desperate man like the wind?
Job uses this rhetorical question to scold his friends. He compares his words to the wind to explain that his friends act like his words are empty and useless. Alternate translation: "You ignore my words! I am a desperate man, and you treat my words as if they are as useless as the wind."

Do you
"You" is in second person plural form.

Job 6:27

you cast lots for a fatherless child
"you would even gamble to win an orphan"

you cast lots ... haggle over your friend
Here "you" and "your" are in second person plural form.

haggle over your friend like merchandise
This compares how the man would sell his friend to how a person sells merchandise or wares. Alternate translation: "bargain to sell your friend for money"

Job 6:28

Now
This word is used by Job to introduce new information.

please look
The verb "to look" is in second person plural form.

I would not lie to your face
The word "your" refers to Job's friends. Here his friends are represented by their faces to emphasize that they are looking at him. Alternate translation: "I would not lie to you while I am looking at you"

Job 6:29

Relent, I beg you
"Please be merciful to me" or "Stop speaking like this, I beg you"

let there be no injustice with you
This can be stated in positive form. Alternate translation: "let there always be justice with you" or "always be just in the way you treat me"

Indeed, relent
"Please relent."

generated on Tue Oct 24 10:45:40 2023

Job 6:30

Is there evil on my tongue?
"Do I say wicked things?" Job uses this question to rebuke his friends and to emphasize that he is not wicked. This question can be written as a statement. Alternate translation: "I do not say wicked things."

on my tongue
Here Job's speech is represented by his "tongue." Alternate translation: "in my speech"

Cannot my mouth detect destructive things?
Job uses this question to rebuke his friends and to emphasize that he can tell the difference between right and wrong. Here Job refers to himself by his "mouth" to emphasize his speech. This question can be written as a statement. Alternate translation: "I know what is right to say and what is wrong to say."

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Does not man have hard labor on earth?
Are not his days like the days of a hired man?
2 Like a slave earnestly desires the shadows of evening,
like a hired man looks for his wages—
3 so I have been assigned months of emptiness;
I have been given trouble-filled nights.
4 When I lie down, I say to myself,
'When will I get up and when will the night be gone?'
I am full of tossing to and fro until the day's dawning.
5 My flesh is clothed with worms and clods of dust;
the sores in my skin harden up and then dissolve and run afresh.

6 My days are swifter than a weaver's shuttle;
they pass without hope.
7 God, call to mind that my life is only a breath;
my eye will no more see good.
8 The eye of God, who sees me, will see me no more;
God's eyes will be on me, but I will not exist.
9 As a cloud is consumed and vanishes away,
so he who goes down to Sheol will come up no more.
10 He will return no more to his house;
neither will his place know him again.

11 Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 Am I the sea or a sea monster
that you place a guard over me?
13 When I say, 'My bed will comfort me,
and my couch will ease my complaint,'
14 then you frighten me with dreams
and terrify me through visions,
15 so that my soul would choose strangling
and death rather than preserving these bones of mine.
16 I despise my life; I would not wish to always be alive;
let me alone, for my days are useless.
17 What is man that you should pay attention to him,
that you should set your mind on him,
18 that you should observe him every morning
and test him every moment?

19 How long will it be before you look away from me,
before you let me alone long enough for me to swallow down my own saliva?
20 Even if I have sinned, what would that do to you,
you who watch men?
Why have you made a target of me,
so that I am a burden for you?
21 Why do you not pardon my transgression
and take away my iniquity?
For now will I lie down in the dust;
you will seek me carefully, but I will not exist."

generated on Tue Oct 24 10:45:40 2023

Job 7 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: curse)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response.

Job 7:1

Does not man have hard labor on earth?

Job poses this negative question to emphasize his awareness that all people experience hard work. It can be translated as a positive statement. Alternate translation: "There is hard labor for every person on earth."

on earth

This is a generalization that means for the time people are living on the earth. Alternate translation: "while he lives on the earth"

Are not his days like the days of a hired man?

Job poses this negative question to emphasize his awareness that all people struggle in life. Alternate translation: "And their days are like the days of a hired man."

a hired man

"a day laborer." This is a man who worked jobs one day at a time and was paid at the end of every day.

Job 7:2

Like a slave ... like a hired man

Job compares his misery and trouble to that of the slave and hired man.

the shadows of evening

"cool shade." The implied information is that the shadows of evening provide coolness and shade from the sun

looks for his wages

"waits for his pay"

Job 7:3

I have been assigned months of emptiness

Job speaks as if God had commanded him to endure months of emptiness. This can be stated in active form. Alternate translation: "God has assigned me months of emptiness"

months of emptiness

The abstract noun "emptiness" can be translated as the adjective "empty." This is a metaphor for life that is meaningless, because either he believes that he will never enjoy life again or he is unable to do work that has value. Alternate translation: "empty months" or "months when I have nothing to live for" or "months in which I can do nothing of value"

I have been given trouble-filled nights

This can be translated in active form. Alternate translation: "God has given me trouble-filled nights"

trouble-filled nights

Possible meanings are 1) "nights in which bad things happen" or 2) "nights in which I greatly worry."

Job 7:4

When I lie down

The implied information is that this is when Job would lie down to sleep at night. Alternate translation: "When I lie down to sleep"

I say to myself

Job poses a question to no one else in particular. Alternate translation: "I ask" or "I wonder"

generated on Tue Oct 24 10:45:40 2023

When will I get up and when will the night be gone?
Job poses this question to emphasize his intense suffering during the hours he should be sleeping. Alternate translation: "I wish I could get up, but night continues."

tossing to and fro
"turning back and forth." This indicates that Job has moved on his bed all night without any rest.

Job 7:5

My flesh is clothed with worms and clods of dust
The worms and clods of dust are pictured as covering Job as if they were clothing. Alternate translation: "My flesh is covered with worms and clods of dust"

My flesh
This represents his whole body. Alternate translation: "My body"

clods of dust
Possible meanings are 1) lumps or crusts of dirt or 2) scabs on the skin.

dissolve and run afresh
"break out again"

Job 7:6

My days are swifter than a weaver's shuttle
Job compares his lifetime to the quickness of a weaver's shuttle. Alternate translation: "My life goes by very quickly"

weaver
a person who makes cloth by crossing threads or yarn

a weaver's shuttle
a moving part that carries thread or yarn back and forth quickly in a loom when making cloth

Job 7:7

call to mind
"remember." The phrase "call to mind" does not mean God forgot. Job is asking God to consider or think about the shortness of Job's life.

my life is only a breath
Job compares the shortness of his life to the shortness of a breath. Alternate translation: "my life is very short, like taking one breath"

my eye will no more see good
Here "my eye" represents Job's whole person and his ability to see or experience things. Alternate translation: "I will never again experience good things"

Job 7:8

The eye of God, who sees me, will see me no more
Many versions of the Bible translate this as "The eye which sees me will see me no more." The words "of God" were added to this phrase because they are implied by the context.

The eye of God, who sees me ... God's eyes will be on me
Here God is represented by his "eye" to emphasize what he looks at. Alternate translation: "God who watches me ... God will look for me"

Job 7:9

As a cloud is consumed and vanishes away, so he who goes down to Sheol will come up no more
Job is describing death as being like the clouds that disappear.

As a cloud is consumed
This can be expressed in active form. Alternate translation: "As a cloud fades"

he who goes down to Sheol will come up no more
"he who dies will not return"

Job 7:10

his place
The words "his place" represent those who live in his place. Alternate translation: "the people who live in his place" or "his family"

Job 7:11

I will not restrain my mouth
Here the mouth represents speech. Alternate translation: "I will not restrain my speech"

in the anguish of my spirit
"in the distress of my spirit" or "in the torment of my suffering." The abstract noun "anguish" can be translated using the adverb "distress." Alternate translation: "while my spirit is distressed"

in the bitterness of my soul
Here sorrow is spoken of as if it tasted bitter, and "soul" refers to the whole man. Alternate translation: "with anger and resentment"

Job 7:12

Am I the sea or a sea monster that you place a guard over me?
Job poses this question to express his anger at God. In comparing himself to the sea or a sea monster, Job suggests that God regards him as a hideous creature. This can be translated as a statement. Alternate translation: "I am not the sea or a sea monster that needs a guard to watch it."

generated on Tue Oct 24 10:45:40 2023

Job 7:13

My bed will comfort me, and my couch will ease my complaint
Here "bed" and "couch" are metonyms for "sleep." In lying down to sleep, Job would hope to be comforted. The metonyms also have human attributes; they have the ability to comfort and ease a person. Alternate translation: "My bed, my couch, will be like someone who can comfort me"

My bed ... my couch
These phrases refer to the same thing. Alternate translation: "My bed ... my bed"

Job 7:14

you frighten me
"you" here refers to God

Job 7:15

my soul
This is a synecdoche for the whole person. Alternate translation: "I"

strangling
killing a person by squeezing the throat and stopping the breathing

these bones of mine
Here Job uses the word "bones" to refer to his body. Alternate translation: "This body of mine"

Job 7:16

to always be alive
"to live forever"

my days are useless
"my days are pointless" or "the days of my life are empty"

Job 7:17

Connecting Statement:
Job asks a rhetorical question to say that he does not understand why God should pay attention to people.

set your mind on him
Here the mind represents thoughts and attention. To "set your mind on" means to give attention to. Alternate translation: "direct your attention to him"

Job 7:18

that you should observe ... every moment?
This is the end of the rhetorical question that Job begins asking with the words "What is man that" in verse 17. The question can be translated as a statement. "Tell me what man is that ... mind on him, that you should observe ... every moment." or "I do not understand what man is that ... mind on him, that you should observe ... every moment."

observe him
"carefully examine him"

Job 7:19

How long will it be ... swallow down my own saliva?
Here Job uses paralleism to emphasize his wish that God would stop watching him. Alternate translation: "Look away from me! Leave me alone long enough for me to swallow my own saliva!"

saliva
liquid produced in people's mouths that keeps the mouth moist and helps to swallow food

Job 7:20

Even if I have sinned ... burden for you?
Job poses these questions to argue against God treating him unfairly. Alternate translation: "Even if I have sinned, that would do nothing to you, as you watch over people. Tell me why you have made me your target, so that I am a burden for you."

Job 7:21

Why do you not pardon my transgression and take away my iniquity?
Here Job uses two similar clauses within a rhetorical question to emphasize his point. Possible meanings are: 1) Job is asking why God does not forgive him. Alternate translation: "Tell me why you do not pardon my transgression and take away my iniquity." or 2) Job is asking God why he cannot just overlook his supposed wrongdoings. Alternate translation: "Tell me why you do not just bear with my transgression and iniquity."

take away
"remove"

now will I lie down in the dust
The phrase "lie down in the dust" is a metonym that represents dying. Alternate translation: "now I will die"

I will not exist
"I will not be here" or "I will be gone"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Then Bildad the Shuhite answered and said,

2 "How long will you say these things?
How long will the words of your mouth be a mighty wind?
3 Does God pervert justice?
Does the Almighty pervert righteousness?
4 Your children have sinned against him;
we know this, for he gave them into the hand of their sins.
5 But suppose you diligently sought God
and sought the favor of the Almighty.
6 If you are pure and upright,
then he would surely stir himself on your behalf
and restore you to your rightful place.
7 Even though your beginning was small,
still your final condition would be much greater.

8 Please ask the former generations,
and give your attention to what our ancestors learned.
9 (We were only born yesterday and know nothing
because our days on earth are a shadow.)
10 Will they not teach you and tell you?
Will they not speak words from their hearts?
11 Can papyrus grow without a marsh?
Can reeds grow without water?
12 While they are still green and not cut down,
they wither before any other plant.
13 So also are the paths of all who forget God;
the hope of the godless will perish.
14 His confidence will break apart,
and his trust is as weak as a spider's web.
15 He leans on his house, but it will not support him;
he takes hold of it, but it does not stand.
16 Under the sun he is green,
and his shoots go out over his entire garden.
17 His roots are wrapped about the heaps of stone;
they look for good places among the rocks.
18 But if this person is destroyed out of his place,
then that place will deny him and say, 'I never saw you.'
19 See, this is the "joy" of such a person's behavior;
other plants will sprout out of the same soil in his place.
20 See, God will not reject an innocent man;
neither will he take the hand of evildoers.

21 He will yet fill your mouth with laughter,
your lips with shouting.
22 Those who hate you will be clothed with shame;
the tent of the wicked will be no more."

Job 8 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Bildad speaks to Job.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Rhetorical questions
Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument.

Job 8:1

General Information:
Verses 2 and 3 each consist of two different questions that have the same meaning. Bildad uses these questions to rebuke Job.

Connecting Statement:
In this chapter, Bildad begins to speak about Job's complaints.

Then Bildad the Shuhite answered
"Bildad" is the name of a man who is a member of the tribe of Shuah.

Job 8:2

How long will the words of your mouth be a mighty wind?
Bildad speaks of Job's words as if they are as empty and insubstantial as the wind. This can be translated as a statement. Alternate translation: "The words of your mouth are as insignificant as a mighty wind."

Job 8:3

Does God pervert justice? Does the Almighty pervert righteousness?
Here "God" and "the Almighty" both refer to Yahweh. These questions can be translated as statements. Alternate translation: "God does not pervert justice; the Almighty does not pervert righteousness."

pervert justice? ... pervert righteousness?
"approve of and do what is not just? ... approve of and do what is not righteous?"

Job 8:4

for he gave them into the hand of their sins
Here "hand" represents the power or results of sin. Bildad implies that God killed Job's children because of their sin. Alternate translation: "for God caused the consequences of your children's sins to kill them"

Job 8:5

But suppose you diligently sought God and sought the favor of the Almighty
Bildad is about to say what would have happened if Job had correctly spoken to God, but Bildad does not believe that Job really did this.

diligently sought God ... sought the favor of the Almighty
These two phrases both refer to Job asking God for help or pleading with God for mercy.

diligently sought God
"earnestly asked God for help"

Job 8:6

General Information:
Bildad says that God would treat Job well if he was pure, but Bildad does not believe that Job is pure.

If you are pure and upright
"If only you were pure and righteous" or "If only you would obey God and do what is right"

stir himself on your behalf
Here Yahweh is spoken of as if he would wake up to help Job. Alternate translation: "help you" or "do good things for you"

restore you to your rightful place
This refers to giving back to Job the things he lost, including his family, wealth, and honor.

Job 8:7

Even though your beginning was small, still your final condition would be much greater
Here lack of wealth is spoken of as being a "small beginning." Alternate translation: "Even if you were poor early in your life, God would make you very wealthy later in your life"

Job 8:8

give your attention to what our ancestors learned
"study carefully what our ancestors discovered" or "consider the things our forefathers learned"

Job 8:9

our days on earth are a shadow
The shortness of life is spoken of as if it were a shadow which quickly disappears.

Job 8:10

Will they not teach you and tell you? Will they not speak words from their hearts?
Bildad uses these rhetorical questions to rebuke Job for not agreeing with Bildad and the ancestors. They can be translated as statements. Alternate

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translation: "They will teach you and tell you and speak what they sincerely believe."

from their hearts
Here the word "hearts" represents their inner beliefs. Alternate translation: "that they sincerely believe"

Job 8:11

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

Can papyrus grow without a marsh? Can reeds grow without water?
Bildad uses these two parallel questions to emphasize the single point that people cannot live without God. Here the plants represent people and the water represents God. The questions can be translated as statements. Alternate translation: "Papyrus plants cannot grow away from the marshes. Reeds cannot grow without water."

papyrus
a tall reed-like plant that grows in shallow water

Job 8:12

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

While they are still green and not cut down, they wither before any other plant
It is implied that they wither when there is no water. This can be stated explicitly. Alternate translation: "Without water, they stop growing and wither faster than any other plant, even if no one cuts them down"

wither
"dry up"

Job 8:13

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

So also are the paths of all who forget God
Here "the paths" represents a person's future and the events that will happen to them. Alternate translation: "The same thing will happen to everyone who forgets God"

the hope of the godless will perish
"the things the godless person desires will not happen"

Job 8:14

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of [Job 8:8-10]

His confidence will break apart ... his trust is as weak as a spider's web
These two phrases mean the same thing and emphasize that the godless person is trusting in something that cannot save him.

his trust is as weak as a spider's web
Here Bildad compares the trust of the godless person to a spider's web; the slightest force will break both.

Job 8:15

General Information:
In this verse the pronouns "he" and "him" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

He leans on his house, but it will not support him; he takes hold of it, but it does not stand
This statement probably refers to a man relying on his property and wealth for security. If so, then "house" here represents the owner's property and wealth. Alternate translation: "He thinks he will be safe because he is wealthy, but he will not be safe"

it will not support him
This negative statement emphasizes the opposite. It can be stated in positive form. Alternate translation: "he will fall down"

it does not stand
This negative statement emphasizes the opposite. It can be stated in positive form. Alternate translation: "it will fall down"

Job 8:16

General Information:
Here pronouns "he" and "his" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

Under the sun he is green, and his shoots go out over his entire garden
Here Bildad compares the godless person to a plant that is healthy.

Under the sun he is green
The meaning of the Hebrew text is unclear. Possible meanings are 1) he is healthy during the day or 2) he is watered before the sun rises.

generated on Tue Oct 24 10:45:40 2023

Job 8:17

General Information:
In this verse the pronoun "his" refers to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

His roots are wrapped about the heaps of stone ... they look for good places among the rocks
These two phrases have similar meaning, but the meaning is unclear. Possible meanings are 1) he appears to be well-rooted in the rocks, taking advantage of every opening or 2) his roots cannot find fertile ground and must try to find nutrients among the rocks.

Job 8:18

General Information:
In this verse the pronouns "his" and "him" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

if this person is destroyed out of his place
This can be stated in active form. Alternate translation: "if someone pulls him out of his place" or "if a gardener tears him out of the garden"

his place
"the rocky ground" or "the garden"

that place will deny him and say, 'I never saw you.'
The garden is spoken of as if it had human ability to speak. The garden immediately forgets that he existed.

Job 8:19

this is the "joy" of such a person's behavior
Bildad is speaking with irony to express that there is not any real joy for the godless person. Alternate translation: "this is all the joy they will receive from their godless actions"

other plants will sprout out of the same soil in his place
Bildad continues the metaphor from [Job 8:16-18]

sprout
"grow"

the same soil
"the rocky ground" or "the garden"

in his place
"in the place of the godless man"

Job 8:20

God will not reject an innocent man
This can be stated in positive form. Alternate translation: "God will accept an innocent man"

neither will he take the hand of evildoers
Here "take the hand" refers to help or support. Alternate translation: "God will not support people who do evil things"

Job 8:21

He will yet fill your mouth with laughter, your lips with shouting
These two phrases mean the same thing and emphasize how happy Job would be if he were innocent. The word "he" refers to God and "your" refers to Job. Alternate translation: "God will make you very happy again if you are innocent"

fill your mouth with laughter
God causing Job to laugh is spoken of as if God had poured laughter into Job's mouth. Alternate translation: "cause you to continually laugh"

your lips with shouting
The words "he will yet fill" are understood from the previous clause. God causing him to shout for joy is spoken of as if God had poured joy into Job's mouth. Alternate translation: "he will yet fill your lips with shouting" "God will cause you to shout for joy"

Job 8:22

Those who hate you will be clothed with shame
Here "shame" is spoken of as if it were clothing that God will cause Job's enemies to wear. This means they will be very ashamed. Alternate translation: "God will cause those who hate you to be very ashamed"

the tent of the wicked will be no more
Here "tent" refers to the homes of the wicked. Alternate translation: "the houses of the wicked will be destroyed"

will be no more
"will not last" or "will be destroyed"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Then Job answered and said,

2 "I truly know that this is so.
But how can a person be in the right with God?
3 If he wants to argue with God,
he cannot answer him once in a thousand times.
4 God is wise in heart and mighty in strength;
who has ever hardened himself against him and succeeded?—
5 he who removes the mountains without warning anyone
when he overturns them in his anger—
6 he who shakes the earth out of its place
and sets its pillars trembling.
7 It is the same God who tells the sun not to rise, and it does not,
and who covers up the stars,
8 who by himself stretches out the heavens
and tramples down the waves of the sea,
9 who makes the Bear, Orion, the Pleiades,
and the constellations of the south.
10 He does great and unsearchable things,
and wonderful things that cannot be counted.
11 See, he goes by me, and I do not see him;
he passes on, but I do not understand him.
12 If he takes something away, who can stop him?
Who can say to him, 'What are you doing?'

13 God will not withdraw his anger;
the helpers of Rahab bow beneath him.
14 How much less could I answer him,
could I choose words to reason with him?
15 Even if I were righteous, I could not answer him;
I could only plead for mercy with my judge.
16 Even if I called and he answered me,
I would not believe that he was listening to my voice.
17 For he breaks me with a tempest
and multiplies my wounds without cause.
18 He does not allow me to regain my breath;
but he fills me with bitterness.
19 If it is a matter of strength, behold, he is mighty!
If it is a matter of justice, who can summon him?
20 Though I am in the right, my own mouth would condemn me;
and though I am blameless, my words would prove me to be guilty.

21 I am blameless, but I do not care any more about myself;
I despise my own life.
22 It makes no difference, which is why I say
that he destroys blameless people and wicked people together.
23 When a whip suddenly kills,
he mocks the despair of the innocent.
24 The earth is given into the hand of wicked people;
God covers the faces of its judges.
If it is not he who does it, then who is it?

25 My days are swifter than a running messenger;
my days flee away; they see no good anywhere.
26 They are as fast as papyrus reed boats,
and as fast as the eagle that swoops down on its victim.

generated on Tue Oct 24 10:45:40 2023

27 If I said that I would forget about my complaints,
that I would take off my sad face and be happy,
28 I would be afraid of all my sorrows
because I know that you will not consider me innocent.
29 I will be condemned;
why, then, should I try in vain?
30 If I washed myself with snow water
and made my hands ever so clean,
31 God would plunge me in a ditch,
and my own clothes would be disgusted with me.

32 For God is not a man, as I am, that I could answer him,
that we could come together in court.
33 There is no judge between us
who might lay his hand upon us both.
34 There is no other judge who could take God's rod off me,
who could keep his terror from frightening me.
35 Then would I speak up and not fear him.
But as things are now, I cannot do that.

Job 9 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

Special concepts in this chapter

Job's righteousness and Yahweh's power

Despite being upset about his circumstances, Job does not curse God. Job does not think that he can make a claim against Yahweh because only God is perfectly wise and just. Yahweh is truly powerful and Job understands this. (See: curse and wise and justice)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express himself or to describe Yahweh's power. He is also upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Bildad that he is wrong. These questions help to build Job's response.

Job 9:1

General Information:

This page has intentionally been left blank.

Job 9:2

I truly know that this is so

"I know that what you say is true"

this is so

Here the word "this" refers to what Bildad said.

how can a person be in the right with God?

"how can anyone be innocent before God?"

Job 9:3

argue

dispute

he cannot answer him once in a thousand times

"Once in a thousand times" here is an idiom that means "at all." Possible meanings are 1) "he cannot give any answer to God" or 2) "God will not answer him at all"

generated on Tue Oct 24 10:45:40 2023

a thousand times
"1,000 times"

Job 9:4

wise in heart
Here the heart represents the inner being or thoughts. Alternate translation: "wise in what he decides"

mighty in strength
The abstract noun "strength" can be expressed as the adjective "strong." Alternate translation: "mighty in how strong he is"

hardened himself against him
To harden oneself means to be stubborn. Alternate translation: "resisted him" or "defied him"

Job 9:5

he who removes the mountains
"God removes the mountains"

Job 9:6

he who shakes the earth
"God shakes the earth"

Job 9:7

who covers up the stars
"who blocks the stars from view"

Job 9:8

who by himself stretches out the heavens
God is spoken of as creating the heavens without any help, as if the heavens were fabric that he stretches out.

tramples down the waves of the sea
God is spoken of as calming the sea as if with his feet. Alternate translation: "puts his feet down on the waves of the sea" or "calms the waves of the sea"

Job 9:9

the Bear, Orion, the Pleiades
These are the names of constellations, which are groups of stars that seem like they form a particular shape in the sky.

Orion
a famous hunter in Greek mythology

Pleiades
several bright stars that look like they are close together in the sky

constellations
groups of stars that seem like they form a particular shape in the sky

Job 9:10

unsearchable things
"things that cannot be understood"

Job 9:11

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

he passes on
"he passes by" or "he moves on"

Job 9:12

If he takes something away, who can stop him? Who can say to him, 'What are you doing?
These are rhetorical questions that expect an answer of "No one." They can be reworded as statements. Alternate translation: "If he takes something away, no one can stop him. No one can ask him, 'What are you doing?'"

If he takes something away
"If he takes someone away" or "If he wants to snatch something away"

Job 9:13

the helpers of Rahab bow beneath him
Here "bow beneath him" symbolizes submission or defeat. Alternate translation: "he crushes the helpers of Rahab"

Rahab
The word "Rahab" here refers to a monster of the sea.

Job 9:14

How much less could I answer him, could I choose words to reason with him?
Job poses two similar questions to emphasize his reluctance to confront God. They can be reworded as a statement. Alternate translation: "So I certainly could not answer him or choose words to reason with him."

Job 9:15

General Information:
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Job 9:16

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generated on Tue Oct 24 10:45:40 2023

Job 9:17

For he breaks me with a tempest
Job compares his troubles from God to the effects of a tempest. Alternate translation: "He injures me as if with a tempest"

tempest
a powerful or violent storm

multiplies my wounds
"gives me many wounds" or "wounds me again and again"

without cause
"even though I have not given him cause to do so" or "even though I am innocent"

Job 9:18

to regain my breath
This is an idiom that means "to be able to breathe again" or

he fills me with bitterness
This verse pictures God as filling up Job's life with things that make him bitter. The abstract noun "bitterness" can be expressed as the adjective "bitter." Alternate translation: "he fills me up with bitter things"

Job 9:19

If it is a matter of strength
"If there is a contest of strength"

behold, he is mighty
"look and you will see that he is mighty" or "pay attention to what I am about to tell you: he is mighty"

he is mighty
"he is the strong one"

who can summon him?
This question expects an answer of "No one" to make the point that no one is able to bring God to court. This can be reworded as a statement. Alternate translation: "no one can summon him."

Job 9:20

Though I am in the right, my own mouth would condemn me; and though I am blameless, my words would prove me to be guilty
This verse expresses the same idea twice for emphasis.

Though I am in the right
Here "I am in the right" means I am the one who has done right things. Alternate translation: "Although I have done right things" or "Even though I am innocent"

my own mouth would condemn me
Here "mouth" represents Job's words. Alternate translation: "my own words would accuse me" or "what I say would condemn me"

blameless
"faultless"

my words would prove me to be guilty
Here "my words" are spoken of as if they could take action. Alternate translation: "God would use what I say to prove me guilty"

guilty
The word here has the meaning of "twisted" or "crooked."

Job 9:21

I am blameless
"I am faultless"

about myself
"what happens to me"

Job 9:22

It makes no difference
"It is all the same" or "It does not matter"

he destroys blameless people and wicked people together
Here "blameless" and "wicked" are two extremes for a merism that include everything in between. Alternate translation: "he brings everyone to an end, whether they are blameless or wicked"

Job 9:23

When a whip suddenly kills
The word "whip" here is a metaphor for any kind of disaster. Alternate translation: "When a disaster suddenly happens and people die"

the despair of the innocent
The word "despair" is an abstract noun that can be translated by the verb "despair." Here it is a metonym for the innocent who are despairing. Alternate translation: "the innocent who are despairing" or "the innocent who have lost all hope"

innocent
This is a nominalized adjective. Alternate translation: "innocent people".

Job 9:24

The earth is given
This can be stated in active form. Alternate translation: "God gives the earth"

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The earth is
Here "the earth" is used to represent the people on the earth. Alternate translation: "The people of the world are"

into the hand of
Here "hand" is a metonym for "control." Alternate translation: "into the control of"

God covers the faces of its judges
This idiom means God keeps the judges of the earth from being able to judge the difference between right and wrong. Alternate translation: "God makes its judges blind" or "God keeps its judges from judging rightly"

If it is not he who does it, then who is it?
"If it is not God who does these things, then who does them?"

Job 9:25

My days are swifter than a running messenger
Job compares how quickly his days are passing by to a fast runner. Alternate translation: "My days pass swiftly"

running messenger
"runner" or "running man"

my days flee away
This pictures the days of Job's life as being able to run away like a person.

they see no good anywhere
This pictures the days of Job's life as being able to see like a person.

no good
"no good thing"

Job 9:26

They are as fast as papyrus reed boats
Job compares how quickly his days are passing by to the speed of fast boats. Alternate translation: "They pass quickly by like papyrus reed boats"

papyrus reed boats
"boats made out of reeds." Papyrus reed is a hollow grass that grows along the banks of rivers.

as fast as the eagle that swoops down on its victim
Job compares how quickly his days are passing by to a large bird diving toward its prey. Alternate translation: "as fast as the eagle that flies down quickly to catch its food"

swoops down
"rushes down"

Job 9:27

I would forget about my complaints
The abstract noun "complaint" can be translated as the verb "complain." Alternate translation: "I would stop complaining" or "I would stop complaining against God"

my complaints
It can be stated clearly whom Job was complaining against. Alternate translation: "my complaints against God"

I would take off my sad face and be happy
Job's sad face is spoken of here as if it was something that could be removed. Alternate translation: "I would stop looking unhappy and smile"

Job 9:28

I would be afraid of all my sorrows
Verses 28 and 29 express the consequences if Job does what he says in verse 27. This can be expressed by adding the word "then." Alternate translation: "Then I would be afraid of all my sorrows"

of all my sorrows
The abstract noun "sorrows" can be expressed as a verb. Alternate translation: "of everything that hurts me"

Job 9:29

I will be condemned
"I will be accused and punished." This can be stated in active form. Alternate translation: "God will condemn me"

why, then, should I try in vain?
Job uses this question to emphasize that he does not think it is of any use trying to get God's attention. The implied information about what Job is trying can be made explicit. Alternate translation: "It is of no use to try to get God's attention."

Job 9:30

If I washed myself with snow water
"If I bathed my body in pure, clean water"

snow water
the water that comes from melted snow

snow
white flakes of frozen water that fall from clouds in places where the air temperature is cold

made my hands ever so clean
"made my hands exceedingly clean." Some other versions of the Bible translate this with the

meaning of "cleaned my hands with very strong soap."

Job 9:31

plunge me in a ditch
"throw me into a pit"

my own clothes would be disgusted with me
Job's clothing is spoken of as if it would have a negative response to Job after God plunged him into a ditch. Alternate translation: "I would be too filthy for my own clothing"

Job 9:32

answer him
Job implies that God has charged him of doing wrong, and he wants to respond to those charges. Alternate translation: "answer his charges against me" or "defend myself" or "argue my innocence with him"

come together in court
"come together to trial." Here "court" is a place where people can come and a judge will settle disputes. "Coming together in court" is a metonym for going against each other in a court of law. Alternate translation: "confront each other before a judge"

Job 9:33

There is no judge between us
This means there is no judge who is greater than God who could decide what is right between him and Job.

lay his hand upon us both
Here "lay his hand upon" means having power or authority over. Alternate translation: "take hold of both of us" or "have authority over both of us"

Job 9:34

Connecting Statement:
These verses continue the previous argument that no one is greater than God who could act as a judge between God and Job.

take God's rod off me
Here "God's rod" is a metonym for God punishing or correcting Job. Alternate translation: "stop God from punishing me"

keep his terror from frightening me
The abstract noun "terror" can be translated as the verb "terrify." Alternate translation: "keep him from terrifying and frightening me"

Job 9:35

Then would I speak up
"Then I would speak"

as things are now
"because this is how things are now"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 I am weary of my life;
I will give free expression to my complaint;
I will speak in the bitterness of my soul.
2 I will say to God, 'Do not merely condemn me;
show me why you accuse me.
3 Is it good to you that you should oppress me,
to despise the labor of your hands
while you smile on the plans of the wicked?
4 Do you have eyes of flesh?
Do you see like a man sees?
5 Are your days like the days of mankind
or your years like the years of people,
6 that you inquire after my iniquity
and search after my sin,
7 although you know I am not guilty
and there is no one who can rescue me from your hand?

8 Your hands have framed and fashioned me
together round about, yet you are destroying me.
9 Call to mind, I beg you, that you have fashioned me like clay;
will you bring me into dust again?
10 Have you not poured me out like milk
and curdled me like cheese?
11 You have clothed me with skin and flesh
and knit me together with bones and sinews.
12 You have granted me life and covenant faithfulness;
your care has guarded my spirit.
13 Yet these things you hid in your heart—
I know that this is what you were thinking:
14 that if I sinned, you would notice it;
you would not acquit me of my iniquity.

15 If I have acted wickedly, woe to me;
and even if I acted righteously,
I could not lift up my head,
since I am filled with disgrace—
see my affliction! **16** If my head were lifted up,
you would stalk me like a lion;
and again you would show yourself with marvellous acts of power against me.
17 You bring new witnesses against me
and increase your anger against me;
you attack me with fresh armies.

18 Why, then, have you brought me out of the womb?
I wish I had died and that no eye had ever seen me.
19 I would have been as though I had never existed;
I would have been carried from the womb to the grave.
20 Are not my days only a few? Stop then,
let me alone, so that I may have a little rest
21 before I go from where I will not return,
to the land of darkness and of the shadow of death,
22 the land that is as dark as darkness,
the land of the shadow of death, without any order,
where the light is like darkness.'"

generated on Tue Oct 24 10:45:40 2023

Job 10 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse Yahweh. Instead, he defends himself to Yahweh, while trusting in his decision. (See: curse and trust)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to defend himself. He does not believe that he committed a sin deserving severe punishment.

Job 10:1

I am weary of my life

"I am tired of living"

I will give free expression to my complaint

The abstract nouns "expression" and "complaint" can be translated as the verbs "express" and "complain." Alternate translation: "I will freely express what I have to complain about" or "I will argue freely"

I will speak in the bitterness of my soul

How Job feels is compared to a bitter taste. The abstract noun "bitterness" can be translated as the adverb "bitterly." Alternate translation: "My inner being will speak bitterly" or "I will bitterly speak out"

Job 10:2

General Information:

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Job 10:3

Is it good to you that you should oppress me, to despise the labor of your hands while you smile on the plans of the wicked?

This question expects a "no" answer and can be changed into a statement. Alternate translation: "It is not good that you should oppress me, that you should despise the labor of your hands, while you smile on the plans of the wicked."

the labor of your hands

Here God is represented by his "hands." Alternate translation: "what you have created"

smile on the plans of the wicked

Here the idiom "smiling on" represents God's approval. Alternate translation: "approve the plans of the wicked"

Job 10:4

Do you have eyes of flesh? Do you see like a man sees?

These two questions have nearly the same meaning. These questions expect a negative answer to emphasize that God does not see or understand things the same way a man does. They can be expressed as statements. Alternate translation: "You do not have eyes of flesh, and you do not see like a man sees."

Job 10:5

Connecting Statement:

Job begins to ask a rhetorical question. He is saying that God lives forever but people live only for a short time, so God should not worry about Job's sins.

your days like the days of mankind ... your years like the years of people

These two phrases have nearly the same meaning.

your days

"the number of your days"

your years

"the number of your years"

Job 10:6

Connecting Statement:

Job continues the rhetorical question he began in verse 5.

inquire after my iniquity

"look to see if I have committed iniquity"

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Job 10:7

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Are your days" in verse 5.

although you know ... from your hand?
This is the end of the rhetorical question that begins with the words "Are your days" in verse 5. The whole question can be translated as a statement. "Your days are not like the days of mankind, and your years are not like the years of people, so you should not inquire after my iniquity and search after my sin, because you know I am not guilty and there is no one who can rescue me from your hand."

from your hand
Here "your hand" represents God's power. Alternate translation: "from your power"

Job 10:8

Your hands
Here "hands" represent God and his creative action. Alternate translation: "You"

Your hands have framed and fashioned me together round about
Job is using a metaphor of a potter forming clay to describe how God carefully created him.

framed and fashioned me
"shaped and formed me." The words "framed" and "fashioned" are similar in meaning.

Job 10:9

Call to mind
"Remember"

bring me into dust again
"turn me back into dust again"

Job 10:10

General Information:
In these verses, Job uses the language of poetry to describe how God formed him in the womb.

Have you not poured me out like milk and curdled me like cheese?
This is a question that expects a positive answer. Alternate translation: "You poured me out like milk and curdled me like cheese." or "You formed me in the womb like poured milk becomes cheese."

you
Here "you" refers to God.

me
Here "me" refers to Job.

Job 10:11

You have clothed me with skin and flesh
God putting skin and flesh on Job's body is spoken of as if God was putting clothing on him. Alternate translation: "You have put skin and flesh on my body"

knit me together
"wove me together." God putting Job's body together in the womb is spoken of as if God was knitting or weaving a piece of cloth. Alternate translation: "put me together"

sinews
the parts of the body that connect muscles to bones or other body parts and are like tough, white bands or cords

Job 10:12

You have granted me life and covenant faithfulness
The abstract nouns "life" and "faithfulness" can be stated as "live" and "faithful." Alternate translation: "You have been faithful to your covenant and allowed me to live"

guarded my spirit
Here Job is represented by his "spirit." Alternate translation: "guarded me" or "watched carefully over me" or "kept me safe"

Job 10:13

General Information:
This page has intentionally been left blank.

Job 10:14

you would notice it
"you would watch me"

Job 10:15

If I have acted wickedly
"If I do evil things"

woe to me
"how terrible will it be for me"

lift up my head
This idiom means to be sure or confident. Alternate translation: "hold my head up" or "be confident" or "be sure about myself"

I am filled with disgrace—see my affliction
Another possible meaning, followed by some versions, is, "I am full of disgrace and am completely full of my own suffering," where the disgrace is bad but the suffering is even worse.

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I am filled with disgrace
"I am totally ashamed" or "No one respects me anymore"

disgrace
shame

see my affliction
The abstract noun "affliction" can be translated using the verb "afflict." Alternate translation: "see how God is afflicting me"

Job 10:16

If my head were lifted up, you would stalk me like a lion
Possible meanings are that Job sees this as 1) a potential situation that has not happened yet or 2) as a situation that happens repeatedly. Alternate translation: "When my head is lifted up, you stalk me like a lion"

If my head were lifted up
This idiom means to become self-confident or proud. Alternate translation: "If I become proud"

you would stalk me like a lion
Possible meanings of this simile are 1) God hunts Job like a lion hunts its prey or 2) Job is like a lion being hunted by God.

again you would show yourself with marvellous acts of power against me
This phrase expresses irony in how God displays his marvelous power by acting to harm Job.

Job 10:17

You bring new witnesses against me
Job's troubles from God are spoken of as if they were people who were witnesses against him.

increase your anger against me
The abstract noun "anger" can be translated as the adjective "angry." Alternate translation: "are more and more angry with me"

you attack me with fresh armies
God sending troubles against Job is spoken of as if God was constantly sending new armies against him.

Job 10:18

brought me out of the womb
Here being brought out of the womb represents being born into this world. Alternate translation: "brought me out of my mother's womb" or "brought me into this world"

and that no eye had ever seen me
Job uses "eye" here to refer to the whole person. He wishes he could have died at birth, before anyone saw him. Alternate translation: "before any person had ever seen me" or "before I was born"

Job 10:19

I had never existed
"I had never lived"

I would have been carried
"My body would have been carried"

Job 10:20

Are not my days only a few?
Here "my days" represent the length of Job's life. This question expects a positive answer, to emphasize that Job only expects to live a few more days. It can be translated as a statement. Alternate translation: "I only have a few days left to live." or "My life will soon end."

Job 10:21

the land
Here the place where the spirits of dead people go is spoken of as if it was a land. Alternate translation: "the place"

of darkness and of the shadow of death
The phrase "shadow of death" intensifies the idea of "darkness." Both phrases describe where the spirits of dead people go.

the shadow of death
See how you translated this in Job 3:5.

Job 10:22

as dark as darkness
"totally dark"

without any order
This negative phrase can be expressed in positive form. Alternate translation: "full of confusion" or "where all is confused"

where the light is like darkness
"where there is darkness even where there should be light" or "where there is no light at all"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Then Zophar the Naamathite answered and said,

2 "Should not such a multitude of words be answered?
Should this man, so full of talk, be acquitted?
3 Should your boasting make others remain silent?
When you mock, will no one make you feel ashamed?
4 For you say to God, 'My beliefs are pure,
I am clean in your eyes.'
5 But, oh, that God would speak
and open his lips against you;
6 that he would show you the secrets of wisdom!
For sound wisdom has two sides.
Know then that God demands from you less than your iniquity deserves.

7 Can you understand God by searching for him?
Can you comprehend the Almighty perfectly?
8 The matter is as high as heaven; what can you do?
It is deeper than Sheol; what can you know?
9 Its measure is longer than the earth,
and wider than the sea.

10 If he passes through and shuts anyone up,
if he calls an assembly, then who can stop him?
11 For he knows deceitful people;
when he sees iniquity, does he not notice it?
12 But foolish people will gain understanding
when the foal of a wild donkey is born a man.

13 But suppose that you set your heart right
and reach out with your hands toward God;
14 suppose that iniquity is in your hand,
but that you put it far away from you,
and do not let unrighteousness live in your tents.
15 Then you will certainly lift up your face without a sign of shame;
indeed, you will be steadfast and will not fear.
16 You will forget your trouble;
you will remember it only like waters that have flowed away.
17 Your life will be brighter than the noonday;
though there be darkness, it will become like the morning.
18 You will be secure because there is hope;
indeed, you will find safety about you and will take your rest in safety.
19 Also you will lie down in rest, and none will make you afraid;
indeed, many will seek your favor.
20 But the eyes of wicked people will fail;
they will have no refuge;
their only hope will be a last gasp of life."

Job 11 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Zophar speaks to Job.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Rhetorical questions
Zophar uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Zophar's argument.

Job 11:1

Zophar the Naamathite
See how you translated this man's name in [Job 2:11]

Job 11:2

Should not such a multitude of words be answered?
Zophar is asking a question in the negative to emphasize that Job's words must be challenged. Alternate translation: "We must answer all of these words!" or "Someone should respond to all these words!"

Should this man, so full of talk, be acquitted?
Zophar uses this question to emphasize that they should not believe what Job was saying simply because Job talks much. Alternate translation: "This man is full of much talk, but we should not believe him!" or "Job, your many words alone do not show that you are innocent!"

Job 11:3

Should your boasting make others remain silent?
Zophar uses this question to rebuke Job. Alternate translation: "Just because you have spoken many words, this does not mean that others must keep silent."

When you mock, will no one make you feel ashamed?
Zophar uses this question to rebuke Job. You may need to make explicit what it is that Job is mocking. Alternate translation: "You have mocked us for what we have said. Now we will make you feel ashamed!"

Job 11:4

My beliefs are pure
"My understanding is correct"

I am clean in your eyes
The word "clean" here is a metaphor for innocence, and the "eyes" here are a metonym for the thinking or judgment of the person whose eyes they are. Alternate translation: "You should know that I am innocent" or "You should consider me innocent"

Job 11:5

that God would speak ... open his lips against you
The words "open his lips" are a metonym that means speak. These two phrases mean the same thing and are used together to emphasize Zophar's desire that God would speak harshly against Job.

Job 11:6

that he would show ... secrets of wisdom
What the "secrets of wisdom" are can be stated clearly. Alternate translation: "that he would show you that you are suffering because of your sin"

sound wisdom has two sides
The word "wisdom" here is probably a metonym for a wise person, and the "two sides" are the different arguments in a dispute. When there is a disagreement, a wise person will listen to everyone before deciding what the truth is.

Know then
"Acknowledge then" or "So admit"

God demands from you less than your iniquity deserves
Demanding from Job represents punishing Job. Alternate translation: "God is punishing you less than you deserve"

Job 11:7

Can you understand God by searching for him? Can you comprehend the Almighty perfectly?
These two rhetorical questions can be translated as statements. Alternate translation: "You cannot understand God by searching for him, and you will never completely understand the Almighty!"

Job 11:8

The matter
This refers to understanding God. Alternate translation: "To understand God"

is as high as heaven ... deeper than Sheol
The impossibility of understanding God is spoken of as if it were impossible to go to these extremely far away places. Alternate translation: "is as inaccessible as the highest places in heaven ... is more inaccessible than the deepest places in Sheol"

what can you do?
Zophar uses this question to show that a person cannot do anything to understand God fully. Alternate translation: "you cannot do anything." or "you cannot understand him fully."

what can you know?
Zophar uses this question to show that a person cannot do anything to know God fully. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "you cannot know God fully." or "you cannot know all there is to know."

Job 11:9

Its measure
Possible meanings are that this refers to 1) God's greatness or 2) the greatness of God's wisdom.

is longer than the earth ... wider than the sea
God's greatness or wisdom is spoken of as if it could be measured in distance.

Job 11:10

If he ... shuts anyone up
"If God ... shuts anyone up in prison"

if he calls an assembly
The abstract noun "assembly" can be translated with the verb "assemble." You may need to make explicit that the "assembly" is a court that will judge whether someone is guilty. Alternate translation: "if God calls people together for a court"

who can stop him?
This question emphasizes that no one can stop God. Alternate translation: "no one can stop him!"

Job 11:11

does he not notice it?
This emphasizes that God does notice sin. Alternate translation: "he surely notices it!"

Job 11:12

foolish people will gain understanding when the foal of a wild donkey is born a man
Since a wild donkey can never give birth to a man, this means that foolish people will never get understanding. Alternate translation: "foolish people would be able to get understanding only if a wild donkey could give birth to a man" or "it is as impossible for a foolish person to get understanding as it is for a donkey to give birth to a man"

But foolish people will gain understanding
The abstract noun "understanding" can be expressed with the verb "understand." Alternate translation: "But foolish people will be able to understand"

Job 11:13

General Information
Zophar asks Job to consider what will happen if he does this things in this verse.

suppose that you set your heart right
The heart represents thoughts and attitudes. Setting it right represents correcting it. Alternate translation: "if you correct your attitude"

and reach out with your hands toward God
This is a symbolic action representing asking God for help. Zophar asks Job to consider what will happen if he sets his heart right. Alternate translation: "and make an appeal and pray to God"

Job 11:14

General Information
Zophar asks Job to consider what will happen if he puts iniquity far away from him and does not let righteousness live in his tent.

suppose that iniquity is in your hand
The hand represents what a person does. Alternate translation: "even if you have done some evil things"

but that you put it far away from you
Putting sin behind represents stopping sinning. Alternate translation: "but that you stop doing evil things"

and do not let unrighteousness live in your tents
Unrighteousness living represents people doing unrighteous things. Alternate translation: "and that you do not allow the members of your household to do unrighteous things"

Job 11:15

General Information:
In verses 15-19 Zophar tells Job the things that will happen if Job does what Zophar spoke about in verses 13-14.

lift up your face without a sign of shame
"Lifting up your face" represents the attitude of a person who is confident and brave.

Job 11:16

you will remember it only like waters that have flowed away
Zophar is comparing misery with water that flows downstream and it is gone. Alternate translation: "You will remember your misery, but it will be gone, like waters that have flowed away"

Job 11:17

Your life will be brighter than the noonday
Brightness represents being prosperous and happy. Alternate translation: "Your life will be prosperous and happy like the noonday"

generated on Tue Oct 24 10:45:40 2023

though there be darkness
Darkness represents troubles and sadness. Alternate translation: "Though there might be dark troubles and sadness"

it will become like the morning
The morning represents light, which represents prosperity and happiness. Alternate translation: "it would be prosperous and happy like the morning"

Job 11:18

You will be secure ... will find safety ... will take your rest in safety
Zophar repeats the idea to emphasize how safe Job will be. Job will experience this if he does what Zopahr spoke of in verses 13 and 14.

will take your rest in safety
"Take your rest" here is an idiom for "rest." The phrase "in safety" can be expressed with the word "safely." Alternate translation: "will rest safely"

Job 11:19

you will lie down in rest
The abstract noun "rest" can be expressed with the verb "rest." Alternate translation: "you would lie down and rest"

many will seek your favor
This means that people will respect Job and will hope that he will treat them well.

Job 11:20

the eyes of wicked people will fail
Their eyes represent their understanding. Alternate translation: "the understanding of the wicked people will fail" or "the wicked people will not be able to understand"

they will have no refuge
"there will be no place to which they can escape"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Then Job answered and said,

2 "No doubt you are the people;
wisdom will die with you.
3 But I have understanding as well as you;
I am not inferior to you.
Indeed, who does not know such things as these?

4 I am something for my neighbor to laugh at—
I, one who called on God and who was answered by him!
I, a just and blameless man—I am now something to laugh at.
5 In the thought of someone who is at ease, there is contempt for misfortune;
he thinks in a way that brings more misfortune to those whose foot is slipping.
6 The tents of robbers prosper,
and those who provoke God feel secure;
their own hands are their gods.

7 But now ask the animals, and they will teach you;
ask the birds of the heavens, and they will tell you.
8 Or speak to the earth, and it will teach you;
the fish of the sea will declare to you.
9 Which animal among all these does not know
that the hand of Yahweh has done this?
10 In his hand is the life of every living thing
and the breath of all mankind.
11 Does not the ear test words
just as the palate tastes its food?
12 With aged men is wisdom;
in length of days is understanding.

13 With God are wisdom and might;
he has counsel and understanding.
14 See, he breaks things down, and they cannot be built again;
if he imprisons someone, there can be no release.
15 See, if he withholds the waters, they dry up;
and if he sends them out, they overwhelm the land.
16 With him are strength and wisdom;
people who are deceived and the deceiver are both in his power.
17 He leads counselors away barefoot in sorrow;
he turns judges into fools.
18 He removes the bond of kings;
he wraps a cloth about their waists.
19 He leads priests away barefoot in sorrow
and overthrows mighty people.
20 He removes the speech of those who had been trusted
and takes away the understanding of the elders.
21 He pours contempt upon princes
and unfastens the belt of the strong.
22 He reveals the deep things of darkness
and brings utter darkness into the light.
23 He makes nations strong, and he also destroys them;
He enlarges nations, and he also leads them along as prisoners.
24 He takes away understanding from the leaders of the people of the earth;
he causes them to wander in a wilderness where there is no path.
25 They grope in the dark without light;
he makes them stagger like a drunk man.

generated on Tue Oct 24 10:45:40 2023

Job 12 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Zophar.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends, on the other hand, judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: curse and judge)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He is also upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response.

Job 12:1

General Information:

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Job 12:2

No doubt you are the people; wisdom will die with you

Job mocks how they are acting and shows how ridiculous they sound. Alternate translation: "Surely you are such important people that wisdom cannot exist without you" or "You all act like you are the only wise people and that when you die, wisdom will disappear"

No doubt

"Surely"

you

This is plural in verses 2 and 3.

you are the people

"you are the important people who know everything"

Job 12:3

Indeed, who does not know such things as these?

Job used this question to express a truth that should be obvious to his listeners. It can be expressed as a statement. Alternate translation: "Certainly there is no one who does not know such things as these." or "Certainly everyone knows these things."

Job 12:4

I am something for my neighbor to laugh at—I, one who called on God and who was answered by him!

The relationship between these phrases can be made clear with the words "even though." Alternate translation: "I am something for my neighbor to laugh at—even though I am one who called on God and he answered me!"

I, a just and blameless man—I am now something to laugh at

The relationship between these phrases can be made clear with the words "even though." Alternate translation: "Even though I am a just and blameless man, people now laugh at me"

Job 12:5

In the thought of someone who is at ease, there is contempt for misfortune

The abstract nouns "thought," "ease," "contempt," and "misfortune" can be expressed with other phrases. Alternate translation: "A person who lives an easy life despises a person who suffers"

brings more misfortune

Bringing misfortune represents causing it to happen. Alternate translation: "causes more bad things to happen"

to those whose foot is slipping

The foot slipping represents being in danger or trouble. Alternate translation: "to those who are already in trouble"

generated on Tue Oct 24 10:45:40 2023

Job 12:6

The tents of robbers prosper
Their tents prospering represents the robbers prospering in their tents. Alternate translation: "Robbers live in prosperity in their own tents"

their own hands are their gods
Here "their own hands" is a metonym for strength, and "their gods" is a metaphor for their pride. Alternate translation: "they are extremely proud of their own abilities"

Job 12:7

But now ask the animals ... the birds ... they will tell you
Job is saying that the animals and the birds understand God better than Job's friends do.

you
All occurrences of "you" are plural.

But now ask the animals, and they will teach you
The command in the first part of the sentence can be translated as a condition with the word "if." Alternate translation: "But if you ask the animals, they will teach you"

ask the birds of the heavens, and they will tell you
The command in the first part of the sentence can be translated as a condition. Alternate translation: if you ask the birds of the heavens, they will tell you" (See:)

Job 12:8

speak to the earth ... will declare to you
Job is saying that the beasts, the birds, the earth, and the fish understand God better than Job's friends do.

Or speak to the earth, and it will teach you
The command in the first part of the sentence can be translated as a condition. Alternate translation: "Or if you speak to the earth, it will teach you"

the fish of the sea will declare to you
The command "Ask the fish of the sea" is understood from the previous sentences. It can be translated as a condition. Alternate translation: "and if you ask the fish of the sea, they will declare to you"

Job 12:9

Which animal among all these does not know ... this?
This question emphasizes the point that all the animals know that Yahweh has done this. This question can be worded as a statement. Alternate translation: "Every animal among all these knows ... this."

the hand of Yahweh has done this
Yahweh's hand represents his power. Alternate translation: "Yahweh has done this by his power"

Job 12:10

In his hand is the life ... and the breath of all mankind
Yahweh's hand represents his control or power. Alternate translation: "God controls the life of every living thing and gives breath to all mankind"

the breath of all mankind
Here "breath" represents life or the ability to live.

Job 12:11

Does not the ear test words just as the palate tastes its food?
Job uses this question to emphasize that people listen to what others say and judge whether it is good or not. The ear and palate are metonyms for hearing and tasting. Alternate translation: "We hear what people say and test it just as we taste food and test it."

Job 12:12

With aged men is wisdom
"Aged men have wisdom." The abstract noun "wisdom" can be expressed with "wise." The word "men" refers to people in general. Alternate translation: "Old people are wise"

in length of days is understanding
This represents people gaining understanding when they live a long time. The abstract noun "understanding" can be expressed with the phrase "understand much." Alternate translation: "people gain understanding when they live a long time" or "people who live a long time understand much"

Job 12:13

General Information:
Verse 13 says that God is wise and mighty. The rest of this chapter shows that this is true by telling about the wise and mighty things that God does.

With God are wisdom and might
The abstract nouns "wisdom" and "might" can be expressed with the adjectives "wise" and "mighty." Alternate translation: "God is wise and mighty"

Job 12:14

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

they cannot be built again
This can be stated in active form. Alternate translation: "no one can rebuild them"

generated on Tue Oct 24 10:45:40 2023

if he imprisons someone, there can be no release
The abstract noun "release" can be expressed with the verb "free." Alternate translation: "if God shuts someone in, no one can free him"

Job 12:15

if he withholds the waters, they dry up
Possible meanings are that withholding waters represents 1) preventing the rain from falling. Alternate translation: "if he stops the rain from falling the land dries up" or 2) preventing running water from flowing. Alternate translation: "if he stops the water from flowing, the land dries up"

if he sends them out, they overwhelm the land
Possible meanings are that sending them out is a metaphor meaning 1) causing the rain to fall. Alternate translation: "if he causes a lot of rain to fall, it floods the land" or 2) causing the waters to flow. Alternate translation: "if he makes a lot of water flow, it floods the land"

Job 12:16

With him are strength and wisdom
The abstract nouns "strength" and "wisdom" can be expressed with the words "strong" and "wise." Alternate translation: "God is strong and wise"

people who are deceived and the deceiver are both in his power
Being in God's power represents God ruling over them. Alternate translation: "people who believe a lie and people who lie to others are both in his power" or "God rules over both people who believe lies and people who lie to others"

Job 12:17

He leads counselors away barefoot
Leading counselors away barefoot represents taking away their wisdom and authority.

in sorrow
The abstract noun "sorrow" can be expressed with the words "sad" or "grieve" Alternate translation: "and they feel very sad" or "and they grieve"

he turns judges into fools
"he makes judges become foolish"

Job 12:18

He removes the bond of kings
Possible meanings are that 1) this is a metonym for causing kings to no longer have authority. Alternate translation: "He takes away the authority of kings" or 2) this is a metonym for setting people free from the chains that kings have put on them. Alternate translation: "He takes off the bonds that kings have put on people"

he wraps a cloth about their waists
This cloth is probably what a slave wears. To put these cloths on kings represents making the kings slaves. Alternate translation: "he makes kings wear the clothing of slaves" or "he makes them slaves"

Job 12:19

He leads priests away barefoot
Leading priests away barefoot represents taking away their authority.

in sorrow
The abstract noun "sorrow" can be expressed with the words "sad" or "grieve" Alternate translation: "and they feel sad" or "and they grieve"

overthrows mighty people
"defeats powerful people"

Job 12:20

He removes the speech of those who had been trusted
Removing their speech represents making them unable to speak. Alternate translation: "He makes those who were trusted unable to speak" or "He silences people whom others trusted"

takes away the understanding of the elders
Taking away their understanding represents making them unable to understand or make good decisions. Alternate translation: "makes the elders unable to understand" or "makes the elders unable to make good decisions"

the elders
Possible meanings are 1) the older people or 2) the leaders.

Job 12:21

He pours contempt upon princes
Pouring contempt on princes is a metaphor for causing people to feel contempt for them. Alternate translation: "He causes people to greatly disrespect those who rule"

unfastens the belt of the strong
The belt is a symbol of strength. Unfastening a strong person's belt represents taking away his strength and making him weak. Alternate translation: "makes the strong weak"

the strong
This refers to any strong person. Alternate translation: "strong people"

Job 12:22

He reveals the deep things of darkness
Revealing things represents making them known. "Deep things from darkness" represent secrets that

generated on Tue Oct 24 10:45:40 2023

people do not know. Alternate translation: "He makes known secrets that people do not know"

brings utter darkness into the light
Bringing things out into the light is a metaphor for making them known. Alternate translation: "makes known things that no one can see"

Job 12:23

He enlarges nations
"He makes nations larger" or "He makes nations have more land"

he also leads them along as prisoners
God leading nations represents God causing enemy nations to lead them. The word "them" represents nations, which here represents the people of those nations. Alternate translation: "he also causes their enemies to lead them along as prisoners"

Job 12:24

He takes away understanding from the leaders of the people of the earth
Taking away their understanding represents causing them to be unable to understand. Alternate translation: "He causes the leaders of the people of the earth to be unable to understand"

to wander in a wilderness where there is no path
Wandering in a wilderness where there is no path represents being in a difficult situation and not knowing what to do. Alternate translation: "to be unsure of what to do like a person wandering in a wasteland with no path"

Job 12:25

They grope in the dark without light
Being in the dark without light represents lacking knowledge. Alternate translation: "They struggle to make decisions without knowledge as people struggle to walk in the dark without light"

he makes them stagger like a drunk man
Staggering or wandering like a drunk man represents living without purpose. Alternate translation: "he makes them live without purpose like a drunk person who staggers as he walks" or "they wander aimlessly like a drunk person who staggers back and forth"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 See, my eye has seen all this;
my ear has heard and understood it.
2 What you know, the same I also know;
I am not inferior to you.
3 However, I would rather speak with the Almighty;
I wish to reason with God.
4 But you whitewash the truth with lies;
you are all worthless healers.
5 Oh, that you would altogether hold your peace!
That would be your wisdom.
6 Hear now my own reasoning;
listen to the pleading of my own lips.
7 Will you speak unrighteousness for God,
and will you talk deceitfully for him?
8 Will you show him partiality?
Will you argue the case for God?
9 Will it be good for you when he examines you?
Could you deceive him as you might deceive men?
10 He would surely reprove you
if in secret you showed partiality.
11 Will not his majesty terrify you,
and the dread of him fall upon you?
12 Your memorable sayings are proverbs made of ashes;
your defenses are defenses made of clay.

13 Hold your peace, let me alone, so that I may speak,
let come what may on me.
14 I will take my own flesh in my teeth;
I will take my life in my hands.
15 See, if he kills me, I will have no hope left;
nevertheless, I will defend my ways before him.
16 This will be the reason for my deliverance,
for no godless person would come before him.
17 God, listen carefully to my speech;
let my declaration come to your ears.
18 See now, I have set my defense in order;
I know that I will be vindicated.
19 Who is the one who would argue against me in court?
If you came to do so, and if I were proved wrong, then I would be silent and die.

20 God, do only two things for me,
and then I will not hide myself from your face:
21 withdraw your oppressive hand from me,
and do not let your terrors make me afraid.
22 Then call me, and I will answer;
or let me speak to you, and you answer me.
23 How many are my iniquities and sins?
Let me know my transgression and my sin.
24 Why do you hide your face from me
and treat me like your enemy?
25 Will you cause a driven leaf to tremble?
Will you pursue dry stubble?
26 For you write down bitter things against me;
you make me inherit the iniquities of my youth.
27 You also put my feet in the stocks;
you closely watch all my paths;

generated on Tue Oct 24 10:45:40 2023

you examine the ground where the soles of my feet have walked
28 although I am like a rotten thing that wastes away,
like a garment that moths have eaten.

Job 13 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Zophar. It also contains Job's claim of righteousness to Yahweh. (See: righteous)

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends, on the other hand, judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: curse and judge)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response.

Job 13:1

Connecting Statement:

Job continues to speak to his friends.

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

my eye has seen all this

Job referred to himself as his eye since it is with his eyes that he saw these things. Alternate translation: "I have seen all this"

my ear has heard and understood it

Job referred to himself as his ear since it is with his ears that he heard these things. Alternate translation: "I have heard and understood it"

Job 13:2

What you know, the same I also know

"What you know, I also know" or "I know as much as you"

Job 13:3

Connecting Statement:

Job continues to speak to his friends.

I wish to reason with God

Job's friends are judging him, but they not speaking the truth. Job would rather argue with God alone about his complaint.

Job 13:4

you whitewash the truth with lies

Putting whitewash or plaster on the truth represents ignoring the truth. Alternate translation: "you hide the truth with lies" or "you lie and ignore the truth"

you are all worthless healers

The word "healers" is a metaphor for people who comfort others. Healers who are "worthless" call themselves healers but do not actually heal people. Alternate translation: "you are all like physicians who do not know how to heal people" or "you all come to comfort me, but you do not know how, like unskilled physicians"

Job 13:5

hold your peace

This expression means "be quiet" or "stop talking."

That would be your wisdom

They thought that they were saying wise things, but Job was saying that they would be wiser if they would stop talking. The abstract noun "wisdom" can be expressed with the word "wise." Alternate translation: "If you were to do that, you would be wise" or "If you were to stop talking, you would appear wise"

Job 13:6

Connecting Statement:

Job continues to speak to his friends.

generated on Tue Oct 24 10:45:40 2023

listen to the pleading of my own lips
Here "lips" represent the person who is speaking. Alternate translation: "listen to what I myself plead for"

Job 13:7

Will you speak unrighteousness for God, and will you talk deceitfully for him?
Job uses these two questions to rebuke his friends for speaking unrighteously. Alternate translation: "You think that you are speaking for God, but you are speaking unrighteousness. You are trying to defend him by speaking deceitfully."

speak unrighteousness
The abstract noun "unrighteousness" can be translated using the adjective "unrighteous," and the word "words" is a metonym for the message that the words carry. Alternate translation: "speak unrighteous words" or "say things of which God does not approve"

for God ... for him
"to defend God ... to defend him" or "as God's representative ... to represent him"

talk deceitfully
"lie" or "tell lies"

Job 13:8

Will you show him partiality? Will you argue the case for God?
Showing kindness to God represents helping God or defending God against Job's complaints. Job uses these questions to rebuke his friends for thinking that they can defend God. Alternate translation: "You think that God need you to defend him? You think that you can argue for God like attorneys in court."

Job 13:9

Connecting Statement:
Job continues to speak to his friends.

Will it be good for you when he examines you?
Job uses this question to warn his friends that if God were to examine them, he would say that what they are doing is wrong. Alternate translation: "When God examines you, it will not be good for you."

Could you deceive him as you might deceive men?
Job uses this question to warn his friends that God knows the truth about them. Alternate translation: "You might be able to deceive men, but you cannot deceive God."

Job 13:10

reprove you
"rebuke you"

if in secret you showed partiality
"if you secretly show favor to another." Showing partiality refers to saying only good things about someone so that the judge will say that the person is good. Doing this in secret means pretending to speak fairly, but really favoring one person over another.

Job 13:11

Connecting Statement:
Job continues to speak to his friends.

Will not his majesty terrify you, and the dread of him fall upon you?
Job uses these questions to rebuke his friends. Possible meanings are 1) Job is saying that they should fear God. Alternate translation: "His majesty should make you afraid, and his dread should fall on you." or 2) Job is saying that they will fear God. Alternate translation: "His majesty will make you afraid, and his dread will fall on you!"

and the dread of him fall upon you
Dread falling on people represents them becoming terribly afraid. Alternate translation: "and you not be terribly afraid" or "and you not be terrified"

Job 13:12

Your memorable sayings are proverbs made of ashes
Ashes represent things that are worthless and do not last. Alternate translation: "Your memorable sayings are worthless like ashes" or "Your memorable sayings will be forgotten like ashes that are blown away"

your defenses are defenses made of clay
Job speaks of what they say as if it were a wall made of clay around a city; it cannot defend the people because clay breaks easily. Alternate translation: "What you say in defense is as useless as a wall of clay"

your defenses
Possible meanings are that this refers to 1) what they say to defend themselves or 2) what they say to defend God.

Job 13:13

Connecting Statement:
Job continues to speak to his friends.

Hold your peace
This is an idiom meaning "Be quiet" or "Stop talking"

generated on Tue Oct 24 10:45:40 2023

let me alone
This is an idiom that means "stop bothering me" or "stop hindering me"

let come what may on me
Things coming on a person represents things happening to a person. This expression starting with "let" means that he does not care what might happen to him. Alternate translation: "let whatever may happen to me happen" or "I do not care what may happen to me"

Job 13:14

I will take my own flesh ... in my hands
"Flesh" here is a metonym for life. "Teeth" and "hands" are metonyms for his own control. These two phrases together emphasize that Job is willing to risk his life by arguing his case with God. Alternate translation: "I am ready to risk my life"

Job 13:15

General Information:
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Job 13:16

Connecting Statement:
Job finishes speaking to his friends and begins to address God directly.

This will be the reason for my deliverance
The abstract noun "deliverance" can be expressed with the verb "deliver." Alternate translation: "This is the reason that God will deliver me" or "This is why God will save me from my troubles"

Job 13:17

God, listen carefully
Job begins directing his speech directly to God.

listen carefully to my speech; let my declaration come to your ears
These two lines mean basically the same thing and intensify Job's request for God to listen to him.

let my declaration come to your ears
The abstract noun "declaration" can be expressed with the verb "declare." The ears represent listening. Alternate translation: "listen to my declaration" or "listen to what I declare"

Job 13:18

Connecting Statement:
Job continues speaking to God.

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I"

I have set my defense in order
Setting his defense in order represents deciding what he will say to defend himself. Alternate translation: "I have thought through how I will defend myself" or "I have decided how I will explain myself"

Job 13:19

Who is the one who would argue against me in court?
Job uses this question to express his belief that since he is right, no one would argue against him. Alternate translation: "I do not believe that anyone would argue against me in court."

If you came to do so
"If you came to argue against me"

If you
"You" here means God himself.

if I were proved wrong
This can be stated in active form. Alternate translation: "if you were to prove me wrong"

die
If your language has a word for dying that refers to breathing for the last time, you may want to use it here.

Job 13:20

Connecting Statement:
Job continues speaking to God.

from your face
"Face" represents the person. Alternate translation: "from you"

Job 13:21

withdraw your oppressive hand
An oppressive hand is a metonym for doing things that oppress someone. Withdrawing the hand is a metaphor for stopping doing those things. Alternate translation: "stop oppressing me"

do not let your terrors make me afraid
The phrase "your terrors" refers to what causes people to be terrified of God. Alternate translation: "do not terrify me"

Job 13:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

Job 13:23

Connecting Statement:
Job continues speaking to God.

Job 13:24

Why do you hide ... like your enemy?
Job asks this question to complain about how God is treating him. He probably hopes for an answer.

you hide your face from me
Hiding one's face from someone represents refusing to look at him or ignoring him. Alternate translation: "you refuse to look at me" or "you ignore me"

Job 13:25

Will you cause a driven leaf to tremble?
Job is rebuking God because God is attacking Job when Job has no defense against God. This rhetorical question can be translated as a statement. Alternate translation: "You should not cause this driven leaf to tremble"

cause a driven leaf to tremble
The word "tremble" here refers to trembling with fear. The phrase "driven leaf," which refers to a leaf that has died and dried up and is blown by the wind, is a metaphor for a man who has no strength and is harmless. Alternate translation: "terrify a weak, harmless man"

Will you pursue dry stubble?
Job uses this question to tell God that since Job is so insignificant and weak, it is useless to pursue him. "Leaf" and "stubble" are metaphors describing Job's weakness, insignificance, and frailty. Alternate translation: "It is useless for you to pursue dry stubble" or "You pursue me, but I am weak like a leaf blown by the wind and insignificant like dry stubble"

pursue
You may need to make explicit that the purpose of pursuing Job is to persecute him. Alternate translation: "persecute"

Job 13:26

Connecting Statement:
Job finishes presenting his case to God.

For you write down bitter things against me
"Bitter things" represents accusations. Alternate translation: "For you write down accusations against me"

you make me inherit the iniquities of my youth
Inheriting the iniquities of his youth is a metaphor. Possible meanings are it represents 1) being guilty for the sins of his youth. Alternate translation: "you say that I am still guilty for the sins of my youth" or 2) being punished for the sins of his youth. Alternate translation: "you punish me for the sins of my youth"

the iniquities of my youth
The abstract noun "youth" can be translated with the word "young." Alternate translation: "the sins I committed when I was young"

Job 13:27

You also put my feet in the stocks
Doing this represents punishing Job and keeping him from living freely as if Job had committed a crime and was a prisoner. Alternate translation: "It is as though you put my feet in the stocks"

the stocks
Possible meanings are 1) a frame that holds a prisoner's feet in place so that he cannot move at all or 2) chains around a prisoner's feet that make it hard for him to walk. These are used as a form of punishment.

all my paths
"Paths" represent the things Job does. Alternate translation: "everything I do"

you examine the ground where the soles of my feet have walked
The soles of his feet represent the person who walks. Alternate translation: "you examine the ground where I have walked"

you examine the ground where the soles of my feet have walked
Examining this ground represents examining all that Job has done. Alternate translation: "it is as though you examine the ground where I have walked" or "you examine everything I do like a person examining someone's footprints on the ground"

Job 13:28

like a rotten thing that wastes away
Job compares his life to something that is decaying. He is slowly dying.

like a garment that moths have eaten
Job compares himself to clothes that are full of holes because the moths have eaten parts of it.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Man, who is born of woman,
lives only a few days and is full of trouble.
2 He sprouts from the ground like a flower and is cut down;
he flees like a shadow and does not last.
3 Do you look at any of these?
Do you bring me into judgment with you?
4 Who can bring something clean out of something unclean?
No one.
5 Man's days are determined.
The number of his months is with you;
you have appointed his limits that he cannot pass.
6 Look away from him that he may rest,
so that he may enjoy his day like a hired man if he can do so.

7 There can be hope for a tree;
if it is cut down, it might sprout again,
so that its tender stalk does not disappear.
8 Though its root grows old in the earth,
and its stump dies in the ground,
9 yet even if it only smells water, it will bud
and send out branches like a plant.
10 But man dies; he becomes weak;
indeed, man stops breathing, and then where is he?
11 As water disappears from a lake,
and as a river becomes dry and dries up,
12 so people lie down and do not rise again.
Until the heavens are no more, they will not awake
nor be roused out of their sleep.

13 Oh, that you would hide me away in Sheol away from troubles,
and that you would keep me in private until your wrath is over,
that you would set me a fixed time to stay there and then call me to mind!
14 If a man dies, will he live again?
All my time of service there I will wait
until my release should come.
15 You would call, and I would answer you.
You would have a desire for the work of your hands.
16 You would number and care for my footsteps;
you would not keep track of my sin.
17 My transgression would be sealed up in a bag;
you would cover up my iniquity.

18 But even mountains fall and crumble to nothing;
even rocks are moved out of their place;
19 the waters wear down the stones;
their flooding washes away the dust of the earth.
Like this, you destroy the hope of man.
20 You forever defeat him, and he passes away;
you change his face and send him away to die.
21 If his sons are honored, he does not know it;
and if they are brought low, he does not see it.
22 He feels only the pain of his own body,
and he mourns for himself.

generated on Tue Oct 24 10:45:40 2023

Job 14 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's claim of righteousness being presented to Yahweh. It also has an abrupt shift in tone. Rather than being hopeful, Job laments. (See: righteous and lament)

Special concepts in this chapter

Resurrection

The events of Job occurred long before the Old Testament was written. Therefore, he likely had very little direct revelation about Yahweh. The resurrection of the dead was apparently not well-known during Job's day. (See: reveal)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in his appeal to Yahweh.

Job 14:1

General Information:

This chapter continues Job's speech, which started in Job 12:1. Job is speaking to God.

Man, who is born of woman

This refers to all people, both men and women; all are born into this world.

lives only a few days

This is an exaggeration to emphasize that people live only a short time. Alternate translation: "lives only a very short time"

is full of trouble

Being "full of trouble" represents experiencing much trouble. Alternate translation: "has many troubles" or "suffers much"

Job 14:2

He sprouts from the ground like a flower and is cut down

Like the life of a flower, a person's life is short and is easily killed.

he flees like a shadow and does not last

A person's short life is compared to a shadow that disappears quickly.

Job 14:3

Do you look at any of these?

Job implies that he does not want God to pay so much attention to him. Alternate translation: "You do not look at any of these." or "You do not pay so much attention to these. Please do not pay so much attention to me."

look at

Here looking at some one represents paying attention to him in order to judge him. Alternate translation: "pay attention to" or "look for faults in"

Do you bring me into judgment with you?

Job uses this question to show his surprise that God judges him even though Job is so insignificant like the flowers. Alternate translation: "But you judge me."

Job 14:4

General Information:

Job continues speaking to God.

Who can bring something clean out of something unclean? No one

Job uses this question to persuade God to apply what he knows about unclean things to Job. Alternate translation: "No one can bring something clean out of something unclean"

Job 14:5

Man's days are determined

This can be expressed in active form. Alternate translation: "You determine a man's days" or "You decide how long a man lives"

The number of his months is with you

The number of man's months being with God represents God deciding the number of months that the man will live. "You decide how many months he will live"

you have appointed his limits that he cannot pass

Passing a limit represents living past a time that God has set for a person to die. Alternate translation: "you have appointed the time that he will die, and he cannot live longer than that"

generated on Tue Oct 24 10:45:40 2023

Job 14:6

hired man
a man who is hired to do a job and goes home afterwards

Job 14:7

There can be hope for a tree
The abstract noun "hope" can be expressed with the verb "hope." The hope is explained in verses 7-9. Alternate translation: "We can hope that a tree will live again"

it might sprout again
"it might start growing again"

so that its tender stalk does not disappear
Disappearing represents dying. Alternate translation: "so that its young shoot will not die"

Job 14:8

Though
"Even if"

stump
the part of the tree that remains sticking out of the ground after someone has cut down most of the tree

Job 14:9

even if it only smells water
This describes the dead stump as if it could smell water to represent water being near it. Alternate translation: "even if only a little water is near it"

it will bud
"it will start growing"

send out branches like a plant
The tree sending out branches represents branches growing on the tree. Alternate translation: "branches will start growing on it like a plant"

Job 14:10

then where is he?
Job uses this question to emphasize that when a person dies, he is not present. Alternate translation: "no one knows where he is." or "he is gone."

Job 14:11

Connecting Statement:
Job begins to use word pictures to describe how it is that "man dies; he becomes weak" (verse 10).

As water disappears from a lake ... dries up
Water that has dried up from a lake or a river cannot return, and once a person dies or grows old, he cannot become young again.

becomes dry and dries up
The phrases "becomes dry" and "dries up" mean translate words that mean the same thing. If translating both phrases would be awkward in your language, you can leave one of them untranslated.

Job 14:12

Connecting Statement:
Job finishes comparing growing old and dying with water drying up (verse 11).

so people lie down
Lying down represents dying. Alternate translation: "so people die"

do not rise again
Rising again represents living again. Alternate translation: "do not live again"

Job 14:13

General Information:
Job continues speaking to God.

Oh, that you would hide me
This is an exclamation showing what Job wants very much but does not really expect to happen. Alternate translation: "I wish that you would hide me"

keep me in private
"keep me locked up" or "keep me hidden"

call me to mind
Call someone to mind is an idiom meaning to think about him. Alternate translation: "think about me" or "remember me"

Job 14:14

General Information:
This seems to be an elliptical statement of a hypothetical case: "If a man dies, he will not live again, but if he did, all the days of my hard service I would wait for my release to come."

If a man dies, will he live again?
The implicit answer is "no." Alternate translation: "If a man dies, he will not live again."

man
any male person

All my time of service there I will wait
"I will wait all the time I am serving there"

generated on Tue Oct 24 10:45:40 2023

until my release should come
The abstract noun "release" can be expressed with the verb "release." Alternate translation: "until I should be released" or "until you release me"

Job 14:15

General Information:
Job continues speaking to God.

I would answer
"I would do what you wanted me to do"

You would have a desire for
The noun "desire" can be expressed with the verbs "desire" or "want." Alternate translation: "You would desire" or "You would want"

for the work of your hands
Here God's hands represent him making things. Job refers to himself as the work of God's hands. Alternate translation: "for me, whom you have made"

Job 14:16

number and care for
These two verbs together express a single action. Alternate translation: "attentively care for"

my footsteps
Footsteps represent his life or what he does. Alternate translation: "my life" or "the things I do"

you would not keep track of my sin
Keeping track of Job's sin represents thinking about his sin. Alternate translation: "you would not look at my sin" or "you would not think about my sin"

Job 14:17

My transgression would be ... you would cover up
These three lines express the same thought and are used together to emphasize his confidence that God would forgive him.

My transgression would be sealed up in a bag
Sealing transgression in a bag represents hiding it and refusing to think about it. This can be stated in active form. Alternate translation: "You would refuse to think about my transgression like someone who hides something in a bag"

you would cover up my iniquity
Covering up someone's iniquity so that it cannot be seen represents refusing to think about it. Alternate translation: "you would hide my iniquity" or "you would ignore my iniquity"

Job 14:18

General Information:
Job continues speaking to God.

mountains fall and crumble to nothing
"Crumble to nothing" here is an idiom meaning be completely destroyed. This phrase expands on the word "fall" and emphasizes complete destruction. Alternate translation: "mountains completely fall apart"

rocks are moved out of their place
This can be expressed in active form. Alternate translation: "rocks tumble down from their place"

Job 14:19

Like this, you destroy the hope of man
If it is easier in your language, you can put this phrase at the beginning of verse 18 and adjust the text accordingly. Alternate translation: "You destroy the hope of man, just like ... dust of the earth"

you destroy the hope of man
Destroying hope represents causing the things people hope for not to happen. Alternate translation: "You prevent the hope of man from happening"

the hope of man
The abstract noun "hopes" can be expressed with the verb "hope." Alternate translation: "the things that man hopes for"

Job 14:20

General Information:
Job continues speaking to God.

You forever defeat him
The word "him" refers to any person. Alternate translation: "You forever defeat man" or "You forever defeat people"

forever
or "completely"

he passes away
Passing away represents dying. Alternate translation: "he dies"

you change his face
Possible meanings are 1) the pain just before dying makes his face contract or 2) when a person dies, God makes the person's face look different.

send him away to die
This represents causing him to die.

generated on Tue Oct 24 10:45:40 2023

Job 14:21

if they are brought low
Being brought low represents being shamed. Alternate translation: "if they are disgraced" or "if people shame them"

Job 14:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Then Eliphaz the Temanite answered and said,

2 "Should a wise man answer with useless knowledge
and fill himself with the east wind?
3 Should he reason with unprofitable talk
or with speeches with which he can do no good?
4 Indeed, you diminish respect for God;
you obstruct meditation before him,
5 for your iniquity teaches your mouth;
you choose to have the tongue of the crafty.
6 Your own mouth condemns you, not mine;
indeed, your own lips testify against you.

7 Are you the first man that was born?
Were you brought into existence before the hills?
8 Have you heard the secret knowledge of God?
Do you limit wisdom to yourself?
9 What do you know that we do not know?
What do you understand that is not also in us?
10 With us are both the gray-headed and the very aged men
who are much older than your father.
11 Are the consolations of God too small for you,
the words that are gentle toward you?
12 Why does your heart carry you away?
Why do your eyes flash,
13 so that you turn your spirit against God
and bring out such words from your mouth?
14 What is man that he should be clean?
What is he who is born of a woman that he should be righteous?

15 See, God puts no trust even in his holy ones;
indeed, the heavens are not clean in his sight;
16 how much less clean is one who is abhorrent and corrupt,
a man who drinks iniquity like water!

17 I will show you; listen to me;
I will announce to you the things I have seen,
18 the things that wise men have passed down from their fathers,
the things that their ancestors did not hide.
19 These were their ancestors, to whom alone the land was given,
and among whom no stranger ever passed.
20 The wicked man twists in pain all his days,
the number of years that are laid up for the oppressor to suffer.
21 A sound of terrors is in his ears;
while he is in prosperity, the destroyer will come upon him.
22 He does not think that he will return out of darkness;
he has been marked out for the sword.
23 He goes to various places for bread, saying, 'Where is it?'
He knows that the day of darkness is at hand.
24 Distress and anguish make him afraid;
they prevail against him, as a king ready for battle.
25 Because he has reached out with his hand against God
and has behaved proudly against the Almighty,
26 this wicked man runs at God with a stiff neck,
with a thick shield.

generated on Tue Oct 24 10:45:40 2023

27 This is true, even though he has covered his face with his fat
and gathered fat on his loins,
28 and has lived in desolate cities;
in houses which no man inhabits now
and which were ready to become heaps.
29 He will not be rich; his wealth will not last
and his possessions will not spread over the land.
30 He will not depart out of darkness; [1]
a flame will dry up his stalks;
at the breath of God's mouth he will go away. [2]
31 Let him not trust in useless things, deceiving himself;
for uselessness will be his reward.
32 It will happen before his time should come to die;
his palm branch will not be green.
33 He will drop his unripe grapes like a grapevine;
he will cast off his flowers like the olive tree.
34 For the company of godless people will be barren;
fire will consume their tents of bribery.
35 They conceive mischief and give birth to iniquity;
their womb conceives deceit."

Footnotes

15:30 [1]Many modern translations leave out
15:30 [2]The copies of the ancient Hebrew text have

Job 15 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz speaks to Job again. His words in this chapter are much stronger than when he previously spoke.

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 15:1

Eliphaz the Temanite

This is the name of a man. People from Teman are known as Temanites. See how you translated this in [Job 2:11]

Job 15:2

Should a wise man answer with useless knowledge and fill himself with the east wind?

Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. Alternate translation: "A wise man should not answer with useless knowledge nor fill himself with the east wind."

fill himself with the east wind

The wind represents emptiness. This phrase speaks of a person speaking empty and meaningless words as if that person were full of the wind. Alternate translation: "fill himself with empty words" or "only have meaningless words"

the east wind

"hot air" or "the desert wind"

Job 15:3

Should he reason with unprofitable talk or with speeches with which he can do no good?

Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "He should not reason with unprofitable talk nor with speeches with which he can do no good." or "He should not argue using unprofitable talk or make speeches that accomplish nothing good."

Job 15:4

you diminish respect for God
Possible meanings are 1) "because of what you say and do, other people no longer respect God" or 2) "you are no longer respecting God."

diminish
make smaller

you obstruct meditation before him
Possible meanings are 1) "you make it difficult for others to meditate in God's presence" or 2) "you are no longer devoting yourself to God."

Job 15:5

your iniquity teaches your mouth
This describes "iniquity" as if it were a teacher and Job's mouth is described as if it is learning. This means that his speech is greatly influenced by his iniquity. Alternate translation: "your iniquity is like a teacher and your mouth is like its student" or "it is because of your sin that you speak the way you do"

your mouth
This speaks of Job, but refers to his "mouth" to place emphasis on what he says. Alternate translation: "you to speak" or "you to say what you say"

to have the tongue of the crafty
This refers to the way crafty people speak as their "tongue." Alternate translation: "to speak in the way of crafty people"

the crafty
This nominal adjective refers to people who harm others by lying to them.

Job 15:6

Your own mouth condemns you, not mine
This refers to Job and Eliphaz by their "mouths" to place emphasis on what they say. Alternate translation: "You are condemned by what you say, not by what I say" or "You condemn yourself by what you say, it is not I who condemns you"

your own lips testify
This speaks of Job, but refers to his "lips" to place emphasis on what he says. Alternate translation: "your own words" or "you testify"

Job 15:7

General Information:
Each verse is a parallelism that contains two rhetorical questions.

Are you the first man that was born?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You are not the first man that was born."

Were you brought into existence before the hills?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You were not brought into existence before the hills." or "God did not bring you into existence before he brought the hills into existence."

Were you brought
This can be stated in active form. Alternate translation: "Did God bring you"

Job 15:8

Have you heard the secret knowledge of God?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You have not heard the secret knowledge of God."

Do you limit wisdom to yourself?
This rhetorical question emphasizes that he cannot limit wisdom to himself. This can be written as a statement. Alternate translation: "You cannot limit wisdom to yourself." or "You are not the only wise person."

Job 15:9

What do you know that we do not know?
The implicit answer here is "nothing." This question can be written as a statement. Alternate translation: "There is nothing that you know that we do not know." or "Everything you know, we also know."

What do you understand that is not also in us?
This speaks of the men having understanding as if it were something "inside" them. Alternate translation: "Everything you understand, we also understand." or "We understand everything that you understand."

Job 15:10

With us are both the gray-headed and the very aged men
Eliphaz speaks of him and the other men having learned wisdom from older men and wisdom that had been passed down from men of previous generations as if these older men were physically

generated on Tue Oct 24 10:45:40 2023

present with them. Alternate translation: "We acquired wisdom from old gray-haired people, from people who were born before your father was"

Job 15:11

Are the consolations of God ... gentle toward you?
This rhetorical question is an accusation, with the implicit answer to the question being "yes." This question may be written as a statement. Alternate translation: "You must think that the consolations of God are too small for you, the words that are gentle toward you"

consolations
"comforts" or "sympathies"

Job 15:12

Why does your heart carry you away?
Here the "heart" represents a person's emotions. Alternate translation: "Why do your emotions take you away?" or "Why do you allow your emotions to guide your decisions?"

Why do your eyes flash
This probably refers to Job appearing angry, specifically the appearance of his eyes. Alternate translation: "Why do your eyes look angry" or "Why are you angry"

Job 15:13

turn your spirit
Here the "spirit" refers to the whole person. Alternate translation: "turn yourself"

bring out such words from your mouth
This describes him speaking. Alternate translation: "so you say harsh things against him"

Job 15:14

What is man ... What is he who is born
These two questions are basically the same and are used together to emphasize that a man cannot be perfect.

What is man that he should be clean?
This rhetorical question is asked to emphasize that a man cannot be completely "clean." This can be written as a statement. Alternate translation: "A man, he cannot be completely clean."

clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

What is he who is born of a woman that he should be righteous?
This rhetorical question is asked to emphasize that a man cannot be completely "righteous." This can be written as a statement. Alternate translation: "A man who is born from a woman cannot be completely righteous."

Job 15:15

See
This word is used here to draw Job's attention to what is said next. Alternate translation: "Listen"

his holy ones
"his angels"

clean
Something that God considers spiritually acceptable is spoken of as if it were physically clean.

in his sight
Here sight represents judgment or evaluation. Alternate translation: "in his judgment"

Job 15:16

abhorrent and corrupt
These two words basically mean the same thing and emphasize how wicked humans are.

abhorrent
If your language has a word for a person whom others reject as unclean in a ritual or spiritual sense, you might want to use it here.

who drinks iniquity like water
This describes iniquity as if it were water you can drink. It compares how the evil man desires to commit sin to how readily he desires to drink cool water. Alternate translation: "who love iniquity as much as they love a cup of fresh water" or "who commit evil deeds as often as they drink water"

Job 15:17

I will show you
This is an idiom. Alternate translation: "I will explain to you" or "I will make it clear to you"

I will announce
"I will declare"

Job 15:18

their ancestors did not hide
Eliphaz emphasizes that their ancestors purposefully taught them these things. Alternate translation: "their ancestors taught openly"

Job 15:19

to whom alone the land was given
This can be stated in active form. Alternate translation: "to whom alone God gave the land"

generated on Tue Oct 24 10:45:40 2023

among whom no stranger ever passed
This means that no foreigner lived among them, specifically so that they would not be influenced by pagan religions. Alternate translation: "no one from another country came and caused them to think wrongly about God"

Job 15:20

twists in pain
"suffers a lot of pain." This is either physical or emotional pain.

the number of years that are laid up
This can be stated in active form. Alternate translation: "all the years that God has laid up"

that are laid up
This is an idiom. Alternate translation: "that are prepared" or "that are set aside"

Job 15:21

A sound of terrors is in his ears
"He constantly hears sounds that terrify him"

Job 15:22

Connecting Statement:
Eliphaz continues describing the wicked man he began to describe in Job 15:20.

return out of darkness
Here "darkness" is a metaphor for trouble or misfortune. Alternate translation: "escape misfortune"

he has been marked out for the sword
Here "the sword" is a metonym that represents an enemy who is waiting to kill the evil man. Possible meanings are 1) he is worried that someone will murder him. Alternate translation: "he worries that someone is about to murder him" or 2) it is certain that he is someone will murder him. Alternate translation: "someone is waiting to murder him"

Job 15:23

for bread
Here "bread" refers to food in general. Alternate translation: "for food"

the day of darkness
This is an idiom. Alternate translation: "the day of disaster" or "the moment of his death"

is at hand
This is an idiom. Alternate translation: "is coming soon"

Job 15:24

Distress and anguish make him afraid; they prevail against him
The words "distress" and "anguish" mean basically the same thing and emphasize the intensity of the emotion. Here these feelings are spoken of as if they were an enemy who is attacking the wicked man.

prevail against
"overpower" or "defeat"

as a king ready for battle
This compares how his distress and anguish overpower him to how a king, who is ready for battle, would prevail against him. Alternate translation: "just like a king, who is ready for a battle, would prevail against him"

Job 15:25

he has reached out with his hand against God
"he has shook his fist against God." This is a sign of aggression.

Job 15:26

runs at God
This speaks of the wicked man acting aggressively against God as if he were running towards him to attack him. Alternate translation: "attacks God" or "acts violently against God"

with a thick shield
"with his strong shield"

Job 15:27

This is true
"This" refers to the wicked man running at God from the previous verse.

he has covered his face with his fat and gathered fat on his loins
This wicked man is described as fat and weak, while believing himself to be strong enough to defeat God. Alternate translation: "he is weak with a fat face and fat loins"

Job 15:28

which no man inhabits
"which are abandoned"

heaps
piles of useless things

generated on Tue Oct 24 10:45:40 2023

Job 15:29

He will not be rich; his wealth will not last
These two litotes express that he will be the opposite of rich, that he will be poor. Alternate translation: "he will be poor; all his money will disappear"

Job 15:30

out of darkness
Darkness here represents death. Alternate translation: "out of the darkness of death"

a flame will dry up his stalks
Here the flame represents God's judgment and the drying up of his stalks represents either the fact that his possessions disappear, or that he will die. Alternate translation: "God will take everything he owns away, like a fire dries out the moist branches of a tree"

the breath of God's mouth
Here God's "breath" represents his judgement. Alternate translation: "God's breath" or "God's judgment"

he will go away
This refers to him dying. Alternate translation: "he will die"

Job 15:31

for uselessness will be his reward
This is implied that this is what will happen if he trusts in useless things. Alternate translation: "for if he trusts in them, uselessness will be his reward"

Job 15:32

his palm branch will not be green
This speaks of the man looking pale and dead as if he were a dried out stalk or palm tree branch. Alternate translation: "he will look dead, just like the branch of a dead palm tree does not look green"

Job 15:33

He will drop his ... he will cast off his
These two lines give a similar image, which is repeated to emphasize that this will surely happen.

He will drop his unripe grapes like a grapevine
This speaks of the wicked man growing weak and dying as if he were a grapevine dropping unripe grapes. Alternate translation: "Just like a grapevine drops its unripe grapes, so the wicked man will drop his strength"

he will cast off his flowers like the olive tree
This speaks of the wicked man growing weak and dying as if he were were an olive tree dropping its flowers. Alternate translation: "just like an olive tree loses its flowers, so the wicked man will lose his strength"

Job 15:34

the company of godless people
"the group of godless people"

fire will consume their tents of bribery
The phrase "tents of bribery" means that the wicked people bought these tents with the money they made by bribery. Alternate translation: "the tents they bought with their bribes will be burned by fire"

Job 15:35

They conceive mischief and give birth to iniquity; their womb conceives deceit
The same thought is repeated three times to emphasize how much evil these people produce. This speaks of a person planning to do evil things and doing them as if the person were conceiving and giving birth to these things as a woman conceives and gives birth to a child. Alternate translation: "They plan to cause mischief and do evil things; they are always planning to deceive others"

their womb conceives
Here the "womb" is used to refer to the person to emphasize conception, as it is in the womb that conception takes place. Alternate translation: "they conceive"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Then Job answered and said,

2 "I have heard many such things;
you are all troublesome comforters.
3 Will useless words ever have an end?
What is wrong with you that you answer like this?
4 I also could speak as you do,
if you were in my place;
I could collect and join words together against you
and shake my head at you in mockery.
5 I would strengthen you with my mouth,
and the quivering of my lips will bring you relief!

6 If I speak, my grief is not lessened;
if I keep from speaking, how am I helped?
7 But now, God, you have made me weary;
you have made all my family desolate.
8 You have made me dry up,
which itself is a witness against me;
the leanness of my body rises up against me,
and it testifies against my face.
9 God has torn me in his wrath and persecuted me;
He grinds his teeth in rage;
my enemy fastens his eyes on me as he tears me apart.
10 People have gaped with open mouth at me;
they have hit me on the cheek with contempt;
they have gathered together against me.
11 God hands me over to ungodly people,
and throws me into the hands of wicked people.
12 I was at ease, and he broke me apart.
Indeed, he has taken me by the neck and dashed me to pieces;
he has also set me up as his target.
13 His archers surround me all around;
God pierces my kidneys and does not spare me;
he pours out my bile on the ground.
14 He smashes through my wall again and again;
he runs upon me like a warrior.

15 I have sewn sackcloth on my skin;
I have thrust my horn into the ground.
16 My face is red with weeping;
on my eyelids is utter darkness,
17 although there is no violence in my hands,
and my prayer is pure.

18 Earth, do not cover up my blood;
let my cry have no resting place.
19 Even now, see, my witness is in heaven;
he who vouches for me is on high.
20 My friends scoff at me,
but my eye pours out tears to God.
21 I ask for that witness in heaven to argue for this man with God
as a man does with his neighbor!
22 For when a few years have passed,
I will go to a place from where I will not return.

generated on Tue Oct 24 10:45:40 2023

Job 16 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's response

Job expresses shock and disgust at the advice Eliphaz gives to him. He even mocks Eliphaz. He describes the difficulties of his circumstances but never curses Yahweh. (See: curse)

Advocate

Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: intercede, heaven and testimony and prophet)

Job 16:1

General Information:

This page has intentionally been left blank.

Job 16:2

you are all troublesome comforters

"instead of comforting me, you all cause me only trouble"

Job 16:3

Will useless words ever have an end?

Job uses this rhetorical question to express that he wishes that they would stop speaking useless words. This question can be written as a statement. Alternate translation: "How I wish your useless words would end!"

What is wrong with you that you answer like this?

Job uses this rhetorical question to rebuke Eliphaz. Here the word "you" is singular and refers to Eliphaz, who just finished speaking to Job. This question can be written as a statement. Alternate translation: "Eliphaz, you should stop answering me like this!"

Job 16:4

I could collect and join words together

Job speaks of thinking of useless things to say as if his words were random items that he collected and joined together. Alternate translation: "I could think of things to say"

shake my head

This is an action that shows disapproval.

in mockery

The word "mockery" can be expressed as a verb. Alternate translation: "to mock you"

Job 16:5

I would strengthen you with my mouth, and the quivering of my lips will bring you relief!

The words "mouth" and "lips" are metonyms for the words or messages that a person speaks using his mouth and lips. Here Job is speaking sarcastically and means the opposite of what he says. Alternate translation: "My words would surely not be encouraging to you! They would surely not lighten your grief" or "By speaking to you as you spoke to me earlier, I would not encourage you or lighten your grief!"

with my mouth

Here Job's "mouth" represents what he says. Alternate translation: "with what I say"

the quivering of my lips

This is a metonym for the words or message that he speaks. Alternate translation: "my comforting words"

will bring you relief

This speaks of grief as if it were a heavy physical burden. Alternate translation: "will lessen your grief" or "will help you feel less grief"

Job 16:6

grief

Job has experienced great loss of family and health that is unexplained and therefore causes him "great sorrow and emotional pain."

how am I helped?

Job uses this rhetorical question to express that keeping quiet does not lessen his grief. This question can be written as a statement. Alternate translation: "it does not help me at all."

generated on Tue Oct 24 10:45:40 2023

Job 16:7

But now, God, you
Job now turns his complaining to God.

made all my family desolate
"destroyed all my family"

Job 16:8

You have made me dry up
This means that Job's body has shriveled and become wrinkled. Alternate translation: "You have made my body shrivel up"

which itself is a witness against me
Job describes the shriveling of his body as if it were an accuser against him. Alternate translation: "and people think that shows me to be a sinner"

the leanness of my body rises up against me, and it testifies against
Job describes the thinness of his body as if it were accuser against him. Alternate translation: "They see how thin my body is, and they think that proves that I am guilty"

against my face
Here Job is referred to by his "face." Alternate translation: "against me"

Job 16:9

God has torn me in his wrath and persecuted me ... as he tears me apart
This speaks of God causing Job pain as if God were a wild animal and Job were his prey that he was killing. Alternate translation: "Because God is very angry with me, it is as though he were a wild animal that tore my body apart with his teeth because he was my enemy"

my enemy
Job refers to God as his "enemy" as he describes how he has caused him great pain.

fastens his eyes on me
This is an idiom. Alternate translation: "glares at me"

Job 16:10

People have gaped with open mouth
To "gape" means to stare in amazement with open mouth.

Job 16:11

hands me over to ungodly people, and throws me into the hands of wicked people
These two lines mean basically the same thing. Together they emphasize Job's feeling of having been betrayed by God.

hands me over to
This is an idiom. Alternate translation: "puts me under the control of"

throws me into the hands
Here a person's "hands" refer to his "control." Alternate translation: "delivers me to the control"

Job 16:12

and he broke me apart
Job speaks of his pain and despair as if he himself were something that was broken into pieces. Alternate translation: "but then it felt as though he broke me apart"

dashed me to pieces
Job speaks of God causing him pain and despair as if he were something that God had taken and smashed into pieces. Alternate translation: "it is as though he has taken me by the neck and smashed me to pieces"

he has also set me up as his target
Job speaks of himself being the focus of God's attacks as if God has set him up as a target to shoot arrows at. Alternate translation: "it is as though he set me up like a target"

Job 16:13

His archers surround me all around
Job speaks of himself being the focus of God's attacks as if God has set him up as a target and God had archers surrounding him to attack him. Alternate translation: "It is as though his archers have me surrounded"

God pierces my kidneys and does not spare me; he pours out my bile on the ground
Job speaks of the pain he is feeling by comparing it to God piercing his body with arrows. Here "God" represents the arrows that he shoots. Alternate translation: "It feels like God's arrows have pierced my kidneys and my liver, spilling my bile on the ground. He does not spare me"

Job 16:14

He smashes through my wall
Job speaks of the pain that he feels by comparing himself to a wall that God smashes through. Alternate translation: "I feel like a wall that God smashes through" or "I feel like a wall that God breaks through"

he runs upon me like a warrior
Job describes God as a soldier that attacks him. Alternate translation: "it is like he is a warrior who runs at me to attack me"

generated on Tue Oct 24 10:45:40 2023

Job 16:15

I have sewn sackcloth on my skin
Job speaks of wearing clothing made of sackcloth as if the cloth were attached to his body. People often wore sackcloth to express mourning or great grief. Alternate translation: "Because I am mourning, I have sewn together sackcloth to wear as my clothing" or "I wear clothing that I made from sackcloth, because I am mourning"

I have thrust my horn into the ground
Job's "horn" represents the power and authority he had before but now is no more. Alternate translation: "I sit here in the dirt, very depressed"

Job 16:16

on my eyelids is utter darkness
Here Job's eyes are represented by his "eyelids." Job speaks of his eyes' dark appearance as if his eyes looked like the eyes of a dead person. Alternate translation: "there are dark circles around my eyes" or "my eyes are dark, like the eyes of a dead person"

Job 16:17

there is no violence in my hands
"Hands" refers to a person's ability and activity. Alternate translation: "I have not acted violently"

Job 16:18

Earth, do not cover up my blood
Jobs speaks to the "earth" directly even though it cannot hear him, to add strength to his statement. The earth is personified as purposefully covering up his blood after he dies. Alternate translation: "I wish my blood would not soak into the ground but that it would remain on top of the ground as proof of how I died"

Earth, do not cover up my blood
Job speaks of himself dying as if he would be murdered. Here his "blood" is a metonym referring to his death. Alternate translation: "Earth, when I die, do not hide how I died unfairly" or "Let it not be hidden how I died unfairly"

let my cry have no resting place
Job speaks of wanting everyone to know what happened to him as if his "cry" were a person that never stopped testifying to what happened to him and never rested. Alternate translation: "let everyone hear about what has happened to me"

Job 16:19

see
Job uses this word to draw attention to what he says next. Alternate translation: "listen"

vouches for me
"testifies that I am righteous"

on high
This is an idiom. Alternate translation: "in heaven" or "in heaven on high"

Job 16:20

scoff at
"scorn" or "ridicule"

my eye pours out tears
Job describes how strongly he feels his sorrow. Here he exaggerates how he often cries by saying that tears pour from his eyes. Alternate translation: "my eyes are full of tears while I cry out"

Job 16:21

for this man
"for me." Here Job refers to himself in the third person.

as a man does with his neighbor!
"as a man does for his neighbor." Job describes how he wants that one in heaven to plead for him.

Job 16:22

I will go to a place
Here Job is referring to himself dying. Alternate translation: "I will die and go to a place"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 My spirit is broken, and my days are over;
the grave is ready for me.
2 Surely there are mockers with me;
my eye must always see their provocation.

3 Give now a pledge, be a guarantee for me with yourself;
who else is there who will help me?

4 For you, God, have kept their hearts from understanding;
therefore, you will not exalt them over me.
5 He who denounces his friends for a reward,
the eyes of his children will fail.

6 But he has made me a byword of the people;
they spit in my face.
7 My eye is also dim because of sorrow;
all my members are as thin as shadows.
8 Upright men will be appalled by this;
the innocent man will stir himself up against godless men.
9 The righteous man will keep to his way;
he who has clean hands will grow stronger and stronger.
10 But as for you all, come on now;
I will not find a wise man among you.

11 My days are past; my plans are shattered,
and so are the desires of my heart. [1]
12 These people, these mockers, change the night into day;
light is near to darkness.
13 If the only home I hope for is Sheol;
and if I have spread my couch in the darkness;
14 and if I have said to the pit, 'You are my father,'
and to the worm, 'You are my mother or my sister,'
15 where then is my hope?
As for my hope, who can see any?
16 Will hope go down with me to the gates of Sheol
when we descend to the dust?"

Footnotes

17:11 [1]Some modern translations have

Job 17 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Eliphaz, but it is more directly addressed to Yahweh.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Job's grief
Job expresses grief or great sadness in this chapter. He awaits the justice and intercession of Yahweh as he awaits his own death. (See: curse and intercede)

Advocate
Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: heaven and testimony and prophet)

Job 17:1

General Information:
Job continues to speak.

My spirit is broken
The word "spirit" is a synecdoche that refers to Job as a whole person and means that he has no physical strength left. Alternate translation: "I have no more strength"

my days are over
"my time is over" or "I am going to die soon"

the grave is ready for me
This phrase describes "the grave" as if it is a person who will receive Job as a guest. Alternate translation: "soon I will be dead and buried"

Job 17:2

Surely there are mockers with me
"Those who are around me are mocking me"

Surely
"Certainly" or "There is no doubt that"

my eye must always see
Job refers to himself by his "eyes" to emphasize what he sees. Alternate translation: "I must always see" or "I must always hear"

their provocation
"their insults." The word "provocation" can be expressed as a verb. Alternate translation: "them provoking me" or "them, trying to make me angry"

Job 17:3

Give now a pledge, be a guarantee for me with yourself
Job begins to speak to God. Here he speaks of his situation as if he were in prison. He is asking God to provide a pledge so that he may be released. Alternate translation: "God, give now a pledge so that I may be released from this prison" or "pay for my release from prison"

who else is there who will help me?
Job uses this rhetorical question to emphasize that there is no one else to help him. This question can be written as a statement. Alternate translation: "there is no one else who will help me."

Job 17:4

General Information:
Job continues to speak.

have kept their hearts
The word "their" refers to his friends. They are referred to by their "hearts" to emphasize their emotions. Alternate translation: "have kept them" or "have kept my friends"

you will not exalt them over me
"you will not allow them to triumph over me"

Job 17:5

He who
"Anyone who"

denounces his friends for a reward
"falsely accuses his friends in order to get a profit" or "betrays his friends to receive a reward"

the eyes of his children will fail
The person's children are referred to here by their "eyes." This phrase describes the children suffering because of what their father or mother did. Alternate translation: "his children will suffer for it"

Job 17:6

General Information:
Job continues to speak.

he has made me a byword of the people
This means that people speak of him in a mocking way and use his name as an insult. Alternate translation: "because of him, people use my name as an insult" or "because of them, people use my name as a byword"

they spit in my face
"people spit in my face." In this culture spitting on someone was a great insult. If spitting has a different meaning in your culture you can write this differently. Alternate translation: "people insult me greatly, by spitting in my face"

generated on Tue Oct 24 10:45:40 2023

Job 17:7

My eye is also dim because of sorrow
Job speaks of his vision as his "eyes." Alternate translation: "My vision has become weak because I am so sad" or "I am almost blind because of my sorrow"

all my members are as thin as shadows
Shadows have no thickness and are infinitely thin. That is an exaggeration of how thin Job's body parts are. Alternate translation: "all my body parts are very thin"

all my members
This is a generalization used to emphasize that his whole body is thin, but it probably refers specifically to his arms and legs. Alternate translation: "my arms and legs"

Job 17:8

will be appalled
"will be shocked" or "will be horrified"

by this
"by what has happened to me"

will stir himself up against
This is an idiom that means to awaken oneself or rouse oneself into activity. Alternate translation: "will begin to take action against"

Job 17:9

General Information:
Job continues to speak.

will keep to his way
This is an idiom. Alternate translation: "will continue to live in a righteous way"

he who has clean hands
This speaks of a person being innocent as having clean hands. Alternate translation: "he who does what is right" or "he who is innocent"

will grow stronger and stronger
This does not refer only to physical strength but also to the strength of a person's will and emotions.

Job 17:10

you all
Job is speaking to Eliphaz, Bildad, and Zophar.

come on now
Job invites his friends to debate what he has said. Alternate translation: "come on now, argue with me again"

Job 17:11

General Information:
Job continues to speak.

My days are past
This is an idiom. Alternate translation: "My time is past" or "My life is over"

my plans are shattered, and so are the desires of my heart
Here Job's "heart" represents his inner being. Alternate translation: "my plans will never happen, nor will the things that I have desired most"

Job 17:12

These people, these mockers
These two phrases refer to the same people, namely Job's friends, Eliphaz, Bildad, and Zophar. The second phrase emphasizes their unfriendly attitude.

change the night into day
This speaks of the people claiming that night is day as if they actually changed night into day. Alternate translation: "claim it is daytime when it is night" or "say the opposite of what is true, just as night is the opposite of day"

light is near to darkness
It is implied that the mockers claim that it is light when it is close to dark. Alternate translation: "they claim that light is near to darkness" or "they claim that when it is becoming dark, that it is getting light"

Job 17:13

General Information:
Job continues to speak.

If the only home ... and if I have spread
The instances of "if" here have the meaning of "since"; Job is speaking as if all these things were true. "Since the only home ... and since I have spread"

have spread my couch in the darkness
Here Job speaks of being prepared to die as having laid his bed in the darkness. Alternate translation: "have prepared myself to go and sleep among the dead"

have spread my couch
"have made my bed"

Job 17:14

if I have said
The word "if" here has the meaning of "since"; Job is speaking as if this were true. "since I have said"

generated on Tue Oct 24 10:45:40 2023

I have said to the pit ... and to the worm
These two lines are a variation to each other and are used together to emphasize how desperate Job is.

the pit
"the grave"

You are my father
Job speaks of the closeness he will soon have with his grave by comparing it to the closeness a man has with his father. Alternate translation: "You are as close to me as my father" or "When I am buried, you will be as close to me as a father"

the worm
"the maggot." Worms are the small creatures that eat dead bodies.

You are my mother or my sister
Job speaks of the closeness he will soon have with the worms in his grave by comparing it to the closeness a man has with his mother and sisters. Alternate translation: "You are as close to me as my mother or my sister" or "You will be as close to me as a mother or sister"

Job 17:15

where then is my hope?
The implicit answer is "nowhere," because he has no hope. This rhetorical question can be written as a statement. Alternate translation: "then I have no hope."

As for my hope, who can see any?
This rhetorical question is used to emphasize that that no one expects him to have any hope. This question can be written as a statement. Alternate translation: "No one can see any hope for me." or "No one expects me to have any more hope."

Job 17:16

Will hope go down with me ... dust?
The implicit answer is "no." This question can be written as a statement. Alternate translation: "Hope will not go down with me ... dust." or "I will no longer hope when I go down ... dust."

gates of Sheol
Sheol does not really have gates, but it is a metaphor for Job entering Sheol. Alternate translation: "when I go into Sheol"

when we
"when I and the things that I hope for" or "when I and my hopes." The word "we" refers to Job and his hope.

descend to the dust
This is an idiom. Alternate translation: "die and are buried" or "go to the grave"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Then Bildad the Shuhite answered and said,

2 "When will you stop your talk?
Consider, and afterwards we will speak.
3 Why are we regarded as cattle,
stupid in your sight?
4 You who tear at yourself in your anger,
should the earth be abandoned for you
or should the rocks be removed out of their places?

5 Indeed, the light of the wicked person will be put out;
the spark of his fire will not shine.
6 The light will be dark in his tent;
his lamp above him will be put out.
7 The steps of his strength will be made short;
his own plans will cast him down.
8 For he will be thrown into a net by his own feet;
he will walk into a pitfall.
9 A trap will take him by the heel;
a snare will lay hold on him.
10 A noose is hidden for him on the ground;
and a trap for him in the way.
11 Terrors will make him afraid on every side;
they will chase him at every step.
12 His wealth will turn into hunger,
and calamity will be ready at his side.
13 The parts of his body will be devoured;
indeed, the firstborn of death will devour his parts.
14 He is torn from the safety of his tent
and marched off to the king of terrors.
15 People not his own will live in his tent
after they see that sulfur is scattered within his home.
16 His roots will be dried up beneath;
above will his branch be cut off.
17 His memory will perish from the earth;
he will have no name in the street.
18 He will be driven from light into darkness
and be chased out of this world.
19 He has no offspring or descendants among his people,
no survivor where he once lived.
20 Those who live in the west are appalled at what happens to him one day,
and horror seizes those who live in the east.
21 Surely such are the homes of unrighteous people,
the places of those who do not know God."

Job 18 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Bildad speaks to Job again. His words in this chapter are much stronger than when he previously spoke, and he is even angry at Job.

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generated on Tue Oct 24 10:45:40 2023

Job 18:1

General Information:
Bildad the Shuhite is speaking to Job. (See: and

Then Bildad the Shuhite answered and said
"Bildad" is the name of a man who is a member of the tribe of Shuah. See how you translated this in Job 8:1.

Job 18:2

When will you stop your talk?
This rhetorical question means that Job has been talking for too long. This may be written as a statement. Alternate translation: "Stop talking!"

Consider, and
"Be reasonable, and" or "Think about these things, and"

Job 18:3

General Information:
Bildad continues speaking to Job.

Why are we regarded as cattle, stupid in your sight?
Bildad uses this rhetorical questions to emphasize to Job that he should not consider his friends as animals who cannot think or speak. It can be written as a statement in active form. Alternate translation: "We should not be regarded as beasts, as stupid in your sight." or "You should not regard us as beasts or think of us as stupid."

Why are we
The word "we" probably refers to Bildad and Job's other friends and so is exclusive.

regarded
Regarding, looking, is a metonym here for thinking well or badly of someone.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment" or "in your thinking"

your sight
The word "your" here is plural. Bildad is using sarcasm to tell Job that Job should not think of himself as a great man. Alternate translation: "your sight, you who wrongly think you are great"

Job 18:4

You who tear at yourself in your anger
Here Bildad is stating that it is because of Job's anger and disobedience that he has been injured, not because of God's anger as Job has previously claimed. The word "tear" here means to "injure." Alternate translation: "You who have caused your own injuries because of your anger"

should the earth be abandoned for you or should the rocks be removed out of their places?
This rhetorical question suggests that letting Job, whom they consider a guilty man, go free would be like changing the whole world. Bildad uses these huge exaggerations here to emphasize how outrageous he thinks this is. This can be written as a statement. Alternate translation: "asking God to let you, a guilty man, go free is as silly as asking for God to forsake the earth for your sake or for God to move the rocks out of their places to please you!"

should the earth be abandoned
This can be stated in active form. Alternate translation: "should everyone leave the earth"

should the rocks be removed out of their places
This can be stated in active form. The word "rocks" here refers to large rocks, such as those in the mountains. Alternate translation: "should God remove the rocks from their places" or "should God move mountains around"

Job 18:5

General Information:
Bildad continues speaking to Job.

Indeed, the light of the wicked person will be put out; the spark of his fire will not shine
Bildad speaks of a wicked person dying as if his lamp were being blown out. Alternate translation: "What will happen is that the lives of wicked people like you end as quickly as we can put out a light or extinguish the flame of a fire"

will be put out
This can be stated in active form. Alternate translation: "will go out"

Job 18:6

The light will be dark in his tent; his lamp above him will be put out
Bildad continues to speak of the wicked person dying. He speaks of the wicked man's life as if it were the light in his tent. Alternate translation: It will be like the light in his tent has turned to darkness, like the lamp above him has gone out"

Job 18:7

General Information:
Bildad continues to describe the wicked person.

The steps of his strength will be made short
This speaks of the wicked person suddenly experiencing disaster as if he no longer had strength to walk. Alternate translation: "It will be like he no longer has the strength to walk"

generated on Tue Oct 24 10:45:40 2023

his own plans will cast him down
"his own advice makes him fall down." This speaks of the wicked person undergoing disaster as if he fell down. Alternate translation: "his own plans will lead him into disaster"

Job 18:8

For he will be thrown into a net by his own feet; he will walk into a pitfall
"His own feet will lead him into a net." Bildad uses this image to say that the way that a wicked person lives his life leads him to sudden disaster. Alternate translation: "It will be as though he led himself into a net, as if he walked right into a pitfall"

a net
cords or ropes that people weave together to create a mesh. People used nets to catch animals.

a pitfall
a pit that has branches and leaves over it so that an animal will walk onto the branches and leaves and fall into the pit

Job 18:9

General Information:
Bildad continues to speak and uses three parallel images to describe how suddenly the wicked person will experience disaster.

A trap will take him ... a snare will
These four phrases speak of the wicked man experiencing disaster as if he were caught in a trap. Alternate translation: "It will be as though a trap will take him ... a snare will"

A trap
People used this kind of trap to catch birds. The trap snapped shut and held on to the foot of the bird.

will take him by the heel
Here the "heel" refers to the whole foot. Alternate translation: "will take hold of his foot"

Job 18:10

A noose is ... and a trap for him in the way
These four phrases speak of the wicked man experiencing disaster as if he were caught in a trap. Alternate translation: "It will be as though a noose is ... and a trap for him in the way"

A noose is hidden for him on the ground
This can be stated in active form. Alternate translation: "Someone has hidden a noose on the ground in order to catch him"

A noose
a rope with a loop that grabs hold of an animal's leg when the animal steps in the middle of the loop

a trap for him
The understood verbal phrase "is hidden" may be supplied. Alternate translation: "a trap is hidden on the path to catch him" or "someone will hide a trap to catch him in the way"

Job 18:11

Terrors will make him afraid on every side
"Terrors all around will make him afraid"

they will chase him at every step
This speaks of the things that terrify the wicked person as if they were enemies who chased him. Alternate translation: "it will be as if the terrors will chase him all around"

Job 18:12

General Information:
Bildad continues to describe the wicked person.

His wealth will turn into hunger
This speaks of the wicked man becoming poor and hungry as if his wealth were something that turned into something else. Alternate translation: "Instead of being wealthy, he will become poor and hungry"

calamity will be ready at his side
The phrase "ready at his side" is an idiom that means that something is continually present. Alternate translation: "he will continually experience disaster" or "he will not be able to avoid calamity"

Job 18:13

The parts of his body will be devoured
This can be stated in active form. Also, this speaks of a disease destroying his body as if it were an animal that had attacked him and was eating him. Alternate translation: "Disease will eat away at his skin" or "Disease will destroy his skin"

the firstborn of death will devour his parts
Here a disease that kills many people is referred to as "the firstborn of death." This speaks of that disease destroying his body as if it were an animal that had attacked him and was eating him. Alternate translation: "a deadly disease will destroy the different parts of his body"

Job 18:14

General Information:
Bildad continues to describe the wicked person.

He is torn from the safety of his tent
This can be stated in active form. Alternate translation: "Disaster rips him out of his tent, where he is safe"

generated on Tue Oct 24 10:45:40 2023

marched off
This can be stated in active form. Alternate translation: "it marches him off" or "it forces him to go"

the king of terrors
This is a reference to "King Death," a pagan god who was believed to rule over death. Alternate translation: "the one who rules over the dead" or "the king of death"

Job 18:15

People not his own
"People who are not his family"

after they see that sulfur is scattered within his home
People used sulfur to get rid of any diseases from a dying person. This can be stated in active form. Alternate translation: "after they spread sulfur all over his home"

Job 18:16

General Information:
Bildad continues to describe the wicked person.

His roots will be dried up ... branch be cut off
This speaks of the wicked man dying and having no descendants as if he were a tree whose roots dried up and branches withered, producing no fruit. Alternate translation: "He will die and leave no descendants, he will be like a tree whose roots have dried up and whose branches have all withered"

will his branch be cut off
This can be stated in active form. Alternate translation: "his branches will wither"

Job 18:17

His memory will perish from the earth; he will have no name in the street
These phrases have the same meaning and are used together to emphasize the fact that nobody will remember him after he dies.

His memory will perish from the earth
This speaks of the "memory" of the wicked man as if it were a person who died. Alternate translation: "No one on the earth will remember him"

he will have no name in the street
This is an idiom. Alternate translation: "no one walking along the street will even remember his name"

Job 18:18

General Information:
Bildad continues to describe the wicked person.

He will be driven from light into darkness ... and be chased out of this world
These phrases together emphasize the fact that the wicked person will be sent to Sheol, the place of the dead.

He will be driven from light into darkness
This can be stated in active form. Alternate translation: "God will drive the wicked person from light into darkness"

from light into darkness
The word "light" refers to life, and the word "darkness" refers to death. Alternate translation: "from the light of life to the darkness of death"

be chased out of this world
This speaks of God making him leave earth and go where dead people go as if he were chasing him. Alternate translation: "God will make him leave this world" or "God will send him to the place where dead people go"

be chased out
This can be stated in active form. Alternate translation: "God will chase him"

Job 18:19

He has no offspring ... no survivor where he once lived
Together these two phrases emphasize that he will have no family or descendants left.

where he once lived
Or "in his temporary dwelling-place." If your language has a word for a place in which people live temporarily until they can move to a better place, you may want to use it here.

Job 18:20

Those who live in the west ... those who live in the east
The phrases "in the west" and "in the east" are together a merism that refers to all people living everywhere. This is probably an exaggeration, as not everyone on the earth will hear about what happens to every specific wicked person, but Bildad is speaking of Job in the third person to warn Job that if Job continues to do evil, everyone Job cares about will be desolated and horrified at what happens when God punishes Job.

one day
"on the day God punishes him"

Job 18:21

General Information:
Bildad continues to describe the wicked person.

generated on Tue Oct 24 10:45:40 2023

the homes of unrighteous people, the places of those who do not know God
These two phrases have the same meaning and refer to the same people. Here these people are referred to by the places where they live. Alternate translation: "unrighteous people, those who do not know God"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Then Job answered and said,

2 "How long will you torment me
and crush me with words?
3 These ten times you have insulted me;
you are not ashamed that you have treated me harshly.
4 If it is indeed true that I have erred,
my error remains my own concern.
5 If indeed you will exalt yourselves above me
and use my humiliation against me,
6 then you should know that God has done wrong to me
and has caught me in his net.

7 See, I cry out, "Violence!" but I get no answer.
I call out for help, but there is no justice.
8 He has walled up my way so that I cannot pass,
and he has set darkness in my path.
9 He has stripped me of my glory,
and he has taken the crown from my head.
10 He has broken me down on every side, and I am gone;
he has pulled up my hope like a tree.
11 He has also kindled his wrath against me;
he regards me as one of his adversaries.
12 His troops come on together;
they cast up siege mounds against me
and encamp around my tent.

13 He has put my brothers far from me;
my acquaintances are wholly alienated from me.
14 My kinsfolk have failed me;
my close friends have forgotten me.
15 Those who once stayed as guests in my house and my female servants regard me as a stranger;
I am an alien in their sight.
16 I call to my servant, but he gives me no answer
although I seek his favor with my mouth.
17 My breath is offensive to my wife;
I am even detestable to those who were born from my mother's womb.
18 Even young children despise me;
if I rise to speak, they speak against me.
19 All my familiar friends abhor me;
those whom I love have turned against me.
20 My bones cling to my skin and to my flesh;
I survive only by the skin of my teeth.
21 Have pity upon me, have pity upon me, my friends,
for the hand of God has touched me.
22 Why do you pursue me like God does?
Will you ever be satisfied with my flesh?

23 Oh, that my words were now written down!
Oh, that they were inscribed in a book!
24 Oh, that with an iron pen and lead
they were engraved in the rock forever!
25 But as for me, I know that my Redeemer lives,
and that at last he will stand on the earth;
26 after my skin, that is, this body, is destroyed,
then in my flesh I will see God.

generated on Tue Oct 24 10:45:40 2023

27 I will see him with my own eyes—I, and not someone else.
My heart fails within me.

28 If you say, 'How we will persecute him!
The root of his troubles lies in him,'
29 then be afraid of the sword,
because wrath brings the punishment of the sword,
so that you may know there is a judgment."

Job 19 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

Verses 25-27 are very important to this book. They show the great depth of Job's faith in Yahweh after his most difficult time. (See: faith)

Job 19:1

General Information:
See: and

Connecting Statement:
Job speaks to his three friends.

Job 19:2

How long will you torment me and crush me with words?
Job uses this question to complain about how his friends are treating him. Alternate translation: "Stop making me suffer and crushing me with words."

crush me with words
Job uses this image to say that their words make him feel very sad and hopeless. Alternate translation: "torment me with your words"

Job 19:3

General Information:
Job continues to speak to his three friends.

These ten times you have insulted me
The phrase "These ten times" refers to the way that the friends have completely insulted Job. Alternate translation: "You have completely insulted me" or "You have insulted me many times"

you are not ashamed that you have treated me harshly
Job is rebuking them for this. This can be written in positive form. Alternate translation: "You should be ashamed that you have treated me so harshly"

have treated me harshly
"have despised me" or "have publicly ridiculed me"

Job 19:4

have erred
"have sinned by accident" or "mistakenly sinned"

my error remains my own concern
Job implies that his friends are not responsible for continuing to rebuke him since he is the one who made the error. Alternate translation: "my error is my own responsibility, so you should not continue to rebuke me" or "my error did not hurt you, so you should not continue to rebuke me"

my error
"my sin" or "my mistake"

Job 19:5

General Information:
Job continues to speak to his three friends.

If indeed you will exalt yourselves above me
"If you think you are better than I am" or "Since you act as though you are better than I am"

use my humiliation against me
How his friends would do this can be stated clearly. Alternate translation: "claim that my humiliation is proof against me" or "use my humiliation as evidence that I am guilty"

use my humiliation against me
The abstract noun "humiliation" can be expressed with the verb "humiliate." Alternate translation: "claim that what has happened to humiliate me proves that I am guilty"

generated on Tue Oct 24 10:45:40 2023

Job 19:6

has caught me in his net
Job speaks as if God were a hunter that has trapped Job in his net. This metaphor represents God taking control of Job and Job's feeling of helplessness. Alternate translation: "has trapped me" or "has taken control of me" or "has control of what happens to me, so that I am helpless"

Job 19:7

General Information:
Job continues to speak to his three friends.

See, I cry out
"Pay attention, because what I am about to say is both true and important: I cry out"

Violence!
This is a cry for help. This can be stated clearly. Alternate translation: "Violence! Help!" or "Help! I am being attacked!"

I call out for help
"I shout for help" or "I cry for help"

but there is no justice
The abstract noun "justice" can be translated with a phrase that makes the meaning clear. Alternate translation: "but no one protects me from those who do me wrong"

Job 19:8

He has walled up ... darkness in my path
Job uses these images to describe how God has made him feel helpless and hopeless.

He has walled up my way so that I cannot pass
"God has put a wall on the road that I am walking on" or "He has blocked the way so I cannot keep going"

Job 19:9

He has stripped ... the crown from my head
Job uses these images to say that God has taken his good reputation, wealth, and dignity away from him.

He has stripped me of my glory
Job speaks of his glory as if it were a robe that God has taken away. Alternate translation: "He has taken away my glory"

he has taken the crown from my head
The crown refers to Job's dignity or honor. Alternate translation: "he has taken away my dignity and honor" or "it is as though he has taken my crown off my head"

Job 19:10

General Information:
Job continues to speak to his three friends.

He has broken me down on every side
Job speaks of God ruining him as if Job were building that God is smashing down. Alternate translation: "He has ruined me in every way" or "He has attacked me in every way"

I am gone
The metaphor "being gone" represents being completely destroyed. Alternate translation: "I am completely destroyed"

he has pulled up my hope like a tree
Job speaks of God causing Job not to have hope as if Job's hope were a tree that God has pulled with its roots out of the ground. Alternate translation: "he has completely taken away all my hope" or "because of what he has done, I can no longer hope for anything good"

like a tree
This simile is also an ellipsis. You may need to supply the omitted words. Alternate translation: "the way a man pulls a tree up by its roots"

Job 19:11

He has also kindled his wrath against me
Job speaks of God's wrath as if it were a fire. Alternate translation: "God has also lit a fire of anger against me" or "God has also become very angry with me"

he regards me as one of his adversaries
"he thinks of me as an enemy"

Job 19:12

His troops come on together
Job speaks of God attacking him as if Job was a city and God was sending an army to attack it. Alternate translation: "God sends his army to attack me"

they cast up siege mounds against me
Job speaks of God attacking him as if Job was a city and God's army was piling up dirt against the city wall in order to climb over the wall and attack the city. Alternate translation: "the soldiers pile up dirt in order to climb over my wall"

encamp around my tent
Job speaks of God attacking him as if Job was in his tent and God's army was camping around him and preparing to attack him. Alternate translation: "they camp around my tent and prepare to attack me"

generated on Tue Oct 24 10:45:40 2023

Job 19:13

General Information:
Job continues to speak to his three friends.

He has put my brothers far from me
Being "far from" someone represents being unwilling to relate to him or help him. Alternate translation: "God has caused my brothers to stay away from me" or "God caused my brothers to refuse to help me"

my acquaintances are wholly alienated from me
This can be stated in active form. Alternate translation: "my acquaintances have alienated themselves from me" or "my friends treat me like a stranger"

Job 19:14

My kinsfolk have failed me
"My relatives have left me without help"

my close friends
"my intimate friends"

have forgotten me
"have abandoned me" or "have neglected me." This means that they refuse to treat him according to how he and they had related to each other in the past. It implies that they abandoned him.

Job 19:15

General Information:
Job continues to speak to his three friends.

regard me
"consider me"

I am an alien in their sight
Job describes how people now think of him as an outsider. Here sight represents judgement or evaluation. Alternate translation: "they think of me as a foreigner"

Job 19:16

but he gives me no answer
"but he does not respond to me" or "but he does not come to me." The answer is a response to Job's call.

although I seek his favor with my mouth
The phrase "my mouth" is a metonym which refers to Job speaking. Alternate translation: "even though I speak to him and plead with him"

seek his favor
"plead with him"

Job 19:17

General Information:
Job continues to speak to his three friends.

My breath is offensive to my wife
Here "breath" represents the smell of his breath. If something is offensive to someone, it means that he hates it. Alternate translation: "My wife hates the smell of my breath"

those who were born from my mother's womb
Job refers to his brothers and sisters this way to imply that they are people who should love him. The full meaning of this can be made clear. Alternate translation: "my own brothers who should love me" or "my brothers and sisters who should love me"

Job 19:18

despise me
"hate me" or "detest me"

they speak against me
"they ridicule me" or "they make fun of me"

Job 19:19

All my familiar friends
"All my closest friends" or "All of my friends with whom I shared my secrets." This refers to his closest friends.

abhor me
"think I am disgusting"

have turned against me
"have betrayed me"

Job 19:20

General Information:
Job continues to speak to his three friends.

My bones cling to my skin and to my flesh
"I am just skin and bones" or "My skin sticks to my bones." Job speaks of his bones, skin, and flesh to describe his appearance. He was extremely thin, and people could easily see the shape of his bones. Some languages have idioms for this.

I survive only by the skin of my teeth
This idiom means that he is barely surviving, that he almost does not survive. Alternate translation: "I am barely alive" or "I hardly survive"

Job 19:21

Have pity upon me
"Have compassion on me"

generated on Tue Oct 24 10:45:40 2023

for the hand of God has touched me
Here "touched me" is a metonym for "hit me." And, "hand" represents God's power. Causing Job to suffer is spoken of as if Yahweh were physically hitting him with his hand. Alternate translation: "because God has afflicted me"

Job 19:22

Why do you pursue me ... God does?
Job uses this question to complain about how his friends are treating him. Alternate translation: "Do not persecute me ... God does!"

Will you ever be satisfied with my flesh?
Job uses this question to complain about how his friends are treating him. Alternate translation: "You have consumed my flesh enough!" or "Stop consuming my flesh!"

Will you ever be satisfied with my flesh?
Job speaks of his friends speaking so cruelly to him as if they were wild beasts eating up another animal. Alternate translation: "Stop violently slandering me." or "Stop attacking me with your words."

Job 19:23

General Information:
Job continues to speak to his three friends.

Oh, that my words were now written down
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would write down my words"

my words
"what I am saying"

Oh, that they were inscribed in a book
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would write them in a book"

Job 19:24

Oh, that with an iron pen and lead they were engraved in the rock forever
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would use an iron pen and lead to carve them in the rock forever"

an iron pen
"an iron chisel." This was a tool used for writing. It was made of iron so that people could carve words in rock.

lead
Lead is a soft metal. We do not know how people used lead when carving rock. They may have filled the letters of the inscription with lead in order to make the inscription last longer.

Job 19:25

General Information:
Job continues to speak to his three friends.

my Redeemer
"My Defender." Here "Redeemer" refers to a person who will rescue Job by proving Job's innocence, restoring his honor, and giving him justice.

at last he will stand on the earth
This refers to standing to speak in court. Possible meanings are 1) the Redeemer will be the last one to speak in the court. Alternate translation: "he will judge whether or not I am guilty" or 2) the Redeemer will stand in this final court to defend Job. Alternate translation: "at last he will defend me in court"

Job 19:26

after my skin ... is destroyed
Possible meanings are that this refers to 1) his body being destroyed by disease or 2) his body decaying after he has died.

in my flesh I will see God
His flesh represents his body, and "in my flesh" represents being alive. Alternate translation: "while I live in my body, I will see God"

Job 19:27

my own eyes—I, and not someone else
The synecdoche "my own eyes" represents Job. The phrases "my eyes" and "and not someone else" emphasize that Job himself will actually see God. It is not that someone else will see God and tell Job about him.

My heart fails within me
People thought of the heart as being where the emotions are. So the heart failing represents him having very many emotions. Alternate translation: "I am very emotional about it" or "My emotions overwhelm me as I think about that"

My heart fails within me
Possible meanings are that 1) Job feels very hopeful, thankful, and happy or 2) Job feels exhausted waiting to see his Redeemer.

Job 19:28

General Information:
Job continues to speak to his three friends.

generated on Tue Oct 24 10:45:40 2023

How we will persecute him!
This is an exclamation. Possible meanings are 1) that they will certainly persecute Job or 2) that they will persecute him severely.

The root of his troubles lies in him
The "root" represents the source. Alternate translation: "He is the source of all his troubles" or "He has all these troubles because of what he has done"

Job 19:29

then be afraid of the sword
Possible meanings are that the sword represents 1) God judging them. Alternate translation: "then be afraid that God will judge you" or 2) God killing them. Alternate translation: "then be afraid that God will kill you"

because wrath brings the punishment of the sword
The abstract nouns "wrath" and "punishment" can be expressed with the adjective "angry" and the verb "punish." Possible meanings are that 1) God's anger results in punishment. Alternate translation: "because God will be angry with you and punish you" or 2) the anger of Job's friends results in punishment. Alternate translation: "because if you are so angry with me, God will punish you"

brings
"causes" or "results in"

there is a judgment
The abstract noun "judgment" can be expressed with the verb "judge." Alternate translation: "God judges people"

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Chapter 20

1 Then Zophar the Naamathite answered and said,

2 "My thoughts make me answer quickly
because of the worry that is in me.
3 I hear a rebuke that dishonors me,
but a spirit from my understanding answers me.

4 Do you not know this fact from ancient times,
when God placed man on earth:
5 the triumph of a wicked man is short,
and the joy of a godless man lasts only for a moment?
6 Though his height reaches up to the heavens,
and his head reaches to the clouds,
7 yet such a person will perish forever like his own dung;
those who have seen him will say, 'Where is he?'
8 He will fly away like a dream and will not be found;
indeed, he will be chased away like a vision of the night.
9 The eye that saw him will see him no more;
his place will see him no longer.
10 His children will apologize to poor people;
his hands will have to give back his wealth.
11 His bones are full of youthful strength,
but it will lie down with him in the dust.

12 Although wickedness is sweet in his mouth,
although he hides it under his tongue,
13 although he holds it there and does not let it go
but keeps it still in his mouth—
14 the food in his intestines turns bitter;
it becomes the poison of asps inside him.
15 He swallows down riches, but he will vomit them up again;
God will cast them out of his stomach.
16 He will suck the poison of asps;
the viper's tongue will kill him.
17 He will not enjoy the streams,
the torrents of honey and butter.
18 He will give back the fruit of his labor and will not be able to swallow it;
he will not enjoy the wealth earned by his commerce.
19 For he has oppressed and neglected poor people;
he has violently taken away houses that he did not build.

20 Because he has known no satisfaction in his belly,
he will not be able to save anything in which he takes pleasure.
21 There is nothing left that he did not devour;
therefore his prosperity will not be permanent.
22 In the fullness of his abundance he will fall into trouble;
the hand of everyone who suffers will come against him.
23 When he is about to fill his stomach,
God will throw the fierceness of his wrath on him;
God will rain it down on him while he is eating.
24 Although that man will flee from the iron weapon,
a bow of bronze will shoot him.
25 He pulls it out of his back
and the gleaming point comes out of his liver.
Terrors come over him.
26 Complete darkness is reserved for his treasures;

generated on Tue Oct 24 10:45:40 2023

a fire not fanned will devour him;
it will consume what is left in his tent.
27 The heavens will reveal his iniquity,
and the earth will rise up against him as a witness.
28 The wealth of his house will vanish;
his goods will flow away on the day of God's wrath.
29 This is the wicked man's portion from God,
the heritage decreed for him by God."

Job 20 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Zophar speaks to Job again. His words in this chapter are much stronger than when he previously spoke, and he is even angry at Job. He claims that Job took advantage of the poor and is being punished for it.

Important figures of speech in this chapter

Metaphors

There are many metaphors used in this chapter. Zophar uses them to explain the temporary nature of life and riches. He also uses them to describe God's punishment of Job.

Job 20:1

General Information:

Zophar replies to Job.

Zophar the Naamathite

See how you translated this man's name in Job 2:11. Since this is the second time that Zophar speaks, some translations omit "the Naamathite" here.

Job 20:2

My thoughts make me answer quickly

The idea of Zophar's thoughts making him do something represents his strong desire to do something. Alternate translation: "I want very much to answer you quickly"

because of the worry that is in me

The abstract noun "worry" can be expressed with the adjective "worried." The reason for the worry can be stated clearly. Alternate translation: "because I am very worried about you" or "because I am very worried because of what you said"

Job 20:3

I hear a rebuke that dishonors me

The abstract noun "rebuke" can be expressed with the verb "rebuke." Alternate translation: "I hear you rebuke me, and what you say dishonors me" or "You insult me by how you rebuke me"

a spirit from my understanding answers me

Here "spirit" probably refers to a thought or idea. Alternate translation: "a thought from my understanding answers me"

a spirit from my understanding answers me

This "spirit" or thought is spoken of as if it were a person that could answer Zophar. Alternate translation: "I have a thought from my understanding, and now I know what I wanted to know"

a spirit from my understanding answers me

The content of the answer can be stated clearly. Alternate translation: "a thought from my understanding answers me about how I can reply to you" or "I have a thought from my understanding, and now I know how I can reply to you"

a spirit from my understanding answers me

The abstract nouns "spirit" and "understanding" can be expressed with the verbs "think" and "understand." Alternate translation: "because I understand things, I have thought, and now I know how I can reply to you"

Job 20:4

General Information:

Zophar continues speaking with Job.

Do you not know this fact from ancient times ... man on earth

Zophar begins a rhetorical question to cause Job to think deeply about what he will now say.

generated on Tue Oct 24 10:45:40 2023

Job 20:5

Connecting Statement:
Zophar finishes the rhetorical question he began in verse 4.

the triumph ... for a moment?
Zophar uses a rhetorical question to cause Job to think deeply about what he will now say. This can be translated as a statement. "Surely you know ... man on earth; the triumph ... for a moment."

the triumph of a wicked man is short
The abstract noun "triumph" can be expressed with the verbs "triumph" or "celebrate." Alternate translation: "the wicked man triumphs only a short time" or "the wicked person celebrates for only a little while"

the joy of a godless man lasts only for a moment
The abstract noun "joy" can be expressed with the verb "rejoice" or the adjective "happy." The word "moment" is an exaggeration to emphasize that the time is very short. Alternate translation: "a godless man rejoices for only a moment" or "the godless man is happy for only a very short time"

Job 20:6

General Information:
Zophar continues speaking to Job.

Though his height reaches up to the heavens
"Though the wicked person's height reaches up to the heavens." The abstract noun "height" can be expressed with the adjective "tall." Alternate translation: "Though he is as tall as the heavens"

Though his height reaches up to the heavens
The wicked man's height represents either his reputation or his pride. Also, here "reaches up to the heavens" represents being very great. Alternate translation: "Though his reputation is great" or "Though his pride is great"

his head reaches to the clouds
"and though his head is as high as the clouds." This also represents his reputation or pride being great. This means the same as the previous phrase.

Job 20:7

will perish forever like his own dung
Dung mixes in with the ground and disappears. The reference to dung may also imply that the wicked person is worthless. Alternate translation: "will perish permanently like his dung, which completely disappears in the ground"

his own dung
If people are embarrassed about the word "dung," translators may refer to something else that disappears completely. Alternate translation: "dust that the wind blows away"

Job 20:8

General Information:
Zophar continues speaking to Job.

He will
"The wicked person will"

He will fly away like a dream ... he will be chased away like a vision of the night
Here "fly away" and "be chased away" represent disappearing. They may also imply being forgotten, since dreams and visions disappear when people forget them. Alternate translation: "He will disappear like a dream ... he will be forgotten like a vision of the night"

will not be found
This can be stated in active form. Alternate translation: "no one will find him"

Job 20:9

The eye that saw him
The eye represents a person. Alternate translation: "Anyone who saw him" or "The people who saw him"

his place
The phrase "his place" represents those who live in his place. Alternate translation: "the people who live in his place" or "his family"

Job 20:10

General Information:
Zophar continues speaking to Job.

His children
"The wicked person's children"

his hands will have to give back his wealth
Here the word "hands" refers to the wicked man's children. When he dies, his children will have to return everything that he took from others.

Job 20:11

His bones are full of youthful strength
The word "bones" represents his body. Being "full of youthful strength" represents being strong like a young person. Alternate translation: "His body is strong like a young person's body"

but it will lie down with him in the dust
The word "it" refers to his youthful strength. The metonym "lie down ... in the dust" represents dying. The strength dying is a metaphor for disappearing. Alternate translation: "but his youthful strength will die with him" or "but his youthful strength will disappear when he dies"

generated on Tue Oct 24 10:45:40 2023

Job 20:12

General Information:
Zophar continues speaking to Job.

Although wickedness is sweet in his mouth
Here "wickedness is sweet" represents a person enjoying doing wicked things. Alternate translation: "Although doing wicked things is pleasurable like tasting sweet food in the mouth"

although he hides it under his tongue
Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue so it will stay in his mouth and he can taste it for a long time.

Job 20:13

he holds it there and does not let it go but keeps it still in his mouth
Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue so it will stay in his mouth and he can taste it for a long time.

Job 20:14

the food in his intestines turns bitter
When food turns bitter in the stomach, it causes pain and a bitter taste. This is a metaphor for a person experiencing the painful consequences of doing wicked things. Alternate translation: "those wicked things become like food that has turned bitter in the stomach" or "the consequences of those wicked things are painful like food that becomes sour in the stomach"

it becomes the poison of asps inside him
This image is even worse than sour food in the stomach. This is a metaphor for a person experiencing the terrible consequences of doing wicked things. Alternate translation: "the consequences of doing those wicked things are painful like the poison of asps inside him"

asps
poisonous snakes

Job 20:15

General Information:
Zophar continues speaking to Job.

He swallows down riches ... cast them out of his stomach
Zophar speaks of gaining and losing wealth as if it were food that a person eats and vomits. Alternate translation: "The wicked person becomes very wealthy, but he loses his wealth like a person who vomits up his food. God causes him to lose it all"

He swallows down riches
Possible meanings are that "swallows down riches" represents 1) accumulating riches and storing them selfishly. Alternate translation: "The wicked man gains much wealth and keeps it all for himself" or 2) accumulating riches in wicked ways. Alternate translation: "The wicked man steals many riches"

God will cast them out of his stomach
Here "cast them out of his stomach" is a metonym for causing the man to vomit them. This is a metaphor for causing the man to lose his riches.

cast
throw

Job 20:16

He will suck the poison of asps
Here "suck the poison of asps" represents doing evil things. Both are very dangerous. Alternate translation: "Doing evil things is like sucking the poison of asps" or "He will do evil things and endanger his life like a person who sucks the poison of asps"

asps
poisonous snakes

the viper's tongue will kill him
The viper is a poisonous snake. Its tongue represents its poisonous bite. Alternate translation: "the viper's poisonous bite will kill him" or "the viper will bite him and he will die"

the viper's tongue will kill him
The viper represents the man's wickedness. Alternate translation: "his wickedness will kill him like a viper's bite"

Job 20:17

General Information:
Zophar continues speaking to Job.

the streams, the torrents of honey and butter
"Streams" and "torrents" are metaphors that represent abundance. "Honey" and "butter" are metonyms that represent the good things that God gives people. Alternate translation: "the abundance of good things that God gives his people"

Job 20:18

the fruit of his labor
Normally "the fruit of his labor" simply refers to the results of his labor. In this case it refers to the things the wicked man had stolen. Alternate translation: "the things he had worked to get" or "the things he had stolen"

will not be able to swallow it
Here "to swallow" the fruit of his labor represents enjoying the things he had stolen. Alternate translation: "will not be able to enjoy them"

generated on Tue Oct 24 10:45:40 2023

Job 20:19

General Information:
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Job 20:20

he has known no satisfaction in his belly
The word "belly" here is a metonym for the person's desires. Alternate translation: "he has never been able to satisfy his desires"

Job 20:21

There is nothing left that he did not devour
This can be reworded with only one of the negatives. Alternate translation: "He devoured everything, and there is nothing left" or "There is nothing left because he devoured everything"

There is nothing left that he did not devour
Here "devour" represents taking things for himself. Alternate translation: "There is nothing left that he did not take for himself" or "He took everything for himself, and there is nothing left"

Job 20:22

he will fall into trouble
"he will suddenly experience trouble"

the hand of everyone who suffers will come against him
Here "hand" represents power, and "hand ... will come against him" represents people attacking him. Alternate translation: "everyone who is in poverty will attack him" or "everyone who suffers will attack him"

suffers
If your language has a separate word for suffering because of poverty, you may want to use it here.

Job 20:23

General Information:
Zophar continues speaking to Job.

to fill his stomach
Here "fill his stomach" is a metonym meaning eat a lot.

God will throw the fierceness of his wrath on him
The "fierceness of his wrath" represents God's anger and punishment. Throwing the punishment on him represents punishing him severely. Alternate translation: "God will be angry and throw down his punishment on him" or "God will be angry and punish him severely"

God will rain it down on him
"God will cause it to rain down on him." Here "rain it down on him" represents causing much punishment to happen to the man. Alternate translation: "God will punish him severely"

Job 20:24

will flee from the iron weapon
The iron weapon represents the person carrying it. Alternate translation: "will flee from the person carrying an iron weapon"

a bow of bronze will shoot him
The bow represents the person who shoots an arrow with it. Alternate translation: "someone with a bronze bow will shoot him"

Job 20:25

liver
This is a large and important part of the body. If someone shoots through it with an arrow, the person who is shot will die.

Terrors come over him
He will suddenly become very afraid. Alternate translation: "he is terrified"

Job 20:26

Complete darkness is reserved for his treasures
"Complete darkness" here is a metaphor for destruction. Alternate translation: "Destruction is reserved for his treasures" or "His treasures will be destroyed"

a fire not fanned will devour him
Here "devour" is a metaphor meaning destroy. Alternate translation: "a fire that is not fanned will destroy him"

a fire not fanned will devour him
The phrase "not fanned" implies that no human will start the fire. Rather, God will cause the fire. Alternate translation: "a fire that is not started by humans will destroy him" or "God will cause a fire to destroy him"

it will consume
Here "consume" is a metaphor meaning destroy. Alternate translation: "the fire will destroy"

Job 20:27

The heavens ... the earth
Possible meanings are: 1) those who live in the heavens and the earth or 2) Zophar is describing the heavens and the earth as if they are humans who will testify in court against the wicked person.

Job 20:28

General Information:
This concludes Zophar's speech to Job.

generated on Tue Oct 24 10:45:40 2023

vanish
disappear

his goods will flow away on
Here "flow away" represents being taken away from him. Alternate translation: "his goods will be taken away from him, like goods that float away in a flood, on"

his goods
"his possessions"

the day of God's wrath
Here "wrath" represents punishment. The abstract noun "wrath" can be expressed with the verb punish. Alternate translation: "the day when God punishes people"

Job 20:29

This is the wicked man's portion from God
Here "portion from God" represents what God has decided should happen to someone. It is spoken of as if it were something that God would give him. Alternate translation: "This is what God has decided should happen to the wicked man"

the heritage decreed for him by God
This represents what God has decided should happen to someone. It is spoken of as if it were something that God would give him as an inheritance. Alternate translation: "what God has planned to give to him" or "what God has planned should happen to him"

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Chapter 21

1 Then Job answered and said,

2 "Listen carefully to my words,
and let this be the comfort you offer to me.
3 Put up with me, and I also will speak;
after I have spoken, mock on.

4 As for me, is my complaint to a person?
Why should I not be impatient?
5 Look at me and be appalled,
and lay your hand upon your mouth.
6 When I think about my sufferings, I am terrified,
and trembling seizes my body.
7 Why do wicked people continue to live,
become old, and grow mighty in power?
8 Their descendants are established with them in their sight,
and their offspring are established before their eyes.
9 Their houses are safe from fear;
neither is the rod of God on them.
10 Their bull breeds; it does not fail to do so;
their cow gives birth and does not lose her calf prematurely.
11 They send out their little ones like a flock,
and their children dance.
12 They sing to the tambourine and harp
and rejoice with the music of the flute.
13 They spend their days in prosperity,
and they go down quietly to Sheol.
14 They say to God, 'Depart from us
for we do not wish any knowledge of your ways.
15 What is the Almighty, that we should worship him?
What profit would we get if we prayed to him?'

16 See, is not their prosperity in their own hands?
I have nothing to do with the advice of wicked people.
17 How often is it that the lamp of wicked people is put out,
or that their calamity comes upon them?
How often does it happen that God distributes sorrows to them in his anger?
18 How often is it that they become like stubble before the wind
or like chaff that the storm carries away?
19 You say, 'God lays up one's iniquity for his children.'
Let him pay it himself, so that he might know it.
20 Let his eyes see his own destruction,
and let him drink of the wrath of the Almighty.
21 For what does he care about his family after him
when the number of his months is cut off?

22 Can anyone teach God knowledge,
since he judges even those who are high?
23 One man dies in his full strength,
being completely quiet and at ease.
24 His body is full of milk,
and the marrow of his bones is moist.
25 Another man dies in bitterness of soul,
one who has never experienced anything good.
26 They lie down alike in the dust;
the worms cover them both.

generated on Tue Oct 24 10:45:40 2023

27 See, I know your thoughts,
and your schemes to do violence to me.
28 For you say, 'Where now is the house of the prince?
Where is the tent in which the wicked man once lived?'
29 Have you never asked traveling people?
Do you not know the evidence they can tell,
30 that the wicked man is kept from the day of calamity,
and that he is led away from the day of wrath?
31 Who will condemn the wicked man's way to his face?
Who will repay him for what he has done?
32 Yet he will be borne to the grave;
men will keep watch over his tomb.
33 The clods of the valley will be sweet to him;
all people will follow after him,
as there were innumerable people before him.

34 How then do you comfort me with nonsense,
since in your answers there is nothing but falsehood?"

Job 21 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Zophar. It is also a response to all three of his friends in general.

Special concepts in this chapter

Ancestor's sin

In the ancient Near East, it was common to believe that a person could be punished because of the sins of their fathers and ancestors. It was seen as the punishment of a god. While a father's sin may have consequences for their children, Yahweh does not punish people because of their father's sin.

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's argument.

Job 21:1

Connecting Statement:

Job begins to answer Zophar's accusations.

Job 21:2

General Information:

This page has intentionally been left blank.

Job 21:3

Put up with me

"Allow me" or "Be patient with me"

mock on

"you can continue mocking me." Job is using sarcasm to imply that his friends would ignore what he would say and continue to mock him.

Job 21:4

Connecting Statement:

Job continues speaking to his friends.

As for me, is my complaint to a person? Why should I not be impatient?

Job uses questions to emphasize that he thinks it is fair for him to complain to God. Alternate translation: "I am not complaining to a person. I have the right to be impatient"

generated on Tue Oct 24 10:45:40 2023

Job 21:5

lay your hand upon your mouth
"cover your mouth with your hand." Possible meanings are that 1) this is a response to being astonished. Alternate translation: "cover your mouth with your hand" or 2) this is a symbol that the person will not speak. Alternate translation: "do not say anything"

Job 21:6

trembling seizes my body
"fear causes my body to tremble" or "I shake with fear"

Job 21:7

Connecting Statement:
Job continues speaking to his friends.

Why do wicked people continue to live, become old, and grow mighty in power?
Job uses this question to show that his friends are wrong to think evil men always suffer. Alternate translation: "Wicked people indeed continue to live, become old, and become wealthier."

Job 21:8

Their descendants are established with them in their sight ... their offspring are established before their eyes
This two clauses mean the same thing and emphasize that this is true.

in their sight ... before their eyes
These phrases mean the same thing because "eyes" refers to sight. Wicked people get to watch their descendants grow strong and wealthy.

Job 21:9

Their houses
Here "houses" refers to the family members that lives in them. Alternate translation: "Their families"

rod of God
This refers to God's punishment.

Job 21:10

Connecting Statement:
Job continues speaking to his friends.

does not lose her calf prematurely
"she does not miscarry" or "her calf is born healthy and strong"

Job 21:11

little ones like a flock
Job compares these children to lambs to emphasize that they run, play, and are happy.

Job 21:12

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Job 21:13

Connecting Statement:
Job continues speaking with his friends.

their days
"their lifetime"

they go down quietly to Sheol
This is a polite way of saying that they die. Alternate translation: "they die peacefully"

Job 21:14

your ways
This refers to how God wants people to behave.

Job 21:15

What is the Almighty, that we should worship him? What profit would we get if we prayed to him?
The wicked people use these questions to mock God. Alternate translation: "We do not believe that this Almighty God is worthy of our worship. If we pray to him, he cannot do anything good for us."

Job 21:16

Connecting Statement:
Job continues speaking to his friends.

See, is not their prosperity in their own hands?
Here "hands" refers to their power or control. Job uses this question to challenge his friends. Alternate translation: "Look, these wicked people claim that they make themselves prosper!"

Job 21:17

How often is it ... their calamity comes upon them?
Job uses this question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... their calamity comes upon them."

the lamp of wicked people is put out
Job compares extinguishing the lamp to a person dying. This can be stated in active form. Alternate translation: "that God causes them to die suddenly"

generated on Tue Oct 24 10:45:40 2023

the lamp of wicked people
Job compares the life of the wicked to a lamp that is burning.

How often does it happen ... in his anger?
Job uses this second question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... in his anger."

Job 21:18

How often is it ... the storm carries away?
Job uses this third question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... the storm carries away."

they become like stubble before the wind or like chaff that the storm carries away
The death of the wicked is spoken of as if they were worthless less chaff and stubble that blows away. This can be stated in active form. Alternate translation: "God takes them away like the wind blows away the chaff"

Job 21:19

Connecting Statement:
Job continues speaking to his friends.

You say
These words are added by most versions in order to make it clear that the Job is quoting his friends in the next statement.

God lays up one's iniquity for his children
Job speaks of iniquity as if it were an object that could be stored for later use. You may need to make explicit that God stores the iniquity so that the sinner's children will pay for it. Alternate translation: "God keeps a record of a person's sins, then he punishes the person's children for those wicked deeds"

Let him pay it himself, ... know it
Job now begins to state his own opinion. You may need to make explicit that what the sinner should know is how bad his sins have been. It may be helpful to use an indirect quotation. "But I say that he should pay it himself, ... know his guilt'"

Job 21:20

Let his eyes see
Here "eyes" refers to the person. Alternate translation: "Let him see"

let him drink of the wrath of the Almighty
Here the wrath of God is spoken of as if it were a drink that a person can taste, and tasting is a metonym for experiencing the drink. Job wants the wicked person to experience God's punishment.

Job 21:21

For what does he care about his family after him when the number of his months is cut off?
Job uses this question to show that punishing the evil man's children is not effective. This can be stated in active form. Alternate translation: "For the wicked man does not care what happens to his family after he has died!"

the number of his months is cut off
This is a polite way of saying that he dies.

the number of his months
This refers to the length of his life.

Job 21:22

Connecting Statement:
Job continues speaking to his friends.

Can anyone teach God knowledge, since he judges even those who are high?
Job asks this question to emphasize that God knows everything. Alternate translation: "Obviously, no one can teach anything to God, since he even judges those in heaven."

those who are high
Possible meanings are 1) "those who are in heaven" or 2) "powerful people."

Job 21:23

One man dies in his full strength
Job contrasts this man who dies in health and peace to the man who dies in sorrow and pain in [Job 21:25]

Job 21:24

His body is full of milk ... the marrow of his bones is moist
Both of these phrases mean that the person is very healthy.

His body is full of milk
The word for "milk" may mean "fat." Either rendering means he is well-fed. Alternate translation: "His body if full of fat"

the marrow of his bones is moist
This idiom means his body is youthful and healthy.

Job 21:25

Connecting Statement:
Job continues speaking to his friends.

Another man dies
Job contrasts this man to the man who dies in peace in Job 21:23.

generated on Tue Oct 24 10:45:40 2023

in bitterness of soul
Here sorrow is spoken of as if it tasted bitter, and "soul" refers to the whole man. Alternate translation: "with anger and resentment" or "after living a sad life"

has never experienced anything good
This can be stated in positive form. Alternate translation: "has experienced only bad things"

Job 21:26

They lie down alike in the dust
This is a polite way to say that they died. Alternate translation: "They both die and people bury them"

the worms cover them both
Worms are associated with decay of dead bodies. Alternate translation: "the worms in the dirt eat their dead bodies"

Job 21:27

Connecting Statement:
Job continues speaking to his friends.

See
Job uses this phrase to call attention to the statement that follows. Alternate translation: "Listen"

Job 21:28

Where now is the house of the prince? Where is the tent in which the wicked man once lived?
Job believes his friends will ask these question to scold him. Both questions mean the same thing. Alternate translation: "See, the house of the evil ruler is gone. The tent of the wicked man has disappeared."

Job 21:29

Connecting Statement:
Job continues speaking to his friends.

Have you never asked traveling people?
Job uses these questions to rebuke his friends for not learning from people who travel. Alternate translation: "You should listen to those who have traveled to distant places."

Job 21:30

Connecting Statement:
Job finishes asking a rhetorical question that begins with the words "Do you not know" in verse 29.

the wicked man is kept ... from the day of wrath?
Job uses these questions to rebuke his friends for not learning from people who travel. "Those who have traveled to distant places will tell you ... from the day of wrath."

the wicked man is kept from the day of calamity ... he is led away from the day of wrath
This can be stated in active form. Alternate translation: "God keeps the wicked man from the day of calamity ... God leads him away from the day of wrath"

Job 21:31

Connecting Statement:
Job continues speaking to his friends.

Who will condemn the wicked man's way to his face?
Job uses this question to contradict his friends' belief that the wicked are always judged. Alternate translation: "No one condemns the wicked man to his face."

to his face
This means no one will go directly to the wicked person and condemn him personally.

Who will repay him for what he has done?
Job uses this question to contradict his friends' belief that the wicked are always judged. Alternate translation: "No one repays him for the bad things that he has done."

Job 21:32

he will be borne
This can be stated in active form. Alternate translation: "people will carry him"

Job 21:33

The clods of the valley will be sweet to him
Job imagines that the dead person will even enjoy the dirt that is put on him. This means the wicked person will even have a good death and a nice burial after a fulfilling life. "Clods" refer to the earth that covers the grave. Alternate translation: "He will enjoy being covered with the dirt of the valley" or "He will enjoy being buried in the dirt of the valley"

all people will follow after him, as there were innumerable people before him
Job emphasizes that a large crowd of people will be in the funeral procession of this imaginary wicked man to honor him. Alternate translation: "a huge number of people go to the grave site; some go in front of the procession and some come behind"

Job 21:34

Connecting Statement:
This concludes Job's speech to his friends.

generated on Tue Oct 24 10:45:40 2023

How then do you comfort me with nonsense, since in your answers there is nothing but falsehood?
Job uses a question to scold his friends. Alternate translation: "You cannot comfort me with nonsense. All of your answers are false."

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generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Then Eliphaz the Temanite answered and said,

2 "Can a man be useful to God?
Can a wise man be useful to him?
3 Is it any pleasure to the Almighty if you are righteous?
Is it gain to him if you make your ways blameless?

4 Is it because of your reverence for him that he rebukes you
and takes you to judgment?
5 Is not your wickedness great?
Is there no end to your iniquities?
6 For you have demanded guarantee of a loan from your brother for no reason,
and you have stripped away clothing from the naked.
7 You have not given water to weary people to drink;
you have withheld bread from hungry people
8 although you, a mighty man, possessed the earth,
although you, an honored man, lived in it.
9 You have sent widows away empty;
the arms of the fatherless have been crushed.
10 Therefore, snares are all around you,
and sudden fear troubles you.
11 There is darkness, so that you cannot see;
an abundance of waters covers you.

12 Is not God in the heights of heaven?
Look at the height of the stars, how high they are!
13 You say, 'What does God know?
Can he judge through the thick darkness?
14 Thick clouds are a covering to him, so that he does not see us;
he walks on the vault of heaven.'
15 Will you keep the old way
that wicked men have walked—
16 those who were snatched away before their time,
those whose foundations have washed away like a river,
17 those who said to God, 'Depart from us';
those who said, 'What can the Almighty do to us?'
18 Yet he filled their houses with good things;
the plans of wicked people are far from me.
19 Righteous people see their fate and are glad;
innocent people mock them.
20 They say, 'Surely those who rose up against us are cut off;
fire has consumed their possessions.'

21 Now agree with God and be at peace with him;
in that way, good will come to you.
22 Receive, I beg you, instruction from his mouth;
store up his words in your heart.
23 If you return to the Almighty, you will be built up,
if you put unrighteousness far away from your tents.
24 Lay your treasure down in the dust,
the gold of Ophir among the stones of the brooks,
25 and the Almighty will be your treasure,
precious silver to you.
26 For then you will take pleasure in the Almighty;
you will lift up your face to God.
27 You will make your prayer to him, and he will hear you;

generated on Tue Oct 24 10:45:40 2023

you will pay your vows to him.
28 You will also decree anything, and it will be confirmed for you;
light will shine on your paths.
29 God humbles a proud man,
and he saves the one with humble eyes.
30 He will rescue even the man who is not innocent;
who will be rescued through the cleanness of your hands."

Job 22 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of the advice of Job's friend, Eliphaz. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

Repentance

Eliphaz tries to get Job to repent in this chapter. Eliphaz assumes that he is righteous, while assuming Job is not. (See: repent and righteous)

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 22:1

Eliphaz the Temanite

See how you translated this man's name in [Job 2:11]

Job 22:2

Can a man be useful to God? Can a wise man be useful to him?

Both questions mean basically the same thing. Eliphaz uses questions to emphasize that a person's actions and wisdom do not benefit God. Alternate translation: "A man cannot be useful to God. A wise man cannot be useful to him."

Job 22:3

Is it any pleasure to the Almighty if you are righteous? Is it gain to him if you make your ways blameless?

Both of these statements mean the same thing. Eliphaz uses questions to emphasize that Job's actions do not help God. Alternate translation: "The Almighty does not receive any pleasure if you are righteous. He does not gain anything if you make your ways blameless."

Job 22:4

Connecting Statement:

Eliphaz continues speaking to Job.

Is it because of your reverence for him that he rebukes you and takes you to judgment?

Eliphaz uses questions to scold Job and accuse him of committing terrible sins. Alternate translation: "It is certainly not because you have been devoted to him that God rebukes you and takes you to judgment!"

Job 22:5

Is not your wickedness great? Is there no end to your iniquities?

Eliphaz uses questions to scold Job and accuse him of committing terrible sins. Alternate translation: "As you know, he judges you because your wickedness is great and you keep on sinning!"

Job 22:6

Connecting Statement:

Eliphaz continues speaking to Job.

you have demanded guarantee of a loan

This refers to a lender taking something from the borrower to ensure that the borrower pays him back.

you have stripped away clothing from the naked

Eliphaz is accusing Job of taking clothes as security from poor people who borrowed from him.

generated on Tue Oct 24 10:45:40 2023

Job 22:7

withheld bread
Here "bread" refers to food in general. Alternate translation: "withheld food"

Job 22:8

possessed the earth ... lived in it
Eliphaz is accusing Job of taking land from poor people and not allowing them to live on it. He is emphasizing this point by restating it twice.

possessed the earth
Eliphaz is exaggerating the amount of land that Job owned in order to portray Job as greedy. Alternate translation: "possessed a great amount of land"

Job 22:9

Connecting Statement:
Eliphaz continues speaking to Job.

You have sent widows away empty
"You made widows go away with nothing"

widows
women whose husbands have died

the arms of the fatherless have been crushed
Here "arms" refer to power. This can be stated in active form. Alternate translation: "you even oppressed the fatherless"

Job 22:10

snares are all around you ... sudden fear troubles you
These are metaphors for trouble and danger. Alternate translation: "you are always in danger ... you become afraid for no reason"

Job 22:11

There is darkness ... an abundance of waters covers you
Each of these metaphors means troubles and dangers are all around Job because of his sin.

an abundance of waters
"a flood"

Job 22:12

Connecting Statement:
Eliphaz continues speaking to Job.

Is not God in the heights of heaven?
Eliphaz uses this question to say that God sees Job's sin and will judge him. Alternate translation: "God is in the heights of heaven and sees everything that happens on earth."

Look at the height of the stars, how high they are!
Eliphaz implies that God is higher than the stars. This can be made explicit. Alternate translation: "Look at how high the stars are. God is even higher than the stars!"

Job 22:13

What does God know? Can he judge through the thick darkness?
Eliphaz uses these questions to imply that Job has said these things against God. Alternate translation: "God does not know what happens on earth. He sits in dark clouds and cannot see to judge us."

Job 22:14

he walks on the vault of heaven
Here "vault" refers to the barrier that ancient people believed separated the earth from heaven. Alternate translation: "he lives too far away in heaven to see what happens here"

Job 22:15

Connecting Statement:
Eliphaz continues speaking to Job.

Job 22:16

those who were snatched away
Dying is compared to God snatching them away. This can be stated in active form. Alternate translation: "those who died" or "those whom God took away"

those whose foundations have washed away like a river
The death of wicked people is compared to buildings that had their foundations washed away by a flood.

Job 22:17

What can the Almighty do to us?
Eliphaz quotes a question wicked people use to mock God. Alternate translation: "The Almighty cannot do anything to us!"

Job 22:18

Connecting Statement:
Eliphaz continues speaking to Job.

Yet he filled
"Yet God filled"

the plans of wicked people are far from me
The idiom "far from me" means Eliphaz rejects them. Alternate translation: "but I will not listen to their wicked plans"

generated on Tue Oct 24 10:45:40 2023

Job 22:19

see their fate
"know what will happen to the wicked"

Job 22:20

They say
"The righteous say"

Surely those who rose up against us are cut off
Here "those who rose up" refers to the wicked people. This can be stated in active form. Alternate translation: "Surely God has destroyed the wicked people who harmed us"

Job 22:21

Connecting Statement:
Eliphaz continues speaking to Job.

Now
Eliphaz uses this word to introduce something important he is about to say.

Job 22:22

instruction from his mouth
Here "from his mouth" represents what God has spoken. Alternate translation: "the instruction that God has spoken"

store up his words
God's words are compared to treasures that Job could keep in a storeroom. Alternate translation: "treasure his commands"

your heart
Here "heart" refers to Job's thoughts. Alternate translation: "your mind"

Job 22:23

Connecting Statement:
Eliphaz continues speaking to Job.

you will be built up
Eliphaz compares Job's restoration to the rebuilding of a house that has fallen. This can be stated in active form. Alternate translation: "he will heal you and make you prosper again"

if you put unrighteousness far away from your tents
Unrighteousness is pictured as a person who is living in Job's tent who must be removed. Alternate translation: "if you and everyone in your house stops sinning"

Job 22:24

Lay your treasure down in the dust
To lay a treasure in the dust is to treat it as unimportant. Alternate translation: "Consider your riches as unimportant as dust"

the gold of Ophir among the stones of the brooks
To put gold in the stream is to treat it as no more valuable than stones. Alternate translation: "the gold of Ophir is as worthless as stones in a stream"

Ophir
This is the name of a region famous for its gold.

Job 22:25

the Almighty will be your treasure, precious silver to you
This means God will be more valuable to Job than any treasure.

Job 22:26

Connecting Statement:
Eliphaz continues speaking to Job.

you will lift up your face to God
This means Job will no longer be ashamed but will trust in God. Alternate translation: "you will be able to approach God confidently"

Job 22:27

General Information:
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Job 22:28

it will be confirmed for you
This can be stated in active form. Alternate translation: "God will cause you to succeed"

light will shine on your paths
God's blessing is compared to a light on all of Job's paths. Alternate translation: "it will be like a light shining on the road in front of you"

Job 22:29

Connecting Statement:
This concludes Eliphaz's speech to Job.

the one with humble eyes
Here the word "eyes" is a synecdoche for the whole person or a metonym for the way the person thinks and acts. Alternate translation: "the humble person"

humble eyes
"lowered eyes," eyes that look at the ground and not at the person with whom their owner is conversing

generated on Tue Oct 24 10:45:40 2023

Job 22:30

He will rescue even the man who is not innocent; who will be rescued through the cleanness of your hands
Job being innocent is spoken of as if his hands were physically clean. The phrase "who will be rescued" can be stated in active form. Alternate translation: "Yahweh will rescue even the person who is not innocent because you do what is right"

He will rescue even the man who is not innocent; who will be rescued through the cleanness of your hands
Some versions of the Bible read, "He rescues the innocent person; so he will rescue you when your hands are clean"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Then Job answered and said,

2 "Even today my complaint is rebellion; [1]
my hand [2] is heavy because of my groaning.
3 Oh, that I knew where I might find him!
Oh, that I might come to his place!
4 I would lay my case in order before him
and fill my mouth with arguments.
5 I would learn the words with which he would answer me
and would understand what he would say to me.
6 Would he argue against me in the greatness of his power?
No, he would pay attention to me.
7 There the upright person might argue with him.
In this way I would be acquitted forever by my judge.

8 See, I go eastward, but he is not there,
and westward, but I cannot find him.
9 To the north, where he is at work, but I cannot see him,
and to the south, where he hides himself so that I cannot see him.
10 But he knows the way that I take;
when he has tested me, I will come out like gold.
11 My foot has held fast to his steps;
I have kept to his way and turned not aside.
12 I have not gone back from the commandment of his lips;
I have treasured the words of his mouth more than my portion of food.

13 But he is one of a kind, who can turn him back?
What he desires, he does.
14 For he carries out his decree against me;
there are many like them.
15 Therefore, I am terrified in his presence;
when I think about him, I am afraid of him.
16 For God has made my heart weak;
the Almighty has terrified me.
17 I have not been brought to an end by darkness,
because of the thick darkness that covers the gloom of my face.

Footnotes

23:2 [1]Some ancient translations and many English translations have:
23:2 [2]Some copies have:

Job 23 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

generated on Tue Oct 24 10:45:40 2023

Job 23:1

General Information:
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Job 23:2

Even today my complaint is rebellion
Here "Even today" emphasizes that his friends arguments have not changed Job's situation at all. Alternate translation: "In spite of what you have said, my complaint is rebellion"

my complaint is rebellion
That is, God continues to afflict Job, but Job will not stop claiming that he has done no wrong.

my hand ... heavy because of my groaning
Possible meanings are 1) "I can barely lift my hand because of my groaning" or 2) "God's hand continues to make me suffer in spite of my groaning" where "hand" refers to God's power to punish.

Job 23:3

Connecting Statement:
Job continues speaking.

Oh, that I knew where ... Oh, that I might come
These two lines mean the same thing and emphasize Job's desire to meet with God.

I might find him
"I might find God"

Job 23:4

lay my case ... fill my mouth
These two lines mean the same thing and emphasize Job's desire to explain his situation to God.

fill my mouth with arguments
Here "fill my mouth" refers to speaking. Alternate translation: "I would speak all of my arguments"

Job 23:5

I would learn the words ... would understand
These two lines mean basically the same thing and emphasize Job's desire to hear God's answer.

the words with which he would answer me
"the answer that he would give me"

Job 23:6

Connecting Statement:
Job continues speaking.

Would he
"Would God"

Job 23:7

There
This refers to the place where God is.

I would be acquitted forever by my judge
This can be stated in active form. Alternate translation: "my judge would acquit me forever" or "God, who is my judge, would say that I am innocent once and for all"

Job 23:8

Connecting Statement:
Job continues speaking. He begins using a merism to say that he has looked everywhere.

Job 23:9

north ... south
This is the end of the merism that begins with the words "eastward ... westward" in verse 8. By mentioning these four directions, Job emphasizes that he has looked everywhere.

where he hides himself
Job speaks of God as if he is a person who hides.

Job 23:10

Connecting Statement:
Job continues speaking.

he knows the way that I take
Job's actions are spoken of as if he is walking on a path. Alternate translation: "God knows what I do"

I will come out like gold
Job believes that the test will prove that he is as pure as refined gold. Alternate translation: "he will see that I am as pure as gold when anything not pure has been burned away"

Job 23:11

My foot has held fast to his steps
Here "My foot" refers to Job. Alternate translation: "I have followed the path he has shown me"

I have kept to his way
Job's obedience is spoken of as if he is walking in a path that God showed him. Alternate translation: "I have done what he told me to do"

turned not aside
This can be stated in positive form. Alternate translation: "followed it exactly"

generated on Tue Oct 24 10:45:40 2023

Job 23:12

I have not gone back from
This can be stated in positive form. Alternate translation: "I have always obeyed"

of his lips
This phrase refers to the message that God spoke. Alternate translation: "that he spoke"

the words of his mouth
Here God is represented by his "mouth." Alternate translation: "what he said"

Job 23:13

Connecting Statement:
Job continues speaking.

But he is one of a kind, who can turn him back?
Job uses this question to emphasize that there is no one like God and no one can force him to change. Alternate translation: "But there is no one like him, and nobody can make him change his mind." or "But he alone is God, and no one can influence him."

What he desires, he does
"He does whatever he wants to do"

Job 23:14

he carries out his decree against me
"he is doing to me what he said he would do"

there are many like them
"he has many similar plans for me"

Job 23:15

Connecting Statement:
Job continues speaking.

Job 23:16

For God has made my heart weak; the Almighty has terrified me
These two lines mean basically the same thing and emphasize that Job is very afraid of God.

made my heart weak
A person whose heart is weak is a person who is timid or fearful. Alternate translation: "made me afraid"

Job 23:17

I have not been brought to an end by darkness
This can be stated in active form. Possible meanings are 1) "The thick darkness in front of me has not made me silent" or 2) "Darkness has not stopped me" or "God has stopped me, not the darkness."

the gloom of my face
Here Job refers to himself by his "face." Alternate translation: "my sadness"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Why are times for judging wicked people not set by the Almighty?
Why do not those who are faithful to God see his days of judgment come?
2 There are wicked people who remove boundary markers;
there are wicked people who take away flocks by force
and put them in their own pastures.
3 They drive away the donkey of those without fathers;
they take the widow's ox as a pledge.
4 They force needy people out of their path;
poor people of the earth all hide themselves from them.
5 See, these poor people go out to their work
like wild donkeys in the wilderness, looking carefully for food;
perhaps the Arabah will provide them food for their children.
6 They reap fodder in the field;
they glean the vineyard of the wicked.
7 They lie naked all night without clothing;
they have no covering in the cold.
8 They are wet with the showers of the mountains;
they lie next to large rocks because they have no shelter.
9 The fatherless is seized from the breast,
and they take a pledge against the poor.
10 But the poor people go about naked without clothing;
although they go hungry,
they carry bundles of grain belonging to other people.
11 The poor people make oil within the walls of those wicked men;
they tread the wicked men's winepresses,
but they themselves suffer thirst.
12 From out of the city the dying groan,
and the throat of the wounded cries out for help.
But God does not charge anyone with wrongdoing.

13 Some of these wicked people rebel against the light;
they know not its ways,
nor do they stay in its paths.
14 Before daylight the murderer rises
and he kills the poor and the needy;
in the night he is like a thief.
15 Also, the eye of the adulterer waits for the twilight;
he says, 'No eye will see me.'
He disguises his face.
16 In the darkness they dig into houses;
but they shut themselves up in the daytime;
they do not care for the light.
17 For all of them, thick darkness is like the morning;
for they are friends with the terrors of thick darkness.

18 Swiftly they pass away, however, like foam on the surface of the waters;
their portion of the land is cursed;
no one goes to work in their vineyards.
19 As drought and heat melt away the snow into waters,
so Sheol takes away those who have sinned.
20 The womb that bore him will forget him;
the worm will feed sweetly on him;
he will be remembered no more;
in this way, wickedness will be broken like a tree.
21 The wicked one devours the barren women who have not borne children;

generated on Tue Oct 24 10:45:40 2023

he does no good to the widow.
22 Yet God drags away the mighty by his power;
he rises up and does not strengthen him in life.
23 God gives him what he needs for security, and he is supported,
but his eyes are on his ways.
24 These people are exalted; still, in only a little while, they will be gone;
indeed, they will be brought low; they will be gathered up like all the others;
they will be cut off like the tops of ears of grain.
25 If it is not so, who can prove me to be a liar;
who can make my speech worth nothing?"

Job 24 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz. It is a continuation of the previous chapter.

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's argument.

Job 24:1

Connecting Statement:

Job continues speaking.

Why are times for judging wicked people not set by the Almighty?

Job uses this question to express his frustration that God has not judged evil. This can be stated in active form. Alternate translation: "I do not understand why God does not set a time when he will judge wicked people." or "The Almighty should set a time when he will judge wicked people."

Why do not those who are faithful to God see his days of judgment come?

Job uses this question to express his frustration that the righteous have not seen God judge evil. Alternate translation: "It seems that those who obey him never get to see him judge the wicked." or "God should show the day he will judge the wicked to those who know him."

Job 24:2

Connecting Statement:

Job continues speaking.

boundary markers

These are stones or other objects to mark the boundary between the lands owned by different people.

pastures

land with grass for animals to eat

Job 24:3

They drive away

"They steal"

those without fathers

"orphans" or "children whose parents have died"

they take the widow's ox as a pledge

"they take widows' oxen to guarantee that the widows will pay back the money that they loaned to those widows"

widow

a woman whose husband has died

as a pledge

A lender would take something from a borrower to ensure that the borrower pays him back.

generated on Tue Oct 24 10:45:40 2023

Job 24:4

out of their path
"out of their way" or "off the road"

poor people of the earth all hide themselves
The word "all" is an exaggeration to show that many poor people are afraid of these wicked people.

Job 24:5

Connecting Statement:
Job continues speaking.

these poor people go out to their work like wild donkeys in the wilderness, looking carefully for food
These poor people are spoken of as if they are wild donkeys who do not know where they will find food. Alternate translation: "these poor people go out to search for food as if they were wild donkeys in the wilderness"

wild donkeys
"donkeys that no one owns or cares for"

Job 24:6

General Information:
This verse is a synecdoche that describes the misery and hard work of the poor. They harvest food for rich people's animals to eat, and they get the last grapes of crops that the wicked enjoy in luxury.

They reap fodder in the field
The words in this line are not clear. Other possible meanings are that they reap at night or that they reap in fields not their own.

reap ... glean
Reaping is the work of hired hands, while gleaning is the work of the landless poor. Taken together, this is a description of poor people who must work in fields belonging to other people, including the wicked.

fodder
food for animals

Job 24:7

They lie naked ... they have no covering
These two lines describe the same thing and are used together to emphasize that these people do not have enough clothing to keep warm.

Job 24:8

Connecting Statement:
Job continues speaking.

They are wet with the showers of the mountains
"They become wet when it rains in the mountains"

Job 24:9

The fatherless is seized from the breast, and they take a pledge against the poor
You may need to make explicit that the word "they" refers to the understood actors who seize the fatherless. "They seize the fatherless from the breast and take a pledge against the poor" or "The fatherless are seized from the breast of the poor as a pledge"

The fatherless is seized from the breast
Here "breast" is a synecdoche for the mother. This can be translated in active form. Alternate translation: "The wicked seize the fatherless from their mothers"

The fatherless is
"Fatherless children are" or "The orphan is" or "Orphans are"

Job 24:10

go about
"walk around"

naked without clothing
The words "without clothing" mean the same thing as "naked." Alternate translation: "completely naked" or "naked because they have no clothing"

they carry bundles of grain belonging to other people
This means their work will provide food for others but not for themselves.

Job 24:11

Connecting Statement:
Job continues speaking.

The poor people make oil
they squeezed olives in order to extract olive oil from them

within the walls of those wicked men
Here "walls" refers to the whole house. Alternate translation: "in the houses of those evil men"

they tread the wicked men's winepresses
It may be helpful to state that they do this to produce juice to make wine. Alternate translation: "they tread on grapes to make juice for wine"

they themselves suffer thirst
"they suffer from thirst" or "they are thirsty"

Job 24:12

General Information:
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generated on Tue Oct 24 10:45:40 2023

Job 24:13

Connecting Statement:
Job continues speaking.

rebel against the light
Possible meanings of "light" are 1) visible light or 2) spiritual light, which refers to God or living righteously. Alternate translation: "hate the daylight" or "do not want to do things openly" or "rebel against God"

they know not its ways, nor do they stay in its paths
These two lines describe the same thing, and are used together to emphasize that they do not want to follow the ways of the light. Alternate translation: "they do not know how to live a moral life; they stay far away from living a righteous life"

Job 24:14

the poor and the needy
The words "poor" and "needy" refer to the same group of people and emphasize that these are people who are unable to help themselves.

he is like a thief
The murderer kills in secret just like a thief steals without anyone seeing what he does. Alternate translation: "he kills people secretly, just like a thief steals secretly"

Job 24:15

Connecting Statement:
Job continues speaking.

the eye of the adulterer
Here "eye" refers to the whole person. Alternate translation: "the adulterer"

for the twilight
"for the sunset"

No eye will see me
Here "eye" refers to the whole person. Alternate translation: "No one will see me"

Job 24:16

they dig into houses
They dig into the houses in order to steal what is in them. This can be stated explicitly. Alternate translation: "wicked people dig into houses to steal what is in them"

they shut themselves up
"they hide inside"

Job 24:17

For all of them, thick darkness is like the morning
The thick darkness is as comfortable for the wicked as light of the morning is for normal people.

the terrors of thick darkness
"the scary things that happen at night"

Job 24:18

Connecting Statement:
Job continues speaking.

like foam on the surface of the waters
Foam lasts only a short time. This emphasizes how quickly God will cause the wicked to disappear.

their portion of the land is cursed
This can be stated in active form. Alternate translation: "God curses the part of the land that they own"

Job 24:19

As drought and heat melt away ... those who have sinned
Job says that sinners will disappear in Sheol in the same way as snow melts and disappears when it becomes warm.

drought and heat
These two words describe essentially the same weather and are used together to describe it fully.

Job 24:20

Connecting Statement:
Job continues speaking.

The womb
This refers to the mother. Alternate translation: "The mother"

the worm will feed sweetly on him
This means that he will die and worms will eat his body. Alternate translation: "the worm will enjoy eating his dead body" or "he will die and then his body will be eaten by worms"

he will be remembered no more
This can be stated in active form. Alternate translation: "no one will remember him anymore"

wickedness will be broken like a tree
God's destruction of the wicked man is describes as if he were cutting down a tree. This can be stated in active form. Alternate translation: "God will destroy the wicked as if he were a tree"

generated on Tue Oct 24 10:45:40 2023

Job 24:21

The wicked one devours
This metaphor emphasizes how ruthless the wicked man is. Alternate translation: "Just like a wild animal kills its prey, so the wicked person harms"

the barren women who have not borne children
The people of that day considered that a woman who was barren was cursed by God. Therefore, this represents the most unfortunate women.

widow
a woman whose husband has died

Job 24:22

Connecting Statement:
Job continues speaking.

by his power
"by using his power" or "because he is powerful"

he rises up and does not strengthen him in life
Here "does not strengthen him in life" means God does not keep the mmighty alive. Alternate translation: "God rises up and does not give the mighty the strength to live" or "God rises up and causes them to die"

the mighty
"mighty people" or, by implication, "the wicked" or "wicked people"

Job 24:23

gives him what he needs ... he is supported
"gives to the mighty what the mighty needs ... he is supported" or "gives to mighty people what they need ... they are supported"

he is supported
"he is safe" or "he has what he needs"

but his eyes are on his ways
Here "eyes" are a synecdoche for God, whose eyes they are. Alternate translation: "but God is always watching what they do"

Job 24:24

Connecting Statement:
This concludes Job's speech.

they will be brought low
This can be stated in active form. Alternate translation: "God will bring them low" or "God will destroy them"

they will be gathered up like all the others
Some translations are based on a different early text, which says "they wither and fade like weeds."

they will be gathered up like all the others
This can be stated in active form. What "the others" refers to can be stated clearly. Alternate translation: "God will gather them up as he gathered up the other wicked people"

they will be cut off like the tops of ears of grain
These wicked people will be cut off in the same way heads of grain are cut off during harvest. This can be stated in active form. Alternate translation: "God will cut them off like a farmer cuts off the top of a stalk of grain"

Job 24:25

If it is not so, who can prove me to be a liar; who can make my speech worth nothing?
Job uses this question to express the certainty of his argument. The implicit answer is: "no one." Alternate translation: "This is true, and no one can prove that I am a liar; no one can prove me wrong."

make my speech worth nothing
"prove what I say is wrong"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Then Bildad the Shuhite answered and said,

2 "Dominion and fear are with him;
he makes order in his high places of heaven.
3 Is there any end to the number of his armies?
Upon whom does his light not shine?
4 How then can man be righteous with God?
How can he who is born of a woman be clean, acceptable to him?
5 See, even the moon has no brightness to him;
the stars are not pure in his sight.
6 How much less man, who is a worm—
a son of man, who is a worm!"

Job 25 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of the advice of Job's friend, Bildad. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

God's holiness and man's sin

Bildad describes the holiness of Yahweh and the universal nature of man's sinfulness. While his points are accurate, they are not convincing for Job because he has been righteous. (See: holy and sin and righteous)

Important figures of speech in this chapter

Rhetorical questions

Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument.

Job 25:1

Bildad the Shuhite

See how you translated this man's name in Job 2:11.

Job 25:2

Dominion and fear are with him

Here "him" refers to God. The abstract nouns "dominion" and "fear" can be stated as verbs. Alternate translation: "God rules over all and people should fear only him"

he makes order in his high places of heaven

"he makes peace in the high heaven"

Job 25:3

Is there any end to the number of his armies?

Bildad uses this question to emphasize how great God is. The implicit answer is "no." This refers to the armies of God's angels. Alternate translation: "There is no end to the number of angels in his army." or "His armies are so big that no one can count them."

Upon whom does his light not shine?

Bildad uses this question to emphasize that God gives light to every person. Alternate translation: "There is no one upon whom his light does not shine." or "God makes his light shine over everyone."

Job 25:4

Connecting Statement:

Bildad continues speaking.

How then can man ... God? How can he who is born ... him?

These two questions are used together to emphasize that it is impossible for a man to be good enough before God.

generated on Tue Oct 24 10:45:40 2023

How then can man be righteous with God?
The implicit reaction is that he cannot. Alternate translation: "A man can never be righteous before God."

How can he who is born ... acceptable to him?
The implicit reaction is that he cannot. Alternate translation: "He who is born of a woman cannot be clean or acceptable to him."

he who is born of a woman
This idiom includes everyone. Alternate translation: "any person"

Job 25:5

See
The word "See" here adds emphasis to what follows. Alternate translation: "Indeed"

the moon has no brightness to him
The abstract noun "brightness" can be stated as an adjective. Alternate translation: "the moon is not bright enough for God"

the stars are not pure in his sight
Here "pure" means "perfect." Alternate translation: "he does not think even the stars are perfect"

Job 25:6

How much less man ... a son of man, who is a worm
These two lines say the same thing and are used together to emphasize that man is not perfect.

who is a worm
Bildad states that human beings are as worthless as worms. Alternate translation: "who is as worthless as a worm"

a son of man
This is another way of referring to a person. Alternate translation: "a person"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Then Job answered and said,

2 "How you have helped one who has no power!
How you have saved the arm that has no strength!
3 How you have advised one who has no wisdom
and announced to him sound wisdom!
4 With whose help have you spoken these words?
Whose spirit was it that came out from you?

5 The dead are made to tremble,
those who are beneath the waters
and all who dwell in them.
6 Sheol is naked before God;
destruction itself has no covering against him.
7 He stretches out the northern skies
over the empty space,
and he hangs the earth over nothing.
8 He binds up the waters in his thick clouds,
but the clouds are not torn under them.
9 He covers the surface of the moon
and spreads his clouds on it.
10 He has engraved a circular boundary on the surface of the waters
as the line between light and darkness.
11 The pillars of heaven tremble
and are astonished at his rebuke.
12 He calmed the sea with his power;
by his understanding he shattered Rahab.
13 By his breath he made the skies clear;
his hand pierced the fleeing serpent.
14 See, these are but the fringes of his ways;
how small a whisper do we hear of him!
Who can understand the thunder of his power?"

Job 26 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

This chapter begins a section continuing through chapter 31.

Special concepts in this chapter

Yahweh's power

While Bildad describes Yahweh's power as being so much greater than Job's, Job understands the true extent of Yahweh's power. It is not just over Job's life, but over all of creation.

Other possible translation difficulties in this chapter

Sarcasm

Job uses sarcasm in this chapter. This is the use of irony to insult Bildad.

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Job 26:1

General Information:
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Job 26:2

How you have helped one ... the arm that has no strength
In these statements, Job is accusing Bildad. The word "one" refers to Job. And, the word "arm" represents the whole person. Alternate translation: "I am powerless and have no strength, but you act like you have helped me; but really, you have not helped me at all"

Job 26:3

How you have advised one who has no wisdom and announced to him sound wisdom
Job is saying that Bildad has not provided him with good advice and knowledge. Alternate translation: "You act like I have no wisdom and that you have advised me, that you have given me good advice"

announced to him sound wisdom
"given him good advice"

Job 26:4

With whose help have you spoken these words? Whose spirit was it ... you?
In these questions Job continues to mock Bildad. They are both rhetorical questions and have basically the same meaning. They are used together to strengthen each other. Alternate translation: "You must have had help speaking these words. Perhaps some spirit helped you speak them!"

Job 26:5

The dead
This refers to dead people. Alternate translation: "Those who are dead" or "The spirits of the dead"

tremble
They tremble because they are afraid of God. This can be stated clearly. Alternate translation: "tremble in fear" or "tremble in fear of God"

those who are beneath the waters
This refers to the dead people who tremble.

all who dwell in them
This refers to the dead people who dwell in the waters.

Job 26:6

Sheol is naked before God; destruction itself has no covering
Sheol is spoken of as if it were a person. These two phrases have the same meaning. To be "naked" or have "no covering" is to be completely exposed and not able to hide anything. Alternate translation: "It is like sheol is naked before God, for nothing in sheol, the place of destruction, is hidden from God"

destruction
This is another name for sheol. Alternate translation: "the place of destruction"

Job 26:7

He stretches out the northern skies over the empty space
The northern skies represent heaven, the place where God dwells with the beings he created to dwell there.

Job 26:8

He binds up the waters in his thick clouds
The clouds are compared to a large blanket in which God wraps the rainwater. Alternate translation: "He wraps up the water in his thick clouds"

but the clouds are not torn under them
This can be stated actively. The word "them" refers to the waters. Alternate translation: "but the weight of the waters does not tear the clouds"

Job 26:9

and spreads his clouds on it
This phrase tells how he covers the surface of the moon. Alternate translation: "by spreading his clouds in front of it"

Job 26:10

He has engraved a circular boundary on the surface of the waters
This speaks of the horizon, where the earth appears to meet the sky, as if God has marked a boundary on the ocean.

Job 26:11

The pillars of heaven tremble and are astonished at his rebuke
People thought of heaven or the sky as resting on pillars. Job speaks as though the pillars are humans that shake in fear when God is angry. Alternate translation: "The pillars that hold up heaven shake in fear when God rebukes them" or "The pillars that hold up the sky shake like people who are afraid when God rebukes them"

Job 26:12

he shattered Rahab
"he destroyed Rahab"

generated on Tue Oct 24 10:45:40 2023

Rahab
This is the name of a frightening monster that lived in the sea. See how you translated this in [Job 9:13]

Job 26:13

By his breath he made the skies clear
The noun "breath" can be translated with the verb "breathe" or "blow." This image represents God causing the wind to blow away the clouds. Alternate translation: "God blew away the clouds so that the skies were clear"

his hand pierced the fleeing serpent
It is implied that God his holding a sword, and here "his hand" represents that sword. Also, "pierced" represents killing. Alternate translation: "With his sword he pierced the fleeing serpent"

the fleeing serpent
"the serpent as it was trying to escape from him." This refers to Rahab, the monster in the sea. See Job 26:12.

Job 26:14

See, these are but the fringes of his ways
Here "fringes" represents a small part that we can see of something that is much bigger. Alternate translation: "See, these things that God has done show only a small part of his great power"

how small a whisper do we hear of him!
This is an exclamation that expresses Job's amazement of all the great things that God does that we do not even know about. Seeing what God does is spoken of as hearing God's voice. Alternate translation: "it is as if we heard only his quiet whisper!"

Who can understand the thunder of his power?
The "thunder of his power" represents God's greatness. Job uses this question to emphasize that God's power is so great that no one can understand it. Alternate translation: "The thunder displays the greatness of his power which no one can understand!"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Job continued his discourse, and he said,

2 "As surely as God lives, who has taken away my justice,
the Almighty, who made my life bitter,
3 while my life is yet in me,
and the breath from God is in my nostrils,
this is what I will do.
4 My lips will not speak wickedness,
neither will my tongue speak deceit; **5** I will never admit that you are right;
until I die I will never deny my integrity.
6 I hold fast to my righteousness and will not let it go;
my conscience will not accuse me so long as I live.
7 Let my enemy be like a wicked man;
let him who rises up against me be like an unrighteous man.

8 For what is the hope of a godless man when God cuts him off,
when God takes away his life?
9 Will God hear his cry
when trouble comes upon him?
10 Will he delight himself in the Almighty
and call upon God at all times?

11 I will teach you concerning the hand of God;
I will not conceal the thoughts of the Almighty.
12 See, all of you have seen this yourselves;
why then have you become completely useless?

13 This is the portion of a wicked man with God,
the inheritance of the oppressor that he receives from the Almighty:
14 If his children multiply, it is for the sword;
his offspring will never have enough food.
15 Those who survive him will be buried by plague,
and their widows will make no lament for them.
16 Though the wicked man heaps up silver like the dust,
and heaps up clothing like clay,
17 he may heap up clothing, but righteous people will put it on,
and innocent people will divide up the silver among themselves.
18 He builds his house like a spider,
like a hut that a guard makes.
19 He lies down in bed rich, but he will not keep doing so;
he opens his eyes, and everything is gone.
20 Terrors overtake him like waters;
a storm takes him away in the night.
21 The east wind carries him away, and he leaves;
it sweeps him out of his place.
22 It throws itself at him and does not stop;
he tries to flee out of its hand.
23 It claps its hands at him
and hisses him from his place.

generated on Tue Oct 24 10:45:40 2023

Job 27 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's authority. (See: curse)

Job 27:1

continued his discourse

Or "continued speaking." If your language has a word for a series of proverbs or short teachings, you might want to use it for "discourse" here.

Job 27:2

As surely as God lives

This phrase shows that Job is taking an oath. Job compares the certainty that God is alive to the certainty of what he is saying. This is a way of making a solemn promise. Alternate translation: "I swear by God"

has taken away my justice

Justice is spoken of as if it were an object that could be taken away or given. Taking it away represents refusing to treat Job with justice. Alternate translation: "has refused to treat me justly"

made my life bitter

Job's "life" being bitter represents Job feeling resentful toward God. Alternate translation: "has caused me to become resentful" or "has made me feel angry because of the unfair way he has treated me"

Job 27:3

while my life is yet in me

This refers to the duration of the rest of his life. Alternate translation: "during the whole time that my life is yet in me" or "as long as my life is yet in me"

while my life is yet in me

The abstract noun "life" can be expressed with the adjective "alive" or the verb "live." Alternate translation: "as long as I am still alive" or "while I still live"

the breath from God is in my nostrils

"Breath ... in my nostrils" represents being able to breathe. "Breath from God" represents God making him able to breathe. Alternate translation: "God enables me to breathe"

nostrils

"nose"

Job 27:4

My lips will not speak wickedness, neither will my tongue speak deceit

These two phrases have basically the same meaning and are used together to emphasize that he will not speak in such ways. The phrases "My lips" and "my tongue" represent Job himself. Alternate translation: "I will not speak wickedness or deceit"

speak wickedness ... speak deceit

The abstract nouns "wickedness" and "deceit" can be expressed with "wickedly" and "deceitfully." Alternate translation: "speak wickedly ... speak deceitfully"

Job 27:5

I will never admit that you are right

"I will never agree with you and say that you three are right"

that you are right

The word "you" here is plural. It refers to Job's friends.

I will never deny my integrity

"I will never say that I am not innocent" or "I will always say that I am innocent"

Job 27:6

I hold fast to my righteousness

Here "hold fast" is a metaphor that represents being determined to continue to say something. The abstract noun "righteousness" can be expressed with "righteous." Alternate translation: "I am determined to continue saying that I am righteous"

will not let it go

Here "will not let it go" is a metaphor that represents not stopping saying something. Alternate translation: "will not stop saying that I am righteous" or "will not stop saying so"

generated on Tue Oct 24 10:45:40 2023

my conscience will not accuse me so long as I live
Here the phrase "my conscience" represents Job. Alternate translation: "even in my thoughts, I will not accuse myself"

Job 27:7

Let my enemy be ... let him who rises up against me be
The two clauses that start with these words share the same meaning. They are used together to emphasize Job's strong desire that this should happen.

Let my enemy be like a wicked man
How he wants his enemy to be like a wicked person can be stated clearly. Alternate translation: "Let my enemy be punished like a wicked man" or "Let God punish my enemy as he punishes wicked people"

let him who rises up against me be like an unrighteous man
How he wants this person to be like an unrighteous man can be stated clearly. Alternate translation: "let him who rises up against me be punished like an unrighteous man"

him who rises up against me
Here "rises up against me" is a metaphor meaning "opposes me." The whole phrase refers to Job's adversary. Alternate translation: "him who opposes me" or "my adversary"

Job 27:8

For what is the hope of a godless man when ... when God takes away his life?
Job uses this question to say that such a man has no hope. This question can be translated as a simple statement. Alternate translation: "There is no hope for the godless when God ... takes away his soul."

when God cuts him off, when God takes away his life
These two phrases have the same meaning. Alternate translation: "when God cuts him off and takes away his life" or "when God causes him to die"

cuts him off
This is a metaphor meaning "kills him" or "causes him to die"

takes away his life
This is a metaphor meaning "kills him" or "makes him stop living"

Job 27:9

Will God hear his cry when trouble comes upon him?
Job uses this question to say that God will not help that person. This question can be translated as a simple statement. Alternate translation: "God will not hear his cry when trouble comes upon him." or "When trouble comes upon him and he cries out for help, God will not hear him."

Will God hear his cry
Here "hear his cry" represents responding to the godless man's cry and helping him. Alternate translation: "Will God respond to his cry"

Job 27:10

Will he delight himself in the Almighty and call upon God at all times?
Job uses this question to say that the godless man will not do these things. This question can be translated as a simple statement. Alternate translation: "He will not delight himself in the Almighty and call upon God at all times." or "He will not be happy about what the Almighty does and he will not pray to God often."

Job 27:11

I will teach you
Each occurrence of "you" in these verses is plural and refers to Job's three friends.

the hand of God
God's "hand" represents his power. Alternate translation: "the power of God"

I will not conceal the thoughts of the Almighty
The abstract noun "thoughts" can be expressed with the verb "think." Alternate translation: I will not hide from you what the Almighty thinks"

Job 27:12

why then have you become completely useless?
Job uses this question to rebuke his friends for saying such foolish things. To become useless here is hyperbole for speaking useless words. This question can be translated as a simple statement. Alternate translation: "you should not have spoken so foolishly!"

Job 27:13

This is the portion of a wicked man with God
"This is what God has planned for the wicked man"

the inheritance of the oppressor that he receives from the Almighty
Here "the inheritance of the oppressor" is a metaphor representing what will happen to the oppressor. What God will do to him is spoken of as if it were an inheritance that God will give him. Alternate translation: "what the Almighty will do to the oppressor"

Job 27:14

it is for the sword
Here "the sword" represents dying in battle. Alternate translation: "they will die in battle"

generated on Tue Oct 24 10:45:40 2023

Job 27:15

Those who survive him
This refers to the wicked man's children. This can be stated clearly. Alternate translation: "Those who continue to live after their wicked father dies"

will be buried by plague
Here "be buried" represents dying. Alternate translation: "will die by plague"

their widows ... them
The words "their" and "them" refer to "Those who survive him," that is, the children of the wicked man.

Job 27:16

heaps up silver like the dust
Here "heaps up" is a metonym meaning "gathers much." Job speaks as if the silver were as easy to get as dust. Alternate translation: "gathers large piles of silver" or "gathers silver as easily as he could gather dust"

heaps up clothing like clay
Here "heaps up" is a metonym meaning "gathers much." Job speaks as if the clothing were as easy to get as clay. Alternate translation: "gathers large piles of clothing" or "gathers clothing as easily as he could gather clay"

Job 27:17

General Information:
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Job 27:18

He builds his house like a spider
After "spider," the phrase "builds its web" is understood information. It can be made clear. Alternate translation: "He builds his house as a spider builds its web"

He builds his house like a spider
A spider web is fragile and easily destroyed. Alternate translation: "He builds his house as fragile as a spider builds its web" or "He builds his house as fragile as a spider's web"

like a hut
A hut is a temporary house that is also not very strong. Alternate translation: "like a temporary hut"

Job 27:19

He lies down in bed rich
"He is wealthy when he lies down in bed." This refers to his lying down in bed at night and sleeping.

but he will not keep doing so
"but he will not keep lying down in bed rich" or "but he will not continue to be wealthy when he lies down in bed"

he opens his eyes
Opening his eyes represents waking up in the morning. Alternate translation: "he wakes up"

everything is gone
"all of his riches are gone" or "everything has vanished"

Job 27:20

Terrors overtake him
Here "overtake him" represents suddenly happening to him. Possible meanings are that "terrors" is a metonym for 1) things that cause people to be afraid. Alternate translation: "Terrifying things suddenly happen to him" or 2) fear. Alternate translation: "He suddenly becomes terrified"

like waters
The word "waters" refers to a flood. Floods can happen very suddenly when people do not expect them, and they are dangerous and frightening. Alternate translation: "like a flood" or "like waters that rise up suddenly"

a storm takes him away
"a violent wind blows him away"

Job 27:21

it sweeps him out of his place
Job speaks of the wind blowing the wicked man out of his house as if the wind were a person sweeping dust out of a house with a broom. Alternate translation: "the wind sweeps him out of his place like a woman who sweeps dirt out of a house" or "the wind easily blows him out of his place"

his place
"his home"

Job 27:22

General Information:
In verses 22-23 Job speaks of the wind as if it were a person attacking the wicked person.

It throws itself at him
Here the phrase "throws itself at him" represents the wind blowing strong against him like an attacker. Alternate translation: "It blows strong against him like someone attacking him"

he tries to flee out of its hand
Here "hand" represents the power or control that the wind has over the wicked man. Alternate translation: "he tries to flee out of its control"

generated on Tue Oct 24 10:45:40 2023

Job 27:23

It claps its hands at him
Clapping the hands is a way of mocking someone. Here it represents the wind making loud noises. Alternate translation: "It makes loud noises like someone clapping his hands to mock him"

hisses him from his place
The wind makes a noise as it blows him out of his place, and the noise is like the hissing sound that people make to mock someone. Alternate translation: "it makes a hissing noise as it causes him to leave his home" or "it blows him out of his place and makes a hissing noise like someone who hisses at him to mock him"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Surely there is a mine for silver,
a place where they refine gold.
2 Iron is taken out of the earth;
copper is smelted out of the stone.
3 A man sets an end to darkness
and searches out to the farthest limit
the stones in the blackest darkness.
4 He breaks open a shaft away from where people live,
places that are forgotten by anyone's foot.
He hangs far away from people; he swings to and fro.
5 As for the earth, out of which comes bread,
it is turned up below as if by fire.
6 Its stones are the place where sapphires are found,
and its dust contains gold.
7 No bird of prey knows the path to it,
nor has the falcon's eye seen it.
8 The proud animals have not walked such a path,
nor has the fierce lion passed there.
9 A man lays his hand on the flinty rock;
he overturns mountains by their roots.
10 He cuts out channels among the rocks;
his eye sees every valuable thing there.
11 He ties up the streams so they do not run;
what is hidden there he brings out to the light.

12 Where will wisdom be found?
Where is the place of understanding?
13 Man does not know its price;
neither is it found in the land of the living.
14 The deep waters under the earth say, 'It is not in me';
the sea says, 'It is not with me.'
15 It cannot be gotten for gold;
neither can silver be weighed as its price.
16 It cannot be valued with the gold of Ophir,
with precious onyx or sapphire.
17 Gold and crystal cannot equal it in worth;
neither can it be exchanged for jewels of fine gold.
18 No mention is worth making of coral or jasper;
indeed, the price of wisdom is more than rubies.
19 The topaz of Cush does not equal it;
neither can it be valued in terms of pure gold.

20 From where, then, comes wisdom?
Where is the place of understanding?
21 Wisdom is hidden from the eyes of all living things
and is kept hidden from the birds of the heavens.
22 Destruction and Death say,
'We have heard just a rumor about it with our ears.'

23 God understands the way to it;
he knows its place.
24 For he looks to the very ends of the earth
and sees under all the heavens.
25 He made the force of the wind
and parceled out the waters by measure.

generated on Tue Oct 24 10:45:40 2023

26 He made a decree for the rain
and a path for the thunder.
27 Then he saw wisdom and announced it;
he established it, indeed, and he examined it.
28 To people he said,
'See, the fear of the Lord—that is wisdom;
to depart from evil is understanding.'"

Job 28 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Yahweh's wisdom

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's wisdom and authority. This chapter especially focuses on Yahweh's wisdom as he controls the circumstances of Job's life. Men cannot understand because they do not have Yahweh's wisdom. (See: curse and wise)

Job 28:1

mine

This is a place where people dig rocks out of the earth. These rocks have metal in them.

refine

This is the process of heating a metal to remove all of the impurities that are in it.

Job 28:2

Iron is taken out of the earth

This can be stated in active form. Alternate translation: "People take iron out of the earth"

copper is smelted out of the stone

This can be stated in active form. Alternate translation: "people smelt copper out of the stone" or "people heat stone to melt copper out of it"

copper

an important red-brown colored metal

smelted

This is a process of heating rocks to melt the metal in them in order to get the metal out of the rocks.

Job 28:3

A man sets an end to darkness

Here "sets an end to darkness" represents shining a light in the darkness. People used a lantern or a torch for light. Alternate translation: "A man carries light into dark places"

to the farthest limit

"to the farthest parts of the mine"

Job 28:4

shaft

a deep narrow hole dug into the ground or rock. People go down into the hole to mine it.

places that are forgotten by anyone's foot

The foot is spoken of as if it is a person who can remember. Alternate translation: "places where people no longer walk" or "where no one ever walks"

He hangs far away from people

How and where he hangs can be stated clearly. Alternate translation: "Far away from people, he hangs from a rope in the shaft"

Job 28:5

the earth, out of which comes bread

Here "bread" represents food in general. Food coming out of the ground is a metaphor for food growing out of the ground. Alternate translation: "the earth, where food grows"

it is turned up below as if by fire

Possible meanings are that 1) people made fires under the ground to break apart the rock. Alternate translation: "it is broken up below by the fires that the miners make" or 2) "turned" is a metaphor for changed. Alternate translation: "it is broken up below so much that it appears that it was destroyed by fire"

generated on Tue Oct 24 10:45:40 2023

it is turned
The word "it" refers to the earth.

Job 28:6

Its stones ... its dust
The word "its" refers to the earth.

sapphires
a rare and valuable blue gemstone

Job 28:7

No bird of prey knows the path to it ... nor has the falcon's eye seen it
These clauses express a similar meaning. Alternate translation: "No bird of prey or falcon knows or has ever seen the path that goes to the mine"

bird of prey
a bird that eats other animals

falcon
This may also be translated "hawk." Both are birds that hunt and eat other animals. You may translate this with a similar bird from your culture.

Job 28:8

The proud animals have not walked such a path ... nor has the fierce lion passed there
These clauses also express similar meaning.

The proud animals
This refers to very strong, wild animals.

Job 28:9

lays his hand on the flinty rock
This represents breaking up the rock. Alternate translation: "digs into the flinty rock"

flinty rock
"hard rock"

he overturns mountains by their roots
Digging up the mountains and the ground underneath them is a metaphor from digging out weeds or trees, an exaggeration that represents digging minerals out of the ground. Alternate translation: "he turns the mountains upside down by pulling out their roots"

Job 28:10

his eye sees
Here "his eye" represents him. Alternate translation: "he sees"

Job 28:11

He ties up the streams so they do not run
Here "ties up the streams" means damming or blocking the streams. Alternate translation: "He blocks the streams so they do not flow"

what is hidden there
This refers to things that people normally do not see because they are in the ground or underwater.

Job 28:12

General Information:
In 28:12-28, wisdom and understanding are spoken of as if they were precious objects that are in some place and people want to find them. Finding wisdom and understanding represents becoming wise and learning to understand things well.

Where will wisdom be found? Where is the place of understanding?
These questions mean the same thing and are used to show that it is very difficult to find wisdom and understanding. Alternate translation: "It is very difficult to find wisdom and understanding."

Where will wisdom be found? Where is the place of understanding
Becoming wise and understanding is spoken of as finding wisdom and understanding. Alternate translation: "How do people become wise? How do people learn to understand things well"

Job 28:13

Man does not know its price
Possible meanings are 1) wisdom is spoken of as if it were something that people can buy. Alternate translation: "People do not know what it is worth" or 2) the word translated as "price" means "place." Alternate translation: "People do not know where it is"

neither is it found in the land of the living
"and it is not found in the land of the living." The "land of the living" refers to this world where people live. This can be stated in active form. Alternate translation: "and no one can find wisdom in this world"

Job 28:14

The deep waters ... say, 'It is not in me'; the sea says, 'It is not with me.'
The deep waters and the sea are presented as if they are people that can speak. Alternate translation: "Wisdom is not in the deep waters under the earth, nor is it in the sea"

generated on Tue Oct 24 10:45:40 2023

Job 28:15

It cannot be gotten for gold
This can be stated in active form. This implies that wisdom is worth much more than gold. Alternate translation: "People cannot pay for wisdom with gold"

neither can silver be weighed as its price
This implies that wisdom is worth much more than silver. It can be stated in active form. Alternate translation: "and people cannot weigh out enough silver to pay for wisdom"

Job 28:16

It cannot be valued with ... sapphire
This implies that wisdom is much more valuable than the gold of Ophir, precious onyx and sapphire.

Ophir
This is the name of a land where there was fine gold.

onyx
a valuable black gemstone

sapphire
a valuable blue gemstone

Job 28:17

Gold and crystal cannot equal it in worth
This implies that wisdom is much more valuable than gold and crystal.

crystal
a valuable gemstone that is clear or lightly colored

neither can it be exchanged for jewels of fine gold
"and it cannot be exchanged for jewels of fine gold." This implies that wisdom is much more valuable than jewels of fine gold.

exchanged
"traded"

Job 28:18

No mention is worth making of coral or jasper
"It is not worth making mention of coral and jasper." This implies that wisdom is worth so much more than coral and jasper that there is no need for Job to say anything about them. Alternate translation: "I will not bother to mention coral or jasper" or "Coral and jasper are worthless compared to wisdom"

coral
This is a beautiful, hard substance that grows on ocean reefs.

jasper ... rubies
These are valuable gemstones.

Job 28:19

The topaz of Cush does not equal it
This implies that wisdom is much more valuable than the finest topaz.

topaz
This is a valuable gemstone.

neither can it be valued in terms of pure gold
"and wisdom cannot be valued in terms of pure gold." This implies that wisdom is much more valuable than pure gold.

Job 28:20

From where, then, comes wisdom? Where is the place of understanding?
Job uses these questions to introduce how people get wisdom and understanding. Alternate translation: "I will tell you where wisdom comes from and where understanding is." or "I will tell you how to become wise and how to learn to understand things."

From where, then, comes wisdom
Wisdom is spoken of as if it were in a place and comes to people. Its coming represents people becoming wise.

Where is the place of understanding
Understanding is spoken of as if it were in a place.

Job 28:21

Wisdom is hidden from the eyes of all living things
This means that living things are unable to see wisdom. It can be expressed in active form. Alternate translation: "No living thing can see wisdom"

is kept hidden from the birds of the heavens
This means that the birds are unable to see wisdom. This can be expressed in active form. Alternate translation: "even the birds that fly in the skies cannot see wisdom"

Job 28:22

Destruction and Death say
Here "Destruction" and "Death" are spoken of as if they are living things who can speak.

Job 28:23

God understands the way to it; he knows its place
Wisdom is spoken of as if it were in a certain place. Alternate translation: "God knows how to find wisdom. He knows where it is"

generated on Tue Oct 24 10:45:40 2023

Job 28:24

the very ends of the earth
"the farthest places on the earth"

Job 28:25

parceled out the waters by measure
This describes God deciding how much water should be in each place. Possible meanings are that this refers to deciding 1) how much rain should be in each cloud or 2) how much water should be in each sea. Alternate translation: "decided how much water should be in each place"

Job 28:26

a path for the thunder
"he decided how the thunder can be heard" or "he decided the path of the thunderstorm"

Job 28:27

General Information:
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Job 28:28

See, the fear of the Lord—that is wisdom
The abstract noun "fear" can be expressed with the verbs "fear" or "respect." The abstract noun "wisdom" can be expressed with the word "wise." Alternate translation: "Listen, if you fear the Lord, you will be wise"

to depart from evil is understanding
Here "depart from evil" means refusing to do evil things. The abstract noun "understanding" can be expressed with the verb "understand." Alternate translation: "if you refuse to do evil, then you will understand many things"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Job resumed speaking and said,

2 "Oh, that I were as I was in the past months
when God cared for me,
3 when his lamp shined on my head,
and when I walked through darkness by his light.
4 Oh, that I were as I was in the ripeness of my days
when the friendship of God was on my tent,
5 when the Almighty was yet with me,
and my children were around me,
6 when my way was covered with cream,
and the rock poured out for me streams of oil!

7 When I went out to the city gate,
when I sat in my place in the city square,
8 the young men saw me and kept their distance from me in respect,
and the aged people rose and stood for me.
9 The princes used to refrain from talking when I came;
they would lay their hand on their mouths.
10 The voices of the noblemen were hushed,
and their tongue clung to the roof of their mouths.
11 For after their ears heard me, they would then bless me;
after their eyes saw me, they would then give witness to me and approve of me
12 because I rescued the one who was poor when he cried out,
and the one who had no father when he had no one to help him.
13 The blessing of him who was about to perish came on me;
I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me;
my justice was like a robe and a turban.
15 I was eyes to blind people;
I was feet to lame people.
16 I was a father to needy people;
I would investigate the case even of one whom I did not know.

17 I broke the jaws of the unrighteous man;
I plucked the victim out from between his teeth.
18 Then I said, 'I will die in my nest;
I will multiply my days like the grains of sand.
19 My roots are spread out to the waters,
and dew lies all night on my branches.
20 The honor in me is always fresh,
and the bow of my strength is always new in my hand.'
21 To me men listened; they waited for me;
they stayed silent to hear my advice.
22 After my words were done, they did not speak again;
my speech dropped like water on them.

23 They always waited for me as they waited for rain;
they opened their mouth wide to drink in my words,
as they would do for the latter rain.
24 I smiled on them when they did not expect it;
they did not reject the light of my face.
25 I selected their way and sat as their chief;
I lived like a king in his army,
like one who comforts mourners.

generated on Tue Oct 24 10:45:40 2023

Job 29 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job recalls the days before Yahweh's blessings were taken from him. This is only one part of Job's argument that continues for the next 3 chapters.

Job 29:1

General Information:
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Job 29:2

Oh, that I were as I was in the past months
Job uses this exclamation to express a wish. Alternate translation: "I wish that I were as I was in past months"

Job 29:3

when his lamp shined on my head
God's lamp shining on Job represents God blessing Job. Alternate translation: "when God's blessing was like a lamp shining its light on my head"

when I walked through darkness by his light
Walking through darkness represents experiencing difficult situations.

Job 29:4

in the ripeness of my days
Job speaks of when he was young and strong as if his days were the time when the harvest is ripe. Alternate translation: "when I was young and strong"

when the friendship of God was on my tent
The abstract noun "friendship" can be expressed with the noun "friend." The word "tent" represents Job's home. Alternate translation: "when God was my friend and protected my home"

Job 29:5

General Information:
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Job 29:6

when my way was covered with cream
"when my path was flowing with cream." Job uses this exaggeration to express that he had many cows and they produced much more cream than he and his family needed. Alternate translation: "when my cows provided an abundance of cream"

and the rock poured out for me streams of oil
"and the rock poured out streams of oil for me." Job uses this exaggeration to express that he had many olive vines and great amounts of olive oil. The rock is where his servants pressed the oil out of the olives. Alternate translation: "when my servants pressed out a great amount of olive oil" or "when oil flowed like streams from the pressing rock"

Job 29:7

city square
This is an open area in a village or city where two or more streets meet.

Job 29:8

rose and stood for me
This is a symbol of respect. It can be stated clearly. Alternate translation: "rose and stood respectfully for me"

Job 29:9

The princes used to refrain from talking when I came
This was a sign of respect.

they would lay their hand on their mouths
They did this to show that they would not speak. This was a sign of their respect for Job.

Job 29:10

The voices of the noblemen were hushed
This can be stated in active form. Alternate translation: "The noblemen hushed their voices" or "The noblemen stopped speaking"

their tongue clung to the roof of their mouths
This represents them having so much respect for Job that they had nothing to say. Alternate translation: "they felt that they were unable to speak" or "they had nothing to say"

Job 29:11

after their ears heard me ... after their eyes saw me
The ears represent those who heard him, and the eyes represent those who saw him. Alternate translation: "after they heard what I told them ... after they saw me"

generated on Tue Oct 24 10:45:40 2023

they would then give witness to me and approve of me
"they would witness approvingly of me"

Job 29:12

I rescued the one who was poor when he cried out
Here "the one who was poor" refers to any poor person. Alternate translation: "I used to rescue poor people who cried out"

Job 29:13

The blessing of him who was about to perish came on me
Someone's blessing coming on another represents that person blessing another. Alternate translation: "He who was about to perish would bless me"

him who was about to perish
This represents anyone who was about to die. Alternate translation: "those who were about to die"

I caused the widow's heart to sing for joy
Here "the widow's heart" represents any widow. Alternate translation: "I caused widows to sing joyfully"

Job 29:14

I put on righteousness, and it clothed me
People often spoke of righteousness as if it were clothing. Alternate translation: "I did what was righteous, and it was like clothing that I put on"

my justice was like a robe and a turban
People often spoke of justice as if it were clothing. Alternate translation: "I did what was just, and it was like a robe and a turban on me"

turban
a long cloth that men wrap around their heads and wear as a hat

Job 29:15

I was eyes to blind people
This represents helping blind people. Alternate translation: "I was like eyes for blind people" or "I guided blind people"

I was feet to lame people
This represents helping blind people. Alternate translation: "I was like feet for lame people" or "I supported lame people"

Job 29:16

I was a father to needy people
Here "I was a father" represents providing for people. Alternate translation: "I provided for needy people as a father provides for his children"

Job 29:17

General Information:
In verses 18-20 Job tells about the things he used to say before bad things happened to him.

I broke the jaws of ... I plucked the victim
Job speaks of unrighteous people who persecute others as if they were wild animals that attack their victims by picking them up between their teeth. Alternate translation: "I made unrighteous people stop persecuting people, like someone who breaks the jaw of a wild animal and rescues its victim from between its teeth"

Job 29:18

I will die in my nest
Here "nest" represents Job's home and family. Job used to speak as if he were a bird that lived in a nest with his baby birds. Alternate translation: "I will die at home with my family" or "I will die in the safety of my home"

I will multiply my days like the grains of sand
There are more grains of sand on the shore than anyone can count. To say that he would live more days than anyone could count is an exaggeration to express that he would live a very long time. Alternate translation: "I will live a very long time" or "I will live many years"

Job 29:19

My roots ... my branches
Job used to speak of his strength as if he were strong like a well-watered tree.

Job 29:20

The honor in me is always fresh
The abstract noun "honor" can be expressed with the verb "honor." Here "fresh" represents the honor being constantly given. Alternate translation: "People constantly give me honor" or "People always honor me"

the bow of my strength is always new in my hand
A new bow is very strong. Job's bow of strength in his hand represents his physical strength. Alternate translation: "I am always strong like a new bow"

Job 29:21

General Information:
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Job 29:22

my speech dropped like water on them
Here "dropped like water on them" represents refreshing the people who heard him. The abstract

noun "speech" can be translated with the verb "speak" or "say." Alternate translation: "my speech refreshed their hearts as drops of water refresh people's bodies" or "what I said to them refreshed them like drops of water"

Job 29:23

They always waited for me as they waited for rain
People waited for Job patiently and expected to hear good things.

they opened their mouth wide to drink in my words
This represents waiting eagerly for Job to speak in order to benefit from what said. Alternate translation: "they eagerly waited for me to speak in order to benefit from what I said"

as they would do for the latter rain
"as farmers wait eagerly for the latter rain"

the latter rain
This refers to the large amount of rain that falls just before the dry season.

Job 29:24

I smiled on them
It can be stated clearly that the purpose of smiling was to encourage them. Alternate translation: "I smiled on them to encourage them"

the light of my face
This represents the kindness they saw in Job's face.

Job 29:25

I selected their way
Here "selected their way" represents deciding what they should do.

sat as their chief
Here "sat" represents ruling or leading. Chiefs sat down when they made important decisions. Alternate translation: "led them as their chief"

sat as their chief
Job was their chief. Alternate translation: "led them because I was their chief"

I lived like a king in his army
Job speaks of how he led the people and how they obeyed him as if he were a king and they were his army.

like one who comforts mourners
This phrase means that Job actually was one who comforted people. Alternate translation: "I comforted them when they mourned"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Now those who are younger than I have nothing but mockery for me—
these young men whose fathers I would have refused to allow to work beside the dogs of my flock.
2 Indeed, the strength of their fathers' hands, how could it have helped me—
men in whom the strength of their mature age had perished?
3 They were thin from poverty and hunger;
they gnawed at the dry ground in the darkness of wilderness and desolation.
4 They plucked saltwort and bushes' leaves;
the roots of the broom tree were their food.
5 They were driven out from among people
who shouted after them as one would shout after a thief.
6 So they had to live in river valleys,
in holes of the earth and of the rocks.
7 Among the bushes they brayed like donkeys
and they gathered together under the nettles.
8 They were the sons of fools, indeed, sons of nameless people!
They were driven out of the land with whips.

9 But now I have become the subject of their taunting song;
I have become a byword for them.
10 They abhor me and stand far off from me;
they do not refrain from spitting in my face.
11 For God has unstrung the string to my bow and afflicted me,
and those who taunt me cast off restraint before my face.
12 Upon my right hand rise the rabble;
they drive me away and
pile up against me their siege mounds.
13 They destroy my path;
they push forward disaster for me,
men who have no one to hold them back.
14 They come against me like an army through a wide hole in a city wall;
in the midst of the destruction they roll themselves in on me.
15 Terrors are turned upon me;
my honor is driven away as if by the wind;
my prosperity passes away as a cloud.

16 Now my life is pouring out from within me;
many days of suffering have laid hold on me.
17 In the night my bones in me are pierced;
the pains that gnaw at me take no rest.
18 God's great force has seized my clothing;
it wraps around me like the collar of my tunic.
19 He has thrown me into the mud;
I have become like dust and ashes.

20 I cry to you, God, but you do not answer me;
I stand up, and you merely look at me.
21 You have changed and become cruel to me;
with the might of your hand you persecute me.
22 You lift me up to the wind and cause it to drive me along;
you throw me back and forth in a storm. [1]
23 For I know that you will bring me to death,
to the house appointed for all the living.

24 However, does no one reach out with his hand to beg for help when he falls?

generated on Tue Oct 24 10:45:40 2023

Does no one in trouble call out for help?
25 Did not I weep for him whose day is hard?
Did I not grieve for the needy man?
26 When I hoped for good, then evil came;
when I waited for light, darkness came instead.
27 My heart is troubled and does not rest;
days of affliction have come on me.
28 I have gone about like one who was living in the dark,
but not because of the sun;
I stand up in the assembly and cry for help.
29 I am a brother to jackals,
a companion of ostriches.
30 My skin is black and falls away from me;
my bones are burned with heat.
31 Therefore my harp is tuned for songs of mourning,
my flute for the singing of those who wail.

Footnotes

30:22 [1]Some modern translations have

Job 30 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job laments his current condition as others insult him. (See: lament)

Job 30:1

whose fathers I would have refused to allow to work beside the dogs of my flock
This shows how much he despised those fathers. They were not even good enough to be with his dogs. Alternate translation: "whose fathers I despised and would not have allowed to work beside the dogs of my flock"

the dogs of my flock
The dogs' relationship to the flock can be stated clearly. Alternate translation: "the dogs that guarded my flock"

Job 30:2

Indeed, the strength of their fathers' hands, how could it have helped me ... perished?
Job uses this question to mock the weakness of those men. Alternate translation: "The strength of their fathers' hands could not have helped me ... perished."

men in whom the strength of their mature age had perished
Their strength perishing is a metaphor that represents no longer being strong but weak. The phrase "mature age" refers to them being old. Alternate translation: "men who had become old and had no strength" or "men who had become old and weak"

Job 30:3

They were thin from poverty and hunger
The word "They" refers to the fathers of the young mockers.

They were thin from poverty and hunger
The abstract noun "poverty" can be expressed with the word "poor." The abstract noun "hunger" can be expressed with the words "hungry" or "starving." Alternate translation: "They were very thin because they were poor and starving"

they gnawed at the dry ground
Possible meanings are that 1) "dry ground" is a metonym for the dry roots that grow in the ground. Alternate translation: "they chewed on the dry roots they found in the ground" or 2) "gnawed at the dried ground" is a metonym for eating whatever they could find in the dry ground.

generated on Tue Oct 24 10:45:40 2023

Job 30:4

Connecting Statement:
Job continues to talk about the fathers of the mockers.

saltwort ... bushes' leaves ... the roots of the broom tree
These are plants that people would eat only if they could find nothing better.

the roots of the broom tree were their food
Possible meanings are 1) the people ate the roots of the broom tree or 2) the people warmed themselves by burning the roots of broom trees.

Job 30:5

They were driven out from among people who shouted after them as ... a thief
The phrase "were driven out" means "were forced to leave." These phrases can be reordered and stated in active form. Alternate translation: "The people shouted after them as ... a thief and forced them to leave"

shouted after them as one would shout after a thief
"shouted at them as though they were thieves"

Job 30:6

General Information:
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Job 30:7

Connecting Statement:
Job continues to talk about the fathers of the mockers.

brayed like donkeys
Job speaks of the men crying out in hunger as if they were wild donkeys making a loud noise. Alternate translation: "cried out like wild donkeys because they were hungry"

they gathered together under the nettles
"Nettles" are bushes with sharp thorns. This implies that they did not have a home.

Job 30:8

They were the sons of fools
Here "were the sons of fools" represents having the characteristics fools. Alternate translation: "They were like fools" or "they were fools"

indeed, sons of nameless people
The word "indeed" shows that what follows strengthens the previous thought. Here "sons of nameless people" represents having the characteristics of nameless people. Alternate translation: "indeed, they were nameless people" or "indeed, they were worthless"

nameless people
Here being "nameless" represents having no honor or respect. It means that they are worthless. Alternate translation: "worthless people"

They were driven out of the land with whips
This can be stated in active form. Possible meanings are 1) the idea of whips implies that they were being treated like criminals. Alternate translation: "People treated them like criminals and forced them to leave the land" or 2) people actually used whips to force them out. Alternate translation: "People whipped them and forced them to leave the land"

They were driven out of the land
Here "the land" refers to the land where they lived before they were forced to go out to the wilderness.

Job 30:9

Connecting Statement:
Job speaks again about the people who were mocking him.

But now I have become the subject of their taunting song
The abstract noun "song" can be expressed with the verb "sing." Alternate translation: "But now they sing songs about me to taunt me"

I have become a byword for them
Here "byword" is a metonym for the person about whom people make cruel jokes. Alternate translation: "I am now one whom they make cruel jokes about" or "They joke and say cruel things about me"

Job 30:10

they do not refrain from spitting in my face
This can be stated positively. Alternate translation: "they even spit in my face"

Job 30:11

God has unstrung the string to my bow
A bow that is unstrung is not useful. The phrase "has unstrung the string of my bow" is a metaphor for making Job powerless. Alternate translation: "God has taken away my power to defend myself"

those who taunt me
"those who mock me"

cast off restraint before my face
A restraint keeps a person from moving freely and doing what he wants. Here "restraint" represents refraining from doing something, and "cast off restraint" represents not refraining from doing something. In this case the mockers did not refrain

generated on Tue Oct 24 10:45:40 2023

from being cruel to Job. Alternate translation: "do not refrain from being cruel to me" or "do whatever cruel things they want to do to me"

Job 30:12

General Information:
Job speaks about the mockers treating him cruelly as if they were a mob and an army attacking him.

Connecting Statement:
Job continues to speak about the people who were mocking him.

Upon my right hand rise the rabble
"the rabble rise upon my right hand." Possible meanings are 1) rising upon Job's right hand represents attacking his strength. Alternate translation: "Gangs of young people attack my strength" or 2) rising upon Job's right hand represents attacking his honor. Alternate translation: "Mobs attack my honor"

they drive me away
"they force me to run away"

pile up against me their siege mounds
Armies would pile up mounds of dirt along a city's wall in order to climb over the wall and attack the city. Job speaks of the mockers preparing to attack him as if they were doing that. Alternate translation: "prepare to attack me like an army that prepares to attack a city"

Job 30:13

They destroy my path
This represents keeping Job from escaping their attack. Alternate translation: "They prevent me from escaping from them"

they push forward disaster for me
Here "push forward disaster" represents trying to make disaster happen. Alternate translation: "they try to make disaster happen to me" or "they try to destroy me"

men who have no one to hold them back
Here "hold them back" represents stopping them from doing something. Alternate translation: "men who have no one to stop them from attacking me"

Job 30:14

General Information:
Job speaks about the mockers treating him cruelly as if they were an army attacking him.

Connecting Statement:
Job continues to speak about the people who were mocking him.

They come against me like an army through a wide hole in a city wall
This represents attacking Job forcefully.

they roll themselves in on me
This represents many coming to attack him at once, like giant ocean waves rolling in on him.

Job 30:15

Terrors are turned upon me
Possible meanings are 1) Job has become terrified or 2) things are happening to Job that make him afraid.

my honor is driven away as if by the wind
Job speaks of suddenly having no honor as if the wind had blown it from him. Alternate translation: "Nobody honors me" or "I am now a person that people do not honor"

my prosperity passes away as a cloud
Job speaks of his prosperity ending as if it were a cloud that was blown away. Here "prosperity" may refer to well-being or safety. Alternate translation: "I no longer prosper at all" or "I am no longer safe"

Job 30:16

Now my life is pouring out from within me
Job speaks as if his life were a liquid and his body were a container. He feels he is about to die. Alternate translation: "Now I am dying"

many days of suffering have laid hold on me
Job speaks of his continuous suffering as if the days of suffering have grabbed hold of him. Alternate translation: "I suffer many days, and the suffering does not end"

Job 30:17

my bones in me are pierced
Job speaks of the pain in his bones as if his bones were being pierced. Alternate translation: "my bones ache terribly" or "I have sharp pain in my bones"

the pains that gnaw at me take no rest
Job speaks of his constant pain as if it were alive and biting him and refuses to rest. Alternate translation: "the pains that cause me to suffer do not stop" or "I am in constant pain"

Job 30:18

God's great force has seized my clothing
Job speaks of God using his force as if God's force were actually doing something. Here "God's ... force" stands for "God." Alternate translation: "God has seized my clothing by his great force"

generated on Tue Oct 24 10:45:40 2023

God's great force has seized my clothing
The image of God's force seizing Job is a metaphor. Possible meanings are 1) it represents Job's pain. Alternate translation: "My pain feels like God has grabbed my clothing tightly" or 2) it represents God's causing Job's many problems. Alternate translation: "It is as though by his great force God has grabbed me by my clothes"

it wraps around me like the collar of my tunic
The image of God's force wrapping around Job is a metaphor. Possible meanings are 1) it represents Job's pain. Alternate translation: "he wraps the collar of my tunic tightly around me" or 2) it represents God's causing Job's many problems. Alternate translation: "It is as though he grabs me by the collar of my tunic"

Job 30:19

He has thrown me into the mud
Job says that God has humiliated him. Alternate translation: "It is as though he has thrown me in the mud" or "He has humiliated me, like a person thrown in the mud"

I have become like dust and ashes
This represents Job's feeling of being worthless. Alternate translation: "I have become as worthless as dust and ashes"

Job 30:20

General Information:
This page has intentionally been left blank.

Job 30:21

cruel
This word means unkind.

with the might of your hand you persecute me
The word "hand" represents God's power. Alternate translation: "you persecute me with your power"

Job 30:22

Connecting Statement:
Job continues speaking to God.

lift me up to the wind ... throw me back and forth in a storm
These expressions represent the extreme suffering that God made Job endure.

cause it to drive me along
"cause the wind to push me along"

Job 30:23

you will bring me to death
Here "bring me to death" represents causing Job to die. Alternate translation: "you will cause me to die"

the house appointed for all the living
Job speaks of the world of the dead as if it were a house to which God has appointed all living things to go. Alternate translation: "the world of the dead, to which everything that has ever lived goes"

all the living
That is, all things now alive, but that will die one day.

Job 30:24

Connecting Statement:
Job continues speaking to God.

does no one reach out with his hand to beg for help when he falls? Does no one in trouble call out for help?
Job uses these questions to justify himself for crying out to God for help. Alternate translation: "Everyone reaches out with his hand to beg for help when he falls. Everyone who is in trouble calls out for help." or "I have fallen, and so God should not think I am doing wrong when I beg for his help. I am in trouble, so of course I call out for help!"

does no one reach out with his hand to beg for help when he falls? Does no one in trouble call out for help?
Some versions interpret these questions as Job complaining that God has reached out with his hand to harm Job when Job was in trouble and crying out for help. Alternate translation: "Surely no one would reach out with his hand against someone who falls and calls out for help."

Job 30:25

Did not I weep ... hard? Did I not grieve ... man?
Job uses these questions to remind God of how Job had done good to others. A: "You know that I wept ... hard, and I grieved ... man!"

him whose day is hard
Here the word "day" is a synecdoche for the person's life, and "hard" here means "difficult." Alternate translation: "him whose life is difficult"

Job 30:26

When I hoped for good, then evil came
Looking for good represents hoping for good things, and evil coming represents evil things happening.

I waited for light ... darkness came
Here "light" represents God's blessing and favor and "darkness" represents trouble and suffering. Alternate translation: "I waited for the light of

generated on Tue Oct 24 10:45:40 2023

God's blessing, but instead I experienced the darkness of suffering"

Job 30:27

My heart is troubled and does not rest
Job speaks of his heart as if it were a person. Alternate translation: "I am troubled in my heart and the feeling does not end"

days of affliction have come on me
Days of affliction coming on Job represents Job experiencing affliction for many days. Alternate translation: "I experience affliction many days" or "I suffer every day"

Job 30:28

I have gone about
Here "have gone about" represents living. Alternate translation: "I have lived" or "I live"

like one who was living in the dark, but not because of the sun
Here "living in the dark" is a metaphor that represents being extremely sad. The phrase "but not because of the sun" clarifies that "living in the dark" is a metaphor, that is, the darkness is not caused by the sun being hidden. Alternate translation: "like one who is terribly sad"

Job 30:29

a brother to jackals, a companion of ostriches
Being a brother to these animals is a metaphor for being like them. Alternate translation: "I am like jackals and ostriches that cry out in the wilderness"

Job 30:30

my bones are burned with heat
Here "bones" refers to the whole body, which suffers from fever.

heat
Another possible meaning is "fever."

Job 30:31

my harp is tuned for songs of mourning
Here "my harp" represents Job himself, and also represents his desire to sing only songs of mourning. Alternate translation: "I play only songs of mourning on my harp"

my flute for the singing of those who wail
Here "my flute" represents Job himself, and also his desire to sing only songs of crying. Alternate translation: "I play only songs of wailing on my flute"

wail
To wail is to cry very loudly because of terrible sadness or pain.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 I have made a covenant with my eyes;
how then should I look with desire on a virgin?
2 For what is the portion from God above,
the inheritance from the Almighty on high?
3 I used to think that calamity is for unrighteous people,
and that disaster is for those who behave wickedly.
4 Does not God see my ways
and count all my steps?

5 If I have walked with falsehood,
if my foot has hurried to deceit,
6 let me be weighed in an even balance
so that God will know my integrity.
7 If my step has turned aside from the way,
if my heart has gone after my eyes,
if any spot has stuck to my hands,
8 then let me sow, and let another eat,
and let my crops be uprooted.

9 If my heart has been deceived by a woman,
if I have lain in wait at my neighbor's door,
10 then let my wife grind grain for another,
and let others bow down on her.
11 For that would be a terrible crime;
indeed, it would be a crime to be punished by judges.
12 For that is a fire that consumes as far as Abaddon,
and it would burn all my harvest to the root.

13 If I rejected the plea for justice from my male servant or my female servant
when they argued with me,
14 what then would I do when God rises up to accuse me?
When he comes to judge me, how would I answer him?
15 Did the one who made me in the womb not make them also?
Did not the same one mold us all in the womb?

16 If I have withheld poor people from their desire,
or if I have caused the eyes of the widow to grow dim from crying,
17 or if I have eaten my morsel alone
and not allowed those without fathers to eat it also—
18 because from my youth the orphan grew up with me as with a father,
and I have guided his mother, a widow, from my own mother's womb.
19 If I have seen anyone perish for lack of clothing,
or if I have seen that a needy man had no clothing;
20 if his heart has not blessed me
because he has not been warmed with the wool of my sheep,
21 if I have lifted up my hand against the orphan
because I saw my support in the city gate,
then bring charges against me!
22 If I have done these things, then let my shoulder fall from the shoulder blade,
and let my arm be broken from its joint.
23 For I dreaded destruction from God;
because of his majesty, I was not able to do those things.

generated on Tue Oct 24 10:45:40 2023

24 If I have made gold my hope,
and if I have said to fine gold, 'You are what I am confident in';
25 if I have rejoiced because my wealth was great,
because my hand had gotten many possessions,
then bring charges against me!
26 If I have seen the sun when it shone,
or the moon walking in its splendor,
27 and if my heart has been secretly attracted,
so that my mouth has kissed my hand in worship of them—
28 this also would be a crime to be punished by judges,
for I would have denied the God who is above.

29 If I have rejoiced at the destruction of anyone who hated me
or congratulated myself when disaster overtook him,
then bring charges against me!
30 Indeed, I have not even allowed my mouth to sin
by asking for his life with a curse.
31 If the men of my tent have never said,
'Who can find one who has not been filled with Job's food?'
32 (even the foreigner has never had to stay in the city square,
because I have always opened my doors to the traveler),
and if that is not so, then bring charges against me!
33 If, like mankind, I have hidden my sins
by hiding my guilt inside my bosom
34 (because I feared the great multitude,
because the contempt of the families terrified me,
so that I kept silent and would not go outside)—

35 Oh, if only I had someone to hear me!
See, here is my signature; let the Almighty answer me!
If only I had the indictment that my opponent has written!
36 Surely I would carry it openly on my shoulder;
I would bind it on myself like a crown.
37 I would declare to him an accounting for my steps;
as a confident prince I would go up to him.
38 If my land ever cries out against me,
and its furrows weep together,
39 if I have eaten its harvest without paying for it
or have caused its owners to lose their lives,
40 then let thorns grow instead of wheat
and weeds instead of barley."

The words of Job are finished.

Job 31 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement and it is directly addressed to Yahweh.

In this chapter, Job presents his case to Yahweh that he is upright and not guilty of the sins he is being accused of. (See: righteous and guilt and sin)

Job 31:1

General Information:
Job continues speaking.

I have made a covenant with my eyes
Job speaks of making a promise about what he would look at as though his eyes were a person and he made a covenant with them. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "I have made a firm promise about what I will look at"

I have made a covenant with my eyes
What job promised can be stated clearly. Alternate translation: "I made a promise that I will not look lustfully on a virgin" or "I promised that I will not look lustfully on a virgin"

how then should I look with desire on a virgin?
Job uses this question to emphasize that he would never break his promise. Alternate translation: "So I certainly will not look with lust at a virgin."

Job 31:2

For what is the portion from God above, the inheritance from the Almighty on high?
Job speaks of God's response to people's behavior as if it were the portion of an inheritance that God gives. Alternate translation: "For how will God above respond to me? What will the Almighty on high do?"

For what is the portion from God above, the inheritance from the Almighty on high?
Possible meanings are Job uses this question to emphasize 1) that God will not bless bad behavior. Alternate translation: "For if I look lustfully on a woman, God Almighty on high will not bless me." or 2) that God will punish bad behavior. Alternate translation: "For if I look lustfully on a woman, God Almighty on high will certainly punish me."

Job 31:3

General Information:
Job continues speaking.

Job 31:4

Does not God see my ways and count all my steps?
Here "my ways" and "my steps" are metaphors for Job's behavior. Here "see my ways" and "count all my steps" are metaphors for knowing everything Job does. Job uses this question to emphasize that God does know all he does. Alternate translation: "Certainly God watches me and knows everything that I do."

Does not God see my ways and count all my steps?
Job may be implying that God should know that Job is righteous and does not deserve calamity and disaster.

Job 31:5

General Information:
Job continues speaking.

If I have
In 31:5-40 Job describes different situations in which he would deserve God's punishment. But, Job is confident that they are not true and that he is innocent.

have walked with falsehood, if my foot has hurried to deceit
Here "walked" and "hurried" are metaphors that represent how Job lived. Alternate translation: "have done anything false or purposely deceived anyone"

Job 31:6

let me be weighed in an even balance
People used balances to weigh items and to determine their value. This image represents judging honestly. It can be stated in active form. Alternate translation: "let me be judged honestly" or "let God judge me honestly"

Job 31:7

General Information:
Job continues describing situations in which he would deserve God's punishment, but Job is confident that they are not true.

If my step has turned aside from the way
Here "my step" is a metaphor for Job's behavior, and "turned out of the right way" is a metaphor for changing from living right. Alternate translation: "If I have changed from living right" or "If I have stopped doing what is right"

if my heart has gone after my eyes
Here "my heart" and "my eyes" are metonyms for what Job desires and sees. The heart going after the eyes is a metaphor for desiring to do what he sees. It is implied that this refers to sinful things that Job sees. Alternate translation: "if I have have wanted to do any sinful things that I see"

if any spot has stuck to my hands
This is a metaphor for being guilty. Alternate translation: "if I am guilty of any sin at all"

Job 31:8

then let me sow, and let another eat, and let my crops be uprooted
Job is saying that if he really has sinned, then this bad thing should happen to him. He would do the hard work of sowing his fields, but he would not be able to eat any of it.

let my crops be uprooted
This can be stated in active form. Alternate translation: "let someone else come and take the harvest from my field"

generated on Tue Oct 24 10:45:40 2023

Job 31:9

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If my heart has been deceived by a woman
Here "my heart" represents Job. Here the word "deceived" expresses the idea of "enticed." The word "woman" expresses the idea of "another man's wife." This can be stated in active form. Alternate translation: "If another man's wife has enticed me" or "If I have desired another man's wife"

if I have lain in wait at my neighbor's door
It can be stated clearly why he was waiting at his neighbor's door. Alternate translation: "if I have waited at my neighbor's door so I could sleep with his wife"

Job 31:10

then let my wife grind grain for another
Possible meanings are 1) this is an euphemism which means Job is saying may his wife sleep with another man or 2) it means she will become a slave and work for another man.

Job 31:11

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

For that would be a terrible crime
The word "that" refers to Job sleeping with another woman.

it would be a crime to be punished by judges
This can be stated in active form. Alternate translation: "it would be a crime for which judges should punish me"

Job 31:12

For that is a fire that consumes as far as Abaddon, and it would burn all my harvest to the root
Job speaks of the harm that sleeping with another woman causes as if it were a fire that destroys everything. The words "that" and "it" refer to sleeping with another man's wife. Alternate translation: "For adultery is like a fire that burns up everything from here to Abaddon and that would burn up all my harvest"

consumes as far as Abaddon
These words are probably a metaphor for "destroys everything so I have nothing good for the rest of my life," but you should probably translate this literally.

it would burn all my harvest to the root
The word "it" here refers to the action sleeping with another man's wife. This action is a metonym for the punishment that Job would suffer as a result of the action. A fire burning up his harvest is a synecdoche for losing everything he has worked for. Alternate translation: "those who punish me would take away everything I have worked for"

Job 31:13

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

my male servant or my female servant
These two items refer to Job's servants in general, not to any particular male or female servant, and so may be combined: "my male or female servant" or "any of my servants."

Job 31:14

what then would I do when God rises up to accuse me? When he comes to judge me, how would I answer him?
Job uses these questions to emphasize that if God were to judge him, Job would not be able to make himself appear to be good. Alternate translation: "then there would be absolutely nothing I could say to defend myself when God comes to judge me."

Job 31:15

Did the one who made me in the womb not make them also? Did not the same one mold us all in the womb?
Job uses these questions to emphasize that he is no different from his servants. He implies that God would be angry if Job were to treat his servants as less valuable than himself. Alternate translation: "The one who made me in the womb also made them. He formed us all in the womb."

Job 31:16

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true. He does not finish his sentence in verses 16 and 17. Instead he explains in verse 18 why they are not true.

If I have withheld poor people from their desire
"If I have kept poor people from getting what they desire"

if I have caused the eyes of the widow to grow dim from crying
Here "to grow dim" refers to the widow having bad eyesight from crying a lot. Alternate translation: "if I have caused a widow to cry in great sadness"

generated on Tue Oct 24 10:45:40 2023

Job 31:17

my morsel
"my food"

Job 31:18

because from my youth the orphan grew up with me as with a father
Here "the orphan" represents orphans in general. Job is describing how he truly treated orphans. Alternate translation: "because even when I was young I took care of orphans like a father"

because from my youth
The phrase "But I have done none of those things" is understood from the context. Alternate translation: "But I have done none of those things, because from my youth"

I have guided his mother, a widow, from my own mother's womb
Job is describing how he truly treated widows. With the phrase "from my own mother's womb" he uses exaggeration to emphasize that he did this all his life. Alternate translation: "all my life I have guided the orphan's mother, a widow" or "all my life I have guided widows"

Job 31:19

General Information:
Job continues describing situations in which he would deserve God's punishment, but he knows they are not true.

Job 31:20

if his heart has not blessed me
The phrase "his heart" represents the poor man who needs clothing. Alternate translation: "if he has not blessed me"

because he has not been warmed with the wool of my sheep
Here "the wool of my sheep" represents blankets or clothing made from the wool of Job's sheep. This can be stated in active form. Alternate translation: "because the wool of my sheep has not warmed him" or "because I have not given him clothing made from the wool of my sheep"

Job 31:21

if I have lifted up my hand against the orphan
Lifting up the hand against someone represents threatening to harm him. Alternate translation: "if I have threatened to harm the orphan"

the orphan
This is a generic noun for any orphan or fatherless child. Alternate translation: "orphans" or "fatherless people"

I saw my support in the city gate
Here "saw" is a metaphor for "knew," "support" is a metaphor for "approval," and "the city gate" is a metonym for the leaders who sit at the city gate. Alternate translation: "I knew that the leaders at the city gate would approve of me"

in the city gate
This is where the important men of the city would gather to make decisions.

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

Job 31:22

then let my shoulder fall from the shoulder blade, and let my arm be broken from its joint
This can be stated in active form. Alternate translation: "then let someone tear off my shoulder from the shoulder blade and break my arm from its joint"

Job 31:23

For I dreaded ... his majesty
This is the reason that Job did not do any of the wicked things he spoke of in verses 7 through 21.

Job 31:24

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If I have made gold my hope
The abstract noun "hope" can be translated with the verbs "trust" or "hope." Alternate translation: "If I trusted in gold" or "If I hoped that having a lot of gold would make me secure"

if I have said to fine gold, 'You are what I am confident in'
This line means the same as the previous line.

Job 31:25

my hand had gotten many possessions
Here "my hand" represents Job's ability to do things. Alternate translation: "I have gained many possessions by my own ability"

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

generated on Tue Oct 24 10:45:40 2023

Job 31:26

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

the moon walking
Here "walking" represents moving slowly. Alternate translation: "the moon moving across the sky"

Job 31:27

if my heart has been secretly attracted
Here "my heart" represents Job. This phrase can be stated in active form. Alternate translation: "if I have been secretly attracted to them" or "if I have secretly desired to worship them"

so that my mouth has kissed my hand
Here "my mouth" represents Job. This is a sign of love and devotion. Alternate translation: "so that I have kissed my hand"

Job 31:28

to be punished by judges
This can be stated in active form. Alternate translation: "for which judges would be right to punish me"

I would have denied the God who is above
"I would have been unfaithful to the God who is above"

Job 31:29

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

at the destruction of anyone who hated me
The abstract noun "destruction" can be translated with the verb "destroy." Alternate translation: "when anyone who hated me was destroyed" or "when bad things happened to anyone who hated me"

when disaster overtook him
"when he experienced disasters"

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

Job 31:30

Indeed, I have not even allowed my mouth to sin
Here "my mouth" represents Job speaking. Alternate translation: "Truly I did not let myself sin" or "Truly, I did not sin"

by asking for his life with a curse
Here "asking for his life with a curse" represents cursing someone's life so that he will die. Alternate translation: "by cursing him so that he would die" or "by cursing his life"

Job 31:31

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

the men of my tent
The tent represents Job's household. The men of his tent includes family members and servants. All of these knew Job well. Alternate translation: "the men of my household" or "my family members and servants"

Who can find one who has not been filled with Job's food?
Job's men would have used this question to emphasize that Job was generous to everyone. Alternate translation: "Everyone has been filled with Job's food!" or "Everyone we know of has eaten as much of Job's food as he wanted!"

Job 31:32

even the foreigner has never had to stay in the city square
Job is explaining how he truly treated foreigners. Here "stay in the city square" represents sleeping overnight in the city square. Alternate translation: "foreigners have never had to sleep in the city square" or "foreigners have never had to sleep outside"

I have always opened my doors to the traveler
Here "opened my doors to the traveler" represents welcoming the traveler into his home. Alternate translation: "I have always welcomed the traveler into my home"

and if that is not so, then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

generated on Tue Oct 24 10:45:40 2023

Job 31:33

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If ... I have hidden my sins
Here "have hidden my sins" represents trying to keep people from knowing that he had sinned. Alternate translation: "If ... I have tried to keep my sins a secret"

by hiding my guilt inside my bosom
This represents trying to keep people from knowing that he is guilty. The "bosom" is the chest and arms and is probably a metonym for the tunic that covers it. Alternate translation: "by hiding the evidence of my guilt inside my tunic" or "like one who hides the evidence of his guilt inside his tunic"

Job 31:34

because I feared the great multitude, because the contempt of the families terrified me
This would be the reason for hiding his sins. These two phrases mean the same thing. They emphasize that a person may hide his sin because he fears what other people may think about him.

so that I kept silent and would not go outside)—
The dash at the end of the line is used to show that Job did not finish this sentence.

Job 31:35

Oh, if only I had someone to hear me!
This exclamation expresses Job's wish. Alternate translation: "I wish I had someone to hear me" or "I wish that someone would listen to me"

here is my signature
Here "my signature" represents Job's promise that everything he is saying is true. He speaks of his complaint as if he had written a legal document. Alternate translation: "I solemnly promise that all I have said is true"

let the Almighty answer me!
Here an answer probably refers to telling Job what wrong he accuses Job of doing. Alternate translation: "let the Almighty tell me what I have done wrong" or "I wish the Almighty would say what I have done wrong"

If only I had the indictment that my opponent has written!
This expresses Job's wish. Job speaks as though his troubles are evidence that someone has written something accusing him of terrible sin. Alternate translation: "I wish I had the accusation that my opponent has written" or "If only I could read my opponent's complaint against me"

my opponent
These words could refer to 1) God or 2) someone else.

Job 31:36

Surely I would carry it openly on my shoulder; I would bind it on myself like a crown
This represents putting it where everyone could read it.

Job 31:37

I would declare to him an accounting for my steps
Here "my steps" represents Job's actions. Alternate translation: "I would declare to him an accounting for all I have done" or "I would tell him everything I have done"

as a confident prince I would go up to him
This means Job would approach God without any fear. Job implies that he could do this because he was not guilty. Alternate translation: "I would approach him boldly"

Job 31:38

General Information:
This concludes Job's description of situations in which he would deserve God's punishment, but he is convinced that they they are not true.

If my land ever cries out against me, and its furrows weep together
Job speaks of being guilty as if his land were a person who cries out against Job because of the wrong Job has done to the land. Alternate translation: "If I have done wrong concerning my land" or "If I have stolen my land from someone"

Job 31:39

to lose their lives
This represents dying. Alternate translation: "to die"

Job 31:40

weeds instead of barley
The words "let" and "grow" are understood from the previous phrase. Alternate translation: "let weeds grow instead of barley"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 So these three men stopped answering Job because he was righteous in his own eyes. **2** Then the anger
of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job because
he justified himself rather than God. **3** Elihu's anger was also kindled against his three friends because
they had found no answer to Job, and yet they had condemned Job. **4** Now Elihu had waited to speak to
Job because the other men were older than he. **5** However, when Elihu saw that there was no answer in
the mouths of these three men, his anger was kindled.

6 Then Elihu son of Barakel the Buzite spoke up and said,

"I am young, and you are very old.
That is why I held back and was afraid to tell you my own thoughts.
7 I said, "Length of days should speak;
a multitude of years should teach wisdom.
8 But there is a spirit in a man;
the breath of the Almighty gives him understanding.
9 It is not only the great people who are wise,
nor the aged people alone who understand justice.
10 Therefore I say to you, 'Listen to me;
I will also tell you my knowledge.'

11 See, I waited for your words;
I listened to your arguments
while you were searching for a word.
12 Indeed, I paid attention to you,
but, see, there was not one of you who could convince Job
or who could respond to his words.
13 Be careful not to say, 'We have found wisdom!'
God will have to defeat Job; mere man cannot do it.
14 For Job has not directed his words against me,
so I will not answer him with your words.

15 These three men are dismayed; they can answer Job no longer;
they have not a word more to say.
16 Should I wait because they are not speaking,
because they stand there silent and answer no more?
17 No, I also will answer on my part;
I will also tell them my knowledge.
18 For I am full of words;
the spirit in me compels me.
19 See, my breast is like fermenting wine that has no vent;
like new wineskins, it is ready to burst.
20 I will speak so that I may be refreshed;
I will open my lips and answer.
21 I will not show favoritism;
neither will I give honorific titles to any man.
22 For I do not know how to give such titles;
if I did so, my Maker would soon take me away.

Job 32 General Notes

Structure and formatting

Job's friends give up on trying to convince him that he is being punished for sinning. This chapter introduces Elihu who was a witness to these interactions between Job and his friends. According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the first of Elihu's four statements. (See: sin and testimony)

generated on Tue Oct 24 10:45:40 2023

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 32:6-22, which is an extended quotation, farther to the right on the page than the rest of the text. This quotation continues through the next chapter.

Job 32:1

he was righteous in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "he considered himself righteous"

Job 32:2

Then the anger of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job
This compares Elihu's anger to someone starting a fire. Also, this can be stated in active form. Alternate translation: "Then Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job"

Elihu ... Barakel ... Ram
These are names of men.

Buzite
This is the name of a people-group.

he justified himself rather than God
This means that he considered himself innocent and believed God had been wrong to punish him. Alternate translation: "he justified himself and claimed that God had been wrong to punish him"

Job 32:3

Elihu's anger was also kindled against his three friends
This compares Elihu's anger to someone starting a fire. This can be stated in active form. Alternate translation: "Elihu also became very angry with his three friends"

Job 32:4

Now
This word is used here to mark a pause in the story. This tells background information about Elihu.

Job 32:5

that there was no answer in the mouths of these three men
This means that the men were done speaking to Job. This speaks of the men possibly having an answer as if the answer were an object that would be in their mouths. Alternate translation: "that these three men had nothing else to say" or "that these three men had no more answers to give Job"

his anger was kindled
This compares Elihu's anger to someone starting a fire. This can be stated in active form. Alternate translation: "he became very angry"

Job 32:6

you are very old
Here "you" is plural and refers to Job and his three friends.

Job 32:7

Length of days should speak; a multitude of years should teach wisdom
These two lines mean the same thing. Elihu emphasizes that since older people are wiser than younger people, they should be the first to speak of what they know. Alternate translation: "He who has lived many years should speak; He would is older should teach wisdom"

Job 32:8

General Information:
Elihu continues speaking to Job and his friends.

there is a spirit in a man; the breath of the Almighty
Both phrases mean the same thing. Elihu is emphasizing that a man's wisdom comes from God. Alternate translation: "there is a spirit in a man, that is, the breath of the Almighty that"

the breath of the Almighty
Here the spirit is represented by "breath." Alternate translation: "the spirit of the Almighty"

Job 32:9

General Information:
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Job 32:10

General Information:
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Job 32:11

See
Elihu uses this word here to draw the mens' attention to what he says next. Alternate translation: "Listen"

I waited for your words
"I waited to hear what you would say." The word "your" refers to Job's friends and so is plural.

searching for a word
The word "word" is a synecdoche for an entire message, and "searching for" a word as if it were a solid object is a metaphor for thinking of the right

generated on Tue Oct 24 10:45:40 2023

thing to say. Alternate translation: "thinking about what to say" or "trying to think of the right thing to say"

Job 32:12

who could respond to his words
Here the word "respond" does not just mean to answer, but to answer with a helpful response.

Job 32:13

General Information:
Elihu continues speaking to Job's friends.

We have found wisdom
This means that they believe that they have figured out what is wise. Alternate translation: "We have discovered what is wise"

to defeat Job
This speaks of God responding to Job and correcting him as if he were defeating him in battle. Alternate translation: "to refute Job" or "to answer Job"

Job 32:14

with your words
"by saying what you have said"

Job 32:15

General Information:
Elihu continues speaking.

dismayed
discouraged or distressed

Job 32:16

Should I wait because they are not speaking, because they stand there silent and answer no more?
Elihu uses a question to emphasize that he will not wait any longer to speak. Elihu answers this question himself in the next verse. Alternate translation: But because you do not speak, I certainly will not wait any longer; you merely stand there and do not reply anymore.

Job 32:17

General Information:
Elihu continues speaking using parallelisms.

I also will answer on my part
"I will now take my turn to answer"

Job 32:18

I am full of words
Elihu speaks of having a lot to say as being full of words. Alternate translation: "I have so much to say"

the spirit in me compels me
"my spirit forces me to say it"

Job 32:19

my breast is like fermenting wine that has no vent; like new wineskins, it is ready to burst
While wine is fermenting, gas collects in the container. If the gas is not let out the container will burst. Elihu means that he has so much to say that if he does not speak he feels like he will burst. Also, these two phrases are parallel and have the same meaning. Alternate translation: "I feel like my breast is about to burst, like a container of fermenting wine that has no vent"

my breast is
This represents Elihu, specifically his spirit. Alternate translation: "my spirit is" or "I am"

Job 32:20

I may be refreshed
This can be stated in active form. Alternate translation: "I may feel better"

open my lips
Here the "lips" represent the mouth. Alternate translation: "open my mouth"

Job 32:21

favoritism; neither will I give honorific titles to any man
Elihu is probably speaking of giving honorific titles to someone as a metaphor for flattering him, and he is probably speaking indirectly about Job and his friends by speaking of "a man" in general. Alternate translation: "favoritism; neither will I flatter anyone" or "favoritism, nor will I flatter any of you"

Job 32:22

my Maker
This is a name referring to God. Alternate translation: "God who made me"

take me away
This means that he would destroy him. Alternate translation: "destroy me"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 So now, Job, I beg you, hear my speech;
listen to all my words.
2 See now, I have opened my mouth;
my tongue has spoken in my mouth.
3 My words come from the uprightness of my heart;
my lips speak pure knowledge.
4 The Spirit of God has made me;
the breath of the Almighty has given me life.
5 If you can, answer me;
set your words in order before me and stand up.
6 See, I am just as you are in God's sight;
I also have been formed out of the clay.
7 See, terror of me will not make you afraid;
neither will my pressure be heavy upon you.

8 You have certainly spoken in my hearing;
I have heard the sound of your words saying,
9 'I am clean and without transgression;
I am innocent, and there is no iniquity in me.
10 See, God finds opportunities to attack me;
he regards me as his enemy.
11 He puts my feet in stocks;
he watches all my paths.'
12 See, in this you are not in the right—I will answer you,
for God is greater than man.

13 Why do you struggle against him?
He does not account for any of his doings.
14 For God speaks once—
yes, twice, though man does not notice it.
15 In a dream, in a vision of the night,
when deep sleep falls upon men,
in slumber on the bed—
16 then God opens the ears of men,
and frightens them with threats,
17 to cause man to turn away from his deed,
and keep pride from a man.
18 God keeps man's life back from the pit,
his life from crossing over to death.

19 Man is punished also with pain on his bed,
with constant strife in his bones,
20 so that his life abhors food,
and his soul abhors delicacies.
21 His flesh is consumed away so that it cannot be seen;
his bones, once not seen, now stick out.
22 Indeed, his soul draws close to the pit,
his life to those who wish to destroy it.

23 But if there is an angel who can be a mediator for him,
one out of a thousand,
to tell a man what is right for him,
24 to be gracious to him and say,
'Save this person from going down to the pit;

generated on Tue Oct 24 10:45:40 2023

I have found a ransom for him,'
25 then his flesh will become fresher than a youth's;
it is restored to the days of his youthful vigor.
26 He will pray to God, and God will be kind to him,
so that he sees God's face with joy.
God will restore to the person his righteousness.
27 Then that person will sing in front of other people and say,
'I sinned and perverted that which was right,
but my sin was not punished.
28 God has rescued my soul from going down into the pit;
my life will continue to see light.'

29 See, God does all these things with a person,
twice, yes, even three times,
30 to bring his soul back from the pit,
so that he may be enlightened with the light of life.

31 Pay attention, Job, and listen to me;
be silent and I will speak.
32 If you have anything to say, answer me;
speak, for I wish to justify you.
33 If not, then listen to me;
remain silent, and I will teach you wisdom."

Job 33 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is a continuation of the first of Elihu's four statements and it is addressed to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This quotation is a continuation of the previous chapter.

Special concepts in this chapter

God's mercy

While Job has been complaining about the lack of justice and response from Yahweh, Elihu shows Job that Yahweh has shown him great mercy along the way. He is still alive because of Yahweh's mercy. (See: mercy)

Job 33:1

General Information:

Elihu continues speaking.

hear my speech; listen to all my words

These two phrases mean the same thing. Elihu is emphasizing that Job must listen carefully.

Job 33:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Job 13:18.

I have opened my mouth ... my tongue has spoken in my mouth

These mean the same thing. Elihu is emphasizing that he is now ready to speak. His "tongue" speaking represents himself speaking. Alternate translation: "I have opened my mouth and I have begun to speak"

Job 33:3

My words come from the uprightness of my heart

Here Elihu refers to himself by his "heart" as he speaks of being upright. Alternate translation: "I will speak with uprightness" or "I will speak with complete honesty"

generated on Tue Oct 24 10:45:40 2023

my lips speak pure knowledge
Here Elihu refers to himself by his "lips" to emphasize his speech. Alternate translation: "I will speak sincerely to you the things I know"

Job 33:4

General Information:
Elihu continues speaking to Job.

The Spirit of God ... has given me life
These two lines mean the same thing. Elihu is emphasizing that God has made him and so gives authority to what he is saying.

Job 33:5

set your words in order before me and stand up
This speaks of Job preparing what he will say as if he were setting up and organizing physical objects. Alternate translation: "prepare what you will say, and stand up and answer me"

Job 33:6

General Information:
Elihu continues speaking to Job.

See
Elihu uses this word here to draw Job's attention to what he says next. Alternate translation: "Listen"

I am just as you are in God's sight
Here sight represents judgment or evaluation. Alternate translation: "I am just as you are in God's judgment" or "God judges me the same way that he judges you"

I also have been formed out of the clay
Though people are not made out of clay, God has made everyone as a potter carefully makes things out of clay. Alternate translation: "God has made both of us just as a potter forms things from clay"

I also have been formed
This can be stated in active form. Alternate translation: "God has also made me" or "God has formed both of us"

Job 33:7

terror of me will not make you afraid
"you do not need to be afraid of me"

neither will my pressure be heavy upon you
This means that he will not hinder Job or burden him. He speaks of emotional burden here as if it were a heavy physical burden. Alternate translation: "neither will I burden you" or "I will not oppress you with what I say"

Job 33:8

General Information:
Elihu continues speaking to Job.

in my hearing
"where I could hear you"

I have heard the sound of your words saying
"I have heard you say"

Job 33:9

clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

there is no iniquity in me
"I have not sinned"

Job 33:10

General Information:
Elihu continues quoting what he heard Job say.

See
The speaker uses this word here to draw attention to what he says next. Alternate translation: "Listen"

Job 33:11

He puts my feet in stocks
"Stocks" are wooden blocks a jailer puts around a prisoner's feet to restrict his movement. Job speaks of feeling like he is a prisoner by saying that he is in stocks. Alternate translation: "I feel he has made me a prisoner"

my paths
These words refer to where he goes. Here where he goes represents what he does. Alternate translation: "everything that I do"

Job 33:12

I will answer you
Elihu is speaking to Job, so the word "you" is singular.

Job 33:13

General Information:
Elihu continues speaking to Job.

Why do you struggle against him?
Elihu uses this question to emphasize that Job should not struggle against God. This question can be written as a statement. Alternate translation: "You should not struggle against God." or "You should not try to argue with God."

generated on Tue Oct 24 10:45:40 2023

He does not account for any of his doings
"He does not have to explain to us anything he does"

Job 33:14

God speaks once—yes, twice
This is an idiom. Alternate translation: "God speaks again and again in different ways"

Job 33:15

a dream ... a vision of the night
These phrases have the same meaning.

when deep sleep falls upon men, in slumber on the bed
This speaks of people being in a deep sleep as if the sleep fell upon them or overcame them. Alternate translation: "when people are fully asleep on their bed"

Job 33:16

General Information:
Elihu continues speaking to Job.

then God opens the ears of men
This speaks of God making people aware of things as if he were opening their ears so that they could hear. Alternate translation: "then God reveals things to people"

Job 33:17

to cause man to turn away from his deed
This speaks of God keeping someone from doing something as if he were physically causing him to turn his body away from something. Alternate translation: "to keep man from"

man
If your language has a word for human beings, male and female, you may want to use it here.

his deed
"what he desires to do" or "what he is doing." The context implies that the deed will be evil, so if your language has a word for a deed that is probably evil, you may want to use it here.

a man
This is a male person as opposed to a female, a strong person as opposed to a weak person.

Job 33:18

God keeps man's life back from the pit ... his life from crossing over to death
Both of these statements mean the same thing. Alternate translation: "God saves people from the grave and from death"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

man's life back ... his life
This is an idiom. Alternate translation: "man from dying and ... he keeps him"

from crossing over to death
Here "death" represents the place where people go when they die, that is, sheol. Alternate translation: "from going to sheol"

Job 33:19

General Information:
Elihu continues speaking to Job.

Man is punished also
This can be stated in active form. Alternate translation: "God also punishes a person"

with pain on his bed
This means that the person is experiencing such pain that he must lie in bed. Alternate translation: "with pain so that he must lie in bed"

constant strife in his bones
The word "strife," possibly referring to the man's reaction to God causing him to "turn away from his deed" [Job 33:17]

Job 33:20

so that his life abhors food, and his soul abhors delicacies
These two phrases mean basically the same thing, that the person is in so much pain that he cannot even eat. The person is represented by his "life" and his "soul." Alternate translation: "the result is that he does not desire any food, not even very special food"

abhors delicacies
"hates even very special food"

Job 33:21

General Information:
Elihu continues speaking to Job.

His flesh is consumed away so that it cannot be seen; his bones, once not seen, now stick out
This can be stated in active form. "His flesh" refers to his fat and muscles, not to his body's outer skin. Alternate translation: "Disease makes his body weak and thin so that a person can see his bones"

generated on Tue Oct 24 10:45:40 2023

Job 33:22

his soul draws close to the pit
Here a person is represented by his "soul." Alternate translation: "he is close to going into the grave"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

his life to those who wish to destroy it
Here the person is represented by his "life." The phrase "those who wish to destroy it" refers to the place where people go after they die. Alternate translation: "and he is close to going to the place where dead people go" or "and he will soon go to the place of the dead"

Job 33:23

General Information:
Elihu continues speaking to Job.

for him
This does not refer to a specific person. Elihu continues speaking about any person in general.

one out of a thousand
In some languages it may be more natural to refer to "a great number" instead of "a thousand." Alternate translation: "one from the great number of angels"

Job 33:24

to be gracious to him and say
“to be gracious to the man and to say to God”

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

I have found a ransom for him
This means that the angel has found a way to pay for the sins of the man so that he does not have to die. Alternate translation: "for I have found a way for you to keep him from dying"

Job 33:25

General Information:
Elihu continues speaking to Job.

then
This word is used here to introduce what will happen if God grants the angel's request by saving the man.

his flesh will become fresher than a youth's
This speaks of the man being healed and his body growing strong again as if his body became new like a youth's body. Alternate translation: "the sick man's body will become new again like a young person's body"

fresher than a youth's
In this comparison, the word "fresher" is an exaggeration. Alternate translation: "fresh like a youth's"

a youth's
This refers to a youth's flesh. Alternate translation: "a youth's flesh"

it is restored to the days of his youthful vigor
This speaks of the man's flesh again being as strong as it was when he was young. Alternate translation: "it will become strong again, as it was when he was young"

Job 33:26

he sees God's face with joy
This is an idiom. Alternate translation: "he joyfully worships God"

God's face
Here God is represented by his "face." Alternate translation: "God"

will restore to the person his righteousness
Possible meanings are that the words "his righteousness" refer to 1) the righteousness of the person. Alternate translation: "will once again consider the person righteous" or "God will make things right for the person again" Or 2) God's righteousness.

Job 33:27

General Information:
Elihu continues speaking to Job.

but my sin was not punished
This can be stated in active form. Alternate translation: "but God did not punish me for sinning"

Job 33:28

rescued my soul from going down into the pit
Here the person is referred to by his "soul." Alternate translation: "rescued me from dying and going to the pit"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

generated on Tue Oct 24 10:45:40 2023

my life will continue to see light
Here the person is represented by his "life." Also, living is spoken of as seeing the light. Alternate translation: "I will continue to live and see the daylight" or "I will continue to live"

Job 33:29

General Information:
Elihu continues speaking to Job.

See
Elihu uses this word here to draw Job's attention to what he says next. Alternate translation: "Listen"

twice, yes, even three times
This is an idiom. Alternate translation: "again and again"

Job 33:30

his soul
The person is represented by his "soul." Alternate translation: "him"

to bring his soul back from the pit
This speaks of saving the man from dying as if he had died and was being brought back to life. Alternate translation: "to keep him from dying and going to the pit"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

he may be enlightened with the light of life
This is an idiom and may be stated in active form. Alternate translation: "he may be happy to still be alive"

Job 33:31

General Information:
Elihu continues speaking to Job.

Pay attention, Job, and listen to me
These phrases mean the same thing. Alternate translation: "Listen carefully to me, Job"

Job 33:32

justify you
"show that you are in the right" or "show that you are innocent"

Job 33:33

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Moreover, Elihu continued to speak:

2 "Listen to my words, you wise men;
hear me, you who have knowledge.
3 For the ear tests words
as the palate tastes food.
4 Let us choose for ourselves what is just:
let us discover among ourselves what is good.
5 For Job has said, 'I am righteous,
but God has taken away my rights.
6 Regardless of my rights
I am considered to be a liar.
My wound is incurable,
although I am without sin.'
7 What man is like Job,
who drinks up mockery like water,
8 who goes around in the company of those who behave wickedly,
and who walks with wicked men?
9 For he has said, 'It is no use to a person
to take pleasure in doing what God wants.'

10 So listen to me, you men of understanding:
far be it from God that he should do wickedness;
far be it from the Almighty that he should commit sin.
11 For he pays back a person's work;
he makes every man come upon the reward of his own ways.
12 Indeed, God does nothing wicked,
nor does the Almighty ever pervert justice.
13 Who put him in charge over the earth?
Who put the whole world under him?
14 If he ever set his intentions only on himself,
and if he ever gathered back to himself his spirit and his breath,
15 then all flesh would perish together;
mankind would return to dust again.

16 If now you have understanding, listen to this;
listen to the sound of my words.
17 Can one who hates justice govern?
Will you condemn God, who is righteous and mighty?
18 God, who says to a king, 'You are worthless,'
or says to nobles, 'You are wicked'?
19 God, who does not show favoritism to leaders
and does not acknowledge rich people more than poor,
for they all are the work of his hands.
20 In a moment they will die;
at midnight people will be shaken and will pass away;
mighty people will be taken away, but not by human hands.

21 For God's eyes are upon a person's ways;
he sees all his steps.
22 There is no darkness and there is no deep shadow
where those who behave wickedly may hide themselves.
23 For God does not need to examine a person further;
there is no need for any person to go before him in judgment.
24 He breaks mighty men into pieces for their ways that need no further investigation;
he puts others in their places.
25 In this way he has knowledge of their deeds;

generated on Tue Oct 24 10:45:40 2023

he overthrows these people in the night; they are crushed.
26 In the open sight of others, he kills them for their wicked deeds like criminals
27 because they turned away from following him
and refused to acknowledge any of his ways.
28 In this way, they made the cry of poor people come to him;
he heard the cry of afflicted people.
29 When he stays silent, who can condemn him?
If he hides his face, who can see him?
He rules over nation and individual alike,
30 so that a godless man may not reign,
so that there may be no one to entrap people.

31 Suppose someone says to God,
'I am certainly guilty, but I will not act corruptly any longer;
32 teach me what I cannot see;
I have committed sin, but I will do it no longer.'
33 Is it according to your desires that God must punish that person?
For you reject this!
You must choose, not I.
So say what it is that you know.
34 Men of understanding will say to me—
indeed, every wise man who hears me will say,
35 'Job speaks without knowledge;
his words are without wisdom.'
36 If only Job were put on trial in the smallest details of his case
because of his talking like wicked men.
37 For he adds rebellion to his sin;
he claps his hands in mockery in our midst;
he piles up words against God."

Job 34 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the second of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Elihu uses many of Job's statements against him. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

Elihu defends the justice of Yahweh after Job claimed that Yahweh was being unjust. (See: justice)

Job 34:1

Moreover, Elihu

"Then, Elihu"

Elihu

See how you translated this man's name in [Job 32:2]

Job 34:2

Listen to my words

"Listen to what I say"

you wise men ... you who have knowledge

Elihu is criticizing Job and his friends. He does not think they are actually wise.

generated on Tue Oct 24 10:45:40 2023

Job 34:3

For the ear tests words as the palate tastes food
Elihu means people listen carefully to determine what is right or wrong just like we taste food to determine if it is good or bad. Here people are referred to by their "ear" and their "palate" to emphasize that they are tasting and hearing. Alternate translation: "For we listen to words to know what is good and bad, just as we taste foods to know what is good to eat"

Job 34:4

General Information:
Elihu continues speaking.

Let us
Here "us" refers to Elihu, Job, and his three friends.

Job 34:5

has taken away my rights
"refused to give me justice"

Job 34:6

I am considered to be a liar
This can be stated in active form. Alternate translation: "God considers me to be a liar"

My wound is incurable
Here Job's sickness and suffering is spoken of as if it were a "wound." Alternate translation: "I am sick and no one can heal me"

Job 34:7

General Information:
Elihu continues speaking.

What man is like Job
Elihu uses this rhetorical question to scold Job. This question can be written as a statement. Alternate translation: "There is no one else like Job"

who drinks up mockery like water
Elihu is accusing Job of mocking others as often as a person drinks water. Alternate translation: "who mocks other people as frequently as he drinks water"

Job 34:8

who walks with wicked men
Here "walk" is an idiom for how a person acts. Alternate translation: "who behaves like wicked men"

Job 34:9

General Information:
This page has intentionally been left blank.

Job 34:10

General Information:
Elihu continues speaking. Each of these verses contain parallel phrases.

you men of understanding
Elihu is criticizing Job and his friends. He does not actually think they are wise.

far be it from God ... far be it from the Almighty that he should commit sin
These two phrases have the same meaning and are used together to emphasize that God would never do anything wrong. The phrase "far be it from" is an idiom. Alternate translation: "Almighty God would never consider doing anything that is wicked or wrong"

Job 34:11

For he pays back a person's work
This means that he gives to a person what he deserves for the work he has done. Here "work" is a metaphor for what a person does. Alternate translation: "For he gives to a person what he deserves in return for he does"

he makes every man come upon the reward of his own ways
The phrase "his own ways" is an idiom for how a person lives his life. Elihu emphasizes that God gives to people what they deserve. Alternate translation: "he causes every man to receive the reward he deserves for how he lives"

Job 34:12

General Information:
This page has intentionally been left blank.

Job 34:13

General Information:
Elihu continues speaking.

Who put him in charge over the earth? Who put the whole world under him?
Both of these rhetorical questions have the same meaning and emphasize that no one needed to grant God authority because it was already his. These questions can be written as statements. Alternate translation: "No one needed to give permission to God to take responsibility over all the earth. He is the rightful one to rule the world."

generated on Tue Oct 24 10:45:40 2023

Job 34:14

If he ever set his intentions ... his breath
The word "he" refers to God. Elihu is describing a situation that he does not believe would ever happen.

his spirit and his breath
The "spirit" and "breath" of God are what makes all living things alive. Alternate translation: "his spirit and breath which give us life"

Job 34:15

all flesh
Here all living things are represented by their "flesh." Alternate translation: "all living things"

mankind would return to dust again
This means that all people would die and their bodies would decay and become soil. In the beginning God created man from the dust. Alternate translation: "the bodies of mankind would soon become soil again"

Job 34:16

General Information:
Elihu continues speaking.

now
Elihu uses this word to bring attention to something important he is about to say.

you have
Here "you" is singular and refers to Job.

listen to the sound of my words
"listen to what I say." This means the same as the previous part of the sentence.

Job 34:17

Can one who hates justice govern? Will you condemn God, who is righteous and mighty?
Elihu uses this question to rebuke Job for implying that God hates justice. Alternate translation: "One who hates justice cannot be expected to rule over people. So you really cannot criticize God, who is righteous and powerful, and you cannot say that what he has done is wrong."

Can one who hates justice govern?
The implicit answer to this rhetorical question is "no." This question implies that God could not rule the world if he hated justice. This can be written as a statement. Alternate translation: "One who hates justice cannot govern the world." or "God could certainly never hate what is right and still rule the world."

Will you condemn God, who is righteous and mighty?
This rhetorical question is used to emphasize that Job does not have the authority or a reason to condemn God. Alternate translation: "You cannot condemn God, who is righteous and mighty!"

Job 34:18

General Information:
Elihu continues speaking.

God, who says to a king, 'You are worthless,' or says to nobles, 'You are wicked'?
This continues the rhetorical question from the previous verse, emphasizing to Job that he cannot condemn God. This can be written as a statement. Alternate translation: "He says to some kings, 'You are worthless,' and he says to some nobles, 'You are wicked.'"

God, who says to a king
This is part of the previous question. The understood words from the previous verse, "will you condemn God," may be supplied. Alternate translation: "Will you condemn God, who says to a king"

Job 34:19

for they all are the work of his hands
Here "hands" refer to power. Alternate translation: "for God made them all"

Job 34:20

at midnight
Midnight is the time when one day ends and another begins. Here "midnight" is used as an idiom. Alternate translation: "at night" or "suddenly, at night"

people will be shaken and will pass away
This can be stated in active form. The phrase "will be shaken" is an idiom that means to be "struck." Alternate translation: "God strikes them and they die"

mighty people will be taken away, but not by human hands
This means that it is God who causes people to die, not people. Also, this can be stated in active form. Alternate translation: "it is God and not humans who cause mighty people to die"

not by human hands
Here people are represented by their "hands." Alternate translation: "not by humans" or "not by people"

generated on Tue Oct 24 10:45:40 2023

Job 34:21

For God's eyes are upon a person's ways
God's "eyes" represent his sight. The phrase "a person's ways" is an idiom for what he does and how he lives. Alternate translation: "For God watches everything a person does"

he sees all his steps
This means that he always knows where the person is and where he is going. Alternate translation: "he sees him wherever he goes"

Job 34:22

no darkness ... no deep shadow
The words "deep shadow" mean basically the same thing as, and intensify, the word "darkness."

Job 34:23

in judgment
"so he may judge him" or "to be judged"

Job 34:24

General Information:
Elihu continues speaking.

He breaks mighty men into pieces
This speaks of God destroying these men as if he actually broke their bodies into pieces. Alternate translation: "He destroys mighty men" or "He destroys important people"

for their ways that need no further investigation
He does not need to investigate what they have done because he already knows everything about them. Alternate translation: "without needing to do further investigation, because he already knows their ways"

their ways
This is an idiom. Alternate translation: "the things they have done"

he puts others in their places
This means that he appoints other people to rule in their positions. Alternate translation: "and he chooses other people to rule in their places"

Job 34:25

in the night
This is an idiom. Alternate translation: "when they are not expecting it"

they are crushed
This can be stated in active form. Alternate translation: "and crushes them"

crushed
They are no longer able to cause trouble. Alternate translation: "destroyed"

Job 34:26

General Information:
Elihu continues speaking.

In the open sight of others, he kills them for their wicked deeds like criminals
This phrase compares the way that these people die to how criminals die. Alternate translation: "He kills them for their wicked deeds, in the open sight of others as if they were criminals"

In the open sight of others
This is an idiom. Alternate translation: "In a place where everyone can see"

he kills them
This speaks of God causing these people to die, though he does not actually strike them with a sword himself. He may cause someone else to kill them or disaster to come upon them. Alternate translation: "he causes them to die"

Job 34:27

his ways
This refers to God's instructions for how people should behave.

Job 34:28

they made the cry of poor people come to him
The word "cry" can be expressed as a verb. This speaks of God hearing their cry as if the cry were a person that came to him. Alternate translation: "they made the poor people cry, and God heard them"

Job 34:29

General Information:
Elihu continues speaking.

When he stays silent, who can condemn him? If he hides his face, who can see him?
These two questions speak of God not punishing wicked people as if he were being silent and hiding his face.

When he stays silent, who can condemn him?
Elihu uses this rhetorical question to teach Job. This question can be written as a statement. Alternate translation: "No one can criticize God if he decides to remain silent"

If he hides his face, who can see him?
Elihu uses this rhetorical question to teach Job. This question can be written as a statement.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "No one can go and see him if he decides to hide his face"

his face
Here God is represented by his "face." Alternate translation: "himself"

Job 34:30

no one to entrap people
This compares a godless ruler harming people as if he were a hunter trapping his prey. Alternate translation: "no one to harm the people"

Job 34:31

General Information:
Elihu continues speaking.

Job 34:32

teach me what I cannot see
Here to "see" means to know. Alternate translation: "teach me what I have done wrong that I am not aware of"

Job 34:33

Is it according to your desires that God must punish that person?
Elihu is rebuking Job. Alternate translation: "God does not need to punish that person according to your desires."

you reject this
Another possible meaning is "you reject God" or "you do not want God to punish you."

what it is that you know
"what you are thinking about this"

Job 34:34

General Information:
Elihu continues speaking.

who hears me
"who hears me speaking"

Job 34:35

General Information:
This page has intentionally been left blank.

Job 34:36

If only Job were put on trial in
This can be stated in active form. Alternate translation: "If only we could put Job on trial in" or "If only we could take Job to court so a judge could listen to"

in the smallest details of his case
This is an idiom. Alternate translation: "to listen to his case thoroughly" or "to hear all of the details of his case"

of his talking like wicked men
"of how he has spoken like a wicked man"

Job 34:37

he adds rebellion
This refers to rebellion against God. Alternate translation: "he adds rebellion against God"

he claps his hands in mockery in our midst
In this accusation, this means that Job clapped his hands to strengthen his mockery of God. Alternate translation: "he claps his hands as he mocks God in our midst" or "he mocks God right in front of us"

he piles up words against God
Elihu speaks of "words" as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. Alternate translation: "he speaks many words against God"

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Moreover Elihu continued, saying,

2 "Do you think this is just
when you say, 'I am in the right before God'?
3 For you ask, 'What use is it to me?'
and, 'Would I be better off if I had sinned?'

4 I will answer you,
both you and your friends.
5 Look up at the sky, and see it;
see the sky, which is higher than you.
6 If you have sinned, what harm do you do to God?
If your transgressions are many, what do you do to him?
7 If you are righteous, what can you give to him?
What will he receive from your hand?
8 Your wickedness may hurt a man, as you are a man,
and your righteousness might benefit another son of man.

9 Because of many acts of oppression, people cry out;
they call for help from the arms of mighty men.
10 But no one says, 'Where is God my Maker,
who gives songs in the night,
11 who teaches us more than he teaches the wild animals of the earth,
and who makes us wiser than the birds of the sky?'
12 There they cry out, but God gives no answer
because of the pride of evil men.
13 God will certainly not hear a foolish cry;
the Almighty will pay no attention to it.
14 How much less will he answer you if you say that you do not see him,
that your case is before him, and that you are waiting for him!
15 Now you say that his anger does not punish,
and he does not take even a litte notice of transgression.
16 So Job opens his mouth only to speak foolishness;
he multiplies words without knowledge."

Job 35 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the third of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Elihu uses many of Job's statements against him.

Important figures of speech in this chapter

Rhetorical questions

Elihu uses many different rhetorical questions in this chapter in order to try to convince Job. These questions help to build Elihu's argument.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Ironic situation
Elihu explains the irony of Job's claim. He claimed to be righteous and desired Yahweh to intervene. In this chapter, Elihu explains to Job that his claims of righteousness are prideful. This makes him unrighteous. (See: and righteous)

Job 35:1

General Information:
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Job 35:2

Do you think this is just ... 'I am in the right before God'?
Elihu uses questions to challenge Job. Alternate translation: "You must think you are right ... 'I am in the right before God.'" or "It is not just ... 'I am in the right before God.'"

Do you think this is just when you say
"Do you think it is right for you to say"

Do you think
Here "you" is singular and refers to Job.

say, 'I am in the right before God'?
This can be translated as an indirect quote. Alternate translation: "say that you are in the right before God."

I am in the right before God
Possible meanings are 1) Job is claiming to be innocent before God or 2) Job is claiming that he, rather than God, is right. Alternate translation: "I am more righteous than God"

Job 35:3

For you ask, 'What use is it to me?' and, 'Would I be better off if I had sinned?'
Elihu quotes Job as saying the these two rhetorical questions. Alternate translation: "For you say, 'It does not benefit me' and, 'I am no better off than if I had sinned.'"

Job 35:4

Connecting Statement:
Elihu continues speaking.

Job 35:5

General Information:
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Job 35:6

Connecting Statement:
Elihu continues speaking.

If you have sinned ... what do you do to him?
These two lines share similar meanings. The second line intensifies the meaning of the first line.

If you have sinned, what harm do you do to God?
Elihu asks this question to emphasize that Job's sins cannot actually do anything to God. Alternate translation: "If you have sinned, you have not done any harm to God."

If your transgressions are many, what do you do to him?
Elihu asks this question to emphasize that Job does nothing to God by his transgressions. Alternate translation: "If you committed a great many transgressions, you still do nothing to him."

Job 35:7

If you are righteous, what can you give to him? What will he receive from your hand?
The two rhetorical questions mean basically the same thing, that Job's righteousness adds nothing to God. Alternate translation: "If you are righteous, that does not enable you to give anything to him, and there is nothing that he will receive from your hand."

receive from your hand
Here the word "hand" represents Job. Alternate translation: "receive from you"

Job 35:8

another son of man
"another human-being" or "another person"

Job 35:9

General Information:
Elihu continues speaking.

Because of many acts of oppression
The word "oppression" can be translated with a verbal phrase. Alternate translation: "Because of the many things that people do to oppress others"

they call for help from the arms of mighty men
Here "arms" refers to power or strength. Alternate translation: "they call for someone to deliver them from the power of mighty men"

generated on Tue Oct 24 10:45:40 2023

Job 35:10

who gives songs in the night
Elihu speaks of God enabling people to have hope in troubling circumstances as if he were giving to them songs which they can sing during the night.

Job 35:11

General Information:
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Job 35:12

Connecting Statement:
Elihu continues speaking.

they cry out
"the oppressed people cry out"

Job 35:13

General Information:
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Job 35:14

How much less will he answer you ... that you are waiting for him!
Since God will not hear the prayers of prideful, evil men, it is even less likely that he will hear Job, who is complaining against him. Alternate translation: "So he certainly will not answer you ... that you are waiting for him!"

that your case is before him
"you have presented your case to him"

you are waiting for him
"you are waiting for him to respond"

Job 35:15

General Information:
Elihu continues speaking.

Now you say that his anger does not punish, and he does not take even a litte notice of transgression
Because Job is saying these things about God that are untrue, it is even less likely that God will answer Job's prayers.

his anger does not punish
Here "his anger" is a metonym for "him." Alternate translation: "he never punishes anyone because he is angry"

Job 35:16

he multiplies words without knowledge
Elihu speaks of "words" as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. The word "knowledge" can be translated with a verbal phrase. Alternate translation: "he speaks many words without knowing what he is talking about"

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Elihu continued on and said,

2 "Be patient with me a little longer, and I will show you some things
because I have a little more to say in defense of God.
3 I will obtain my knowledge from far off;
I will acknowledge that righteousness belongs to my Maker.
4 For indeed, my words will not be false;
someone who is mature in knowledge is with you.
5 See, God is mighty, and despises no one;
he is mighty in strength of understanding.

6 He does not preserve the life of wicked people
but gives justice those who suffer.
7 He does not withdraw his eyes from righteous people
but sets them on thrones with kings forever,
and they are lifted up.
8 If they are bound in chains
and trapped in cords of suffering,
9 then he reveals to them what they have done,
and their transgressions and their pride.
10 He also opens their ears to his instruction,
and commands them to turn back from iniquity.
11 If they listen to him and worship him,
they will spend their days in prosperity,
their years in contentment.
12 However, if they do not listen, they will perish by the sword;
they will die because they have no knowledge.

13 Those who are godless in heart store up their anger;
they do not cry out for help even when God ties them up.
14 They die in their youth;
their lives end among the cultic prostitutes.
15 God rescues afflicted people by means of their afflictions;
he opens their ears by means of their oppression.
16 Indeed, he would like to draw you out of distress
into a broad place where there is no hardship
and where your table would be set with food full of fatness.

17 But you are full of judgment on wicked people;
judgment and justice have laid hold of you.
18 Do not let your anger entice you to mockery,
or the greatness of a ransom to turn you aside.
19 Can your wealth benefit you, so that you will not be in distress,
or can all the force of your strength help you?
20 Do not desire the night, to commit sin against others,
when peoples are cut off in their place.
21 Be careful that you do not turn to wickedness
because you are being tested by suffering so that you will stay away from sinning.

22 See, God is exalted in his power;
who is a teacher like him?
23 Who has ever instructed him about his way?
Who can ever say to him, 'You have committed unrighteousness?'
24 Remember to praise his deeds,
of which people have sung.
25 All people have looked on those deeds,
but they see those deeds only from far away.

generated on Tue Oct 24 10:45:40 2023

26 See, God is great, but we do not understand him well;
the number of his years is incalculable.

27 For he draws up the drops of water
that he distills as rain from his vapor, [1]
28 which the clouds pour down
and drop in abundance on mankind.
29 Indeed, can anyone understand the extensive spread of the clouds
and the thunder from his hut?
30 See, he spreads his lightning around him
and covers the roots of the sea.
31 In this way he judges the peoples
and gives food in abundance.
32 He fills his hands with the lightning
until he commands it to strike its mark.
33 Its thunder warns of the storm,
the cattle can also hear it is coming.

Footnotes

36:27 [1]Some modern translations have

Job 36 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the last of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: justice)

Job 36:1

General Information:

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Job 36:2

Be patient with me

"Allow me to speak"

I will show you some things

Elihu speaks of explaining things to Job as if he were going to show those things to Job. Alternate translation: "I will explain some things to you"

Job 36:3

I will obtain my knowledge from far off

Elihu speaks of having knowledge of many different subjects as if it were getting his knowledge from far away places. Alternate translation: "I will show you my great knowledge"

that righteousness belongs to my Maker

Here the word "righteousness" can be translated with an adjective. Alternate translation: "that my Maker is righteous"

Job 36:4

my words will not be false

"what I say will not be false"

generated on Tue Oct 24 10:45:40 2023

someone who is mature in knowledge is with you
The word "someone" refers to Elihu himself. He speaks of being very knowledgeable as if it were being mature in knowledge. Alternate translation: "I, who am with you, am very knowledgeable"

Job 36:5

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

he is mighty in strength of understanding
The phrase "mighty in strength" forms a doublet that means "very strong." Elihu speaks of God understanding everything perfectly as if his understanding were very strong. Alternate translation: "he is very strong in understanding" or "he understands everything completely"

Job 36:6

General Information:
This page has intentionally been left blank.

Job 36:7

He does not withdraw his eyes from righteous people
Elihu speaks of God protecting righteous people as if God were watching them with his eyes, and of God ceasing to protect them as if he withdrew his eyes from them. Alternate translation: "He does not stop protecting the righteous people"

sets them on thrones with kings
Elihu speaks of God honoring the righteous people as if God were causing them to sit on thrones with kings.

they are lifted up
Elihu speaks of God honoring the righteous people as if he lifted them up to a high place. This can be stated in active form. Alternate translation: "he lifts them up" or "he honors them"

Job 36:8

If they are bound in chains
Here the word "they" refers righteous people whom God will discipline if they sin. This can be stated in active form. Alternate translation: "If someone binds them in chains" or "If someone makes them a prisoner"

trapped in cords of suffering
Elihu speaks of a person being made to suffer as if that person were trapped in ropes that cause suffering. Alternate translation: "someone causes them to suffer"

Job 36:9

their transgressions and their pride
The verb may be supplied from the previous phrase. Alternate translation: "he reveals to them their transgressions and their pride"

Job 36:10

He also opens their ears
Elihu speaks of causing a person to listen as if it were opening that person's ear. Alternate translation: "He also causes them to listen"

to his instruction
The noun "instruction" can be translated with a verbal phrase. Alternate translation: "to what he is instructing them"

to turn back from iniquity
Elihu speaks of stopping an action as if it were turning back from it. Alternate translation: "to stop committing iniquity"

Job 36:11

they will spend their days in prosperity, their years in contentment
The words "days" and "years" both refer to the person's lifetime. Alternate translation: "they will spend their lives in prosperity and contentment"

Job 36:12

they will perish by the sword
Elihu speaks of a person dying violently as if someone had killed them with a sword. Alternate translation: "they will die a violent death"

Job 36:13

who are godless in heart
Here the word "heart" refers to the thoughts and emotions. The phrase may indicate that the person stubbornly refuses to trust God. Alternate translation: "who refuse to trust in God"

store up their anger
Elihu speaks of a person remaining angry as if that person stored up their anger like one would store up treasure. Alternate translation: "are always angry"

even when God ties them up
Elihu speaks of God disciplining people as if God were tying them up with ropes. Alternate translation: "even when God punishes them"

generated on Tue Oct 24 10:45:40 2023

Job 36:14

their lives end among the cultic prostitutes
Here "cultic prostitutes" refers to young men who served in pagan temples performing sexually immoral acts as part of their rituals. Possible meanings for this phrase are 1) the godless die because of their immoral behavior or 2) the godless die in shame and disgrace.

Job 36:15

he opens their ears
Elihu speaks of God causing a person to listen as if God were opening their ears. See how you translated this in [Job 36:10]

Job 36:16

into a broad place where there is no hardship
Elihu speaks of living without trouble as if it were being in a wide-open space where there were no hardships.

where your table would be set with food full of fatness
Elihu speaks of living prosperously as if it were having one's table filled with the best foods.

your table would be set
This can be stated in active form. Alternate translation: "your servants would set your table"

food full of fatness
Meat that had plenty of fat on it was a sign of prosperity because the animals were healthy and well-fed. Alternate translation: "the very best food"

Job 36:17

you are full of judgment on wicked people
Possible meanings are 1) "God is punishing you as he would punish the wicked" or 2) "you are obsessed with the judgment that the wicked deserve."

judgment and justice have laid hold of you
Elihu speaks of God judging Job and giving him justice as if judgment and justice were people that have laid hold of Job. Alternate translation: "God has brought you to judgment and given you justice"

Job 36:18

Do not let your anger entice you to mockery
Some versions of the Bible translate this as "Beware that you are not enticed by wealth."

Job 36:19

Can your wealth benefit you, so that you will not be in distress, or can all the force of your strength help you?
Elihu asks these questions to state that money and power will not be able to help Job if he acts unjustly. Alternate translation: "Your wealth cannot cause you to no longer be in distress, and all the force of your strength cannot help you."

all the force of your strength
"all of your great strength" or "all of your mighty efforts"

Job 36:20

when peoples are cut off in their place
Possible meanings are 1) that "peoples" refers to people in general and "cut off in their place" is a metaphor for oppressing others by dragging them away from their homes. Alternate translation: "when people drag others away from their homes" or 2) that "peoples" represents nations and "cut off in their place" is a metaphor for nations being destroyed. Alternate translation: "when nations will perish"

Job 36:21

you are being tested by suffering
This can be stated in active form. Alternate translation: "God is testing you by making you suffer"

Job 36:22

See, God
"You know this already: God"

God is exalted in his power
Possible meanings are 1) "God is extremely powerful" or 2) "people exalt God because he is powerful"

who is a teacher like him?
Elihu asks this rhetorical question to emphasize that no one is a teacher like God. Alternate translation: "no one is a teacher like him." or "no one teaches like he does."

Job 36:23

Who has ever instructed him about his way?
Elihu asks this rhetorical question to emphasize that no one has ever taught God what to do. Alternate translation: "No one has ever instructed him about what he should do."

Who can ever say to him, 'You have committed unrighteousness?'
Elihu asks this rhetorical question to emphasize that no one can accuse God of having committed unrighteousness. Alternate translation: "No one can

generated on Tue Oct 24 10:45:40 2023

ever say to him, 'You have committed unrighteousness.'"

Job 36:24

General Information:
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Job 36:25

they see those deeds only from far away
Elihu speaks of people not being fully able to understand God's deeds as if people were only able to see those deeds from far away. Alternate translation: "they do not fully understand them"

Job 36:26

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

the number of his years is incalculable
This refers to how long God has existed. Alternate translation: "people cannot know how long he has lived" or "people cannot know his age"

Job 36:27

that he distills as rain from his vapor
The word "distills" can also mean "refine" or "filter." Elihu describes how God turns the drops of water, or vapor, that he draws up into rain. Alternate translation: "that he turns into rain"

Job 36:28

General Information:
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Job 36:29

can anyone understand the extensive spread of the clouds and the thunder from his hut?
Elihu asks this rhetorical question to emphasize that no one can do these things. Alternate translation: "no one can understand the extensive spread of the clouds and the thunder from his hut."

the extensive spread of the clouds
The phrase "the extensive spread" can be translated with a verbal phrase. Alternate translation: "how the clouds spread across the sky"

from his hut
Elihu speaks of the sky as if it were a "hut" in which God lives. Alternate translation: "from the sky, where God lives"

Job 36:30

See, he spreads
"Look carefully and see how he spreads"

and covers the roots of the sea
Elihu speaks of the deep parts of the sea as if the sea were a plant and its depths were its roots. Possible meanings are 1) although the lightning causes light in the sky, the deep parts of the sea remain dark. Alternate translation: "but the depths of the sea remain dark" or 2) the lightning in the sky cause even the depths of the sea to have light. Alternate translation: "and lights up the depths of the sea"

Job 36:31

General Information:
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Job 36:32

He fills his hands with the lightning
Elihu speaks of the lightning that storms cause as if God were holding the lightning in his hand and directing it to strike where he wills. Possible meanings are 1) that God holds the lightning bolts in his hands in order to throw them, or 2) that God hides the lightning bolts in his hands until he is ready to use them.

Job 36:33

Its thunder
"The thunder caused by the lightning" or "The thunder"

hear it is coming
"hear that the storm is coming"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Indeed, my heart trembles at this;
it is moved out of its place.
2 Hear, oh, hear the noise of his voice,
the sound that goes out from his mouth.
3 He sends it out under the whole sky,
and he sends out his lightning to the edges of the earth.
4 A voice roars after it;
he thunders with the voice of his majesty;
he does not restrain the lightning bolts
when his voice is heard.
5 God thunders marvelously with his voice;
he does great things that we cannot comprehend.
6 For he says to the snow, 'Fall on the earth';
and to the rain shower, 'Be strong.'
7 He stops the hand of every man from working,
so that all people whom he has made may see his deeds.
8 Then the beasts go into hiding
and stay in their dens.
9 The storm comes from its chamber in the south
and the cold from the scattering winds in the north.
10 By the breath of God ice is given;
the expanse of the waters is frozen like metal.
11 Indeed, he weighs down the thick cloud with moisture;
he scatters his lightning through the clouds.
12 He swirls the clouds around by his guidance,
so that they may do whatever he commands them
above the surface of the earthly world.
13 He makes all of this happen; sometimes it happens for correction, sometimes for his land,
and sometimes as acts of covenant faithfulness.

14 Listen to this, Job;
stop and think about God's marvelous deeds.
15 Do you know how God establishes the clouds
and makes the lightning bolts to flash in them?
16 Do you understand the floating of the clouds,
the marvelous deeds of God, who is perfect in knowledge?
17 Do you understand how your garments become hot
when the land is still because the wind comes from the south?
18 Can you spread out the sky as he can—
the sky, which is as strong as a mirror of cast metal?
19 Teach us what we should say to him,
for we cannot lay out our arguments in order because of the darkness of our minds.
20 Should he be told that I wish to speak with him?
Would a person wish to be swallowed up?

21 Now, people cannot look at the sun when it is bright in the sky
after the wind has passed through and has cleared it of its clouds.
22 Out of the north comes golden splendor—
over God is fearsome majesty.
23 As for the Almighty, we cannot find him!
He is great in power;
he does not oppress justice and abundant righteousness.
24 Therefore, people fear him.
He does not pay any attention to those who are wise in their own minds."

generated on Tue Oct 24 10:45:40 2023

Job 37 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is a continuation of the previous chapter and the last of Elihu's four statements, and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: justice)

Job 37:1

my heart trembles ... it is moved out of its place

These two phrases mean basically the same thing and emphasize the intensity of his fear.

my heart trembles at this

The word "this" refers to the storm in Job 36:33.

it is moved out of its place

Elihu speaks of his heart beating violently as if it were to jump out of his chest. Alternate translation: "it moves out of its place" or "it beats violently"

Job 37:2

the noise of his voice, the sound that goes out from his mouth

These two phrases mean basically the same thing. Elihu speaks of the thunder as if it is God's voice.

Job 37:3

to the edges of the earth

Elihu speaks of the farthest places on the earth as if they were the earth's borders. Alternate translation: "everywhere in the world"

Job 37:4

A voice roars after it ... the voice of his majesty

Elihu continues to speak of the thunder as if it is God's voice.

roars after it

"roars after the lightning"

the voice of his majesty

"his majestic voice"

when his voice is heard

This can be stated in active form. Alternate translation: "when people hear his voice"

Job 37:5

General Information:

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Job 37:6

and to the rain shower

The verb may be supplied from the previous phrase. Alternate translation: "and in the same way he says to the rain shower"

Be strong

"Be a strong shower of rain"

Job 37:7

He stops the hand of every man

Here the word "hand" represents the entire person. Alternate translation: "He stops every man"

Job 37:8

General Information:

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Job 37:9

The storm comes from its chamber in the south and the cold from the scattering winds in the north

In Israel, strong wind storms blow in from the south and cold weather approaches from the north.

The storm comes from its chamber in the south

Elihu speaks of the storm blowing in from the south as if the storm has a place where it resides until it comes.

Job 37:10

By the breath of God ice is given

Elihu speaks of the cold north wind as if it were God's breath. This can be stated in active form. Alternate translation: "God's breath makes ice"

generated on Tue Oct 24 10:45:40 2023

frozen like metal
Elihu compares the hardness of ice to the hardness of metal. Alternate translation: "frozen, as hard as metal"

Job 37:11

he weighs down the thick cloud with moisture
Elihu speaks of God causing the storm clouds to be full of water as if the moisture weighed heavily on the clouds. Alternate translation: "he causes the thick clouds to be full of moisture"

Job 37:12

the earthly world
Possible meanings are 1) "the land on which people live" or 2) "the land on which it is possible to live."

Job 37:13

sometimes it happens for correction
The word "correction" can be translated with a verbal phrase. The object of his "correction" is people. Alternate translation: "sometimes it happens to correct his people"

sometimes for his land
This means that the rain waters the ground and causes vegetation to grow. Alternate translation: "sometimes to water the land"

sometimes as acts of covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "sometimes to act faithfully to his covenant" or "sometimes to be faithful to his people"

Job 37:14

General Information:
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Job 37:15

Do you know how God establishes the clouds and makes the lightning bolts to flash in them?
Elihu asks this question to emphasize that Job cannot know this. Alternate translation: "You cannot understand how God establishes the clouds and makes the lightning bolts to flash in them."

establishes the clouds
"controls the clouds" or "makes the clouds obey him"

Job 37:16

Do you understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge?
Elihu asks this question to emphasize that Job does not know these things. Alternate translation: "You do not understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge."

the floating of the clouds
"how the clouds float"

the marvelous deeds of God
The verb may be supplied from the previous phrase. Alternate translation: "or do you understand the marvelous deeds of God"

Job 37:17

Do you understand how your garments become hot ... from the south?
Elihu asks this question to emphasize that Job does not know these things. Alternate translation: "You do not understand how your garments become hot ... from the south."

how your garments become hot
"how you become hot in your clothes" or "how you sweat in your clothes"

because the wind comes from the south
In Israel, hot winds blow in across the desert from the south and cause hot temperatures. Alternate translation: "because of the hot, dry wind blowing in from the south"

Job 37:18

Can you spread out the sky ... a mirror of cast metal?
Elihu asks this question to emphasize that Job cannot do this. Alternate translation: "You cannot spread out the sky ... a mirror of cast metal."

as strong as a mirror of cast metal
In biblical days, mirrors were made of metal. Elihu speaks of the sky giving no rain as if it were as hard as solid metal.

cast metal
This refers to metal that is melted, poured into a mold, and then hardens as it cools.

Job 37:19

Teach us what we should say to him
Here the words "us" and "we" refer to Elihu, Eliphaz, Bildad, and Zophar, but not to Job. Elihu uses this phrase sarcastically.

because of the darkness of our minds
Elihu speaks of the inability to understand as if it were having darkness in one's mind. Alternate translation: "because we do not understand"

Job 37:20

Should he be told that I wish to speak with him?
Elihu asks this rhetorical question to emphasize that no one can do this. Alternate translation: "I

generated on Tue Oct 24 10:45:40 2023

cannot have someone tell him that I wish to speak with him."

Should he be told
This can be stated in active form. Alternate translation: "Should I have someone tell him"

Would a person wish to be swallowed up?
Elihu asks this rhetorical question to emphasize that no one would want this to happen. Alternate translation: "No person would want to be swallowed up."

to be swallowed up
Elihu speaks of a person being destroyed as if the person were swallowed up. This can be stated in active form. Alternate translation: "for God to destroy him"

Job 37:21

General Information:
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Job 37:22

over God is fearsome majesty
The word "fearsome" means that it causes fear. Elihu speaks of God's majesty as if it were something that rests upon God. Alternate translation: "God's majesty causes people to fear"

Job 37:23

we cannot find him
Possible meanings are 1) "we cannot approach him" or 2) this is a metaphor in which Elihu speaks of a person's being unable to fully understand God as if he could not find God. Alternate translation: "we cannot comprehend him"

Job 37:24

those who are wise in their own minds
Here "minds" represents the person's thoughts. Alternate translation: "those who are wise in their own thinking" or "those who consider themselves to be wise"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Then Yahweh called to Job out of a fierce storm and said,

2 "Who is this who brings darkness to plans
by means of words without knowledge?
3 Now gird up your loins like a man
for I will ask you questions,
and you must answer me.

4 Where were you when I laid the earth's foundations?
Tell me, if you have so much understanding.
5 Who determined its dimensions? Tell me, if you know.
Who stretched the measuring line over it?
6 On what were its foundations laid?
Who laid its cornerstone
7 when the morning stars sang together
and all the sons of God shouted for joy?

8 Who shut up the sea with doors
when it burst out, as if it had come out of the womb—
9 when I made clouds its clothing,
and thick darkness its swaddling bands?
10 That was when I marked out for the sea my boundary,
and when I placed its bars and doors,
11 and when I said to it, 'You may come this far, but no farther;
here is where I will put a boundary to the pride of your waves.'

12 Have you given orders to the morning,
or caused the dawn to know its place,
13 so that it might take hold of the edges of the earth
and shake the wicked out of it?
14 The earth is changed in appearance like clay changes under a seal;
all things on it stand out clearly like the folds of a piece of clothing.
15 From wicked people their light is taken away;
their uplifted arm is broken.

16 Have you gone to the springs of the sea?
Have you walked in the lowest parts of the deep?
17 Have the gates of death been revealed to you?
Have you seen the gates of the shadow of death?
18 Have you understood the earth in its expanse?
Tell me, if you know it all.

19 Where is the way to the resting place of light—
as for darkness, where is its place?
20 Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
21 Undoubtedly you know, for you were born then;
the number of your days is so large!

22 Have you entered the storehouses for the snow,
or have you seen the storehouses for the hail,
23 these things that I have kept for times of trouble,
for days of battle and war?
24 What is the path to where the lightning bolts are distributed
or to where the winds are scattered from the east over the earth?
25 Who has created the channels for the floods of rain,
or who has made a path for the thunder,

generated on Tue Oct 24 10:45:40 2023

26 to cause it to rain on lands where no person exists,
and on the wilderness, in which there is no one,
27 to satisfy the devastated and desolate places,
and to make the ground sprout with grass?
28 Does the rain have a father,
or, who fathers the drops of dew?
29 Out of whose womb did the ice come?
Who bore the white frost out of the sky?
30 The waters hide themselves and become like stone;
the surface of the deep becomes frozen.

31 Can you fasten chains on the Pleiades,
or undo the cords of Orion?
32 Can you lead the constellations to appear at their proper times?
Can you guide the Bear with its children?
33 Do you know the regulations of the sky?
Could you set in place the sky's rule over the earth?

34 Can you raise your voice up to the clouds,
so that an abundance of rainwater may cover you?
35 Can you send out bolts of lightning that they may go out,
that they say to you, 'Here we are'?
36 Who has put wisdom in the clouds
or has given understanding to the mists?
37 Who can number the clouds by his skill?
Who can pour out the water skins of the sky
38 when the dust runs into a hard mass
and the clods of earth clump tightly together?

39 Can you hunt down a victim for a lioness
or satisfy the appetite of her young lion cubs
40 when they are crouching in their dens
and sheltering in hiding to lie in wait?
41 Who provides victims for the ravens
when their young ones cry out to God
and stagger about for lack of food?

Job 38 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Yahweh finally speaks in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character.

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generated on Tue Oct 24 10:45:40 2023

Job 38:1

Then Yahweh called
Here, the word "then" marks the beginning of a new part of the book. See if your language has a similar way to introduce a new scene. Alternate translation: "After all that had happened, Yahweh called.

called to Job
"answered Job" or "responded to Job"

out of a fierce storm
"from a powerful storm"

Job 38:2

Who is this who brings darkness to plans by means of words without knowledge?
Yahweh uses this question to emphasize that Job spoke of things he did not know about. It can be translated as a statement. Alternate translation: "You bring darkness to my plans by means of words without knowledge."

Who is this who brings
"Who are you to bring"

brings darkness to plans
"obscures my plans" or "confuses my purposes." How Job confuses God's plans is spoken of as if he were making God's plans harder to see. The abstract noun "darkness" can be translated as the verb "darkens." Alternate translation: "darkens plans" or "makes plans hard to see"

by means of words without knowledge
"by speaking of things about which you do not know"

words without knowledge
The abstract noun "knowledge" can be translated as an adjective. Alternate translation: "unknowing words" or "ignorant words"

Job 38:3

gird up your loins like a man
"tie your robe up around your waist like a man." Men tied up their robes around their waists so that their legs could move more freely as they did heavy work. The idiom "gird up your loins like a man" means to get ready to do something involving action such as work, a contest, or a battle. Job was to prepare for the hard work of answering God. Alternate translation: "get yourself ready for hard work"

Job 38:4

General Information:
Yahweh begins to challenge Job with a series of questions that emphasize he created the earth and Job did not.

Where were you when I laid the earth's foundations? Tell me, if you have so much understanding
This can be translated as a statement. Alternate translation: "Tell me where you were when I laid the foundations of the earth, if you have so much understanding"

I laid the earth's foundations
Yahweh describes creating the earth as though he was building a structure.

if you have so much understanding
The abstract noun "understanding" can be translated as the verb "understand." Alternate translation: "if you understand so much"

Job 38:5

Who determined its dimensions? Tell me, if you know
This can be translated as a statement. Alternate translation: "Tell me who determined its dimensions, if you know"

dimensions
"size"

Who stretched the measuring line over it?
This can be translated as a statement. Alternate translation: "Tell me who stretched the measuring line over it."

measuring line
a rope or cord that people use to make something the right size and shape

Job 38:6

General Information:
The word "its" refers to the earth. Yahweh uses more questions to emphasize that Job could never understand how great God is.

Connecting Statement:
Yahweh continues to challenge Job.

On what were its foundations laid?
This can be stated in active form. This can be translated as a statement. Alternate translation: "On what did I set its foundations?" or "Tell me on what its foundations were laid."

Who laid its cornerstone
This can be translated as a statement. Alternate translation: "Tell me who laid its cornerstone"

generated on Tue Oct 24 10:45:40 2023

Job 38:7

Connecting Statement:
Job finishes the rhetorical question that begins with the words "Who laid its cornerstone" in verse 6.

when the morning stars ... the sons of God shouted for joy?
Job finishes the rhetorical question that begins with the words "Who laid its cornerstone" in verse 6. This can be translated as a statement. "Tell me who laid its cornerstone when the morning stars ... the sons of God shouted for joy."

when the morning stars sang together
The morning stars are spoken of as singing like people sing. Possible meanings are: 1) the "morning stars" are the same as the "sons of God" in the next line or 2) "the morning stars" refer to stars in the sky.

the morning stars
"the bright stars that shine in the morning"

sons of God
This refers to angels, heavenly beings. See how you translated this in Job 1:6.

shouted for joy
The abstract noun "joy" can be translated as the adverb "joyfully." Alternate translation: "shouted joyfully"

for joy
"because they were full of joy"

Job 38:8

General Information:
Yahweh uses another question to emphasize that he created the earth and Job did not.

Connecting Statement:
Yahweh continues to challenge Job.

Who shut up the sea ... of the womb
This can be translated as a command. Alternate translation: "Tell me who shut up the sea ... of the womb"

shut up the sea with doors
Yahweh compares the way that he prevented the sea from covering all of the earth to holding it back with doors. Alternate translation: "prevented the water from flooding over the land"

as if it had come out of the womb
Yahweh compares his creation of the sea to childbirth.

Job 38:9

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Who shut up" in verse 8.

when I made clouds ... and thick darkness its swaddling bands?
This can be translated as a command. Alternate translation: "Tell me who shut up ... when I made clouds ... and thick darkness its swaddling bands."

its clothing
"as clothes for the sea"

thick darkness its swaddling bands
The abstract noun "darkness" can be translated as the adjective "dark." Alternate translation: "made dark clouds its swaddling bands"

swaddling bands
long pieces of cloth that people use to wrap a baby in after it is born

Job 38:10

I marked out for the sea my boundary
"I made a boundary for the sea"

boundary
Yahweh set a limit beyond which the sea was not allowed to cross.

I placed its bars and doors
Yahweh compares the way that he made a boundary for the sea to containing the sea with bars and doors. Alternate translation: "I set up its barriers"

bars
long pieces of wood or metal that are used to keep a door shut

Job 38:11

when I said to it
"when I said to the sea." Yahweh speaks to the sea as though it were a person.

You may come this far, but no farther
The words "this far" mean only as far as the boundary that Yahweh set up. Alternate translation: "You may come as far as this boundary, but no farther"

to the pride of your waves
"to the power of your waves." The waves are spoken of as if they could have pride. The abstract noun "pride" can be translated as the adjective "proud." Alternate translation: "to your proud waves" or "to your powerful waves"

generated on Tue Oct 24 10:45:40 2023

Job 38:12

General Information:
Yahweh uses a question to emphasize that he created the light of day and Job did not.

Connecting Statement:
Yahweh continues to challenge Job. He begins to ask a rhetorical question.

Have you ... to know its place
This question expects a negative answer. It can be translated as a statement. Alternate translation: "You have never ... shaken the wicked out of it."

given orders to the morning
Yahweh describes the morning as being able to receive orders and know things like a person.

caused the dawn to know its place
"caused the dawn to know where it belongs"

dawn
the daylight that appears in the morning sky before the sun rises

Job 38:13

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Have you given" in verse 12.

so that it might take hold ... shake the wicked out of it?
This is the end of the rhetorical question that begins with the words "Have you given" in verse 12. This question expects a negative answer. It can be translated as a statement. "You have never given ... so that it might take hold ... shaken the wicked out of it."

take hold of the edges of the earth
The light of dawn is spoken of as if it seizes the horizons of the earth. Alternate translation: "grasp the ends of the earth"

shake the wicked out of it
The daylight is pictured as causing wicked people to leave like shaking something to remove unwanted things. Alternate translation: "shake wicked people out of the earth"

Job 38:14

The earth is changed in appearance like clay changes under a seal
At nighttime, people cannot see clearly, but in the morning the light reveals the distinct shape of everything, just like a seal creates distinct images in clay.

all things on it stand out clearly like the folds of a piece of clothing
Here "it" refers to the earth. This phrase has a similar meaning to the first phrase in this verse.

Job 38:15

From wicked people their light is taken away
This can be stated in active form. Alternate translation: "The morning takes away the 'light' of wicked people"

their light
The wicked consider darkness to be their light, because they do their evil deeds in the darkness and they are familiar with the darkness.

their uplifted arm is broken
The raised arm of the wicked represents their power and intention to do evil things, but the wicked stop doing those evil things when the morning light comes.

Job 38:16

General Information:
Yahweh uses five questions to emphasize that he understands the earth and seas and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Have you gone to the springs of the sea?
This can be expressed as a statement. Alternate translation: "You have not gone to the springs of the sea."

Have you walked in the lowest parts of the deep?
This can be expressed as a statement. Alternate translation: "You have not walked in the lowest parts of the deep."

the springs of the sea
"the sources of the sea"

the deep
This refers to the sea or ocean where the water is very deep. Alternate translation: "the deep sea" or "the ocean depths" or "the deep water"

Job 38:17

Have the gates of death been revealed to you
Death is spoken of as if it were a city that had gates through which people enter into it. This can be expressed in active form. Alternate translation: "Has anyone shown the gates of death to you"

the shadow of death
See how you translated this in Job 3:5.

generated on Tue Oct 24 10:45:40 2023

Job 38:18

Have you understood the earth in its expanse?
This can be expressed as a statement. Alternate translation: "You do not understand the earth in its expanse."

the earth in its expanse
"the great broad places of the earth"

if you know it all
"if you know all about these things"

Job 38:19

General Information:
Yahweh uses three questions to emphasize that he understands light and darkness and Job does not. Each of these verses have two parallel phrases.

Connecting Statement:
Yahweh continues to challenge Job.

Where is the way to the resting place of light—as for darkness, where is its place?
This question can be expressed as a statement. Alternate translation: "You do not know the way to the resting place of light or the place of darkness."

the resting place of light
"the dwelling of light." Light is spoken of as having a resting place from which it comes forth each day.

light
"daylight" or "sunlight"

Job 38:20

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them?
These questions expect a negative answer. They can be expressed as statements. Alternate translation: "You cannot lead light and darkness to their places of work, or find the way back to their houses for them."

to their places of work
"to their territory." Light and darkness are spoken of as being led out and back each day to accomplish Yahweh's purposes.

Job 38:21

Undoubtedly ... so large
Yahweh uses mocking irony to emphasize that Job does not understand light and darkness. Alternate translation: "It is obvious that you do not know, because you were not born when I created them, and you are not very old"

for you were born then
"for you were already living then." The word "then" refers to the time when light was created and separated from darkness. Alternate translation: "for you were already born when I created them"

the number of your days is so large
"you have lived so many years"

Job 38:22

General Information:
Yahweh uses a question to emphasize that he rules over the natural world and Job does not.

Connecting Statement:
Yahweh continues to challenge Job. He bgins to ask a rhetorical question.

storehouses for the snow ... storehouses for the hail
Snow and hail are pictured as being stored by Yahweh to do his will.

hail
balls of ice (usually small) that sometimes fall down from the sky during a storm

Job 38:23

Connecting Statement:
The rhetorical question that begins with the words "Have you entered" in verse 22 ends here.

these things that I have kept ... and war?
The rhetorical question that begins with the words "Have you entered" in verse 22 ends here. "You have never entered the storehouses for the snow, and you have never seen the storehouses for the hail, these things that I have kept ... and war."

these things that I have kept
The words "these things" refer to the snow and the hail (verse 22).

Job 38:24

What is the path to where the lightning bolts are distributed or to where the winds are scattered from the east over the earth?
These can be stated in active form. Alternate translation: "What is the path to where I distribute the lightning bolts or to where I scatter the winds from the east over the earth?"

the winds are scattered
"the winds are blown"

Job 38:25

General Information:
Yahweh questions Job to emphasize that he causes it to rain and thunder and Job does not.

Connecting Statement:
Yahweh continues to challenge Job. He begins to ask a series of rhetorical questions.

generated on Tue Oct 24 10:45:40 2023

Who has created the channels for the floods of rain
This can be translated as a statement. Alternate translation: "Only I have created the channels for the floods of rain"

or who has made a path for the thunder
This can be translated as a statement. Alternate translation: "and only I have made a path for the thunder"

the floods of rain
"the torrents of rain"

a path for the thunder
"a way for the rumble of thunder to be heard."

Job 38:26

on lands where no person exists, and on the wilderness, in which there is no one
These two phrases have nearly the same meaning.

where no person exists
"where there are no people"

Job 38:27

Connecting Statement:
The rhetorical question that begins with the words "Who has created" in verse 25 ends here.

to satisfy ... sprout with grass?
The rhetorical question that begins with the words "Who has created" in verse 25 ends here. This can be translated as a statement. "I am the one who has created ... of rain, and I am the one who has made ... to satisfy ... sprout with grass."

to satisfy
The implied information is that it is the rain that meets the needs of the land to grow grass. Alternate translation: "so that the rain can satisfy the needs of"

devastated and desolate
"ruined and wasted." These two words have nearly the same meaning and emphasize the ruined and empty nature of these regions.

with grass
"the new grass" or "the fresh grass." This is grass that is just starting to grow.

make the ground sprout with
"make the ground support new grass"

Job 38:28

Connecting Statement:
Yahweh begins a series of four questions to emphasize to Job that he makes rain, dew, ice, and frost and Job does not. Rain, dew, ice, and frost are spoken of as though they could be born like people are.

Connecting Statement:
Yahweh continues to challenge Job.

Does the rain have a father, or, who fathers the drops of dew?
These can be translated as statements. Alternate translation: "Tell me who the rain's father is, and tell me who has become the father of the drops of dew."

fathers the drops of dew
Becoming the father of the dew is a metaphor for creating it. Alternate translation: "causes the drops of dew to exist"

Job 38:29

Out of whose womb did the ice come? Who bore the white frost out of the sky?
These can be translated as statements. Alternate translation: "Tell me whose womb the ice came out of. Tell me who bore the white frost out of the sky."

ice
"frozen water"

bore
"gave birth to"

the white frost
dew that freezes on the ground on cold, clear nights

Job 38:30

The waters hide themselves and become like stone
The waters are spoken of as being able to hide. During the winter the ice hides the water underneath it.

become like stone
The hardness of ice is spoken of as if it was stone. Alternate translation: "become hard like stone"

the deep
This refers to the sea or ocean where the water is very deep. Alternate translation: "the deep sea" or "the ocean depths" or "the deep water"

Job 38:31

General Information:
Yahweh uses five questions to emphasize to Job that he rules the heavens and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

generated on Tue Oct 24 10:45:40 2023

Can you fasten chains on the Pleiades, or undo the cords of Orion?
These can be translated as statements. Alternate translation: "You cannot fasten chains on the Pleiades, and you cannot undo the cords of Orion."

fasten chains on
"bind chains onto" or "tie the bonds of"

the Pleiades ... Orion
These are the names of constellations. See how you translated them in Job 9:9.

undo the cords of Orion
"loosen the cords that hold Orion"

Job 38:32

Connecting Statement:
Yahweh continues to challenge Job.

Can you lead the constellations ... proper times? Can you guide ... children?
These rhetorical questions can be translated as statements. Alternate translation: "You cannot lead the constellations ... proper times. You cannot guide ... children."

constellations
groups of stars that seem like they form a particular shape in the sky

to appear at their proper times
"so that they appear at the right time"

the Bear
This is the name of a constellation. Translate as in Job 9:9.

its children
"its cubs"

Job 38:33

Do you know the regulations of the sky? Could you set in place the sky's rule over the earth?
These can be translated as statements. Alternate translation: "You do not know the regulations of the sky? You could not set in place the sky's rule over the earth."

Job 38:34

General Information:
Yahweh uses two questions to emphasize to Job that he rules the rain clouds and lightning and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Can you raise ... may cover you?
These can be translated as statements. Alternate translation: "You cannot raise ... may cover you."

an abundance of rainwater
The abstract noun "abundance" can be translated as the adjective "abundant." Alternate translation: "an abundant amount of rainwater" or "a flood of waters"

Job 38:35

Can you send out ... you, 'Here we are'?
These can be translated as statements. Alternate translation: "You cannot send out you, 'Here we are!'"

Here we are
The lightning bolts are spoken of as servants saying they are ready to follow commands.

Job 38:36

General Information:
Yahweh uses three questions to emphasize to Job that he rules the clouds and rain and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who has put wisdom in the clouds or has given understanding to the mists?
These questions can be translated as statements. Alternate translation: "I am the one who has put wisdom in the clouds and given understanding to the mists."

has put wisdom in the clouds
"has given wisdom to the clouds"

Job 38:37

Connecting Statement:
A rhetorical question begins here.

Who can pour out the water skins of the sky
This can be translated as a statement. Alternate translation: "I am the one who can pour out the water skins of the sky."

the water skins
These are skins that people sew together so that they can hold water. Yahweh refers to the thick clouds as "waters skins" because they hold much water just like water skins.

Job 38:38

when the dust runs ... tightly together?
The rhetorical question that begins with the words "Who can pour out" in verse 37 ends here. "Only I can pour out ... when the dust runs ... tightly together."

generated on Tue Oct 24 10:45:40 2023

when the dust runs into a hard mass
The rain makes the loose dry dirt stick together like one piece of dirt. This can be stated in active form. Alternate translation: "when the rain molds the dirt into a hard mass"

the clods of earth clump tightly together
"the lumps of soil stick together"

Job 38:39

General Information:
Yahweh uses a question to emphasize that he knows how to feed the lions and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Can you hunt down a victim for a lioness or satisfy the appetite of her young lion cubs
This can be translated as a statement. Alternate translation: "You know that you cannot hunt down a victim for a lioness or satisfy the appetite of her young lion cubs"

a victim
"prey." This is an animal that a lion could eat.

lioness
This is a female lion.

appetite
hunger

of her young lion cubs
"of young lions." These are young lions that are old enough to hunt for themselves.

Job 38:40

Connecting Statement:
The rhetorical question that begins with the words "Can you hunt" in verse 39 ends here.

when they are crouching ... to lie in wait?
The rhetorical question that begins with the words "Can you hunt" in verse 39 ends here. This can be translated as a statement. "You know that you cannot hunt down ... when they are crouching ... to lie in wait."

dens
A "den" is a lair or shelter where lions live.

sheltering in hiding
"hiding in a thicket." Lions hide in thick vegetation when hunting their prey.

to lie in wait
The implied information is that the lions are hiding and waiting for their prey to come near. Alternate translation: "to lie waiting for a victim"

Job 38:41

General Information:
Yahweh uses a question to emphasize that he provides food for the ravens and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who provides victims ... for lack of food?
This can be translated as a statement. Alternate translation: "Tell me who provides victims ... for lack of food."

provides victims
"provides food." This refers to animals that ravens look for and can eat.

ravens
large birds with shiny black feathers that feed on dead animals

cry out to God
The implied information is that the ravens are crying out for food. Alternate translation: "cry to God for help" or "cry out for God to give them food"

stagger about
This means to walk around in an unsteady way.

for lack of food
"because they have no food" or "because they have nothing to eat"

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 Do you know at what time the wild goats in the rocks bear their young?
Can you watch when the deer are having their fawns?
2 Can you count the months that they gestate?
Do you know the time when they bear their young?
3 They crouch down and give birth to their young,
and then they finish their labor pains.
4 Their young ones become strong and grow up in the open fields;
they go out and do not return to them.

5 Who sent the wild donkey out free?
Who has untied the bonds of the swift donkey,
6 whose home I have made in the Arabah,
his house in the salt land?
7 He laughs in scorn at the noises in the city;
he does not hear the driver's shouts.
8 He roams over the mountains as his pastures;
there he looks for every green plant to eat.

9 Will the wild ox be happy to serve you?
Will he consent to stay by your manger?
10 Can you use ropes to hold the wild ox in the furrows?
Will he harrow the valleys as he follows after you?
11 Will you trust him because his strength is great?
Will you leave your labor to him to do?
12 Will you depend on him to bring your grain home,
to gather the grain for your threshing floor?

13 The wings of the ostrich wave proudly,
but are they the pinions and plumage of love?
14 For she leaves her eggs on the earth,
and she lets them keep warm in the dust;
15 she forgets that a foot might crush them
or that a wild beast might trample them.
16 She deals roughly with her young ones as if they were not hers;
she does not fear that her labor might have been in vain,
17 because God has deprived her of wisdom
and has not given her any understanding.
18 When she runs swiftly,
she laughs in scorn at the horse and its rider.

19 Have you given the horse his strength?
Did you clothe his neck with his flowing mane?
20 Have you ever made him jump like a locust?
The majesty of his snorting is fearsome.
21 He paws in might and rejoices in his strength;
he rushes out to meet the weapons.
22 He mocks fear and is not dismayed;
he does not turn back from the sword.
23 The quiver rattles against his flank,
along with the flashing spear and the javelin.
24 He swallows up ground with fierceness and rage;
at the sound of the ram's horn, he cannot stand in one place.
25 Whenever the ram's horn sounds, he says, 'Aha!'
He smells the battle from far away—

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the thunderous shouts of the commanders and the outcries.

26 Is it by your wisdom that the hawk soars,
that he stretches out his wings for the south?
27 Is it at your orders that the eagle mounts up
and makes his nest in high places?
28 He lives on cliffs and makes his home
on the peaks of cliffs, a stronghold.
29 From there he searches for victims;
his eyes see them from very far away.
30 His young also drink up blood;
where killed people are, there he is."

Job 39 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Yahweh continues to speak in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited. Since Job cannot understand creation, he cannot truly understand Yahweh.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character. Many of these questions focus on nature because Yahweh is the creator of the heavens and the earth. (See: and heaven)

Job 39:1

General Information:

Yahweh uses four questions to emphasize that he is greater than Job because Yahweh takes care of the wild mountain goats and deer and Job does not.

Connecting Statement:

Yahweh continues to challenge Job.

Do you know at what time ... bear their young?

This can be translated as a statement. Alternate translation: "Surely you do not know when ... bear their young!"

Can you watch when the deer are having their fawns?

This can be translated as a statement. Alternate translation: "You are not able to watch to make sure everything goes well when the deer give birth to their fawns!"

are having their fawns

"give birth to their fawns"

Job 39:2

Can you count the months that they gestate?

This can be translated as a statement. Alternate translation: "You cannot count the months that they are pregnant."

that they gestate

"to complete their pregnancy"

they

The word "they" refers to the goats and the deer.

gestate

"are pregnant"

Do you know the time when they bear their young?

This can be translated as a statement. Alternate translation: "Of course you do not know when they give birth to their young."

generated on Tue Oct 24 10:45:40 2023

Job 39:3

Connecting Statement:
Yahweh continues to challenge Job.

They crouch down
The word "They" refers to the wild mountain goats and the deer.

then they finish their labor pains
Possible meanings are 1) their labor pains are over when the birth is finished or 2) "labor pains" is a metonym that refers to the offspring of the goats and deer because they are the result of the mother's labor and pain. Alternate translation: "send out their offspring from their womb"

Job 39:4

the open fields
"the countryside" or "the wild"

do not return to them
"do not come back to them" or "do not come back to their mothers"

Job 39:5

General Information:
Yahweh uses two questions to emphasize that he is greater than Job because Yahweh takes care of the wild donkeys and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who sent the wild donkey out free?
This can be translated as a statement. Alternate translation: "I am the one who sent the wild donkey out free."

the wild donkey ... the swift donkey
These are different names for the same kind of donkey.

Who has untied the bonds of the swift donkey
This can be translated as a statement. Alternate translation: "I am the one who untied the bonds of the swift donkey"

bonds
ropes, chains, or straps that hold an animal and keep it from running away

Job 39:6

General Information:
The rhetorical question that begins with the words "Who has untied" in verse 5 ends here.

whose home I have made ... in the salt land?
The rhetorical question that begins with the words "Who has untied" in verse 5 ends here. This can be translated as a statement. "I am the one who has untied ... whose home I have made in the Arabah, his house in the salt land."

whose home I have made in the Arabah
Yahweh describes the donkey as though he were a person that had a house. "I gave him the Arabah as a place to live"

the salt land
the land around the Salt Sea that has a lot of salt in it

Job 39:7

Connecting Statement:
Yahweh continues to challenge Job.

He
The word "He" refers to the wild donkey.

laughs in scorn
Yahweh describes the donkey as though he were a person. The donkey laughs because those in the city have to hear loud noise, but he lives in a quiet place.

the driver's
someone who forces an animal to work

Job 39:8

pastures
places where animals can eat plants growing in the field

Job 39:9

General Information:
Here Yahweh uses four questions to emphasize that Job is not like Yahweh because Job cannot control the wild ox.

Connecting Statement:
Yahweh continues to challenge Job.

Will the wild ox be happy to serve you?
This question can be translated as a statement. Alternate translation: "The wild ox will not be happy to serve you."

the wild ox
Possible meanings are 1) a type of ox that used to live in the wild or 2) some kind of buffalo that looked like oxen.

be happy
"be willing"

generated on Tue Oct 24 10:45:40 2023

Will he consent to stay by your manger?
This question can be translated as a statement. Alternate translation: "He will not consent to stay by your manger."

consent to stay by your manger
"stay by your manger through the night"

manger
something that holds food so that animals can eat it

Job 39:10

Can you use ropes to hold the wild ox in the furrows?
This question can be translated as a statement. Alternate translation: "You cannot control the wild ox with a rope in order to plow furrows in your fields."

ropes
Farmers would tie ropes to animals' heads or necks in order to lead them.

furrows
These are long channels made in the dirt while plowing. See how you translated this in Job 31:38.

Will he harrow the valleys as he follows after you?
This question can be translated as a statement. Alternate translation: "He will never harrow the valleys as he follows after you."

harrow
to smooth and break up the soil

Job 39:11

General Information:
Here Yahweh uses three questions to continue his argument that Job is not like Yahweh because Job cannot control the wild ox.

Connecting Statement:
Yahweh continues to challenge Job.

Will you trust him because his strength is great?
This question can be translated as a statement. Alternate translation: "You cannot trust him because his strength is great."

trust him
The word "him" refers to the "wild ox."

Will you leave your labor to him to do?
This question can be translated as a statement. Alternate translation: "You will not be able to make him do your labor for you."

leave your labor to him to do
"have him do your hard work for you"

Job 39:12

Will you depend on him ... grain for your threshing floor?
These two clauses basically mean the same thing. This question can be translated as a statement. Alternate translation: "You will not be able to depend on him ... grain for your threshing floor."

Job 39:13

Connecting Statement:
Yahweh continues to challenge Job.

The wings of the ostrich ... pinions and plumage of love?
Yahweh uses this question to emphasize that Job cannot explain why ostriches behave the way they do. Alternate translation: "You do not know whether the pinions and plumage of the ostrich represent love when they wave their wings proudly."

ostrich
a very large bird that can run very fast but cannot fly

wave proudly
"move with joy"

pinions
the very long feathers on the wings of birds

plumage
the smaller feathers that cover the body of a bird

of love
The Hebrew word is uncertain. Possible meanings are 1) "of faithfulness" or 2) "of a stork." The name of the stork meant "the faithful one" or "the loving one" because people knew that storks take very good care of their chicks.

Job 39:14

on the earth
"on the ground"

Job 39:15

crush them
The word "them" refers to the eggs.

trample them
"step on them"

Job 39:16

Connecting Statement:
Yahweh continues to challenge Job.

She deals roughly
The word "She" refers to the female ostrich.

generated on Tue Oct 24 10:45:40 2023

her labor
the work that she does when she lays the eggs

might have been in vain
If the chicks die, all of her work was useless. Alternate translation: "might have been useless if the chicks die"

Job 39:17

deprived her of wisdom
"made her forget wisdom" or "not given her wisdom"

understanding
See how you translated this in Job 11:6.

Job 39:18

When she runs
This verse is in contrast to her weakness in caring for her chicks. Alternate translation: "However, when she runs"

she laughs ... its rider
It is implied that she laughs because she is faster than the horse. Alternate translation: "she laughs ... its rider because she can run faster than the horse"

Job 39:19

General Information:
Yahweh uses three questions to emphasize that Job is not like Yahweh because Job cannot control the wild horse.

Connecting Statement:
Yahweh continues to challenge Job.

Have you given the horse his strength?
This question can be translated as a statement. Alternate translation: "You have never given the horse his strength."

Did you clothe his neck with his flowing mane?
This question can be translated as a statement. Alternate translation: "You cannot clothe his neck with his flowing mane."

clothe his neck with his flowing mane
The horse's "mane" is spoken of as if it was clothing for the neck of the horse. Alternate translation: "made his flowing main to cover his neck like clothes"

flowing mane
the long hair on the top of the neck of a horse

Job 39:20

Have you ever made him jump like a locust?
This question can be translated as a statement. Alternate translation: "You are not able to make him jump like a locust."

a locust
a large kind of grasshopper that can jump very far and very quickly

snorting
a very loud sound that horses make with their nose

Job 39:21

Connecting Statement:
Yahweh continues to challenge Job.

He paws
The word "He" refers to the horse. The horse paws the ground because he is very excited to begin the fight. Alternate translation: "He paws with excitement and"

paws
"digs at the ground with his hooves"

to meet the weapons
Here "the weapons" represent the battle in which they are used. Alternate translation: "to join in the battle"

Job 39:22

He mocks fear
"He is not afraid at all"

mocks
"laughs at"

dismayed
discouraged

does not turn back
"does not run away"

Job 39:23

quiver
a container that holds arrows

rattles
shakes and makes noise

flank
the side of a horse

javelin
a long stick with a sharp end that people throw at their enemies

generated on Tue Oct 24 10:45:40 2023

Job 39:24

Connecting Statement:
Yahweh continues to challenge Job.

He
The word "He" refers to the horse.

swallows up ground
The horse runs over the ground so quickly that the ground passes by like water that a person drinks. Alternate translation: "runs very fast over the ground"

with fierceness and rage
The horse is very excited, so he moves quickly and strongly.

at the sound of the ram's horn
It can be stated that someone blows the ram's horn. Alternate translation: "when someone blows a ram's horn to announce that a battle has begun"

he cannot stand in one place
"he is too excited to stand still"

Job 39:25

he says, 'Aha
The word "Aha" is a sound people make when they discover something. The horse makes a sound because he has discovered the battle.

the thunderous shouts
It is implied that the horse hears these things. Alternate translation: "he hears the thunderous shouts"

the outcries
"the battle cries." People have special shouts that they use in war to show their great strength and bravery and to scare the enemy.

Job 39:26

Connecting Statement:
Yahweh continues to challenge Job.

Is it by your wisdom ... for the south?
Yahweh uses this question to prove that Job is not as great as Yahweh. The implicit answer to this question is "no." Alternate translation: "It is not by your wisdom ... for the south."

stretches out his wings for the south
Here the stretching out of his wings refers to flying. Alternate translation: "flies to the south"

for the south
In the biblical geography, birds fly south during the winter in order to live in warmer climates.

Job 39:27

Connecting Statement:
Yahweh continues to challenge Job.

Is it at your orders ... nest in high places?
Yahweh uses this question to prove that Job is not powerful enough to command the eagles. The implicit answer to this question is "no." Alternate translation: "You are not able to command the eagle to mount up and build his nest in high places."

at your orders
The abstract noun "orders" can be stated as a verb. Alternate translation: "because you tell it to do so"

mounts up
This means he flies upward. Alternate translation: "flies up into the sky"

Job 39:28

a stronghold
The high cliffs are strongholds for eagles because the animals that would want to eat them cannot reach them.

Job 39:29

Connecting Statement:
Yahweh continues to challenge Job.

he searches for victims
Here the word "he" refers to the eagle.

for victims
"for animals that he can kill and eat"

his eyes see them
Here "his eyes" refer to the eagle. Alternate translation: "he sees them"

Job 39:30

His young
"The baby eagles." It may be helpful to state that this happens after the eagle kills and animal. Alternate translation: "After an eagle kills an animal, the baby eagles"

drink up blood
"drink the blood of the animal that he killed"

where killed people are
"where there are dead people." This phrase refers to dead bodies that are lying out in the open, not to bodies that are buried in the ground.

there he is
It can be made explicit that he comes to eat the dead bodies. Alternate translation: "he is there to eat them"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Yahweh continued to speak to Job; he said,

2 "Should anyone who wishes to criticize try to correct the Almighty?
He who argues with God, let him answer."

3 Then Job answered Yahweh and said,

4 "See, I am insignificant; how can I answer you?
I put my hand over my mouth.
5 I spoke once, and I will not answer;
indeed, twice, but I will proceed no further."

6 Then Yahweh answered Job out of a fierce storm and said,

7 "Now gird up your loins like a man,
for I will ask you questions, and you must answer me.
8 Will you actually say that I am unjust?
Will you condemn me so you may claim that you are in the right?
9 Do you have an arm like God's,
and can you thunder with a voice like his?
10 Now clothe yourself in glory and dignity;
array yourself in honor and majesty.
11 Scatter around the excess of your anger;
look at everyone who is proud and bring him low.
12 Look at everyone who is proud and bring him low;
trample down wicked people where they stand.
13 Bury them in the earth together;
imprison their faces in the hidden place.
14 Then will I also acknowledge about you
that your own right hand can save you.

15 See now, the behemoth,
which I made when I made you—
he eats grass like an ox.
16 See now, his strength is in his loins,
and his power is in his belly's muscles.
17 He makes his tail like a cedar;
the sinews of his thighs are joined together.
18 His bones are like tubes of bronze;
his legs are like bars of iron.
19 He is the chief of the creatures of God.
Only God, who made him, can defeat him.
20 For the hills provide him with food;
the beasts of the field play nearby.
21 He lies under the lotus plants
in the shelter of the reeds, in the marshes.
22 The lotus plants cover him with their shade;
the willows of the brook are all around him.
23 See, if a river floods its banks, he does not tremble;
he is confident, though the Jordan should surge up to his mouth.
24 Can anyone capture him with a hook,
or pierce his nose through with a snare?

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Job 40 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 40:1-2, 4-5, 7-24, which are extended quotations of Job and Yahweh, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Job's righteousness

In seeking to defend his own righteousness, Job accuses Yahweh of being unjust. Yahweh asks a very important question: "Will you condemn me so you may claim you are right?" This is the essence of Job's error.

Important figures of speech in this chapter

Irony

Yahweh states, "He who argues with God, let him answer." Job immediately answers him. This is irony. While Job is forced to acknowledge the power of Yahweh, he does not repent of his former statements. Because of this, Yahweh asks him more questions. (See: repent)

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Job 40:1

Connecting Statement:

Yahweh continues to challenge Job.

Job 40:2

Should anyone who wishes to criticize try to correct the Almighty?

Yahweh is rebuking Job. This can be translated as a statement. Alternate translation: "No one who wants to criticize me should try to argue with me, for I am Almighty God." or "You, a person, want to criticize me, Almighty God, but you should not try to correct me."

He who argues with God, let him answer

Yahweh speaks of Job and himself as if they were two other people to remind Job that no person anywhere should argue with God. Alternate translation: "You want to argue with me, so answer me"

Job 40:3

General Information:

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Job 40:4

See, I am

"You are right when you say that I am" or "Look at me and you will see that I am"

I am insignificant

"I am not important"

how can I answer you?

Job uses this question to apologize for questioning God. Alternate translation: "I cannot answer you."

Job 40:5

General Information:

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Job 40:6

General Information:

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Job 40:7

gird up your loins like a man

A man who tucks his robe up under his sash or belt is preparing for hard physical work, and Job was to prepare for the hard work of answering God. See how you translated this in [Job 38:3]

Job 40:8

Connecting Statement:

Yahweh continues to challenge Job.

Will you actually say that I am unjust?

The word "actually" indicates that Yahweh is surprised that Job would say that Yahweh is unjust

generated on Tue Oct 24 10:45:40 2023

and that Job should make sure that he really wants to say that. This can be translated as a statement. Alternate translation: "I am surprised that you are saying I am unjust." or "You should be sure that you want to say that I am unjust, because that is what you are saying."

Will you condemn me so you may claim that you are in the right?
This can be translated as a statement. Alternate translation: "You are condemning me so you can claim that you are innocent."

Job 40:9

an arm like God's
The arm is a metonym for the strength in the arm. Alternate translation: "strength like God's strength"

can you thunder with a voice like his?
God uses this rhetorical question to show Job that God is powerful and Job is not. Alternate translation: "you certainly cannot thunder with a voice like God's."

can you thunder with a voice like his
Here "thunder with a voice" is a metaphor for speaking in way that is extremely loud and frightening like thunder. Alternate translation: "can you speak with the sound of thunder as he does"

a voice like his
"a voice like his voice"

Job 40:10

clothe yourself in glory and dignity; array yourself in honor and majesty
The abstract nouns "glory," "dignity," "honor," and "majesty" are spoken of as if they were clothing that a person could put on. They can be translated as adjectives and verbs. Alternate translation: "make yourself glorious; do something great so people will respect you and honor you; make people think you are a great king"

Job 40:11

Scatter around the excess of your anger
The abstract noun "anger" is spoken of as it it were something that usually could be held in a container, but in this situation there is so much of it that what does not fit needs to be spread around. It is also a metonym for the actions a person takes when he is angry. You may need to make explicit why the person is angry. Alternate translation: "Be angry because people are proud, and punish them"

bring him low
"take away everything he is proud of"

Job 40:12

General Information:
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Job 40:13

their faces
The "face" represents the whole person. Alternate translation: "them"

the hidden place
a euphemism for the place where people's spirits go when they die

Job 40:14

General Information:
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Job 40:15

See now, the behemoth
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: the behemoth"

behemoth
a large water animal, possibly the hippopotamus

he eats
the behemoth eats

eats grass like an ox
Both the behemoth and the ox eat grass.

Job 40:16

See now, his strength
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: his strength" See how you translated this phrase in Job 40:15.

loins ... belly's muscles
These two phrases refer to the same part of the body.

Job 40:17

like a cedar
Cedar is a very hard wood, and his tail becomes very hard.

Job 40:18

like tubes of bronze
Here, his bones are compared to tubes made of bronze to show how tough this animal is.

generated on Tue Oct 24 10:45:40 2023

like bars of iron
This last comparison describes the strength of this great animal.

Job 40:19

chief of the creatures
"most important of the creatures" or "strongest of the creatures"

the creatures of God. Only God
Yahweh speaks as if he were another person. Alternate translation: "of my creatures. Only I, God"

Job 40:20

the hills provide him with food
The hills are spoken of as if they were people capable of giving him food. Alternate translation: "food grows on the hills for him"

Job 40:21

lotus plants
flowering plants that float on the water in swampy areas

reeds
tall grasses found in swamps or marshes

Job 40:22

lotus plants
flowering plants that float on the water in swampy areas. See how you translated this in Job 40:19.

willows of the brook
Willows are large trees that grow in damp ground. If they are unknown in your culture, you can use a general term for trees that grow near water.

Job 40:23

banks
sides of the river

though the Jordan should surge up to his mouth
"even if the flood of the Jordan should come up to his mouth"

Job 40:24

Can anyone capture him with a hook ... snare?
This can be translated as a statement. Alternate translation: "No one can capture him with a hook or pierce his nose through with a snare."

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Can you draw out Leviathan with a fishhook?
Or tie up his jaws with a cord?
2 Can you put a rope into his nose,
or pierce his jaw through with a hook?
3 Will he make many pleas to you?
Will he speak soft words to you?
4 Will he make a covenant with you,
that you should take him for a servant forever?
5 Will you play with him as you would with a bird?
Will you tie him up for your servant girls?
6 Will the groups of fishermen bargain for him?
Will they divide him up to trade among the merchants?
7 Can you fill his hide with harpoons
or his head with fishing spears?
8 Put your hand on him just once,
and you will remember the battle and do it no more.
9 See, the hope of anyone who does that is a lie;
will not anyone be thrown down to the ground just by the sight of him?

10 None is so fierce that he dare stir Leviathan up;
who, then, is he who can stand before me?
11 Who has first given anything to me in order that I should repay him?
Whatever is under the whole sky is mine.

12 I will not keep silent concerning Leviathan's legs,
nor about the matter of his strength, nor about his graceful form.
13 Who can strip off his outer garment?
Who can penetrate his double armor?
14 Who can open the doors of his face—
ringed with his teeth, which are a terror?
15 his back is made up of rows of shields,
tight together as with a close seal.

16 One is so near to another
that no air can come between them.
17 They are joined to each other;
they stick together, so that they cannot be pulled apart.
18 Light flashes out from his snorting;
his eyes are like the eyelids of the morning dawn.
19 Out of his mouth go burning torches,
sparks of fire leap out.
20 Out of his nostrils goes smoke
like a boiling pot on a fire that has been fanned to be very hot.
21 His breath kindles coals into flame;
fires go out from his mouth.
22 In his neck is strength,
and terror dances in front of him.
23 The folds of his flesh are joined together;
they are firm on him; they cannot be moved.
24 His heart is as hard as a stone—
indeed, as hard as a lower millstone.
25 When he raises himself up, even the gods become afraid;
because of its thrashing they draw back.
26 If a sword strikes him, it does nothing—
and neither does a spear, an arrow, or any other pointed weapon.
27 He thinks of iron as if it were straw,

generated on Tue Oct 24 10:45:40 2023

and of bronze as if it were rotten wood.
28 An arrow cannot make him flee;
to him sling stones become chaff.
29 Clubs are regarded as straw;
he laughs at the whirring flight of a spear.
30 His lower parts are like sharp pieces of broken pottery;
he leaves a spreading trail in the mud as if he were a threshing sledge.
31 He makes the deep to foam up like a pot of boiling water;
he makes the sea like a pot of ointment.
32 He makes a shining wake behind him;
one would think the deep had gray hair.
33 On earth there is no equal to him,
who has been made to live without fear.
34 He sees everything that is proud;
he is king over all the sons of pride."

Job 41 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of this chapter, which is an extended quotation of Yahweh, farther to the right on the page than the rest of the text. It is a continuation of the previous chapter.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character and to convince Job to repent. (See: and repent)

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Job 41:1

General Information:

God continues speaking. He is using many rhetorical questions to challenge Job.

Can you draw out Leviathan with a fishhook?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that you cannot draw out Leviathan with a fishhook."

draw out

pull out of the water

Or tie up his jaws with a cord?

The words "can you" are understood from the previous question. They can be repeated here. God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "Or can you tie up his jaws with a cord?" or "And you know that you cannot tie up his jaws with a cord."

his jaws

Leviathan's jaws

Job 41:2

Can you put a rope into his nose ... with a hook?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that you cannot put a rope into Leviathan's nose ... with a hook."

Job 41:3

Will he make many pleas to you?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that he will not make pleas to you."

generated on Tue Oct 24 10:45:40 2023

he
Leviathan

Will he speak soft words to you?
God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that he will not speak soft words to you."

Job 41:4

Connecting Statement:
Yahweh continues to rebuke Job. He uses rhetorical questions to remind Job that Job is not powerful like Leviathan.

Will he make a covenant with you, that you should take him for a servant forever?
This question can be translated as a statement. Alternate translation: "You know that he will not make a covenant with you, that you should take him for a servant forever."

he ... him
The words "he" and "him" refer to Leviathan.

Job 41:5

Will you play with him as you would with a bird?
This question can be translated as a statement. Alternate translation: "You know that you cannot play with him as you would play with a bird."

Will you tie him up for your servant girls?
This question can be translated as a statement. Alternate translation: "You know that you cannot tie him up for your servant girls."

Job 41:6

Will the groups of fishermen bargain for him?
This question can be translated as a statement. Alternate translation: "You know that the groups of fishermen will not bargain for him."

Will they divide him up to trade among the merchants?
This question can be translated as a statement. Alternate translation: "You know that they will not divide him up to trade among the merchants."

Will they divide
"Will the groups of fishermen divide"

Job 41:7

Connecting Statement:
Yahweh continues to rebuke Job. He uses rhetorical questions to remind Job that Job is not powerful like Leviathan.

Can you fill his hide with harpoons or his head with fishing spears?
This question can be translated as a statement. Alternate translation: "You cannot pierce his skin with your hunting weapons, nor can you pierce his head with fishing spears."

his
Leviathan's

harpoons
large spears with barbed points that people use to hunt large sea creatures

Job 41:8

him
Leviathan

Job 41:9

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

will not anyone be thrown down to the ground just by the sight of him?
This generalization can be translated as a statement in active form. Alternate translation: "Anyone who looks at him will be so frightened that he will throw himself on the ground."

the sight of him
"by looking at him" or "by seeing him"

Job 41:10

Connecting Statement:
Yahweh continues to rebuke Job by asking him rhetorical questions. He uses rhetorical questions to remind Job that Yahweh is much more powerful than both Leviathan and Job.

None is so fierce that he dare stir Leviathan up; who, then, is he who can stand before me?
It would be easier to stir up Leviathan than to stand before Yahweh. This question can be translated as a statement. Alternate translation: "Since you know that no person is so fierce that he dare stir Leviathan up, you should certainly know that no one can stand before me."

Job 41:11

Who has first given anything to me in order that I should repay him?
This question can be translated as a statement. Alternate translation: "You know that no one has first given anything to me, so there is no one whom I need to repay."

generated on Tue Oct 24 10:45:40 2023

Job 41:12

I will not keep silent concerning ... nor about ... nor about
This can be translated in positive form. Alternate translation: "I will certainly speak about ... and about ... and about"

concerning Leviathan's legs, nor about the matter of his strength, nor about his graceful form
These are three things about which God will not keep silent.

his
The word "his" refers to Leviathan.

Job 41:13

Connecting Statement:
Yahweh continues to rebuke Job by asking him rhetorical questions.

Who can strip off his outer garment?
This question can be translated as a statement. Alternate translation: "No one can strip off his outer clothing."

his ... his
Leviathan's

Who can penetrate his double armor?
The word "armor" is a metaphor for the hard scales or hide on his back. This question can be translated as a statement. Alternate translation: "No one can penetrate his very thick hide."

Job 41:14

Who can open the doors of his face ... terror?
This question can be translated as a statement. Alternate translation: "No one can pry his jaws apart ... terror."

Job 41:15

shields
The word "shields" is a metaphor for Leviathan's hide. Both shields and Leviathan's hide protect well and deflect arrows and other weapons.

tight together as with a close seal
This means the "shields" are very close to one another and nothing can get between them.

Job 41:16

One is so near to another
One row of shields is so near to another (Job 41:15).

between them
between the rows of shields (Job 41:15)

Job 41:17

They ... they ... they
the rows of shields (Job 41:15).

they cannot be pulled apart
This can be translated in active form. Alternate translation: "no one can pull them apart"

Job 41:18

from his snorting
"when he snorts." A snort is a sound like a short snore. Another possible meaning is "from his sneezing" or "when he sneezes."

his eyes are like the eyelids of the morning dawn
This means that his eyes are red as the morning dawn is red.

his
The word "his" refers to Leviathan.

Job 41:19

Out of his mouth go burning torches, sparks of fire leap out
God expresses the same idea in two different ways in order to emphasize the terrifying appearance of Leviathan. You can make this clear by adding the omitted words. Alternate translation: "Out of his mouth go burning torches, sparks of fire leap out of his mouth"

his
The word "his" refers to Leviathan.

Job 41:20

nostrils
the two openings of the nose

smoke like a boiling pot
Both the smoke and a boiling pot are very hot.

Job 41:21

kindles coals into flame
"causes coals to catch fire"

Job 41:22

his ... him
The words "his" and "him" refer to Leviathan.

terror dances in front of him
The abstract noun "terror" can be translated as the verb "be afraid." Alternate translation: "when people see him coming, they are very afraid"

generated on Tue Oct 24 10:45:40 2023

Job 41:23

they cannot be moved
This can be translated in active form. Alternate translation: "no one can move them"

Job 41:24

His heart is as hard as a stone
A rock or stone does not change and become soft. Possible meanings are 1) Leviathan's physical chest and the organs inside it are physically hard or 2) Leviathan is not afraid of anything or 3) Leviathan is spoken of as a person who kills without ever being sorry.

a lower millstone
"the hardest of rocks." The lower millstone is the larger and harder of the two rocks used to grind grain. It would be the hardest rock people could find.

Job 41:25

he ... himself
Leviathan

the gods
Possible meanings are 1) "mighty people" or 2) "very strong people" .

Job 41:26

strikes him
strikes Leviathan

Job 41:27

He thinks of iron as if it were straw
"He thinks of weapons made of iron as if they were weapons made of straw." Straw would not get through his hide, and iron weapons do not get through his hide.

of bronze as if it were rotten wood
You can make this clear by adding the omitted words. Alternate translation: "he thinks of weapons made of bronze as if they were weapons made of rotten wood"

Job 41:28

to him sling stones become chaff
Chaff cannot hurt Leviathan, and sling stones are just as ineffective as chaff.

him ... him
Leviathan

Job 41:29

Clubs are regarded as straw
A club made of straw would not hurt him, and a club made of wood would not hurt him. This can be translated in active form. Alternate translation: "He thinks of clubs as if they were straw"

he laughs at the whirring flight of a spear
The person throwing the spear hopes that the spear will kill Leviathan, but the writer speaks as if Leviathan knows the spear will not kill him and so laughs.

he laughs
Leviathan laughs

Job 41:30

His ... he ... he
These words refer to Leviathan.

he leaves a spreading trail in the mud as if he were a threshing sledge
Just as a threshing sledge goes over grain on a threshing floor and turns it to powder, so Leviathan's tail leaves a trail in the mud as he wags it when he walks.

Job 41:31

He makes the deep to foam up like a pot of boiling water
"As he passes through the water, he leaves a trail of bubbles behind him, like the bubbling of boiling water in a pot"

He
The word "he" refers to Leviathan.

he makes the sea like a pot of ointment
The ointment in a pot is cloudy if someone shakes it, and the sea is muddy when Leviathan swims in it.

Job 41:32

one would think the deep had gray hair
This is because the bubbles in his wake are white.

Job 41:33

there is no equal to him
"no other creature is like Leviathan"

him
Leviathan

Job 41:34

He sees everything that is proud
"He is very, very proud"

generated on Tue Oct 24 10:45:40 2023

he is king over all the sons of pride
Leviathan is spoken of as if he were a person who is able to become king and be proud. Alternate translation: "Leviathan has more reason to be proud than anyone else on earth"

He ... he
Leviathan

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Then Job answered Yahweh and said,

2 "I know that you can do all things,
that no purpose of yours can be stopped.
3 'Who is this who without knowledge conceals plans?'
Indeed, I have spoken things that I did not understand,
things too difficult for me to understand, which I did not know about.

4 You said to me, 'Listen, now, and I will speak;
I will ask you things,
and you will tell me.'
5 I had heard about you by my ear's hearing,
but now my eye sees you.
6 So I despise myself;
I repent in dust and ashes."

7 It came about that after he had said these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, for you have not spoken of me what is right, as my servant Job has done. **8** Now therefore, take for yourselves seven bulls and seven rams, go to my servant Job, and offer up for yourselves a burnt offering. My servant Job will pray for you, and I will accept his prayer, so that I may not deal with you after your folly. You have not said what is right about me, as my servant Job has done." **9** So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as Yahweh had commanded them, and Yahweh accepted Job.

10 When Job prayed for his friends, Yahweh reversed his captivity. Yahweh gave him twice as much as he had possessed before. **11** Then all Job's brothers, and all his sisters, and all who knew him before, came to him and ate food with him in his house. They showed him sympathy and comforted him for all the disasters that Yahweh had brought upon him, and each of them gave Job a piece of silver and a ring of gold. **12** Yahweh blessed the final end of Job's life more than the first; he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. **13** He also had seven sons and three daughters. **14** He called the name of the first daughter Jemimah, the second Keziah, and the third Keren-Happuch. **15** In all the land no women were found as beautiful as Job's daughters. Their father gave them an inheritance along with their brothers. **16** After this, Job lived 140 years; he saw his sons and his sons' sons, up to four generations. **17** Then Job died, being old and full of days.

Job 42 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 42:1-6, which is an extended quotation of Job, farther to the right on the page than the rest of the text.

In this chapter Job shows his complete trust in Yahweh. (See: trust)

Special concepts in this chapter

Justice

Yahweh enacts justice at the end of this book. He punishes Job's friends and restores Job's blessings. Yahweh's blessing was not dependent upon Job's repentance, but upon Yahweh's grace. (See: justice, restore, bless and repent and grace)

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generated on Tue Oct 24 10:45:40 2023

Job 42:1

General Information:
This page has intentionally been left blank.

Job 42:2

I know that you can do all things, that no purpose of yours can be stopped
You may want to repeat the words "I know." Alternate translation: "I know that you can do all things. I know that no purpose of yours can be stopped"

no purpose of yours can be stopped
This can be translated in active form. Alternate translation: "no one can stop any of your plans"

Job 42:3

Who is this
The ULB and most modern versions agree that Job is loosely quoting God's own words from [Job 38:2]

conceals plans
That is, hides or misrepresents God's plans.

Job 42:4

General Information:
This page has intentionally been left blank.

Job 42:5

but now my eye sees you
The eyes represent seeing, and seeing represents understanding. Alternate translation: "but now I really understand you"

Job 42:6

despise myself
Job's self is a metonym for what he said. Alternate translation: "I despise the things I said"

despise
intensely dislike

I repent in dust and ashes
Sitting in dust and ashes is a symbolic act showing the person is sorry.

Job 42:7

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Eliphaz the Temanite
See how you translated this man's name in Job 2:11

My wrath is kindled against you
Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. Alternate translation: "I have become very angry with you"

Job 42:8

seven bulls
"7 bulls"

so that I may not deal with you after your folly
The abstract noun "folly" can be translated as an adjective. Alternate translation: "even though you have been very foolish, I will not punish you as you deserve"

Job 42:9

Bildad the Shuhite
See how you translated this man's name in Job 2:11

Zophar the Naamathite
See how you translated this man's name in Job 2:11

Yahweh accepted Job
The person is a metonym for the prayer he prays. Alternate translation: "God accepted Job's prayer for his three friends"

Job 42:10

Yahweh reversed his captivity
This is an idiom that means that Yahweh restored Job's good life. Alternate translation: "Yahweh restored his riches" or "Yahweh restored his wealth"

Job 42:11

all who knew him before
"all the people he had known before"

Job 42:12

more than the first
The words "he blesed" and "of Job's life" are understood from the previous phrase. They can be repeated here Alternate translation: "more than he blessed the first part of Job's life"

fourteen thousand sheep
14,000 sheep

six thousand camels
6,000 camels

one thousand yoke of oxen
1,000 yoke of oxen

generated on Tue Oct 24 10:45:40 2023

Job 42:13

seven sons and three daughters
7 sons and 3 daughters

Job 42:14

Jemimah ... Keziah ... Keren-Happuch
women's names

Job 42:15

no women were found as beautiful as Job's daughters
"Job's daughters were more beautiful than all the other women"

Job 42:16

lived 140 years
"lived 140 years"

Job 42:17

being old and full of days
The words "full of days" means basically the same thing as "being old." The two phrases form a common idiom. Alternate translation: "a very old man"

generated on Tue Oct 24 10:45:40 2023

Book: Psalms

Psalms

Psalm 1

1 Blessed is the man
who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
2 But his delight is in the law of Yahweh,
and on his law he meditates day and night.
3 He will be like a tree planted by the streams of water
that produces its fruit in its season,
whose leaves do not wither;
whatever he does will prosper.

4 The wicked are not so,
but are like the chaff that the wind drives away.

5 So the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.

6 For Yahweh approves of the way of the righteous,
but the way of the wicked will perish.

Psalm 1 General Notes

Type of psalm

Psalm 1 is usually considered to be a "wisdom psalm," which gives advice to those who hear it read or sung. (See: wise)

Special concepts in this chapter

Blessed

A main theme in this psalm is what it means to be blessed. Here "blessed" refers to anyone who is well off because of a good relationship to God. The contrasting theme is that there are ungodly people, those who refuse to honor God. (See: bless and godly)

People who opposed Yahweh

There are several words in this psalm for those who oppose God: "the wicked" (those who do evil), "sinners" (those who ignore God's law), and "mockers" (those who mock God and the righteous people). (See: evil, sin and lawofmoses and righteous)

Psalms 1:1

General Information:

Parallelism is common in Hebrew poetry.

who does not walk in the advice of the wicked

The "advice of the wicked" is spoken of as if it were a path to follow. Alternate translation: "who does not follow the advice of the wicked" or "who does not do what wicked people advise"

stand in the pathway with sinners

Here the word "pathway" represents the way people live. The word "stand" is in parallel with "walk." Alternate translation: "imitate the behavior of sinful people"

or sit in the assembly of mockers

Sitting with people who mock God represents joining people who mock God. Alternate translation: "or join those who mock God" or "or mock God with others who mock him"

generated on Tue Oct 24 10:45:40 2023

Psalms 1:2

his delight is in the law of Yahweh
The word "delight" is an abstract noun that can be stated as a verb. A person who can "delight ... in the law" is happy because the law is good and because one is obeying it. Alternate translation: "what makes him truly happy is the law of Yahweh" or "what makes him truly happy is to know that he is obeying the law of Yahweh"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Psalms 1:3

General Information:
This passage introduces an elaborate image in which a righteous person is thought of in terms of a flourishing tree.

He will be like a tree ... fruit in its season
In the Bible, people are often spoken of as trees. People who delight in Yahweh's law can do all God wants them to do just as a tree that is planted by water produces good fruit. Alternate translation: "He will be prosperous like a tree ... fruit in its season"

planted by the streams of water
A tree that is planted by a stream can get enough water to be healthy.

that produces its fruit in its season
Healthy trees produce good fruit at the right time.

whose leaves do not wither
If a tree gets enough water, its leaves do not dry out and die.

whatever he does will prosper
"He will be successful at whatever he does"

Psalms 1:4

The wicked are not so
How they are not like that can be stated clearly. "The wicked are not prosperous" or "The wicked do not prosper"

but are like the chaff
How they are like chaff can be stated clearly. Alternate translation: "but are worthless like the chaff"

Psalms 1:5

will not stand in the judgment
Possible meanings are 1) not standing in the judgment is a metonym for being judged by God and having to leave his presence. Alternate translation: "will not continue to stay before God when he judges them" or "will have to leave God's presence when he judges them as guilty" or 2) not standing in the judgment is a metaphor for being condemned in the judgment. "Alternate translation: "will be condemned in the judgment" or "will be condemned when God judges them"

in the judgment
The noun judgment can be expressed as a verb. This probably refers to the final judgment when God judges all people. Alternate translation: "when God judges everyone"

nor sinners in the assembly of the righteous
Translators can supply the verb "stand." Alternate translation: "neither will sinners stand in the assembly of the righteous" or "and sinners will not stand in the assembly of the righteous"

nor sinners in the assembly of the righteous
Being accepted by God as righteous is spoken of as standing with the group of righteous people. Alternate translation: "and God will not accept sinners along with the righteous people"

Psalms 1:6

For Yahweh approves of the way of the righteous, but the way of the wicked will perish
These two clauses contrast what happens to righteous people with what happens to wicked people.

the way of the righteous
How people live is spoken of as if it were a "way" or "road" that they are walking on. Alternate translation: "how the righteous live"

the way of the wicked will perish
How people live and what they do is spoken of as if it were a "way" or "road" that they walk on. Possible meanings are 1) the way perishing represents the wicked perishing because of how they live. Alternate translation: "The wicked will die because of how they live" or 2) the way perishing is a metaphor for no longer being able to live the way they do. Alternate translation: "the wicked will no longer be able to live the way they live"

generated on Tue Oct 24 10:45:40 2023

Psalm 2

1 Why are the nations in turmoil,
and why do the peoples devise vain plans?
2 The kings of the earth take their stand together
and the rulers take counsel together
against Yahweh and against his Messiah, saying,
3 "Let us tear off the shackles they put on us
and throw off their chains."

4 He who sits in the heavens will sneer at them;
the Lord mocks them.
5 Then he will speak to them in his anger
and terrify them in his rage, saying,
6 "I myself have set my king in place
on Zion, my holy mountain."

7 I will announce a decree of Yahweh.
He said to me, "You are my son!
This day I have become your Father.
8 Ask me, and I will give you the nations for your inheritance
and the ends of the earth for your possession.
9 You will break them with an iron rod;
like a jar of a potter, you will smash them to pieces."

10 So now, you kings, be prudent;
be corrected, you judges of the earth.
11 Worship Yahweh in fear
and rejoice with trembling.
12 Kiss the son or he will be angry with you,
and you will die in the way when his anger burns for just a moment.
How blessed are all those who seek refuge in him.

Psalm 2 General Notes

Type of psalm

Psalm 2 is usually considered a royal psalm because it is about the king. It was probably first sung when a new person became the king. It is often thought to be about the Messiah because of verse 6 and 7 reference the Son of God. (See: christ and sonofgod)

Special concepts in this chapter

Yahweh's protection

The main theme of this psalm is that God is protecting and empowering the king he has appointed and that it is useless for the foreign nations to oppose God and his king.

Important figures of speech in this chapter

Metaphor

"Today I have begotten you" here is a metaphor meaning that God acknowledges the king as his special person.

Psalms 2:1

General Information:

Parallelism is common in Hebrew poetry.

Why are the nations in turmoil, and why do the peoples devise vain plans?

These questions are used to show surprise that the people are doing things that are so wrong and

generated on Tue Oct 24 10:45:40 2023

foolish. Alternate translation: "The nations are in turmoil and the peoples are devising vain plans."

are the nations in turmoil
This probably means that the nations were making a noisy and angry commotion.

the nations
This represents either the leaders or the people of the nations.

vain plans
These are probably plots against God and his people.

Psalms 2:2

The kings of the earth take their stand together ... the rulers take counsel together
These two clauses have similar meanings.

take their stand together ... take counsel together
These phrases have similar meanings, implying that the leaders stand together in order to fight against Yahweh and his Messiah. This can be stated explicitly. Alternate translation: "gather to fight ... plan together to revolt"

Psalms 2:3

Let us tear off the shackles ... throw off their chains
The people of other nations speak of Yahweh and the Messiah's rule over them as if it were shackles and chains. Alternate translation: "We should free ourselves from their control; we should not let them rule over us any longer"

Psalms 2:4

He ... the Lord
These phrases refer to Yahweh. Yahweh is often called "the Lord" but the words for "Yahweh" and "the Lord" are different.

sits in the heavens
Here sitting represents ruling. What he sits on can be stated clearly. Alternate translation: "rules in the heavens" or "sits on his throne in heaven"

the Lord mocks them
"the Lord mocks those people." Why he mocks them can be stated clearly. Alternate translation: "The Lord mocks them for their foolish plans"

Psalms 2:5

terrify them in his rage
The abstract noun "rage" can be stated as "furious." Alternate translation: "he will be furious and terrify them"

terrify
greatly frighten

Psalms 2:6

I myself
Yahweh is emphasizing that he, and not someone else, has set his king in place.

set my king in place
"appointed my king to rule"

Psalms 2:7

I will announce a decree of Yahweh. He
The person saying this is the king. This can be stated clearly. Alternate translation: "The king says, 'I will announce a decree of Yahweh.' He"

He said to me
"Yahweh said to me"

You are my son! This day I have become your Father
Among many peoples in that part of the world then, men could decide to legally adopt children, who would become their heirs. Here Yahweh adopts a man and makes him king of Israel. Alternate translation: "I make you my son. This day I have become your Father" or "Now you are my son and am your Father"

Psalms 2:8

Connecting Statement:
Yahweh continues speaking to the new king of Israel.

the nations for your inheritance ... the ends of the earth for your possession
These phrases express very similar ideas.

the ends of the earth
"the lands that are very far away"

Psalms 2:9

You will break them with an iron rod; like a jar of a potter, you will smash them to pieces
These phrases express very similar ideas.

You will break them with an iron rod
Defeating the nations is spoken of as breaking them, and his power is spoken of as an iron rod. Alternate translation: "You will defeat them completely by your power"

you will smash them to pieces
Destroying nations is spoken of as if they could be smashed like a clay jar. Alternate translation: you will completely destroy them like a clay pot"

a jar of a potter
A potter is a person who makes clay pots and jars. These are fragile and can be broken easily. Alternate translation: "a clay jar" or "a clay pot"

generated on Tue Oct 24 10:45:40 2023

Psalms 2:10

be corrected
This can be stated with an active form. Alternate translation: "listen to this correction" or "take this correction"

judges of the earth
"powerful people who govern the nations on earth"

Psalms 2:11

General Information:
This page has intentionally been left blank.

Psalms 2:12

Kiss the son
People would show their king that they were loyal to him by kissing him, perhaps on the feet. Alternate translation: "Show the son that you are truly loyal to him" or "Bow down humbly before his son"

you will die in the way
This may refer to dying right there, before the person has a chance to go away. Alternate translation: "you will die immediately"

when his anger burns for just a moment
The king's anger is spoken of as if it were a fire that could burn. Alternate translation: "when he suddenly becomes very angry"

seek refuge in him
Asking the king for protection is spoken of as seeking refuge in him. Alternate translation: "ask the king to protect them"

generated on Tue Oct 24 10:45:40 2023

Psalm 3

1 Yahweh, how many are my enemies!
Many have risen against me.
2 Many say about me,
"There is no deliverance for him from God." Selah

3 But you, Yahweh, are a shield around me,
my glory, and the one who lifts up my head.
4 I lift up my voice to Yahweh,
and he answers me from his holy hill. Selah

5 I lay down and slept;
I awoke, for Yahweh protected me.
6 I will not be afraid of the multitudes of people
who have set themselves against me on every side.

7 Rise up, Yahweh! Save me, my God!
For you will hit all my enemies on the jaw;
you will break the teeth of the wicked.

8 Salvation comes from Yahweh.
May your blessings be on your people. Selah

Psalm 3 General Notes

Type of psalm

Psalm 3 is a psalm of deliverance. It is a morning song intended to be sung in the temple accompanied by musical instruments during morning worship. (See: temple)

Special concepts in this chapter

Yahweh's protection

Although the psalmist has many enemies and is saying he is without help, God is protecting him and delivering him from danger.

Psalms 3:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David, when he fled from Absalom his son

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Yahweh, how many are my enemies!

This exclamation shows that David is afraid of his enemies. Alternate translation: "Oh Yahweh, I have so many enemies!"

have risen against me

Fighting against someone is spoken of as rising against him. Alternate translation: "come against me"

Psalms 3:2

General Information:

This page has intentionally been left blank.

Psalms 3:3

you, Yahweh, are a shield around me

A shield protects a soldier. David speaks as if God were a shield protecting him. Alternate translation: "you, Yahweh, protect me like a shield"

my glory

"you are my glory." By calling God his glory, David says that God is the one who gives him glory. Since David has just spoken about his enemies and God

generated on Tue Oct 24 10:45:40 2023

being his protector, he probably meant that God gives him glory by giving him victory over his enemies. Alternate translation: "you are the one who gives me glory" or "you are the one who gives me victory"

the one who lifts up my head
"you are the one who lifts up my head." Giving someone courage is spoken of as lifting up his head. Alternate translation: "the one who encourages me"

Psalms 3:4

I lift up my voice
Using one's voice to cry out is spoken as as lifting up his voice. Alternate translation: "I cry out"

Psalms 3:5

General Information:
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Psalms 3:6

have set themselves against me on every side
"have surrounded me to destroy me"

Psalms 3:7

Rise up
David speaks of starting to do something as getting up. Alternate translation: "Take action" or "Do something"

hit all my enemies ... break the teeth of the wicked
These phrases say very similar things. The phrases "my enemies" and "the wicked" refer to the same group of people.

For you will hit all my enemies on the jaw
This was a way of insulting people. David speaks as if Yahweh would come and physically hit his enemies. Alternate translation: "For you will insult all my enemies like someone hitting them on the jaw"

you will break the teeth of the wicked
Animals attack with their teeth. Breaking their teeth takes away their power to attack. David speaks as if Yahweh would come and physically fight against the wicked. Alternate translation: "you will make the wicked unable to harm me like someone breaking the teeth of a ferocious animal"

Psalms 3:8

Salvation comes from Yahweh
The abstract noun "salvation" can be expressed with the verb "save." Alternate translation: "Yahweh saves his people"

generated on Tue Oct 24 10:45:40 2023

Psalm 4

1 Answer me when I call, God of my righteousness;
give me room when I am hemmed in.
Have mercy on me and listen to my prayer.
2 You people, how long will you turn my honor into shame?
How long will you love what is worthless and seek after lies? Selah
3 But know that Yahweh has set apart the faithful ones for himself.
Yahweh will hear when I call to him.

4 Tremble in fear, but do not sin!
Meditate in your heart on your bed and be silent. Selah
5 Offer the sacrifices of righteousness
and put your trust in Yahweh.

6 Many say, "Who will show us anything good?"
Yahweh, lift up the light of your face on us.
7 You have given my heart more gladness
than others have when their grain and new wine abound.

8 It is in peace that I will lie down and sleep,
for you alone, Yahweh, make me safe and secure.

Psalm 4 General Notes

Type of psalm

Psalm 4 is a psalm of deliverance. It is an evening song, intended to be sung in the temple accompanied by musical instruments during evening worship. (See: deliverer and temple)

Special concepts in this chapter

Trust

God protects all those who truly trust in him for protection. (See: trust)

Psalms 4:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

Answer me when I call

"Respond to me when I call" or "Help me when I call"

God of my righteousness

"God, who shows that I am righteous"

give me room when I am hemmed in

Being in danger is spoken of as being in a narrow space. Alternate translation: "rescue me when I am in danger"

Psalms 4:2

General Information:

David sings this part of the song as if he is speaking to his enemies.

You people, how long will you turn my honor into shame?

David uses this question to rebuke his enemies. Alternate translation: "You people continually turn my honor into shame!"

turn my honor into shame

Shaming him instead of honoring him is spoken of as making his honor become shame. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "shame me instead of honoring me" or "bring me shame when you should be honoring me"

How long will you love what is worthless and seek after lies?
David uses this question to rebuke his enemies. Alternate translation: "You continue to love things that are worthless and seek after lies."

love what is worthless ... seek after lies
These two phrases are very similar in meaning. The lies are worthless. Alternate translation: "love worthless lies"

Psalms 4:3

Yahweh has set apart the faithful ones for himself
"Yahweh chooses godly people for himself"

Psalms 4:4

Tremble in fear
The relationship between "tremble" and "fear" and who people should fear can be stated clearly. Alternate translation: "Fear Yahweh so much that you tremble" or "Stand in awe of Yahweh"

Tremble
shake from fear

Meditate in your heart
The heart represents a person's thoughts. Thinking carefully is spoken of as meditating in one's heart. Alternate translation: "Think carefully"

Psalms 4:5

Offer the sacrifices of righteousness
"Offer the right sacrifices"

put your trust in Yahweh
Here "trust" is spoken of as if it were an object that could be put somewhere. The abstract noun "trust" can be stated as a verb. Alternate translation: "trust in Yahweh" or "trust Yahweh"

Psalms 4:6

Who will show us anything good?
This question is used either to ask for something or to express a wish about something that has not happened. Alternate translation: "Please show us something good!" or "We wish someone would show us something good!"

Who will show us anything good?
Possible meanings are 1) showing something good represents bringing good things. Alternate translation: "Who will bring good things to us?" or 2) showing something good represents saying that good things have happened. Alternate translation: "Who will say that anything good has happened?"

lift up the light of your face on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

Psalms 4:7

You have given my heart more gladness
The heart represents the person. Alternate translation: "You have given me more gladness"

You have given my heart more gladness than others have
Here "gladness" is spoken of as if it is an object that can be given. The abstract noun "gladness" can be stated as "glad." Alternate translation: "You have made me more glad than others are"

when their grain and new wine abound
"New wine" may represent grapes. Alternate translation: "when they reap plentiful harvests of grain and grapes"

Psalms 4:8

It is in peace that I will lie down and sleep
Peace is spoken of as if it were a place. This can be restated to remove the abstract noun "peace." Alternate translation: "I will be peaceful when I lie down and sleep" or "I will not be afraid of danger when I lie down and sleep"

make me safe and secure
The words "safe" and "secure" mean basically the same thing and emphasize complete safety. Alternate translation: "make me completely safe"

generated on Tue Oct 24 10:45:40 2023

Psalm 5

1 Give ear to my words, Yahweh;
think about my groanings.
2 Listen to the sound of my call, my King and my God,
for it is to you that I pray.
3 Yahweh, in the morning you hear my cry;
in the morning I will bring my petition to you and wait expectantly.

4 Certainly you are not a God who takes pleasure in evil;
evil people will not be your guests.
5 The arrogant will not stand in your presence;
you hate all who behave wickedly.
6 You will destroy liars;
Yahweh abhors the man of bloodshed and deceit.

7 But as for me, because of your great covenant faithfulness,
I will come into your house;
in reverence I will bow down toward your holy temple.
8 Oh Lord, lead me in your righteousness because of my enemies;
make your path straight before me.

9 For there is no truth in their mouth;
their inward being is wicked;
their throat is an open tomb;
they flatter with their tongue.
10 Declare them guilty, God;
may their schemes be their downfall!
Drive them out for their many transgressions,
for they have rebelled against you.

11 But may all those who take refuge in you rejoice;
let them always shout for joy because you defend them;
let them be joyful in you, those who love your name.
12 For you will bless the righteous, Yahweh;
you will surround them with favor as with a shield.

Psalm 5 General Notes

Type of psalm

Psalm 5 is a psalm of deliverance. Notice how the psalmist both praises God and asks him for help in defeating the wicked. It was intended to be sung accompanied by flutes. (See: deliverer and evil)

Special concepts in this chapter

Yahweh's help

God does not help people who do evil but he blesses those who are good and trust in him. (See: bless and trust)

Psalms 5:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; with wind instruments. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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For the chief musician
"This is for the director of music to use in worship"

with wind instruments
"This song should be accompanied by people who play wind instruments."

Give ear to my words
This is a call for help. Alternate translation: "Listen to me as I call to you for help"

groanings
low sounds that people make with the voice when they are suffering

Psalms 5:2

General Information:
This page has intentionally been left blank.

Psalms 5:3

in the morning you hear my cry ... in the morning I will bring my petition to you
These two phrases are very similar in meaning.

I will bring my petition to you
"I will make my request" or "I will ask you for what I need"

wait expectantly
"wait, expecting you to do what I ask you to do"

Psalms 5:4

General Information:
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Psalms 5:5

General Information:
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Psalms 5:6

Yahweh abhors
Since David is speaking to God in this psalm, this sentence can be stated with the word "you." Alternate translation: "Yahweh, you abhor"

the man of bloodshed and deceit
The phrase "the man" here refers to any person. Alternate translation: "anyone who kills or deceives others"

Psalms 5:7

because of your great covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because you are faithful to your covenant"

your house
This refers to God's temple. Alternate translation: "your temple"

Psalms 5:8

lead me in your righteousness
David speaks of righteousness as if it were a path and of teaching as leading. The phrase "your righteousness" means that God is righteous Alternate translation: "teach me to do what is righteous as you do"

make your path straight before me
David speaks of righteousness as if it were a path. A straight path is easy to see or walk on. Alternate translation: "show me clearly how to live in the right way" or "make it easy for me to do what is right"

Psalms 5:9

General Information:
David talks about his enemies.

For there is no truth in their mouth
Truth being in the mouth represents speaking truthfully. Alternate translation: "For they never say what is true"

their inward being is wicked
The inward being represents people's thoughts and desires. Alternate translation: "their thoughts and desires are wicked"

their throat
The throat represents people's speech. Alternate translation: "their speech" or "what they say"

their throat is an open tomb
Their throat is spoken of as if it were an open tomb, ready for dead bodies to put into it. Possible meanings are 1) "they say that they will kill people" or 2) "What they say kills people"

they flatter with their tongue
"they say nice things about people without really meaning it"

their tongue
The tongue represents what people say.

Psalms 5:10

may their schemes be their downfall
"may their schemes cause them to experience disasters" or "may they become less important because of their schemes"

schemes
plans to harm people

generated on Tue Oct 24 10:45:40 2023

downfall
This is something that causes a person to experience disasters or to lose power. Experiencing disaster or becoming less important is spoken of as falling.

Psalms 5:11

may all those who take refuge in you rejoice
God is spoken of as if he were a refuge, a place where people can be protected. Alternate translation: "May all those who go to you for protection rejoice"

those who take refuge in you rejoice ... shout for joy because you defend them
These two clauses express similar thoughts.

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

those who love your name
God's name represents him. Alternate translation: "those who love you"

Psalms 5:12

you will surround them with favor as with a shield
God's favor is spoken of as if it were a shield. Alternate translation: "you will favor them and protect them as a soldier protects himself with his shield" or "because you are kind to them, you will protect them

generated on Tue Oct 24 10:45:40 2023

Psalm 6

1 Yahweh, do not rebuke me in your anger
or discipline me in your wrath.
2 Have mercy on me, Yahweh, for I am frail;
heal me, Yahweh, for my bones are shaking.
3 My soul also is very troubled.
But you, Yahweh—how long will this continue?

4 Return, Yahweh! rescue me.
Save me because of your covenant faithfulness!
5 For in death there is no remembrance of you.
In Sheol who will give you thanks?

6 I am weary with my groaning.
All night I drench my bed with tears;
I dissolve my couch with my tears.
7 My eyes grow dim from grief;
they grow weak because of all my adversaries.

8 Get away from me, all you who behave wickedly;
for Yahweh has heard the sound of my weeping.
9 Yahweh has heard my appeal for mercy;
Yahweh has accepted my prayer.
10 All my enemies will be ashamed and greatly troubled.
They will turn back and be suddenly humiliated.

Psalm 6 General Notes

Type of psalm

Psalm 6 is a deliverance psalm: a call to God for help. (See: deliverer)

Special concepts in this chapter

Trouble

He is in deep trouble and needs God to help him in his difficult situation. But then God hears his prayer and scatters his enemies.

First Person

This psalm is written using first person making its perspective very personal. There are many uses of the first person in this Psalm.

Psalms 6:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

set to the Sheminith style

This may refer to a style of music.

Psalms 6:2

my bones are shaking

The bones represent the whole body. His body may have been shaking because he was sick or extremely tired. Alternate translation: "my whole body is shaking"

Psalms 6:3

very troubled

"terrified" or "worried"

generated on Tue Oct 24 10:45:40 2023

how long will this continue?
David uses this question to show that he does not want to continue feeling weak and troubled. Alternate translation: please, do not let this continue!"

Psalms 6:4

Return, Yahweh
David speaks of God being kind to him as God returning to him. Alternate translation: "Yahweh, come back to me" or "Have mercy on me, Yahweh"

Save me because of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Save me because you are faithful to your covenant"

Psalms 6:5

For in death there is no remembrance of you. In Sheol who will give you thanks?
These two sentences express similar meanings.

For in death there is no remembrance of you
The abstract noun "remembrance" represents praise. Alternate translation: "For when people die, they no longer praise you"

In Sheol who will give you thanks?
David uses this question to emphasize that no one in Sheol thanks God. Alternate translation: "No one in Sheol will give you thanks!" or "The dead cannot praise you!"

Psalms 6:6

I am weary with my groaning
His groaning represents the pain or distress that he feels. Alternate translation: "I am very tired because of my pain"

I drench my bed with tears
This is an exaggeration. Alternate translation: "I make my bed wet with my tears" or "I cry in my bed"

bed ... couch
Possible meanings are 1) these are two words for the same thing or 2) the "couch" is the main cushion on the bed or 3) the "bed" is where he sleeps at night and the "couch" is another item of furniture.

I dissolve my couch with my tears
This is an exaggeration. "My couch is very wet because of my tears" or "I cry hard when I am on my couch"

Psalms 6:7

My eyes grow dim
The ability to see is spoken of in terms of the eyes. Alternate translation: "My vision is blurry" or "I cannot see clearly"

from grief
Grief here represents crying. Alternate translation: "from crying" or "because I cry so much"

Psalms 6:8

General Information:
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Psalms 6:9

Yahweh has heard my appeal for mercy ... Yahweh has accepted my prayer
These two lines have very similar meanings.

Yahweh has accepted my prayer
Being willing to do what David has prayed for is spoken of as accepting his prayer. Alternate translation: "Yahweh will respond to my prayer"

Psalms 6:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 7

1 Yahweh my God, I take refuge in you!
Save me from all who chase me, and rescue me.
2 Otherwise, they will rip me apart like a lion,
tearing me in pieces with no one else able to bring me to safety.
3 Yahweh my God, if I have done this,
and there is injustice on my hands—
4 if I have done evil to him who was at peace with me,
or harmed my enemy for no reason—
5 then let my enemy pursue my life and overtake me;
let him trample my life to the ground
and lay my honor in the dust. Selah

6 Arise, Yahweh, in your anger;
stand up against the rage of my enemies;
wake up for my sake and carry out the righteous decrees that you have commanded for them.
7 The peoples are assembled all around you;
take once more your rightful place over them.
8 Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.
9 May the evil deeds of the wicked come to an end, but establish the righteous people,
righteous God, you who examine hearts and minds.
10 My shield comes from God,
the one who saves the upright in heart.
11 God is a righteous judge,
a God who is indignant each day.

12 If a person does not repent,
God will sharpen his sword
and will prepare his bow for battle.
13 He prepares to use deadly weapons against him;
he makes his arrows flaming shafts.
14 Think about the one who is pregnant with wickedness,
who conceives destructive plans, who gives birth to harmful lies.
15 He digs a pit and hollows it out
and then falls into the pit he has made.
16 His own destructive plans return to his own head,
for his violence comes down on his own head.

17 I will give thanks to Yahweh for his justice;
I will sing praise to the name of Yahweh Most High.

Psalm 7 General Notes

Type of psalm

Psalm 7 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's protection

The author had not wronged anyone, yet his enemy was trying to attack him. But he knew that God would protect him.

generated on Tue Oct 24 10:45:40 2023

Cush the Benjamite
Note the superscription and the specific circumstances. There is no other reference to this incident in the Scriptures. But there are references to David being opposed by those of the tribe of Benjamin during the time he was serving King Saul.

Psalms 7:1

General Information:
Parallelism is common in Hebrew poetry.

A musical composition of David, which he sang to Yahweh concerning the words of Cush the Benjamite
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A musical composition of David
"This is a song that David wrote"

take refuge in you!
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection!"

Psalms 7:2

they will rip me apart like a lion, tearing me in pieces
David speaks of his enemies attacking him as if they would rip his body apart and tear it in pieces as a lion would. Alternate translation: "they will violently kill me like a lion ripping apart its victim's body and tearing it in pieces" or "they will violently kill me"

with no one else able to bring me to safety
"and no one else will be able to save me"

Psalms 7:3

General Information:
This page has intentionally been left blank.

Psalms 7:4

General Information:
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Psalms 7:5

my life
The life represents the person. Alternate translation: "me"

overtake me
This represents capturing him. Alternate translation: "capture me"

let him trample my life to the ground
Here "my life" represents the writer. Alternate translation: "allow him to destroy me"

lay my honor in the dust
This refers to lying dead and unburied in disgrace.

Psalms 7:6

Arise, Yahweh, in your anger
Arising represents doing something or taking action. Alternate translation: "Do something in your anger" or "Be angry at my enemies and take action:

stand up against the rage of my enemies
Fighting against people is spoken of as standing up against them. Alternate translation: "fight against the rage of my enemies" or "attack my enemies who rage against me"

the rage of my enemies
Their rage represents their attacks. Alternate translation: "the attacks of my enemies" or "my enemies who attack me"

wake up
Waking up represents starting to do something or take action. Alternate translation: "Take action" or "Do something"

for my sake
"for me" or "to help me"

Psalms 7:7

The peoples are assembled
Here the word "peoples" represents all of the armies that have gathered to attack.

take once more your rightful place over them
Ruling people is spoken of as being over them. Yahweh's rightful place refers either to heaven or to ruling in general. Alternate translation: "Rule over them from heaven" or "Rule over them"

Psalms 7:8

vindicate me
"show them that I am not guilty"

Psalms 7:9

establish the righteous people
"make the righteous people strong" or "make the righteous people prosper"

you who examine hearts and minds
The hearts and minds represent people's desires and thoughts. Alternate translation: "you who know our inner thoughts"

generated on Tue Oct 24 10:45:40 2023

Psalms 7:10

My shield comes from God
The word "shield" represents God's protection.

Psalms 7:11

a God who is indignant each day
Who God is angry with can be stated explicitly. Alternate translation: "a God who is angry with the wicked every day"

Psalms 7:12

God will sharpen his sword and will prepare his bow for battle
In verses 12 and 13, David speaks of God deciding to punish the wicked as if God were a warrior preparing to fight against them with weapons. Alternate translation: "God will take action against him like a warrior who sharpens his sword and prepares his bow for battle"

Psalms 7:13

General Information:
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Psalms 7:14

one who is pregnant with wickedness ... conceives destructive plans ... gives birth to harmful lies
David speaks of the things that a wicked person does as if the person were pregnant and wickedness was the baby. Alternate translation: "the wicked person. He makes plans to destroy people and produces harmful lies"

Psalms 7:15

General Information:
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Psalms 7:16

His own destructive plans return to his own head, for his violence comes down on his own head
Destruction and violence are spoken of as if they hit a person's head or fall down on it. Alternate translation: "His own destructive plans destroy him, for his violence attacks him" or "When he plans to destroy others, others destroy him; when he attacks others, others attack him"

Psalms 7:17

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 8

1 Yahweh our Lord, how magnificent is your name in all the earth,
you who reveal your glory in the heavens above.
2 Out of the mouth of babies and infants you have established praise [1]
because of your enemies,
so that you might silence both the enemy and the avenger.

3 When I look up at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
4 Of what importance is the human race that you notice them,
or mankind that you pay attention to them?

5 Yet you have made them only a little lower than the heavenly beings
and have crowned them with glory and honor.
6 You make him to rule over the works of your hands;
you have put all things under his feet:
7 all sheep and oxen,
and even the wild animals of the field,
8 the birds of the heavens, and the fish of the sea,
everything that passes through the currents of the seas.

9 Yahweh our Lord,
how magnificent is your name in all the earth!

Footnotes

8:2 [1]The copies of the ancient Hebrew text can be read either as

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Psalm 8 General Notes

Type of psalm

Psalm 8 is a psalm of worship and praise to God. This was to be sung by a choir.

Special concepts in this chapter

Yahweh's creation

God has made awesome things in the universe and has exalted humans to be rulers over this creation. (See: exalt)

A Little Lower than the Heavenly Beings

Psalms Psalm 8:4-6 is quoted in Hebrews 2:6-8, where it is applied to Jesus. (See: heaven and glory)

Psalms 8:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to the Gittith style

This may refer to a style of music.

how magnificent is your name in all the earth

God's "name" represents his whole being. Alternate translation: "people all over the world know that you are very great"

generated on Tue Oct 24 10:45:40 2023

Psalms 8:2

Out of the mouth of babies and infants you have established praise
Possible meanings are 1) praise is spoken of as a solid object that God takes out of babies' mouths and sets up as a defensive wall or 2) God has created the world so that true praise comes to him from babies. Alternate translation: "You have given babies and infants the ability to praise you" or "It is babies and infants who truly praise you"

Psalms 8:3

your heavens, the work of your fingers
God's fingers represent him. Alternate translation: "the heavens, which you have made"

Psalms 8:4

Of what importance is the human race that you notice them, or mankind that you pay attention to them?
These remarks have been expressed in the form of a question to add emphasis. Alternate translation: "It is amazing that you think about people and are concerned about them!"

the human race ... mankind
Both of these phrases refer to people in general.

Psalms 8:5

have crowned them with glory and honor
Glory and honor are spoken of as if they were crowns. The words "glory" and "honor" are similar in meaning. Alternate translation: "have given them glory and honor" or "have caused them to be like kings"

Psalms 8:6

You make him to rule over the works ... you have put all things under his feet
These two clauses express similar meanings.

You make him ... under his feet
"you make them ... under their feet." The words "him" and "his" here refer to people.

the works of your hands
The hands represent what God has done. Alternate translation: "the things that you made"

you have put all things under his feet
Having authority to rule others or control things is spoken of as having them under one's feet. This means God gave people authority over all that he created. Alternate translation: "you have given him authority over all things"

Psalms 8:7

General Information:
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Psalms 8:8

General Information:
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Psalms 8:9

how magnificent is your name in all the earth
With this exclamation, David shows his joy and awe about how great God is. Alternate translation: "your name is wonderfully magnificent in all the earth" or "people in all the earth know how magnificent you are"

your name
God's "name" represents him or his reputation. Alternate translation: "your reputation"

magnificent
excellent, great

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Psalm 9

1 I will give thanks to Yahweh with my whole heart;
I will tell about all your marvelous deeds.
2 I will be glad and rejoice in you;
I will sing praise to your name, Most High!

3 When my enemies turn back,
they stumble and perish before you.
4 For you have defended my just cause;
you sit on your throne, a righteous judge!
5 You rebuked the nations;
you have destroyed the wicked;
you have blotted out their name forever and ever.
6 The enemy crumbled like ruins
when you overthrew their cities.
All remembrance of them has perished.

7 But Yahweh remains forever;
he has established his throne for justice.
8 He will judge the world with righteousness,
and he will execute judgment for the nations with fairness.
9 Yahweh also will be a stronghold for the oppressed,
a stronghold in times of trouble.
10 Those who know your name trust in you,
for you, Yahweh, do not abandon those who seek you.

11 Sing praises to Yahweh, who rules in Zion;
tell the nations of his deeds.
12 For the God who avenges bloodshed remembers;
he does not forget the cry of the oppressed.

13 Have mercy on me, Yahweh; see my affliction by those who hate me,
you who can snatch me from the gates of death.
14 Oh, that I might proclaim all your praise.
In the gates of the daughter of Zion
I will rejoice in your salvation!

15 The nations have sunk down into the pit that they made;
their feet are caught in the net that they hid.
16 Yahweh has made himself known; he has executed judgment;
the wicked is ensnared by his own actions. Selah
17 The wicked are turned back and sent to Sheol,
all the nations that forget God.
18 For the needy will not always be forgotten,
nor will the hope of the oppressed be forever dashed.

19 Arise, Yahweh; do not let man win against you;
may the nations be judged in your sight.
20 Terrify them, Yahweh;
may the nations know that they are mere men. Selah

Psalm 9 General Notes

Type of psalm

Psalm 9 is a psalm of praise.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Yahweh's protection
God is a protector. He is all-powerful and his enemies cannot withstand him.

Acrostic Psalm
This psalm along with Psalm 10 form an acrostic. Which means that each unit begins with a successive letter of the Hebrew alphabet.

One Psalm or two
This psalm has a superscription but Psalm 10 doesn't. This fact and the acrostic nature of the two psalms has lead some scholars to believe these two psalms may have originally been written as one psalm.

Psalms 9:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Muth Labben style. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Muth Labben
This may refer to a style of music.

I will give thanks to Yahweh with my whole heart
Since this song is addressed to Yahweh, Yahweh can be referred to as "you." Alternate translation: "Yahweh, I will give thanks to you with all my heart"

all your marvelous deeds
The noun "deeds" can be expressed with the verb "do." Alternate translation: "all the marvelous things you do" or "all the marvelous things you have done"

Psalms 9:2

I will sing praise to your name
Here God's name represents God. Alternate translation: "I will sing praise to you"

Psalms 9:3

turn back
"retreat" or "flee in fear"

Psalms 9:4

you sit on your throne, a righteous judge
Kings had authority to judge people, and they would sit on their throne when they judged. David speaks as if God were an earthly king. Alternate translation: "you judge like a king who sits on his throne, and you are righteous"

Psalms 9:5

you have blotted out their name forever and ever
Causing people to be forgotten is spoken of as blotting out their name. Alternate translation: "you have caused them to be forgotten as if their name was blotted out" or "no one will ever remember them again"

blotted out
"erased"

Psalms 9:6

The enemy crumbled like ruins
The enemy is spoken of as if it were a city full of broken down buildings. Alternate translation: "Our enemies were destroyed"

when you overthrew their cities
"when you destroyed their cities"

All remembrance of them has perished
Here "remembrance" is spoken of as if it were a living being that could die. Alternate translation: "All remembrance of them has stopped" or "There is no longer any remembrance of them"

All remembrance of them has perished
The abstract noun "remembrance" can be expressed with the verb "remember." Alternate translation: "No one remembers them at all"

Psalms 9:7

Yahweh remains forever
"Remain" probably represents sitting on the throne as king. Alternate translation: "Yahweh sits on his throne forever" or "Yahweh rules forever"

he has established his throne for justice
The phrase "his throne" represents God's rule. Possible meanings are 1) "He rules in order to judge people" or "He rules over people justly"

generated on Tue Oct 24 10:45:40 2023

Psalms 9:8

He will judge the world with righteousness ... he will execute judgment for the nations with fairness
These two clauses express the same meaning.

He will judge the world with righteousness
Here "the world" refers to all the people in the world. Alternate translation: "He will judge all the people of the world righteously"

Psalms 9:9

Yahweh also will be a stronghold for the oppressed
God is spoken of as if he were a place that people could go to for safety. Alternate translation: "Yahweh will also protect the oppressed" or "Yahweh will also provide safety for those who are oppressed"

Psalms 9:10

Those who know your name
Here the words "your name" represent God. Alternate translation: "Those who know you"

do not abandon
"do not forsake" or "do not leave"

Psalms 9:11

who rules in Zion
"who is king in Jerusalem"

tell the nations
Here "the nations" represents the people of the nations.

Psalms 9:12

For the God who avenges bloodshed remembers
What he remembers can be stated clearly. Alternate translation: "For the God who avenges bloodshed remembers those who were killed" or "For God remembers those who were killed and he punishes the killers"

he does not forget the cry
"He does not ignore the cry"

Psalms 9:13

see my affliction by those who hate me
This can be expressed in active form. Alternate translation: "see how those who hate me oppress me" or "see how badly my enemies treat me"

you who can snatch me from the gates of death
Death is spoken of as if it were a city that had gates through which people enter it. If someone is near the gates of death, it means that he will die soon. Keeping someone from dying is spoken of as taking him away from the gates of that city. Alternate translation: "you who can rescue me from death" or "you who can keep me from dying"

Psalms 9:14

General Information:
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Psalms 9:15

The nations have sunk down into the pit that they made
People dig pits so they can catch animals that fall into them. Here digging a pit represents making plans to destroy people. Alternate translation: "The nations are like people who dig a pit for others and then fall into it"

their feet are caught in the net that they hid
People hide nets so they can catch animals that get caught in them. Here hiding a net represents making plans to destroy people. Alternate translation: "they are like people who hide a net and get trapped in it"

Psalms 9:16

the wicked is ensnared by his own actions
Here "wicked" is a nominal adjective that refers to any wicked person. A wicked person acting to harm other people is spoken of as if the wicked person had made a trap and then fallen into it and been unable to escape. This can be stated in active form. Alternate translation: "when a wicked person tries to harm other people, his actions will end up harming him"

is ensnared
"is trapped"

Psalms 9:17

turned back
"rejected"

all the nations that forget God
This refers to "the wicked."

Psalms 9:18

For the needy will not always be forgotten
This can be stated in active form. Alternate translation: "God will not always forget the needy" or "God will remember the needy"

nor will the hope of the oppressed be forever dashed
Hopes are spoken of as if they were objects that could be broken or destroyed. Hopes being destroyed represents the things that people hope for never happening. Alternate translation: "and the oppressed will not hope forever without results" or "and someday what the oppressed hope for will happen"

generated on Tue Oct 24 10:45:40 2023

Psalms 9:19

Arise
Getting up represents starting to do something. Alternate translation: "Do something" or "Take action"

man
people

be judged
Here judging represents punishing. Alternate translation: "be punished"

in your sight
Here sight represents presence. Alternate translation: "in your presence"

may the nations be judged in your sight
This can be stated in active form. Alternate translation: "judge the nations in your presence" or "take the nations into your presence and punish them"

Psalms 9:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 10

1 Why, Yahweh, do you stand far off?
Why do you hide yourself in times of trouble?

2 Because of their arrogance, wicked people chase the oppressed;
but please let the wicked be trapped by their own schemes that they have devised.
3 For the wicked person boasts of his deepest desires;
he blesses the greedy and insults Yahweh.
4 The wicked in the haughtiness of his face does not seek God.
All his thoughts are that there is no God.
5 He is secure at all times,
but your righteous decrees are too high for him;
he snorts at all his enemies.
6 He says in his heart," I will never fail;
throughout all generations I will not meet adversity."

7 His mouth is full of curses and lies and oppression;
under his tongue are mischief and evil.
8 He waits in ambush near the villages;
in the secret places he murders the innocent;
his eyes look for some helpless victim.
9 He lurks in secret like a lion in the thicket;
he lies in wait to catch the oppressed.
He catches the oppressed when he pulls in his net.
10 His victims are crushed and beaten down;
they fall into his strong nets.
11 He says in his heart, "God has forgotten;
he covers his face; he will never see it."

12 Arise, Yahweh! Lift up your hand, God!
Do not forget the oppressed.
13 Why does the wicked man reject God
and say in his heart, "You will not hold me accountable"?
14 You have taken notice, for you always see the one who inflicts the misery and sorrow.
The helpless entrusts himself to you;
you rescue the fatherless.
15 Break the arm of the wicked and evil man.
Make him account for his evil deeds,
which he thought you would not discover.

16 Yahweh is King forever and ever;
the nations are driven out of his land.
17 Yahweh, you have heard the needs of the oppressed;
you strengthen their heart, you listen to their prayer;
18 You defend the fatherless and the oppressed
so that no man on the earth will cause terror again.

Psalm 10 General Notes

Type of psalm

Psalm 10 is a psalm of deliverance. (See: deliverer)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Evil people
The wicked people are prospering and think that God does not care. They think that he is not involved in these affairs. They destroy the innocent. The godly need God to come to their rescue and to punish the wicked people for the evil that they are doing to the good people. (See: evil, innocent and godly and good)

Second half of Psalm 9
As noted in the intro to the last psalm, this one is part of an acrostic poem. This psalm covers the last half on the Hebrew alphabet. It also does not have a superscription to introduce it. However, the psalms do separate well on the subjects they address. One addresses thanksgiving and praise whereas Psalm 10 is a lament. (See: lament)

Psalms 10:1

General Information:
Parallelism is common in Hebrew poetry.

Why, Yahweh, do you stand far off? Why do you hide yourself in times of trouble?
The speaker uses these questions to express his distress that God has not helped him. Alternate translation: "Yahweh, it seems as though you are far away from me and you hide from me whenever I am in trouble"

Psalms 10:2

schemes
evil plans

Psalms 10:3

the wicked person
This refers to wicked people in general. Alternate translation: "wicked people"

his deepest desires
The noun "desires" can be expressed with the verb "want. "Alternate translation: "the things that he wants very much to do"

the greedy
"greedy people"

Psalms 10:4

The wicked
This refers here to wicked people in general. Alternate translation: "the wicked person"

in the haughtiness of his face
The word "face" here is a metonym for the person and how he thinks. Alternate translation: "has an arrogant attitude and" or "is proud and"

does not seek God
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "does not ask God for help" or "does not think about God"

Psalms 10:5

He is secure at all times
"He is safe at all times." He is not really safe, but he thinks that he is.

your righteous decrees are too high for him
Something that is hard to understand is spoken of as if it were too high to reach. Alternate translation: "he cannot understand your righteous decrees"

he snorts at all his enemies
People snort at their enemies when they think that their enemies are weak and worthless. Alternate translation: "he thinks that all his enemies are weak and worthless" or "he sneers at all his enemies"

he snorts
This means that he blows air out noisily through his nose.

Psalms 10:6

He says
"The wicked man says"

throughout all generations
This probably simply means "forever."

I will not meet adversity
Experiencing adversity is spoken of as meeting it. Alternate translation: "I will not have any troubles"

Psalms 10:7

His mouth is full of curses and lies and oppression
What people say is spoken of as being in their mouth. Alternate translation: "He always curses people, tells lies, and threatens to harm people"

under his tongue are mischief and evil
Here the tongue represents speaking. Alternate translation: or "what he says injures and destroys people" or "he speaks words that threaten and hurt people"

generated on Tue Oct 24 10:45:40 2023

Psalms 10:8

He waits in ambush
The word "he" refers to the wicked man.

his eyes look for some helpless victim
The eyes represent him. Alternate translation: "he looks for some helpless victim"

Psalms 10:9

He lurks in secret like a lion in the thicket
This speaks of the wicked person as if he were a lion. Alternate translation: "He hides while he waits for the weak to walk near him, the same way a lion quietly waits in the bush for the animal it wants to attack"

lurks
This means to hide or wait with intent to harm or kill.

he lies in wait
"lies down waiting" or "he hides and waits"

He catches the oppressed when he pulls in his net
The writer speaks of the wicked person catching people as if he were a hunter using a net to catch animals. Alternate translation: "He catches the oppressed like a hunter that catches an animal in a net and drags it away"

Psalms 10:10

they fall into his strong nets
The writer continues to speak of the wicked person catching people as if he were a hunter, his plans were nets, and the people were animals that fall into his net. Alternate translation: "his victims are caught by his plans like animals that fall into a hunter's strong nets"

Psalms 10:11

He says
The word "He" refers to the wicked person, and to wicked people in general.

God has forgotten
Refusing to pay attention to what people do is spoken of as forgetting. Alternate translation: "God does not pay attention" or "God does not care about what I do"

he covers his face
Refusing to pay attention to what someone does is spoken of as covering one's face. Alternate translation: "God refuses to see what is happening"

he will never see it
"he will never see what I am doing" or "he does not care what I am doing" or "he will never punish me for what I am doing"

Psalms 10:12

Arise
Starting to do something is spoken of as getting up. Alternate translation: "Do something"

Lift up your hand
Here lifting the hand to hit someone represents punishing him. Alternate translation: "Hit him hard" or "Punish the wicked person"

Psalms 10:13

Why does the wicked man reject God and say ... "You will not hold me accountable"?
The speaker uses this question to show that he is very sad that wicked people do these things. Alternate translation: "Wicked people are always rejecting God and saying ... 'You will not hold me accountable.'"

You will not hold me accountable
"You will not require me to tell you why I do what I do." Holding someone accountable here represents punishing him. Alternate translation: "You will not punish me"

Psalms 10:14

General Information:
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Psalms 10:15

Break the arm of the wicked and evil man
Here "arm" represents power. Alternate translation: "Destroy the power of the wicked and evil man" or "Make the wicked and evil man weak"

wicked and evil
These words have the same meaning. You can use one word to express both concepts.

Make him account for his evil deeds
Making someone account for his evil deeds represents punishing him. Alternate translation: "Punish him for the evil things he has done"

Psalms 10:16

the nations are driven out of his land
This can be stated in active form. "Yahweh forces the people of other nations to leave his land"

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Psalms 10:17

you have heard the needs of the oppressed
It is implied that the oppressed people cried out to God. Alternate translation: "when oppressed people cried out to you, you listened to them tell you what they need"

you strengthen their heart
A strong heart represents courage, and making people's hearts strong represents encouraging them. Alternate translation: "you encourage them" or "you make them confident"

Psalms 10:18

no man ... will cause terror again
"no one ... will cause people to be afraid again"

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Psalm 11

1 I take refuge in Yahweh;
how will you say to me,
"Flee like a bird to the mountain"?
2 For see! The wicked prepare their bows.
They make ready their arrows on the strings
to shoot in the darkness at the upright in heart.
3 For if the foundations are ruined,
what can the righteous do?

4 Yahweh is in his holy temple;
his eyes watch, his eyes examine the children of mankind.
5 Yahweh examines both the righteous and the wicked,
but he hates those who love to do violence.
6 He rains burning coals and sulfur upon the wicked;
a scorching wind will be their portion from his cup!

7 For Yahweh is righteous, and he loves righteousness;
the upright will see his face.

Psalm 11 General Notes

Type of psalm

Psalm 11 is a worship psalm. It tells how great God is and that God delivers the good people from the evil people. (See: deliverer and good and evil)

Special concepts in this chapter

Justice

The wicked people try to destroy the good people but God knows everything that is being done and he saves the good people and destroys the evil people. (See: justice and save)

Psalms 11:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

take refuge in Yahweh

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to Yahweh for protection"

how will you say to me, "Flee like a bird to the mountain"?

This question is asked to provide emphasis. It can be translated as a statement. Alternate translation: "So do not ask me to run away!"

Psalms 11:2

For see! The wicked prepare their bows. They make ready their arrows on the strings to shoot in the darkness at the upright in heart

"Look! the wicked are preparing to attack upright people"

upright in heart

Here "upright in heart" refers to godly or righteous people.

Psalms 11:3

For if the foundations are ruined, what can the righteous do?

Here "the foundations" may refer to law and order. This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate

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translation: "Righteous people cannot do anything when evil people are not punished when they disobey the laws!"

Psalms 11:4

his eyes watch, his eyes examine the children of mankind
Here Yahweh is represented by his "eyes." Yahweh is aware of everything that happens. Alternate translation: "He examines all that humanity does"

children of mankind
"humanity"

Psalms 11:5

Yahweh examines
"Yahweh watches carefully"

do violence
"hurt others"

Psalms 11:6

He rains burning coals and sulfur upon the wicked; a scorching wind will be their portion from his cup!
God's punishment is described as if it were burning coals and sulfur from a volcano. Alternate translation: "He punishes the wicked; there will be no relief for them!"

sulfur
burning sulphur

Psalms 11:7

see his face
"be in his presence"

generated on Tue Oct 24 10:45:40 2023

Psalm 12

1 Help, Yahweh, for the faithful ones have disappeared;
those who have integrity have vanished from the children of men.
2 Everyone says empty words to his neighbor;
everyone speaks with flattering lips and a double heart.

3 Yahweh, cut off all flattering lips,
every tongue declaring great things.
4 These are those who have said, "With our tongues we will prevail.
When our lips speak, who can be master over us?"

5 "Because of violence against the poor, because of the groans of the needy,
I will arise," says Yahweh.
"I will provide the safety for which they long."
6 The words of Yahweh are pure words,
like silver purified in a furnace on the earth,
refined seven times.

7 You are Yahweh! You keep them.
You preserve the godly people from this wicked generation and forever.
8 The wicked walk on every side
when evil is exalted among the children of mankind.

Psalm 12 General Notes

Type of psalm

Psalm 12 is a judgment psalm, where the author asks God to judge and punish the wicked people. (See: judge and evil)

Special concepts in this chapter

Yahweh saves

There are so many wicked people now and they are proud of their evil. But God will save the poor who call out to him. (See: save and call)

Words

This relatively short psalm focuses on the words people use.

Psalms 12:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to the Sheminith. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to the Sheminith

This may refer to a style of music. See how you translated this in Psalms 6:1.

Help, Yahweh

"Yahweh, come to my aid"

those who have integrity have vanished

"faithful people have all vanished"

Psalms 12:2

Everyone says ... everyone speaks

The two occurrences of "everyone" are exaggerations, used to emphasize that this is true of very many people.

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everyone speaks with flattering lips and a double heart
Here "lips" is a metonym for what people say, and "a double heart" is a metaphor for deception. Alternate translation: "everyone speaks with flattering words and deception" or "everyone praises people falsely and tells lies"

Psalms 12:3

cut off all flattering lips
Here "flattering lips" is a metonym for people who flatter others. Possible meanings are 1) "cut off" is a metaphor for killing. Alternate translation: "kill all who flatter others" or 2) "cut off" is a metaphor for stopping something. Alternate translation: "stop all those who flatter others"

every tongue declaring great things
Here "every tongue" represents every person who declares great things. Alternate translation: "every person who boasts"

Psalms 12:4

With our tongues we will prevail
Here the word "tongues" represents what people say. Alternate translation: "We will prevail because of what we say"

we will prevail
"we will succeed" or "we will win" or "we will be victorious"

When our lips speak
Here the "lips" represents the people who speak. Alternate translation: "When we speak"

who can be master over us?
This rhetorical question is asked to emphasize that they believed no one could rule over them. It can be translated as a statement. Alternate translation: "no one can rule over us!"

Psalms 12:5

groans
These are deep sounds that people make because of pain or some strong emotion.

I will arise," says Yahweh
This means Yahweh will do something to help the people.

Psalms 12:6

like silver purified in a furnace on the earth, refined seven times
Yahweh's words are compared to silver that has been purified. Alternate translation: "they are without any imperfection"

Psalms 12:7

You keep them
"You keep the righteous people safe"

Psalms 12:8

walk on every side
"surround us"

when evil is exalted among the children of mankind
This can be stated in active form. Alternate translation: "when people everywhere are praising evil"

children of mankind
"human beings" or "people"

generated on Tue Oct 24 10:45:40 2023

Psalm 13

1 How long, Yahweh, will you forget me? Forever?
How long will you hide your face from me?
2 How long must I worry
and have grief in my heart all day?
How long will my enemy triumph over me?

3 Look at me and answer me, Yahweh my God!
Give light to my eyes, or I will sleep in death.
4 Do not let my enemy say, "I have defeated him,"
so that my enemy may not say, "I have prevailed over my adversary";
otherwise, my enemies will rejoice when I am brought down.

5 But I have trusted in your covenant faithfulness;
my heart rejoices in your salvation.
6 I will sing to Yahweh
because he has treated me very generously.

Psalm 13 General Notes

Type of psalm

Psalm 13 is a psalm of deliverance because the psalmist is calling on God to deliver him from death and his enemies. (See: deliverer and call)

Special concepts in this chapter

Yahweh's help

The author needs God to help him because his enemies will rejoice if they are able to defeat him. The string of rhetorical questions is very effective at heightening the fear David is feeling. (See: and fear)

Psalms 13:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

How long, Yahweh, will you forget me? Forever?

The writer asks these question to get the reader's attention and to add emphasis. They can be translated as a statement. Alternate translation: "Yahweh, it seems that you have forgotten about me and will never remember me!"

How long ... face from me?

The words "your face" represent God's whole being. This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "It seems like you are hiding from me!"

Psalms 13:2

How long will my enemy triumph over me?

This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "Surely my enemies will not always defeat me!"

Psalms 13:3

Look at me and answer me

"Give me your attention and listen to me"

Give light to my eyes

This is a way of asking for strength. Alternate translation: "Make me strong again"

or I will sleep in death

To "sleep in death" means to die.

generated on Tue Oct 24 10:45:40 2023

Psalms 13:4

Do not let my enemy say ... so that my enemy may not say
"Do not let my enemy say about me ... so that my enemy may not say about me"

when I am brought down
"when I fall" or "when they defeat me"

Psalms 13:5

I have trusted in your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I have trusted that you are faithful to your covenant" or "I have trusted you because you are faithful to your covenant"

my heart rejoices in your salvation
Here "my heart" represents the whole person. Alternate translation: "I will rejoice because you have rescued me"

Psalms 13:6

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 14

1 A fool says in his heart, "There is no God."
They are corrupt and have done abominable iniquity;
there is no one who does good.

2 Yahweh looks down from heaven on the children of mankind
to see if there are any who understand,
who seek after him.
3 They have all turned away. Together they have become corrupt.
There is no one who does good, no, not one.

4 Do they not know anything, those who behave wickedly,
those who eat up my people as they eat bread,
but who do not call on Yahweh?
5 They tremble with dread,
for God is with the righteous generation!
6 You want to humiliate the poor person
even though Yahweh is his refuge.

7 Oh, that the salvation of Israel would come from Zion!
When Yahweh brings back his people from the captivity,
then Jacob will rejoice and Israel will be glad!

Psalm 14 General Notes

Type of psalm

Psalm 14 is a deliverance psalm because he is trusting God to deliver the poor. (See: deliverer and trust)

Special concepts in this chapter

Evil people

Wicked people do not even consider God when they make their plans. (See: evil)

Psalms 14:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A fool says in his heart

This is an idiom that means to say to oneself or to think to oneself. Alternate translation: "A foolish person says to himself"

They are corrupt

The word "they" refers to all foolish human beings who say there is no God.

Psalms 14:2

children of mankind

This phrase refers to all humans.

who seek after him

This describes those who desire to know God as if they were actually following him on a path. Alternate translation: "who desire to know him"

Psalms 14:3

They have all turned away

This describes people who have rejected God as if they had stopped walking on the right path and had gone in another direction. Alternate translation: "They have all turned away from Yahweh"

generated on Tue Oct 24 10:45:40 2023

Psalms 14:4

Do they not know anything ... who do not call on Yahweh?
This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "They act as if they do not know anything ... who do not call on Yahweh. But they know what they are doing!"

those who eat up my people
This refers to those who do evil things and destroy God's people as if they were eating food.

Psalms 14:5

They tremble
The word "they" refers to those who do evil things.

God is with the righteous generation
To say that "God is with" those who are righteous means that he helps them. This can be stated clearly in the translation. Alternate translation: "God helps those who act righteously" or "God helps those who do the right things"

Psalms 14:6

You want
The word "you" here refers to the wicked people.

to humiliate the poor person
"to make the person who is poor feel ashamed"

Yahweh is his refuge
This speaks of the protection that Yahweh provides as if he were a shelter that one might seek in a storm. Alternate translation: "Yahweh is like a shelter of protection to him"

Psalms 14:7

Oh, that the salvation of Israel would come from Zion!
This is an exclamation. The writer is saying what he wishes or longs for God to do. Alternate translation: "I wish so much that the salvation of Israel would come from Zion!"

Oh, that the salvation of Israel would come from Zion!
Here "the salvation of Israel" is a metonym for Yahweh, the one who saves Israel. Alternate translation: "Oh, that Yahweh would come from Zion and save Israel!" or "I wish that Yahweh would come from Zion and rescue his people Israel!"

then Jacob will rejoice and Israel will be glad
These two phrases mean the same thing. Here both "Jacob" and "Israel" represent the people of Israel. The two phrases can be combined in the translation. Alternate translation: "then all the people of Israel will rejoice greatly"

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Psalm 15

1 Yahweh, who may stay in your tabernacle?
Who may live on your holy hill?

2 Whoever walks blamelessly, does what is right
and speaks truth from his heart.
3 He does not slander with his tongue,
he does not harm others,
and he does not insult his neighbor.
4 The abhorrent is despised in his eyes,
but he honors those who fear Yahweh.
He swears to his own disadvantage
and does not take back his promises.
5 He does not charge interest when he lends money.
He does not take bribes to testify against the innocent.
He who does these things will never be shaken.

Psalm 15 General Notes

Type of psalm

Psalm 15 is a wisdom psalm telling how people who honor God should live. (See: wise and life)

Special concepts in this chapter

Godliness

This psalm outlines a person who is godly and sees others from a godly perspective. There are several good actions mentioned. Such a person treats his neighbor right, does not slander him, does not take a bribe or interest from him, and keeps his promises even when it is difficult to do so. (See: godly and good and promise)

Moral Conditions for Worship

Scholars have noted that this psalm contains a list of ten different conditions for those who want to participate in worship at the temple. The list consists of three positives in verse 2, 3 negatives in verse 3, two positives in verse 4, followed by two negatives in verse 5. (See: temple)

Psalms 15:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Who may live on your holy hill?

God's "holy hill" represents God's temple, which was on Mount Zion. Alternate translation: "Who may live in your holy place?"

Psalms 15:2

speaks truth from his heart

"speaks honestly"

Psalms 15:3

He does not slander with his tongue

Here "tongue" represents what a person says. The word "he" refers to the "righeous person"

harm

hurt

Psalms 15:4

The abhorrent is despised in his eyes, but he honors those who fear Yahweh

"Righteous people hate those who have rejected God, but they honor those who respect God"

The abhorrent

This phrase refers to any person whom Yahweh abhors. Alternate translation: "The wicked person" or "The person who has rejected Yahweh"

generated on Tue Oct 24 10:45:40 2023

Psalms 15:5

will never be shaken
Here "to be shaken" represents not living safely any longer. This can be stated in positive form.
Alternate translation: "will live in safety"

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generated on Tue Oct 24 10:45:40 2023

Psalm 16

1 Protect me, God,
for I take refuge in you.
2 I say to Yahweh, "You are my Lord;
my goodness is nothing apart from you.

3 As for the holy people who are on the earth,
they are noble people; all my delight is in them.
4 Their troubles will be increased, those who seek out other gods.
I will not pour out drink offerings of blood to their gods
or lift up their names with my lips.

5 Yahweh, you are my chosen portion and my cup.
You hold onto my lot.
6 Measuring lines have been laid for me in pleasant places;
surely a beautiful inheritance is mine.

7 I will bless Yahweh, who counsels me;
even at night my mind instructs me.
8 I set Yahweh before me at all times,
so I will not be shaken from his right hand!

9 Therefore my heart is glad; my glory is rejoicing.
Surely I will live in security.
10 For you will not abandon my soul to Sheol.
You will not let your faithful one see the pit.
11 You teach me the path of life;
abundant joy resides in your presence;
delights abide in your right hand forever!"

Psalm 16 General Notes

Type of psalm

Psalm 16 is a psalm of praise, thanking God for all his mercies. The New Testament considers this psalm to be a messianic psalm: a psalm about Christ. (See: mercy and christ)

Special concepts in this chapter

Messiah

God has been so good to the psalmist, who will worship no other god. The New Testament considers the tenth verse to be about Christ's resurrection when it says that he is God's anointed one, and that God will not leave his body in the grave to decay. (See: good, falsegod and resurrection and anoint)

Superscription

The term "Michtam" is used in the superscription for this psalm. There is much discussion about this term, but in the end no one is certain what it means. So it is easiest to transliterate this word into your language, or you are welcome to translate it as "psalm."

Psalms 16:1

General Information:

Parallelism is common in Hebrew poetry.

take refuge in you

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

generated on Tue Oct 24 10:45:40 2023

Psalms 16:2

General Information:
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Psalms 16:3

the holy people who are on the earth
Here "holy people" refers to God's own people who trust him. Alternate translation: "your people who live in this land"

Psalms 16:4

Their troubles will be ... gods
This can be stated in active form. Alternate translation: "The troubles of those who seek other gods will increase"

pour out ... blood to their gods
"pour out blood as a sacrifice to their gods"

or lift up their names with my lips
Lifting up their names is a metaphor for praising them, and "lips" is a metonym for what one says. Alternate translation: "or praise them with my words" or "and I will not praise their gods"

Psalms 16:5

my chosen portion
Here David speaks of Yahweh as if he were a portion of land that has been given to him.

my cup
Here David speaks of Yahweh as if he were a cup that contains many blessings. Alternate translation: "the one who blesses me"

You hold onto my lot
"You determine my future" or "You control what will happen to me"

Psalms 16:6

Measuring lines ... in pleasant places
Here laying down measuring lines is a metonym for measuring land and giving it to someone, and here this is a metaphor for God blessing David in many great ways. This can be stated in active form. Alternate translation: "You have measured off land for me in pleasant places" or "You have given me land in pleasant places" or "You bless me like one who gives land in pleasant places"

Measuring lines
These are ropes that people use to measure a plot of land and mark its boundaries.

surely a beautiful inheritance is mine
Here David speaks of Yahweh's blessings as if they were an inheritance that he has received. Alternate translation: "I am delighted with all the things that he has given me"

Psalms 16:7

General Information:
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Psalms 16:8

I set Yahweh before me at all times
"I always remember that Yahweh is with me"

so I will not be shaken from his right hand
This can be stated in active form. Alternate translation: "nothing will take me away from his side"

Psalms 16:9

General Information:
David continues to speak to God.

my heart is glad
Here the "heart" represents the speaker's thoughts and emotions. Alternate translation: "Therefore I am glad"

my glory is rejoicing
Possible meanings are 1) the word "glory" represents the honor a person feels. Alternate translation: "I am honored to rejoice in God" or 2) the word translated "glory" really means "liver" and represents the speaker's emotions. Alternate translation: "I am rejoicing"

Psalms 16:10

General Information:
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Psalms 16:11

abundant joy
"great joy" or "a large amount of joy"

joy resides in your presence
The writer speaks of "joy" as if it were a person.

in your right hand
The words "right hand" indicate being in God's special presence. Alternate translation: "when I am near you"

generated on Tue Oct 24 10:45:40 2023

Psalm 17

1 Listen to my plea for justice, Yahweh;
pay attention to my cry for help!
Give ear to my prayer from lips without deceit.
2 Let my vindication come from your presence;
let your eyes see what is right!

3 If you test my heart, if you come to me in the night,
you will purify me and will not find any evil plans;
my mouth will not transgress.
4 As for the deeds of mankind,
it is at the word of your lips
that I have kept myself from the ways of the lawless.
5 My steps have held firmly to your tracks;
my feet have not slipped.

6 I call to you, for you answer me, God;
turn your ear to me and listen when I speak.
7 Show your covenant faithfulness in a wonderful way,
you who save by your right hand
those who take refuge in you from their enemies!
8 Protect me like the apple of your eye;
hide me under the shadow of your wings
9 from the presence of the wicked ones who deal violently with me,
my enemies who surround me.
10 They have no mercy on anyone;
their mouths speak with pride.
11 They have surrounded my steps.
They set their eyes to strike me to the ground.
12 They are like a lion eager for a victim,
like a young lion crouching in hidden places.

13 Arise, Yahweh! Attack them! Throw them down on their faces!
Rescue my life from the wicked by your sword!
14 Rescue me from men by your hand, Yahweh,
from men of this world whose prosperity is in this life alone!
You will fill the bellies of your treasured ones with riches;
they will have many children
and will leave their wealth to their children.

15 As for me, I will see your face in righteousness;
I will be satisfied, when I awake, with a sight of you.

Psalm 17 General Notes

Type of psalm

Psalm 17 is a prayer for deliverance from all his enemies. (See: deliverer)

Special concepts in this chapter

Innocence

The psalmist is innocent and needs God to rescue him from these enemies. (See: innocent)

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generated on Tue Oct 24 10:45:40 2023

Psalms 17:1

General Information:
Parallelism is common in Hebrew poetry.

Give ear to my prayer from lips without deceit
The phrase "give ear" is a metaphor for listening, and "lips without deceit" is synecdoche for a person who does not lie. Alternate translation: "Listen to my prayer for I speak without deceit"

Psalms 17:2

Let my vindication come from your presence
Vindication coming from God represents God judging someone and declaring him innocent. God's "presence" is a metonym for God himself. Alternate translation: "Let my vindication come from you" or "Declare that I am innocent"

let your eyes see what is right!
Here "your eyes" is synecdoche for God himself, and "see" is a metaphor for paying attention and firmly deciding to do something. Alternate translation: "please see what is right" or "do what is right"

Psalms 17:3

If you test my heart, if you come to me in the night
Here "test my heart" means to examine my thoughts and motives. Alternate translation: "If you examine my thoughts in the night"

my mouth will not transgress
Here the mouth is spoken of as if it were capable of acting on its own. It also represents the words that a person speaks. Alternate translation: "I will not tell lies or sin with my words"

Psalms 17:4

it is at the word of your lips that I have kept myself from the ways of the lawless
Here "the word of your lips" is a metonym for God's instruction, and "the ways of the lawless" is a metaphor for the things that lawless people do. Alternate translation: "it is by obeying your instruction that I have kept myself from doing the things that lawless people do" or "your instruction has caused me to avoid doing wicked things"

Psalms 17:5

My steps have held firmly to your tracks; my feet have not slipped
Both of these clauses mean the same thing. The repetition adds emphasis.

my feet have not slipped
The writer speaks of his obedience to God as if he were walking on a path. Alternate translation: "I am determined to follow your ways"

Psalms 17:6

turn your ear to me ... listen when I speak
These phrases mean the same thing. Here "your ear" refers to God's willingness to hear someone who prays to him. Alternate translation: "pay attention to me ... listen when I speak"

Psalms 17:7

Show your covenant faithfulness in a wonderful way
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Show in a wonderful way that you are faithful to your covenant"

your right hand
The "right hand" refers to God's power. Alternate translation: "your mighty power"

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

Psalms 17:8

Protect me like the apple of your eye
The "apple of your eye" refers to something that is valuable. Alternate translation: "Protect me as you would something most valuable and precious"

hide me under the shadow of your wings
David speaks of God's protection as if he were a bird protecting its young under its wings. Alternate translation: "Keep me safe as a mother bird protects her babies by gathering them under her wing"

Psalms 17:9

General Information:
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Psalms 17:10

their mouths speak with pride
Here "their mouths speak" represents his enemies when they speak. Alternate translation: "they speak with pride" or "they are always boasting"

Psalms 17:11

They have surrounded my steps
Here "surrounded my steps" represents how David's enemies have followed him everywhere he goes in order to capture him. Alternate translation: "My enemies have surrounded me"

generated on Tue Oct 24 10:45:40 2023

Psalms 17:12

like a lion eager for a victim, like a young lion crouching in hidden places
These two phrases express very similar ideas. The repetition adds intensity.

They are like a lion ... like a young lion
The writer feels pursued the way a lion hunts its prey

Psalms 17:13

by your sword
This is a metaphor for Yahweh's power and for violent death in war. Alternate translation: "by having them die in war" or "by killing them in battle"

Psalms 17:14

Rescue me from men by your hand, Yahweh, from men of this world
This clause adds intensity to the words "Rescue my life from the wicked by your sword"

by your hand
These words represent the power of Yahweh and add intensity to the words "by your sword"

You will fill the bellies of your treasured ones with riches
The ancient text is hard to understand. Possible meanings are 1) "treasured" is a metaphor for loved, and "your treasured ones" refers to the people whom God loves. Alternate translation: "you will fill the bellies of the people you love with riches" or 2) "your treasured ones" refers to treasures that God gives to people, the "men of this world" Alternate translation: "you will fill their bellies with rich treasures"

You will fill the bellies ... with riches
Here "fill the bellies ... with riches" is a metaphor for giving them many valuable things. Possible meanings are 1) "You will give many riches to the people you love" or 2) "you will give the men of this world many riches"

Psalms 17:15

I will see your face in righteousness
Here "face" represents Yahweh in all of his being. David is confident he will see Yahweh. Alternate translation: "because I act in the right way, I will be with you one day"

I will be satisfied, when I awake, with a sight of you
David believes that after he dies, he will be with Yahweh. This can be made clear in the translation. Alternate translation: "After I die, I will be happy to wake up in your presence"

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Psalm 18

1 I love you, Yahweh, my strength.

2 Yahweh is my rock, my fortress, the one who brings me to safety;
he is my God, my rock; I take refuge in him.
He is my shield, the horn of my salvation, and my stronghold.

3 I will call on Yahweh who is worthy to be praised,
and I will be saved from my enemies.
4 The cords of death surrounded me,
and the rushing waters of worthlessness overwhelmed me.
5 The cords of Sheol surrounded me;
the snares of death trapped me.

6 In my distress I called to Yahweh;
I called for help to my God.
He heard my voice from his temple;
my cry for help went into his presence;
it went into his ears.
7 Then the earth shook and trembled;
the foundations of the mountains also trembled
and were shaken because God was angry.
8 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were kindled by it.
9 He opened the heavens and came down,
and thick darkness was under his feet.
10 He rode on a cherub and flew;
he glided on the wings of the wind.
11 He made darkness a tent around him,
heavy rainclouds in the skies.
12 Hailstones and coals of fire fell from the lightning before him.
13 Yahweh thundered in the heavens!
The voice of the Most High shouted. [1]
14 He shot his arrows and scattered his enemies;
many lightning bolts dispersed them.
15 Then the water channels appeared;
the foundations of the world were laid bare
at your rebuke, Yahweh,
at the blast of the breath of your nostrils.

16 He reached down from above; he took hold of me!
He pulled me out of the surging water.
17 He rescued me from my strong enemy,
from those who hated me, for they were too strong for me.
18 They came against me on the day of my distress
but Yahweh was my support!
19 He set me free in a wide open place;
he saved me because he was pleased with me.

20 Yahweh has rewarded me because of my righteousness;
he has restored me because my hands were clean.
21 For I have kept the ways of Yahweh
and have not wickedly turned away from my God.
22 For all his righteous decrees have been before me;
as for his statutes, I have not turned away from them.
23 I have also been innocent before him,
and I have kept myself from iniquity.

generated on Tue Oct 24 10:45:40 2023

24 Therefore Yahweh has restored me because of my righteousness,
because my hands were clean before his eyes.

25 To one who is faithful, you show yourself to be faithful;
to a man who is blameless, you show yourself to be blameless.
26 To one who is pure, you show yourself to be pure;
but to one who is perverse, you show yourself to be shrewd.
27 For you save afflicted people,
but you abase those with proud, uplifted eyes!
28 For you give light to my lamp;
Yahweh my God lights up my darkness.
29 For by you I can run over a barricade;
by my God I can leap over a wall.

30 As for God—his way is perfect!
The word of Yahweh is pure!
He is a shield to everyone who takes refuge in him.
31 For who is God except Yahweh?
Who is a rock except our God?
32 It is God who puts strength on me like a belt,
who places the blameless person on his path.
33 He makes my feet swift like a deer
and places me on the heights!
34 He trains my hands for war
and my arms to bend a bow of bronze.
35 You have given me the shield of your salvation.
Your right hand has supported me,
and your favor has made me great.
36 You have made a wide place for my feet beneath me
so that my feet have not slipped.

37 I pursued my enemies and caught them;
I did not turn back until they were destroyed.
38 I smashed them so that they were unable to rise;
they have fallen under my feet.
39 For you have girded me with strength for battle;
you put under me those who rise up against me.
40 You gave me the back of my enemies' necks;
I annihilated those who hated me.
41 They called for help, but no one saved them;
they called out to Yahweh, but he did not answer them.
42 I beat them into fine pieces like dust before the wind;
I threw them out like mud in the streets.

43 You rescued me from the disputes of people;
you have made me head over nations;
people whom I have not known serve me.
44 As soon as they heard of me, they obeyed me;
foreigners were forced to bow to me.
45 The foreigners came trembling out of their strongholds.

46 Yahweh lives; may my rock be praised.
May the God of my salvation be exalted.
47 He is the God who executes vengeance for me,
who subdues the nations under me.
48 I am set free from my enemies!
Indeed, you lifted me above the ones who rose against me!
You rescued me from violent men.
49 Therefore I will give thanks to you, Yahweh, among the nations;

generated on Tue Oct 24 10:45:40 2023

I will sing praises to your name!

50 God gives great victory to his king,
and he shows his covenant loyalty to his anointed one,
to David and to his descendants forever.

Footnotes

18:13 [1]This verse follows some Hebrew copies and the Septuagint, ending after

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Psalm 18 General Notes

Type of psalm

Psalm 18 is a psalm of praise to God for his strengthening David for war.

Special concepts in this chapter

Yahweh's power
God has tremendous power and he enabled David to prosper in war. This psalm, and its superscription, also appears in 1 Samuel 22 with some minor differences.

Psalms 18:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David, the servant of Yahweh, when he sang to Yahweh the words of this song on the day that Yahweh rescued him from the hand of all his enemies and from the hand of Saul. He sang:
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

he sang to Yahweh the words of this song
"he sang this song to Yahweh"

on the day that Yahweh rescued him
"after Yahweh had rescued him"

from the hand of Saul
Here "hand" stands for the power of Saul. Alternate translation: "from Saul's power"

Psalms 18:2

Yahweh is my rock
David speaks of Yahweh as if he were a rock. The word "rock" is a picture of a safe place.

my rock, my fortress
Here the words "rock" and "fortress" share similar meanings and emphasize that Yahweh provides safety from enemies.

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

my shield, the horn of my salvation, and my stronghold
David speaks of Yahweh as if he were a "shield," "the horn" of his salvation, and his "stronghold." Yahweh is the one who protects him from harm. Here a similar idea is repeated three ways for emphasis.

Psalms 18:3

I will be saved from my enemies
"I will be rescued from my enemies"

Psalms 18:4

The cords of death surrounded me
David speaks of death as if it were a person who could capture him and bind him with ropes. Alternate translation: "I was about to be killed"

generated on Tue Oct 24 10:45:40 2023

rushing waters of worthlessness
David is as helpless as if he were being carried away by a rushing flood of waters. Alternate translation: "I felt completely helpless"

Psalms 18:5

The cords of Sheol surrounded me; the snares of death trapped me
Here "Sheol," the place of the dead, and "death" are spoken of as if they were people who could surround and trap him. These two clauses have similar meanings and the idea is repeated for emphasis. Alternate translation: "I felt trapped and thought I was going to die"

Psalms 18:6

In my distress
"In my great need" or "In my despair"

my cry for help went into his presence
Here David speaks of his "cry for help" as if it were a person who could come into the presence of Yahweh. Alternate translation: "I prayed to him"

it went into his ears
Here David speaks of how Yahweh heard his cry for help. The idea is repeated for emphasis. Alternate translation: "he heard my appeal"

Psalms 18:7

Then the earth ... shaken because God was angry
God's being angry is spoken of as if the there was a terrible earthquake. Alternate translation: "God was so angry that it was as if the earth ... shaken"

the earth shook and trembled
The words "shook" and "trembled" mean basically the same thing and emphasize how greatly the earth shook. Alternate translation: "the land moved back and forth" or "the ground moved up and down" or "there was a violent earthquake"

the foundations of the mountains also trembled and were shaken
This can be stated in active form. Alternate translation: "the foundations of the mountains also trembled and shook"

Psalms 18:8

Smoke went up from out of his nostrils ... Coals were kindled by it
David speaks of Yahweh as if he were breathing fire. This is a picture of how angry God was.

blazing fire came out of his mouth. Coals were kindled by it
This can be stated in active form. Alternate translation: "blazing fire came out of his mouth and kindled coals"

Psalms 18:9

He opened
The word "He" refers to Yahweh.

thick darkness was under his feet
Though Yahweh does not actually have feet, the Psalmist gives him human characteristics. Alternate translation: "thick darkness was beneath him"

Psalms 18:10

wings of the wind
Here the Psalmist speaks of the wind as if it had wings like an angel.

Psalms 18:11

He made darkness ... him
Here the words "He" and "him" refer to Yahweh.

He made darkness a tent
Here darkness is spoken of as if it were a tent. Alternate translation: "He made darkness a covering" or "He made darkness a hiding place"

heavy rainclouds
"clouds heavy with rain" or "thick, dark rainclouds"

Psalms 18:12

Hailstones
stones made of ice

Psalms 18:13

Yahweh thundered in the heavens
Yahweh's voice sounded like thunder.

the Most High
"the Most High" refers to Yahweh.

Psalms 18:14

He shot his arrows and scattered his enemies ... lightning bolts dispersed them
Both of these clauses have similar meanings.

He shot his arrows and scattered his enemies
Here lighting strikes are being spoken of as if they were arrows

dispersed them
"sent them in different directions"

Psalms 18:15

General Information:
The writer continues to speak of Yaweh's great power.

generated on Tue Oct 24 10:45:40 2023

Then the water channels appeared; the foundations of the world were laid bare
These two clauses have similar meanings. This can be stated in active form. Alternate translation: "Then the water channels appeared and the bottom of the ocean became visible; you exposed the foundations of the world"

at the blast of the breath of your nostrils
Though God does not have human physical characteristics as described here, this pictures his mighty strength. The wind is spoken of here as if it came as a mighty blast from God's nostrils.

Psalms 18:16

He reached down ... he took hold ... He pulled me
The word "He" in these verses refers to Yahweh.

surging water
Here the Psalmist speaks of the dangers of his enemies as if they were huge waves or forceful waters, from which Yahweh has rescued him.

Psalms 18:17

General Information:
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Psalms 18:18

They came against me
Here "They" refers to the strong enemies in verse 17.

They came against me on the day of my distress but Yahweh was my support
The abstract noun "distress" can be stated as an adjective. The abstract noun "support" can be stated as "protected." Alternate translation: "Strong enemies attacked me on a day when I was distressed, but Yahweh protected me"

Psalms 18:19

General Information:
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Psalms 18:20

my hands were clean
Here having clean hands represents being innocent of wrongdoing. Alternate translation: "I was innocent" or "my actions were right"

Psalms 18:21

I have kept the ways of Yahweh
The laws of Yahweh are spoken of as if they were the paths on which one should walk. Alternate translation: "I have obeyed Yahweh's laws"

have not wickedly turned away from my God
Here being wicked is spoken of as if one left the right path and took the wrong path. Alternate translation: "have not done wickedly by turning away from my God"

Psalms 18:22

For all his righteous decrees ... I have not turned away from them
Both of these clauses have similar meanings. The writer repeats these ideas for emphasis.

have been before me
"have guided me" or "I have remembered"

Psalms 18:23

innocent before him
"innocent according to him"

I have kept myself from iniquity
"I have not sinned"

Psalms 18:24

my hands were clean
To have "clean hands" means that one is innocent of wrongdoing. See how you translated this in [Psalms 18:20]

before his eyes
This refers to God's presence. Alternate translation: "before him" or "according to him"

Psalms 18:25

General Information:
The writer speaks to Yahweh. He praises Yahweh for relating to people in ways that are approprite for how the people live.

To one who is faithful
"To anyone who is faithful" or "To those who are faithful"

you show yourself to be faithful
"you show that you are faithful" or "you are faithful"

to a man who is blameless
"to anyone who is blameless" or "to those who are blameless"

you show yourself to be blameless
"you show that you are blameless" or "you are blameless"

generated on Tue Oct 24 10:45:40 2023

Psalms 18:26

General Information:
The writer continuies to speak to Yahweh and to praise Yahweh for relating to people in ways that are approprite for how the people live.

To one who is pure
"To anyone who is pure" or "To those who are pure"

you show yourself to be pure
"you show that you are pure" or "you are pure"

but to one who is perverse, you show yourself to be shrewd
The perverse person might think that he is wise and can sin without being punished, but God is wiser and will do to the perverse person what that person deserves.

but to one who is perverse
"but to anyone who is perverse" or "but to those who are perverse"

you show yourself to be shrewd
"you show yourself to be wise" or "you are cunning"

Psalms 18:27

you abase
"you humiliate"

with proud, uplifted eyes
This idiom refers to those who are proud. Alternate translation: "who are proud"

Psalms 18:28

For you give light to my lamp; Yahweh my God lights up my darkness
The writer speaks of Yahweh's presence as if he were a light. These clauses have similar meanings.

Psalms 18:29

For by you I can run over a barricade
"For with your help I can run past anything that is in my way"

Psalms 18:30

He is a shield to everyone who takes refuge in him
A shield protects a soldier. David speaks as if God were a shield protecting him. See how you translated this in [Psalms 3:3]

Psalms 18:31

For who is God except Yahweh? Who is a rock except our God?
The implied answer is no one. Alternate translation: "Only Yahweh is God! Only our God is a rock!"

a rock
David speaks of Yahweh as if he were a rock that he could climb to get away from his enemies. See how you translated this in [Psalms 18:2]

Psalms 18:32

puts strength on me like a belt
God gives strength to David as if it were a piece of clothing.

places the blameless person on his path
Here David speaks of living a life that is pleasing to God as if he were being placed on the right path. Alternate translation: "causes the blameless person to live a righteous life"

Psalms 18:33

makes my feet swift
This refers to enabling a person to run fast. Alternate translation: "makes me run very fast"

like a deer and places me on the heights
The deer is especially quick and stable in the mountains.

Psalms 18:34

He trains my hands
Here "my hands" refers to the person. Alternate translation: "He trains me"

my arms
This refers to the person. Alternate translation: "me"

Psalms 18:35

the shield of your salvation
Here the writer speaks of God's protection as if it were a shield. The abstract noun "salvation" can be stated with the verb "save." Alternate translation: "your protection and saved me"

Your right hand has supported me
Here God's right hand represents his power. Alternate translation: "Your power has supported me" or "You have supported me by your power"

your favor has made me great
Here God's favor represents him acting according to his favor. Alternate translation: "You have made me great according to your favor" or "By your kindness, you have made me great"

Psalms 18:36

a wide place for my feet beneath me
The writer speaks of the safety that God has provided as if it were a wide place for him to stand.

generated on Tue Oct 24 10:45:40 2023

Here "my feet" represent the person. Alternate translation: "a safe place for me"

my feet have not slipped
Here "my feet" refers to the person. The writer refers to the safety of God's protection as if he were standing on a place where he will not slip or fall. Alternate translation: "I have not slipped" or "I am doing well"

Psalms 18:37

General Information:
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Psalms 18:38

I smashed them
"I crushed them" or "I broke them to pieces"

unable to rise
"unable to stand"

they have fallen under my feet
This idiom means the Psalmist has defeated his enemies. Alternate translation: "I have defeated all of them"

Psalms 18:39

you have girded me with strength
"you have put strength on me like a belt." The Psalmist says that Yahweh has given him strength that surrounds and supports him like a belt. See how you translated a similar phrase in [Psalms 18:32]

you put under me
Here the Psalmist speaks of the defeat of his enemies as if he were standing on them. Alternate translation: "you defeat for me"

those who rise up against me
This refers to those who oppose the Psalmist. Alternate translation: "those who are my enemies"

Psalms 18:40

You gave me the back of my enemies' necks
This represents God giving David victory over his enemies. Alternate translation: "You gave me victory over my enemies"

You gave me the back of my enemies' necks
This represents God giving David victory over his enemies. Possible images are 1) David could cut his enemies' heads off at the neck or 2) David could put his foot down on his enemies' necks or 3) David could see his enemies' backs when they ran away from him.

I annihilated those who hated me
"I defeated those who hated me" or "I destroyed completely those who hated me"

Psalms 18:41

but he did not answer them
This means Yahweh did not provide any help. Alternate translation: "but he did not help them"

Psalms 18:42

I beat them into fine pieces like dust before the wind
The psalmists enemies are compared to dust to show how defeated they are.

I threw them out like mud in the streets
The psalmist's enemies are compared to mud in the streets to show how defeated they are.

Psalms 18:43

disputes
disagreements, arguments

have made me head over nations
Here "head" represents the ruler. Alternate translation: "appointed me to be the ruler over many nations"

Psalms 18:44

foreigners were forced to bow
This can be stated in active form. Alternate translation: "God forced foreigners to bow"

Psalms 18:45

foreigners came trembling
Here "trembling" shows that they were very afraid. This can be stated clearly in the translation. Alternate translation: "foreigners came shaking, showing that they were very afraid"

Psalms 18:46

may my rock be praised
This can be stated in active form. Alternate translation: "he is my rock and he should be praised" or "may people praise my rock"

my rock
Here the writer speaks of Yahweh's protection as if he were a rock that prevented his enemies from reaching him. See how you translated this in [Psalms 18:2]

May the God of my salvation be exalted
This can be stated in active form. Alternate translation: "May people exalt the God of my salvation"

the God of my salvation
The abstract nouns "salvation" can be stated as "saved" or "rescued." Alternate translation: "the God who rescued me"

Psalms 18:47

the God who executes vengeance for me
To "execute vengeance" means to punish people for their evil actions. This can be restated to remove the abstract noun "vengeance." Alternate translation: "the God who punishes people for the evil things they have done to me"

Psalms 18:48

I am set free
This can be stated in active form. Alternate translation: "God has set me free"

you lifted me above
Yahweh's protection of the writer is spoken of as if he lifted the writer up so high that his enemies could not reach him to harm him. Alternate translation: "you put me in a safe place high above"

who rose against me
"who attacked me" or "who rebelled against me"

violent men
"cruel men" or "savage men"

Psalms 18:49

among the nations
Here the writer means that he will give thanks to Yahweh so that all people will hear of Yahweh's greatness. Alternate translation: "so all the nations will hear about it"

to your name
Here "name" represents God himself. Alternate translation: "in honor of your name" or "to you"

Psalms 18:50

victory to his king
By using the words "his king," David is referring to himself as king.

he shows his covenant loyalty to his anointed one ... to his descendants forever
"he faithfully loves me as he promised in his covenant, and he will love my descendants forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 19

1 The heavens declare the glory of God,
and the skies make known the work of his hands!
2 Day after day speech pours out;
night after night it reveals knowledge.
3 There is no speech or spoken words;
their voice is not heard.
4 Yet their words go out over all the earth,
and their speech to the end of the world.
He has pitched a tent for the sun among them.
5 The sun is like a bridegroom coming out of his chamber
and like a strong man who rejoices when he runs his race.
6 The sun rises from the one horizon
and crosses the sky to the other;
nothing escapes its heat.

7 The law of Yahweh is perfect,
restoring the soul;
the testimony of Yahweh is reliable,
making the simple wise.
8 The instructions of Yahweh are right,
making the heart glad;
the commandment of Yahweh is pure,
bringing light to the eyes.
9 The fear of Yahweh is pure,
enduring forever;
the righteous decrees of Yahweh are true
and altogether right!

10 They are of greater value than gold,
even more than much fine gold;
they are sweeter than honey
and the dripping honey from the honeycomb.
11 Yes, by them your servant is warned;
in obeying them there is great reward.
12 Who can discern all his own errors?
Cleanse me from hidden faults.
13 Keep your servant also from arrogant sins;
let them not rule over me.
Then I will be perfect,
and I will be innocent from many transgressions.

14 May the words of my mouth and the meditation of my heart
be acceptable in your sight,
Yahweh, my rock and my redeemer.

Psalm 19 General Notes

Type of psalm

Psalm 19 is a praise psalm, praising God for his creation and for his law.

Special concepts in this chapter

God's law

God's law keeps people from sinning. There are two distinct themes in this psalm. Verses 1-6 are God's glory in the heavens and the second is praising God for his law. (See: lawofmoses and glory and heaven)

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Psalms 19:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

The heavens declare
The heavens are described as if they were a person. Alternate translation: "The heavens show" or "The heavens look like they declare"

the skies make known the work of his hands
The skies are described as if they were a teacher. Alternate translation: "people can learn from looking at the skies that God has created them"

Psalms 19:2

speech pours out
What is beautiful about creation is compared to speaking, as if creation were a person. Then those words are compared to water that flows everywhere. Alternate translation: "creation is like a person speaking to everyone"

Psalms 19:3

There is no speech or spoken words; their voice is not heard
These phrases express clearly that the first two verses were a metaphor. Alternate translation: "There is no real speech or spoken words; no one hears an actual voice with their ears"

their voice is not heard
Other translations read "where their voice is not heard," emphasizing that creation's "speech" is available everywhere.

Psalms 19:4

General Information:
David has just said that creation shows God's glory.

their words ... their speech
This refers to the unspoken "words" of creation that show God's glory.

their words go out
The words are described as if they were people who go out with a message. Alternate translation: "the words that creation speaks are like people who go out"

their speech to the end of the world
The implied words can be included in the translation. Alternate translation: "their speech goes out to the end of the world"

He has pitched a tent for the sun
Here the writer speaks of the place that Yahweh created for the sun as if it were a tent. Alternate translation: "He created a place for the sun"

among them
The word "them" probably refers to the heavens.

Psalms 19:5

The sun is like a bridegroom coming out of his chamber
The writer speaks of the sun's coming out as if it were a bridegroom. Alternate translation: "The sun is like a bridegroom walking joyfully toward his bride"

like a strong man who rejoices when he runs his race
This compares the sun to an athlete to emphasize the strength and brightness of the sun.

a strong man
"a fast runner"

Psalms 19:6

horizon
the line where the earth and the sky meet

to the other
Here "other" refers to the other horizon. This can be stated clearly in the translation. Alternate translation: "to the other horizon"

nothing escapes its heat
"everything feels its heat"

Psalms 19:7

restoring the soul
The words "the soul" refer to the whole person. Alternate translation: "making a person strong again"

the simple
"those who have no experience" or "those who have not learned"

Psalms 19:8

the heart
These words refer to the whole person. Alternate translation: "a person"

are right
"are true" or "are correct"

generated on Tue Oct 24 10:45:40 2023

bringing light to the eyes
Possible meanings are 1) "bringing understanding to a person" or 2) "making a person healthy again"

Psalms 19:9

altogether right
"completely right"

Psalms 19:10

They are of greater value than gold ... they are sweeter than honey
Yahweh's decrees are spoken of as if they could be bought and tasted. Alternate translation: "If you could buy them, they would be of greater value than gold ... if you could taste them, they would be sweeter than honey"

even more than much fine gold
The word "valuable" is understood from the previous phrase and can be repeated. Alternate translation: "even more valuable than a lot of fine gold"

fine gold
"pure gold" or "expensive gold"

Psalms 19:11

Yes
This word marks that there is more to the truth than what has just been said. Alternate translation: "Moreover"

by them your servant is warned
This can be stated in active form. Alternate translation: "they warn your servant" or "they are a warning for your servant"

by them ... in obeying them
The word "them" refers to Yahweh's righteous decrees.

your servant is warned
David calls himself "your servant" when speaking to God as a sign of respect. Alternate translation: "I am warned"

Psalms 19:12

Who can discern all his own errors?
This appears in the form of a question to add emphasis and can be translated as a strong statement. Alternate translation: No one can be aware of his own errors!"

from hidden faults
"from secret mistakes I have made"

Psalms 19:13

Keep your servant also from
This idiom pictures the servant as being removed from the sins he does not wish to commit. Alternate translation: "Also, protect your servant from doing" or "Also, make sure that I do not commit"

your servant
David calls himself "your servant" when speaking to God as a sign of respect. See how you translated this in [Psalms 19:11]

let them not rule over me
Sins are described as if they were a king that could rule over someone. Alternate translation: "do not let my sins become like a king who rules over me"

innocent from many transgressions
"innocent of rebelling against you" or "innocent of committing many sins"

Psalms 19:14

the words of my mouth and the meditation of my heart
These expressions taken together describe everything a person says and thinks. Alternate translation: "the things I say and the things I think about"

be acceptable in your sight
"receive approval in your sight" or "be pleasing to you"

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

Yahweh, my rock
The writer speaks of God as if he were a rock that one could climb and be protected from his enemies. Alternate translation: "Yahweh, you are like my rock"

generated on Tue Oct 24 10:45:40 2023

Psalm 20

1 May Yahweh help you in the day of trouble;
may the name of the God of Jacob protect you
2 and send help from the holy place
to support you from Zion.
3 May he call to mind all your offerings
and accept your burnt sacrifice. Selah
4 May he grant you your heart's desire
and fulfill all your plans.
5 Then we will rejoice in your victory,
and, in the name of our God, we will raise banners.
May Yahweh grant all your petitions.

6 Now I know that Yahweh will rescue his anointed one;
he will answer him from his holy heaven
with the saving strength of his right hand.
7 Some trust in chariots and others in horses,
but we trust in the name of Yahweh our God.
8 They will be brought down and fall,
but we will rise and stand upright!
9 Yahweh, rescue the king;
help us when we call.

Psalm 20 General Notes

Type of psalm

Psalm 20 is a royal psalm. It is probably a prayer for the king, perhaps when he first became king.

Special concepts in this chapter

Trust

Trusting God is much better than trusting in military might. (See: trust)

Psalms 20:1

General Information:

This Psalm begins with a group of people speaking to the king of Israel. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

help you

The word "you" in this Psalm is singular and refers to the king.

in the day of trouble

"in times of trouble" or "when you are in trouble"

may the name of the God of Jacob protect you

Possible meanings are 1) here "name" is a metonym for God's power. Alternate translation: "may the power of the God of Jacob protect you" or "may the God of Jacob protect you by his power" or 2) here "name" is a metonym for God himself. Alternate translation: "may the God of Jacob protect you"

Psalms 20:2

send help from the holy place

God helping from his holy place is spoken of as if God were sending help. Alternate translation: "may Yahweh help you from his holy place"

holy place ... Zion

Both of these refer to God's temple in Jerusalem.

Psalms 20:3

May he call to mind

The phrase "call to mind" is a way of saying "remember." It does not mean God forgot. It means

generated on Tue Oct 24 10:45:40 2023

to consider or think about. Alternate translation: "May he remember"

May he
The word "he" refers to Yahweh.

Psalms 20:4

May he grant
"May he give"

your heart's desire
Here "heart" stands for the entire person. The abstract noun "desire" can be stated as a verb. Alternate translation: "what you desire" or "what you want"

fulfill all your plans
The abstract noun "plans" can be stated as a verb. Alternate translation: "may he help you to accomplish everything that you plan to do"

Psalms 20:5

we will rejoice in your victory
Here "we" refers to the people. They will rejoice in the king's victory.

in the name of our God
Here "name" represents honor or reputation. Alternate translation: "in honor of our God" or "for the reputation of our God"

we will raise banners
"we will raise victory flags." They would do this to show that they were praising God because he gave their king victory over his enemies.

grant all your petitions
"give you everything you request from him"

Psalms 20:6

Now
This word is used here to mark a break in the psalm. It transitions from the people speaking to the king speaking.

I know
The word "I" probably refers to the king who is speaking in this section.

his anointed one ... answer him
The king is speaking about himself in the third person. This can be stated in first person. Alternate translation: "me, his anointed one ... answer me"

from his holy heaven
God dwells in heaven as well as in the temple in Jerusalem (Psalms 20:2).

with the saving strength of his right hand
God's right hand represents his power. Alternate translation: "with his great strength he will rescue him"

Psalms 20:7

Some trust in chariots and others in horses
Here "chariots" and "horses" represent a king's army.

trust in chariots ... trust in the name
Many modern translations read, "boast in chariots ... boast in the name."

others in horses
The word "trust" is understood. Alternate translation: "others trust in horses"

we trust in the name of Yahweh our God
Here the word "name" is a metonym for what everyone knows about Yahweh and so for Yahweh himself. Alternate translation: "we trust in Yahweh our God because of who he is"

we trust
Here "we" refers to the writer and the readers.

Psalms 20:8

we will rise
Here "we" refers to the writer and the readers.

They will be brought down and fall
The word "They" refers to the people who trust in chariots and horses. This can be stated in active form. Alternate translation: "God will bring them down and make them fall"

brought down and fall
Both these verbs mean basically the same thing. Both of these stand for losing in battle.

we will rise and stand upright
"we will get up and stand up straight." These two phrases mean basically the same thing. Both of these stand for victory in battle.

Psalms 20:9

Yahweh, rescue the king
Possible interpretations are 1) the people ask God to protect the king or 2) the king continues to speak about himself in the third person.

the king; help us when we call
Some translations understand the Hebrew differently. Some translate it as the people speaking to Yahweh their king. Alternate translation: "King, help us when we call you"

generated on Tue Oct 24 10:45:40 2023

Psalm 21

1 The king rejoices in your strength, Yahweh!
How greatly he rejoices in the salvation you provide!

2 You have given him his heart's desire
and have not held back the request of his lips. Selah
3 For you bring him rich blessings;
you placed on his head a crown of purest gold.
4 He asked you for life; you gave it to him;
you gave him the length of his days forever and ever.
5 His glory is great because of your victory;
you have bestowed on him splendor and majesty.
6 For you grant him lasting blessings;
you make him glad with the joy of your presence.
7 For the king trusts in Yahweh;
through the covenant faithfulness of the Most High
he will not be moved.

8 Your hand will seize all your enemies;
your right hand will seize those who hate you.
9 At the time of your anger,
you will burn them up as in a fiery furnace.
Yahweh will consume them in his wrath,
and the fire will devour them.
10 You will destroy their offspring from the earth
and their descendants from among the human race.
11 For they intended evil against you;
they conceived a plot with which they will not succeed!
12 For you will turn them back;
you will draw your bow before them.
13 Be exalted, Yahweh, in your strength;
we will sing and praise your power.

Psalm 21 General Notes

Type of psalm

Psalm 21 is a royal psalm. The king is praying for victory. Victory in war comes from the power and help from God.

Special concepts in this chapter

Pronouns

There is a shift in pronouns in this psalm. In verses 1-6 the psalm addresses Yahweh in second person but in verse 7 the psalmist uses third person before moving back to second person in the latter part.

Psalms 21:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

in your strength, Yahweh

It is implied that this is strength Yahweh has given the king to defeat his enemies. Alternate translation: because you, Yahweh, have made him strong enough to defeat his enemies"

generated on Tue Oct 24 10:45:40 2023

How greatly he rejoices
"He rejoices greatly"

in the salvation you provide
It is implied that God has saved the king from his enemies. The abstract noun "salvation" can be stated as a verb. Alternate translation: "because you have saved him from his enemies"

Psalms 21:2

his heart's desire
"his heart's wish." Here "heart" stands for the whole person. Alternate translation: "his desire" or "what he wished for"

have not held back
"have not refused him" or "you have given him"

the request of his lips
Here "lips" stands for the whole person. Alternate translation: "his request" or "what he requested of you"

Psalms 21:3

you bring him rich blessings
The abstract noun "blessings" can be stated as "bless" or "good things." Alternate translation: "you bless him greatly" or "you give him many good things"

you placed on his head a crown of purest gold
To place a crown on a person's head is a symbol of making him a king.

a crown of purest gold
Here "purest gold" represents the great honor given to the king.

Psalms 21:4

He asked you for life; you gave it to him
The abstract noun "life" can be stated as a verb. Alternate translation: "He asked that you cause him to live for a long time; you caused it to happen"

the length of his days forever and ever
The idiom "the length of his days" refers to the duration of his life. Alternate translation: "a long life that lasts forever"

Psalms 21:5

His glory
"The king's honor" or "The king's fame"

you have bestowed on him splendor and majesty
"you have placed on him splendor and majesty." Causing the king to be wealthy and powerful is spoken of as if splendor and majesty are objects that are placed on him. Alternate translation: "you have made him wealthy and powerful"

Psalms 21:6

you grant him
"you allow him to have" or "you agree to give him"

lasting blessings
"a blessings that will last" or "a blessings that will stay"

the joy of your presence
"the joy of being in your presence" or "the joy that comes from you being near to you"

Psalms 21:7

through the covenant faithfulness of the Most High
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because the Most High is faithful to his covenant"

he will not be moved
This can be stated in active form. Alternate translation: "no one will remove him as king"

Psalms 21:8

Your hand will seize
Here "hand" represents power. Alternate translation: "Your power will seize" or "You will powerfully seize"

Your hand ... hate you
Possible meaning of all occurrences of "your" and "you" are 1) they refer to the king or 2) they refer to God.

your right hand will seize those who hate you
This means the same thing as the first part of the sentence. It emphasizes that God will give the king the power to stop his enemies.

Psalms 21:9

At the time of your anger
"When you are angry and begin to act"

your anger ... you will burn
The words "your" and "you" refers to either 1) God or 2) the king.

you will burn them up as in a fiery furnace
Yahweh or the king destroying their enemies is spoken of as if their enemies are wood and Yahweh or the king will throw them into a furnace.

Yahweh will consume them in his wrath, and the fire will devour them
Both clauses mean basically the same thing. Yahweh completely destroying his enemies is spoken of as if his wrath is a fire that completely burns up his enemies.

generated on Tue Oct 24 10:45:40 2023

Psalms 21:10

You will destroy
The word "you" refers to either 1) God or 2) the king.

from the earth ... from among the human race
Both phrases mean the same thing. They emphasize that absolutely none of their enemies will survive.

Psalms 21:11

they intended
"they planned." The word "they" refers to the enemies of God and the king.

evil against you
"to do evil things to you"

they conceived a plot
"they made a plan" or "they created a scheme"

Psalms 21:12

For you will turn them back; you will draw your bow before them
Possible meanings for "you" and "your" are 1) they refer to the king or 2) they refer to God and speak about him as if he were a warrior with a bow and arrows.

you will turn them back
This is a way of saying that God and the king will defeat their enemies in battle.

you will draw your bow before them
This implies that he actually shoots his arrows at his enemies.

Psalms 21:13

Be exalted, Yahweh, in your strength
Possible meanings are 1) "Yahweh, show us that you are very strong" or 2) "Yahweh, because you are strong we will exalt you"

we will sing and praise your power
The words "sing" and "praise" share similar meanings. Here the word "power" represents God and his power. Alternate translation: "with singing we will praise you because you are powerful"

generated on Tue Oct 24 10:45:40 2023

Psalm 22

1 My God, my God, why have you abandoned me?
Why are you so far from saving me
and far from the words of my anguish?
2 My God, I cry out in the daytime, but you do not answer,
and at night I am not silent!

3 Yet you are holy;
you sit as king with the praises of Israel.
4 Our ancestors trusted in you;
they trusted in you, and you rescued them.
5 They cried to you and they were rescued.
They trusted in you and were not disappointed.

6 But I am a worm and not a man,
a disgrace to humanity and despised by the people.
7 All those who see me taunt me;
they mock me; they shake their heads at me.
8 They say, "He trusts in Yahweh;
let Yahweh rescue him.
Let him rescue him, for he delights in him."

9 For you brought me from the womb;
you made me trust you when I was on my mother's breasts.
10 I have been thrown on you from the womb;
you are my God since I was in my mother's womb!

11 Do not be far away from me, for trouble is near;
there is no one to help.

12 Many bulls surround me;
strong bulls of Bashan surround me.
13 They open their mouths wide against me
like a roaring lion ripping its victim.
14 I am being poured out like water,
and all my bones are dislocated.
My heart is like wax;
it melts away within my inner parts.
15 My strength has dried up like a piece of pottery;
my tongue sticks to the roof of my mouth.
You have laid me in the dust of death.

16 For dogs have surrounded me;
a company of evildoers has encircled me;
they have pierced my hands and my feet.
17 I can count all my bones.
They look and stare at me.
18 They divide my garments among themselves,
they cast lots for my clothes.

19 Do not be far away, Yahweh;
please hurry to help me, my strength!
20 Rescue my soul from the sword,
my only life from the claws of wild dogs.
21 Save me from the lion's mouth;
rescue me from the horns of the wild oxen.

22 I will declare your name to my brothers;

generated on Tue Oct 24 10:45:40 2023

in the midst of the assembly I will praise you.
23 You who fear Yahweh, praise him!
All you descendants of Jacob, honor him!
Stand in awe of him, all you descendants of Israel!
24 For he has not despised or abhorred
the suffering of the afflicted one;
Yahweh has not hidden his face from him;
when the afflicted one cried to him, he heard.

25 My praise will be because of you in the great assembly;
I will fulfill my vows before those who fear him.
26 The oppressed will eat and be satisfied;
those who seek Yahweh will praise him.
May your hearts live forever.

27 All the peoples of the earth will remember and turn to Yahweh;
all the families of the nations will bow down before you.
28 For the kingdom is Yahweh's;
he is the ruler over the nations.

29 All the prosperous people of the earth will feast and will worship;
all those who are descending into the dust will bow before him,
those who cannot preserve their own souls alive.
30 A generation to come will serve him;
they will tell the next generation of the Lord.
31 They will come and tell of his righteousness;
they will tell to a people not yet born what he has done!

Psalm 22 General Notes

Type of psalm

Psalm 22 is a messianic psalm. It contains references to events during the crucifixion of Christ. It is also a psalm of individual lament and praise. (See: christ and crucify and lament)

Special concepts in this chapter

Messiah
Christ was despised and taunted by his enemies; but finally people all over the earth will bow down to him.

New Testament usage
This psalm is quoted in different places in the New Testament. Verse 1a is cited in Matthew 27:46 and Mark 15:34 as the words of Christ on the cross. Many of the events in the narratives of the crucifixion are mentioned in this psalm. (See: cross)

Psalms 22:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to "The rhythm of the deer." A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

The rhythm of the deer
This may refer to a style of music.

My God, my God
The writer repeats "My God" to emphasize that he is desperate for God to hear him.

my God, why have you abandoned me?
The writer uses a question to emphasize that he feels like God has abandoned him. It may be best to

generated on Tue Oct 24 10:45:40 2023

leave this as a question. It can also be translated as a statement. Alternate translation: "my God, I feel like you have abandoned me!"

you abandoned me
"you left me all alone"

Why are you so far from saving me and far from the words of my anguish?
Again the writer uses a question to emphasize that he feels like God is far away from him. It may be best to leave this as a question. It can also be translated as a statement. Alternate translation: "You are far from saving me and far from the words of my anguish!"

far from the words of my anguish
The writer feeling like God is not listening to him is spoken of as if God were far from his words of anguish. Alternate translation: "why do you not listen when I speak to you about the anguish I feel" or "I have told you about my suffering but you do not come to me"

Psalms 22:2

in the daytime ... at night
The writer uses the words "daytime" and "night" to mean he prays to God all the time.

I am not silent
This can be stated in positive form. Alternate translation: "I still speak"

Psalms 22:3

you sit as king with the praises of Israel
"the praises of Israel are the throne on which you sit as king." The praises of Israel are described as if they are a throne upon which God can sit and rule, or as a house in which God can live. Alternate translation: "you are king and the people of Israel praise you"

of Israel
Here "Israel" represents the people of Israel.

Psalms 22:4

General Information:
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Psalms 22:5

were not disappointed
This can be stated in active and positive form. Alternate translation: "you did not disappoint them" or "you did not fail them" or "you saved them" or "you did for them what they needed you to do"

Psalms 22:6

I am a worm and not a man
The writer speaks of himself as if he were a worm. This emphasizes that he feels worthless or that the people treat him as if he were worthless. Alternate translation: "But it is like I am a worm and not a man"

disgrace to humanity and despised by the people
Both of these phrase mean basically the same thing. The phrase "despised by the people" can be stated in active form. Alternate translation: "everyone thinks I am worthless and the people hate me"

Psalms 22:7

taunt me; they mock me; they shake their heads at me
These three phrases share similar meanings and emphasize how much people disrespect him.

they shake their heads at me
This describes an action used to mock someone.

Psalms 22:8

He trusts in Yahweh ... delights in him
The people are saying this to mock the writer. They do not really believe Yahweh will rescue him.

Let him rescue him
"Let Yahweh rescue him"

for he delights in him
Possible meanings are 1) "for Yahweh delights in him" or 2) "for he delights in Yahweh"

Psalms 22:9

For you
The writer uses the word "For" to begin explaining why he is confused and asking God why he is not coming to help.

you brought me from the womb
This is a way of saying "you caused me to be born."

when I was on my mother's breasts
This means that he has been trusting in Yahweh since he was very young. Alternate translation: "even from the time that I drank milk from my mother's breasts"

Psalms 22:10

I have been thrown on you from the womb
The phrase "have been thrown on" is a way of saying that Yahweh has taken care of him as if Yahweh had adopted him as his own child. This can be stated in active form. Alternate translation: "It was as though you had adopted me right when I was born"

generated on Tue Oct 24 10:45:40 2023

you are my God
This implies that Yahweh has always taken care of the writer. Alternate translation: "you, God, have taken care of me"

since I was in my mother's womb
"since before I was born"

Psalms 22:11

Do not be far away from me
This can be stated in positive form. Alternate translation: "Come close to me"

for trouble is near
The writer speaks about "trouble" as if it were an object that is near him. Alternate translation: "for my enemies are near me"

there is no one to help
"there is no helper"

Psalms 22:12

Many bulls surround me; strong bulls of Bashan surround me
The writer speaks about his enemies as if they were bulls. This emphasizes how dangerous and powerful his enemies are. Alternate translation: "I have many enemies and they are like bulls that surround me; they are like strong bulls from Bashan that surround me"

Psalms 22:13

They open their mouths wide against me
The writer speaks about his enemies as if they were lions with the mouths open ready to eat him. His enemies may be speaking lies to discredit him. Or they may be threatening him and attacking him.

like a roaring lion ripping its victim
The writer speaks about his enemies as if they were lions. This emphasizes how powerful and dangerous his enemies are.

Psalms 22:14

I am being poured out like water
This can be stated in active form. Alternate translation: "It is like someone is pouring me out like water"

I am being poured out like water
The writer speaks about feeling completely exhausted and weak as if he were water being poured out of a jar.

all my bones are dislocated
"all my bones are out of place." It is possible the writer is in some kind of physical pain. Or he may be speaking of his emotional pain as if it were physical pain.

My heart is like wax ... inner parts
The writer speaks about no longer having courage as if his heart melted like wax. Here "heart" represents "courage."

wax
a soft substance that melts at a relatively low temperature

within my inner parts
"inside of me"

Psalms 22:15

My strength has dried up like a piece of pottery
The writer speaks about feeling weak as if his strength were like a dry piece of pottery that can easily break.

piece of pottery
an object made of baked clay that can be used in the house

my tongue sticks to the roof of my mouth
"my tongue sticks to the top of my mouth." The writer may be describing his extreme thirst. Or he may be continuing to speak about being weak as if he were completely dry.

You have laid me in the dust of death
Possible meanings for "dust of death" are 1) it refers to a person turning to dust after they die. Alternate translation: "You are about to let me die and become dust" or 2) it is a way of speaking about the grave, which would mean God is causing the writer to die. Alternate translation: "You have laid me in my grave"

You have laid me
The "you" is singular and refers to God.

Psalms 22:16

dogs have surrounded me
The writer speaks about his enemies as if they were dogs. His enemies are coming close to him like wild dogs do to a dying animal. Alternate translation: "my enemies are like dogs that have surrounded me"

a company of evildoers
"a group of evildoers" or "a gang of evildoers"

encircled
stood in a circle

they have pierced my hands and my feet
This continues the dog metaphor. The writer speaks about his enemies as if they were dogs that are biting and piercing his hands and feet with their teeth.

generated on Tue Oct 24 10:45:40 2023

pierced
stabbed through something with a sharp object

Psalms 22:17

I can count all my bones
Possible meanings are 1) the writer is so thin that he can see his bones. Alternate translation: "I can see all of my bones" or "I can feel each of my bones" or 2) this continues the dog metaphor and the writer can see his bones after the dogs have ripped his flesh.

look and stare at me
The words "look" and "stare" mean basically the same thing and emphasize that people look at him awkwardly and make fun of him.

Psalms 22:18

my garments
"my clothes"

Psalms 22:19

Do not be far away
This can be stated in positive form. Alternate translation: "Be very close"

my strength
Here "strength" represents Yahweh who gives him strength. Alternate translation: "you who give me strength"

Psalms 22:20

Rescue my soul
Here "soul" stands for the whole person. Alternate translation: "Rescue me"

the sword
The sword is a common way of referring to a violent enemy. Alternate translation: "those who want to kill me" or "my enemies"

my only life
"my precious life" or "the only life I have"

claws of wild dogs
The writer speaks about his enemies as if they were dogs to emphasize how dangerous his enemies are. Also, the claws stand for the animals as a whole in a synecdoche. The writer emphasizes this part of the animal because it is what the animals would use to kill someone.

wild dogs
The word "wild" here means that no one has captured and tamed the animal.

Psalms 22:21

lion's mouth ... horns of the wild oxen
The writer speaks about his enemies as if they were lions and wild oxen to emphasize how dangerous his enemies are. Also, the mouth and horns stand for the animals as a whole in a synecdoche. The writer emphasizes these parts of the animals because they are what the animals would use to kill someone.

wild oxen
The word "wild" here means that no one has captured and tamed the animal.

Psalms 22:22

I will declare your name
"I will make known your name." Here "name" stands for God's character or reputation. Alternate translation: "I will talk about your character"

my brothers
Here "brothers" means "my fellow Israelites" or "my fellow worshipers of Yahweh"

in the midst of the assembly
"when my fellow Israelites and I gather together" or "when I am surrounded by my fellow worshipers of Yahweh"

Psalms 22:23

You who fear
Here "You" is plural.

you descendants of Jacob ... you descendants of Israel
Both of these refer to the same group of people.

Stand in awe of him
"Be full of awe for him" or "Let God's power amaze you"

Psalms 22:24

he has not despised or abhorred the suffering of the afflicted one
Possible meanings are 1) he has not despised the afflicted one because he is suffering or 2) he has not belittled the suffering of the afflicted one

despised or abhorred
These two words mean basically the same thing and emphasize that God has not forgotten the one who is afflicted and suffering.

despised
strongly disliked or hated

he has not ... abhorred the suffering of the afflicted one
Here, suffering is a metonym for the person who suffers. To abhor something is to think of it as

generated on Tue Oct 24 10:45:40 2023

horrible. Alternate translation: "he has not ... thought of the afflicted one who suffers as horrible"

the suffering of the afflicted one ... from him ... the afflicted one cried
Possible meanings are 1) the author was speaking about how God treats people who are suffering. Alternate translation: "those who suffer ... from them ... those who are suffering cried" or 2) the author was speaking specifically about how God treated him. Alternate translation: "my suffering because of my affliction ... from me ... I cried"

has not hidden his face from him
Hiding one's face from someone represents ignoring him. Alternate translation: "has not turned his attention away from him" or "has not ignored him"

he heard
"he listened." It is implied that he responded when he heard their cry. Alternate translation: "he answered" or "he helped"

Psalms 22:25

because of you
Here "you" refers to Yahweh.

I will fulfill my vows
This refers to sacrifices the writer promised to offer to God.

before those who fear him
Here "him" refers to Yahweh. It can be stated as "you." Alternate translation: "in the presence of those who fear you"

Psalms 22:26

The oppressed will eat and be satisfied
This refers to the fellowship meal which occurs after the writer offers to God the sacrifices that he promised. He will invite those who were suffering to eat a part of the animal he sacrificed.

those who seek Yahweh
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

May your hearts live forever
Here "hearts" represent the whole person. Alternate translation: "May you live forever"

May your hearts
Here "your" is plural and refers to the oppressed people.

Psalms 22:27

will remember and turn to Yahweh
Starting to obey Yahweh is spoken of as if the people physically turn toward Yahweh. Alternate translation: "will remember Yahweh and obey him"

all the families of the nations will bow down before you
This means the same thing as the first part of the sentence. The writer is emphasizing that everyone from every place will worship and obey Yahweh.

will bow down before you
This is a sign of giving honor and respect to someone.

before you
Here "you" refers to Yahweh. It can be translated in the third person to match the first part of the sentence. Alternate translation: "before him"

Psalms 22:28

For the kingdom is Yahweh's
"For the kingdom belongs to Yahweh." Here "kingdom" represents God's rule as king. Alternate translation: "For Yahweh is king"

he is the ruler over the nations
Here "nations" represents the people of the nations. Alternate translation: "he rules the people of the nations"

Psalms 22:29

will feast
The people will eat together at the feast. Alternate translation: "will eat together" or "will eat a festive meal together"

all those who are descending into the dust ... those who cannot preserve their own souls alive
Both phrases refers to the same group. They both refer to all people because all people will die.

those who are descending into the dust
Here "dust" represents the grave. The phrase "descending into the dust" is a way of referring to someone dying. Alternate translation: "those who are dying" or "those who die"

those who cannot preserve their own souls alive
"those who cannot save their own lives" or "those who cannot keep themselves from dying"

Psalms 22:30

A generation to come
Here "A generation" represents the people of a generation. The phrase "to come" speaks about a future time as if it were something that travels and arrives somewhere. Alternate translation: "People in the future generations"

generated on Tue Oct 24 10:45:40 2023

the next generation
Here "generation" represents the people of that generation. Alternate translation: "the people of the next generation" or "their children"

of the Lord
"about the Lord" or "about what the Lord has done"

Psalms 22:31

tell of his righteousness
The abstract noun "righteousness" can be stated as an adjective. Alternate translation: "tell of the righteous things he has done"

generated on Tue Oct 24 10:45:40 2023

Psalm 23

1 Yahweh is my shepherd; I will lack nothing.
2 He makes me to lie down in green pastures;
he leads me beside tranquil water.
3 He brings back my life;
he guides me along paths that are right
for his name's sake.
4 Even though I walk through the darkest valley,
I will fear no harm, for you are with me;
your rod and your staff comfort me.

5 You prepare a table before me in the presence of my enemies;
you have anointed my head with oil;
my cup runs over.
6 Surely goodness and covenant faithfulness will pursue me
all the days of my life;
and I will live in the house of Yahweh
for the length of my days!

Psalm 23 General Notes

Type of psalm

Psalm 23 is a psalm of praise to God for his continued care and protection. The psalmist praises God for always being with him and for caring for him.

Important figures of speech in this chapter

Metaphor
Psalm 23 is an extended metaphor speaking of God as if he were a shepherd, and of the psalmist as if he were a sheep.

Psalms 23:1

General Information:
In much of this psalm, David writes as if he were a sheep and the Lord were his shepherd. Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Yahweh is my shepherd
The writer speaks about Yahweh as if he were a shepherd. This emphasizes how God cares for people as a shepherd cares for his sheep. Alternate translation: "Yahweh is like a shepherd to me" or "Yahweh cares for me as a shepherd cares for his sheep"

I will lack nothing
This can be stated in positive form. Alternate translation: "I have everything that I need"

Psalms 23:2

He makes me to lie down in green pastures
The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. Alternate translation: He gives me rest like a shepherd who leads his sheep to lie down in green pastures"

he leads me beside tranquil water
The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. Alternate translation: "he provides what I need like a shepherd who leads his sheep beside tranquil water"

tranquil water
"calm water" or "water that flows gently." This water is safe to drink.

Psalms 23:3

General Information:
This psalm continues to tell about how God cares for us as a shepherd cares for his sheep.

generated on Tue Oct 24 10:45:40 2023

He brings back my life
This means God makes a person who is weak and tired to be strong and rested again.

he guides me along paths that are right
Showing a person how to live in a way that pleases God is spoken of as if it were a shepherd showing a sheep the right path to take. Alternate translation: "he shows me how to live right"

for his name's sake
The phrase "his name" here refers to his reputation. Alternate translation: "for his reputation" or "so that people will honor him"

Psalms 23:4

General Information:
This psalm continues to tell about how God cares for us as a shepherd cares for his sheep.

Even though I walk through the darkest valley
The writer describes a person experiencing terrible trouble as if he were a sheep walking through a dark and dangerous valley. There a sheep could get lost or attacked by a wild animal. Alternate translation: "Though my life is like walking through a dark and dangerous valley"

I will fear no harm
The abstract noun "harm" can be stated as a verb. Alternate translation: "I will not be afraid of something harming me"

you are with me
Here "you" refers to Yahweh.

your rod and your staff comfort me
The rod and staff represent protection because shepherds use them to protect their sheep from danger. Alternate translation: "I am not afraid because you protect me like a shepherd who protects his sheep with his rod and staff"

Psalms 23:5

General Information:
Now the writer tells how God is like someone who welcomes a guest into his home and protects him.

You prepare a table
A table represents a feast because people would put all the food on a table.

in the presence of my enemies
The meaning here is that the writer is not worried about his enemies because he is an honored guest of the Lord and therefore protected from harm. Alternate translation: "despite the presence of my enemies"

anointed my head with oil
People sometimes put oil on their guests' heads in order to honor them.

my cup runs over
Here a cup of wine that overflows represents many blessings. Alternate translation: "You fill my cup so much that it overflows" or "You give me many blessings"

Psalms 23:6

Surely goodness and covenant faithfulness will pursue me
Yahweh being good and faithful to a person is spoken of as if goodness and covenant faithfulness are things that pursue after a person. The abstract nouns "goodness" and "faithfulness" can be translated as adjectives. Alternate translation: "Surely you will be good and faithful to me"

all the days of my life
The abstract noun "life" can be stated as a verb. Alternate translation: "as long as I live"

the house of Yahweh
Possible meanings are that 1) this refers to Yahweh's eternal home, or 2) this refers to Yahweh's temple in Jerusalem. If possible, translate it so that both meanings could be understood.

for the length of my days
This idiom refers to the duration of his life. Alternate translation: "as long as I live" or "forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 24

1 The earth is Yahweh's, and its fullness,
the world, and all who live in it.
2 For he has founded it upon the seas
and established it on the rivers.

3 Who will ascend the mountain of Yahweh?
Who will stand in his holy place?
4 He who has clean hands and a pure heart;
who has not lifted up a falsehood,
and has not sworn an oath in order to deceive.

5 He will receive a blessing from Yahweh
and righteousness from the God of his salvation.
6 Such is the generation of those who seek him,
those who seek the face of the God of Jacob. Selah

7 Lift up your heads, you gates;
be lifted up, everlasting doors,
so that the King of glory may come in!
8 Who is this King of glory?
Yahweh, strong and mighty;
Yahweh, mighty in battle.
9 Lift up your heads, you gates;
be lifted up, everlasting doors,
so that the King of glory may come in!
10 Who is this King of glory?
Yahweh of hosts,
he is the King of glory. Selah

Psalm 24 General Notes

Type of psalm

Psalm 24 is a psalm of praise to God as the almighty God. (See: almighty)

Special concepts in this chapter

Righteous people

Only the righteous come to worship God. (See: righteous)

Important figures of speech in this chapter

Rhetorical Questions

The psalmists uses several rhetorical questions. Each question forms a unit with a response.

Psalms 24:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

its fullness

The abstract noun "fullness" can be stated with the verb "fills." Alternate translation: "everything that fills it"

generated on Tue Oct 24 10:45:40 2023

Psalms 24:2

For he has founded it upon the seas and established it on the rivers
Here "founded it upon the seas" and "established it on the rivers" mean basically the same thing. The Hebrews of that time believed their land was supported by the oceans and deep underground rivers. Alternate translation: For he formed its foundation on the seas and built it on the deep waters"

the seas ... the rivers
These phrases are used together to refer to the huge deep ocean below the earth.

on the rivers
"the water that is deep below"

Psalms 24:3

Who will ascend the mountain ... in his holy place?
Both of these questions mean basically the same thing. The speaker is asking about who is allowed to go and worship Yahweh.

will ascend
"will go up" or "will climb"

the mountain of Yahweh
This refers to Mount Zion in Jerusalem.

his holy place
This refers Yahweh's temple. His temple is on Mount Zion in Jerusalem.

Psalms 24:4

He who has ... who has ... and has not
Here "He" does not refer to a specific person. Alternate translation: "Those who have ... who have ... and have not"

who has clean hands
The word "hands" represents what a person does. For his "hands" to be clean means he does what is right. Alternate translation: "who does what is right"

a pure heart
Here "heart" represents a person's thoughts or motives. Alternate translation: "thinks good thoughts" or "does not think about doing what is wrong"

who has not lifted up a falsehood
Here "falsehood" represents a false idol. To "lift up" means to worship. Alternate translation: "who has not worshiped an idol"

Psalms 24:5

He will receive a blessing from Yahweh
The word "he" does not refer to a specific person. It refers to the ones with pure hearts mentioned in previous verse. The abstract noun "blessing" can be stated as a verb. Alternate translation: "Yahweh will bless them"

righteousness from the God of his salvation
The abstract noun "righteousness" can be stated as "righteously." And, "salvation" can be stated as "save." Alternate translation: "God will deal righteously with him and save him"

Psalms 24:6

Such is the generation of those who seek him
Here "generation" represents people in general. Alternate translation: "The people who seek him are like this"

those who seek him, those who seek the face of the God of Jacob
Both statements mean the same thing. They both refer to those who go to the temple to worship God. Alternate translation: "the ones who approach God, they are the ones who may worship God, the one we Israelites worship"

those who seek him
Going to the temple to worship Yahweh is spoken of as if the person is literally seeking to find him.

the face of the God of Jacob
Here "face" stands for the whole person. Alternate translation: "the God of Jacob"

Psalms 24:7

Lift up your heads, you gates; be lifted up, everlasting doors
The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. Alternate translation: "Open up, you ancient gates" or "Open these ancient gates"

Lift up your heads
It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole.

Psalms 24:8

Yahweh, strong and mighty; Yahweh, mighty in battle
The writer speaks about Yahweh as if he were a mighty warrior who fights in battles.

generated on Tue Oct 24 10:45:40 2023

Psalms 24:9

Lift up your heads, you gates; be lifted up, everlasting doors
The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. See how you translated this in [Psalms 24:7]

Lift up your heads
It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole.

Psalms 24:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 25

1 To you, Yahweh,
I lift up my life!
2 My God, I trust in you.
Do not let me be humiliated;
do not let my enemies rejoice triumphantly over me.
3 May no one who hopes in you be disgraced;
may those who act treacherously without cause be ashamed!

4 Make known to me your ways, Yahweh;
teach me your paths.
5 Guide me into your truth and teach me,
for you are the God of my salvation;
I hope in you all day long.
6 Call to mind, Yahweh, your acts of compassion and of covenant faithfulness;
for they have always existed.
7 Do not think about the sins of my youth
or my rebelliousness;
Call me to mind with covenant faithfulness
because of your goodness, Yahweh!

8 Yahweh is good and upright;
therefore he teaches sinners the way.
9 He guides the humble in what is right
and he teaches them his way.
10 All the paths of Yahweh are steadfast love and faithfulness
to those who keep his covenant and his solemn commands.
11 For your name's sake, Yahweh,
pardon my iniquity, for it is great.

12 Who is the man who fears Yahweh?
The Lord will instruct him in the way that he should choose.
13 His life will go along in goodness;
and his descendants will inherit the land.
14 The friendship of Yahweh is for those who honor him,
and he makes his covenant known to them.
15 My eyes are always on Yahweh,
for he will free my feet from the net.

16 Turn toward me and have mercy on me;
for I am alone and afflicted.
17 The troubles of my heart are enlarged;
draw me out from my distress!
18 See my affliction and my toils;
forgive all my sins.
19 See my enemies, for they are many;
they hate me with violent hatred.

20 Protect my life and rescue me;
do not let me be humiliated,
for I take refuge in you!
21 May integrity and uprightness preserve me,
for I hope in you.

22 Rescue Israel, God,
from all of his troubles!

generated on Tue Oct 24 10:45:40 2023

Psalm 25 General Notes

Type of psalm

Psalm 25 is a prayer for God's help.

Special concepts in this chapter

The humble
God is very good to humble people who seek to obey him.

Psalms 25:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I lift up my life
The phrase "lift up my life" is a metaphor. Possible meanings are 1) the writer is giving himself to Yahweh, which means he is completely depending on Yahweh. Alternate translation: "I give myself to you" or 2) he is offering prayer and adoration to Yahweh. Alternate translation: "I worship and adore you"

Psalms 25:2

Do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let my enemies humiliate me"

rejoice triumphantly over me
"rejoice in triumph over me." The phrase "over me" implies that his enemies have defeated him and stand above in victory. Alternate translation: "defeat me and rejoice about it"

Psalms 25:3

May no one who hopes in you be disgraced
"Do not let those who hope in you be disgraced." Disgrace could come from being defeated by their enemies. This can be stated in active form. Alternate translation: "Do not let enemies defeat those who hope in you"

who hopes in you
"who trusts you"

act treacherously
"act deceitfully" or "act with trickery"

without cause
"without a reason"

Psalms 25:4

Make known to me your ways, Yahweh; teach me your paths
Both statements mean the same thing. God teaching a person how they should behave is spoken of as if he were showing a person the correct path on which a person should travel.

Psalms 25:5

I hope in you
"I depend on you" or "I wait patiently for you"

Guide me into your truth and teach me
Guide and teach mean the same thing, to give instruction. Alternate translation: "Instruct me to conduct my life by obeying your truth"

the God of my salvation
The abstract noun "salvation" can be stated as "saves." Alternate translation: "the one who saves me"

Psalms 25:6

Call to mind
This is an idiom. This does not mean God forgot something. The writer is asking God to think about and consider his acts of compassion and faithfulness. Alternate translation: "Remember" or "Think about"

your acts of compassion and of covenant faithfulness
The abstract nouns "compassion" and "faithfulness" can be stated as adjectives. Alternate translation: "how you have been compassionate and faithful to your covenant"

for they have always existed
Here "they" personifies God's compassion and covenant faithfulness. Alternate translation: "for that is how you have always been"

Psalms 25:7

Do not think about the sins of my youth
The abstract noun "sins" can be stated as "sinned." Alternate translation: "Do not think about how I sinned against you when I was young"

generated on Tue Oct 24 10:45:40 2023

or my rebelliousness
The abstract noun "rebelliousness" can be stated as "rebelled." Alternate translation: or about how I have rebelled against you"

Call me to mind
This is an idiom. This does not mean God forgot something. The writer is asking God to think about him. Alternate translation: "Remember me" or "Think about me"

with covenant faithfulness because of your goodness
The abstract nouns "faithfulness" and "goodness" can be stated as adjectives. Alternate translation: "and be faithful to me because of your covenant, because you are good"

Psalms 25:8

the way
How God wants a person to behave is spoken of as if it were a way or path on which a person travels.

Psalms 25:9

the humble
This nominal adjective can be stated as an adjective. Alternate translation: "humble people" or "those who are humble"

his way
How God wants a person to behave is spoken of as if it were a way or path on which a person travels.

Psalms 25:10

All the paths of Yahweh are steadfast love and faithfulness
Here "paths" is a metaphor that represents what some one does or their character. The abstract nouns "loves" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "Yahweh always loves and is faithful"

Psalms 25:11

For your name's sake
The phrase "your name" here refers to Yahweh's reputation. Alternate translation: "For your reputation" or "So that people will honor you"

pardon my iniquity, for it is great
The abstract noun "iniquity" can be stated as a verb. Alternate translation: "please forgive me, for I have sinned much"

Psalms 25:12

Who is the man who fears Yahweh?
This question introduces "the man who fears Yahweh" as a new topic. Alternate translation: "I will tell you about the man who fears Yahweh."

is the man who fears ... instruct him ... he should
These words refer to any person who fears Yahweh, not a specific person. Alternate translation: "are those who fear ... instruct them ... they should"

The Lord will instruct him in the way that he should choose
Yahweh teaching people how they should behave is spoken of as if Yahweh were teaching the people what way or path they should travel.

Psalms 25:13

His life ... his descendants
These words refer to any person who fears Yahweh, not a specific person. Alternate translation: "Their lives ... their descendants"

His life will go along in goodness
"God will cause him to prosper" or "God will cause them to prosper"

Psalms 25:14

The friendship of Yahweh is for those
"Yahweh is a friend to those." Some translate it as "Yahweh confides in those." His confiding in them shows the intimate friendship he has with them.

Psalms 25:15

My eyes are always on Yahweh
Here "eyes" represents looking. It is implied that he looks to Yahweh for help. Alternate translation: "I always look to Yahweh to help me" or "I always depend on Yahweh to help me"

for he will free my feet from the net
A net is a trap. A person who is in danger is spoken of as if their feet are tangled in a net. Alternate translation: He will rescue me from danger"

Psalms 25:16

Turn toward me
Yahweh paying attention to a person and considering him is spoken of as if Yahweh were physically turning towards the person.

Psalms 25:17

The troubles of my heart are enlarged
Here "heart" represents a person's emotions. Alternate translation: "I feel more and more troubled"

generated on Tue Oct 24 10:45:40 2023

draw me out from my distress
"bring me out of my distress." This speaks of distress as if it were a place that a person can be brought out of. Alternate translation: "rescue me from my distress" or "relieve me of my distress"

my distress
The word "distress" is an abstract noun. Alternate translation: "the things that distress me" or "the things that cause me to be afraid"

Psalms 25:18

See my affliction
"Notice my affliction"

my affliction
The abstract noun "affliction" can be stated as a verb. Alternate translation: "the things that afflict me" or "how afflicted I am"

my toils
The word "toils" is an abstract noun. Alternate translation: "the things that trouble me"

Psalms 25:19

they hate me with violent hatred
"they hate me and want to do violence to me"

Psalms 25:20

do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let my enemies humiliate me"

take refuge in you!
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection!"

Psalms 25:21

May integrity and uprightness preserve me
This speaks about "integrity" and "uprightness" as if they were persons who could keep another person safe. These abstract nouns can be stated as adjectives. Alternate translation: "May being honest and doing what is right preserve me" or "Preserve me, Lord, because I am honest and do what is right"

preserve me
"keep me safe"

Psalms 25:22

Rescue Israel
"Save Israel" or "Redeem Israel"

Israel ... his troubles
Here "Israel" represents the people of Israel. Alternate translation: "the people of Israel ... our troubles"

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Psalm 26

1 Judge me, Yahweh,
for I have walked with integrity;
I have trusted in Yahweh without wavering.
2 Examine me, Yahweh, and test me;
test the purity of my inner parts and my heart!
3 For your covenant faithfulness is before my eyes,
and I walk about in your faithfulness.

4 I do not associate with deceitful people,
nor do I mingle with dishonest people.
5 I hate the assembly of evildoers,
and I do not live with the wicked.
6 I wash my hands in innocence,
and I go around your altar, Yahweh,
7 to sing a loud song of praise
and report all your wonderful deeds.

8 Yahweh, I love the house where you live,
the place where your glory lives!
9 Do not sweep me away with sinners,
or my life with men of bloodshed,
10 in whose hands there is a plot,
and whose right hand is full of bribes.

11 But as for me, I will walk in integrity;
redeem me and have mercy on me.
12 My foot stands on level ground;
in the assemblies will I bless Yahweh!

Psalm 26 General Notes

Type of psalm

Psalm 26 is a teaching psalm; showing people how they should live by the example of the psalmsist.

Special concepts in this chapter

Praise

The psalmist delights in praising God and doing good deeds. It is striking how this psalm uses the first person pronoun. This is an individual psalm of petition. Each of the four petitions are accompanied with various claims. (See: good and works)

Psalms 26:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I have walked

The word "walked" is a metaphor for behavior. Alternate translation: "I have behaved"

in Yahweh

The third person use of "Yahweh" can be stated in the second person. Alternate translation: "in you"

without wavering

Doubting is spoken of as if it were losing balance and waving back and forth. Alternate translation: "without doubting"

generated on Tue Oct 24 10:45:40 2023

Psalms 26:2

Examine me
"Try me"

test the purity of my inner parts and my heart
Here "inner parts" and "heart" mean motives. Alternate translation: "test whether my motives are good"

Psalms 26:3

For your covenant faithfulness is before my eyes
Here "eyes" represent a person's thoughts and having something before one's eyes represents being aware of that thing. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "For I am always aware of your covenant faithfulness" or "For I am always aware that you are faithful to your covenant"

I walk about in your faithfulness
The word "walk" is a metaphor for behavior. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "I conduct my life according to your faithfulness" or "I behave the way I do because you are faithful"

Psalms 26:4

I do not associate with
"I do not keep company with" or "I do not sit with"

with deceitful people
"with those who deceive others"

nor do I mingle with dishonest people
This means the same as the first part of the sentence. Alternate translation: "and I do not join with dishonest people"

dishonest people
"hypocrites" or "those who lie to others"

Psalms 26:5

the assembly of evildoers
"those who gather to do evil"

the wicked
This is a nominal adjective. Alternate translation: "wicked people" or "those who are wicked"

Psalms 26:6

I wash my hands in innocence
This seems to refer to a ritual washing of hands in water to symbolize freedom from sin and guilt.

I go around your altar
This was an action of worship that the Israelites were accustomed to doing.

Psalms 26:7

General Information:
This page has intentionally been left blank.

Psalms 26:8

the house where you live
Possible meanings are 1) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem or 2) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there.

the place where your glory lives
Here "glory" represents the presence and power of God, which is similar to a very bright light. Alternate translation: "the place where people can see the glorious light of your presence"

Psalms 26:9

Do not sweep me away with sinners
"Sweep away" here is a metaphor for destruction. Alternate translation: "Do not destroy me along with sinners"

or my life
The word "sweep" is understood. Alternate translation: "or sweep my life"

men of bloodshed
"people who are eager to shed others' blood" or "murderers"

Psalms 26:10

in whose hands
"Hands" refers to the whole person. Alternate translation: "people in which"

a plot
"a wicked plan"

Psalms 26:11

But as for me
This phrase shows that the writer is changing from speaking about wicked people to talking about himself.

I will walk in integrity
"Walk" here is a metaphor for behavior. Alternate translation: "I will behave with integrity"

Psalms 26:12

My foot stands
Here "foot" represents the whole person. Alternate translation: "I stand"

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level ground
Possible meanings are that "level ground" represents 1) a safe place or 2) right behavior

in the assemblies will I bless Yahweh
"when I gather with the people of Israel I will praise you"

generated on Tue Oct 24 10:45:40 2023

Psalm 27

1 Yahweh is my light and my salvation;
whom should I fear?
Yahweh is my life's refuge;
whom should I dread?

2 When evildoers approached me to devour my flesh,
my adversaries and my enemies stumbled and fell.
3 Though an army encamps against me,
my heart will not fear;
though war rises up against me,
even then I will remain confident.

4 One thing have I asked of Yahweh,
and I will seek that:
that I may live in the house of Yahweh
all the days of my life,
to see the beauty of Yahweh
and to meditate in his temple.
5 For in the day of trouble
he will hide me in his shelter;
in the cover of his tent he will conceal me.
He will lift me high on a rock!

6 Then my head will be lifted up above my enemies all around me,
and I will offer sacrifices of joy in his tent!
I will sing and make songs to Yahweh!

7 Hear, Yahweh, my voice when I cry out!
Have mercy on me, and answer me!
8 My heart says about you,
"Seek his face!" I seek your face, Yahweh!
9 Do not hide your face from me;
do not turn your servant away in anger!
You have been my helper;
do not abandon me or reject me,
God of my salvation!
10 Even if my father and my mother abandon me,
Yahweh will take me in.

11 Teach me your way, Yahweh!
Lead me on a level path
because of my enemies.
12 Do not give me up to the desires of my enemies,
for false witnesses have risen up against me,
and they breathe out violence!

13 What would have happened to me
if I had not believed that I would see the goodness of Yahweh
in the land of the living?
14 Wait for Yahweh;
be strong, and let your heart be courageous!
Wait for Yahweh!

generated on Tue Oct 24 10:45:40 2023

Psalm 27 General Notes

Type of psalm

Psalm 27 is a psalm of praise to God because God keeps the psalmist safe from all his enemies.

Special concepts in this chapter

Yahweh's help
Because of God's help, he has nothing to fear, no matter what happens. The psalmist shows his confidence in God; he also asks God for help.

Psalms 27:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Yahweh is my light
Here "light" represents life. Alternate translation: "Yahweh is the source of my life"

whom should I fear?
This question emphasizes that there is no one that David should fear. Alternate translation: "I will not be afraid of anyone"

Yahweh is my life's refuge
This speaks about Yahweh as if he were a place where people can go for safety. Alternate translation: "Yahweh is the one who keeps me safe"

whom should I dread?
This question emphasizes that there is no one that David should be afraid of. Alternate translation: "I will not dread anyone"

Psalms 27:2

to devour my flesh
Destroying someone completely is spoken of as if it were devouring a person's flesh. He did not mean that they wanted to eat his body. Alternate translation: "to destroy me"

my adversaries and my enemies
These words mean the same thing. These are the evildoers who came near to him.

stumbled and fell
This represents the writer's enemies failing to fulfill their plans to harm the writer. Alternate translation: "did not succeed" or "failed"

Psalms 27:3

Though an army encamps against me
"though an army surrounds me" or "though an army puts its tents around me"

my heart will not fear
Here "heart" represents the whole person. Alternate translation: "I will not be afraid"

though war rises up against me
The writer's enemies are spoken of as if they themselves were a war. Alternate translation: "though my enemies come to fight against me"

I will remain confident
"I will continue to trust God to help me"

Psalms 27:4

have I asked of Yahweh
"I have asked Yahweh to let me do"

I will seek that
A person really wanting something and continually asking God for it is spoken of as if he were seeking to find something.

to see the beauty of Yahweh
The wonderful character of God is spoken of as if it were physical beauty. Alternate translation: "to see how wonderful Yahweh is"

to meditate in his temple
Possible meanings are 1) "to ask God what he wants me to do" or 2) "to think carefully about God in his temple."

Psalms 27:5

in the day of trouble
"in times of trouble" or "when I have troubles"

he will hide me
"he will protect me"

his shelter ... his tent
Both of these refer to the tabernacle where the writer is worshiping God.

generated on Tue Oct 24 10:45:40 2023

in the cover of his tent
The word "cover" represents something that hides and protects.

He will lift me high on a rock
God keeping the writer safe from his enemies is spoken of as if God were placing him on a high rock where his enemies cannot reach him.

Psalms 27:6

my head will be lifted up above my enemies
This represents the writer receiving pride or honor when he defeats his enemies. It can be stated in active form. Alternate translation: "people will honor me when I win the fight against my enemies" or "God will honor me by enabling me to defeat my enemies"

Psalms 27:7

Hear, Yahweh, my voice
The "voice" often represents a person who speak or calls out. Alternate translation: "Yahweh, hear me"

answer me
This implies that Yahweh hears the writer's prayer and Yahweh will do what the writer asks. Alternate translation: "answer my prayer" or "do what I request of you"

Psalms 27:8

My heart says
Here "heart" represents a person's mind or thoughts. Alternate translation: "In my heart I say" or "I say to myself"

Seek his face
A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. Alternate translation: "Go and pray to Yahweh"

I seek your face, Yahweh
A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. Alternate translation: "I will come to your temple to pray to you"

Psalms 27:9

Do not hide your face from me
The face here represents Yahweh's attention, and hiding the face represents rejecting someone. Alternate translation: "Do not reject me" or "Do not stop taking care of me"

do not turn your servant away in anger
David said "your servant" to refer to himself in a humble way. Alternate translation: "do not be angry with me"

do not abandon me or reject me
The words "abandon" and "reject" have similar meanings. The writer is emphasizing that he does not want God to leave him.

God of my salvation
The abstract noun "salvation" can be stated as "saves." Alternate translation: "God who saves me" or "because you are the God who saves me"

Psalms 27:10

Even if my father and my mother abandon me
He is not saying that they actually have done this or that they would do it. His point is that even if they did that, God would not abandon him.

Yahweh will take me in
"Yahweh will keep me" or "Yahweh will take care of me"

Psalms 27:11

Teach me your way
How a person should behave is spoken of as if it were a way or path that person should travel. Alternate translation: "Teach me how you want me to live" or "Teach me to do what you want me to do"

Lead me on a level path
Yahweh keeping the writer safe from his enemies is spoken of as if Yahweh leads the writer on a level path where he will not stumble and fall. Alternate translation: "Keep me safe"

Psalms 27:12

Do not give me up to the desires of my enemies
The abstract noun "desires" can be stated as a verb. Alternate translation: "Do not let my enemies do to me what they desire"

have risen up against me
"Risen up" here is an idiom meaning that a witness stood in court to present testimony. Alternate translation: "have stood up in order to speak against me"

they breathe out violence
Here violence is spoken for as if it was something a person could breathe out. Alternate translation: "they say that they will do violent things to me"

generated on Tue Oct 24 10:45:40 2023

Psalms 27:13

What would have happened to me
This rhetorical question can be stated positively. Alternate translation: "Something bad would have happened to me"

the goodness of Yahweh
The abstract noun "goodness" can be stated as an adjective. Alternate translation: "the good things that Yahweh does"

in the land of the living
This refers to being alive. Alternate translation: "while I am alive"

Psalms 27:14

Wait for Yahweh ... Wait for Yahweh!
This verse may be 1) the writer speaking to himself or 2) the writer speaking to others or 3) someone speaking to the writer.

let your heart be courageous
Here "heart" represents the whole person. Alternate translation: "be courageous"

Wait for Yahweh!
This line is repeated at the end of the psalm as a way of ending the psalm.

generated on Tue Oct 24 10:45:40 2023

Psalm 28

1 To you, Yahweh, I cry out;
my rock, do not ignore me.
If you do not respond to me,
I will join those who go down to the pit.
2 Hear the sound of my pleading
when I call for help from you,
when I lift up my hands
toward your most holy place!

3 Do not drag me away with the wicked,
those who behave wickedly,
who speak peace with their neighbors
but have evil in their hearts.
4 Give them what their deeds deserve
and repay them what their wickedness demands;
repay them for the work of their hands
and render to them their due.

5 Because they do not understand the deeds of Yahweh
or the work of his hands,
he will break them down
and never rebuild them.

6 Blessed be Yahweh
because he has heard the sound of my pleading!
7 Yahweh is my strength and my shield;
my heart trusts in him, and I am helped.
Therefore my heart greatly rejoices,
and I will praise him with singing.

8 Yahweh is the strength of his people,
and he is the saving refuge of his anointed one.
9 Save your people and bless your inheritance.
Be their shepherd and carry them forever.

Psalm 28 General Notes

Type of psalm

Psalm 28 is a psalm of prayer to God that he is not be punished along with the wicked people. (See: evil)

Special concepts in this chapter

Trust

The psalmist trusted God completely and God rescued him. This is similar to psalm 7 and 17 because it is an individual lament psalm. (See: lament)

Psalms 28:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I cry out

"I call out loudly"

my rock

This is a metaphor for strength. Alternate translation: "my strength"

generated on Tue Oct 24 10:45:40 2023

do not ignore me
"do not be silent to me" or "do not leave me alone"

I will join those who go down to the pit
The pit is either the grave or the place where dead people are. Alternate translation: "I will die like those who are in the grave"

Psalms 28:2

Hear the sound of my pleading
Here "sound" refers to the content of his request. Alternate translation: "Hear my strong request"

I lift up my hands toward your most holy place
Lifting up hands is a symbol of worship. The writer is not worshiping the holy place, but Yahweh who lives in the holy place.

your most holy place
Possible meanings are 1) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there, or 2) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem.

Psalms 28:3

Do not drag me away
God punishing people is spoken of as if he physically drags them away. In this metaphor Yahweh may be dragging them to prison, exile, or death. Alternate translation: "Do not remove me"

who speak peace with their neighbors
Here "neighbors" refers to people in general. Alternate translation: "who speak peacefully with other people"

but have evil in their hearts
Here "hearts" represents a person's mind or thoughts. Alternate translation: "but are thinking something evil about them"

Psalms 28:4

Give them what their deeds deserve ... repay them what their wickedness demands
These two phrases mean the same thing. They are used together to emphasize that they deserve for God to punish them.

the work of their hands
Here "hands" represent what the person has done. Alternate translation: "the things they have done"

render to them their due
"give them what they deserve"

Psalms 28:5

Because they do not understand ... never rebuild them
Possible meanings are 1) David is confident about what God will do to wicked people or 2) David is asking God to destroy the wicked people.

they do not understand the deeds of Yahweh
It is implied that "do not understand" means they ignore or do not honor Yahweh's works. Alternate translation: "they do not regard with honor what Yahweh has done"

the work of his hands
Here "hands" represents what Yahweh has done or created. Alternate translation: "what he has created"

he will break them down and never rebuild them
The punishment of the wicked people is spoken of as if they were a building or a city that God would destroy.

Psalms 28:6

he has heard the sound of my pleading
Here "sound" represents what the writer said. Alternate translation: "has heard what I said when I pleaded to him"

Psalms 28:7

Yahweh is my strength
The abstract noun "strength" can be stated as "strong." Alternate translation: "Yahweh makes me strong"

my shield
This represents Yahweh's protecting the writer. Alternate translation: "he protects me"

my heart trusts
Here "heart" represents the whole person. Alternate translation: "I trust"

I am helped
This can be stated in active form. Alternate translation: "he helps me"

my heart greatly rejoices
Here "heart" represents the whole person. Alternate translation: "I greatly rejoice"

Psalms 28:8

Yahweh is the strength of his people
The abstract noun "strength" can be stated as "strong." Alternate translation: "Yahweh makes his people strong"

generated on Tue Oct 24 10:45:40 2023

he is the saving refuge of his anointed one
Yahweh keeping the king safe is spoken of as if Yahweh were a place that the king could go for safety. Alternate translation: "he keeps safe the one he appointed to be king"

his anointed one
The words "anointed one" represent the king.

Psalms 28:9

your inheritance
This speaks about the people of God as if they were something God inherited. Alternate translation: "your possession" or "those who belong to you"

Be their shepherd and carry them forever
The writer speaks about Yahweh as if he were a shepherd and the people are his sheep. A shepherd would carry a sheep if it needed help or protection. Alternate translation: "Be like their shepherd and protect them forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 29

1 Ascribe to Yahweh, you sons of God,
ascribe to Yahweh glory and strength!
2 Ascribe to Yahweh the glory his name deserves.
Bow down to Yahweh in the splendor of holiness!

3 The voice of Yahweh is heard over the waters;
the God of glory thunders,
Yahweh thunders over many waters.
4 The voice of Yahweh is powerful;
the voice of Yahweh is majestic.
5 The voice of Yahweh breaks the cedars;
Yahweh breaks in pieces the cedars of Lebanon.
6 He makes Lebanon skip like a calf
and Sirion like a young ox.
7 The voice of Yahweh sends out flames of fire.
8 The voice of Yahweh shakes the wilderness;
Yahweh shakes the wilderness of Kadesh.
9 The voice of Yahweh causes the oaks to twist
and strips the forests bare.
Everyone in his temple says, "Glory!"

10 Yahweh sits as king over the flood;
Yahweh sits as king forever.
11 Yahweh gives strength to his people;
Yahweh blesses his people with peace.

Psalm 29 General Notes

Type of psalm

Psalm 29 is a worship psalm. It tells how Yahweh rules all nature.

Special concepts in this chapter

Yahweh's power

God is powerful. All he has to do is to speak in order to control nature.

Important figures of speech in this chapter

Metonymy

The voice of the Yahweh stands for Yahweh himself.

Psalms 29:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

you sons of God

The phrase "sons of" is a way of saying "having the characteristics of." Alternate translation: "you mighty men"

ascribe to Yahweh glory and strength

The abstract nouns "glory" and "strength" can be stated as adjectives. Alternate translation: "praise Yahweh because he is glorious and strong"

generated on Tue Oct 24 10:45:40 2023

Psalms 29:2

Ascribe to Yahweh the glory his name deserves
The abstract noun "glory" can be stated as a verb or adjective. Alternate translation: "Honor Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"

his name deserves
The phrase "his name" refers to Yahweh or his reputation. Alternate translation: "as is proper because of who he is"

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

Psalms 29:3

General Information:
The psalm shows Yahweh's power and glory.

The voice of Yahweh is heard over the waters
God's voice is louder and clearer than all other sounds and noises. It can be heard over other loud sounds such as the sound of the waters. This can be stated in active form. Alternate translation: "When Yahweh speaks his voice is louder than the sound of the sea" or "Yahweh shouts louder than the sound of the waters"

over the waters
This refers to the seas or the oceans. These waters make a very loud noise as the waves rise and fall.

The voice of Yahweh
All occurrences of "voice" here represent Yahweh speaking. The writer is emphasizing that when Yahweh speaks, the sound is so loud it is heard over the waters, and it is so powerful it can destroy the largest trees. Alternate translation: "When Yahweh speaks, his voice"

the God of glory thunders
This speaks about God speaking as if it were the sound of thunder. Just like the sound of thunder, Yahweh's voice can be heard over large distances. Alternate translation: "The voice of the glorious God is loud like thunder" or "When the glorious God speaks it rumbles like thunder"

over many waters
"over the large bodies of water"

Psalms 29:4

General Information:
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Psalms 29:5

General Information:
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Psalms 29:6

Connecting Statement:
The writer continues describing the power of God's voice.

He makes Lebanon skip like a calf
The ground of Lebanon shaking is spoken of as if it were a young calf skipping. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. Alternate translation: "He makes the land of Lebanon shake like a calf skipping"

skip
jump lightly back and forth

Sirion like a young ox
The words "he makes" and "skip" are understood from the first phrase. They can be repeated here. The ground of Sirion shaking is spoken of as if it were a young ox skipping. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. Alternate translation: "he makes Sirion skip like a young ox"

Sirion
This is a mountain in Lebanon. It is also called Mount Hermon.

Psalms 29:7

The voice of Yahweh sends out flames of fire
All occurrences of "voice" here represent Yahweh speaking. Alternate translation: "When Yahweh speaks he causes lightning to flash in the sky"

flames of fire
This refers to lightning.

Psalms 29:8

General Information:
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Psalms 29:9

The voice of Yahweh causes
Here "voice" represents Yahweh speaking. Alternate translation: "When Yahweh speaks, the sound causes"

generated on Tue Oct 24 10:45:40 2023

the oaks to twist
"the large trees to shake"

strips the forests bare
Removing the leaves of the trees is spoken of as if it was removing their clothing. Alternate translation: "strips off the leaves from the trees"

Psalms 29:10

Yahweh sits as king
This means that Yahweh rules. Alternate translation: "Yahweh rules" or "Yahweh is king"

over the flood
Here "flood" refers to waters that cover the earth.

Psalms 29:11

Yahweh blesses his people with peace
The word "peace" is an abstract noun. Alternate translation: "Yahweh blesses his people by causing them to prosper and to live peacefully"

generated on Tue Oct 24 10:45:40 2023

Psalm 30

1 I will exalt you, Yahweh,
for you have raised me up
and have not allowed my enemies to rejoice over me.
2 Yahweh my God, I cried to you for help,
and you healed me.
3 Yahweh, you have brought up my soul from Sheol;
you have kept me alive from going down to the pit.

4 Sing praises to Yahweh, you his faithful ones!
Give thanks when you remember his holiness.
5 For his anger is only for a moment;
but his favor is for a lifetime.
Weeping comes for a night,
but joy comes in the morning.

6 In confidence I said, "I will never be shaken."
7 Yahweh, by your favor
you established me as a strong mountain;
but when you hid your face,
I was troubled.

8 I cried to you, Yahweh,
and sought favor from my Lord!
9 What advantage is there in my blood,
if I go down to the grave?
Will the dust praise you?
Will it declare your trustworthiness?
10 Hear, Yahweh, and have mercy on me!
Yahweh, be my helper.

11 You have turned my mourning into dancing;
you have removed my sackcloth and clothed me with gladness.
12 So now my glory will sing praise to you and not be silent;
Yahweh my God, I will give thanks to you forever!

Psalm 30 General Notes

Type of psalm

Psalm 30 is a psalm of praise and thanksgiving to God. The psalmist was near death but God rescued him.

Special concepts in this chapter

The psalmist's death

If he had died, it would not have been a help to God. But since God rescued him he can praise God.

Psalms 30:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm; a song at the dedication of the temple. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

a song at the dedication of the temple

"This song was sung when the temple was dedicated"

generated on Tue Oct 24 10:45:40 2023

you have raised me up
The writer speaks of God rescuing him and keeping him from dying as if God had drawn him up from a deep well. Alternate translation: "you rescued me"

Psalms 30:2

General Information:
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Psalms 30:3

brought up my soul from Sheol
Since "Sheol" was the place where dead people go, it refers to death. Alternate translation: "kept me from dying"

brought up my soul
Here "my soul" refers to the writer. Alternate translation: "brought me up"

from going down to the pit
The "pit" represents death. Alternate translation: "from dying"

Psalms 30:4

Give thanks when you remember his holiness
The abstract nouns "thanks" and "holiness" can be stated as "thank" and "holy." Alternate translation: "Remember that God is holy and thank him" or "Remember what God has done because he is holy and thank him"

Psalms 30:5

his anger is only for a moment
"his anger lasts only a moment." The abstract noun "anger" can be stated as "angry." Alternate translation: "he is angry for only a moment"

a moment
Here "moment" represents a short amount of time. Alternate translation: "a short time"

but his favor is for a lifetime
The abstract noun "favor" can be stated as the adjective "good." Alternate translation: "but he is good to us all of our lives"

Weeping comes for a night, but joy comes in the morning
This speaks about "weeping" and "joy" as if they were something that travels and arrives at a certain time. Alternate translation: "We may cry during the night, but the next morning we will be joyful"

Psalms 30:6

In confidence
The word "confidence" is an abstract noun. The writer recalls a time when he was prospering and felt confident and safe. Alternate translation: "When I was confident" or "When I felt safe"

I will never be shaken
The word "shaken" is a metaphor for defeat. Alternate translation: "No one will defeat me"

Psalms 30:7

by your favor
The abstract noun "favor" can be stated as the verb "favored" or the adjective "kind." Alternate translation: "when you favored me" or "when you were kind to me"

you established me as a strong mountain
The writer's security is spoken of as if he were a strong mountain. Alternate translation: "you made me as secure as a high mountain"

when you hid your face
This is an idiom. Alternate translation: "when you stopped helping me" or "when you rejected me"

I was troubled
"I was fearful" or "I was worried"

Psalms 30:8

sought favor from my Lord
The phrase "sought favor" means to ask for help. Alternate translation: "I pleaded for you to help me"

from my Lord
The writer is referring to Yahweh in third person. It can be stated in second person. Alternate translation: "from you, my Lord"

Psalms 30:9

What advantage is there in my blood, if I go down to the grave?
The writer uses this question to emphasize that he would be of no value to God if he were dead. Alternate translation: "There is no advantage in my blood, if I go down to the grave."

in my blood
Here "blood" is a metonym for a violent death. Alternate translation: "if I die a violent death"

Will the dust praise you? Will it declare your trustworthiness?
The writer uses these questions to emphasize that his dead and decayed body cannot praise God. Alternate translation: "The dust will certainly not praise you or tell others about how trustworthy you are."

the dust
This refers to the body of the writer which will decay and become dust when he is dead. Alternate translation: "my decayed body"

generated on Tue Oct 24 10:45:40 2023

Psalms 30:10

General Information:
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Psalms 30:11

You have turned my mourning into dancing
It was customary for the Jews to dance when they were very happy. The abstract nouns "mourning" and "dancing" can be stated as verbs. Alternate translation: "You have caused me to stop mourning and to dance with joy instead"

you have removed my sackcloth
Sackcloth was associated with mourning and sorrow. Alternate translation: "You have caused me to no longer be sad"

clothed me with gladness
The writer speaks of gladness as if it were a garment that he could put on. Alternate translation: "caused me to be glad"

Psalms 30:12

my glory will sing praise to you
Here "my glory" refers to the writer's soul or heart or inner being. This represents the entire person of the writer, who worships God because God has made him glad. Alternate translation: "I will sing praise to you"

generated on Tue Oct 24 10:45:40 2023

Psalm 31

1 In you, Yahweh, I take refuge;
never let me be humiliated.
Rescue me in your righteousness.
2 Listen to me; rescue me quickly;
be my rock of refuge,
a stronghold to save me.

3 For you are my rock and my fortress;
therefore for your name's sake, lead and guide me.
4 Pluck me out of the net that they have hidden for me,
for you are my refuge.
5 Into your hands I entrust my spirit;
you will redeem me, Yahweh, God of trustworthiness.

6 I hate those who serve worthless idols,
but I trust in Yahweh.
7 I will be glad and rejoice in your covenant faithfulness,
for you saw my affliction;
you knew the distress of my soul.
8 You have not given me into the hand of my enemy.
You have set my feet in a wide open place.

9 Have mercy upon me, Yahweh, for I am in distress;
my eyes grow weary with grief
with my soul and my body.
10 For my life is weary with sorrow
and my years with groaning.
My strength fails because of my iniquity,
and my bones are wasting away.
11 Because of all my enemies, I have become contemptible;
my neighbors are appalled at my situation,
and those who know me are horrified.
Those who see me in the street run from me.
12 I am forgotten as a dead man whom no one thinks about.
I am like a broken pot.
13 For I have heard the whispering of many,
terrifying news from every side
as they plot together against me.
They plot to take away my life.

14 But I trust in you, Yahweh;
I say, "You are my God."
15 My times are in your hand.
Rescue me from the hands of my enemies
and from those who pursue me.
16 Make your face shine on your servant;
save me in your covenant faithfulness.
17 Do not let me be humiliated, Yahweh;
for I call out to you!
May the wicked be humiliated!
May they be silent in Sheol.
18 May lying lips be silenced
that speak against the righteous defiantly
with arrogance and contempt.

19 How great is your goodness
that you have stored up for those who revere you,
that you perform for those who take refuge in you

generated on Tue Oct 24 10:45:40 2023

before all the children of mankind!
20 In the shelter of your presence, you hide them from the plots of men.
You hide them in a shelter from the strife of tongues.

21 Blessed be Yahweh,
for he showed me his marvelous covenant faithfulness when I was in a besieged city.
22 Though I said in my alarm,
"I am cut off from your eyes,"
yet you heard my plea for help
when I cried to you.

23 Love Yahweh, all you faithful ones.
Yahweh protects the faithful,
but he pays back the arrogant in full.
24 Be strong and let your heart take courage,
all you who trust in Yahweh for help.

Psalm 31 General Notes

Type of psalm

Psalm 31 is a psalm of deliverance. The psalmist's enemies thought they had defeated him, but God protected him. (See: deliverer)

Special concepts in this chapter

Abandonment
Even though everyone deserted and despised the psalmist, God did not abandon him.

Psalms 31:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

In you, Yahweh, I take refuge
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "I go to you, Yahweh, for protection"

never let me be humiliated
This can be stated in active form. Alternate translation: "do not let others humiliate me"

Psalms 31:2

be my rock of refuge, a stronghold to save me
The phrase "be my rock of refuge" is a request for protection. The second phrase emphasizes the first phrase.

my rock of refuge
Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. Alternate translation: "like a huge rock on which I can be safe"

a stronghold to save me
Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies.

Psalms 31:3

my rock
Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. Alternate translation: "like a huge rock on which I can be safe"

my fortress
Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies.

for your name's sake
In this phrase "name" represents Yahweh. Alternate translation: "so that your name may be honored" or "so that I may worship you"

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lead and guide me
The words "lead" and "guide" mean basically the same thing and strengthen the request that Yahweh lead him. Alternate translation: "lead me where you want me to go"

Psalms 31:4

Pluck me out of the net that they have hidden for me
The writer is spoken of as if he were a bird caught in a hidden net, and waiting for Yahweh to free him from the trap.

you are my refuge
Yahweh is spoken of as if he is a place where the writer can hide from people who are attacking him. Alternate translation: "you always protect me" or "you give me constant protection"

Psalms 31:5

Into your hands
God is spirit, but he is here spoken of as if he has hands. Here "your hands" refers to Yahweh's care. Alternate translation: "Into your care"

I entrust my spirit
Here "my spirit" refers to the writer. Alternate translation: "I place myself"

God of trustworthiness
"you are a God I can trust"

Psalms 31:6

I hate those who serve worthless idols
Here the word "worthless" refers to all idols. This can be clarified in translation. Alternate translation: "Idols are worthless. I hate those who serve them"

Psalms 31:7

I will be glad and rejoice in your covenant faithfulness
The words "glad" and "rejoice" share similar meanings and emphasize the intensity of joy. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I will be very glad because you are faithful to your covenant"

you saw my affliction ... you knew the distress of my soul
Both of these phrases express the idea that God knows about the writer's troubles.

the distress of my soul
Here "my soul" refers to the writer. Alternate translation: "my distress"

Psalms 31:8

You have set my feet
Here "my feet" refers to the writer. Alternate translation: "You have set me"

a wide open place
The Hebrews thought of wide open spaces as a metaphor for safety and freedom. Alternate translation: "a place where I am free"

Psalms 31:9

I am in distress
"I am suffering greatly"

my soul and my body
The terms "soul" and "body" are used to describe the complete person.

Psalms 31:10

For my life is weary
Here "my life" refers to the writer. Alternate translation: "I have become very weak"

with sorrow ... with groaning
"because of my sorrow ... because of my groaning"

my years with groaning
The phrase "is weary" is missing, but is implied. Alternate translation: "my years are weary with groaning"

My strength fails
Here "My strength" refers to the writer. Alternate translation: "I have become weak"

my bones are wasting away
Here "my bones" refers to the physical health of the writer. Alternate translation: "my health is failing"

Psalms 31:11

have become contemptible
The abstract noun "contemptible" can be translated as a verb. Alternate translation: "people have contempt for me" or "people insult me"

are appalled at my situation
"are shocked at my condition"

Psalms 31:12

as a dead man whom no one thinks about
People do not think about dead people. The writer does not think people think about him.

like a broken pot
The writer speaks of himself as if he was completely useless. "as useless as a broken pot"

Psalms 31:13

the whispering of many
It is implied that "many" refers to people. Alternate translation: "many people talking about me"

generated on Tue Oct 24 10:45:40 2023

terrifying news from every side
"scary reports from many sources"

take away my life
This idiom means to kill someone. Alternate translation: "kill me"

Psalms 31:14

General Information:
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Psalms 31:15

My times are in your hand
Here "your hand" refers to Yahweh's power. Alternate translation: "You have the power to decide my future"

from those who pursue me
"from people who try to capture me"

Psalms 31:16

Make your face shine on your servant
The writer speaks of Yahweh acting favorably towards him as if Yahweh's face shone a light on him. Alternate translation: "Act favorably towards your servant"

save me in your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "save me because you are faithful to your covenant"

Psalms 31:17

Do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let others make me feel ashamed"

May the wicked be humiliated!
"I wish that God would disgrace wicked people!"

the wicked
This refers to "wicked people.

May they be silent in Sheol
Here "in Sheol" represents death. Alternate translation: "Let them die so they cannot speak"

Psalms 31:18

May lying lips be silenced
This can be translated in active form. Alternate translation: "May someone make these lying lips silent"

lying lips
These represent lying people. Alternate translation: "people who lie"

that speak against the righteous defiantly
Here "the righteous" refers to people who are righteous. Alternate translation: "that say terrible things about righteous people"

with arrogance and contempt
These terms have similar meanings. Alternate translation: "with a complete lack of respect"

Psalms 31:19

is your goodness
This can be expressed with a verb. Alternate translation: "are the good things you do"

that you have stored up
Yahweh's goodness is spoken of as if it was something that could be stored up like a harvest. Alternate translation: "that you are keeping ready to use"

those who revere you
"those who respect you greatly"

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. See how you translated this in Psalms 31:1. Alternate translation: "those who go to you for protection"

Psalms 31:20

In the shelter of your presence, you hide them ... You hide them in a shelter
These phrases both mean that God protects them.

In the shelter
Yahweh's presence is spoken of as if it is a strong building where the writer would be safe.

You hide them in a shelter
Here a "shelter" represents a safe place. Alternate translation: "You provide a safe place for them"

from the strife of tongues
Here "tongues" refer to the people who are speaking violent things against the writer. Alternate translation: "where their enemies cannot speak evil at them"

Psalms 31:21

he showed me his marvelous covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "he showed me that he is wonderfully faithful to his covenant"

Psalms 31:22

I am cut off from your eyes
This can be stated in active form. Alternate translation: "You have removed me from your presence"

generated on Tue Oct 24 10:45:40 2023

your eyes
Here Yahweh is represented by his "eyes." Alternate translation: "you"

you heard my plea for help
Here "plea" can be expressed with a verb. Alternate translation: "you heard me plead for help"

Psalms 31:23

the faithful
This refers to the faithful people. Alternate translation: "the people who are faithful"

he pays back the arrogant in full
Here "pay back" is an idiom that refers to punishment. Alternate translation: "he gives the proud people all of the punishment that they deserve"

Psalms 31:24

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 32

1 Blessed is the person
whose transgression is forgiven,
whose sin is covered.
2 Blessed is the man to whom Yahweh reckons no guilt
and in whose spirit there is no deceit.

3 When I remained silent,
my bones were wasting away
while I groaned all day long.
4 For day and night your hand was heavy upon me.
My strength withered as in summer drought. Selah

5 Then I acknowledged my sin to you,
and I no longer hid my iniquity.
I said, "I will confess my transgressions to Yahweh,"
and you forgave the guilt of my sin. Selah

6 For this reason every one of your faithful followers should pray to you
at a time of great distress.
When the surging waters overflow,
the waters will not reach them.
7 You are my hiding place;
you will guard me from trouble.
You will surround me with the songs of victory. Selah

8 I will instruct you and teach you in the way which you should go.
I will counsel you with my eye upon you.
9 Do not be like a horse or like a mule,
which have no understanding;
it is only with bridle and bit to control them
that they will go where you want them to.
10 The wicked have many sorrows,
but Yahweh's covenant faithfulness will surround the one who trusts in him.
11 Be glad in Yahweh, and rejoice, you righteous;
shout for joy, all you who are upright in heart.

Psalm 32 General Notes

Type of psalm

Psalm 32 is a psalm of confession of sin. (See: confess and sin)

Special concepts in this chapter

Confession of sin

This psalm tells of the sorrow of unconfessed sin; it also tells of the blessing of confession and of receiving God's forgiveness. It is such a blessing when God forgives sin. Trouble comes when sin is hidden and not confessed. (See: bless and forgive)

Psalms 32:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David. A maschil

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A maschil
This may refer to a style of music.

whose transgression is forgiven, whose sin is covered
These phrases have similar meanings. They can be stated in active form. Alternate translation: "who God forgives his transgression and covers his sin"

whose sin is covered
Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. Alternate translation: "whose sin is ignored" or "whose sin is deliberately forgotten"

Psalms 32:2

to whom Yahweh reckons no guilt
This can be stated in active form. Alternate translation: "whom Yahweh sees as innocent" or "who is not guilty according to Yahweh"

in whose spirit there is no deceit
Here "spirit" refers to the person. Alternate translation: "in whom there is not deceit" or "who is completely honest"

Psalms 32:3

my bones were wasting away
Here "my bones" refers to the writer. Alternate translation: "I was wasting away" or "I was getting weaker"

all day long
This idiom means "continually." Alternate translation: "all the time"

Psalms 32:4

day and night
These extremes include everything in between. Alternate translation: "all the time"

your hand was heavy upon me
Here "hand" refers to Yahweh. The entire phrase is an idiom that means "you afflicted me." Alternate translation: "you made me suffer greatly"

My strength withered as in summer drought
David's strength is compared to a small, green plant that turns brown and crumbles in the dry season.

Psalms 32:5

General Information:
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Psalms 32:6

at a time of great distress
"when they are in great trouble."

When the surging waters overflow, the waters will not reach them
Difficulties are spoken of as if they were a flood of water. Alternate translation: "Then when difficulties come like a flood of water, those people will be safe"

Psalms 32:7

You are my hiding place
Yahweh is spoken of as if he was a safe place from the attacks of the writer's enemies. Alternate translation: "You are like a place where I can hide myself from my enemies"

You will surround me with the songs of victory
This metaphor apparently means that Yahweh's protection of the writer is the cause for songs of victory to be sung. Alternate translation: "Because of you I will sing songs of victory"

Psalms 32:8

I will instruct you and teach you in the way
The words "instruct" and "teach" mean basically the same thing and emphasize careful instruction. Alternate translation: "I will teach you everything about the way"

I will instruct
Here the "I" is probably Yahweh who talks directly to David.

in the way which you should go
Living in the correct way is spoken of as if it were a path that the writer should walk. Alternate translation: "how you should live your life"

with my eye upon you
Here "my eye" refers to Yahweh's attention. Alternate translation: "and direct my attention to you" or "and watch over you"

Psalms 32:9

Do not be like a horse ... no understanding
The writer compares people with no understanding to horses and mules. Possible meanings are 1) the writer is speaking Yahweh's words to his readers, "You all must not be like a horse ... no understanding" or 2) Yahweh is speaking to the writer as though to a group of people.

bridle and bit
Two tools that are used by people to guide horses and mules go where the rider wants them to go.

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where you want them to
"where anyone wants them to go." The "you" here is singular and refers to no one in particular.

Psalms 32:10

Yahweh's covenant faithfulness will surround the one who trusts in him
Yahweh being faithful to a person and protecting that person is spoken of as if Yahweh's covenant faithfulness surrounded the person. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Because Yahweh is faithful to his covenant, he will protect the one who trusts in him"

Psalms 32:11

Be glad in Yahweh
Here "in Yahweh" refers to what Yahweh has done for them. "Be glad because of what Yahweh has done"

you righteous
This refers to people. Alternate translation: "you righteous people"

shout for joy
"shout joyfully" or "shout because of joy"

who are upright in heart
Here "heart" refers to the person. Alternate translation: "people who are upright"

generated on Tue Oct 24 10:45:40 2023

Psalm 33

1 Rejoice in Yahweh, you righteous;
praise is appropriate for the upright.
2 Give thanks to Yahweh with the harp;
sing praises to him with the lute having ten strings.
3 Sing to him a new song;
play skillfully and shout for joy.

4 For Yahweh's word is upright,
and all his deeds are done in faithfulness.
5 He loves righteousness and justice.
The earth is full of Yahweh's covenant faithfulness.

6 By the word of Yahweh the heavens were made,
and all the stars were made by the breath of his mouth.
7 He gathers the waters of the sea together like a heap;
he puts the oceans in storehouses.
8 Let the whole earth fear Yahweh;
let all the inhabitants of the world stand in awe of him.
9 For he spoke, and it was done;
he commanded, and it stood in place.

10 Yahweh frustrates the alliances of nations;
he overrules the plans of the peoples.
11 The plans of Yahweh stand forever,
the plans of his heart for all generations.

12 Blessed is the nation whose God is Yahweh,
the people whom he has chosen as his own inheritance.
13 Yahweh looks from heaven;
he sees all the people.
14 From the place where he lives,
he looks down on all who live on the earth.
15 He who shapes the hearts of them all
observes all their deeds.

16 No king is saved by a vast army;
a warrior is not saved by his great strength.
17 A horse is a false hope for victory;
in spite of his great strength, he cannot rescue.
18 See, Yahweh's eye is on those who fear him,
on those who hope in his covenant faithfulness
19 to deliver their lives from death
and to keep them alive in times of famine.

20 We wait for Yahweh;
he is our help and our shield.
21 Our hearts rejoice in him,
for we trust in his holy name.
22 Let your covenant faithfulness, Yahweh, be with us
as we put our hope in you.

generated on Tue Oct 24 10:45:40 2023

Psalm 33 General Notes

Type of psalm

Psalm 33 is a worship song. It tells how great God is.

Special concepts in this chapter

God's power

God is the creator and also the God of his people, Israel. Whatever he plans works out. He alone provides safety in battle.

Psalms 33:1

General Information:

Parallelism is common in Hebrew poetry.

Rejoice in Yahweh

Here "in Yahweh" refers to what Yahweh has done for them. "Rejoice because of what Yahweh has done"

praise is appropriate for the upright

"to praise Yahweh is appropriate for upright people"

Psalms 33:2

General Information:

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Psalms 33:3

General Information:

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Psalms 33:4

General Information:

Each verse consists of two lines that have very similar meanings.

Yahweh's word is upright

Here "upright" is used as a metaphor for something that is true. Alternate translation: "Yahweh always does what he says that he will do"

Psalms 33:5

He loves righteousness and justice

These abstract nouns can be stated as actions. Alternate translation: "He loves doing what is right and just" or "He loves those who do what is right and just"

The earth is full of Yahweh's covenant faithfulness

People everywhere in the world being able to see evidence of Yahweh's covenant faithfulness is spoken of as if his covenant faithfulness filled the earth. The abstract noun "covenant faithfulness" can be translated as an adjective. Alternate translation: "People everywhere on earth can see that Yahweh is faithful to his covenant" or "Throughout the earth, there is evidence that Yahweh is faithful to his covenant"

Psalms 33:6

By the word of Yahweh the heavens were made

This can be stated in active form. Alternate translation: "By using his word, Yahweh made the heavens"

by the breath of his mouth

This refers to Yahweh's word. Alternate translation: "by his word"

Psalms 33:7

General Information:

Each verse consists of two lines that have very similar meanings.

like a heap

"like behind a dam." The writer describes the creation of the sea as if God piles up all the waters together.

he puts the oceans in storehouses

The writer describes the creation of the oceans as if God put them in a storehouse. Alternate translation: "he puts the oceans in their place, just like a man puts grain in a storehouse"

Psalms 33:8

Let the whole earth

This refers to the people on the earth. Alternate translation: "Let everyone on earth"

stand in awe of him

Here "stand in awe" is an idiom that means "be in awe." Alternate translation: "honor him"

Psalms 33:9

stood in place

Here "stood in place" is an idiom that means "was created." Alternate translation: "started to exist"

generated on Tue Oct 24 10:45:40 2023

Psalms 33:10

General Information:
Each verse consists of two lines that have very similar meanings.

Yahweh frustrates
"Yahweh destroys" or "Yahweh breaks"

the alliances of nations
Here "nations" refers to the people of these nations. Alternate translation: "the alliances of the people of different nations"

alliances
An alliance is an agreement between two or more nations to support each other in a war against a common enemy.

the plans of the peoples
"the intentions of the peoples" Alternate translation: "the evil plans of the peoples"

Psalms 33:11

stand forever
Here "stand" is an idiom that means "endure."

the plans of his heart for all generations
The missing term "stand" is implied. Alternate translation: "the plans of his heart stand for all generations"

the plans of his heart
Here "his heart" refers to Yahweh. Alternate translation: "his plans"

for all generations
"for all future generations." This is an idiom that means "forever."

Psalms 33:12

Blessed is the nation
Here "the nation" refers to the people of the nation. Alternate translation: "Blessed are the people of the nation"

whose God is Yahweh
"who worship Yahweh as God"

as his own inheritance
The people Yahweh has chosen to worship him are described here as if they were an inheritance that he has received.

Psalms 33:13

General Information:
This page has intentionally been left blank.

Psalms 33:14

he looks down
The place where Yahweh lives is spoken of as if it is above the earth where people live.

Psalms 33:15

shapes the hearts of them all
Here "hearts" refers to the thinking of these people. The writer speaks of Yahweh guiding the thinking of the people as if he were a potter who was shaping a bowl. Alternate translation: "guides their thinking as a potter shapes a bowl"

Psalms 33:16

No king is saved by a vast army
This could be stated in active form. Alternate translation: "A large army is not what saves a king"

Psalms 33:17

A horse is a false hope for victory
Here "a horse" represents the strongest part of the army. Alternate translation: "Having an army with strong horses does not provide security"

Psalms 33:18

See
This word shows that a new theme begins in this Psalm. Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

Yahweh's eye
Here "eye" refers to Yahweh's attention. Alternate translation: "Yahweh's attention"

those who hope in his covenant faithfulness
The idiom to "count on" means to "wait for" or to "expect." The abstract noun "faithfulness" can be translated as an adverb. Alternate translation: "those who expect him to act faithfully because of his covenant" or "those who wait for him to act because he is faithful to his covenant"

Psalms 33:19

to deliver their lives from death
Here "their lives" refers to the people. Alternate translation: "to keep them from dying"

Psalms 33:20

We wait for Yahweh
Here "wait" is an idiom that refers to trust. Alternate translation: "We trust in Yahweh" or "We hope in Yahweh"

generated on Tue Oct 24 10:45:40 2023

he is our help and our shield
Here Yahweh is spoken of as if he is a shield that protects soldiers in battle. Alternate translation: "he is our helper and protects us like a shield"

Psalms 33:21

Our hearts rejoice
Here "hearts" refer to the people. Alternate translation: "We rejoice"

in his holy name
Here "holy name" refers to Yahweh's holy character. Alternate translation: "in his holy character" or "in him because he is holy"

Psalms 33:22

Let your covenant faithfulness, Yahweh, be with us
Yahweh acting faithfully towards the people is spoken of as if Yahweh's covenant faithfulness were with them. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "May you always act faithfully towards us because of your covenant, Yahweh"

as we put our hope in you
"as we hope for your help"

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Psalm 34

1 I will praise Yahweh at all times,
his praise will always be in my mouth.
2 I will praise Yahweh!
May the oppressed hear and rejoice.
3 Praise Yahweh with me,
let us lift up his name together.

4 I sought Yahweh and he answered me,
and he gave me victory over all my fears.
5 Those who look to him are radiant,
and their faces are not ashamed.
6 This oppressed man cried and Yahweh heard him
and saved him from all his troubles.
7 The angel of Yahweh camps around those who fear him
and rescues them.

8 Taste and see that Yahweh is good.
Blessed is the man who takes refuge in him.
9 Fear Yahweh, you his holy people.
There is no lack for those who fear him.
10 The young lions sometimes lack food and suffer hunger,
but those who seek Yahweh will not lack anything good.
11 Come, sons, listen to me.
I will teach you the fear of Yahweh.
12 What man is there who delights in life
and loves many days,
that he may see good?
13 Then keep your tongue from evil
and keep your lips from speaking lies.
14 Turn away from evil and do good.
Seek peace and go after it.

15 The eyes of Yahweh are on the righteous
and his ears are directed toward their cry.
16 The face of Yahweh is against those who do evil,
to cut off the memory of them from the earth.

17 The righteous cry out and Yahweh hears
and he rescues them from all their troubles.
18 Yahweh is close to the brokenhearted,
and he saves those who are crushed in spirit.

19 Many are the troubles of the righteous,
but Yahweh delivers them out of them all.
20 He keeps all his bones,
not one of them will be broken.

21 Evil will kill the wicked.
Those who hate the righteous will be condemned.
22 Yahweh rescues the lives of his servants.
None of those who take refuge in him will be condemned.

generated on Tue Oct 24 10:45:40 2023

Psalm 34 General Notes

Type of psalm

Psalm 34 is a teaching psalm and includes thanksgiving. It teaches that living right leads to a good life. (See: life)

The psalm does not relate directly to the superscription given about Abimelech.

Special concepts in this chapter

Yahweh's help
Good people can have problems, but God brings them through these. (See: good)

Psalms 34:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David, when he pretended to be insane before Abimelek, who drove him out
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

pretended to be insane
"acted like a crazy person"

before Abimelek
This refers to a specific historical event that the Hebrews knew well. Alternate translation: "when he was in Abimelek's house" or "when he was Abimelek's prisoner"

his praise will always be in my mouth
Here "in my mouth" refers to David speaking about Yahweh. Alternate translation: "I will always praise him out loud"

Psalms 34:2

the oppressed
This refers to people who are oppressed. Alternate translation: "the oppressed people"

Psalms 34:3

Praise Yahweh with me
The verb "praise" is a command to a group. Alternate translation: "Everyone should praise Yahweh with me"

lift up his name
Here "lift up" is an idiom that refers to exalting Yahweh. Alternate translation: "tell people how great he is"

his name
Here "his name" refers to Yahweh's character. Alternate translation: "his character"

Psalms 34:4

I sought Yahweh
Here "sought Yahweh" means David was asking Yahweh for help. Alternate translation: "I prayed to Yahweh" or "I asked Yahweh for help"

Psalms 34:5

Those who look to him
Here "look to" represents seeking help from him. Alternate translation: "Those who look at him for help" or "those who expect help only from him"

are radiant
This idiom refers to their appearance as being joyful. Alternate translation: "are joyful"

their faces are not ashamed
Here "their faces" refers to the people who look to Yahweh. It can also be stated in positive form. Alternate translation: "they are not ashamed" or "they are proud"

Psalms 34:6

This oppressed man
David describes himself as an oppressed man. Alternate translation: "I was oppressed and"

Yahweh heard him
Here "heard" means that Yahweh helped him. Alternate translation: "Yahweh heard me" or "Yahweh helped him"

generated on Tue Oct 24 10:45:40 2023

Psalms 34:7

camps around
The angel of Yahweh is spoken of as if he were an army that camps around someone in order to protect them. Alternate translation: "guards"

Psalms 34:8

Taste and see that Yahweh is good
Yahweh's goodness is spoken of as something that can be tasted and seen. Alternate translation: "Try and experience that Yahweh is good"

takes refuge
Yahweh is spoken of as if he were a place where people can hide for protection from their enemies. Alternate translation: "trust him to protect them"

Psalms 34:9

There is no lack for those who fear him
This can be stated in positive form. Alternate translation: "Those who fear him will always have what they need"

Psalms 34:10

will not lack anything good
This can be stated in positive form. Alternate translation: "will always have the good things they need"

Psalms 34:11

sons
Here this does not refer to literal sons of the writer, but to the people he is teaching about Yahweh. Alternate translation: "my students"

Psalms 34:12

What man is there who delights in life and loves many days, that he may see good?
The implicit answer to this question is "every man." This rhetorical question can be translated as a statement. Alternate translation: "Every man delights in life and desires to live many days and have a good life"

Psalms 34:13

keep your tongue from evil ... keep your lips from speaking lies
These two phrases refer to the same thing and it is said in different ways to emphasize its importance.

Then keep your tongue from evil
Here "tongue" refers to the whole person. Alternate translation: "Therefore, do not speak evil"

keep your lips from speaking lies
Here "lips" refers to the person speaking. Alternate translation: "do not speak lies"

Psalms 34:14

Turn away from evil
Here "Turn away" is a metaphor for avoiding evil. Alternate translation: "Refuse to do evil"

Seek peace
Here "seek" means to be concerned about peace. Alternate translation: "Try hard to live in peace with other people"

Psalms 34:15

The eyes of Yahweh are on the righteous
Here "the eyes of Yahweh" refer to his careful watching. "The righteous" is a reference to righteous people. Alternate translation: "Yahweh carefully watches over the righteous people"

his ears are directed toward their cry
Here Yahweh is represented by his "ears." To be directed toward something means to pay attention to it. Alternate translation: "he pays attention to their cry" or "he answers their cry"

Psalms 34:16

to cut off the memory of them from the earth
Yahweh will cause people to so completely forget them when they die that it is as if he used a knife to cut off any memory of them. Alternate translation: "so that when they are dead, people will forget them completely"

Psalms 34:17

Yahweh hears
Here "hears" means that Yahweh desires to respond to them. Alternate translation: "Yahweh pays attention to them"

Psalms 34:18

Yahweh is close
Here "is close" means "ready to help." Alternate translation: "Yahweh is always ready to help"

the brokenhearted
This is a nominal adjective that refers to people who are brokenhearted. Deep sadness is spoken of as if the person's heart is broken. Alternate translation: "people who are very sad"

those who are crushed in spirit
People who are deeply discouraged are spoken of as if their spirits are crushed. Alternate translation: "people who are deeply discouraged"

generated on Tue Oct 24 10:45:40 2023

Psalms 34:19

the righteous
This refers to people who are righteous. Alternate translation: "the righteous people"

Psalms 34:20

He keeps all his bones, not one of them will be broken
Here "all his bones" is literal, but it also implies that Yahweh takes care of the entire person. Alternate translation: "He provides complete protection for him, he will not be harmed in any way"

Psalms 34:21

Evil will kill the wicked
Evil is described as if it were a man who can kill people. Alternate translation: "The evil deeds of wicked people will kill them"

the wicked
This refers to wicked people.

Those who hate the righteous will be condemned
This can be stated in active form. Alternate translation: "Yahweh will condemn those who hate the righteous"

the righteous
This refers to righteous people.

Psalms 34:22

None of those who take refuge in him will be condemned
This can be stated in active form. It can also be stated in positive form. Alternate translation: "Yahweh will forgive everyone who takes refuge in him"

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

generated on Tue Oct 24 10:45:40 2023

Psalm 35

1 Yahweh, work against those who work against me;
fight against those who fight against me.
2 Grab your small shield and large shield;
rise up and help me.
3 Use your spear and battle ax
against those who chase me;
say to my soul,
"I am your salvation."

4 May those who seek my life
be shamed and dishonored.
May those who plan to harm me
be turned back and ashamed.
5 May they be as chaff before the wind,
as the angel of Yahweh drives them away.
6 May their way be dark and slippery,
as the angel of Yahweh chases them.

7 Without cause they set their net for me;
without cause they dug a pit for my life.
8 Let destruction overtake them by surprise.
Let the net that they have set catch them.
Let them fall into it, to their destruction.
9 But I will be joyful in Yahweh
and rejoice in his salvation.
10 All my bones will say,
"Yahweh, who is like you,
who rescues the oppressed from those who are too strong for them
and the poor and needy from those who try to rob them?"

11 Unrighteous witnesses rise up;
they accuse me falsely.
12 They repay me evil for good.
I am sorrowful.
13 As for me, when they were sick, my clothing was sackcloth;
I fasted for them,
and my prayer returned to my bosom.
14 I went about in grief as for my brother;
I bent down in mourning as for my mother.
15 But when I stumbled, they rejoiced and gathered together;
they gathered together against me, and I was surprised by them.
They tore at me without stopping.
16 With no respect at all they mocked me;
they grind their teeth at me in rage.

17 Lord, how long will you look on?
Rescue my soul from their destructive attacks,
my only life from the lions.
18 Then I will thank you in the great assembly;
I will praise you among many people.
19 Do not let my deceitful enemies rejoice over me;
do not let them carry out their wicked schemes.
20 For they do not speak peace,
but they devise deceitful words
against those in our land who live in peace.
21 They open their mouths wide against me;
they said, "Aha, Aha, our eyes have seen it."

generated on Tue Oct 24 10:45:40 2023

22 You have seen it, Yahweh, do not be silent;
Lord, do not be far from me.
23 Arouse yourself and awake to my defense;
My God and my Lord, defend my cause.
24 Defend me, Yahweh my God, because of your righteousness;
do not let them rejoice over me.
25 Do not let them say in their heart, "Aha, we have what we wanted."
Do not let them say, "We have devoured him."

26 May they be put to shame and may they be humiliated who rejoice at my distress.
May those who exalt themselves over me be clothed with shame and dishonor.
27 Let those who desire my vindication
shout for joy and be glad;
may they say continually, "Yahweh be praised,
he who delights in the welfare of his servant."
28 Then I will tell of your justice
and praise you all day long.

Psalm 35 General Notes

Type of psalm

Psalm 35 is a prayer for deliverance. His enemies are coming against him. (See: deliverer)

Special concepts in this chapter

Enemies

When his enemies were sick, he tried to comfort them, but when he was in trouble his enemies use this as a time to attack him.

Psalms 35:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 35:2

Grab your small shield and large shield

The writer describes God as a warrior who is preparing himself for battle.

small shield and large shield

these are defensive weapons

Psalms 35:3

Use your spear and battle ax

The writer describes God as a warrior who is preparing himself for battle.

spear and battle ax

these are offensive weapons

those who chase me

Possible meanings are 1) these enemies are literally chasing the writer or 2) this is a metaphor for people who are enemies of the writer.

say to my soul

This refers to the writer. Alternate translation: "say to me"

I am your salvation

This can be stated without the abstract noun. Alternate translation: "I am your savior" or "I will save you"

Psalms 35:4

May those who seek my life be shamed and dishonored

This can be stated in active form. Alternate translation: "May Yahweh shame and dishonor those who seek my life"

May those

"I desire that"

generated on Tue Oct 24 10:45:40 2023

who seek my life
Here "seek my life" means they desire to kill the writer. The writer is represented by his "life." Alternate translation: "who are trying to kill me"

May those who plan to harm me be turned back and ashamed
This can be stated in active form. Alternate translation: "May Yahweh turn back and confound those who plan to harm me"

be turned back
"be turned back" here is a metaphor for being unable to accomplish their goal. Alternate translation: "be unsuccessful"

Psalms 35:5

as chaff before the wind
The writer's enemies are spoken of as if they are chaff that is easily blown away. Alternate translation: "blown away by the wind like chaff"

Psalms 35:6

their way
Here "their way" refers to their lives. Alternate translation: "their lives"

dark and slippery
This refers to a way that is hidden and dangerous. Alternate translation: "hidden and full of dangers"

chases them
This refers to the angel of Yahweh being opposed to the writer's enemies. Alternate translation: "works against them" or "opposes them"

Psalms 35:7

they set their net for me
The schemes of the wicked are spoken of as if they were a net that they set to catch the writer. Alternate translation: "they want to catch me in a net like a small animal"

they dug a pit for my life
The schemes of the wicked are spoken of as if they were a pit that they dug to catch the writer. Alternate translation: "they wanted to capture me in a pit like a big animal"

my life
This refers to the writer. Alternate translation: "me"

Psalms 35:8

Let destruction overtake them by surprise
Destruction is spoken of as if it was a dangerous animal that would suddenly attack them. Alternate translation: "Let them be destroyed suddenly" or "Let them be surprised because you destroy them suddenly"

the net that they have set
The schemes of the wicked are spoken of as if they were a net that they place to catch the writer. Alternate translation: "the net that they placed in order to capture me like an animal and harm me"

Let them fall into it
This is the same metaphor as in verse 7. The net is intended to catch the writer. Alternate translation: "Let them fall into the pit that they dug for me"

fall into it
Possible meanings are 1) fall into the pit of verse 7 or 2) fall into destruction.

to their destruction
The abstract noun "destruction" can be stated as a verb. Alternate translation: "so that they will be destroyed" or "that is how you should destroy them"

Psalms 35:9

in his salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "because you save me"

Psalms 35:10

All my bones
Here "bones" refers to the deepest inner being of a person. Alternate translation: "My whole inner being"

Yahweh, who is like you ... those who try to rob them?
The implicit answer to this question is that no one is like Yahweh. Alternate translation: "Yahweh, there is no one like you ... those who try to rob them."

the poor and needy
The words "poor" and "needy" mean basically the same thing and emphasize that Yahweh saves many who need his help.

Psalms 35:11

rise up
This means they testify in a trial. Alternate translation: "volunteer to give a testimony"

Psalms 35:12

They repay me evil for good
This is a metaphor which means they give back evil in exchange for the good they have received. Alternate translation: "In return for my doing good things for them, they do evil things to me"

evil ... good
These abstract nouns can be stated in other forms. Alternate translation: "evil things ... good things"

generated on Tue Oct 24 10:45:40 2023

I am sorrowful
"I am extremely sad"

Psalms 35:13

when they were sick
The word "they" refers to the "unrighteous witnesses" (Psalms 35:11).

my clothing was sackcloth
"I wore sackcloth" or "I showed that I was sad"

them, and my prayer returned to my bosom
This was a symbol of prayer. Alternate translation: "them with my head bent down in prayer"

Psalms 35:14

in grief as for my brother
The writer was as sad as if his own brother had died. Alternate translation: "grieving as if my own brother was ill"

I bent down in mourning as for my mother
The writer mourned as if his own mother had died. Alternate translation: "I mourned as if my own mother had died"

I bent down
This was a symbol of pain and suffering.

Psalms 35:15

gathered together
"assembled together" or "came together"

against me
This means they came together for the purpose of attacking the writer. Alternate translation: "to make plans against me" or "to plan my destruction"

They tore at me
Here the treated the writer as if he were a piece of cloth that they could tear to pieces. Alternate translation: "They attacked me"

Psalms 35:16

With no respect at all they mocked me
"With the worthless people they ridiculed me" or "Without respect they made fun of me"

they grind their teeth at me in rage
This is a sign of anger and hate. "they made grinding noises with their teeth at me"

Psalms 35:17

how long will you look on?
This rhetorical question indicates that the writer wants God to stop simply looking on and to start to help him. Alternate translation: "how long will you only watch them doing this?" or "when will you help me?"

Rescue my soul
Here "soul" refers to the writer. Alternate translation: "Rescue me"

my only life from the lions
The word "save" is implied. Alternate translation: "save my only life from the lions"

my only life from
This refers to the writer. Alternate translation: "me—and I only have one life—from"

from the lions
Here the writer speaks of his enemies as if they were vicious lions. Alternate translation: "from my enemies who attack me like wild animals"

Psalms 35:18

General Information:
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Psalms 35:19

Do not let my deceitful enemies
"Do not let my enemies, who tell lies about me,"

their wicked schemes
"their evil plans"

Psalms 35:20

they do not speak peace
The abstract noun "peace" can be stated as "peacefully." Alternate translation: "they do not speak peacefully to people"

devise deceitful words
"look for ways to tell lies"

those in our land who live in peace
"those who live peacefully in our land"

live in peace
The abstract noun "peace" can be stated in other forms. Alternate translation: "live peacefully with others" or "do no harm to anyone"

Psalms 35:21

They open their mouths wide against me
The reason they open their mouths is to accuse the writer. Alternate translation: "They shout at me in order to accuse me"

Aha, Aha
This is something an excited person says when he has suddenly seen or understood something, especially something other people did not expect

generated on Tue Oct 24 10:45:40 2023

him to see. It emphasizes the statement that follows.

our eyes have seen it
Here "our eyes" refers to the enemies' eyes. It is implied that they are saying they saw the writer do something wrong. Alternate translation: "we have seen it" or "we saw the wrong things that you did"

Psalms 35:22

You have seen it
Here "it" refers to the false accusations of the writer's enemies. Alternate translation: "You have seen how they falsely accused me"

do not be silent
"do not ignore what they did" This can be stated in positive form. Alternate translation: "judge them because of what they did"

do not be far from me
This can be stated in positive form. Alternate translation: "be very close to me"

Psalms 35:23

Arouse yourself and awake
This does not mean that God is actually asleep. The writer wants God to intervene. Both words mean basically the same thing and emphasize the urgency of this request. Alternate translation: "I feel like you are sleeping! Wake up"

to my defense
This abstract noun "defense" can be stated as "defend." Alternate translation: "to defend me"

my cause
This refers to the writer. Alternate translation: "me"

Psalms 35:24

do not let them rejoice over me
"do not let them be glad because I am suffering"

Psalms 35:25

say in their heart
This is an idiom that means to say to oneself. Alternate translation: "say to themselves"

Aha
This is an exclamation that is used when something is suddenly seen or understood. It emphasizes what follows. Alternate translation: "Yes"

we have what we wanted
It is implied that the writer's enemies wanted him to be declared guilty. Alternate translation: "he has been declared guilty just as we desired"

We have devoured him
The writer's enemies speak of his destruction as if they were wild animals who had eaten him. Alternate translation: "We have swallowed him up" or "We have destroyed him"

Psalms 35:26

May they be put to shame and may they be humiliated who rejoice at my distress
"May those who rejoice at my distress be put to shame and humiliated"

May they be put to shame
"May they feel shame"

May those who exalt themselves over me be clothed with shame and dishonor
This can be stated in active form. Alternate translation: "May you clothe with shame and dishonor those who exalt themselves over me"

exalt themselves over me
"consider themselves better than I am" or "think they have the right to treat me badly"

clothed with shame and dishonor
Here shame and dishonor are spoken of as if they were shameful clothes that the writer could wear. These abstract nouns can be stated as verbs. Alternate translation: "shamed and dishonored"

shame and dishonor
These terms mean about the same thing and are used to emphasize how degraded they will be.

Psalms 35:27

my vindication
Here "vindication" refers to Yahweh proclaiming or judging the psalmist innocent.

may they say continually
"may they always say"

Yahweh be praised
This can be stated in active form. Alternate translation: "Let us praise Yahweh"

who delights in
"who is happy with" or "who is glad for"

welfare
well-being, happiness

Psalms 35:28

tell of your justice
The abstract noun "justice" can be stated as "right." Alternate translation: "proclaim that you act in the right way"

Psalm 36

1 An evil man speaks of his transgression from deep in his heart,
there is no fear of God in his eyes.

2 For he comforts himself,
thinking that his iniquity will not be discovered and be hated.
3 The words of his mouth are wickedness and deceit;
he does not want to be wise and do good.
4 While he lies in bed, he plans ways to sin;
he sets out on an evil way;
he does not reject evil.

5 Your covenant faithfulness, Yahweh, reaches to the heavens;
your faithfulness reaches to the clouds.
6 Your righteousness is like the mountains of God;
your judgments are like the great deep.
Yahweh, you preserve both mankind and the animals.
7 How precious is your covenant faithfulness, God!
Humanity takes refuge under the shadow of your wings.
8 They feast upon the abundance of your house;
you let them drink from the river of your delights.
9 For with you is the fountain of life;
in your light we will see light.

10 Extend your covenant faithfulness fully to those who know you,
your defense to the upright of heart.
11 Do not let the foot of the arrogant man come near to me.
Do not let the hand of the wicked drive me away.
12 Over there those who behave wickedly have fallen;
they have been pushed down and are not able to get up.

Psalm 36 General Notes

Formatting in this chapter

Psalm 36 is a psalm of praise. It speaks of how good God is to those who love him. (See: good and love)

Special concepts in this chapter

God and man

Evil people do not think about God; but he is such a pleasure to all who honor him. (See: evil)

Psalms 36:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David the servant of Yahweh

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

An evil man

This does not refer to a specific man, but to evil people in general. Alternate translation: "Evil people"

from deep in his heart

Here "heart" refers to the inner being of a person. Alternate translation: "from his inner being"

generated on Tue Oct 24 10:45:40 2023

in his eyes
Here "eyes" refers to the wicked person. Alternate translation: "in him"

Psalms 36:2

he comforts himself, thinking
"he prefers to believe" or "he wants to think"

his iniquity will not be discovered and be hated
This can be stated in active form. Alternate translation: "God will not discover and hate his sin"

Psalms 36:3

The words of his mouth are wickedness and deceit
Here the word "mouth" is a metonym for the writer. The abstract noun "wickedness" can be translated by an adjective. The abstract noun "deceit" can be translated by a verb. Alternate translation: "Everything he says is wicked, and he wants to deceive others"

do good
"do things that are good"

Psalms 36:4

he sets out on an evil way
The sinful actions of the man are spoken of as if he was walking along a path that was evil. Alternate translation: "he begins to do evil things"

he does not reject evil
Here "evil" can be stated in another form. Alternate translation: "he does not reject evil behavior"

Psalms 36:5

Your covenant faithfulness ... reaches to the heavens
The greatness of God's covenant faithfulness is spoken of as if it were an object that reached as high as the heavens. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Your covenant faithfulness ... is very great" or "You ... are as faithful to your covenant as the heavens are high above the earth"

reaches to the clouds
The greatness of God's loyalty is spoken of as if it was very high. Alternate translation: "is as high as the clouds" or "is enormously great"

Psalms 36:6

like the mountains of God ... like the great deep
These phrases describe the greatness of God's righteousness and judgments as if they were very high and deep. Alternate translation: "as high as the highest mountains ... as deep as the deepest sea"

you preserve
"you help" or "you save"

Psalms 36:7

How precious is your covenant faithfulness
The word "precious" refers to how greatly the writer values Yahweh's covenant faithfulness. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I greatly value how you are faithful to your covenant"

Psalms 36:8

They feast upon the abundance of your house
Eating much food as guests in a house is a metaphor for God providing all his people need. Alternate translation: "They will have all they need because you will provide it to them" or "You have plenty to give, and you will provide them with all they need"

you let them drink from the river of your delights
There are two metaphors here. God's abundant blessings are spoken of as if they are the water in a flowing river. Also, those who receive those blessings are spoken of as if they are drinking them like water. Alternate translation: "your precious blessings are like a river from which you will let them drink"

Psalms 36:9

fountain of life
"source of life"

in your light we will see light
Here "light" is a metaphor for true knowledge. Alternate translation: "when you enlighten us, we will know the truth" or "your light is what enables us to know the truth about you"

Psalms 36:10

Extend your covenant faithfulness fully to those who know you
The writer speaks of Yahweh continuing to act faithfully towards the people as if Yahweh were to extend his covenant faithfulness or make it longer. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "Continue to act faithfully to those who know you"

your defense to the upright of heart
The abstract noun "defense" can be stated as a verb. "Continue" is implied from the previous phrase. Alternate translation: "Continue to protect the upright of heart"

the upright of heart
Here "heart" refers to the people. Alternate translation: "the upright" or "people who act righteously"

generated on Tue Oct 24 10:45:40 2023

Psalms 36:11

the foot of the arrogant man ... the hand of the wicked
Here "foot" and "hand" refer to the evil people. These are not specific men. This refers to evil people in general. Alternate translation: "arrogant people ... wicked people"

drive me away
"send me away" or "make me leave my place"

Psalms 36:12

those who behave wickedly have fallen; they have been pushed down and are not able to get up
All three phrases describe the evildoers as defeated.

they have been pushed down
This can be stated in active form. Alternate translation: "you have pushed them down" or "you have destroyed them" or "you have defeated them"

are not able to get up
"cannot get up" or "will never again harm anyone"

generated on Tue Oct 24 10:45:40 2023

Psalm 37

1 Do not be irritated because of evildoers;
do not be envious of those who act unrighteously.
2 For they will soon dry up as the grass
and wither as the green plants.

3 Trust in Yahweh and do what is good;
settle in the land and graze in faithfulness.
4 Then delight yourself in Yahweh,
and he will give you the desires of your heart.

5 Give your ways to Yahweh;
trust in him, and he will act on your behalf.
6 He will display your justice like the daylight
and your innocence like the day at noon.

7 Be still before Yahweh
and wait patiently for him.
Do not be angry if someone succeeds in what he does,
or when he makes evil plots.

8 Do not be angry and frustrated.
Do not worry. This only makes trouble.
9 Evildoers will be cut off,
but those who wait for Yahweh will inherit the land.

10 In a little while the evil man will disappear;
you will look at his place, but he will be gone.
11 But the meek will inherit the land
and will delight in great prosperity.

12 The wicked man plots against the righteous
and he grinds his teeth in rage against him.
13 The Lord laughs at him,
for he sees that his day is coming.

14 The wicked have drawn out their swords
and have bent their bows
to cast down the oppressed and needy,
to kill those who are upright.
15 Their swords will pierce their own hearts,
and their bows will be broken.

16 Better is the little that the righteous has
than the abundance of many wicked people.
17 For the arms of the wicked people will be broken,
but Yahweh supports the righteous people.

18 Yahweh watches over the blameless day by day,
and their heritage will be forever.
19 They will not be ashamed when times are bad.
When famine comes, they will have enough to eat.

20 But evil men will perish.
Yahweh's enemies will be like the splendor of the pastures;
they will be consumed and disappear in the smoke.

21 The wicked person borrows but does not repay,

generated on Tue Oct 24 10:45:40 2023

but the righteous person is generous and gives.
22 Those who are blessed by God will inherit the land;
those who are cursed by him will be cut off.

23 It is by Yahweh that a man's steps are established,
the man whose way is commendable in God's sight.
24 Though he stumbles, he will not fall down,
for Yahweh is holding him with his hand.

25 I was young and now am old;
I have never seen the righteous person abandoned
or his children begging for bread.
26 All the day long he is gracious and lends,
and his children become a blessing.

27 Turn away from evil and do what is right;
then you will be safe forever.
28 For Yahweh loves justice
and does not abandon his faithful ones.
They are preserved forever,
but the descendants of the wicked will be cut off.
29 The righteous will inherit the land
and live there forever.

30 The mouth of the righteous person speaks wisdom
and increases justice.
31 The law of his God is in his heart;
his feet will not slip.

32 The wicked person spies on the righteous person
and seeks to kill him.
33 Yahweh will not abandon him into the evil person's hand
or condemn him when he is judged.

34 Wait for Yahweh and keep his way,
and he will raise you up to possess the land.
You will see when the wicked are cut off.

35 I have seen the wicked and terrifying person
spread out like a green tree in its native soil.
36 But when I passed by again, he was not there.
I looked for him, but he could not be found.

37 Observe the man of integrity, and mark the upright;
there is a good future for a man of peace.
38 Rebels will be totally destroyed;
the future for the wicked man is cut off.

39 Salvation of the righteous comes from Yahweh;
he is their place of safety in the times of trouble.
40 Yahweh helps them and rescues them.
He rescues them from evil men and saves them
because they have taken refuge in him.

generated on Tue Oct 24 10:45:40 2023

Psalm 37 General Notes

Type of psalm

Psalm 37 is a teaching psalm. It provides guidance about how to live a moral and God-fearing life. It teaches that evil people do not prosper in the future. (See: evil)

Special concepts in this chapter

Envy

Do not envy evil people. Although it appears as though they prosper, soon they will be destroyed and the good people will continue on living. (See: good and life)

Psalms 37:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Do not be irritated because of evildoers

"Do not let wicked people upset you" or "Do not be bothered by what wicked people do"

Psalms 37:2

dry up as the grass ... wither as the green plants

Evildoers are spoken of as if they are grass and plants that dry up and die in the hot weather. These two similes both mean they will die. Alternate translation: "die" or "come to an end"

Psalms 37:3

graze in faithfulness

Faithfulness is spoken of as if it was an animal that would be strengthened by feeding in good pasture. Alternate translation: "nourish faithfulness" or "increase your faithfulness"

Psalms 37:4

the desires of your heart

Here "heart" represents the person's inner being and thoughts. Alternate translation: "your deepest, inner desires" or "the things that you desire the most"

Psalms 37:5

Give your ways to Yahweh

Here "give your ways" is an idiom that means to ask Yahweh to control your life. Alternate translation: "Ask Yahweh to guide your actions in life"

act on your behalf

This is to represent another in legal issues. Here, when one trusts in Yahweh, he will defend that person and grant justice to that person.

Psalms 37:6

like the daylight ... like the day at noon

Both of these phrases mean about the same thing.

like the daylight

This means "in full view of everyone." Alternate translation: "as clear to see as the light of day"

like the day at noon

This means "as visible as the noon sun." Alternate translation: "as visible as the light at the brightest time of day"

Psalms 37:7

Be still

"Be quiet"

Psalms 37:8

General Information:

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Psalms 37:9

will be cut off

The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away.

but those who wait for Yahweh

"but those who trust in Yahweh"

will inherit the land

The possession of the land is spoken of as if it will be received as an inheritance. Alternate translation: "will receive the land as their own possession" or "will live safely in the land"

generated on Tue Oct 24 10:45:40 2023

Psalms 37:10

will disappear
This idiom refers to the death of the evil man. Alternate translation: "will die and you will no longer see him"

Psalms 37:11

the meek
This refers to the people who are meek. Alternate translation: "the meek people"

will inherit the land
The possession of the land is spoken of as if it will be received as an inheritance. See how you translated this in [Psalms 37:9]

Psalms 37:12

The wicked man
This does not refer to a specific man. It refers to wicked people in general. Alternate translation: "The wicked person"

the righteous
This does not refer to specific people. This refers to people who are righteous. Alternate translation: "the righteous person"

grinds his teeth
The wicked man hates the righteous person so much that he grinds his teeth together to show his anger.

Psalms 37:13

his day is coming
It is implied that "his day" will be a day of judgment. Alternate translation: "the day is coming when Yahweh will judge and punish him" or "the day is coming when Yahweh will judge and punish the wicked person"

Psalms 37:14

The wicked
This refers to the wicked people. Alternate translation: "The wicked people"

have drawn out their swords ... have bent their bows
Both "swords" and "bows" are weapons used to attack people. The fact that they are "drawn" and "bent" means they are ready to start attacking. Alternate translation: "have prepared their weapons in order to attack"

to cast down
This destruction of the needy people is spoken of as if they were clay pots that would break into pieces when thrown down on the ground. Alternate translation: "to destroy"

the oppressed and needy
These terms both refer to people who are powerless to defend themselves. Alternate translation: "people who are not able to resist them"

Psalms 37:15

Their swords will pierce their own hearts
Swords are examples of weapons and "hearts" represent the people. To "pierce the heart" is an idiom that means "to kill." Alternate translation: "Their weapons will be turned against them and they will kill themselves"

Psalms 37:16

Better is the little that the righteous has than the abundance of many wicked people
"It is better to be poor and righteous than to be wicked with great wealth"

Better is the little that the righteous has
The nominal adjective "the little" refers to few possessions. The nominal adjective "the righteous" refers to a righteous person. Alternate translation: "Better are the few possessions that a righteous person has"

the abundance
This refers to the wealth of the wicked people.

Psalms 37:17

For the arms of the wicked people will be broken
Here "arms" represent the strength of the wicked people. Breaking their arms represents taking away their power. This could be stated in active form. Alternate translation: "For Yahweh will remove the strength of the wicked people"

Psalms 37:18

watches over the blameless
To "watch over" means to protect someone. Here "the blameless" refers to the blameless people. Alternate translation: "protects the blameless people"

day by day
This is an idiom that means "continually." Alternate translation: "every day"

Psalms 37:19

when times are bad
This phrase refers to disasters, such as famine. Alternate translation: "when calamities occur"

generated on Tue Oct 24 10:45:40 2023

Psalms 37:20

Yahweh's enemies will be like the splendor of the pastures
The writer compares Yahweh's enemies to the flowers blooming in the fields.

be consumed and disappear in the smoke
The writer speaks of the destruction of the wicked as if they were weeds or wilted flowers in the field that are burned off after the harvest. This can be stated in active form. Alternate translation: "Yahweh will destroy them as fire turns the weeds of the field into smoke"

Psalms 37:21

is generous and gives
These mean the same thing and emphasize the generosity of the righteous.

Psalms 37:22

Those who are blessed by God will inherit the land; those who are cursed by him will be cut off
This is a contrastive form of Parallelism. Those who are blessed by God in contrast to those who are cursed by God.

Those who are blessed by God
This can be stated as active. Alternate translation: "Those whom God blesses"

will inherit the land
The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in [Psalms 37:9]

those who are cursed by him
This can be stated in active form. Alternate translation: "those whom Yahweh curses"

will be cut off
The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in [Psalms 37:9]

Psalms 37:23

It is by Yahweh that a man's steps are established ... commendable in God's sight
These can be stated to show the logical connection and clarify the passive clause. Alternate translation: "If a man lives in a commendable way in Yahweh's sight, Yahweh will establish his steps"

It is by Yahweh that a man's steps are established
This can be stated in active form. Alternate translation: "Yahweh is the one who enables a man to be successful"

a man ... the man
This does not refer to a specific man, but to people in general.

a man's steps
Steps represent the way a person lives. Alternate translation: "the way a man lives"

Psalms 37:24

Though he stumbles, he will not fall down
Here "stumble" and "fall" refer to the man's reaction to difficult times. Alternate translation: "Though he has difficult times, he will not utterly fail"

holding him with his hand
Here "his hand" refers to Yahweh's power, and "holding him" refers to protecting him. Alternate translation: "protecting him with his power"

Psalms 37:25

the righteous person abandoned
This can be stated in active form. Alternate translation: "Yahweh forsake the righteous person"

the righteous person
This does not refer to a specific person. It is a general statement.

begging for bread
Here "bread" represents food in general. Alternate translation: begging for food"

Psalms 37:26

All the day long he is
This idiom means this action is a habit of his life. Alternate translation: "He is always

his children become a blessing
"his children grow up to bless others"

Psalms 37:27

Turn away from
To stop doing something is spoken of as if the person turned away from it. Alternate translation: "Stop doing"

Psalms 37:28

They are preserved forever
This can be stated in active form. Alternate translation: "Yahweh will protect them forever"

will be cut off
The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in [Psalms 37:9]

generated on Tue Oct 24 10:45:40 2023

Psalms 37:29

will inherit the land
The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in [Psalms 37:9]

Psalms 37:30

the righteous
This refers to the people who are righteous. Alternate translation: "the righteous people"

The mouth of the righteous person
Here "mouth" represents the whole person who speaks. Alternate translation: "The righteous person"

speaks wisdom
The abstract noun "wisdom" can be stated as "wise." Alternate translation: "gives wise advice to others"

increases justice
The abstract noun "justice" can be stated as an action. Alternate translation: "encourages other people to live rightly"

Psalms 37:31

The law of his God is in his heart
Here "in his heart" refers to his deepest inner being. Alternate translation: "He treasures the commands of his God in his inner being"

his feet will not slip
Here failure to obey Yahweh is spoken of as slipping off a safe path and falling. Alternate translation: "he will walk safely in the way God wants him to walk" or "he will safely do the things God wants him to do"

Psalms 37:32

The wicked person ... the righteous person
These words refer to any wicked or righteous person or to wicked and righteous people in general, not to specific people. Alternate translation: "Wicked people ... righteous people" or "Any wicked person" or "any righteous person"

spies on the righteous person
The wicked person observes the righteous person in order to do him harm. Alternate translation: "waits in ambush for the righteous person"

Psalms 37:33

the evil person's hand
These words refer to the hand of any evil person, not of any specific person. Here "hand" represents power or control. Alternate translation: "evil people's hands" or "the power of the evil person"

when he is judged
This refers to Yahweh judging the righteous man. Alternate translation: "When Yahweh judges him"

Psalms 37:34

he will raise you up to possess the land
Here "raise you up" refers to God giving honor to those who wait for him. Alternate translation: "he will honor you by giving you the land"

the wicked
This refers to wicked people. Alternate translation: "the wicked people"

are cut off
The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in Psalms 37:9.

Psalms 37:35

the wicked and terrifying person
This does not refer to a specific person. It is a general statement.

spread out like a green tree in its native soil
Here the prosperity of the wicked man is spoken of as if he were a healthy tree growing in good soil.

Psalms 37:36

he could not be found
This can be stated in active form. Alternate translation: "I could not find him" or "Yahweh had taken him away"

Psalms 37:37

the man of integrity
This does not refer to a specific person. It is a general statement.

mark the upright
"note carefully the good people" or "notice the good people"

Psalms 37:38

the future for the wicked man is cut off
This can be stated in active form. Alternate translation: "God will end his family line" or "he will not have any descendants"

the future
This refers to his descendants. Alternate translation: "his descendants"

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the wicked man
This does not refer to a specific person. It is a general statement.

is cut off
The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in [Psalms 37:9]

Psalms 37:39

Salvation of the righteous comes from Yahweh
The abstract noun "Salvation" can be expressed as an action. Alternate translation: "Yahweh rescues the righteous people"

the righteous
This refers to the righteous people. Alternate translation: "the righteous people"

Psalms 37:40

helps ... rescues ... saves
This same idea is repeated in several different ways to emphasize that Yahweh is dependable and able to give aid.

they have taken refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "they have gone to him for protection"

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Psalm 38

1 Yahweh, do not rebuke me in your anger;
do not punish me in your wrath.
2 For your arrows pierce me,
and your hand presses me down.
3 There is no soundness in my body because of your anger;
there is no health in my bones because of my sin.
4 For my iniquities overwhelm me;
they are a burden too heavy for me.

5 My wounds are infected and smell
because of my foolish sins.
6 I am stooped over and humiliated every day;
I go about mourning all day long.
7 For within me, I am filled with burning;
there is no health in my flesh.
8 I am numb and utterly crushed;
I groan because of the anguish of my heart.

9 Lord, you understand my heart's deepest yearnings,
and my groanings are not hidden from you.
10 My heart pounds, my strength fades,
and the light of my eyes, even that is not with me.
11 My friends and companions shun me because of my condition;
my neighbors stand far off.
12 Those who seek my life lay snares for me.
They who seek my harm speak destructive words
and say deceitful words all day long.

13 But I, I am like a deaf man and hear nothing;
I am like a mute man who says nothing.
14 I am like a man who does not hear
and who has no reply.
15 Surely I wait for you, Yahweh;
you will answer, Lord my God.
16 I say this so that my enemies will not rejoice over me.
If my foot slips, they will do terrible things to me.

17 For I am about to stumble,
and I am in constant pain.
18 I confess my guilt;
I am anxious about my sin.
19 But my enemies are numerous;
those who hate me wrongfully are many.
20 They repay me evil for good;
they hurl accusations at me
although I have pursued what is good.

21 Do not abandon me, Yahweh;
my God, do not stay far away from me.
22 Come quickly to help me,
Lord, my salvation.

generated on Tue Oct 24 10:45:40 2023

Psalm 38 General Notes

Type of psalm

Psalm 38 is a confession of sin and a prayer for deliverance. (See: confess and sin and deliverer)

Special concepts in this chapter

Author's sickness
The author was very sick and his enemies were seeking ways to destroy him.

Psalms 38:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David, to bring to remembrance
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

do not rebuke me in your anger ... do not punish me in your wrath
These phrases mean basically the same thing and the idea is repeated for emphasis.

Psalms 38:2

your arrows pierce me
The severity of Yahweh's punishment of the writer is spoken of as if Yahweh had shot arrows into the writer. Alternate translation: "Your punishment is as painful as if you had shot arrows into me"

your hand presses me down
Yahweh's punishment of the writer is spoken of as if Yahweh was smashing the writer with his hand. Here, "hand" refers to Yahweh's power. Alternate translation: "your power knocks me down"

Psalms 38:3

General Information:
David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.

there is no health in my bones because of my sin
Here "my bones" represents the body of the writer. Alternate translation: "my whole body is diseased because of my sin"

Psalms 38:4

my iniquities overwhelm me
The writer's iniquities are spoken of as if they are a flood of water that covers him. Alternate translation: "my iniquities cover me like a flood"

they are a burden too heavy for me
The writer's iniquities are spoken of as if they are a heavy load that he cannot lift. Alternate translation: "they are like a load that is too heavy for me to lift"

Psalms 38:5

General Information:
David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.

My wounds are infected and smell
Here "smell" refer to his sores having a bad smell that is associated with rotting flesh. Alternate translation: "My wounds are infected and stink as they rot"

Psalms 38:6

I am stooped over
The pain of the writer's wounds have caused him to be bent over as if he were an old, feeble man. Alternate translation: "I am bent over in pain"

Psalms 38:7

I am filled with burning
The writer's is so sick with fever that it is as if he is burning inside. Alternate translation: "My body is burning with fever"

there is no health in my flesh
Here "my flesh" refers to the writer. Alternate translation: "I am completely sick"

Psalms 38:8

utterly crushed
The writer's illness is so severe that it is as if a huge weight is pressing down on him.

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anguish of my heart
Here "my heart" refers to the writer. Alternate translation: "my anguish"

Psalms 38:9

my heart's deepest yearnings
Here "my heart" refers to the writer. It may be helpful to state that the writer desires good health. Alternate translation: "My strongest desires" or "that I desire you to heal me"

my groanings are not hidden from you
This can be stated in active form. Alternate translation: "you are able to see all my moans of sorrow"

Psalms 38:10

My heart pounds
This idiom means his heart beats intensely. Alternate translation: "My heart beats loudly"

my strength fades
"I become very weak"

the light of my eyes, even that is not with me
"I can no longer see well"

Psalms 38:11

General Information:
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Psalms 38:12

lay snares for me
The plots of the writer's enemies are spoken of as if they were traps that they had set to catch him like an animal. Alternate translation: "set traps to catch me"

speak destructive words and say deceitful words
These two phrases mean basically the same thing and emphasize the hurtful nature of what these people say.

Psalms 38:13

I am like a deaf man ... hear nothing
The writer does not listen to what his enemies are saying.

I am like a mute man ... says nothing
The writer does not speak evil words to or about his enemies.

a mute man
a person who cannot speak

Psalms 38:14

does not hear
The writer does not listen to what his enemies are saying.

has no reply
The writer does not speak evil words to or about his enemies.

Psalms 38:15

you will answer
Possible meanings are 1) "you will answer me" or 2) "you will answer my enemies."

Psalms 38:16

will not rejoice over me
"will not be glad because I am having trouble"

If my foot slips
Here "my foot" represents the writer. The slipping of his foot is a metaphor that refers to the writer's troubles and misfortunes. Alternate translation: "If I make mistakes that cause me trouble"

Psalms 38:17

I am about to stumble
Possible meanings for this metaphor are 1) "I am so sick that I am about to die" or 2) "I will soon be ruined." It may be best not to interpret the metaphor in the text.

I am in constant pain
"I am always in pain"

Psalms 38:18

General Information:
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Psalms 38:19

But my enemies are numerous ... are many
These two phrases mean basically the same thing.

Psalms 38:20

They repay me evil for good
The actions of the writer's enemies are spoken of as a financial transaction where they gave him evil things in exchange for good things. The abstract nouns "evil" and "good" can be stated as adjectives. Alternate translation: "They do evil thing to me after I was good to them"

hurl accusations at me
The way the writer's enemies accuse him is spoken of as if they were throwing accusations at him like rocks.

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pursued what is good
The writers desire for what is good is spoken of as if he were running after good things.

Psalms 38:21

Do not abandon me ... do not stay far away from me
These two phrases have very similar meanings.

do not stay far away from me
Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer.

Psalms 38:22

Come quickly to help me
God is spoken of as if he is running to the writer to help him.

my salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "you are the one who saves me"

generated on Tue Oct 24 10:45:40 2023

Psalm 39

1 I decided, "I will watch what I say
so that I do not sin with my tongue.
I will muzzle my mouth
while in the presence of an evil man."
2 I kept silent;
I kept back my words even from saying anything good,
and my pain grew worse.
3 My heart became hot;
when I thought about these things,
it burned like a fire.
Then finally I spoke.

4 "Yahweh, make me know when will be the end of my life
and the extent of my days.
Show me how transient I am.
5 See, you have made my days only the width of my hand,
and my lifetime is like nothing before you.
Surely every man is a single breath. Selah

6 Surely every man walks about like a shadow.
Surely everyone hurries about
to accumulate riches although they do not know who will receive them.

7 Now, Lord, for what am I waiting?
You are my only hope.
8 Rescue me from my sins;
do not make me the scorn of fools.
9 I am silent and cannot open my mouth,
because it is you who has done it.
10 Stop wounding me;
I am overwhelmed by the blow of your hand.
11 When you discipline people for iniquity,
you consume the things they desire like a moth;
surely all people are nothing but vapor. Selah

12 Hear my prayer, Yahweh,
and give ear to my cry for help;
do not be deaf to my tears!
for I am like a foreigner with you,
a sojourner like all my ancestors were.
13 Turn your gaze from me so that I may smile again
before I die."

Psalm 39 General Notes

Type of psalm

Psalm 39 is a psalm of deliverance from sickness. (See: deliverer)

Special concepts in this chapter

Life

Life on earth is short. The psalmist wanted God's healing so he can enjoy the rest of his life. (See: life)

This psalm shares some characteristics of another wisdom book called Ecclesiastes or Koheleth but is more positive.

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Psalms 39:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician, for Jeduthun. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship,"

Jeduthun
One of David's chief musicians had this same name. This may refer to him.

I will watch what I say
Here "watch" is an idiom that mean "pay attention to." Alternate translation: "I will pay attention to the things that I say"

so that I do not sin with my tongue
Here "tongue" refers to the writer's speech. Alternate translation: "so that I do not speak an offense against Yahweh"

muzzle
To "muzzle" means to keep a mouth shut. Here David means that he will not speak while he is with an evil person.

Psalms 39:2

I kept silent; I kept back my words
These two phrases mean the same thing and emphasize that the writer did not speak at all. Alternate translation: "I was completely silent"

I kept back my words
"I did not speak"

Psalms 39:3

My heart became hot ... it burned like a fire
Here "heart" represents the whole person. The anxious thoughts of the writer are spoken of as if they were a fire burning inside him. Alternate translation: "I became very anxious when I thought about these things"

Psalms 39:4

the end of my life ... the extent of my days
These phrases mean basically the same thing.

Show me how transient I am
"Show me how brief my life is" or "Show me how soon I will die"

Psalms 39:5

only the width of my hand
The writer speaks of his lifespan is if it could be measured by the width of his hand. Alternate translation: "only a very short time"

my lifetime is like nothing before you
This simile states that the length of the writer's life is so short that it does not exist. This is an exaggeration to stress how short it is. Alternate translation: "the length of my life is barely any time at all"

Surely every man is a single breath
Life is short, and the psalmist speaks of it here as if it were only as long as the time it takes for a person to breathe one breath. Alternate translation: "The time that humans live is as short as a single breath of a person"

Psalms 39:6

Surely every man walks about like a shadow
The lives of people are spoken of as if they are as insignificant as shadows. Alternate translation: "Everyone disappears like shadows do"

although they do not know who will receive them
Here it is implied that they do not know what will happen to their wealth after they die. The full meaning of this statement can be made explicit.

Psalms 39:7

Now, Lord, for what am I waiting?
The writer asks this question to emphasize that people cannot help him. This rhetorical question can be translated as a statement. Alternate translation: "So now, Yahweh, I can expect to receive nothing from anyone else."

Psalms 39:8

General Information:
This page has intentionally been left blank.

Psalms 39:9

I am silent ... cannot open my mouth
These phrases mean basically the same thing.

because it is you who has done it
"because my punishment comes from you"

Psalms 39:10

Stop wounding me
God's punishment of the writer is spoken of as if God was wounding him with a weapon. Alternate translation: "Please stop punishing me"

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I am overwhelmed
"I am defeated completely"

the blow of your hand
God's punishment of the writer is spoken of as if God was striking him with his fist. Here "hand" represents God's judgment. Alternate translation: "your judgment on me"

Psalms 39:11

consume the things they desire like a moth
God will take away the things they value in the same way as a moth eats a piece of cloth. Alternate translation: "consume the things they desire like a moth eats away at clothing"

all people are nothing but vapor
The writer speaks of the frailty of people as if they were mist that disappears quickly. Alternate translation: "everyone is completely fragile"

Psalms 39:12

do not be deaf to my tears
The phrase "deaf to" is a metaphor for "ignore." Possible meanings of the phrase "deaf to my tears" are 1) the word "tears" is a metonym for the writer's cries. Alternate translation: "do not ignore my cries" or "pay attention to my cries" Or 2) the word "tears" is a metonym for the writer himself. Alternate translation: "do not ignore me" or "pay attention to me"

tears
The reader should understand that the writer is extremely sad.

I am like a foreigner with you, a sojourner
The writer speaks of Yahweh's lack of response as if Yahweh considered him to be a total stranger to him. Alternate translation: "I am like a complete stranger to you"

Psalms 39:13

Turn your gaze from me
Here "your gaze" represents Yahweh's punishment. Alternate translation: "Please stop punishing me"

so that I may smile again
Here "smile" is associated with being happy. Alternate translation: "so that I can be happy again"

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Psalm 40

1 I waited patiently for Yahweh;
he listened to me and heard my cry.
2 He brought me up out of a horrible pit,
out of the miry clay,
and he set my feet on a rock
and made my steps secure.
3 He has put a new song in my mouth,
praise to our God.
Many will see it and honor him
and will trust in Yahweh.

4 Blessed is the man
who makes Yahweh his trust
and does not honor the proud
or those who turn away from him to lies.
5 Many, Yahweh my God,
are the wonderful deeds that you have done,
and your thoughts which are about us cannot be numbered;
if I declared and spoke of them,
they would be more than could be counted.

6 You have no delight in sacrifice or offering,
but you have opened my ears;
you have not required burnt offerings or sin offerings.
7 Then said I, "See, I have come;
it is written about me in the scroll of the document.
8 I delight to do your will, my God;
your laws are in my heart."

9 I have proclaimed good news of your righteousness in the great assembly;
Yahweh, you know that my lips have not kept back from doing this.
10 I have not concealed your righteousness in my heart;
I have declared your faithfulness and your salvation;
I have not concealed your covenant faithfulness
or your trustworthiness from the great assembly.

11 Do not keep back your acts of mercy from me, Yahweh;
let your covenant faithfulness and your trustworthiness always preserve me.
12 Troubles that cannot be numbered surround me;
my iniquities have caught up with me so that I am no longer able to see anything;
they are more than the hairs on my head,
and my heart has failed me.
13 Be pleased, Yahweh, to rescue me;
hurry to help me, Yahweh.

14 Let them be ashamed and completely disappointed
who pursue my life to sweep it away.
Let them be turned back and brought to dishonor,
those who delight in hurting me.
15 Let them be appalled because of their shame,
those who say to me, "Aha, aha!"
16 But may all those who seek you rejoice
and be glad in you;
let everyone who loves your salvation say continually,
"May Yahweh be praised."

17 I am poor and needy;
yet the Lord thinks about me.

generated on Tue Oct 24 10:45:40 2023

You are my help and you come to my rescue;
do not delay, my God.

Psalm 40 General Notes

Type of psalm

Psalm 40 is a psalm of praise. Many also see it as a messianic psalm, a psalm about Christ. (See: christ)

Special concepts in this chapter

Sacrifices

God is not interested in sacrifices but wants people to obey him and fulfill his plans for them.

Psalms 40:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

I waited patiently for Yahweh

This means the writer was waiting for Yahweh to help him.

he listened to me ... heard my cry

These mean the same thing, and can be combined into one statement. Alternate translation: "he listened to me when I called out to him"

Psalms 40:2

out of a horrible pit, out of the miry clay

These two metaphors mean the same thing. The writer's danger is spoken of as if it was a deadly pit full of mud. This emphasizes the danger. Alternate translation: "from being trapped in a horrible pit full of sticky mud"

he set my feet on a rock

Here "my feet" refers to the writer, and "a rock" refers a place of safety. Alternate translation: "he provided safety for me"

Psalms 40:3

He has put a new song in my mouth

Possible meanings are 1) "He has taught me the words to a new song" or 2) "He has given me a new reason to sing."

in my mouth

Here "my mouth" refers to the writer. Alternate translation: "in me"

praise to our God

The noun "praise" can be stated as a verb. Alternate translation: "a song to praise our God"

Many will see it

Here "see it" refers to hearing the writer sing his song about what God has done for him. Alternate translation: "Many people will hear me tell what Yahweh has done"

Psalms 40:4

Blessed is the man who makes Yahweh his trust

"Blessed is the man who trusts in Yahweh" or "Those who trust in Yahweh are blessed"

the proud

This refers to the people who are proud. Alternate translation: "proud people"

to lies

The Hebrew word is unclear. Possible meanings are 1) "lies" or 2) "false gods."

Psalms 40:5

your thoughts which are about us cannot be numbered

This can be stated in active form. Alternate translation: "no one can count all the things you think about us"

cannot be numbered ... more than could be counted

These phrases mean essentially the same thing. The first is stated in negative form, and the second is stated in positive form.

Psalms 40:6

You have no delight in sacrifice or offering

This is an exaggeration to express that other things are much more important to God. Alternate

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translation: "Sacrifices and other offerings are not the things that delight you most"

you have opened my ears
Here "ears" refers to the ability to hear. Alternate translation: "you have enabled me to hear your commands"

you have not required burnt offerings or sin offerings
This is an exaggeration to show that these things were not the most important to God. Alternate translation: "animals burned on the altar and other offerings for our sins are not what you require most"

Psalms 40:7

the scroll of the document
This refers to a scroll on which was written the word of Yahweh. Alternate translation: "the written scroll"

Psalms 40:8

your laws are in my heart
Here "my heart" refers to the inner being of the writer. Alternate translation: "I am always thinking about your laws within my inner being"

Psalms 40:9

I have proclaimed good news of your righteousness in the great assembly
"I have told a large assembly of people the good news of your righteousness."

good news of your righteousness
This refers to the good news that God rescues his people. Alternate translation: "good news that because you are righteous, you rescue your people"

my lips have not kept back from doing this
Here "my lips" represents the writer, emphasizing his speech. Alternate translation: "I have not stopped myself from proclaiming these things"

Psalms 40:10

I have not concealed your righteousness in my heart
"I have not kept your righteousness a secret." This can also be stated in positive form. Alternate translation: "I have openly told every one about your righteousness"

in my heart
Here this refers to the writer's inner being.

I have not concealed your covenant faithfulness or your trustworthiness from the great assembly
This can be stated in positive form. Alternate translation: "I have told everyone in the great assembly about your covenant faithfulness or your trustworthiness"

your covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "how faithful you are to your covenant"

your trustworthiness
This abstract noun "trustworthiness" can be stated as "trustworthy." Alternate translation: "how trustworthy you are"

Psalms 40:11

let your covenant faithfulness and your trustworthiness always preserve me
Here "covenant faithfulness" and "trustworthiness" are spoken of as if they were living people who could protect the writer. Alternate translation: "I want your covenant faithfulness and your trustworthiness to always preserve"

Psalms 40:12

Troubles that cannot be numbered surround me
Here troubles are spoken of as if they were objects that surround and trap the speaker. Alternate translation: "there are more troubles around me than I can count" or "more troubles come to me than I can count"

that cannot be numbered
This is stated in negative form to intensify the number.See how you translated this in [Psalms 40:5]

my iniquities
This refers to the consequences of his sin. Alternate translation: "the consequences of my iniquities"

have caught up with me
The writer's iniquities are spoken of as if they were his enemies who were harming him.

I am no longer able to see anything
Versions differ in how to understand this difficult passage. It may mean that the speaker is crying so much that he cannot see anything because of his tears.

my heart has failed me
Here "heart" refers to the writer's inner confidence. Alternate translation: "I am very discouraged"

Psalms 40:13

General Information:
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Psalms 40:14

Let them be ashamed and completely disappointed who pursue my life to sweep it away
This can be reordered and stated in active form. Alternate translation: "Let those who pursue my life

to sweep it away be ashamed and completely disappointed"

Let them be ashamed and completely disappointed
"Please make them ashamed and completely disappointed"

who pursue my life to sweep it away
Here "pursue my life" means they desire to kill the writer. The writer is represented by his "life." Alternate translation: "who are trying to kill me"

Let them be turned back and brought to dishonor, those who delight in hurting me
This can be reordered and stated in active form. Alternate translation: "Let those who delight in hurting me be turned back and brought to dishonor" or "Please have someone turn back those who delight in hurting me and bring them to dishonor"

turned back
"unable to continue"

Psalms 40:15

Let them be appalled because of their shame, those who say to me, "Aha, aha!"
"Let those who say to me, 'Aha, aha!' be appalled because of their shame"

Let them be appalled because of their shame
"I hope that they will be appalled when you cause them to be ashamed"

Aha, aha!
These words indicate that the speaker has seen the hearer doing evil that the hearer did not think anyone knew about. You can use here words in your language that mean the same thing but sound different. See how this is translated in [Psalms 35:21]

Psalms 40:16

rejoice and be glad
These two phrases mean the same thing and emphasize the intensity of joy. Alternate translation: "be very joyful"

loves your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "love you because you saved them"

Psalms 40:17

poor and needy
These words mean the same thing and emphasize how helpless the writer is. Alternate translation: "very needy"

the Lord thinks about me
"the Lord cares for me"

You are my help ... you come to my rescue
These phrases mean the same thing.

You are my help
"You are the one who helps me"

you come to my rescue
"you come to save me"

do not delay
This can be stated in positive form. Alternate translation: "respond quickly"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Psalm 41

1 Blessed is he who is concerned for the weak;
in the day of trouble, Yahweh will rescue him.
2 Yahweh will preserve him and keep him alive,
and he will be blessed on the earth;
Yahweh will not turn him over to the will of his enemies.
3 Yahweh will support him on the bed of suffering;
you will make his bed of sickness into a bed of healing.

4 I said, "Yahweh, have mercy on me!
Heal me, for I have sinned against you."
5 My enemies speak evil against me, saying,
'When will he die and his name perish?'
6 If my enemy comes to see me,
he says worthless things;
his heart gathers up wickedness for itself;
when he goes away from me, he tells others about it.

7 All who hate me whisper together against me;
against me they hope for my hurt.
8 They say, "An evil disease holds on tightly to him;
now that he is lying down, he will rise up no more."
9 Indeed, even my own close friend, in whom I trusted,
who ate my bread,
has lifted up his heel against me.

10 But you, Yahweh, have mercy on me and raise me up
so that I may pay them back.
11 By this I know that you delight in me,
for my enemy does not triumph over me.
12 As for me, you support me in my integrity
and will keep me before your face forever.

13 May Yahweh, the God of Israel be praised
from everlasting to everlasting.
Amen and Amen.

Psalm 41 General Notes

Type of psalm

Psalm 41 is a psalm of deliverance. The author's friends had become his enemies who wanted to see him die but he trusted God to rescue him. (See: deliverer and trust)

Special concepts in this chapter

Enemies

The author's best friend had become an enemy. His enemies were happy because they were sure his sickness would result in death.

Psalms 41:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

generated on Tue Oct 24 10:45:40 2023

For the chief musician
"This is for the director of music to use in worship."

he who is concerned for the weak ... rescue him
The words "he" and "him" refer to anyone who is concerned for the weak.

the weak
"weak people" or "poor people"

Psalms 41:2

he ... him ... his
These words refer to anyone who is concerned for the weak.

Psalms 41:3

Yahweh will support him on the bed of suffering
The phrase "the bed of suffering" refers to when a person lies in bed because he is sick. Alternate translation: "When he is sick and in bed, Yahweh will support him"

you will make his bed of sickness into a bed of healing
The phrase "a bed of healing" refers to when a person rests in bed and recovers from his sickness. Alternate translation: "you, Yahweh, will heal him of his sickness"

Psalms 41:4

General Information:
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Psalms 41:5

his name perish
If a person's name dies, it means that people forget that he had ever lived. Alternate translation: "when will his name perish" or "when will people forget about him"

Psalms 41:6

If my enemy comes to see me
The words "my enemy" refers to any enemy in general, and not to one specific enemy.

he says worthless things
Possible meanings are 1) "he says meaningless things" or 2) his enemies say things to make him think that they are his friends when they are not. Alternate translation: "he says deceitful things" or "they pretend to be concerned about me"

his heart gathers up wickedness for itself
His enemies try to learn all of the bad things about him. Here the word "heart" refers the whole person. The writer's sin is spoken of as if it were an object that could be gathered. Alternate translation: "he tries to learn about all of my sins"

Psalms 41:7

against me they hope for my hurt
Possible meanings are 1) "they hope that very bad things will happen to me" or 2) "they are planning to hurt me."

Psalms 41:8

An evil disease ... to him
His enemies speak of "disease" as if it were a person who has captured him. Alternate translation: "He is sick with a fatal disease"

An evil disease
Possible meanings are 1) "A fatal disease" or 2) "Something evil"

now that he is lying down, he will rise up no more
Here the words "lying down" refer to lying in bed because of illness. That he will not "rise up" means that he will continue to lie down, which is a euphemism for death. Alternate translation: "now that he is sick in bed, he will die there"

Psalms 41:9

has lifted up his heel against me
This is an idiom that means his friend betrayed him. Alternate translation: "has betrayed me" or "has turned against me"

Psalms 41:10

But you, Yahweh, have mercy on me and raise me up
This is a request. Alternate translation: "Please, Yahweh, have mercy on me and raise me up"

raise me up
This means to raise him up from his bed, or to make him recover from his disease. Alternate translation: "make me well"

so that I may pay them back
The writer speaks of revenge on his enemies as if it were paying to them what he owes. Alternate translation: "so that I may take revenge on them"

Psalms 41:11

By this I know that you delight in me, for my enemy does not triumph over me
The word "this" refers to what the writer will say next. For clarity, the clauses may be reversed. Alternate translation: "Because my enemy does not triumph over me, I know that you delight in me"

By this I know that you delight in me, for my enemy does not triumph over me
This can also be translated in future tense, since Yahweh has not yet healed him. Alternate translation: "If you enable me to do that, with the

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result that my enemies do not defeat me, I will know that you are pleased with me"

Psalms 41:12

you support me in my integrity
"you support me because of my integrity"

will keep me before your face
The writer speaks of being in Yahweh's presence as being in a place where Yahweh can see him and he can see Yahweh's face. Alternate translation: "will keep me with you"

Psalms 41:13

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 1 of the Psalms, which starts at Psalm 1 and ends with Psalm 41.

from everlasting to everlasting
This refers to two extremes and means for all time. Alternate translation: "for all eternity"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. Alternate translation: "May it certainly be so"

generated on Tue Oct 24 10:45:40 2023

Psalm 42

1 As the deer pants after streams of water,
so I thirst for you, God.
2 I thirst for God, for the living God,
when will I come and appear before God?
3 My tears have been my food
day and night,
while my enemies are always saying to me,
"Where is your God?"
4 These things I call to mind
as I pour out my soul:
how I went with the throng
and led them to the house of God
with the voice of joy and praise,
a multitude celebrating a festival.

5 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation.

6 My God, my soul is bowed down within me,
therefore I call you to mind from the land of the Jordan,
from the three peaks of Mount Hermon, and from the hill of Mizar.
7 Deep calls to deep at the noise of your waterfalls;
all your waves and your billows have gone over me.

8 Yet Yahweh will command his covenant faithfulness in the daytime;
in the night his song will be with me,
a prayer to the God of my life.

9 I will say to God, my rock,
"Why have you forgotten me?
Why do I go mourning
because of the oppression of the enemy?"
10 As with a sword in my bones, my adversaries rebuke me,
while they always say to me, "Where is your God?"

11 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation and my God.

Psalm 42 General Notes

Type of psalm

Psalm 42 is a psalm of praise for all that God has done and a prayer for deliverance from the psalmist's enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's deliverance

The psalmist praises God as he remembers what God has done for him in the past, and he puts his trust in him. He needs rescuing from his enemies. Scholars believe that this psalm is about a man in exile longing for Jerusalem.

generated on Tue Oct 24 10:45:40 2023

Psalm 42 and Psalm 43
Some scholars believe that these two psalms were originally written together as one psalm.

Superscription
This psalm is called "a Maschil of the sons of Korah." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 42:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A maschil of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

As the deer pants after streams of water, so I thirst for you, God
The author compares his desire for God to the desire of a thirsty deer for water.

pants
heavy breathing from an animal or person that is very tired or thirsty

I thirst for you, God
The author speaks of his strong desire for God as if it were a strong thirst for water.

Psalms 42:2

I thirst for God
The author speaks of his strong desire for God as if it were a strong thirst for water.

when will I come and appear before God?
The author does not ask this question to get an answer but to show his strong desire to be before God.

Psalms 42:3

My tears have been my food
The author refers to his tears as if they are food that he eats. This means that he is so sad that he cannot eat. Alternate translation: "My tears are like my food and I eat nothing else"

day and night
This phrase refers to the entire day by referring to both its beginning and end. Alternate translation: "all day long"

my enemies are always saying to me
This is an exaggeration. His enemies are not saying this constantly; they are saying it often.

Where is your God?
The author's enemies use this question to mock him and to express that they do not see his God helping him. Alternate translation: "Your God is not here to help you"

Psalms 42:4

call to mind
This is an idiom that means to remember or think about something. Alternate translation: "remember"

I pour out my soul
Here the word "soul" refers to the emotions. The author speaks of his soul as if it is a liquid that he pours out. The phrase means that he is expressing his emotional grief. Alternate translation: "I express my sorrow"

the throng
"the crowd of people"

joy and praise
This phrase uses two different words to express one idea. Alternate translation: "joyful praise"

Psalms 42:5

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. Alternate translation: "I should not be bowed down. I should not be worried"

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. Alternate translation: "discouraged"

Hope in God
The writer continues to speak to his own soul and commands it to trust God.

generated on Tue Oct 24 10:45:40 2023

Psalms 42:6

My God, my soul
The writer begins to speak to God about his soul.

I call you to mind
This phrase means to remember or to think about something. Alternate translation: "I think of you"

the land of the Jordan
This is probably a reference to northern Israel, where the Jordan river originates. Alternate translation: "the land where the Jordan river begins"

peaks
mountain tops

hill of Mizar
This is the name of a hill at the base of Mount Hermon.

Psalms 42:7

Deep calls to deep at the noise of your waterfalls
The word "deep" refers to deep waters, which here are likely the streams rushing down Mount Hermon. The writer speaks of them as if they are people calling out to one another as they hear the sound of their own descent from the mountain.

all your waves ... have gone over me
The author speaks of his great misfortune and sadness as if they are deep waters that drown him with one wave after another.

your waves and your billows
The word "billows" is another word for "waves." Together the two words emphasize the greatness of the waves. Alternate translation: "all of your great waves"

Psalms 42:8

Yahweh will command his covenant faithfulness in the daytime
The writer speaks of Yahweh's covenant faithfulness as if it were a person whom he commands to be with him. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Yahweh will show me his covenant faithfulness in the daytime" or "Yahweh will show me in the daytime how faithful he is to his covenant"

his song
Possible meanings are 1) "the song that he gives me" or "the song about him"

the God of my life
"the God who gives me life"

Psalms 42:9

I will say to God, my rock
The writer speaks of God as if he were a huge rock that would provide protection from enemy attack.

Why do I go mourning
To "go mourning" is to perform customs related to being very sad.

Psalms 42:10

As with a sword in my bones
The writer describes his adversaries' rebukes as his receiving a fatal wound.

they always say to me
This is an exaggeration; his enemies are not saying this constantly but are saying it often.

Where is your God?
The writer's enemies use this question to mock him and to express that they do not see God helping him. Alternate translation: "Your God is not here to help you"

Psalms 42:11

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. See how you translated this in [Psalms 42:5]

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in [Psalms 42:5]

Hope in God
The writer continues to speak to his own soul and commands it to trust God. See how you translated this in [Psalms 42:5]

generated on Tue Oct 24 10:45:40 2023

Psalm 43

1 Bring me justice, God,
and plead my case against a nation that is not faithful.
Deliver me from the deceitful and unjust man.
2 For you are the God of my strength.
Why have you rejected me?
Why do I go about in mourning
because of the oppression of the enemy?
3 Oh, send out your light and your truth,
let them lead me.
Let them bring me to your holy hill
and to your dwelling.
4 Then I will go to the altar of God,
to God my exceeding joy.
I will praise you with the harp,
God, my God.

5 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation and my God.

Psalm 43 General Notes

Type of psalm

Psalm 43 is a psalm of deliverance. It is a plea for rescue from the psalmist's enemies. (See: deliverer)

Special concepts in this chapter

Encouragement

The author should not be discouraged because he trusts in God to deliver him. (See: trust)

Psalm 42 and Psalm 43

Some scholars believe that these two psalms were originally written together as one psalm.

Psalms 43:1

General Information:

Parallelism is common in Hebrew poetry.

Psalms 43:2

the God of my strength

Possible meanings are 1) "the God who protects me" or 2) "the God who gives me strength."

Why have you rejected me? Why do I go about in mourning because of the oppression of the enemy?

The writer asks these questions in order to complain to God and express his emotions, not to receive an answer.

Why do I go about in mourning

To "go about in mourning" is to perform customs related to being very sad.

because of the oppression of the enemy

The word "oppression" can be translated as a verb. Alternate translation: "because my enemy oppresses me"

Psalms 43:3

send out your light and your truth

The writer speaks of God's deliverance as if it were a light that shows him the way and truth that teaches him how to live. Alternate translation: "guide me with your light and truth"

holy hill

This refers to the hill in Jerusalem where the temple is located and thus to the temple itself.

to your dwelling

"to the place where you live"

generated on Tue Oct 24 10:45:40 2023

Psalms 43:4

God my exceeding joy
"God who is my very great joy" or "God who gives me very great joy"

Psalms 43:5

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. See how you translated this in [Psalms 42:5]

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in [Psalms 42:5]

Hope in God
The writer continues to speak to his own soul and commands it to trust God. See how you translated this in [Psalms 42:5]

my salvation and my God
The phrase "my salvation" refers to God. If necessary the two phrases can be combined. Alternate translation: "my God who saves me"

generated on Tue Oct 24 10:45:40 2023

Psalm 44

1 We have heard with our ears, God,
our fathers have told us
what work you did in their days,
in the days of old.
2 You drove out the nations with your hand,
but you planted our people;
you afflicted the peoples,
but you spread our people out in the land.
3 For they did not obtain the land for their possession by their own sword,
neither did their own arm save them;
but your right hand, your arm, and the light of your face,
because you were favorable to them.

4 God, You are my King;
command victory for Jacob.
5 Through you we will push down our adversaries;
through your name we will tread them under,
those who rise up against us.
6 For I will not trust in my bow,
neither will my sword save me.
7 But you have saved us from our adversaries,
and have put to shame those who hate us.
8 In God we have made our boast all the day long,
and we will give thanks to your name forever. Selah

9 But now you have rejected us and brought us dishonor,
and you do not go out with our armies.
10 You make us turn back from the adversary;
and those who hate us take spoil for themselves.
11 You have made us like sheep to be slaughtered
and have scattered us among the nations.
12 You sell your people for nothing;
you have not increased your wealth by doing so.

13 You make us a rebuke to our neighbors,
scoffed and mocked by those around us.
14 You make us an insult among the nations,
a shaking of the head among the peoples.
15 All the day long my dishonor is before me,
and the shame of my face has covered me
16 because of the voice of him who rebukes and insults,
because of the enemy and the avenger.

17 All this has come on us; yet we have not forgotten you
or dealt falsely with your covenant.
18 Our heart has not turned back;
our steps have not gone from your way.
19 Yet you have severely broken us in the place of jackals
and covered us with the shadow of death.

20 If we have forgotten the name of our God
or spread out our hands to a strange god,
21 would not God search this out?
For he knows the secrets of the heart.
22 Indeed, for your sake we are being killed all day long;
we are considered to be sheep for the slaughter.

generated on Tue Oct 24 10:45:40 2023

23 Awake, why do you sleep, Lord?
Arise, do not reject us forever.
24 Why do you hide your face
and forget our affliction and our oppression?

25 For we have sunk down into the dust;
our bodies cling to the earth.
26 Rise up for our help
and redeem us for the sake of your covenant faithfulness.

Psalm 44 General Notes

Type of psalm

Psalm 44 is a deliverance psalm. It is a prayer for God's help against enemies. (See: deliverer)

Special concepts in this chapter

Enemies

When Israel entered the Promised Land, God fought for them and drove out their enemies. Since their enemies have now defeated them, they are in need of God's help. (See: promisedland)

Superscription

This psalm is called "a Maschil." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 44:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah. A maschil

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A psalm of the sons of Korah

"This is a psalm that the sons of Korah wrote."

We have heard with our ears, God

The word "ears" adds emphasis to the statement that they have heard and understood the things that the writer is about to describe. The writer addresses this statement to God. Alternate translation: "God, we have heard clearly"

in their days, in the days of old

Both of these phrases use the word "days" to refer to the time period when the ancestors of the people of Israel were alive.

Psalms 44:2

You drove out the nations

"You forced the people from other nations to leave"

with your hand

Here the word "hand" refers to God's power. Alternate translation: "by your power"

you planted our people

The writer speaks of God's causing the Israelites to live in the land as if he were planting them in the soil like he would a tree. Alternate translation: "you caused our people to live there"

Psalms 44:3

by their own sword

The word "sword" refers to military power. Alternate translation: "by fighting with their own swords" or "by their own army's strength"

their own arm

Here the word "arm" refers to power. Alternate translation: "their own power"

the light of your face

You may supply a verb for this phrase. Alternate translation: "the light of your face obtained the land for their possession"

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your right hand, your arm
Here the words "hand" and "arm" both refer to God's power. Combined, they emphasize the greatness of God's power. Alternate translation: "your great power"

the light of your face
The writer speaks of Yahweh looking with favor upon them and being kind to them as if Yahweh's face shone a light on them. Alternate translation: "your kindness" or "your good favor"

Psalms 44:4

victory for Jacob
The people of Israel are referred to by the name of their ancestor "Jacob."

Psalms 44:5

Through you ... through your
"By you ... by your"

push down ... tread them under ... rise up
The writer speaks of his enemies' defeat as if they are "down" and of their preparing to fight as if they are "up."

through your name
Here the word "name" refers to God's power and authority. Alternate translation: "by your power"

tread them under
"tread them under our feet" or "walk on top of them"

Psalms 44:6

General Information:
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Psalms 44:7

General Information:
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Psalms 44:8

we have made our boast
The word "boast" can be translated with a verb. Alternate translation: "we have boasted"

we will give thanks to your name
Here the word "name" refers to God, himself. Alternate translation: "we will give thanks to you"

Psalms 44:9

General Information:
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Psalms 44:10

spoil
resources and treasures that an army collects after winning a battle

Psalms 44:11

You have made us like sheep to be slaughtered
The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before those who kill them, so the Israelites are helpless before their enemies. This can be translated in active form. Alternate translation: "You have allowed our enemies to kill us like they would kill a sheep and eat it"

scattered us among the nations
"caused us to live in many different nations"

Psalms 44:12

sell your people for nothing
The writer speaks of Yahweh allowing Israel's enemies to conquer them as if he were selling the people of Israel to their enemies but does not require any payment from their enemies.

Psalms 44:13

You make us a rebuke to our neighbors, scoffed and mocked by those around us
These two phrases are parallel emphasizing how the people among whom they live mock them.

You make us a rebuke to our neighbors
The word "rebuke" can be translated as a verb. Alternate translation: "You make us something that our neighbors rebuke"

scoffed and mocked by those around us
This can be stated in active form. Alternate translation: "those around us scoff at us and mock us"

Psalms 44:14

an insult among ... a shaking of the head
These phrases are parallel emphasizing how intensely the nations around them mock them.

You make us an insult among the nations
The word "insult" can be translated as a verb. Alternate translation: "You make the nations around us insult us"

a shaking of the head among the peoples
The phrase "a shaking of the head" can be translated in verbal form. Alternate translation: "something at which the peoples shake their heads"

generated on Tue Oct 24 10:45:40 2023

a shaking of the head
This was a gesture that people used to show scorn to others.

Psalms 44:15

my dishonor is before me
The writer speaks of his dishonor as if it were an object that is always in front of him for him to see. The phrase means that he is always thinking about his dishonor. Alternate translation: "I think about my dishonor"

the shame of my face has covered me
The writer speaks of his shame as if it is an object that covers him like a blanket would cover him. Alternate translation: "the shame of my face has overwhelmed me"

the shame of my face
"the shame that shows on my face." This refers to his facial expressions that his shame causes.

Psalms 44:16

because of the voice of him who rebukes and insults
Here the words "the voice" represents the person insulting him. Alternate translation: "because of what the person says who rebukes and insults me"

rebukes and insults
These words have similar meanings and emphasize the harsh nature of what this person says.

Psalms 44:17

General Information:
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Psalms 44:18

Our heart has not turned back ... have not gone from your way
These two phrases are parallel. The writer speaks of loyalty to God as if it were following him, and disloyalty as if it were turning away from him.

Our heart has not turned back
Here the word "heart" refers to the emotions, and specifically to loyalty and devotion. Alternate translation: "We have not stopped being loyal to you"

Psalms 44:19

you have severely broken us
The writer speaks of God's punishment as if it were breaking a fragile object. Alternate translation: "you have punished us severely"

in the place of jackals
The writer speaks of Israel after God's punishment as if it were a wild, uninhabitable place. Alternate translation: "and made our land like a place where jackals live"

jackals
a type of wild dog

covered us with the shadow of death
The writer speaks of death as if it is an object that casts a shadow over those who are about to die. Alternate translation: "made us so that we are about to die"

Psalms 44:20

If we have forgotten the name of our God
This describes a situation that could have happened but did not. The writer knew that they had not forgotten the name of God. Here the word "name" refers to God, himself. To forget the name of God is to stop worshiping him. Alternate translation: "If we have forgotten our God" or "If we have stopped worshiping our God"

spread out our hands to a strange god
Spreading out the hands is a gesture that people used to worship and pray to a god. Alternate translation: "worshiped a strange god" or "prayed to a strange god"

Psalms 44:21

would not God search this out?
The writer uses this question to express that God would know if they worshiped another god. Alternate translation: "God would certainly find out"

he knows the secrets of the heart
Here the word "heart" refers to the mind and thoughts. Alternate translation: "he knows what a person secretly thinks"

Psalms 44:22

we are being killed all day long
The phrase "all day long" is an exaggeration to emphasize that their people are being killed frequently. This can be stated in active form. Alternate translation: "we are always in danger of people killing us"

we are considered to be sheep for the slaughter
This can be stated in active form. Alternate translation: "people consider us to be sheep for the slaughter"

sheep for the slaughter
The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before

generated on Tue Oct 24 10:45:40 2023

those who kill them, so the Israelites are helpless before their enemies.

Psalms 44:23

Awake, why do you sleep, Lord?
This does not mean that God is actually asleep. The writer speaks of God's seeming inactivity as if God is sleeping. He asks the question to rebuke God for appearing not to be concerned about their troubles. Alternate translation: "Wake up! I feel like you are sleeping, Lord!"

Psalms 44:24

Why do you hide your face ... our oppression?
The writer uses this question to complain that God appears to be ignoring them. Alternate translation: "Do not hide your face ... our oppression."

hide your face
The writer speaks of God ignoring them as if God were hiding his face so that he could not see them. Alternate translation: "ignore us"

forget our affliction and our oppression
The words "affliction" and "oppression" mean basically the same thing and emphasize the severity of their affliction. These words may also be translated as verbs. Alternate translation: "forget that people afflict us and oppress us" or "forget that people greatly afflict us"

Psalms 44:25

For we have sunk down into the dust; our bodies cling to the earth
These parallel phrases share similar meanings. The writer describes his people as lying on the ground in a posture of defeat and humiliation.

For we have sunk down into the dust
The writer speaks of their humiliation as if their bodies were objects, such as ice, that melt and soak into the dirt.

our bodies cling to the earth
The writer speaks of their humiliation as if their bodies were stuck to the ground and they could not raise themselves up.

Psalms 44:26

Rise up
This is a command to stand. This phrase refers to beginning to act on something. Alternate translation: "Take action"

for the sake of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "to show that you are faithful to your covenant"

generated on Tue Oct 24 10:45:40 2023

Psalm 45

1 My heart overflows on a good subject;
I will read aloud the words I have composed about the king;
my tongue is the pen of a ready writer.

2 You are fairer than the children of mankind;
grace is poured onto your lips;
therefore we know that God has blessed you forever.

3 Gird your sword to your side, mighty one,
in your glory and your majesty.
4 In your majesty ride on triumphantly
because of trustworthiness, meekness, and righteousness;
your right hand will teach you fearful things.
5 Your arrows are sharp;
the peoples fall under you;
your arrows are in the hearts of the king's enemies.
6 Your throne, God, is forever and ever;
a scepter of justice is the scepter of your kingdom.
7 You have loved righteousness and hated wickedness;
therefore God, your God, has anointed you
with the oil of gladness more than your companions.
8 All your garments smell of myrrh, aloes, and cassia;
out of ivory palaces
stringed instruments have made you glad.
9 Kings' daughters are among your honorable women;
at your right hand stands the queen clothed in gold of Ophir.

10 Listen, daughter, consider and incline your ear;
forget your own people and your father's house.
11 In this way the king will desire your beauty;
he is your master; revere him.
12 The daughter of Tyre will be there with a gift;
the rich among the people will beg for your favor.
13 The royal daughter in the palace is all glorious;
her clothing is worked with gold.
14 She will be led to the king in embroidered dress;
the virgins, her companions who follow her,
will be brought to you.
15 They will be led by gladness and rejoicing;
they will enter into the king's palace.

16 In the place of your fathers will be your children,
whom you will make princes in all the earth.

17 I will make your name to be remembered in all generations;
therefore the peoples will give you thanks forever and ever.

Psalm 45 General Notes

Type of psalm

Psalm 45 is a royal psalm written for the king's wedding day.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Beauty
The king has a beautiful palace, and his bride is also beautiful.

Superscription
This psalm is called "a Maschil." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 45:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Shoshannim. A psalm of the sons of Korah. A maschil. A song of loves
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Shoshannim
This may refer to a style or the tune of the music. Sometimes it is translated as "set to the tune of 'Lilies.'"

A psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote."

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

My heart overflows on a good subject
The writer speaks of his heart as if it were a container that overflows with liquid. The word "heart" represents his emotions, which are excited by the song that he sings. Alternate translation: "My emotions are excited about a good subject"

a good subject
"a noble theme" or "a beautiful word." This refers to the song that he has written.

composed
to have written or created a song

my tongue is the pen of a ready writer
The writer speaks of his tongue as if it were a pen. He speaks words as skillfully as an experienced writer writes words. Alternate translation: "my tongue is like the pen of person who writes well" or "I speak words as skillfully as an experienced writer can write words"

Psalms 45:2

You are fairer than the children of mankind
This phrase is an exaggeration that emphasizes that the king is better looking than anyone else. The phrase "children of mankind" is an idiom and refers to all humans. Alternate translation: "You are more handsome than any other man"

grace is poured onto your lips
The writer speaks of grace as if it were oil that someone has used to anoint the king's lips. The word "lips" refers to the king's speech. The phrase means that the king speaks eloquently. Alternate translation: "it is as if someone has anointed your lips with oil" or "you speak eloquently"

Psalms 45:3

Gird your sword to your side
Warriors carried their swords in sheaths that hung from belts around their waists. The swords would rest against their sides. This phrase describes an action of someone preparing for battle. Alternate translation: "Prepare yourself for battle"

Psalms 45:4

ride on triumphantly
The writer tells the king to ride his horse or chariot to victory.

because of trustworthiness, meekness, and righteousness
The abstract nouns "trustworthiness," "meekness," and "righteousness" can be stated as adjectives. Possible meanings are 1) these are qualities of the mighty one. Alternate translation: "because you are trustworthy, meek, and righteous" or 2) these are virtues that he fights to uphold for the people whom he rules. Alternate translation: "in order to fight for what is trustworthy, meek, and right"

your right hand will teach you fearful things
Most soldiers held their swords with their right hands when they fought. Here, the phrase "right hand" refers to his ability to fight, which the writer speaks of as if it were a person who can teach the king through the experience he gains in battle. Alternate translation: "You will learn to accomplish great military feats by fighting in many battles"

generated on Tue Oct 24 10:45:40 2023

fearful things
"awesome deeds." This refers to military victories that cause his enemies to fear him and his allies to revere him.

Psalms 45:5

the peoples fall under you
This phrase refers to the king defeating his enemies. Possible meanings are 1) "the peoples fall at your feet in surrender" or 2) "the peoples fall dead at your feet."

your arrows are in the hearts of the king's enemies
"your arrows have pierced the hearts of your enemies." The writer speaks to the king while referring to the king in the third person.

Psalms 45:6

Your throne ... is forever and ever
The word "throne" represents the kingdom and rule of the king. Alternate translation: "Your kingdom ... is forever and ever" or "You will reign ... forever and ever"

Your throne, God
Possible meanings are that the word "God" 1) is a title for the king, who is God's representative or 2) modifies the word "throne" and means "Your kingdom that God has given you."

a scepter of justice is the scepter of your kingdom
The word "scepter" represents the king's authority to rule his kingdom. Alternate translation: "you rule your kingdom with justice"

Psalms 45:7

God, your God, has anointed you with the oil of gladness
The writer speaks of gladness as if it were an oil that God used to anoint the king. That God has anointed him is a symbolic action that represents God's choosing him to be king. Alternate translation: "when God appointed you as king, he made you very glad"

Psalms 45:8

General Information:
Here the writer begins to describe what appears to be the wedding ceremony of the king and his bride.

myrrh, aloes, and cassia
These are aromatic plant substances that people used to make perfumes.

ivory palaces
Ivory is a hard white substance that forms animal's tusks. This phrase describes a palace with walls and furniture that people have decorated with ivory.

stringed instruments have made you glad
The words "stringed instruments" refers to the music that people make by playing the stringed instruments. Alternate translation: "the music of stringed instruments has made you glad"

Psalms 45:9

honorable women
These women are wives of the king who receive his approval.

the queen
This is a reference to the woman who will become queen. Alternate translation: "your bride, the queen" or "your bride, who will be the queen"

Ophir
This is the name of a place that had a reputation for its fine gold. The location is unknown.

Psalms 45:10

Listen, daughter
The writer begins to speak to the queen and refers to her as "daughter" because she is a young woman.

incline your ear
The writer speaks of listening carefully to something as if it were bending one's ear towards the person who is speaking. Alternate translation: "listen carefully"

forget your own people
The writer speaks of the queen no longer following the beliefs and customs of her native people as if it were forgetting them. Alternate translation: "no longer follow the customs of your people"

your father's house
Here the word "house" refers to family. Alternate translation: "your relatives"

Psalms 45:11

In this way
"and" or "so"

the king will desire your beauty
This is a polite way to say that the king will want to sleep with the queen as his wife.

Psalms 45:12

General Information:
The writer continues to speak to the queen.

The daughter of Tyre
The writer speaks of the people who live in Tyre as if they are Tyre's children. Alternate translation: "The people of Tyre"

generated on Tue Oct 24 10:45:40 2023

Psalms 45:13

The royal daughter
This is a reference to the woman whom the king will marry. Alternate translation: "The king's bride"

all glorious
"very beautiful." This refers to the woman's appearance.

her clothing is worked with gold
Her clothing is decorated or embroidered with gold. This can be stated in active form. Alternate translation: "she wears clothing that someone has embroidered with golden thread"

Psalms 45:14

General Information:
The author continues to speak about the queen but begins to address the king again.

She will be led to the king in embroidered dress
This can be stated in active form. Alternate translation: "People will lead her to the king as she wears an embroidered dress"

embroidered
a design made by sewing colored threads into cloth

the virgins, her companions who follow her, will be brought to you
Here the word "you" refers to the king. This can be stated in active form. Alternate translation: "people will bring to you the virgins, her companions who follow her"

Psalms 45:15

They will be led by gladness and rejoicing
This phrase describes "gladness and rejoicing" as a person who leads others to celebrate. This can be stated in active form. Alternate translation: "Gladness and rejoicing will lead them" or "They will proceed with gladness and rejoicing"

gladness and rejoicing
These two words mean basically the same thing and emphasize the intensity of gladness. Alternate translation: "great gladness"

Psalms 45:16

Connecting Statement:
The writer continues to address the king.

In the place of your fathers will be your children
This means that the king's sons will replace him as king, just as he replaced his ancestors as king.

you will make princes in all the earth
The phrase "in all the earth" is an exaggeration to emphasize that they will rule over many nations. Alternate translation: "you will make rulers over many nations"

Psalms 45:17

I will make your name to be remembered in all generations
Here the word "I" refers to the writer. The word "name" refers to the king's character and reputation. This can be stated in active form. Alternate translation: "I will cause people in every generation to know about your greatness"

generated on Tue Oct 24 10:45:40 2023

Psalm 46

1 God is our refuge and strength,
a very present help in trouble.
2 Therefore we will not fear, though the earth should change,
though the mountains should be shaken into the heart of the seas,
3 though its waters roar and rage, and
though the mountains tremble with their swelling. Selah

4 There is a river whose streams make the city of God happy,
the holy place where the Most High dwells.
5 God is in the middle of her; she will not be moved;
God will help her, and he will do so at the dawn of morning.
6 The nations raged and the kingdoms were shaken;
he lifted up his voice, and the earth melted.

7 Yahweh of hosts is with us;
the God of Jacob is our refuge. Selah

8 Come, behold the deeds of Yahweh,
who has set up objects of horror on earth.
9 He makes wars cease to the ends of the earth;
he breaks the bow and cuts the spear into pieces;
he burns up the shields.
10 Be quiet and know that I am God;
I will be exalted among the nations;
I will be exalted on the earth.

11 Yahweh of hosts is with us;
the God of Jacob is our refuge. Selah

Psalm 46 General Notes

Type of psalm

Psalm 46 is a psalm of praise to God.

Special concepts in this chapter

God is all-powerful, controls nature, and protects his people. (See: peopleofgod)

Psalms 46:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah; set to Alamoth. A song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote"

set to Alamoth
This may refer to a style of music.

God is our refuge and strength
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "God gives us safety and strength"

generated on Tue Oct 24 10:45:40 2023

Psalms 46:2

the mountains should be shaken into the heart of the seas
The writer speaks of the deepest part of the sea as if it were the sea's heart. Here he describes an earthquake that causes the mountains to crumble and fall into the sea. This can be stated in active form. Alternate translation: "the mountains should shake so violently that they fall into the depths of the sea"

Psalms 46:3

though its waters roar and rage
"though the waters of the sea roar and rage." The words "roar" and "rage" describe the violent movements of the sea during a strong storm.

mountains tremble with their swelling
The phrase "their swelling" refers to the waters of the sea as they rise and crash against the mountains. Alternate translation: "the swelling waters cause the mountains to tremble"

Psalms 46:4

There is a river whose streams make the city of God happy
The imagery of a running river symbolizes peace and prosperity for the city of God.

make the city of God happy
The phrase "the city of God" refers to Jerusalem, and represents the people who live in that city. Alternate translation: "make the people who live in Jerusalem happy"

the holy place where the Most High dwells
This phrase describes "the city of God." Alternate translation: "the holy place where the Most High lives"

Psalms 46:5

in the middle of her; she will not be moved ... help her
The words "her" and "she" refer to "the city of God."

she will not be moved
Here, the word "moved" is the same word translated as "shaken" in [Psalms v. 2]

Psalms 46:6

The nations raged
Here, the word "raged" is the same word that the writer used in [Psalms v. 3]

the kingdoms were shaken
Here, the word "shaken" is the same word that the writer used in [Psalms v. 2]

he lifted up his voice
"God lifted up his voice." The writer speaks of the "voice" as an object that a person can pick up and raise into the air. This means that the voice becomes louder. Alternate translation: "God shouted"

the earth melted
The writer speaks of the earth as an object, such as ice, that can melt. Here "the earth" represents mankind, and to melt represents fear. Alternate translation: "the people of the earth tremble with fear"

Psalms 46:7

the God of Jacob is our refuge
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "the God of Jacob gives us safety"

the God of Jacob
Possible meanings are 1) "the God whom Jacob worshiped" or 2) "Jacob" is a metonym for the nation of Israel and means "the God of Israel."

Psalms 46:8

General Information:
This page has intentionally been left blank.

Psalms 46:9

He makes wars cease
"He makes nations stop fighting wars"

to the ends of the earth
This is an idiom that refers to everywhere in the word. Alternate translation: "everywhere in the world"

he breaks the bow ... burns up the shields
One way in which Yahweh will make all wars to cease is by destroying the weapons that the armies use to fight one another.

shields
Some versions understand this Hebrew word as "chariots."

Psalms 46:10

Be quiet and know that I am God
Here, God begins to speak.

Be quiet
In this context, these words are likely a command to the nations to stop their wars. Alternate translation: "Stop fighting"

generated on Tue Oct 24 10:45:40 2023

know that I am God
Here the word "know" means to understand and to confess that Yahweh is the true God.

I will be exalted among the nations; I will be exalted on the earth
These two phrases mean basically the same thing and emphasize that the people of every nation in the world will exalt God. This can be stated in active form. Alternate translation: "People from every nation will exalt me; people all over the earth will exalt me"

Psalms 46:11

Yahweh of hosts is with us; the God of Jacob is our refuge
The writer speaks of God as if he were a place where people can go for safety. See how you translated these lines in [Psalms 46:7]

generated on Tue Oct 24 10:45:40 2023

Psalm 47

1 Clap your hands, all you peoples;
shout to God with the sound of celebration.

2 For Yahweh Most High is terrifying;
he is a great King over all the earth.
3 He subdues peoples under us
and nations under our feet.
4 He chooses our inheritance for us,
the pride of Jacob whom he loved. Selah

5 God has gone up with a shout,
Yahweh with the sound of a ram's horn.
6 Sing praises to God, sing praises;
sing praises to our King, sing praises.
7 For God is the King over all the earth;
sing praises with understanding.

8 God reigns over the nations;
God sits on his holy throne.
9 The princes of the peoples have gathered together
to the people of the God of Abraham;
for the shields of the earth belong to God;
he is greatly exalted.

Psalm 47 General Notes

Type of psalm

Psalm 47 is a psalm of praise to God.

Special concepts in this chapter

Yahweh's power

God is powerful over all the nations in the world.

Psalms 47:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

Clap your hands

Clapping your hands is associated with celebration. Alternate translation: "Clap your hands in celebration"

shout to God with the sound of celebration

"shout to God with joyful voices." Here the word "celebration" refers to the joy associated with victory in battle.

Psalms 47:2

General Information:

This page has intentionally been left blank.

Psalms 47:3

He subdues peoples under us and nations under our feet

These two phrases are parallel and mean that God enabled Israel to conquer their enemies.

subdues

to conquer and place under the authority of another

generated on Tue Oct 24 10:45:40 2023

under us ... under our feet
The writer speaks of conquering other nations as if it were putting those nations underneath their feet.

Psalms 47:4

He chooses our inheritance for us
The writer speaks of the land of Israel as if it were an inheritance that God has given the people as a permanent possession. Alternate translation: "He chooses this land as an inheritance for us"

the pride of Jacob
Here the word "pride" is a metonym for the source of pride and represents the land that God has given to his people as an inheritance. Alternate translation: "the land in which Jacob takes pride"

Jacob whom he loved
The word "Jacob" refers to the nation of Israel.

Psalms 47:5

God has gone up with a shout
The writer speaks of God's conquering the nations as if God were a king ascending his throne, which was located in the temple. Alternate translation: "God has gone up into the temple as people shouted" or "God has ascended to his throne as people shouted"

Yahweh with the sound of a ram's horn
This phrase parallels the previous phrase. The verb may be supplied for clarity. Alternate translation: "Yahweh has gone up as people blew rams' horns"

Psalms 47:6

Sing praises to God, sing praises; sing praises to our King, sing praises
The phrase "sing praises" is repeated for emphasis. You may omit the repetition if it is awkward in your language. Alternate translation: "Sing, sing praises to God; sing, sing praises to our King"

Psalms 47:7

General Information:
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Psalms 47:8

General Information:
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Psalms 47:9

The princes of the peoples
"The rulers of all the nations"

gathered together to the people
Possible meanings are that the rulers of the nations 1) "gather in front of the people" or 2) "gathered together with the people" so that all may worship God as king.

the shields of the earth belong to God
Possible meanings are that "shields" 1) refers to instruments of war. Alternate translation: "God has more power than the weapons of all the kings on the earth" or 2) refers to the rulers of the nations who are spoken of as shields who protect their nations. Alternate translation: "the kings of the earth are subject to God"

generated on Tue Oct 24 10:45:40 2023

Psalm 48

1 Great is Yahweh and greatly to be praised,
in the city of our God on his holy mountain.

2 Beautiful in elevation,
the joy of the whole earth,
is Mount Zion, on the sides of the north,
the city of the great King.
3 God has made himself known in her palaces as a refuge.

4 For, see, the kings assembled themselves;
they passed by together.
5 They saw it, then they were amazed;
they were dismayed, and they hurried away.
6 Trembling took hold of them there,
pain as when a woman is in labor.
7 With the east wind
you break the ships of Tarshish.

8 As we have heard,
so have we seen
in the city of Yahweh of hosts,
in the city of our God;
God will establish it
forever. Selah

9 We have thought about your covenant faithfulness, God,
in the middle of your temple.
10 As your name is, God,
so is your praise to the ends of the earth;
your right hand is full of righteousness.
11 Let Mount Zion be glad,
let the daughters of Judah rejoice
because of your righteous decrees.

12 Walk around Mount Zion, go round about her;
count her towers,
13 notice well her walls,
and look at her palaces
so that you may tell it to the next generation.

14 For this God is our God forever and ever;
he will be our guide to death.

Psalm 48 General Notes

Type of psalm

Psalm 48 is a psalm of praise for Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem has mighty defenses. Foreign nations will be amazed. It is something to remember and testify about. (See: testimony)

It is helpful to know that "Mount Zion" is often used to refer to the city of Jerusalem.

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generated on Tue Oct 24 10:45:40 2023

Psalms 48:1

General Information:
This psalm is a song about Jerusalem being God's dwelling place. Parallelism is common in Hebrew poetry.

A song; a psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

greatly to be praised
This can be stated in active from. Alternate translation: "people are to praise him greatly"

the city of our God on his holy mountain
This is a reference to Jerusalem, which was built on Mount Zion.

the city of our God
Possible meanings are 1) "the city where our God lives" or 2) "the city that belongs to our God"

Psalms 48:2

Beautiful in elevation
"Beautiful and high." The word "elevation" refers to how high mount Zion is.

the joy of the whole earth, is Mount Zion
Here the word "earth" refers to everyone living on the earth. The word "joy" may be translated as a verb. Alternate translation: "Mount Zion gives joy to everyone on earth" or "everyone on earth rejoices because of Mount Zion"

on the sides of the north
Possible meanings are that this phrase 1) refers to the direction of the north or 2) is a proper name, Zaphon, referring to a mountain in the north.

Psalms 48:3

God has made himself known in her palaces as a refuge
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "God has made himself known as one who gives safety to the people in Mount Zion's palaces"

Psalms 48:4

see
The word "see" here alerts us to pay attention to the surprising information that follows.

assembled themselves
Here the kings represent their armies. Alternate translation: "assembled their armies"

they passed by together
"together they passed by Jerusalem"

Psalms 48:5

They saw it
"They saw Jerusalem"

dismayed
greatly troubled

Psalms 48:6

Trembling took hold of them there
The writer speaks of the kings' fear as if it were a person who caused the kings and their armies to tremble. Alternate translation: "There they trembled with fear"

pain as when a woman is in labor
The writer speaks of the kings' fear as if it were the pain that a woman experiences in childbirth and speaks of that pain as if it were a person. The verb may be supplied from the previous clause. Alternate translation: "pain took hold of them, as when a woman is in labor" or "they became afraid, like a woman is afraid of experiencing labor pains"

Psalms 48:7

With the east wind you break the ships of Tarshish
Possible meanings are 1) this is a metaphor in which the author describes the kings being afraid as if they were ships that shake because God destroys them with a strong wind. Alternate translation: "They shook with fear, as the ships of Tarshish shake when you break them with the east wind" or 2) this is an apostrophe in which the author describes God's great power.

the east wind
Possible meanings are 1) "a wind blowing from the east" or 2) "a strong wind."

the ships of Tarshish
Possible meanings are that this refers to 1) ships that sail to or are built in the city of Tarshish or 2) any large ocean-going ship.

Psalms 48:8

As we have heard
It is implied that what they have heard is the great things that God has done in the past. Alternate translation: "As we have heard about the great things that God has done"

so have we seen
This means that they have seen the proof that the things that they have heard are true. Alternate translation: "so we have seen God do great things now"

generated on Tue Oct 24 10:45:40 2023

in the city of Yahweh of hosts, in the city of our God
Both of these phrases refer to Jerusalem. Alternate translation: "in the city of our God, Yahweh of hosts"

establish it
"make it secure." Here the word "establish means to preserve and make something secure.

Psalms 48:9

your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "how faithful you are to your covenant" or "how faithful you are to us because of your covenant"

in the middle of your temple
"as we are in your temple"

Psalms 48:10

As your name is ... so is your praise to the ends of the earth
Here the word "name" represents God's character and reputation. The two phrases compare the greatness of God's reputation with how greatly people praise him. Alternate translation: "Your name is very great ... and so people throughout the world praise you greatly" or "People all throughout the world have heard of you ... so people throughout the world praise you"

to the ends of the earth
This is an idiomatic expression that means everywhere in the word. See how you translated this in [Psalms 46:9]

your right hand is full of righteousness
The writer speaks of righteousness as if it were an object that God could hold in his hand. Here the word "hand" refers to God's power and authority to rule. Alternate translation: "you rule with righteousness" or "you are righteous as you rule"

Psalms 48:11

Let Mount Zion be glad
The writer speaks of Mount Zion as if it were a person who could be glad. The phrase refers to the people who live in Jerusalem. Alternate translation: "Let those who live on Mount Zion be glad"

let the daughters of Judah rejoice
The writer speaks of the towns in Judah as if they were Judah's children. The phrase refers to the people who live in those towns. Alternate translation: "let the people who live in the cities of Judah rejoice"

Psalms 48:12

Walk around Mount Zion, go round about her
These two phrases are parallel. Alternate translation: "Walk all the way around Mount Zion"

Psalms 48:13

notice well
"notice in detail"

Psalms 48:14

he will be our guide
The word "guide" can be translated as a verb. Alternate translation: "he will guide us"

to death
Possible meanings are 1) "until we die" or 2) "forever."

generated on Tue Oct 24 10:45:40 2023

Psalm 49

1 Hear this, all you peoples;
give ear, all you inhabitants of the world,
2 both low and high,
rich and poor together.
3 My mouth will speak wisdom
and the meditation of my heart will be of understanding.
4 I will incline my ear to a parable;
I will begin my parable with the harp.

5 Why should I fear the days of evil,
when iniquity surrounds me at my heels?
6 Why should I fear those who trust in their wealth
and boast about the amount of their riches?
7 It is certain that no one can redeem his brother
or give God a ransom for him,
8 For the redemption of one's life is costly,
and no one can pay what we owe.
9 No one can live forever
so that he would not see the pit.
10 For he will see decay. Wise men die;
the fool and the brute alike perish
and leave their wealth to others.
11 Their inner thought is that their families will continue forever,
and the places where they live, to all generations;
they call their lands after their own names.

12 But man, having wealth, does not remain alive;
he is like the wild animals that perish.

13 This, their way, is their folly;
yet after them, men approve of their sayings. Selah
14 Like sheep they are appointed for Sheol,
and death will be their shepherd.
The upright will rule over them in the morning,
and their bodies will be consumed in Sheol,
with no place for them to live.
15 But God will redeem my life from the power of Sheol;
he will receive me. Selah
16 Do not be afraid when one becomes rich,
and the glory of his house increases.
17 For when he dies he will take nothing away;
his glory will not go down after him.
18 He blessed his soul while he lived—
and men praise you when you live for yourself—
19 he will go to the generation of his fathers
and they will never see the light again.

20 One who has wealth but no understanding
is like the animals that perish.

Psalm 49 General Notes

Type of psalm

Psalm 49 is a wisdom psalm. (See: wise)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Riches
Riches do not last forever. They cannot save a person from death, and they cannot be taken from a person at death. (See: eternity and save)

Psalms 49:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Hear this, all you peoples; give ear, all you inhabitants
These two phrases are parallel. Together they strengthen the command for all people to listen.

give ear
This idiomatic expression means to use one's ears to listen. Alternate translation: "listen"

Psalms 49:2

both low and high
The writer speaks of people who are weak or insignificant in society as being low and of people who are important and powerful as being high. Together, the words "low" and "high" represent all people. Alternate translation: "both important people and unimportant people" or "people of every social class"

rich and poor together
Together the words "rich" and "poor" refer to all people, regardless of wealth. Alternate translation: "all people"

Psalms 49:3

My mouth will speak wisdom
Here the word "mouth" refers to the whole person who speaks. Alternate translation: "I will speak wise words"

the meditation of my heart will be of understanding
Here the word "heart" represents the mind and thoughts. The abstract nouns "meditation" and "understanding" can be translated as verbs. Alternate translation: "the thoughts upon which I meditate will help you to understand"

Psalms 49:4

incline my ear
The writer speaks of listening carefully to something as if it were bending one's ear towards the person who is speaking. Alternate translation: "listen carefully"

with the harp
"as I play the harp"

Psalms 49:5

Why should I fear ... heels?
The writer asks this question to emphasize that he has no reason to fear when bad things happen. Alternate translation: "I have no reason to fear ... heels."

the days of evil
"when evil things happen." Here the word "days" refers to general periods of time.

when iniquity surrounds me at my heels
Possible meanings are 1) the writer speaks of the evil desires of his enemies as if it were a predator ready to overtake him. Alternate translation: "when the iniquity of sinful men is ready to overcome me" or 2) the writer's enemies surround him as they commit their iniquity. Alternate translation: "when my enemies surround me"

Psalms 49:6

those who trust in their wealth
These people trust their wealth will keep them from having to suffer.

about the amount of their riches
a large amount of something

Psalms 49:7

It is certain that no one
"There is no way that any of them can" or Alternate translation: "No one can"

no one can redeem his brother or give God a ransom for him
Both of these phrases express that a person cannot give God enough money to be able to avoid death. Alternate translation: "no one can pay money to God so that their brother will not die"

generated on Tue Oct 24 10:45:40 2023

Psalms 49:8

the redemption of one's life is costly
The word "redemption" can be translated with a verb. Alternate translation: "it costs too much to redeem a person's life"

Psalms 49:9

so that he would not see the pit
The word "pit" here refers to the place where a person's spirit goes after the person dies. The words "not see the pit" refer to the person's dead body not decaying.

Psalms 49:10

he will see decay
The writer speaks of experiencing something as if it were seeing that thing. Alternate translation: "he will die and his body will decay"

Wise men die; the fool and the brute alike perish
The author refers to all people by referring to those who have the most and least wisdom.

brute
This means a person who is stupid or unintelligent.

Psalms 49:11

Their inner thought
"Their belief"

the places where they live, to all generations
The verb may be supplied from the previous phrase. Alternate translation: "the places where they live will continue to all generations"

they call their lands after their own names
"they name their lands after themselves." This phrase expresses ownership. Alternate translation: "they own their own lands"

Psalms 49:12

But man, having wealth
"But man, even if he has wealth"

Psalms 49:13

This, their way, is their folly
The writer speaks of the fate of fools as if it is the destination at the end of the path on which they walk. Alternate translation: "This is the fate of those who practice folly"

yet after them
"yet after they die"

Psalms 49:14

General Information:
The author continues to describe people who believe their wealth will save them.

Like sheep
The writer compares people who will all die to a flock of sheep. Just as sheep cannot escape when the butcher decides to slaughter them, so men will not escape when it is their time to die.

they are appointed
This can be stated in active form. Alternate translation: "God has appointed them"

death will be their shepherd
The writer speaks of men dying by personifying death as a shepherd who leads them into the grave. Alternate translation: "death will take them away as a shepherd leads away sheep to be slaughtered"

in the morning
Here the word "morning" is a metaphor that refers to a time when God will vindicate righteous people and save them from evil people.

their bodies will be consumed in Sheol
The writer speaks of Sheol, the place of the dead, as if it were a person or animal. He speaks of the decay of dead bodies as if Sheol were eating them. Alternate translation: "their bodies will decompose in the grave"

Psalms 49:15

God will redeem my life from the power of Sheol
The writer speaks of Sheol as if it were a person who has power over those who die. From the context, it is implied that this power refers to consuming the bodies of the dead.

God will redeem my life
Here the word "life" refers to the whole person. Alternate translation: "God will redeem me"

Psalms 49:16

the glory of his house increases
The word "glory" here refers to wealth or riches. Possible meanings are 1) "when he gains more wealth in his house" or 2) "when his family becomes richer."

Psalms 49:17

he will take nothing away
"he will take nothing with him to the grave"

his glory will not go down after him
The phrase "go down" refers to when the man dies. Alternate translation: "his glory will not go along

generated on Tue Oct 24 10:45:40 2023

with him when he dies" or "he will not keep his reputation when he dies"

Psalms 49:18

He blessed his soul
Here the word "soul" refers to the whole person. This phrase means that he considered himself to be happy and successful because of his riches. Alternate translation: "He congratulated himself"

Psalms 49:19

he will go to the generation of his fathers
"he will go to where his fathers' generation is." This is a euphemism that means that the rich man will die and join his ancestors in the grave. Alternate translation: "he will join his ancestors in the grave"

they will never see the light again
The word "they" refers to the rich man and his ancestors. The word "light" may refer to the sun or be a metaphor for life. Alternate translation: "they will never see the sun again" or "they will never live again"

Psalms 49:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 50

1 The Mighty One, God, Yahweh,
has spoken and called the earth
from the rising of the sun to its setting.
2 Out of Zion, the perfection of beauty,
God has shone.
3 Our God comes
and does not stay silent;
a fire devours before him,
and it is very stormy around him.
4 He calls to the heavens above
and to the earth so that he may judge his people:
5 "Gather my faithful ones together to me,
those who have made a covenant with me by sacrifice."
6 The heavens will declare his righteousness,
for God himself is judge. Selah

7 "Hear, my people, and I will speak, Israel,
and I will testify against you.
I am God, your God.
8 I will not reprove you for your sacrifices;
your burnt offerings are always before me.
9 I will take no bull out of your house,
or male goats out of your folds.
10 For every animal of the forest is mine,
and the cattle on a thousand hills.
11 I know all the birds of the mountains,
and the wild beasts of the field are mine.
12 If I were hungry, I would not tell you;
for the world is mine, and everything in it.
13 Will I eat the flesh of bulls
or drink the blood of goats?

14 Offer to God the sacrifice of thanksgiving,
and pay your vows to the Most High.
15 Call on me in the day of trouble;
I will rescue you, and you will glorify me."

16 But to the wicked God says,
"What have you to do with declaring my statutes,
that you have taken my covenant in your mouth,
17 since you hate instruction
and throw my words away?
18 When you see a thief, you agree with him;
you participate with those who commit adultery.
19 You give your mouth to evil,
and your tongue expresses deceit.
20 You sit and speak against your brother;
you slander your own mother's son.
21 You have done these things, but I have kept silent,
so you thought that I was someone just like yourself.
But I will reprove you
and bring up, right before your eyes, all the things you have done.

22 Give this careful consideration, you who forget God,
otherwise I will tear you to pieces,
and there will be no one to come to help you!
23 The one who offers a sacrifice of thanksgiving praises me,

generated on Tue Oct 24 10:45:40 2023

and to anyone who plans his path in the right way
I will show God's salvation."

Psalm 50 General Notes

Type of psalm

Psalm 50 is a wisdom psalm. It tells what pleases God. (See: wise)

Special concepts in this chapter

Sacrifices

God does not need animal sacrifices; he does not eat meat or drink blood. The world and everything in it belong to God. He wants people to be thankful and to depend on him. God rejects evil people who reject his covenant. (See: blood and evil)

Psalms 50:1

General Information:

This psalm is a song that teaches people. Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

The Mighty One, God, Yahweh

The author uses three different names to speak of God.

called the earth

Here the word "earth" refers to the people who live on the earth. Alternate translation: "called all people"

from the rising of the sun to its setting

This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. Alternate translation: "everywhere on earth"

Psalms 50:2

Zion, the perfection of beauty

Possible meanings are 1) "Zion, whose beauty is perfect" or 2) "Zion, the most beautiful city."

God has shone

The writer speaks of God as if he were a light that shines. This refers to God causing people to know about his glory. Alternate translation: "God's glory shines like a light"

Psalms 50:3

does not stay silent

The writer uses this negative statement to emphasize the positive. Alternate translation: "speaks so that everyone can hear him"

a fire devours before him

The writer speaks of a fire burning things as if it were eating them. Alternate translation: "a fire burns in front of him"

it is very stormy around him

"there is a great storm around him"

Psalms 50:4

He calls to the heavens above and to the earth

Possible meanings are 1) God is calling on all who live in heaven and on earth to be witnesses as he judges his people or 2) God is speaking to heaven and earth as if they are people, and he is calling them to be witnesses as he judges his people.

Psalms 50:5

General Information:

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Psalms 50:6

The heavens will declare

Possible meanings are 1) the writer uses the word "heavens" to refer to the angels who live there or 2) the writer speaks of "the heavens" as if they are a person who testifies about God's righteousness.

Psalms 50:7

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalms 50:8

I will not reprove you for your sacrifices
"I will reprove you, but not for your sacrifices." God explains that their sacrifices are not the reason that he is reproving them.

reprove
tell someone he is guilty of doing wrong

your burnt offerings are always before me
This explains why God is not rebuking them for their sacrifices. The phrase "are always before me" refers to being in God's presence and means that his people are always sacrificing their burnt offerings to him. Alternate translation: "you are always sacrificing burnt offerings to me"

Psalms 50:9

folds
areas surrounded by walls in which sheep and goats are kept

Psalms 50:10

the cattle on a thousand hills
The phrase "on a thousand hills" does not represent the total number of cattle that God owns. The number is an exaggeration that emphasizes that God owns all of the cattle in the world. The verb may be supplied from the previous phrase. Alternate translation: "all the cattle in the world are mine"

thousand hills
"1,000 hills"

Psalms 50:11

I know all the birds
Here the word "know" implies ownership. Alternate translation: "I own all the birds"

Psalms 50:12

If I were hungry
This describes something that could not happen, since God does not get hungry.

Psalms 50:13

Will I eat the flesh of bulls or drink the blood of goats?
God asks this rhetorical question to emphasize that he does not do these things and so has no need for their sacrifices. Alternate translation: "I do not eat the flesh of bulls or drink the blood of goats."

Psalms 50:14

Offer to God
Here God refers to himself. Alternate translation: "Offer to me"

pay your vows to the Most High
The writer speaks of "vows" as if they are currency which a person pays to God. Alternate translation: "fulfill your vows to the Most High" or "do what you have promised the Most High to do"

Psalms 50:15

in the day of trouble
Here the word "day" refers to any period of time. Alternate translation: "whenever you have troubles"

Psalms 50:16

But to the wicked God says
Here God is still speaking and speaks of himself in the third person. Alternate translation: "But to the wicked I say"

to the wicked
The word "wicked" refers to wicked people in general. Alternate translation: "to wicked people"

have taken my covenant in your mouth
God speaks of wicked people reciting the words of his covenant as if they are putting the covenant in their mouth. Alternate translation: "talk about my covenant"

Psalms 50:17

since you hate instruction and throw my words away
This is the end of the rhetorical question begun with the words "What have you to do"

throw my words away
God speaks of the wicked people rejecting what he says as if they were throwing away trash. Alternate translation: "reject what I say"

Psalms 50:18

you agree with him
Possible meanings are 1) that they approve of the thief's actions. Alternate translation: "you approve or him" or 2) that they join the thief in their actions. Alternate translation: "you join him"

Psalms 50:19

You give your mouth to evil
God speaks of a person speaking evil things as if that person's mouth is a messenger whom the person sends to do evil things. Alternate translation: "You are always saying evil things"

generated on Tue Oct 24 10:45:40 2023

your tongue expresses deceit
The word "tongue" represents the person who is speaking. Alternate translation: "you are always telling lies"

Psalms 50:20

You sit and speak against your brother; you slander your own mother's son
These two phrases have the same meaning but use different words. God accuses them of speaking falsely against members of their own family.

You sit and speak
To "sit and speak" against someone implies that this person deliberately thinks of bad things to say about someone. Alternate translation: "You always think of ways to speak"

Psalms 50:21

you thought that I was someone just like yourself
Since God had kept silent and not yet rebuked the wicked people for their actions, they thought that God approved of what they did. Alternate translation: "you thought that I was someone who acts just like you do"

reprove
tell someone he is guilty of doing wrong

bring up ... all the things you have done
God speaks of listing all of the evil things that they have done. Alternate translation: "list ... all the things you have done"

right before your eyes
Here, to be "before your eyes" means that it is in a place where they can see. This means that they will not be able to deny the charges that God brings against them. Alternate translation: "right in front of you" or "so that you can not deny them"

Psalms 50:22

you who forget God
God speaks of the wicked rejecting him as if they have forgotten him. He speaks of himself in the third person. Alternate translation: "you who reject me"

I will tear you to pieces
God speaks of destroying the wicked as if he were a lion eating its prey. Alternate translation: "I will destroy you"

Psalms 50:23

plans his path in the right way
God speaks of a the way a person lives as if it were a path that the person travels. Alternate translation: "lives his life the right way"

I will show God's salvation
The abstract noun "salvation" can be stated as "save." God refers to himself in the third person. Alternate translation: "I will save him"

generated on Tue Oct 24 10:45:40 2023

Psalm 51

1 Have mercy on me, God,
because of your covenant faithfulness;
for the sake of the multitude of your merciful actions,
blot out my transgressions.
2 Wash me thoroughly from my iniquity
and cleanse me from my sin.

3 For I know my transgressions,
and my sin is always before me.
4 Against you, you only, I have sinned
and done what is evil in your sight;
you are justified when you speak;
you are blameless when you judge.
5 See, I was born in iniquity;
as soon as my mother conceived me, I was in sin.
6 See, you desire trustworthiness in my inner self;
and you teach me wisdom in the secret place within.

7 Purify me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
8 Make me hear joy and gladness
so that the bones that you have broken may rejoice.
9 Hide your face from my sins
and blot out all my iniquities.

10 Create in me a clean heart, God,
and renew a right spirit within me.
11 Do not drive me away from your presence,
and do not take your holy Spirit from me.
12 Restore to me the joy of your salvation,
and sustain me with a willing spirit.

13 Then will I teach transgressors your ways,
and sinners will be converted to you.
14 Forgive me for shedding blood,
God of my salvation,
and I will shout for the joy of your righteousness.
15 Lord, open my lips,
and my mouth will express your praise.
16 For you do not delight in sacrifice, or I would give it;
you have no pleasure in burnt offerings.
17 The sacrifices of God are a broken spirit.
You, God, will not despise a broken and a contrite heart.

18 Do good in your good pleasure to Zion;
rebuild the walls of Jerusalem.
19 Then will you delight in the sacrifices of righteousness,
in burnt offerings and whole burnt offerings;
then our people will offer bulls on your altar.

Psalm 51 General Notes

Type of psalm

Psalm 51 is a psalm of repentance from sin. (See: repent and sin)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Repentance
The psalmist is truly sorry for having sinned. He repented and God forgave his sins. God wants true sorrow for having sinned, not sacrifices. (See: true and forgive)

Author of Psalm
Scholars are divided over whether this psalm was authored by King David as is mentioned by the superscription. If nothing else, we can assume the last two verses were added later since Jerusalem is intact with well-built walls during King David's reign.

Psalms 51:1

General Information:
Parallelism is common in Hebrew poetry. In this psalm David asks God for forgiveness.

For the chief musician. A psalm of David; when Nathan the prophet came to him after he had gone into Bathsheba
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

when Nathan the prophet came to him
It can be stated clearly what Nathan did when he came to David, because this psalm is in response to that. Alternate translation: "when Nathan the prophet came to David and rebuked him"

because of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because you are faithful to your covenant"

for the sake of the multitude of your merciful actions
"because you do so many merciful things"

blot out my transgressions
Forgiving sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. Alternate translation: "forgive my sins like someone wiping something away" or "forget my sins like someone who erases a record of sins"

Psalms 51:2

Wash me thoroughly from my iniquity ... cleanse me from my sin
These two phrases mean the same thing.

Wash me thoroughly from my iniquity
Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. Alternate translation: "Wash away all my sin" or "Forgive all my sins so that I will be acceptable to you"

thoroughly
completely, totally

cleanse me from my sin
Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. Alternate translation: "Make me clean from my sin" or "forgive me for my sin so that I will be clean"

Psalms 51:3

my sin is always before me
Not being able to forget his sins is spoken of as if they were always in front of him where he can see them. Alternate translation: "I am always aware of my sins" or "I cannot forget my sins"

Psalms 51:4

what is evil in your sight
The word "sight" here represents judgment. Yahweh saw and did not approve of David's actions. Alternate translation: "what you judge to be evil" or "what you consider to be evil"

Psalms 51:5

I was born in iniquity
Being a sinner is spoken of as being in iniquity. Alternate translation: "I was already a sinner when I was born"

as soon as my mother conceived me, I was in sin
Being a sinner is spoken of as being in sin. Alternate translation: "even when my mother conceived me, I was a sinner"

Psalms 51:6

See, you desire trustworthiness
The use of "See" here draw our attention to the contrast between this sentence and "See, I was

generated on Tue Oct 24 10:45:40 2023

born in iniquity" (verse 5). "Truly I was born in iniquity ... But you desire trustworthiness"

you desire trustworthiness in my inner self
The "inner self" represents either 1) the person's desires or 2) the whole person. Alternate translation: "you want me to desire trustworthiness" or "you want me to be trustworthy"

Psalms 51:7

Purify me ... I will be clean ... wash me ... I will be whiter than snow
Being acceptable to God is spoken of as being clean or white. God makes people acceptable by forgiving their sins.

Purify me with hyssop
The writer speaks of God as if God were a priest who would sprinkle water on him to make him acceptable to God. Alternate translation: "Make me acceptable by sprinkling water on me with hyssop" or "Forgive me for my sins so that I will be acceptable to you"

hyssop
This is a plant that the priests used to sprinkle water or blood on people or things to make them ceremonially clean, that is, acceptable to God.

whiter than snow
Not having sin is spoken of as being white. Alternate translation: "very, very white"

Psalms 51:8

joy and gladness
These two words mean basically the same thing and emphasize his desire to hear joyful things.

so that the bones that you have broken may rejoice
Feeling terrible sadness is spoken of as if his bones were broken. Alternate translation: "for you have caused me terrible sadness in my inner being. Let me rejoice again"

Psalms 51:9

Hide your face from my sins
Thinking about someone's sins is spoken of as seeing them. Forgiving or refusing to think about the sins is spoken of as choosing not to see them. Alternate translation: "Do not look at my sins" or "Do not remember my sins"

blot out all my iniquities
Forgiving or refusing to think about someone's sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. Alternate translation: 1) "forgive my sins like someone wiping something away" or "forget my sins like someone who erases a record of sins"

Psalms 51:10

Create in me a clean heart
Here the "heart" represents the feelings and desires. Being completely devoted and obedient to God is spoken of as having a clean heart. Alternate translation: "Make me completely devoted to you" or "Make me want to obey you always"

renew a right spirit within me
Here "spirit" represents the attitude and desires of a David. Alternate translation: "make my attitude right" or "make me always want to do what is right"

Psalms 51:11

Do not drive me away from your presence
"Do not force me to go away from you." Being rejected by God is spoken of as being forced to go away from him. Alternate translation: "Do not reject me as one of your people"

Psalms 51:12

sustain me
"hold me up" or "assist me"

Psalms 51:13

your ways
"the way you want people to live" or "what you want people to do"

transgressors ... sinners
These two words refer to the same people here.

Psalms 51:14

shedding blood
This phrase refers to killing another person.

Psalms 51:15

Lord, open my lips, and my mouth will express your praise
Here the person is represented by his "mouth." Being able to talk is spoken of as the lips being open. Here not being able to speak is a symbol of being guilty of sin and not being able to make a defense. Alternate translation: "Lord, make me able to speak, and I will praise you"

Psalms 51:16

you do not delight in sacrifice ... you have no pleasure in burnt offerings
This means that God wants something more important than these things. Alternate translation: "A sacrifice is not enough to please you ... you want something more than burn offerings"

generated on Tue Oct 24 10:45:40 2023

Psalms 51:17

The sacrifices of God
"The sacrifices that please God"

a broken spirit
A broken spirit represents a humble attitude. Alternate translation: "humility" or "a person who becomes humble"

a broken and a contrite heart
Being humble and sorry for one's sin is spoken of as having a broken and contrite heart. The heart represents the emotions and will. Alternate translation: "sorrow and humility" or "a person who is sorry for his sin and humble"

Psalms 51:18

rebuild the walls of Jerusalem
The walls of a city protect the city and the people in it. Possible meanings are 1) "enable us to rebuild the walls of Jerusalem" or 2) "protect Jerusalem and make it strong"

Psalms 51:19

our people will offer bulls on your altar
A bull is an adult male cow. Bulls were often used as sacrificial animals, according to God's instruction.

generated on Tue Oct 24 10:45:40 2023

Psalm 52

1 Why are you proud of making trouble, you mighty man?
The covenant faithfulness of God comes every day.
2 Your tongue plans destruction
like a sharp razor, working deceitfully.
3 You love evil more than good
and lying rather than speaking righteousness. Selah
4 You love all words that devour others,
you deceitful tongue.

5 God will surely destroy you forever;
he will take you up and pluck you out of your tent
and root you out of the land of the living. Selah
6 The righteous will also see it and fear;
they will laugh at him and say,
7 "See, this is a man who did not make God his refuge,
but he trusted in the abundance of his wealth,
and he was strong when he destroyed others."

8 But as for me, I am like a green olive tree in the house of God;
I will trust in the covenant faithfulness of God forever and ever.
9 I will give you thanks forever for what you have done.
I will wait for your name, because it is good,
in the presence of your faithful ones.

Psalm 52 General Notes

Type of psalm

Psalm 52 is a wisdom psalm. It teaches that God will destroy evil people. (See: wise and evil)

Special concepts in this chapter

Evil people

Although the evil people feel secure with their wealth and evil deeds, God will destroy them. But people who do good are secure because God protects them. (See: works)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 52:1

General Information:

In this psalm the word "you" refers to Doeg. When Saul wanted to kill David, Doeg told Saul where David was so that Saul could find him. Parallelism is common in Hebrew poetry.

For the chief musician. A maschil of David; when Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelek."

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

Doeg ... Ahimelek

These are the names of men.

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Why are you proud of making trouble, you mighty man?
This question shows how angry David was at the one who made trouble. Alternate translation: "You should not be so proud of making trouble, you mighty man."

you mighty man
David may have been using irony when he called Doeg this. Alternate translation: "you, who think you are so mighty"

The covenant faithfulness of God comes every day
David speaks of God's covenant faithfulness as if it were something that could come. David was probably referring to God's promises to protect his people from wicked people. The abstract noun "faithfulness" can be translated as an adjective or an adverb. Alternate translation: "Every day, God is faithful to keep the promises of his covenant" or "Every day, God faithfully protects his people from wicked people like you"

Psalms 52:2

a sharp razor
a sharp blade

Your tongue plans destruction like a sharp razor, working deceitfully
Here the tongue is compared to a sharp razor which is capable of causing great harm. Alternate translation: "Your tongue harms people like a sharp razor does, when you plan destruction and deceive others"

Your tongue
Here "your tongue" refers to the person David is speaking to. Alternate translation: "You"

Psalms 52:3

Connecting Statement:
David continues speaking to the "mighty man" of Psalms 5:1

lying rather than speaking righteousness
"you love lying more than speaking what is right"

Psalms 52:4

words that devour others
Here words that harm others are spoken of as if they were animals that devour people. Alternate translation: "words that harm others"

you deceitful tongue
This refers to the person the author is speaking to. Alternate translation: "you speaker of deceit" or "you liar"

Psalms 52:5

God will surely destroy you
The word translated "surely" shows that the writer has finished describing how evil the "mighty man" Psalm 52:1 is and is now describing what God will do and that it will surely happen.

take you up ... pluck you ... root you
All three of these phrases are different ways of saying "remove you"

root you out of the land of the living
Being alive on earth is spoken of as if people are plants with roots in the ground. God killing someone is spoken of as digging up the plant's roots and taking it out of the ground. Alternate translation: "he will take you out the land of the living" or "He will kill you so that you will no longer be on earth with living people"

Selah
This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it.

Psalms 52:6

The righteous will also see it and fear
"The righteous will also see God remove him and they will fear"

Psalms 52:7

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

did not make God his refuge
Here "refuge" represents a protector. Alternate translation: "did not make God his protector" or "did not ask God to protect him"

Psalms 52:8

a green olive tree
Green olive trees are strong and secure. They do not fall over.

I am like a green olive tree in the house of God
Being safe and secure is spoken of as being like a strong tree. Alternate translation: "I am strong in God's house, like a green olive tree" or "Because I worship in God's house, I am secure like a green olive tree"

in the house of God
This refers to God's temple.

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I will trust in the covenant faithfulness of God forever and ever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "I will trust in God forever and ever because he is faithful to his covenant"

Psalms 52:9

I will wait for your name, because it is good
God's name represents God himself. Waiting for God represents waiting for God to help him. Alternate translation: "I will wait for you, because you are good" or "I will wait for you to help me, because you are good"

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Psalm 53

1 A fool says in his heart,
"There is no God."
They are corrupt and have done abominable iniquity;
there is no one who does good.

2 God looks down from heaven
on the children of mankind
to see if there are any who understand,
who seek after him.
3 They have all turned away. Together they have become corrupt.
There is not one who does good,
not even one.

4 Do those who behave wickedly have no understanding—
those who devour my people as if they were eating bread
and they do not call on God?
5 There they are, in great fear,
where there was nothing to cause them to be afraid;
for God will scatter the bones of those who encamp against you;
you put them to shame,
for God has rejected them.

6 Oh, that the salvation of Israel would come from Zion!
When God brings back his people from the captivity,
then Jacob will rejoice and Israel will be glad!

Psalm 53 General Notes

Type of psalm

Psalm 53 is a wisdom psalm. It warns people who do evil that God will judge them. (See: wise and evil and judge)

Special concepts in this chapter

God's watching mankind

God looks down from heaven and sees that all humans are evil and corrupt. (See: heaven)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 53:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Mahalath. A maschil of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Mahalath

This may refer to a style of music.

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

generated on Tue Oct 24 10:45:40 2023

Psalms 53:2

the children of mankind
This refers to all people.

who seek after him
Seeking God as a person would look for someone is spoken of as "seeking" God. Possible meanings are 1) wanting to know God. Alternate translation: "who want to know him" or 2) worshiping God. Alternate translation: "who worship him"

Psalms 53:3

They have all turned away
Rejecting God and what is right is spoken of as turning away. Alternate translation: "They have all turned away from doing what is right" or "They have all rejected God"

Psalms 53:4

Do those who behave wickedly have no understanding—those ... God?
This question is used to show the shock that the writer feels because the people are so sinful. It can be written as two statements. "Those who behave wickedly act as though they do not know anything. They devour my people as if they were eating bread, and they do not call on God!"

those who devour my people as if they were eating bread
Destroying people is spoken of as devouring them. Doing it as if they were eating bread implies that they did it very easily or without feeling guilty about it. Alternate translation: "those who destroy my people as freely as if they were eating bread"

Psalms 53:5

God will scatter the bones of those who encamp against you
Scattering people's bones represents killing them and allowing their bones to remain wherever they have died and not be buried properly. The phrase "encamp against" is a metaphor that describes someone preparing to attack the reader as if he were an army getting ready to attack a city. Alternate translation: "God will completely destroy everyone who attacks you, and their bones will lie scattered on the ground"

Psalms 53:6

Oh, that the salvation of Israel would come
The word "Oh" here introduces an exclamation that expresses a hope or prayer. Alternate translation: "I hope that the salvation of Israel will come" or "I pray that the salvation of will come"

the salvation of Israel would come from Zion
The salvation represents God, the savior, whose temple is in Zion. Alternate translation: "the savior of Israel would come from Zion" or "God would come from Zion and save Israel"

When God brings back his people from the captivity
"When God saves his captive people"

Jacob will rejoice and Israel will be glad!
These two phrases have the same meaning.

Jacob
Here "Jacob" refers to the descendants of Jacob, the Israelites.

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Psalm 54

1 Save me, God, by your name,
and judge me in your might.
2 Hear my prayer, God;
give ear to the words of my mouth.

3 For strangers have risen up against me,
and ruthless men have sought after my life;
they have not set God before them. Selah

4 See, God is my helper;
the Lord is the one who upholds me.
5 He will repay my enemies with evil;
in your faithfulness, destroy them!

6 I will sacrifice to you with a freewill offering;
I will give thanks to your name, Yahweh, for it is good.
7 For he has rescued me from every trouble;
my eye has looked in triumph on my enemies.

Psalm 54 General Notes

Type of psalm

Psalm 54 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Rescue

Evil people want to kill David; but God has rescued him in the past and he trusts God to rescue him again. (See: evil and trust)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 54:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A maschil of David; when the Ziphites came and said to Saul, "Does David not hide himself with us?"

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1

Ziphites

people from the city of Ziph in the Judean mountains, southeast of Hebron.

Save me, God, by your name

Here God's name represents his character. It may represent specifically his power or his justice. Alternate translation: "Save me, God, by your power"

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judge me in your might
Judging David here represents showing people that David is not guilty. When God uses his might to save David, people will know that God has judged him as not guilty. Alternate translation: "In your might, show people that I am not guilty" or "Show people that I am not guilty by using your power to rescue me"

Psalms 54:2

give ear to the words
Giving one's ear represents listening. Alternate translation: "listen to the words"

the words of my mouth
Here the speaker is represented by his mouth. Alternate translation: "my words" or "what I am saying to you"

Psalms 54:3

have risen up against me
Rising up against someone represents preparing to attack him or actually attacking him. Alternate translation: "have prepared to attack me" or "are attacking me"

ruthless men
"men who have no mercy"

have sought after my life
Seeking after someone's life represents trying to kill him. Alternate translation: "have tried to kill me" or "want to kill me"

they have not set God before them
Setting God before them represents paying attention to God. Alternate translation: "they do not pay attention to God" or "they ignore God"

Psalms 54:4

who upholds me
Defending David and keeping him safe is spoken of as upholding or supporting him. Alternate translation: "who defends me" or "who keeps me safe"

Psalms 54:5

He will repay my enemies with evil
Punishment is spoken as if it were payment. Alternate translation: "He will do the evil to my enemies that they have done to me" or "He will cause the evil that my enemies have done to me to be done to them"

in your faithfulness, destroy them
Here David changes from talking about God to talking to God. Alternate translation: "God, destroy them because you are faithful to me"

Psalms 54:6

I will give thanks to your name, Yahweh, for it is good
Yahweh's name represents him. Alternate translation: "I will give thanks to you, Yahweh, for you are good"

Psalms 54:7

my eye has looked
The eye represents the person. Alternate translation: "I have looked"

my eye has looked in triumph on my enemies
Possible meanings are 1) seeing that his enemies have been defeated. Alternate translation: "I have seen that my enemies have been defeated" or 2) defeating his enemies. Alternate translation: "I have defeated my enemies"

generated on Tue Oct 24 10:45:40 2023

Psalm 55

1 Give ear to my prayer, God;
and do not hide yourself from my plea.
2 Pay attention to me and answer me;
I am restless in my troubles
3 because of the voice of my enemies,
because of the oppression of the wicked;
for they bring trouble on me,
they are hostile to me with wickedness and anger.

4 My heart trembles within me,
and the terrors of death have fallen on me.
5 Fear and trembling have come on me,
and horror has overwhelmed me.
6 I said, "Oh, if only I had wings like a dove!
Then would I fly away and be at rest.
7 See, then I would wander far away;
I would stay in the wilderness. Selah
8 I would hurry to a shelter
from the stormy wind and tempest."

9 Destroy, Lord, and divide their tongue;
for I see violence and strife in the city.
10 Day and night they go about on its walls;
wickedness and trouble are in the middle of it.
11 Wickedness is in the middle of it;
oppression and deceit do not leave its streets.

12 For it was not an enemy who rebuked me,
then I could have borne it;
neither was it he who hated me who raised himself up against me,
then I would have hidden myself from him.
13 But it was you, a man equal to myself,
my companion and my close friend.
14 We had sweet fellowship together;
we walked in the house of God with the throng.

15 Let death come deceitfully on them;
let them go down alive to Sheol,
for wickedness is where they live, right among them.

16 As for me, I will call on God,
and Yahweh will save me.
17 In the evening, morning, and at noonday I complain and moan;
he will hear my voice.
18 He will safely rescue my life from the battle that was against me,
for those who fought against me were many.
19 God, the one who rules from eternity,
will hear them and humiliate them. Selah

They never change,
and they do not fear God.
20 My friend has raised his hands against those who were at peace with him;
he has not respected the covenant that he had.
21 His mouth was smooth as butter,
but his heart was hostile;
his words were softer than oil,
yet they were actually drawn swords.

generated on Tue Oct 24 10:45:40 2023

22 Place your burdens on Yahweh,
and he will sustain you;
he will never allow a righteous person to totter.
23 But you, God, will bring the wicked down into the pit of destruction;
men of bloodshed and deceit will not live even half as long as others,
but I will trust in you.

Psalm 55 General Notes

Type of psalm

Psalm 55 is a deliverance psalm. The psalmist is praying that God will deliver him from his enemies. (See: deliverer)

Special concepts in this chapter

Betrayal

The author wishes he could get far away from his enemies after his best friend betrayed him. He asks God to completely destroy his enemies. He is trusting God to save him. (See: trust and save)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 55:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A maschil of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1

Give ear to my prayer

Giving one's ear represents listening. Alternate translation: "Listen to my prayer"

do not hide yourself from my plea

Refusing to pay attention to his plea is spoken of as hiding himself from it. Alternate translation: "do not ignore my plea"

Psalms 55:2

General Information:

This page has intentionally been left blank.

Psalms 55:3

because of the voice of my enemies

Here "voice" represents what they say. Alternate translation: "because of what my enemies say"

they bring trouble on me

Causing trouble is spoken of as bringing trouble. Alternate translation: "they cause me to have great troubles" or "they do wicked things to me and so I suffer"

Psalms 55:4

My heart trembles within me

Here, "heart trembles" refers to his emotional pain and suffering. This suffering is because of fear. Alternate translation: "I am suffering because I am so afraid"

the terrors of death have fallen on me

Becoming very afraid, or terrified, is spoken of as if terror is a thing that falls on a person. Alternate translation: "I am very much afraid that I will die" or "I am terrified that I will die"

generated on Tue Oct 24 10:45:40 2023

Psalms 55:5

Fear and trembling have come on me
Becoming fearful and trembling is spoken of as if fear and trembling are people who can attack a person. Alternate translation: "I have become very fearful and I tremble"

horror has overwhelmed me
Feeling horror is spoken of as if horror were a thing that can cover people. Alternate translation: "I feel terrible horror" or "I am extremely afraid"

Psalms 55:6

Oh, if only I had wings like a dove!
This exclamation expresses something the writer wishes for very much. Alternate translation: "I wish very much that I had wings like a dove"

Then would I fly away
"If I did have wings, I would fly away"

Psalms 55:7

See, then I would wander
"I would do that and more: I would wander"

Psalms 55:8

General Information:
The writer finishes telling about what he had said.

tempest
a strong storm

Psalms 55:9

Destroy, Lord
Possible meanings are "Destroy my enemies, Lord" or "Destroy my enemies."

divide their tongue
The word "tongue" here represents what the people were saying to each other, and probably refers specifically to them talking about plans to do evil. To "divide" it is to make the people unable to understand each other. Alternate translation: "confuse them when they speak to each other" or "confuse their plans"

Psalms 55:10

they go about on its walls
"violence and strife go about on her walls"

on its walls
"along the tops of the city walls." Cities had thick walls around them to protect them from enemies. People could walk along the tops of the walls to see if any enemies were coming to the city.

wickedness and trouble are in the middle of it
Wickedness and trouble are spoken of as if they were people. This can be expressed by telling about the people who do wickedness and trouble. Alternate translation: "people do wickedness and cause trouble in the middle of the city" or "people do sinful things and cause trouble in it"

Psalms 55:11

Wickedness is in the middle of it
Wickedness is spoken of as if it were a person. This can be expressed by telling about the people who do wicked things. Alternate translation: "People do wicked things in the middle of the city" or "people destroy things in the city"

oppression and deceit do not leave its streets
Oppression and deceit are spoken of as if they were people. This can be expressed by telling about the people who oppress and deceive others. Alternate translation: "People oppress and deceive others in the city streets, and they do not leave" or "People are always oppressing and deceiving others in the city streets"

its streets
This may refer to the marketplaces in the city.

Psalms 55:12

I could have borne it
Tolerating or enduring a rebuke is spoken of as bearing or carrying it. Alternate translation: "I could have tolerated the rebuke" or "I would not be so sad about the rebuke"

raised himself up against me
Being proud of oneself and insulting another is spoken of as raising oneself up against another. Alternate translation: "insulted me" or "despised me"

Psalms 55:13

But it was you
The psalmist speaks as though the person who had rebuked and taunted him were there listening to him.

myself, my companion and my close friend
This can be divided and a new sentence begun. Alternate translation: "myself. You were my companion and my close friend"

Psalms 55:14

We
The word "we" refers to the psalmist and his friend.

generated on Tue Oct 24 10:45:40 2023

with the throng
Possible meanings are 1) "together" or 2) "with the crowd."

Psalms 55:15

Let death come deceitfully on them
Death is spoken of as if it were a person who could deceive and kill others. Alternate translation: "Let my enemies die suddenly"

let them go down alive to Sheol
Dying suddenly is spoken of as if people were to go to Sheol so fast that they do not even die first. Alternate translation: "let them suddenly go to Sheol"

wickedness is where they live
Wickedness is spoken of as if it were a thing that could be in a certain place. The habitual wickedness of his enemies is spoken of as if wickedness were with them or near them. Alternate translation: "they always do wicked things where they live"

right among them
This phrase intensifies the idea of wickedness being very near them. Here wickedness is spoken of as being not only in their homes, but right where they are. Alternate translation: "They always do wicked things wherever they are" or "wherever they are"

Psalms 55:16

As for me
This phrase shows that the writer has stopped talking about one thing and is now about to talk about himself. Alternate translation: "But I"

Psalms 55:17

moan
the sound people and animals make when they are in pain

he will hear my voice
Here "voice" represents either 1) the psalmist or 2) the psalmist's complaints and moans. Alternate translation: "he will hear me" or "he will hear my moaning"

Psalms 55:18

my life
Here "my life" represents the psalmist. Alternate translation: "me"

for those who fought against me were many
"for many people fought against me"

Psalms 55:19

will hear them
"will hear my enemies" or "will hear what my enemies say." Some versions say "will hear me."

humiliate them
How God will humiliate them can be stated clearly. Alternate translation: "will defeat and humiliate them"

Psalms 55:20

has raised his hands against those
Raising the hand against people represents attacking them. This may be a metaphor for saying things that put people in danger or cause them trouble. Alternate translation: "has attacked those" or "has betrayed those"

Psalms 55:21

His mouth
Someone's "mouth" represents what he says. Alternate translation: "What my friend said"

His mouth was smooth as butter
Speech that is pleasant or nice to hear is spoken of as if it were smooth and easy to swallow. Alternate translation: "What he said was pleasant like smooth butter" or "He said nice things"

was hostile
"was mean" or "was hateful"

his words
"what he said"

his words were softer than oil
People put oil on their skin to make it feel nice, and they put it on wounds to help them heal. Speech that is kind or helpful is spoken of as if it were soft or soothing. Alternate translation: "what he said was kind and soothing like oil" or "he said kind things"

they were actually drawn swords
Speech that causes people trouble is spoken of as if it were swords that wound people. Alternate translation: "what he said wounded people as drawn swords do" or "what he said caused people trouble"

drawn swords
The word "drawn" here means that the swords were pulled out of their covers and ready to be used.

Psalms 55:22

Place your burdens
Here the psalmist is speaking to other godly people.

generated on Tue Oct 24 10:45:40 2023

Place your burdens on Yahweh
Here troubles are spoken of as if they were burdens that people have to carry. Trusting God to help us when we have troubles is spoken of as putting our burdens on him so that he can carry them for us. Alternate translation: "Give Yahweh your problems" or "Trust God to help you with all your troubles like someone who trusts a stronger person to carry his load"

he will sustain you
Taking care of someone or helping someone when he has troubles is spoken of as supporting him. Alternate translation: "he will take care of you" or "he will help you"

he will never allow a righteous person to totter
A person who is about to be severely harmed by some sort of disaster is spoken of as if he is tottering or swaying and is about to fall down. Alternate translation: "he will not let a righteous person sway and fall down" or "he will not let a righteous person to be destroyed"

Psalms 55:23

But you, God
The author speaks to God now.

the pit of destruction
This probably refers to the grave or hell.

will bring the wicked down into the pit of destruction
This represents causing people to die. Alternate translation: "will cause the wicked to die" or "will cause wicked people to die and go to the place where dead people are"

men of bloodshed and deceit
"people who lie and who want to kill others" or "deceitful murderers"

even half as long as others
"even half as long as other people live"

generated on Tue Oct 24 10:45:40 2023

Psalm 56

1 Be merciful to me, God,
for men are attacking me!
All the day long those who fight me oppress me.
2 My enemies trample me all day long;
for there are many who arrogantly fight against me.

3 When I am afraid,
I will put my trust in you.
4 In God, whose word I praise—
in God I have put my trust; I will not be afraid;
what can mere man do to me?

5 All the day long they twist my words;
all their thoughts are against me for evil.
6 They gather themselves together, they hide themselves,
and they mark my steps,
just as they have waited for my life.
7 Do not let them escape doing iniquity.
Bring down the peoples in your anger, God.

8 You number my wanderings
and put my tears into your bottle;
are they not in your book?
9 Then my enemies will turn back on the day that I call to you;
this I know, that God is for me.

10 In God—whose word I praise,
in Yahweh—whose word I praise,
11 in God I trust,
I will not be afraid.
What can anyone do to me?

12 The duty to fulfill my vows to you is on me, God;
I will give thank offerings to you.
13 For you have rescued my life from death;
you have kept my feet from stumbling,
so that I may walk before God
in the light of the living.

Psalm 56 General Notes

Type of psalm

Psalm 56 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Fear

Although the psalmist's enemies are trying to harm him, he is not afraid because God is protecting him.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

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generated on Tue Oct 24 10:45:40 2023

Psalms 56:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Jonath elem rehokim. A psalm of David. A michtam; when the Philistines took him in Gath
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship;"

set to Jonath elem rehokim
This probably tells what musical style or tune to use when singing this psalm. Alternate translation: "Sing this psalm using the tune of 'Jonath elem rehokim'" or "Sing this using the Jonath elem rehokim style"

Jonath elem rehokim
This may mean "Dove on Distant Oak Trees." Translators may either write the meaning or copy the Hebrew words.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

oppress me
"come closer and closer in order to attack me"

Psalms 56:2

My enemies trample me
The enemies' fierce attack is spoken of as if they were crushing his body by marching on it. Alternate translation: "My enemies attack me severely"

Psalms 56:3

you
The word "you" refers to God.

Psalms 56:4

what can mere man do to me?
Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. Alternate translation: "mere man can do nothing to me!" or "mere man cannot harm me badly!"

mere man
"just humans" or "people." This implies that people are not powerful, but God is powerful.

Psalms 56:5

All the day long
"All the time"

they twist my words
Repeating what someone says but changing it a little so that it means something different is spoken of as twisting their words. Alternate translation: "they say that I said things than I did not say" or "they claim that I said things, but they lie"

all their thoughts are against me for evil
"they always have evil thoughts against me" or "they always think of evil things to do to me"

Psalms 56:6

they mark my steps
Watching what a person does in order to see how to cause him trouble is spoken of as watching his steps, just as someone who wants to capture a person watches where that person walks. Alternate translation: "they watch everything I do"

just as they have waited for my life
Waiting to kill someone is spoken of as waiting for his life. Alternate translation: "as they wait to kill me"

Psalms 56:7

Do not let them escape doing iniquity
What they might escape can be sued clearly. Alternate translation: "Do not let them escape your punishment for their iniquity" or "Do not let them escape when you punish them for the wicked things they do"

Bring down the peoples
Defeating the enemies is spoken of as bringing them down. Alternate translation: "Defeat the peoples"

Psalms 56:8

You number my wanderings
God's concern for the psalmist is spoken of as if God counted each time that the psalmist has walked in sadness and with no place to go for comfort. Alternate translation: "You care about all the times that I have been wandering alone"

put my tears into your bottle
God's concern for the psalmist is spoken of as if God saved the psalmist's tears in a bottle. The tears

generated on Tue Oct 24 10:45:40 2023

represent crying. Alternate translation: "you know how much I have cried and you care about me"

are they not in your book?
God's concern for the psalmist is spoken of as if he wrote the number of the psalmist's tears in his book. This question is used to remind God about how greatly he cares for the psalmist. Alternate translation: "you have written about them in your book!" or "you remember my cries!"

Psalms 56:9

will turn back
"will retreat" or "will turn and run away"

God is for me
This means that God favors him. In this context it implies that God fights against the psalmist's enemies in order to protect him. Alternate translation: "God is fighting for me"

Psalms 56:10

General Information:
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Psalms 56:11

What can anyone do to me?
Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. Alternate translation: "People can do nothing to me!" or "People cannot harm me badly!"

Psalms 56:12

The duty to fulfill my vows to you is on me
Being obligated to do something is spoken of as if the duty to do something is on a person. Alternate translation: "I must fulfill my vows to you" or "I must do what I promised you I would do"

Psalms 56:13

you have kept my feet from stumbling
The feet here represent the person. Stumbling here probably represents being killed by his enemies. Alternate translation: "you have kept me from stumbling" or "you have kept me from being killed by my enemies"

so that I may walk before God
Living and being seen by God is spoken of as walking before God. Alternate translation: "so that I may live in God's presence"

in the light of the living
Here "the light of the living" probably represents God's enabling people to live. Alternate translation: "with the life that you give" or "because you enable me to live"

generated on Tue Oct 24 10:45:40 2023

Psalm 57

1 Be merciful to me, God, be merciful to me,
for I take refuge in you until these troubles are over.
I stay under your wings for protection
until this destruction is over.

2 I will cry to God Most High,
to God, who does all things for me.
3 He will send help from heaven and save me,
he rebukes those who hotly pursue me. Selah
God will send me his steadfast love and his faithfulness.

4 My life is among lions;
I am among those who are ready to devour me.
I am among people whose teeth are spears and arrows,
and whose tongues are sharp swords.

5 Be exalted, God, above the heavens;
let your glory be above all the earth.

6 They spread out a net for my feet;
I was bowed down.
They dug a pit in front of me.
They themselves have fallen into the middle of it! Selah

7 My heart is fixed, God, my heart is fixed;
I will sing, yes, I will sing praises.
8 Wake up, my glory!
Wake up, lute and harp!
I will wake up the dawn!

9 I will give thanks to you, Lord, among the peoples;
I will sing praises to you among the nations.
10 For great is your unfailing love, reaching to the heavens;
and your faithfulness to the clouds.

11 Be exalted, God, above the heavens;
may your glory be exalted over all the earth.

Psalm 57 General Notes

Type of psalm

Psalm 57 is a psalm of deliverance. It praises God for the many times he has delivered David. (See: deliverer)

Special concepts in this chapter

Fear

Since God is protecting the psalmist, he has nothing to fear from his enemies.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

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generated on Tue Oct 24 10:45:40 2023

Psalms 57:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when he fled from Saul, in the cave
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Al Tashheth
This probably tells what musical style or tune to use when singing the psalm. Alternate translation: "sing this psalm using the tune of 'Al Tashheth'" or "sing this using the Al Tashheth style"

Al Tashheth
This means "Do Not Destroy." Translators may either write the meaning or copy the Hebrew words.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

I take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "I go to you for protection"

I stay under your wings for protection
The psalmist speaks of God as if he were a mother bird that protects its babies by huddling them under its wings. Alternate translation: "I trust you to protect me"

until this destruction is over
The abstract noun "destruction" can be stated as "destructive." Alternate translation: "until this destructive storm is over"

Psalms 57:2

who does all things for me
This explains why he will cry out to God. It can be translated with "because." Alternate translation: "because he does all things for me"

Psalms 57:3

those who hotly pursue me
The enemies' had hotly pursued David, and their pursuit is spoken of as if they were crushing his body by marching on it. Alternate translation: "those who attack me severely"

God will send me his steadfast love and his faithfulness
God's being loving and faithful is spoken of as if he were sending his love and faithfulness. The abstract nouns "love" and "faithfulness" can be stated as "loving" and "trustworthy." Alternate translation: "God will be loving to me and trustworthy"

Psalms 57:4

My life is among lions
The psalmist speaks of his enemies as if they were lions. Alternate translation: "I live among fierce enemies" or "Fierce enemies surround me like lions"

those who are ready to devour me
Destroying is spoken of as devouring or eating something up. Some versions understand the Hebrew text to mean "fiery beasts." Both images speak of his enemies as if they were wild beasts. Alternate translation: "those who are ready to destroy me"

people whose teeth are spears and arrows
The enemies' spears and arrows are spoken of as if they were lions' teeth. The psalmist continues to speak of his enemies as if they were lions. Alternate translation: "people who kill others with spears and arrows as lions kill with their sharp teeth"

spears and arrows
Since both of these terms are weapons, if your culture knows only one, it is acceptable to use it alone.

whose tongues are sharp swords
The tongue represents what someone says, and the enemies' cruel words are spoken of as if they were swords. Alternate translation: "whose cruel words are like sharp swords" or "who cause terrible trouble for me by what they say"

Psalms 57:5

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

let your glory be above all the earth
The psalmist is asking God to show his glory. Alternate translation: "show your glory over all the earth"

generated on Tue Oct 24 10:45:40 2023

Psalms 57:6

They spread out a net for my feet
His enemies' plans to capture him are spoken of as if they had spread out a net on the ground to trap him. Alternate translation: "It is as though my enemies have spread a net out to trap me" or "They planned to capture me like people who spread out a net to trap an animal"

They dug a pit in front of me
His enemies' plans to capture him are spoken of as if they had dug a pit for him to fall into. Alternate translation: "It is as though they dug a pit for me to fall into" or "They planned to capture me like people who dig a hole in the ground to trap an animal"

They themselves have fallen into the middle of it
The harm that came to his enemies when they tried to capture him is spoken of as if they fell into the trap that they had made for him. Alternate translation: "They themselves fell into the pit they had dug for me" or "But they themselves were hurt by what they planned to do to me"

Psalms 57:7

My heart is fixed, God, my heart is fixed
Being confident is spoken of as one's heart being firm rather than shaken or easily moved. The phrase is repeated to show that he has complete confidence in God and will not change. Alternate translation: "I am completely confident in you, God"

I will sing praises
Who he will sing to can be stated clearly. Alternate translation: "I will sing praises to you, God"

Psalms 57:8

Wake up, my glory
It can be stated clearly that the purpose of waking up is to sing praises to God. Waking up may be a metaphor for starting or preparing to do something. The heart represents the psalmist or his emotions. Alternate translation: "Wake up, my honored heart, to sing praises to God" or "I will prepare my honored heart to sing praises to God" or "I am honored to wake up and sing praises to God"

Wake up, lute and harp
It can be stated clearly that the purpose of waking up is to sing praises to God. The psalmist speaks as though the lute and harp were people who could wake up to sing praises to God. Alternate translation: "Wake up, lute and harp, and sing praises to God" or "I will play the lute and harp while I sing praises to God"

I will wake up the dawn
The dawn is spoken of as if it were alive, and getting up before dawn happens is spoken of as waking it up. The purpose of getting up before dawn is to praise God. Alternate translation: "I will get up before dawn" or "I will get up before the sun rises"

Psalms 57:9

General Information:
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Psalms 57:10

For great is your unfailing love, reaching to the heavens ... your faithfulness to the clouds
These two phrases are very similar in meaning. The greatness of God's unfailing love and the greatness of his faithfulness are spoken of as if they could be measured in distance.

For great is your unfailing love, reaching to the heavens
The greatness of God's unfailing love is spoken of as if it could be measured in distance. Alternate translation: "Your unfailing love is as great as the distance from the earth to the heavens"

your faithfulness to the clouds
The words "great is your" and "reaching" are understood from the previous phrase. Alternate translation: "great is your faithfulness, reaching to the clouds" or "your faithfulness is as great as the distance from the earth to the clouds"

Psalms 57:11

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

may your glory be exalted over all the earth
The psalmist is asking God to show his glory. Alternate translation: "show your glory over all the earth"

generated on Tue Oct 24 10:45:40 2023

Psalm 58

1 Do you rulers speak righteousness?
Do you judge uprightly, you people?
2 No, you commit wickedness in your heart;
you distribute violence throughout the land with your hands.

3 The wicked go astray even when they are in the womb;
they go astray from birth, speaking lies.
4 Their poison is like a snake's poison;
they are like a deaf asp that stops up its ears,
5 that pays no attention to the voice of charmers,
no matter how skillful they are.

6 Shatter their teeth in their mouths, God;
break out the great teeth of the young lions, Yahweh.
7 Let them melt away as water that runs off;
when they shoot their arrows, let them be as though they had no points.
8 Let them be like a snail that melts and passes away,
like the untimely born child of a woman that never sees the sunlight.

9 Before your pots can feel the thorn's burning heat,
he will take them away with a whirlwind,
the green thorns and the burning thorns alike.
10 The righteous will rejoice when he sees God's vengeance;
he will wash his feet in the blood of the wicked,
11 so that men will say,
"Truly, there is a reward for the righteous person;
truly there is a God who judges the earth."

Psalm 58 General Notes

Type of psalm

Psalm 58 is a deliverance psalm. It asks God for deliverance from the unjust rulers. (See: deliverer and justice)

Special concepts in this chapter

Deliverance

Although the leaders are very evil and unfair, God can deliver his people from their oppression. (See: evil and oppress)

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

Psalms 58:1

General Information:

This psalm is a song about wicked people. Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

generated on Tue Oct 24 10:45:40 2023

set to Al Tashheth
This probably tells what musical style or tune to use when singing the psalm. See how you translated this in Psalms 57:1.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Do you rulers speak righteousness?
The author uses this question to rebuke the rulers because they do not speak righteously. Alternate translation: "You rulers do not say what is right!"

Do you judge uprightly, you people?
The author uses this question to rebuke the judges who do not judge uprightly. Alternate translation: "You people never judge people uprightly!"

Psalms 58:2

you ... your
The words "you" and "your" refer to the mighty men who are judges

No
The author answers the two questions he had just asked.

you commit wickedness in your heart
The heart refers to the people's thoughts or plans. Alternate translation: "you commit wickedness in your thoughts" or "you think about doing wicked things"

you distribute violence throughout the land with your hands
Doing violence in various places throughout the land is spoken of as distributing or spreading the violence throughout the land, as if violence were some kind of stuff or things. Alternate translation: "you yourselves do violent deeds everywhere in the land"

Psalms 58:3

The wicked go astray even when they are in the womb ... they go astray from birth
This is the same idea expressed in two different ways.

they go astray
Doing wrong things is spoken of as if people are walking on a road, and they turn off and go the wrong way. Alternate translation: "they do wrong things"

Psalms 58:4

Their poison is like a snake's poison
The wicked things people say are spoken of as if they were poison. Alternate translation: "Their wicked words cause trouble as a snake's poison harms people"

they are like a deaf asp that stops up its ears
Wicked people who do not listen to advice or rebukes are spoken of as if they were snakes that do not respond to a charmer's music. Alternate translation: "they refuse to listen like a deaf asp that stops up its ears"

a deaf asp that stops up its ears
An asp that does not respond to a charmer's music is spoken of as as if it could put something in its ears so that it will not hear. Alternate translation: "an asp that does not listen"

asp
a kind of poisonous snake

Psalms 58:5

charmers
people who play or sing music in order to control snakes

no matter how skillful they are
What the snake charmers were skillful at can be stated clearly. Alternate translation: "no matter how skillful the charmers are at controlling snakes"

Psalms 58:6

General Information:
The author lists things that he would like God to do to wicked people.

Shatter their teeth ... break out the great teeth of the young lions
In both of these phrases, the wicked people are spoken of as if they were lions, and making them powerless to kill people is spoken of as breaking their teeth. Alternate translation: "Take away their power to kill. Make them powerless like young lions whose teeth have been broken and fallen out"

Psalms 58:7

Let them melt away as water that runs off
The wicked people are spoken of as if they were ice or water. No longer existing is spoken of as melting or draining away into the dry ground. Alternate translation: "Make them disappear like water that runs off" or "Make them vanish like ice that melts and drains into the ground"

let them be as though they had no points
"let their arrows be as though they had no points"

Psalms 58:8

Let them be like a snail that melts and passes away
No longer existing is spoken of as melting and disappearing. Alternate translation: "Let the wicked vanish like a snail that melts and no longer exists"

generated on Tue Oct 24 10:45:40 2023

snail
small animal that the Israelites considered unclean and that looks like it is melting as it moves by sliding over slime it has produced

like the untimely born child of a woman that never sees the sunlight
Not existing is spoken of as being like a baby that is born dead. Alternate translation: "like a baby who is born too early too live and see the sunlight" or "like a baby that was born dead"

Psalms 58:9

Before your pots can feel the thorn's burning heat ... the green thorns and the burning thorns alike
The wicked are spoken of as if they were thornbush branches, and God's swift punishment of them is spoken of as if he were to quickly blow them away or sweep them away. Alternate translation: "God will destroy wicked people faster than a whirlwind can blow away thornbush branches that have been put under a cooking pot and lit with fire"

your
David is speaking to God's people, so this is plural.

the thorn's burning heat ... the green thorns and the burning thorns
"the heat from the burning thorn branches ... the green thorn branches and the burning thorn branches"

Psalms 58:10

The righteous will rejoice when he sees
The phrase "the righteous" refers to righteous people in general. Alternate translation: "Righteous people will rejoice when they see"

he will wash his feet in the blood of the wicked
Getting one's feet wet by walking on blood is spoken of as washing the feet in blood. Alternate translation: "the righteous will make their feet wet in the blood of the wicked" or "the righteous will march on the blood of the wicked"

he will wash his feet in the blood of the wicked
This exaggeration expresses that a great number of wicked people will die. Alternate translation: "so many wicked people will die that when the righteous march on their blood, it will seem as if they could wash their feet in it"

Psalms 58:11

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 59

1 Rescue me from my enemies, my God;
set me on high away from those who rise up against me.
2 Keep me safe from those who behave wickedly,
and save me from men of bloodshed.

3 For, see, they wait in ambush to take my life.
The powerful men gather themselves together against me,
but not because of my transgression or my sin, Yahweh.
4 For no guilt of mine they prepare to run at me;
awake and help me and see.
5 You, Yahweh God of hosts,
the God of Israel,
arise and punish all the nations;
do not be merciful to any wicked transgressors. Selah

6 They return at evening, they howl like dogs
and go around the city.
7 See, they belch out with their mouths;
swords are in their lips,
for they say, "Who hears us?"
8 But you, Yahweh, laugh at them;
you mock at all the nations.

9 God, my strength, I will pay attention to you;
you are my high tower.
10 My God will meet me with his covenant faithfulness;
God will let me see my desire on my enemies.

11 Do not kill them,
or my people will forget.
Scatter them by your power and make them fall,
Lord our shield.
12 For the sins of their mouths and the words of their lips,
let them be captured in their pride,
and for the curses and lies that they express.
13 Consume them in wrath,
consume them so that they will be no more;
let them know that God rules in Jacob
and to the ends of the earth. Selah

14 At evening they return,
howling like dogs going around the city.
15 They wander about looking for food
and they growl like a dog if they are not satisfied.
16 But I will sing about your strength,
and in the morning I will praise your steadfast love!
For you have been my high tower
and a refuge in the day of my distress.

17 To you, my strength, I will sing praises;
for God is my high tower, the God of covenant faithfulness.

generated on Tue Oct 24 10:45:40 2023

Psalm 59 General Notes

Type of psalm

Psalm 59 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Protection

The author prays for God to defeat his enemies. God is his protector. Therefore, he will praise God.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

Psalms 59:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when Saul sent, and they watched the house to kill him

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This probably tells what musical style or tune to use when singing the psalm. See how you translated this in Psalms 57:1.

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam

The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

set me on high

A high place represents a safe place where his enemies cannot reach him. Alternate translation: "put me in a safe place"

rise up against me

Rising up against someone represents attacking him. Alternate translation: "attack me"

Psalms 59:2

men of bloodshed

"people who like to kill other people" or "murderers"

Psalms 59:3

not because of my transgression or my sin

The writer has transgressed and sinned, but not against those who "prepare to run" at him.

they wait in ambush to take my life

David's enemies are in hiding and are waiting quietly for the time when they can attack him.

Psalms 59:4

For no guilt of mine

The writer has sinned, but not against those who "prepare to run" at him.

awake

Deciding to do something and beginning to do it is spoken of as waking up. Alternate translation: "do something" or "take action"

and see

What he wants God to see can be stated clearly. Alternate translation: "and see what is happening to me" or "and see what they are doing to me"

Psalms 59:5

arise

Deciding to do something and beginning to do it is spoken of as getting up. Alternate translation: "do something" or "take action"

all the nations

The word "nations" here represents the people of the nations that do not honor God. Alternate translation: "the people of all the nations"

generated on Tue Oct 24 10:45:40 2023

Psalms 59:6

They return at evening
The word "they" refers to the wicked transgressors.

they howl like dogs
The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. Alternate translation: "they threaten to attack people"

go around the city
Why they go around the city can be stated clearly. Alternate translation: "go around the city to attack anyone they find"

Psalms 59:7

See
Here the word "See" is being used to draw attention to something. Alternate translation: "Hear"

they belch out with their mouths
Saying terrible things is spoken of as belching. These terrible things may have been insults or threats. Alternate translation: "they say terrible things" or "they shout out terrible words"

belch
burp loudly; allow air from the stomach to come out of the mouth with a loud, rude noise

swords are in their lips
The cruel things that the wicked people were saying are spoken of as if they were swords. Alternate translation: "they say cruel things that cause people trouble as much as swords destroy people"

Who hears us?
This question is used to show that they believed that God would not hear and punish them. Alternate translation: "No one can hear us!" or "Your God does not hear us!"

Psalms 59:8

laugh at them
"laugh at them scornfully" or "mock them." God would laugh at them because they are worthless and powerless.

Psalms 59:9

my strength
God's being the psalmist's strength represents God protecting him. Alternate translation: "you are my strength" or "you are my protector"

you are my high tower
A high tower is a place that people could go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you protect me like a high tower"

Psalms 59:10

My God will meet me with his covenant faithfulness
This phrase implies that God will come to him in order to save him. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "My God, who is faithful to his covenant, will come to save me" or "My God will come to save me because he is faithful to his covenant"

my desire on my enemies
The abstract noun "desire" can be expressed with the verb "want." Alternate translation: "what I want to happen to my enemies"

Psalms 59:11

Scatter them
"Cause them to wander around"

our shield
God's protecting the righteous is spoken of as if God were a shield. Alternate translation: "our protector" or "the one who protects us like a shield"

Psalms 59:12

For the sins of their mouths and the words of their lips
The mouths and lips represent the things people say. Alternate translation: "Because they sin by what they say" or "Because of the sinful things they say"

let them be captured in their pride
This can be stated in active form. Alternate translation: "let people capture them because of their pride"

that they express
"that they say"

Psalms 59:13

Consume them in wrath, consume them so that they will be no more
Destroying them completely is spoken of either as burning them up or eating them. Alternate translation: "Be angry with them and destroy them completely so there will be no more of them"

in Jacob
Jacob here refers to Israel. Alternate translation: "in Israel"

generated on Tue Oct 24 10:45:40 2023

to the ends of the earth
"to even the most distance places on earth." This represents all places on earth. Alternate translation: "everywhere on earth"

Psalms 59:14

howling like dogs
The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. Alternate translation: "threatening to attack us" or "threatening to attack us like wild dogs"

Psalms 59:15

satisfied
content, having everything they want

Psalms 59:16

you have been my high tower and a refuge
High towers and refuges are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you have protected me like a high tower and a refuge"

in the day of my distress
"whenever I have had troubles"

Psalms 59:17

To you, my strength, I will sing praises
"To you, my strength" can be combined as one clause. Alternate translation: "You are my strength, so I will sing praises to you"

my strength
God's being the psalmist's strength represents God protecting him. Alternate translation: "my protector"

for God is my high tower
High towers are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you have protected me like a high tower"

the God of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. This can be expressed in a separate sentence. Alternate translation: "He is the God who is faithful to his covenant"

generated on Tue Oct 24 10:45:40 2023

Psalm 60

1 God, you have rejected us; you have broken through our defenses;
you have been angry; restore us again.
2 You have made the land tremble; you have torn it apart;
heal its cracks, for it is shaking.
3 You have made your people see difficult things;
you have made us drink the wine of staggering.
4 For those who honor you,
you have set up a banner
to be displayed against those who carry the bow. Selah

5 So that those you love may be rescued,
rescue us with your right hand and answer me.
6 God has spoken in his holiness, "I will rejoice;
I will divide Shechem
and apportion out the Valley of Sukkoth.
7 Gilead is mine, and Manasseh is mine;
Ephraim also is my helmet;
Judah is my scepter.
8 Moab is my washbasin;
over Edom I will throw my sandal;
I will shout in triumph because of Philistia."

9 Who will bring me into the strong city?
Who will lead me to Edom?
10 But you, God, have you not rejected us?
You do not go into battle with our army.
11 Give us help against the enemy,
for man's help is futile.
12 We will triumph with God's help;
he will trample down our enemies.

Psalm 60 General Notes

Type of psalm

Psalm 60 is a psalm of war.

Special concepts in this chapter

Protection

God has preserved the land of Israel, and now he will give them victory over the countries of Moab and Edom.

Psalms 60:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Shushan Eduth. A michtam of David, for teaching; when he fought with Aram Naharaim and with Aram Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Shushan Eduth

This probably tells what tune or musical style to use when singing the psalm. Alternate translation: "sing this psalm using the tune of 'Shushan Eduth'" or "sing this using the Shushan Eduth style"

generated on Tue Oct 24 10:45:40 2023

Shushan Eduth
This means "Lily of the Promise." Translators may either write the meaning or copy the Hebrew words.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

Aram Naharaim ... Aram Zobah
"Aram of the two rivers ... the Aramean nation of Zobah." These are places.

Joab
This refers to Joab and the army that he led. Alternate translation: "Joab and his army"

twelve thousand Edomites
"12,000 Edomites"

you have broken through our defenses
God's allowing Israel's enemies to break through their defenses is spoken of as God himself had done it. Alternate translation: "you have allowed our enemies to break through our defenses"

Psalms 60:2

Connecting Statement:
The psalmist continues speaking to God.

You have made the land tremble; you have torn it apart
The psalmist speaks of the disaster in his country as if it were an earthquake.

heal its cracks
Making the people strong again is spoken of as repairing large cracks in the ground or walls.

Psalms 60:3

You have made your people see difficult things
Here "see" represents "experience" or "suffer."

drink the wine of staggering
Being helpless is spoken of as staggering around, barely able to stand upright. The abstract noun "staggering" can be stated as a verb. Alternate translation: "the wine that makes us stagger"

Psalms 60:4

you have set up a banner
God's guiding his people in battle is spoken of as if God were a human king or commander who had set up a banner for the army. Alternate translation: "you are like a king who sets up a banner" or "you command us in battle like a king who raises up a banner"

banner
"battle flag." This is a flag that a king or commander would raise up on a pole to show that the army should gather.

to be displayed against those who carry the bow
This can be stated with an active clause. However some versions have different interpretations of this phrase. Alternate translation: "to display against those who carry the bow"

to be displayed against those who carry the bow
The phrase "those who carry the bow" refers to the enemy soldiers in battle. Alternate translation: "to display when he takes his army into battle against your enemies"

Psalms 60:5

with your right hand
God's right hand represents his power. Alternate translation: "by your power"

answer me
Answering here represents responding to his request. Alternate translation: "respond to my request" or "answer my prayer"

Psalms 60:6

General Information:
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Psalms 60:7

Ephraim also is my helmet
God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. Alternate translation: "Ephraim is like a helmet I have chosen" or "the tribe of Ephraim is my army"

helmet
a hard hat that soldiers wear to protect their heads from injury

Judah is my scepter
God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. Alternate translation: "the tribe of Judah is like my scepter" or "Judah is the tribe through whom I rule my people"

Psalms 60:8

Moab is my washbasin
God speaks of Moab being unimportant as if Moab were a washbasin or a lowly servant. Alternate translation: "Moab is like a bowl that I use for washing"

generated on Tue Oct 24 10:45:40 2023

over Edom I will throw my sandal
God was probably speaking of taking ownership of Edom as if he were symbolically throwing his sandal onto that land to show that he owns it. However some versions have other interpretations. Alternate translation: "I take ownership of the land of Edom" or "I throw my sandal onto the land of Edom to show that it is mine"

Psalms 60:9

General Information:
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Psalms 60:10

But you, God, have you not rejected us?
The psalmist uses this question to express his sadness that it seems that God has rejected them. Alternate translation: "But God, it seems like you have rejected us." or "God, you seem to have abandoned us."

You do not go into battle with our army
The psalmist speaks of God helping their army as if God were to go and fight with them. Alternate translation: "you do not help our army when we go into battle"

Psalms 60:11

is futile
"is worthless"

Psalms 60:12

will triumph
"will defeat our enemies"

he will trample down our enemies
The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. Alternate translation: "he will enable us to trample down our enemies" or "he will make us able to defeat our enemies"

generated on Tue Oct 24 10:45:40 2023

Psalm 61

1 Hear my cry, God;
attend to my prayer.

2 From the ends of the earth will I call to you when my heart is faint;
lead me to the rock that is higher than I.
3 For you have been a refuge for me,
a strong tower from the enemy.

4 Let me live in your tabernacle forever!
Let me take refuge under the shelter of your wings. Selah
5 For you, God, have heard my vows,
you have given me the inheritance of those who honor your name.

6 You will prolong the king's life;
his years will be like many generations.
7 He will reign before God forever;
appoint your steadfast love and faithfulness to protect him.
8 I will sing praise to your name forever
so that I may perform my vows every day. 2

Psalm 61 General Notes

Type of psalm

Psalm 61 is a psalm of praise.

Special concepts in this chapter

Vow
The author has vowed to praise God every day of his life because God has blessed him. (See: vow and bless)

Psalms 61:1

General Information:
This is a song about God's faithfulness. Parallelism is common in Hebrew poetry.

For the chief musician; on a stringed instrument. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

on a stringed instrument
"people should play a stringed instrument with this song"

Hear my cry, God; attend to my prayer
These clauses have a similar meaning. Alternate translation: "God, listen to me and answer my prayer"

Psalms 61:2

lead me to the rock that is higher than I
Here the writer speaks of God as if he were a high rock that he could climb for protection.

Psalms 61:3

you have been a refuge for me
Being a refuge is a metaphor for keeping someone safe. Alternate translation: "You have been like a safe place for me"

a strong tower from the enemy
People sometimes hid in a strong tower from their enemies. Being a strong tower is a metaphor for keeping someone safe from his enemy. Alternate translation: "You have been like a strong tower to

generated on Tue Oct 24 10:45:40 2023

keep me safe from the enemy" or "You have protected me from my enemy like a strong tower"

Psalms 61:4

take refuge under the shelter of your wings
Going to Yahweh for protection is spoken of as taking refuge in him. Here there is a second metaphor that speaks of Yahweh's protection as if he was a hen protecting her baby chicks under her wings. Alternate translation: "go to you for protection as a chick is safe under the wings of its mother"

Psalms 61:5

you have given me the inheritance
The writer speaks of God's blessings as if they were an inheritance that he has received. Alternate translation: "you have given to me the blessings"

who honor your name
Here "your name" means God himself. Alternate translation: "who honor you" or "who have an awesome respect for you"

Psalms 61:6

You will prolong ... many generations
These two clauses have similar meanings. The idea is repeated for emphasis.

You will prolong the king's life
"You will extend the king's life" or "You will cause the king's life to last a long time"

his years will be like many generations
Here "years" refers to how long the king will live. Alternate translation: "he will live for many generations"

Psalms 61:7

He will reign before God forever
Here to "reign before God" means that God will approve of what the king does and bless him for ruling with justice. Some versions translate this as the speaker's desire: "I desire that the king reign before God forever"

appoint your steadfast love and faithfulness to protect him
The abstract nouns "love" and "faithfulness" are spoken of as if they were guards that would protect the king. Alternate translation: "always protect him because you love him and are faithful"

Psalms 61:8

I will sing praise to your name forever
Here "name" stands for God himself. Alternate translation: "I will always sing praise to you"

my vows
These refer to the promise to offer sacrifices to God every day.

generated on Tue Oct 24 10:45:40 2023

Psalm 62

1 I wait in silence for God alone;
my salvation comes from him.
2 He alone is my rock and my salvation;
he is my high tower;
I will not be greatly moved.

3 How long, all of you, will you attack a man,
that you may murder him,
like a leaning wall or a shaky fence?
4 They consult with him
only to bring him down from his honorable position;
they love to tell lies;
they bless him with their mouths,
but in their hearts they curse him. Selah

5 I wait in silence for God alone;
for my hope is set on him.
6 He alone is my rock and my salvation;
he is my high tower; I will not be moved.
7 With God is my salvation and my glory;
the rock of my strength and my refuge are in God.
8 Trust in him at all times, you people;
pour out your heart before him;
God is a refuge for us. Selah

9 Surely men of low standing are vanity,
and men of high standing are a lie;
they will weigh lightly in the scales;
weighed together, they are lighter than nothing.
10 Do not trust in oppression or robbery;
and do not hope uselessly in riches,
for they will bear no fruit;
do not fix your heart on them.

11 God has spoken once,
twice have I heard this:
power belongs to God.
12 Also to you, Lord, belongs covenant faithfulness,
for you pay back every person for what he has done.

Psalm 62 General Notes

Type of psalm

Psalm 62 is a psalm of deliverance. It expresses trust that God will save the psalmist from his enemies. (See: deliverer and trust and save)

Special concepts in this chapter

Trust

Although the psalmist's enemies have attacked him when he was feeling weak, he trusts in God to deliver him. God is powerful and kind.

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generated on Tue Oct 24 10:45:40 2023

Psalms 62:1

General Information:
This psalm is a song about God's faithfulness. Parallelism is common in Hebrew poetry.

For the chief musician; after the manner of Jeduthun. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Jeduthun
One of David's chief musicians had this same name. This may refer to him. See how you translated this in [Psalms 39:1]

my salvation comes from him
"he is the one who rescues me" or "he is the one who saves me"

Psalms 62:2

He alone is my rock and my salvation
The writer speaks of God's ability to protect him as if God were a rock. Alternate translation: "He is the only one who can protect and rescue me"

he is my high tower
The writer speaks of God's ability to protect him as if God were a high tower. Alternate translation: "he keeps me away from the grasp of my enemies"

I will not be greatly moved
This can be stated in active form. Alternate translation: "nothing can ever move me"

Psalms 62:3

all of you
"my enemies" or "all my enemies"

How long ... will you attack a man ... or a shaky fence?
David uses a rhetorical question to express his frustration. No answer is expected. Alternate translation: "It seems like my enemies will never stop attacking me. I feel that I am as weak against you as a leaning wall or a broken-down fence."

attack a man
"attack me"

Psalms 62:4

They consult with him only to
"They intend to" or "They plan to"

consult with him ... bring him ... bless him ... curse him
In these verses, David is referring to himself by "him."

with their mouths
This refers to their speech or their words.

in their hearts
This refers to their thoughts.

Psalms 62:5

my hope is set on him
"for I place my hope in him"

Psalms 62:6

He alone is my rock and my salvation; he is my high tower
The writer speaks of God as if he were a rock and a high tower. Both of these metaphors show how God provides protection from one's enemies. Here "salvation" means that God rescues the writer. See how you translated this in [Psalms 62:2]

I will not be moved
This can be stated in active form. Alternate translation: "nothing can move me"

Psalms 62:7

the rock of my strength and my refuge are in God
The writer speaks of God as if he were a rock that keeps one safe from his enemies. He also speaks of God as if he were a shelter that provides protection. Alternate translation: "God always gives me strength and protection"

Psalms 62:8

pour out your heart
This refers to telling God your inner feelings as if you were pouring out a liquid. Alternate translation: "give your deepest concerns to God"

refuge for us
The word "us" refers to David and the people he is speaking to.

Psalms 62:9

men of low standing ... men of high standing are a lie
This refers to men of all levels of wealth and importance. The phrases "are vanity" and "are a lie" have the same meaning. One cannot confidently trust in anyone. Alternate translation: "you cannot place your trust in men, no matter how important they are"

generated on Tue Oct 24 10:45:40 2023

weighed together, they are lighter than nothing
If you put all of these kinds of men together on a scale, they would have no weight. This means that they have no real value to you.

Psalms 62:10

oppression or robbery
These two words have basically the same meaning. You cannot trust in money that you get by taking it from other people.

for they will bear no fruit
The writer speaks of riches as if they were trees or vines that could bear fruit. Alternate translation: "for they will provide nothing good for you"

do not fix your heart on them
Here "fix your heart" is an idiom that means to desire something greatly. Alternate translation: "do not desire them"

Psalms 62:11

God has spoken once, twice have I heard this
This means that God has said this more than once.

power belongs to God
God being characterized by power is spoken of as if power belonged to him. The abstract noun "power" can be translated with an adjective. Alternate translation: "God is powerful"

Psalms 62:12

Also to you, Lord, belongs covenant faithfulness
God being characterized by covenant faithfulness is spoken of as if covenant faithfulness belonged to him. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "You, Lord, are also faithful to your covenant"

for you pay back every person for what he has done
The writer speaks of God's rewards as if he were paying a wage for work.

generated on Tue Oct 24 10:45:40 2023

Psalm 63

1 God, you are my God!
I earnestly search for you,
my soul thirsts for you,
and my flesh longs for you,
in a dry and weary land
where there is no water.

2 So I have looked on you in the sanctuary,
to see your power and your glory.
3 Because your covenant faithfulness is better than life,
my lips will praise you.
4 So I will bless you while I live;
I will lift up my hands in your name.
5 It will be as if I ate a meal of marrow and fatness;
with joyful lips my mouth will praise you,

6 when I think about you on my bed
and meditate on you in the night watches.
7 For you have been my help,
and in the shadow of your wings I rejoice.
8 I cling to you;
your right hand supports me.

9 But those who seek to destroy my life
will go down into the lowest parts of the earth;
10 they will be given over to those whose hands use the sword,
and they will become food for the jackals.
11 But the king will rejoice in God;
everyone who swears by him will be proud of him,
but the mouth of those who speak lies will be stopped up.

Psalm 63 General Notes

Type of psalm

Psalm 63 is a psalm of praise.

Special concepts in this chapter

Praise

The author praises God for who he is and for having protected him.

Psalms 63:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David, when he was in the wilderness of Judah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

earnestly

sincerely

my soul thirsts for you, and my flesh longs for you

These two clauses have basically the same meaning and are used together to emphasize how greatly the writer desires to be with God. Alternate translation: "my whole being greatly desires to be with you"

generated on Tue Oct 24 10:45:40 2023

dry and weary land
"hot, dry desert"

Psalms 63:2

General Information:
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Psalms 63:3

Because your covenant faithfulness is better than life, my lips
The abstract noun "faithfulness" can be translated with an adverb and the abstract noun "life" can be translated with a verbal phrase. Alternate translation: "I value you being faithful to your covenant more than I value living, so my lips"

my lips will praise you
Here "my lips" represents the whole person. Alternate translation: "I will praise you"

Psalms 63:4

I will lift up my hands in your name
Here "in your name" means "to you." Alternate translation: "I will worship you and pray to you"

Psalms 63:5

It will be as if I ate a meal of marrow and fatness
Here the writer speaks of knowing and worshiping God as being more satisfying than eating a good meal. Alternate translation: "I will be happier than a person who eats a meal of fat and choice food"

with joyful lips my mouth will praise you
Here "with joyful lips my mouth" represents the whole person who will praise God joyfully. Alternate translation: "I will praise you joyfully"

Psalms 63:6

General Information:
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Psalms 63:7

in the shadow of your wings I rejoice
The writer speaks of God as if he were a bird protecting its young under his wings. Alternate translation: "I rejoice because you protect me"

Psalms 63:8

I cling to you
"I need you" or "I depend on you"

your right hand supports me
Here, the right hand is used as a symbol of strength and power. Alternate translation: "you support me" or "you lift me up"

Psalms 63:9

will go down into the lowest parts of the earth
This means they will die and go to the place of the dead. This can be stated clearly in the translation. Alternate translation: "will die and descend into the place of the dead" or "will die and go down into the place of the dead"

Psalms 63:10

they will be given over to those whose hands use the sword
Here "the sword" represents death in battle, and "those whose hands use the sword" refers to enemies who kill them in battle. This can be stated in active form. Alternate translation: "God will cause them to die in battle"

they will become food for the jackals
Here "they" refers to the corpses of those who die in battle. Alternate translation: "jackals will eat their dead bodies"

the jackals
"jackals" here are a kind of long-legged wild dog. They feed on carrion, game, and fruit.

Psalms 63:11

the king will
David is speaking about himself. This can be stated clearly in the translation. Alternate translation: "I, the king of Israel, will"

swears by him ... proud of him
The word "him" refers to "God."

but the mouth of those who speak lies will be stopped up
Here "the mouth" represents the whole person. This can be stated in active form. Alternate translation: "but God will silence the liars" or "but God will silence those who lie"

generated on Tue Oct 24 10:45:40 2023

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Psalm 64

1 Hear my voice, God, listen to my complaint;
preserve my life from fear of my enemies.

2 Hide me from the secret plotting of evildoers,
from the commotion of those who behave wickedly.
3 They have sharpened their tongues like swords;
they have aimed their arrows, bitter words,
4 so that they may shoot from secret places at someone who is innocent;
suddenly they shoot at him and fear nothing.

5 They encourage themselves in an evil plan;
they consult privately together in order to set traps;
they say, "Who will see us?"
6 They invent injustices;
"We have finished," they say, "a careful plan."
The inner thoughts and hearts of man are deep.

7 But God will shoot them;
suddenly they will be wounded with his arrows.
8 They will be made to stumble, since their own tongues are against them;
all who see them will wag their heads.
9 All people will fear
and will declare God's deeds.
They will wisely think about what he has done.

10 The righteous will be glad about Yahweh and will take refuge in him;
all the upright in heart will take pride in him.

Psalm 64 General Notes

Type of psalm

Psalm 64 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Plotting of enemies

The author's enemies have plotted against him but God has saved him. (See: save)

Psalms 64:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

preserve

save

Psalms 64:2

Hide me from the secret plotting of evildoers

Here "Hide" represents protecting, and "the secret plotting of evildoers represents" represents the harm that evildoers secretly plan to do to David. Alternate translation: "Protect me from the harm that evil doers secretly plan to do to me"

from the commotion

The words "hide me" are understood from the previous phrase and can be repeated here.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "hide me from the commotion" or "protect me from the commotion"

the commotion of those who behave wickedly
Possible meanings are that "commotion" refers to 1) a noisy disturbance. Alternate translation: "the noisy disturbance that those who behave wickedly make" or 2) a crowd that makes a noisy disturbance. Alternate translation: "the noisy crowd of those who behave wickedly"

Psalms 64:3

They have sharpened their tongues like swords
The writer speaks of his enemies' tongues as if they were as sharp as swords. Here "tongues" represents the harsh words that the enemies speak. Alternate translation: "The harsh things that they say hurt me like a sharp sword"

arrows, bitter words
The writer speaks of his enemies' bitter words as if they were arrows being shot at him. Alternate translation: "bitter words which pierce me like arrows"

Psalms 64:4

General Information:
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Psalms 64:5

Who will see us?
The evildoers do not expect an answer to their question because they think no one will see them. Alternate translation: "No one will see what we are doing"

Psalms 64:6

The inner thoughts and hearts of man are deep
The writer speaks of man's "inner thoughts" and "hearts of man" as if they were a deep body of water that no one can explore all the way to the bottom.

inner thoughts ... hearts of man
Both of these phrases refer to man's private or inner thoughts.

Psalms 64:7

General Information:
The writer continues to speak of the "evildoers" of Psalms 64:1.

But God will shoot them ... with his arrows
The writer speaks of God's punishment of the evildoers as if God were shooting arrows at them.

Psalms 64:8

They will be made to stumble
The writer speaks of God's causing the evildoers' plans to fail as if God were making them stumble in their paths. This can be stated in active form. Alternate translation: "God will make them stumble" or "God will cause their plans to fail"

since their own tongues are against them
Here "tongues" represents the words that they say. Alternate translation: "since the words that they say are against them"

Psalms 64:9

what he has done
"what God has done"

Psalms 64:10

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

all the upright in heart will take pride in him
Here "upright in heart" is an idiom that means godly or righteous. Alternate translation: "all the people who are godly will praise him"

generated on Tue Oct 24 10:45:40 2023

Psalm 65

1 For you, God in Zion, our praise waits;
our vows will be carried out to you.
2 You who hear prayer,
to you all flesh will come.
3 Iniquities prevail against us;
as for our transgressions, you will forgive them.
4 Blessed is the man whom you choose to bring near to you
so that he may live in your courts.
We will be satisfied with the goodness of your house,
your holy temple.

5 In righteousness you will answer us by doing awesome deeds,
God of our salvation;
you who are hope of all the ends of the earth
and of those who are far across the sea.
6 For it is you who made the mountains firm,
you who are girded with strength.
7 It is you who quiet the roaring of the seas,
the roaring of their waves,
and the commotion of the peoples.
8 Those who live in the uttermost parts of the earth
are afraid of the evidence of your deeds;
you make the east and the west rejoice.

9 You come to help the earth; you water it;
you greatly enrich it;
the river of God is full of water;
you provide mankind grain when you have prepared the earth.
10 You water its furrows abundantly;
you settle down the furrows' ridges;
you make them soft with rain showers;
you bless the sprouts between them.
11 You crown the year with your goodness,
and your wagon tracks overflow with abundance.
12 The pastures in the wilderness drip with dew,
and the hills are girded with joy.
13 The pastures are clothed with flocks;
the valleys also are covered over with grain;
they shout for joy, and they sing.

Psalm 65 General Notes

Type of psalm

Psalm 65 is a psalm of praise to God.

Special concepts in this chapter

God's power

God answered prayers and gave the people justice and hope. God created nature and controls it, sending rain so the grain and pastures grow well.

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generated on Tue Oct 24 10:45:40 2023

Psalms 65:1

General Information:
This psalm is a song of praise. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm. A song of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

For you, God in Zion, our praise waits
This speaks of praise as if it were a person who could act on its own. Alternate translation: "To you alone, God in Zion, we will offer our praise"

our vows will be carried out to you
This can be stated in active form. Alternate translation: "we will do what we have promised you that we would do"

Psalms 65:2

General Information:
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Psalms 65:3

Iniquities prevail against us
David speaks about iniquity as if it were a person that is able to defeat or oppress. Alternate translation: "It is as if our own sins were defeating us"

you will forgive them
The word "them" refers to our "iniquities."

Psalms 65:4

whom you choose ... your courts
The words "you" and "your" in this verse refer to Yahweh.

live in your courts
This exaggeration expresses that the man is in the temple very frequently to worship Yahweh. Alternate translation: "worship often in your courts"

We will be satisfied with the goodness of your house, your holy temple
This can be stated in active form. Alternate translation: "The goodness of your house, your holy temple, will satisfy us"

We will be
Here the word "we" refers to David and the people of Israel, but not to God, to whom he is speaking.

your house, your holy temple
"your house, which is your holy temple"

Psalms 65:5

In righteousness
"Because you are righteous"

you who are
"you are"

of all the ends of the earth ... across the sea
These two phrases have similar meanings. Alternate translation: "of all the people who live throughout the earth and across the sea"

of all the ends of the earth
This refers to the people who live all over the earth.

Psalms 65:6

you who are girded with strength
The writer speaks of God as if he wore his strength like a belt. Alternate translation: "showing that you are very powerful"

Psalms 65:7

the roaring of the seas, the roaring of their waves
These two phrases have the same meaning and are used together to create a vivid impression on the hearer or reader. Alternate translation: "the continuous roaring of the seas"

roaring
a loud noise caused by the wind and waves

the commotion of the peoples
This is also something that God makes quiet.

commotion
loud noise

Psalms 65:8

evidence
proof or something that shows that another thing is true

you make the east and the west rejoice
The phrase "the east and the west" refers to the people who live all over the earth. Alternate translation: "you cause people everywhere to shout joyfully"

Psalms 65:9

help the earth
This refers to the soil of the earth.

generated on Tue Oct 24 10:45:40 2023

you greatly enrich it
"you make the soil very good so that good things will grow in it"

the river of God is full of water
This refers to the supply of water in the sky that God sends to water the earth and fill the streams. Alternate translation: "you fill the streams with water"

Psalms 65:10

You ... you ... you ... you
The writer is speaking to Yahweh, so these words are all singular.

its furrows
"the earth's furrows"

furrows
A furrow is a long narrow trench made in the ground for planting seeds or for watering the field where grains have been planted.

ridges
edges

Psalms 65:11

You ... your
The words "You" and "your" refer to Yahweh and so are singular.

You crown the year with your goodness
Here the "year" is given the human quality of wearing a crown. Alternate translation: "You have honored the year with a good harvest"

your wagon tracks overflow with abundance
Yahweh making the soil so good and fertile that it produces an abundant harvest is spoken of as if Yahweh were traveling through an empty land in a cart, leaving abundant food behind wherever he goes. Alternate translation: "everywhere you have been, you have left abundant food"

Psalms 65:12

The pastures ... drip with dew
There is so much dew in the pastures that they are said to drip with it. Alternate translation: "The pastures ... are full of dew" or "Much dew drips in the pastures of the wilderness"

the hills are girded with joy
The writer speaks of the beauty of the hills as if they were joyful people, and of joy as if it were clothing. Alternate translation: "the hills are like people wearing joy" or "the hills are like joyful people"

Psalms 65:13

The pastures are clothed with flocks
The writer speaks of the pastures as being so covered with flocks that it is like the pastures are wearing a garment.

pastures
a large field where animals feed on the grass

flocks
group of animals, such as sheep and goats

they shout for joy, and they sing
The pastures, hills and valleys are so bountiful, that they seem to shout and sing for joy. Alternate translation: "they are like joyful singing people"

they shout
The word "they" refers to the pastures and valleys.

generated on Tue Oct 24 10:45:40 2023

Psalm 66

1 Shout out loud to God, all the earth;
2 Sing out the glory of his name;
make his praise glorious.
3 Say to God, "How terrifying are your deeds!
By the greatness of your power
your enemies will submit to you.
4 All the earth will worship you
and will sing to you;
they will sing praises to your name." Selah

5 Come and see the works of God;
he is fearsome in his deeds toward the sons of mankind.
6 He turned the sea into dry land;
they went through the river on foot;
there we rejoiced in him.
7 He rules forever by his might;
his eyes observe the nations;
let not the rebellious exalt themselves. Selah

8 Give blessing to God, you people,
let the sound of his praise be heard.
9 He keeps us among the living,
and he does not permit our feet to slip.
10 For you, God, have tested us;
you have tested us as silver is tested.
11 You brought us into a net;
you laid a heavy burden on our backs.
12 You made people ride over our heads;
we went through fire and water,
but you brought us out into a spacious place.

13 I will come into your house with burnt offerings;
I will pay you my vows
14 which my lips promised
and my mouth spoke when I was in distress.
15 I will offer to you burnt offerings of fat animals
with the sweet aroma of rams;
I will offer bulls and goats. Selah

16 Come and listen, all you who fear God,
and I will declare what he has done for my soul.
17 I cried to him with my mouth,
and he was praised with my tongue.
18 If I had seen wickedness within my heart,
the Lord would not have listened to me.
19 But God has truly heard;
he has paid attention to the voice of my prayer.
20 Blessed be God,
who has not turned away my prayer
or his covenant faithfulness from me.

Psalm 66 General Notes

Type of psalm

Psalm 66 is a psalm of praise.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Yahweh saves
Just as God brought Israel through the wilderness, he took the author through hard times but saved him. The author will worship God by sacrificing animals to him. (See: save)

Psalms 66:1

General Information:
This psalm is a song of praise. Parallelism is common in Hebrew poetry.

For the chief musician. A song, a psalm
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Shout out loud to God
The kind of shout can be stated clearly. Alternate translation: "Shout joyfully to God" "or "Shout praises to God"

all the earth
This refers to all the people who live on the earth. Alternate translation: "everyone on earth"

Psalms 66:2

Sing out the glory of his name; make his praise glorious
These phrases have similar meanings and are used together to emphasize how wonderful God is. Alternate translation: "Sing about how wonderful God's name is; sing wonderful praise about how great God is"

the glory of his name
God's name here represents God himself. Alternate translation: "his glory"

Psalms 66:3

How terrifying are your deeds
The works of God cause us to be in awe and terrified because we know he is powerful and holy.

By the greatness of your power
"Because you have great power"

Psalms 66:4

All the earth will worship you
This refers to all of the people who live on the earth. Alternate translation: "All the people on earth will worship you"

they will sing praises to your name
Here "your name" refers to God himself. Alternate translation: "they will praise and honor you"

Psalms 66:5

he ... his
These words refer to God.

he is fearsome in his deeds toward the sons of mankind
"he causes people to feel fear and wonder when they see his deeds"

the sons of mankind
"humanity"

Psalms 66:6

He ... him
These words refer to God.

He turned the sea into dry land; they went through the river on foot
This refers to the crossing of the Red Sea.

they went
The word "they" refers to God's people, the Israelites.

we rejoiced
The word "we" refers to the Israelites, their ancestors, David, and the people he is speaking to.

Psalms 66:7

He ... his
These words refer to God.

his eyes
These phrase "his eyes" refers to God himself. Alternate translation: "he sees"

let not the rebellious exalt themselves
"let not the rebellious people exalt themselves" or "let not the rebellious people be proud"

Psalms 66:8

Give blessing to God ... let the sound of his praise be heard
These two clauses have similar meanings. The idea is repeated to emphasize the importance of praising God.

generated on Tue Oct 24 10:45:40 2023

Psalms 66:9

us ... our
These words refer to David and the people he is speaking to.

he does not permit our feet to slip
The writer speaks of God's protection as preventing his people from slipping as they walk or falling off a cliff. Alternate translation: "he has not allowed us to fall into disaster"

Psalms 66:10

General Information:
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Psalms 66:11

You brought us into a net
The writer speaks of God's punishment as if God had captured his people in a net.

a net
a trap for a bird or an animal

you laid a heavy burden on our backs
The writer speaks of what the people have endured as having to carry heavy loads on their backs.

Psalms 66:12

You made people ride over our heads
This is a picture of being horribly defeated in battle. Alternate translation: "It is as if our enemies defeated us in battle and then drove their chariots over our fallen bodies"

went through fire and water
God tested them with natural disasters like fires and floods. Alternate translation: "we suffered like people who suffer from fires and floods"

spacious place
The writer speaks of the blessings that the people of Israel now have as if they had been brought into a wide open space where they are safe. Alternate translation: "open place where we are safe"

Psalms 66:13

General Information:
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Psalms 66:14

which my lips promised and my mouth spoke
Here "lips" and "mouth" refer to the words of promise that were spoken. Alternate translation: "which I promised"

Psalms 66:15

aroma of rams
"smell of the smoke of sacrificed rams"

Psalms 66:16

I will declare what he has done for my soul
The word "soul" represents the whole person. Alternate translation: "I will tell you what he has done for me"

Psalms 66:17

I cried to him with my mouth
The word "mouth" represents the whole person who cries out to God.

he was praised with my tongue
Here "tongue" represents words or speech. This can be stated in active form. Alternate translation: "I praised him with my tongue" or "I praised him"

Psalms 66:18

seen wickedness
"looked with favor on wickedness"

would not have listened to me
Here "would not have listened" implies that God would not have answered his prayer. This can be made clear in the translation. Alternate translation: "would not have heard me call out to him" or "he would not have answered my prayer"

Psalms 66:19

But God has truly heard; he has paid attention
These two clauses have similar meanings and are used together to emphasize that God has heard his prayer. Alternate translation: "But God has truly heard my prayer"

the voice of my prayer
Here the author's prayer is given the personal quality of having a voice. Alternate translation: "my prayer"

Psalms 66:20

who has not turned away my prayer
Here "turned away' represents ignoring his prayer. Alternate translation: "who has not ignored my prayer"

or his covenant faithfulness from me
The phrase "has not turned away" is understood from the previous phrase and can be repeated here. The idea of "his covenant faithfulness" can be translated with the phrase "being faithful to his covenant." Alternate translation: "and has not turned away his covenant faithfulness from me" or

"and has not stopped being faithful to his covenant
with me"

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generated on Tue Oct 24 10:45:40 2023

Psalm 67

1 May God be merciful to us and bless us
and cause his face to shine on us Selah
2 so that your ways may be known on earth,
your salvation among all nations.

3 Let the peoples praise you, God;
let all the peoples praise you.
4 Oh, let the nations be glad and sing for joy,
for you will judge the peoples with justice
and govern the nations on earth. Selah
5 Let the peoples praise you, God;
let all the peoples praise you.

6 The earth has yielded its produce
and God, our God, has blessed us.
7 God has blessed us,
and all the ends of the earth honor him.

Psalm 67 General Notes

Type of psalm

Psalm 67 is a worship psalm.

Special concepts in this chapter

Praise
People all over the world should be praising God.

Psalms 67:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A psalm, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

on stringed instruments
"people should play stringed instruments with this song"

cause his face to shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

Psalms 67:2

your ways may be known on earth
This can be stated in active form. Alternate translation: "people may know your ways on earth"

your salvation among all nations
The writer desires for everyone to know that God has the power to save them. This can be made clear in the translation. Alternate translation: "and the people of all nations may know that you have the power to save them"

Psalms 67:3

General Information:
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Psalms 67:4

let the nations ... govern the nations
Here "nations" represents the people who live in all the nations on the earth.

with justice
"fairly" or "justly"

generated on Tue Oct 24 10:45:40 2023

Psalms 67:5

Let the peoples praise you ... let all the peoples praise you
The second clause intensifies the meaning of the first to emphasize how important it is to praise God.

Psalms 67:6

The earth has yielded its produce
Here the writer speaks of "the earth" as if it has chosen to provide food to the people. Alternate translation: "We have gained much food from our crops"

Psalms 67:7

all the ends of the earth honor him
This means that people everywhere should honor God because of his blessings. Alternate translation: "I desire that all people everywhere on the earth may have an awesome respect for him"

generated on Tue Oct 24 10:45:40 2023

Psalm 68

1 Let God arise; let his enemies be scattered;
let those also who hate him flee before him.
2 As smoke is driven away, so drive them away;
as wax melts before the fire,
so let the wicked perish in the presence of God.
3 But let the righteous be glad;
let them rejoice before God;
may they rejoice with gladness.

4 Sing to God! Sing praises to his name!
Praise the one who rides through the plains of the Jordan River valley!
Yah is his name! Rejoice before him! [1]
5 A Father of the fatherless, a judge of the widows,
is God in the holy place where he lives.
6 God puts the lonely into families;
he brings out the prisoners with singing;
but the rebellious live in a parched land.

7 God, when you went out before your people,
when you marched through the wilderness, Selah
8 the earth trembled;
the heavens also dropped rain in God's presence,
in the presence of God when he came to Sinai, in the presence of God, the God of Israel.
9 You, God, sent a plentiful rain;
you strengthened your inheritance when it was weary.
10 Your people lived in it;
You, God, gave from your goodness to the poor.

11 The Lord gave the word,
and those who announced them were a great army.
12 Kings of armies flee, they flee,
and the women waiting at home divide the plunder:
13 the wings of a dove are covered with silver,
its feathers with shining gold.
Yet some of you people lie down among the sheepfolds.
14 The Almighty scattered kings there,
it was as when it snowed on Mount Zalmon.

15 A mighty mountain is the hill country of Bashan;
a high mountain is the hill country of Bashan.
16 Why do you look in envy, you high hill country,
at the mountain which God desires for the place he will live?
Indeed, Yahweh will live in it forever.
17 The chariots of God are twenty thousand,
thousands upon thousands;
the Lord is among them in the holy place, as at Sinai.
18 You have ascended on high;
you have led away captives;
you have received gifts from among men,
even from the rebellious,
so that Yah, God, might live there. [2]

19 Blessed be the Lord, who daily bears our burdens,
the God who is our salvation. Selah
20 Our God is a God who saves;
Yahweh the Lord is the one who is able to rescue us from death.
21 But God will strike through the heads of his enemies,

generated on Tue Oct 24 10:45:40 2023

through the hairy scalps of those who walk in offenses against him.
22 The Lord said, "I will bring my enemies back from Bashan;
I will bring them back from the depths of the sea
23 so that you may crush your enemies, dipping your foot in blood,
and so that the tongues of your dogs may have their share from your enemies."

24 They have seen your processions, God,
the processions of my God, my King, into the holy place.
25 The singers went first, the minstrels followed after,
and in the middle were the unmarried girls playing tambourines.
26 Bless God in the assemblies;
praise Yahweh, you who are from the fountain [3] of Israel.
27 There is Benjamin, the smallest tribe, ruling them,
then the leaders of Judah and their multitudes,
the leaders of Zebulun and the leaders of Naphtali.

28 Your God, Israel, has decreed your strength;
reveal to us your power, God, as you have revealed it in times past.
29 Reveal your power to us from your temple at Jerusalem,
where kings bring tribute to you.
30 Rebuke the wild beasts in the reeds,
against the peoples, that multitude of bulls and calves.
Humiliate them and make them bring you silver;
scatter the peoples who love to wage war.
31 Princes will come out of Egypt;
Cush will hurry to reach out with her hands to God.

32 Sing to God, you kingdoms of the earth. Selah
Sing praises to the Lord,
33 to him who rides on the heaven of heavens, which exist from ancient times;
see, he lifts up his voice with power.
34 Ascribe strength to God;
his majesty is over Israel,
and his strength is in the skies.
35 God, you are fearsome in your holy place;
the God of Israel—he gives strength and power to his people.
Blessed be God.

Footnotes

68:4 [1]Yah is a short form of the name Yahweh.
68:18 [2]Yah is a short form of the name Yahweh.
68:26 [3]The copies of the ancient Hebrew text can be read either as

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Psalm 68 General Notes

Type of psalm

Psalm 68 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is exceedingly great. He takes care of the weak and helpless. He is glorious in his temple. (See: glory and temple)

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No Common Theme
Scholars have found this psalm the most difficult to interpret. There does not appear to be any unity to this psalm.

Psalms 68:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; A psalm of David, a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Let God arise
God beginning to act is spoke of as if he stands up. Alternate translation: "Let God begin to act"

let his enemies be scattered
This can be stated in active form. Alternate translation: "let God chase away his enemies"

Psalms 68:2

As smoke is driven away, so drive them away
God's enemies are spoken of as if they are smoke that is easily blown away by the wind. This can be stated in active form. Alternate translation: "Drive them away as the wind blows away smoke"

as wax melts before the fire
God's enemies are spoken of as if they are wax that is easily melted by a fire. Alternate translation: "cause them to disappear as wax melts before a fire"

the wicked
This refers to the wicked people in general.

Psalms 68:3

the righteous
This refers to the righteous people in general.

rejoice with gladness
"rejoice and be happy" or "be joyful and glad." This is probably a hendiadys. Alternate translation: "be very glad"

Psalms 68:4

to his name
This refers to God. Alternate translation: "to him"

the one who rides through the plains
God's presence among people is spoken of as if he rides on the earth in a horse or chariot.

Psalms 68:5

A Father of the fatherless
God is spoken of as a compassionate God who acts like a father to orphans. Alternate translation: "One who acts like a father to children who have no parents"

a judge of the widows
God is spoken of as a merciful God who protects widows. Alternate translation: "a protector of widows"

Psalms 68:6

God puts the lonely into families
God is spoken of as if he places lonely people into families. "God provides families for those who have no one to live with"

he brings out the prisoners with singing
God is spoken of as the one who leads prisoners out of their confinement. Alternate translation: "God frees prisoners and makes them sing with happiness"

the rebellious
This nominal adjective refers to rebellious people and can be translated with either an adjective or a noun. Alternate translation: "rebellious people" or "people who rebel against him"

a parched land
God's punishment of the rebellious is spoken of as if he forces them to live in a hot desert land. Alternate translation: "a very hot and dry land"

Psalms 68:7

General Information:
David begins to tell the story of God leading the Israelites through the desert to Mt. Sinai.

when you went out ... when you marched through
These two phrases refer to the same event.

you went out before your people
"you led your people"

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when you marched through the wilderness
God is spoken of as if he was a soldier marching ahead of the people of Israel.

Psalms 68:8

the heavens also dropped rain ... God's presence
"God caused it to rain"

in the presence of God
This idiom here refers to God's appearance before the Israelites. Alternate translation: "when God appeared to the Israelites"

Psalms 68:9

you strengthened your inheritance when it was weary
The land of Israel is spoken of as if it was a person who could be weary, or could gain strength. Alternate translation: "you caused the land to produce good crops"

your inheritance
The land that God gave to the Israelites is spoken of as if it was an inheritance that a father passed on to his children. Alternate translation: "the land that you gave to us Israelites"

Psalms 68:10

the poor
This refers to poor people in general. Alternate translation: "poor people"

Psalms 68:11

General Information:
David continues the story of the journey of the Israelites through the desert. In this part of the story, the Israelites are victorious in war over their enemies.

The Lord gave the word
"The Lord gave a command"

those who announced them ... army
The large number of people told the Lord's message to others. They are spoken of as if there were a large army. Since this phrase is feminine, some versions translate it as, "the women who announced them ... army."

Psalms 68:12

Kings of armies flee, they flee
The kings represent themselves and their entire armies. It is understood that they flee because they are defeated by Israel's army. Alternate translation: "Kings and their armies flee from us because they are defeated"

plunder
things that are taken from the defeated army and brought to the victorious army's home.

Psalms 68:13

the wings of a dove are covered with silver ... gold
This means that some of the plunder is very valuable because it is covered with precious metals.

Psalms 68:14

scattered kings there ... snowed on Mount Zalmon
There were so many dead kings and soldiers on the mountain that they are spoken of as if they were snow covering the mountain. Alternate translation: "defeated so many enemy kings and soldiers there that they were like snowflakes covering Mount Zalmon"

scattered kings
Here "kings" refers to their armies as well. Alternate translation: "scattered the enemy kings and their armies"

Mount Zalmon
This is the name of a mountain.

Psalms 68:15

A mighty mountain is the ... a high mountain is the
These two phrase have similar meanings and are used together to strengthen each other. Alternate translation: "a mighty and high mountain is the hill country of Bashan"

Psalms 68:16

Why do you look in envy ... for the place he will live?
This question can be written as a statement. Alternate translation: "The high hill country of Bashan should not look in envy at the mountain which God desires for the place he will live."

Psalms 68:17

twenty thousand, thousands upon thousands
This is probably not meant to be an exact number, but to indicate a large number. Alternate translation: "many thousands"

Psalms 68:18

ascended
To "ascend" is to to move up, to go toward the sky.

Psalms 68:19

daily bears our burdens
"carries our heavy loads every day." The Lord's care for his people is spoken of as if he was physically carrying their troubles as a burden.

generated on Tue Oct 24 10:45:40 2023

the God who is our salvation
The words "is our salvation" can be translated with the verb "save." Alternate translation: "the God who saves us"

Psalms 68:20

General Information:
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Psalms 68:21

will strike through the heads of his enemies
God is spoken of as a warrior who will kill his enemies by striking them in their heads in order to kill them. Alternate translation: "will kill his enemies by striking them in the head"

the hairy scalps
It seems to have been the custom for soldiers not to cut their hair during the time of war. Alternate translation: "the long-haired skulls"

walk in offenses against him
Offending God is spoken of as walking among the offenses. Alternate translation: "habitually offend him"

Psalms 68:22

I will bring them back
The word "them" refers to God's enemies.

the depths of the sea
This speaks of the most remote parts of the earth where people might try to escape from God as if they were the depths of the sea.

Psalms 68:23

crush your enemies
The total destruction of Israel's enemies is spoken of as if the Israelites had crushed them under their feet. Alternate translation: "totally defeat your enemies"

dipping your foot in blood
The violence of from the destruction of the enemies is spoke of in very graphic form, as if the Israelites would be standing in the blood of their dead enemies. Alternate translation: "stepping in their blood"

the tongues of your dogs may have their share
The bloodshed from the battle against Israel's enemies is spoken of as if it is so extensive that the dogs will lap up the flowing blood with their tongues.

Psalms 68:24

processions
A procession is a group of people walking together in an orderly manner as part of a ceremony.

Psalms 68:25

minstrels
people who play musical instruments

Psalms 68:26

Bless God in the assemblies; praise Yahweh, you who are from the fountain of Israel
It may be helpful to change the order of these phrases. Alternate translation: "You who are from the fountain of Israel, praise Yahweh and bless God in the assembly"

from the fountain of Israel
The word "fountain" is a metaphor for the ability of the man Israel to be the ancestor of many people: as much water comes from a fountain, so Israel is the ancestor of many people. This also implies that the call is to those who serve God as the man Israel did. Alternate translation: "true descendants of Israel" or "all of you descendants from Israel"

Psalms 68:27

their multitudes
"their group." The word "their" refers to the leaders of Judah.

Psalms 68:28

Your God, Israel, has decreed your strength
Some versions understand the Hebrew text differently: "Summon your strength, God" or "Use your strength, God"

Your God, Israel, has decreed
"People of Israel, your God has decreed"

to us
The word "us" refers to the writer and the people of Israel, but not to Yahweh, to whom he is speaking.

Psalms 68:29

to us
The word "us" refers to the writer and the people of Israel, but not to Yahweh, to whom he is speaking.

Reveal your power to us from your temple at Jerusalem
"When you are present in the temple at Jerusalem, show us your power"

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Reveal your power
The abstract noun "power" can be stated as "strong." Alternate translation: "Show us that you are strong"

Psalms 68:30

Rebuke the wild beasts in the reeds, against the peoples
"Tell the wild beasts in the reeds that you are going to fight against them. Tell the peoples"

the wild beasts in the reeds
Many scholars believe these wild beasts are a metaphor that refers to the people of Egypt. This can be made explicit. Alternate translation: "the people of Egypt who are like wild beasts in the reeds"

the peoples, that multitude of bulls and calves
The peoples of other nations are spoken of as if they were a large group of cattle. Alternate translation: "the powerful nations, who are like herds of bulls"

scatter
This means cause something to spread quickly in different directions.

Psalms 68:31

Princes will come out of Egypt
It is implied that these princes come from Egypt in order to offer gifts to God in Jerusalem. Alternate translation: "Then the leaders of Egypt will bring gifts to you"

Cush
This refers to the people of Cush. Alternate translation: "The Cushites"

reach out with her hands to God
This is a symbolic action that represents worship to God. Alternate translation: "lift up her hands to praise God"

Psalms 68:32

you kingdoms of the earth
Here "kingdoms" refers to the citizens of the kingdoms. Alternate translation: "you people who are citizens of kingdoms all over the world"

Psalms 68:33

to him who rides on the heaven of heavens
These words further describe Yahweh [Psalm 68:32]

he lifts up his voice with power
This idiom means he speaks powerfully. Alternate translation: "he shouts powerfully" or "he speaks loudly"

Psalms 68:34

Ascribe strength to God
"Ascribe" means to give credit to someone. Alternate translation: "Strength belongs to God"

his strength is in the skies
The abstract noun "strength" can be stated as "powerful." Alternate translation: "in the skies he also shows that he is powerful"

Psalms 68:35

God, you are fearsome in your holy place
Here the author speaks directly to God.

strength and power
These two words mean basically these same thing. They emphasize how much strength God provides to his people.

generated on Tue Oct 24 10:45:40 2023

Psalm 69

1 Save me, God;
for the waters have put my life in danger.
2 I sink in deep mire, where there is no place to stand;
I have come into deep waters, where the floods flow over me.
3 I am weary with my crying; my throat is dry;
my eyes fail while I wait for my God.
4 Those who hate me without a cause
are more than the hairs on my head;
those who would cut me off,
being my enemies for wrong reasons, are mighty;
what I did not steal,
I have to give back.

5 God, you know my foolishness,
and my sins are not hidden from you.

6 Let not those who hope in you be put to shame because of me,
Lord Yahweh of hosts;
let not those who seek you be brought to dishonor because of me,
God of Israel.
7 For your sake I have borne rebuke;
shame has covered my face.
8 I have become a stranger to my brothers,
an alien to my mother's children.
9 For the zeal of your house has eaten me up,
and the rebukes of those who rebuke you have fallen on me.
10 When I weep and fast,
I must endure scorn.
11 When I put on sackcloth,
I became a byword to them.
12 Those who sit in the city gate talk about me;
I am a song of drunkards.

13 But as for me, my prayer is to you, Yahweh,
at a time that you will accept;
answer me in the trustworthiness of your salvation.
14 Pull me out of the mire,
and do not let me sink;
let me be taken away from those who hate me
and rescued out of the deep waters.
15 Do not let the floods of water overwhelm me,
neither let the deep swallow me up.
Do not let the pit shut its mouth on me.

16 Answer me, Yahweh, for your covenant faithfulness is good;
because your mercies for me are many, turn to me.
17 Do not hide your face from your servant,
for I am in distress; answer me quickly.
18 Come to me and redeem me.
Because of my enemies, ransom me.

19 You know my rebuke, my shame, and my dishonor;
my adversaries are all before you.
20 Rebuke has broken my heart;
I am full of heaviness;
I looked for someone to take pity, but there was none;
I looked for comforters, but I found none.

generated on Tue Oct 24 10:45:40 2023

21 They gave me poison for my food;
in my thirst they gave me vinegar to drink.

22 Let their table before them become a snare;
when they think they are in safety, let it become a trap.
23 Let their eyes be darkened so that they cannot see;
and always make their loins shake.
24 Pour out your indignation on them,
and let your raging anger overtake them.
25 Let their encampment be a desolation;
let no one live in their tents.
26 For they persecuted the one you struck down.
They repeated the account of the pain of those you have wounded.
27 Accuse them of having committed iniquity after iniquity;
do not let them come into your righteous victory.
28 Let them be blotted out of the Book of Life
and not be written down along with the righteous.

29 But I am poor and in pain;
let your salvation, God, set me up on high.

30 I will praise the name of God with a song
and will exalt him with thanksgiving.
31 That will please Yahweh better than an ox
or a bull that has horns and hooves.
32 The meek have seen it and are glad;
you who seek after God, let your hearts live.
33 For Yahweh hears the needy
and does not despise his prisoners.

34 Let heaven and earth praise him,
the seas and everything that moves in them.
35 For God will save Zion and will rebuild the cities of Judah;
the people will live there and have it as a possession.
36 His servants' descendants will inherit it;
and those who love his name will live there.

Psalm 69 General Notes

Type of psalm

Psalm 69 is a psalm of deliverance. The author prays to be saved from his enemies and for them to be punished. (See: deliverer and save)

Special concepts in this chapter

Deliverance

The author prays for God to rescue him from his enemies. They show him no mercy, and he asks God to show them no mercy. (See: mercy)

Psalms 69:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician; set to Shoshannim. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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For the chief musician
"This is for the director of music to use in worship"

set to Shoshannim
This may refer to a style of music. See how you translated this in Psalms 45:1.

for the waters have put my life in danger
The writer describes the troubles in his life as if he were drowning in a flood of water. Alternate translation: "for it feels like I am drowning in the waters"

Psalms 69:2

I sink in deep mire
The writer describes the troubles in his life as if he were sinking in deep mud. Alternate translation: "For it feels like I am sinking in deep mud and will die"

mire
thick mud

there is no place to stand
The writer uses a negative statement to stress how unstable and uncertain his condition is.

I have come into deep waters, where the floods flow over me
The writer describes his problems as if he was drowning in a deep, raging river. Alternate translation: "t feels like I am in deep waters, and the floodwaters flow over me"

Psalms 69:3

weary
very tired

my eyes fail
This idiom means the writer has cried so much that his eyes do not see well any longer. Alternate translation: "my eyes are swollen from tears"

Psalms 69:4

more than the hairs on my head
This is an exaggeration to express how many enemies the writer has. Alternate translation: "more than I can count, like the hairs on my head"

cut me off
This idiom means "kill me."

Psalms 69:5

my foolishness
The abstract noun "foolishness" can be stated as "foolish." Alternate translation: "the foolish things that I have done"

my sins are not hidden from you
This can be expressed as a positive statement. Alternate translation: "you know all my sins"

Psalms 69:6

Let not those ... let not those
"Do not let those ... do not let those"

Let not those who hope in you be put to shame because of me
This can be stated in active form. Alternate translation: "Please do not allow anyone to put those who wait for you to shame because of me"

let not those who seek you be brought to dishonor because of me
This can be stated in active form. Alternate translation: "Please do not allow anyone to bring dishonor on those who seek you because of me"

those who seek you
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: 1) "those who ask you for help" or 2) "those who worship and obey you"

Psalms 69:7

For your sake
"On your behalf" or "For you"

I have borne rebuke
The rebukes of the writer's enemies are spoken of as if they are a heavy load that he has had to carry. Alternate translation: "I have endured the insults of my enemies"

shame has covered my face
The writer speaks of the shame that he feels as if it is a foul thing on his face that everyone can clearly see. Alternate translation: "I am thoroughly humiliated"

Psalms 69:8

I have become a stranger to my brothers
The writer speaks of himself as if he were not part of his own family. Alternate translation: "My brothers no longer know or accept me at all"

a stranger to my brothers ... an alien to my mother's children
These two phrases mean the same thing. They are repeated to stress his separation from his own family.

an alien to my mother's children
It is implied that "I have become" should be understood here. The writer speaks of himself as if he were not part of his own family. Alternate translation: "my brothers no longer know or trust me at all"

generated on Tue Oct 24 10:45:40 2023

Psalms 69:9

the zeal of your house has eaten me up
The writer speaks of his zeal for God's temple as if it was a wild animal that devours the writer. Alternate translation: "the zeal I have for your house consumes me"

has eaten me up
This idiom means that the writer's zeal for the temple takes over all of his thoughts and actions. Alternate translation: "completely controls all that I think and do"

the rebukes ... have fallen on me
The writer speaks of the rebukes of Gods' enemies as if they were rocks that were thrown at the writer. Alternate translation: "those who rebuke you have also thrown their rebukes at me"

Psalms 69:10

I weep and fast
The fact that the writer was fasting indicates that he was sad about the way people treated God's temple.

I must endure scorn
"my enemies rebuked me because I was weeping and not eating"

Psalms 69:11

When I put on sackcloth
Wearing rough, cheap clothing was a symbol of mourning over sin.

I became a byword to them
The writer speaks of himself as if he was the sad or foolish person that people joke about in a rhyme or proverb; the taunting was intended to bring shame to him. Alternate translation: "I became a joke to them" or "they made fun of me"

Psalms 69:12

Those who sit in the city gate
Here "city gate" is associated with leadership of a town. Alternate translation: "The important people of the city"

I am a song of drunkards
The writer speaks of himself as if he was the person about whom the drunkards sing mocking songs. Alternate translation: "the drunkards of the city sing disgusting songs about me"

Psalms 69:13

at a time that you will accept
"in your accepted time" or "when you are willing"

answer me in the trustworthiness of your salvation
The abstract nouns "trustworthiness" and "salvation" can be stated as "faithfully" and "rescue." Alternate translation: "rescue me because you faithfully love me, as you have promised to do"

Psalms 69:14

Pull me out ... do not let me sink
These two phrases mean the same thing.

Pull me out of the mire, and do not let me sink
The writer speaks of his danger from his enemies as if he was sinking into a pit of mud. "Do not allow me to sink anymore in the mud"

let me be taken away
Here "take away" refers to being removed from danger. This can be stated in active form. Alternate translation: "take me away" or "rescue me"

rescued out
It is understood that "let me be" is implied here. It can be stated in active form. Alternate translation: "please rescue me out"

rescued out of the deep waters
The writer speaks about his danger from his enemies as if he was drowning in deep water.

Psalms 69:15

the floods of water overwhelm me
The writer speaks about his danger from his enemies as if flood waters were covering him completely.

the deep swallow me up
The writer speaks of the deep as if it was a deadly animal that was about to eat him. Alternate translation: "the deep waters swallow me up like a dangerous animal"

Do not let the pit shut its mouth on me
Here the "pit" is spoken of as if it has a mouth like a person and could eat the writer. Alternate translation: "Do not let the pit consume me" or "Do not let the pit of death close over me"

Psalms 69:16

your covenant faithfulness is good
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "you are good and faithful to your covenant"

your mercies for me are many
"you are very merciful to me"

turn to me
The idea of turning towards someone means to pay attention to them or help them. Alternate translation: "help me"

generated on Tue Oct 24 10:45:40 2023

Psalms 69:17

Do not hide your face from your servant
To hide one's face means to refuse to hear or help someone. Alternate translation: "Please help your servant" or "Please help me"

in distress
"in great trouble"

Psalms 69:18

redeem me
The writer asks God to redeem him as if the writer were a slave whose freedom God could purchase. Alternate translation: "free me"

ransom me
The writer asks God to ransom him as if the writer were a captive whose release could be paid for with money. Alternate translation: "rescue me"

Psalms 69:19

my rebuke, my shame, and my dishonor
These abstract nouns can be stated as actions. Alternate translation: "how people have rebuked me, shamed me, and dishonored me"

my adversaries are all before you
Here "before you" means that God sees and knows all about them. Alternate translation: "you know who all my enemies are"

Psalms 69:20

broken my heart
This idiom means a person is extremely sad. Alternate translation: "offended me deeply"

I am full of heaviness
The writer's great sadness is spoken of as if he was full of a heavy weight. Alternate translation: "I am heavy with sorrow"

to take pity
to feel sorrow or sadness

Psalms 69:21

They gave me poison for my food
This is probably figurative. The food that people gave to the writer was so bad that it tasted like poison. Alternate translation: "They gave me food that tasted like poison"

Psalms 69:22

Let their table before them become a snare ... let it become a trap
The writer would like for his enemies' food to completely ruin them as if they were small animals caught in a snare or a trap. Alternate translation: "May their food ruin them like a snare ... may it destroy them like a trap"

their table
This refers to food that was served on the tables, possibly at a feast. Alternate translation: "their own food" or "sacrificial feasts"

Psalms 69:23

Let their eyes be darkened
The writer speaks of eyes that cannot see well as if they were darkened. This can be stated in active form. Alternate translation: "Please make them unable to see anything"

make their loins shake
Weak backs are spoken of as if they are shaking in weakness. Alternate translation: "cause their backs to be too weak for them to do anything"

their loins
"their sides" or "their backs"

Psalms 69:24

Pour out your indignation on them
God's demonstration of his anger is described as if he poured it out on his enemies like water.

indignation
anger of a person who has suffered injustice

your raging anger
"your burning anger" or "your strong anger"

overtake them
God's judgment on his enemies is described as if he ran after them and caught them.

Psalms 69:25

be a desolation
This abstract noun can be stated as "abandoned." Alternate translation: "become abandoned"

Psalms 69:26

they persecuted the one
"they persecuted the man"

you struck down
Here to be "struck down" refers to punishment. Alternate translation: "you punished"

those you have wounded
Here to be "wounded" refers to causing them to suffer. Alternate translation: "those you have caused to suffer"

generated on Tue Oct 24 10:45:40 2023

Psalms 69:27

Accuse them of having committed iniquity after iniquity
"Keep making a record of all their sins"

iniquity after iniquity
"very many sins"

do not let them come into your righteous victory
To come into God's victory is an idiom that means to receive a reward from him. Alternate translation: "do not let them receive your righteous reward"

Psalms 69:28

Let them be blotted out of
Here "them" refers to the names of the enemies. This can be stated in active form. Alternate translation: "Wipe out their names in"

not be written down
This can be stated in active form. Alternate translation: "do not write down their names"

Psalms 69:29

let your salvation, God, set me up on high
The abstract noun "salvation" can be stated with the verb "save." Here "on high" refers to a place of safety." Alternate translation: "God, save me and put me in a safe place"

Psalms 69:30

the name of God
Here "name" refers to God himself. Alternate translation: "God"

with thanksgiving
This abstract noun can be stated with the verb "thank." Alternate translation: "by thanking him"

Psalms 69:31

better than an ox or a bull
It is understood that the ox and the bull are to be offered to God as sacrifices. Alternate translation: "better than sacrificing an ox or sacrificing a bull"

a bull that has horns and hooves
This phrase distinguishes the full grown bulls from other younger cows. Alternate translation: "a bull that is full grown with horns and hooves"

Psalms 69:32

The meek
This refers to meek people in general. Alternate translation: "Meek people"

you who seek after God
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "you who ask God for help" or "you who think about God"

let your hearts live
Here "hearts" refer to the people. Here "live" is an idiom that means to be encouraged. Alternate translation: "may you be encouraged"

Psalms 69:33

Yahweh hears
Here "hears" means to respond. Alternate translation: "Yahweh answers"

the needy
This refers to needy people in general. Alternate translation: "needy people"

his prisoners
"those who have suffered for him"

Psalms 69:34

Let heaven and earth praise him ... the seas
Here heaven and earth and the seas are spoken of as if they are people who are able to praise God.

the seas and everything that moves in them
It is implied that "Let ... praise him" should be understood here. Alternate translation: "let he seas and everything that moves in them praise him"

Psalms 69:35

God will save Zion
Here "Zion" refers to the people in Zion. Alternate translation: "God will save the people of Zion"

have it as a possession
The word "it" refers to the land of Judah.

Psalms 69:36

who love his name
Here "name" refers to God himself. Alternate translation: "who love God"

generated on Tue Oct 24 10:45:40 2023

Psalm 70

1 Save me, God!
Yahweh, come quickly and help me.

2 Let those who try to take my life
be ashamed and humiliated;
let them be turned back and brought to dishonor,
those who take pleasure in my pain.
3 Let them be turned back because of their shame,
those who say, "Aha, aha."
4 Let all those who seek you
rejoice and be glad in you;
let those who love your salvation always say,
"May God be praised."

5 But I am poor and needy;
hurry to me, God;
you are my help and you rescue me.
Yahweh, do not delay.

Psalm 70 General Notes

Type of psalm

Psalm 70 is a psalm of deliverance. The psalmist asks God to deliver him from his enemies.

Special concepts in this chapter

Help
The author needs help and needs it immediately.

Psalm 40
This psalm is an almost exact duplicate of Psalm 40:13-17.

Psalms 70:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David; to bring to remembrance
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Psalms 70:2

those who
"the people who"

take my life
This idiom means "kill me."

be ashamed and humiliated
This can be stated in active form. Alternate translation: "may God put them to shame and bring disgrace upon them"

let them be turned back and brought to dishonor
This can be stated in active form. Alternate translation: "may God turn them around and make them ashamed for what they have done"

turned back
To be stopped or thwarted is spoken of as being turned back from their attack. Alternate translation: "stopped"

generated on Tue Oct 24 10:45:40 2023

Psalms 70:3

those who say, "Aha, aha."
This is an expression of mocking laughter. You may replace "Aha, aha" with whatever laughing sounds like in your language. Alternate translation: "those who mock and laugh at me"

Psalms 70:4

seek you
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "ask you for help" or "think about you and obey you"

rejoice and be glad
These two phrases mean basically the same thing and emphasize the intensity of gladness. Alternate translation: "rejoice greatly" or "be very glad"

love your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "love you because you saved them"

always say
This exaggeration emphasizes that it is important to praise God often.

May God be praised
This can be stated in active form. Alternate translation: "Let everyone praise God"

Psalms 70:5

poor and needy
Here the words "poor" and "needy" mean basically the same thing and emphasize that he is unable to help himself. Alternate translation: "very needy"

hurry to me
The writer speaks of God as if he were running to the writer in order to help him. Alternate translation: "come quickly to help me"

you are my help and you rescue me
Here the phrase "you rescue me" explains how God is his "help." Alternate translation: "you help me by rescuing me"

do not delay
This can be stated in active form. Alternate translation: "please come quickly"

generated on Tue Oct 24 10:45:40 2023

Psalm 71

1 In you, Yahweh, I take refuge;
let me never be put to shame.
2 Rescue me and make me safe in your righteousness;
turn your ear to me and save me.
3 Be to me a rock for refuge
where I may always go;
you have given a command to save me,
for you are my rock and my fortress.
4 Rescue me, my God, out of the hand of the wicked,
out of the hand of the unrighteous and ruthless.

5 For you are my hope, Lord Yahweh.
I have trusted in you ever since I was a child.
6 By you I have been supported from the womb;
you are he who took me out of my mother's belly;
my praise will be always about you.
7 I am a marvel to many people;
you are my strong refuge.
8 My mouth will be filled with your praise,
all the day with your honor.

9 Do not throw me away in my time of old age;
do not abandon me when my strength fails.
10 For my enemies are talking about me;
those who watch for my life are plotting together.
11 They say, "God has abandoned him;
pursue and take him,
for there is no one to save him."
12 God, do not be far from me;
my God, hurry to help me.
13 Let them be put to shame and destroyed,
those who are hostile to my life;
let them be covered with rebuke and dishonor,
those who seek my hurt.

14 But I will always hope in you
and will praise you more and more.
15 My mouth will tell about your righteousness
and your salvation all the day,
although I cannot understand it.
16 I will come with the mighty acts of the Lord Yahweh;
I will make mention of your righteousness, yours alone.
17 God, you have taught me from my youth;
even now I declare your wonderful deeds.
18 Indeed, even when I am old and gray-headed, God,
do not abandon me,
as I have been declaring your strength to the next generation,
your power to everyone who is to come.

19 Your righteousness also, God, is very high;
you who have done great things,
God, who is like you?
20 You who made me see many troubles
will revive us again
and will bring us up again
from the depths of the earth.
21 May you increase my honor;

generated on Tue Oct 24 10:45:40 2023

turn again and comfort me.

22 I will also give thanks to you with the harp
for your trustworthiness, my God;
to you I will sing praises with the harp,
Holy One of Israel.
23 My lips will shout for joy when I sing praises to you—
even my soul, which you have redeemed.
24 My tongue will also talk about your righteousness
all day long;
for they have been put to shame and are confused,
those who sought my hurt.

Psalm 71 General Notes

Type of psalm

Psalm 71 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Yahweh's help

God has helped the psalmist all his life. Now that he is old, his enemy thinks that God has abandoned him; but the psalmist trusts in God and will praise Yahweh with songs of praise. (See: trust)

Psalms 71:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

In you, Yahweh, I take refuge

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you, Yahweh, for protection"

let me never be put to shame

This can be stated in active form. See how "do not let me be humiliated" is translated in [Psalms 25:2]

Psalms 71:2

make me safe in your righteousness

Possible meanings are 1) "make me safe because you always do what is right" or 2) "make me safe as I do what you want me to do"

turn your ear to me

Here "your ear" refers to God's willingness to hear someone who prays to him. See how this is translated in [Psalms 17:6]

save me

"keep me safe"

Psalms 71:3

Be to me a rock for refuge

The psalmist requests that Yahweh make him as safe as he would be if he were hiding in a large rock or cliff where his enemies could not find him.

rock ... rock

These are hills or mountains, not rocks one can hold in one's hand.

you have given a command

"you have commanded your angels"

you are my rock and my fortress

The psalmist believes that Yahweh will protect him and make him as safe as if he were hiding on top of a large mountain or inside a man-made fortress.

Psalms 71:4

out of the hand of the wicked, out of the hand of the unrighteous

Possible meanings are 1) the word "hand" is a metonym for power. Alternate translation: "from the power of the wicked, from the power of the unrighteous" or 2) "hand" refers to the person himself. Alternate translation: "from wicked people, from unrighteous ... people" or "so that wicked people and unrighteous ... people cannot harm me"

wicked, out of the hand of the unrighteous

"wicked; rescue me out of the hand of the unrighteous." You can make clear the understood information.

generated on Tue Oct 24 10:45:40 2023

wicked ... unrighteous ... ruthless
These adjectives can be translated as noun phrases. Alternate translation: "wicked people ... unrighteous people ... ruthless people"

Psalms 71:5

you are my hope
Here "hope" is a metonym for the one in whom the psalmist hopes. Alternate translation: "you are the one whom I confidently expect to help me"

Psalms 71:6

By you I have been supported from the womb
This can be stated in active form. Alternate translation: "You have supported me from the womb" or "You have taken care of me ever since I came out of my mother's womb"

you are he
"you are the one"

Psalms 71:7

I am a marvel to many people
"Many people are surprised to see how well I live and want to live as I do"

Psalms 71:8

My mouth will be filled with your praise ... with your honor
The psalmist speaks of his desire to praise and honor Yahweh with the words he speaks as if his mouth were full of words the way it can be full of food. Alternate translation: "My mouth will be filled with words that praise you ... that honor you" or "I will always praise you ... will always honor you"

your praise
Here "praise" refer to the words that he will use to praise Yahweh. Alternate translation: "words that tell people how great you are"

your honor
Here "honor" refer to the words that he will use to honor Yahweh. Alternate translation: "words that cause people to honor you"

all the day
"all day long" or "at all times"

Psalms 71:9

Do not throw me away ... do not abandon me
These two phrases have basically the same meaning and are used together for emphasis.

Do not throw me away
"Do not force me to go away from you." For God to reject him is spoken of as God forcing him to go away. See how this is translated in [Psalms 51:11]

do not abandon me
"do not leave me forever"

Psalms 71:10

watch for my life
It is implied that they are watching for an opportunity to take his life. The euphemism "to take a life" means to kill. Alternate translation: "watch for an opportunity to take my life" or "wait for an opportunity to kill me"

Psalms 71:11

They say
This can be translated to make explicit that they are talking about him. Alternate translation: "They say about me"

pursue and take him
"follow him when he runs away, and kill him"

Psalms 71:12

do not be far from me
Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer.

hurry to help me
"help me soon"

Psalms 71:13

Let them be put to shame and destroyed, those who are hostile to my life
"Let those who are hostile to my life be put to shame and destroyed"

Let them be put to shame and destroyed
This can be stated in active form. Alternate translation: "Put them to shame and destroy them"

those who are hostile to my life
The words "my life" represent the person. The idiom "hostile to my life" means that these are people who try to harm him by accusing him of wrongdoing. Alternate translation: "those who accuse me of doing wrong"

let them be covered with rebuke and dishonor, those who seek my hurt
"let those who seek my hurt be covered with rebuke and dishonor"

let them be covered with rebuke and dishonor
This can be stated in active form. The abstract nouns "rebuke" and "dishonor" can be stated as

verbs. Alternate translation: "may everyone rebuke them, and may no one honor them"

those who seek my hurt
The noun "hurt" can be translated with a verb. Alternate translation: "those who are looking for ways to harm me"

Psalms 71:14

more and more
"more all the time" or "always more than I have before"

Psalms 71:15

My mouth will tell about your righteousness and your salvation all the day, although I cannot understand it
"I do not completely understand your righteousness and your salvation, but my mouth will tell about them all the day"

My mouth will tell
The mouth is synecdoche for the whole person. Alternate translation: "I will tell" or "I will speak with my mouth and tell"

your righteousness
This can be restated to remove the abstract noun "righteousness." Alternate translation: "how righteous you are" or "all the good things you do"

your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "how you have saved me" or "how you save people"

Psalms 71:16

I will come
Possible meanings are 1) "I will go to where people worship Yahweh" or 2) "I will go to my enemies"

with the mighty acts of the Lord Yahweh
Possible meanings are 1) "I will tell them of the mighty deeds the Lord Yahweh has done" or 2) "because the Lord Yahweh has given me strength to do mighty acts."

will make mention of
"will talk about"

Psalms 71:17

taught me
The implied information may be stated clearly. "taught me many things"

Psalms 71:18

God, do not abandon me
"God, please do not leave me"

I have been declaring your strength
The abstract noun "strength" can be translated with a verbal phrase. Alternate translation: "I have been telling how strong you are"

to the next generation
"to those who are children today"

your power to everyone who is to come
The omitted information may be stated clearly. Alternate translation: "and as I declare your power to everyone who is to come"

everyone who is to come
This exaggeration refers to everyone the writer can speak to. Alternate translation: "so as many people as I can tell will know"

Psalms 71:19

Your righteousness also, God, is very high
The psalmist speaks of the good things God has done as though they were put together as a high building or a mountain.

who is like you?
This rhetorical question can be translated as a statement. Alternate translation: "there is no one like you!"

Psalms 71:20

revive
strengthen or make lively again

from the depths of the earth
"The depths of the earth" here is a metaphor for where people go when they die. The psalmist had not already died, but in this exaggeration he speaks as if he had. Alternate translation: "when we are near death"

Psalms 71:21

May you increase ... turn again and comfort
"I want you to increase ... I want you to turn again and comfort." Some translations read, "You will increase ... you will turn again and comfort."

turn again and comfort me
This describes one action through two phrases. Alternate translation: "comfort me again"

Psalms 71:22

to you I will sing praises with the harp, Holy One of Israel
"to you, who is the Holy One of Israel, I will sing praises while I play the harp"

generated on Tue Oct 24 10:45:40 2023

Psalms 71:23

My lips will shout for joy
"Lips" represent the whole person. Alternate translation: "I will shout for joy"

even my soul, which you have redeemed
The words the psalmist has omitted can be stated clearly. Alternate translation: "and my soul, which you have redeemed, will sing praises"

my soul
Here "soul" refers to the whole person.

Psalms 71:24

My tongue will also talk
Here "tongue" refers to the whole person. Alternate translation: "I will also talk"

they have been put to shame and are confused, those who sought my hurt
"those who sought my hurt have been put to shame and are confused"

for they have been put to shame and are confused
This can be stated in active form. Alternate translation: "for God has put to shame and confused them"

those who sought my hurt
This refers to the enemies of the writer. (Psalms 71:10). See how "those who seek my hurt" is translated in Psalms 71:13.

generated on Tue Oct 24 10:45:40 2023

Psalm 72

1 Give the king your righteous decrees, God,
your righteousness to the king's son.
2 May he judge your people with righteousness
and your poor with justice.

3 May the mountains produce peace for the people;
may the hills produce righteousness.
4 May he judge the poor of the people;
may he save the children of the needy
and break in pieces the oppressor.
5 May they honor you while the sun endures,
and as long as the moon lasts throughout all generations.
6 May he come down like rain on the mown grass,
like showers that water the earth.
7 May the righteous flourish in his days,
and may there be an abundance of peace till the moon is no more.

8 May he have dominion from sea to sea,
and from the River to the ends of the earth.
9 May those who live in the wilderness bow down before him;
may his enemies lick the dust.
10 May the kings of Tarshish and of the islands render tribute;
may the kings of Sheba and Seba offer gifts.
11 Indeed, may all kings fall down before him;
may all nations serve him.

12 For he helps the needy person who cries out
and the poor person who has no other helper.
13 He has pity on the poor and needy,
and he saves the lives of needy people.
14 He redeems their lives from oppression and violence,
and their blood is precious in his sight.

15 May he live!
May the gold of Sheba be given to him.
May people always pray for him;
may God bless him all day long.
16 May there be abundance of grain in the land;
on the mountaintops may their crops wave.
May the fruit of it be like Lebanon;
may the people flourish in the cities like the grass of the field.
17 May his name endure forever;
may his name continue as long as the sun;
may people be blessed in him;
may all nations call him blessed.

18 May Yahweh God, the God of Israel, be blessed,
who alone does wonderful things.
19 May his glorious name be blessed forever,
and may the whole earth be filled with his glory.
Amen and Amen.

20 The prayers of David son of Jesse are finished.

generated on Tue Oct 24 10:45:40 2023

Psalm 72 General Notes

Type of psalm

Psalm 72 is a psalm for the king when he begins to be the king. David wrote it as a blessing on his son, Solomon. (See: bless)

Special concepts in this chapter

Blessings for the king

May the king be honored throughout the world. May he help the poor. May there be prosperity while he is king.

Close of Book Two

The whole collection of Psalms has been divided into several "books." This is the last psalm of the second book. It is attributed to Solomon, the son of David.

Psalms 72:1

General Information:

Parallelism is common in Hebrew poetry. Possible meanings for the header "a psalm of Solomon" are 1) David wrote this psalm about Solomon

A psalm of Solomon

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Give the king your righteous decrees, God, your righteousness to the king's son

Possible meanings are 1) "Give me, the king, your righteous decrees, God, your righteousness to my son" or 2) "Give me, the king, your righteous decrees, God, your righteousness to me, the king's son." People in those days would often speak of themselves as if they were someone else. However, it would be best to translate this as though the psalmist is speaking of someone else, not of himself.

Give the king your righteous decrees

"Enable the king to judge rightly"

your righteousness to the king's son

The verb may be supplied from the previous phrase. Here the word "righteousness" refers to making righteous decisions. Alternate translation: "give your righteousness to the king's son" or "enable the king's son to rule with righteousness"

Psalms 72:2

May he judge

If David wrote this, he is talking about his son, "the king's son," he is speaking of the time when his son will be king. If Solomon wrote it, even though he is writing about himself, it would be best to translate as though he were writing about someone else.

Either way, "May the king judge" is the best translation.

your people ... your poor

The psalmist is speaking to God.

your poor

The verb may be supplied from the previous phrase. The adjective "poor" refers to poor people. Alternate translation: "may he judge your poor people"

Psalms 72:3

May the mountains produce peace ... may the hills produce righteousness

The psalmist speaks of the people of Israel as if they were the mountains and hills on which they live. He speaks of the mountains and the hills as if they were the entire land of Israel, as if that land were a garden that produces fruit, and of peace and righteousness as if they are that fruit. Alternate translation: "May the people of the land live in peace ... may they do everything in a righteous way"

Psalms 72:4

he ... he

These refer to the one who will "judge" (Psalms 72:2).

break in pieces the oppressor

The writer speaks of the king defeating or punishing people who oppress others as if those people were objects that the king would break into pieces. Alternate translation: "punish the person who oppresses others"

Psalms 72:5

while the sun endures, and as long as the moon lasts

The sun and the moon are metonyms for the day and the night, which together are a merism for all

generated on Tue Oct 24 10:45:40 2023

time. Alternate translation: "forever, and without ending"

Psalms 72:6

May he come down like rain on the mown grass
The king will be good, and he will do good things for his people as if he were rain doing good for freshly cut grass.

May he come
"I desire that he come"

like showers that water
"May he come down like showers that water." The king will be good, and he will do good things for his people as if he were rain doing good for the ground.

Psalms 72:7

the righteous
The adjective "righteous" can be translated as a noun phrase. Alternate translation: "righteous people"

in his days
Possible meanings are 1) "while the king rules" or 2) "as long as the righteous person lives" or "as long as the righteous people live."

may there be an abundance of peace
The psalmist speaks as if peace were a physical object like food. An "abundance" is when there is much of something. This can be restated to remove the abstract nouns "abundance" and "peace." Alternate translation: "may righteous people live peacefully"

till the moon is no more
"as long as the moon shines" or "forever"

Psalms 72:8

May he have dominion
"May the king have dominion"

from sea to sea, and from the River to the ends of the earth
Both of these expressions are merisms and refer to the whole earth.

from sea to sea
from the Dead Sea and the Sea of Kinnereth in the east to the Mediterranean Sea in the west.

the River
"the Euphrates River," which the Israelites would travel to on land by going north

the ends of the earth
as far as people could travel on land by different routes to the south. The Israelites spoke of the earth as if it were a flat surface with ends.

Psalms 72:9

lick the dust
This is a metaphor for extreme humiliation. Alternate translation: "do everything they can so he will allow them to live"

Psalms 72:10

Tarshish
This is the name of a place.

render
pay

offer gifts
"give gifts"

Seba
This is the name of a country. It is not the same country as Sheba.

Psalms 72:11

fall down before him
"bow down before him" or "honor him as their king"

all nations
Here the word "nations" represents the people who live in the nations. Alternate translation: "the people who live in every nation"

Psalms 72:12

no other helper
"no one else to help him"

Psalms 72:13

He has pity on the poor and needy
"He wants to stop the poor and needy from suffering"

the poor and needy
Here the nominal adjectives "poor" and "needy" mean basically the same thing and emphasize that they are unable to help themselves. Alternate translation: "those who are poor and those who are needy"

Psalms 72:14

redeems their lives
Here "lives" refers to the whole person. Alternate translation: "redeems them" or "saves them" or "rescues them"

oppression and violence
These two words mean basically the same thing and emphasize how badly the needy suffer. These abstract nouns can be stated as verbs. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "those who oppress them and hurt them"

their blood is precious in his sight
Here "their blood" is a metonym for their well-being. The sight of Yahweh represents his judgment or evaluation. Alternate translation: "their well-being is very important to him" or "he wants them to live well"

in his sight
See how this phrase is translated in Psalms 19:14.

Psalms 72:15

May he live!
This saying was used to honor the king by expressing a desire to have him live a long time. Alternate translation: "May the king live a long time!" or "I desire that the king live a long time!"

May the gold of Sheba be given to him
This can be stated in active form. Alternate translation: "May they give him the gold of Sheba" or "May he receive the gold of Sheba"

all day long
This idiom means "continually" and does not refer only to one day. Alternate translation: "continually" or "all the time"

Psalms 72:16

abundance of grain
An "abundance" is when there is much of something. This abstract noun can be stated as "much" or "plenty" Alternate translation: "much grain" or "plenty of grain"

crops
plants that people grow for food

wave
Use the word for what long grass does when a gentle wind blows on it and it moves slowly back and forth.

like Lebanon
"like the cedar trees in Lebanon." These trees were beautiful and had wood that was good for building. The meaning of this can be made clear.

the people flourish in the cities like the grass of the field
The prosperity of the people in the cities is spoken of as if they were grass that grows abundantly in the fields.

Psalms 72:17

May his name endure forever
This saying is used to honor God by expressing the desire for people to always remember him. Alternate translation: "May people always know about him" or "May people never forget who he is"

his name
Here "his name" refers to God's reputation. Alternate translation: "the king's name" or "the king's reputation" or "the king's fame"

as long as the sun
The verb may be supplied from the previous phrase. Alternate translation: "as long as the sun endures" or "as long as the sun shines"

may people be blessed in him
This can be stated in active form. Alternate translation: "may God cause him to do good things for people"

call him blessed
"recognize that God has blessed them"

Psalms 72:18

General Information:
These verses are more than the end of this psalm. It is the closing statement for all of Book 2 of the Psalms, which starts at Psalm 42 and ends with Psalm 72.

May Yahweh God, the God of Israel, be blessed
This can be stated in active form. Alternate translation: "May people bless Yahweh God, the God of Israel"

Psalms 72:19

May his glorious name be blessed forever
This can be stated in active form. Alternate translation: "May people bless his glorious name forever" or, treating "name" as a metonym for Yahweh himself, "May people forever know how glorious he is"

his glorious name be blessed
"he, who is glorious, be blessed"

may the whole earth be filled with his glory
This can be stated in active form. Alternate translation: "may his glory fill the whole earth" or "may he fill the whole earth with his glory"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. See how you translated this in Psalms 41:13. Alternate translation: "May it certainly be so"

Psalms 72:20

The prayers of David son of Jesse are finished
This can be stated in active form. Alternate translation: "David, the son of Jesse has finished his prayers" or "This is the last prayer of the David the son of Jesse"

generated on Tue Oct 24 10:45:40 2023

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Psalm 73

1 Surely God is good to Israel,
to those with a pure heart.

2 But as for me, my feet almost slipped;
my feet almost slipped out from under me
3 because I was envious of the arrogant
when I saw the prosperity of the wicked.

4 For they have no pain until their death,
but they are strong and well fed.
5 They are not in trouble like other men;
they are not afflicted like other men.
6 Pride adorns them like a necklace around their neck;
violence clothes them like a robe.
7 Out of such blindness comes sin;
evil thoughts pass through their hearts.
8 They mock and speak wickedly;
in their arrogance they threaten oppression.
9 They set their mouth against the heavens,
and their tongues march through the earth.
10 Therefore his people turn to them
and abundant waters are drained out.
11 They say, "How does God know?
Is there knowledge with the Most High?"

12 Take notice: these people are wicked;
they are always at ease, becoming richer and richer.

13 Surely it is in vain that I have guarded my heart
and washed my hands in innocence.
14 For all the day long I have been afflicted
and disciplined every morning.

15 If I had said, "I will say these things,"
then I would have betrayed this generation of your children.
16 Though I tried to understand these things,
it was too difficult for me.
17 Then I went into God's sanctuary
and came to understand their fate.

18 Surely you put them in slippery places;
you bring them down to ruin.
19 How they become a wilderness in a moment!
They come to an end and are finished in awful terrors.
20 They are like a dream after one wakes up;
Lord, when you arise,
you will despise their image.

21 For my heart was embittered,
and I was deeply wounded.
22 I was ignorant and lacked insight;
I was like a senseless animal before you.

23 Yet I am always with you;
you hold my right hand.
24 You will guide me with your advice
and afterward receive me to glory.

generated on Tue Oct 24 10:45:40 2023

25 Whom have I in heaven but you?
There is no one on earth that I desire but you.
26 My flesh and my heart grow weak,
but God is the strength of my heart
and my portion forever.

27 Those who are far from you will perish;
you will destroy all those who are unfaithful to you.
28 But as for me, all I need to do is to approach God.
I have made the Lord Yahweh my refuge.
I will declare all your deeds.

Psalm 73 General Notes

Type of psalm

Psalm 73 is a wisdom psalm. It explains the problem of wicked people who seem to prosper. (See: wise and evil)

Special concepts in this chapter

Evil people

Sometimes it seems that wicked people have no problems and everything works for them. Despite this, they will be destroyed. In contrast, the righteous always have God to help them through problems. (See: righteous)

Psalms by Asaph

There are twelve psalms attributed to Asaph; the first one is Psalm 50, which is in Book Two, and the other eleven (Psalm 73–83) are at the beginning of Book Three.

Psalms 73:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 73:2

my feet almost slipped; my feet almost slipped out from under me

The psalmist speaks of being unable to trust God and wanting to sin as if he had almost fallen while walking on a slippery path. Alternate translation: "I almost stopped trusting in God; I was almost guilty of committing a great sin against him"

Psalms 73:3

I was envious of the arrogant

"I envied the arrogant" or "I did not want arrogant people to have the good things that they had"

the arrogant

The adjective "arrogant" can be translated as a noun phrase. Alternate translation: "arrogant people"

the prosperity of the wicked

The word "prosperity" can be translated as a verb. Alternate translation: "how the wicked have so many good things"

the wicked

The adjective "wicked" can be translated as a noun phrase. Alternate translation: "wicked people"

Psalms 73:4

General Information:

Asaph begins to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

Psalms 73:5

They are not in trouble like other men

They do not have to work hard to meet their needs for food, shelter, and clothing, and they are always healthy.

they are not afflicted like other men

"they do not suffer the way other people do"

generated on Tue Oct 24 10:45:40 2023

Psalms 73:6

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

Pride adorns them like a necklace around their neck; violence clothes them like a robe
This means the wicked show everyone how proud and violent they are as if they were wearing a necklace or beautiful robe.

necklace ... robe
This refers to things that rich and important people wear.

necklace
a chain usually made of gold or jewels that goes around the neck

Psalms 73:7

Out of such blindness comes sin
Because they are like blind people who cannot see where they are going, they sin without knowing it. Being blind is a metaphor for a person being unable to see how wicked he is.

evil thoughts pass through their hearts
Here the psalmist describes people's thoughts as if they were people. He also describes the inner beings of wicked people as if they were a building in which those people could walk. Alternate translation: "in their inner beings they are always thinking about more evil things to do"

Psalms 73:8

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

They mock
Whom they mock can be stated clearly. Alternate translation: "They mock God and his people"

Psalms 73:9

They set their mouth against the heavens
Here "their mouth" is a metonym for their speech, and "heavens" is a metonym for God, who lives in the heavens. Alternate translation: "They speak against God, who is in the heavens"

their tongues march through the earth
The word "tongues" represents the people themselves. Possible meanings are 1) "they go through the earth saying bad things about God" or "they go everywhere and boast about themselves."

Psalms 73:10

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

his people turn to them
Possible meanings are 1) "God's people love the wicked people" or "the wicked people return to this place"

abundant waters are drained out
Possible meanings are 1) "God's people listen gladly to the words of the wicked people" or 2) "the wicked people have plenty of food to eat and wine to drink"

Psalms 73:11

They say
the wicked people say

How does God know? Is there knowledge with the Most High?
These rhetorical questions are to show contempt for God. These questions can be translated as statements. Alternate translation: "Surely God does not know what we are doing. The Most High has no knowledge of it."

Psalms 73:12

General Information:
This page has intentionally been left blank.

Psalms 73:13

General Information:
In verses 13 and 14, Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3). In verse 15 he begins to talk about what he is really thinking.

I have
The word "I" refers to Asaph.

guarded my heart
Asaph speaks of guarding his heart as if he were guarding a city or building against enemies. Alternate translation: "I have kept my thoughts pure"

washed my hands in innocence
The writer speaks of his purity as if he had washed his hands with innocence instead of with water. See how you translated this in Psalms 26:6. Alternate translation: "my actions have remained pure" or "I have washed my hands to show that I am innocent"

generated on Tue Oct 24 10:45:40 2023

Psalms 73:14

all the day long
"always" or "every day"

I have been afflicted
"You have made me suffer." See how "they are not afflicted" is translated in Psalms 73:5.

I have been ... disciplined
"I have been ... punished"

Psalms 73:15

If I had said, "I will say these things," then I would have betrayed this generation of your children
This statement describes something that could have happened in the past but did not. Alternate translation: "I never said, 'I will say these things,' so I did not betray this generation of your children"

Psalms 73:16

these things
The good things that happen to "the wicked" (Psalms 73:4-Psalms 12).

Psalms 73:17

their fate
"what happens to wicked people when they die" or "how wicked people die"

Psalms 73:18

put them
The word "them" refers to the wicked.

slippery places
"unsafe or unstable ground." See how "slipped" is translated in Psalms 73:2.

Psalms 73:19

How they become a wilderness in a moment
The word "wilderness" is a metaphor for a person who has lost everything good. Alternate translation: "How quickly they are destroyed"

Psalms 73:20

like a dream after one wakes up
The wicked will last no longer than what a person sees in a dream. It disappears as soon as the person wakes up.

their image
This phrase refers to the "dream" about the people who are "wicked" and "at ease" (Psalm 73:12).

Psalms 73:21

my heart was embittered
The word "heart" represents the person emphasizing their thoughts and feelings. Alternate translation: "I was very sad"

I was deeply wounded
The psalmist speaks of emotional pain as if it were physical pain by being pierced with a knife or arrow. Alternate translation: "I felt like someone had wounded me"

Psalms 73:22

ignorant and lacked insight
These two phrases mean basically the same thing and emphasize how little he knew. Alternate translation: "very ignorant"

lacked insight
"understood nothing"

you
This "you" refers to God.

Psalms 73:23

I am always with you
The word "I" here represents Asaph. The word "you" here represents God.

you hold my right hand
The person's "right hand" refers to the whole person. This shows an intimate relationship with God that offers stability and security. Alternate translation: "You hold me close"

Psalms 73:24

receive me to glory
Possible meanings are 1) "put me where people will honor me" or 2) "honor me by taking me to where you are." See how "receive me" is translated in Psalms 49:15.

Psalms 73:25

Whom have I in heaven but you?
You can translate this as a statement. Alternate translation: "There is no one for me in heaven but you!" or "You are the only one I have in heaven!"

in heaven
"among the gods" or "among the supernatural beings"

generated on Tue Oct 24 10:45:40 2023

Psalms 73:26

My flesh and my heart
These two phrases share similar meanings. Together they represent the whole person. Alternate translation: "My body and my mind"

Psalms 73:27

General Information:
Asaph continues to talk about God.

Those who are far from you
Here the idea of staying far from God is compared to being unwilling to obey him. Alternate translation: "Those who do not want to obey you"

who are unfaithful
The word "unfaithful" here refers to sexual immorality that violates marriage. This is a metaphor for people who say they will worship only Yahweh but later worship other gods.

Psalms 73:28

my refuge
The writer speaks of Yahweh as if he were a place to which a person could flee for safety.

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Psalm 74

1 God, why have you rejected us forever?
Why does your anger burn against the sheep of your pasture?
2 Call to mind your people, whom you purchased in ancient times,
the tribe whom you have redeemed to be your own heritage,
and Mount Zion, where you live.
3 Come look at the everlasting ruins,
all the damage that the enemy has done in the holy place.

4 Your adversaries roared in the middle of your appointed place;
they set up their battle flags.
5 They hacked away with axes
as in a thick forest.
6 They smashed and broke down all the engravings;
they broke them with axes and hammers.
7 They set your sanctuary on fire, knocking it to the ground;
they desecrated the dwelling place of your name.
8 They said in their hearts, "We will destroy them all."
They burned up all the meeting places of God in the land.

9 We do not see any more signs;
there is no prophet any more,
and no one among us knows how long this will last.
10 How long, God, will the enemy throw insults at you?
Will the enemy blaspheme your name forever?
11 Why do you hold back your hand, your right hand?
Take your right hand from your garment and destroy them.

12 Yet God has been my king from ancient times,
bringing salvation on the earth.

13 You divided the sea by your strength;
you smashed the heads of the sea monsters in the waters.
14 You crushed the heads of leviathan;
you fed him to those living in the wilderness.
15 You broke open springs and streams;
you dried up flowing rivers.
16 The day is yours, and the night is yours also;
you set the light and the sun in place.
17 You have set all the borders of the earth;
you have made summer and winter.

18 Call to mind how the enemy hurled insults at you, Yahweh,
and that a foolish people has blasphemed your name.
19 Do not give the life of your dove to a wild animal.
Do not forget forever the life of your oppressed people.
20 Remember your covenant,
for the dark regions of the land are full of places of violence.
21 Do not let the oppressed be turned back in shame;
let the poor and oppressed praise your name.
22 Arise, God; plead your own cause;
call to mind how fools mock you all day long.
23 Do not forget the voice of your adversaries
or the uproar of those who continually defy you.

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Psalm 74 General Notes

Type of psalm

Psalm 74 is a psalm of deliverance. The people have been completely conquered and they pray for God to deliver them. (See: deliverer)

Special concepts in this chapter

God's power
The enemies have destroyed God's temple and are insulting the people. God is powerful. He made everything and he chose Israel for his people. He should avenge himself on these enemies that have burnt his temple. (See: temple and peopleofgod and avenge)

Superscription
This is called a "Maschil." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 74:1

General Information:
Parallelism is common in Hebrew poetry.

A maschil of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

God, why have you rejected us forever?
This can be translated as a statement. Alternate translation: "God, we have done nothing wrong, but you have rejected us forever!"

Why does your anger burn against the sheep of your pasture?
This can be translated as a statement. Alternate translation: "We are the ones you have promised to care for, and we have done nothing wrong, but now you are angry with us!"

the sheep of your pasture
Asaph speaks of the people of Israel as if they were sheep. Alternate translation: "against Israel, who are like the sheep whom you feed in your pasture"

Psalms 74:2

Call to mind
"Pay attention to." God has not forgotten his people, but he does not seem to be thinking about them.

your own heritage
"yours forever"

Psalms 74:3

General Information:
These verses describe an actual event, a physical attack on the temple of Israel in Jerusalem.

Come look
Asaph is addressing God, asking him to come look at the destruction.

the everlasting ruins
the ruins of a building that no one will ever rebuild

Psalms 74:4

roared
The adversaries were shouting loudly with a great cry of victory.

Psalms 74:5

General Information:
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Psalms 74:6

engravings
This refers to carvings on wood, metal, or stone in the temple.

Psalms 74:7

General Information:
Asaph continues to describe the destruction of the temple.

They ... they
Here "they" refers to the adversaries mentioned in Psalms 74:4.

generated on Tue Oct 24 10:45:40 2023

Psalms 74:8

They ... They
Here "they" refers to the adversaries mentioned in Psalms 74:4.

They said in their hearts
This is an idiom. Alternate translation: "They said to themselves" or "They thought to themselves"

Psalms 74:9

General Information:
Asaph is addressing God about the destruction he sees.

We do not see any more signs
Possible meanings are 1) "We do not see any more miraculous signs from God" or 2) "All our sacred symbols are gone" or 3) the "signs" are the flags and symbols of an army representing the army itself. Alternate translation: "They have completely destroyed our army"

Psalms 74:10

How long, God, will the enemy throw insults at you?
This can be translated as a statement. Alternate translation: "God, the enemy has been throwing insults at you for too long!"

Will the enemy blaspheme your name forever?
This can be translated as a statement. Alternate translation: "It seems as if you will never stop the enemy from blaspheming your name!"

blaspheme your name
The word "name" is a metonym for God himself. Alternate translation: "say that you are bad" or "insult you"

Psalms 74:11

Why do you hold back your hand, your right hand?
The psalmist speaks of God as if he had a physical body. This can be translated as a statement. Alternate translation: "Stop holding back your hand, your right hand!"

hold back your hand
Here the word "hand" is a metonym for power. Alternate translation: "not show your power" or "not use your power to destroy your enemies"

your right hand
"your strongest hand"

Take your right hand from your garment
The psalmist speaks of God as if he had a physical body. "Stop hiding your power and take action"

Psalms 74:12

General Information:
This begins a new theme: Asaph is proclaiming God's mighty deeds in the history of his people.

God has been my king from ancient times
Possible meanings are 1) Asaph is speaking as Israel's representative, "God has been our king since we Israelites first became a nation" or 2) "God, my king, was alive even in ancient times."

bringing salvation
The abstract noun "salvation" can be translated with the verb "to save." Here Yahweh saving people is spoken of as if salvation were an object that he brings with him. Alternate translation: "saving people"

Psalms 74:13

You divided ... in the waters
Asaph is probably speaking of the time God brought Israel out of Egypt, divided the Sea of Reeds, led Israel through it on dry land, then drowned Pharaoh's army.

You divided the sea by your strength
Asaph is speaking of God as if God had a physical body. "You are so strong you were able to make dry land in the middle of the sea."

the sea
"the great water"

you smashed the heads of the sea monsters in the waters
Asaph is probably speaking of Pharaoh and his army as if they were sea monsters. If possible, translate these words literally. Alternate translation: "when you killed Pharaoh's army, it was as if you smashed the heads of sea monsters in the waters"

Psalms 74:14

General Information:
Asaph continues to speak of what God did long ago. He is probably speaking of when God brought Israel out of Egypt and drowned Pharaoh's army in the Sea of Reeds. If possible, these words should be translated literally.

leviathan
Leviathan is a sea monster. It represents a cruel enemy.

Psalms 74:15

You broke open springs and streams
Yahweh causing springs and streams to flow out of the ground as if he broke open the ground so that

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they could flow. Alternate translation: "You caused springs and streams to flow out of the ground"

Psalms 74:16

General Information:
Asaph continues to recount God's creative power.

the light
This probably refers to the moon.

Psalms 74:17

the borders of the earth
"the boundaries of the land and the sea"

Psalms 74:18

General Information:
Asaph is pleading for God's help.

Call to mind
"Pay attention to." See how this is translated in [Psalms 74:2]

the enemy hurled insults at you
Asaph speaks of insulting words as if they were physical objects, like stones, which the enemy was throwing at Yahweh. Alternate translation: "the enemy insulted you many times"

Psalms 74:19

the life of your dove
Asaph speaks of himself as if he were a dove, a defenseless bird. This phrase may also be a metaphor for the people of Israel. Alternate translation: "me, your dove"

dove
A small, defenseless bird often kept as a pet.

a wild animal
This phrase may be a metaphor for the enemies of Israel. Alternate translation: "a savage enemy that is like a wild animal"

Do not forget forever the life of your oppressed people
"Do not continue forever to do nothing to help your oppressed people." This can be stated in positive form. Alternate translation: "Come soon to help your oppressed people"

Psalms 74:20

General Information:
Asaph continues his lament to Yahweh.

the dark regions of the land are full of places of violence
Asaph speaks of "regions" as if they were containers in which one could put "places of violence." Alternate translation: "violent people do evil deeds in dark places in the land wherever they can"

the dark regions of the land
The word "dark" is probably a metaphor for a place where bad things happen or for the lands to which the Israelites had been sent in exile, but these words should be translated literally if possible.

Psalms 74:21

Do not let the oppressed be turned back in shame
"Do not let wicked people defeat the oppressed and make them ashamed"

the oppressed
These are people who are treated cruelly by powerful people.

the poor and oppressed
The words "poor" and "oppressed" mean basically the same thing and emphasize that Yahweh saves many who need his help. See how these words are translated in [Psalms 35:10]

Psalms 74:22

plead your own cause
This phrase is a metaphor that speaks as if God were testifying in court. Alternate translation: "show everyone that you are right"

call to mind
"Pay attention to." God has not forgotten how fools mocked him, but he does not seem to be thinking about it. See how this is translated in verse Psalms 2.

Psalms 74:23

the voice of your adversaries
The word "voice" is a metonym for the words people use when they speak. Alternate translation: "what your adversaries are saying"

or the uproar of those who continually defy you
The psalmist speaks of the words of those who defy God as if they were the loud sound of animals or non-living objects like water or the wind. Alternate translation: "and pay attention to the loud and meaningless words of those who continually defy you"

defy
boldly oppose

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Psalm 75

1 We give thanks to you, God;
we give thanks, for your name is near;
people tell of your wondrous works.

2 At the appointed time
I will judge fairly.
3 Though the earth and all the inhabitants shake in fear,
I make steady the earth's pillars. Selah
4 I said to the arrogant, "Do not be arrogant,"
and to the wicked, "Do not lift up the horn.
5 Do not lift up your horn to the heights;
do not speak with an arrogant neck."

6 It is not from the east or from the west,
and it is not from the wilderness that lifting up comes.
7 But God is the judge;
he brings down and he lifts up.
8 For Yahweh holds in his hand a cup of foaming wine,
which is mixed with spices, and pours it out.
Surely all the wicked of the earth
will drink it to the last drop.

9 But I will continually tell what you have done;
I will sing praises to the God of Jacob.
10 He says, "I will cut off all the horns of the wicked,
but the horns of the righteous will be raised up."

Psalm 75 General Notes

Type of psalm

Psalm 75 is a wisdom psalm; teaching what will happen to evil people. (See: wise and evil)

Special concepts in this chapter

Punishment

God has warned the evil people that they will be punished. He will strengthen the good people. (See: good)

Psalms 75:1

General Information:

The people of God are speaking in 75:1, and God speaks in 75:2-3. Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of Asaph, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This may refer to a style of music. See how you translated this in Psalms 57:1.

A psalm of Asaph

"This is a psalm that Asaph wrote." See how this is translated in Psalms Psalm 53.

your name is near

you reveal your presence

Psalms 75:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalms 75:3

all the inhabitants
"all the people who live on it"

make steady the earth's pillars
"keep the earth from being destroyed" or Alternate translation: "keep my people safe"

Psalms 75:4

I said to the arrogant ... and to the wicked
The words "the arrogant" and "the wicked" are nominal adjectives that can be translated with nouns. The verb for the second phrase may be supplied from the first. Alternate translation: "I said to the arrogant people ... and I said to the wicked people"

I said
Possible meanings are 1) God is speaking or 2) Asaph is speaking.

Do not be arrogant ... Do not lift
The speaker is speaking to many wicked people, so these forms are plural.

Do not lift up the horn
Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. Alternate translation: "Do not be confident" or "Do not boast about how strong you are"

Psalms 75:5

Do not lift up your ... do not speak
The speaker is speaking to many wicked people, so these forms are plural.

Do not lift up your horn to the heights
Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads as high as they can to frighten other animals. Alternate translation: "Be especially sure not to boast that you are greater than God"

with an arrogant neck
Asaph speaks of wicked people who defy or challenge God as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. Alternate translation: "arrogantly"

Psalms 75:6

It is not from the east ... that lifting up comes
Asaph speaks of the one who lifts up as if he were the action of lifting up. He also speaks of God giving strength and honor to a person as if God were physically lifting that person up. Alternate translation: "The one who will lift you up will not be someone who comes from the east" or "The one who will make you strong and have people honor you will not be someone who comes from the east"

Psalms 75:7

General Information:
Asaph speaks about God.

he brings down and he lifts up
The objects of the verbs can be stated clearly: "he brings some people down and he lifts other people up." The words "brings down" and "raises up" are metaphors for God making people powerful and taking away their power. Alternate translation: "he makes one man king in place of another man" or "he takes away one man's power and gives power to another man"

Psalms 75:8

a cup of foaming wine ... mixed with spices
When Yahweh punishes the people they will be like people who have drunk strong wine and become ill.

foaming wine
The foam is a metaphor for the power of the wine to make people drunk, Alternate translation: "strong wine"

spices
dried leaves or ground seeds

pours it out
pours it from a large container into the cups that the people will drink from

drink it to the last drop
"drink every drop of it"

Psalms 75:9

General Information:
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Psalms 75:10

He says
God says

cut off all the horns of
The horns of an animal are a metaphor for the power of a person. Alternate translation: "take away all power from"

the horns of the righteous will be raised up
The horns of an animal are a metaphor for the power of a person. This can be translated as a statement in active form. Alternate translation: "I will raise up the horns of the righteous" or "I will make the righteous powerful"

generated on Tue Oct 24 10:45:40 2023

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Psalm 76

1 God has made himself known in Judah;
his name is great in Israel.
2 His tent is in Salem;
his dwelling place is in Zion.
3 There he broke the arrows of the bow,
the shield, the sword, and the other weapons of war. Selah

4 You shine brightly and are majestic
as you descend from the mountains, where you killed your victims.
5 The brave of heart were plundered;
they fell asleep.
All the warriors were helpless.
6 At your rebuke, God of Jacob,
both charioteer and horse fell asleep.

7 You, yes you, are to be feared;
who can stand in your sight when you are angry?
8 From heaven you made your judgment heard;
the earth was afraid and silent
9 when you, God, arose to execute judgment
and to save all the oppressed of the earth. Selah
10 Surely your angry judgment against humanity will bring you praise;
you gird yourself with the remnant of your anger.

11 Make vows to Yahweh your God and keep them.
May all who surround him bring tribute to him who is to be feared.
12 He cuts off the spirit of the princes;
he is feared by the kings of the earth.

Psalm 76 General Notes

Type of psalm

Psalm 76 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is great. He has conquered all the nations surrounding Israel. Everyone should bring him gifts.

Psalms 76:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician, on stringed instruments. A psalm of Asaph, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song."

A psalm of Asaph

"This is a psalm that Asaph wrote" See how this is translated in Psalms 53:1.

made himself known in Judah

"caused the people of Judah to know who he is" or "made himself famous in Judah"

generated on Tue Oct 24 10:45:40 2023

his name is great in Israel
The words "his name" are a metonym for his reputation. Alternate translation: "the people of Israel consider him good and powerful"

Psalms 76:2

his dwelling place
"the place where he has chosen to live"

Psalms 76:3

There he broke the arrows of the bow, the shield, the sword, and the other weapons of war
These words are probably a metaphor for God causing the people of Judah to live in peace without being afraid of enemies making war on them, but the words should be translated literally.

Psalms 76:4

General Information:
Asaph speaks of God as if God was a soldier returning from a mountain after winning a great battle.

You shine brightly and are majestic
The second phrase strengthens the first phrase in that Yahweh's glory relates to Yahweh shining brightly.

You shine brightly
The words "shine brightly" are a metaphor for being great. Alternate translation: "You show how extremely great you are"

Psalms 76:5

The brave of heart were plundered
The word "heart" here is a metonym for the person. This can be stated in active form. Alternate translation: "Your people killed the brave soldiers of their enemies and then took all their possessions"

fell asleep
Here "fell asleep" is a euphemism for died. Alternate translation: "died" or "fell down dead"

Psalms 76:6

At your rebuke
The abstract noun "rebuke" refers to saying something in an angry or critical way. Alternate translation: "When you rebuked them"

fell asleep
This phrase is a polite way to say that they died. Alternate translation: "died" or "fell down dead"

Psalms 76:7

who can stand in your sight when you are angry?
This can be translated as a statement. Alternate translation: "No one can stand in your sight when you are angry." or "You can destroy anyone at whom you are angry."

Psalms 76:8

you made your judgment heard
"you pronounced judgment" or "you announced how you were going to punish wicked people"

the earth was
Here "the earth" is a metonym for the people living on the earth. Alternate translation: "the people of the earth were"

Psalms 76:9

execute judgment
"carry out judgment" or "punish wicked people"

Psalms 76:10

Surely your angry judgment
"It is certain that your angry judgment"

your angry judgment against humanity will bring you praise
Possible meanings are 1) "people will praise you because you are angry at the wicked and judge them" or 2) "people who are angry with you will do things that cause people to praise you."

you gird yourself with the remnant of your anger
Yahweh's anger is spoken of as something that he can tie around himself like a belt. Alternate translation: "you tie your remaining anger around you like a belt"

Psalms 76:11

him who is to be feared
"Yahweh, whom they should fear"

Psalms 76:12

He cuts off the spirit of the princes
The phrase "He cuts off the spirit" is an idiom that means He breaks the spirit or He humbles. Alternate translation: "He humbles the princes"

he is feared by the kings of the earth
This can be stated in active form. Alternate translation: "the kings of the earth fear him"

generated on Tue Oct 24 10:45:40 2023

Psalm 77

1 I will call with my voice to God;
I will call out with my voice to God,
and my God will give ear to me.
2 In the day of my trouble I sought the Lord;
at night I stretched my hands out, and they would not become tired.
My soul refused to be comforted.

3 I thought of God as I groaned;
I thought about him as I grew faint. Selah
4 You held my eyes open;
I was too troubled to speak.
5 I thought about the days of old,
about years long past.
6 During the night I called to mind the song I once sang.
I thought carefully
and tried to understand what had happened.

7 Will the Lord reject me forever?
Will he never again show me favor?
8 Was his covenant faithfulness gone forever?
Had his promise failed forever?
9 Had God forgotten to be gracious?
Had his anger shut off his compassion? Selah

10 I said, "This is my sorrow:
the changing of the right hand of the Most High toward us."
11 But I will remember the deeds of Yah; [1]
I will remember your miracles of long ago.
12 I will ponder all your deeds
and will reflect on them.

13 Your way, God, is holy;
what god compares to our great God?
14 You are the God who does wonders;
you have revealed your strength among the peoples.
15 You gave your people victory by your great power—
the descendants of Jacob and Joseph. Selah

16 The waters saw you, God;
the waters saw you, and they were afraid;
the depths trembled.
17 The clouds poured down water;
the cloudy skies gave voice;
your arrows flew about.
18 Your thunderous voice was heard in the wind;
the lightning lit up the world;
the earth trembled and shook.
19 Your path went through the sea
and your way through the surging waters,
but your footprints were not seen.

20 You led your people like a flock
by the hand of Moses and Aaron.

Footnotes

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generated on Tue Oct 24 10:45:40 2023

77:11 [1]Yah is a short form of the name Yahweh.

Psalm 77 General Notes

Type of psalm

The author felt abandoned by God. This is a psalm of lament. (See: lament)

Special concepts in this chapter

Lament

God used to be close to the psalmist, but now it seems that God has completely abandoned him. Long ago, God took care of Israel and brought the people safely through the sea.

Psalms 77:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; after the manner of Jeduthun. A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

Jeduthun

One of David's chief musicians had this same name. This may refer to him. See how you translated this in [Psalms 39:1]

Psalms 77:2

I stretched my hands out

"I prayed with my arms extended"

My soul refused to be comforted

The "soul" represents the person. This can be stated in active form. Alternate translation: "I would not allow anyone to try to comfort me"

Psalms 77:3

I thought of God as I groaned; I thought about him as I grew faint

These two phrases share similar meanings and are combined for emphasis.

as I grew faint

"as my spirit grew faint" or "as my spirit was overwhelmed"

Psalms 77:4

General Information:

After speaking about God, Asaph speaks to God in verse 4 and then returns to speaking about God.

You held my eyes open

"I said to God, 'You held my eyes open.'"

held my eyes open

Open eyes is a metonym for being unable to sleep. Alternate translation: "kept me from sleeping"

Psalms 77:5

the days of old, about years long past

If necessary, "days of old" and "years long past" can be combined. Alternate translation: "about things that happened a very long time ago"

Psalms 77:6

I called to mind

This is an idiom for remembering. Alternate translation: "I remembered"

what had happened

Another possible meaning is "what was happening."

Psalms 77:7

Will the Lord reject me forever? Will he never again show me favor?

These two phrases express feeling rejection from the Lord.

show me favor

"do things that show that he is pleased with me"

Psalms 77:8

General Information:

Because Asaph was not sure of the answer to these questions, they are probably literal questions and should be translated literally.

generated on Tue Oct 24 10:45:40 2023

Was his covenant faithfulness gone forever?
Asaph speaks of Yahweh no longer acting faithfully to his covenant as if Yahweh's covenant faithfulness had gone away. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Has he stopped being faithful to his covenant forever?"

Psalms 77:9

Had God forgotten to be gracious? Had his anger shut off his compassion?
These are two expressions stating similar concept of God not showing compassion.

Had his anger shut off his compassion
Asaph speaks of anger as if it were a person shutting a door to keep another person, compassion, from coming out, Alternate translation: "Had God stopped showing us compassion because he was angry with us"

Psalms 77:10

I said
Possible meanings are 1) the psalmist was speaking to himself or 2) the psalmist was speaking to Yahweh.

the changing of the right hand of the Most High toward us
The "right hand" is a metonym for power, authority or strength. Alternate translation: "the Most High no longer uses his power to help us"

Psalms 77:11

General Information:
The writer begins to speak to Yahweh.

your miracles of long ago
"the wonderful things you did long ago"

Psalms 77:12

I will ponder all your deeds and will reflect on them.
These two phrases express the concept of meditating on what Yahweh has done.

ponder
think deeply about

reflect on them
"think of what they mean"

Psalms 77:13

General Information:
The writer continues to speak to Yahweh.

what god compares to our great God?
This can be translated as a statement. Alternate translation: "no god compares to our great God."

Psalms 77:14

revealed your strength among the peoples
The abstract noun "strength" can be translated with an adjective. Alternate translation: "shown people from many people groups how strong you are"

Psalms 77:15

gave your people victory ... the descendants
"gave us, your people, victory ... us who are the descendants"

gave your people victory
The abstract noun "victory" can be translated with an adjective. Alternate translation: "caused your people to be victorious"

the descendants of Jacob and Joseph
This refers to the entire nation of Israel.

Psalms 77:16

The waters saw you ... they were afraid ... the depths trembled
Asaph speaks of the water as if it were a person who saw something that terrified him.

the waters saw you, and they were afraid; the depths trembled
"water" and "depth" refers to large bodies of water such as the sea or ocean.

depths
deepest waters

Psalms 77:17

The clouds poured down water
Asaph speaks of the clouds as if they were people pouring water out of containers. Alternate translation: "Much rain fell" or "It rained very hard"

your arrows flew about
This is a metaphor that describes lightning as God's arrows. Alternate translation: "the lightning you made flashed like arrows"

flew
Use your language's word for what an arrow does after someone shoots it.

Psalms 77:18

thunderous voice
This is personification, referring to the thunder as the voice of God. Alternate translation: "voice, which was as loud as thunder" or "very loud voice"

lightning lit up the world
This is an exaggeration to emphasize that the lightning lit up everything the writer could see.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "lightning lit up everything as far as you could see"

Psalms 77:19

Your path ... your way
These two phrases have similar meanings and are combined for emphasis.

your footprints
Asaph is speaking of Yahweh as if Yahweh was a person with feet. While this is personification, it should be translated literally, if possible.

your footprints were not seen
This can be stated in active form. Alternate translation: "no one saw your footprints"

Psalms 77:20

You led your people like a flock
This simile compares God's people to a flock of animals.

by the hand of
The phrase "by the hand of" here means "by the action of" or "through the action of."

hand
Here "hand" is synechdoche for the whole person.

generated on Tue Oct 24 10:45:40 2023

Psalm 78

1 Hear my teaching, my people,
listen to the words of my mouth.
2 I will open my mouth in parables;
I will sing about hidden things about the past.
3 These are things that we have heard and learned,
things that our ancestors have told us.
4 We will not keep them from their descendants.
We will tell the next generation
about the praiseworthy deeds of Yahweh,
his strength, and the wonders that he has done.
5 For he established covenant decrees in Jacob
and appointed a law in Israel.
He commanded our ancestors
that they were to teach them to their children.
6 He commanded this so that the generation to come might know his decrees,
the children not yet born,
who should tell them in turn to their own children.
7 Then they would place their hope in God
and not forget his deeds
but keep his commandments.
8 Then they would not be like their ancestors,
who were a stubborn and rebellious generation,
a generation whose hearts were not right,
and whose spirits were not committed and faithful to God.

9 The Ephraimites were armed with bows,
but they turned back on the day of battle.
10 They did not keep the covenant with God,
and they refused to obey his law.
11 They forgot his deeds,
the wonderful things that he had shown them.
12 They forgot the marvelous things he did in the sight of their ancestors
in the land of Egypt, in the land of Zoan.
13 He divided the sea and led them across it;
he made the waters to stand like walls.
14 In the daytime he led them with a cloud
and all the night with the light of fire.
15 He split the rocks in the wilderness,
and he gave them water abundantly,
enough to fill the depths of the sea.
16 He made streams flow out of the rock
and made the water flow like rivers.

17 Yet they continued to sin against him,
rebelling against the Most High in the wilderness.
18 They challenged God in their hearts
by asking for food to satisfy their appetites.
19 They spoke against God;
they said, "Can God really lay out a table for us in the wilderness?
20 See, when he struck the rock,
waters gushed out
and streams overflowed.
But can he give bread also?
Will he provide meat for his people?"
21 When Yahweh heard this, he was angry;
so his fire burned against Jacob,
and his anger attacked Israel,

generated on Tue Oct 24 10:45:40 2023

22 because they did not believe in God
and did not trust in his salvation.
23 Yet he commanded the skies above
and opened the doors of the sky.
24 He rained down manna for them to eat,
and gave them the grain from heaven.
25 People ate the bread of angels.
He sent them food in abundance.
26 He caused the east wind to blow in the sky,
and by his power he guided the south wind.
27 He rained down meat on them like dust,
birds as numerous as the sands of the sea.
28 They fell in the middle of their camp,
all around their tents.
29 So they ate and were full.
He gave them what they craved.
30 But they had not yet filled up;
their food was still in their mouths.
31 Then God's anger attacked them
and killed the strongest of them.
He brought down the young men of Israel.

32 Despite this, they continued to sin
and did not believe his wonderful deeds.
33 Therefore God cut short their days;
their years were filled with terror.
34 Whenever God killed them, they would start to seek him,
and they would return and look earnestly for him.
35 They would call to mind that God was their rock
and that the Most High God was their rescuer.
36 But they would flatter him with their mouth
and lie to him with their words.
37 For their hearts were not firmly fixed on him,
and they were not faithful to his covenant.
38 Yet he, being merciful,
forgave their iniquity
and did not destroy them.
Yes, many times he held back his anger
and did not stir up all his wrath.
39 He called to mind that they were made of flesh,
a wind that passes away and does not return.

40 How often they rebelled against him in the wilderness
and grieved him in the barren regions!
41 Again and again they challenged God
and offended the Holy One of Israel.
42 They did not think about his power,
how he had rescued them from the enemy
43 when he performed his terrifying signs in Egypt
and his wonders in the region of Zoan.
44 He turned the Egyptians' rivers to blood
so that they could not drink from their streams.
45 He sent swarms of flies that devoured them
and frogs that destroyed them.
46 He gave their crops to the grasshopper
and their labor to the locust.
47 He destroyed their vines with hail
and their sycamore trees with more hail.
48 He rained hail on their cattle

generated on Tue Oct 24 10:45:40 2023

and hurled lightning bolts at their livestock.
49 The fierceness of his anger lashed out against them.
He sent wrath, fury, and trouble
like angels who bring disaster.
50 He leveled a path for his anger;
he did not spare them from death
but gave them over to the plague.
51 He killed all the firstborn in Egypt,
the firstborn of their strength in the tents of Ham.
52 He led his own people out like sheep
and guided them through the wilderness like a flock.
53 He led them secure and unafraid,
but the sea overwhelmed their enemies.
54 Then he brought them to the border of his holy land,
to this mountain that his right hand acquired.
55 He drove out the nations from before them
and assigned them their inheritance.
He settled the tribes of Israel in their tents.

56 Yet they challenged and rebelled
against the Most High God
and did not keep his solemn commands.
57 They were unfaithful
and acted treacherously like their fathers;
they were as undependable as a faulty bow.
58 For they made him angry with their high places
and provoked him to jealous anger with their idols.
59 When God heard this, he was angry
and completely rejected Israel.
60 He abandoned the sanctuary of Shiloh,
the tent where he had lived among people.
61 He allowed his strength to be captured
and gave his glory into the enemy's hand.
62 He handed his people over to the sword,
and he was angry with his heritage.
63 Fire devoured their young men,
and their virgins had no wedding songs.
64 Their priests fell by the sword,
and their widows could not weep.

65 Then the Lord awakened as one from sleep,
like a warrior who shouts because of wine.
66 He drove his adversaries back;
he put them to everlasting shame.
67 He rejected the tent of Joseph,
and he did not choose the tribe of Ephraim.
68 He chose the tribe of Judah
and Mount Zion that he loved.
69 He built his sanctuary like the heavens,
like the earth that he has established forever.
70 He chose David, his servant,
and took him from the sheepfolds.
71 He took him from following the ewes with their young,
and he brought him to be shepherd of Jacob,
his people, and of Israel, his heritage.
72 David shepherded them with the integrity of his heart,
and he guided them with the skill of his hands.

generated on Tue Oct 24 10:45:40 2023

Psalm 78 General Notes

Type of psalm

Psalm 78 is a wisdom psalm using Israel's history. (See: wise)

Special concepts in this chapter

Israel's complaining

Although God did one miracle after the other, the people of Israel still complained and failed to believe Yahweh. (See: believe)

Superscription

This is called a "Maschil." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 78:1

General Information:

Parallelism is common in Hebrew poetry.

A maschil of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

Hear my teaching

The noun "teaching" can be translated with a verb. Alternate translation: "Hear what I teach" or "Hear me as I teach you"

the words of my mouth

The word "mouth" represents the person. Alternate translation: "my words"

Psalms 78:2

open my mouth in parables

The idiom "open my mouth" means to speak. Alternate translation: "speak in parables"

sing about

"tell." See how "pours out" is translated in Psalms 19:2.

hidden things

If your language has a word for sayings that are purposely difficult to understand, you might use it here.

Psalms 78:3

General Information:

Verse 3 continues the sentence begun in verse 2.

Psalms 78:4

We will not keep them from their descendants

This can be written in positive form. Alternate translation: "We will certainly tell our descendants about them"

the praiseworthy deeds of Yahweh

"the things we praise Yahweh for"

Psalms 78:5

he established

"Yahweh established"

covenant decrees

Other possible meanings are "testimonies" or "laws."

Psalms 78:6

General Information:

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Psalms 78:7

General Information:

The writer speaks of the "children" of Psalms 78:5-6.

Psalms 78:8

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalms 78:9

The Ephraimites ... day of battle
This is possibly a metaphor for not keeping the covenant (verse 10), but it is best to translate literally.

The Ephraimites
"The Ephraimite soldiers"

were armed with bows
The soldiers probably also had arrows. Alternate translation: "had bows and arrows for weapons"

Psalms 78:10

General Information:
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Psalms 78:11

General Information:
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Psalms 78:12

land of Zoan
This refers to the area around the city of Zoan, which was in Egypt.

Psalms 78:13

General Information:
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Psalms 78:14

General Information:
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Psalms 78:15

He split
"God split"

enough to fill the depths of the sea
This is probably hyperbole. Alternate translation: "more water than they could possibly drink"

Psalms 78:16

streams
small rivers

Psalms 78:17

General Information:
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Psalms 78:18

They challenged God
They wanted God to prove that he could do what he said he would do before they would believe him.

in their hearts
"with their whole hearts"

to satisfy their appetites
"so they could eat as much as they desired"

Psalms 78:19

They spoke
the Israelites spoke

Can God really lay out a table for us in the wilderness?
This can be translated as a statement. Alternate translation: "We do not believe that God can really lay out a table for us in the wilderness!" or "God, prove to us that you can really lay out a table for us in the wilderness!"

lay out a table
The idiom "lay out a table" means to prepare a table for a meal. Here the word "table" is a metonym for the food on the table. Alternate translation: "provide us with food"

Psalms 78:20

waters gushed out
much water came out quickly

But can he give bread also? Will he provide meat for his people?
The people are laughing at God to insult him with these questions. Alternate translation: "But we will not believe that he can give us bread also or provide meat for his people until we see him do it."

bread ... meat
food from plants or food from animals. Though this is a merism for all kinds of food, it is best to translate it literally if possible.

Psalms 78:21

his fire burned against Jacob
The writer speaks of Yahweh's anger as if it were a fire, and of Yahweh acting in anger against Jacob as if that fire burned Jacob. Alternate translation: "his anger was like a fire that burned Jacob"

Jacob
This refers to the nation of Israel

his anger attacked Israel
The writer speaks of Yahweh punishing Israel when he was angry as if his anger were a person who attacked Israel. Alternate translation: "because he was angry, he attacked Israel"

generated on Tue Oct 24 10:45:40 2023

Psalms 78:22

did not trust in his salvation
"did not trust him to save them"

Psalms 78:23

he commanded the skies
Asaph speaks of the skies as if they were a person who could hear and obey God's commands. Alternate translation: "he spoke to the sky"

skies
Possible meanings are 1) "sky" or 2) "clouds."

opened the doors of the sky
Asaph speaks of the sky as if it were a storeroom with doors. Alternate translation: "opened the sky as if it were a storeroom"

Psalms 78:24

He rained down manna for them to eat, and gave them the grain from heaven
These two lines speak of the same event.

He rained down manna
"He caused manna to fall from the sky like rain"

Psalms 78:25

the bread of angels
This refers to the manna that God provided for the people. The word "bread" represents food in general. Alternate translation: "the same kind of food that angels eat"

food in abundance
The abstract noun "abundance" can be translated with an adjective. Alternate translation: "abundant food" or "a large amount of food"

Psalms 78:26

He caused
"God caused"

Psalms 78:27

He rained down meat on them like dust
The writer speaks of Yahweh causing birds to fall from the sky as if the birds were rain that Yahweh caused to fall. He compares the large amount of birds to dust. Alternate translation: "He caused meat to fall from the sky like rain, and there was so much of it that it covered the ground like dust"

meat
birds

as numerous as the sands of the sea
No one can count the grains of sand. There were more birds than anyone could count, but this is an exaggeration: there were probably not literally the same number of birds as grains of sand.

Psalms 78:28

General Information:
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Psalms 78:29

craved
strongly desired

Psalms 78:30

General Information:
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Psalms 78:31

Then
while the food was still in their mouths (Psalms 78:31)

God's anger attacked them
"God was angry and attacked them." See how "his anger attacked Israel" is translated in [Psalms 78:21]

brought down
This is a euphemism that means he caused them to die. Alternate translation: "killed"

Psalms 78:32

did not believe his wonderful deeds
The word "deeds" is a metonym for God, who did the deeds. What they did not believe can be stated clearly. Alternate translation: "did not believe that he would take care of them even though he had done such wonderful deeds"

Psalms 78:33

General Information:
The writer continues telling of what God did to the Israelites.

cut short their days
Here the word "days" refers to a lifetime. The idiom "to cut short ... days" means to cause someone to die before they have lived a long life. Alternate translation: "killed them while they were still young"

their years were filled with terror
Asaph speaks of years as if they were containers. Alternate translation: "year after year they were afraid all the time"

generated on Tue Oct 24 10:45:40 2023

Psalms 78:34

killed them, they would start to seek him
When some of them died, others would "start to seek" God.

to seek him
to ask him what they needed to do so he would protect them

would return
"would repent" or "would be truly sorry for their sins"

look earnestly
"look urgently" or "look as best they could"

Psalms 78:35

General Information:
The tells of what the Israelites did.

call to mind
"remember." See how this is translated in Psalms 20:3.

God was their rock
The writer speaks about God as if he were a hill or mountain where people could go to be safe from their enemies. Alternate translation: "God was the one who protected them"

their rescuer
"the one who rescued them"

Psalms 78:36

flatter him
"tell him he was wonderful when they did not believe it"

with their mouth
The word "mouth" is a metonym for the words they spoke using their mouths. Alternate translation: "by saying what they said"

Psalms 78:37

their hearts were not firmly fixed on him
Here "hearts" is a metonym for their thoughts. To be loyal to him is spoken of as being solidly attached to him. Alternate translation: "their thoughts were not focused on him" or "they were not loyal to him"

Psalms 78:38

forgave their iniquity
"forgave them even though they had done evil deeds"

held back his anger
Asaph speaks of God's anger as if it were an angry person whom God held onto to keep him from attacking the one who had made him angry. Alternate translation: "did not punish them even though he was angry with them"

did not stir up all his wrath
Asaph speaks of God's wrath as if it were a sleeping person whom God allowed to sleep and did not awaken. Alternate translation: "did not allow himself to become fully angry with them"

Psalms 78:39

called to mind
"remembered." See how "call to mind" is translated in [Psalms 20:3]

they were made of flesh
The word "flesh," which is weak and then dies, is a metonym for human weakness and death. Alternate translation: "the Israelites were weak and would someday die"

Psalms 78:40

the barren regions
"places where nothing grows"

Psalms 78:41

they challenged God
They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this in Psalms 78:18.

Psalms 78:42

General Information:
The writer speaks of how God had rescued the Israelites.

Psalms 78:43

Zoan
a city in Egypt

Psalms 78:44

General Information:
The writer describes what God did.

Psalms 78:45

swarms of flies
so many flies that it looked like a cloud

that devoured them
The flies made the Egyptians almost as unhappy as they would have if they had eaten the Egyptians.

generated on Tue Oct 24 10:45:40 2023

destroyed them
"overran their land" or "went everywhere in their land"

Psalms 78:46

gave their crops to the grasshopper and their labor to the locust
"allowed the grasshoppers to eat all their crops and allowed the locusts to eat everything they had worked hard to produce"

grasshopper
a plant-eating insect with long legs used for jumping

He gave their crops to the grasshopper
Asaph speaks of the crops as a gift that God gave to the grasshoppers. Alternate translation: "He allowed the grasshopper to eat their crops"

their labor to the locust
"he gave their labor to the locust." Asaph speaks of the people's labor as if it were a gift that God gave to the grasshoppers. The word "labor" is a metonym for the crops that their labor had produced. Alternate translation: "he allowed the locusts to eat the crops they had worked so hard to produce"

Psalms 78:47

General Information:
The writer continues to describe what God did to the Egyptians.

sycamore
a tree that gives fruit

Psalms 78:48

lightning bolts
lightning that makes loud thunder

He rained hail
"He brought hail" or "He caused hail to fall"

Psalms 78:49

The fierceness of his anger lashed out against them
Asaph speaks of God's fierceness as if it were a person who could attack another person. Alternate translation: "He was angry with them, so he suddenly and fiercely attacked them"

The fierceness of his anger
"His fierce anger"

lashed out against them
"attacked them when they were not expecting anything to happen"

He sent wrath, fury, and trouble like angels who bring disaster
Asaph speaks of wrath, fury, and trouble as though they are people God can send to do his work for him. Alternate translation: "He was so angry that he wanted to harm the Egyptians, so he made trouble for them and brought them to disaster"

fury
anger that makes someone want to harm others

angels who bring disaster
or "servants who bring disaster"

Psalms 78:50

General Information:
The writer continues to describe what God did to the Egyptians.

He leveled a path for his anger
The psalmist speaks of anger as if it were a person who could walk Yahweh getting ready to punish the people as if he were making a smooth road for a person to walk on. Alternate translation: "He was so angry that he did everything he could to harm them" or "It was as if his anger was an army and he made a smooth road for it to march on"

he did not spare them from death
"he did not keep the Egyptians from dying" or "he did not permit the Egyptians to live"

gave them over to the plague
Asaph speaks of the plague as if it were a person who was going to harm the Egyptians. Alternate translation: "he made them all very ill with the plague"

Psalms 78:51

the firstborn of their strength
This phrase refers to the firstborn males of each family. Alternate translation: "the firstborn males"

in the tents of Ham
Here the word "tents" is a metonym for families. The word "Ham" refers to Egypt by the name of their ancestor. Alternate translation: "among the families of Egypt"

Psalms 78:52

General Information:
The writer continues to describe what God did for the people of Israel.

like sheep ... like a flock
The writer speaks about the Israelites as if they were sheep. This means God cared for and protected the people like a shepherd does his sheep.

generated on Tue Oct 24 10:45:40 2023

Psalms 78:53

overwhelmed
completely covered

Psalms 78:54

General Information:
The writer continues to describe what God did for the people of Israel.

his right hand acquired
The words "right hand" are a metonym for power. Alternate translation: "he won for himself using his own power"

Psalms 78:55

assigned them their inheritance
Possible meanings are 1) God assigned the Israelites their inheritance in the land in which the other nations had once lived or 2) God assigned to the nations he had driven out an inheritance somewhere else. "gave them land that would always be theirs"

in their tents
Possible meanings are 1) he settled Israel in their own tents in the land or 2) he settled Israel in the tents from which he had driven the other nations. Most of these "tents" were actually houses, both when the other nations lived in them and when the Israelites lived in them. Alternate translation: "in their homes"

Psalms 78:56

General Information:
The writer continues to describe what God did for the people of Israel.

challenged and rebelled against
These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not believe that God would either provide for them or punish evil as he had said he would.

challenged
They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this idea in Psalms 78:18.

rebelled against
refused to obey

Psalms 78:57

were unfaithful and acted treacherously
These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not do for God what they had said they would do.

Psalms 78:58

General Information:
The writer continues to describe what God did for the people of Israel.

made him angry with their high places and provoked him to jealous anger with their idols
These two phrases are in parallel and have similar meanings.

Psalms 78:59

General Information:
This page has intentionally been left blank.

Psalms 78:60

General Information:
The writer continues to describe what God did for the people of Israel.

Psalms 78:61

He allowed his strength to be captured and gave his glory into the enemy's hand
Asaph speaks of God's strength and glory as if they were physical objects that people could capture and hold. The words "strength" and "glory" are probably mentonyms for the ark of the covenant. The word "hand" is a metonym for the enemy's power. This can be stated in active form. Alternate translation: "He allowed his enemies to capture the glorious ark of his covenant; he simply gave it to them so they could do whatever they wanted with it"

Psalms 78:62

General Information:
The writer continues to describe what God did for the people of Israel.

He handed his people over to the sword
Asaph speaks of God's people as if they were a small object God would give as a gift, and of the sword, a metonym for death in war, as if it were a person who could receive a gift. Alternate translation: "He allowed people to kill all his people in war"

he was angry with his heritage
"he was angry with the people he had said would be his forever"

Psalms 78:63

Fire devoured their young men
Possible meanings are 1) "The enemy used fire to kill all their young men" or 2) "Their young men died quickly in battle like a fire burns dry grass." Do not communicate that these people used guns.

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devoured
To "devour" is to eat everything very quickly.

young men ... virgins
These words refer to people at the time they are the strongest and most attractive.

wedding
the celebration when people marry

Psalms 78:64

Their priests fell by the sword
Here the word "sword" represents soldiers who fought with swords. The phrase "fell by the sword" is an idiom that means to die in battle. Alternate translation: "Their priests died in battle" or "Enemies killed their priests with swords"

their widows could not weep
Possible meanings are 1) someone forced the widows not to weep or 2) so many priests died that there was no time for proper funerals.

widows
women whose husbands have died

Psalms 78:65

the Lord awakened as one from sleep
The Lord not acting for a period of time is spoken of as if he were asleep, and his beginning to act is spoken of as if he awakened. Alternate translation: "the Lord began to act as if he had awakened from sleep"

like a warrior who shouts because of wine
Possible meanings are 1) like a warrior who had drunk too much wine and has become angry because he was awakened and so wants to fight or 2) like a warrior who drank much wine but is now able to think and fight well because he has slept.

Psalms 78:66

General Information:
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Psalms 78:67

General Information:
The writer continues to describe what God did for the people of Israel.

the tent of Joseph
Here the word "tent" is a metonym for a family. In this phrase it refers to the descendants of Joseph. Alternate translation: "the descendants of Joseph"

Joseph ... Ephraim
Ephraim was Joseph's son.

Psalms 78:68

Judah ... Mount Zion
Mount Zion was in the land where the tribe of Judah lived.

Psalms 78:69

He built his sanctuary like the heavens
Possible meanings for this simile are 1) Yahweh has made his sanctuary as high as the heavens. Alternate translation: "He built his sanctuary high, like the heavens" or 2) Yahweh has made his sanctuary as permanent as the heavens. Alternate translation: "He built his sanctuary to last permanently, like the heavens last forever"

like the earth
The verb may be supplied from the previous line. The writer compares the permanence of Yahweh's sanctuary to the permanence of the earth. Alternate translation: "He built his sanctuary to last permanently, like the earth lasts permanently"

Psalms 78:70

General Information:
The writer continues to describe what God did

from the sheepfolds
"from where he was working in the sheepfolds"

sheepfolds
spaces with walls around them where sheep are kept safe

Psalms 78:71

to be shepherd of Jacob, his people, and of Israel, his heritage
The word "shepherd" is a metaphor for one who leads and protects other people. Alternate translation: "to lead and protect the descendants of Jacob, his people, and of Israel, his heritage"

his heritage
"the ones he had chosen to be his forever" See how this is translated in Psalms 78:62.

Psalms 78:72

David shepherded them
The word "shepherded" is a metaphor for leading and protecting. Alternate translation: "David led them and protected them"

generated on Tue Oct 24 10:45:40 2023

Psalm 79

1 God, foreign nations have come into your inheritance;
they have defiled your holy temple;
they have turned Jerusalem into a heap of ruins.
2 They have given the dead bodies of your servants
as food to the birds of the skies,
the bodies of your faithful ones to the beasts of the earth.
3 They have shed their blood like water around Jerusalem,
and there was none to bury them.
4 We are objects of contempt to our neighbors,
mocking and derision to those who are around us.

5 How long, Yahweh? Will you stay angry forever?
How long will your jealous anger burn like fire?
6 Pour out your wrath on the nations
that do not know you
and on the kingdoms
that do not call upon your name.
7 For they have devoured Jacob
and laid waste his villages.

8 Do not hold the iniquities of our forefathers against us;
may your merciful actions come to us,
for we are very low.
9 Help us, God of our salvation,
for the sake of the glory of your name;
save us and forgive our sins
for your name's sake.
10 Why should the nations say,
"Where is their God?"
May the blood of your servants that was shed
be avenged on the nations before our eyes.

11 May the groans of the prisoners come before you;
with the greatness of your power keep the children of death alive.
12 Pay back into the laps of our neighboring countries seven times as much
as the contempt with which they have taunted you, Lord.
13 So we your people and sheep of your pasture
will give you thanks forever.
We will tell your praises
to all generations.

Psalm 79 General Notes

Type of psalm

Psalm 79 is a deliverance psalm and a prayer for revenge against their enemies. (See: deliverer and avenge)

Special concepts in this chapter

Destruction

Jerusalem has been destroyed and its people killed. God should destroy these enemy nations who do not pray to him.

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generated on Tue Oct 24 10:45:40 2023

Psalms 79:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

your inheritance
"the land that was to be yours forever" See how this is translated in Psalms 68:9.

Psalms 79:2

General Information:
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Psalms 79:3

They have shed their blood like water
The word "blood" is a metonym for innocent life. To shed blood is to kill innocent people. Most people saw water every day, so for blood to be as common as water, many innocent people would have to die. Alternate translation: "They have killed so many innocent people that the blood is everywhere, like water after it rains"

Psalms 79:4

We are objects of contempt to our neighbors, mocking and derision to those who are around us
The words "being objects of contempt," "mocking," and "making them ashamed" are metonyms for those who insult, mock, and deride. Alternate translation: "We have become people whom our neighbors treat with contempt; those around us mock and deride us"

We are
The pronoun "We" refers to God's people.

derision
strong laughter to shame a person

Psalms 79:5

How long will your jealous anger burn like fire?
This can be translated as a statement. Alternate translation: "It seems as though your jealous anger will never stop burning like fire."

will your jealous anger burn
The abstract noun "anger" can be stated as "angry." Alternate translation: "will you be jealous and angry"

burn like fire
This simile compares the expression of God's anger to a fire that destroys things. Alternate translation: "destroy us"

Psalms 79:6

General Information:
These two pairs of phrases each share similar meanings and are combined for emphasis.

Pour out your wrath on the nations
Asaph speaks of God's wrath as if it were a liquid. Alternate translation: "Since you are angry, punish the nations"

do not call upon your name
The word "name" is a metonym for the person's power and authority. Alternate translation: "do not belong to you" or "do not ask you to help them"

Psalms 79:7

they have devoured Jacob
The word "Jacob" is a mentonym for his descendants, the people of Israel. Alternate translation: "they have completely destroyed the people of Israel"

Psalms 79:8

Do not hold the iniquities of our forefathers against us
"Do not continue to remember the sins of our forefathers and punish us for them" or "Forgive us for the sins of our forefathers"

we are very low
The writer speaks of the people being weak and discouraged as if they were in a low position. Alternate translation: "we are very weak" or "we are very discouraged"

Psalms 79:9

God of our salvation
The word "salvation" can be translated with the verb "save": "God who saves us."

for the sake of the glory of your name
The word "name" is a metonym for his reputation, for what people know about him. Alternate translation: "so that people will know about your glory"

for your name's sake
God's name here represents his whole being and the honor that he deserves. Alternate translation: "so that people will honor you" or "for your own sake"

generated on Tue Oct 24 10:45:40 2023

Psalms 79:10

Why should the nations say, "Where is their God?"
This can be translated as a statement. Alternate translation: "The nations should not be able to say, 'Where is their God?'"

Where is their God?
This taunt can be translated as a statement. Alternate translation: "Their God cannot do anything!"

May the blood of your servants that was shed be avenged on the nations before our eyes
To shed blood is a metonym for killing innocent people. This can be translated in active form. Alternate translation: "Avenge your innocent servants whom the nations killed where we can see you do it"

before our eyes
"in our sight" or "while we are present"

Psalms 79:11

May the groans of the prisoners come before you
Asaph speaks of the sound made by prisoners in pain and sorrow as if it were a person who appears before a king. Alternate translation: "Listen carefully to the groans of the prisoners and help them"

children of death
This is an idiom that refers to people who are condemned to death. Alternate translation: "those who are condemned to die"

Psalms 79:12

Pay back ... the contempt ... Lord
Asaph speaks of the evil deeds that the neighboring countries did against Israel as "contempt," and as if they were physical items. He asks the Lord to count those deeds, and for every one that the neighboring countries committed, he asks the Lord to have someone do seven evil deeds to the neighboring countries.

Pay back
"Return" or "Give back"

into the laps
onto their knees and thighs as they are sitting. This is a metaphor for "directly and personally."

Psalms 79:13

we your people and sheep of your pasture will give you thanks
The word "sheep" is a metaphor for helpless people whom a shepherd protects and leads. Alternate translation: "we who are your people, whom you protect and lead, will thank you"

tell your praises to all generations
"make sure that all generations to come know all the good things you have done"

your praises
This represents the things that people will praise them the Lord for. Alternate translation: "continue to praise you for the things that you have done"

generated on Tue Oct 24 10:45:40 2023

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Psalm 80

1 Give ear, Shepherd of Israel,
you who lead Joseph like a flock;
you who sit above the cherubim,
shine on us!
2 In the sight of Ephraim and Benjamin and Manasseh,
stir up your power;
come and save us.

3 God, restore us;
make your face shine on us,
and we will be saved.

4 Yahweh God of hosts,
how long will you be angry at your people when they pray?
5 You have fed them with the bread of tears
and given them tears to drink in great quantities.
6 You make us an object of strife for our neighbors,
and our enemies laugh in mockery about us among themselves.

7 God of hosts, restore us;
make your face shine on us,
and we will be saved.

8 You brought a vine out of Egypt;
you drove out nations and transplanted it.
9 You cleared the land for it;
it took root and filled the land.
10 The mountains were covered with its shade,
the cedars of God by its branches.
11 It sent out its branches as far as the sea
and its shoots to the Euphrates River.

12 Why have you broken down its walls
so that all who pass by along the road pluck its fruit?
13 The boars out of the forest ruin it,
and the beasts of the field feed on it.
14 Turn back, God of hosts;
look down from heaven and take notice
and take care of this vine.
15 This is the root that your right hand planted,
the son that you have strengthened for yourself.

16 It has been burned and cut down;
they perish because of your rebuke.
17 May your hand be on the man of your right hand,
on the son of man whom you strengthened for yourself.
18 Then we will not turn away from you;
revive us, and we will call on your name.

19 Yahweh God of hosts, restore us;
make your face shine on us, and we will be saved.

generated on Tue Oct 24 10:45:40 2023

Psalm 80 General Notes

Type of psalm

Psalm 80 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's help

Israel's enemies threaten them. The psalmist asks Yahweh to look down with joy on them, then they will be saved. (See: save)

Important figures of speech in this chapter

Metaphor

The author uses an extended metaphor of Israel as a vine planted by God which is being uprooted.

Psalms 80:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician, set to the Shoshannim Eduth style. A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship" See how this is translated in Psalms 4:1.

set to the Shoshannim

This may refer to a style of music. See how you translated this in Psalms 45:1.

Shepherd of Israel

Asaph is referring to God as the one who leads and protects Israel.

you who lead Joseph like a flock

The word "Joseph" refers to the nation of Israel. Asaph speaks of the people as if they were a flock of sheep that Yahweh, who is the shepherd, leads. Alternate translation: "you who lead the descendants of Joseph as though they were a flock of sheep"

Joseph

Here Joseph represents the nation of Israel.

you who sit above the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

shine on us

Asaph speaks of God as if he were the sun, giving light, a metaphor for moral goodness. Alternate translation: "give us light" or "show us the right way to live"

Psalms 80:2

stir up your power

The phrase "stir up" means to "put into action."

Psalms 80:3

make your face shine on us

The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

and we will be saved

This can be translated in active form. Alternate translation: "and please save us" or "so that you can save us"

Psalms 80:4

your people

Israel

Psalms 80:5

You have fed them with the bread of tears and given them tears to drink in great quantities

The words "bread of tears" and "tears to drink" are metaphors for continual sadness. Alternate translation: "You have made sure that they are very sad all the time"

Psalms 80:6

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalms 80:7

General Information:
Asaph is speaking on behalf of the people of Israel. He begins in verse 8 to speak of the way God settled Israel in their land as if God were a man who cleared ground and planted a grapevine. The image of the grapevine continues through verse 16.

make your face shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in [Psalms 80:3]

we will be saved
This can be stated in active form. Alternate translation: "you will save us"

Psalms 80:8

You brought a vine out of Egypt
Asaph compares the nation of Israel to a vine made ready to transplant. Alternate translation: "You brought us, like a vine, out of Egypt"

you drove out nations and transplanted it
The psalmist speaks of his people as if they were a plant that Yahweh was transplanting. Alternate translation: "you drove out nations from their land and gave it to us, the vine, and planted us there"

you drove out nations
It can be made clear where the nations were that God forced out. Alternate translation: "you forced nations out of this land" or "you forced nations to leave the land of Canaan"

Psalms 80:9

General Information:
Asaph continues speaking of Israel in their land as if Israel were a grapevine in a vineyard.

You cleared the land for it
"You cleared the land for the vine"

it took root
"the vine took root" or "the vine began to grow"

filled the land
"its branches covered the land"

Psalms 80:10

The mountains were covered with its shade, the cedars of God by its branches
This can be stated in active form. Alternate translation: "Its shade covered the mountains, its branches the cedars of God"

the cedars of God by its branches
"and the cedars of God were covered by its branches," which copies the verb from the previous sentence. This can be stated in active form. Alternate translation: "and its branches covered the cedars of God"

cedars of God
Possible meanings are 1) "the highest cedar trees," the cedar trees that grew on the "mountains" in the land of Lebanon north of Israel, or 2) "God's own cedar trees."

Psalms 80:11

the sea
the Mediterranean Sea to the west of Israel

shoots
the parts of new plants that are just starting to grow above the ground

Psalms 80:12

General Information:
Asaph continues speaking of Israel in their land as if Israel were a grapevine in a vineyard.

its walls
walls of stone, not of wood

Psalms 80:13

boars
wild pigs that ruin gardens and farms and attack people. If your readers do not know what these are, use the word for a wild animal that ruins gardens and farms and attacks people.

forest
land where there are many trees

beasts
wild animals of any kind

field
land where there are many plants but no trees

Psalms 80:14

General Information:
Asaph finishes speaking of Israel in their land as if Israel were a grapevine in a vineyard.

Turn back
The writer wants God to turn back in order to help them. This can be stated explicitly. Alternate translation: "Turn back to us" or "Come and help us again"

take notice
"look at"

this vine
The writer continues comparing the nation of Israel to the vine.

Psalms 80:15

This is the root that your right hand planted
The right hand represents the Yahweh's power and control. Alternate translation: "This is the root that you, Yahweh, planted"

the son that you have strengthened for yourself
The word "son" here is probably a metaphor for the "shoots" of

Psalms 80:16

down; they perish because of your rebuke
Possible meanings are 1) "down; your people perish because of your rebuke." or 2) "down. May your enemies perish because of your rebuke!"

Psalms 80:17

your hand
This refers to Yahweh's power and control.

the man of your right hand
the nation of Israel, which Yahweh has chosen as his people.

right hand
When a man in Israel wanted to honor another man, he would have that other man stand at his right side, close to his right hand.

Psalms 80:18

we will not turn away from you
Here "turn away" is a metaphor for rejecting someone. This can also be stated in positive form. Alternate translation: "we will not stop worshiping and obeying you" or "we will always worship and obey you"

Psalms 80:19

shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in [Psalms 80:3]

we will be saved
This can be stated in active form. Alternate translation: "you will save us"

generated on Tue Oct 24 10:45:40 2023

Psalm 81

1 Shout joyfullly to God our strength;
shout out for joy to the God of Jacob.
2 Sing a song and play the tambourine,
the pleasant harp with the lute.

3 Blow the ram's horn on the day of the new moon,
on the day of the full moon, when our feast day begins.
4 For it is a statute for Israel,
a decree given by the God of Jacob.
5 He issued it as a regulation in Joseph
when he went against the land of Egypt,
where I heard a voice that I did not recognize:

6 "I removed the burden from his shoulder;
his hands were freed from holding the basket.
7 In your distress you called out, and I helped you;
I answered you from a dark thundercloud.
I tested you at the waters of Meribah. Selah
8 Listen, my people, for I will warn you,
Israel, if you would only listen to me!
9 There must be no foreign god among you;
you must not worship any foreign god.
10 I am Yahweh your God,
who brought you out of the land of Egypt.
Open your mouth wide, and I will fill it.

11 But my people did not listen to my words;
Israel did not obey me.
12 So I gave them over to their own stubborn way
so that they might follow their own devices.

13 Oh, that my people would listen to me;
oh, that my people would walk in my paths.
14 Then I would quickly subdue their enemies
and turn my hand against their oppressors.
15 May those who hate Yahweh cringe in fear before him!
May they be humiliated forever.
16 I would feed Israel with the finest wheat;
I would satisfy you with honey out of the rock."

Psalm 81 General Notes

Type of psalm

Psalm 81 is a wisdom psalm. It is meant to be sung at "new moon" and "full moon" ceremonies. (See: wise)

Special concepts in this chapter

Obedience

If Israel would obey and worship God, he would destroy their enemies.

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generated on Tue Oct 24 10:45:40 2023

Psalms 81:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of Asaph
A psalm that Asaph wrote.

For the chief musician
"This is for the director of music to use in worship;"

set to the Gittith
This may refer to a style of music. See how you translated this in Psalms 8:1.

God our strength
The abstract noun "strength" can be stated as "strong." Alternate translation: "God who causes us to be strong"

the God of Jacob
Here "Jacob" represents all of his descendants. Alternate translation: "the God of Israel, the nation of Jacob's descendants"

Psalms 81:2

play the tambourine, the pleasant harp with the lute
These are musical instruments.

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Psalms 81:3

the new moon
This is the beginning of the lunar month.

the day of the full moon
This is the middle of the lunar month.

when our feast day begins
"and on the days when our feasts begin"

Psalms 81:4

For it
Here "it" refers to the feast day.

a decree given by the God of Jacob
This can be stated in active form. Alternate translation: "the God of Jacob decreed it" or "the God of Jacob commanded it"

the God of Jacob
Here "Jacob" represents all of his descendants. Alternate translation: "the God of Israel, the nation of Jacob's descendants"

Psalms 81:5

issued it as a regulation
"gave it as a law"

in Joseph
Here "Joseph" represents all of the Israelites. Alternate translation: "to the Israelites"

when he went against the land of Egypt
This refers to the historical events in Egypt when the people of Israel were enslaved and God rescued them.

the land of Egypt
Here "land" represents the people. Alternate translation: "the people of Egypt"

Psalms 81:6

General Information:
Here God begins speaking.

removed the burden from his shoulder
Here "the burden from his shoulder" represents the forced labor the Israelites had to do as slaves in Egypt.

his hands were freed from holding the basket
Here "holding the basket" represents the forced labor the Israelites had to do as slaves in Egypt.

Psalms 81:7

In your distress
"In your great suffering"

I answered you from a dark thundercloud
When God came to the Israelites, he hid the fullness of his presence and glory in a dark and threatening cloud.

I tested you at the waters of Meribah
God tested the children of Israel to see if they would trust him to supply water in the desert of Meribah.

Psalms 81:8

General Information:
Yahweh reminds the people what he said while they were in the desert.

for I will warn you
"because I am giving you a warning"

generated on Tue Oct 24 10:45:40 2023

Israel
Here "Israel" represents the people of Israel. Alternate translation: "Israelites" or "people of Israel"

if you would only listen to me!
"how I wish you would listen to me" or "but you must start listening to me!"

Psalms 81:9

General Information:
This page has intentionally been left blank.

Psalms 81:10

Open your mouth wide, and I will fill it
God taking care of all the needs of the people is spoken of as if he were a mother bird feeding her baby birds.

Psalms 81:11

General Information:
Now Yahweh tells what actually happened after he warned the people.

to my words
"to what I said" or "to me"

Psalms 81:12

So I gave them over to their own stubborn way
God allowing the people to remain stubborn is spoken of as if God were giving them over to an enemy to let the enemy harm them. Alternate translation: "Therefore, I let them be stubborn"

they might follow their own devices
"they might follow their own plans" or "they might do what they think is right"

Psalms 81:13

oh, that my people would walk in my paths
God wanting the people to obey him is spoken of as if he wanted the people to walk on his paths or roads. Alternate translation: "I wish that they would obey my laws"

Psalms 81:14

turn my hand against
Here "hand" represents Yahweh's power. Alternate translation: "I would destroy" or "I would defeat"

Psalms 81:15

who hate Yahweh ... before him
Yahweh is speaking about himself in the third person. Alternate translation: "who hate me ... before me"

cringe in fear
"bow down in fear" or "fall down in fear"

May they be humiliated forever
This can be stated in active form. Alternate translation: "I would humiliate them forever" or "I will punish them forever"

Psalms 81:16

I would feed Israel with the finest wheat
God causing the best wheat to grow in Israel is spoken of as if he would literally feed the wheat to the people. Alternate translation: "I would allow the Israelites to eat the finest wheat"

feed Israel ... satisfy you
Both "Israel" and "you" refer to the Israelites.

honey out of the rock
This refers to wild honey. Bees would build hives in the holes in rocks and make the honey there.

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Psalm 82

1 God stands in the divine assembly;
in the midst of the gods he renders judgment.

2 How long will you judge unjustly
and show favoritism to the wicked? Selah
3 Give justice to the poor and fatherless;
maintain the rights of the afflicted and destitute.
4 Rescue the poor and needy;
take them out of the hand of the wicked.

5 They neither know nor understand;
they wander around in the darkness;
all the foundations of the earth crumble.

6 I said, "You are gods,
and all of you are sons of the Most High.
7 Nevertheless you will die like men
and fall like one of the princes."
8 Arise, God, judge the earth,
for you have an inheritance in all the nations.

Psalm 82 General Notes

Type of psalm

Psalm 82 is a psalm of judgment against the leaders of the other nations. (See: judge)

Special concepts in this chapter

Favoritism

The leaders of the nations need to protect the poor and needy and not to favor the evil rich people. (See: favor and evil)

Important figures of speech in this chapter

Metonymy

The leaders of the nations are represented by their gods. (See: and falsegod)

Psalms 82:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

the divine assembly

"the heavenly council" or "the meeting in heaven"

he renders judgment

"he gives judgment." The abstract noun "judgment" can be stated as a verb. Alternate translation: "he judges"

the gods

Possible meanings are 1) these are other spiritual beings who dwell in heaven. Alternate translation: "the divine beings" or "the heavenly judges" or 2) these are human judges that God has appointed. Either way, it does not mean they are gods like Yahweh is god. It means God has given them great power and authority. Alternate translation: "the rulers"

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Psalms 82:2

How long will you judge unjustly and show favoritism to the wicked?
Yahweh uses a question to rebuke the gods for not judging people fairly.

Psalms 82:3

poor ... fatherless ... afflicted ... destitute
These words are nominal adjectives. They can be stated as adjectives. Alternate translation: "those who are poor ... those who are fatherless ... those who are afflicted ... those who are destitute"

maintain the rights of the
"do what is right for the"

Psalms 82:4

poor ... needy ... wicked
These are all nominal adjectives. They can be stated as adjectives. Alternate translation: "those who are poor ... those who are needy ... those who are wicked"

take them out of the hand of the wicked
Here the word "hand" represents power or control. Alternate translation: "stop the wicked people from harming them"

Psalms 82:5

They neither
Possible meanings are 1) "they" refers to the gods or 2) "they" refers to the wicked people.

they wander around in the darkness
Doing what is evil is spoken of as if they were walking in a very dark place.

all the foundations of the earth crumble
The gods corrupting the moral order that Yahweh established is spoken of as if the gods were shaking the earth and making it fall apart.

crumble
fall apart

Psalms 82:6

You are gods, and all of you are sons of the Most High
Here "gods" refers to the same group as in Psalms 82:1. Whether this refers to spiritual beings or human beings, they are not gods like Yahweh is God, and they are not literally his sons. By calling them "gods" and "sons of the Most High," Yahweh is acknowledging that he has given them great power and authority.

sons of the Most High
Yahweh is speaking about himself as "the Most High."

Psalms 82:7

Nevertheless you
"However you"

and fall
This is a way of speaking of a person dying.

Psalms 82:8

General Information:
The writer is speaking again.

judge the earth
Here "earth" represents the people. Alternate translation: "judge the people of the earth"

for you have an inheritance in all the nations
"for all the nations are your inheritance." Yahweh taking all the people as his own and ruling over them is spoken of as if the nations were a possession that he inherited. Alternate translation: "for you rule over all the people of every nation"

all the nations
Here "nations" represents the people of the nations.

generated on Tue Oct 24 10:45:40 2023

Psalm 83

1 God, do not be silent!
Do not ignore us and remain unmoved, God.
2 Look, your enemies are making a commotion,
and those who hate you have raised their heads.
3 They make shrewd plans against your people
and plan together against your protected ones.
4 They have said, "Come, and let us destroy them as a nation.
Then the name of Israel will no longer be remembered."

5 They schemed together with one strategy;
they made an alliance against you—
6 the tents of Edom and the Ishmaelites,
of Moab and the Hagrites, **7** Byblos, [1] Ammon, Amalek;
and also Philistia and the inhabitants of Tyre.
8 Assyria also has joined with them;
they have become an arm for the descendants of Lot. Selah

9 Do to them as you did to Midian,
as you did to Sisera and to Jabin at the Kishon River.
10 They perished at Endor
and became like manure for the earth.
11 Make their nobles like Oreb and Zeeb,
and all their princes like Zebah and Zalmunna.
12 They said, "Let us take for ourselves
the pastures of God."

13 My God, make them like the whirling dust,
like chaff before the wind,
14 like the fire that burns the forest,
and like the flame that sets the mountains on fire.
15 Chase them with your strong wind,
and terrify them with your windstorm.
16 Fill their faces with shame
so that they might seek your name, Yahweh.

17 May they be put to shame and be terrified forever;
may they perish in disgrace.
18 Then they will know that you alone,
whose name is Yahweh,
are the Most High over all the earth.

Footnotes

83:7 [1] Some modern English translations read,

Psalm 83 General Notes

Type of psalm

Psalm 83 is a deliverance psalm. It is a prayer for deliverance from the many nations allied against Israel. (See: deliverer)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Destruction
God should destroy these enemy nations like he destroyed Israel's enemies during the time of the Judges.

Psalms 83:1

General Information:
Parallelism is common in Hebrew poetry.

A song. A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

remain unmoved
"do nothing to help us"

Psalms 83:2

Look, your enemies are making a commotion
Here "making a commotion" means they are rioting and rebelling. Alternate translation: "Look, your enemies are rebelling against you"

those who hate you have raised their heads
The phrase "raised their heads" is way of saying they are rebelling against God. Alternate translation: "those who hate you are defying you"

Psalms 83:3

your protected ones
"those whom you protect." This refers to the Israelites.

Psalms 83:4

the name of Israel will no longer be remembered
Here "name" represents a reputation or the memory of someone. This can be stated in active form. Alternate translation: "no one will ever remember the Israelites existed"

Psalms 83:5

They schemed together with one strategy
"Your enemies have agreed together with one plan"

they made an alliance against you
"they have joined together against you"

Psalms 83:6

General Information:
The writer continues to list the people groups who want to destroy Israel.

the tents of Edom
This refers to the people of Edom who lived in tents.

Hagrites
This is the name of a people group that lived on the east side of the Jordan River.

Psalms 83:7

Byblos, Ammon, Amalek ... Philistia
These all represent the people of each area or tribe. Alternate translation: "the people of Byblos, the Ammonites, the Amalekites ... the Philistines"

Byblos
This is the name of a region south of the Dead Sea.

Psalms 83:8

Assyria
This represents the people of Assyria. Alternate translation: "the people of Assyria"

they have become an arm for the descendants of Lot
Here "arm" is a metonym that represents "help." Alternate translation: "they have become a help for the descendants of Lot" or "they are helping the descendants of Lot"

the descendants of Lot
This refers to the people of the nations of Moab and Ammon. You can make clear the understood information.

Psalms 83:9

Do to them as you did to Midian ... Sisera and to Jabin
The writer is asking God to defeat Israel's enemies as he has done in the past.

did to Midian
Here "Midian" represents the people of Midian. Alternate translation: "did to the Midianites"

Sisera ... Jabin
These are names of men. Jabin was king of Hazor. Sisera was the commander of Jabin's army.

Kishon River
This is the name of a river in northern Israel.

Psalms 83:10

Endor
This is the name of a town in northern Israel.

generated on Tue Oct 24 10:45:40 2023

became like manure for the earth
This means the bodies of Sisera and Jabin were not buried but were left to rot.

Psalms 83:11

General Information:
The writer continues to remind God of other enemies he has defeated for Israel in the past.

Oreb ... Zeeb ... Zebah ... Zalmunna
These are all names of kings.

Psalms 83:12

They said
Here "They" refers to Oreb, Zeeb, Zebah and Zalmunna.

the pastures of God
This speaks about the land of Israel as if it were land for sheep to graze and God were the shepherd watching over it.

Psalms 83:13

General Information:
The writer uses similes to describe God's total destruction of Israel's enemies.

make them like the whirling dust, like chaff before the wind
Both statements speak of God destroying his enemies as if he were a strong wind easily blowing them away.

Psalms 83:14

like the fire that burns the forest, and like the flame that sets the mountains on fire
Both statements speak of God's punishment as if it were a fire, and the enemies of God are things that burn in the fire.

Psalms 83:15

Chase them with your strong wind, and terrify them with your windstorm
Both statements ask God to destroy the enemies with storms.

Psalms 83:16

Fill their faces with shame
Here "faces" represents the whole person. Alternate translation: "Make them very ashamed"

they might seek your name
Here "name" represents God's power. God's enemies acknowledging that God is powerful is spoken of as if they are seeking to find Yahweh. Alternate translation: "they might acknowledge that you are powerful"

seek your name
Possible meanings are 1) God's enemies admit that God is powerful or 2) God's enemies are asking God for help or 3) God's enemies start to worship and obey him.

Psalms 83:17

May they be put to shame and be terrified forever
This can be stated in active form. Alternate translation: "Make them ashamed and terrified forever"

may they perish in disgrace
"may they die while they are ashamed"

Psalms 83:18

Then they will know
This can also be stated as the writer making a request to God. Alternate translation: "Cause them to know"

are the Most High over all the earth
God ruling over everything in the earth is spoken of as if he were elevated higher than everything else. Alternate translation: "are supreme, and you rule all things on the earth"

generated on Tue Oct 24 10:45:40 2023

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Psalm 84

1 How lovely is the place where you live,
Yahweh of hosts!
2 I long for the courts of Yahweh;
my desire for it has made me exhausted.
My heart and all of my being
shout for joy to the living God.
3 Even the sparrow has found herself a house
and the swallow a nest for herself
where she may lay her young
near your altars, Yahweh of hosts,
my King, and my God.
4 Blessed are they who live in your house;
they praise you continually. Selah

5 Blessed is the man whose strength is in you,
in whose heart are the highways up to Zion.
6 As they go through the Valley of Tears
they make it a place of springs.
The early rains cover it with blessings. [1]
7 They go from strength to strength;
every one of them appears before God in Zion.

8 Yahweh God of hosts, hear my prayer;
give ear, God of Jacob! Selah
9 God, watch over our shield;
show concern for your anointed.

10 For one day in your courts is better
than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God,
than to live within the tents of the wicked.
11 For Yahweh God is our sun and shield;
Yahweh will give grace and glory;
he does not withhold any good thing
from those who walk in integrity.

12 Yahweh of hosts,
blessed is the man who trusts in you.

Footnotes

84:6 [1]Some scholars translate the Hebrew as

Psalm 84 General Notes

Type of psalm

Psalm 84 is a worship psalm.

Special concepts in this chapter

Obedience

God blesses all who want to obey him. Praising God in his temple is better than anything else. (See: bless and temple)

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Similarity to Psalm 42-43
There are many similarities between these psalms and some scholars suggest they were written by the same people.

Psalms 84:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to the Gittith
This may refer to a style of music. See how you translated this in Psalms 8:1.

How lovely
"How beautiful"

Psalms 84:2

I long for the courts of Yahweh
"I really want to be in the courts of Yahweh"

the courts of Yahweh
Here "courts" represent the temple.

my desire for it has made me exhausted
"my desire has exhausted me" or "I am tired because I want it so much"

My heart and all of my being shout for joy
Here "heart" represents the whole person. Alternate translation: "I shout for joy with all of my being"

the living God
This means God is living and he also has the power to cause other things to live.

Psalms 84:3

sparrow ... swallow
These are types of birds.

found herself a house
"found herself a home" or "made herself a home"

the swallow a nest
Here the words "has found" or "has made" are understood. Alternate translation: "the swallow has found a nest" or "the swallow has made a nest"

where she may lay her young
"where she may lay her eggs and care for her babies"

Psalms 84:4

they who live in your house
Possible meanings are 1) "they" refers to the priests who permanently serve at the temple or 2) "they" refers to people in general who come and worship at the temple.

praise you continually
"keep praising you again and again"

Psalms 84:5

Blessed is the man
Here "man" refers to people in general.

whose strength is in you
God is spoken of as if strength was actually found in him. Alternate translation: "whom you strengthen"

in whose heart are the highways up to Zion
This expression is about heart-felt desire. Alternate translation: "Who love to go up to Zion" or "Who earnestly wish go up to Zion"

highways
roads built higher than the surrounding ground

up to Zion
The temple was in Jerusalem on the top of the highest hill, called Mount Zion.

Psalms 84:6

the Valley of Tears
This refers to a dry, arid place. Some Bible versions have "the Valley of Baca." The word "Baca" means "weeping."

The early rains
This means the rain that falls in autumn before the cold season. This is during the months of October and November on Western calendars.

blessings
Here the word "blessings" is a metonym for the pools of water that make people who live in dry lands happy. Alternate translation: "pools of water that make them happy"

Psalms 84:7

They go from strength to strength
This is a way of saying they get stronger.

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They go
Here "They" refers to those who strongly desire to go to the temple to worship God.

Psalms 84:8

General Information:
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Psalms 84:9

God, watch over our shield
The king who protects his people is spoken of as if he were a shield. Alternate translation: "God, watch over our king"

Psalms 84:10

For one day in your courts is better than a thousand elsewhere
This can be stated with the understood information. Alternate translation: "I would rather be in your courts for one day than to be somewhere else for a thousand days"

a thousand
"1,000"

be a doorkeeper
"be a guard at the door" or "stand at the door"

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "wicked people" or "those who are wicked"

Psalms 84:11

For Yahweh God is our sun and shield
Yahweh who guides and protects his people is spoken of as if he were the sun and a shield. Alternate translation: "For Yahweh God guides us like the light from the sun, and he protects us like a shield"

Yahweh will give grace and glory
The abstract nouns "grace" and "glory" can be stated as verbs. Alternate translation: "Yahweh will be kind to us and honor us"

who walk in integrity
The way a person conducts their lives or behaves is spoken of as if the person were walking. Alternate translation: "who live honestly" or "who are honest"

Psalms 84:12

blessed is the man
Here "man" means people in general. Alternate translation: "blessed are those"

generated on Tue Oct 24 10:45:40 2023

Psalm 85

1 Yahweh, you have shown favor to your land;
you have restored the well-being of Jacob.
2 You have forgiven the iniquity of your people;
you have covered all their sin. Selah
3 You have withdrawn all your wrath;
you have turned back from your hot anger.

4 Restore us, God of our salvation,
and let go of your displeasure with us.
5 Will you be angry with us forever?
Will you remain angry throughout future generations?
6 Will you not revive us again?
Then your people will rejoice in you.
7 Show us your covenant faithfulness, Yahweh;
grant us your salvation.

8 I will listen to what Yahweh God says,
for he will make peace with his people, his faithful ones.
Yet they must not turn again to foolish ways.
9 Surely his salvation is near to those who fear him;
then glory will remain in our land.

10 Steadfast love and faithfulness have met together;
righteousness and peace have kissed each other.
11 Trustworthiness springs up from the ground,
and righteousness looks down from the sky.
12 Yes, Yahweh will give his good blessings,
and our land will yield its crops.
13 Righteousness will go before him
and make a way for his footsteps.

Psalm 85 General Notes

Type of psalm

Psalm 85 is a worship psalm.

Special concepts in this chapter

Blessings

God has given so many blessings. If the people stop their sinning, then the land will be filled by the glory of God and his blessings. (See: bless and sin and glory)

Group Prayer

Note how this psalm uses the plural to show that it is a group praying.

Psalms 85:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

you have shown favor to your land

Here "land" represents the nation and people of Israel.

generated on Tue Oct 24 10:45:40 2023

well-being
This refers to a person being happy, healthy and prosperous.

of Jacob
Here "Jacob" represents Jacob's descendents, the Israelites.

Psalms 85:2

you have covered all their sin
Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. Alternate translation: "you have deliberately forgotten their sin"

their sin
This writer thought of himself as belonging to God's people. Alternate translation: "our sin"

Psalms 85:3

You have withdrawn all your wrath
God no longer punishing the Israelites is spoken of as if wrath were an object that Yahweh could take away from the Israelites.

you have turned back from your hot anger
God no longer being angry with the Israelites is spoken of as if anger were a fire that God from which God turned away.

Psalms 85:4

God of our salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "God who saves us"

let go of your displeasure with us
Asking God to stop being angry with the Israelites is spoken of as if displeasure were an object the writer wants God to let go of.

Psalms 85:5

Will you be angry with us forever? Will you remain angry throughout future generations?
The writer uses these questions to emphasize that he is requesting God to stop being angry with them. These rhetorical questions can be translated as a statement. Alternate translation: "Please do not stay angry at us forever."

Psalms 85:6

Will you not revive us again?
The writer uses a question to emphasize his request to God to make the people of Israel prosper and happy again. This rhetorical question can be translated as a statement. Alternate translation: "Please make us prosper again."

Psalms 85:7

Show us your covenant faithfulness
If the sentence is rearranged, the ideas in the abstract noun "covenant faithfulness" can be expressed with the phrase "faithful to your covenant."

grant us your salvation
This is how the writer wants God to show his faithfulness to his people. If the sentence is rearranged, the ideas in the abstract noun "salvation" can be expressed with the verb "save." Alternate translation: "and save us" or "by saving us"

Psalms 85:8

make peace with his people
"have a peaceful relationship with his people" or "bring peace to his people"

Yet they must not turn again to foolish ways
A person changing the way he behaves is spoken of as if he were physically turning to a different direction. Alternate translation: "Yet they must not start doing foolish things again"

Psalms 85:9

Surely his salvation is near to those
God being ready to save someone is spoken of as if salvation were an object that God has placed near someone. Alternate translation: "Surely God is ready to save those"

then glory will remain in our land
Here "glory" represents God's presence. Alternate translation: "then his glorious presence will remain in our land"

Psalms 85:10

Steadfast love and faithfulness have met together
The abstract nouns "love" and "faithfulness" are spoken of as if they were persons who meet together. Possible meanings are 1) God constantly loves his people because of his covenant and has done what he promised to do. Alternate translation: "God has loved his people without ceasing and has proven that he is worthy of people trusting him" or 2) God has been faithful because of his covenant and the people have responded by being faithful to him. Alternate translation: "God has loved his people and his people have responded by trusting him"

have met together ... have kissed each other
Most likely the speaker is describing a time in the future when God causes the people to prosper again. Alternate translation: "will meet together ... will kiss each other"

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righteousness and peace have kissed each other
Possible meanings are 1) the people will do what is right and God will cause the people to live in peace or 2) God will do what is right and will cause the people to live in peace. Either way righteousness and peace are abstract nouns and are spoken of as if they were persons who kiss each other.

kissed each other
This was a common way for friends to greet each other.

Psalms 85:11

Trustworthiness springs up from the ground
The people on earth being faithful to God is spoken of as if trustworthiness were a plant growing out of the ground. The abstract noun "trustworthiness" can be stated as "loyal." Alternate translation: "Here on earth, we will be loyal to God"

righteousness looks down from the sky
The word "righteousness" is an abstract noun, and it is spoken of as a person looking down as God does. Alternate translation: "God will look on us from heaven and will act justly towards us"

Psalms 85:12

General Information:
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Psalms 85:13

Righteousness will go before him and make a way for his footsteps
God doing what is right everywhere he goes is spoken of as if righteousness were a person who goes ahead of God and prepares a path for God to walk.

his footsteps
Here "footsteps" represents where God walks.

generated on Tue Oct 24 10:45:40 2023

Psalm 86

1 Listen, Yahweh, and answer me,
for I am poor and needy.
2 Protect me, for I am faithful;
my God, save your servant who trusts in you.
3 Be merciful to me, Lord,
for I cry out to you all day long.
4 Make your servant glad,
for to you, Lord, I lift up my soul.

5 You, Lord, are good, and ready to forgive,
abounding in steadfast love to all those who cry out to you.
6 Give ear, Yahweh, to my prayer;
hear the sound of my pleas.
7 In the day of my trouble I call on you,
for you will answer me.

8 There is no one who compares to you among the gods, Lord.
There are no deeds like your deeds.
9 All the nations that you have made
will come and bow before you, Lord.
They will honor your name.
10 For you are great and do wonderful things;
you only are God.

11 Teach me your ways, Yahweh.
Then I will walk in your truth.
Unite my heart
to reverence your name.
12 Lord my God, I will praise you with my whole heart;
I will glorify your name forever.
13 For great is your covenant faithfulness toward me;
you have rescued my life from the depths of Sheol.

14 God, the arrogant have risen up against me.
A company of violent men seek my life.
They have no regard for you.
15 But you, Lord, are a merciful and gracious God,
slow to anger, and abounding in steadfast love and faithfulness.
16 Turn toward me and have mercy on me;
give your strength to your servant;
save the son of your servant woman.
17 Show me a sign of your favor.
Then those who hate me will see it and be put to shame
because you, Yahweh, have helped me and comforted me.

Psalm 86 General Notes

Type of psalm

Psalm 86 is a deliverance psalm. He is praying for deliverance from his many enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

God has blessed the psalmist and is so loving to him. He has been one of God's servants. Now he needs God to save him. (See: bless and love and save)

generated on Tue Oct 24 10:45:40 2023

Psalms 86:1

General Information:
Parallelism is common in Hebrew poetry.

A prayer of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

poor and needy
"weak and needy"

Psalms 86:2

save your servant
David refers to himself as "your servant," that is, God's servant. Alternate translation: "save me, your servant"

Psalms 86:3

all day long
This is an exaggeration. David cries out continually, but not literally at all times from dawn to dusk. Alternate translation: "continually"

Psalms 86:4

Make your servant glad
David refers to himself as "your servant," that is, God's servant. Alternate translation: "Make me, your servant" or "Make me"

Psalms 86:5

abounding in steadfast love to all those who cry out to you
The abstract noun "love" can be restated with the verb "loving" Alternate translation: "faithfully loving all those who cry out to you"

Psalms 86:6

General Information:
This page has intentionally been left blank.

Psalms 86:7

In the day of my trouble
"During my times of difficulty"

I call on you
"I pray to you"

Psalms 86:8

among the gods
The writer is not acknowledging these other gods exist. He is referring to false gods that people from other nations worship.

Psalms 86:9

All the nations
Here "the nations" represent the people. Alternate translation: "The people from all nations"

They will honor your name
Here "name" represents the whole person. Alternate translation: "They will honor you"

Psalms 86:10

wonderful things
"very good things that amaze me"

you only are God
"you are the only God"

Psalms 86:11

Teach me your ways, Yahweh. Then I will walk in your truth
A person who obeys what God wants is spoken of as if he were walking on God's way or road. Alternate translation: "Teach me your truth, Yahweh. Then I will obey what you say"

Unite my heart to reverence your name
Here "heart" represents a person's thoughts, emotions, and motives. The word "name" is a metonym for the person whose name it is. Asking God to cause a person to respect him completely is spoken of as if the person's heart were in many pieces and that God unites them together. Alternate translation: "Cause me to respect you sincerely with all my heart" or "Cause me to respect you sincerely"

Psalms 86:12

I will praise you with my whole heart
Here "heart" represents a person's thoughts, emotions, and motives. Alternate translation: "I will praise you completely and sincerely"

I will glorify your name
Here "name" represents the whole person. Alternate translation: "I will glorify you"

generated on Tue Oct 24 10:45:40 2023

Psalms 86:13

For great is your covenant faithfulness toward me
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "For you are very faithful to me because of your covenant"

you have rescued my life from the depths of Sheol
This does not mean God brought him back to life after he died. It means God saved him when he was about to die.

Psalms 86:14

the arrogant
This nominal adjective can be stated as an adjective. Alternate translation: "arrogant people"

have risen up against me
"are coming together to harm me"

company of violent men
The word "company" here is a general term for a group of people who are together for a common purpose, not a specific term for people working to do harm.

seek my life
This is a way of saying they want to kill him.

Psalms 86:15

and abounding in steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "and always loving your people and always being faithful to them"

Psalms 86:16

Turn toward me
Asking God to consider him is spoken of as if he wanted God to turn and look at him.

give your strength to your servant
The abstract noun "strength" can be stated as a verb or an adjective. Alternate translation: "strengthen your servant" or "make your servant strong"

your servant ... the son of your servant woman
The writer is speaking about himself in the third person.

Psalms 86:17

be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed"

generated on Tue Oct 24 10:45:40 2023

Psalm 87

1 On the holy mount stands the city he founded;
2 Yahweh loves the gates of Zion
more than all the tents of Jacob.

3 Glorious things are said of you,
city of God. Selah
4 "I mention Rahab and Babylon to my followers.
See, there are Philistia, and Tyre, along with Cush—
and will say, 'This one was born there.'"
5 Of Zion it will be said,
"Each of these was born in her;
and the Most High himself will establish her."
6 Yahweh writes in the census book of the nations,
"This one was born there." Selah

7 So also the singers and the dancers say together,
"All my fountains are in you."

Psalm 87 General Notes

Type of psalm

Psalm 87 is a psalm about Jerusalem.

Special concepts in this chapter

Pride
People will be proud to have been born in Jerusalem.

Psalms about Jerusalem
Psalm 46, 48, and 76 are part of a group of psalms that celebrate Jerusalem.

Psalms 87:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of the sons of Korah; a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 87:2

gates of Zion
Here "gates of Zion" represents the entire city of Jerusalem. Alternate translation: "city of Jerusalem"

all the tents of Jacob
The people lived in tents while they wandered in the desert. Here the writer uses "tents of Jacob" to represent where the Israelites live now. Alternate translation: "any of the other dwelling places of the Israelites"

Psalms 87:3

Glorious things are said of you, city of God
The writer speaks to the city of Jerusalem as if it were listening to him. This can be stated in active form. Alternate translation: "You people in Jerusalem, other people say wonderful things about your city"

Psalms 87:4

I mention
"I tell about." Here "I" refers to Yahweh.

Rahab and Babylon
Here "Rahab" is a poetic way of referring to Egypt. Both "Rahab" and "Babylon" represent the people. Alternate translation: "the people of Egypt and Babylon"

to my followers
"to those who worship me"

generated on Tue Oct 24 10:45:40 2023

This one was born there
"This one" refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually.

Psalms 87:5

Of Zion it will be said
This can be stated in active form. Alternate translation: "People will say about Zion"

Each of these was born in her
People from other nations that worship Yahweh are spoken of as if they were born in Jerusalem. Alternate translation: "It is as though all of these people were born in Jerusalem"

in her
It was common to refer to cities as "her." Alternate translation: "in Jerusalem" or "in Zion"

the Most High himself
The writer uses the reflexive pronoun "himself" to emphasize that it is the Most High who is doing this.

will establish her
"will make Jerusalem strong"

Psalms 87:6

Yahweh writes in the census book of the nations
Yahweh acknowledging that the people from other nations belong to him is spoken of as if he were a king writing down the names of the people who live in his city.

This one was born there
"This one" refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually. See how you translated this in Psalms 87:4.

Psalms 87:7

All my fountains are in you
Jerusalem being a place where people receive all their blessings is spoken of as if Jerusalem were a spring that provided water to the people.

generated on Tue Oct 24 10:45:40 2023

Psalm 88

1 Yahweh, God of my salvation,
I cry out day and night before you.
2 Listen to my prayer;
pay attention to my cry.

3 For I am filled with troubles,
and my life has reached Sheol.
4 People treat me like those who go down into the pit;
I am a man with no strength.
5 I am free among the dead;
I am like the dead who lie in the grave,
about whom you care no more
because they are cut off from your power.

6 You place me in the lowest part of the pit,
in the dark and deep places.
7 Your wrath lies heavy on me,
and all your waves crash over me. Selah
8 Because of you, my acquaintances avoid me.
You have made me an abomination to them.
I am hemmed in and I cannot escape.
9 My eyes grow weary from trouble;
All day long I call out to you, Yahweh;
I spread out my hands to you.

10 Will you do wonders for the dead?
Will those who have died rise and praise you? Selah
11 Will your covenant faithfulness be proclaimed in the grave,
your faithfulness in the place of the dead?
12 Will your wonderful deeds be known in the darkness,
or your righteousness in the place of forgetfulness?

13 But I cry to you, Yahweh;
in the morning my prayer comes before you.
14 Yahweh, why do you reject me?
Why do you hide your face from me?

15 I have always been afflicted and on the verge of death since my youth.
I have suffered from your terrors;
I am in despair.
16 Your burning anger has passed over me,
and your terrifying deeds have annihilated me.
17 They surround me like water all the day long;
they have all encircled me.
18 You have removed every friend and acquaintance from me.
My only acquaintance is the darkness.

Psalm 88 General Notes

Type of psalm

Psalm 88 is a psalm of deliverance from sickness. (See: deliverer)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Abandon
Ever since he was a child, the psalmist has been sick, and now all his friends have abandoned him. If he dies he cannot testify about God's healing.

Psalms 88:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of the sons of Korah; a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A song, a psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote"

for the chief musician
"this is for the director of music to use in worship"

set to the Mahalath Leannoth style
This may refer to a style of music.

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

Heman
This is the name of a man.

God of my salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "you are the one who saves me"

day and night
The writer uses these words with opposite meanings to say that he cries out continually.

Psalms 88:2

General Information:
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Psalms 88:3

For I am filled with troubles
The writer speaks of himself as if he were a container and troubles are the contents that fill the container. Alternate translation: "For I am very troubled"

my life has reached Sheol
Here "life" represents the writer. And "Sheol" represents death. The writer speaks about himself possibly dying soon as if Sheol were a place and he has arrived at that place. Alternate translation: "I am about to die"

Psalms 88:4

People treat me like those who go down into the pit
The word "pit" means the same as "Sheol." The phrase "go down into the pit" represents dying. Alternate translation: "people treat me like I have already died"

Psalms 88:5

I am free among the dead
The word "free" here is the word used for a slave whose master he no longer has to obey. This is probably an ironic metaphor because the word is usually used to describe good things, but here it is used to tell why the writer is unhappy. Alternate translation: "I now share the existence of the dead" or "I am left alone as if I were dead"

the dead ... the dead
This nominal adjective refers to dead people. Alternate translation: "those who have died ... those who have died"

I am like the dead who lie in the grave
The writer feeling like people and God have abandoned him speaks about himself as if he were already a dead person lying in a grave.

about whom you care no more
"who no longer receive your care" or "people you have stopped caring about"

they are cut off from your power
God no longer using his power to help dead people is spoken of as if God literally cut him off or removed him from his power. Alternate translation: "you no longer use your power to help them"

Psalms 88:6

You place me in the lowest part of the pit, in the dark and deep places
The writer feeling like God has abandoned him speaks about himself as if God has put the him in the deepest and darkest grave.

Psalms 88:7

Your wrath lies heavy on me
This speaks about God being very angry with the writer as if God's wrath were a heavy object lying on top of the writer. Alternate translation: "I feel your great anger" or "I feel how very angry you are with me"

generated on Tue Oct 24 10:45:40 2023

all your waves crash over me
This speaks about God being very angry with the writer as if God's anger were large waves rising up from the sea then landing on the writer.

Psalms 88:8

my acquaintances
"those who know me"

You have made me an abomination to them
The words "abomination" here is a hyperbolic metaphor. The psalmist's friends find him disgusting, but probably not in any religious sense. Alternate translation: "You have made me a disgusting sight to them" or "Because of you, they are shocked when they see me"

I am hemmed in
The writer's physical condition that makes him repulsive to his friends is spoken of as if he were in closed into a confining space. Alternate translation: "It is as though I were in a prison" or "I am trapped"

Psalms 88:9

My eyes grow weary from trouble
Here "eyes" represents a person's ability to see. For his eyes to grow weary from trouble is a way of saying that he his troubles cause him to cry so much that it is hard for him to see.

I spread out my hands to you
"I lift up my hands to you." This is an action that shows that he totally depends on God.

Psalms 88:10

Will you do wonders for the dead?
The writer uses a question to emphasize that if God lets him die then God will no longer be able to do wonderful things for him. Alternate translation: "You do not do wonders for dead people."

Will those who have died rise and praise you?
The writer uses a question to emphasize that if God lets him die then he will not be able to praise God any longer. Alternate translation: "You know that those who have died will not stand up and praise you."

Psalms 88:11

Will your covenant faithfulness be proclaimed in the grave, your faithfulness in the place of the dead?
Both questions mean the same thing. The writer uses questions to emphasize that a dead person is not able to praise God's faithfulness. The abstract nouns "covenant faithfulness" and "faithfulness" can be translated as adjectives. This can be stated in active form. Alternate translation: "Nobody will proclaim your covenant faithfulness or faithfulness from the grave." or "Nobody will proclaim from the grave that you are faithful to your covenant and faithful to your people"

the grave ... the place of the dead
These represent the place where people go after they die.

your faithfulness in the place of the dead?
This can be translated as a separate sentence. Alternate translation: "Will your faithfulness be proclaimed in the place of the dead?" or "Those who are dead will not proclaim your faithfulness."

Psalms 88:12

in the darkness ... the place of forgetfulness
These represent the place where people go after they die.

Will your wonderful deeds be known in the darkness, or your righteousness in the place of forgetfulness?
Both questions mean the same thing. The writer uses questions to emphasize that those who are dead are not able to experience or proclaim the great things God does. This can be stated in active form. Alternate translation: "People will not talk about your wonderful deeds and righteousness in the dark place of the forgotten dead."

or your righteousness in the place of forgetfulness?
This can be translated as a separate sentence. Alternate translation: "Will your righteousness be known in the place of forgetfulness?" or "Those who are in the place of forgetfulness will not know about the righteous things you do."

Psalms 88:13

my prayer comes before you
The writer praying to Yahweh is spoken of as if the prayer itself goes to speak with Yahweh.

Psalms 88:14

Why do you hide your face from me?
This speaks of the writer feeling like God has rejected or abandoned him as if God were hiding his face or physically turning away from the writer.

Psalms 88:15

General Information:
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Psalms 88:16

Your burning anger has passed over me
The phrase "burning anger" is a metonym for the deeds that God did because he was angry. It is also a metaphor that speaks of God punishing the writer as if God's actions are a large wave rising out of the sea that fall on and crush the writer. Alternate translation: "It is as if your angry actions crush me"

generated on Tue Oct 24 10:45:40 2023

your terrifying deeds have annihilated me
This exaggeration speaks about God punishing the writer as if God has completely destroyed the writer. Alternate translation: "the terrifying things you do have destroyed me" or "the terrifying things you do have almost destroyed me"

they have all encircled me
The writer speaks of God's "angry actions" and "terrifying deeds" as if they were enemies who were trying to capture and kill him. Alternate translation: "they have surrounded me like enemy soldiers"

Psalms 88:17

They surround me like water all the day long
The writer compares God's "angry actions" and "terrifying deeds" to a flood of water. Alternate translation: "All day long they threaten to destroy me like a flood"

They
The word "They" refers to God's "angry actions" and "terrifying deeds" from the previous verse.

Psalms 88:18

every friend and acquaintance
"every person I love and know"

My only acquaintance is the darkness
This speaks about darkness as if it were a person that could be friends with someone else. The writer is emphasizing that he feels completely alone. Alternate translation: "Everywhere I go it is dark"

generated on Tue Oct 24 10:45:40 2023

Psalm 89

1 I will sing of Yahweh's acts of covenant faithfulness forever.
I will proclaim your truthfulness to future generations.
2 For I have said, “Covenant faithfulness has been established forever;
your truthfulness you have established in the heavens.”
3 You said, “I have made a covenant with my chosen one,
I have made an oath to David my servant:
4 ‘I will establish your descendants forever,
and I will establish your throne through all generations.’” Selah

5 The heavens praise your wonders, Yahweh;
your truthfulness is praised in the assembly of the holy ones.
6 For who in the skies can be compared to Yahweh?
Who among the sons of the gods is like Yahweh?
7 He is a God who is greatly honored in the council of the holy ones
and is awesome among all who surround him.
8 Yahweh God of hosts,
who is strong like Yah? [1]
Your truthfulness surrounds you.

9 You rule the raging sea;
when the waves surge, you calm them.
10 You crushed Rahab as one who is killed.
You scattered your enemies with your strong arm.
11 The heavens belong to you, and the earth also.
You established the world and all it contains.
12 You created the north and the south.
Tabor and Hermon rejoice in your name.
13 You have a mighty arm
and a strong hand, and your right hand is high.

14 Righteousness and justice are the foundation of your throne.
Steadfast love and faithfulness come before you.
15 Blessed are the people who know the joyful sound!
Yahweh, they walk in the light of your face.
16 They rejoice in your name all day long,
and in your righteousness they exalt you.
17 You are their glorious strength,
and by your favor our horn is exalted.
18 For our shield belongs to Yahweh;
our king belongs to the Holy One of Israel.

19 Long ago you spoke in a vision
to your faithful ones; [2]
you said, "I have set a crown on a mighty one." [3]
I have raised up one chosen from among the people.
20 I have chosen David my servant;
with my holy oil have I anointed him.
21 My hand will support him;
my arm will strengthen him.
22 No enemy will deceive him;
no son of wickedness will oppress him.
23 I will crush his enemies before him;
I will kill those who hate him.
24 My truth and my covenant faithfulness will be with him;
by my name his horn will be exalted.
25 I will place his hand over the sea

generated on Tue Oct 24 10:45:40 2023

and his right hand over the rivers.
26 He will call out to me, 'You are my Father,
my God, and the rock of my salvation.'
27 I also will place him as my firstborn son,
the most exalted of the kings of the earth.
28 I will extend my covenant faithfulness to him forever;
and my covenant with him will be secure.
29 I will make his descendants endure forever
and his throne as enduring as the skies above.

30 If his children abandon my law
and do not walk in my regulations,
31 if they break my rules
and do not keep my commands,
32 then will I punish their rebellion with a rod
and their iniquity with blows.
33 But I will not remove my steadfast love from him
or be unfaithful to my promise.
34 I will not break my covenant
or change the words of my lips.
35 Once and for all I have sworn by my holiness—
I will not lie to David:
36 his descendants will continue forever
and his throne as long as the sun before me.
37 It will be established forever like the moon,
the faithful witness in the sky." Selah

38 But you have refused and rejected;
you have been angry with your anointed king.
39 You have renounced the covenant of your servant.
You have desecrated his crown on the ground.
40 You have broken down all his walls.
You have ruined his strongholds.
41 All who pass by have robbed him.
He has become the scorn of his neighbors.
42 You have raised the right hand of his enemies;
you have made all his enemies rejoice.
43 You turn back the edge of his sword
and have not made him stand when in battle.
44 You have brought his splendor to an end;
you have brought down his throne to the ground.
45 You have shortened the days of his youth.
You have covered him with shame. Selah

46 How long, Yahweh? Will you hide yourself forever?
How long will your anger burn like fire?
47 Oh, think about how short my time is,
and for what vanity you have created all the children of mankind!
48 Who can live and not die,
or rescue his own life from the hand of Sheol? Selah
49 Lord, where are your former acts of covenant faithfulness
that you swore to David in your truthfulness?
50 Call to mind, Lord, the mocking directed against your servants
and how I bear in my heart so many insults from the nations.
51 Your enemies hurl insults, Yahweh;
they mock the footsteps of your anointed one.

52 Blessed be Yahweh forever.
Amen and Amen.

generated on Tue Oct 24 10:45:40 2023

Footnotes

89:8 [1]Yah is a short form of the name Yahweh.
89:19 [2]Many ancient copies of the Hebrew text have the singular
89:19 [3]The ancient copies of the Hebrew text have

Psalm 89 General Notes

Type of psalm

Psalm 89 is a worship and a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's promises
God is mighty and has promised David an eternal kingdom. But now that kingdom is being destroyed. (See: promise and eternity)

Parallelism
This psalm exhibits the kind of parallelism where the second line often emphasizes the first line.

Psalms 89:1

General Information:
Parallelism is common in Hebrew poetry.

A maschil of Ethan the Ezrahite
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

Ethan
This is the name of the writer.

acts of covenant faithfulness
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "faithful acts" or "loving acts"

Psalms 89:2

Covenant faithfulness has been established forever
God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm. This can be stated in active form. Alternate translation: "You will always be faithful because of your covenant with us"

your truthfulness you have established in the heavens
God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm.

in the heavens
These words could refer to 1) God's dwelling place, meaning that God rules from heaven and he always does what he promises, or 2) the sky, meaning that God's promises are as constant and permanent as the sky .

Psalms 89:3

I have made a covenant with my chosen one
You can make explicit that "chosen one" refers to David. Alternate translation: "I made a promise to David, the one I chose"

I have made
Yahweh is speaking in 89:3-4.

Psalms 89:4

I will establish your descendants forever
Yahweh always causing one of David's descendants to be king is spoken of as if David's descendants are a building that Yahweh will build and make firm.

I will establish your throne through all generations
Here "throne" represents the power to rule as king. The psalmist speaks of God promising that one of David's descendants will always rule as king as if God will build David's throne and make it firm. Alternate translation: "I will make sure that one of your descendants will rule as king over every generation of my people"

generated on Tue Oct 24 10:45:40 2023

Psalms 89:5

The heavens praise
Here "heavens" represents those who are in heaven.

praise your wonders, Yahweh
"praise you, Yahweh, because of the wonderful things you do"

your truthfulness is praised in the assembly of the holy ones
The abstract noun "truthfulness" can be stated as "you always do what you promise to do." This can also be stated in active form. Alternate translation: "The assembly of the holy ones praises you because you always do what you promise to do"

the assembly of the holy ones
This refers to the angels in heaven.

Psalms 89:6

For who in the skies can be compared to Yahweh? Who among the sons of the gods is like Yahweh?
Both questions mean the same thing. The writer is using question to emphasize that there in no one in heaven like Yahweh.

sons of the gods
Here "sons of" means having the characteristics of. This is a way of referring to other spiritual beings that live in heaven. Alternate translation: "angels" or "divine beings"

Psalms 89:7

He is a God who is greatly honored in the council of the holy ones
This can be stated in active form. Alternate translation: "The council of the holy ones greatly honors God"

the council of the holy ones
"the gathering of heavenly beings" or "the gathering of angels"

Psalms 89:8

who is strong like Yah?
The writer asks the question to emphasize there is no one as strong as Yahweh.

Your truthfulness surrounds you
Yahweh always dong what he promises to do is spoken of as if his truthfulness were a cloak or garment that wraps around him.

Psalms 89:9

You rule the raging sea
"You control the raging sea"

Psalms 89:10

You crushed Rahab as one who is killed
The word "Rahab" here refers to a monster of the sea.

with your strong arm
Here "arm" represents power. Alternate translation: "with your great power"

Psalms 89:11

General Information:
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Psalms 89:12

the north and the south
The writer uses the words "north" and "south" together to mean that God created everything everywhere.

Tabor and Hermon rejoice in your name
Tabor is a mountain southwest of the sea of Galilee and Hermon is a mountain northeast of the sea of Galilee. The writer describes these mountains as if they were persons who could rejoice. Alternate translation: "It is as if Mount Tabor and Mount Hermon were rejoicing in your name"

in your name
Here "name" represents the whole person. Alternate translation: "in you"

Psalms 89:13

You have a mighty arm and a strong hand, and your right hand is high
The words "mighty arm," "strong hand," and "right hand" all represent God's power.

right hand is high
To raise the right hand high into the air is a gesture that indicates power.

Psalms 89:14

Righteousness and justice are the foundation of your throne
God ruling as king and doing what is right and just is spoken of as if God's throne were a building, and righteousness and justice were its foundation.

your throne
The throne represents God's rule as king.

Steadfast love and faithfulness come before you
The abstract nouns "love" and "faithfulness" are spoken of as if they come and meet with God. Alternate translation: "You are always faithful to your covenant and are worthy of people trusting you"

generated on Tue Oct 24 10:45:40 2023

Psalms 89:15

who know the joyful sound
Here the words "joyful sound" refer to the sound of people shouting and blowing horns. These were common acts of worship during Israelite festivals.

they walk
Here people living their lives is spoken of as if they were walking. Alternate translation: "they live"

in the light of your face
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "knowing that you act favorably towards them"

Psalms 89:16

in your name
Here "name" represents the person. Alternate translation: "in you"

in your righteousness they exalt you
The abstract noun "righteousness" can be stated as an adjective. Alternate translation: "they exalt you because you always do what is right"

Psalms 89:17

You are their glorious strength
The abstract noun "strength" can be stated as an adjective. Alternate translation: "You make them wonderfully strong"

You are their
Here "their" refers to the Israelites. The writer would have included himself as a member of the Israelites. Alternate translation: "You are our"

our horn is exalted
This metaphor speaks of the Israelites winning a battle as if they were a wild ox that has defeated an enemy. Alternate translation: "we win the battle"

our horn
Here "our" refers to the writer and the Israelites but not to Yahweh, to whom he speaks.

Psalms 89:18

For our shield belongs to Yahweh
The king who protects his people and whom Yahweh chose is spoken of as if he were a shield that belongs to Yahweh.

Psalms 89:19

General Information:
The writer assumes that the reader knows the history of how David became the chosen king.

I have set a crown on a mighty one
To place a crown on a person's head is a sign of making him king. Alternate translation: "I have made a mighty man king"

set a crown on a mighty one
Some Bible translations have "given strength to a mighty one" or "helped a mighty one."

I have raised up one chosen from among the people
Here "raised up" means appointed. It is implied that God chose this person to be king. Alternate translation: "I have chosen one from among the people to be king"

Psalms 89:20

with my holy oil have I anointed him
Here to pour oil on someone's head is a sign that God is appointing the person to be king.

Psalms 89:21

My hand will support him; my arm will strengthen him
Here "hand" and "arm" both means the power and control of Yahweh. Alternate translation: "I will support him and make him strong"

Psalms 89:22

son of wickedness
The writer refers to those who have the nature or character of wickedness as "sons of wickedness." Alternate translation: "wicked person"

Psalms 89:23

General Information:
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Psalms 89:24

Connecting Statement:
Yahweh continues speaking about David.

My truth and my covenant faithfulness will be with him
God always being loyal and doing what he promises for David is spoken of as if truth and faithfulness were objects that would be with David. The abstract nouns "truth" and "faithfulness" can be translated as adjectives. Alternate translation: "I will always be truthful with him and I will always act faithfully towards him"

by my name
Here "name" represents God' power. Alternate translation: "I, God, will cause him to be victorious"

his horn will be exalted
This metaphor speaks of David winning a battle as if he were a wild ox that has defeated an enemy.

generated on Tue Oct 24 10:45:40 2023

See how you translated similar words in [Psalm 89:17]

Psalms 89:25

I will place his hand over the sea and his right hand over the rivers
Here "hand" and "right hand" represent power and authority. Here "the sea" seems to refer to the Mediterranean Sea west of Israel, and "rivers" refers to the Euphrates river in the east. This means David will have authority over everything from the sea to the river. Alternate translation: "I will give him authority over everything from the Mediterranean sea to the Euphrates river"

Psalms 89:26

He will call out to me, 'You are my Father, my God, and the rock of my salvation.'
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He will say that I am his Father, his God, and the rock of his salvation."

the rock of my salvation
Yahweh protecting and saving David is spoken of as if Yahweh were a high rock that David could stand on top of for protection from enemies.

Psalms 89:27

Connecting Statement:
Yahweh continues speaking about David.

I also will place him as my firstborn son
Yahweh giving David special rank and privileges over all other people is spoken of as if David would be Yahweh's firstborn son.

Psalms 89:28

I will extend my covenant faithfulness to him forever
Yahweh speaks of continuing to act faithfully towards David is spoken of as if Yahweh's covenant faithfulness were an object that he extends or makes longer. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "I will continue to act faithfully towards him forever"

Psalms 89:29

his throne as enduring as the skies above
Someone from David's family always ruling as king is spoken of as if his his throne would last as long as the sky will last.

his throne
Here "throne" represents the power to rule as king.

Psalms 89:30

his children
"David's descendants"

Psalms 89:31

General Information:
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Psalms 89:32

punish their rebellion with a rod
God punishing David's descendants is spoken of as if he would hit them with a rod. The abstract noun "rebellion" can be stated as a verb. Alternate translation: "punish them for rebelling against me"

their iniquity with blows
God punishing David's descendants is spoken of as if God would literally hit them. This can be stated as a complete sentence. Alternate translation: "I will punish them because they sinned against me"

Psalms 89:33

I will not remove my steadfast love from him or be unfaithful to my promise
This can be stated in positive form. Alternate translation: "I will always love David, and I will do what I promised to him"

Psalms 89:34

the words of my lips
Here "lips" represent the whole mouth and the person speaking. Alternate translation: "what I said"

Psalms 89:35

General Information:
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Psalms 89:36

his throne as long as the sun before me
The words "will continue" are understood. Alternate translation: "his throne will continue as long as the sun before me"

his throne
Here "throne" represents the power to rule as king. God is promising that one of David's descendants will always be king.

as long as the sun before me
God compares David's rule as king to the sun to emphasize that someone from David's descendants will always rule as king.

generated on Tue Oct 24 10:45:40 2023

Psalms 89:37

It will be established forever
Here "It" stands for David's throne or power to rule as king. This can be stated in active form. Alternate translation: "I will cause it to last forever"

forever like the moon
God compares David's rule as king to the moon to emphasize that someone from David's descendants will always rule as king.

the moon, the faithful witness in the sky
The moon is spoken of as if it were a person who witnesses God making this promise to David. Alternate translation: "the moon, which is like a faithful witness in the sky"

Psalms 89:38

you have refused and rejected
The words "the king" are understood. Alternate translation: "you have refused and rejected the king"

with your anointed king
"with the king you chose"

Psalms 89:39

You have renounced the covenant
"You have rejected the covenant"

You have desecrated his crown on the ground
To push down into the ground or dust is a sign of great humiliation. Alternate translation: "You have defiled his crown on the ground" or "You have caused his crown to fall into the dirt"

his crown
This represents the king's power as king and his right to rule.

Psalms 89:40

You have broken down all his walls. You have ruined his strongholds
This implies that God allowed enemies to destroy the defenses at Jerusalem. Alternate translation: "You have allowed enemies to break down his walls and ruin his strongholds in Jerusalem"

Psalms 89:41

the scorn of his neighbors
The abstract noun "scorn" may be translated using a verb. The metonymy speaks of the king as if he were the way that his neighbors react to him. Alternate translation: "the one whom his neighbors scorn" or "the one his neighbors mock"

his neighbors
Here "neighbors" means people of nearby nations.

Psalms 89:42

raised the right hand of his enemies
Here "right hand" represents power. To "raise the right hand" means that Yahweh has made his enemies strong enough to defeat God's chosen king.

Psalms 89:43

turn back the edge of his sword
Here "sword" represents the king's power in battle. To turn the sword back represents making the king unable to win in battle.

the edge of his sword
Here "edge" represents the whole sword. Alternate translation: "his sword"

have not made him stand when in battle
Here "stand" represents being victorious in battle. Alternate translation: "You have not helped him to be victorious in battle"

Psalms 89:44

you have brought down his throne to the ground
Here "throne" represents the power to rule as king. Alternate translation: "you, Yahweh, have ended his reign as king"

Psalms 89:45

You have shortened the days of his youth
This is a way of saying God made the king seem old even while he was still young. Alternate translation: "Even while he is young you have made him weak like an old man"

the days of his youth
"the time when he was young and strong"

covered him with shame
Yahweh completely humiliating the king is spoken of as if shame were a garment that God used to cover the king.

Psalms 89:46

How long, Yahweh? Will you hide yourself forever?
The writer uses these questions to emphasize that he does not want God to continue to refuse the king. Alternate translation: "Please, Yahweh, do not refuse to help the king forever."

Will you hide yourself
God not helping the king is spoken of as if God were hiding from him. Alternate translation: "Will you refuse to help the king"

generated on Tue Oct 24 10:45:40 2023

How long will your anger burn like fire?
The writer uses a question to emphasize that he does not want God to remain angry. Alternate translation: "Please do not continue being angry"

your anger burn like fire
God being very angry is spoken of as if his anger were a hot fire.

Psalms 89:47

for what vanity you have created all the children of mankind
The abstract noun "vanity" can be stated as "short life." Alternate translation: "that you have created all people for such a short life"

the children of mankind
This refers to humans in general. Alternate translation: "humans" or "people"

Psalms 89:48

Who can live and not die, or rescue his own life from the hand of Sheol?
The writer uses these questions to emphasize that all people will die. Alternate translation: "No one can live forever or bring himself back to life after dying"

rescue his own life from the hand of Sheol
Here "hand" refers to power. The writer speaks of Sheol as if it were a person who has power over those who die. Possible meanings are 1) a person cannot bring himself back to life after dying or 2) a person cannot keep himself from dying.

Psalms 89:49

Lord, where are your former acts of covenant faithfulness that you swore to David in your truthfulness?
The writer uses a question to request the Lord to be faithful to his covenant with David. Alternate translation: "Lord, be faithful to your covenant with David as you have been in the past"

your former acts of covenant faithfulness
The abstract nouns "acts" and "faithfulness" can be translated with a verb and an adverb. Alternate translation: "the things that you did before that showed that you are faithful to your covenant"

Psalms 89:50

Call to mind
The writer asks Yahweh to bring this up in his memory. Alternate translation: "Remember" or "Consider"

the mocking directed against your servants
Here "your servants" refers to the people of Israel. Alternate translation: "how they mock us, your servants"

how I bear in my heart so many insults from the nations
Here "heart" represents the person's emotions. Alternate translation: "I endure so many insults from the people of the nations" or "I suffer because the people from the nations insult me"

from the nations
Here "nations" represents the people of the nations.

Psalms 89:51

Your enemies hurl insults
The enemies shouting insults at the king is spoken of as if insults were an object that the enemies throw violently at the king.

they mock the footsteps of your anointed one
Here "footsteps" represents where the king goes. Alternate translation: "they mock your anointed one wherever he goes"

Psalms 89:52

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 3 of the Psalms, which starts at Psalm 73 and ends with Psalm 89.

Blessed be Yahweh forever
This can be stated in active form. Alternate translation: "May people praise Yahweh forever"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. See how you translated this in Psalms 41:13.

generated on Tue Oct 24 10:45:40 2023

Psalm 90

1 Lord, you have been our refuge
throughout all generations.
2 Before the mountains were formed,
or you formed the earth and the world,
from everlasting to everlasting, you are God.

3 You return man to dust,
and you say, "Return, you descendants of mankind."
4 For a thousand years in your sight
are as yesterday when it is past,
and as a watch in the night.
5 You sweep them away as with a flood and they sleep;
in the morning they are like the grass that sprouts up.
6 In the morning it blooms and grows up;
in the evening it withers and dries up.

7 Truly, we are consumed in your anger,
and in your wrath we are terrified.
8 You have set our iniquities before you,
our hidden sins in the light of your presence.
9 Our life passes away under your wrath;
our years quickly pass like a sigh.
10 Our years are seventy,
or even eighty if we are healthy;
but even our best years are marked by trouble and sorrow.
Yes, they pass quickly, and we fly away.
11 Who knows the power of your anger,
and your wrath that is equal to the fear of you?
12 So teach us to consider our life
so that we might gain a heart of wisdom.

13 Turn back, Yahweh! How long will it be?
Have pity on your servants.
14 Satisfy us in the morning with your covenant faithfulness
so that we may rejoice and be glad all our days.
15 Make us glad in proportion to the days you afflicted us
and to the years we have experienced trouble.
16 Let your servants see your work,
and let our children see your majesty.

17 May the favor of the Lord our God be ours;
prosper the work of our hands;
indeed, prosper the work of our hands.

Psalm 90 General Notes

Type of psalm

Psalm is a wisdom psalm. God is eternal but a human's life is short. (See: wise and eternity)

Special concepts in this chapter

Life's shortness

Because life is so short, people need to spend it as God wants them to spend it.

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generated on Tue Oct 24 10:45:40 2023

Psalms 90:1

General Information:
Parallelism is common in Hebrew poetry.

A prayer of Moses the man of God
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Lord, you have been our refuge
God protecting his people is spoken of as if God were a refuge or shelter. Alternate translation: "Lord, you have been like a shelter for us"

throughout all generations
"always"

Psalms 90:2

Before the mountains were formed
This can be stated in active form. Alternate translation: "Before you formed the mountains"

were formed
"were created" or "were shaped"

the world
This represents everything that is in the world.

from everlasting to everlasting
This phrase represents all time past, present, and future.

Psalms 90:3

You return man to dust
This implies that just as God created the first man, Adam, from the soil, God will cause people's bodies to turn back into soil after they die. Alternate translation: "You return people to dust when they die"

return man
Here "man" means people in general.

Return, you descendants
The words "to dust" or "to soil" are understood. Alternate translation: "Return to dust, you descendants" or "Return to soil, you descendants"

you descendants of mankind
This is a way of referring to humans in general. Alternate translation: "you humans" or "you people"

Psalms 90:4

For a thousand years in your sight are as yesterday when it is past, and as a watch in the night
The writer means that a long period of time seems like a short period of time to God. Alternate translation: "You consider a thousand years the same as one day in the past, or as a few short hours in the night" or "Even a thousand years is not a long time to you"

a thousand years
"1,000 years"

in your sight
Here sight represents judgment or evaluation. Alternate translation: "to you"

Psalms 90:5

You sweep them away as with a flood and they sleep
God causing people to die suddenly is spoken of as if he swept them away with a broom. This sweeping is also spoken of as if it were a flood that carried people away. Alternate translation: "Lord, you destroy the people as with a flood and they die"

they sleep
This is a polite way of speaking of people dying.

Psalms 90:6

it blooms and grows up
Both of these phrases refer to how the grass grows. Alternate translation: "it begins to grow and develop"

it withers and dries up
Both of these phrases refer to how the grass dies. Alternate translation: "it fades and dries up"

Psalms 90:7

we are consumed in your anger
God destroying people in his anger is spoken of as if God's anger were a fire that completely burns up the people. This can be stated in active form. Alternate translation: "You destroy us in your anger"

in your wrath we are terrified
"when you are angry we are greatly afraid"

Psalms 90:8

You have set our iniquities before you, our hidden sins in the light of your presence
God considering people's sins is spoken of as if sins were an objects he could place in front of himself and look at them. Alternate translation: "You see every sinful thing we do, even the sinful things we do in secret"

Psalms 90:9

Our life passes away under your wrath
The word "because" can be used to make clear that God's wrath causes human life to end. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "Our lives come to an end because of your wrath"

like a sigh
The writer compares human life to a sigh to emphasize that life is very brief.

Psalms 90:10

seventy
"70"

eighty
"80"

even our best years are marked by trouble and sorrow
This can be stated in active form. Alternate translation: "Even in our best years we experience trouble and sorrow"

we fly away
This is a polite way of referring to people dying. Alternate translation: "we die"

Psalms 90:11

Who knows the power of your anger, and your wrath that is equal to the fear of you?
The writer uses a question to emphasize that no one has fully experienced God anger. Therefore no one truly reveres God and fears his anger when people sin. Alternate translation: "No one knows the power of your anger. Therefore no one fears your wrath when they sin."

Psalms 90:12

we might gain a heart of wisdom
The word "heart" is a metonym for the person's thoughts and feelings. Alternate translation: "we might want to be wise and act wisely"

Psalms 90:13

Turn back, Yahweh! How long will it be?
Asking Yahweh to no longer be angry is spoken of as if the writer wants God to turn physically away from his anger. Alternate translation: "Yahweh, please do not be angry any longer"

How long will it be?
The writer uses a question to state that he wants God to stop being angry.

Have pity on your servants
Here "your servants" refers to the people of Israel. Alternate translation: "Be merciful to us, your servants"

Psalms 90:14

Satisfy us in the morning
"Satisfy us every morning"

with your covenant faithfulness
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "by being faithful because of your covenant with us"

Psalms 90:15

in proportion to the days you afflicted us and to the years we have experienced trouble
Both of these phrases mean the same thing. The writer is asking Yahweh to make them happy for the same amount of time he punished them. Alternate translation: "for the same amount of time that you afflicted us and caused us to suffer"

Psalms 90:16

Let your servants
Here "your servants" refer to the people of Israel. Alternate translation: "Let us, your servants" or "Let us"

let our children
Here "children" means children and descendants.

see your majesty
The abstract noun "majesty" can be stated as "great things." Alternate translation: "see the great things you do"

Psalms 90:17

May the favor of the Lord our God be ours
The abstract noun "favor" can be stated as "be kind." Alternate translation: "May the Lord our God be kind to us"

prosper the work of our hands
Here "hands" represents the whole person. Alternate translation: "cause us to be successful"

generated on Tue Oct 24 10:45:40 2023

Psalm 91

1 He who lives in the shelter of the Most High
will stay in the shadow of the Almighty.
2 I will say of Yahweh, "He is my refuge and my fortress,
my God, in whom I trust."

3 For he will rescue you
from the snare of the hunter
and from the destructive plague.
4 He will cover you with his wings,
and under his wings you will find refuge.
His faithfulness is a shield and protection.
5 You will not be afraid of terror in the night,
or of the arrow that flies by day,
6 or of the plague that stalks in the darkness,
or of the destruction that lays waste at noon.
7 A thousand may fall at your side
and ten thousand at your right hand,
but it will not reach you.
8 You will only observe
and see the punishment of the wicked.

9 For Yahweh is my refuge!
Make the Most High your refuge also.
10 No evil will overtake you;
no affliction will come near your tent.
11 For he will put his angels in charge over you,
to guard you in all your ways.
12 They will lift you up with their hand
so that you will not hit your foot on a stone.
13 You will crush lions and asps under your feet;
you will trample on young lions and serpents.

14 Because he delights in me, I will rescue him.
I will protect him because he acknowledges my name.
15 When he calls to me, I will answer him.
I will be with him in trouble;
I will give him victory and will honor him.
16 I will satisfy him with the length of his days,
and show him my salvation.

Psalm 91 General Notes

Type of psalm

Psalm 91 is a wisdom psalm. Those who depend on God are protected by him. (See: wise)

Special concepts in this chapter

Fear

No matter what dangers befall a person, they do not need to fear. God is protecting them from all harm.

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generated on Tue Oct 24 10:45:40 2023

Psalms 91:1

General Information:
Parallelism is common in Hebrew poetry.

He who lives ... will stay ... of the Almighty
Because "live" and "stay" mean almost the same thing, as do "shelter" and "shadow," which are both metaphors for protection, you may need to combine the two lines into one. Alternate translation: "The Most High, the Almighty, will care for all those who live where he can protect them"

who lives in the shelter of the Most High
The word "shelter" is a metaphor for protection. Alternate translation: "who lives where the Most High protects him"

the Most High
The words "the Most High" refer to Yahweh. See how this is translated in Psalms 18:13.

will stay in the shadow of the Almighty
The word "shadow" here is a metaphor for protection. Alternate translation: "will stay where the Almighty can protect him"

the Almighty
the one who has power and control over everything. See how this was translated in Psalms 68:14

Psalms 91:2

I will say of Yahweh
"I will say about Yahweh"

my refuge and my fortress
A "refuge" is any place a person can go and have someone or something protect him. A "fortress" is something that people make so they can protect themselves and their property. Asaph uses them here as metaphors for protection. Alternate translation: "the one to whom I can go and he will protect me"

Psalms 91:3

For he will rescue you from the snare of the hunter and from the destructive plague
The words that have been left out can be put in. Alternate translation: "For God will rescue you from the snare of the hunter and he will rescue you from the plagues that can destroy you"

destructive
deadly

the snare of the hunter
"from the snare that the hunter has set to catch you"

Psalms 91:4

He will cover you with his wings, and under his wings you will find refuge
God's protection is here referred to as "wings" which a bird uses to cover its' young from danger. "Cover you with his wings" and "under his wings" mean basically the same thing. Alternate translation: "He will keep you safe and protect you"

His faithfulness is a shield and protection
God's faithfulness is here referred to as a "shield" which can protect people who rely on him. The abstract noun "faithfulness" can be stated as "trust." Alternate translation: "You can trust him to protect you"

protection
No one knows for sure what this word means. Possible meanings are 1) a small shield strapped to the forearm that soldiers used to defend themselves against arrows and swords or 2) a wall of stones set in a circle inside which soldiers could hide and shoot arrows.

Psalms 91:5

terror in the night
The psalmist speaks of "terror" as if it were a spirit or fierce animal that could attack at night and so terrify people. Alternate translation: "things attacking you at night"

in the night ... by day
These two phrases taken together refer to all possible times of night and day.

the arrow that flies by day
"Arrow" here is a metonym for the people who shoot the arrows. Alternate translation: "people attacking you with arrows during the day"

Psalms 91:6

or of the plague that stalks
The psalmist speaks of illness as if it were a person who went about at night killing other people. Alternate translation: "You will not be afraid of dying from illness"

stalks
sneaks up to attack prey or a victim

in the darkness ... at noon
These two phrases taken together refer to all possible times of night and day.

plague
an illness that makes many people ill at the same time

generated on Tue Oct 24 10:45:40 2023

Psalms 91:7

A thousand may fall at your side and ten thousand at your right hand
"Many people may fall all around you." If translating the exact numbers confuses the readers, you may omit them.

it will not reach you
"the evil will not harm you"

Psalms 91:8

You will only observe and see
"You yourself will not suffer, but you will watch carefully, and you will see"

the punishment of the wicked
The abstract noun "punishment" can be translated with a verbal phrase. Alternate translation: "how God punishes the wicked"

Psalms 91:9

Yahweh is my refuge
The writer speaks of Yahweh protecting him as if Yahweh were a safe place for him to find protection from his enemies. Alternate translation: "Yahweh protects me, like a person finds protection in a place of refuge"

Make the Most High your refuge also
"You should make the Most High your refuge also." The psalmist stops speaking to God and speaks to the reader.

Psalms 91:10

No evil will overtake you
The writer speaks of a person experiencing bad or evil things as if evil were a person who overtakes another person. Alternate translation: "Nothing evil will happen to you"

no affliction will come near your tent
The psalmist speaks of people who afflict others as though they were the harm they cause. Alternate translation: "no one will be able to harm your family"

tent
This is an idiom. The Israelites were living in solid houses when this was written. Alternate translation: "home"

Psalms 91:11

in all your ways
The psalmist speaks of the way a person lives his life as if it were a path down which the person walked. Alternate translation: "in everything you do" or "at all times"

Psalms 91:12

They will lift you
"Yahweh's angels will lift you"

you will not hit your foot on a stone
The angels will protect not only the reader's foot but the rest of his body as well. The words "not ... hit your foot on a stone" is an exaggerated metonym to say that not even small bad things will happen. This should probably not be taken as a promise that no bad things will ever happen again. Alternate translation: "you will not even hit your foot on a stone" or "not even the smallest bad thing will happen to you"

Psalms 91:13

You will crush lions and asps under your feet; you will trample on young lions and serpents
Where "hit your foot on a stone" is a minor problem, lions and snake are examples of great dangers. The psalmist speaks of lions and snakes as if they were small enough to be crushed under a person's foot. Alternate translation: "You will be able kill lions and asps as if they were small animals you could crush under your feet"

asps
types of poisonous snake.

trample
crush by walking heavily on

Psalms 91:14

he acknowledges my name
"he is loyal to me" or "he considers me holy"

Psalms 91:15

I will be with him in trouble
This can be made explicit. Alternate translation: "I will be with him when he is in trouble"

I will give him victory
The abstract noun "victory" can be translated with an adjective. Alternate translation: "I will cause him to be victorious" or "I will enable him to defeat his enemies"

Psalms 91:16

will satisfy him with the length of his days
The idiom "the length of his days" here refers to the duration of his life. It may imply a long life. Alternate translation: "I will satisfy him by giving him a long life" or "I will make him happy by letting him live a very long time"

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and show him my salvation
"and I will show him my salvation." The psalmist speaks of the work God does to save people as if it were a physical object. Alternate translation: "I will save him so that he knows I am the one who saved him"

generated on Tue Oct 24 10:45:40 2023

Psalm 92

1 It is a good thing to give thanks to Yahweh
and to sing praises to your name, Most High,
2 to proclaim your covenant faithfulness in the morning
and your truthfulness every night,
3 with a lute of ten strings
and the resounding music of the harp.

4 For you, Yahweh, have made me glad through your deeds.
I will sing for joy because of the deeds of your hands.
5 How great are your deeds, Yahweh!
Your thoughts are very deep.
6 A brutish person does not know,
nor does a fool understand this:
7 When the wicked sprout like the grass,
and even when all those who behave wickedly thrive,
still they are doomed to eternal destruction.

8 But you, Yahweh, will reign forever.

9 Indeed, look at your enemies, Yahweh!
Indeed, look at your enemies. They will perish!
All those who behave wickedly will be scattered.
10 You have lifted up my horn like the horn of the wild ox;
I am anointed with fresh oil.
11 My eyes have seen the downfall of my enemies;
my ears have heard of the doom of my evil foes.

12 The righteous will flourish like the palm tree;
they will grow like a cedar in Lebanon.
13 They are planted in the house of Yahweh;
they flourish in the courts of our God.
14 They bear fruit even when they are old;
they stay fresh and green,
15 to proclaim that Yahweh is just.
He is my rock, and there is no unrighteousness in him.

Psalm 92 General Notes

Type of psalm

Psalm 92 is a psalm of praise for God's kindness and faithfulness. (See: faithful)

Special concepts in this chapter

Justice

God causes evil people to be destroyed and good people to be happy and useful, even after they grow old. (See: justice and evil)

Psalms 92:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm, a song for the Sabbath day

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

generated on Tue Oct 24 10:45:40 2023

to sing praises to your name
The words "your name" are a metonym for "you." Alternate translation: "to sing praises to you"

Psalms 92:2

proclaim your covenant faithfulness in the morning
The abstract noun "faithfulness" can be translated with the adjective "faithful." Alternate translation: "proclaim in the morning that you are faithful to your covenant"

your truthfulness every night
The verb may be supplied from the previous phrase. The abstract noun "truthfulness" can be translated with the adjective "true." Alternate translation: "proclaim every night that everything you say is true"

Psalms 92:3

General Information:
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Psalms 92:4

glad
happy

through your deeds
The abstract noun phrase "your deeds" can be translated with the relative clause "what you have done." Alternate translation: "by what you have done"

the deeds of your hands
The abstract noun phrase "the deeds of your hands" can be translated with the relative clause "what your hands have done." The word "hands" is a synecdoche for the whole person. Alternate translation: "What you have done"

your deeds
The abstract noun phrase "your deeds" can be translated with a relative clause. Alternate translation: "what you have done"

Psalms 92:5

Your thoughts are very deep
"We cannot understand what you plan to do until you do it"

Your thoughts
The abstract noun phrase "your thoughts" can be translated with a relative clause. Alternate translation: "What you think" or "What you plan"

Psalms 92:6

brutish
animal-like

Psalms 92:7

When the wicked sprout like the grass
This compares evil people to grass, which grows quickly and in many places. Alternate translation: "When evil people appear quickly and seem to be everywhere, like grass"

they are doomed to eternal destruction
This can be translated in active form. Alternate translation: "God has decided that he will destroy them completely"

Psalms 92:8

General Information:
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Psalms 92:9

Indeed, look at your enemies, Yahweh
Many texts do not have these words.

They will perish
"They will die" or "You will kill them"

All those who behave wickedly will be scattered
This can be stated in active form. Alternate translation: "you will scatter all those who behave wickedly"

will be scattered
Many texts read, "have been scattered."

be scattered
"driven away"

Psalms 92:10

You have lifted up my horn like the horn of the wild ox
The psalmist speaks of God as if he had made him as strong as a wild animal. Here his "horn" represents his strength. Alternate translation: "You have made me as strong as a wild ox"

I am anointed with fresh oil
Possible meanings are that the oil that God has put on the psalmist is a metaphor for God 1) making him happy "you have made me very happy" or 2) making him strong, "you have made me strong" or 3) enabling him to defeat his enemies, "you have enabled me to defeat my enemies."

Psalms 92:11

My eyes have seen the downfall of my enemies; my ears have heard of the doom of my evil foes
The words "eyes" and "ears" are synecdoches for the person who sees and hears. The lines may be combined. Alternate translation: "I have seen and heard of the defeat of my evil enemies"

generated on Tue Oct 24 10:45:40 2023

Psalms 92:12

The righteous will flourish like the palm tree
Possible meanings are that righteous people will be like a healthy palm tree because they will 1) be strong or 2) live for long time.

they will grow like a cedar in Lebanon
Possible meanings are that righteous people will be like a healthy cedar tree growing in the land of Lebanon because 1) they will be strong or 2) people will honor them.

Psalms 92:13

They are planted
This can be stated in active form. Alternate translation: "Yahweh has planted them" or "Yahweh takes care of them as if they were trees he had planted"

in the house of Yahweh ... in the courts of our God
The psalmist speaks of people who truly worship God as if they were trees growing in Yahweh's house.

they flourish
The psalmist speaks of righteous people as if they were healthy trees. Alternate translation: "they are growing well" or "they are very strong"

in the courts of our God
in the courtyard of the temple in Jerusalem.

Psalms 92:14

They bear fruit
The psalmist speaks of righteous people as if they were trees that produce food. Alternate translation: "They please God"

they stay fresh and green
The psalmist speaks of righteous people as if they were trees. Alternate translation: "they remain strong and healthy" or "they always do what pleases God"

Psalms 92:15

to proclaim that
These words continue the thought begun by the words "they stay fresh and green" in (Psalms 92:14). Possible meanings are 1) "they stay fresh and green, so that they can proclaim" or 2) "they stay fresh and green. This shows that."

He is my rock
"Yahweh is the one who protects me." The psalmist speaks of Yahweh as if he were a rock that would protect him. See how this is translated in [Psalms 18:2]

generated on Tue Oct 24 10:45:40 2023

Psalm 93

1 Yahweh reigns; he is robed in majesty;
Yahweh has clothed and girded himself with strength.
The world is firmly established; it cannot be moved.
2 Your throne is established from ancient times;
you are from everlasting.

3 The oceans rise, Yahweh;
they have lifted up their voice;
the oceans' waves crash and roar.
4 Above the crashing of many waves,
the mighty breakers of the sea,
Yahweh on high is mighty.

5 Your solemn commands are very trustworthy;
holiness adorns your house,
Yahweh, for the length of your days.

Psalm 93 General Notes

Type of psalm

Psalm 93 is a worship psalm about the power of Yahweh.

Special concepts in this chapter

Yahweh's power

Yahweh is all powerful; He even controls the ocean.

Psalms 93:1

General Information:

Parallelism is common in Hebrew poetry.

he is robed in majesty; Yahweh has clothed and girded himself with strength

The psalmist speaks of Yahweh's strength and majesty as if they were things Yahweh wears. Alternate translation: "he shows everyone that he is a powerful king" or "his majesty is there for all to see, like the robe a king wears; everything about Yahweh shows that he is strong and he is ready to do great work"

majesty

the power of a king and the way a king acts

girded himself

put on a belt—a band of leather or another material that a person wears around his waist—to prepare for work or battle

The world is firmly established

This can be stated in active form. Alternate translation: "You have firmly established the world"

it cannot be moved

This can be stated in active form. Alternate translation: "no one will ever move it"

Psalms 93:2

Your throne is established from ancient times

This can be stated in active form. Alternate translation: "You established your throne in ancient times"

you are from everlasting

"you have always existed"

Psalms 93:3

oceans ... oceans'

Some modern translations read "floods ... floods'." The word often refers to a river (See: "the River" in Psalms 72:8), but "oceans ... oceans'" has been chosen here because oceans, not rivers, have "waves" that "crash and roar."

have lifted up their voice; the oceans' waves crash and roar

The psalmist speaks of the ocean as if it were a person who could speak. Alternate translation:

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"have made a mighty noise because their waves crash and roar"

roar
make a long, loud sound.

Psalms 93:4

Above the crashing of many waves, the mighty breakers of the sea
The phrase "the mighty breakers of the sea" means basically the same thing as "many waves" and emphasizes how great these waves are. Alternate translation: "Above the crashing of all of the very great waves of the sea"

breakers
large waves coming to land

on high
The psalmist speaks of where God lives as if it were high above the earth. Alternate translation: "in heaven"

Psalms 93:5

solemn
very serious

are very trustworthy
"always stay the same" or "never change"

holiness adorns your house
The psalmist speaks of Yahweh's house as if it were a woman wearing beautiful clothing or jewelry and of Yahweh's holiness as the beautiful clothing or jewelry. Alternate translation: "your house is beautiful because you are holy" or "your holiness makes your house beautiful the way beautiful clothes and jewelry make a woman more beautiful"

adorns
makes beautiful

your house
This refers to the temple in Jerusalem.

for the length of your days
This idiom refers to the duration of God's life. Since God lives forever, it can also be translated as forever. Alternate translation: "for as long as you live" or "forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 94

1 Yahweh, God who avenges,
God who avenges, shine over us.
2 Rise up, judge of the earth,
give recompense to the proud.
3 How long will the wicked, Yahweh,
how long will the wicked rejoice?

4 They pour out their arrogant words;
all those who behave wickedly boast.
5 They crush your people, Yahweh;
they afflict your heritage.
6 They kill the widow and foreigner who lives in their country,
and they murder the fatherless.
7 They say, "Yah does not see;
the God of Jacob does not take notice of it." [1]

8 Pay attention, you stupid people!
You fools, when will you gain understanding?
9 He who made the ear, does he not hear?
He who formed the eye, does he not see?
10 He who disciplines the nations, does he not correct?
He is the one who gives knowledge to man.
11 Yahweh knows the thoughts of men,
that they are vapor.

12 Blessed is the one whom Yah instructs,
the one whom you teach from your law. [2]
13 You give him rest in times of trouble
until a pit is dug for the wicked.
14 For Yahweh will not abandon his people
or abandon his inheritance.
15 For judgment will again be righteous;
and all the upright in heart will follow it.

16 Who will rise up to defend me against the evildoers?
Who will stand up for me against those who behave wickedly?
17 Unless Yahweh had been my help,
I would soon be lying down in the place of silence.
18 When I said, "My foot is slipping,"
Your covenant faithfulness, Yahweh, held me up.
19 When cares within me are many,
your consolations delight my soul.

20 Can a throne of destruction be allied with you,
one that creates trouble by statute?
21 They conspire together to take the life of the righteous
and they declare guilty the blood of the innocent.
22 But Yahweh has been my high tower,
and my God has been the rock of my refuge.
23 He will bring on them their own iniquity
and will cut them off in their own wickedness.
Yahweh our God will cut them off.

Footnotes

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generated on Tue Oct 24 10:45:40 2023

94:7 [1]Yah is a short form of the name Yahweh.
94:12 [2]Yah is a short form of the name Yahweh.

Psalm 94 General Notes

Type of psalm

Psalm 94 is a prayer requesting that evil people be punished. (See: evil)

Special concepts in this chapter

Justice

Evil people expect God to ignore their injustices. But God knows what they are doing and will punish them for their evil deeds. (See: justice and works)

Psalms 94:1

General Information:

Parallelism is common in Hebrew poetry.

shine over us

Here "shine" is a metaphor for God revealing himself. Alternate translation: "show yourself" or "reveal your glory"

Psalms 94:2

Rise up

The psalmist speaks of starting to do something as getting up. If your language has a word for beginning to act, use it here. Alternate translation: "Take action" or "Do something"

give recompense to the proud

"give to the proud what they deserve" or "punish people who are proud"

Psalms 94:3

How long will the wicked, Yahweh, how long will the wicked rejoice?

The psalmist repeats the question to show that he is unhappy with how long Yahweh has allowed the wicked to rejoice. This rhetorical question can be translated as a statement. Alternate translation: "You have waited too long Yahweh; you have waited too long to stop the wicked from rejoicing."

will the wicked rejoice

Why the wicked rejoice can be stated clearly. Alternate translation: "will the wicked rejoice because you never punish them for the evil deeds they do"

Psalms 94:4

They pour out

"All those who do evil pour out"

They pour out their arrogant words

The psalmist writes of the wicked speaking as if their words were a liquid being poured out.

all those who behave wickedly boast

The translation can make explicit that these people boast about their evil actions. Alternate translation: "all those who behave wickedly boast about their evil deeds"

Psalms 94:5

afflict your heritage

Here the metaphor "heritage" refers to the nation of Israel. The nation is a metonym for the people of the nation. Alternate translation: "afflict the people of the nation"

They crush

The psalmist speaks of powerful people treating powerless people badly as if it were crushing them or breaking them in pieces. See how "break in pieces" is translated in [Psalms 72:4]

Psalms 94:6

the widow

"women whose husbands have died"

the fatherless

"children without fathers"

Psalms 94:7

the God of Jacob does not take notice of it

"the God of Israel does not see what we do"

Psalms 94:8

General Information:

The writer now instructs the wicked people.

when will you gain understanding?

This rhetorical question emphasizes the anger of the writer with the wicked people he is speaking to.

generated on Tue Oct 24 10:45:40 2023

This question can be translated as a statement. Alternate translation: "stop your foolish ways!" or "learn from your mistakes!"

Psalms 94:9

He who made the ear, does he not hear? He who formed the eye, does he not see?
These rhetorical questions can be translated as statements or commands. Alternate translation: "God made ears, so he can hear. God made eyes, so he can see." or "God made ears, so stop acting as if he does not hear. God made eyes, so stop acting as if he does not see."

Psalms 94:10

General Information:
The writer continues instructing the wicked people.

He who disciplines the nations, does he not correct?
This question can be translated as a statement. It is implied that Yahweh corrects his people. Alternate translation: "You know that Yahweh corrects the nations, so you can be sure that he will correct his people!" or "he will punish his people!"

does he not correct
This can be stated in positive form. Possible meanings are 1) God corrects. Alternate translation: "he corrects" or 2) God punishes. "he punishes"

Psalms 94:11

that they are vapor
Here the thoughts of men are compared to vapor or steam that disappears into the air. This metaphor shows how unimportant and useless they are.

vapor
"mist." See how this word is translated in Psalms 39:11

Psalms 94:12

General Information:
Now the writer again talks to Yahweh.

Psalms 94:13

until a pit is dug for the wicked
The psalmist speaks of Yahweh's punishing the wicked as if Yahweh were trapping an animal in a pit. This can be stated in active form. Alternate translation: "until you dig a pit for the wicked" or "until you destroy the wicked"

Psalms 94:14

his inheritance
"those whom he has chosen to be with him forever"

Psalms 94:15

judgment will again be righteous
The psalmist speaks of those who judge as if they were the decisions they make. The abstract noun "judgment" can be translated with the verb "judge." Alternate translation: "judges will again judge righteously" or "judges will again make righteous decisions"

the upright in heart
The adjective phrase "upright in heart" can be translated as a noun phrase. Alternate translation: "those whose hearts are right with God"

will follow it
"will want the judges to judge righteously"

Psalms 94:16

Who will rise up to defend me against the evildoers? Who will stand up for me against those who behave wickedly?
This can be translated as a statement. Alternate translation: "No one will defend me against the evildoers. No one will help me fight against those who behave wickedly."

Psalms 94:17

Unless Yahweh had been my help ... silence
This statement describes something that could have happened but did not. Yahweh did help him, so he was not lying in the place of silence. Alternate translation: "If Yahweh had not been my help ... silence

Unless Yahweh had been my help
The abstract noun "help" can be expressed as a verb. Alternate translation: "If Yahweh had not helped me"

I would soon be lying down in the place of silence
Here "would be lying down" refers to "death" and "in the place of silence" refers to the grave." Alternate translation: "in a short time, I would be dead, lying in a silent grave"

Psalms 94:18

Your covenant faithfulness, Yahweh, held me up
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "You, Yahweh, held me up because you are faithful to your covenant"

Psalms 94:19

When cares within me are many, your consolations delight my soul
The psalmist speaks of care as if he could count separate cares. The abstract noun "consolations" can be translated with the verb "console" or

"comfort." Alternate translation: "When I have been worried about many things, you have comforted me and made me happy"

Psalms 94:20

Can a throne of destruction be allied with you, one that creates trouble by statute?
The writer uses this rhetorical question is used to assure Yahweh that the writer knows that Yahweh loves justice. It can be translated as a statement. Alternate translation: "A throne of destruction, one that creates trouble by statute, cannot be allied with you"

a throne of destruction
Here the metonym "throne" refers to a king or ruler. Alternate translation: "a wicked ruler" or "corrupt judge"

Psalms 94:21

conspire
secretly plan with a person something harmful or illegal

take the life of
This is an idiom which means to kill someone.

they declare guilty the blood of the innocent
The nominal adjective "innocent" may be translated "innocent person." The word "blood" is a metaphor for the violent death of the innocent person and a metonym for the person himself. Alternate translation: "they declare the innocent person guilty and then kill him"

Psalms 94:22

Yahweh has been my high tower
Here "tower" is a metaphor for protection. Alternate translation: "Yahweh has protected me from my enemies"

God has been the rock of my refuge
The psalmist speaks of having God protect him as if God were a place where the psalmist could go to be safe. See how "rock" and "refuge" are translated in Psalms 62:7. Alternate translation: "I have asked God to protect me, and he has kept me safe by his power"

Psalms 94:23

will bring on them their own iniquity
Possible meanings are 1) "will do to them the evil things they have done to others" or 2) "will punish them for all the evil things he has done to others."

cut them off
This is an idiom which means "kill them."

in their own wickedness
Possible meanings are 1) "while they are doing wicked things" or 2) "because they have done wicked things."

generated on Tue Oct 24 10:45:40 2023

Psalm 95

1 Oh come, let us sing to Yahweh;
let us shout joyfully to the rock of our salvation.
2 Let us enter his presence with thanksgiving;
let us shout joyfully to him with psalms of praise.

3 For Yahweh is a great God
and a great King superior to all gods.
4 In his hand are the depths of the earth;
the heights of the mountains are his.
5 The sea is his, for he made it,
and his hands formed the dry land.

6 Oh come, let us worship and bow down;
let us kneel before Yahweh, our Creator:
7 For he is our God,
and we are the people of his pasture and the sheep of his hand.
Today—oh, that you would hear his voice!

8 "Do not harden your heart, as at Meribah,
or as on the day of Massah in the wilderness,
9 where your forefathers tested me;
they put me to the test, though they had seen my deeds.
10 For forty years I was angry with that generation
and said, 'This is a people whose hearts wander astray;
they have not known my ways.'
11 Therefore I swore in my anger
that they would never enter into my resting place."

Psalm 95 General Notes

Type of psalm

Psalm 95 is the first in a series of six worship psalms (Psalms 95-100).

Special concepts in this chapter

God's care

God made everything and takes good care of people. People should not be stubborn like the Israelites were in the days of Moses. The Israelites with Moses wandered in the desert for forty years.

Psalms 95:1

General Information:

Parallelism is common in Hebrew poetry.

the rock of our salvation

The psalmist speaks of Yahweh as if Yahweh were a mountain the people could climb so they would be safe. See how "rock" and "of my salvation" are translated in [Psalms 18:46]

Psalms 95:2

enter his presence

The psalmist speaks as if he is telling the readers to go into the throne room of a king. Alternate translation: "go to where he is"

with thanksgiving

"thanking him as we enter his presence"

generated on Tue Oct 24 10:45:40 2023

Psalms 95:3

superior to all gods
Possible meanings are that Yahweh is a great king 1) "who rules over all other gods," or 2) "who is much better than all gods."

Psalms 95:4

In his hand
This is an idiom which means "in his control" or "he is responsible for."

depths
deep places

heights
high places

Psalms 95:5

his hands formed
The word "hands" is a metonym for Yahweh himself. Alternate translation: "he himself formed"

Psalms 95:6

kneel
put both knees on the ground, often to show submission

Psalms 95:7

the people of his pasture
The word "pasture" is a metonym for the food that animals eat in the pasture, which in turn is a synecdoche for everything that Yahweh provides for his people. Alternate translation: "we are the people whose needs he meets"

pasture
an area where animals find grass to eat

the sheep of his hand
The word "hand" here refers to how Yahweh protects his people the way a shepherd protects his sheep. Alternate translation: "the people whom he protects like a shepherd protects his sheep"

Today—oh, that you would hear his voice!
"Oh, that you would hear his voice today!" The psalmist purposely interrupts what he is saying.

hear his voice
Here "his voice" represents God speaking or what he says. Alternate translation: "listen to God speak" or "hear what God says"

Psalms 95:8

General Information:
Now the writer writes the words that Yahweh spoke.

harden your heart
"become stubborn"

Meribah, ... Massah
These are places in the desert that Moses named because the Israelites rebelled against God.

Psalms 95:9

tested me ... put me to the test
These two phrases are both metaphors for the people seeing how much evil they could do before Yahweh would punish them. "wanted to see if they could do evil things without me punishing them ... tested me to see if I would continue to be patient with them"

my deeds
"the amazing things I had done"

Psalms 95:10

General Information:
Yahweh continues speaking directly to his people.

forty years
"40 years"

that generation
"all of those people" or "that entire generation of people"

wander astray
God speaks of the people as if they were sheep, which will go wherever they want to and not stay near their shepherd. Alternate translation: "move away from me" or "go their own way"

they have not known my ways
Yahweh's commands are spoken of as if they were paths on which the people should walk. The people not obeying Yahweh's commands is spoken of as if they did not know these paths. Alternate translation: "they have not obeyed my commands"

Psalms 95:11

my resting place
"the place where I would have allowed them to rest"

generated on Tue Oct 24 10:45:40 2023

Psalm 96

1 Oh, sing to Yahweh a new song;
sing to Yahweh, all the earth.
2 Sing to Yahweh, bless his name;
announce his salvation day after day.
3 Declare his glory among the nations,
his marvelous deeds among all the nations.

4 For Yahweh is great and is to be praised greatly.
He is to be feared above all other gods.
5 For all the gods of the nations are idols,
but it is Yahweh who made the heavens.
6 Splendor and majesty are in his presence.
Strength and beauty are in his sanctuary.

7 Ascribe to Yahweh, you clans of peoples,
ascribe praise to Yahweh for his glory and strength.
8 Give to Yahweh the glory that his name deserves.
Bring an offering and come into his courts.
9 Bow down to Yahweh in the splendor of holiness;
tremble before him, all the earth.
10 Say among the nations, "Yahweh reigns."
The world also is established; it cannot be shaken.
He judges the peoples fairly.

11 Let the heavens be glad, and let the earth rejoice;
let the sea roar and that which fills it shout with joy.
12 Let the fields rejoice and all that is in them.
Then let all the trees in the forest shout for joy
13 before Yahweh, for he is coming.
He is coming to judge the earth.
He will judge the world with righteousness
and the peoples with his faithfulness.

Psalm 96 General Notes

Type of psalm

Psalm 96 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh, the king

Yahweh is king over all the earth and is worthy of all praise.

Psalms 96:1

General Information:

Parallelism is common in Hebrew poetry.

a new song

a song no one has ever sung before

all the earth

This refers to the people of the earth. Alternate translation: "all you people who live on the earth"

Psalms 96:2

bless his name

The word "name" is a metonym for Yahweh himself. Alternate translation: "bless Yahweh" or "do what makes Yahweh happy" See how "may his glorious name be blessed" is translated in [Psalms 72:19]

announce his salvation

The abstract noun "salvation" can be translated using the verb "save." Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"announce that he has saved us" or "tell people that he is the one who saves"

Psalms 96:3

Declare his glory among the nations
"Tell all the people in every nation about his great glory"

Psalms 96:4

Yahweh is great and is to be praised greatly
This can be translated in active form. Alternate translation: "Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly"

He is to be feared above all other gods
This can be translated in active form. Alternate translation: "Fear him above all other gods"

Psalms 96:5

General Information:
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Psalms 96:6

in his presence
"where he is"

Splendor and majesty are in his presence
The psalmist speaks as if splendor and majesty are people who can stand before a king. Alternate translation: "Everyone knows of his splendor and majesty"

Strength and beauty are in his sanctuary
The words "strength" and "beauty" are metonyms for the ark of the covenant decrees, which is found in the sanctuary. Alternate translation: "It is his sanctuary that contains the ark of the covenant decrees"

Psalms 96:7

Ascribe to Yahweh ... ascribe praise to Yahweh for his glory and strength
This can be restated to removed the abstract nouns "praise," "glory," and "strength." See how these words are translated in [Psalms 29:1]

Psalms 96:8

Give to Yahweh the glory that his name deserves
The abstract noun "glory" can be stated as a verb or adjective. See how these words are translated in [Psalms 29:2]

his name deserves
Here "name" refers to the person of God. Alternate translation: "he deserves"

his courts
the temple courtyard where the priests sacrificed animals to Yahweh

Psalms 96:9

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

tremble
to shake because of fear

all the earth
Here "earth" represents the people. Alternate translation: "all the people of the earth"

Psalms 96:10

The world also is established
This can be translated in active form. Alternate translation: "He also established the world"

it cannot be shaken
This can be translated in active form. Alternate translation: "nothing can shake it"

Psalms 96:11

Let the heavens be glad, and let the earth rejoice
Possible meanings are 1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let it be as if the heavens are glad and the earth rejoices" or 2) "the heavens" and "the earth" are metonyms for those who dwell in those places. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice"

that which fills it shout with joy
The implied information is that this refers to all the creatures living in the sea. They are spoken of as if they should shout with joy like people might do. Alternate translation: "the sea creatures shout joyfully"

Psalms 96:12

Let the fields rejoice and all that is in them
"Let the fields and all that is in them rejoice." The psalmist speaks as if "the fields" and the animals that live in them have emotions like people. Alternate translation: "Let it be as if the fields themselves and all the animals that live in them are rejoicing"

generated on Tue Oct 24 10:45:40 2023

let all the trees in the forest shout for joy
This speaks about the trees as if they were people who could shout for joy. Alternate translation: "let it be as if all the trees in the forest shout for joy"

Psalms 96:13

He is coming to judge the earth. He will judge the world ... and the peoples
The three phrase have similar meanings; the last two phases are used to strengthen the first.

to judge ... will judge
Another possible meaning is "to rule ... will rule."

He will judge the world with righteousness
Here "the world" is a metonym for all the people in the world. See how these words are translated in [Psalms 9:8]

the peoples with his faithfulness
The words "he will judge" are understood. Alternate translation: "he will judge the peoples with his faithfulness"

with his faithfulness
The can be restated to remove the abstract noun "faithfulness." Possible meanings are 1) Alternate translation: "fairly, according to what he knows is true" or 2) Alternate translation: "using the same standard for all people"

generated on Tue Oct 24 10:45:40 2023

Psalm 97

1 Yahweh reigns; let the earth rejoice;
let the many coastlands be glad.
2 Clouds and darkness surround him.
Righteousness and justice are the foundation of his throne.
3 Fire goes before him
and consumes his adversaries on every side.
4 His lightning lights up the world;
the earth sees and trembles.
5 The mountains melt like wax before Yahweh,
the Lord of the whole earth.
6 The skies declare his justice,
and all the nations see his glory.

7 All those who worship carved figures will be shamed,
those who boast in worthless idols—
bow down to him, all you gods!

8 Zion heard and was glad,
and the towns of Judah rejoiced
because of your righteous decrees, Yahweh.
9 For you, Yahweh, are most high above all the earth.
You are exalted far above all gods.
10 You who love Yahweh, hate evil!
He protects the lives of his faithful ones,
and he takes them out of the hand of the wicked.
11 Light is sown for the righteous
and gladness for those with honest hearts.
12 Be glad in Yahweh, you righteous;
and give thanks when you remember his holiness.

Psalm 97 General Notes

Type of psalm

Psalm 97 is one of six worship psalms (Psalms 95-100)

Special concepts in this chapter

Yahweh's authority

All people who worship idols are disgraced because Yahweh rules over all the world.

Psalms 97:1

General Information:

Parallelism is common in Hebrew poetry.

let the earth rejoice; let the many coastlands be glad

The earth and the coastlands are said to have emotions like people. Alternate translation: "Rejoice and be glad every person on the earth and near the seas"

coastlands

Possible meanings are 1) "lands near the seas" or 2) "islands."

Psalms 97:2

Clouds and darkness surround him

"We cannot see him; it is as if he were sitting in the dark with clouds all around him"

Righteousness and justice are the foundation of his throne

The word "throne" is a metonym for the deeds and words of the one who sits on it. The psalmist speaks as if righteousness and justice were physical objects that made the throne secure. Alternate translation: "He is righteous and just in everything

generated on Tue Oct 24 10:45:40 2023

he does" or "He is able to rule because he rules righteously and justly"

the foundation of his throne
Here "the foundation of his throne" refers to how Yahweh rules his kingdom.

Psalms 97:3

Fire goes before him
The psalmist speaks as if fire were a person walking before King Yahweh and telling people that the king was coming.

consumes his adversaries
"burns up his enemies"

Psalms 97:4

the earth sees and trembles
The writer speaks of the earth as if it were a person who sees what Yahweh does and trembles in fear. Alternate translation: "like a person, the earth sees and trembles"

trembles
shakes with fear

Psalms 97:5

The mountains melt like wax before Yahweh
The writer speaks of the mountains crumbling before Yahweh as if they were wax that was exposed to a fire. Alternate translation: "The mountains are unable to stand as Yahweh comes near" or "The mountains crumble in Yahweh's presence"

Psalms 97:6

The skies declare his justice
Possible meanings are 1) the psalmist speaks as if the skies are Yahweh's messengers who declare that Yahweh is just. Alternate translation: "Everyone can see that God is just, the same way that everyone can see the skies" or 2) the skies refer to the beings that live in the heavens. Alternate translation: "All those who live in heaven declare that Yahweh is just"

Psalms 97:7

General Information:
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Psalms 97:8

Zion heard ... the towns of Judah
This refers to the people who live in these lands. Alternate translation: "The people of Zion heard ... the people of Judah"

Psalms 97:9

are most high above all
The psalmist speaks as if those who were strong enough to rule were the physically higher than others. Alternate translation: "rule over all the people who live on"

You are exalted far
The psalmist speaks as if those who were strong enough to rule were the physically higher than others. Alternate translation: "You are high, far"

Psalms 97:10

he takes them out of the hand of the wicked
Here the word "hand" represents power. Yahweh rescuing people from the power of wicked people is spoken of as if he took them out of their hands. Alternate translation: "he rescues them from the power of the wicked"

Psalms 97:11

Light is sown for ... and gladness for
These two phrases have similar meanings and are used together for emphasis. Alternate translation: "Yahweh sows light for those who do right, and he sows gladness for those with honest hearts"

Light is sown for the righteous
The word "sown" is a metaphor for actions with future results. "Light" is a metaphor for good things. Alternate translation: "Yahweh plans for good things to happen to the righteous in the future"

the righteous
The adjective "righteous" can be translated as a noun phrase. Alternate translation: "righteous people"

gladness for those with honest hearts
The words "is sown" are understood. The word "sown" is a metaphor for actions with future results. The abstract noun "gladness" can be stated as "happy." Alternate translation: "gladness is sown for those with honest hearts" or "Yahweh plans for people with honest hearts to be happy in the future"

those with honest hearts
The heart is a synecdoche for the whole person. Alternate translation: "honest people"

Psalms 97:12

General Information:
This verse has a command followed by the reason for the command. If your language requires the reason to precede the command: "Because of what Yahweh has done for you, you righteous people, be

glad and give thanks when you remember his holiness."

Be glad in Yahweh
This idiom means to be glad because of what Yahweh has done. Alternate translation: "Be glad because of what Yahweh has done"

when you remember his holiness
Possible meanings are 1) "when you remember how holy he is" or 2) "to his holy name," a metonym for "to him."

generated on Tue Oct 24 10:45:40 2023

Psalm 98

1 Oh, sing to Yahweh a new song,
for he has done marvelous things;
his right hand and his holy arm
have given him victory.
2 Yahweh has made known his salvation;
he has openly showed his justice to all the nations.
3 He calls to mind his steadfast love
and faithfulness for the house of Israel;
all the ends of the earth will see
the victory of our God.

4 Shout for joy to Yahweh, all the earth;
burst into song, sing for joy, and sing praises.
5 Sing praises to Yahweh with the harp,
with the harp and melodious song.
6 With trumpets and the sound of the horn,
shout joyfully before the King, Yahweh.

7 Let the sea shout and everything in it,
the world and those who live in it!
8 Let the rivers clap their hands,
and let the mountains shout for joy.
9 Yahweh is coming to judge the earth;
he will judge the world with righteousness
and the nations with fairness.

Psalm 98 General Notes

Type of psalm

Psalm 98 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Praise

Everyone and every thing should sing praises to Yahweh because he is worthy of all praise.

Psalms 98:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

a new song

a song no one has ever sung before. See how this is translated in Psalms 96:1.

his right hand and his holy arm have

The words "right hand" and "holy arm" refer to Yahweh's strength. Together they emphasize how great his strength is. Alternate translation: "his very great power has"

right hand

the more powerful and skilled hand

holy arm

Here "arm" is a metonym for power. Alternate translation: "the power that is his alone"

have given him victory

This can be restated to remove the abstract noun "victory." Alternate translation: "have enabled him to be victorious over his enemies" or "has enabled him to defeat his enemies"

generated on Tue Oct 24 10:45:40 2023

Psalms 98:2

made known his salvation
The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "showed people that he saves his people"

showed his justice to all the nations
The abstract noun "justice" can be translated using the adjective "just." The word "nations" is a metonym for "the people who live in all the nations." Alternate translation: "showed the people who live in all the nations that he is just"

Psalms 98:3

He calls to mind his steadfast love and faithfulness for the house of Israel
See how the idiom "call to mind" is translated in [Psalms 20:3]

all the ends of the earth
This is a metonym for the people of the earth. Alternate translation: "people from all over the world"

will see the victory of our God
The abstract noun "victory" can be translated using the verb "defeat." Alternate translation: "will see our God defeat his enemies"

Psalms 98:4

all the earth
This is a metonym for the people of the earth. Alternate translation: "all people in the world"

burst into song
"suddenly begin singing happily"

sing for joy
"sing because you are happy"

sing praises
"sing praises to God"

Psalms 98:5

melodious
delightful or pleasing musical sound

Psalms 98:6

the horn
an animal horn used as a musical instrument

Psalms 98:7

Let the sea shout and everything in it
The psalmist speaks as if the sea were a person who could shout to God. Alternate translation: "Let it be as if the sea and everything in it were shouting"

the world and those who live in it
The psalmist speaks as if the world were a person. Alternate translation: "and let it be as if the world and those who live in it were shouting"

the world
This is a metonym for the people who live in the world. Alternate translation: "the people in the world"

Psalms 98:8

Let the rivers clap their hands, and let the mountains shout for joy
The psalmist speaks as if the rivers and mountains were people who could clap and shout. Alternate translation: "Let it be as though the rivers are clapping their hands and mountains were shouting for joy"

Psalms 98:9

the nations with fairness
The verb may be supplied from the previous phrase. Alternate translation: "he will judge the nations with fairness"

the nations
This is a metonym for "the people who live in the nations."

with fairness
"honestly" or "using the same standard for everyone"

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Psalm 99

1 Yahweh reigns;
let the nations tremble.
He sits enthroned above the cherubim;
the earth quakes.
2 Yahweh is great in Zion;
he is exalted above all the nations.
3 Let them praise your great and awesome name;
he is holy.

4 The king is strong, and he loves justice.
You have established fairness;
you have done righteousness
and justice in Jacob.
5 Praise Yahweh our God
and worship at his footstool.
He is holy.

6 Moses and Aaron were among his priests,
and Samuel was among those who called on his name.
They called to Yahweh,
and he answered them.
7 He spoke to them from the pillar of cloud.
They kept his solemn commands
and the statutes that he gave them.

8 You answered them,
Yahweh our God.
A forgiving God you were to them,
but also an avenger of their sinful deeds.
9 Praise Yahweh our God,
and worship at his holy hill,
for Yahweh our God is holy.

Psalm 99 General Notes

Type of psalm

Psalm 99 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's justice

God is just and fair. Moses, Aaron and Samuel each prayed to him and obeyed him and he answered their prayers. (See: justice)

Psalms 99:1

General Information:

Parallelism is common in Hebrew poetry.

the nations

This refers to the people of all nations. Alternate translation: "the people of all nations"

tremble

shake with fear

He sits enthroned above the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "He sits on his throne above the cherubim on the ark of the covenant"

generated on Tue Oct 24 10:45:40 2023

quakes
shakes

Psalms 99:2

Yahweh is great in Zion; he is exalted above all the nations
"Not only is Yahweh great in Zion, he is exalted above all the nations" or "Not only does Yahweh rule in Zion, he rules over all the nations"

he is exalted above all the nations
This can be stated in active form. Alternate translation: "people in all the nations exalt him" or "people in all nations praise him greatly"

Psalms 99:3

Let them praise your great and awesome name
Here the author shifts from speaking about God, to speaking to God. After this phrase though, he shifts back to speaking about God.

Psalms 99:4

he loves justice
The abstract noun "justice" can be translated using the phrase "what is just." Alternate translation: "he loves doing what is just"

You have established fairness
The abstract noun "fairness" is a metonym for the laws that are fair. Alternate translation: "The laws you have established are fair"

Psalms 99:5

worship at his footstool
Here the word "footstool" likely refers to the ark of the covenant, which the biblical writers often spoke of as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. The translation can make explicit that the people are to worship Yahweh. Alternate translation: "worship Yahweh at his footstool" or "worship Yahweh before his throne in the temple"

Psalms 99:6

General Information:
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Psalms 99:7

solemn
important, given seriously

Psalms 99:8

You answered them
"You answered your people"

Psalms 99:9

his holy hill
"Mount Zion"

generated on Tue Oct 24 10:45:40 2023

Psalm 100

1 Shout joyfully to Yahweh, all the earth.
2 Serve Yahweh with gladness;
come before his presence with joyful singing.
3 Know that Yahweh is God;
he made us, and we are his.
We are his people and the sheep of his pasture.

4 Enter into his gates with thanksgiving
and into his courts with praise.
Give thanks to him and bless his name.
5 For Yahweh is good; his covenant faithfulness endures forever
and his truthfulness through all generations.

Psalm 100 General Notes

Type of psalm

Psalm 100 is the last of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's care for his creation

God made mankind and takes good care of people.

Psalms 100:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of thanksgiving

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Shout joyfully to Yahweh

"Raise a shout to Yahweh." See how "shout" is translated in Psalms 47:1.

all the earth

This refers to all the people of the earth. Alternate translation: "everyone on the earth"

Psalms 100:2

come before his presence

The psalmist speaks as if he is telling the readers to go into the throne room of a king. Alternate translation: "go to where he is with joyful singing" or "he can hear you, so sing joyfully"

Psalms 100:3

the sheep of his pasture

God's people are like his sheep. Alternate translation: "the people God provides for and protects"

pasture

a grassy area for feeding animals

Psalms 100:4

with thanksgiving

"while thanking him" or "while giving thanks to him"

bless his name

The word "name" is a metonym for Yahweh himself. Alternate translation: "bless Yahweh" or "do what makes Yahweh happy" See how "may his glorious name be blessed" is translated in [Psalms 72:19]

Psalms 100:5

his covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he is faithful to his covenant forever"

his truthfulness through all generations

The verb may be supplied from the previous phrase. The abstract noun "truthfulness" can be translated

generated on Tue Oct 24 10:45:40 2023

with an adjective. Alternate translation: "his truthfulness endures through all generations" or "he is truthful through all generations"

through all generations
"generation after generation." See how this is translated in Psalms 89:4.

generated on Tue Oct 24 10:45:40 2023

Psalm 101

1 I will sing of covenant faithfulness and justice;
to you, Yahweh, I will sing praises.
2 I will pay attention to the way of integrity.
Oh, when will you come to me?
I will walk with integrity of heart within my house.

3 I will not put wrongdoing before my eyes;
I hate worthless evil;
it will not cling to me.

4 A perverse heart will leave me;
I am not loyal to evil.

5 I will destroy whoever secretly slanders his neighbor.
I will not tolerate the haughty of eye and arrogant of heart.

6 I will look to the faithful of the land to sit at my side.
Those who walk in the way of integrity may serve me.

7 Deceitful people will not remain within my house;
liars will not be welcome before my eyes.

8 Morning by morning
I will destroy all the wicked from the land;
I will remove all who behave wickedly
from the city of Yahweh.

Psalm 101 General Notes

Type of psalm

Psalm 101 is a psalm asking God's help in living as a person should.

Special concepts in this chapter

Encouragement

The psalmist wanted to encourage all the good people in the land restrain all the evil people. (See: evil)

Psalms 101:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I will sing of covenant faithfulness and justice

The abstract nouns "faithfulness" and "justice" can be translated with adjectives. Alternate translation: "I will sing that you are faithful to your covenant and that you are just"

Psalms 101:2

I will pay attention to the way of integrity

Here the words "pay attention to" are a metonym for the way that David will live because he has paid attention to the way of integrity. Alternate translation: "I will live in a way that is honest and right" or "I will live a life full of integrity"

I will walk with integrity of heart within my house

Here David speaks about living as if it were "walking." The word "heart" here is a metonym for the way he thinks and feels. Alternate translation: "I will live in my house with integrity"

generated on Tue Oct 24 10:45:40 2023

Psalms 101:3

I will not put wrongdoing before my eyes
This can be restated to remove the abstract noun "wrongdoing." The idiom, "put evil before my eyes," means to approve of it. Alternate translation: "I will not approve of anyone doing anything that is wrong in my presence"

it will not cling to me
David describes "evil" as if it were something unable to cling to him. This means that he would avoid evil things and people doing evil things. Alternate translation: "I will completely avoid evil"

cling
hold on to something or someone very tightly

Psalms 101:4

A perverse heart
The word "heart" here is a metonym for the thoughts and feelings of the person. This generic noun phrase refers to any perverse person or people. Alternate translation: "Perverse people"

to evil
"to anything that is evil"

Psalms 101:5

the haughty of eye and arrogant of heart
The words "eye" and "heart" here are metonyms for the person whose eye and heart they are. The generic noun phrase refers to any haughty and arrogant person or people. Alternate translation: "people who are haughty and arrogant"

Psalms 101:6

I will look to the faithful of the land to sit at my side
This means that David would allow those people to be around him and live with him. Alternate translation: "I will allow the faithful of the land to live with me"

the faithful
This refers to the people who are faithful to God. Alternate translation: "the faithful people"

walk in the way of integrity
Here David speaks about "living" as if it were "walking." Alternate translation: "live in a way that is honest and right" or "live lives full of integrity"

Psalms 101:7

Deceitful people will not ... liars will not
These two phrases have the same idea and are used together to emphasize how David will not tolerate deceitful people.

liars will not be welcome
This can be stated in active form. Alternate translation: "I will not welcome liars"

before my eyes
Here "my eyes" refers to David himself. Alternate translation: "before me" or "in my presence"

Psalms 101:8

Morning by morning
"Every day"

the wicked
This refers to wicked people. Alternate translation: "the wicked people"

from the city of Yahweh
David is referring to the city that he is in as "the city of Yahweh." This can be made clear. Alternate translation: "from this city, which is Yahweh's city"

generated on Tue Oct 24 10:45:40 2023

Psalm 102

1 Hear my prayer, Yahweh;
hear my cry to you.
2 Do not hide your face from me in my time of trouble.
Listen to me.
When I call out to you,
answer me quickly.

3 For my days pass away like smoke,
and my bones burn like fire.
4 My heart is crushed, and I am like grass that has withered.
I forget to eat any food.
5 With my continual groaning,
I have become very thin.
6 I am like a pelican of the wilderness;
I have become like an owl in the ruins.
7 I lie awake like a solitary bird,
alone on the housetop.
8 My enemies taunt me all day long;
those who mock me use my name in curses.
9 I eat ashes like bread
and mix my drink with tears.
10 Because of your raging anger,
you have lifted me up to throw me down.
11 My days are like a shadow that fades,
and I have withered like grass.

12 But you, Yahweh, live forever,
and your fame is for all generations.
13 You will rise up and have mercy on Zion.
Now is the time to have mercy upon her;
the appointed time has come.
14 For your servants hold her stones dear
and feel compassion for the dust of her ruins.
15 The nations will respect your name, Yahweh,
and all the kings of the earth will honor your glory.
16 Yahweh will rebuild Zion
and will appear in his glory.
17 At that time, he will respond to the prayer of the destitute;
he will not reject their prayer.

18 This will be written for future generations,
and a people not yet created will praise Yah. [1]
19 For he has looked down from the holy heights;
from heaven Yahweh has viewed the earth,
20 to hear the groaning of the prisoners,
to release those who were condemned to death.
21 Then men will proclaim the name of Yahweh in Zion
and his praise in Jerusalem
22 when the peoples and kingdoms gather together
to serve Yahweh.

23 He has taken away my strength in the middle of life.
He has shortened my days.
24 I said, "My God, do not take me away in the middle of life;
you are here throughout all generations.
25 In ancient times you established the earth;

generated on Tue Oct 24 10:45:40 2023

the heavens are the work of your hands.
26 They will perish, but you will remain;
they will all grow old like a garment;
like clothing, you will remove them,
and they will disappear.
27 But you are the same,
and your years will have no end.
28 The children of your servants will live on,
and their descendants will live in your presence."

Footnotes

102:18 [1]Yah is a short form of the name Yahweh.

Psalm 102 General Notes

Type of psalm

Psalm 102 is a psalm of deliverance from sickness. (See: deliverer)

Special concepts in this chapter

Salvation

The author does not want to die young. He also wants to see Jerusalem saved. (See: save)

Psalms 102:1

General Information:

Parallelism is common in Hebrew poetry.

A prayer of the afflicted when he is faint and pours out his lament before Yahweh

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

the afflicted

This refers to a man who is afflicted. Alternate translation: "the afflicted man"

Psalms 102:2

General Information:

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Psalms 102:3

my days pass away like smoke

Here "my days" refers to the author's life and the idea of "smoke" is something that quickly disappears. Alternate translation: "my life passes away quickly"

my bones burn like fire

Here the author refers to his "body" as his "bones." Alternate translation: "my body feels like it is burning"

Psalms 102:4

My heart is crushed

Here the author refers to himself as his "heart." This can be stated in active form. Alternate translation: "I am in despair"

I am like grass that has withered

This is another way to describe his despair. Alternate translation: "I feel like I am drying up like withered grass"

Psalms 102:5

General Information:

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Psalms 102:6

I am like a pelican of the wilderness

He compares his loneliness to that of a pelican, which is often seem alone instead of with other birds. Alternate translation: "I am lonely and despised like a pelican in the wilderness"

a pelican

a large fish-eating bird

generated on Tue Oct 24 10:45:40 2023

I have become like an owl in the ruins
The author continues to describe loneliness by comparing himself to an owl in abandoned ruins. Alternate translation: "I have become alone like an owl in abandoned ruins"

an owl
This is a bird that is awake at night. Alternate translation: "a night bird"

Psalms 102:7

I lie awake like a solitary bird
The writer compares himself to a bird to emphasize his feeling of loneliness.

Psalms 102:8

General Information:
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Psalms 102:9

I eat ashes like bread
David would have sat in ashes as an act of mourning, therefore ashes would have fallen on his food. Alternate translation: "I eat ashes like I eat bread" or "As I mourn, ashes fall on the bread that I eat"

mix my drink with tears
David did not purposefully mix his drink with tears; rather his tear would have fallen into his cup while he mourned and wept. Alternate translation: "my tears fall into the cup that I drink"

Psalms 102:10

you have lifted me up to throw me down
God has not literally lifted and thrown David's body to the ground; rather David says this to describe what he is feeling and experiencing. Alternate translation: "it is like you have lifted me up to throw me down"

Psalms 102:11

My days are like a shadow that fades
David compares his time left to live on earth to a fading shadow. Alternate translation: "My time to remain alive is short like an evening shadow that will soon be gone"

I have withered like grass
As David's body becomes weak and he is nearing the end of his life, he compares himself to withering grass. Alternate translation: "my body has become weak like withered grass"

withered
dry and wrinkled

Psalms 102:12

your fame is for all generations
"you will be recognized for all generations to come"

fame
being known by many people

Psalms 102:13

have mercy on Zion
Here "Zion" refers to the people who live in Zion. Alternate translation: "have mercy on the people of Zion"

upon her
The word "her" refers to Zion.

Psalms 102:14

hold her stones dear
The "stones" refer to the stones that were part of the city walls before they were destroyed. Alternate translation: "still love the stones that were formerly in the city walls"

Psalms 102:15

your name
Here "your name" refers to Yahweh. Alternate translation: "you"

will honor your glory
The people will honor Yahweh because of his glory. Here Yahweh is referred to by his glory. Alternate translation: "will honor you because you are glorious"

Psalms 102:16

will appear in his glory
"will be seen as glorious" or "people will see his glory"

Psalms 102:17

the destitute
This refers to destitute people.

he will not reject their prayer
"Yahweh will accept their prayers"

Psalms 102:18

This will be written for future generations
This can be stated in active form. Alternate translation: "I will write this for future generations"

generated on Tue Oct 24 10:45:40 2023

Psalms 102:19

For he has looked down from the holy heights; from heaven Yahweh has viewed
These two phrases have similar meaning and are used together for emphasize how God looks down from heaven.

the holy heights
"his holy place high above the earth"

Psalms 102:20

those who were condemned to death
This can be stated in active form. Alternate translation: "those whom the authorities had sentenced to die"

Psalms 102:21

proclaim the name of Yahweh in Zion and his praise in Jerusalem
These two phrases have the same meaning and emphasize the idea of praising the name of Yahweh.

Psalms 102:22

General Information:
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Psalms 102:23

taken away my strength
David describes God causing him to become weak as if his strength were a physical item that could be taken away from him. Alternate translation: "has caused me to become weak"

my days
The word "days" here refers to his life. Alternate translation: "my life"

Psalms 102:24

do not take me away
David is asking God to not let him die. Alternate translation: "do not take me away from the earth" or "do not let me die"

you are here throughout all generations
"you are present throughout all generations"

Psalms 102:25

General Information:
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Psalms 102:26

they will all grow old
The word "they" refers to "the earth" and "the heavens."

Psalms 102:27

your years will have no end
"you will live forever"

Psalms 102:28

will live on
"will continue to live"

live in your presence
Here David describes the descendants being protected by Yahweh as being in his presence. Alternate translation: "be protected as they live in your presence"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Psalm 103

1 I give praise to Yahweh with all my life,
and with all that is within me,
I give praise to his holy name.
2 I give praise to Yahweh with all my life,
and I remember all of his good deeds.
3 He forgives all your iniquities;
he heals all your diseases.
4 He redeems your life from the pit;
he crowns you with covenant faithfulness and acts of tender mercy.
5 He satisfies your life with good things
so that your youth is renewed like the eagle.

6 Yahweh does what is fair
and does acts of justice for all who are oppressed.

7 He made known his ways to Moses,
his deeds to the descendants of Israel.
8 Yahweh is merciful and gracious;
slow to anger and abounding in steadfast love.
9 He will not discipline forever;
he will not be angry to eternity.
10 He does not deal with us as our sins deserve
or repay us for what our iniquities demand.
11 For as the skies are high above the earth,
so great is his covenant faithfulness toward those who honor him.
12 As far as the east is from the west,
this is how far he has removed the guilt of our sins from us.

13 As a father has compassion on his children,
so Yahweh has compassion on those who honor him.
14 For he knows how we are formed;
he knows that we are dust.
15 As for man, his days are like grass;
he flourishes like a flower in a field.
16 The wind blows over it, and it disappears,
and no one can even tell where it once grew.
17 But the covenant faithfulness of Yahweh is from everlasting to everlasting
on those who honor him.
His righteousness extends to their descendants.
18 They keep his covenant
and remember to obey his instructions.

19 Yahweh has established his throne in the heavens,
and his kingdom rules over everyone.

20 Give praise to Yahweh, you his angels,
you mighty ones who are strong and do his word,
and obey the sound of his word.
21 Give praise to Yahweh, all his hosts,
his servants who do his will.
22 Give praise to Yahweh, all his creatures,
in all the places where he reigns.

I will give praise to Yahweh with all my life.

generated on Tue Oct 24 10:45:40 2023

Psalm 103 General Notes

Type of psalm

Psalm 103 is the first in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's grace

God is good to us by forgiving our sins and not punishing us as much as we deserve. His loving-kindness goes on from generation to generation. (See: grace and forgive and sin)

Psalms 103:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I give praise to Yahweh with all my life, and with all that is within me, I give praise to his holy name

These two phrases mean basically the same thing and emphasize how much he will praise Yahweh. Alternate translation: "I will praise Yahweh with all that I am"

give praise to his holy name

This refers to praising Yahweh's name as Yahweh.

all that is within me

"all of me" or "all that I am." David uses this phrase to refer to himself and to emphasize his devotion to Yahweh.

Psalms 103:2

General Information:

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Psalms 103:3

your ... you

David is speaking to himself, so he uses the words "your" and "you" to refer to himself. Many translations express this with "my" and "me" as the UDB does.

Psalms 103:4

your ... you

David is speaking to himself, so he uses the words "your" and "you" to refer to himself. Many translations express this with "my" and "me," as the UDB does.

He redeems your life from the pit

Here the words "your life" are a metonym for the person. The words "redeems ... from the pit" here are a metaphor that speaks of Yahweh saving the writer from certain death as if the writer were already dead and Yahweh had paid the one who keeps the dead in a pit so that the writer could come back to life. Alternate translation: "He saves me from dying"

he crowns you with covenant faithfulness and acts of tender mercy

Here blessing someone and treating them with great honor is described as if it were placing a crown on that person's head. The abstract nouns "faithfulness" and "mercy" can be translated with adverbs. Alternate translation: "he blesses you by acting faithfully and mercifully towards you"

Psalms 103:5

He satisfies your life with good things

The phrase "your life" refers to "you," but it emphasizes that Yahweh gives blessings throughout life. Alternate translation: "He satisfies you with good things through your life"

your youth is renewed like the eagle

Having your "youth renewed" means to feel young again. Here David compares this feeling of youth to the swiftness and strength of an eagle. Alternate translation: "you feel young and are strong like an eagle"

your youth

The word "youth" refers to the strength one had as a young adult.

Psalms 103:6

does acts of justice for

"causes justice to happen to"

all who are oppressed

Who is doing the oppressing can be stated explicitly. Alternate translation: "all who are oppressed by men"

generated on Tue Oct 24 10:45:40 2023

Psalms 103:7

his deeds to the descendants of Israel
The words "he made known" are understood from the previous phrase. They may be repeated here. Alternate translation: "he made known his deeds to the descendants of Israel"

Psalms 103:8

abounding in steadfast love
The abstract noun "love" can be restated with the verb "love." Alternate translation: "he always loves his people"

Psalms 103:9

General Information:
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Psalms 103:10

He does not deal with us ... or repay us
These two phrases are parallel and emphasize that God does not punish us as we deserve. Alternate translation: "He does not repay us with the punishment we deserve for our sins"

deal with us
"punish us"

Psalms 103:11

For as the skies are high ... toward those who honor him
The simile compares the great distance between heaven and earth to the greatness of God's love for his people.

so great is his covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "so he is very faithful to his covenant"

Psalms 103:12

As far as the east ... removed the guilt of our sins from us
The distance between east and west is so far that it cannot be measured. In this simile, that distance is being compared to how far God moves our guilt away from us.

Psalms 103:13

As a father has compassion ... on those who honor him
Here the author compares a father's compassion for his children to Yahweh's compassion for those who honor him.

Psalms 103:14

how we are formed
This can be stated in active form. Alternate translation: "what our bodies are like" or "how he formed our bodies"

he knows that we are dust
When Yahweh created Adam the first man he created him from dust. Alternate translation: "he remembers that he created us from dust"

Psalms 103:15

As for man, his days are like grass
In this simile, the length of man's life is being compared to the short length of time that grass grows before it dies. Alternate translation: "The length of man's life is short like that of grass"

he flourishes like a flower in a field
In this simile, how man grows over time is compared to how a flower grows.

flourishes
To "flourish" is to grow well or be healthy.

Psalms 103:16

The wind blows over it, and it disappears ... where it once grew
These phrases continue to talk about flowers and grass. They compare how flowers and grass die to how man dies. Alternate translation: "The wind blows over the flowers and grass and they disappear, and no one can tell where they once grew—it is the same way with man"

Psalms 103:17

the covenant faithfulness of Yahweh is
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Yahweh is faithful to his covenant"

is from everlasting to everlasting
This means that Yahweh's love continues forever. Alternate translation: "will continue forever"

their descendants
"the descendants of those who honor him"

Psalms 103:18

They keep his covenant and remember to obey his instructions
These two phrases have similar meanings.

generated on Tue Oct 24 10:45:40 2023

Psalms 103:19

Yahweh has established his throne in the heavens
Here Yahweh's reign as king is referred to as his "throne." Alternate translation: "Yahweh has taken his seat in the heavens where he rules as king"

has established
"has made"

his kingdom rules
Here Yahweh is referred to by "his kingdom" to emphasize his authority as king. Alternate translation: "he rules"

Psalms 103:20

General Information:
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Psalms 103:21

all his hosts
"all his armies." Here "hosts" refers to the living beings that God created in the heavens. Possible meanings are that they are called hosts 1) because they fight as armies. Alternate translation: "all his angel armies" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all his multitude of angels"

Psalms 103:22

in all the places where he reigns
"praise him in all the places where he reigns"

with all my life
This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. Alternate translation: "with all of me" or "with all my soul"

generated on Tue Oct 24 10:45:40 2023

Psalm 104

1 I give praise to Yahweh with all my life,
Yahweh my God, you are very magnificent;
you are clothed with splendor and majesty.
2 You cover yourself with light as with a garment;
you spread out the heavens like a tent curtain.
3 You lay the beams of your chambers on the clouds;
you make the clouds your chariot;
you walk on the wings of the wind.
4 He makes the winds his messengers,
flames of fire his servants.

5 He laid the foundations of the earth,
so that it will not totter forever and ever.
6 You covered the earth with water like a garment;
the water covered the mountains.
7 At your rebuke the waters retreated;
at the sound of your thunder they hurried away.
8 The mountains rose and the valleys went down
to the places that you had appointed for them.
9 You have set a boundary for them that they will not cross;
they will not cover the earth again.

10 He made springs flow into the valleys;
the streams flow between the mountains.
11 They supply water for all the animals of the field;
the wild donkeys quench their thirst.
12 By the riverbanks the birds build their nests;
they sing among the branches.
13 He waters the mountains from his water chambers in the sky.
The earth is filled with the fruit of his labor.

14 He makes the grass grow for the cattle
and plants for man to cultivate,
so that man may produce food from the earth.
15 He makes wine to make man happy,
oil to make his face shine,
and food to sustain his life.

16 The trees of Yahweh get plenty of rain;
the cedars of Lebanon which he planted.
17 There the birds make their nests.
The stork makes the cypress tree her home.
18 The wild goats live on the high mountains;
the mountain heights are a refuge for the hyraxes.

19 He appointed the moon to mark the seasons;
the sun knows its time for setting.
20 You make the darkness of the night
when all the beasts of the forest come out.
21 The young lions roar for their prey
and seek their food from God.
22 When the sun rises, they retreat
and sleep in their dens.
23 Meanwhile, people go out to their work
and labor away until the evening.

24 Yahweh, how many and varied are your works!

generated on Tue Oct 24 10:45:40 2023

With wisdom you made them all;
the earth overflows with your works.
25 Over there is the sea, deep and wide,
teeming with innumerable creatures,
both small and great.
26 The ships travel there,
and Leviathan is also there, which you formed to play in the sea.

27 All these look to you in hope
that you will give them their food on time.
28 When you give to them, they gather;
when you open your hand, they are satisfied.
29 When you hide your face, they are troubled;
if you take away their breath, they die
and return to dust.
30 When you send out your Spirit,
they are created,
and you renew the surface of the ground.

31 May the glory of Yahweh last forever;
may Yahweh enjoy his creation.
32 He looks down on the earth, and it shakes;
he touches the mountains, and they smoke.
33 I will sing to Yahweh all my life;
I will sing praise to my God as long as I live.
34 May my thoughts be sweet to him;
I will rejoice in Yahweh.
35 May sinners vanish from the earth,
and let the wicked be no more.
I give praise to Yahweh with all my life.
Give praise to Yah. [1]

Footnotes

104:35 [1]Yah is a short form of the name Yahweh.

Psalm 104 General Notes

Type of psalm

Psalm 104 is the second in the series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's creation

God has created everything good on earth, in the sky and in the sea.

Psalms 104:1

General Information:

Parallelism is common in Hebrew poetry. This psalm is a song of praise.

with all my life

This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. Alternate translation: "with all of me" or "with all my soul"

you are clothed with splendor and majesty

The words "splendor" and "majesty" have similar meanings and emphasize the greatness of Yahweh's glory. They are described as clothing Yahweh like a garment. Alternate translation: "you have splendor and majesty all around you"

generated on Tue Oct 24 10:45:40 2023

Psalms 104:2

You cover yourself with light as with a garment
Yahweh is described as being covered with light as if the light were a garment around him. Alternate translation: "You are covered in light"

you spread out the heavens like a tent curtain
Here God is described as spreading out the heavens like someone spreads out a tent when setting it up. Alternate translation: "you spread out the heavens like someone sets up a tent"

Psalms 104:3

You lay the beams of your chambers on the clouds
"You build your upper rooms in the heavens." This is referring to his house is so tall that the upper floor extends into the clouds.

you make the clouds your chariot
Here the clouds are described as carrying Yahweh as if they were a chariot. Alternate translation: "you make the clouds carry you like a chariot"

you walk on the wings of the wind
Here the blowing of the wind is described as wings on which Yahweh walks. Alternate translation: "you walk upon the wind"

Psalms 104:4

He makes the winds his messengers
Possible meanings are 1) he causes the wind to be able to carry a message like a messenger, "He makes the winds to be like his messengers" or 2) "He makes his messengers swift like the wind"

flames of fire his servants
Possible meanings are 1) "he causes flames of fire to be like his servants." He causes fire to serve him like a servant would or 2) "he makes his servants to be like flames of fire"and

flames of fire his servants
This can be stated with the implied information from the previous line. Alternate translation: "He makes the flames of fire his servants"

Psalms 104:5

He laid the foundations of the earth
Here the phrase "laid the foundations" means "created." Alternate translation: "He created the whole earth"

it will not totter
It will not sway like it is about to fall down.

Psalms 104:6

You covered the earth with water like a garment
Here the water that covered the earth is being compared to how a large garment is able to completely cover something. Alternate translation: "You completely covered the earth with water"

Psalms 104:7

the waters retreated
The word "retreated" refers to a person moving backward. Alternate translation: "rushed away"

Psalms 104:8

The mountains rose and the valleys went down
This tells about how the land changed. Some of the land became mountains and some of it became valleys. Alternate translation: "The mountains grew and the valleys sank"

Psalms 104:9

a boundary for them that they will not cross
Here the psalmist speaks of God causing the waters not to cross the boundary that he created for them as if the waters themselves chose not to cross it. They are described this way to emphasize God's authority over them. Alternate translation: "a boundary for them that they cannot cross"

boundary
border

Psalms 104:10

streams
small rivers

Psalms 104:11

the wild donkeys quench their thirst
It can be stated clearly that they quench their thirst by drinking the water. Alternate translation: "the wild donkeys drink the water to quench their thirst"

Psalms 104:12

riverbanks
the ground at the edges of a river

they sing among the branches
Here David describes birds chirping as if they were singing. Alternate translation: "they chirp among the tree branches"

generated on Tue Oct 24 10:45:40 2023

Psalms 104:13

He waters the mountains from his water chambers in the sky
This means that God causes it to rain. The waters are described as residing in chambers in the sky. Alternate translation: "He waters the mountains by causing the rains to fall from the sky"

the fruit of his labor
"the many good things that you create"

Psalms 104:14

and plants for man to cultivate
The words "he makes" and "grow" are understood from the previous phrase, and can be repeated here. Alternate translation: "and he makes the plants grow for man to cultivate"

Psalms 104:15

General Information:
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Psalms 104:16

The trees of Yahweh get plenty of rain
This can be stated in active form. Alternate translation: "Yahweh provides plenty of rain for his trees"

Psalms 104:17

There the birds make their nests
They makes their nests in the cedars. This can be stated clearly. Alternate translation: "The birds make their nests in the cedars"

stork
This is a type of bird. Alternate translation: "bird"

Psalms 104:18

hyraxes
I hyrax is a small animal that looks like a large rodent. Alternate translation: "rock badger"

Psalms 104:19

seasons
This word refers to different weather changes through the year. Some places have rainy season and dry season, while others have spring, summer, fall, and winter.

the sun knows its time
Here David describes the sun as if it knows what time of day it is. Alternate translation: "he made the sun to set when it is time"

Psalms 104:20

You make
"Yahweh, you make." Here the authors switches from speaking about Yahweh to speaking to him.

Psalms 104:21

prey
an animal that is food for another animal

and seek their food from God
"but they rely on God to provide their food"

Psalms 104:22

retreat
go back to their dens

dens
the homes of some mammals and small animals

Psalms 104:23

General Information:
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Psalms 104:24

overflows with your works
Here David describes the amount of things that Yahweh had created as if they were a liquid overflowing out of a container. Alternate translation: "is filled with your work"

Psalms 104:25

deep and wide
"it is very deep and very wide." The depth and width of the sea emphasizes how large it is.

teeming with innumerable creatures
"having in them more creatures than anyone could count"

innumerable
more than anyone can count

both small and great
This means creatures of all sizes.

Psalms 104:26

The ships travel there
"The ships travel on the sea"

Psalms 104:27

All these
"All these creatures"

generated on Tue Oct 24 10:45:40 2023

give them their food on time
"give them their food when they need it"

Psalms 104:28

When you give to them, they gather
It may be helpful to state that it is food that is given. Alternate translation: "When you give food to them, they gather it"

gather
collect

when you open your hand
This describes Yahweh as opening his hand to give food to the creatures. Alternate translation: "when you open your hand to feed them"

Psalms 104:29

hide your face
This means that Yahweh does not look at them or pay attention to them. Alternate translation: "when you do not look upon them" or "when you ignore them"

return to dust
This means that their bodies decay and are and become soil again. Alternate translation: "their bodies decay and return to the ground"

Psalms 104:30

When you send out your Spirit
This refers to his Spirit being sent to give life to creatures.

they are created
It is Yahweh's spirit that created them.

you renew the surface of the ground
"you cause the land to be full of new life"

Psalms 104:31

General Information:
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Psalms 104:32

General Information:
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Psalms 104:33

General Information:
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Psalms 104:34

my thoughts be sweet
He is comparing his thoughts to something that tastes sweet. Alternate translation: "my thoughts be pleasing"

Psalms 104:35

vanish
disappear

let the wicked be no more
The phrase "the wicked" refers to wicked people. Alternate translation: "may wicked people disappear"

generated on Tue Oct 24 10:45:40 2023

Psalm 105

1 Give thanks to Yahweh, call on his name;
make known his deeds among the nations.
2 Sing to him, sing praises to him;
speak of all his marvelous deeds.
3 Boast in his holy name;
let the heart of those who seek Yahweh rejoice.
4 Seek Yahweh and his strength;
seek his presence continually.
5 Recall the marvelous things he has done,
his miracles and the decrees from his mouth,
6 you descendants of Abraham his servant,
you people of Jacob, his chosen ones.

7 He is Yahweh, our God.
His decrees are on all the earth.
8 He keeps in mind his covenant forever,
the word that he commanded for a thousand generations.
9 He calls to mind the covenant that he made with Abraham
and his oath to Isaac.
10 This is what he confirmed to Jacob as a statute
and to Israel as an everlasting covenant.
11 He said, "I will give you the land of Canaan
as your share of your inheritance."

12 He said this when they were only few in number,
so very few, and were strangers in the land.
13 They went from nation to nation
and from one kingdom to another.
14 He did not allow anyone to oppress them;
he rebuked kings for their sakes.
15 He said, "Do not touch my anointed ones,
and do not harm my prophets."

16 He called for a famine on the land;
he cut off the whole staff of bread.
17 He sent a man ahead of them;
Joseph was sold as a servant.
18 His feet were bound by shackles;
on his neck was put an iron collar,
19 until what he had said came to pass.
The word of Yahweh tested him.
20 The king sent servants to release him;
the ruler of the people set him free.
21 He put him in charge of his house
as ruler of all his possessions
22 to instruct his princes as he wished
and to teach his elders wisdom.

23 Then Israel came into Egypt,
and Jacob lived for a time in the land of Ham.
24 Yahweh made his people fruitful,
and made them stronger than their enemies.
25 He caused their enemies to hate his people,
to mistreat his servants.

26 He sent Moses, his servant,

generated on Tue Oct 24 10:45:40 2023

and Aaron, whom he had chosen.
27 They performed his signs among the Egyptians,
his wonders in the land of Ham.
28 He sent darkness and made that land dark,
and they did not rebel against his commands.
29 He turned their water into blood
and killed their fish.
30 Their land swarmed with frogs,
even in the rooms of their rulers.
31 He spoke, and swarms of flies and gnats came
throughout their country.
32 He turned their rain into hail,
with fire flaming on their land.
33 He destroyed their vines and fig trees;
he broke the trees of their country.
34 He spoke, and the locusts came,
so many locusts.
35 The locusts ate up all of the vegetation in their land;
They ate up all the crops of the ground.
36 He killed every firstborn in their land,
the firstfruits of all their strength.

37 He brought the Israelites out with silver and gold;
none of his tribes stumbled on the way.
38 Egypt was glad when they went away,
for the Egyptians were afraid of them.

39 He spread a cloud for a covering
and made a fire to light up the night.
40 The Israelites asked for food, and he brought quail
and satisfied them with bread from heaven.
41 He split the rock, and waters gushed from it;
they flowed in the wilderness like a river.
42 For he called to mind his holy promise
that he made to Abraham his servant.

43 He led his people out with joy,
his chosen with shouts of triumph.
44 He gave them the lands of the nations;
they took possession of the fruit of the peoples' labors
45 so that they might keep his statutes
and obey his laws.
Give praise to Yah. [1]

Footnotes

105:45 [1]Yah is a short form of the name Yahweh.

Psalm 105 General Notes

Type of psalm

Psalm 105 is the third in a series of five psalms of praise to God. (Psalm 103-107)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Yahweh's protection
God protected Abraham and Jacob. He worked throughout Israel's history to bring Israel into the Promised Land. (See: promisedland)

Psalms 105:1

General Information:
Parallelism is common in Hebrew poetry.

call on his name
Here "name" represents Yahweh. Alternate translation: "call on him"

the nations
This refers to the people in the nations. Alternate translation: "the people of the nations"

Psalms 105:2

General Information:
This page has intentionally been left blank.

Psalms 105:3

Boast in his holy name
Here "name" represents Yahweh. Alternate translation: "Boast in Yahweh"

let the heart of those who seek Yahweh rejoice
Here "the heart" represents the person who seeks Yahweh. Alternate translation: "let the people who seek Yahweh rejoice"

Psalms 105:4

Seek Yahweh and his strength
To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength"

Psalms 105:5

Recall
remember and think about

his miracles and
The word "recall" is understood from the previous phrase. Alternate translation: "recall his miracles and"

the decrees from his mouth
Here "mouth" refers to the things that he spoke. Alternate translation: "the decrees that he has spoken"

Psalms 105:6

you descendants of Abraham ... you people of Jacob
The author is speaking to the Israelites, calling them these names.

Abraham his servant
"Abraham, Yahweh's servant"

Psalms 105:7

General Information:
This page has intentionally been left blank.

Psalms 105:8

He keeps in mind ... the word that he commanded
These two phrases share similar meanings and are used together for emphasis. The word "word" refers to the covenant. Alternate translation: "He keeps in mind his covenant forever, the promise he made"

keeps in mind
This means to remember and think about something. Alternate translation: "remembers"

a thousand generations
"1,000 generations"

Psalms 105:9

He calls to mind
The phrase "call to mind" means to remember something. Alternate translation: "he remembers"

the covenant that he made with Abraham ... his oath to Isaac
Both of these phrases "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.

his oath to Isaac
The words "that he made" are undestood from the previous phrase. They can be repeated. Alternate translation: "his oath that he made to Isaac" or "his oath that he gave to Isaac"

Psalms 105:10

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalms 105:11

General Information:
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Psalms 105:12

Connecting Statement:
The psalmist is writing about Israel.

when they were only few in number
The word "they" refers to the Israelites.

were strangers in the land
It is implied that "the land" refers to Canaan. Alternate translation: "were foreigners in the land of Canaan"

Psalms 105:13

They went from
"They continued to wander"

from nation to nation and from one kingdom to another
These two phrases have similar meanings and are used together for emphasis.

Psalms 105:14

Connecting Statement:
The psalmist is writing about Israel.

for their sakes
"for their own well-being." This is referring to Israel.

Psalms 105:15

Do not touch my anointed ones
Here "touch" means to harm, it's an exaggeration Yahweh used to strengthen his warning to not harm his people. Alternate translation: "Do not harm the people I have anointed"

Psalms 105:16

He called for
"He sent." This means that caused a famine to happen in the land.

the whole staff of bread
Here "staff" is a metaphor for the supply of bread on which the people depend, and "bread" refers to food in general. Alternate translation: "the whole supply of food"

Psalms 105:17

He sent a man ahead of them; Joseph
It may be helpful to state that he sent him ahead of them to Egypt. Alternate translation: "He sent a man ahead of them to Egypt; he sent Joseph who"

Joseph was sold as a servant
This can be stated in active form. Alternate translation: "Joseph's brothers sold him as a slave"

Psalms 105:18

shackles
metal restraints used to fasten a prisoner's wrists or ankles together

His feet were bound by shackles; on his neck was put an iron collar
These statements can be restated as active. Alternate translation: "The Egyptians bound his feet in shackles; they put an iron collar around his neck.

Psalms 105:19

The word of Yahweh tested him
"The message of Yahweh tested him"

Psalms 105:20

The king sent servants to release him; the ruler of the people set him free
These two phrases have basically the same meaning and are used together to emphasize that the king set Joseph free.

Psalms 105:21

General Information:
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Psalms 105:22

General Information:
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Psalms 105:23

Then Israel came into Egypt
Here "Israel" refers to Jacob. Jacob also brought his family with him. Alternate translation: "Then Israel and his family came into Egypt"

Psalms 105:24

Yahweh made his people fruitful
The writer speaks of the increase of Israel as if they were a plant that produced a lot of fruit. "God increased the number of his people greatly"

Psalms 105:25

to hate his people, to mistreat his servants
"to hate his people and to mistreat his servants"

Psalms 105:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalms 105:27

They performed his signs among the Egyptians ... his wonders in the land of Ham
These two phrases have basically the same meaning. Alternate translation: "Moses and Aaron performed God's miracles in Egypt among the descendants of Ham"

his wonders in the land of Ham
The words "they performed" are understood fromt the previous phrase. They may be repeated here. Alternate translation: "and they performed his wonders in the land of Ham"

the land of Ham
Ham was an ancestor of the people of Egypt. Alternate translation: "the land of Ham's descendants"

Psalms 105:28

made that land dark
"made the sky dark"

they did not rebel
Moses and Aaron did not rebel

Psalms 105:29

General Information:
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Psalms 105:30

frogs
a small jumping reptile

even in the rooms of their rulers
"they were even in the rooms of their rulers"

Psalms 105:31

Connecting Statement:
The psalmist continues to describe Yahweh's judgment on Egypt.

swarms
large flying groups

gnats
small flying insects like flies but smaller

Psalms 105:32

hail
ice that falls from the sky like rain

Psalms 105:33

He destroyed ... he broke
God caused the hail, rain, and lightning to ruin the vines and trees. Alternate translation: "He caused it to destroy ... and to break"

Psalms 105:34

so many locusts
"there were so many locusts"

Psalms 105:35

The locusts ate up all of the vegetation ... They ate up all the crops of the ground
These two phrase have basically the same meaning and are used together for emphasis. Alternate translation: "The insects ate all the plants and all the crops in the land"

Psalms 105:36

He killed every firstborn in their land, the firstfruits of all their strength
Here the second phrase about the "firstfruits" is used to describe the "firstborn" in the first phrase. Alternate translation: "He killed every firstborn in their land, which were the firstfruits of all their strength" or "Then Yahweh killed the oldest son in every house of the people of Egypt"

Psalms 105:37

He brought the Israelites out with silver and gold
When the Israelites left Egypt they took silver and gold with them. Alternate translation: "He brought the Isrealites out of Egypt with silver and gold in their possession"

none of his tribes stumbled on the way
"every one of his tribes was able to make the journey"

Psalms 105:38

Egypt was glad
Here "Egypt" refers to the people who live in Egypt. Alternate translation: The people of Egypt were glad

Psalms 105:39

He spread a cloud for a covering
Here the psalmist describes Yahweh placing a cloud in the sky as if he were spreading out a garment. The cloud was a "covering" to protect them from the sun. Alternate translation: "He placed a cloud in the sky to protect them from the sun and heat"

generated on Tue Oct 24 10:45:40 2023

made a fire to light up the night
Yahweh placed a pillar of fire in the sky to give light during the night. Alternate translation: "placed a fire it the sky to light up the night"

Psalms 105:40

he brought quail
It may be helpful to make clear that quail are small birds Yahweh sent for them to eat. Alternate translation: "Yahweh sent small birds to eat"

with bread from heaven
Yahweh caused manna, a type of bread, to fall from the sky. Alternate translation: "with bread that fell from the sky"

Psalms 105:41

they flowed
"the waters flowed"

Psalms 105:42

called to mind
This means to remember. Alternate translation: "remembered"

Psalms 105:43

He led his people out ... his chosen with shouts of triumph
These two phrases have basically the same meaning and are used together to emphasize that God's people were joyful when he led them out of Egypt. The people were shouting joyfully. Alternate translation: "He led his chosen people out with shouts of joy and triumph"

his chosen
Here "chosen" refers to Yahweh's chosen people. Alternate translation: "his chosen people"

shouts of triumph
the sound that people make when they are shouting with joy because they have defeated their enemies

Psalms 105:44

General Information:
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Psalms 105:45

keep his statutes and obey his laws
These two phrases have basically the same meaning and are used together for emphasis. "To keep" his statutes means to obey them. Alternate translation: "obey his laws and statutes"

generated on Tue Oct 24 10:45:40 2023

Psalm 106

1 Give praise to Yah. [1]
Give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.
2 Who can recount the mighty acts of Yahweh
or proclaim in full all his praiseworthy deeds?
3 Blessed are those who do what is right,
and whose deeds are always just.

4 Call me to mind, Yahweh, when you show favor to your people;
help me when you save them.
5 Then I will see the prosperity of your chosen,
rejoice in the gladness of your nation,
and glory with your inheritance.

6 We have sinned like our ancestors;
we have done wrong, and we have done evil.
7 Our fathers did not pay attention to your marvelous deeds in Egypt;
they ignored your many acts of covenant faithfulness;
they were rebellious at the sea, the Sea of Reeds.
8 Nevertheless, he saved them for his name's sake
so that he might reveal his power.
9 He rebuked the Sea of Reeds, and it dried up.
Then he led them through the depths, as through a wilderness.
10 He saved them from the hand of those who hated them,
and he rescued them from the hand of the enemy.
11 But the waters covered their adversaries;
not one of them survived.
12 Then they believed his words,
and they sang his praise.

13 But they quickly forgot his deeds;
they did not wait for his instructions.
14 They had insatiable cravings in the wilderness,
and they challenged God in the desert.
15 So he gave them what they requested,
but he sent a horrible disease upon them.

16 In the camp they became jealous of Moses
and Aaron, the holy priest of Yahweh.
17 The earth opened and swallowed up Dathan
and covered the company of Abiram.
18 Fire broke out in their company;
the fire consumed the wicked.

19 They made a calf at Horeb
and worshiped a cast metal figure.
20 They traded the glory of God
for the image of a bull that eats grass.
21 They forgot God their Savior,
who had done great deeds in Egypt.
22 He had done wonderful things in the land of Ham
and awesome deeds at the Sea of Reeds.
23 So he said he would destroy them—
had not Moses, his chosen one, stood in the breach before him,
to turn away his anger from destroying them.

24 Then they despised the delightful land;

generated on Tue Oct 24 10:45:40 2023

they did not believe his promise,
25 but grumbled in their tents,
and did not obey Yahweh.
26 Therefore he raised his hand and swore to them
that he would let them die in the desert,
27 scatter their descendants among the nations,
and scatter them in foreign lands.

28 They worshiped the Baal of Peor
and ate the sacrifices offered to the dead.
29 They provoked him to anger with their actions,
and a plague broke out among them.
30 Then Phinehas stood up and mediated,
and the plague subsided.
31 It was counted to him as a righteous deed
to all generations forever.

32 They also angered Yahweh at the waters of Meribah,
and Moses suffered because of them.
33 They made his spirit bitter,
and he spoke thoughtlessly with his lips.

34 They did not destroy the nations
as Yahweh had commanded them,
35 but they mingled with the nations,
learned their practices,
36 and worshiped their idols,
which became a snare to them.
37 They sacrificed their sons and their daughters to demons.
38 They shed innocent blood,
the blood of their sons and of their daughters,
whom they sacrificed to the idols of Canaan,
desecrating the land with blood.
39 They were defiled by their deeds;
in their actions they were like prostitutes.

40 So Yahweh was angry with his people,
and he abhorred his inheritance.
41 He gave them into the hand of the nations,
and those who hated them ruled over them.
42 Their enemies oppressed them,
and they were brought into subjection to their authority.
43 Many times he came to help them,
but they were rebellious in their purposes
and were brought low by their own iniquity.

44 Nevertheless, he paid attention to their distress
when he heard their cry for help.
45 He called to mind his covenant with them
and relented because of his steadfast love.
46 He caused all their captors
to have pity on them.

47 Save us, Yahweh, our God.
Gather us from among the nations
so that we may give thanks to your holy name
and glory in your praises.

48 May Yahweh, the God of Israel, be praised
from everlasting to everlasting.

generated on Tue Oct 24 10:45:40 2023

All the people said, "Amen."
Give praise to Yah. [2]

Footnotes

106:1 [1]Yah is a short form of the name Yahweh.
106:48 [2]Yah is a short form of the name Yahweh.

Psalm 106 General Notes

Type of psalm

Psalm 106 is the fourth in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Israel's sin
Although Israel continually sinned in the desert, God still took them to the Promised Land. (See: sin and promisedland)

Psalms 106:1

General Information:
Parallelism is common in Hebrew poetry.

for his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "for he remains faithful to his covenant forever"

Psalms 106:2

Who can recount the mighty acts of Yahweh ... deeds?
The author asks this question to praise God and does not expect an answer. Alternate translation: "No one can recount the mighty acts of Yahweh ... deeds."

praiseworthy deeds
"deeds that are worthy of praise"

Psalms 106:3

General Information:
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Psalms 106:4

Call me to mind
The phrase "call to mind" means to remember something. Alternate translation: "remember me"

Psalms 106:5

of your chosen
The word "chosen" refers to Yahweh's chosen people. Alternate translation: "of your chosen people"

rejoice in the gladness ... and glory
These are things that David says he will do, along with "seeing the prosperity of your chosen." The words "I will" may be repeated here. "I will rejoice in the gladness ... and I will glory"

gladness
joy, delight

glory with your inheritance
Here the phrase "your inheritance" refers to the Isrealites, who are Yahweh's chosen people. Here "glory" means "to boast about" something; in this case they are boasting about Yahweh. Alternate translation: "boast of your greatness with your people" or "boast with your people about you"

Psalms 106:6

General Information:
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Psalms 106:7

they ignored your many acts of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "they ignored the many things that you did because you are faithful to your covenant"

generated on Tue Oct 24 10:45:40 2023

at the sea ... the Sea of Reeds
These two phrases refer to the same sea. The second is the name of the sea.

Psalms 106:8

Nevertheless, he
"Even though what I have just said is true, he"

for his name's sake
Here "his name" refers to Yahweh. Alternate translation: "for the sake of his own reputation"

Psalms 106:9

through the depths, as through a wilderness
Here David compares the way that Yahweh led the Isrealites through the Sea of Reeds to the way people can be led across the dry ground of a wilderness. "The depths" refers the riverbed that appeared after Yahweh parted the waters. Alternate translation: "through the Seas of Reeds on dry ground"

Psalms 106:10

He saved them from the hand ... and he rescued them from the hand
These two phrases mean basically the same thing and are used together to emphasize that Yahweh saved them from their enemies.

the hand of those who hated them
Here "hand" refers to power or control. Alternate translation: "the power of those who hated them" or "the control of those who hated them"

Psalms 106:11

covered their adversaries
This is a polite way to talk about them drowning. Alternate translation: "drowned their enemies"

Psalms 106:12

Then they believed his words
Here the word "they" refers to "their ancestors" and the word "his" refers to "Yahweh."

Psalms 106:13

they did not wait for his instructions
It is implied that they did things without waiting to find out what Yahweh wanted them to go. Alternate translation: "they did things without first waiting for Yahweh's instructions"

Psalms 106:14

insatiable cravings
"cravings that could not be satisfied"

they challenged God
"They rebelled against God"

Psalms 106:15

but he sent a horrible disease
Here David speaks about Yahweh causing the people to be afflicted by a disease as if Yahweh sent a disease to them in the same way that someone sends a person or a messenger. Alternate translation: "but he caused them to suffer from a horrible disease"

a horrible disease
a disease that caused people to slowly become weak and caused some of them to die

Psalms 106:16

In the camp
This refers to the Israelites' camp in the wilderness. Alternate translation: "In the camp in the wilderness"

Psalms 106:17

The earth opened and swallowed up
Here how the ground opens up and buries the people is being compared to how a creature swallows something. Alternate translation: "The earth opened and buried"

Dathan
This was an official who rebelled against Moses.

covered the company of Abiram
The followers of Abiram were also buried when the earth opened and buried Dathan. Alternate translation: "it also covered the company of Abiram" or "it also buried the company of Abiram"

Abiram
This was an official who rebelled against Moses.

Psalms 106:18

General Information:
This page has intentionally been left blank.

Psalms 106:19

They made a calf at Horeb and worshiped a cast metal figure
This information can be reordered so that it is clear that the calf was the cast metal figure. Alternate translation: "At Horeb, they made a cast metal figure of a calf and worshiped it"

generated on Tue Oct 24 10:45:40 2023

Psalms 106:20

They traded the glory of God for the image of a bull
This means that instead of worshiping God they worshiped the image of the bull. Alternate translation: "They traded worshiping the glory of God to worship the image of a bull"

the glory of God
Here God is referred to by his glory. Alternate translation: "their glorious God" or "God who is glorious"

Psalms 106:21

General Information:
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Psalms 106:22

the land of Ham
This refers to the land where Ham's descendants lived. Alternate translation: "the land where Ham's descendant live"

Psalms 106:23

stood in the breach before him, to turn away his anger from destroying them
Here David speaks about Moses persuading Yahweh not to destroy the Israelites as intervening with him in the breach. Alternate translation: "stood between Yahweh and the Israelites and begged Yahweh to not destroy them"

Psalms 106:24

his promise
This refers to Yahweh's promise that he would allow them to take the land of Canaan as their possession.

Psalms 106:25

grumbled
complained

Psalms 106:26

raised his hand
The word "his" refers to Yahweh. Also, it was custom to raise a hand when swearing an oath.

Psalms 106:27

scatter their descendants ... in foreign lands
These two phrases have basically the same meaning and are used together for emphasis. Alternate translation: "and that he would make their descendants live in foreign lands"

scatter
This means to disperse or spread out something.

Psalms 106:28

the sacrifices offered to the dead
This can be stated in active form. Alternate translation: "the sacrifices that they offered to the dead"

to the dead
"The dead" refers to the idols and gods that the Israelites were worshiping. Alternate translation: "to gods who are dead" or "to lifeless gods"

Psalms 106:29

a plague broke out
"a plague spread"

provoked him to anger
"angered him"

Psalms 106:30

Then Phinehas stood up and mediated
Phinehas stood between God and the people, punishing the people for their sin. This can be made clear. Alternate translation: "Then Phinehas rose to punish the people on God's behalf because of their sin"

Psalms 106:31

It was counted to him as a righteous deed
This can be stated in active form. Alternate translation: "People credited it to him as a righteous deed"

Psalms 106:32

Meribah
This is a place.

suffered because of them
Moses suffered because of the peoples' sin. Here the word "them" is a pronoun for the people and a metonym referring to their sin. Alternate translation: "suffered because of their actions"

Psalms 106:33

They made his spirit bitter
Possible meanings: 1) The word "his" refers to Moses. Alternate translation: "They were rebellious against Moses." Or 2) The word "his" refers to God. Alternate translation: "They were rebellious against the Spirit of God."

generated on Tue Oct 24 10:45:40 2023

Psalms 106:34

General Information:
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Psalms 106:35

but they mingled with the nations
Hey David speaks of the people intermarrying with the women from other nations as "mingling" with them. Alternate translation: "but they mixed in marriage with the other nations"

Psalms 106:36

which became a snare to them
The idols became a snare to them.

Psalms 106:37

General Information:
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Psalms 106:38

They shed innocent blood, the blood of their sons and of their daughters
The phrase "shedding blood" is a descriptive euphemism used for "killing." Alternate translation: "They shed innocent blood when they killed their sons and daughters"

Psalms 106:39

They were defiled by their deeds
This can be stated in active form. Alternate translation: "Their deeds defiled them"

in their actions they were like prostitutes
Here David compares their unfaithfulness to Yahweh to the unfaithfulness of a prostitute. Alternate translation: "they were as unfaithful to Yahweh as prostitutes"

Psalms 106:40

So Yahweh was angry with his people ... he abhorred his inheritance
"So Yahweh was angry with his people and despised them"

Psalms 106:41

He gave them into the hand of the nations
Here "hand" refers to power or control. Alternate translation: "God allowed the nations to take control of them"

those who hated them
"people who hated them"

Psalms 106:42

they were brought into subjection to their authority
This can be stated in active form. Alternate translation: "their enemies caused them to be subject to their authority"

Psalms 106:43

were brought low by their own iniquity
Here the phrase "brought low" means to be destroyed. Also, this can be stated in active form. Alternate translation: "their iniquity ruined them"

Psalms 106:44

Nevertheless, he
"Even though what I have just said is true, he." See how you translated this in Psalms 106:8.

their distress
"their affliction" or "their suffering"

Psalms 106:45

called to mind
The phrase "call to mind" means to remember something. Alternate translation: "remembered"

He ... relented because of his steadfast love
"He ... decided that because he still loved them very much he would not punish them"

Psalms 106:46

to have pity on them
"to be compassionate on them"

Psalms 106:47

General Information:
Here 106:48 is more than the end of this psalm. It is the closing statement for all of Book 4 of the Psalms, which starts at Psalm 90 and ends with Psalm 106.

to your holy name
Here Yahweh is referred to by his "holy name." Alternate translation: "to you"

Psalms 106:48

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "May people praise Yahweh the God of Israel"

from everlasting to everlasting
This refers to two extremes and means for all time. See how you translated this in [Psalms 41:13]

generated on Tue Oct 24 10:45:40 2023

Psalm 107

1 Give thanks to Yahweh, for he is good,
and his covenant faithfulness endures forever.
2 Let the redeemed of Yahweh speak out,
those he has rescued from the hand of the enemy.
3 He has gathered them out of foreign lands,
from the east and from the west,
from the north and from the south.

4 They wandered in the wilderness on a desert road
and found no city in which to live.
5 Because they were hungry and thirsty,
they fainted from exhaustion.
6 Then they called out to Yahweh in their trouble,
and he rescued them out of their distress.
7 He led them by a direct path
so that they would go to a city to live in.
8 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
9 For he satisfies the longings of those who are thirsty,
and the desires of those who are hungry he fills up with good things.

10 Some sat in darkness and in the shadow of death,
prisoners in affliction and chains.
11 This was because they had rebelled against God's word
and rejected the instruction of the Most High.
12 He humbled their hearts through hardship;
they stumbled and there was no one to help them up.
13 Then they called out to Yahweh in their trouble,
and he saved them out of their distress.
14 He brought them out of darkness and gloom
and broke their bonds.
15 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
16 For he has broken the gates of bronze
and cut through the bars of iron.

17 They were foolish in their rebellious ways
and afflicted because of their iniquities.
18 Their soul abhorred all food,
and they came close to the gates of death.
19 Then they called out to Yahweh in their trouble,
and he saved them out of their distress.
20 He sent his word and healed them,
and he rescued them from the pits in which they were trapped.
21 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
22 Let them offer the sacrifices of thanksgiving
and proclaim his deeds with shouts of joy.

23 Some travel on the sea in ships
and do business overseas.
24 These saw the deeds of Yahweh
and his wonders on the seas.
25 For he commanded and aroused the windstorm
that stirs up the seas.
26 They reached up to the sky; they went down to the depths.

generated on Tue Oct 24 10:45:40 2023

Their lives melted away in distress.
27 They swayed and staggered like drunkards
and were at their wits' end.
28 Then they called out to Yahweh in their trouble,
and he brought them out of their distress.
29 He calmed the storm,
and the waves were stilled.
30 Then they rejoiced because the sea was calm,
and he brought them to their desired harbor.
31 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
32 Let them exalt him in the assembly of the people
and praise him in the council of the elders.

33 He turns rivers into a wilderness,
springs of water into dry land,
34 and a fruitful land into a barren place
because of the wickedness of its people.
35 He turns the wilderness into a pool of water
and dry land into springs of water.
36 He settles the hungry there,
and they build a city to live in.
37 They sowed fields and planted vineyards
that yielded a fruitful harvest.
38 He blesses them so they are very numerous.
He does not let their livestock decrease in number.

39 They were diminished and brought low
by oppression, distress, and suffering.
40 He pours contempt on the leaders
and causes them to wander in the wilderness, where there are no roads.
41 But he protects the needy from affliction
and cares for his families like a flock.
42 The upright will see this and rejoice,
and all wickedness shuts its mouth.

43 Whoever is wise should take note of these things
and meditate on Yahweh's acts of covenant faithfulness.

Psalm 107 General Notes

Type of psalm

Psalm 107 is the last in a series of five psalms of praise to God (Psalm 103-107).

Special concepts in this chapter

Praise

The psalmist praises Yahweh for saving people lost in the desert, in prison, sick, in a storm at sea, homeless and oppressed. (See: save and oppress)

Psalms 107:1

General Information:

Parallelism is common in Hebrew poetry.

his covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he remains faithful to his covenant forever"

generated on Tue Oct 24 10:45:40 2023

Psalms 107:2

the redeemed of Yahweh
"The redeemed" refers to the people whom Yahweh has saved. Alternate translation: "those whom Yahweh has saved"

speak out
This means to tell others about something. Alternate translation: "tell about what Yahweh has done"

from the hand of the enemy
Here "hand" refers to power. Alternate translation: "from the power of the enemy"

Psalms 107:3

from the east ... and from the south
Here the four directions are given to emphasize that he has gathered them from nations in every direction. Alternate translation: "from every direction" or "from every part of the world"

Psalms 107:4

They wandered
"Some people wandered"

on a desert road
"on a road that was in the desert"

in which to live
"that they could live in"

Psalms 107:5

General Information:
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Psalms 107:6

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. Alternate translation: "Then they prayed to Yahweh to help them in their trouble"

their distress
"their difficulties" or "their afflictions"

Psalms 107:7

General Information:
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Psalms 107:8

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Let people praise Yahweh because he is faithful to his covenant" or "People should praise Yahweh because he is faithful to his covenant"

for humanity
"for all people"

Psalms 107:9

For he satisfies the longings of those who are thirsty
"For he gives water to those who desire it—to those who are thirsty"

the desires of those who are hungry he fills up with good things
"to those who are very hungry and desire food, he give them good things to eat"

Psalms 107:10

Some sat
It is implied that these are people that Yahweh has rescued. Alternate translation: "Yahweh also rescued people who sat"

in the shadow of death
Possible meanings are 1) they thought that their captors would kill them or 2) the prison had no light and was very dark.

Psalms 107:11

they had rebelled against God's word ... rejected the instruction of the Most High
These phrases have similar meanings and emphasize how much they had rebelled again God, which is why they had been imprisoned.

Psalms 107:12

He humbled their hearts through hardship
Here the heart represents a person, but specifically his will. Alternate translation: "He humbled them by allowing them to suffer hardship"

hardship
Possible meanings are 1) "trouble" or 2) "hard labor."

they stumbled and there was no one to help them up
The word "stumbled" refers to times when these people got into very difficult situations. Alternate translation: "they got into trouble and there was no one to help them out of it"

Psalms 107:13

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

generated on Tue Oct 24 10:45:40 2023

their distress
"difficulties" or "afflictions." See how you translated this in Psalms 107:6

Psalms 107:14

He brought them
"Yahweh brought those in prison"

darkness and gloom
Both "darkness" and "gloom" have basically the same meaning and are used to emphasize how dark the prison was. See how you translated this in [Psalms 107:10]

Psalms 107:15

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:16

For he
"because he"

For he has broken the gates of bronze and cut through the bars of iron
Both of these phrases describe Yahweh freeing his people from prison and are used to emphasize that Yahweh truly freed them. Alternate translation: "He freed his people from prison"

Psalms 107:17

They were foolish in their rebellious ways
"They were foolish in the way they rebelled against Yahweh"

and afflicted
"and they suffered." Specifically they were afflicted by becoming sick. Alternate translation: "and they became sick"

Psalms 107:18

they came close to the gates of death
Here the act of "dying" is described as a place, "the gates of death" Alternate translation: "they almost died"

Psalms 107:19

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

Psalms 107:20

He sent his word and healed them
Here David describes Yahweh speaking as sending his words as if they were a messenger. Possible meanings are 1) "He commanded for them to be healed and they were healed" or 2) "He encouraged them and healed them"

Psalms 107:21

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:22

of thanksgiving
"that show that they are thankful"

with shouts of joy
"by singing about them"

Psalms 107:23

and do business overseas
They would sail to places and buy and sell things with the people there. Alternate translation: "selling things in cities far away"

Psalms 107:24

General Information:
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Psalms 107:25

he commanded and aroused the windstorm that stirs up the seas
"he commanded the wind and caused it become a great windstorm that stirred up the sea"

windstorm
a strong wind, like the wind that accompanies a strong rain storm

that stirs up the seas
Here David describes the winds causing the waves to become high as if the wind was an object fiercely stirring something. Alternate translation: "that caused the waves of the sea to become very high"

Psalms 107:26

They reached up to the sky; they went down to the depths
This describes the ships rising and falling with the waves. The extremes of rising to the sky and falling

generated on Tue Oct 24 10:45:40 2023

to the depths are an exaggeration to express how horrible the windstorm was and how large the waves were. Alternate translation: "their ships would rise very high on the waves and then they would fall very low between the waves"

Their lives melted away in distress
This idiom describes the sailors' great fear. Alternate translation: "The men were terrified and greatly distressed"

Psalms 107:27

were at their wits' end
The phrase "at their wit's end" means that they did not know what to do. Alternate translation: "and they did not know what to do" or "they had no idea what to do"

Psalms 107:28

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

Then they
The word "they" refers to the sailors.

he brought them
"he guided them"

Psalms 107:29

He calmed the storm
"He made the wind stop"

the waves were stilled
This can be stated in active form. Alternate translation: "he made the waves still"

Psalms 107:30

their desired harbor
"to the harbor where they wanted to go"

Psalms 107:31

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:32

praise him in the council of the elders
"when the elders sit together." The elders sat together to discuss issues in the community and to make decisions for the community.

Psalms 107:33

He turns
"Yahweh makes"

Psalms 107:34

because of the wickedness of its people
"because the people that live there are wicked"

Psalms 107:35

He turns the wilderness into a pool of water and dry land into springs of water
Both of these phrases have similar meaning and emphasize how Yahweh makes water appear in the wilderness. Alternate translation: "He make springs and lakes in land that used to be desert"

Psalms 107:36

He settles the hungry there
The word "there" refers to the places where Yahweh made springs and lakes appear. Also, the phrase "the hungry" refers to people who are hungry. Alternate translation: "Yahweh makes people who are hungry live there"

Psalms 107:37

that yielded a fruitful harvest
"that produced a plentiful harvest"

Psalms 107:38

so they are very numerous
"so that their people are very numerous"

He does not let their livestock decrease in number
This can be stated in positive form. Alternate translation: "He keeps their livestock very numerous"

Psalms 107:39

They
The word "They" refers to the people who were hungry that Yahweh had settled in the land. This sentence describes how they were before Yahweh settled them in the land.

They were diminished and brought low
This can be stated in active form. Alternate translation: "Their leaders diminished their number and brought them low"

were diminished
"became fewer in number"

brought low
This means to be humiliated. Alternate translation: "humiliated"

generated on Tue Oct 24 10:45:40 2023

Psalms 107:40

pours contempt on
Here David speaks of Yahweh showing contempt for the leaders as if contempt were a liquid he poured out on them. Alternate translation: "shows contempt for"

the leaders
"the nobles." This refers to the leaders who oppressed the people. Alternate translation: "the leaders who oppressed them"

where there are no roads
"where people never go"

Psalms 107:41

But he
"But Yahweh"

the needy
This refers to needy people. Alternate translation: "needy people" or "poor people"

cares for his families like a flock
Here David compares how Yahweh cares for his people to how a shepherd cares for his sheep. Possible meanings are 1) "makes the number of people in their families increase like flocks" or 2) "takes care of them like a shepherd cares for his sheep"

Psalms 107:42

The upright
This refers to people who live in an upright way. Alternate translation: "Upright people" or "People who do what is right"

all wickedness
Here wicked people are referred to as "wickedness." Alternate translation: "all wicked people"

shuts its mouth
This means to not say anything in response. Alternate translation: "has nothing to say against Yahweh in reply"

Psalms 107:43

take note of these things
This means to think about these things. Alternate translation: "think about these things" or "remember these things"

meditate on Yahweh's acts of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "meditate on the things that Yahweh has done that show that he is faithful to his covenant"

generated on Tue Oct 24 10:45:40 2023

Psalm 108

1 My heart is fixed, God!
I will sing, yes, I will sing praises with all my glory.
2 Wake up, lute and harp;
I will wake up the dawn.
3 I will give thanks to you, Yahweh, among the peoples;
I will sing praises to you among the nations.
4 For your covenant faithfulness is great above the heavens;
and your trustworthiness reaches to the skies.

5 Be exalted, God, above the heavens,
and may your glory be exalted over all the earth.
6 So that those you love may be rescued,
rescue us with your right hand and answer me.

7 God has spoken in his holiness; "I will rejoice;
I will divide Shechem
and apportion out the Valley of Sukkoth.
8 Gilead is mine, and Manasseh is mine;
Ephraim also is my helmet;
Judah is my scepter.
9 Moab is my washbasin;
over Edom I will throw my sandal;
I will shout in triumph because of Philistia.

10 Who will bring me into the fortified city?
Who will lead me to Edom?"
11 God, have you not rejected us?
You do not go into battle with our army.
12 Give us help against the enemy,
for man's help is futile.
13 We will triumph with God's help;
he will trample down our enemies.

Psalm 108 General Notes

Type of psalm

Psalm 108 is a psalm of war.

Special concepts in this chapter

Victory

God promised success to the psalmist, but Yahweh failed to help him conquer the country of Edom. He needed God to give him victory over Edom.

Psalms 108:1

General Information:

Parallelism is common in Hebrew poetry.

A song, a psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

My heart is fixed, God

Here David is referring to himself by his heart. Also, the word "fixed" means to trust completely. Alternate translation: "My heart is fixed on you, God" or "I am trusting completely in you, God"

generated on Tue Oct 24 10:45:40 2023

I will sing, yes, I will sing praises with all my glory
Here David is represented by his "glory." David refers to himself as having the honor of praising God. Alternate translation: "You honor me by allowing me to sing praises to you"

Psalms 108:2

Wake up, lute and harp
Here David describes playing his instruments as waking them up from sleep. Alternate translation: "I will praise you by playing the lute and the harp"

I will wake up the dawn
Here David is describing the dawn waking up like a person waking up in the morning. Alternate translation: "I will be praising you when the dawn comes"

dawn
when the sun rises

Psalms 108:3

General Information:
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Psalms 108:4

your covenant faithfulness is great above the heavens; and your trustworthiness reaches to the skies
These two phrases have similar meanings. They speak of the greatness of Yahweh's covenant faithfulness and trustworthiness as if they were objects that were tall enough to reach up to the sky. The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "For your covenant faithfulness and trustworthiness are greater than the distance between heaven and earth" or "For you are more faithful to your covenant and more worthy of people trusting you than the sky is higher than the earth"

Psalms 108:5

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

may your glory be exalted
Here Yahweh is referred to by his "glory." Alternate translation: "may you be exalted"

Psalms 108:6

So that those you love may be rescued
This can be stated in active form. Alternate translation: Because those you love need rescuing" or "Rescue those you love"

with your right hand
Here Yahweh's "right hand" refers to his power. Alternate translation: "by your power"

answer me
Answering here represents responding to his request. Alternate translation: "respond to my request" or "answer my prayer"

Psalms 108:7

General Information:
This verse is the same as Psalms 60:6.

God has spoken in his holiness
Here David describes God speaking something because he is holy as speaking "in his holiness," as if his holiness were something that he was physically inside of. Alternate translation: "God, because he is holy, has said"

I will divide Shechem and apportion out the Valley of Sukkoth
Here God is speaking about dividing the land of Shechem and the Valley of Sukkoth.

apportion
to divide into portions

Psalms 108:8

General Information:
This verse is the same as Psalms 60:7.

Ephraim also is my helmet
God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. Alternate translation: "Ephraim is like a helmet I have chosen" or "The tribe of Ephraim is my army"

helmet
a hard hat that soldiers wear to protect their heads from injury

Judah is my scepter
God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. Alternate translation: "The tribe of Judah is like my scepter" or "Judah is the tribe through whom I rule my people"

Psalms 108:9

General Information:
This verse is the same as Psalms 60:8.

Moab is my washbasin
God speaks of Moab being unimportant as if Moab were a washbasin or a lowly servant. Alternate translation: "Moab is like a bowl that I use for washing"

generated on Tue Oct 24 10:45:40 2023

over Edom I will throw my sandal
God was probably speaking of taking ownership of Edom as if he were symbolically throwing his sandal onto that land to show that he owns it. However some versions have other interpretations. Alternate translation: "I take ownership of the land of Edom" or "I throw my sandal onto the land of Edom to show that it is mine"

Psalms 108:10

General Information:
This verse is the same as Psalms 60:9.

Psalms 108:11

General Information:
This verse is almost the same as Psalms 60:10.

God, have you not rejected us?
The psalmist uses this question to express his sadness that it seems that God has rejected them. Alternate translation: "It seems like you have rejected us!" or "God, you seem to have abandoned us!"

You do not go into battle with our army
The psalmist speaks of God helping their army as if God were to go and fight with them. Alternate translation: "you do not help our army when we go into battle"

Psalms 108:12

General Information:
This verse is the same as Psalms 60:11.

is futile
"is worthless"

Psalms 108:13

General Information:
This verse is the same as Psalms 60:12.

will triumph
"will defeat our enemies"

he will trample down our enemies
The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. Alternate translation: "he will enable us to trample down our enemies" or "he will make us able to defeat our enemies.

generated on Tue Oct 24 10:45:40 2023

Psalm 109

1 God whom I praise,
do not be silent.
2 For the wicked and deceitful attack me;
they speak lies against me.
3 They surround me and say hateful things,
and they attack me without cause.
4 In return for my love they accuse me,
but I pray for them.
5 They repay me evil for good,
and hatred for my love.

6 Appoint a wicked man over such an enemy as these people;
appoint an accuser to stand at his right hand.
7 When he is judged, may he be found guilty;
may his prayer be considered sinful.
8 May his days be few;
may another take his office.
9 May his children be fatherless,
and may his wife be a widow.
10 May his children wander about and beg,
seeking food far from their ruined home.
11 May the creditor seize all he owns;
may strangers plunder the product of his labor.
12 May no one extend any kindness to him;
may no one have pity on his fatherless children.
13 May his descendants be cut off;
may their name be blotted out in the next generation.
14 May his ancestors' iniquity be remembered before Yahweh;
and may the sin of his mother not be forgotten.
15 May their sins always be before Yahweh;
may he cut off their memory from the earth.

16 May Yahweh do this, for that man never bothered to show any covenant faithfulness,
but harassed the oppressed, the needy,
and the brokenhearted to death.
17 He loved cursing;
may it come back upon him.
He hated blessing;
may it be far from him.
18 He clothed himself with cursing as his garment,
and his curse came into his body like water,
like oil into his bones.
19 May his curses be to him like the clothes he wears to cover himself,
like the belt he always wears.
20 May this be the reward of my accusers from Yahweh,
of those who say evil things about me.

21 Yahweh my Lord, deal kindly with me for your name's sake.
Because your covenant faithfulness is good, save me.
22 For I am oppressed and needy,
and my heart is wounded within me.
23 I am fading away like the shadow of the evening;
I am shaken off like a locust.
24 My knees are weak from fasting;
my body has become thin and has no fat.
25 I have become an object of scorn to my accusers;

generated on Tue Oct 24 10:45:40 2023

when they see me, they shake their heads.

26 Help me, Yahweh my God;
save me by your covenant faithfulness.
27 Let them know that this is your hand,
that you, Yahweh, have done this.
28 They curse, but you bless;
when they attack, may they be put to shame,
but may your servant rejoice.
29 May my adversaries be clothed with shame;
may they wear their shame like a robe.

30 With my mouth I give great thanks to Yahweh;
I will praise him in the midst of a crowd.
31 For he will stand at the right hand of the one who is needy,
to save him from those who condemn him.

Psalm 109 General Notes

Type of psalm

Psalm 109 is a psalm of vengeance against an enemy who has lied about him. (See: avenge)

Special concepts in this chapter

Enemies destroyed
This enemy lied about the psalmist. So he asked God to completely destroy his enemy and his enemy's family.

Psalms 109:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

Psalms 109:2

For the wicked and deceitful
The words "wicked" and "deceitful" refer to people. They have similar meanings and emphasize how bad these people are. Alternate translation: "For wicked and deceitful men"

Psalms 109:3

General Information:
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Psalms 109:4

In return for my love
"Although I loved them"

my love
"my love for them"

they accuse me
The word "they" refers to the people who are wicked and deceitful. You may need to make explicit that those who accuse the psalmist do so falsely. Alternate translation: "they accuse me falsely" or "they slander me"

Psalms 109:5

General Information:
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Psalms 109:6

Appoint a wicked man ... appoint an accuser
These two phrases are parallel and the phrases "a wicked man" and "an accuser" refer to the same person.

at his right hand
"at my enemy's right hand"

generated on Tue Oct 24 10:45:40 2023

Psalms 109:7

When he is judged, may he be found guilty
This can be stated in active form. Alternate translation: "When he is on trial, may the judge find him guilty"

may his prayer be considered sinful
This can be stated in active form. Alternate translation: "consider his prayer sinful"

Psalms 109:8

May his days be few
The phrase "his days" refers to the length of his life. Alternate translation: "May he not live a long time"

his office
"his position of authority"

Psalms 109:9

General Information:
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Psalms 109:10

their ruined home
"their destroyed homes"

Psalms 109:11

the creditor
someone who lends money to another person but expects that the person will pay the money back

plunder
steal by force

Psalms 109:12

General Information:
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Psalms 109:13

May his descendants be cut off; may their name be blotted out
These two phrases have similar meanings and emphasize his descendants being destroyed.

May his descendants be cut off
This can be stated in active form. Alternate translation: "Cause his descendants to be cut off" or "Cause his descendants to die"

may their name be blotted out in the next generation
Here the idea of there being no one to carry on the family name is spoke of as "their name being blotted out." Alternate translation: "may there be no one to carry on his name"

Psalms 109:14

May his ancestors' iniquity be remembered before Yahweh
This can be stated in active form. Alternate translation: "May Yahweh remember the iniquity of this man's ancestors" or "May you remember the iniquity of his ancestors, Yahweh"

may the sin of his mother not be forgotten
This can be stated in active form. Alternate translation: "May you not forget the sins that his mother committed"

Psalms 109:15

May their sins always be before Yahweh
Here David speaks about Yahweh thinking about their sins as if their sins were something physically present before him. Alternate translation: "May Yahweh always see their sins" or "May Yahweh always think about their sins"

may he cut off their memory from the earth
David uses the word "earth" to refer to all the people that live on the earth. Also, the phrase "their memory" refers to people remembering the wicked after they have died. Alternate translation: "may Yahweh make it so that no one on earth remembers those wicked people"

Psalms 109:16

that man never bothered to show any covenant faithfulness
This refers to him showing covenant faithfulness to people. The abstract noun "faithfulness" can be translated with an adjective. Sometimes this idea is expressed simply as "kindness" or "mercy. Alternate translation: "that man never did anything to show that he was faithful to his covenant with people" or "that man nevered bothered to be kind to people"

the oppressed, the needy
This refers to oppressed and needy people. Alternate translation: "oppressed people, needy people"

the brokenhearted
Possible meanings are 1) people who are very sad or 2) people who are discouraged and have no hope. Alternate translation: "brokenheared people" or "people who have lost hope"

to death
"until they died." This means that he harassed them until they died.

Psalms 109:17

may it come back upon him
"may his curses come upon him"

generated on Tue Oct 24 10:45:40 2023

Psalms 109:18

He clothed himself with cursing as his garment
David speaks of the wicked person's behavior as if it were his clothing. This probably means he cursed people very often. Alternate translation: “Curses were like his clothing” or “He cursed people all the time”

his curse came into his body like water, like oil into his bones
Possible meanings are: 1) He spoke curses so often that they became a part of his identity. "the curses that he speaks are part of who he is" or 2) David prays that the wicked man will experience his own curses. Alternate translation: “may his curse come into his body like water, like oil into his bones”

like oil into his bones
People believed that oil rubbed on the skin went into the bones.

Psalms 109:19

May his curses be to him like the clothes he wears to cover himself
People wore their clothes everyday. David speaks of a wicked person always being cursed as if his curses always covered him as his clothing does. Alternate translation: "Let his curses be on him every day like the garment he wears"

like the belt he always wears
The words "may his curses be to him" are understood from the previous phrase. They may be repeated here. Alternate translation: "may his curses be to him like the belt he always wears" or "and let his curses always be on him like the belt he always wears"

Psalms 109:20

May this be the reward
"May these curses be the reward"

Psalms 109:21

deal kindly with me
This is a request for Yahweh to treat him kindly. Alternate translation: "treat me kindly"

your name's sake
"the sake of your reputation"

Because your covenant faithfulness is good
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Because you are good and are faithful to your covenant"

Psalms 109:22

oppressed and needy
These two words have similar meanings and emphasize that he is unable to help himself.

my heart is wounded within me
Here David speaks of being in great despair as his heart being wounded. Alternate translation: "I am full of grief and despair"

Psalms 109:23

I am fading away like the shadow ... like a locust
David feels like he is going to die soon and describes this feeling by comparing himself to a fading shadow and to how the wind blows away locust. Alternate translation: "I feel like I am about to die, like an evening shadow that will soon disappear, like a locust is easily blown away by the wind"

Psalms 109:24

My knees are weak
This means that he is weak and it is difficult for him to stand. Alternate translation: "My legs are weak" or "I have difficulty standing"

from fasting
"because I am not eating any food"

Psalms 109:25

I have become an object of scorn to my accusers
This can be stated in active form. Alternate translation: "My accusers ridicule me"

shake their heads
This is an act of disapproval.

Psalms 109:26

save me by your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "save me because you are faithful to your covenant"

Psalms 109:27

Let them know
The word "them" refers to David's accusers and the people who say bad things about him.

this is your hand
The word "this" refers to God saving him. The phrase "your hand" is a metonym for what God has done. Alternate translation: "this is your work" or "this salvation is your doing"

have done this
"have saved me"

generated on Tue Oct 24 10:45:40 2023

Psalms 109:28

They curse, but you bless
The word "they" refers to the people who accuse David and say bad things about him. Alternate translation: "They curse me, but you bless me"

may they be put to shame
This can be stated in active form. Alternate translation: "put the to shame" or "may they be ashamed"

but may your servant rejoice
"but may I, your servant, rejoice" or "I am your servant, let me rejoice." David uses the phrase "your servant" to refer to himself.

Psalms 109:29

May my adversaries be clothed ... may they wear
These two phrase have them same meaning and are used together for emphasize how greatly he wishes for them to be ashamed.

be clothed with shame
Here David speaks of them being ashamed as if were clothing they wore. Alternate translation: "be very ashamed"

may they wear their shame like a robe
David speaks of them being ashamed as if it were a robe that they wore. Alternate translation: "may their shame cover them just like their robe is wrapped around them"

Psalms 109:30

With my mouth I give
This means that he will speak. Alternate translation: "I will speak and give"

Psalms 109:31

will stand at the right hand of the one who is needy
This means that he will help and defend the poor person. Alternate translation: "will defend the one who is needy"

generated on Tue Oct 24 10:45:40 2023

Psalm 110

1 The declaration of Yahweh to my lord:
"Sit at my right hand
until I make your enemies your footstool."

2 Yahweh will hold out the scepter of your strength from Zion;
rule among your enemies.
3 Your people will follow you in holy garments
of their own free will on the day of your power;
from the womb of the dawn your youth will be to you like the dew.
4 Yahweh has sworn and will not change his mind:
"You are a priest forever,
after the manner of Melchizedek."

5 The Lord is at your right hand.
He will kill kings on the day of his anger.
6 He will judge the nations;
he will fill the battlegrounds with dead bodies;
he will kill the leaders in many countries.
7 He will drink of the brook along the road,
and then he will lift his head up high after victory.

Psalm 110 General Notes

Type of psalm

Psalm 110 is a psalm honoring the king as he becomes king and also a prophecy about Christ. (See: prophet and christ)

Special concepts in this chapter

King

The king will be able to conquer his enemies. Christ is seen as both high priest and king. (See: highpriest)

Psalms 110:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Sit at my right hand

The phrase "my right hand" refers to the place of honor. Alternate translation: "Sit at the place of honor which I have for you"

make your enemies your footstool

Here David describes Yahweh placing his master's enemies under his power and control as putting them under his feet like a footstool. Alternate translation: "put your enemies under your power"

Psalms 110:2

General Information:

David continues speaking to the king.

Yahweh will hold out the scepter of your strength

Here David speaks of Yahweh extending the area that the king rules as holding out his scepter. Alternate translation: "Yahweh will extend the area over which you powerfully rule"

rule among your enemies

"King, rule among your enemies." This is spoken to the king as a command.

Psalms 110:3

of their own free will

"by their own choice." This means that they will chose to follow the king.

generated on Tue Oct 24 10:45:40 2023

on the day of your power
This refers to the day that the king will lead his armies into battle. This can be stated clearly. Alternate translation: "on the day that you lead your armies into battle"

from the womb of the dawn ... like the dew
David describes the dew as a baby to whom the dawn gives birth. Alternate translation: "in the morning ... like the dew"

from the womb of the dawn your youth will be to you like the dew
David is telling the king that he will have youthful strength each morning by comparing it to how the dew appears early each morning. Alternate translation: "each morning you will be filled with youthful strength to sustain you just like each morning the dew appears to water and sustain the earth"

Psalms 110:4

You are
Yahweh is speaking to the lord, the one David calls "my master" in Psalms 110:1.

will not change
This means that he will not change what he has said. Alternate translation: "will not change his mind" or "will not change what he has said"

after the manner of Melchizedek
The idea of being priest is understood from the previous phrase. It can be stated clearly here. Alternate translation: "after the manner that Melchizedek was priest" or "in the same way that Melchizedek was priest"

Psalms 110:5

The Lord is at your right hand
When the lord goes to battle, Yahweh stands at his right hand in order to help him. Alternate translation: "The Lord helps you in battle"

The Lord
The word "Lord" refers to Yahweh.

He will kill
The word "He" refers to Yahweh. He will cause the kings to be defeated and die, but he will allow the king's armies to kill the enemy kings. Alternate translation: "He will cause the kings to die" or "He will allow your armies to kill the kings"

kings
This refers to his enemies. Alternate translation: "enemy kings"

on the day of his anger
Here David speaks of the day when Yahweh will become angry and defeat the kings as "the day of his anger." Alternate translation: "on the day of judgment when his patience turns to anger"

Psalms 110:6

he will fill the battlegrounds with dead bodies
This means that Yahweh will cause this to happen, not that he will personally kill all of the people who die on the battleground. Alternate translation: "he will cause the battlegrounds to be filled with death bodies"

he will kill the leaders in many countries
This means that Yahweh will cause this to happen, not that he will personally kill the leaders. Alternate translation: "he will cause the leaders in many countries to be killed" or "he will allow the leaders in many countries to die"

Psalms 110:7

He will drink of the brook along the road
The king only stops briefly for a drink and then he continues the pursuit of his enemies. Alternate translation: "As he pursues his enemies, he will only stop to drink quickly from a brook"

of the brook
This means the he will drink water from the brook. A brook is a small stream. Alternate translation: "he will drink water from the brook"

and then
"and so" or "therefore"

he will lift his head
Possible meanings are 1) the king lifts up his own head or 2) Yahweh lifts up the head of the king.

he will lift his head up high after victory
People raised their heads when they are victorious, confident, and joyful. Alternate translation: "he will confidently lift his head after victory" or "he will be victorious"

generated on Tue Oct 24 10:45:40 2023

Psalm 111

1 Give praise to Yah. [1]
I will give thanks to Yahweh with my whole heart
in the assembly of the upright, in their gathering.
2 The works of Yahweh are great,
eagerly awaited by all those who desire them.
3 His work is majestic and glorious,
and his righteousness endures forever.
4 He does wonderful things that will be remembered;
Yahweh is gracious and merciful.
5 He gives food to his faithful followers.
He will always call to mind his covenant.
6 He showed his powerful works to his people
in giving them the inheritance of the nations.
7 The works of his hands are trustworthy and just;
all his instructions are reliable.
8 They are established forever,
to be observed faithfully and properly.
9 He sent redemption to his people;
he ordained his covenant forever;
holy and awesome is his name.
10 To honor Yahweh is the beginning of wisdom;
those who carry out his instructions have good understanding.
His praise endures forever.

Footnotes

111:1 [1]Yah is a short form of the name Yahweh.

Psalm 111 General Notes

Type of psalm

Psalm 111 is a psalm of praise to God for his miracles and care. (See: miracle)

Special concepts in this chapter

Yahweh's character

God is great. He has given his people food and a land always keeps his promises to his people. (See: promise and peopleofgod)

Psalms 111:1

General Information:

Parallelism is common in Hebrew poetry.

with my whole heart

Here the word "heart" represents the person's entire inner being and emotions. Alternate translation: "with all that I am"

in the assembly of the upright, in their gathering

These two phrases mean that same thing and may be combined if necessary. Alternate translation: "in the gathering of upright people"

Psalms 111:2

eagerly awaited by all those who desire them

The word "them" refers to the "works of Yahweh." This can be stated in active form. Alternate translation: "all those who desire the works of Yahweh eagerly await them"

generated on Tue Oct 24 10:45:40 2023

eagerly awaited
Possible meanings are 1) "sought after" or 2) "studied."

Psalms 111:3

General Information:
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Psalms 111:4

that will be remembered
This can be stated in active form. Alternate translation: "that people will always remember"

Psalms 111:5

call to mind
This is an idiom that means to remember. Alternate translation: "remember"

Psalms 111:6

his powerful works
"his works that demonstrated his power"

the inheritance of the nations
The writer speaks of the land that belonged to the nations in Canaan as if it were their inheritance. Alternate translation: "the land that belonged to other nations"

Psalms 111:7

The works of his hands
Here the word "hands" refers to Yahweh, himself. Alternate translation: "The works that he does"

Psalms 111:8

They are established forever
This means that Yahweh's instructions are unchangeable and will last forever. This can be stated in active form. Alternate translation: "He has established them forever" or "They will last forever"

to be observed faithfully and properly
Possible meanings are 1) Yahweh has given his instructions in a faithful and proper manner or 2) his people are to observe Yahweh's instructions in a faithful and proper manner. This can be stated in active form. Alternate translation: "for his people to observe them faithfully and properly"

Psalms 111:9

holy and awesome is his name
Here the word "name" refers to Yahweh, himself. Alternate translation: "Yahweh is holy and awesome"

Psalms 111:10

the beginning of wisdom
The word "wisdom" can be translated as "wise." Alternate translation: "the first step to becoming wise" or "the most important thing to become wise"

those who carry out his instructions
"those who obey his instructions"

His praise endures forever
The word "praise" can be translated as a verb. Alternate translation: "People will praise him forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 112

1 Give praise to Yah. [1]
Blessed is the man who fears Yahweh,
who greatly delights in his commandments.
2 His descendants will be powerful on earth;
the descendants of the godly man will be blessed.
3 Wealth and riches are in his house;
his righteousness will endure forever.
4 Light shines in the darkness for the godly person;
he is gracious, merciful, and just.
5 It goes well for the man who deals graciously and lends money,
who conducts his affairs with honesty.
6 For he will never be moved;
the righteous person will be remembered forever.
7 He does not fear bad news;
he is confident, trusting in Yahweh.
8 His heart is tranquil, without fear,
until he looks in triumph over his adversaries.
9 He gives freely to the poor;
his righteousness endures forever;
his horn will be exalted with honor.
10 The wicked person will see this and be angry;
he will grind his teeth in rage and he will melt away;
the desire of the wicked people will perish.

Footnotes

112:1 [1]Yah is a short form of the name Yahweh.

Psalm 112 General Notes

Type of psalm

Psalm 112 is a wisdom psalm teaching the value of a righteous life. (See: wise and righteous)

Special concepts in this chapter

Righteous people

The righteous people will be well-known for their generosity and they will not have to worry about bad news because God is taking care of them.

Psalms 112:1

General Information:

Parallelism is common in Hebrew poetry.

greatly delights

"takes great pleasure"

Psalms 112:2

the descendants of the godly man will be blessed

This can be stated in active form. Alternate translation: "Yahweh will bless the descendants of the godly man"

Psalms 112:3

General Information:

The person who sings this song continues to describe a person who reveres Yahweh.

generated on Tue Oct 24 10:45:40 2023

Wealth and riches are in his house
Here the word "house" represents the family. The words "Wealth" and "riches" mean basically the same thing and indicate an abundance of wealth. Alternate translation: "His family is very wealthy"

Psalms 112:4

Light shines in the darkness for the godly person
The writer speaks of God blessing the godly person in difficult times as if it were a light shining in darkness. Alternate translation: "The blessings that a godly person receives from God are like a light that shines in the darkness"

Psalms 112:5

lends money
The understood information can be made clear. Alternate translation: "lends his money to other people"

Psalms 112:6

General Information:
The person who sings this song continues to describe a person who reveres Yahweh.

For he will never be moved
he will not be troubled or overwhelmed by circumstances for his trust is in Yahweh? This can be stated in active form. Alternate translation: "For nothing will ever move him"

the righteous person will be remembered forever
This can be stated in active form. Alternate translation: "people will remember the righteous person forever"

Psalms 112:7

General Information:
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Psalms 112:8

General Information:
The person who sings this song continues to describe a person who reveres Yahweh.

His heart is tranquil
"His heart is supported." Here the word "heart" refers to the person. Possible meanings are 1) "He is at peace" or 2) "He is confident"

Psalms 112:9

his righteousness endures forever
"his righteous deeds will endure forever." See how you translated this in Psalms 112:3.

his horn will be exalted with honor
The word "horn" here speaks of the person winning a military victory as if he were a wild ox raising his head. This can be stated in active form. Alternate translation: "Yahweh will give him honor by enabling him to win battles" or "Yahweh will give him honor by defeating his enemies"

Psalms 112:10

will see this
"will see that things go well for the godly person." The word "this" refers to everything good that the writer has described in the previous verses about the godly person.

he will grind his teeth in rage
The grinding of teeth is an expression of extreme anger. See how you translated a similar phrase in [Psalms 35:16]

melt away
The writer speaks of the wicked person's eventual death as if that person were something, such as ice, that can melt. Alternate translation: "eventually die"

the desire of the wicked people will perish
Possible meanings of "desire" are 1) the emotional desire that wicked people have. Alternate translation: "the things that wicked people want to do will never happen" or 2) it is a metonym for the things that wicked people have desired. Alternate translation: "wicked people will lose the things that they desired"

generated on Tue Oct 24 10:45:40 2023

Psalm 113

1 Give praise to Yah. [1]
Praise him, you servants of Yahweh;
praise the name of Yahweh.

2 Blessed be the name of Yahweh,
both now and forevermore.
3 From the rising of the sun to its setting,
Yahweh's name should be praised.

4 Yahweh is exalted above all nations,
and his glory reaches above the skies.
5 Who is like Yahweh our God,
who has his seat on high,
6 who humbles himself to look down
at the sky and at the earth?
7 He raises up the poor out of the dirt
and lifts up the needy from the ash heap,
8 so that he may seat him with princes,
with the princes of his people.
9 He gives a home to the barren woman of the house;
he makes her a joyful mother of children.
Give praise to Yah! [2]

Footnotes

113:1 [1]Yah is a short form of the name Yahweh.
113:9 [2]Yah is a short form of the name Yahweh.

Psalm 113 General Notes

Type of psalm

Psalm 113 is a psalm of praise to God for his goodness. (See: good)

Special concepts in this chapter

Yahweh's help

God helps the poor and gives children to the wife who cannot conceive children.

Psalms 113:1

General Information:

Parallelism is common in Hebrew poetry.

the name of Yahweh

Here the word "name" represents Yahweh, himself. Alternate translation: "Yahweh"

Psalms 113:2

General Information:

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Psalms 113:3

From the rising of the sun to its setting

This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. See how you translated this in [Psalms 50:1]

Yahweh's name should be praised

Here the word "name" represents Yahweh, himself. This can be stated in active form. Alternate translation: "people should praise Yahweh"

generated on Tue Oct 24 10:45:40 2023

Psalms 113:4

his glory reaches above the skies
The glory of God is spoken of as if it was very high. Alternate translation: "his glory is higher than the skies" or "his glory is enormously great"

Psalms 113:5

Who is like Yahweh our God, who has his seat on high
This is the first part of a rhetorical question that the writer asks to emphasize that there is no one like Yahweh. It may be translated as a statement. Alternate translation: "There is no one like Yahweh our God, who has his seat on high"

who has his seat on high
"who is enthroned on high" or "who rules in the highest position"

Psalms 113:6

who humbles himself to look down at the sky and at the earth
This is the second part of a rhetorical question that the writer asks to emphasize that there is no one like Yahweh. It may be translated as a statement that begins a new sentence. Alternate translation: "There is no one like Yahweh our God, who humbles himself to look down at the sky and at the earth."

humbles himself to look down
Possible meanings are 1) the writer is speaking literally of Yahweh's thoughts and emotions. Alternate translation: "is not too proud to look down" Or 2) this is a hyperbolic metaphor that speaks as if Yahweh needs to work to look at the sky and earth from heaven. Alternate translation: "needs to bow so he can look"

Psalms 113:7

He raises up the poor ... from the ash heap
These two phrases are parallel. The writer speaks of Yahweh helping and honoring people who are poor as if Yahweh caused them to stand up from sitting in dirt and ashes.

out of the dirt ... from the ash heap
Sitting in dirt and ashes represents either poverty or despair.

Psalms 113:8

so that he may seat him with princes, with the princes of his people
Here the second phrase clarifies that the first phrase refers to the princes of Yahweh's people. These two statements can be combined. Alternate translation: "so that Yahweh may seat him next to rulers of his people"

Psalms 113:9

He gives a home to the barren woman of the house
Here "home" refers to the children that live in a home. Alternate translation: "He gives children to the woman who had none"

generated on Tue Oct 24 10:45:40 2023

Psalm 114

1 When Israel left Egypt,
the house of Jacob from a people who spoke a foreign language,
2 Judah became his holy place,
Israel his kingdom.

3 The sea looked and fled;
the Jordan turned back.
4 The mountains skipped like rams,
the hills skipped like lambs.

5 Why did you flee, sea?
Jordan, why did you turn back?
6 Mountains, why did you skip like rams?
You little hills, why did you skip like lambs?

7 Tremble, earth, before the Lord,
at the presence of the God of Jacob.
8 He turned the rock into a pool of water,
the hard rock into a spring of water.

Psalm 114 General Notes

Type of psalm

Psalm 114 is a psalm of praise to God for his miracles in bringing the people of Israel to the promised land. (See: miracle and promisedland)

Special concepts in this chapter

Praise

The psalmist praised God for opening up the Red Sea for the people to cross, for providing the earthquake that stopped the Jordan River so the people could cross and providing water from a rock for the people to drink.

Psalms 114:1

General Information:

Parallelism is common in Hebrew poetry.

When Israel left Egypt, the house of Jacob from a people who spoke a foreign language

These two lines are parallel, with "Israel" and "the house of Jacob" meaning the same thing and "Egypt" and "that foreign people" referring to the same people.

the house of Jacob from a people who spoke a foreign language

The word "house" here represents the family or descendents. The verb may be supplied to this phrase. Alternate translation: "the descendants of Jacob left people who spoke a language that the descendants of Jacob did not understand"

Psalms 114:2

Judah became his holy place, Israel his kingdom

Possible meanings for "Judah" and "Israel" are 1) they refer to the land. Alternate translation: "The land of Judah became Yahweh's holy place, the land of Israel became his kingdom" or 2) they are metonyms for the people of Judah and Israel. Alternate translation: "The people of Judah became those among whom Yahweh lived, the people of Israel became those over whom he ruled"

Psalms 114:3

The sea looked and fled

The writer speaks of the Sea of Reeds as if it were a person who fled away as Yahweh led the people of Israel through on dry ground. Alternate translation: "It was as though the sea looked and fled"

generated on Tue Oct 24 10:45:40 2023

the Jordan turned back
The writer speaks of the Jordan River as if it were a person who retreated as Yahweh led the people of Israel through on dry ground. Alternate translation: "it was as though the Jordan retreated"

Psalms 114:4

The mountains skipped like rams, the hills skipped like lambs
The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. Alternate translation: "It was as if the mountains shook like jumping rams and the hills shook like jumping lambs"

Psalms 114:5

General Information:
Verses 5-6 contain four rhetorical questions. The expected answer to each question is found in verse 7, "because of the presence of the Lord."

Psalms 114:6

skip like rams ... skip like lambs
The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. See how you translated similar phrases in [Psalms 114:4]

Psalms 114:7

Tremble, earth, before the Lord, at the presence of the God of Jacob
The last two phrases are parallel. The verb may be supplied in the second line. Alternate translation: "Tremble, earth, before the Lord, tremble at the presence of the God of Jacob"

Tremble, earth
Possible meanings are 1) the writer is speaking to the earth as if it were a person and commands it to tremble with fear before God or 2) the word "earth" is a metonym for those who live on the earth. Alternate translation: "Tremble, everyone one earth"

Psalms 114:8

He turned the rock into a pool of water, the hard rock into a spring of water
These two phrases are parallel. The writer describes Yahweh causing water to flow from the rock as if he turned the rock into water.

the hard rock into a spring of water
The verb may be supplied from the previous phrase. Alternate translation: "He turned the hard rock into a spring of water"

generated on Tue Oct 24 10:45:40 2023

Psalm 115

1 Not to us, Yahweh, not to us,
but to your name bring honor,
for your covenant faithfulness
and for your trustworthiness.

2 Why should the nations say,
"Where is their God?"
3 Our God is in heaven;
he does whatever he pleases.

4 The nations' idols are silver and gold,
the work of men's hands.
5 Those idols have mouths, but they do not speak;
they have eyes, but they do not see;
6 they have ears, but they do not hear;
they have noses, but they do not smell.
7 Those idols have hands, but do not feel;
they have feet, but they cannot walk;
nor do they speak from their mouths.
8 Those who make them are like them,
as is everyone who trusts in them.

9 Israel, trust in Yahweh;
he is your help and shield.
10 House of Aaron, trust in Yahweh;
he is your help and shield.
11 You who honor Yahweh, trust in him;
he is your help and shield.

12 Yahweh takes notice of us and will bless us;
he will bless the family of Israel;
he will bless the family of Aaron.
13 He will bless those who honor him,
both young and old.

14 May Yahweh increase your numbers more and more,
yours and your descendants'.
15 May you be blessed by Yahweh,
who made heaven and earth.

16 The heavens belong to Yahweh;
but the earth he has given to mankind.
17 The dead do not give praise to Yah, [1]
nor do any who go down into silence;
18 But we will give praise to Yah,
now and forevermore.
Give praise to Yah! [2]

Footnotes

115:17 [1]Yah is a short form of the name Yahweh.
115:18 [2]Yah is a short form of the name Yahweh.

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generated on Tue Oct 24 10:45:40 2023

Psalm 115 General Notes

Type of psalm

Psalm 115 is a psalm of praise.

Special concepts in this chapter

Yahweh's power

God is in heaven and is able to do whatever he wants. Idols can not do anything. Therefore, people and priests should trust God for their protection. (See: heaven and priest and trust)

Psalms 115:1

General Information:

Parallelism is common in Hebrew poetry.

Not to us, Yahweh, not to us

The writer repeats the phrase "Not to us" in order to emphasize that they are not worthy to receive the honor that is due only to Yahweh. If necessary, a verbal phrase may be supplied here. Alternate translation: "Do not bring honor to us, Yahweh"

to us

The word "us" refers to the people of Israel.

but to your name bring honor

Here the word "name" represents Yahweh, himself. Alternate translation: "but bring honor to yourself"

for your covenant faithfulness and for your trustworthiness

The abstract noun "faithfulness" can be translated as an adjective. The abstract noun "trustworthiness" can be translated with a verbal phrase. Alternate translation: "because you are faithful to your covenant and you are worthy of people trusting you"

Psalms 115:2

Why should the nations say, "Where is their God?"

This rhetorical question emphasizes that there should be no reason for the nations to say what they say. This question can be translated as a statement. Alternate translation: "The people of the nations should not be able to say, 'Where is their God?'"

Where is their God?

The people of other nations use this question to mock the people of Israel and to express that they do not see Yahweh helping them. This question can be translated as a statement. Alternate translation: "Your God is not here to help you."

Psalms 115:3

General Information:

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Psalms 115:4

the work of men's hands

Here the word "hands" represents the people who made the idols. Alternate translation: "things which men have made"

Psalms 115:5

Those idols have mouths

The idols do not have real mouths, eyes, ears, or noses. Rather, people made them with the likeness of mouths, eyes, ears, and noses. The writer is emphasizing that these idols are not really alive. You can make clear the implied information. Alternate translation: "People have given mouths to those idols"

Psalms 115:6

General Information:

This page has intentionally been left blank.

Psalms 115:7

Those idols have hands

The idols do not have real hands, feet, or mouths. Rather, people made them with the likeness of hands, feet, and mouths. The writer is emphasizing that these idols are not really alive. You can make this implicit information clear. Alternate translation: "People have given hands to those idols"

but do not feel

"but those hands do not feel"

Psalms 115:8

Those who make them are like them, as is everyone who trusts in them

Those who make and worship idols become lifeless and powerless, just like those idols. The full meaning of this statement can be made clear. Alternate translation: "Those who make them become lifeless like they are, as does everyone who trusts in them"

generated on Tue Oct 24 10:45:40 2023

Psalms 115:9

Israel, trust in Yahweh
The word "Israel" represents the people of Israel. Alternate translation: "People of Israel, trust in Yahweh"

your help and shield
The writer speaks of Yahweh as if he were a shield because he protects his people as a shield would protect them from harm. Alternate translation: "the one who helps you and protects you"

Psalms 115:10

House of Aaron
Here the word "House" represents the family or descendants. This phrase refers to the priests, who were descendants of Aaron. Alternate translation: "Descendants of Aaron" or "Priests"

Psalms 115:11

General Information:
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Psalms 115:12

takes notice of us
"has paid attention to us"

the family of Israel
This refers to the people of Israel, who are descendants of Jacob, who also called Israel. Alternate translation: "the people of Israel"

the family of Aaron
This refers to the priests, who are descendants of Aaron. Alternate translation: "the descendants of Aaron" or "the priests"

Psalms 115:13

both young and old
"both small and great." Possible meanings are that this refers 1) to social status or 2) to age. In either case, the two extremes represent every person, regardless of age or social status.

Psalms 115:14

May Yahweh increase your numbers more and more
The writer is speaking of the number of children that the people of Israel would have. Alternate translation: "May Yahweh increase the number of your children more and more"

yours and your descendants'
"both your children and your descendants' children." The writer clarifies that his request for more children applies not only to the present generation, but to their descendants, as well.

Psalms 115:15

May you be blessed by Yahweh, who made heaven and earth
This can be stated in active form. Alternate translation: "May Yahweh, who made heaven and earth, bless you"

Psalms 115:16

the earth he has given to mankind
This does not mean that the earth does not belong to Yahweh, but that has given the earth to mankind as a dwelling place.

Psalms 115:17

The dead
The adjective "dead" may be translated with a noun phrase. Alternate translation: "People who are dead"

nor do any who go down into silence
This parallel phrase has a similar meaning to phrase before it. The verb may be supplied from that previous phrase to make the meaning clear. Alternate translation: "nor do any who go down into silence praise Yahweh"

nor do any who go down into silence
The writer speaks of the grave or the place of the dead as a place of silence where no one can speak. This is a euphemism for death. Alternate translation: "nor do any who go to the place of the dead"

Psalms 115:18

But we
The word "we" refers to the people of Israel who are still alive.

generated on Tue Oct 24 10:45:40 2023

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Psalm 116

1 I love Yahweh because he hears
my voice and my pleas for mercy.
2 Because he listened to me,
I will call on him as long as I live.
3 The cords of death surrounded me,
and the snares of Sheol confronted me;
I felt anguish and sorrow.
4 Then I called on the name of Yahweh:
"I beg you, Yahweh, rescue my life."

5 Yahweh is gracious and just;
our God is compassionate.
6 Yahweh protects the naive;
I was brought low, and he saved me.
7 My soul can return to its resting place,
for Yahweh has been good to me.

8 For you rescued my life from death,
my eyes from tears,
and my feet from stumbling.
9 I will serve Yahweh
in the land of the living.

10 I believed in him, even when I said,
"I am greatly afflicted."
11 In my alarm I said,
"All men are liars."

12 How can I repay Yahweh
for all his kindnesses to me?
13 I will raise the cup of salvation,
and call on the name of Yahweh.
14 I will fulfill my vows to Yahweh
in the presence of all his people.

15 Precious in the sight of Yahweh
is the death of his faithful ones.
16 Yahweh, indeed, I am your servant;
I am your servant, the son of your servant woman;
you have taken away my bonds.
17 I will offer to you the sacrifice of thanksgiving
and will call on the name of Yahweh.
18 I will fulfill my vows to Yahweh
in the presence of all his people,
19 in the courts of the house of Yahweh,
in your midst, Jerusalem.
Give praise to Yah! [1]

Footnotes

116:19 [1]Yah is a short form of the name Yahweh.

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generated on Tue Oct 24 10:45:40 2023

Psalm 116 General Notes

Type of psalm

Psalm 116 is a psalm of praise for saving the psalmist's life. (See: save)

Special concepts in this chapter

Healing

The author was very sick and expected to die but God healed him. So he will pay his vow and sacrifice an offering of thanks. (See: vow)

Psalms 116:1

General Information:

Parallelism is common in Hebrew poetry.

he hears my voice and my pleas for mercy

Here the word "voice" represents the person who is speaking. The abstract nouns "pleas" and "mercy" can be stated as "plead" and "merciful." Alternate translation: "he hears me when I plead for him to be merciful to me"

Psalms 116:2

General Information:

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Psalms 116:3

General Information:

The person who composed this psalm continues to speak.

The cords of death surrounded me

The writer speaks of death as if it were a person who could capture him and bind him with ropes. See how you translated this in [Psalms 18:4]

the snares of Sheol confronted me

The writer speaks of "Sheol," the place of the dead, as if it were a person who could trap him with snares. Alternate translation: "I felt as if I were ready to enter the grave"

Psalms 116:4

called on the name of Yahweh

Here the word "name" represents Yahweh himself. Alternate translation: "called out to Yahweh"

rescue my life

Here the word "life" represents the person. Alternate translation: "rescue me" or "keep me from dying"

Psalms 116:5

General Information:

The person who made this song continues to speak.

Psalms 116:6

the naive

This refers to people who are inexperienced or who cannot care for themselves. The adjective can be translated as a noun phrase. Alternate translation: "those who are naive" or "those who are helpless"

I was brought low

The writer speaks of being humbled as in being in a lower position. Alternate translation: "I was helpless"

Psalms 116:7

General Information:

The person who composed this psalm continues to speak.

My soul can return to its resting place

The writer speaks of having peace and confidence as if it were a place where his soul can rest. The word "soul" represents the person. Alternate translation: "I can rest in peace again"

Psalms 116:8

you rescued my life from death

Here the word "you" refers to Yahweh. The word "life" represents the person. Alternate translation: "you have saved me from death" or "you have kept me from dying"

my eyes from tears

"you have kept me from crying"

my feet from stumbling

The feet here represent the person. Stumbling here probably represents being killed by his enemies. Alternate translation: "you have rescued me from stumbling" or "you have kept me from being killed by my enemies"

Psalms 116:9

General Information:

The person who composed this psalm continues to speak.

generated on Tue Oct 24 10:45:40 2023

in the land of the living
"in this world where people are alive." This is in contrast to the place of the dead.

Psalms 116:10

I am greatly afflicted
This can be stated in active form. Alternate translation: "I suffer greatly" or "People afflict me very much"

Psalms 116:11

In my alarm I said
"I said too quickly" or "I said without considering"

All men are liars
"Every person is a liar" or "All people are liars"

Psalms 116:12

General Information:
The person who made this song continues to speak.

How can I repay Yahweh ... to me?
The writer asks this leading question to introduce how he will respond to what Yahweh has done for him. This question can be translated as a statement. Alternate translation: "This is how I will repay Yahweh ... to me."

Psalms 116:13

I will raise the cup of salvation
This is probably a reference to a drink offering, which was a sacrifice that involved pouring wine on the altar, and which the writer will offer in response to Yahweh saving him. The full meaning of this statement can be made explicit. Alternate translation: "I will present a drink offering to Yahweh because he saved me"

call on the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "call on Yahweh"

Psalms 116:14

General Information:
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Psalms 116:15

Precious in the sight of Yahweh is the death of his faithful ones
The word "Precious" here does not imply that Yahweh values the death of his saints, but that the death of his saints is costly to him and grieves him. Here sight represents judgment or evaluation. Alternate translation: "Yahweh considers the death of his saints to be a costly thing"

Psalms 116:16

General Information:
The person who composed this psalm continues to speak.

the son of your servant woman
This is likely a reference to the writer's mother and indicates that she faithfully worshiped Yahweh. The full meaning of this can be made clear. Alternate translation: "as my mother was"

you have taken away my bonds
The writer speaks of being in danger of dying as if he had been chained in prison. Alternate translation: "you have saved me from death"

Psalms 116:17

the sacrifice of thanksgiving
"a sacrifice to express my thankfulness"

will call on the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "will call on Yahweh"

Psalms 116:18

General Information:
The person who made this song continues to speak.

I will fulfill ... all his people
See how you translated Psalms 116:14.

Psalms 116:19

in the courts of the house of Yahweh
The word "house" refers to Yahweh's temple. Alternate translation: "in the courtyards of Yahweh's temple"

in your midst, Jerusalem
The writer speaks to Jerusalem as though it were a person. Alternate translation: "in Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Psalm 117

1 Praise Yahweh, all you nations;
exalt him, all you peoples.
2 For his covenant faithfulness is great toward us,
and the trustworthiness of Yahweh endures forever.
Give praise to Yah! [1]

Footnotes

117:2 [1]Yah is a short form of the name Yahweh.

Psalm 117 General Notes

Type of psalm

Psalm 117 is a psalm of praise.

Special concepts in this chapter

Praise
Everyone should praise God for his love and unending faithfulness. (See: love and faithful)

Psalms 117:1

General Information:
Parallelism is common in Hebrew poetry.

Psalms 117:2

For his
"Because his"

his covenant faithfulness is great toward us
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he does great things for us because he is faithful to his covenant"

the trustworthiness of Yahweh endures forever
The abstract noun "trustworthiness" can be translated with an adjective or a verbal phrase. Alternate translation: "Yahweh remains trustworthy forever" or "Yahweh will forever be worthy of people trusting him"

generated on Tue Oct 24 10:45:40 2023

Psalm 118

1 Give thanks to Yahweh, for he is good,
his covenant faithfulness endures forever.

2 Let Israel say,
"His covenant faithfulness endures forever."
3 Let the house of Aaron say,
"His covenant faithfulness endures forever."
4 Let the loyal followers of Yahweh say,
"His covenant faithfulness endures forever."

5 In my distress I called out to Yah;
Yah answered me and set me in a spacious place. [1]
6 Yahweh is with me; I will not be afraid;
what can man do to me?
7 Yahweh is on my side as my helper;
I will look in triumph on those who hate me.

8 It is better to take shelter in Yahweh
than to put confidence in man.
9 It is better to take refuge in Yahweh
than to put one's trust in princes.

10 All the nations surrounded me;
in Yahweh's name I cut them off.
11 They surrounded me; yes, they surrounded me;
in Yahweh's name I cut them off.
12 They surrounded me like bees;
they disappeared as quickly as fire among thorns;
in Yahweh's name I cut them off.
13 "You attacked me to knock me down,
but Yahweh helped me.

14 Yah is my strength and joy,
and he is the one who rescues me." [2]
15 The joyful shout of victory is heard in the tents of the righteous;
the right hand of Yahweh conquers.
16 The right hand of Yahweh is exalted;
the right hand of Yahweh conquers.

17 I will not die, but live
and declare what Yah has done. [3]
18 Yah has punished me harshly,
but he has not handed me over to death. [4]

19 Open to me the gates of righteousness;
I will enter them and I will give thanks to Yah. [5]
20 This is the gate of Yahweh;
the righteous enter through it.
21 I will give thanks to you, for you answered me,
and you have become my salvation.
22 The stone that the builders rejected
has become the cornerstone.
23 This is Yahweh's doing;
it is marvelous in our eyes.
24 This is the day on which Yahweh has acted;
we will rejoice and be glad in it.

generated on Tue Oct 24 10:45:40 2023

25 We beg you, Yahweh, please give us victory!
We beg you, Yahweh, please give us success!

26 Blessed is he who comes in the name of Yahweh;
we bless you from the house of Yahweh.
27 Yahweh is God, and he has given us light;
bind the sacrifice with cords to the horns of the altar.

28 You are my God, and I will give thanks to you;
you are my God; I will exalt you.
29 Oh, give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.

Footnotes

118:5 [1]Yah is a short form of the name Yahweh.
118:14 [2]Yah is a short form of the name Yahweh.
118:17 [3]Yah is a short form of the name Yahweh.
118:18 [4]Yah is a short form of the name Yahweh.
118:19 [5]Yah is a short form of the name Yahweh.

Psalm 118 General Notes

Type of psalm

Psalm 118 is a psalm of war and is about Christ. (See: christ)

Special concepts in this chapter

Rejected stone
The author praised Yahweh for his rescuing him. God enabled him to overpower his enemies. The new Testament, and even Jesus himself, saw the rejected stone as a reference to the Messiah's rejection by the Jewish leaders. (See: christ)

Psalms 118:1

General Information:
Parallelism is common in Hebrew poetry.

Give thanks to Yahweh, for he is good
"Thank Yahweh because of the good things he does"

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he remains faithful to his covenant forever"

Psalms 118:2

Let Israel say
The word "Israel" represents the people of Israel. Alternate translation: "Let the people of Israel say"

Psalms 118:3

Let the house of Aaron say
Here the word "house" represents the family and descendants of a person. This phrase refers to the priests, who were descendants of Aaron. Alternate translation: "Let the descendants of Aaron say" or "Let the priests say"

His covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 118:1-2]

Psalms 118:4

the loyal followers of Yahweh
"those who fear Yahweh" or "those who worship Yahweh"

generated on Tue Oct 24 10:45:40 2023

Psalms 118:5

set me in a spacious place
The writer speaks of Yahweh saving him from distress as if Yahweh had taken him from a place of confinement to a wide open space where he could move about freely.

Psalms 118:6

what can man do to me?
The writer asks this rhetorical question to emphasize that there is nothing that man can do to hurt him since Yahweh is with him. This question can be translated as a statement. Alternate translation: "people cannot do anything to harm me."

Psalms 118:7

Yahweh is on my side as my helper
To be on one's side is an idiomatic expression that indicates that that person approves of and will help another. Alternate translation: "Yahweh approves of me and will help me"

I will look in triumph on those who hate me
It is implied that Yahweh is the one who will defeat the writer's enemies, while the writer looks on. The full meaning of this can be made clear. Alternate translation: "I will see Yahweh defeating all those who hate me"

Psalms 118:8

to take shelter in Yahweh
God is spoken of as if he were a shelter, a place where people can be protected. Alternate translation: "to seek protection from Yahweh"

Psalms 118:9

to take refuge in Yahweh
This verse is parallel to the one preceding it. God is spoken of as if he were a refuge, a place where people can be protected. Alternate translation: "to seek protection from Yahweh"

Psalms 118:10

All the nations
Here the word "nations" represents the armies of those nations. The writer uses hyperbole to emphasize the great number of armies that surrounded him. Alternate translation: "The armies of many nations"

in Yahweh's name
Here the word "name" represents Yahweh's power. Alternate translation: "by Yahweh's power"

I cut them off
The writer speaks of defeating the enemy armies as if he were cutting them off like a person would cut a branch off of a plant. Alternate translation: "I defeated them"

Psalms 118:11

General Information:
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Psalms 118:12

They surrounded me like bees
The writer compares the enemy armies to a swarm of bees. Alternate translation: "They surrounded me like a swarm of bees would surround a person"

they disappeared as quickly as fire among thorns
Just like dry thorns burn out quickly, the attack of the enemy armies was quickly over. Alternate translation: "their attack lasted only a short time, as a fire that consumes thorns quickly dies"

Psalms 118:13

to knock me down
The writer speaks of the enemy armies trying to defeat him as if they were trying to push him down onto the ground. Alternate translation: "in order to defeat me"

Psalms 118:14

Yah is my strength and joy
"Yah gives me strength and joy"

Psalms 118:15

The joyful shout of victory is heard in the tents of the righteous
This can be stated in active form. Alternate translation: "People hear the joyful shout of victory in the tents of the righteous" or "The righteous shout joyfully for victory in their tents"

the right hand of Yahweh conquers
Here the word "hand" represents Yahweh's power. Alternate translation: "Yahweh has conquered by his great strength"

Psalms 118:16

The right hand of Yahweh is exalted
Here, to raise one's hand is a gesture of victory. This can be stated in active form. Alternate translation: "Yahweh has exalted his right hand" or "Yahweh has raised his right hand in victory"

generated on Tue Oct 24 10:45:40 2023

Psalms 118:17

I will not die, but live
The writer states the same idea both negatively and positively to emphasize that he will certainly live.

Psalms 118:18

Yah has punished me
"Yah has disciplined me"

he has not handed me over to death
The writer speaks of death as if it were a person under whose power Yahweh could place the writer. Alternate translation: "he has not allowed me to die" or "he has not allowed my enemies to kill me"

Psalms 118:19

Open to me the gates of righteousness
"Open to me the gates through which the righteous people enter." This is a reference to the gates of the temple, and the writer is addressing the gatekeepers. The full meaning of this can be made clear. Alternate translation: "Open for me the temple gates"

Psalms 118:20

the gate of Yahweh
"the gate that leads to Yahweh's presence" or "Yahweh's gate"

Psalms 118:21

I will give thanks to you
Here the writer begins to speak to Yahweh.

you have become my salvation
The word "salvation" can be translated with a verbal phrase. Alternate translation: "you have saved me"

Psalms 118:22

The stone that the builders rejected has become the cornerstone
This is likely a proverb that the writer has used to describe either the king or the nation of Israel. That which others have considered worthless, Yahweh has made to be the most important.

Psalms 118:23

it is marvelous in our eyes
Possible meanings are 1) "it is a marvelous thing for us to see" or 2) "we consider it to be a marvelous thing."

Psalms 118:24

rejoice and be glad
These two phrases mean basically the same thing and emphasize the intensity of joy. Alternate translation: "be very glad"

Psalms 118:25

General Information:
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Psalms 118:26

Blessed is he who comes in the name of Yahweh
Here the priests begin to address the king.

he who comes in the name of Yahweh
Here the word "name" represents Yahweh's power. Alternate translation: "the one who comes in the power of the Yahweh"

we bless you from the house of Yahweh
Here the priests address the people.

the house of Yahweh
The word "house" refers to the temple. Alternate translation: "Yahweh's temple"

Psalms 118:27

he has given us light
The writer speaks of Yahweh blessing his people as if Yahweh were shining a light on them. Alternate translation: "he has blessed us"

bind the sacrifice with cords
"tie the sacrifice with rope"

Psalms 118:28

You are my God
Here the writer begins to speak again and addresses Yahweh directly.

Psalms 118:29

Oh
This is an exclamation that should be translated with whatever exclamation of emphasis you have in your language to make it sound natural.

give thanks to Yahweh, for he is good
"thank Yahweh because of the good things he does." See how you translated this in Psalms 118:1.

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 118:1-2]

generated on Tue Oct 24 10:45:40 2023

Psalm 119

1 Blessed are those whose ways are blameless,
who walk in the law of Yahweh.
2 Blessed are they who keep his solemn commands,
who seek him with all their heart.
3 They do no wrong;
they walk in his ways.
4 You have commanded us to keep your instructions
so that we should carefully observe them.
5 Oh, that I would be firmly established
in the observance of your statutes!
6 Then I would not be put to shame
when I think of all your commandments.
7 I will give thanks to you with an upright heart
when I learn your righteous decrees.
8 I will observe your statutes;
do not leave me alone.

9 How can a young person keep his path pure?
By obeying your word.
10 With my whole heart I seek you;
Do not let me stray from your commandments.
11 I have stored up your word in my heart
so that I might not sin against you.
12 Blessed you are, Yahweh;
teach me your statutes.
13 With my mouth I have declared
all the righteous decrees that you have revealed.
14 I rejoice in the way of your covenant decrees
more than in all riches.
15 I will meditate on your instructions
and pay attention to your ways.
16 I delight in your statutes;
I will not forget your word.

17 Be kind to your servant so that I may live
and keep your word.
18 Open my eyes so that I may see
marvelous things in your law.
19 I am a foreigner in the land;
do not hide your commandments from me.
20 My desires are crushed by the longing to know
your righteous decrees at all times.
21 You rebuke the proud, who are cursed,
who wander from your commandments.
22 Spare me from disgrace and contempt,
for I have obeyed your solemn commands.
23 Though rulers plot and slander me,
your servant meditates on your statutes.
24 Your solemn commands are my delight,
and they are my counselors.

25 My life clings to the dust!
Give me life by your word.
26 I told you my ways, and you answered me;
teach me your statutes.
27 Make me understand the ways of your instructions,

generated on Tue Oct 24 10:45:40 2023

so that I can meditate on your wondrous teachings.
28 I am overwhelmed with grief!
Strengthen me by your word.
29 Turn from me the path of deceit;
graciously teach me your law.
30 I have chosen the way of faithfulness;
I have always kept your righteous decrees before me.
31 I cling to your covenant decrees;
Yahweh, do not let me be shamed.
32 I will run in the path of your commandments,
for you enlarge my heart to do so.

33 Teach me, Yahweh, the way of your statutes,
and I will keep them to the end.
34 Give me understanding, and I will keep your law;
I will observe it with all my heart.
35 Guide me in the path of your commandments,
for I delight to walk in it.
36 Direct my heart toward your covenant decrees
and away from unrighteous gain.
37 Turn my eyes from looking at worthless things;
revive me in your ways.
38 Carry out for your servant the word
that you gave to those who revere you.
39 Take away the disgrace I dread,
for your judgments are good.
40 See, I have longed for your instructions;
revive me in your righteousness.

41 Yahweh, give me your unfailing love—
your salvation, according to your word;
42 then I will have a reply for the one who mocks me,
for I trust in your word.
43 Do not take the word of truth from my mouth,
for my hope is in your righteous decrees.
44 I will observe your law continually,
forever and ever.
45 I will walk securely,
for I seek your instructions.
46 I will speak of your solemn commands before kings
and will not be ashamed.
47 I delight in your commandments,
which I love dearly.
48 I will lift up my hands to your commandments, which I love;
I will meditate on your statutes.

49 Call to mind your word to your servant
because you have given me hope.
50 This is my comfort in my affliction:
that your word has kept me alive.
51 The proud have scoffed at me,
yet I have not turned away from your law.
52 I have thought about your righteous decrees from ancient times, Yahweh,
and I comfort myself.
53 Hot anger has taken hold of me
because of the wicked who reject your law.
54 Your statutes have been my songs
in the house of my sojourn.
55 I think about your name during the night, Yahweh,

generated on Tue Oct 24 10:45:40 2023

and I keep your law.
56 This has been my practice
because I have observed your instructions.

57 Yahweh is my portion;
I have determined to observe your words.
58 I earnestly request your favor with my whole heart;
be merciful to me according to your word.
59 I examined my ways
and turned my feet to your solemn commands.
60 I hurry and do not delay
to keep your commandments.
61 The cords of the wicked have ensnared me;
I have not forgotten your law.
62 At midnight I rise to give thanks to you
because of your righteous decrees.
63 I am a companion of all who honor you,
to all who observe your instructions.
64 The earth, Yahweh, is full of your covenant faithfulness;
teach me your statutes.

65 You have done good to your servant,
Yahweh, by means of your word.
66 Teach me proper discernment and understanding,
for I have believed in your commandments.
67 Before I was afflicted I went astray,
but now I observe your word.
68 You are good, and you are one who does good;
teach me your statutes.
69 The arrogant have smeared me with lies,
but I keep your instructions with my whole heart.
70 Their hearts are hardened,
but I delight in your law.
71 It is good for me that I have suffered
so that I would learn your statutes.
72 Instruction from your mouth is more precious to me
than thousands of pieces of gold and silver.

73 Your hands have made and fashioned me;
give me understanding so that I may learn your commandments.
74 Those who honor you will be glad when they see me
because I find hope in your word.
75 I know, Yahweh, that your decrees are just,
and that in faithfulness you afflicted me.
76 Let your covenant faithfulness comfort me,
according to your word to your servant.
77 Show me compassion so that I may live,
for your law is my delight.
78 Let the proud be put to shame,
for they have slandered me;
but I will meditate on your instructions.
79 May those who honor you turn to me,
those who know your solemn commands.
80 May my heart be blameless with respect to your statutes
so that I may not be put to shame.

81 I faint with longing that you might rescue me!
I hope in your word.
82 My eyes long for your word;
when will you comfort me?

generated on Tue Oct 24 10:45:40 2023

83 For I have become like a wineskin in the smoke;
I do not forget your statutes.
84 How long must your servant endure this;
when will you judge those who persecute me?
85 The proud have dug pits for me,
defying your law.
86 All your commandments are reliable;
those people persecute me wrongfully; help me.
87 They have almost made an end to me on earth,
but I do not reject your instructions.
88 By your steadfast love, keep me alive,
so that I may obey the solemn commands that come from your mouth.

89 Yahweh, your word stands forever;
your word is established firmly in heaven.
90 Your faithfulness lasts for all generations;
you have established the earth, and it remains.
91 All things continue to this day, just as you said in your righteous decrees,
for all things are your servants.
92 If your law had not been my delight,
I would have perished in my affliction.
93 I will never forget your instructions,
for through them you have kept me alive.
94 I am yours; save me,
for I seek your instructions.
95 The wicked prepare to destroy me,
but I will seek to understand your solemn commands.
96 All perfection I have seen has an end;
but your command is exceedingly broad.

97 Oh how I love your law!
It is my meditation all day long.
98 Your commandments make me wiser than my enemies,
for your commandments are always with me.
99 I have more understanding than all my teachers,
for I meditate on your covenant decrees.
100 I understand more than those older than I am;
this is because I have kept your instructions.
101 I have kept my feet back from every evil path
so that I might observe your word.
102 I have not turned aside from your righteous decrees,
for you have instructed me.
103 How sweet are your words to my taste,
yes, sweeter than honey to my mouth!
104 Through your instructions I gain discernment;
therefore I hate every false way.

105 Your word is a lamp to my feet
and a light for my path.
106 I have sworn and have confirmed it,
that I will observe your righteous decrees.
107 I am very afflicted;
keep me alive, Yahweh, as you have promised in your word.
108 Yahweh, please accept the freewill offerings of my mouth,
and teach me your righteous decrees.
109 My life is always in my hand,
yet I do not forget your law.
110 The wicked have set a snare for me,
but I have not strayed from your instructions.

generated on Tue Oct 24 10:45:40 2023

111 I claim your covenant decrees as my heritage forever,
for they are the joy of my heart.
112 My heart is set on obeying your statutes
forever to the very end.

113 I hate those who have a double mind,
but I love your law.
114 You are my hiding place and my shield;
I hope in your word.
115 Get away from me, you evildoers,
so that I may observe the commandments of my God.
116 Sustain me by your word so that I may live
and not be ashamed of my hope.
117 Support me, and I will be safe;
I will always meditate on your statutes.
118 You reject all those who stray from your statutes,
for their deceit is vain.
119 You remove all the wicked of the earth like slag;
therefore I love your solemn commands.
120 My body trembles in fear of you,
and I am afraid of your righteous decrees.

121 I do what is just and right;
do not abandon me to my oppressors.
122 Guarantee the welfare of your servant;
do not let the proud oppress me.
123 My eyes grow tired as I wait for your salvation
and for your righteous word.
124 Show your servant your covenant faithfulness,
and teach me your statutes.
125 I am your servant; give me understanding
so that I may know your solemn commands.
126 It is time for Yahweh to act,
for people have broken your law.
127 Truly I love your commandments
more than gold, more than fine gold.
128 Therefore I carefully follow all your instructions,
and I hate every path of falsehood.

129 Your rules are wonderful,
that is why I obey them.
130 The unfolding of your words gives light;
it gives understanding to the untrained.
131 I open my mouth and pant,
for I long for your commandments.
132 Turn to me and have mercy on me,
as you always do for those who love your name.
133 Direct my footsteps by your word;
do not let any wickedness rule me.
134 Redeem me from human oppression
so that I may observe your instructions.
135 Let your face shine on your servant,
and teach me your statutes.
136 Streams of tears run down from my eyes
because people do not observe your law.

137 You are righteous, Yahweh,
and your decrees are fair.
138 You have given your solemn commands righteously
and faithfully.

generated on Tue Oct 24 10:45:40 2023

139 Zeal has destroyed me
because my adversaries forget your words.
140 Your word has been tested very much,
and your servant loves it.
141 I am insignificant and despised,
yet I do not forget your instructions.
142 Your justice is forever justice,
and your law is trustworthy.
143 Though distress and anguish have found me,
your commandments are still my delight.
144 Your covenant decrees are righteous forever;
give me understanding that I may live.

145 I cried out with my whole heart, "Answer me, Yahweh,
I will keep your statutes.
146 I call to you; save me,
and I will observe your solemn commands."
147 I rise before the dawn of the morning and cry for help.
I hope in your words.
148 My eyes are open before the night watches change
so that I might meditate on your word.
149 Hear my voice in your covenant faithfulness;
keep me alive, Yahweh, as you have promised in your righteous decrees.
150 Those who are persecuting me are coming closer to me,
but they are far from your law.
151 You are near, Yahweh,
and all your commandments are trustworthy.
152 Long ago I learned from your solemn commands
that you had set them in place forever.

153 Look on my affliction and help me,
for I do not forget your law.
154 Plead my cause and redeem me;
keep me alive according to your word.
155 Salvation is far from the wicked,
for they do not love your statutes.
156 Great are your merciful actions, Yahweh;
keep me alive, as you always do.
157 My persecutors and my foes are many,
yet I have not turned from your covenant decrees.
158 I view the treacherous with disgust
because they do not keep your word.
159 See how I love your instructions;
keep me alive, Yahweh, as you have promised by your covenant faithfulness.
160 The essence of your word is truth;
every one of your righteous decrees lasts forever.

161 Princes persecute me without cause,
but my heart stands in awe of your word.
162 I rejoice at your word
like one who finds great plunder.
163 I hate and abhor falsehood,
but I love your law.
164 Seven times a day I praise you
because of your righteous decrees.
165 Great peace they have, those who love your law;
nothing makes them stumble.
166 I hope for your salvation, Yahweh,
and I obey your commandments.

generated on Tue Oct 24 10:45:40 2023

167 I observe your solemn commands,
and I love them greatly.
168 I keep your instructions and your solemn commands,
for you are aware of everything I do.

169 Listen to my cry for help, Yahweh;
give me understanding into your word.
170 May my plea come before you;
help me according to your word.
171 May my lips pour out praise,
for you teach me your statutes.
172 Let my tongue sing about your word,
for all your commandments are right.
173 May your hand help me,
for I have chosen your instructions.
174 I long for your rescue, Yahweh,
and your law is my delight.
175 May I live and praise you,
and may your righteous decrees help me.
176 I have wandered off like a lost sheep;
seek your servant,
for I have not forgotten your commandments.

Psalm 119 General Notes

Formatting in this chapter

This is a certain kind of psalm called an acrostic. The Hebrew language has twenty-two letters, and this psalm has twenty-two groups of verses, one group for each letter of the alphabet. Each group has eight verses, and each verse in a group begins with the same letter. The verses in the first group begin with the first letter of the Hebrew alphabet, the verses in the second group begin with the second letter of the Hebrew alphabet, and so on through the whole alphabet.

In the ULB, the names of the Hebrew letters are written in uppercase letters before each group of verses that begin with that letter. The names of the first four Hebrew letters are ALEPH, BETH, GIMEL, and DALETH. You will be able to recognize the names of the other Hebrew letters as you see them because they, too, are written in uppercase letters. These letter names are not actually part of the psalm, but many translations use them to help the readers see its structure.

Type of psalm

Psalm 119 is a wisdom psalm about the Law of God. (See: wise and lawofmoses)

Special concepts in this chapter

The Law

The author loved the law of God and was blessed by obeying it. (See: love and bless)

Psalms 119:1

General Information:

Parallelism is common in Hebrew poetry.

General Information:

"Aleph" is the name of the first letter in the Hebrew alphabet. Each of verses 1 through 8 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

Blessed are those

"How good it is for those"

those whose ways are blameless

How a person behaves is spoken of as "ways" or "paths." Alternate translation: "those whose behavior is blameless" or "those whom no one can blame for doing wrong"

generated on Tue Oct 24 10:45:40 2023

who walk in the law of Yahweh
The way a person lives or behaves is spoken of as walking. Alternate translation: "who live according to the law of Yahweh" or "who obey the law of Yahweh." This phrase clarifies the meaning of "whose ways are blameless"

Psalms 119:2

who seek him with all their heart
To "seek" God means to want to know him.

with all their heart
This is an idiom which means intensely or sincerely. Alternate translation: "with all their being" or "with everything in them" or "sincerely"

Psalms 119:3

General Information:
Most of this psalm is addressed to God, and the words "you" and "your" almost always refer to him.

They do no wrong
They do not disobey Yahweh.

they walk in his ways
"they walk in Yahweh's ways." Here their behavior is spoken of as "walking," and the way God wants them to behave is spoken of as "his ways." Alternate translation: "they behave as Yahweh wants them to"

Psalms 119:4

keep your instructions
"obey all the things that you have declared that we should do"

carefully observe them
This is to carefully know and understand the commandments and to obey those commandments.

Psalms 119:5

I would be firmly established
The writer speaks of being established in God's commandments as if no one could physically make him move.

observance of your statutes
"in obeying your statutes"

Psalms 119:6

I would not be put to shame
The writer does not want to be ashamed when he is in God's presence.

all your commandments
"all that you have commanded us"

Psalms 119:7

an upright heart
"a sincere heart." A person who is sincere will do what is right. The heart refers to the center of emotions in a person. See how you translated "uprightness" in [Psalms 25:21]

Psalms 119:8

your statutes
"Statutes" refers to God's laws or commands.

Psalms 119:9

General Information
"Beth" is the name of the second letter in the Hebrew alphabet. Each of verses 9 through 16 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

How can a young person keep his path pure?
This question is used to introduce a new value to the word of God. This rhetorical question can be translated as a statement. Alternate translation: "This is how a young person can keep his path pure"

keep his path pure
The writer compares living according to God's law as a path kept clear of obstructions.

Psalms 119:10

With my whole heart
This is an idiom. The heart refers to all of one's emotions, feelings, desires, and will. Alternate translation: "with all my being" or "with everything in me" or "sincerely"

Do not let me stray from your commandments
Here to disobey God's commandments is described as straying off a path. Alternate translation: "Do not let me disobey your commandments"

Psalms 119:11

I have stored up your word in my heart
"I have put your words in my heart." This is a metaphor that means "I have memorized your word." The heart is pictured as a container that can hold what people think.

Psalms 119:12

General Information:
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Psalms 119:13

General Information:
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Psalms 119:14

more than in all riches
"more than all the wealth"

Psalms 119:15

I will meditate ... and pay attention
These are parallel thoughts that have similar meanings, which are repeated for emphasis.

meditate on your instructions
"think carefully about what you have instructed us"

pay attention
This idiom refers to thinking clearly about what is being discussed. Alternate translation: "give careful thought"

Psalms 119:16

I delight
to take pleasure

Psalms 119:17

General Information
"Gimel" is the name of the third letter in the Hebrew alphabet. Each of verses 17 through 24 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

your servant
The writer called himself "your servant" to show his humility.

Psalms 119:18

Open my eyes so that I may see
The author speaks of gaining understanding, knowledge and wisdom as being able to see. Alternate translation: Help me to understand"

marvelous things in your law
The author speaks of insight into the law as objects to marvel at.

in your law
"in your instructions" or "in your commands"

Psalms 119:19

I am a foreigner in the land
Possible meanings are 1) the writers speaks of his short life on earth as if he were a foreigner who would not stay long in the land. Alternate translation: "I am like a foreigner living a short time in the land" or 2) the writer's ignorance of God's law as if he were a foreigner who did not know the laws of the land. Alternate translation: "I am ignorant like a foreigner in the land"

Psalms 119:20

My desires are crushed by the longing
The writer speaks of his desires being very strong as if they were in pain. Alternate translation: "My inner being strongly desires to know" or "My soul aches because I want so much to know"

Psalms 119:21

who are cursed
Possible meanings are that 1) God will curse them or 2) they deserve God's punishment. Alternate translation: "who deserve your punishment"

who wander from your commandments
The writer speaks of disobeying God's commandments as if they were a path that can be wandered off from. Alternate translation: "who go away from the path of your commandments" or "who disobey your commandments"

Psalms 119:22

Spare me from
"Keep me from" or "Rescue me from"

Psalms 119:23

Though rulers plot and slander me
"Though rulers make plans to harm me and say bad things about me"

Psalms 119:24

Your solemn commands are my delight
"Your solemn commands make me very happy."

they are my counselors
God's decrees are spoken of as if they were people. Alternate translation: "they are like wise counselors to me" or "they give me wise counsel"

Psalms 119:25

General Information
"Daleth" is the name of the fourth letter in the Hebrew alphabet. Each of verses 25 through 32 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

My life clings to the dust
This is an idiom. Possible meanings are that 1) he thought that he would die soon, or 2) he lay in the dust because he was very sad, or 3) he realized that he desired the worthless things of the earth.

Give me life by your word
This is an idiom. Here "life" refers to purpose and significance, not just biological life.

generated on Tue Oct 24 10:45:40 2023

by your word
"according to your promise"

Psalms 119:26

my ways
What a person does or how he behaves is spoken of as if it were a road or way. Alternate translation: "what I have done"

Psalms 119:27

wondrous teachings
"amazing teachings"

Psalms 119:28

with grief
"because I am so sad"

Strengthen me
"Make me strong." This may refer to physical strength or spiritual strength.

Psalms 119:29

Turn from me the path of deceit
The word "path" here refers to a way of behaving. Alternate translation: "Keep me from following the path of deceit" or "Prevent me from being deceptive"

deceit
Possible meanings are 1) "lying" or 2) "believing lies" or "following lies."

Psalms 119:30

the way of faithfulness
How a person behaves or acts is spoken as if it were a road or way. Alternate translation: "to be faithful to you"

Psalms 119:31

I cling to your covenant decrees
Holding tightly to them refers to being committed to obeying them. Alternate translation: "I hold tightly to your covenant decrees" or "I am committed to obeying your covenant decrees"

covenant decrees
This refers to the law of Moses.

Psalms 119:32

I will run in the path of your commandments
The writer speaks of being focused or committed to obeying God's commands as if one is running on a path. Alternate translation: "I will be committed to obey your commands"

you enlarge my heart
This is an idiom. Possible meanings are 1) "you help me gain greater understanding of your commands" or 2) "you give me greater desire to obey your commands"

Psalms 119:33

your statutes
This is another way of describing the law of Moses.

to the end
Possible meanings are 1) "completely" or 2) "to the end of my life" or 3) "to the end of time."

Psalms 119:34

keep your law
"obey your law"

I will observe it with all my heart
"I will surely observe your law" or "I am completely committed to doing what it says"

with all my heart
This is an idiom. Alternate translation: "with all my being" or "with everything in me" or "sincerely"

Psalms 119:35

Guide me in the path of your commandments
"Guide me according to your commandments" or "Teach me to obey your commandments." God's commandments are compared to a path that a person walks in obedience to God.

Psalms 119:36

Direct my heart toward
This is an idiom. The "heart" here refers to the will, desires, and choices that directs one's life. Alternate translation: "Make me want"

your covenant decrees
"to obey your covenant decrees." This is referring to obeying the law of Moses.

unrighteous gain
"the desire for riches." This is referring to wealth gained by illegal methods or wrongdoing towards others.

Psalms 119:37

Turn my eyes from looking at worthless things
This is a metaphor that refers to one desiring things that have no eternal value.

revive me in your ways
"make me able to live as you wish me to live"

generated on Tue Oct 24 10:45:40 2023

revive me
"make my life strong" or "give me strength"

Psalms 119:38

Carry out for your servant the word that you gave to those who revere you
The word "word" here is a metonym for the promise that Yahweh gave by speaking words. Alternate translation: "Do for your servant what you promised to do for those who revere you"

your servant
The writer referred to himself as God's servant to show his humility. Alternate translation: "me, your servant"

Psalms 119:39

I dread
"I am very afraid of"

your judgments are good
God judges rightly and his decisions are good. Alternate translation: "Your judge rightly"

Psalms 119:40

See
This refers to being aware of the situation. The focus is on knowledge or understanding, rather than just observing.

I have longed for your instructions
Possible meanings are 1) "I want very much to know your instructions" or 2) "I want very much to obey what you teach us to do."

revive me in your righteousness
The word "righteousness" is an abstract noun and refers to being righteous. Alternate translation: "revive me because you are righteous"

revive me
Possible meanings are 1) "Keep me alive" or 2) "Make me strong."

Psalms 119:41

your salvation
You may make clear the understood information. Alternate translation: "give me your salvation" or "save me"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:42

a reply
"an answer" or "a response"

Psalms 119:43

Do not take the word of truth from my mouth
Here the writer is represented by his "mouth." Possible meanings are 1) "never prevent me from speaking the message about the truth" or 2) "never prevent me from speaking the true message."

Psalms 119:44

I will observe
"I will obey"

Psalms 119:45

I will walk securely
To walk securely is to live one's life securely. Alternate translation: "I will live securely in God"

I seek your instructions
To "seek" is to perceive, or gain understanding of God's instructions as if one can see them.

Psalms 119:46

solemn commands before kings
"serious commands to kings" or "instructions to kings"

Psalms 119:47

I delight in your commandments
Possible meanings are 1) "I find delight in studying your commandments" or 2) "I am delighted that I have the opportunity to study your commandments."

Psalms 119:48

lift up my hands to
This is an idiom which means to honor, cherish or respect God's commandments.

Psalms 119:49

Call to mind your word
The word "word" here is a metonym for the promise Yahweh gave by speaking words. See how you translated this in [Psalms 20:3]

Psalms 119:50

This is my comfort in my affliction: that your word has kept me alive
The word "word" here is a metonym for the promise Yahweh gave by speaking words. This clause can be restructured. Alternate translation: "The reason for

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my comfort is that your promise has kept me alive in my affliction"

Psalms 119:51

The proud
This nominal adjective can be stated as an adjective. Alternate translation: "The proud people"

scoffed at
to mock someone or something that is looked down on, doubted, or not honored

Psalms 119:52

from ancient times
This is a reference to when the decrees, the Law, were given to Moses many years before.

Psalms 119:53

Hot anger has taken hold of me
This is an idiom. Anger is expressed as if it is a person that can grab another person. Alternate translation: "I have become very angry"

Psalms 119:54

Your statutes have been my songs
"I have used your statutes as lyrics to my music" or "I have created songs from your statutes"

Psalms 119:55

I think about your name
Here the word "name" represents Yahweh himself. Alternate translation: "I think about you, Yahweh"

I keep your law
This is an idiom which means to obey the law. Alternate translation: "I obey your law"

Psalms 119:56

my practice
"my habit"

I have observed your instructions
This is an idiom which means to follow or to obey those instructions. Alternate translation: "I have obeyed your instructions"

Psalms 119:57

Yahweh is my portion
This means Yahweh is all he wants. Just as the Levites did not receive vast territories of land for the Lord was to be their portion so the writer claims Yahweh as the satisfier of his needs.

Psalms 119:58

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:59

turned my feet
Here "feet" represent the whole person. To repent and choose to obey God's laws is like turning one's feet on a path to head in another direction. Alternate translation: "changed my direction"

Psalms 119:60

I hurry and do not delay
The writer expresses the same idea both positively and negatively in order to emphasize the urgency with which he obeys Yahweh's commands.

Psalms 119:61

The cords of the wicked have ensnared me
In this metaphor, wicked or evil people tried to cause the writer to sin like a hunter seeking to catch an animal with a trap. Alternate translation: "My enemies have tried to catch me"

Psalms 119:62

General Information:
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Psalms 119:63

I am a companion of all who honor you
"I am a friend of all who honor you"

Psalms 119:64

The earth, Yahweh, is full of your covenant faithfulness
People everywhere in the world being able to see evidence of Yahweh's covenant faithfulness is spoken of as if his covenant faithfulness filled the earth. The abstract noun "covenant faithfulness" can be translated as an adjective. See how you translated a similar phrase in [Psalms 33:5]

Psalms 119:65

to your servant
The writer refers to himself as "your servant." Alternate translation: "to me, your servant" or "to me"

by means of your word
This is an idiom. "Your word" refers to the promises Yahweh has made to the writer. Alternate translation: "as you have promised"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:66

Teach me proper discernment and understanding, for I have believed in your commandments
Some languages may require change in logical progression. Alternate translation: "Since I have believed in your commandments, teach me proper discernment and understanding"

Psalms 119:67

Before I was afflicted
This can be stated in active form. Alternate translation: "Before you afflicted me" or "Before you punished me"

I went astray
Disobeying God is spoken of as if the person walked on the wrong path. Alternate translation: "I disobeyed you"

I observe your word
Here "word" represents commandments. Alternate translation: "I obey your commandments"

Psalms 119:68

General Information:
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Psalms 119:69

The arrogant
This nominal adjective can be stated as an adjective. Alternate translation: "Arrogant people"

smeared me with lies
People telling many lies about a person is spoken of as if they made the person dirty by spreading lies over him.

with my whole heart
Here "heart" represents a person's will. Alternate translation: "with complete commitment" or "completely"

Psalms 119:70

Their hearts are hardened
Here "hearts" represents the people's wills. A person being stubborn is spoken of as if their hearts or wills were hard like a rock. Alternate translation: "They are stubborn"

Psalms 119:71

General Information:
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Psalms 119:72

Instruction from your mouth is
Here "mouth" represents what God says. Alternate translation: "The instructions you have spoken are" or "Your instructions are"

than thousands of pieces of gold and silver
This can be stated more generally. Alternate translation: "than a large amount of money" or "than great wealth"

Psalms 119:73

Your hands have made and fashioned me
God creating a person is spoken of as if God used his hands to shape the person the way someone may shape clay into an object.

Your hands
Here "hands" represents God's power or action. Alternate translation: "You"

Psalms 119:74

because I find hope in your word
"because I trust what you say" or "I confidently believe what you say"

Psalms 119:75

in faithfulness you afflicted me
God promises to reward the righteous and punish wrongdoers, so he is faithful to do what he says he will. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "you punished me because you are faithful"

Psalms 119:76

Let your covenant faithfulness comfort me
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Comfort me by showing me that you are faithful to your covenant"

according to your word to
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

your servant
The writer refers to himself as "your servant." Alternate translation: "me, your servant" or "me"

Psalms 119:77

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalms 119:78

Let the proud be put to shame
This can be stated in active form. Alternate translation: "Put the proud to shame" or "Cause those who are proud to be ashamed"

the proud
This nominal adjective can be stated as an adjective. Alternate translation: "proud people" or "those who are proud"

Psalms 119:79

turn to me
People returning in friendship to the writer is spoken of as if they physically turn towards him. Alternate translation: "come to me" or "unite with me"

those who know your solemn commands
Possible meanings are 1) this further describes those who honor God or 2) this indicates the purpose for those who honor God to return to the writer. Alternate translation: "so that they may learn your solemn commands"

Psalms 119:80

May my heart be blameless
Here "heart" represents a person's thoughts and motives. Alternate translation: "May I be blameless"

I may not be put to shame
This can be stated in active form. Alternate translation: "I may not be ashamed"

Psalms 119:81

I hope in your word
"I confidently trust in what you say"

Psalms 119:82

My eyes long for your word
Here the word "eyes" represents the whole person and the word "word" is a metonym for the promise Yahweh made by speaking words. Alternate translation: "I wait and wait for you to do what you promised to do"

Psalms 119:83

I have become like a wineskin in the smoke
A wineskin is ruined when it hangs for a long time in a smoke-filled place. The writer compares himself to a wineskin that has been ruined by smoke to emphasize that he feels useless.

Psalms 119:84

How long must your servant endure this; when will you judge those who persecute me?
The writer uses a question to request God to punish those who persecute him. This rhetorical question can be translated as a statement. Alternate translation: "Please do not make wait any longer. Punish those who persecute me."

must your servant
The writer refers to himself as "your servant." Alternate translation: "must I, your servant" or "must I"

Psalms 119:85

The proud have dug pits for me
The proud are seeking to capture the writer or cause him to do wrong. This is spoken of as if they were hunters digging holes to trap the writer like an animal.

The proud
This nominal adjective can be stated as an adjective. Alternate translation: "Proud people" or "Those who are proud"

Psalms 119:86

General Information:
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Psalms 119:87

They have almost made an end to me on earth
This is a polite way of speaking about someone killing someone else. Alternate translation: "They have almost killed me"

Psalms 119:88

By your steadfast love
"According to your steadfast love." The phrase "steadfast love" or "faithfulness" can be stated as an adverb. Alternate translation: "because you faithfully love me"

Psalms 119:89

your word stands forever
"what you have said will be true forever"

your word is established firmly in heaven
This speaks about what God has said as if it were an object that stands firmly upright. Alternate translation: "what you have said will be true in heaven forever"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:90

for all generations
"for all future generations." This is an idiom that means "forever."

Psalms 119:91

all things are your servants
All created things are spoken of as if they were persons who can serve God. Alternate translation: "all things serve you" or "all things obey your commands"

Psalms 119:92

General Information:
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Psalms 119:93

I will never forget
This can be stated in positive form. Alternate translation: "I will always remember"

for through them you have kept me alive
It is implied that the writer obeys God's instructions. The full meaning of this statement can be made explicit. Alternate translation: "for you have kept me alive because I obey them"

Psalms 119:94

for I seek your instructions
Trying hard to obey God's instructions is spoken of as if instructions were an object for which a person must search.

Psalms 119:95

I will seek to understand
"I will try hard to understand"

Psalms 119:96

All perfection I have seen has an end
Possible meanings are 1) "I have seen that all perfect things eventually cease," referring to the best things that people can do, or 2) "I have seen that everything has limits."

but your command is exceedingly broad
God's command always being true and perfect is spoken of as if God's command were an object that is very wide. Alternate translation: "but your command is without limits" or "but your command is eternal"

Psalms 119:97

General Information:
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Psalms 119:98

your commandments are always with me
Constantly thinking about God's commandments is spoken of as if the commandments were an object that the writer keeps with him always.

Psalms 119:99

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Psalms 119:100

General Information:
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Psalms 119:101

I have kept my feet back from every evil path
Avoiding doing what is evil is spoken of as if it were avoiding walking on paths that are evil. Alternate translation: "I have avoided doing what is evil"

kept my feet
Here "feet" represents the whole person. Alternate translation: "kept myself"

observe your word
"obey your word" or "observe your commands"

Psalms 119:102

I have not turned aside from your righteous decrees
Continuing to obey God's righteous decrees is spoken of as if the writer has not physically turned away from the righteous decrees. This can be stated in positive form. Alternate translation: "I always obey your righteous decrees"

Psalms 119:103

How sweet are your words to my taste, yes, sweeter than honey to my mouth!
The writer delighting in what God says is spoken of as if God's words were food that tasted sweet to the writer. Alternate translation: "Your words are good and delightful!"

Psalms 119:104

I gain discernment
The abstract noun "discernment" can be stated as a verb. Alternate translation: "I learn to discern what is right"

therefore I hate every false way
Evil behavior is spoken of as if it were a false way or road.

generated on Tue Oct 24 10:45:40 2023

Psalms 119:105

Your word is a lamp to my feet and a light for my path
These two phrases have similar meanings. They speak about God telling a person how to live as if the person were walking on a path and God's words were a light that helps the person see where to go. Alternate translation: "Your words tell me how to live my life"

Your word
Here "word" represents all that God communicates to people.

Psalms 119:106

General Information:
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Psalms 119:107

as you have promised in your word
"as you have promised to do"

Psalms 119:108

freewill offerings of my mouth
The writer speaks of his prayer as if it were a sacrifice that he is offering to God. Alternate translation: "my prayer as a sacrifice to you"

of my mouth
Here "mouth" represents the whole person.

Psalms 119:109

My life is always in my hand
This is an idiom that means the writer's life is always in danger. Alternate translation: "My enemies are often trying to kill me"

I do not forget your law
This can be stated in positive form. Alternate translation: "I always remember your laws"

Psalms 119:110

The wicked have set a snare for me
Wicked people trying to capture and kill the writer is spoken of as if they were hunters setting a trap to catch an animal.

The wicked
This nominal adjective can be stated as an adjective. Alternate translation: "Wicked people"

I have not strayed from your instructions
Not disobeying God's instructions is spoken of as if the writer has not walked away from God's instructions. This can be stated in positive form. Alternate translation: "I obey your instructions"

Psalms 119:111

I claim your covenant decrees as my heritage forever
The writer always cherishing and obeying God's decrees is spoken of as if the decrees are land or a possession that the writer will inherit. Alternate translation: "Your laws will belong to me forever" or "Your covenant decrees are like a heritage I will keep forever"

they are the joy of my heart
Here "heart" represents the whole person. Alternate translation: "they make me joyful" or "I delight in them"

Psalms 119:112

My heart is set on obeying
Here "heart" represents the writer's will. The phrase "heart is set" is an idiom. It is a way of saying the writer is determined. Alternate translation: "I am determined to obey"

to the very end
Possible meanings are 1) "every one of them" 2) "to the very end of my life" or 3) "to the very end of time"

Psalms 119:113

who have a double mind
A person who is not sincere and not fully committed to obeying God is spoken of as if the person has two minds. Alternate translation: "who are not completely committed to obeying you" or "who are insincere"

Psalms 119:114

my hiding place
God making the writer safe is spoken of as if God were a place where the writer could go and hide.

my shield
God protecting the writer is spoken of as if God were the writer's shield.

I hope in your word
Here "wait" means to wait expectantly. This has the idea of hope and trust. Alternate translation: "I trust in your word"

your word
Here "word" represents what God communicates to people.

Psalms 119:115

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalms 119:116

Sustain me by your word
"Give me strength as you said you would" or "Enable me to be strong as you promised"

and not be ashamed of my hope
Here "my hope" represents the writer's trust in God and his promises. This can be stated as a complete sentence. Alternate translation: "Do not disappoint me" or "Do not cause me shame by not doing what you promised to do"

Psalms 119:117

Support me
"Help me" or "Strengthen me"

Psalms 119:118

their deceit is vain
Possible meanings are 1) "those people lie and no one can trust them" or 2) "those people make deceitful plans but they will fail"

Psalms 119:119

You remove all the wicked of the earth like slag
Slag is the waste or undesired leftovers in the process of refining gold or other metals. Yahweh removes the wicked people as if they were trash.

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "the wicked people"

like slag
"like trash" or "like waste"

Psalms 119:120

My body trembles in fear of you
Here "body" represents the whole person. Alternate translation: "I shake because I fear you"

I am afraid of your righteous decrees
It is implied that the writer is afraid of God's righteous decrees because the writer knows that God punishes those who disobey his decrees. You can make the full meaning of this statement explicit.

Psalms 119:121

do not abandon me to my oppressors
"do not allow people to oppress me"

Psalms 119:122

Guarantee the welfare of your servant
The writer speaks about himself as "your servant." Alternate translation: "Guarantee my welfare" or "Help and protect me, your servant"

the proud
This nominal adjective can be stated as an adjective. Alternate translation: "those who are proud" or "proud people"

Psalms 119:123

My eyes grow tired as I wait
Here "eyes" represents the whole person. Alternate translation: "I grow tired because I wait and wait"

for your salvation and for your righteous word
The abstract noun "salvation" can be stated as a verb. Alternate translation: "for you to save me as you promised to do"

your righteous word
"your righteous promise"

Psalms 119:124

Show your servant
The writer speaks about himself as "your servant." Alternate translation: "Show me" or "Show me, your servant"

your covenant faithfulness
The abstract noun "faithfulness" can be stated as an adverb or adjective. Alternate translation: "that you faithfully love me" or "that you are faithful to your covenant"

Psalms 119:125

give me understanding
The abstract noun "understanding" can be stated as a verb. Alternate translation: "enable me to understand what you want me to know"

Psalms 119:126

It is time for Yahweh to act
The writer is speaking to Yahweh in the third person. This can be stated in second person. Alternate translation: "It is time for you to act, Yahweh"

people have broken your law
This is an idiom. Here "have broken" means "disobeyed." This is a way of saying the people have disobeyed God's law.

generated on Tue Oct 24 10:45:40 2023

Psalms 119:127

General Information:
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Psalms 119:128

I carefully follow all your instructions
A person carefully obeying all of God's instructions is spoken of as if as if the instructions were leading a person and that person follows behind. Alternate translation: I carefully obey all of your instructions"

every path of falsehood
People doing what is evil is spoken of as if they are walking on the wrong path. Alternate translation: "all the bad ways some people live"

Psalms 119:129

General Information:
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Psalms 119:130

The unfolding of your words gives light
The writer speaks of Yahweh's words as if those words were fabric that is folded, and of the person who explains Yahweh's words as if they are unfolding that fabric. Alternate translation: "The explanation of your words gives light" or "When someone explains your words, they give light"

The unfolding of your words gives light
The writer speaks of Yahweh's words giving wisdom to a person as if his words were shining a light on them. Alternate translation: "The explanation of your words gives people wisdom"

Psalms 119:131

I open my mouth and pant, for I long for your commandments
The writer speaks of his desire for Yahweh's commandments as if he were a dog panting for water. Alternate translation: "I earnestly long for your commandments"

Psalms 119:132

Turn to me
To turn towards someone means to pay attention to that person. Alternate translation: "Pay attention to me"

love your name
Here the word "name" represents Yahweh himself. Alternate translation: "love you"

Psalms 119:133

Direct my footsteps
Here the word "footsteps" represents the writer as he is walking. He speaks of the way he lives, or his conduct, as if he were walking on a path. Alternate translation: "Direct me" or "Teach me how to live"

do not let any wickedness rule me
The writer speaks of wickedness as if it were a person who has authority over him. Possible meanings are 1) "do not let me habitually do wicked deeds" or 2) "do not let wicked men rule me"

Psalms 119:134

Redeem me from human oppression
The word "oppression" can be translated as a verb. Alternate translation: "Save me from people who oppress others"

Psalms 119:135

Let your face shine on your servant
The writer speaks of Yahweh acting favorably towards him as if Yahweh's face shone a light on him. Alternate translation: "Act favorably towards your servant"

Psalms 119:136

Streams of tears
The writer speaks of his many tears as if they were streams of water. Alternate translation: "Many tears"

observe your law
"obey your law"

Psalms 119:137

General Information:
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Psalms 119:138

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 78:5.

Psalms 119:139

Zeal has destroyed me
This is an idiom. The phrase is an exaggeration for "I am extremely angry."

Psalms 119:140

has been tested very much
This can be stated in active form. Alternate translation: "I have tested your word many times"

generated on Tue Oct 24 10:45:40 2023

your servant loves
The writer speaks of himself as if he were another person. Alternate translation: "I, your servant, love" or "I love"

Psalms 119:141

I am ... despised
This can be stated in active form. Alternate translation: "People despise me"

Psalms 119:142

General Information:
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Psalms 119:143

distress and anguish have found me
The psalmist speaks of distress and anguish as if they were people. Alternate translation: "I have become distressed and anguished" or "my body and my mind are suffering"

Psalms 119:144

General Information:
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Psalms 119:145

with my whole heart
The psalmist speaks of his whole being as if it were only his heart. Alternate translation: "completely"

Psalms 119:146

solemn commands
Other possible meanings are "testimonies" or "laws."See how you translated this in Psalms 78:5.

Psalms 119:147

dawn of the morning
"before the sun first appears"

Psalms 119:148

My eyes are open before the night watches change
This is an idiom. In Hebrew culture, the night was usually divided into three "watches" or periods. Alternate translation: "I am awake all night"

Psalms 119:149

in your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "because you are faithful to your covenant"

Psalms 119:150

they are far from your law
"they have strayed from your law" or "they do not pay any attention to your laws"

Psalms 119:151

all your commandments are trustworthy
"I can trust your commandments"

Psalms 119:152

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 78:5

set them in place
The psalmist speaks of Yahweh's commands as if they were posts set in the ground. Alternate translation: "given them for people to obey"

Psalms 119:153

Look on my affliction
The psalmist speaks of affliction as if it were an object that people could see. Alternate translation: "Look at how much I am suffering"

Psalms 119:154

Plead my cause
"Defend me against those who accuse me"

keep me
"protect my life" or "give me life"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:155

Salvation is far from the wicked
God not saving a person is spoken of as if salvation were far from the person. The abstract noun "Salvation" can be stated as "save." Alternate translation: "You will certainly not save the wicked"

Psalms 119:156

Great are your merciful actions
Here "great" means "many." Alternate translation: "You have shown mercy to people many times" or "You have done many merciful things"

as you always do
Another possible meaning is "because you do what is just."

generated on Tue Oct 24 10:45:40 2023

Psalms 119:157

My persecutors
"Those who persecute me"

I have not turned from
This is an idiom. "I have not stopped obeying" or "I have not stopped believing"

covenant decrees
Other possible meanings are "testimonies" or "laws." See how this is translated in Psalms 78:5.

Psalms 119:158

the treacherous
The adjective "treacherous" can be translated as a noun phrase. Alternate translation: "treacherous people" or "those who betray me" or "my enemies"

do not keep
"do not obey"

Psalms 119:159

See
"Look at me so you can see"

by your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "because you are faithful to your covenant"

Psalms 119:160

The essence of your word is truth
"Your word is completely true" or "Your word can be trusted"

Psalms 119:161

my heart stands in awe of your word
The psalmist speaks of the heart as if it could be amazed. The heart is a synecdoche for the whole person. Alternate translation: "I am amazed at your word"

Psalms 119:162

plunder
Possible meanings are 1) things that soldiers and robbers take from those they have defeated in battle or 2) things of great value or "treasure."

Psalms 119:163

hate and abhor
These two words mean almost the same thing. Alternate translation: "hate very strongly"

falsehood
Possible meanings are this is a metonym for 1) "people who lie" or 2) "the false words that people say."

Psalms 119:164

General Information:
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Psalms 119:165

nothing makes them stumble
Possible meanings are 1) "nothing makes them do wrong" or 2) "nothing causes them trouble."

Psalms 119:166

General Information:
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Psalms 119:167

I observe your solemn commands
"I obey your solemn commands"

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 119:2.

Psalms 119:168

I keep your instructions
"I obey your instructions"

Psalms 119:169

give me understanding into your word
The psalmist speaks of the ability to understand as if it were a solid object. Alternate translation: "help me understand your word"

Psalms 119:170

May my plea come before you
The psalmist speaks of the words he says in prayer as if they were people who want to speak to a king. Alternate translation: "May you hear my prayer"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:171

May my lips pour out praise
The psalmist speaks of his lips as if they were a container and his praise a liquid that could be poured out. Here the word "lips" is a synecdoche

generated on Tue Oct 24 10:45:40 2023

which represents the whole person. Alternate translation: "I desire to praise you much"

Psalms 119:172

my tongue sing
The psalmist speaks of his tongue either 1) as if it were a person or 2) as a synecdoche for his whole being. Alternate translation: "me sing"

Psalms 119:173

May your hand help me
The hand is a synecdoche for the whole person. Alternate translation: "Please help me"

have chosen
"have chosen to obey"

Psalms 119:174

for your rescue
"you to rescue me"

your law is my delight
The abstract noun "delight" can be stated as a verb. "I very much enjoy obeying your law"

Psalms 119:175

may your righteous decrees help me
The psalmist speaks of Yahweh's decrees as if they were a person who could help him. Alternate translation: "may I listen to your righteous decrees and so become wise and strong"

Psalms 119:176

I have wandered off like a lost sheep
The psalmist compares his disobedience to Yahweh to a sheep that has wandered away from the flock. Alternate translation: "I have left your way like a sheep that has left its flock"

seek your servant
"because I am your servant, come and search for me"

generated on Tue Oct 24 10:45:40 2023

Psalm 120

1 In my distress I called out to Yahweh,
and he answered me.
2 Rescue my life, Yahweh,
from those who lie with their lips
and deceive with their tongues.

3 How will he punish you,
and what more will he do to you,
you who have a lying tongue?
4 He will punish you with the arrows of a warrior
sharpened over burning coals of the broom tree.

5 Woe is me because I temporarily live in Meshech;
I lived previously among the tents of Kedar.
6 For too long I have lived
with those who hate peace.
7 I am for peace,
but when I speak, they are for war.

Psalm 120 General Notes

Type of psalm

Psalm 120 is a psalm of deliverance from liars. (See: deliverer)

Special concepts in this chapter

Fighting

The author did not want to fight, but the people he lived with wanted to fight him.

Psalms 120:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

In my distress

"In my trouble" or "When I was in trouble"

Psalms 120:2

Rescue my life

Here the word "life" represents the person. Alternate translation: "Rescue me"

those who lie with their lips and deceive with their tongues

Here the phrases "their lips" and "their tongues" represent the people who speak lies and deceit. Alternate translation: "those who lie to me and try to deceive me"

Psalms 120:3

How will he punish you, and what more will he do to you, you who have a lying tongue?

The writer asks this as a leading question to explain what God will do to liars. This question can be translated as a statement. Alternate translation: "This is how God will punish you, and this is what he will do to you, you who have a lying tongue."

you who have a lying tongue

Here "a lying tongue" represents the person who speaks lies. Alternate translation: "you who tell lies"

Psalms 120:4

He will punish you with the arrows of a warrior

The writer speaks of God severely punishing liars as if God were shooting them with arrows. Alternate translation: "He will punish you severely, as if he were shooting you with warrior's arrows"

generated on Tue Oct 24 10:45:40 2023

sharpened over burning coals of the broom tree
This refers to how people forged the tip of the arrow in a fire. This can be stated in active form. Alternate translation: "that he sharpened over burning coals of the broom tree"

Psalms 120:5

I temporarily live in Meshech; I lived previously among the tents of Kedar
These two places were far away from each other. The writer is likely using the names metaphorically to represent living among cruel and barbaric people. Alternate translation: "It is as if I live in Meshech or among the tents of Kedar"

the tents of Kedar
This phrase represents the people of Kedar who live in those tents. Alternate translation: "the people who live in Kedar"

Psalms 120:6

General Information:
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Psalms 120:7

I am for peace
"I want peace"

they are for war
"they want war"

generated on Tue Oct 24 10:45:40 2023

Psalm 121

1 I will lift up my eyes to the mountains.
From where will my help come?
2 My help comes from Yahweh,
who made heaven and earth.

3 He will not allow your foot to slip;
he who protects you will not slumber.
4 See, the guardian of Israel
never slumbers or sleeps.

5 Yahweh is your guardian;
Yahweh is the shade at your right hand.
6 The sun will not harm you by day,
nor the moon by night.

7 Yahweh will protect you from all harm,
and he will protect your life.
8 Yahweh will protect you in all you do
now and forevermore.

Psalm 121 General Notes

Type of psalm

Psalm 121 is a worship psalm.

Special concepts in this chapter

Yahweh's protection

God always watches over those who believe in him and protects them from harm. (See: believe)

Psalms 121:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

lift up my eyes

This expression means "look at" or "focus my attention on."

From where will my help come?

The writer uses this question to focus attention on the source of his help. This rhetorical question can be translated as a statement. Alternate translation: "I will tell you from where my help comes."

Psalms 121:2

My help comes from Yahweh

This is the answer to the previous question.

Psalms 121:3

General Information:

There is a shift here to the second person. This may mean 1) the writer begins speaking to the people of Israel or 2) the writer is quoting another person speaking to the writer.

your foot to slip

The slipping of a foot is associated with falling. Alternate translation: "you to fall"

he who protects you will not slumber

Here "slumber" is a metaphor for "stop protecting." The negative form strengthens the statement. Alternate translation: "he will always protect you"

he who protects you

God

generated on Tue Oct 24 10:45:40 2023

Psalms 121:4

the guardian
God

See
This word alerts us to pay attention to the important information that follows.

never slumbers or sleeps
These two words mean the same thing. Here to "slumber" is a metaphor for "stop protecting." The negative form strengthens the statement. Alternate translation: "will not stop protecting you" or "will always protect you"

Psalms 121:5

Yahweh is the shade at your right hand
Here "shade" refers to protection. Alternate translation: "God is beside you to protect you from things that would hurt you"

at your right hand
Here this expression means to be beside or near to the writer.

Psalms 121:6

The sun will not harm you by day, nor the moon by night
The contrasting terms "day" and "night" refer to those extremes and everything in between. Alternate translation: "God protects you from the elements at all times"

nor the moon by night
It is implies that "will not harm you" is implied here. The full meaning of this statement may be made clear. Alternate translation: "nor will the moon harm you by night"

Psalms 121:7

your life
This refers to the writer. Alternate translation: "you"

Psalms 121:8

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 122

1 I was glad when they said to me,
"Let us go to the house of Yahweh."
2 Jerusalem, our feet are standing
within your gates!

3 Jerusalem, built
as a city carefully planned!
4 The tribes go up to Jerusalem—the tribes of Yah— [1]
as a testimony for Israel,
to give thanks to the name of Yahweh.
5 There thrones of judgment were set,
thrones of the house of David.

6 Pray for the peace of Jerusalem!
"May those who love you be at ease.
7 May there be peace within the walls that defend you,
and may they have peace within your fortresses."
8 For the sake of my brothers and my friends
I will say, "May there be peace within you."
9 For the sake of the house of Yahweh our God,
I will seek good for you.

Footnotes

122:4 [1]Yah is a short form of the name Yahweh.

Psalm 122 General Notes

Type of psalm

Psalm 122 is a psalm about Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem is an important city, the center of government and religious activities; so the author prays for peace for the city.

Psalms 122:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents, of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Psalms 122:2

Jerusalem, our feet are standing within your gates!

The writer briefly stops speaking to his audience and speaks directly to the city of Jerusalem. Jerusalem is spoken to as if it was a person who could hear the writer.

our feet are standing

Here "feet" refers to the whole person. Alternate translation: "we are standing"

generated on Tue Oct 24 10:45:40 2023

within your gates
Here "gates" refers to the city. Alternate translation: "inside you, Jerusalem"

Psalms 122:3

General Information:
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Psalms 122:4

the name of Yahweh
Here "name" refers to Yahweh himself. Alternate translation: "Yahweh"

Psalms 122:5

the house of David
Here "house" refers to the descendants of David. Alternate translation: "the descendants of David"

Psalms 122:6

May those who love you be at ease
This section states the content of the prayer that the writer wants his audience to pray. He asks them to speak directly to the city of Jerusalem, as if the city were a person who could hear them.

Psalms 122:7

Connecting Statement:
This verse finishes the prayer that the writer wants his audience to pray. He asks them to speak directly to the city of Jerusalem, as if the city was a person who could hear them.

May there be peace within ... may they have peace within
These two phrases have the same meanings and are used together to strengthen each other. Alternate translation: "May the people in Jerusalem live in peace"

within the walls that defend you ... within your fortresses
Here Jerusalem is referred to by the fortress walls that protects it. The terms "walls" and "fortress" refer to the same thing. Alternate translation: "within Jerusalem"

Psalms 122:8

General Information:
In this section, the writer speaks directly to the city of Jerusalem, as if the city was a person who could hear them.

For the sake
"For the well-being"

May there be peace within you
"May the people in you live in peace"

Psalms 122:9

I will seek good for you
The abstract noun "good" can be stated as an action. Alternate translation: "I will pray that people treat you well"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Psalm 123

1 To you I lift up my eyes,
you who are enthroned in the heavens.
2 See, as the eyes of servants look to their master's hand,
as the eyes of a servant girl look to the hand of her mistress,
so our eyes look to Yahweh our God
until he has mercy on us.

3 Have mercy on us, Yahweh, have mercy on us,
for we are filled with humiliation.
4 We are more than full
of the scoffing of the insolent
and with the contempt of the proud.

Psalm 123 General Notes

Type of psalm

Psalm 123 is a psalm asking for deliverance from the contempt of proud people. (See: deliverer)

Special concepts in this chapter

Trust

Just as a servant trusts his master to protect him, so the author is trusting God to stop proud people from insulting him. (See: trust)

Psalms 123:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I lift up my eyes

Here the author refers to his eyes because that is the part of the body used for seeing. Alternate translation: "I look to you"

enthroned

sitting on a throne and ruling as king

Psalms 123:2

as the eyes of servants ... as the eyes of a servant girl ... so our eyes look

These three phrases have similar meanings. The third phrase, about the Israelites, is being compared to how the servants and maids look to their masters and mistresses for help. In each case "eyes" refers to the whole person.

master's hand ... hand of her mistress

Here "hand" refers to the provision for needs. Alternate translation: "master's provision ... provision of her mistress"

mistress

woman who has authority over servant girls

has mercy on us

The abstract noun "mercy" can be stated as an action. Alternate translation: "act mercifully toward us"

Psalms 123:3

Have mercy on us

The abstract noun "mercy" can be stated as an action. See how you translated a similar phrase in [Psalms 123:2]

we are filled with humiliation

Here humiliation is spoken of as if it were something that could be fill up a person. "we are very disgraced"

Psalms 123:4

We are more than full

This idiom means that the amount is excessive, in a negative sense. Alternate translation: "We have had too much"

generated on Tue Oct 24 10:45:40 2023

of the scoffing ... and with the contempt
There two phrases have very similar meanings and are used together to emphasize how much they have been mocked by the people.

scoffing
"mocking" or "insults"

the insolent
This refers to the insolent people. Alternate translation: "rude and arrogant people"

the proud
This refers to the proud people. Alternate translation: "the people who are proud"

generated on Tue Oct 24 10:45:40 2023

Psalm 124

1 "If Yahweh had not been on our side,"
let Israel say now,
2 "if it had not been Yahweh who was on our side
when men rose up against us,
3 then they would have swallowed us up alive
when their anger raged against us.
4 The water would have swept us away;
the torrent would have overwhelmed us.
5 Then the raging waters would have drowned us."

6 Blessed be Yahweh,
who has not allowed us to be torn by their teeth.
7 We have escaped like a bird
out of the snare of the fowlers;
the snare has been broken,
and we have escaped.

8 Our help is in the name of Yahweh,
who made heaven and earth.

Psalm 124 General Notes

Type of psalm

Psalm 124 is a psalm of praise for God's delivering the Israelites from their enemy's attack. (See: deliverer)

Special concepts in this chapter

Yahweh saves

God saved the Israelites from their enemy who wanted to completely destroy them. (See: save)

Psalms 124:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents. Of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

If Yahweh had not been on our side

This is the beginning of a statement about what could have happened but did not. Yahweh really was on their side.

Psalms 124:2

if it had not been Yahweh who was on our side

This is the continuation of a statement about something that did not actually happen.

Psalms 124:3

then they would have swallowed us up alive

This is the end of a statement that begins with the words "If Yahweh had not been on our side" in [Psalms 124:1]

swallowed us up alive

This metaphor describes how the enemies could have attacked and killed the Israelites to how a fierce animal attacks a smaller animal and eats it. Alternate translation: "killed us all"

their anger raged against us

Here "their anger" refers to the enemies who were angry. Alternate translation: "they were very angry with us"

generated on Tue Oct 24 10:45:40 2023

Psalms 124:4

General Information:
In these two verses the author compares the enemies of Israel to a flood of water.

The water would have swept us away; the torrent would have overwhelmed us
This is another result of the situation described in [Psalms 124:1]

The water would have swept us away
Here the enemies of the writer are spoken of as if they were a flood of water. Alternate translation: "Our enemies would have easily defeated us"

the torrent would have overwhelmed us
Here the enemies of the writer are spoken of as if they were a flood of water that would have drowned the Israelites. Alternate translation: "our enemies would have overwhelmed us"

Psalms 124:5

Then the raging waters would have drowned us
This is another result of the situation described in [Psalms 124:1]

the raging waters would have drowned us
Here the enemies of the writer are spoken of as if they were a raging river that would have drowned the Israelites. Alternate translation: "our enemies would have destroyed us"

Psalms 124:6

torn by their teeth
The enemies are spoken of as if they were wild animals that would destroy the Israelites by eating them. Alternate translation: "destroyed as if we were eaten by wild animals"

Psalms 124:7

escaped like a bird out of the snare of the fowlers
The writer describes his escape from the enemies as if he was a bird that had escaped from the snare of the hunters. Alternate translation: "escaped from our enemies as a bird escapes from the trap that hunters have set"

snare
a small trap of string or wire made for catching small animals or birds

the snare has been broken
The plot of the enemies to catch the writer failed as if it was a snare that had broken.

Psalms 124:8

the name of Yahweh
The word "name" here is a metonym for the power and authority of the person or for the person himself. Alternate translation: "the power and authority of Yahweh" "Yahweh himself"

generated on Tue Oct 24 10:45:40 2023

Psalm 125

1 Those who trust in Yahweh
are like Mount Zion, unshakable, forever enduring.
2 As the mountains surround Jerusalem,
so Yahweh surrounds his people
now and forever.
3 The scepter of wickedness must not rule
in the assigned portion of the righteous.
Otherwise the righteous might do what is wrong.
4 Do good, Yahweh, to those who are good
and to those who are upright in their hearts.
5 But as for those who turn aside to their crooked ways,
Yahweh will lead them away with the those who behave wickedly.
May peace be on Israel.

Psalm 125 General Notes

Type of psalm

Psalm 125 is a psalm of praise.

Special concepts in this chapter

Yahweh's protection

God protects good people. He will not allow the evil people to rule over the good people because they might make them do evil. (See: good and evil)

Psalms 125:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Those who trust in Yahweh are like Mount Zion, unshakable, forever enduring

People who trust in Yahweh are spoken of as if they they were Mount Zion. Mountains are unable to be moved.

Psalms 125:2

As the mountains surround Jerusalem, so Yahweh surrounds his people

Yahweh's protection is spoken of as if he was the mountains surrounding Jerusalem. Jerusalem was surrounded by several mountains, which protected it from attack. Alternate translation: "As the hills that surround Jerusalem protect it, so Yahweh protects his people"

now and forever

Here, this phrase means "always."

Psalms 125:3

The scepter of wickedness

Here the scepter of wickedness represents the rule of wicked people. Alternate translation: "Wicked people" or "Wicked rulers"

the assigned portion

the land that Yahweh assigned to the people of Israel

Psalms 125:4

Do good, Yahweh

This is a request. Alternate translation: "Yahweh, please do good things" or "Yahweh, I beg you to do good things"

are upright in their hearts

Here, "hearts" refers to their desires. Alternate translation: "desire to do the right"

Psalms 125:5

turn aside

Refusing to obey Yahweh is spoken of as turning away from a good path. Alternate translation: "leave good and go"

generated on Tue Oct 24 10:45:40 2023

their crooked ways
Here wicked ways are spoken of as if they were a path that is not straight. Alternate translation: "their wicked ways"

lead them away
People are lead away in order to punish them. The full meaning of this statement can be made clear. Alternate translation: "lead them away to punish them"

generated on Tue Oct 24 10:45:40 2023

Psalm 126

1 When Yahweh reversed the captivity of Zion,
we were like those who dream.
2 Then our mouths were filled with laughter
and our tongues with joyful shouting.
Then they said among the nations,
"Yahweh has done great things for them."
3 Yahweh did great things for us;
how glad we were!

4 Reverse our captivity, Yahweh,
like the streams in the Negev.
5 Those who sow in tears
will reap with shouts of joy.
6 He who goes out weeping,
carrying seed for sowing,
will return again with shouts of joy,
bringing his bundles of grain with him.

Psalm 126 General Notes

Type of psalm

Psalm 126 is a psalm of praise for Yahweh bringing captives home.

Special concepts in this chapter

Sorrow and joy

People may have sorrow now; but later it will turn into joy. (See: joy)

Psalms 126:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

reversed the captivity of Zion

This is an idiom that means that Yahweh restored Zion's good life. Alternate translation: "made Zion prosperous again"

Zion

This is a metonym for the people who lived in Zion. Alternate translation: "the people of Zion"

Psalms 126:2

our mouths were filled with laughter

Laughing is spoken of as if their mouths were a container and their laughter was in it. It can be made clear that this laughter was a response to their joy. Alternate translation: "we laughed for joy"

our tongues with joyful shouting

The verbs "were filled" can be stated clearly. Joyful shouting is spoken of as if their tongues were containers and joyful shouting was in them. Alternate translation: "our tongues were filled with joyful shouting" or "we shouted for joy"

they said among the nations

"the people of the nations said among themselves." The pronoun is used before introducing what it references. This is very unusual.

Psalms 126:3

Yahweh did great things for us; how glad we were!

"How glad we were, because Yahweh did these great things for us!"

Psalms 126:4

Reverse our captivity

This is an idiom for a request that Yahweh restore the speakers' good life. See how you translated similar words in [Psalm 126:1]

generated on Tue Oct 24 10:45:40 2023

Psalms 126:5

Those who sow in tears
"Those who weep as they sow"

Psalms 126:6

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 127

1 Unless Yahweh builds the house,
they work uselessly, those who build it.
Unless Yahweh guards the city,
the watchman stands guard uselessly.
2 It is useless for you to rise up early,
to come home late,
or to eat the bread of hard work,
for Yahweh provides for his beloved as they sleep.

3 See, children are a heritage from Yahweh,
and the fruit of the womb is a reward from him.
4 Like arrows in the hand of a warrior,
so are the children of one's youth.
5 How blessed is the man
that has his quiver full of them.
He will not be put to shame
when he confronts his enemies in the gate.

Psalm 127 General Notes

Type of psalm

Psalm 127 is a wisdom psalm. (See: wise)

Special concepts in this chapter

Blessings

God wants his people to have rest. It is a blessing to have many children. (See: rest and bless)

Psalms 127:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents, of Solomon

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Psalms 127:2

to rise up early, to come home late

A person who works hard often has to wake up earlier in the morning and return home late at night.

eat the bread of hard work

This is an idiom. Bread often represents the food a person needs every day in order to live. Alternate translation: "work hard for your daily needs"

Psalms 127:3

heritage

property that a person can inherit from his ancestors. Children normally receive an inheritance from their parents. Inheritance goes from parents to children. This passage uses parents inheriting children from Yahweh as a metaphor for Yahweh being the only one who can give children.

Psalms 127:4

Like arrows in the hand of a warrior, so are the children of one's youth

Arrows are very important to a warrior because they protect him in battle. Children are spoken of as if they are a warrior's arrow. Alternate translation: "Having many children will help to protect you"

generated on Tue Oct 24 10:45:40 2023

Psalms 127:5

his quiver full of them
A quiver is a container for arrows. Having many children is spoken of as if the children were arrows in a quiver. Alternate translation: "a home full of children" or "many children"

generated on Tue Oct 24 10:45:40 2023

Psalm 128

1 Blessed is everyone who honors Yahweh,
who walks in his ways.
2 The labor of your hands you will enjoy;
you will be blessed and prosper.

3 Your wife will be like a fruitful vine
in your house;
your children will be like olive plants
as they sit around your table.
4 Yes, indeed, the man will be blessed
who honors Yahweh.

5 May Yahweh bless you from Zion;
may you see the prosperity of Jerusalem
all the days of your life.
6 May you live to see your children's children.
May peace be on Israel.

Psalm 128 General Notes

Type of psalm

Psalm 128 is a wisdom psalm. (See: wise)

Special concepts in this chapter

Respect

Those people who respect God will live well and have many children. (See: life)

Psalms 128:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Blessed is everyone who honors Yahweh

This phrase occurs in the passive voice to avoid implying that Yahweh is obligated to bless those who honor him. This can be stated in active form. Alternate translation: "Yahweh will bless everyone who honors him"

who walks in his ways

Walking here represents behaving. The phrase "his ways" represents what Yahweh wants people to do. Alternative translation: "who behaves the way Yahweh wants people to behave" or "who does what Yahweh commands"

Psalms 128:2

The labor of your hands

This phrase is a metonym for the food that the labor of the hands produces. Alternate translation: "The food that you work hard to produce"

you will be blessed and prosper

The words "be blessed" and "prosper" share similar meanings and emphasize God's favor. Alternate translation: "Yahweh will bless you and prosper you" or "Yahweh will make you blessed and prosperous"

Psalms 128:3

like a fruitful vine in your house

The wife is spoke of as a vine producing a lot of fruit. This implies that children are like fruit and the wife will have many children. Alternate translation: "very productive and give you many children"

your children will be like olive plants

Children are compared to olive plants because of the way they grow to surround something. Children will surround the table and make it full. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "you will have many children who will grow and prosper"

around your table
This refers to the place where a family gathers to eat. Often, all those who eat a man's table are under his authority or control.

Psalms 128:4

the man will be blessed who honors Yahweh
This can be stated as an active verb. "Yahweh will bless the man who honors him"

Psalms 128:5

all the days of your life
"throughout your lifetime"

Psalms 128:6

May peace be on Israel
"May Israel have peace"

generated on Tue Oct 24 10:45:40 2023

Psalm 129

1 "Often since my youth they have attacked me,"
let Israel say.
2 "Often since my youth they have attacked me,
yet they have not defeated me.
3 The plowers plowed on my back;
they made their furrows long.
4 Yahweh is righteous;
he has cut off the ropes of the wicked."
5 May they all be put to shame and turned back,
those who hate Zion.
6 May they be like the grass on the housetops
that withers before it grows up,
7 that cannot fill the reaper's hand
or the chest of the one who binds bundles of grain together.
8 May those who pass by not say,
"May the blessing of Yahweh be on you;
we bless you in the name of Yahweh."

Psalm 129 General Notes

Type of psalm

Psalm 129 is a psalm of deliverance from Israel's many enemies. (See: deliverer)

Special concepts in this chapter

Yahweh saves

Israel's enemies have always persecuted them but God has saved them from their enemies. He prays that this enemy will be destroyed with no one to wish them well. (See: save)

Psalms 129:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 129:2

General Information:

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Psalms 129:3

The plowers plowed on my back

The cuts from a whipping are spoken of as the plow of a plowman. A farmer plowed deep lines into a field. Alternate translation: "My enemies have cut me deeply on my back"

they made their furrows long

This is a continuation of the plowing metaphor. The "furrow" is the line the farmer plowed. Alternate translation: "they made their cuts long"

Psalms 129:4

he has cut off the ropes of the wicked

Israel is spoken of as being bound by evil people. Alternate translation: "he has freed us from our enemies"

Psalms 129:5

May they all be put to shame and turned back

Yahweh is not explicitly mentioned as the one who does these things. This can be stated in active form. Alternate translation: "May Yahweh shame them and defeat them"

Psalms 129:6

May they be like the grass on the housetops that withers before it grows up

The psalmist speaks of his enemies dying and being few in number. He compares them to the little bit of

generated on Tue Oct 24 10:45:40 2023

grass that grows on the roof of a house and withers and is not enough to cut or bundle. Alternate translation: "May they die and may there be few of them"

Psalms 129:7

that cannot fill ... together
These words finish the simile that begins in

Psalms 129:8

the blessing of Yahweh be on you
"Yahweh bless you"

generated on Tue Oct 24 10:45:40 2023

Psalm 130

1 Out of the depths I cry to you, Yahweh.
2 Lord, hear my voice;
let your ears be attentive
to my pleas for mercy.

3 If you, Yah, would mark iniquities,
Lord, who could stand? [1]
4 But there is forgiveness with you,
that you may be revered.

5 I wait for Yahweh, my soul waits,
and in his word I hope.
6 My soul waits for the Lord
more than watchmen wait for the morning.

7 Israel, hope in Yahweh.
Yahweh is merciful,
and with him is great redemption.
8 It is he who will redeem Israel
from all his iniquities.

Footnotes

130:3 [1]Yah is a short form of the name Yahweh.

Psalm 130 General Notes

Type of psalm

Psalm 130 is a psalm of praise that God forgives sins. (See: forgive and sin)

Special concepts in this chapter

Forgive

God forgives sin and helps the sinner. So Israel should trust in God for his forgiveness. (See: trust)

Psalms 130:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Out of the depths I

The author's sadness is spoken of as if it were a container. His sadness comes from the bottom of the container. Sadness is often spoken of as being a container that fills from the top to the bottom. Alternate translation: "Because I am very sad, I"

Psalms 130:2

let your ears be attentive

The ears represent Yahweh, but because the author knows that Yahweh hears everything, he is really asking for Yahweh to respond. Alternate translation: "please listen" or "please respond"

to my pleas for mercy

The abstract noun "mercy" can be stated as "merciful." Alternate translation: "to my pleas and be merciful to me"

generated on Tue Oct 24 10:45:40 2023

Psalms 130:3

who could stand?
The speaker uses this question to express the futility of thinking that anyone could stand in this situation. This rhetorical question can be translated as a statement. Alternate translation: "no one could stand."

who could stand
"Stand" often represents escaping or surviving when someone attacks. In this case, it would be to escape from being being punished. Alternate translation: "no one could escape from your punishment" or "no one could survive your punishment"

Psalms 130:4

General Information:
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Psalms 130:5

General Information:
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Psalms 130:6

My soul
"My soul" represents the psalmist. Alternate translation: "I"

My soul waits
The psalmist is spoken of as if he were waiting on something with expectation. Alternate translation: "I hope" or "I trust" or "I desire for something"

My soul waits ... more than watchmen wait for the morning
The psalmist speaks of his desire for the Lord to help him as being greater than the desire that those who work all night have for the morning to come.

watchmen
These are men who guard towns or fields against enemies or robbers. Here it refers to men who have to stay awake at night doing this.

Psalms 130:7

Israel, hope in Yahweh
The people of Israel are spoken of as if they were a man. Alternate translation: "You people of Israel, hope in Yahweh"

with him is great redemption
The abstract noun "redemption" here refers to forgiveness, and it can be translated as a verb. Alternate translation: "he is very willing to redeem" or "he is very willing to forgive"

Psalms 130:8

who will redeem Israel from all his iniquities
The people of Israel are spoken of as if they were a man. Alternate translation: "who will redeem the people of Israel from all their iniquities"

generated on Tue Oct 24 10:45:40 2023

Psalm 131

1 Yahweh, my heart is not proud
or my eyes haughty.
I do not have great hopes for myself
or concern myself with things that are beyond me.
2 Indeed I have stilled and quieted my soul;
like a weaned child with his mother,
my soul within me is like a weaned child.

3 Israel, hope in Yahweh
now and forever.

Psalm 131 General Notes

Type of psalm

Psalm 131 is a wisdom psalm teaching trust in Yahweh. (See: wise and trust)

Special concepts in this chapter

Trust

This psalm focuses on the concept of trust. A quiet trust in Yahweh is best.

Psalms 131:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents; of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

my heart is not proud or my eyes haughty

The heart and the eyes represent the person. Alternate translation: "I am not proud or haughty"

I do not have great hopes for myself

Possible meanings are "I do not expect to do great things" or "I do not think I am great."

things that are beyond me

Things that are too hard for a person to understand are spoken of as if they are beyond the person or too far away from the person to be able to reach them. Alternate translation: "things that are too hard to understand"

Psalms 131:2

I have stilled and quieted my soul

The soul represents the person or his emotions. Being calm and peaceful is spoken of has having making one's soul still and quiet. Alternate translation: "I am calm and peaceful"

my soul within me

The soul represents the person or his emotions. Alternate translation: "I"

a weaned child with his mother

The psalmist speaks of himself being content and resting as if he were a young child that no longer demands breast milk from his mother. Alternate translation: "content like a young child that no longer cries for breast milk but rests in his mother's arms" or "content and resting"

Psalms 131:3

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalm 132

1 Yahweh, for David's sake call to mind
all his afflictions.
2 Call to mind how he swore to Yahweh,
how he vowed to the Mighty One of Jacob.
3 He said, "I will not enter the tent of my house
or get on the couch of my bed,
4 I will not give sleep to my eyes
or rest to my eyelids
5 until I find a place for Yahweh,
a tabernacle for the Mighty One of Jacob."

6 See, we heard about it in Ephrathah;
we found it in the fields of Jaar.
7 We will go into God's tabernacle;
we will worship at his footstool.

8 Arise, Yahweh, to your resting place,
you and the ark of your strength!
9 May your priests be clothed with integrity;
may your faithful ones shout for joy.
10 For your servant David's sake,
do not turn away from your anointed king.

11 Yahweh swore a sure oath to David,
a sure oath that he will not revoke:
"I will place one of your descendants on your throne.
12 If your sons keep my covenant
and the solemn commands that I will teach them,
their children also will sit on your throne forevermore."

13 Certainly Yahweh has chosen Zion,
he has desired her for his seat.
14 "This is my resting place forever.
I will live here, for I desire her.
15 I will abundantly bless her with provisions.
I will satisfy her poor with bread.
16 I will clothe her priests with salvation,
her faithful ones will shout aloud for joy.
17 There I will make a horn to sprout for David
and set up a lamp for my anointed one.
18 I will clothe his enemies with shame,
but on him his crown will shine."

Psalm 132 General Notes

Type of psalm

Psalm 132 is a royal psalm praising David. It might have been sung when David brought the ark to Jerusalem.

Special concepts in this chapter

Ark

The Ark had been moved from one place to another several times. David wanted to make a permanent home for it. God had promised David that his son would be king after him. (See: promise)

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generated on Tue Oct 24 10:45:40 2023

Psalms 132:1

General Information:
Parallelism is common in Hebrew poetry.

A song of ascents
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

for David's sake
"because of what happened to David"

call to mind
"remember" or "think about"

Psalms 132:2

the Mighty One of Jacob
This refers to God.

Psalms 132:3

He said
"King David said"

the tent of my house or ... the couch of my bed,
Possible meanings are 1) these are two ways of saying the same thing. Alternate translation: "my tent—that is, my house—or ... my couch—that is, my bed—" or "my house or ... my bed." Or 2) These are metonyms for the comfort that David enjoyed in his house and bed. Alternate translation: "the comfort of my own house or ... my comfortable bed."

Psalms 132:4

I will not give sleep to my eyes or rest to my eyelids
Sleep and rest are spoken of as if they are things that can be given. Here eyes and eyelids represent the whole person. Alternate translation: "I will not allow my eyes to sleep or my eyelids to rest" or "I will not sleep or close my eyes and rest"

Psalms 132:5

until I find a place for Yahweh
Building a place for Yahweh is spoken of as finding a place for him. Alternate translation: "until I build a place for Yahweh"

the Mighty One of Jacob
This refers to God.

Psalms 132:6

we heard about it in Ephrathah
The word "it" probably refers to where God's sacred chest was. The phrase "in Ephrathah" probably refers to where they were when they heard about it. This can be stated clearly. Alternate translation: "we who were in Ephrathah heard about where the sacred chest was" or "we in Ephrathah heard that the holy box was in Jaar"

fields of Jaar
Jaar is probably another name for the city of Kiriath Jearim. This probably refers to the fields surrounding the city.

Psalms 132:7

we will worship at his footstool
Worshiping God at the covenant box is spoken of as bowing at the feet of the king who is sitting on his throne. This communicates humility and submission to God. Alternate translation: "we will go to God's covenant box and worship him as king"

Psalms 132:8

Arise, Yahweh, to your resting place
The verb "come" can be stated clearly. "Arise, Yahweh, and come to your resting place"

your resting place
The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. Alternate translation: "the place where you stay" or "your tabernacle"

you and the ark of your strength!
Possible meanings are 1) "come to the ark of your strength" or 2) "come, and make the ark of your strength come."

the ark of your strength
"the ark that shows your great power"

Psalms 132:9

May your priests be clothed with integrity
Integrity is spoken of as if it were clothing. Alternate translation: "May people recognize that your priests have integrity" or "I want people see how your priests always do what is right"

Psalms 132:10

For your servant David's sake
"Because of what happened to your servant David." See how you translated a similar phrase in Psalms 132:1.

do not turn away from your anointed king
Here "turning away" means to reject someone. Alternate translation: "do not abandon the king that you anointed"

generated on Tue Oct 24 10:45:40 2023

Psalms 132:11

I will place one of your descendants on your throne
Making a king's descendant become king in his place is spoken of as placing him on that king's throne. Alternate translation: "I will cause one of your descendants to rule Israel in your place"

Psalms 132:12

sit on your throne
Ruling as king is spoken of as sitting on the throne. Alternate translation: "rule as king"

your sons
Here "your sons" represents the descendants of David that would become king. Alternate translation: "your descendants"

Psalms 132:13

General Information:
"He", "my" and "I" refer to Yahweh and "her" refers to Zion.

Zion ... her
The author writes as though the city of Zion were a woman.

he has desired her for his seat
"Yahweh has desired Zion for Yahweh's seat." Here "seat" represents either 1) his throne where he would rule, or 2) the place where he would stay.

Psalms 132:14

her
The author writes as though the city of Zion

my resting place
The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. Alternate translation: "the place where I stay" or "my tabernacle"

Psalms 132:15

Connecting Statement:
God continues to speak about the city of Zion as if Zion was a woman.

will abundantly bless her
"will abundantly bless Zion"

will satisfy her poor with bread
Here "poor" refers to the poor people in Zion and "bread" probably represents food in general. Alternate translation: "will satisfy the poor people in Zion with food"

Psalms 132:16

I will clothe her priests with salvation
Salvation is spoken of as if it is clothing. Possible meanings are 1) "I will cause the priests to behave in a manner worthy of ones whom I have saved" or 2) "I will save her priests"

Psalms 132:17

I will make a horn to sprout for David
God speaks of a powerful descendant of David as if he was the powerful horn of an animal. Alternate translation: "I will make a descendant of David become king after him" or "I will cause David to have a descendant who will be a powerful king"

set up a lamp for my anointed one
God speaks of causing David's descendants to continue to rule as king as if they were a lamp that would continue to shine. Alternate translation: "I will cause my anointed one's descendants to continue to rule as king"

my anointed one
"my chosen king" or "the king I have chosen"

Psalms 132:18

I will clothe his enemies with shame
Shame is spoken of as if it was clothing. This shame would result from losing in war. Alternate translation: "I will cause his enemies to be ashamed" or "I will cause his enemies to be defeated and ashamed"

his crown will shine
The crown represents his rule, and greatness is spoken of as shining. Alternate translation: "he will be a great king" or "his greatness will shine"

generated on Tue Oct 24 10:45:40 2023

Psalm 133

1 Behold, how good and how pleasant it is
for brothers to live together!
2 It is like fine oil on the head
pouring down on the beard—
Aaron's beard,
and then it pours down on the collar of his robes.
3 It is like the dew of Hermon
which falls on the mountains of Zion.
For there Yahweh commanded the blessing—
life forevermore.

Psalm 133 General Notes

Type of psalm

Psalm 133 is a wisdom psalm about harmony. (See: wise)

Special concepts in this chapter

Harmony

Harmony between relatives is refreshing and brings a blessings from God. (See: bless)

Psalms 133:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents. Of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Behold

This word is used to stress the importance of the statement that follows.

for brothers to live together

The relationships among fellow God's people is spoken of as if they were brothers. Alternate translation: "for God's people to live together peacefully as brothers"

Psalms 133:2

It is like fine oil on the head

The goodness of unity among God's people is spoken of as if it were like the fine oil that was poured on Aaron's head. Alternate translation: "This unity is precious like the oil that was poured on Aaron's head"

Psalms 133:3

like the dew of Hermon

The goodness of unity among God's people is spoken of as it if it were refreshing like dew. Alternate translation: "refreshing like the dew of Hermon"

Hermon

This is a mountain in Israel that has snow on its peak year-round.

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generated on Tue Oct 24 10:45:40 2023

Psalm 134

1 Come, bless Yahweh, all you servants of Yahweh,
you who serve during the night in the house of Yahweh.
2 Lift up your hands to the holy place
and bless Yahweh.

3 May Yahweh bless you from Zion,
he who made heaven and earth.

Psalm 134 General Notes

Type of psalm

Psalm 134 is a temple psalm. (See: temple)

Special concepts in this chapter

Watchmen

The watchmen who work at night should praise God. Then he will bless them. (See: bless)

Psalms 134:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

all you servants of Yahweh

"all you who serve Yahweh"

Psalms 134:2

Lift up your hands

This is how people prayed or praised God.

to the holy place

Possible meanings are 1) "to the temple" or 2) "to the holy place in the temple."

Psalms 134:3

heaven and earth

The phrase "heaven and earth" here represents all things. Alternate translation: "everything in heaven and earth"

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generated on Tue Oct 24 10:45:40 2023

Psalm 135

1 Give praise to Yah! [1]
Praise the name of Yahweh.
Praise him, you servants of Yahweh,
2 you who stand in the house of Yahweh,
in the courtyards of the house of our God.
3 Give praise to Yah, for he is good; [2]
sing praises to his name, for it is pleasant to do so.
4 For Yah has chosen Jacob for himself, [3]
Israel as his own possession.

5 I know that Yahweh is great,
that our Lord is above all gods.
6 Whatever Yahweh desires, he does
in heaven, on earth,
in the seas and all the ocean depths.
7 He brings the clouds from far away,
making lightning bolts accompany the rain
and bringing the wind out of his storehouse.

8 He killed the firstborn of Egypt,
both of man and animals.
9 He sent signs and wonders into your midst, Egypt,
against Pharaoh and all his servants.
10 He attacked many nations
and killed mighty kings,
11 Sihon king of the Amorites
and Og king of Bashan
and all the kingdoms of Canaan.
12 He gave us their land as an inheritance,
an inheritance to Israel his people.

13 Your name, Yahweh, endures forever;
your renown, Yahweh, endures throughout all generations.
14 For Yahweh defends his people
and has compassion on his servants.
15 The nations' idols are silver and gold,
the work of men's hands.
16 Those idols have mouths, but they do not speak;
they have eyes, but they do not see;
17 they have ears, but they do not give ear,
nor is there breath in their mouths.
18 Those who make them are like them,
as is everyone who trusts in them.

19 Descendants of Israel, bless Yahweh;
descendants of Aaron, bless Yahweh.
20 Descendants of Levi, bless Yahweh;
you who honor Yahweh, bless Yahweh.
21 Blessed be Yahweh in Zion,
he who lives in Jerusalem.
Give praise to Yah. [4]

Footnotes

135:1 [1]Yah is a short form of the name Yahweh.

generated on Tue Oct 24 10:45:40 2023

135:3 [2]Yah is a short form of the name Yahweh.
135:4 [3]Yah is a short form of the name Yahweh.
135:21 [4]Yah is a short form of the name Yahweh.

Psalm 135 General Notes

Type of psalm

Psalm 135 is a worship psalm focusing on worshiping God because his greatness.

Special concepts in this chapter

Praise

The people, priests and their helpers should praise God because he is so great. He defeated the Egyptians and led his people to the promise land. Idols have no power. (See: priest and promisedland)

Psalms 135:1

General Information:

Parallelism is common in Hebrew poetry.

Praise the name of Yahweh

Yahweh's name represents him. "Praise Yahweh" or "Praise him"

Psalms 135:2

stand in the house of Yahweh

This represents serving Yahweh in his temple.

our God

These words refer to Yahweh (Psalms 135:1).

Psalms 135:3

for it is pleasant to do so

"because we get pleasure from praising his name"

Psalms 135:4

Yah has chosen Jacob

"Jacob" here refers to his descendants, the people of Israel. Alternate translation: "Yah has chosen Jacob's descendants"

Israel as his own possession

The beginning of the sentence can be stated clearly. Alternate translation: "he has chosen Israel to be his own possession"

Psalms 135:5

that our Lord is above all gods

"I know that our Lord is above all gods." Being greater than something is spoken of as being above it. Alternate translation: "that our Lord is greater than all gods"

Psalms 135:6

General Information:

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Psalms 135:7

bringing the wind out of his storehouse

A storehouse is a place where things are kept for future use. This imagery shows God's power to control the wind. Alternate translation: "causing the wind to blow by his power"

Psalms 135:8

General Information:

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Psalms 135:9

signs and wonders

These two words mean basically the same thing and refer to the miraculous troubles that God had caused in Egypt.

into your midst, Egypt

The psalmist speaks as if the people of Egypt were listening to him. Alternate translation: "among you people of Egypt" or "among the people of Egypt"

against Pharaoh

"to punish Pharaoh"

Psalms 135:10

General Information:

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Psalms 135:11

Sihon ... Og

These are the names of two men.

generated on Tue Oct 24 10:45:40 2023

Psalms 135:12

He gave us their land as an inheritance
God's gift of the land to the Israelites is spoken of as if it were inheritance from father to son. Alternate translation: "He gave us their land to have forever" or "He gave us their land to be ours forever"

Psalms 135:13

Your name
His name here represents his fame or reputation. Alternate translation: "Your fame" or "Your reputation"

Psalms 135:14

General Information:
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Psalms 135:15

General Information:
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Psalms 135:16

General Information:
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Psalms 135:17

General Information:
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Psalms 135:18

Those who make them are like them
Being ignorant and powerless is spoken of as being like idols, which cannot speak, see, hear, or breathe. Alternate translation: "Those who make them are stupid and powerless like their idols"

as is everyone who trusts in them
"and so are those who trust in the idols"

Psalms 135:19

General Information:
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Psalms 135:20

General Information:
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Psalms 135:21

he who lives in Jerusalem
God is spoken of as if he lived in Jerusalem because the temple where the Israelites worshiped him was there. Alternate translation: "he whose temple is in Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Psalm 136

1 Give thanks to Yahweh, for he is good.
(His covenant faithfulness endures forever.)
2 Give thanks to the God of gods.
(His covenant faithfulness endures forever.)
3 Give thanks to the Lord of lords;
(His covenant faithfulness endures forever.)

4 to him who alone does great wonders;
(His covenant faithfulness endures forever.)
5 to him who by wisdom made the heavens;
(His covenant faithfulness endures forever.)
6 to him who spread out the earth above the waters;
(His covenant faithfulness endures forever.)
7 to him who made great lights;
(His covenant faithfulness endures forever.)
8 to him who gave the sun to rule by day,
(His covenant faithfulness endures forever.)
9 the moon and stars to rule by night;
(His covenant faithfulness endures forever.)

10 to him who killed the firstborn of Egypt
(His covenant faithfulness endures forever.)
11 and brought out Israel from among them
(His covenant faithfulness endures forever.)
12 with a strong hand and a raised arm;
(His covenant faithfulness endures forever.)
13 to him who divided the Sea of Reeds
(His covenant faithfulness endures forever.)
14 and made Israel to pass through the middle of it,
(His covenant faithfulness endures forever.)
15 but overthrew Pharaoh and his army in the Sea of Reeds;
(His covenant faithfulness endures forever.)
16 to him who led his people through the wilderness;
(His covenant faithfulness endures forever.)

17 to him who killed great kings;
(His covenant faithfulness endures forever.)
18 to him who killed majestic kings,
(His covenant faithfulness endures forever.)
19 Sihon king of the Amorites
(His covenant faithfulness endures forever.)
20 and Og king of Bashan;
(His covenant faithfulness endures forever.)
21 to him who gave their land as an inheritance,
(His covenant faithfulness endures forever.)
22 an inheritance to Israel his servant;
(His covenant faithfulness endures forever.)

23 to him who called us to mind and helped us in our humiliation;
(His covenant faithfulness endures forever.)
24 to him who has rescued us from our enemies,
(His covenant faithfulness endures forever.)
25 who gives food to all living beings.
(His covenant faithfulness endures forever.)
26 Give thanks to the God of heaven.
(His covenant faithfulness endures forever.)

generated on Tue Oct 24 10:45:40 2023

Psalm 136 General Notes

Type of psalm

Psalm 136 is a worship psalm. It was written to be sung by two parts of the choir. One part would sing the first part of each of the lines and then the other part of the choir would sing the repeated refrain.

Special concepts in this chapter

Israel blessed

God has blessed Israel throughout its history and taken care of the needy people. (See: bless)

Psalms 136:1

General Information:

Parallelism is common in Hebrew poetry.

His covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "He remains faithful to his covenant forever"

Psalms 136:2

the God of gods

the God who is greater than the gods that other people worship

Psalms 136:3

General Information:

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Psalms 136:4

General Information:

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Psalms 136:5

by wisdom

That is, because he is wise.

Psalms 136:6

spread out the earth above the waters

The ancient Israelites thought that the earth's dry land was on top of the sea. Alternate translation: "placed the earth over the waters"

Psalms 136:7

great lights

This is a reference to the sources of light for the earth, especially the sun and the moon. Alternate translation: "the sun and the moon and the stars"

Psalms 136:8

to rule by day

The sun is spoken of as if it were a king. Alternate translation: "to mark the time of day"

His covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 136:1]

Psalms 136:9

to rule by night

The moon, and stars are spoken of as if they were kings. Alternate translation: "to mark the time of night"

Psalms 136:10

General Information:

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Psalms 136:11

from among them

"from among the people of Egypt"

Psalms 136:12

with a strong hand and a raised arm

Here "hand" and "arm" represent power. Alternate translation: "with great power"

Psalms 136:13

the Sea of Reeds

The soldiers of Pharaoh drowned in the Sea of Reeds.

Psalms 136:14

General Information:

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generated on Tue Oct 24 10:45:40 2023

Psalms 136:15

overthrew Pharaoh
Here defeat is spoken of as if it were tipping someone over. Alternate translation: "defeated Pharaoh" or "defeated the king of Egypt"

Psalms 136:16

General Information:
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Psalms 136:17

General Information:
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Psalms 136:18

General Information:
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Psalms 136:19

Sihon
a man's name

Psalms 136:20

Og
a man's name

Psalms 136:21

General Information:
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Psalms 136:22

General Information:
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Psalms 136:23

called us to mind
"thought about us"

helped us in our humiliation
The condition of feeling shame is spoken of as if it were a place that the Israelites had been in. This is a reference to the many times when the Israelites' enemies had defeated them in battle and shamed them. Alternate translation: "cared when we were shamed"

Psalms 136:24

General Information:
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Psalms 136:25

General Information:
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Psalms 136:26

the God of heaven
"the God who lives in heaven" or "the God whom the heavenly beings worship"

generated on Tue Oct 24 10:45:40 2023

Psalm 137

1 By the rivers of Babylon
we sat down and wept
when we thought about Zion.
2 There on the poplars in the midst of it
we hung our harps.
3 There our captors required songs from us,
and those who mocked us required joy from us, saying,
"Sing us one of the songs of Zion."

4 How could we sing a song about Yahweh
in a foreign land?
5 If I ignore the memory of you, Jerusalem,
let my right hand forget her skill.
6 Let my tongue cling to the roof of my mouth
if I think about you no more,
if I do not prefer Jerusalem
more than my greatest delights.

7 Call to mind, Yahweh, what the Edomites did
on the day Jerusalem fell.
They said, "Tear it down, tear it down
to its foundations."
8 Daughter of Babylon, soon to be destroyed—
may the person be blessed, whoever pays you back
for what you have done to us.
9 May the person be blessed,
whoever takes and dashes your little ones against a rock.

Psalm 137 General Notes

Type of psalm

Psalm 137 is a psalm of mourning and vengeance. (See: avenge)

Special concepts in this chapter

Songs of Zion

The captives are told to sing songs of Zion there in Babylon but they felt too unhappy to want to sing. The army from Babylon was cruel when it destroyed Jerusalem and the people of Edom encouraged them to destroy Jerusalem. They prayed that God will be cruel to the people of Edom and Babylon.

Psalms 137:1

General Information:

Parallelism is common in Hebrew poetry.

By the rivers of Babylon

"Next to one of the rivers near Babylon"

we sat ... wept ... we thought

The writer does not include the readers.

Psalms 137:2

we hung

The writer does not include the readers.

There on the poplars

Poplar trees do not grow in Israel. "Poplars" may here stand for all the trees in Babylon. Alternate translation: "On the trees in Babylon"

Psalms 137:3

our captors required songs from us

"our captors required us to sing"

required joy from us

"made us pretend to be happy"

generated on Tue Oct 24 10:45:40 2023

one of the songs of Zion
This probably refers to songs that the Israelites had used in worship at the temple in Jerusalem.

Psalms 137:4

General Information:
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Psalms 137:5

If I ignore the memory of you, Jerusalem
The writer speaks as if Jerusalem is listening to him. Alternate translation: "If I act as if I did not remember you, Jerusalem" or "If I try to forget you, Jerusalem"

right hand
the hand most people use most often

Psalms 137:6

General Information:
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Psalms 137:7

Call to mind
"Remember" or "Think about"

Call to mind, Yahweh, what the Edomites did
Here remembering what the Edomites did represents punishing them for what they did. Alternate translation: "Punish the Edomites, Yahweh, for what they did"

the day Jerusalem fell
Jerusalem being captured by an enemy army is spoken of as if it had fallen. Who captured Jerusalem can be stated clearly. Alternate translation: "the day Jerusalem was captured" or "the day the Babylonian army entered Jerusalem"

Psalms 137:8

General Information:
The psalmist addresses the people of Babylon as if they were there listening to him.

Daughter of Babylon
This represents the city of Babylon and its people.

may the person be blessed
This can be stated in active form. Alternate translation: "may God bless the person"

pays you back for what you have done to us
The writer speaks of someone doing to others what they have done as if were payment. Alternate translation: "does to you what you did to us"

Psalms 137:9

dashes your little ones against a rock
"smashes your babies' heads against rocks"

generated on Tue Oct 24 10:45:40 2023

Psalm 138

1 I will give you thanks with my whole heart;
before the gods I will sing praises to you.
2 I will bow down toward your holy temple
and give thanks to your name
for your covenant faithfulness and for your trustworthiness.
You have made your word and your name
more important than anything else.
3 On the day that I called you, you answered me;
you made me bold and strengthened my soul.

4 All the kings of the earth will give you thanks, Yahweh,
for they will hear the words from your mouth.
5 Indeed, they will sing of the deeds of Yahweh,
for great is the glory of Yahweh.
6 For though Yahweh is high, yet he cares for the lowly,
but the proud he knows from far off.

7 Though I walk in the middle of trouble,
you will preserve my life;
you will reach out with your hand against the anger of my enemies,
and your right hand will save me.
8 Yahweh is with me to the end;
your covenant faithfulness, Yahweh, endures forever.
Do not abandon the works of your hands.

Psalm 138 General Notes

Type of psalm

Psalm is a psalm of praise.

Special concepts in this chapter

Answered prayers

God answers prayers and he protects the psalmist from his enemies.

Psalms 138:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I will give you thanks with my whole heart

The heart here represents the emotions. Doing something sincerely or completely is spoken of as doing it with all one's heart. Alternate translation: "I will sincerely thank you"

before the gods

Possible meanings are 1) "in spite of the false idols that exist" or 2) "before the heavenly assembly," which means "in the knowledge of the angels in heaven."

Psalms 138:2

I will bow down

Bowing down is a symbolic action that represents worship and giving honor. Alternate translation: "I will worship you"

give thanks to your name

Here the word "name" represents Yahweh himself. Alternate translation: "give thanks to you"

generated on Tue Oct 24 10:45:40 2023

for your covenant faithfulness and for your trustworthiness
The abstract noun "faithfulness" can be translated with an adjective. The abstract noun "trustworthiness" can be translated with a verbal phrase. Alternate translation: "because you are faithful to your covenant and you are worthy of people trusting you"

your word
"what you have said" or "your commands and promises"

your name
Possible meanings are 1) "yourself" or 2) "your fame."

Psalms 138:3

General Information:
This page has intentionally been left blank.

Psalms 138:4

your mouth
This expression stands for God himself. Alternate translation: "you"

Psalms 138:5

General Information:
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Psalms 138:6

Yahweh is high, yet he cares for the lowly
Yahweh is above all creation in power, position, and authority. Yet his interest is in those who are humble in spirit, servants to all. This is a simple contrast.

the proud he knows from far off
This expression probably means that God is not faithful to those who are proud.

Psalms 138:7

walk
live, exist

in the middle of trouble
Being in danger is spoken of as being in a physical place.

you will reach out with your hand against the anger of my enemies
God is spoken of as if he will strike the enemies with his hand.

anger of my enemies
The abstract noun "anger" can be stated as "angry." Alternate translation: "my enemies, who are angry"

Psalms 138:8

your covenant faithfulness, Yahweh, endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "you, Yahweh, remain faithful to your covenant forever"

the works of your hands
This expression probably refers to the people of Israel. God is spoken of as if he had physically used hands to create them. Alternate translation: "the people you have created"

generated on Tue Oct 24 10:45:40 2023

Psalm 139

1 Yahweh, you have examined me,
and you know me.
2 You know when I sit down and when I get up;
you understand my thoughts from far away.
3 You observe my path and my lying down;
you are familiar with all my ways.
4 For before there is a word on my tongue,
you know it completely, Yahweh.
5 Behind me and before me you surround me
and place your hand upon me.
6 Such knowledge is incomprehensible to me;
it is too high, and I cannot reach it.

7 Where can I go from your Spirit?
Where can I flee from your presence?
8 If I ascend up to the heavens, you are there;
if I make my bed in Sheol, behold, you are there.
9 If I fly away on the wings of the dawn
and go to live in the uttermost parts across the sea,
10 even there your hand will lead me,
your right hand will hold on to me.
11 If I said, "Surely the darkness will cover me,
and the light will become night around me,"
12 even the darkness would not be dark to you.
The night would shine like the day,
for the darkness and the light are both alike to you.

13 You formed my inner parts;
you formed me in my mother's womb.
14 I will praise you
because I am fearfully and wonderfully made.
Your works are wonderful.
My soul knows this very well.
15 My bones were not hidden from you
when I was made in private,
when I was intricately made in the depths of the earth.
16 You saw me inside the womb;
all the days assigned to me were recorded
in your book even before the first one happened.

17 How precious are your thoughts to me, God!
How vast is their sum!
18 If I tried to count them,
they would be more in number than the sand.
When I awake, I am still with you.

19 If only you would kill the wicked, God;
get away from me, you men of bloodshed.
20 They rebel against you and act deceitfully;
your enemies tell lies.
21 Do I not hate those, Yahweh, who hate you?
Do I not despise those who rise up against you?
22 I hate them completely;
they have become my enemies.

23 Examine me, God, and know my heart;
test me and know my thoughts.

generated on Tue Oct 24 10:45:40 2023

24 See if there is any wicked way in me,
and lead me in the everlasting way.

Psalm 139 General Notes

Type of psalm

Psalm 139 is a psalm of praise.

Special concepts in this chapter

God's care

God created the psalmist in his mother's womb and has taken care of him all of his life. No matter where he goes, God is always with him.

Psalms 139:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

have examined

"have tested"

Psalms 139:2

when I sit down and when I get up

The psalmist uses these two actions to represent everything he does. Alternate translation: "everything I do" or "everything about me"

Psalms 139:3

my path and my lying down

Here "path" stands for one's behavior. "My path and my lying down" together represent everything about the psalmist.

Psalms 139:4

before there is a word on my tongue

Here "word on the tongue" represents speech. Alternate translation: "before I say anything"

Psalms 139:5

Behind me and before me you surround me

This expression refers to God's presence everywhere.

place your hand upon me

This expression refers to guidance and help. Alternate translation: "you guide and help me"

Psalms 139:6

incomprehensible to me

"too much for me to understand"

it is too high, and I cannot reach it

Being high and out of reach is an expression, in this case, about some knowledge that human beings cannot have. Alternate translation: "it is too difficult to understand"

Psalms 139:7

Where can I go from your Spirit? ... Where can I flee from your presence?

These two questions are in parallel. The psalmist says that he cannot go away from God's presence. Alternate translation: "I cannot escape from your Spirit."

Psalms 139:8

if I make my bed in Sheol

"Making one's bed" refers to staying somewhere. Alternate translation: "even if I stay in Sheol"

Psalms 139:9

If I fly away on the wings of the dawn and go to live in the uttermost parts across the sea

The author uses exaggeration to explain that wherever he is, God is there too.

If I fly away on the wings of the dawn

In the ancient near east, the sun was often imagined as if it had wings which enabled it to fly across the sky. Alternate translation: "If the sun could carry me with itself across the sky"

in the uttermost parts across the sea

"very far away to the west"

generated on Tue Oct 24 10:45:40 2023

Psalms 139:10

will hold on to me
"will help me"

Psalms 139:11

If I said, "Surely the darkness will cover me
The psalmist speaks of the night as if it were a blanket that could conceal him.

Psalms 139:12

The night would shine like the day
The night, which is dark, is spoken of as if it were bright with light.

Psalms 139:13

You formed my inner parts
"Inner parts" refers to the interior organs of a person, but here the expression probably stands for the entire body. Alternate translation: "You made my entire body

Psalms 139:14

My soul knows this very well
Here "soul" probably refers to the psalmist's innermost ability to be certain about God's love and guidance. The translator may, however, treat "soul" here as metonymy for the psalmist's mind and heart. Alternate translation: "I know this with all my heart"

Psalms 139:15

intricately made
"made with great complexity"

the depths of the earth
This is probably a way of speaking about a mother's womb

Psalms 139:16

all the days assigned to me were recorded in your book even before the first one happened
This expression implies that ancient Israelites imagined that God wrote down his plans in a book.

Psalms 139:17

How precious are your thoughts to me
"I consider your thoughts very important" or "Your thoughts are very valuable to me"

How vast is their sum!
"Your thoughts are so many."

Psalms 139:18

they would be more in number than the sand
This hyperbole means that the writer would be unable to count God's thoughts. Alternate translation: "there would be more than I could count"

Psalms 139:19

get away from me, you men of bloodshed
The psalmist is only pretending to speak directly to the violent men whom he has in mind. Translators may decide to express this command as a wish.

Psalms 139:20

They rebel against you
"They rebel against your authority, God"

your enemies tell lies
"your enemies lie about you"

Psalms 139:21

Do I not hate those, Yahweh, who hate you? Do I not despise those who rise up against you?
These two sentences have similar meanings. The second one strengthens the thought in the first. Both of these questions actually make statements. Alternate translation: "Yahweh, I hate those who hate you! I despise those who rise up against you!"

rise up against
rebel against

Psalms 139:22

General Information:
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Psalms 139:23

Examine me
This is a request for God to tell the psalmist about any sinful thoughts that he may have. Alternate translation: "Please search me" or "I beg you to search me"

Examine me, God, and know my heart; test me and know my thoughts
These two sentences have similar meanings. The second one strengthens the thought in the first.

Psalms 139:24

any wicked way
Here "way" stands for behavior.

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the everlasting way
Here "way" refers to trust and obedience in God. Anyone who "walks" this way will have everlasting life.

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Psalm 140

1 Yahweh, rescue me from the wicked;
preserve me from violent men.
2 They plan evil in their hearts;
they cause battles every day.
3 Their tongues wound like serpents;
vipers' poison is on their lips. Selah

4 Keep me from the hands of the wicked, Yahweh;
preserve me from violent men
who plan to push down my steps.
5 The proud have set a trap for me;
they have spread a net;
they have set a snare for me. Selah

6 I said to Yahweh, "You are my God;
give ear to the sound of my pleas."
7 Yahweh, my Lord, you are powerfully able to save me;
you shield my head in the day of battle.
8 Yahweh, do not grant the desires of the wicked;
do not let their evil plans succeed. Selah

9 Those who surround me raise their heads;
let the mischief of their own lips cover them.
10 Let burning coals fall on them;
throw them into the fire,
into bottomless pits, never more to rise.
11 May men of tongues not be made secure on the earth;
may evil hunt down the violent man to strike him dead.

12 I know that Yahweh will judge in favor of the afflicted,
and that he will give justice to the needy.
13 Surely the righteous people will give thanks to your name;
the upright people will live in your presence.

Psalm 140 General Notes

Type of psalm

Psalm 140 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's protection

He prayed that God would save him from his enemies who are lying about him. (See: save)

Psalms 140:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

This is for the director of music to use in worship."

Psalms 140:2

they cause battles

Here "battles" probably refers to conflict of any kind, including quarrels.

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Psalms 140:3

Their tongues wound like serpents
People who cause conflict by what they say are spoken of as if they had tongues of serpents. Of course, snakes do not do damage with their tongues, but with their bites and especially with poison. Neither can a person make his tongue sharp. Instead, here the idea of a sharp tongue stands for speaking in a way to cause trouble. And the idea the snakes have sharp tongues stands for the fact that many of them have poison.

Psalms 140:4

the hands of the wicked
That is, the power of the wicked

push down my steps
Possible meanings are 1) "cause my feet to trip so I fall over" or 2) "cause me to fall."

Psalms 140:5

have set a trap ... have spread a net ... have set a snare
The exact kinds of traps are less important than the idea that wicked and proud people are planning to make trouble for the psalmist. If your readers do not know much about different ways of trapping, you may need to reduce this to one line. Alternate translation: "have set a trap to catch me"

Psalms 140:6

give ear to the sound of my pleas
This is a call for help. Alternate translation: "listen to me as I call to you now for help"

Psalms 140:7

you shield my head in the day of battle
A person's head is in great danger during battle. Protecting the person's head represents protecting the whole person. Alternate translation: "you protect me when I go to war"

battle
Here "battle" probably stands for any kind of severe trouble

Psalms 140:8

do not grant the desires of the wicked
"please do not allow the wicked to have what they desire"

the wicked
The adjective "wicked" can be translated as a noun phrase. Alternate translation: "wicked people"

Psalms 140:9

raise their heads
This is a sign of being arrogant. Alternate translation: "are arrogant"

let the mischief of their own lips cover them
This is a prayer that God would make the evildoers suffer from the trouble that they caused by the things they said.

the mischief of their own lips
The trouble that they themselves caused by what they said.

cover them
That is, stop them from causing any more trouble.

Psalms 140:10

Let burning coals fall on them; throw them into the fire
Images of fire stand for severe punishment for the wicked.

bottomless pits
This is probably a reference to Sheol, the world of the dead.

Psalms 140:11

men of tongues
those who speak evil of others without cause

secure on the earth
"safe in this life"

may evil hunt down the violent man
Here evil is spoken of as if it were someone taking revenge on another person.

Psalms 140:12

he will give justice to the needy
The abstract noun "justice" can be stated as "just." Alternate translation: "He will act in a just manner to help the needy"

Psalms 140:13

to your name
This represents Yahweh. Alternate translation: "to you"

generated on Tue Oct 24 10:45:40 2023

Psalm 141

1 Yahweh, I am crying out to you; come quickly to me.
Give ear to my voice when I call to you.
2 May my prayer be like incense before you;
may my lifted hands be like the evening sacrifice.

3 Yahweh, place a guard over my mouth;
guard the door of my lips.
4 Do not let my heart desire any evil thing
or participate in wicked deeds
with men who behave wickedly.
May I not eat any of their delicacies.

5 Let a righteous man hit me; it will be a kindness to me.
Let him correct me; it will be like oil on my head;
may my head not refuse to accept it.
But my prayer is always against their wicked deeds.
6 Their judges will be thrown down from the top of cliffs;
they will hear that my own words are pleasant.
7 They will have to say, "As when one plows and breaks up the ground,
so our bones have been scattered at the mouth of Sheol."

8 Surely my eyes are on you, Yahweh, Lord;
in you I take refuge; do not leave my soul defenseless.
9 Protect me from the snares that they have laid for me,
from the traps of those who behave wickedly.
10 Let the wicked fall into their own nets
while I escape.

Psalm 141 General Notes

Type of psalm

Psalm 141 is a psalm of deliverance from his enemies and from sin. (See: deliverer)

Special concepts in this chapter

Yahweh's correction

The author prayed that God would keep him from sinning. He is glad to be corrected by good people. He asked God to show that he is right by destroying the evil leaders of the people. (See: sin, good and righteous and evil)

Psalms 141:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

crying out

"asking you for help"

come quickly to me

The psalmist speaks as if Yahweh were a person who needed to come from another place to help him. What the psalmist wanted Yahweh to do can be stated clearly. Alternate translation: "come quickly to help me"

Give ear to my voice when I call

"Please hear me when I call" or "I beg you to hear me when I call"

generated on Tue Oct 24 10:45:40 2023

Psalms 141:2

May my prayer be like incense
The psalmist asks Yahweh to accept and be pleased with his prayer the way he would accept and be pleased with incense. Alternate translation: "May the my prayer please you the way the sweet smell of incense pleases people"

my prayer
The psalmist wants Yahweh to be pleased with him because he is praying and because of the words of his prayer.

my lifted hands
"the hands that I have lifted up." Lifted hands are a metonym for prayer. People lifted their hands when they prayed or praised Yahweh. See how you translated "lift up your hands" in Psalms 134:2.

be like the evening sacrifice
The means to be like the animal that was burned on the altar in the evening. The psalmist speaks as if he wants Yahweh to be as pleased with him as he is with those who bring animals to sacrifice. He wants Yahweh to be pleased because the psalmist is praying or because of the words of his prayer.

Psalms 141:3

place a guard over my mouth
The psalmist speaks as if evil words were prisoners trying to escape from his mouth. Alternate translation: "please help me not to say things that are evil"

place a guard over
"tell someone to guard"

guard the door of my lips
The psalmist speaks as if evil words were prisoners trying to escape from his mouth. Alternate translation: "please help me not to say things when I should not"

Psalms 141:4

participate in wicked deeds
"do evil things"

their delicacies
"their special foods"

Psalms 141:5

hit me
The psalmist speaks as if giving a rebuke were physically hitting someone. Alternate translation: "rebuke me" or "hit me so I will listen when he corrects me"

it will be a kindness to me
The abstract noun "kindness" can be translated with an adverb. Alternate translation: "he will be acting kindly to me"

it will be like oil on my head
Possible meanings are that the psalmist speaks as if a person correcting him were putting oil on his head 1) to honor him. Alternate translation: "when he corrects me, I will know that the one who corrects me is doing a good deed to me" or 2) to make his head feel better.

may my head not refuse to accept it
The head is a synecdoche for the person. The litotes can be translated as a positive statement. Alternate translation: "may I accept it gladly"

my prayer is always against their wicked deeds
The words "wicked deeds" are a metonym for the people who do the wicked deeds. Alternate translation: "I always pray that Yahweh will stop wicked people from doing evil deeds"

Psalms 141:6

Their judges will be thrown down
Possible meanings are 1) "Someone will throw their judges down" or 2) "Their judges will throw them down."

judges
political leaders

cliffs
ground that goes straight down a long way

Psalms 141:7

our bones have been scattered
Possible meanings are 1) "people have thrown our bones around in different directions" or 2) as a result of the fall from the cliffs (141:6) "our bodies are broken and our bones lie in disorder."

Psalms 141:8

my eyes are on you
The eyes are a synecdoche for the whole person. Alternate translation: "I am looking to see what you will do" or "I expect you to help me"

in you I take refuge
"I am asking you to protect me" See how "take refuge" is translated in [Psalms 118:9]

my soul
The soul is a metonym for the whole person. Alternate translation: "me"

generated on Tue Oct 24 10:45:40 2023

Psalms 141:9

the snares that they have laid for me
The psalmist speaks of deceiving a good man so the good man will sin or so that the evil people can defeat him as if it were laying a trap for an animal. The word "snares" is a metonym for the people themselves. Alternate translation: "people who are looking for ways to harm me"

snares ... traps
Bible experts disagree on the exact meanings of these words. It would be best either to translate one of them with the word for a net or cage that contains the prey and the other as a rope or vine that catches the prey by the leg or neck or to translate both with the general word for "traps."

See how these words are translated in Psalms 140:5.

from the traps of those who behave wickedly
The verb may be supplied from the previous phrase. Alternate translation: "and protect me from the traps that those who do evil have set"

Psalms 141:10

Let the wicked fall into their own nets
The psalmist speaks of evil people deceiving good people as if hunters were trapping animals. Alternate translation: "Let the wicked fall into the net traps they have made to trap other people" or "Let the bad things the wicked planned for the righteous happen to the wicked instead"

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Psalm 142

1 With my voice I cry out for help to Yahweh;
with my voice I plead for Yahweh's favor.
2 I pour out my lament before him;
I tell him my troubles.

3 When my spirit is weak within me,
you know my path.
In the way that I walk
they have hidden a trap for me.
4 I look to my right and see
that there is no one who cares about me.
There is no escape for me;
no one cares about my life.

5 I called out to you, Yahweh;
I said, "You are my refuge,
my portion in the land of the living.
6 Listen to my cry,
for I have been brought very low;
rescue me from my persecutors,
for they are stronger than I.
7 Bring my soul out of prison
so that I may give thanks to your name.
The righteous will gather around me
because you have been good to me."

Psalm 142 General Notes

Type of psalm

Psalm 142 is a psalm of deliverance from his enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

The psalmist is alone, and has many enemies surrounding him. Despite this, Yahweh will help him. Then, good people will join the author. (See: good)

Psalms 142:1

General Information:

Parallelism is common in Hebrew poetry.

A maschil of David, when he was in the cave; a prayer

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

cave

open place under the earth large enough for people to walk around in

I cry out for help to Yahweh ... I plead for Yahweh's favor

If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line.

with my voice

"using my voice" -

Psalms 142:2

pour out my lament before him ... I tell him my troubles

If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line.

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pour out my lament before him
The psalmist speaks of telling Yahweh why he is sad as if he were pouring all of a liquid out of a container. Alternate translation: "I tell him all about why I am sad"

tell him my troubles
"tell him about everything that makes me worry"

Psalms 142:3

my spirit is weak within me
"I am weak" or "I am extremely discouraged"

you know my path
"you know the path I should take." The psalmist speaks as if what a person does were a path that that person walked along. Alternate translation: "you know the way I should live"

In the way that I walk they have hidden a trap for me
The psalmist speaks of people wanting to harm him as if they were trying to trap an animal. Alternate translation: "They are making plans so that whatever I do they can harm me"

Psalms 142:4

my life
This is a metonym for "me."

Psalms 142:5

called out to you
This is a call for help. Alternate translation: "called to you now for help"

my portion
Possible meanings are 1) "all I want" or 2) "all I need" or 3) "all I have."

in the land of the living
This idiom refers to a person being alive, as opposed to a person who is dead and in the place of the dead. Alternate translation: "while I am living"

Psalms 142:6

Listen to my cry
This is a call for help. See how you translated this in [Psalms 5:1]

I have been brought very low
Possible meanings are 1) "I am very needy" and 2) "I am very weak." See how "we are very low" is translated in Psalms 78:8.

Psalms 142:7

Bring my soul out of prison
This is a request. The "soul" represents the whole person. Alternate translation: "bring me out of prison"

give thanks to your name
The word "name" is a metonym for the person. See how you translated this in [Psalms 5:11]

generated on Tue Oct 24 10:45:40 2023

Psalm 143

1 Hear my prayer, Yahweh;
give ear to my pleas.
Because of your faithfulness and righteousness,
answer me!
2 Do not enter into judgment with your servant,
for in your sight no one is righteous.

3 The enemy has pursued my soul;
he has crushed me to the ground;
he has made me to live in darkness
like those who have been dead a long time.
4 My spirit is overwhelmed within me;
my heart is appalled.

5 I call to mind the old days;
I meditate on all your deeds;
I reflect on your accomplishments.
6 I spread my hands out to you;
my soul thirsts for you in a parched land. Selah

7 Answer me quickly, Yahweh,
because my spirit faints.
Do not hide your face from me,
or I will become like those who go down into the pit.
8 Let me hear your covenant faithfulness in the morning,
for I trust in you.
Show me the way where I should walk,
for I lift up my soul to you.

9 Rescue me from my enemies, Yahweh;
I flee to you to hide.
10 Teach me to do your will,
for you are my God.
May your good Spirit
lead me in the land of uprightness.

11 Yahweh, for your name's sake, keep me alive;
in your righteousness bring my soul out of trouble.
12 In your covenant faithfulness cut off my enemies
and destroy all the enemies of my life,
for I am your servant.

Psalm 143 General Notes

Type of psalm

Psalm 143 is a deliverance psalm. The author prays for deliverance from his enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

The author prayed for help from Yahweh against his enemies because he is God's servant.

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generated on Tue Oct 24 10:45:40 2023

Psalms 143:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Hear my prayer
The words "my prayer" are a metonym for the person who is praying. See how these words are translated in [Psalms 39:12]

Psalms 143:2

Do not enter into judgment
To "enter into judgment" is an idiom that means to pronounce judgment. Alternate translation: "Please do not judge" or "I beg you not to judge"

your servant
The psalmist speaks of himself as if he were speaking of another person. Alternate translation: "me"

in your sight no one is righteous
Here sight represents judgment or evaluation. Alternate translation: "in your judgment no one is righteous"

Psalms 143:3

pursued my soul
Here the word "soul" represents the person. Alternate translation: "pursued me"

has crushed me to the ground
Defeating an enemy is spoken of as a heavy object crushing a lighter object on the ground. Alternate translation: "has completely defeated me"

Psalms 143:4

My spirit is overwhelmed within me
"I am weak" or "I am extremely discouraged"

my heart is appalled
"I no longer have any hope"

Psalms 143:5

call to mind
"think about"

your accomplishments
"all that you have accomplished" or "all the great things you have done"

Psalms 143:6

spread my hands out to you
What one does with one's body here is a metonym for the purpose of doing so. The Israelites would commonly pray while standing with their hands raised and spread out at their sides. Alternate translation: "pray to you with my hands lifted up at my sides"

my soul thirsts for you in a parched land
The psalmist speaks of wanting to be with God as if he were in a parched land and he also was about to die of thirst. Alternate translation: "I want to be with you the way a person in a parched land who is very thirsty wants water"

my soul thirsts for you
The psalmist desires to know Yahweh. The intensity of his desire to know Yahweh is like one who is very thirsty. Alternate translation: "I long for you"

my soul
The soul is a metonym for the person.

parched land
A land where everything has died because there is no water.

Psalms 143:7

my spirit faints
Here the "spirit" refers to the whole person. Alternate translation: "I am weak" or "I am very discouraged"

Do not hide your face from me
This is a request. "I beg you not to hide from me" or "Please, do not hide from me"

Do not hide your face from me
The psalmist speaks of Yahweh refusing to do what the psalmist asks as if Yahweh were refusing to even look at the psalmist. This litotes can be stated as a positive. Alternate translation: "Do not refuse to listen to me" or "Please listen to me"

I will become like those who go down into the pit
Here the word "pit" refers to the place of the dead. This phrase is a euphemism for death. Alternate translation: "I will become just another dead person"

Psalms 143:8

Let me hear your covenant faithfulness
"Cause me to hear of your covenant faithfulness" or "Tell me of your covenant faithfulness." The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Let me hear of how you are faithful to your covenant"

generated on Tue Oct 24 10:45:40 2023

in the morning
Possible meanings are 1) "in the morning," at the time many people thought was the best time to pray, or 2) "morning by morning," every day.

Show me
"Tell me"

the way where I should walk
The psalmist speaks of the way people live as if it were a path on which they walk. Alternate translation: "how you want me to live"

for I lift up my soul to you
Possible meanings are 1) "I pray to you" or 2) "I believe that you will guide and protect me."

Psalms 143:9

I flee to you to hide
Possible meanings are 1) "I flee to you so I can hide" and 2) "I flee to you so you will hide and protect me."

Psalms 143:10

to do your will
"to do what you want me to do"

lead me in the land of uprightness
Possible meanings are 1) "help me to live righteously" or 2) "may my life be free of trouble"

the land of uprightness
Possible meanings are 1) this is a metaphor for righteous living or 2) "a level land," a metaphor for life free of trouble.

Psalms 143:11

for your name's sake
Yahweh's name represents his reputation and character. Alternate translation: "because of who you are"

Psalms 143:12

the enemies of my life
"the enemies who want to take my life"

In your covenant faithfulness cut off my enemies
"Show your covenant faithfulness by cutting off my enemies." The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Because you are faithful to your covenant, cut off my enemies"

the enemies of my life
"the enemies of my soul." My "life" may be understood as representing the speaker. Alternate translation: "my enemies"

generated on Tue Oct 24 10:45:40 2023

Psalm 144

1 Blessed be Yahweh, my rock,
who trains my hands for war
and my fingers for battle.
2 You are my covenant faithfulness and my fortress,
my high tower and the one who rescues me,
my shield and the one in whom I take refuge,
the one who subdues nations under me.

3 Yahweh, what is man that you take notice of him
or the son of man that you think about him?
4 Man is like a breath;
his days are like a passing shadow.

5 Cause the sky to sink and come down, Yahweh;
touch the mountains and make them smoke.
6 Send flashes of lightning and scatter my enemies;
shoot your arrows and drive them back in confusion.
7 Reach out your hand from above;
rescue me out of many waters,
from the hand of foreigners.
8 Their mouths speak lies,
and their right hand is falsehood.

9 I will sing a new song to you, God;
on a lute of ten strings I will sing praises to you,
10 who gives salvation to kings,
who rescues David your servant from an evil sword.
11 Rescue me and free me
from the hand of foreigners.
Their mouths speak lies,
and their right hand is falsehood.

12 May our sons be like plants
who grow to full size in their youth
and our daughters like carved corner pillars,
shapely like those of a palace.
13 May our storehouses be full
with every kind of produce,
and may our sheep produce thousands
and ten thousands in our fields.
14 Then our oxen will have many young.
No one will break through our walls; there will be no exile
and no outcry in our streets.
15 Blessed is the people with such blessings;
happy is the people whose God is Yahweh.

Psalm 144 General Notes

Type of psalm

Psalm 144 is a worship psalm. It is the first worship psalm in a series consisting of the final seven psalms (Psalms 144-150).

Special concepts in this chapter

Safety

Psalm 144 is a prayer for safety and prosperity for the nation of Israel.

generated on Tue Oct 24 10:45:40 2023

Psalms 144:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

my rock
Possible meanings are 1) "the one who keeps me safe" or 2) "the one who gives me strength"

who trains my hands for war and my fingers for battle
The words "hands" and "fingers" are synecdoches for "me." If "war" and "battle" are the same word in your language, you can translate this as one line. Alternate translation: "who trains me for war and trains me for battle" or "who trains me for war"

Psalms 144:2

my covenant faithfulness
The abstract noun "faithfulness" can be translated with anadverb. Possible meanings are 1) "the one who faithfully loves me" or 2) "the one who faithfully protects me."

my fortress ... take refuge
The psalmist uses many metaphors to emphasize that Yahweh will protect him.

my high tower
David speaks of Yahweh as if he were a fortress that protects him from attack. Yahweh is the one who protects David from harm.

my shield
David speaks of Yahweh as if he were a shield that protects a soldier. Yahweh is the one who protects David from harm. See how this is translated in Psalms 18:2.

the one in whom I take refuge
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "the one to whom I go so he will protect me"

the one who subdues nations under me
"the one who enables me to defeat other nations"

Psalms 144:3

Yahweh, what is man that you take notice of him or the son of man that you think about him?
These questions can be translated as statements. Alternate translation: "Man is so small compared to everything else you have made that I am surprised that you take notice of man and that you think about the son of man"

man ... son of man
two words for human beings.

Psalms 144:4

like a breath ... like a passing shadow
The writer compares humans to these thing to emphasize how short their lives are.

Psalms 144:5

Cause ... come down ... touch ... make
These words should probably be translated as requests, not commands, since the psalmist knows that God is greater than he is.

Cause the sky to sink
Possible meanings are 1) tear the sky open or 2) bend the heavens like a tree branch bends when someone walks on it or as one bends a bow before shooting arrows.

Psalms 144:6

Send ... scatter ... shoot ... drive
These should probably be translated as requests, not commands, since the psalmist knows that God is greater than he is.

in confusion
"so they do not know what to think or what to do"

Psalms 144:7

Reach out your hand from above; rescue me out of many waters
David speaks as if God were on land above a flood and had physical hands with which he could pull David out of a flood. The flood is a metaphor for the troubles caused by the "foreigners." Alternate translation: "You who are able to act, help me overcome my troubles"

from the hand of foreigners
Here "hand" refers to power. Alternate translation: "from the power of foreigners"

Psalms 144:8

Their mouths speak lies
Here the word "mouths" represent the people who speak. Alternate translation: "They speak lies"

their right hand is falsehood
Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, "they lie even when they swear to tell the truth," or 2) the "right

generated on Tue Oct 24 10:45:40 2023

hand" is a metaphor for power, "everything they have gotten, they have gotten by telling lies."

Psalms 144:9

new song
Possible meanings are 1) "a song no one has ever sung before" or 2) "a song I have never sung before."

Psalms 144:10

who gives ... kings, who rescues
You may end a sentence at the end of Psalms 144:9 and start a new sentence here. "you. It is you who gives ... kings. It is you who rescues"

David your servant
David speaks of himself as if he were someone else. "me, David, your servant"

from an evil sword
David speaks of evil people as if they were the swords they use as weapons. Alternate translation: "from evil people who were trying to kill him"

Psalms 144:11

Rescue me and free me
"Please rescue me and free me"

from the hand of foreigners
Here "hand" refers to power. See how you translated these words in [Psalms 144:7]

Their mouths speak lies
The people are represented by their "mouths." See how you translated these words in [Psalms 144:8]

their right hand is falsehood
Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, "they lie even when they swear to tell the truth," or 2) the "right hand" is a metaphor for power, "everything they have gotten, they have gotten by telling lies."See how you translated these words [Psalms 144:8]

Psalms 144:12

like plants who grow to full size
healthy and strong

in their youth
the time when people develop

our daughters like carved corner pillars
"may our daughters be like carved corner pillars"

carved corner pillars
"beautiful posts that hold up the corners of a large house"

pillars, shapely like those of a palace
"pillars that are carved to make a palace beautiful"

Psalms 144:13

thousands and ten thousands in our fields
"thousands—even tens of thousands!—and fill up our fields"

Psalms 144:14

No one will break through our walls
"No one will be able to invade our city"

no outcry
Here the outcry is associated with a severe problem that causes the person to cry out. Alternate translation: "no one crying in pain" or "no one crying for help" or "no one calling out for justice"

Psalms 144:15

General Information:
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generated on Tue Oct 24 10:45:40 2023

Psalm 145

1 I will extol you, my God, King;
I will bless your name forever and ever.
2 Every day will I bless you;
I will praise your name forever and ever.
3 Great is Yahweh and greatly to be praised;
his greatness is unsearchable.

4 One generation will praise your deeds to the next
and will proclaim your mighty actions.
5 I will meditate on the majesty of your glory
and on your marvelous deeds.
6 They will speak of the power of your awesome works,
and I will declare your greatness.
7 They will declare your abounding goodness,
and they will shout joyfully about your righteousness.

8 Yahweh is gracious and merciful,
slow to anger and great in steadfast love.
9 Yahweh is good to all;
his tender mercies are over all his works.

10 All your works will give thanks to you, Yahweh;
your faithful ones will bless you.
11 They will speak of the glory of your kingdom,
and they will tell of your power.
12 They will make known to mankind God's mighty deeds
and the glorious splendor of his kingdom.
13 Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.

14 Yahweh supports all who are falling
and raises up all those who are bent over.
15 The eyes of all wait for you;
you give them their food at the right time.
16 You open your hand
and satisfy the desire of every living thing.
17 Yahweh is righteous in all his ways
and faithful in all his deeds.
18 Yahweh is near to all those who call to him,
to all who call to him in trustworthiness.
19 He fulfills the desire of those who honor him;
he hears their cry and saves them.
20 Yahweh watches over all those who love him,
but he will destroy all the wicked.

21 My mouth will speak out the praise of Yahweh;
let all mankind bless his holy name
forever and ever.

Psalm 145 General Notes

Type of psalm

Psalm 145 is a worship psalm. This is the second in a series of worship psalms consisting of the final seven psalms (Psalms 144-150).

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Praise
God is worthy of all praise. This is in part because he does such wonderful things for all who worship him.

Psalms 145:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of praise. Of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

extol you
"tell people how wonderful you are"

bless your name
The word "name" is a metonym for Yahweh himself. See how "may his glorious name be blessed" is translated in [Psalms 72:19]

Psalms 145:2

praise your name
The word "name" is a metonym for Yahweh himself. Alternate translation: "praise you" or "tell people how great you are"

Psalms 145:3

General Information:
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Psalms 145:4

your mighty actions
"the things you can do because you are strong"

Psalms 145:5

General Information:
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Psalms 145:6

General Information:
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Psalms 145:7

declare your abounding goodness
"tell others how very good you are"

Psalms 145:8

great in steadfast love
The psalmist speaks of great in steadfast love as if it were a physical object of which one could possess a large amount. The abstract noun "love" can be translated with the verb "love." Alternate translation: "loving your people without ceasing"

Psalms 145:9

his tender mercies are over all his works
"people can see him showing mercy in everything he does"

Psalms 145:10

All your works will give thanks
"All the people you have made will give thanks" or "It will be as if everything you have made will give you thanks"

Psalms 145:11

General Information:
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Psalms 145:12

General Information:
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Psalms 145:13

endures throughout all generations
"remains forever"

Psalms 145:14

supports all who are falling ... raises up all those who are bent over
The psalmist speaks of Yahweh encouraging people as if he were helping people who were physically weak. You may need to translate both lines using only one line. Alternate translation: "encourages those who are discouraged"

Psalms 145:15

The eyes of all wait
Here the word "eyes" represents those who watch and wait for Yahweh to act. Alternate translation: "Everyone watches and waits"

generated on Tue Oct 24 10:45:40 2023

Psalms 145:16

You open your hand
"You generously provide"

satisfy the desire of every living thing
"you give everyone more than they need and as much as they want"

Psalms 145:17

Yahweh is righteous in all his ways
"People can see from everything that Yahweh does that he is righteous"

faithful in all his deeds
"and he is gracious in all he does" or "people can see from everything that Yahweh does that he is gracious"

Psalms 145:18

is near to all those who call to him
Here "is near" means "ready to help." Alternate translation: "is always ready to help all those who call to him"

to all who call to him in trustworthiness
The abstract noun "trustworthiness" can be stated as an action. Alternate translation: "to all who tell only the truth when they pray" or "to all whom he trusts when they pray"

Psalms 145:19

General Information:
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Psalms 145:20

General Information:
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Psalms 145:21

My mouth will speak
Here the words "My mouth" represent the one speaking. Alternate translation: "I will speak"

will speak out the praise of Yahweh
"tell everyone how good Yahweh is"

let all mankind bless his holy name
The word "name" is a metonym for Yahweh himself. See how "may his glorious name be blessed" is translated in [Psalms 72:19]

generated on Tue Oct 24 10:45:40 2023

Psalm 146

1 Give praise to Yah. [1]
Praise Yahweh, my soul.
2 I give praise to Yahweh with all my life;
I will sing praises to my God as long as I exist.

3 Do not put your trust in princes
or in mankind, in whom there is no salvation.
4 When a person's life's breath stops, he returns to the ground;
on that day his plans end.

5 Blessed is he who has the God of Jacob for his help,
whose hope is in Yahweh his God.
6 Yahweh made heaven and earth,
the sea, and all that is in them;
he observes trustworthiness forever.
7 He executes justice for the oppressed
and gives food to the hungry.
Yahweh frees the prisoners;

8 Yahweh opens the eyes of the blind;
Yahweh raises up those who are bowed down;
Yahweh loves the righteous people.
9 Yahweh protects the foreigners in the land;
he supports the fatherless and widow,
but he opposes the wicked.

10 Yahweh will reign forever,
your God, Zion, for all generations.
Give praise to Yah. [2]

Footnotes

146:1 [1]Yah is a short form of the name Yahweh.
146:10 [2]Yah is a short form of the name Yahweh.

Psalm 146 General Notes

Type of psalm

Psalm 146 is a worship psalm. It is the third in series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Trust

Trusting people for protection is useless because they die. But God blesses everyone who trusts in him. He provides everything people need. (See: trust and save and bless)

Psalms 146:1

General Information:

Parallelism is common in Hebrew poetry.

Praise Yahweh, my soul

Here "soul" represents the writer's inner being. The writer is commanding his inner being to praise Yahweh. This can be translated as a statement. Alternate translation: "I will praise Yahweh with all

generated on Tue Oct 24 10:45:40 2023

my soul" or "I give praise to Yahweh with all my life"

Psalms 146:2

with all my life
"until I die" or "while I live"

Psalms 146:3

in princes
Here "princes" represents all human leaders.

in mankind, in whom there is no salvation
The abstract noun "salvation" can be stated as "save." Alternate translation: "in any person because they cannot save you"

in mankind
"in humankind" or "in people"

Psalms 146:4

When a person's life's breath stops
This is a polite way to refer to someone dying. Alternate translation: "When a person dies"

he returns to the ground
This means that just as God made the first human, Adam, from the soil, so will a person's body decay and become soil again when he dies.

Psalms 146:5

General Information:
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Psalms 146:6

Yahweh made heaven and earth
The words "heaven" and "earth" represent everything that exists in the physical universe.

observes trustworthiness
The abstract noun "trustworthiness" can be stated as an adjective. Alternate translation: "remains trustworthy" or "remains faithful"

Psalms 146:7

He executes justice
"He decides matters fairly"

for the oppressed
This nominal adjective can be stated as adjectives. Alternate translation: "for oppressed people" or "for those whom other people oppress"

to the hungry
This nominal adjective can be stated as adjectives. Alternate translation: "to hungry people" or "to those who are hungry"

Psalms 146:8

opens the eyes of the blind
Causing a blind person to see is spoken of as if Yahweh were opening the person's eyes. Alternate translation: "causes the blind to see"

the blind
This nominal adjective can be stated as adjectives. Alternate translation: "blind people" or "those who are blind"

Yahweh raises up those who are bowed down
Yahweh helping someone is spoken of as if he were physically helping someone to stand up. Alternate translation: "Yahweh helps those who are discouraged" or "Yahweh helps those who are weak"

who are bowed down
This action is a sign of distress or mourning.

Psalms 146:9

supports

God helping someone is spoken of as if he were physically keeping them from falling to the ground.

Psalms 146:10

your God, Zion
Here "Zion" represents all the people of Israel. The writer is speaking to the people of Israel as if they were there listening to him. Alternate translation: "your God, people of Israel"

for all generations
The words "will reign" are understood. Alternate translation: "will reign for all generations" or "will reign forever"

generated on Tue Oct 24 10:45:40 2023

Psalm 147

1 Give praise to Yah, [1]
for it is good to sing praises to our God;
it is pleasant, and praise is suitable.
2 Yahweh rebuilds Jerusalem;
he gathers together the scattered people of Israel.
3 He heals the brokenhearted
and binds up their wounds.
4 He counts the stars;
he gives names to all of them.
5 Great is our Lord and awesome in power;
his understanding cannot be measured.
6 Yahweh supports the oppressed;
he brings the wicked down to the ground.

7 Sing to Yahweh with thanksgiving;
sing praises to our God with a harp.
8 He covers the heavens with clouds
and prepares rain for the earth,
making the grass to grow on the mountains.
9 He gives food to the animals
and to the young ravens when they cry.
10 He finds no delight in the strength of a horse;
he takes no pleasure in the strong legs of a man.
11 Yahweh takes pleasure in those who honor him,
who hope in his covenant faithfulness.

12 Praise Yahweh, Jerusalem;
praise your God, Zion.
13 For he strengthens the bars of your gates;
he blesses your children among you.
14 He brings prosperity inside your borders;
he satisfies you with the finest of wheat.
15 He sends out his commandment to earth;
his command runs very swiftly.
16 He makes the snow like wool;
he scatters the frost like ashes.
17 He dispenses the hail like crumbs;
who can withstand the cold he sends?
18 He sends out his command and melts them;
he makes the wind to blow and the water to flow.
19 He proclaimed his word to Jacob,
his statutes and his righteous decrees to Israel.
20 He has not done so with any other nation,
and as for his decrees, they do not know them.
Give praise to Yah. [2]

Footnotes

147:1 [1]Yah is a short form of the name Yahweh.
147:20 [2]Yah is a short form of the name Yahweh.

generated on Tue Oct 24 10:45:40 2023

Psalm 147 General Notes

Type of psalm

Psalm 147 is a worship psalm. It is the fourth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Yahweh's control
Yahweh has created everything and controls all of nature. He provides for the animals and people.

Psalms 147:1

General Information:
Parallelism is common in Hebrew poetry.

it is pleasant
The object may be supplied from the previous phrase. Alternate translation: "it is pleasant to sing praises"

praise is suitable
"praise is fitting" or "praise is appropriate"

Psalms 147:2

General Information:
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Psalms 147:3

He heals the brokenhearted and binds up their wounds
The writer speaks of the people's sorrow and discouragement as if they were physical wounds, and of Yahweh encouraging them as if he were healing those wounds. Alternate translation: "He encourages those who are sad and helps them to heal from their emotional wounds"

Psalms 147:4

General Information:
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Psalms 147:5

his understanding cannot be measured
This can be stated in active form. Alternate translation: "no one can measure his understanding" or "his understanding has no limit"

Psalms 147:6

Yahweh supports the oppressed
The writer speaks of Yahweh honoring those who are oppressed as if Yahweh were keeping them from falling to the ground. Alternate translation: "Yahweh honors the oppressed"

he brings the wicked down to the ground
The writer speaks of Yahweh humiliating the wicked as if Yahweh were forcing them to lie on the ground. Alternate translation: "he humiliates the wicked"

Psalms 147:7

with a harp
"while playing a harp"

Psalms 147:8

General Information:
This page has intentionally been left blank.

Psalms 147:9

animals and to the young ravens when they cry
"animals, and he gives food to the young ravens when they cry"

when they cry
"whey they chirp" or "when they call"

Psalms 147:10

He finds no delight in the strength of a horse
"Strong horses do not delight him"

the strong legs of a man
Possible meanings are 1) "strong legs" is a metonym that represents how swiftly a man can run. Alternate translation: "men who can run swiftly" or 2) "strong legs" represents the strength of the whole man. Alternate translation: "how strong a man is"

Psalms 147:11

who hope in his covenant faithfulness
The abstract noun "faithfulness" can be translated with and adjective. Alternate translation: "who trust him because he is faithful to his covenant"

Psalms 147:12

Jerusalem ... Zion
The writer speaks to Jerusalem, which he also calls Zion, as if it were a person. The names of the city

generated on Tue Oct 24 10:45:40 2023

are metonyms for the people who live in it. Alternate translation: "people of Jerusalem ... people of Zion"

Psalms 147:13

For he strengthens the bars of your gates
The phrase "the bars of your gates" represent the city as a whole. Yahweh will make Jerusalem secure from enemy invasion. Alternate translation: "For he protects Jerusalem"

he blesses ... among you
The writer speaks of those who live in Jerusalem as if they were Jerusalem's children. Alternate translation: "he blesses those who live in Jerusalem"

Psalms 147:14

He brings prosperity
"He brings peace." Possible meanings are 1) Yahweh causes the people who live in Jerusalem to prosper materially and financially or 2) the word translated as "prosperity" means "peace" and Yahweh keeps Jerusalem safe from enemy attack.

Psalms 147:15

his command runs very swiftly
The writer describes God's command as if it were a messenger that moves quickly to deliver God's message.

Psalms 147:16

He makes the snow like wool; he scatters the frost like ashes
These emphasize how easy it is for him to do these things. He covers the ground with snow as easily as a person covers something with a wool blanket. And, he removes the frost as easily as the wind blows ashes.

Psalms 147:17

He dispenses the hail like crumbs
Yahweh scatters hail as easily as a person would scatter bread crumbs. Alternate translation: "He dispenses the hail easily, as if it were crumbs"

He dispenses
"He sends"

hail
small pieces of ice that fall from the sky like rain

who can withstand the cold he sends?
The writer uses this question to emphasize that it is difficult to endure the cold weather that Yahweh causes. Alternate translation: "no one can live in the cold he sends."

Psalms 147:18

He sends out his command and melts them
The writer speaks of Yahweh's command as if it were his messenger. The word "command" can be translated with a verb. Alternate translation: "He commands the ice to melt"

Psalms 147:19

He proclaimed his word to Jacob, his statutes and his righteous decrees to Israel
These two lines mean the same thing and emphasize that Yahweh gave his law only to Israel.

his statutes and his righteous decrees to Israel
The verbal phrase can be supplied from the previous line. Alternate translation: "He proclaimed his statutes and his righteous decrees to Israel"

his statutes and his righteous decrees
The words "statutes" and "righteous decrees," along with "word" in the previous line, all refer to the law of Moses. If your language does not have different words for these terms, you may combine the two lines into one, using either "Jacob" or "Israel" for the people who received them.

Psalms 147:20

they do not know them
The other nations do not know Yahweh's decrees.

generated on Tue Oct 24 10:45:40 2023

Psalm 148

1 Give praise to Yah. [1]
Praise Yahweh, you in the heavens;
praise him, you in the heights.
2 Praise him, all his angels;
praise him, all his hosts.

3 Praise him, sun and moon;
praise him, all you shining stars.
4 Praise him, highest heaven
and you waters that are above the sky.

5 Let them praise the name of Yahweh,
for he gave the command, and they were created.
6 He has also established them forever and ever;
he issued a decree that will never change.

7 Praise him from the earth,
you sea monsters and all ocean depths,
8 fire and hail, snow and clouds,
stormy wind fulfilling his word.

9 Praise him, mountains and all hills,
fruit trees and all cedars,
10 Wild animals and all livestock,
creatures that crawl and birds with wings.

11 Praise Yahweh, you kings of the earth and all nations,
you princes, and all you judges of the earth,
12 both young men and young women,
elderly and children.

13 Let them all praise the name of Yahweh,
for his name alone is exalted
and his glory extends over the earth and the heavens.
14 He has lifted up the horn of his people
for praise from all his faithful ones,
the people of Israel, the people near to him.
Give praise to Yah. [2]

Footnotes

148:1 [1]Yah is a short form of the name Yahweh.
148:14 [2]Yah is a short form of the name Yahweh.

Psalm 148 General Notes

Type of psalm

Psalm 148 is a worship psalm. It is the fifth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise

All creation, including humans, should praise God for his greatness.

generated on Tue Oct 24 10:45:40 2023

Psalms 148:1

General Information:
Parallelism is common in Hebrew poetry.

Praise Yahweh, you in the heavens ... you in the heights
"Praise Yahweh, you in the heavens ... you in the sky." These two lines are parallel, with phrase "the heights" meaning the same thing as "the heavens" in the previous line.

Psalms 148:2

all his hosts
"all his armies." Here "hosts" refers to the living beings that God created in the heavens. Possible meanings are that they are called hosts 1) because they fight as armies. Alternate translation: "all his angel armies" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all his multitude of angels"

Psalms 148:3

Praise him, sun and moon
The writer speaks to the sun and moon as if they were people and commands them to praise Yahweh. Alternate translation: "Praise Yahweh, sun and moon, as people do"

praise him, all you shining stars
The writer speaks to the shining stars as if they were people and commands them to praise Yahweh. Alternate translation: "Praise Yahweh, shining stars, as people do"

Psalms 148:4

Praise him, highest heaven
The phrase "highest heaven" is an idiom that refers to heaven itself. The writer speaks to heaven as if it were a person and commands it to praise Yahweh. Alternate translation: "Praise Yahweh, highest heaven, as people do"

you waters that are above the sky
The writer speaks to "the waters that are above the sky" as if they are people and commands them to praise Yahweh. The verbal phrase can be supplied from the previous line. Alternate translation: "praise him, you waters that are above the sky, as people do"

waters that are above the sky
The writer speaks of a place above the sky where water is stored and from which the rain comes.

Psalms 148:5

Let them praise the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "Let them praise Yahweh"

they were created
This can be stated in active form. Alternate translation: "he created them"

Psalms 148:6

he issued a decree that will never change
Possible meanings are 1) "he gave a command that is permanent" or 2) "he gave a command that they will not disobey."

he issued
"he gave"

Psalms 148:7

all ocean depths
This phrase represents every creature that lives in the depths of the oceans. Alternate translation: "all creatures in the ocean depths"

Psalms 148:8

fire and hail, snow and clouds, stormy wind
The writer speaks to these natural phenomena as if they are people and commands them to praise Yahweh.

stormy wind fulfilling his word
"stormy wind that does what Yahweh commands"

Psalms 148:9

Connecting Statement:
The writer continues to speak to things that are not human as if they were people and commands them to praise Yahweh.

Psalms 148:10

Wild animals ... all livestock
Together these two phrases encompass all animals. Alternate translation: "all animals"

Psalms 148:11

Connecting Statement:
The writer commands all people to praise Yahweh.

all nations
The word "nations" represents the people who live in those nations. Alternate translation: "people of every nation"

generated on Tue Oct 24 10:45:40 2023

Psalms 148:12

young men and young women, elderly and children
The writer uses two merisms, one related to gender and one related to age, to represent every person.

Psalms 148:13

the name of Yahweh, for his name alone
Here the word "name" represents Yahweh himself. Alternate translation: "Yahweh, for he alone"

his glory extends over the earth and the heavens
The writer speaks of Yahweh's greatness as his glory being high above earth and heaven.

Psalms 148:14

He has lifted up the horn of his people
The writer speaks of strength as if it were the horn of an animal. Lifting up an animal horn was a symbolic action that represented military victory. Alternate translation: "He has made his people strong" or "He has given his people victory"

for praise from all his faithful ones
"so that all his faithful ones praise him"

the people near to him
The writer speaks of Yahweh loving his people as if his people were physically close to him. Alternate translation: "the people he loves"

generated on Tue Oct 24 10:45:40 2023

Psalm 149

1 Give praise to Yah! [1]
Sing to Yahweh a new song;
sing his praise in the assembly of the faithful ones.
2 Let Israel rejoice in the one who made them;
let the people of Zion rejoice in their king.
3 Let them praise his name with dancing;
let them sing praises to him with tambourine and harp.
4 For Yahweh takes pleasure in his people;
he glorifies the humble with salvation.
5 Let the faithful ones rejoice in this honor;
let them sing for joy on their beds.
6 May the praises of God be in their mouths
and a two-edged sword in their hand
7 to execute vengeance on the nations
and acts of punishment on the peoples.
8 They will bind their kings with chains
and their nobles with iron shackles.
9 They will execute the judgment that is written.
This will be an honor for all his faithful ones.
Give praise to Yah. [2]

Footnotes

149:1 [1]Yah is a short form of the name Yahweh.
149:9 [2]Yah is a short form of the name Yahweh.

Psalm 149 General Notes

Type of psalm

Psalm 149 is a worship psalm. It is the sixth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise
The people of Israel should praise God and conquer the other nations.

Psalms 149:1

General Information:
The psalmist is speaking to all of God's people, so you should use the plural command form if your language has one. Parallelism is common in Hebrew poetry.

a new song
Possible meanings are 1) "a song you have never sung before" or 2) a song no one has ever sung before.

sing his praise
"praise him with songs"

Psalms 149:2

rejoice in the one who made them
Possible meanings are 1) "rejoice because he made them" or 2) "rejoice because the one who made them is good."

rejoice in their king
The words "their king" is likely a reference to God. Possible meanings are 1) "rejoice because he is their king" or 2) "rejoice because their king is good."

generated on Tue Oct 24 10:45:40 2023

Psalms 149:3

praise his name
The word "name" is a metonym for Yahweh himself. Alternate translation: "praise him" or "tell people how great he is"

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Psalms 149:4

glorifies the humble with salvation
The abstract noun "salvation" can be translated with a verbal phrase. Alternate translation: "glorifies the humble by saving them"

the humble
This can be restated to remove the nominal adjective. Alternate translation: "those who are humble"

Psalms 149:5

on their beds
The translation can make explicit that this refers to when a person lies down at night to sleep in a bed. Alternate translation: "as they lie down to sleep at night"

Psalms 149:6

May the praises of God be in their mouths
The mouth represents the whole person. Alternate translation: "May they always be ready to praise God"

a two-edged sword in their hand
If swords are not known, use the name of a local weapon. The word "sword" is a metonym for being ready to fight in war. Alternate translation: "may there be a two-edged sword in their hand" or "may they always be ready to go to war for him"

Psalms 149:7

the nations
The phrase "the nations" is a metonym for the people who live in the nations. Alternate translation: "the people of the nations"

Psalms 149:8

chains
These are made of heavy metal and restrict the movement of prisoners.

shackles
a pair of chains or bands with a chain between that limits the movement of both a person's hands or feet.

Psalms 149:9

They will execute the judgment that is written
The abstract noun "judgment" can be stated as "judge." Alternate translation: "They will judge and punish the people of those nations as God wrote should be done"

generated on Tue Oct 24 10:45:40 2023

Psalm 150

1 Give praise to Yah! [1]
Praise God in his holy place;
praise him in the mighty heavens.
2 Praise him for his mighty acts;
praise him for his surpassing greatness.

3 Praise him with the blast of the horn;
praise him with lute and harp.
4 Praise him with tambourines and dancing;
praise him with stringed instruments and pipe.
5 Praise him with loud cymbals;
praise him with high sounding cymbals.
6 Let everything that has breath give praise to Yah!
Give praise to Yah! [2]

Footnotes

150:1 [1]Yah is a short form of the name Yahweh.
150:6 [2]Yah is a short form of the name Yahweh.

Psalm 150 General Notes

Type of psalm

Psalm 150 is a worship psalm. It is last in a series of worship psalms. (Psalms 144-150)

Special concepts in this chapter

Instruments

People should praise Yahweh with every type of musical instrument.

Psalms 150:1

General Information:

This focuses on praise or worship that is most commonly held in the temple. Parallelism is common in Hebrew poetry.

Praise God in his holy place

God's temple was often referred to as his holy place. This was the most common place to go to worship God.

Psalms 150:2

his mighty acts

"the great things he has done." God's "mighty acts" can possibly mean 1) natural such as thunderstorms and earthquakes or 2) miraculous such as healings and great victories in battle.

Psalms 150:3

General Information:

Verses 3 to 5 focus on praising or worshiping God with musical instruments and dance.

Psalms 150:4

tambourines

A tambourine is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken.

Psalms 150:5

cymbals

two thin, round metal plates that are hit together to make a loud sound

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Psalms 150:6

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 5 of the Psalms, which starts at Psalm 107 and ends with Psalm 150.

everything that has breath
This is an exaggeration that calls on all people who are alive to praise God.

generated on Tue Oct 24 10:45:40 2023

Book: Proverbs

Proverbs

Chapter 1

1 The proverbs of Solomon son of David, the king of Israel.

2 These proverbs are to teach wisdom and instruction,
to teach words of insight,
3 that you may receive instruction in prudent behavior,
righteousness, justice, and uprightness.
4 These proverbs are also to give wisdom to the naive,
and to give knowledge and discretion to the youth.
5 Let wise people listen and increase their learning,
and let discerning people get wise counsel,
6 to understand proverbs, parables,
and words of wise people and their riddles.

7 The fear of Yahweh is the beginning of knowledge—
fools despise wisdom and instruction.

8 My son, hear the instruction of your father
and do not abandon the rules of your mother;
9 they will be a graceful wreath for your head
and pendants hanging from your neck.

10 My son, if sinners try to entice you into their sin,
do not go with them.
11 If they say, "Come with us,
let us lie in wait for blood,
let us hide and attack innocent people for no reason;
12 let us swallow them up alive, like Sheol takes away those who are healthy,
and make them like those who go down into the pit;
13 we will find all kinds of valuable things;
we will fill our houses with plunder;
14 throw in your lot with us,
and we will all have one purse together"—
15 my son, do not walk down that path with them;
do not let your foot touch where they walk;
16 their feet run to evil
and they hurry to shed blood.
17 For it is useless to spread the net
in the sight of any bird.
18 These men lie in wait for their own blood—
they set an ambush for their own lives.
19 So are the ways of everyone who gains profit by violence;
unjust gain takes away the lives of those who hold on to it.

20 Wisdom cries aloud in the street,
she raises her voice in the open places;
21 at the head of the noisy streets she cries out,
at the entrance of the city gates she speaks her sayings,

22 "How long, you naive people, will you love being naive?
How long, you mockers, will you delight in mockery,

generated on Tue Oct 24 10:45:40 2023

and how long, you fools, will you hate knowledge?
23 Turn at my correction;
I will pour out my spirit to you;
I will make my words known to you.
24 I have called, and you have refused to listen;
I reached out with my hand, but there was no one who paid attention.
25 But you have ignored all my instruction
and paid no attention to my correction.
26 I will laugh at your calamity,
I will mock you when the terror comes—
27 when your fearful dread comes like a storm
and disaster sweeps over you like a whirlwind,
when distress and anguish come upon you.

28 Then they will call upon me, and I will not answer;
they will diligently seek me, but they will not find me.
29 Because they hate knowledge
and did not choose the fear of Yahweh,
30 they would not follow my instruction,
and they despised all my correction.
31 They will eat the fruit of their ways,
and with the fruit of their schemes they will be filled.
32 For the naive are killed when they turn away,
and the indifference of fools will destroy them.
33 But whoever listens to me will dwell in safety
and will rest secure with no fear of disaster."

Proverbs 1 General Notes

Structure and formatting

The first chapter of proverbs begins with a type of introduction in verses 1-7. It mentions Solomon, son of David. Verse 7 contains a foundational verse for the whole book. It defines wisdom.

Special concepts in this chapter

Parallelism

Proverbs are often written without any surrounding context and in two lines of text. Each line will have a certain relationship to the other line.

Proverbs 1:1

General Information:

Verses 2-33 are poetry.

Proverbs 1:2

to teach wisdom and instruction

This can be reworded so that the abstract nouns "wisdom" and "instruction" can be stated as adjectives or verbs. Alternate translation: "to teach you how to be wise and to instruct you about how to live moral lives"

to teach words of insight

"to help you understand wise teachings"

Proverbs 1:3

that you may receive

Here "you" refers to the readers. If it is more natural in your language you can state it as an inclusive "we." Alternate translation: "that we may receive"

may receive instruction in prudent behavior

This can be reworded so that the abstract noun "behavior" is stated as a verb. Alternate translation: "may receive instruction in how to live prudently"

Proverbs 1:4

are also to give wisdom to the naive

This can be reworded so that the abstract noun "wisdom" can be stated as the adjective "wise." This

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can also be stated in active form. Alternate translation: "also teach to those who are naive how to be wise"

naive
inexperienced or immature

to give knowledge and discretion to the youth
The abstract nouns "knowledge" and "discretion" can be stated as verbs. Alternate translation: "and to teach to the youth what he needs to know and how to discern the right thing to do"

the youth
"every young person" or "young people"

discretion
knowing what should be done in a particular situation

Proverbs 1:5

Let wise people listen and increase their learning
"Let those who are wise pay attention and learn even more"

let discerning people get wise counsel
"let people who have understanding learn from these proverbs how to make good decisions"

Proverbs 1:6

riddles
sayings that one can understand only after thinking about them

Proverbs 1:7

General Information:
A father teaches his child.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

fools despise wisdom and instruction
"those who do not value what is wise and instructive are fools"

Proverbs 1:8

do not abandon
"do not ignore" or "do not reject"

Proverbs 1:9

they will be a graceful wreath for your head and pendants hanging from your neck
The rules and instructions that parents teach their children are so valuable and important that they are spoken of as if they were a beautiful wreath or pendant that a person wears. Alternate translation: "they will make you wise just as wearing a wreath on your head or a pendant around your neck makes you beautiful"

wreath
an woven circle made of leaves or flowers

pendants
jewelry that is worn around the neck

Proverbs 1:10

try to entice you into their sin
"try to persuade you to sin as they do"

do not go with them
"refuse to go them" or "do not listen to them"

Proverbs 1:11

If they say
Here the speaker gives an example of what sinners may try to entice someone to do.

lie in wait
"hide and wait for the right time"

Proverbs 1:12

General Information:
Verses 12-14 end the imagined statement of the sinners who are trying to entice others to sin.

let us swallow them up alive, like Sheol takes away those who are healthy
The sinners speak of murdering innocent people as if they were Sheol and they would take a living and healthy person down to the place where dead people go.

let us swallow ... like Sheol takes away
This speaks of the grave as if it were a person that swallows humans and takes them down to the place of the dead.

like Sheol takes away those who are healthy
The wicked expect to destroy their victims in the same way Sheol, the place of the dead, takes away even healthy people.

those who go down into the pit
These words could be 1) a literal reference to travelers who fall into a deep hole where no one will ever find them or 2) a euphemism for people who die and enter Sheol, the place of the dead.

Proverbs 1:13

we will find
The word "find" is a euphemism or metonym for "get" or "seize" by violence.

generated on Tue Oct 24 10:45:40 2023

Proverbs 1:14

throw in your lot with us
This is an idiom. Alternate translation: "join us"

we will all have one purse together
Here "purse" represents everything that they steal. Alternate translation: "we will equally share everything that we steal"

purse
a bag for carrying money

Proverbs 1:15

General Information
This is the continuation of the sentence that started in 1:11 with "If they say."

do not walk down that path with them; do not let your foot touch where they walk
To avoid behaving the same way as the sinners do is spoken of as if the son were to avoid walking on or even touching the paths that sinners walk on. Alternate translation: "do not go with the sinners, and do not do what they do"

Proverbs 1:16

their feet run to evil
The sinners having an eager interest in doing evil things is spoken of as if they were running to evil. Alternate translation: "they are eager to do wicked things"

their feet run
Here "feet" represents the whole person. Alternate translation: "they run"

to shed blood
Here "blood" represents a person's life. To "shed blood" means to murder someone.

Proverbs 1:17

For it is useless to spread the net in the sight of any bird
This metaphor compares the wisdom of birds who avoid traps that they see to the foolishness of sinners who get caught in traps they make for themselves.

Proverbs 1:18

These men lie in wait for their own blood—they set an ambush for their own lives
This finishes the comparison started in [Proverbs 1:17]

These men lie in wait for their own blood
To lie in wait is to hide, ready to do something wicked. Alternate translation: "It is as if they are looking for an opportunity to kill themselves" or "They themselves will be killed because they try to kill others"

their own blood
Here "blood" is a metonym for a violent death. Alternate translation: "to kill themselves violently"

they set an ambush for their own lives
Here "their own lives" is a metonym for themselves. Alternate translation: "it is as if they are the ones who are waiting to suddenly attack and kill them"

Proverbs 1:19

So are the ways of everyone
A person's fate or destiny is spoken of as if it were a road a person walks on. Alternate translation: "This is what happens to everyone"

gains profit by violence
If your language has a word for "profit" that has been gained by unjust means, you should use it here.

unjust gain takes away the lives of those who hold on to it
A person destroying themselves by trying to gain wealth through violence, theft, and deceit is spoken of as if the unjust gains will kill those who take it. Alternate translation: "it is like the unjust gains will destroy those who hold on to it"

Proverbs 1:20

General Information:
In 1:20-1:33 Wisdom is spoken of as if it were a woman speaking to the people.

Wisdom cries aloud
If your language does not allow you to treat wisdom as a woman shouting to the people in the city, you might try something like "Grandmother Wisdom cries aloud" or "Honored Miss Wisdom cries aloud" or "Wisdom is like a woman who cries aloud"

raises her voice
This is an idiom. Alternate translation: "speaks with a loud voice"

in the open places
This means places where there would be a lot of people. Alternate translation: "in the markets" or "in the town squares"

Proverbs 1:21

at the head of the noisy streets
Possible meanings are 1) "head" refers to the place where busy streets intersect or 2) "head" refers to the top of a wall where people on noisy streets could see and hear wisdom speaking.

generated on Tue Oct 24 10:45:40 2023

Proverbs 1:22

How long, you naive people, will you love being naive?
Wisdom uses this question to rebuke those who are not wise. Alternate translation: "You who are naive must stop loving being naive."

naive
inexperienced or immature

How long, you mockers, will you delight in mockery, and how long, you fools, will you hate knowledge?
Wisdom uses this question to rebuke the mockers and the fools. Alternate translation: "You who mock must stop delighting in mockery, and you fools must stop hating knowledge."

Proverbs 1:23

General Information:
Wisdom continues to speak.

Turn at my correction
Possible meanings are 1) "Repent when you hear me correct you" or 2) "Listen carefully to me when I correct you."

I will pour out my spirit to you
Wisdom telling the people everything she thinks about them is spoken of as if her spirit were a liquid that she would pour out.

spirit
This is a metonym for thoughts. This and the word "words" form a merism of thoughts and words, meaning that wisdom is teaching people everything she has to teach. This word does not refer to the Holy Spirit. Alternate translation: "thoughts"

I will make my words known to you
"I will tell you what I think"

Proverbs 1:24

I reached out with my hand
This phrase is an idiom that means to beckon someone or to invite a person to come. Alternate translation: "I invited you to come to me"

Proverbs 1:25

General Information:
This page has intentionally been left blank.

Proverbs 1:26

General Information:
Wisdom continues to speak, describing what happens to those who ignore her.

I will laugh
This can be stated with the word "therefore" to show that the woman wisdom laughs at them because they ignored her. Alternate translation: "Therefore I will laugh"

at your calamity
"when bad things happen to you"

Proverbs 1:27

when your fearful dread comes like a storm ... like a whirlwind ... come upon you
Terrible things happening to the people is compared to a storm hitting them and causing fear and suffering.

whirlwind
a very strong wind storm that causes damage

Proverbs 1:28

Connecting Statement:
Wisdom continues speaking.

Then they will call upon me
"Then those who ignored me will cry out to me for help"

Proverbs 1:29

Because they hate knowledge
The abstract noun "knowledge" can be stated as the verb "learn." Alternate translation: "Because they refused to learn to be wise"

did not choose the fear of Yahweh
The abstract noun "fear" can be stated as a verb. Alternate translation: "did not fear Yahweh" or "did not honor and respect Yahweh"

Proverbs 1:30

would not follow my instruction
"would not accept my instruction" or "rejected my advice"

Proverbs 1:31

General Information:
Verse 33 ends wisdom's statement that began in Proverbs 1:22.

eat the fruit of their ways
Here a person's behavior is spoken of as if it were a way or road. Also, a person receiving the results of their behavior is spoken as if the person were eating the fruit of their behavior. Alternate translation: "experience the consequences of their actions"

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with the fruit of their schemes they will be filled
"they will eat the fruit of their schemes until they are full." A person receiving the results of their own evil plans is spoken of as eating the fruit of their schemes. Alternate translation: "they will suffer the consequences of their own evil plans"

Proverbs 1:32

naive
inexperienced or immature

are killed when they turn away
A person rejecting wisdom is spoken of as if the person physically turns away from wisdom. This can be stated in active form. Alternate translation: "die because they refuse to learn"

the indifference of fools will destroy them
The abstract noun "indifference" can be stated as a verb. Alternate translation: "fools will die because they do not care about what should be done"

indifference
a lack of interest about something

Proverbs 1:33

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 My son, if you receive my words
and treasure up my commandments with you,
2 make your ears pay attention to wisdom
and incline your heart to understanding.
3 If you cry out for discernment
and raise your voice for understanding,
4 if you seek it like you would seek silver
and search for understanding as you would seek hidden treasures,
5 then you will understand the fear of Yahweh
and you will find the knowledge of God.
6 For Yahweh gives wisdom;
from his mouth comes knowledge and understanding.
7 He stores up sound wisdom for the upright;
he is a shield for those who walk in integrity;
8 he guards the paths of justice
and he will preserve the way of his faithful ones.

9 Then you will understand righteousness, justice, and equity,
and every good path.
10 For wisdom will come into your heart,
and knowledge will be pleasant to your soul.
11 Discretion will watch over you;
understanding will guard you.

12 They will rescue you from the way of evil,
from those who speak perverse things,
13 who abandon the paths of uprightness
and walk in the ways of darkness.
14 They rejoice when they do evil
and delight in the perversities of evil.
15 They follow crooked paths,
and using deception they hide their tracks.

16 Wisdom and discretion will save you from an adulteress,
from an immoral woman and her flattering words.
17 She abandons the companion of her youth
and forgets the covenant of her God.
18 For her house sinks down to death,
and her tracks will lead you to those in the grave.
19 All who go to her will not return again
and they will not reach the paths of life.

20 So you will walk in the way of good people
and follow the paths of righteous people.
21 For the upright will make a home in the land,
and those with integrity will remain in it.
22 But the wicked will be cut off from the land,
and the faithless will be cut off from it.

Proverbs 2 General Notes

Structure and formatting

Chapter 2 continues a collection of proverbs that ends in chapter nine.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

My Son
Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Proverbs 2:1

General Information:
A father teaches his child using poetry.

if you receive my words
"if you listen to what I am teaching you"

treasure up my commandments with you
Valuing what is commanded is spoken of as if the commandments were a treasure and the person were a safe place to store the treasure. Alternate translation: "consider my commands to be as valuable as a treasure"

Proverbs 2:2

make your ears pay attention
This is an idiom. Alternate translation: "force yourself to listen carefully"

to wisdom
This abstract noun can be stated as an adjective. Alternate translation: "to the wise things I am teaching you"

incline your heart to understanding
Here "heart" represents a person's mind. The phrase "incline your heart" is an idiom that means to commit or fully dedicate one's mind to a task. Alternate translation: "try hard to understand what is wise" or "fully dedicate yourself to understanding wise teachings"

Proverbs 2:3

raise your voice
This is an idiom that means to speak loudly or to shout.

Proverbs 2:4

if you seek it like you would seek silver and search for understanding as you would seek hidden treasures
Both phrases have the same meaning. These similes emphasize the great effort a person should make to understand what is wise. Alternate translation: "if you seek understanding with as much effort as you search for a valuable object"

you seek it ... search for understanding
Trying very hard to understand what is wise is spoken of as if understanding were an object for which a person must search.

Proverbs 2:5

you will find the knowledge of God
To succeed in knowing God is spoken of as if the knowledge of God were an object that a person finds after searching.

Proverbs 2:6

from his mouth comes knowledge and understanding
Here "mouth" represents Yahweh himself or what he says. Alternate translation: "from Yahweh comes knowledge and understanding" or "Yahweh tells us what we need to know and understand"

Proverbs 2:7

He stores up sound wisdom for the upright
Yahweh teaching wisdom to people is spoken of as if wisdom were an item that Yahweh stores and gives to people. Alternate translation: "He teaches what is truly wise to the upright"

the upright
"the person who lives rightly" or "people who live rightly"

sound
"dependable"

he is a shield for those
Yahweh being able to protect his people is spoken of as if he were a shield. Alternate translation: "God protects those"

who walk in integrity
A person behaving with integrity is spoken of as if they were walking in integrity. Alternate translation: "who behave with integrity" or "who live their lives as they should"

Proverbs 2:8

he guards the paths of justice
Possible meanings are 1) justice itself is spoken of as if it were a path. Alternate translation: "God makes sure that people act justly" or 2) a person's life is spoken of as if it were a path. Alternate translation: "God protects those who act justly"

preserve the way of his faithful ones
A person's life is spoken of as if it were a way or road. Alternate translation: "protect those who are faithful to him"

generated on Tue Oct 24 10:45:40 2023

Proverbs 2:9

equity
fairness

every good path
A behavior that is wise and pleases Yahweh is spoken of as if it were a good path. Alternate translation: "ways to live that are pleasing to God"

Proverbs 2:10

wisdom will come into your heart
Here "heart" represents a person's inner being. A person becoming wise is spoken of as if wisdom would enter into a person's heart. Alternate translation: "you will gain much wisdom" or "you will learn how to be truly wise"

pleasant to your soul
Here "soul" represents the whole person. Alternate translation: "pleasing to you" or "enjoyable to you"

Proverbs 2:11

Discretion will watch over you; understanding will guard you
This speaks of "discretion" and "understanding" as if they were persons who could watch over someone else. Both statements mean basically the same thing. Alternate translation: "Because you think carefully and understand what is right and wrong, you will be safe"

Discretion
the quality of being careful in actions and speech

watch over
to guard, protect or take care of someone or something

Proverbs 2:12

They will rescue you from the way of evil
"They" refers to discretion and understanding, which are spoken of as if they were persons who could rescue someone else. Alternate translation: "You will know to stay away from what is evil"

from the way of evil
Evil behaviors are spoken of as if evil were a way or path on which a person walks.

Proverbs 2:13

who abandon the paths of uprightness and walk in the ways of darkness
A person no longer doing what is right but deciding to do what is evil is spoken of as if the person stops walking on the correct path and chooses to walk down a dark path.

who abandon
The word "who" refers to the people who speak perverse things.

abandon
to leave and never return to someone or something

Proverbs 2:14

They rejoice
"They" refers to the same people as in Proverbs 2:12.

delight in the perversities of evil
This means basically the same thing as the first part of the sentence. Alternate translation: "delight in doing what they know is evil"

Proverbs 2:15

They follow crooked paths
People who lie to others are spoken of as if they walk on crooked or twisted paths. Alternate translation: "They deceive other people"

using deception they hide their tracks
People lying so that others will not find out what they did is spoken of as if they covered the tracks on a path so that no one could follow them. Alternate translation: "they lie so that no one will know what they have done"

Proverbs 2:16

General Information:
The father continues to teach his child how wisdom will protect him.

Wisdom and discretion will save you
The writer speaks of wisdom and discretion as if they were people who save the one who possesses them. Alternate translation: "If you have wisdom and discretion, you will save yourself"

Proverbs 2:17

the companion of her youth
This refers to her husband, whom she married when she was young.

the covenant of her God
This likely refers to the marriage covenant that she made with her husband in the presence of God.

Proverbs 2:18

her house sinks down to death
Possible meanings are 1) "going to her house leads to death" or 2) "the road to her house is the road to death."

generated on Tue Oct 24 10:45:40 2023

her tracks will lead you
Possible meanings are 1) "the paths to her house will lead you." This refers to the tracks or path that lead to her house, or 2) this is a metaphor that speaks of her way of life as if it were a path on which she walks. Alternate translation: "her way of life will lead you"

to those in the grave
This refers to the spirits of dead people and is a metonym for the place of the dead. Alternate translation: "to the grave"

Proverbs 2:19

go to her
This is a polite way of speaking about haveing sexual relations. Alternate translation: "have sexual relations with her" or "lie with her"

they will not reach the paths of life
Possible meanings are 1) "they will not return to the land of the living" or 2) "they will never live a happy life again."

Proverbs 2:20

So
The writer tells the result of getting understanding and discretion.

you will walk in the way ... follow the paths
A person's conduct is spoken of as if it were walking on a path. Alternate translation: "you will live in the way ... follow the example"

Proverbs 2:21

General Information:
This page has intentionally been left blank.

Proverbs 2:22

the wicked will be cut off from the land
The writer speaks of Yahweh removing people from the land as if he were cutting the people off, like a person might cut a branch from a tree. This can be stated in active form. Alternate translation: "Yahweh will remove the wicked from the land"

the wicked ... the faithless
These are nominal adjectives that can be stated as adjectives. Alternate translation: "those who are wicked ... those who are faithless" or "wicked people ... faithless people"

the faithless will be cut off from it
The writer speaks of Yahweh removing people from the land as if he were cutting the people off, like a person might cut a branch from a tree. This can be stated in active form. Alternate translation: "he will remove the faithless from it"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 My son, do not forget my teaching,
and keep my commandments in your heart,
2 for the length of your days and years of your life,
they will add peace to you.

3 Do not let steadfast love and faithfulness ever leave you;
tie them together about your neck;
write them on the tablet of your heart.
4 Then you will find favor and a good reputation
in the sight of God and man.

5 Trust in Yahweh with all your heart
and do not lean on your own understanding;
6 in all your ways acknowledge him
and he will make your paths straight.

7 Do not be wise in your own eyes;
fear Yahweh and turn away from evil.
8 It will be healing to your flesh
and refreshment for your bones.

9 Honor Yahweh with your wealth
and with the firstfruits of all your produce,
10 and your storehouses will be filled up
and your vats will be bursting, full of new wine.

11 My son, do not despise Yahweh's instruction
and do not hate his rebuke,
12 for Yahweh disciplines those he loves,
as a father deals with a son who pleases him.

13 The one who finds wisdom is blessed;
he also gets understanding.
14 What you gain from wisdom is better than what silver will give in return
and its profit is better than gold.
15 Wisdom is more precious than jewels
and nothing you desire can compare to her.
16 She has the length of her days in her right hand;
in her left hand are riches and honor.
17 Her ways are ways of pleasantness
and all her paths are peace.
18 She is a tree of life to those who take hold of it;
those who hold on to it are happy.

19 By wisdom Yahweh founded the earth;
by understanding he established the heavens.
20 By his knowledge the depths broke open
and the clouds dropped their dew.

21 My son, do not let these depart from your eyes:
guard sound wisdom and discretion.
22 They will be life to your soul
and an adornment of favor to wear around your neck.
23 Then you will walk on your way in safety
and your foot will not stumble;
24 when you lie down, you will not be afraid;
when you lie down, your sleep will be sweet.

generated on Tue Oct 24 10:45:40 2023

25 Do not be afraid of sudden terror
or devastation caused by the wicked, when it comes,
26 for Yahweh will be on your side
and will keep your foot from being caught in a trap.

27 Do not withhold good from those who deserve it,
when it is in your power to act.
28 Do not say to your neighbor,
"Go, and come again, and tomorrow I will give it,"
when you have the money with you.

29 Do not make a plan to harm your neighbor—
the one who dwells in safety with you.
30 Do not argue with a person without a reason,
when he has done nothing to harm you.

31 Do not envy a violent person
or choose any of his ways.
32 For the devious person is an abomination to Yahweh,
but he brings the upright person into his confidence.

33 The curse of Yahweh is on the house of the wicked person,
but he blesses the home of righteous people.
34 He mocks mockers,
but he gives his favor to humble people.
35 Wise people inherit honor,
but fools will be lifted up in their shame.

Proverbs 3 General Notes

Structure and formatting

Chapter 3 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Wisdom is feminine

You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the conventions of your language. (See: wise)

Proverbs 3:1

General Information:

The writer speaks as a father teaching his child using poetry.

do not forget my teaching

The word "teaching" can be translated as a verb. Alternate translation: "do not forget what I have taught you"

keep my commandments in your heart

This phrase says in positive terms what the previous phrase says in negative terms. Here the word "heart" represents the mind. The word "commandments" can be translated as a verb. Alternate translation: "always remember what I have commanded you"

generated on Tue Oct 24 10:45:40 2023

Proverbs 3:2

for the length of your days and years of your life
These two phrases share similar meanings and refer to the duration of a person's life. Alternate translation: "all your life" or "as long as you live"

Proverbs 3:3

Do not let steadfast love and faithfulness ever leave you
The writer speaks of "steadfast love" and "faithfulness" as if they were people who could leave someone. The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, the negative command can be stated positively. Alternate translation: "Love God without ceasing and be faithful to him"

tie them together about your neck
The writer speaks of faithfulness and trustworthiness as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly. Alternate translation: "display them proudly like one would wear a necklace"

write them on the tablet of your heart
Here the heart represents a person's mind. The mind is spoken of as if it were a tablet upon which someone can write messages and commands. Alternate translation: "always remember them, as if you had written them permanently on a tablet"

Proverbs 3:4

in the sight of God and man
Here sight represents judgment or evaluation. Alternate translation: "in the judgment of God and man"

Proverbs 3:5

all your heart
Here the word "heart" represents the inner person. Alternate translation: "your whole being"

do not lean on your own understanding
The writer speaks of relying on one's own understanding as if "understanding" were an object on which a person can lean. Alternate translation: "do not rely on your own understanding" or "do not trust your own understanding"

Proverbs 3:6

in all your ways
The writer speaks of a person's actions as if they were paths on which the person walks. Alternate translation: "in everything you do"

he will make your paths straight
The writer speaks of Yahweh making a person's actions prosperous as if that person's actions were paths on which he walks and which Yahweh makes free of obstacles. Alternate translation: "he will give you success"

Proverbs 3:7

Do not be wise in your own eyes
The writer speaks of a person's opinion as if that person were seeing something with his eyes. Alternate translation: "Do not be wise in your own opinion"

turn away from evil
The writer speaks of not committing evil actions as if it were turning away from evil. Alternate translation: "do not commit evil"

Proverbs 3:8

It will be healing to your flesh
The word "it" refers to the instructions that the writer gives in the previous verse. The full meaning of this can be made clear. The word "flesh" represents the whole body. Alternate translation: "If you do this, it will be healing for your body"

flesh ... bones
These words form a merism that refers to the entire person through metonymy for the outer man and the inner man.

Proverbs 3:9

all your produce
"all the food you harvest"

Proverbs 3:10

your storehouses will be filled up
This can be stated in active form. Alternate translation: "your storehouses will be full"

storehouses
buildings or rooms where food is stored

your vats will be bursting
your storage containers will be extremely full, as if ready to break open.

Proverbs 3:11

General Information:
The writer writes as a father teaching his son.

Proverbs 3:12

a son who pleases him
"a son in whom he delights." This refers to the father's affection for the son, and not to the father's

generated on Tue Oct 24 10:45:40 2023

approval of the son's behavior. Alternate translation: "a son whom he loves"

Proverbs 3:13

The one who finds wisdom
The writer speaks of "wisdom" as if it were an object that one finds. Alternate translation: "The one who attains wisdom"

Proverbs 3:14

what silver will give in return
This refers to the profit that one can make from trading or investing silver.

Proverbs 3:15

General Information:
The author speaks of wisdom as if it were a woman.

more precious
"more valuable"

Proverbs 3:16

She has the length of her days in her right hand; in her left hand are riches and honor
The writer speak of the benefits that one gains from having wisdom as if wisdom were a woman who held these qualities in her hands and offered them to people. Alternate translation: "Wisdom gives a person length of days and riches and honor"

length of her days
This idiom refers to the duration of person's life and may imply a long life. Alternate translation: "long life"

Proverbs 3:17

Her ways are ways of pleasantness and all her paths are peace
The writer speaks of wisdom as if it were a woman and of the benefits that wisdom gives a person as if wisdom were leading that person along a way or a path. Alternate translation: "Wisdom will always treat you pleasantly and give you peace"

ways of pleasantness
"pleasant ways"

Proverbs 3:18

She is a tree of life to those who take hold of it
The writer speaks of wisdom as if it were a tree that bears life-giving fruit and of a person who benefits from wisdom as if that person ate of the fruit. Alternate translation: "Wisdom is like a tree that sustains the life of those who eat of its fruit"

a tree of life
"a tree that gives life" or "a tree whose fruit sustains life"

those who hold on to it
"those who hold on to its fruit"

Proverbs 3:19

Yahweh founded the earth ... established the heavens
The writer speaks of Yahweh creating the earth and the heavens as if he were laying the foundation of a building. Alternate translation: "Yahweh created the earth ... made the heavens"

Proverbs 3:20

the depths broke open
In ancient thought, water existed under the earth. This phrase refers to Yahweh causing that water to come out of the earth and make the oceans and rivers exist. Alternate translation: "he caused the rivers to flow" or "he caused the oceans to exist"

dew
water that forms on the ground at night

Proverbs 3:21

do not let these depart from your eyes ... wisdom ... discretion
The word "eyes" is a metonym for what the eyes see, and "wisdom" and "discretion" are spoken of as if they were animals able to escape or wander away. Alternate translation: "do not let these out of your sight ... wisdom ... discretion" or "never forget ... wisdom ... discretion" or "always remember ... wisdom ... discretion"

Proverbs 3:22

They will be life to your soul
Here the word "soul" represents the person. Alternate translation: "They will be life for you"

an adornment of favor to wear around your neck
The writer speaks of "sound judgment" and "discernment" as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly. Alternate translation: "a display of favor like one would adorn themselves with a necklace"

adornment of favor
Possible meanings are 1) "a favorable adornment" or 2) "an adornment that displays Yahweh's favor."

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Proverbs 3:23

you will walk on your way in safety
The writer speaks of living one's life as if the person were walking along a path. Alternate translation: "you will live your life in safety"

your foot will not stumble
The word "foot" represents the whole person. The writer speaks of doing wrong as if a person stumbled over an object in his path. Alternate translation: "you will not do things that are wrong"

Proverbs 3:24

when you lie down
It is implied that a person lies down in order to sleep. The meaning of this can be made clear. Alternate translation: "when you lie down to sleep"

your sleep will be sweet
The writer speaks of sleep that is peaceful and refreshing as if it tasted sweet to the person sleeping. The word "sleep" can be translated as a verb. Alternate translation: "your sleep will be pleasant" or "you will sleep peacefully"

Proverbs 3:25

devastation caused by the wicked, when it comes
This can be stated in active form. Alternate translation: "when the wicked cause devastation"

the wicked
This refers to wicked persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "wicked people"

Proverbs 3:26

Yahweh will be on your side
"Yahweh will be by your side." A person standing by another person's side is an idiom that means that the one person will help and support the other. Alternate translation: "Yahweh will support and defend you"

will keep your foot from being caught in a trap
The writer speaks of a person experiencing harm from "terror" and "devastation" as if the person were caught in a trap. The word "foot" represents the whole person. Alternate translation: "will protect you from those who want to harm you"

Proverbs 3:27

Do not withhold good
"Do not withhold good things" or "Do not withhold good actions"

when it is in your power to act
"when you are able to help"

Proverbs 3:28

when you have the money with you
"when you have the money with you now." The meaning here is that the person has the money to help today, but tells his neighbor to come back tomorrow.

Proverbs 3:29

General Information:
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Proverbs 3:30

General Information:
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Proverbs 3:31

Do not ... choose any of his ways
It is implied that he is not to choose to imitate the actions of the violent person. Alternate translation: "Do not ... choose to imitate any of his ways"

Proverbs 3:32

the devious person is an abomination to Yahweh
"Yahweh strongly hates the devious person"

the devious person
the person who is dishonest or deceitful

he brings the upright person into his confidence
Yahweh shares his thoughts with the those who do right as with a close, trusted friend. Alternate translation: "Yahweh is a close friend to the upright"

Proverbs 3:33

The curse of Yahweh is on the house of the wicked person
The writer speaks of Yahweh's curse as if it were an object that he placed on top of the wicked person's house. The word "house" is a metonym for family. Alternate translation: "Yahweh has cursed the family of the wicked person"

he blesses the home of righteous people
The word "home" represents the family. Alternate translation: "he blesses the families of righteous people"

Proverbs 3:34

he gives his favor to humble people
The writer speaks of Yahweh's favor as if it were an object that he gives to people. Alternate translation: "he shows his favor to humble people" or "he is gracious to humble people"

generated on Tue Oct 24 10:45:40 2023

Proverbs 3:35

Wise people inherit honor
The writer speaks of wise people obtaining a reputation of honor as if they inherited honor as a permanent possession. Alternate translation: "Wise people will obtain honor" or "Wise people will gain an honorable reputation"

fools will be lifted up in their shame
The writer speaks of Yahweh making the shame of fools evident to everyone as if Yahweh were lifting fools up for everyone to see them. This can be stated in active form. Alternate translation: "Yahweh will cause everyone to see the shame of fools"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Listen, sons, to a father's instruction,
and pay attention so you will know what understanding is.
2 I am giving you good instructions;
do not abandon my teaching.
3 When I was a son of my father,
the tender and only child of my mother,
4 he taught me and said to me,
"Let your heart hold fast to my words;
keep my commands and live.
5 Acquire wisdom and understanding;
do not forget and do not reject the words of my mouth;
6 do not abandon wisdom and she will watch over you;
love her and she will keep you safe.
7 Wisdom is the most important thing, so acquire wisdom
and spend all you own so you can get understanding.
8 Cherish wisdom and she will exalt you;
she will honor you when you embrace her.
9 She will put a wreath of honor on your head;
she will give you a beautiful crown."

10 Listen, my son, and receive my words,
and you will have many years in your life.
11 I am teaching you in the way of wisdom;
I am leading you in upright paths.
12 When you walk, no one will stand in your way
and if you run, you will not stumble.
13 Hold on to instruction, do not let it go;
guard it, for it is your life.
14 Do not follow the path of the wicked
and do not go along the way of those who do evil.
15 Avoid it, do not go on it;
turn away from it and go another way.
16 For they cannot sleep until they do evil
and they are robbed of sleep until they cause someone to stumble.
17 For they devour the bread of wickedness
and drink the wine of violence.

18 But the path of righteous people is like the first light that grows brighter;
it shines more and more until the fullness of the day comes.
19 The way of the wicked is like darkness—
they do not know what it is they stumble over.

20 My son, pay attention to my words;
incline your ear to my sayings.
21 Do not let them turn away from your eyes;
keep them in your heart.
22 For my words are life to those who find them
and health to their whole body.
23 Keep your heart safe and guard it with all diligence,
for from it flow the springs of life.
24 Put crooked speech away from you
and put corrupt talk far from you.
25 Let your eyes look straight ahead
and fix your gaze straight before you.
26 Make a level path for your foot;
then all your ways will be established.

generated on Tue Oct 24 10:45:40 2023

27 Do not turn aside to the right or to the left;
turn your foot away from evil.

Proverbs 4 General Notes

Structure and formatting

Chapter 4 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Wisdom is feminine

You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the conventions of your language. (See: wise)

Proverbs 4:1

General Information:

The writer speaks as a father teaching his children.

pay attention

"listen carefully"

you will know what understanding is

"you will know how to understand" or "you will gain understanding"

Proverbs 4:2

I am giving you good instructions

"What I am teaching you is good"

Proverbs 4:3

When I was a son of my father

This refers to the time when the writer was a child still living under his father's care. Alternate translation: "When I was still a boy learning from my father"

the tender and only child

Here the word "tender" refers to a young age at which the child is still weak. It forms a hendiadys with the word "only." Alternate translation: "the tender only child"

Proverbs 4:4

Let your heart hold fast to my words

Here the word "heart" represents the person's mind. The writer speaks of remembering words as if the heart were holding on tightly to them. Alternate translation: "Always remember what I am teaching you"

Proverbs 4:5

General Information:

The father continues to teach his children what his father taught him.

Acquire wisdom

"Work hard to gain for yourself wisdom" or "Get wisdom"

do not forget

"remember"

do not reject

"accept"

the words of my mouth

Here the word "mouth" represents the person who speaks. Alternate translation: "what I am saying"

Proverbs 4:6

do not abandon wisdom and she will watch over you; love her and she will keep you safe

The writer speaks of wisdom as if it were a woman who protects the person who is faithful to her.

do not abandon wisdom

This can be stated in positive form. Alternate translation: "hold tightly to wisdom" or "be faithful to wisdom"

love her

"love wisdom"

Proverbs 4:7

General Information:

The father finishes teaching his children what his father taught him.

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spend all you own so you can get understanding
"value understanding more than all you own"

Proverbs 4:8

Cherish wisdom and she will exalt you
The writer speaks of wisdom as if it were a woman and of wisdom giving great honor to a person as if wisdom lifted that person to a high position. Alternate translation: "If you cherish wisdom, she will give you great honor"

Cherish
to feel or show great love for someone or something

she will honor you when you embrace her
The writer speaks of wisdom as if it were a woman and of a person valuing wisdom as if the person placed his arms around her. Alternate translation: "if you love wisdom greatly, wisdom will cause people to honor you"

Proverbs 4:9

She will put a wreath of honor on your head
The writer speaks of the honor that a person will have from gaining wisdom as if wisdom placed a wreath upon that person's head. Alternate translation: "Wisdom will be like a wreath on your head that shows your great honor"

wreath
a woven circle made of leaves or flowers

she will give you a beautiful crown
The writer speaks of the honor that a person will have from gaining wisdom as if wisdom placed a crown upon that person's head. Alternate translation: "wisdom will be like a beautiful crown on your head"

Proverbs 4:10

receive my words
"be willing to listen carefully to what I teach you"

you will have many years in your life
"you will live many years"

Proverbs 4:11

I am teaching you in the way of wisdom; I am leading you in upright paths
The writer speaks of teaching his son to live wisely as if he were leading his son along the paths where one may find wisdom. Alternate translation: "I am teaching you how to live wisely; I am explaining the right way to live"

I am teaching ... I am leading
If your language has a way of specifying that it is by his words Proverbs 4:10 and that the writer is teaching and leading, you may want to use it here. Alternate translation: "With these words I am teaching ... with them I am leading"

Proverbs 4:12

When you walk, no one will stand in your way and if you run, you will not stumble
These two lines share similar meanings. The writer speaks of the decisions and actions that a person makes as if that person were walking or running along a path and of the person being successful as if the path were free of obstacles that might make the person stumble. Alternate translation: "When you plan something, you will succeed in doing it"

Proverbs 4:13

Hold on to instruction, do not let it go
The writer speaks of a person remembering what he has learned as if "instruction" were an object that the person can hold tightly. Alternate translation: "Continue to obey what I have taught you and never forget it"

for it is your life
The writer speaks of discipline preserving a person's life as if it were that person's life. Alternate translation: "for it will preserve your life"

Proverbs 4:14

Do not follow the path of the wicked and do not go along the way of those who do evil
The writer speaks of a person's actions as if that person were walking along a path. Alternate translation: "Do not do what wicked people do and do not join in the actions of people who do evil"

Proverbs 4:15

Avoid it
"Avoid the path of the wicked"

Proverbs 4:16

they cannot sleep until they do evil
They probably could literally sleep, but the writer uses an exaggeration to express how intensely they desire to commit evil actions.

they are robbed of sleep
The writer speaks of people being unable to sleep as if sleep were an object that someone stole from them. They probably could literally sleep, but the writer uses an exaggeration to express how intensely they desire to commit evil actions. Alternate translation: "they are unable to sleep"

until they cause someone to stumble
The writer speaks of causing harm to another person as if it were causing that person to stumble. Alternate translation: "until they harm someone"

generated on Tue Oct 24 10:45:40 2023

Proverbs 4:17

they devour the bread of wickedness and drink the wine of violence
Possible meanings are 1) this is a metaphor in which the writer speaks of these people constantly committing wickedness and violence as if they ate and drank them like one would drink bread and wine. Alternate translation: "wickedness is like the bread that they eat and violence is like the wine that they drink" or 2) these people get their food and drink by committing wickedness and violence. Alternate translation: "they eat bread that they obtain by doing wicked things and drink wine that they obtain through violence"

devour
eat a great amount quickly

Proverbs 4:18

the path of righteous people
The writer speaks of the actions and lifestyles of righteous people as if they were a "path" or "way" upon which they walk. Alternate translation: "the lifestyle of righteous people"

the path of righteous people is like the first light that grows brighter
The writer compares the path of righteous people to the sunrise, meaning that they are safe because they have light to see where they are walking. Alternate translation: "righteous people walk along their path safely because the morning sun shines on it and grows brighter"

the first light
This refers to the dawn or sunrise.

until the fullness of the day comes
This refers to the time of day at which the sun shines the brightest. Alternate translation: "until the sun shines most brightly" or "until full daylight"

Proverbs 4:19

The way of the wicked
The writer speaks of the actions and lifestyles of wicked people as if they were a "path" or "way" upon which they walk. Alternate translation: "The lifestyle of the wicked"

The way of the wicked is like darkness
The writer compares the way of wicked people to darkness, meaning that they are always in danger because they have no light to see where they are walking. Alternate translation: "Wicked people walk dangerously along their path because they have no light to be able to see"

they do not know what it is they stumble over
The writer speaks of experiencing harm as if it were stumbling over an object in the path along which the person walks. Alternate translation: "they do not know why they experience harm and misfortune"

Proverbs 4:20

pay attention
"listen carefully"

incline your ear to my sayings
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. The word "sayings" can be translated as a verb. Alternate translation: "listen attentively to the things that I am saying"

Proverbs 4:21

Do not let them turn away from your eyes
The writer speaks of always thinking about something as if it were keeping it where one can see it. Alternate translation: "Do not stop thinking about them"

keep them in your heart
The writer speaks of remembering something as if it were keeping it within one's heart. Alternate translation: "always remember them"

Proverbs 4:22

my words are life
The writer speaks of his words preserving a person's life as if they were that person's life. Alternate translation: "my words give life" or "the things I say give life"

to those who find them
The writer speaks of fully understanding his words as if the person searches for them and finds them. Alternate translation: "to those who understand and practice them"

health to their whole body
The word "their" refers to "those who find them." The subject for this phrase can be supplied from the previous phrase. Alternate translation: "my words will give health to the whole body of those who find them"

Proverbs 4:23

Keep your heart safe and guard it
Here the word "heart" represents a person's mind and thoughts. Alternate translation: "Keep your mind safe and guard your thoughts"

with all diligence
with constant and earnest effort

generated on Tue Oct 24 10:45:40 2023

from it flow the springs of life
The word "it" refers to the heart, which is a metonym for the mind and thoughts. The writer speaks of a person's life as if it were a flowing spring that originates from the heart. Alternate translation: "from your thoughts comes everything you say and do" or "your thoughts determine your course of life"

Proverbs 4:24

Put crooked speech away from you and put corrupt talk far from you
The writer speaks of lying or deceitful speech as if it were crooked and of a person not using this kind of language as if it were removing it far away from oneself. Alternate translation: "Do not lie and do not speak deceitfully"

Proverbs 4:25

Let your eyes look straight ahead and fix your gaze straight before you
Here the word "eyes" represents the person who is looking. The writer speaks of a person being committed to doing the right thing as if that person were constantly looking forward without turning his head to look in another direction. Alternate translation: "Always look straight ahead and fix your gaze straight before you"

Proverbs 4:26

Make a level path for your foot
Here the word "foot" represents the person who is walking. The writer speaks of a person's actions as if he were walking along a path, and of planning those actions carefully as if it were making that path level. Alternate translation: "Make a level path to walk on" or "Prepare well what you want to do"

a level path
"a smooth path" or "an even path"

then all your ways will be established
The writer speaks of a person's actions as if the person were walking along a path and of those actions being successful as if the path were safe and secure. Alternate translation: "then everything that you do will be right"

Proverbs 4:27

Do not turn aside to the right or to the left
The directions "right" and "left" form a merism, meaning that the person is not to leave the level path in any direction. Alternate translation: "Walk straight ahead and do not leave the level path"

turn your foot away from evil
Here the word "foot" represents the person who walks. The writer speaks of not committing evil actions as if the person were walking away from evil. Alternate translation: "turn away from evil" or "stay away from evil"

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Chapter 5

1 My son, pay attention to my wisdom;
incline your ears to my understanding,
2 so you may learn about discretion
and your lips may protect knowledge.
3 For the lips of an adulteress drip with honey
and her mouth is smoother than oil,
4 but in the end she is as bitter as wormwood,
cutting like a sharp sword.
5 Her feet go down to death;
her steps go all the way to Sheol.
6 She gives no thought to the path of life.
Her footsteps wander;
she does not know where she is going.

7 Now, my sons, listen to me;
do not turn away from listening to the words of my mouth.
8 Keep your path far away from her
and do not come near the door of her house.
9 In that way you will not give away your honor to others
or years of your life to a cruel person;
10 strangers will not feast on your strength;
your labor will not go into the house of foreigners.
11 At the end of your life you will groan
when your flesh and your body waste away.
12 You will say, "How I hated instruction
and my heart despised correction!
13 I would not listen to the voice of my teachers
or incline my ear to my instructors.
14 I was almost completely ruined
in the midst of the assembly,
among the gathering of the people."

15 Drink water from your own cistern
and drink running water from your own well.
16 Should your springs be dispersed everywhere
and your streams of water flow in the public squares?
17 Let them be for yourself alone
and not for strangers with you.
18 May your fountain be blessed
and may you rejoice in the wife of your youth,
19 for she is a loving deer and a graceful doe.
Let her breasts satisfy you at all times;
may you be continually intoxicated by her love.
20 For why should you, my son, be captivated by an adulteress?
Why should you embrace the bosom of an immoral woman?

21 Yahweh sees everything a person does
and watches all the paths he takes.
22 A wicked person will be seized by his own iniquities;
the cords of his sin will hold him tight.
23 He will die because he lacks instruction;
he is led astray by his great foolishness.

generated on Tue Oct 24 10:45:40 2023

Proverbs 5 General Notes

Structure and formatting

Chapter 5 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Adulteress

This chapter is unusual because it holds a theme about the adulteress and warns the young man to avoid her. An adulteress is a woman who commits adultery. (See: adultery)

Proverbs 5:1

General Information:

The writer speaks as a father teaching his children.

incline your ears

Here the word "ears" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ears are closer to the one speaking. See how you translated this in [Proverbs 4:20]

Proverbs 5:2

discretion

Discretion is the quality of being careful with regard to one's actions and speech. See how you translated this in Proverbs 1:4.

your lips may protect knowledge

Here the word "lips" represents the person who speaks. The writer speaks of a person being careful only to say what is true as if the person's lips were protecting knowledge. Alternate translation: "you will speak only what is true"

Proverbs 5:3

the lips of an adulteress drip with honey

Possible meanings are 1) the word "lips" represents the words of the adulteress and the writer speaks of the attractiveness of her words as if her lips dripped with honey. Alternate translation: "the words of an adulteress are sweet, as if dripping with honey" or 2) the writer speaks of the allure of kissing the adulteress as if her lips dripped with honey. Alternate translation: "the kisses of an adulteress are sweet, as if her lips dripped with honey"

her mouth is smoother than oil

Possible meanings are 1) the word "mouth" represents the speech of the adulteress and the writer speaks of the persuasiveness of her speech as if her mouth were smoother than olive oil. Alternate translation: "her speech is persuasive and smoother than olive oil" or 2) the writer speaks of the pleasure of kissing the adulteress as if her mouth were smoother than oil. Alternate translation: "her kisses are smoother than olive oil"

Proverbs 5:4

but in the end she is as bitter as wormwood

The writer speaks of the harm that comes from having a relationship with an adulteress as if she tasted as bitter as wormwood. Alternate translation: "but in the end, she is like bitter-tasting wormwood and will cause you harm"

wormwood

a plant that tastes bitter

cutting like a sharp sword

The writer speaks of the pain that the adulteress will cause to the one who has a relationship with her as if she were a sharp weapon that cuts the person. Alternate translation: "she wounds a person, as if she were a sharp sword"

Proverbs 5:5

Her feet go down to death

Here "her feet" represent the adulteress as she walks. The writer speaks of her conduct as if she were walking along a path. Alternate translation: "She is walking along a path that leads to death" or "Her lifestyle leads to death"

her steps go all the way to Sheol

The writer speaks of her conduct as if she were walking along a path. Alternate translation: "she walks all the way to Sheol" or "her conduct takes her all the way to Sheol"

Proverbs 5:6

She gives no thought to the path of life

The writer speaks of behavior that gives a person long life as if it were a path that leads to life. Alternate translation: "She does not think about

generated on Tue Oct 24 10:45:40 2023

walking along the path that leads to life" or "She is not concerned about conduct that leads to life"

Her footsteps wander
Possible meanings are 1) "She wanders about as if she were lost" or 2) "She walks along the wrong path."

Proverbs 5:7

Now
Here the teacher shifts from warning about the adulteress to giving advice.

listen to me ... do not turn away from listening
These two phrases express the same idea to make the student pay attention.

do not turn away from listening
The writer speaks of stopping an action as if the person physically turned away from it. Alternate translation: "do not stop listening"

the words of my mouth
Here the word "mouth" represents the person who is speaking. Alternate translation: "my words" or "what I am saying"

Proverbs 5:8

Keep your path far away from her
Here the word "path" represents the person's daily conduct and circumstances. Alternate translation: "Keep yourself far away from her" or "Stay away from her"

do not come near the door of her house
Here "the door of her house" represents the house itself. It may be more appropriate to use the word "go" instead of "come" since the latter might imply that the speaker is at the door of her house. Alternate translation: "do not go near the door of her house" or "do not even go near her house"

Proverbs 5:9

In that way
"If you do this." This phrase refers to what he has just said in previous verses.

you will not give away your honor to others
Possible meanings for the word "honor" are 1) it refers to one's reputation. Alternate translation: "You will not lose your good reputation among other people" or 2) it refers to one's wealth and possessions. Alternate translation: "You will not give away your wealth to other people" or 3) it refers to strength and represents the prime years of one's life. Alternate translation: "You will not give away the best times of your life to other people"

or years of your life to a cruel person
The writer speaks of a person dying prematurely, possibly by murder, as if the years of his life were items that he gives away to another person. The verb may be supplied from the previous phrase. Alternate translation: "or give years of your life to a cruel person" or "or cause a cruel person to kill you while you are still young"

a cruel person
This may refer to the husband of the adulteress, who will deal cruelly with the person who sleeps with her.

Proverbs 5:10

strangers will not feast on your strength
The word "strength" is a metonym for the wealth for which the reader has labored with his strength, and the word "feast" is a metaphor for enjoying. Alternate translation: "strangers will not enjoy all of the wealth you labored hard for"

strangers
unknown people from the same people group or nation

your labor will not go into the house of foreigners
Here the word "labor" is a metonym for the goods and profit that a person has labored to produce, and "house" represents the person's family. Alternate translation: "the things that you have labored for will not end up belonging to the families of strangers"

foreigners
unknown people from other people groups or nations

Proverbs 5:11

your flesh and your body waste away
The words "flesh" and "body" mean basically the same thing and represent the whole person. Alternate translation: "your body wastes away" or "you waste away"

waste away
"physically wear down" or "become weak and unhealthy"

Proverbs 5:12

I hated instruction ... my heart despised correction
These two phrases express the same idea and emphasize how much this person disliked what the teacher had said.

How I hated instruction
The word "How" is an exclamation that emphasizes the strength of his hatred. The word "instruction" can be translated with a verbal phrase. Alternate translation: "I hated it so much when someone would instruct me"

my heart despised correction
Here the word "heart" represents the person and his emotions. The word "correction" can be translated with a verbal phrase. Alternate translation: "I despised people when they corrected me"

Proverbs 5:13

incline my ear to my instructors
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. See how you translated a similar phrase in [Proverbs 4:20]

Proverbs 5:14

in the midst of the assembly, among the gathering of the people
These two phrases mean basically the same thing and refer to the person's community that has gathered together either 1) to worship God or 2) to judge him for his offense.

Proverbs 5:15

water from your own cistern ... running water from your own well
These two phrases mean basically the same thing. The writer speaks of a man sleeping only with his wife as if he drank water only from his own cistern or well.

running water
The writer speaks of fresh or flowing water as if the water were running. Alternate translation: "fresh water" or "flowing water"

Proverbs 5:16

General Information:
The writer speaks of adultery using metaphors about wasting the water that was so precious in Israel, where rain was rare.

Should your springs ... your streams of water flow in the public squares?
The writer asks this rhetorical question to emphasize that his son should not do these things. Alternate translation: "Your springs should not ... your streams of water should not flow in the public squares."

Should your springs ... your streams of water flow in the public squares?
Here the words "springs" and "streams of water" are likely euphemisms for male reproductive fluids. Possible meanings for these metaphorical phrases are 1) sleeping with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets or 2) having children with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets.

Should your springs be dispersed everywhere and your ... squares?
This can be stated in active form. Alternate translation: "Should you disperse your springs ... everywhere? Should your ... squares?" or "You should not disperse your springs everywhere, and you ... squares."

public squares
Open areas in a city or town where two or more streets meet. A common place for people to meet each other and talk.

Proverbs 5:17

Let them be
The word "them" refers to the "springs" and "streams of water" and what they stand for.

not for strangers with you
"do not share them with strangers"

Proverbs 5:18

May your fountain be blessed
The writer speaks of the son's wife as if she were a fountain. Here the word "blessed" refers to the sense of joy that the man has in his wife. Alternate translation: "May you always find joy with your wife"

the wife of your youth
Possible meanings are 1) "the wife whom you married when you were young" or 2) "your young wife."

Proverbs 5:19

she is a loving deer and a graceful doe
The writer speaks of the son's wife as if she were "a loving deer and a graceful doe." Here "deer" and "doe" mean a female deer. They were symbols of beauty both in their appearance and in their movements. Alternate translation: "she is as beautiful and graceful as a deer or a doe" or "she is as beautiful and graceful as a female deer"

graceful
This word does not mean "full of grace," but "beautiful while moving."

Let her breasts satisfy you
Possible meanings are 1) the wife's breasts excite the husband's sexual desire and possibly represent the wife's entire body. Alternate translation: "Let her breasts satisfy your desires" or "Let her body satisfy your desires" or 2) this is a metaphor in which the writer speaks of the wife's breasts satisfying the husband's desires as they would satisfy the thirst of a hungry baby. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "Let her breasts fill you with delight as a mother's breasts fill her child with food"

may you be continually intoxicated by her love
Intense excitement and joy from the romantic love of one's wife is spoken of as if he was drunk from that love. This can be stated in active form. Alternate translation: "let her love control you as alcohol controls someone who is drunk"

by her love
Possible meanings are 1) "by your love for her" or 2) "by her love for you."

Proverbs 5:20

For why should you, my son, be captivated by an adulteress?
The writer asks this rhetorical question to emphasize that his son must not do this. Alternate translation: "My son, do not be captivated by an adulteress!"

be captivated by an adulteress
Intense excitement that arises from the desire for a woman is spoken of as if he were being held captive by that woman. This can be stated in active form. Alternate translation: "allow an adulteress to captivate you" or "allow an adulteress to fascinate you"

Why should you embrace the bosom of an immoral woman?
The writer asks this rhetorical question to emphasize that his son must not do this. Alternate translation: "Do not embrace the bosom of an immoral woman!"

embrace the bosom of an immoral woman
Here the word "embrace the bosom" is probably a euphemism for handling the breasts and a synecdoche for all kinds of sexual activity. Alternate translation: "have sexual relations with an immoral woman"

bosom
chest, shoulders, and arms

an immoral woman
Possible meanings are 1) "a woman who is not your wife" or 2) "a woman who is another man's wife."

Proverbs 5:21

sees everything ... watches all the paths
These two phrases mean the same thing and emphasize that God knows everything that everyone does.

all the paths he takes
The writer speaks of a person's actions or lifestyle as if it were a path on which the person walks. Alternate translation: "everywhere he goes" or "everything he does"

Proverbs 5:22

A wicked person will be seized by his own iniquities
The writer speaks of a wicked person being unable to avoid the consequences of his iniquities as if those iniquities were people who capture the wicked person. This can be stated in active form. Alternate translation: "A wicked person's own iniquities will seize him" or "A wicked person will be unable to avoid the consequences of his iniquities"

the cords of his sin will hold him tight
The writer speaks of a wicked person being unable to avoid the consequences of his sin as if that sin were a trap made of cords in which the person is caught. Alternate translation: "because of his sin, he will be like an animal caught in a trap"

Proverbs 5:23

he is led astray by his great foolishness
This can be stated in active form. Alternate translation: "his great foolishness leads him astray"

by his great foolishness
"because he is very foolish"

generated on Tue Oct 24 10:45:40 2023

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Chapter 6

1 My son, if you set aside your money as a guarantee for your neighbor's loan,
if you gave your promise for a loan of someone you do not know,
2 then you have laid a trap for yourself by your promise
and you have been caught by the words of your mouth.
3 When you are caught by your words, my son,
do this and save yourself,
since you have fallen into the hand of your neighbor;
go and humble yourself
and make your case before your neighbor.
4 Give your eyes no sleep
and your eyelids no slumber.
5 Save yourself like a gazelle from the hand of the hunter,
like a bird from the hand of the fowler.

6 Look at the ant, you lazy person,
consider her ways, and be wise.
7 It has no commander,
officer, or ruler,
8 yet it prepares its food in the summer
and during the harvest it stores up what it will eat.

9 How long will you lie down, you lazy person?
When will you rise from your sleep?
10 "A little sleep, a little slumber,
a little folding of the hands to rest"—
11 and your poverty will come like a robber
and your needs like an armed soldier.

12 A worthless person—a wicked man—
lives by the crookedness of his speech,
13 winking his eyes, making signals with his feet
and pointing with his fingers.
14 He plots evil with perversity in his heart;
he always stirs up strife.
15 Therefore his disaster will overtake him in an instant;
in a moment he will be broken beyond healing.

16 There are six things that Yahweh hates,
seven that are an abomination to him:
17 the eyes of a proud person, a tongue that lies,
hands that shed the blood of innocent people,
18 a heart that invents wicked schemes,
feet that quickly run to do evil,
19 a witness who breathes out lies
and one who sows discord among brothers.

20 My son, obey the command of your father
and do not abandon the teaching of your mother.
21 Always bind them on your heart;
tie them about your neck.
22 When you walk, they will guide you;
when you lie down, they will watch over you;
and when you wake up, they will teach you.
23 For the commands are a lamp,
and the teaching is a light;
the corrections that come by instruction
are the way of life.

generated on Tue Oct 24 10:45:40 2023

24 It keeps you from the evil woman,
from the smooth tongue of an immoral woman.
25 Do not lust in your heart after her beauty
and do not let her capture you with her eyelashes.
26 The price of a prostitute is the cost of a loaf of bread,
but the wife of another man hunts for a precious life.
27 Can a man carry a fire against his chest
without burning his clothes?
28 Can a man walk on hot coals
without scorching his feet?
29 So is the man who goes to his neighbor's wife;
the one who touches her will not go unpunished.

30 People do not despise a thief if he steals
to satisfy his need when he is hungry.
31 Yet if he is caught, he will pay back seven times what he stole;
he must give up everything of value in his house.
32 The one who commits adultery lacks sense;
the one who does it destroys himself.
33 Wounds and shame are what he deserves
and his disgrace will not be blotted out.
34 For jealousy makes a man furious;
he will show no mercy on the day of vengeance.
35 He will accept no ransom
and he cannot be bought off,
though you offer him many gifts.

Proverbs 6 General Notes

Structure and formatting

Chapter 6 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Adulteress

The latter part of this chapter comes back to the theme about the adulteress and warns the young man to avoid her. An adulteress is a woman who commits adultery. (See: adultery)

Numbers

Occasionally, the author will mention a list of six things, or seven things, that Yahweh hates. These numbers are used to draw attention to the list of things. It is not important whether there are six or seven things in the list.

Important figures of speech in this chapter

Rhetorical questions

The author will use rhetorical questions to draw the reader's attention to important points.

Other possible translation difficulties in this chapter

Animals used as types

The gazelle and the ant have certain characteristics which the author uses to give wisdom. If your language does not recognize these characteristics in those animals, you could add a footnote to explain or possibly substitute another animal from your culture that would help explain the same concept. (See: wise)

generated on Tue Oct 24 10:45:40 2023

Proverbs 6:1

set aside your money
Implied here is that your promise and the circumstances forced you to save up your money. Alternate translation: "had to save up some of your money"

a guarantee for your neighbor's loan
Possible meanings are 1) your neighbor may come to you to ask for a loan or 2) your neighbor wants to take out a loan from someone else, but you promise to pay the lender back if your neighbor cannot.

neighbor
This same Hebrew word can also mean "friend."

Proverbs 6:2

you have laid a trap for yourself
This is a figure of speech saying that you are going to trap yourself. Alternate translation: "you have made a trap in which you yourself are caught"

the words of your mouth
"what you said" or "what you promised to do"

Proverbs 6:3

save yourself
"protect yourself" or "help yourself out of these problems"

you have fallen into the hand of your neighbor
This is a figure of speech using the term "hand" to mean "harm." Alternate translation: "your neighbor can bring harm to you if he wants to" or "your neighbor has power over you"

neighbor
"friend"

Proverbs 6:4

Give your eyes no sleep and your eyelids no slumber
"Do not let your eyes sleep; do not let your eyelids slumber." These two phrases mean the same thing and are repeated to emphasize how important it is not to be lazy. It is also stated negatively for even more emphasis. Alternate translation: "Stay awake, and do what you can"

your eyes ... your eyelids
This is a figure of speech using parts of your face to mean your whole body. Alternate translation: "yourself ... yourself"

Proverbs 6:5

Save yourself like a gazelle from the hand of the hunter
"Escape from your neighbor like a gazelle that flees from a hunter"

gazelle
This is a big, lean animal that eats grass and that people often hunt for meat. It is famous for running away quickly.

from the hand of the hunter
The hand of the hunter refers to the hunter's control. Alternate translation: "from the control of the hunter"

like a bird from the hand of the fowler
"and escape like a bird that flies away from a bird-hunter"

Proverbs 6:6

Look at ... consider
"Study ... think about" or "carefully observe ... ponder"

ant
An ant is a small insect that lives underground or in a self-built hill. They usually live in groups of thousands, and they can lift things that are much bigger than they are.

consider her ways
This is a figure of speech using the "ways" of an ant to refer to the behavior of the ant. Alternate translation: "consider how the ant behaves"

Proverbs 6:7

commander, officer, or ruler
These three words mean basically the same thing and are used to emphasized that no one has formal authority over an individual ant.

Proverbs 6:8

it prepares its food in the summer ... during the harvest it stores up what it will eat
These two phrases mean basically the same thing and are repeated to show how responsible the ant is.

summer
Summer is the time of the year when some trees bear their fruit.

Proverbs 6:9

How long will you lie down, you lazy person? When will you rise from your sleep?
The teacher uses these questions to scold the lazy person for sleeping too much. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"You should not just lie there, you lazy person. You should rise up from your sleep." or "Wake up, you lazy person! Get out of your bed!"

Proverbs 6:10

A little sleep ... of the hands to rest
These are the kinds of things that lazy people say.

A little sleep, a little slumber
Both of these statements mean the same thing. They can be stated as complete sentences. Alternate translation: "I will just sleep a little longer. Let me sleep lightly a little longer"

folding of the hands to rest
People often fold their hands while reclining in order to rest more comfortably. Alternate translation: "I will just cross my arms comfortably and rest a little"

Proverbs 6:11

and your poverty will come
This can be stated as a new sentence to make clear that this is a result of being lazy. Alternate translation: "If you continue to be lazy, your poverty will come" or "While you sleep, poverty will come"

your poverty will come like a robber
The sudden way a lazy person becomes poor is like the sudden way a robber comes and steals things. Alternate translation: "you will suddenly become poor, just as if a robber came and stole everything you have"

and your needs like an armed soldier
The sudden way a lazy person becomes in need of things is like the sudden way an armed soldier takes things from a person. This can be stated as a complete sentence. Alternate translation: "and your needs will come to you like an armed soldier" or "and you will become needy just as if an armed soldier stole all your things"

an armed soldier
"a soldier who is holding a weapon" or "a man with a weapon"

Proverbs 6:12

A worthless person—a wicked man
These two words have the same meaning and emphasize how bad this person is. Alternate translation: "A person with no value—an evil man"

lives by the crookedness of his speech
Here lies are spoken of as speech that is crooked. Alternate translation: "constantly tells lies"

Proverbs 6:13

winking his eyes, making signals with his feet and pointing with his fingers
All three of these phrases describe a way in which the evil person communicates secretly to deceive other people.

winking his eyes
If someone winks, he closes one eye very briefly as a secret signal to another person. This might be a sign of trust, of approval, or of something else.

Proverbs 6:14

He plots evil
"He plans evil" or "He prepares to do evil deeds"

he always stirs up strife
"he always causes strife" or "he is constantly looking for arguments and making them worse"

Proverbs 6:15

Therefore
"For that reason"

his disaster will overtake him
This implies that the disaster is chasing him like a person or an animal, and that it will catch him soon. Alternate translation: "his disaster will catch him"

his disaster
This refers to the disaster that will happen to him, but also the disaster that he himself caused.

in an instant; in a moment
Both mean the same thing, and one or both of them can be replaced by "suddenly" or "very quickly."

Proverbs 6:16

six things that Yahweh hates, seven that
This whole verse is a parallelism that emphasizes that God hates several things and not just one. Alternate translation: "six things that Yahwah hates; seven things that"

that are an abomination to him
"that he strongly hates." See how you translated "abomination" in Proverbs 3:32.

Proverbs 6:17

Connecting Statement:
This begins the list of things that Yahweh hates that was introduced in Proverbs 6:16.

eyes ... tongue ... hands
All of these body parts refer to a whole person. You can translate each of these with "people."

generated on Tue Oct 24 10:45:40 2023

shed the blood of
"kill" or "murder"

Proverbs 6:18

heart ... feet
All of these body parts refer to a whole person. You can translate each of these with "people."

wicked schemes
"evil plans"

Proverbs 6:19

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. Alternate translation: "constantly lies"

discord
See how you translated this in Proverbs 6:14.

one who sows discord
This figure of speech is using "sows" to refer to causing or bringing about discord. Alternate translation: "a person who causes discord"

Proverbs 6:20

obey the command of your father ... do not abandon the teaching of your mother
These two phrases are very similar in meaning, but the use of both "father" and "mother" explicitly includes women in the teaching process.

do not abandon the teaching of your mother
The abstract noun "teaching" can be expressed as a verb. Alternate translation: "Do not reject what your mother teaches you"

Proverbs 6:21

bind them on your heart; tie them about your neck
These two phrases mean basically the same thing. They describe the commands and instructions as if they are written down so that you can put it in or on your body to remind yourself.

bind them on your heart
"love them" or "think about them"

Proverbs 6:22

When you walk ... when you lie down ... when you wake up
These three phrases are used together to emphasize that the lessons are valuable all the time.

they will guide you ... they will watch over you ... they will teach you
The repetition of these phrases is to show that the lessons are valuable for all sorts of things. It also speaks of those lessons as if they were people.

Proverbs 6:23

the commands ... the teaching ... the corrections that come by instruction
These three phrases mean basically the same thing, and together they show the various types of lessons a father and a mother teach.

a lamp ... a light ... the way of life
All three of these mean basically the same thing and are repeated to emphasize the fact that the lessons make life better and easier. Alternate translation: "as useful as a lamp ... as helpful as light in the darkness ... as necessary to follow as the way of life"

the way of life
"the way that leads to life" or "the way of living that God approves of"

Proverbs 6:24

It keeps you from
Here the word "it" refers to the lessons taught by the father and mother in [Proverbs 6:20]

smooth tongue
The word "tongue" here is a metonym for the words the woman uses her tongue to speak. Alternate translation: "deceptive words"

immoral
sexually immoral

Proverbs 6:25

do not let her capture you with her eyelashes
The writer speaks of the woman's eyelashes as if they were a trap into which the young man could fall. They are a synecdoche for her beauty and a metonym for the way the woman looks at the young man to make her want her. Alternate translation: "do not allow her to gain control over you by being beautiful and by the way she looks at you"

in your heart
Here "heart" represents the mind. Alternate translation: "in your thoughts"

her beauty
"what is beautiful about her." This can also be a metonym for the woman. Alternate translation: "her"

capture you
"gain control over you"

generated on Tue Oct 24 10:45:40 2023

her eyelashes
The "eyelashes" stand for the beautiful things about her body that she uses to catch a man's attention. Alternate translation: "her beautiful eyes"

Proverbs 6:26

Connecting Statement:
The writer tells why his son should not have sexual relations with the wife of another man.

General Information:
Be sure your translation clearly communicates that having sexual relations with the wife of another man is much worse than having sexual relations with a prostitute.

The price of a prostitute is the cost of a loaf of bread, but the wife of another man hunts for a precious life
"A prostitute will be satisfied to receive enough money for a loaf of bread, but the wife of another man will be satisfied only when she has taken a precious life" or "Having sexual relations with a prostitute will cost you only as much as a loaf of bread, but having sexual relations with another man's wife will cost you your precious life"

the cost of a loaf of bread ... a precious life
Possible meanings are 1) the reader thinks that the money a prostitute takes is little and his own life is precious or 2) the prostitute is looking only for money so she can eat, while an adulterous wife gives her body hoping to receive love.

the cost of a loaf of bread
This is a metaphor for a small amount of money or something else unimportant. If your language has a common way of saying this, you may want to use it here. Alternate translation: "very small"

hunts for a precious life
The writer speaks of the woman's jealous husband wanting to kill the reader as if it were the woman herself who were trying to kill him. Alternate translation: "is giving her husband the opportunity to kill you" or "is putting you in danger"

Proverbs 6:27

Can a man carry a fire against his chest without burning his clothes?
This action would be very dangerous and would cause harm. The implied answer to the question is "no." Alternate translation: "Every man who carries a fire in his chest will burn his clothes."

without burning
"without destroying" or "and not destroy"

his clothes
His clothes stand for him as a whole person.

Proverbs 6:28

Can a man walk on hot coals without scorching his feet?
Walking on hot coals will scorch a person's feet, so the implied answer is "no." Alternate translation: "Every man who walks on hot coals will have scorched feet."

walk on hot coals
This stands for committing adultery.

walk
That is to slowly walk a long distance, without using tricks or magic.

scorching
"burning"

Proverbs 6:29

the man who goes to his neighbor's wife
This is a polite way of talking about having sexual relations. Alternate translation: "the man who has sexual relations with his neighbor's wife" or "the man who lies with his neighbor's wife"

Proverbs 6:30

despise a thief
"do not regard a thief with contempt" or "do not think a thief is evil"

Proverbs 6:31

if he is caught
This can be stated in active form. Alternate translation: "if someone catches him"

in his house
This figure of speech is saying that everything in his house is all that he owns. Alternate translation: "that he owns"

Proverbs 6:32

The one
"The person" or "The man"

Proverbs 6:33

what he deserves
"the appropriate punishment for what he has done"

his disgrace
This figure of speech is using the term "disgrace" to refer to the feeling of him acting shamefully. Alternate translation: "the memory of his shameful act"

will not be blotted out
This figure of speech is using the negative "will not be blotted out" to refer to it always being there.

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Alternate translation: "will never go away" or "will always be there"

Proverbs 6:34

furious
very angry

he will show no mercy
The "he" is the neighbor whose wife has committed adultery with another man. Alternate translation: "he will not limit the pain he will cause you" or "he will hurt you as much as he can"

on the day of vengeance
"when he takes revenge"

Proverbs 6:35

General Information:
The writer speaks as if the jealous husband has captured the one who had sexual relations with his wife.

ransom
money to buy the freedom of someone who has been captured

he cannot be bought off
This can be stated in active form. Alternate translation: "you cannot pay him enough money to change his mind"

off, though
"off. This will be true even if"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 My son, keep my words
and store up my commands within yourself.
2 Keep my commands and live,
and keep my instruction as the apple of your eye.
3 Tie them on your fingers;
write them on the tablet of your heart.
4 Say to wisdom, "You are my sister,"
and call understanding your kinsman,
5 in order to keep yourself from the adulterous woman,
from the immoral woman who makes her words smooth.

6 At the window of my house
I was looking out through the lattice.
7 I looked at the naive people,
and I noticed among the young men
a youth who had no sense.
8 That young man passed down the street near her corner,
and he went toward her house.
9 It was twilight, in the evening of the day,
at the time of night and darkness.

10 There a woman met him,
dressed like a prostitute, with a false heart.
11 She was loud and rebellious;
her feet did not stay at home.
12 Now in the streets, then in the marketplace,
and at every corner she waited in ambush.
13 So she grabbed him and kissed him,
with a strong face she said to him,

14 "I made my peace offering today,
I fulfilled my vows,
15 so I came out to meet you,
to eagerly seek your face,
and I have found you.
16 I have spread coverings on my bed,
colored linens from Egypt.
17 I have sprinkled my bed
with myrrh, aloes, and cinnamon.
18 Come, let us drink our fill of love until morning;
let us take great pleasure in acts of love.
19 For my husband is not at his house;
he has gone on a long journey.
20 He took a bag of money with him;
he will come home on the day of the full moon."

21 With her great persuasiveness she turned him;
with her smooth lips she compelled him.
22 Suddenly he went after her
like an ox going to slaughter,
and like a fool is punished with shackles, [1]
23 until an arrow pierces through his liver.
He was like a bird rushing into a snare.
He did not know that it would cost him his life.

24 Now, my sons, listen to me;

generated on Tue Oct 24 10:45:40 2023

pay attention to the words of my mouth.
25 May your heart not turn aside onto her paths;
do not be led astray onto her paths.
26 She has caused many people to fall down pierced;
those she has killed are numerous.
27 Her house is on the paths to Sheol;
they go down to the dark bedrooms of death.

Footnotes

7:22 [1]The Hebrew text is difficult to understand. The ancient Greek translation has:

Proverbs 7 General Notes

Structure and formatting

Chapter 7 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

Parallelism

Proverbs are often written without any surrounding context and in two lines of text. Each line will have a certain relationship to the other line.

Many of the proverbs are stated as promises or commands, but they are intended to be advice.

My Son

Occasionally the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males, but is still given in the context of a father warning his son.

Adulteress

This chapter continues the theme about the adulteress and warns the young man to avoid her.

Proverbs 7:1

keep my words

Here keeping represents obeying. Alternate translation: "obey my words"

store up my commands within yourself

Here God's commands are spoken of as if they were objects that someone could put into a storeroom. Alternate translation: "memorize my commands"

Proverbs 7:2

keep my instruction

Here keeping represents obeying. Alternate translation: "obey my instructions"

as the apple of your eye

The apple of the eye is the pupil inside the eye, which people normally instinctively protect when an object flies at their face. Here "the apple of the eye" represents whatever a person values and protects the most. Alternate translation: "as your most valuable possession"

Proverbs 7:3

Tie them on your fingers

Possible meanings are 1) that the writer wanted his son to engrave certain commands from God on a ring and wear it, or 2) that the writer wanted his son to always remember God's commands, as if he always wore a certain ring.

write them on the tablet of your heart

Here the heart represents a person's mind, and remembering something well is spoken of as if the person were writing it on a stone tablet. See how you translated this in Proverbs 3:3. Alternate translation: "remember my commands well as if you were writing them in stone"

Proverbs 7:4

Say to wisdom, "You are my sister

Here wisdom is spoken of as if it were a person. Alternate translation: "Value wisdom as you would love your sister"

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call understanding your kinsman
Here the quality of understanding is spoken of as if it were a kinsman or relative. Alternate translation: "treat understanding as you would treat your kinsman"

kinsman
"relative" or "family member"

Proverbs 7:5

who makes her words smooth
Words intended to deceive are spoken of as if they were smooth objects. Alternate translation: "who praises you to deceive you" or "who flatters you with her words"

Proverbs 7:6

lattice
a covering over a window made of thin strips of wood that cross one another in a slanted pattern that forms square-shaped openings in the pattern

Proverbs 7:7

naive
inexperienced or immature

Proverbs 7:8

her corner
Here "her" refers to any female stranger, as referred to in Proverbs 7:5. She was standing at a certain corner, waiting for a suitable man to pass by. Alternate translation: "the corner where a female stranger was standing"

corner
This refers to where two roads meet.

Proverbs 7:9

twilight
the time of day when it is getting darker and about to become night

Proverbs 7:10

with a false heart
Here "heart" represents intentions or plans. Alternate translation: "she planned to deceive someone"

Proverbs 7:11

She was loud and rebellious
"She talked loudly and showed contempt for her husband"

her feet did not stay at home
The phrase "her feet" represent the woman. Alternate translation: "she did not stay at home"

Proverbs 7:12

she waited in ambush
Here the woman is spoken of as if she were preparing to physically trap a person or an animal. Also, the idea of trapping someone here represents persuading someone to commit sin. Alternate translation: "she waited to trap someone" or "she waited to find someone she could persuade to sin"

Proverbs 7:13

she
the woman who was introduced in Proverbs 7:10

grabbed him
"took hold of him firmly"

with a strong face
Here "strong" represents "stubborn." A "strong face" means a stubborn expression on a person's face. This implies that the woman is acting in a stubborn way, that she is deliberately doing what she knows is wrong. Alternate translation: "with a shameless expression on her face"

Proverbs 7:14

I fulfilled my vows
Here "vows" represents what the person promised to sacrifice to God. Alternate translation: "I made the sacrifices I promised to God"

Proverbs 7:15

seek your face
Here "face" represents the person and especially the person's presence. Alternate translation: "look for you" or "find out where you are"

Proverbs 7:16

General Information:
This page has intentionally been left blank.

Proverbs 7:17

sprinkled my bed with
"scattered on my bed"

aloes
a substance from aloe plants that has a nice smell

cinnamon
This is a spice made from the bark of a tree that smells and tastes good.

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Proverbs 7:18

let us drink our fill of love
Here the pleasures of romantic love are spoken of as if they were something good to drink. Alternate translation: "let us make love to each other as much as we want"

acts of love
caresses and sexual relations

Proverbs 7:19

is not at his house
"is not at home"

Proverbs 7:20

full moon
The moon is said to be full when it is a perfectly round disk, shining at its brightest.

Proverbs 7:21

her ... she ... him
The female is the married woman who wants to sleep with "him," the young man.

she turned him ... she compelled him
These two phrases form a merism that emphasizes that she was able to get him to willingly do exactly what she wanted.

she turned him
Causing him to stop doing what is right and start doing what is wrong is spoken of as if she caused him to turn off of the correct path and on to a wrong path. Alternate translation: "she persuaded him"

smooth lips
Here "lips" represents what a person says. When a person flatters someone else by saying things that are not sincere, these words are spoken of as if they were a smooth object. Alternate translation: "flattering, deceiving words"

she compelled him
This hyperbole speaks of the woman flattering the young man so that his desire was so strong he could not resist it as if she were forcing him to sin.

Proverbs 7:22

Suddenly he went after her
This seems to imply that the young man took very little time to think about what he should do. Alternate translation: "He quickly decided to go after her"

like an ox going to slaughter
The naive and unsuspecting way the young man follows the adulteress is compared to the way an animal is unaware of the danger it is in.

slaughter
This refers to killing an animal in order to eat its meat.

like a fool is punished with shackles
The Hebrew for this sentence is not not clear. Many translations say, "like a deer walks into a trap."

Proverbs 7:23

like a bird rushing into a snare
The naive and unsuspecting way the young man follows the adulteress is compared to the way an animal is unaware of the danger he is in.

until an arrow pierces through his liver
This passage implies that a hunter has trapped the deer in order to shoot it with arrows. Alternate translation: "until a hunter shoots it in its most important part"

liver
Here this organ represents a very important part of the deer's body.

it would cost him his life
This is a way of saying that this person will die as a result. Alternate translation: "it would kill him" or "he would die because of it"

Proverbs 7:24

Now
This is to focus the attention of the speaker's sons on the conclusion of this lesson.

Proverbs 7:25

May your heart not turn aside onto her paths
Here "ways" means the paths that a person chooses to walk on. It represents the person's behavior, the things that he decides to do in life. Alternate translation: "Make your heart stay far away from the ways of the adulterous woman" or "Do not let your heart want to do the things that the adulterous woman does"

your heart
Here "heart" represents a person, emphasizing his desires. Alternate translation: "you"

do not be led astray onto her paths
This means the same as the sentence before it. It strengthens the first warning. Alternate translation: "do not leave the right path in order to go on her paths"

generated on Tue Oct 24 10:45:40 2023

Proverbs 7:26

She has caused many people to fall down pierced
Being pierced by spears or arrows represents being killed. Alternate translation: "She has caused many people to fall dead"

Proverbs 7:27

Her house is on the paths to Sheol ... they go down
Here "paths" represents the kinds of behavior that foolish people participate in. Sheol was the name for the world of the dead.

on the paths to Sheol ... down to the dark bedrooms of death
These two phrases basically mean the same thing and are repeated to emphasize that the woman's victims will be destroyed.

the dark bedrooms of death
This expression pictures the dead as sleeping in many different rooms in Sheol.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Does not Wisdom call out?
Does not Understanding raise her voice?
2 On the hilltops beside the road,
at the crossroads, Wisdom has taken her stand.
3 Before the gates at the entrance into the city,
at the entrances into the city, she cries out.
4 "It is to you, people, that I call;
my voice is for the sons of mankind.
5 You who are naive, learn wisdom;
and you who are foolish, you must get an understanding mind.
6 Listen, because I will speak of noble things,
and when my lips open I will say upright things.
7 For my mouth speaks what is trustworthy,
and wickedness is an abomination to my lips.
8 All the words of my mouth are just;
in them is nothing twisted or perverse.
9 All of them are straight for the person who understands;
my words are upright for those who find knowledge.
10 Acquire my instruction rather than silver;
acquire knowledge rather than choicest gold.
11 For Wisdom is better than jewels;
no desirable thing is equal to her.

12 I, Wisdom, live with Prudence,
and I possess knowledge and discretion.
13 The fear of Yahweh is to hate evil.
I hate pride and arrogance, the evil way,
and perverted speech. I hate them.
14 I have good advice and sound wisdom;
I am insight; strength belongs to me.
15 By me kings reign,
and rulers make laws that are just.
16 By me princes rule,
nobles, and all who judge with justice.
17 I love those who love me,
and those who diligently seek me, find me.
18 With me are riches and honor,
lasting wealth and righteousness.
19 My fruit is better than gold, even fine gold;
my produce is better than pure silver.
20 I walk in the path of righteousness,
in the midst of the paths of justice.
21 As a result, I make those who love me inherit wealth;
I fill up their treasuries.

22 Yahweh created me at the beginning,
the first of his deeds long ago.
23 In ages long ago I was established—from the first,
from the beginnings of the earth.
24 Before there were oceans, I was given birth—
before there were springs abounding with water.
25 Before the mountains were settled
and before the hills, I was born.
26 I was born before Yahweh had made the earth or the fields,
or even the first dust in the world.
27 I was there when he established the heavens,

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when he drew a circle on the surface of the deep.
28 I was there when he established the clouds above
and when the springs in the deep became fixed.
29 I was there when he made his limit for the sea,
so the waters should not spread beyond his command,
and when there was set the limit for the foundations of the dry land.
30 I was beside him, as a skilled craftsman;
I was his delight day after day,
always rejoicing before him.
31 I was rejoicing in his whole world,
and my delight was in the sons of mankind.

32 Now, my sons, listen to me,
for those who keep my ways will be blessed.
33 Listen to my instruction and be wise;
do not neglect it.
34 The one who listens to me will be blessed.
He will be watching every day at my doors,
waiting beside the posts of my doors.
35 For whoever finds me, finds life,
and he will find the favor of Yahweh.
36 But he who fails, harms his own life;
all who hate me love death."

Proverbs 8 General Notes

Structure and formatting

Chapter 8 continues a collection of proverbs that ends in chapter nine. These chapters operate more as a unit than many of the following chapters in this book.

Special concepts in this chapter

Wisdom calls out

The addressee of this chapter is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her, in contrast to the adulteress mentioned in chapters 5-7. (See: wise)

Proverbs 8:1

General Information:

In chapter 8 wisdom is spoken of as a woman who teaches people how to be wise. Many verses in chapter 8 have parallelisms.

Does not Wisdom call out?

This question is used to remind the readers of something they should already know. Alternate translation: "Wisdom calls out"

Does not Wisdom call out?

Here wisdom is imagined as a woman. If a language does not allow this kind of metaphor, other possible translations are: 1) "Is not wisdom like a woman who calls out?" 2) "Does not a woman named Wisdom call out?"

Does not Understanding raise her voice?

Here "Understanding" means the same as "Wisdom."

raise her voice

"speak"

Proverbs 8:2

General Information:

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Proverbs 8:3

the gates at the entrance into the city

In ancient times, cities usually had outer walls with gates in them.

she cries out

This continues to refer to Wisdom, personified as a woman.

generated on Tue Oct 24 10:45:40 2023

Proverbs 8:4

General Information:
Wisdom speaks to the people in verses 4-36.

my voice is for the sons of mankind
Here "voice" represents the words that are spoken. Alternate translation: "my words are for the sons of mankind"

the sons of mankind
This is metonymy representing all human beings. Alternate translation: "all people"

Proverbs 8:5

naive
inexperienced or immature

learn wisdom
The abstract word "wisdom' refers to what a wise person believes and to the way in which he acts. Alternate translation: "learn how a wise person acts" or "learn what it means to be wise"

you must get an understanding mind
"you must begin to understand things with your mind"

Proverbs 8:6

when my lips open
Here "lips" represents a person's mouth, with which he speaks. Alternate translation: "when I open my mouth to speak"

upright
proper or just

Proverbs 8:7

my mouth speaks
Here "mouth" represents a person who speaks. Alternate translation: "I speak"

what is trustworthy
"what people should believe"

wickedness is an abomination to my lips
Here "lips" represents a person who is speaking. See how you translated "abomination" in Proverbs 3:32. Alternate translation: "wickedness is an abomination to me" or "saying wicked things would be an abomination to me"

wickedness
Here the abstract noun "wickedness" represents wicked speech.

Proverbs 8:8

the words of my mouth
The "mouth" stands for the person who is speaking. Alternate translation: "The things I teach"

nothing twisted
Twisting a message is a metaphor for changing a true message into a false one. Alternate translation: "nothing false"

Proverbs 8:9

straight
honest and clear

my words are upright for those who find knowledge
This probably means that those who find knowledge will easily understand that the speaker's words are upright. Here "words" represent a message or teaching. Alternate translation: "those who know what is right and what is wrong consider what I teach to be right"

upright
true and honest

Proverbs 8:10

Acquire my instruction rather than silver
"You should try much harder to understand my instructions than to get silver"

choicest gold
"the best gold you could ever find"

Proverbs 8:11

For Wisdom is better than jewels; no desirable thing is equal to her
Here Wisdom, personified as a woman, is not speaking. However, it is possible to make Wisdom the speaker here as well. Alternate translation: "For I, Wisdom, am better than jewels; no desirable thing is equal to me"

desirable thing
treasuries

Proverbs 8:12

I, Wisdom, live with Prudence
Prudence is also represented here as a person.

Prudence
caution or good judgment

I possess knowledge and discretion
The abstract ideas "knowledge" and "discrete" can be expressed in other ways. Alternate translation: "I am knowledgeable and discreet" or "I know many things, and I am careful"

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discretion
being careful about what we say and do; being cautious not to cause hurt or harm to others

Proverbs 8:13

perverted speech
"wicked talk"

perverted
turned from what is right

Proverbs 8:14

good advice
"wise suggestions"

advice
counsel that is given to help someone

sound
good, reliable

I am insight
Here Wisdom is spoken of as if she were insight. Alternate translation: "I have insight"

Proverbs 8:15

General Information:
This page has intentionally been left blank.

Proverbs 8:16

nobles, and all who judge with justice
Translators can supply the missing words. Alternate translation: "and by me nobles and all who judge with justice also rule"

nobles
noblemen, leading members of important families in the nation

Proverbs 8:17

love
This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

diligently
with careful and continued effort

Proverbs 8:18

With me are riches and honor
"I have riches and honor"

lasting wealth and righteousness
This explains what is meant by "riches and honor." This can be made clear with the connecting word "therefore." Alternate translation: "therefore, I will give lasting wealth and righteousness to those who find me"

righteousness
"the ability to live in a right way"

Proverbs 8:19

My fruit
what wisdom produces or causes

my produce
the benefit or gain that wisdom causes

Proverbs 8:20

I walk in the path of righteousness
Living the right way is spoken of as walking on the right road. Alternate translation: "I live right" or "I do what is right"

in the midst of the paths of justice
This tells more of what is meant by "the path of righteousness." Alternate translation: "I do what is perfectly just" or "I only do what is just"

Proverbs 8:21

treasuries
storehouses for valuable things. Wisdom is spoken of as a woman who fills the storehouses of her followers with valuable things.

Proverbs 8:22

the first of his deeds long ago
"creating me was one of the first things he did long ago"

Proverbs 8:23

In ages long ago
"Very long ago"

ages
The word "age" refers to a general, extended period of time.

from the beginnings of the earth
The idea of beginnings can be translated in a less abstract way. Alternate translation: "from when God created the earth"

Proverbs 8:24

General Information:
Wisdom continues to speak.

Proverbs 8:25

Before the mountains were settled
"Before the bases of the mountains were put into place." This can also be put into active form.

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Alternate translation: "Before God made the foundations of the mountains and put them into their proper places"

Proverbs 8:26

I was born
This is wisdom speaking about herself.

was born
"I was alive"

Proverbs 8:27

I was there
This is wisdom speaking about herself.

established
To establish something is to bring into being on a stable basis. Alternate translation: "created" or "made"

when he drew a circle on the surface of the deep
This refers to setting a limit to how far someone in a ship at sea can see all around himself. Alternate translation: "when he marked on the ocean's surface how far a person at sea can see in every direction"

the deep
"the ocean"

Proverbs 8:28

General Information:
Wisdom continues to speak.

established
brought into permanent being

when the springs in the deep became fixed
This can be put into active form. Alternate translation: "when God fixed the springs in the deep"

the springs in the deep
The ancient Hebrews thought that the ocean got its water from springs at the bottom of the sea.

Proverbs 8:29

when he made his limit for the sea
"when he created the shorelines for the oceans. The "limit for the sea" divided the oceans from the dry land.

when there was set the limit for the foundations of the dry land
The Hebrew word for "earth" also often means "land."

when there was set the limit for the foundations of the dry land
This can be put into active form. Alternate translation: "when God set the limit for the foundations of the earth"

Proverbs 8:30

I was beside him
This is still wisdom speaking. Wisdom now says she was right next to Yahweh, implying that she was his assistant in creating the world.

skilled craftsman
This is a person who has trained for years to make useful things very well, like furniture or houses.

I was his delight
"I was what made him happy." The word "delight" is an abstract noun that can be stated as a verb. Alternate translation: "he was happy because of me"

day after day
This is a way to express the idea of a habitual action or of a continuous condition. Alternate translation: "continually" or "the whole time"

Proverbs 8:31

his whole world
"the whole world he created" or "everything he created"

the sons of mankind
This refers to human beings in general. Alternate translation: "the people he brought into existence"

Proverbs 8:32

Now
This is to focus the attention of the children to the conclusion of this lesson.

listen to me
This is still wisdom talking about herself.

those who keep my ways
Here "my ways" represents wisdom's behavior. Alternate translation: "those who do what I teach" or "the people who follow my example"

Proverbs 8:33

do not neglect
"do not disregard" Alternate translation: "be sure to pay attention to" or "be sure to follow"

generated on Tue Oct 24 10:45:40 2023

Proverbs 8:34

watching every day at my doors, waiting beside the posts of my doors
These two phrases basically mean the same thing. Wisdom is described as having a home; possible meanings of "watching" are 1) a wise person waits outside wisdom's home in the morning in order to serve her, or 2) a wise person waits outside wisdom's house for her to come and teach him.

Proverbs 8:35

finds me
This is still wisdom talking about herself.

Proverbs 8:36

hate me
This is still wisdom talking about herself.

he who fails
The complete thought is, "he who fails to find me"

his own life
Here "life" represents the person's self.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Wisdom has built her own house;
she has carved seven pillars out of rocks.
2 She has slaughtered her animals, she has mixed her wine,
and she has set her table.
3 She has sent out her maids; she calls out
from the highest points of the city,
4 "Who is naive? Let him turn aside here!"
To the one lacking good sense she speaks.
5 "Come, eat my food,
and drink the wine I have mixed.
6 Leave your naive actions and live;
walk in the path of understanding.

7 Whoever disciplines a mocker receives dishonor,
and whoever rebukes a wicked person receives abuse.
8 Do not reprove a mocker, or he will hate you;
reprove a wise man, and he will love you.
9 Give to a wise person, and he will become even wiser;
teach a righteous person, and he will add to his learning.

10 The fear of Yahweh is the beginning of wisdom,
and the knowledge of the Holy One is understanding.
11 For through me your days will be multiplied,
and years of life will be added to you.
12 If you are wise, you are wise for yourself,
and if you mock, you will carry it by yourself."

13 The woman of foolishness is ignorant;
she is untaught and knows nothing.
14 She sits at the door of her house,
on a seat in the highest places of the town.
15 She is calling out to those who pass by in the streets,
to people walking straight on their way.
16 "Let anyone who is naive turn aside here,"
she says to those who have no sense.
17 "Stolen waters are sweet,
and bread of secrecy is delicious."
18 But he does not know that the dead are there,
that her invited guests are in the depths of Sheol.

Proverbs 9 General Notes

Structure and formatting

Chapter 9 concludes a collection of proverbs that operate as a unit about wisdom. (See: wise)

Special concepts in this chapter

Wisdom calls out

The addressee of chapters 8 and 9 is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her.

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Proverbs 9:1

General Information:
These verses begin a parable in which wisdom is imagined to be a woman who is giving good advice to people.

Wisdom has built
The writer speaks about wisdom as if it were a woman who has built her own house.

Proverbs 9:2

She has slaughtered her animals
This refers to animals whose meat will be eaten in the dinner that Wisdom will give. Alternate translation: "She has killed the animals for meat at dinner"

mixed her wine
In ancient Israel, people often mixed wine with water. Alternate translation: "prepared her wine by mixing it with water"

she has set her table
"she has prepared her table"

Proverbs 9:3

General Information:
These verses begin to give the message of Wisdom, who is personified as a woman.

She has sent out her maids
These maids went out and invited people to come to the feast that Wisdom had prepared.

her maids
Young women or girls who are in the service of a respectable, adult woman, such as Wisdom.

she calls out
"she proclaims" or "she summons" Alternate translation: "she loudly recites her invitation"

the highest points of the city
The invitation is shouted from the highest points so that it will be best heard by all the people.

Proverbs 9:4

Who is naive? Let ... the one lacking good sense
These two phrases describe the same group of people, those who need more wisdom in their lives. Here the question is addressed to all such people. Alternate translation: "Anyone who is naive, let ... anyone lacking good sense"

is naive
"is inexperienced or immature"

turn aside here
"leave his path and come into my house"

Proverbs 9:5

General Information:
These verses continue the message of Wisdom.

Come ... eat ... drink
All of these commands are plural; Wisdom is addressing many people at the same time.

the wine I have mixed
In ancient Israel, people often mixed wine with water. Alternate translation: "prepared her wine by mixing it with water"

Proverbs 9:6

Leave ... live ... walk
All of these commands are plural; Wisdom is addressing many people at the same time.

Leave your naive actions
Here naive actions are spoken of as if they were a place that a person could leave. Alternate translation: "Stop your naive behavior"

naive actions
"inexperienced, immature actions"

the path of understanding
Here the process of understanding wisdom is spoken of as if it were a path that a person could follow. Alternate translation: "the manner of living that a wise person has"

Proverbs 9:7

General Information:
These verses continue the message of Wisdom.

Whoever disciplines a mocker receives dishonor
The abstract noun "dishonor" is spoken of as if it were a solid object that one person can give to another. It can be translated as a verb. Alternate translation: "A mocker will dishonor anyone who disciplines him" or "Whoever disciplines a mocker can expect the mocker to dishonor him" or "Whoever disciplines a mocker can expect the mocker to insult him"

a mocker
Someone who habitually mocks people. Alternate translation: "someone who says insulting things about other people" or "someone who likes to make other people look bad"

whoever rebukes a wicked person receives abuse
The writer speaks of "abuse" here as if it were a solid object that one person could give to another. Possible meanings are 1) a wound resulting from physical abuse or 2) a metonym for the disgrace

generated on Tue Oct 24 10:45:40 2023

that comes from verbal abuse. Alternate translation: "a wicked person will abuse whoever rebukes him" or "anyone who rebukes a wicked person can expect the wicked person to abuse him"

whoever rebukes
"whoever corrects"

Proverbs 9:8

Do not reprove
"Do not correct"

Proverbs 9:9

Give to a wise person, and he ... teach a righteous person, and he
These two commands actually represent conditional statements. Alternate translation: "If you give to a wise person, he ... if you teach a righteous person, he"

Give to a wise person ... teach a righteous person
These two phrases basically say the same thing.

Give to a wise person
This refers to giving instruction to a wise person.

Proverbs 9:10

General Information:
These verses finish the message of Wisdom.

The fear of Yahweh
See how you translated this phrase in Proverbs 1:7.

Proverbs 9:11

through me your days will be multiplied
This may be put into active form. Alternate translation: "I will multiply your days" or "I will cause you to live many more days"

through me
Wisdom, personified as a woman, continues to speak here.

your days will be multiplied, and years of life will be added to you
These two phrases basically mean the same thing and are used to emphasize the great benefits wisdom has.

years of life will be added to you
Wisdom speaks of years of life as if they were physical objects. This can be stated in active form. Alternate translation: "I will add years of life to you" or "I will add years to your life" or "I will enable you to live longer"

Proverbs 9:12

If you are wise ... and if you mock
These two statements seem to mean that wise people gain advantages for themselves because of their wisdom, and mockers suffer because of their behavior.

you will carry it
This speaks of the consequence of one's bad behavior as if it were a heavy load that one had to carry on his back.

Proverbs 9:13

General Information:
These verses begin to describe foolishness, which is also personified as a woman.

The woman of foolishness
It is possible to translate "foolishness" as a description such as "A foolish woman." However, if a language allows wisdom to be personified, as in the previous part of this chapter, it may also allow foolishness to be personified. Alternate translation: "The woman Foolishness"

she is untaught and knows nothing
These two expressions basically mean the same thing, which is repeated to show how useless the foolish woman is. Alternate translation: "she does not know anything at all"

she is untaught
"she has not learned from experience" or "she is young and naive"

Proverbs 9:14

General Information:
This page has intentionally been left blank.

Proverbs 9:15

walking straight on their way
This seems to be an idiom for "thinking only of their own affairs" or "minding their own business."

Proverbs 9:16

is naive
"is inexperienced or immature"

turn aside here
"leave his path and come here"

she says
This is the foolish woman who was introduced in Proverbs 9:13.

generated on Tue Oct 24 10:45:40 2023

those who have no sense
"those who do not have wisdom" or "those who are not wise"

Proverbs 9:17

Stolen waters are sweet, and bread of secrecy is delicious
The foolish woman speaks of the pleasure of stolen waters and bread of secrecy to tell men that if they sleep with her, they will have pleasure. This can be stated clearly in a simile: "You can enjoy me just as you enjoy water that you have stolen or bread that is secret"

Proverbs 9:18

that the dead are there
"that the men who have gone to her are now dead"

in the depths of Sheol
"Sheol" refers to the world of the dead.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 The proverbs of Solomon.

A wise son makes his father rejoice
but a foolish son brings grief to his mother.

2 Treasures accumulated by wickedness give no profit,
but doing what is right delivers from death.

3 Yahweh does not let the soul of the righteous person go hungry,
but he frustrates the cravings of the wicked.

4 A lazy hand causes a person to be poor,
but the hand of the diligent person gains riches.

5 A wise son gathers a crop in the summer,
but it is disgraceful for him to sleep during harvest.

6 Blessings from God are upon the head of the righteous person,
but the mouth of the wicked covers up violence.

7 The righteous person makes those who remember him happy,
but the name of the wicked will rot away.

8 The wise of heart accept commands,
but a talkative fool will come to ruin.

9 He who walks in integrity walks in safety,
but the one who makes his ways crooked, he will be found out.

10 He who winks the eye causes grief,
but a talkative fool will come to ruin.

11 The mouth of the righteous person is a water spring of life,
but the mouth of the wicked covers up violence.

12 Hatred stirs up conflicts,
but love covers over all transgressions.

13 Wisdom is found on the lips of a discerning person,
but a rod is for the back of the one who has no sense.

14 Wise men store up knowledge,
but the mouth of a fool brings destruction near.

15 The wealth of a rich man is his fortified city;
the poverty of the poor is their destruction.

16 The wage of the righteous person leads to life;
the income of the wicked leads them to sin.

17 There is a path to life for the one who follows discipline,
but the one who rejects correction is led astray.

18 Whoever conceals hatred has lying lips,
and whoever spreads slander is a fool.

19 When there are many words, transgression is not lacking,

generated on Tue Oct 24 10:45:40 2023

but he who is careful in what he says is wise.

20 The tongue of the righteous person is pure silver;
there is little value in the heart of the wicked.

21 The lips of the righteous person nourish many,
but fools die because of their lack of sense.

22 The blessings of Yahweh bring wealth
and he adds no pain to it.

23 Wickedness is a game a fool plays,
but wisdom is a pleasure to a man of understanding.

24 The fear of the wicked person will overtake him,
but the desire of righteous people will be granted.

25 The wicked are like the storm that passes by, and they are no more,
but the righteous person is a foundation that lasts forever.

26 Like vinegar on the teeth and smoke in the eyes,
so is the lazy person to those who send him.

27 The fear of Yahweh prolongs life,
but the years of the wicked will be short.

28 The hope of righteous people is their joy,
but the hope of wicked people will perish.

29 The way of Yahweh is a stronghold for those who have integrity,
but it is destruction for those who behave wickedly.

30 The righteous person will never be overthrown,
but the wicked will not remain in the land.

31 Out of the mouth of the righteous person comes the fruit of wisdom,
but the perverse tongue will be cut out.

32 The lips of the righteous person know what gains favor,
but the mouth of the wicked, they know what is perverse.

Proverbs 10 General Notes

Structure and formatting

Chapter 10 starts a new section of the book, which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, and wicked/righteous. (See: wise, foolish and evil and righteous)

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generated on Tue Oct 24 10:45:40 2023

Proverbs 10:1

General Information:
Many verses in Chapter 10 are contrasting parallelisms

The proverbs of Solomon
After the introduction of Chapters 1-9, Chapter 10 begins the collection of the proverbs; short sayings that teach wisdom.

Proverbs 10:2

accumulated
acquired over time

Proverbs 10:3

Yahweh does not let the soul of the righteous person go hungry
Here "soul" refers to the person. This can be stated in positive form. Alternate translation: "Yahweh makes sure those who do what is right have food to eat"

Proverbs 10:4

A lazy hand
"Hand" represents the strength and ability of a person. Alternate translation: "A person unwilling to work"

hand of the diligent
"Hand" represents the strength and ability of a person. Alternate translation: "person who works hard"

Proverbs 10:5

General Information:
This page has intentionally been left blank.

Proverbs 10:6

are upon the head
The "head" represents the whole person. Alternate translation: "are given to"

mouth of the wicked
The "mouth" represents what a person says. Alternate translation: "words the wicked speak"

covers up
hides the truth

Proverbs 10:7

name
The word "name" represents a person's reputation. Alternate translation: "memory"

Proverbs 10:8

come to ruin
"be destroyed" or "be made useless"

Proverbs 10:9

crooked
not straight; deformed; dishonest; deceitful

Proverbs 10:10

He who winks the eye
"Winking the eye" represents a secretive sign for being cruel to someone else. Alternate translation: "He who makes a signal with a gesture"

will come to ruin
will lose all the good things he now has

Proverbs 10:11

The mouth of the righteous
Here "mouth" represents what a persons says. Alternate translation: "The speech of a righteous person"

the righteous
This refers to righteous people in general. Alternate translation: "righteous people"

is a water spring of life
This person's speech is spoken of as if it preserved living animals or people, as a water spring would do in a dry land.

the mouth of the wicked covers up violence
That is, the wicked person appears to say harmless things, but plans to violent things against other people.

the mouth of the wicked
Here "mouth" represents what a persons says. Alternate translation: "the speech of a wicked person"

the wicked
This refers to wicked people in general. Alternate translation: "wicked people"

Proverbs 10:12

Hatred stirs up conflicts
Here the word "hatred" represents anyone who hates others. Alternate translation: "Anyone who hates others stirs up conflict"

stirs up conflicts
"Stirs up conflicts" is a metaphor meaning causes people to quarrel or fight. Alternate translation: "starts fights"

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love covers over all transgressions
Here the word "love" represents anyone who loves others. Alternate translation: "Anyone who loves others covers all transgressions"

covers over all transgressions
"Covers over" is a metaphor meaning forgives. Alternate translation: "forgives all wrongs"

Proverbs 10:13

on the lips of a discerning person
"Lips" represents what a person says. Alternate translation: "in what a sensible person says"

a rod is for the back
"Rod" represents strong, physical punishment and "the back" represents the person who receives the punishment. Alternate translation: "a person who has no sense needs forceful punishment"

Proverbs 10:14

the mouth of a fool
"Mouth" represents what a person says. Alternate translation: "the words from a foolish person"

Proverbs 10:15

his fortified city
This represents wealth as a safe place. Alternate translation: "his safety"

their destruction
"what destroys them"

Proverbs 10:16

The wage ... the income
These terms normally refer to the money a worker earns. Here they represents the results of either doing what is right or doing what is wrong.

income
"what comes in" when a person sells his labor or something he has produced

Proverbs 10:17

There is a path to life for the one who follows discipline
"The person who obeys wise instruction will have a long and happy life"

but the one who rejects correction is led astray
This can be stated in active form. Alternate translation: "but the one who does not obey wise instruction will not have a good life"

Proverbs 10:18

has lying lips
"Lips" represent what a person says. Alternate translation: "tells lies"

Proverbs 10:19

transgression is not lacking
This phrase uses a negative to emphasize a positive idea. Alternate translation: "there is much sin"

Proverbs 10:20

The tongue of the righteous person
"Tongue" represents what a person says. Alternate translation: "Whatever a righteous person says"

is pure silver
"Silver" represents valuable sayings. Alternate translation: "is extremely valuable"

Proverbs 10:21

The lips of the righteous
"Lips" represents what a person says. Alternate translation: "The sayings of a righteous man"

nourish
cause them to develop or grow stronger

Proverbs 10:22

General Information:
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Proverbs 10:23

Wickedness is a game a fool plays
A game is an activity people do for pleasure. Alternate translation: "Fools find pleasure in wickedness"

Proverbs 10:24

overtake
overcome someone

Proverbs 10:25

The wicked are like the storm
Just as storm comes and sweeps everything away so wicked people will disappear.

is a foundation that lasts forever
"Foundation" represents the base or a beginning of something that people build over. Alternate translation: "is a start for something that lasts forever"

generated on Tue Oct 24 10:45:40 2023

Proverbs 10:26

Like vinegar on the teeth and smoke in the eyes, so is the lazy person to those who send him
"Vinegar" and "smoke" represent things that hurt a person's teeth and eyes. Alternate translation: "A lazy person will make those who send him wish they had not"

vinegar
a sour liquid used to flavor or preserve foods, too much of which is painful to drink

Proverbs 10:27

the years of the wicked
"Years" represent the time a person lives. Alternate translation: "the lifetime of the evil person"

Proverbs 10:28

the hope of wicked people
Here "hope" represents what a person hopes for. Alternate translation: "what wicked people hope to obtain"

Proverbs 10:29

General Information:
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Proverbs 10:30

will never be overthrown
This can be stated as active and positive: Alternate translation: "will be secure"

Proverbs 10:31

Out of the mouth of the righteous person
"Mouth" represents what a person says. Alternate translation: "From the righteous man's words"

the perverse tongue will be cut out
"Tongue" represents what a person says. Alternate translation: "God will shut the mouths of people who say what is false"

Proverbs 10:32

lips of the righteous person know what gains favor
"Lips" represent what a person says. Alternate translation: "righteous person knows how to speak in a way that gains favor"

gains favor
"makes people think well of them"

mouth of the wicked
"Mouth" represents what a person says. Alternate translation: "the words of the wicked"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 False scales are an abomination to Yahweh,
but he delights in a precise weight.

2 When pride comes, then comes disgrace,
but with humility comes wisdom.

3 The integrity of the upright guides them,
but the crooked ways of the treacherous destroy them.

4 Wealth is worthless on the day of wrath,
but doing right delivers you from death.

5 The right conduct of a blameless person makes his way straight,
but the wicked will fall because of their own wickedness.

6 The right conduct of the upright keeps them safe,
but the treacherous are trapped by their cravings.

7 When a wicked man dies, his hope perishes
and the hope that was in his strength comes to nothing.

8 The righteous person is delivered from trouble
and it comes upon the wicked instead.

9 With his mouth the godless person destroys his neighbor,
but through knowledge righteous people are kept safe.

10 When righteous people prosper, a city rejoices;
when the wicked perish, there are shouts of joy.

11 Through the blessings of the upright the city is exalted;
by the mouth of the wicked the city is thrown down.

12 The man who has contempt for his friend has no sense,
but a man of understanding keeps quiet.

13 Whoever goes around slandering reveals secrets,
but the trustworthy in spirit keeps a matter covered.

14 Where there is no counsel, a nation falls,
but victory comes through many counselors.

15 Whoever guarantees a loan for a stranger will surely suffer harm,
but the one who hates giving a pledge in that kind of promise is safe.

16 A gracious woman gets honor,
but violent people grasp for wealth.

17 A merciful person benefits himself,
but one who is cruel hurts himself.

18 The wicked person lies to get his wages,
but one who sows what is right reaps the wages of truth.

19 An honest person who does what is right will live,
but the one who pursues evil will die.

generated on Tue Oct 24 10:45:40 2023

20 Those whose hearts are perverse are an abomination to Yahweh,
but he delights in those whose ways are blameless.

21 Be sure of this—the wicked person will not go unpunished,
but the descendants of righteous people will be kept safe.

22 Like a gold ring in a pig's nose
is a beautiful woman without discretion.

23 The desires of righteous people result in good,
but wicked people can only hope for wrath.

24 There is one who scatters—he will accumulate even more;
another withholds what is just—he comes to poverty.

25 The generous person will prosper
and the one who gives water to others will have water for himself.

26 People curse the man who refuses to sell grain,
but good gifts crown the head of him who sells it.

27 The one who diligently seeks good is also seeking favor,
but the one who searches for evil will find it.

28 Those who trust in their riches will fall,
but like the leaf, righteous people will flourish.

29 The one who brings trouble on his own household will inherit the wind
and the fool will become a servant to the wise of heart.

30 The fruit of the righteous is a tree of life,
but violence takes away lives.

31 Behold! The righteous person is rewarded on earth;
how much more the wicked and the sinner!

Proverbs 11 General Notes

Structure and formatting

Chapter 11 continues the section of the book which is attributed to Solomon and is filled mainly with individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 11:1

General Information:

Many verses in Chapter 11 are contrasting parallelisms

False scales are an abomination to Yahweh

"Scales" represent measuring accurately in negotiating. See how you translated "abomination" in [Proverbs 3:32]

but he delights in a precise weight

"Precise weight" represents accuracy in negotiating. Alternate translation: "but he delights

generated on Tue Oct 24 10:45:40 2023

in honest ways" or "but he is happy when people are honest"

Proverbs 11:2

General Information:
This page has intentionally been left blank.

Proverbs 11:3

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "treacherous people" or "those who are treacherous"

Proverbs 11:4

Wealth is worthless on the day of wrath
The "day of wrath" represents a specific event, such as the "day of Yahweh" or "judgment day" or "last days." Alternate translation: "A person's wealth will do him no good when God comes to judge"

Proverbs 11:5

makes his way straight
"has clear direction"

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "those who are wicked"

Proverbs 11:6

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "those who are treacherous"

the treacherous are trapped by their cravings
"those who do evil are captured by their passions"

treacherous
ready to betray trust; traitorous; deceptive

Proverbs 11:7

the hope that was in his strength
"the confidence he has in his own power" or "the hope for what he could gain by his power"

comes to nothing
"disappears"

Proverbs 11:8

The righteous person is delivered from trouble
This can be stated in active form. Alternate translation: "God delivers from trouble the person who does what is right"

it comes
"trouble comes"

Proverbs 11:9

With his mouth the godless
"Mouth" represents what a person says. Alternate translation: "The words of the godless"

Proverbs 11:10

General Information:
This page has intentionally been left blank.

Proverbs 11:11

Through the blessings of the upright
Possible meanings are 1) The upright do good things that cause the people in the city to be prosperous or 2) God blesses the people of the city because of the actions of the upright.

the city is exalted
"City" represents the community or people group. The phrase "is exalted" can be translated in active form. Alternate translation: "God exalts the people of the city" or "God makes the people in the city prosperous"

by the mouth of the wicked
"Mouth" represents what a person says. Alternate translation: "the words of evil people"

Proverbs 11:12

General Information:
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Proverbs 11:13

the trustworthy in spirit
Here the word "spirit" is a synecdoche for the whole person. Alternate translation: "a trustworthy person"

keeps a matter covered
"Covered" represents keeping things concealed as much as possible. Alternate translation: "does not tell" or "does not speak about the matter"

Proverbs 11:14

General Information:
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generated on Tue Oct 24 10:45:40 2023

Proverbs 11:15

one who hates giving
"one who refuses to give"

Proverbs 11:16

violent people
people without pity or compassion; cruel people

grasp for wealth
"are greedy for wealth"

Proverbs 11:17

one who
"a person who"

Proverbs 11:18

sows what is right
To "sow" represents spreading out to gain more. Alternate translation: "spreads out what is right"

reaps the wages of truth
To "reap" represents acquiring or gathering in" Alternate translation: "will surely be rewarded"

Proverbs 11:19

the one who
"the person who"

pursues evil
"chases after evil" or "seeks to do evil"

Proverbs 11:20

Those whose hearts are perverse are an abomination to Yahweh
"Yahweh strongly hates those whose hearts are perverse." See how you translated "abomination" in Proverbs 3:32.

whose hearts are perverse
"Heart" represents the feelings, attitudes and motivations of a person. Alternate translation: "who have wicked thoughts"

Proverbs 11:21

will not go unpunished
This phrase uses a negative to emphasize a positive idea. Alternate translation: "will certainly be punished"

Proverbs 11:22

Like a gold ring ... without discretion
A beautiful woman without discretion is compared to a useless and unsuitable golden ring in a pig's nose.

without discretion
"without common sense" or "who is foolish"

Proverbs 11:23

General Information:
This page has intentionally been left blank.

Proverbs 11:24

There is one who scatters—he will accumulate even more
This is a metaphor for a person who becomes more wealthy by being generous. Alternate translation: "Some people give freely to others and yet become more wealthy"

one who scatters
You may need to make explicit that the person scatters seeds for crops to grow. This is a metaphor for being generous. Alternate translation: "one who scatters much seed" or "one who is generous"

will accumulate even more
"will gain even more"

withholds what is just
"what he should give" or "wrongly refuses to give." Being unjust is possibly a hyperbole for simply not being generous.

Proverbs 11:25

will prosper
"will gain more"

the one who
"the generous person who" or "anyone who"

Proverbs 11:26

the man who refuses to sell
This describes the person who hoards his wealth instead of helping those in need.

good gifts crown the head of him who sells it
"Crown" represents the reward or award for the person who is willing to sell grain. Alternate translation: "good gifts are given as a crown of honor to him who sells it" or "the person who sells it is honored with many blessings"

Proverbs 11:27

The one who diligently seeks
the one who seeks with careful and continued effort

generated on Tue Oct 24 10:45:40 2023

Proverbs 11:28

will fall
This is an idiom. Here "fall" represents destruction or failure. Alternate translation: "will be destroyed" or "awaits a bad future"

like the leaf, righteous people will flourish
"Leaf" represents growth and prosperity. Alternate translation: "righteous people will prosper in the same way a healthy green leaf grows"

righteous people will flourish
This means that righteous people will thrive or prosper.

Proverbs 11:29

inherit the wind
The "wind" is a metaphor for something that cannot be grasped or has no value. Alternate translation: "inherit nothing"

Proverbs 11:30

The fruit of the righteous is a tree of life
The word "fruit" here is a metonym for the tree that produces the fruit, and the tree is a metaphor for a person who does what is right. Alternate translation: "Those who do right will bring life to themselves and others"

tree of life
See how you translated this in Proverbs 3:18.

but violence takes away lives
"but the one who kills people is violent." Some modern translations read, "and the one who wins souls is wise," that is, a wise person will convince other people to do what is right.

Proverbs 11:31

The righteous person is rewarded on earth
This can be translated using an active verb. Alternate translation: "God rewards the righteous person on earth" or "People reward the righteous person on earth"

righteous person is rewarded on earth
Some translations read, "person who is righteous on earth is rewarded."

is rewarded ... on earth
The phrase "on earth" is a metonym for the life that a person lives on earth. Alternate translation: "is rewarded ... in this life"

how much more
"even more so"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Whoever loves discipline loves knowledge,
but the one who hates correction is stupid.

2 Yahweh gives favor to a good man,
but he condemns a man who makes evil plans.

3 A person cannot be established by wickedness,
but righteous people cannot be uprooted.

4 A worthy wife is her husband's crown,
but she who brings shame is like a disease that rots his bones.

5 The plans of the righteous are just,
but the advice of the wicked is deceitful.

6 The words of wicked people are an ambush waiting for bloodshed,
but the words of the upright keep them safe.

7 Wicked people are overthrown and they are gone,
but the house of the righteous person will stand.

8 A man is praised for prudent lips,
but the perverse heart is despised.

9 Better the person of low position who has a servant
than the one who honors himself but has no food.

10 The righteous person cares about the needs of his animal,
but even the compassion of the wicked is cruel.

11 The one who works his land will have plenty of food,
but whoever chases after worthless projects has no sense.

12 The evil person desires the plunder of the wicked,
but the righteous root endures.

13 An evil person is trapped by the transgression of his lips,
but the righteous person escapes from trouble.

14 From the fruit of his words a person is filled with good things,
just as the work of his hands rewards him.

15 The way of a fool is right in his own eyes,
but a wise man listens to advice.

16 A fool shows his anger at once,
but one who ignores an insult is prudent.

17 The one who speaks the truth says what is right,
but a false witness, deceit.

18 The words of one who speaks rashly are like the thrusts of a sword,
but the tongue of the wise brings healing.

19 Truthful lips last forever,
but a lying tongue is only for a moment.

generated on Tue Oct 24 10:45:40 2023

20 There is deceit in the hearts of those who plan to do evil,
but joy comes to the advisors of peace.

21 No ill comes upon the righteous,
but the wicked are filled with distress.

22 Lying lips are an abomination to Yahweh,
but those who live faithfully are his delight.

23 A prudent man conceals his knowledge,
but the heart of fools shouts out folly.

24 The hand of the diligent will rule,
but lazy people will be put to forced labor.

25 Anxiety in the heart of a person weighs him down,
but a good word makes him glad.

26 The righteous person is a guide for his friend,
but the way of the wicked leads them astray.

27 Lazy people would not roast their own game,
but the diligent man will obtain precious wealth.

28 Those who walk in the right way find life
and in its path there is no death.

Proverbs 12 General Notes

Structure and formatting

Chapter 12 continues the section of the book (Chapter 10-22) which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility and integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 12:1

General Information:

The author uses throughout this chapter. Verses 1-15 contrast wisdom and foolishness.

Whoever

"Any person who"

the one who hates correction

"the person who does not want to be told what to do"

is stupid

"is foolish" or "is unwise"

Proverbs 12:2

General Information:

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Proverbs 12:3

A person cannot be established by wickedness

This can be stated in active form. Alternate translation: "No one can become safe and secure by doing what is wicked"

cannot be uprooted

"Uprooted" represents being pulled out of the ground like a plant or a tree. This cannot happen to those who do right. Alternate translation: "are as stable as a tree with deep roots"

generated on Tue Oct 24 10:45:40 2023

Proverbs 12:4

A worthy wife is her husband's crown
A crown represents the greatest honor a person can receive. Alternate translation: "A good wife is a sign of great honor for her husband"

she who brings shame is like a disease that rots his bones
A disease that rots the bones represents the spoiling of a person's life. Alternate translation: "a wife's shameful acts destroy her husband's influence and happiness"

Proverbs 12:5

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

Proverbs 12:6

The words of wicked people are an ambush waiting for bloodshed
The deceitful things that wicked people say in order to harm other people are spoken of as if their words are waiting to kill someone by surprise. Alternate translation: "The deceitful things wicked people say are like a person waiting to murder someone by surprise"

the words of the upright keep them safe
"advice from the upright keeps people safe"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright persons" or "righteous persons" or "honest persons"

Proverbs 12:7

Wicked people are overthrown
This can be stated in active form. Alternate translation: "People will overthrow the wicked people" or "People will remove the wicked people from power"

house
The term "house" is often used figuratively in the Bible to refer to a person's ancestors, descendants or other relatives. Alternate translation: "family" or "descendants"

Proverbs 12:8

A man is praised for prudent lips
This can be stated in active form. Alternate translation: "People will praise a man with prudent lips"

for prudent lips
The lips here are either 1) a synecdoche for the man himself. Alternate translation: "because he is prudent" Or 2) a metonym for the words he speaks Alternate translation: "because he speaks prudently."

the perverse heart is despised
The word "heart" here is a synecdoche for the whole person. This can be stated in active form. Alternate translation: "people will despise the one who always thinks evil thoughts" or "people will despise the one who takes good things and twists them into bad"

Proverbs 12:9

the person of low position
"the person whom others despise"

the one who honors himself
"the one who boasts about himself"

Proverbs 12:10

is cruel
"causes suffering"

Proverbs 12:11

worthless projects
"worthless plans" or "worthless tasks"

Proverbs 12:12

the plunder of the wicked
"what wicked people steal." That is, what they desire is what they themselves can steal. The writer is not referring to these evil people stealing from other wicked people.

the righteous root endures
This metaphor refers to a person who acts righteously whether people are watching him or not. Alternate translation: "the righteous person endures" or "righteous people endure"

Proverbs 12:13

An evil person is trapped by the transgression of his lips
"Trapped" represents being caught in a snare or being tricked. The evil words a person says are spoken of as if the person's lips themselves were transgressing. This can be stated in active form. Alternate translation: "The wicked things an evil person says will trap him"

generated on Tue Oct 24 10:45:40 2023

Proverbs 12:14

just as the work of his hands rewards him
The phrase, "the work of his hands" represents work done by physical labor. Alternate translation: "just as the good work he does rewards him"

Proverbs 12:15

in his own eyes
This phrase represents the idea he has from his own observation, imagination or memory. Alternate translation: "in his own opinion"

advice
wise suggestions

Proverbs 12:16

is prudent
"is wise" or "has good sense."

Proverbs 12:17

General Information:
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Proverbs 12:18

The words of one who speaks rashly are like the thrusts of a sword
The phrase, "thrusts of a sword" represents cruel words that hurt another. Alternate translation: "What a person says without thinking can hurt as much as if he stabbed with a sword"

the tongue of the wise
"Tongue" represents what a person says. Alternate translation: "what wise people say"

brings healing
"comforts and heals"

Proverbs 12:19

Truthful lips last forever
"Lips" represents what a person says. Alternate translation: "A truthful person endures forever"

a lying tongue is only for a moment
"Tongue" represents what a person says. Alternate translation: "the one who lies lasts only for a moment"

Proverbs 12:20

advisors
those who give recommendations as a guide to action; counselors

Proverbs 12:21

No ill comes
The negative, "No" cancels out the idea of "ill"

Proverbs 12:22

Lying lips are an abomination to Yahweh
"Yahweh strongly hates lying lips." See how you translated "abomination" in Proverbs 3:32.

Lying lips
"Lips" are either a metonym for the words a person says or a synecdoche for the person himself. Alternate translation: "Lies" or "People who tell lies"

Proverbs 12:23

conceals his knowledge
"does not tell everything he knows"

Proverbs 12:24

The hand of the diligent
"Hand" represents what a person does—his works. Alternate translation: "Diligent people"

will be put to forced labor
"Forced labor" describes what a person must do who is not free to do what he wants. Alternate translation: "will become a slave"

Proverbs 12:25

Anxiety
uneasy feeling of fear or dread, worry

weighs him down
"Weighing down" represents the idea of putting a very heavy load on a person so he cannot move freely. This phrase means to make a person sad or depressed. Alternate translation: "causes him to become sad or depressed"

but a good word makes him glad
The abstract noun "word" can be stated as the verb "speak." Alternate translation: "but when others speak kindly to him, he is cheerful again"

Proverbs 12:26

General Information:
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Proverbs 12:27

would not roast their own game
"Game" means animals caught and killed while hunting. And "roast" is a way of cooking food.

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precious wealth
"valuable treasure"

Proverbs 12:28

General Information:
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Chapter 13

1 A wise son hears his father's instruction,
but a mocker will not listen to rebuke.

2 From the fruit of his mouth a person enjoys good things,
but the appetite of the treacherous is for violence.

3 The one who guards his mouth protects his life,
but the one who opens wide his lips will ruin himself.

4 The appetite of the lazy person craves but gets nothing,
but the appetite of the diligent person will be richly satisfied.

5 The righteous person hates deceptive words,
but a wicked person makes himself repugnant, and he does what is shameful.

6 Righteousness protects those who are faultless in their path,
but wickedness ruins those who commit sin.

7 There is someone who enriches himself, but has nothing at all,
and there is someone who gives everything away, yet has much wealth.

8 The ransom of a rich man's life is his wealth,
but a poor person does not hear a threat.

9 The light of righteous people rejoices,
but the lamp of wicked people will be put out.

10 Pride only breeds conflict,
but for those who listen to good advice there is wisdom.

11 Wealth dwindles away when there is too much vanity,
but the one who makes money by working with his hand
will make his money grow.

12 When hope is postponed, it breaks the heart,
but a longing fulfilled is a tree of life.

13 Whoever despises instruction brings destruction on himself,
but he who respects the commandment will be rewarded.

14 The teaching of a wise person is a fountain of life,
turning you away from the snares of death.

15 Good insight wins favor,
but the way of the treacherous is disaster. [1]

16 Prudent people act out of knowledge in every decision,
but a fool parades his folly.

17 A wicked messenger falls into trouble,
but a faithful envoy brings healing.

18 The one who ignores instruction will have poverty and shame,
but honor will come to him who learns from correction.

19 A longing realized is sweet to the appetite,
but turning away from evil is an abomination to fools.

generated on Tue Oct 24 10:45:40 2023

20 Walk with wise people and you will be wise,
but the companion of fools will suffer harm.

21 Disaster runs after sinners,
but righteous people are rewarded with good.

22 A good person leaves an inheritance for his grandchildren,
but a sinner's wealth is stored up for the righteous person.

23 An unplowed field owned by the poor could produce much food,
but it is swept away by injustice.

24 The one who does not use his rod hates his son,
but one who loves his son is careful to instruct him.

25 The righteous person eats until he satisfies his appetite,
but the stomach of the wicked is always hungry.

Footnotes

13:15 [1]The ULB is following the ancient Greek translation because the Hebrew is difficult to understand. The Hebrew has:

Proverbs 13 General Notes

Structure and formatting

Chapter 13 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 13:1

A wise son hears

Here "hears" represents listening in order to do it. Alternate translation: "A wise son obeys"

will not listen to rebuke

Here "listen" represents paying attention in order to do it. Alternate translation: "will not learn from rebuke" or "will not obey, despite rebuke"

Proverbs 13:2

From the fruit of his mouth

Here "fruit" represents what a person says. Alternate translation: "From the words of his mouth" or "From what he says"

the appetite

the desire or liking for something

the treacherous

This nominal adjective can be translated as an adjective. Alternate translation: "the treacherous person"

Proverbs 13:3

his mouth

Here "mouth" represents what a person says. Alternate translation: "what he says"

opens wide his lips

Opening the lips represents speaking, and opening them wide represents speaking too often or too much. Alternate translation: "speaks a lot" or "talks too much"

generated on Tue Oct 24 10:45:40 2023

Proverbs 13:4

The appetite ... the appetite
See how you translated this in Proverbs 13:2.

craves but gets nothing
"strongly desires but gets nothing"

the appetite of the diligent person will be richly satisfied
Here "appetite" represents desire. Alternate translation: "the diligent person will have a richly satisfied life" or "being diligent will make a person richly satisfied"

the diligent person
this refers to any person who works with careful and continued effort

Proverbs 13:5

repugnant
causing a strong feeling of disgust

Proverbs 13:6

Righteousness protects those
"Righteousness" represents a way of life approved by Yahweh. This quality acts like a person who protects. Alternate translation: "A way of life approved by Yahweh protects"

who are faultless in their path
Here "path" represents how a person directs his life. Alternate translation: "who are faultless in their way of living" or "who live lives of integrity"

wickedness ruins those who commit sin
Here "wickedness" represents an evil conduct of life. This quality acts like a person who ruins those who commit sin. Alternate translation: "wickedness ruins sinners' lives" or "sinners ruin their lives by committing wickedness"

Proverbs 13:7

who enriches himself
"who makes himself rich"

Proverbs 13:8

does not hear a threat
Possible meanings are 1) no one will threaten to steal from him because he has nothing anyone would want to steal or 2) he will not listen when people correct him because he has nothing to lose if they punish him. Alternate translation: "does not listen to rebuke"

Proverbs 13:9

The light of righteous people rejoices
Here the light represents the righteous person's life or good behavior, and rejoicing represents causing people to rejoice. Alternate translation: "The life of a righteous person is like a light that causes people to rejoice"

the lamp of wicked people will be put out
Here the lamp represents the life or behavior of wicked people, and "be put out" is an idiom that means that a fire is stopped. The lamp being put out represents either the person dying or the person's life not giving any joy. Alternate translation: "the lives of wicked people are like a lamp whose fire will be stopped"

Proverbs 13:10

Pride only breeds conflict
"Pride always causes conflict"

listen to
"heed" or "follow"

good advice
suggestions that are helpful and profitable

Proverbs 13:11

Wealth dwindles away
"Wealth decreases" or "Wealth slowly disappears"

working with his hand
The phrase "working with his hand" refers to physical work instead of only mental or other types of work. Many people give physical work a low value. Alternate translation: "working with physical strength"

make his money grow
Money is compared to a tree that grows. Alternate translation: "make his money increase"

Proverbs 13:12

When hope is postponed
Here "hope" represents the thing a person hopes for. This can be stated in active form. Alternate translation: "When a person hopes for something but does not receive it for a very long time"

it breaks the heart
Breaking a person's heart represents overwhelming that person with sadness. Alternate translation: "it causes intense sadness"

a longing fulfilled is a tree of life
Someone receiving what they hoped for and becoming very happy is spoken of as if the fulfillment of their hope were a tree that gives life.

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Alternate translation: "a longing fulfilled is like a tree of life"

tree of life
"a tree that gives life" or "a tree whose fruit sustains life." See how you translated this in Proverbs 3:18.

Proverbs 13:13

he who respects the commandment will be rewarded
This can be stated in active form. Alternate translation: "they will reward the one who respects the command"

Proverbs 13:14

fountain of life
A fountain is a good source of water and here represents a source of life. Alternate translation: "a bountiful source of life"

snares of death
Here "snares" represent dangers that will kill. Alternate translation: "traps that lead to death"

Proverbs 13:15

but the way of the treacherous is disaster
Here a person's behavior or conduct is spoken of as if it were a way or path that a person walks. A person being ruined by their own treachery is spoken of as if they are on a way or path that never ends. Alternate translation: "but the behavior of the treacherous will cause their own destruction"

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "the treacherous person"

Proverbs 13:16

a fool parades his folly
To "parade" means to display in front of everyone. Alternate translation: "a fool displays his foolishness to everyone"

Proverbs 13:17

falls into trouble
"is unreliable" or "does something evil"

a faithful envoy
"a faithful messenger" or "a faithful ambassador"

brings healing
The word "healing" here is probably a metaphor for reconciliation between the one who sends the envoy and the person to whom the envoy is sent..Alternate translation: "brings reconciliation"

Proverbs 13:18

learns from correction
The abstract noun "correction" can be stated as an action. Alternate translation: "learns when someone corrects him"

Proverbs 13:19

is sweet
"is a delight" or "brings joy"

the appetite
the desire or liking for something

turning away from evil is an abomination to fools
"fools strongly hate to turn away from evil." See how you translated "abomination" in Proverbs 3:32.

Proverbs 13:20

will suffer harm
"will experience harm" or "will be ruined"

Proverbs 13:21

Disaster runs after sinners
"Disaster" is given human characteristics like the ability to run. Alternate translation: "Sinners have trouble wherever they go"

righteous people are rewarded with good
This can be stated in active form. Alternate translation: "God rewards righteous people with good"

Proverbs 13:22

his grandchildren
"the sons of his sons" or "the children of his children" or "his descendants"

a sinner's wealth is stored up for the righteous person
This can be stated in active form. Alternate translation: "the one who does right will receive the wealth that a sinner has stored up"

Proverbs 13:23

An unplowed field
"A field that is not prepared for food production" or "An empty field not ready for planting"

but it is swept away by injustice
"Swept away" represents completely removing something. This can be stated in active from. Alternate translation: "but injustice takes away that food" or "but unjust people take the food away"

generated on Tue Oct 24 10:45:40 2023

Proverbs 13:24

is careful to instruct him
"makes sure to instruct him"

Proverbs 13:25

he satisfies his appetite
"he has satisfied himself" or "he fulfills his desires"

the stomach of the wicked is always hungry
Here "stomach" represents the desires of a person. Alternate translation: "the wicked person is always hungry for more"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 The wise woman builds her house,
but a foolish woman tears it down with her own hands.

2 The one who walks uprightly fears Yahweh,
but the one who is dishonest in his ways despises him.

3 From the mouth of a fool comes a rod for his back,
but the lips of the wise will preserve them.

4 Where there are no cattle, the feeding trough is clean,
but an abundant crop comes from the strength of an ox.

5 A faithful witness does not lie,
but a false witness breathes out lies.

6 A mocker seeks wisdom and there is none,
but knowledge comes easily to the one who is discerning.

7 Walk away from a foolish person,
for you will not find knowledge on his lips.

8 The wisdom of the prudent person is to understand his own way,
but the folly of fools is deception.

9 Fools mock when the guilt offering is sacrificed,
but among the upright favor is shared.

10 The heart knows its own bitterness
and no stranger shares its joy.

11 The house of wicked people will be destroyed,
but the tent of the upright will flourish.

12 There is a way that seems right to a man,
but its end only leads to death.

13 A heart can laugh but still be in pain
and joy may end up being grief.

14 The faithless in heart will get what his ways deserve,
but a good person will get what is his.

15 The one who is naive believes everything,
but the prudent man thinks about his steps.

16 A wise man fears and turns away from evil,
but the fool confidently dismisses a warning.

17 One who is quick to become angry does foolish things,
and a person who makes evil schemes is hated.

18 The naive inherit foolishness,
but prudent people are crowned with knowledge.

19 Evil people will bow down before those who are good
and those who are wicked will bow down at the gates of the righteous person.

generated on Tue Oct 24 10:45:40 2023

20 The poor person is hated even by his own companions,
but the rich people have many friends.

21 The one who shows contempt for his neighbor is sinning,
but the one who shows favor to the poor is blessed.

22 Do not those who plot evil go astray?
But those who plan to do good will receive steadfast love and faithfulness.

23 With all hard work comes a profit,
but when there is only talk, it leads to poverty.

24 The crown of wise people is their wealth,
but the folly of fools brings them only more folly.

25 A truthful witness saves lives,
but he who breathes out lies brings betrayal.

26 In the fear of Yahweh is strong confidence;
it will be a refuge for his children.

27 The fear of Yahweh is a fountain of life,
so that a person may turn away from the snares of death.

28 The glory of a king is found in the great number of his people,
but without people the prince is ruined.

29 A patient person has great understanding,
but the quick-tempered person exalts folly.

30 A tranquil heart is life for the body,
but envy rots the bones.

31 The one who oppresses the poor insults his Maker,
but the one who shows favor to the needy honors him.

32 The wicked person is brought down by his evil actions,
but the righteous person has a refuge even in death.

33 Wisdom rests in the heart of the discerning,
but even among fools she lets herself be known.

34 Doing what is right exalts a nation,
but sin is a disgrace to any people.

35 The favor of the king is with the servant who acts prudently,
but his anger is for the one who acts shamefully.

Proverbs 14 General Notes

Structure and formatting

Chapter 14 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

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Special concepts in this chapter

Themes
There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 14:1

builds her house
"builds up her house" or "makes her house better"

house
Possible meanings are 1) this may refer to her actual house, that is the building she lives in or 2) this may refer to her family.

with her own hands
The woman is represented by her "hands." Alternate translation: "by herself" or "by the way she behaves"

Proverbs 14:2

The one who ... the one who
"The person who ... the person who"

walks uprightly
"Walks" represents the conduct of life. Alternate translation: "conducts his life in a just and honest way"

despises him
"grossly disrespects him" or "shows that he hates him"

in his ways despises him
The word "his" refers to the dishonest man and "him" refers to Yahweh.

Proverbs 14:3

the mouth of ... the lips of
The mouth and the lips both refer to what a person says.

a rod for his back
The rod with which people will punish the fool by hitting him on his back for his foolish words is a metonym for the words that come out of his mouth. Alternate translation: "words that will cause people to punish him"

the wise
This word is plural. "wise men" or "wise people"

will preserve them
"will keep them from harm" or "will keep them safe"

Proverbs 14:4

the feeding trough
A "trough" is a container in which you put the food for animals.

an abundant crop
"a good harvest"

from the strength of an ox
"Strength" represents the strong work an ox can do. Alternate translation: "because of the work an ox does"

Proverbs 14:5

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. Alternate translation: "constantly lies" See how you translated this phrase in Proverbs 6:19.

Proverbs 14:6

and there is none
"and wisdom is not there" or "but he will not find wisdom"

knowledge comes easily to the one who is discerning
"the one who is discerning acquires knowledge easily"

the one who is discerning
"the one who is wise" or "a person who has understanding"

Proverbs 14:7

on his lips
The word "lips" represents what a person says. Alternate translation: "from his speech" or "with his comments"

Proverbs 14:8

the prudent
a person who has good judgment or sense

his own way
The word "way" represents the conduct of life of a person. Alternate translation: "his conduct" or "how he lives"

generated on Tue Oct 24 10:45:40 2023

the folly of fools is deception
The foolishness of fools is that they think they are wise, when they are not.

Proverbs 14:9

when the guilt offering is sacrificed
"at guilt" or "at the guilt offering" The meaning behind this phrase is that fools do not apologize to God or men for the things they do wrong.

but among the upright favor is shared
This can be stated in active form. Alternate translation: "but the upright enjoy favor together" or "but God's favor is experienced together among the upright"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

Proverbs 14:10

its own bitterness
"its own sorrow" or "its own sadness"

no stranger
"those who do not know him"

Proverbs 14:11

the tent
The word "tent" represents everything that happens within it. Alternate translation: "the household"

flourish
The word "flourish" means vigorous blooming of flowers and so represents anything that grows strongly. Alternate translation: "to do well and last long" or "to be healthy" or "to be very successful"

Proverbs 14:12

There is a way that seems right to a man
The word "way" represents the conduct of life a person follows. Alternate translation: "People think that the way they are living is the right way"

Proverbs 14:13

A heart can laugh
The word "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "A person's feelings can show laughter"

be in pain
"experience pain" or "hurt"

Proverbs 14:14

The faithless in heart
"The person who is faithless"

what his ways deserve
The word "ways" represents a person's conduct of life. Alternate translation: "what he deserves, based on how he lived"

what is his
"what belongs to him" or "what he has a right to"

Proverbs 14:15

naive
inexperienced or immature

his steps
Here the idea of footsteps represents a person's behavior. Alternate translation: "his actions"

Proverbs 14:16

turns away from evil
Here evil is spoken of as if it were a place. Alternate translation: "avoids doing evil"

confidently dismisses
"boldly ignores"

Proverbs 14:17

is quick to become angry
"becomes angry quickly"

Proverbs 14:18

naive
inexperienced or immature

inherit foolishness
Here "inherit" represents having permanent possession of something.

foolishness
The word "foolishness" is an abstract noun that represents foolish thinking and foolish actions.

prudent people
"wise people"

are crowned with knowledge
Here knowledge is spoken of as if it were a beautiful ornament worn on one's head, such as a turban with jewels. Alternate translation: "wear knowledge as a turban"

generated on Tue Oct 24 10:45:40 2023

Proverbs 14:19

bow down
This means to bend over to humbly express respect and submission toward someone.

at the gates of the righteous
The word "gates" represents an entrance to meet with another. This means the wicked will have to wait for the righteous person and beg to enter his presence. Alternate translation: "to meet with the righteous person"

Proverbs 14:20

The poor person is hated even by his own companions
This can be stated in active form. Alternate translation: "Everyone hates the poor person even his own neighbors"

Proverbs 14:21

The one ... the one
"The person ... the person"

the poor
"poor people"

Proverbs 14:22

Do not those who plot evil go astray?
The assumed answer to this question is "yes." Alternate translation: "Those who plot evil will go astray."

who plot evil
"who make evil plans" or "who make plans to do evil things"

those who plan to do good will receive steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Alternate translation: "God will show those who plan to do what is good that he loves them without ceasing, and he will be faithful to them"

Proverbs 14:23

but when there is only talk
"but if you only talk" or "but when all a person does is talking"

Proverbs 14:24

The crown of wise people
The word "crown" represents the highest achievement possible and visible to all. Alternate translation: "The reward of wise people"

the folly of fools
See how you translated this phrase in Proverbs 14:8.

Proverbs 14:25

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 14:26

In the fear of Yahweh is strong confidence
The abstract nouns "fear" and "confidence" can be translated as verbs. Alternate translation: "The person who fears Yahweh also knows that he can trust Yahweh"

it will be a refuge for his children
The confidence that a person who fears Yahweh has is spoken of as if it were a a place to which that person's children can go to be safe. Alternate translation: "his children can know that Yahweh will protect them"

Proverbs 14:27

fountain of life
A "fountain" is a bountiful source of water and represents here the source of life. Alternate translation: "source of life"

from the snares of death
A "snare" is a sort of trap used to hunt animals and represents something tricky and dangerous that will kill. Alternate translation: "from the trap that will kill"

Proverbs 14:28

the great number of his people
"how many people he rules"

the prince is ruined
"the prince has nothing and his kingdom will fall"

Proverbs 14:29

the quick-tempered
a person who is quick to become angry

Proverbs 14:30

A tranquil heart
"A peaceful mindset" or "An attitude that is at peace"

rots the bones
The word "rots" represents the decay of a person and "bones" represents the whole person. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "causes a person to be unhealthy in body and spirit"

Proverbs 14:31

The one who ... the one who
"The person who ... the person who"

the poor ... the needy
"a poor person ... a needy person"

shows favor to
"is kind to" or "helps"

Proverbs 14:32

is brought down by his evil actions
This can be stated in active form. Alternate translation: "evil actions push over" or "evil actions destroy"

Proverbs 14:33

Wisdom rests in the heart
The word "heart" represents the feelings, attitudes and motivations of a person. Alternate translation: "Wisdom is in the attitude"

the discerning
"a discerning person"

she lets herself be known
This can be stated in active form. Alternate translation: "she makes sure people know her"

she
The word "she" refers to wisdom.

Proverbs 14:34

is a disgrace
"brings shame upon to any people" or "should cause any people to be ashamed"

Proverbs 14:35

who acts prudently
"who acts wisely" or "who makes sure bad things do not happen"

the one who
"the servant who"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 A gentle answer turns away wrath,
but a harsh word stirs up anger.

2 The tongue of wise people compliments knowledge,
but the mouth of fools pours out folly.

3 The eyes of Yahweh are everywhere,
keeping watch over the evil and the good.

4 A healing tongue is a tree of life,
but a deceitful tongue crushes the spirit.

5 A fool has contempt for his father's instruction,
but he who learns from correction is prudent.

6 In the house of the righteous person there is great treasure,
but the earnings of the wicked person give him trouble.

7 The lips of wise people scatter knowledge about,
but not so the hearts of fools.

8 The sacrifice of the wicked is an abomination to Yahweh,
but the prayer of the upright is his delight.

9 The way of wicked people is an abomination to Yahweh,
but he loves the one who pursues what is right.

10 Harsh discipline awaits anyone who abandons the way
and he who hates correction will die.

11 Sheol and destruction are open before Yahweh;
how much more the hearts of the sons of mankind?

12 The mocker does not love the one who corrects him;
he will not go to the wise.

13 A joyful heart makes the face cheerful,
but by an injured heart the spirit is broken.

14 The heart of the discerning seeks knowledge,
but the mouth of fools feeds on folly.

15 All the days of the afflicted are miserable,
but a cheerful heart has an unending feast.

16 Better is little with the fear of Yahweh
than great treasure with tumult.

17 Better is a meal with vegetables where there is love
than a fattened calf served with hatred.

18 An angry man stirs up strife,
but a person who is slow to anger quiets a quarrel.

19 The path of the lazy person is like a place with a hedge of thorns,
but the path of the upright is a built-up highway.

generated on Tue Oct 24 10:45:40 2023

20 A wise son brings joy to his father,
but a foolish person despises his mother.

21 Folly delights a person who lacks sense,
but the one who has understanding walks a straight path.

22 Plans go wrong where there is no advice,
but with numerous advisors they succeed.

23 A person finds joy when he gives a pertinent reply;
how good is a timely word!

24 The path of life leads upward for prudent people,
that they may turn away from Sheol beneath.

25 Yahweh tears down the house of the proud,
but he protects the property of the widow.

26 The thoughts of the wicked are an abomination to Yahweh,
but pleasant words are pure.

27 The person who profits from unjust gain brings trouble to his family,
but the one who hates bribes will live.

28 The heart of the righteous person ponders before it answers,
but the mouth of wicked people pours out all its evil.

29 Yahweh is far away from wicked people,
but he hears the prayer of righteous people.

30 The light of the eyes brings joy to the heart
and good news is health to the body.

31 The ear that listens to life-giving rebuke
will dwell among wise people.

32 The one who rejects discipline despises himself,
but he who listens to correction gains understanding.

33 The fear of Yahweh instructs in wisdom,
and humility comes before honor.

Proverbs 15 General Notes

Structure and formatting

Chapter 15 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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generated on Tue Oct 24 10:45:40 2023

Proverbs 15:1

A gentle answer turns away wrath
Causing a person to stop being angry is spoken of as if it were turning that person's wrath away. Alternate translation: "Answering a person gently will calm that person's wrath"

but a harsh word stirs up anger
Causing a person to become more angry is spoken of as if it were stirring up or awakening anger. Alternate translation: "but speaking harshly causes that person to become more angry"

Proverbs 15:2

The tongue of wise people compliments knowledge
Here the word "tongue" refers to the person who speaks. Alternate translation: "Wise people compliment knowledge when they speak"

compliments knowledge
Possible meanings are 1) "makes knowledge attractive" or 2) "uses knowledge correctly."

the mouth of fools pours out folly
The writer speaks of fools' mouths as if they were containers and of folly as if it were the liquid that filled them. When fools speak, their mouths pour out the liquid. The word "mouth" represents those who speak. Alternate translation: "fools are always speaking folly"

Proverbs 15:3

The eyes of Yahweh are everywhere
Here the word "eyes" represents Yahweh and emphasizes his ability to see everything. Alternate translation: "Yahweh sees everything"

the evil and the good
The words "evil" and "good" refer to people. Alternate translation: "evil people and good people"

Proverbs 15:4

A healing tongue is a tree of life
The word "tongue" refers to speech. The writer speaks of the words of a person who says things that help and encourage others as if they were a tree that provides life-giving nourishment. Alternate translation: "Kind words are like a tree that gives life"

a deceitful tongue crushes the spirit
The phrase "a deceitful tongue" refers to speech that is deceitful or hurtful. The writer speaks of a person being hurt or in despair as if that person's spirit were an object that words have crushed. Alternate translation: "deceitful speech causes a person to despair"

Proverbs 15:5

he who learns from correction
The word "correction" can be translated as a verb. Alternate translation: "he who learns when someone corrects him"

is prudent
"is wise"

Proverbs 15:6

the earnings of the wicked person give
The word "earnings" can be translated as a verbal phrase. Alternate translation: "the wealth that a wicked person earns gives"

Proverbs 15:7

The lips of wise people scatter knowledge about
The word "lips" represents what wise people say. The writer speaks of knowledge as if it were seeds that wise people scatter around when they speak. Alternate translation: "The speech of wise people spreads knowledge"

not so the hearts of fools
Possible meanings are 1) the word "hearts" is synecdoche for the fools themselves and means that they do not scatter knowledge like wise people do. Alternate translation: "fools do not scatter knowledge about" or 2) fools do not have knowledge in their hearts, with "hearts" being a metonym for the thoughts. Alternate translation: "fools do not understand knowledge"

Proverbs 15:8

The sacrifice of the wicked is an abomination to Yahweh
"Yahweh strongly hates the sacrifices that wicked people offer." See how you translated "abomination" in Proverbs 3:32.

the upright
"the person who lives rightly" or "people who live rightly"

is his delight
"pleases him"

Proverbs 15:9

The way of wicked people is an abomination to Yahweh
The lifestyles of wicked people are spoken of as if they are paths on which those people walk. See how you translated "abomination" in [Proverbs 3:32]

the one who pursues what is right
Being diligent to live rightly is spoken of as if it were chasing after right things. Alternate translation: "the person who strives to live rightly"

generated on Tue Oct 24 10:45:40 2023

Proverbs 15:10

anyone who abandons the way
Here "the way" refers to the way of righteousness. A person who stops doing what is right is spoken of as if he has left the correct path. Alternate translation: "anyone who stops living rightly"

he who hates correction
The word "correction" can be translated as a verb. Alternate translation: "the person who hates it when others correct him"

Proverbs 15:11

Sheol and destruction are open before Yahweh
The words "Sheol and destruction" both refer to the place of the dead. Yahweh knowing everything about the place of the dead is spoken of as if it were open before Yahweh. Alternate translation: "Yahweh knows everything about the place where dead people are"

how much more the hearts of the sons of mankind?
This rhetorical question emphasizes that since Yahweh knows everything about the place of the dead, it is more obvious that he knows everything about the hearts of men. Alternate translation: "so he certainly knows the hearts of the sons of mankind!"

the hearts of the sons of mankind
Here the word "hearts" represents the thoughts and motivations. The phrase "the sons of mankind" is an idiom for humanity. Alternate translation: "the thoughts of humans"

Proverbs 15:12

he will not go to the wise
It is implied that he will not go to the wise to seek their counsel or advice. Alternate translation: "he will not go to the wise to seek their counsel"

Proverbs 15:13

A joyful heart makes the face cheerful
Here the word "heart" represents the person. Alternate translation: "When a person is joyful, his face is cheerful"

by an injured heart the spirit is broken
The writer speaks of a person being discouraged as if that person's spirit were an object that is broken. Possible meanings are 1) The "injured heart" is spoken of as if it were a person who broke the spirit or 2) a person whose heart has been injured will also be discouraged. This can be translated in active form. Alternate translation: "an injured heart makes a person become discouraged"

Proverbs 15:14

The heart of the discerning
Here the word "heart" represents the mind and thoughts. Alternate translation: "The mind of the discerning person" or "The discerning person"

the mouth of fools feeds on folly
Here the word "mouth" represents the person. The writer speaks of fools desiring foolish things as if they ate foolish things. Alternate translation: "foolish people desire folly as if it were the food that they eat"

Proverbs 15:15

All the days of the afflicted are miserable
"Oppressed people are miserable all of their days"

a cheerful heart has an unending feast
Here the word "heart" represents the person. The writer speaks of a cheerful person enjoying life as if that person were celebrating a feast that does not end. Alternate translation: "the cheerful person enjoys life, as if he were celebrating an unending feast"

an unending feast
"a feast that never ends"

Proverbs 15:16

with tumult
"with confusion and disorder"

Proverbs 15:17

a meal with vegetables
The vegetables represent a small meal with very little food. Alternate translation: "a small meal" or "very little food"

where there is love
The word "love" can be translated with a verbal phrase. Alternate translation: "where people love one another"

a fatted calf served with hatred
This can be translated in active form. Alternate translation: "a fatted calf that someone serves with hatred"

a fatted calf
This refers to a calf that has been fed a lot of food so that it will become fat. Here it represents a delicious meal or a feast. Alternate translation: "a luxurious meal" or "a feast"

with hatred
The word "hatred" can be translated with a verbal phrase. Alternate translation: "where people hate one another"

generated on Tue Oct 24 10:45:40 2023

Proverbs 15:18

stirs up strife
Causing people to disagree with each other and to be angry is spoken of as if it were stirring up strife. The abstract noun "strife" can be expressed with the verbs "argue" or "fight." Alternate translation: "causes people to argue" or "makes people want to fight"

Proverbs 15:19

The path of the lazy person ... the path of the upright
The writer speaks of a person's life as if it were a path on which the person walks. Alternate translation: "The life of the lazy person ... the life of the upright"

The path of the lazy person is like a place with a hedge of thorns
The writer compares the way the lazy person lives with trying to walk through a hedge of thorns. Both cause the person to suffer pain. Alternate translation: "Life for the lazy person is like walking through a hedge of thorns"

the path of the upright is a built-up highway
The writer speaks of the blessings that upright people experience in life as if they were walking on a smooth road.

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

built-up highway
This is a road that is wide, flat, smooth, and free of obstacles.

Proverbs 15:20

General Information:
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Proverbs 15:21

the one who has understanding walks a straight path
The writer speaks of a person doing the right thing as if he were walking straight ahead on a path. Alternate translation: "the person who has understanding does what is right"

Proverbs 15:22

Plans go wrong
"Plans fail"

where there is no advice
"when there is no one to give advice"

advisors
people who give recommendations as a guide to action

they succeed
"plans succeed"

Proverbs 15:23

a pertinent reply
"a fitting reply" or "an appropriate answer"

how good is a timely word
This exclamation emphasizes that a word spoken at the right time is very good. Alternate translation: "a word that a person speaks at the right time is very good"

Proverbs 15:24

The path of life leads upward ... from Sheol beneath
The writer speaks of a lifestyle that results in life as if it were a path that goes upward towards life and of a lifestyle that results in death as if it were a path that leads down to the place of the dead.

Proverbs 15:25

house
This is a synecdoche for the person's household, property, and wealth.

Proverbs 15:26

The thoughts of the wicked are an abomination to Yahweh
"Yahweh strongly hates the thoughts of wicked people." See how you translated "abomination" in Proverbs 3:32.

pleasant words are pure
"kind words are pure"

Proverbs 15:27

General Information:
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Proverbs 15:28

The heart of the righteous person ponders before it answers
Here the word "heart" is a metonym for the mind and thoughts. This represents the person who thinks. Alternate translation: "The person who does right ponders what to say before he answers"

the mouth of wicked people pours out all its evil
The writer speaks of wicked people's mouths as if they were containers and speaks of evil as if it were the liquid that filled them. When wicked people speak, their mouths pour out the liquid. The word

generated on Tue Oct 24 10:45:40 2023

"mouths" represents those who speak. Alternate translation: "wicked people are always saying evil things"

the mouth of wicked people pours out all its evil
It may be more natural in you language to translate all these words as either singular or plural. Alternate translation: "the mouth of the wicked person pours out all its evil" or "the mouths of wicked people pour out all their evil"

Proverbs 15:29

Yahweh is far away from wicked people
The writer speaks of Yahweh not listening to wicked people as if he were physically far away from them. Alternate translation: "Yahweh does not listen to wicked people" or "Yahweh does not answer wicked people"

Proverbs 15:30

The light of the eyes
The writer speaks of an expression of joy on one's face as if the person's eyes emitted light. Alternate translation: "A cheerful expression"

brings joy to the heart
The word "heart" represents the person. Possible meanings are 1) the person who has a cheerful expression becomes joyful or 2) other people become joyful when they see someone with a cheerful expression. Alternate translation: "causes a person to be joyful"

good news is health to the body
Here the word "body" represents the person. Alternate translation: "receiving good news makes a person feel good"

Proverbs 15:31

The ear that listens ... will dwell
The "ear" here is a synecdoche for the whole person. Alternate translation: "The person who listens ... will dwell"

will dwell among
"will always be welcome to be with"

Proverbs 15:32

listens to correction
The word "correction" can be translated with a verbal phrase. Alternate translation: "listens when others correct him"

Proverbs 15:33

The fear of Yahweh instructs in wisdom
The words "fear" and "wisdom" can be translated with verbal phrases. Alternate translation: "When a person fears Yahweh, he will learn to be wise"

The fear of Yahweh
See how you translated this phrase in Proverbs 1:7.

humility comes before honor
This means that a person must first learn humility before Yahweh will honor him.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 The plans of the heart belong to a person,
but the answer from his tongue comes from Yahweh.

2 All of a person's ways are pure in his own eyes,
but Yahweh weighs the spirits.

3 Commit your works to Yahweh
and your plans will succeed.

4 Yahweh has made everything for its purpose,
even the wicked for the day of trouble.

5 Every exalted heart is an abomination to Yahweh,
but be sure of this, they will not go unpunished.

6 By steadfast love and faithfulness iniquity is atoned for
and by the fear of Yahweh people turn away from evil.

7 When a person's ways are pleasing to Yahweh,
he makes even that person's enemies to be at peace with him.

8 Better is a little with what is right,
than a large income with injustice.

9 In his heart a person plans out his way,
but Yahweh directs his steps.

10 Insightful decisions are on the lips of a king;
his mouth should not betray justice.

11 Honest scales come from Yahweh;
all the weights in the bag are his work.

12 Doing evil is an abomination to kings,
for a throne is established by doing what is right.
13 Righteous lips are the delight of the king,
and he loves the person who speaks upright words.

14 A king's wrath is a messenger of death
but a wise man will try to calm his anger.

15 In the light of a king's face is life
and his favor is like a cloud that brings a spring rain.

16 How much better it is to get wisdom than gold.
To get understanding should be chosen more than silver.

17 The highway of the upright turns away from evil;
the one who guards his way preserves his life.

18 Pride comes before destruction
and a haughty spirit before a downfall.

19 It is better to be of humble spirit among poor people
than to divide the plunder with proud people.

20 Whoever contemplates what they are taught will find what is good,

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and those who trust in Yahweh will be blessed.

21 The one who is wise in heart is called discerning
and sweetness of speech improves the ability to teach.

22 Understanding is a fountain of life to the one who has it,
but the instruction of fools is their foolishness.

23 The heart of a wise person gives insight to his mouth
and adds persuasiveness to his lips.

24 Pleasant words are a honeycomb—
sweet to the soul and healing to the bones.

25 There is a way that seems right to a man,
but its end is the way to death.

26 The laborer's appetite works for him;
his hunger urges him on.

27 A worthless person digs up mischief
and his speech is like a scorching fire.

28 A perverse person stirs up conflict
and a gossip separates close friends.

29 A man of violence lies to his neighbor
and leads him down a path that is not good.

30 The one who winks the eye is plotting perverse things;
those who purse the lips will bring evil to pass.

31 Gray hair is a crown of glory;
it is gained by living the right way.

32 It is better to be slow to anger than to be a warrior
and one who rules his spirit is stronger than one who conquers a city.

33 The lots are cast into the lap,
but the decision is from Yahweh.

Proverbs 16 General Notes

Structure and formatting

Chapter 16 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

King and royalty

Some of these proverbs mention a king. As in other cases, this is intended to apply to all rulers.

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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generated on Tue Oct 24 10:45:40 2023

Proverbs 16:1

The plans of the heart belong to a person
Here the word "heart" represents the person's mind and thoughts. Alternate translation: "A person makes plans in his mind"

the answer from his tongue comes from Yahweh
Possible meanings are 1) Yahweh speaks his answer to a person's plans, which is a metaphor meaning that Yahweh determines the outcome of that person's plans or 2) Yahweh enables a person to speak words about the plans that he has made.

the answer from his tongue
The person is represented by his "tongue" to emphasize his speech. Alternate translation: "the answer that he speaks"

Proverbs 16:2

All of a person's ways are pure in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. The writer speaks of what a person does as if that person were walking down a path. Alternate translation: "A person thinks that everything he does is pure" or "A person judges everything he does as pure"

Yahweh weighs the spirits
Here the word "spirits" represents people's desires and motives. The writer speaks of Yahweh discerning and judging a person's desires and motives as if he were weighing that person's spirit. Alternate translation: "Yahweh judges the person's motives"

Proverbs 16:3

General Information:
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Proverbs 16:4

even the wicked for the day of trouble
The verbal phrase may be supplied from the previous phrase. Alternate translation: "he has made even the wicked for the day of trouble"

Proverbs 16:5

Every exalted heart is an abomination to Yahweh
"Yahweh strongly hates every exalted heart." See how you translated "abomination" in Proverbs 3:32.

Every exalted heart
Here the word "exalted" is a metaphor for "arrogant" because the person himself exalts his heart rather than allowing God or other people to exalt it. The word "heart" represents the person. Alternate translation: "everyone who is arrogant" or "every arrogant person"

they will not go unpunished
The two negatives in this phrase strongly emphasize the positive. This can be stated in active form. Alternate translation: "Yahweh will certainly punish them"

Proverbs 16:6

By steadfast love and faithfulness iniquity is atoned for
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." This can be stated in active form. Possible meanings are 1) Alternate translation: "Because Yahweh loves his people without ceasing and is faithful to them, he forgives their sins" or 2) Alternate translation: "Yahweh will forgive the sins of those who love him without ceasing and are faithful to him"

people turn away from evil
The writer speaks of people no longer doing evil things as if they were turning away from evil. Alternate translation: "people stop doing evil things"

Proverbs 16:7

he makes
"Yahweh makes"

Proverbs 16:8

a large income
"earning a lot of money"

with injustice
"with wrongdoing"

Proverbs 16:9

In his heart a person plans out his way
Here the word "heart" represents the mind and thoughts. The writer speaks of a person's actions as if the person were walking on a path. Alternate translation: "A person plans in his mind what he will do"

Yahweh directs his steps
The writer speaks of Yahweh determining the outcome of a person's plans as if Yahweh were telling that person where to walk.

Proverbs 16:10

Insightful decisions are on the lips of a king
Here the word "lips" is a metonym for what the king says. Alternate translation: "What a king says are insightful decisions"

generated on Tue Oct 24 10:45:40 2023

his mouth should not betray justice
The word "mouth" represents the king himself. Alternate translation: "he should not speak deceitfully when he judges"

Proverbs 16:11

Honest scales come from Yahweh
Yahweh requires justice and fairness when doing business. Dishonest people used heavier or lighter weights in their scales in order to gain more when buying or selling.

all the weights in the bag are his work
Merchants carried their weights in bags. Possible meanings are 1) Yahweh has determined how much every weight must weigh or 2) Yahweh is concerned with every weight that a merchant uses.

Proverbs 16:12

Doing evil is an abomination to kings
Possible meanings are 1) kings hate evil deeds that their subjects commit or 2) Yahweh hates kings who commit evil deeds.

for a throne is established by doing what is right
Here the word "throne" represents the king's rule. This can be stated in active form. Alternate translation: "for the king establishes his reign by doing what is right"

Proverbs 16:13

Righteous lips
Here the word "lips" represents the person who speaks. Alternate translation: "A person who speaks the truth"

Proverbs 16:14

A king's wrath is a messenger of death
The writer speaks of an angry king causing someone to die as if the king's wrath were a messenger that he sends out to kill someone. Alternate translation: "An angry king can put people to death"

Proverbs 16:15

General Information:
Verse 15 contrasts with verse 14.

In the light of a king's face is life
The writer speaks of an expression of joy on the king's face as if his face emitted light. Alternate translation: "When the king is cheerful, people live"

his favor is like a cloud that brings a spring rain
The writer compares the king showing favor towards someone with a cloud that brings rain to make crops grow. Both promise blessing to those who receive them.

Proverbs 16:16

How much better it is to get wisdom than gold
This exclamation emphasizes that having wisdom is much better than having gold. Alternate translation: "It is much better to get wisdom than to get gold"

To get understanding should be chosen more than silver
This can be stated in active form. Alternate translation: "A person should choose to get understanding more than to get silver"

Proverbs 16:17

The highway of the upright
The writer speaks of the lifestyle of upright people as if it were a well-built road, free of obstacles. Alternate translation: "The righteous way that upright people live"

turns away from evil
The writer speaks of avoiding or no longer doing evil things as if it were turning away from evil. Alternate translation: "keeps them from doing evil"

the one who guards his way preserves his life
The word "way" here is a metaphor that speaks of a person's actions and words as if they were a road that he walks on. A person who "guards his way" is careful to make sure he does not do what his own evil thoughts or others' evil words or actions tempt him to do. Alternate translation: "the one who does not allow evil people to lead him to sin will live a long time"

Proverbs 16:18

a haughty spirit
Here the word "spirit" represents the person's attitude and temperament. Alternate translation: "an arrogant attitude"

a downfall
"ruin" or "failure"

Proverbs 16:19

to be of humble spirit
"to have a humble spirit" or "to be a humble person"

plunder
goods taken in battle

generated on Tue Oct 24 10:45:40 2023

Proverbs 16:20

what they are taught
This can be stated in active form. Alternate translation: "what someone has taught them" or "what they have learned"

Proverbs 16:21

The one who is wise in heart is called discerning
This person will have a reputation of being a discerning person. This can be stated in active form. Alternate translation: "People will call the one who is wise in heart discerning" or "The one who is wise in heart will have a reputation of being a discerning person"

The one who is wise in heart
Here the heart represents the mind and thoughts. Alternate translation: "The one who is wise" or "The one who is wise in his thinking"

sweetness of speech
The writer speaks of kind or pleasant speech as if it were something that tastes sweet. Alternate translation: "kind speech" or "pleasant speech"

Proverbs 16:22

Understanding is a fountain of life
The writer speaks of "Understanding" as if it were a fountain that continuously flows with water and which sustains the life of those who drink from it. Alternate translation: "Understanding is like a fountain flowing with life-giving water"

Proverbs 16:23

The heart of a wise person gives
Here the word "heart" represents the mind and thoughts. Alternate translation: "The thoughts of a wise person gives"

gives insight to his mouth
Here the word "mouth" is a metonym for speech. Alternate translation: "makes his speech wise"

to his lips
Here the word "lips" is a metonym for speech. Alternate translation: "to what he says"

Proverbs 16:24

sweet to the soul
Possible meanings for the word "soul" are 1) it represents a person's inward desires and pleasures. Alternate translation: "sweet enough to make a person happy" or 2) it can mean "throat" and is a metonym for a person's tongue and ability to taste. Alternate translation: "sweet to a person's taste"

healing to the bones
Here the word "bones" represent a person's body. Alternate translation: "healing to the body"

Proverbs 16:25

There is a way that seems right to a man
The writer speaks of a person's conduct or behavior as if it were a road on which the person is traveling. Alternate translation: "A person thinks that the way he is living is right"

but its end is the way to death
The word "its" refers to "way" in the previous line. This "way" is the road that leads to death.

Proverbs 16:26

The laborer's appetite works for him
The writer speaks of the appetite as if it were a person who works on behalf of the laborer. This means that the person who labors is motivated by his desire to eat. Alternate translation: "The laborer works to satisfy his appetite"

his hunger urges him on
The writer speaks of "hunger" as if it were a person who urges the laborer to continue working. Alternate translation: "he keeps on working because he is hungry"

Proverbs 16:27

A worthless person digs up mischief
The writer speaks of a person trying to find ways to harm other people as if that person were digging in the ground to find something buried. Alternate translation: "A worthless person looks for mischief as if he were digging for something in the ground"

worthless
"useless" or "wicked"

mischief
trouble

his speech is like a scorching fire
The writer compares the way this person's words hurt others with the way that fire burns things. Alternate translation: "he hurts people with his words, like a fire scorches the things it touches"

Proverbs 16:28

a gossip
a person who gossips or spreads rumors

Proverbs 16:29

A man of violence lies to his neighbor
It is implied that this man lies to his neighbor in order to get his neighbor to join him in violent

generated on Tue Oct 24 10:45:40 2023

actions. Alternate translation: "A man of violence entices his neighbor"

A man of violence
"A violent man" or "A man who practices violence"

leads him down a path that is not good
The writer speaks of a person's actions as if they were a road on which the person walks. Alternate translation: "gets him to do things that are not good"

a path that is not good
The writer uses an understatement to emphasize how bad this path is. Alternate translation: "a very bad path" or "a terrible path"

Proverbs 16:30

The one who winks the eye ... those who purse the lips
Both of these are facial gestures which people might use to signal their plans to others. See how you translated "winks the eye" in Proverbs 10:10.

will bring evil to pass
"will do evil things"

Proverbs 16:31

Gray hair is a crown of glory
The writer speaks of gray hair as if it were a crown. "Gray hair" is a metonym for old age. Alternate translation: "A person who has lived long enough to have gray hair is like one who wears a glorious crown on his head"

it is gained
This can be stated in active form. Alternate translation: "a person gains it"

Proverbs 16:32

one who rules his spirit
The writer speaks of a person being able to control his own temper and emotions as if he ruled over his spirit like a king rules his people. Alternate translation: "one who controls his temper"

Proverbs 16:33

The lots are cast into the lap
This can be stated in active form. Alternate translation: "A person throws the lots into his lap"

the decision is from Yahweh
Possible meanings are 1) Yahweh decides how the lots will land or 2) it is not the lots, but Yahweh who determines what will happen.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 It is better to have quiet with a dry morsel of bread
than a house full of feasting with strife.

2 A wise servant will rule over a son who acts shamefully
and will share the inheritance as one of the brothers.

3 The crucible is for silver and the furnace is for gold,
but Yahweh tests hearts.

4 The evildoer pays attention to wicked lips;
a liar gives ear to a destructive tongue.

5 Whoever mocks the poor insults his Maker
and the one who rejoices at misfortune will not go unpunished.

6 Grandchildren are the crown of the aged
and parents bring honor to their children.

7 Eloquent speech is not suitable for a fool;
much less are lying lips suitable for a prince.

8 A bribe is like a magic stone to the one who gives it;
wherever he turns, he succeeds.

9 Whoever overlooks an offense seeks love,
but the one who repeats a matter alienates close friends.

10 A rebuke goes deeper into a person who has understanding
than a hundred blows go into a fool.

11 An evil person only seeks rebellion,
so a cruel messenger will be sent against him.

12 It is better to meet a bear robbed of her cubs
than to meet a fool in his foolishness.

13 When someone returns evil for good,
evil will never leave his house.

14 The beginning of conflict is like one who releases water everywhere,
so walk away from the dispute before it has broken out.

15 The person who acquits the wicked person and the person who condemns the righteous person—
both are an abomination to Yahweh.

16 Why should a fool pay money to learn about wisdom
when he has no sense?

17 A friend is loving at all times
and a brother is born for times of trouble.

18 A man having no sense makes binding promises
and becomes responsible for his neighbor's debts.

19 Whoever loves conflict loves sin;
whoever raises his door seeks destruction.

generated on Tue Oct 24 10:45:40 2023

20 A person who has a crooked heart finds nothing that is good;
the one who has a perverse tongue falls into calamity.

21 Whoever is the parent of a fool brings grief to himself;
and the father of a fool has no joy.

22 A joyful heart is good medicine,
but a broken spirit dries up the bones.

23 A wicked man accepts a secret bribe
to pervert the ways of justice.

24 The one who has understanding sets his face toward wisdom,
but the eyes of a fool are set on the ends of the earth.

25 A foolish son is a grief to his father
and bitterness to the woman who bore him.

26 Also, it is never good to punish the righteous;
neither is it good to flog the noble for their integrity.

27 One who has knowledge uses few words
and he who is cool of spirit has understanding.

28 Even a fool is thought to be wise if he keeps silent;
when he keeps his mouth shut, he is considered to be intelligent.

Proverbs 17 General Notes

Structure and formatting

Chapter 17 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 17:1

to have quiet

Here "quiet" refers to "peace." Alternate translation: "to have peace"

than a house full of feasting with strife

The words "to have" are understood from the previous phrase. They can be repeated. Alternate translation: "than to have a house full of feasting with strife" or "than to be in a house full of feasting where there is strife"

Proverbs 17:2

General Information:

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Proverbs 17:3

The crucible is for silver and the furnace is for gold

This refers to how gold and silver are refined. A metal is refined by heating it to a high temperature so that it melts and the impurities may be removed. Alternate translation: "The crucible is used to refine silver and the furnace is used to refine gold"

crucible

a pot in which metals are melted at a very high temperature

Yahweh tests hearts

This speaks of Yahweh testing people to help them stop being evil and foolish as if their hearts were a metal that Yahweh was refining to remove everything that is impure. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"Yahweh tests people's hearts" or "Yahweh refines people's hearts"

Proverbs 17:4

wicked lips
The word "lips" can be translated as either 1) a synecdoche for the person or 2) a metonym for the words that come out from those lips. Alternate translation: "a wicked person" or "wicked talk"

gives ear
This idiom means "listens."

destructive tongue
The word "tongue" can be translated as either 1) a synecdoche for the person or 2) a metonym for the words that the tongue produces. Alternate translation: "a destructive person" or "destructive talk"

Proverbs 17:5

the poor
This refers to poor people. Alternate translation: "those who are poor"

his Maker
This is a name that refers to Yahweh. This is also an abstract noun that can be written as a verb. Alternate translation: "the one who made him"

at misfortune
This refers to the misfortune of others. Alternate translation: "at others' misfortune" or "at other peoples' troubles"

will not go unpunished
This litotes emphasizes that the person will surely be punished. Alternate translation: "will certainly be punished"

Proverbs 17:6

are the crown of
This speaks of older peoples' grandchildren being a sign of honor for them as if their grandchildren were a crown. Alternate translation: "bring honor and respect to"

the aged
This refers to older people. Alternate translation: "those who are older" or "older people"

Proverbs 17:7

Eloquent speech
"Fine speech" or "Excellent speech"

much less are lying lips suitable for a prince
This describes people lying as if it were actually their "lips" that were lying. Alternate translation: "even more it is not suitable for a prince to lie"

Proverbs 17:8

A bribe is like a magic stone to the one who gives it
This speaks of a person's bribe working by comparing it to a magical stone or amulet. Alternate translation: "A bribe works like a magical stone for the one who gives it" or "A bribe works like magic for the one who is giving the bribe"

wherever he turns
Here "turning" refers to the various things the person does. Specifically, this refers to the different things the person does by bribery. Alternate translation: "in whatever he does" or "in everything he tries to do by giving bribes"

Proverbs 17:9

an offense
an action or word that has hurt him

who repeats a matter
This refers to bringing up a past situation in which a friend was hurt or offended. Alternate translation: "who repeats a past offense"

alienates close friends
"causes people to stop being close friends" or "causes close friends to stop liking each other"

Proverbs 17:10

A rebuke goes deeper into a person ... than a hundred blows go into a fool
This compares how a rebuke effects a man of understanding to how a beating effects a fool. This speaks of the effect on these people as if it could be measured by the depth that it goes into them. Alternate translation: "A rebuke has more effect on a person ... than a hundred blows have on a fool"

a person who has understanding
"a person who has good judgment." The word "understand" can be expressed as a verb. Alternate translation: "a person who understands"

a hundred blows go into a fool
"beating a fool a hundred times makes him change his ways"

Proverbs 17:11

seeks rebellion
The word "rebellion" can be expressed as a verb. Alternate translation: "seeks to rebel"

a cruel messenger will be sent against him
This can be stated in active form. Alternate translation: "a cruel messenger will come against him"

generated on Tue Oct 24 10:45:40 2023

will be sent against him
To be "sent against" someone means to be sent to harm them. Alternate translation: "will be sent to harm him"

Proverbs 17:12

a bear robbed of her cubs
This can be stated in active form. Alternate translation: "a bear who has just lost her cubs"

in his foolishness
The word "foolishness" can be expressed as an adjective. Alternate translation: "who is acting foolish"

Proverbs 17:13

evil will never leave his house
Here "evil" is spoken of as if it were a person who would not leave the man's house. Here the word "house" may be taken literally, but it is also a metonym for his family. Alternate translation: "bad things will continue to happen to him and his family" or "bad things will never stop happening to him and his family"

Proverbs 17:14

The beginning of conflict is like one who releases water everywhere
This compares how easily a conflict spreads to how spilled water flows everywhere. Alternate translation: "Starting a conflict is like pumping water and letting it run everywhere"

has broken out
"starts"or "begins"

Proverbs 17:15

acquits
justifies, declares someone not guilty

Proverbs 17:16

Why should a fool pay money to learn about wisdom when he has no sense?
This rhetorical question emphasizes that the fool should not do this. This question may be written as a statement. Alternate translation: "A fool should not pay money to learn about wisdom because he does not have any sense."

sense
Possible meanings are 1) desire to learn wisdom or 2) ability to learn wisdom.

Proverbs 17:17

a brother is born for times of trouble
One of the purposes of a brother is to be there to help his brother or sister in times of trouble. Alternate translation: "a brother is there for times of trouble"

Proverbs 17:18

no sense
"no good judgement"

binding promises
This refers to promises that must be kept and are often a burden on the person who made them.

Proverbs 17:19

whoever raises his door seeks destruction
Possible meanings are 1) this may represent that person making the entrance to their home look more lofty or fancy. Alternate translation: "the one who makes his doorway more impressive is giving others the opportunity to ruin him" or "the one who makes the entrance to his house high is trying to harm other people" Or 2) the word "door" is a metaphor for the person's mouth. Alternate translation: "the one who speaks proudly is giving others the opportunity to ruin him" or "the one who speaks proudly is trying to harm other people"

raises his door
Possible meanings are 1) literally making either the door itself or the threshold of the entrance high or 2) metaphorically making either the door itself or the house of which it is a part seem great or 3) the word "door" is a metaphor for the person's mouth, which in turn is a metonym for the words the person speaks with his mouth.

Proverbs 17:20

who has a crooked heart
The "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "who is deceptive" or "who is dishonest"

has a perverse tongue
The "tongue" represents a person's speech. Alternate translation: "speaks perversely" or "speaks wickedly"

falls into calamity
"falls into trouble" To "fall into" something means to get into that situation. Alternate translation: "will have calamity"

Proverbs 17:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Proverbs 17:22

A joyful heart is good medicine
This speaks of a joyful heart as being good medicine because it makes a person feel better. Alternate translation: "A joyful heart is like medicine that makes a person feel better"

A joyful heart
The "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "Being joyful"

a broken spirit
Here the "spirit" represents a person's feelings and emotional state. A broken spirit refers to a poor emotional state. Alternate translation: "depression"

dries up the bones
A person's bones represent their physical health and strength. If a person's bones dry up it means that they are very sick and unhealthy. Alternate translation: "makes a person unhealthy and weak"

Proverbs 17:23

to pervert the ways of justice
"to prevent justice from being rendered" or "to pervert justice"

Proverbs 17:24

sets his face toward wisdom
This speaks of a person's focus on acting wisely as if he were looking at wisdom. Alternate translation: "focuses on acting wisely"

the eyes of a fool are
This refers to a fool by his eyes to emphasize what he is focusing on. Alternate translation: "the fool is"

the ends of the earth
This speaks of a fool's impossible dreams as if they were the ends of the earth to emphasize that they are unrealistic. Alternate translation: "strive for things that are as far from him as the ends of the earth" or "focus on impossible things"

Proverbs 17:25

A foolish son is a grief to his father
This speaks of a son causing his father grief as if the son himself were "grief." Alternate translation: "A foolish son brings grief to his father"

A foolish son ... and bitterness to the woman
This speaks of a son causing his mother bitterness as if the son himself were "bitterness." Alternate translation: "A foolish son ... and brings bitterness to the woman"

who bore him
"who gave birth to him"

bitterness
emotional pain, sorrow

Proverbs 17:26

it is never good ... neither is it good
These statements can be written in positive form. Alternate translation: "it is always wrong ... and it is evil"

to punish the righteous
"to force the righteous to give up his property."

the righteous
This is a nominal adjective that refers to any righteous person. Another possible meaning is "the innocent," anyone whom others have accused of a crime that he did not commit.

flog
whip severely

the noble
This nominal adjective refers to any noble people. Alternate translation: "noble people"

for their integrity
The word "integrity" can be expressed with the adjective "honest." Alternate translation: "because they are honest"

Proverbs 17:27

uses few words
This refers to the way he speaks. Alternate translation: "speaks with few words"

is cool of spirit
Having a cool spirit is a metaphor for being able to control anger. Alternate translation: "is able to control himself" or "is able to stay calm" or "does not become angry easily"

Proverbs 17:28

Even a fool is thought to be wise
This can be written in active form. Alternate translation: "People even think a fool is wise"

keeps his mouth shut
This means that he does not speak. Alternate translation: "does not speak"

he is considered to be intelligent
This can be written in active form. Alternate translation: "people consider him to be intelligent"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 One who isolates himself seeks his own desire,
and he quarrels with all sound wisdom.

2 A fool finds no pleasure in understanding,
but only in revealing what is in his own heart.

3 When a wicked person comes, contempt comes with him—
along with shame and disgrace.

4 The words of a man's mouth are deep waters;
the fountain of wisdom is a flowing stream.

5 It is not good to be partial to the wicked person,
nor to deny justice to the righteous person.

6 A fool's lips bring him conflict
and his mouth invites a beating.

7 A fool's mouth is his ruin
and he ensnares himself with his lips.

8 The words of a gossip are like delicious morsels
and they go down into the inner parts of the body.

9 Also, one who is slack in his work
is a brother to the one who destroys the most.

10 The name of Yahweh is a strong tower;
the righteous person runs into it and is safe.

11 The wealth of the rich is his fortified city
and in his imagination it is like a high wall.

12 Before his downfall a person's heart is proud,
but humility comes before honor.

13 One who answers before listening—
it is his folly and shame.

14 A person's spirit will endure sickness,
but who can bear a broken spirit?

15 The heart of the intelligent acquires knowledge
and the hearing of the wise seeks it out.

16 A man's gift may open the way
and bring him before great men.

17 The first to plead his case seems just
until his opponent comes and examines him.

18 Casting the lot settles disputes
and separates strong opponents.

19 An offended brother is harder to be won than a strong city,
and quarrels are like the bars of a castle.

generated on Tue Oct 24 10:45:40 2023

20 From the fruit of his mouth one's stomach is filled;
with the harvest of his lips he is satisfied.

21 Death and life are controlled by the tongue,
and those who love the tongue will eat its fruit.

22 He who finds a wife finds a good thing
and receives favor from Yahweh.

23 A poor person pleads for mercy,
but a rich person answers harshly.

24 The one who claims many friends is brought to ruin by them,
but there is a friend who comes closer than a brother.

Proverbs 18 General Notes

Structure and formatting

Chapter 18 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 18:1

isolates himself

"keeps away from other people"

quarrels with all sound wisdom

This speaks of a person disagreeing with sound judgment as if "sound judgment" were a person he fought with. Alternate translation: "he disagrees with all sound judgment"

sound wisdom

"good judgment" or "wise choices"

Proverbs 18:2

A fool finds no pleasure in understanding, but only

"A fool does not care about understanding, but only about" This means the fool considers "understanding" the opposite of pleasure. Alternate translation: "A fool detests understanding and only finds pleasure in"

but only in revealing what is in his own heart

This means that the fool only finds pleasure in telling other people what he feels and desires in his heart. Alternate translation: "but only in telling others what is in his own heart"

what is in his own heart

The contents of a person's heart refers to the person's thoughts and feelings. Alternate translation: "what he thinks"

Proverbs 18:3

contempt comes with him—along with shame and disgrace

Here "contempt," "shame," and "disgrace" are spoken of as if they are people who accompany a wicked man. Possible meanings are 1) people show contempt towards the wicked man and cause him to feel shame and disgrace. Alternate translation: "people feel contempt for him along with shame and disgrace" or 2) the wicked man shows contempt for others and causes them to feel shame and disgrace. Alternate translation: "he shows his contempt for other people and causes them to feel shame and disgrace"

shame and disgrace

These two words have similar meaning and are used together to emphasize the "shame" felt by either the wicked man or other people.

generated on Tue Oct 24 10:45:40 2023

Proverbs 18:4

The words of a man's mouth are deep waters; ... the fountain of wisdom is a flowing stream
These two lines are parallel and it is implied that the man in the first line is a wise man. Alternate translation: "The words of a wise man's mouth are deep waters; ... the fountain of wisdom is a flowing stream"

The words of a man's mouth are deep waters
This speaks of a wise man's words being profound as if they were profound and as deep as deep waters. Alternate translation: "The words of a man's mouth are as profound as deep waters" or "The words of a man's mouth are deep and profound"

a man's mouth
Here the man is referred to by his mouth to emphasize what he says. Alternate translation: "of a man"

the fountain of wisdom is a flowing stream
This speaks of the source of wisdom being plentiful as if it were a gushing spring. The gushing of the spring is spoken of as if it were a flowing stream. Alternate translation: "the source of wisdom is as plentiful as the water of a gushing spring"

Proverbs 18:5

It is not good to ... to the righteous person
These phrases can be written in positive form. Alternate translation: "It is good to treat the wicked person as he deserves, and to be just to the righteous person"

Proverbs 18:6

A fool's lips bring
Here the fool is referred to by his "lips" to emphasize what he says. Alternate translation: "what a fool says brings"

bring
"cause"

his mouth invites a beating
This speaks of the fool saying things that cause people to want to beat him as if he were inviting them to beat him. Alternate translation: "his mouth makes people want to beat him"

his mouth
Here what the fool says is referred to as his "mouth." Alternate translation: "what he says"

Proverbs 18:7

A fool's mouth ... with his lips
Both of these phrases refer to what a fool says. Alternate translation: "What a fool says ... by what he says"

is his ruin
"will ruin him"

he ensnares himself
This speaks of the man causing problems and trouble for himself as if he were trapping himself like a man traps an animal. Alternate translation: "he will cause problems for himself"

Proverbs 18:8

The words of a gossip are like delicious morsels
This speaks of the words of a gossip being desirable to listen to as if they were delicious food to eat. Alternate translation: "The words of a gossip are desirable to listen to" or

The words of a gossip
This refers to what a gossiping person says. Alternate translation: "The words that a gossiping person speaks"

morsels
small bites of food

they go down into the inner parts of the body
This speaks of the words of a gossip going into a person's mind and affecting his thoughts as if they were food that was going into his stomach. Alternate translation: "and they enter a person's mind and affect his thoughts"

Proverbs 18:9

one who is slack in his work is a brother to the one who destroys
This speaks of the one who is slack being similar to the one who destroys as if they were actually related. Alternate translation: "is closely related to" or "is very similar to"

is slack
"is lazy" or "is not interested"

the one who destroys the most
"the one who destroys everything" or "the one who is always destructive"

Proverbs 18:10

The name of Yahweh is a strong tower
This speaks of Yahweh protecting his people as if he were a strong tower in which they could take refuge. Alternate translation: "Yahweh protects like a strong tower" or "Yahweh protects his people like a strong tower"

The name of Yahweh
Here Yahweh is referred to by his name. Alternate translation: "Yahweh"

generated on Tue Oct 24 10:45:40 2023

the righteous
This refers to righteous people. Alternate translation: "those who are righteous" or "righteous people"

runs into it and is safe
This speaks of people seeking safety from Yahweh and Yahweh protecting them as if he were a strong tower that they ran into for safety. Alternate translation: "run to him and they are safe" or "seek him and they are safe"

Proverbs 18:11

The wealth of the rich is his fortified city
This speaks of a rich person depending on his wealth as if his wealth were a fortified wall that protects him. Alternate translation: "The wealthy person depends on his wealth as a city depends on its fortified wall"

the rich
This refers to people who are rich. Alternate translation: "the rich person"

fortified city
a city with strong defenses like walls and towers

in his imagination it is like a high wall
This speaks of the rich person believing his wealth will keep him safe like a high wall keeps those inside a city safe. Alternate translation: "he thinks it protects him as well as a high wall"

Proverbs 18:12

Before his downfall a person's heart is proud
"First a person's heart is proud, but then comes his downfall"

downfall
This refers to a significant decline in a person's reputation or health.

a person's heart
Here a person is referred to by his heart to emphasize his thoughts and feelings. Alternate translation: "a person"

humility comes before honor
The word "humility" may be expressed as an adjective and the word "honor" may be expressed as a verb. Alternate translation: "a person must be humble before he can be honored"

Proverbs 18:13

it is his folly and shame
The abstract nouns "folly" and "shame" may be expressed as adjectives. Alternate translation: "it is foolish of him, and he should be ashamed"

Proverbs 18:14

A person's spirit will endure sickness
Possible meanings are 1) the word "spirit" refers to a person's desire to stay alive. Alternate translation: "Even if a person is sick, he will still want to keep living" Or 2) the word "spirit" refers to the hope a person has that he will survive. Alternate translation: "A person who has hope will be able to survive sickness"

but who can bear a broken spirit?
This is a rhetorical question, expecting the answer that few can bear it. This can be written as a statement. Alternate translation: "but it is very hard to bear a broken spirit."

a broken spirit
This refers to being depressed. Alternate translation: "being depressed"

Proverbs 18:15

The heart of the intelligent acquires
Here the intelligent person is referred to by his heart to emphasize his desires. Alternate translation: "The intelligent desire to acquire"

the intelligent
This refers to people who are intelligent. Alternate translation: "those who are intelligent" or "intelligent people"

acquires
"gains" or "obtains"

the hearing of the wise seeks it out
Here the wise person is referred to by his hearing to emphasize what he desires to listen to. Alternate translation: "the wise seeks to learn about it"

the wise
This refers to people who are wise. Alternate translation: "those who are wise" or "wise people"

seeks it out
Here the word "it" refers to "knowledge"

Proverbs 18:16

may open the way
Here to "open the way" means to create an opportunity. Alternate translation: "may create an opportunity for him"

bring him before
This means to be allowed to see someone. Alternate translation: "let him meet" or "let him be introduced to"

generated on Tue Oct 24 10:45:40 2023

Proverbs 18:17

The first to plead his case
This refers to the person who pleads his case before his opponent pleads his case. Alternate translation: "The first person to plead his case" or "The person who pleads his case first"

examines him
asks him questions

Proverbs 18:18

Casting the lot
"Casting lots"

separates strong opponents
This refers to people who are fighting harshly over a dispute. When they are separated, they are no longer fighting over their dispute. Alternate translation: "causes opponents to stop fighting over their dispute"

Proverbs 18:19

An offended brother is harder to be won than a strong city
This speaks of the difficulty of making peace with a brother you have offended by comparing it to the difficulty of winning a war against a strong city. Alternate translation: "If you offend your brother, finding a way to have peace with him again may be harder than waging a battle to win a city"

quarrels are like the bars of a castle
This speaks of the difficulty of resolving quarrels by comparing it to the difficulty of breaking down the bars of a castle. Alternate translation: "resolving quarrels is as difficult as breaking down the bars of a castle"

castle
a fortified palace

Proverbs 18:20

From the fruit of his mouth one's stomach is filled; with the harvest of his lips he is satisfied
These two lines have the same meaning and are used together to emphasize what is said. They can be combined. Alternate translation: "A person is satisfied by the results of the good things that he says"

the fruit of his mouth
This speaks of the good things that a person says as if they were fruit that came from his mouth. Alternate translation: "his wise speech" or "his good words"

one's stomach is filled
This speaks of a person being satisfied or content by the result of what they have said as if they had eaten and become satisfied" Alternate translation: "a person is satisfied"

the harvest of his lips
This speaks of the good things that a person says as if they were fruit that is harvested. Alternate translation: "his wise speech" or "his good words"

he is satisfied
"he is pleased"

Proverbs 18:21

Death and life are controlled by the tongue
This can be written in active form. Alternate translation: "The tongue can lead to life of death" or "What people say can lead to life or death"

by the tongue ... love the tongue
Here the "tongue" refers to speech. Alternate translation: "by what people say ... love speaking"

will eat its fruit
This speaks of a person receiving the consequence for what he says as if the consequences were fruit that he receives. Alternate translation: "will receive its consequences"

Proverbs 18:22

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Proverbs 18:23

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Proverbs 18:24

many friends is brought to ruin by them
This can be stated in active form. Alternate translation: "many friends—they will bring him to ruin" or "many friends—his friends will destroy him"

comes closer than
"is more faithful than" or "stays more loyal than"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Better is a poor person who walks in his integrity
than one who is perverse in speech and is a fool.

2 Also, it is not good to have desire without knowledge
and the one who runs too fast misses the path.

3 A person's folly ruins his life
and his heart rages against Yahweh.

4 Wealth adds many friends,
but a poor person is separated from his friends.

5 A false witness will not go unpunished
and he who breathes out lies will not escape.

6 Many will ask for a favor from a generous person
and everyone is a friend of the one who gives gifts.

7 All the brothers of a poor man hate him;
how much more do his friends who go far away from him!
He pursues them with words,
but they are gone.

8 He who gets wisdom loves his own life;
he who keeps understanding will find what is good.

9 A false witness will not go unpunished,
but the one who breathes out lies will perish.

10 It is not fitting for a fool to live in luxury—
much less for a slave to rule over princes.

11 Discretion makes a person slow to anger
and it is his glory to overlook an offense.

12 The wrath of the king is like the roaring of a young lion,
but his favor is like dew on the grass.

13 A foolish son is ruin to his father
and a quarreling wife is a constant dripping of water.

14 A house and wealth are inherited from parents,
but a prudent wife is from Yahweh.

15 Laziness throws a person into a deep sleep,
but the one not willing to work will go hungry.

16 The one who obeys the command guards his life,
but the one who despises his ways will die.

17 Whoever is gracious to the poor lends to Yahweh
and he will repay him for what he has done.

18 Discipline your son while there is hope
and do not set your desire on putting him to death.

19 A person with great anger must bear the penalty;
if you rescue him, you will have to do it a second time.

generated on Tue Oct 24 10:45:40 2023

20 Listen to advice and accept instruction,
so you may become wise by the end of your life.

21 Many are the plans in a person's heart,
but it is the purpose of Yahweh that will stand.

22 Loyalty is what a person desires
and a poor person is better than a liar.

23 Honor for Yahweh leads people to life;
anyone who has it will rest satisfied and not afflicted by harm.

24 The lazy person buries his hand in the dish;
he will not even bring it back up to his mouth.

25 Strike a mocker, and the naive person will become prudent;
discipline one who is discerning, and he will gain knowledge.

26 The one who robs his father and drives his mother away
is a son who brings shame and disgrace.

27 If you cease to hear instruction, my son,
you will stray from the words of knowledge.

28 A corrupt witness mocks justice
and the mouth of the wicked swallows iniquity.

29 Judgments are ready for mockers
and flogging for the backs of fools.

Proverbs 19 General Notes

Structure and formatting

Chapter 19 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 19:1

Better is a poor person

"It is better to be a poor person"

who walks in his integrity

This is an idiom. Here walking refers to living. Alternate translation: "who lives in his integrity" or "who lives an honest life"

is perverse in speech

The word "speech" may be expressed as a verb. Alternate translation: "speaks perversely" or "speaks in an evil way"

Proverbs 19:2

to have desire without knowledge

This refers to people trying to do something without the knowledge for how to correctly do it. Alternate translation: "to work hard without knowing what you are doing"

the one who runs too fast misses the path

This speaks of a person doing something too quickly and making mistakes as if running too quickly and missing the path. Alternate translation: "the one who acts too quickly makes mistakes" or "the one who acts too quickly makes poor choices"

generated on Tue Oct 24 10:45:40 2023

Proverbs 19:3

his heart rages
Here a person is referred to by his "heart" to emphasize his emotions. Alternate translation: "he rages"

Proverbs 19:4

Wealth adds many friends
This means that a person who is wealthy will have many friends because wealth attracts people. The full meaning of this can be made clear. Alternate translation: "Those who are wealthy easily find many friends"

a poor person is separated from his friends
A poor person is separated from many of his friends because of his poverty. The meaning of this can be made explicit. Alternate translation: "poverty causes a person to lose his friends"

Proverbs 19:5

A false witness will not go unpunished
The double negative here emphasizes the positive. This can be written in positive and active form. Alternate translation: "A false witness will certainly be punished" or "They will certainly punish a false witness"

he who breathes out lies will not escape
This means that he will be captured. Alternate translation: "they will capture the one who breathes out lies"

breathes out lies
This is an idiom. Here "breathes" refers to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 19:6

a generous person
someone who often gives away things

everyone is a friend
The word "everyone" is an exaggeration. Alternate translation: "it seems that everyone is a friend" or "almost everyone is a friend"

Proverbs 19:7

He pursues them with words
Using words to pursue people is a metaphor for calling out to them or pleading with them for help. Alternate translation: "He calls out to them" or "He pleads with them to help him"

how much more do his friends who go far away from him!
This phrase is an exclamation to show that this is more likely than the previous phrase. Alternate translation: "therefore his friends will certainly hate him and go far away from him!"

Proverbs 19:8

loves his own life
Here the person is referred to by his "life" to emphasize himself being alive. Alternate translation: "loves himself"

keeps understanding
"has understanding"

Proverbs 19:9

A false witness will not go unpunished
This can be written in positive and active form. See how you translated this phrase in [Proverbs 19:5]

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 19:10

It is not fitting
"It is not right"

much less for a slave
The words "it is" and "fitting" are understood from the previous phrase. They can be repeated. Alternate translation: "it is much less fitting for a slave" or "it is even worse for a slave"

Proverbs 19:11

Discretion makes a person slow to anger
"A person who has discretion is slow to become angry"

Discretion
This means to know what should be done in a particular situation. See how you translated this word in Proverbs 1:4.

it is his glory to overlook
"it will bring him glory to overlook" or "others will consider it honorable if he overlooks"

to overlook
to forget on purpose

Proverbs 19:12

The wrath of the king is like the roaring of a young lion
Here the lion's roaring refers to attacking. The wrath of a king is compared to the unpredictable

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and dangerous attack of a young lion. Alternate translation: "The wrath of the king is as dangerous as the attack of a young lion"

but his favor is like dew on the grass
The favor of the king is compared to the refreshing water that appears on grass in the morning. Alternate translation: "but his favor is refreshing like dew on grass" or "but his favor is refreshing like the dew on the ground in the morning"

Proverbs 19:13

is ruin to his father
"will ruin a father"

a quarreling wife is a constant dripping of water
This speaks of an annoying wife as if she were the constant dripping of water. Alternate translation: "a quarreling wife is as annoying and distracting as a constant dripping of water"

a quarreling wife
"an arguing wife" or "a disagreeing wife"

Proverbs 19:14

A house and wealth are inherited from parents
This can be stated in active form. Alternate translation: "Children inherit a house and wealth from their parents"

prudent
See how you translated this word in Proverbs 12:23.

a prudent wife is from Yahweh
This can be stated in active form. Alternate translation: "Yahweh gives a prudent wife"

Proverbs 19:15

Laziness throws a person into a deep sleep
This speaks of how laziness causes a person to sleep a lot as if laziness forcefully throws the person into sleep. Alternate translation: "Laziness makes a person sleep a lot" or "A lazy person sleeps a lot"

go hungry
This is an idiom which means to not eat. Alternate translation: "not eat" or "be hungry"

Proverbs 19:16

the command
"the command that he was taught"

guards his life
"protects his life"

despises his ways
Possible meanings are 1) the phrase "his ways" refers to the ways of Yahweh, the way in which Yahweh commands his people to live. Alternate translation: "despises the ways of Yahweh" Or 2) the phrase "his ways" refers to the ways of "the one." Alternate translation: "does not care how he lives"

Proverbs 19:17

Whoever is gracious to the poor lends to Yahweh
Yahweh considers kindness shown to the poor to be kindness shown to him. One of the ways people are kind to the poor is by giving. Alternate translation: "The person who gives to the poor is giving to Yahweh"

the poor
This refers to poor people. Alternate translation: "those who are poor" or "poor people"

Proverbs 19:18

while there is hope
This refers to while the child is young and will still accept discipline and instruction. The full meaning of this can be made clear. Alternate translation: "while he is young" or "while he can still be taught"

and do not set your desire on putting him to death
Possible meanings are 1) this phrase describes punishing your child. Alternate translation: "but do not punish him so severely that he might die" or 2) this phrase describes what it is like if you do not punish your child. Alternate translation: "for if you do not punish him you are helping him destroy himself"

set your desire on putting him
This idiom means to be determined to cause something to happen. Alternate translation: "be determined to put him"

Proverbs 19:19

A person with great anger
This idiom refers to a person who is easily angered. Alternate translation: "A person who does not control his temper" or "A person who becomes angry quickly"

must bear the penalty
This refers to the person bearing the consequences for what happens when he gets angry. The full meaning of this statement can be made clear. Alternate translation: "must bear the consequences of his anger" or "must bear the consequences of what he does in his anger"

if you rescue him
"if you save him." This refers to rescuing him when he has acted out of his anger. The meaning of this

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can be made explicit. Alternate translation: "if you rescue him after he has had an outburst"

a second time
"another time" or "again"

Proverbs 19:20

Listen to advice and accept instruction
These two phrases mean basically the same and are repeated to emphasize how important it is.

Listen to advice
This is an idiom. Here "listening" does not mean to merely listen, but to learn from the advice you are given and to follow it. Alternate translation: "Pay attention to advice" or "Follow advice"

Proverbs 19:21

in a person's heart
Here the "heart" is used to refer to the "mind" to emphasize a person's desire. Alternate translation: "in a person's mind" or "that a person desires"

the purpose of Yahweh
"Yahweh's purpose" or "Yahweh's plans"

that will stand
This idiom means to "happen." Alternate translation: "that will happen"

Proverbs 19:22

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Proverbs 19:23

Honor for Yahweh leads people to life; anyone who has it will rest satisfied
This means that they will live a long time if they honor Yahweh. The full meaning of this statement can be made clear. Alternate translation: "Those who honor Yahweh will live a long time; anyone who honors Yahweh will rest satisfied"

anyone who has it
Here the word "it" refers to "honor for Yahweh."

rest satisfied
Here "rest" or sleep is a metaphor for living. Alternate translation: "live satisfied"

satisfied and not afflicted by harm
This can be stated in active form. Alternate translation: "satisfied; nothing will harm him" or "satisfied; he will be safe"

Proverbs 19:24

buries his hand in the dish
"dips his hand in the dish" or "puts his hand in his plate." In the Biblical culture people usually ate with their hands as people do in many cultures today.

he will not even bring it back up to his mouth
He does not bring his hand back to his mouth because he is too lazy. Alternate translation: "but he is too lazy to bring his hand up to his mouth to feed himself"

Proverbs 19:25

Strike a mocker, and the naive person
"If you strike a mocker, the naive person"

Strike a mocker
"Punish a mocker"

naive person
"inexperienced person" or "immature person"

prudent
See how you translated this word in Proverbs 12:23.

discipline one who is discerning, and
"if you discipline one who is discerning,"

he will gain knowledge
The abstract noun "knowledge" can be stated as "know." Alternate translation: "he will know more"

Proverbs 19:26

brings shame and disgrace
Possible meanings are 1) he brings it to himself. Alternate translation: "brings shame and disgrace to himself" or 2) he brings it to his family. Alternate translation: "brings shame and disgrace to his family"

Proverbs 19:27

If you cease to hear instruction
Here "listening and obeying" is spoken of as if it were "hearing." Alternate translation: "If you stop paying attention to instruction" or "If you stop obeying instruction"

you will stray from
"you will abandon" or "you will turn your back on"

the words of knowledge
"knowledge"

generated on Tue Oct 24 10:45:40 2023

Proverbs 19:28

the mouth of the wicked swallows iniquity
This speaks of how wicked people enjoy doing evil by saying that they swallow iniquity as easily as they swallow food. Alternate translation: "the wicked enjoy doing evil as much as they enjoy eating food"

the mouth of the wicked swallows
The phrase "the mouth of the wicked" represents wicked people. Alternate translation: "wicked people swallow" or "the wicked swallow"

the wicked
This refers to wicked people. Alternate translation: "the wicked person"

Proverbs 19:29

Judgments are ready for mockers and flogging for
The word "Judgments" is probably a metonym for the condemnation or punishment that will follow the judgments. The words "judgments" and "flogging" may be expressed as verbs. Alternate translation: "Yahweh is ready to judge mockers and to flog"

Judgments are ready for
Alternate translation: "Punishment is ready for" or "Condemnation is ready for" or "Yahweh is ready to punish" or "Yahweh is ready to condemn"

flogging for the backs of fools
The words "is ready" are understood from the previous phrase and may be repeated. Alternate translation: "flogging is ready for the backs of fools" or "he is ready to flog the backs"

flogging
beating with a whip or stick

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Chapter 20

1 Wine is a mocker and strong drink is a brawler;
whoever is led astray by drink is not wise.

2 The fear of a king is like the fear of a young lion that is roaring;
the one who makes him angry forfeits his life.

3 It is an honor for anyone to avoid conflict,
but every fool jumps into an argument.

4 The lazy person does not plow in autumn;
he seeks a crop at harvest time but will have nothing.

5 The purpose in a human heart is like deep water,
but someone with understanding will draw it out.

6 Many a person proclaims he is loyal,
but who can find one who is faithful?

7 The righteous person walks in his integrity,
and his sons who follow after him will be blessed.

8 A king who sits on the throne performing the duties of a judge
is winnowing with his eyes all the evil that is before him.

9 Who can say, "I have kept my heart pure;
I am clean from my sin"?

10 Differing weights and unequal measures—
both are abominations to Yahweh.

11 Even a youth is known by his actions,
by whether his conduct is pure and upright.

12 Ears that hear and eyes that see—
Yahweh made them both.

13 Do not love sleep or you will come to poverty;
open your eyes and you will have plenty to eat.

14 "Bad! Bad!" says the buyer,
but when he goes away he boasts.

15 There is gold and an abundance of costly stones,
but lips of knowledge are a precious jewel.

16 Take a garment of one who has put up security for a stranger,
and hold it in pledge when he puts up security for an immoral woman.

17 Bread gained by deceit tastes sweet,
but afterward his mouth will be full of gravel.

18 Plans are established by advice
and only with wise guidance should you wage war.

19 A slanderer reveals secrets,
and so you should not associate with people who talk too much.

generated on Tue Oct 24 10:45:40 2023

20 If a person curses his father or his mother,
his lamp will be put out in the middle of darkness.

21 An inheritance gained quickly at the beginning
will not be blessed in the end.

22 Do not say, "I will pay you back for this wrong!"
Wait for Yahweh and he will rescue you.

23 Unequal weights are an abomination to Yahweh,
and deceptive scales are not good.

24 A person's steps are directed by Yahweh;
how then can he understand his way?

25 It is a snare for a person to say rashly, "This thing is holy,"
and begin to think about what it means only after making his vow.

26 A wise king winnows the wicked
and he turns a threshing wheel over them.

27 The spirit of a person is the lamp of Yahweh,
searching all his inmost parts.

28 Steadfast love and faithfulness preserve the king;
he makes his throne strong by love.

29 The glory of young men is their strength
and the splendor of old people is their gray hair.

30 Blows that make a wound cleanse away evil
and beatings make the innermost parts clean.

Proverbs 20 General Notes

Structure and formatting

Chapter 20 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 20:1

Wine is a mocker and strong drink is a brawler

These two phrases mean basically the same thing and are combined to emphasize the danger of too much alcohol.

Wine is a mocker

Here "wine" refers to the person who is drunk with wine. Alternate translation: "A person who is drunk with wine mocks"

strong drink is a brawler

Here "strong drink" refers to a person who is drunk with strong drink. Alternate translation: "a person who is drunk with strong drink starts fights"

a brawler

a person who fights noisily, usually in a public place

whoever is led astray by drink is not wise

This can be stated in active form. Alternate translation: "whoever drinks until they can no longer think clearly"

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by drink
Here "drink" refers to alcoholic drinks

is not wise
This means the opposite of "wise" which is "foolish." Alternate translation: "is foolish"

Proverbs 20:2

The fear of a king is like the fear of a young lion that is roaring
This compares how people fear a king's wrath to how they fear a young roaring lion. Alternate translation: "The king's wrath makes people as afraid as if they were facing a young lion roaring at them"

makes him angry
"makes the king angry"

forfeits his life
This refers to being killed. "Life" here refers to physical life. Alternate translation: "will die"

Proverbs 20:3

It is an honor
"It is honorable." This means that a person will be honored.

every fool jumps into an argument
This speaks of entering an argument quickly as if the argument were something the fool physically jumped into. Alternate translation: "every fool quickly gets into an argument" or "every fool is quick to join an argument"

Proverbs 20:4

plow
to prepare land for planting

in autumn
"during the season for planting crops"

but will have nothing
This means that there will be nothing growing in his field for him to harvest. Alternate translation: "but will have nothing to harvest"

Proverbs 20:5

The purpose in a human heart is like deep water
This speaks of how difficult it is to understand the reasons for a person's actions by comparing it to the difficulty of reaching the water in a deep well. Alternate translation: "It is as difficult to understand the purpose in the human heart as it is to reach the water in a deep well" or "The purpose of in the human heart is very difficult to understand"

someone with understanding
"a person who has understanding"

will draw it out
This speaks of figuring out the purpose of the human heart as if it was water being drawn from a deep well. Alternate translation: "will cause the purpose to be known" or "will figure it out"

Proverbs 20:6

is loyal
"is faithful" or "is trustworthy"

but who can find one who is faithful?
The implicit answer is "few can find someone like that." This rhetorical question can be written as a statement. Alternate translation: "but few men can find a person who is faithful!" or "but it is hard to find a person who really is faithful!"

Proverbs 20:7

walks in his integrity
Here walking refers to living. See how you translated this phrase in [Proverbs 19:1]

his sons who follow after him
This simply means that they "follow after him" since they are younger than he and his children. If this phrase is awkward in your language it may be left to be implied. Alternate translation: "his sons after him" or "his sons"

Proverbs 20:8

is winnowing with his eyes all the evil that is before him
This speaks of the king judging between various types of evil as if he were separating them as a person winnows grain. Alternate translation: "sees and sorts the different kinds of evils that are brought before him"

Proverbs 20:9

Who can say, "I have kept my heart pure; I am clean from my sin"?
The implicit answer to this question is, "No one can say that." This rhetorical question can be written as a statement. Alternate translation: "No one can say that his heart is clean and that he is free from sin"

my heart
Here a person's "heart" refers to his thoughts and desires. Alternate translation: "my thoughts"

clean
A person who God considers spiritually acceptable is spoken of as if the person where physically clean.

I am clean from my sin
"I am without sin" or "I have not sinned"

generated on Tue Oct 24 10:45:40 2023

Proverbs 20:10

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Proverbs 20:11

Even a youth is known by his actions
This can be stated in active form. Alternate translation: "People know a young man by his actions"

whether his conduct is pure and upright
"whether his conduct is pure and upright or not"

his conduct
"his deeds" or "what he does"

pure and upright
These two words basically mean the same thing and emphasize how good this young person is. They can be combined into one word if necessary. Alternate translation: "pure"

Proverbs 20:12

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Proverbs 20:13

come to poverty
The phrase "come to" here means to transition into a new situation; to become. Alternate translation: "become poor"

open your eyes
Here "opening one's eyes" is spoken of as "being awake." Alternate translation: "stay awake" or "be alert"

Proverbs 20:14

"Bad! Bad!" says the buyer, but when he goes away he boasts
Here a buyer is criticizing what someone is selling to get a low price from him. After he buys he boasts about the good price that he pursuaded the seller to give him. The full meaning of this can be made clear. Alternate translation: "'Bad! Bad!' says the buyer criticizing the seller's wares, but after he buys he goes away he boasting about the low price that he paid"

Proverbs 20:15

lips of knowledge are a precious jewel
This speaks of the value of lips of knowledge by comparing them to a precious jewel. Alternate translation: "lips of knowledge are as valuable as an expensive jewel"

lips of knowledge
Here "words" are referred to as "lips." Alternate translation: "wise words" or "words of knowledge"

Proverbs 20:16

Take a garment of one who has put up security for a stranger
When lending money, the lender would take something from the borrower, such as a garment, as a guarantee of repayment. He would return it after the money was repaid. If the borrower was too poor, someone else could give something to the lender as a guarantee for him. The full meaning of this statement can be made clear. Alternate translation: "Take a garment as security from the one who guarantees that what a stranger has borrowed will be paid back"

puts up security
This is an idiom. It means that someone gives something to a lender as a guarantee that what was borrowed will be paid. Alternate translation: "guarantees that what has been borrowed will be paid back" or "promises to pay a loan"

hold it in pledge
This is an idiom. To "hold something in pledge" means to hold on to something that someone has given as a pledge, or promise, that he will pay a debt. Alternate translation: "hold onto his coat as a guarantee of repayment"

for an immoral woman
One Hebrew tradition and some English translations read, "for foreigners."

Proverbs 20:17

Bread gained by deceit
This can be stated in active form. Alternate translation: "Bread that someone gained by deceit"

by deceit
The word "deceit" can be expressed as a verb. Alternate translation: "by deceiving others"

Bread
Here "bread" refers to food in general. Alternate translation: "Food"

tastes sweet
"tastes good"

but afterward his mouth will be full of gravel
This speaks of the food tasting unpleasant as if his mouth were actually full of gravel instead of food. Alternate translation: "but afterwards it tastes like gravel in his mouth" or "but soon it tastes like sand in his mouth"

gravel
small pieces of rock

generated on Tue Oct 24 10:45:40 2023

Proverbs 20:18

Plans are established by advice
This can be stated in active form. Alternate translation: "People establish plans based on advice"

Proverbs 20:19

A slanderer
Because the problem is that the person talks too much, not that what he says is false, many English translations read, "A gossip."

you should not associate with
"you should not be friends with"

Proverbs 20:20

If a person curses
This means if a someone express a desire that bad things will happen to someone else.

his lamp will be put out in the middle of darkness
This speaks of a person dying suddenly and unexpectedly as if his life were a lamp put out in the dark. Alternate translation: "his life will end as suddenly as the light of a lamp that is put out in the dark" or "he will die suddenly"

his lamp will be put out
This can be stated in active form. Alternate translation: "his lamp will go out"

his lamp
This refers to a lamp with a burning flame. Here the lamp's flame is referred to as the lamp itself. Alternate translation: "the flame of his lamp"

Proverbs 20:21

at the beginning
This refers to a person receiving his inheritance before he is supposed to receive it. The full meaning of this statement can be made clear. Alternate translation: "before the right time"

Proverbs 20:22

I will pay you back
This means to do wrong to someone because they have done wrong to you. Alternate translation: "I will punish you"

Wait for Yahweh
This means to have faith that Yahweh will deal with the situation. Alternate translation: "Have faith in Yahweh" or "Hope in Yahweh"

Proverbs 20:23

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Proverbs 20:24

A person's steps are directed by Yahweh
This can be stated in active form. Alternate translation: "Yahweh directs a person's steps"

A person's steps
This refers to the various things a person does. Alternate translation: "A person's actions"

how then can he understand his way?
The implicit answer is that he cannot understand it. This rhetorical question may be written as a statement. Alternate translation: "therefore, a person cannot understand his way"

understand his way
This is an idiom. The phrase "his way" refers to the person's life. Alternate translation: "understand why some things happen in his life"

Proverbs 20:25

It is a snare
This speaks of something being dangerous as if it were a trap or a snare. Alternate translation: "It is dangerous"

to say rashly
to say something quickly and without careful consideration of what it might mean

making his vow
The person has made a vow declaring that something is holy and dedicated to Yahweh. Alternate translation: "dedicating it to Yahweh" or "declaring it holy"

Proverbs 20:26

winnows the wicked
This speaks of the king separating the wicked people as if they were grain that he was winnowing. Alternate translation: "separates the wicked"

the wicked
This refers to wicked people. Alternate translation: "those who are wicked" or "the wicked people"

he turns a threshing wheel over them
This speaks of the king punishing the wicked as if he were driving a threshing wheel over them. Alternate translation: "he severely punishes them"

threshing wheel
"threshing cart." This is a tool used to crush grain and help separate it from the chaff.

generated on Tue Oct 24 10:45:40 2023

Proverbs 20:27

The spirit of a person is the lamp of Yahweh, searching all his inmost parts
This speaks of a person's spirit as if it were a lamp. A person's spirit helps him to understand his inner self. Alternate translation: "Yahweh has given us a spirit to understand our deepest selves, just as a lamp makes you see in the dark"

Proverbs 20:28

Steadfast love and faithfulness preserve the king
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." This can also be stated in active form. Alternate translation: "The king preserves himself by loving Yahweh without ceasing and by being faithful to him"

preserve the king
keep the king safe from harm

he makes his throne strong by love
Here "throne" represents the king's power to rule. The abstract noun "love" can be stated as a verb. Also, this can be stated in active form. Alternate translation: "he ensures that he will rule for a long time by loving others"

Proverbs 20:29

General Information:
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Proverbs 20:30

Blows that make a wound cleanse away evil and beatings make the innermost parts clean
Both statements mean the same thing and are repeated for emphasis. Using physical punishment to correct a person is spoken of as if the evil were dirt and the beatings cleansed him. Alternate translation: "Beating a person who has done wrong will correct him and cause him to be a better person"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 The king's heart is a stream of water in the hand of Yahweh;
he turns it wherever he pleases.

2 Every person's way is right in his own eyes,
but it is Yahweh who weighs the hearts.

3 To do what is right and just
is more acceptable to Yahweh than sacrifice.

4 Haughty eyes and a proud heart—
the lamp of the wicked—are sin.

5 The plans of the diligent lead only to prosperity,
but everyone who acts too quickly comes only to poverty.

6 Acquiring treasures by a lying tongue
is a fleeting vapor and a deadly snare.

7 The violence of the wicked will drag them away,
for they refuse to do what is just.

8 The way of a guilty person is crooked,
but the one who is pure does what is right.

9 It is better to live on a corner of the roof
than in a house shared with a quarrelsome wife.

10 The appetite of the wicked craves evil;
his neighbor finds no favor in his eyes.

11 When the mocker is punished, the naive become wise,
and when the wise person is instructed, he lays hold of knowledge.

12 The righteous person watches the house of the wicked person;
he brings wicked people to disaster.

13 The one who shuts his ears to the cry of the poor,
he also will cry out, but he will not be answered.

14 A gift in secret appeases anger
and a concealed gift appeases strong wrath.

15 When justice is done, it brings joy to the righteous person,
but it brings terror to workers of iniquity.

16 The one who wanders from the way of understanding,
he will rest in the assembly of the dead.

17 Whoever loves pleasure will become poor;
the one who loves wine and oil will not be rich.

18 A wicked person is ransom for the righteous,
and the treacherous person is ransom for the upright.

19 It is better to live in the desert
than with a quarreling and angry wife.

generated on Tue Oct 24 10:45:40 2023

20 Desirable treasure and oil are kept in the dwelling of the wise,
but a foolish person swallows it all up.

21 The one who does right and is kind—
this person finds life, righteousness, and honor.

22 A wise man scales the city of the mighty ones,
and he brings down the stronghold in which they trusted.

23 Whoever guards his mouth and tongue
keeps himself out of trouble.

24 The proud and haughty person—"Mocker" is his name—
acts with arrogant pride.

25 The desire of the lazy person kills him,
for his hands refuse to work.
26 All day long he craves and craves more,
but the righteous person gives and does not hold back.

27 The sacrifice of the wicked is an abomination;
it is even more detestable when he brings it with evil motives.

28 A false witness will perish,
but the one who listens will speak for all time.

29 A wicked man makes his face hard,
but the upright is certain about his ways. [1]

30 There is no wisdom, there is no understanding, and there is no advice
that can stand against Yahweh.

31 The horse is prepared for the day of battle,
but the victory belongs to Yahweh.

Footnotes

21:29 [1]Some ancient copies of the Hebrew text have

Proverbs 21 General Notes

Structure and formatting

Chapter 21 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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generated on Tue Oct 24 10:45:40 2023

Proverbs 21:1

The king's heart is a stream of water in the hand of Yahweh
The writer speaks of the king's heart as if it were an irrigation ditch in a dry area through which people direct water to plants that need it. Alternate translation: "Yahweh controls the king's heart as a man directs water for irrigation"

The king's heart
The heart is a metaphor for what a person thinks and what he wants to do. Alternate translation: "The king's thoughts and actions" or "What the king thinks and what he wants to do"

Proverbs 21:2

Every person's way is right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. The writer speaks of what a person does as if it that person were walking down a path. Alternate translation: "Every person thinks that what he does is good" or "Every person judges what he does as good"

who weighs the hearts
The writer speaks of Yahweh deciding whether a person desires to do what is right as if Yahweh were looking at a physical object and deciding whether it is of good quality. Alternate translation: "who will judge the motives"

Proverbs 21:3

To do what is right
"To do what Yahweh thinks is right"

To do what is ... just
"To treat people the way Yahweh wants people to treat other people"

just is more acceptable to Yahweh
"just—Yahweh wants this more"

Proverbs 21:4

Haughty eyes and a proud heart
The words "eyes" and "heart" are synecdoches for a person who considers himself better than other people and wants other people to know it. Alternate translation: "People who want others to think that they are better than other people"

Haughty eyes
This is a synecdoche for a person who wants others to know that he thinks he is better than they are.

proud heart
This is a synecdoche for a person who thinks he is better than others.

the lamp of the wicked
The things that help the wicked are spoken of as a lamp. Alternate translation: "the things that help a wicked person like a lamp helps to see in the dark"

Proverbs 21:5

the diligent
This nominal adjective can be translated as a noun phrase. Alternate translation: "a diligent man" or "a man who works hard"

comes only to poverty
The abstract noun "poverty" can be translated as an adjective. Alternate translation: "only becomes poor"

Proverbs 21:6

Acquiring treasures
"Gaining wealth" or "Getting rich"

by a lying tongue
The tongue is a metonym for what a person says. Alternate translation: "by deceitful words" or "by telling lies"

is a fleeting vapor
A fleeting vapor is a mist that quickly goes away in the morning. If someone tells lies in order to get wealth, that wealth will not last. Alternate translation: "is like a disappearing mist"

and a deadly snare
A snare is a kind of trap. If someone tells lies in order to get wealth, he puts himself in terrible danger. Alternate translation: "and is like a snare that kills"

Proverbs 21:7

The violence of the wicked will drag them away
The writer speaks as though violence were a person who could drag other people away. God will punish wicked people who harm their innocent neighbors.

violence of the wicked
The abstract noun "violence" refers to violent deeds or things people do to harm their innocent neighbors. The word "wicked" is a nominal adjective that refers to wicked people. Alternate translation: "The violent actions of wicked people"

drag them away
This phrase refers to dragging a net through water to catch fish. The wicked being destroyed by their own actions is spoken of as if their actions trapped them in a net like one would catch fish. Alternate translation: "drag them away like fish" or "destroy them as easily as one catches fish in a net"

generated on Tue Oct 24 10:45:40 2023

Proverbs 21:8

The way of a guilty person is crooked
This compares the way one lives to a crooked road one may travel. This is also an idiom. Alternate translation: "The way a guilty person lives is crooked"

crooked
Here "crooked" means bent or not straight. This is a metaphor for morally wrong. Alternate translation: "wrong"

Proverbs 21:9

a corner of the roof
Houses in those days had flat roofs. Ancient Israelites spent much time on their roofs, where it was often cooler than inside the house, and sometimes people would build a shelter large enough for a person to sleep in on one corner of the roof.

quarrelsome wife
"wife who often argues and complains"

Proverbs 21:10

The appetite of the wicked craves evil
The writer speaks of a person's appetite, the physical desire for food and drink, as if it were a person who could desire something. The word "wicked" is a nominal adjective that refers to evil people, and the word "evil" is a nominal adjective that refers to evil deeds. Alternate translation: "Evil people desire to do evil deeds just as they desire to eat and drink"

craves
desires strongly

his neighbor finds no favor in his eyes
The idiom to "find favor" means to have someone approve of and act kindly towards the one who finds favor. Also, the eyes represent seeing, and seeing represents a person's thoughts and attitude towards another person. Alternate translation: "his neighbor does not receive favor from him" or "he does not act kindly towards his neighbor"

Proverbs 21:11

the naive
"those who have no experience" or "those who are not mature"

the mocker
"the person who mocks others"

when the wise person is instructed
This can be translated in active form. Alternate translation: "when someone instructs the wise person"

lays hold of knowledge
Here knowledge is spoken of as if it were an object that someone could grasp and keep for himself.

Proverbs 21:12

The righteous
Possible meanings are 1) any righteous person or 2) "Yahweh the one who is righteous."

watches the house
"pays careful attention to the house" "looks to see what happens to the house"

he brings wicked people to disaster
Here disaster is spoken of as if it were a place that someone could be brought to. Alternate translation: "he destroys them"

Proverbs 21:13

The one who shuts his ears to the cry of the poor
This is an idiom. Alternate translation: "The one who will not listen when poor people ask for help"

he will not be answered
The word "answered" is a metonym for a person hearing another person ask for help and acting to help. This can be translated in active form. Alternate translation: "no one will do anything to help him"

Proverbs 21:14

appeases anger
"makes an angry person feel better so he is no longer angry"

Proverbs 21:15

When justice is done
The abstract noun "justice" can be translated as a noun phrase. These words can be translated in active form. Alternate translation: "When rulers do what is just"

workers of iniquity
"those who do evil" or "evildoers"

Proverbs 21:16

wanders from the way of understanding
This is an idiom. Alternate translation: "no longer lives wisely"

he will rest in the assembly of the dead
"he will remain in the assembly of dead spirits"

generated on Tue Oct 24 10:45:40 2023

Proverbs 21:17

General Information:
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Proverbs 21:18

is ransom for
The word "ransom" is a metaphor for one person who takes the place of another person. Here the person who does what is wrong is punished instead of the person who does what is right.

the treacherous
a person who harms those who trust him by lying and otherwise dealing falsely

the upright
"the person who lives rightly" or "people who live rightly"

Proverbs 21:19

General Information:
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Proverbs 21:20

wise
This nominal adjective can be translated as a noun phrase. Alternate translation: "wise person"

swallows it all up
"uses it all for no good purpose" or "wastes it"

Proverbs 21:21

General Information:
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Proverbs 21:22

scales the city
"climbs up and over the wall that surrounds the city"

the city of the mighty ones
"a city in which mighty men are living" or "a city of mighty warriors"

he brings down
This is an idiom. Alternate translation: "he destroys"

the stronghold in which they trusted
"the walls and towers around the city that they did not think anyone would be able to get past into the city, so they felt safe"

Proverbs 21:23

Whoever guards his mouth and tongue
Both "mouth" and "tongue" refer to what a person says. Alternate translation: "Whoever is careful in what he says"

Proverbs 21:24

The proud and haughty person ... acts with arrogant pride
"You can expect a proud and haughty people to act with arrogant pride"

proud and haughty
These two words mean basically the same thing and emphasize how prideful the person is.

"Mocker" is his name
The word "name" is a metonym for what people would call him. Alternate translation: "a mocker is what you should call him"

Proverbs 21:25

The desire of the lazy person kills him
The writer speaks of what a person wants as if it were a person who could kill a lazy person. Here the lazy person wants to be idle and not work. Alternate translation: "A lazy person only wants to be idle, and because of that he will die" or "A lazy person will die because he does not want to work"

his hands refuse
The hand is a synecdoche for the person. Alternate translation: "he refuses"

Proverbs 21:26

craves
desires strongly

gives and does not hold back
The phrase "does not hold back" can be stated positively, and what he gives can be made explicit. Alternate translation: "gives everything he should" or "gives generously"

Proverbs 21:27

The sacrifice of the wicked is an abomination
The writer does not mention Yahweh here, as in Proverbs 15:8, but the reader should understand that it is Yahweh who detests the sacrifice of the wicked.

the wicked
The nominal adjective "wicked" can be translated as a noun phrase. Alternate translation: "the wicked person" or "wicked people"

generated on Tue Oct 24 10:45:40 2023

it is even more detestable
"Yahweh detests the sacrifice even more"

Proverbs 21:28

will speak for all time
This is because people will never forget what he said.

Proverbs 21:29

makes his face hard
Possible meanings are 1) "pretends to be courageous" or 2) "will not listen to correction."

is certain about his ways
A person's actions are spoken of as if they were a path upon which the person walks. Alternate translation: "is certain about what he does" or "is confident about what he does"

Proverbs 21:30

There is no wisdom, there is no understanding, and there is no advice that
The words "there is" are repeated to emphasize the abstract nouns "wisdom," "understanding," and "advice." Yahweh is greater than anything that anyone can know or think or say. Your language may require that you not repeat "there is no." The abstract nouns can be translated as adjectives or verbs. Alternate translation: "There is no wise person, there is no one who understands anything, and there is no one who tells others what to do who" or "There is no wisdom, understanding, or advice that"

stand against Yahweh
"defeat Yahweh" or "work against what Yahweh wants to do" or "show that he is right and Yahweh is wrong"

Proverbs 21:31

The horse is prepared for the day of battle
These words can be translated in active form. Alternate translation: "Soldiers prepare horses for the day of battle"

the day of battle
The word "day" refers to time that may be longer or shorter than a day. Alternate translation: "when there is a battle"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 A good name is to be chosen over great riches
and favor is better than silver and gold.

2 Rich and poor people have this in common—
Yahweh is the maker of all of them.

3 The prudent sees trouble and hides himself,
but the naive go on and suffer because of it.

4 The reward for humility and fear of Yahweh
is riches, honor, and life.

5 Thorns and snares lie in the path of the perverse;
whoever guards his life will keep far from them.

6 Teach a child the way he should go
and when he is old he will not turn away from that instruction.

7 Rich people rule over poor people
and one who borrows is a slave to the one who lends.

8 He who sows injustice will reap trouble
and the rod of his fury will fade away.

9 The one who has a generous eye will be blessed,
for he shares his bread with the poor.

10 Drive away the mocker, and out goes strife;
disputes and dishonor will cease.

11 The one who loves a pure heart and whose speech is gracious,
he will have the king for his friend.

12 The eyes of Yahweh keep watch over knowledge,
but he overthrows the words of the treacherous.

13 The lazy person says, "There is a lion in the street!
I will be killed in the open places."

14 The mouth of an adulteress is a deep pit;
Yahweh's anger is stirred up against anyone who falls into it.

15 Foolishness is bound up in the heart of a child,
but the rod of discipline drives it far away.

16 The one who oppresses poor people to increase his wealth,
or gives to rich people, will come to poverty.

17 Incline your ear and listen to the words of the wise
and apply your heart to my knowledge,
18 for it will be pleasant for you if you keep them within you,
if all of them are ready on your lips.
19 So your trust may be in Yahweh,
I teach them to you today—even to you.
20 Have I not written for you thirty sayings
of instruction and knowledge,
21 to teach you truth in these trustworthy words,

generated on Tue Oct 24 10:45:40 2023

so you may give trustworthy answers
to those who sent you?

22 Do not rob the poor because he is poor,
or crush the needy at the gate,
23 for Yahweh will plead their case,
and he will rob of life those who robbed them.

24 Do not make a friend of someone who is ruled by anger
and you must not go with one who rages,
25 or you will learn his ways
and entangle yourself in a snare.

26 Do not be one who strikes hands in making a pledge,
or who puts up security for debts.
27 If you lack the means to pay,
what could stop someone from taking away your bed from under you?

28 Do not remove the ancient boundary stone
that your fathers have set.

29 Do you see a man skilled at his work? He will stand before kings;
he will not stand before common people.

Proverbs 22 General Notes

Structure and formatting

Chapter 22 ends the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

The second half of this chapter and the first half of the next chapter are attributed to the "Wise Men." The exact identity of the men is unknown.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Important figures of speech in this chapter

Rhetorical questions

With this new section of proverbs, the author begins to use many rhetorical questions. The obvious answers should convince the reader.

Proverbs 22:1

A good name is to be chosen over great riches

These words can be translated in active form. Alternate translation: "A person should choose a good name rather than great riches"

A good name

"To have others think that one is a good person"

Proverbs 22:2

General Information:

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Proverbs 22:3

The prudent

This nominal adjective refers to any prudent person. See how you translated "prudent" in [Proverbs 12:16]

generated on Tue Oct 24 10:45:40 2023

the naive
This nominal adjective refers to any naive person. To be naive is to lack experience and to not be mature.

Proverbs 22:4

General Information:
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Proverbs 22:5

Thorns and snares lie in the path of the perverse
The writer speaks of the way perverse people live as if it were a path on which the perverse will have trouble because of the natural "thorns" and man-made "snares."

snares
traps to catch animals

the perverse
This nominal adjective can be translated as a noun phrase. Alternate translation: "perverse people"

whoever guards his life
A person doing what he needs to do so he can live a long time is spoken of as if that person were keeping thieves away from a physical object. Alternate translation: "people who want to live a long time"

Proverbs 22:6

the way he should go
How a person lives is spoken of as if it were a path on which he walks. Alternate translation: "how he should live"

Proverbs 22:7

borrows ... lends
You may need to make explicit what it is that is borrowed or lent. Alternate translation: "borrows money ... lends money"

Proverbs 22:8

He who sows injustice will reap trouble
The writer speaks of a ruler or other powerful person treating those less powerful unjustly as if he were planting seeds that will give birth to plants that bring trouble. Alternate translation: "If a person treats those less powerful than he is unjustly, they will cause him trouble later on"

the rod of his fury will fade away
The word "rod" is a metonym for power over other people. Possible meanings are 1) the unjust ruler will lose the power that he had that allowed him to treat other people unjustly or 2) when the people respond to the injustice he had done by harming him, he will have no power to stop them. Alternate translation: "he will no longer have the power that he had used to harm people"

rod of his fury
The word "rod" is a metonym for power over other people. The unjust man was harming innocent people as if he were very angry with them. Alternate translation: "the rod he had used as if he were punishing people" or "the power he used to harm others"

will fade away
The word translated "fade away" is also used of plants drying up.

Proverbs 22:9

The one who has a generous eye will be blessed
These words can be translated in active form. Alternate translation: "God will bless the one who has a generous eye"

one who has a generous eye
The eye is a metonym for seeing what other people need, and the "generous eye" not only sees but gives what the other people need. The eye is also a synecdoche for the whole person. Alternate translation: "generous person" or "person who is willing to give things to other people"

bread
Since bread was the main food for many people in biblical times, it is often used to refer to food in general.

Proverbs 22:10

disputes and dishonor will cease
The abstract nouns "disputes" and "dishonor" can be translated as verbs. Alternate translation: "people will no longer argue with each other or say things that dishonor each other"

Proverbs 22:11

loves a pure heart
It is his own heart that the person wants to be pure. The heart is a synecdoche for the person. Alternate translation: "loves having a pure heart" or "wants to be pure"

is gracious
"is kind"

Proverbs 22:12

The eyes of Yahweh keep watch over
The eyes are a synecdoche for the person. The writer speaks as if Yahweh had physical eyes like a person. Alternate translation: "Yahweh keeps watch over" or "Yahweh guards knowledge"

generated on Tue Oct 24 10:45:40 2023

keep watch over knowledge
Keeping watch is s metonym for protecting. Alternate translation: "protect knowledge"

he overthrows
"he destroys"

the treacherous
The nominal adjective treacherous can be translated as a noun phrase. Translate "treacherous" as in [Proverbs 11:3]

Proverbs 22:13

The lazy person says
The quote that follows is a lie and an excuse for not working. If your language introduces false statements in a special way, you can use that here.

Proverbs 22:14

The mouth of an adulteress is a deep pit
The word "mouth" is a metonym for the words that come out of the mouth. The writer speaks of a person being unable to escape having people punish him for evil deeds as if that person had fallen into a hole someone had dug in the ground from which he could not escape. Alternate translation: "The words spoken by an adulteress will draw you in, and it will be as if you have fallen into a deep and dangerous pit"

an adulteress
See how you translated this in Proverbs 5:3.

Yahweh's anger is stirred up
Here "stirred up" means that his anger increased. Alternate translation: "Yahweh is angry"

falls into it
Adultery is spoken of as if it is something that a person can fall into. Alternate translation: "sins because of the adulteress"

Proverbs 22:15

Foolishness is bound up in the heart of a child
"The heart of a child is full of foolish things"

the rod of discipline
The writer speaks of a parent using any form of discipline as if that parent were hitting the child with a wooden rod.

drives it far away
The writer speaks as if foolishness were a person that another person could use a physical rod to drive away. Alternate translation: "will make a child wise"

Proverbs 22:16

to increase his wealth
"to become richer" or "to gain more money"

gives to rich people
"gives money to rich people"

will come to poverty
This is an idiom. Alternate translation: "will become poor"

Proverbs 22:17

General Information:
Verse 17 begins the introduction to a new section of the Book of Proverbs.

Incline your ear and listen
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. See how you translated "incline your ear" in [Proverbs 4:20]

the words of the wise
"what wise people say"

apply your heart to
This is an idiom. Alternate translation: "do your best to understand and remember"

my knowledge
The person speaking is probably the same as the father from [Proverbs 1:8]

Proverbs 22:18

all of them are ready on your lips
The person being ready to speak is spoken of as if it were the words that were ready. Alternate translation: "you are able to speak of them at any time"

Proverbs 22:19

today—even to you
"today. Yes, I am teaching you," The speaker is emphasizing that it is the hearer, not someone else whom he is teaching, and he is teaching the hearer because the hearer needs to learn. If it is awkward in your language to emphasize in this way, you can emphasize in another way or the words "even to you" can be left untranslated.

Proverbs 22:20

General Information:
These verses continue and end the introduction that began in Proverbs 22:17.

generated on Tue Oct 24 10:45:40 2023

thirty sayings
Some translations read, "excellent sayings."

Proverbs 22:21

to teach you ... who sent you?
These words end the rhetorical question that began with the words "Have I not written" in Proverbs 22:20. It can be translated as a statement. "You need to know that I have written ... to teach you ... who sent you."

to those who sent you
This implies that the hearer is or will be one whom others send to gain and bring back information.

Proverbs 22:22

General Information:
These verses begin the "thirty sayings" (Proverbs 22:20).

Do not rob ... or crush
If your language has a way of showing that this is the way one person would speak strongly to another, different from a general rule that people are supposed to obey, you should use it here.

the poor
This nominal adjective can be translated as a noun phrase. Alternate translation: "any poor person" or "poor people"

crush
grind into powder. This is a metaphor for "treat unjustly."

the needy
This nominal adjective can be translated as a noun phrase. Alternate translation: "any needy person" or "any person who does not have what he needs to live"

at the gate
The place where people bought and sold items and settled legal arguments is used as a metonym for business and legal activity. Alternate translation: "in court"

Proverbs 22:23

Yahweh will plead their case
The metaphor is of a lawyer defending the needy in front of a judge. Alternate translation: "Yahweh will defend the needy from those who oppress them" or "Yahweh will see that the needy receive justice"

he will rob of life those who robbed them
Yahweh is not a thief, but like a thief he will take life from those who do not choose to give it. Alternate translation: "he will destroy those who oppress poor people"

Proverbs 22:24

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

someone who is ruled by anger
someone who is unable to control his anger

rages
shows violent anger

Proverbs 22:25

you will ... entangle yourself in a snare
A person who wants to be like an angry person is like an animal taking the bait in a trap. Alternate translation: "you will be like an animal that eats bait that closes a trap and then is unable to escape"

Proverbs 22:26

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

strikes hands
A person would strike his hand against another person's hand to bind himself to do what he had agreed to do. Here the speaker warns the hearer not to strike hands as a way to promise to pay off someone's debts.

in making a pledge
"and agree to pay what someone owes to another person"

Proverbs 22:27

General Information:
This page has intentionally been left blank.

Proverbs 22:28

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

ancient
very old

boundary stone
a large stone that shows where one person's land ends and another person's land begins

fathers
ancestors

generated on Tue Oct 24 10:45:40 2023

Proverbs 22:29

Do you see a man skilled at his work?
This rhetorical question is actually a command. Alternate translation: "Think of someone you know who is skilled at his work"

stand before
This represents becoming a servant of the important person. Kings and other important people will think so highly of him that they will use his services.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 When you sit to eat with a ruler,
observe carefully what is before you,
2 and put a knife to your throat
if you are a person who likes to eat a lot of food.
3 Do not crave his delicacies,
for it is the food of lies.

4 Do not work too hard to gain wealth;
be wise enough to know when to stop.
5 Will you let your eyes light upon it? It will be gone,
for it will surely take up wings like an eagle
and fly off to the sky.

6 Do not eat the food of one with an evil eye—
and do not crave his delicacies,
7 for he is the kind of man
who counts the price of the food.
"Eat and drink!" he says to you,
but his heart is not with you.
8 You will vomit up the little you have eaten
and you will have wasted your compliments.

9 Do not speak in the hearing of a fool,
for he will despise the wisdom of your words.

10 Do not move an ancient boundary stone
or encroach on the fields of orphans,
11 for their Redeemer is strong
and he will plead their case against you.

12 Apply your heart to instruction
and your ears to words of knowledge.

13 Do not withhold instruction from a child,
for if you beat him with the rod, he will not die.
14 It is you who must beat him with the rod
and save his soul from Sheol.

15 My son, if your heart is wise,
then my heart also will be glad;
16 my kidneys will rejoice
when your lips speak what is right.

17 Do not let your heart envy sinners,
but continue in the fear of Yahweh all the day.
18 Surely there is a future
and your hope will not be cut off.

19 Hear—you!—my son, and be wise
and direct your heart in the way.
20 Do not associate with those who drink much wine,
or with gluttonous eaters of meat,
21 for the drunkard and the glutton become poor
and slumber will clothe them with rags.

22 Listen to your father who begot you
and do not despise your mother when she is old.

generated on Tue Oct 24 10:45:40 2023

23 Buy the truth, but do not sell it;
buy wisdom, instruction, and understanding.
24 The father of the righteous person will greatly rejoice,
and he who begets a wise child will be glad in him.
25 Let your father and your mother be glad
and let her who bore you rejoice.

26 My son, give me your heart
and let your eyes observe my ways.
27 For a prostitute is a deep pit,
and an immoral woman is a narrow well.
28 She lies in wait like a robber
and she increases the number of the treacherous among humanity.

29 Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has wounds for no reason? Who has bloodshot eyes?
30 Those who linger over wine,
those who try the mixed wine.
31 Do not look at the wine when it is red,
when it sparkles in the cup
and goes down smoothly.
32 In the last it bites like a serpent
and it stings like an adder.
33 Your eyes will see strange things
and your heart will utter perverse things.
34 You will be as one who sleeps on the high seas
or lies down on the top of a mast.
35 "They hit me," you will say, "but I was not hurt.
They beat me, but I did not feel it.
When will I wake up?
I will seek another drink."

Proverbs 23 General Notes

Structure and formatting

Chapter 23 continues the section beginning in the previous chapter of the book and is filled mainly with short, individual proverbs.

The second half of this chapter and the first half of the next chapter are attributed to general sayings.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 23:1

General Information:

These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:2

put a knife to your throat

Possible meanings of this exaggeration are 1) "be very careful not to eat too much" or 2) "do not eat anything at all"

generated on Tue Oct 24 10:45:40 2023

Proverbs 23:3

Do not crave
"Do not strongly desire." See how you translated "craves" in Proverbs 21:9.

his delicacies
"his special and expensive food"

it is the food of lies
This is an idiom. "he is giving it to you so he can deceive you"

Proverbs 23:4

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not work too hard
"Do not work so much that you are always tired"

Proverbs 23:5

light upon it
land like a bird upon the wealth

it will surely take up wings like an eagle and fly off
A person losing his wealth is spoken of as if the wealth were a bird. Alternate translation: "the wealth will disappear as quickly as an eagle can fly away"

wings like an eagle
wings like an eagle's wings

Proverbs 23:6

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

do not crave
"do not strongly desire." See how you translated "craves" in Proverbs 21:9.

his delicacies
"his special and expensive food." See how you translated this in Proverbs 23:3.

Proverbs 23:7

he is the kind of man who counts the price of the food
Some modern translations read, "eating with him is like getting hair stuck in your throat" or "giving you food is like getting hair stuck in his throat."

his heart is not with you
This is an idiom. Alternate translation: "he really does not want you to enjoy the meal"

Proverbs 23:8

You will vomit up the little you have eaten
This is an exaggeration for wishing one had not eaten anything. Alternate translation: "You will wish that you had not eaten anything"

you will have wasted your compliments
Compliments are spoken of as if they were valuable objects. The abstract noun "compliments" can be translated as a verb. Alternate translation: "he will not be happy even if you say good things about him and the food"

Proverbs 23:9

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

in the hearing of a fool
The abstract noun "hearing" can be translated as a verb. Alternate translation: "where a fool can hear you"

Proverbs 23:10

ancient
very old. See how you translated this in Proverbs 22:28.

boundary stone
This is a large stone to show where one person's land ends and another person's land begins. See how you translated this in Proverbs 22:28.

encroach
This means to slowly take or begin to use land (or some thing) that belongs to someone else.

orphans
children whose parents are dead

Proverbs 23:11

their Redeemer
Yahweh

he will plead their case against you
The metaphor is of a lawyer defending the needy in front of a judge. Alternate translation: "he will defend the orphans against you" or "he will see that the orphans receive justice and punish you"

Proverbs 23:12

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

generated on Tue Oct 24 10:45:40 2023

Apply your heart to
This is an idiom. See how you translated this in [Proverbs 22:17]

instruction
Possible meanings are 1) "what people who know what is right and what is wrong tell you" or 2) "what people say and do when they correct you."

your ears
The ellipsis can be filled in. Alternate translation: "apply your ears" or "listen carefully"

to words of knowledge
"to me when I tell you what I know"

Proverbs 23:13

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not withhold instruction from a child
The abstract noun "instruction" can be translated as a verb. Alternate translation: "Do not neglect to instruct a child" or "Do not refuse to instruct a child"

withhold
refuse to give something that one knows another person needs

beat him with the rod
These words are either 1) a metaphor for training and disciplining him even when he considers the training and discipline painful or 2) to be taken literally. Alternate translation: "discipline him"

Proverbs 23:14

rod
piece of wood

It is you who must beat him ... and save his soul
"You are the one who must beat him ... and save his soul." No one else will do it. The hearer is responsible to save the child's soul from Sheol, and the way to save him is to beat him.

save his soul from Sheol
If the hearer beats his children with the rod, they will not die young because they have done foolish or evil things. The word "soul" is a metonym for the person. Sheol is the world of the dead; going to the world of the dead is a euphemism for dying. Alternate translation: "you will keep him from the world of the dead" or "you will keep him from dying"

Proverbs 23:15

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:16

my kidneys
The "kidneys" are a metonym for the person's inner being. Alternate translation: "my inner being"

when your lips speak
"Your lips" means the whole person. Alternate translation: "when you speak"

Proverbs 23:17

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not let your heart envy sinners
The word "heart" is a synecdoche for the whole person. Alternate translation: "Do not allow yourself to envy sinners" or "Make sure you do not envy sinners"

Proverbs 23:18

your hope will not be cut off
This can be translated in active form. Alternate translation: "God will not allow anyone to cut off your hope" or "God will keep the promises he made to you"

Proverbs 23:19

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Hear—you!—my son
"Listen carefully, my son." The speaker speaks an extra word to make sure the hearer is paying attention.

direct your heart in the way
Deciding to do what is right is spoken of as if one person were showing another person the correct path to follow. Alternate translation: "make sure you do what is wise"

Proverbs 23:20

gluttonous eaters of meat
Possible meanings are 1) "people who eat more meat than they need to" or 2) "meat" represents food in general. Alternate translation: "people who eat more food than they need to"

generated on Tue Oct 24 10:45:40 2023

Proverbs 23:21

slumber will clothe them with rags
The word "slumber" is an exaggeration for a person spending so much time enjoying food and drink that he does not do necessary work. This activity is spoken of as if it were a parent putting clothes on a child. Alternate translation: "because they spend so much time eating and drinking, they will do no work and so will become poor"

Proverbs 23:22

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

do not despise
This can be stated positively. Alternate translation: "show respect for"

Proverbs 23:23

Buy the truth, but do not sell it; buy wisdom, instruction, and understanding
Another possible meaning is "Buy the truth, and do not sell wisdom, instruction, or understanding." The words "truth," "wisdom," "instruction," and "understanding" are abstract nouns that are spoken of as if they were physical items that a person can buy and sell in a market. They can be translated as verbs. Alternate translation: "Do what you need to do so you can know what is true, so you can be wise, so you can learn how to act, and so you can tell good from bad; never think of anything else as more important than these things"

Proverbs 23:24

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

The father of the righteous person will greatly rejoice, and he who begets a wise child will be glad in him
Another possible meaning is that the words "he that begets a wise child" explain who "the father of the righteous person" is. Alternate translation: "The father of the righteous person, he who begets a wise child, will greatly rejoice and will be glad in him"

will be glad in him
"will be glad because of him"

Proverbs 23:25

General Information:
This page has intentionally been left blank.

Proverbs 23:26

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

give me your heart
The word "heart" is a metonym for what a person thinks and decides to do. Possible meanings are 1) "pay careful attention" or 2) "trust me completely."

let your eyes observe
The eyes are a synecdoche for the whole person. Alternate translation: "observe" or "look carefully at"

observe
Some modern translations read, "delight in."

Proverbs 23:27

prostitute ... immoral woman
There are two types of sexually immoral women. The "prostitute" is unmarried, "another man's wife" is married. Together they form a merism for any kind of sexually immoral woman.

a prostitute is a deep pit
The word "pit" is a metaphor for what happens to men who sleep with prostitutes. Alternate translation: "sleeping with a prostitute is like falling into a deep pit"

prostitute
Here the word refers to any unmarried woman who engages in sexual activity, not only those who do so for money.

deep pit ... narrow well
These are two places easy to fall into and hard to get out of, the "pit" because it is "deep" and the "well" because it is "narrow."

an immoral woman is a narrow well
Doing evil for which one will be punished is spoken of as falling into a narrow place from which one cannot escape. Alternate translation: "Sleeping with another man's wife is like falling into a narrow well"

well
a hole in the ground that people have dug to get to water

Proverbs 23:28

lies in wait
stays hidden, ready to attack when a victim approaches

the treacherous
This nominal adjective can be translated as an adjective or verb. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"treacherous people" or "those who harm others by deceiving them"

Proverbs 23:29

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds for no reason? Who has bloodshot eyes?
The writer uses these questions to prepare the reader for the point he is about to make about a particular type of person. He does not expect an answer to each question. Your language may have a different way of introducing a lesson. Alternate translation: "Listen to me while I tell you what kind of person has woe, sorrow, fights, complaining, wounds for no reason, and bloodshot eyes."

bloodshot eyes
"eyes red, like the color of blood"

Proverbs 23:30

Those who linger over wine, those who try the mixed wine
These words answer the questions in verse 29 and describe people who drink too much wine.

linger over wine
spend much time drinking wine and so drink much wine

the mixed wine
Possible meanings are 1) different wines mixed together or 2) other drinks that are stronger than wine.

Proverbs 23:31

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:32

In the last
"After you drink it"

it bites like a serpent ... it stings like an adder
The word "it" refers to "the wine when it is red." "Bites" and "stings" are metaphors for the way too much wine makes people feel. Alternate translation: "it makes you feel as bad as if a serpent had bitten you or an adder had stung you"

adder
a type of poisonous snake

Proverbs 23:33

your heart will utter perverse things
The "heart" represents the person and emphasize what he thinks and decides to do. Alternate translation: "you will think about and decide to do perverse things"

perverse things
things that God says are morally wrong and bad; things that are wicked

Proverbs 23:34

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20). It is the continuation of the description of a drunk person.

lies down on the top of a mast
The place on the mast where the person lies can be made explicit. Alternate translation: "lies down in the basket near the top of a mast"

mast
the long wooden pole to which are attached the sails of a sailing ship

Proverbs 23:35

They hit me, ... but I was not hurt. They beat me, but I did not feel it.
Because the drunk person is not thinking clearly, he is imagining that people are hitting and beating him, yet he feels no pain and cannot remember anything.

When will I wake up?
The drunk person is wondering when he will be sober again; when the effect of the wine will stop.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Do not be envious of those who are evil,
nor desire to associate with them,
2 because their hearts plot violence
and their lips talk about trouble.

3 Through wisdom a house is built
and by understanding it is established.
4 By knowledge the rooms are filled
with all precious and pleasant riches.

5 A warrior of wisdom is strong,
and a man of knowledge increases his strength;
6 for with guidance you can wage your war
and with many advisors there is victory.

7 Wisdom is too high for a fool;
in the gate he does not open his mouth.

8 There is one who plans to do evil—
people call him a master of schemes.
9 A foolish plan is sin
and a mocker is an abomination to people.

10 If you become weak with fear in the day of trouble,
then your strength is small.

11 Rescue those who are being taken away to death
and hold back those who are staggering to the slaughter.
12 If you say, "Behold, we knew nothing about this,"
does not the one who weighs the heart understand what you are saying?
The one who guards your life, does he not know it?
Will God not give to each one what he deserves?

13 My son, eat honey because it is good,
because the drippings of the honeycomb are sweet to your taste.
14 Such is wisdom for your soul—
if you find it, there will be a future
and your hope will not be cut off.

15 Do not lie in wait like the wicked person who attacks the house of the righteous person.
Do not destroy his home!
16 For the righteous person falls down seven times and rises again,
but wicked people stumble at calamity.

17 Do not rejoice when your enemy falls
and let not your heart be glad when he stumbles,
18 or Yahweh will see and disapprove
and turn away his wrath from him.

19 Do not be angry because of evildoers,
and do not envy wicked people,
20 for the evil person has no future
and the lamp of wicked people will go out.

21 Fear Yahweh, and fear the king, my son;
do not associate with those who rebel against them,
22 for suddenly their disaster will come,

generated on Tue Oct 24 10:45:40 2023

and who knows the extent of the destruction that will come from both of them?

23 These also are sayings of the wise.

Partiality in judging a case at law is not good.
24 Whoever says to the wicked person, "You are a righteous person,"
will be cursed by peoples and abhorred by nations.
25 But those who discipline the wicked will have delight
and gifts of goodness will come to them.

26 The one who gives a straight answer
gives a kiss on the lips.

27 Prepare your outdoor work,
and make everything ready for yourself in the field;
after that, build your house.

28 Do not bear witness against your neighbor without cause
and do not deceive with your lips.
29 Do not say, "I will do to him what he has done to me;
I will pay him back for what he has done."

30 I went by the field of a lazy person,
past the vineyard of the man having no sense.
31 Thorns had grown up everywhere,
the ground was covered with nettles,
and its stone wall was broken down.
32 Then I saw and considered it;
I looked and received instruction.
33 A little sleep, a little slumber,
a little folding of the hands to rest—
34 and poverty comes marching upon you,
and your needs like an armed soldier.

Proverbs 24 General Notes

Structure and formatting

Chapter 24 continues the section beginning in the previous chapter and is mainly filled with short, individual proverbs.

The second half of this chapter finishes the section.

Special concepts in this chapter

Lazy man story

Unlike much of Proverbs, verses 30-34 tell a short story about a lazy man, which ends in a very memorable proverb.

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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generated on Tue Oct 24 10:45:40 2023

Proverbs 24:1

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 24:2

their hearts
The words "their hearts" refer to the whole person. Alternate translation: "they"

their lips
The words "their lips" refer to the whole person. Alternate translation: "they"

talk about trouble
"talk about causing harm" or "talk about creating problems"

Proverbs 24:3

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Through wisdom a house is built
The abstract noun "wisdom" can be translated as an adjective. These words can be translated in active form. Alternate translation: "People need to be wise if they are to build a good house"

by understanding it is established
The abstract noun "understanding" can be translated as a verb. These words can be translated in active form. Alternate translation: "People need to understand what is morally good and what is morally bad if they are to establish a house"

it is established
The word "established" means made stable and strong. The word "house" is a metonym for the family that lives in the house, and the house being physically stable and strong is a metaphor for a family that lives in peace.

Proverbs 24:4

By knowledge the rooms are filled
The abstract noun "knowledge" can be translated as a verb. These words can be translated in active form. Alternate translation: "People need to know what is precious and pleasant if they are to fill their rooms"

Proverbs 24:5

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

warrior of wisdom
The abstract noun "wisdom" can be translated as "wise." Alternate translation: "wise warrior"

a man of knowledge increases his strength
The abstract nouns "knowledge" and "strength" can be translated as the verb "know" and the adjective "strong." Alternate translation: "a man who knows many things is stronger because he knows these things"

Proverbs 24:6

with guidance
The abstract noun "guidance" can be translated with a verb. Alternate translation: "if wise people guide you"

wage your war
"fight your war"

advisors
those who tell government officials what those officials should do

Proverbs 24:7

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

too high for a fool
This is an idiom. "too difficult for a fool to understand"

open his mouth
The mouth is a metonym for the words that come from the mouth. Alternate translation: "speak"

Proverbs 24:8

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

a master of schemes
one who is skillful at making evil plans. Alternate translation: "a mischievous person" or "a troublemaker"

Proverbs 24:9

General Information:
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Proverbs 24:10

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

generated on Tue Oct 24 10:45:40 2023

your strength is small
This is an idiom. Alternate translation: "you have very little strength" or "you are certainly weak"

Proverbs 24:11

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

those who are being taken away
These words can be translated in active form by using the term "they" which could be anyone, but are probably government officials. Alternate translation: "those whom they are taking away"

taken away
Another possible meaning is "dragged away."

staggering
walking unsteadily and almost falling. This word would also describe the way a person walks when he is being dragged away.

the slaughter
The abstract noun "slaughter" can be translated as a verb. The writer speaks as if those who take them away think of them as no better than animals. If your language has a word for killing animals that would fit here, you might want to use it. Alternate translation: "where people will kill them as they would kill animals"

Proverbs 24:12

If you say, "Behold, ... this," does
The writer is answering something that the reader may wrongly be thinking. Alternate translation: "You may say, 'Behold, ... this,' but does"

Behold, we
"Listen to us! We" or "But we" or "We have done nothing wrong, because we"

does not the one who weighs the heart understand what you are saying?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "the one who weighs the heart understands what you are saying."

the one who
The writer expects the reader to know that "the one" is Yahweh. Alternate translation: "Yahweh, who"

weighs the heart
The word "heart" is a metonym for what a person thinks and desires. The writer speaks as if what a person thinks and desires were a physical object that a person could weigh, and weighing an object is a metaphor for looking closely at something to see how good it is. Alternate translation: "knows how good what people really think and desire is"

The one who guards your life, does he not know it?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "The one who guards your life knows it."

Will God not give to each one what he deserves?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "God will give to each one what he deserves."

Proverbs 24:13

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 24:14

your hope will not be cut off
Possible meanings are 1) this is a simple passive that can be translated as in active form. Alternate translation: "no one will take your hope away" or 2) this is litotes that can be translated in positive form. Alternate translation: "your hope will surely continue"

Proverbs 24:15

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not lie in wait
The words "lie in wait" are an idiom. Translate "lie in wait" as in [Proverbs 1:11]

his home
the home of the righteous person

Proverbs 24:16

General Information:
Bad things happen to righteous people, but God gives them the courage to continue doing good. God uses the bad things that happen to wicked people to discourage them.

rises again
"gets back on his feet" or "stands up again"

wicked people stumble at calamity
Possible meanings are 1) "wicked people stumble in times of calamity" or 2) "wicked people stumble because of calamity." Some modern translations understand "calamity" as the means by which the wicked people stumble. This can be translated in active form. Alternate translation: "wicked people are brought down by calamity" or "God uses calamity to bring wicked people down"

generated on Tue Oct 24 10:45:40 2023

calamity
times when bad things happen to people and their property

Proverbs 24:17

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

your enemy falls
"something bad happens to your enemy"

let not your heart be glad
This is a strong command. The word "heart" represents the person. Alternate translation: "do not allow yourself to be glad" or "stop yourself from being glad"

Proverbs 24:18

turn away his wrath from him
The words "turn away his wrath" are an idiom for no longer being angry. What Yahweh would do instead can be made explicit. Alternate translation: "stop being angry with him and be angry with you instead"

Proverbs 24:19

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not be angry
Many modern translations read, "Do not fret," which is advice not to worry so much that one becomes angry.

Proverbs 24:20

the lamp of wicked people will go out
or "the lamp of wicked people will be put out" or "they will put out the lamp of wicked people"

the lamp ... go out
This is a metaphor for either 1) life. Alternate translation: "the life ... will end" Or 2) the person's accomplishments. Alternate translation: "the hard work ... come to nothing"

Proverbs 24:21

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Fear
a deep respect and awe for a person in authority

Proverbs 24:22

who knows the extent of the destruction that will come from both of them?
The writer asks this question to emphasize the disaster. Alternate translation: "no one knows the extent of the destruction that will come from both of them."

both of them
these words refer to Yahweh and the king

Proverbs 24:23

These also are sayings of the wise
This sentence starts a new collection of proverbs.

a case at law
a situation that is brought before a judge in which someone is accused of breaking the law

Proverbs 24:24

Whoever says to the wicked person, ... will be cursed by peoples and abhorred by nations
The word "nations" is a metonym for the people who live in the nations. These words can be translated in active form. Alternate translation: "People will curse whoever says to the wicked person, ... , and the people of other nations will abhor him"

the wicked person ... a righteous person
Possible meanings are 1) people should never call any wicked person a righteous person or 2) no one should say of a person guilty of a crime that he is innocent. Alternate translation: "a person guilty of a crime ... innocent"

Proverbs 24:25

will have delight
"will be very happy"

gifts of goodness will come to them
Gifts are spoken of as if they were people who could move by themselves. The abstract noun "goodness" can be translated as an adjective. Alternate translation: "people will give them good gifts"

gifts of goodness
"good things" or "blessings"

Proverbs 24:26

straight answer
The word "straight" here is a metaphor for either 1) "honest" or 2) "correct."

generated on Tue Oct 24 10:45:40 2023

gives a kiss on the lips
A kiss was a sign of respect and devotion in that culture. Alternate translation: "shows true friendship"

Proverbs 24:27

General Information:
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Proverbs 24:28

with your lips
The lips are a metonym for the words a person speaks. Alternate translation: "by what you say"

Proverbs 24:29

pay him back
This is an idiom. "take revenge against him"

Proverbs 24:30

General Information:
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Proverbs 24:31

Thorns
useless plants with sharp spines

nettles
plants that are covered with stinging leaves and hairs

was broken down
"had fallen down"

Proverbs 24:32

received instruction
"learned a lesson"

Proverbs 24:33

General Information:
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Proverbs 24:34

and poverty comes
This finishes a thought begun with the words "A little sleep, a little slumber, a little folding of the hands to rest" [Proverbs 24:33]

poverty comes marching upon you
Some translations read, "poverty comes upon you like a robber." Poverty is spoken of as if it were a person or animal that can attack a lazy person.

your needs like an armed soldier
Needs are spoken of as if they were a person who could attack the lazy person. Alternate translation: "your needs will come to you like an armed soldier"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 These are more proverbs of Solomon, copied by the men of Hezekiah, king of Judah.

2 It is the glory of God to conceal a matter,
but the glory of kings to search it out.

3 Like the heavens are for height and the earth is for depth,
so the heart of kings is unsearchable.

4 Remove the dross from the silver
and a metal worker can use the silver in his craft.
5 Even so, remove wicked people from the presence of the king
and his throne will be established by doing what is right.

6 Do not honor yourself in the king's presence
and do not stand in the place designated for great people.
7 It is better for him to say to you, "Come up here,"
than for him to humiliate you before a nobleman.

What you have witnessed,
8 do not bring quickly to trial.
For what will you do in the end
when your neighbor puts you to shame?

9 Argue your case between you and your neighbor himself
and do not reveal another's secret,
10 or else the one who hears you will bring shame upon you
and an evil report about you that cannot be silenced.

11 Apples of gold in settings of silver
is a word spoken in the right situation.

12 A gold ring or jewelry made of fine gold
is a wise rebuke to a listening ear.

13 Like the cold of snow at harvest time
is a faithful messenger for those who sent him;
he brings back the life of his masters.

14 Clouds and wind without rain
is the one who boasts about a gift he does not give.

15 With patience a ruler can be persuaded
and a soft tongue can break a bone.

16 If you find honey, eat just enough—
otherwise, having too much of it, you vomit it up.
17 Do not set your foot in your neighbor's house too often;
he may become tired of you and hate you.

18 A man who bears false witness against his neighbor
is like a club used in war, or a sword, or a sharp arrow.

19 An unfaithful man in whom you trust in a time of trouble
is like a bad tooth or a foot that slips.

20 Like a person who takes off a garment in cold weather,
or like vinegar poured upon carbonate of soda,

generated on Tue Oct 24 10:45:40 2023

is the one who sings songs to a heavy heart.

21 If your enemy is hungry, give him food to eat,
and if he is thirsty, give him water to drink,
22 for you will shovel coals of fire on his head
and Yahweh will reward you.

23 As surely as the north wind brings rain,
so a tongue that tells secrets will result in angry faces.

24 It is better to live on a corner of the roof
than in a house shared with a quarreling wife.

25 Like cold waters to one who is thirsty,
so is good news from a far country.

26 Like a fouled spring or a ruined fountain
is a righteous person tottering before wicked people.

27 It is not good to eat too much honey;
that is like searching for honor after honor. [1]

28 A person without self-control
is like a city breached and without walls.

Footnotes

25:27 [1]Many modern translations have different interpretations of this difficult verse.

Proverbs 25 General Notes

Structure and formatting

Chapter 25 begins the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 25:1

General Information:

This page has intentionally been left blank.

Proverbs 25:2

to conceal a matter

"to keep some things secret"

but the glory

The ellipsis can be filled in. Alternate translation: "but it is the glory"

search it out

"search that matter out" or "search for those things that God has concealed"

Proverbs 25:3

Like the heavens are for height and the earth is for depth, so the heart of kings is unsearchable

The hearts of kings are compared to the size of the heavens and the earth. Alternate translation: "Just as no one can measure the height of the heavens or the depth of the earth, even so no one can understand the heart of kings"

generated on Tue Oct 24 10:45:40 2023

heavens
This refers to everything we see above the earth, including the sun, moon, and stars.

Proverbs 25:4

dross
the material in a metal that people do not want and they remove by heating the metal

Proverbs 25:5

his throne will be established by doing
The throne is a metonym for the power to rule. These words can be translated in active form. Alternate translation: "the king will establish his throne by doing" or "he will have the power to rule because he does"

Proverbs 25:6

General Information:
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Proverbs 25:7

It is better for him to say to you, "Come up here," than
Here "up" means to move to a place at the table that is closer to the king. It is a great honor for a person to sit closer to the king. Alternate translation: "It is better for someone to invite you to sit closer to the king than"

before a nobleman
"in front of a nobleman"

Proverbs 25:8

For what will you do in the end when your neighbor puts you to shame?
This question is asked to make the reader consider the possibility that he may have misunderstood the situation. The way in which the neighbor might put the reader to shame can be stated plainly. Alternate translation: "For you will not know what to do in the end when your neighbor puts you to shame." or "For if your neighbor has an explanation, he will put you to shame, and you will have nothing to say to defend yourself."

Proverbs 25:9

your case
"your disagreement"

do not reveal another's secret
"do not share your neighbor's secret with other people"

Proverbs 25:10

an evil report about you that cannot be silenced
Here "evil report" refers to harmful things that the person will tell others. The phrase "cannot be silenced" can be stated in active form. Alternate translation: "you will not be able to stop him from telling other people harmful things about you" or "he will tell people evil things about you and you will never have a good reputation again"

Proverbs 25:11

Apples of gold in settings of silver is a word spoken in the right situation
The goodness of "a word spoken at the right time" is spoken of as if it were the physical beauty of "apples of gold in settings of silver." Most translations translate this metaphor as a simile and change the order of the phrases. Alternate translation: "A word spoken at the right time is beautiful like apples of gold in settings of silver"

Apples of gold in settings of silver
The ancient Israelites did not know the apples that most people know today. Possible meanings are 1) "apples" should be translated as "design." Alternate translation: "a golden design carved into a silver bowl" or 2) "apples" refers to another type of fruit with a golden color that someone has placed on a silver plate or bowl. Alternate translation: "Golden colored fruit placed in a silver bowl"

is a word spoken
This can be stated in active form. Alternate translation: "is a message that someone speaks"

Proverbs 25:12

A gold ring or jewelry made of fine gold is a wise rebuke to a listening ear
The value and importance of "a wise rebuke" is spoken of as if it had the beauty and value of gold. Most translations translate this metaphor as a simile and change the order of the phrases. Alternate translation: "A wise rebuke to a listening ear is beautiful and valuable like a golden ring or golden jewelry"

listening ear
The ear is a synecdoche for the whole person. Alternate translation: "person who is willing to listen"

Proverbs 25:13

Like the cold of snow at harvest time is a faithful messenger
Here a faithful messenger is being compared to the cold of snow, because both are pleasant.

generated on Tue Oct 24 10:45:40 2023

the cold of snow
Snow only fell on the tops of mountains, and the harvest took place in hot weather, so this is probably a metaphor for cool, fresh water from a clean stream. If your language has no word for snow, consider "cool, fresh, clean water."

snow
white flakes of ice that fall from the sky like rain

brings back the life of his masters
This means he makes his masters, who are weak and tired, to be strong and rested again.

Proverbs 25:14

Clouds and wind without rain is the one who boasts ... not give
Most translations translate this metaphor as a simile and change the order of the phrases. Rain was important to the Israelites because only small amounts of it fell, so a cloud without rain was useless and brought disappointment to the Israelites. Alternate translation: "The one who boasts ... not give is like clouds and wind without rain" or "The one who boasts ... not give is useless and a disappointment, like clouds and wind without rain"

Proverbs 25:15

With patience a ruler can be persuaded
These words can be translated in active form. Alternate translation: "Someone who is patient can persuade a ruler" or "Someone who is patient can speak to a ruler and change his mind"

a soft tongue can break a bone
The word "tongue" is a metonym for the words the person speaks using the tongue. The word "bone" is a metaphor for strong opposition. Alternate translation: "gentle speech can overcome strong opposition"

Proverbs 25:16

General Information:
Verse 16 states a general principle, and verse 17 gives one specific example. The idea of eating too much honey and then vomiting it up is a metaphor for taking too much of any good thing and regretting it later.

Proverbs 25:17

General Information:
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Proverbs 25:18

A man who bears false witness against his neighbor is like a club used in war, or a sword, or a sharp arrow
A false witness is compared to three weapons that can hurt or kill people.

Proverbs 25:19

An unfaithful man in whom you trust in a time of trouble is like a bad tooth or a foot that slips
A foolish man is compared to a part of the body that causes trouble for a person. Alternate translation: "Trusting in an unfaithful man in time of trouble will bring you pain like a bad tooth or a foot that slips"

Proverbs 25:20

carbonate of soda
This is a kind of mineral that hisses and bubbles violently when it comes into contact with acids like vinegar. Many translations translate this phrase as "a wound."

sings songs
You may need to make explicit what kind of songs the singer sings. Alternate translation: "sings happy songs"

a heavy heart
The heart is a synecdoche for the whole person. Alternate translation: "a sad person"

Proverbs 25:21

General Information:
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Proverbs 25:22

shovel coals of fire on his head
This is an idiom. Alternate translation: "cause him to have a guilty conscience and be ashamed of what he has done"

Proverbs 25:23

the north wind
In Israel, wind from the north often brought rain. Translators are free to substitute different kinds of wind for the same effect, for example, "a cold wind."

a tongue that tells secrets
Some modern translations read "someone who tells secrets."

result in angry faces
The face is a synecdoche for the person. Alternate translation: "makes other people so angry you can see it in their faces"

generated on Tue Oct 24 10:45:40 2023

Proverbs 25:24

a corner of the roof
Houses in those days had flat roofs. Ancient Israelites spent much time on their roofs, where it was often cooler than inside the house, and sometimes people would build a shelter large enough for a person to sleep in on one corner of the roof.

a quarreling wife
a wife who often argues or complains

Proverbs 25:25

Like cold waters to one who is thirsty, so is good news from a far country
Cold water is compared to good news that is both refreshing and delightful.

Proverbs 25:26

Like a fouled spring or a ruined fountain is a righteous person tottering before wicked people
One expects a spring or fountain to have clear water, just as one expects a righteous man to stand for what he believes. A polluted spring or fountain is compared to a righteous man who falls.

tottering before wicked people
Tottering is a metaphor for either 1) refusing to fight wicked people or 2) joining in their wickedness. Alternate translation: "who allows wicked people to do wickedness" or "who starts to do what wicked people do"

tottering
Swaying and about to fall down. This is a metaphor for being unable to continue to do good. Alternate translation: "unable to stand"

before wicked people
Possible meanings are 1) "when wicked people attack him" or 2) "when wicked people urge him to do evil."

Proverbs 25:27

It is not good to eat too much honey; that is like searching for honor after honor.
Both wanting others to honor you and eating honey are good, but you can eat too much honey, and you can try too hard to have people honor you.

It is not good
This can be stated positively. Alternate translation: "It is a bad thing"

that is like searching for honor after honor
"that is like always thinking about how others should honor you." The meaning of the original language is uncertain. Some versions of the Bible translate this as "that is like speaking too many compliments to people."

Proverbs 25:28

A person without self-control is like a city breached and without walls.
Both a person without self-control and a city without walls are weak and vulnerable.

breached and without walls
"whose walls an army has knocked down and destroyed"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Like snow in summer or rain in harvest,
so a fool does not deserve honor.

2 As the sparrow flutters and the swallow darts when they fly,
so an undeserved curse does not alight.

3 A whip is for the horse, a bridle is for the donkey
and a rod is for the back of fools.

4 Do not answer a fool according to his folly,
or you will become like him.

5 Answer a fool and join in on his folly,
so he will not become wise in his own eyes.

6 Whoever sends a message by the hand of a fool
cuts off his own feet and drinks violence.

7 Like the legs of a paralytic which hang down
is a proverb in the mouth of fools.

8 Like tying a stone in a sling
is giving honor to a fool.

9 Like a thorn that goes into the hand of a drunkard
is a proverb in the mouth of fools.

10 Like an archer who wounds all those around him
is one who hires a fool or hires anyone who passes by.

11 As a dog returns to his own vomit,
so is a fool who repeats his folly.

12 Do you see someone who is wise in his own eyes?
There is more hope for a fool than for him.

13 The lazy person says, "There is a lion on the road!
There is a lion between the open places!"

14 As the door turns on its hinges,
so is the lazy person upon his bed.

15 The lazy person puts his hand into the dish
and yet he has no strength to lift it up to his mouth.

16 The lazy person is wiser in his own eyes
than seven men who respond with good judgment.

17 Like one who takes hold of the ears of a dog
is a passerby who becomes angry at a dispute that is not his own.

18 Like a madman who throws
firebrands, arrows, and death
19 is the one who deceives his neighbor
and says, "Was I not telling a joke?"

20 For lack of wood, the fire goes out;

generated on Tue Oct 24 10:45:40 2023

and where there is no gossiper, quarreling ceases.

21 As charcoal is to burning coals and wood is to fire,
so is a quarrelsome person for kindling strife.

22 The words of a gossip are like delicious morsels;
they go down into the inner parts of the body.

23 Like the glaze overlaying an earthen vessel,
so are burning lips and an evil heart.

24 One who hates others disguises his feelings with his lips
and he lays up deceit within himself.
25 He will speak graciously, but do not believe him,
for there are seven abominations in his heart.
26 Though his hatred is covered with deception,
his wickedness will be revealed in the assembly.

27 Whoever digs a pit will fall into it
and the stone will roll back on the one who pushed it.

28 A lying tongue hates the people it crushes
and a flattering mouth brings about ruin.

Proverbs 26 General Notes

Structure and formatting

Chapter 26 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. Wisdom and folly are particularly prominent in this chapter.(See: wise, foolish and evil and righteous)

Proverbs 26:1

Like snow in summer or rain in harvest

Normally snow does not fall during the summer and rain does not fall during the harvest. This can be stated clearly. Alternate translation: "Just as it would be very strange to have snow in summer or rain during the harvest"

Proverbs 26:2

so an undeserved curse does not alight

A curse that does not harm a person is spoken of as if it were a bird that does not land. Alternate translation: "so an undeserved curse does not land on its mark"

an undeserved curse

This can be stated with an active form. Alternate translation: "a curse on a person who does not deserve it"

alight

land on someone or something

Proverbs 26:3

A whip is for the horse, a bridle is for the donkey and a rod is for the back of fools

A whip, a bridle, and a rod are things that people use to make the horse, donkey, and fool do what they want.

a bridle is for the donkey

A bridle is made of straps. People put it on a donkey's head and hold one of the straps to make the donkey go the way they want it to go.

a rod is for the back of fools

In the Bible, people would hit their children or their slaves with a wooden rod in order to discipline them.

generated on Tue Oct 24 10:45:40 2023

Proverbs 26:4

General Information:
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Proverbs 26:5

Answer a fool and join in on his folly
Joining in on a fool's folly when answering him represents answering him in a foolish way. Alternate translation: "Answer a fool according to his folly" or "Answer a fool foolishly"

so he will not become wise in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "so that he will not become wise according to his judgement" or "so that he does not consider himself to be wise"

Proverbs 26:6

Whoever sends a message by the hand of a fool
Here the hand represents the fool's responsibility to deliver the message. Alternate translation: "Whoever sends a fool to deliver a message"

cuts off his own feet
Cutting off one's own feet is an exaggeration for harming one's self. Alternate translation: "harms himself like a person who cuts off his own feet and drinks violence"

drinks violence
Violence is spoken of as if it were a poisonous liquid that someone might drink. Alternate translation: "harms himself by being violent"

Proverbs 26:7

Like the legs ... is a proverb in the mouth of fools
The phrases can be reordered. Alternate translation: "A proverb in the mouth of fools is like the legs of a paralytic which hang down" or "A proverb in the mouth of fools is as useless as the legs of a paralytic which hang down"

a paralytic
a person who is unable to move or feel all or part of his body

in the mouth of fools
Here "mouth" is a metonym for speaking. Alternate translation: "in the speech of fools" or "that fools say"

Proverbs 26:8

tying a stone in a sling
In order to throw a stone very far, people put it into a sling and swing the sling so that the stone will fly from it very quickly. The result of tying a stone in a sling can be stated clearly. Alternate translation: "tying a stone in a sling so that it cannot be thrown"

giving honor to a fool
"honoring a fool"

Proverbs 26:9

Like a thorn ... is a proverb in the mouth of fools
How the two are alike can be stated clearly. Alternate translation: "A proverb in the mouth of fools is as dangerous as a thorn that goes into the hand of a drunkard"

a thorn that goes into the hand of a drunkard
Possible meanings are 1) if a drunk person holds a thornbush, a thorn will prick his hand, or 2) if a drunk person is angry, he will pick up a thornbush and swing it at people. For the second meaning, the word "thorn" represents a thornbush.

in the mouth of fools
Here "mouth" is a metonym for speaking. Alternate translation: "in the speech of fools" or "that fools say"

Proverbs 26:10

hires a fool
"gives a job to a fool"

Proverbs 26:11

As a dog returns to his own vomit
"As a dog eats its own vomit"

Proverbs 26:12

Do you see someone who is wise in his own eyes?
This question is used to lead the reader to think about someone who is wise in his own eyes. The phrase "is wise in his own eyes" means "thinks he is wise," and here it implies that the person is not truly wise. Alternate translation: "Consider the person who thinks he is wise but is not."

There is more hope for a fool than for him
"A fool can become wise more easily than he can"

Proverbs 26:13

The lazy person says, "There is a lion ... between the open places!"
The lazy person lies and says that he cannot go outside and work because there is a lion on the road or between the open places.

There is a lion on the road
See how you translated this in Proverbs 22:13.

the open places
This refers to the places in town where there is a lot of room for people to walk around or where

generated on Tue Oct 24 10:45:40 2023

people gather. Alternate translation: "the town plazas" or "the streets"

Proverbs 26:14

hinges
metal pieces that attach a door to something and allow it to open and close

As the door turns on its hinges, so is the lazy person upon his bed
Both the door and the lazy person move, but they do not go anywhere.

Proverbs 26:15

puts his hand into the dish
"puts his hand into the dish to get food" or "reaches for food"

he has no strength to lift it up to his mouth
This is an exaggeration for doing necessary work that would clearly do him good.

Proverbs 26:16

The lazy person is wiser in his own eyes than seven men
The phrase "his own eyes" represents his thoughts. Alternate translation: "The lazy person thinks he is wiser than seven men"

Proverbs 26:17

Like one who takes hold of the ears of a dog is a passerby who becomes angry at a dispute that is not his own
This can be reordered. Alternate translation: "A passerby who becomes angry at some other people's dispute is like a person who grabs hold of a dog's ears"

Like one who takes hold of the ears of a dog
The implied information is that the dog will get angry and bite the person. Alternate translation: "Like a person who angers a dog by grabbing its ears" or "Like a person who grabs a dog's ears and is bitten by the dog"

is a passerby who becomes angry at a dispute that is not his own
The implied information is that the passerby will start arguing, and the people who were fighting will get angry with him and hurt him.

Proverbs 26:18

throws firebrands, arrows, and death
If your language cannot have "firebrands," "arrows," and "death" as objects of "throws," you may need to supply different verbs, or you may need to treat this as a hendiadys. Alternate translation: "throws firebrands, shoots arrows, and tries to kill people" or "shoots flaming arrows that can kill people"

firebrands
burning pieces of wood

Proverbs 26:19

the one who deceives
Both the "madman" (Proverbs 26:18) and the one who deceives hurt people but do not take responsibility for it.

Was I not telling a joke?
The deceiver uses this question to imply that since he his joke was only for fun, he should not be blamed for any harm he has caused. Alternate translation: "I did nothing wrong. I was only telling a joke."

Proverbs 26:20

gossiper
a person who gossips a lot

Proverbs 26:21

As charcoal is to burning coals and wood is to fire
What charcoal does to coals and what wood does to fire can be stated clearly. Alternate translation: "As charcoal helps coals burn and as wood helps fire burn"

kindling strife
To kindle something means to set it on fire. Setting strife on fire is a metaphor for causing people to fight or argue. Alternate translation: "causing people to fight" or "causing people to argue"

Proverbs 26:22

The words of a gossip are like delicious morsels
This speaks of gossip being desirable to listen to as if it were delicious food to eat. Alternate translation: "The words of a gossip are desirable to listen to" or

they go down into the inner parts of the body
This speaks of the words that a gossip says going into a person's mind and affecting his thoughts as if they were food that was going into his stomach. This sentence is equivalent to [Proverbs 18:8]

Proverbs 26:23

Like the glaze overlaying an earthen vessel, so are burning lips and an evil heart
This simile means that a person who says things to hide the evil in their heart are like a earthen vessel covered in glaze to make it look good. These phrases can be reordered. Alternate translation: "People who have burning lips and an evil heart are like an earthen vessel covered with glaze"

generated on Tue Oct 24 10:45:40 2023

the glaze overlaying an earthen vessel
"the shiny glaze that covers a clay pot." A clay pot is cheap and common. So people covered it was a glaze to make it shiny and appear more expensive.

so are burning lips and an evil heart
This represents a person who has burning lips and an evil heart. Alternate translation: "so is a person who has burning lips and an evil heart" or "so is a person who says nice things but whose heart is evil"

burning lips
The word "burning" is a metaphor for "strongly emotional" and the word "lips" is a metonym for "speech." Alternate translation: "emotional speech" or "saying nice things"

an evil heart
The heart represents a person's thoughts, attitudes, desires, or feelings. Alternate translation: "evil thoughts" or "evil desires"

Proverbs 26:24

disguises his feelings with his lips
Disguising his feelings represents keeping people from knowing what his feelings are. The phrase "his lips" is a metonym for what he says. Alternate translation: "hides his feelings with what he says" or "speaks in such a way that people cannot know his true feelings"

he lays up deceit within himself
Being deceitful is spoken of as if he were storing deceit within himself. Possible meanings are that "deceit" refers to lies. Alternate translation: "he likes his many lies" or 2) deceit refers secret plans to harm people. Alternate translation: "he secretly plans to harm people"

Proverbs 26:25

but do not believe him
"but do not believe what he says"

for there are seven abominations in his heart
The number seven represents completeness. Possible meanings are 1) "abominations" refers to attitudes that God hates. Alternate translation: "for his heart is completely filled with hateful things" or 2) "abominations" refers to his hatred for people. Alternate translation: "for his heart is completely filled with hatred"

Proverbs 26:26

Though his hatred is covered with deception
This can be stated actively. Alternate translation: "Though deception covers his hatred" or "Though he covers his hatred with deception"

Though his hatred is covered with deception
Keeping people from knowing that he hates them is spoken of as covering his hatred. Alternate translation: "Though he lies to keep people from knowing that he hates them" or "Though he lies so that people will not know that he hates them"

his wickedness will be revealed in the assembly
Being exposed represents being discovered or becoming known. Alternate translation: "his wickedness will become known in the assembly" or "the assembly will discover his wickedness"

the assembly
"the community of Israel"

Proverbs 26:27

Whoever digs a pit will fall into it
It is implied that the person digs the pit as a trap so that someone will fall into it. Alternate translation: "Whoever digs a pit to trap someone will fall into it" or "If someone digs a pit in order to trap someone, the one who dug it will fall into it"

the stone will roll back on the one who pushed it
It is implied that the person pushed a large stone so that it would roll downhill and crush someone there. Alternate translation: "if someone pushed a stone so that it would roll downhill and crush someone, the stone will roll back on him instead" or "if someone maked a stone roll so that it would hurt someone, the stone will crush him instead"

Proverbs 26:28

A lying tongue hates the people it crushes
The phrase "a lying tongue" represents a person who tells lies. Crushing people represents causing them trouble. Alternate translation: "A liar hates those he hurts by his lies"

a flattering mouth brings about ruin
The phrase "a flattering mouth" represents a person who flatters people. Possible meanings are 1) a person who flatters others causes trouble or 2) a person who flatters others ruins them

flattering
praising someone in a manner that is not sincere, or praising someone about things that are not true

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Do not boast about tomorrow,
for you do not know what a day may bring.

2 Let someone else praise you and not your own mouth;
a stranger and not your own lips.

3 Consider the heaviness of a stone and the weight of sand—
the provocation of a fool is heavier than both.

4 There is the cruelty of rage and the flood of anger,
but who is able to stand before jealousy?

5 Better is a rebuke that is clearly seen
than hidden love.

6 Faithful are the wounds caused by a friend,
but many are the kisses of an enemy.

7 A person who has eaten to the full rejects even a honeycomb,
but to the hungry person, every bitter thing is sweet.

8 Like a bird that wanders from its nest
is a man who strays from where he lives.

9 Perfume and incense make the heart rejoice,
but the sweetness of a friend comes from his sincere counsel. [1]

10 Do not abandon your friend and your friend's father,
and do not go to your brother's house on the day of your calamity.
Better is a neighbor who is nearby
than a brother who is far away.

11 Be wise, my son, and make my heart rejoice;
then I will give back an answer to the one who mocks me.

12 The prudent sees trouble and hides himself,
but the naive go on and suffer for it.

13 Take a garment of one who has put up security for a stranger,
and hold it in pledge when he puts up security for an immoral woman.

14 Whoever gives his neighbor a blessing with a loud voice early in the morning,
that blessing will be considered to be a curse!

15 A quarreling wife is like
the constant dripping on a rainy day;
16 restraining her is like restraining the wind,
or trying to catch oil in your right hand.

17 Iron sharpens iron;
in the same way, a man sharpens his friend.

18 The one who tends a fig tree will eat its fruit,
and the one who protects his master will be honored.

19 Just as water reflects a person's face,
so a person's heart reflects the person.

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20 Just as Sheol and Abaddon are never satisfied,
so a man's eyes are never satisfied.

21 A crucible is for silver and a furnace is for gold;
and a person is tested when he is praised.

22 Even if you crush a fool
with the pestle—along with the grain—
yet his foolishness will not leave him.

23 Be sure you know the condition of your flocks
and be concerned about your herds,
24 for wealth is not forever.
Does a crown endure for all generations?
25 You should know when the hay is gone and the new growth appears,
and the time when the grass from the hills is gathered in.
26 Those lambs will provide your clothing
and the goats will provide the price of the field.
27 There will be goats' milk for your food
—the food for your household—
and nourishment for your servant girls.

Footnotes

27:9 [1]Many modern translations have different interpretations of this difficult verse.

Proverbs 27 General Notes

Structure and formatting

Chapter 27 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 27:1

Do not boast about tomorrow

This is a warning not to brag about what you expect to happen tomorrow. This can be stated clearly. Alternate translation: "Do not speak proudly about your plans for tomorrow"

what a day may bring

Something happening on a certain day is spoken of as if the day were to bring that event. Alternate translation: "what will happen on a day" or "what will happen tomorrow"

Proverbs 27:2

and not your own mouth ... and not your own lips

Here a person is represented by his "mouth" and "lips" because those are the parts of the body used to speak. Alternate translation: "and do not let your own mouth praise you ... and do not let your own lips praise you" or "and do not praise yourself ... and do not praise yourself"

a stranger

The words "let ... praise you" are understood from the first phrase. The words can be repeated here. Alternate translation: "let a stranger praise you"

generated on Tue Oct 24 10:45:40 2023

Proverbs 27:3

the provocation of a fool is heavier than both
The difficulty of being patient with a fool who provokes you is spoken of as if that difficulty were heavy. Alternate translation: "the provocation of a fool is harder to tolerate than either of them" or "It is harder to be patient when a fool provokes you than it is to be patient while carrying them"

the provocation of a fool
"the trouble caused by a fool." "Provocation" means actions or words that cause anger or irritation.

Proverbs 27:4

There is the cruelty of rage and the flood of anger, but who is able to stand before jealousy?
The abstract nouns "rage", "anger" and "jealousy" can be translated as adjectives. Alternate translation: "A raging person is cruel and an angry person is overwhelming, but who can stand before a jealous person?"

cruelty
"harshness"

the flood of anger
"the destructiveness of anger." Anger is spoken of here as if it were a powerful flood.

but who is able to stand before jealousy?
This question implies that no one can stand before jealousy. It can be reworded as a statement. Alternate translation: "but no one is able to stand before jealousy"

to stand before jealousy
Here standing represents being strong and resisting being harmed by a jealous person who attacks. Alternate translation: "to resist a jealous person" or "to remain strong when a jealous person attacks him"

Proverbs 27:5

Better is a rebuke that is clearly seen
The abstract noun "rebuke" can be expressed with the verb "rebuke." Alternate translation: "It is better to be openly rebuked"

than hidden love
"than love that is not openly shown." The abstract noun "love" can be translated as a verbal phrase. Alternate translation: "than to be loved secretly"

Proverbs 27:6

Faithful are the wounds caused by a friend
"The wounds that a friend causes are trustworthy." The word "wounds" here represents the pain and sadness that a person feels when a friend rebukes or corrects him.

Faithful are the wounds caused by a friend
The trustworthiness of a friend's rebuke is spoken of as if the sadness that his rebuke causes is trustworthy. Alternate translation: "Though it causes sadness, a friend's rebuke is trustworthy"

but many are the kisses of an enemy
It can be stated clearly that the enemy's kisses are not trustworthy. Alternate translation: "but the enemy's many kisses are not trustworthy" or "but an enemy may try to deceive you by kissing you may times" or

Proverbs 27:7

A person who has eaten to the full
"A person who is satisfied" or "A person who has eaten enough to be full"

rejects even a honeycomb
A honeycomb would normally be desirable, but not to the person who has already eaten enough to be satisfied.

every bitter thing is sweet
"everything that is bitter tastes sweet"

Proverbs 27:8

Like a bird that wanders from its nest is a man who strays from where he lives
The words "wanders" and "strays" mean the same thing in this verse.

Proverbs 27:9

Perfume
The word "perfume" here means a desirable oil or ointment.

make the heart rejoice
Here "the heart" represents the feelings or emotions of a person. Alternate translation: "make a person feel joyful" or "make a person glad"

the sweetness of a friend comes from his sincere counsel
Possible meanings are 1) "sweetness" represents kindness. Alternate translation: "we recognize our friend's kindness by his counsel" or 2) "sweetness" represents what we appreciate about a person. Alternate translation: "what we appreciate about a friend is his advice"

Proverbs 27:10

your brother's house
Here the word "brother" is a general reference to relatives, such as members of the same tribe, clan, or people group.

calamity
extreme troubles and misfortune

generated on Tue Oct 24 10:45:40 2023

Proverbs 27:11

make my heart rejoice
Here the "heart" represents the person's feelings or emotions. Alternate translation: "make me feel joyful" or "make me glad"

then I will give back an answer to the one who mocks me
Here "answer" does not mean to answer a question. It means to respond or to reply to someone who is mocking. How this relates to the clause before it can be made clear. Alternate translation: "then I will reply to the one who mocks me by telling him about you"

mocks
makes fun of someone, especially in a cruel way

Proverbs 27:12

The prudent sees trouble and hides himself, but the naive go on and suffer for it.
See how you translated a similar phrase in Proverbs 22:3.

The prudent
This nominal adjective refers to any prudent person. See how you translated "prudent" in [Proverbs 12:16]

the naive
This nominal adjective refers to any naive person. To be naive is to lack experience and to not be mature.

Proverbs 27:13

Take a garment of one who has put up security for a stranger
When lending money, a lender would take something from the borrower, such as a garment, as a guarantee of repayment. He would return it after the money was repaid. If the borrower was too poor, someone else could give something to the lender as a guarantee for him. See how you translated this in [Proverbs 20:16]

who has put up security
This means for someone to give something to a lender as a guarantee that what was borrowed will be paid. See how you translated this in [Proverbs 20:16]

hold it in pledge
To "hold something in pledge" means to hold on to something that someone has given as a pledge, or promise, that he will pay a debt. See how you translated this in [Proverbs 20:16]

Proverbs 27:14

Whoever gives his neighbor a blessing
"If anyone gives his neighbor a blessing"

that blessing will be considered to be a curse
This can be stated in active form. Alternate translation: "the neighbor will consider that blessing to be a curse"

Proverbs 27:15

quarreling
This means making people angry with each other or causing strong disagreements between people.

the constant dripping
The implied information is that it is rain that is constantly dripping. Alternate translation: "the constant dripping of rain"

a rainy day
"a day of continual rain"

Proverbs 27:16

restraining her is like restraining the wind, or trying to catch oil in your right hand
The implied information is that it is as difficult or useless to try and restrain her as it is to try to restrain the wind or catch oil in your hand

restraining her
"holding her back" or "keeping her under control." The implied information is that it is trying to stop her from quarreling. Alternate translation: "restraining her from quarreling"

restraining the wind
"holding back the wind" or "keeping the wind under control"

Proverbs 27:17

Iron sharpens iron; in the same way, a man sharpens his friend.
These two phrases are comparing how iron and a man can be improved. Alternate translation: "As iron can sharpen another piece of iron, so a man's character is improved by contact with his friend"

Proverbs 27:18

who tends
"who takes care of"

the one who protects his master will be honored
This can be stated in active form. Alternate translation: "a master will honor the one who protects him"

Proverbs 27:19

a person's heart
Here this means a person's thoughts. Alternate translation: "what a person thinks"

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Proverbs 27:20

Abaddon
This is a name that means "destroyer." Alternate translation: "the Destroyer"

are never satisfied
"are never filled up"

a man's eyes
Here the "eyes" represent a man's desires. Alternate translation: "a man's desires"

Proverbs 27:21

A crucible is for silver and a furnace is for gold
This refers to how gold and silver are refined. A metal is refined by heating it to a high temperature so that it melts and the impurities may be removed. See how you translated the very similar phrase in [Proverbs 17:3]

crucible
a container used for heating substances to very high temperatures

furnace
an oven that can be made extremely hot

a person is tested when he is praised
This can be stated in active form. Alternate translation: "when one praises a person, they are also testing that person"

Proverbs 27:22

Even if you crush a fool ... yet his foolishness will not leave him
This means that even if a fool is made to suffer hardship or pain

pestle
a hard tool with a rounded end, used for crushing things in a bowl

Proverbs 27:23

Be sure you know the condition of your flocks and be concerned about your herds
These two phrases have basically the same meaning and are used together for emphasis.

your flocks
"flocks of sheep"

your herds
"herds of goats"

Proverbs 27:24

Does a crown endure for all generations?
This question expects a negative answer to make the point that the reign of earthly rulers does not last forever. This can be expressed as a statement. Alternate translation: "A crown does not endure for all generations"

a crown
Here "crown" is a metonym for a king's rule over his kingdom. Alternate translation: "a king's rule"

Proverbs 27:25

the new growth appears
"the new sprouts appear" or "the new grass starts to grow"

Proverbs 27:26

Connecting Statement:
Verses 26 and 27 go together with verses 23 to 25 as one proverb.

Those lambs will provide your clothing
The implied information is that the wool

the goats will provide the price of the field
The implied information is that the money received by selling the goats will be enough to buy a field. Alternate translation: "selling your goats will provide the price of the field"

Proverbs 27:27

nourishment for your servant girls
The implied information is that there will also be enough goats' milk to feed the servant girls. Alternate translation: "there will be goat's milk to nourish your servant girls"

nourishment
"food"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 The wicked people run away when no one chases them,
but righteous people are as bold as a young lion.

2 Because of the transgression of a land, it has many rulers,
but with a man of understanding and knowledge, it will last a long time.

3 A poor person who oppresses other poor people
is like a beating rain that leaves no food.

4 Those who abandon the law praise wicked people,
but those who keep the law fight against them.

5 Evil men do not understand justice,
but those who seek Yahweh understand everything.

6 It is better for a poor person who walks in his integrity
than for a rich person who is crooked in his ways.

7 He who keeps the law is a son who has understanding,
but one who is a companion of gluttons shames his father.

8 The one who makes his fortune by usury and interest
gathers his wealth for another who will be gracious to the poor.

9 If one turns away his ear from hearing the law,
even his prayer is an abomination.

10 Whoever misleads the upright into an evil way
will fall into his own pit,
but the blameless will have a good inheritance.

11 The rich person may be wise in his own eyes,
but a poor person who has understanding will find him out.

12 When the righteous triumph, there is great glory;
but when the wicked arise, people are sought out.

13 The one who hides his sins will not prosper,
but the one who confesses them and abandons them will be shown mercy.

14 The one who always lives with reverence is blessed,
but whoever hardens his heart will fall into trouble.

15 Like a roaring lion or a charging bear
is a wicked ruler over poor people.

16 The ruler who lacks understanding is a cruel oppressor,
but the one who hates unjust gain will prolong his days.

17 If a man is burdened with a person's blood,
he will be a fugitive until death
and no one will help him.

18 Whoever walks with integrity will be kept safe,
but the one whose way is crooked will suddenly fall.

19 The one who works his land will have plenty of food,
but whoever follows worthless pursuits will have plenty of poverty.

generated on Tue Oct 24 10:45:40 2023

20 A faithful man will have great blessings,
but the one who gets rich quickly will not go unpunished.

21 It is not good to show partiality,
but for a piece of bread a man will do wrong.

22 A stingy man hurries after riches,
but he does not know that poverty will come upon him.

23 Whoever disciplines someone, afterward will find more favor from him
than from the one who flatters him with his tongue.

24 Whoever robs his father and his mother and says, "That is no sin,"
he is the companion of the one who destroys.

25 A greedy man stirs up conflict,
but the one who trusts in Yahweh will prosper.

26 One who trusts in his own heart is a fool,
but whoever walks in wisdom will be delivered.

27 The one who gives to the poor will lack nothing,
but whoever closes his eyes to them will receive many curses.

28 When the wicked arise, people hide themselves;
but when they perish, the righteous increase.

Proverbs 28 General Notes

Structure and formatting

Chapter 28 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 28:1

General Information:

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Proverbs 28:2

Because of the transgression of a land

The abstract noun "transgression" can be translated as a verb. Alternate translation: "Because of how a land transgresses"

the transgression of a land

This is a metonym for the sins of the people living in a land. Alternate translation: "the transgression of the people of a land"

with a man of understanding and knowledge

The implied information is that this man is a ruler or leader. The abstract nouns "understanding" and "knowledge" can be translated as verbs. Alternate translation: "with a man who understands and knows how to rule"

Proverbs 28:3

who oppresses

"who severely mistreats"

like a beating rain that leaves no food

The poor man who oppresses other poor people is compared to a rain that falls so hard that it leaves no crop to harvest.

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beating rain
This is a metaphor for a rain coming down hard enough to cause crops to be driven down. Alternate translation: "damaging rain"

Proverbs 28:4

abandon the law
"reject God's law" or "refuse to obey the law"

those who keep the law
To "keep the law" means to do what God's law requires. Alternate translation: "those who obey God's law"

fight against them
"struggle against them." This means to strongly oppose or resist them.

Proverbs 28:5

Evil men
Here "men" means people in general. Alternate translation: "People who do evil things"

do not understand justice
The abstract noun "justice" can be expressed as an adjective. Alternate translation: "do not understand what is just"

those who seek Yahweh
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

understand everything
The implied information is that those who seek Yahweh understand all about justice. Alternate translation: "completely understand what is just"

Proverbs 28:6

It is better for a poor person ... than for a rich person
"It is better to be a poor person ... than it is to be a rich person"

walks in his integrity
This represents a person living a life of integrity. The abstract noun "integrity" can be expressed as an adverb. Alternate translation: "walks honestly" or "lives honestly"

who is crooked in his ways
Rich people who are dishonest are spoken of as if they walk on crooked or twisted paths. Alternate translation: "who is not honest in what he does"

Proverbs 28:7

He who keeps the law
To "keep the law" means to do what God's law requires. Alternate translation: "He who obeys God's law"

a son who has understanding
The abstract noun "understanding" can be expressed as a verb. Alternate translation: "a son who understands"

of gluttons
"of people who eat too much." A "glutton" is a person who often eats and drinks excessively.

shames his father
"puts his father to shame" or "dishonors his father"

Proverbs 28:8

makes his fortune
"increases his wealth"

usury and interest
"forcing people who have borrowed money from him to pay back more than they borrowed"

interest
money that a borrower pays for the use of someone else's money

gathers his wealth
"brings his wealth together"

for another
"for another person"

Proverbs 28:9

If one
"If a person"

turns away his ear from hearing the law
This represents the whole person turning away from and rejecting God's law. Alternate translation: "turns away from hearing and obeying the law"

even his prayer is an abomination
"even his prayer is offensive to God." This can be written in active form. Alternate translation: "God detests even his prayer"

abomination
See how you translated this in Proverbs 3:32.

Proverbs 28:10

Whoever misleads the upright into an evil way
This is a metaphor for leading upright people in an evil direction. Alternate translation: "Whoever causes the upright to go in an evil direction"

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Whoever misleads ... evil way will fall
"If anyone misleads ... evil way, he will fall"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

will fall into his own pit
"will fall into the trap that he has dug." This is a metaphor for ending up in the same bad place as others had been led toward. Alternate translation: "will end up in the same evil place toward which he guided other people"

the blameless
This refers to blameless persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "blameless persons"

will have a good inheritance
"will inherit what is good"

Proverbs 28:11

be wise in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "be wise in his own thoughts" or "think he is wise"

who has understanding
The abstract noun "understanding" can be expressed as a verb. Alternate translation: "who understands"

will find him out
This is an idiom that means the poor person will be able to determine whether or not the rich person is really wise. Alternate translation: "will see his true nature" or "will see what he is truly like"

Proverbs 28:12

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

triumph
"succeed"

when the wicked arise
This is an idiom that means when the wicked gain power or start to rule. Alternate translation: "when the wicked rise to power"

the wicked
This refers to wicked people in general. Alternate translation: "wicked people"

people are sought out
You may need to make explicit that those who "are sought out" have hidden themselves to escape from the wicked. This can be stated in active form. Alternate translation: "they seek people out" or "they seek out the people who hide from them"

Proverbs 28:13

hides his sins
"covers his sins." This is the opposite of confessing and forsaking sins, and is spoken of as covering sins rather than bringing them into the open

will not prosper
"will not succeed" or "will not advance"

the one who confesses them and abandons them will be shown mercy
This can be stated in active form. Alternate translation: "God will show mercy to the one who confesses and forsakes them"

Proverbs 28:14

The one who always lives with reverence is blessed
This can be expressed in active form. Alternate translation: "God will bless the one who always lives with reverence"

lives with reverence
The abstract noun "reverence" can be expressed as an adjective. Alternate translation: "lives a reverent life"

reverence
This refers to deeply respecting Yahweh and showing that respect by obeying him.

whoever hardens his heart
"the one who hardens his heart"

hardens his heart
This is an idiom that means to be stubborn or unwilling to obey God. Alternate translation: "refuses to obey God"

will fall into trouble
This represents ending up in misery and distress. Alternate translation: "will end up in trouble"

Proverbs 28:15

Like a roaring lion or a charging bear is a wicked ruler over poor people
Poor people who are helpless against an evil ruler are compared to people who have a lion roaring at them or a bear attacking them.

a charging bear
A bear is a large, furry, dangerous animal that walks on four legs and has sharp claws and teeth.

generated on Tue Oct 24 10:45:40 2023

Proverbs 28:16

The ruler who lacks understanding
The abstract noun "understanding" can be translated as a verb. Alternate translation: "The ruler who does not understand"

oppressor
a person who treats people harshly and makes their lives very difficult

the one who hates unjust gain
The abstract noun "unjust gain" can be translated as a verb. Possible meanings are that this person 1) hates other people's unjust gain. Alternate translation: "the one who becomes angry when other people gain dishonestly" Or 2)he would never want to be dishonest. Alternate translation: "the one who hates gaining dishonestly"

the one
This phrase can refer to 1) the "ruler" or 2) any person.

prolong his days
Possible meanings are 1) this is an idiom that means his living for more time. Alternate translation: "live longer" or 2) this is an idiom that means extending the length of his reign. Alternate translation: "rule for a longer time"

Proverbs 28:17

is burdened with a person's blood
Here "blood" is a metonym for the murder or violent death of an innocent person in which blood is shed. Alternate translation: "is guilty because he has murdered someone"

fugitive
a person who is running away to avoid being captured

until death
"until he dies." This means for the rest of his life. Alternate translation: "all of his life"

Proverbs 28:18

Whoever walks with integrity will be kept safe
This can be expressed in active form. Alternate translation: "God will keep safe anyone who walks with integrity"

Whoever
"Anyone who"

walks with integrity
This represents a person living a life of integrity. The abstract noun "integrity" can be expressed as an adverb. Alternate translation: "walks honestly" or "lives honestly"

the one whose way is crooked
A dishonest person is spoken of as if he walks on crooked or twisted paths. Alternate translation: "the one who does not live honestly"

will suddenly fall
What will happen to a dishonest person is spoken of as if he suddenly fell down. Alternate translation: "will suddenly be ruined" or "will suddenly perish"

Proverbs 28:19

works his land
This means to till, sow, and care for his crops.

whoever follows
"anyone who follows"

follows worthless pursuits
"chases after worthless projects." The person who is busy doing things that do not produce anything is spoken of as chasing after useless things.

will have plenty of poverty
The person following worthless pursuits is spoken of as getting the opposite of plenty of food. The abstract noun "poverty" can be translated as an adjective. Alternate translation: "will be very poor"

Proverbs 28:20

the one who gets rich quickly will not go unpunished
The double negative "will not go unpunished" is used for emphasis. This can be stated in active form. Alternate translation: "God will certainly punish the one who gets rich quickly"

the one who gets rich quickly
The implied information is that this person gains wealth by unfaithful or dishonest means. Alternate translation: "the one who tries to get rich quickly"

Proverbs 28:21

for a piece of bread a man will do wrong
"A piece of bread" here is an exaggeration for a very small bribe or reward. Alternate translation: "a man will sin for very little gain"

do wrong
"sin"

Proverbs 28:22

A stingy man
"A selfish man." This is a person who does not like to share his possessions or spend money.

hurries after riches
The stingy man is spoken of as if he was chasing after wealth. Alternate translation: "is greedy for riches"

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poverty will come upon him
The result of being stingy is spoken of as if poverty was overtaking the stingy person. The abstract noun "poverty" can be translated as an adjective. Alternate translation: "he will suddenly become poor"

Proverbs 28:23

Whoever disciplines someone, afterward will find more favor from him than from the one who flatters him with his tongue
This can be stated in active form, with the abstract noun "favor" being expressed as a verb. Alternate translation: "A person will favor the one who disciplines him more than he favors the person who flatters him with his tongue"

Whoever disciplines
"If a person disciplines"

disciplines
trains people to obey a set of guidelines for moral behavior

flatters him with his tongue
The tongue here represents speaking. Alternate translation: "flatters him with words"

flatters
praises someone in a manner that is not sincere, or praises someone about things that are not true

Proverbs 28:24

Whoever robs
"The one who robs"

says, "That is no sin," he
This can be expressed as an indirect quotation. Alternate translation: "says that it is not a sin, he"

the companion of
Possible meanings are: 1) "the friend of" or 2) an idiom that means having the same character as. Alternate translation: "the same kind of person as"

Proverbs 28:25

A greedy man
a person who selfishly wants more things, money or food than what he needs

stirs up conflict
The action of the greedy man is spoken of as if he were stirring up or awakening conflict. Alternate translation: "causes conflict"

Proverbs 28:26

One who trusts in his own heart
Depending on one's self is spoken of as trusting in one's own heart. Alternate translation: "The person who relies on himself"

whoever walks
"any person who walks"

walks in wisdom
Possible meanings are 1) this is an idiom that means to live wisely. Alternate translation: "lives wisely" or 2) this is an idiom that means to follow the teachings of wise people. Alternate translation: "follows wise teachings"

Proverbs 28:27

The one
"The person"

the poor
This refers to poor people in general. Alternate translation: "poor people"

lack nothing
This double negative is used for emphasis. Alternate translation: "have everything they need"

whoever closes his eyes to them will receive many curses
This can be stated in active form. Possible meanings are 1) they will receive many curses from the poor. Alternate translation: "the poor will give many curses to whoever closes his eyes to them" or 2) they will receive many curses from people in general. Alternate translation: "people will give many curses to whoever closes his eyes to the poor" or 3) they will receive many curses from God. Alternate translation: "God will give many curses to whoever closes his eyes to the poor"

whoever closes
"anyone who closes"

closes his eyes to
Closing the eyes represents not responding to the needs of the poor. Alternate translation: "ignores" or "chooses not to help"

Proverbs 28:28

When the wicked arise
This is an idiom that means when wicked people gain power or start to rule. Alternate translation: "When the wicked rise to power"

the wicked
This refers to wicked persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "wicked people"

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people hide themselves
This is an exaggeration for doing everything they can to avoid having wicked people harm them. Alternate translation: "people go into hiding"

perish
Possible meanings are 1) "go away" or 2) "fall from power" or 3) "are destroyed."

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

increase
Possible meanings are 1) "multiply" or 2) "rise to power."

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 A person who has received many rebukes but who stiffens his neck
will be broken in a moment beyond healing.

2 When righteous people increase, the people rejoice,
but when a wicked person is the ruler, the people sigh.

3 Whoever loves wisdom makes his father rejoice,
but he who keeps company with prostitutes destroys his wealth.

4 The king establishes the land by justice,
but the one who demands bribes throws it down.

5 A man who flatters his neighbor
is spreading a net for his feet.

6 In the sin of an evil person is a trap,
but the righteous person sings and rejoices.

7 The righteous person knows the rights of the poor;
the wicked person does not understand such knowledge.

8 Mockers set a city on fire,
but those who are wise turn away wrath.

9 When a wise person has a legal dispute with a fool,
he rages and laughs, and there will be no rest.

10 Men of bloodshed hate the one who is blameless
and seek the life of the upright.

11 A fool brings forth all his spirit,
but a wise man soothes it back.

12 If a ruler pays attention to lies,
all his officials will be wicked.

13 The poor person and the oppressor are similar,
for Yahweh gives light to the eyes of them both.

14 If a king judges the poor by the truth,
his throne will be established forever.

15 The rod and correction give wisdom,
but a child freed from discipline puts his mother to shame.

16 When wicked people are in power, transgression increases,
but righteous people will see the downfall of those wicked people.

17 Discipline your son and he will give you rest;
he will bring delight into your life.

18 Where there is no prophetic vision the people run wild,
but the one who keeps the law is blessed.

19 A slave will not be corrected by words,
for though he understands, there will be no response.

generated on Tue Oct 24 10:45:40 2023

20 Do you see a man who is hasty in his words?
There is more hope for a fool than for him.

21 One who pampers his slave from youth,
at the end of it there will be trouble.

22 An angry person stirs up strife
and a master of rage commits many sins.

23 A person's pride brings him low,
but one who has a humble spirit will be given honor.

24 One who shares with a thief hates his own life;
he hears the curse and says nothing.

25 The fear of man makes a snare,
but the one who trusts in Yahweh will be protected.

26 Many are those who seek the face of the ruler,
but from Yahweh is justice for a person.

27 An unjust man is an abomination to righteous people,
but the one whose way is upright is an abomination to the wicked person.

Proverbs 29 General Notes

Structure and formatting

Chapter 29 concludes the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 29:1

who stiffens his neck

A person becoming stubborn is spoken of as if he stiffens his neck. Alternate translation: "who becomes stubborn" or "who refuses to listen"

will be broken in a moment

This can be stated in active form. Alternate translation: "God will suddenly break him"

beyond healing

"and no one will be able to heal him." Sickness is a metaphor for any kind of bad situation. Alternate translation: "and no one will be able to help him"

Proverbs 29:2

the people sigh

The people let out long, loud breaths that show that they are weary and sad. Alternate translation: "the people will be weary and sad"

Proverbs 29:3

General Information:

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Proverbs 29:4

establishes the land

makes the land peaceful so the king can rule for a long time

by justice

The abstract noun "justice" can be translated as a noun phrase. Alternate translation: "by doing what is just" or "by making just laws"

Proverbs 29:5

flatters his neighbor

knowingly tells his neighbor things that are not true so that the neighbor will do what the speaker wants him to do

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spreading a net for his feet
The writer compares the flattery of a person to setting that person up to being caught in a trap. Alternate translation: "setting a trap to catch that person"

Proverbs 29:6

In the sin of an evil person is a trap
When an evil person sins, it is as if he is stepping into a trap. He desires to do evil to other people, but God will use what he does to punish him.

Proverbs 29:7

General Information:
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Proverbs 29:8

set a city on fire
Here the word "city" represents the people who live in the city. Mockers causing the people to experience turmoil and possibly to become violent is spoken of as if they set the city on fire. Alternate translation: "create turmoil for the people of a city"

turn away wrath
This idiom means to cause angry people no longer to be angry. Alternate translation: "calm the wrath of angry people"

Proverbs 29:9

has a legal dispute with a fool
A "legal dispute" is where two people or groups go to a judge so he can make a decision that the government will enforce. Alternate translation: "goes to court with a fool" or "sues a fool"

he rages and laughs
The fool becomes very angry and tries to keep the wise person from speaking or the court judge from judging.

rages
This means to be loud and excited and to move with powerful movements like a strong storm. Alternate translation: "yells angrily"

there will be no rest
"they will not be able to settle the problem"

Proverbs 29:10

Men of bloodshed
"Bloodshed" here is a metonym for murder, and it describes "men." Alternate translation: "Murderous men" or "People who are happy when they commit murder"

seek the life of
This idiom means to "want to kill."

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

Proverbs 29:11

brings forth all his spirit
He has no self-control. He lets everyone know what he is thinking and feeling, especially when he is angry.

a wise man soothes it back
This line is not clear, but the idea is clearly that the wise man does the opposite of what the fool does: he quiets and holds back his anger and calms himself down so that he can control what he says and does.

Proverbs 29:12

pays attention
"listens." See how you translated this in Proverbs 17:4.

all his officials will be wicked
The actions of the ruler are spoken of by stating the result they will cause. Alternate translation: "it is as if he is teaching his officials to be wicked"

Proverbs 29:13

oppressor
a person who treats people harshly and makes their lives very difficult

Yahweh gives light to the eyes of them both
This idiom means "Yahweh makes both of them alive."

Proverbs 29:14

his throne
The throne is a metonym for the kingdom he rules from his throne. Alternate translation: "his kingdom"

Proverbs 29:15

The rod and correction give wisdom
The writer speaks as if a rod and correction were people who could give wisdom as a physical gift. Alternate translation: "If a parent uses the rod on his child and corrects him, the child will become wise" or "If parents discipline their child and tell him when he has done wrong, the child will learn to live wisely"

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The rod
Parents in Israel used wooden rods as instruments to discipline children by striking them. Alternate translation: "discipline"

correction
When a person gives correction to another person, he tells that person that he does not approve of what that other person is doing and he expects the person to change his behavior.

Proverbs 29:16

transgression increases
The abstract noun "transgression" can be translated as a verb. Alternate translation: "more people will transgress and their sins will become worse"

the downfall of those wicked people
The abstract noun "downfall" can be translated with the verb "fall," which is a metaphor for losing the power to rule. Alternate translation: "those wicked people fall" or "those wicked people lose their power to rule"

Proverbs 29:17

General Information:
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Proverbs 29:18

the one who keeps the law is blessed
This can be translated in active form. Alternate translation: "God will bless the one who keeps the law"

Proverbs 29:19

A slave will not be corrected by words
This can be translated in active form."You will not be able to correct a slave simply by talking to him"

Proverbs 29:20

Do you see a man who is hasty in his words?
The writer is using a question to get the reader's attention. Alternate translation: "You should notice what happens to a man who is hasty in his words."

Proverbs 29:21

who pampers his slave
"who allows his slave to avoid work and who treats his slave better than he treats other slaves"

at the end of it
"at the end of the slave's youth" or "when the slave is grown"

there will be trouble
These words translate a Hebrew word whose meaning no one knows for sure. Some understand it to mean that the slave will be weak, others that the slave will rule the household.

Proverbs 29:22

stirs up strife
Causing people to argue more is spoken of as if it were stirring up or awakening arguments. The abstract noun "strife" can be stated as "argue." See how you translated similar words in [Proverbs 15:18]

a master of rage
This idiom means "a person who becomes angry easily."

Proverbs 29:23

one who has a humble spirit will be given honor
This can be translated in active form. Alternate translation: "men will give honor to a person who has a humble spirit" or "a person who has a humble spirit will receive honor from men" or "Yahweh will cause men to honor a person who has a humble spirit"

Proverbs 29:24

hates his own life
"becomes his own enemy"

he hears the curse and says nothing
Possible meanings are 1) people have put the "one who shares with a thief" under oath to tell the truth about what he knows about what the thief stole, and he knows he will be punished if he tells the truth. Alternate translation: "he does not dare to testify under oath" or 2) people do not know who the thief is but they call on God to curse the thief, and the "one who shares" is afraid to confess and so come out from under the curse because he is afraid of the thief. Alternate translation: "he says nothing even after people have cursed him"

Proverbs 29:25

The fear of man makes a snare
Being afraid of what other people might do is spoken of as stepping into a trap. Alternate translation: "Anyone who is afraid of what other people might do to him is like a person who has become snared in a trap"

a snare
a trap that catches animals with ropes

generated on Tue Oct 24 10:45:40 2023

the one who trusts in Yahweh will be protected
This can be translated in active form. Alternate translation: "Yahweh will protect the one who trusts in him"

Proverbs 29:26

Many are those who seek the face of the ruler
The word "face" is a metonym for the ruler listening to people telling him what they want him to do and then doing it. Alternate translation: "Many people want their ruler to pay attention to them"

from Yahweh is justice for a person
It is Yahweh, not human rulers, who will see that people treat a person justly. The abstract noun "justice" can be stated as "just." Alternate translation: "it is Yahweh who is truly just towards a person"

Proverbs 29:27

an abomination
a person whom others should hate. See how you translated this in Proverbs 3:32.

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 The words of Agur son of Jakeh—the burden.

This man declares to Ithiel,
to Ithiel and Ucal: [1]
2 Surely I am more like an animal than any human,
and I do not have the understanding of a human being.
3 I have not learned wisdom,
nor do I have knowledge of the Holy One.
4 Who has gone up to heaven and come down?
Who has gathered up the wind in the hollow of his hands?
Who has wrapped up the waters in a cloak?
Who has established all the ends of the earth?
What is his name, and what is the name of his son?
Surely you know!

5 Every word of God is tested;
he is a shield to those who take refuge in him.
6 Do not add to his words,
or he will discipline you,
and you will be proved to be a liar.

7 Two things I ask of you;
do not withhold them from me before I die:
8 Put vanity and lies far away from me.
Give me neither poverty nor riches,
just let me eat the food that is my portion.
9 For if I have too much, I might deny you
and say, "Who is Yahweh?"
Or if I become poor, I might steal
and profane the name of my God.

10 Do not slander a slave before his master,
or he will curse you and you will be held guilty.

11 There is a generation that curses their father
and does not bless their mother.
12 There is a generation that is pure in their own eyes,
and yet they are not washed of their filth.
13 There is a generation whose eyes are raised up,
and how high are their eyelids lifted up!
14 There is a generation whose teeth are swords
and whose jawbones are knives,
so they may devour the poor from the earth
and the needy from among humanity.

15 The leech has two daughters:
"Give and give," they cry.

There are three things that are never satisfied,
four that never say, "Enough":
16 Sheol; the barren womb;
land that is never satisfied with water;
and the fire that never says, "Enough!"

17 The eye that mocks a father
and scorns obedience to a mother
will be pecked out by the ravens of the valley
and will be eaten by the vultures.

generated on Tue Oct 24 10:45:40 2023

18 There are three things that are too wonderful for me,
four that I do not understand:
19 the way of an eagle in the sky;
the way of a snake on a rock;
the way of a ship in the heart of the sea;
and the way of a man with a young woman.

20 This is the way of an adulteress:
she eats and she wipes her mouth
and says, "I have not behaved wickedly."

21 Under three things the earth trembles,
and under four it cannot bear up:
22 a slave when he becomes king;
a fool when he is filled with food;
23 a hated woman when she marries;
and a slave girl when she takes the place of her mistress.

24 Four things on earth are small
and yet they are very wise:
25 the ants are creatures that are not strong,
but they prepare their food in the summer;
26 the rock badgers are not mighty creatures,
but they make their homes in the rocks.
27 Locusts have no king,
but all of them march in rank.
28 As for the lizard, you can hold it in your two hands,
yet it is found in kings' palaces.

29 There are three things that are stately in their stride
and four that are stately in how they walk:
30 a lion, strongest among wild animals—
it does not turn away from anything;
31 a strutting rooster; a goat;
and a king whose soldiers are beside him.

32 If you have been foolish, exalting yourself,
or if you have been devising evil—
put your hand over your mouth.
33 As churning milk makes butter
and as one's nose will produce blood if it is twisted,
so deeds done in anger produce conflict.

Footnotes

30:1 [1]The second line of some ancient Greek translations of the ancient Hebrew reads

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Proverbs 30 General Notes

Structure and formatting

Chapter 30 is a chapter in Proverbs attributed to Agur, who is a person otherwise unknown.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Agur

His full title is Agur, Son of Jakeh. Agur comes from a Hebrew word that means "gatherer" and so some scholars believe this is not a real name, but possibly a way of referring to Solomon as a gatherer of proverbs. However, it is still prudent to simply use this as a name.

Three things and four

From verses 15 through 32, the author uses a specific technique to explain some things. He says there are three things and even four and lists items that exemplify a feature like "small and yet wise." The numbering is not meant to be so literal, but as a memory device that introduces the items. (See: wise)

Themes

The sayings of Agur address several themes including the wisdom of God compared to human wisdom (30:1-6), wicked people (30:11-14), things that are never satisfied (30:15-16), things too amazing for Agur to understand (30:18-19), things that are small but wise (30:24-28), and things that walk in a strong and proud way (30:29-31).

Proverbs 30:1

Agur ... Jakeh ... Ithiel ... Ucal

These are the names of men.

Agur son of Jakeh

This is the literal son of Jakeh, not a grandchild.

the burden

This is a metaphor for a message that is very important because it comes from God. Alternate translation: "the important message"

to Ithiel, to Ithiel and Ucal

"to Ithiel—that is, to Ithiel and Ucal"

Proverbs 30:2

Surely

"Certainly" or "There is no doubt that"

I do not have the understanding of a human being

The abstract noun "understanding" can be translated as a verb. Alternate translation: "I do not understand anything the way human beings are supposed to understand them"

Proverbs 30:3

nor do I have knowledge of the Holy One

The abstract noun "knowledge" can be translated as a verb. Alternate translation: "nor do I really know anything about the Holy One"

Proverbs 30:4

Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth?

The writer asks these questions to get the reader thinking about how much greater Yahweh is than people. Alternate translation: "No person has ever ... down. No person has ever ... hands. No person has ever ... cloak. No person has ever ... earth." or "Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth? No one has ever done any of these things."

heaven

where God lives

gathered up the wind in the hollow of his hands

The writer speaks of the wind as if it were something that a person could catch and hold in his hand. Alternate translation: "has caught the wind in his hands"

the hollow of his hands

the way his hands are shaped when he is scooping up, for example, water or sand. "his cupped hands"

gathered up

brought small scattered objects into a pile so they can be lifted

has established all the ends of the earth

"has set up the limits for where the earth ends" or "has marked the boundaries for the ends of the earth"

What is his name, and what is the name of his son?

The writer uses these questions to command the reader to give an answer. Alternate translation: "Tell me his name and the name of his son, if you know them."

Surely you know!

The writer uses irony to show that neither he nor the reader know any person who can do what the "who" in the earlier questions can do. Alternate translation: "I do not think you really know anyone who can do those things."

Proverbs 30:5

is tested

Words are spoken of as if they were metals that need someone to clean the bad parts out of them. Alternate translation: "is like a precious metal from

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which someone has removed all the useless material"

he is a shield to those who take refuge in him
The word "shield" is a metaphor for something that protects a person. Alternate translation: "he protects those who come and ask him to protect them"

Proverbs 30:6

add to his words
say more than he has said

you will be proved to be
This can be translated in active form. Alternate translation: "he will prove that you are"

Proverbs 30:7

General Information:
Many translations understand this to be the beginning of a prayer.

of you
"of you, Yahweh"

Proverbs 30:8

Put vanity and lies far away from me
Possible meanings are 1) "Do not allow people to speak vanity and lies to me" or 2) "Do not allow me to speak vanity and lies"

vanity
false, useless words

Give me neither poverty nor riches
The writer speaks as if "poverty" and "riches" were physical objects that someone could give to another. They are also abstract nouns that can be stated as "poor" and "rich." Alternate translation: "Do not allow me to be either very poor or very rich"

the food that is my portion
"the food that is properly mine" or "the food that you, Yahweh, have assigned to me"

Proverbs 30:9

if I have too much, I might deny you and say
This describes a situation that has not happened but is possible if the writer becomes rich.

if I become poor, I might steal and profane
This describes a situation that has not happened but is possible if the writer becomes poor.

I might steal and profane the name of my God
"I might steal things and that would cause people to think badly about God" or "I might harm God's reputation by stealing"

Proverbs 30:10

slander
speak falsely about another person with the desire to harm him

he will curse
"the servant will curse"

you will be held guilty
This can be translated in active form. Alternate translation: "people will hold you guilty"

Proverbs 30:11

There is a generation that curses
"Some people curse" or "Stay away from people who curse"

a generation that curses ... and does not bless
"a generation of people who curse ... and do not bless"

Proverbs 30:12

There is a generation that is
"Some people are" or "Stay away from people who are." See how you translated similar words in Proverbs 30:11.

is pure in their own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "considers themselves pure" or "believes they are pure"

they are not washed of their filth
The words "washed" and "filth" speak of God forgiving people who sin as if he were washing physical filth off of the people. This can be translated in active form. Alternate translation: "God has not forgiven them of their sins"

filth
This should be translated with a polite term that includes human or animal vomit and waste.

Proverbs 30:13

There is a generation whose eyes
"Some people's eyes are" or "Stay away from people whose eyes are." See how you translated similar words in Proverbs 30:11.

eyes are raised up ... their eyelids lifted up
This describes people who think that they are better than other people. Their eyes show that they are proud, and the way they look at others shows that they think they are better than those other people.

generated on Tue Oct 24 10:45:40 2023

Proverbs 30:14

There is a generation whose teeth are swords and whose jawbones are knives, so they may devour the poor ... and the needy
This is a metaphor for being cruel and treating poor and needy people cruelly, like an animal with sharp teeth that tears apart other animals and eats them. The sharp teeth may be a metaphor specifically for cruel words. Devouring the poor and needy may be specifically about taking poor people's possessions, leaving them even poorer.

There is a generation whose teeth
"Some people's teeth" or "Stay away from people whose teeth." See how you translated similar words in Proverbs 30:11.

jawbones
the bones of the face where teeth grow

Proverbs 30:15

The leech has two daughters
This is an example of something that always wants more. Alternate translation: "Greed has two daughters"

leech
a type of worm that attaches itself to the skin and sucks blood

"Give and give" they cry
Another possible meaning is "and they are both named Give Me."

There are three things that are never satisfied, four that never say, "Enough"
This use of the numbers "three" and "four" together here is likely a poetic device. Alternate translation: "There are four things that are never satisfied, who never say, 'Enough'"

are never satisfied
This can be stated positively. Alternate translation: "always want more"

Proverbs 30:16

land that is never satisfied with water
Land that is no longer producing food because there has been no rain is spoken of as if it were a person who does not have enough water to drink.

Proverbs 30:17

The eye that mocks ... mother will be pecked out by the ravens of the valley and will be eaten by the vultures
The eye is a synecdoche for the whole person. The writer is saying that a person who mocks his parents will die alone in a wilderness and not be buried, a metaphor for dying with no friends or family to care. This can be translated in active form. Alternate translation: "The ravens of the valley will peck out the eyes of the person who mocks ... mother, and the vultures will eat them" or "A person who mocks ... mother will die alone, and no one will mourn their death"

scorns obedience to a mother
The word "obedience" is a metonym for the mother herself. It is also an abstract noun that can be stated as "obey." Alternate translation: "considers his mother worthless and will not obey her"

ravens
large, shiny, black birds that eat plants and dead animals

vultures
any one of several large birds that eat dead animals and have small, featherless heads

Proverbs 30:18

There are three things that are ... four that I do not understand:
The use of the numbers "three" and "four" here is likely a poetic device. Alternate translation: "There are some things that are too wonderful for me that I do not understand—four of them are:"

Proverbs 30:19

in the heart of the sea
The "heart" refers to the middle. Alternate translation: "in the middle of the sea" or "on the open sea"

Proverbs 30:20

she eats and she wipes her mouth
This seems to be both a euphemism and a metaphor for committing adultery and then taking a bath.

Proverbs 30:21

Under three things the earth trembles, and under four it cannot bear up
The use of the numbers "three" and "four" here is likely a poetic device. "There are some things that make the earth tremble, that it cannot endure. Four of these are:"

Proverbs 30:22

a fool when he is filled with food
This can be translated in active form. Alternate translation: "a fool who has had enough to eat"

Proverbs 30:23

a hated woman when she marries
That is, people rightly hated her before she married; once she marries, she will be worse than she was before she married. This can be translated in active form. Alternate translation: "a woman

generated on Tue Oct 24 10:45:40 2023

whom good people have hated when she marries" or "an outcast woman when she marries"

takes the place of her mistress
Possible meanings are 1) the slave girl is able to rule over the wife and children or 2) the man loves the slave girl more than he loves his wife.

mistress
This is the female form of "master," so it refers to the wife of the man of the house.

Proverbs 30:24

General Information:
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Proverbs 30:25

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Proverbs 30:26

rock badgers
an animal with small, rounded ears, short legs, and no tail

Proverbs 30:27

General Information:
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Proverbs 30:28

lizard
a small reptile that has four legs, a long, slender body, and a tail

Proverbs 30:29

There are three things that are ... four that are stately in how they walk
The use of the numbers "three" and "four" here is likely a poetic device. Alternate translation: "There are some things that walk stately. Four of these are"

stately
majestic or dignified, like a king

Proverbs 30:30

General Information:
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Proverbs 30:31

strutting rooster
an adult male chicken that walks proudly

Proverbs 30:32

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Proverbs 30:33

churning
strongly stirring

butter
Animal milk that someone has stirred and made thick.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 The words of King Lemuel—a burden his mother taught him.

2 What, my son? What is it, son of my womb?
What do you want, son of my vows?
3 Do not give your strength to women,
or your ways to those who destroy kings.

4 It is not for kings, Lemuel,
it is not for kings to drink wine,
or for rulers to crave strong drink,
5 because when they drink they forget what has been decreed,
and pervert the rights of all the afflicted.
6 Give strong drink to a person who is perishing
and wine to those in bitter distress.
7 He will drink and he will forget his poverty
and he will not remember his trouble.

8 Speak for those who cannot speak,
for the causes of all who are perishing.
9 Speak out and judge by the measure of what is right
and plead the cause of poor and needy people.

10 Who can find a capable wife?
Her value is far more than jewels.
11 The heart of her husband trusts in her,
and he will never be poor.
12 She does good things for him and not evil
all the days of her life.
13 She searches for wool and flax
and works with the delight of her hands.
14 She is like the merchant ships;
she brings her food from far away.
15 She rises while it is night
and gives food to her household,
and she distributes portions to her female servants.
16 She considers a field and buys it;
with the fruit of her hands she plants a vineyard.
17 She girds herself with strength
and makes her arms strong.
18 She knows what will make a good profit for her;
all night long her lamp is not extinguished.
19 She puts her hands on the spindle,
and her hands grasp the twisting thread.
20 She reaches out with her hand to poor people;
she reaches out with her hands to needy people.
21 She is not afraid of the snow for her household,
for all her household are clothed in scarlet.
22 She makes coverings for her bed,
and she wears clothes of fine purple linen.
23 Her husband is known at the gates,
when he sits with the elders of the land.
24 She makes linen garments and sells them,
and she supplies sashes to the merchants.
25 She is clothed with strength and honor,
and she laughs at the future.
26 She opens her mouth with wisdom

generated on Tue Oct 24 10:45:40 2023

and the law of kindness is on her tongue.
27 She watches over the ways of her household
and does not eat the bread of idleness.
28 Her children rise up and call her blessed,
and her husband praises her, saying,
29 "Many women have done well,
but you surpassed them all."
30 Elegance is deceptive, beauty is vain,
but a woman who fears Yahweh, she will be praised.
31 Give her the fruit of her hands
and let her works praise her in the gates.

Proverbs 31 General Notes

Structure and formatting

Chapter 31 begins with 9 verses from King Lemuel. The last portion of this chapter is a poem about a godly wife. (See: godly)

King Lemuel

This person is unknown in Scripture, other than here. It is important to recognize that the words in this chapter are words of his mother addressed to him. They are formed like advice of a mother to her son.

Special concepts in this chapter

An acrostic poem

Verse 10 through 31 is tightly formed as a poem in the original language. There are 22 lines in the Hebrew language that each begin with a successive letter of the alphabet. However, each language will have a different set of letters. Therefore, it is important to realize this was a single composition with a single theme of a noble or godly wife.

Themes

King Lemuel advice to his son addresses themes of avoiding drinks with alcohol and of being fair and righteous (31:1-9). The final section about the godly wife addresses several themes, including the great value of a godly wife (30:10-12), her hard work (31:13-19), her generosity (31:20), her care for her family (31:21-23), and her dignity, wisdom, and fear of the Lord (31:25-31).

Proverbs 31:1

a burden

This phrase is a metaphor for an important message. Alternate translation: "an important message"

Proverbs 31:2

What, my son? What is it, son of my womb? What do you want, son of my vows?

Possible meanings of the rhetorical question "What" are 1) "What are you doing?" or "You should not be doing what you are doing" or 2) "What shall I tell you?" or "Listen to what I am telling you" or 3) "Do not do the things I am about to warn you against."

my son ... son of my womb ... son of my vows

The speaker wants the hearer to notice carefully and to respect the one who is talking to him.

son of my womb

The womb is a synecdoche for the person. It is best to use a polite term for the body part in which babies grow before they are born.

son of my vows

The "vows" could be 1) the mother's marriage vows or 2) a vow after she married that if God allowed her to have a child she would dedicate him to God.

Proverbs 31:3

Do not give your strength to women

"Do not work hard trying to have sex with women," either outside of marriage or with concubines.

or your ways to those who destroy kings

"or allow those who destroy kings to advise you"

your ways

Possible meanings are 1) "the way you live your life" or 2) "the work you do"

generated on Tue Oct 24 10:45:40 2023

those who destroy kings
probably the immoral "women" to whom he is not to give his strength

Proverbs 31:4

Lemuel
This is the name of a man. See how you translated this in Proverbs 31:1.

Proverbs 31:5

what has been decreed
This can be translated in active form. Possible meanings are 1) "what God has decreed" or 2) "what the kings themselves have decreed"

pervert the rights of all the afflicted
"deny afflicted people their legal rights"

pervert
exchange good for evil

all the afflicted
"all those people whom others wrongfully harm"

Proverbs 31:6

and wine
The ellipsis can be filled in. Alternate translation: "and give wine"

in bitter distress
"who's souls are bitter" or "who are in misery"

Proverbs 31:7

his poverty
The abstract noun "poverty" can be translated as an adjective. Alternate translation: "how poor he is"

his trouble
The abstract noun "trouble" can be translated as a clause. Alternate translation: "the bad things that are happening to him"

Proverbs 31:8

Speak for those who cannot speak
Speaking is a metonym for using words to defend innocent people. Alternate translation: "Defend those who cannot defend themselves"

for the causes of all who are perishing
The cause represents the person whose cause it is. Alternate translation: "so that people will treat all who are perishing justly"

for the causes
The ellipsis can be filled in. Alternate translation: "speak for the causes" or "speak out for"

Proverbs 31:9

poor and needy people
These two words have basically the same meaning and are used together for emphasis. Alternate translation: "people who are poor and cannot get the things that they need"

Proverbs 31:10

Who can find a capable wife?
The writer asks a question to show that he is beginning a new section. Alternate translation: "Not many men can find a capable wife." or "Not many men can find a wife who is able to do many things well."

Her value is far more than jewels
"She is more precious than jewels"

Proverbs 31:11

he will never be poor
This litotes can be stated positively. Alternate translation: "he will always have what he needs"

Proverbs 31:12

General Information:
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Proverbs 31:13

wool
sheep's hair that is used to make cloth

flax
a plant whose fiber is used to make linen

with the delight of her hands
Possible meanings are that the word "delight" describes 1) how she feels as she works, "gladly with her hands," or 2) how she feels about the wool and flax, "with her hands on things that she enjoys working with"

Proverbs 31:14

merchant
someone who buys and sells

Proverbs 31:15

distributes portions to her female servants
Possible meanings are 1) "gives the right amount of food to her female servants" or 2) "tells her female servants what work each of them is to do that day."

generated on Tue Oct 24 10:45:40 2023

Proverbs 31:16

the fruit of her hands
The money she has earned from the work she did with wool and flax

Proverbs 31:17

She girds herself with strength
Putting on clothes is a metonym for preparing for work. Alternate translation: "She prepares herself for hard physical work"

makes her arms strong
"she strengthens her arms by doing her work"

Proverbs 31:18

all night long her lamp is not extinguished
This is probably an exaggeration: she works late into the night, but not from dusk to dawn. Alternate translation: "She burns a lamp through the night as she works"

Proverbs 31:19

spindle
a thin rod or stick with pointed ends that is used in making thread

Proverbs 31:20

reaches out with her hand to poor
The hand is a metonym for the help the woman uses her hand to give. Alternate translation: "helps poor"

reaches out with her hands to
These words translate the same words translated "puts her hands on" in Proverbs 31:19.

Proverbs 31:21

are clothed in scarlet
Here "scarlet" does not refer to the color of the cloth, but that the clothing is expensive and warm. Alternate translation: "have expensive, warm clothing"

scarlet
The color red, but with a hint of orange.

Proverbs 31:22

linen
cloth made of flax yarn

Proverbs 31:23

Her husband is known
This can be translated in active form. The verb "know" is a metonym for respect. Alternate translation: "People respect her husband"

when he sits with the elders of the land
to make laws and settle arguments

Proverbs 31:24

linen
cloth made from flax yarn

sashes
long pieces of cloth worn around the waist or over one shoulder

Proverbs 31:25

She is clothed with strength and honor
Having strength and honor is spoken of as if the woman were wearing them. This can be translated in active form. The abstract nouns "strength" and "honor" can be translated by an adjective and a verb, respectively. Alternate translation: "Everyone can see that she is strong, and so they honor her"

laughs at the future
This is probably an exaggeration to show that she is not afraid. Alternate translation: "is not afraid of what will happen in the future"

Proverbs 31:26

opens her mouth with wisdom
The act of opening her mouth is a metonym for speaking. The abstract noun "wisdom" can be translated as an adverb or an adjective. Alternate translation: "she speaks wisely" or "she speaks wise words"

the law of kindness is on her tongue
The phrase "on her tongue" refers to her speaking, as the tongue is part of the mouth. The phrase "the law of kindness" refers to her teaching people to be kind. Alternate translation: "she teaches people to be kind"

Proverbs 31:27

watches over the ways of her household
The word "ways" refers to the way people live. Alternate translation: "makes sure her whole family lives in a way that pleases God"

does not eat the bread of idleness
To "eat the bread of" something means to do something. Alternate translation: "she is not idle"

idleness
doing nothing and being lazy

Proverbs 31:28

rise up and
Possible meanings are 1) literally "stand up and" or 2) as a metonym, "actively."

generated on Tue Oct 24 10:45:40 2023

call her blessed
saying that good things have happened to her because she has done good things. This can be translated as a direct quote. Alternate translation: "congratulate her" or "say, 'Yay, Mom!'"

Proverbs 31:29

you surpassed
"you have done better than"

Proverbs 31:30

Elegance is deceptive
The abstract noun "elegance" can be translated as an adjective. Alternate translation: "A gracious woman can deceive people" or "A woman with good manners could really be evil" See how you translated this in [Proverbs 11:16]

beauty is vain
The abstract noun "beauty" can be translated as an adjective. Alternate translation: "a woman who is beautiful now will not always be beautiful"

she will be praised
This can be translated in active form. Alternate translation: "people will praise her"

Proverbs 31:31

the fruit of her hands
The money she has earned from the work she did with wool and flax

let her works praise her in the gates
She will be praised for her works, not by her works. Those "in the gates" are the important people of the city who conduct business and legal affairs near the gates of the city. Alternate translation: "may the important people of the city praise her because of the works she has done"

generated on Tue Oct 24 10:45:40 2023

Book: Ecclesiastes

Ecclesiastes

Chapter 1

1 These are the words of the Teacher, the descendant of David and king in Jerusalem.

2 "Meaningless! Meaningless!
says the Teacher.
"Absolutely meaningless!
Everything is meaningless!"

3 What profit does a man gain from all the work
that he labors at under the sun?
4 One generation goes, and another generation comes,
but the earth remains forever.
5 The sun rises,and it goes down
and hurries back to the place where it rises again.
6 The wind blows south
and circles around to the north,
always going around along its pathway
and coming back again.
7 All the rivers flow into the sea,
but the sea is never full.
To the place where the rivers go,
there they go again.
8 Everything becomes wearisome,
and no one can explain it.
The eye is not satisfied by what it sees,
nor is the ear fulfilled by what it hears.
9 Whatever has been is what will be,
and whatever has been done is what will be done.
There is nothing new under the sun.
10 Is there anything about which it may be said,
'Look, this is new'?
Whatever exists has already existed for a long time,
during ages which came long before us.
11 No one seems to remember the things that happened in ancient times,
and the things that happened much later and that will happen in the future
will not likely be remembered either."

12 I am the Teacher, and I have been king over Israel in Jerusalem. **13** I applied my mind to study and to search out by wisdom everything that is done under heaven. That search is a burdensome task that God has given to the children of mankind to be busy with. **14** I have seen all the deeds that are done under the sun, and look, they all are meaningless and chasing the wind.

15 The twisted cannot be straightened!
The missing cannot be counted!

16 I have spoken to my heart, saying, "Look, I have acquired greater wisdom than all who were before me in Jerusalem. My mind has seen great wisdom and knowledge." **17** So I applied my heart to know wisdom and also madness and folly. I came to understand that this also was an attempt to shepherd the wind.

18 For in the abundance of wisdom there is much frustration,
and he who increases knowledge increases sorrow.

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-11 and 15.

Other possible translation difficulties in this chapter

Tone
The tone of this chapter is sad, or depressing. The author believes that everything in life is pointless. The metaphors in this chapter all describe the idea that nothing ever changes. This is also known as "fatalism."

Ecclesiastes 1:1

General Information:
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Ecclesiastes 1:2

"Meaningless! Meaningless! says the Teacher. "Absolutely meaningless! Everything is meaningless!"
This speaks of how everything in life vanishes and has no lasting value as if everything were like a disappearing vapor or breeze. Alternate translation: "'Like a vapor of mist vanishes and like a breeze in the wind disappears,' says the Teacher, 'everything vanishes and has no lasting value.'"

Ecclesiastes 1:3

What profit does a man gain from all the work that he labors at under the sun?
The author uses this rhetorical question to cause the reader to think deeply about important things. This question can be written as a statement. Alternate translation: "A man seems to gain no lasting benefit from all the work that he labors at under the sun." or "People seem to gain no lasting benefit from all the work that they labor at under the sun."

under the sun
This refers to things that are done on earth. Alternate translation: "on the earth"

Ecclesiastes 1:4

General Information:
The writer is presenting the natural order of life as he understands it.

Ecclesiastes 1:5

hurries back to the place
This speaks of how the sun sets at the end of the day and is soon ready to rise again, as if it were a person that quickly ran from the place where it sets to the place from which it rises. Alternate translation: "quickly returns to the place" or "quickly goes to the place"

Ecclesiastes 1:6

General Information:
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Ecclesiastes 1:7

General Information:
The writer continues with observations about the natural order.

Ecclesiastes 1:8

Everything becomes wearisome
"Everything becomes tiring." Since man is unable to explain these things, it becomes useless to try.

The eye is not satisfied by what it sees
Here the "eye" represents the whole person. Alternate translation: "A person is not satisfied by what his eyes see"

nor is the ear fulfilled by what it hears
Here the "ear" represents the whole person. Alternate translation: "nor is a person content by what his ears hear"

Ecclesiastes 1:9

General Information:
There is nothing new regarding man and his activities.

whatever has been done is what will be done
This can be stated in active form. Alternate translation: "whatever has happened before is what will happen again"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 1:10

Is there anything about which it may be said, 'Look, this is new'?
This rhetorical question is asked to emphasize that man cannot say there is anything new. This can be written as a statement. Alternate translation: "There is nothing about which it may be said, 'Look, this is new.'"

about which it may be said
This can be stated in active form. Alternate translation: "about which someone may say"

Ecclesiastes 1:11

that will happen in the future
"the things that will happen in the future"

will not likely be remembered either
This can be stated in active form. Alternate translation: "people will not likely remember them either"

Ecclesiastes 1:12

General Information:
This page has intentionally been left blank.

Ecclesiastes 1:13

I applied my mind
Here the author refers to himself by his "mind" to emphasize his thoughts. Alternate translation: "I determined" or "I applied myself"

to study and to search out
These two phrases mean the same thing and emphasize how diligently he studied.

under heaven
This refers to things that are done on earth. Alternate translation: "on the earth"

children of mankind
"human beings"

Ecclesiastes 1:14

all the deeds that are done
This can be stated in active form. Alternate translation: "everything that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

look
The author uses this word to draw attention to what he says next. Alternate translation: "indeed" or "really"

chasing the wind
The author says that everything that people do is as useless as if they were trying to control the wind. Alternate translation: "are as useless as trying to control the wind"

Ecclesiastes 1:15

The twisted cannot be straightened! The missing cannot be counted
This can be stated in active form. Alternate translation: "People cannot straighten things that are twisted! They cannot count what is not there"

Ecclesiastes 1:16

I have spoken to my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I have spoken to myself"

My mind has seen
Here the author refers to himself by his "mind" to emphasize what he has learned. Alternate translation: "I have gained" or "I have learned"

Ecclesiastes 1:17

I applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I determined" or "I applied myself"

madness and folly
The words "madness" and "folly" share similar meanings and refer to foolish thinking and behavior, respectively.

an attempt to shepherd the wind
The author says learning wisdom and madness and folly is as useless as trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 1:18

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 I said in my heart, "Come now, I will test you with happiness. So enjoy pleasure." But look, this also is meaningless. **2** I said about laughter, "It is crazy," and about pleasure, "What use is it?" **3** I explored in my heart how to gratify myself with wine. I let my mind guide me with wisdom although I was still holding on to folly. I wanted to find out what is good for the children of mankind to do under heaven during the days of their lives.

4 I accomplished great things. I built for myself houses and planted for myself vineyards. **5** I built for myself gardens and parks, and I planted all kinds of fruit trees in them. **6** I created pools of water to water a forest where trees were grown. **7** I purchased male slaves and female slaves; I had slaves born in my palace. I also had large herds and flocks of livestock, much more than any king who ruled before me in Jerusalem. **8** I also accumulated for myself silver and gold, the treasures of kings and provinces. I got singers, both male and female, and many concubines, the delight of the children of men. [1]**9** So I became greater and wealthier than all who were before me in Jerusalem, and my wisdom remained with me.

10 Whatever my eyes desired, I did not withhold from them.
I did not withhold my heart from any pleasure,
because my heart rejoiced in all my labor
and pleasure was my reward for all my labor.
11 Then I looked on all the deeds that my hands had accomplished,
and on the labor that I had done,
but again, everything was meaningless—like chasing the wind.
There was no profit under the sun in it.

12 Then I turned to consider wisdom,
and also madness and folly.
For what more can the man who becomes the next king do
than what the king has already done?
13 Then I began to understand that wisdom has advantages over folly,
just as light is more profitable than darkness.
14 The wise man uses his eyes in his head to see where he is going,
but the fool walks in darkness,
although I know
the same event happens to all of them.

15 Then I said in my heart,

"What happens to the fool, will also happen to me.
So what difference does it make if I am very wise?"
I concluded in my heart,
"This too is meaningless."
16 For the wise man, like the fool, is not remembered for very long.
In the days to come everything will have been long forgotten.
The wise man dies just like the fool dies.

17 So I detested life because all the work done under the sun was evil to me. This was because everything is meaningless—like chasing the wind. **18** I hated all my toil for which I had toiled under the sun because I must leave it behind to the man who comes after me. **19** For who knows whether he will be a wise man or a fool? Yet he will be master over everything under the sun that my labor and wisdom have built. This also is meaningless. **20** So I began to give my heart to despair over all the labor that I had done under the sun. **21** For there might be someone who labors with wisdom, knowledge, and skill, but he will leave everything he has to a man who has not made any of it. This also is meaningless—a great injustice. **22** What profit does a man gain from all the work and from the striving of heart that he labors at under the sun? **23** Every day his work is painful and stressful, so at night his soul does not find rest. This also is meaningless.

24 There is nothing better for a person than to simply eat and drink and find enjoyment in his labor. I saw that this truth comes from the hand of God. **25** For who can eat or who can have any kind of pleasure apart from God? **26** For to a person who pleases him, God gives wisdom and knowledge and joy. However,

generated on Tue Oct 24 10:45:40 2023

to the sinner he gives the work of gathering and storing up so that he may give it away to someone who pleases God. This also is meaningless—like chasing the wind.

Footnotes

2:8 [1]Many modern translations interpret the last part of this verse in different ways:

Ecclesiastes 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:10-16.

Special concepts in this chapter

Pleasures

When the author thought about the pointlessness of life, he decided to fill it with pointless pleasures. He believed that this type of living would have no effect on the world. Therefore, he indulged in every type of pleasure.

Other possible translation difficulties in this chapter

Assumed knowledge

It is assumed that the author is going to reject the way of living in this chapter. He is certainly not encouraging this way of living even though he does not say this explicitly.

Ecclesiastes 2:1

I said in my heart

Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

I will test you with happiness

Here the word "you" refers to himself. The word "happiness" can be expressed as an adjective. Alternate translation: "I will test myself with things that make me happy"

So enjoy pleasure

The word "pleasure" can be expressed as a verb. Alternate translation: "So I will enjoy things that please me"

this also is meaningless

"this also only lasted for a short time, like a temporary breeze"

Ecclesiastes 2:2

I said about laughter, "It is crazy,"

The direct quotation can be translated as an indirect quotation. Alternate translation: "I said that laughter is crazy"

laughter

If your language has a special word for laughter about meaningless things, you might want to use it here.

What use is it?

The author uses a rhetorical question to emphasize that pleasure is useless. Alternate translation: "It is useless."

Ecclesiastes 2:3

I explored in my heart

This speaks of thinking hard for a long time as if it were exploring. Also, the author speaks of his feelings and his thoughts as if they were his "heart." Alternate translation: "I thought hard about"

to gratify myself with wine

"to use wine to make myself happy"

I let my mind guide me with wisdom

Here the author speaks of using the wisdom that he had been taught to guide himself as if this wisdom were a person who guided him. Alternate translation: "I thought about the things that wise people had taught me"

generated on Tue Oct 24 10:45:40 2023

under heaven
This refers to things that are done on earth. Alternate translation: "on the earth"

during the days of their lives
"during the time that they are alive"

Ecclesiastes 2:4

I built for myself houses and planted for myself vineyards
The writer probably told people to do the work for him. Alternate translation: "I had people build houses and plant vineyards for me"

Ecclesiastes 2:5

I built for myself gardens and parks, and I planted
The writer probably told people to do the work. Alternate translation: "I had people build for me gardens and parks; I had them plant"

gardens and parks
These two words share similar meanings and refer to beautiful orchards of fruit trees.

Ecclesiastes 2:6

I created
The writer probably told people to do the work. Alternate translation: "I had them create"

to water a forest
"to provide water for a forest"

forest where trees were grown
This can be stated in active form. Alternate translation: "forest where trees grew"

Ecclesiastes 2:7

I had slaves born in my palace
"I had slaves that were born in my palace" or "My slaves bore children and they also were my slaves"

much more than any king
The understood verb may be supplied. Alternate translation: "much more than any other king had"

Ecclesiastes 2:8

the treasures of kings and provinces
This refers to the gold and other wealth that neighboring countries were forced to pay to the king of Israel. Alternate translation: "that I acquired from the treasures of kings and the rulers of provinces"

provinces
Here "provinces" represents the rulers of the provinces. Alternate translation: "the rulers of provinces"

and many concubines, the delight of the children of men
This means that he had many concubines that he enjoyed sleeping with, as any man enjoys sleeping with women. Alternate translation: "I greatly enjoyed many concubines, as would delight any man"

Ecclesiastes 2:9

than all who were before me in Jerusalem
This refers to all the previous rulers of Jerusalem. Alternate translation: "than all the kings who had ruled before me in Jerusalem"

my wisdom remained with me
This is an idiom. "I continued to act wisely" or "I continued to be wise"

Ecclesiastes 2:10

Whatever my eyes desired ... from them
Here the author refers to himself by his "eyes" to emphasize what he sees. Alternate translation: "Whatever I saw and desired ... from myself"

I did not withhold from them
This can be stated positively. Alternate translation: "I got for them"

I did not withhold my heart from any pleasure
Here the author refers to himself by his "heart" to emphasize his desires. This can be stated positively and the word "pleasure" can be expressed as a verb. Alternate translation: "I did not keep myself from any pleasure" or "I allowed myself to enjoy everything that made me happy"

my heart rejoiced
Here the author refers to himself by his "heart" to emphasize his desires. Alternate translation: "I rejoiced"

Ecclesiastes 2:11

all the deeds that my hands had accomplished
Here the author refers to himself by his "hands." Alternate translation: "all that I had accomplished"

the labor that I had done
"the hard work that I had done"

like chasing the wind
The author says that everything that people do is as useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

There was no profit under the sun in it
"But it had no profit under the sun"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 2:12

madness and folly
The words "madness" and "folly" have similar meanings and refer to foolish thinking and behavior, respectively. See how you translated this in [Ecclesiastes 1:17]

For what more can the man who becomes the next king do than what the king has already done?
The author uses this rhetorical question to emphasize his point that the next king will not be able to do anything more valuable that what he had already done. This question can be written as a statement. Alternate translation: "For the next king who comes after the king can do nothing that a king before him has not already done."

the man who becomes the next king
"the man who succeeds the current king" or "the next king who comes after me"

Ecclesiastes 2:13

wisdom has advantages over folly, just as light is more profitable than darkness
This speaks of how wisdom is better than folly by comparing it to how light makes life better for people than darkness does.

Ecclesiastes 2:14

The wise man uses his eyes in his head to see where he is going
This speaks of a wise man making wise decisions as walking and paying attention to where he is going. Alternate translation: "The wise man is like a person who uses his eyes to see where he is going"

uses his eyes in his head to see
This is an idiom. Alternate translation: "pays attention and looks to see"

the fool walks in darkness
This compares a fool making bad decisions to someone walking in darkness. Alternate translation: "the fool is like a person who walks in the dark"

the same event
death

Ecclesiastes 2:15

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

So what difference does it make if I am very wise?
The author uses this rhetorical question to emphasize that there is no benefit to being wise. This question can be written as a statement. Alternate translation: "So it makes no difference if I am very wise."

I concluded in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I concluded"

Ecclesiastes 2:16

For the wise man, like the fool, is not remembered for very long
This can be stated in active form. Alternate translation: "People do not remember the wise man for very long, just as they do not remember the fool for very long"

everything will have been long forgotten
This can be stated in active form. Alternate translation: "people will have long forgotten everything"

Ecclesiastes 2:17

all the work done
This can be stated in active form. Alternate translation: "all the work that people do"

was evil to me
"troubled me"

like chasing the wind
The author says everything that people do is as useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 2:18

all my toil for which I had toiled
The word "toil" here is a metonym for the results of toiling. Alternate translation: "everything I had gained from toiling"

to the man who comes after me
"to the man who inherits it after me"

Ecclesiastes 2:19

For who knows whether he will be a wise man or a fool?
The author uses this rhetorical question to emphasize that no one knows the character the man who will inherit his wealth. Alternate translation: "For no one knows whether he will be a wise man or a fool."

he will be
The word "he" refers to the author's heir.

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

that my labor and wisdom have built
Here the author's "labor" and "wisdom" represent himself and the things he did in his wisdom. He probably had help with the literal buildings. Alternate translation: "that I worked very hard and wisely to build"

Ecclesiastes 2:20

I began to give my heart to despair
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I began to despair" or "I began to lose all hope"

Ecclesiastes 2:21

who labors with wisdom, knowledge, and skill
"who works wisely and skillfully, using the things that he has learned"

who has not made any of it
"who has not worked for any of it"

a great injustice
"a great disaster"

Ecclesiastes 2:22

What profit does a man gain from all the work and from the striving of heart that he labors at under the sun?
The author uses a rhetorical question to cause the reader to think deeply about important things. Translate "what profit does a man gain from all the work" as you did in [Ecclesiastes 1:3]

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 2:23

painful and stressful
These two words mean basically the same thing and emphasize how difficult the person's work is.

his soul does not find rest
Here man's mind is referred to as his "soul" to emphasize his deep thoughts. Alternate translation: "his mind does not rest" or "he continues to worry"

Ecclesiastes 2:24

the hand of God
Here God is represented by his "hand" to emphasize how he provides for people. Alternate translation: "from God"

Ecclesiastes 2:25

For who can eat or who can have any kind of pleasure apart from God?
The author uses this rhetorical question to emphasize that no pleasure can be had without God's provision. This question can be written as a statement. Alternate translation: "For no one can eat or have any kind of pleasure apart from God."

Ecclesiastes 2:26

so that he may give it away to someone who pleases God
Possible meanings for the word "he" are 1) God or 2) the sinner. This also can be translated without making it clear who it is that gives the things that the sinner stored. Alternate translation: "so that the one who pleases God may have it"

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

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Chapter 3

1 For everything there is an appointed time,
and a season for every matter under heaven.
2 There is a time to be born and a time to die,
a time to plant and a time to pull up plants,
3 a time to kill and a time to heal,
a time to tear down and a time to build up.
4 There is a time to weep and a time to laugh,
a time to mourn and a time to dance,
5 a time to throw away stones and a time to gather stones,
a time to embrace other people, and a time to refrain from embracing.
6 There is a time to look for things and a time to stop looking,
a time to keep things and a time to throw away things,
7 a time to tear clothing and a time to repair clothing,
a time to keep silent and a time to speak.
8 There is a time to love and a time to hate,
a time for war and a time for peace.

9 What profit does the worker gain in his labor? **10** I have seen the work that God has given to human beings to complete. **11** God has made everything suitable for its own time. He has also placed eternity in their hearts. But mankind cannot understand the deeds that God has done, from their beginning all the way to their end. **12** I know that there is nothing better for a person than to rejoice and to do good so long as he lives— **13** and that everyone should eat and drink, and should understand how to find enjoyment in his labor. This is God's gift to mankind. **14** I know that whatever God does lasts forever. Nothing can be added to it or taken away, because it is God who has done it so that people will approach him with honor.

15 Whatever exists has already existed;
whatever will exist has already existed.
God makes human beings seek hidden things. [1]

16 I have seen the wickedness that is under the sun,

where there should be justice,
and in place of righteousness, wickedness was there.

17 I said in my heart,

"God will judge
the righteous and the wicked
at the right time for every matter and every deed."

18 I said in my heart, "God tests human beings to show them that they are like animals." **19** For the fate of the children of mankind and the fate of animals is the same. The death of one is like the death of the other. The breath is the same for all of them. There is no advantage for mankind over the animals. Everything is meaningless. **20** Everything is going to the same place. Everything comes from the dust, and everything returns to the dust. **21** Who knows whether the spirit of mankind goes upward and the spirit of animals goes downward into the earth? [2]**22** So again I realized that there is nothing better for a person than to enjoy his work, for that is his assignment. Who can bring him back to see what happens after him?

Footnotes

3:15 [1]Instead of
3:21 [2]Some modern translations have

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Ecclesiastes 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-8 and 3:15.

Important figures of speech in this chapter

Parallelism
The chapter uses parallelism with the phrase, "a time to." This gives the quotation a poetic style. Their overall purpose is to show that Yahweh directs the events of the world and therefore, they have purpose.

Ecclesiastes 3:1

General Information:
The writer uses merisms to describe various aspects of life from one extreme to the other.

every matter
"every event" or "every activity" or "everything that can happen"

under heaven
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 3:2

a time to pull up plants
Possible meanings are 1) "a time to harvest" or 2) "a time to uproot."

Ecclesiastes 3:3

General Information:
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Ecclesiastes 3:4

General Information:
The writer continues with merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:5

embrace
to hold someone in your arms to show love or friendship

Ecclesiastes 3:6

General Information:
The writer continues with merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:7

General Information:
This page has intentionally been left blank.

Ecclesiastes 3:8

General Information:
The writer concludes using merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:9

What profit does the worker gain in his labor?
This is a thought-provoking question to focus the reader on the next discussion topic. Translate "What profit does ... gain" as you did in [Ecclesiastes 1:3]

Ecclesiastes 3:10

General Information:
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Ecclesiastes 3:11

God has made everything suitable for its own time
"God has fixed a time that is right for everything to happen" or "God has set a time that is right for each thing to happen:

placed eternity in their hearts
Here the word "their" refers to human beings. Here the "hearts" of the people represent their thoughts and desires. Alternate translation: "placed eternity in the hearts of human beings" or "caused people to think about eternal things"

from their beginning all the way to their end
This refers to the beginning and the end and all that is in between.

Ecclesiastes 3:12

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 3:13

should understand how to find enjoyment
"should learn how to enjoy" or "should enjoy"

Ecclesiastes 3:14

Nothing can be added to it or taken away
This can be stated in active form. Alternate translation: "No one can add anything to or take anything away from it"

Ecclesiastes 3:15

General Information:
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Ecclesiastes 3:16

I have seen the wickedness ... wickedness was there
These two phrases mean the same thing and emphasize how common wicked behavior is.

in place of righteousness
"where there should be righteousness"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 3:17

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

the righteous and the wicked
This refers to righteous and wicked people. Alternate translation: "those who are righteous and those who are wicked" or "the righteous people and the wicked people"

every matter and every deed
These two phrases mean basically the same thing and refer to every action that people do.

Ecclesiastes 3:18

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

they are like animals
Here the author says that human beings are like animals. In the next verse the author explains clearly how humans are like animals.

Ecclesiastes 3:19

is the same
"is the same for both of them"

The breath is the same for all of them
"All of them breathe same"

There is no advantage for mankind over the animals
"Mankind is no better off than the animals"

Ecclesiastes 3:20

Everything is going to the same place
This means that all people and all animals die and decay and become part of the soil. Alternate translation: "Everything dies and goes to the same place"

dust
soil

Ecclesiastes 3:21

Who knows whether the spirit ... into the earth?
The author asks this rhetorical question to emphasize that no one truly knows what happens after people and animals die. This question can be written as a statement. Alternate translation: "No one knows whether the spirit ... into the earth."

Ecclesiastes 3:22

there is nothing better for a person than to
See how you translated this phrase in Ecclesiastes 3:12.

Who can bring him back to see what happens after him?
The author uses this rhetorical question to emphasize that no one will see what happens after he dies. This question can be written as a statement. Alternate translation: "No one of us knows what happens to us after we die."

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Once again I thought about all the oppression that is done under the sun.

And behold, the tears of oppressed people,
and they had no one to comfort them!
Power was in the hand of their oppressors,
and there was no one to comfort them!
2 So I considered those
who are already dead
more fortunate than the living,
who are still alive.
3 However, more fortunate than both of them
is the one who has not yet lived,
the one who has not seen any of the evil acts
that are done under the sun.

4 Then I saw that every act of labor and every skillful work became the envy of one's neighbor. This also is meaningless—like chasing the wind.

5 The fool folds his hands and does not work,
so his food is his own flesh.
6 But better is a handful of profit with quiet work
than two handfuls with the labor
that tries to shepherd the wind.

7 I returned and I saw something meaningless under the sun.

8 There is the kind of man who is alone.
He does not have a companion, no son or brother,
and yet there is no end to all his work,
and his eyes are not satisfied with gaining wealth.
He wonders, "For whom am I toiling
and depriving myself of pleasure?"
This also is meaningless—
a bad situation.

9 Two people work better than one;
together they can earn a good wage for their labor.
10 For if one falls,
the other can lift up his friend.
However, woe to the one who is alone when he falls
if there is no one to lift him up.
11 If two lie down together, they can be warm,
but how can one be warm alone?
12 One man alone can be overpowered,
but two can withstand an attack,
and a three-strand rope is not quickly broken.

13 It is better to be a poor but wise youth than an old and foolish king who no longer knows how to listen to warnings. **14** This is true even if the young man becomes king from prison, or even if he was born poor in his kingdom. **15** I saw everyone who was alive and was walking around under the sun, along with a youth who was to rise up to take his place. **16** There is no end to all the people who want to obey the new king, but later many of them will no longer praise him. Surely this also is meaningless—like chasing the wind.

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:1-3, 4:5-6, and 4:8-12.

Important figures of speech in this chapter

Irony
The teacher looks at the oppression in the world and is saddened by it, but he is the king and has the power to change things. He also laments being alone even though he has many wives, children, and concubines.

Ecclesiastes 4:1

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

behold, the tears
"I looked and I saw"

the tears of oppressed people
Here "tears" represent weeping. Alternate translation: "the oppressed people were weeping"

Power was in the hand of their oppressors
This means that their oppressors were powerful. Here their "hand" represents what thet possess. Alternate translation: "Their oppressors were powerful"

Ecclesiastes 4:2

the living, who are still alive
The word "living" is a nominal adjective that refers to people who are living. The phrase "those who are still alive" means the same thing as "the living." Alternate translation: "the people who are still alive"

Ecclesiastes 4:3

more fortunate than both of them is the one who has not yet lived
"the one who has not yet been born is better off than both of them"

both of them
This refers to those who are dead and to those who are alive. Alternate translation: "both those who are dead and those who are living"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 4:4

became the envy of one's neighbor
The word "envy" may be expressed as an adjective. Alternate translation: "made one's neighbor envious"

the envy of one's neighbor
possible meanings are 1) The neighbor envies the object his neighbor made, or 2) the neighbor envies the skills his neighbor has.

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 4:5

The fool folds his hands and does not work
To fold the hands is a gesture of laziness and is another way of saying that the person refuses to work. Alternate translation: "The fool refuses to work"

so his food is his own flesh
This speaks of a person destroying himself as if he were eating his own body. Alternate translation: "as a result, he causes his own ruin" or "and as a result, he destroys himself"

Ecclesiastes 4:6

a handful
"a small amount"

two handfuls
"a large amount." It is understood that this refer to profit gained. Alternate translation: "two handfuls of profit" or "a large amount of profit"

that tries to shepherd the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated a similar phrase in [Ecclesiastes 1:14]

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 4:7

I returned and I saw something meaningless
Possible meanings for "returned" are 1) he returned to thinking. Alternate translation: "I thought again and and I saw something meaningless" or 2) he returned to seeing something meaningless. Alternate translation: "Again I saw something meaningless"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 4:8

no son or brother
This person has no family. Alternate translation: "he has no family"

his eyes are not satisfied
Here the whole person is represented by his "eyes" to emphasize his desires. Alternate translation: "he is not satisfied"

For whom am I toiling and depriving myself of pleasure
"Will anyone benefit from me working hard and not enjoying myself"

Ecclesiastes 4:9

General Information:
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Ecclesiastes 4:10

woe to the one who is alone when he falls
"the person who is alone when he falls is really in trouble"

Ecclesiastes 4:11

If two lie down together, they can be warm
The writer speaks of two people keeping each other warm on a cold night. Alternate translation: "If two people lie down together at night, they can be warm"

how can one be warm alone?
This refers to a person lying down. The author use this rhetorical question to emphasize that two people can keep each other warm but one person cannot. This question can be written as a statement. Alternate translation: "a person cannot be warm when he is alone." or "a person who lies down alone cannot be warm."

Ecclesiastes 4:12

One man alone can be overpowered
This can be written in active form. Alternate translation: "Someone can overpower a person who is alone"

but two
"but two people"

withstand an attack
"defend themselves against an attack"

a three-strand rope
This speaks of three people together being stronger as if they were a three-strand rope. Alternate translation: "three people are even stronger, like a three-strand rope that"

a three-strand rope is not quickly broken
This can be stated in active form. Alternate translation: "people cannot easily break a rope made with three strands"

Ecclesiastes 4:13

wise youth
"wise young man"

who no longer knows how
Here knowing represents willingness. Alternate translation: "who is no longer willing"

Ecclesiastes 4:14

from prison
"after being in prison"

he was born poor in his kingdom
This means that he had poor parents. Alternate translation: "he was born to poor parents who lived in the land that he will someday rule"

Ecclesiastes 4:15

General Information:
Instead of choosing the wise youth, the people choose the king's son, who may not be any wiser.

alive ... walking around
The words "alive" and "walking around" mean basically the same thing and are combined to emphasize living people.

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 4:16

There is no end to all the people
This is an exaggeration used to emphasize a large number of people. Alternate translation: "There are very many people"

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of
fools, who do not understand that they are doing what is wrong.

2 Do not be too quick to speak with your mouth,
and do not let your heart be too quick
to bring any matter up before God.
God is in heaven,
but you are on earth,
so let your words be few.
3 If you have too many things to do and worry about, you will probably have bad dreams.
The more words you speak, the more foolish things you will probably say.

4 When you make a vow to God, do not delay to do it, for God has no pleasure in fools. Do what you vow
you will do. **5** It is better not to make a vow than to make one that you do not carry out. **6** Do not allow
your mouth to cause your flesh to sin. Do not say to the priest's messenger, "That vow was a mistake."
Why make God angry by vowing falsely, provoking God to destroy the work of your hands? **7** For when
there are many dreams and many words, they are meaningless. Instead, fear God!

8 When you see the poor being oppressed and robbed of just and right treatment in your province, do not
be astonished as if no one knows, because there are people in power who watch those under them, and
there are even higher ones over them. **9** In addition, the produce of the land is for everyone, and the king
himself takes produce from the fields.

10 Whoever loves silver will not be satisfied with silver,
nor will he who loves wealth be satisfied with his income.
This, too, is meaningless.

11 As prosperity increases,
so also do the people who consume it.
What advantage in wealth is there to the owner
except to watch it with his eyes?

12 The sleep of a laborer is sweet,
whether he eats little or a lot,
but the wealth of a rich person
does not allow him to sleep well.

13 There is an evil that I have seen under the sun:

riches hoarded by the owner, resulting in his own misery.
14 When the rich man loses his wealth through bad luck,
his own son, one whom he has fathered,
is left with nothing in his hands.
15 As a man comes from his mother's womb,
so also he will leave naked.
He can take none of the fruits of his labor
in his hand.

16 Another evil is

that as a person comes, so he goes away.
So what profit is there for him
who labors for the wind?
17 During his days he eats with darkness
and is greatly distressed with sickness and anger.

18 Look, what I have seen to be good and suitable is for a person to eat and drink and to find enjoyment in
his labor as he labors under the sun during the days of this life that God has given him. For this is man's
assignment. **19** Every person to whom God has given riches and wealth and the ability to receive his share

generated on Tue Oct 24 10:45:40 2023

and rejoice in his labor—this is a gift from God. **20** For he does not call to mind very often the days of his life, because God makes him keep busy with the things that he enjoys doing.

Ecclesiastes 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 5:2-3, and 5:10-17.

Special concepts in this chapter

Materialism

The author describes the pointlessness of pursuing material things. This is known as "materialism." Those who pursue after things will always want more. At the end of their life, they will not be able to use these things.

Ecclesiastes 5:1

Guard your steps

Here "steps" are a metonym for a person's conduct. Alternate translation: "Be careful how you conduct yourself"

Ecclesiastes 5:2

Do not be too quick ... do not let your heart be too quick

These two phrases mean the same thing and emphasize that you should think first before you speak to God about a matter.

to speak with your mouth

Here the phrase "with your mouth" emphasizes and describes a person speaking. Alternate translation: "to speak"

do not let your heart

Here a person is represented by his "heart" to emphasize his emotions and desires. Alternate translation: "do not"

let your words be few

"do not say too much"

Ecclesiastes 5:3

General Information:

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Ecclesiastes 5:4

do not delay to do it, for God has no pleasure in fools

It is implied that it is foolish to delay in fulfilling a vow that you have made to God. Alternate translation: "do not foolishly delay in doing it, because God is not pleased with foolish people"

Ecclesiastes 5:5

General Information:

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Ecclesiastes 5:6

Do not allow your mouth to cause your flesh to sin

Here a person's "mouth" represents a person's speech, and the person himself is represented by his "flesh." Alternate translation: "Do not let what you say cause you to sin"

Why make God angry by vowing falsely, provoking God to destroy the work of your hands?

The author uses this rhetorical question to emphasize that it is foolish to make a vow that you will not keep. This question can be written as a statement. Alternate translation: "It would be foolish to make God angry by vowing falsely, provoking God to destroy the work of your hands."

destroy the work of your hands

Here a person is represented by his "hands." Alternate translation: "destroy everything you do"

Ecclesiastes 5:7

General Information:

This page has intentionally been left blank.

Ecclesiastes 5:8

the poor being oppressed and robbed

This can be stated in active form. Alternate translation: "people oppressing the poor and robbing them"

the poor

This refers to poor people. Alternate translation: "those who are poor" or "poor people"

generated on Tue Oct 24 10:45:40 2023

just and right treatment
The words "just" and "right" mean basically the same thing and refer to the kind of treatment that people deserve. Alternate translation: "fair treatment"

do not be astonished as if no one knows, because there are people
"do not be surprised, for there are people

there are people in power
"there are people with authority"

even higher ones over them
There are other men who rule over the men in authority. Alternate translation: "men who have even more authority than they do"

Ecclesiastes 5:9

the produce of the land ... produce from the fields
The word "produce" may be expressed as a verb. Alternate translation: "the food that the land produces ... crops from the fields"

Ecclesiastes 5:10

General Information:
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Ecclesiastes 5:11

As prosperity increases
The word "prosperity" may be expressed as an adjective. Alternate translation: "As a person becomes more prosperous"

so also do the people who consume it
Possible meanings are 1) "so also the person spends more money" or 2) "so also there will be more people who use his wealth."

who consume it
This speaks of people spending wealth as if they were "eating" it. Alternate translation: "who use it"

What advantage in wealth is there to the owner except to watch it with his eyes?
The author uses this rhetorical question to emphasize that the wealthy do not benefit from their wealth. This question can be written as a statement. Alternate translation: "The only benefit that the owner has from wealth is that he can look at it"

Ecclesiastes 5:12

The sleep of a laborer is sweet
This speaks of a person's sleep being fulfilling and peaceful as if it were sweet like something he eats. Alternate translation: "The sleep of a laborer is peaceful"

whether he eats little or a lot
"whether he eats a little bit of food or a lot of food"

but the wealth of a rich person does not allow him to sleep well
"but the wealth of a rich person keeps him awake at night." This speaks of a rich person not being able to sleep because he is worried about his money as if his money were a person that would not allow him to sleep. Alternate translation: "but rich people do not sleep well because they worry about their money"

Ecclesiastes 5:13

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

riches hoarded by the owner
This can be stated in active form. Alternate translation: "an owner hoards riches"

Ecclesiastes 5:14

through bad luck
Possible meanings are 1) "through misfortune" or 2) "through a bad business deal."

his own son, one whom he has fathered, is left with nothing in his hands
Here the phrase "in his hands" represents ownership. This can be stated in active form. Alternate translation: "he leaves no possession for his own son"

Ecclesiastes 5:15

As a man comes from his mother's womb ... he will leave naked
It is implied that a man is naked when he is born. In addition to being without clothing, here the word "naked" emphasizes that people are born without any possessions. Alternate translation: "As a man is naked and owns nothing when he is born ... he will leave this life the same way"

comes from his mother's womb
"is born"

he will leave
This refers to dying. Alternate translation: "he will die"

He can take none of the fruits of his labor in his hand
Here a man's possessions are spoken of as if they are fruit that he grew with his labor. Alternate translation: "He can not take any of his possessions with him"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 5:16

as a person comes, so he goes away
This refers to the birth and death of a person and expresses the same idea as the previous verse. This refers to women as well as men. Alternate translation: "as people bring nothing into the world when they are born, so they take nothing with them when they die and leave this world"

So what profit is there for him who labors for the wind?
The writer uses this rhetorical question to emphasize that there is no benefit in working for the wind. This question can be written as a statement. Alternate translation: "No one gets any profit in laboring for the wind."

labors for the wind
Possible meanings are 1) This speaks of the person receiving no lasting profit as if he were trying to control the wind. Alternate translation: "tries to shepherd the wind" or "work that is as useless as trying to shepherd the wind" or 2) This implies that the person only receives the air that he breaths as his profit. Alternate translation: "labors to receive the air he breathes"

Ecclesiastes 5:17

During his days he eats with darkness
This speaks of a person mourning throughout his life as if he always ate in darkness. Here "darkness" represents sadness and mourning. Alternate translation: "He spends his life in mourning and sadness"

his days
Here a person's "days" represent his life. Alternate translation: "his life"

is greatly distressed with sickness and anger
The words "sickness" and "anger" can be expressed as adjectives. Alternate translation: "suffers greatly, being sick and angry"

Ecclesiastes 5:18

Look
The author uses this word here to draw his reader's attention to what he says next. Alternate translation: "Pay attention" or "Listen"

what I have seen to be good and suitable
Here the words "good" and "suitable" mean basically the same thing. The second intensifies the meaning of the first. Alternate translation: "what I have seen to be the best thing to do"

under the sun
This refers to things that are done on earth. See how you translated this in Ecclesiastes 1:3. Alternate translation: "on the earth"

during the days of this life that God has given him
This is an idiom. Alternate translation: "as long as God allows him to live"

For this is man's assignment
Possible meanings are 1) "For this is man's reward" or 2) "For these are the things that he allows man to do"

Ecclesiastes 5:19

riches and wealth
These two words mean basically the same thing. They refer to money and the things that a person can buy with money.

to receive his share
"to accept what he is given"

Ecclesiastes 5:20

he does not call to mind
Here the word "he" refers to the person to whom God has given a gift. The phrase "call to mind" is an idiom. Alternate translation: "he does not remember" or "he does not think about"

the days of his life
This refers to the things that happened during his lifetime. This can be stated clearly. Alternate translation: "the things that have happened during his lifetime"

keep busy
"stay busy"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 There is an evil that I have seen under the sun, and it weighs heavy on men. **2** God gives riches, wealth, and honor to a man so that he lacks nothing that he desires for himself, but then God gives him no ability to enjoy them. Instead, a stranger enjoys them. This is meaningless and a terrible affliction.

3 If a man fathers a hundred children and lives many years, so that the days of his years are many, but if his heart is not satisfied with good and he is not buried, then I say that a baby that is born dead is better off than he is. **4** Such a baby is born without meaning and passes away in darkness, and its name is covered in darkness. **5** Although this child does not see the sun or know anything, it has rest even though that man did not. **6** Even if a man should live for two thousand years but does not learn to enjoy good things, he goes to the same place as everyone else.

7 All a man's labor is for his mouth,
yet his appetite is not satisfied.
8 Indeed, what advantage has the wise person
over the fool?
What advantage does the poor man have
even if he knows how to act in front of other people?
9 What the eye sees
is better than what the soul wanders after.
This also is meaningless—
like chasing the wind.

10 Whatever has existed has already been given its name,
and what mankind is like has already been known.
So it has become useless for a man to dispute
with the one who is stronger than he is.
11 The more words there are,
the more meaningless they become.
What advantage is that to a man?

12 For who knows what is good for a person in life, during the few and meaningless days he passes through like a shadow? Who can tell a person what will happen under the sun after he is gone?

Ecclesiastes 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:7-11.

Special concepts in this chapter

Satisfaction

While a person may be given a great many things, they are worthless and provide no sense of satisfaction or peace. It is assumed that only Yahweh can provide these things to man. Solomon is depressed that he had everything he could have ever wanted in life, but they were not enough to give him satisfaction or peace.

Ecclesiastes 6:1

it weighs heavy on men

Here evil is spoken of as something that is a heavy load to carry. Alternate translation: "it causes hardship for people"

Ecclesiastes 6:2

riches, wealth

These two words mean basically the same thing. They refer to money and the things that a person can buy with money.

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he lacks nothing
This is a double negative. Alternate translation: "he has everything"

God gives him no ability
"God does not give him the ability"

Ecclesiastes 6:3

fathers a hundred children
"fathers 100 children." This is also applicable to people with fewer than 100 children. Alternate translation: "fathers many children"

lives many years, so that the days of his years are many
These two phrases mean basically the same thing and are combined for emphasis. Alternate translation: "lives many years"

his heart is not satisfied with good
This refers to a man by his "heart" to emphasize his feelings. Alternate translation: "he is not content with good things"

he is not buried
This can be stated in active form. Possible meanings are 1) "no one buries him at all" or 2) he receives no honor, "no one buries him properly."

Ecclesiastes 6:4

Such a baby is born without meaning
"Such a baby is born for nothing"

passes away in darkness
This speaks of the death of the baby being as unexplainable as "darkness." Alternate translation: "dies unexplainably"

its name is covered in darkness
This speaks of no one knowing the baby's name as if it were a hidden object. Alternate translation: "no one knows its name"

Ecclesiastes 6:5

General Information:
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Ecclesiastes 6:6

Even if a man should live for two thousand years
This exaggerates the great number of years a man might live to show that it does not matter how long a person lives if he does not enjoy the good things in life.

two thousand years
"2,000 years"

he goes to the same place as everyone else
This means that he dies like all other people. Alternate translation: "he dies and go to the same place as everyone else" or "he goes to the grave just like everyone else"

Ecclesiastes 6:7

is for his mouth
Here putting food in a man's mouth represents feeding him. Alternate translation: "is to put food in his mouth" or "is to feed him"

his appetite is not satisfied
This can be stated in active form. Alternate translation: "he does not satisfy his appetite"

Ecclesiastes 6:8

what advantage has the wise person over the fool?
The author uses this rhetorical question to emphasize that a wise person does not have any more lasting benefits than a fool. This question can be written as a statement. Alternate translation: "it seems the wise person has no advantage over the fool."

What advantage does the poor man have even if he knows how to act in front of other people?
The author uses this rhetorical question to emphasize that a poor man does not have any more lasting benefits than someone else. This question can be written as a statement. Alternate translation: "The poor man has no advantage even if he knows how to act in front of other people."

how to act
"how to conduct himself"

Ecclesiastes 6:9

What the eye sees
A person can see these things because he already has them. Alternate translation: "What a person has"

what the soul wanders after
This refers to things that a person wants but does not have. Alternate translation: "what a person wants but does not have"

meaningless ... chasing the wind
Both phrases are metaphors that emphasize the idea of things being useless and futile.

chasing the wind
The author speaks of everything that people do as being useless, as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 6:10

Whatever has existed has already been given its name
This can be stated in active form. Alternate translation: "People have already named everything that exists"

what mankind is like has already been known
This can be stated in active form. Alternate translation: "people already know what mankind is like"

the one who is stronger than he is
"God, who is the stronger than he is"

Ecclesiastes 6:11

The more words there are
"The more words that people speak"

the more meaningless they become
The more a person speaks, the more likely he will speak about meaningless things. Alternate translation: "the more meaningless those words are"

What advantage is that to a man?
The author uses this rhetorical question to emphasize that there is no advantage for a man to talk a lot. This question can be written as a statement. Alternate translation: "That is no advantage to a man."

Ecclesiastes 6:12

For who knows what is good for a person ... he passes through like a shadow?
The author uses this rhetorical question to emphasize that no person truly knows what is good for man. This question can be written as a statement. Alternate translation: "No one knows what is good for a person ... he passes through like a shadow."

in life, during the few and meaningless days he passes through like a shadow
This speaks of how life passes quickly by saying that it is like a shadow that quickly disappears. The phrase "numbered days" emphasizes that a person's life is short. Alternate translation: "during his futile, short life, which he passes through as quickly as a shadow passes by"

Who can tell a person ... after he is gone?
The author uses this rhetorical question to emphasize that no one knows what will happen after a person dies. This question can be written as a statement. Alternate translation: "No one can tell a person ... after he is gone."

what will happen under the sun
This refers to things that are done on earth. See how you translated "under the sun" in [Ecclesiastes 1:3]

after he is gone
This is a polite expression for death. Alternate translation: "after he dies"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 A good name is better than costly perfume,
and the day of death is better than the day of birth.
2 It is better to go to a house of mourning
than to a house of feasting,
for mourning comes to all people at the end of life,
so living people must take this to heart.
3 Grief is better than laughter,
for after sadness of face comes gladness of heart.
4 The heart of the wise is in the house of mourning,
but the heart of fools is in the house of feasting.
5 It is better to listen to the rebuke of the wise
than to listen to the song of fools.
6 For like the crackling of thorns burning under a pot,
so also is the laughter of fools.
This too is meaningless.

7 Extortion certainly makes a wise man foolish,
and a bribe corrupts the heart.

8 Better is the end of a matter than the beginning;
and the people patient in spirit are better than the proud in spirit.
9 Do not be quick to anger in your spirit,
for anger resides in the hearts of fools.

10 Do not say, "Why were the days of old better than these?"
For it is not because of wisdom that you ask this question.

11 Wisdom, like an inheritance, is good.
It benefits those who see the sun.
12 For wisdom provides protection
as money can provide protection,
but the advantage of knowledge
is that wisdom gives life to whoever has it.

13 Consider the deeds of God:

Who can straighten out
anything he has made crooked?
14 When times are good, live happily in that good,
but when times are bad, consider this:
God has allowed both
to exist side by side.
For this reason, no one will find out
anything that is coming after him.

15 In my meaningless life I have seen everything.

There is a righteous person who perishes in spite of his righteousness,
and there is a wicked person who lives a long life in spite of his evil deeds.
16 Do not be self-righteous,
wise in your own eyes.
Why should you destroy yourself?
17 Do not be too wicked
or foolish.
Why should you die before your time?
18 It is good that you should take hold of this wisdom,
and that you should not let go of righteousness.
For the person who fears God will meet all his obligations. [1]

generated on Tue Oct 24 10:45:40 2023

19 Wisdom is powerful in the wise man,
more than ten rulers in a city.

20 There is not a righteous man on earth
who does good and never sins.

21 Do not listen to every word that is spoken,
because you might hear your servant curse you.
22 For very many times, your heart knows,
even you have cursed others.

23 All this have I proven by wisdom. I said,

"I will be wise,"
but it was more than I could be.
24 Wisdom is far off and very deep.
Who can find it?
25 I turned my heart to learn and examine
and seek wisdom and the explanations of reality,
and to understand that evil is stupid
and that folly is madness.

26 I found that more bitter than death
is any woman
whose heart is full of snares and nets,
and whose hands are chains.
Whoever pleases God will escape from her,
but the sinner will be caught by her.

27 "Consider what I have discovered," says the Teacher.

"I have been adding one discovery to another in order to find an explanation of reality.
28 This is what I am still looking for,
but I have not found it.
I did find one righteous man among a thousand,
but a woman among all those I did not find.
29 I have discovered only this:
God created humanity upright,
but they have gone away looking for many difficulties."

Footnotes

7:18 [1]Instead of

Ecclesiastes 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:1-26.

Special concepts in this chapter

Advice

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

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generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 7:1

A good name
Here a person's "name" is used to represent their reputation. Alternate translation: "A good reputation"

Ecclesiastes 7:2

must take this to heart
This is an idiom. Alternate translation: "must think seriously about this"

Ecclesiastes 7:3

sadness of face
This refers to being sad. Alternate translation: "an experience that makes a person sad"

gladness of heart
Here the word "heart" refers to a person's thoughts and emotions. "Gladness" describes either 1) the state of the emotions of being happy and peaceful or 2) the ability to understand the truth. Alternate translation: "right thinking"

Ecclesiastes 7:4

The heart of the wise is in the house of mourning
Here wise people are referred to by their "hearts." This speaks of the wise person mourning as being in a house of mourning. Alternate translation: "Wise people think deeply about death"

but the heart of fools is in the house of feasting
Here foolish people are referred to by their "hearts." This speaks of foolish people thinking only about what makes them happy as being in a house of feasting. Alternate translation: "but foolish people think only about enjoying themselves"

the house of mourning ... the house of feasting
These phrases refer to what happens in these places.

Ecclesiastes 7:5

to the rebuke of the wise
The word "rebuke" can be expressed as a verb. Alternate translation: "when wise people rebuke you"

to listen to the song of fools
"to listen to fools sing"

Ecclesiastes 7:6

For like the crackling of thorns burning under a pot, so also is the laughter of fools
This speaks of how listening to fools talk and laugh will teach you nothing, as if their speech and laughter were the sound of burning thorns. Alternate translation: "For listening to the laughter of fools will not teach a man any more than if he were listening to the crackling of thorns burning under a pot"

Ecclesiastes 7:7

Extortion
This refers to forcing someone to give money or other valuable items to another so that the other person does not harm him. It is considered wrong.

makes a wise man foolish
Possible meanings are 1) "turns the wise man into a foolish man" or 2) "makes the advice of the wise man appear to be foolish advice."

corrupts the heart
Here the word "heart" refers to the mind. Alternate translation: "ruins a person's ability to think and judge rightly"

Ecclesiastes 7:8

the people patient in spirit are better than the proud in spirit
Here the word "spirit" refers to a person's attitude. Alternate translation: "patient people are better than proud people" or "a patient attitude is better than a prideful attitude"

Ecclesiastes 7:9

Do not be quick to anger in your spirit
Here the word "spirit" refers to a person's attitude. Alternate translation: "Do not become angry quickly" or "Do not have a bad temper"

anger resides in the hearts of fools
This speaks of a person being full of anger as if the anger lived inside him. This speaks of the anger being in the person's heart because the "heart" is thought to be the source of a person's emotions. Alternate translation: "foolish people are full of anger"

Ecclesiastes 7:10

Why were the days of old better than these?
The person asks this rhetorical question in order to complain about the present time. This question can be written as a statement. Alternate translation: "Things were better in the past than they are now."

it is not because of wisdom that you ask this question
Here the author uses irony to rebuke the person's question. Alternate translation: "if you were wise you would not ask this question"

Ecclesiastes 7:11

those who see the sun
This is an idiom. Alternate translation: "those who are alive"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 7:12

the advantage of knowledge is that wisdom gives life
Possible meanings are 1) that the writer uses the words "knowledge" and "wisdom" to mean the same thing, or 2) "the advantage of knowing wisdom is that it gives life."

gives life to whoever has it
This speaks of how wisdom helps to preserve a person's life as if it gave life to that person. When a person is wise he makes good decisions that help him to live a more prosperous and longer life. Alternate translation: "preserves a person's life" or "helps a person to make good decisions and to live a longer life"

Ecclesiastes 7:13

Who can straighten out anything he has made crooked?
The author uses this rhetorical question to emphasize that no one can change something that God has done. This can be written as a statement. Alternate translation: "No one can straighten out anything he has made crooked."

Ecclesiastes 7:14

When times are good ... when times are bad
The word "times" is an idiom for "things happening." Alternate translation: "When good things happen ... when bad things happen"

live happily in that good
"be happy about those good things"

both to exist side by side
The phrase "side by side" is an idiom that means "this one" and "this one." Alternate translation: "both to exist" or "there to be both good and bad"

anything that is coming after him
Possible meanings are 1) "anything that happens in the future" or 2) "anything that happens to him after he dies."

Ecclesiastes 7:15

There is a righteous person who perishes in spite of his righteousness, and there is a wicked person who lives a long life in spite of his evil deeds.
The phrases "righteous person" and "wicked person" refer to any righteous or wicked person or people. "There are righteous people who perish in spite of their righteousness, and there are wicked people who live a long life in spite of their evil deeds."

in spite of his righteousness
"even though he is righteous"

in spite of his evil deeds
"even though he is evil"

Ecclesiastes 7:16

self-righteous, wise in your own eyes
These two phrases mean basically the same thing and are combined for emphasis.

Do not be self-righteous
"Do not think that you are more righteous than you actually are"

wise in your own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "being wise in your own opinion" or "being wise according to your own judgement"

Why should you destroy yourself?
The writer uses this rhetorical question to emphasize that being self-righteous destroys a person. Alternate translation: "There is no reason to destroy yourself." or "If you think this way you will destroy yourself."

Ecclesiastes 7:17

Why should you die before your time?
The author uses this rhetorical question to emphasize that there is no reason for people to do things that will cause them to die early. This question can be written as a statement. Alternate translation: "There is no reason for you to die sooner than you should."

Ecclesiastes 7:18

take hold of this wisdom
This speaks of striving to be wise as if "wisdom" were an object that a person could hold on to. Alternate translation: "commit yourself to this wisdom"

you should not let go of righteousness
This speaks of striving to be righteous as if "righteousness" were an object that a person could hold on to. Alternate translation: "you should not stop trying to be righteous" or "you should keep trying to be righteous"

will meet all his obligations
"will do everything that God expects of him"

Ecclesiastes 7:19

Wisdom is powerful in the wise man, more than ten rulers in a city
"Wisdom makes a man powerful; it makes him more powerful than ten rulers in a city"

Ecclesiastes 7:20

does good and never sins
"does good things and does not sin"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 7:21

every word that is spoken
This can be written in active form. Alternate translation: "everything that people say"

Ecclesiastes 7:22

For very many times, your heart knows, even you have cursed others
"For even you have cursed others very many times, and your heart knows it." The words "many times" placed at the beginning of the sentence and the word "even" before "you" emphasize that the reader is guilty and has been guilty many times.

your heart knows
The heart here is a metonym for the ability to think. "you certainly know."

Ecclesiastes 7:23

All this have I proven
here the word "this" refers to all of the things the author has written about. Alternate translation: "All this that I have already written about have I proven"

it was more than I could be
"it was beyond my ability to understand" or "but I was not able to do it"

Ecclesiastes 7:24

far off and very deep
This speaks of wisdom being difficult to understand as if it were something located far away or in a very deep place. Alternate translation: "difficult to understand"

Who can find it?
The writer uses this rhetorical question to emphasize the difficulty in understanding wisdom. This question can be written as a statement. Alternate translation: "No one can understand it."

Ecclesiastes 7:25

I turned my heart
Here the word "heart" refers to the mind. Also, here the word "turned" is an idiom. Alternate translation: "I directed my thoughts" or "I determined"

the explanations of reality
"the reason for things." This word "explanations" can be expressed as a verb. Alternate translation: "how to explain various things in life"

Ecclesiastes 7:26

any woman whose heart is full of snares and nets, and whose hands are chains
The writer says that the seductive woman is like traps that hunters use to catch animals. The author speaks of a woman being seductive as if she traps men like a hunter traps animals. Her "heart" represents her thoughts and emotions. Alternate translation: "any woman who traps men by seducing them"

snares and nets
These two words both refer to ways in which people trap animals to emphasize how the woman traps men.

whose hands are chains
Here the word "hands" refers to her power and control. This speaks of her being seductive as if hands were chains that she bound people with. Alternate translation: "from whom no one can escape"

the sinner will be caught by her
This can be stated in active form. Alternate translation: "she will capture the sinner"

Ecclesiastes 7:27

adding one discovery to another
The word "discovery" can be expressed as a verb. The word "adding" here is used as an idiom. Alternate translation: "discovering one thing after another"

in order to find an explanation of reality
This word "explanation" can be expressed as a verb. See how the phrase "explanations of reality" is translated in [Ecclesiastes 7:25]

Ecclesiastes 7:28

one righteous man among a thousand
"1 righteous man among 1,000." Only one righteous man was found in a group of 1,000 people.

a woman among all those
There were no righteous women found in a group of 1,000 people.

Ecclesiastes 7:29

they have gone away looking for many difficulties
Possible meanings are 1) "they have made many sinful plans" or 2) "they have made their own lives difficult."

they have gone away
Here the word "they" refers to "humanity." This speaks of humanity changing from being upright to not being upright as if they were going from one place to another.

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Chapter 8

1 Who is a wise man?
Who knows what the events in life mean?
Wisdom in a man causes his face to shine,
and the hardness of his face is changed.

2 I advise you to obey the king's command because of God's oath to protect him. **3** Do not hurry out of his presence, and do not stand in support of something wrong, for the king does whatever he desires. **4** The king's word rules, so who will say to him, "What are you doing?"

5 Whoever keeps the king's commands avoids harm.
A wise man's heart recognizes the proper course and time of action.
6 For every matter there is a correct response and a time to respond,
because the troubles of man are great.

7 No one knows what is coming next.
Who can tell him what is coming?
8 No one has power over the wind to restrain it, [1]
and so, no one has power over the day of his death.
No one is discharged from the army during a battle,
and wickedness will not rescue those who are its slaves.

9 I have realized all this; I have applied my heart to every kind of work that is done under the sun. There is a time when a person exercises authority over another person to that person's hurt. [2]**10** So I saw the wicked buried publicly. They were taken from the holy area and buried and were praised by people in the city where they had done their wicked deeds. This also is meaningless. [3]

11 When a sentence against an evil crime is not executed quickly, it entices the hearts of human beings to do evil. **12** Even though a sinner does evil a hundred times and still lives a long time, yet I know that it will be better for those who respect God, for those who stand before him and show him respect. **13** But it will not go well for a wicked man; his life will not be prolonged. His days are like a fleeting shadow because he does not honor God.

14 There is something else meaningless that is done on the earth: there are righteous people who get what the wicked deserve, and there are wicked people who get what the righteous deserve. I said this too is meaningless. **15** So I recommend enjoyment, because a man has no better thing under the sun than to eat and drink and to be merry. It is happiness that will accompany him in his labor for all the days of his life that God has given him under the sun.

16 When I applied my heart to know wisdom and to understand the work that is done on the earth, work often done without sleep for the eyes at night or in the day, **17** then I considered all of God's deeds, and that man cannot understand the work that is done under the sun. No matter how much a man labors to find the answers, he will not find them. Even though a wise man might believe he knows, he really does not.

Footnotes

8:8 [1]Some scholars translate the Hebrew as:
8:9 [2]Some modern translations have
8:10 [3]Many modern translations have different interpretations of this difficult verse:

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Ecclesiastes 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:1 and 8:5-8.

Special concepts in this chapter

Wisdom

Solomon, known for his wisdom, gives a detailed description of wisdom. True wisdom is seeking to honor God. This is the only thing that lasts. (See: wise)

Ecclesiastes 8:1

Who is a wise man? Who knows what the events in life mean?

The writer asks these as leading questions to provide the answer in what he says next.

causes his face to shine

This means that the person's face will show that he has wisdom. Alternate translation: "shows on his face"

the hardness of his face

This is an idiom. Alternate translation: "his harsh appearance"

is changed

This can be stated in active form. Alternate translation: "changes"

Ecclesiastes 8:2

God's oath to protect him

"the oath you made before God to protect him"

Ecclesiastes 8:3

Do not hurry out of his presence

Possible meanings are 1) not to be hasty to physically leave the king's presence or 2) This is a metaphor that speaks of being loyal to the king as being in his presence. Alternate translation: "Do not abandon the king"

Ecclesiastes 8:4

The king's word rules

"What the king says is the law"

who will say to him

This rhetorical question emphasizes that no one will ask the king the following question. This question can be written as a statement. Alternate translation: "no one can say to him"

What are you doing?

This rhetorical question is a rebuke. This question can be written as as statement. Alternate translation: "You should not be doing what you are doing."

Ecclesiastes 8:5

A wise man's heart recognizes

Here a man is represented by his "heart" to emphasize his thoughts. Alternate translation: "A wise man recognizes"

the proper course and time of action

"the correct time to do things and the right way to do them"

Ecclesiastes 8:6

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Ecclesiastes 8:7

Who can tell him what is coming?

This rhetorical question emphasizes that no one knows what will happen in the future. This question can be written as a statement. Alternate translation: "No one can tell him what is coming."

Ecclesiastes 8:8

No one has power over the wind to restrain it ... no one has power over the day of his death

Just as no one has the ability to stop the wind from blowing, no one can continue living when it is time to die.

the day of his death

This is an idiom. Alternate translation: "when he will die"

No one is discharged from the army

This can be translated in active form. Alternate translation: "No army discharges anyone" or "No army allows soldiers to leave"

wickedness will not rescue those who are its slaves

This speaks of wickedness as if it were a master who had slaves. Alternate translation: "evil people will not be saved by doing what is evil"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 8:9

I have applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. See how you translated this in [Ecclesiastes 1:17]

every kind of work that is done
This can be stated in active form. Alternate translation: "every kind of work that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

There is a time when a person exercises authority over another person to that person's hurt
Sometimes one person will oppress another and cause that second person to be hurt.

Ecclesiastes 8:10

the wicked buried publicly
This can be stated in active form. Evil people that died were given honorable burials. Alternate translation: "people bury the wicked publicly"

They were taken from the holy area and buried and were praised by people
This can be stated in active form. Alternate translation: "People took them from the holy area and buried them and praised them"

Ecclesiastes 8:11

When a sentence against an evil crime is not executed quickly
This can be stated in active form. Alternate translation: "When people in authority do not quickly execute a sentence against an evil crime"

entices the hearts of human beings
Here people are represented by their "hearts" to emphasize their will and desires. Alternate translation: "entices human beings"

Ecclesiastes 8:12

a hundred times
"100 times"

it will be better for those who respect God
The phrase "it will be better" is an idiom. Alternate translation: "life will be better for those who respect God"

who respect God ... who stand before him and show him respect
These two phrases mean basically the same thing and are combined to emphasize people respecting God.

Ecclesiastes 8:13

his life will not be prolonged
This can be stated in active form. Alternate translation: "God will not prolong his life"

His days are like a fleeting shadow
This speaks of how the wicked man's life passes quickly by saying that it is like a shadow that quickly disappears. Alternate translation: "His days will pass as quickly as a shadow disappears"

His days are
"His life is"

Ecclesiastes 8:14

something else meaningless that is done on the earth
This can be stated in active form. Alternate translation: "another meaningless thing that people do on the earth"

Ecclesiastes 8:15

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

for all the days of his life that God has given him
This is an idiom. Alternate translation: "for as long as God allows him to live"

Ecclesiastes 8:16

I applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. See how you translated this in [Ecclesiastes 1:17]

the work that is done on the earth
This can be stated in active form. Alternate translation: "the work that people do on the earth"

without sleep for the eyes
Here a person is represented by his "eyes." Alternate translation: "without sleeping"

Ecclesiastes 8:17

the work that is done under the sun
Possible meanings are 1) "the work that God does under the sun" or 2) "the work that God allows people to do under the sun."

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 So all of this I laid to my heart, to make it clear, and I concluded that the righteous and the wise, and all
that they do, are in the hand of God, but no one knows whether love or hate awaits him. **2** Everyone has
the same fate. The same fate awaits righteous people and wicked, the good, [1] the clean and the unclean,
and the one who sacrifices and the one who does not sacrifice.

As good people will die,
so also will the sinner.
As the one who swears will die,
so also will the man who fears to make an oath.

3 There is an evil fate for everything that is done under the sun, the same event happens to them all. The
hearts of human beings are full of evil, and madness is in their hearts while they live. So after that they go
to the dead. **4** Whoever is joined with all the living has hope—even a live dog is better than a dead lion.

5 For those who are alive know they will die,
but the dead do not know anything.
They no longer have any reward
because their memory is forgotten.
6 Their love, hatred,
and envy have vanished long ago.
They will never have a place again
in anything done under the sun.

7 Go your way, eat your bread with joy, and drink your wine with a happy heart, for God approves of your
deeds. **8** Let your clothes be always white and your head anointed with oil. **9** Enjoy life with the wife
whom you love all the days of this meaningless life that God has given you under the sun—all your
meaningless days. For this is your reward in life for your difficult work that you labored in under the sun.
10 Whatever your hand finds to do, work at it with your strength, because there is no work or explanation
or knowledge or wisdom in Sheol, where you are going.

11 Again I saw under the sun:

the race is not to the swift,
nor is the battle to the strong,
nor does food come to the wise,
nor riches to the intelligent,
nor favor to those with knowledge,
but time and chance happen to them all.

12 Surely, no one knows when his time will come.

As fish are caught in a deadly net,
or birds are caught in a snare,
the children of human beings are ensnared by evil times
that suddenly fall upon them.

13 I have also seen wisdom under the sun in a way that seemed great to me. **14** There was a small city
with only a few men in it, and a great king came against it, he surrounded it and built great siege ramps
against it. **15** Now in the city was found a poor, wise man, who by his wisdom saved the city. Yet later, no
one remembered that same poor man. **16** So I concluded, "Wisdom is better than strength, but the poor
man's wisdom is despised, and his words are not heard."

17 The words of wise people spoken quietly are heard better
than the shouts of any ruler among fools.
18 Wisdom is better than weapons of war,
but one sinner can ruin much good.

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Footnotes

9:2 [1]Some modern translations follow ancient translations which have

Ecclesiastes 9 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:2, 5-6, and 11-12.

Special concepts in this chapter

Judgment

This chapter explains that there is one thing that awaits all people: judgment. When people die, they will all face Yahweh's judgment. (See: judge)

Ecclesiastes 9:1

all of this I laid to my heart

"I thought very deeply about all this"

in the hand of God

Here the word "hand" refers to power and authority. Alternate translation: "under God's control"

whether love or hate awaits him

This speaks of "love" and "hate" as if they are people that may come to visit someone else. Alternate translation: "whether he will experience love or hate"

Ecclesiastes 9:2

righteous people and wicked

This refers to all people, emphasizing the two opposites of righteous and wicked people.

wicked ... the good ... the clean and the unclean

All of these phrases refer to people. Alternate translation: "wicked people ... good people ... clean people and unclean people"

the clean and the unclean

This refers to all people, emphasizing the two opposites of clean and unclean people.

the clean

A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

the unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the one who sacrifices and the one who does not sacrifice

This refers to all people, emphasizing the two opposites of those who sacrifice and those who do not.

As good people ... so also will the sinner

This refers to all people, emphasizing the two opposites of good people and sinners.

will the sinner ... will the man who fears to make an oath

It is understood that this refers to people dying. Alternate translation: "the sinner will die ... the man who fears to make an oath will die"

the one who swears ... so also will the man who fears to make an oath

This refers to all people, emphasizing the two opposites of those who swear oaths and those who do not.

Ecclesiastes 9:3

everything that is done

This can be stated in active form. Alternate translation: "everything that happens"

under the sun

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

the same event

death

The hearts of human beings are full of evil, and madness is in their hearts

Here the word "hearts" refers to the thoughts and emotions. Alternate translation: "Human beings are full of evil, and their thoughts are of madness"

madness

"folly"

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they go to the dead
The phrase "the dead" refers to dead people. Here dead people represent the place where people go after they die. Alternate translation: "they go to the place where dead people are" or "they die and go to the grave"

Ecclesiastes 9:4

the living
This refers to people who are alive. Alternate translation: "who are alive"

even a live dog is better than a dead lion
A dog was considered a lowly animal while a lion was considered a noble animal. This speaks of it being better to be lowly and alive than to be considered noble and dead. Alternate translation: "As lowly as a dog is, it is better to be a dog and to be alive than to be noble like a lion and to be dead"

Ecclesiastes 9:5

the dead
This refers to people who are dead. Alternate translation: "those who are dead"

their memory is forgotten
This can be stated in active form. Alternate translation: "people will forget them"

Ecclesiastes 9:6

Their love, hatred, and envy
This refers to the love, hatred, and envy that the dead people showed others when they were alive.

anything done
This can be stated in active form. Alternate translation: "anything that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 9:7

eat your bread with joy, and drink your wine with a happy heart
These two phrases share similar meanings and emphasize the importance of enjoying the basic activities of life.

your bread
This refers to food in general. Alternate translation: "your food"

drink your wine with a happy heart
Here the word "heart" refers to the emotions. Alternate translation: "drink your wine joyfully"

Ecclesiastes 9:8

Let your clothes be always white and your head anointed with oil
Wearing white clothes and anointing one's head with oil were both signs of gladness and celebration.

your head anointed with oil
This can be stated in active form. Alternate translation: "anoint your head with oil"

Ecclesiastes 9:9

Enjoy life with the wife whom you love
One should love the wife he has. Alternate translation: "Since you have a wife whom you love, live happily with her"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

your ... days
"your ... lifetime"

this is your reward
The word "that" refers to living happily with his wife.

Ecclesiastes 9:10

Whatever your hand finds to do
Here a person is represented by his "hand" since a person often uses his hands to work. Alternate translation: "Whatever you are able to do"

there is no work or explanation or knowledge or wisdom
The nouns "work, "explanation," and "knowledge" can be expressed as verbs. Alternate translation: "the dead do not work or explain or know or have wisdom"

Ecclesiastes 9:11

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

the race is not to the swift, nor is the battle to the strong
"the race is not always won by the swift, nor is the battle always won by the strong"

the swift ... the strong ... the wise ... the intelligent
These words are used to describe persons with those qualities. Alternate translation: "the quickest person ... the strongest person ... the wisest person ... the mose intelligent person"

but time and chance happen to them all
This is an idiom. It means that all people experience things that they do not expect, are out of their

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control, and may not seem fair or right. Alternate translation: "but at certain times, unexpected things happen to them all"

Ecclesiastes 9:12

when his time will come
This refers to when a person dies. Alternate translation: "when he will die" or "when the time of his death will come"

fish are caught ... birds are caught ... the children of human beings are ensnared
This speaks of people dying when they do not expect it, in the same way that people catch animals and kill them when they do not expect it.

the children of human beings are ensnared by evil times
This can be stated in active form. Also, this speaks of people experiencing disaster and unfortunate times as if they were being imprisoned or trapped. Alternate translation: "evil times are coming upon the children of human beings"

that suddenly fall upon them
This is an idiom. Alternate translation: "at times when they do not expect them to happen" or "that suddenly happen to them"

Ecclesiastes 9:13

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 9:14

a great king came against it
Here the "king" represents himself and his whole army. Alternate translation: "a great king and his army"

great siege ramps
This refers to dirt ramps the army built up against the city walk so that they could climb up and attack the city.

Ecclesiastes 9:15

in the city was found a poor, wise man
This can be stated in active form. Alternate translation: "in the city, people found a poor, wise man" or "a poor, wise man lived in the city"

Ecclesiastes 9:16

the poor man's wisdom is despised
This can be stated in active form. Alternate translation: "people despise the poor man's wisdom"

his words are not heard
this can be stated in active form. Alternate translation: "they do not listen to what he says" or "they do not take his advice"

Ecclesiastes 9:17

The words of wise people spoken quietly are heard better
Here "heard" represents understanding. This can be stated in active form. Alternate translation: "It is easier to understands the words that wise people speak quietly"

Ecclesiastes 9:18

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 As dead flies cause perfume to stink,
so a little folly can outweigh wisdom and honor.
2 The heart of a wise person tends to the right,
but the heart of a fool tends to the left.
3 When a fool walks down a road,
his thinking is deficient,
proving to everyone he is a fool.
4 If the emotions of a ruler rise up against you,
do not leave your work.
Calm can quiet down great outrage.

5 There is an evil that I have seen under the sun,
a kind of error that comes from a ruler:
6 Fools are given leadership positions,
while wealthy men are given low positions.
7 I have seen slaves riding horses,
and princes walking on the ground like slaves.

8 The one who digs a pit will fall into it,
and whoever breaks through a wall may be bitten by a snake.
9 Whoever cuts out stones can be hurt by them,
and the man who chops wood is endangered by it.

10 If an iron blade is dull,
and a man does not sharpen it,
then he must use more strength,
but wisdom provides an advantage for success.

11 If a snake bites before it is charmed,
then there is no advantage for the charmer.

12 The words of a wise man's mouth are gracious,
but the lips of a fool consume him.
13 As words begin to flow from a fool's mouth, foolishness comes out,
and at the end his mouth flows with wicked madness.
14 A fool multiplies words,

but no one knows what is coming.
Who knows what is coming after him?

15 The toil of fools wearies them,
so that they do not even know the road to town.

16 Woe to you, land, if your king is a young boy,
and if your leaders begin feasting in the morning!
17 But blessed are you, land, if your king is the son of nobles,
and if your leaders eat at the right time,
for strength, and not for drunkenness!

18 Because of laziness the roof sinks in,
and because of idle hands the house leaks.

19 People prepare food for laughter,
wine brings enjoyment to life,
and money fills the need for everything.

20 Do not curse the king, not even in your mind,
and do not curse rich people in your bedroom.
For a bird of the sky might carry your words;

generated on Tue Oct 24 10:45:40 2023

whatever has wings can spread the matter.

Ecclesiastes 10 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in all of chapter 10.

Special concepts in this chapter

Advice

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Ecclesiastes 10:1

As dead flies ... so a little folly

Just as flies can ruin perfume, so folly can ruin a person's reputation for wisdom and honor. This speaks of how a little folly can ruin a person's reputation in the same way that a few dead flies ruin perfume.

a little folly can outweigh wisdom and honor

This speaks of how a person acting foolishly can ruin his reputation as if his folly could weigh more than his wisdom and honor. Alternate translation: "committing a little folly can ruin a person's wisdom and honor"

Ecclesiastes 10:2

The heart of a wise person ... the heart of a fool

Here the word "heart" refers to the mind or will. Alternate translation: "The way a wise person thinks ... the way a fool thinks"

tends to the right ... tends to the left

Here the words "right" and "left" refer to what is right and wrong. Alternate translation: "tends to doing what is right ... tends to doing what is wrong"

Ecclesiastes 10:3

his thinking is deficient

This refers to the way that he acts. Alternate translation: "he is stupid"

Ecclesiastes 10:4

If the emotions of a ruler rise up against you

Here a ruler is represented by his "emotions" Alternate translation: "If a ruler becomes angry with you"

Calm can quiet down great outrage

"By remaining calm you may cause an outraged person to become quiet." Many modern translations read, "Calm can undo great offenses"

Ecclesiastes 10:5

under the sun

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 10:6

Fools are given leadership positions

This can be stated in active form. Alternate translation: "Rulers give positions of leadership to fools"

wealthy men are given low positions

This can be stated in active form. Alternate translation: "they give low positions to wealthy men"

wealthy

If your language has a word for people who are wealthy because they are wise, you might want to use it here.

low positions

This is an idiom. Alternate translation: "unimportant positions"

Ecclesiastes 10:7

princes walking on the ground like slaves

Slaves were usually forced to walk and were not permitted to ride.

walking on the ground

If the words "on the ground" here would cause confusion, since on the ground is where most people walk, you can omit them.

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 10:8

whoever breaks through a wall may be bitten by a snake
This can be translated in active form. Alternate translation: "a snake may bite whoever breaks through a wall"

a snake
This refers to a snake that was hiding inside the wall.

Ecclesiastes 10:9

cuts out stones
This refers working in a quarry and cutting larger stones.

can be hurt by them
This can be stated in active form. Alternate translation: "those stones can hurt him"

is endangered by it
This can be stated in active form. Alternate translation: "the wood may injure him"

Ecclesiastes 10:10

wisdom provides an advantage for success
A wise person would have sharpened his blade and would not have had to work so hard.

Ecclesiastes 10:11

before it is charmed
This can be stated in active form. Alternate translation: "before the snake charmer charms it"

Ecclesiastes 10:12

The words of a wise man's mouth are gracious
Here the wise man's speech is represented by his "mouth." Alternate translation: "The things that a wise man says are gracious"

the lips of a fool consume him
Here the fool's speech is represented by his "lips." This speaks of the fool destroying himself by his speech as if it were eating him. Alternate translation: "The things that a foolish man says destroy him"

Ecclesiastes 10:13

As words begin to flow from a fool's mouth
A fool's speech is represented by his "mouth." Alternate translation: "As a fool begins to speak"

at the end his mouth flows with wicked madness
A fool's speech is represented by his "mouth." Alternate translation: "as he finishes talking, he speaks wicked madness"

Ecclesiastes 10:14

multiplies words
This is an idiom. Alternate translation: "keeps on talking"

what is coming
"what will happen in the future"

Who knows what is coming after him?
The writer asks this question to emphasize that no one knows what will happen in the future after one's death. This question can be written as as statement. Alternate translation: "No one knows what is coming after him." or "No one knows what will happen after he dies."

Ecclesiastes 10:15

wearies them
This can be stated in active form. Alternate translation: "Fools become weary by their toil" or "Fools feel tired by the work that they do"

so that they do not even know the road to town
Possible meanings are 1) "so much that he is unable to find the road to town." That the foolish person becomes so tired from working too hard that he is unable to find his way anywhere, or 2) "because he does not even know the way to town." That the foolish person becomes tired from working too hard because he does not know enough to go home.

Ecclesiastes 10:16

Woe to you, land
The writer is speaking to the people of the nation as if they were the land itself, and he is speaking to the land as if it were a person.

if your king is a young boy
This means that the king is inexperienced or immature.

begin feasting in the morning
This implies that the leaders are more concerned with having a good time than with leading the nation.

Ecclesiastes 10:17

blessed are you, land
The writer is speaking to the people of the nation as if they were the land itself, and he is speaking to the land as if it were a person.

king is the son of nobles
This implies that the son has been trained by his elders in the customs of being a good king. Alternate translation: "king has trained by nobles"

generated on Tue Oct 24 10:45:40 2023

for strength, and not for drunkenness
This explains why the blessed leaders eat.

Ecclesiastes 10:18

Because of laziness the roof sinks in
A lazy person does not keep up on the regular house maintenance. Alternate translation: "Because a lazy person does not repair his house, the roof sinks in"

because of idle hands
Here a person is represented by his "hands" Alternate translation: "because of an idle person" or "because the person is idle"

the house leaks
Here the roof is represented by the whole house. Alternate translation: "the roof leaks"

Ecclesiastes 10:19

People prepare food for laughter
The word "laughter" can be expressed as a verb. Alternate translation: "People prepare food in order to laugh"

wine brings enjoyment to life
The word "enjoyment" can be expressed as a verb. Alternate translation: "wine helps people to enjoy life"

money fills the need for everything
Possible meanings are 1) "money provides for every need" or 2) "money provides for both food and wine"

Ecclesiastes 10:20

not even in your mind
A person's thoughts are represented by the person's "mind." Alternate translation: "not even in your thoughts"

rich people in your bedroom
"rich people when you are in your bedroom." This means that you should not curse rich people even when you are in a private place where no one else will hear.

For a bird of the sky ... can spread the matter
These two lines mean basically the same thing and are combined for emphasis. This speaks of people finding out what you have said as if a small bird would hear what you say and tell other people. Alternate translation: "For a bird may hear what you say and tell the matter to other people"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Send out your bread on the waters,
for you will find it again after many days.
2 Share it with seven, even eight people,
for you do not know what disasters are coming on the earth.

3 If the clouds are full of rain,
they empty themselves on the earth,
and if a tree falls toward the south or toward the north,
wherever the tree falls, there it will remain.
4 He who watches the wind might not plant,
and he who watches the clouds might not harvest.

5 As you do not know the path of the wind,
nor how a baby's bones grow in the pregnant womb, [1]
so also you cannot comprehend the work of God,
who created everything.

6 In the morning plant your seed;
until the evening, work with your hands as needed,
for you do not know which will prosper,
whether morning or evening, or this or that,
or whether they will both alike be good.

7 Truly the light is sweet,
and it is a pleasant thing for the eyes to see the sun.
8 If someone lives many years,
let him rejoice in all of them,
but let him think about the coming days of darkness,
for they will be many.
Everything to come is meaningless.

9 Take joy, young man, in your youth,
and let your heart be joyful in the days of your youth.
Pursue the good desires of your heart,
and whatever is within the sight of your eyes.
However, know that God will bring you into judgment
for all these things.
10 Drive anger away from your heart,
and ignore any pain in your body,
because youth and its strength are meaningless.

Footnotes

11:5 [1]Some modern translations have

Ecclesiastes 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in all of chapter 11.

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Special concepts in this chapter

Advice
This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Ecclesiastes 11:1

Send out your bread on the waters, for you will find it again after many days
Possible meanings are 1) this is a metaphor that means a person should be generous with his possessions and will then receive generously from others , or 2) that a person should invest his resources overseas and will make a profit from it.

Ecclesiastes 11:2

Share it with seven, even eight people
Possible meanings are 1) to share your possessions with many people, or 2) to invest your resources in multiple places.

seven, even eight people
"7, even 8 people." This is an idiom that means "numerous" people. Alternate translation: "numerous people" or "multiple people"

what disasters are coming on the earth
Disasters happening is spoken of as if disasters were something that come to a place. Here "on the earth" may imply that these disasters happen to the person who is commanded to share. Alternate translation: "what disasters may happen in the world" or "what bad things may happen to you"

Ecclesiastes 11:3

the clouds are full of rain
"the clouds are dark with rain"

empty themselves on the earth
"empty themselves on the ground"

toward the south or toward the north
Here "south" and "north" represent any direction. Alternate translation: "in any direction"

Ecclesiastes 11:4

He who watches the wind might not plant
Possible meanings are 1) "Any farmer who pays attention to the wind will not plant when the wind is blowing in the wrong direction" or 2) "Any farmer who pays too much attention to the wind will never plant"

he who watches the clouds might not harvest
Possible meanings are 1) "any farmer who pays attention to the clouds will not harvest when it is about to rain" or 2) "any farmer who pays too much attention to the clouds will never harvest"

Ecclesiastes 11:5

As you do not know the path of the wind
This speaks of wind blowing as if wind traveled on a path. Alternate translation: "As you do not know where the wind comes from or where it goes"

how a baby's bones grow
Possible meanings are 1) Here "bones" is a synecdoche representing the baby as a whole. Alternate translation: "how a baby grows" or 2) literally, "how the bones of a baby grow"

Ecclesiastes 11:6

work with your hands
Here "hands" represents the whole person. Alternate translation: "keep on working"

whether morning or evening, or this or that
These two phrases mean basically the same thing and emphasize that the person's work may prosper, no matter what time he has done it. Alternate translation: "whether the seed that you planted in the morning or the seed that you planted in the evening"

Ecclesiastes 11:7

light is sweet
Here the word "light" refers to being able to see the sun and therefore being alive. And, this speaks of the joy of being alive as if the light had a sweet taste. Alternate translation: "it is a joy to be able to see the sun" or "being alive is delightful"

for the eyes to see the sun
The "eyes" represent the whole person. This phrase means basically the same thing as the previous phrase. Alternate translation: "for a person to see the sun" or "to be alive"

Ecclesiastes 11:8

let him rejoice in all of them
"he should enjoy them all" or "he should rejoice without ceasing in all of them"

the coming days of darkness
Future time is spoken of as if the "days are coming" And, here the word "darkness" refers to death. Alternate translation: "how many days that he will be dead"

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for they will be many
Here the word "they" refers to the "days of darkness" Alternate translation: "for he will be dead for many more days than he is alive" or "for he will be dead forever"

Everything to come is meaningless
Possible meanings are 1) Alternate translation: "No one knows what will happen after he dies" or 2) Alternate translation: "Everything to come is meaningless"

Everything to come
Possible meanings are 1) "Everything that happens after death" or 2) "Everything that happens in the future"

Ecclesiastes 11:9

Take joy, young man, in your youth, and let your heart be joyful in the days of your youth
These two phrases mean basically the same thing and are combined to emphasize that the man should be happy while he is young.

let your heart be joyful
Here the word "heart" represents the emotions. Alternate translation: "be joyful"

Pursue the good desires of your heart
Here the word "heart" may represent the mind or emotions. Alternate translation: "Pursue the good things that you desire" or "Pursue the good things that you have determined to pursue"

whatever is within the sight of your eyes
Here "eyes" represent the whole person. Alternate translation: "whatever you see that you desire" or "whatever you see to be best"

God will bring you into judgment for all these things
The abstract noun "judgment" can be stated as "judge" or "make you account" Alternate translation: "God will judge you for all these things" or "God will make you account for all of your actions"

Ecclesiastes 11:10

Drive anger away from your heart
Refusing to be angry is spoken of as if anger were something that can be forced away. Also, "heart" represents a person's emotions. Alternate translation: "Refuse to be angry"

because youth and its strength are meaningless
The authors speaks of things as being useless and meaningless as if they were "vapor" Just as vapor disappears and does not last, the author speaks of things having no lasting value. See how you translated "vapor" in [Ecclesiastes 1:14]

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Also call to mind your Creator
in the days of your youth,
before the days of difficulty come,
and before the years arrive when you say,
"I have no pleasure in them";
2 do this before the light of the sun
and the moon and the stars grows dark,
and dark clouds return after the rain.
3 That will be the time when the palace guards will tremble,
and strong men are bent over,
and the women who grind cease because they are few,
and those who look through windows become dim.
4 That will be the time when the doors are shut in the street,
and the sound of grinding stops,
when men are startled at the voice of a bird,
and the singing of girls' voices fades away.
5 That will be the time when men become afraid of heights
and of terrors along the road,
and when the almond tree blossoms,
and when grasshoppers drag themselves along,
and when natural desires fail.
Then the man goes to his eternal home
and the mourners go around in the streets.

6 Call to mind your Creator before the silver cord is cut,
or the golden bowl is crushed,
or the pitcher is shattered at the spring,
or the water wheel is broken at the cistern,
7 before the dust returns to the earth where it came from,
and the spirit returns to God who gave it.

8 "Meaningless! Meaningless!" says the Teacher.
"Everything is meaningless!"

9 The Teacher was wise and he taught the people knowledge. He studied and searched out and set in order many proverbs. **10** The Teacher sought to write using vivid, upright words of truth.

11 The words of wise people are like goads. Like nails driven deeply are the words of the masters in collections of their proverbs, which are taught by one shepherd. **12** My son, be warned about something more. The making of many books has no end, and much study brings weariness to the body.

13 The end of the matter
after everything has been heard,
is that you must fear God and keep his commandments,
for this is the whole duty of mankind.
14 For God will bring every deed into judgment,
along with every hidden thing,
whether it is good or evil.

Ecclesiastes 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:1-7 and 12:13-14.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Advice
This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Yahweh
At the end of a very impressive life, Solomon looks back and sees that the only real lasting thing in this world is Yahweh. The purpose of his life was to honor Yahweh, something he should have done far more throughout his life. Therefore, he felt that his life was wasted.

Ecclesiastes 12:1

call to mind
This is an idiom. Alternate translation: "remember"

before the days of difficulty come
Future time is spoken of as if the "days are coming" Alternate translation: "before you experience difficult times" or "before bad things happen to you"

before the years arrive when you say, "I have no pleasure in them"
Future time is spoken of as if "years arrive" Alternate translation: "before you become old when you say, 'I no longer enjoy being alive'"

Ecclesiastes 12:2

do this before the light of the sun ... after the rain
Growing old and dying is spoken of as if the sun and moon go dark and dark clouds return. Alternate translation: "do this before it seems to you that the light of the sun ... after the rain"

Ecclesiastes 12:3

General Information:
The writer describes a house in which various activities stop. This appears to be a metaphor for the human body as it becomes old.

strong men are bent over
"strong men become weak"

the women who grind cease because they are few
"the women who grind grain stop grinding grain because there are few of them"

those who look through windows become dim
Possible meanings of this metaphor, where "windows" represents the old person's eyes, are 1) the old person himself can no longer see clearly. Alternate translation: "those who try to see can only see dimly." Or 2) what the old person sees is no longer clear. Alternate translation: "the people whom they see looking at them are dim"

Ecclesiastes 12:4

General Information:
The writer continues his metaphor.

the doors are shut in the street
This can be stated in active form. Alternate translation: "people shut the doors that lead to the street"

when men are startled at the voice of a bird
It is implied that the voice of the birds startle the men awake. This can be stated in active form. Alternate translation: "when the voice of a bird startles men awake"

the singing of girls' voices fades away
Here "girls" may be a metaphor for the birds. Alternate translation: "the songs of the birds fade away"

Ecclesiastes 12:5

General Information:
The writer continues his metaphor.

terrors along the road
The word "terrors" is a metonym for things that cause people terror. Alternate translation: "things along the road that frighten them"

when the almond tree blossoms
The "almond tree" is a tree that blossoms in the winter with white flowers.

when grasshoppers drag themselves along
A grasshopper is a large, straight-winged insect with long, jointed back legs that give it the ability to jump a long way. Here it can only drag itself because it has gotten old and weak.

when natural desires fail
The abstract noun "desires" can be stated as a verb. Alternate translation: "when people no longer desire what they once did naturally"

Then the man goes to his eternal home
This refers to death. Alternate translation: "Then the man goes to the place of the dead forever" or "Then the person dies and never returns to life"

generated on Tue Oct 24 10:45:40 2023

the mourners go around in the streets
Possible meanings are 1) that mourners go around in the streets to attend a funeral, or 2) that mourners go around in the streets to the house of the person who is about to die.

Ecclesiastes 12:6

Call to mind
This is an idiom. Alternate translation: "Remember"

before the silver cord is cut ... or the water wheel is broken at the cistern
The writer speaks of dying as if it were one of these various broken items. Death will break the body just as suddenly as people accidentally break these items while they are using them.

the silver cord is cut
This can be stated in active form. Alternate translation: "someone cuts the silver cord"

the golden bowl is crushed
This can be stated in active form. Alternate translation: "someone crushes the golden bowl"

the pitcher is shattered
This can be stated in active form. Alternate translation: "someone shatters the pitcher"

the water wheel is broken
This can be stated in active form. Alternate translation: "someone breaks the water wheel"

Ecclesiastes 12:7

dust returns to the earth
Here the word "dust" refers to the human body that has decomposed.

Ecclesiastes 12:8

Meaningless
Or "vapor."

the Teacher
See how you translated this in Ecclesiastes 1:1.

Ecclesiastes 12:9

searched out and set in order
"thought much about and arranged" or "thought much about and wrote down"

Ecclesiastes 12:10

using vivid ... words
The Teacher wanted the words to be pleasurable to the listener. They bring pleasure because they are well written, not because they are comforting.

Ecclesiastes 12:11

The words of wise people ... taught by one shepherd
The writer speaks of the teacher who uses his words to instruct people as if the teacher were a shepherd who uses his tools to lead his flock.

The words of wise people are like goads
This is a simile. Alternate translation: "Wise people encourage people to act, like a sharp stick encourages an animal to move"

Like nails driven deeply are the words of the masters in collections of their proverbs
This is a simile. Alternate translation: "Like you can depend on a nail that a person drives firmly into a piece of wood, so you can depend on the words of the masters in collections of their proverbs"

the words of the masters in collections of their proverbs
"the wise words collected in their proverbs" or "the sayings of the wise"

which are taught by one shepherd
This can be stated in active form. Alternate translation: "which one shepherd teaches"

Ecclesiastes 12:12

be warned about something more
Possible meanings are 1) these words refer to what follows or 2) these words refer to the material in verse 11, "be careful of anything in addition to that."

The making of many books has no end
The noun phrase "the making" can be stated as a verb. Alternate translation: "People will never stop making many books"

brings weariness to the body
Here "body" represents the whole person. Alternate translation: "makes the person tired"

Ecclesiastes 12:13

The end of the matter
"The final conclusion on the matter"

after everything has been heard
This can be stated in active form. Alternate translation: "after you have heard everything"

Ecclesiastes 12:14

along with every hidden thing
Things done in secret is spoken of as if they were an object that was hidden. Alternate translation: "along with everything that people do in secret"

generated on Tue Oct 24 10:45:40 2023

Book: Song of Solomon

Song of Solomon

Chapter 1

1 The Song of Songs, which is Solomon's.

2 Oh, that he would kiss me with the kisses of his mouth,
for your love is better than wine.
3 Your anointing oils have a pleasing fragrance;
your name is like flowing perfume,
so the young women love you.
4 Take me with you, and we will run.
The king has brought me into his rooms.

We are glad; We rejoice about you;
let us praise your love; it is better than wine.
It is right for the other women to love you.

5 I am dark but lovely,
you daughters of Jerusalem—
dark like the tents of Kedar,
lovely like the curtains of Solomon.
6 Do not stare at me because I am dark,
because the sun has scorched me.
My mother's sons were angry with me;
they made me keeper of the vineyards,
but my own vineyard I have not kept.

7 Tell me, you whom my soul loves,
where do you feed your flock?
Where do you rest your flock at noontime?
Why should I be like someone who wanders
beside the flocks of your companions?

8 If you do not know, most beautiful among women,
follow the tracks of my flock,
and pasture your young goats near the shepherds' tents.
9 I compare you, my love,
to a mare among Pharaoh's chariot horses.
10 Your cheeks are beautiful with ornaments,
your neck with strings of jewels.
11 We will make for you gold ornaments
with silver studs.

12 While the king lay on his couch,
my nard emitted its fragrance.
13 My beloved is to me like a bag of myrrh
that spends the night lying between my breasts.
14 My beloved is to me like a cluster of henna flowers
in the vineyards of En Gedi.

15 Listen, you are beautiful, my love;
listen, you are beautiful;
your eyes are doves.

16 Listen, you are handsome, my beloved, how handsome.
The lush plants are our bed.

generated on Tue Oct 24 10:45:40 2023

17 The beams of our house are cedars;
our rafters are firs.

Song of Songs 1 General Notes

Special concepts in this chapter

Kisses

The kisses in this chapter are a type of kiss that was only done between a husband a wife. It is an intimate kiss.

Love and affection

This chapter is centered on the feelings of love, affection, and attraction. Different cultural standards may make translation difficult and the translator may use euphemisms to avoid offending people.

Important figures of speech in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Other possible translation difficulties in this chapter

"I am dark"

In the ancient Near East, rich people usually had lighter skin because they did not need to work outside in the sun. This young woman had to work out in the sun, and her skin became darker than it was when she was younger.

Song of Solomon 1:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are.

The Song of Songs

"The Best Song" or "The Most Excellent Song"

which is Solomon's

Possible meanings are "which is about Solomon" or "which Solomon composed."

Song of Solomon 1:2

Oh, that he would kiss me with the kisses of his mouth

The woman thinks this or says this to herself.

your love is better than wine

"The ways you show you love me are better than wine." The woman says this to the man.

Song of Solomon 1:3

General Information:

The woman continues speaking to the man.

Your anointing oils

"The oils that you put on your body"

have a pleasing fragrance

"smell wonderful"

your name is like flowing perfume

Perfume has a good smell that spreads as the air moves. The name is either a metonym for 1) the person's reputation, what other people think of him. Here the speaker says that people always think that the hearer is a good person, or 2) the person himself.

Song of Solomon 1:4

Take

"Pull" or "Drag." Here the woman describes herself as being like a captive who is willing to follow her captor.

with you ... about you ... your love ... to love you.

The word "you" and "your" in this verse is masculine singular, so it refers to the man.

we will run

The word "we" refers to the young woman together with the man.

generated on Tue Oct 24 10:45:40 2023

The king has brought me into his rooms.
The king is the man that the woman loves. The woman is probably talking to herself.

We are glad ... We rejoice ... let us praise
The woman speaks of herself as if she were more than one person. Some versions change the pronoun to "I" as the UDB does. Other versions present these as the words of the woman's friends speaking about either the woman or the man.

about you
"because of you"

It is right for the other women to love you
"Women who love you are doing as they should do"

Song of Solomon 1:5

General Information:
In 1:5-6 the woman speaks to the to the other women.

I am dark but lovely
"My skin is dark, but I am still beautiful" or "Even though my skin is dark, I am beautiful"

dark like the tents of Kedar
The nomadic tribes in Kedar used black goat skins to build their homes. The woman is comparing her skin to these tents.

lovely like the curtains of Solomon
Solomon produced beautiful curtains either for his own palace or for the Temple. She says that her skin is beautiful.

Song of Solomon 1:6

scorched
This exaggeration for "burned" or "made black" refers to the sun changing her skin from light to dark.

My mother's sons
"My half-brothers." These brothers probably had the same mother as the woman but not the same father.

made me keeper of the vineyards
"forced me to take care of the vineyards"

but my own vineyard I have not kept
The woman compares herself to a vineyard. Alternate translation: "but I have not been able to take care of myself"

Song of Solomon 1:7

General Information:
In 1:7 the woman speaks to the man.

my soul loves
The soul is a metonym for the person. Alternate translation: "I love"

feed your flock
"graze your flocks"

rest your flock
"have your flock lie down"

Why should I be like someone who wanders beside the flocks of your companions?
The woman asks this question to emphasize that she has a closer relationship to the man than other women do. This question can be translated as a statement. Alternate translation: "Tell me so that I will not need to wander around among the flocks of your companions when I am looking for you."

who wanders
"who goes all around." She does not want to have to look for the man. Perhaps she is afraid other men will think she is a prostitute looking for business.

your companions
"your friends" or "your co-workers"

Song of Solomon 1:8

General Information
In 1:8-11 the man speaks to the woman.

most beautiful among women
"you who are the most beautiful of all women"

follow the tracks of my flock
"follow along behind the flock"

tracks
marks of the hooves of the flock on the ground

pasture your young goats
"graze your young goats" or "let your young goats eat"

Song of Solomon 1:9

General Information:
The man continues speaking to the woman.

I compare you, my love, to a mare among Pharaoh's chariot horses
The Jews of those days considered horses beautiful, and the Pharaoh's horses would have been the most beautiful he could find. The man considers the young woman beautiful. Alternate translation: "My love, you are as beautiful as any of Pharaoh's chariot horses"

my love
"you whom I love"

generated on Tue Oct 24 10:45:40 2023

Pharaoh's chariot horses
"the horses that pull Pharaoh's chariots"

Song of Solomon 1:10

Your cheeks are beautiful with ornaments
These ornaments could be 1) jewels hanging from a band around the head or 2) earrings or 3) a metaphor for her long hair.

Song of Solomon 1:11

We will make
The man speaks as if he were many people. Some versions change this to singular "I." Other versions take these to be the words of the woman's friends.

with silver studs
"with spots of silver"

Song of Solomon 1:12

General Information
In 1:12-14 the woman speaks to herself.

lay on his couch
"sat eating his special meal." This probably refers to one of the couches on which people would lie around a table at a banquet. You could translate using the common word for what people do with their bodies when they eat special meals.

nard
an oil that people got from the expensive nard or spikenard (valerian plant with small pink or white flowers) and used to make their skin soft and to have a pleasant odor.

emitted its fragrance
"gave off its good smell"

Song of Solomon 1:13

My beloved is to me like a bag of myrrh ... breasts
Women would place a small bag or pouch of myrrh on a necklace so it would lie between their breasts and they could enjoy its pleasant fragrance. This woman enjoys having her beloved close to her. She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way. Alternate translation: "I enjoy my beloved as much as I enjoy having a bag of myrrh ... breasts"

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." Alternate translation: "My dear one" or "My lover"

lying between my breasts
If this phrase would offend your readers, you could use a euphemism. Alternate translation: "close to me"

Song of Solomon 1:14

My beloved is to me like a cluster of henna flowers
Henna flowers have a fragrance that people enjoy. The woman enjoys her beloved. She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way. Alternate translation: "I enjoy my beloved as much as I enjoy the smell of clusters of henna flowers"

henna flowers
flowers from a small desert tree that people used as a perfume

Song of Solomon 1:15

General Information
In 1:15 the man speaks to the woman.

Listen, you
"Pay attention, because what I am about to say is both true and important: you"

my love
"you whom I love." See how you translated this in Song of Songs 1:9

your eyes are doves
Possible meaning are 1) the Israelites considered doves to be gentle and soft birds, and the man considers the woman's eyes beautiful because the way the woman looks at him makes him think she is gentle. Alternate translation: "you are very gentle" or 2) the man is speaking of the woman's white eyeballs or the shape of her eyes as being like the shape of a dove.

Song of Solomon 1:16

General Information
In 1:16-17 the woman speaks to the man.

Listen, you
"Pay attention, because what I am about to say is both true and important: you"

handsome
Use the word in your language that describes a good-looking man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

generated on Tue Oct 24 10:45:40 2023

lush plants are our bed
This speaks of the lush plants as if they were a bed. Alternate translation: "lush plants are what we lie down on to sleep"

The lush plants
plants that are green, moist, and grow abundantly

Song of Solomon 1:17

The beams of our house are cedars; our rafters are firs
The woman describes the forest as though it were a house in which they were lying down.

beams ... rafters
Possible meanings are 1) "beams" refers to large logs used to support everything above the walls and "rafters" refers to the large pieces of wood to which the roof is attached or 2) "beams" refers to the rafters and "rafters" refers to the strips attached to the beams, onto which the builders attached the roofing materials.

cedars ... firs
Cedars were large and strong trees. The word translated "firs" is a general term for trees like cedars but smaller. If cedar and fir trees are unknown in your area, you could use general terms for the tallest and strongest trees.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 I am a meadow flower of Sharon,
a lily of the valleys.

2 As a lily among thorns,
so is my love among the young women.

3 As an apricot tree among the trees of the forest,
so is my beloved among the young men.
I sit down under his shadow with great delight,
and his fruit is sweet to my taste.
4 He brought me to the house of wine,
and his banner over me was love.
5 Revive me with raisin cakes and refresh me with apricots,
for I am weak with love.
6 His left hand is under my head,
and his right hand embraces me.
7 I want you to swear, daughters of Jerusalem,
by the gazelles and the does of the fields,
that you will not awaken or arouse love
until she pleases.

8 There is the sound of my beloved! Listen, here he comes,
leaping over the mountains,
jumping over the hills.
9 My beloved is like a gazelle or a young stag;
look, he is standing behind our wall,
gazing through the window,
peering through the lattice.

10 My beloved spoke to me and said,
"Arise, my love;
My beautiful one, come away with me.
11 Look, the winter is past;
the rain is over and gone.
12 The flowers have appeared in the land;
the time for pruning and the singing of birds has come,
and the sound of the doves is heard in our land.
13 The fig tree ripens her green figs,
and the vines are in blossom;
they give off their fragrance.
Arise, my love, my beautiful one, and come away.
14 My dove, in the clefts of the rock,
in the secret clefts of the mountain crags,
let me see your face.
Let me hear your voice,
for your voice is sweet,
and your face is lovely."

15 Catch the foxes for us,
the little foxes that spoil vineyards,
for our vineyard is in blossom.
16 My beloved is mine, and I am his;
he grazes among the lilies with pleasure.
17 Go away, my beloved,
before the day breathes and the shadows flee away.
Go away; be like a gazelle or a young stag
on the rugged mountains.

generated on Tue Oct 24 10:45:40 2023

Song of Songs 2 General Notes

Important figures of speech in this chapter

Metaphor
Women are compared to flowers in this chapter. This metaphor may describe a woman's beauty and delicacy.

Euphemisms
It is possible that some of the metaphors used in this chapter are actually euphemisms. These euphemisms would refer to sex or the physical love between a husband a wife.

Song of Solomon 2:1

General Information:
See: and

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 2:1 the woman speaks to the man.

I am a meadow flower of Sharon
The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

Sharon
the name of a land that is flat, has no trees, and grows many different kinds of grasses and flowers

lily of the valleys
The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

lily
a sweet smelling flower that grows in places where there is much water. See how you translated this in Song of Songs 2:1-2.

valleys
flat areas between mountains and near water

Song of Solomon 2:2

General Information
In 2:2 the man speaks to the woman.

As a lily among thorns ... young women
A flower is much more beautiful than a thorn bush. The man thinks the woman is much more beautiful than the other women.

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

the young women
"the other young women"

Song of Solomon 2:3

General Information
In 2:3-4 the woman speaks to herself.

As an apricot tree ... the young men
People enjoy the fruit of an apricot tree, but the trees of the forest do not bear fruit. The woman enjoys being with the man, but not with the other young men.

apricot tree
a tree that produces a small yellow fruit that is very sweet. If your readers will not know what this is, you could use the word for another fruit tree or the general word "fruit tree."

the forest
The Hebrew word here refers to land where trees grow for which people have no use.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

I sit down under his shadow with great delight
The woman finds great joy and comfort in being so near to the man.

his fruit is sweet to my taste
The woman enjoys eating sweet fruit, and she enjoys being near to the man.

Song of Solomon 2:4

the house of wine
Possible meanings are 1) the very large room where the king would serve many people large meals with wine or 2) a small booth in a vineyard where the man and woman could be alone together.

his banner over me was love
Possible meanings are 1) the banner is a metonym for a military escort. And, the military escort is a metaphor that represents the man's love which

generated on Tue Oct 24 10:45:40 2023

gives courage to the woman who was nervous to enter the large room where the king served many people. Alternate translation: "but his loving protection guided me and gave me courage" or 2) the woman knew that the man wanted to make love to her from the way he looked at her. Alternate translation: "he looked at me lovingly" or "when he looked at me, I knew he wanted to make love to me" or 3) they made love. Alternate translation: "he lovingly covered me"

Song of Solomon 2:5

General Information
In 2:5 the woman speaks to the man.

Revive me
"Return my strength" or "Give me energy"

with raisin cakes
"by giving me raisin cakes to eat." Raisin cakes were cakes made of dried grapes pressed together.

refresh me with apricots
"support me by giving me apricots" or "help me by giving me apricots"

for I am weak with love
The woman speaks of feeling weak because her love is so strong as if love were a kind of sickness. Alternate translation: "because my love is so strong that I feel feeble"

Song of Solomon 2:6

General Information
In 2:6 the woman speaks to herself.

left hand ... right hand
"left arm ... right arm"

embraces me
"holds me"

Song of Solomon 2:7

General Information
In 2:7 the woman speaks to the other women.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her.

by the gazelles and the does of the fields
Although the daughters of Jerusalem could not hear her, the woman speaks to them as if they could hear saying that the gazelles and the does will punish them they break their promise.

the gazelles
These are animals that look like deer and move quickly.

does
female deer

of the fields
"that live in the countryside." This was land that has not been farmed.

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. Alternate translation: "will not disturb us until we have finished making love"

will not awaken or arouse
If your language has only one word for waking people out of sleep, you could combine these words. Alternate translation: "will not awaken"

Song of Solomon 2:8

General Information:
In 2:8-14 the woman is speaking either to herself or to the daughters of Jerusalem.

Listen
Possible meanings are 1) "Listen carefully to what I am about to say." You could use a word in your language that tells the hearer to listen carefully, or 2) "Listen so you can hear him coming."

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

leaping ... jumping
The woman shows that she is excited to see the man come by using as few words as possible to describe what he is doing. Your language may have a different way of showing that the speaker is excited about what is happening.

leaping over the mountains, jumping over the hills
"leaping on the mountains, running quickly on the hills." The woman speaks of the man as if he were "a gazelle or a young stag"

Song of Solomon 2:9

gazing ... peering
The woman shows that she is excited to see the man come by using as few words as possible to describe what he is doing. Your language may have a different way of showing that the speaker is excited about what is happening.

like a gazelle or a young stag
Gazelles and young stags move quickly over rough ground. The woman imagines the man coming as

generated on Tue Oct 24 10:45:40 2023

fast as he can to be with her. You could translate using animals in your language that people think of as fast.

a gazelle
This is an animal that looks like a deer and moves quickly. Translate as the singular of "the gazelles" as in Song of Songs 2:7.

a young stag
"a young male deer"

look
"listen carefully" or "what I am about to say is important." You could use a word in your language that tells the hearer to listen carefully.

behind our wall
"on the other side of our wall." The woman is in a house and the man is outside the house.

our wall
The word "our" refers to the woman and the other people in the house with her. If she is speaking to herself, it is inclusive, but if she is speaking to the daughters of Jerusalem, whether she is referring to herself and her companions or to herself only in plural, as in "We are glad ... We rejoice ... let us celebrate"

gazing through the window
"he stares in through the windows"

peering through the lattice
"he peeks through the lattice"

lattice
a cover for a window or some other entrance that someone has made by weaving long strips of wood together. Lattices have holes that people can look through.

Song of Solomon 2:10

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

Arise, my love
"Get out of bed, my love"

my love
"you whom I love." See how you translated this in Song of Songs 1:9

Song of Solomon 2:11

Look
"Listen carefully" or "What I am about to say is important." You could use a word in your language that tells the hearer to listen carefully.

the winter is past; the rain is over and gone
In winter it is too cold and wet to make love outside, but the cold, wet time has passed.

the winter is past
Winter is the cold time of year when plants do not grow and people prefer to stay inside their houses. You could use the term in your language for that time of year.

the rain is over and gone
In Israel it only rains during the winter. The rain here is cold and unpleasant, not the refreshing rain of the hot season.

Song of Solomon 2:12

The flowers have appeared
"People can see flowers"

in the land
"all over this land"

for pruning
for cutting off branches from a plant so that it will produce more fruit or look better

the singing of birds
"for birds to sing"

the sound of the doves is heard
This can be translated in active form. Alternate translation: "people can hear the sound of doves" or "the doves are cooing"

Song of Solomon 2:13

The fig tree ripens her green figs
The tree is spoken of as if it were actively causing its fruit to ripen. This is a collective singular and can be translated as a plural. Alternate translation: "The figs on the trees are becoming ripe"

vines are in blossom
"vines are flowering" or "vines have flowers"

they give off
The word "they" refers to the blossoms on the vines.

their fragrance
"their sweet smell"

my love
"you whom I love." See how you translated this in Song of Songs 1:9

Song of Solomon 2:14

General Information:
The man is speaking.

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My dove
The Israelites considered doves beautiful birds with pleasant voices. The man thinks the woman's face and voice are beautiful. If calling a woman a "dove" would be offensive, you could leave out the metaphor. Alternate translation: "My beautiful woman"

the clefts
large cracks in the side of mountain rocks large enough for people to hide in

the mountain crags
"the steep rocks on the sides of the mountains"

your face
Some versions translate this as "your appearance" or "your form" or "what you look like."

Song of Solomon 2:15

Catch
This is plural, as if the woman is speaking to more than one man, but most versions translate who she is speaking to as the man, so you could translate this as singular.

the foxes
These animals look like small dogs and were often used in love poetry to represent eager young men who would spoil a young woman.

for us ... our vineyard
The words "us" and "our" could possibly be 1) exclusive, referring to the woman herself, as in [Song of Songs 1:4]

foxes
Another possible meaning is "jackals." A jackal is a type of thin wild dog with long legs.

the little foxes that spoil
Foxes spoil or destroy vineyards by digging holes and eating vines and grapes. This could be a metaphor for young men who spoil young women.

in blossom
This implies that the vineyard is healthy and the grapes have appeared, but they are not ready for harvest. This could be a metaphor for a young lady ready for marriage and bearing children. See how you translated this in Song of Songs 2:13.

Song of Solomon 2:16

General Information:
The woman speaks about the man.

My beloved is mine
"My beloved belongs to me"

I am his
"I belong to him"

he grazes
"feeds" or "eats grass." The woman speaks of the man as if he were "a gazelle or a young stag"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 2:17

General Information
The woman speaks to the man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

before the day breathes
"before dawn" or "before daybreak"

the shadows flee away
The woman describes the shadows as though they were running away from the light of the sun. Alternate translation: "the shadows disappear"

like a gazelle or a young stag
See how you translated this in Song of Songs 2:9.

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

stag
an adult male deer

rugged mountains
"rocky mountains" or "rough mountains"

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Chapter 3

1 At night on my bed
I was longing for him whom my soul loves;
I looked for him, but I could not find him.
2 I said to myself, "I will get up and go through the city,
through the streets and squares;
I will search for him whom my soul loves."
I searched for him, but I did not find him.
3 The watchmen found me
as they were making their rounds in the city.
I asked them, "Have you seen him whom my soul loves?"
4 It was only a little while after I had passed them
that I found him whom my soul loves.
I held on to him and would not let him go
until I had brought him into my mother's house,
into the bedroom of the one who had conceived me.

5 I want you to swear, daughters of Jerusalem,
by the gazelles and the does of the fields,
that you will not awaken or arouse love
until she pleases.

6 What is that coming up from the wilderness
like a column of smoke,
perfumed with myrrh and frankincense,
with all the powders sold by merchants?
7 Look, it is the bed of Solomon;
sixty warriors surround it—
the mighty men of Israel.
8 All of them are skilled with a sword
and are experienced in warfare.
Every man has his sword at his side,
armed against the terrors of the night.
9 King Solomon made himself a sedan chair
of the wood from Lebanon.
10 Its posts were made of silver;
the back was made of gold,
and the seat of purple cloth.
Its interior was decorated with love
by the daughters of Jerusalem.

11 Go out, daughters of Zion,
and gaze on King Solomon,
bearing the crown with which his mother crowned him
on his wedding day,
on the day of the joy of his heart.

Song of Songs 3 General Notes

Special concepts in this chapter

Longing

This chapter describes a feeling of longing, or the waiting in anticipation of the one you love.

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Other possible translation difficulties in this chapter

Metaphors
In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Song of Solomon 3:1

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 3:1-4 The woman speaks to herself.

I was longing for him ... could not find him
"I had a strong desire to be with him ... loves, but he was not there"

him whom my soul loves
The soul is a metonym for the whole person. Here it makes a stronger statement of the woman's love for the man than "my beloved"

Song of Solomon 3:2

go through the city
"walk through the city"

through the streets and squares
The word "squares" indicates the center area of a town where streets or roads come together. It is often an area where people sell items, a market, and a place where people come together to talk.

will search
"will to look for"

Song of Solomon 3:3

watchmen
men who have the job of keeping guard of the town at night to keep the people safe

as they were making their rounds in the city
"who were walking around the city on the walls"

him whom my soul loves
The soul is a metonym for the whole person. Here it makes a stronger statement of the woman's love for the man than "my beloved"

Song of Solomon 3:4

the bedroom
"the room for sleeping"

the one who had conceived me
This is a metonym for her mother.

Song of Solomon 3:5

General Information:
In 3:5 the woman speaks to the other women. Translate this verse as in Song of Songs 2:7.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her.

by the gazelles and the does of the fields
Although the daughters of Jerusalem are not there to hear her, the woman is telling them that the gazelles and the does will punish them they break their promise.

the gazelles
animals that look like deer and move quickly.

does
female deer

of the fields
"that live in the countryside." This refers to land that has not been farmed.

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. See how you translated these words in [Song of Songs 2:7]

will not awaken or arouse
If your language has only one word for waking people out of sleep, you could combine these words. Alternate translation: "will not awaken"

Song of Solomon 3:6

General Information:
In 3:6-10 the woman speaks to herself about sixty men coming with Solomon from the wilderness to Jerusalem.

What is that coming up from the wilderness
The group of people is traveling from the wilderness to Jerusalem. They must go up in order to reach Jerusalem because the wilderness is low in the Jordan valley and Jerusalem is high in the mountains.

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What is that
Many versions translate this "Who is that."

like a column of smoke
The dust looked like smoke from far away because the people raised much dust in the air as they traveled.

perfumed with myrrh and frankincense
"with the sweet smell of myrrh and frankincense"

with all the powders sold by merchants
The words "perfumed with" are understood from the previous phrase. They can be repeated here. Alternate translation: "perfumed with all the powders sold by merchants" or "and with the sweet smell of all the powders that merchants sell"

powders
a fine dust made by crushing something solid

Song of Solomon 3:7

Look
"Listen carefully" or "What I am about to say is important." You could use a word in your language that tells the hearer to listen carefully. The speaker now discovers the answer to the question in verse 6.

it is the bed
This refers to a piece of furniture people used to carry an important person from one place to another. It may have been like a couch or a chair with a long seat that the important person could rest their legs on.

sixty warriors surround it—the mighty men of Israel
These two phrases refer to the same sixty people. The second phrase clarifies that the "warriors" are "mighty men of Israel."

warriors
men who fight

Song of Solomon 3:8

General Information:
The description of sixty men carrying Solomon's bed up from the wilderness to Jerusalem, begun in Song of Songs 3:6, continues.

Connecting Statement:
A description of the bed itself begins in verse 9. You could use words in your language that show that this is background information.

are experienced in warfare
"can fight battles well"

armed against
"so that he can fight against"

terrors of the night
The abstract noun "terrors" is a metonym for evil people who frighten others by attacking them. Alternate translation: "evil people who attack others at night"

Song of Solomon 3:9

sedan chair
This is a chair or couch for important people to sit or lie on. It rests on long poles that people can use to carry it. This is probably the same as the "bed" in verse 7.

Song of Solomon 3:10

Connecting Statement:
The description of the bed itself that began in [Song of Songs 3:9]

Its posts
The word "its" refers to King Solomon's sedan chair.

posts
The word "posts" here refers to pieces either made of silver or made of wood covered with silver that hold up the tent of cloth around his chair.

Its interior was
"The inside of it was"

with love
Possible meanings are 1) "with love," indicating that the women made the sedan beautiful in a special way to show their love for Solomon, or 2) "with leather."

Song of Solomon 3:11

General Information
The woman speaks to the women of Jerusalem

daughters of Zion
"you young women who live in Zion"

gaze on King Solomon
"look at King Solomon." The word "gaze" refers to look at someone or something for a long time, usually with strong emotional feeling.

bearing the crown
"wearing the crown"

the day of the joy of his heart
The word "heart" is a metonym for the person. Alternate translation: "the day on which he truly rejoiced" or "the happiest day of his life"

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Chapter 4

1 Oh, you are beautiful, my love; you are beautiful.
Your eyes are doves behind your veil.
Your hair is like a flock of goats
going down from Mount Gilead.
2 Your teeth are like a flock of newly shorn ewes,
coming up from the washing place.
Each one has a twin,
and none among them is bereaved.
3 Your lips are like a thread of scarlet;
your mouth is lovely.
Your cheeks are like pomegranate halves
behind your veil.
4 Your neck is like the tower of David built in rows of stone,
with a thousand shields hanging on it,
all the shields of soldiers.
5 Your two breasts are like two fawns,
twins of a gazelle,
grazing among the lilies.

6 Before the day breathes and the shadows flee away,
I will go to the mountain of myrrh
and to the hill of frankincense.
7 You are beautiful in every way, my love
and there is no blemish in you.

8 Come with me from Lebanon, my bride.
Come with me from Lebanon;
come from the top of Amana,
from the top of Senir and Hermon,
from lions' dens,
from mountain dens of leopards.
9 You have stolen my heart, my sister, my bride;
you have stolen my heart,
with just one look at me,
with just one jewel of your necklace.
10 How beautiful is your love, my sister, my bride!
How much better is your love than wine,
and the fragrance of your perfume than any spice.
11 Your lips, my bride, drip honey;
honey and milk are under your tongue;
the fragrance of your garments
is like the fragrance of Lebanon.

12 My sister, my bride is a garden locked up,
a garden locked up, a spring that is sealed.
13 Your branches are a grove of pomegranate trees with fine fruits,
and of henna and nard plants,
14 nard and saffron,
calamus and cinnamon with all trees of frankincense,
myrrh and aloes with all the finest spices.
15 You are a garden spring,
a well of fresh water,
streams flowing down from Lebanon.

16 Awake, north wind;
come, south wind;
blow on my garden
so that its spices may give off their fragrance.

generated on Tue Oct 24 10:45:40 2023

May my beloved come into his garden
and eat some of its fine fruit.

Song of Songs 4 General Notes

Special concepts in this chapter

Beauty

The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same the same standards of beauty.

Other possible translation difficulties in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

"My sister, my bride"

The woman described is not the sister of her husband. They are not related. Instead, this is a reference to a woman who is a fellow Israelite.

Song of Solomon 4:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 4:1-15 the man speaks to the woman.

Your eyes are doves

One possibility is that the man is speaking of the woman's white eyeballs or the shape of her eyes, the shape of a dove. Another possibility is that the Israelites considered doves to be gentle and soft birds, and the man considers the woman's eyes beautiful because the way the woman looks at him makes him think she is gentle. See how you translated this in [Song of Songs 1:15]

my love

"you whom I love." See how you translated this in Song of Songs 1:9.

Your hair is like a flock of goats going down from Mount Gilead

Goats in Israel were usually dark in color. The woman's hair was probably dark. You may need to specify that the goats were dark or even use another simile that the reader will understand that refers to something dark and beautiful. People thought of Mount Gilead as beautiful and fertile. The speaker considered the woman beautiful and ready to become the mother of his children. If you remove the simile of the goats, you may have to remove the simile of the mountain as well. Alternate translation: "Your hair is as dark as storm clouds above a fertile land"

Song of Solomon 4:2

Your teeth are like a flock of newly shorn ewes

After sheep have their wool cut off, they are washed and their skin looks very white. The woman's teeth are white.

a flock of newly shorn ewes

This can be translated in active form. Alternate translation: "a flock of ewes whose wool people have cut off"

coming up from the washing place

The ewes are coming up out of the water. Alternate translation: "that are coming up out of the water after people have washed them"

Each one has a twin

Sheep usually give birth to two lambs at one time. These twin lambs usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth.

none among them is bereaved

Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth.

bereaved

lost a loved one who has died

Song of Solomon 4:3

General Information:

The man continues to praise the woman.

generated on Tue Oct 24 10:45:40 2023

are like a thread of scarlet
Scarlet is a beautiful red color, and scarlet thread was very expensive. The woman's lips were red. Alternate translation: "are a deep red like scarlet thread" or "are red and very beautiful"

scarlet
a dark red color that is very similar to the color of blood

is lovely
"is beautiful"

are like pomegranate halves
Pomegranates are smooth, round, and rich red. The man thinks the woman's cheeks are beautiful and show that she is healthy. Alternate translation: "are red and round like two halves of a pomegranate" or "are red and full and healthy"

behind your veil
See how you translated this in Song of Songs 4:1.

Song of Solomon 4:4

General Information:
The man continues to praise the woman.

Your neck is like the tower of David
No one knows if this was a real tower. A tower is a tall, slender building, and saying that David built it implies that it was beautiful. The man considered the woman's neck long and slender and so beautiful. Alternate translation: "Your neck is long and beautiful like the tower of David"

of David
"that David built"

built in rows of stone
Women had necklaces that covered their entire necks with rows of decorations. The man compares these rows of decorations with the rows of stone on the tower. Alternate translation: "that has many rows of stone"

with a thousand shields
The man compares the decorations of the woman's necklace with shields hanging on the tower. The necklace probably went around her neck many times.

a thousand shields
"1,000 shields."

all the shields of soldiers
"all of the shields belong to mighty warriors"

Song of Solomon 4:5

two breasts
If the word "two" seems unnecessary and so out of place, you could omit it.

like two fawns, twins of a gazelle
The man implies that the woman's breasts are matching, soft, and perhaps small.

twins
the babies of a mother who gave birth to two babies at one time

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

grazing among the lilies
"eating plants among the lilies." While it is clear that the man "grazing among the lilies" is a metaphor for making love (Song of Songs 2:16), it is not clear what these words refer to. It is best to translate them literally.

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 4:6

General Information:
The man continues to praise the woman.

Before the day breathes and the shadows flee away
Translate these words as you did in Song of Songs 2:17.

I will go to the mountain of myrrh and to the hill of frankincense
The "mountain of myrrh" and "hill of frankincense" are metaphors for the woman's breasts

the mountain of myrrh
"the mountain made of myrrh" or "the mountain that has myrrh growing on it"

the hill of frankincense
"the hill where there are clouds of smoke from burning frankincense in the air"

Song of Solomon 4:7

You are beautiful in every way
"Every part of you is beautiful" or "All of you is beautiful"

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

there is no blemish in you
"you have no blemish"

generated on Tue Oct 24 10:45:40 2023

Song of Solomon 4:8

General Information:
The man continues to speak to the woman. He speaks of them not being free to make love as if they were in a wild, dangerous, foreign place.

from Lebanon
"away from Lebanon"

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife.

Amana
the name of a mountain north of Israel

Senir
the name of a mountain near Amana and Hermon. Some people think that this refers to the same mountain as Hermon.

dens
places where lions and leopards live, like caves or holes in the ground

Song of Solomon 4:9

General Information:
The man continues to speak to the woman.

You have stolen my heart
Possible meanings of this idiom are 1) "My heart now belongs completely to you" or 2) "I strongly desire to make love to you"

my sister
This is an idiom of affection. They are not actually brother and sister. Alternate translation: "my dear" or "my darling"

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:8.

heart, with just one look at me, with just one jewel
"heart. All you have to do is look at me once or show me just one jewel." Both the woman's eyes and her jewelry attract the man to her.

necklace
This necklace probably went around her neck many times (Song of Songs 4:4).

Song of Solomon 4:10

General Information:
The man continues to praise the woman.

How beautiful is your love
"Your love is wonderful"

my sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

How much better is your love than wine
"Your love is much better than wine." See how you translated a similar phrase in Song of Songs 1:2.

the fragrance of your perfume than any spice
The verb may be supplied from the previous phrase. Alternate translation: "how much better is the fragrance of your perfume than the fragrance of any spice"

fragrance ... perfume
See how you translated these words in Song of Songs 1:3.

spice
dried plants or seeds that have a good smell or taste

Song of Solomon 4:11

Your lips ... drip honey
Possible meanings are that honey is a metaphor for 1) the sweet taste of the woman's kisses or 2) the woman's words.

honey and milk are under your tongue
Because "milk and honey" is a common phrase in the Bible, you should translate literally. Possible meanings are that honey is a metaphor for 1) the sweet taste of the woman's kisses or 2) the woman's words. Milk is a metaphor for luxury, owning many things that help people enjoy life. When the woman kisses the man, he enjoys life.

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the fragrance of your garments is like the fragrance of Lebanon
"the smell of your clothes is like the smell of Lebanon." Many cedar trees grew in Lebanon. Cedar trees smell very good, so Lebanon would have smelled sweet and fresh.

Song of Solomon 4:12

General Information:
The man continues to praise the woman.

My sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

is a garden locked up
"is a garden that no one can enter." The garden is a metaphor for the woman, and the lock is a metaphor for her still being a virgin.

a spring that is sealed
"a spring with a cover on it." The spring or well is a metaphor for the woman, and the cover is a metaphor for her being a virgin.

Song of Solomon 4:13

Your branches
branches or channels of rivers, a clear euphemism for the female body part. If any reference to this would be offensive, translate it as a synecdoche for the whole person. Alternate translation: "You"

a grove
a place where many trees grow together

with fine fruits
"with the best kinds of fruits"

nard plants
plants that give oil that people used to make their skin soft and to have a pleasant odor. See how you translated this in Song of Songs 1:14.

henna
small desert trees that people used as a perfume. See how you translated this in Song of Songs 1:14.

Song of Solomon 4:14

saffron
a spice that comes from the dried parts from the yellow thread in the center of a certain flower

calamus
a reed with a pleasant smell that people used to make anointing oil.

cinnamon
a spice made from the bark of a tree that people used for cooking

myrrh
See how you translated this in Song of Songs 1:13.

aloes
a type of large plant that had a very sweet smell

all the finest spices
"all the best spices"

Song of Solomon 4:15

General Information:
The man continues to praise the woman.

You are a garden spring
"You are a spring in a garden." A garden spring gives sweet, clean water that people enjoy drinking. The man enjoys being close to the woman.

fresh water
water that is good to drink

streams flowing down from Lebanon
Because Lebanon had mountains covered with trees, the streams from Lebanon were clean and cool.

Song of Solomon 4:16

General Information:
In 4:16 the woman speaks to the man.

Awake, north wind; come, south wind; blow
The woman speaks to the north wind and the south wind as though they were people. Alternate translation: "I wish the north wind and south wind would come and blow"

Awake, north wind
"North wind, start blowing"

blow on my garden
The garden is a metaphor for her body, which she has covered with sweet-smelling oils

may give off their fragrance
"may send out their good smells"

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May my beloved ... fine fruit
The woman is inviting the man to make love to her.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

fine fruit
"wonderful fruit"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 I have come into my garden, my sister, my bride;
I have gathered my myrrh with my spice.
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

Eat, friends;
drink and be drunk with love.

2 I was asleep, but my heart was awake.
There is the sound of my beloved knocking and saying,
"Open to me, my sister, my love,
my dove, my perfect one,
for my head is wet with dew,
my hair with the night's dampness."
3 I have taken off my robe; must I put it on again?
I have washed my feet; must I get them dirty?
4 My beloved put in his hand through the opening of the door latch,
and my heart was stirred up for him.
5 I got up to open the door for my beloved;
my hands were dripping with myrrh,
my fingers with moist myrrh,
on the door handle.
6 I opened the door for my beloved,
but my beloved had turned and gone.
My heart sank when he spoke. [1]
I looked for him, but I did not find him;
I called him, but he did not answer me.
7 The watchmen found me
as they were making their rounds in the city.
They struck me and wounded me;
the guards on the walls took my cloak away from me.
8 I want you to swear, daughters of Jerusalem,
that if you find my beloved—
What will you make known to him?—
that I am weak with love.

9 How is your beloved better than another beloved man,
most beautiful among women?
Why is your beloved better than another beloved,
that you ask us to take an oath like this?

10 My beloved is radiant and ruddy,
outstanding among ten thousand.
11 His head is the purest gold;
his hair is curly and as black as a raven.
12 His eyes are like doves beside streams of water,
bathed in milk, mounted like jewels.
13 His cheeks are like beds of spices,
yielding aromatic scents. [2]
His lips are lilies,
dripping with myrrh.
14 His arms are rounded gold set with jewels;
his abdomen is ivory covered with sapphires.
15 His legs are pillars of marble, set on bases of pure gold;
his appearance is like Lebanon, choice as the cedars.
16 His mouth is most sweet;
he is completely lovely.
This is my beloved, and this is my friend,

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daughters of Jerusalem.

Footnotes

5:6 [1]The ancient Greek and Latin translations and other ancient translations of the Hebrew copies reads
5:13 [2]The Hebrew text:

Song of Songs 5 General Notes

Structure and formatting

Verses 2-7 describe a dream the woman had.

Special concepts in this chapter

Beauty

The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same standards of beauty.

Important figures of speech in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Other possible translation difficulties in this chapter

"My sister, my bride"

The woman described is not the sister of her husband. They are not related. Instead, this is a reference to a woman who is a fellow Israelite.

Song of Solomon 5:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In the beginning of 5:1 the man speaks to the woman.

I have come

It is clearly the woman's lover who is speaking.

have come into my garden

The word "garden" is a metaphor for the woman. The man is finally able to fully enjoy the woman as they make love.

my sister

This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

myrrh ... spice ... honeycomb ... honey ... wine ... milk

These are all metaphors for the man enjoying the woman's body

spice

plants that have a strong smell or taste

Eat ... drink ... be drunk with love

The friends say this to the man and woman. Eating and drinking are metaphors for making love. Alternate translation: "Make love ... make love ... make love until you are fully satisfied"

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Song of Solomon 5:2

General Information:
In 5:2-7 the woman speaks to herself. She uses euphemisms to describe her dream so that it can be interpreted in two different ways: 1) she describes a dream about a night when the man came to visit her at her house; and 2) she describes a dream about starting to sleep with the man.

but my heart was awake
The heart is the center of thought and feeling. Alternate translation: "but I could think clearly" or "but I knew what I was feeling"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

Open to me
Possible meanings are 1) literal, "Open the door for me," or 2) metaphorical, "Let me make love to you."

my sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in Song of Songs 4:9. Alternate translation: "my dear" or "my darling"

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

my dove
See how you translated this in Song of Songs 2:14.

my perfect one
"my faithful one" or "my innocent one"

dew
drops of water or mist that form as the night becomes cool

my hair with the night's dampness
The words "is wet" are understood from the previous phrase. They can be repeated here. Alternate translation: "my hair is wet with the night's dampness"

Song of Solomon 5:3

I have taken off my robe ... dirty?
This is what the woman thought to herself when she heard the man speak.

robe
thin linen clothing that people wore on their skin

must I put it on again?
This can be translated as a statement. Alternate translation: "I do not want to put it on again."

must I get them dirty?
This can be translated as a statement. Alternate translation: "I do not want to get them dirty."

Song of Solomon 5:4

My beloved put in his hand through the opening of the door latch
Possible interpretations are 1) literal, the lover reaches into the house through a hole in the door in order to open the door or 2) euphemisic, they have begun to make love.

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

door latch
"door lock"

Song of Solomon 5:5

I got up to open the door for my beloved
Possible meanings are 1) literal, the young woman got out of bed in order to let the man into the house, or 2), metaphorical. Alternate translation: "I prepared myself to make love with my beloved"

my hands ... my fingers ... door handle
While these may be euphemisms for the woman's and man's bodies, it is best to translate literally.

with moist myrrh
"with liquid myrrh"

Song of Solomon 5:6

General Information:
The woman continues to describe her dream.

my beloved
See how you translated this in Song of Songs 1:13.

My heart sank
The heart is a metaphor for the person, and sinking, going down, is a metaphor for becoming weak or sad. Alternate translation: "I was very sad"

Song of Solomon 5:7

The watchmen
men who have the job of keeping guard of the town at night to keep the people safe. See how you translated this in Song of Songs 3:3.

generated on Tue Oct 24 10:45:40 2023

as they were making their rounds in the city
"who were walking around the city on the walls." See how you translated this in Song of Songs 3:3.

found me
found the woman

struck me
"beat me" or "hit me"

wounded me
"injured me"

the guards on the walls
"the men who guard the walls"

cloak
a garment that people wore over the other clothing on their upper body when they went outdoors in public

Song of Solomon 5:8

General Information:
The woman speaks to the women of the city.

I want you to swear
See how you translated this in Song of Songs 2:7.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

my beloved—What will you make known to him?—that I am
The woman uses a question to introduce what she wants the daughters of Jerusalem to tell her beloved. Alternate translation: "my beloved, this is what I want you to say to him: tell him that"

weak with love
She loves the man so strongly that she feels weak.

Song of Solomon 5:9

General Information:
In 5:9 the women of the city speak to the woman.

your beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for the other women to refer to him as "your lover." See how you translated "my beloved" in Song of Songs 1:13. Alternate translation: "your dear one" or "your lover"

most beautiful among women
"you who are the most beautiful of all women." See how you translated this in Song of Songs 1:8.

Why is your beloved better
"What makes your beloved better"

that you ask us to take an oath like this
"and causes you to have us take this oath"

an oath like this
the oath in Song of Songs 5:8

Song of Solomon 5:10

General Information:
In 5:10-16 the woman speaks to the women of the city.

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

is radiant and ruddy
This phrase refers to his complexion. Alternate translation: "has radiant and ruddy skin"

radiant
"is completely healthy" or "is pure." The man has skin that does not have any problems.

ruddy
a healthy color of the skin that is brownish red

outstanding among ten thousand
"the best of 10,000." Alternate translation: "better than anyone else" or "no one else is like him."

Song of Solomon 5:11

His head is the purest gold
The man's head is as precious to the woman as the purest gold.

a raven
a bird with very black feathers

Song of Solomon 5:12

General Information:
The young woman continues to describe the man.

His eyes are like doves
Translate "eyes are like doves" as in [Song of Songs 1:15]

doves beside streams of water
Birds that the Israelites considered gentle sitting beside a gently flowing stream are a metaphor for a gentle person.

streams of water
"gently flowing water"

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bathed in milk
Milk is a metaphor for the whiteness of the doves. Alternate translation: "doves that are white like milk" or 2) milk is a metaphor for the white part of the man's eyes. Alternate translation: "his pupils are like doves bathing in white milk"

mounted like jewels
His eyes are beautiful. Jewels that a craftsman has carefully put in place are beautiful.

Song of Solomon 5:13

General Information:
The young woman continues to describe the man.

His cheeks ... aromatic scents
This explains that his cheeks are like beds of spices because they both give off wonderful smells.

beds of spices
gardens or parts of gardens where people grow spices. Spices give people pleasure. The man's body gives the woman pleasure.

yielding aromatic scents
"that give off wonderful smells."

His lips are lilies
The woman probably compares his lips with lilies because they are beautiful and smell wonderful.

lilies
See how you translated this in Song of Songs 2:16.

dripping with myrrh
"that drip with the best myrrh." His lips are moist and have a wonderful smell like myrrh.

Song of Solomon 5:14

General Information:
The young woman continues to describe the man.

His arms are rounded gold set with jewels
"His arms are rods of gold that have jewels all over them." The woman uses this image to say that his arms are beautiful and precious.

his abdomen is ivory covered with sapphires
"his belly is smooth ivory that has sapphires all over it." The woman uses this image to say that his belly is beautiful and precious.

ivory
the white tusk or tooth of an animal that is similar to bone. People use ivory to make smooth and shiny pieces of art.

sapphires
valuable stones that are either 1) blue or 2) clear and either blue or golden

Song of Solomon 5:15

General Information:
The woman continues to describe the man.

His legs are pillars of marble, set on bases of pure gold
Marble and gold are strong and beautiful.

marble
a very strong stone that has many different colors and that people polish to make very smooth

his appearance is like Lebanon
"he looks like Lebanon." Lebanon was a very beautiful area with many mountains and cedar trees.

Song of Solomon 5:16

General Information:
The young woman continues to describe the man.

His mouth is most sweet
The mouth is a metonym for either 1) the man's sweet kisses or 2) the sweet words that he says.

he is completely lovely
"every part of him is lovely" or "all of him is lovely"

This is my beloved, and this is my friend
The word "This" refers to the man that the woman has just finished describing. Alternate translation: "That is what the one I love is like, and that is what my friend is like"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

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Chapter 6

1 Where has your beloved gone,
most beautiful among women?
In what direction has your beloved gone,
so that we may seek him with you?

2 My beloved has gone down to his garden,
to the beds of spices,
to graze in the garden and to gather lilies.
3 I am my beloved's, and my beloved is mine;
he grazes among the lilies with pleasure.

4 You are as beautiful as Tirzah, my love,
as lovely as Jerusalem,
as awe-inspiring as an army with its banners.
5 Turn your eyes away from me,
for they overwhelm me.
Your hair is like a flock of goats
going down from the slopes of Gilead.
6 Your teeth are like a flock of ewes
coming up from the washing place.
Each one has a twin,
and none among them is bereaved.
7 Your cheeks are like pomegranate halves
behind your veil.

8 There are sixty queens, eighty concubines,
and young women without number.
9 My dove, my perfect one, is the only one;
she is the only daughter of her mother;
she is the pure child of the woman who bore her.
The young women saw her and called her blessed;
the queens and the concubines saw her also,
and they praised her:

10 "Who is this who appears like the dawn,
as beautiful as the moon,
as pure as the sun,
as awe-inspiring as an army with its banners?"

11 I went down into the grove of nut trees
to see the young growth in the valley,
to see whether the vines had budded,
and whether the pomegranates were in bloom.
12 I did not know when my soul placed me
on the chariots of my noble people.

13 Turn back, turn back, you Shulammite! [1]
Turn back, turn back so that we may gaze on you!

Why do you gaze on the Shulammite,
as if on the dance of Mahanaim? [2]

Footnotes

6:13 [1]The meaning of Shulammite is uncertain. It may mean

6:13 [2]The meaning of Mahanaim is uncertain. It may be the name of a place or "two armies." Two of the possible meanings of this last phrase of verse 13 are

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Song of Songs 6 General Notes

Special concepts in this chapter

Beauty
The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same standards of beauty.

Other possible translation difficulties in this chapter

Metaphors
In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Song of Solomon 6:1

General Information:
See: and.

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 6:1, the women of Jerusalem speak to the woman.

In what direction has your beloved gone
"Which way did your beloved go"

your beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for the other women to refer to him as "your lover." See how you translated "my beloved" in Song of Songs 1:13. Alternate translation: "your dear one" or "your lover" or "the man you love"

most beautiful among women
"you who are the most beautiful of all women." See how you translated this in Song of Songs 1:8.

gone, so that we may seek him with you?
The words "tell us" are understood from the context. They can be stated clearly Alternate translation: "gone? Tell us, so that we can look for him with you."

Song of Solomon 6:2

General Information:

In 6:2-3 the woman speaks to herself.

My beloved has gone down to his garden
The word "garden" is a metaphor for the woman. The man is finally able to fully enjoy the woman as they make love. See the explanation of this metaphor in [Song of Songs 5:1]

beds of spices
gardens or parts of gardens where people grow spices. See how you translated this in [Song of Songs 5:13]

to graze in the garden and to gather lilies
These words are metaphors for the man enjoying her body.

graze
"feeds" or "eats grass." The woman speaks of the man as if he were "a gazelle or a young stag" (Song of Songs 2:17) that eats plants among the lilies. Grazing is probably a metaphor for lovemaking (Song of Songs 2:1-2). See how you translated "he grazes" in Song of Songs 2:16.

to gather lilies
"to pick lilies"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 6:3

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

I am my beloved's, and my beloved is mine
See how you translated the similar phrase "My beloved is mine, and I am his" in Song of Songs 2:16.

he grazes among the lilies with pleasure
See how you translated this in Song of Songs 2:16.

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Song of Solomon 6:4

General Information:
In 6:4-7 the man speaks to the woman.

as beautiful as Tirzah, my love, as lovely as Jerusalem
These cities were famous for being beautiful and pleasant to be in. The man thinks the woman is beautiful, and he takes pleasure in being with her.

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

lovely
See how you translated this in Song of Songs 1:5.

as awe-inspiring as an army with its banners
The beauty of the woman is so powerful that it makes the man feel helpless, as if an army were approaching him.

Song of Solomon 6:5

General Information:
The man continues to praise the woman.

overwhelm me
"terrify me." The eyes of the woman are so beautiful that it makes the man feel weak and afraid because he cannot resist their power.

Your hair ... from the slopes of Gilead
Translate "Your hair ... from Mount Gilead" as in Song of Songs 4:1.

Song of Solomon 6:6

General Information:
The man continues to praise the woman.

Your teeth are like a flock of ewes
After sheep have their wool cut off, they are washed and their skin looks very white. The woman's teeth are white. See how "Your teeth are like a flock of newly shorn ewes" is translated in [Song of Songs 4:2]

coming up from the washing place
The ewes are coming up out of the water. See how you translated this in [Song of Songs 4:2]

Each one has a twin
Sheep usually give birth to two lambs at one time. These twin lamb usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth. See how you translated this in [Song of Songs 4:2]

none among them is bereaved
Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth. See how you translated this in Song of Songs 4:2.

bereaved
lost a loved one who has died. See how you translated this in Song of Songs 4:2.

Song of Solomon 6:7

are like pomegranate halves
Pomegranates are smooth, round, and rich red. The man thinks the woman's cheeks are beautiful and show that she is healthy. See how you translated this in [Song of Songs 4:3]

behind your veil
See how you translated this in Song of Songs 4:1.

Song of Solomon 6:8

General Information:
In 6:8-9 the man speaks to himself.

There are sixty queens, eighty concubines ... young women without number
These numbers are to be large, then larger, and then beyond counting. Alternate translation: "There are 60 queens, 80 concubines ... more young women than anyone could count" or "There are many queens, even more concubines, and more young women than anyone could count"

Song of Solomon 6:9

My dove
The Israelites considered doves beautiful birds with pleasant voices. The man thinks the woman's face and voice are beautiful. If calling a woman a "dove" would be offensive, you could leave out the metaphor. See how you translated this in [Song of Songs 2:14]

my perfect one
Or "my faithful one" or "my innocent one." See how you translated this in Song of Songs 5:2.

the only daughter of her mother
This is an exaggeration. Alternate translation: "her mother's special daughter" or "completely different from her mother's other daughters"

the woman who bore her
"the woman who gave birth to her." This phrase refers to her mother.

young women ... queens ... concubines
the women spoken of in Song of Songs 6:8.

called her blessed
"said that things had gone especially well for her"

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Song of Solomon 6:10

General Information:
In 1:6 either the queens and the concubines speak about the woman or the man speaks about the woman.

Who is this who appears like the dawn ... banners?
They are using this question to say that they think the young woman is amazing. Alternate translation: "This is an amazing woman! She comes into view like the dawn ... banners!"

who appears like the dawn
The dawn is beautiful. The woman is beautiful. Alternate translation: "who comes into view like the dawn"

as awe-inspiring as an army with its banners
The beauty of the woman is so powerful that it makes the other women feel helpless, as if an army were approaching them. See how you translated this in Song of Songs 6:4.

Song of Solomon 6:11

General Information:
In 6:11-12 the man speaks to himself. Looking to see if plants had matured is probably a metaphor for enjoying the sight of the woman's body.

grove
See how you translated this in Song of Songs 4:13.

young growth
"young plants" or "new shoots"

had budded
"had grown their buds." Buds are the small round parts of plants which open up into flowers.

were in bloom
"were opening their flowers"

Song of Solomon 6:12

I did not know when my soul placed me
Or "before I knew it, my soul placed me"

my soul
Or "my desire." She was on the chariots because she wanted to be.

placed me on
Or "made me like"

on the chariots of my noble people
Or "on the chariots of Ammi-nadib"

Song of Solomon 6:13

General Information:
In some versions this is 7:1, the first verse of chapter seven.

General Information:
In this verse either the friends speak to the woman and she replies, or the friends speak to the woman and the man replies, or the man speaks to the woman and she replies.

Turn back ... gaze on you
Possible interpretations are 1) the friends are speaking to the woman or 2) the man is referring to himself in plural.

Turn back, turn back
"Come back, come back." This is repeated for emphasis.

Shulammite
This word refers to the woman.

we may gaze
Possible interpretations are 1) the woman's friends are speaking to her, or 2) the man is speaking to her, but he refers to himself with the plural pronoun "we". Alternate translation: "I may gaze"

gaze
look intently for a long time

Why do you gaze on the Shulammite
The word "Shulammite" refers to the woman. Possible interpretations are 1) the woman is speaking. Alternate translation: "Why do you gaze on me" or 2) the man is speaking.

as if on the dance of Mahanaim
Possible meanings are 1) "the dance of Mahanaim" is a kind of dance from Mahanaim, or 2) Mahanaim means "two armies." Alternate translation: "as if on a dance of two armies" or "as if she were dancing before two armies"

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Chapter 7

1 How beautiful your feet appear in your sandals,
prince's daughter!
The curves of your thighs are like jewels,
the work of the hands of a master craftsman.
2 Your navel is like a round bowl;
may it never lack mixed wine.
Your belly is like a mound of wheat
encircled with lilies.
3 Your two breasts are like two fawns,
twins of a gazelle.
4 Your neck is like a tower of ivory;
your eyes are the pools in Heshbon
by the gate of Bath Rabbim.
Your nose is like the tower in Lebanon
that looks toward Damascus.
5 Your head is on you like Carmel;
the hair on your head is dark purple.
The king is held captive by its tresses.
6 How beautiful and how lovely you are,
my love, with delights! [1]
7 Your height is like that of a date palm tree,
and your breasts like clusters of fruit.
8 I said, "I want to climb that palm tree;
I will take hold of its branches."
May your breasts be like clusters of the vine,
and may the fragrance of your nose be like apricots.
9 May your mouth be like the best wine,
flowing smoothly for my beloved,
gliding over the lips of those who sleep. [2]

10 I am my beloved's,
and he desires me.
11 Come, my beloved, let us go out into the countryside;
let us spend the night in the villages. [3]
12 Let us rise early to go to the vineyards;
let us see whether the vines have budded,
whether their blossoms have opened,
and whether the pomegranates are in flower.
There I will give you my love.
13 The mandrakes give off their fragrance;
at the door where we are staying are all sorts of choice fruits,
new and old,
that I have stored up for you, my beloved.

Footnotes

7:6 [1] Some other ancient Hebrew copies are translated:
7:9 [2] Some copies of the ancient Greek translation and other ancient translations of the Hebrew copies have:
7:11 [3] The Hebrew could be read as either

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Song of Songs 7 General Notes

Special concepts in this chapter

Beauty
The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same the same standards of beauty.

Important figures of speech in this chapter

Similes
There are many similes in this chapter. Their purpose is to describe the beauty of the woman.

Song of Solomon 7:1

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 7:1-9 the man speaks to the woman.

General Information:
In some versions this is 7:2, the second verse of chapter seven.

How beautiful your feet appear in your sandals
"Your feet are so very beautiful in your sandals"

prince's daughter
Another possible interpretation is "you who have a noble character."

The curves of your thighs are like jewels
The shape of the woman's thighs remind the speaker of a beautiful precious stone that a skilled workman has carved. Alternate translation: "The curves of your thighs are beautiful like the beautiful curves of jewel that a skilled craftsman has made"

your thighs
The word "thighs" refers to the hips of a woman and the part of her legs that is above her knee.

the work of the hands of a master craftsman
The hands are a synecdoche for the person. Alternate translation: "the work of a master craftsman" or "something that a master craftsman has made"

Song of Solomon 7:2

General Information:
The young woman's lover continues describing the one he loves.

Your navel is like a round bowl
A bowl is round. The woman's navel is round.

navel
the spot on the stomach left from the cord that attaches a baby to its mother

may it never lack mixed wine
People used large bowls to mix wine with water or spices at feasts. Drinking wine is a metaphor for enjoying beauty. The litotes can be translated as a positive. Alternate translation: "may it always contain mixed wine" or "may I always enjoy its beauty"

Your belly is like a mound of wheat encircled with lilies
The Israelites thought mounds of wheat and lilies were pleasant to look at. Much wheat was a sign that there would be much food to eat. They threshed wheat in high, dry places, and lilies grow in low, wet places, so this simile combines beautiful sights that people would not usually see at the same time.

Your belly is like a mound of wheat
People thought that the color of wheat was the most beautiful color of skin and that round piles of wheat were beautiful. Alternate translation: "Your belly has a beautiful color and is round like a pile of wheat"

a mound of wheat
This is a pile of the grains of wheat after people remove the parts of it that they do not use.

encircled with lilies
"with lilies all around it"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 7:3

General Information:
The man continues describing the woman.

two breasts
If the word "two" seems unnecessary and so out of place, you could omit it. See how you translated this in Song of Songs 4:5.

generated on Tue Oct 24 10:45:40 2023

like two fawns, twins of a gazelle
The man implies that the woman's breasts are matching, soft, and perhaps small. See how you translated this in [Song of Songs 4:5]

twins
the babies of a mother who gave birth to two babies at one time. See how you translated this in Song of Songs 4:5.

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

Song of Solomon 7:4

Your neck is like a tower of ivory
A tower is long and straight. Ivory is white. The woman's neck is long and straight, and her skin is light in color.

a tower of ivory
"a tower that people have decorated with ivory"

ivory
the white tusk or tooth of an animal that is similar to bone. People use ivory to make art and to make things look beautiful.

your eyes are the pools in Heshbon
The woman's eyes are spoken of as if they are clear pools of water. Pools of water are clear and sparkle in the sunlight and so are pleasant to look at. The woman's eyes are clear and sparkle and so are pleasant to look at. This can be stated as a simile. Alternate translation: "your eyes are as clear as the pools in Heshbon"

Heshbon
This is the name of a city east of the Jordan River

Bath Rabbim
This is the name of a city.

nose is like the tower in Lebanon
A tower is tall and straight, and her nose is tall and straight.

that looks toward Damascus
The tower looking is a metonym for people on the tower looking. Alternate translation: "that allows people to look toward Damascus"

Song of Solomon 7:5

General Information:
The man continues to describe the woman.

Your head is on you like Carmel
Mount Carmel is higher than everything else around it. The man wants to look at the woman's head more than at anything else. Alternate translation: "Your head is on you like a crown, higher than anything else"

dark purple
Other possible translations are 1) "dark black" or 2) "dark red."

The king is held captive by its tresses
This can be translated in active form. Alternate translation: "Your hair that hangs down is so beautiful that the king is not able to stop admiring it"

tresses
the clusters of hair that hang down from a woman's head

Song of Solomon 7:6

my love, with delights
"my love. You delight me"

Song of Solomon 7:7

General Information:
The man describes what he would like to do with the woman .

Your height is like that of a date palm tree
"You stand up like a date palm tree." Date palm trees are tall and straight, and their branches are only at the top, with the fruit under the branches.

date palm tree
a tall, straight tree that produces a sweet, brown, and sticky fruit that grows in groups

your breasts like clusters of fruit
The dates on a palm tree grow soft and round in large bunches that hang from the tree just below the branches, which are all at the top. The woman's breasts are soft and round and are just lower than her arms.

Song of Solomon 7:8

I said
"I thought" or "I said to myself." The man said this silently.

I want to climb ... its branches
The man wants to embrace the woman.

May your breasts be like clusters of the vine
The man wants to touch her breasts. Clusters of grapes are round and soft.

the vine
This phrase is a metonym for the grapes that grow on the vine. Alternate translation: "grapes"

may the fragrance of your nose be like apricots
The word "nose" is a metonym for the breath coming out of the nose. Alternate translation: "may

the breath coming from your nose smell sweet like apricots"

apricots
sweet yellow fruit

Song of Solomon 7:9

General Information:
The man continues describing what he would like to do with the woman.

May your mouth be like the best wine
The mouth is a metonym for the lips. Wine tastes good. The man wants to kiss the woman's lips.

flowing smoothly for my beloved
"that flows smoothly for the one I love." The man enjoys the smooth kisses of the woman.

gliding over the lips of those who sleep
"that flows over our lips as we sleep"

Song of Solomon 7:10

General Information
In 7:10-13 the woman speaks to the man.

I am my beloved's
See how you translated a similar phrase in Song of Songs 6:3.

my beloved's
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one's" or "my lover's"

he desires me
"he wants to make love to me" or "he wants me"

Song of Solomon 7:11

spend the night in the villages
Though the words here translated "spends the night" and "villages" appear together in Song of Songs 1:13-14 as "spends the night" and "henna flowers," and the context both here and there is lovemaking, the ULB chooses this reading because the immediate metaphor is of the man and woman sleeping in the village, rising in the morning, and going out into the vineyards. The word for "henna plants" and the word for "villages" sound exactly the same.

Song of Solomon 7:12

General Information:
The woman continues to speak to the man.

rise early
"get up early" or "wake up early"

have budded
"have begun to bloom"

blossoms
flowers when they are open

are in flower
"have flowers open on the plant"

I will give you my love
"I will make love with you"

Song of Solomon 7:13

General Information:
The woman continues to speak to the man.

mandrakes
This is the name of plants that give off a strong but pleasant scent. The scent is slightly intoxicating and stimulating, which increases the desire to make love.

give off their fragrance
"produce their scent" or "smell very nice"

at the door
The doors belong to their house. Alternate translation: "above the entrances of our house" or "by the doors of our house"

are all sorts of choice fruits, new and old
"is every kind of the best fruit, both old fruit and new fruit"

stored up for you
"saved so I can give to you"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 I wish that you were like my brother,
who nursed at my mother's breasts.
Then whenever I met you outside, I could kiss you,
and no one would despise me.
2 I would lead you and bring you into my mother's house—
she who taught me.
I would give you spiced wine to drink
and some of the juice of my pomegranates.
3 His left hand is under my head
and his right hand embraces me.

4 I want you to swear, daughters of Jerusalem,
that you will not awaken or arouse love
until she pleases.

5 Who is this who is coming up from the wilderness,
leaning on her beloved?

I awakened you under the apricot tree;
there your mother conceived you;
there she gave birth to you, she delivered you.
6 Set me as a seal over your heart,
like a seal on your arm,
for love is as strong as death.
Jealousy is as unrelenting as Sheol;
its flames burst out; it is a blazing flame,
a flame hotter than any other fire.
7 Surging waters cannot quench love,
nor can floods sweep it away.
If a man gave all the possessions in his house for love,
the offer would be utterly despised.

8 We have a little sister,
and her breasts have not yet grown.
What can we do for our sister
on the day when she will be promised in marriage?
9 If she is a wall,
we will build on her a tower of silver.
If she is a door,
we will adorn her with boards of cedar.

10 I was a wall, and my breasts were now like fortress towers;
so I am in his eyes as one who brings peace. [1]
11 Solomon had a vineyard at Baal Hamon.
He gave the vineyard to those who would maintain it.
Each one was to bring a thousand shekels of silver for its fruit.
12 My vineyard, my very own, is before me;
the thousand shekels are for you, Solomon,
and the two hundred shekels are for those who maintain its fruit.

13 You who live in the gardens,
my companions are listening for your voice;
let me hear it.

14 Hurry, my beloved,
and be like a gazelle or a young stag
on the mountains of spices.

generated on Tue Oct 24 10:45:40 2023

Footnotes

8:10 [1]Some scholars read a play on the Hebrew word for "peace" and translate the Hebrew either:

Song of Songs 8 General Notes

Special concepts in this chapter

Kisses
The kisses in this chapter are a type of kiss that was only done between a husband a wife. It is an intimate kiss.

Passion
The chapter describes the passion that can exist between a husband a wife. This is the feeling of strong or uncontrollable desire for another person.

Song of Solomon 8:1

General Information:
See: and

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 8:1-2 the woman speaks to the man.

you were like my brother
A woman could show affection for her brother in public. This woman wanted to be able to show affection for the man in public.

you outside
"you in public"

I could kiss you
A woman would probably kiss her brother on his cheek order to greet him.

would despise me
"would think that I am a bad person"

Song of Solomon 8:2

General Information:
The young woman continues to speak to the man.

she who taught me
taught her how to make love

I would give you spiced wine to drink and some of the juice of my pomegranates
The woman uses these images to say that she will give herself to the man and make love with him.

spiced wine
"wine with spices" or "wine that has spices in it." This represents the intoxicating power of lovemaking.

Song of Solomon 8:3

General Information:
In 8:2 the woman speaks to herself.

His left hand ... embraces me
See how you translated this in Song of Songs 2:6.

left hand ... right hand
"left arm ... right arm"

embraces me
"holds me"

Song of Solomon 8:4

General Information
In 8:4 the woman speaks to the other women

I want you to swear
See how you translated this in Song of Songs 2:7

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. See how you translated these words in [Song of Songs 2:7]

Song of Solomon 8:5

General Information:
In 8:5 the women of Jerusalem ask a question. Then the woman speaks to the man and continues speaking through 8:7.

generated on Tue Oct 24 10:45:40 2023

Who is this who is coming up
They are using this question to say that they think the young woman is amazing. A similar phrase was translated in in [Song of Songs 6:10]

I awakened you
"I woke you up" or "I aroused you"

the apricot tree
a tree that produces a small yellow fruit that is very sweet. If your readers will not know what this is, you could use the word for another fruit tree or the general word "fruit tree." See how you translated this in Song of Songs 2:3.

there
under the apricot tree

she delivered you
"she bore you"

Song of Solomon 8:6

General Information:
The young woman continues to speak to the man.

Set me as a seal over your heart, like a seal on your arm
Possible meanings are 1) because seals were very important, people always kept them around their neck or on their hand. The woman wants to be with the man constantly like a seal, or 2) a seal shows who owns the thing that has the seal on it, and the woman wants herself as the seal on the man's heart and arm to show that all of his thoughts, emotions, and actions belong to her.

for love is as strong as death
When someone dies, it is as if death is a strong person who does not release the person and let him live again. So also, when someone loves someone, that love is strong, and that person does not stop loving the other person.

Jealousy
Possible meanings are 1) this refers to the woman's desire that the man would love only her, or 2) this refers to the woman's own strong love for the man.

Jealousy is as unrelenting as Sheol
When someone dies and goes to Sheol, it is as if Sheol is a strong person who does not release the person and let him leave. So also, when someone is jealous for someone, his jealousy is strong and he does not stop being jealous for that person.

its flames burst out ... any other fire
Love is very powerful like fire.

burst out
"burn suddenly"

Song of Solomon 8:7

General Information:
The young woman continues to speak to the man.

Surging waters cannot quench love
Love is so strong that it is like a fire that is so hot that it cannot be put out even with an ocean full of water.

Surging waters
"Oceans of water" or "Huge amounts of water"

cannot quench
"cannot extinguish" or "cannot put out"

nor can floods sweep it away
Love never changes and always stays the same so it is like something that not even a powerful flood can move.

floods
In Israel, water from the rain flows into deep and narrow valleys. This creates a flood of water so powerful that it can move huge boulders and trees.

sweep it away
"carry it away" or "wash it away"

If a man gave ... the offer would be utterly despised
Love is so valuable that even all a man's possessions would not be enough to buy love. Some versions translate this as "Even if a man ... he would be utterly despised."

gave
offered to give

all the possessions in his house
"everything he owns"

for love
"in order to get love" or "in order to buy love"

the offer would be utterly despised
This can be translated in active form. Alternate translation: "people would completely despise it" or "people would harshly ridicule him"

Song of Solomon 8:8

General Information:
In 8:8-9 the woman's brothers speak among themselves.

little sister
"young sister"

What can we do ... in marriage?
The speaker uses this question to introduce what he wants to say. Alternate translation: "This is what we will do ... in marriage."

generated on Tue Oct 24 10:45:40 2023

she will be promised in marriage
This can be translated in active form. Alternate translation: "a man comes and wants to marry her"

Song of Solomon 8:9

General Information:
The young woman's brothers continue to speak among themselves.

If she is a wall ... If she is a door
The little sister

we will build on her a tower of silver ... we will adorn her with boards of cedar
The brothers decide to decorate the little sister with silver and cedar, symbols of riches, so that she will be more likely to attract a good husband.

will adorn her
"will decorate her"

Song of Solomon 8:10

General Information:
In 8:10-12 the woman speaks to herself.

I was a wall
The wall is a metaphor for a woman with small breasts.

my breasts were now like fortress towers
Fortress towers are tall.

I am in his eyes as one
Here eyes are a metonym for judgment or value. Alternate translation: "I am in his judgment as one" or "he thinks of me as one"

brings peace
You may need to make explicit to whom the woman brings peace. Alternate translation: "brings him peace"

peace
"well-being"

Song of Solomon 8:11

General Information:
Possible interpretations: 1) The woman contrasts the way she wants to give herself to the man, who will give her his love, to the way Solomon leases out his vineyard to those who will give him money. 2) The man contrasts the woman, whom he will not give to another man, to Solomon's vineyard, which he gave to other men.

Baal Hamon
This is the name of a town in the northern part of Israel.

gave the vineyard
leased, agreed to let other people pay him so they could grow grapes in the vineyard

to those who would maintain it
"to people who would take care of it"

Each one was to bring a thousand shekels of silver for its fruit
It may be helpful to state that this payment was for the fruit of the vineyard. Alternate translation: "Each man was supposed to give Solomon a thousand shekels as payment for the fruit of the vineyard"

to bring a thousand shekels of silver
"to bring 1,000 shekels of silver."

shekels
"coins"

Solomon
Some versions understand the woman to be speaking directly to Solomon. Others understand her to be speaking in an apostrophe to her friends, to the man, or to herself.

Song of Solomon 8:12

My vineyard, my very own
The woman refers to herself as a vineyard, as in [Song of Songs 1:6]

is before me
This is an idiom that means the a person has the right to do what they want with something. Alternate translation: "is at my disposal" or "is mine to do with as I desire"

the thousand shekels are for you, Solomon
The woman knows that Solomon has leased out the vineyard so he can get money, but she does not want money.

the two hundred shekels
The speaker has not mentioned these before, but the hearer would understand that she is speaking of the money that those who worked the vineyard would have left for their own after they paid Solomon.

Song of Solomon 8:13

General Information
In 8:13 the man speaks to the woman.

You who live
The man is speaking to the woman, so "you" and "live" are feminine singular.

listening for your voice
The voice is a metonym for what the person says. If your language has a word for thinking only of what

generated on Tue Oct 24 10:45:40 2023

one is listening for, you could use it here. Alternate translation: "waiting to hear you start speaking" or "waiting to hear what you have to say"

let me hear it
"let me hear your voice."

Song of Solomon 8:14

General Information
In 8:14 the woman speaks to the man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

like a gazelle or a young stag
See how you translated this in Song of Songs 2:9.

gazelle
a type of slender deer-like animal with long curved horns

stag
an adult male deer

the mountains of spices
"the mountains that have spices all over them." The woman uses this metaphor to invite the man to make love to her. See how the man uses the metaphor of a mountain of myrrh and a hill of frankincense in [Song of Songs 4:6]

generated on Tue Oct 24 10:45:40 2023

Book: Isaiah

Isaiah

Chapter 1

1 The vision of Isaiah son of Amoz, that he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, heavens, and give ear, earth;
for Yahweh has spoken:
"I have nourished and brought up children,
but they have rebelled against me.
3 The ox knows his owner,
and the donkey his master's feeding trough,
but Israel does not know,
Israel does not understand."

4 Woe! Nation, sinners,
a people weighed down with iniquity,
offspring of evildoers,
sons who act corruptly!
They have abandoned Yahweh,
they have despised the Holy One of Israel,
they have estranged themselves from him.

5 Why are you still being beaten?
Why do you rebel more and more?
The whole head is sick,
the whole heart is weak.
6 From the sole of the foot to the head
there is no health;
only wounds, and bruises,
and fresh open wounds;
they have not been closed, cleansed, bandaged,
nor treated with oil.

7 Your country is ruined;
your cities are burned;
your fields—in your presence,
strangers are destroying them—
abandoned devastation, overthrown by strangers.
8 The daughter of Zion is left
like a hut in a vineyard,
like a shed in a garden of cucumbers,
like a besieged city.
9 If Yahweh of hosts had not left for us a few survivors,
we would have been like Sodom,
we would have been like Gomorrah.

10 Hear the word of Yahweh,
you rulers of Sodom;
listen to the instruction of our God,
you people of Gomorrah:
11 "What is the multitude of your sacrifices to me?"
says Yahweh.
"I have had enough of the burnt offerings of rams,
and the fat of fatted beasts;
and in the blood of bulls, lambs, or goats

generated on Tue Oct 24 10:45:40 2023

I do not delight.
12 When you come to appear before me,
who has required this of you, to trample my courts?
13 Bring no more meaningless offerings;
incense is an abomination to me;
your new moon and Sabbath assemblies—
I cannot tolerate these wicked assemblies.
14 I hate your new moons and your appointed feasts;
they are a burden to me; I am tired of enduring them.
15 So when you spread out your hands in prayer,
I hide my eyes from you;
even though you offer many prayers, I will not listen;
your hands are full of blood.

16 Wash, cleanse yourselves;
remove the evil of your deeds from my sight;
stop being evil;
17 learn to do good;
seek justice, make straight the oppression, [1]
give justice to the fatherless,
defend the widow."

18 "Come now, and let us reason together,"
says Yahweh;
"though your sins are like scarlet,
they will be white like snow;
though they are red like crimson,
they will be like wool.
19 If you are willing and obedient,
you will eat the good of the land,
20 but if you refuse and rebel,
the sword will devour you,"
for the mouth of Yahweh has spoken it.

21 How the faithful city
has become a prostitute!
She who was full of justice—
she was full of righteousness,
but now she is full of murderers.
22 Your silver has become impure,
your wine mixed with water.
23 Your princes are rebels
and companions of thieves;
everyone loves bribes
and runs after payoffs.
They do not defend the fatherless,
nor does the widow's legal plea come before them.

24 Therefore this is the declaration of the Lord Yahweh of hosts,
the Mighty One of Israel:
"Woe to them! I will comfort myself concerning my adversaries
and avenge myself against my enemies;
25 I will turn my hand against you,
refine away your dross as with lye,
and take away all your dross.
26 I will restore your judges as at the first,
and your counselors as at the beginning;
after that you will be called
the city of righteousness,
a faithful town."

27 Zion will be redeemed by justice,

generated on Tue Oct 24 10:45:40 2023

and her repentant ones by righteousness.
28 Rebels and sinners will be crushed together,
and those who abandon Yahweh will be done away with.

29 "For you will be ashamed of the sacred oak trees
that you desired,
and you will be embarrassed by the gardens
that you have chosen.
30 For you will be like an oak whose leaf withers,
and like a garden that has no water.
31 The strong man will be like tinder,
and his work like a spark;
they will both burn together,
and no one will quench them."

Footnotes

1:17 [1]Instead of

Isaiah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-31, which is a vision Isaiah receives. These are the words of Yahweh.

Special concepts in this chapter

Woe

The prophecy of this chapter serves as a warning to the people of the kingdom of Judah. If they do not change their evil ways, Yahweh will punish them. (See: woe and prophet and evil)

Important figures of speech in this chapter

Metaphors

There are many vivid metaphors used to describe Judah's sin. Their sin is described as a sickness that spreads. (See: and sin)

Rhetorical Questions

Yahweh uses several rhetorical questions in this chapter. The purpose of these questions is to convince the people of Judah of their sin.

Isaiah 1:1

The vision of Isaiah ... that he saw

"This is the vision of Isaiah ... that Yahweh showed him" or "This is what God showed Isaiah"

Amoz

Amoz was the father of Isaiah.

Judah and Jerusalem

"Judah" refers to the southern kingdom of Israel. "Jerusalem" was its most important city. The names of the places represent the people who live in them. Alternate translation: "those living in Judah and Jerusalem" or "the people of Judah and Jerusalem"

in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah

This is an idiom and refers to the time when each king reigned. They reigned one after the other, not all at the same time. Alternate translation: "when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah"

Isaiah 1:2

General Information:

Isaiah speaks to the people of Judah in the form of a poem.

generated on Tue Oct 24 10:45:40 2023

Hear, heavens, and give ear, earth
Although these prophecies were meant for the people of Jerusalem and Judah to hear, Isaiah knows they will not listen. Possible meanings are 1) he speaks in apostrophe, as though the "heavens" and "earth" would be able to listen to what Yahweh said, or 2) the words "heavens" and "earth" are metonyms and a merism for all living beings everywhere. Alternate translation: "you who live in the heavens ... you who live on the earth"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

I have nourished and brought up children, but they have rebelled against me
Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

I have nourished and brought up children
Yahweh speaks as if his words were food and as if the Israelites were his children. Alternate translation: "I have taken care of the people living in Judah like they were my children"

Isaiah 1:3

The ox knows ... does not understand
Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

the donkey his master's feeding trough
You can make clear the understood information. Alternate translation: "the donkey knows his master's feeding trough" or "the donkey knows where his master gives him food"

but Israel does not know, Israel does not understand
This probably means "but the people of Israel do not know me, they do not understand that I am the one who cares for them."

Israel
This is a metonym for the people of Israel. Judah is part of what had been the nation of Israel. Alternate translation: "the people of Israel"

Isaiah 1:4

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Nation, sinners
Possible meanings are 1) Isaiah is saying two different things about them. Alternate translation: "Nation of Israel, you sinners" or 2) he is saying only one thing about them. Alternate translation: "Nation of sinners"

a people weighed down with iniquity
Something very heavy that a person might carry is a metaphor for their many sins. Alternate translation: "their sin is like a heavy bag on their shoulders that makes it hard for them to walk"

offspring of evildoers
The word "offspring" is a metaphor for people who do what others have done. Alternate translation: "people who do the same evil they see others doing"

act corruptly
do evil deeds

They have abandoned Yahweh
"They have gone away from Yahweh"

have despised
"have refused to obey" or "have refused to respect"

Israel
Judah is part of what had been the nation of Israel.

they have estranged themselves from him
Though at one time they were friends, they now treat him as though they do not know him.

Isaiah 1:5

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Why are you still being beaten? Why do you rebel more and more?
Isaiah uses these questions to scold the people of Judah. The questions can be translated as statements. This can also be stated in active form. Alternate translation: "You keep doing things that Yahweh has to punish you for. You continue to rebel against him."

you
Here the word "you" refers to the people who live in Judah and so is plural.

The whole head is sick, the whole heart is weak
This metaphor compares the nation of Israel to a person who has been beaten. Alternate translation: "You are like someone whose head is wounded and whose heart is weak" or "You are like someone whose whole mind and heart are sick"

Isaiah 1:6

there is no health
This can be stated positively. Alternate translation: "there is disease"

they have not been closed, cleansed, bandaged, nor treated with oil
This metaphor compares the punishment God has given Israel to physical wounds. It can be stated in

generated on Tue Oct 24 10:45:40 2023

active form. Alternate translation: "no one has closed, cleansed, bandaged, or treated them with oil"

Isaiah 1:7

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Your country is ruined
This can be stated in active form. Alternate translation: "They have ruined your country" or "Your enemies have ruined your country"

your cities are burned
This can be stated in active form. Alternate translation: "they have burned your cities"

your fields—in your presence, strangers are destroying them
"people who are not from your own country steal the crops from your fields while you watch"

abandoned devastation
"empty and devastated." This abstract noun phrase can be expressed as verb phrases. Alternate translation: "they have destroyed the land and no one lives there"

overthrown by strangers
This can be stated in active form. Alternate translation: "strangers have overthrown your country" or "a foreign army has completely conquered it"

Isaiah 1:8

The daughter of Zion is left
This can be stated in active form. Alternate translation: "I have left the daughter of Zion"

The daughter of Zion
The "daughter" of a city means the people of the city. Alternate translation: "The people of Zion" or "The people who live in Zion"

is left like a hut in a vineyard, like a shed in a garden of cucumbers
Possible meanings are 1) "has become as small as a hut in a vineyard or a shed in a garden of cucumbers" or 2) "is left the way a farmer leaves a hut in a vineyard or a shed in a garden of cucumbers when he is finished with them"

like ... cucumbers, like a besieged city
Another possible meaning is "like ... cucumbers. She is a besieged city"

Isaiah 1:9

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

If Yahweh of hosts had not left for us a few survivors
This describes something that could have happened in the past but did not. Yahweh actually did leave a few survivors.

us ... we
Here these words refer to Isaiah and includes all the people of Judah and Jerusalem.

we would have been like Sodom, we would have been like Gomorrah
How Judah would have been like Sodom and Gomorrah can be made explicit. Alternate translation: "God would have destroyed us, like he destroyed the cities of Sodom and Gomorrah"

Isaiah 1:10

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

listen to the instruction of our God
"listen and let our God rebuke you." The word "instruction" here probably includes the idea of rebuke.

you rulers of Sodom ... you people of Gomorrah
Isaiah is comparing the people of Judah to Sodom and Gomorrah to emphasize how sinful they have become. Alternate translation: "you rulers who are as sinful as the people of Sodom ... you people who are as wicked as those who lived in Gomorrah"

Isaiah 1:11

What is the multitude of your sacrifices to me?
God is using a question to scold the people. This rhetorical question can be translated as a statement. Alternate translation: "Your many sacrifices mean nothing to me!"

Isaiah 1:12

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

who has required this of you, to trample my courts?
The word "trample" means to step on and crush with one's feet. God is using a question to scold the people who live in Judah. This rhetorical question can be translated as a statement. Alternate translation: "no one told you to stomp around in my courtyards!"

Isaiah 1:13

Bring no more meaningless offerings
"Do not bring me any more of your worthless gifts"

generated on Tue Oct 24 10:45:40 2023

incense is an abomination to me
Here the abstract noun "abomination" can expressed as the verb "hate." Alternate translation: "I hate the incense the priests burn"

I cannot tolerate these wicked assemblies
Possible meanings are 1) "I cannot allow you to gather together because of the wicked things you do" or 2) "I cannot allow myself to watch you gather together because of the wicked things you do."

Isaiah 1:14

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

your new moons and your appointed feasts
The words "new moons" are a metonym for the celebrations of the new moon. They are also a synecdoche for all regular celebrations. Alternate translation: "your celebrations of the new moon and your other regular feasts"

new moons
A new moon is when the moon first shows light after having been dark.

they are a burden to me; I am tired of enduring them
This compares how God feels about the people's celebrations to carrying a heavy object. Alternate translation: "they are a heavy load that I am tired of carrying"

Isaiah 1:15

I hide my eyes from you
This idiom is a way of saying "I will not look at you" or "I will not pay attention to you"

your hands are full of blood
This is the reason that God will not listen to their prayers. The blood likely refers to violence that they have done against people. Alternate translation: "because it is like your hands are covered with the blood of those you have harmed" or "because you are guilty of violence"

Isaiah 1:16

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Wash, cleanse yourselves
Here God compares a person who stops sinning with one who washes his body. Alternate translation: "Repent and wash the sin from your heart like you wash the dirt from your body"

remove the evil of your deeds from my sight
God was not telling them to do their evil deeds somewhere else, but to stop doing them. Alternate translation: "stop doing the evil deeds that I see you doing"

Isaiah 1:17

make straight the oppression
“correct oppression”. Correcting someone’s behavior is spoken of as making it straight. In this case it would mean to stop people from oppressing others. Alternate translations: “rebuke oppressors” or “help those who are oppressed”

give justice to the fatherless
"be fair to the children who do not have fathers"

defend the widow
"protect the women whose husbands have died"

Isaiah 1:18

General Information:
Yahweh continues to speak to the people of Judah.

Come now, and let
Yahweh graciously and lovingly invites the people to listen to what he is about to say. "Please listen to me. Let" or "Pay attention; I want to help you. Let"

let us reason together
"let us think about this together" or "we need to discuss this" or "what are we going to do?" Yahweh invites the people to discuss the future. Here the word "us" refers to Yahweh and includes the people of Judah.

though your sins are like scarlet, they will be white like snow; though they are red like crimson, they will be like wool
Isaiah is speaking of the people as if they were wearing clothes that were supposed to be white wool and of their sins as if they were red stains on the clothes. If Yahweh forgives their sins, it will be as if their clothes become white again.

like scarlet
Scarlet is a bright red color. Alternate translation: "bright red"

white like snow
White is often a symbol for holiness or purity. "Snow" refers to something like frozen rain that is very white. Since this simply describes something as very white, you could replace it with something else that is white: "white as a seashell" or "white as a dove." This means that their sins will be forgiven.

red like crimson
Crimson is a dark red color. Alternate translation: "dark red"

like wool
Wool is the hair of a sheep or goat. How they will be like wool can be made explicit. Alternate translation: "white like wool"

generated on Tue Oct 24 10:45:40 2023

Isaiah 1:19

General Information:
God continues to speak to the people of Judah.

If you are willing and obedient
Here, "willing" and "obedient" are used together to express one idea. Alternate translation: "If you willingly obey"

you will eat the good of the land
"the land will produce good food for you to eat"

Isaiah 1:20

but if you refuse and rebel
"but if you refuse to listen and instead disobey me"

the sword will devour you
The word "sword" refers to Judah's enemies. Also, the word "devour" compares Judah's enemies coming to kill them to a wild animal that attacks and eats other animals. Alternate translation: "your enemies will kill you"

the mouth of Yahweh has spoken it
The word "mouth" emphasizes that Yahweh has spoken and what he says will certainly happen. Alternate translation: "Yahweh has spoken" or "Yahweh has said that this will happen"

Isaiah 1:21

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

How the faithful city
This exclamation shows Isaiah's anger and sadness about the people of Jerusalem. Alternate translation: "See how the people of Jerusalem, who had been faithful to God"

has become a prostitute
Isaiah compared the people to a woman who is not loyal to her husband but who sleeps with other men for money. The people were no longer loyal to God but were worshiping false gods. Alternate translation: "acts like a prostitute"

but now she is full of murderers
The word "she" refers to Jerusalem and its people. Those who wrote the Bible often refer to cities as women. Alternate translation: "but now the people of Jerusalem are murderers"

Isaiah 1:22

Your silver has become impure, your wine mixed with water
Possible meanings are that Isaiah uses silver and wine as metaphors for 1) the people of Jerusalem. Alternate translation: "You are like silver that is no longer pure, and like wine that is mixed with water" or 2) the good deeds that the people formerly did. Alternate translation: "You used to do good deeds, but now your bad deeds make your good deeds worthless"

silver ... impure
Someone needs to clean silver often or it will no longer shine brightly.

wine ... water
Wine with water in it has little taste and so is no better than water.

Isaiah 1:23

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Your princes are rebels
"Your leaders rebel against God"

companions of thieves
"they are friends with people who steal from others"

bribes ... payoffs
People give "bribes" as gifts to dishonest rulers so the rulers will then act unjustly. Rulers receive "payoffs" as gifts from those who make profits from unjust laws that the ruler has passed.

runs after payoffs
A person eagerly desiring for someone to give him a bribe is spoken of as if the payoff were running away and the person were running after it. Alternate translation: "everyone desires for someone to pay money to them to make dishonest decisions"

They do not defend the fatherless
"they do not protect those who do not have fathers"

nor does the widow's legal plea come before them
"nor do they listen when widows go to them for help against those who break the law" or "and they do not help widows who go to them for help against those who break the law"

Isaiah 1:24

General Information:
Isaiah begins to speak Yahweh's words to the people of Judah in the form of a poem.

Therefore
"For that reason"

this is the declaration of the Lord Yahweh of hosts, the Mighty One of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what the Lord Yahweh of hosts,

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the Mighty One of Israel, has declared" or "this is what I, Yahweh, the Mighty One of Israel, have declared"

I will comfort myself concerning my adversaries
Yahweh will comfort himself by taking just vengeance on his adversaries.

I will ... avenge myself against my enemies
"I will justly punish my enemies"

Isaiah 1:25

I will turn my hand against you
Here "hand" refers to God's power which he would use to punish his people. Alternate translation: "I will begin to use all my power against you"

refine away your dross as with lye
Here the process in which God removes his people's sin is spoken of as if her were separating metal from the bad things mixed with it. The words "as with lye" adds another metaphor, because lye is used in soap, not in refining metal. Alternate translation: "and like fire removing the dirt from silver, I will remove all the evil from among you"

dross
This is the dirt and other things that people remove from metals so the metal will be pure.

Isaiah 1:26

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

at the first ... at the beginning
These are two ways of speaking of the first part or beginning of Israel's history, when Israel first became a nation.

you will be called
This can be stated in active form. Alternate translation: "people will call you"

the city of righteousness, a faithful town
Here "city" and "town" refer to the people living in Jerusalem. Alternate translation: "the city where the people are righteous and loyal to God"

Isaiah 1:27

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Zion will be redeemed by justice, and her repentant ones by righteousness
This can be stated in active form. The full meaning of this statement can be made clear. Possible meanings are 1) "Yahweh will redeem Zion because the people there do what is just, and he will redeem those who repent because they do what Yahweh says is right" or 2) "Yahweh will redeem Zion because he is just, and he will redeem those who repent because he is righteous"

Zion
This is a metonym for the people who live on Mount Zion.

Isaiah 1:28

Rebels and sinners will be crushed together
This can be stated in active form. Alternate translation: "God will destroy those who rebel and sin against him"

those who abandon Yahweh will be done away with
This can be stated in active form. Alternate translation: "and Yahweh will completely do away with those who turn away from him" or "and Yahweh will kill all who reject him"

Isaiah 1:29

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

the sacred oak trees ... gardens
These phrases refer to places where the people of Judah worshiped idols.

you will be embarrassed by
Some modern translations read, "you will blush because of." A person blushes when his face turns hot and red, often because he feels that he has done something wrong.

Isaiah 1:30

For you will be like an oak whose leaf withers, and like a garden that has no water
Water gives life to trees and gardens. The people have cut themselves off from Yahweh, who gives them life.

Isaiah 1:31

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

The strong man
"The strong person" or "Whoever is powerful." This may refer to people who are important and who influence other people.

tinder
dry material that burns easily

his work like a spark
This compares the person's deeds or evil works to a spark that falls on tinder and sets it on fire. Alternate translation: "his work will be like a spark that starts a fire"

generated on Tue Oct 24 10:45:40 2023

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Chapter 2

1 The things that Isaiah son of Amoz saw in a vision, concerning Judah and Jerusalem.

2 It will be in the last days
that the mountain of the house of Yahweh
will be established as the highest of the mountains,
and it will be raised up above the hills,
and all the nations will flow to it.

3 Many peoples will come and say,
"Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob,
so he may teach us some of his ways,
and we may walk in his paths."
For out of Zion will go the law,
and the word of Yahweh from Jerusalem.
4 He will judge between the nations
and will render decisions for many peoples;
they will hammer their swords into plowshares,
and their spears into pruning hooks;
nation will not lift up sword against nation,
nor will they train for war any longer.

5 House of Jacob, come,
and let us walk in the light of Yahweh.

6 For you have abandoned your people,
the house of Jacob,
because they are filled with customs from the east
and they practice divination like the Philistines,
and they shake hands with sons of foreigners.
7 Their land is full of silver and gold,
and there is no limit to their wealth;
their land also is full of horses,
nor is there limit to their chariots.
8 Their land also is full of idols;
they worship the craftsmanship of their own hands,
things that their own fingers have made.
9 People bow down,
and men abase themselves.
So do not raise them up.

10 Go into the rocky places and hide in the ground
from the terror of Yahweh
and from the glory of his majesty.
11 The lofty gaze of man will be abased,
and the haughtiness of men will be brought down,
and Yahweh alone will be exalted on that day.

12 For there will be a day of Yahweh of hosts
against everyone who is proud and raised up,
and against everyone who is arrogant—
and he will be abased—
13 and against all the cedars of Lebanon
that are high and lifted up,
and against all the oaks of Bashan.
14 That day of Yahweh of hosts
will be against all the high mountains,
and against all the hills that are lifted up,
15 and against every high tower,

generated on Tue Oct 24 10:45:40 2023

and against every impregnable wall,
16 and against all the ships of Tarshish,
and against all delightful sailing vessels.
17 The pride of man will be brought down,
and the haughtiness of men will be abased;
Yahweh alone will be exalted on that day.
18 The idols will completely pass away.

19 Men will go into the caves of the rocks
and the holes of the ground,
from the terror of Yahweh,
and from the glory of his majesty,
when he rises to terrify the earth.
20 On that day people will throw away
their idols of silver and of gold
that they have made for themselves to worship—
they will throw them away to the moles and bats.
21 The people will go into the crevices in the rocks
and into the clefts of the ragged rocks,
from the terror of Yahweh
and from the glory of his majesty,
when he rises to terrify the earth.

22 Stop trusting in man,
whose life-breath is in his nostrils,
for what does he amount to?

Isaiah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:2-22.

Special concepts in this chapter

Latter days

This is probably a reference to the "last days." This makes parts of this prophecy reference events near the end of this world. Most scholars expect these prophecies to be fulfilled by Jesus. (See: lastday and prophet and fulfill)

Idolatry

While the first prophecy of Isaiah concerned the lack of justice in Judah, this chapter focuses on the presence of idolatry in Judah. (See: justice)

Isaiah 2:1

General Information:

Isaiah speaks to the people of Judah in the form of a poem.

Judah and Jerusalem

"Judah" and "Jerusalem" are metonyms for the people who live there. Alternate translation: "those living in Judah and Jerusalem"

Isaiah 2:2

in the last days

"in the future"

the mountain of the house of Yahweh

This can be stated 1) as a description. Alternate translation: "The mountain of Yahweh's house will stand" or 2) in active form. Alternate translation: "Yahweh will establish the mountain on which his temple is built"

as the highest of the mountains

Isaiah speaks of importance as if it were physical height. Alternate translation: "the most important

generated on Tue Oct 24 10:45:40 2023

of the mountains" or "the most important place in the world"

it will be raised up above the hills
Isaiah speaks of honor in metaphor as if it were physical height. This can be stated 1) in active form. Alternate translation: "Yahweh will honor it more than any other hill" or 2) as a metonym for the people who worship there. Alternate translation: "Yahweh will honor the people who worship there more than he honors any other people"

all the nations
Here "nations" is a metonym for the people of those nations. Alternate translation: "people from all the nations"

will flow to it
The people around the world going to the mountain of Yahweh is compared to how a river flows. This emphasizes that many people will come, not just a few people. Alternate translation: "will flow like a river to it" or "will go to it"

Isaiah 2:3

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

to the house of the God of Jacob
The words "let us go up" are understood from the previous clause. Alternate translation: "let us go up to the house of the God of Jacob"

Jacob, so he may teach ... and we may walk
Another possible meaning is "Jacob. He will teach ... and we will walk"

he may teach us some of his ways, and we may walk in his paths
The words "ways" and "paths" are metaphors for the way a person lives. If your language has only one word for the ground on which people walk, you may combine these phrases. Alternate translation: "he may teach us his will so that we may obey him"

For out of Zion will go the law, and the word of Yahweh from Jerusalem
These phrases mean the same thing. Isaiah was emphasizing that all nations will understand that the truth is found in Jerusalem. Alternate translation: "People in Zion will teach God's law, and people in Jerusalem will teach the word of Yahweh"

For out of Zion will go the law
"For the law will go out from Zion." Isaiah speaks as if the law were something like a river that moves without people doing anything. Alternate translation: "Those to whom they teach the law will go out from Zion" or "Yahweh will proclaim his law from Zion"

the word of Yahweh from Jerusalem
"the word of Yahweh will go out from Jerusalem." Isaiah speaks as if the word of Yahweh were something like a river that moves without people doing anything. You can make clear the understood information. Alternate translation: "Those to whom they teach the word of Yahweh will go out from Jerusalem" or "Yahweh will proclaim his word from Jerusalem"

Isaiah 2:4

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

He will judge
"Yahweh will judge"

will render decisions
"will solve disputes"

they will hammer their swords into plowshares, and their spears into pruning hooks
The people of the nations will turn their weapons of war into tools for farming.

they will hammer
"they will use hammers to shape"

swords ... spears ... sword
These words are synecdoches for weapons of any kind.

plowshares ... pruning hooks
These words are synecdoches for tools of any kind that people use in peaceful activity.

they will hammer their swords into plowshares
"they will make their swords into tools for planting seeds." A plowshare is a blade that people use to dig into soil so they can plant seeds there.

their spears into pruning hooks
"they will hammer their spears into pruning hooks" or "they will make their spears into tools for caring for plants." A pruning hook is a knife that people use to cut unwanted branches off of plants.

nation will not lift up sword against nation
"no nation will lift up its sword against another nation." The sword is a metonym for war. Alternate translation: "one nation will not fight wars against another nation"

nor will they train for war
"nor will they even train to fight wars." The writer expects his reader to believe that those who fight wars train before they fight and that some who train do not fight.

generated on Tue Oct 24 10:45:40 2023

Isaiah 2:5

General Information:
In 2:5 Isaiah speaks to the people of Judah, and in 2:6 he speaks to Yahweh. Both times he speaks in the form of a poem.

House of Jacob
"You descendants of Jacob." The word "house" is a metonym for the people who live in the house, the family. Here "Jacob" represents the nation of Judah, but it would be best to use "Jacob" here.

come
a gentle encouragement to do what the speaker is about to tell the hearer to do

let us walk in the light of Yahweh
Isaiah speaks of people learning and then doing what Yahweh wants them to do as if they were walking at night with a lamp that Yahweh has provided so they can see the path. Alternate translation: "let us learn how Yahweh wants us to live and then live that way"

Isaiah 2:6

For you have abandoned your people
"For you have left your people" and do not care what happens to them. Here the word "you" refers to Yahweh and so is singular.

they are filled with customs from the east
Isaiah speaks as if the people were containers who were full of something from the east. Possible meanings are that he speaks of 1) the deeds that the eastern peoples do. Alternate translation: "they do all the time the evil things the people who live in lands east of Israel do" or 2) people, specifically those who claim to speak to dead people, who have come from the east to do evil deeds. Alternate translation: "many diviners have come from the east and now live there"

they practice divination
they try to tell the future by looking at things like animal parts and leaves

they shake hands with sons of foreigners
Clasping hands together is the symbol of friendship and peace. Alternate translation: "they make peace and work together with people who are not from Israel"

Isaiah 2:7

General Information:
Isaiah speaks to Yahweh in the form of a poem.

Their land is full of silver and gold ... their land also is full of horses
Isaiah speaks as if the land were a container in which someone had placed silver, horses, and idols. The word "land" is a metonym for the people themselves, and the words "is full of" is a metaphor for the people possessing these items. Alternate translation: "They possess much silver and gold ... they also possess many horses"

Isaiah 2:8

Their land also is full of idols
Isaiah speaks as if the land were a container in which someone had placed silver, horses, and idols. The word "land" is a metonym for the people themselves, and the words "is full of" is a metaphor for the people possessing these items. Alternate translation: "They also possess many idols"

the craftsmanship of their own hands, things that their own fingers have made
These two phrases mean almost the same thing and emphasize that these are not real gods. If your language has no general word for something someone has made, you can combine these two phrases into one. Alternate translation: "things that they themselves have made"

craftsmanship of their own hands
The word "hands" is a synecdoche for the people themselves. Alternate translation: "their own craftsmanship" or "their own work" or "things they have made with their hands"

things that their own fingers have made
The word "fingers" is a synecdoche for the people themselves. Alternate translation: "things that they have made with their own fingers"

Isaiah 2:9

General Information:
In 2:9 Isaiah finishes speaking to Yahweh. In 2:10-11 Isaiah speaks to the people of Judah. Both times he speaks in the form of a poem.

People bow down, and men abase themselves
Possible meanings are 1) this continues the thought of [Isaiah 9:8]

People
human beings, as opposed to animals

men
"each person"

do not raise them up
The words "raise them up" are a metaphor for Yahweh forgiving the people. Alternate translation: "do not forgive them"

Isaiah 2:10

Go into the rocky places
Possible meanings are the people should go into 1) caves on steep hillsides or 2) places where there are many large rocks among which to hide.

generated on Tue Oct 24 10:45:40 2023

hide in the ground
Possible meanings are that the people should hide 1) in natural holes in the ground or 2) in pits that they dig in the ground.

from the terror of Yahweh
Here the abstract noun "terror" can be expressed by the verb "terrifying." Alternate translation: "to get away from Yahweh's terrifying presence" or "from Yahweh because you will be extremely afraid of him"

the glory of his majesty
"the great beauty and power he has as king" or "his royal splendor." See how you translated this in Isaiah 2:10.

Isaiah 2:11

The lofty gaze of man will be abased
"Yahweh will abase the lofty gaze of man." A man with a "lofty gaze" is looking above everyone to show them that he is better than they are. Here all people are guilty of thinking they are better than Yahweh, and the way they look at those who worship Yahweh, is a metonym for their pride. Alternate translation: "Yahweh will make ashamed all people because they think they are better than he is"

abased
See how you translated this in Isaiah 2:9.

the haughtiness of men will be brought down
The phrase "the haughtiness of men" here is a metonym for haughty people. This can be stated in active form. Alternate translation: "Yahweh will abase haughty men"

Yahweh alone will be exalted
This can be stated in active form. Alternate translation: "people will praise only Yahweh"

on that day
This is an idiom. Alternate translation: "on the day that Yahweh judges everyone"

Isaiah 2:12

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

who is proud and raised up
One who is "raised up" is proud and considers himself better than other people. This can be stated in active form. Alternate translation: "who is proud and who raises himself above other people" or "who is proud and thinks that he is better than other people"

who is proud ... who is arrogant
Someone who is arrogant speaks and acts as if he is better than other people. These two phrases have similar meanings and are used together to emphasize that Yahweh will punish them.

he will be abased
"every proud person will be abased." This can be stated in active form. Alternate translation: "Yahweh will abase him"

abased
See how you translated this word in Isaiah 2:9.

Isaiah 2:13

against all the cedars of Lebanon ... against all the oaks of Bashan
The "day of Yahweh of Hosts" will be against the cedars and oaks. Possible meanings are 1) these trees are a metaphor for the proud people whom God will judge or 2) God will actually destroy these mighty trees.

Isaiah 2:14

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

against
In 2:14-16 Isaiah lists things that God will destroy. Possible meanings are 1) these refer to prideful people that God will humble or 2) God will actually destroy all these things in the list.

mountains ... hills
These words are metaphors for the pride of the Israelites. They also appear in [Isaiah 2:2]

that are lifted up
This is an idiom. Alternate translation: "that are very high"

Isaiah 2:15

high tower ... impregnable wall
These refer to things people would build around their cities so they could defend themselves against their enemies. They are a metaphor for the Israelites' pride and belief that they had no need for Yahweh and could stand against any punishment Yahweh would mete out to them for their sins.

impregnable wall
"wall that nothing can break down or go through"

Isaiah 2:16

ships of Tarshish ... delightful sailing vessels
These refer to large boats that people used to travel far on the sea and bring back goods to the cities.

generated on Tue Oct 24 10:45:40 2023

ships of Tarshish
"ships on which they go to Tarshish"

delightful
"beautiful" or "desirable"

Isaiah 2:17

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

The pride of man will be brought down
This can be stated in active form. Alternate translation: "He will bring down every proud man" or "He will humiliate every proud man"

brought down ... abased
See how you translated these words in Isaiah 2:11.

the haughtiness of men will be abased
The abstract noun "haughtiness" can be translated as an adjective. Alternate translation: "those people who are haughty will stop being haughty"

Yahweh alone will be exalted
This can be stated in active form. See how you translated this in Isaiah 2:11. Alternate translation: "people will praise only Yahweh"

Isaiah 2:18

The idols will completely pass away
"All idols will disappear" or "There will be no more idols"

Isaiah 2:19

Men will go ... from the terror
The full meaning of this statement can be made clear. Alternate translation: "Men will go ... to hide from the terror"

the caves of the rocks
"the caves in the rocks." These are large rocks, not small stones that can be held in the hand.

from the terror of Yahweh, and from the glory of his majesty
See how you translated this in Isaiah 2:10.

from the terror of Yahweh
because they are very afraid of Yahweh

the glory of his majesty
Here the word "glory" describes "majesty." Alternate translation: "the beauty he has as king"

when he rises to terrify the earth
"when Yahweh takes action and causes the people of the earth to be terribly afraid of him"

Isaiah 2:20

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

to the moles and bats
Moles are small animals that dig and live underground. Bats are small flying animals that sometimes live in caves. Alternate translation: "to the animals"

Isaiah 2:21

the crevices in the rocks ... the clefts of the ragged rocks
If your language does not have two different words for "crevice" and "cleft," the space that appears between the two parts of a rock when it splits, you can combine these two phrases into one.

from the terror of Yahweh
because they are very afraid of Yahweh. See how you translated this in Isaiah 2:19.

the glory of his majesty
"the great beauty and power he has as king" or "his royal majesty." See how you translated this in Isaiah 2:10.

when he rises to terrify the earth
"when Yahweh takes action and causes the people of the earth to be terribly afraid of him." See how you translated this in Isaiah 2:19.

Isaiah 2:22

whose life-breath is in his nostrils
This describes how man is human and weak by emphasizing that he needs to breath to live. Alternate translation: "who is weak and will die" or "who needs the breath in his nose to live"

nostrils
the holes in the nose through which people breathe

for what does he amount to?
Isaiah uses a question to remind the people of something they should already know. This question can be translated as a statement. Alternate translation: "for man amounts to nothing!" or "for man is not worth anything!"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 See, the Lord Yahweh of hosts
is about to take away from Jerusalem and from Judah
support and staff:
the whole supply of bread
and the whole supply of water,
2 the mighty man and the warrior,
the judge and the prophet,
the one who practices divination and the elder,
3 the captain of fifty
and the respected citizen,
the counselor, the expert craftsman
and the skillful enchanter.

4 "I will place mere youths as their leaders,
and the young will rule over them.

5 The people will be oppressed,
every one by another,
and every one by his neighbor;
the child will act arrogantly toward the elderly,
and the degraded will challenge the honorable.

6 A man will even take hold of his brother
in his father's house and say,
'You have a coat; be our ruler,
and let this ruin be in your hands.'
7 On that day he will shout and say,
'I will not be a healer;
I have no bread or clothing.
You will not make me ruler of the people.'"

8 For Jerusalem has stumbled,
and Judah has fallen,
because their speech and their actions are against Yahweh,
rebelling against the eyes of his glory.
9 The look on their faces witnesses against them;
and they tell of their sin like Sodom;
they do not hide it.
Woe to them!
For they have completed a catastrophe for themselves.

10 Tell the righteous person that it will be well,
for they will eat the fruit of their deeds.
11 Woe to the wicked! It will go badly for him,
for what his hands have earned will be done to him.

12 My people—children are their oppressors,
and women rule over them.
My people, those who guide you lead you astray
and confuse the direction of your path.

13 Yahweh stands up for an accusation;
he is standing to accuse the people.
14 Yahweh will come with judgment
against the elders of his people and their leaders:
"You have ruined the vineyard;
the plunder from the poor is in your houses.
15 Why do you crush my people
and grind the faces of the poor?"

generated on Tue Oct 24 10:45:40 2023

This is the declaration of the Lord Yahweh of hosts.

16 Yahweh says that because the daughters of Zion are proud,
they walk with their necks extended,
with flirting eyes, walking with tiny steps as they go,
making tinkling sounds from bracelets on their ankles.
17 Therefore the Lord will form scabs
on the heads of the daughters of Zion,
and Yahweh will make them bald.

18 On that day the Lord will remove their beautiful ankle jewelry, head bands, the crescent ornaments, **19** the ear pendants, the bracelets, and the veils; **20** the headscarves, the ankle chains, the sashes, and the perfume boxes, and the amulets.

21 He will remove the rings and the nose jewels; **22** the festive robes, the mantles, the veils, and the handbags; **23** the hand mirrors, the fine linen, the head pieces, and the wraps.

24 Instead of sweet perfume there will be stench;
and instead of a belt, a rope;
instead of well-arranged hair, baldness;
and instead of a robe, a covering of sackcloth;
and branding instead of beauty.
25 Your men will fall by the sword,
and your strong men will fall in war.
26 Jerusalem's gates will lament and mourn;
and she will be alone and sit upon the ground.

Isaiah 3 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter. Some translations Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-26, which is a vision Isaiah receives. These are the words of Yahweh.

Judgment

This chapter is structured as a judgment against the Jews. God is acting as a judge reading the list of convictions against them and then he reads the judgment. (See: judge)

Special concepts in this chapter

Exile

While the previous part of the prophecy in chapter 2 discussed the last days, this part of the prophecy predicts the exile of Judah to Babylon. (See: prophet and lastday)

Isaiah 3:1

See

The word "see" here adds emphasis to what follows. It can also be translated as "Listen" or "Indeed."

support and staff

Both of these words refer to a walking stick, on which someone leans for support. This idea here stands for the things that people need the most in order to live: food and water. Alternate translation: "everything that supports you" or "everything that you depend on"

Isaiah 3:2

the mighty man ... the warrior ... the judge ... the prophet ... the one who practices divination ... the elder

This is a list of categories of people that others depend on. Since they do not refer to particular individuals, they can all be translated with plural nouns as in the UDB. Alternate translation: "the mighty men ... the warriors ... the judges ... the prophets ... the ones who practices divination ... the elders"

the one who practices divination

This is a person who claims that he can tell the future by looking at things like animal parts and

generated on Tue Oct 24 10:45:40 2023

leaves. See how you translated similar words in Isaiah 2:6.

Isaiah 3:3

the captain of fifty ... the respected citizen ... the counselor ... the expert craftsman ... the skillful enchanter
This is a list of categories of people that others depend on. Since they do not refer to particular individuals, they can all be translated with plural nouns as in the UDB. Alternate translation: "the captains of fifty ... the respected citizens ... the counselors ... the expert craftsmen ... the skillful enchanters"

the captain of fifty
Possible meanings are 1) the word "fifty" represents the exact amount of soldiers that the captain led. Alternate translation: "the captains of 50 soldiers" or 2) the word translated as "fifty" does not represent an exact number, but is the name of a small military unit. Alternate translation: "the captain of a small military unit"

fifty
"50"

Isaiah 3:4

I will place mere youths as their leaders, and the young will rule over them
These phrases mean basically the same thing. Possible meanings are 1) "I will place young people as their leaders, and those young people will rule over them" or 2) "youths" is a metaphor for simple and foolish men. Alternate translation: "I will place over them leaders who are immature, like young people, and those bad leaders will rule over them"

I will place
Here the word "I" refers to Yahweh. This can also be stated clearly. Alternate translation: "Yahweh says, 'I will place"

Isaiah 3:5

The people will be oppressed, every one by another, and every one by his neighbor
This can be stated in active form. Alternate translation: "Everyone will be cruel to others and will mistreat his neighbor"

the degraded
"the people who are without honor" or "the people whom no one respects"

the honorable
"the people with honor" or "the people whom everyone respects"

Isaiah 3:6

let this ruin be in your hands
Here "hands" represents authority. Alternate translation: "take charge of this ruin" or "rule over this ruin"

this ruin
Possible meanings are 1) many or most of the buildings in the city of Jerusalem were destroyed or 2) the people in Jerusalem have no more prosperity or leadership. Alternate translation: "this city, which is now ruined"

Isaiah 3:7

I will not be a healer
Solving the people's troubles is spoken of as if it were healing them. Alternate translation: "No, I cannot fix this problem" or "No, I cannot help you"

Isaiah 3:8

Connecting Statement:
The prophet begins to comment on this situation.

Jerusalem has stumbled, and Judah has fallen
Disobeying God is spoken of as if it were stumbling and falling.

the eyes of his glory
Here "the eyes" stands for God himself, who is glorious. Alternate translation: "him who is glorious" or "Yahweh, who is glorious"

Isaiah 3:9

The look on their faces witnesses against them
Expressions of arrogance on people's faces are spoken of as if the expressions were persons who could testify against the proud people. Alternate translation: "The prideful looks on their faces show that they oppose Yahweh"

they tell of their sin like Sodom; they do not hide it
Here the people of Judah are said to be like the people of Sodom, because they openly boasted about their sins. Alternate translation: "like the people of Sodom, they talk about their sins and let everyone know about them"

For they have completed a catastrophe for themselves
The catastrophe is still coming, but the people have finished doing what will cause it to come. The catastrophe's causes are spoken of here as if they were the catastrophe itself. Alternate translation: "For they have done everything that will cause a catastrophe to happen"

generated on Tue Oct 24 10:45:40 2023

Isaiah 3:10

Tell the righteous person that it will be well
"Tell the one who is doing what is right that I will make things good for him"

the righteous person
This refers to righteous people in general. Alternate translation: "righteous people"

for they will eat the fruit of their deeds
Deeds are spoken of as if they were trees giving fruit that can be eaten. The fruit stands for the reward for doing good deeds. Alternate translation: "for they will receive their reward for their good deeds" or "for they will receive their reward for the good things they have done"

they will eat the fruit of their deeds
The Hebrew text has these plural pronouns here, but they refer to any righteous person. Translators can choose to translate them as singular: "he will eat the fruit of his deeds."

Isaiah 3:11

for what his hands have earned will be done to him
Here "hands" stands for the deeds that the person has done. Alternate translation: "for what the wicked person has done to others will be done to him"

Isaiah 3:12

My people ... My people
Possible meanings are 1) Isaiah is talking and "My" refers to Isaiah, or 2) Yahweh is talking and "My" refers to Yahweh.

children are their oppressors
Possible meanings are 1) "young people have become their leaders and they oppress the people" or 2) "their leaders are immature like children and oppress the people."

women rule over them
Possible meanings are 1) "women rule over the people" or 2) "their leaders are weak like women."

those who guide you lead you astray and confuse the direction of your path
It was common in the Ancient Middle East to speak of a nation's leaders as if they were shepherds. As shepherds lead the sheep along good paths to safety, leaders should teach the people the truth and help them do what is right. Judah's leaders were not doing this. Alternate translation: "your leaders are like bad shepherds who lead you away from good paths and do not show you where to go"

Isaiah 3:13

Yahweh stands up for an accusation; he is standing to accuse the people
Isaiah speaks of Yahweh's decision to harm the people as if Yahweh were bringing a legal accusation in a courtroom against the people of Israel. The second part of this line means the same thing as the first part, but it says it a little more completely. Alternate translation: "It is as though Yahweh had taken his place in a courtroom and were ready to accuse the people"

Isaiah 3:14

will come with judgment
Judgment is spoken of as if it were an object that one could bring to another person. Alternate translation: "will announce his judgment" or "will declare his judgment"

You have ruined the vineyard
Here "you" refers to the elders and rulers. Yahweh is speaking of his people as if they were a vineyard. Like someone who fails to care for a vineyard so that the vines give no more grapes, the elders and leaders are discouraging the Israelites from serving God. Alternate translation: "My people are like a vineyard, and you have ruined it"

the plunder from the poor is in your houses
"the things you have taken from the poor are in your houses"

the poor
This nominal adjective can be stated as an adjective. Alternate translation: "those who are poor"

Isaiah 3:15

Why do you crush my people and grind the faces of the poor?
Yahweh asks this question in order to accuse the leaders of the people. This accusation can be expressed as a statement. Alternate translation: "I am angry with you evil men because you are crushing my people and grinding the faces of the poor!"

crush my people
Making people suffer is spoken of as if it were crushing them with a very heavy weight. Alternate translation: "cruelly harm my people"

grind the faces of the poor
Making people suffer is spoken of as if it were rubbing their faces into the ground. Alternate translation: "harm the poor and make them suffer"

This is the declaration of the Lord Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate

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translation: "this is what the Lord Yahweh of hosts has declared" or "this is what I, the Lord Yahweh of hosts, have declared"

Isaiah 3:16

the daughters of Zion
Zion, meaning here the city of Jerusalem, is spoken of as if it were a woman with her daughters. Alternate translation: "the women of Zion"

with their necks extended
"in an arrogant way"

with flirting eyes
Looking at men in a way that makes the men think the women want sexual relations.

walking with tiny steps as they go
This is how they would walk to attract men, possibly because the bracelets on their ankles were connected by chains decorated with bells so they could not take normal steps.

Isaiah 3:17

General Information:
This page has intentionally been left blank.

Isaiah 3:18

General Information:
This continues to describe how Yahweh will judge the women of Jerusalem.

the Lord will remove
Here what the Lord causes others to do is spoken of as the Lord doing it himself. Alternate translation: "the Lord will cause others to remove"

ankle jewelry
a decoration that women wear on the ankle, just above the foot

head bands
a decoration that women wear over the head and hair

crescent ornaments
moon-shaped ornaments that people wear in the belief that they will protect the person from evil

Isaiah 3:19

ear pendants
jewelry that hangs from the ear or over the ear

bracelets
a decoration that women wear on the arm near the hands

veils
a very thin material used to cover a woman's head and face

Isaiah 3:20

headscarves
long, thin pieces of cloth that women tie around the head or hair

ankle chains
These are decorations that women wear near the feet. Often the chains hang down to make a gentle noise.

sashes
a piece of cloth that people wear around the waist or across the chest mostly for decoration

perfume boxes
a small box or bag containing perfume that women wore on chains or strings around their necks so they smelled good

amulets
ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness

Isaiah 3:21

rings
a decoration worn around the finger

nose jewels
a decoration worn in or through the nose

Isaiah 3:22

festive robes
a long, loose garment with decorations that was worn over other clothes for everyone to see

mantles
a cloth worn over the shoulders on the outside of the clothes

veils
See how you translated this in Isaiah 3:19.

handbags
a bag to used to carry small things

Isaiah 3:23

hand mirrors
a small surface, held in one's hand and used to see oneself

fine linen
a soft cloth worn by rich people

generated on Tue Oct 24 10:45:40 2023

head pieces
a cloth or small hat worn over the hair

wraps
a decorative cloth that a woman would wrap around herself to make her beautiful

Isaiah 3:24

belt
This is a general word for a piece of cloth or leather that people wear around the waist. Some are for decoration, but others are to hold weapons.

a rope
This may refer to a rope that enemies would tie on the people of Judah when they captured them. Or it might mean that Jerusalem's women would have nothing to wear but rough clothing secured with ropes.

well-arranged hair, baldness
"pretty hair, their heads will be bald"

Isaiah 3:25

Your men will fall by the sword, and your strong men will fall in war
Falling represents being killed, and the sword represents battle. Alternate translation: "Your men will be killed in battle, and your strong men will be killed in war" or "Enemies will kill your soldiers in battle"

Isaiah 3:26

Jerusalem's gates will lament and mourn
Here the city gates represent the people who sit at the public places near the city gates. Alternate translation: "The people of Jerusalem will sit at the city gates and cry and mourn"

she will be alone and sit upon the ground
Isaiah speaks of the people of Jerusalem, whom no one will save from their enemies, as if they were the city itself and as if they were a woman who sits on the ground because all her friends have deserted her.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 On that day seven women
will take hold of one man and say,
"Our own food we will eat,
our own clothing we will wear.
But let us take your name
to remove our shame."

2 On that day the branch of Yahweh will be beautiful and glorious, and the fruit of the land will be the pride and delight of the escaped remnant in Israel.

3 It will happen that the one who is left in Zion and the one who remains in Jerusalem will be called holy, everyone who is written down as living in Jerusalem. **4** This will happen when the Lord will have washed away the filth of the daughters of Zion, and will have cleansed the blood stains from the midst of Jerusalem, by means of the spirit of judgment and the spirit of flaming fire.

5 Then over the whole site of Mount Zion and over her place of assembly, Yahweh will create cloud and smoke by day, and the shining of a flaming fire by night; it will be a canopy over all the glory. **6** It will be a shelter for shade in the daytime from the heat, and a refuge and a cover from the storm and rain.

Isaiah 4 General Notes

Special concepts in this chapter

More women than men

This chapter describes a time when there will be many more women than men in Judah. This is because so many of Judah's fighting men will have died before the exile. Those who come through this difficult time will be a holy remnant. (See: and holy and remnant)

Other possible translation difficulties in this chapter

Branch of Yahweh

Scholars are divided over the possible meaning of this metaphor. Some believe it is a reference to the Messiah, while others believe it is a reference to the faithful remnant. (See: and christ and faithful)

Isaiah 4:1

let us take your name

This phrase means "let us marry you."

Isaiah 4:2

the branch of Yahweh will be beautiful

Possible meanings are 1) "branch" is a synecdoche that represents the crops Yahweh will cause to grow in the land of Israel. Alternate translation: "Yahweh will cause the crops in Israel to be beautiful" or 2) "branch" is a metaphor that refers to the Messiah.

will be beautiful and glorious

"will be full of beauty and glory"

the fruit of the land will be the pride and delight of the escaped remnant in Israel

The phrase "fruit of the land" speaks a synecdoche for all food crops that grow on the land. The words "pride" and "delight" are metonyms for what it is that brings pride and delight. Alternate translation: "the fruit of the land will be what makes those survivors in Israel proud and what they delight in"

Isaiah 4:3

the one who is left in Zion and the one who remains in Jerusalem

Both of these statements mean the same thing. Here "the one who" does not refer to a specific person but to people in general who are still alive in Jerusalem. Alternate translation: "everyone who remains in Jerusalem"

will be called holy

This can be stated in active form. Alternate translation: "the Lord will call them holy" or "will belong to the Lord"

everyone who is written down as living in Jerusalem

This can be stated in active form. Alternate translation: "everyone whose name is on the list of the people who live in Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Isaiah 4:4

when the Lord will have washed away the filth of the daughters of Zion
This expression speaks of sin as if it were physical dirt. Alternate translation: "after the Lord removes the sins of the daughters of Zion as someone washes away filth"

filth
This word can refer to dung or to vomit, so you should use a general word here that can refer to either.

the daughters of Zion
Possible meanings are 1) the women of Jerusalem or 2) the people of Jerusalem.

will have cleansed the blood stains from the midst of Jerusalem
"Blood stains" here represents violence and murder. Alternate translation: "will have taken away those in Jerusalem who harm innocent people"

by means of the spirit of judgment and the spirit of flaming fire
This is how God would remove the sin from Jerusalem. Here "spirit" probably represents the activity of judging and burning. Alternate translation: "by judgment and flaming fire"

spirit of judgment
Possible meanings are 1) Yahweh will punish the people or 2) Yahweh will declare the people guilty.

the spirit of flaming fire
Possible meanings are 1) this is a metaphor that means Yahweh will remove sinners from Zion like a fire removes impurities or 2) "flaming fire" is a metonym that represents the destruction in general of all the sinners.

Isaiah 4:5

a canopy over all the glory
Possible meanings are 1) a canopy for protecting the glorious city, or 2) a canopy consisting of God's glory that will protect the city. If the first meaning is followed, then it may further mean that the city is glorious because Yahweh is present in it.

canopy
This is a cloth that is hung over something to cover it for protecton.

Isaiah 4:6

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Let me sing for my well beloved,
a song of my beloved about his vineyard.
My well beloved had a vineyard
on a very fertile hill.
2 He spaded it, removed the stones,
and planted it with an excellent kind of vine.
He built a tower in the middle of it,
and also built a winepress.
He waited for it to produce grapes,
but it only produced wild grapes.

3 So now, inhabitant of Jerusalem and man of Judah,
judge between me and my vineyard.
4 What more could have been done for my vineyard,
that I have not done for it?
When I looked for it to produce grapes,
why did it produce wild grapes?
5 Now I will tell you
what I will do to my vineyard:
I will remove the hedge,
I will turn it into a pasture,
I will break down its wall,
and it will be trampled down.
6 I will lay it waste,
and it will not be pruned nor hoed.
Instead, briers and thorns will spring up.
I will also command the clouds
not to rain on it.

7 For the vineyard of Yahweh of hosts
is the house of Israel,
and the man of Judah
his pleasant planting;
he waited for justice, but instead, there was killing;
for righteousness, but, instead, a shout for help.

8 Woe to those who join house to house,
who join field to field,
until no room remains,
and you alone remain in the land!

9 Yahweh of hosts told me,
many houses will be desolate,
even great and impressive ones,
without any inhabitant.
10 For a ten-yoke vineyard will yield only one bath,
and one homer of seed will yield only an ephah.

11 Woe to those who rise up early in the morning
to obtain strong drink,
those who linger late into the night
until wine inflames them.
12 They have harp and lute,
tambourine, flute, and wine at their feasts,
but they do not honor what Yahweh has done
or respect the work of his hands.

13 Therefore my people have gone into captivity
for lack of understanding;
their honored leaders are famished,

generated on Tue Oct 24 10:45:40 2023

and their common people have nothing to drink.
14 Therefore Sheol has made its appetite greater
and has opened its mouth very wide;
their elite, the people, their leaders, and the revelers
and those who are happy among them, descend into Sheol.
15 People bow low,
and men abase themselves.
the eyes of the lofty will be abased.
16 Yahweh of hosts will be exalted in his justice,
and God the Holy One will show himself holy by his righteousness.
17 Then the sheep will feed as in their own pasture,
and in the ruins, lambs will graze as foreigners. [1]

18 Woe to those who pull along iniquity with useless cords
and who pull along sin as if it were with a cart rope.
19 Woe to those who say, "Let God hurry,
let him work quickly, so we can see it happen;
and let the plans of the Holy One of Israel come,
so that we may know them."

20 Woe to those who call evil good,
and good evil;
who represent darkness as light,
and light as darkness;
who represent bitter as sweet,
and sweet as bitter!

21 Woe to those who are wise in their own eyes,
and prudent in their own understanding!

22 Woe to those who are champions at drinking wine,
and masters at mixing strong drinks;
23 who acquit the wicked for a bribe,
and deprive those in the right of what is right!

24 Therefore as the tongue of fire devours stubble,
and as chaff goes down in flame,
so their root will rot,
and their blossom will blow away like dust.
This will happen because they have rejected
the law of Yahweh of hosts,
and because they have despised
the word of the Holy One of Israel.
25 Therefore the anger of Yahweh is kindled against his people.
He has reached out with his hand against them
and has punished them.
The mountains tremble,
and their corpses are like garbage in the streets.
In all these things, his anger does not subside;
his hand is still stretched out.

26 He will lift up a signal flag for faraway nations
and will whistle for those at the end of the earth.
Look, they will come
speedily and promptly.
27 None tire or stumble among them;
none slumbers or sleeps.
Nor are their belts loose,
or the thongs of their sandals broken.
28 Their arrows are sharp
and all their bows are bent;
their horses' hooves are like flint,

generated on Tue Oct 24 10:45:40 2023

and their chariot wheels like storms.
29 Their roaring will be like a lion;
they will roar like young lions.
They will growl and seize the prey
and drag it away, with none to rescue.
30 On that day they will roar against the prey
as the sea roars.
If anyone looks over the land,
he will see darkness and suffering;
even the light will be made dark by the clouds.

Footnotes

5:17 [1]Some modern translations have

Isaiah 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Woe

This chapter presents a series of woes, or judgments against those who are spoken against. Most of these judgments are due to the lack of justice in Judah. (See: woe and judge and justice)

Important figures of speech in this chapter

Allegory

This chapter begins as an allegory. An allegory is a story with a symbolic meaning. This allegory is meant to teach the Jews that they sinned against Yahweh and that there was nothing more he could have done for them. (See: spirit and sin)

==Animals being present where people once lived== Verse 17 ("Then the sheep will feed as in their own pasture, and in the ruins of the rich people, lambs will graze") is an example of the Old Testament's prophets' habit of describing complete ruin and desolation in terms of a picture of animals—usually wild animals, but here sheep and lambs—living in or feeding in those places. Whether the picture is of flocks or wild animals, the purpose is to say that the human habitation has gone back to wild nature, and that this has happened because of God's punishment on the people.

Isaiah 5:1

General Information:

Isaiah tells a parable about a farmer and his vineyard. The farmer represents God and the vineyard represents the people of Judah, the southern kingdom of the Israelites.

my well beloved

"my dear friend"

on a very fertile hill

"on a hill where very good crops could grow"

Isaiah 5:2

He spaded it

"He prepared the soil." This expresson refers to using a tool to dig into the ground to prepare it for planting.

He built a tower in the middle of it

"He made a tall building in the middle of the vineyard to watch over it." Someone would stand at the top of the tower to watch the vineyard and make sure that no animals or people went into it. The full meaning of this statement can be made clear.

generated on Tue Oct 24 10:45:40 2023

built a winepress
"dug a pit to squeeze out the grape juice." A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

wild grapes
"worthless grapes" or "bad tasting grapes"

Isaiah 5:3

General Information:
In Isaiah's parable of the vineyard, the owner of the vineyard, who represents God, speaks to the people of Jerusalem and Judah about his vineyard.

inhabitant of Jerusalem and man of Judah
These expressions refer in general to all people living in Jerusalem and Judah, so they can be translated with plural nouns. Alternate translation: "all of you who live in Jerusalem and Judah"

Jerusalem ... Judah
"Judah" was the name of the southern kingdom of Israelites, and Jerusalem was the capital city.

judge between me and my vineyard
The idea of a space separating two things is often used to express the idea of choosing one or the other of those things. Alternate translation: "decide who has acted right, I or my vineyard"

Isaiah 5:4

What more could have been done for my vineyard, that I have not done for it?
The owner uses this question to make a statement about his vineyard. This rhetorical questions can be translated as a stataement. Alternate translation: "I have done all that I could do for my vineyard!"

When I looked for it to produce grapes, why did it produce wild grapes?
The owner uses a question to say that his vineyard should have produced good grapes. This rhetorical question can be translated as a statement. Alternate translation: "I wanted it to make good grapes, but it only produced worthless grapes"

Isaiah 5:5

General Information:
In Isaiah's parable, the owner of the vineyard continues to talk about his vineyard.

remove the hedge
"take away the border of bushes." A hedge is a row of bushes or small trees that have been planted in order to protect a garden or some other kind of area. Here "hedge" probably refers to the thorn bushes that were planted to grow on the stone wall surrounding the vineyard.

I will turn it into a pasture
"I will allow animals to go there and eat." This is a grassy place where animals feed.

it will be trampled down
This can be stated in active form. Alternate translation: "animals will trample it down"

Isaiah 5:6

I will lay it waste
"I will destroy it"

it will not be pruned nor hoed
This can be stated in active form. Alternate translation: "no one will prune it or hoe it" or "no one will cut off the branches that are not needed, and no one will take care of the soil"

briers and thorns will spring up
Briers and thorns are often used as symbols of ruined cities and land.

Isaiah 5:7

General Information:
Isaiah explains the parable of the vineyard.

For the vineyard of Yahweh of hosts is the house of Israel
Isaiah states that the vineyard in the parable represents the people of Israel. Alternate translation: "For the vineyard of Yahweh of hosts represents the house of Israel" or "The people of Israel are like the vineyard of Yahweh, Lord of the angel armies"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

the man of Judah his pleasant planting
The people of Judah are spoken of as if they are a vine that Yahweh planted. This can be stated as a simile. Alternate translation: "the people of Judah are like a vine that that Yahweh planted for Yahweh's pleasure"

the man of Judah
Here "man" represents all the people of Judah. Alternate translation: "the people of Judah"

he waited for justice, but instead, there was killing
This can be changed so that the abstract noun "justice" can be expressed by the verb "do what is fair." The abstract noun "killing" can be expressed as "killed one another." Alternate translation: "Yahweh waited for the people to do what is fair, but instead they killed one another"

generated on Tue Oct 24 10:45:40 2023

for righteousness
The phrase "he waited" is understood from earlier in the verse. It can be repeated to make the meaning clear. Alternate translation: "he waited for righteousness" or "he waited for them to do what is right"

instead, a shout for help
The words "there was" are understood from earlier in the verse. They can be repeated to make the meaning clear. The reason people shouted out for help can be made explicit. Alternate translation: "instead, there was a shout for help" or "instead, those who were weak shouted out for someone to help them because others were attacking them"

a shout
This expression probably stands for many shouts.

Isaiah 5:8

General Information:
Isaiah announces God's judgment.

to those who join house to house, who join field to field
"to those who take more and more houses, and who take more and more fields." Isaiah assumes that his audience knows that the law forbids someone from taking land from a family permanently. The full meaning of this statement can be made clear.

Isaiah 5:9

Yahweh of hosts
See how you translated this in Isaiah 1:9.

without any inhabitant
"without anyone living in it"

Isaiah 5:10

a ten-yoke vineyard
The size of the vineyard is represented by the number of pairs of oxen that could plow it in one day. Each pair of oxen would be connected by a yoke. Alternate translation: "a vineyard that is large enough for ten pairs of oxen to plow it"

only one bath
The words "of wine" are implied. Alternate translation: "only one bath of wine"

one bath
A bath is eqaul to 22 liters.

one homer of seed will yield only an ephah
A homer is equal to 220 liters.

only an ephah
The words "of grain" are implied. Alternate translation: "only an ephah of grain"

an ephah
An ephah is equal to 22 liters.

Isaiah 5:11

those who rise up early in the morning ... who linger late into the night
This refers to people who do nothing all day but drink alcoholic drinks.

until wine inflames them
Here the power of wine to make its drinkers drunk is spoken of as if it were inflaming them, that is, setting them on fire. Alternate translation: "until they are drunk with wine"

Isaiah 5:12

harp and lute, tambourine, flute, and wine
These musical instruments and the wine imply that the people enjoying these things are celebrating very much.

tambourine
A musical instrument with a head like a drum that can be beaten with the hand. It probably had pieces of metal around the side that sounded when the player shook it. The tambourine was small enough for the player to hold it and shake it with one hand.

the work of his hands
Here the metonym "hands" represents the person who has done something. Alternate translation: "what Yahweh has done"

Isaiah 5:13

General Information:
These verses tell what will happen to the people because they have disobeyed God.

my people have gone into captivity
In prophecy things that will happen in the future are often referred to as if they had already happened. This emphasizes that the prophecy will certainly come true. Alternate translation: "enemies from other countries will take my people, Israel, as slaves"

for lack of understanding
What they do not understand can be made explicit. Alternate translation: "because they do not understand Yahweh or his law"

are famished
"are extremely hungry"

Isaiah 5:14

Sheol has made its appetite greater and has opened its mouth very wide
This phrase speaks of Sheol, which stands here for the grave, to an animal that is ready to eat other

generated on Tue Oct 24 10:45:40 2023

animals. It implies that many, many people will die. Alternate translation: "death is like a hungry animal that has opened its mouth wide to eat up many people"

their elite, the people, their leaders, and the revelers and those who are happy among them, descend into Sheol
The prophet speaks of the future as if it were happening now. Alternate translation: "Many people of Israel, their important people and common people, their leaders and those who enjoy wild parties, will go into Sheol"

Isaiah 5:15

People bow low, and men abase themselves
See how you translated these words in [Isaiah 2:9]

the eyes of the lofty will be abased
Looking down is often a sign of being ashamed. See how you translated similar words in [Isaiah 2:11]

the lofty
Here proud, arrogant people are spoken of as if they are high above other people. Alternate translation: "proud"

Isaiah 5:16

Yahweh of hosts will be exalted in his justice
This can be stated in active form. Alternate translation: "People will praise Yahweh of hosts because he is just"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will be exalted
Being honored is spoken of as if it were being lifted high. Alternate translation: "will be greatly honored"

Isaiah 5:17

the sheep will feed as in their own pasture
Yahweh will destroy the city of Jerusalem, which was called a "vineyard" in Isaiah 5:1. It will become good for nothing except for sheep to eat grass there.

graze
eat grass

in the ruins, lambs will graze as foreigners
That is, the lambs will graze there. The land will be worthless for any other use.

Isaiah 5:18

Woe to those who pull along iniquity with useless cords and who pull along sin as if it were with a cart rope
These phrases mean basically the same thing. They speak of people who continue to sin on purpose as if they were using all their strength to pull a heavy cart along. God will punish them for their sin. Alternate translation: "Woe to those who work hard to sin as a person who drags a cart by a rope"

Isaiah 5:19

those who say
This refers to those who continue to sin

let the plans of the Holy One of Israel come
God's plans are spoken of as if they were objects that could come by themselves. Alternate translation: "let the Holy One of Israel accomplish his plans"

the Holy One of Israel
Translate "the Holy One" as in Isaiah 5:16.

Isaiah 5:20

who represent darkness as light, and light as darkness ... bitter as sweet, and sweet as bitter
Those who do these things are the same as those "who call evil good, and good evil." These things are opposites and people know the difference between them, but some people lie and say that bad things are good. Alternate translation: "They are like people who call darkness light and light darkness. They are like people who call bitter things sweet and sweet things bitter"

Isaiah 5:21

to those who are wise in their own eyes
Here the metonym "eyes" refers to their thoughts. Alternate translation: "to those who consider themselves to be wise"

prudent in their own understanding
"think they understand everything"

Isaiah 5:22

General Information:
This page has intentionally been left blank.

Isaiah 5:23

who acquit the wicked for a bribe
This passage is speaking about corrupt judges in courts of law.

acquit the wicked
"declare guilty people innocent"

deprive those in the right of what is right
"do not treat innocent people fairly"

generated on Tue Oct 24 10:45:40 2023

Isaiah 5:24

General Information:
Yahweh threatens to destroy the evil people of Isaiah 5:18-23.

tongue of fire
"flame of fire" or "flame"

stubble ... chaff
"Stubble" and "chaff" are the useless parts of the food grain plant. During harvest they are dry and so burn easily.

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

chaff
or "dry grass"

their root will rot, and their blossom will blow away like dust
Isaiah speaks of these people as if they were a dying plant. Alternate translation: "they will die like a plant whose roots have rotted and whose blossom has dried up and blown away in the wind"

Isaiah 5:25

the anger of Yahweh is kindled
Isaiah speaks of Yahweh's anger as if it were a fire. Alternate translation: "Yahweh is very angry"

He has reached out with his hand against them and has punished them
The prophet speaks of the future as if it had already happened. He does this to insist that the prophecy certainly will come about. Alternate translation: "he will punish them with his powerful hand"

has reached out with his hand against them
Here "hand" refers to God's power and control. Alternate translation: "has shown his power against them"

corpses
dead bodies

their corpses are like garbage in the streets
The dead bodies are allowed to lie in the streets as if they were garbage. This implies that many will die but that no one will be there to bury them. The word "garbage" can also be translated as "refuse" or "manure."

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand"

his hand is still stretched out
Here "hand" represents God's power and control. Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. Alternate translation: "he will still be ready to punish them"

Isaiah 5:26

He will lift up a signal flag for faraway nations and will whistle for those at the end of the earth
Isaiah says the same thing in two different ways. God causing the armies of nations that are far away from Judah to come and attack is spoken of as if he would raise a flag and whistle to call them to Judah Alternate translation: "He will call for the armies of nations that are far away from Judah and tell them to come"

whistle
a loud, high pitched noise a person makes with their mouth to call a person or animal that is far away

they will come
"the enemy army will come"

speedily and promptly
These words mean basically the same thing and emphasize how quickly they will come. Alternate translation: "very quickly"

Isaiah 5:27

General Information:
Isaiah continues to describe the army that will attack Judah. He describes it as if it were already existing (Isaiah 5:26).

tire ... stumble ... slumbers ... sleeps
These four words progress from being tired from work to being unable to walk well, to being unable to stay awake, to full sleep, so all four should appear in the translation.

Nor are their belts loose
The soldiers kept their clothes tight so it would easier to move and fight.

the thongs of their sandals
"the straps of their sandals"

Isaiah 5:28

their horses' hooves are like flint
"their hooves are like hard stone." Isaiah compares the hard part of a horse's foot to flint, which is a hard stone that can cause sparks when struck. Possible meanings are 1) Isaiah compares their hooves to flint so to describe the frightening image of their feet causing sparks as they run or 2) Isaiah compares their hooves to flint to emphasize how strong their hooves are which enables the horse to do whatever their master want them to do.

generated on Tue Oct 24 10:45:40 2023

their chariot wheels like storms
Isaiah compares the chariot wheels to storms in order to imply that they will destroy everything in their path. Alternate translation: "the wheels of the chariots will spin like a windstorm"

chariot wheels
These wheels often had sharp blades attached to them that would cut to pieces anyone the chariot passed close to.

Isaiah 5:29

General Information:
Isaiah continues to describe the army that will attack Judah (Isaiah 5:26).

young lions
A young age is a metonym for strength. Alternate translation: "the strongest lions"

They will growl and seize the prey
Isaiah compares the enemy killing the people of Judah to a lion killing a weaker animal. Possible meanings are 1) lions make a sound not as loud as a roar just before they strike, or 2) the writer is using two words to mean the same thing.

prey
animals that another animal wants to catch and kill

with none to rescue
"and no one will be able to save them"

Isaiah 5:30

will roar ... sea roars
The word "roar" here is translated "growl" in verse 29. Use your language's word for the sound of waves in a storm or heavy rain or some other frightening natural sound.

even the light will be made dark by the clouds
Here darkness represents suffering and disaster. This metaphor can be stated in active form. Alternate translation: "the dark clouds will completely block the light of the sun"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 In the year that king Uzziah died, I saw the Lord sitting on a throne; he was high and elevated, and the hem of his robe filled the temple. **2** Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. **3** Each one called to another and said,

"Holy, holy, holy, is Yahweh of hosts!
The whole earth is full of his glory."

4 The foundations of the thresholds shook at the voices of those who were crying out, and the house was filled with smoke.

5 Then I said, "Woe is me! For I am doomed because I am a man of unclean lips, and I live among a people of unclean lips, because my eyes have seen the King, Yahweh, Yahweh of hosts!"

6 Then one of the seraphim flew to me; he had a glowing coal in his hand, that he had taken with the tongs from off the altar. **7** He touched my mouth with it and said, "See, this has touched your lips; your guilt has been taken away, and your sin atoned for."

8 I heard the voice of the Lord say, "Whom will I send; who will go for us?" Then I said, "Here I am; send me." **9** He said, "Go and tell this people,

'Hearing, you will hear, but you will not understand;
seeing, you will see, but you will not know.'
10 Make the heart of this people insensitive,
and their ears dull, and blind their eyes.
Otherwise they might see with their eyes, hear with their ears,
and understand with their heart, and then turn and be healed."

11 Then I said, "Lord, how long?" He answered,

"Until cities crash into ruins
and are without inhabitants,
and the houses are without people,
and the land falls into a desolate waste,
12 and until Yahweh has sent the people far away,
and the whole land is completely abandoned.
13 Even if a tenth of the people remain in it,
it will again be destroyed;
as a terebinth or an oak is cut down and whose trunk remains,
the holy seed is in its stump."

Isaiah 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:3-4,7, 9-13.

Special concepts in this chapter

Heaven

This vision described in this chapter is probably a scene in heaven. (See: heaven)

Isaiah's call

This chapter record Isaiah's call to prophetic ministry. It recognizes the holiness of God and Isaiah recognizes his need for holiness. (See: call and prophet and holy)

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Other possible translation difficulties in this chapter

Inevitability
The way Yahweh speaks in this chapter shows the inevitability of the punishment of Yahweh against the people of Judah. The punishment must now come. It is too late for repentance. (See: repent)

Isaiah 6:1

he was high and elevated
The words "high" and "elevated" emphasize that the throne was very high and above everything around it. The height of the throne represents how great and powerful the Lord is.

filled the temple
"filled the palace." The word used for temple here is often used to refer to the palace of kings.

Isaiah 6:2

Above him were the seraphim
The word "seraphim" is the plural of seraph. This means the Lord was seated on the throne and the seraphim were standing or flying near the Lord ready to serve him.

seraphim
This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what "seraphim" means, you could translate this as "winged creatures" or "winged living things." Or, you can borrow the word and use it in your language.

each one had six wings
"each seraph had six wings" or "each creature had six wings"

with two each covered his face, and with two he covered his feet, and with two he flew
The words "wings" and "seraph" are understood. Alternate translation: "with two wings each seraph covered his face, and with two wings he covered his feet, and with two wings he flew"

Isaiah 6:3

General Information:
Isaiah continues to describe his vision.

Each one called to another and said
"The seraphim called out to one another and said" or "The winged creatures proclaimed to one another"

Holy, holy, holy, is Yahweh of hosts
Repeating the word "holy" three times indicates God is completely holy. Alternate translation: "Yahweh of hosts is holy beyond all else" or "Yahweh of hosts is completely holy"

The whole earth is full of his glory
This speaks of the earth as if it were a container and glory were the contents in the container. Alternate translation: "Everything on the earth is evidence of God's glory"

Isaiah 6:4

General Information:
Isaiah continues to describe his vision.

The foundations of the thresholds shook at the voices of those who were crying out
"When the seraphim called out, their voices shook the doorways and their foundations"

the house was filled with smoke
This can be stated in active form. Alternate translation: "smoke filled the temple" or "smoke filled the palace"

Isaiah 6:5

Woe is me! For I am doomed
This can be stated in active form. Alternate translation: "I am in great trouble! Terrible things will happen to me"

of unclean lips
Here "lips" represent what a person speaks. And, people saying things that are unacceptable to God is spoken of as if their lips were physically unclean.

Yahweh, Yahweh of hosts
Yahweh, the ruler of the angel armies"

my eyes have seen
Here "eyes" represents the whole person. Alternate translation: "I have seen"

Isaiah 6:6

General Information:
Isaiah continues to describe his vision.

seraphim
This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what "seraphim" means, you could translate these as "creatures" or "living things" or "beings." Or you can borrow the word and use it in your language. See how you translated this word in [Isaiah 6:2]

tongs
a tool used for grabbing or holding objects

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Isaiah 6:7

your guilt has been taken away, and your sin atoned for
These two phrases say basically the same thing. This can be stated in active form. Alternate translation: "Yahweh has taken away your guilt and has forgiven your sins"

your guilt has been taken away
Yahweh no longer considering a person to be guilty is spoken of as if "guilt" were an object that someone could take away from someone else.

Isaiah 6:8

General Information:
Isaiah continues to describe his vision.

the voice of the Lord say
Here "voice" represents the Lord himself. Alternate translation: "the Lord say"

Whom will I send
It is implied that Yahweh will send someone to speak his message to the people of Israel. Alternate translation: "Whom will I send to be a messenger to my people"

who will go for us
It seems "us" refers to Yahweh and the members of his heavenly council to whom he is speaking.

Isaiah 6:9

this people
"the people of Israel"

Hearing, you will hear, but you will not understand; seeing, you will see, but you will not know
If needed, you can state clearly the understood information. Alternate translation: "You will hear Yahweh's message, but you will not understand what it means; you will see what Yahweh is doing, but you will not know what it means"

Isaiah 6:10

General Information:
Yahweh continues to tell Isaiah what he must do when Yahweh sends him to preach to the people.

Make the heart of this people insensitive
Here "heart" represents a person's mind. A person who does not think clearly and is unable to understand and care about what is happening is spoken of as if his heart were insensitive. Alternate translation: "Make these people unable to understand" or "Make the minds of these people dull"

Make the heart of this people
It may be more natural to translate "heart" and "this" as plurals. Alternate translation: "Make the hearts of these people"

Make the heart ... insensitive
This command means that Yahweh will use Isaiah's message to cause the people to understand even less and to make them less sensitive to what Yahweh is doing.

their ears dull, and blind their eyes
"make it so that they cannot hear, and make it so that they cannot see." Isaiah making people to not understand Yahweh's message or what he is doing is spoken of as if Isaiah were making them deaf and blind.

they might see with their eyes, hear with their ears
People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see and hear.

understand with their heart
Here "heart" represents as person's mind. Truly understanding something and caring about what is happening is spoken of as if the people were to understand with their hearts.

then turn
Repenting and starting to obey Yahweh is spoken of as if the people were physically to turn towards him. Alternate translation: "follow me again" or "then start trusting in me again"

be healed
This can be stated in active form. Alternate translation: "I would heal them"

Isaiah 6:11

Until cities crash into ruins and are without inhabitants, and the houses are without people
"Until all the cities and houses are ruined and no one lives there"

the land falls into a desolate waste
Here "falls into" is an idiom that means to become something worse. Alternate translation: "the land becomes a desolate waste"

Isaiah 6:12

until Yahweh has sent the people far away, and the whole land is completely abandoned
Here Yahweh speaks about himself in the third person. Alternate translation: "until I, Yahweh, have sent all the people far away from their land, so that no one is left"

generated on Tue Oct 24 10:45:40 2023

Isaiah 6:13

it will again be destroyed
This can be stated in active form. Alternate translation: "armies will again destroy the land of Israel"

as a terebinth or an oak is cut down and whose trunk remains, the holy seed is in its stump
This simile means that even after Yahweh destroys Israel, he will still set apart people from among the Israelites to serve him.

terebinth
a kind of oak tree

trunk ... stump
A trunk is the thick main stem of a tree. A stump is the part of a tree that remains in the ground after the tree is cut down.

the holy seed
The people who will serve Yahweh after armies destroy Israel are spoken of as if they were set apart as a holy seed.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 During the days of Ahaz son of Jotham son of Uzziah, king of Judah, Rezin the king of Aram, and Pekah
son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they could not prevail against
it. **2** It was reported to the house of David that Aram was allied with Ephraim. His heart trembled, and the
heart of his people, as the trees of the forest shake in the wind. [1]

3 Then Yahweh said to Isaiah, "Go out with your son Shear-Jashub to meet Ahaz at the end of the conduit
of the upper pool, on the road to Launderer's Field. **4** Tell him, 'Be careful, remain calm, do not be afraid
or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah
son of Remaliah. **5** Aram, Ephraim, and the son of Remaliah have planned evil against you; they have said,
6 "Let us attack Judah and terrify her, and let us break into her and set up our king there, the son of
Tabeel." **7** The Lord Yahweh says,

"It will not take place;
it will not happen,
8 because the head of Aram is Damascus,
and the head of Damascus is Rezin.
Within sixty-five years,
Ephraim will be shattered and will no longer be a people.
9 The head of Ephraim is Samaria,
and the head of Samaria is Remaliah's son.
If you do not remain firm in faith,
surely you will not remain secure."'"

10 Then Yahweh spoke again to Ahaz, **11** "Ask a sign of Yahweh your God; ask for it in Sheol below or in
the height above." **12** But Ahaz said, "I will not ask, nor will I test Yahweh." **13** So Isaiah replied, "Listen,
house of David. Is it not enough for you people to test the patience of people? Must you also test the
patience of my God? **14** Therefore the Lord himself will give you people a sign: See, the young woman will
conceive, bear a son, and will call his name Immanuel. **15** He will eat curds and honey when he knows to
refuse the evil and choose the good. **16** For before the child knows to refuse the evil and choose the good,
the land whose two kings you dread will be desolate. **17** Yahweh will bring on you, on your people, and on
your father's house days unlike any since Ephraim seceded from Judah—he will bring on you the king of
Assyria."

18 At that time Yahweh will whistle for a fly from the distant streams of Egypt, and for a bee from the land
of Assyria. **19** They will all come and settle down into all the gorges, into the clefts of the rocks, on all the
thornbushes, and onto all the pastures.

20 At that time the Lord will shave with a razor that was hired beyond the Euphrates River—the king of
Assyria—the head and the hair of the legs; it will also sweep away the beard. **21** On that day, a man will
keep alive a young cow and two sheep, **22** and because of the abundance of milk they give, he will eat
curds, for everyone left in the land will eat curds and honey.

23 At that time, where there were a thousand vines worth a thousand silver shekels, there will be nothing
but briers and thorns. **24** Men will go there to hunt with bows, because all the land will be briers and
thorns. **25** They will stay away from all the hills that were cultivated with the hoe, for fear of the briers
and thorns; but it will be a place where cattle and sheep graze.

Footnotes

7:2 [1] Instead of

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Isaiah 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:7-9, 18-25.

Special concepts in this chapter

"Young woman"

Some translations choose to translate this as "virgin" and believe it is a reference to the Messiah being born of a virgin woman. This is only one possible translation, therefore most translations have avoided forcing this specific connotation into the meaning of the term. (See: christ)

Other possible translation difficulties in this chapter

Israel

In this chapter, Israel is a reference to the northern kingdom of Israel and not the nation as a whole. They are also called Ephraim in this chapter after its most prominent tribe.

Isaiah 7:1

During the days of Ahaz ... king of Judah

"When Ahaz ... was king of Judah" This was when the events happened.

Rezin ... Pekah ... Remaliah

men's names

Rezin ... and Pekah ... went up

The author speaks as if the kings were the armies they led. Alternate translation: "Rezin ... and Pekah ... led their armies up"

to war against it

The author speaks as if the city itself were the people who live in it. Alternate translation: "to war against the people of Jerusalem"

Isaiah 7:2

It was reported to the house of David

This can be stated in active form. Alternate translation: "the house of David heard the report" or "someone reported to the house of David"

the house of David

The word "house" is a metonym for the family living in the house. Alternate translation: "King Ahaz and his counselors"

that Aram was allied with Ephraim

Here "Aram" and "Ephraim" refer to their kings. Here "Ephraim" represents the whole northern kingdom of Israel. Alternate translation: "that Rezin, the king of Aram was helping Pekah, the king of Israel"

His heart trembled, and the heart of his people, as the trees of the forest shake in the wind

The trembling of their hearts at this news is compared to the way trees shake when the wind blows through them. Alternate translation: "Ahaz and his people were very afraid"

Isaiah 7:3

General Information:

Isaiah writes about what happened to him as if it had happened to someone else.

Shear-Jashub

Translators may also add a footnote that says, "The name Shear-Jashub means 'a remnant will return.'" The meaning may have given hope to Ahaz.

at the end of the conduit of the upper pool

"where the water flows out of the tunnel and enters the upper pool"

conduit

man-made ditch or tunnel through which water flows

road

If your language has a word for a road or path that people have made smooth by filling in the low places and lowering the high places, you can use it here.

Launderer's Field

Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderer's field" or "the field where men wash wool" or "the field where women wash clothes."

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Launderer's Field
A launderer is either 1) a man who washes wool that someone has cut from the sheep, "Wool Washer Field," or 2) a woman who washes dirty clothes, "Clothes Washer Field."

Isaiah 7:4

Tell him
"Tell Ahaz"

do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah
God compares Rezin and Pekah to burning sticks whose fire has gone out and are making smoke now. God is emphasizing that they are not real threats to Judah. This can be stated in active form. Alternate translation: "do not let Rezin and Pekah make you afraid; their fierce anger is like a burning stick whose fire has gone out and there is only smoke"

afraid or intimidated
The words "afraid" and "intimidated" mean the same thing and can be translated as one word. Alternate translation: "afraid"

Isaiah 7:5

General Information:
Yahweh continues to tell Isaiah what he should tell Ahaz (Isaiah 7:3).

Aram, Ephraim, and the son of Remaliah
The words "Aram" and "Ephraim" refer to the kings of these lands. Also, "Ephraim" represents the northern kingdom of Israel. Alternate translation: "Rezin the king of Aram and Pekah the son of Remaliah, king of Israel"

Remaliah
This is the name of a man. Translate his name as in Isaiah 7:1.

have planned evil against you
Here "you" is singular and refers to Ahaz.

Isaiah 7:6

son of Tabeel
It is unknown who this man is.

Isaiah 7:7

General Information:
Yahweh continues to tell Isaiah what he should tell Ahaz (Isaiah 7:3).

Isaiah 7:8

the head of Damascus is Rezin
Here "head" is a metonym for the most important part. It is implied that Rezin is only a man, and therefore cannot stop Yahweh's plan. This can be stated explicitly. Alternate translation: "the king of Damascus is Rezin, who is only a man"

sixty-five years
"65 years"

Ephraim will be shattered and will no longer be a people
Here "Ephraim" refers to all of the northern kingdom of Israel. This can be stated in active form. Alternate translation: "an army will destroy Ephraim, and there will no longer be a people of Israel"

Isaiah 7:9

the head of Samaria is Remaliah's son
This means Pekah is the king of Samaria and all of Israel. Alternate translation: "the king of Samaria is Pekah, who is a weak man"

If you do not remain firm in faith, surely you will not remain secure
This can be stated in positive form. Alternate translation: "If you continue to believe in me, you will certainly remain safe"

If you do not remain
"Unless you remain"

Isaiah 7:10

General Information:
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Isaiah 7:11

ask for it in Sheol below or in the height above
Yahweh uses the words "Sheol" and "height" to mean Ahaz could ask him for anything.

the height
The abstract noun "height" can be translated with a preposition. "places far above you"

Isaiah 7:12

will not ask
"will not ask Yahweh for a sign"

Isaiah 7:13

house of David
The word "house" is a metonym for the family living in the house. See how you translated this in [Isaiah 7:2]

Is it not enough for you people to test the patience of people? Must you also test the patience of my God?
These questions emphasize that the king has sinned greatly. Alternate translation: "You test the patience of people! Now you even test the patience of my God!"

generated on Tue Oct 24 10:45:40 2023

Isaiah 7:14

the young woman will conceive
Some ancient versions and some contemporary versions translate, "the virgin will conceive," while others translate "the young woman will conceive."

his name Immanuel
Translators may add a footnote that says: "The name Immanuel means 'God with us.'"

Isaiah 7:15

He will eat curds and honey when he knows to refuse the evil and choose the good
Possible meanings are 1) "By the time that child is old enough to eat curds and honey, he will be able to reject what is evil and choose what is good." This emphasizes that the child will be very young when he knows to choose what is right instead of wrong or 2) "By the time the child is old enough to reject what is evil and choose what is good, he will be eating curds and honey." The people of Judah considered a child to be responsible for doing what is right when he was 12 years old. This emphasizes that within twelve years the people will be able to eat much curds and honey because most of the people of Israel will be killed or taken as captives.

curds
milk that people have treated to make it into a soft solid

refuse the evil and choose the good
Here "the evil" and "the good" refer to evil and good things in general. Alternate translation: "refuse to do evil deeds and choose to do good deeds"

Isaiah 7:16

General Information:
Isaiah continues to describe the sign that God will give the house of David.

refuse the evil and choose the good
Here "the evil" and "the good" refer to evil and good things in general. See how you translated this in [Isaiah 7:15]

you dread
"you fear." Here "you" is singular and refers to Ahaz.

Isaiah 7:17

your people
This refers to the people of Judah.

Isaiah 7:18

At that time
before the child knows to refuse the evil and choose the good (Isaiah 7:15)

Yahweh will whistle for
"Yahweh will call" or "Yahweh will summon"

for a fly from the distant streams of Egypt, and for a bee from the land of Assyria
Here the armies of Egypt and Assyria are spoken of as if they are insects that will invade the land of Israel. This can be stated as a simile. Alternate translation: "for the armies of Egypt and Assyria, and their soldiers will be everywhere like flies and bees"

Isaiah 7:19

General Information:
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Isaiah 7:20

General Information:
Isaiah continues to describe the time when the army of Assyria will attack Israel.

the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria
The word "razor" is a metaphor for the king of Assyria and his army, and Yahweh speaks of the king as if the king were a man who would do Yahweh's work and then receive money from Yahweh. Alternate translation: "the Lord will call the king of Assyria from beyond the Euphrates River to work for him to shave you"

that was hired
This can be stated in active form. Alternate translation: "that he bought"

the head ... the hair of the legs ... also ... the beard
It was bad to have someone shave the top of the head; it was worse to have someone shave "the hair of the legs"; it was worst of all to have someone shave the beard.

the head ... the hair of the legs ... the beard
Isaiah does not say whose head, hair, and beard the Lord is going to shave, but Ahaz and the reader would understand that this is a man; the man is a metaphor for the people living in the land of Judah.

the head
Here "the head" represents the hair that grows on it. Alternate translation: "the hair on the head"

the hair of the legs
Possible meanings are 1) this is a polite way to speak of the hair on the lower body or 2) this speaks of the hair on the legs.

generated on Tue Oct 24 10:45:40 2023

it will also sweep
"the razor will also sweep." If your language requires a person to be the subject of "will ... sweep," you can say, "the Lord will also sweep."

Isaiah 7:21

General Information:
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Isaiah 7:22

because of the abundance of milk they give
The abstract noun "abundance" can be translated as a clause. Alternate translation: "because they will give so much milk"

Isaiah 7:23

General Information:
Isaiah continues to describe the time when the army from Assyria will attack the land of Israel.

there were a thousand vines ... briers and thorns
"there were 1,000 vines." That is, when Isaiah wrote, there were vineyards, in some of which were 1,000 vines or more each. He says that these vineyards will become full of briers and thorns.

a thousand silver shekels
"1000 silver shekels." A shekel is a silver coin worth 4 days wage. Alternate translation: "1,000 silver coins"

briers and thorns
The words "briers" and "thorns" both refer to useless, thorny plants. It is not necessary to translate both words. Alternate translation: "thorn bushes" or "brier bushes"

Isaiah 7:24

because all the land will be briers and thorns
Why the hunters come to these lands can be made explicit. Alternate translation: "because there will be nothing in these lands but briers, thorns, and wild animals"

Isaiah 7:25

They will stay away from all the hills that were cultivated with the hoe
This can be stated in active form. Alternate translation: "People will stay away from the hills where they once prepared the soil to plant crops"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahweh said to me, "Take a large tablet and write on it, 'Maher-Shalal-Hash-Baz.' **2** I will summon
faithful witnesses to attest for me, Uriah the priest, and Zechariah son of Jeberekiah." **3** I went to the
prophetess, and she conceived and bore a son. Then Yahweh said to me, "Call his name Maher-Shalal-
Hash-Baz. **4** For before the child knows to cry, 'My father,' and, 'My mother,' the riches of Damascus and
the plunder of Samaria will be carried away by the king of Assyria."

5 Yahweh spoke to me again,

6 "Because this people has refused
the gentle waters of Shiloah
and rejoices over Rezin
and the son of Remaliah,
7 therefore the Lord is about to bring up on them
the waters of the River, mighty and many,
the king of Assyria and all his glory.
It will come up over all its channels
and overflow its banks.
8 The River will sweep onward into Judah,
flooding and passing on, until it reaches to your neck.
Its outstretched wings will fill the breadth of your land,
Immanuel."

9 You peoples will be broken to pieces.
Listen, all you distant countries:
gird yourselves and be broken to pieces;
gird yourselves and be broken to pieces.
10 Form a plan, but it will not be carried out;
issue the command, but it will not be carried out,
for God is with us.

11 Yahweh spoke to me, with his strong hand upon me, and warned me not to walk in the way of this
people.

12 Do not call conspiracy
anything that this people calls conspiracy,
you will not fear what they fear,
and do not be terrified.
13 It is Yahweh of hosts whom you will honor as holy;
he is the one you must fear,
and he is the one you must dread.
14 He will become a sanctuary;
but he will be a stone of striking,
and a stone of stumbling—
for both the houses of Israel,
and he will be a trap and a snare
to the people of Jerusalem.
15 Many will stumble over it
and fall and be broken,
and be ensnared and captured.

16 Bind up my testimony,
seal the official record, and give it to my disciples.
17 I will wait for Yahweh,
who hides his face from the house of Jacob;
I will trust in him.

18 See, I and the sons whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of
hosts, who lives on Mount Zion.

generated on Tue Oct 24 10:45:40 2023

19 They will say to you, "Consult with sorcerers and spiritists," the ones who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living? **20** To the law and to the testimony! If they do not say such things, it is because they have no light of dawn. **21** They will pass through the land greatly distressed and hungry. When they are hungry, they will become angry and curse their king and their God, as they turn their faces upward. **22** They will look at the earth and see distress, darkness, and gloom that causes anguish. They will be banished to thick darkness.

Isaiah 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:6-18, 21-22.

Special concepts in this chapter

Trust in Yahweh

Israel will not trust in Yahweh. Instead, they will trust in their own power, their Gentile allies and the power of false gods. They will be punished because the power of Yahweh is greater than all of these. (See: trust and falsegod)

Isaiah 8:1

Yahweh said to me

Here the word "me" refers to Isaiah.

Isaiah 8:2

I will summon faithful witnesses to attest for me

Possible meanings are 1) Yahweh is speaking: "I will call honest men to be witnesses" or 2) Isaiah is speaking: "I called honest men to be witnesses" or 3) Yahweh is commanding Isaiah: "Call honest men to be witnesses."

Isaiah 8:3

I went to the prophetess

The phrase "went to" here is a euphemism for sexual relations. It can be stated explicitly that Isaiah is married to the prophetess. Alternate translation: "I had sexual relations with the prophetess" or "I had sexual relations with my wife, the prophetess"

Isaiah 8:4

the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria

This can be stated in active form. Alternate translation: "the king of Assyria will carry away all the treasures of Damascus and Samaria"

Isaiah 8:5

General Information:

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Isaiah 8:6

Because this people has refused the gentle waters of Shiloah

The words "gentle waters" are a metaphor for the law of the Lord. Alternate translation: "Because this people has rejected Yahweh's law, which is like the gentle waters of Shiloah"

this people

"this people group." If your language needs a plural here, you can translate this phrase and the following verbs as "these people have refused ... are happy."

rejoices over Rezin and the son of Remaliah

The full meaning can be made explicit. See how you translated these men's names in [Isaiah 7:1]

Isaiah 8:7

therefore the Lord is

Yahweh speaks of himself as if he were someone else to remind the people of who he is. Alternate translation: "therefore I, the Lord, am"

bring up on them

The verb is "bring up"; the adverb is "on them."

on them

"on the people of Judah"

the waters of the River, mighty and many, the king of Assyria and all his glory

The river symbolizes the army of Assyria. Alternate translation: "the army from Assyria, which is powerful like a mighty river"

generated on Tue Oct 24 10:45:40 2023

the River
the Euphrates River in Assyria

Isaiah 8:8

General Information:
The Lord continues to describe the army of Assyria as a river that will flood Judah (Isaiah 8:7).

The River will sweep onward into Judah, flooding and passing on, until it reaches to your neck
The army of Assyria is like a flood of water. Alternate translation: "More and more soldiers will come like a river rising up to your neck"

The River
This refers to the Euphrates River in Assyria. This is a metonym for the Assyrian soldiers, who will come from their homes by the Euphrates River

Its outstretched wings will fill
Possible meanings are 1) as "the River" in the metaphor rises, its "wings" flow over and cover what had been dry land or 2) Isaiah changes metaphors and now speaks of Yahweh as a bird who is protecting the land, "But his outstretched wings will cover."

Immanuel
Translators may add a footnote that says: "The name Immanuel means 'God with us.'" See how you translated this in Isaiah 7:14.

Isaiah 8:9

You peoples will be broken to pieces
This can be stated in active form. Alternate translation: "I will break your armies to pieces"

Listen, all you distant countries
Isaiah speaks as if people in other countries can hear him. Alternate translation: "Listen, all you people in far away places"

gird yourselves and be broken to pieces; gird yourselves and be broken to pieces
Yahweh is mocking the peoples and saying that no matter how they prepare for war, he will defeat them. These words are stated twice for emphasis. This can be stated in active form. Alternate translation: "you will prepare yourselves for battle, but I will destroy you"

Isaiah 8:10

Form a plan, but it will not be carried out; issue the command, but it will not be carried out
This can be stated in active form. Alternate translation: "You can prepare to attack Judah, but you will not succeed"

it will not be carried out ... it will not be carried out
To "carry out" a plan or command is to do what the person who makes the plan or command wants the hearer to do. These clauses can be stated in active form. Alternate translation: "you will not be able to do what you plan to do ... your soldiers will not be able to do what their commanders tell them to do"

Isaiah 8:11

Yahweh spoke to me, with his strong hand upon me
Here "his strong hand upon me" is an idiom that refers to Yahweh's power. Alternate translation: "Yahweh spoke to me in a very powerful way"

warned me not to walk in the way of this people.
This is an indirect quote that ends in 8:17. Alternate translation: "warned me and said, 'Do not act like this people.'"

Isaiah 8:12

Do not call conspiracy anything that this people calls conspiracy
The people imagine there are conspiracies, and it makes them anxious. Alternate translation: "Do not worry like this people who think someone is always trying to harm them"

Isaiah 8:13

It is Yahweh of hosts whom you will honor as holy; he is the one you must fear, and he is the one you must dread
If you translate this as a direct quote, you can also translate it with Yahweh speaking in the first person: "But you will consider me, Yahweh of Hosts, as holy. And you will fear and be in awe of me"

Isaiah 8:14

General Information:
Isaiah continues the indirect quote of Yahweh that began in [Isaiah 8:11-13]

He will become a sanctuary
The word "sanctuary" is a metaphor for Yahweh keeping his people safe and protecting them. Alternate translation: "He will protect them when they go to him"

he will be a trap and a snare to the people of Jerusalem
The words "trap" and "snare" mean almost the same thing and emphasize that when Yahweh decides to punish the people of Jerusalem they will not be able to escape. Alternate translation: "he will trap the people of Jerusalem so they cannot escape him"

trap
a device that catches a bird in a net or basket

snare
a trap that catches and holds an animal's leg or nose

Isaiah 8:15

Many will stumble over it and fall and be broken, and be ensnared and captured
This can be stated in active form. Alternate translation: "Many people will stumble over the stone, and when they fall they will not get up. And many people will step into the trap, and they will not be able to get out"

ensnared and captured
These two words mean basically the same thing and emphasize that they will be caught in the trap.

Isaiah 8:16

Bind up my testimony, seal the official record
These two phrases mean basically the same thing. Alternate translation: "Close up tightly the scroll with this message written on it"

my testimony ... my disciples
It is unclear to whom the word "my" refers. It could be Isaiah or Yahweh. It is best to leave the pronouns ambiguous if your language will allow it.

Isaiah 8:17

I will wait for Yahweh
Here "I" refers to Isaiah.

who hides his face from the house of Jacob
Yahweh's "face" is a metonym for his blessing or favor. Alternate translation: "who has taken away his blessing from the house of Jacob" or "who no longer looks with favor on the house of Jacob"

house of Jacob
people of Israel

Isaiah 8:18

I and the sons whom Yahweh has given me are for signs and for wonders in Israel
"I and the sons Yahweh has given me are like signs to warn the people of Israel." The sons are Shear-Jashub and Maher-shalal-hash-baz, whose names are a message to the people of Israel. (See: Isaiah 7:3 and Isaiah 8:1)

Isaiah 8:19

General Information:
Isaiah is speaking.

They will say to you, "Consult with sorcerers and spiritists," the ones who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living?
Other possible meanings are 1) "They will say to you, 'Consult with the mediums and spiritists, those who chirp and mutter incantations. Should a people not consult their gods? They should consult the dead on behalf of the living for teaching and for testimony.'" or 2) "When they say to you, 'Consult with the mediums and spiritists, those who chirp and mutter incantations,' should a people not consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony!"

They will say to you
The word "they" refers to those who do not trust Yahweh. The word "you" is plural and refers to those who trust Yahweh.

the ones who chirp and mutter incantations
The words "chirp" and "mutter" refer to the sounds mediums and spiritists made when trying to speak to dead people. Alternate translation: "they people who whisper and mutter their magic words to try and speak to dead people"

chirp
make sounds like birds

But should a people not consult their God? Should they consult the dead on behalf of the living?
These questions are to show that people should consult God instead of foolishly trying to talk to dead people. Alternate translation: "But people should ask Yahweh to guide them. They should not seek answers from those who have died."

Isaiah 8:20

To the law and to the testimony
Possible meanings are 1) "Pay attention to God's instructions and teaching" or 2) "Then you must remember the teaching and testimony I gave." (Isaiah 8:16).

the law
This is the same word translated "official record" in Isaiah 8:16.

the testimony
See how you translated this in Isaiah 8:16.

If they do not say such things
"If they do not speak of the law and the testimony"

it is because they have no light of dawn
Isaiah speaks of people who do not know God as if they were people walking in darkness without any light. Alternate translation: "it is because they are like a person lost in the dark"

generated on Tue Oct 24 10:45:40 2023

Isaiah 8:21

General Information:
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Isaiah 8:22

gloom that causes anguish
"darkness that makes them very sad"

They will be banished to thick darkness
This can be stated in active form. Alternate translation: "Yahweh will drive them out into complete darkness"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 The gloom will be dispelled from her who was in anguish. In an earlier time he humiliated the land of
Zebulun and the land of Naphtali, but in the latter time he will make it glorious, the way to the sea,
beyond the Jordan, Galilee of the nations.

2 The people who walked in darkness
have seen a great light;
those who have lived in the land of the shadow of death,
the light has shone on them.
3 You have multiplied the nation;
you have increased their joy.
They rejoice before you like the joy at harvest time,
as men rejoice when they divide the plunder.
4 For the yoke of his burden,
the beam across his shoulder,
the rod of his oppressor,
you have broken to pieces as on the day of Midian.
5 For every boot treading in the tumult
and the garments rolled in blood
will be burned,
fuel for the fire.
6 For to us a child has been born,
to us a son has been given;
and the government will be on his shoulder;
and his name will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of his government and of peace
there will be no end,
as he rules on the throne of David,
and over his kingdom,
to establish it and sustain it
with justice and with righteousness
from this time onward and for evermore.
The zeal of Yahweh of hosts will do this.

8 The Lord sent a word against Jacob,
and it fell on Israel.
9 All the people will know,
even Ephraim and the inhabitants of Samaria,
who say in pride
and with an arrogant heart,
10 "The bricks have fallen,
but we will rebuild with chiseled stone;
the sycamores have been cut down,
but we will put cedars in their place."
11 Therefore Yahweh will raise up against him Rezin,
his adversary, and will stir up his enemies,
12 the Arameans on the east, and the Philistines on the west.
They will devour Israel with open mouth.
In all these things, his anger does not subside;
his hand is still stretched out.

13 Yet the people will not turn to him who struck them,
nor will they seek Yahweh of hosts.
14 Therefore Yahweh will cut off from Israel head and tail,
palm branch and reed, in one day.
15 The elder and the noble man are the head;
and the prophet that teaches lies is the tail.
16 Those who lead this people lead them astray,

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and those who are led by them are swallowed up.
17 Therefore the Lord will not rejoice over their young men
nor will he have compassion on their fatherless and widows,
since every one is godless and an evildoer,
and every mouth speaks foolish things.
In all these things, his anger does not subside;
his hand is still stretched out.

18 Wickedness burns like a fire;
it devours the briers and thorns;
it even burns the thickets of the forest,
which rise in a column of smoke.
19 Through the fury of Yahweh of hosts
the land is scorched,
and the people are like fuel for the fire.
No man spares his brother.
20 They will grab food on the right hand
but still be hungry;
they will eat food on the left hand
but will not be satisfied.
Each will even eat the flesh of his own arm. [1]
21 Manasseh will devour Ephraim, and Ephraim, Manasseh;
and they together will attack Judah.
In all these things, his anger does not subside;
his hand is still stretched out.

Footnotes

9:20 [1]Instead of

Isaiah 9 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy concluding the previous chapter. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:1-21. (See: prophet)

Special concepts in this chapter

Messiah

The prophecy in 9:1-7 is about the coming Messiah. Parts of this prophecy were fulfilled when he first came to earth. Other parts are to be fulfilled when he will return in glory to earth. (See: christ and fulfill)

Other possible translation difficulties in this chapter

Fulfillment of prophecies

Some of the prophecies in this chapter were fulfilled in Isaiah's lifetime while others are fulfilled in the distant future. Some scholars believe that there can be multiple fulfillments of each of these prophecies, while others see only one complete fulfillment.

Isaiah 9:1

The gloom will be dispelled from her who was in anguish

Isaiah speaks of people who are spiritually lost as if they were walking around in total darkness. This can be stated in active form. Alternate translation: "Yahweh will remove the darkness from her who was in anguish"

The gloom

This word means "partial or total darkness." Translate as you translated "gloom" in Isaiah 8:22.

generated on Tue Oct 24 10:45:40 2023

her who was in anguish
"her who was suffering great pain and sadness." This is probably a metaphor for the people of Judah.

In an earlier time he humiliated the land of Zebulun and the land of Naphtali
"Land" refers to the people who live in an area. Alternate translation: "In the past, the Lord humbled those living in Zebulun and Naphtali"

but in the latter time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations
Here "it" refers to Galilee which represents the people who live there. Alternate translation: "but in the future, the Lord will honor the people of Galilee of the nations, which is on the road between the Mediterranean Sea and the Jordan River"

Galilee of the nations
Here "nations" represents the people from other nations that live in Galilee. Alternate translation: "Galilee, where many foreigners live"

Isaiah 9:2

walked in darkness ... lived in the land of the shadow of death
Isaiah speaks of the people living sinful lives and suffering because of it as if they had been walking in a dark or living in a land of shadow of death.

a great light ... light has shone
Here "light" represents hope and deliverance.

the land of the shadow of death
The phrase "shadow of death" is an idiom that means absolute darkness. Alternate translation: "the land of deepest darkness"

Isaiah 9:3

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

You have multiplied the nation; you have increased their joy
The word "you" refers to Yahweh. The word "their" refers to the people of Israel, but Isaiah includes himself as part of Israel. Alternate translation: "Lord, you will greatly increase our people and our joy"

They rejoice before you like the joy at harvest time, as men rejoice when they divide the plunder
The joy that Yahweh will give Israel is described as the same kind of joy people have when they bring in a harvest or divide valuable plunder. Alternate translation: "They will rejoice before you as people rejoice when they gather their crops or when a battle is over and soldiers divide what they took"

Isaiah 9:4

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

For the yoke of his burden ... you have broken to pieces as on the day of Midian
Isaiah speaks of the Israelites, who are the Assyrians' slaves, as if they were an ox wearing a yoke. This will happen in the future, but he speaks as if it has already happened. Alternate translation: "For as on the day of Midian you will set the people of Israel free from being slaves to their oppressors like a person removes a yoke from the shoulders of an animal"

For the yoke of his burden ... his shoulder ... his oppressor
Isaiah speaks of the people of Israel as if they were one man. Alternate translation: "For the yoke of their burden ... their shoulders ... their oppressor"

the beam across his shoulder
The beam is the part of the yoke that goes over the shoulders of the ox.

beam
Another possible meaning is "staff," a long piece of wood that a person uses to beat the oxen so they will work and a symbol of one person's power to rule other people.

the rod of his oppressor
Isaiah speaks of the power the oppressor has over the people of Judah as if it were the piece of wood used by a person to beat oxen so they will work.

as on the day of Midian
The word "day" is an idiom that can refer to an event that takes more than one day to happen. Alternate translation: "as when you defeated the Midianites"

Isaiah 9:5

every boot treading in the tumult and the garments rolled in blood will be burned
This can be stated in active form. Alternate translation: "you will burn the boots of the soldiers and their clothes, which are covered with blood"

burned, fuel for the fire
This can be made more explicit by translating it as a new sentence. Alternate translation: "burned. You will make the boots and the garments fuel for the fire"

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Isaiah 9:6

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

For to us a child has been born, to us a son has been given
These two phrases mean basically the same thing. The word "us" refers to both the speaker and the hearer and so is inclusive. This can be stated in active form. Alternate translation: "For the Lord will give to us a child"

the government will be on his shoulder
His authority to rule is spoken of as if it were the robe that is a symbol of his authority. Alternate translation: "he will wear his royal robe on his shoulder" or "he will have authority to rule as king."

Counselor
one who advises kings

Isaiah 9:7

Of the increase of his government and of peace there will be no end
"As time passes he will rule over more and more people and enable them to live more and more peacefully"

rules on the throne of David
Sitting on the "throne of David" is a metonym for having the right to rule; only David's descendants could be king over Israel. Alternate translation: "has the right to rule as David's descendant"

his kingdom, to establish it and sustain it with justice and with righteousness
This can be translated as a new sentence. Alternate translation: "his kingdom. He will establish and protect his kingdom, and he will do what is fair and just"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 9:8

The Lord sent a word against Jacob, and it fell on Israel
"Send a word" means to speak. Alternate translation: "The Lord has spoken against the people of Israel"

Jacob ... Israel
These names refer to the people of the northern kingdom of Israel.

Isaiah 9:9

Ephraim ... Samaria
These names all refer to the people of the northern kingdom of Israel.

All the people will know, even Ephraim and the inhabitants of Samaria
What they will know can be made explicit. Alternate translation: "All the people will know that the Lord has judged them, even those in Ephraim and Samaria"

Isaiah 9:10

The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place
The full meaning can be made explicit. This can be stated in active form. Alternate translation: "We will replace the common bricks of our destroyed cities with expensive cut stone, and we will plant great cedar trees where ordinary sycamore trees grew"

Isaiah 9:11

Therefore Yahweh will raise up against him Rezin, his adversary
Here "Rezin" represents himself and his army. Alternate translation: "Therefore, Yahweh will bring Rezin and his army against the people of Israel"

Rezin
This is the name of a man. See how you translated Rezin in [Isaiah 7:1]

will stir up his enemies
The phrase "stir up" is an idiom that means to incite them to attack. Alternate translation: "Yahweh will cause Israel's enemies to attack"

Isaiah 9:12

They will devour Israel with open mouth
"Devour" is how wild animals eat their prey. Alternate translation: "Like a wild beast eating its prey, the army of the enemy will destroy the people of Israel"

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in Isaiah 5:25. Alternate translation: "he will still be ready to punish them"

generated on Tue Oct 24 10:45:40 2023

Isaiah 9:13

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 9:14

head and tail
Isaiah explains this metaphor in verse 15. The "head," the part of an animal a person would want to be, is "the leader and the noble man," and the "tail," the dirty part of the animal, is "the prophet who teaches lies."

palm branch and reed
The "palm branch" grows high on the tree and is a metaphor for people who are important and rule others. The "reed" grows in shallow water and is a metaphor for people who are poor and unimportant and are ruled by others.

Isaiah 9:15

General Information:
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Isaiah 9:16

Those who lead this people lead them astray
The leaders causing people to disobey is spoken of as if the leaders led them on the wrong path. Alternate translation: "The leaders of Israel have caused the people to disobey God"

those who are led by them are swallowed up
This is a metaphor that can be stated in active form. Possible meanings are 1) Alternate translation: "those that they lead become confused" or 2) Alternate translation: "Yahweh destroys those that they lead"

Isaiah 9:17

every mouth speaks foolish things
The word "mouth" refers to the person. Alternate translation: "every person speaks foolish things"

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

Isaiah 9:18

Wickedness burns like a fire; it devours the briers and thorns; it even burns the thickets of the forest
The people's evil deeds are spoken of as if they were a very destructive fire. This fire burns even the briers and thorns, plants that grow in places where people no longer live, and "the thickets of the forest" where no one has ever lived, because it has already destroyed the places where people were living.

briers ... thorns
The words "briers" and "thorns" both refer to useless, thorny plants; they can be translated using one word. See how you translated these words in [Isaiah 7:23]

Isaiah 9:19

Through the fury of Yahweh of hosts the land is scorched
Translate "Yahweh of hosts" as in [Isaiah 1:9]

No man spares his brother
"No one stops himself from harming his own brother" or "Everyone harms even his own brother." To "spare" a person means to want to harm him but to not harm him.

Isaiah 9:20

They will grab food on the right hand ... on the left hand
"They will grab food that lies to the right of them ... that lies to the left of them." They will grab food wherever they can find it.

Each will even eat the flesh of his own arm
Possible meanings are 1) people will be so hungry that they will want to eat or will actually eat their own arms or 2) the word "arm" is a metaphor for the person's neighbor.

Isaiah 9:21

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Woe to those who decree unjust decrees
and write unjust laws.
2 They deprive the needy of justice,
rob the poor of my people of their rights,
plunder widows,
and make the fatherless their prey!
3 What will you do on judgment day
when the destruction comes from far away?
To whom will you flee for help,
and where will you leave your wealth?
4 Nothing remains, and you crouch among the prisoners
or fall among the killed.
In all these things, his anger does not subside;
his hand is still stretched out.

5 Woe to the Assyrian, the rod of my anger,
the staff by whom I wield my fury!
6 I send him against a godless nation
and against the people who bear my overflowing wrath.
I order him to take the plunder, to take the prey,
and to trample them like mud in the streets.
7 But this is not what he intends,
nor does he think this way.
It is in his heart to destroy
and eliminate many nations.
8 For he says, "Are not all my princes kings?
9 Is not Kalno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 As my hand has overcome idolatrous kingdoms,
whose carved figures were greater than those of Jerusalem and Samaria,
11 just as I did to Samaria and her worthless idols,
will I not also do the same to Jerusalem and to her idols?"

12 When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish the fruit of the arrogant heart of the king of Assyria and his prideful looks. **13** For he says,

"By my strength and by my wisdom I acted.
I have understanding,
and I have removed the boundaries of the peoples.
I have stolen their treasures,
and like a bull I have brought down the inhabitants.
14 My hand has seized, as from a nest,
the wealth of nations,
and as one gathers abandoned eggs,
I gathered all the earth.
None fluttered their wings
or opened their mouth or chirped."

15 Will the ax boast about itself against the one who wields it?
Will the saw praise itself more than the one who cuts with it?
It is as if a rod could lift up those who raise it,
or as if a staff could lift up a person.
16 Therefore the Lord Yahweh of hosts
will send emaciation among his elite warriors;
and under his glory there will be kindled
a burning like fire.
17 The light of Israel will become a fire,

generated on Tue Oct 24 10:45:40 2023

and his Holy One a flame;
it will burn and devour his thorns and briers
in one day.
18 Yahweh will consume the glory of his forest
and of his fruitful land, both soul and body;
it will be like when a sick man's life wastes away.
19 The remnant of the trees of his forest will be so few,
that a child could count them.

20 On that day, the remnant of Israel,
the family of Jacob that has escaped,
will no longer rely on the one
who defeated them,
but will indeed depend on Yahweh,
the Holy One of Israel.
21 A remnant of Jacob
will return to the mighty God.
22 For though your people, Israel, are like the sand of the seashore,
only a remnant of them will return.
Destruction is decreed,
as overflowing righteousness demands.
23 For the Lord Yahweh of hosts is about to carry out
the destruction determined throughout the land.

24 Therefore the Lord Yahweh of hosts says,

"My people who live in Zion,
do not fear the Assyrian.
He will strike you with the rod
and raise his staff against you, as the Egyptians did. 25 Do not fear him,
for in a very short time
my anger against you will end,
and my anger will lead to his destruction."

26 Then Yahweh of hosts will wield a whip against them,
as when he defeated Midian at the rock of Oreb.
He will raise his rod over the sea and lift it up
as he did in Egypt.
27 On that day, his burden is lifted from your shoulder
and his yoke from off your neck,
and the yoke will be destroyed
because of fatness. [1]

28 The enemy has come to Aiath
and has passed through Migron;
at Mikmash he has stored his provisions.
29 They have crossed over the pass
and they lodge at Geba.
Ramah trembles
and Gibeah of Saul has fled.
30 Cry aloud, daughter of Gallim!
Pay attention, Laishah!
Answer her, Anathoth!
31 Madmenah is fleeing,
and the inhabitants of Gebim run for safety.
32 This very day he will halt at Nob
and shake his fist
at the mountain of the daughter of Zion,
the hill of Jerusalem.

33 Behold, the Lord Yahweh of hosts
will lop off the boughs with a terrifying crash;

generated on Tue Oct 24 10:45:40 2023

the tallest trees will be cut down,
and the lofty will be brought down.
34 He will chop down the thickets of the forest with an ax,
and Lebanon in his majesty will fall.

Footnotes

10:27 [1]The last line of this verse is difficult because it does not seem to fit the context. Some modern translations leave out

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Isaiah 10 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy beginning in 8:21. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. ULB does this with the poetry in 10:1-11, 13-14, 15-19, 27-34. (See: prophet)

Special concepts in this chapter

Yahweh's sovereignty

Yahweh has so much power and authority that he controls all of the nations. He even controls the nations who do not worship him. He uses Assyria to punish the kingdom of Israel.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. Yahweh uses rhetorical questions to make statements about Israel's sin. The Assyrians use rhetorical questions in order to boast in their pride. (See: and sin)

Isaiah 10:1

to those who decree unjust decrees and write unjust laws

These two phrases mean basically the same thing. Alternate translation: "to those who make laws and decrees that are not fair to everyone"

Isaiah 10:2

They deprive the needy of justice, rob the poor of my people of their rights

These two phrases mean basically the same thing. Alternate translation: "They are unjust to the poor and needy among my people"

the needy

"poor people"

plunder widows

"take everything from women whose husbands have died"

make the fatherless their prey

Isaiah compares orphans to animals that other animals hunt and eat. This emphasizes that orphans are powerless and judges can easily harm them. Alternate translation: "harm children who do not have parents like an animal that goes after its prey"

prey

Translated "prey" as in Isaiah 5:29.

Isaiah 10:3

What will you do on judgment day ... away?

Isaiah uses a question to scold those in Judah who harm the poor and weak people. Alternate translation: "You will be able to do nothing on judgment day ... away!"

judgment day

"the day when Yahweh comes to judge you" or "the day when Yahweh punishes you"

To whom will you flee for help, and where will you leave your wealth?

Isaiah uses a question to scold those in Judah who harm the poor and weak people. Alternate translation: "You have nowhere to run for help, and you will have nowhere to hide your riches!"

Isaiah 10:4

Nothing remains, and you crouch

Possible meanings are 1) "None of your wealth remains as you crouch" or 2) "You can do nothing else but crouch."

generated on Tue Oct 24 10:45:40 2023

you crouch among the prisoners or fall among the killed
"your enemies will either take you as a prisoner or will kill you"

In all these things, his anger does not subside
"Even though all these things have happened, he is still angry." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

Isaiah 10:5

Woe
This word marks the beginning of God's announcement about a severe punishment against Assyria.

the Assyrian
This refers to the king of Assyria.

the rod of my anger, the staff by whom I wield my fury
Both of these phrases mean basically the same thing. Yahweh compares the king of Assyria to a weapon a person holds in his hand and hits other people with. It emphasizes that the king of Assyria and his army are a tool that Yahweh uses to punish Israel. Alternate translation: "who will be like a weapon in my hands that I will use to show my anger"

Isaiah 10:6

I send him ... I order him
The word "him" here also refers to the king of Assyria. But it does not mean God is only sending the king; he is sending with him the army of Assyria. Alternate translation: "I send the army of Assyria ... I order them"

against a godless nation and against the people who bear my overflowing wrath
"to attack a nation full of proud people who have made me very angry"

who bear my overflowing wrath
Yahweh speaks of his wrath as if it were more liquid than a container could hold; "the people" are trying to carry this container, but it is heavy, and Yahweh keeps pouring liquid in even after it starts to spill out. Alternate translation: "at whom I continue to be angry even after I have punished them"

to take the plunder
"to take everything they have"

to take the prey
to take the people like prey. See how you translated "prey" in Isaiah 5:29.

trample them like mud
Possible meanings are 1) Yahweh compares the army of Assyria attacking Israel to people stomping through mud who do not care what happens to the mud. Alternate translation: "trample them until they become like mud" or 2) the people are stomping on other people so they are lying in the mud and unable to rise. This is a metaphor for completely defeating them. Alternate translation: "completely defeat them"

Isaiah 10:7

But this is not what he intends, nor does he think this way
The meaning of "this" and "this way" can be made explicit. Alternate translation: "But the king of Assyria does not intend to do what I tell him, nor does he think that I am using him as my weapon"

It is in his heart to destroy and eliminate many nations
The words "destroy" and "eliminate" mean basically the same thing. They are used for emphasis. Alternate translation: "He wants to completely destroy many nations"

Isaiah 10:8

Are not all my princes kings?
The king of Assyria uses a question to emphasize what he believes everyone should already know. Alternate translation: "I have made captains of my army kings over lands I have conquered!"

Isaiah 10:9

Is not Kalno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?
The king of Assyria uses these questions for emphasis. Alternate translation: "Kalno is no different from Carchemish. Hamath is no different from Arpad. Samaria is no different from Damascus. I have conquered them all!"

Kalno ... Carchemish ... Hamath ... Arpad
These are all names of cities.

Isaiah 10:10

General Information:
Yahweh continues to quote what the king of Assyria says (Isaiah 10:8).

As my hand has overcome
"Hand" here is a reference to military strength. Alternate translation: "As my powerful army has defeated" or "As I have conquered"

my
This refers to the king of Assyria.

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whose carved figures were greater
During this time people believed that the greatness of an idol showed how powerful the kingdom that had built it was. The king of Assyria is saying that because the idols in Jerusalem are not as great as the idols of the kingdoms he has defeated, Jerusalem would be less able to defeat him than they were.

Isaiah 10:11

just as I did to Samaria and her worthless idols
The word "Samaria" refers to the people who lived there, and "her" refers to the city of Samaria. Cities and nations were often spoken of as if they were women. Alternate translation: "just as I did to the people of Samaria and their worthless idols"

will I not also do the same to Jerusalem and to her idols?
The king of Assyria used this question to emphasize the certainty that he will conquer the people of Jerusalem. Alternate translation: "I will certainly do the same to Jerusalem and her idols!"

Isaiah 10:12

When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish
Yahweh speaks of himself as if he were someone else. "When I, the Lord, have finished my work on Mount Zion and on Jerusalem, I will punish"

his work on ... and on
his work of punishing. "punishing ... and punishing"

I will punish the fruit of the arrogant heart of the king of Assyria and his prideful looks
"I will punish the king of Assyria for the arrogant things he has said and the look of pride on his face"

Isaiah 10:13

For he says
"For the king of Assyria says"

I have removed ... I have stolen
Here the word "I" refers to the king of Assyria. He was the leader of the Assyrian army and took credit for what the army did at his command. Alternate translation: "my army has removed ... They have stolen"

like a bull
"as strong as a bull." Some ancient texts read, "like a mighty man."

I have brought down the inhabitants
Possible meanings are 1) the king of Assyria has shamed the people of the countries he conquered or 2) he has removed the kings of the nations so they no longer rule.

I have brought
Here the word "I" refers to the king of Assyria. He was the leader of the Assyrian army and took credit for what the army did at his command. Alternate translation: "I and my army have brought" or "we have brought

Isaiah 10:14

General Information:
Yahweh is still quoting the king of Assyria (Isaiah 10:13).

My hand has seized
The hand is a metonym for either the king's power or his army. Alternate translation: "In my power I have seized" or "My army has seized"

My hand has seized, as from a nest, the wealth of nations
The king of Assyria compares taking the treasures from the nations to a person taking eggs out of a bird's nest. This emphasizes how easy it was for him and his army to conquer these other kingdoms. Alternate translation: "My army has stolen the wealth from the nations just as easily as a man takes eggs from a nest"

as one gathers abandoned eggs, I gathered all the earth
The king of Assyria speaks of taking over nations as if he was gathering eggs. Alternate translation: "just as a person takes eggs from a nest when the bird is not there to protect them, my army has taken the treasures of every nation"

None fluttered their wings or opened their mouth or chirped
This compares the nations to a bird who sits quietly while her eggs are taken. This emphasizes that the nations did nothing while the army of Assyria took all of their possessions. Alternate translation: "And like a bird that does not make a sound or flap her wings when someone steals her eggs, the nations did nothing as we took their treasure"

Isaiah 10:15

Will the ax boast about itself against the one who wields it? Will the saw praise itself more than the one who cuts with it?
The speaker uses these questions to mock the king of Assyria. Alternate translation: "An ax cannot boast that it is better than the one who holds it. And a saw does not get more glory than the one who cuts with it."

the saw
a sharp tool used for cutting wood

It is as if a rod could lift up those who raise it, or as if a staff could lift up a person
These phrases mean basically the same thing and are used to strengthen the meaning of the two questions before it. This can be translated as a new

generated on Tue Oct 24 10:45:40 2023

sentence. Alternate translation: "And neither can a rod or staff lift the person who picks it up"

Isaiah 10:16

Therefore the Lord Yahweh of hosts will send emaciation among his elite warriors
It is unclear whether Yahweh or Isaiah is speaking. This can be reworded so that the abstract noun "emaciation" is expressed as the verb "make weak." Alternate translation: "Therefore I, Lord Yahweh of hosts, will make the king's strongest soldiers weak"

under his glory there will be kindled a burning like fire
Yahweh compares his punishment to a fire. This emphasizes that his punishment will completely destroy all the splendor and greatness of the kingdom of Assyria. Alternate translation: "I will destroy his greatness as if I were starting a fire to burn everything he is proud of"

Isaiah 10:17

The light of Israel will become a fire
The phrase "light of Israel" refers to Yahweh. It is unclear whether Yahweh or Isaiah is speaking. Alternate translation: "I, Yahweh, the light of Israel, will become like a fire, able to destroy everyone that does not honor me"

his Holy One a flame
"I, Yahweh, the Holy one of Israel, will become like a flame." See how you translated "Holy One" in Isaiah 1:4.

it will burn and devour his thorns and briers
"The fire will burn and devour the king of Assyria's thorns and briers." The speaker compares the king of Assyria's army to thorns and briers. This emphasizes how easily God will destroy them. Alternate translation: "I will destroy the Assyrians like a fire burning thorns and briers"

thorns ... briers
The words "briers" and "thorns" both refer to useless, thorny plants; they can be translated using one expression. See how you translated these words in [Isaiah 7:23]

Isaiah 10:18

Yahweh will consume the glory of his forest and of his fruitful land
Possible meaning are 1) "Yahweh will destroy the great forests and farmlands in the nation of Assyria" or 2) "Yahweh will destroy the army of Assyria as a fire burns up great forests and farmlands."

both soul and body
Possible meanings are 1) this emphasizes that God will completely destroy the forests and farmlands. Alternate translation: "completely" or 2) this means God will completely destroy the people of Assyria. The phrase "soul and body" refers to the spiritual part and the physical part of a person.

it will be like when a sick man's life wastes away
This compares either the forests and farmlands of Assyria or the army of Assyria to a sick man as he lies in bed dying. This emphasizes how something so great can become weak and dying. Alternate translation: "they will be like a sick man who grows weak and dies"

Isaiah 10:19

The remnant of the trees of his forest will be so few
"What remains of the trees in the king's forest will be so few"

Isaiah 10:20

On that day
This refers to the time when God does the things that are described in [Isaiah 10:16-19]

that has escaped
The meaning can be made explicit. Alternate translation: "that has escaped from the army of Assyria"

will no longer rely on the one who defeated them
"will no longer rely on the king of Assyria, who harmed them"

Holy One
See how you translated this in Isaiah 1:4.

Isaiah 10:21

General Information:
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Isaiah 10:22

your people, Israel, are
Here "your" is singular. Possible interpretations are 1) God is speaking to Isaiah and "your" refers to Isaiah. Alternate translation: "your people Israel are" or 2) Isaiah or God is speaking to the nation of Israel and "your" refers to the nation. Alternate translation: "your people, O Israel, are"

are like the sand of the seashore
This emphasizes that there were a great number of people of Israel. Alternate translation: "are too many to count, like the sand on the seashore"

Destruction is decreed
This can be stated in active form. Alternate translation: "Yahweh has decreed that he will destroy most of those who live in Israel"

as overflowing righteousness demands
This can be translated as a new sentence. Alternate translation: "This must be done for the sake of

perfect righteousness" or "Yahweh must do this because he is completely righteous"

Isaiah 10:23

carry out the destruction determined throughout the land
This can be translated in active form. Possible meanings are 1) Alternate translation: "destroy everything in the land just as he has determined to do" or 2) Alternate translation: "destroy the people in the land just as he has determined to do."

determined
"decided"

Isaiah 10:24

the Assyrian
Isaiah speaks of the king of Assyria and his army as if he were one man. Alternate translation: "the king of Assyria and his army"

He will strike you with the rod and raise his staff against you
The words "rod" and "staff" refer to pieces of wood that people use as clubs to beat animals and other people. Isaiah speaks of the way the Assyrians will rule over the Israelites as if the Assyrians were beating the Israelites with clubs. Alternate translation: "He will rule over you and make slaves of you"

He will strike
The word "He" refers to "the Assyrian" which represents the king of Assyria and his army. Alternate translation: "He and his army will strike"

rod ... staff
See how you translated these words in Isaiah.

as the Egyptians did
The full meaning can be made explicit. Alternate translation: "as the Egyptians ruled over your ancestors and made them slaves"

Isaiah 10:25

my anger will lead to his destruction
The abstract noun "destruction" can be translated as a verb. Alternate translation: "I will destroy him because I am angry with him"

Isaiah 10:26

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will wield a whip against them
"will beat the Assyrians with a whip." God will not really use a whip. This refers to God's power to punish the Assyrians severely. Alternate translation: "will punish the Assyrians severely as if with a whip"

as when he defeated Midian at the rock of Oreb
This refers to when God helped a man named Gideon defeat the army of Midian.

He will raise his rod over the sea and lift it up as he did in Egypt
This speaks of God rescuing the people from the Assyrians as if they were the Egyptian army. This refers to when God caused the water of the Red Sea to split so the people of Israel could escape from the Egyptian army and so that the Egyptian army would drown in it. Alternate translation: "He will help you escape from the army of Assyria as he helped your ancestors escape the army of Egypt"

Isaiah 10:27

his burden is lifted from your shoulder and his yoke from off your neck
"Yahweh will lift the burden that Assyria has put on your shoulder, and he will remove the yoke that they have put on your neck." These two phrases mean basically the same thing. The words "burden" and "yoke" refer to slavery. This can be stated in active form. Alternate translation: "Yahweh will remove the Assyrians who oppress you and will stop them from making you their slaves"

the yoke will be destroyed because of fatness
This expression suggests that the neck of the animal that is wearing the yoke will become too fat to fit the yoke any longer. This is a metaphor for Israel becoming so strong that the Assyrians can no longer rule them. This can be stated in active form. Alternate translation: "your neck will become so fat that it will break the yoke" or "you will become so strong that you will no longer be the Assyrians' slaves"

Isaiah 10:28

has come ... has passed ... has stored
Isaiah speaks of these future events as though they have already happened.

Aiath ... Migron ... Mikmash
These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

Isaiah 10:29

have crossed ... lodge ... trembles ... has fled
Isaiah speaks of these future events as though they have already happened.

Geba ... Ramah ... Gibeah
These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

generated on Tue Oct 24 10:45:40 2023

Ramah trembles and Gibeah of Saul has fled
Here "Ramah" and "Gibeah of Saul" refer to the people who lived in those cities. Alternate translation: "The people of Ramah tremble and the people of Gibeah of Saul have fled"

Isaiah 10:30

daughter of Gallim
The word "daughter" here refers to the people who live in the city. Alternate translation: "Gallim" or "people of Gallim"

Gallim ... Laishah ... Anathoth
These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people. All of these refer to the people who live in these places.

Isaiah 10:31

Madmenah ... Gebim
These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people. All of these refer to the people who live in these places.

Isaiah 10:32

Nob
This is the name of a village or city near Jerusalem that the Assyrian army traveled through causing fear among the people. It refers to the people who live in this place.

he will halt at Nob and shake his fist
Here "he" and "his" refer to the king of Assyria and his soldiers. People would shake their fists at people whom they were threatening. Alternate translation: "the army of Assyria will stop at Nob and threaten"

the mountain of the daughter of Zion, the hill of Jerusalem
The words "mount" and "hill" are metonyms for the people who live on them. The words "mount of the daughter of Zion" mean almost the same thing as the words "hill of Jerusalem." See how they are translated in [Isaiah 2:14]

Isaiah 10:33

Behold
This can be translated as "Look" or "Listen" or "Pay attention to what I am about to tell you."

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will lop off the boughs ... the lofty will be brought down
Isaiah speaks of the army of Assyria as if it were the tall trees in Lebanon. God will destroy the army like people cutting down the mighty trees of Lebanon. This emphasizes that though the army is strong, God has the power to destroy it.

will lop off the boughs
"will cut off the big branches of the trees." In order to make it clear that this refers to the army of Assyria, it can be translated as a simile: He will destroy the army of Assyria like strong men cutting off the big branches of trees.

with a terrifying crash
This can be reworded so that the abstract noun "crash" is expressed as the verb "make a noise." Alternate translation: "and the branches will crash down on the ground and make a terrifying noise" or "and the branches will fall to the ground with a very loud noise"

the tallest trees will be cut down
This can be stated in active form. Alternate translation: "he will cut down the tallest trees"

the tallest trees
This is a metaphor for "the strongest soldiers."

the lofty will be brought down
This can be stated in active form. Alternate translation: "he will bring down the lofty people"

lofty
proud

Isaiah 10:34

He will chop down the thickets ... and Lebanon in his majesty will fall
Isaiah speaks of the army of Assyria as if it were the tall trees in Lebanon. God will destroy the army like people cutting down the mighty trees of Lebanon. This emphasizes that though the army is strong, God has the power to destroy it.

the thickets of the forest
"the dense shrubs in the forest." This is possibly a metaphor for those people who are not well known.

Lebanon in his majesty will fall
"the forests of Lebanon will no longer be so grand." This is possibly a metaphor for the Assyrian army. Alternate translation: "Yahweh will defeat the army of Assyria, as mighty as it is"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 A shoot will sprout from the stump of Jesse,
and a branch out of his roots will bear fruit.
2 The Spirit of Yahweh will rest upon him,
the Spirit of wisdom and understanding,
the Spirit of instruction and might,
the Spirit of knowledge and of the fear of Yahweh.
3 His delight will be the fear of the Lord;
he will not judge by what his eyes see,
nor decide by what his ears hear.
4 Instead, he will judge the poor with righteousness
and decide fairly for the humble of the earth.
He will strike the earth with the rod of his mouth,
and with the breath of his lips he will kill the wicked.
5 Righteousness will be the belt of his waist,
and faithfulness the belt around his hips.

6 The wolf will live with the lamb,
and the leopard will lie down with the young goat;
the calf, the young lion, and the fattened calf together,
and a little child will lead them.
7 The cow and the bear will graze together,
and their young will lie down together.
The lion will eat straw like the ox.
8 A baby will play over the hole of the asp,
and the weaned child will put his hand on the den of the adder.
9 They will not hurt nor destroy
on all my holy mountain;
for the earth will be full of knowledge of Yahweh,
as the waters cover the sea.

10 On that day, the root of Jesse will stand as a signal flag for the peoples. The nations will seek him out, and his resting place will be glorious. **11** On that day, the Lord will again extend his hand to recover the remnant of his people who remain in Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.

12 He will set up a signal flag for the nations
and will gather the outcasts of Israel
and the dispersed of Judah
from the four corners of the earth.
13 He will turn aside the envy of Ephraim,
and hostilities of Judah will be cut off.
Ephraim will not envy Judah,
and Judah will no longer be hostile to Ephraim.
14 Instead they will swoop down on the Philistine hills on the west,
and together they will plunder the people of the east.
They will possess Edom and Moab,
and the people of Ammon will obey them.
15 Yahweh will completely destroy
the gulf of the Sea of Egypt.
With his scorching wind he will wave his hand
over the Euphrates River
and will divide it into seven streams,
so it can be crossed over in sandals.
16 There will be a highway for the remnant of his people
that return from Assyria,
as there was for Israel in their coming up
from the land of Egypt.

generated on Tue Oct 24 10:45:40 2023

Isaiah 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Messiah

The prophecies of this chapter focus on the coming Messiah. Some of these prophecies concern the first coming of Jesus, while some reference a future day of restoration. The author transitions between these time periods without telling his reader. (See: prophet and christ and restore)

Other possible translation difficulties in this chapter

Ambiguity

It is uncertain what period of time these prophecies refer to or who will fulfill them. The translator should allow this uncertainty and ambiguity to remain. (See: fulfill)

Isaiah 11:1

A shoot will sprout from the stump of Jesse ... a branch out of his roots will bear fruit

Isaiah speaks of Jesse and his descendants as if they were a tree that had been cut down. Both of these phrases tell about a descendant of Jesse who would be king. Alternate translation: "As a shoot sprouts out of a tree stump, so a descendant of Jesse will become king over what remains of Israel"

the stump of Jesse

A stump is what remains of a tree after it is chopped down. The "stump of Jesse" represents what was left of the kingdom that Jesse's son David was once king of.

Isaiah 11:2

The Spirit of Yahweh will rest upon him

Resting upon him represents being with him and helping him. The word "him" refers to the one who would become king.

the Spirit of wisdom ... the Spirit of instruction ... the Spirit of knowledge ... the fear of Yahweh

Here the word "Spirit" refers to an ability or quality that the Spirit of Yahweh would give him. Alternate translation: "and he will cause him to have wisdom and understanding, instruction and might, knowledge and the fear of Yahweh"

Isaiah 11:3

Connecting Statement:

Isaiah continues to describe the king.

he will not judge by what his eyes see

The phrase "what his eyes see" refers to seeing things that are not important for judging a person rightly. Alternate translation: "he will not judge a person simply by seeing what the person looks like"

nor decide by what his ears hear

"and he will not decide by what his ears hear." The phrase "what his ears hear" refers to hearing what people say about someone. Alternate translation: "and he will not judge a person simply by hearing what others say about him"

Isaiah 11:4

the poor ... the humble ... the wicked

These phrases refer to people who have these qualities. Alternate translation: "poor people ... humble people ... wicked people"

He will strike the earth with the rod of his mouth ... with the breath of his lips he will kill the wicked

These two phrases mean basically the same thing.

He will strike the earth with the rod of his mouth

The word "earth" here represents the people on earth. Striking them with the rod of his mouth represents judging them, and that judgement will lead to punishment. Alternate translation: "He will judge the people of the earth, and they will be punished"

with the breath of his lips he will kill the wicked

The "breath of his lips" represents him judging them. Alternate translation: "he will judge wicked people, and they will be killed"

Isaiah 11:5

the belt of his waist ... the belt around his hips

Possible meanings are 1) the belt is used to secure one's clothes so he can work, or 2) the belt is an undergarment, or 3) the belt is a sash that a king wears to show his authority.

generated on Tue Oct 24 10:45:40 2023

Righteousness will be the belt of his waist
Wearing righteousness like a belt represents being righteous. Possible meanings are 1) the king's righteousness will enable him to rule. Alternate translation: "His righteousness will be a like a belt around his waist" or 2) the king's righteousness would show his authority to rule. Alternate translation: "He will rule righteously"

faithfulness the belt around his hips
The words "will be" are understood in this phrase. Alternate translation: "faithfulness will be the belt around his hips"

faithfulness the belt around his hips
Wearing faithfulness like a belt represents being faithful. Possible meanings are 1) the king's faithfulness will enable him to rule, or 2) the king's faithfulness will show his authority to rule. Alternate translation: "his faithfulness will be a like a belt around his hips" or "he will rule faithfully"

Isaiah 11:6

General Information:
Isaiah describes what the world will be like when the king rules. There will be complete peace in the world. This is shown by the peace that there will be even among animals. Animals that normally kill other animals will not kill them, and they will all be safe together.

The wolf ... the leopard ... the young lion
These phrases refer to these animals in general, not to a specific wolf or leopard. These are all strong animals that attack and eat other animals. Alternate translation: "Wolves ... leopards ... young lions"

the lamb ... the young goat ... the calf ... the fattened calf
The phrases refer to these animals in general, not to a specific lamb or goat. These are all animals that eat grass and straw. Other animals sometimes attack and eat them. Alternate translation: "lambs ... young goats ... calves ... fattened calves"

leopard
a large cat with yellow fur and black spots that kills and eats other animals

the calf, the young lion, and the fattened calf together
The phrase "will be" is understood. Alternate translation: "the calf, the lion, and the fattened calf will be together"

a little child will lead them
A child will take care of them and lead them to good places to drink water and eat grass or hay.

Isaiah 11:7

the bear ... The lion
These phrases refer to these animals in general, not to a specific wolf or leopard. These are all strong animals that attack and eat other animals. Alternate translation: "Wolves ... leopards ... young lions ... bears ... Lions"

The cow ... the ox
The phrases refer to these animals in general, not to a specific lamb or goat. These are all animals that eat grass and straw. Other animals sometimes attack and eat them. Alternate translation: "lambs ... young goats ... calves ... fattened calves ... Cows ... oxen"

bear
a very large animal with thick hair and sharp claws that kills and eats other animals

will graze together
"will eat grass together"

their young
This refers to the animals' offspring shortly after they are born.

Isaiah 11:8

General Information:
Isaiah continues to describe the complete peace in the world when the king rules.

A baby will play over the hole of the asp
It can be stated clearly that the baby will be safe because the asp will not bite him. Alternate translation: "Babies will play safely over the hole of the asp"

the asp ... the den of the adder
These phrases refer to poisonous snakes in general. Alternate translation: "snakes ... serpents' dens"

the weaned child
a child who no longer drinks his mother's milk

Isaiah 11:9

on all my holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. Alternate translation: "on all of Yahweh's holy mountain"

the earth will be full of knowledge of Yahweh
The phrase "knowledge of Yahweh" represents people who know Yahweh. Alternate translation: "the earth will be full of those who know Yahweh" or "those who know Yahweh will cover the earth"

as the waters cover the sea
This phrase is used to show how full the earth will be of people who know Yahweh. It may be clearer

generated on Tue Oct 24 10:45:40 2023

that it does this if its words are similar to the words in the previous phrase. Alternate translation: "as the seas are full of water"

Isaiah 11:10

the root of Jesse
This refers to Jesse's and King David's descendant who would become the king that was told about in [Isaiah 1:1]

will stand as a signal flag for the peoples
"will attract the peoples to come to him"

signal flag
See how you translated this in Isaiah 5:26.

The nations
"The people of the nations"

Isaiah 11:11

the Lord will again extend his hand to recover the remnant of his people
The hand is a reference to God's power. Alternate translation: "the Lord will again use his power to bring back the remnant of his people"

Pathros ... Elam ... Hamath
These are names of places.

Isaiah 11:12

He will set up a signal flag for the nations
Possible meanings are 1) "The Lord will set up the king as a signal flag for the nations" or 2) "The king will set up a signal flag for the nations"

a signal flag for the nations
"a flag for the nations to see" or "a flag to call the nations to himself"

signal flag
See how you translated this in Isaiah 5:26.

the dispersed of Judah
"the people of Judah who had been scattered around the world"

from the four corners of the earth
The earth is pictured as if it has four corners, and those corners are its most distant places. This refers to everywhere on earth where those people might be. Alternate translation: "from even the most distant places of the earth" or "from all over the earth"

Isaiah 11:13

He will turn aside the envy of Ephraim
Ephraim here refers to the descendants of the northern kingdom of Israel. The noun "envy" can be expressed as an adjective. Alternate translation: "He will stop the people of Ephraim from being envious"

Judah will no longer be hostile to Ephraim
Judah here refers to the descendants of the southern kingdom. This phrase can be stated in active form. Alternate translation: "he will stop the people of Judah from being hostile" or "he will stop the people of Judah from hating"

Isaiah 11:14

they will swoop down on the Philistine hills
The people of Israel and Judah are pictured as if they were birds that fly down quickly to attack a person or animal. Alternate translation: "they will go quickly to the Philistine hills to attack the people there"

They will possess Edom and Moab
This means that they will conquer the people of Edoma and Moab and will rule over them. Alternate translation: "They will take the land of Edom and Moab" or "They will rule over Edom and Moab"

Isaiah 11:15

the gulf of the Sea of Egypt
A "gulf" is a large area of water that land partly surrounds.

With his scorching wind he will wave his hand over the Euphrates River
Waving his hand over something represents his power to change it. Alternate translation: "By his power he will cause a scorching wind to blow on the Euphrates River"

his scorching wind
This is a strong or hot wind that causes some of the water in rivers to dry up.

so it can be crossed over in sandals
"so that people can cross over it even while wearing their sandals"

Isaiah 11:16

There will be a highway
A highway is a large road that many people can travel on. "Yahweh will make a road"

in their coming up from the land of Egypt
"when they came up from the land of Egypt"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 On that day you will say,

"I will give thanks to you, Yahweh.
For though you were angry with me,
your wrath has turned away,
and you have comforted me.
2 See, God is my salvation;
I will trust and will not fear,
for Yah, yes, Yahweh is my strength and song.
He has become my salvation." [1]
3 With joy you will draw water
from the wells of salvation.

4 On that day you will say,

"Give thanks to Yahweh and call upon his name;
declare his deeds among the peoples,
proclaim that his name is exalted.
5 Praise Yahweh in song, for he has done majestic things;
let this be known throughout the earth.
6 Cry aloud and shout for joy, you inhabitants of Zion,
for great in your midst is the Holy One of Israel."

Footnotes

12:2 [1]Yah is a short form of the name Yahweh.

Isaiah 12 General Notes

Special concepts in this chapter

"That day"

The time of this day is unclear. It may be a time in the near future for Isaiah, or a time in the distant future for him. In the latter case, it would reference the last days. (See: lastday)

Other possible translation difficulties in this chapter

Tense

Extra care must be taken in translating the tense of this chapter. The author talks about the future, but frequently changes to speak in the present tense. Some languages will have difficulty speaking in this way.

Isaiah 12:1

General Information:

Here Isaiah continues to describe what it will be like when the king that God has chosen rules (Isaiah 11:1-2).

On that day

It can be stated clearly what time is being referred to. Alternate translation: "At that time" or "When the king rules"

your wrath has turned away

God's wrath is spoken of as if it were a person that could turn away and leave. It means that God has stopped being angry. Alternate translation: "You are no longer angry with me"

Isaiah 12:2

God is my salvation

God causing someone's salvation is spoken of as if God were that salvation. The abstract noun "salvation" can be expressed with the noun "savior"

generated on Tue Oct 24 10:45:40 2023

or the verb "save." Alternate translation: "God causes my salvation" or "God is my savior" or "God is the one who saves me"

Yahweh is my strength
God causing someone to be strong is spoken of as if Yahweh were their strength. Alternate translation: "Yahweh makes me strong"

song
The word "song" here represents what a person sings about. Alternate translation: "the one I joyfully sing about"

He has become my salvation
"He has saved me"

Isaiah 12:3

With joy you will draw water from the wells of salvation
Isaiah speaks of people being saved as if they were getting salvation the way people get water out of well. Alternate translation: "you will rejoice when he saves you, as people rejoice when they draw water from a well"

Isaiah 12:4

call upon his name
Here "his name" refers to Yahweh. Calling on him represents either praising him or asking him for help. Alternate translation: "praise him loudly" or "call to him to help you"

declare his deeds among the peoples
The noun "deeds" can be expressed with the phrase "what he has done." Alternate translation: "Tell the peoples about the great things he has done"

proclaim that his name is exalted
Here "his name" refers to Yahweh. Alternate translation: "proclaim that he is exalted" or "proclaim that he is great"

Isaiah 12:5

General Information:
Isaiah continues to tell what the people will say when the king rules.

Praise Yahweh in song
"Sing songs of praise to Yahweh"

Isaiah 12:6

for great in your midst is the Holy One of Israel
"because the Holy One of Israel, who lives among you, is mighty" or "because the Holy One of Israel is mighty and he lives among you"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 A declaration about Babylon, that Isaiah son of Amoz received:

2 On the bare mountain set up a signal flag,
cry aloud to them,
wave your hand for them
to go into the gates of the nobles.
3 "I have commanded my consecrated ones;
I have summoned my mighty ones to vent my anger—
those who rejoice in my triumph.

4 The noise of a multitude in the mountains,
as of many people!
The noise of a tumult of the kingdoms
like many nations gathered together!
Yahweh of hosts is mustering
the army for the battle.
5 They come from a far country,
from way over the horizon.
It is Yahweh with his instruments of indignation,
to destroy the whole land.

6 Wail, for the day of Yahweh is near;
it comes with destruction from the Almighty.
7 Therefore all hands hang limp,
and every heart melts.
8 They will be terrified;
pain and agony will seize them,
like a woman in labor.
They will look in amazement at one another;
their faces will be aflame.

9 See, the day of Yahweh comes
with cruel wrath and overflowing anger,
to make the land a desolation
and to exterminate the sinners from it.
10 The stars of heaven and the constellations
will not give their light.
The sun will be darkened even from dawn,
and the moon will not shine.
11 I will punish the world for its evil
and the wicked for their iniquity.
I will put an end to the arrogance of the proud
and will abase the arrogance of the ruthless.
12 I will make men more rare than fine gold
and mankind harder to find than the pure gold of Ophir.
13 Therefore I will make the heavens tremble,
and the earth will be shaken out of its place,
by the fury of Yahweh of hosts,
and on the day of his fierce anger.

14 Like a hunted gazelle or like a sheep
with no one to gather them,
every man will turn toward his own people
and will flee to his own land.
15 Every one who is found will be thrust through,
and every one who is swept up will die by the sword.
16 Their infants also will be dashed in pieces before their eyes.
Their houses will be plundered and their wives raped.

generated on Tue Oct 24 10:45:40 2023

17 Look, I am about to stir up the Medes to attack them,
who will not be concerned about silver,
nor do they delight in gold.
18 Their bows will strike down the young men;
they will have no mercy on the fruit of the womb
and they will not look with pity on children.
19 Then Babylon, the most admired of kingdoms,
the splendor of Chaldean arrogance,
will be overthrown by God
like Sodom and Gomorrah.
20 It will never be inhabited
or lived in from generation to generation.
The Arab will not pitch his tent there,
nor will shepherds have their flocks rest there.
21 But wild animals of the desert will lie there.
Their houses will be full of owls;
and ostriches and wild goats will skip about there.
22 Hyenas will cry in their fortresses,
and jackals in the beautiful palaces.
Her time is near,
and her days will not be delayed.

Isaiah 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Prophecies

It is unclear who is addressed by these prophecies. At times, it appears to be the people of Judah, while at other times it seems to reference the last days. This ambiguity should remain in translation. (See: prophet and lastday)

Isaiah 13:1

about Babylon

The name of the city stands for the people of Babylon. Alternate translation: "about the people of Babylon"

Amoz

Amoz was the father of Isaiah. See how you translated this in [Isaiah 1:1]

Isaiah 13:2

signal flag

See how you translated this in Isaiah 5:26.

cry aloud to them

The word "them" refers to soldiers from another country.

the gates of the nobles

Possible meanings are 1) "the gates of Babylon where the nobles live" or 2) "the gates of the nobles' large houses"

the nobles

"the respected people" or "the rulers"

Isaiah 13:3

my consecrated ones

"the ones I have set apart for myself" or "the army that I have set apart for myself"

I have summoned my mighty ones to vent my anger

Venting God's anger represents punishing people because of God's anger. Alternate translation: "I have called my mighty soldiers to punish the people of Babylon because they have made me angry"

in my triumph

"because I have defeated my enemies"

generated on Tue Oct 24 10:45:40 2023

Isaiah 13:4

The noise of a multitude in the mountains, as of many people
The words "there is" are understood. The phrases "multitude" and "many people" mean the same thing. Alternate translation: "There is the noise of many people in the mountains" or "There is the noise of a great crowd of people in the mountains"

The noise of a tumult of the kingdoms like many nations gathered together
The words "there is" are understood. The words "kingdoms" and "nations" here refer to the same thing. Alternate translation: "There is the noisy commotion of many kingdoms gathered together"

is mustering
"is gathering"

Isaiah 13:5

from way over the horizon
"from places far beyond the horizon" or "from very distant places"

his instruments of indignation
The soldiers that God is sending to attack Babylon are spoken of as if they were weapons in God's hands. "Indignation" is a metonym for the punishment that God will inflict on Babylon because he is indignant. Alternate translation: "the army that he will use to punish Babylon"

Isaiah 13:6

Wail
cry out loud. The word is usually used of an animal making a sound because it is in pain.

the day of Yahweh is near
Something that is about to happen soon is spoken of as if it is coming near. Alternate translation: "the day of Yahweh will happen soon"

it comes with destruction from the Almighty
The word "it" refers to the day of Yahweh. "It comes with destruction" means that destruction will happen on that day. "Destruction from the Almighty" means that the Almighty will destroy them. Alternate translation: "on that day, the Almighty God will destroy them"

Isaiah 13:7

all hands hang limp
This shows that all the people are very weak and unable to do anything.

every heart melts
People being terribly afraid is spoken of as if their hearts melt. Alternate translation: "everyone is terribly afraid"

Isaiah 13:8

pain and agony will seize them
People suddenly feeling terrible pain and sorrow is spoken of as if the pains and sorrows were people who grab them. Alternate translation: "they will suddenly feel terrible pain and agony"

like a woman in labor
Being in labor represents giving birth to a baby. Alternate translation: "like a woman giving birth to a baby" or "like the pain of a woman who is giving birth to a baby"

their faces will be aflame
Their faces being hot and red is spoken of as if they were burning. Possible reasons for their faces being hot are 1) the people are very afraid or 2) the people feel ashamed or 3) the people cry. Alternate translation: "their faces will be hot and red"

Isaiah 13:9

the day of Yahweh comes with cruel wrath and overflowing anger
The day coming with wrath and anger means that there will be wrath and anger on that day. The abstract nouns "wrath" and "anger" can be expressed with the adjectives "furious" and "angry." Alternate translation: "on the day of Yahweh, he will be furious and extremely angry"

overflowing anger
Anger here is spoken of as if the one who is angry is a container filled with anger. Overflowing anger means that he is extremely angry.

to make the land a desolation
This can be reworded so that the abstract noun "desolation" is expressed with the verb "ruin." Alternate translation: "to ruin the land"

Isaiah 13:10

The stars of heaven and the constellations
"The stars in the sky"

will not give their light
Giving light represents "shining." Alternate translation: "will not shine"

The sun will be darkened
This can be stated in active form. Alternate translation: "Yahweh will darken the sun" or "The sun will be dark"

Isaiah 13:11

Connecting Statement:
Yahweh continues to talk about what he will do on the day of Yahweh.

generated on Tue Oct 24 10:45:40 2023

the world
This refers to people. Alternate translation: "the people of the world"

the wicked ... the proud ... the ruthless
These phrases refer to people who have these qualities. Alternate translation: "wicked people ... proud people ... ruthless people"

the ruthless
"cruel people"

will abase the arrogance of the ruthless
Here the word "arrogance" is a metonym for the people who are arrogant. Alternate translation: "will abase the ruthless"

Isaiah 13:12

I will make men more rare than fine gold
Why there will be so few people can be stated clearly. Alternate translation: "I will cause so many people to die that living people will be more rare than fine gold"

men more rare than fine gold ... mankind harder to find than the pure gold of Ophir
These two phrases mean basically the same thing.

pure gold of Ophir
Ophir was the name of a place where there was pure gold.

Isaiah 13:13

General Information:
Yahweh continues speaking.

Isaiah 13:14

Like a hunted gazelle or like a sheep with no one to gather them
Yahweh speaks of the defenseless people of Israel as if they were a gazelle or a sheep that was being chased by hunters or wild animals. Alternate translation: "Like gazelles that run away swiftly when people hunt them, and like sheep that have no shepherd run away from wild animals"

gazelle
an animal that is similar to a deer. People hunt them, and wild animals sometimes attack and kill them.

like a sheep with no one to gather them
Sheep that have no shepherd have no one to keep them together and protect them from harm.

Isaiah 13:15

Every one who is found will be thrust through ... every one who is swept up will die by the sword
These two phrases mean basically the same thing. This can be stated in active form. Alternate translation: "The enemy will kill with the sword everyone they find"

swept up
captured

Isaiah 13:16

Their infants also will be dashed in pieces
This can be stated in active form. Alternate translation: "The enemy will also dash their infants to pieces" or "The enemy will beat their infants until they die"

before their eyes
Here the people are represented by their "eyes" to emphasize what they see. It can be stated clearly that the parents are unable to help their infants. Alternate translation: "in front of them" or "while their parents helplessly watch"

Their houses will be plundered
This means that everything valuable will be stolen from their houses. This can be stated in active form. Alternate translation: "The enemy will plunder the people's houses" or "The enemy will steal everything valuable from the people's houses"

their wives raped
This means that the enemies will attack the women and force them to have sex with them. The words "will be" are understood. This can also be expressed with an active form. Alternate translation: "their wives will be raped" or "their enemies will rape their wives"

Isaiah 13:17

Connecting Statement:
Yahweh continues speaking.

I am about to stir up the Medes to attack them
Making people want to do something is spoken of as stirring them up. Alternate translation: "I am about to make the Medes want to attack them"

Isaiah 13:18

Their bows will strike down
Here "their bows" is a metonym for the soldiers who use the bows. Alternate translation: "Their soldiers will use bows and arrows to kill"

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Isaiah 13:19

Connecting Statement:
Yahweh continues speaking.

the most admired of kingdoms
This can be stated in active form. Alternate translation: "the kingdom that people most admire"

Then Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, will be overthrown by God
This can be stated in active form. Alternate translation: "Then God will destroy Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, as he destroyed Sodom and Gomorrah"

the splendor of Chaldean arrogance
The abstract nouns "splendor" and "arrogance" can be translated with adjectives. The word "splendor" refers to the beautiful appearance of Babylon. Alternate translation: "the beautiful city that the Chaldeans are so proud of"

Isaiah 13:20

It will never be inhabited or lived in
The two verbs mean basically the same thing. This can be stated in active form. Alternate translation: "No one will ever live in it"

from generation to generation
The phrase "generation to generation" refers to all generations of people who will live in the future. Alternate translation: "for ever" or "ever again"

The Arab
This refers to Arab people in general, not one person. Alternate translation: "Arabs" or "Arab people"

Isaiah 13:21

Connecting Statement:
Yahweh continues speaking about what will happen to Babylon.

will lie there
"will lie in Babylon"

Their houses
"The people's houses"

owls
Owls are wild birds that hunt at night.

ostriches
Ostriches are large wild birds that run fast and cannot fly.

Isaiah 13:22

Hyenas
Hyenas are large wild animals that look like dogs and eat dead animals. Their loud cry sounds like a person laughing.

jackals in the beautiful palaces
The words "will cry" are understood. Alternate translation: "jackals will cry in the beautiful palaces"

jackals
wild dogs

Her time is near, and her days will not be delayed
These two phrases mean basically the same thing. "Her time" and "her days" both refer to the time that God has chosen for Babylon to be destroyed. This can be stated in active form. Alternate translation: "The time that all of this will happen to the people of Babylon is near, and nothing will stop it"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yahweh will have compassion on Jacob;
he will again choose Israel
and restore them into their own land.
Foreigners will join with them
and attach themselves to the house of Jacob.
2 The nations will bring them to their own place.
Then the house of Israel will take possession of them
in the land of Yahweh as male servants and female servants.
They will take captive those who had captured them,
and they will rule over their oppressors.

3 On the day that Yahweh gives you rest from your suffering and anguish, and from the hard labor which you were required to perform, **4** you will sing this taunt song against the king of Babylon,

"How the oppressor has come to an end,
the proud fury ended! [1]
5 Yahweh has broken the staff of the wicked,
the scepter of those rulers,
6 that struck the peoples in wrath
with unceasing blows,
that ruled the nations in anger,
with an attack that was unrestrained.
7 The whole earth is at rest and is quiet;
they begin celebrating with singing.
8 Even the cypress trees rejoice over you
with the cedars of Lebanon;
they say, 'Since you are laid low,
no woodcutter comes up to cut us down.'

9 Sheol below is eager
to meet you when you go there.
It arouses the dead for you,
all the leaders of the earth,
making them rise up from their thrones,
all the kings of the nations.
10 They all will speak and say to you,
'You have become as weak as us.
You have become like us.
11 Your pomp has been brought down to Sheol
with the sound of your lutes.
Maggots are spread under you,
and worms cover you.'

12 How you are fallen from heaven,
daystar, son of the dawn!
How you are cut down to the ground,
you who made the nations weak!
13 You had said in your heart,
'I will ascend into heaven,
I will exalt my throne
above the stars of God,
and I will sit on the mount of assembly,
in the far reaches of the north.
14 I will ascend above the heights of the clouds;
I will make myself like the Most High God.'
15 Yet you are now brought down to Sheol,
to the depths of the pit.

16 Those who see you will gaze at you

generated on Tue Oct 24 10:45:40 2023

and they will pay attention to you.
They will say, 'Is this the man who made the earth tremble,
who shook kingdoms,
17 who made the world like a wilderness, who overthrew its cities
and did not let his prisoners go home?'

18 All the kings of the nations,
all of them lie down in honor, each one in his own tomb.
19 But you are cast out of your grave
like an abhorrent branch.
Those who were killed cover you like a garment,
those pierced by the sword,
who go down to the stones of the pit
like a trampled corpse.
20 You will not join them in burial,
because you have destroyed your land
and killed your people.
The offspring of evildoers will never be mentioned again."
21 Prepare your slaughter for his children,
for the iniquity of their ancestors,
so they will not rise up and possess the earth
and fill the whole world with cities.

22 "I will rise up against them—
this is the declaration of Yahweh of hosts.
I will cut off from Babylon name, descendant, and posterity—
this is Yahweh's declaration.
23 I will also make her into a possession of owls,
and into pools of water,
and I will sweep her with the broom of destruction—
this is the declaration of Yahweh of hosts."

24 Yahweh of hosts has sworn,

"Surely, as I have intended, so it will come about;
and as I have purposed, so it will be:
25 I will break the Assyrian in my land,
and on my mountains trample him underfoot.
Then his yoke will be lifted from off them
and his burden from off their shoulder."

26 This is the plan that has been devised for the whole earth,
and this is the hand that is raised over all the nations.
27 For Yahweh of hosts has planned this; who will stop him?
His hand is raised, and who will turn it back?

28 In the year that king Ahaz died this declaration came:

29 Do not rejoice, all you Philistines,
that the rod that struck you is broken.
For out of the serpent's root will grow an adder,
and his offspring will be a fiery flying serpent.
30 The firstborn of the poor will graze their sheep in my pastures,
and the needy will lie down in safety.
I will kill your root with famine
that will put to death all your survivors.

31 Wail, gate; cry, city;
all of you will melt away, Philistia.
For out of the north comes a cloud of smoke,
and there is no straggler in his ranks.
32 How will they respond

generated on Tue Oct 24 10:45:40 2023

to the messengers of that nation?
"Yahweh has founded Zion,
and in her the afflicted of his people will find refuge."

Footnotes

14:4 [1]Because the Hebrew translated as

Isaiah 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:4-27, 29-32.

Special concepts in this chapter

Satan

It is believed that this chapter references Satan. It describes Satan as a star fallen from heaven. There are five important statements beginning with the words "I will" which appear to show the essence of Satan's sin.

Babylon

This is the name of the kingdom that conquered Judah, but it is also the name representing Satan's kingdom in prophecies. They were not yet a world power when these words were spoken. It should be translated as "Babylon," but translators should be aware of its dual meaning.

Other possible translation difficulties in this chapter

Israel

The use of Israel in this chapter is in reference to the nation or people group of Israel. It is this Israel who will be restored and not the kingdom of Israel. (See: restore)

Isaiah 14:1

Yahweh will have compassion on Jacob

Here "Jacob" refers to the descendants of Jacob. Alternate translation: "Yahweh will have mercy on the descendants of Jacob"

attach themselves to the house of Jacob

The house of Jacob refers to the descendants of Jacob, the Israelites. Alternate translation: "unite with the descendants of Jacob"

Isaiah 14:2

The nations will bring them to their own place

"The nations will bring the descendants of Jacob back to the land of Israel"

the house of Israel

This refers to the Israelites, the descendants of Israel. Alternate translation: "the descendants of Israel"

will take possession of them

"will possess the people of the nations"

as male servants and female servants

"as male and female servants"

They will take captive those who had captured them

"The Israelite soldiers will take as captives those who had captured Israelites"

Isaiah 14:3

from your suffering and anguish

The word "your" is singular, but it refers to the people of Israel. Also, "suffering" and "anguish" mean basically the same thing and are used together for emphasis. Alternate translation: "from the things that have caused you to suffer greatly"

Isaiah 14:4

How the oppressor has come to an end

"The oppressor has come to an end." This is an exclamation.

generated on Tue Oct 24 10:45:40 2023

the proud fury ended
The words "how" and "has" are understood. Alternate translation: "how the proud fury has ended" or "his pride and fury have ended"

the proud fury ended
The "proud fury" refers to the king of Babylon being proud and treating other nations cruelly. Alternate translation: "his cruelty has ended" or "he can no longer oppress people"

Isaiah 14:5

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

Yahweh has broken the staff of the wicked
The staff of the wicked probably refers to a stick that wicked people would hit other people with. Breaking that stick represents destroying their power to treat people cruelly. Alternate translation: "Yahweh has destroyed the power of the wicked"

the scepter of those rulers
A scepter represents a ruler's power to rule. Breaking the scepter represents destroying the ruler's power. Alternate translation: "Yahweh has destroyed the power of the wicked rulers"

Isaiah 14:6

that struck the peoples
"who struck the peoples." Wicked people struck the peoples with their staff.

with unceasing blows
"without stopping" or "again and again"

that ruled the nations
"who conquered other nations"

with an attack that was unrestrained
"attacking them without stopping"

Isaiah 14:7

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

The whole earth
This refers to everyone on earth. Alternate translation: "everyone on earth"

Isaiah 14:8

Even the cypress trees rejoice over you with the cedars of Lebanon
Isaiah speaks of the trees as if they were people who could rejoice. This emphasizes that it is such a great thing that God has stopped the king of Babylon that even nature would rejoice if it could. Alternate translation: "It will be as if even the cyprus trees and the cedars of Lebanon rejoice over you"

rejoice over you
Why they rejoice can be stated clearly. Alternate translation: "rejoice that God has made you powerless"

Since you are laid low
Being laid low represents being made powerless and unimportant. Alternate translation: "Since you have become powerless"

Isaiah 14:9

Sheol below is eager to meet you
Sheol is spoken of as if it were a person who is eager to meet his guests. This implies that the king dies. Alternate translation: "Sheol is like a host eager to meet you"

It arouses the dead for you, all the leaders of the earth
"it wakes up the dead for you, all the leaders of the earth." Sheol is spoken of as if it were a person that could wake up those who are in it. Alternate translation: "All the dead leaders of the earth in Sheol wake up to greet you"

Isaiah 14:10

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon. Here they sing about what the dead kings in Sheol will say to him.

They all will speak and say to you
The word "they" refers to the dead kings in Sheol, and the word "you" refers to the king of Babylon.

Isaiah 14:11

Your pomp has been brought down to Sheol
The dead kings will speak of the king of Babylon having no more splendor as if his splendor had gone down to Sheol. Alternate translation: "Your splendor ended when God sent you here to Sheol"

with the sound of your lutes
People would make music on lutes to honor the king. The dead kings will speak of people no longer honoring the king of Babylon with music as if the music went to Sheol. Alternate translation: "along with the sound of people playing music to honor you"

Maggots are spread under you
The maggots under his dead body are spoken of as if they were a mat or bed. Alternate translation: "You lie on a bed of maggots" or "You lie on many maggots"

generated on Tue Oct 24 10:45:40 2023

worms cover you
The worms all over his body are spoken of as if they were covering him like a blanket. Alternate translation: "Worms cover you like a blanket" or "There are worms all over your body"

Isaiah 14:12

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

How you are fallen from heaven, daystar, son of the dawn
The daystar is a bright star that rises just before dawn. The people of Israel will refer to the king of Babylon in terms of this star in order to imply that he once was great, but now he was not. Alternate translation: "You were like the bright morning star, but you have fallen from the sky"

How you are cut down to the ground
The people of Israel will speak of the king of Babylon as if he were a tree that was cut down. Alternate translation: "You are defeated like a tree that someone has cut down to the ground"

Isaiah 14:13

I will sit on the mount of assembly
This alludes to the myth that many people in the Ancient Near East knew, that the Canaanite gods met in council on the top of a mountain in the northern part of Syria. Sitting on the mountain represents ruling with the gods. Alternate translation: "I will rule on the mountain where the gods assemble"

in the far reaches of the north
"in the most northern places." The mountain in the north was apparently called Zaphon. Some modern English translations say, "far away on the sides of Zaphon."

Isaiah 14:14

General Information:
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Isaiah 14:15

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

Yet you are now brought down to Sheol
This can be stated in active form. Alternate translation: "But now God has sent you down to Sheol"

Isaiah 14:16

Is this the man
The people will use this question either to mock the king of Babylon, or to express their shock at what has happened to him. Alternate translation: "Surely, this is not the man"

who made the earth tremble
Possible meanings are 1) the earth trembled as the king's army marched to conquer people, or 2) this refers to the people of the earth trembling in fear of him.

shook kingdoms
Possible meanings are 1) this is a metaphor for "conquered kingdoms" or 2) this is metonymy for "terrified the people of kingdoms."

Isaiah 14:17

who made the world like a wilderness
"who made the places where people lived into a wilderness"

Isaiah 14:18

Connecting Statement:
This is the end of the taunt song that the Israelites will sing to the king of Babylon.

all of them lie down in honor
This means that their bodies were buried in an honorable way. Alternate translation: "all the kings who have died are buried in an honorable way"

Isaiah 14:19

But you are cast out of your grave
Being thrown out of the grave represents not being buried. Alternate translation: "But you are not buried. Your body is left on the ground"

like an abhorrent branch
While this simile is unclear, an "abhorrent branch" clearly represents something disgusting. Alternate translation: "like something disgusting that is tossed aside"

Those who were killed cover you like a garment
This represents many dead bodies being on top of his body. Alternate translation: "The bodies of dead people completely cover your body" or "The bodies of dead soldiers are piled on top of your body"

those pierced by the sword
This describes "the dead" spoken of at the beginning of this sentence. Being pierced by the sword represents being killed in battle. Alternate translation: "those who were killed in battle"

generated on Tue Oct 24 10:45:40 2023

who go down to the stones of the pit
The pit refers either to hell, or to a large hole in the ground where many dead bodies are simply dumped.

Isaiah 14:20

You will not join them in burial
The word "them" refers to the other kings who died and were buried properly. Joining them in burial represents being buried as they were. Alternate translation: "you will never be buried as other kings were buried"

The offspring of evildoers will never be mentioned again
This can be stated in active form. Alternate translation: "no one will ever speak again about the descendants of evildoers"

Isaiah 14:21

Prepare your slaughter for his children
This can be reworded so that the abstract noun "slaughter" is expressed with the verb "kill." Alternate translation: "Get ready to kill the children of the king of Babylon"

for the iniquity of their ancestors
This can be reworded so that the abstract noun "iniquity" is expressed as the verb "sinned greatly." Alternate translation: "because their forefathers have sinned greatly"

so they will not rise up
Here "rise up" represents either becoming powerful or attacking. Alternate translation: "so they will not become powerful" or "so they will not attack"

possess the earth
This represents taking control of the people on the earth, in this case by conquering them. Alternate translation: "take control of the peoples on the earth" or "conquer the peoples on the earth"

fill the whole world with cities
This represents causing the world to have many cities on it. Alternate translation: "build cities all over the world"

Isaiah 14:22

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 14:23

I will also make her
The word "her" refers to the city of Babylon. Cities were often spoken of as if they were women. Alternate translation: "I will also make it"

a possession of owls
This represents wild animals living in the city because there are no people there. Alternate translation: "a place where owls live" or "a place where wild animals live"

into pools of water
Causing there to be swamps or ponds of stagnant water where the city was is spoken of as making the city into those things. Alternate translation: "into a place where there are stagnant ponds"

Isaiah 14:24

Yahweh of hosts
See how you translated this in Isaiah 1:9.

as I have intended, so it will come about; and as I have purposed, so it will be
These two phrases mean basically the same thing. Alternate translation: "the things that I have planned will surely happen"

Isaiah 14:25

I will break the Assyrian in my land
Breaking represents defeating. Alternate translation: "I will defeat the Assyrian in my land" or "I will cause the Assyrian in my land to be defeated"

the Assyrian
This represents the Assyrian king and his army. Alternate translation: "the king of Assyria and his army" or "the Assyrian army"

trample him underfoot
This represents completely defeating him.

Then his yoke will be lifted from off them and his burden from off their shoulder
This can be expressed with an active verb. Alternate translation: "Then I will lift his yoke from them and his burden from their shoulder"

Then his yoke will be lifted from off them and his burden from off their shoulder
These two phrases mean basically the same thing. Lifting the yoke and burden represents setting people free from slavery. Alternate translation: "Then I will set the Israelites free from slavery to Assyria like removing a heavy burden from their shoulder"

his yoke ... his burden
The word "his" refers to Assyria.

generated on Tue Oct 24 10:45:40 2023

from off them ... from off their shoulder
The words "them" and "their" refer to the people of Israel.

Isaiah 14:26

General Information:
This may be Isaiah speaking or it may be Yahweh speaking.

This is the plan that has been devised for the whole earth
The idea of "has been devised" can be expressed with an active verb. Alternate translation: "This is the plan that God intends for the whole earth"

this is the hand that is raised over all the nations
God being ready to punish the nations is spoken of as if he raised his hand in order to hit them. The word "hand" may also represent his power. Alternate translation: "this is Yahweh's power to punish all the nations" or "this is how Yahweh will punish the nations"

Isaiah 14:27

who will stop him?
This question emphasizes that no one can stop Yahweh. Alternate translation: "there is no one who can stop him."

Yahweh of hosts
See how you translated this in Isaiah 1:9.

His hand is raised
This represents Yahweh being ready to punish the nations. Alternate translation: "He is ready to punish them"

who will turn it back?
This question is used to say that no one can turn back God's hand. Turning back his hand represents stopping him from punishing the nations. Alternate translation: "no one can turn it back." or "no one can stop him from punishing them."

Isaiah 14:28

General Information:
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Isaiah 14:29

the rod that struck you is broken
The rod that struck Philistia represents a king who sent his army to attack them. Being broken represents either being dead or being defeated. Alternate translation: "the king that sent his army against you is dead" or "the army that attacked you is defeated"

For out of the serpent's root will grow an adder ... his offspring will be a fiery flying serpent
These two phrases are both the image of a serpent's offspring being even more harmful than the serpent. They represent a king's successor being more powerful and cruel than the first king.

an adder
a kind of poisonous snake

a fiery flying serpent
Here the word "fiery" probably refers to the serpent's poisonous bite, and the word "flying" refers to its quick movements. Alternate translation: "a quickly moving poisonous snake"

Isaiah 14:30

The firstborn of the poor
This represents the poorest people. Alternate translation: "The poorest people" or "The poorest of my people"

I will kill your root with famine that will put to death all your survivors
Here "your root" refers to the people of Philistia. Alternate translation: "I will kill your people with famine that will put to death all your survivors"

Isaiah 14:31

Wail, gate; cry, city
Here "gate" and "city" represent the people at the city gates and in the cities. "Wail, you people at the city gates; cry, you people in the cities"

you will melt away
Melting away represents becoming weak because of fear. Alternate translation: "you will grow weak with fear"

For out of the north comes a cloud of smoke
This implies that a large army is coming from the north. Alternate translation: "For from the north comes a large army with a cloud of smoke"

a cloud of smoke
Possible meanings are 1) this represents a cloud of dust that the army stirs up as they travel on dry dirt roads. Alternate translation: "a cloud of dust" or 2) there is a lot of smoke because of all the things that the army destroys and burns. Alternate translation: "much smoke"

there is no straggler in his ranks
"no one in his ranks walks slowly behind the others"

Isaiah 14:32

How will they respond to the messengers of that nation?
The author uses this question to introduce his instruction about how the Israelites should speak to

generated on Tue Oct 24 10:45:40 2023

the messengers. Alternate translation: "This is how we will answer the messengers of Philistia."

Yahweh has founded Zion
"Yahweh started Zion"

in her
"in Jerusalem" or "there"

the afflicted of his people
"those of his people who have been afflicted"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 A declaration about Moab.

Indeed, in one night
Ar of Moab is laid waste and destroyed;
indeed, in one night
Kir of Moab is laid waste and destroyed.
2 They have gone up to the temple,
the people of Dibon went up to the heights to weep;
Moab wails over Nebo and over Medeba.
All their heads are shaved bare
and all their beards are cut off.
3 In their streets they wear sackcloth;
on their housetops and in the square
everyone wails, melting in weeping.
4 Heshbon and Elealeh call out for help;
their sound is heard as far as Jahaz.
So the armed men of Moab cry out for help;
they tremble within themselves.

5 My heart cries out for Moab;
her fugitives flee to Zoar
and to Eglath Shelishiyah.
They go up the ascent of Luhith weeping;
on the road to Horonaim
they raise a cry of distress over their destruction.
6 The waters of Nimrim are a desolation;
the grass is withered;
the vegetation has dried up;
there is no more green grass.
7 The abundance they have grown and stored
they carry away over the brook of the poplars.
8 The cry has gone around the territory of Moab;
the wailing as far as Eglaim and Beer Elim.
9 For the waters of Dimon are full of blood;
but I will bring even more upon Dimon.
A lion will attack those who escape from Moab
and also those remaining in the land.

Isaiah 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter shifts from discussing Judah to the nation of Moab. Moab is punished by Yahweh, even though he is not a god they worship. (See: god)

Isaiah 15:1

General Information:
Often in prophecy events that will happen in future are described as happening now or in the past. This emphasizes that the event will certainly happen.

A declaration
"This is what Yahweh declares" or "This is a message from Yahweh"

Ar ... Kir
These are names of cities and towns in Moab.

generated on Tue Oct 24 10:45:40 2023

Ar of Moab is laid waste and destroyed
The words "laid waste" and "destroyed" mean the same thing and emphasize that the city was completely ruined. This can be stated in active form. Alternate translation: "Enemy armies will completely destroy Ar of Moab"

Isaiah 15:2

Dibon ... Nebo ... Medeba
These are names of cities and towns in Moab.

went up to the heights to weep
Here "up to the heights" refers to a temple or altar that was built on high ground like a hill or mountain side. Alternate translation: "went up to the temple on the hilltop to weep"

Moab wails over Nebo and over Medeba
These place names refer to the people who live there. Alternate translation: "the people of Moab will weep because of what happened to the cities of Nebo and Medeba"

All their heads are shaved bare and all their beards are cut off
They do this to show their extreme sadness. Alternate translation: "They will all shave their heads and cut off their beards and grieve"

Isaiah 15:3

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

they wear sackcloth
They do this to show their extreme sadness. Alternate translation: "they wear sackcloth and mourn"

Isaiah 15:4

Heshbon ... Elealeh ... Jahaz
These are names of cities and towns.

Heshbon and Elealeh call out
These city names represent the people of these cities. "The people of Heshbon and Elealeh call out"

they tremble within themselves
Physical trembling is a symptom of fear and represents fear. Alternate translation: "they will be completely filled with fear" or "they tremble with fear"

Isaiah 15:5

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

My heart cries out for Moab
Here God is represented by his "heart" which emphasizes his emotions. God speaks of his great sadness as if his heart cried out. Alternate translation: "I am extremely sad about what is happening to Moab"

her fugitives flee
"the fugitives from Moab will flee." A fugitive is a person who runs away so that his enemy will not capture him.

Zoar ... Eglath Shelishiyah ... Luhith ... Horonaim
These are names of cities and towns.

over their destruction
This can be reworded so that the abstract noun "destruction" is expressed as the verb "destroyed." Alternate translation: "because their city is destroyed"

Isaiah 15:6

Nimrim
This is the name of a city or town.

Isaiah 15:7

The abundance
"Everything"

brook of the poplars
This may refer to the river at the southern border of Moab.

Isaiah 15:8

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

The cry has gone around the territory of Moab
People's crying out and others hearing it is spoken of as if the cry had gone out. Alternate translation: "People all over the territory of Moab cry out"

the wailing as far as Eglaim and Beer Elim
The words "has gone" are understood. People's wailing and others hearing it is spoken of as if the wailing had gone as far away as these two places. Alternate translation: "the wailing has gone as far as Egalim and Beer Elim" or "people even as far away as Elaim and Beer Elim wail"

Eglaim ... Beer Elim
These are names of cities and towns. Dimon was the principal city of the country of Moab. Several modern versions have "Dibon" instead of "Dimon."

generated on Tue Oct 24 10:45:40 2023

Isaiah 15:9

Dimon
This is the name of a city or town. Dimon was the principal city of the country of Moab. Several modern versions have "Dibon" instead of "Dimon."

but I will bring even more upon Dimon
Here "I" refers to Yahweh. Also, "Dimon" refers to the people who live there. Alternate translation: "but I will cause even more trouble for the people of Dimon"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Send rams to the ruler of the land
from Selah in the wilderness,
to the mount of the daughter of Zion.
2 As wandering birds,
as a scattered nest,
so the women of Moab are
at the fords of the Arnon River.

3 "Give instruction, execute justice;
provide some shade like night in the middle of the day;
hide the outcasts;
do not betray the fugitives.
4 Let them live among you, the outcasts from Moab;
be a hiding place for them from the destroyer."

For the oppression will stop,
and destruction will cease,
those who trample will disappear from the land.
5 A throne will be established in covenant faithfulness;
and one from David's tent will faithfully sit there.
He will judge as he seeks justice and does righteousness.

6 We have heard of Moab's pride, his arrogance,
his boasting, and his anger.
But his boastings are empty words.
7 So Moab wails for Moab—they all wail!
Mourn, you who are utterly destroyed,
for the raisin cakes of Kir Hareseth.
8 The fields of Heshbon have dried up
as well as the vines of Sibmah.
The rulers of the nations
have trampled the choice vines
that reached to Jazer
and spread into the desert.
Its shoots spread abroad;
they went over to the sea.
9 Indeed I will weep along with Jazer
for the vineyard of Sibmah.
I will water you with my tears,
Heshbon and Elealeh.
For on your fields of summer fruits and harvest
I have ended the shouts of joy.
10 Gladness and joy are taken away from the fruit tree groves;
and there is no singing, or shouts in the vineyards.
No one treads out wine in the presses,
for I have put an end to the shouts of the one who treads.
11 So my heart sighs like a harp for Moab,
and my inward being for Kir Hareseth.
12 When Moab wears himself out on the high place
and enters his sanctuary to pray,
his prayers will accomplish nothing.

13 This is the word that Yahweh spoke concerning Moab previously. **14** Again Yahweh speaks, "Within three years, the glory of Moab will be dishonored; in spite of his many people, the remnant will be very few and insignificant."

generated on Tue Oct 24 10:45:40 2023

Isaiah 16 General Notes

Structure and formatting

This chapter is a continuation of the previous chapter and is a prophecy against the nation of Moab. (See: prophet)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:1-12.

Isaiah 16:1

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. This verse is probably what God says the rulers of Moab will say to each other (Isaiah 15:1-2).

Send rams to the ruler of the land
The Moabites will send rams to the king of Judah so that he might protect them from the enemy army.

Selah
This is the name of a city.

the daughter of Zion
The "daughter" of a city means the people of the city. See how you translated this in [Isaiah 1:8]

Isaiah 16:2

As wandering birds, as a scattered nest, so the women of Moab are at the fords of the Arnon River
All the people of Moab, which includes the women, are forced to flee from their homes. Alternate translation: "Like birds without a home, the women of Moab will flee across the river to another land"

As wandering birds, as a scattered nest
These two phrases mean basically the same thing.

Isaiah 16:3

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. Verses 3 and 4 is probably the message that the Moabite rulers send to the king of Judah (Isaiah 15:1-2).

provide some shade like night in the middle of the day
The heat of the middle of the day represents the Moabites' suffering from their enemies, and shade represents protection from their enemies. Comparing the shade to night shows that they want strong protection. Alternate translation: "protect us completely from our enemies as a large shadow protects people from the hot sun"

Isaiah 16:4

Let them live among you, the outcasts from Moab
"Allow the refugees from Moab to live with you." Here "you" refers to the people of Judah.

be a hiding place for them from the destroyer
Providing a hiding place is spoken of as being a hiding place. Alternate translation: "give them a place to hide from those who are trying to destroy them" or "hide them from those who want to destroy them"

Isaiah 16:5

A throne will be established in covenant faithfulness
Here "throne" refers to the power to rule as king. The abstract noun "faithfulness" can be stated as "faithful." This can be stated in active form. Alternate translation: "Yahweh will be faithful to the covenant and he will appoint a king"

one from David's tent will faithfully sit there
Here "David's tent" represents David's family, including his descendants. Sitting on the throne represents ruling. Alternate translation: "a descendant of David will rule faithfully"

as he seeks justice
Seeking justice represents wanting to do what is just.

Isaiah 16:6

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

We have heard of Moab's pride, his arrogance, his boasting, and his anger
The words "Moab's" and "his" refer to the people of Moab. Alternate translation: "We have heard that the people of Moab are proud and arrogant, boastful and angry"

We have heard
Possible meanings are that 1) Isaiah is speaking and "We" refers to him and the people of Judah, or 2) God is speaking and "We" refers to God.

generated on Tue Oct 24 10:45:40 2023

But his boastings are empty words
"But what they say about themselves means nothing" or "But what they boast about is not true"

Isaiah 16:7

So Moab wails for Moab—they all wail
"Moab" represents the people of Moab. "So all the people of Moab will cry out loud over what has happened to their cities"

for the raisin cakes of Kir Hareseth
"because there are no raisin cakes in Kir Hareseth"

raisin cakes
The Hebrew word used here means either "raisin cakes" or "men."

Kir Hareseth
"Kir Hareseth" is the name of a city.

Isaiah 16:8

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it happened in the past (Isaiah 15:1-2).

Heshbon
Translate the name of this city as you did in Isaiah 15:4.

Sibmah ... Jazer
These are names of cities.

The rulers of the nations have trampled the choice vines
The land of Moab was known for its vineyards. Here God describes the land of Moab as one large vineyard. This emphasizes that the rulers, which refers to the armies, completely destroyed everything in Moab.

Isaiah 16:9

General Information:
This continues to describe the land of Moab as one large vineyard (Isaiah 16:8). God describes events that will happen in the future as if they are happening in the present.

Indeed I will weep
In 16:9-10 the word "I" refers to Yahweh.

I will water you with my tears
God speaks of his deep sorrow for these places as if he would cry much and his many tears would fall on them. Alternate translation: "I will cry much for you"

Jazer ... Sibmah
Translate the names of these cities as you did in Isaiah 16:8.

Heshbon ... Elealeh
Translate the names of these cities as you did in Isaiah 15:4.

For on your fields of summer fruits and harvest I have ended the shouts of joy
The "shouts of joy" represent people shouting for joy about the harvest of their fruit trees. Alternate translation: "Because of what I will do, you will no longer shout for joy when you harvest your fields of summer fruit"

Isaiah 16:10

I have put an end to the shouts of the one who treads
Here "the shouts" refers to the joy of the people who tread the grapes to produce the wine. Alternate translation: "therefore the people who tread the grapes do not shout with joy"

Isaiah 16:11

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

So my heart sighs like a harp for Moab
The phrase "my heart" represents Yahweh and his sad feelings. He compares his sigh to the sound of a sad song played on a harp. Alternate translation: "So I sigh like a sad song on a harp"

Moab
This refer to the people of Moab.

my inward being for Kir Hareseth
The phrase "my inward being" represents Yahweh. The word "sighs" is understood from the previous phrase. See how you translated Kir Hareseth in [Isaiah 16:7]

Kir Hareseth
This is a metonym for the people of the city. Alternate translation: "the people of Kir Hareseth"

Isaiah 16:12

Moab ... himself ... his
All of these words refer to the people of Moab.

his prayers will accomplish nothing
"his prayers will not be answered"

Isaiah 16:13

This is the word
"This is the message." This refers to all he said in 15:1-16:12.

concerning Moab
The word "Moab" refers to the people of Moab.

generated on Tue Oct 24 10:45:40 2023

Isaiah 16:14

the glory of Moab will be dishonored
This can be translated using an active verb.
Alternate translation: "I will destroy everything for which Moab is honored"

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generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 A declaration about Damascus.

Behold, Damascus is taken away from being a city,
and it shall be a fallen ruin.
2 The cities of Aroer will be abandoned.
They will be places for flocks to lie down,
and no one will frighten them.
3 Fortified cities will disappear from Ephraim,
the kingdom from Damascus,
and the remnant of Aram—
they will be like the glory of the people of Israel—
this is the declaration of Yahweh of hosts.

4 It will come about on that day
that the glory of Jacob will become thin,
and the fatness of his flesh will become lean.
5 It will be as when a harvester gathers the standing grain,
and his arm reaps the heads of grain.
It will be as when one gleans heads of grain
in the Valley of Rephaim.
6 Gleanings will be left,
however, as when the olive tree is shaken:
two or three olives in the top of the uppermost bough,
four or five in the highest branches of a fruitful tree—
this is the declaration of Yahweh, the God of Israel.

7 On that day men will look toward their Maker,
and their eyes will look to the Holy One of Israel.
8 They will not look to the altars,
the work of their hands,
nor will they look to what their fingers have made,
the Asherah poles or the sun images.

9 On that day their strong cities will be like the abandoned wooded slopes on the hill summits, which were abandoned because of the people of Israel, and they will become a desolation.

10 For you have forgotten the God of your salvation,
and have ignored the rock of your refuge.
So you plant pleasant plants,
and set out vine branches received from a stranger.
11 But though on the day you plant them you hedge them in,
and though in the morning your seed grows,
the harvest will fail on a day of grief
and of desperate sorrow.

12 Woe! The uproar of many peoples,
who roar like the roaring of the seas,
and the rushing of nations,
who rush like the rushing of mighty waters!
13 The nations will roar like the rushing of many waters,
but he will rebuke them and they will flee far away,
they will be chased before the wind like chaff on the mountains,
and like weeds whirling before a storm.
14 In the evening, see, terror!
Before the morning they will be gone!
This is the portion of those who loot us,
the lot of those who rob us.

generated on Tue Oct 24 10:45:40 2023

Isaiah 17 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The ULB sets the lines in 17:1-6, 9-14 farther to the right on the page than the rest of the text because they are part of a long quotation.

Special concepts in this chapter

Damascus

This chapter prophesies destruction against the people of Damascus. Damascus was the capital of Aram. The people of Damascus worship gods other than Yahweh and have fought Yahweh's people. (See: prophet, falsegod and peopleofgod)

Other possible translation difficulties in this chapter

Ephraim

This chapter prophesied destruction against the kingdom of Israel. They are also called Ephraim in this chapter. Both the northern kingdom of Israel and Aram were conquered at about the same time in history.

Isaiah 17:1

about Damascus

Damascus is the name of a city. See how you translated this in [Isaiah 7:8]

Isaiah 17:2

The cities of Aroer will be abandoned

This can be stated in active form. "All the people will abandon the cities of Aroer"

no one will frighten them

The word "them" refers to the sheep.

Isaiah 17:3

Fortified cities will disappear from Ephraim

Ephraim was the largest tribe in Israel. Here it represents the entire northern kingdom of Israel. Alternate translation: "Strong cities will disappear from Israel"

will disappear

This does not mean that they will vanish, but that the cities will be destroyed.

the kingdom from Damascus

The words "will disappear" are understood from the previous phrase. Damascus was where the king of Aram ruled from. The kingdom disappearing represents the king no longer having royal power. Alternate translation: "the kingdom will disappear from Damascus" or "there will be no royal power in Damascus"

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 14:22]

Isaiah 17:4

It will come about

This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.

the glory of Jacob will become thin, and the fatness of his flesh will become lean

Here "Jacob" refers to the kingdom of Israel. Israel would no longer be glorious. Rather it would be weak and poor.

Isaiah 17:5

It will be as when a harvester gathers the standing grain ... in the Valley of Rephaim

There will be nothing left in the land after God punishes the people of Israel.

the Valley of Rephaim

This is a valley where people normally grew and harvested much food.

Isaiah 17:6

General Information:

This continues to compare the nation of Israel with a field after it is harvested (Isaiah 17:4-5).

generated on Tue Oct 24 10:45:40 2023

Gleanings will be left
The word "Gleanings" here represents the people who will still live in Israel. Alternate translation: "But there will be a few people left in Israel"

as when the olive tree is shaken
People harvested olive trees by shaking them so that the olives would fall out. Alternate translation: "like the few olives that remain on the olive trees after people harvest them"

four or five
The word "olives" is understood from the phrase before this. Alternate translation: "four or five olives"

this is the declaration of Yahweh, the God of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh, the God of Israel, has declared" or "this is what I, Yahweh, the God of Israel, have declared"

Isaiah 17:7

men will look toward their Maker ... will look to the Holy One of Israel
Looking toward God here represents hoping that he will help them. Alternate translation: "men will hope that their Maker, the Holy One of Israel, will help them"

men will look
The word "men" represents people in general. Alternate translation: "people will look"

their eyes will look
Here "eyes" represents the people who look. Alternate translation: "they will look" or "the people will look"

Holy One of Israel
See how you translated this in Isaiah 1:4.

Isaiah 17:8

They will not look to the altars
Looking to the altars represents worshiping idols with the hope that the idols will help them. Alternate translation: "They will not worship idols at their altars" or "The people of Israel will not go to their altars and ask their idols to help them"

the work of their hands
Here the people are represented by their "hands" to emphasize that they made the altars or idols. Alternate translation: "that they made with their hands" or "which they themselves built"

what their fingers have made ... the Asherah poles or the sun images
The second phrase identifies the things that the people made. Speaking of the fingers here emphasizes that the people made them, so these things are not real gods. Alternate translation: "the Asherah poles or the sun images, which they themselves made"

Isaiah 17:9

which were abandoned because of the people of Israel
It can be made explicit who left these lands. This can be stated in active form. Alternate translation: "which the Hivites and Amorites left after the people of Israel came"

Isaiah 17:10

For you have forgotten
Here "you" refers to the people of Israel. The word "forgotten" does not mean they have no memory of God. It means they no longer obey him. Alternate translation: "For you no longer obey"

the God of your salvation
"the God who saves you"

have ignored the rock of your refuge
This compares God to a large rock which people could climb on to get away from their enemies or hide behind. Alternate translation: "have ignored God, who is like a rock that protects you" or "have ignored the one who protects you"

Isaiah 17:11

the harvest will fail
"there will not be much fruit for you to harvest"

Isaiah 17:12

The uproar of many peoples, who roar like the roaring of the seas
An uproar is a very loud noise. Alternate translation: "The sound of many people, that is very loud like the seas"

the rushing of nations, who rush like the rushing of mighty waters
The enemy armies appear to be a powerful force that no one can stop. Alternate translation: "the nations come rushing in like the mighty waters"

the rushing of nations
The word "nations" refers to the armies of those nations. Alternate translation: "the rushing of the enemy armies"

Isaiah 17:13

before the wind like chaff on the mountains ... like weeds whirling before a storm
These two phrases mean the same thing. The enemy armies seem powerful but God will easily stop them and send them away. Alternate translation: "like chaff on the mountains that the

wind blows away ... like weeds that whirl and blow away as a storm approaches"

Isaiah 17:14

This is the portion of those
What happens to them is spoken of as if it is a portion that they inherit. Alternate translation: "This is what happens to those"

loot us ... rob us
The word "us" refers to Isaiah and the people of Judah.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Woe to the land of the rustling of wings,
which is along the rivers of Cush;
2 who send ambassadors by the sea,
in vessels of papyrus on the waters.
Go, you swift messengers,
to a nation tall and smooth,
to a people feared far and near,
a nation strong and treading down,
whose land the rivers divide.

3 All you inhabitants of the world
and you who live on the earth,
when a signal flag is lifted up on the mountains, look;
and when the ram's horn is blown, listen.

4 This is what Yahweh said to me,
"I will quietly observe from my home,
like the simmering heat in sunlight,
like a cloud of mist in the heat of harvest.
5 Before the harvest, when the blossoming is over,
and the flower is ripening into a grape,
he will cut off the sprigs with pruning hooks,
and he will cut down and take away the spreading branches.
6 They will be left together for the birds of the mountains
and for the animals of the earth.
The birds of prey will spend the summer on them,
and all the animals of the earth will spend harvest time on them."

7 At that time tribute will be brought to Yahweh of hosts

from a people tall and smooth,
from a people feared far and near,
nation strong and trampling down,
whose land the rivers divide,

to the place of the name of Yahweh of hosts, to Mount Zion.

Isaiah 18 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Cush

This chapter records prophecies against the nation of Cush. They are being punished by Yahweh. (See: prophet)

Important figures of speech in this chapter

Metaphors

This chapter uses many metaphors to describe the destruction coming to the people of Cush.

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generated on Tue Oct 24 10:45:40 2023

Isaiah 18:1

Woe to the land of the rustling of wings, which is along the rivers of Cush
Possible meanings of "the rustling of wings" are 1) the boats that have sails are spoken of as having wings. Alternate translation: "Woe to those who live in the land beyond the rivers of Cush, whose many ships look like insects on the water" or 2) the rustling of wings refers to the noise of insects that have wings, perhaps locusts.

Isaiah 18:2

by the sea
The Nile River was very wide, and people in Egypt and Cush referred to it as "the sea." Alternate translation: "on the great river" or "along the Nile River"

vessels of papyrus
Papyrus is a tall plant that grows along the side of the Nile River. People bound together papyrus bundles to make boats. Alternate translation: "papyrus boats" or "boats made of reeds" or

a nation tall and smooth ... a people feared far and near ... a nation strong and treading down, whose land the rivers divide
These phrases all describe the people of one nation.

a nation tall and smooth
The word "nation" here refers to the people of that nation. Alternate translation: "a nation whose people are tall and have smooth skin"

a people feared far and near
The words "far" and "near" are used together to mean "everywhere." Alternate translation: "a people who are feared everywhere" or "a people that everyone in the earth fears"

a nation strong and treading down
Treading down represents conquering other nations. Alternate translation: "a nation that is strong and conquers other nations"

the rivers divide
This probably refers to many rivers that flow through the nation so they divide it into different parts.

Isaiah 18:3

Connecting Statement:
Verse 3 tells what the messengers in Isaiah 18:2 must say to the people of the world.

All you inhabitants of the world ... you who live on the earth
These two phrases mean basically the same thing. Alternate translation: "All you people on the earth"

when a signal flag is lifted up on the mountains, look; and when the ram's horn is blown, listen
The signal flag and ram's horn were to call people to battle. The commands to look and listen are commands to pay attention and prepare for battle. Alternate translation: "pay attention when the signal flag is lifted up on the mountains and the ram's horn is blown"

when a signal flag is lifted up on the mountains, look
The signal was a flag used to call people to battle. This can be stated in active form. Alternate translation: "pay attention when you see the battle flag on the mountains"

signal flag
See how you translated this in Isaiah 5:26.

when the ram's horn is blown, listen
The trumpets were used to call people to battle. This can be stated in active form. Alternate translation: "pay attention when you hear the sound of the battle trumpets"

Isaiah 18:4

General Information:
God uses a parable about a farmer in a vineyard in order to describe how he will punish a certain nation. That nation is either Ethiopia or Ethiopia's enemy.

This is what Yahweh said to me
"Yahweh said to me." Here the word "me" refers to Isaiah.

I will quietly observe from my home
What God will observe can be stated clearly. Alternate translation: "I will quietly observe that nation from my home" or "From my home, I will quietly watch what the people of that nation do"

like the simmering heat in sunlight, like a cloud of mist in the heat of harvest
These phrases show how quietly God will watch the nation.

Isaiah 18:5

Before the harvest
This is a harvest of grapes. This can be made explicit. Alternate translation: "Before the grape harvest"

when the blossoming is over
It can be stated clearly that this refers to blossoms on grape vines. Alternate translation: "when flowers have finished growing on the grape vines"

he will cut off the sprigs with pruning hooks
Yahweh will cut off the branches before the grapes can ripen. Alternate translation: "Yahweh will cut

generated on Tue Oct 24 10:45:40 2023

off the branches with knives before their produce fruit"

pruning hooks
A pruning hook is a knife that people use to cut branches off of vines or other plants.

he will cut down and take away the spreading branches
Yahweh will throw away the branches in judgment.

Isaiah 18:6

They will be left together
God seems to change from telling the parable to speaking more directly about the nation. This can be stated clearly. Alternate translation: "Those who are killed will be left together" or "Like branches that are cut off and thrown away, the bodies of those who are killed will be left on the ground"

The birds of prey will spend the summer on them
"The birds of prey will eat them during the summer"

all the animals of the earth
"all kinds of wild animals"

will spend harvest time on them
"will eat them in the winter"

Isaiah 18:7

a people tall and smooth ... a people feared far and near ... a nation strong and trampling down, whose land the rivers divide
These phrases all describe the people of one nation. See how you translated these phrases in Isaiah 18:2.

a people tall and smooth
"a people who are tall and have smooth skin"

a people feared far and near
The words "far" and "near" are used together to mean "everywhere." Alternate translation: "a people who are feared everywhere" or "a people that everyone in the earth fears"

a nation strong and trampling down
Trampling down represents conquering other nations. Alternate translation: "a nation that is strong and conquers other nations"

to the place of the name of Yahweh of hosts, to Mount Zion
The word "name" refers to Yahweh. Alternate translation: "to Mount Zion, where Yahweh of hosts dwells"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 A declaration about Egypt.

See, Yahweh rides on a swift cloud
and is coming to Egypt;
the idols of Egypt quake before him,
and the hearts of the Egyptians melt within themselves.

2 "I will stir up Egyptians against Egyptians:
A man will fight against his brother,
and a man against his neighbor;
city will be against city,
and kingdom against kingdom.
3 The spirit of Egypt will be weakened from within.
I will destroy his advice,
though they sought the advice of idols,
dead men's spirits, sorcerers, and spiritists.
4 I will give the Egyptians
into the hand of a severe master,
and a strong king will rule over them—
this is the declaration of the Lord Yahweh of hosts."

5 The waters of the sea will dry up,
and the river will dry up and become empty.
6 The rivers will become foul;
the streams of Egypt will dwindle and dry up;
the reeds and flags will wither away.
7 The reeds along the Nile,
at the mouth of the Nile,
and every sown field beside the Nile will become parched,
will be driven away, and will be no more.
8 The fishermen will wail and mourn,
and all who cast a hook into the Nile will mourn,
and those who spread nets on the waters will waste away.
9 The workers in combed flax
and those who weave white cloth will turn pale.
10 The cloth workers of Egypt will be crushed;
all who work for wages will be grieved within themselves.

11 The princes of Zoan
are completely foolish.
The advice of the wisest advisors of Pharaoh
has become stupid.
How can you say to Pharaoh,
"I am the son of wise men, a son of ancient kings?"

12 Where then are your wise men?
Let them tell you and make known
what Yahweh of hosts plans concerning Egypt.
13 The princes of Zoan have become fools,
the princes of Memphis are deceived;
they have made Egypt go astray,
who are the cornerstones of her tribes. [1]
14 Yahweh has mixed a spirit of distortion into her midst,
and they have led Egypt astray in all she does,
like a drunk staggering in his vomit.
15 There is nothing anyone can do for Egypt,
whether head or tail, palm branch or reed.

generated on Tue Oct 24 10:45:40 2023

16 In that day, the Egyptians will be like women. They will tremble and fear because of the upraised hand of Yahweh of hosts that he raises over them. **17** The land of Judah will become a cause of staggering to Egypt. Whenever anyone reminds them of her, they will be afraid, because of the plan of Yahweh of hosts, that he is planning against them. **18** In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to Yahweh of hosts. One of these will be called The City of the Sun. [2]

19 In that day there will be an altar to Yahweh in the middle of the land of Egypt, and a stone pillar at the border to Yahweh. **20** It will be as a sign and a witness to Yahweh of hosts in the land of Egypt. When they cry to Yahweh because of oppressors, he will send them a savior and a defender, and he will deliver them. **21** Yahweh will become known to Egypt, and the Egyptians will acknowledge Yahweh on that day. They will worship with sacrifices and offerings, and will make vows to Yahweh and fulfill them. **22** Yahweh will afflict Egypt, afflicting and healing. They will return to Yahweh; he will hear their prayer and will heal them.

23 In that day there will be a highway from Egypt to Assyria, and the Assyrian will come to Egypt, and the Egyptian to Assyria; and the Egyptians will worship with the Assyrians. **24** In that day, Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth; **25** Yahweh of hosts will bless them and say, "Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance."

Footnotes

19:13 [1]The name
19:18 [2]Instead of

Isaiah 19 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:1-18.

Special concepts in this chapter

Egypt

This chapter prophesied destruction against the nation of Egypt. Their destruction will come from internal division instead of being conquered by another nation. (See: prophet)

Important figures of speech in this chapter

Imagery

Some of the imagery used in this chapter may be connected to the worship of specific false gods. One important god the people of Canaan worshiped was Baal, the god of rain or storms. One of the important gods the Egyptians worshiped was Ra, the god of the sun. (See: falsegod)

Other possible translation difficulties in this chapter

"In that day"

This changes the reference from the time when Assyria comes to dominate the world and looks to a more distant future day.

Isaiah 19:1

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Yahweh rides on a swift cloud

Yahweh seems to be pictured here as riding on a cloud as if he was riding in a chariot.

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the idols of Egypt quake before him
The idols are described as having feelings of fear as Yahweh approaches. Alternate translation: "the idols of Egypt tremble in fear before Yahweh"

the hearts of the Egyptians melt within themselves
The heart melting represents losing their courage. Alternate translation: "the Egyptians have no more courage"

Isaiah 19:2

a man against his neighbor
The words "will fight" are understood from the previous phrase. Alternate translation: "a man will fight against his neighbor"

city will be against city
The word "city" represents the people of the city. Alternate translation: "people of one city will fight against people of another city" or "people from different cities will fight against one another"

kingdom against kingdom
The words "will be" or "will fight" are understood from the previous phrases. Alternate translation: "kingdom will be against kingdom" or "kingdom will fight against kingdom"

kingdom against kingdom
The word "kingdom" refers to a smaller kingdom within Egypt. It may also be called a province. It represents the people of that kingdom or province. Alternate translation: "the people of one province will be against the people of another province" or "people from different provinces will fight against one another"

Isaiah 19:3

The spirit of Egypt will be weakened from within. I will destroy his advice
The nation of Egypt is spoken of here as if it was a person.

The spirit of Egypt will be weakened from within
This can be expressed in active form. Alternate translation: "I will weaken the spirit of Egypt from within"

I will destroy his advice, though they sought the advice of ... spiritists
"They sought the advice of ... spiritists, but that will do them no good. It will not stop me from destroying his advice"

I will destroy his advice
Possible meanings are 1) Yahweh will cause the advice that he gives to be ineffective or 2) Yahweh will cause him to be unable to give any advice. This can be reworded so that the abstract noun "advice" is expressed as the verb "advise." Alternate translation: "I will confuse those who advise the king"

sorcerers ... spiritists
These are people who claim to speak with those who have died.

Isaiah 19:4

I will give the Egyptians into the hand of a severe master
Here "hand" refers to power or control. Alternate translation: "I will give the Egyptians over to the control of a severe master"

this is the declaration of the Lord Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 3:15]

Isaiah 19:5

The waters of the sea will dry up, and the river will dry up and become empty
Egyptians referred to the Nile River as "the sea." These two phrases mean basically the same thing. Alternate translation: "The Nile River will completely dry up"

Isaiah 19:6

become foul
"become foul-smelling" or "stink"

will dwindle
"become smaller and smaller"

the reeds and flags will wither away
"Reeds" and "flags" refer to two similar kinds of water plants. Alternate translation: "the plants along the river will die and decay"

Isaiah 19:7

every sown field beside the Nile
"the fields near the Nile where people have planted crops"

Isaiah 19:8

The fishermen will wail and mourn, and all who cast a hook into the Nile will mourn, and those who spread nets on the waters will waste away
These three phrases mean basically the same thing. If necessary, the reason they will grieve can be stated clearly. Alternate translation: "The fishermen who catch fish with hooks or nets will cry in despair because the fish in the Nile have died"

cast a hook into the Nile
In order to catch fish, some people put a little food on a hook, tie the hook to a string, and throw the hook into the water. When a fish tries to eat the food, its mouth gets stuck on the hook, and the person pulls the fish out of the water.

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cast
throw

spread nets on the waters
In order to catch fish, some people toss a net on the water. When fish get caught in it, they pull the net with the fish out of the water.

will waste away
"will grieve." This weakness probably comes from grief.

Isaiah 19:9

The workers in combed flax
"Those who work with combed flax"

combed flax
Flax is a plant that grows along the Nile River. People comb its fibers in order to separate them, and use them to make thread for linen cloth.

will turn pale
"will be ashamed"

Isaiah 19:10

The cloth workers of Egypt
"The people of Egypt who make cloth"

will be crushed
Being crushed represents being discouraged. Alternate translation: "will be discouraged"

work for wages
"work for pay"

will be grieved within themselves
"will feel very sad"

Isaiah 19:11

The princes of Zoan are completely foolish. The advice of the wisest advisors of Pharaoh has become stupid
These two phrases are similar in meaning. Either the "princes of Zoan" are also "the wisest advisors of Pharaoh," or they are another group of people that also are shown to be foolish.

Zoan
This is a city in northern Egypt.

How can you say to Pharaoh ... kings?
Isaiah uses a question to mock those in Egypt who claim to be wise. Alternate translation: "You foolishly say to Pharaoh ... kings."

Isaiah 19:12

Where then are your wise men?
Isaiah uses a question to mock the wise men. The word "your" refers to Pharaoh. Alternate translation: "You do not have any wise men." or "Your wise men are fools."

Let them tell you and make known what Yahweh of hosts plans concerning Egypt
Isaiah is implying that wise men should be able to understand God's plans, but Isaiah does not really believe they are wise. Alternate translation: "If they were really wise, they would be able to tell you what Yahweh of hosts plans concerning Egypt"

Isaiah 19:13

they have made Egypt go astray, who are the cornerstones of her tribes
The princes of Zoan and Memphis are spoken of as if they are the cornerstones of buildings because they are an important part of the community. Alternate translation: "the leaders have made Egypt go astray"

princes of Zoan
Zoan is a city in northern Egypt. See how you translated this in Isaiah 19:11.

Memphis
This is a city in the northern part of Egypt.

made Egypt go astray
The word "Egypt" represents the people of Egypt. Going astray represents doing what is wrong. Alternate translation: "made the people of Egypt go astray" or "made the people of Egypt do what is wrong"

Isaiah 19:14

Yahweh has mixed a spirit of distortion into her midst
Isaiah speaks of Yahweh's judgment as if Egypt was a cup of wine. He speaks of Yahweh causing the leaders' thoughts to be distorted as if their distorted thoughts were a liquid that Yahweh mixed in with the wine. Alternate translation: "Yahweh has judged them by distorting their thoughts" or "Yahweh has judged Egypt by distorting its leaders' thoughts, as intoxicating drinks confuse people's thoughts"

distortion
"perverseness" or "confusion"

into her midst
Here "her" refers to Egypt. Nations are sometimes spoken of as if they were women. Alternate translation: "within Egypt"

they have led Egypt astray
Here, "they" refers to the leaders described in the previous verses. The word "Egypt" represents the people of Egypt. Alternate translation: "the princes have led the people of Egypt astray"

have led Egypt astray
Leading people astray represents influencing them to do what is wrong.

like a drunk staggering in his vomit
Isaiah speaks of the people of Egypt doing what is wrong as if they were made to wander about like a drunken person.

Isaiah 19:15

whether head or tail
The "head," the part of an animal a person would want to be, represents the leader. The "tail" is the opposite and represents people who follow. Alternate translation: "whether leader or follower"

palm branch or reed
The "palm branch" grows high on the tree and represents people who are wealthy and important. The "reed" grows in shallow water and represents people who are poor and unimportant. See how you translated similar phrases in Isaiah 9:14. Alternate translation: "whether they are important or unimportant" or "whether rich or poor"

Isaiah 19:16

Egyptians will be like women
This emphasizes that the people of Egypt will be afraid and helpless when God punishes them.

because of the upraised hand of Yahweh of hosts that he raises over them
Here "hand" refers to God's power, and raising the hand against them represents punishing them. Alternate translation: "because Yahweh of hosts has raised his powerful hand to punish them"

Isaiah 19:17

The land of Judah will become a cause of staggering to Egypt
The "land of Judah" and "Egypt" refer to the people in those places. The Egyptians will stagger because they are afraid. Alternate translation: "The people of Judah will cause the Egyptians to stagger" or "The people of Judah will cause the Egyptians to be terribly afraid"

Whenever anyone reminds them of her, they will be afraid
Here, "them" and "they" refer to the Egyptians and "her" refers to the people of Judah. Alternate translation: "Whenever anyone reminds the Egyptians of the people of Judah, the Egyptians will be afraid"

Isaiah 19:18

there will be five cities in the land of Egypt that speak
This refers to the people of those cities. Alternate translation: "the people in five Egyptian cities will speak"

the language of Canaan
This refers to Hebrew, the language of the people of God living in the land of Canaan. Here Canaan represents the people who live there. Alternate translation: "the language of the people of Canaan"

swear allegiance
"promise to be loyal"

One of these will be called
This can be stated in active form. "People will call one of these cities"

called The City of the Sun
It is not clear whether the Hebrew word translated "Sun" here means "sun" or "destruction." Is is also not clear what the name tells us about the city. Alternate translation: "the city called Sun City" or "the city called Destruction City"

Isaiah 19:19

a stone pillar at the border to Yahweh
The phrase "the border" refers to the border of Egypt. Alternate translation: "a stone pillar to Yahweh at the border of Egypt"

Isaiah 19:20

It will be as a sign and a witness to Yahweh of hosts in the land of Egypt
The abstract nouns "sign" and "witness" can be expressed with the verbs "show" and prove." Alternate translation: "The altar will show and prove that Yahweh of hosts is in the land of Egypt"

to Yahweh of hosts in the land of Egypt
Yahweh being in the land of Egypt represents the people of Egypt worshiping him. Alternate translation: "that the people in the land of Egypt worship Yahweh of hosts"

When they cry
"When the Egyptians cry"

because of oppressors
"because people are treating them harshly" or "because others are causing them to suffer"

he will send them a savior and a defender
"Yahweh will send someone to save and defend the Egyptians"

generated on Tue Oct 24 10:45:40 2023

he will deliver them
Who Yahweh will deliver them from can be made explicit. Alternate translation: "Yahweh will deliver the Egyptians from their oppressors"

Isaiah 19:21

Yahweh will become known to Egypt
Here "Egypt" refers to the people of Egypt. This can be stated in active form. Alternate translation: "Yahweh will make the people of Egypt know him"

will acknowledge Yahweh
"will accept the truth about Yahweh" or "will agree to the truth about Yahweh"

They will worship
The object of their worship can be made explicit. Alternate translation: "They will worship Yahweh"

will make vows to Yahweh and fulfill them
"will make promises to Yahweh and keep them" or "they will make promises to Yahweh and they will do what they have promised to do"

Isaiah 19:22

Yahweh will afflict Egypt
Here, "Egypt" refers to the people of Egypt. Alternate translation: "Yahweh will afflict the people of Egypt"

afflict
"strike" or "punish"

afflicting and healing
The word "them" is understood in this phrase. Alternate translation: "afflicting them and healing them"

afflicting and healing
How this phrase relates to the phrase before it can be made clear with the words "after" and "also." Alternate translation: "and after he afflicts them, he will also heal them"

Isaiah 19:23

there will be a highway
A highway is a large road on which many people can travel.

the Assyrian will come
"the Assyrian" refers to a person from Assyria, but represents anyone from Assyria who comes to Egypt. Alternate translation: "Assyrians will come"

the Egyptian to Assyria
The words "will come" are understood. Alternate translation: "the Egyptian will come to Assyria"

the Egyptian
This refers to a person from Egypt, but represents anyone from Egypt who comes to Assyria. Alternate translation: "Egyptians"

the Egyptians will worship with the Assyrians
The object of their worship can be made explicit. Alternate translation: "the Egyptians and Assyrians will worship Yahweh"

Isaiah 19:24

Israel will be the third with Egypt and Assyria
The names of the three nations represent the people of those nations. Alternate translation: "the Israelites will be the third with the Egyptians and Assyrians"

be the third with
Possible meanings are 1) "join together with" or 2) "be the third blessing with" or 3) "be equal to."

Isaiah 19:25

Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance
The names of the three nations refer to the people of those nations. This can be stated in active form. Alternate translation: "I have blessed you, people of Egypt, because you are my people; and I have blessed you, people of Assyria, because I created you; and I have blessed you, people of Israel, because I securely possess you"

the work of my hands
Here "hands" refers to God's power and action.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, he fought against Ashdod and took it. **2** At that time Yahweh spoke by Isaiah son of Amoz and said, "Go and remove the sackcloth from your waist, and take your sandals off your feet." He did so, walking naked and barefoot. **3** Yahweh said, "Just as my servant Isaiah has walked naked and barefoot for three years, it is a sign and a wonder concerning Egypt and concerning Cush— **4** in this way the king of Assyria will lead away the captives of Egypt, and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. **5** They will be dismayed and ashamed, because of Cush their hope and of Egypt their glory. **6** The inhabitants of these coasts will say on that day, 'Indeed, this was our source of hope, where we fled for help to be rescued from the king of Assyria, and now, how can we escape?'"

Isaiah 20 General Notes

Important figures of speech in this chapter

Naked and barefoot
This is an image used in this chapter to describe Assyria's victory over Egypt and Ethiopia. While they will be defeated, they will not be totally destroyed. Instead, they will be left with nothing.

Isaiah 20:1

Tartan
the name of the chief commander of the armies of Assyria

Sargon
the name of the king of Assyria

he fought against Ashdod and took it
Ashdod refers to the army of Ashdod. Alternate translation: "he fought against the army of Ashdod and defeated it"

Isaiah 20:2

walking naked and barefoot
"walking around without clothes and without sandals." Here the word "naked" probably refers to wearing only his undergarments.

Isaiah 20:3

a wonder
"a warning"

Isaiah 20:4

the king of Assyria will lead away the captives
The king orders his army to do this task. Alternate translation: "the king of Assyria will have his army lead away the captives"

will lead away the captives of Egypt, and the exiles of Cush
It can be stated clearly that they will first attack and capture people. Alternate translation: "will attack Egypt and Cush and capture their people and lead them away"

to the shame of Egypt
Egypt refers to the people of Egypt. Alternate translation: "which will bring shame on the people of Egypt"

Isaiah 20:5

dismayed and ashamed
"afraid and put to shame"

because of Cush their hope and of Egypt their glory
Hope and glory refer to their trust in the military power of these countries. Alternate translation: "because they had trusted in the power of the armies of Cush and Egypt"

Isaiah 20:6

The inhabitants of these coasts
the people who lived in the lands bordering the Mediterranean Sea

where we fled for help to be rescued
This can be stated in active form. Alternate translation: "where we fled to so they would rescue us"

now, how can we escape?
The author uses this question to emphasize how hopeless their situation was. Alternate translation: "now there is no way for us to escape!"

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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 A declaration about the desert by the sea.

Like stormwinds sweeping through the Negev it comes
passing through from the wilderness, from a terrible land.

2 A severe vision has been given to me:
the treacherous man deals treacherously,
and the destroyer destroys.
Go up and attack, Elam; besiege, Media;
I will stop all her groaning.

3 Therefore my loins are filled with pain;
pains like the pains of a woman in labor
have taken hold of me;
I am bowed down by what I heard;
I am disturbed by what I saw.
4 My heart pounds; I shake with fear.
Twilight was my desire, but it brought me terror.

5 They prepare the table,
they spread rugs and eat and drink;
arise, princes,
anoint your shields with oil.

6 For this is what the Lord said to me,

"Go, post a watchman;
he must report what he sees.
7 When he sees a chariot, a pair of horsemen,
riders on donkeys, and riders on camels,
then he must pay attention
and be very alert."

8 The watchman cries out, [1]

"Lord, on the watchtower I stand all day, every day,
and at my post I stand all night long."
9 Here comes a chariot with a man and a pair of horsemen.
He calls out, "Babylon has fallen, fallen,
and all the carved figures of its gods
are broken to the ground."

10 My threshed and winnowed ones,
children of my threshing floor!
What I have heard from Yahweh of hosts,
the God of Israel, I have declared to you.

11 A declaration about Dumah.

One calls to me from Seir,
"Watchman, what is left of the night?
Watchman, what is left of the night?"
12 The watchman said,
"The morning comes and also the night.
If you want to ask, then ask;
and come back again."

13 A declaration about Arabia.

In the wilderness of Arabia you spend the night,
you caravans of Dedanites.

generated on Tue Oct 24 10:45:40 2023

14 Bring water for the thirsty;
inhabitants of the land of Tema,
meet the fugitives with bread.
15 For they have fled from the sword,
from the drawn sword,
from the bent bow,
and from the weight of war.

16 For this is what the Lord said to me, "Within a year, as a laborer hired for a year would see it, all the glory of Kedar will end. **17** Only a few of the archers, the warriors of Kedar will remain," for Yahweh, the God of Israel, has spoken.

Footnotes

21:8 [1]Instead of

Isaiah 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:1-10, 13-17.

Special concepts in this chapter

Cush

Dumah and Seir are places in Edom. Part of this chapter is a prophecy against Cush. (See: prophet)

Other possible translation difficulties in this chapter

The desert by the sea

This is a metaphor for an unknown nation. Scholars are divided over the proper identity of this nation, but it is probably Babylon.

Mystery

The fulfillment of this chapter is very mysterious. It is unknown who is truly being addressed and how this is to be fulfilled in history. The translator should not attempt to give the reader insight into this prophecy's fulfillment. (See: fulfill)

Isaiah 21:1

A declaration

"This is what Yahweh declares" or "This is Yahweh's message"

about the desert by the sea

This refers to the people who live in Babylon as being a desert, even though God has not made it into a desert yet. This event will certainly happen. Alternate translation: "about the people who live in a land that soon will be a desert"

Like stormwinds sweeping through the Negev

Isaiah compares the army that will attack the people to a storm with strong winds. They will be quick and powerful.

from the wilderness

Here "wilderness" refers to the wilderness of Judea.

from a terrible land

The army is from a people that cause great fear.

Isaiah 21:2

A severe vision has been given to me

This can be stated in active form. Alternate translation: "Yahweh showed me a troubling vision"

the treacherous man deals treacherously

"those who deceive will deceive"

the destroyer destroys

"those who destroy will destroy"

generated on Tue Oct 24 10:45:40 2023

Go up and attack, Elam; besiege, Media
In the vision given to Isaiah, Yahweh speaks to the armies of Elam and Media as if they are there listening to him.

Go up and attack, Elam; besiege, Media
It is understood that they are to attack the Babylonians. Alternate translation: "Go up and attack the Babylonians, you soldiers of Elam; go and besiege the Babylonians, you soldiers of Media"

Elam ... Media
Here "Elam" and "Media" represent the soldiers from these places.

I will stop all her groaning
Here "her" represents all the people who are suffering because of the Babylonians. Yahweh will cause them to stop groaning when he sends the armies of Elam and Media to destroy the Babylonians.

Isaiah 21:3

my loins are filled with pain
The vision that Isaiah sees is so troubling it causes him physical pain. Here he describes the pain and cramping in the middle part of his body.

pains like the pains of a woman in labor have taken hold of me
Isaiah compares his pain to the pain of a woman giving birth. This emphasizes the great pain he is feeling.

I am bowed down by what I heard
This can be stated in active form. Alternate translation: "What I heard has caused me to bend over in pain"

I am disturbed by what I saw
This can be stated in active form. Alternate translation: "what I saw has greatly troubled me"

Isaiah 21:4

My heart pounds; I shake with fear
"My heart beats fast and I am shaking"

Isaiah 21:5

They prepare
Here "They" refers to the leaders of Babylon.

prepare the table
Here "table" represents the food that people will eat at the feast.

arise, princes
Here "princes" refers in general to men with authority and not necessarily to sons of kings.

anoint your shields with oil
Soldiers would put oil on their leather shields so they would stay soft and not crack during battle.

Isaiah 21:6

post a watchman
"tell a watchman to stand on the wall of Jerusalem"

Isaiah 21:7

a chariot, a pair of horsemen
"a soldier riding in a chariot, a pair of horses pulling it"

Isaiah 21:8

Lord, on the watchtower I stand
Here "Lord" refers to the person with authority that commanded the watchman to stand on the wall of Jerusalem.

Isaiah 21:9

Babylon has fallen, fallen
Babylon being completely defeated by their enemies is spoken of as if Babylon has fallen. Here "Babylon" is a metonym that represents the people of Babylon. Alternate translation: "The people of Babylon are completely defeated"

fallen, fallen
The word "fallen" is repeated to emphasize that the people of Babylon were completely defeated by their enemies.

Isaiah 21:10

My threshed and winnowed ones, children of my threshing floor
The people of Israel suffering because of the Babylonians is spoken of as if the people were grain that was threshed and winnowed.

My threshed
The word "my" refers to Isaiah.

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 21:11

A declaration
"This is what Yahweh declares" or "This is a message from Yahweh"

about Dumah
This is another name for Edom. Here "Dumah" represents the people who live there. Alternate translation: "about the people of Dumah" or "about the people of Edom"

generated on Tue Oct 24 10:45:40 2023

One calls to me
Here "me" refers to Isaiah.

Seir
This is the name of mountains west of Edom.

Watchman, what is left of the night? Watchman, what is left of the night?
This is repeated to emphasize that the person asking the question is worried and nervous.

Isaiah 21:12

If you want to ask, then ask; and come back again
"Ask me now what you want to know, but also come back later and ask again"

Isaiah 21:13

A declaration
"This is what Yahweh declares" or "This is the message of Yahweh"

about Arabia
Arabia refers to the population of Arabia. Alternate translation: "about the people of Arabia"

In the wilderness of Arabia
Arabia does not have a forest. Alternate translation: "Far off from the road in Arabia" or "Out in the bushes of Arabia"

caravans
a group of people traveling together

Dedanites
This is a people group that lived in Arabia.

Isaiah 21:14

land of Tema
This is the name of a city in Arabia.

fugitives
A fugitive is a person who runs away so that his enemy will not capture him. See how you translated this in Isaiah 15:5.

with bread
Here "bread" represents food in general.

Isaiah 21:15

from the sword, from the drawn sword, from the bent bow
Here "sword" and "bow" represents the soldiers who attack the inhabitants of Tema. Alternate translation: "from their enemies who attack them with swords and bows"

from the weight of war
The terror and suffering that is experienced during war is spoken of as if war were a heavy weight on people. Alternate translation: "from the horrors of war"

Isaiah 21:16

as a laborer hired for a year would see it
"as a hired laborer would count the days of a year." A hired worker is careful to count the days so that he works exactly the amount of time he is paid to work. This means Kedar will be defeated in exactly one year.

of Kedar
This is a region in Arabia. Kedar represents the population of Kedar. Alternate translation: "of the people of Kedar"

Isaiah 21:17

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 A declaration about the Valley of Vision:

What is the reason that you have all gone up
to the housetops?
2 Is it so you may hear a city full of noises,
a town full of revelry?
Your dead were not killed with the sword,
and they did not die in battle.
3 All your rulers fled away together,
but they were captured without using a bow;
all of them were captured together,
though they had fled far away.
4 Therefore I said, "Do not look at me,
I will weep bitterly;
do not try to comfort me concerning the destruction
of the daughter of my people."

5 For there is a day of tumult, treading down,
and confusion for the Lord Yahweh of hosts,
in the Valley of Vision,
a breaking down of the walls,
and people crying out to the mountains.
6 Elam takes up the quiver,
with chariots of men and horsemen,
and Kir lays the shield bare.
7 It will come about that your choicest valleys
will be full of chariots,
and the horsemen will take their positions at the gate.

8 He took away the protection of Judah;
and you looked in that day
to the weapons in the Palace of the Forest.
9 You saw the breaches of the city of David,
that they were many,
and you collected the water
of the lower pool.
10 You counted the houses of Jerusalem,
and you tore down the houses to fortify the wall.
11 You made a reservoir between the two walls
for the water of the old pool.
But you did not consider the city's maker,
who had planned it long ago.

12 The Lord Yahweh of hosts called on that day
for weeping, for mourning,
for shaved heads, and the wearing of sackcloth.
13 But look, there is celebration and gladness,
killing cattle and slaughtering sheep,
eating meat and drinking wine:
"Let us eat and drink, for tomorrow we will die."

14 This was revealed in my ears by Yahweh of hosts:
"Surely this iniquity will not be forgiven you,
even when you die,"
says the Lord Yahweh of hosts.

15 The Lord Yahweh of hosts, says this,

"Go to this administrator, to Shebna,

generated on Tue Oct 24 10:45:40 2023

who is over the house, and say,
16 'What are you doing here and who gave you permission
to cut out a tomb for yourself,
hewing out a grave on the heights
and carving out a resting place in the rock?'"

17 See, Yahweh is about to throw you, a mighty man,
about to throw you down; he will grasp you tightly.
18 He will surely wind you round and round,
and toss you like a ball into a vast country.
There you will die, and there your glorious chariots will be;
you will be the shame of your master's house!
19 "I will force you out of your office and from your station.
You will be pulled down.

20 It will come about on that day that I will call my servant Eliakim son of Hilkiah. 21 I will clothe him with your tunic and put on him your sash, and I will transfer your authority into his hand. He will be a father to the inhabitants of Jerusalem and to the house of Judah. 22 I will place the key of the house of David on his shoulder; he will open, and none will shut; he will shut, and none will open. 23 I will fasten him, a peg in a secure place, and he will become a seat of glory for his father's house. 24 They will hang on him all the glory of his father's house, the offspring and descendants, every small container from the cups to all the jugs.

25 On that day—this is the declaration of Yahweh of hosts—the peg driven in a firm place will give way, break off, and fall, and the load that was on it will be cut off—for Yahweh has spoken.

Isaiah 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Repentance

On this day of judgment, Judah should be repenting of their sin. Instead, they are celebrating it. Although Judah avoids Yahweh's punishment through the Assyrians, their punishment will still come. (See: judge and repent and sin)

Other possible translation difficulties in this chapter

"Valley of Visions"

This is a metaphor used in this prophecy against the nation of Judah. (See: and prophet)

Isaiah 22:1

A declaration

"This is what Yahweh declares" or "This is Yahweh's message"

about the Valley of Vision

Here "Valley" refers to those who live in the valley, that is, Jerusalem. Alternate translation: "about those who live in the Valley of Vision" or "about those who live in Jerusalem"

What is the reason that you have all gone up to the housetops?

Isaiah uses a question to scold the people of Judah. Alternate translation: "You should not go and stand on the tops of your houses."

Isaiah 22:2

a town full of revelry

"a town full of people celebrating"

generated on Tue Oct 24 10:45:40 2023

Your dead were not killed with the sword
This can be stated in active form. Alternate translation: "Enemy soldiers did not kill your people"

with the sword
Here "sword" represents the soldiers who fight in battle.

Isaiah 22:3

but they were captured without using a bow
This can be stated in active form. Alternate translation: "but the enemy captured your rulers who were not even carrying a bow"

all of them were captured together
This can be stated in active form. Alternate translation: "the enemy captured all of them together"

Isaiah 22:4

Therefore I said
Here "I" refers to Isaiah.

of the daughter of my people
Here "daughter" represents the people and may imply Isaiah's feeling of love for them. Alternate translation: "of my people whom I love" or "of my people"

Isaiah 22:5

For there is a day
"For there will be a time"

of tumult, treading down, and confusion for the Lord Yahweh of hosts
"when the Lord Yahweh of hosts will cause panic, treading down, and confusion"

treading down
Treading down represents conquering other nations. See how you translated this in [Isaiah 18:2]

in the Valley of Vision
This refers to Jerusalem. See how you translated this in Isaiah 22:1.

people crying out to the mountains
Possible meanings are 1) "people in the mountains will hear their cries" or 2) "the people's cries will echo off the mountains"

Isaiah 22:6

Elam takes up the quiver
The quiver is a bag to carry arrows and represents the archer's weapons. Alternate translation: "The soldiers of Elam take their bows and arrows"

Kir lays the shield bare
Here "Kir" represents the soldiers. Alternate translation: "the soldiers of Kir will take their shields out of their covers"

Kir
Kir is a city in Media.

Isaiah 22:7

your choicest valleys
Here "your" refers to the people of Jerusalem. Isaiah does include himself as one of the people of Jerusalem. Alternate translation: "our best valleys"

Isaiah 22:8

General Information:
Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem. Past tense verbs can be translated with future tense verbs.

He took away the protection of Judah
The abstract noun "protection" can be stated as a verb. Alternate translation: "Yahweh will take away everything that has protected the people of Judah"

you looked in that day to the weapons
Here the phrase "to look to" means to trust in something. Alternate translation: "to defend yourselves you will get the weapons"

Palace of the Forest
This was a part of the temple in Jerusalem where they stored their weapons.

Isaiah 22:9

you collected the water of the lower pool
The people will store water so that they will have enough to drink while their enemies surround the city.

Isaiah 22:10

General Information:
Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem.

You counted the houses
Here "counted" means they inspected the houses to find material to help them rebuild the city wall.

Isaiah 22:11

You made a reservoir
"You made a storage place"

generated on Tue Oct 24 10:45:40 2023

between the two walls
It is unclear what two walls Isaiah meant. The main point is that they built the reservoir within the city walls.

the city's maker
These words could refer to 1) the original human builder of the city or 2) Yahweh.

Isaiah 22:12

Yahweh of hosts
See how you translated this in Isaiah 1:9.

for shaved heads
This was a sign of mourning and repenting.

Isaiah 22:13

Let us eat and drink, for tomorrow we will die
Here "eat and drink" represents having a party and eating a lot of food and drinking a lot of wine. It can be stated clearly that this is what the people were saying. Alternate translation: "You say, 'Let us feast and drink all we want, for we will die soon.'"

Isaiah 22:14

This was revealed in my ears by Yahweh of hosts
Here "ears" represents Isaiah as a whole. This can be stated in active form. Alternate translation: "Yahweh of hosts revealed this to me"

Surely this iniquity will not be forgiven you, even when you die
This can be stated in active form. Alternate translation: "Surely I will not forgive you for these sinful things you have done, even when you die"

even when you die
Possible meanings are 1) Yahweh will never forgive them, even after they die or 2) Yahweh will not forgive them until they die.

Isaiah 22:15

Shebna
This is the name of the manager of the king's palace in Jerusalem.

who is over the house
Here "house" represents those in the king's palace. Alternate translation: "who is in charge of all those who work in the palace"

Isaiah 22:16

What are you doing here and who gave you permission ... in the rock?
Yahweh uses this question to scold Shebna. Alternate translation: "You have no right ... in the rock!"

cut out a tomb ... hewing out a grave ... carving out a resting place
These three phrases all refer to making a burial tomb.

on the heights
The most important people in Israel had tombs in the highest places.

Isaiah 22:17

General Information:
Isaiah continues to speak God's message to Shebna.

Isaiah 22:18

He will surely wind you round and round, and toss you like a ball into a vast country
The enemy soldiers coming and taking Shebna as a captive to a foreign land is spoken of as if Yahweh were throwing him like a ball into another land.

you will be the shame of your master's house
Here "house" represents the people who work in the king's palace. Alternate translation: "you will cause shame for all those in your master's palace"

Isaiah 22:19

I will force you out of your office and from your station. You will be pulled down
Yahweh causing Shebna to no longer work in the king's palace is spoken of as if Yahweh will throw him to the ground.

You will be pulled down
This can be stated in active form. Alternate translation: "I will bring you down from your honored position"

Isaiah 22:20

General Information:
Isaiah continues to speak God's message to Shebna.

It will come about on that day
"It will happen at that time"

Eliakim ... Hilkiah
These are names of men.

Isaiah 22:21

I will clothe him with your tunic and put on him your sash
Yahweh causing Eliakim to take Shebna's place in the king's palace is spoken of as if Yahweh will dress Eliakim in Shebna's clothes that represent his authority in the king's palace.

your tunic ... your sash
Here the tunic and sash represent authority in the king's palace.

generated on Tue Oct 24 10:45:40 2023

sash
This is a piece of cloth that people wear around the waist or across the chest. See how you translated this in Isaiah 3:20.

into his hand
Here "hand" represents power or control. Alternate translation: "to him"

He will be a father
Eliakim caring for and protecting the people of Judah is spoken of as if he would be their father. Alternate translation: "He will be like a father"

to the house of Judah
Here "house" represents the people. Alternate translation: "to the people of Judah"

Isaiah 22:22

I will place the key of the house of David on his shoulder ... none will open
Here "key" represents authority. This speaks of Eliakim having authority that no one can oppose as if he had the key to the palace and no one else could lock or unlock the door. Alternate translation: "I will put him in charge of those who work in the king's palace, and when he makes a decision no one will be able to oppose him"

Isaiah 22:23

General Information:
Yahweh continues to describe Eliakim, who will replace Shebna in the king's palace.

I will fasten him, a peg in a secure place
Yahweh causing Eliakim's authority to be strong and secure in the king's palace is spoken of as if Eliakim were a peg and Yahweh will set him firmly in the palace wall.

he will become a seat of glory for his father's house
Here "seat of glory" represents a place of honor. Alternate translation: "Eliakim will bring honor to his family"

his father's house
Here "house" represents family. Alternate translation: "his father's family" or "his family"

Isaiah 22:24

They will hang on him all the glory of his father's house
Yahweh causing Eliakim's whole family to be honored because of Eliakim is spoken of as if Eliakim were a peg in the wall and his family were something that hangs on the peg. Alternate translation: "They will give honor to his whole family because of him"

every small container from the cups to all the jugs
This continues to speak of Eliakim as a peg. His offspring will be like cups that hang on the peg. This means his descendants will be honored because of him.

the cups to all the jugs
A cup is a small container that holds water. A jug is a larger container that holds water.

Isaiah 22:25

General Information:
This continues the imagery from Isaiah 22:23-24.

the peg driven in a firm place ... will be cut off
Yahweh causing Shebna to lose his authority in the king's palace is spoken of as if Shebna were a peg in the wall that breaks off and falls to the ground. This emphasizes that Shebna thought his authority was secure but God will remove him.

the load that was on it will be cut off
Here "load" represents Shebna's power and authority. It is spoken of as if it were an object hanging on the peg that represents Shebna. Yahweh causing Shebna to lose his power and authority is spoken of as if someone were to cut off the object that was hanging on the peg.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 A declaration about Tyre:

Wail, you ships of Tarshish;
Tyre has been devastated,
with neither home nor harbor;
from the land of Cyprus
it has been revealed to them. [1]

2 Be silent, you inhabitants of the coast;
the merchant of Sidon,
who travels over the sea, has filled you. [2]
3 Upon the great waters
was the grain of Shihor,
the harvest of the Nile was her produce;
and it became the commerce of the nations.

4 Be ashamed, Sidon; for the sea has spoken,
the fortress of the sea. He says,
"I have not labored nor given birth,
nor have I raised young men nor brought up young women."
5 When the report comes to Egypt,
they will be grieved concerning Tyre.

6 Cross over to Tarshish;
wail, you inhabitants of the coast.
7 Has this happened to you, the joyful city,
whose origin is from ancient times,
whose feet carried her far away
to foreign places to settle?
8 Who has planned this against Tyre,
the giver of crowns,
whose merchants are princes,
whose traders are the honored ones of the earth?
9 Yahweh of hosts has planned it
to dishonor her pride and all her glory,
to shame all her honored ones of the earth.

10 Plow your land, as one plows the Nile,
daughter of Tarshish.
There is no longer a marketplace in Tyre. [3]
11 Yahweh has reached out with his hand over the sea,
and he has shaken the kingdoms;
he has given a command concerning Phoenicia,
to destroy the strongholds.
12 He said, "You will not rejoice again,
oppressed virgin daughter of Sidon;
arise, pass over to Cyprus;
but neither there you will have rest."
13 See the land of the Chaldeans.
This people has ceased to be;
the Assyrians have made it
a wilderness for wild animals.
They set up their siege towers;
they demolished its palaces;
they made it a heap of ruins.

14 Wail, you ships of Tarshish;
for your refuge has been destroyed.

generated on Tue Oct 24 10:45:40 2023

15 In that day, Tyre will be forgotten for seventy years, like the days of a king. After the end of seventy years there will happen in Tyre something like in the song of the prostitute.

16 Take a harp, go about the city,
you forgotten prostitute;
play it well, sing many songs,
so that you may be remembered.

17 It will come about that after seventy years, Yahweh will help Tyre, and she will start making her prostitute's wages again by doing the work of a prostitute, and she will offer her services to all the kingdoms of the earth. **18** Her profits and prostitute's wages will be set apart to Yahweh. They will not be stored up or kept in the treasury, for her profits will be given to those who live in Yahweh's presence and will be used to supply them with abundant food and so they can have the best quality clothing.

Footnotes

23:1 [1]Instead of
23:2 [2]Some ancient and modern translations have
23:10 [3]The Hebrew is difficult here. Instead of ULB,

Isaiah 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Phoenicia

This chapter prophesies destruction against several cities in Phoenicia as well as in Tarshish. The exact location of Tarshish is unknown. Because of the locations mentioned in this chapter, it appears that the Assyrians will conquer many of the nations on the Mediterranean Sea. (See: prophet)

Isaiah 23:1

General Information:

Isaiah continues to tell what God has judged against the nations in 13:1-23:18.

A declaration about Tyre

"This is what Yahweh declares about Tyre"

Wail, you ships of Tarshish

Here "ships" represents the men on the ships. Isaiah speaks to the men on the ships of Tarshish as if they could hear him. Alternate translation: "Cry out in despair you men on the ships of Tarshish"

harbor

an area of the sea that is near land and safe for ships

from the land of Cyprus it has been revealed to them

This phrase can be stated in active form. Alternate translation: "the men heard about Tyre when they were in the land of Cyprus"

Isaiah 23:2

Be silent, you inhabitants of the coast

Isaiah speaks to the people who live on the coast as if they could hear him.

Be silent

This is an idiom. Here silence is meant to signal shock and amazement. Alternate translation: "Be shocked"

of the coast

The "coast" is the land near or around the sea or ocean. Here it refers to the people who live in Phoenicia which borders the Mediterranean sea.

the merchant of Sidon, who travels over the sea, has filled you

Here "merchant" means "many merchants." Alternate translation: "the merchants of Sidon, who travel over the sea, have made you rich"

generated on Tue Oct 24 10:45:40 2023

Isaiah 23:3

Upon the great waters was the grain of Shihor
Shihor was the name of a valley near the Nile River in Egypt known for its production of grain. Alternate translation: "The men traveled on the large sea to transport the grain from Shihor in Egypt"

the harvest of the Nile was her produce
The "harvest of the Nile" refers to the grain that was harvested near the Nile River and transported on the river and then to Phoenicia.

her produce
"its produce." It was common to refer to the river as "her."

it became the commerce of the nations
Commerce is the activity of buying and selling goods. Here "nations" represents the people. Alternate translation: "you were where people from other nations came to buy and sell goods"

Isaiah 23:4

for the sea has spoken, the fortress of the sea ... nor brought up young women
Possible meanings are 1) Yahweh describes the city of Tyre

young men ... young women
Or "sons and daughters." Some modern translations read, "young men ... virgins," but the emphasis here is on the girls' youth, in parallel with "young men," not on their sexual purity.

Isaiah 23:5

General Information:
This page has intentionally been left blank.

Isaiah 23:6

Cross over to Tarshish
"Make your way to Tarshish." Tarshish was the farthest land the people of Tyre traveled to do business. It will be the only place of safety for those who escape from Tyre.

Isaiah 23:7

Has this happened to you, the joyful city, whose origin is from ancient times ... to settle?
Yahweh uses a question to mock Tyre. This rhetorical questions can be translated as a statement. Alternate translation: "This has indeed happened to you who were full of joy in the ancient city of Tyre ... to settle."

the joyful city
Here "city" represents the people. Alternate translation: "the joyful people who live in the city of Tyre"

whose feet carried her far away to foreign places to settle
Here "feet" represents the whole person. Alternate translation: "who went to distant places to live and make money"

her far away
Here "her" refers to the city of Tyre which represents the people of Tyre.

Isaiah 23:8

Who has planned this against Tyre ... of the earth?
Isaiah uses a question to mock Tyre. The word "this" refers to God's plans to destroy Tyre which Isaiah described in 23:1-7. Also, "Tyre" refers to the people who live in Tyre. This rhetorical question can be translated as a statement. Alternate translation: "It was Yahweh who has planned to destroy the people of Tyre ... of the earth."

the giver of crowns
Here "crown" refers to the power a person has as a ruler over people. Alternate translation: "who gives people power to rule over others"

whose merchants are princes
The merchants are compared to princes to emphasize how much power they had when they went to different lands. Alternate translation: "whose merchants are like princes"

whose traders are the honored ones of the earth
This can be stated in active form. Alternate translation: "whose traders the people of the earth give the highest honors"

Isaiah 23:9

to dishonor her pride and all her glory
"to dishonor them because they were proud of their own glory"

her pride ... her glory ... her honored ones
Here "her" refers to the city of Tyre which represents the people who live there. Alternate translation: "their pride ... their glory ... their honored one"

Isaiah 23:10

Plow your land, as one plows the Nile, daughter of Tarshish. There is no longer a marketplace in Tyre
Possible meanings are 1) Isaiah is telling the people of Tarshish to start planting crops since they can no longer trade with Tyre or 2) Isaiah is telling the people of Tarshish they are free from Tyre's control. Alternate translation: "Pass through your land like a

generated on Tue Oct 24 10:45:40 2023

river, daughter of Tarshish. The people of Tyre no longer have any power"

daughter of Tarshish
The "daughter" of a city represents the people of the city. Alternate translation: "the people of Tarshish" or "the people who live in Tarshish"

Isaiah 23:11

Yahweh has reached out with his hand over the sea, and he has shaken the kingdoms
Yahweh using his power to control the sea and the people of mighty kingdoms is spoken of as if Yahweh reached out his hand and shook kingdoms.

has reached out with his hand over the sea
Here "hand" refers to God's power and control. Alternate translation: "has shown his power over the sea"

Isaiah 23:12

oppressed virgin daughter of Sidon
Here "virgin daughter" represents the people of Sidon. Alternate translation: "people of Sidon, because other people will oppress you"

Isaiah 23:13

See the land of the Chaldeans
"Chaldeans" here is another name for Babylonians. Alternate translation: "See what happened to the land of the Babylonians" or "See what has happened to Babylonia"

siege towers
Soldiers built towers or dirt ramps to attack over the walls of a city.

Isaiah 23:14

Wail, you ships of Tarshish
Here "ships" represents the men on the ships. See how you translated this in [Isaiah 23:1]

for your refuge has been destroyed
This can be stated in active form. Alternate translation: "for enemies have destroyed your refuge"

Isaiah 23:15

In that day
"At that time" or "Then"

Tyre will be forgotten for seventy years
Since people will no longer go to Tyre to buy or sell goods, it will be like they have forgotten about the city. This can be stated in active form. Alternate translation: "for seventy years it will be like the people have forgotten about Tyre"

for seventy years
"for 70 years"

like the days of a king
"like the years of a king" or "which is about as long as a king lives"

like in the song of the prostitute
This speaks about the people of Tyre as if they were a prostitute.

Isaiah 23:16

Take a harp, go about the city, you forgotten prostitute ... so that you may be remembered
This speaks about the people of Tyre as if they were a prostitute

so that you may be remembered
This can be stated in active form. Alternate translation: "so that people remember you" or "so that people return to you"

Isaiah 23:17

It will come about that
This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.

seventy years
"70 years"

Yahweh will help Tyre
Here "Tyre" represents the people who live in Tyre. Alternate translation: "Yahweh will help the people of Tyre"

she will start making her prostitute's wages again by doing the work of a prostitute ... of the earth
Isaiah compares the people of Tyre with a prostitute. Just as the prostitute sells herself for money to any man, the people of Tyre will again buy and sell to all kingdoms. Alternate translation: "And like a prostitute they will buy and sell will all the kingdoms of the earth"

she will start making her prostitute's wages again
"once again she will begin making as much money as she made when she was a prostitute"

Isaiah 23:18

prostitute's wages
See how you translated this phrase in Isaiah 23:17.

They will not be stored up or kept
This can be stated in active form. Alternate translation: "The merchants will not store away their money"

those who live in Yahweh's presence
"those who obey and serve Yahweh"

to supply them with abundant food
"so they will have enough food to eat"

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generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Look, Yahweh is about to empty the earth,
to devastate it, mar its surface, and scatter its inhabitants.
2 It will come about that, as with the people, so with the priest;
as with the servant, so with his master;
as with the servant girl, so with her mistress;
as with the buyer, so with the seller;
as with the creditor, so with the debtor;
as with the receiver of interest, so with the giver of interest.
3 The earth will be completely devastated and completely plundered;
for Yahweh has spoken this word.

4 The earth mourns and withers, the world shrivels up and withers,
the prominent people of the earth waste away.
5 The earth is polluted by its inhabitants
because they have transgressed the laws, violated the statutes,
and broken the everlasting covenant.
6 Therefore a curse devours the earth,
and its inhabitants are found guilty.
The inhabitants of the earth burn up, and few people are left.
7 The new wine mourns, the vine wastes away,
all the merry-hearted groan.
8 The happy sound of the tambourines stops,
and the revelry of those who rejoice;
the joy of the harp ceases.
9 They no longer drink wine and sing,
and the strong drink is bitter to those who drink it.
10 The city of chaos has been broken down;
every house is closed up and empty.
11 There is a crying in the streets because of the wine;
all joy is darkened, the gladness of the land has disappeared.
12 In the city is left a desolation,
and the gate is broken into a ruin.
13 For this is how it will be on the whole earth
among the nations,
as when an olive tree is beaten,
as the gleanings when the grape harvest is done.

14 They will lift up their voices
and shout the majesty of Yahweh,
and will joyfully shout from the sea.
15 Therefore in the east glorify Yahweh,
and in the isles of the sea give glory
to the name of Yahweh, the God of Israel.
16 From the farthest part of the earth we have heard songs,
"Glory to the righteous one!"
But I said, "I have wasted away,
I have wasted away, woe is me!
The treacherous have dealt treacherously;
yes, the treacherous have dealt very treacherously."
17 Terror, the pit, and the snare
are upon you, inhabitants of the earth.
18 He who flees from the sound of terror
will fall into the pit,
and he who comes up out of the middle of the pit
will be caught in the snare.
The windows of the heavens will be opened,
and the foundations of the earth will shake.
19 The earth will be completely broken, the earth ripped apart;

generated on Tue Oct 24 10:45:40 2023

the earth will be violently shaken.
20 The earth will stagger like a drunkard,
and it will sway back and forth like a hut.
Its sin will be heavy on it
and it will fall and never rise again.

21 On that day Yahweh will punish
the host of the heaven in the heavens,
and the kings of the earth on the earth.
22 They will be gathered together,
prisoners in a pit,
and will be shut up in a prison;
and after many days they will be punished.
23 Then the moon will be ashamed,
and the sun disgraced,
for Yahweh of hosts will reign
on Mount Zion and in Jerusalem,
and before his elders in glory.

Isaiah 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

While it appears that this chapter is a continuation of the prophecy from the previous chapter, it actually looks at the whole of the Assyrian conquest as Yahweh's punishment on the world. (See: prophet)

Special concepts in this chapter

Covenant

The mention of an "everlasting covenant" in this chapter is probably not to a specific covenant with Abraham or Moses. Instead, it is an expectation that mankind would obey Yahweh. Some consider this to be a covenant Yahweh made with Adam. (See: eternity and covenant)

Other possible translation difficulties in this chapter

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

Isaiah 24:1

to empty the earth

"to make the earth desolate" or "to destroy everything on the earth"

Isaiah 24:2

It will come about that

This phrase marks an important event. If your language has a way for doing this, you could consider using it here.

as with ... so with

What Yahweh will do is not stated here, but it is understood. This shows that God will treat all people the same way. Alternate translation: "as Yahweh scatters ... so he will scatter"

the priest ... the giver of interest

In 24:2 Isaiah lists several classes of people. They can be expressed as plural nouns as in the UDB. Alternate translation: "the priests ... those who give interest"

the receiver of interest

"the one who owes money." The word "interest" means the extra money someone has to pay so that he may borrow money.

the giver of interest

"the one who is owed money"

generated on Tue Oct 24 10:45:40 2023

Isaiah 24:3

The earth will be completely devastated and completely plundered
This can be stated in active form. Alternate translation: "Yahweh will completely devastate the earth and he will remove from it everything of value"

Yahweh has spoken this word
"Yahweh has said he would"

The earth
everything that is on the earth

Isaiah 24:4

The earth ... the world
Both of these are metonyms for everything that is on the earth.

Isaiah 24:5

The earth is polluted by its inhabitants
The people sinning and making the earth unacceptable to God is spoken of as if the people made the earth physically unclean. This can be stated in active form. Alternate translation: "The people have polluted the earth"

they have transgressed the laws, violated the statutes, and broken the everlasting covenant
"they have not obeyed God's laws and statutes, and they have broken God's eternal covenant"

Isaiah 24:6

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

a curse devours the earth
Yahweh cursing the earth and destroying it is spoken of as if a curse were either a wild animal that completely eats the earth or a fire that completely burns up the earth.

its inhabitants are found guilty
This can be stated in active form. Alternate translation: "Yahweh will declare that the people are guilty"

Isaiah 24:7

General Information:
This page has intentionally been left blank.

Isaiah 24:8

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

tambourines ... harp
These are musical instruments. See how you translated these in Isaiah 5:12.

Isaiah 24:9

General Information:
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Isaiah 24:10

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

The city of chaos has been broken down
This can be stated in active form. Alternate translation: "Yahweh will break down the city of chaos"

The city of chaos
Possible meanings are 1) the city was in chaos before the Lord breaks it down; the people did not obey God, the government was corrupt, and the city was full of drinking and parties, or 2)the city will be in chaos after God breaks it down. The walls and buildings that were once built strong and tall are now in ruins on the ground. With either meaning it does not mean one city. It refers to cities in general.

every house is closed up and empty
This can be stated in active form. Alternate translation: "the people will close up their houses and leave them empty"

Isaiah 24:11

because of the wine
"because there is no wine"

all joy is darkened, the gladness of the land has disappeared
These two phrases mean basically the same thing. Alternate translation: "all joy will be gone from the earth"

gladness of the land
Here "land" represents the people of the earth.

generated on Tue Oct 24 10:45:40 2023

Isaiah 24:12

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

In the city is left a desolation
The abstract noun "desolation" can be stated as "desolate" or "empty." Alternate translation: "The city is desolate" or "The city is left empty"

In the city
This is not a specific city but cities in general.

Isaiah 24:13

as when an olive tree is beaten, as the gleanings when the grape harvest is done
This compares the nations after Yahweh devastates the land to trees and vines after their fruit has been picked. This means there will be very few people left in the land.

Isaiah 24:14

They will lift up their voices and shout the majesty of Yahweh
The phrase "lift up their voices" is an idiom that means to speak loudly. Alternate translation: "They will sing and shout about the majesty of Yahweh"

They will
Here "They" refers to those who are still alive after Yahweh devastates the earth.

and will joyfully shout from the sea
Here "the sea" refers to the Mediterranean Sea which is west of Israel. Alternate translation: "and those in the west towards the sea will shout with joy"

Isaiah 24:15

Therefore in the east glorify Yahweh
The phrase "in the east" represents the people living east of Israel. Isaiah is commanding these people as if they were there with him. But, he is talking to the people in the future after God devastates the earth. Alternate translation: "Therefore everyone from distant lands in the east will glorify Yahweh"

in the isles of the sea give glory
Isaiah is commanding the people who live on the islands in the Mediterranean sea as if they were there with him. But, he is talking to the people in the future after God devastates the earth. Alternate translation: "everyone in the islands will give glory"

to the name of Yahweh
Here "name" represents Yahweh. Alternate translation: "to Yahweh"

Isaiah 24:16

we have heard
Here "we" refers to Isaiah and the people of Israel. Isaiah is describing something in the future as if it has already happened. Alternate translation: "we will hear"

I have wasted away, I have wasted away
Isaiah repeats this phrase to emphasize his anguish. He was very concerned because he saw people who deceived others and did not do what they promised to do. Alternate translation: "I have become very weak"

The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously
Isaiah repeats this phrase to emphasize his anguish. Alternate translation: "Indeed, those who deceive are now deceiving others" or "Indeed, the deceivers have acted deceitfully"

Isaiah 24:17

Terror, the pit, and the snare are upon you, inhabitants of the earth
"You people of the earth will experience terror, the pit, and the snare"

the pit, and the snare
Here "pit" and "snare" represent all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing.

Isaiah 24:18

caught in the snare
Here the "snare" represents all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing.

the sound of terror
"the terrifying sound"

will be caught in the snare
This can be stated in active form. Alternate translation: "the snare will catch him"

The windows of the heavens will be opened
This speaks of large amounts of rain falling from the sky as if Yahweh opened a window in the sky and let the water pour through. Alternate translation: "The sky will split open and torrents of rain will fall"

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the foundations of the earth will shake
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. Isaiah says even the structure that holds the earth will shake. Alternate translation: "the earth will shake terribly" or "there will be a terrible earthquake"

Isaiah 24:19

The earth will be completely broken, the earth ripped apart; the earth will be violently shaken
These passive clauses can be stated in active form. Alternate translation: "The earth will break and split apart; the earth will shake violently"

Isaiah 24:20

The earth will stagger like a drunkard, and it will sway back and forth like a hut
These similes emphasize how the earth will shake back and forth, which is a metaphor for how sin will cause the people of the earth to suffer.

Its sin will be heavy on it and it will fall and never rise again
This speaks of the earth as if it were a person and transgressions were a heavy object. The person tries to carry the heavy weight but the weight causes the person to fall and not be able to stand back up. Here the earth represents the people of the earth who cause Yahweh to destroy the earth because of their sins. Alternate translation: "The sins of the people are many and so Yahweh will destroy the earth, and the earth will be like a person who falls and cannot get back up"

Isaiah 24:21

On that day
"At that time"

the host of the heaven in the heavens
"the army of heaven in the heavens." Here "the host of the heaven" refers to living beings that God created in the heavens. In this passage it refers to the living beings who are evil. Possible meanings are that they are called the host 1) because they fight as an army. Alternate translation: "the heavenly army in heaven" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "the multitude of powerful beings in the heavens" or "the evil spiritual beings in the heavens"

Isaiah 24:22

They will be gathered together, prisoners in a pit, and will be shut up in a prison
Here "pit" refers to a dark room or hole in a prison. This can be stated in active form. Alternate translation: "Yahweh will gather them together as his prisoners and lock them in the dungeon of a prison"

they will be punished
This can be stated in active form. Alternate translation: "Yahweh will punish them"

Isaiah 24:23

Then the moon will be ashamed, and the sun disgraced
The sun and the moon are described as a person who is ashamed of being in front of someone with greater power. In the presence of Yahweh, the light of the moon and sun will seem less bright.

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Chapter 25

1 Yahweh, you are my God;
I will exalt you, I will praise your name;
for you have done wonderful things,
things planned long ago, in perfect faithfulness.
2 For you have made a city a heap,
a fortified city a ruin;
a palace of foreigners is no longer a city;
it will never be rebuilt.
3 Therefore a strong people will glorify you;
a city of ruthless nations will fear you.
4 For you have been a place of safety
for the one who is poor,
a shelter for the one who is needy in his distress—
a shelter from the storm and a shade from the heat.
When the breath of the ruthless
was like a storm against a wall,
5 and like heat in a dry land,
you subdued the noise of foreigners,
as the heat is subdued by the shade of a cloud,
so the song of the ruthless ones is answered.

6 On this mountain Yahweh of hosts
will make for all peoples a feast of tender meats,
a feast of choice wines,
of tender meats filled with marrow,
of refined choice wines.
7 He will destroy on this mountain
the covering over all peoples,
the web woven over all the nations.
8 He will swallow up death forever,
and the Lord Yahweh will wipe away tears
from off all faces;
the disgrace of his people he will take away from all the earth,
for Yahweh has spoken it.

9 It will be said on that day,

"Look, this is our God;
we have waited for him, and he will save us.
This is Yahweh; we have waited for him,
we will be glad and rejoice in his salvation."

10 For on this mountain the hand of Yahweh will rest;
and Moab will be trampled down in his place,
even as straw is trampled down in a pit filled with manure.
11 They will spread their hands in the midst of it,
as a swimmer spreads his hands to swim.
But Yahweh will bring down their pride
in spite of the skill of their hands.
12 The stronghold of your fortress walls he will bring down,
he will abase,
he will cause to fall to the ground, to the dust.

generated on Tue Oct 24 10:45:40 2023

Isaiah 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter shifts from being a prophecy against the nations to the personal praises of Isaiah. He praises Yahweh for the deliverance of his people. (See: prophet and deliverer and peopleofgod)

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

Isaiah 25:1

praise your name

Here "name" represents Yahweh. Alternate translation: "praise you"

things planned long ago

This can be stated in active form. Alternate translation: "things you planned long ago"

in perfect faithfulness

The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "because you are perfectly faithful"

Isaiah 25:2

a city

This is not referring to a certain city. It means cities in general.

a palace of foreigners is no longer a city

"a city where foreigners had a palace is no more"

Isaiah 25:3

a city of ruthless nations

Here "city" and "nations" represent the people who live there.

Isaiah 25:4

you have been a place of safety ... a shelter ... a shelter from the storm ... a shade from the heat

Yahweh protecting his people is spoken of as if he were a place that the people could go to be safe and comforted.

When the breath of the ruthless was like a storm against a wall

Ruthless people oppressing the people of God is spoken of as if they were a storm beating against a wall.

When the breath

"When the wind" or "When the blast"

the ruthless

This is a nominal adjective. Alternate translation: "ruthless people" or "those who are ruthless"

Isaiah 25:5

like heat in a dry land

This compares the enemies of God's people to the heat that dries up the land. This emphasizes how much the enemies cause the people of God to suffer.

as the heat is subdued ... ruthless ones is answered

Yahweh stopping ruthless people from singing and boasting is compared to a cloud providing shade on a hot day. This emphasizes that Yahweh comforts his people by stopping those who cause them to suffer.

as the heat is subdued by the shade of a cloud

This can be stated in active form. Alternate translation: "just like when a cloud passes overhead and subdues the heat"

the song of the ruthless ones is answered

This can be stated in active form. Alternate translation: "you will stop the ruthless people from singing"

Isaiah 25:6

On this mountain

This refers to Jerusalem or Mount Zion.

Yahweh of hosts

See how you translated this in Isaiah 1:9.

refined choice wines

choice wine that has been refined, the best wine

generated on Tue Oct 24 10:45:40 2023

Isaiah 25:7

the covering over all peoples, the web woven over all the nations
Death, suffering, and sadness are spoken of as if they were a dark cloud or web that covers everyone on the earth.

Isaiah 25:8

He will swallow up death forever
Yahweh causing people to live forever is spoken of as if he would swallow death.

the disgrace of his people he will take away from all the earth
Yahweh causing the people to never be ashamed again is spoken of as if disgrace were an object that Yahweh would take away.

Isaiah 25:9

It will be said
This can be stated in active form. Alternate translation: "People will say"

on that day
"at that time"

Isaiah 25:10

For on this mountain the hand of Yahweh will rest
The "hand" represents God's power. For Yahweh's hand to rest on "this mountain" means he will protect his people Alternate translation: "The power of Yahweh will be on this mountain" or "For on Mount Zion Yahweh will protect his people"

Moab will be trampled down in his place, even as straw is trampled down in a pit filled with manure
Yahweh destroying the people of Moab is spoken of as if he would step on them and crush them. This is compared to how people trampled on straw to mix it with manure.

Moab will be trampled down in his place
Here Moab represents the people of Moab. This can be stated in active form. Alternate translation: "Yahweh will trample the people in the land of Moab"

Isaiah 25:11

They will spread their hands ... his hands to swim
This simile emphasizes how badly Yahweh will humiliate the people of Moab. They will spread their hands in dung like a swimmer spreads his hands in water.

They will spread their hands in the midst of it
"The people of Moab will push their hands through the dung"

as a swimmer spreads his hands to swim
"as if they were swimming"

will bring down their pride
Yahweh humiliating a proud person is spoken of as if pride were something high and Yahweh would cause it to be low.

in spite of the skill of their hands
Here "hands" represents the power to do or make something. Alternate translation: "in spite of the great things they have built" or "in spite of the great things they have done"

Isaiah 25:12

The stronghold of your fortress walls he will bring down, he will abase, he will cause to fall
This speaks of Yahweh causing armies to bring down the walls as if he himself were going to bring them down. To "abase" the "wall" is a metonym for humiliating the Moabites by destroying the walls they were proud of. Alternate translation: "He will send an army to humiliate you by bringing down the stronghold of your fortress walls and making them fall"

your fortress
Here "your" refers to the people of Moab. It can be stated in third person to be consistent with the previous verse. Alternate translation: "their fortress"

bring down ... abase
See how you translated similar words in Isaiah 2:11.

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Chapter 26

1 In that day this song will be sung in the land of Judah:

We have a strong city;
God has made salvation its walls and ramparts.
2 Open the gates,
that the righteous nation that keeps faith may enter in.
3 The mind that is stayed on you,
you will keep him in perfect peace, for he trusts in you.
4 Trust in Yahweh forever;
for in Yah, Yahweh is an everlasting rock. [1]
5 For he will bring down those
who live in the high place, the lofty city.
He will abase it.
He will abase it to the ground;
he will cause it to fall to the dust.
6 It will be trampled down
by the feet of the poor and the treading of the needy.

7 The path of the righteous is level,
Righteous One; the path of the righteous you make straight.
8 Yes, in the path of your judgments,
Yahweh, we wait for you;
your name and your reputation are our desire.
9 I have longed for you in the night;
yes, my spirit within me seeks you earnestly.
For when your judgments come on the earth,
the inhabitants of the world learn about righteousness.
10 Let favor be shown to the wicked one,
but he will not learn righteousness.
In the land of uprightness he acts wickedly
and does not see the majesty of Yahweh.
11 Yahweh, your hand is lifted up,
but they do not notice.
But they will see your zeal for the people and be put to shame,
because fire of your adversaries will devour them.

12 Yahweh, you will ordain peace for us;
for indeed, you have also performed all our works for us.
13 Yahweh our God, other masters besides you have ruled over us;
but we praise your name alone.
14 They are dead, they will not live;
they are deceased, they will not arise.
Indeed, you came in judgment and destroyed them,
and made every memory of them to perish.
15 You have increased the nation, Yahweh,
you have increased the nation; you are honored;
you have extended all the borders of the land.

16 Yahweh, in trouble have they looked to you;
they whispered prayers when your discipline was on them. [2]
17 As a pregnant woman nears the time for her to give birth,
when she is in pain and cries out in her labor pains,
so we have been before you, Lord.
18 We have been pregnant, we have been in labor,
but it is as if we have only given birth to wind.
We have not brought salvation to the earth,
and the inhabitants of the world have not fallen.

generated on Tue Oct 24 10:45:40 2023

19 Your dead will live; their dead bodies will arise.
Awake and sing for joy, you who live in the dust;
for your dew is the dew of light,
and the earth will bring forth its dead.

20 Go, my people, enter into your rooms
and shut your doors behind you;
hide for a short time,
until the indignation has passed by.
21 For, look, Yahweh is about to come out of his place
to punish the inhabitants of the earth for their iniquity;
the earth will uncover her bloodshed,
and will no longer conceal those she killed.

Footnotes

26:4 [1]Yah is a short form of the name Yahweh.
26:16 [2]This is a difficult verse and is translated in several ways by different modern English translations.

Isaiah 26 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 26:1

In that day

"At that time"

this song will be sung in the land of Judah

This can be stated in active form. Alternate translation: "the people in the land of Judah will sing this song"

We have a strong city

This refers to the city of Jerusalem.

God has made salvation its walls and ramparts

God's power to protect and save his people is spoken of as if his salvation were walls around a city.

ramparts

Ramparts are walls built around a city to keep enemy armies from getting into the city.

Isaiah 26:2

the righteous nation that keeps faith

Here "nation" represents the people. Alternate translation: "the righteous and faithful people"

Isaiah 26:3

The mind that is stayed on you

Here "mind" represents a person's thoughts. Also "you" refers to Yahweh. The phrase "stayed on you" is an idiom. Alternate translation: "The person who continually thinks about you"

Isaiah 26:4

Yahweh is an everlasting rock

Yahweh having the power to protect his people is spoken of as if he were a tall rock where people could go to escape from their enemies.

generated on Tue Oct 24 10:45:40 2023

Isaiah 26:5

he will bring down those who live in the high place
Yahweh humiliating those who are proud is spoken of as if proud people were up high and he would cause them to come down low.

in the high place, the lofty city. He will abase it.
Another possible translation is, "in the high place. The lofty city he will abase."

the lofty city
This means fortified cities in general not a specific city.

He will abase ... he will cause it to fall
Yahweh causing an army to destroy fortified cities is spoken of as if Yahweh would do it himself.

abase

Isaiah 26:6

It will be trampled down by the feet of the poor and the treading of the needy
Both statements mean the same thing. This can be stated in active form. Alternate translation: "The poor and oppressed people will trample on the ruins of the city"

Isaiah 26:7

The path of the righteous is level ... the path of the righteous you make straight
These two phrases mean basically the same thing. People obeying Yahweh is spoken of as if they were walking on his path. Yahweh ensuring the people that what they do is right is spoken of as if he were making the path level and straight for them.

Isaiah 26:8

in the path of your judgments, Yahweh, we wait for you
Doing what Yahweh judged to be right is spoken of walking on his path. Alternate translation: "we wait for you, Yahweh, as we continue to do what you judged to be right"

of your judgments
"of your laws" or "of your teachings"

we wait
Here "we" refers to Isaiah and all righteous people who are speaking to Yahweh.

your name and your reputation are our desire
Here "name" and "reputation" represent Yahweh's character which represents Yahweh himself. Alternate translation: "our only desire is to honor you"

Isaiah 26:9

my spirit within me seeks you earnestly
Wanting to know Yahweh and his laws better is spoken of as if the person were seeking to find Yahweh. Alternate translation: "I earnestly want to know you better"

my spirit within me seeks you earnestly
Here "spirit" represents the speaker as a whole.

Isaiah 26:10

Let favor be shown to the wicked one, but he will not learn righteousness
This can be stated in active form. Alternate translation: "Even if Yahweh is kind to wicked people, they still do not learn to do what is right"

the wicked one
This means wicked people in general.

In the land of uprightness
Here "land" represents the people who live there. Alternate translation: "In the land where the people do what is right"

does not see the majesty of Yahweh
Here "see" represents realizing something. Alternate translation: "does not realize that Yahweh is great"

Isaiah 26:11

your hand is lifted up
Yahweh preparing to punish wicked people is spoken of as if his hand were raised and about to hit the wicked people.

but they do not notice
"but the wicked people do not notice"

they will see your zeal for the people
Here "see" represents realizing something. Alternate translation: "they will realize that you are eager to bless your people"

be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed"

fire of your adversaries will devour them
Yahweh punishing and completely destroying his adversaries is spoken of as if he would send a fire that will completely burn them up.

fire of your adversaries
Here "of" does not mean the fire belongs to the adversaries but that the fire is intended to be used against the adversaries. Alternate translation: "your fire will completely burn them up"

generated on Tue Oct 24 10:45:40 2023

Isaiah 26:12

you will ordain peace for us
"you will enable us to live in peace" or "you will bring about peace for us"

for us
Here "us" refers to Isaiah and includes all the righteous people.

Isaiah 26:13

but we praise your name alone
Here "name" represents the person of God. Alternate translation: "but we praise you alone"

Isaiah 26:14

they will not arise
"they will not come back to life"

made every memory of them to perish
Yahweh causing people to no longer remember those he destroyed is spoken of as if Yahweh made their memory perish or die.

Isaiah 26:15

You have increased the nation, Yahweh, you have increased the nation
This clause is repeated for emphasis. Here "nation" represents the people. Alternate translation: "You have greatly increased the number of people in our nation"

Isaiah 26:16

they looked to you
Here "they" refers to the people of Israel. This would include Isaiah. Alternate translation: "we looked to you"

looked to you
This idiom means they asked Yahweh for help.

when your discipline was on them
The abstract noun "discipline" can be stated as a verb. Alternate translation: "when you disciplined them"

Isaiah 26:17

As a pregnant woman ... cries out in her labor pains
This compares the people to a woman giving birth. This emphasizes their suffering and crying when Yahweh disciplined them.

Isaiah 26:18

General Information:
Isaiah continues to compare the suffering of the people of Judah to a woman giving birth.

but it is as if we have only given birth to wind
"but it is as if we have only given birth to air" or "it is like we gave birth to nothing." This is a simile that emphasizes that the people's suffering resulted in nothing. Alternate translation: "but nothing good resulted from it"

We have not brought salvation to the earth, and the inhabitants of the world have not fallen
Here "earth" represents the people who live on the earth. The meaning is unclear, but it seems to mean that the people of Israel have not been able to save themselves or other people by defeating their enemy in battle.

We have not brought salvation to the earth
This can be reworded so that the abstract noun "salvation" is expressed as the verb "save." Alternate translation: "We have not saved the inhabitants of the earth"

and the inhabitants of the world have not fallen
"nor have we caused the wicked people of the world to fall in battle"

Isaiah 26:19

Your dead will live
This can be reworded so that the nominal adjective "dead" is expressed as the verb "have died." Alternate translation: "Your people who have died will live again"

Your dead
Possible meanings are 1) "Your" refers to Yahweh or 2) "Your" refers to the people of Israel. If you choose option two you could translate it as "Our dead."

Awake
This speaks of dead people coming back to life as if they were waking up from sleep.

you who live in the dust
This is a polite way of referring to those who have died. Alternate translation: "those who are dead and buried"

for your dew is the dew of light
Yahweh acting kindly towards his people and bringing them back to life is spoken of as if it were the dew that causes the plants to live.

for your dew
Possible meanings are 1) "your" refers to Yahweh and this is the dew that Yahweh gives or 2) "your" refers to the people of Israel and this is the dew they receive from Yahweh.

dew of light
Possible meanings are 1) "light" refers to Yahweh's power to make dead people alive again. Alternate translation: "dew from Yahweh" or 2) "light" refers

to the morning time when dew is on the plants. Alternate translation: "dew in the morning"

the earth will bring forth its dead
"the earth will give birth to those who died." Yahweh causing dead people to come back to life is spoken of as if the earth would give birth to those who have died. Alternate translation: "and Yahweh will cause those who have died to rise from the earth"

Isaiah 26:20

my people
Here "my" refers to Isaiah. Also "people" refers to the people of Israel.

until the indignation has passed by
You may want to translate the abstract noun "indignation" as the adjective "indignant" or "angry." Alternate translation: "until Yahweh is no longer angry with us"

Isaiah 26:21

the earth will uncover her bloodshed, and will no longer conceal those she killed
Yahweh revealing all murders that have happened on the earth so that he can punish the murderers is spoken of as if the earth itself will reveal everyone who has been murdered.

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 On that day

Yahweh with his hard, great and fierce sword
will punish Leviathan the slithering serpent,
Leviathan the squirming serpent,
and he will kill the monster that is in the sea.

2 In that day:

A vineyard of wine, sing of it.
3 "I, Yahweh, am its protector;
I water it every moment.
I guard it night and day
so no one will hurt it.
4 I am not angry,
Oh, that there were briers and thorns!
In battle I would march against them;
I would burn them all together;
5 unless they take hold of my refuge
and make peace with me; let them make peace with me.

6 In the coming day, Jacob will take root;
Israel will blossom and bud;
and they will fill the surface of the world with fruit."

7 Has Yahweh attacked Jacob and Israel
as he attacked those nations who attacked them?
Have Jacob and Israel been killed
as their killers were killed?
8 In exact measure you have contended,
sending Jacob and Israel away;
he drove them away with his severe breath
in the day of the east wind. [1]
9 So in this way, the iniquity of Jacob will be atoned for,
for this will be the full fruit of the removal of his sin:
when he will make all the altar stones
as chalk and crushed to pieces,
and no Asherah poles or incense altars
will remain standing.
10 For the fortified city is desolate,
the habitation is deserted and abandoned like the wilderness.
There a calf feeds, and there he lies down
and consumes its branches.
11 When the boughs are withered, they will be broken off.
Women will come and make fires with them,
for this is not a people of understanding.
Therefore their Maker will not have compassion on them,
and he who made them will not be merciful to them.

12 It will come about on that day that Yahweh will thresh from the Euphrates River to the Brook of Egypt and you, the people of Israel, will be gathered together one by one. **13** On that day a great ram's horn will be blown; and the perishing ones in the land of Assyria will come, and the outcasts in the land of Egypt. They will worship Yahweh on the holy mountain in Jerusalem.

Footnotes

27:8 [1] Instead of

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Isaiah 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Leviathan

This was an ancient type of dragon or serpent. It is possible that this is a reference to Satan, who is also described as a serpent and a dragon.

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 27:1

On that day
"At that time"

Yahweh with his hard, great and fierce sword will punish
Yahweh having the power to destroy his enemies is spoken of as if he had strong, large sword.

the monster that is in the sea
This refers to Leviathan.

Isaiah 27:2

A vineyard of wine, sing of it
"Sing about the vineyard of wine." This speaks about the people of Israel as if they were a vineyard that produced fruit. Alternate translation: "Sing about the people of Israel as if they were a vineyard that produced grapes for wine"

Isaiah 27:3

I, Yahweh, am its protector
"I, Yahweh, protect the vineyard"

night and day
The words "night" and "day" are combined here to mean "all the time." Alternate translation: "all the time" or "continually"

Isaiah 27:4

Connecting Statement:
This continues to speak about the people of Israel as if they were a vineyard (Isaiah 27:2-3).

I am not angry, Oh, that there were briers and thorns! In battle I would march against them
"I am not angry. If there were briers and thorns I would march against them in battle"

I am not angry
It is understood that Yahweh is not angry with his people any longer. Alternate translation: "I am not angry with my people any longer"

that there were briers and thorns
The enemies of the people of Israel are spoken of as if they were briers and thorns growing in the vineyard.

briers and thorns
See how you translated this phrase in Isaiah 5:6.

In battle I would march against them
Yahweh fighting his enemies is spoken of as if he were a warrior in an army.

I would march against them; I would burn them all together
Here Isaiah combines different images to speak of Yahweh's enemies. He speaks of them as if they are briers and thorns but also as soldiers in an army.

Isaiah 27:5

unless they take hold of my refuge
This can be reworded so that the abstract noun "refuge" is expressed as the verb "protect." Alternate translation: "unless they ask me to protect them"

make peace with me; let them make peace with me
"they ask to live peacefully with me; I want them to live peacefully with me"

generated on Tue Oct 24 10:45:40 2023

Isaiah 27:6

General Information:
Isaiah is speaking. He continues to describe the people of Israel as a vineyard (Isaiah 27:2).

In the coming day
This speaks about a day as if it travels and arrives somewhere. Alternate translation: "In the future"

Jacob will take root; Israel will blossom and bud
Yahweh blessing the people of Israel and causing them to prosper is spoken of as if they were a vine that grows roots and blossoms. Alternate translation: "the descendants of Israel will prosper like a vine that has taken root and blossomed"

Jacob ... Israel
Here "Jacob" and "Israel" are metonyms that represent the descendants of Jacob.

they will fill the surface of the world with fruit
Yahweh causing the people of Israel to prosper greatly so that they can help other people is spoken of as if they were a vine that grows so much fruit that it would cover the earth.

Isaiah 27:7

Has Yahweh attacked Jacob and Israel as he attacked those nations who attacked them?
The question is used to contrast the severity of God's punishment. Alternate translation: "Yahweh has certainly punished the enemy nations more severely than he punished the people of Israel."

Jacob ... Israel
These represent the descendants of Jacob.

Have Jacob and Israel been killed as their killers were killed?
This question too is used to contrast the severity of God's punishment. This can be stated in active form. Alternate translation: "Yahweh has not killed the people of Israel like they killed their enemies from other nations."

Isaiah 27:8

In exact measure you have contended
Here "you" refers to God. Yahweh punishing his people as much as they needed is spoken of as if God's punishment were something that could be measured. Alternate translation: "But you did punish them as much as was needed"

sending Jacob and Israel away
This represents the descendants of Jacob. Alternate translation: "sending the Israelites away"

he drove them away with his severe breath in the day of the east wind
Yahweh's power to send his people away to a foreign country is spoken of as if Yahweh used his breath to blow them to a foreign country. Alternate translation: "the power of Yahweh drove them out like a severe wind from the east"

Isaiah 27:9

So in this way
Possible meanings are 1) "this" refers to Yahweh sending the people into exile as Isaiah mentioned in the previous verse or 2) "this" refers to the actions that Isaiah will mention in the next part of verse 9.

the iniquity of Jacob will be atoned for
This can be stated in active form. Alternate translation: "Yahweh will purge the sin from the Israelites" or "Yahweh will forgive the sins of the Israelites"

iniquity of Jacob ... removal of his sin
Here "Jacob" represents the descendants of Jacob. Alternate translation: "iniquity of the Israelites ... removal of their sins"

for this will be
Here "this" refers to the actions that Isaiah will describe in the next part of verse 9.

the full fruit
This speaks of the results of an action as if it were the fruit that grows as on a tree or vine. Alternate translation: "the result"

he will make all the altar stones as chalk and crushed to pieces, and no Asherah poles or incense altars will remain standing
Here "he" refers to Jacob who represents his descendants. Alternate translation: "They will completely destroy all the altars on which they sacrifice to false gods, and they will remove all the Asherah idols and the altars on which they burn incense to false gods"

Isaiah 27:10

For the fortified city is ... consumes its branches
Here Isaiah describes an event that will happen in the future as if it already happened. This emphasizes that it certainly will happen.

For the fortified city is desolate, the habitation is deserted and abandoned like the wilderness
This can be stated in active form. Alternate translation: "The cities that were strong and had many people living in them will become empty like a desert"

the fortified city ... the habitation
This does not refer to a specific city or habitation but to cities and habitations in general.

generated on Tue Oct 24 10:45:40 2023

a calf feeds, and there he lies down and consumes
Here "calf" represents calves or cattle in general. Alternate translation: "calves feed, and there they lie down and consume"

Isaiah 27:11

When the boughs ... not a people of understanding
The people becoming so weak because they disobey Yahweh so that enemies can easily destroy them is spoken of as if they are dry branches that women break off of a tree.

When the boughs are withered, they will be broken off. Women will come and make fires with them
This can be stated in active form. Alternate translation: "When the branches wither, women will come and break them off and make fires with them"

this is not a people of understanding
This can be made more explicit. Alternate translation: "this is not a people who understands Yahweh or his law"

a people
Possible meanings are 1) "people" refers to the people of Israel or 2) "people" refers the people of foreign nations who oppress the people of Israel.

Therefore their Maker will not have compassion on them, and he who made them will not be merciful to them
Both clauses mean the same thing. Alternate translation: "Because they do not understand, Yahweh, the one who made them, will not be merciful to them"

Isaiah 27:12

It will come about
This phrase marks an important event that will happen.

on that day
"at that time"

Yahweh will thresh
Yahweh gathering his people to bring them back from the foreign nations to the land of Israel is spoken of as if he were threshing wheat to separate the grain from the chaff.

from the Euphrates River to the Brook of Egypt
Isaiah mentions the Euphrates River and the Wadi of Egypt to mean that Yahweh will bring back the people of Israel who were exiled in lands near those waters, that is, Assyria and Egypt. The Euphrates River is northeast of Israel, and the Brook of Egypt is southwest of Israel.

you ... will be gathered together one by one
This can be stated in active form. Alternate translation: "Yahweh will gather you together one by one"

Isaiah 27:13

a great ram's horn will be blown
This can be stated in active form. Alternate translation: "someone will blow a ram's horn loudly"

will come
"will return to Jerusalem"

and the outcasts in the land of Egypt
The verb "will come" is understood from the previous clause. Alternate translation: "the outcasts in the land of Egypt will come"

holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. See how you translated this in Isaiah 11:9.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Woe to the proud garland crown
that is worn by each of the drunkards of Ephraim,
and to the fading flower of its glorious beauty,
the garland that is set on the head of the lush Valley
of those who are overcome with wine!
2 Behold, the Lord sends one who is mighty and strong;
like a storm of hail and a destructive windstorm,
like a driving rain and overflowing waters;
and he will throw each garland crown down to the ground.
3 The proud garland of the drunkards of Ephraim
will be trodden underfoot.
4 The fading flower of his glorious beauty,
which is on the head of the rich valley,
will be as the first ripe fig before the summer,
that, when someone sees it,
while it is yet in his hand, he swallows it down.

5 In that day Yahweh of hosts will become a beautiful crown
and a diadem of beauty for the remainder of his people,
6 a spirit of justice for him who sits in judgment,
and strength for those who turn back their enemies at their gates.

7 But even these reel with wine,
and stagger with strong drink.
The priest and the prophet reel with strong drink,
and they are swallowed up by wine.
They stagger with strong drink,
staggering in vision and reeling in decision.
8 Truly, all tables are covered with filthy vomit,
so that there is no clean place.

9 To whom will he teach knowledge,
and to whom will he explain the message?
To those who are weaned from milk
or to those just taken from the breasts?
10 For it is
command upon command, command upon command;
rule upon rule, rule upon rule;
here a little, there a little.

11 Indeed, with mocking lips and a foreign tongue
he will speak to this people.
12 In the past he said to them
"This is the rest, give rest to him who is weary;
and this is the refreshing,"
but they would not listen.
13 So the word of Yahweh will be to them
command upon command, command upon command;
rule upon rule, rule upon rule;
here a little, there a little;
so that they may go and fall backward,
and be broken, ensnared, and captured.

14 So listen to the word of Yahweh, you who mock,
you who rule over this people who are in Jerusalem.
15 This will happen because you said,
"We have made a covenant with death,
and with Sheol we have reached an agreement.
So when the overwhelming whip passes through,

generated on Tue Oct 24 10:45:40 2023

it will not reach us.
For we have made a lie our refuge,
and taken shelter in falsehood."

16 Therefore the Lord Yahweh says,
"See, I will lay in Zion a foundation stone, a tried stone,
a precious cornerstone, a sure foundation.
He who believes will not be ashamed.
17 I will make justice the measuring stick,
and righteousness the plumbline.
Hail will sweep away the refuge of lies,
and the floodwaters will overwhelm the hiding place.
18 Your covenant with death will be dissolved,
and your agreement with Sheol will not stand.
When the raging flood passes through,
you will become its trampling place.
19 Whenever it passes through, it will overwhelm you,
and morning by morning it will pass through
and by day and night it will come.
When the message is understood,
it will cause terror.
20 For the bed is too short for a man to stretch out on,
and the blanket too narrow for him to wrap himself in."
21 Yahweh will rise up as on Mount Perazim;
he will rouse himself as in the Valley of Gibeon
to do his work, his strange work,
and perform his strange deed.
22 Now therefore do not mock,
or your bonds will be tightened.
I have heard from the Lord Yahweh of hosts,
a decree of destruction on the earth.

23 Pay attention and listen to my voice;
be attentive and listen to my words.
24 Does a farmer who plows all day to sow, only plow the ground?
Does he continually break up and harrow the field?
25 When he has prepared the ground,
does he not scatter caraway seed, sow the cumin,
put in the wheat in rows and the barley in the right place,
and the spelt at its edges? [1]
26 His God instructs him;
he teaches him wisely.

27 Moreover, the caraway seed is not threshed with a sledge,
nor is a cartwheel rolled over the cumin;
but caraway is beaten out with a stick,
and cumin with a rod.
28 Bread grain is crushed,
but the one who grinds it does not thresh it forever.
The wheel of his cart and his horses would destroy it,
so he does not continue to grind it.
29 This too comes from Yahweh of hosts,
who gives wonderful counsel
and whose sound wisdom is great.

Footnotes

28:25 [1]The identification of some of these spices is in doubt, so different translations may have a different list of spices than here. In addition, other modern translations give different meaning to the expressions translated in the ULB as

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generated on Tue Oct 24 10:45:40 2023

Isaiah 28 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Metaphors

There are many metaphors used to describe Yahweh's punishment as well as the sin of the people of Ephraim. In one such metaphor, they are described as being drunk. Construction and weather metaphors are also used in this chapter. (See: and sin)

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 28:1

Woe to the proud garland ... on the head of the lush Valley of those who are overcome with wine

A "garland" is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley. Samaria and its people being destroyed is spoken of as if the flowers in the garland will grow old and stop being beautiful.

who are overcome with wine

"who are drunk with wine"

Isaiah 28:2

Behold

"Listen" or "Pay attention"

the Lord sends one who is mighty and strong

Here "one" refers to a mighty king who also represents his powerful army. Alternate translation: "the Lord sends a king with his powerful army"

storm of hail

A "storm of hail" or hailstorm happens when hard pieces of ice fall from the sky. Here it is a simile that refers to the enemy army that Yahweh will send to destroy the people of Samaria.

he will throw each garland crown down to the ground

The king and his powerful army destroying the people of Samaria and their city is spoken of as if the king will throw the people's garlands onto the ground.

Isaiah 28:3

General Information:

Isaiah continues to speak about the people and the city of Samaria as if they were a garland (Isaiah 28:1-2).

The proud garland of the drunkards of Ephraim will be trodden underfoot

This can be stated in active form. Alternate translation: "The enemy army will crush the proud drunkards of Samaria as if they were crushing flowers under their feet"

proud garland ... of Ephraim

A "garland" is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley.

Isaiah 28:4

which is on the head of the rich valley

The city of Samaria, the capital of Israel, sits above a fertile valley.

will be as the first ripe fig ... swallows it down

This speaks of the enemy soldiers seeing the beauty of Samaria and quickly plundering it as if they were a person who sees the first fig of the season and quickly eats it.

Isaiah 28:5

Yahweh of hosts

See how you translated this in Isaiah 1:9.

generated on Tue Oct 24 10:45:40 2023

will become a beautiful crown and a diadem of beauty
Yahweh is spoken of as if he were to become a beautiful crown that the people who honor him as their true king would wear.

a beautiful crown and a diadem of beauty
These mean the same thing. Alternate translation: "a beautiful crown"

Isaiah 28:6

a spirit of justice for him who sits in judgment, and strength for those who
This can be reworded so that the abstract nouns "justice" and "strength" are expressed as adjectives. These words can begin a new sentence. Alternate translation: "Yahweh will cause the judges to be just and will cause to be strong those who"

a spirit of justice
A person who has a "spirit of justice" is someone who has the characteristic of justice and is a just person.

sits in judgment
This idiom means the person has the authority to judge.

strength for those who turn back their enemies at their gates
Here "to turn back" is an idiom that means to defeat in battle. Alternate translation: "Yahweh will cause the soldiers to be strong so that they defeat their enemies when the enemies attack their city"

Isaiah 28:7

But even these
"But even the leaders"

The priest and the prophet
This does not mean a specific priest or prophet. It refers to priests and prophets in general. Alternate translation: "The priests and the prophets"

reel with wine, and stagger with strong drink
These two phrases mean basically the same thing and emphasize that the priests and the prophets cannot do their job because they are very drunk. Alternate translation: "stumble around because they are drunk"

they are swallowed up by wine
Their drinking so much that they can no longer think properly is spoken of as if the wine swallowed them. This can be stated in active form. Alternate translation: "the wine is causing them to be confused"

staggering in vision and reeling in decision
Just like they are too drunk to walk correctly, they are too drunk to understand the visions God gives them or to make good decisions.

Isaiah 28:8

General Information:
This page has intentionally been left blank.

Isaiah 28:9

To whom will he teach knowledge, and to whom will he explain the message?
The drunk prophets and priests use a question to criticize Isaiah, who is trying to correct them. Alternate translation: "The drunk prophets and priests say, 'Isaiah should not be trying to teach us about Yahweh's message!'"

To those who are weaned from milk or to those just taken from the breasts?
The drunk prophets and priests use a question to criticize Isaiah, because they feel that he is treating them like babies. Alternate translation: "He should not treat us like babies!"

Isaiah 28:10

For it is command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little
The drunk prophets and priests criticize Isaiah because they feel that Isaiah is repeating simple commands as if he were talking to a child.

Isaiah 28:11

with mocking lips and a foreign tongue he will speak to this people
Here "lips" and "tongue" represent the foreigners who speak a different language than the Israelites do. It is implied that this refers to the Assyrian army that will attack Israel. Alternate translation: "Yahweh will speak to this people through enemy soldiers who will speak a foreign language"

mocking lips
"stammering lips"

Isaiah 28:12

This is the rest
The abstract noun "rest" can be stated as an adjective. Alternate translation: "This is the resting place"

give rest to him who is weary
The abstract noun "rest" can be stated as a verb. Alternate translation: "let whoever is tired come and rest"

this is the refreshing
The abstract noun "refreshing" can be stated as a verb. Alternate translation: "this is the place where you can be refreshed"

generated on Tue Oct 24 10:45:40 2023

Isaiah 28:13

So the word of Yahweh
"So Yahweh's message"

command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little
These are the words that the drunk priests and prophets used to criticize how Isaiah teaches them. See how you translated this in Isaiah 28:10.

so that they may go and fall backward, and be broken, ensnared, and captured
This can be stated in active form. Alternate translation: "in order that the army of Assyria will come and defeat them and take them as captives"

go and fall backward, and be broken
People losing in battle to the enemy army is spoken of as if the people will fall down and break.

ensnared
The enemy soldiers capturing the people of Israel is spoken of as if they were hunters that catch an animal in a snare.

Isaiah 28:14

So listen to the word of Yahweh
"So listen to Yahweh's message"

Isaiah 28:15

We have made a covenant with death, and with Sheol we have reached an agreement
Both of these statements mean basically the same thing. Possible meanings are 1) the leaders of Jerusalem have used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead.

So when the overwhelming whip passes through, it will not reach us
This speaks of Yahweh's judgment and punishment as if it were a whip that would strike the people. And the whip is spoken of as if it were a flood that would pass through Jerusalem. Alternate translation: "As a result, when everyone else is suffering and dying, nothing will harm us"

For we have made a lie our refuge, and taken shelter in falsehood
These two phrases mean basically the same thing. A "lie" and "falsehood" are spoken of as if they were places where a person could go to hide. The leaders in Jerusalem would not have said they trust in a lie. They believed they were truly safe. But Isaiah knows they are not safe, because they trust in lies. Alternate translation: "For lies and falsehoods have become like a place where we can hide from danger"

a lie our refuge ... taken shelter in falsehood
Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe.

Isaiah 28:16

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

I will lay in Zion a foundation stone ... sure foundation
Yahweh sending a strong person to help the people of Israel is spoken of as if Yahweh is constructing a strong foundation for a building.

a tried stone
"a stone that is solid"

a sure foundation
"a firm support"

He who believes will not be ashamed
"Anyone who trusts in this foundation stone will not be sorry"

Isaiah 28:17

General Information:
Yahweh continues to compare what he will do for the people in Jerusalem to a builder setting up a building (Isaiah 28:16).

I will make justice the measuring stick, and righteousness the plumbline
Yahweh testing according to his justice and righteousness to determine if the people are just and righteous is spoken of as if he were a builder using tools to determine that something is the correct length and perfectly level.

the measuring stick
A builder uses a measuring stick to determine if something is the correct length.

the plumbline
A builder uses a plumbline to determine if something is straight and level.

Hail will sweep away
Yahweh causing a large amount of hail to fall is spoken of as if it would be an overwhelming flood. Alternate translation: "Hailstorms will destroy"

generated on Tue Oct 24 10:45:40 2023

Hail ... the floodwaters
Possible meanings are 1) these are a synecdoche representing anything in general that will cause destruction or 2) these are a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem.

Hail
hard pieces of ice that fall from the sky

the refuge of lies ... the hiding place
This speaks about "lies" as if they were a place a person could go to hide. They represent what the leaders of Jerusalem trusted in to keep them safe from Yahweh's punishment. Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe. See how you translated a similar phrase in [Isaiah 28:15]

Isaiah 28:18

General Information:
Yahweh continues to speak to the people of Jerusalem.

Your covenant with death will be dissolved, and your agreement with Sheol will not stand
This can be stated in active form. Alternate translation: "I will cancel the covenant you have with death, and I will cancel the agreement you have with Sheol"

covenant with death ... agreement with Sheol
Possible meanings are 1) the leaders of Jerusalem had used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead. See how you translated this in [Isaiah 28:15]

will not stand
"will not last"

When the raging flood passes through
Possible meanings are 1) "flood" is a synecdoche that represents anything in general that will cause destruction or 2) "flood" is a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem.

you will become its trampling place
The flooding river is personified as a soldier who tramples those who mock

Isaiah 28:19

morning by morning
This is an idiom. Alternate translation: "every day"

by day and night
This means "throughout the entire day"

Isaiah 28:20

General Information:
Yahweh continues to speak to the people of Jerusalem.

For the bed is too short for a man to stretch out on, and the blanket too narrow for him to wrap himself in
This was probably a proverb that the people knew at the time. It means that what they believe will keep them safe from Yahweh's punishment will disappoint them like a bed that is too short or a blanket that is too narrow.

Isaiah 28:21

Yahweh will rise up
Yahweh preparing to act is spoken of as if he were sitting and then rising up.

Mount Perazim ... Valley of Gibeon
These refer to places where God miraculously defeated enemy armies.

he will rouse himself
"he will become very angry"

his strange work ... his strange deed
These two phrases mean the same thing. This work is strange because God is using a foreign army to defeat the people of Jerusalem rather than helping the people of Jerusalem defeat their enemies.

Isaiah 28:22

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

your bonds will be tightened
Yahweh punishing the people even more severely is spoken of as if he would tighten their bonds. This can be stated in active form. Alternate translation: "Yahweh will tighten your bonds" or "Yahweh will punish you even more severely"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

a decree of destruction on the earth
This can be reworded so that the abstract noun "destruction" is expressed as the verb "destroy." Alternate translation: "that he is going to destroy people throughout the land"

generated on Tue Oct 24 10:45:40 2023

Isaiah 28:23

General Information:
This begins a parable that ends in 28:29.

Pay attention and listen to my voice; be attentive and listen to my words
These two phrases mean basically the same thing. The second phrase is used to strengthen the first.

to my voice
Here "voice" represents what Isaiah says. Alternate translation: "to what I say"

to my words
"to my message"

Isaiah 28:24

Does a farmer who plows all day to sow, only plow the ground? Does he continually break up and harrow the field?
Isaiah uses rhetorical questions to make the people think deeply. Alternate translation: "A farmer does not plow the ground over and over and continually work the soil without ever sowing seed."

Isaiah 28:25

General Information:
Isaiah continues telling a parable to the people of Jerusalem.

When he has prepared the ground
"When the farmer has plowed the soil"

does he not scatter caraway seed, sow the cumin, put in the wheat in rows and the barley in the right place, and the spelt at its edges?
Isaiah uses a question to make the people of Jerusalem think deeply. If your language does not have a word for each of these seeds, they can be stated more generally. Alternate translation: "he will certainly plant each kind of seed in the correct way and in the proper places."

caraway ... cumin
These are names of plants that are spices. Translators may represent them in general as seeds of spices used to spice food.

wheat ... barley ... spelt
These are all names of plants that are grains. Translators may represent them in general as seeds of grains.

Isaiah 28:26

His God instructs him; he teaches him wisely
These two phrases mean basically the same thing. Alternate translation: "Yahweh helps the farmer know how to care for each kind of plant"

Isaiah 28:27

General Information:
Isaiah continues telling a parable to the people of Jerusalem.

the caraway seed is not threshed with a sledge
This can be stated in active form. Alternate translation: "the farmer does not separate the caraway seed from the plant with a heavy club"

caraway
See how you translated this in Isaiah 28:25.

nor is a cartwheel rolled over the cumin
This can be stated in active form. Alternate translation: "nor does he roll a heavy wheel over the cumin seed"

cumin
See how you translated this in Isaiah 28:25.

but caraway is beaten out with a stick, and cumin with a rod
Isaiah describes the correct way for a farmer to separate the seed from the plant. This can be stated in active form. Alternate translation: "but he beats the caraway with a stick, and he beats cumin with a rod"

Isaiah 28:28

Bread grain is crushed, but the one who grinds it does not thresh it forever
This can be stated in active form. Alternate translation: "The farmer grinds the grain for bread, but he eventually stops grinding it"

Isaiah 28:29

This too comes ... whose sound wisdom is great
This concludes the parable started in [Isaiah 28:23]

Yahweh of hosts
See how you translated this in Isaiah 1:9.

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Woe to Ariel, Ariel,
the city where David encamped!
Add year to year;
let the festivals come round.
2 But I will besiege Ariel,
and she will be mourning and lamenting;
and she will be to me like Ariel.
3 I will encamp against you in a circle
and will lay siege against you with a garrison,
and I will raise siege works against you.
4 You will be abased and will speak from the ground;
your speech will be bowed down from the dust.
Your voice will sound like a spirit that speaks from the ground,
and out of the dust your speech will whisper.

5 The great number of your invaders will become like fine dust,
and the multitude of the ruthless ones as chaff that passes away.
It will happen suddenly, in an instant.
6 Yahweh of hosts will come to you
with thunder, earthquake, great noise,
with strong winds and violent storm, and the flames of a devouring fire.
7 It will be like a dream, a vision of the night:
A horde of all the nations will fight against Ariel
and her stronghold.
They will attack her and her fortifications to press upon her.
8 It will be like when a hungry man dreams he is eating,
but when he awakes, his stomach is empty.
It will be like when a thirsty man dreams that he is drinking
and he awakes faint, with his thirst not quenched.
Yes, so will be the great number of nations
that fights against Mount Zion.

9 Astonish yourselves and be astonished;
blind yourselves and be blind!
Be drunk, but not with wine;
stagger, but not with strong drink.
10 For Yahweh has poured out on you the spirit of deep sleep.
He has closed your eyes, the prophets,
and has covered your heads, the seers.

11 All revelation has become to you as the words of a book that is sealed, which men might give to one who is learned, saying, "Read this." He also says, "I cannot, for it is sealed." **12** If the book is given to one who cannot read, saying, "Read this," he says, "I cannot read."

13 The Lord said,

"This people comes close to me with their mouths
and honors me with their lips,
but their heart is far from me.
Their honor for me
is only a commandment of men that has been taught.
14 Therefore, see, I will proceed to do a marvelous thing
among this people, wonder after wonder.
The wisdom of their wise men will perish,
and the understanding of their prudent men will disappear."
15 Woe to those who deeply hide their plans from Yahweh,
and whose deeds are in darkness.
They say, "Who sees us, and who knows us?"
16 You turn things upside down!

generated on Tue Oct 24 10:45:40 2023

Should the potter be considered like clay,
so that the thing that is made should say about him who made it,
"He did not make me,"
or the thing formed say about him who formed it,
"He does not understand"?

17 In just a little while,
Lebanon will be turned into a field,
and the field will become a forest.
18 On that day the deaf will hear the words of a book,
and the eyes of the blind will see out of the deep darkness.
19 The oppressed will again rejoice in Yahweh,
and the poor among men will rejoice in the Holy One of Israel.
20 For the ruthless will cease, and the mocker will vanish.
All those who love to do evil will be eliminated,
21 who by a word make a man out to be an offender.
They lay a snare for him who seeks justice at the gate
and put the righteous down with empty lies.

22 Therefore this is what Yahweh says concerning the house of Jacob—Yahweh, who redeemed Abraham,

"Jacob will no longer be ashamed,
nor will his face be pale.
23 But when he sees his children, the work of my hands,
they will make my name holy.
They will make holy the name of the Holy One of Jacob
and they will stand in awe of the God of Israel.
24 Those who err in spirit will gain understanding,
and complainers will accept instruction."

Isaiah 29 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter begins a series of "woes" against specific nations. It presents judgments against the kingdoms of Ephraim and eventually Judah. (See: woe and judge)

Special concepts in this chapter

Ariel

This is another name for Jerusalem. It is an uncommon name.

Other possible translation difficulties in this chapter

Prophecies

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and fulfill)

Isaiah 29:1

Woe to Ariel

Here "Ariel" represents the people who live in the city of Ariel. Alternate translation: "How terrible it will be for the people of Ariel"

Ariel

This is another name for Jerusalem, and it means "altar." If possible translate this as "Ariel" rather than "Jerusalem" since the meaning of "Ariel" is important in 29:2.

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David encamped
"David dwelled" or "David lived"

Add year to year; let the festivals come round
"Keep celebrating your festival year after year." This is an ironic statement. Yahweh tells the people to keep celebrating their festivals where they sacrifice to him, but he knows it will not prevent him from destroying them.

Isaiah 29:2

But I will besiege
The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to besiege Jerusalem.

she will
Here "she" refers to Ariel, which represents the people of Ariel. Alternate translation: "the people of Ariel will"

mourning and lamenting
The words "mourning" and "lamenting" mean basically the same thing and emphasize the intensity of mourning. Alternate translation: "they will mourn deeply"

like Ariel
Translators may add a footnote that says, "The name Ariel means 'altar.'"

Isaiah 29:3

I will encamp against you
The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to surround Jerusalem. Alternate translation: "I will command the army of your enemies to surround you"

Isaiah 29:4

You will be abased
This can be stated in active form. Alternate translation: "Your enemy will humble you"

your speech will be bowed down from the dust
"you will speak with a quiet voice from the dust" or "you will be talking as you lie facedown in the dust"

Isaiah 29:5

The great number of your invaders will become like fine dust, and the multitude of the ruthless ones as chaff that passes away
This emphasizes how weak and insignificant the invading army is before God. Alternate translation: "Yahweh will easily remove the horde of your invaders and the multitude of the ruthless ones"

great number of your invaders
"many soldiers that will attack you"

the ruthless ones as chaff
The translator can supply the verb "will become." Alternate translation: "the ruthless ones will become as chaff" or "the soldiers who show you no mercy will become as chaff"

Isaiah 29:6

Yahweh of hosts will come to you
The word "you" refers to the people of Jerusalem. Possible meanings are 1) "Yahweh of hosts will come to help you" or 2) "Yahweh of hosts will come to punish you."

Isaiah 29:7

It will be like a dream, a vision of the night
The phrase "a vision of the night" is the same thing as "a dream." The two phrases emphasize that soon it will be like the invading army was never there.

A horde of all the nations
"Large armies from all the nations"

fight against Ariel
The name "Ariel" is another name for Jerusalem, and it represents the people who live there. See how you translated "Ariel" in [Isaiah 29:1]

her stronghold. They will attack her and her fortifications to press upon her
The word "her" refers to Ariel which represents the people who live there. Alternate translation: "their stronghold. They will attack the city of Ariel and its defenses and cause the people to be in great distress"

Isaiah 29:8

It will be like when a hungry man dreams he is eating ... his thirst not quenched
These similes mean that the enemy will expect victory but they will fail because God will not allow them to conquer Jerusalem.

Yes, so will be the great number of nations that fights against Mount Zion
Here "Mount Zion" represents the people who live there. Alternate translation: "Yes, this will be what happens to the armies from the nations who fight against the people who live on Mount Zion"

Isaiah 29:9

Astonish yourselves and be astonished
The word "yourselves" refers to the people of Jerusalem. Why they are astonished can be made explicit. Alternate translation: "Be astonished at what I am telling you"

blind yourselves and be blind
The people ignoring what Yahweh says is spoken of as if they would make themselves blind. Alternate

translation: "keep being ignorant and spiritually blind to what I am showing you"

Be drunk, but not with wine; stagger, but not with strong drink
The people being senseless and not understanding what Yahweh is doing is spoken of as if they were drunk. Alternate translation: "Be senseless like a drunk person, but it is not because you have drunk too much wine or strong drink"

Isaiah 29:10

For Yahweh has poured out on you the spirit of deep sleep
Here "the spirit of" means "to have the characteristic of" being asleep. Yahweh causing the people to be asleep is spoken of as if "the spirit" were a liquid that he poured out on the people. Also "deep sleep" is a metaphor that means the people are senseless and cannot understand what Yahweh is doing. Alternate translation: "The reason you are senseless is because Yahweh has caused you to be spiritually asleep"

He has closed your eyes, the prophets, and has covered your heads, the seers
Yahweh causing the people to be senseless and not to understand what he is doing is spoken of as if he closed their eyes and covered their heads so they could not see. Alternate translation: "It is as though Yahweh has closed the eyes of the prophets and covered the heads of the seers"

Isaiah 29:11

All revelation has become to you as the words of a book that is sealed
The other prophets in Jerusalem are unable to hear or understand God's message. Alternate translation: "All that Yahweh has revealed is to you like a sealed book"

is sealed, which men might give to one who is learned
This can be stated as a new sentence. Alternate translation: "is sealed. A person may take the sealed book to someone who can read"

Isaiah 29:12

If the book is given to one who cannot read
This can be stated in active form. Alternate translation: "If a person takes the book to someone who cannot read"

Isaiah 29:13

This people comes close to me with their mouths and honors me with their lips
The words "mouths" and "lips" represent what people say. Here it also represents saying something but not truly meaning it. Alternate translation: "The people of Jerusalem pretend to worship me and honor me with what they say"

but their heart is far from me
Here "heart" is a metonym that represents a person's thoughts and emotions. The people not being truly devoted to Yahweh is spoken of as if their hearts were far away from him. Alternate translation: "but they do not honor me in their thoughts" or "but they are not truly devoted to me"

Their honor for me is only a commandment of men that has been taught
This can be stated in active form. Alternate translation: "They honor me only because that is what people tell them to do"

Isaiah 29:14

Therefore, see, I will proceed to do a marvelous thing among this people, wonder after wonder
"Therefore, look and see! I am going to do wonderful and marvelous things among you that you will not be able to explain"

The wisdom of their wise men will perish, and the understanding of their prudent men will disappear
Both of these statements mean the same thing. Yahweh showing that the wise people cannot understand or explain what Yahweh does is spoken of as if their wisdom and understanding will vanish.

Isaiah 29:15

General Information:
This may be Isaiah speaking or it may continue Yahweh's speech in 29:13-14.

who deeply hide their plans from Yahweh
People trying to make plans without Yahweh knowing about it is spoken of as if they hide their plans in a deep place where Yahweh cannot see. Alternate translation: "who try to hide their plans from Yahweh" or "who try to keep Yahweh from finding out what they are planning to do"

whose deeds are in darkness
It is implied that they are secretly doing evil things. Alternate translation: "who do evil things in the dark so no one can see them"

Who sees us, and who knows us?
They use a question to emphasize that they believe no one knows what they are doing. Alternate translation: "No one, not even Yahweh, sees us or knows what we are doing!"

Isaiah 29:16

You turn things upside down
This is an idiom that means to distort what is true. Alternate translation: "You make things opposite of the way they should be" or "You distort the truth"

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Should the potter be considered like clay, so that the thing that is made should say about him who made it ... "He does not understand"?
Yahweh who created humans is spoken of as if he were a potter and humans were the clay. This metaphor emphasizes that it is foolish for humans to reject or criticize the one who created them. Alternate translation: "Should you consider me, your maker, to be like the clay rather than the potter? It is as if a potter created something, and that thing said about the potter, 'He did not make me,' or 'He does not understand.'"

Should the potter be considered like clay ... "He does not understand"?
This question is used to scold the people of Jerusalem. Alternate translation: "Obviously, the potter should not be considered like clay ... 'He does not understand.'"

Isaiah 29:17

Lebanon will be turned into a field, and the field will become a forest
Possible meanings are 1) this is literal and Yahweh will cause the places where trees grew wild in Lebanon to become fruitful fields or 2) this is a metaphor and the large forests of Lebanon represent powerful oppressors, and the crops that grow in the field and become a forest are the common people who are suffering. This means Yahweh will humble those who are powerful, but he will honor those who are suffering.

Lebanon will be turned into a field
Here "Lebanon" represents the large cedar forests in Lebanon. This can be stated in active form. Alternate translation: "God will turn the mighty forests of Lebanon into a field"

Isaiah 29:18

the deaf will hear the words of a book, and the eyes of the blind will see out of the deep darkness
Possible meanings are 1) this is literal and Yahweh will cause deaf people to hear and blind people to see or 2) this is a metaphor that means Yahweh will enable the people to hear and understand his message or 3) it may mean both options 1 and 2.

the eyes of the blind
Here "eyes" represents the whole person. Alternate translation: "those who are blind"

Isaiah 29:19

The oppressed will again rejoice in Yahweh, and the poor among men will rejoice in the Holy One of Israel
These two phrases mean basically the same thing. Alternate translation: "The poor and oppressed people will again be happy because of what Yahweh, the Holy One of Israel, has done"

Isaiah 29:20

For the ruthless will cease
The nominal adjective "the ruthless" can be stated as an adjective. Alternate translation: "For the ruthless people will cease" or "For there will no longer be cruel people"

the mocker will vanish
The nominal adjective "the mocker" can be stated as a verb. Alternate translation: "those who mock will vanish" or "the people who mock will disappear"

All those who love to do evil will be eliminated
This can be stated in active form. Alternate translation: "Yahweh will eliminate all those who love to do evil"

Isaiah 29:21

who by a word make a man out to be an offender
This refers to giving testimony in court against someone. Alternate translation: "who testify against a man and make him out to be an offender" or "who say in court that an innocent man is guilty of doing something wrong"

They lay a snare for him who seeks justice at the gate and put the righteous down with empty lies
The evil people doing anything they can to stop a good person is spoken of as if the evil people set a trap like a hunter catching his prey. Alternate translation: "They lie and try to stop those who want to do what is fair and right"

who seeks justice at the gate
The city gate was often the place where the city leaders made official decisions.

Isaiah 29:22

who redeemed Abraham
This possibly refers to when Yahweh called Abraham from his home country and sent him to the promised land.

Jacob will no longer ... his face
Here "Jacob" represents his descendants. Alternate translation: "Jacob's descendants will no longer ... their faces"

nor will his face be pale
This is an idiom that means he will no longer be afraid. Alternate translation: "nor will he be afraid"

Isaiah 29:23

he sees his children
The words "he" and "his" speak of Jacob

generated on Tue Oct 24 10:45:40 2023

But when he sees his children, the work of my hands
Here "hands" represents Yahweh's power and action. Alternate translation: "When they see all the children I have given them and all that I have done"

they will make my name holy
Here "name" represents Yahweh. Alternate translation: "they will honor me"

They will make holy the name of the Holy One of Jacob
Here "name" represents Yahweh. Yahweh refers to himself as "the Holy One of Jacob." Alternate translation: "They will honor me, the Holy One of Jacob"

of the God of Israel
Yahweh refers to himself as "the God of Israel." Alternate translation: "of me, the God of Israel"

Isaiah 29:24

Those who err in spirit
Here "spirit" represents a person's inner being. Alternate translation: "Those who are wrong in what they think" or "Those who are wrong in their attitude"

will gain understanding
This can be made more explicit to explain what they will understand. Alternate translation: "will begin to understand Yahweh and his laws"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 "Woe to the rebellious children—
this is Yahweh's declaration—
They make plans, but not from me;
they make alliances with other nations,
but they were not directed by my Spirit,
so they add sin to sin.
2 They set out to go down into Egypt,
but have not asked for my direction.
They seek protection from Pharaoh
and take refuge in the shadow of Egypt.
3 Therefore Pharaoh's protection will be your shame,
and the refuge in Egypt's shade, your humiliation,
4 although their princes are at Zoan,
and their messengers have come to Hanes.
5 They will all be ashamed
because of a people who cannot help them,
who are neither help nor aid,
but a shame, and even a disgrace."

6 A declaration about the animals of the Negev:

Through the land of trouble and anguish,
of the lioness and the lion,
the viper and fiery flying serpent,
they carry their riches on the backs of donkeys,
and their treasures on the camels' humps,
to a people who cannot help them.
7 For Egypt's help is vain and empty;
therefore I have called her Rahab, who sits still.

8 Now go, write it in their presence on a tablet,
and inscribe it on a scroll,
that it may be preserved
for the time to come as a testimony.
9 For these are a rebellious people, lying children,
children who will not hear the instruction of Yahweh.
10 They say to the seers, "Do not see;"
and to the prophets, "Do not prophesy the truth to us;
speak flattering words to us,
prophesy illusions. 11 Turn aside from the way, stray off the path;
cause the Holy One of Israel
to cease speaking before our face."

12 Therefore the Holy One of Israel says,

"Because you reject this word
and trust in oppression and deceit and lean on it,
13 so this iniquity will be to you
like a broken part ready to fall, like a bulge in a high wall
whose fall will happen suddenly, in an instant."
14 It will break as a potter's vessel is broken;
he will not spare it,
so that there will not be found among its pieces a shard
with which to scrape fire from the hearth,
or to scoop up water out of the cistern.

15 For this is what the Lord Yahweh, the Holy One of Israel says,

generated on Tue Oct 24 10:45:40 2023

"In returning and resting you will be saved;
in quietness and in trust will be your strength.
But you were not willing.
16 You said, 'No, for we will flee on horses,'
so you will flee;
and, 'We will ride upon swift horses,'
so those who pursue you will be swift.
17 One thousand will flee at the threat of one;
at the threat of five you will flee
until your remnant will be
like a flagstaff on the top of a mountain,
or like a signal flag on a hill."

18 Yet Yahweh is waiting to be gracious to you,
therefore he is ready to show you mercy.
For Yahweh is a God of justice;
blessed are all those who wait for him.

19 For a people will live in Zion, in Jerusalem, and you will weep no more. He will surely be gracious to you at the sound of your cry. When he hears it, he will answer you. 20 Though the Lord gives you the bread of adversity and the water of affliction, even so, your teacher will not hide himself anymore, but you will see your teacher with your own eyes. 21 Your ears will hear a word behind you saying, "This is the way, walk in it," when you turn to the right or when you turn to the left. 22 You will desecrate your carved figures overlaid with silver and your gold cast figures. You will throw them away like a menstrual rag. You will say to them, "Get out of here."

23 He will give the rain for your seed when you sow the ground, and bread with abundance from the ground, and the crops will be abundant. In that day your cattle will graze in broad pastures. 24 The oxen and the donkeys, who plow the ground, will eat seasoned feed that has been winnowed with a shovel and a fork. 25 On every high mountain and on every high hill, there will be flowing brooks and streams of waters, in the day of the great slaughter when the towers fall. 26 The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days. Yahweh will bind up the breaking of his people and heal the bruises of his wounding them.

27 Look, the name of Yahweh comes from a distant place,
burning with his anger and in dense smoke.
His lips are full of fury,
and his tongue is like a devouring fire.
28 His breath is like an overflowing torrent
that reaches up to the middle of the neck,
to sift the nations with the sieve of worthlessness.
His breath is a bridle in the jaws of the peoples
to cause them to wander away.
29 You will have a song
as in the night when a holy feast is observed,
and gladness of heart,
as when one goes with a flute to the mountain of Yahweh,
to the Rock of Israel.
30 Yahweh will make the splendor of his voice heard
and show the motion of his arm
in raging anger and flames of fire,
with windstorm, rainstorm, and hailstones.
31 For at the voice of Yahweh, Assyria will be dismayed;
he will strike them with a staff.
32 Every stroke of the appointed rod
that Yahweh will lay on them
will be accompanied with the music of tambourines and harps
as he battles, waving his weapons, and fights with them.
33 For a place of burning was prepared long ago.
Indeed, it is prepared for the king,

generated on Tue Oct 24 10:45:40 2023

and God has made it deep and wide.
The pile is ready with a fire and much wood.
The breath of Yahweh, like a stream of sulfur,
will set it on fire.

Isaiah 30 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes" against specific nations. It presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. (See: woe and judge)

Special concepts in this chapter

Negev

This is an area between Egypt and Judah. The people would have had to travel through it in order to get to Egypt. No one really lived in this area and it was known to be very dangerous.

Trust

The people were to trust in Yahweh. Only he could provide them with protection. The people were punished for their lack of trust when they were in trouble, but Yahweh only required that they trust him. (See: trust)

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. The chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 30:1

the rebellious children

Yahweh speaks about his people as if they were his children.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

They make plans, but not from me

This can be reworded so that the abstract noun "plans" can be stated as the verb "plan." Alternate translation: "They plan to do things, but they do not ask me what I want them to do"

but they were not directed by my Spirit

This can be stated in active form. Alternate translation: "but my Spirit did not direct them"

they add sin to sin

Continuing to sin is spoken of as if sins were objects that could be stacked on one another. Alternate translation: "they continue to sin more and more"

Isaiah 30:2

They seek protection from Pharaoh

This can be reworded so that the abstract noun "protection" is expressed as the verb "protect." Alternate translation: "They ask Pharaoh to protect them"

take refuge in the shadow of Egypt

Egypt's protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun. Alternate translation: "they rely on the Egyptians to keep them safe"

Isaiah 30:3

General Information:

Yahweh continues speaking to the people of Judah.

Therefore Pharaoh's protection will be your shame, and the refuge in Egypt's shade, your humiliation

This can be reworded so that the abstract nouns "protection," "shame," and "humiliation" are expressed as adjectives or verbs. Alternate translation: "Therefore you will be ashamed

generated on Tue Oct 24 10:45:40 2023

because you relied on Pharaoh to protect you; you will be humiliated because you relied on the Egyptians to keep you safe"

the refuge in Egypt's shade
Egypt's protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun.

Isaiah 30:4

their princes
Here "princes" mean an official or ambassador, not necessarily sons of the king.

their ... their
belonging to the people of Judah

Zoan ... Hanes
These were cities in the northern part of Egypt.

have come to Hanes
Here "come" can be stated as "gone."

Isaiah 30:5

They ... them
These words refer to the people of Judah.

because of a people
"because of the people of Egypt"

Isaiah 30:6

General Information:
This continues God's declaration concerning the people of Judah.

A declaration
"This is what Yahweh declares"

of the lioness and the lion, the viper and fiery flying serpent
This refers to these types of animals in general. Alternate translation: "where lionesses and lions dwell, and where there are vipers and serpents"

fiery flying serpent
Here the word "fiery" probably refers to the serpent's poisonous bite and the word "flying" refers to its quick movements. See how you translated this in Isaiah 14:29.

they carry their riches
"the people of Judah carry their riches"

Isaiah 30:7

vain and empty
This doublet emphasizes that Egypt's help is worthless.

I have called her Rahab, who sits still
There were popular stories about a sea monster named Rahab. The name Rahab means "strength" or "arrogance." Alternate translation: "I call Egypt a loud boaster who does nothing"

Isaiah 30:8

General Information:
Yahweh continues speaking to Isaiah.

Now
This word is used here to mark a break in Yahweh's declaration about Judah. Here he tells Isaiah to do something.

in their presence
"in the presence of the people of Judah"

for the time to come
This speaks of time as if it travels and arrives somewhere. Alternate translation: "for a future time"

Isaiah 30:9

lying children, children who will not hear the instruction of Yahweh
This speaks of Yahweh's people as if they were his children. This can be translated as a new sentence. Alternate translation: "They behave like children who lie and do not listen to what Yahweh commands"

Isaiah 30:10

General Information:
Yahweh continues speaking about the people of Judah.

Isaiah 30:11

Turn aside from the way, stray off the path
How Yahweh wants his people to behave is spoken of as if it were a way or path on which to walk. To disobey Yahweh is spoken of as if the person strays away from Yahweh's path.

Holy One of Israel
See how you translated this name in Isaiah 1:4.

Isaiah 30:12

Holy One of Israel
See how you translated this name in Isaiah 1:4.

you reject this word
"you reject this message"

trust in oppression and deceit and lean on it
Possible meanings are 1) the leaders of Judah are trusting in the Egyptian leaders who rule by

oppressing and deceiving others or 2) the leaders of Judah have oppressed and deceived their own people in order to take their money and send it to the Egyptians leaders as payment for protection.

lean on it
Here the word "it" refers to "oppression and deceit." Alternate translation: "lean on them"

lean on
This is an idiom that means to trust or rely on something.

Isaiah 30:13

so this iniquity will be to you like a broken part ... in an instant
This simile means that God will destroy the people of Judah suddenly because of their iniquity.

like a broken part ready to fall
It is understood that this is a broken part of a wall. Alternate translation: "like a broken part of a wall that is ready to fall"

whose fall will happen suddenly
This can be reworded so that the abstract noun "fall" is expressed as the verb "fall." Alternate translation: "that will suddenly fall"

suddenly, in an instant
These mean the same thing and emphasize how quickly the wall will fall.

Isaiah 30:14

General Information:
Isaiah describes how Yahweh will destroy the people of Judah (Isaiah 30:12-13).

It will break
Here "it" refers to the part in the wall that is about to fall. The part in the wall is a metaphor that represents the people of Judah and their sin mentioned in [Isaiah 30:12-13]

as a potter's vessel is broken
This simile means that the piece of wall will break as quickly and completely as a clay jar that falls to the ground.

potter
A potter is a person who makes pots and jars out of clay.

there will not be found
This can be stated in active form. Alternate translation: "no one will be able to find" or "there will not be"

a shard with which to scrape
"a shard big enough to scrape"

fire from the hearth
The word "fire" here refers here to ashes. Alternate translation: "ashes from the fireplace"

Isaiah 30:15

Holy One of Israel
See how you translated this name in Isaiah 1:4.

In returning and resting you will be saved
Repenting is spoken of as if it were physically returning to Yahweh. This can be stated in active form. Alternate translation: "I will save you from your enemies if you will repent and rest knowing that I will take care of you"

resting
It is implied that the people rest because they trust that Yahweh will take care of them.

in quietness and in trust will be your strength
Quietness here refers to not being anxious and worried. It is implied that they are not worried because they trust in Yahweh. Alternate translation: "You will be strong if you are quiet and trust in me"

Isaiah 30:16

we will flee on horses
Apparently these are horses that the people of Judah received from the Egyptians.

Isaiah 30:17

One thousand will flee at the threat of one; at the threat of five you will flee
The word "solider" is understood. Alternate translation: "One thousand soldiers will flee at the threat of one enemy soldier; at the threat of five enemy soldiers all of your soldiers will flee"

One thousand
"1,000"

until your remnant will be like a flagstaff on the top of a mountain, or like a signal flag on a hill
This simile means there will be so few people left that they will be like a single signal flag on top of a hill.

signal flag
See how you translated this in Isaiah 5:26.

Isaiah 30:18

General Information:
Isaiah continues speaking to the people of Judah.

Isaiah 30:19

you will ... to you ... answer you
Here "you" refers to the people who will live in Zion.

generated on Tue Oct 24 10:45:40 2023

he will answer you
"he will help you"

Isaiah 30:20

General Information:
Isaiah continues speaking to the people of Judah.

the bread of adversity and the water of affliction
Here "bread" and "water" make up the diet of a very poor person. The whole phrase represents the hard times and poverty of the people.

your teacher
This refers to Yahweh.

you will see your teacher with your own eyes
Here "eyes" represents the whole person. Alternate translation: "you yourselves will see your teacher"

Isaiah 30:21

Your ears will hear
Here "ears" represents the whole person. Alternate translation: "You will hear"

a word behind you saying
"him speaking behind you saying"

This is the way, walk in it
How Yahweh wants his people to behave is spoken of as if it were a way or path. To obey Yahweh is spoken of as if it were a person walking on his path.

when you turn to the right or when you turn to the left
Disobeying Yahweh is spoken of as if the person turned left or right off of Yahweh's path.

Isaiah 30:22

General Information:
Isaiah continues speaking to the people of Judah.

You will throw them away like a menstrual rag
This simile means they will throw away their idols like they were garbage.

You will say to them, "Get out of here."
This speaks of the idols as if they could hear and get up and leave a place. Yahweh means that the people will no longer need or want the idols.

Isaiah 30:23

General Information:
Isaiah continues speaking to the people of Judah.

He will give
"Yahweh will give"

bread with abundance from the ground
Here "bread" represents food in general. Alternate translation: "he will cause the ground to produce plenty of food for you to eat"

In that day
"At that time"

Isaiah 30:24

that has been winnowed with a shovel and a fork
Shovels and forks were used to throw the grain in the air so the wind would blow away the chaff, leaving only the part that could be eaten. This can be stated in active form. Alternate translation: "that you have winnowed with a shovel and a pitchfork"

Isaiah 30:25

General Information:
Isaiah continues speaking to the people of Judah.

On every high mountain ... every high hill
Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.

in the day of the great slaughter when the towers fall
"when Yahweh slaughters your enemies and causes their strong towers to fall"

in the day
"at the time"

Isaiah 30:26

The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days
Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.

the light of the sun will be seven times brighter, like the sunlight of seven days
"the sun will shine as bright as seven suns" or "the sun will give as much light in one day as it normally does in seven days"

Yahweh will bind up the breaking of his people and heal the bruises of his wounding them
Yahweh comforting his people and causing their suffering to end is spoken of as if he would put bandages on their wounds.

Isaiah 30:27

the name of Yahweh ... like a devouring fire
Yahweh being extremely angry is spoken of as if he were a large fire.

generated on Tue Oct 24 10:45:40 2023

the name of Yahweh comes
Here "name" represents Yahweh. Alternate translation: "Yahweh comes"

His lips are full of fury, and his tongue is like a devouring fire
Here "lips" and "tongue" are metonyms that represent Yahweh speaking. And, Yahweh speaks with so much anger and power that it is spoken of as if his tongue were a fire. Alternate translation: "When he speaks his fury is like a fire that destroys everything"

Isaiah 30:28

His breath is like an overflowing torrent
This compares the air coming out of Yahweh's mouth to a flood to emphasize its power to destroy.

to sift the nations with the sieve of worthlessness
Yahweh separating the people of the nations and destroying the wicked people is spoken of as if Yahweh puts the nations in a sieve. This can be translated as a new sentence. Alternate translation: "Yahweh will separate and destroy the wicked people of the nations"

sieve of worthlessness
"sieve that gets rid of what is worthless." Many modern translations read, "sieve of destruction."

His breath is a bridle in the jaws of the peoples to cause them to wander away
Yahweh having the power to cause people's plans to fail or causing them to be destroyed is spoken of as if his breath were a bridle that steers people off the correct path.

a bridle in the jaws of the peoples
A "bridle" is a device that people put over a horse's head to guide it. The bridle contains a small piece called a "bit" that goes in the horse's mouth. Alternate translation: "a bridle on the heads of the peoples" or "a bit in the jaws of the peoples"

Isaiah 30:29

General Information:
Isaiah continues speaking to the people of Judah.

You will have a song
This can be reworded so the noun "song" is stated as a verb. Alternate translation: "You will sing"

as in the night when a holy feast is observed
This simile emphasizes how happy the people will be.

when a holy feast is observed
This can be stated in active form. Alternate translation: "when you observe a holy feast"

gladness of heart
Here "heart" represents a person's inner being. Alternate translation: "you will be glad"

as when one goes ... Rock of Israel
This simile emphasizes how happy the people will be.

to the Rock of Israel
Yahweh having the power to protect his people is spoken of as if he were a rock on which the people could climb and escape from enemies. Alternate translation: "to Israel's protective rock" or "which is like a protective rock for Israel"

Isaiah 30:30

show the motion of his arm
Here "arm" represents the power of God. It is implied that Yahweh will show his power by destroying his people's enemies. Alternate translation: "show that he is powerful by destroying your enemies"

in raging anger and flames of fire
Yahweh's anger is spoken of as if it were a storm or a fire. Alternate translation: "in anger that is like a storm and flames of fire" or "in great anger"

with windstorm, rainstorm, and hailstones
"with storms full of wind, rain, and hail"

hailstones
hard pieces of ice that fall from the sky like rain

Isaiah 30:31

Assyria will be dismayed
The word "dismayed" can also mean "shattered," a metaphor for "totally defeat." Possible meanings of this phrase are 1) the Assyrians will hear Yahweh's voice and become terrified that he will strike them with his staff. Alternate translation: "Assyria will be terrified" Or 2) Yahweh will shatter Assyria with his voice and staff. Alternate translation: "Yahweh will shatter Assyria" or "Yahweh will totally defeat Assyria"

Assyria
Here this is a metonym for the soldiers of Assyria.

Isaiah 30:32

Every stroke of the appointed rod that Yahweh will lay on them
Yahweh causing an army to defeat the Assyrians is spoken of as if Yahweh would hit the Assyrians with a rod.

will be accompanied
This can be stated in active form. Alternate translation: "the people of Judah will accompany it"

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tambourines
This is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken. See how you translated this in Isaiah 5:12.

he battles, waving his weapons, and fights with them
Yahweh causing the enemy army to defeat the Assyrians is spoken of as if Yahweh were a warrior who would fight along with the enemy army.

Isaiah 30:33

For a place of burning was prepared long ago
This can be stated in active form. Alternate translation: "For long ago Yahweh prepared a place for burning"

a place of burning
Some English translations read, "Topheth," the name of a place in the Hinnom Valley, south of Jerusalem, where at one time people burned their children as sacrifices to a false god.

it is prepared for the king
It is implied that this refers to the king of Assyria. This can be stated in active form. Alternate translation: "Yahweh prepared it for the king of Assyria"

The pile is ready with a fire and much wood
"The pile is ready with much wood to make a fire"

The breath of Yahweh, like a stream of sulfur, will set it on fire
This speaks of Yahweh's breath as if it were a river of fire that will set the pile on fire.

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Chapter 31

1 Woe to those who go down to Egypt for help
and lean on horses,
and trust in chariots (for they are many)
and in horsemen (for they are mighty).
But they are not concerned about the Holy One of Israel,
nor do they seek Yahweh!
2 Yet he is wise, and he will bring disaster
and will not retract his words.
He will arise against the evil house
and against the helpers of those who behave wickedly.
3 Egypt is a man and not God,
their horses flesh and not spirit.
When Yahweh reaches out with his hand,
both the one who helps will stumble,
and the one who is helped will fall; both will perish together.

4 This is what Yahweh says to me,

"As a lion, even a young lion, growls over its torn prey,
when a group of shepherds is called out against it,
but it is not frightened by their voices,
nor does it creep away from their sound;
thus Yahweh of hosts will descend
to fight on Mount Zion, on that hill.
5 Like birds in flight,
so Yahweh of hosts will protect Jerusalem;
he will protect and rescue
as he passes over it and preserves it.

6 Return to him from whom you have deeply turned away, people of Israel. **7** For in that day each one will throw away his idols of silver and his idols of gold that your own hands have made as a sin.

8 Assyria will fall by the sword;
a sword not wielded by man will consume him.
He will flee from the sword,
and his young men will be forced to do hard labor.
9 They will lose all confidence because of terror,
and his princes will be afraid
at the sight of Yahweh's signal flag—
this is the declaration of Yahweh—
whose fire is in Zion and whose firepot is in Jerusalem."

Isaiah 31 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes" against specific nations. It presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. It also prophesies the destruction of Assyria. (See: woe and judge and prophet)

Special concepts in this chapter

Trust

The people were to trust in Yahweh. Only he could provide them with protection. They were punished for their lack of trust when they were in trouble, but Yahweh only required that they trust him. (See: trust)

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Other possible translation difficulties in this chapter

"That day"
This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and fulfill)

Israel
The use of the term "Israel" in this chapter is in reference to the northern kingdom of Israel exclusively.

Isaiah 31:1

General Information:
Isaiah continues speaking to the people of Judah.

go down to Egypt
The phrase "go down" is used here because Egypt is lower in Elevation than Jerusalem.

those who go down
"those people of Judah who go down"

lean on horses
This speaks about people relying on their horses to help them as if they were leaning on their horses. Alternate translation: "rely on their horses"

they are mighty
The word "mighty" here implies that they are mighty because there are so many of them.

Holy One of Israel
See how you translated this name in Isaiah 1:4.

nor do they seek Yahweh
"nor do they ask Yahweh to help them"

Isaiah 31:2

he will bring disaster
Here the word "bring" means to "cause." Alternate translation: "he will cause disasters to happen"

will not retract his words
The phrase "retract his words" speaks of a person not fulfilling what they said they will do as if the words that he had said were something that he could pull back to himself. Here it says that Yahweh will not do this, meaning he will fulfill what he has said. Alternate translation: "he will do what he said he would do"

arise against
"punish"

evil house
This refers to evil people who live there. Alternate translation: "all who do evil things"

Isaiah 31:3

Egypt is a man
Here Egypt refers to the soldiers of Egypt. Alternate translation: "The soldiers of Egypt are men"

their horses flesh and not spirit
This means that their horses are only horses and not spiritual beings. Alternate translation: "their horses are only horses; they are not powerful spirits"

When Yahweh reaches out with his hand
The term "hand" is often used in reference to God's power and action. Alternate translation: "When Yahweh uses his power against them"

both the one who helps will stumble, and the one who is helped will fall
These two phrases mean basically the same thing. Stumbling and falling are metaphors of failing. This can be stated in active form. Alternate translation: "these two things will happen: I will destroy Egypt, who helps you, and I will destroy you, whom Egypt helps"

the one who is helped
This can be stated in active form. Alternate translation: "the one who is seeking help"

Isaiah 31:4

General Information:
Yahweh speaks to Isaiah.

As a lion ... thus Yahweh of hosts
"A lion ... in the same way Yahweh of hosts." Here Yahweh speaks of how he will defend the people who belong to him and not be scared away by comparing himself to a lion who guards it's prey.

thus Yahweh of hosts will descend ... that hill
It may be more clear if you move the last line to before the first line: "Yahweh of hosts will descend to fight on Mount Zion, on that hill, as a lion, even a young lion"

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a lion, even a young lion
"a female lion or killer lion." This is a doublet with both phrase referring to a fierce lion. Alternate translation: "a lion"

growls
warns others to stay away

when a group of shepherds is called out against it
The phrase "called out against it" means to be sent out to chase the lion away. This can be stated in active form. Alternate translation: "when someone sends shepherds to chase the lion away"

from their sound
The shepherds would make loud noises to try and chase away the lion. Alternate translation: "from the loud noises that they make"

will descend
"will come down." This refers to descending from heaven. Alternate translation: "will come down from heaven"

on Mount Zion, on that hill
Both of the phrases refer to Mount Zion. Alternate translation: "on Mount Zion"

Isaiah 31:5

General Information:
Yahweh continues speaking.

Like birds in flight, so Yahweh of hosts will protect Jerusalem
Here the way that Yahweh protects Jerusalem is compared to the way that a mother bird protects her baby birds in their nest.

he will protect and rescue as he passes over it and preserves it
This speaks of how Yahweh protects and rescues Jerusalem, describing him as a bird that flies over the city. Alternate translation: "he will protect and rescue the city from it's enemies"

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Jerusalem
This refers to the people who live there. Alternate translation: "the people of Jerusalem"

Isaiah 31:6

Return to him from whom you have deeply turned away
"Return to the one against whom you have rebelled"

Isaiah 31:7

that your own hands have made as a sin
Here the people are referred to by their "hands" the emphasize that they made something with their hands. Alternate translation: "that you have sinned by making with you own hands"

Isaiah 31:8

General Information:
Yahweh continues speaking to the people of Judah, referring to the Assyrians as though they are one person.

Assyria will fall by the sword; a sword not wielded by man will consume him
"Sword" refers to military might. This can be stated in active form. Alternate translation: "God's sword, and not a man's sword, will destroy the Assyrian army"

He will flee
"The Assyrians will flee"

his young men will be forced to do hard labor
This can be stated in active form. Alternate translation: "enemies will capture their young men and force them to do hard labor"

Isaiah 31:9

They will lose all confidence because of terror
The word "confidence" can be expressed with the adjective "confident." The word "terror" can be expressed with the adjective "terrified." Alternate translation: "They will no longer be confident because they are so terrified"

his princes
"their leaders"

signal flag
See how you translated this in Isaiah 5:26.

whose fire is in Zion and whose firepot is in Jerusalem
Both of these clauses mean the same thing and are used together for emphasis. Here God's presence and his power to judge and destroy are spoken of as if they were a fire. Alternate translation: "whose powerful presence is in Zion"

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Chapter 32

1 Look, a king will reign in righteousness,
and princes will rule in justice.
2 Each one will be like a shelter from the wind
and a refuge from the storm,
like streams of water in a dry place,
like the shade of a great rock in a land of weariness.

3 Then the eyes of those who see will not be dim,
and the ears of those who hear will hear attentively.
4 The rash will think carefully with understanding,
and the stutterer will speak distinctly and with ease.
5 The fool will no longer be called honorable,
nor the deceiver called principled.
6 For the fool speaks folly,
and his heart plans evil
and godless actions,
and he speaks wrongly against Yahweh.
He makes the hungry empty,
and the thirsty he causes to lack drink.
7 The deceiver's methods are evil.
He devises wicked schemes
to destroy the poor with deceitful words,
even when the poor say what is right.
8 But the honorable man makes honorable plans;
and because of his honorable actions he will stand.

9 Rise up, you women who are at ease,
and listen to my voice;
you carefree daughters,
give ear to my word.
10 For in a little more than a year
your confidence will be broken,
you carefree women,
for the grape harvest will fail,
the ingathering will not come.
11 Tremble, you women who are at ease;
be troubled, you confident ones;
take off your fine clothes and make yourselves bare;
gird your loins with sackcloth.
12 You will wail for the pleasant fields,
for the fruitful vines.
13 The land of my people
will be overgrown with thorns and briers,
even in all the joyful houses in the jubilant city.
14 For the palace will be abandoned,
the crowded city will be deserted;
the hill and the watchtower will become caves forever,
a joy of wild donkeys, a pasture of flocks;
15 until the Spirit is poured on us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is considered as a forest.
16 Then justice will reside in the wilderness;
and righteousness will live in the fruitful field.
17 The work of righteousness will be peace;
and the result of righteousness,
quietness and confidence forever.
18 My people will live in a peaceful habitation,
in secure homes, and in quiet resting places.

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19 Though hail flattens the forest
and the city is completely brought down,
20 you will be blessed
when you sow your seed beside every stream
and let the foot of the ox and donkey range free.

Isaiah 32 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 32:1

Look

This word is used here to draw peoples' attention to what is said next. Alternate translation: "Listen"

Isaiah 32:2

Each one will be like a shelter from the wind and a refuge from the storm

This compares the king and princes who protect the people to a shelter. Alternate translation: "the rulers will protect the people like a shelter does in a storm"

like streams of water in a dry place

This is another comparison that means that the rulers will provide for the needs of the people. Alternate translation: "they will provide for the people like streams of water in a dry place"

like the shade of a great rock in a land of weariness

This is another comparison that means that the rulers will provide comfort and rest for the people. Alternate translation: "they will provide rest for the people like a huge rock gives shade to weary people"

Isaiah 32:3

Then the eyes ... attentively

Both of these phrases emphasize that the leaders will enable the people to understand God's truth.

will not be dim

"will see clearly"

Isaiah 32:4

General Information:

Isaiah continues describing the people after God restores righteous rulers in Judah (Isaiah 32:1-3).

The rash ... the stutterer

This refers to people who act rashly and people who stutter. Alternate translation: "The rash person ... the stuttering person"

Isaiah 32:5

The fool will no longer be called honorable

This can be stated in active form. Alternate translation: "No one will give honor to the fool"

nor the deceiver called principled

This can be stated in active form. "The deceiver" refers to a person who is deceptive. Alternate translation: "nor will anyone show respect to the person who deceives"

Isaiah 32:6

For the fool speaks folly, and his heart plans evil

"The fool" refers to foolish people. Also, "folly" and "evil" may be expressed as adjectives. Alternate translation: "For the foolish person says foolish things and his heart plans evil things"

his heart plans evil

Here the foolish person is referred to by his heart to emphasize his inner thoughts. Alternate translation: "he plans evil things in his heart"

He makes

The word "he" refers to the foolish person.

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the hungry empty
"The hungry" refers to hungry people. They are hungry because they have empty stomachs. Alternate translation: "the hungry person have an empty stomach"

the thirsty he causes to lack drink
"The thirsty" refers to people who are thirsty. Alternate translation: "he causes the thirsty person to have nothing to drink"

Isaiah 32:7

The deceiver's
This refers to a person who deceives others. Alternate translation: "The deceptive person's"

to destroy the poor with deceitful words
"The poor" refers to poor people. Also, the phrase "to destroy" does not means to kill them but to harm them by telling lies about them. Alternate translation: "to harm the poor people by telling lies"

Isaiah 32:8

he will stand
This means that he will be successful. Alternate translation: "he will be successful"

Isaiah 32:9

Rise up
"Stand up" or "Pay attention"

at ease
"secure" or "carefree"

my voice
Isaiah refers to himself by his voice to emphasize what he says. Alternate translation: "me speak"

give ear to my word
The phrase "give ear" is a metonym for listening with the ear, and it implies that the hearer is to obey a command or act in accordance with what he learns. Alternate translation: "listen to what I am saying and prepare to act"

Isaiah 32:10

your confidence will be broken
This can be stated in active form. Also, Isaiah speaks of them no longer being confident as if their confidence were a physical object that is broken. Alternate translation: "you will no longer be confident"

the grape harvest will fail
This means that there would not be good grapes to harvest. Alternate translation: "there will be no grapes for you to harvest"

the ingathering will not come
"the time for gathering crops will not happen"

Isaiah 32:11

General Information:
Isaiah continues speaking.

Tremble
shake from fear

at ease
"secure" or "carefree"

take off your fine clothes and make yourselves bare
Here "bare" does not necessarily mean naked, but to wear minimal covering such as undergarments. Alternate translation: "take off you fine clothes and make yourself unclothed" or "take off your fancy clothes"

gird your loins with sackcloth
The girding of loins with sackcloth is an act of grieving or mourning. "Gird your loins" is also a metonym, a command to prepare for work or battle, so this is an ironic way of emphasizing how miserable the people will be. Alternate translation: "put sackcloth around waists as you grieve"

Isaiah 32:12

You will wail for the pleasant fields, for the fruitful vines
This means that they will cry out loudly as they grieve what happens to their fruitful fields and vines. Alternate translation: "You will wail because of what happens to your pleasant fields and fruitful vines"

Isaiah 32:13

thorns and briers
See how you translated this phrase in Isaiah 5:6.

in all the joyful houses in the jubilant city
"in all the formerly joyful houses in the formerly jubilant city." The houses and city will not be joyful after the thorns and briers grow up.

the joyful houses
Here the houses are described as joyful because of the joyful people in them. Alternate translation: "your houses where you were joyful"

the jubilant city
Here the city is described as joyful because of the joyful people in it. Alternate translation: "your city where you were joyful"

Isaiah 32:14

General Information:
Isaiah continues speaking.

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For the palace will be abandoned, the crowded city will be deserted
This can be stated in active form. Alternate translation: "For the people will abandon the palace, and the crowds will leave the city" or "For the people will leave the palace, and the city that was crowded with people will be empty"

the hill
This refers to the fort built on the top of the hill. Alternate translation: "the fort on the hill"

the hill and the watchtower will become caves
This speaks of the fort and the watchtower being abandoned as if they became caves. Alternate translation: "the hill and the watchtower will become abandoned and empty"

a joy of wild donkeys, a pasture of flocks
This means the these animals will enjoy the grass that grows among the abandon fort and watchtower. Alternate translation: "the wild donkeys and the flocks of sheep will eat the grass there"

forever
This is an exaggeration for a very long time. Alternate translation: "an extremely long time"

Isaiah 32:15

until the Spirit is poured
This can be stated in active form. Alternate translation: "until Yahweh pours the Spirit"

the Spirit is poured on us
This speaks of Yahweh giving him Spirit to his people as if his Spirit were a liquid that he would pour on them. Alternate translation: "the Spirit is given to us"

from on high
Here heaven is referred to as "on high." Alternate translation: "from heaven"

the fruitful field is considered as a forest
This can be written in active form. This compares how overly bountiful the fruitful fields are by comparing them to a thick, dense forest. Alternate translation: "people will say that the fruitful fields have grown thick like a forest" or "the fruitful fields will be overly bountiful"

Isaiah 32:16

General Information:
Isaiah continues speaking.

justice will reside ... righteousness will live
Isaiah describes "justice" and "righteousness" as a person who lives in these places. This means the people who live in these places will do what is just and right. Alternate translation: "people will act justly in the wilderness and people will act righteously in the fertile fields

Isaiah 32:17

The work of righteousness will be peace; and the result of righteousness, quietness and confidence forever
These two phrases are parallel and both give results of righteousness. These can be combined. Alternate translation: "The result of people acting righteously is that there will be peace, and quietness, and confidence forever"

Isaiah 32:18

habitation
place where people live

Isaiah 32:19

hail
See how you translated this in Isaiah 28:2.

hail flattens the forest and the city is completely brought down
This can be stated in active form. Alternate translation: "hail destroys the forest and completely destroys the city"

Isaiah 32:20

you will be blessed when you sow your seed beside every stream and let the foot of the ox and donkey range free
This can be stated in active form. This refers to Yahweh blessing all of his people and speaks of the things that are normal for his people to do. Alternate translation: "Yahweh will bless you when you plant your crops in fields alongside the streams and as you send out your ox and donkey to graze in the pasture"

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Chapter 33

1 Woe to you, destroyer who has not been destroyed!
Woe to the betrayer whom they have not betrayed!
When you stop destroying, you will be destroyed.
When you stop betraying, they will betray you.

2 Yahweh, be gracious to us; we wait for you;
be our arm every morning,
our salvation in the time of trouble.
3 At the loud noise the peoples flee;
when you arise, the nations are scattered.
4 Your plunder is gathered as the locusts gather;
as locusts leap, men leap on it.

5 Yahweh is exalted. He lives in a high place.
He will fill Zion with justice and righteousness.
6 He will be the stability in your times,
abundance of salvation, wisdom, and knowledge;
the fear of Yahweh is his treasure.

7 Look, their envoys cry in the streets;
the ambassadors of peace weep bitterly.
8 The highways are deserted;
there are no more travelers.
Covenants are broken, witnesses are despised,
and mankind is not respected. [1]
9 The land mourns and wastes away;
Lebanon is ashamed and withers away; [2]
Sharon is like a desert plain;
and Bashan and Carmel shake off their leaves.

10 "Now will I arise," says Yahweh;
"now I will be lifted up; now I will be elevated.
11 You conceive chaff, and you give birth to stubble;
your breath is a fire that will consume you.
12 The peoples will be burned to lime,
as thornbushes are cut down and are burned.

13 You who are far away, hear what I have done;
and, you who are near, acknowledge my might."
14 The sinners in Zion are afraid;
trembling has seized the godless ones.
Who among us can sojourn with a raging fire?
Who among us can sojourn with everlasting burnings?
15 He who walks righteously and speaks honestly;
who despises the gain of oppression,
who shakes his hand so that it will not accept a bribe,
who stops his ears from hearing about bloodshed,
and who shuts his eyes from looking on evil—
16 this is the man who will dwell on the heights,
his stronghold will be the fortress among the cliffs,
his food will be given,
and his water will be in steady supply.

17 Your eyes will see the king in his beauty;
they will see a land off in the distance.
18 Your heart will recall the terror;
where is the scribe,
where is he who weighed the money?

generated on Tue Oct 24 10:45:40 2023

Where is he who counted the towers?
19 You will no longer see the defiant people,
people who mock you
in a language that you do not understand.

20 Look at Zion, the city of our feasts;
your eyes will see Jerusalem as a quiet habitation,
a tent that will not be removed,
whose stakes will never be pulled up
nor will any of its cords be broken.
21 There Yahweh in majesty will be with us,
in a place of broad rivers and streams,
where no warship with oars will travel,
and no large ships will sail.
22 For Yahweh is our judge, Yahweh is our lawgiver,
Yahweh is our king; he will save us.

23 Your riggings are slack;
they cannot hold the mast in place;
they cannot spread the sail;
when the plunder of abundant prey is divided,
even the lame will take away booty.
24 The inhabitants will not say, "I am sick;"
the people who live there will be forgiven for their iniquity.

Footnotes

33:8 [1]Some ancient Hebrew copies have the word for
33:9 [2]The word

Isaiah 33 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes." It speaks against ungodly or evil people in general. (See: woe and godly and evil)

Isaiah 33:1

General Information:
Isaiah speaks in poetry for Yahweh to the Assyrians.

who has not been destroyed
This can be stated in active form. Alternate translation: "whom others have not destroyed"

you will be destroyed
This can be stated in active form. Alternate translation: "others will destroy you"

they will betray
"others will betray"

Isaiah 33:2

be our arm
Here Yahweh's arm refers to his strength. This speaks of Yahweh strengthening them as if Yahweh would use his strength to act for them. Alternate translation: "give us strength"

every morning
This refers to the whole day, not just the morning. Alternate translation: "every day"

our salvation
This understood verb "be" may be supplied. Also, the word "salvation" may be expressed with the verb "save." Alternate translation: "be our salvation" or "save us"

generated on Tue Oct 24 10:45:40 2023

in the time of trouble
This refers to the times when they are experiencing trouble. Alternate translation: "when we have troubles"

Isaiah 33:3

At the loud noise the peoples flee
Possible meanings of "the loud noise" are 1) it refers to Yahweh's voice. Alternate translation: "The peoples flee at the sound of your loud voice" or 2) it refers the loud sounds of Yahweh's army. Alternate translation: "The people flee at the sound of your army"

arise
This means to begin doing something. Alternate translation: "begin acting"

the nations are scattered
This can be written in active form. Alternate translation: "the nations scatter"

Isaiah 33:4

Your plunder is gathered as the locusts gather; as locusts leap, men leap on it
This compares how quick and eager Yahweh's people are when they gather the spoils from their enemies to the eagerness of locusts when they gather food. This can be stated in active form. Alternate translation: "Your people gather spoils from your enemies with the same fierceness as the locusts have who devour green plants"

Isaiah 33:5

General Information:
Isaiah speaks to the people of Judah.

Yahweh is exalted
This can be stated in active form. Alternate translation: "Yahweh is greater than anyone else"

He will fill Zion with justice and righteousness
This speaks of Yahweh ruling Zion with his justice and righteousness as if he were filling Zion with justice and righteousness. Alternate translation: "He will rule Zion with justice and righteousness"

Isaiah 33:6

He will be the stability in your times
This speaks of Yahweh causing his people to be secure as if he were the stability himself. The phrase "your times" refers to their lives. Alternate translation: "He will make you secure all your lives"

abundance of salvation, wisdom, and knowledge
This refers to the things that Yahweh will give to them. The abstract noun "salvation" can be expressed with the verb "save." The abstract nouns "wisdom" and "knowledge" can be expressed with adjectives. Alternate translation: "and he will give you an abundance of salvation, wisdom, and knowledge" or "he will save you and cause you to be very wise and knowledgeable"

the fear of Yahweh is his treasure
This speaks of fearing Yahweh as if it were a treasure that Yahweh gives his people. Alternate translation: "revering Yahweh will be like a valuable treasure that he will give to you" or "to fear Yahweh will be as valuable to you as a treasure"

Isaiah 33:7

Look
This word is used here to draw peoples' attention to what is said next. It is also used here to mark a new section in the book. Alternate translation: "Listen"

envoys
messengers

the ambassadors of peace weep bitterly
This means they weep because they do not succeed in making peace. Alternate translation: "the ambassadors who hope for peace do not succeed, and so they weep bitterly"

Isaiah 33:8

The highways are deserted; there are no more travelers
Both of the phrases emphasize that there are no travelers on the highways. These can be combined and stated in active form. Alternate translation: "People no longer travel on the highways"

Covenants are broken, witnesses are despised, and mankind is not respected
This passage may refer to general conditions of corruption in Israel, or it may refer to the nation's inability to make reliable peace treaties with Assyria. This can be stated in active form. Alternate translation: "People break covenants that they have made, people ignore the testimony of witnesses, and people do not respect one another"

Isaiah 33:9

The land mourns and wastes away
This speaks of the land becoming dry as if it were a person mourning. Alternate translation: "The land becomes dry and its plants wither away"

Lebanon is ashamed and withers away
Here "Lebanon" represents Lebanon's trees. This speaks of the trees withering and decaying as if they were a person who is ashamed. Alternate translation: "Lebanon's trees wither and decay"

Sharon ... Bashan ... Carmel
Many trees and flowers once grew in these places.

generated on Tue Oct 24 10:45:40 2023

Sharon is like a desert plain
This compares how dry Sharon is to a desert plain. Alternate translation: "Sharon is as dry as a desert plain"

Bashan and Carmel shake off their leaves
Here Bashan and Carmel are represented by their trees. Alternate translation: "there are no more leaves on the trees in Bashan and Carmel"

Isaiah 33:10

will I arise
To arise or stand up is a metaphor for no longer watching and thinking and instead beginning to act. Alternate translation: "will I begin to act"

now I will be lifted up; now I will be elevated
This can be stated in active form. These two phrases have basically the same meaning and emphasize Yahweh being exalted. Alternate translation: "now I will exalt myself and show that I deserve for everyone to honor me"

Isaiah 33:11

You conceive chaff, and you give birth to stubble
This speaks of the Assyrians making plans as if they were conceiving and giving birth to their plans as a mother gives birth to a baby. This speaks of their plans being useless by comparing them to chaff. Alternate translation: "You make plans that are as useless as chaff and straw"

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

your breath is a fire that will consume you
Here the Assyrians' plans are referred to as their "breath." This speaks of their plans causing them to die as if their plans would literally burn up their bodies. Alternate translation: "your plans will cause you to die"

Isaiah 33:12

The peoples will be burned to lime, as thornbushes are cut down and are burned
This compares how the peoples' dead bodies will be burned to the way thornbushes are burned. Also, this can be stated in active form. Alternate translation: "Fire will burn the peoples' bodies to lime in the same way that a farmer cuts down thornbushes and burns them"

lime
the ashes from burned bones

Isaiah 33:13

General Information:
Yahweh continues to speak.

You who are far away, hear what I have done; and, you who are near, acknowledge my might
Yahweh uses the words "far away" and "near" to mean all people. The word "might" can be expressed with the adjective "mighty." Alternate translation: "All people everywhere hear what I have done and acknowledge that I am mighty"

Isaiah 33:14

trembling has seized the godless ones
This speaks of the godless people trembling as if their trembling were an enemy that had seized them. Alternate translation: "the godless ones are overwhelmed with trembling"

Who among us ... burnings?
It is implied that the sinners in Zion ask these questions. Alternate translation: "They say, 'Who among us ... burnings?'"

Who among us can sojourn with a raging fire? Who among us can sojourn with everlasting burnings?
These rhetorial questions have basically the same meaning and emphasize that no one can live with fire. Here fire represents Yahweh's judgment. Alternate translation: "No one can live with raging fire! No one can sojourn where things are always burning!" or "No one can live bearing Yahweh's judgment, it is like an everlasting fire!"

sojourn
live in a place that is not one's home

everlasting burnings
"things that never stop burning"

Isaiah 33:15

He who walks
Here walking refers to living. Alternate translation: "He who lives"

who despises the gain of oppression
The noun phrase "the gain of oppression" can be expressed as a verb phrase. Alternate translation: "who hates the riches that come from harming other people"

Isaiah 33:16

this is the man who will dwell on the heights, his stronghold will be the fortress among the cliffs
This speaks of the man being safe as if he lived in a home on a high hill. These two phrase are parallel and the second phrase describes the place where the man lives. Alternate translation: "he will be safe, like a man who home is built on a high hill, in a rocky place that is easy to defend"

the heights
This refers to a high hill or mountainside. Alternate translation: "the high hill" or "the mountainside"

generated on Tue Oct 24 10:45:40 2023

the fortress among the cliffs
This speaks of rocky areas that are easy to defend as if they were actually fortresses. Alternate translation: "the large piles of rocks"

will be in steady supply
"will always be available"

Isaiah 33:17

Your eyes will see ... they will see
This refers the audience by their "eyes." Alternate translation: "You will see ... you will see"

the king in his beauty
The king's royal robes are referred to as "his beauty." Alternate translation: "the king in his beautiful robes"

Isaiah 33:18

Your heart will recall the terror
This refers to the audience by their "hearts." "The terror" refers to their war with the Assyrians. This can be stated clearly. Alternate translation: "You will remember the terror that the Assyrians caused you when they attacked"

where is the scribe, where is he who weighed the money? Where is he who counted the towers?
These rhetorical question are asked to emphasize that the Assyrian officials are gone. These questions may be written as statements. Alternate translation: "The officers of Assyria who counted the tax money that we were forced to pay to them have disappeared! Those men who counted our towers are gone!"

weighed the money
Money was valuable metal; its value was determined by its weight.

Isaiah 33:19

General Information:
This page has intentionally been left blank.

Isaiah 33:20

General Information:
Isaiah continues to speak to the people of Judah.

the city of our feasts
This means that they have their festival and feasts at this city. Alternate translation: "the city where we have our feasts" or "they city where we celebrate our festivals"

your eyes will see
The people are referred to by their "eyes" to emphasize what they are seeing. Alternate translation: "you will see"

a tent that will not be removed
This speaks of Zion being secure and well establish as if it were secure tent. This can be stated in active form and written as a new sentence. Alternate translation: "it will be secure, like a tent that no one will ever remove"

whose stakes will never be pulled up nor will any of its cords be broken
This is part of the metaphor that compares Zion to a secure tent. This can be stated in active form. Alternate translation: "whose stakes no one will ever pull up and whose cords no one will ever break"

Isaiah 33:21

There Yahweh in majesty will be with us, in a place of broad rivers and streams
Here "us" refers to Isaiah and includes the people of Judah. This speaks of the safety of living with Yahweh as if it were a place that has rivers around it so that enemies cannot attack it. Alternate translation: "Yahweh who is majestic will be with us there, and we will be safe as if we were in a place surrounded by broad rivers"

Isaiah 33:22

our ... us
This refers to Isaiah and includes the people of Judah.

Isaiah 33:23

Your riggings are slack; they cannot hold the mast in place; they cannot spread the sail
Possible meanings: 1) The Assyrian army is like a boat that is unable to move through the water: the ropes that support the mast and sail have come loose and no longer support the mast, so the sail is useless

mast
tall poles that support the sail

sail
a large cloth that fills with wind and moves a boat through the water

when the plunder of abundant prey is divided
This can be stated in active form. Alternate translation: "when they divide the plunder of abundant prey"

the plunder of abundant prey
"the plunder they can take from all of their victims"

the lame
This refers to people who are cannot walk. Alternate translation: "those who are lame"

generated on Tue Oct 24 10:45:40 2023

Isaiah 33:24

the people who live there will be forgiven for their iniquity
This can be stated in active form. Alternate translation: "Yahweh will forgive the sins of the people who live there"

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generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Come near, you nations, and listen;
pay attention, you people!
The earth and all that fills it must listen,
the world and all its produce.
2 For Yahweh is angry with all the nations,
and furious against all their armies;
he has completely destroyed them,
he has handed them over to the slaughter.
3 The bodies of their dead will be thrown out.
The stench of the dead bodies will be everywhere;
and the mountains will soak up their blood.
4 All the host of heaven will waste away,
and the sky will be rolled up like a scroll;
and all their stars will fade away,
as the leaf fades from off the vine,
and as the overripe figs from the fig tree.

5 For when my sword will have drunk its fill in heaven;
look, it will now come down on Edom,
on the people I am setting apart for destruction.
6 The sword of Yahweh is dripping with blood
and covered with fat,
dripping with the blood of lambs and goats,
covered with the fat of the kidneys of rams.
For Yahweh has a sacrifice in Bozrah
and a great slaughter in the land of Edom.
7 Wild oxen will fall with them,
and young bulls with the mighty ones.
Their land will be drunk with blood,
and their dust made fat with fatness.

8 For it will be a day of vengeance for Yahweh
and a year when he will pay them back for the cause of Zion.
9 The streams of Edom will be turned into pitch,
her dust into sulfur,
and her land will become burning pitch.
10 It will burn night and day;
its smoke will rise forever;
from generation to generation it will be a wasteland;
no one will pass through it forever and ever.
11 But wild birds and animals will live there;
the owl and the raven will make their nest in it.
He will stretch over it the measuring line of ruin
and the plumbline of destruction.
12 Her nobles will have nothing left to call a kingdom,
and all her princes will be nothing.
13 Thorns will overgrow her palaces,
nettles and thistles her fortresses.
It will be a habitation of jackals,
a place for ostriches.
14 The wild animals of the desert and the hyenas will meet there,
and the wild goats will cry to one another.
Nocturnal animals will settle there
and find for themselves a resting place.
15 Owls will make nests, lay and hatch their eggs,
hatch and protect their young.
Yes, there hawks will gather,
each one with its mate.

generated on Tue Oct 24 10:45:40 2023

16 Search through the scroll of Yahweh;
not one of these will be missing.
None will lack for a mate; for his mouth has commanded it,
and his spirit has gathered them.
17 He has cast lots for their places,
and his hand has measured it out for them by a cord.
They will possess it forever;
from generation to generation they will live there.

Isaiah 34 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Destruction

There are many images used in this chapter which describe destruction. Here each of these metaphors describes complete destruction.

Other possible translation difficulties in this chapter

Prophecy

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and fulfill)

Isaiah 34:1

General Information:

Yahweh is speaking in poetry.

The earth and all that fills it must listen, the world and all its produce

Here the earth is spoken of as being required to listen to Yahweh to emphasize that it is under Yahweh's authority. These two parallel phrases are metonyms for all the people who live in the world. Alternate translation: "In all places everywhere on earth, everyone must listen to what I say"

the world and all its produce

This is the second of two parallel phrases. The understood words may be supplied in this phrase. Alternate translation: "the world and all things that come from it must listen"

Isaiah 34:2

he has completely destroyed them, he has handed them over to the slaughter

Often prophets speak of things that will happen in the future as if they have already happened. This emphasizes the event will certainly happen. Alternate translation: "he will completely destroy them, he will give them over to the slaughter"

Isaiah 34:3

The bodies of their dead will be thrown out

This can be stated in active form. Alternate translation: "No one will bury their dead"

their dead

This refers to the dead people. Alternate translation: "those who died"

the mountains will soak up their blood

"the mountains will be covered in their blood"

Isaiah 34:4

the host of heaven

The stars in the sky are spoken of as an army.

the sky will be rolled up like a scroll

This can be stated in active form. This compares what Yahweh will do to the sky to a person rolling up a scroll. Alternate translation: "Yahweh will roll up the sky in the same way that a person rolls up a scroll"

all their stars will fade away, as the leaf fades from off the vine, and as the overripe figs from the fig tree

This emphasizes even the things in the sky that people thought would be there forever will fall as easily as a leaf. Alternate translation: "all the stars

generated on Tue Oct 24 10:45:40 2023

will fall from the sky like a leaf falls from a vine or a fig falls from a tree"

Isaiah 34:5

when my sword will have drunk its fill in heaven
Yahweh describes himself as a warrior bearing a sword. The phrase "drunk its fill" speaks of Yahweh's sword as if it were a person who has eaten and become satisfied. Yahweh uses this imagery to emphasize that there will be a lot of destruction in heaven and to state its completion. Alternate translation: "when I am finished destroying things in heaven"

look
This word is used here to draw the listener's attention and to have them imagine the things being said. Alternate translation: "listen" or "and then"

it will now come down on Edom, on the people I am setting apart for destruction
The word "it" refers to Yahweh's sword. This continues the metaphor about Yahweh destroying things with a sword. Alternate translation: "I will come to punish the people of Edom, the people whom I have set aside for me to destroy"

on Edom
Edom refers to the people who live there. Alternate translation: "on the people of Edom"

Isaiah 34:6

The sword of Yahweh is dripping with blood and covered with fat ... of rams
This speaks of Yahweh killing the people as if he were a priest sacrificing animals. He does this by describing the sword of a priest. Alternate translation: "Yahweh sacrifices them as a priest sacrifices animals, whose sword drips with the blood and fat of lambs, goats, and rams"

For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom
The words "sacrifice" and "slaughter" may be expressed here as verbs. Alternate translation: "For Yahweh will sacrifice many people in Bozrah and kill many people in the land of Edom"

Bozrah
This is an important city in Edom.

Isaiah 34:7

will fall
"will die"

young bulls with the mighty ones
"both young bulls and mighty bulls" or "both weak and strong bulls"

Their land will be drunk with blood
This describes the amount of blood that will soak into the ground by comparing the land to a drunk person. Alternate translation: "Their land will be soaked with blood"

their dust made fat with fatness
Here "dust" means the dirt on the ground. This describes the amount of fat that will soak into the dirt by comparing it to a person that has become fat from eating so much animal fat. Alternate translation: "the dirt will be full of the fat of the animals"

Isaiah 34:8

it will be a day of vengeance for Yahweh
Here "day" is an idiom for a point in time; it is not a literal "day." Alternate translation: "it will be the time when Yahweh gets revenge"

he will pay them back for the cause of Zion
This means that he will take revenge on them for how they had previously waged war against the people of Jerusalem. Alternate translation: "he will give them the punishment they deserve for what they had done to the people of Zion"

Isaiah 34:9

The streams of Edom will be turned into pitch ... become burning pitch
The water and land becoming useless for drinking or growing food because it is burnt and covered in pitch and sulfur is spoken of as if their streams and land will actually become pitch and sulfur. Alternate translation: "The streams in Edom will be full of pitch and the ground will be covered with burning sulfur and burning pitch"

her dust ... her land
"Edom's dust ... Edom's land"

pitch
a thick, black substance that burns for a long time

Isaiah 34:10

It will burn night and day
This means all of the time. Alternate translation: "It will burn throughout the night and the day" or "It will burn constantly, all night and all day"

from generation to generation
The phrase "generation to generation" refers to all generations of people who will live in the future. See how you translated this phrase in [Isaiah 13:20]

Isaiah 34:11

will live there
"will live in the land of Edom"

generated on Tue Oct 24 10:45:40 2023

owl
See how you translated this in Isaiah 13:21.

raven
This is a large black bird. It is difficult to identify some of the precise kinds of birds mentioned in this passage. However, they were all birds that preferred to live in places where there were no people, so they symbolize deserted places.

in it
"there." This refers to Edom.

He will stretch over it the measuring line of ruin and the plumbline of destruction
This speaks of Yahweh as if he were a careful builder as he causes destruction in Edom. Alternate translation: "Yahweh will measure that land carefully; he will measure it to to decide where to cause ruin and destruction"

measuring line ... plumbline
These are builders' tools. See how you translated similar words in Isaiah 28:17.

Isaiah 34:12

Her nobles ... her princes
"The nobles of Edom ... the princes of Edom"

all her princes will be nothing
This exaggerates the princes losing their royal status by saying that they will become nothing. Alternate translation: "all her princes will no longer rule"

Isaiah 34:13

Thorns ... nettles ... thistles
These are all weeds with thorns. Nettles' thorns have poison that causes itching.

jackals
Translate the name of this animal the same as you did in Isaiah 13:22.

ostriches
Translate the name of this animal the same as you did in Isaiah 13:21.

Isaiah 34:14

wild animals of the desert
Translate this the same as you did in Isaiah 13:21.

hyenas
Translate the name of this animal as you did in Isaiah 13:22.

Nocturnal animals
animals that are awake and active at night

Isaiah 34:15

Owls
Translate this word the same as you did in Isaiah 13:21.

hawks
birds that kill small animals for food

Isaiah 34:16

Search through the scroll of Yahweh
The phrase "the scroll of Yahweh" means that it contains the messages spoken by Yahweh. Alternate translation: "Read carefully what is written in this scroll that contains the messages of Yahweh"

not one of these
"not one of the animals"

None will lack for a mate
"Each will have a mate"

for his mouth has commanded it
Yahweh is referred to by his "mouth" to emphasize what he has said. Alternate translation: "for Yahweh has commanded it"

Isaiah 34:17

He has cast lots for their places
This speaks of Yahweh deciding where to cause the animals to live as if he actually cast lots for their places. Alternate translation: "He has determined where they will live"

his hand has measured it out for them by a cord
This refers to the way that people measured things in biblical times. Alternate translation: "he has given the animals their places"

from generation to generation they will
The phrase "generation to generation" refers to all generations of people who will live in the future. See how you translated the phrase "from generation to generation" in [Isaiah 13:20]

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 The wilderness and the Arabah will be glad;
and the desert will rejoice and blossom.
Like the rose,
2 it will blossom abundantly
and rejoice with joy and joyful shouting;
the glory of Lebanon will be given to it,
the splendor of Carmel and Sharon;
they will see the glory of Yahweh,
the splendor of our God.

3 Strengthen the weak hands,
and make steady the knees that shake.
4 Say to those with a fearful heart,
"Be strong, do not fear!
Look, your God will come with vengeance,
with the recompense of God. He will come and save you."

5 Then the eyes of the blind will see,
and the ears of the deaf will hear.
6 Then the lame man will leap like a deer,
and the mute tongue will shout for joy,
for water breaks out in the Arabah,
and streams in the wilderness.
7 The burning sand will become a pool,
and the thirsty ground springs of water;
in the place where jackals lived,
in their resting place, will be grass with reeds and rushes.

8 A highway will be there called The Holy Way.
The unclean will not travel it.
But it will be for him who walks in it.
No fool will go on it.
9 No lion will be there, no ferocious beast will be on it;
they will not be found there,
but the redeemed will walk there.
10 The ransomed of Yahweh will return
and come with singing to Zion,
and everlasting joy will be on their heads;
gladness and joy will overtake them;
sorrow and sighing will flee away.

Isaiah 35 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

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generated on Tue Oct 24 10:45:40 2023

Isaiah 35:1

The wilderness and the Arabah will be glad; and the desert will rejoice
These two phrases have basically the same meaning. These places are described as being glad, like a person is glad, because they have received water and are blossoming. Alternate translation: "It will be like the wilderness and the Arabah are glad and the desert will rejoice"

blossom
This speaks of the plants in the desert blossoming as if the desert itself were blossoming. Alternate translation: "its plants will blossom"

Isaiah 35:2

it will blossom abundantly
This compares the way the plants of the desert blossom to the way a rose

and rejoice with joy and joyful shouting
This speaks of the desert as if it were happy and shouting joyfully like a person. Alternate translation: "it will be as though everything is rejoicing and shouting joyfully"

the glory of Lebanon will be given to it
This can be stated in active form. This speaks of Yahweh making the desert looks as glorious as Lebanon as if he were giving the desert Lebanon's glory. Alternate translation: "Yahweh will give it the glory of Lebanon" or "Yahweh will make it as glorious as Lebanon"

the splendor of Carmel and Sharon
This speaks of Yahweh making the desert look beautiful as Carmel and Sharon as if he were giving the desert their splendor. The understood information may be supplied. Alternate translation: "the splendor of Carmel and Sharon will be given to it" or "Yahweh will make it as splendid as Carmel and Sharon"

the glory of Yahweh, the splendor of our God
These two phrases mean basically the same thing and emphasize Yahweh's appearance.

Isaiah 35:3

General Information:
Isaiah is speaking to the people of Judah.

Strengthen the weak hands, and make steady the knees that shake.
The words "weak hands" and "knees that shake" represent a person who is fearful. Alternate translation: "Strengthen those whose hands are weak and whose knees shake from fear"

Isaiah 35:4

those with a fearful heart
Here people are referred to by their hearts, which emphasize their inner feelings. Alternate translation: "to those who are fearful"

Look
This is used here to draw the listeners' attention to what is said next. Alternate translation: "Listen"

your God will come with vengeance, with the recompense of God
This can be reworded so that the abstract nouns "vengeance" and "recompense" are expressed as the verb "punish." The words "vengeance" and "recompense" mean the same thing and emphasize that God will punish Judah's enemies. Alternate translation: "your God will punish your enemies for what they have done"

Isaiah 35:5

General Information:
These verses begin a description of the glorious future for God's people.

the eyes of the blind will see
"The blind" refers to people who are blind. They are referred to by their "eyes" to emphasize their healing. Alternate translation: "blind people will see"

the ears of the deaf will hear
"The deaf" refers to people who cannot hear. They are referred to by their "ears" to emphasize their healing. Alternate translation: "deaf people will hear"

Isaiah 35:6

the lame man will leap like a deer
Deer can jump far and high. Jumping like a deer is an exaggeration for being able to move about quickly and easily. Alternate translation: "the lame man will jump high"

the mute tongue will shout for joy
This refers to people who cannot speak. They are referred to by their "tongues" to emphasize their healing. Alternate translation: "mute people will shout for joy"

streams in the wilderness
The understood verb may be supplied. Alternate translation: "streams will flow in the wilderness"

Isaiah 35:7

The burning sand will become a pool
This means that a pool of water will appear in the hot sand. The full meaning of this statement can be

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made clear. Alternate translation: "A pool will appear in the burning sand"

the thirsty ground
Here the dry ground is described as being thirsty. Alternate translation: "the dry ground"

the thirsty ground springs of water
This means that springs will appear in the dry ground. The full meaning of this statement can be made clear. Alternate translation: "springs of water will appear in the thirsty ground"

jackals
See how you translated this in Isaiah 13:22.

reeds and rushes
These are plants that grow in wet areas.

Isaiah 35:8

General Information:
These verses continue the description of the glorious future for God's people.

A highway will be there called The Holy Way
This can be stated in active form. Alternate translation: "A highway will be there that has the name The Holy Way"

highway
See how you translated this word in Isaiah 11:16.

The unclean
This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. Alternate translation: "Those who are unclean" or "People who are not acceptable to God"

him who walks in it
This is an idiom. Here "walking" refers to "living." This refers to the person who lives a holy life. The full meaning of this statement can be made clear. Alternate translation: "who lives in the holy way" or "who lives a holy life"

Isaiah 35:9

they will not be found there
This can be stated in active form. Alternate translation: "no one will find them there"

the redeemed
This refers to people who God has redeemed. Alternate translation: "those who are redeemed" or "those who God has redeemed"

Isaiah 35:10

The ransomed of Yahweh
To "ransom" means to "rescue." This refers to people whom Yahweh has rescued. Alternate translation: "Those whom Yahweh has rescued"

everlasting joy will be on their heads
This uses a person's head to mean the person as a whole. Alternate translation: "they will have everlasting joy"

gladness and joy ... sorrow and sighing
The words "gladness" and "joy" mean basically the same thing, as do "sorrow" and "sighing." Together they emphasize the intensity of these emotions.

gladness and joy will overtake them
This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone by force. Alternate translation: "they will be overwhelmed by joy and gladness"

sorrow and sighing will flee away
This speaks of the people no longer being sorrowful and sighing by giving these emotions the human ability to run away. Alternate translation: "they will no longer be sorrowful and sighing"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, attacked all the fortified cities of Judah and captured them. **2** Then the king of Assyria sent the chief commander from Lachish to Jerusalem to King Hezekiah with a great army. He approached the conduit of the upper pool, on the highway to the launderers' field, and stood by it. **3** The Israelite officials who went out of the city to talk with them were Hilkiah's son Eliakim, the palace administrator, Shebna the king's secretary, and Asaph's son Joah, who wrote down the government decisions.

4 The chief commander said to them, "Tell Hezekiah that the great king, the king of Assyria, says, 'What is the source of your confidence? **5** You speak only useless words, saying there is counsel and strength for war. Now in whom are you trusting? Who has given you courage to rebel against me? **6** Look, you are trusting in Egypt, that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him. **7** But if you say to me, "We are trusting in Yahweh our God," is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem"? **8** Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them. **9** How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! **10** Now then, have I traveled up here without Yahweh to fight against this land and destroy it? Yahweh said to me, "Attack this land and destroy it."'"

11 Then Eliakim son of Hilkiah, and Shebnah, and Joah said to the chief commander, "Please speak to your servants in the Aramean language, Aramaic, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall." **12** But the chief commander said, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?"

13 Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the words of the great king, the king of Assyria. **14** The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you. **15** Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us; this city will not be given into the hand of the king of Assyria."' **16** Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. **17** You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.' **18** Do not let Hezekiah mislead you, saying, 'Yahweh will rescue us.' Has any of the gods of the peoples rescued them from the hand of the king of Assyria? **19** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power? **20** Among all the gods of these lands, is there any god who has rescued his land from my power, as if Yahweh could save Jerusalem from my power?"

21 But the people remained silent and did not respond, for the king's command was, "Do not answer him." **22** Then Eliakim son of Hilkiah, who was over the household, Shebna the scribe, and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

Isaiah 36 General Notes

Structure and formatting

The previous chapters have been constructed as prophecy and contain many poetic elements. This chapter switches to a narrative and is a discussion between the officials from Assyria and Judah. To make the meaning clear here, it may be helpful to set apart the extended quotations by setting them farther to the right on the page than the rest of the text. (See: prophet)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Trust

The people of Judah were to trust in Yahweh because only he could provide them with protection. The people of Jerusalem were protected because they trusted in Yahweh. (See: trust)

Important figures of speech in this chapter

Rhetorical Questions

The Assyrian commanders use rhetorical questions in this chapter to mock or insult Judah and their God, Yahweh.

Isaiah 36:1

the fourteenth year

"year 14"

King Hezekiah

See how you translated the name of this king in Isaiah 1:1.

Sennacherib

This is the name of the king of Assyria.

Sennacherib ... attacked all the fortified cities

Here Sennacherib represents himself and his army. Alternate translation: "Sennacherib and his army ... attacked all the fortified cities"

Isaiah 36:2

the chief commander

Some versions of the Bible translate this as "the Rabshakeh." This is the Assyrian word for one of the highest ranking military leaders in Assyria.

Lachish

This is a city southwest of Jerusalem.

conduit

man-made ditch or tunnel through which water flows. See how you translated this in Isaiah 7:3.

the launderers' field

Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderers' field" or "the field where men wash wool" or "the field where women wash clothes." See how you translated this in Isaiah 7:3.

the launderers' field

Launderer are either 1) men who wash wool that someone has cut from the sheep, "wool washers field," or 2) women who wash dirty clothes, "clothes washers field." See how you translated this in Isaiah 7:3.

Isaiah 36:3

Hilkiah ... Eliakim

See how you translated these men's names in [Isaiah 22:20]

Shebna

See how you translated this man's name in [Isaiah 22:15]

Asaph ... Joah

These are names of men.

Isaiah 36:4

said to them

"said to Eliakim, Shebna, and Joah"

What is the source of your confidence?

The king of Assyria uses this question to challenge Hezekiah and to say that he does not have a good source for confidence. This question may be written as a statement. Alternate translation: "You have no reliable source for your confidence."

Isaiah 36:5

there is counsel and strength for war

"you have the council and the strength to go to war." The phrase "strength for war" refers to having a large enough and strong enough army with weapons. Alternate translation: "you have enough military council, strong men, and weapons to go to war"

Now in whom are you trusting? Who has given you courage to rebel against me?

The king of Assyria uses questions to ridicule Hezekiah for believing he has the strength to rebel. This question may be written as a statement. Alternate translation: "No matter in whom you trust, you will not have the courage to rebel against me."

Isaiah 36:6

General Information:

This continues the king of Assyria's message to Hezekiah. The chief commander is speaking the message to Hezekiah's men (Isaiah 36:4-5).

generated on Tue Oct 24 10:45:40 2023

Look
Sennacherib uses this word to draw Hezekiah's attention to what he says next. Alternate translation: "Listen"

trusting in Egypt
Here "Egypt" refers to the Egyptian army. Alternate translation: "trusting in the Egyptian army"

that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it
This speaks of Egypt, specifically its army and its Pharaoh, as if it were a splintered reed to emphasize that relying on them would not help them but would only harm them. Alternate translation: "that is like walking with a splintered reed for a staff. If a man leans on it, it will stick into his hand and pierce it"

splintered reed
A reed is the long, thin stem of a plant like tall grass. If it is splintered or damaged it cannot carry any weight.

walking staff
This is a stick that someone would use for support when walking, made of whatever kind of tree limb that is found along the way.

Isaiah 36:7

is not he the one whose high places and altars Hezekiah has taken away ... Jerusalem"?
The king of Assyria uses this question to ridicule the people and to imply that Yahweh was angry about what Hezekiah did and would not protect them. This rhetorical question can be translated as a statement. Alternate translation: "he is the one whose high places and altars Hezekiah has taken away ... Jerusalem." or "he is the one whom Hezekiah insulted by tearing down his high places and altars ... Jerusalem."

has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem"?
This can be written as an indirect quote. "Judah" and "Jerusalem" refer to the people who live in them. Alternate translation: "has told the people of Judah and Jerusalem that they must worship only at this altar in Jerusalem."

Isaiah 36:8

General Information:
This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men (Isaiah 36:4-5).

two thousand horses
"2,000 horses"

if you are able to find riders for them
The chief commander continues to ridicule Hezekiah and his army by implying that he did not have many soldiers.

Isaiah 36:9

General Information:
This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men (Isaiah 36:4-5).

How could you resist even one captain ... servants?
The chief commander continues to ridicule Hezekiah and his army. When he says "you," referring to Hezekiah, he is actually referring to Hezekiah's army. This question may be written as a statement. Alternate translation: "Your army could not even defeat one captain ... servants."

Isaiah 36:10

Now then, have I traveled up here without Yahweh to fight against this land and destroy it?
The chief commander uses another question to ridicule Hezekiah and the people of Judah. This question may be written as a statement. Alternate translation: "I came here with Yahweh's command to destroy Jerusalem."

without Yahweh
Here "Yahweh" refers to Yahweh's orders. Alternate translation: "without Yahweh's command"

against this land and destroy it ... Attack this land and destroy it
This means to fight against the people and cause destruction in the place where they live. The land referred to here is Jerusalem. Alternate translation: "against this people and destroy their land ... Attack these people and destroy their land"

Isaiah 36:11

Eliakim ... Hilkiah ... Shebnah
See how you translated these men's names in Isaiah 22:20.

Shebnah
See how you translated this man's name in Isaiah 22:15.

Joah
See how you translated this man's name in Isaiah 36:3

chief commander
See how you translated this in Isaiah 36:2.

Please speak to your servants
Eliakim, Shebnah, and Joah refer to themselves as the chief commander's servants. This is a polite way to speak to someone who has greater authority.

generated on Tue Oct 24 10:45:40 2023

the Aramean language, Aramaic
"Aramean" is the name of a people group. "Aramaic" is the name of their language.

in the ears of the people who are on the wall
The idiom "to speak in someone's ear" means to speak where they can hear you. Alternate translation: "where the people who are on the wall may hear us"

who are on the wall
This means that they are standing on the wall. The top of the wall was wide and a place where people could sit or stand. The full meaning of this statement can be made clear. Alternate translation: "who are standing on the wall"

Isaiah 36:12

Has my master sent me to your master and to you to speak these words?
The chief commander uses this question to emphasize that his message is for all the people of Judah. This question may be written as a statement. Alternate translation: "Certainly, my master has sent me to speak this message to you and to all who can hear."

Has he not sent me to the men who sit on the wall, who will have to ... you?
The chief commander uses this question to emphasize his insult. This can be written as a statement. Alternate translation: "My master has sent me to everyone who hears this, who will have to ... you."

will have to eat their own dung and drink their own urine with you
This is a very offensive statement. He is implying that they will need to eat these things because they will have nothing else to eat because their city will be under attack. The full meaning of this statement can be made clear. Alternate translation: "will soon need to eat their own dung and drink their own urine, just as you will, because you will have nothing else to eat"

Isaiah 36:13

the chief commander
See how you translated this phrase in Isaiah 36:2.

Isaiah 36:14

General Information:
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Isaiah 36:15

this city will not be given into the hand of the king of Assyria
This can be stated in active form. Alternate translation: "Yahweh will not give Jerusalem into the hand of the king of Assyria"

the hand of the king
The king's "hand" refers to his "control." Alternate translation: "the control of the king"

Isaiah 36:16

General Information:
The chief commander continues speaking to the people of Judah.

Make peace with me
This idiom means to agree officially to act peacefully towards one another. Alternate translation: "Let us agree to have peace"

come out to me
This idiom means to surrender. Alternate translation: "surrender to me"

Isaiah 36:17

until I come and take
Here the king of Assyria is referring to his army as himself. Alternate translation: "until my army comes and takes"

a land of grain and new wine, a land of bread and vineyards
These two phrase have the same meaning and are used together to emphasize how prosperous the land will be.

a land of grain ... a land of bread
This means that they land is full of natural resources, such as grain. Alternate translation: "a land where there is plenty of grain ... a land where there is plenty of bread"

Isaiah 36:18

General Information:
The chief commander continues speaking the king of Assyria's message to the people of Judah (Isaiah 36:16).

Has any of the gods of the peoples rescued them from ... Assyria?
The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. Alternate translation: "None of the gods of the peoples rescued them from ... Assyria."

the hand of the king
The king's control is referred to as his "hand." Alternate translation: "the control of the king"

generated on Tue Oct 24 10:45:40 2023

Isaiah 36:19

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power?
The chief commander uses these questions to ridicule the people of Judah. These questions may be combined and written as a statement. Alternate translation: "The gods of Hamath, Arpad, Sepharvaim, and Samaria did not rescue their people from my power."

Hamath ... Arpad
Translate the names of these cities the same as you did in [Isaiah 10:9]

Sepharvaim
This is the name of a city.

Isaiah 36:20

is there any god who has rescued ... as if Yahweh could save Jerusalem from my power?
The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. Alternate translation: "there is no god who has rescued ... and Yahweh will not save you in Jerusalem from my power."

his land
This refers to the people who live in the land. Alternate translation: "his people"

Isaiah 36:21

General Information:
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Isaiah 36:22

Eliakim ... Hilkiah ... Shebna ... Joah ... Asaph
Translate the names of these men the same as you did in [Isaiah 36:3]

over the household
This idiom means that he was in charge of the affairs of the palace household. Alternate translation: "in charge of the palace"

with their clothes torn
Hezekiah's officials tore their clothes as a sign of mourning and distress. The meaning of this can be made clear. Alternate translation: "with their clothes torn because they were extremely distressed"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. **2** He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet. **3** They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, like when a child is ready to be born, but the mother has no strength to give birth to her child. **4** It may be Yahweh your God will hear the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

5 So the servants of King Hezekiah came to Isaiah, **6** and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. **7** Look, I will put a spirit in him, and he will hear a rumor and go back to his own land. I will cause him to fall by the sword in his own land."'"

8 Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. **9** Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message: **10** "Say to Hezekiah, king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given into the hand of the king of Assyria." **11** See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued? **12** Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar? **13** Where is the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?'"

14 Hezekiah received this letter from the hand of the messengers and read it. Then he went up to the house of Yahweh and spread it before him. **15** Hezekiah prayed to Yahweh: **16** "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth. **17** Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. **18** It is true, Yahweh, the kings of Assyria have destroyed all the nations and their lands. **19** They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them. **20** So now, Yahweh our God, save us from his power, so that all the kingdoms of the earth may know that you are Yahweh alone."

21 Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, **22** this is the word that Yahweh has spoken about him:

"The virgin daughter of Zion despises you and mocks you;
the daughter of Jerusalem shakes her head at you.
23 Whom have you defied and insulted?
Against whom have you exalted your voice
and lifted up your eyes in pride?
Against the Holy One of Israel.
24 By your servants you have defied the Lord
and have said, 'With the multitude of my chariots
I have gone up to the heights of the mountains,
to the highest elevations of Lebanon.
I will cut down its tall cedars
and choice cypress trees there,
and I will enter into its farthest high places,
its most fruitful forest.
25 I have dug wells and drunk water; [1]
I dried up all the rivers of Egypt under the soles of my feet.'

26 Have you not heard
how I determined it long ago

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and worked it out in ancient times?
Now I am bringing it to pass.
You are here to reduce impregnable cities
into heaps of ruins.
27 Their inhabitants, of little strength,
are dismayed and ashamed.
They are plants in the field, green grass,
the grass on the roof or in the field,
before the east wind.

28 But I know your sitting down, your going out,
your coming in, and your raging against me.
29 Because of your raging against me,
and because your arrogance has reached my ears,
I will put my hook in your nose, and my bit in your mouth;
I will turn you back the way you came."

30 This will be the sign for you:

This year you will eat what grows wild,
and in the second year what grows from that.
But in the third year you must plant and harvest,
plant vineyards and eat their fruit.
31 The remnant of the house of Judah that survives
will again take root and bear fruit.
32 For from Jerusalem a remnant will come out;
from Mount Zion an escaped remnant will come.
The zeal of Yahweh of hosts will do this.'"

33 Therefore Yahweh says this about the king of Assyria:

"He will not come into this city
and he will not shoot an arrow here.
He will not come before it with shield
or build up a siege ramp against it.
34 The way by which he came will be the same way he will leave;
he will not enter this city—this is Yahweh's declaration.
35 For I will defend this city and rescue it
for my own sake and for the sake of David my servant."

36 Then the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. **37** So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh. **38** Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Footnotes

37:25 [1]Some ancient and modern translations have

Isaiah 37 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 37:22-38.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Tearing clothes and putting on sackcloth
This was a sign of great distress. While it is often accompanies repentance, in this chapter it is intended to show the king's anger at the blasphemy of the Assyrians when they spoke against Yahweh. (See: sign and repent and blasphemy)

Prayer
Hezekiah was different from the other kings because when he was threatened by Assyria, he went to Yahweh in prayer. He did not trust in his army or make an alliance with Egypt. (See: trust)

Isaiah 37:1

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes, covered himself with sackcloth
This is a sign of mourning and distress. Alternate translation: "he tore his clothes and covered himself with sackcloth because he was very distressed"

Isaiah 37:2

Eliakim ... Shebna
Translate the names of these men the same as you did in [Isaiah 36:3]

over the household
This is an idiom that means that he was in charge of the affairs of the palace household. Alternate translation: "in charge of the palace"

all covered with sackcloth
This is a sign of mourning and distress.

Isaiah 37:3

They said to him
"The men sent by Hezekiah said to Isaiah"

like when a child is ready to be born, but the mother has no strength to give birth to her child
This comparison is made to emphasizes that they are in a time of extreme difficulty. Alternate translation: "It is as terrible as the day when a child is ready to be born, but the mother has no strength to give birth to her child"

Isaiah 37:4

It may be Yahweh your God will hear the words
Hezekiah is indirectly suggesting that if the people pray Yahweh may listen and act upon what the chief commander had said. The full meaning of this statement can be made clear. Alternate translation: "Maybe if you pray to Yahweh your God will hear the message"

the chief commander
See how you translated this phrase in Isaiah 36:2.

his master
This phrase means that the king is the chief commander's master.

will rebuke the words which Yahweh your God has heard
Here the phrase "the words which Yahweh your God has heard" refers to what the king of Assyria had said. The full meaning of this statement can be made clear. Alternate translation: "Yahweh your God will rebuke the king of Assyria for what he has said"

lift up your prayer
Praying to Yahweh is described this way to emphasize that Yahweh is in heaven. A prayer is spoken of as if they were objects that could be lifted high into the sky. Alternate translation: "pray"

for the remnant that is still here
This refers to the people who are left in Jerusalem. Alternate translation: "for the few of us that are still here"

Isaiah 37:5

General Information:
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Isaiah 37:6

General Information:
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Isaiah 37:7

I will put a spirit in him, and he will hear a rumor and go back to his own land
The phrase "put a spirit in him" means that God will influence him to make a specific decision. The word "spirit" here means a strong attitude or feeling. Alternate translation: "he will hear a rumor, and when he does, I will cause him to go back to his own land"

Look
This word is used here to draw the peoples' attention to what is said next. Alternate translation: "Listen"

generated on Tue Oct 24 10:45:40 2023

I will cause him to fall by the sword in his own land
The phrase "fall by the sword" is an idiom that means that his enemy will kill him with a sword. Alternate translation: "And there in his own land, I will cause his enemies to kill him with their swords"

Isaiah 37:8

Lachish
See how you translated the name of this city in [Isaiah 36:2]

Libnah
This is a city in southern Judah.

Isaiah 37:9

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

Tirhakah king of Cush and Egypt had mobilized to fight against him
"Tirhakah" is the name of a man. He had mobilized his army so that they were ready to fight. The full meaning of this statement can be made clear. Alternate translation: "Tirhakah king of Cush and Egypt had mobilized his army"

to fight against him
The word "him" represents Sennacherib. Here Sennacherib represents his army. Alternate translation: "to fight against the army of Sennacherib"

Isaiah 37:10

Jerusalem will not be given into the hand of the king of Assyria
This can be stated in active form. The word "hand" refers to the king's military power. Alternate translation: "The king of Assyria and his army will not conquer you in Jerusalem"

Isaiah 37:11

General Information:
This continues the king of Assyria's message to Hezekiah.

See, you have heard
The word "see" here is used to add emphasis to what is said next. Alternate translation: "You have certainly heard"

So will you be rescued?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "So you too will not be saved." or "So of course no one will rescue you either!"

Isaiah 37:12

Have the gods of the nations rescued them ... Tel Assar?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "The nations' god did not rescue the nations that my fathers destroyed ... Tel Assar!"

that my fathers destroyed
These men destroyed the cities listed by conquering them with their armies. Here the word "fathers" refers to his father and his other ancestors who were kings. Alternate translation: "that my fathers destroyed with their armies"

Gozan ... Haran ... Rezeph ... Eden ... Tel Assar
These are places that the Assyrians had conquered.

Isaiah 37:13

Hena ... Ivvah
These are places that the Assyrians had conquered.

Where is the king ... Ivvah?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "We also conquered the king ... Ivvah!"

Hamath ... Arpad ... Sepharvaim
Translate the names of these cities the same as you did in Isaiah 36:19.

Isaiah 37:14

from the hand of the messengers
Here the messengers are referred to by their "hand" to emphasize that they personally gave it to the king. Alternate translation: "that the messengers gave him"

he went up to the house of Yahweh
The house of Yahweh was at the highest place in Jerusalem, so it is spoken of as "up."

spread it before him
"spread out the letter in front of Yahweh." Being in the house of Yahweh is considered the same as being in Yahweh's presence. The letter was a scroll that could be unrolled and spread out.

Isaiah 37:15

General Information:
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Isaiah 37:16

you who sit above the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The

biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

you are God alone
"only you are God"

over all the kingdoms
This idiom means to have authority and to rule over all the kingdoms. Alternate translation: "have authority over all the kingdoms"

You made the heavens and the earth
This means that he created everything. Alternate translation: "You made everything"

Isaiah 37:17

General Information:
Hezekiah continues praying to Yahweh.

which he has sent
Hezekiah is referring to the letter from Sennacherib. The meaning of this can be made clear. Alternate translation: "in the message he has sent"

Turn your ear
"Incline your ear" or "Turn your head." This means to turn your head so that you can hear something better.

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

Isaiah 37:18

all the nations and their lands
This is a generalization. The kings had destroyed many of the nearby lands, but not necessarily all lands. Alternate translation: "many of the nations and their lands"

Isaiah 37:19

General Information:
Hezekiah continues praying to Yahweh.

for they were not gods but the work of men's hands, just wood and stone
This emphasizes that humans made these idols with their own hands and are therefore worthless. Alternate translation: "because they were false gods that men made out of wood and stone"

Isaiah 37:20

from his power
"from the king of Assyria's power"

all the kingdoms
This refers to the people in the kingdoms. Alternate translation: "all the people in the kingdoms"

you are Yahweh alone
"only you, Yahweh, are God"

Isaiah 37:21

sent a message
This means that he sent a messenger to give a message to the king. Alternate translation: "sent someone to give a message"

Isaiah 37:22

is the word that Yahweh has spoken
"is what Yahweh has said"

shakes her head
This is a gesture of scorn.

The virgin daughter of Zion ... the daughter of Jerusalem
These are idioms. Both of these phrases have the same meaning. The "daughter" of a city means the people who live in the city. See how you translated a similar phrase in [Isaiah 1:8]

Isaiah 37:23

Whom have you defied and insulted? ... Against the Holy One of Israel.
Yahweh uses these rhetorical questions to ridicule the king of Assyria. These can be written as statements. Alternate translation: "You have defied and insulted Yahweh, you have shouted at and acted pridefully against the Holy One of Israel!"

have you exalted your voice
This refers to speaking loudly as if the person's voice were an object that they lifted high. Alternate translation: "have you shouted"

lifted up your eyes in pride
This is an idiom that means to look at something pridefully, considering yourself more important that you should. Alternate translation: "looked at pridefully" or "acted pridefully"

Isaiah 37:24

General Information:
This continues Yahweh's message to the king of Assyria.

By your servants
This refers to to the servants that he had sent to Hezekiah with a message. This can be stated clearly. Alternate translation: "In the messages you sent with your servants"

generated on Tue Oct 24 10:45:40 2023

I have gone ... I will cut ... I will enter
Here Sennacherib speaks of himself conquering many things. He is actually conquering them with the armies and chariots that he commands. Alternate translation: "We have gone ... We will cut ... we will enter"

its tall cedars
"Lebanon's tall cedars"

its most fruitful forest
Here the word "fruitful" refers to the forest being dense and full of healthy trees. The understood information may be supplied. Alternate translation: "and into its most fruitful forest"

Isaiah 37:25

I have dug ... I dried ... my feet
Here Sennacherib speaks of himself conquering many things. He is actually conquering them with the armies and chariots that he commands. Alternate translation: "We have dug ... we dried ... our feet"

I dried up all the rivers of Egypt under the soles of my feet
Here Sennachrib is exaggerating his conquest and travels across the rivers of Egypt by claiming to have dried up the rivers when he marched his army through them. Alternate translation: "I have marched through all the rivers of Egypt as if they were dry under my feet"

Isaiah 37:26

General Information:
This continues Yahweh's message to the king of Assyria.

Have you not heard how ... times?
Yahweh uses this rhetorical question to remind Sennacherib of information that he should already be aware of. This can be written as a statement. Alternate translation: "Certainly you have heard how ... times."

You are here to reduce impregnable cities into heaps of ruins
Yahweh had planned for Sennacherib's army to destroy the cities that they had destroyed. This can be stated clearly. Alternate translation: "I planned that your army would destroy cities and cause them to become piles of rubble"

impregnable
strong and heavily guarded

I am bringing it to pass
The idiom "to bring something to pass" means to cause a specific thing to happen. Alternate translation: "I am causing it to happen" or "I am causing these things to take place"

Isaiah 37:27

of little strength
"who are weak"

They are plants in the field, green grass, the grass on the roof or in the field, before the east wind
This speaks of how weak and vulnerable the cities are before the Assryian army by comparing the cities to grass. Alternate translation: "The cities are as weak as the grass in the fields before your armies. They are as weak as the grass that grows on the roofs of houses and is scorched by the hot east wind"

before the east wind
The east wind is hot and dry from the desert and plants die when it blows.

Isaiah 37:28

General Information:
This continues Yahweh's message to the king of Assyria.

But I know your sitting down, your going out, your coming in
This refers to all activities of life. Alternate translation: "I know everything you do"

and your raging against me
The word "raging" can be expressed as a verb. Alternate translation: "how you rage against me"

Isaiah 37:29

your arrogance
Here the king's "arrogance" refers to his arrogant speech. Alternate translation: "your arrogant speech"

your arrogance has reached my ears
This speaks of Yahweh hearing the king's speech as if the king's speech were something that traveled to his ear. Alternate translation: "I have heard you speaking arrogantly"

I will put my hook in your nose, and my bit in your mouth
A person uses a hook and bit to lead an animal around. This speaks of Yahweh controlling the king as if the king were an animal Yahweh controlled with a bit and hook. Alternate translation: "I will control you like a man controls his animal by place a hook in its nose and a bit in its mouth"

I will turn you back the way you came
This refers to causing the king to return to his own home country. The meaning of this can be made clear. Alternate translation: "I will force you to return to your own country"

generated on Tue Oct 24 10:45:40 2023

Isaiah 37:30

General Information:
This continues Yahweh's message to Hezekiah (Isaiah 37:21).

sign for you
"sign for you, Hezekiah." Here "you" is singular and refers to Hezekiah.

you will eat ... you must plant
Here "you" is plural and refers to the people of Judah.

in the second year what grows
This describes what the people will eat. The words "you will eat" are understood from the previous phrase Alternate translation: "in the second year you will eat what grows" or "next year you will eat what grows"

what grows from that
"what grows wild from that" or "what grows wild"

in the third year
This refers to the year after the second year. Alternate translation: "the year after that" or "in the following year"

Isaiah 37:31

General Information:
This continues Yahweh's message to Hezekiah.

remnant
A "remnant" is a part of something that remains after the rest is gone. Here this refers to the people who are left in Judah.

the house of Judah
Here Judah's "house" refers to his descendants. Alternate translation: "the descendants of Judah"

will again take root and bear fruit
This speaks of the people of Judah becoming prosperous as if they were plants that would root and bear fruit. Alternate translation: "will prosper like a plant that takes root and produces fruit"

Isaiah 37:32

The zeal of Yahweh of hosts will do this
This speaks of Yahweh doing something because of his zeal as if his "zeal" were actually doing the action. Alternate translation: "Because of his zeal, Yahweh of hosts will do this" or "Yahweh of hosts will do this because of his zeal"

Isaiah 37:33

He will not come ... He will not come
Here the Assyrian king refers to both him and his army. Alternate translation: "His army will not come ... They will not come"

with shield
"with shields"

siege ramp
a large mound of dirt built against the wall of a city that better enables an army to attach the city

Isaiah 37:34

he came ... he will not enter
Here the Assyrian king refers to both him and his army. Alternate translation: "they came ... they will not enter"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 37:35

General Information:
Yahweh continues speaking.

for my own sake and for the sake of David my servant
"so that things will be better for me and for my servant David"

Isaiah 37:36

putting to death
This idiom means to kill. Alternate translation: "killing"

185,000 soldiers
"one hundred and eighty-five thousand soldiers"

Isaiah 37:37

Sennacherib king of Assyria left Israel and went home and stayed in Nineveh
Here Sennacherib refers to both him and his army. They all left Israel and returned home to Assryia. Sennacherib returned to the city Nineveh. Alternate translation: "Sennacherib and his army left Israel and went home, and Sennacherib stayed in Nineveh"

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

generated on Tue Oct 24 10:45:40 2023

Isaiah 37:38

as he was worshiping
"as Sennacherib was worshiping"

Nisrok
This is the name of a false god.

Adrammelek ... Sharezer ... Esarhaddon
These are the names of men.

with the sword
"with their swords"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet, came to him,
and said to him, "Yahweh says, 'Set your house in order; for you will die, not live.'" **2** Then Hezekiah
turned his face to the wall and prayed to Yahweh. **3** He said, "Please, Yahweh, I beg you, call to mind how
I have faithfully walked before you with my whole heart, and how I have done what was good in your
sight." Then Hezekiah wept loudly. **4** Then the word of Yahweh came to Isaiah, saying, **5** "Go and say to
Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: I have
heard your prayer, and I have seen your tears. See, I am about to add fifteen years to your life. **6** Then I
will rescue you and this city from the hand of the king of Assyria, and I will defend this city. **7** This will be
the sign to you from Yahweh, that I will do what I have promised. **8** Look, I will cause the shadow on the
stairs of Ahaz to go back ten steps.'" So the shadow went back ten steps of the stairs on which it had
advanced.

9 This was the written prayer of Hezekiah king of Judah, when he had been sick and then recovered:

10 "I said that halfway through my life
I will go through the gates of Sheol;
I am sent there for the rest of my years.
11 I said that I will no longer see Yah,
Yah in the land of the living; [1]
I will no longer look on mankind
or the inhabitants of the world. [2]
12 My dwelling place is removed
and carried away from me like a shepherd's tent;
I have rolled up my life like a weaver;
you are cutting me off from the loom;
between day and night you are ending my life.
13 I cried out [3] until the morning;
like a lion he breaks all my bones.
Between day and night you are ending my life.
14 Like a swallow I chirp;
I coo like a dove;
my eyes grow tired with looking upward.
Lord, I am oppressed; help me.

15 What can I say?
He has both spoken to me, and has done it;
I will walk slowly all my years
because of the bitterness of my soul.
16 Lord, the sufferings you send are good for me;
may my life be given back to me;
you have restored my life and health.
17 It was for my benefit
that I experienced such bitterness.
You have rescued me from the pit of destruction;
for you have thrown all my sins behind your back.
18 For Sheol does not thank you;
death does not praise you;
those who go down into the pit
do not hope in your trustworthiness.
19 The living person, the living person,
he is the one who gives you thanks, as I do this day;
a father makes known to children
your trustworthiness.

20 Yahweh is about to save me,
and we will celebrate with music
all the days of our lives in the house of Yahweh."

generated on Tue Oct 24 10:45:40 2023

21 Now Isaiah had said, "Let them take a lump of figs and put it on the boil, and he will recover." **22** Hezekiah also had said, "What will be the sign that I should go up to the house of Yahweh?"

Footnotes

38:11 [1]Yah is a short form of the name Yahweh.
38:11 [2]Most modern translations have this meaning. Ancient Hebrew copies have
38:13 [3]The Hebrew could be read:

Isaiah 38 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 38:10-20.

Other possible translation difficulties in this chapter

Poetry
This chapter is written as a narrative, but the section including Hezekiah's prayer is written as poetry. The tone of this prayer shifts from sorrow to praise.

Isaiah 38:1

Set your house in order
This means to prepare your family and those in charge of your affairs so that they know what to do after you die. This can be written clearly. Alternate translation: "You should tell the people in your palace what you want them to do after you die"

Isaiah 38:2

General Information:
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Isaiah 38:3

call to mind
This idiom means to remember. Alternate translation: "remember"

faithfully walked before you
This is an idiom. Here "walk" means to "live." The phrase means to live in a way the pleases Yahweh. Alternate translation: "faithfully lived before you" or "faithfully served you"

with my whole heart
Here the "heart" refers to the inner-being which represents a person's complete devotion. Alternate translation: "with all my inner being" or "with my complete devotion"

what was good in your sight
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what pleases you" or "what you consider to be good"

Isaiah 38:4

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words"

Isaiah 38:5

See
This is used to ask the listener to pay attention to what is said next. Alternate translation: "Listen"

fifteen years
"15 years"

Isaiah 38:6

the hand of the king of Assyria
Here the king's "hand" refers to his power. Alternate translation: "the power of the king of Assyria"

Isaiah 38:7

General Information:
Yahweh continues speaking to Hezekiah.

generated on Tue Oct 24 10:45:40 2023

Isaiah 38:8

Look
Yahweh uses this word to draw the listener's attention to what is said next. Alternate translation: "Listen"

stairs of Ahaz
These stairs are referred to this way because they were built while Ahaz was king. You can make this information clear.

Isaiah 38:9

General Information:
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Isaiah 38:10

that halfway through my life
"that before I have grown old." This refers to dying at middle age, before growing old.

I will go through the gates of Sheol
This speaks of dying as if Sheol were a kingdom that has gates that one enters. Alternate translation: "I will die and go to Sheol"

I am sent there for the rest of my years
This can be stated in active form. Alternate translation: "before I have lived all of my years I will go to the grave"

Isaiah 38:11

in the land of the living
"The living" refers to people who are alive. Alternate translation: "in the land where people are alive" or "in this world where people are alive"

Isaiah 38:12

General Information:
Hezekiah continues his written prayer.

My dwelling place is removed and carried away from me like a shepherd's tent
This speaks of how Yahweh is ending Hezekiah's life quickly by comparing it to how a shepherd removes his tent from the ground. Alternate translation: "Yahweh has taken my life away from me quickly like a shepherd packs up his tent and carries it away"

My dwelling place is removed
This can be stated in active form. Alternate translation: "Yahweh has taken my dwelling place"

I have rolled up my life like a weaver; you are cutting me off from the loom
This speaks of Yahweh quickly ending Hezekiah's life by comparing it to how a weaver cuts his cloth from the loom and rolls it up. Alternate translation: "you are ending my life quickly, like a weaver cuts his cloth from the loom when it is finished"

you are cutting
Here "you" is singular and refers to God.

loom
a device used to weave thread together to make cloth

Isaiah 38:13

like a lion he breaks all my bones
Hezekiah speaks of how he is in extreme pain by comparing it to having his body torn apart by lions. Alternate translation: "my pain was as though I were being torn apart by lions"

Isaiah 38:14

General Information:
Hezekiah continues his written prayer.

Like a swallow I chirp; I coo like a dove
Both of these clauses mean the same thing and they emphasize how sad and pitiful Hezekiah's cries were. A swallow and a dove are types of birds. Alternate translation: "My cries are pitiful—they sound like the chirp of a swallow and the coo of a dove"

my eyes
Here Hezekiah refers to himself my his "eyes" to emphasize that he is looking for something. Alternate translation: "I"

with looking upward
This refers to Hezekiah looking to heaven for God to help him. The full meaning of this statement can be made clear. Alternate translation: "of waiting for help to come from heaven" or "of waiting for you to help me"

I am oppressed
This can be stated in active form. Alternate translation: "My sickness oppresses me"

Isaiah 38:15

What can I say?
Hezekiah uses a question to emphasize he has nothing left to say. This can be written as a statement. Alternate translation: "I have nothing left to say."

I will walk slowly
This is an idiom. Here "walking" refers to living. Alternate translation: "I will like humbly"

all my years
This refers to the rest of his life. The meaning of this can be made clear. Alternate translation: "the rest of my life"

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because of the bitterness of my soul
The word "soul" is a metonym for the whole person. The phrase "bitterness of my soul" is an idiom for being very sad. Alternate translation: "because I am very sad"

Isaiah 38:16

General Information:
Hezekiah continues his written prayer.

may my life be given back to me
This can be stated in active form. Alternate translation: "may you give my life back to me"

Isaiah 38:17

from the pit of destruction
Hezekiah did not die but he was close to dying. This refers Yahweh saving him from dying. The full meaning of this statement can be made clear. Alternate translation: "from dying and going to the pit of destruction" or "so that I did not die"

for you have thrown all my sins behind your back
Hezekiah speaks of Yahweh forgiving his sins as if they were objects that Yahweh threw behind himself and forgot about. Alternate translation: "for you have forgiven all my sins and no longer think about them"

Isaiah 38:18

General Information:
Hezekiah continues his written prayer.

For Sheol does not thank you; death does not praise you
Here "Sheol" and "death" refer to "dead people." Alternate translation: "For those in Sheol do not thank you; dead people do not praise you"

those who go down into the pit
"those who go down to the grave"

do not hope in your trustworthiness
"do not have hope in your faithfulness." Here "your" is singular and refers to Yahweh.

Isaiah 38:19

The living person, the living person
Hezekiah repeats this phrase to emphasize that only a living person, not a dead person, can give thanks to Yahweh.

Isaiah 38:20

General Information:
Hezekiah continues his written prayer.

save me
This refers to him being saved from dying. It can be made more explicit. Alternate translation: "save me from dying"

we will celebrate
Here "we" refers to Hezekiah and the people of Judah.

Isaiah 38:21

Now
This word is used here to mark a stop in the main story. This gives background information about Isaiah and Hezekiah.

Let them
"Let Hezekiah's servants"

a lump of figs
This was used as an ointment. The meaning of this can be made clear. Alternate translation: "use an ointment of mashed figs"

boil
a painful area on the skin that is infected

Isaiah 38:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 At that time Marduk-Baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah; for he had heard that Hezekiah had been sick and had recovered. **2** Hezekiah was pleased by these things; he showed the messengers his storehouse of valuable things—the silver, the gold, the spices and precious oil, the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them. **3** Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came to me from the distant country of Babylon." **4** Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them." **5** Then Isaiah said to Hezekiah, "Listen to the word of Yahweh of hosts: **6** 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh. **7** They will take away some of your own descendants, whom you will father, and they will become eunuchs in the palace of the king of Babylon.'" **8** Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "There will be peace and stability in my days."

Isaiah 39 General Notes

Special concepts in this chapter

Pride

Although it is not said why it was sinful for Hezekiah to show the king of Babylon his riches, the sin was probably because of his pride. It can be viewed as bragging to another king about how rich and powerful he was without giving proper credit to Yahweh. Because of this sin, Yahweh punished him.

Babylon

At this time, Babylon was not very powerful, but was little more than a city. In a short time, however, Babylon became a very powerful nation and conquered Assyria.

Isaiah 39:1

Marduk-Baladan ... Baladan

These are names of men.

Isaiah 39:2

Hezekiah was pleased by these things

This can be made more explicit. Alternate translation: "When the king's messengers arrived, Hezekiah was pleased with what they brought to him"

showed the messengers his storehouse of valuable things

"he showed the messengers everything of value he had"

storehouse

a building where goods are kept

all that was found in his storehouses

This can be stated in active form. Alternate translation: "everything that was in his storehouses"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them

This is a generalization, as Hezekiah probably showed them everything that the writer thought was important, but not absolutely everything. Also, this can be expressed positively. Alternate translation: "Hezekiah showed them every important thing in his house and in his kingdom"

Isaiah 39:3

General Information:

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Isaiah 39:4

They have seen everything in my house. There is nothing among my valuable things that I have not shown them

These two sentences mean the same thing and are used together to emphasize how much Hezekiah showed the men.

everything in my house

This is a generalization, as Hezekiah showed them many things, but not necessarily everything in the palace. Alternate translation: "almost everything in my house"

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There is nothing among my valuable things that I have not shown them
This can be expressed positively. Alternate translation: "I showed them all the valuable things in my palace"

Isaiah 39:5

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

the word
"the message"

Isaiah 39:6

Look
This word is used here to draw Hezekiah's attention to what is said next. Alternate translation: "Listen"

when everything in your palace ... will be carried to Babylon
This can be expressed positively. Alternate translation: "when the enemy army will take everything in your palace ... back to Babylon"

Isaiah 39:7

General Information:
Isaiah continues to speak Yahweh's message to Hezekiah.

They will take
"The Babylonians will take"

your own descendants, whom you will father
Hezekiah was really the ancestor, not the father, of the generation that Yahweh sent to Babylon. Yahweh uses this hyperbolic metaphor to emphasize that Hezekiah should be as sad to know that his distant descendants would go to Babylon as he would be if it were his own son. Alternate translation: "your descendants, whom you should love as your own sons"

Isaiah 39:8

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 "Comfort, comfort my people,"
says your God.
2 "Speak tenderly to Jerusalem;
and proclaim to her
that her warfare has ended,
that her iniquity is pardoned,
that she has received double
from Yahweh's hand for all her sins."

3 A voice cries out,

"In the wilderness prepare the way of Yahweh;
make straight in the Arabah a highway for our God." [1]
4 Every valley will be lifted up,
and every mountain and hill will be brought low;
and the rugged land will be made level,
and the rough places a plain;
5 and the glory of Yahweh will be revealed,
and all people will see it together;
for the mouth of Yahweh has spoken it.

6 A voice says, "Cry."
Another answers, "What should I cry?"
"All flesh is grass,
and all their covenant faithfulness is like the flower of the field.
7 The grass withers and the flower fades
when the breath of Yahweh blows on it;
surely humanity is grass.
8 The grass withers, the flower fades,
but the word of our God will stand forever."

9 Go up on a high mountain,
Zion, bearer of good news. [2]
Shout out loud,
Jerusalem. You who bring good news, raise your voice, do not be afraid. [3]
Say to the cities of Judah,
"Here is your God!"
10 Look, the Lord Yahweh comes as a victorious warrior,
and his strong arm rules for him.
See, his reward is with him,
and his recompense goes before him.
11 He will feed his flock like a shepherd,
he will gather in his arm the lambs,
and carry them close to his heart,
and will gently lead the ewes nursing their young.

12 Who has measured the waters in the hollow of his hand,
measured the sky with the span of his hand,
held the dust of the earth in a basket,
weighed the mountains in scales,
or the hills in a balance?
13 Who has comprehended the mind of Yahweh,
or instructed him as his counselor?
14 From whom did he ever receive instruction?
Who taught him the correct way to do things,
and taught him knowledge,
or showed to him the way of understanding?

15 Look, the nations are like a drop in a bucket,

generated on Tue Oct 24 10:45:40 2023

and are regarded like the dust on the scales;
see, he weighs the isles as a speck.
16 Lebanon is not sufficient fuel,
nor its wild animals sufficient for a burnt offering.
17 All the nations are insufficient before him;
they are regarded by him as nothing and emptiness.

18 To whom then will you compare God?
To what idol will you liken him?
19 An idol! A craftsman casts it:
The goldsmith overlays it with gold
and forges silver chains for it.
20 To make an offering
one chooses a wood that will not rot;
he seeks a skillful artisan
to make an idol that will not fall over.

21 Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 He is the one who sits above the horizon of the earth;
and the inhabitants are like grasshoppers before him.
He stretches out the heavens like a curtain
and spreads them out as a tent to live in.
23 He reduces rulers to nothing
and makes the rulers of the earth emptiness.
24 They are barely planted, barely sown,
their stem has barely taken root in the earth,
when he blows upon them and they wither,
and the wind carries them away like straw.

25 "To whom then will you compare me,
whom do I resemble?" says the Holy One.
26 Look up at the sky!
Who has created all these stars?
He leads out their formations
and calls them all by name.
By the greatness of his might and by the strength of his power,
not one is missing.

27 Why do you say, Jacob, and declare, Israel,
"My way is hidden from Yahweh,
and my God is not concerned about my vindication"?
28 Have you not known?
Have you not heard?
The everlasting God, Yahweh,
the Creator of the ends of the earth,
does not get tired or weary;
there is no limit to his understanding.
29 He gives strength to the tired;
and to the one who lacks might he gives power.
30 Even young people become tired and weary,
and young men stumble and fall:
31 but those who wait for Yahweh will renew their strength;
they will soar with wings like eagles;
they will run and not be weary;
they will walk and not faint.

generated on Tue Oct 24 10:45:40 2023

Footnotes

40:3 [1]Some older English translations have
40:9 [2]Instead of
40:9 [3]Some modern translations have

Isaiah 40 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses many rhetorical questions in this chapter. These rhetorical questions help to prove the point he is making and convince the reader.

Other possible translation difficulties in this chapter

"She has received double from Yahweh's hand for all her sins"

It is common in many languages to use the feminine "she" to refer to a nation, rather than the word "it," which is neither masculine or feminine. The translator should use the pronoun that aligns with the common usage in the target language. Therefore, it is acceptable to use "he," "she," or "it" in reference to a nation.

The phrase "received double" indicates that Jerusalem was punished more severely than the other nations. This is because they had the privilege of a special relationship to Yahweh and had more knowledge than the other nations.

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. It does not appear that this prophecy was fulfilled in the days of Isaiah. (See: restore, prophet and christ and fulfill)

Isaiah 40:1

Comfort, comfort

The word "comfort" is repeated for emphasis.

says your God

Here "your" is plural and refers to those whom the prophet tells to comfort God's people.

Isaiah 40:2

Speak tenderly to Jerusalem

The prophet speaks of Jerusalem as if it were a woman whom Yahweh has forgiven. As such, Jerusalem represents the people who live in that city. Alternate translation: Speak tenderly to the people of Jerusalem"

proclaim to her ... her warfare ... her iniquity ... she has received ... her sins

These pronouns refer to Jerusalem but may be changed if "the people of Jerusalem" is adopted as a translation. Alternate translation: "proclaim to them ... their warfare ... their iniquity ... they have received ... their sins"

her warfare

Possible meanings are that the word "warfare" refers 1) to military battle or 2) to forced labor.

her iniquity is pardoned

This can be stated in active form. Alternate translation: "Yahweh has pardoned her iniquity"

from Yahweh's hand

Here the word "hand" represents Yahweh himself. Alternate translation: "from Yahweh"

Isaiah 40:3

A voice cries out

The word "voice" represents the person who cries out. Alternate translation: "Someone cries out"

generated on Tue Oct 24 10:45:40 2023

In the wilderness prepare the way of Yahweh; make straight in the Arabah a highway for our God
These two lines are parallel and mean basically the same thing. The people preparing themselves for Yahweh's help is spoken of as if they were to prepare roads for Yahweh to travel upon.

Arabah
See how you translated this word in Isaiah 35:1.

Isaiah 40:4

Every valley will be lifted up, and every mountain and hill will be brought low
These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. Alternate translation: "Lift up every valley, and bring low every mountain and hill"

Every valley will be lifted up
Making the valleys level with the rest of the ground is spoken of as if it were lifting up the valleys. Alternate translation: "Every valley will be filled in"

brought low
made level

and the rugged land will be made level, and the rough places a plain
These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. Alternate translation: "make the rugged land level, and make the rough places into a plain"

and the rough places a plain
The words "will be made" are understood from the context. Alternate translation: "and the rough places will be made a plain"

Isaiah 40:5

the glory of Yahweh will be revealed
This can be stated in active form. Alternate translation: "Yahweh will reveal his glory"

for the mouth of Yahweh has spoken it
The word "mouth" represents Yahweh himself. Alternate translation: "for Yahweh has spoken it"

Isaiah 40:6

All flesh is grass
The word "flesh" refers to people. The speaker speaks of humans as if they are grass, because they both die quickly. Alternate translation: "All people are like grass"

all their covenant faithfulness is like the flower of the field
The speaker compares the covenant faithfulness of people to flowers that bloom and then die quickly. The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

covenant faithfulness
Possible meanings are 1) covenant faithfulness or 2) beauty.

Isaiah 40:7

when the breath of Yahweh blows on it
Possible meanings are 1) "when Yahweh blows his breath on it" or 2) "when Yahweh sends a wind to blow on it."

humanity is grass
The speaker speaks of humans as if they are grass, because they both die quickly. Alternate translation: "people die as quickly as grass"

Isaiah 40:8

the word of our God will stand forever
The speaker speaks of what God says lasting forever as if his word stands forever. Alternate translation: "the things that our God says will last forever"

Isaiah 40:9

Go up on a high mountain, Zion, bearer of good news
The writer speaks of Zion as if it were a messenger who declares good news from a mountain top.

Go up on a high mountain
Messengers would often stand on elevated land, such as mountains, so that many people could hear what they proclaimed.

Zion
This refers to the people who live in Zion. Alternate translation: "you people of Zion"

Jerusalem. You who bring good news
The writer speaks of Jerusalem as if it were a messenger who declares good news.

Isaiah 40:10

his strong arm rules for him
Here the word "arm" represents God's power. Alternate translation: "he rules with great power"

his recompense goes before him
The word "recompense" is a metaphor for the people he has rescued. They are his "reward" for his work. Alternate translation: "those he has rescued go before him"

Isaiah 40:11

He will feed his flock like a shepherd
The writer speaks of Yahweh's people as if they were sheep and of Yahweh as if he were their

generated on Tue Oct 24 10:45:40 2023

shepherd. Alternate translation: "He will care for his people like a shepherd feeds his flock"

Isaiah 40:12

Who has measured ... or the hills in a balance?
These rhetorical questions anticipate a negative answer and emphasize that only Yahweh is able to do these things. Alternate translation: "No one but Yahweh has measured ... and the hills in a balance."

measured the waters in the hollow of his hand
Yahweh knowing how much water is in the oceans is spoken of as if Yahweh held the water in his hand.

measured the sky with the span of his hand
A "span" is the measure of length between the thumb and little finger when the hand is outstretched. Yahweh knowing the length of the sky is spoken of as if he measured it with his hand.

held the dust of the earth in a basket
Yahweh knowing how much dust there is on the earth is spoken of as if he carried it in a basket.

weighed the mountains in scales, or the hills in a balance?
Yahweh knowing how heavy the mountains are is spoken of as if he weighed them in scales and balances.

Isaiah 40:13

General Information:
Isaiah continues using questions to emphasize Yahweh's uniqueness.

Who has comprehended the mind of Yahweh, or instructed him as his counselor?
This rhetorical question anticipates a negative answer and emphasizes that no one is able to do these things. Alternate translation: "No one has comprehended the mind of Yahweh, and no one has instructed him as his counselor."

comprehended the mind of Yahweh
Here the word "mind" refers not only to Yahweh's thoughts, but also to his desires and motivations.

Isaiah 40:14

From whom did he ever receive instruction?
This rhetorical question anticipates a negative answer and emphasizes that no one has ever done this. Alternate translation: "He has never received instruction from anyone."

Who taught him the correct way to do things, and taught him knowledge, or showed to him the way of understanding?
This rhetorical question anticipates a negative answer and emphasizes that no one has ever done these things. Alternate translation: "No one taught him the correct way to do things. No one taught him knowledge. No one showed to him the way of understanding."

Isaiah 40:15

Look ... see
These words add emphasis to what follows.

the nations are like a drop in a bucket, and are regarded like the dust on the scales
The prophet compares the nations to a drop of water and to dust in order to emphasize how small and insignificant they are to Yahweh.

like a drop in a bucket
Possible meanings are 1) a drop of water that falls into a bucket or 2) a drop of water that drops out of a bucket.

are regarded like the dust on the scales
This can be stated in active form. Alternate translation: "Yahweh regards them as dust on the scales"

Isaiah 40:16

General Information:
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Isaiah 40:17

they are regarded by him as nothing
This can be stated in active form. Alternate translation: "he regards them as nothing"

Isaiah 40:18

To whom then will you compare God? To what idol will you liken him?
Isaiah uses two similar questions to emphasize that there is no idol that can compare with God. Alternate translation: "There is no one to whom you can compare God. There is no idol to which you can liken him."

you
This is plural and refers to all of God's people.

Isaiah 40:19

A craftsman casts it: The goldsmith overlays it with gold and forges silver chains for it
"A skilled worker forms it, another covers it with gold and makes a silver chain for it"

Isaiah 40:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Isaiah 40:21

General Information:
Isaiah continues speaking to God's people.

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?
Isaiah uses these questions to emphasize that the people should know Yahweh's greatness as the creator. Alternate translation: "You certainly know and have heard! It has been told to you from the beginning; you have understood from the foundations of the earth!"

Has it not been told you from the beginning?
This can be stated in active form. Alternate translation: "Have people not told you from the beginning?"

from the foundations of the earth
The prophet speaks of Yahweh creating the earth as if the earth were a building for which Yahweh laid the foundation. Alternate translation: "from the time that Yahweh created the earth"

Isaiah 40:22

He is the one who sits above the horizon of the earth
The prophet speaks of Yahweh ruling the earth as if Yahweh were seated on a throne above the earth.

the inhabitants are like grasshoppers before him
The prophet compares the way Yahweh considers humans to the way humans would consider grasshoppers. Just as grasshoppers are small to humans, humans are small and weak before God.

He stretches out the heavens like a curtain and spreads them out as a tent to live in
These two lines share similar meanings. The prophet speaks of Yahweh creating the heavens as if he had erected a tent in which to live. Alternate translation: "He spreads out the heavens as easily as a person would stretch out a curtain or erect a tent in which to live"

Isaiah 40:23

He reduces
"Yahweh reduces"

emptiness
See how you translated this word in Isaiah 40:17

Isaiah 40:24

They are barely planted ... and they wither
The prophet speaks of rulers being helpless before Yahweh as if they were new plants that wither away when a hot wind blows on them.

They are barely planted, barely sown
These two phrases mean basically the same thing and refer to the point at which the plants or seeds are placed into the ground. They can be stated in active form. Alternate translation: "As soon as someone plants them ... as soon as someone sows them"

he blows upon them
The prophet speaks of Yahweh removing the rulers from power as if Yahweh were a scorching wind that blows upon the plants and causes them to wither.

the wind carries them away like straw
This simile extends the metaphor of the rulers as plants and Yahweh as the wind that causes them to wither. The wind of Yahweh's judgement will remove the withered plants as easily as wind blows away straw.

Isaiah 40:25

To whom then will you compare me, whom do I resemble?
Yahweh uses two similar rhetorical questions to emphasize that there is no one like him. Alternate translation: "There is no one to whom you can compare me. There is no one whom I resemble."

Isaiah 40:26

Who has created all these stars?
This is a leading question that anticipates the answer, Yahweh. Alternate translation: "Yahweh has created all these stars!"

He leads out their formations
Here the word "formations" refers to military formations. The prophet speaks of the stars as if they were soldiers whom Yahweh commands to appear.

By the greatness of his might and by the strength of his power
The phrases "the greatness of his might" and "the strength of his power" form a doublet that emphasizes Yahweh's power. Alternate translation: "By his great might and powerful strength"

not one is missing
This negative statement emphasizes the positive. Alternate translation: "every one is present"

Isaiah 40:27

Why do you say, Jacob, and declare, Israel ... vindication"?
The question emphasizes that they should not say what they say. Alternate translation: "'You should not say, O people of Israel ... vindication'."

generated on Tue Oct 24 10:45:40 2023

Why do you say, Jacob, and declare, Israel
These two phrases both refer to the people of Israel. Alternate translation: "Why do you say, O people of Israel"

My way is hidden from Yahweh
Yahweh not knowing what happens to them is spoken of as if Yahweh could not see the road upon which they travel. Alternate translation: "Yahweh does not know what happens to me"

my God is not concerned about my vindication
Possible meanings are 1) "my God is not concerned about others treating me unjustly" or 2) "my God is not concerned about treating me justly."

Isaiah 40:28

Have you not known? Have you not heard?
Isaiah uses these questions to emphasize that the people should know Yahweh's greatness. See how you translated these in [Isaiah 40:21]

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "the farthest places of the earth" or "the entire earth"

Isaiah 40:29

He gives strength
"Yahweh gives strength"

Isaiah 40:30

General Information:
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Isaiah 40:31

they will soar with wings like eagles
People receiving strength from Yahweh is spoken of as if the people were able to fly like eagles fly. An eagle is a bird often used as a symbol for strength and power.

they will run and not be weary; they will walk and not faint
These two lines share similar meanings. People receiving strength from Yahweh is spoken of as if they were able to run and walk without tiring.

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 "Listen before me in silence, you coastlands;
let the nations renew their strength;
let them come near and speak;
let us come near together to argue a dispute.

2 Who has stirred up one from the east,
calling him in righteousness to his service?
He hands nations over to him
and helps him subdue kings.
He turns them to dust with his sword,
like windblown stubble with his bow.
3 He pursues them and passes by safely,
by a swift path that his feet scarcely touch.
4 Who has performed and accomplished these deeds?
Who has summoned the generations from the beginning?
I, Yahweh, the first, and with the last ones, I am he.

5 The isles have seen and are afraid;
the ends of the earth tremble;
they approach and come.
6 Everyone helps his neighbor,
and every one says to one another, 'Be encouraged.'
7 So the carpenter encourages the goldsmith,
and he who works with the hammer
encourages him who works with an anvil,
saying of the welding, 'It is good.'
They fasten it with nails so it will not topple over.

8 But you, Israel, my servant,
Jacob whom I have chosen,
the descendants of Abraham my friend,
9 I took you from the ends of the earth
and called you from the farthest places,
saying to you, 'You are my servant.'
I have chosen you and I have not rejected you.
10 Do not fear, for I am with you.
Do not be anxious, for I am your God.
I will strengthen you, and I will help you,
and I will uphold you with my righteous right hand.

11 See, they will be ashamed and disgraced,
all who have been angry with you;
they will be as nothing and will perish,
those who oppose you.
12 You will seek and will not find
those who contended with you;
those who warred against you
will be like nothing, absolutely nothing.
13 For I, Yahweh your God, will hold your right hand,
saying to you, 'Do not fear; I am helping you.'
14 Do not fear, Jacob you worm, and you men of Israel;
I will help you—this is the declaration of Yahweh,
your Redeemer, the Holy One of Israel.
15 Look, I am making you like a sharp threshing sledge,
new and two-edged;
you will thresh the mountains and crush them;
you will make the hills like chaff.
16 You will winnow them, and the wind will carry them away;
the wind will scatter them.

generated on Tue Oct 24 10:45:40 2023

You will rejoice in Yahweh,
you will rejoice in the Holy One of Israel.

17 The oppressed and needy look for water, but there is none,
and their tongues are parched for thirst;
I, Yahweh, will respond to their prayers;
I, the God of Israel, will not abandon them.
18 I will make streams to flow down the slopes,
and springs in the middle of the valleys;
I will make the desert into a pool of water,
and the dry land into springs of water.
19 In the wilderness I will set the cedar,
the acacia, and the myrtle, and the olive tree.
I will set the cypress in the desert plain,
with the pines and the cypress box trees.
20 I will do this so that the people
may see, learn, consider, and gain understanding together,
that the hand of Yahweh has done this,
that the Holy One of Israel has created it.

21 'Present your case,' says Yahweh,
'present your best arguments for your idols,'
says the King of Jacob.
22 Let them bring us their own arguments;
have them come forward and declare to us what will happen,
so we may know these things well.
Have them tell us of earlier predictive declarations,
so we can reflect on them and know how they were fulfilled.
23 Tell things about the future,
that we may know if you are gods;
do something good or evil,
that we may be frightened and impressed.
24 See, you idols are nothing and your deeds are nothing;
the one who chooses you is detestable.

25 I have raised up one from the north, and he comes;
from the sun's rising I summon him who calls on my name,
and he will trample the rulers like mud,
like a potter who is treading on the clay.
26 Who announced this from the beginning, that we might know?
Before this time, that we may say, 'He is in the right'?
Indeed none of them decreed it,
yes, none heard your words.
27 I first said to Zion,
'Look here they are!' I sent a herald to Jerusalem.
28 When I look, there is no one,
not one among them who can give good advice,
who, when I ask, can answer a word.
29 Look, all of them are nothing,
and their deeds are nothing;
their cast metal figures are wind and emptiness.

Isaiah 41 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Mocking
Yahweh tells the people to present their best arguments in favor of honoring their idols. In this Yahweh challenges the people. Yahweh mocks or insults these false gods because they are not real and have no power. (See: falsegod)

Isaiah 41:1

Listen before me in silence
Here "me" refers to God.

you coastlands
This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea.

renew their strength
See how you translated this phrase in Isaiah 40:31.

let them come near and speak; let us come near together to argue a dispute
These two phrases share similar meanings. The second explains the reason for the first. Alternate translation: "then let them come near so they may speak and reason with me"

Isaiah 41:2

Who has stirred up one from the east, calling him in righteousness to his service?
Yahweh uses this question to emphasize that he is the one who caused this ruler from the east to be victorious. Alternate translation: "I am the one who called this powerful ruler from the east and put him in my good service."

He hands nations over to him
"I give the nations over to him" or "The one who does these things hands nations over to him"

subdue kings
"conquer kings and force them to obey him"

He turns them to dust with his sword, like windblown stubble with his bow
Turning them to dust and stubble is a metaphor or exaggeration for completely destroying everything the people of these nations have made. The armies of one from the east will conquer these nations and scatter the people easily.

Isaiah 41:3

General Information:
Yahweh continues speaking to the coastlands and the nations.

He pursues them and passes by safely
"The ruler from the east pursues the nations"

by a swift path that his feet scarcely touch
Possible meanings are 1) this is a metaphor in which he and his army moving very quickly is spoken of as if his feet barely touch the ground. Alternate translation: "by a path on which he moves with great speed" or 2) "feet" represents the whole person and the phrase indicates that this is a path that they have not traveled before. Alternate translation: "by a path that he has never traveled before"

Isaiah 41:4

Who has performed and accomplished these deeds?
Yahweh uses this question to emphasize that he is the one who has done these things. Alternate translation: "I have performed and accomplished these deeds."

Who has summoned the generations from the beginning?
Here the word "generations" represents all of human history, which Yahweh created and directed throughout history. The rhetorical question anticipates the answer, Yahweh. Alternate translation: "I have summoned the generations of humanity from the beginning."

performed and accomplished
These two words mean basically the same thing and emphasize that Yahweh is the one who has done these things.

the first, and with the last ones
Possible meanings are 1) that Yahweh existed before creation and will exist at the end of creation or 2) that Yahweh was before the first generation of humanity and will be at the last generation of humanity.

Isaiah 41:5

General Information:
Yahweh continues speaking.

The isles ... the ends of the earth
These phrases represent the people who live in those places. Alternate translation: "People who live on the isles ... people who live at the ends of the earth"

The isles
You can translate "isles" the same way you translated "coastlands" in Isaiah 41:1.

generated on Tue Oct 24 10:45:40 2023

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. Alternate translation: "the farthest places of the earth"

they approach and come
This doublet means that the people gather together. Alternate translation: "they come together"

Isaiah 41:6

General Information:
This page has intentionally been left blank.

Isaiah 41:7

anvil
an iron block on which a person shapes metal with a hammer

saying of the welding
Here the word "welding" refers to the process of fastening the gold to the wood as the workers finish making the idol.

They fasten it with nails so it will not topple over.
Here "it" refers to the idol that they have made.

Isaiah 41:8

General Information:
Yahweh continues speaking.

Isaiah 41:9

I took you from the ends of the earth and called you from the farthest places
These two lines mean basically the same thing and emphasize that Yahweh is bringing the people of Israel back to their land from distant countries.

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. See how you translated this in [Isaiah 41:5]

I have chosen you and I have not rejected you
These two phrases mean basically the same thing. The second states in negative terms what the first states in positive terms.

Isaiah 41:10

General Information:
Yahweh continues speaking to the people of Israel.

I will uphold you with my righteous right hand
Yahweh strengthening his people is spoken of as if he were holding them with his hand.

my righteous right hand
Here "right hand" represents Yahweh's power. Possible meanings are 1) Yahweh's right hand is righteous in that he will always do the right thing. Alternate translation: "my righteous power" or 2) Yahweh's right hand is victorious in that he will always succeed in what he does. Alternate translation: "my victorious power"

Isaiah 41:11

General Information:
Yahweh continues speaking to the people of Israel.

they will be ashamed and disgraced, all who have been angry with you
"all who have been angry with you will be ashamed and disgraced"

ashamed and disgraced
These two words mean basically the same thing and emphasize the greatness of their shame.

they will be as nothing and will perish, those who oppose you
"those who oppose you will be as nothing and will perish"

Isaiah 41:12

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 41:13

I ... will hold your right hand
Yahweh helping the people of Israel is spoken of as if he were holding their right hand.

Isaiah 41:14

General Information:
Yahweh continues speaking to the people of Israel.

Jacob you worm, and you men of Israel
Here "Jacob" and "men of Israel" mean the same thing. Alternate translation: "you people of Israel who are like worms"

Jacob you worm
Possible meanings are 1) that this refers to the opinions of other nations regarding the people of Israel or 2) that this refers to Israel's own opinion of themselves. Yahweh speaks of their insignificance as if they were a worm.

this is the declaration of Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

generated on Tue Oct 24 10:45:40 2023

Isaiah 41:15

I am making you like a sharp threshing sledge ... you will make the hills like chaff
Yahweh speaks of enabling Israel to defeat their enemies as if he were making the nation a threshing sledge that will level mountains.

a sharp threshing sledge
A threshing sledge was a board with sharp spikes that someone would drag over the wheat to separate the grain from the chaff.

two-edged
This refers to the edges of the spikes that were attached to the threshing sledge. That they are "two-edged" means that they are very sharp.

you will thresh the mountains and crush them
This is a double metaphor. The mountains are a metaphor for grain, and threshing grain is a metaphor for the Israelites defeating the powerful enemy nations near them. Alternate translation: "you will thresh your enemies and crush them as if they were grain, even though they appear to be as strong as mountains"

you will make the hills like chaff
The hills are a metaphor for the powerful enemy nations near Israel. People having the wind blow the chaff away after they have threshed the grain is a metaphor for them allowing Yahweh to destroy their enemies.

Isaiah 41:16

Connecting Statement:
Yahweh continues to use the metaphor of separating grain from chaff to describe how Israel will defeat their enemies.

You will winnow them ... the wind will scatter them
Here the word "them" refers to the mountains and hill in [Isaiah 41:15]

the wind will carry them away; the wind will scatter them
These two phrases mean the same thing. Alternate translation: "the wind will blow them away"

Isaiah 41:17

General Information:
Yahweh speaks of people who are in extreme need as if they are extremely thirsty, and of his provision for them as if he caused water to appear in places where it normally would not appear.

Isaiah 41:18

General Information:
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Isaiah 41:19

General Information:
Yahweh continues speaking.

the myrtle ... the pines and the cypress box trees
These are types of trees.

Isaiah 41:20

the hand of Yahweh has done this
Here the word "hand" represents Yahweh himself. Alternate translation: "Yahweh has done this"

Isaiah 41:21

General Information:
In these verses, Yahweh is mocking the people and their idols. He is challenging the idols to tell what will happen in the future, but he knows they cannot.

Isaiah 41:22

General Information:
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Isaiah 41:23

Connecting Statement:
Yahweh continues to mock the idols and the people who worship them (Isaiah 41:21-22).

do something good or evil
The words "good" and "evil" form a merism and represent anything. Alternate translation: "do anything at all"

Isaiah 41:24

the one who chooses you
Here "you" is plural and refers to the idols. Alternate translation: "the person who chooses you idols"

Isaiah 41:25

General Information:
Yahweh continues speaking.

I have raised up one
Yahweh speaks of appointing a person as if he raised that person up. Alternate translation: "I have appointed one"

from the sun's rising
This refers to the east, the direction from which the sun rises. Alternate translation: "from the east"

generated on Tue Oct 24 10:45:40 2023

him who calls on my name
Possible meanings are 1) that this person invokes Yahweh for his success or 2) that this person worships Yahweh.

he will trample the rulers
Conquering the rulers of other nations is spoken of as if it were trampling them under foot. Alternate translation: "he will conquer the rulers"

like a potter who is treading on the clay
Yahweh compares the way in which this person will trample the other rulers with the way that a potter tramples on clay to mix it with water.

Isaiah 41:26

Who announced this from the beginning, that we might know? Before this time, that we may say, 'He is in the right'?
Yahweh uses these rhetorical questions to mock the idols that the people worship. The implied answers are 1) that the idols have not done these things and 2) that Yahweh is the one who has done these things. The ellipsis in the second question can be filled in. Alternate translation: "None of the idols announced this from the beginning, that we might know. And none of them announced this before time, that we may say, 'He is in the right.'"

Before this time
The words "who announced this" are understood from the previous question. Alternate translation: "Who announced this before this time"

Indeed none of them decreed it, yes, none heard your words
"Indeed, none of the idols decreed it. Indeed, no one heard you idols say anything"

Isaiah 41:27

General Information:
Yahweh continues speaking.

Isaiah 41:28

not one among them
"not one idol"

Isaiah 41:29

their cast metal figures are wind and emptiness
Yahweh speaks of the worthlessness of the idols as if the idols are wind and nothing at all. Alternate translation: "their idols are all worthless"

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Behold, my servant, whom I uphold;
my chosen one, in him I take delight.
I have put my Spirit upon him;
he will bring justice to the nations.
2 He will not cry out nor shout,
nor make his voice heard in the streets.
3 A crushed reed he will not break,
and a dimly burning wick he will not quench:
he will faithfully execute justice.
4 He will neither grow faint nor be crushed
until he has established justice on the earth;
and the coastlands wait for his law.

5 This is what God Yahweh says—
the one who created the heavens and stretched them out,
the one who made the earth and all its produce,
the one who gives breath to the people on it
and life to those who live on it:
6 "I, Yahweh, have called you in righteousness
and will hold your hand.
I will keep you and set you as a covenant for the people,
as a light for the Gentiles,
7 to open the eyes of the blind,
to release the prisoners from the dungeon,
and from the house of imprisonment
those who sit in darkness.

8 I am Yahweh, that is my name;
and my glory I will not share with another
nor my praise with carved idols.
9 See, the previous things came to pass,
now I am about to declare new events.
Before they begin to occur I will tell you about them."

10 Sing to Yahweh a new song,
and his praise from the end of the earth;
you who go down to the sea, and all that is in it,
the coastlands, and those who live there.
11 Let the desert and the cities cry out,
the villages where Kedar lives, shout for joy!
Let the inhabitants of Sela sing;
let them shout from the mountaintops.
12 Let them give glory to Yahweh
and declare his praise in the coastlands.
13 Yahweh will go out as a warrior;
as a man of war he will stir up his zeal.
He will shout, yes, he will roar his battle cries;
he will show his enemies his power.

14 I have kept quiet for a long time;
I have been still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.
15 I will lay waste mountains and hills
and dry up all their vegetation;
and I will turn the rivers into islands
and will dry up the marshes.
16 I will bring the blind by a way that they do not know;
in paths that they do not know I will lead them.

generated on Tue Oct 24 10:45:40 2023

I will turn the darkness into light before them,
and make the crooked places straight.
These things I will do,
and I will not abandon them.
17 They will be turned back, they will be completely put to shame,
those who trust in carved figures,
who say to cast metal figures, "You are our gods."

18 Listen, you deaf;
and look, you blind, that you may see.
19 Who is blind but my servant?
Or deaf like my messenger I send?
Who is as blind as my covenant partner,
or blind as Yahweh's servant?
20 You see many things, but do not comprehend;
ears are open, but no one hears.
21 It pleased Yahweh to praise his justice
and to make his law glorious.
22 But this is a people robbed and plundered;
they are all trapped in pits, held captive in prisons;
they have become prey with no one to rescue them,
and no one says, "Bring them back!"

23 Who among you will listen to this?
Who will listen and hear in the future?
24 Who gave Jacob over to the robber,
and Israel to the looters?
Was it not Yahweh, against whom we have sinned,
in whose ways they refused to walk,
and whose law they refused to obey?
25 Therefore he poured out on them
the heat of his anger and the violence of war,
Its flames encircled them, yet they did not understand;
it consumed them, but they did not take it to heart.

Isaiah 42 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 42:1-4 is the first of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Special concepts in this chapter

Servant

Israel is called Yahweh's servant. The Messiah is also called the servant of Yahweh. It is likely that the two different usages of the word "servant" are intended to contrast with one another.

Isaiah 42:1

General Information:

Yahweh continues speaking.

Behold, my servant

"Look, my servant" or "Here is my servant"

in him I take delight

"with whom I am very happy"

Isaiah 42:2

General Information:

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generated on Tue Oct 24 10:45:40 2023

Isaiah 42:3

General Information:
Yahweh continues speaking.

A crushed reed he will not break, and a dimly burning wick he will not quench
Yahweh speaks of weak and helpless people as if they were crushed reeds and dimly burning wicks.

crushed reed
A reed is the long, thin stem of a plant like tall grass. If it is crushed, it cannot carry any weight. See how you translated this in Isaiah 36:6.

he will not break
"My servant will not break"

Isaiah 42:4

be crushed
This is a metaphor for being discouraged. Alternate translation: "be discouraged"

the coastlands
This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea. See how you translated this in [Isaiah 41:1]

Isaiah 42:5

the one who created the heavens and stretched them out, the one who made the earth
The prophet speaks of Yahweh creating the heavens and the earth as if the heavens and earth were fabric which Yahweh stretched out.

gives breath to the people on it and life to those who live on it
These phrases mean basically the same thing and emphasize that Yahweh gives life to every person. The word "breath" is a metonym for life. Alternate translation: "gives life to the people who live on the earth"

Isaiah 42:6

have called you
Here "you" is singular and refers to Yahweh's servant.

I will ... set you as a covenant for the people
Here the word "covenant" is a metonym for the one who establishes or mediates a covenant. Alternate translation: "I will ... make you be the mediator of a covenant with the people"

a light for the Gentiles
Yahweh speaks of making his servant the one who delivers the nations from bondage as if he were making him a light that shines in dark places for the Gentiles.

Isaiah 42:7

General Information:
Yahweh continues describing what his servant will do.

to open the eyes of the blind
Causing blind people to see is spoken of as if it were opening their eyes. Also, Yahweh speaks of his servant delivering those who have been wrongly imprisoned as if his servant were restoring sight to blind people. Alternate translation: "to enable the blind to see"

to release the prisoners from the dungeon, and from the house of imprisonment those who sit in darkness
The verb may be supplied in the second phrase. Alternate translation: "to release the prisoners from the dungeon, and to release those who sit in darkness from the house in which people have imprisoned them"

Isaiah 42:8

nor my praise with carved idols
The verb may be supplied from the previous phrase. Alternate translation: "nor will I share my praise with carved idols"

my praise
This refers to the praise that Yahweh receives from people.

Isaiah 42:9

I will tell you
Here "you" is plural and refers to the people of Israel.

Isaiah 42:10

General Information:
Yahweh continues speaking.

the sea, and all that is in it, the coastlands, and those who live there
"and all the creatures that live in the sea, and all those who live on the coastlands"

Isaiah 42:11

Let the desert and the cities cry out
This refers to the people who live in the desert and the cities.

Kedar
This is a city north of Arabia. See how this was translated in Isaiah 21:16

Sela
a city in Edom

generated on Tue Oct 24 10:45:40 2023

Isaiah 42:12

General Information:
Yahweh continues speaking.

Let them give glory
Here "them" refers to the people along the coastlands.

Isaiah 42:13

Yahweh will go out as a warrior; as a man of war
Yahweh is compared with a warrior who is ready to defeat his people's enemies.

he will stir up his zeal
Here "zeal" refers to the passion that a warrior experiences when he is about to fight a battle. Yahweh stimulating his zeal is spoken of as if he stirred it up like the wind stirs up waves of water.

Isaiah 42:14

General Information:
Yahweh continues speaking.

I have kept quiet for a long time; I have been still and restrained myself
These two lines share similar meanings. Yahweh's inactivity is described as quietness and stillness.

I have been still and restrained myself
These two phrases mean basically the same thing and indicate that Yahweh has kept himself from acting. Alternate translation: "I have kept myself from doing anything"

I will cry out like a woman in labor; I will gasp and pant
Yahweh's activity as a shouting warrior is compared with a pregnant woman who cries from labor pains. This emphasizes sudden unavoidable action after a period of inactivity.

Isaiah 42:15

I will lay waste mountains ... will dry up the marshes
Yahweh uses this metaphorical language to describe his great power to conquer his enemies.

the marshes
A marsh is an area of soft, wet land with pools of water.

Isaiah 42:16

General Information:
Yahweh continues speaking.

I will bring the blind by a way that they do not know; in paths that they do not know I will lead them
These two phrases mean basically the same thing. Alternate translation: "I will lead the blind in paths that they do not know"

the blind
Yahweh speaks of his people being helpless as if they could not see because they were blind.

that they do not know
Possible meanings are 1) "that they have never traveled" or 2) "with which they are unfamiliar."

I will turn the darkness into light before them
Yahweh speaks of his people being helpless as if they could not see because they walked in darkness, and of his helping them as if he caused light to shine in the darkness.

Isaiah 42:17

General Information:
Yahweh continues speaking.

They will be turned back, they will be completely put to shame
Rejecting those who worship idols is spoken of as if it is forcing them to turn back and move the opposite direction. This can be stated in active form. Alternate translation: "I will reject them and put them to shame"

Isaiah 42:18

General Information:
Yahweh continues speaking.

you deaf ... you blind
Here "you" is plural and refers to the people of Israel. Yahweh speaks of their failure to listen to him and obey him as if they are deaf and blind.

Isaiah 42:19

Who is blind but my servant? Or deaf like my messenger I send?
Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. Alternate translation: "No one is as blind as my servant. No one is as deaf as my messenger whom I send."

Who is as blind as my covenant partner, or blind as Yahweh's servant?
Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. Alternate translation: "No one is as blind as my covenant partner. No one is as blind as Yahweh's servant."

Isaiah 42:20

General Information:
Yahweh continues speaking to the people of Israel.

You see many things, but do not comprehend
"Although you see many things, you do not understand what they mean"

generated on Tue Oct 24 10:45:40 2023

ears are open, but no one hears
The ability to hear is spoken of as if the ears were open. Here the word "hears" refers to understanding what one hears. Alternate translation: "people hear, but no one understands what they hear"

Isaiah 42:21

It pleased Yahweh to praise his justice and to make his law glorious
"Yahweh was pleased to honor his justice by making his law glorious." The second part of the phrase explains how Yahweh accomplished the first part.

Isaiah 42:22

General Information:
Yahweh continues speaking.

But this is a people robbed and plundered
This can be stated in active form. Alternate translation: "But the enemy has robbed and plundered this people"

robbed and plundered
These two words mean basically the same thing and emphasize how badly the enemy had plundered them.

they are all trapped in pits, held captive in prisons
These two phrases mean basically the same thing. This can be stated in active form. Alternate translation: "the enemy has trapped them all in pits and held them captive in prisons"

Isaiah 42:23

General Information:
Here Isaiah begins speaking.

Who among you
Here "you" is plural and refers to the people of Israel.

Isaiah 42:24

Who gave Jacob over to the robber, and Israel to the looters?
These two phrases mean the same thing. Isaiah uses this as a leading question in order to emphasize the answer that he will give in the next phrase. Alternate translation: "I will tell you who gave the people of Israel over to robbers and looters."

Was it not Yahweh ... refused to obey?
Isaiah uses this rhetorical question to emphasize that Yahweh alone was responsible for Israel's situation, and to explain the reason that Yahweh did it. Alternate translation: "It was certainly Yahweh ... refused to obey."

against whom we have sinned
Here the word "we" refers to the people of Israel and to Isaiah.

in whose ways they refused to walk, and whose law they refused to obey
The word "they" also refers to the people of Israel and to Isaiah. The two phrases mean the same thing. In the first, obeying Yahweh's laws is spoken of as if it were walking in the paths in which Yahweh commanded them to walk.

Isaiah 42:25

General Information:
Isaiah continues speaking.

Therefore he
"Therefore Yahweh"

he poured out on them the heat of his anger
Isaiah speaks of Yahweh's anger as if it were a liquid that could be poured out. Alternate translation: "he showed them just how angry he was"

on them
"against us." Here "them" refers to the people of Israel, but Isaiah still included himself as part of the people.

and the violence of war
The word "devastation" can be translated with a verb. Alternate translation: "by devastating them with war"

Its flames encircled them ... it consumed them
Isaiah speaks of Yahweh's fierce anger as if it were a fire that burned the people.

they did not take it to heart
Paying attention to something and learning from it is spoken of as if it were placing that thing on one's heart. Alternate translation: "they did not pay attention" or "they did not learn from it"

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 But now this is what Yahweh says,
he who created you, Jacob, and he who formed you, Israel:
"Do not be afraid, for I have redeemed you;
I have called you by your name, you are mine.
2 When you pass through the waters, I will be with you;
and through the rivers, they will not overwhelm you.
When you walk through the fire you will not be burned,
and the flames will not destroy you.
3 For I am Yahweh your God,
the Holy One of Israel, your Savior.
I have given Egypt as your ransom,
Cush and Seba in exchange for you.
4 Since you are precious and special in my sight, I love you;
therefore I will give people in exchange for you,
and other peoples in exchange for your life.
5 Do not be afraid, for I am with you;
I will bring your offspring from the east,
and gather you from the west.
6 I will say to the north, 'Hand them over;'
and to the south, 'Do not hold any back;'
Bring my sons from afar,
and my daughters from the remote regions of the earth,
7 everyone who is called by my name,
whom I have created for my glory,
whom I have formed, yes, whom I have made.

8 Bring out the people who are blind,
even though they have eyes,
and the deaf,
even though they have ears.
9 All the nations gather together,
and the peoples assemble.
Who among them could have declared this
and announced to us earlier events?
Let them bring their witnesses so they can be justified;
let them listen and affirm, 'It is true.'
10 You are my witnesses—this is Yahweh's declaration—
and my servant whom I have chosen,
so that you may know and believe in me,
and understand that I am he.
Before me there was no god formed,
and there will be none after me.
11 I, I am Yahweh,
and there is no savior but me.
12 I have declared, saved, and proclaimed,
and there is no other god among you.
You are my witnesses—
this is Yahweh's declaration—I am God.
13 From this day on I am he,
and no one can rescue anyone from my hand.
I act, and who can turn it back?"

14 This is what Yahweh says,
your Redeemer, the Holy One of Israel:
"For your sake I send to Babylon
and lead them all down as fugitives,
turning the Chaldeans' expressions of joy
into songs of lamentation.
15 I am Yahweh, your Holy One,

generated on Tue Oct 24 10:45:40 2023

the Creator of Israel, your King."

16 This is what Yahweh says
(who opened a way through the sea
and a path in the mighty waters,
17 who led out the chariot and the horse,
the army and the mighty man. They fell down together;
they will never rise again;
they are extinguished, quenched like a burning wick.)
18 "Do not think about these former things,
nor consider the things of long ago.
19 Look, I am about to do a new thing;
now it begins to happen; do you not know it?
I will make a road in the desert
and streams of water in the wilderness.
20 The wild animals of the field will honor me,
the jackals and the ostriches,
because I give water in the wilderness,
and rivers in the desert,
for my chosen people to drink,
21 this people whom I formed for myself,
that they might recount my praises.

22 But you have not called on me, Jacob;
you have become tired of me, Israel.
23 You have not brought me
any of your sheep as burnt offerings,
or honored me with your sacrifices.
I have not burdened you with grain offerings,
nor wearied you with demands for incense.
24 You have bought me no sweet-smelling cane with money,
neither have you poured out to me the fat of your sacrifices;
but you have burdened me with your sins,
you have wearied me with your evil deeds.

25 I, yes, I, am he who blots out your offenses for my own sake;
and I will not call to mind your sins any longer.
26 Remind me of what happened. Let us debate together;
present your cause, that you may be proved to be in the right.
27 Your first father sinned,
and your teachers have transgressed against me.
28 Therefore I will defile the holy officials;
I will hand Jacob over to complete destruction,
and Israel to abusive humiliation."

Isaiah 43 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Exodus

This chapter pictures Judah's eventual return from exile in Babylon as a kind of second exodus. It was reminiscent of their exodus from Egypt.

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Exile
This chapter prophesies about the Jews return from Babylon, but the exile has yet to happen and is still more than a hundred years in the future. These events will show that Yahweh alone is God.

Isaiah 43:1

he who created you, Jacob, and he who formed you, Israel
Both clauses mean the same thing. Alternate translation: "the one who created you, O people of Israel"

Isaiah 43:2

General Information:
Yahweh continues speaking to the people of Israel.

When you pass through the waters ... the flames will not destroy you
Yahweh speaks of suffering and difficult experiences as if they are deep waters and fires through which the people walk. The words "waters" and "flames" form a merism and emphasize any difficult circumstance.

When you pass through the waters, I will be with you; and through the rivers, they will not overwhelm you
These two statements mean basically the same thing and emphasize that the people will experience no harm because Yahweh is with them.

you will not be burned
This can be stated in active form. Alternate translation: "it will not burn you"

Isaiah 43:3

I have given Egypt as your ransom, Cush and Seba in exchange for you
These two phrases share similar meanings and emphasize that Yahweh will allow Israel's enemy to conquer these nations instead of Israel.

Seba
This is the name of a nation.

Isaiah 43:4

General Information:
Yahweh continues speaking to the people of Israel.

Since you are precious and special in my sight
The words "precious" and "special" mean basically the same thing and emphasize how much Yahweh values his people. Alternate translation: "Because you are very precious to me"

therefore I will give people in exchange for you, and other peoples in exchange for your life
Both phrases mean the same thing. Alternate translation: "therefore I will let the enemy conquer other peoples instead of you"

Isaiah 43:5

I will bring your offspring from the east, and gather you from the west
The directions "east" and "west" form a merism and represent from every direction. Alternate translation: "I will bring you and your offspring from every direction"

Isaiah 43:6

General Information:
Yahweh continues speaking to the people of Israel.

say to the north ... to the south
Yahweh speaks to "the north" and "the south" as if commanding the nations in those locations.

my sons ... my daughters
Yahweh speaks of the people who belong to him as if they were his children.

Isaiah 43:7

everyone who is called by my name
Here to be called by someone's name represents belonging to that person. This can be stated in active form. Alternate translation: "everyone whom I have called by my name" or "everyone who belongs to me"

whom I have formed, yes, whom I have made
Both of these mean the same thing and emphasize that it is God who made the people of Israel.

Isaiah 43:8

the people who are blind ... the deaf
Yahweh speaks of those who do not listen to him or obey him as if they were blind and deaf.

Isaiah 43:9

Who among them could have declared this and announced to us earlier events?
This rhetorical question applies to the gods whom the people of the nations worship. The implied answer is that none of them could do this. This question can be translated as a statement. Alternate translation: "None of their gods could

generated on Tue Oct 24 10:45:40 2023

have declared this or announced to us earlier events."

announced to us earlier events
This phrase refers to their ability to tell about events that happened in the past before they happened. Alternate translation: "announced to us earlier events before they happened"

Let them bring their witnesses so they can be justified; let them listen and affirm, 'It is true.'
Yahweh challenges the gods whom the nations worship to provide witnesses who will testify that they have been able to do these things, although he knows that they cannot do so. Alternate translation: "These gods have no witnesses who will prove them right, witnesses who will listen and affirm, 'It is true'"

Isaiah 43:10

You ... my servant
Here "you" is plural and refers to the people of Israel. The phrase "my servant" refers to the nation, as a whole.

Before me ... after me
In speaking this way, Yahweh is not saying that there was a time before which he did not exist or a time after which he will not exist. He is asserting that he is eternal and that the gods whom the people of other nations worship are not.

Before me there was no god formed
Here the word "formed" indicates that Yahweh is speaking of idols that people have made. This can be stated in active form. Alternate translation: "None of the gods whom people have formed existed before me"

there will be none after me
"none of those gods will exist after me"

Isaiah 43:11

I, I am Yahweh
The word "I" is repeated to emphasize the focus on Yahweh. Alternate translation: "I alone am Yahweh" or "I myself am Yahweh"

there is no savior but me
This can be expressed positively. Alternate translation: "I am the only savior" or "I am the only one who can save you"

Isaiah 43:12

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 43:13

no one can rescue anyone from my hand
Here the word "hand" represents Yahweh's power. Alternate translation: "no one can rescue anyone from my power"

who can turn it back?
Yahweh uses this question to say that no one can turn back his hand. It can be translated as a statement. Turning back his hand represents stopping him from doing something. See how you translated a similar phrase in [Isaiah 14:27]

Isaiah 43:14

General Information:
Yahweh continues speaking to the people of Israel.

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

I send to Babylon and lead them all down
The object of the verb "send" may be supplied in translation. Alternate translation: "I send an army to Babylon"

lead them all down as fugitives
"lead all of the Babylonians down as fugitives"

fugitives
A fugitive is a person who runs away so that his enemy will not capture him.

Isaiah 43:15

General Information:
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Isaiah 43:16

who opened a way ... mighty waters
Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army. The full meaning of this statement can be made clear.

Isaiah 43:17

who led out ... a burning wick
Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army. The full meaning of this statement can be made clear.

They fell down together; they will never rise again
Dying is spoken of as if it were falling down to the ground. Alternate translation: "They all died together; they will never live again"

generated on Tue Oct 24 10:45:40 2023

they are extinguished, quenched like a burning wick
The people dying is spoken of as if they were burning candle wicks that someone has extinguished. This can be stated in active form. Alternate translation: "their lives have ended, like a person extinguishes the flame of a burning candle"

Isaiah 43:18

General Information:
Yahweh continues speaking to the people of Israel.

Do not think about these former things, nor consider the things of long ago.
These two phrases mean basically the same thing and emphasize that they are not to worry about what happened in the past.

Isaiah 43:19

Look
This word is used to draw attention to the important information that follows. Alternate translation: "Listen" or "Pay attention"

do you not know it?
Yahweh uses a question to teach the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "surely you have noticed it."

Isaiah 43:20

wild animals of the field will honor me, the jackals and the ostriches
Here animals honor Yahweh as if they were people.

the jackals and the ostriches
These are examples of "the animals of the field" that will honor Yahweh. See how you translated the names of these animals in Isaiah 13:21-22.

Isaiah 43:21

General Information:
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Isaiah 43:22

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 43:23

General Information:
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Isaiah 43:24

General Information:
Yahweh continues speaking to the people of Israel.

sweet-smelling cane
This is a plant with a pleasant smell used to make anointing oil. It did not grow in the land of Israel so the people had to buy it from other nations.

burdened me with your sins, you have wearied me with your evil deeds
These both mean the same thing and emphasize the complaint Yahweh has with his people.

burdened me with your sins
"troubled me with your sins"

Isaiah 43:25

General Information:
Yahweh continues speaking to the people of Israel.

I, yes, I
The word "I" is repeated for emphasis. Alternate translation: "I alone"

who blots out your offenses
Forgiving sins is spoken of as either 1) blotting them out or wiping them away or 2) erasing a written record of the sins. Alternate translation: "who forgives your offenses like someone wiping something away" or "who forgives your offenses like someone who erases a record of sins"

for my own sake
"for my own honor" or "for my own reputation"

call to mind
"remember"

Isaiah 43:26

present your cause, that you may be proved to be in the right
Yahweh challenges the people to offer proof that they are innocent of the charges that he has brought against them, although he knows that they cannot do so. Alternate translation: "present your case, but you cannot prove yourselves to be to be in the right"

that you may be proved to be in the right
This can be stated in active form. Alternate translation: "that you may prove yourselves to be in the right"

Isaiah 43:27

General Information:
Yahweh continues speaking to the people of Israel.

Your first father sinned
This refers to the founder of Israel and may represent either Abraham or Jacob.

your teachers
the false prophets

Isaiah 43:28

I will hand Jacob over to complete destruction
Here to "hand over" represents putting someone under the power of another. The noun "destruction" can be translated with a verbal phrase. Alternate translation: "I will cause the enemy to completely destroy Jacob"

Israel to abusive humiliation
The verb may be supplied from the previous phrase, with which this phrase is parallel. The noun "humiliation" can be translated with a verbal phrase. Alternate translation: "I will hand Israel over to abusive humiliation" or "I will allow the enemy to abuse and humiliate Israel"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Now listen, Jacob my servant,
and Israel, whom I have chosen:
2 This is what Yahweh says,
he who made you and formed you in the womb
and who will help you: "Do not fear, Jacob my servant;
and you, Jeshurun, whom I have chosen.
3 For I will pour water on the thirsty ground,
and flowing streams on the dry ground;
I will pour my Spirit on your offspring
and my blessing on your descendants.
4 They will spring up among the grass,
like willows by the streams of water.
5 One will say, 'I belong to Yahweh,'
and another will call out the name of Jacob,
and another will write on his hand 'Belonging to Yahweh,'
and name himself by the name of Israel."

6 This is what Yahweh says—
the King of Israel and his Redeemer, Yahweh of hosts:
"I am the first, and I am the last;
and there is no God but me.
7 Who is like me? Let him announce it and explain to me
the events that occurred since I established my ancient people,
and let them declare the events to come.
8 Do not fear or be afraid.
Have I not declared to you long ago, and announced it?
You are my witnesses: Is there any God besides me?
There is no other Rock; I know of none."

9 All who fashion idols are nothing;
the things they delight in are worthless;
their witnesses cannot see or know anything,
and they will be put to shame.
10 Who would form a god
or cast an idol that is worthless?
11 Look, all his associates will be put to shame;
the craftsmen are only men.
Let them assemble together; let them stand up;
they will tremble and be put to shame.

12 The smith works with his tools,
forming it, working over the coals.
He shapes it with hammers
and works it with his strong arm.
He is hungry, and his strength wanes;
he drinks no water and becomes faint.
13 The carpenter measures the wood with a line,
and marks it with a stylus.
He shapes it with his tools
and marks it out with a compass.
He shapes it after the figure of a man,
like a glorious human, so it may stay in a house.
14 He cuts down cedars,
or chooses a cypress tree or an oak tree.
He makes it grow for himself among the trees in the forest.
He plants a fir tree and the rain makes it grow.
15 Then a man uses it for a fire and warms himself.
Yes, he kindles a fire and bakes bread.
Then he makes from it a god and bows down to it;

generated on Tue Oct 24 10:45:40 2023

he makes an idol and bows down to it.
16 He burns part of the wood for the fire,
roasting his meat over it. He eats and is satisfied.
He warms himself and says,
"Ah, I am warm, I have seen the fire."
17 With the rest of the wood he makes a god, his carved image;
he bows down to it and reverences it,
and prays to it saying, "Rescue me, for you are my god."
18 They do not know, nor do they understand,
for their eyes are blind and cannot see,
and their hearts cannot gain understanding.
19 No one's heart remembers, and no one has the knowledge,
no one has the understanding to say,
"I have burned part of the wood in the fire;
yes, I have also baked bread upon its coals.
I have roasted meat over its coals and eaten.
Now should I make the other part
of the wood into an abomination?
Should I bow down to a block of wood?"
20 It is as if he were eating ashes; his deceived heart misleads him.
He cannot rescue himself, nor does he say,
"This thing in my right hand is a false god."

21 Think about these things, Jacob,
and Israel, for you are my servant:
I have formed you; you are my servant:
Israel, you will not be forgotten by me.
22 I have blotted out, like a thick cloud, your rebellious deeds,
and like a cloud, your sins;
return to me,
for I have redeemed you.

23 Sing, you heavens, for Yahweh has done this;
shout for joy, you depths of the earth.
Break out into a shout of joy, you mountains,
you forest with every tree in it;
for Yahweh has redeemed Jacob,
and will show his glory in Israel.

24 This is what Yahweh says, your Redeemer,
he who formed you from the womb:
"I am Yahweh, who made everything,
who alone stretched out the heavens,
who alone fashioned the earth.
25 I who frustrate the omens of the empty talkers
and who disgrace those who interpret omens;
I who overturn the wisdom of the wise
and make their advice foolish.
26 I, Yahweh, who confirmed the words of his servant
and brings to pass the predictions of his messengers,
who says of Jerusalem, 'She will be inhabited,'
and of the towns of Judah,
'They will be built again, and I will raise up their ruins';
27 who says to the deep sea,
'Be dry, and I will dry up your currents.'
28 Yahweh is the one who says of Cyrus,
'He is my shepherd, he will do my every wish;
he will decree about Jerusalem, 'She will be rebuilt,'
and about the temple, 'Let its foundations be laid.'"

generated on Tue Oct 24 10:45:40 2023

Isaiah 44 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's power

There is a prophecy in this chapter that gives the name of the king who will end the exile of the Jews from Babylon and rebuild the temple, even though the exile has not yet even occurred. This emphasizes that Yahweh knows the future, so the translator should translate the name of Cyrus given here. There are many other aspects of this chapter that show Yahweh's power as well. (See: prophet and temple)

Isaiah 44:1

General Information:

Yahweh continues speaking to the people of Israel.

Jacob my servant

This refers to Jacob's descendants. Alternate translation: "descendants of Jacob, my servants"

Isaiah 44:2

he who made you and formed you in the womb

Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother's womb. Alternate translation: "he who made you, as I form a baby in the womb"

you, Jeshurun, whom I have chosen

The verb may be supplied from the previous phrase. Alternate translation: "you, Jeshurun, whom I have chosen, do not fear"

Jeshurun

This also refers to the people of Israel.

Isaiah 44:3

General Information:

Yahweh continues speaking to the people of Israel.

I will pour water on the thirsty ground, and flowing streams on the dry ground

Yahweh speaks of giving his Spirit to the people of Israel as if he were causing rain to fall and streams to flow on dry ground.

and flowing streams on the dry ground

The words "I will pour" are understood from the previous clause. Alternate translation: "and I will pour flowing streams on the dry ground"

the thirsty ground

Dry ground is spoken of as if it were a thirsty person. Alternate translation: "the dry ground"

I will pour my Spirit on your offspring

Yahweh speaks of giving his Spirit to the people as if his Spirit were liquid that he pours out on them. Alternate translation: "I will give my Spirit to your offspring"

my blessing on your descendants

The verb may be supplied from the previous phrase. Alternate translation: "I will pour out my blessing on your descendants" or "I will give my blessing to your descendants"

Isaiah 44:4

They will spring up among the grass, like willows by the streams of water

The people of Israel being prosperous and multiplying is spoken of as if they were plants that grow because they have plenty of water.

willows

A willow is a tree with thin branches that grows near the water.

Isaiah 44:5

General Information:

Yahweh continues speaking to the people of Israel

another will call out the name of Jacob

"another person will say he is a descendant of Jacob"

name himself by the name of Israel

"call himself a descendant of Israel"

Isaiah 44:6

his Redeemer

"Israel's Redeemer"

Yahweh of hosts

See how you translated this phrase in Isaiah 1:9.

generated on Tue Oct 24 10:45:40 2023

I am the first, and I am the last
This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live."

Isaiah 44:7

General Information:
Yahweh continues speaking.

Who is like me? Let him announce
Yahweh uses this rhetorical question to emphasize that there is no one like him. This question can be translated as a statement. Alternate translation: "If anyone thinks he is like me, let him announce"

Isaiah 44:8

General Information:
Yahweh continues speaking to the people of Israel.

Do not fear or be afraid
Yahweh uses two similar expressions in order to strengthen his encouragement. Alternate translation: "Do not be afraid"

Have I not declared to you long ago, and announced it?
Yahweh uses this question to emphasize that he is the one who predicted the events that have now happened. This can be translated as a statement. The word "announced" means basically the same thing as "declared." Alternate translation: "I declared these things to you long ago."

Is there any God besides me?
Yahweh uses a question again to emphasize that there is no other God. This rhetorical question can be translated as a statement. Alternate translation: "There is no God besides me."

There is no other Rock
Yahweh speaks of himself as if he were a large rock under which people can find shelter. This means he has the power to protect his people.

Isaiah 44:9

General Information:
Yahweh continues speaking.

the things they delight in are worthless
"the idols they delight in are worthless"

their witnesses cannot see or know anything
This phrase refers to those who worship these idols and who claim to be witnesses of the idols' power. Yahweh speaks of their inability to understand the truth as if they were blind. Alternate translation: "those who serve as witnesses for these idols are like blind people who know nothing"

they will be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed" or "their idols will put them to shame"

Isaiah 44:10

Who would form a god or cast an idol that is worthless?
Yahweh is using this question to rebuke those who make idols. This question can be translated as a statement. Alternate translation: "Only fools would form a god or cast an idol that is worthless."

cast an idol that is worthless
The word "worthless" does not distinguish worthless idols from idols that have worth, because all idols are worthless. Alternate translation: "cast worthless idols"

Isaiah 44:11

General Information:
Yahweh continues speaking.

all his associates
These words could refer to 1) the associates of the craftsman who makes the idol. Alternate translation: "all of the craftsman's associates" Or 2) those who associate themselves with the idol by worshiping it. Alternate translation: "all those who worship the idol"

be put to shame
This can be stated in active form. Alternate translation: "will be ashamed"

Let them assemble together
"Let them all come together before me"

they will tremble
"they will be terrified." To "cower" is to bend over in fear.

Isaiah 44:12

General Information:
Yahweh continues speaking.

forming it
"forming the idol" or "creating the idol"

Isaiah 44:13

with a line
A string was used to outline the shape of the idol in the wood.

stylus
This is a sharp tool to scratch the wood so the craftsman can see where to cut.

generated on Tue Oct 24 10:45:40 2023

a compass
This is a tool with two points that spread out used to help mark the wood to make the idol.

Isaiah 44:14

He cuts down
"The carpenter cuts down" or "the woodcarver cuts down"

makes it grow for himself
He works so that the tree will grow strong and he can use it.

cypress tree
a tall evergreen tree

Isaiah 44:15

Then a man uses it
"The man uses the wood"

he makes an idol and bows down to it
This part of the sentence says basically the same as the first to emphasize it.

Isaiah 44:16

General Information:
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Isaiah 44:17

General Information:
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Isaiah 44:18

for their eyes are blind and cannot see
Yahweh speaks of those who cannot understand the foolishness of worshiping idols as if they were blind.

for their eyes are blind
Here "their eyes" represents the whole person. Alternate translation: "for they are blind"

their hearts cannot gain understanding
Here the people are represented by their "hearts." Alternate translation: "they cannot understand"

Isaiah 44:19

Now should I make ... an abomination? Should I bow down to a block of wood?
Yahweh says that these people should be asking themselves these rhetorical questions. The questions anticipate negative answers and emphasize how foolish it would be for a person to do these things. These questions can be translated as statements. Alternate translation: "I should not now make ... something disgusting to worship. I should not bow down to a block of wood."

Isaiah 44:20

It is as if he were eating ashes
Yahweh speaks of a person worshiping an idol as if that person were eating the burned ashes of the wood from which he made the idol. Just as eating ashes does not benefit a person, neither does worshiping an idol.

his deceived heart misleads him
The heart represents the inner person. Alternate translation: "he misleads himself because he is deceived"

He cannot rescue himself
"The person who worships idols cannot save himself"

Isaiah 44:21

General Information:
Yahweh continues speaking.

Jacob, and Israel
This refers to people descended from Jacob, Israel. Alternate translation: "you descendants of Israel"

you will not be forgotten by me
This can be stated in active form. Alternate translation: "I will not forget you"

Isaiah 44:22

I have blotted out, like a thick cloud, your rebellious deeds, and like a cloud, your sins
Yahweh speaks of how he has forgiven Israel's sins as if he were a cloud that has completely covered the sun. Alternate translation: "Like a thick cloud that covers the sun, I have blotted out your rebellious deeds, and like a cloud covers the sun, I have forgiven your sins"

like a cloud, your sins
The verb may be supplied from the previous phrase. Alternate translation: "like a cloud, I have blotted out your sins"

Isaiah 44:23

Sing, you heavens ... glory in Israel
Here Isaiah speaks various parts of creation as if they were people and commands them to praise Yawheh.

you depths of the earth
"you lowest parts of the earth." Possible meanings are 1) that this refers to very deep places on the earth such as caves or canyons and forms a merism with "heavens" in the previous phrase or 2) that this refers to the place of the dead.

generated on Tue Oct 24 10:45:40 2023

Isaiah 44:24

Redeemer
See how you translated this word in Isaiah 41:14.

he who formed you from the womb
Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother's womb. See how you translated a similar phrase in [Isaiah 44:2]

who alone stretched out the heavens
Yahweh speaks of creating the heavens as if they were fabric which he stretched out. See how you translated a similar phrase in [Isaiah 42:5]

Isaiah 44:25

omens
These are signs that people used to attempt to predict the future.

the empty talkers
This refers to people who say things that are meaningless.

Isaiah 44:26

who confirmed the words of his servant and brings to pass the predictions of his messengers
Yahweh is saying the same thing twice to emphasize that it is only he, Yahweh, who causes the prophesies to be fulfilled.

the words of his servant ... the predictions of his messengers
The abstract nouns "words" and "predictions" can be translated as verbs. Alternate translation: "what his servant declares ... what his messengers announce"

She will be inhabited
This can be stated in active form. Alternate translation: "People will live there again"

They will be built again
This can be stated in active form. Alternate translation: "People will rebuild them"

I will raise up their ruins
The phrase "ruins" refers to places that have been destroyed. Yahweh speaks of rebuilding them as if he were raising them up. Alternate translation: "I will rebuild what others have destroyed"

Isaiah 44:27

General Information:
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Isaiah 44:28

General Information:
Yahweh continues speaking.

He is my shepherd
Yahweh speaks of Cyrus ruling and protecting the people of Israel as if Cyrus is their shepherd.

She will be rebuilt
This can be stated in active form. Alternate translation: "Let the people rebuild the city"

Let its foundations be laid
This can be stated in active form. Alternate translation: "Let the people lay its foundations"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 This is what Yahweh says to his anointed,
to Cyrus, whose right hand I hold,
in order to subdue nations before him, to disarm kings,
and to open the doors before him, so that gates remain open:
2 "I will go before you
and level the mountains;
I will break in pieces the doors of bronze
and cut in pieces their iron bars,
3 and I will give you the treasures of darkness
and riches hidden away,
that you may know that it is I, Yahweh, who call you by your name,
I, the God of Israel.
4 For Jacob my servant's sake,
and Israel my chosen,
I have called you by your name,
giving you a title of honor,
though you have not known me.
5 I am Yahweh, and there is no other;
there is no God but me.
I will gird you,
though you have not known me;
6 that people may know
from the rising of the sun, and from the west,
that there is no god but me:
I am Yahweh, and there is no other.
7 I form the light and create darkness;
I bring peace and create disaster;
I am Yahweh, who does all these things.

8 You heavens, rain down from above!
Let the skies rain down righteousness.
Let the earth absorb it,
that salvation may bear fruit,
and righteousness spring up together with it.
I, Yahweh, have created them both.

9 Woe to anyone who argues with the one who formed him,
to him who is like any other earthen pot
among all the earthen pots in the ground!
Does the clay say to the potter,
'What are you making?'
or 'Your work has no handles on it'?
10 Woe to him who says to a father,
What are you fathering?'
or to a woman,
'What are you giving birth to?'

11 This is what Yahweh says,
the Holy One of Israel, his Maker:
'Why do you ask questions about what I will do for my children?
Do you command me concerning the work of my hands?'
12 'I made the earth
and created man on it.
It was my hands that stretched out the heavens,
and I commanded all the stars to appear.
13 I stirred Cyrus up in righteousness,
and I will smooth out all his paths.
He will build my city;
he will let my exiled people go home,

generated on Tue Oct 24 10:45:40 2023

and not for price nor bribe,'"
says Yahweh of hosts.

14 This is what Yahweh says,

"The produce of Egypt and the merchandise of Cush
with the Sabeans, men of tall stature,
will be brought to you.
They will be yours.
They will follow after you,
coming in chains.
They will bow down to you
and plead with you saying,
'Surely God is with you,
and there is no other except him.'"

15 Truly you are a God who hides yourself,
God of Israel, Savior.
16 They will all be ashamed and disgraced together;
those who carve idols will walk in humiliation.
17 But Israel will be saved by Yahweh
with an everlasting salvation;
you will never again be ashamed or humiliated.

18 This is what Yahweh says,
who created the heavens,
the true God
who created the earth and made it,
who established it.
He created it, not as a waste,
but designed it to be inhabited:
"I am Yahweh,
and there is no other.
19 I have not spoken in secret,
in some dark land;
I did not say to Jacob's descendants,
'Seek me in vain!'
I am Yahweh, who speaks what is right;
I declare the things that are upright.

20 Assemble yourselves and come!
Gather together, you refugees from among the nations!
They have no knowledge, those who carry carved images
and pray to gods that cannot save.
21 Come close and declare it to me, bring the evidence!
Let them conspire together.
Who has shown this from long ago?
Who announced it?
Was it not I, Yahweh?
There is no God except me,
a just God and a Savior;
there is no one besides me.

22 Turn to me and be saved,
all the ends of the earth;
for I am God, and there is no other.
23 By myself I swear,
speaking my just decree,
and it will not turn back:
'To me every knee will bend,

generated on Tue Oct 24 10:45:40 2023

every tongue will swear.
24 They will say of me, "In Yahweh alone
are righteousness and strength."'"
They will all be ashamed
who are angry at him.
25 In Yahweh all the descendants of Israel will be justified;
they will take pride in him.

Isaiah 45 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Potter and clay

The potter and the clay are important images used in Scripture. They emphasize the power and control of God. This chapter connects this to the truth that Yahweh is the creator of all, which it repeatedly emphasizes. He is even able to "anoint" or chose a future, pagan king. (See: anoint)

Isaiah 45:1

whose right hand I hold

Yahweh helping Cyrus and causing him to be successful is spoken of as if he were holding his right hand.

Isaiah 45:2

General Information:

Yahweh continues speaking to Cyrus.

level the mountains

Yahweh speaks of removing obstacles that would hinder Cyrus's success as if it were leveling mountains before him.

the mountains

The Hebrew word used in the text is rare and is of an uncertain meaning. Some modern versions have "rough places" or "crooked places."

their iron bars

This refers to the iron bars on the bronze gates.

Isaiah 45:3

the treasures of darkness

Here "darkness" refers to places that are secret. Alternate translation: "treasures in dark places" or "the treasures in secret places"

Isaiah 45:4

General Information:

Yahweh continues speaking to Cyrus.

Jacob ... Israel

These both refer to the descendants of Israel.

Isaiah 45:5

I will gird you

Possible meanings are 1) "I will strengthen you for battle" or 2) "I will equip you for battle."

Isaiah 45:6

from the rising of the sun, and from the west

Since the sun rises in the east, this phrase forms a merism and means everywhere on earth. Alternate translation: "from every place on earth"

Isaiah 45:7

General Information:

Yahweh continues speaking.

I form the light and create darkness; I bring peace and create disaster

Both of these expressions form merisms that emphasize that Yahweh is sovereign creator of everything.

Isaiah 45:8

You heavens, rain down from above ... righteousness spring up together with it

Yahweh speaks of his righteousness as if it were rain that falls on the earth, and of his righteousness and salvation as plants that grow on the earth.

You heavens

Yahweh momentarily turns his attention from his people and begins to speak to the heavens.

generated on Tue Oct 24 10:45:40 2023

Isaiah 45:9

General Information:
Yahweh continues speaking.

any other earthen pot among all the earthen pots in the ground
Yahweh speaks of himself as if he were a potter, and of the one who would argue with him as if that person and the rest of humanity were all clay pots. Alternate translation: "like one piece of pottery among many other pieces of pottery scattered on the ground"

earthen pot
Possible meanings are 1) "clay pot" or 2) "piece of broken clay pottery."

Does the clay say to the potter ... on it'?
Yahweh asks this question to rebuke those who argue with him about what he does. Alternate translation: "The clay should not say to the potter ... on it!'"

Isaiah 45:10

General Information:
Yahweh continues to scold those who argue with him about what he does.

Woe to him who says to a father, ... 'What are you giving birth to?'
Yahweh speaks of those who would argue him as if they were unborn children who argue with their own parents.

What are you fathering? ... What are you giving birth to?
The unborn child asks these rhetorical questions to scold his parents for giving birth to him. These can be translated as statements. Alternate translation: "You should not be my father ... You should give birth to me." or "You are not fathering me correctly ... You are not giving birth to me correctly."

Isaiah 45:11

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

Why do you ask questions about what I will do for my children? Do you command me concerning the work of my hands?
Yahweh uses questions to scold those who argue with him about what he does. Alternate translation: "Do not question me about what I do for my children. Do not command me concerning the work of my hands."

my children
This refers to the people of Israel.

the work of my hands
Here the word "hands" represents Yahweh. Alternate translation: "the things that I have made"

Isaiah 45:12

General Information:
Yahweh continues speaking.

It was my hands that
Here the word "hands" represents Yahweh. Alternate translation: "It was I who"

stretched out the heavens
Yahweh speaks of creating the heavens as if they were fabric that he stretched out. See how you translated a similar phrase in Isaiah 42:5.

Isaiah 45:13

General Information:
Yahweh continues speaking.

I stirred Cyrus up in righteousness
Here the word "righteousness" refers to right action. Possible meanings are 1) that Yahweh has stirred up Cyrus to do the right thing or 2) that Yahweh was right to stir up Cyrus.

I stirred Cyrus
Yahweh speaks of causing Cyrus to act as if it were stirring him from slumber.

I will smooth out all his paths
Yahweh speaks of removing obstacles and causing Cyrus to be successful as if he were making the paths smooth on which Cyrus walks.

He will build my city
This refers to Jerusalem.

not for price nor bribe
Here the words "price" and "bribe" share similar meanings. Cyrus will not do these things for financial gain. Alternate translation: "he will not do these things for money"

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Isaiah 45:14

The produce of Egypt and the merchandise of Cush with the Sabeans, men of tall stature, will be brought to you
This can be stated in active form. Alternate translation: "The people of Egypt, Cush, and the tall people of Seba will bring to you their produce and their merchandise"

The produce of Egypt
"The crops that grow in Egypt"

generated on Tue Oct 24 10:45:40 2023

Sabeans
These are people from the nation of Seba.

to you
Here "you" refers to the people of Jerusalem.

there is no other except him
This double negative emphasizes that the speakers believe that the God of Israel is the only true God. Alternate translation: "the only true God is your God"

Isaiah 45:15

General Information:
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Isaiah 45:16

They will all be ashamed and disgraced together; those who carve idols will walk in humiliation
These two lines share similar meanings, with the second clarifying the subject of the first.

They will all be ashamed and disgraced together
The words "ashamed" and "disgraced" mean basically the same thing and emphasize the intensity of shame. This can be stated in active form. Alternate translation: "Their idols will leave them all completely ashamed"

will walk in humiliation
Living in continual humiliation is spoken of as if it were walking in humiliation. Alternate translation: "will be continually humiliated"

Isaiah 45:17

Israel will be saved by Yahweh
This can be stated in active form. Alternate translation: "Yahweh will save the people of Israel"

you will never again be ashamed or humiliated
Here "you" refers to the people of Israel. The words "ashamed" and "humiliated" mean basically the same thing. This can be stated in active form. Alternate translation: "No one will ever humiliate you again"

Isaiah 45:18

not as a waste
"not to be empty." Here the word "waste" refers to an empty, barren place.

but designed it to be inhabited
This can be stated in active form. Alternate translation: "but he designed it so people could live on it"

Isaiah 45:19

General Information:
Yahweh continues speaking.

things that are upright
Here "upright" is a metaphor for things that are true and morally good. Alternate translation: "things that are good and true"

Isaiah 45:20

General Information:
Yahweh continues speaking

refugees
people who have fled from their homes so the enemy will not capture or kill them

Isaiah 45:21

General Information:
Yahweh continues speaking to the refugees (Isaiah 45:20).

Let them conspire together
Here the word "them" refers to the refugees from among the nations who worship idols.

Who has shown this from long ago? Who announced it? Was it not I, Yahweh?
Yahweh uses questions to emphasize that he was the one who told them these things would happen. Alternate translation: "I will tell you who has shown this from long ago. I will tell you who announced it. It was I, Yahweh."

There is no God except me ... there is no one besides me
These double negatives emphasize that the speaker is the only God. Alternate translation: "I am the only God ... I am the only one"

Isaiah 45:22

General Information:
Yahweh continues speaking.

Turn to me and be saved
This can be stated in active form. Alternate translation: "Turn to me and I will save you"

all the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "all the farthest places of the earth" or "the entire earth"

all the ends of the earth
Here this phrase represents the people who live at "the ends of the earth." Alternate translation: "you

generated on Tue Oct 24 10:45:40 2023

who live at the farthest places of the earth" or "all of you who live on the earth"

Isaiah 45:23

To me every knee will bend, every tongue will swear
The words "knee" and "tongue" represent the people. Alternate translation: "Every person will kneel before me, and everyone will swear"

Isaiah 45:24

They will say
All the people on the earth are speaking.

Isaiah 45:25

In Yahweh all the descendants of Israel will be justified
Here the word "justified" does not refer to Yahweh forgiving their sins, but to proving to the nations that Israel was right to worship him. This can be stated in active form. Alternate translation: "Yahweh will justify all the descendants of Israel" or "Yahweh will vindicate all the descendants of Israel"

generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 Bel bows down, Nebo stoops low.
Their idols weigh down the animals who carry them,
and you load your cattle with heavy burdens
for weary animals.
2 Together they bend low, kneel down;
they cannot rescue the images,
and they themselves have gone off into captivity.

3 Listen to me, house of Jacob,
all the remnant of the house of Israel,
who have been carried by me from before your birth,
carried from the womb.
4 Even to your old age I am he,
and until your hair is gray I will carry you.
I made you and I will bear you;
I will carry you and I will rescue you.

5 To whom will you compare me? Who do you think I resemble,
so that we may be compared?
6 People pour out gold from the bag
and weigh silver on the scale.
They hire a metalsmith, and he makes it into a god;
they bow down and worship it.
7 They lift it on their shoulder and carry it;
they set it in its place, and it stands in its place
and does not move from it.
They cry out to it, but it cannot answer
nor save anyone from his trouble.

8 Think about these things;
never ignore them, you rebels!
9 Think about the earlier things, those of times past,
for I am God, and there is no other,
I am God, and there is no one like me.
10 I announce the end from the beginning,
and beforehand what has not yet happened;
I say, "My plan will happen,
and I will do as I desire."
11 I call a bird of prey from the east,
the man of my choice from a distant land;
yes, I have spoken; I will also accomplish it;
I have purposed, I will also do it.
12 Listen to me, you stubborn people,
who are far from doing what is right.
13 I am bringing my righteousness near;
it is not far away,
and my salvation does not wait;
and I will give salvation to Zion
and my beauty to Israel.

Isaiah 46 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

generated on Tue Oct 24 10:45:40 2023

Yahweh and the false gods
This chapter is intended to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison at all because Yahweh alone is God. (See: falsegod)

Isaiah 46:1

Bel bows down, Nebo stoops low. Their idols ... for weary animals
Isaiah speaks of people placing the idols of Bel and Nebo into a cart for animals to transport as if these gods were made to "bow down" and "stoop." These are both postures of humiliation.

Bel ... Nebo
These were the two primary gods whom the Babylonians worshiped.

Their idols
the idols that represented Bel and Nebo

Isaiah 46:2

they cannot rescue the images
"Bel and Nebo cannot rescue their images"

they themselves have gone off into captivity
Isaiah speaks of people carrying off these idols as if the false gods whom they represent are being carried off to captivity.

Isaiah 46:3

Listen to me
Here "me" refers to Yahweh.

who have been carried by me from before your birth, carried from the womb
Yahweh speaks of the nation of Israel as if it were a person, and of the nation's beginning as if it were its birth.

who have been carried by me
Yahweh speaks of helping and rescuing the people of Israel as if he were carrying them. This can be stated in active form. Alternate translation: "whom I have carried"

Isaiah 46:4

Even to your old age I am he, and until your hair is gray I will carry you
Yahweh speaks of the nation of Israel becoming very old as if it were an old man with gray hair.

Isaiah 46:5

General Information:
Yahweh continues speaking to the people of Israel.

To whom will you compare me? Who do you think I resemble, so that we may be compared?
Yahweh uses questions to emphasize that there is no one like him. Alternate translation: "There is no one to whom you can compare me. I resemble no one, so that we might be compared."

so that we may be compared
This can be stated in active form. Alternate translation: "so that you may compare us"

Isaiah 46:6

General Information:
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Isaiah 46:7

They lift it
"They" refers to the people who make idols and "it" refers to the idol that they have created.

Isaiah 46:8

General Information:
Yahweh continues speaking to his people.

Isaiah 46:9

General Information:
This page has intentionally been left blank.

Isaiah 46:10

General Information:
Yahweh continues speaking to his people.

I announce the end from the beginning, and beforehand what has not yet happened
This basically repeats the same idea for emphasis. The verb from the first phrase may be supplied for the second. Alternate translation: "I announce the end from the beginning, and I announce beforehand what has not yet happened"

Isaiah 46:11

I call a bird of prey from the east
Yahweh speaks of Cyrus as if he were "a bird of prey." As a bird swiftly captures its prey, so Cyrus will swiftly accomplish Yahweh's purpose to conquer the nations.

I have spoken; I will also accomplish it; I have purposed, I will also do it.
This repeats the same idea for emphasis.

generated on Tue Oct 24 10:45:40 2023

Isaiah 46:12

General Information:
Yahweh continues speaking to the people of Israel.

who are far from doing what is right
Yahweh speaks of the people stubbornly doing wrong as if they were physically far away from doing the right thing.

Isaiah 46:13

my salvation does not wait
Yahweh speaks of saving his people soon as if his salvation were a person who does not wait to act. The abstract noun "salvation" can be translated with a verb. Alternate translation: "I will not wait to save you"

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Come down and sit in the dust,
virgin daughter of Babylon;
sit on the ground without a throne,
daughter of the Chaldeans.
You will no longer be called
dainty and delicate.
2 Take the millstone and grind flour;
remove your veil,
strip off your flowing robe, uncover your legs,
cross the streams.
3 Your nakedness will be uncovered,
yes, your shame will be seen:
I will take vengeance
and will not spare a man.

4 Our Redeemer, Yahweh of hosts is his name,
the Holy One of Israel.

5 Sit in silence and go into darkness,
daughter of the Chaldeans;
for you will no longer be called
queen of kingdoms.
6 I was angry with my people;
I defiled my heritage
and gave them over into your hand,
but you showed them no mercy;
you placed a very heavy yoke on the old people.
7 You said, "I will rule forever
as sovereign queen."
You did not take these things to heart,
nor did you consider how they would turn out.

8 So now hear this, you who love pleasure
and sit securely;
you who say in your heart,
"I exist, and there is no one else like me;
I will never sit as a widow,
nor will I ever experience loss of children."
9 But these two things will come to you
in a moment in one day:
the loss of children and widowhood;
in full force they will come on you,
despite your sorceries
and your many incantations and amulets.
10 You have trusted in your wickedness;
you have said, "No one sees me";
your wisdom and your knowledge lead you astray,
but you say in your heart,
"I exist, and there is no one else like me."
11 Disaster will overcome you;
you will not be able to drive it away with your incantations.
Destruction will fall on you;
you will not be able to ward it off.
Calamity will strike you suddenly,
before you know it.

12 Persist in casting your spells
and your many sorceries
which you have faithfully recited since your childhood;

generated on Tue Oct 24 10:45:40 2023

perhaps you will profit from them,
perhaps you will cause trembling.
13 You are tired out from so much counsel;
let those men stand up and save you—
those who chart the heavens and prophesy by the stars,
those who declare the new moons—
let them save you from what will happen to you.
14 See, they will become like stubble.
The fire will burn them up.
They will not save themselves
from the hand of the flame.
There are no coals to warm them
and no fire for them to sit by!
15 This is what they have become to you—
those with whom you have worked,
and you have bought and sold with them since your youth—
they wandered about each one in his own direction;
there is no one who can rescue you."

Isaiah 47 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Babylon

This chapter prophesied the destruction of Babylon. At the time that the prophesy was written, Assyria was still in power and Babylon had not yet become a world power. The Chaldeans were not yet a powerful nation either. The people of Judah would become servants or slaves of Babylon and be forced to work very hard. (See: prophet)

Isaiah 47:1

General Information:

In this chapter, Yahweh speaks to Babylon about her downfall as if she were a queen who is humiliated.

sit in the dust, virgin daughter of Babylon; sit on the ground ... daughter of the Chaldeans.

These two phrases mean basically the same thing. Sitting in the dust was a sign of humiliation.

virgin daughter of Babylon ... daughter of the Chaldeans

Both of these phrases refer to the city, Babylon, which is spoken of as if it were a daughter. That the city is a "daughter" indicates how people think fondly of her.

without a throne

Here "throne" refers to the power to rule. Alternate translation: "without the power to rule"

You will no longer be called dainty and delicate

This can be stated in active form. Alternate translation: "People will no longer call you dainty and delicate"

dainty and delicate

These two words share similar meanings. They describe one who is beautiful and lives in luxury. Alternate translation: "very beautiful" or "very luxurious"

Isaiah 47:2

millstone

a large stone used to grind grain

Isaiah 47:3

Connecting Statement:

Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

Your nakedness will be uncovered

This can be stated in active form. Alternate translation: "You will be naked"

your shame will be seen

Here the word "shame" is a euphemism for one's private parts. This can be translated in active form. Alternate translation: "people will see your shame" or "people will see your private parts"

generated on Tue Oct 24 10:45:40 2023

Isaiah 47:4

Our Redeemer
"Our" refers to Isaiah and the people of Israel. See how you translated "Redeemer" in [Isaiah 41:14]

Yahweh of hosts
See how you translated this phrase in Isaiah 1:24.

Holy One of Israel
See how you translated this phrase in Isaiah 5:16.

Isaiah 47:5

daughter of the Chaldeans
This phrase refers to the city, Babylon, which is spoken of as if it were a daughter. That the city is a "daughter" indicates how the Chaldeans think fondly of her. See how you translated this phrase in Isaiah 47:1.

for you will no longer be called
This can be stated in active form. Alternate translation: "for people will no longer call you"

queen of kingdoms
Yahweh speaks of Babylon being the capital city of the Babylonian empire as if it were a queen who ruled many kingdoms.

Isaiah 47:6

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

I was angry
Here "I" refers to Yahweh.

I defiled my heritage
Yahweh speaks of the people of Israel being his special possession as if they were his heritage or inheritance. Alternate translation: "I defiled my people, who are my special possession"

gave them over into your hand
Here the word "hand" represents Babylon's power or control. Alternate translation: "I put them under your power"

you placed a very heavy yoke on the old people
Yahweh speaks of the Babylonians oppressing the old people as if they had treated the old people like cattle and put heavy yokes on their necks.

Isaiah 47:7

I will rule forever as sovereign queen
Babylon speaks of permanently ruling over many nations as if she were a queen who would rule forever.

You did not take these things to heart
Yahweh speaks of thinking carefully about something as if it were placing that thing on one's heart. Alternate translation: "You did not consider these things"

Isaiah 47:8

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

you who love pleasure
"you luxurious one." This refers to the many luxuries that Babylon enjoyed.

sit securely
This refers to Babylon's false sense of security in thinking that she will never lose her position of wealth and honor. Alternate translation: "who think you are safe"

I will never sit as a widow ... loss of children
Babylon believing that other nations will never be able to conquer her is spoken of as if she will never become a widow or never have children die.

I will never sit as a widow
"I will never become a widow"

Isaiah 47:9

in a moment in one day
"suddenly at the same time"

amulets
ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness

Isaiah 47:10

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

you say in your heart
Here the word "heart" refers to the inner person. Alternate translation: "you say to yourself"

Isaiah 47:11

Disaster will overcome you
Yahweh speaks of disaster as if it were a person who captures Babylon. Alternate translation: "You will experience disaster"

Destruction will fall on you
Yahweh speaks Babylon being destroyed as if destruction were an object that falls upon the city. Alternate translation: "You will experience destruction" or "Others will destroy you"

generated on Tue Oct 24 10:45:40 2023

Calamity will strike you
Yahweh speaks of Babylon experiencing calamity as if calamity were a person who strikes Babylon. Alternate translation: "You will experience calamity"

Isaiah 47:12

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

Persist in casting your spells ... perhaps you will cause trembling
Yahweh mocks Babylon by telling her to continue to practice her sorcery to keep bad things away, but he knows that it will not help her.

cause trembling
The one whom Babylon would cause to tremble in fear is probably the personification of disaster. Babylon would be trying to keep disaster away or to avoid suffering disaster. Alternate translation: "cause disaster to tremble in fear and stay away" or "keep yourselves from suffering disaster"

Isaiah 47:13

General Information:
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Isaiah 47:14

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

they will become like stubble. The fire will burn them up
Yahweh compares the magicians and sorcerers to straw that burns quickly in a fire. This means that Yahweh will destroy them as easily as fire burns stubble, and so they are powerless to save Babylon.

the hand of the flame
Here the word "hand" represents strength. Alternate translation: "the power of the flame"

There are no coals to warm them and no fire for them to sit by
Yahweh emphasizes that this is a destructive fire by stating that it is not one that people will use to warm themselves.

Isaiah 47:15

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 Hear this, house of Jacob,
who are called by the name Israel
and have come from the waters of Judah;
you who swear by the name of Yahweh
and invoke the God of Israel,
but not sincerely nor in a righteous manner.
2 For they call themselves people of the holy city
and trust in the God of Israel.
Yahweh of hosts is his name.
3 "I have declared the things from long ago;
they came out from my mouth, and I made them known;
then suddenly I did them, and they came to pass.
4 Because I knew that you were obstinate,
your neck muscles tight as iron,
and your forehead like bronze,
5 therefore I declared these things to you beforehand;
before they happened I informed you,
so you could not say,
'My idol has done them,'
or 'My carved figure and my cast metal figure has ordained these things.'
6 You heard about these things; look at all this evidence;
and you, will you not admit what I said is true?

From now on, I am showing you new things,
hidden things that you have not known.
7 Now, and not from previously, they come into being,
and before today you have not heard about them,
so you will not be able to say,
'Yes, I knew about them.'
8 You never heard; you did not know;
these things were not unfolded to your ears beforehand.
For I knew that you have been very deceitful,
and that you have been a rebel from birth.
9 For the sake of my name I will defer my anger,
and for my honor I will hold back from destroying you.
10 Look, I refined you, but not as silver;
I have purified you in the furnace of affliction.
11 For my own sake, for my own sake I will act;
for how can I allow my name to be profaned?
I will not give my glory to anyone else.

12 Listen to me, Jacob,
and Israel, whom I called:
I am he;
I am the first, I also am the last.
13 Yes, my hand laid the foundation of the earth,
and my right hand spread out the heavens;
when I call to them,
they stand up together.

14 Assemble yourselves, all of you, and listen!
Who among you has announced these things?
Yahweh's ally will accomplish his purpose against Babylon.
He will carry out Yahweh's will against the Chaldeans.
15 I, I have spoken,
yes, I have summoned him,
I have brought him,
and he will succeed.

generated on Tue Oct 24 10:45:40 2023

16 Come near to me, listen to this:
From the beginning I have not spoken in secret; when it happens, I am there."
Now the Lord Yahweh has sent me, and his Spirit.

17 This is what Yahweh,
your Redeemer, the Holy One of Israel says,
"I am Yahweh your God,
who teaches you how to profit,
who leads you by the way that you should go.
18 If only you had obeyed my commandments!
Then your peace and prosperity would have flowed like a river,
and your righteousness like the waves of the sea.
19 Your descendants would have been as numerous as the sand,
and the offspring from your womb as numerous as the grains of sand;
their name would not have been cut off
nor blotted out from before me.

20 Come out from Babylon!
Flee from the Chaldeans!
With the sound of a ringing cry announce it!
Make this known,
make it go out to the ends of the earth!
Say, 'Yahweh has redeemed his servant Jacob.'
21 They did not thirst when he led them through the deserts;
he made the water to flow out of the rock for them;
he split open the rock,
and the waters gushed out.

22 There is no peace for the wicked—says Yahweh."

Isaiah 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Yahweh and the false gods

This chapter is set up to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison between the two because Yahweh alone is God. (See: falsegod)

Important figures of speech in this chapter

Exile

Yahweh explains purpose behind the Jews exile in Babylon, even though it is still in the future. This emphasizes that that Yahweh is much more powerful than the false gods.

Isaiah 48:1

Hear this

"Listen to my message." Yahweh is speaking.

house of Jacob

Here "house" refers to the descendants of Jacob. Alternate translation: "descendants of Jacob"

who are called by the name Israel

This can be stated in active form. Alternate translation: "whom everyone calls the people of Israel"

have come from the waters of Judah

This phrase emphasizes that they are the direct, physical descendants of Judah. Alternate translation: "are the descendants of Judah"

generated on Tue Oct 24 10:45:40 2023

the waters of Judah
The word "waters" here is a euphemism for semen. You may need either to translate using a different euphemism or to specify the meaning of the euphemism. Alternate translation: "the family line of Judah" or "the loins of Judah" or "the sperm of Judah"

invoke the God of Israel
"call on the God of Israel"

Isaiah 48:2

they call themselves
This refers to the people of Israel. Alternate translation: "you call yourselves"

the holy city
This refers to Jerusalem.

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Isaiah 48:3

General Information:
Yahweh continues speaking to the people of Israel.

they came out from my mouth
"Mouth" refers to someone speaking. Alternate translation: "I spoke these things"

Isaiah 48:4

your neck muscles tight as iron, and your forehead like bronze
Yahweh compares the tightness of their neck muscles and the hardness of their foreheads to the hardness of iron and bronze. Here, to have a tight neck or a hard forehead is a metaphor that means the people are stubborn. Alternate translation: "it is as if your necks were iron and your heads were bronze"

Isaiah 48:5

I declared these things to you beforehand; before they happened I informed you
This is saying the same thing twice for emphasis.

Isaiah 48:6

General Information:
Yahweh continues speaking to the people of Israel.

will you not admit what I said is true?
Yahweh uses a question to scold the people of Israel for not admitting what they should know is true. Alternate translation: "you are stubborn and will not admit what I said is true."

Isaiah 48:7

General Information:
This page has intentionally been left blank.

Isaiah 48:8

General Information:
Yahweh continues speaking to the people of Israel.

these things were not unfolded to your ears beforehand
Yahweh speaks of explaining something as if it were unfolding it. The word "ears" represents the people who are listening. This can be stated in active form. Alternate translation: "I did not explain these things to you beforehand"

from birth
Yahweh speaks of the nation's beginning as if it were its birth.

Isaiah 48:9

General Information:
Yahweh continues speaking to the people of Israel.

For the sake of my name I will defer my anger
Here the word "name" refers to Yahweh's reputation. Alternate translation: "For the sake of my reputation I will delay my anger"

for my honor I will hold back from destroying you
This part of the sentence means basically the same thing as the first part.

Isaiah 48:10

Look, I refined you, but not as silver; I have purified you in the furnace of affliction
Yahweh speaks of using affliction to purify his people as if they were precious metals and affliction were a furnace in which he refines them.

Isaiah 48:11

for how can I allow my name to be profaned?
Yahweh uses a question to emphasize that he can never allow his own name to be dishonored. This can be stated in active form. Alternate translation: "for I cannot allow anyone to profane my name."

Isaiah 48:12

General Information:
Yahweh continues speaking to the people of Israel.

Jacob, and Israel
Both of these refer to the people of Israel.

I am the first, I also am the last
This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began

generated on Tue Oct 24 10:45:40 2023

all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live." See how you translated a similar phrase in [Isaiah 44:6]

Isaiah 48:13

my hand laid the foundation of the earth, and my right hand spread out the heavens
Here "hand" refers to Yahweh. Alternate translation: "I laid the foundation of the earth, and I spread out the heavens"

the foundation of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated this in Isaiah 24:18.

spread out the heavens
Yahweh speaks of creating the heavens as if they were fabric which Yahweh stretched out. See how you translated a similar phrase in [Isaiah 42:5]

when I call to them, they stand up together
Standing up when Yahweh calls is a metaphor for being ready to obey him. Yahweh speaks of the earth and the heavens as if they were able to hear him and obey him.

when I call to them
Possible meanings are 1) "when I call the earth and the heavens" or 2) "when I call the stars in the heavens."

Isaiah 48:14

General Information:
Yahweh continues speaking to the people of Israel.

Who among you has announced these things?
Yahweh uses a question to emphasize that the idols have not told them these things. Alternate translation: "None of your idols has told this to you."

Yahweh's ally will accomplish his purpose against Babylon. He will carry out Yahweh's will against the Chaldeans
Here "ally" refers to Cyrus. Both of these sentences mean the same thing and are used for emphasis.

his purpose
"Yahweh's purpose"

Isaiah 48:15

I, I
The word "I" is repeated for emphasis. Alternate translation: "I myself"

Isaiah 48:16

General Information:
Yahweh continues speaking to the people of Israel.

I have not spoken in secret
"I have spoken plainly and clearly"

sent me
Here "me" refers to an unknown servant of Yahweh, maybe Isaiah or Cyrus or the promised Messiah.

Isaiah 48:17

your Redeemer ... your God
Here "your" refers to the people of Israel.

Redeemer
See how you translated this word in Isaiah 41:14.

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

who leads you by the way that you should go
Yahweh teaching the people how they should live is spoken of as if he were leading them to walk on the correct paths.

to profit
to succeed

Isaiah 48:18

If only you had obeyed my commandments
Yahweh describes something that could have happened but did not.

Then your peace and prosperity would have flowed like a river, and your righteousness like the waves of the sea
These two phrases share similar meanings. In both, Yahweh speaks of Israel's experiencing abundant blessings as if those blessings flowed like water.

your righteousness like the waves of the sea
The verb may be supplied from the previous phrase. Alternate translation: "your righteousness would have flowed like the waves of the sea"

righteousness
This is probably a metonym for the salvation that come from righteousness. Alternate translation: "salvation"

Isaiah 48:19

General Information:
Yahweh continues telling Israel what would have happened if they had obeyed his commandments, but they had not obeyed.

generated on Tue Oct 24 10:45:40 2023

Your descendants would have been as numerous as the sand, and the offspring from your womb as numerous as the grains of sand
These both mean that the people would have had more descendants than they could count.

the offspring from your womb
Yahweh speaks of the descendants of the people of Israel as if they were children to which the nation gives birth.

their name would not have been cut off nor blotted out
The people of Israel being destroyed is spoken of as if their name had been cut off, as one would cut a piece of cloth or cut a branch from a tree, or blotted out. This can be translated in active form. Alternate translation: "I would not have cut off nor blotted out their name"

their name
Here the word "name" refers to the descendants who would carry on the name of Israel. Alternate translation: "they"

cut off nor blotted out
These two expressions in this context refer to destroying the people. Alternate translation: "destroyed"

Isaiah 48:20

General Information:
Yahweh continues speaking to the people of Israel.

to the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "to all the farthest places of the earth" or "to the entire earth"

his servant Jacob
This refers to the descendants of Jacob. Alternate translation: "the people of Israel, his servants"

Isaiah 48:21

They did not thirst ... the waters gushed out
This refers to an event in the history of the people of Israel when Yahweh took care of them while they lived in the desert after escaping Egypt.

Isaiah 48:22

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 Listen to me, you coastlands!
Now pay attention, you distant peoples.
Yahweh has called me from birth by name,
when my mother brought me into the world.
2 He has made my mouth like a sharp sword;
he hid me in the shadow of his hand;
he has made me into a polished arrow;
in his quiver he has hidden me.
3 He said to me, "You are my servant,
Israel, through whom I show my glory."
4 But I replied, "Though I thought I have labored in vain,
I have spent my energy for nothing,
yet my justice is with Yahweh,
and my reward is with my God."

5 Now Yahweh has spoken—
he who formed me from birth to be his servant,
to restore Jacob again to himself,
so that Israel would be gathered to him,
for I am honored in the eyes of Yahweh,
and my God has become my strength—
6 and he says, "It is too small a thing for you to be my servant
to reestablish the tribes of Jacob,
and to restore the survivors of Israel.
I will make you a light to the Gentiles,
that you may be my salvation to the ends of the earth."

7 This is what Yahweh says,
the Redeemer of Israel, their Holy One,
to the one whose life is despised, hated by the nations,
and a slave of rulers,
"Kings will see you and arise,
and princes will see you and bow down,
because of Yahweh who is faithful,
even the Holy One of Israel, who has chosen you."

8 This is what Yahweh says,

"At a time I decide to show my favor I will answer you,
and in a day of salvation I will help you;
I will protect you,
and give you as a covenant for the people,
to rebuild the land,
to reassign the desolate inheritance.
9 You will say to the prisoners, 'Come out;'
to those in dark dungeons, 'Show yourselves.'
They will graze along the roads,
and on all the bare slopes will be their pasture.

10 They will not be hungry or thirsty;
nor will the heat or sun beat on them,
for he who has mercy on them will lead them;
he will guide them to springs of water.
11 Then I will make all my mountains into a road,
and make my highways level."
12 Look, these will come from far away,
some from the north and the west;

generated on Tue Oct 24 10:45:40 2023

and others from the land of Sinim.

13 Sing, heavens, and be joyful,
earth; break into joyful shouting, you mountains!
For Yahweh comforts his people,
and will have compassion on his afflicted.

14 But Zion said, "Yahweh has abandoned me,
and the Lord has forgotten me."

15 "Can a woman forget her baby, nursing at her breast,
so she does not have compassion on the son she has borne?
Yes, they may forget,
but I will not forget you.
16 Look, I have inscribed your name on my palms;
your walls are continually before me.
17 Your children are hurrying back,
while those who destroyed you and made you desolate are going away.
18 Look around and see,
they are all gathering and coming to you.
As surely as I live—this is Yahweh's declaration—
you will surely wear them like jewelry,
and you will put them on like a bride.

19 Though you were a waste and desolate,
a land that was in ruins,
now you will be too small for the inhabitants,
and those who devoured you will be far away.
20 The children born during the time of your bereavement
will say in your hearing,
'The place is too cramped for us,
make room for us, so we may live here.'
21 Then you will say in your heart,
'Who has borne these children for me?
I was bereaved and barren,
exiled and divorced.
Who has raised these children?
Look, I was left all alone;
where did these come from?'"

22 This is what the Lord Yahweh says,

"Look, I will raise my hand to the nations;
I will raise my signal flag to the peoples.
They will bring your sons in their bosoms
and carry your daughters on their shoulders.
23 Kings will be your foster fathers,
and their queens your nursemaids;
they will bow down to you with their faces to the earth
and lick the dust of your feet;
and you will know that I am Yahweh;
those who wait for me will not be put to shame."

24 Can the booty be taken from the warrior,
or captives be rescued from the ruthless? [1]

25 But this is what Yahweh says,

generated on Tue Oct 24 10:45:40 2023

"Yes, the captives will be taken away from the warrior,
and booty will be rescued from the ruthless;
for I will oppose your adversary
and save your children.
26 I will feed your oppressors with their own flesh;
and they will get drunk on their own blood, as if it were wine.
Then all mankind will know
that I, Yahweh, am your Savior and your Redeemer,
the Mighty One of Jacob."

Footnotes

49:24 [1]Instead of

Isaiah 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 49:1-6 is the second of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Other possible translation difficulties in this chapter

A day of salvation

It is unclear if this is a reference to the gospel proclaimed by the Messiah or to the day of restoration of all things. The translator should not try to explain its reference to the reader. (See: save, goodnews and restore)

Isaiah 49:1

Listen to me

Here "me" refers to Yahweh's servant.

you coastlands

This refers to the people who live on the coastlands. Alternate translation: "you who live on the coastlands"

Isaiah 49:2

He has made my mouth like a sharp sword

Here the word "mouth" represents the words that he speaks. His words are compared to a sharp sword to emphasize that they will be effective. Alternate translation: "He has made my words as effective as a sharp sword"

he hid me in the shadow of his hand

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh's hand cast a shadow over him.

he has made me into a polished arrow; in his quiver he has hidden me

Yahweh's servant being able to carry out Yahweh's purposes effectively is spoken of as if the servant were a sharp, new arrow.

in his quiver he has hidden me

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh kept him hidden in a quiver.

quiver

a case used to carry arrows

Isaiah 49:3

General Information:

Yahweh's servant continues speaking.

He said

"Yahweh said"

You are my servant, Israel

"You are my servant, whom I call Israel"

generated on Tue Oct 24 10:45:40 2023

Isaiah 49:4

General Information:
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Isaiah 49:5

General Information:
Yahweh's servant continues speaking.

that Israel would be gathered to him
This part of the sentence means the same as the part before it. This can be stated in active form. Alternate translation: "to bring the people of Israel back to himself"

I am honored in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. This can be stated in active form. Alternate translation: "Yahweh has honored me"

Isaiah 49:6

I will make you a light to the Gentiles
The servant bringing Yahweh's message to the Gentiles and helping them to understand it is spoken of as if Yahweh made the servant a light that shines among the Gentiles. See how you translated a similar phrase in [Isaiah 42:6]

to the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "to all the farthest places of the earth" or "to the entire earth"

Isaiah 49:7

Redeemer
See how you translated this word in Isaiah 41:14.

to the one whose life is despised, hated by the nations, and a slave of rulers
Here the word "life" represents the person. This can be stated in active form. Alternate translation: "to the one whom people despised, whom the nations hated and held as slaves"

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

Isaiah 49:8

At a time I decide to show my favor I will answer you, and in a day of salvation I will help you
These two clauses mean basically the same thing.

I will answer you
Here "you" refers to Yahweh's servant.

in a day of salvation
The word "salvation" can be translated as a verb. Alternate translation: "when the time comes for me to save you"

give you as a covenant for the people
Here the word "covenant" is a metonym for the one who establishes or mediates a covenant. See how you translated a similar phrase in [Isaiah 42:6]

to rebuild the land
Here the word "land" represents the cities in the land that had been destroyed. Alternate translation: "to rebuild the ruined places in the land"

to reassign the desolate inheritance
Yahweh speaks of the land as if it were an inheritance that the people of Israel received as a permanent possession. It is implied that the servant is to reassign the land to the people of Israel. Alternate translation: "to reassign the desolate land to the people of Israel as their inheritance"

Isaiah 49:9

General Information:
Yahweh continues speaking to his servant.

They will graze along the roads, and on all the bare slopes will be their pasture
Yahweh speaks of the people living freely and prosperously as if they were sheep that had plenty of pasture in which to graze.

Isaiah 49:10

General Information:
Yahweh continues speaking.

They will not
Here "they" refers to God's people.

nor will the heat or sun beat on them
Here the word "heat" describes the word "sun." The people suffering from the sun's heat is spoken of as if the heat struck them. Alternate translation: "nor will they suffer from the sun's heat"

for he who has mercy on them ... he will guide them
Yahweh speaks of himself in the third person. He speaks of protecting the people and caring for them as if he were their shepherd. Alternate translation: "I, the one who has mercy on them ... I will guide them"

Isaiah 49:11

I will make all my mountains into a road, and make my highways level
Yahweh speaks of guiding his people safely and removing obstacles from their path as if he turned mountains into roads and level highways.

generated on Tue Oct 24 10:45:40 2023

Isaiah 49:12

the land of Sinim
The location of this place is uncertain, but it may refer to a region in the southern part of Egypt.

Isaiah 49:13

Sing, heavens, and be joyful, earth; break into joyful shouting, you mountains!
Isaiah turns his attention from the people of Israel and speaks to the heavens, earth, and mountains as if they were people.

Isaiah 49:14

But Zion said
The word "Zion" is another name for Jerusalem. Isaiah speaks of the city as if it were a woman who complains that Yahweh has forgotten her.

Isaiah 49:15

Can a woman forget her baby, nursing at her breast, so she does not have compassion on the son she has borne?
Yahweh uses a question to help his people understand that he will never forget about them or stop caring for them. Alternate translation: "A woman would not forget her nursing baby or stop caring for the son she bore."

Isaiah 49:16

General Information:
Yahweh continues speaking to Zion.

I have inscribed your name on my palms
Yahweh speaks of his unwavering devotion to Zion as if he had written her name on the palms of his hands.

your walls are continually before me
Yahweh speaks of always thinking about Zion as if her walls were always before him. The word "walls" is a metonym for the city. Alternate translation: "I am continually thinking about your walls" or "I am always thinking about you"

Isaiah 49:17

Your children are hurrying back
Yahweh speaks of the people who are returning to live in Jerusalem as if they were the city's children. Alternate translation: "Your inhabitants are hurrying back"

destroyed you and made you desolate
This is a doublet. Alternate translation: "completely destroyed you"

Isaiah 49:18

you will surely wear them like jewelry, and you will put them on like a bride
Yahweh speaks of the inhabitants of Zion as if they were jewelry that the city wears to show her beauty and joy.

you will put them on like a bride
The last part of the phrase can be clarified from the previous line. Alternate translation: "you will put them on, like a bride wears jewelry"

Isaiah 49:19

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Though you were a waste and desolate
The words "a waste" and "desolate" mean basically the same thing and emphasize that the enemy has destroyed Zion and left it empty. Alternate translation: "Though you were completely desolate"

those who devoured you
The enemy destroying Zion is spoken of as if they had devoured it. Alternate translation: "those who destroyed you"

Isaiah 49:20

The children born during the time of your bereavement
Yahweh speaks of the time when the people of Jerusalem were in exile as if the city was bereaved of her children. Those who were born while the people were in exile are spoken of as the city's children. Alternate translation: "Those who will inhabit you, who were born while the people were in exile"

The place is too cramped for us
This means that there will be so many people that the city will be too small for them all to live in it.

Isaiah 49:21

General Information:
Yahweh continues speaking to Zion as if it were a woman.

say in your heart
Here the word "heart" is a metonym for the whole person. Alternate translation: "say to yourself" or "ask yourself"

Who has borne these children for me?
Zion speaks of the people who are returning to inhabit the city as if those people were her children. Zion's question expresses her surprise that so many children now belong to her.

generated on Tue Oct 24 10:45:40 2023

I was bereaved and barren, exiled and divorced
Zion describes herself as a woman incapable of having more children. She indicates the reasons for her great surprise.

I was bereaved and barren
"I was mourning over my dead children and unable to have more"

exiled and divorced
"I was sent away, without a husband"

Who has raised these children? Look, I was left all alone; where did these come from?
Again, Zion uses questions to expresses her surprise. Alternate translation: "Look, I was left all alone; now all of these children that I did not raise have come to me."

Isaiah 49:22

General Information:
Yahweh continues speaking to Zion as if it were a woman. He explains how she is able to have so many children.

I will raise my hand to the nations; I will raise my signal flag to the peoples
These two clauses mean basically the same thing. Alternate translation: "I will raise my hand and signal with a flag for the people of the nations to come"

signal flag
See how you translated this in Isaiah 5:26.

They will bring your sons in their bosoms and carry your daughters on their shoulders
Yahweh speaks of the people who will inhabit Jerusalem as if they were the city's children. He also speaks of the people of other nations helping the Israelites to return to Jerusalem as if they were carrying the Israelites.

bosoms
The word "bosom" refers to the chest, shoulders, and arms.

Isaiah 49:23

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Kings will be your foster fathers, and their queens your nursemaids
Yahweh speaks of the people who will inhabit Zion as if they were the city's children. The terms "foster fathers" and "nursemaids" refer to men and women who become responsible for the care of children. Alternate translation: "The kings and queens of other nations will provide for your inhabitants"

they will bow down to you with their faces to the earth and lick the dust of your feet
These phrases describe gestures that people used to express complete submission to a superior.

lick the dust of your feet
Possible meanings are 1) that this is a literal expression of submission where the person licks the dust off of a superior's foot or from the ground at the superior's foot or 2) that this is an idiom that describes a person prostrating himself before a superior.

will not be put to shame
This can be stated in active form. Alternate translation: "will not be ashamed" or "will not be disappointed"

Isaiah 49:24

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Can the booty be taken from the warrior, or captives be rescued from the ruthless?
Isaiah uses a question to express the difficulty of taking anything from a mighty soldier or a very strong warrior. This can be stated in active form. Alternate translation: "A person cannot take the booty from a warrior or rescue captives from ruthless soldiers."

booty
valuable items taken from the losers in a battle

the ruthless
This nominal adjective refers to any ruthless person, not to one particular ruthless person. Alternate translation: "ruthless people"

Isaiah 49:25

the captives will be taken away from the warrior, and booty will be rescued
Yahweh says that he will do what is usually impossible for people to do. This can be stated in active form. Alternate translation: "I will take the captives from the warrior, and I will rescue the booty"

the ruthless
This nominal adjective refers to any ruthless person, not to one particular ruthless person. See how you translated this in [Isaiah 49:24]

I will ... save your children
Yahweh speaks of the people who will inhabit Zion as if they were the city's children.

Isaiah 49:26

General Information:
Yahweh continues speaking to Zion as if it were a person.

I will feed your oppressors with their own flesh
Possible meanings are 1) the oppressors will be so hungry that they will eat the flesh of their friends who have died. Alternate translation: "I will cause your oppressors to eat their own flesh" or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were eating themselves. Alternate translation: "I will cause your oppressors to destroy themselves, as if they were eating their own flesh"

they will get drunk on their own blood, as if it were wine
Possible meanings are 1) the oppressors will be so thirsty that they drink the blood of their friends who have died. Alternate translation: "they will drink their friends' blood and be like weak people who are drunk on wine" or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were drinking their own blood. Alternate translation: "they will shed so much of their friends' blood that it will be as though they were getting drunk with wine"

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 This is what Yahweh says,

"Where is the certificate of divorce
with which I divorced your mother?
To which of my creditors did I sell you?
Look, you were sold because of your iniquities,
and because of your rebellion your mother was sent away.
2 Why did I come but there was no one there?
Why did I call but no one answered?
Was my hand too short to ransom you?
Was there no power in me to rescue you?
Look, at my rebuke I dry up the sea;
I make the rivers a desert;
their fish die for lack of water and rot.
3 I clothe the sky with darkness;
I cover it with sackcloth."

4 The Lord Yahweh has given me a tongue as one of those who are taught,
so that I speak a sustaining word to the weary one; he wakes me morning by morning;
he awakens my ear to hear like those who are taught.
5 The Lord Yahweh has opened my ear,
and I was not rebellious,
nor did I turn away backward.
6 I gave my back to those who beat me,
and my cheeks to those who plucked out my beard;
I did not hide my face
from acts of shame and spitting.
7 For the Lord Yahweh will help me;
therefore I am not disgraced;
so I have made my face like flint,
for I know that I will not be put to shame.
8 He who will justify me is close by.
Who will oppose me?
Let us stand and confront one another.
Who is my accuser?
Let him come near to me.
9 See, the Lord Yahweh will help me.
Who will declare me guilty?
See, they will all wear out like a garment;
the moth will eat them up.

10 Who among you fears Yahweh?
Who obeys the voice of his servant?
Who walks in deep darkness
without light?
He should trust in the name of Yahweh
and lean on his God.
11 Look, all you who light fires,
who equip yourselves with torches:
walk in the light of your fire
and in the flames that you have ignited.
This is what you have received from me:
You will lie down in a place of pain.

generated on Tue Oct 24 10:45:40 2023

Isaiah 50 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 50:4-9 is the third of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Important figures of speech in this chapter

Rhetorical Questions
There are many rhetorical questions in this chapter. These questions prove Yahweh's point and are intended to convince the readers.

Isaiah 50:1

Where is the certificate of divorce with which I divorced your mother?
Yahweh speaks of Zion as if the city were the mother of the people who lived there and of sending the people into exile as if he were divorcing their mother.

Where is the certificate of divorce with which I divorced your mother?
Yahweh asks this rhetorical question so that the people would produce "the certificate of divorce," which would provide the reason Yahweh sent them into exile. Alternate translation: "Show me the certificate of divorce with which I divorced your mother."

To which of my creditors did I sell you?
Yahweh speaks of sending the people into exile as if he were selling them.

To which of my creditors did I sell you?
Yahweh asks this question to emphasize that he did not sell them because he owed a debt to a creditor. It is implied that this is what the people had thought. Alternate translation: "I did not sell you because I owed a debt to someone."

you were sold because of your iniquities, and because of your rebellion your mother was sent away
Yahweh gives the reason for sending the people into exile, which he speaks of as if he had sold them and divorced their mother. This can be stated in active form. Alternate translation: "I sold you because of your sins, and I divorced your mother because of your rebellion"

Isaiah 50:2

General Information:
Yahweh continues speaking to the people of Israel.

Why did I come but there was no one there? Why did I call but no one answered?
These two sentences mean basically the same thing. Yahweh uses questions to emphasize that the people are in exile because they did not respond to him, not because he was unwilling to save them. Alternate translation: "When I came to you, you should have been there, but you were not. When I called you, you should have answered, but you did not." or "When I came to speak to you, you did not respond to me."

Was my hand too short to ransom you? Was there no power in me to rescue you?
Yahweh uses two similar questions to rebuke the people for believing that he was not strong enough to rescue them. Alternate translation: "My hand was certainly not too short for me to ransom you, and I had the power to rescue you!" or "I certainly have the power to rescue you from your enemies."

Was my hand too short
Here the word "hand" represents Yahweh's power. Yahweh not being strong enough is spoken of as if his hand were short. Alternate translation: "Was I not strong enough"

Was there no power in me
"Did I not have the power"

I make the rivers a desert
Yahweh speaks of drying up the rivers as if he were turning them into a desert. Alternate translation: "I make the rivers as dry as a desert"

their fish die for lack of water and rot
"their fish die and rot for lack of water." The word "their" refers to the sea and the rivers.

Isaiah 50:3

I clothe the sky with darkness; I cover it with sackcloth
These two phrases mean basically the same thing. Yahweh speaks of causing the sky to become dark as if he were clothing it with sackcloth. Alternate

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translation: "I make the sky dark, as if it were wearing dark sackcloth"

Isaiah 50:4

General Information:
Yahweh's servant begins to speak.

The Lord Yahweh has given me a tongue as one of those who are taught
The word "tongue" represents what he says. Possible meanings are 1) Yahweh has enabled him to speak as one who has learned to speak skillfully. Alternate translation: "The Lord Yahweh has enabled me to be a skillful speaker" or 2) Yahweh has taught him what to say. Alternate translation: "The Lord Yahweh has enabled me to speak what he has taught me"

he awakens my ear to hear
Here "my ear" refers to Yahweh's servant. Yahweh enabling him to hear and understand what Yahweh teaches him is spoken of as if Yahweh awakened his ear from sleep. Alternate translation: "he has enabled me to understand what he says"

like those who are taught
The servant compares himself with a student who learns from his teacher. Possible meanings are 1) "like one who learns from his teacher" or 2) "like one whom he has taught"

Isaiah 50:5

General Information:
The servant of Yahweh continues speaking.

The Lord Yahweh has opened my ear
Yahweh enabling his servant to hear and understand is spoken of as if Yahweh opened his ear. Alternate translation: "The Lord Yahweh has enabled me to hear and understand him"

I was not rebellious, nor did I turn away backward
These two phrases mean basically the same thing. Disobeying what Yahweh said is spoken of as if it were turning one's back toward him. This can be stated in positive terms. Alternate translation: "I obeyed what he said"

Isaiah 50:6

I gave my back to those who beat me, and my cheeks to those who plucked out my beard
Allowing people to beat him and pluck out his beard is spoken of as if it were giving his back and cheeks to them. Alternate translation: "I allowed people to beat me on my back and to pluck out my beard from my cheeks"

I did not hide my face from acts of shame and spitting
Hiding one's face means to protect oneself. Alternate translation: "I did not defend myself when they mocked me and spat on me"

Isaiah 50:7

General Information:
Yahweh's servant continues speaking.

therefore I am not disgraced
Even though the servant has been mistreated, he will not be ashamed because he has obeyed Yahweh. This can be stated in active form. Alternate translation: "therefore I will not be ashamed"

so I have made my face like flint
Here "my face" refers to the servant. The servant being steadfastly determined to obey Yahweh is spoken of as if his face were as hard as flint. Alternate translation: "so I am absolutely determined"

for I know that I will not be put to shame
The servant looks to the future with confidence, secure in Yahweh's calling. This can be stated in active form. Alternate translation: "for I know that my enemies will not be able to make me feel shame"

Isaiah 50:8

General Information:
Yahweh's servant continues speaking.

Who will oppose me? Let us stand ... Who is my accuser? Let him come
The servant uses these questions to emphasize that there is no one who can legitimately accuse him of wrong. Alternate translation: "If anyone would oppose me, let us stand ... If anyone would accuse me, let him come"

Isaiah 50:9

Who will declare me guilty?
The servant uses this question to assert that no one can declare him guilty. Alternate translation: "There is no one who can declare me guilty."

they will all wear out like a garment; the moth will eat them up
There being no one left to accuse the servant of being guilty is spoken of as if the accusers were garments that wear thin and are eaten by moths.

Isaiah 50:10

General Information:
The servant continues speaking to the people of Israel.

Who among you fears Yahweh? Who obeys the voice of his servant? Who walks in deep darkness without light? He should ... his God.
The servant uses these questions to identify those to whom he is speaking. Alternate translation: "If someone among you fears Yahweh and obeys the

voice of his servant, but he walks in deep darkness without light, then he should ... his God."

obeys the voice of his servant
Here the word "voice" represents what the servant says. Alternate translation: "obeys his servant"

walks in deep darkness without light
The servant speaks of people who are suffering and feel helpless as if they were walking in a very dark place. Alternate translation: "is suffering and feels helpless"

trust in the name of Yahweh and lean on his God
These two phrases mean basically the same thing. Here the word "name" represents Yahweh himself. Trusting in God is spoken of as if it were leaning on him. Alternate translation: "trust in Yahweh, his God"

Isaiah 50:11

all you who light fires ... flames that you have ignited
This continues the metaphor from the previous verse of people who walk in darkness. Here people who try to live according to their own wisdom instead of trusting in Yahweh are spoken of as if they lit their own fires and carried about torches in order to see in the dark.

You will lie down in a place of pain
Here to "lie down" refers to dying. Dying painfully is spoken of as if it were lying down in a place where they will experience pain. Alternate translation: "You will die with great suffering"

generated on Tue Oct 24 10:45:40 2023

Chapter 51

1 Listen to me, you who pursue righteousness,
you who seek Yahweh:
look at the rock from which you were chiseled
and to the quarry from which you were cut.
2 Look at Abraham, your father,
and to Sarah, who bore you;
for when he was a lone individual,
I called him. I blessed him and made him many.
3 Yes, Yahweh will comfort Zion;
he will comfort all her waste places;
her wilderness he made like Eden,
and her desert plains beside the Jordan River valley like the garden of Yahweh;
joy and gladness will be found in her,
thanksgiving, and the sound of singing.

4 "Be attentive to me, my people;
and listen to me, my people!
For a law will go out from me,
and I will make my justice to be a light for the nations.
5 My righteousness is near;
my salvation will go out,
and my arm will judge the nations;
the coastlands will wait for me;
for my arm they will eagerly wait.
6 Lift up your eyes to the sky,
and look at the earth beneath,
for the heavens will vanish away like smoke,
the earth will wear out like a garment,
and its inhabitants will die like flies.
But my salvation will continue forever,
and my righteousness will never stop working.

7 Listen to me, you who know what is right,
you people who have my law in your heart:
Do not fear the scorn of men,
nor be dismayed by their abuse.
8 For the moth will eat them up like a garment,
and the worm will eat them like wool;
but my righteousness will be forever,
and my salvation to all generations."

9 Awake, awake, clothe yourself with strength,
arm of Yahweh.
Awake as in the days of old,
the generations of ancient times.
Is it not you who crushed Rahab,
you who pierced the sea monster?
10 Did you not dry up the sea,
the waters of the great deep,
and make the depths of the sea into a way
for the redeemed to pass through?
11 The ransomed of Yahweh will return
and come to Zion with cries of joy
and with gladness forever on their heads;
and gladness and joy will overtake them,
and sorrow and mourning will flee away.

12 "I, I, am he who comforts you.
Why are you afraid of men, who will die,

generated on Tue Oct 24 10:45:40 2023

the sons of mankind, who are made like grass?
13 Why have you forgotten Yahweh your Maker,
who stretched out the heavens
and laid the foundations of the earth?
You are in constant dread every day
because of the hot fury of the oppressor
when he decides to destroy.
Where is the fury of the oppressor?
14 The one who is bent down, Yahweh will hurry to release;
he will not die and go down to the pit, nor will he lack bread.
15 For I am Yahweh your God,
who churns up the sea so that its waves roar—
Yahweh of hosts is his name.
16 I have placed my words in your mouth,
and I have covered you in the shadow of my hand,
that I may plant the heavens,
lay the foundations of the earth,
and say to Zion, 'You are my people.'"

17 Awake, awake,
stand up, Jerusalem,
you who have drunk out of the hand of Yahweh
from the bowl of his anger;
you who have drunk out of the bowl,
down to the dregs from the cup of staggering.
18 There is no one among all the sons she has born
to guide her;
there is no one among all the sons that she has raised
to take her by the hand.
19 These two troubles happened to you—
who will grieve with you?—
desolation and destruction, and the famine and the sword.
Who will comfort you? [1]
20 Your sons have fainted;
they lie at every street corner,
like an antelope in a net;
they are filled with the anger of Yahweh,
the rebuke of your God.

21 But now hear this, you oppressed one
and drunken one, but not drunk with wine:
22 Your Lord Yahweh, your God,
who pleads the cause of his people, says this,
"See, I have taken the cup of staggering from your hand—
the bowl, which is the cup of my anger—
so that you will not drink it again.
23 I will put it into the hand of your tormentors,
those who have said to you,
'Lie down, that we may walk over you';
you made your back like the ground
and like the street for them to walk on."

Footnotes

51:19 [1]The copies of the ancient Hebrew text and some modern translations have

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generated on Tue Oct 24 10:45:40 2023

Isaiah 51 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. These questions prove Yahweh's point and are intended to convince the readers.

Awake

In this chapter the author uses sleeping as a metaphor for sin. The people are told to "awake," meaning they are to repent and return to Yahweh. (See: sin and repent)

Isaiah 51:1

Listen to me

Here the word "me" refers to Yahweh.

look at the rock ... and to the quarry

Looking at something represents thinking about it. Alternate translation: "think about the rock ... and the quarry"

the rock from which you were chiseled and to the quarry from which you were cut

God speaks of the nation of Israel as if it were a building made of stones and as if their ancestors were a rock or quarry from which God cut them. This can be stated clearly. Alternate translation: "your ancestors, who are like a rock from which you were chiseled and a quarry from which you were cut"

the rock from which you were chiseled

This can be stated in active form. Alternate translation: "the rock from which I chiseled you"

chiseled

"cut with a chisel" or "cut"

the quarry from which you were cut

This can be stated in active form. Alternate translation: "the quarry from which I cut you"

Isaiah 51:2

General Information:

Yahweh continues speaking to the people of Israel.

Abraham, your father

God speaks of their ancestor as if he were their father. Alternate translation: "Abraham, your forefather" or "Abraham, your ancestor"

Sarah, who bore you

God speaks of Abraham's wife as if she were their mother and had given birth to them. Alternate translation: "Abraham's wife, Sarah, of whom you are all descendants"

when he was a lone individual

This means when he did not have any children yet. This can be stated clearly. Alternate translation: "when he had no children"

made him many

God speaks of Abraham's descendants being many as if Abraham were many. Alternate translation: "made his descendants many" or "made him have many descendants"

Isaiah 51:3

Yahweh will comfort Zion

The city of Zion, which is also called Jerusalem, here represents the people of Zion. Alternate translation: "Yahweh will comfort the people of Zion"

he will comfort all her waste places

Here "waste places" represents the people who live in those desolate areas. Alternate translation: "he will comfort the people who live in all her waste places"

her waste places ... her wilderness ... her desert plains

The word "her" refers to Zion. Cities are often spoken of as if they were women.

waste places

places that have been destroyed

her wilderness he made like Eden, and her desert plains ... like the garden of Yahweh

These phrases mean that God will make the empty places in Israel beautiful. In prophecy, events that will happen in the future are often described as being in the past. This emphasizes that they will certainly happen. Alternate translation: "he will make her wilderness like Eden and her desert plains ... like the garden of Yahweh

generated on Tue Oct 24 10:45:40 2023

joy and gladness will be found in her
Joy and gladness mean the same thing. Being found there represents being there. Alternate translation: "there will be joy and gladness in Zion again"

Isaiah 51:4

General Information:
Yahweh speaks to the people of Israel.

Be attentive to me ... listen to me
These two phrases mean the same thing. Together they strengthen the command to listen.

I will make my justice to be a light for the nations
Here God's justice represents his law, and a light represents knowledge of what is right. This means the people of the nations will understand and obey God's law. Alternate translation: "my law will teach the nations what is right" or "the nations will know my law"

a law will go out from me
A law is spoken of as if it were able to move itself. Alternate translation: "I will issue a law"

law

or "decree" or "instruction"

Isaiah 51:5

My righteousness is near
The idea of "near" represents "soon." God's righteousness being near represents him soon showing his righteousness. He will do this this by fulfilling his promises and saving people. Alternate translation: "I will soon show my righteousness"

my salvation will go out
God speaks of saving people as if his salvation were a thing that could go out to them. Alternate translation: "I will save people"

my arm will judge the nations
Here God's arm represents his power, and judging represents ruling. Alternate translation: "I will rule the nations with my power"

the coastlands
This refers to the people who live on the coasts of distant lands across the sea. Alternate translation: "the people who live on the coastlands" or "the people who live in the lands across the sea"

for my arm they will eagerly wait
Here God's arm represents what he will do. Here it refers to him saving people. Alternate translation: "they will eagerly wait for me to do something" or "they will eagerly wait for me to save them"

Isaiah 51:6

General Information:
Yahweh continues speaking to the people of Israel.

Lift up your eyes to the sky
Lifting the eyes represents looking at something above. Alternate translation: "Look up at the sky"

like smoke ... like a garment ... like flies
All of these refer to things that quickly and easily disappear or become useless.

my salvation will continue forever
God's "salvation" here represents the result of his salvation, which is freedom. Alternate translation: "I will save you, you will be free forever"

my righteousness will never stop working
God's "righteousness" here represents him ruling righteously. Alternate translation: "my righteous rule will never end" or "I will rule righteously forever"

Isaiah 51:7

General Information:
Yahweh continues speaking to the people of Israel.

who have my law in your heart
Having God's law in the heart represents knowing God's law and wanting to obey it. Alternate translation: "who know and honor my law"

nor be dismayed by their abuse
This can be stated in active form. Alternate translation: "and do not lose your courage when they hurt you"

Isaiah 51:8

For the moth will eat them up like a garment, and the worm will eat them like wool
God speaks of people who abuse those who are righteous as if they were wool garments, and of their being destroyed as if insects ate them.

my righteousness will be forever
God's "righteousness" here represents him ruling righteously. Alternate translation: "my righteous rule will be forever" or "I will rule righteously forever"

and my salvation to all generations
God's "salvation" here represents the result of his salvation, which is freedom. Being "to all generations" represents lasting forever. Alternate translation: "I will save you, and you will be free forever"

generated on Tue Oct 24 10:45:40 2023

Isaiah 51:9

Awake, awake, clothe yourself with strength, arm of Yahweh
People urgently ask Yahweh's arm to help them as if his arm were a person. If it would be odd to speak to the arm, this can be addressed directly to Yahweh instead. Alternate translation: "Awake, awake, Yahweh, and clothe your arm with strength"

Awake, awake ... arm of Yahweh
People speak as if Yahweh's arm were asleep because it has not been helping them. Here the "arm of Yahweh" represents Yahweh, specifically him helping people. The word "Awake" is repeated to show that they need God's help urgently.

clothe yourself with strength
Strength is spoken of as if it were some kind of clothing that people would wear to strengthen themselves in battle. Alternate translation: "make yourself strong"

Is it not you who crushed Rahab, you who pierced the sea monster?
The speaker uses a question to emphasize Yahweh's power to do mighty things. Alternate translation: "It is you who crushed Rahab, you who pierced the monster."

Rahab ... the sea monster
Rahab was the name of this mythological serpent in the sea. Rahab can symbolize either the nation of Egypt or evil and chaos.

Isaiah 51:10

Did you not dry up the sea ... for the redeemed to pass through?
Again, the speaker uses questions to emphasize Yahweh's power to do mighty things. This refers to Yahweh opening the Red Sea for the Israelites to cross and escape the army of Egypt. Alternate translation: "You dried up the sea ... for the redeemed to pass through."

Isaiah 51:11

General Information:
This is very similar to Isaiah 35:10.

The ransomed of Yahweh
To "ransom" means to "rescue." This refers to people whom Yahweh has rescued. Alternate translation: "Those whom Yahweh has rescued"

with gladness forever on their heads
This uses a person's head to mean the person as a whole. Alternate translation: "they will be glad forever"

gladness and joy ... sorrow and mourning
The words "gladness" and "joy" mean basically the same thing, as do "sorrow" and "mourning." Together they emphasize the intensity of these emotions.

gladness and joy will overtake them
This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone. Alternate translation: "they will be overwhelmed by joy and gladness" or "they will be extremely glad and joyful"

sorrow and mourning will flee away
This speaks of the people no longer being sorrowful and mourning by speaking of these emotions as if they could run away. Alternate translation: "they will no longer be sorrowful and mourning"

Isaiah 51:12

General Information:
Yahweh continues speaking to the people of Israel.

I, I, am he
The word "I" is repeated for emphasis. If this is unnatural in your language, the repetition does not need to be used. Alternate translation: "I am he"

Why are you afraid of men ... like grass?
This rhetorical question emphasizes that people who have the Lord's protection should not be afraid of human beings. This can be written as a statement. Alternate translation: "Do not be afraid of men ... like grass."

who are made like grass
This phrase compares men to grass to emphasize that their lives are short and that they die quickly. Alternate translation: "who live and die quickly like grass" or "who will wither and disappear like grass"

who are made like
This can be stated in active form. Alternate translation: "who are like"

Isaiah 51:13

General Information:
Yahweh continues speaking to the people of Israel.

Why have you forgotten Yahweh ... earth?
Yahweh uses a question to emphasize that they should not forget Yahweh. This may be written as a statement. Alternate translation: "You should not have forgotten Yahweh ... earth."

Maker
See how you translated this name for Yahweh in Isaiah 17:7.

generated on Tue Oct 24 10:45:40 2023

who stretched out the heavens
"who spread out the sky." This speaks of Yahweh having created the heavens as if he had stretched them out in the same way one would stretch out a large garment. Alternate translation: "who stretched out the heavens like a garment"

the foundations of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated this phrase in Isaiah 24:18.

the hot fury of the oppressor when he decides to destroy
"the oppressor's hot fury when he decides to cause destruction"

hot fury
Here the word "hot" means "strong" or "great." Alternate translation: "great fury"

Where is the fury of the oppressor?
Yahweh uses a question to emphasize that the people should not fear those who want to oppress them. Their oppressors are no longer a threat to them. This may be written as a statement. Alternate translation: "The fury of the oppressor is not a threat!"

Isaiah 51:14

General Information:
Yahweh continues speaking to the people of Israel.

The one who is bent down
This refers to the people of Israel who are slaves of the Babylonians. This phrase describes how they work. Alternate translation: "The slave"

the pit
This refers to Sheol. Alternate translation: "the pit of Sheol" or "the grave"

nor will he lack bread
Here "bread" represents food in general. This can be written in positive form. Alternate translation: "nor will he be without food"

Isaiah 51:15

who churns up the sea
This speaks of Yahweh causing the sea to move and the waves to rise and fall as if he were stirring the sea as one stirs the contents of a bowl with a large spoon. Alternate translation: "who causes the sea to churn" or "who makes the sea move up and down"

Yahweh of hosts
See how you translated this name for Yahweh in Isaiah 1:9.

Isaiah 51:16

I have placed my words in your mouth
This speaks of Yahweh telling Isaiah what to say as if his words were a physical object Yahweh had placed in Isaiah's mouth. Alternate translation: "I have told you what to say"

I have covered you in the shadow of my hand
Yahweh's "hand" refers to his power. This speaks of Yahweh protecting Isaiah as if his hand were covering him to protect him. Alternate translation: "my power has kept you safe" or "I have protected you and kept you safe"

that I may plant the heavens
The word "plant" means to establish something in the ground. Here Yahweh firmly establishing the heavens is spoken of as if the heavens were a tent that he would spread out and firmly set it in place with tent pegs. Alternate translation: "that I may establish the heavens"

lay the foundations of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated a similar phrase in Isaiah 24:18.

Isaiah 51:17

Awake, awake, stand up, Jerusalem
Here "Jerusalem" represents the people who live there. Yahweh speaks to the people of Jerusalem as if they were there listening to him. Alternate translation: "Awake, awake, stand up, you people of Jerusalem"

Awake, awake, stand up
"Be alert and arise." The repetition of the word "awake" emphasizes the urgency of the call to arouse the people of Israel. It is not used to wake them from literal sleep.

you who have drunk out of the hand of Yahweh ... from the cup of staggering
Yahweh speaks of having punished his people as if he had forced them to drink from a bowl that was filled with his anger. And when they drank from the bowl of his anger, they staggered as if they had drank a lot of wine.

down to the dregs
The word "dregs" means the solid pieces at the very bottom of a container that has a liquid in it. Alternate translation: "down to the very bottom"

out of the hand of Yahweh
Here Yahweh is referred to by his hand to emphasize that he is the one who gave the bowl to

generated on Tue Oct 24 10:45:40 2023

his people. Alternate translation: "that he gave to you"

from the cup of staggering
"from the cup that caused you to stagger as if you were drunk on wine"

staggering
not walking straight, or stumbling while walking

Isaiah 51:18

There is no one ... to guide her; there is no one ... to take her by the hand
These two clauses have the same meaning and can be combined. This speaks of Jerusalem being helpless as if the city were a drunk woman without a son to help her walk safely. Alternate translation: "You have no one to help you! You are like a drunk old woman without a son to take her by the hand and guide her"

Isaiah 51:19

General Information:
Isaiah continues speaking to the people of Israel.

who will grieve with you? ... Who will comfort you?
Isaiah uses questions to emphasize that now there is no one to weep with them or comfort them. These questions may be written as statements. Alternate translation: "but there is no one to grieve with you ... There is no one to comfort you."

These two troubles
The two troubles refer to the following two phrases: "desolation and destruction" and "the famine and the sword."

desolation and destruction
These words have similar meanings and emphasize the destruction of the land caused by the opposing army. Alternate translation: "your enemies have left your city empty and ruined"

the famine and the sword
The words "famine" and "sword" describe the trouble that will come upon the people. The "sword" refers to "war." Alternate translation: "many of you have died from hunger and war"

Isaiah 51:20

they lie at every street corner
This is generalization. Many children will lie in the street, but not necessarily on every street corner. Alternate translation: "they lie on the street"

like an antelope in a net
This speaks of the children being exhausted and helpless as if they were an antelope caught in a trap. Alternate translation: "they are helpless, like an antelope caught in a net" or "as helpless as a trapped antelope"

antelope
This is an animal, similar to a deer, that has horns and runs very fast. Alternate translation: "deer"

they are filled with the anger of Yahweh, the rebuke of your God
The "anger of Yahweh" refers to Yahweh punishing his people because of his anger against them. This speaks of the people having been severely punished as if they had become full of Yahweh's anger. Also, the word "rebuke" can be written as a verb. Alternate translation: "they have been severely punished by Yahweh because he was angry with them and rebuked them"

Isaiah 51:21

General Information:
Isaiah continues speaking to the people of Israel.

you oppressed one and drunken one
Yahweh uses the word "one" here to refer to all of the oppressed people. Alternate translation: "you oppressed people and drunken people"

drunken one, but not drunk with wine
This speaks of the people acting drunk because they are suffering as if they have become drunk from being forced to drink the bowl of Yahweh's anger. Alternate translation: "you who are drunk from drinking the wine of the bowl of Yahweh's anger" or "you who act drunk, because you have suffered greatly"

Isaiah 51:22

See, I have taken the cup of staggering from your hand —the bowl, which is the cup of my anger—so that
This speaks of Yahweh no longer being angry with his people as if his anger were the contents of a cup that he was taking away from them. Alternate translation: "I will no longer be angry with you. See, it is like I have taken away from you the cup that made you stagger, that is, the cup that was full of my anger, so that"

See
This is used to draw the listeners' attention to what is said next. Alternate translation: "Listen"

the cup of staggering
The word "cup" refers to what is in the cup. See how you translated a similar phrase in [Isaiah 51:17]

the bowl, which is the cup of my anger
Yahweh speaks of having punished people as if he had forced them to drink from a bowl that was filled with his anger. See how you translated a similar phrase in Isaiah 51:17. Alternate translation: "the bowl which is filled with my anger" or "the cup which is filled with my anger"

generated on Tue Oct 24 10:45:40 2023

Isaiah 51:23

General Information:
Yahweh continues speaking to the people of Israel.

I will put it into the hand of your tormentors
This speaks of Yahweh punishing their enemies as if he were going to force them to drink from the cup filled with his anger.

I will put it into the hand of your tormentors
It is implied that by putting the cup of his anger in their hand Yahweh will be forcing them to drink what is in the cup. Alternate translation: "I will force your tormentors to drink from the wine of the bowl of my anger"

your tormentors
The word "tormentors" may be expressed with a verb. Alternate translation: "those who have tormented you" or "those who have caused you to suffer"

you made your back like the ground and like the street for them to walk on
This compares the way their enemies walked on their back to the way people walk on the street. Alternate translation: "you lay in the streets so your enemies could walk on your backs"

generated on Tue Oct 24 10:45:40 2023

Chapter 52

1 Awake, awake,
put on your strength, Zion;
put on your beautiful garments,
Jerusalem, holy city;
for never again will the uncircumcised
or the unclean enter you.
2 Shake yourself off from the dust;
arise and sit, Jerusalem;
take off the chain from your neck,
captive, daughter of Zion.

3 For this is what Yahweh says,

"You were sold for nothing,
and you will be redeemed without money."

4 For this is what the Lord Yahweh says,

"In the beginning my people went down to live temporarily in Egypt;
and Assyria has oppressed them for no good reason.

5 Now what do I have here—this is Yahweh's declaration—

seeing that my people are taken away for nothing?
Those who rule over them mock—this is Yahweh's declaration—
and my name is blasphemed continually
all day long. [1]
6 Therefore my people will know my name;
they will know in that day that I am the one who says,
"Yes, it is I!"

7 How beautiful on the mountains
are the feet of the messenger who brings good news,
who announces peace,
who bears good tidings,
who announces salvation,
who says to Zion,
"Your God reigns!"
8 Listen, your watchmen raise their voices,
together they shout for joy,
for they will see, every eye of theirs,
Yahweh's return to Zion.
9 Break out into joyful singing together,
you ruins of Jerusalem;
for Yahweh has comforted his people;
he has redeemed Jerusalem.
10 Yahweh has bared his holy arm
in the sight of all the nations;
all the earth will see
the salvation of our God.

11 Leave, leave, go out from there;
touch nothing unclean;
leave from her midst; purify yourselves,
you who carry the vessels of Yahweh.

generated on Tue Oct 24 10:45:40 2023

12 For you will not go out in a rush,
nor will you leave in a panic;
for Yahweh will go before you;
and the God of Israel will be your rearguard.

13 Look, my servant will act wisely;
he will be high and lifted up, and he will be exalted.
14 As many were horrified at you—
his appearance was so disfigured beyond that of any man,
and his form no longer looked like anything human.
15 Even so, my servant will sprinkle many nations
and kings will shut their mouths because of him.
For that which they had not been told, they will see,
and that which they had not heard, they will understand.

Footnotes

52:5 [1]Instead of the ULB

Isaiah 52 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The prophecies of this chapter occur after the exile in Babylon and are not in reference to the people contemporary to Isaiah. (See: prophet)

There is an important teaching or prophecy about the Messiah beginning in this chapter and continues through the next chapter. This prophesy begins in 52:13 and scholars usually note that it portrays the Messiah as a "suffering servant." (See: christ)

Isaiah 52:1

Awake, awake
This word is repeated for emphasis and shows urgency. Isaiah trying to arouse the people is spoken of as if he were trying to wake them up from sleep.

put on your strength
Being strong again is spoken of as if strength were clothing that a person puts on. Alternate translation: "be strong"

Zion ... Jerusalem
Both of these refer to the people who live in Jerusalem. Isaiah is speaking to the people as if they were there listening to him. Alternate translation: "people of Zion ... people of Jerusalem"

the uncircumcised or the unclean
These nominal adjectives can be stated as adjectives. Alternate translation: "Those who are uncircumcised or those who are unclean"

the unclean
This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. Alternate translation: "those who are not acceptable to God"

enter you
Here "you" refers to Jerusalem which represents the people who live there. It is understood that the uncircumcised and unclean people would enter the city to attack the people. Alternate translation: "enter your city to attack you"

Isaiah 52:2

General Information:
Isaiah continues speaking to the people of Israel.

Shake yourself off from the dust; arise and sit, Jerusalem
Here "Jerusalem" represents the people who live there. Alternate translation: "People of Jerusalem, sit up and shake the dirt off of yourself"

generated on Tue Oct 24 10:45:40 2023

take off the chain from your neck, captive
It is implied that the people of Jerusalem were wearing chains because they were slaves while exiled in Babylon. The full meaning of this statement can be made clear.

daughter of Zion
This is an idiom. The "daughter" of a city means the people of the city. See how you translated this in [Isaiah 1:8]

Isaiah 52:3

You were sold for nothing, and you will be redeemed without money
This speaks about Yahweh as if he were the owner of the people of Israel. Since he is the rightful owner he can give them away or take them back whenever he wants. This can be stated in active form. Alternate translation: "I sold you for nothing, and I will redeem you without money"

Isaiah 52:4

In the beginning
Here "beginning" refers to the start of Israel's history as they were first becoming a people.

went down to ... Egypt
"went to ... Egypt." It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Assyria has oppressed them
Assyria refers to the people of Assyria. Alternate translation: "the people of Assyria have treated them badly"

Isaiah 52:5

Now what do I have here ... seeing that my people are taken away for nothing?
Yahweh uses a question to make the people pay attention to what he is about to say. This rhetorical question can be translated as a statement. Alternate translation: "Now look at what is happening ... my people are again taken away for nothing."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

seeing that my people are taken away for nothing
This can be stated in active form. Alternate translation: "I see the enemy taking my people away for nothing"

for nothing
Possible meanings are 1) "for nothing" means the Babylonians took the people unjustly and without cause or 2) this continues the metaphor from [Isaiah 52:3]

Those who rule over them mock
This refers to the Babylonians who have conquered the people. However, some versions have, "Those who rule over them wail." For these versions, this passage refers to the leaders of the Israelites in captivity.

my name is blasphemed continually all day long
Here "name" represents Yahweh's reputation. This can be stated in active form. Alternate translation: "those who watch the enemy take away my people are continually saying evil things about me"

Isaiah 52:6

Therefore my people will know my name
Here "name" represents Yahweh's reputation. Alternate translation: "Therefore my people will truly know who I am"

Isaiah 52:7

General Information:
Isaiah is speaking to the people of Israel.

How beautiful on the mountains are the feet of the messenger who brings good news
Here "feet" represents a messenger who is walking. Alternate translation: "It is beautiful to see a messenger coming over the mountains to announce good news"

to Zion
Here "Zion" represents the people of Zion. Alternate translation: "to the people of Zion"

Isaiah 52:8

raise their voices
This is an idiom. Alternate translation: "shout loudly"

every eye of theirs
Here "eye" represents the whole person. Alternate translation: "every one of them"

Isaiah 52:9

General Information:
Isaiah continues speaking to the people of Israel.

you ruins of Jerusalem
Isaiah speaks of the ruins of Jerusalem as if they were a person that could rejoice. This represents the people of Jerusalem who were defeated. Alternate translation: "you people who live among the ruins of Jerusalem"

generated on Tue Oct 24 10:45:40 2023

he has redeemed Jerusalem
Here "Jerusalem" represents the people. Alternate translation: "he has redeemed the people of Jerusalem"

Isaiah 52:10

bared his holy arm
Here "arm" represents Yahweh's power. Yahweh showing all the people of the nations that he is holy and powerful is spoken of as if Yahweh were a warrior who removed his cloak, baring his arms for battle. Alternate translation: "showed his holiness and mighty power"

all the nations; all the earth
Here "nations" and "earth" represent the people of all the nations all over the earth.

Isaiah 52:11

General Information:
Isaiah continues speaking to the people of Israel.

Leave, leave
This word is repeated to emphasize that the people must indeed leave, although not necessarily right away.

go out from there
It is assumed knowledge that the people of Israel were slaves in Babylon. This can be stated explicitly. Alternate translation: "go out from the land where you are slaves"

touch nothing unclean
Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. Alternate translation: "touch nothing that is unacceptable to Yahweh"

leave from her midst
Here "her" represents Babylon.

Isaiah 52:12

Yahweh will go before you; and the God of Israel will be your rearguard
Yahweh protecting his people from their enemies is spoken of as if he were the warriors who go ahead of the people and the warriors who stay behind the people to protect them.

Isaiah 52:13

he will be high and lifted up, and he will be exalted
This can be stated in active form. These two phrases "high and lifted up" and "will be exalted" have basically the same meaning and emphasize that Yahweh will honor his servant. See how you translated a similar phrase in [Isaiah 33:10]

Isaiah 52:14

his appearance was so disfigured beyond that of any man
It is implied that the servant is disfigured because enemies beat him very badly. The full meaning of this can be made clear. Alternate translation: "his enemies beat his body so badly that he did not even look like a human anymore"

Isaiah 52:15

General Information:
Yahweh continues speaking about his servant.

my servant will sprinkle many nations
The servant causing the people of the nations to be acceptable to Yahweh is spoken of as if the servant were a priest who sprinkles the blood of a sacrifice to make someone or something acceptable to Yahweh.

will sprinkle
The Hebrew word translated "sprinkle" here can also be translated as "surprise" or "startle," which some versions of the Bible do.

many nations
Here "nations" represents the people of the nations.

kings will shut their mouths
The phrase "shut their mouths" is an idiom. Alternate translation: "kings will stop talking" or "kings will be silent"

that which they had not been told
This can be stated in active form. Alternate translation: "that which no one had told them" or "something no one had told them"

generated on Tue Oct 24 10:45:40 2023

Chapter 53

1 Who has believed our message,
and to whom has the arm of Yahweh been revealed?
2 For he grew up before Yahweh like a sapling,
and like a sprout out of parched earth;
he had no remarkable appearance or splendor;
when we saw him, there was no beauty to attract us.
3 He was despised and rejected by people;
a man of sorrows, and one familiar with pain.
Like one from whom men hide their faces,
he was despised; and we considered him insignificant.

4 But surely he has borne our sicknesses
and carried our sorrows;
yet we thought he was being punished by God,
struck by God, and afflicted.
5 But he was pierced because of our rebellious deeds;
he was crushed because of our iniquities.
The punishment for our peace was on him,
and with his wounds we are healed.
6 We all like sheep have gone astray;
we have each turned to his own way,
and Yahweh has placed on him
the iniquity of us all.

7 He was oppressed; yet when he humbled himself,
he did not open his mouth;
as a lamb that is led to the slaughter,
and as a sheep that before its shearers is silent,
so he did not open his mouth.
8 By coercion and judgment he was taken away.
As for his generation, who thought that he was cut off from the land of the living,
or that he was punished
for the transgression of my people?
9 They placed his grave with the criminals,
with a rich man in his death,
although he had done no violence,
nor had there been any deceit in his mouth.

10 Yet it was Yahweh's will to crush him and make him ill.
When he makes his life an offering for sin,
he will see his offspring, he will prolong his days,
and Yahweh's purpose will be accomplished through him.
11 After the suffering of his life,
he will see light and be satisfied by his knowledge. [1]
My righteous servant will justify many;
he will bear their iniquities. [2]
12 Therefore will I give him his portion among the multitudes,
and he will divide the plunder with the many,
because he exposed himself to death
and was numbered with the transgressors.
He bore the sin of many
and made intercession for the transgressors.

Footnotes

53:11 [1]Instead of

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53:11 [2]Many modern translations supply

Isaiah 53 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

In this chapter there is an important teaching or prophecy about the Messiah and his life and ministry. It begins in 52:13 and scholars usually note that it portrays the Messiah as a "suffering servant." (See: prophet and christ)

Special concepts in this chapter

Atonement

This chapter prophesies about the death of Christ for sin. Most scholars believe it teaches that Christ was a righteous man who died for the sins of mankind. This is usually referred to as the atonement. (See: sin and righteous and atonement)

Isaiah 53:1

General Information:

Isaiah continues describing Yahweh's servant. Here Isaiah describes events that will happen in the future as if they happened in the past. This emphasizes that they certainly will happen.

Who has believed our message

What Isaiah just found out is so amazing that he wonders if the exiles will believe it. The "we" includes him and those in exile. Alternate translation: "It is hard for anyone to believe what we are telling them"

to whom has the arm of Yahweh been revealed?

Arm refers to God's power. This can be stated in active form. Alternate translation: "Yahweh has revealed his power to people."

Isaiah 53:2

For he grew up before Yahweh like a sapling

Here "he" refers to God's servant whom Isaiah compares to a very young tree. This emphasizes that he will appear weak.

out of parched earth

"parched earth" is hard and dry ground that will not allow plants to grow and represents where the servant of Yahweh will come. Alternate translation: "out of an impossible situation"

Isaiah 53:3

General Information:

Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

He was despised and rejected by people

This can be stated in active form. Alternate translation: "People considered him as nothing and rejected him"

a man of sorrows

"a man knowing all kinds of sadness"

from whom men hide their faces

"Face" represents a person's attention or fellowship. Hiding one's face means to turn away from someone. Alternate translation: "from whom people turn away"

he was despised

This can be stated in active form. Alternate translation: "they considered him to be worthless"

Isaiah 53:4

General Information:

Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

he has borne our sicknesses and carried our sorrows

To "bear" or carry an abstraction like sickness and sorrow represents taking it up. Alternate translation: "he has taken our sicknesses and sorrows upon himself"

yet we thought he was being punished by God, struck by God, and afflicted

This can be stated in active form. Alternate translation: "yet we thought God was punishing and afflicting him"

generated on Tue Oct 24 10:45:40 2023

Isaiah 53:5

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

But he was pierced because of our rebellious deeds; he was crushed because of our iniquities
These two phrases share similar meanings and emphasize that the servant suffered because of the people's iniquities. This can be stated in active form. Alternate translation: "God allowed the enemy to stab him and kill him because of our iniquities"

The punishment for our peace was on him
This refers to peace with God. This can be made explicit. Alternate translation: "He accepted this punishment so we could live in harmony"

with his wounds we are healed
This can be stated in active form. Alternate translation: "he healed us by his suffering of the wounds"

Isaiah 53:6

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

We all like sheep have gone astray
Sheep often leave the path on which the shepherd leads them. Isaiah means that we do what we want instead of what God commands.

the iniquity of us all
Our "iniquity" here represents the guilt for our sin. Alternate translation: "the guilt for the sin of every one of us"

Isaiah 53:7

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

He was oppressed
This can be stated in active form. Alternate translation: "They treated him harshly"

he did not open his mouth
"Mouth" represents what a person says. Opening one's mouth means to speak. Alternate translation: "he did not protest"

as a lamb that is led to the slaughter, and as a sheep that before its shearers is silent
Isaiah compares the servant to a lamb and a sheep to emphasize that he will remain silent as people harm and humiliate him.

as a lamb that is led to the slaughter
This can be stated in active form. Alternate translation: "just as a lamb is silent as a person slaughters it"

Isaiah 53:8

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

By coercion and judgment he was taken away
This can be stated in active form. Alternate translation: "They coerced him, judged him, and took him away"

coercion
forcing a person to do what that person does not want to do

As for his generation, who thought that he was cut off ... my people?
Some modern translations read, "As for his generation, who thought about it? He was cut off ... my people." In this reading, the words "his generation" refers to "his descendants," and the rhetorical question can be translated as a statement, "No one thought about his descendants."

As for his generation, who thought that ... my people?
This rhetorical question can be translated as a statement. Alternate translation: "No one in his generation thought that ... my people."

he was cut off from the land of the living
"Cut off" here refers to death. This can be stated in active form. Alternate translation: "he died" or "death took him away"

of my people
"of the people of Israel"

Isaiah 53:9

nor had there been any deceit in his mouth
"Mouth" represents what a person says. Alternate translation: "nor did he deceive anyone when he spoke"

Isaiah 53:10

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

he will see his offspring
Here, "offspring" means those people that Yahweh has forgiven because of the servant's sacrifice.

he will prolong his days
This speaks of making him live for more time. Alternate translation: "Yahweh will make his servant live again"

generated on Tue Oct 24 10:45:40 2023

Yahweh's purpose will be accomplished through him
This can be stated in active form. Alternate translation: "Yahweh will accomplish his purpose through his servant"

Isaiah 53:11

After the suffering of his life
Here "his life" refers to the servant. Alternate translation: "After the servant has suffered"

he will see light
Many versions understand "light" here to stand for life. That is, the servant will become alive again.

My righteous servant
Here "my" refers to Yahweh.

he will bear their iniquities
The word "bear" means carry. Possible meanings are 1) "their iniquities" is a metonym representing the punishment for their sins. Alternate translation: "he will take their punishment" or "he will be punished for their sins" or 2) "their iniquities" is a metonym representing their guilt. Alternate translation: "he will take their guilt upon himself" or "he will be guilty for their sins"

Isaiah 53:12

General Information:
Yahweh continues describing his servant.

Therefore will I give him his portion among the multitudes, and he will divide the plunder with the many
These two clauses mean basically the same thing. "Portion" and "plunder" refer to what a king rewards his army with after a battle. This means God will greatly honor his servant because of his sacrifice.

the multitudes
Many versions interpret this expression as "the many" or "the strong."

because he exposed himself to death
"Exposed" means to be vulnerable or unprotected. The servant of Yahweh put himself in a situation where he would die. Alternate translation: "he willingly accepted the possibility of death"

was numbered with the transgressors
This can be stated in active form. Alternate translation: "allowed people to treat him as a criminal"

generated on Tue Oct 24 10:45:40 2023

Chapter 54

1 "Sing, you barren woman,
you who have not given birth;
break into joyful singing and cry aloud,
you who have never been in birth labor.
For the children of the desolate one
are more than the children of the married woman,"
says Yahweh.
2 "Make your tent larger
and spread your tent curtains farther out,
unsparingly;
lengthen your ropes
and strengthen your stakes.
3 For you will spread out to the right hand and to the left,
and your descendants will conquer nations
and resettle desolate cities.

4 Do not fear for you will not be ashamed,
nor be discouraged for you will not be disgraced;
you will forget the shame of your youth
and you will remember no more the disgrace of your widowhood.
5 For your Maker is your husband;
Yahweh of hosts is his name.
The Holy One of Israel is your Redeemer;
he is called the God of the whole earth.
6 For Yahweh has called you back
as a wife abandoned and grieved in spirit,
like a woman married young and rejected,"
says your God.
7 "For a short time I abandoned you,
but with great compassion I will gather you.
8 In a flood of anger
I hid my face from you for a moment;
but with everlasting covenant faithfulness
I will have mercy on you—
says Yahweh, the one who rescues you.

9 For this is like the waters of Noah to me:
as I swore that the waters of Noah would never again pass over the earth,
so have I sworn
that I will not be angry with you or rebuke you.
10 Though the mountains may fall
and the hills be shaken,
yet my steadfast love will not turn away from you,
nor will my covenant of peace be shaken—
says Yahweh, who has mercy on you.

11 Afflicted one, storm-driven and uncomforted one,
look, I will set your pavement in turquoise,
and lay your foundations with sapphires.
12 I will make your pinnacles of rubies
and your gates of sparkling stones,
and your outer wall of beautiful stones.
13 Then all your children will be taught by Yahweh;
and the peace of your children will be great.
14 In righteousness you will be established,
and you will be far from oppression,
for you will not fear;
and you will be far from terror,

generated on Tue Oct 24 10:45:40 2023

for it will not come near to you.
15 Look, if anyone stirs up trouble, it will not be from me;
anyone who stirs up trouble with you will fall in defeat.

16 See, I have created the craftsman,
who blows the burning coals
and forges weapons as his work,
and I have created the destroyer to destroy.
17 No weapon that is formed against you will succeed;
and you will condemn everyone who accuses you.
This is the heritage of the servants of Yahweh,
and their vindication from me—
this is Yahweh's declaration."

Isaiah 54 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's covenant faithfulness

This chapter focuses on Yahweh's faithfulness to fulfill his covenants. It references several different covenant promises in this chapter. (See: covenantfaith, faithful, fulfill and covenant and promise)

Isaiah 54:1

you barren woman ... children of the married woman

Yahweh telling the people of Jerusalem to rejoice because there will be many people living in Jerusalem again is spoken of as if Yahweh were telling a barren women she is going to have many children.

break into joyful singing and cry aloud, you who have never been in birth labor

This statement means the same thing as the first part of the sentence.

For the children of the desolate one are more

An event that will happen in the future is spoken of as if it happened in the past. This emphasizes that the event will certainly happen. Alternate translation: "For the children of the desolate woman will be more"

the desolate one

Here "desolate" means that the woman's husband had rejected and abandoned her

Isaiah 54:2

General Information:

Yahweh continues speaking to the people of Jerusalem.

Make your tent larger ... strengthen your stakes

This continues the metaphor that began in [Isaiah 54:1]

Isaiah 54:3

For you will spread out

Here "you" is singular and refers to the barren woman. She represents herself and all of her descendants. Alternate translation: "For you and your descendants will spread out"

will conquer nations

Here "nations" represents the people. Alternate translation: "will conquer the people of other nations"

Isaiah 54:4

General Information:

Yahweh continues speaking to the people of Jerusalem.

you will remember no more the disgrace of your widowhood

When Israel is sent into exile, Yahweh says this is like a woman becoming a widow. When they come back from exile, they will be so happy they will be like a woman who no longer remembers the disgrace of being a widow. Alternate Translation: "you will not remember how disgraced you felt when you were like a widow"

generated on Tue Oct 24 10:45:40 2023

Isaiah 54:5

General Information:
Yahweh continues speaking to the people of Jerusalem.

For your Maker is your husband
Yahweh loving and taking care of his people is spoken of as if he were their husband.

Maker
See how you translated this in Isaiah 17:7.

Yahweh of hosts
See how you translated this in Isaiah 1:24.

The Holy One of Israel
See how you translated this in Isaiah 5:16.

Redeemer
See how you translated this in Isaiah 41:14.

he is called the God of the whole earth
This can be stated in active form. Alternate translation: "he is the God of the whole earth"

Isaiah 54:6

Yahweh has called you back as a wife ... like a woman married young and rejected
Yahweh sending his people away into exile then bringing them back is spoken of as if Yahweh were a husband who had rejected his wife but now accepts her.

grieved in spirit
Here "spirit" represents a person's inner being. Alternate translation: "grieved" or "made sad"

Isaiah 54:7

General Information:
Yahweh continues speaking to the people of Jerusalem.

Isaiah 54:8

In a flood of anger
Yahweh being very angry is spoken of as if his anger were a flood that overwhelms people. Alternate translation: "When I was very angry"

I hid my face from you
Here "hid my face" is an idiom that means God abandoned his people and let them suffer. Alternate translation: "I abandoned you"

but with everlasting covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

says Yahweh, the one who rescues you
Here Yahweh speaks about himself in the third person. It can be stated in first person. Alternate translation: "that is what I, Yahweh, your rescuer, say to you"

Isaiah 54:9

the waters of Noah
This refers to the flood that Yahweh caused during the time of Noah.

Isaiah 54:10

Though the mountains may fall and the hills be shaken, yet my steadfast love will not ... be shaken
Mountains and hills are normally stable. Yahweh speaks of the possiblity of them falling and being shaken to show that his steadfast love and his covenant of peace are even more stable. Alternate translation: "Even if the mountains were to fall and the hills were to shake, my steadfast love will not ... be shaken"

the hills be shaken
This can be stated in active form. Alternate translation: "the hills may shake"

my steadfast love will not turn away from you
Yahweh's continuing to love his people is spoken of as if his love would not turn away from the people. Alternate translation: "I will not stop loving you"

nor will my covenant of peace be shaken
Yahweh's not canceling his covenant with the people is spoken of as if his covenant were an object that would not be shaken. This can be stated in active form. Alternate translation: "and I will not cancel my covenant of peace" or "and I will surely give you peace as I promised in my covenant"

says Yahweh, who has mercy on you
Here Yahweh speaks about himself in the third person. It can be stated in first person. Alternate translation: "that is what I, Yahweh, who acts mercifully, say"

Isaiah 54:11

General Information:
Yahweh continues speaking to the people of Jerusalem.

Afflicted one
Here Yahweh speaks to the city of Jerusalem as if it were listening to him. Here Jerusalem represents the people who live there. Alternate translation: "You afflicted people of Jerusalem"

storm-driven
Yahweh speaks of the people as if they were blown around and damaged by the winds and storms. This means the people were hurt and without stability.

generated on Tue Oct 24 10:45:40 2023

uncomforted one
"without comfort"

I will set your pavement in turquoise ... lay your foundations with sapphires
Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.

turquoise ... sapphires
These are precious gemstones. Turquoise is light blue-to-green, sapphires are typically dark blue.

Isaiah 54:12

I will make ... beautiful stones
Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.

rubies
These precious gemstones are red to pink.

Isaiah 54:13

General Information:
Yahweh continues speaking to the people of Jerusalem.

Then all your children will be taught by Yahweh
This can be stated in active form. Alternate translation: "And Yahweh will teach all your children"

by Yahweh
Yahweh speaks of himself in the third person. It can be stated in first person. Alternate translation: "by me, Yahweh"

Isaiah 54:14

In righteousness you will be established
The abstract noun "righteousness" can be stated as the adjective "right." This can be stated in active form. Alternate translation: "I will cause you to be strong again because you will do what is right"

it will not come near to you
No one in the city or outsiders will ever terrify the inhabitants of Jerusalem again.

Isaiah 54:15

General Information:
Yahweh continue speaking to the people of Jerusalem.

stirs up trouble
This is an idiom. Alternate translation: "causes trouble" or "troubles you"

will fall in defeat
This is an idiom. Alternate translation: "you will defeat them in battle"

Isaiah 54:16

General Information:
This page has intentionally been left blank.

Isaiah 54:17

General Information:
Yahweh continues speaking to the people of Jerusalem.

No weapon that is formed against you will succeed
Enemies not succeeding against Yahweh's people is spoken of as if their weapons would not succeed against Yahweh's people. This can be stated in active form. Alternate translation: "Enemies may form weapons to attack you but they will not defeat you"

This is the heritage of the servants of Yahweh
The reward that Yahweh will give to those who serve him is spoken of as if the reward were something they would inherit.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

generated on Tue Oct 24 10:45:40 2023

Chapter 55

1 "Hey! Everyone who is thirsty,
come to the water,
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without cost.
2 Why do you weigh out silver for what is not bread,
and why do you labor for what does not satisfy?
Listen carefully to me and eat what is good,
and delight yourselves in fatness.
3 Turn your ears and come to me!
Listen, that you may live!
I will make an everlasting covenant with you—
my reliable, faithful love that I promised to David.
4 Look, I have placed him as a witness to the nations,
as a leader and commander to the peoples.
5 Look, you will call to a nation that you did not know;
and a nation that did not know you will run to you
because of Yahweh your God,
the Holy One of Israel,
who has glorified you."

6 Seek Yahweh while he may be found;
call on him while he is nearby.
7 Let the wicked leave his path,
and the man of sin his thoughts.
Let him return to Yahweh, and he will pity him,
and to our God, who will abundantly forgive him.

8 "For my thoughts are not your thoughts,
nor are your ways my ways—
this is Yahweh's declaration—
9 for as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.
10 For as the rain and snow
come down from heaven
and do not return there
unless they saturate the earth
and make it produce and sprout
and give seed to the farmer who sows and bread to the eater,
11 so also my word will be that goes from my mouth—
it will not return to me empty,
but it will achieve the purpose
for which I sent it.
12 For you will go out in joy
and be led along peacefully;
the mountains and the hills
will break out in joyful shouts before you,
and all the trees of the fields
will clap their hands.
13 Instead of the thornbushes, the cypress will grow;
and instead of the brier, the myrtle tree will grow,
and it will be for Yahweh, for his name,
as an everlasting sign
that will not be cut off."

generated on Tue Oct 24 10:45:40 2023

Isaiah 55 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: prophet and save and faith)

Isaiah 55:1

General Information:

Yahweh speaks of blessing the people freely as if he were selling food and drink to needy people for free.

Connecting Statement:

Yahweh continues speaking to the people of Jerusalem in exile through Isaiah.

Hey

This short word is called or shouted at people to get their attention for any reason. You should use whatever word or sound is used in your language to get people's attention.

come ... come ... Come

This word is repeated three times so the hearers will know that the speaker is sincere.

buy wine and milk without money and without cost

There is a sense of irony in this statement since a person usually has to use money to buy something. This emphasizes Yahweh's amazing grace in giving these things freely.

Isaiah 55:2

General Information:

Yahweh continues speaking to the people of Jerusalem.

Why do you weigh out ... bread, and why do you labor ... satisfy?

Yahweh asks these questions to rebuke the people. He speaks of the people seeking happiness apart from Yahweh as if they were purchasing things to eat that were not food and working for things that could not satisfy them. Alternate translation: "You should not weigh out silver ... bread, and you should not labor ... satisfy"

weigh out silver

This refers to counting silver coins in order to pay someone for something. Alternate translation: "pay money"

for what is not bread

Here the word "bread" represents food in general. It is implied that the people were buying things to eat that were not really food. Alternate translation: "for things to eat that are not really food"

eat what is good, and delight yourselves in fatness

The people trusting Yahweh for blessing and happiness is spoken of as if they are eating good food that is making them happy.

in fatness

The word "fatness" refers to meat that has plenty of fat on it and is an idiom for fine food. Alternate translation: "with the best foods"

Isaiah 55:3

Turn your ears

Listening to or paying attention to someone is spoken of as if it were turning one's ears to someone. Alternate translation: "Pay attention"

Isaiah 55:4

I have placed him

These words could refer to 1) what Yahweh did for King David in the past or 2) what God will do through one of David's descendants.

Isaiah 55:5

General Information:

Yahweh continues speaking to the people of Jerusalem.

the Holy One of Israel

See how you translated this in Isaiah 1:4.

Isaiah 55:6

Seek Yahweh while he may be found

This can be stated in active form. Alternate translation: "Seek Yahweh while you can still find him"

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Isaiah 55:7

Let the wicked leave his path
The word "wicked" refers to wicked people. Yahweh speaks of wicked people no longer sinning as if they were to stop walking along a path that they had been traveling. Alternate translation: "Let wicked people change the way they live"

the man of sin his thoughts
The verb may be supplied from the previous phrase. Alternate translation: "let the sinful man leave his thoughts"

his thoughts
Possible meanings are 1) "the way he thinks" or 2) "his plans"

he will pity him
"Yahweh will pity him"

to our God
The verb may be supplied from the first phrase in this sentence. Alternate translation: "let him return to our God"

Isaiah 55:8

General Information:
Yahweh continues speaking to the people of Jerusalem.

Isaiah 55:9

for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts
Yahweh speaks of the things that he does and how he thinks as being far superior to or higher than what people do and think, just like the sky is much higher than the earth.

Isaiah 55:10

General Information:
Yahweh continues speaking to the people of Jerusalem.

For as the rain and snow ... do not return there
This is likely a description of the rain and snow evaporating.

Isaiah 55:11

so also my word ... it will achieve the purpose for which I sent it
Yahweh speaks of his word as if it were a person whom he sends out as his messenger to accomplish a task.

my word will be that goes from my mouth
Here the word "mouth" represents Yahweh himself. Alternate translation: "the word that I speak"

it will not return to me empty
Here the description of the word returning to Yahweh means that it has completed the task that Yahweh had sent it to complete. That it will not return "empty" means that it will not fail to accomplish its task. Alternate translation: "it will not fail to complete its task"

Isaiah 55:12

General Information:
Yahweh continues speaking to the people of Jerusalem.

be led along peacefully
This can be stated in active form. Alternate translation: "I will lead you along peacefully"

the mountains and the hills will break out in joyful shouts before you, and all the trees of the fields will clap their hands
Yahweh speaks of the mountains, hills, and trees as if they were people with voices and hands, celebrating as Yahweh rescues his people.

Isaiah 55:13

Instead of the thornbushes, the cypress will grow; and instead of the brier, the myrtle tree will grow
The words "thornbushes" and "brier" refer to species of plants that have sharp thorns growing on them. The words "cypress" and "myrtle" refer to species of evergreen trees. The thorny plants symbolize desolation, while the evergreens symbolize life and prosperity.

for his name
Here the word "name" represents Yahweh's fame. Alternate translation: "for his fame" or "for his honor"

that will not be cut off
Something ceasing to exist is spoken of as if it were cut off, as a branch is cut off of a tree or a piece of fabric is cut off of clothing. This can be stated in active form. Alternate translation: "that will never end" or "that will last forever"

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Chapter 56

1 This is what Yahweh says,
"Observe what is right, do what is just;
for my salvation is near,
and my righteousness is about to be revealed.
2 Blessed is the man that does this,
and who holds it tightly.
He observes the Sabbath, not defiling it,
and keeps his hand from doing any evil."

3 Let no foreigner who has become a follower of Yahweh say,
"Yahweh will certainly exclude me from his people."
The eunuch should not say,
"See, I am a dry tree."

4 For this is what Yahweh says,

"To the eunuchs who observe my Sabbaths
and choose what pleases me,
and hold fast my covenant,
5 to them I will set up in my house and within my walls
a monument
that is better than having sons and of daughters.
I will give them an everlasting monument
that will never be cut off.
6 Also foreigners who join themselves to Yahweh—
to serve him,
and who love the name of Yahweh,
to be his servants,
every one who observes the Sabbath and who keeps from defiling it,
and who holds fast my covenant—
7 I will bring to my holy mountain
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar.
For my house will be called
a house of prayer for all nations,
8 this is the declaration of the Lord Yahweh,
who gathers the outcasts of Israel—
I will still gather others
in addition to them."

9 All you wild beasts of the field,
come and devour, all you beasts in the forest!
10 All their watchmen are blind,
they do not understand.
They are all silent dogs
who cannot bark.
They dream,
and lying down they love to sleep.
11 The dogs have big appetites;
they can never get enough;
they are shepherds without discernment;
they have all turned to their own way,
each one covetous for unjust gain.
12 "Come," they say, "let us get wine
and drink much strong drink.

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Tomorrow will be like today,
a day great beyond measure."

Isaiah 56 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: prophet and save and faith)

Important figures of speech in this chapter

Beasts

The Israelites are compared to beasts and dogs in this chapter. This would have been very offensive to them.

Isaiah 56:1

for my salvation is near, and my righteousness is about to be revealed.

This can be stated in active form. Alternate translation: "I will soon save you and show you that I am righteous"

Isaiah 56:2

who holds it tightly

Here "holds it tightly" is an idiom that means to continue to observe something. Alternate translation: "who is careful to always do this"

keeps his hand from doing any evil

Here the "hand" represents the whole person and emphasizes the person's actions or behaviors. Alternate translation: "does not do evil things"

Isaiah 56:3

See, I am a dry tree

This means eunuchs may have thought they could not be a part of God's people because they were deformed by castration

Isaiah 56:4

General Information:

This page has intentionally been left blank.

Isaiah 56:5

in my house and within my walls

These two phrases mean the same thing. Alternate translation: "inside the walls of my temple"

that will never be cut off

This can be stated in active form. Alternate translation: "that will never end" or "that will never be forgotten"

Isaiah 56:6

who love the name of Yahweh

Yahweh's "name" represents himself. Alternate translation: "who love Yahweh"

Isaiah 56:7

holy mountain

See how you translated this in Isaiah 11:9.

will be accepted on my altar

This can be stated in active form. Alternate translation: "I will accept on my altar"

my house will be called a house of prayer

This can be stated in active form. Alternate translation: "my house will be a house of prayer"

Isaiah 56:8

General Information:

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Isaiah 56:9

All you wild beasts of the field, come and devour, all you beasts in the forest

God is calling armies of other nations by comparing them to animals to come and attack the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Isaiah 56:10

All their watchmen are blind
This means Israel's leaders cannot or perhaps do not want to see what is going on in society.

They are all silent dogs
The leaders are supposed to open their mouths and warn the people, but they do not. Comparing someone to a dog in this society is a great insult.

They dream, and lying down they love to sleep
This means the leaders are not bringing God's word of warning to Israel but prefer their own comfort.

Isaiah 56:11

General Information:
Yahweh continues describing the evil leaders of his people.

The dogs have big appetites
Yahweh continues comparing Israel's bad leaders to dogs.

Isaiah 56:12

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 57

1 The righteous perish,
but no one considers it,
and the people of covenant faithfulness are gathered away,
but no one understands
that the righteous is gathered
away from the evil.
2 He enters into peace;
they rest in their beds,
those who walk in their uprightness.

3 But come here, you sons of the sorceress,
children of the adulterer and the woman who has prostituted herself.
4 Whom are you merrily mocking?
Against whom are you opening the mouth
and sticking out the tongue?
Are you not children of rebellion,
children of deceit?
5 You heat yourselves up sleeping together under the oaks,
under every green tree,
you who kill your children in the dry riverbeds,
under the rocky overhangs.
6 Among the smooth things of the river valley are the things that have been assigned to you.
They are the object of your devotion.
You pour out your drink offering to them
and raise up a grain offering.
Concerning these things should I repent?
7 You prepared your bed on a high mountain;
you also went up there to offer sacrifices.
8 Behind the door and the doorposts
you set up your symbols;
you deserted me, made yourselves naked, and went up;
you made your bed wide.
You made a covenant with them; you loved their beds;
you saw their private parts.
9 You went to Molech with oil
and increased your perfumes. [1]
You send your ambassadors far away;
you went down to Sheol.
10 You were tired from your long journey,
but you never said, "It is hopeless."
You found life in your hand;
therefore you did not weaken.

11 "Whom are you worried about? Whom do you fear?
Is that the reason that you have acted deceitfully,
so that you do not remember me
or think about me?
Is it because I was silent for so long
that you are no longer afraid of me?"
12 I will proclaim all your righteous acts and tell all that you have done,
but they will not help you.
13 When you cry out,
let your collection of idols rescue you.
The wind will carry them all away,
a breath will carry them all away.
But he who takes refuge in me
will inherit the land
and will possess my holy mountain.

generated on Tue Oct 24 10:45:40 2023

14 He will say,

'Build, build! Clear a way!
Remove all the stumbling blocks from the path of my people!'"
15 For this is what the high and elevated One says,
who lives eternally, whose name is holy,
"I live in the exalted and holy place,
with him also that is of a crushed and humble spirit,
to revive the spirit of the humble ones,
and to revive the heart of the contrite ones.
16 For I will not accuse forever,
nor will I be angry forever,
for then man's spirit would faint before me,
the lives that I have made.
17 Because of the sin of his violent gain,
I was angry, and I punished him; I hid my face and was angry,
but he went backward in the way of his heart.
18 I have seen his ways, but I will heal him.
I will lead him and comfort and console those who mourn for him,
19 and I create the fruit of the lips.
Peace, peace, to those who are far off and to those who are near—
says Yahweh—I will heal them.
20 But the wicked are like the tossing sea,
which cannot rest,
and its waters churn up mire and mud.
21 There is no peace for the wicked one—says God."

Footnotes

57:9 [1]Instead of

Isaiah 57 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Child sacrifice

This chapter references the killing of children. Some religions in the ancient Near East practiced the sacrificing of their children. This was considered evil by Yahweh. (See: evil)

Other possible translation difficulties in this chapter

Mocking

The people abandoned the worship of Yahweh in favor of other gods. When they needed help, he tells them to ask these false gods. This is mocking the power of the false gods and shows the people the uselessness of their worship of these gods. (See: falsegod)

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generated on Tue Oct 24 10:45:40 2023

Isaiah 57:1

the people of covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

are gathered away ... is gathered away
"die and go away ... dies and goes away"

that the righteous is gathered away from the evil
This can be stated in active form. Alternate translation: "that the righteous people die, and Yahweh takes them away from all that is evil"

Isaiah 57:2

He enters into peace
"The righteous enter into peace"

they rest
they die

those who walk in their uprightness
"those who have done what is right"

Isaiah 57:3

But come here
God is calling all of the unfaithful people to come before him so he can judge them in a strong contrast to the promises for the righteous that came before.

sons of the sorceress
This is a strong insult against the people who practice sorcery because sorcery and magic includes idolatry.

children of the adulterer and the woman who has prostituted herself
This refers to actual and spiritual adultery. They have abandoned the worship of God and now worship other gods and idols along with actual prostitution in pagan Canaanite ceremonies.

Isaiah 57:4

Whom are you merrily mocking? Against whom are you opening the mouth and sticking out the tongue?
Yahweh uses questions to scold the people who are mocking him through false worship. Alternate translation: "You are mocking me and making fun of me by opening your mouth wide and sticking out the tongue!"

Are you not children of rebellion, children of deceit?
Yahweh uses another question to scold the people. This does not refer to their birth but to their spiritual state. Alternate translation: "You are children of rebellion, children of deceit!"

Isaiah 57:5

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

You heat yourselves ... under the rocky overhangs
All of these actions are associated with worshiping idols. The oaks were sacred trees to the Canaanites. People thought such activity would increase fertility for people and the land.

Isaiah 57:6

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

that have been assigned to you
This can be stated in active form. The exact meaning in Hebrew is unclear. Alternate translation: "that is your lot" or "that is your inheritance"

Concerning these things should I repent?
Yahweh uses a question to scold the people. Alternate translation: "I should certainly not change my mind about how I will deal with these things you have done."

Isaiah 57:7

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

You prepared your bed
This refers to sleeping with prostitutes as a part of worshiping false gods.

on a high mountain
People often went on top of hills and mountains to worship false gods. They thought those were the best places for worship. This might even refer to Jerusalem, too.

Isaiah 57:8

You made a covenant with them
"You made a contract with them"

Isaiah 57:9

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

you went down to Sheol
The people did not literally go to Sheol, the world of the dead. Instead, Yahweh is indicating by exaggeration that the people were willing to go anywhere to find new gods to worship.

generated on Tue Oct 24 10:45:40 2023

Isaiah 57:10

You found life in your hand
After trying so hard, the idolators found they still had strength to keep going. Here "hand" equals "strength" or "capacity."

Isaiah 57:11

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

Whom are you worried about? Whom do you fear? Is that the reason that you have acted deceitfully, so that you do not remember me or think about me?
Yahweh uses these questions to scold the people because they feared others rather than him. They didn't even think about him. Alternate translation: "Apparently you really fear others because you have acted deceitfully and you do not rememer me or think about me!"

you have acted deceitfully
Possible meanings are that they lied to God or that they were not faithful to him.

so that you do not remember me or think about me
These two phrases mean basically the same thing and emphasize that, although the people should have remembered Yahweh, they did not.

Isaiah 57:12

I will proclaim all your righteous acts and tell all that you have done
Yahweh is being sarcastic, calling their evil deeds so-called righteousness.

Isaiah 57:13

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

let your collection of idols rescue you
Yahweh is mocking the people and their idols. He knows the idols cannot rescue them.

The wind will carry them all away, a breath will carry them all away
This is saying the same thing in two ways to emphasize that idols are helpless and worthless. Alternate translation: "The wind, or even a breath, will blow them away"

holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. See how you translated this in Isaiah 11:9.

Isaiah 57:14

Build, build! Clear a way! Remove all the stumbling blocks from the path of my people
Yahweh is emphatic and urgent that a clear and level road be available for the people to return to him and free of obstacles to worshiping Yahweh. This echoes [Isaiah 40:3]

Isaiah 57:15

For this is what the high and elevated One says
The words "high" and "elevated" have basically the same meaning here and emphasize Yahweh being exalted. See how you translated this in Isaiah 6:1 and Isaiah 33:10. See how you translated a similar phrase in Isaiah 52:13.

to revive the spirit of the humble ones, and to revive the heart of the contrite ones
These two phrases mean basically the same thing and emphasize that Yahweh will strengthen and encourage those who humble themselves before him.

spirit ... heart
Here these refer to a person's thoughts and emotions, not the spirit and heart literally.

Isaiah 57:16

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 57:17

I hid my face
This means God gave up on his people and no longer helped or blessed them.

he went backward in the way of his heart
This means the Israelites kept rejecting the true God for false ones. Here "backward" and "way" are location words representing motivations and feelings.

Isaiah 57:18

General Information:
Yahweh continues speaking.

his ways
"their ways." Here "his" refers to the people of Israel.

comfort and console those who mourn for him
"I will soothe and calm those who feel sad for the people's suffering because of their sinful behavior"

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Isaiah 57:19

I create the fruit of the lips
Here "fruit of the lips" refers to what a person says. Alternate translation: "I cause them to praise and thank me"

Peace, peace, to those who are far off
"I have made peace with them who are far off." The word "Peace" is repeated for emphasis.

Isaiah 57:20

But the wicked are like the tossing sea ... mire and mud
This compares the wicked to rough water on the shore that makes the water dirty.

Isaiah 57:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 58

1 "Cry loudly; do not hold back.
Lift up your voice like a ram's horn.
Confront my people with their rebellion,
and the house of Jacob with their sins.
2 Yet they seek me daily
and delight in the knowledge of my ways,
like a nation that practiced righteousness
and did not abandon the law of their God.
They ask me for righteous judgments;
they take pleasure in the thought of God coming near.
3 'Why have we fasted,' they say,
'but you do not see it?
Why have we humbled ourselves,
but you do not notice?'

Look, on the day of your fast you find your own pleasure
and oppress all your laborers.
4 Look, you fast in quarreling and strife,
and to hit with your fist of wickedness;
you do not fast today
to make your voice heard above.
5 Is this really the kind of fast that I would want:
A day for anybody to humble himself,
for him to bow down his head like a reed,
and to spread sackcloth and ashes under himself?
Do you really call this a fast,
a day that pleases Yahweh?

6 Is not this the fast that I choose:
To release wicked bonds,
to undo the ropes of the yoke,
to set the crushed ones free,
and to break every yoke?
7 Is it not to break your bread with the hungry,
to bring the poor and homeless into your house,
to cloth the naked when you see them,
and not to hide yourself from your own relatives?
8 Then your light would be broken open like the sunrise,
and your healing would quickly sprout up;
your righteousness would go before you,
and the glory of Yahweh would be your rearguard.
9 Then you would call, and Yahweh would answer;
you would cry out for help, and he would say, 'Here I am.'

If you take away from among yourselves the yoke,
the accusing finger, and the speech of wickedness,
10 if you yourselves provide for the hungry
and satisfy the need of the distressed;
then your light will rise in the darkness,
and your darkness will be like the noonday.
11 Then Yahweh will lead you continually
and satisfy you in regions where there is no water,
and he will strengthen your bones.
You will be like a watered garden,
and like a spring of water, whose waters never fail.
12 Some of you will rebuild the ancient ruins;
you will raise up the ruins of many generations;
you will be called 'The repairer of the wall,'
'The restorer of streets to live on.'

generated on Tue Oct 24 10:45:40 2023

13 Suppose that you turn back your feet from traveling on the Sabbath day,
and from doing your own pleasure on my holy day.
Suppose that you call the Sabbath a delight,
and that you call the matters of Yahweh holy and honored.
Suppose that you honor the Sabbath by leaving your own business,
and by not finding your own pleasure and by not speaking your own words.
14 Then you will find delight in Yahweh;
and I will make you ride on the heights of the earth;
I will feed you from the inheritance of Jacob your father—
for the mouth of Yahweh has spoken."

Isaiah 58 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Fasting

The practice of fasting became more common after the exile. This was intended to bring people into a right relationship with God by creating a designated time to concentrate on him. It may have been believed that Yahweh heard people better when they fasted. The significance of fasting is derived from the faster's attitude of repentance and faith in Yahweh and not the practice itself. (See: repent and faith)

Other possible translation difficulties in this chapter

"Yet they seek me daily"

The people did not truly seek Yahweh every day. They practiced the outward aspects of the Jewish religion, but their hearts were far from Yahweh.

Isaiah 58:1

Lift up your voice like a ram's horn

This means shout loudly. Here "your" refers to Isaiah.

Confront my people with their rebellion, and the house of Jacob with their sins

These two phrases mean basically the same thing. Together they strengthen the urgency to confront Yahweh's people.

Isaiah 58:2

General Information:

This page has intentionally been left blank.

Isaiah 58:3

'Why have we fasted,' they say, 'but you do not see it? Why have we humbled ourselves, but you do not notice?'

The people of Israel use questions to complain to God because they feel he is ignoring them.

Isaiah 58:4

General Information:

Yahweh continues speaking to the people of Israel by answering their challenging question.

Look

"Behold!" or "Pay attention." Yahweh confronts their questioning by telling them to pay attention.

fist of wickedness

"wicked fist." This shows that they fight viciously. "Fist" represents anger that is physically violent.

Isaiah 58:5

Is this really the kind of fast that I would want ... under himself?

Yahweh uses a question to scold the people. They act like they are humble before God, but they are hurting other people. Alternate translation: "This is not the kind of fast I want ... under himself."

generated on Tue Oct 24 10:45:40 2023

A day for anybody to humble himself, for him to bow down his head like a reed
This means the person is bowing down, but he is not truly humble. "A reed" represents a weak plant that bends easily.

Do you really call this a fast, a day that pleases Yahweh?
Yahweh uses a question to scold the people. Alternate translation: "Surely you do not think this kind of fast pleases me!"

Isaiah 58:6

General Information:
Yahweh continues speaking to the people of Israel.

Is not this the fast that I choose ... break every yoke?
Yahweh uses a question to teach the people about the kind of fast that pleases him. Alternate translation: "This is the fast that I choose ... break every yoke."

To release wicked bonds, to undo the ropes of the yoke, to set the crushed ones free, and to break every yoke
All of these phrases mean they should help those people whom the wicked are hurting and oppressing.

Isaiah 58:7

Is it not to ... your own relatives?
Yahweh uses another question to teach the people. The word "it" refers to the kind of fasting that God wants the people to do. Alternate translation: "It is to ... your relatives." or "The fast I choose for you to do is to ... your own relatives."

to break your bread with the hungry
This phrase represents sharing food with those who do not have any. The host would start the meal by tearing the loaf of bread apart. Alternate translation: "to share your food with those who are hungry"

Isaiah 58:8

General Information:
Yahweh continues speaking to the people of Israel.

Then your light would be broken open like the sunrise
"Break open" here is an idiom that means when a light begins to shine brightly. This means that if they help people in need, their deeds will be like lights others will see, as when the sun comes up after a dark night. Or the light may refer to the light of the Lord, shining on them and blessing them.

your healing would quickly sprout up
This means God will bless and restore them quickly, as a wound heals quickly.

your righteousness would go before you, and the glory of Yahweh would be your rearguard
This refers to the time when God protected the people of Israel as they escaped from Egypt. This means God will again protect them from their enemies if they will do what is right.

your righteousness
This expression in Hebrew can also be interpreted as the one who gives righteousness or even victory. In this context, this expression would refer to God. A few modern versions have this interpretation.

Isaiah 58:9

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 58:10

then your light will rise in the darkness, and your darkness will be like the noonday
"Your light" represents the acts of kindness that will be examples to everyone, and the "darkness," the bad deeds, will be overcome by their good deeds.

Isaiah 58:11

General Information:
Yahweh continues speaking to the people of Israel.

satisfy you in regions where there is no water
"Water" represents all they need for an abundant life even when their surroundings do not have enough.

You will be like a watered garden
"A watered garden" represents abundance and plenty so they will have all they need.

like a spring of water, whose waters never fail
"A spring of water" represents a source of abundance in a land where water is precious.

Isaiah 58:12

General Information:
Yahweh continues speaking to the people of Israel.

you will be called
This can be stated in active form. Alternate translation: "people will call you"

Isaiah 58:13

General Information:
Yahweh continues speaking to the people of Israel.

you turn back your feet from traveling on the Sabbath day, and from doing your own pleasure on my holy day
Here the people are represented by their "feet." God did not allow long travels or work on the day of rest. Alternate translation: "you stop traveling and

doing what you want to do on the Sabbath, my holy day"

Isaiah 58:14

General Information:
Yahweh continues speaking to the people of Israel.

I will make you ride on the heights of the earth
This refers to God exalting the nation in reputation and power in response to living righteously.

for the mouth of Yahweh has spoken
The word "mouth" symbolizes what Yahweh says. Alternate translation: "for Yahweh has spoken it"

generated on Tue Oct 24 10:45:40 2023

Chapter 59

1 Look, Yahweh's hand is not so short that it cannot save;
nor his ear so dull, that it cannot hear.
2 Your iniquities, however,
have separated you from your God,
and your sins have made him hide his face from you
and from hearing you.
3 For your hands are stained with blood
and your fingers with iniquity.
Your lips speak lies
and your tongue speaks maliciously.
4 No one calls in righteousness,
and none pleads his case in truth.
They trust in empty words, and tell lies;
they conceive trouble and give birth to iniquity.
5 They hatch eggs of an adder
and weave a spider's web.
Whoever eats of their eggs dies,
and if an egg is crushed, it hatches into a viper.
6 Their webs cannot be used for garments,
nor can they cover themselves with their works.
Their works are works of sin,
and deeds of violence are in their hands.
7 Their feet run to evil,
and they run to pour out innocent blood.
Their thoughts are thoughts of sin;
violence and destruction are their roads.
8 The way of peace they do not know,
and there is no justice in their paths.
They have made crooked paths;
whoever travels these paths does not know peace.

9 Therefore justice is far from us,
nor does righteousness reach us.
We wait for light, but see darkness;
we look for brightness, but we walk in darkness.
10 We grope for the wall like the blind,
like those who cannot see.
We stumble at noonday as in the twilight;
among the strong we are like dead men.
11 We growl like bears
and moan like doves;
we wait for justice, but there is none;
for rescue, but it is far from us.

12 For our many transgressions are before you,
and our sins testify against us;
for our transgressions are with us,
and we know our iniquities.
13 We have rebelled, denying Yahweh
and turning away from following our God.
We have spoken extortion and turning aside,
conceived complaining from the heart and words of lying.
14 Justice is driven back,
and righteousness stands far off;
for truth stumbles in the public square,
and uprightness cannot come near.
15 Trustworthiness has gone away,
and he who turns away from evil makes himself prey.

generated on Tue Oct 24 10:45:40 2023

Yahweh saw it and was displeased
that there was no justice.
16 He saw that there was no man,
and was appalled that there was no one to intervene.
Therefore his own arm brought salvation for him,
and his righteousness sustained him.
17 He put on righteousness as a breastplate
and a helmet of salvation upon his head.
He clothed himself with garments of vengeance
and wore zeal as a mantle.
18 He repaid them for their deeds,
wrath on his adversaries,
recompense to his enemies;
he repaid recompense to the islands.
19 So they will fear the name of Yahweh from the west,
and his glory from the sun's rising;
for he will come as a rushing stream,
driven by the breath of Yahweh.

20 "A redeemer will come to Zion
and to those who turn from their rebellious deeds in Jacob—
this is Yahweh's declaration.

21 As for me, this is my covenant with them—says Yahweh—my spirit who is upon you, and my words which I have put in your mouth, will not leave your mouth, or go out of the mouth of your children, or go out of the mouths of your descendants—says Yahweh—from this time and forever."

Isaiah 59 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's deliverance

When Israel was conquered, they were being punished for their sin. Yahweh is strong enough to deliver them, but he did not because he desired to refine them through the experience of the exile. (See: deliverer and sin)

Isaiah 59:1

Look

"Behold!" or "You should know!" Yahweh tells the people to pay attention.

Yahweh's hand is not so short

"Hand" represents power and ability. A "short" hand does not have power and ability. Alternate translation: "Yahweh is fully able"

Isaiah 59:2

your ... you

These plural pronouns refer to the people of Israel as a single group.

your sins have made him hide his face from you

"Face" represents being present and looking upon. Alternate translation: "your sins have made him turn away from you"

Isaiah 59:3

General Information:

Isaiah continues speaking to the people of Israel.

For your hands are stained with blood and your fingers with iniquity

Here "hands" and "fingers" refers to their actions. This means they are guilty of doing violent and sinful things. "Your" is plural. Alternate translation: "For you have committed violent sins"

generated on Tue Oct 24 10:45:40 2023

Your lips speak lies and your tongue speaks maliciously
The parts of the body that make speech represent what people say. Alternate translation: "You speak lies and malicious things"

Isaiah 59:4

they conceive trouble and give birth to iniquity
"Conceiving" and "giving birth" emphasize how carefully they plan to do sinful things. Here "they" still refers to the people of Israel. Alternate translation: "they work hard to do sinful things"

Isaiah 59:5

General Information:
Isaiah continues speaking to the people of Israel about the evil they do using the metaphors of poisonous snakes and spider's webs. The metaphor here is meant to be emotional, not real: snakes are born alive, not from eggs that are laid.

They hatch eggs of an adder
Eggs of a poisonous snake hatch into more dangerous snakes. "Poisonous snakes" represents evil the people do that harms more and more. Alternate translation: "They make evil that spreads out to make more evil"

weave a spider's web
This represents the deeds of the people that are useless. Alternate translation: "produce things and activities that are useless"

Whoever eats of their eggs dies, and if an egg is crushed, it hatches into a viper
Eating a poisonous egg will kill the one that eats it and represents self-destruction. Breaking the egg allows the young poisonous snake to hatch and represents spreading destruction. Alternate translation: "The activities they do will destroy them and will spread destruction to others"

if an egg is crushed
This can be stated in active form. Alternate translation: "if someone crushes an egg"

Isaiah 59:6

Their webs cannot be used for garments, nor can they cover themselves with their works
This means their sinful deeds cannot be covered and hidden, just as a web cannot serve as clothing and cover someone. Alternate translation: "Their evil deeds will be exposed as useless"

Their webs cannot be used for garments
This can be stated in active form. Alternate translation: "They cannot clothe themselves with their webs"

deeds of violence are in their hands
"Hands" represents the ability and power to do these things and therefore their responsibility. Alternate translation: "they are fully responsible for the violence they do"

Isaiah 59:7

General Information:
Isaiah continues speaking to the people of Israel.

Their feet run to evil
Here people are represented by their "feet." This speaks of them doing something quickly as their feet running to it. Alternate translation: "They are quick to do evil things"

are their roads
"roads" represents their way of life. Alternate translation: "are all they do"

Isaiah 59:8

there is no justice in their paths
"paths" represents their way of life. Alternate translation: "they never do what is just" or "everything they do is unjust"

They have made crooked paths
"Crooked paths" represents the way of life that is corrupt. Alternate translation: "They say and do dishonest things. They are devious"

Isaiah 59:9

General Information:
Isaiah continues speaking to the people of Israel.

justice is far from us
Here "us" refers to Isaiah and the people of Israel. "Far" represents that justice is gone and difficult to get. Alternate translation: "justice is gone and very difficult to get"

We wait for light, but see darkness; we look for brightness, but we walk in darkness
Each of these phrases means that the people are waiting for God's goodness, but it seems like he has abandoned them.

Isaiah 59:10

We grope for the wall like the blind ... like dead men
This means that because God is not coming to them, they feel helpless, not finding the right path and despairing of the future, with no hope for a vibrant life.

Isaiah 59:11

General Information:
Isaiah continues speaking to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

We growl like bears and moan like doves
These refer to the sounds the people made because they were distressed and mourning.

Isaiah 59:12

General Information:
Isaiah continues speaking.

our many transgressions
Here "our" refers to Isaiah and the people of Israel.

before you
Here "you" refers to Yahweh.

our sins testify against us
Isaiah describes the sins as a person who goes before God to declare that the people are guilty.

for our transgressions are with us
"With us" represents being aware of them. Alternate translation: "for we are aware of our transgressions"

Isaiah 59:13

General Information:
This page has intentionally been left blank.

Isaiah 59:14

General Information:
Isaiah continues speaking.

Justice is driven back
This can be stated in active form. Alternate translation: "The people drive justice back"

Justice ... righteousness ... truth ... right
These are ideas that Isaiah describes as acting like persons.

Isaiah 59:15

Trustworthiness
Isaiah describes this idea as acting like a person.

Isaiah 59:16

General Information:
Isaiah continues speaking.

He saw that there was no man, and was appalled that there was no one to intervene.
"Yahweh was appalled that no one came to help those who were suffering." or "Yahweh was astonished that no one came to help those who were suffering."

Therefore his own arm brought salvation for him
Yahweh's "arm" represents his ability and power. Alternate translation: "Yahweh used his own power to save the people"

his righteousness sustained him
"Righteousness" here is a quality that acts like a person. The word can be translated as an adjective. Alternate translation: "he did right as he always would do"

Isaiah 59:17

He put on righteousness as a breastplate and a helmet of salvation upon his head. He clothed himself with garments of vengeance and wore zeal as a mantle
"breastplate," "helmet," "garments," and "mantle" are clothing for war and fighting. Isaiah describes Yahweh as putting these on to punish his people.

mantle
a loose, flowing robe

Isaiah 59:18

He repaid them
Isaiah is describing a future event as if it happened in the past. This means that it will certainly happen.

wrath on his adversaries
The word "wrath" is a metonym for the punishment he brought on his adversaries. Alternate translation: "punished his adversaries for wha they had done"

he repaid recompense to the islands
"he punished the islands as they deserved"

the islands
This phrase is a metonym for the people who lived on the islands or coastlands. Alternate translation: "teh people who live on the islands" or "the people who live on the coastlands"

Isaiah 59:19

General Information:
Isaiah continues speaking.

fear the name of Yahweh
Here "name" refers to Yahweh's reputation and character. Alternate translation: "fear Yahweh"

from the west ... from the sun's rising
Isaiah combines these words to mean people in all places of the world.

for he will come as a rushing stream
Narrow valleys in Judah were dry most of the year until a sudden, heavy rain turned them into fast-moving water. When that happened there was a lot of noise and wind.

generated on Tue Oct 24 10:45:40 2023

driven by the breath of Yahweh
This can be stated in active form. Alternate translation: "which the breath of Yahweh drives"

Isaiah 59:20

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 59:21

my words which I have put in your mouth
"the message I have given you to speak"

generated on Tue Oct 24 10:45:40 2023

Chapter 60

1 Arise, shine; for your light has come,
and the glory of Yahweh has risen on you.
2 Though darkness will cover the earth,
and thick darkness the nations;
yet Yahweh will arise upon you,
and his glory will be seen on you.
3 Nations will come to your light,
and kings to your bright light that is rising.

4 Look all around and see.
They all gather themselves together and come to you.
Your sons will come from far,
and your daughters will be carried in their arms.
5 Then you will look and be radiant,
and your heart will rejoice and overflow,
because the abundance of the sea will be poured out to you,
the wealth of the nations will come to you.
6 Camel caravans will cover you,
the dromedaries of Midian and Ephah;
all of them will come from Sheba;
they will bring gold and frankincense,
and will bring the good news of the praises of Yahweh.
7 All the flocks of Kedar will be gathered together to you,
the rams of Nebaioth will serve your needs;
they will be acceptable offerings on my altar;
and I will glorify my glorious house.

8 Who are these who fly along like a cloud,
and like the doves to their shelters?
9 The coastlands look for me,
and the ships of Tarshish lead,
to bring your sons from far,
their silver and their gold with them,
for the name of Yahweh your God,
and for the Holy One of Israel,
because he has honored you.

10 Sons of foreigners will rebuild your walls,
and their kings will serve you;
though in my wrath I punished you,
yet in my favor I will have compassion on you.
11 Your gates also will remain open continually;
they will not be shut day or night,
so that the wealth of the nations may be brought,
with their kings being led.
12 Indeed, nations and kingdoms that will not serve you will perish;
those nations will be completely ruined.

13 The glory of Lebanon will come to you,
the cypress tree, the fir, and the cypress box tree together,
to beautify my sanctuary;
and I will glorify the place of my feet.
14 They will come to you to bow down, the sons of those who humbled you;
those who showed contempt for you will bow at the soles of your feet;
they will call you The City of Yahweh,
Zion of the Holy One of Israel.

15 Instead of you remaining abandoned and hated,

generated on Tue Oct 24 10:45:40 2023

with no one passing through you,
I will make you a thing of pride forever,
a joy from generation to generation.
16 You will also drink the milk of the nations,
and will nurse at the breast of kings;
you will know that I, Yahweh, am your Savior and your Redeemer,
the Mighty One of Jacob.
17 Instead of bronze I will bring gold,
instead of iron I will bring silver;
instead of wood,
bronze, and instead of stones, iron.
I will appoint peace as your governors,
and justice your rulers.
18 Violence will no longer be heard in your land,
neither devastation nor crushing within your borders;
but you will call your walls Salvation,
and your gates Praise.
19 The sun will no longer be your light by day,
nor will the brightness of the moon shine on you;
but Yahweh will be your everlasting light,
and your God your glory.
20 Your sun will no longer set,
nor will your moon withdraw and disappear;
for Yahweh will be your everlasting light,
and the days of your mourning will be ended.
21 All your people will be righteous;
they will take possession of the land for all time,
the branch of my planting,
the work of my hands,
that I may be glorified.
22 The least of you will become a thousand,
and the smallest one a mighty nation;
I, Yahweh, will swiftly accomplish these things
when the time comes.

Isaiah 60 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Israel's restoration

This chapter pictures a time when Israel will be fully restored to Yahweh. They will be everything Yahweh intended them to be. All the nations will look to Israel and acknowledge her special relationship to Yahweh. (See: restore)

Isaiah 60:1

General Information:

Isaiah continues speaking to the people of Israel.

Arise, shine; for your light has come, and the glory of Yahweh has risen on you

This refers to the glorious things Yahweh has done for the inhabitants of Jerusalem. They are now to show that glory through what they do and say and have hope in the future.

Isaiah 60:2

General Information:

Isaiah is speaking to the people of Israel. He continues the metaphor about "light" (Isaiah 60:1).

generated on Tue Oct 24 10:45:40 2023

Though darkness will cover the earth, and thick darkness the nations
Both of these phrases mean the same thing and are combined for emphasis. They refer to "spiritual darkness." This means all the other people of the world will not know Yahweh or how to please him. This is a metaphor for divine judgment.

yet Yahweh will arise upon you
This means the light of God's presence will appear for the people of Israel, and it will show the way they should go.

his glory will be seen on you
This can be stated in active form. Alternate translation: "the people of the nations will see his glory on you"

Isaiah 60:3

General Information:
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Isaiah 60:4

General Information:
Here Yahweh begins speaking.

They all gather themselves
"They" refers to the rest of the people of Israel who will come together to return to Jerusalem.

your daughters will be carried in their arms
This can be stated in active form. Alternate translation: "they will carry your daughters in their arms" or "they will carry your daughters on their hips"

Isaiah 60:5

Then you will look and be radiant, and your heart will rejoice and overflow
These phrases share similar meanings and emphasize that they will be very happy because of what will happen in Jerusalem.

the abundance of the sea
This refers to the riches and goods that will come to Jerusalem by way of shipping, perhaps from along the Mediterranean Sea.

be poured out to you
This describes that the abundance will be like water that gushes out.

Isaiah 60:6

General Information:
Yahweh continues speaking to the people of Israel.

the dromedaries
"the young camels"

Ephah
an area in Arabia

bring the good news of the praises of Yahweh
"joyfully proclaim and praise the goodness of Yahweh"

Isaiah 60:7

Kedar ... Nebaioth
These are the names of areas in Arabia.

All the flocks of Kedar will be gathered together to you
This can be stated in active form. Alternate translation: "The people of Kedar will gather their flocks for you"

the rams of Nebaioth will serve your needs
This refers to their need for sacrifices.

they will be acceptable offerings on my altar
"I, Yahweh, will accept them on my altar"

Isaiah 60:8

General Information:
Yahweh continues speaking to the people of Israel.

Who are these who fly along like a cloud, and like the doves to their shelters?
Yahweh uses questions and poetic images to draw attention here. He compares the sails of the ships to clouds and doves. This is also a picture of the Israelites returning to the country where they belong. Alternate translation: "Look, I see something like clouds moving quickly and like doves returning to their shelters."

Isaiah 60:9

The coastlands
This refers to the people who live on the coastlands and describes the area of coastlands as if it was people looking out. Alternate translation: "The people from the coastlands"

the ships of Tarshish
This expression usually means large merchant ships suitable for long voyages.

Holy One of Israel
See how you translated this in Isaiah 1:4.

he has honored you
"Yahweh has honored you, the people of Israel"

Isaiah 60:10

General Information:
Yahweh continues speaking to the people of Israel.

generated on Tue Oct 24 10:45:40 2023

Isaiah 60:11

they will not be shut day or night
Here "day" and "night" together mean "all the time." This can be stated in active form. Alternate translation: "no one will ever shut them"

so that the wealth of the nations may be brought, with their kings being led
This can be stated in active form. Alternate translation: "so that the people of the nations may bring their wealth, along with their kings"

Isaiah 60:12

General Information:
Yahweh continues speaking to the people of Israel.

those nations will be completely ruined
The phrase "those nations" is a metonym for the people who live in those nations. This can be stated in active form. Alternate translation: "I will completely destroy the people of those nations"

Isaiah 60:13

The glory of Lebanon
This refers to Lebanon being famous for its beautiful trees, especially cypress and cedar. The exact identification of all the trees is not known.

the place of my feet
This refers to Yahweh's temple.

Isaiah 60:14

General Information:
Yahweh continues speaking to the people of Israel.

Holy One of Israel
See how you translated this in Isaiah 1:4.

Isaiah 60:15

General Information:
Yahweh continues speaking to the people of Israel.

with no one passing through you
"with everyone avoiding your land" or "with all the foreigners avoiding your land"

Isaiah 60:16

You will also drink the milk of the nations, and will nurse at the breast of kings
This refers to the wealth and plenty that will be drained from foreign nations. Both clauses repeat the same idea for emphasis.

Redeemer
See how you translated this in Isaiah 41:14.

the Mighty One of Jacob
See how you translated this in Isaiah 49:26.

Isaiah 60:17

General Information:
Yahweh continues speaking to the people of Israel.

instead of wood, bronze, and instead of stones, iron
Yahweh will give more valuable building materials to them now. Alternate translation: "instead of wood, I will bring bronze, and instead of stones, I will bring iron"

I will appoint peace as your governors, and justice your rulers
Yahweh describes "peace" and "justice" as human rulers. This means there will be complete peace and justice in the land of Israel.

Isaiah 60:18

Violence will no longer be heard in your land
This can be stated in active form. Alternate translation: "There will no longer be reports of violence in your land"

but you will call your walls Salvation, and your gates Praise
The physical objects have the names of spiritual qualities. The city of Jerusalem will be a safe place, and the people there will praise Yahweh.

Isaiah 60:19

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 60:20

for Yahweh will be your everlasting light
Both verses repeat this same idea for emphasis.

Your sun will no longer set, nor will your moon withdraw and disappear
The moon will not literally disappear. This exaggeration is saying that the light of the sun and the moon will be much less bright than the light of Yahweh.

Isaiah 60:21

General Information:
Yahweh continues speaking to the people of Israel.

the branch of my planting, the work of my hands
These phrases mean approximately the same and are repeated for emphasis.

the branch of my planting
Yahweh is comparing the people to young shoots coming up that he planted as if he was a gardener.

generated on Tue Oct 24 10:45:40 2023

Yahweh has placed his people in the land of Israel. This gives hope to the people.

the work of my hands
Yahweh compares the people of Israel to something made by the skill of his handicraft.

that I may be glorified
This can be stated in active form. Alternate translation: "so that all people may glorify me"

Isaiah 60:22

a thousand
"1,000"

generated on Tue Oct 24 10:45:40 2023

Chapter 61

1 The Spirit of the Lord Yahweh is on me,
because Yahweh has anointed me
to proclaim good news to the afflicted.
He has sent me to heal the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison for those who are bound.
2 He has sent me to proclaim the year of Yahweh's favor,
the day of vengeance of our God,
and to comfort all who mourn.
3 He has sent me—to give to those who mourn in Zion—
to give them a turban instead of ashes,
oil of joy
instead of mourning,
a mantle of praise
in place of a spirit of dullness,
to call them oaks of righteousness,
the planting of Yahweh,
that he may be glorified.

4 They will rebuild the ancient ruins;
they will restore the former desolations.
They will restore the ruined cities,
the desolations from many former generations.
5 Foreigners will stand and feed your flocks,
and sons of foreigners will be your farmers and vineyard workers.
6 You will be called the priests of Yahweh;
they will call you servants of our God.
You will eat the wealth of the nations,
and you will boast in their riches.

7 Instead of your shame
you will have double;
and instead of dishonor
they will rejoice over their share.
So they will have a double share of their land;
everlasting joy will be theirs.

8 For I, Yahweh, love justice,
and I hate robbery and violent injustice.
I will faithfully repay them,
and I will make an everlasting covenant with them.
9 Their descendants will be known among the nations,
and their offspring among the peoples.
All who see them will acknowledge them,
that they are the people whom Yahweh has blessed.

10 I will greatly rejoice in Yahweh;
in my God I will be very glad.
For he has clothed me with the garments of salvation;
he has clothed me with the robe of righteousness,
as a bridegroom adorns himself with a turban,
and as a bride adorns herself with her jewels.
11 For as the earth produces its sprouting plants,
and as the garden makes its planting grow,
so the Lord Yahweh will cause righteousness
and praise to sprout up in front of all the nations.

generated on Tue Oct 24 10:45:40 2023

Isaiah 61 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The first part of this chapter is probably a prophecy about the coming Messiah and not Isaiah because this was different than the message Isaiah delivered. (See: christ)

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: restore and prophet and fulfill)

Isaiah 61:1

The Spirit of the Lord Yahweh is on me

"Spirit" here is the Holy Spirit of Yahweh who compels or motivates the person. See how you translated this in Isaiah 11:2 or in Isaiah 42:1.

the afflicted

This refers to poor people, those in great sorrow, or oppressed people who have problems they cannot overcome by themselves.

liberty to the captives, and the opening of the prison for those who are bound

These two phrases mean the same thing. They state that God will certainly give freedom to captives.

Isaiah 61:2

General Information:

Isaiah continues speaking.

the year of Yahweh's favor, the day of vengeance

Both of these phrases refer to the same span of time. "Year" and "day" are both specific examples that represent the greater whole.

year of Yahweh's favor

"time when Yahweh will act kindly toward his people"

Isaiah 61:3

General Information:

Isaiah continues speaking.

to give ... to give

Isaiah repeats this for emphasis.

a turban

"a headdress" or "a beautiful head covering." This is a long piece of cloth that is wrapped around the head.

oil of joy ... a mantle of praise

People put oil on themselves and dressed in beautiful, long robes during times of celebration and joy.

in place of a spirit of dullness

"in place of sadness" or "in place of mourning"

oaks of righteousness, the planting of Yahweh

This means Yahweh has caused the people to be strong and sturdy.

that he may be glorified

This can be stated in active form. Alternate translation: "so that the people's lives may glorify him"

Isaiah 61:4

General Information:

Isaiah continues speaking using parallelisms in each line.

Isaiah 61:5

General Information:

This page has intentionally been left blank.

Isaiah 61:6

General Information:

Yahweh's servant continues speaking to the people of Israel with each line a parallelism.

You will be called

This can be stated in active form. Alternate translation: "People will call you"

Isaiah 61:7

you will have double

This probably refers to a double portion of land.

generated on Tue Oct 24 10:45:40 2023

they will rejoice over their share ... they will ... their land ... will be theirs
This still refers to the people of Israel. This can be stated in second person. Alternate translation: "you will rejoice over your share ... you will ... your land ... will be yours"

Isaiah 61:8

General Information:
This page has intentionally been left blank.

Isaiah 61:9

Their descendants will be known among the nations, and their offspring among the peoples
These two clauses mean the same thing. This can be stated in active form. Alternate translation: "People from other nations will know their descendants"

their offspring among the peoples
This clause assumes the same verb as the previous one. Alternate translation: "their offspring will be known among the peoples"

Isaiah 61:10

I will greatly rejoice in Yahweh
"I" refers to the people of God speaking as one person whom Yahweh has restored.

clothed me with the garments of salvation; he has clothed me with the robe of righteousness
The people of God speaking as one person now have salvation and righteousness as their distinct appearance visible to all. "Garments" and "robe" are clothing that everyone can see.

as a bridegroom adorns himself with a turban, and as a bride adorns herself with her jewels
This comparison emphasizes that the speaker is extremely happy, joyful, celebrating.

turban
See how you translated this in Isaiah 61:3.

Isaiah 61:11

For as the earth produces its sprouting plants, and as the garden makes its planting grow
This is saying the same thing in two ways. The fact that whatever God says he will do is certainly going to happen is compared to the fact that seeds sprout after planting. Alternate translation: "Just as seeds sown in a garden sprout from the soil and grow"

righteousness and praise to sprout up
This expression describes these virtues as growing from seed like plants do.

generated on Tue Oct 24 10:45:40 2023

Chapter 62

1 For Zion's sake I will not be silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness proceeds brightly,
and her salvation as a burning torch.
2 The nations will see your righteousness,
and all kings your glory.
You will be called by a new name
that Yahweh will choose.
3 You will also be a crown of beauty in the hand of Yahweh,
and a turban of kingship in the hand of your God.
4 It will no more be said of you, "Abandoned";
nor of your land any longer will it be said, "Desolate."
Indeed, you will be called "My delight is in her,"
and your land "Married,"
for Yahweh delights in you,
and your land will be married.
5 Truly, as a young man marries a young woman,
so your sons will marry you,
and as a bridegroom rejoices over his bride,
your God will rejoice over you.

6 I have put watchmen on your walls, Jerusalem;
they are not silent day or night.
You who keep reminding Yahweh,
do not pause.
7 Do not allow him to rest until he reestablishes Jerusalem
and makes it a praise on earth.

8 Yahweh has sworn by his right hand
and by the arm of his strength,
"Surely I will no longer give your grain
as food for your enemies.
Foreigners will not drink your new wine,
for which you have worked.
9 For those who harvest the grain will eat it
and praise Yahweh,
and those who gather the grapes will drink the wine
in the courts of my holy sanctuary."

10 Come through, come through the gates!
Prepare the way for the people!
Build it, build the highway!
Gather out the stones!
Raise up a signal flag for the nations!

11 Look, Yahweh announces
to the ends of the earth,
"Say to the daughter of Zion:
Look, your salvation is coming!
See, his reward is with him,
and his recompense is going before him."
12 They will call you, "The holy people;
the redeemed of Yahweh,"
and you will be called "Sought after;
a city not abandoned."

generated on Tue Oct 24 10:45:40 2023

Isaiah 62 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: restore and prophet and fulfill)

Isaiah 62:1

For Zion's sake I will not be silent, and for Jerusalem's sake I will not be quiet

Both of these statements mean the same thing. Here "Zion" and "Jerusalem" both represent the people who live in Jerusalem. Alternate translation: "For the sake of the people of Jerusalem I will not be silent"

I will not be silent

It is most likely that "I" refers to Isaiah.

until her righteousness proceeds brightly, and her salvation as a burning torch

Both clauses reassure the people that God will eventually come and save the people of Israel and that it will be as apparent as light is.

Isaiah 62:2

General Information:

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Isaiah 62:3

You will also be a crown of beauty in the hand of Yahweh, and a turban of kingship in the hand of your God

These mean the same thing and are combined for emphasis. They say that Jerusalem will become a royal city under the power and authority of God. Yahweh's hand is a metonym for his power and authority.

Isaiah 62:4

It will no more ... will it be said, "Desolate."

These mean the same thing are combined for emphasis.

It will no more be said of you

This can be stated in active form. Alternate translation: "People will no longer say about you"

nor of your land any longer will it be said

This can be stated in active form. Alternate translation: "nor will people any longer say about your land"

your land will be married

This means Yahweh will love the people of Israel and will always be with them as is a husband.

Isaiah 62:5

as a young man marries a young woman, so your sons will marry you

Here "sons" refers to the people of Israel and "you" refers to Judah, the land of Israel. This means the people will take possession of the land as a man takes possession of his young wife.

as a bridegroom rejoices over his bride, your God will rejoice over you

This emphasizes God's happiness about his relationship with his people.

Isaiah 62:6

I have put

Here "I" may refer to Isaiah or to Yahweh.

watchmen on your walls

This refers to prophets, officials, or possibly angels, who are constantly praying for the people of Jerusalem like watchmen who constantly guard the city. See how you translated "watchmen" in [Isaiah 52:8]

they are not silent day or night

This means they are continually pleading to Yahweh or calling to each other. Alternate translation: "they are earnestly praying to Yahweh throughout the entire day"

Isaiah 62:7

Do not allow him to rest

Here "him" refers to Yahweh.

Isaiah 62:8

by his right hand and by the arm of his strength

The right hand and arm represent power and authority. Alternate translation: "by his power and authority"

generated on Tue Oct 24 10:45:40 2023

Surely I will no longer give your grain as food for your enemies
This means Yahweh will not let enemies conquer the people of Israel and take their grain anymore. Perhaps enemies took the grain in the past as a tax or to feed their own armies.

I will no longer give your grain as food for your enemies ... Foreigners will not drink your new wine
These statements are set together for emphasis and completion.

Isaiah 62:9

General Information:
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Isaiah 62:10

Come through, come through the gates
The phrase "come through" is repeated to show urgency.

Build it, build the highway
The word "build" is repeated to emphasize that Yahweh urgently wants the road prepared. The "highway" represents the way the people can return. This is similar to [Isaiah 40:3]

Gather out the stones
"Take the stones out of the road to make it smooth." Stones represent all the obstacles to quick travel.

Raise up a signal flag for the nations
A signal flag represents something to draw the attention of others. This means Yahweh is calling the people of the other nations to take notice of the land of Israel and to see what Yahweh has accomplished as he said he would.

signal flag
See how you translated this in Isaiah 5:26.

Isaiah 62:11

Look
"Take notice!"

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. See how you translated this in [Isaiah 40:28]

the daughter of Zion
"Daughter" represents the people of Jerusalem

See, his reward is with him, and his recompense is going before him
These clauses represent the same idea for emphasis. See how you translated a similar phrase in [Isaiah 40:10]

Isaiah 62:12

you will be called
This can be stated actively, "they will call you"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 63

1 Who is this who comes from Edom,
wearing red garments, from Bozrah?
Who is this, splendid in his clothing,
marching in the greatness of his strength?
"It is I, speaking in righteousness,
and mighty to save."

2 Why are your clothes red,
and why do your garments look like you have been treading grapes in a winepress?

3 "I have trodden grapes in the winepress alone,
and no one from the nations joined me.
I trod them in my anger
and trampled them in my fury.
Their blood is spattered on my clothes
and stained all my clothes.
4 For I looked forward to the day of vengeance,
and the year for my redemption had arrived.
5 I looked, and there was no one to help.
I was appalled that there was none to help,
but my own arm brought victory for me,
and my strong anger drove me on.
6 I trampled down the peoples in my anger
and made them drunk in my wrath,
and I poured out their blood on the earth."

7 I will tell of the acts of Yahweh's covenant faithfulness,
the praises of Yahweh.
I will tell of all that Yahweh has done for us,
and of his great goodness to the house of Israel.
This compassion he has shown us because of his mercy,
and with many deeds of covenant faithfulness.
8 For he said, "For certain they are my people,
children who are not disloyal."
He became their Savior.
9 Through all their suffering, he suffered too,
and the angel from his presence saved them.
In his love and mercy he saved them,
and he lifted them up and carried them
through all the ancient times.
10 But they rebelled
and grieved his holy Spirit.
So he became their enemy
and fought against them.

11 His people thought about the ancient times of Moses.
They said, "Where is God, who brought them up out of the sea
with the shepherds of his flock?
Where is God,
who put his holy Spirit among them?
12 Where is God,
who made his glorious power go with the right hand of Moses,
and divided the water before them,
to make an everlasting name for himself?
13 Where is God, who led them through the deep water?
Like a horse running in the wilderness,
they did not stumble.
14 As the cattle that go down into the valley,

generated on Tue Oct 24 10:45:40 2023

the Spirit of Yahweh gave them rest.
So you led your people,
to make yourself a glorious name.

15 Look down from heaven and take notice
from your holy and glorious habitation.
Where are your zeal and your mighty acts?
Your pity and your compassionate actions are kept from us.
16 For you are our Father,
though Abraham does not know us,
and Israel does not recognize us,
you, Yahweh, are our Father.
'Our Redeemer' has been your name from ancient times.
17 Yahweh, why do you make us wander from your ways
and harden our hearts so we do not fear you?
Return for your servants' sake,
the tribes of your inheritance.
18 Your holy people possessed your sanctuary for a short time,
but then our enemies trampled it.
19 We have become like those over whom you never ruled,
like those who were never called by your name."

Isaiah 63 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

Imagery

The imagery of judgment in this chapter is intended to be rather vivid. The translator should avoid euphemisms, if possible. Overall, this chapter prophesies a day of great judgment and God's wrath. (See: judge and prophet and wrath)

Isaiah 63:1

Who is this who comes from Edom ... Bozrah

Isaiah speaks as a watchman using the question and answer format to present this information about Yahweh's judgment on Edom, an enemy of Israel. This rhetorical question can be translated as a statement. Alternate translation: "I, Yahweh, am coming from Edom, clothed in red from Bozrah"

Bozrah

This is the capital city of Edom.

It is I

Here "I" refers to Yahweh.

Isaiah 63:2

Why are your clothes red, and why ... winepress?

This rhetorical question can be translated as a statement. Alternate translation: "The red on your clothing looks makes you look like you have been treading on grapes in a winepress."

winepress

A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

Isaiah 63:3

I have trodden grapes

Here "I" refers to Yahweh. This imagery refers to Yahweh destroying his enemies.

Isaiah 63:4

the day of vengeance

"the time of vengeance" or "the time for vengeance"

vengeance

Yahweh will punish in an appropriate way to bring about justice. His kind of vengeance differs from man's vengeance.

generated on Tue Oct 24 10:45:40 2023

the year for my redemption
Here "year" refers to a specific time appointed by Yahweh for restoring Israel. Alternate translation: "the time for my redemption"

Isaiah 63:5

General Information:
Yahweh continues speaking.

but my own arm
Here "arm" represents power.

Isaiah 63:6

made them drunk in my wrath
This means Yahweh made them stunned and senseless by his full wrath and punishment.

I poured out their blood
Here "blood" represents the life of Yahweh's enemies that was gushing out so they would die.

Isaiah 63:7

I will tell of the acts of Yahweh's covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

the praises of Yahweh
The word "praises" is a metonym for the acts for which people praise Yahweh. Alternate translation: "the praiseworthy deeds of Yahweh"

I will tell
Here "I" refers to Isaiah.

done for us
Here "us" refers to Isaiah and the people of Israel.

Isaiah 63:8

General Information:
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Isaiah 63:9

Through all their suffering
"Through all our suffering." Here "their" refers to the people of Israel. Isaiah included himself as a member of the people.

he suffered too
Here "he" refers to Yahweh.

the angel from his presence
This is a representative who is sent from God's presence.

he lifted them up and carried them
This refers to when God protected and saved the people of Israel from the Egyptians many years earlier. The full meaning of this statement can be made clear.

Isaiah 63:10

But they rebelled
"but we rebelled." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

his holy Spirit
"Yahweh's Holy Spirit"

Isaiah 63:11

They said
"we said." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

who brought them up out of the sea
The story of Yahweh miraculously splitting the waters of the Sea of Reeds so that the Israelites could cross and escape the Egyptians is assumed knowledge.

the shepherds of his flock
Leaders are sometimes referred to as "shepherds." Alternate translation: "the leaders of his people"

Isaiah 63:12

General Information:
The people of Israel continue speaking.

who made his glorious power go with the right hand of Moses
Here "right hand" represents the power of Yahweh through Moses. This means it was God's power that enabled Moses to divide the water of the Reed Sea.

Isaiah 63:13

Like a horse running in the wilderness, they did not stumble
This means that the people of Israel were sure-footed as horses in open country on their travels toward Israel from Egypt.

Isaiah 63:14

General Information:
The people of Israel continue speaking.

As the cattle that go down into the valley ... rest
This image pictures cattle going into a valley where there is green grass and water and emphasizes that God led the people of Israel and took care of them.

generated on Tue Oct 24 10:45:40 2023

to make yourself a glorious name
Here "glorious name" refers to an honorable reputation. Alternate translation: "to make sure people know who you are and honor you"

Isaiah 63:15

General Information:
The people of Israel continue speaking.

Where are your zeal and your mighty acts?
The writer uses a question to express deep emotion and concern because it seems God is not helping them. This rhetorical question can be translated as a statement. Alternate translation: "We do not see your zeal and your mighty acts!"

Your pity and your compassionate actions are kept from us
This can be stated in active form. Alternate translation: "You keep your pity and compassion from us"

Isaiah 63:16

though Abraham does not know us, and Israel does not recognize us
These ancestors of the nation of Israel would not able to identify their descendants because they changed so much. "Abraham" and "Israel" represent the people from the distant past.

Israel
This refers to the name also called "Jacob."

Isaiah 63:17

General Information:
The people of Israel continue speaking.

Yahweh, why do you make us wander from your ways and harden our hearts so we do not fear you?
Here the writer uses a question to express a complaint of the people to God. This question can be translated as a statement. Alternate translation: "Yahweh, you have made us wander from your ways and become stubborn so that we do not fear you."

why do you make us wander from your ways
To not do what Yahweh commands is spoken of as if a person wanders off of the correct path. Alternate translation: "why do you make do what is wrong"

harden our hearts
This means to become resistant to Yahweh's teaching by refusing to listen and obey. Here "heart" represents their motives, feelings and desires.

Isaiah 63:18

General Information:
The people of Israel continue speaking.

Isaiah 63:19

who were never called by your name
This can be stated in active form. The word "name" refers to a family relationship. Alternate translation: "who never belonged to your family"

We have become ... called by your name
Some modern versions interpret this passage differently: "We are like the people over whom you have not ruled, like those who have not been called by your name."

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 64

1 "Oh, if you had split open the heavens and come down!
The mountains would have shaken at your presence,
2 as when fire kindles the brushwood,
or the fire makes water boil.
Oh, that your name would be known by your adversaries,
that the nations would tremble at your presence!
3 Previously, when you did awesome things that we had not expected,
you came down, and the mountains trembled at your presence.
4 Since ancient times no one has heard or listened,
no eye has seen any God besides you,
who takes action for the one who waits for him.
5 You come to help those who rejoice in doing what is right,
those who remember you in your ways.
You became angry with us because we sinned for a long time.
How will we be saved?
6 For we have all become like one who is unclean,
and all our righteous deeds are like a menstrual rag.
We have all withered like leaves;
our iniquities, like the wind, carry us away.
7 There are none who calls on your name,
who makes an effort to take hold of you.
For you have hidden your face from us
and made us waste away in the hand of our iniquities.

8 Yet, Yahweh, you are our Father;
we are the clay. You are our potter;
and we all are the work of your hand.
9 Be not too angry, Yahweh,
nor remember our iniquity against us forever.
Please look at us all,
your people.
10 Your holy cities have become a wilderness;
Zion has become a wilderness, Jerusalem a desolation.
11 Our holy and beautiful temple, where our fathers praised you,
has been destroyed by fire, and all that was so dear is in ruins.
12 How can you still hold back, Yahweh?
How can you remain silent and continue to humiliate us?"

Isaiah 64 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Repentance

This chapter records the repentance of the righteous remnant of Judah. (See: repent, righteous and remnant and prophet)

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generated on Tue Oct 24 10:45:40 2023

Isaiah 64:1

General Information:
The people of Israel continue speaking to Yahweh (Isaiah 63:11).

Oh, if you had split open the heavens and come down!
Isaiah uses a strong exclamation to express what he wishes God had done. He wishes that God had shown himself very dramatically by tearing open the sky and coming down. The words "split open" are the same words used to describe ripping apart a piece of cloth.

mountains would have shaken
This is what would have happened if God had split open the heavens and come down. The mountains would have trembled as in an earthquake.

Isaiah 64:2

as when fire kindles the brushwood, or the fire makes water boil
This possibly emphasizes how easily God's presence would have caused the mountains and the people to tremble.

Isaiah 64:3

General Information:
The people of Israel continues speaking to Yahweh.

Isaiah 64:4

no eye has seen
Here the "eye" refers to the whole person. Alternate translation: "and no one has seen"

Isaiah 64:5

General Information:
The people of Israel continue speaking to Yahweh.

Isaiah 64:6

General Information:
The people of Israel continue speaking to Yahweh.

all our righteous deeds are like a menstrual rag
A "menstrual rag" is a cloth that a woman uses during the time of month when she bleeds from her womb. This means all their attempts to please God fail. This sentence was meant to be shocking.

We have all withered like leaves
Isaiah compares the people of Israel to leaves that dry up when dead.

our iniquities, like the wind, carry us away
This means their sins, as a community, are the reason for their failure. Isaiah compares the iniquities to the wind as the force for their suffering Yahweh's punishment.

Isaiah 64:7

you have hidden your face from us
This means God gave up on his people and let them suffer.

in the hand of our iniquities
Here the word "hand" is a metonym for the power of those who are punishing the people for their iniquities. Alternate translation: "as you punish us for our iniquities"

Isaiah 64:8

General Information:
The people of Israel continue speaking to Yahweh.

we are the clay. You are our potter; and we all are the work of your hand
This means God created the people of Israel.

Isaiah 64:9

look at us all
Isaiah asks Yahweh to pay attention to their situation.

Isaiah 64:10

General Information:
The people of Israel continue speaking to Yahweh.

Your holy cities have become a wilderness
This emphasizes that the cities have been destroyed and no one lives there.

Isaiah 64:11

Our holy and beautiful temple, where our fathers praised you, has been destroyed by fire
This can be stated in active form. Alternate translation: "The enemy has destroyed our holy and beautiful temple, where our fathers praised you, by fire"

Isaiah 64:12

How can you still hold back, Yahweh? How can you remain silent and continue to humiliate us?
They use questions to express their frustration because God has not yet come to help them. Alternate translation: "Please do not hold back, Yahweh! Please do not remain silent and continue to humiliate us!"

generated on Tue Oct 24 10:45:40 2023

Chapter 65

1 "I was ready to be sought out by those who did not ask;
I was ready to be found by those who did not seek.
I said, 'Here I am! Here I am!'
to a nation that did not call on my name.
2 I have spread out my hands all day
to a stubborn people,
who walk in a way that is not good,
who have walked after their own thoughts and plans!
3 They are a people who continually provoke me,
offering sacrifices in gardens,
and burning incense on brick tiles.
4 They sit among the graves
and keep watch all night,
and eat pork with the broth of foul meat in their dishes.
5 They say, 'Stand away, do not come near to me,
for I am holier than you.'
These things are smoke in my nose,
a fire that burns all day long.

6 Look, it is written before me:
I will not keep quiet, for I will pay them back;
I will repay them into their laps,
7 for their iniquities and the iniquities of their fathers together,"
says Yahweh.
"I will repay them for burning incense on the mountains
and for mocking me on the hills.
I will therefore measure out their past deeds
into their laps."

8 This is what Yahweh says,

"As when new wine is found in a cluster of grapes,
when one says, 'Do not ruin it,
for there is good in it,'
this is what I will do for my servants' sake:
I will not ruin them all.
9 I will bring descendants from Jacob,
and from Judah ones who will possess my mountains.
My chosen ones will possess the land,
and my servants will live there.
10 Sharon will become a pasture for the flocks,
and the Valley of Achor a resting place for herds,
for my people who seek me.

11 But you who abandon Yahweh,
who forget my holy mountain,
who prepare a table for Fortune,
and fill wine glasses of mixed wine for Destiny.
12 I will appoint you for the sword,
and you will all bow down to the slaughter,
because when I called, you did not answer;
when I spoke, you did not listen.
But you did what was evil in my sight
and chose to do what displeases me."

13 This is what the Lord Yahweh says,

generated on Tue Oct 24 10:45:40 2023

"Look, my servants will eat,
but you will be hungry;
look, my servants will drink,
but you will be thirsty;
look, my servants will rejoice,
but you will be put to shame.
14 Look, my servants will shout with joy
because of gladness of heart,
but you will cry because of the pain of the heart,
and will wail because of the crushing of the spirit.
15 You will leave behind your name
as a curse for my chosen ones to speak;
I, the Lord Yahweh, will kill you;
I will call my servants by another name.
16 Whoever pronounces a blessing on the earth
will be blessed by me, the God of truth.
Whoever takes an oath on the earth
will swear by me, the God of truth,
because the former troubles will be forgotten,
for they will be hidden from my eyes.

17 For see, I am about to create
new heavens and a new earth;
and the former things will not be remembered
or be brought to mind.
18 But you will be glad and rejoice forever
in what I am about to create.
See, I am about to create Jerusalem as a joy,
and her people as a source of gladness.
19 I will rejoice over Jerusalem
and be glad over my people;
the sounds of weeping and cries of distress
will no longer be heard in her.

20 Never again will an infant live there
only a few days;
nor will an old man die before his time.
One who dies at one hundred years old
will be considered a young person.
Anyone who fails to reach the age of one hundred years old
will be considered cursed.
21 They will build houses and inhabit them,
and they will plant vineyards and eat their fruit.
22 No longer will they build a house and another live in it;
they will not plant, and another eat;
for as the days of trees
will be the days of my people.
My chosen will fully outlive
the work of their hands.
23 They will not labor in vain,
nor give birth to dismay.
For they are the children of those blessed by Yahweh,
and their descendants with them.
24 Before they call, I will answer;
and while they are still speaking, I will hear.
25 The wolf and the lamb will graze together,
and the lion will eat straw like the ox;
but dust will be the serpent's food.
says Yahweh.

generated on Tue Oct 24 10:45:40 2023

Isaiah 65 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter is Yahweh's response to the repentance of the people. (See: repent)

Special concepts in this chapter

Judgment and hope

This chapter records that Yahweh's judgment on the people must come. Despite this, there is hope that in the end, Yahweh will make all things new and restore them to himself. (See: judge and hope and restore)

Isaiah 65:1

I was ready

Here "I" refers to Yahweh.

Isaiah 65:2

I have spread out my hands all day to a stubborn people

"Spreading out my hands" here is a person's gesture to show imploring or a strong request. Alternate translation: "I have continually begged a stubborn people to receive my help"

Isaiah 65:3

General Information:

Yahweh continues speaking about the people of Israel.

in gardens ... on brick tiles

These refer to Canaanite places for worshiping idols. Their sacred altars were made of bricks, which Yahweh forbid for his altars. Yahweh's altars were made of stone.

Isaiah 65:4

sit among the graves and keep watch all night

This is a reference to consulting the dead, a practice that Yahweh prohibited.

eat pork

Yahweh did not allow the people of Israel to eat meat from pigs.

Isaiah 65:5

General Information:

Yahweh continues speaking to and about the people of Israel.

These things are smoke in my nose

Yahweh compares these people who are continually annoying him to smoke that irritates a person's breathing.

a fire that burns all day long

Yahweh compares the people of Israel to a slow-burning fire that sends out smoke without stopping as it irritates.

Isaiah 65:6

General Information:

Yahweh continues speaking about the people of Israel.

Look, it is written

"Take notice and pay attention"

into their laps

This means God will punish them to the fullest extent. This expression compares Yahweh punishing the people to dumping on their legs as they are sitting.

Isaiah 65:7

General Information:

This page has intentionally been left blank.

Isaiah 65:8

As when new wine is found in a cluster of grapes

Yahweh compares the people of Israel to a cluster of grapes that still has some good new wine in it.

when new wine is found in a cluster

This can be stated in an active way. Alternate translation: "when you find new wine in a cluster"

I will not ruin them all

This can be expressed positively. Alternate translation: "I will spare some of them who are righteous"

Isaiah 65:9

General Information:

Yahweh continues speaking.

generated on Tue Oct 24 10:45:40 2023

my mountains
This refers to the highest locations of Jerusalem and all of Judea.

Isaiah 65:10

Sharon
This was a fertile grazing area.

Valley of Achor
This is the name of a valley that possibly ran from Jerusalem to south of Jericho. This was also a fertile grazing area.

Isaiah 65:11

General Information:
Yahweh continues speaking.

holy mountain
See how you translated this in Isaiah 11:9.

who prepare a table ... and fill wine glasses of mixed wine
People would bring food and drink and place it in front of the idol as part of their worship.

mixed wine
wine mixed with spices

Fortune ... Destiny
These are names of false gods. They are also called "Gad" and "Meni."

Isaiah 65:12

General Information:
Yahweh continues speaking to those in Israel who worship idols.

appoint you for the sword
"The sword" represents various weapons of war that Yahweh will use to punish those who do not respond to Yahweh's call.

when I called, you did not answer; when I spoke, you did not listen
Both clauses mean the same and are repeated for emphasis.

Isaiah 65:13

General Information:
Yahweh continues speaking to those in Israel who worship idols.

Look, my servants
"Take notice and pay attention" Yahweh repeats this for emphasis.

Isaiah 65:14

but you will cry because of the pain of the heart, and will wail because of the crushing of the spirit
These clauses mean the same and the repetition is for emphasis.

crushing of the spirit
This expression compares the feeling of terrible disappointment and sorrow to something becoming deformed due to high pressure.

Isaiah 65:15

General Information:
Yahweh continues speaking to those in Israel who worship idols.

Isaiah 65:16

will be blessed by me, the God of truth
This can be stated in active form. Alternate translation: "I, the God who always speaks the truth, will bless him"

the former troubles will be forgotten ... will be hidden
These clauses can be stated in active form. Alternate translation: "they will forget the former troubles, for these troubles will be out of my memory"

they will be hidden from my eyes
"hidden from my eyes" represents the attention and memory of Yahweh. Alternate translation: "I will not even think about them again"

Isaiah 65:17

General Information:
Yahweh continues speaking.

For see
"Notice! Pay attention!"

new heavens and a new earth
Both are extremes that also represent everything between.

the former things will not be remembered or be brought to mind
Both of these clauses mean the same thing and are combined for emphasis. This can be stated in active form. Alternate translation: "you will not even think about what happened in the past"

Isaiah 65:18

But you will be glad
Here "you" refers to all of God's servants.

Isaiah 65:19

weeping and cries of distress will no longer be heard in her
You can state this in active form. Alternate translation: "no one will hear weeping and cries of distress any longer in her"

Isaiah 65:20

General Information:
Yahweh continues speaking about his faithful people.

one hundred years
"100 years"

will be considered a young person
This can be stated in active form. Alternate translation: "people will consider him a young person"

will be considered cursed
This can be stated this in active form. Alternate translation: "people will consider this person as cursed"

Isaiah 65:21

General Information:
This page has intentionally been left blank.

Isaiah 65:22

General Information:
Yahweh continues speaking about his faithful people.

for as the days of trees will be the days of my people
"for my people will live as long as trees live"

Isaiah 65:23

they are the children of those blessed by Yahweh
This can be stated in active form. Alternate translation: "they are the children of those whom Yahweh blessed"

Isaiah 65:24

General Information:
Yahweh continues speaking about his faithful people.

Isaiah 65:25

holy mountain
See how you translated this in Isaiah 11:9.

generated on Tue Oct 24 10:45:40 2023

Chapter 66

1 This is what Yahweh says,

"Heaven is my throne,
and the earth is my footstool.
Where then is the house you will build for me?
Where is the place where I may rest?
2 My hand has made all these things;
that is how these things came to be—
this is Yahweh's declaration.

This is the man of whom I approve,
the broken and contrite in spirit,
and who trembles at my word.
3 He who slaughters an ox
also murders a man;
he who sacrifices a lamb
also breaks a dog's neck;
he who offers a grain offering
offers swine's blood;
he who offers a memorial of incense
also blesses wickedness.
They have chosen their own ways,
and they take pleasure in their abominations.
4 In the same way I will choose their own punishment;
I will bring on them what they fear,
because when I called, no one answered;
when I spoke, no one listened.
They did what was evil in my sight,
and chose to do what displeases me."

5 Hear the word of Yahweh,
you who tremble at his word,
"Your brothers who hate
and exclude you for my name's sake have said,
'May Yahweh be glorified,
then we will see your joy,'
but they will be put to shame.
6 A sound of battle tumult comes from the city,
a sound from the temple,
the sound of Yahweh
giving recompense to his enemies.

7 Before she goes into labor,
she gives birth;
before pain is upon her,
she gave birth to a son.
8 Who has heard of such a thing?
Who has seen such things?
Will a land be born in one day?
Can a nation be established in one moment?
Yet as soon as Zion goes into labor,
she gives birth to her children.
9 Do I bring a baby to the birth opening
and not permit the child to be born?—asks Yahweh.
Or do I bring a child to moment of delivery
and then hold it back?—asks your God."
10 Rejoice with Jerusalem and be glad for her,

generated on Tue Oct 24 10:45:40 2023

all you who love her;
rejoice with her,
all you who mourned over her!
11 For you will nurse and be satisfied;
with her breasts you will be comforted;
for you will drink them to the full
and be delighted with the abundance of her glory.

12 This is what Yahweh says,

"I am about to spread prosperity over her like a river,
and the riches of the nations like an overflowing stream.
You will nurse at her side, be carried in her arms,
and be dandled on her knees.
13 As a mother comforts her child,
so I will comfort you,
and you will be comforted in Jerusalem."

14 You will see this, and your heart will rejoice,
and your bones will sprout like the tender grass.
The hand of Yahweh will be made known to his servants,
but he will show his anger against his enemies.
15 For look, Yahweh is coming with fire,
and his chariots are coming like the windstorm
to bring the heat of his anger
and his rebuke with flames of fire.
16 For Yahweh executes judgment on mankind
by fire and with his sword.
Those killed by Yahweh will be many.

17 They consecrate themselves and make themselves pure, so they may enter the gardens, following the one in the middle of those who eat the flesh of pig and abominable things like mice. [1] "They will come to an end—this is Yahweh's declaration.

18 For I know their deeds and their thoughts. The time is coming when I will gather all nations and languages. They will come and will see my glory. [2]**19** I will set a sign among them. Then I will send survivors from them to the nations: To Tarshish, the Libyans and Lydians, [3] who draw the bow, to Tubal, Greece, [4] and to the distant coastlands that have not heard reports about me nor seen my glory. They will proclaim my glory among the nations. **20** They will bring back all your brothers out of all the nations, as an offering to Yahweh. They will come on horses, and in chariots, in wagons, on mules, and on camels, to my holy mountain Jerusalem—says Yahweh. For the people of Israel will bring a grain offering in a clean vessel into the house of Yahweh. **21** Some of these I will even choose as priests and Levites—says Yahweh.

22 For just as the new heavens and the new earth that I will make will remain before me—this is Yahweh's declaration—so your descendants will remain, and your name will remain. **23** From one month to the next, and from one Sabbath to the next, all people will come to bow down to me—says Yahweh. **24** They will go out and see the dead bodies of the men who have rebelled against me, for the worms that eat them will not die, and the fire that consumes them will not be quenched; and it will be an abhorrence to all flesh."

Footnotes

66:17 [1]Modern translations provide various interpretations for this difficult verse.
66:18 [2]Modern translations provide various interpretations for this difficult verse.
66:19 [3]Some modern English translations read,
66:19 [4]Some modern English translations read,

generated on Tue Oct 24 10:45:40 2023

Isaiah 66 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 66:1-17, 21-24.

Special concepts in this chapter

In the end

In the end, Yahweh will enact his perfect justice. This is the true hope of this world. The new heaven and the new earth are an important part of this. In the end, this will be the perfect creation of Yahweh and will last forever. (See: justice and hope and eternity)

Isaiah 66:1

Heaven is my throne, and the earth is my footstool

Yahweh compares heaven to a throne and the earth to a footstool to emphasize how great he is.

Where then is the house you will build for me? Where is the place where I may rest?

Yahweh uses questions to emphasize that humans cannot build a place for him to dwell.

Isaiah 66:2

General Information:

Yahweh continues speaking.

My hand has made all these things

Yahweh is represented by his hand which emphasizes his power and authority. Alternate translation: "I have made all these things"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

the broken and contrite in spirit

Here "broken" and "contrite" refers to a person who is truly humble and who suffers for his faith.

Isaiah 66:3

General Information:

Yahweh continues speaking.

He who slaughters ... also blesses wickedness

These four clauses all describe different ways evil people act and come to the same meaning for emphasis.

They have chosen their own ways

"They have chosen to do evil things that violate the ways of Yahweh"

Isaiah 66:4

General Information:

Yahweh continues speaking about the wicked people.

what was evil in my sight

Here sight represents judgment or evaluation. Alternate translation: "what I consider to be evil" or "what is evil in my judgement"

Isaiah 66:5

May Yahweh be glorified

This can be stated in active form. Alternate translation: "Glorify Yahweh" or "May Yahweh glorify himself"

but they will be put to shame

This can be stated in active form. Alternate translation: "but I will put them to shame"

Isaiah 66:6

General Information:

Yahweh describes the punishment for the hypocrisy of the worshipers.

A sound of battle tumult

The sound represents the real fighting that is going on in the temple as Yahweh is carrying out the punishment.

Isaiah 66:7

General Information:

Yahweh continues speaking.

Before she goes into labor, she gives birth; before pain is upon her, she gave birth to a son

Yahweh speaks about Zion as if it were a woman who is about to give birth. Although Zion was destroyed and the people no longer lived there, Yahweh promises that without delay and with little effort an entire nation will come from her.

generated on Tue Oct 24 10:45:40 2023

Isaiah 66:8

Who has heard of such a thing? Who has seen such things? Will a land be born in one day? Can a nation be established in one moment?
Yahweh uses questions to emphasize how unique this event will be. The series of questions builds tension until Zion is finally mentioned.

Isaiah 66:9

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother (Isaiah 66:7-8).

Do I bring a baby to the birth opening ... born?
Yahweh uses questions to emphasize that he will not fail to fulfill his promises to the people of Jerusalem.

Isaiah 66:10

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother and the inhabitants of Jerusalem as if they were newly born children (Isaiah 66:7-8).

Isaiah 66:11

For you will nurse and be satisfied; with her breasts you will be comforted
This means Jerusalem will be a place of safety and comfort for God's people. This can be stated in active form. Alternate translation: "For she will satisfy you with her milk; she will comfort you with her breasts"

Isaiah 66:12

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother (Isaiah 66:7-8).

like a river ... like an overflowing stream
This means God will cause the people of the nations to bring a very large amount of riches, which will be permanent like a river and abundant.

You will nurse at her side, be carried in her arms, and be dandled on her knees
This means Jerusalem will be a place of safety and comfort for God's people.

be carried in her arms, and be dandled on her knees
This can be stated in active form. Alternate translation: "she will carry you in her arms and bounce you on her knees with delight"

Isaiah 66:13

so I will comfort you, and you will be comforted in Jerusalem
This can be stated in active form. Alternate translation: "so I will comfort you in Jerusalem"

Isaiah 66:14

General Information:
Isaiah is speaking to God's faithful people.

your bones will sprout
"Bones" refers to the whole body.

will sprout like the tender grass
"Tender grass" grows fast and strong and compares to the health and vigor of God's faithful people.

The hand of Yahweh will be made known to his servants
Here "hand" refers to his power. This can be stated in active form. Alternate translation: "Yahweh will reveal his power to his servants"

Isaiah 66:15

General Information:
Isaiah continues speaking to God's faithful people.

coming with fire
Yahweh's appearances in the Old Testament are often accompanied by fire that represents Yahweh's anger and judgment.

like the windstorm
Storms represent Yahweh's powerful actions to make his judgment effective.

Isaiah 66:16

with his sword
"Sword" is one weapon that represents all of warfare and killing.

Those killed by Yahweh will be many
This can be stated in active form. Alternate translation: "Yahweh will kill many people"

Isaiah 66:17

General Information:
Isaiah continues speaking.

They consecrate themselves
"They" are those who worship Yahweh but go against his laws.

enter the gardens
This is a place where people would go to worship idols.

generated on Tue Oct 24 10:45:40 2023

the one in the middle
This describes the leader of those of go to worship idols.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 66:18

For I know
Here "I" refers to Yahweh.

their deeds ... their thoughts
Here "their" refers to the worshipers that are hypocrites whom Yahweh has described before.

Isaiah 66:19

the Libyans and Lydians, ... to Tubal, Greece
These are names of people groups and areas that are far from the land of Israel.

Isaiah 66:20

They will bring
Here "they" refers to the foreigners who survived and witnessed to the nations. They will return to Jerusalem with exiled Israelites.

holy mountain
See how you translated this in Isaiah 11:9.

Isaiah 66:21

General Information:
This page has intentionally been left blank.

Isaiah 66:22

the new heavens and the new earth
See how you translated this in Isaiah 65:17.

Isaiah 66:23

General Information:
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Isaiah 66:24

General Information:
Yahweh finishes speaking.

They will go out
Here "they" refers to all the people, the faithful Israelites and foreigners, who come to worship Yahweh.

the worms ... and the fire
Both clauses describe the same idea to emphasize Yahweh's punishment.

the worms that eat them
The worms represent the horror of decay and rot that are Yahweh's punishment on the wicked.

the fire that consumes
Fire also represents Yahweh's judgment.

will not be quenched
This can be expressed positively. Alternate translation: "will burn forever"

all flesh
This expression represents all created living beings that shrink from the dead.

generated on Tue Oct 24 10:45:40 2023

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Book: Jeremiah

Jeremiah

Chapter 1

1 These are the words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the land of Benjamin. **2** The word of Yahweh came to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. **3** It also came in the days of Jehoiakim son of Josiah, king of Judah, until the fifth month of the eleventh year of Zedekiah son of Josiah, king of Judah, when the people of Jerusalem were taken away as prisoners.

4 The word of Yahweh came to me, saying,

5 "Before I formed you in the womb, I chose you;
before you came out from the womb I set you apart;
I made you a prophet to the nations."

6 "Ah, Lord Yahweh!" I said, "I do not know how to speak, for I am too young." **7** But Yahweh said to me, "Do not say, 'I am too young.' You must go everywhere I send you, and you must say whatever I command you! **8** Do not be afraid of them, for I am with you to rescue you—this is Yahweh's declaration." **9** Then Yahweh reached out with his hand, touched my mouth, and said to me, "Now, I have placed my word in your mouth. **10** I am appointing you today over nations and over kingdoms, to uproot and break down, to destroy and overthrow, to build and plant."

11 The word of Yahweh came to me, saying, "What do you see, Jeremiah?"

I said, "I see an almond branch."

12 Yahweh said to me, "You have seen well, for I am watching over my word to carry it out."

13 The word of Yahweh came to me a second time, saying, "What do you see?"

I said, "I see a heated pot, whose surface is churning, tipping away from the north."

14 Yahweh said to me, "Disaster will be opened up out of the north on all who live in this land. **15** For I am calling all the tribes of the northern kingdoms—this is Yahweh's declaration.

They will come, and everyone will set his throne
at the entrance of the gates of Jerusalem,
against all the walls that surround it,
and against all the cities of Judah.
16 I will pronounce sentence against them
for all their evil in abandoning me,
in burning incense to other gods,
and in worshiping the works of their own hands.

17 Gird up your loins! Stand up and say to them whatever I command you. Do not be shattered before them, or I will shatter you before them! **18** Behold! Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land—against the kings of Judah, its officials, its priests, and the people of the land. **19** They will fight against you, but they will not defeat you, for I will be with you to rescue you—this is Yahweh's declaration."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:4-10.

Special concepts in this chapter

Jeremiah appointed as prophet

God chose Jeremiah to be his prophet and although many powerful people would be against him, God promised to protect him. This chapter emphasizes that Jeremiah was chosen by God to be his prophet. (See: appoint, prophet and elect and promise)

Northern kingdom

This was not a reference to the northern kingdom of Israel; it had already been conquered. It was a reference to a kingdom located north of Judah, that is, to Babylon. The Babylonian armies would attack Judah and conquer it.

Opposition

The people were supposed to listen to God's prophet. When he prophesied, they should have repented. Instead, they persecuted Jeremiah. (See: repent)

Jeremiah 1:1

Jeremiah son of Hilkiah, one of the priests

"Jeremiah son of Hilkiah. Jeremiah was one of the priests"

Hilkiah

This is the name of a man.

Anathoth

This is the name of a town.

the land of Benjamin

"the land that belongs to the tribe of Benjamin"

Jeremiah 1:2

The word of Yahweh came to him

This idiom is used to announce that God gave messages to him. Alternate translation: "Yahweh gave messages to him" or "Yahweh spoke to Jeremiah"

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

in the days of Josiah son of Amon, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. Alternate translation: "when Josiah son of Amon was king of Judah"

the thirteenth

The word "thirteenth" is the ordinal form of "13."

Amon

This is the name of a man.

his reign

"Josiah's reign"

Jeremiah 1:3

the eleventh

The word "eleventh" is the ordinal form of "11."

It also came

"The word of Yahweh also came"

in the days of Jehoiakim son of Josiah, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. Alternate translation: "when Johoiakim son of Josiah was king of Judah"

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

of Zedekiah

This refers to the rule of Zedekiah. This can be stated explicitly. Alternate translation: "of the reign of Zedekiah"

when the people of Jerusalem were taken away as prisoners

This can be stated in active form. It can be stated clearly that they were taken to Babylon. Alternate translation: "when the army of Babylon took the people of Jerusalem away as prisoners" or "when the army of Babylon took the people of Jerusalem as prisoners to Babylon"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 1:4

The word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me"

Jeremiah 1:5

formed you
"shaped you"

before you came out from the womb
This can also be expressed without referring to the womb. Alternate translation: "before you were born"

Jeremiah 1:6

Ah, Lord Yahweh
Here "Ah" shows Jeremiah's fear of doing what God has said.

I do not know how to speak
Jeremiah may have been exaggerating to show his fear of speaking in public. Alternate translation: "I do not know how to speak in public" or "I do not know how to make announcements to people"

Jeremiah 1:7

General Information:
This page has intentionally been left blank.

Jeremiah 1:8

Do not be afraid of them
"Do not be afraid of the people I will send you to speak to"

this is Yahweh's declaration
The word "this" refers to what Yahweh just said in verses 7 and 8.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Jeremiah 1:9

Then Yahweh reached out with his hand, touched my mouth
Possible meanings are 1) this is a metaphor representing Yahweh giving Jeremiah special authority to speak. Alternate translation: "Then it was as though Yahweh touched my mouth" or 2) Jeremiah was seeing a vision and Yahweh actually did this as a symbolic act of giving Jeremiah authority to speak. Alternate translation: "Then Yahweh touched my mouth with his hand"

I have placed my word in your mouth
This phrase represents giving Jeremiah his message. Alternate translation: "I have given you my message for you to speak to the people" or "I have enabled you to tell the people my message"

Jeremiah 1:10

I am appointing you ... to uproot and break down, to destroy and overthrow, to build and plant
Jeremiah would do these things to various nations by saying that they would happen.

to uproot and break down, to destroy and overthrow, to build and plant
He would uproot, break down, destroy and overthrow some nations, and he would build and plant other nations.

to uproot
God speaks of Jeremiah destroying the nations by what he says as if the nations were plants and he were to pull them up out of the ground.

to destroy and overthrow
Jeremiah uses these words, which mean almost the same thing, to show that this will certainly happen.

to build and plant
God speaks of Jeremiah causing nations to become strong as if they were a building and he would build them, and as if they were plants and he would plant them.

Jeremiah 1:11

The word of Yahweh came to me, saying, "What
This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4]

I see an almond branch
Yahweh shows Jeremiah a spiritual vision.

an almond branch
An almond tree is a kind of nut tree.

Jeremiah 1:12

I am watching over my word to carry it out
This represents guaranteeing that he will do what he has said. Alternate translation: "I am remembering my word to carry it out" or "I guarantee that I will do what I have said"

for I am watching over my word
The Hebrew words for "almond" and "watch over" sound almost the same. God wants Jeremiah to remember that God will make his word succeed.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 1:13

The word of Yahweh came to me a second time, saying
The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

whose surface is churning
The surface refers to the surface of the water in the pot. Jeremiah could see the water boiling. Alternate translation: "whose water is boiling"

tipping away from the north
This means that it was tipping toward the south, where Jeremiah was in Judah.

Jeremiah 1:14

Disaster will be opened up out of the north
"Disaster will be let loose from the north." This represents God causing disaster to come from the north to the south. Alternate translation: "Disaster will come from the north" or "I will send disaster from the north"

Jeremiah 1:15

Connecting Statement:
Yahweh continues speaking to Jeremiah about the disaster that would come from the north.

everyone
This generalization refers to the kings of the northern kingdoms. Alternate translation: "every king" or "all of the northern kings"

will set his throne at the entrance of the gates of Jerusalem
Possible meanings are 1) this represents ruling over Jerusalem. Alternate translation: "will rule at the gates of Jerusalem" or 2) this represents judging Jerusalem. Alternate translation: "will judge Jerusalem"

against all the walls that surround it
Setting their thrones "against all the walls that surround it" represents commanding their armies to destroy the walls surrounding Jerusalem. Alternate translation: "and they will command their armies to destroy the walls surrounding Judah"

against all the cities of Judah
Setting their thrones "against all the cities of Judah" represents commanding their armies to destroy all the cities of Judah.

Jeremiah 1:16

I will pronounce sentence against them
"I will announce how I will punish them"

I will pronounce sentence against them
"I will pronounce sentence against the people of Judah"

worshiping the works of their own hands
Since the people had made the idols with their own hands, they should have known that the idols are not worthy of worship.

Jeremiah 1:17

Connecting Statement:
Yahweh continues speaking to Jeremiah.

Gird up your loins
This metaphor is a command for Jeremiah to get ready to do what God commands him to do as if he were tucking his clothes into his belt so he could do physical work or fight in battle. Alternate translation: "Get ready for action"

Do not be shattered ... I will shatter you
Here "be shattered" represents being extremely afraid, and "shatter" represents causing Jeremiah to be extremely afraid. Alternate translation: "Do not be terrified ... I will terrify you"

Jeremiah 1:18

Behold!
"Pay attention!"

Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land
Being strong like these things represents being confident and unchanging in saying what God had told him to say. Alternate translation: "I have made you strong against the whole land like a fortified city, an iron pillar, and bronze walls"

iron ... bronze
These were the strongest materials known at that time.

the whole land
This represents all the people of the land.

Jeremiah 1:19

They will fight against you
This refers to the people of Judah.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 The word of Yahweh came to me, saying, **2** "Go and proclaim in the hearing of Jerusalem. Say, 'Yahweh says this:

I have called to mind on your behalf
the covenant faithfulness of your youth,
your love at the time when we were engaged,
when you went after me in the wilderness,
the land that was not sown.
3 Israel was set apart to Yahweh,
the firstfruits of his harvest!
All who ate from the firstfruits were held guilty;
disaster came upon them—
this is Yahweh's declaration.'"

4 Hear the word of Yahweh, house of Jacob,
all you clans of the house of Israel.

5 Yahweh says this,

"What did your fathers find wrong with me,
that they went far from following me?
That they went after useless idols
and became useless themselves?
6 They did not say,
'Where is Yahweh,
who brought us up from the land of Egypt?
Where is Yahweh,
who led us to the wilderness,
into the land of the Arabah and pits,
in a land of drought and utter darkness,
a land through which no one passes and where no one lives?'
7 But I brought you to the land of Carmel,
to eat its fruit and other good things!
Yet when you came,
you defiled my land,
you made my inheritance an abomination!
8 The priest did not say
'Where is Yahweh?'
and the experts in the law did not care about me!
The shepherds transgressed against me.
The prophets prophesied for Baal
and walked after unprofitable things.

9 So I will still accuse you—
this is Yahweh's declaration—
and I will accuse your sons' sons.
10 For cross over to the coasts of Cyprus [1] and look.
Send messengers out to Kedar and find out
and see if there has ever before been anything like this.
11 Has a nation exchanged gods,
even though they were not gods?
But my people have exchanged their glory
for what cannot help them. [2]
12 Shudder, heavens, because of this
Be shocked and very desolate—
this is Yahweh's declaration.
13 For my people have committed two evils against me:
They have abandoned the springs of living waters,

generated on Tue Oct 24 10:45:40 2023

and they have dug out cisterns for themselves,
broken cisterns that cannot hold water.
14 Is Israel a slave?
Was he born in his master's home?
So why has he become plunder?
15 Young lions roared against him.
They made a lot of noise
and made his land a horror.
His cities are destroyed
without any inhabitants.
16 Also, the people of Memphis and Tahpanhes
will shave your skull.
17 Did you not do this to yourselves
when you abandoned Yahweh your God,
while he was leading you along the way?
18 So now, why take the road to Egypt
and drink the waters of Shihor?
Why take the road to Assyria
and drink the waters of the Euphrates River?
19 Your wickedness rebukes you,
and your acts of apostasy punish you.
So think about it and understand
that it is wicked and bitter
when you abandon Yahweh your God,
and have no fear of me—
this is the declaration of the Lord Yahweh of hosts.

20 For in ancient days I broke your yoke;
I tore your fetters off you.
Still you said,
'I will not serve!'
On every high hill and beneath every leafy tree
you lay down as a prostitute.
21 I planted you as a choice vine,
completely from pure seed.
How then have you have changed yourself
into a corrupt, worthless vine?
22 For even if you clean yourself in the river
or wash with strong soap,
your iniquity is a stain before me—
this is the declaration of the Lord Yahweh.
23 How can you say,
'I am not defiled!
I have not walked after the Baals'?
Look at what you did in the valleys!
Consider what you have done—
you are a swift female camel
running here and there,
24 a wild donkey accustomed to the wilderness,
in her heat sniffing the wind!
Who can restrain her lust?
None of the males need wear themselves out pursuing her;
in her month they will find her.
25 You must restrain your feet from becoming bare
and your throat from being thirsty!
But you have said, 'It is hopeless!
No, I love strangers and go after them!'
26 Like the shame of a thief when he is found,
so the house of Israel will be ashamed—
they, their kings, their princes, and their priests and prophets!
27 These are the ones who say to the tree,
'You are my father,'

generated on Tue Oct 24 10:45:40 2023

and to the stone, 'You gave birth to me.'
For their back faces me and not their faces.
Nevertheless, they say in the time of troubles,
'Arise and save us!'
28 Yet where are the gods that you made for yourselves?
Let them arise if they wish to save you in your time of troubles,
for your idols equal your cities in number, Judah!

29 So why do you accuse me of doing wrong?
All of you have sinned against me—
this is Yahweh's declaration.
30 I have punished your people in vain.
They would not accept discipline.
Your sword has devoured your prophets
like a destructive lion!

31 You who belong to this generation! Pay attention to my word, the word of Yahweh!

Have I been a wilderness to Israel?
Or a land of deep darkness?
Why would my people say,
'Let us wander around, we will not go to you anymore'?
32 Will a virgin forget her jewelry,
a bride her sash?
Yet my people have forgotten me
for days without number!
33 How well you make your way to look for love.
You have even taught your ways to wicked women.
34 The blood that was the life of innocent, poor people
has been found on your clothes.
These people were not discovered
in acts of burglary.
35 Yet you say,
'I am innocent;
surely his anger has turned away from me.'
But look! I will bring down judgment on you
because you say, 'I have not sinned.'
36 Why do you treat so very lightly
this change in your ways?
You will also be disappointed by Egypt,
just as you were by Assyria.
37 You will also go out from there dejected,
with your hands on your head,
for Yahweh has rejected the ones whom you trusted,
so you will not be helped by them."

Footnotes

2:10 [1]Some modern English translations read,
2:11 [2]Instead of

Jeremiah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:1-31.

generated on Tue Oct 24 10:45:40 2023

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Special concepts in this chapter

The people refuse to learn

The people worshiped other gods, particularly the fertility gods of Baal and Ashtoreth. Even when the nation was punished, the people did not learn. (See: falsegod)

Important figures of speech in this chapter

Metaphor

Israel is compared to a female camel or a wild donkey for being unstable and lustful.

Jeremiah 2:1

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4]

Jeremiah 2:2

Go and proclaim in the hearing of Jerusalem

"Go and speak where the people in Jerusalem can hear you"

I have called to mind on your behalf

"I remember about you"

the covenant faithfulness of your youth, your love

The abstract nouns "faithfulness," "youth" and "love" can be expressed with the adjectives "faithful" and "young," and the verb "love." Alternate translation: "how, when you were young, you were faithful to our covenant, and how you loved me"

when we were engaged

God speaks of his relationship with the people of Israel as though they had been engaged to be married. Alternate translation: "when we first agreed that we would marry each other"

the land that was not sown

This can be expressed in active form. Alternate translation: "the land where no one had sown seed" or "the land where no food was growing"

Jeremiah 2:3

the firstfruits of his harvest

God speaks of Israel as if they were an offering dedicated to God. Alternate translation: "like the firstfruits of his harvest"

All who ate from the firstfruits were held guilty

God speaks of those who attacked Israel as if they were eating the offering that was set apart for God. Alternate translation: "All who attacked Israel were held guilty like people who ate from the first fruits of his harvest"

disaster came upon them

The phrase "came upon them" is a metaphor for happened to them. Alternate translation: "Disasters happened to them" or "I made terrible things happen to them"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:4

house of Jacob, all you clans of the house of Israel

Jacob and Israel were two names for one man, and these two phrases refer to the same group of people. Alternate translation: "all you descendants of Jacob"

house of Jacob

The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants, who had become the nation of Israel. Alternate translation: "the Israelites" or "the Israelite people group"

Jeremiah 2:5

What did your fathers find wrong with me, that they went far from following me? That they went after useless idols and became useless themselves?

Yahweh uses these questions to say that since he has done no wrong, his people should not have rejected him and worshiped idols. Alternate translation: "I did nothing wrong to your forefathers, so they should not have gone far from following me, and they should not have gone after useless idols. By doing that they themselves have become useless!"

generated on Tue Oct 24 10:45:40 2023

they went far from following me
This represents rejecting God and refusing to be loyal to him. Alternate translation: "they rejected me"

they went after useless idols
This represents choosing to be loyal to idols and worship them. Alternate translation: "they worshiped useless idols"

useless idols
idols that people can use for nothing good. The translation should not make people think that there are some idols that are useful.

Jeremiah 2:6

They did not say
It is implied that they should have said what follows. Alternate translation: "They should have said"

Where is Yahweh, who brought us ... Egypt?
This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who brought us ... Egypt."

Where is Yahweh, who led us ... lives?
This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who led us ... lives."

a land of drought and utter darkness
A "land of drought" is a land that does not have enough water. Here "utter darkness" is a metaphor for danger. Alternate translation: "a dangerous land where there is not enough water"

Jeremiah 2:7

you defiled my land, you made my inheritance an abomination!
These two phrases mean the same thing. Alternate translation: "you sinned and made the land I gave you disgusting to me!"

you defiled my land
Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: "by sinning, you made my land no good"

you made my inheritance an abomination
"you made my inheritance disgusting by your sin" or "by sinning, you made my inheritance repulsive"

my inheritance
Possible meanings are 1) God is speaking of his land as if he had inherited it. Alternate translation: "my land" or 2) God is speaking of the land he gave to Israel as if he had given it to them as an inheritance. Alternate translation: "the land I gave you" or "the land I gave you as an inheritance"

Jeremiah 2:8

Where is Yahweh?
This question would have shown that they wanted to obey Yahweh. Alternate translation: "We need to obey Yahweh!"

did not care about me
"were not committed to me" or "rejected me"

The shepherds transgressed against me
The leaders are spoken of as if they were shepherds and the people who followed them were sheep. Alternate translation: "Their leaders sinned against me"

walked after unprofitable things
Here "walked after" represents obeying or worshiping. Alternate translation: "obeyed unprofitable things" or "worshiped unprofitable things"

unprofitable things
Unprofitable things are things that cannot help a person. Here it refers to idols.

Jeremiah 2:9

your sons' sons
"your future generations"

Jeremiah 2:10

cross over to the coasts of Cyprus
"Cyprus" represents all the lands far to the west of Israel. Alternate translation: "go west across the ocean to Cyprus"

Send messengers out to Kedar
Kedar is the name of a land far to the east of Israel. Alternate translation: "Send messengers far east to the land of Kedar"

Jeremiah 2:11

Has a nation exchanged gods ... gods?
God uses this question to tell the people of Israel that other nations continue to worship their own gods. They do not change and worship other gods. Alternate translation: "You will see that no nation has ever exchanged gods ... gods."

But my people have exchanged their glory for what cannot help them
Here God speaks as though he were not speaking directly to his people. Alternate translation: "But you, my people, have exchanged me, your glorious God, for what cannot help you"

generated on Tue Oct 24 10:45:40 2023

their glory
This expression refers to God himself, who is glorious. Alternate translation: "their glorious God" or "me, your glorious God"

for what cannot help
Here false gods are spoken of in terms of what they cannot do. Alternate translation: "for false gods, which cannot help" or "for gods who cannot help"

Jeremiah 2:12

Shudder, heavens ... Be shocked and very desolate
Yahweh speaks as if the heavens could hear him, probably to shame the people of Judah, who were refusing to listen to him. Alternate translation: "People of Judah, if the heavens could see you, they would shudder ... They would be shocked and very desolate"

very desolate
This metaphor speaks of horror as if it were desolation. Alternate translation: "totally horrified" or "appalled"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:13

have abandoned the springs of living waters
God speaks of himself as if he were springs of living waters. Alternate translation: "have abandoned me, their springs of living waters" or "have abandoned me, who is like springs of living water"

have dug out cisterns for themselves
God speaks of false gods as if they were cisterns that people dig in order to get water. Alternate translation: "have gone to false gods, which are like cisterns they have dug for themselves"

cisterns
deep holes for storing water

Jeremiah 2:14

Is Israel a slave? Was he born in his master's home? So why has he become plunder?
Though Yahweh was speaking to the people of Israel, he used the third person as though he were talking to someone else about Israel. Alternate translation: "Israel, are you a slave? Were you born at home? So why have you become plunder?"

Is Israel a slave? Was he born in his master's home?
Yahweh uses these questions to tell why Israel should not have become plunder. Alternate translation: "Israel is not a slave. Israel was not born at home."

Was he born in his master's home
Here "born in his master's home" is metonym for being born into slavery. Alternate translation: "Was he born a slave"

So why has he become plunder?
Yahweh uses this question to indicate that Israel should not have become plunder. Alternate translation: "So he should not have become plunder."

So why has he become plunder
Here "become plunder" represents being attacked and taken as captives to another country. Alternate translation: "So why has Israel been taken away as captives" or "So why have Israel's enemies taken Israel away as captives"

Jeremiah 2:15

Young lions roared against him. They made a lot of noise
God speaks of Israel's enemies attacking Israel as if the enemies were lions roaring and attacking Israel.

made his land a horror
This represents destroying the land in such a way that people will feel horror when they see it. Alternate translation: "destroyed Israel's land"

Young lions roared
A roar is a loud sound that a wild animal makes when it attacks.

His cities are destroyed without any inhabitants
This can be stated in active form. Alternate translation: "They have destroyed Israel's cities and now no one lives in them"

inhabitants
people who live in a certain place

Jeremiah 2:16

Memphis and Tahpanhes
These are the names of two cities in Egypt.

will shave your skull
The Egyptians shaved the head of their slaves to mark them as slaves.

will shave your skull
Some versions interpret the Hebrew text as "have cracked your skull."

Jeremiah 2:17

Did you not do this to yourselves when you abandoned Yahweh your God, while he was leading you along the way?
Yahweh uses this question to remind Israel that it is their own fault that their enemies attacked them. Alternate translation: "You caused this yourselves

generated on Tue Oct 24 10:45:40 2023

by abandoning Yahweh your God while he was leading you along the way."

Jeremiah 2:18

So now, why take the road to Egypt and drink the waters of Shihor? Why take the road to Assyria and drink the waters of the Euphrates River?
Yahweh uses these questions to remind his people that it does not do any good to ask Egypt and Assyria to help them. Alternate translation: "It does not help you to go to Egypt and drink from the waters of the Shihor River, or to go to Assyria and drink from the waters of the Euphrates River."

why take the road to Egypt and drink the waters of Shihor ... Why take the road to Assyria and drink the waters of the Euphrates River
These are a metaphor for asking the Egyptian and Assyrian armies to help them. Alternate translation: "why ask the Egyptians to help you ... Why ask the Assyrians to help you"

Shihor
This is the name of a stream associated with Egypt. It may have been a branch of the Nile River. Some versions call it the Nile. Alternate translation: "the Shihor Stream" or "the Shihor River" or "the Nile River"

Jeremiah 2:19

Your wickedness rebukes you, and your acts of apostasy punish you
Both of these phrases mean that their punishment is the result of their wicked behavior. Alternate translation: "Because you have been wicked and unfaithful, I will punish you"

it is wicked and bitter
Here the word "bitter" describes "wicked." Alternate translation: "it is bitterly wicked" or "it is extremely wicked"

Jeremiah 2:20

For in ancient days I broke your yoke; I tore your fetters off you. Still you said, 'I will not serve!'
Here "broke your yoke" and "tore your fetters off you" are metaphors for setting them free from slavery. The people of Israel had been slaves in Egypt. Alternate translation: "Long ago I released you from slavery, but still you refused to worship me!"

fetters
chains used to restrain a person or an animal

On every high hill and beneath every leafy tree you lay down as a prostitute
Here "prostitute" translates a word that can also refer to a woman who commits adultery or fornication. It is a metaphor for someone who is unfaithful to God. To "lie down as a prostitute" is a metaphor for bowing down to the idols that people worshiped "on every high hill and beneath every leafy tree." Alternate translation: "On every high hill and beneath every leafy tree you worshiped idols instead of me, like an adulterous wife who is unfaithful to her husband"

beneath
under

Jeremiah 2:21

I planted you as a choice vine, completely from pure seed
God speaks of making his people into a great nation in Canaan as if they were the seed of a grapevine that he had planted. Alternate translation: "I, Yahweh, started you with a very good beginning, like a farmer who uses excellent seed to plant the best kind of vine"

a choice vine
"a vine of very good quality"

completely from pure seed
Here "pure seed" is the best seed that has not been mixed with seed that is not good. Alternate translation: "that grew from excellent seed"

How then have you have changed yourself into a corrupt, worthless vine?
God uses this question to rebuke his people for changing and becoming like a corrupt worthless vine. Alternate translation: "But you have changed yourself into a corrupt, worthless vine!"

Jeremiah 2:22

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Jeremiah 1:8]

Jeremiah 2:23

How can you say, 'I ... have not walked after the Baals'?
God uses this question to rebuke his people for saying that they have not worshiped the Baals. Alternate translation: "You lie when you say, 'I ... have not walked after the Baals.'

walked after
This is a metaphor for serving or worshiping.

you are a swift female camel running here and there
God speaks of Israel worshiping other gods as if they were like a female camel running in different directions looking for a male camel to mate with. Alternate translation: "You are like a swift female camel running back and forth looking for a male camel to mate with"

swift
able to run quickly

generated on Tue Oct 24 10:45:40 2023

Jeremiah 2:24

a wild donkey accustomed to the wilderness, in her heat sniffing the wind
God speaks of Israel worshiping other gods as if they were a wild female donkey running to find male donkeys. Alternate translation: "You are like a young female donkey that lives in the desert. When she wants to mate she is out of control and constantly sniffs the breeze to find a mate"

in her heat
This phrase is an idiom referring to the time when a female donkey wants to mate with male donkeys. Alternate translation: "when she wants to mate"

Who can restrain her lust?
This question is used to emphasize that no one can control a female donkey when she is wants to mate with a male donkey. Alternate translation: "No one can turn her around when she wants to mate."

in her month
Like the phrase "in her heat," this phrase refers to the time when she is ready to mate. Alternate translation: "when she is ready to mate" (

Jeremiah 2:25

You must restrain your feet from becoming bare and your throat from being thirsty!
God speaks of Israel wanting to worship other gods as if they were running around in the desert looking for those gods. Alternate translation: "I have told you to stop running here and there chasing after false gods, because all that it does is wear out your sandals and make you very thirsty"

It is hopeless
"There is no hope for us to restrain ourselves." This implies that they cannot stop themselves from running after other gods. Alternate translation: "We cannot stop ourselves"

No, I love strangers and go after them!
Here "strangers" represents foreign gods, and "go after them" represents worshiping them. Alternate translation: "We must follow after foreign gods and worship them!'"

Jeremiah 2:26

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Jeremiah 2:4]

when he is found
This idiom means that someone discovers that the person's actions. This can be stated in active form. Alternate translation: "when someone finds him" or "when people know that he has stolen things"

they, their kings, their princes, and their priests and prophets
This list shows that everyone belonging to Israel will be ashamed.

Jeremiah 2:27

These are the ones who say to the tree, 'You are my father,' and to the stone, 'You gave birth to me.'
Here "tree" and "stone" represent idols carved from wood and stone. These words emphasize that the idol was made of ordinary things and is not worthy of worship. Alternate translation: "These people are the ones who say to a carved piece of wood, 'You are my father,' and to a carved stone, 'You gave birth to me.'"

their back faces me and not their faces
"their backs are toward me; their faces are not toward me." This represents them rejecting God. Alternate translation: "they have turned away from me" or "they have turned their backs toward me and not their faces" or "they have completely rejected me"

Arise and save us
It can be made clear that they say this to Yahweh. "Yahweh, come and save us"

Jeremiah 2:28

Yet where are the gods that you made for yourselves?
With this question God implies that people should ask the gods they worship to help them. He uses this irony to show that he is angry that they worship other gods. Alternate translation: "You should ask the gods you made to help you." or "You do not ask the gods you made to help you."

Let them arise if they wish to save you in your time of troubles
God implies that false gods should help the people who worship them. He knows that false gods cannot help people. When he said this he was using irony to show that he was angry that his people worshiped false gods. Alternate translation: "You do not ask them because know you that they cannot save you in your time of troubles"

Jeremiah 2:29

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:30

They would not accept discipline
Here "accept discipline" represents learning from discipline. Alternate translation: "They refused to learn from discipline" or "When I disciplined them, they refused to learn to obey me"

generated on Tue Oct 24 10:45:40 2023

Your sword has devoured your prophets like a destructive lion
God speaks of the people of Israel killing the prophets as if their sword were a lion that ate the prophets. Alternate translation: "You have killed the prophets brutally with your sword like a destructive lion"

destructive
capable of causing a very large amount of damage

Jeremiah 2:31

You who belong to this generation! Pay attention to my word, the word of Yahweh
The phrase "this generation" refers to the people who lived when Jeremiah lived. Alternate translation: "You who live today, pay attention to what I, Yahweh, say to you"

Have I been a wilderness to Israel? Or a land of deep darkness?
Here "a wilderness" and "a land of deep darkness" are metaphors for danger. God uses this question to rebuke the Israelites for behaving as though he had been dangerous. Alternate translation: "You act as though I have been like a wilderness or a land of deep darkness to you"

Why would my people say, 'Let us wander around, we will not go to you anymore'?
God uses this question to rebuke his people for saying this. Alternate translation: "You my people say 'We can go where we want to go and not worship Yahweh anymore.'"

wander
move around or go to different places usually without any particular purpose or direction

Jeremiah 2:32

Will a virgin forget her jewelry, a bride her sash?
God uses this question to introduce the idea of remembering things that are important to someone. Alternate translation: "You know that a virgin would never forget to put on her jewelry, and a bride would never forget to put on her sash."

Will a virgin forget her jewelry, a bride her sash
The words "will" and "forget" are understood to be part of the second phrase also. Alternate translation: "Will a virgin forget her jewelry, and will a bride forget her sash"

sash
This word refers to an ornament that is wrapped around the body, arms, or legs. You may need to translate it as a general word like "attire" or "ornament."

days without number
"a very long time"

Jeremiah 2:33

How well you make your way to look for love
God appears to be praising his people for looking for love, but this is irony. He was showing that he was angry with them for being unfaithful to him.

to look for love
God speaks of his people worshiping other gods as if they were a woman who is unfaithful to her husband and is looking for other men to love her.

You have even taught your ways to wicked women
God speaks of how unfaithful his people are to him as though they were even teaching prostitutes how to be unfaithful to their husbands and find other men to be their lovers.

Jeremiah 2:34

The blood that was the life of innocent, poor people has been found on your clothes
Blood on their clothes was evidence that they had killed people. Alternate translation: "The blood of innocent, poor people on your clothes shows that you are guilty of killing them" or "You are guilty of killing poor and innocent people"

The blood that was the life
"The blood that represents the life"

These people were not discovered in acts of burglary
If they found people in an act of burglary, this might have been an excuse for killing them. But the people that they murdered were innocent. This can be translated in active form. Alternate translation: "You did not discover these people stealing things" or "But you killed them even though they were not even stealing anything"

Jeremiah 2:35

surely his anger has turned away from me
Here anger is spoken of as if it were a person that could turn away from Israel. Its turning represents Yahweh's stopping be angry with Israel. Alternate translation: "surely Yahweh has stopped being angry with me"

I will bring down judgment on you
Here "judgment" represents punishment. Alternate translation: "I will punish you"

Jeremiah 2:36

Why do you treat so very lightly this change in your ways?
Yahweh is scolding the Israelites because they changed from one kingdom to another for help but did not rely on God for help.

lightly
without care or concern

generated on Tue Oct 24 10:45:40 2023

You will also be disappointed by Egypt
This can be stated in active form. Alternate translation: "Egypt will also disappoint you"

You will also be disappointed by Egypt
The people of Israel will be sad because the army of Egypt will not be able protect them. Alternate translation: "You will be disappointed when Egypt does not protect you"

just as you were by Assyria
The word "disappointed" is understood from the previous phrase. This can be stated in active form. Alternate translation: "just as you were disappointed by Assyria" or "just as Assyria disappointed you"

Jeremiah 2:37

You will also go out from there
"You will go out from Egypt"

with your hands on your head
This is a symbol of shame.

so you will not be helped by them
This can be stated in active form. Alternate translation: "so they will not help you"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 "If a man divorces his wife and she goes from him
and becomes another man's wife,
will he return to her again?
Would that land not be greatly polluted?
You have lived as a prostitute who has many lovers;
and would you return to me?—
this is Yahweh's declaration.
2 Lift up your eyes to the barren heights and look!
Is there any place where you have not had illicit sex?
By the roadsides you sat waiting for your lovers,
as an Arab in the wilderness.
You have polluted the land
with your prostitution and wickedness.
3 So the showers have been withheld
and the spring rains have not come;
yet you have the forehead of a prostitute;
you refuse to be ashamed.
4 Have you not just now called to me: 'My Father!
My closest friend even from my youth!
5 Will he always be angry?
Will he always keep his wrath to the end?'
Look! This is what you have said,
but you do all the evil you can!"

6 Then Yahweh said to me in the days of Josiah the king, "Do you see what apostate Israel has done? She has gone up every high hill and under every leafy tree, and there she has acted like a prostitute. **7** I said, 'After she does all these things, she will return to me,' but she did not return. Then her faithless sister Judah saw these things. **8** So I saw that, in the same way that apostate Israel had committed adultery and I had sent her away and had given a certificate of divorce against her, her faithless sister Judah did not fear; she also went out and acted like a prostitute. **9** Her prostitution was nothing to her; she defiled the land, and she committed adultery with stones and trees. **10** Then after all of this, her faithless sister Judah returned to me, not with all her heart, but with a lie—this is Yahweh's declaration."

11 Then Yahweh said to me, "Apostate Israel has been more righteous than faithless Judah! **12** Go and proclaim these words to the north. Say,

'Return, apostate Israel!—
this is Yahweh's declaration—
I will not always be angry with you.
Since I am faithful—
this is Yahweh's declaration—
I will not stay angry forever.
13 Acknowledge your iniquity,
for you have transgressed against Yahweh your God;
you have shared your ways with strangers
under every leafy tree!
For you have not listened to my voice!—
this is Yahweh's declaration.

14 Return, faithless people!—this is Yawheh's declaration—I am your husband! I will take you, one from a city and two from a family, and I will bring you to Zion! **15** I will give you shepherds after my heart, and they will shepherd you with knowledge and insight. **16** Then it will happen that you will increase and bear fruit in the land in those days—this is Yahweh's declaration-they will no longer say, "The ark of the covenant of Yahweh!" This matter will no longer come up in their hearts or be remembered; it will not be missed, and another one will not be made.' **17** In that time they will proclaim about Jerusalem, 'This is Yahweh's throne,' and all the other nations will gather at Jerusalem in Yahweh's name. They will no longer walk in the stubbornness of their wicked hearts. **18** In those days, the house of Judah will walk with the

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house of Israel. They will come together from the land of the north to the land that I gave your ancestors as an inheritance.

19 As for me, I said,
'How I want to treat you as my son
and give you a delightful land,
an inheritance more beautiful
than what is in any other nation!'
I would have said, 'You will call me "my Father".'
I would have said
that you would not turn from following me.
20 But like a woman faithless to her husband,
you have betrayed me, house of Israel—
this is Yahweh's declaration."
21 A voice is heard on the plains,
the weeping and pleading of the people of Israel!
For they have changed their ways;
they have forgotten Yahweh their God.

22 "Return, faithless people!
I will heal you of your apostasy!"
"Behold! We will come to you,
for you are Yahweh our God!
23 Surely lies come from the hills,
a confusing noise from the mountains;
surely Yahweh our God
is the salvation of Israel.
24 Yet since our youth shameful idols
have consumed the labor of our ancestors—
their flocks and herds, their sons and daughters!
25 Let us lie down in shame.
May our shame cover us,
for we have sinned against Yahweh our God!
We ourselves and our ancestors,
from the time of our youth to this present day,
have not listened to the voice of Yahweh our God!"

Jeremiah 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-5, 12-17, 19-25.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. The same is true for 3:19-4:3. (See: prophet and reveal)

Special concepts in this chapter

Judah told to repent

If Judah repents, God will bring the people back from the captivity into which he is going to send them. In this book, "Israel" serves as another name Judah because the northern kingdom of Israel no longer exists. The people group formed by these ten tribes had been scattered among the other nations by the Assyrians, who had conquered them. (See: repent)

Adultery

Judah's faithlessness to God is often pictured as adultery. This is a common image in Scripture. When Judah does not worship God, their nation is spoken of as if it were a woman unfaithful to her husband. (See: adultery)

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 3:1

General Information:
Yahweh continues speaking. This is part of the prophecy that he starts revealing to Jeremiah in Jeremiah 2:1.

will he return to her again?
God uses this question to remind the people that a man would never return to his wife if another man marries her. This question can be translated as a statement. Alternate translation: "he would not return to her again."

Would that land not be greatly polluted?
God uses this question to remind the people that a married man would not return to his wife if she married another man, because he knows that the land would become ceremonially unclean. This question can be translated as a statement. Alternate translation: "He knows that if he did, the land would be greatly polluted."

greatly polluted
This is a metaphor for being terribly unacceptable to God. Alternate translation: "completely unacceptable to God"

You have lived as a prostitute who has many lovers
God speaks of Israel worshiping many idols as being like a woman having sex with many men. Alternate translation: "You have given your love and trust to idols the way a prostitute gives her body to men who are not her husband"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:2

Lift up your eyes
Here "your eyes" represents looking at something. Alternate translation: "Look up"

Is there any place where you have not had illicit sex?
God speaks of Israel worshiping idols as if they were a woman who had sex with many different men. He uses this question to tell the Israelites that he knows that they have worshiped idols everywhere. This question can be translated as a statement. Alternate translation: "There is no place where you have not had illicit sex!" or "As a whore sleeps with many men, you have worshiped your idols everywhere!"

By the roadsides you sat waiting for your lovers
God speaks of his people being eager to worship any idol as being like a prostitute waiting by the road for any man to come along. Alternate translation: "Like a prostitutes waiting at the roadside for her lovers, you were eager to worship any idol you learned about"

as an Arab in the wilderness
God speaks of his people being eager to worship any idol as being like someone in the wilderness waiting for anyone to come along so he could rob them. Alternate translation: "like an Arab in the wilderness waiting for people he might rob"

an Arab in the wilderness
An Arab is a person from Arabia. Some Arabs lived as nomads in the desert and would rob others who came near them. Alternate translation: "a nomad in the wilderness" or "a robber in the wilderness"

Jeremiah 3:3

So the showers have been withheld
This can be stated in active form. Alternate translation: "So I withheld the showers from you" or "So I prevented the rains from falling"

you have the forehead of a prostitute
The arrogance showing on a person's face is spoken of as if the face itself were arrogant. Alternate translation: "But the expression on your face shows that you arrogant, like the face of a prostitute"

Jeremiah 3:4

General Information:
This page has intentionally been left blank.

Jeremiah 3:5

Connecting Statement:
The rhetorical question that begins with the words "Have you not" in verse 4 ends here.

Will he ... to the end?'
The rhetorical question that begins with the words "Have you not" in verse 4 ends here. God uses this question to rebuke his people for calling out to him and saying these things. This question can be translated as a statement. Alternate translation: "You have just called out to me: 'My father ... youth! Will he ... to the end?'"

Will he always be angry? Will he always keep his wrath to the end?
These questions express the people's hope that God will not be angry with them forever. They can be translated as statements. Alternate translation: "Surely he will not always be angry. Surely he will not always keep his wrath to the end."

Look!
"pay attention" or "listen"

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Jeremiah 3:6

Do you see what apostate Israel has done?
God uses this question to draw Jeremiah's attention to Israel's apostasy. It can be translated as a command or a statement. Alternate translation: "See how apostate Israel is!" or "You see how apostate Israel is."

She has gone up
The people of Israel are spoken of as if Israel were a woman. Alternate translation: "Israel's people have gone up" or "They have gone up"

every high hill and under every leafy tree
The tops of hills and under shade trees were common places for people to worship idols. The word "every" is used as a generalization to show that the people were worshiping idols in many different places.

she has acted like a prostitute
God speaks as of Israel worshiping idols as if she were a woman having sex with many men. Alternate translation:

Jeremiah 3:7

her faithless sister Judah saw
God speaks of Israel and Judah as if they were sisters. Alternate translation: "the people of Judah, who also did not obey me, saw"

Jeremiah 3:8

General Information:
Yahweh continues to speak of Israel and Judah being unfaithful to him as if they were two sisters who were unfaithful wives.

certificate of divorce
Something that a man writes to certify that he has divorced his wife.

Jeremiah 3:9

Her prostitution was nothing to her
Here prostitution being "nothing" represents Judah not caring about it. Alternate translation: "She did not care about her prostitution" or "She was not ashamed of her prostitution"

she defiled the land
Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: "she made my land no good"

she committed adultery with stones and trees
Here "stones" and "trees" represent the stone and wood material that was used to create idols. The people's idol worship is spoken of as if they were committing adultery.

Jeremiah 3:10

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:11

Apostate Israel has been more righteous than faithless Judah!
By calling Israel "more righteous" than Judah, God emphasizes that Judah is very guilty. Alternate translation: "Israel has been unfaithful to me, but Judah is even more guilty than Israel"

Jeremiah 3:12

Go and proclaim these words to the north
Here the north represents the people of Israel who had been taken north to Assyria. Alternate translation: "Go and proclaim these words to the people of Israel"

Jeremiah 3:13

Acknowledge your iniquity
"Admit how you have sinned." God was speaking to Israel.

you have shared your ways with strangers under every leafy tree!
The phrase "shared your ways" is a euphemism for having sexual relations. The word "strangers" is a metaphor for foreign gods. God speaks of Israel worshiping foreign gods as if Israel were a woman who was having sex with strangers.

under every leafy tree
People would worship idols under trees. The word "every" is a generalization used to show that the people of Israel worshiped many gods under many different trees.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:14

I am your husband
God speaks of Israel belonging to him as if he were Israel's husband. Alternate translation: "you belong to me as a wife belongs to her husband"

Jeremiah 3:15

I will give you shepherds ... they will shepherd you
Here God speaks of leaders as if they were shepherds and the people they led were sheep.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "I will give you leaders ... they will lead you"

shepherds after my heart
Here "heart" represents Yahweh's desire or will. The phrase "after my heart" is an idiom that describes people who do God's will. Alternate translation: "shepherds who do my will" or "shepherds who do what I want"

Jeremiah 3:16

you will increase and bear fruit
The word "you" refers to the people of Israel. The phrase "bear fruit" is a metaphor for having many descendants. Alternate translation: "you will increase greatly in number"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

This matter will no longer come up in their hearts
Here "come up in their hearts" represents thinking about it. Alternate translation: "They will no longer think of this matter"

Jeremiah 3:17

This is Yahweh's throne
Here "Yahweh's throne" represents the place from where Yahweh rules. Alternate translation: "This is from where Yahweh rules"

They will no longer walk in the stubbornness of their wicked hearts
Yahweh speaks of people's actions as if the people were walking along a path. Here the word "hearts" represents their minds or wills. Alternate translation: "They will no longer stubbornly do the wicked things that they want to do"

Jeremiah 3:18

the house of Judah will walk with the house of Israel
Here "walk with" represents being united. Alternate translation: "the people of Judah will be united with the people of Israel"

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the kingdom of Judah" or "the people of Judah"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

the land that I gave your ancestors as an inheritance
God speaks of giving them the land to possess forever as if it were an inheritance. Alternate translation: "the land that I gave to your ancestors so that it would belong to their descendants forever"

Jeremiah 3:19

As for me
the word "me" refers to Yahweh

How I want to treat you as my son ... nation
This is an exclamation that expresses God's desire. Alternate translation: "I want so much to treat you as my son ... nation"

I want to treat you as my son
God speaks of Israel as if Israel were his son.

an inheritance more beautiful
God speaks of the land he wanted to give to Israel as if it were an inheritance.

Jeremiah 3:20

But like a woman faithless to her husband, you have betrayed me
God speaks of Israel being unfaithful to him as if she were an unfaithful wife.

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:21

A voice is heard
This can be stated in active form. Alternate translation: "People hear a noise"

the weeping and pleading of the people of Israel
"the people of Israel crying and begging loudly"

they have forgotten Yahweh their God
Here "have forgotten" represents neglecting or ignoring. Alternate translation: "They have ignored Yahweh their God"

Jeremiah 3:22

I will heal you of your apostasy!
Possible meanings are 1) "heal you of your apostasy" represents causing Israel to stop being unfaithful to God. Alternate translation: "I will cause you to stop being unfaithful to me" or 2) "heal

you of your apostasy" represents forgiving Israel for being unfaithful. Alternate translation: "I will forgive your apostasy"

heal you of your apostasy
"heal you so you will stop being unfaithful to me"

Behold! We will come to you
It is understood that this is what the people of Israel will say. Alternate translation: "The people will reply, 'Behold! We will come to you" or "You will say "Behold! We will come to you"

Behold
"Pay attention, because what I am about to say is both true and important"

Jeremiah 3:23

Surely lies come from the hills
Here "the hills" represent the people's worship of false gods on the hills. The people now realize that those false gods could not guide and help them. Alternate translation: "The false gods that we worshiped on the hills could not guide us"

a confusing noise from the mountains
People made a lot of noise on the hills and mountains when they worshiped false gods. Alternate translation: "We made a confusing noise on the mountains while we worshiped them, but they did not help us"

surely Yahweh our God is the salvation of Israel
"surely Yahweh our God is the savior of Israel" or "surely Yahweh our God is the only one who can save Israel"

Jeremiah 3:24

the labor of our ancestors
"what our ancestors have worked for"

their flocks and herds, their sons and daughters
This is a list of animals and people that the people of Israel had killed and offered to the idols.

Jeremiah 3:25

Let us lie down in shame. May our shame cover us
These phrases share similar meanings and emphasize that the people are fully aware of their shameful behavior. Alternate translation: "Let us be completely humiliated"

May our shame cover us
Being fully aware of their shame is spoken of as if shame were covering them like a blanket or a garment.

from the time of our youth
Possible meanings are that 1) "the time of our youth" refers to when each person was young. Alternate translation: "from when we were young" or 2) "the time of our youth" is a metaphor that refers to when Israel was first becoming a nation. Alternate translation: "from when we were first becoming a nation"

have not listened to the voice of Yahweh our God
Here "listened" represents obeying, and "the voice of Yahweh" represents what Yahweh has said. Alternate translation: "have not obeyed what Yahweh our God has said"

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Chapter 4

1 "If you return, Israel—
this is Yahweh's declaration—
then it should be to me that you return.
If you remove your detestable things from before me
and do not wander from me again,
2 and if you are truthful, just, and righteous
when you swear, 'As Yahweh lives,'
then the nations will bless themselves in him,
and in him they will glory."

3 For Yahweh says this to each person in Judah and Jerusalem:

'Plow your own ground,
and do not sow among thorns.
4 Circumcise yourselves to Yahweh,
and remove the foreskins of your heart,
men of Judah and inhabitants of Jerusalem,
or else my fury will break out like fire,
and burn with no one to quench it,
because of the wickedness of your practices.

5 Report in Judah and let it be heard in Jerusalem.
Say, "Blow the ram's horn in the land."
Proclaim, "Gather together.
Let us go to the fortified cities."
6 Lift up the signal flag and point it toward Zion,
and run for safety!
Do not stay, for I am bringing disaster
from the north and great crushing.

7 A lion is coming out from his thicket
and someone who will destroy nations is setting out.
He is leaving his place to bring horror to your land,
to turn your cities into ruins, where no one will live.
8 Because of this, gird yourselves with sackcloth,
lament and wail.
For the force of Yahweh's anger
has not turned away from us.

9 Then it will happen in that day—
this is Yahweh's declaration—
that the hearts of the king and his officials will die.
The priests will be appalled,
and the prophets will be astounded.'"

10 So I said, "Ah! Lord Yahweh. Surely you have completely deceived this people and Jerusalem by saying, 'There will be peace for you.' Yet the sword is striking against their life."

11 In that time it will be said of this people and Jerusalem, "A burning wind from the plains of the desert will make its way to the daughter of my people. It will not winnow or cleanse them. **12** A wind far stronger than that will come at my command, and I will now pass sentence against them.

13 See, he comes up like clouds,
and his chariots are like a storm.
His horses are faster than eagles.
Woe to us, for we will be devastated! **14** Cleanse your heart from wickedness, Jerusalem,
so that you might be saved.
How long will wicked thoughts lodge within you? **15** For a voice is bringing news from Dan
and a report of trouble from the mountains of Ephraim. **16** Make the nations think about this:

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See, announce to Jerusalem
that besiegers are coming from a distant land
to shout in battle against the cities of Judah. **17** They will be like the watchmen
of a cultivated field against her all around,
since she has been rebellious against me—
this is Yahweh's declaration—
18 and your conduct and your deeds
have done these things to you.
This will be your punishment.
How bitter it will be!
It will strike your very heart.

19 My heart! My heart!
I am in anguish in my heart.
My heart is turbulent within me.
I cannot keep quiet for I hear the sound of the horn,
an alarm for battle. **20** Disaster follows after disaster;
for all the land lies in ruins.
Suddenly my tents are destroyed,
my curtains in a moment. **21** How long will I see the signal flag?
Will I hear the sound of the horn?

22 For the foolishness of my people—
they do not know me.
They are stupid children,
and they have no understanding.
They are skilled at doing evil,
but they do not know how to do good.

23 I saw the land. Behold!
It was formless and empty.
For there was no light for the heavens.
24 I looked at the mountains.
Behold, they were trembling,
and all the hills were shaking about.
25 I looked. Behold, there was no one,
and all the birds of the heavens had fled.
26 I looked. Behold, the productive land was a wilderness
and all the cities had been pulled down before Yahweh,
before the fury of his wrath."

27 This is what Yahweh says,

"All the land will become a devastation,
but I will not completely destroy it
28 For this reason, the land will mourn,
and the heavens above will darken.
For I have declared my intentions;
I will not hold back;
I will not turn from carrying them out.

29 Every city will flee from the noise of the horseman
and the archer with a bow;
they will run into the forests.

Every city will climb up into the rocky places.
The cities will be abandoned,
for there will be no one to inhabit them.

30 Now that you have been devastated, what will you do? For though you are clothed in scarlet, and though you adorn yourself with gold jewelry, and though you make your eyes look bigger with paint, you

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are making yourself beautiful in vain. The men who lusted for you now reject you. They are trying to take away your life.

31 So I hear the sound of anguish,
distress as in the birth of a firstborn child,
the sound of the daughter of Zion.
She is gasping for breath.
She spreads out her hands,
'Woe to me! I am fainting because of these murderers.'"

Jeremiah 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:1-9.

The prophecy revealed to Jeremiah is recorded in 3:19-4:3. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Special concepts in this chapter

Yahweh's punishment

This chapter prophecies Yahweh's punishment on Judah. This should bring Judah to repentance, but it does not. It is also intended to make the nations fear the power of Yahweh and make them desire to worship him. (See: repent and fear)

Jeremiah 4:1

then it should be to me that you return

Possible meanings are that 1) this is a command that emphasizes who they should return to. Alternate translation: "then come back to me" or "then worship me" 1) this is a repetition of the first phrase, which expresses a condition. Alternate translation: "if you will come back to me" or "if you will start worshiping me again"

If you remove your detestable things from before me

Here "detestable things" refers to idols, which God hates. Alternate translation: "If you remove your disgusting idols from my presence"

and do not wander from me again

Here "wander" is a metaphor for being unfaithful. Alternate translation: "and if you remain faithful to me"

Jeremiah 4:2

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

the nations will bless themselves in him

Here "the nations" is a metonym for people of other nations. The word "him" refers to Yahweh. Since Yahweh is speaking, it can also be translated as "me." Alternate translation: "people of other nations will bless themselves in me"

the nations will bless themselves in him

Here "bless themselves in him" is a metonym for asking Yahweh to bless them. Alternate translation: "the people of the nations will ask Yahweh to bless them"

in him they will glory

The word "him" refers to Yahweh. Since Yahweh is speaking, "him" can also be translated as "me." Alternate translation: "they will boast in me" or "they will praise me"

Jeremiah 4:3

Plow your own ground, and do not sow among thorns

Yahweh tells the people to prepare their lives like a farmer prepares the ground for planting.

Jeremiah 4:4

Circumcise yourselves to Yahweh, and remove the foreskins of your heart

Yahweh describes the people's devotion to him in terms of the physical sign of covenant. Alternate translation: "Dedicate yourselves completely to Yahweh"

Circumcise yourselves ... remove the foreskins of your heart

These two phrases mean basically the same thing. Together they emphasize the command.

generated on Tue Oct 24 10:45:40 2023

my fury will break out like fire, and burn with no one to quench it
Yahweh speaks of becoming extremely angry as if his anger were fire. Alternate translation: "my anger will burn like a fire and no one will be able to stop it" or "I will be extremely angry, and no one will be able to stop me"

fury
"great anger"

because of the wickedness of your practices
"because of how wicked your practices are" or "because of the wicked things that you do"

Jeremiah 4:5

Report in Judah and let it be heard in Jerusalem
These phrases mean basically the same thing. Together they emphasize the command.

let it be heard in Jerusalem
This can be stated in active form. Alternate translation: "cause the people in Jerusalem to hear it"

Blow the ram's horn in the land
The ram's horn would warn the people that their enemies were coming to attack them.

Let us go to the fortified cities
They would go to the fortified cities for protection from their enemies.

Jeremiah 4:6

disaster ... great crushing
These words mean basically the same thing. The phrase "great crushing" defines what the "disaster" will be.

for I am bringing disaster from the north and great crushing
This represents God sending an army from the north to cause disaster and destruction in Judah. Alternate translation: "for I will cause an army from the north to come and destroy you"

from the north
This represents an enemy army that would come from the north.

great crushing
The abstract noun "crushing" can be translated as a verb. You may need to make explicit who is crushed and who does the crushing. Alternate translation: "the enemy will crush you" or "the enemy will completely destroy you"

Jeremiah 4:7

A lion is coming
God speaks of a powerful army as if it were a fierce lion. Alternate translation: "A powerful and merciless army approaches"

thicket
a set of bushes that grew closely together

someone who will destroy nations
Here "someone" represents a king and his army.

is setting out
This idiom refers to starting to move. Alternate translation: "is starting to march"

to bring horror to your land
This represents destroying the land, which would cause people who see it to be horrified. Alternate translation: "to destroy your land"

Jeremiah 4:8

gird yourselves with sackcloth
People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. Alternate translation: "put on the clothes that show you are mourning" or "prepare to mourn"

wail
cry loudly

For the force of Yahweh's anger has not turned away from us
Anger is spoken of as if it were a living thing that could turn away from people. Here "Yahweh's anger has not turned away from us" means that Yahweh is still very angry with the people. Alternate translation: "For Yahweh is still very angry with us"

Jeremiah 4:9

the hearts of the king and his officials will die
Here "hearts" represent courage. Also "the hearts ... will die" represents losing courage and being afraid. Alternate translation: "the king and his officials will stop being courageous" or "the king and his officials will be terrified"

Jeremiah 4:10

the sword is striking against their life
Here enemies being ready to kill people is spoken of as if the sword was a person striking at people. Alternate translation: "our enemies are ready to slaughter us with their swords"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 4:11

it will be said
This can be stated in active form. Alternate translation: "Yahweh will say"

burning wind from the plains
Here a "burning wind" represents a fierce and merciless enemy.

will make its way
"will travel" or "will rush"

the daughter of my people
Yahweh shows his love for his people by speaking of them as a daughter. Alternate translation: "my people, who are like a daughter to me" or "my dear people"

It will not winnow or cleanse them
The words "winnow" and "cleanse" refer to blowing away the useless skins from grain. Only a light wind was needed for that. Alternate translation: "It will not be a light wind for blowing the chaff away from the grain"

Jeremiah 4:12

A wind far stronger than that
far stronger than the "burning wind" of verse 11. The wind is a metaphor for a fierce and merciless enemy.

will come at my command
"will come when I command it to come"

at my command
This expression in Hebrew is interpreted by some modern versions as "for me" or "from me."

pass sentence against them
"announce their punishment"

Jeremiah 4:13

See, he comes up like clouds
The word "he" refers to the enemy king and his army. The great size of the army is spoken of as if they were giant storm clouds. Alternate translation: "See, great armies like giant clouds are gathering" or "See, great armies are gathering"

comes up
"approaches." If your language has a word for what clouds do just before a strong storm, you might want to use it here.

his chariots are like a storm
The enemies' chariots are spoken of as if they were like a storm. Storms can be noisy, destructive, and fast-moving. Alternate translation: "the roar of their chariots coming is like a fierce storm"

Woe to us
"This is terrible"

for we will be devastated
This can be stated in active form. Alternate translation: "for they will devastate us" or "for they will destroy us all"

Jeremiah 4:14

Cleanse your heart from wickedness, Jerusalem
This is a warning to the people living in Jerusalem to repent. "Cleanse your heart" is a metaphor for removing evil from their lives. Alternate translation: "People of Jerusalem, stop being evil" or "People of Jerusalem, stop living wickedly"

How long will wicked thoughts lodge within you?
This question is used to rebuke the people for always planning how to sin. Alternate translation: "Your deepest thoughts are about how to sin!" or "You are always thinking about how to sin!"

Jeremiah 4:15

a voice is bringing news from Dan
Here "a voice" represents a messenger. Alternate translation: "a messenger comes and tells about what is happening in Dan"

Dan
This probably refers to the region of Dan, which was west of Jerusalem.

from Dan ... mountains of Ephraim
By hearing that the enemies had gotten to Dan and Ephraim, people in Jerusalem would understand that the enemies were getting closer to them.

Jeremiah 4:16

besiegers are coming
Besiegers are soldiers who surround a city in order to keep the people in the city from being able to get supplies of food and water.

Jeremiah 4:17

They will be like the watchmen of a cultivated field against her all around
Carefully guarding a city to keep people from going in and out is spoken of as if they are carefully watching a field to keep people from stealing from it. Alternate translation: "they will guard Jerusalem carefully like watchmen who carefully guard a cultivated field"

against her all around
The word "her" refers to Jerusalem. Jerusalem was often spoken of as if it were a woman.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 4:18

your conduct and your deeds have done these things to you
Here "conduct" and "deeds" are spoken of as if they are people that could do things. These abstract nouns can be expressed with the phrase "what you have done." Alternate translation: "These things are happening to you because of what you have done"

It will strike your very heart
Here "heart" probably refers to the emotions, and "strike your very heart" probably refers to causing them to suffer terribly. Alternate translation: "It will be as if it strikes your very heart" or "It will cause you to suffer terrible anguish"

Jeremiah 4:19

My heart! My heart!
Here "heart" represents painful emotions, such as grief and fear. The phrase is repeated to express the intensity of the pain.

I am in anguish in my heart
The speaker feels severe emotional pain that causes severe physical pain.

My heart is turbulent within me
"My heart is beating wildly." Here "heart" refers to the body part. It is turbulent because it is beating much stronger and faster than normal.

turbulent
full of confusion, violence, or disorder; not stable or steady

Jeremiah 4:20

Suddenly my tents are destroyed
This can be stated in active form. Alternate translation: "Enemies have suddenly destroyed my tents"

my curtains in a moment
The words "are destroyed" are understood from the previous phrase. Alternate translation: "my curtains are destroyed in a moment" or "and enemies have destroyed my curtains in a moment"

my curtains
Curtains are cloths that are hung to separate the rooms in the tents.

Jeremiah 4:21

How long will I see the signal flag? Will I hear the sound of the horn?
Jeremiah uses these questions to show his distress about seeing the battle flag and hearing the sound of the horn for such a long time. He wishes that the battle would end soon. It can be stated as an exclamation. Alternate translation: "Oh, how I wish that the battle would end, and the flag would be lowered, and the sound of the army's horn would stop"

the sound of the horn
Someone would blow the horn as a signal for battle.

Jeremiah 4:22

For the foolishness of my people ... do not know how to do good.
It can be stated clearly that Yahweh says this. This is probably his reply to Jeremiah, telling why the battle is still happening. Alternate translation: "Yahweh replied, 'It is because of the foolishness of my people ... do not know how to do good.'"

Jeremiah 4:23

General Information:
Jeremiah describes a vision that God gave him about things that would happen later.

Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

formless and empty
This vision is a prophecy of what the land of Israel would be like after the people were all taken into captivity.

there was no light for the heavens
"there were no lights in the sky"

Jeremiah 4:24

General Information:
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Jeremiah 4:25

General Information:
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Jeremiah 4:26

the productive land
"the land that in the past had produced much food"

all the cities had been pulled down
"all the cities had been destroyed" or "all the cities were a heap of ruins"

before Yahweh, before the fury of his wrath
This indicates that all these things would happen because Yahweh was so angry with the people of Judah.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 4:27

All the land will become a devastation
"All the land of Judah will be devastated" or "all the land of Judah will be ruined"

Jeremiah 4:28

the land will mourn, and the heavens above will darken
Jeremiah emphasizes Yahweh's judgment by saying that the earth itself expresses great sorrow.

I will not hold back
"I will not change my mind"

I will not turn from carrying them out
Here "turn" represents deciding not to do what he said he would do. Alternate translation: "I will not change my mind about doing what I said I would do" or "I will not refuse to do what I planned to do"

Jeremiah 4:29

Every city
Here "city" represents the people living in the city. Alternate translation: "The people of every city"

the horseman and the archer with a bow
The words "horseman" and "archer" here are generic nouns that refer to a group of horsemen and a group of archers, not to one particular horseman or archer. Alternate translation: "horsemen and archers with bows"

archer
a person who shoots a bow

they will run into the forests
They will run away to the forests for safety.

The cities will be abandoned, for there will be no one to inhabit them
These two clauses have similar meanings. The second one strengthens the thought in the first. Alternate translation: "The cities will be empty. There will be no one left to live in them"

Jeremiah 4:30

General Information:
Yahweh speaks of the people of Judah as if they were a prostitute because they were unfaithful to him by worshiping other gods.

Connecting Statement:
Yahweh continues speaking to Judah.

Now that you have been devastated, what will you do?
This question is used to tell the people of Judah that there is nothing they can do to help themselves. Alternate translation: "Now that your enemies have devastated you, there is nothing you can do to find help.

you are clothed in scarlet ... gold jewelry ... eyes ... with paint
God speaks of the people of Judah as if they were a prostitute making herself look beautiful in order to attract men to her. This can be stated clearly. Alternate translation: "Like a prostitute you are clothed in scarlet ... good jewelry ... eyes ... with paint"

you are clothed in scarlet
Here "scarlet" represents expensive, red clothing. Alternate translation: "you wear expensive red clothing"

you adorn yourself with gold jewelry
"you put on gold jewelry"

The men who lusted for you now reject you
God speaks of the nations that Judah had depended on for wealth and business as if they were men who lusted after Judah. Those nations would reject Judah when they see God's judgment.

They are trying to take away your life
Here "trying to take your life away" represents trying to kill the people of Judah. Alternate translation: "They are trying to kill you" or "They want to kill you"

Jeremiah 4:31

distress as in the birth
This simile is used to show how greatly distressed Judah will be. Alternate translation: "severe distress as in the pain and suffering a woman has while giving birth"

the daughter of Zion
God shows his love for the people of Jerusalem by speaking of them as a daughter. Alternate translation: "my dear daughter, Zion"

Woe to me
"I am in great danger"

I am fainting
"I am becoming weak"

generated on Tue Oct 24 10:45:40 2023

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Chapter 5

1 "Rush about through the streets of Jerusalem;
search in her city squares, too.
Then look and think about this:
If you can find a man or anyone who is acting justly
and trying to act faithfully,
then I will forgive Jerusalem.
2 Although they say, 'As Yahweh lives,'
yet they are swearing falsely."

3 Yahweh, do your eyes not look for faithfulness?
You struck the people, but they do not feel pain.
You have completely defeated them,
but they still refuse to receive discipline.
They make their faces harder than rock,
for they refuse to repent.
4 So I said,
"Surely these are only poor people.
They are foolish, for they do not know Yahweh's ways
nor their God's decrees.
5 I will go to the important people
and declare God's messages to them,
for they at least know Yahweh's ways,
the decrees of their God."
But they all broke their yoke together;
they all tore apart the chains that bound them to God.
6 So a lion from a thicket will attack them.
A wolf from the Arabah will devastate them.
A leopard is watching their cities
Anyone who goes outside his city will be torn apart.
For their transgressions increase.
Their acts of apostasy are numerous.

7 Why should I pardon these people?
Your sons have abandoned me
and have made oaths by what are not gods.
I fed them fully
but they committed adultery
and walked in great number to the houses of prostitutes.
8 They were horses in heat.
They roamed about wanting to mate.
Each man neighed to his neighbor's wife.
9 So should I not punish them—
this is Yahweh's declaration—
and should I not avenge myself
on a nation that is like this?

10 Go up onto her vineyards' terraces and destroy.
But do not bring complete destruction to them.
Trim their vines,
since those vines do not come from Yahweh.
11 For the houses of Israel and Judah
have completely betrayed me—
this is Yahweh's declaration.

12 They have spoken falsely about Yahweh
and they said, "He will do nothing;
no harm will come upon us,
and we will not see sword or famine.
13 The prophets will become wind,

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the word is not in them,
so let what they say be done to them."

14 So Yahweh, the God of hosts says this,

"Because you have said this, see,
I am about to place my word in your mouth.
It will be like a fire,
and this people will be like wood!
For it will consume them.
15 Behold! I am about to bring a nation
against you from far away, house of Israel—
this is Yahweh's declaration—
it is a lasting nation, an ancient nation!
It is a nation whose language you do not know,
nor will you understand what they say.
16 Its quiver is like an open tomb.
They are all soldiers.
17 They will eat up your harvest and your food.
They will devour your sons and daughters.
They will devour your flocks and herds.
They will devour your vines and fig trees.
They will beat down with a sword
your fortified cities in which you put your trust.

18 But even in those days—this is Yahweh's declaration—I do not intend to destroy you completely. **19** When you, Israel and Judah, say, 'Why has Yahweh our God done all these things to us?' then you, Jeremiah, will say to them, 'Just as you abandoned Yahweh and served foreign gods in your land, so you must also serve strangers in a land that is not your own.'

20 Report this to the house of Jacob
and let it be heard in Judah. Say,
21 'Hear this, you foolish people
who have no understanding;
you have eyes but you cannot see,
and you have ears but you cannot hear.
22 Do you not fear me—
this is Yahweh's declaration—
or tremble before my face?
I have placed a border of sand against the sea
an ongoing decree that it does not violate—
even though the sea rises and falls,
still it does not violate it.
Even though its waves roar,
they do not cross it.
23 But this people has a stubborn and rebellious heart.
They have turned aside and gone away.
24 For they do not say in their hearts,
"Let us fear Yahweh our God,
the one who brings the rain—
the early rain and the late rains—
in their right time,
keeping the appointed weeks of the harvest for us."
25 Your iniquities kept these things from happening.
Your sins have stopped good from coming to you.

26 For wicked men are found with my people.
They watch as someone crouches to capture birds;
they set a trap and catch people.
27 Like a cage full of birds,
their houses are full of deceit.

generated on Tue Oct 24 10:45:40 2023

So they grow large and become rich.
28 They have become fat;
they shine with well-being.
They crossed over all bounds of wickedness.
They do not plead the cause of the people,
or the cause of the orphan.
They prosper even though they have not
given justice to the needy.
29 Should I not punish them for these things—
this is Yahweh's declaration—
and will I not take vengeance for myself
on a nation like this?
30 An appalling and horrifying thing
has occurred in the land.
31 The prophets prophesy with deceit,
and the priests rule with their own power.
My people love it this way,
but what will happen in the end?'"

Jeremiah 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 5:1-31.

Important figures of speech in this chapter

Hyperbole

It is possible that Yahweh is using the word "a" (meaning "even one") as hyperbole when he states, "If you can find a man or anyone who is acting justly and trying to act faithfully, then I will forgive Jerusalem." The purpose of this is to show how evil Jerusalem had become. (See:, justice, faith and forgive and evil)

Rhetorical questions

Yahweh asks several rhetorical questions in this chapter. This is intended to show Jeremiah the justness of his actions.

Jeremiah 5:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Rush about through the streets

"Go quickly through the streets"

Then look and think about this

"look and find out"

city squares

broad and open places in a city where people can gather

who is acting justly

"who does what is just"

Jeremiah 5:2

Although they say

The word "they" refers to the people of Jerusalem.

As Yahweh lives

"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 5:3

do your eyes not look for faithfulness?

Jeremiah uses this question to emphasize that what Yahweh really wants is faithfulness. Wanting people to be faithful is spoken of as looking for faithfulness. Alternate translation: "you look for faithfulness." or "you want people to be faithful."

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You struck the people, but they do not feel pain.
God punished his people in various ways. Here it is spoken of as if he hit them. Alternate translation: "You punish the people, but they do not pay attention"

they still refuse to receive discipline
Here "to receive discipline" represents learning from discipline to do what is right. Alternate translation: "they still refuse to learn their lesson"

They make their faces harder than rock
Hard faces represents the expression on their faces that shows that they are stubborn. The simile "harder than rock" shows that the people are extremely stubborn. Alternate translation: "They are extremely stubborn"

Jeremiah 5:4

So I said
Jeremiah is speaking.

Jeremiah 5:5

But they all broke their yoke together; they all tore apart the chains that bound them to God.
The yoke and chains represent the law which bind God and his people.

Jeremiah 5:6

So a lion ... A wolf ... A leopard
These are dangerous animals that can kill people. Possible meanings are that 1) this really is about wild animals killing people or 2) these wild animals are metaphors for enemy armies.

So a lion ... A wolf ... A leopard ... torn apart
One possible meaning is that these are metaphors for enemy armies who will attack Judah. Alternate translation: "Like a lion from the thicket, a wolf from the Arabah, and a leopard, enemy armies will come against their cities, attack them, and destroy them. Anyone who goes outside his city will be killed"

thicket
a set of bushes that grew closely together.

wolf
a large wild dangerous dog

is watching
"is watching for an opportunity to attack"

For their transgressions increase
The abstract noun "transgressions" can be translated with the verb "sin." Alternate translation: "For they sin much"

Their acts of apostasy are numerous
The abstract nouns in "acts of apostasy" can be translated as "the ways they disobey me." Alternate translation: "They disobey me in very many ways"

Jeremiah 5:7

Why should I pardon these people?
Yahweh uses this question to emphasize that he has no reason to pardon these people. Alternate translation: "Because of the things that they do, I cannot pardon these people."

these people
the people of Jerusalem

Your sons
Yahweh is speaking to Jerusalem as though she were a woman who had children. Jerusalem's "sons" represent the people of Jerusalem. Alternate translation: "The people of Jerusalem"

I fed them fully
Providing all they needed is spoken of as feeding them. Alternate translation: "I gave them everything they needed"

they committed adultery and walked in great numbers to the houses of prostitutes
This may be a metaphor for being unfaithful to God and worshiping idols, but idol worship also included prostitution. Alternate translation: "they were unfaithful to me and went in large numbers to the houses of prostitutes"

walked in great numbers to the houses of prostitutes
"went in large groups to the houses of prostitutes" or "large groups of them went to the houses of prostitutes"

Jeremiah 5:8

They were horses in heat ... neighed to his neighbor's wife
Because the God speaks of them as if they were horses that wanted to mate with other horses. Alternate translation: "They were like horses in heat ... neighed to his neighbor's wife"

in heat
ready to mate

mate
when animals breed to reproduce

Each man neighed to his neighbor's wife
Male horses neigh loudly to female horses when they want to mate with them. Alternate translation: "Like horses who mate with more than one horse, these men wanted to sleep with other men's wives"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 5:9

So should I not punish them ... and should I not avenge myself on a nation that is like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. Alternate translation: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:10

Connecting Statement:
Yahweh continues to speak. Here he speaks to the enemies of Israel.

Go up onto her vineyards' terraces
In verses 10-13 Yahweh speaks to Israel's enemies. This can be made clear in the quotation. Alternate translation: "You enemies of Israel, go up onto her vineyards' terraces"

Go up onto her vineyards' terraces and destroy
Yahweh speaks of Israel and Judah as if they were a vineyard and the people there were vines. Alternate translation: "Go up into Israel and Judah, which are like a vineyard to me, and destroy them"

do not bring complete destruction to them
"do not completely destroy them"

Trim their vines, since those vines do not come from Yahweh
The word "their" refers to the vineyards. Yahweh speaks of the people of Israel and Judah as if they were vines. Alternate translation: "like farmers who trim the vines of a vineyard, you must remove many of the people of Israel and Judah, because they do not belong to Yahweh"

Jeremiah 5:11

For the houses of Israel and Judah
The word "house" is a metonym for a person's descendants. In this case it refers to the people of the kingdoms of Israel and Judah. Alternate translation: "For the people of Israel and Judah"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:12

They have spoken falsely about Yahweh and they said
"They have spoken falsely about Yahweh by saying"

no harm will come upon us, and we will not see sword or famine
These two sentences say the same thing, the second is more specific than the first.

no harm will come upon us
The idiom "come upon us" means "happen to us." Alternate translation: "No harm will happen to us" or "no one will harm us"

we will not see sword or famine
Here "see" is a metaphor for experience, and "sword" is a metonym for war. Alternate translation: "we will not experience war or famine"

Jeremiah 5:13

The prophets will become wind
Here "prophets" is a metonym that represents what the prophets say, and "wind" is a metaphor for something that does not do anything. Alternate translation: "The prophets words are just noisy wind" or "The prophets make noise like the wind, but what they prophesy will not happen"

the word is not in them
Here "the word" refers to God's message. Alternate translation: "God's message is not in them" or "the messages that they speak are not from God"

so let what they say be done to them
It can be stated clearly what kinds of things the prophets were talking about. Alternate translation: "so let the harm that the prophets talk about come to them" or "since the prophets say that bad things will happen to us, let those bad things happen to the prophets"

Jeremiah 5:14

Because you
The word "you" refers to the people of Israel and Judah.

have said this
See what the people said in Jeremiah 5:12.

see
"look" or "listen" or "pay attention to what I am about to tell you"

I am about to place my word in your mouth
Here "place my word in your mouth" represents causing Jeremiah to speak God's message. Alternate translation: "I will cause you to speak my message"

It will be like a fire, and this people will be like wood
Yahweh speaks of his message as if it were a fire, and of his people as if they were wood.

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For it will consume them
"For my message will consume them." Yahweh's message was about how he would punish his people, so he speaks as if his message would destroy them as a fire destroys wood. Alternate translation: "For when you speak my message, it will destroy the people of Israel as fire destroys wood"

Jeremiah 5:15

against you
"to attack you." The word "you" refers to the people of Israel.

it is a lasting nation, an ancient nation
These phrases mean basically the same thing and emphasize how long the nation has existed. This refers to the nation from far away that Yahweh will bring against Israel. Alternate translation: "it is a very old and enduring nation"

a lasting nation
"an enduring nation" or "a very strong nation"

It is a nation whose language you do not know, nor will you understand what they say
These phrases mean the same thing and emphasize that the Israelites do not know the language of those people. It may imply that the Israelites have not had much contact with them. Alternate translation: "It is a nation whose language you will not understand at all"

Jeremiah 5:16

Connecting Statement:
Yahweh continues to speak to the people of Israel.

Its quiver ... They are all soldiers
Here "Its quiver" represents the enemy nation's army, and the arrows in the quiver represent the soldiers in the army.

quiver
a container for holding arrows

Its quiver is like an open tomb
An open tomb is one that is prepared to have many dead bodies put in it. The enemy army will kill many people. Alternate translation: "That nation's army will use their arrows and kill many people" or "Because of the arrows of its army, many people will die and be buried"

Jeremiah 5:17

They will eat
The word "They" refers to the army of that nation.

They will beat down with a sword your fortified cities
The sword is a synecdoche for all of the different weapons that people use in war. Alternate translation: "They will use their weapons to conquer your strong cities that you trusted to protect you"

your fortified cities
Fortified cities had a wall around them to protect the people inside from their enemies outside.

in which you put your trust
"that you thought were strong enough to keep you safe"

Jeremiah 5:18

Connecting Statement:
Yahweh continues to speak to the people of Israel and Jeremiah.

do not intend to destroy
"will not destroy"

Jeremiah 5:19

done all these things to us
The phrase "these things" refers to sending armies to attack them. Alternate translation: "done all these things to harm us" or "sent foreign armies to attack us"

Just as you ... served foreign gods in your land, so you must also serve strangers
Here "served foreign gods" represents worshiping foreign gods. God would punish them for serving foreign gods by making them serve foreign people. Alternate translation: "Because you ... worshiped foreign gods in your land, you will have to serve foreigners"

Jeremiah 5:20

Connecting Statement:
Yahweh continues to speak to the people of Israel.

Report this
"Tell this"

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Translate "house of Jacob" as in [Jeremiah 2:4]

let it be heard in Judah
This can be expressed in active from. Alternate translation: "Let those in Judah hear it" or "announce it in Judah"

Jeremiah 5:21

who have no understanding
"who do not understand" or "who understand nothing"

generated on Tue Oct 24 10:45:40 2023

you cannot see
Here "cannot see" is a metonym for not understanding. Alternate translation: "you do not understand"

you cannot hear
Here "cannot hear" represents not understanding. "Alternate translation: "you do not understand"

Jeremiah 5:22

Do you not fear me ... face?
Yahweh uses this question to emphasize that the people are extremely foolish because they do not fear Yahweh. Alternate translation: "It is foolish that you do not fear me ... face!"

or tremble before my face
The trembling would be because of fear, and being "before my face" represents being aware of who God is. Alternate translation: "or shake with fear because of me"

I have placed a border of sand against the sea
"I placed the sand as the border for the sea"

an ongoing decree that it does not violate
God speaks of the ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "an everlasting limit that it cannot cross"

rises and falls
"moves back and forth"

it does not violate it
"the ocean does not violate my decree." God speaks of ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "it does not succeed in going past the border"

Jeremiah 5:23

General Information:
Yahweh continues to speak to the people of Israel.

this people has a stubborn and rebellious heart. They have turned
The people's heart represents their attitude toward God. If Yahweh is speaking to the people, this can also be expressed with the word "you." Alternate translation: "but you people have a stubborn and rebellious heart. You have turned" or "but you people are stubborn and rebellious. You have turn"

They have turned aside and gone away
This metaphor presents the people no longer obeying God and doing evil as they please as if they had purposefully left the proper path to somewhere and gone far away from it.. Alternate translation: "They have rebelled and disobey me"

Jeremiah 5:24

they do not say in their hearts
Here "their hearts" represent their thoughts, and "say" represents thinking. Alternate translation: "they do not think"

keeping the appointed weeks of the harvest for us
Here "keeping the appointed weeks of the harvest" represents making sure that those weeks happen at the right time. Alternate translation: "making sure for us that the weeks of harvest happen when they are supposed to"

Jeremiah 5:25

Your iniquities
The word "Your" refers to the descendants of Jacob and the people of Judah.

these things
This refers to the rains and the harvests.

Your sins have stopped good from coming to you
Good things "coming" represents good things happening. "Because of your sins, good things have stopped happening to you"

Jeremiah 5:26

General Information:
Yahweh continues to speak.

For wicked men are found with my people
This can be stated in active form. Alternate translation: "For I have found wicked men among my people"

They watch as someone crouches to capture birds
God speaks of wicked people wanting to harm someone as if they were waiting to capture birds. Alternate translation: "Like someone hiding and waiting to capture birds"

they set a trap and catch people
God speaks of wicked people intentionally harming others as if they were setting a trap. Alternate translation: "They set things up so that they can take advantage of people"

Jeremiah 5:27

Like a cage full of birds, their houses are full of deceit
Here "deceit" represents the things that were taken by deceit. Alternate translation: Like a cage full of birds that a hunter has caught, wicked people's houses are full of things that they have taken by deceiving people

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they grow large and become rich
Here "large" represents powerful. Alternate translation: "these wicked people become powerful and rich"

Jeremiah 5:28

they shine with well-being
Possible meanings are 1) their skin shines because of the healthy food they eat, or 2) their body is smooth because of the muscle and fat between their bones and skin. It indicates that they eat well.

They crossed over all bounds of wickedness
Doing all kinds of wicked things is spoken of as if there were a boundary separating some wicked things from things that are even more wicked. Alternate translation: "They do all kinds of wicked things" or "They even do the most wicked things"

They do not plead the cause of the people, or the cause of the orphan
"They do not plead with the rulers to give the people and the orphans what they need" or "They do not plead with the rulers to give justice to the people and the orphans"

they have not given justice to the needy
"they have not helped the needy by doing what is just for them"

Jeremiah 5:29

Should I not punish ... a nation like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. See how you translated a similar sentence in [Jeremiah 5:9]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:30

General Information:
Yahweh continues to speak.

An appalling and horrifying thing has occurred
This can be stated more actively. Alternate translation: "People do terrible and horrible things"

in the land
Here "the land" refers to the land of Israel.' Alternate translation: "in the land of Israel"

Jeremiah 5:31

The prophets prophesy with deceit, and the priests rule with their own power
These are the atrocities and horrors that are spoken of in verse 30.

The prophets prophesy with deceit
"The prophets prophesy lies" or "The prophets tell lies when they prophesy"

the priests rule with their own power
Possible meanings are 1) the priests do not submit to God's authority. Alternate translation: "the priests rule by their own authority" or 2) the priests rule according to the directions of the prophets

but what will happen in the end?
"but what will you do at the end of all of this?" Yahweh uses this question to emphasize that the people will regret being wicked when he punishes them for it. Alternate translation: "but in the end I will punish you and you will be regret your wicked behavior"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Find safety, people of Benjamin, by leaving Jerusalem.
Blow a ram's horn in Tekoa.
Raise up over Beth Hakkerem a signal,
since wickedness is appearing from the north;
a great crushing is coming.
2 The daughter of Zion,
the beautiful and delicate woman, will be destroyed.
3 The shepherds and their flocks will go to them;
they will set up tents against her all around;
each man will shepherd with his own hand.

4 "Dedicate yourselves to the gods for the battle.
Arise, let us attack at noon.
Woe to us! For the daylight is fading away
and the evening shadows are falling.
5 But let us attack at night
and destroy her fortresses."

6 For Yahweh of hosts says this:

Cut her trees,
and heap up siege works against Jerusalem.
This is the right city to attack,
because it is filled with oppression.
7 As a well pours out fresh water,
so this city keeps producing wickedness.
Violence and devastation are heard within her;
sickness and wounds are continually before my face.
8 Accept discipline, Jerusalem,
or I will turn away from you
and make you into a ruin, an uninhabited land.'"

9 Yahweh of hosts says this,

"They will certainly glean the remnant of Israel like a vineyard.
Reach out again with your hand to pick grapes from the vines.

10 To whom should I declare and warn
so they will listen?
Look! Their ears are uncircumcised;
they are not able to pay attention!
Look! The word of Yahweh has come to them to correct them,
but they do not want it."
11 But I am filled with Yahweh's fury.
I am tired of holding it in.
He said, to me,
"Pour it out on the children in the streets
and on the groups of young men.
For every man will be taken away with his wife;
and every old person heavy with years.
12 Their houses will be turned over to others,
both their fields and their wives together.
For I will attack the inhabitants of the land with my hand—
this is Yahweh's declaration.
13 Yahweh declares that from the least to the greatest,
all of them are greedy for dishonest gain.
From the prophet to the priest,
all of them practice deceit.
14 They have healed the brokenness of my people lightly,

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saying, 'Peace, Peace,' when there is no peace.
15 Were they ashamed when they practiced abominations?
They were not ashamed;
they did not know how to blush!
So they will fall among the fallen;
they will be brought down
when they are punished, says Yahweh.

16 Yahweh says this,

"Stand at the road crossing and look;
ask for the ancient pathways.
'Where is this good way?'
Then go on it and find a resting place for yourselves.
But the people say,
'We will not go.'
17 I appointed for you watchmen to listen for the ram's horn.
But they said, 'We will not listen.'
18 Therefore, nations, listen!
See, you witnesses, what will happen to them.
19 Hear, earth!
See, I am about to bring disaster to this people,
the fruit of their thoughts,
because they paid no attention to my word
and they have rejected my law.
20 What does this frankincense going up from Sheba mean to me
or these sweet smells from a distant land?
Your burnt offerings are not acceptable to me,
nor are your sacrifices.

21 So Yahweh says this,

'See, I am about to place a stumbling block against this people.
They will stumble over it-fathers and sons together.
Inhabitants and their neighbors will also perish.'

22 Yahweh says this,

'See, a people is coming from the land of the north,
a great nation is being stirred up from the farthest parts of the earth.
23 They will pick up bows and spears.
They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle,
against you, daughter of Zion.'"

24 We have heard the reports about them
and our hands fall limp in distress.
Anguish seizes us as a woman giving birth.
25 Do not go out to the fields,
and do not walk on the roads,
for the swords of the enemy and terror are all around.
26 Daughter of my people,
gird yourself with sackcloth and roll in ashes;
mourn with painful sobs as for an only son,
for the destroyer will suddenly come upon us.

27 "I have made you, Jeremiah,
one who tests my people like one would test metal,
so you will inspect and test their ways.
28 They are all the most stubborn of people,
who go about slandering others.

generated on Tue Oct 24 10:45:40 2023

All of them are bronze and iron, acting corruptly.
29 The bellows are scorched by the fire that is burning them;
the lead is consumed in the flames.
The refining continues among them,
but it is useless, because the evil is not removed.
30 They will be called rejected silver,
for Yahweh has rejected them."

Jeremiah 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:1-30.

Special concepts in this chapter

Gods and battle

In the ancient Near East, it was commonly believed that a nation's gods were responsible for military victory. It may have been believed that a god would not defend an evil city. (See: falsegod and evil)

Jeremiah 6:1

General Information:

Yahweh is speaking.

Find safety ... by leaving Jerusalem

Here "Find safety" represents doing what they can in order to be safe. Alternate translation: "Be safe .. by leaving Jerusalem" or "Leave Jerusalem ... so that you can be safe"

people of Benjamin

This is who Yahweh was speaking to.

Blow a ram's horn in Tekoa

A ram's horn is used as a warning that people will be attacked. Alternate translation: "Blow a ram's horn in Tekoa to warn the people that they will be attacked"

Tekoa

This is the name of a town about 18 kilometers south of Jerusalem. The name means "a horn for blowing."

Raise up over Beth Hakkerem a signal

Possible meanings are 1) the signal is smoke from a fire. Alternate translation: "Light a fire to send up smoke at Beth Hakkerem to warn people about the enemy coming" or 2) the signal is a flag. Alternate translation: "Raise up a flag over the town of Beth Hakkerem to warn people about the enemy coming"

Beth Hakkerem

the name of a town about 10 kilometers south of Jerusalem. The name means "the place of the vineyard."

wickedness is appearing from the north

Here "wickedness" represents disaster and the people who will cause it. Alternate translation: "enemies will come from the north and cause disaster to happen to you" or "enemies coming from the north will destroy you"

a great crushing is coming

How the crushing will come can be stated clearly. Alternate translation: "Enemies will come and crush you" or "Enemies will come and destroy you"

Jeremiah 6:2

The daughter of Zion, the beautiful and delicate woman

Zion is another name for Jerusalem. Yahweh speaks of Jerusalem as though it were a woman. He speaks of it as a daughter to show his love for Jerusalem. Alternate translation: "My dear Zion, which is like a beautiful and delicate woman" or "My dear Zion"

Jeremiah 6:3

The shepherds and their flocks will go to them

Kings were often spoken of as shepherds of their people. Alternate translation: "The kings and their soldiers will go to them"

they will set up tents against her all around

The phrase "against her" means "in order to attack Zion." Alternate translation: "they will set up tents all around Zion in order to attack it"

each man will shepherd

God speaks of kings leading their armies to destroy the land, as if they were shepherds leading their sheep to eat grass. Alternate translation: "like a shepherd each king will lead his army" or "each king will lead his army"

generated on Tue Oct 24 10:45:40 2023

with his own hand
Here "hand" represents the portion of something someone his assigned to take in his hand. Here it refers to the portion of land the king is assigned to conquer. Alternate translation: "and conquer his portion of the land"

Jeremiah 6:4

General Information:
A king from the attacking army is speaking to the men under his control.

Dedicate yourselves
It can be stated clearly that the kings say this. Alternate translation: "The kings say to their armies, 'Dedicate yourselves"

Dedicate yourselves to the gods for the battle
The attacking army tries to ensure that their gods will help them during the war by performing ceremonies and making sacrifices to them. Alternate translation: "Prepare for war by purifying yourselves and sacrificing to the gods"

Arise, let us attack
To arise or stand up is a metaphor for no longer watching and thinking and instead beginning to act. Alternate translation: "Let us stop thinking and begin to attack"

let us attack at noon
"Let us attack Jerusalem at noon"

Woe to us! For the daylight is fading away and the evening shadows are falling
The kings say this later in the day when they want their army to keep fighting even though it is getting dark.

Woe to us! For
"It is too bad that" or "We are sorry to see that"

the daylight is fading away
The end of the day is spoken of in terms of its light becoming dark. Alternate translation: "the day is ending" or "it is beginning to get dark"

are falling
"are stretching out" or "are getting longer"

Jeremiah 6:5

at night
"during the night even though it is dark"

her fortresses
People often spoke of cities as if they were women. Her the word "her" refers to Jerusalem. Alternate translation: "the strong buildings of Jerusalem"

Jeremiah 6:6

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh.

Cut her trees
God says this to the army that will attack Jerusalem. The word "her" refers to Jerusalem; cities were often spoken of as if they were women. Alternate translation: "Cut down the trees outside of Jerusalem"

heap up siege works against Jerusalem
Siege works are either high mounds of dirt or high ramps made of wood that the enemies build outside the city wall in order go on top of the wall and attack the people inside the city.

because it is filled with oppression
Here "it is filled with oppression" represents people there always oppressing people. Alternate translation: "because its people are always oppressing each other"

Jeremiah 6:7

As a well pours out fresh water, so this city keeps producing wickedness
Here "this city keeps producing wickedness" represents people in the city continuing to do wicked things.

Violence and devastation are heard within her
This can be stated in active form. Alternate translation: "I hear the sound of violence and devastation in her"

sickness and wounds are continually before my face
These things being "before" God's face represents him seeing them. Alternate translation: "I constantly see sickness and wounds"

Jeremiah 6:8

Accept discipline, Jerusalem ... make you into a ruin, an uninhabited land
Here God speaks to the people of Jerusalem as if he were speaking to the city itself. Alternate translation: "Accept discipline, you people of Jerusalem ... make your land into a ruin, an uninhabited land"

Accept discipline
"Accept discipline" here is a metaphor for learning from discipline. Alternate translation: "Learn from your discipline" or "When I punish you, learn to do what is right"

an uninhabited land
"a land that has no people living in it"

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Jeremiah 6:9

They will certainly glean the remnant of Israel like a vineyard
Yahweh speaks of the enemy attacking those who remain as if the enemy were to pick grapes that remain in a vineyard after others have harvested it. Alternate translation: "After destroying Israel, they will certainly come back to attack the people who are still alive"

They will certainly
The word "They" refers to the enemy that Yahweh sends to destroy Israel.

Reach out again with your hand to pick grapes from the vines
Yahweh commands the enemy to attack those who remain in Israel as if the enemy were pick to grapes that remain in a vineyard after others have harvested it. Alternate translation: "Come back and attack the people of Israel who remain" or "Like people who reach out again to pick grapes from vines that they have already harvested, come back and attack the people who remain"

Jeremiah 6:10

To whom should I declare and warn so they will listen
Yahweh uses this question to emphasize that none of the people of Israel would listen to him even after they survived the attack of their enemies. Alternate translation: "There is no one left for me to speak to and warn who might listen"

Look
"You can see it yourself"

Their ears are uncircumcised
This represents their stubborn unwillingness to listen to God. Alternate translation: "Their ears are closed" or "They refuse to listen"

Their ears
The word "Their" refer to the people of Israel.

The word of Yahweh has come to them
This idiom is used to announce that God gave messages to them. He did this through his prophets. Alternate translation: "Yahweh has sent messages to them" or "Yahweh has spoken to them"

they do not want it
"they do not want to listen to the word of Yahweh"

Jeremiah 6:11

But I am filled with Yahweh's fury
Jeremiah is speaking. He feels the same anger that Yahweh feels, and he speaks of being extremely angry as if he were filled with anger. Alternate translation: "I am completely angry as Yahweh is"

I am tired of holding it in
Jeremiah speaks of not showing Yahweh's anger as if he were holding the anger inside himself. Alternate translation: "I am tired from not expressing this anger" or "I am tired of not doing anything about this anger"

Pour it out on the children in the streets and on the groups of young men
God speaks of punishing the people of Israel as if his anger were a liquid that he wanted Jeremiah to pour out on them. Alternate translation: "In anger punish the children in the streets and the groups of young men"

For every man will be taken away with his wife
This can be stated in active form. Alternate translation: "Because enemies will capture every man with his wife"

every old person heavy with years
The words "will be taken" are understood from the previous phrase. Alternate translation: "every old person heavy with years will be taken" or "they will take every old person heavy with years"

every old person heavy with years
The phrase "heavy with years" is an idiom that means "very old." It reinforces the phrase "old person." Alternate translation: "every very old person"

Jeremiah 6:12

Their houses will be turned over to others
This can be stated in active form. Alternate translation: "Their houses will become the possession of other people" or "There people will take their houses"

both their fields and their wives together
The phrase "will be turned over to others" is understood from the previous phrase. Alternate translation: "and their their fields and their women will also be turned over to others"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 6:13

that from the least to the greatest, all of them are greedy
The phrase "from the least to the greatest" shows that all the people of Israel are included in the phrase "all of them," regardless of how important they are. Alternate translation: "all of them, including the least powerful, the most powerful, and every one else, are greedy"

generated on Tue Oct 24 10:45:40 2023

the least
This refers to the least powerful and least important people. Alternate translation: "the least powerful people"

the greatest
This refers to the most powerful and most important people. Alternate translation: "the greatest people" or "the most powerful people"

all of them
"all of the people of Israel"

are greedy for dishonest gain
The abstract noun "gain" can be expressed with the phrases "get more money" or "get more things." Alternate translation: "want to get more money by lying to people" or "strongly desire to get more things and will even trick people in order to get them"

all of them practice deceit
"all of them deceive people" or "all of them are liars"

Jeremiah 6:14

They have healed the brokenness of my people lightly
Possible meanings are 1) the brokenness represents the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious" or 2) the brokenness represents the people's sin. Alternate translation: "They act as though my people's sins are not serious"

the brokenness of my people
"the places where my people were broken" or "my people, who were broken,"

lightly
Here "lightly" represents treating the wounds as if they were not serious, as if it were easy to heal them.

'Peace, Peace,' when there is no peace
"'All is well, All is well,' but it is not well"

Jeremiah 6:15

Were they ashamed when they practiced abominations?
God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed"

they did not know how to blush
When a person is ashamed, his face normally turns red. Alternate translation: "their faces did not even turn red"

they will fall among the fallen
Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed"

they will be brought down when they are punished
Here "will be brought down" represents being destroyed. This can be stated in active form. Alternate translation: "I will destroy them when I punish them"

Jeremiah 6:16

Yahweh says this
It can be stated clearly who Yahweh says this to. Alternate translation: "Yahweh says this to the people of Israel" or "Yahweh says this to his people"

Stand at the road crossing ... We will not go
The roads and pathways refer to ways that people live their lives. Yahweh wants the people of Israel to ask what is the good way to live their lives and for them to live that way.

the road crossing
This refers to the place where two roads meet.

ask for the ancient pathways
The ancient pathways represent their ancestors's behavior, how their ancestors lived long ago. Alternate translation: "ask about the pathways that your ancestors walked on" or "ask about how your ancestors behaved"

Where is this good way
Possible meanings are 1) "this good way" represents the good way to live. Alternate translation: "What is the good way to live" or 2) "this good way" represents the way to live that results in blessings. Alternate translation: "Where is the way to what is good" or "What is the way to live that results in blessing"

Then go on it
"Then walk on that path." Going on that path represents living that way. Alternate translation: "Then live that way"

We will not go
This represents not living that way. Alternate translation: "We will not live that way"

Jeremiah 6:17

I appointed for you watchmen to listen for the ram's horn
Yahweh speaks of his prophets as if they were watchmen who were sent to warn the people of danger.

appointed for you
The word "you" refers to the people of Israel.

to listen for the ram's horn
"to listen to the sound of the ram's horn." Yahweh speaks of his warning messages to his prophets as if the messages were a ram's horn being blown to warn people about the danger that would come. The prophets were to listen to the warning and tell the people about it.

Jeremiah 6:18

Therefore, nations, listen! See, you witnesses, what will happen to them.
These two sentences are telling the people of other nations to witness what Yahweh will do to the rebellious people of Judah. Alternate translation: "Therefore, you people of other nations, listen! You witnesses, see what will happen to my people"

Therefore, nations, listen!
"Therefore, nations, listen to what I am about to say!"

you witnesses
"you who are witnesses"

will happen to them
The word "them" refers to the people of Israel.

Jeremiah 6:19

Hear, earth
Jeremiah is speaking to the people of nations far away from him as if they could hear him. He is speaking as if to the earth itself. Alternate translation: "Listen, everyone who lives on the earth"

I am about to bring disaster to this people
"soon I will punish these people severely"

the fruit of their thoughts
Here the word "fruit" represents results or consequences. Alternate translation: "the consequences of their thoughts"

they paid no attention to my word and they have rejected my law
Here "paid no attention to my word" refers to not listening to what God said, and "rejected my law" refers to refusing to obey God's law. Alternate translation: "they did not listen to what I said and they have not obeyed my law"

Jeremiah 6:20

What does this frankincense going up from Sheba mean to me? Or these sweet smells from a distant land?
God uses these questions to rebuke the people. Alternate translation: "Frankincense from Sheba and sweet smelling cane from a distant land mean nothing to me." or "I do not want your burnt offerings of frankincense from Sheba or sweet smelling cane from a distant land."

these sweet smells
People would burn sweet smelling cane as an offering to God.

are not acceptable to me
"do not please me" or "do not make me happy"

Jeremiah 6:21

See, I
"Pay attention, because what I am about to say is both true and important: I"

I am about to place a stumbling block against this people
"I am about to put obstacles in front of this people." Yahweh speaks of the troubles that he will make happen to the people of Israel as if they were a blocks that people stumble over.

fathers and sons together
The phrase "will stumble" is understood from the previous phrase. Alternate translation: "fathers and sons will both stumble" or "fathers and sons will both be hurt"

Inhabitants and their neighbors
"Neighbors and their friends"

Jeremiah 6:22

a people is coming
Their purpose can be made clear. Alternate translation: "a people is coming to attack you" or "an army is coming"

a great nation
Here "nation" represents the army of the nation. Alternate translation: "the army of a great nation"

is being stirred up from the farthest parts of the earth
Being "stirred up" represents preparing to do something. Alternate translation: "is being prepared to come from a distant land"

Jeremiah 6:23

They will pick up bows and spears
"The soldiers will carry bows and spears"

Their sound is like the sea roar
The loud noise that the soldiers make is compared to the loud noise of the ocean. Alternate translation: "The sound that they make is very loud, like the sound of the ocean"

they are riding on horses, set out in order as men for battle
The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are

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riding on horses in their assigned rows, and they are ready to fight against you"

Jeremiah 6:24

We have heard
The word "We" probably refers to Jeremiah and the people of Judah.

our hands fall limp in distress
"our hands are weak because we are anxious"

Anguish seizes us
Feeling great anguish is spoken of as if the anguish grabs them. Alternate translation: "We feel terrible anguish"

as a woman giving birth
The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: "like a woman who is about to give birth"

Jeremiah 6:25

General Information:
Jeremiah speaks to the people of Jerusalem. Some versions interpret this as Yahweh speaking to the people of Jerusalem.

for the swords of the enemy and terror are all around
The phrase "swords of the enemy" represents the enemy with their swords ready to attack. The abstract noun "terror" refers to things that cause people to be frightened and can be translated with an adjective. Alternate translation: "For the enemy is everywhere with their swords and everyone else is terrified"

Jeremiah 6:26

Daughter of my people
Jeremiah shows Yahweh's love for his people by speaking to them as a daughter. See how you translated a similar phrase in [Jeremiah 4:11]

gird yourself with sackcloth and roll in ashes
People do these things to show that they are extremely sad. Alternate translation: "Show how sad you are by wearing sackcloth and rolling in ashes"

gird yourself with sackcloth
People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. See how you translated similar words in [Jeremiah 4:8]

mourn with painful sobs as for an only son
Jeremiah compares the people's great sadness to the sadness that a mother feels if her only son dies. Alternate translation: "mourn with painful sobs as you would if your only son died"

for the destroyer will suddenly come upon us
"because the enemy army will suddenly come to attack us"

Jeremiah 6:27

General Information:
Yahweh is speaking to Jeremiah. God speaks of the people of Israel being very sinful as if they were silver that was full of impurities. God speaks of punishing Israel to make them stop sinning as if he were boiling silver and lead in a hot fire in order to remove the impurities from the silver.

one who tests my people like one would test metal
Yahweh compares Jeremiah testing his people to a person who tests metal to see how good it is.

their ways
"their behavior" or "how they live"

Jeremiah 6:28

who go about slandering others
"and constantly slander other people"

All of them are bronze and iron
Bronze and iron are hard metals. Yahweh speaks of the people being stubborn as if they were hard like bronze and iron. Alternate translation: "All of them are hard like bronze and iron" or "All of them are stubborn, as hard as bronze and iron"

Jeremiah 6:29

The bellows are scorched by the fire that is burning them; the lead is consumed in the flames
God speaks of punishing his people as if they were silver and he was boiling the silver in a very hot fire. These phrases emphasize that the one boiling the metal was working very hard.

The bellows are scorched by the fire that is burning them
The fire is so hot that it burns the bellows. This can be stated in active form. This very hot fire represents God's judgment. Alternate translation: "The fire is so hot that it scorches the bellows" or "The punishment is so severe that it is like a fire that even burns the bellows"

The bellows are scorched
Bellows are a tool used to blow large amounts of air into a burning fire to make the fire hotter.

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the lead is consumed in the flames
The silver has so many impurities in it that the lead is used up before it can remove them all. This represents the people of Israel being so full of sin, that they continue to sin even after God punishes them. Alternate translation: "the silver is so full of impurities, that the lead that is used to remove them is used up" or "they are like silver that is so full of impurities that the lead cannot remove them all"

The refining continues among them
This can be stated in active form. Alternate translation: "You will continue to refine them" or "You will continue to try to purify them"

because the evil is not removed
God speaks of Israel continuing to be evil as if they were silver and the impurities remained in the silver. This can be stated in active form. Alternate translation: "because the evil remains" or "the impurities remain"

Jeremiah 6:30

They will be called rejected silver, for
This can be stated in active form. Alternate translation: "People will say about the people of Israel, 'They are rejected silver,' for"

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Chapter 7

1 The word that came to Jeremiah from Yahweh, saying, **2** "Stand at the gate of the house of Yahweh and proclaim this word! Say, 'Hear the word of Yahweh, all you of Judah, you who enter these gates to worship Yahweh. **3** Yahweh of hosts, God of Israel, says this: Make your ways and practices good, and I will let you continue to live in this place. **4** Do not entrust yourself to deceitful words and say, "Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!" **5** For if you actually make your ways and practices good; if you completely execute justice between a man and his neighbor— **6** if you do not oppress the sojourner, the orphan, or the widow and do not pour out innocent blood in this place, and do not walk after other gods to your own harm— **7** then I will let you stay in this place, in the land that I gave to your ancestors from ancient times and forever.

8 Behold! You are entrusting yourselves to deceitful words that do not help you. **9** Do you steal, kill, and commit adultery? Do you swear deceitfully and offer incense to Baal and walk after other gods whom you have not known? **10** Then do you come and stand before me in this house that is called by my name and say, "We are saved," so you can do all of these abominations? **11** Is this house, which carries my name, a den of bandits in your eyes? But behold, I have seen it—this is Yahweh's declaration.'

12 'So go to my place that was in Shiloh, where I allowed my name to stay there in the beginning, and look at what I did to it because of the wickedness of my people Israel. **13** So now, on account of your doing all of these practices—this is Yahweh's declaration—I spoke to you time and time again, but you did not listen. I summoned you, but you did not answer. **14** Therefore, what I did to Shiloh, I will also do to this house that is called by my name, the house in which you have trusted, this place that I gave to you and your ancestors. **15** For I will send you out from before me just as I had sent out all your brothers, all the descendants of Ephraim.'

16 As for you, Jeremiah, do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me, for I will not listen to you. **17** Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** The children are gathering wood and the fathers kindling the fire! The women are kneading dough to make cakes for the queen of the heavens and pour out drink offerings for other gods so that they will provoke me. **19** Are they truly provoking me?—this is Yahweh's declaration—is it not themselves whom they are provoking, so that shame is on them? **20** Therefore the Lord Yahweh says this, 'See, my anger and wrath will gush out onto this place, on both man and animals, on the tree in the fields and the fruit on the ground. It will burn and never be extinguished.'

21 Yahweh of hosts, God of Israel says this: 'Add your burnt offerings to your sacrifices and eat the meat. **22** For when I brought your ancestors out from the land of Egypt, I did not require anything from them. I gave them no command about matters of burnt offerings and sacrifices. **23** I only gave them this command, "Listen to my voice, and I will be your God and you will be my people. So walk in all the ways that I am commanding you, so that it may go well with you." **24** But they did not listen or incline their ear. They lived by their own stubborn plans of their wicked hearts, so they went backwards, not forward. **25** Ever since the day when your ancestors went out from the land of Egypt until this day, I have sent every one of my servants, my prophets, to you. I persisted in sending them. **26** But they did not listen to me or incline their ear. Instead, they stiffened their necks. They were more wicked than their ancestors.'

27 So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you. **28** Say to them: This is a nation that does not listen to the voice of Yahweh its God and does not receive discipline. Truth is destroyed and cut off from their mouths.

29 Cut off your hair and shave yourself, and throw away your hair. Sing a dirge over the open places. For Yahweh has rejected and abandoned this generation in his rage. **30** For the sons of Judah have done evil in my eye—this is Yahweh's declaration—they have set their detestable things in the house that is called by my name, in order to defile it. **31** Then they built the high place of Topheth that is in the Valley of Ben Hinnom. They did this to burn their sons and daughters in fire—something that I did not command, nor did it enter my mind. **32** So see, days are coming—this is Yahweh's declaration—when it will no longer be called Topheth or Valley of Ben Hinnom. It will be the Valley of Slaughter; they will bury bodies in Topheth until there is no room left. **33** The corpses of this people will be food for the birds of the skies and the wild animals of the earth, and there will be no one to frighten them away. **34** I will put an end to the cities of

generated on Tue Oct 24 10:45:40 2023

Judah and the streets of Jerusalem, the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, for the land will become a desolation."

Jeremiah 7 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 7:29-34, which is an extended quotation, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Justice in society

Jeremiah commanded the people of Jerusalem to live justly. Without justice, they did not truly have faith in Yahweh. Without this faith in Yahweh, the temple and its rituals were useless. (See: justice and faith and temple)

Other possible translation difficulties in this chapter

"Do not pray for this people"

Yahweh wanted the people to repent. This statement, and the others that follow, may be taken in another way. They are intended to show that it is too late for the people, and their punishment will come regardless of their response. (See: repent)

Jeremiah 7:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 7:2

all you of Judah

"all you people of Judah"

Jeremiah 7:3

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Make your ways and practices good, and I will let you continue

"If you improve your ways and your practices, then I will let you continue"

in this place

This means in the land of Judah, not in the temple.

Jeremiah 7:4

Do not entrust yourself to deceitful words and say

The reflexive pronoun "yourself" emphasizes the personal risk to the Israelites. Alternate translation: "Do not trust in deceitful words to protect you, saying"

Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!

It is implied that, since the temple belongs to Yahweh and represents his presence, he will protect it and the people of Judah will be safe. Possible meanings for why "Temple of Yahweh" is repeated three times are 1) it was repeated for emphasis or 2) it was repeated as part of a temple liturgy. Alternate translation: "This is the temple of Yahweh so it is absolutely certain that no one will destroy it and we are safe."

Jeremiah 7:5

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

make your ways and practices good

"improve your ways and practices." See how you translated this in Jeremiah 7:3.

completely execute justice

The abstract noun "justice" can be translated using the verb "judge." Alternate translation: "judge rightly"

Jeremiah 7:6

if you do not oppress the sojourner, the orphan, or the widow

This can be expressed in positive terms. "if you treat the sojourner, the orphan, and the widow justly"

generated on Tue Oct 24 10:45:40 2023

orphan
child whose parents have died

pour out innocent blood
Here pouring out innocent blood represents killing those not deserving death. Alternate translation: "kill innocent people"

walk after other gods
Here walking after is a metonym for following after with the intent to serve and obey. Alternate translation: "serve other gods"

in this place
Here "this place" refers to the land of Judah.

Jeremiah 7:7

will let you stay
"will let you continue to live"

from ancient times and forever
"from ancient times and continually." This means Yahweh gave the land to the people of Judah to be their permanent possession.

Jeremiah 7:8

General Information:
The word "you" in these verses refers to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Behold!
The word "Behold" here alerts us to pay attention to the information that follows.

Jeremiah 7:9

Do you steal, kill, and commit adultery? Do you swear ... and walk after other gods whom you have not known?
These questions expect a positive answer to make the point that God knows the sins they are committing. This can be translated as a statement. Alternate translation: "You steal, kill, and commit adultery. You swear ... and walk after other gods whom you have not known."

swear deceitfully
"lie even in your oaths"

walk after other gods
Here walking after is a metonym for following after with the intent to serve and obey. See how you translated this in [Jeremiah 7:6]

Jeremiah 7:10

Then do you come and stand ... so you can do all of these abominations?
This question expects a positive answer to make the point that God knows the hypocrisy of their words and actions. This can be translated as a statement. Alternate translation: "Then you come and stand ... so you can do all of these abominations."

house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. Alternate translation: "house that belongs to me" or "temple where you worship me"

Jeremiah 7:11

Is this house, which carries my name, a den of bandits in your eyes?
This question expects a positive answer to make the point that God knows what they think about Yahweh's temple. This can be translated as a statement. Alternate translation: "This house, which carries my name, is a den of bandits in your eyes!" or "You act as though you think this house, which is called by my name, should be a place where bandits can go to hide!"

this house, which carries my name
Yahweh's temple is spoken of as if it was carrying the name of Yahweh. This has a similar meaning to "this house that is called by my name" in the previous verse.

bandits
violent people who steal and destroy

But behold, I have seen it
"But I certainly have seen what you are doing"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 7:12

General Information:
The words "you" and "your" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

my place that was in Shiloh, where I allowed my name to stay there in the beginning
Here "where I allowed my name to stay" is an idiom that means this was a place where Yahweh was worshiped. Alternate translation: "the place in Shiloh where I first allowed my people to worship me"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 7:13

time and time again
This hendiadys is also an idiom that means something is done many times. Alternate translation: "repeatedly" or "persistently"

Jeremiah 7:14

this house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10]

Jeremiah 7:15

General Information:
This page has intentionally been left blank.

Jeremiah 7:16

General Information:
Yahweh speaks to Jeremiah about the people of Judah. In these verses, "this people" refers to the people of Judah.

do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me
These four clauses each mean about the same thing and are repeated for emphasis.

lift up a cry of distress
"cry out with sadness"

on their behalf
"for their benefit" or "for them"

petition me
"plead with me"

Jeremiah 7:17

Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?
This question expects a positive answer and is asked to bring these things to Jeremiah's attention. They can be expressed as a statement. Alternate translation: "Look at what they are doing in the cities of Judah and in the streets of Jerusalem!"

Jeremiah 7:18

kindling the fire
"starting the fire"

kneading dough
mixing dough by hand

dough
a thick mixture of flour and liquid used for baking

the queen of the heavens
This was the name of a false god. Alternate translation: "the false god known as 'the queen of the heavens'"

will provoke me
"will anger me"

Jeremiah 7:19

General Information:
In these verses, "they" and "themselves" refer to the people of Judah.

Connecting Statement:
Yahweh continues to speak to Jeremiah about the people of Judah.

is it not themselves whom they are provoking, so that shame is on them?
This question expects a positive answer. It can be expressed as a statement. Alternate translation: "they are provoking themselves, so that shame is on them!" or "they are troubling and bringing shame on themselves!"

shame is on them
The abstract noun "shame" can be translated using the verb "shamed." Alternate translation: "they are shamed"

Jeremiah 7:20

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

my anger and wrath will gush out onto this place
Yahweh speaks of his anger as if it were something that could be poured out. Alternate translation: "I will punish this place"

anger and wrath
These words mean basically the same thing and emphasize the intensity of Yahweh's anger.

gush out
"pour out"

It will burn and never be extinguished
Yahweh speaks of his anger as if it were a fire that could not be put out. Alternate translation: "No one will will be able to stop my anger"

never be extinguished
"never stop burning"

Jeremiah 7:21

General Information:
In these verses, "you" and "your" refer to the people of Judah.

generated on Tue Oct 24 10:45:40 2023

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Add your burnt offerings to your sacrifices and eat the meat
The people were supposed to burn the burnt offering completely and only eat the meat from certain sacrifices. Because the people have been disobeying the moral law, God sarcastically tells them to eat the burnt offering as well since he was rejecting it. Alternate translation: "I do not care if you eat the meat from the burnt offerings as well as the meat from your sacrifices"

Jeremiah 7:22

General Information:
This page has intentionally been left blank.

Jeremiah 7:23

Listen to my voice
Here listening to Yahweh's voice means to both hear his words and obey what he says. Alternate translation: "Hear and obey what I say"

walk in all the ways that I am commanding you
Yahweh speaks of obeying his commands as if one were walking in them, like person would walk along a road. Alternate translation: "do everything that I am commanding you"

Jeremiah 7:24

General Information:
The words "you" and "your" in these verses refer to the people of Judah. "They" refers to the ancestors of the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

they did not listen or incline their ear
These phrases mean about the same thing and are repeated for emphasis.

incline their ear
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "listen carefully" or "pay attention"

by their own stubborn plans of their wicked hearts
"according to their own plans because they were wicked and stubborn"

they went backwards, not forward
This is a metaphor. Possible meanings are 1) they refused to pay attention to Yahweh, instead of eagerly obeying him. Alternate translation: "they went away from me instead of drawing closer to me" or 2) they got worse and worse instead of improving. Alternate translation: "they got worse instead of better"

Jeremiah 7:25

Ever since the day when your ancestors went out from the land of Egypt until this day
This is a generalization that means over this entire period of time, not every day during this period of time. Alternate translation: "From the time your ancestors went out from the land of Egypt until now"

I persisted in sending them
"I sent them again and again" or "I repeatedly sent them"

Jeremiah 7:26

they stiffened their necks
This is an idiom that means they were stubborn. Alternate translation: "they became stubborn" or "they resisted me"

They were more wicked
"Each generation was more wicked"

Jeremiah 7:27

General Information:
The words "them" and "they" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you.
These two sentences say the same thing, The second emphasizes the message of the first. Alternate translation: "Tell them my message, but they will not listen to you or answer you."

Jeremiah 7:28

the voice of Yahweh its God
Here "the voice of Yahweh" represents what Yahweh has said. See how you translated this in [Jeremiah 3:25]

Truth is destroyed and cut off from their mouths
Yahweh speaks of truth as if it was something the people could destroy and stop saying. This can be stated in active form. Alternate translation: "The

generated on Tue Oct 24 10:45:40 2023

people destroy truth and cut it off from their mouths" or "The people tell only lies"

Truth is destroyed
The abstract noun "truth" can be translated using the adjective "truthful." Alternate translation: "What is truthful is destroyed"

Jeremiah 7:29

General Information:
The word "your" in these verses refers to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Cut off your hair and shave yourself, and throw away your hair
This would be done as a sign of mourning.

rejected and abandoned
These two words have similar meanings and are repeated for emphasis.

Jeremiah 7:30

sons of Judah
This refers to the people of Judah. Alternate translation: "people of Judah"

their detestable things
Here "detestable things" refers to idols, which God hates. Alternate translation: "their disgusting idols"

house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10]

Jeremiah 7:31

General Information:
The words "they" and "their" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues to describe the evil things that the people of Judah had done.

the high place of Topheth
This is the name of a place where the people of Israel sacrificed their children to a false god by burning them with fire.

the Valley of Ben Hinnom
This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods.

nor did it enter my mind
Here the word "mind" refers to Yahweh's thoughts. Alternate translation: "nor did I ever think about it"

Jeremiah 7:32

So see
The word "see" here adds emphasis to what follows. Alternate translation: "Indeed"

days are coming ... when it
Future time is spoken of as if the "days are coming." Alternate translation: "in the future ... it" or "there will be a time ... when it"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

it will no longer be called
This can be stated in active form. Alternate translation: "people will no longer call it"

they will bury bodies
"they will bury dead people"

no room left
"no place remaining"

Jeremiah 7:33

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

The corpses
"The dead bodies"

this people
"the people of Judah"

the birds of the skies
See how you translated "the birds of the heavens" in Jeremiah 4:25.

the wild animals of the earth
Another possible meaning is "the wild animals of the land," referring to Judah.

to frighten them away
"to scare them away"

Jeremiah 7:34

I will put an end to
"I will remove from"

the sound of joy and the sound of gladness
These two phrases mean almost the same thing and are repeated for emphasis. The abstract nouns "joy" and "gladness" can be translated using the verb "rejoicing" and the adjective "glad." Alternate translation: "the sounds of people rejoicing and being glad"

generated on Tue Oct 24 10:45:40 2023

the sound of the groom and the sound of the bride
This is a metonym for what happens at marriage ceremonies. Alternate translation: "and people celebrating marriage"

will become a desolation
The abstract noun "desolation" can be translated using the adjective "desolate." Alternate translation: "will become desolate"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 "At that time—this is Yahweh's declaration—they will bring out from the graves the bones of the kings of
Judah and its officials, the bones of the priests and the prophets, and the bones of the inhabitants of
Jerusalem. **2** Then they will spread them out in the light of the sun and moon and all the stars of the skies;
these things in the sky that they have followed and served, that they have walked after and sought, and
that they have worshiped. The bones will not be gathered or buried again. They will be like dung on the
surface of the earth. **3** In every place where I have driven them, death will be chosen instead of life by all
who remain from this evil family—this is the declaration of Yahweh of hosts.

4 So say to them, 'Yahweh says this:

Does anyone fall and not get up?
Does anyone get lost and not try to return?
5 Why has this people, Jerusalem,
turned away in permanent apostasy? hold on to deceit
and refuse to repent.
6 I paid attention and listened,
but they did not speak right;
no one repented of his wickedness,
no one who says, "What have I done?"
All of them go where they wish,
like a horse rushing toward battle.
7 Even the stork in heaven knows the right times;
and the doves, swifts, and cranes.
They go on their migrations at the right time,
but my people do not know Yahweh's decrees.

8 How can you say,
"We are wise, for the law of Yahweh is with us"?
Indeed, see!
The deceitful pen of the scribes has created deceit.
9 The wise men will be ashamed.
They are dismayed and trapped.
Behold! They reject Yahweh's word,
so what use is their wisdom?
10 So I will give their wives to others,
and their fields to those who will possess them,
because from the least to the greatest,
all of them are greedy for dishonest gain!
From the prophet to the priest,
all of them practice deceit.
11 They have healed the brokenness of my people lightly,
saying, "Peace, Peace," when there is no peace.
12 Were they ashamed when they practiced abominations?
They were not ashamed;
they did not know how to blush!
So they will fall among the fallen;
they will be brought down when they are punished,
says Yahweh.

13 I will remove them completely—
this is Yahweh's declaration—
there will be no grapes on the vine,
nor will there be figs on the fig trees.
For the leaf will wither,
and what I have given to them will pass away.

14 Why are we sitting here?
Come together;
let us go to the fortified cities,

generated on Tue Oct 24 10:45:40 2023

and we will become silent there in death.
For Yahweh our God will silence us.
He will make us drink poison,
since we have sinned against him.
15 We are hoping for peace,
but there will be nothing good.
We are hoping for a time of healing,
but see, there will be terror. 16 The snorting of his stallions is heard from Dan.
The whole earth shakes
at the sound of the neighing of his strong horses.
For they will come
and consume the land and its wealth,
the city and the ones living in it.

17 For see, I am sending out snakes among you,
adders that you cannot charm.
They will bite you—
this is Yahweh's declaration.'"

18 My sorrow has no end
and my heart is sick.
19 Behold! The cry for help of the daughter of my people
from a land far away!
Is Yahweh not in Zion?
Is her king no longer there?

Why then do they provoke me to anger with their carved figures
and their worthless foreign idols?

20 The harvest has passed on, summer is over.
But we have not been saved.

21 I am hurt because of the hurt of the daughter of my people.
I mourn at the horrible things that have happened to her;
I am dismayed.
22 Is there no medicine in Gilead?
Is there no healer there?
Why will the healing of the daughter of my people not happen?

Jeremiah 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:5-22.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Important figures of speech in this chapter

Hyperbole
The author frequently uses hyperbole in this chapter to describe the complete destruction of Jerusalem.

Jeremiah 8:1

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

they will bring
This word "they" here refers to the enemies of the people of Judah.

generated on Tue Oct 24 10:45:40 2023

its officials
"its princes" or "its rulers"

Jeremiah 8:2

will spread them out
The word "them" refers to the bones of the people listed in the previous verse.

that they have followed and served, that they have walked after and sought, and that they have worshiped
The word "they" here refers to the people of Judah. These three phrases mean about the same thing and are repeated for emphasis.

walked after
This is a metaphor for serving or worshiping. See how you translated this in [Jeremiah 2:23]

The bones will not be gathered or buried again
This can be expressed in active form. Alternate translation: "No one will gather their bones or bury them again"

They will be like dung on the surface of the earth
The bones are compared to dung on the ground both to emphasize that they will be disgusting and because they will not be buried.

on the surface of the earth
"all over the ground"

Jeremiah 8:3

where I have driven them
The word "them" refers to the people of Judah.

death will be chosen instead of life by all who remain from this evil family
This can be translated in active form. Alternate translation: "all who remain from this evil family will choose death instead of life"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8]

Jeremiah 8:4

General Information:
The words "them" and "they" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

So say to them
Yahweh is telling Jeremiah what to say to the people of Judah.

Does anyone fall and not get up? Does anyone get lost and not try to return?
These questions make the point that the way that the people of Judah were acting did not make sense. They can be translated as a statement. Alternate translation: "You know that when someone falls, he gets back up, and when someone gets lost, he tries to find his way back."

Jeremiah 8:5

Why has this people, Jerusalem, turned away in permanent apostasy?
Yahweh is saying that the way the people of Judah are acting does not make sense. This question can be translated as a statement. Alternate translation: "It does not make sense that this people, Jerusalem, has turned away in permanent apostasy."

Jerusalem
The word "Jerusalem" here is a synecdoche for all the people of Judah. Alternate translation: "Judah"

hold on to deceit
What the people of Judah were doing is spoken of as if they were clinging to deceit and would not let it go.

They hold on to deceit
The abstract noun "deceit" is spoken of as if it were a physical object that a person could hold on to. It can be translated using the verb "deceive." Holding on to something is a metaphor for loving. Alternate translation: "They refuse to turn away from what deceives them" or "They love the people who deceive them"

Jeremiah 8:6

General Information:
The words "they" and "them" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

paid attention and listened
These two things mean about the same thing and are repeated for emphasis.

did not speak right
"did not say what is right"

of his wickedness
The abstract noun "wickedness" can be translated using the adjective "wicked." Alternate translation: "for being wicked"

What have I done?
The implied information is that this is a question that the people of Judah should have been asking. It

generated on Tue Oct 24 10:45:40 2023

can be translated as a statement. Alternate translation: "I have done a terrible thing."

go where they wish
"go their own way"

like a horse rushing toward battle
The eagerness of the people to follow their own evil way is compared to the eagerness of a war horse running toward a battle.

Jeremiah 8:7

Even the stork in heaven knows the right times; and the doves, swifts, and cranes
The implied information is that these types of birds know the right times to migrate, which means to fly from one place to another at different times of the year for feeding or breeding.

stork ... doves, swifts, and cranes
All of these are different types of birds that migrate.

They go on their migrations at the right time, but my people do not know Yahweh's decrees
The implied information is that the people should have naturally known Yahweh's decrees.

They go on their migrations
The abstract noun "migrations" can be translated using the verb "migrate." Alternate translation: "They migrate" or "They fly from one region to another"

Jeremiah 8:8

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

How can you say, "We are wise, for the law of Yahweh is with us"?
Yahweh asks this question to make the people of Judah think about what they were saying. It can be translated as a statement. Alternate translation: "You think that you are wise because you have the law of Yahweh with you."

How can you say
The "you" here refers to the people of Judah.

Indeed, see!
These words tell the hearer to pay close attention to what follows.

The deceitful pen of the scribes
The pen represents the words that the scribes write. Alternate translation: "The false things that the scribes write"

has created deceit
"has given you false ideas"

Jeremiah 8:9

The wise men will be ashamed
This is irony because the wise men are normally honored for their wisdom. Alternate translation: "Those men who think they are wise will feel ashamed"

dismayed
terrified or shattered

Behold!
"Pay attention!"

so what use is their wisdom?
This question expects a negative answer and is intended to make the hearers think about how little what they consider wisdom is really worth when they reject Yahweh's word. Alternate translation: "so what they think is wise does not do them any good."

Jeremiah 8:10

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit
See how you translated this in Jeremiah 6:13.

because from the least to the greatest, all of them are greedy
The phrase "from the least to the greatest" shows that all the people of Judah are included in the phrase "all of them," regardless of how important they are. Alternate translation: "because all of them, including the least powerful, the most powerful, and everyone else, are greedy"

the least
This refers to the least powerful and least important people. Alternate translation: "the least powerful people"

the greatest
This refers to the most powerful and most important people. Alternate translation: "the greatest people" or "the most powerful people"

all of them
"all of the people of Judah"

are greedy for dishonest gain
The abstract noun "gain" can be expressed with the phrases "get more money" or "get more things." Alternate translation: "want to get more money by lying to people" or "strongly desire to get more things and will even trick people in order to get them"

all of them practice deceit
"all of them deceive people" or "all of them are liars"

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Jeremiah 8:11

General Information:
The words "they," "their" and "them" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

They have healed the brokenness of my people lightly
Possible meanings are 1) the brokenness represents the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious" or 2) the brokenness represents the people's sin. See how you translated this in [Jeremiah 6:14]

the brokenness of my people
"the places where my people were broken" or "my people, who were broken,"

lightly
Here "lightly" represents treating the wounds as if they were not serious, as if it were easy to heal them.

"Peace, Peace," when there is no peace
"'All is well, All is well,' but it is not well"

Jeremiah 8:12

Were they ashamed when they practiced abominations?
God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed."

they did not know how to blush
"their faces did not even turn red." When a person is ashamed, his face normally turns red. See how you translated this in Jeremiah 6:15

they will fall among the fallen
Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed"

they will be brought down when they are punished
Here "will be brought down" represents being destroyed. This can be stated in active form. Alternate translation: "I will destroy them when I punish them"

Jeremiah 8:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the leaf will wither
"the leaf will dry up"

what I have given to them will pass away
The meaning of the original text is uncertain here.

Jeremiah 8:14

General Information:
The words "we," "us" and "our" refer to the people of Judah.

Connecting Statement:
Yahweh continues his message by telling us what the people of Judah will say at the time of their punishment.

Why are we sitting here?
This question is asked to motivate action. It can be translated as a statement. Alternate translation: "We should not stay here."

Come together; let us go to the fortified cities
The "fortified cities" were cities with high walls and strong defenses. See how you translated the similar phrases in Jeremiah 4:5.

we will become silent there in death
Here "become silent" means to die. Alternate translation: "let us die there" or "let us wait for our enemies to kill us there"

For Yahweh our God will silence us
Here "silence" is a metaphor for condemning to death. Alternate translation: "because Yahweh our God has condemned us to die"

He will make us drink poison
This is an idiom for Yahweh's judgment on his people.

Jeremiah 8:15

but there will be nothing good
"but nothing good will happen"

but see
"but understand"

Jeremiah 8:16

General Information:
The words "his" and "they" in these verses refer to the enemies of Judah.

Connecting Statement:
Yahweh continues his message about the punishment coming to Judah.

The snorting of his stallions is heard from Dan
This can be expressed in active form. Alternate translation: "The people of Dan hear the snorting of his stallions"

snorting
a loud sound that a horse makes with its nose

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stallions
adult male horses

The whole earth shakes
This is an exaggeration that is a metaphor for the people of Judah trembling with fear. Alternate translation: "All the people of the land shake with fear"

at the sound of the neighing of his strong horses
"when they hear the sound of the enemy's strong horses"

neighing
a sound that a horse makes

they will come and consume
Here the word "consume" means to eat up. It is an idiom for how the enemies come and destroy the land and its inhabitants. Alternate translation: "they will come and destroy"

Jeremiah 8:17

For see
"Now pay attention"

adders that you cannot charm
To charm means to sing or make music in order to control snakes.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 8:18

General Information:
Jeremiah and Yahweh have a conversation about the people of Judah.

My sorrow has no end
The word "my" refers to Jeremiah. The original text is unclear and is interpreted here in different ways by modern versions.

has no end
These words are an exaggeration that express the great extent of Jeremiah's sorrow. Alternate translation: "is very great"

my heart is sick
Here "heart" represents Jeremiah, emphasizing his feelings and emotions. Alternate translation: "I feel sick deep down inside me"

Jeremiah 8:19

Behold!
This alerts the reader to pay attention to what follows. "Pay attention!"

the daughter of my people
Jeremiah is speaking about the people of Judah in a way that shows his affection for them, as if for a daughter. See how you translated this in [Jeremiah 4:11]

from a land far away
Possible meanings are 1) From exile. Alternate translation: "from exile in a distant land" or 2) From throughout the land of Judah. Alternate translation: "throughout our land"

Is Yahweh not in Zion? Is her king no longer there?
These two questions are similar in meaning. They imply that the people of Judah are wondering why Yahweh is not saving them. Alternate translation: "Why does Yahweh not save us if he is the king in Zion?"

Why then do they provoke me to anger with their carved figures and their worthless foreign idols?
The word "me" refers to Yahweh. This question can be translated as a statement. Alternate translation: "If they want me to save them, then they must not offend me with their carved figures."

Jeremiah 8:20

General Information:
The word "we" refers to the people of Judah. The words "I" and "my" refer to Jeremiah.

Connecting Statement:
Jeremiah continues talking about the people of Judah.

The harvest has passed on
"Harvest time is over"

But we have not been saved
Jeremiah tells what the people of Judah are saying. This can be stated in active form. Alternate translation: "But Yahweh has not saved us"

Jeremiah 8:21

I am hurt because of the hurt of the daughter of my people. I mourn at the horrible things that have happened to her; I am dismayed
These statements express the same idea in more than one way for emphasis.

Jeremiah 8:22

Is there no medicine in Gilead? Is there no healer there? Why will the healing of the daughter of my people not happen?
These questions are asked to make the point that the people of Judah have not been saved. Alternate translation: "There is medicine in Gilead, and there are healers there, so tell me why the healing of my dear people will not happen."

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Chapter 9

1 If only my head could produce water,
and my eyes be a fountain of tears!
For I wish to weep day and night for those
among the daughter of my people who have been killed.
2 If only someone would give me a place for travelers in the wilderness to stay,
where I could go to abandon my people.
If only I could leave them,
since all of them are adulterers, a company of traitors!

3 "They bend their tongues like their bows for lies,
and it is not because of any faithfulness of theirs
that they grow strong on the earth.
For they go from one wicked act to another.
They do not know me." This is Yahweh's declaration.
4 Each of you, be on guard against your neighbor
and do not trust in any brother.
For every brother is certainly a deceiver,
and every neighbor walks in slander.
5 Each man mocks his neighbor
and does not speak the truth.
Their tongues teach deceitful things.
They are exhausted from committing iniquity.
6 Your dwelling is in the midst of deception;
in their deceit they refuse to acknowledge me—
this is Yahweh's declaration."

7 Yahweh of hosts says this,

"See, I am about to refine them and test them,
for what else can I do, because of what my people have done?
8 Their tongues are deadly arrows; they speak deceit.
With their mouths they proclaim peace with their neighbors,
but with their hearts they lie in wait for them.
9 Should I not punish them because of these things—
this is Yahweh's declaration—
and should I not avenge myself on a nation that is like this?
10 I will sing a song of mourning and wailing for the mountains,
and a dirge will be sung for the meadows in the wilderness.
For they have been made desolate
and no one can pass through them,
and the lowing of the cattle is not heard.
The birds of the skies and the animals
have all fled away.

11 So I will turn Jerusalem into piles of ruins,
a hideout for jackals.
I will make Judah's cities ruined places
without inhabitants."

12 What man is wise enough to understand this? To whom has the mouth of Yahweh spoken, and he will declare it? Why has the land perished and been made desolate like the wilderness that no one can pass through?

13 Yahweh says, "It is because they have abandoned my law that I set before them, because they do not listen to my voice or walk by it. **14** It is because they have walked by their stubborn hearts and have followed the Baals as their fathers taught them to do. **15** Therefore Yahweh of hosts, the God of Israel, says this, 'See, I am about to make this people eat wormwood and drink poisonous water. **16** Then I will scatter them among the nations that they have not known, neither they nor their ancestors. I will send out a sword after them until I have completely destroyed them.'"

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17 Yahweh of hosts says this,

"Think about this: Summon
funeral singers; let them come.
Send out for women skilled at lamenting;
let them come.
18 Let them hurry and sing a mournful song over us,
so our eyes may run with tears and our eyelids flow with water.
19 For the sound of wailing is heard in Zion,
'How we are devastated.
We are greatly ashamed,
for we have abandoned the land
since they tore down our houses.'

20 So you women, hear Yahweh's word;
pay attention to the messages that come from his mouth.
Then teach your daughters a mourning song,
and each neighbor woman a dirge.
21 For death has come through our windows;
it goes into our palaces.
It destroys children from outside,
and young men in the city squares.

22 Declare this, 'This is Yahweh's declaration—

the corpses of men will fall like dung in the fields,
and like grain stalks after the reapers,
and there will be no one to gather them.'"

23 Yahweh says this,

"Do not let the wise man take pride in his wisdom,
or the warrior in his might.
Do not let the wealthy man take pride in his riches.
24 For if a man takes pride in anything,
let it be in this, that he has insight and knows me.
For I am Yahweh, who acts with covenant loyalty,
justice and righteousness on earth.
For it is in these that I take pleasure—
this is Yahweh's declaration."

25 "See, days are coming—this is Yahweh's declaration—when I will punish all the circumcised who are such only in their body. **26** I will punish Egypt and Judah, Edom, the people of Ammon, Moab, and all the desert people who cut the hair on the sides of their heads very short. For all these nations are uncircumcised, and all the house of Israel has an uncircumcised heart."

Jeremiah 9 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:1-12, 17-24.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Funeral
This chapter pictures Jerusalem as having a funeral with its typical songs. This is an image used to describe their destruction. It is a time of great sadness.

Circumcision
Circumcision is used here in an unusual way. Since circumcision was intended to be a display of faith, the author uses the term to differentiate between those who have faith in Yahweh and those who don't. This is a type of metaphor. Those who have a circumcised heart have faith in Yahweh while those with an uncircumcised heart do not have faith in Yahweh, regardless of whether they are physically circumcised.

Jeremiah 9:1

General Information:
Yahweh and Jeremiah continue talking about the people of Judah.

If only my head could produce water, and my eyes be a fountain of tears
This is Jeremiah speaking. These two phrases mean the same thing and emphasize how much Jeremiah is weeping. Alternate translation: "I wish I could make more tears"

day and night
By mentioning both "day" and "night" this phrase means all the time. Alternate translation: "all the time" or "continually"

the daughter of my people
Yahweh shows his love for his people by speaking of them as a daughter. Here Jeremiah uses this same phrase for the people that Yahweh uses. See how you translated this in [Jeremiah 4:11]

who have been killed
This can be stated in active form. Alternate translation: "whom the enemy has killed"

Jeremiah 9:2

If only someone would give me
"I wish someone would give me." This is still Jeremiah speaking.

a place for travelers in the wilderness to stay
This refers to a building for people traveling in the wilderness, where they can stop and sleep overnight.

abandon my people
"leave my people"

a company of traitors
a group of people who work together t betray other people"

Jeremiah 9:3

This is Yahweh's declaration
See how you translated these words in Jeremiah 1:8.

They bend their tongues like their bows for lies
God speaks of liars as if they were people who shoot others with bows and arrows. People who use bows and arrows bend their bows in order to fasten the bowstrings. Just as they prepare to shoot arrows, liars prepare to tell lies. Alternate translation: "Their tongues are like bows which they prepare to shoot out lies" or "Their lies are like arrows that they shoot with their tongues"

They
Here the word "They" refers to God's people.

and it is not because of any faithfulness of theirs that they grow strong on the earth
Apparently God's people thought that the reason they were strong was that they were faithful. But they were not faithful. Alternate translation: "and they grow strong on the earth, but it is not because they are faithful" or "and they grow strong on the earth, but not by being faithful"

For they go from one wicked act to another
Committing one evil action after another is spoken of as if the evildoers were going from one action to another. Alternate translation: "For they keep doing evil things"

Jeremiah 9:4

General Information:
Yahweh continues speaking with Jeremiah about the people of Judah.

Each of you
The word "you" refers to the people of Judah.

be on guard against your neighbor and do not trust in any brother
"be careful not to trust your fellow Israelites, and do not even trust your own brother"

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every neighbor walks in slander
Here "walking" is an idiom for living. Alternate translation: "every neighbor slanders one another" or "every neighbor is a slanderer"

Jeremiah 9:5

Each man mocks his neighbor and does not speak the truth
"All of the people mock each other, and they do not tell the truth"

Their tongues teach deceitful things
Here people are represented by their "tongues" to emphasize their speech. Alternate translation: "They teach deceitful things"

They are exhausted from committing iniquity
"They are tired from committing so much sin"

Jeremiah 9:6

Your dwelling is in the midst of deception
Yahweh speaks of living among people who are liars as living in the middle of deception. Alternate translation: "Your dwelling is among the dwellings of liars" or "You dwell in the midst of liars"

in their deceit
"By telling all of these lies"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:7

General Information:
Yahweh continues to speak about the people of Judah.

See
Yahweh uses this word here to draw Jeremiah's attention to what he says next. Alternate translation: "Listen"

to refine them
Yahweh speaks of testing the people and dealing with their evil ways, as if they were metal that he were melting in a crucible to remove its impurities.

for what else can I do, because of what my people have done?
Yahweh uses this rhetorical question to state that this is how he needs to deal with his people because of what they have done. This question can be written as a statement. Alternate translation: "for this is how I must deal with my people because of what they have done."

Jeremiah 9:8

Their tongues are deadly arrows
This speaks of people's tongues as if they were deadly arrows because of how the people hurt others by what they say. Here their speech is represented by their "tongues." Alternate translation: "Their words are like arrows that kill other people"

they speak deceit
The word "they" refers to "their tongues," which is a metonym for the people whose tongues they are.

With their mouths they proclaim peace with their neighbors
Here people's speech is represented by their "mouths." Alternate translation: "They speak, saying that they want peace with their neighbors"

but with their hearts they lie in wait for them
Here a people's desires are represented by their "hearts." This speaks of them wanting to hurt their neighbors as if they were an animal crouching and waiting to attack its prey. Alternate translation: "but what they really want is to destroy their neighbors"

Jeremiah 9:9

Should I not punish them because of these things ... should I not avenge myself on a nation that is like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will not have mercy and stop himself from punishing them. See how you translated similar words in [Jeremiah 5:9]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:10

General Information:
Yahweh continues speaking about the people of Judah. In verse 12, Jeremiah makes a comment.

I will sing a song of mourning ... a dirge will be sung for the meadows
Yahweh is mourning for the land of Israel as if it were a person who died.

a dirge will be sung
This can be stated in active form. Alternate translation: "I will sing a dirge"

the meadows
"the fields of grass that the livestock eats"

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For they have been made desolate
This can be stated in active form. Alternate translation: "Because someone has laid waste the meadows and pastures" or "Because someone has destroyed the meadows and pastures"

the lowing of the cattle is not heard
This can be stated in active form. Alternate translation: "Nobody will hear the sound of cattle there"

Jeremiah 9:11

a hideout for jackals
"a place for jackals to hide." Jackals are fierce wild dogs.

places without inhabitants
"places where no people live"

Jeremiah 9:12

What man is wise enough to understand this?
Yahweh uses this rhetorical question to emphasize that only a very wise person will understand the things he has said. This question can be written as a statement. Alternate translation: "Only people who are very wise can understand these things."

To whom has the mouth of Yahweh spoken, and he will declare it?
Yahweh uses this rhetorical question to emphasize that only the people he has spoken to can declare these things. This question can be written as a statement. Alternate translation: "Only those who have been taught by Yahweh can explain these things to others."

the mouth of Yahweh
Here Yahweh's speech is represented by his "mouth." Alternate translation: "Yahweh"

Why has the land perished and been made desolate ... pass through?
Yahweh uses this rhetorical question to emphasize that only a wise person could explain why the land has been made desolate. This question can be written as a statement. Alternate translation: "Only a wise person could explain why the land has perished and been made desolate ... pass through."

has the land perished and been made desolate
This can be stated in active form. Both "perished" and "been made desolate" describe the land being empty of all good things. Alternate translation: "has the land perished? Why has Yahweh made it desolate" or "is the land now empty of all good things"

Jeremiah 9:13

General Information:
Yahweh continues speaking about the people of Judah.

It is because
"These things will happen because"

they have abandoned my law
Yahweh speaks of the people not obeying his law as if it were something that they had walked away from. Alternate translation: "they have rejected my law"

they do not listen to my voice
Here Yahweh's "voice" represents what he says. Alternate translation: "they do not pay attention to the things I tell them"

or walk by it
Here "walk" is an idiom for "live." Alternate translation: "or live the way I tell them to live"

Jeremiah 9:14

they have walked by their stubborn hearts
Here the people's "stubborn hearts" represent their stubborn desires and stubborn will. Also, here "walked" represents living. Alternate translation: "they have been stubborn and lived the way they want to live"

have followed the Baals
"have worshiped the Baals"

Jeremiah 9:15

General Information:
Yahweh continues speaking about the people of Judah.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen"

wormwood
a plant that tastes bitter

Jeremiah 9:16

Then I will scatter them among the nations
"Then I will force them to leave here and live in many different countries"

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neither they nor their ancestors
The understood verb may be supplied. Alternate translation: "that neither they nor their ancestors have known"

I will send out a sword after them
Here the word "sword" refers to an enemy army. Alternate translation: "I will send an army of soldiers to fight against them"

I have completely destroyed them
This is a metonym for Yahweh causing the people's enemies to destroy them. Alternate translation: "I have caused their enemies to completely destroy them"

Jeremiah 9:17

General Information:
Yahweh tells the people of Judah to mourn for the coming destruction of the land.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Summon funeral singers; let them come ... Send out for women skilled at lamenting; let them come
These two phrases have the same meaning. They emphasize that they are to call funeral singers to come. Alternate translation: "Get women who are trained in mourning and bring those women here"

Summon funeral singers
"Call women who are professional singers at funerals"

let them come
This is an idiom. Alternate translation: "tell the women to come"

Send out for women skilled at lamenting
The phrase "send out for" is an idiom. Alternate translation: "Send people out to get women who are skilled at mourning"

Jeremiah 9:18

Let them hurry and sing a mournful song ... and our eyelids flow with water
Here Yahweh says what the people of Judah will say when the destruction comes. The words "us" and "our" refer to the people of Judah and does not include Yahweh. This may be written instead as a command from Yahweh to the people. Alternate translation: "Tell them to hurry and sing a song to mourn for you, so your eyes may run with tears and your eyelids flow with water"

so our eyes may run with tears and our eyelids flow with water
This describes the people crying a lot. Alternate translation: "so we will cry very hard with tears flowing from our eyes"

Jeremiah 9:19

General Information:
Here Yahweh is saying what the people of Judah will say when he destroys the land.

For the sound of wailing is heard in Zion
This refers to the people of Zion wailing loudly and can be stated in active form. Alternate translation: "The people of Zion are crying loudly, saying"

How we are devastated
Yahweh tells what the people of Judah will say when the land is destroyed. Alternate translation: "We are very upset"

We are greatly ashamed, for we have abandoned the land since they tore down our houses
"Our shame is great, because enemies destroyed our houses and we had to leave the land of Israel"

Jeremiah 9:20

hear Yahweh's word; pay attention to the messages that come from his mouth
These two phrases mean the same thing and emphasize the command to listen to what Yahweh says. In the second phrase Yahweh's "mouth" is a metonym for himself. Alternate translation: "listen to what Yahweh says. Pay attention to his words"

each neighbor woman a dirge
The understood verb may be supplied. Alternate translation: "teach each neighbor woman a dirge"

Jeremiah 9:21

General Information:
Here Yahweh is saying what the people of Judah will say when he destroys the land.

For death has come through our windows ... young men in the city squares
The people of Judah will compare death to a person who can climb in windows to attack the people inside and attacks people in the palaces, streets, and city squares.

palaces
fancy houses where kings live. Death will come to rich and poor alike.

city squares
marketplaces

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Jeremiah 9:22

This is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the corpses of men will fall like dung ... like grain stalks after the reapers
These two phrases mean the same thing and emphasize the large number dead bodies. Alternate translation: "dead bodies will fall all over the place"

corpses of men will fall like dung in the fields
This describes the great number of people who will die, by comparing their bodies to dung that falls in the fields. Alternate translation: "dead bodies will drop everywhere like animal dung falls all over the fields"

like grain stalks after the reapers
This describes the great number of people who will die, by comparing their bodies to cut stalks of grain. Alternate translation: "like stalks of grain fall everywhere after the farmers cut them down"

there will be no one to gather them
"there will be nobody to gather the dead bodies"

Jeremiah 9:23

General Information:
These are the words of Yahweh.

Do not let the wise man take pride in his wisdom
"A wise man should not be proud because he is wise"

or the warrior in his might
The understood verb may be supplied. Alternate translation: "or let the warrior take pride in his might"

Do not let the wealthy man take pride in his riches
"A rich man should not be proud because he is rich"

Jeremiah 9:24

has insight and knows me
"understands who I am and knows me." Both of these phrases have similar meanings. They emphasize people knowing who Yahweh is and understanding who he is.

For I am Yahweh
This refers to people knowing Yahweh and his ways. Alternate translation: "Because people should understand that I am Yahweh"

For it is in these that I take pleasure
The word "these" refers to covenant loyalty, justice, and righteousness.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:25

General Information:
These are the words of Yahweh.

See
Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen" or "Indeed"

all the circumcised who are such only in their body
This refers to the people of Israel who have entered into Yahweh's covenant by getting circumcised physically, but who have not changed their inner beings by following his laws. Alternate translation: "all those people who have changed their bodies by circumcising them but who have not changed their inner beings"

Jeremiah 9:26

all the desert people who cut the hair on the sides of their heads very short
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness."

For all these nations are uncircumcised
The word "nations" refers to the people who live in these places. Foreigners being uncircumcised was a sign that they were not in Yahweh's covenant. Alternate translation: "For the people of these nations did not enter into a covenant with Yahweh through circumcision"

all the house of Israel has an uncircumcised heart
The "heart" represents a person's will and desires. An "uncircumcised heart" represents the character of a person that does not follow Yahweh and his laws. Also, the "house" of Israel refers to the people of Israel. Alternate translation: "all the people of Israel are only circumcised on the outside and have not changed their hearts"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 "Hear the word that Yahweh is announcing to you, house of Israel. **2** Yahweh says this,

'Do not learn the ways of the nations,
and do not be dismayed by the signs in the heavens,
for the nations are dismayed by these.
3 For the customs of these people are worthless.
Someone cuts down a tree from the forest.
It is the work of the hands of a craftsman using an axe.
4 Then they decorate it with silver and gold.
They strengthen it with hammer and nails so it will not fall over.
5 What they make with their hands is like scarecrows in a cucumber field,
because they, too, can say nothing,
and they have to be carried because they cannot walk.
Do not fear them, for they cannot bring about evil,
nor are they able to do anything good.'"
6 There is no one like you, Yahweh.
You are great, and your name is great in power.
7 Who does not fear you, king of the nations?
For this is what you deserve,
for there is no one like you among all the wise men of the nations
or all their royal kingdoms.
8 They are both brutish and stupid.
Their vain discipline—it is nothing but wood.
9 They bring hammered silver from Tarshish,
and gold from Uphaz made by artificers,
the hands of refiners.
Their clothes are blue and purple cloth.
Their skillful men made all of these things.
10 But Yahweh is the true God.
He is the living God and eternal king.
The earth quakes at his anger,
and the nations cannot endure his anger.

11 You will speak to them like this, "The gods that did not make the heavens and earth will perish from the earth and from under these heavens."

12 But it was he who made the earth by his power,
and he established the world by his wisdom,
and by his understanding he stretched out the heavens.
13 His voice makes the roar of waters in the heavens,
and he brings up the mists from the ends of the earth.
He makes lightning for the rain
and sends out wind from his storehouse.
14 Every man has become stupid, without knowledge.
Every metalworker is put to shame by his idols.
For his cast metal images are frauds;
there is no life in them.
15 They are useless, the work of mockers;
they will perish at the time of their punishment.
16 But God, the portion of Jacob, is not like these,
for he is the molder of all things.
Israel is the tribe of his inheritance;
Yahweh of hosts is his name.
17 Gather your bundle and leave the land,
you people who have been living under the siege.
18 For Yahweh says this,
"See, I am about to throw the inhabitants of the land out this time.
I will cause them distress,

generated on Tue Oct 24 10:45:40 2023

and they will find it to be so."

19 Woe to me!
Because of my broken bones, my wound is infected.
So I said,
"Surely this is agony, but I must bear it."
20 My tent is devastated,
and all of my tent cords are cut in two.
They have taken my children away from me,
so they no longer exist.
There is no longer anyone to spread out my tent
or to raise up my tent curtains.
21 For the shepherds are stupid
and they do not seek Yahweh;
so they have not prospered,
and all their flock has been scattered.
22 The report of news has arrived, "See! It is coming,
a great earthquake is coming from the land of the north
to make the cities of Judah into ruins,
hideouts for jackals."
23 I know, Yahweh,
that the way of a man does not come from himself.
No person walking directs his own steps.
24 Discipline me, Yahweh, with justice,
not in your anger or you would destroy me.
25 Pour your fury on the nations that do not know you
and on the families that do not call on your name.
For they have devoured Jacob and consumed him
so as to completely destroy him and demolish his habitation.

Jeremiah 10 General Notes

Structure and formatting

The ULB sets the lines in 10:1-25 farther to the right on the page than the rest of the text because they are a long quotation.

Special concepts in this chapter

Yahweh's power

This chapter contrasts the great power of Yahweh with the powerlessness of any other false god. It is intended to question why the Jews would worship any other god. (See: falsegod)

Jeremiah 10:1

General Information:

Yahweh has just reminded the people of Judah, as well as Egypt, Edom, Ammon, Moab and all people, that they will be punished.

Hear the word

"Hear the message"

house of Israel

Here the "house" of Israel represents the people of Israel. Alternate translation: "people of Israel"

Jeremiah 10:2

Do not learn the ways of the nations

"Do not act like the other nations act"

dismayed

worried or upset

by the signs in the heavens

"by strange things in the sky"

for the nations are dismayed by these

Here "the nations" refer to the people who live in them. This can be written in active form. Alternate translation: "for the people of the nations are afraid of the strange things they see in the sky"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 10:3

General Information:
Yahweh has just reminded them not to learn the ways of the nations nor be worried by things that happen in the sky.

craftsman
a man skilled in his work

Jeremiah 10:4

General Information:
This page has intentionally been left blank.

Jeremiah 10:5

What they make with their hands is like scarecrows
A scarecrow is a man-like figure made to scare birds and prevent them from eating the crops. Here Yahweh compares the idols to scarecrows because they are not capable of doing anything.

cucumber
a vegetable that is usually long, with green skin and white flesh that contains much water

they have to be carried
This can be stated in active form. Alternate translation: "people have to carry them"

Jeremiah 10:6

General Information:
Jeremiah has just been talking about idol worship.

your name is great in power
Here Yahweh's "name" refers to himself and his reputation. Alternate translation: "you are very powerful"

Jeremiah 10:7

Who does not fear you, king of the nations?
Jeremiah asks this rhetorical question to emphasize that everyone should fear Yahweh. Here he refers to Yahweh as "king of the nations." This question can be written as a statement. Alternate translation: "Everyone should fear you, king of the nations."

what you deserve
"what you have earned"

Jeremiah 10:8

They are both brutish and stupid
The words "brutish" and "stupid" mean basically the same thing and emphasize how foolish the people are for worshiping idols. Alternate translation: "They are all very stupid"

Their vain discipline—it is nothing but wood
The writer writes as if he gets halfway through his statement and cannot continue. "As for what they work so hard to serve, it is only a piece of wood"

Jeremiah 10:9

Tarshish ... Uphaz
places where silver and gold are mined

gold from Uphaz made by artificers, the hands of refiners
This can be stated in active form. Also, the refiners are represented here by their "hands" because they do their work with their hands. Alternate translation: "gold from Uphaz that skilled craftsmen and refiners have made"

artificers
"skilled craftsmen"

refiners
people who heat gold to remove from it anything that is not gold

Their clothes are blue and purple cloth
"The people dress the idols in blue and purple cloth"

Jeremiah 10:10

The earth quakes at his anger
This speaks of the earth shaking as an emotional response to Yahweh's anger, when actually Yahweh causes the earth to quake. Alternate translation: "The earth quakes when he is angry"

quakes
"shakes"

Jeremiah 10:11

General Information:
God is speaking to Jeremiah.

You will speak to them like this
The word "you" refers to the Israelites and the word "them" refers to the people of the other nations.

will perish from the earth
This speaks of the idols disappearing and losing their significance as if they were dying. This emphasizes their lack of power. Alternate translation: "will disappear from the earth"

Jeremiah 10:12

stretched out the heavens
This speaks of Yahweh creating the sky as if it were a large sheet that he stretched out. Alternate translation: "created the heavens" or "created the sky"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 10:13

His voice makes the roar of waters in the heavens
Here Yahweh is represented by his "voice" to emphasize his speech. The phrase "the roar of waters" refers to loud storms. Alternate translation: "His voice causes the storms in the sky"

he brings up the mists from the ends of the earth
This means that he causes the mists to evaporate and form clouds. The phrase "the ends of the earth" refers to all of the earth. Alternate translation: "he causes clouds to form over every part of the earth"

sends out wind from his storehouse
This speaks of Yahweh causing the wind to blow as if the wind were kept in a storehouse and brought out when he desires.

storehouse
a building where things are kept

Jeremiah 10:14

has become stupid
"is lacking knowledge" or "is as ignorant as an animal"

Every metalworker is put to shame by his idols
This can be stated in active form. Alternate translation: "Every metalworker's idols put him to shame" or "As for every metalworker, his idols shame him"

Jeremiah 10:15

they will perish at the time of their punishment
This speaks of the final destruction of the idols. Alternate translation: "there will be a time when God will destroy them"

Jeremiah 10:16

the portion of Jacob
Here "Jacob" represents the people of Israel. God being their "portion" is an idiom that means that they worship him. Alternate translation: "the portion of Israel" or "whom the people of Israel worship"

the molder of all things
"the creator of all things" or "the one who created all things"

Israel is the tribe of his inheritance
This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: "The tribe of Israel belongs to him"

Jeremiah 10:17

Gather your bundle
"Gather your belongings"

who have been living under the siege
"whose city has been surrounded by your enemies' army" or "who have been living in your city while an enemy army surrounds it"

Jeremiah 10:18

See
Yahweh uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen"

I am about to throw the inhabitants of the land out this time
Here Yahweh speaks of causing the people to leave the land as if they were objects that he were throwing out of a container. Alternate translation: "I will cause the people living in the land to leave that land"

inhabitants of the land
"people who live in the land"

distress
great pain or suffering

Jeremiah 10:19

General Information:
Jeremiah is speaking as if he were the whole tribe of Israel.

Woe to me! Because of my broken bones, my wound is infected
Jeremiah speaks of the peoples' distress as if they were physically wounded by broken bones and infection. Alternate translation: "Woe to us! It is as though we have broken bones and an infected wound"

but I must bear it
Here Jeremiah represents the whole tribe of Israel. Alternate translation: "but we must bear it"

Jeremiah 10:20

My tent is devastated, and all of my tent cords are cut in two
Here Jeremiah speaks of the enemy having destroyed their city as if their tent had been destroyed. Alternate translation: "It is as though our great tent is destroyed; the ropes that held it up have been cut" or "The enemy has completely destroyed our city"

generated on Tue Oct 24 10:45:40 2023

My tent is devastated
This can be stated in active form. Alternate translation: "My enemy has devastated my tent" or "Our enemy has destroyed our tent"

They have taken my children away from me
Here Jeremiah represents the whole tribe of Israel. Alternate translation: "Our enemies have taken our children away from us"

so they no longer exist
The children no longer existing is a metaphor for the parents never seeing them again. Alternate translation: "and it is like they no longer exist" or "and they will never return again"

There is no longer anyone to spread out my tent or to raise up my tent curtains
Here Jeremiah speaks of them not having descendants to rebuild their city as if their city were a tent that needs to be rebuilt. Alternate translation: "There is no one to rebuild our city"

Jeremiah 10:21

For the shepherds are stupid ... all their flock has been scattered
Here the leaders of Israel are spoken of as if they were shepherds and the people of Israel are spoken of as if they were flocks of sheep. Alternate translation: "For the shepherds of our people are stupid ... all the people of their flock have been scattered"

all their flock has been scattered
This can be stated in active form. Alternate translation: "and their enemies have scattered all their flock"

Jeremiah 10:22

See! It is coming, a great earthquake is coming
Here the marching enemy armies are spoken of as if they were an earthquake. The word "See!" is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Look! The enemy army is coming, they sound like a great earthquake as they are marching"

jackals
a type of fierce wild dog

Jeremiah 10:23

General Information:
Jeremiah prays for the people of Israel.

that the way of a man does not come from himself. No person walking directs his own steps
These two phrases mean the same thing. This means that no one has control over the various things that will happen to him during his life. Alternate translation: "that no person controls what will happen to him; no one is able to direct the events that he will experience"

Jeremiah 10:24

General Information:
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Jeremiah 10:25

Pour your fury on the nations
Here "the nations" refer to the people who live in them. Alternate translation: "In your fury, punish the nations" or "In your anger, punish the nations of the people"

that do not call on your name
This is an idiom. Alternate translation: "that do not worship you"

For they have devoured Jacob and consumed him so as to completely destroy him
These three phrases have the same meaning. Jeremiah repeats this idea three times to emphasize the utter destruction of Israel. This speaks of the enemy armies attacking the people of Israel as if the armies were a fierce animal attacking and devouring its prey. Alternate translation: "For they have fiercely attacked the people of Israel and consumed them so as to completely destroy them"

demolish his habitation
"demolish their homes"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 The word that came to Jeremiah from Yahweh, saying, **2** "Listen to the words of this covenant, and
declare them to each man in Judah and to the inhabitants of Jerusalem. **3** Say to them, 'Yahweh, God of
Israel says this: Cursed is anyone who does not listen to the words of this covenant. **4** This is the covenant
that I commanded your ancestors to keep the day I brought them out from the land of Egypt, from the
furnace for smelting iron. I said, "Listen to my voice and do all of these things just as I have commanded
you, for you will be my people and I will be your God." **5** Obey me so that I may confirm the oath that I
swore to your ancestors, the oath that I would give them the land flowing with milk and honey, where you
live today.'" Then I, Jeremiah, answered and said, "Let it be so, Yahweh!"

6 Yahweh said to me, "Proclaim all these things in the cities of Judah and in the streets of Jerusalem. Say,
'Listen to the words of this covenant and carry them out. **7** For I have been giving solemn commands to
your ancestors from the day I brought them up from the land of Egypt until this present time, persistently
warning them and saying, "Listen to my voice."' **8** But they did not listen or incline their ear. Each person
has been walking in the stubbornness of his wicked heart. So I brought all the curses in the covenant that
I commanded them to obey, but the people still did not obey."

9 Next Yahweh said to me, "A conspiracy has been discovered among the men of Judah and the
inhabitants of Jerusalem. **10** They have returned to the iniquities of their earliest ancestors, who refused
to listen to my word. They walked after other gods to worship them. The house of Israel and the house of
Judah broke my covenant that I established with their ancestors. **11** Therefore Yahweh says this, 'See, I
am about to bring disaster on them, disaster from which they will not be able to escape. Then they will
call out to me, but I will not listen to them. **12** The cities of Judah and the inhabitants of Jerusalem will go
and call out to the gods to which they had given offerings, but they will certainly not be saved by them at
the time of their disaster. **13** For you Judah, the number of your gods has increased to equal the number of
your cities. You have made the number of shameful altars in Jerusalem, incense altars for Baal, equal to
the number of her streets.

14 So you yourself, Jeremiah, must not pray for this people. You must not cry for help or pray on their
behalf. For I will not be listening when they call on me in their disaster.

15 Why is my beloved one
the one who has had so many wicked intentions,
in my house?
The meat of your sacrifices cannot help you.
You rejoice because of your evil actions.

16 In the past Yahweh called you a leafy olive tree,
beautiful with lovely fruit.
But he will light a fire on it that will sound like the roar of a storm;
its branches will be broken.

17 For Yahweh of hosts, the one who planted you, has decreed disaster against you because of the wicked
acts that the house of Israel and the house of Judah have committed—they have angered me by giving
offerings to Baal.'"

18 Yahweh made me know these things, so I know them. You, Yahweh, made me see their deeds. **19** I was
like a gentle lamb being led to the slaughter. I did not know that they had formed plans against me,

"Let us destroy the tree with its fruit!
Let us cut him off from the land of the living
so his name will be no longer remembered."
20 Yet Yahweh of hosts is the righteous judge
who examines the heart and the mind.
I will witness your vengeance against them,
for I have presented my case to you.

21 Therefore Yahweh says this concerning the people of Anathoth who are seeking your life, "They say,
'You must not prophesy in the name of Yahweh, or you will die by our hand.' **22** Therefore Yahweh of hosts

generated on Tue Oct 24 10:45:40 2023

says this, 'See, I am about to punish them. Their vigorous young men will die by the sword. Their sons and their daughters will die by famine. **23** No remnant will be left for them, because I am bringing disaster against the people of Anathoth, a year of their punishment.'"

Jeremiah 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:15-17, 20.

Special concepts in this chapter

The covenant

The covenant Yahweh made with Moses is prominent in this chapter. Because the people disobeyed this covenant, God will not help them. (See: covenant)

Jeremiah 11:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Jeremiah 11:2

the inhabitants of Jerusalem

"the people who live in Jerusalem"

Jeremiah 11:3

Cursed is anyone

This can be stated in active form. Alternate translation: "I will curse anyone"

Jeremiah 11:4

from the land of Egypt, from the furnace for smelting iron

This speaks of the horrible circumstances and oppression the Israelites were living in in Egypt by comparing them to a smelting furnace. Alternate translation: "of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace"

smelting

heating iron to liquid form

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." Alternate translation: "Obey what I say"

Jeremiah 11:5

the land flowing with milk and honey

"the land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "the land that is excellent for raising livestock and growing crops"

Jeremiah 11:6

the words of this covenant

"the terms of this covenant"

carry them out

This is an idiom. Alternate translation: "obey them"

Jeremiah 11:7

solemn

serious and important

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." Alternate translation: "Obey what I say"

Jeremiah 11:8

Each person has been walking in the stubbornness of his wicked heart.

Here "walking" is an idiom for the way a person lives. The word "heart" is a metonym for a person's desires and emotions. Alternate translation: "Each person has refused to change and has been living by his own wicked desires" or "Each person has refused to change and continues to do the evil things that they want to do"

So I brought all the curses in the covenant that I commanded them to obey

"So I punished them with all the curses that I described in this covenant that I had commanded them to obey"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 11:9

A conspiracy has been discovered
This can be stated in active form. Alternate translation: "There is a conspiracy"

conspiracy
a secret plan to do something that is harmful or illegal

the inhabitants of Jerusalem
"the people who live in Jerusalem"

Jeremiah 11:10

They have returned to the iniquities of their earliest ancestors
"They have returned to committing the same iniquities that their earliest ancestors committed"

walked after
"followed after"

The house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 11:11

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

Jeremiah 11:12

The cities of Judah and the inhabitants of Jerusalem
Here the "cities of Judah" represents the people who live in them. Alternate translation: "The people who live in the cities of Judah and in Jerusalem"

but they will certainly not be saved by them
This can be stated in active form. Alternate translation: "but their gods will certainly not save them"

Jeremiah 11:13

to equal
"to as many as"

her streets
"the streets in Jerusalem"

Jeremiah 11:14

You must not cry for help
Or "You must not make a loud cry of sadness"

Jeremiah 11:15

Why is my beloved one, the one who has had so many wicked intentions, in my house?
Yahweh uses this rhetorical question to emphasize that the people Judah no longer have a right to be in his temple. This question can be written as a statement. Alternate translation: "My beloved one, the one who has had so many wicked intentions, should not be in my house."

is my beloved one, the one who has had
The people of Judah are spoken of as if they were a single woman greatly beloved. Alternate translation: "are the people whom I love, those who have had" or "are the people of Judah whom I love, who have had"

Jeremiah 11:16

In the past Yahweh called you a leafy olive tree
In the Old Testament people were often compared to trees or plants. Those who were prosperous and healthy were spoken of as leafy, fruitful tree. Alternate translation: "In the past Yahweh said that you were like a leafy olive tree"

will light a fire on it
This expression continues the metaphor of the tree. The fire stands for the destruction of the people.

that will sound like the roar of a storm
This compares the sound of the raging fire to the sound of a severe storm.

its branches will be broken
This can be stated in active form. Alternate translation: "it will break off your branches"

Jeremiah 11:17

the one who planted you
This speaks of Yahweh placing the people of Israel and Judah in the places where they live as if they were a tree that Yahweh had planted. Alternate translation: "who planted you like a farmer plants a tree" or "the one who placed you to live in the land of Israel and Judah"

has decreed disaster against you
"has decreed that disaster will come upon you"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

generated on Tue Oct 24 10:45:40 2023

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 11:18

Yahweh made me know these things, so I know them
"You have revealed things to me and so I know them." The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him.

made me see their deeds
The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him. This is spoken of here as if Jeremiah has already see their actions. Alternate translation: "have revealed to me their evil plans"

Jeremiah 11:19

I was like a gentle lamb being led to the slaughter
This speaks of Jeremiah being unaware of his enemies' plans to kill him by comparing him to a lamb who is being led to be slaughtered.

being led to the slaughter
This can be stated in active form. Alternate translation: "that my enemies were leading to a butcher"

Let us destroy the tree with its fruit
Here Jeremiah's enemies speak of killing him as if he were a fruit tree that they were planning to destroy.

Let us cut him off from the land of the living
The phrase "cut him off" means to destroy him. Also, "the living" refers to living people. Alternate translation: "Let us kill him so he is no longer in the land of those who are alive" or "Let us destroy him so that he is no longer among the world of living people"

his name will be no longer remembered
This can be stated in active form. Alternate translation: "people will no longer remember his name"

Jeremiah 11:20

the heart and the mind
The heart is a metonym for what a person feels and desires and "the mind" is a metonym for what a person thinks and decides. Alternate translation: "a person's feelings and thoughts"

I will witness your vengeance
The word "vengeance" here can be expressed as a verb. Alternate translation: "I will watch you take revenge"

Jeremiah 11:21

Anathoth
This is the name of a special city where priests live.

seeking your life
This phrase represents wanting or trying to kill someone. Alternate translation: "wanting to kill you"

They say
"They say to me." The men are speaking to Jeremiah.

you will die by our hand
Here the men refer to their "hand" to emphasize that they plan to kill him themselves. Alternate translation: "we ourselves will kill you"

Jeremiah 11:22

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

vigorous young men
men at the strongest time of their lives

will die by the sword
Here the "sword" represents battle. Alternate translation: "will die in battle"

Jeremiah 11:23

No remnant will be left
This can be stated in active form. Alternate translation: "I will leave none of them"

a year of their punishment
The word "year" here is a idiom that describes a specific period of time that Yahweh decides. Alternate translation: "in the time of their punishment" or "for the time of their punishment is coming"

generated on Tue Oct 24 10:45:40 2023

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Chapter 12

1 You are righteous, Yahweh,
whenever I bring disputes to you.
I must certainly tell you of my reason to complain:
Why do the ways of the wicked succeed?
All the treacherous are at ease.
2 You planted them and they took root.
They continue to produce fruit.
You are near to them in their mouths,
but far away from their hearts.
3 Yet you, Yahweh, know me.
You see me and you test my heart toward you.
Take them away like sheep to the slaughter,
and set them apart for the day of slaughter!
4 How long will the land mourn
and the grass in the field be withered?
Because those who live in it are wicked,
the animals and the birds have been swept away,
because the people said,
"He will not see what happens to us."

5 Yahweh said, "Indeed, if you, Jeremiah,
have run with foot soldiers and they have tired you out,
how can you compete against horses?
And if you are confident only in a peaceful land,
how will you do in the majesty along the Jordan?
6 For even your brothers and your father's family
have betrayed you and have raised their voice against you.
Do not trust in them,
even if they say nice things to you.

7 I have abandoned my house;
I have abandoned my inheritance.
I have given my beloved into the hands of her enemies.
8 My inheritance has become to me
like a lion in a thicket;
she sets herself against me with her own voice,
so I hate her.
9 Has not my prized possession become a speckled bird,
that other birds of prey go against her all around?
Go and gather all the wild beasts
and bring them to devour her.
10 Many shepherds have destroyed my vineyard.
They have trampled on my portion of land;
they turned my delightful portion into a wilderness,
a desolation.
11 They have made her a desolation.
I mourn for her; she is desolate.
All the land has been made desolate,
for there is no one who takes it to heart.
12 Destroyers have come against all
the bare places in the wilderness,
for Yahweh's sword is devouring
from one end of the land to the other.
There is no safety in the land
for any living creature.
13 They have sown wheat but harvest thornbushes.
They are exhausted from work but have gained nothing.
So be ashamed of your gain
because of Yahweh's anger."

generated on Tue Oct 24 10:45:40 2023

14 Yahweh says this against all my neighbors, the wicked ones who strike at the possession that I made my people Israel inherit, "See, I am the one who is about to uproot them from their own ground, and I will pull up the house of Judah from among them. **15** Then after I uproot those nations, it will happen that I will have compassion on them and bring them back; I will return them—each man to his inheritance and his land. **16** It will come about that if those nations carefully learn the ways of my people, to swear by my name 'As Yahweh lives' just as they have taught my people to swear by Baal, then they will be built up in the midst of my people. **17** But if any do not listen, then I will uproot that nation. It will certainly be uprooted and destroyed—this is Yahweh's declaration."

Jeremiah 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:1-13.

Special concepts in this chapter

Jeremiah complains that evil men prosper

Jeremiah complains that evil men prosper. He questions Yahweh's justice. Yahweh's response: if Jeremiah is upset by the people of Anathoth, how will he face enemies in Jerusalem? (See: evil and justice)

Yahweh's grace to the other nations

Yahweh gives a gracious offer to the Gentile nations. If the other nations who have been against Judah leave their idols and worship God, then God will allow them to return to their lands. (See: grace)

Jeremiah 12:1

General Information:

Jeremiah speaks to Yahweh.

the wicked

This refers to wicked people. Alternate translation: "wicked people" or "those who are wicked"

Jeremiah 12:2

You planted them and they took root. They continue to produce fruit

Here Jeremiah speaks of the wicked as if they were fruit trees. Alternate translation: "They are like fruit trees that you planted, that you allow to prosper and to produce lots of fruit"

You are near to them in their mouths, but far away from their hearts

Here "mouths" represents what a person says. And, "hearts" represents what a person thinks or feels. Also, being loyal is spoken of as if it were being near a person, and being disloyal is spoken of as if it were being far away from a person. Alternate translation: "They always say good things about you, but they do not love or respect you"

Jeremiah 12:3

General Information:

Jeremiah continues speaking to Yahweh.

my heart

Here the "heart" represents a person's thoughts and true feelings. Alternate translation: "my thoughts" or "my inner feelings"

Take them away like sheep to the slaughter

Here Jeremiah asks Yahweh to prepare to punish the wicked as if they were sheep to be taken away to be slaughtered. Alternate translation: "Take the wicked people away, like sheep for slaughter" or "Prepare to punish those wicked people"

the day of slaughter

"the day they will be destroyed"

Jeremiah 12:4

How long will the land mourn and the grass in the field be withered? Because those who live in it are wicked, the animals ... away, because

Some modern translations read, "How long will the land mourn and the grass in the field be withered because those who live in it are wicked? the animals ... away, because." The words "because those who live in it are wicked" can be understood to explain either why the land and grass have dried up or why the animals and birds have died or both. Because the writer is not looking for an answer to his question, some versions change the order of the clauses and remove the rhetorical question. Alternate translation: "Because those who live in the land are wicked, the land is mourns and the grass in the field is withered and the animals ... away. This is because."

generated on Tue Oct 24 10:45:40 2023

How long will the land mourn
Possible meanings are 1) this is a metaphor for the land being parched, so dry that nothing will grow. Alternate translation: "How long will the land be parched" Or 2) this is a metonym for the people who live in the land mourning because there is nothing to eat. Alternate translation: "How long will the people in the land mourn"

withered
dried up and so dead

the animals and the birds have been swept away
This can be stated in active form. Alternate translation: "The animals and the birds are gone" or "The animals and the birds have all died"

He will not see what happens to us
Possible meanings are 1) The people are saying that God does not know what things will happen to them in their future or 2) God is unaware of their sin. Alternate translation: "God does not see the sinful things that we do"

Jeremiah 12:5

how can you compete against horses?
This rhetorical question implies that he would not be able to run with horses. This question can be written as a statement. Alternate translation: "you will never compete well against horses."

if you are confident
Some translations read, "if you fall down."

a peaceful land
This refers to the open countryside, where it is easy to travel quickly, in contrast to the overgrown thickets along the Jordan River, where it is difficult to move.

how will you do in the majesty along the Jordan?
This rhetorical question implies that he would not be able to run through the "majesty" along the Jordan. This question can be written as a statement. Alternate translation: "you will surely not be able to run in the majesty along the Jordan."

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

Jeremiah 12:6

raised their voice against you
"have publicly accused you of doing evil"

Jeremiah 12:7

I have abandoned my house; I have abandoned my inheritance. I have given my beloved into the hands of her enemies.
These three sentences have similar meanings. The words "my house," "my inheritance" and "my beloved" all refer to God's people, the nation of Israel. The third sentence tells how God abandoned the nation.

I have abandoned my house; I have abandoned my inheritance
The two phrases are metaphors in which Yahweh speaks of his people as if they were his "house" and his "inheritance." Alternate translation: "I have abandoned my people Israel, the people whom I chose to belong to me"

into the hands of her enemies
Here the word "hands" represents control. Alternate translation: "to be conquered by her enemies" or "over to the control of her enemies"

of her enemies
Here Yahweh refers to his people, the nation of Israel, with a feminine pronoun as if the nation were a woman. Alternate translation: "of their enemies"

Jeremiah 12:8

she sets herself against me with her own voice
This continues to speaks of Yahweh's people as a lion. This speaks of the people showing they are against him as if they were roaring at him. Alternate translation: "it is like she roars at me to defy me"

she sets herself ... with her ... hate her
Here Yahweh refers to his people as a female by using feminine pronouns. Alternate translation: "they set themselves ... with their ... hate them"

Jeremiah 12:9

Has not my prized possession become a speckled bird, that other birds of prey go against her all around?
Yahweh uses this rhetorical question to emphasize that his people are surrounded by their enemies. This question can be written as a statement. Alternate translation: "My prized possession has become a speckled bird and other birds of prey go against her all around."

Has not my prized possession
Here Yahweh speaks of his people as his "prized possession." Alternate translation: "Have not my people, who are my prized possession"

generated on Tue Oct 24 10:45:40 2023

become a speckled bird, that other birds of prey go against her all around
Here Yahweh speaks of his people being in danger and surrounded by their enemies as if they were a speckled bird surrounded by birds of prey. Alternate translation: "become like a speckled bird, and her enemies are like birds of prey attacking her on all sides"

a speckled bird
"a strange looking bird." This refers to a bird that was often picked on and eaten by other birds.

birds of prey
birds that attack and eat animals

Go and gather all the wild beasts and bring them to devour her
Yahweh speaks here in the form of a command to strengthen what he says. This command is not directed to a specific person and may be written as a statement. Alternate translation: "Let all the wild beasts in the fields come and eat her"

Jeremiah 12:10

Many shepherds have destroyed my vineyard
Here Yahweh speaks of his land and his people being destroyed by armies as if they were a vineyard that shepherds had destroyed. Alternate translation: "My people and my land are like a vineyard that many shepherds have destroyed"

Many shepherds have destroyed
Here the word "shepherds" refers to their sheep. Alternate translation: "Many shepherds have allowed their sheep to destroy"

They have trampled on
"They have crushed under their feet"

my portion of land
"the ground I planted" or "my field"

Jeremiah 12:11

All the land has been made desolate
This can be stated in active form. Alternate translation: "All the land is desolate"

takes it to heart
This is an idiom. Alternate translation: "cares" or "pays any attention"

Jeremiah 12:12

Destroyers have come
"Destroying armies have come"

bare places in the wilderness
"places in the wilderness where nothing grows"

for Yahweh's sword is devouring
Here Yahweh speaks of the armies that he is using to punish his people as being his "sword." His "sword" is described here as if it were a large animal that attacked and devoured the people. Alternate translation: "for the armies are my sword that I am using to punish you" or "for I am sending the destroying armies to attack you"

from one end of the land to the other
This refers to the whole land that belongs to his people.

Jeremiah 12:13

They have sown wheat but harvest thornbushes
"They have sown wheat, but there is nothing to harvest but thornbushes"

They have
"My people have"

thornbushes
a large plant that is covered in sharp points

exhausted
unable to do more, without any more strength

So be ashamed of your gain because of Yahweh's anger
"So be ashamed of your tiny harvest because Yahweh is angry with you." Here the word "gain" does not mean a large amount of something, but refers to a small amount.

Jeremiah 12:14

strike at the possession
"have been trying to take away the land"

made my people Israel inherit
"gave my people Israel as an inheritance"

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

to uproot them from their own ground
God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. See how you translated this concept in [Jeremiah 1:10]

I will pull up the house of Judah from among them
Here Yahweh speaks of causing the people of Judah to leave the lands of the other nations as if they were plants that he was pulling out of the ground. Alternate translation: "I will cause the house of Judah to leave their lands as well"

pull up
"uproot"

generated on Tue Oct 24 10:45:40 2023

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 12:15

I uproot those nations
God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. Alternate translation: "I make those nations leave their lands and move to different places"

Jeremiah 12:16

General Information:
God's word about Judah's neighbors.

It will come about that
"It will happen that"

As Yahweh lives
"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Swearing in Yahweh's name instead of in Baal's name indicates that they worship Yahweh instead of Baal. See how you translated this in [Jeremiah 4:2]

they will be built up in the midst of my people
This speaks of the people becoming prosperous as if they were a building that was being built. This can be stated in active form. Alternate translation: "I will build them up in the midst of my people" or "I will make them wealthy and they will live among my people"

midst
middle

Jeremiah 12:17

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Yahweh said this to me, "Go and buy a linen undergarment and put it on around your waist, but do not
put it in water first." **2** So I bought an undergarment as Yahweh directed, and I put in on around my waist.
3 Then the word of Yahweh came to me a second time, saying, **4** "Take the undergarment that you
purchased that is around your waist, get up and go now to Perath. [1] Hide it there in a rock crevice." **5** So
I went and hid it in Perath, just as Yahweh had commanded me. **6** After many days, Yahweh said to me,
"Get up and go back to Perath. Take from there the undergarment that I commanded you to hide." **7** So I
went back to Perath [2] and dug out the undergarment where I had hid it, and behold, it was destroyed
and completely useless.

8 Then the word of Yahweh came to me, saying, **9** "Yahweh says this: In the same way I will destroy the
pride of Judah and the great majesty of Jerusalem. **10** This wicked people who refuses to listen to my
word, who walk in the hardness of their heart, who go after other gods to worship them and bow down to
them—they will be like this undergarment that is good for nothing. **11** For just as an undergarment clings
to someone's hips, so I have made all the house of Israel and all the house of Judah cling to me—this is
Yahweh's declaration—to be my people, to bring me fame, praise, and honor. But they would not listen to
me.

12 So you must speak this word to them, 'Yahweh, the God of Israel, says this: Every jar will be filled with
wine.' They will say to you, 'Do we not indeed know that every jar will be filled with wine?' **13** So say to
them, 'Yahweh says this: See, I am about to fill with drunkenness every inhabitant of this land, the kings
who sit on David's throne, the priests, prophets, and all the inhabitants of Jerusalem. **14** Then I will smash
each man against the other, fathers and children together—this is Yahweh's declaration—I will not pity
them or have compassion, and I will not spare them from destruction.'"

15 Listen and pay attention.
Do not be arrogant, for Yahweh had spoken.
16 Give honor to Yahweh your God
before he brings darkness,
and before he causes your feet to stumble
on the mountains at twilight.
For you are hoping for light,
but he will turn it to deep darkness
and change it to deep gloom.
17 So if you will not listen,
I will weep alone because of your pride.
My eyes will certainly weep and flow with tears,
for Yahweh's flock has been taken captive.

18 "Say to the king and to the queen mother,
'Humble yourselves! Sit!
For your splendid crowns
have fallen from your heads.'
19 The cities in the Negev will be shut up,
with no one to open them.
All Judah will be taken captive,
completely taken captive.

20 Lift up your eyes
and look at the ones coming from the north.
Where is the flock he gave to you,
the flock that was so beautiful to you?
21 What will you say when God sets over you
those whom you yourself had trained
to be your special allies?
Are these not the beginnings of the labor pains
that will seize you just like a woman in childbirth?
22 Then you might say in your heart,
'Why are these things happening to me?'

generated on Tue Oct 24 10:45:40 2023

It will be for the multitude of your iniquities
that your skirts are raised up
and you have been violated.
23 Can the people of Cush change their skin color,
or a leopard change its spots?
If so, then you yourself,
although accustomed to wickedness,
would be able to do good.

24 So I will scatter them like chaff
that perishes in the desert wind.
25 This is what I have given to you,
the portion I have decreed for you—
this is Yahweh's declaration—
because you have forgotten me
and trusted in deceit.
26 So also I myself will strip your skirts off you,
and your nakedness will be seen.
27 I have seen your adultery and neighing,
the wickedness of your prostitution
on the hills and in the fields,
and I have seen these detestable things!
Woe to you, Jerusalem!
How long until you are made clean again?"

Footnotes

13:4 [1]Some transate
13:7 [2]Some transate

Jeremiah 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:15-27.

===Other possible translation difficulties in this chapter ===

Symbolism
The action of hiding the undergarment was intended to be a symbolic event. It was supposed to get the Jews' attention and be a lesson for them to learn. Jeremiah performed the action, but it was not the action itself that was important.

Jeremiah 13:1

linen
a type of very fine cloth

undergarment
clothing that people wear under their clothes; underwear

waist
the middle part of the body, usually the narrowest, between the hips and chest

do not put it in water first
"do not wash it or get it wet"

Jeremiah 13:2

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 13:3

the word of Yahweh came to me a second time, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 13:4

rock crevice
a space between rocks or a crack in a rock, big enough to put something into it

Jeremiah 13:5

General Information:
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Jeremiah 13:6

General Information:
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Jeremiah 13:7

General Information:
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Jeremiah 13:8

the word of Yahweh came to me, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this in [Jeremiah 1:4]

Jeremiah 13:9

Judah ... Jerusalem
Here "Judah" and "Jerusalem" refer to the people who live there. Alternate translation: "of the people of Judah ... the people of Jerusalem"

Jeremiah 13:10

to listen to my word
"to obey what I say"

who walk in the hardness of their heart
This is an idiom. Alternate translation: "who are stubborn and only do the things they desire"

Jeremiah 13:11

clings to ... cling to me
"sticks to ... stick to me" or "stays close to ... stay close to me"

all the house of ... all the house of
"all the people of ... all the people of"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 13:12

Every jar will be filled with wine ... every jar will be filled with wine
This can be stated in active form. Alternate translation: "Every wineskin should be full of wine ... every wineskin should be full of wine" or "Every wine jar should be full of wine ... every wine jar should be full of wine"

Jeremiah 13:13

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

fill with drunkenness every inhabitant of this land
"cause all the people of this land to be drunk"

the kings who sit on David's throne
Here the throne that the king of Judah sits on is represented as "David's throne." Alternate translation: "the kings who sit on Judah's throne" or "the kings of the nation of Judah"

Jeremiah 13:14

smash each man against the other, fathers and children together
Here the words "each man" refer to both men and women. Alternate translation: "Then I will cause the people to fight with each other, even parents and children will fight one another"

fathers and children together
The understood information may be supplied. Alternate translation: "I will smash fathers and children together"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

I will not pity
"I will not feel sorry for"

will not spare them from destruction
"will not withhold punishment from them." This can be stated in positive form. Alternate translation: "will allow them to be destroyed"

Jeremiah 13:15

arrogant
falsely believing oneself to be important

Jeremiah 13:16

he brings darkness
"he causes darkness to come." Here trouble and despair are spoken of as if they were "darkness." Alternate translation: "he brings trouble and despair" or "he cause great troubles to come"

before he causes your feet to stumble
Here a person is referred to by his "feet" to emphasize that he is walking. Alternate translation: "before he causes you to trip and fall as you walk"

twilight
early morning or evening when it is partially dark, when the sun is beginning to rise or when the sun is almost set

For you are hoping for light, but he will turn it to deep darkness and change it to deep gloom
This speaks of goodness and blessings as "light" and of trouble and despair as "darkness." Alternate translation: "For you were hoping for light and blessings, but Yahweh will give you darkness and great despair—you will feel like you are surrounded by a dark cloud"

Jeremiah 13:17

for Yahweh's flock has been taken captive
This can be stated in active form. Alternate translation: "for enemies have captured Yahweh's flock"

for Yahweh's flock has been taken captive
Here Jeremiah speaks of Yahweh's people as Yahweh's "flock" because he cares for them like a shepherd cares for his sheep. This event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "for you who are Yahweh's flock, your enemies will soon capture you"

Jeremiah 13:18

General Information:
Yahweh is continuing to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

queen mother
the mother of the king

Humble yourselves! Sit!
This is a hendiadys in which the first verb modifies the second. Alternate translation: "Humbly sit down" or "Take lowly seats" or "Come down from your thrones"

For your splendid crowns have fallen from your heads
A king and queen mother wear crowns to represent their royal positions as the king and queen mother. Also, this event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "For you will no longer be the king and queen mother, for your crowns, your pride and glory, will fall off"

Jeremiah 13:19

The cities in the Negev will be shut up, with no one to open them
This means that the cities will be surrounded by their enemies, who will not allow anyone to go in or come out of the cities. Alternate translation: "The cities in the Negev will be shut up, and no one will be able to go into them or come out of them"

The cities in the Negev will be shut up
This can be stated in active form. Alternate translation: "Your enemies will shut the cities in the Negev up"

All Judah will be taken captive, completely taken captive
Here "Judah" represents the people who live there. This can be stated in active form. Alternate translation: "The enemies will take all of the people of Judah captive into exile"

Jeremiah 13:20

General Information:
Yahweh is talking to the people of Jerusalem.

Lift up your eyes and look at the ones coming from the north
Here the word "look" is an idiom that means to pay attention and be aware of what is happening. Also, "Lift up your eyes" represents looking at something. Alternate translation: "Pay attention and be aware of the ones coming from the north"

the ones coming from the north
This refers an enemy army that will come from the north. Alternate translation: "the enemy army coming from the north" or "the enemy army marching from the north"

Where is the flock he gave to you, the flock that was so beautiful to you?
This rhetorical question is asked to emphasize that the people of Judah will be captured by the enemy armies. This question is asked as if the people of

generated on Tue Oct 24 10:45:40 2023

Judah had already been captured even though this has not yet happened. The question can be written as a statement and in future tense. Alternate translation: "I gave you the people of Judah to care for, like a beautiful flock of sheep, but the enemy army will capture them."

the flock
This speaks of the people of Judah as a "flock" of sheep to emphasize that the leaders of Judah were supposed to care for them and look after them.

Jeremiah 13:21

What will you say when God sets over you those whom you yourself had trained to be your special allies?
This rhetorical question is used to emphasize that the people who Judah's leaders thought they were at peace with will conquer them. This question can be written as a statement. Alternate translation: "The people you thought were your friends will conquer you and rule over you."

Are these not the beginnings of the labor pains that will seize you just like a woman in childbirth?
Yahweh uses this rhetorical question to tell the people that their capture is just the beginning of the suffering they will go through. This question can be written as a statement. Alternate translation: "These things that you will suffer are like the beginning of the labor pains of a woman in childbirth."

Jeremiah 13:22

General Information:
Yahweh continues to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

that your skirts are raised up and you have been violated
This means that the enemy soldiers will rape the Judean women. This can be stated in active form. Alternate translation: "that the enemy soldiers will lift up the skirts of your women and rape them"

Jeremiah 13:23

Can the people of Cush change their skin color, or a leopard change its spots?
This rhetorical question is used to state an example of something that is impossible. This question can be written as a statement. Also, the understood verb "can" maybe be supplied in the second phrase. Alternate translation: "The people of Cush cannot change their skin color and a leopard cannot change its spots."

If so, then you yourself, although accustomed to wickedness, would be able to do good
This statement is ironic because the examples about the Cushite and the leopard are impossible situations. This states that if those impossible things could happen then they could do good. Alternate translation: "Just like these things are impossible, so it is also impossible for you who always do evil to do good"

Jeremiah 13:24

I will scatter them like chaff that perishes in the desert wind
"I will scatter them like chaff that is blown away by the wind." Yahweh is saying He will scatter His people throughout the world just as chaff is scattered by the wind.

Jeremiah 13:25

General Information:
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Jeremiah 13:26

I myself will strip your skirts off you, and your nakedness will be seen.
This means that Yahweh will make them feel ashamed. These words do not in any way mean that he will rape them. The word "nakedness" is a metonym for the person's private parts. This can be stated in active form. Alternate translation: "It is as though I myself will strip your skirts off of you so that everyone will see your private parts and you will be ashamed"

Jeremiah 13:27

neighing
This is the sound of a male horse desiring a female horse. Alternate translation: "lusting"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 This is the word of Yahweh that came to Jeremiah regarding the drought,

2 "Let Judah mourn;
let her gates waste away.
They are wailing for the land;
their cries for Jerusalem are going up.
3 Their mighty ones send out their servants for water.
When they go to the trenches,
they cannot find water.
They all return with empty vessels;
they cover their heads ashamed and dishonored.
4 Because of this the ground is cracked,
for there is no rain in the land.
The plowmen are ashamed
and cover their heads.
5 For even the doe leaves her young in the fields
and abandons them, for there is no grass.
6 The wild donkeys stand on the bare plains
and they pant in the wind like jackals.
Their eyes fail to work,
for there is no vegetation."

7 Even though our iniquities testify against us
Yahweh, act for the sake of your name.
For our acts of apostasy increase;
we have sinned against you.
8 You are the Hope of Israel,
the one who saves him in the time of distress,
why will you be like a stranger in the land,
like a foreign wanderer who stretches out and spends just one night?
9 Why are you like someone who is astounded,
or like a warrior who has no power to rescue?
You are in our midst, Yahweh,
and your name is called over us.
Do not leave us!

10 Yahweh says this to this people:

"Since they love to wander,
they have not held back their feet from doing so."
Yahweh is not pleased with them
Now he calls to mind their iniquity
and has punished their sins.

11 Yahweh said to me, "Do not pray for good on behalf of this people. **12** For if they fast, I will not listen to their outcry, and if they offer up burnt offerings and grain offerings, I will not take pleasure in them. For I will put an end to them by sword, famine, and plague."

13 Then I said, "Oh, Lord Yahweh! Behold! The prophets are saying to the people, 'You will not see the sword; there will be no famine for you, for I will give you true peace in this place.'"

14 Yahweh said to me, "The prophets prophesy deceit in my name. I did not send them out, nor did I give them any command or speak to them. But deceitful visions and worthless divination and the deceitfulness of their hearts—that is what they are prophesying to you." **15** Therefore Yahweh says this, "About the prophets prophesying in my name but whom I did not send out—those who say there will be no sword or famine in this land: These prophets will perish by sword and famine. **16** Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword, for there will be no one to bury them—them, their wives, their sons, or their daughters—for I will pour out their wickedness on them.

generated on Tue Oct 24 10:45:40 2023

17 Say this word to them:

'Let my eyes flow with tears
night and day.
Do not let them stop,
for there will be a great collapse
of the virgin daughter of my people—
a great and incurable wound.
18 If I go out to the field,
there are the ones who were killed by the sword!
If I come to the city,
there are the diseases that are caused by famine.
Both the prophet and the priest wander about the land,
and they do not know.'"

19 Have you completely rejected Judah?
Do you hate Zion?
Why will you afflict us when there is no healing for us?
We hoped for peace, but there was nothing good—
and for a time of healing,
but see, there is only terror.
20 We admit, Yahweh, our offenses,
the iniquity of our ancestors,
for we have sinned against you.
21 Do not reject us!
For the sake of your name,
do not make your glorious throne a disgrace.
Remember and do not break
your covenant with us.
22 Do any of the worthless idols of the nations bring rain?
Or can the skies themselves send down showers?
Are you not the one, Yahweh our God?
We wait for you, for you are the one
who does all these things.

Jeremiah 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:1-10, 17-22.

Special concepts in this chapter

False prophets

The false prophets promised there would not be any war or drought. They gave people a false sense of hope, when they needed to repent. Because of this, Yahweh sent a drought and said that the false prophets would die of drought and war. This showed that these were not true prophets of Yahweh. (See: prophet, promise and hope and repent)

Jeremiah 14:1

General Information:

Yahweh, through the prophet Jeremiah, has just talked about the adultery of the people.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 14:2

Let Judah mourn

Here "Judah" represents the people who live there. Alternate translation: "Let the people of Judah mourn"

let her gates waste away

Here the word "gates," which keep enemies out of cities and where people conduct business and

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government, is a synecdoche for Judah's cities, and Judah's cities are a metonym for the people who live in them. Alternate translation: "let her cities fall apart" or "let the people in her cities become unable to defend themselves"

waste away
"rot away and fall into pieces"

their cries for Jerusalem are going up
The phrase "going up" is an idiom. Alternate translation: "They are calling out loudly in prayer for Jerusalem"

Jeremiah 14:3

Their mighty ones
"The rich people"

ashamed and dishonored
Both of these words have similar meaning and together emphasize that the servants were ashamed that they were unable to get water.

they cover their heads
In biblical times, people would wear a headcovering to show that they were ashamed.

Jeremiah 14:4

General Information:
Yahweh, through the prophet Jeremiah, has continued to tell the people about the drought.

The plowmen are ashamed and cover their heads
In biblical times, people would wear a headcovering to show that they were ashamed.

Jeremiah 14:5

the doe leaves her young in the fields and abandons them
These two phrase have the same meaning and emphasize that the doe leaves her young deer because she cannot provide for them. A doe is a female deer. Alternate translation: "the deer leaves her young in the field"

for there is no grass
This means that there is no grass for the deer to eat. Alternate translation: "for there is no grass for them to eat"

Jeremiah 14:6

they pant in the wind like jackals
This speaks of the donkeys panting because they are thirsty by saying that they pant like jackals. Jackals are fiece wild dog which pant a lot. Alternate translation: "they pant in the wind like thirsty jackals"

Their eyes fail to work, for there is no vegetation
"They become blind because there is no grass to eat"

Jeremiah 14:7

General Information:
Yahweh, through the prophet Jeremiah, has just told the people about the drought.

our iniquities testify against us
Here their "iniquities" are spoken of as if they were people who testified against them about their wrong doing. Alternate translation: "our iniquities give evidence of our wrongdoing"

for the sake of your name
Here Yahweh's "name" refers to his reputation. Alternate translation: "for the sake of your reputation" or "in order that everyone can see that you are very great and keep your promises"

Jeremiah 14:8

Hope of Israel
This is another name for Yahweh. Alternate translation: "You are the hope of Israel"

why will you be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night?
The people are asking if Yahweh is unconcerned with his people and unable to help them. This can be translated as a statement. Alternate translation: "you should not be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night."

why will you be like a stranger in the land, like a foreign wanderer ... just one night
This question speaks of the possibility of Yahweh being unconcerned with helping his people as if he were a stranger just travelling though a place unconcerned with those living there.

Jeremiah 14:9

Why are you like someone who is astounded, or like a warrior who has no power to rescue?
This speaks of the possibility of Yahweh being unable to help his people as if he were a confused warrior who was unable to rescue anyone. This can be translated as a statement. Alternate translation: "You do nothing to help us, like someone who is astounded or like a warrior who has no power to rescue us."

astounded
unable to understand or to think clearly

your name is called over us
This can be stated in active form. This speaks of the people being Yahweh's people by saying that his

name is over them. Alternate translation: "we bear your name" or "we are your people"

Jeremiah 14:10

General Information:
Jeremiah has been praying and asking Yahweh not to leave them alone.

they love to wander
"they love to wander away from me." This speaks of people being unfaithful to Yahweh and not obey him as if they had wandered from the place where he is.

have not held back their feet
Here the people are referred to by their "feet" to emphasize their walking away from Yahweh. Alternate translation: "have not kept themselves"

calls to mind
This is an idiom. Alternate translation: "remembers" or "recalls"

Jeremiah 14:11

on behalf of
"to assist" or "to help"

Jeremiah 14:12

outcry
loud crying because of sorrow

I will put an end to them
This is a euphemism. Alternate translation: "I will cause them to die"

by sword
Here war is represented by the "sword" which was the common weapon used in battle. Alternate translation: "by war" or "by battle"

Jeremiah 14:13

General Information:
Yahweh has just told Jeremiah not to pray for the people of Judah.

You will not see the sword
Here "sword" represents war, and to "see" represents experiencing. Alternate translation: "You will not experience any war"

I will give you true peace
Here "peace" is spoken of as if it were an object that someone could give to another person. Alternate translation: "I will allow you to live securely" or "I will make it so there is peace where you live"

Jeremiah 14:14

prophesy deceit
The word "deceit" can be expressed as an adjective. Alternate translation: "prophesy deceitfully"

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative.

I did not send them out
This means that Yahweh did not send them out with messages to give to the people. Alternate translation: "I did not send them to prophesy to other people"

the deceitfulness of their hearts
"the deceitful things that they think up themselves"

Jeremiah 14:15

General Information:
Jeremiah has just been talking to Yahweh about the things the false prophets have been prophesying.

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this in [Jeremiah 14:14]

there will be no sword ... perish by sword
Here the "sword" represents war. Alternate translation: "there will be no war ... perish by war"

Jeremiah 14:16

famine and sword
Here the "sword" represents war. Alternate translation: "famine and war"

Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword
This can be stated in active form. This means that whole families will die and people will throw their bodies into the streets instead of burying them. Alternate translation: "Then the people to whom they prophesied will die by famine and sword and people will throw their bodies into the streets of Jerusalem"

their wives, their sons, or their daughters
This describes who is referred to by the word "them," that is, everyone who died by famine and sword.

I will pour out their wickedness on them
Here Yahweh speaks of punishing the people in accordance to their wicknedness as if their own wickedness were a liquid that he would pour upon them. Alternate translation: "I will punish them like they deserve to be punished"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 14:17

night and day
Here two opposite times of the day are given to mean all the time. Alternate translation: "all the time, both night and day"

incurable wound
a cut or break in skin that cannot be cured

Jeremiah 14:18

who were killed by the sword
This can be stated in active form. Also, here the "sword" represents war. Alternate translation: "who died by the sword" or "who died in war"

there are the diseases that are caused by famine
Here the "diseases" represent the people who have these diseases because of their starvation. Alternate translation: "there are the ones who are sick because of famine"

wander
move around without purpose

they do not know
It may be helpful to state what they do not know. Alternate translation: "they do not know what they are doing"

Jeremiah 14:19

for a time of healing
The understood information may be supplied. Alternate translation: "we hoped for a time of healing"

Jeremiah 14:20

We admit, Yahweh, our offenses, the iniquity of our ancestors
"Yahweh, we admit our wicked offenses and our ancestors' iniquity"

Jeremiah 14:21

General Information:
Jeremiah continues his prayer to Yahweh.

For the sake of your name
Here Yahweh's "name" refers to his reputation. Alternate translation: "For the sake of your reputation" or "In order that everyone can see that you are very great and keep your promises"

your glorious throne
Yahweh's "throne" is represented by Zion, that is Jerusalem. His "throne" also represents the place where he rules as king. Alternate translation: "do disgrace Zion where you glorious throne is" or "do not disgrace Zion, where you rule as king"

Jeremiah 14:22

can the skies themselves send down showers
"Can the skies decide when they make the rain to fall?"

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Chapter 15

1 Then Yahweh said to me, "Even if Moses or Samuel were standing in front of me, I would still not be in
favor of this people. Send them out from before me, for them to go away. **2** It will happen that they will
say to you, 'Where should we go?' Then you must say to them, 'Yahweh says this:

Those who are for death should go to death;
those who are for the sword should go to the sword.
Those who are for famine should go to famine;
and those who are for captivity should go to captivity.'

3 For I will assign them to four groups—this is Yahweh's declaration—the sword to slaughter some, the
dogs to drag some away, the birds of the skies and the wild animals of the earth to consume and destroy
some. **4** I will make of them a horrifying thing to all the kingdoms of the earth, because of what Manasseh
son of Hezekiah, king of Judah, did in Jerusalem.

5 For who will have compassion for you, Jerusalem?
Who will grieve for you?
6 You have abandoned me—
this is Yahweh's declaration—
you have gone back from me.
So I will strike you with my hand and destroy you.
I am tired of relenting.
7 So I will winnow them with a pitchfork
at the gates of the land.
I will bereave them.
I will destroy my people
since they will not turn from their ways.
8 I will make their widows more numerous
than the sands of the seashore.
Against the mothers of young men I will send
the destroyer at noonday.
I will make horror and dismay suddenly fall on them.
9 The mother who has borne seven children will waste away.
She will gasp.
Her sun will set while it is still day.
She will be ashamed and embarrassed,
for I will give those who remain to the sword
in the presence of their enemies—
this is Yahweh's declaration."

10 Woe to me, my mother!
For you have borne me,
I who am a man of strife and argument through all the land.
I have not lent, nor has anyone lent to me,
but they all curse me.

11 Yahweh said:

"Will I not rescue you for good?
I will certainly make your enemies beg for help
in the time of calamity and distress.

12 Can one smash iron?
Especially iron from the north that is mixed with bronze?

13 I will give to your enemies
your wealth and treasures as free plunder.
I will do this because of all your sins
committed within all your borders.
14 Then I will make you serve your enemies

generated on Tue Oct 24 10:45:40 2023

in a land that you do not know,
for a fire will ignite,
kindled in my wrath against you." [1]

15 Yahweh, you know
Remember me and help me
Bring vengeance for me
against those who persecute me.
You are patient, but do not allow them to take me away;
know that I have suffered insult for your sake.
16 Your words have been found, and I consumed them
Your words became to me a joy
and the delight of my heart,
for I bear your name,
Yahweh God of hosts.
17 I did not sit in the circle
of those who celebrated or rejoiced.
I sat alone because of your powerful hand,
for you filled me with indignation.
18 Why is my pain constant and my wound incurable,
refusing to be healed?
Will you be like deceitful waters to me,
waters that dry up?

19 Therefore Yahweh said this,

"If you repent, Jeremiah,
then I will restore you,
and you will stand before me and serve me.
For if you separate the foolish things from the precious things,
you will be like my mouth.
The people will come back to you,
but you yourself must not go back to them.
20 I will make you like an impenetrable bronze wall to this people,
and they will wage war against you.
But they will not defeat you,
for I am with you to save and rescue you—
this is Yahweh's declaration—
21 for I will rescue you from the hand of the wicked
and redeem you from the hand of the ruthless."

Footnotes

15:14 [1]Instead of

Jeremiah 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:2, 5-21.

Special concepts in this chapter

Do not pray for the people

God told Jeremiah not to pray for the people because God was punishing them. This was meant to be an illustration for Jeremiah. Jeremiah was not to pray because the punishment was already determined. Yahweh also explains that even the great Moses could not help the sinful Jews. (See: sin)

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Yahweh uses Gentile nations
Yahweh is going to use the Gentile nations to punish Judah. This would have been very offensive to the Jews. They would have also been surprised to learn that Yahweh was using the Gentile nations to punish his people.

Jeremiah 15:1

General Information:
Jeremiah has just been praying to Yahweh.

were standing in front of me, I would still not be in favor of this people
This implies that they are pleading for Yahweh to spare the people. Alternate translation: "were standing in front of me pleading for these people, I would still not be in favor of them"

Send them out from before me, for them to go away
Yahweh repeats this idea of sending away his people to add emphasis to it.

Jeremiah 15:2

Those who are for
"Those whom I have appointed to go to"

should go to death
This speaks of dying as if death were a place that people can go to. Alternate translation: "should die"

those who are for the sword should go to the sword
Here the "sword" represents war. To be "for the sword" means that God has appointed them to die in war. Alternate translation: "those whom I have appointed to die in war should go to die in war"

Those who are for famine should go to famine
This means that Yahweh has appointed these to die because of famine, and these words speak of dying by famine as if "famine" were a place that people can go to. Alternate translation: "Those whom I have appointed to die by famine should go and die by famine"

should go to captivity
"should go into captivity"

Jeremiah 15:3

General Information:
Yahweh has just told them he will send some of them to death, some to die by the sword, some to die by famine, and some to be captives.

the sword
Here the "sword" refers to the enemy soldiers. Alternate translation: "the enemy soldiers"

Jeremiah 15:4

I will make of them
Here the word "them" refers to the people of Judah, not to the four groups listed in the previous verse.

because of what Manasseh ... did in Jerusalem
Manasseh was a very wicked king who did many evil things in Jerusalem. Alternate translation: "because of the wicked things that Manasseh ... did in Jerusalem"

Jeremiah 15:5

General Information:
Yahweh has just told them he will assign them to four groups to kill them—the sword, dogs, birds, and beasts.

For who will have compassion for you, Jerusalem? Who will grieve for you?
Yahweh uses this rhetorical question to emphasize that no one should mourn for Jerusalem. This question can be written as a statement. Alternate translation: "No one should have compassion on you, Jerusalem. No one should mourn for your destruction."

for you, Jerusalem
Here "Jerusalem" refers to the people who live there. Alternate translation: "for you people who live in Jerusalem"

Jeremiah 15:6

You have abandoned me ... you have gone back from me
These two phrases mean basically the same thing and emphasize that the people have, indeed, turned away from Yahweh. They have disobeyed him and broken the covenant he had made with them.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

gone back from me
"left me" or "gone away from me"

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 15:7

So I will winnow them with a pitchfork at the gates of the land
Here Yahweh speaks of scattering the people and causing them to leave Jersalem as if they were winnowed chaff being blown away on the wind.

pitchfork
a farm tool with a long handle and sharp metal prongs, used especially for lifting and tossing grain in the air for winnowing

I will bereave them
"I will cause their children to die" or "I will let their enemies kill their children"

Jeremiah 15:8

General Information:
Yahweh has just told them no one will care about them and that he will destroy his people since they would not turn from their wicked ways.

widows
women whose husbands have died

than the sands of the seashore
"than the grains of sand on the seashore." This comparison is an exaggeration used to emphasize an uncountable number. Alternate translation: "than you can count"

Against the mothers of young men I will send the destroyer at noonday
This means that Yahweh will send an enemy army to kill young men, which will cause their mothers great sorrow. Alternate translation: "At noonday I will send an enemy army to destroy young men and cause their mothers to weep"

fall on them
This is an idiom. Alternate translation: "happen to them"

Jeremiah 15:9

She will be ashamed and embarrassed
The words "ashamed" and "embarrassed" mean basically the same thing and emphasize the intensity of shame. Alternate translation: "She will be completely ashamed"

will waste away
This is an idiom. Alternate translation: "will grow faint"

Her sun will set while it is still day
This speaks of a woman becoming sorrowful because her children have died, as if her life were a day in which the sun had set early and turned to darkness. Here the darkness represents her sorrow. Alternate translation: "Because of her sorrow, it will be as though the sun has set and her day has turned to darkness"

I will give those who remain to the sword in the presence of their enemies
Here the "sword" represents the enemy soldiers. This means that Yahweh will allow the enemy solider to kill any of her children that remain. Alternate translation: "I will allow the enemy soldiers to kill those of her children that remain alive"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 15:10

General Information:
In these verse, Jeremiah speaks to Yahweh about his suffering, and Yahweh answers him.

Woe to me, my mother
Jeremiah pretends to speak to his mother as a way to emphasize how sad he is.

a man of strife and argument
The words "strife" and "argument" mean basically the same thing. Together they emphasize how much Jeremiah is arguing. Alternate translation: "a man with whom everyone argues all the time"

I have not lent, nor has anyone lent to me
This refers to lending money to people. Often lending money causes people to fight with one another. Alternate translation: "I have not lent money to anyone, nor has anyone lent money to me" or "I have not made anyone angry by lending or borrow money and then quarreling about it"

Jeremiah 15:11

Will I not rescue you for good?
The implicit answer to this rhetorical question is "yes." This question can be written as a statement. Alternate translation: "I will certainly rescue you for good!"

your enemies
Those are the enemies of Jeremiah who disagreed with his prophecies.

in the time of calamity and distress
Here the words "calamity" and "distress" mean basically the same thing. They emphasize the amount or intensity of the calamity. Alternate translation: "in the time of great calamity"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 15:12

Can one smash iron? Especially iron from the north that is mixed with bronze?
In these questions Yahweh speaks of the strength of Judah's enemies as if they were iron mixed with bronze. These rhetorical questions can be written as a statement. Alternate translation: "No one can smash iron, especially if it is as strong as the iron from the north that is mixed with bronze." or "But Judah's enemies, who are as strong as iron or bronze, will attack Judah from the north, no one will be able to stop them"

Jeremiah 15:13

General Information:
In these verse, Yahweh speaks to the nation of Israel as if it were one person.

wealth and treasures
The words "wealth" and "treasures" mean the same thing and refer to anything that people consider to be valuable.

plunder
things that you steal from a city after conquering it

all your sins committed
This can be written in active form. Alternate translation: "all of the sins you have committed"

within all your borders
"throughout your country"

Jeremiah 15:14

a land that you do not know
"to a land that is strange to you"

for a fire will ignite, kindled in my wrath against you
The wrath of God is spoken of as if it were a destructive fire. Alternate translation: "I will destroy you because I am very angry with you"

for a fire will ignite, kindled in my wrath against you
Here Yahweh speaks of his wrath as if it were a fire. Alternate translation: "for my wrath is like a fire that I will kindle against you" or "for I will come against you in my wrath, and my wrath will be like a burning fire"

kindled
to light a fire

Jeremiah 15:15

General Information:
Jeremiah speaks to Yahweh.

You are patient, but do not allow them to take me away
Jeremiah is asking Yahweh not to be patient with the sins of his enemies. The phrase "take me away" refers to him being killed. Alternate translation: "Please do not continue to be patient with them and allow them to kill me"

Jeremiah 15:16

Your words have been found
This can be stated in active form. Alternate translation: "I have heard your message"

I consumed them
Jeremiah speaks of listening and understanding Yahweh's message as if it were food that he ate. Alternate translation: "I understood your message"

the delight of my heart
Here the "heart" represents a person emotions and feelings. Alternate translation: "what I love most"

I bear your name
"people know that I serve you"

Jeremiah 15:17

I did not sit in the circle of
This is an idiom. Alternate translation: "I did not spend time with"

of your powerful hand
Here Yahweh's "powerful hand" refers to his control and influence over Jeremiah. Alternate translation: "you powerfully influence me" or "you are the one who controls what I do"

Jeremiah 15:18

Why is my pain constant and my wound incurable, refusing to be healed?
Jeremiah uses this rhetorical question to emphasize his pain. He speaks of his pain as if it were a physical wound. This question can be written as a statement. Alternate translation: "My pain is constant, it is like a wound that will not heal."

refusing to be healed
This speaks of Jeremiah's wound as if it were a person that refuses to be healed. This can be stated in active form. Alternate translation: "that will not heal"

Will you be like deceitful waters to me, waters that dry up?
Jeremiah uses this rhetorical question to emphasize that he feels like he cannot depend on Yahweh. He speaks of this as if Yahweh were a stream that dries up. Alternate translation: "It feels like you are undependable to me, like a stream I go to for a drink only to find it dried up."

Jeremiah 15:19

you will be like my mouth
Jeremiah is compared to the mouth of Yahweh because he will be used to speak Yahweh's

generated on Tue Oct 24 10:45:40 2023

message. Alternate translation: "you will speak for me"

you yourself
The pronoun, "yourself", is used here to emphasis the command was specifically for Jeremiah.

Jeremiah 15:20

like an impenetrable bronze wall to this people
Yahweh compares Jeremiah to a wall because the people will not be able to defeat him. Alternate translation: "I will make you strong, like a bronze wall"

they will wage war against you
This speaks of the people fighting with Jeremiah as if he were an army that they waged war against. Alternate translation: "they will fight against you" or "they will oppose you"

save and rescue
The words "save" and "rescue" mean the same thing and emphasize the safety that God promises.

Jeremiah 15:21

rescue you from ... and redeem you from
These phrases have similar meanings and are used together to emphasize the safety that God provides.

the hand of the wicked ... the hand of the ruthless
Here the word "hand" represents control. Alternate translation: "the control of the wicked ... the control of the ruthless"

the wicked
This refers to wicked people. Alternate translation: "wicked people" or "those who are wicked"

the ruthless
This nominal adjective refers to a person who is cruel and who does not care if he hurts other people. It is used here as a generic noun that refers to ruthless people in general, not one particular person. Alternate translation: "ruthless people" or "cruel people who will harm you"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Then the word of Yahweh came to me, saying, **2** "Do not take a wife for yourself, and do not have sons or daughters for yourself in this place. **3** For Yahweh says this to the sons and daughters who are born in this place, to the mothers who bear them, and to the fathers who caused them to be born in this land, **4** 'They will die diseased deaths. They will not be mourned or buried. They will be like dung on the ground. For they will come to an end by sword and famine, and their corpses will be food for the birds of the skies and the wild animals of the earth.'

5 For the word of Yahweh came to me, saying, 'Do not enter a house where there is mourning. Do not go to mourn or to show sympathy for them, for I have taken away my peace from this people—this is Yahweh's declaration—and my steadfast love and mercy. **6** Both the great and the small will die in this land. They will not be buried, and no one will mourn for them or cut themselves or shave their heads for them. **7** No one must share any food in mourning to comfort them because of the deaths, and none must give a comforting cup to his father or his mother in order to comfort them. **8** You must not go to a banquet house to sit with them in order to eat or drink.' **9** For Yahweh of hosts, God of Israel, says this, 'See, before your eyes, in your days and in this place, I am about to put an end to the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride.'

10 Then it will happen that you will report all these words to this people, and they will say to you, 'Why has Yahweh decreed all this great disaster against us? What is our iniquity and sin that we sinned against Yahweh our God?' **11** So say to them, 'Because your ancestors abandoned me—this is Yahweh's declaration—and they went after other gods and worshiped and bowed down to them. They abandoned me and have not kept my law. **12** But you yourselves have brought about more wickedness than your ancestors, for see, each person is walking by the stubbornness of his wicked heart; there is no one who listens to me. **13** So I will throw you from this land to a land that you have not known, neither you nor your ancestors, and you will worship other gods there by day and night, for I will not give any favor to you.'

14 Therefore, behold, the days are coming—this is Yahweh's declaration—when it will no longer be said, 'As Yahweh lives, the one who brought up the people of Israel from the land of Egypt.' **15** but, 'As Yahweh lives, the one who brought up the people of Israel from the land of the north and from the lands where he had scattered them.' For I will bring them back to the land that I gave to their ancestors.

16 Behold! I will send for many fishermen—this is Yahweh's declaration—so they will fish the people out. After this I will send for many hunters so they will hunt for them among all the mountains and hills, and in rock crevices. **17** For my eye is on all their ways; they cannot be hidden from before me. Their iniquity cannot be concealed from before my eyes. **18** I will first pay back double for their iniquity and sin. They have polluted my land. They have filled my inheritance with the corpses of their detestable idols and their abominations."

19 Yahweh, you are my stronghold and my refuge,
my place of safety in the day of distress.
The nations will go to you from the ends of the earth and say,
"Surely our ancestors inherited deceit.
They are empty;
there is no profit in them.
20 Do people make gods for themselves?
But they are not gods."

21 Therefore see! I will cause them to know in this time,
I will cause them to know my hand and my power,
so they will know that Yahweh is my name.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:19-21. This poem also continues in chapter 17, and these should be seen as one section.

Special concepts in this chapter

Coming punishment

The punishment that is prophesied in this chapter will happen quickly. The author gives many illustrations which describe how quickly this punishment will come. (See: prophet)

Israel restored

God will bring his people back from captivity. Even though the punishment of Judah will be great, Yahweh promised a future restoration. (See: promise and restore)

Jeremiah 16:1

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 16:2

General Information:

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Jeremiah 16:3

General Information:

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Jeremiah 16:4

They will die diseased deaths

"They will die from deadly diseases"

They will not be mourned or buried

This can be stated in active form. Alternate translation: "No one will mourn for them or bury them"

They will be like dung on the ground

The sons and daughters born in the land are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 8:2]

they will come to an end by sword and famine

The phrase "come to an end" is a mild way to say that they will die. The word "sword" represents an army whose soldiers fight with swords. The phrase represents dying in battle. Alternate translation: "they will die in battle or from famine"

Jeremiah 16:5

the word of Yahweh came to me, saying, 'Do

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

where there is mourning

The word "mourning" can be translated with a verbal phrase. Alternate translation: "where people are mourning"

I have taken away my peace from this people ... and my steadfast love and mercy

Yahweh speaks of no longer acting towards the people with peace, steadfast love, and mercy as if these were items that he has taken away from them. Alternate translation: "I will no longer act towards them with peace ... or with steadfast love and mercy"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 16:6

Both the great and the small will

This refers to all kinds of people and uses size to refer to how important they are. Alternate translation: "Both the important and the unimportant" or "Many people, regardless of how important they are, will"

They will not be buried

This can be stated in active form. Alternate translation: "No one will bury them"

no one will ... cut themselves or shave their heads for them

Cutting oneself and shaving one's head were symbolic actions that expressed strong grief, especially when a loved one died.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 16:7

No one must share any food in mourning to comfort them because of the deaths ... none must give a comforting cup to his father or his mother
These two clauses have a similar meaning. God said basically the same thing twice for emphasis. It was customary to take food or wine to people whose relative had died. Yahweh has removed all comfort from the people because of their sin.

none must give a comforting cup
Here the word "cup" represents the drink that the cup holds. Alternate translation: "none must give a comforting drink"

Jeremiah 16:8

a banquet house
"a house where people are feasting"

Jeremiah 16:9

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

before your eyes
Here the word "your" is plural and refers to the people of Israel. The idiom means that Yahweh will do this where they can see. Alternate translation: "in front of you" or "where you can see"

in your days
This idiom means during their lifetime. Alternate translation: "during your lifetime"

the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride
See how you translated this in Jeremiah 7:34.

Jeremiah 16:10

General Information:
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Jeremiah 16:11

worshiped and bowed down to them
The words "bowed down to" mean basically the same thing as "worshiped" and describe the posture that people used in worship. God said essentially the same thing twice for emphasis.

Jeremiah 16:12

ancestors, for see, each person
"ancestors. Look at these people and you will see that each person"

walking by the stubbornness of his wicked heart
Yahweh speaks of a person's actions as if the person were walking along a path. Here the word "heart" represents the mind or will. See how you translated a similar phrase in [Jeremiah 11:8]

who listens to me
"who does what I tell him to do"

Jeremiah 16:13

throw you from this land
Yahweh speaks of forcefully removing the people from the land as if he were throwing them from the land. Alternate translation: "force you to leave this land and go"

by day and night
The mention of both "day" and "night" means all the time. Alternate translation: "all the time" or "continually"

Jeremiah 16:14

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

when it will no longer be said
This can be stated in active form. Alternate translation: "when people will no longer say"

As Yahweh lives
"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 16:15

General Information:
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Jeremiah 16:16

I will send for many fishermen ... so they will fish the people out
Yahweh speaks of enemy armies who will attack and kill the people as if they were fishermen who are catching fish.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

I will send for many hunters so they will hunt for them among
Yahweh speaks of enemy armies who will attack and kill the people as if they were hunters who are hunting animals.

Jeremiah 16:17

my eye is on all their ways
Here the word "eye" represents Yahweh who sees all that they do. Alternate translation: "I am watching everything they do"

they cannot be hidden from before me
Here the word "they" may refer either to the people or to their actions. This can be stated in active form. Alternate translation: "they cannot hide from me" or "they cannot hide their ways from me"

Their iniquity cannot be concealed from before my eyes
Here the word "eyes" represents Yahweh who sees. This can be stated in active form. Alternate translation: "They cannot conceal their iniquity from me"

Jeremiah 16:18

They have polluted my land
The verb "polluted my land" is a hyperbolic metaphor: Yahweh speaks as if the people's sin is so bad that he hates even the land they live on. The words "their polluting" can be translated with a verbal phrase. Alternate translation: "because they have polluted my land"

They have filled my inheritance with the corpses of their detestable idols
The words "have filled" means that they have placed many idols in the land. Alternate translation: "There are very many detestable idols in my inheritance"

my inheritance
Yahweh speaks of the land as if it were his inheritance that he has claimed as a permanent possession. Alternate translation: "the land that is my inheritance"

the corpses of their detestable idols and their abominations
The idols never had life, so "corpses" here is a metaphor. Possible meanings are 1) the "detestable idols" and "abominations" themselves are the "corpses." Alternate translation: "their detestable idols and abominations, which are useless, like corpses" Or 2) the "detestable idols" are the religious symbols of a murderous society, the "abominations" are the disgusting practices of those who worship the idols, and the "corpses" are the innocent victims of those murderous, disgusting practices. Alternate translation: "the corpses of those whom you have killed with the abominations that your detestable idols command"

Jeremiah 16:19

Yahweh, you are my stronghold
Here Jeremiah begins speaking to Yahweh.

my stronghold and my refuge, my place of safety
Jeremiah speaks of Yahweh as a place where enemies cannot attack him. He repeats the same idea three times.

The nations will go to you
Here the word "nations" represents the people from the nations. Alternate translation: "The people from the nations will go to you" or "The people of the nations will come to you"

the ends of the earth
This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: "the farthest places on the earth" or "everywhere on earth"

our ancestors inherited deceit
Here the word "deceit" refers to false gods. Alternate translation: "our ancestors inherited nothing but false gods"

They are empty; there is no profit in them
Here the words "They" and "them" refer to the false gods that the ancestors taught them to believe in. The two phrases mean basically the same thing, with the second explaining how they "are empty."

Jeremiah 16:20

Do people make gods for themselves? But they are not gods
The people ask this rhetorical question to emphasize that people cannot make gods for themselves. It can be translated as a statement. Alternate translation: "People cannot make gods for themselves. The things that they make are not gods"

Jeremiah 16:21

Therefore see
"Therefore, indeed." Here Yahweh begins speaking. The word "see" adds emphasis to what follows.

I will cause them to know
Here the word "them" refers to the people from the nations. Yahweh repeats this phrase for emphasis.

my hand and my power
Here the word "hand" refers to power and authority. The two phrases mean basically the same thing and emphasize Yahweh's great power. Alternate translation: "my great power"

generated on Tue Oct 24 10:45:40 2023

they will know that Yahweh is my name
Here the word "name" refers to Yahweh's entire person. Alternate translation: "they will know that I am Yahweh, the true God"

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generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 "The sin of Judah is written
with an iron stylus having a diamond point.
It is engraved on the tablet of their heart
and on the horns of your altars.
2 Even their children remember their altars
and their Asherah poles
that were beside the spreading trees
and on the high hills.
3 My mountain in the open country,
and your wealth and all your treasures
I will give away as plunder,
together with your high places,
because of the sin you committed in all your territories.
4 You will, by your own actions,
let go of the inheritance that I gave to you.
I will enslave you to your enemies
in a land that you do not know,
for you have ignited a fire in my wrath,
which will burn forever."

5 Yahweh says,

"The person who trusts in mankind is accursed;
he makes flesh his strength
but turns his heart away from Yahweh.
6 For he will be like a small bush in the Arabah
and will not see anything good coming.
He will stay in the stony places in the wilderness,
barren land without inhabitants.

7 But the person who trusts in Yahweh is blessed,
for Yahweh is his reason for confidence.
8 For he will be like a tree planted by water,
its roots will spread out by the stream.
It will not fear the heat when it comes,
for its leaves are always green.
It is not anxious in a year of drought,
and it will not stop producing fruit.

9 The heart is more deceitful than anything else.
It is sick; who can understand it?

10 I am Yahweh,
the one who searches through the mind,
who tests the hearts.
I give to each person according to his ways,
according to the fruit of his deeds.

11 A partridge hatches an egg that she did not lay.
Someone may become rich unjustly,
but when half his days are over,
those riches will abandon him,
and in the end he will be a fool."

12 "The place of our sanctuary is a glorious throne,
elevated from the beginning.
13 Yahweh is the hope of Israel.
All who abandon you will be put to shame;
those in the land who turn away from you

generated on Tue Oct 24 10:45:40 2023

will be written in the earth,
for they have abandoned Yahweh,
the fountain of living waters.

14 Heal me, Yahweh, and I will be healed!
Rescue me, and I will be rescued
For you are my song of praise.
15 See, they are saying to me,
'Where is the word of Yahweh? Let it come!'
16 As for me,
I did not run from being a shepherd following you.
I did not long for the day of disaster.
You know the proclamations that came from my lips.
They were made in your presence.
17 Do not be a terror to me.
You are my refuge on the day of calamity.
18 May my pursuers be ashamed,
but do not let me be ashamed.
May they be dismayed,
but do not let me be dismayed.
Send the day of disaster against them
and shatter them with a double share of destruction."

19 Yahweh said this to me: "Go and stand in the gate of the people where the kings of Judah enter and where they exit, then in all the other gates of Jerusalem. **20** Say to them, 'Hear the word of Yahweh, kings of Judah and all you people of Judah, and every resident of Jerusalem who comes in through these gates. **21** Yahweh says this: "Be careful for the sake of your lives and do not carry a burden on the Sabbath day to bring it to the gates of Jerusalem. **22** Do not bring a load out from your house on the Sabbath day. Do not do any work, but set apart the Sabbath day, just as I commanded your ancestors to do."' **23** They did not listen or pay attention, but stiffened their neck so they would not hear me nor accept discipline.

24 It will happen that if you truly listen to me—this is Yahweh's declaration—and do not bring a load to the gates of this city on the Sabbath day but instead set apart the Sabbath day and not do any work on it, **25** then kings, princes, and those who sit on David's throne will come to the gates of this city in chariots and with horses, they and their leaders, men of Judah and inhabitants of Jerusalem, and this city will be inhabited forever. **26** They will come from the cities of Judah and from all around Jerusalem, from the land of Benjamin and the lowlands, from the mountains, and from the Negev, bringing burnt offerings and sacrifices, grain offerings and frankincense, thank offerings to the house of Yahweh. **27** But if you do not listen to me—to set apart the Sabbath day and to not carry heavy loads and to not enter the gates of Jerusalem on the Sabbath day—then I will light a fire in its gates, and it will consume the fortresses of Jerusalem, and it cannot be put out."

Jeremiah 17 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 17:1-18. This poem is a continuation of 16:19-21, and these should be seen as one section.

Special concepts in this chapter

Trusting God or humans

Trust is an important part of this chapter. Those who trust in human wisdom will not prosper. Those who trust in God will have all of their needs met. (See: trust and wise)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Simile
The person who depends on the power of other people is compared to a bush in the desert which always has to struggle for life. But the person who trusts in God is like a tree growing by a stream and has all his needs supplied.

Jeremiah 17:1

General Information:
Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

The sin of Judah is written ... on the horns of your altars
Yahweh speaks of Judah's sins being so great that they cannot stop committing them as if someone had engraved their sin permanently.

The sin of Judah is written
Here the word "Judah" represents the people of Judah. This may be expressed in active form. Alternate translation: "Someone has written the sin of Judah"

It is engraved
This may be expressed in active form. Alternate translation: "Someone has engraved it"

engraved on the tablet of their hearts
The sinful habits of the people are spoken of as if their sins had been engraved on their own hearts. The word "hearts" refers to the whole person: their thoughts, emotions, and actions. Alternate translation: "engraved in their very beings"

on the horns of your altars
The word "horns" refers to the projections on the corners of the altars.

Jeremiah 17:2

General Information:
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Jeremiah 17:3

your wealth and all your treasures
The words "wealth" and "treasures" mean the same thing and refer to anything that they consider valuable.

plunder
This refers to things that people steal or take by force.

Jeremiah 17:4

You will, by your own actions, let go of the inheritance that I gave to you
Yahweh speaks of the land as if it were an inheritance that he had given to the people of Judah as a permanent possession. Alternate translation: "You will, because of your own actions, lose the land that I have given to you as an inheritance"

you have ignited a fire in my wrath, which will burn forever
Yahweh speaks of the fierceness of his anger as if his anger were a fire that burns those with whom he is angry. Alternate translation: "you have made me so angry that my anger will be like a fire that will burn forever"

Jeremiah 17:5

The person who trusts in mankind is accursed
This can be stated in active form. Alternate translation: "I will curse any person who trusts in mankind"

he makes flesh his strength
Here the word "flesh" represents humans. Alternate translation: "he depends on mere humans for strength"

turns his heart away from Yahweh
Here the word "heart" refers to the thoughts and emotions. Alternate translation: "turns his devotion away from Yahweh"

Jeremiah 17:6

like a small bush
The person who trusts in man instead of Yahweh will be like a plant that struggles to survive in an infertile land.

the wilderness, barren land without inhabitants
The phrase "barren land without inhabitants" describes and means basically the same thing as "wilderness." Alternate translation: "the barren wilderness where no person lives"

Jeremiah 17:7

General Information:
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Jeremiah 17:8

he will be like a tree planted by water
The person who trusts in Yahweh will always prosper, just like a tree does when it is planted by a river. It is not affected when there is no rain. This can be stated in active form. Alternate translation: "he will be like a tree that someone has planted by water"

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It will not fear the heat when it comes ... It is not anxious in a year of drought
Yahweh speaks of a tree that draws its water from a stream being unaffected by heat and drought as if the tree were unafraid of these things. Alternate translation: "The heat will not affect it when it comes ... No harm is caused to it in a year of drought"

Jeremiah 17:9

The heart is more deceitful
Here the word "heart" refers to the minds and thoughts of people. Alternate translation: "The human mind is more deceitful"

who can understand it?
The speaker uses this rhetorical question to emphasize that no one can understand the human heart. It can be translated as a statement. Alternate translation: "no one can understand it."

Jeremiah 17:10

who tests the hearts
Here the word "hearts" represents the emotions. Alternate translation: "who tests the emotions"

according to his ways
Here a person's behavior is spoken of as if it were the paths along which he walks. Alternate translation: "according to how he lives"

the fruit of his deeds
Here the results of a person's actions are spoken of as if they were fruit. Alternate translation: "what he has done"

Jeremiah 17:11

A partridge hatches an egg ... become rich unjustly
This analogy of a bird that hatches another bird's eggs is meant to illustrate a rich man who makes his money by robbing others.

when half his days are over
Here the word "days" stands for someone's entire life. Alternate translation: "when he has lived only half of his life"

those riches will abandon him
The riches are spoken of as if they were servants who would abandon their owner. Alternate translation: "he will lose his wealth"

in the end
"at the end of his life"

Jeremiah 17:12

The place of our sanctuary is a glorious throne
Jeremiah speaks of the sanctuary being a "glorious throne" because it is there that Yahweh dwells and rules.

The place of our sanctuary
This refers to Mount Zion in Jerusalem.

Jeremiah 17:13

All who abandon you
Here the word "you" refers to Yahweh.

those in the land who turn away from you will be written in the earth
This can be stated in active form. Alternate translation: "you will write in the dust those in the land who turn away from you"

will be written in the earth
Possible meanings are 1) this is a metaphor in which Yahweh speaks of people dying and being forgotten as if someone writes their names in the dust, and those names quickly disappear. Alternate translation: "will disappear like names that someone writes in the dust" or 2) the word "earth" is a metonym for the place of the dead. The phrase is a metaphor in which Yahweh speaks of people going to the place of the dead as if someone enrolled their names in the records of those who have died. Alternate translation: "will join those in the place of the dead"

Yahweh, the fountain of living waters
Jeremiah speaks of Yahweh being the source of life as if he were a fountain of living waters. Alternate translation: "Yahweh, who is like a fountain of living waters"

the fountain of living waters
Jeremiah speaks of fresh, running water as if it were living water. Alternate translation: "the fountain of fresh, running water"

Jeremiah 17:14

I will be healed ... I will be rescued
This can be stated in active form. Alternate translation: "you really will have healed me ... you really will have rescued me"

For you are my song of praise
Possible meanings are 1) "For you are the one whom I praise" or 2) "For you are the reason I sing praise."

Jeremiah 17:15

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

generated on Tue Oct 24 10:45:40 2023

they are saying to me
Here the word "me" refers to Jeremiah and the word "they" to his enemies.

Where is the word of Yahweh?
The people use this question to ridicule Jeremiah because the things that he said had not yet happened. It can also be translated as a statement. Alternate translation: "Where are the things that Yahweh told you would happen?" or "The things that Yahweh told you would happen have not happened."

Let it come
"Let what Yahweh has said happen"

Jeremiah 17:16

I did not run from being a shepherd following you
Jeremiah speaks of leading and caring for the people as if he were a shepherd caring for sheep. He speaks of his abandoning that work as if he were running away from it.

I did not long for
"I did not desire"

the proclamations that came from my lips
Here the word "lips" represents Jeremiah who spoke. The word "proclamations" can be translated with a verbal phrase. Alternate translation: "the proclamations that I spoke" or "the things that I proclaimed"

They were made
This can be stated in active form. Alternate translation: "I made them"

Jeremiah 17:17

You are my refuge
Jeremiah speaks of Yahweh as a place where enemies cannot attack him.

on the day of calamity
"in times of calamity"

Jeremiah 17:18

May my pursuers be ashamed, but do not let me be ashamed
This can be stated in active form. Alternate translation: "Bring shame on my pursuers, but do not bring shame on me"

May they be dismayed, but do not let me be dismayed
This phrase means basically the same thing as the previous one and adds emphasis to Jeremiah's prayer. This can be stated in active form. Alternate translation: "Make them very afraid, but do not make me afraid"

shatter them with a double share of destruction
Jeremiah speaks of Yahweh destroying his enemies as if they were objects that Yahweh would shatter. The idiom "a double share" means to give twice as much. Alternate translation: "shatter them with complete destruction" or "destroy them twice as much"

Jeremiah 17:19

then in all the other gates of Jerusalem
The verb may be supplied from the previous phrase. Alternate translation: "then go and stand in all the other gates of Jerusalem"

Jeremiah 17:20

General Information:
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Jeremiah 17:21

for the sake of your lives
"to protect your lives"

Jeremiah 17:22

set apart the Sabbath day
God had commanded his people treat the Sabbath day as special day to rest and to worship him. Alternate translation: "set apart the Sabbath to Yahweh" or "keep the Sabbath day holy"

Jeremiah 17:23

They did not listen or pay attention
These two phrases mean basically the same thing and emphasize that the people refused to listen. Alternate translation: "They refused to listen" or "They refused to obey"

stiffened their neck
Jeremiah speaks of the people being stubborn as if they had made their necks stiff and unmovable. Alternate translation: "became stubborn"

Jeremiah 17:24

set apart the Sabbath day
See how you translated a similar phrase in Jeremiah 17:22.

Jeremiah 17:25

those who sit on David's throne
Here the throne that the king of Judah sits on is represented as "David's throne." See how you translated this in [Jeremiah 13:13]

this city will be inhabited forever
This can be stated in active form. Alternate translation: "people will inhabit this city forever"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 17:26

General Information:
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Jeremiah 17:27

I will light a fire in its gates
"I will set the gates of Jerusalem on fire"

it cannot be put out
This can be stated in active form. Alternate translation: "people cannot put it out"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 The word that came to Jeremiah from Yahweh, saying, **2** "Arise and go out to the potter's house, for I will have you hear my word there." **3** So I went out to the potter's house, and behold! The potter was working on the potter's wheel. **4** But the pot he was making from the clay was ruined in the potter's hand, so he returned the clay and formed it into another pot, and he made that pot an object that was pleasing in his eyes.

5 Then the word of Yahweh came to me, saying, **6** "Should I not be able to act like this potter with you, house of Israel?—this is Yahweh's declaration. Behold! Like clay in a potter's hand—that is how you are in my hand, house of Israel. **7** At one moment, I may proclaim something about a nation or a kingdom, that I will drive it out, tear it down, or destroy it. **8** But if the nation about which I have made that proclamation turns from its evil, then I will relent from the disaster that I was planning to bring upon it.

9 At another moment, I may proclaim something about a nation or a kingdom, that I will build it up or plant it. **10** But if it does evil in my eyes by not listening to my voice, then I will change my mind about the good that I had said I would do for them. **11** So now, speak to the men of Judah and the inhabitants of Jerusalem and say, 'Yahweh says this: See, I am about to form disaster against you. I am about to devise a plan against you. Repent, each person from his wicked way, so your ways and your practices will bring good to you.' **12** But they will say, 'This is no use. We will act according to our own plans. Each one of us will do what his evil, stubborn heart desires.'

13 Therefore Yahweh says this,

'Ask the nations,
who has ever heard of such a thing as this?
The virgin Israel has committed a horrible act.
14 Does the snow in Lebanon
ever leave the rocky hills on its sides?
Are the mountain streams coming from far away
ever destroyed, those cold streams?
15 Yet my people have forgotten me.
They have made offerings to useless idols
and been made to stumble in their paths;
they have left the ancient paths
to walk lesser paths.
16 Their land will become a horror,
an object of everlasting hissing.
Everyone who passes by her
will be astonished and shake his head.
17 I will scatter them before their enemies
like an eastern wind.
I will show them my back, and not my face,
on the day of their disaster.'"

18 So the people said, "Come, let us make plots against Jeremiah, since the law will never perish from the priests, or advice from the wise men, or words from the prophets. Come, let us attack him with our words and no longer pay attention to anything he proclaims."

19 Pay attention to me, Yahweh,
and listen to the voice of my enemies.
20 Will disaster from them really be my reward
for being good to them?
For they have dug a pit for me.
Remember how I stood before you to speak for their welfare,
to cause your fury to turn away from them.
21 Therefore give their children over to famine,
and give them to the hands of those who use the sword.
So let their women become bereaved and widows,
and their men be killed,

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and their young men killed by the sword in battle.
22 Let a distressed shout be heard from their houses,
as you suddenly bring raiders against them.
For they have dug a pit to capture me
and have hidden traps for my feet.
23 But you, Yahweh
you know all of their plans against me to kill me.
Do not forgive their iniquities.
Do not wipe their sins away from you.
Let them be overthrown before you.
Act against them in the time of your wrath.

Jeremiah 18 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 18:13-17, 19-23.

Special concepts in this chapter

Attacking Jeremiah

Things were so bad in Judah, they even attacked Jeremiah. To attack Yahweh's prophet was to attack Yahweh himself. (See: prophet)

Important figures of speech in this chapter

Simile

Like a potter can change what he is making from one type of pot to another, God can change his plans and not punish people if they repent. The image of God as a potter and mankind as clay is an important one in Scripture.

Jeremiah 18:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Jeremiah 18:2

the potter's house

"the workshop of the potter." A potter is someone who makes pots from clay.

Jeremiah 18:3

behold!

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

on the potter's wheel

The potter's wheel is a small table that spins. A potter uses it to make pots.

Jeremiah 18:4

the pot he was making from the clay was ruined in the potter's hand

The word "ruined" means that something about the pot made the potter unhappy. This can be stated in active form. Alternate translation: "the pot that the potter was making with his hands was not good"

was making

"was forming" or "was shaping"

he returned the clay and formed it into another pot

He stopped making the pot, crushed the clay back into a lump, and then used that lump of clay to make another pot.

that was pleasing in his eyes

Here the word "eyes" represents sight and sight represents one's opinion. Alternate translation: "that he thought was good"

Jeremiah 18:5

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

generated on Tue Oct 24 10:45:40 2023

Jeremiah 18:6

Should I not be able to act like this potter with you, house of Israel?
With this question, Yahweh emphasizes his authority to do as he pleases with Israel. Alternate translation: "I am allowed to act toward you, house of Israel, like the potter acts toward the clay."

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Behold
"Pay attention, because what I am about to say is both true and important"

Like clay in a potter's hand—that is how you are in my hand
Yahweh compares his being able to remake Israel as he see fit to the way that the potter is able to remake a lump of clay as he sees fit.

Jeremiah 18:7

tear it down, or destroy it
These two expressions basically mean the same thing. In the first expression, Yahweh speaks of destroying a kingdom as if the kingdom were a plant or a building that he tears down.

Jeremiah 18:8

relent from
"withhold" or "not bring"

Jeremiah 18:9

build it up or plant it
These two phrases mean basically the same thing. Yahweh speaks of strengthening kingdoms as if they were buildings that he would build, and as if they were plants that he would plant.

Jeremiah 18:10

if it does evil in my eyes
Here the word "it" refers to a nation or kingdom, which is a metonym for the people in that nation or kingdom. The word "eyes" represents seeing, and seeing represents thoughts or judgment. Alternate translation: "if the people of that nation do things that I consider to be evil"

not listening to my voice
Here the word "voice" represents the words that Yahweh speaks. Here, "not listening" is an idiom that means that they do not obey. Alternate translation: "not obeying what I say"

Jeremiah 18:11

See
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

I am about to form disaster against you. I am about to devise a plan against you
Yahweh speaks of planning disaster as if disaster were an object that he forms, like the potter would form clay. The second sentence repeats the same idea as the first using different words. Alternate translation: "I am about to devise a plan to bring disaster against you"

devise a plan
"make a plan"

his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. Alternate translation: "his wicked way of living"

so your ways and your practices will bring good to you
The words "ways" and "practices" both refer to a person's actions and general lifestyle. Alternate translation: "so your actions will result in good happening to you"

Jeremiah 18:12

But they will say
The word "they" refers to the inhabitants of Judah and Jerusalem.

This is no use
Possible meanings for this idiom are 1) the people do not care about what Jeremiah will say to them. Alternate translation: "We do not care what you say" or 2) The people do not think that anything good will come of what Jeremiah tells them to do. Alternate translation: "What you are saying will not work"

what his evil, stubborn heart desires
Here the word "heart" represents the person's mind or will. Alternate translation: "what his evil, stubborn mind desires" or "whatever evil things that we stubbornly want to do"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 18:13

Ask the nations, who has ever heard of such a thing as this?
Here the word "nations" represents the people in the nations. Yahweh asks this question to scold the people of Judah. Alternate translation: "Ask the nations if any of them have ever heard of such a thing as this." or "Nowhere on earth has anyone ever heard of such a thing like this."

The virgin Israel has committed a horrible act
It was common to refer to nations as if they were women. Yahweh speaks of Israel being pure and faithful towards him as if she were a virgin and of Israel being unfaithful to him as if she had "committed a horrible act." Alternate translation: "Israel, who is like a virgin, has done something horrible"

Jeremiah 18:14

Does the snow in Lebanon ever leave the rocky hills on its sides?
Yahweh asks this rhetorical question to emphasize that the snow on the mountains never melts. Alternate translation: "The snow in Lebanon never leaves the rocky hills on its sides."

the rocky hills on its sides
"the sides of the rocky hills"

Are the mountain streams coming from far away ever destroyed, those cold streams?
Yahweh asks this rhetorical question to emphasize that the mountain streams never cease to flow. He speaks of the streams drying up as if they were destroyed. Alternate translation: "Those cold mountain streams that come from far away never cease to flow."

Jeremiah 18:15

been made to stumble in their paths
Yahweh speaks of a person's lifestyle as if it were a path along which he walks, and of living unfaithfully to him as if the person stumbled along the path. This can be stated in active form. Alternate translation: "this caused them to stumble in their paths" or "it is like they stumbled while walking on a path"

they have left the ancient paths to walk lesser paths
Yahweh speaks of a person's lifestyle as if it were a path along which he walks. Here, "the ancient paths" represents the way that Yahweh had told their ancestors to live and "lesser paths" represents living unfaithfully to Yahweh.

Jeremiah 18:16

will become a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "will become something that horrifies people"

an object of everlasting hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people will always hiss"

passes by her
Here the word "her" refers to "Their land."

Jeremiah 18:17

I will scatter them before their enemies like an eastern wind
Yahweh speaks of causing the people to flee before their enemies as if he were an eastern wind that scatters dust and debris. Alternate translation: "I will be like an eastern wind and scatter them before their enemies" or "I will scatter them before their enemies like an eastern wind scatters dust and debris"

will scatter them
Here the word "them" refers to "my people."

I will show them my back, and not my face
"I will turn my back toward them, and not my face." Turning one's back towards someone is a symbolic action that represents rejection and turning one's face towards someone is a symbolic action that represents favor. Alternate translation: "I will reject them and not act favorably towards them"

Jeremiah 18:18

let us make plots against Jeremiah
"let us make plans to harm Jeremiah"

the law will never perish from the priests, or advice from the wise men, or words from the prophets
The words "will never perish" can be supplied to each of these phrases. This can also be expressed in positive terms. Alternate translation: "the law will never perish from the priests, and advice will never perish from the wise men, and words will never perish from the prophets" or "the priests will always have the law, the wise men will always give advice, and the prophets will always speak"

words from the prophets
Here "words" represents messages that the prophets speak from Yahweh. Alternate translation: "words of Yahweh from the prophets"

attack him with our words
The people speak of speaking harmful words against Jeremiah as if their words were weapons

generated on Tue Oct 24 10:45:40 2023

with which they attack him. Alternate translation: "say things that will harm him"

Jeremiah 18:19

Pay attention to me
Here Jeremiah begins speaking to Yahweh.

Jeremiah 18:20

Will disaster from them really be my reward for being good to them?
Jeremiah asks this question to emphasize that good actions should not be repaid with bad things. Alternate translation: "Disaster from them should not be my reward for being good to them."

they have dug a pit for me
Jeremiah speaks of his enemies planning to kill him as if they had dug a pit in which to trap him.

to cause your fury to turn away from them
Here the word "fury" represents the punishment that Yahweh intended to inflict upon them. Jeremiah speaks of Yahweh not punishing them as if he were turning his fury away from them. Alternate translation: "so that you would not punish them in your anger"

Jeremiah 18:21

give their children over to famine
The idiom "give over" means to place a person in the power of another person. Jeremiah speaks of "famine" as if it were a person who could have power over others. Alternate translation: "cause their children to die from famine"

give them to the hands of those who use the sword
Here the word "hands" represents power. Alternate translation: "cause those who use the sword to have power over them" or "cause them to die in battle"

let their women become bereaved and widows
"let the children and husbands of their women die." The word "bereaved" refers to a woman whose children have all died.

their men be killed
The verb may be supplied from the previous phrase. This can be stated in active form. Alternate translation: "let their men be killed" or "let people kill their men"

their young men killed by the sword in battle
The verb may be supplied from the previous phrase. This can be stated in active form. Alternate translation: "let their young men be killed by the sword in battle" or "let people kill their young men with swords in battle"

Jeremiah 18:22

Let a distressed shout be heard
The phrase "a distressed shout" can be translated with a verbal phrase. This can be stated in active form. Alternate translation: "Let people hear a distressed shout" or "Let people hear others shout in distress"

For they have dug a pit to capture me and have hidden traps for my feet
These two phrases share similar meanings. Jeremiah speaks of his enemies planning to kill him as if they had dug a pit for him to fall into and set traps in which to capture him.

they have dug a pit
See how you translated this in Jeremiah 18:20.

have hidden traps for my feet
Here the word "feet" represents Jeremiah. Alternate translation: "have hidden traps for me" or "have hidden traps for me to step on"

Jeremiah 18:23

Do not wipe their sins away from you
Jeremiah speaks of Yahweh forgiving his enemies' sins as if someone had written their sins down and Yahweh would erase them. This phrase means the same thing as the previous phrase. Alternate translation: "Do not pardon their sins"

Let them be overthrown before you
This can be stated in active form. Alternate translation: "Let people overthrow them in your presence"

in the time of your wrath
The word "wrath" can be translated with a verb. Alternate translation: "when you are still angry with them"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Yahweh said this, "Go and purchase a potter's clay flask while you are with the elders of the people and the priests. **2** Then go out to the Valley of Ben Hinnom at the entry of the Broken Pottery Gate, and there proclaim the words that I will tell you. **3** Say, 'Hear the word of Yahweh, kings of Judah and inhabitants of Jerusalem! Yahweh of hosts, God of Israel, says this, "See, I am about to bring disaster on this place, and the ears of everyone who hears of it will tingle. **4** I will do this because they have abandoned me and profaned this place. In this place they offer sacrifices to other gods that they did not know. They, their ancestors, and the kings of Judah have also filled this place with innocent blood. **5** They built the high places of Baal to burn their sons in the fire as burnt offerings to him—something that I did not command or mention, nor did it enter my mind.

6 Therefore, see, the days are coming—this is Yahweh's declaration—when this place will no longer be called Topheth, the Valley of Ben Hinnom, for it will be the Valley of Slaughter. **7** In this place I will make the plans of Judah and Jerusalem useless. I will make them to fall by the sword before their enemies and by the hand of the ones seeking their lives. Then I will give their corpses as food to the birds of the heavens and the wild animals of the earth. **8** Then I will make this city a ruin and the object of hissing, for everyone passing by it will be astonished and hiss regarding all of its plagues. **9** I will make them eat the flesh of their sons and daughters; each man will consume the flesh of his neighbor in the siege and in the distress with which their enemies and the ones seeking their lives distress them."'

10 Then you will break the clay flask in the sight of the men who went with you. **11** You will say to them, 'Yahweh of hosts says this: I will do this same thing to this people and this city—this is Yahweh's declaration—just as Jeremiah shattered the clay flask so that it could not be repaired again. People will bury the dead in Topheth until there is no place left for any more dead. **12** This is what I will do to this place and its inhabitants when I make this city like Topheth—this is Yahweh's declaration— **13** so the houses of Jerusalem and of the kings of Judah will become like Topheth—all the houses on whose rooftops the unclean people worship all the stars of the heavens and pour out drink offerings to other gods.'"

14 Then Jeremiah went from Topheth, where Yahweh had sent him to prophesy. He stood in the courtyard of the house of Yahweh and he said to all the people, **15** "Yahweh of hosts, God of Israel, says this, 'See, I am about to bring to this city and to all of its towns all the disaster that I have proclaimed against it, since they stiffened their neck and refused to listen to my words.'"

Jeremiah 19 General Notes

Special concepts in this chapter

People horrified

The destruction of Jerusalem will be so complete that it will leave dead bodies everywhere and horrify people who see it.

Jeremiah 19:1

potter's clay flask

A potter is someone who makes pots from clay.

flask

"jar" or "bottle"

Jeremiah 19:2

Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. See how you translated this in Jeremiah 7:31.

Jeremiah 19:3

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

the ears of everyone who hears of it will tingle

Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear.

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Alternate translation: "it will shock everyone who hears of it"

will tingle
Possible meanings are 1) "will ring" or 2) "will quiver."

Jeremiah 19:4

they have abandoned me
Here the word "they" refers to the people of Judah.

filled this place with innocent blood
Here "innocent blood" represents the murder of innocent people. Yahweh speaks of murdering many people as filling a place with blood. Alternate translation: "murdered many innocent people in this place"

Jeremiah 19:5

nor did it enter my mind
Here the word "mind" refers to Yahweh's thoughts. See how you translated this in [Jeremiah 7:31]

Jeremiah 19:6

see
"look" or "listen" or "pay attention to what I am about to tell you"

this place will no longer be called
This can be stated in active form. Alternate translation: "people will no longer call this place"

Topheth ... the Valley of Ben Hinnom ... the Valley of Slaughter
See how you translated the names of these places in Jeremiah 7:31.

Jeremiah 19:7

I will make them to fall by the sword before their enemies
The idiom "to fall by the sword" means to die in battle. This can be stated in active form. Alternate translation: "I will enable their enemies to kill them with swords"

I will make them
The word "them" refers to the people of Judah and Jerusalem.

by the hand of the ones seeking their lives
The verb may be supplied from the previous phrase. The idiom "fall ... by the hand of" means to be killed by someone, with the word "hand" representing the whole person. Alternate translation: "I will enable those who want to kill them to kill them"

Jeremiah 19:8

the object of hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people hiss"

Jeremiah 19:9

I will make them eat
"I will make the people who live in Jerusalem eat"

in the siege
"because of the siege"

distress them
"bring upon them"

Jeremiah 19:10

in the sight of the men who went with you
The abstract noun "sight" can be expressed with the verb "watching." Alternate translation: "while the men who went with you are watching"

Jeremiah 19:11

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

it could not be repaired again
This can be stated in active form. Alternate translation: "no one can repair it again"

Jeremiah 19:12

General Information:
This page has intentionally been left blank.

Jeremiah 19:13

of the kings of Judah
"the houses of the kings of Judah"

the unclean people
People who are not acceptable for God's purposes are spoken of as if they were physically unclean.

Jeremiah 19:14

General Information:
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Jeremiah 19:15

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

generated on Tue Oct 24 10:45:40 2023

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

stiffened their neck and refused to listen
These two phrases both speak of the people being stubborn. In the first phrase, Yahweh speaks of the people being stubborn as if they had made their necks stiff. Alternate translation: "stubbornly refused to listen"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Pashhur son of Immer the priest—he was a leading officer—heard Jeremiah prophesying these words
before the house of Yahweh. **2** So Pashhur beat Jeremiah the prophet and then placed him in the stocks
that were at the Upper Gate of Benjamin in the house of Yahweh. **3** It happened on the next day that
Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "Yahweh has not called your
name Pashhur, but you are Magor Missabib. **4** For Yahweh says this, 'Look, I will make you an object of
horror, you and all of your loved ones, for they will fall by the sword of their enemies and your eyes will
see it. I will give all of Judah into the hand of the king of Babylon. He will make them captives in Babylon
or attack them with the sword. **5** I will give him all the wealth of this city and all the products of its labor,
all of its precious items, and all the treasures of the kings of Judah. I will place these things in the hand of
your enemies, and they will plunder them. They will seize them and bring them to Babylon. **6** But you,
Pashhur, and all the inhabitants of your house will go into captivity. You will go to Babylon and die there.
You and all of your loved ones to whom you prophesied deceitful things will be buried there.'"

7 "Yahweh, you deceived me, and I was deceived.
You are stronger than I,
and you overpowered me.
I have become a laughingstock all day long;
everyone mocks me.
8 For whenever I have spoken,
I have called out and proclaimed,
'Violence and destruction.'
So the word of Yahweh
has brought me insult and mocking all the day.
9 If I say, 'I will not think about Yahweh anymore.
I will not speak any longer in his name.'
Then it is like a burning fire in my heart,
held within my bones.
So I struggle to contain it but I cannot.
10 I have heard rumors of terror
from many people all around.
'Report! We must report it!'
Every one of my men of peace
watches to see if I will fall.
'Perhaps he can be tricked.
If so, we can overpower him
and take our revenge on him.'

11 But Yahweh is with me like a terrifying warrior,
so the ones pursuing me will stagger.
They will not defeat me.
They will be greatly ashamed,
because they will not succeed.
They will have unending shame,
it will never be forgotten.
12 But Yahweh of hosts,
you examine the righteous
and see the mind and the heart.
Let me see your vengeance on them
for I have committed my cause to you.

13 Sing to Yahweh!
Praise Yahweh!
For he has rescued the lives of those
who are oppressed from the hand of evildoers.

14 Let the day when I was born be cursed.
Do not let the day that my mother bore me be blessed.
15 Let the man who brought the joyful news

generated on Tue Oct 24 10:45:40 2023

to my father be cursed,
the one who said,
'A male child has been born to you,' causing great joy.
16 Let that man be like the cities that Yahweh overthrew
and he did not have compassion on them.
Let him hear a cry for help in the dawn,
a battle cry at noontime,
17 because he did not kill me in the womb,
making my mother to be my tomb,
a womb that was pregnant forever.
18 Why is it that I came out from the womb
to see troubles and agony,
so that my days are filled with shame?"

Jeremiah 20 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:7-18.

Special concepts in this chapter

Pashhur

This chapter prophesied punishment against a specific leader named Pashhur. He was in charge of protecting the temple and had Jeremiah beaten and arrested. (See: prophet and temple)

Different Reactions to Suffering

Jeremiah and the Jews reacted differently to suffering. Jeremiah told the Jews that God said that he would punish them and they would suffer, so the Jews became angry and were cruel to Jeremiah. Jeremiah suffered when they were cruel to him, and he complained to God about it. However, Jeremiah also praised God for always being with him, and he trusted that God would punish the people who had harmed him. (See: and trust)

Jeremiah 20:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Pashhur ... Immer

These are names of men.

Jeremiah 20:2

Pashhur beat Jeremiah

Possible meanings are 1) that Pashhur himself beat Jeremiah or 2) that Pashhur ordered other men to beat Jeremiah.

stocks

Stocks are a wooden frame with holes in it that people use to lock up a prisoner's hands, feet, and head.

Upper Gate of Benjamin

This gate is different from the gate in the city wall that shared the same name.

Jeremiah 20:3

It happened

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

you are Magor Missabib

This name means "terror on every side" or "surrounded by terror."

Jeremiah 20:4

Look,

This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you."

they will fall by the sword of their enemies

The idiom "fall by the sword" means that they will die in battle. This can be stated in active form. Alternate translation: "their enemies will kill them with swords" or "their enemies will kill them in battle"

generated on Tue Oct 24 10:45:40 2023

your eyes will see it
Here the word "eyes" represents Pashhur. Alternate translation: "you will see it"

I will give all of Judah into the hand of the king of Babylon
Here the word "hand" refers to power. Alternate translation: "I will enable the king of Babylon to conquer all of Judah"

Jeremiah 20:5

I will give him
Here the word "him" refers to the king of Babylon.

all the wealth ... all the products of its labor, all of its precious items, and all the treasures
Yahweh repeats the same basic idea four times for emphasis. Babylon will take away all the wealth of Israel, including the king's possessions.

I will place these things in the hand of your enemies
Placing things in people's hands represents giving thing to the people or allowing the people to take the things. Alternate translation: "I will give these things to your enemies" or "I will allow your enemies to take possession of these things"

Jeremiah 20:6

You and all of your loved ones to whom you prophesied deceitful things will be buried there
This can be stated in active form. Alternate translation: "There, people will bury you and all of your loved ones to whom you prophesied deceitful things"

Jeremiah 20:7

General Information:
Jeremiah speaks to Yahweh.

Yahweh, you deceived me, and I was deceived
Some modern versions interpret these Hebrew expressions as "Yahweh, you persuaded me, and I was indeed persuaded."

I was deceived
This can be stated in active form. Alternate translation: "you deceived me"

I have become a laughingstock all day long; everyone mocks me
These two phrases mean basically the same thing and emphasize the way others mock him.

laughingstock
This is a person whom others laugh at and make fun of.

Jeremiah 20:8

called out and proclaimed
These two phrases mean basically the same thing and emphasize that he proclaimed Yahweh's message boldly. Alternate translation: "openly proclaimed" or "proclaimed loudly"

the word of Yahweh has brought me insult and mocking all the day
Here "word" refers to the message of Yahweh. The words "insult" and "mocking" can be translated with verbal phrases. Alternate translation: "people insult and mock me all day because I proclaim Yahweh's message"

Jeremiah 20:9

I will not speak any longer in his name
Possible meanings are 1) "I will never mention Yahweh or say anything about him" or 2) the word "name" represents authority. Alternate translation: "I will no longer speak as his messenger"

it is like a burning fire in my heart, held within my bones
Here the words "heart" and "bones" represent Jeremiah's innermost being. Jeremiah speaks of being unable to not speak Yahweh's message as if Yahweh's message were a fire that burns within him. Alternate translation: "Yahweh's word is like a fire that burns deep within me"

Jeremiah 20:10

Report! We must report it
Jeremiah's enemies say these words.

my men of peace
This is an ironic term for people whom the speaker thought were friends but turned out to be enemies. Alternate translation: "my treacherous friends" or "my so-called friends"

watches to see if I will fall
Jeremiah speaks of his enemies waiting for him to do something wrong for which they might accuse him as if they were watching for him to fall down.

Perhaps he can be tricked ... take our revenge on him
Jeremiah's enemies say these words.

Perhaps he can be tricked
This can be stated in active form. Alternate translation: "Perhaps we can trick him"

Jeremiah 20:11

Yahweh is with me like a terrifying warrior
Jeremiah compares Yahweh helping him and defending him against his enemies to a terrifying warrior.

generated on Tue Oct 24 10:45:40 2023

so the ones pursuing me will stagger
Jeremiah speaks of his enemies trying to harm him as if they were chasing after him and of their failing to harm him as if they were to stagger.

They will be greatly ashamed
This can be stated in active form. Alternate translation: "Yahweh will bring great shame upon them"

it will never be forgotten
This can be stated in active form. Alternate translation: "people will never forget it"

Jeremiah 20:12

see the mind and the heart
The word "mind" is a metonym for what a person thinks and decides, and the word "heart" is a metonym for what a person feels and desires. Alternate translation: "know every person's thoughts and feelings"

Jeremiah 20:13

those who are oppressed from the hand of evildoers
Here the word "hand" represents power. This can be stated in active form. Alternate translation: "those whom evildoers oppress with their power"

Jeremiah 20:14

General Information:
Jeremiah continues speaking to Yahweh.

Let the day when I was born be cursed
This can be stated in active form. Alternate translation: "Curse the day I was born" or "Let people curse the day when I was born"

Do not let the day that my mother bore me be blessed
This can be stated in active form. Alternate translation: "Do not bless the day that my mother bore me" or "Do not let people bless the day that my mother bore me"

Jeremiah 20:15

Let the man who brought the joyful news to my father be cursed
This can be stated in active form. Alternate translation: "Curse the man who informed my father" or "Let people curse the man who informed my father"

Jeremiah 20:16

that man
This refers to the man who informed Jeremiah's father of Jeremiah's birth.

the cities that Yahweh overthrew
This refers to Sodom and Gomorrah.

he did not have compassion
Here the word "he" refers to Yahweh.

Let him hear a cry for help
Here the word "him" refers to "that man."

Jeremiah 20:17

making my mother to be my tomb
Jeremiah speaks of his dying while his mother was still pregnant with him as if his mother's womb were his tomb.

a womb that was pregnant forever
Jeremiah speaks of his pregnant mother never giving birth to the baby in her womb as if she had been pregnant forever.

Jeremiah 20:18

Why is it that I came out from the womb to see troubles and agony ... shame?
Jeremiah uses this rhetorical question to complain that there was no good reason for him to be born. It can be translated as a statement. Alternate translation: "There was no reason for me to be born only to see troubles and agony ... shame."

to see troubles and agony
The words "troubles" and "agony" mean basically the same thing and emphasize the amount and severity of suffering. Alternate translation: "to experience so much suffering"

my days are filled with shame
Here the word "days" represents all the days of Jeremiah's life. Alternate translation: "my life is filled with shame"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 The word came to Jeremiah from Yahweh when King Zedekiah sent Pashhur son of Malkijah and Zephaniah son of Maaseiah the priest to him, and they said, **2** "Seek advice from Yahweh on our behalf, for Nebuchadnezzar king of Babylon is making war on us. Perhaps Yahweh will do miracles for us, as in times past, and will make him withdraw from us."

3 So Jeremiah said to them, "This is what you must say to Zedekiah, **4** 'Yahweh, God of Israel, says this: See, I am about to turn back the instruments of war that are in your hand, with which you are fighting against the king of Babylon and the Chaldeans who are closing you in from outside the walls! For I will gather them in the middle of this city. **5** Then I myself will fight against you with a raised hand and a strong arm, and with wrath, fury, and great anger. **6** For I will attack the inhabitants of this city, both man and animal. They will die in a severe plague. **7** After this—this is Yahweh's declaration—Zedekiah king of Judah, his servants, the people, and whoever remains in this city after the plague, the sword, and the famine, I will give them all into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those seeking their life. Then he will kill them with the edge of the sword. He will not pity them, spare them, or have compassion.'

8 Then to this people you must say, 'Yahweh says this: See, I am about to place before you the way of life and the way of death. **9** Anyone staying in this city will die by the sword, famine, and plague; but anyone going out and falling on his knees before the Chaldeans who have closed in against you will live. His life will be his loot. **10** For I have set my face against this city in order to bring disaster and not to bring good —this is Yahweh's declaration. It has been given into the hand of the king of Babylon and he will burn it.'

11 Concerning the house of the king of Judah, listen to the word of Yahweh. **12** House of David, Yahweh says,

'Bring about justice in the morning.
Rescue the one who has been robbed
by the hand of the oppressor,
or my fury will go out like fire and burn,
and there is no one who can quench it,
because of the wickedness of your practices.
13 See, inhabitant of the valley!
I am against you, rock of the plain—
this is Yahweh's declaration—
I am against anyone who is saying,
"Who will come down to attack us?"
or "Who will enter our houses?"
14 I have assigned the fruit of your practices
to come against you—
this is Yahweh's declaration—
and I will light a fire in the thickets,
and it will consume everything around it.'"

Jeremiah 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:12-14.

Special concepts in this chapter

Jerusalem doomed

God will fight against Jerusalem and will use the nation of Babylon to fight his battle. If the Jews wanted to live, they needed to surrender to Babylon. Most of the Jews would have rather died than to surrender to Babylon. Usually, fighting against a Gentile nation was a sign of trust in Yahweh's power. In this instance, it was a sign of trust in Yahweh to surrender. (See: sign and trust)

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 21:1

The word came to Jeremiah from Yahweh
This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 7:1]

Pashhur
This is not the same Pashhur that was mentioned in Jeremiah 20:1.

Pashhur ... Malkijah ... Maaseiah
These are names of men.

and they said
"Pashhur and Zephaniah said to Jeremiah"

Jeremiah 21:2

Seek advice from Yahweh on our behalf ... making war on us
This was a polite, but urgent request. Alternate translation: "Please speak to Yahweh for us ... attacking us"

as in times past
"as he did in the past"

will make him withdraw from us
"will make him go away"

Jeremiah 21:3

General Information:
This page has intentionally been left blank.

Jeremiah 21:4

See
This tells the hearer to pay special attention to what follows.

turn back
Possible meanings are 1) to make useless or 2) to send back into the city.

the instruments of war that are in your hand
Possible meanings are 1) the instruments of war refers to the soldiers who carry them and "hand" represents control. Alternate translation: "the soldiers that you command" or 2) the instruments of war are literal weapons and "your hand" represent both the king and his soldiers. Alternate translation: "the weapons that you and your soldiers carry"

Chaldeans
This term here is another name for the Babylonians.

closing you in
"coming close to you"

I will gather them
Possible meanings are 1) Yahweh will allow the Babylonians to enter the city or 2) Yahweh will cause the Israelites to bring their weapons back into the center of the city.

Jeremiah 21:5

Then I myself
This is emphatic and stresses that Yahweh is the one who will do this.

with a raised hand and a strong arm
Both of these phrases are idiomatic expressions that refer to great power. Alternate translation: "with very great power"

with wrath, fury, and great anger
These words all mean basically the same thing. Together they emphasize the great intensity of his anger. Alternate translation: "with extremely great anger"

Jeremiah 21:6

inhabitants of this city
"those who live in Jerusalem"

Jeremiah 21:7

the sword
Here this refers to the battle in which swords are used. Alternate translation: "the war"

into the hand
Here "hand" refers to the power of their enemies over them. Alternate translation: "into the power"

Nebuchadnezzar king of Babylon ... their enemies ... those seeking their life
All of these phrases refer to Nebuchadnezzar and his army.

seeking their life
"wanting to kill them"

with the edge of the sword
Possible meanings are 1) this is a metonym for death in battle. Alternate translation: "in battle" or 2) they will be killed by literal swords.

He will not pity them, spare them, or have compassion
These three phrases have the same meaning and emphasize that Nebuchadnezzar will deal severely with them. Alternate translation: "He will not show them any mercy or compassion at all"

Jeremiah 21:8

this people
"the people of Jerusalem"

generated on Tue Oct 24 10:45:40 2023

I am about to place before you the way of life and the way of death
Yahweh is offering the people of Jerusalem a choice that will determine whether they live or die.

Jeremiah 21:9

by the sword, famine, and plague
Death by the sword refers to death in battle. Alternate translation: "in battle and by famine and plague"

falling on his knees before
This symbolic act represents surrender. Alternate translation: "surrendering to"

closed in against you
"attacked you from all sides"

His life will be his loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. Alternate translation: "He will escape with his life" or "He will not die, but he will lose all his possessions"

Jeremiah 21:10

I have set my face against this city
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose this city"

have set my face against
"am staring angrily at"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

It has been given
This can be stated in active form. Alternate translation: "I have given it"

into the hand of the king
Here "hand" represents the power of the king to destroy the city. Alternate translation: "into the power of the king"

Jeremiah 21:11

Concerning the house of the king of Judah, listen to the word of Yahweh
This may serve as a title for 21:12-23:8. Alternate translation: "Listen to what Yahweh says about the king of Judah, his family, and his servants"

the house of the king of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to king and his family. Alternate translation: "the king of Judah and his family"

Jeremiah 21:12

House of David
This refers to the same people as "the house of the king of Judah." All of the kings of Judah were descendants of David. Alternate translation: "Descendants of David"

Bring about justice in the morning
The abstract noun "justice" can be stated as an action. Alternate translation: "Always treat the people whom you rule over fairly"

the hand of the oppressor
Here "hand" refers to power. Alternate translation: "the power of the one who oppresses them"

my fury will go out like fire and burn
Here Yahweh's punishment is spoken of as if it was a fire that would burn up those who did evil. Alternate translation: "I will punish and destroy you in my anger quickly and completely"

there is no one who can quench it
Jeremiah continues the simile of Yahweh's punishment as a fire that was so hot that no one could put it out with water.

the wickedness of your practices
"the evil things you do" or "how evil what you do is." See how this is translated in Jeremiah 4:4.

Jeremiah 21:13

See
This alerts whoever is hearing to pay special attention to what follows. Alternate translation: "Pay attention"

inhabitant of the valley
Possible meanings are 1) this may refer to Jerusalem, which was located above a valley, because "inhabitant" is singular and feminine, as is Jerusalem or 2) this is directed to another city or group of people. Most versions leave the original form rather than specifying the city.

I am against
"I oppose" or "I am going to punish"

Who will come down to attack us? ... Who will enter our houses?
These questions are used to state their confidence that they can resist attack. Alternate translation: "No one will attack us! ... No one will enter our houses!"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 21:14

I have assigned the fruit of your practices to come against you
The result of their evil deeds is spoken of as fruit which grew from those practices. Alternate translation: "I will punish you as you deserve because of the things you have done"

in the thickets
Possible meanings are 1) this is a metaphor for the columns of wood that supported the palace or 2) these are literal patches of brush.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 This is what Yahweh says, "Go down to the house of the king of Judah and proclaim this word there. **2** Say, 'King of Judah, listen to the word of Yahweh—you who sit on David's throne—you, and your servants, and your people who come through these gates. **3** Yahweh says this, "Perform justice and righteousness, and anyone who has been robbed—rescue him from the hand of the oppressor. Do not mistreat any foreigner in your land, or any orphan or widow. Do not commit violence or pour out innocent blood in this place. **4** For if you truly do these things, then kings sitting on David's throne will enter the gates of this house riding in a chariot and on horses—he, his servants, and his people! **5** But if you do not listen to these words, then I have sworn by myself—this is Yahweh's declaration—that this royal house will become a ruin."'

6 For Yahweh says this concerning the house of the king of Judah,

'You are like Gilead,
or like the summit of Lebanon to me.
Yet I will turn you into a wilderness,
into cities with no inhabitants.
7 For I have appointed destroyers to come against you!
Men with their weapons
will cut off the best of your cedars
and let them fall into the fire.

8 Then many nations will pass by this city. Each person will say to the next, "Why has Yahweh acted in this way toward this great city?" **9** Then the other will answer, "Because they abandoned the covenant of Yahweh their God and bowed down to other gods and worshiped them."

10 Do not weep for the one who is dead
or mourn for him;
but weep bitterly for him who is about to go away,
because he will never return
and see the land of his birth again.'

11 For Yahweh says this about Shallum son of Josiah king of Judah, who served as king instead of Josiah his father, 'He has gone from this place and will not come back. **12** He will die there in the place to where they have exiled him, and he will never again see this land.'

13 Woe to him who builds his house by unrighteousness,
his upper rooms by injustice,
who makes his neighbor work for him for nothing,
and he does not give him his wages;
14 he says, 'I will build for myself a large house
with spacious upper rooms.'
So he cuts out large windows for it,
and he panels it with cedar, and he paints it red.

15 Is this what makes you a good king,
that you wanted to have boards of cedar?
Did not your father also eat and drink,
yet do justice and righteousness?
Then things went well for him.
16 He judged in favor of the poor and needy.
It was good then.
Is this not what it means to know me?
—this is Yahweh's declaration. **17** But there is nothing in your eyes and heart
except worry for your unjust profit
and for pouring out innocent blood,
for producing oppression and crushing of others.

18 Therefore this is what Yahweh says about Jehoiakim son of Josiah, king of Judah:

generated on Tue Oct 24 10:45:40 2023

They will not lament for him, saying,
'Woe, my brother!' or 'Woe, my sister!'
They will not lament for him, saying,
'Woe, master!' or 'Woe, majesty!'
19 He will be buried with a donkey's burial,
dragged away and thrown out
beyond the gates of Jerusalem.

20 Go up Lebanon's mountains and shout.
Lift your voice in Bashan.
Shout from the Abarim mountains,
for all of your friends will be destroyed.
21 I spoke to you when you were safe,
but you said, 'I will not listen.'
This was your custom since your youth,
for you have not listened to my voice.
22 The wind will shepherd away all your shepherds,
and your friends will go into captivity.
Then you will certainly be ashamed and humiliated
by all of your evil deeds.
23 You who live in 'Lebanon,'
who is nestled in cedar buildings,
how you will be pitied when the labor pains come upon you,
pain like that of a woman in labor!

24 "As I live—this is Yahweh's declaration—even if you, Jehoiachin son of Jehoiakim, king of Judah, were the signet on my right hand, I would tear you off. **25** For I have given you to the hand of the ones seeking your life and to the hand of those before whom you are afraid, even to the hand of Nebuchadnezzar king of Babylon and the Chaldeans. **26** I will throw you and your mother who bore you into another land, a country where you were not born, and there you will die. **27** About this land to which they will want to return, they will not come back here.

28 Is this a despised and shattered vessel?
Is this man Jehoiachin a pot that pleases no one?
Why have they thrown him and his descendants out,
and have poured them out into a land that they did not know?
29 Land, Land, Land!
Hear the word of Yahweh!
30 Yahweh says this,
'Write about this man Jehoiachin:
He will be childless.
He will not prosper during his days,
and no one among his descendants
will achieve success
or ever again sit on David's throne
and rule over Judah.'"

Jeremiah 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 22:6-10, 13-28, 28-30.

Special concepts in this chapter

Luxury and oppression

Because the king lived in luxury and oppressed the poor, God was sending him and his mother into captivity unless he repented. The king lacked justice. (See: oppress and repent and justice)

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 22:1

the house of the king of Judah
"the palace of the king of Judah." The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived.

proclaim this word
"proclaim this message"

Jeremiah 22:2

your people who come through these gates
These gates are the gates of the king's palace. Alternate translation: "your people who come to visit the king"

Jeremiah 22:3

Perform justice and righteousness
The abstract nouns "justice" and "righteousness can be stated as actions. Alternate translation: "Act fairly and justly"

anyone who has been robbed—rescue him from the hand of the oppressor
"rescue anyone who has been robbed from the hand of the oppressor"

the hand of the oppressor
Here "the hand" refers to power or control. Alternate translation: "the power of the oppressor" or "the one who would harm him"

Do not mistreat
"Do not treat badly"

orphan
a child who does not have parents

Do not ... pour out innocent blood
Here "pour out ... blood" is associated with murder, and "blood" refers to the murdered people. Alternate translation: "Do not ... murder innocent people"

in this place
Possible meanings are 1) Jerusalem or 2) the whole country of Judah. This does not imply that it is good to murder people in other places.

Jeremiah 22:4

kings sitting on David's throne
The metonym "throne" refers to kingly authority like David had. Alternate translation: "kings, ruling like David before them"

the gates of this house
This refers to the gates to the courtyard of the palace.

riding in a chariot and on horses
This phrase is a metonym that describes the kings as powerful and wealthy.

he, his servants, and his people
This sentence lists all who will be powerful and wealthy. This can be stated clearly. Alternate translation: "he, his servants, and his people will ride into the palace on chariots and horses"

Jeremiah 22:5

if you do not listen to
"if you refuse to pay attention to" or "if you do not obey"

this royal house
This phrase here appears to refer specifically to the royal palace.

Jeremiah 22:6

the house of the king of Judah
These words could be 1) a reference to the literal royal palace where the king lived or 2) a metonym for the family, the royal line of the kings of Judah, that lived in the house. Alternate translation: "the royal dynasty of Judah"

You are like Gilead, or like the summit of Lebanon
Possible meanings are 1) "You are as beautiful as Gilead or the summit of Lebanon" or 2) "You give me as much pleasure as Gilead or the summit of Lebanon."

turn you into a wilderness
What was formerly beautiful is said to become bare and deserted. Alternate translation: "cause you to become empty like the desert"

Jeremiah 22:7

I have appointed destroyers to come against you
"I have chosen an army to attack you"

the best of your cedars
Possible meaning are 1) the beams of the palace or 2) the leading men of the royal family.

fall into the fire
Possible meanings are 1) a literal fire that will burn the palace beams or 2) the destruction of the royal family is spoken of as if they were burned in a fire.

Jeremiah 22:8

Then many nations will pass by this city
Here "nations" refers to the people from those nations that pass by. Alternate translation: "Then many people from various nations will pass by this city"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 22:9

bowed down to other gods and worshiped them
These two phrases mean the same thing. The phrase "bowed down" describes the posture that people used in worship. Alternate translation: "they worshiped other gods"

Jeremiah 22:10

General Information:
Yahweh has shifted from addressing the King of Judah and is now speaking to a general audience.

the one who is dead
This is singular, and refers to King Josiah who had been killed.

him who is about to go away
This refers to King Jehoahaz who was taken into exile in Egypt.

never return and see the land of his birth
"never come back and see the land of Israel again" or "never return and see the place where he was born"

Jeremiah 22:11

Shallum
The name in Hebrew is "Shallum," but he is better known as Jehoahaz.

who served as king instead of Josiah his father
"who became king when his father, Josiah, died"

Jeremiah 22:12

General Information:
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Jeremiah 22:13

him who builds ... his upper rooms ... who makes ... for him ... he does not give
The words "him" and "his" and "who" and "he" refer to King Jehoahaz (verse 11).

builds his house by unrighteousness, his upper rooms by injustice
The abstract nouns "unrighteousness" and "injustice" have similar meanings, are repeated for emphasis, and can be stated as actions. Alternate translation: "unjustly forced men to build his house and his upper rooms"

his house
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jehoahaz

him his wages
This refers to any of the neighbors of King Jehoahaz (verse 11) whom the king forces to work.

Jeremiah 22:14

he says ... he cuts ... he panels ... he paints
These refer to King Jehoahaz (verse 11).

a large house with spacious upper rooms ... large windows ... cedar ... red
These characteristics all describe a very expensive house.

Jeremiah 22:15

Is this what makes you a good king, that you wanted to have boards of cedar?
Yahweh asks this rhetorical question to rebuke Jehoiakim for his expensive palace. Alternate translation: "Having a cedar palace does not make you a good king."

Did not your father also eat and drink, yet do ... righteousness?
Yahweh asks this rhetorical question to remind Jehoiakim about the example of his father, King Josiah. Alternate translation: "Your father King Josiah enjoyed his life, yet did ... righteousness."

do justice and righteousness
These abstract nouns have similar meanings, are repeated for emphasis and can be stated as actions. Alternate translation: "act justly and fairly"

Jeremiah 22:16

It was good then
"Things went well for him"

Is this not what it means to know me?
Yahweh asks this rhetorical question to rebuke Jehoiakim for not following the example of his father, King Josiah. Alternate translation: "This is what it means to know me."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 22:17

there is nothing in your eyes and heart except worry ... crushing of others
Here "eyes" is a metonym for seeing and "heart" is a metonym for thinking. Alternate translation: "you never look for or think about anything except ... crushing of others" or "you only look for and think about ways to cheat others and pour out innocent blood, and to oppress and crush others"

unjust profit
This is getting money by cheating or by using unfair means.

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pouring out innocent blood
Here "pouring out ... blood" is associated with murder, and "blood" refers to the murdered people. Alternate translation: "murdering innocent people"

crushing of others
"doing violence to others in order to get money"

Jeremiah 22:18

They will not lament for him
In verse 18, Yahweh stops speaking directly to Jehoiakim and begins to speak to other people. Here "lament" refers to grieving at Jehoiakim's death. Alternate translation: "They will not lament for Jehoiakim when he dies"

Woe, my brother! ... Woe, my sister! ... Woe, master! ... Woe, majesty!
Yahweh uses the word "Woe" several times for emphasis. He addresses the various people who would normally show great sadness when someone dies.

Jeremiah 22:19

He will be buried with a donkey's burial, dragged away and thrown out
The burial of Jehoiakim is spoken of as being the same as the manner in which people would bury a donkey. This can be stated in active form. Alternate translation: "They will bury his dead body the way they would bury a dead donkey; they will drag it away and throw it out"

Jeremiah 22:20

General Information:
It appears that Yahweh is here speaking to the people of Jerusalem, telling them that they will be destroyed.

Lift your voice
This idiom refers to shouting. In this case, they are crying out in grief. Alternate translation: "Cry out"

Abarim mountains
a mountain range that was southeast of Jerusalem

Jeremiah 22:21

I spoke to you when you were safe
"I spoke to you when you were doing well"

This was your custom
"This was your way of life"

you have not listened to my voice
Listening is a metonym for obeying. Alternate translation: "you have not obeyed me"

Jeremiah 22:22

The wind will shepherd away all your shepherds
This is a wordplay—Yahweh uses the idea of "shepherd" in two different ways. Here "shepherds" is a metaphor for the leaders of Jerusalem, and the wind "leads" them away. The wind represents Yahweh. Alternate translation: "I will take your leaders away as if the wind had blown them away"

go into captivity
"become captives" or "go into exile"

Jeremiah 22:23

You who live in 'Lebanon,' who is nestled in cedar buildings
Yahweh speaks of the royal palace as "Lebanon" and "cedar buildings" because it was constructed with a lot of cedar. Alternate translation: "You who live in a palace made from the cedars of Lebanon"

You who live
This "You" is singular and refers to the king.

how you will be pitied
The meaning of the Hebrew is not clear. This can be stated in active form. Possible meanings are 1) "they will greatly pity you" or 2) "you will groan greatly."

when the labor pains come upon you, pain like that of a woman in labor
The pain that the king will feel when his enemies defeat him will be as intense as the pain a woman feels in childbirth. Alternate translation: "when you experience pain as intense as the pain of a woman in childbirth"

Jeremiah 22:24

even if you ... were the signet on my right hand
Yahweh speaks to Jehoiachin as if it were possible for him to be the ring on Yahweh's hand.

the signet on my right hand
A signet ring was used by a king to place his seal of authority on documents. The signet ring therefore represents authority to rule. The right hand also represents authority to rule. Alternate translation: "the signet ring on my right hand that represented my authority to be king"

I would tear you off
"I would tear you off from my hand" or "I would quickly pull you off of my hand"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 22:25

I have given you to the hand of the ones seeking your life
This can be stated in active form. Alternate translation: "I have made it possible for the ones seeking your life to capture you"

to the hand of
Here the metonym "hand" represents power and control.

seeking your life
This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21]

Jeremiah 22:26

General Information:
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Jeremiah 22:27

this land to which they will want to return
This refers to the land of Judah.

Jeremiah 22:28

Is this a despised and shattered vessel? ... did not know?
It is not clear who is speaking in verse 28.

Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?
Jehoiachin is spoken of as a pot that was completely worthless and not liked by anyone. The questions emphasize that he has no value or friends. Alternate translation: "Jehoiachin is as useless as a broken vessel and no one is happy with him."

Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?
This rhetorical question explains what will happen to the worthless Jehoiachin. Alternate translation: "Therefore the enemy will remove Jehoiachin and his family from the land and take them to a foreign land."

have poured them out
Jehoiachin and his descendants are spoke of as if they had been poured out in another country like garbage from a vessel.

Jeremiah 22:29

Land, Land, Land
Yahweh speaks his message to all the people of the land by calling out to the land where they live. The title is repeated to call attention to the message.

Jeremiah 22:30

He will be childless
Jehoiachin has several sons. This phrase, then, means it is as if he was childless. His children will not succeed him as king. Alternate translation: "It will be as if he did not have any children"

sit on David's throne
Sitting on a throne is a metonym for ruling as king. Alternate translation: "become king"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 "Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh's declaration."
2 Therefore Yahweh, the God of Israel, says this concerning the shepherds who are shepherding his people, "You have scattered my flock and have driven them away. You have not cared for them. So I am about to punish you for the wickedness of your practices—this is Yahweh's declaration. **3** I myself will gather the remnant of my flock from all of the lands where I have driven them, and I will return them to a grazing place, where they will be fruitful and increase. **4** Then I will raise up shepherds over them who will shepherd them so they will no longer fear or be dismayed. None of them will go missing—this is Yahweh's declaration.

5 See, the days are coming
—this is Yahweh's declaration
—when I will raise up for David a righteous branch.
He will reign as king;
he will act wisely
and cause justice and righteousness in the land.
6 In his days Judah will be rescued,
and Israel will live in security.
Then this is the name by which he will be called:
Yahweh is our righteousness.

7 Therefore see, days are coming—this is Yahweh's declaration—when they will no longer say, 'As Yahweh lives, who brought the people of Israel up from the land of Egypt.' **8** Instead they will say, 'As Yahweh lives, who brought up and who led back the descendants of the house of Israel from the northern land and all the lands where I had driven them.' Then they will live in their own land."

9 Regarding the prophets,

my heart is broken in me,
and all of my bones tremble.
I have become like a drunk man,
like a man whom wine has overpowered,
because of Yahweh and his holy words.
10 For the land is full of adulterers.
Because of the curse the land mourns.
The meadows in the wilderness dry up.
These prophets' paths are wicked;
their power is not used in a right manner.

11 "For both the prophets and the priests are polluted.
I even found their wickedness in my house!
—this is Yahweh's declaration—
12 therefore their way will be
like a slippery place in the darkness.
They will be pushed down.
They will fall in it.
For I will send disaster against them
in the year of their punishment
—this is Yahweh's declaration.

13 For I have seen the prophets in Samaria
doing what is repulsive:
They prophesied by Baal
and led my people Israel astray.
14 Among the prophets in Jerusalem
I have seen horrible things:
They commit adultery and walk in deceit.
They strengthen the hands of evildoers;
no one turns back from his wickedness.
All of them have become like Sodom to me

generated on Tue Oct 24 10:45:40 2023

and its inhabitants like Gomorrah!"

15 Therefore Yahweh of hosts says this concerning the prophets,

"Look, I am about to make them eat wormwood
and drink poisonous water,
for pollution has gone out from the prophets of Jerusalem
to all the land."

16 Yahweh of hosts says this,

"Do not listen to the words of the prophets
who prophesy to you.
They are leading you into vanity!
They are announcing visions from their own minds,
not from Yahweh's mouth.
17 They are constantly saying to those who dishonor me,
'Yahweh declares there will be peace for you.'
For everyone walking
in the stubbornness of his own heart says,
'Disaster will not come upon you.'
18 Yet who has stood in Yahweh's council meeting?
Who sees and hears his word?
Who pays attention to his word and listens?
19 See, there is a storm coming from Yahweh!
His fury is going out, and a tempest is whirling about.
It is whirling around the heads of the wicked.
20 Yahweh's wrath will not return
until it has carried out
and brought into being his heart's purposes.
In the final days,
you will understand it.
21 I did not send out these prophets,
but they ran.
I did not proclaim anything to them,
but they have still prophesied.
22 For if they had stood in my council meeting,
they would have caused my people to hear my word;
they would have caused them to turn from their wicked words
and from the wickedness of their practices.

23 Am I only a God nearby
—this is Yahweh's declaration
—and not also a God far away?
24 Can anyone hide in a secret place so I cannot see him?
—this is Yahweh's declaration—
and do I not fill the heavens and the earth?
—this is Yahweh's declaration.

25 I have heard what the prophets have said, those who were prophesying deceit in my name. They said, 'I had a dream! I had a dream!' **26** How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts? **27** They are planning on making my people forget my name with the dreams that they report, each one to his neighbor, just as their ancestors forgot my name in favor of Baal's name.

28 The prophet who has a dream, let him report the dream. But the one to whom I have declared something, let him declare my word truthfully. What does straw have to do with grain?—this is Yahweh's declaration— **29** Is not my word like fire?—this is Yahweh's declaration—and like a hammer that shatters a rock into pieces? **30** So see, I am against the prophets—this is Yahweh's declaration—anyone who steals words from another person and says they come from me. **31** See, I am against the prophets—this is Yahweh's declaration—who use their tongues to prophesy proclamations. **32** See, I am against the prophets who dream deceitfully—this is Yahweh's declaration—and then proclaim them and in this way

generated on Tue Oct 24 10:45:40 2023

mislead my people with their deceit and boasting. I am against them, for I have not sent them out nor given them commands. So they will certainly not help this people—this is Yahweh's declaration.

33 When these people, or a prophet, or a priest asks you, 'What is the burden of Yahweh?' you will say to them, 'You are the burden, and I will cast you off'—this is Yahweh's declaration. **34** As for the prophets, priests, and people who are saying, 'This is the burden of Yahweh' I will punish that man and his house. **35** You continue to say, each person to his neighbor and each man to his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?' **36** But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and you have perverted the words of the living God, Yahweh of hosts, our God. **37** This is what you will say to the prophet, 'What answer did Yahweh give you?' or 'What did Yahweh say?' **38** But if you say, 'The burden of Yahweh', this is what Yahweh says: 'Because you have said these words, 'The burden of Yahweh,' when I sent to you, saying, 'You will not say, "The burden of Yahweh,"' **39** therefore, behold, I am about to pick you up and throw you away from me, along with the city that I gave you and your ancestors. **40** Then I will put everlasting disgrace and everlasting shame on you that will not be forgotten.'"

Jeremiah 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:5-6, 9-24.

Special concepts in this chapter

Prophesying lies

The false prophets had encouraged people to continue sinning by saying everything will be alright. (See: prophet and sin)

Other possible translation difficulties in this chapter

Wordplay

In Hebrew, the word for "message" can also mean "burden." In translations that are using footnotes, you may want to explain the wordplay in a footnote. In translations that are not using footnotes or which will primarily be distributed in an oral form, you may need a sentence like "What message has the Lord burdened you with now?" or "You (plural) call God's message a heavy burden on you."

Jeremiah 23:1

General Information:

In verses 1-4, Yahweh refers to Israel as his pasture, the people of Israel as his sheep, and the leaders of Israel as the shepherds. Shepherds have a duty to protect the sheep, but the leaders were not doing that.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:2

You have scattered my flock and have driven them away

These two phrases have similar meanings. The second one strengthens the thought in the first.

the wickedness of your practices

"the evil things you do" or "how evil what you do is." See how this is translated in Jeremiah 4:4.

Jeremiah 23:3

General Information:

Yahweh continues to speak about the people of Israel as if they were his sheep and the leaders of Israel as if they were his shepherds.

to a grazing place

Yahweh refers to the land of Israel as if it were good pasture for his people. This good pasture is a metonym for provision for their needs. Alternate translation: "to good pasture" or "to where all their needs will be supplied"

they will be fruitful and increase

The word "increase" explains how they will be "fruitful." Alternate translation: "they will increase greatly in number"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 23:4

I will raise up
"I will appoint"

they will no longer fear or be dismayed
The words "be dismayed" mean that someone has caused them to be afraid and mean basically the same thing as "fear." This can be stated in active form. Alternate translation: "no one will make them afraid anymore"

None of them
"None of my people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:5

See
This word alerts us to pay attention to the surprising information that follows.

I will raise up
This idiom means he will appoint a successor.

a righteous branch
This future king descended from David is spoken of as if he were a branch grown on a tree. Alternate translation: "a righteous descendant"

a righteous branch
Some modern versions translate this as "a legitimate successor to the throne."

cause justice and righteousness in the land
The abstract nouns "justice" and "righteousness" can be stated as actions. Alternate translation: "cause people to act justly and rightly"

in the land
Here "land" refers to the people who live in the land. Alternate translation: "for all the people in the nation"

Jeremiah 23:6

Judah will be rescued
Here "Judah" refers to the people of Judah. Alternate translation: "the people of Judah will be rescued"

Judah will be rescued
This can be stated in active form. Alternate translation: "He will rescue Judah from their enemies"

Israel will live in security
Here "Israel" refers to the people of Israel. Alternate translation: "the people of Israel will live in security"

he will be called
this refers to the king

Yahweh is our righteousness
The abstract noun "righteousness" can be stated as an action. Alternate translation: "Yahweh, the one who does what is right for us"

Jeremiah 23:7

General Information:
This verse is very similar to Jeremiah 16:14, although not exactly the same. Compare how you translated that verse.

see
The word "see" here alerts the reader to pay attention to the important information that follows.

As Yahweh lives
"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 23:8

General Information:
This verse is very similar to Jeremiah 16:15, although not exactly the same. Compare how you translated that verse.

who brought up and who led back
These two phrases mean the same thing and can be combined. Alternate translation: "who brought back"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the northern land and all the lands where I had driven them
This refers to the way the northern ten tribes of Israel were captured and spread out among the surrounding countries.

Then they will live in their own land
This refers to Israel, from where they were scattered. This can be stated explicitly. Alternate translation: "Then they will live in their own land again"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 23:9

General Information:
In verses 9-32 Jeremiah delivers Yahweh's message to the false prophets and the priests. Jeremiah is speaking in verse 9, but it is not clear if verse 10 are the words of Jeremiah or of Yahweh.

Regarding the prophets, my heart is broken in me, and all of my bones tremble
The prophet speaks of his heart being broken and his bones trembling because he is afraid of the judgment that will result from the lies of the false prophets. Alternate translation: "I have great fear for what will happen because of the false prophets"

my heart is broken in me
This idiom refers to deep sadness. Alternate translation: "I am very sad"

all of my bones tremble
Here trembling is associated with fear. Alternate translation: "I am very afraid"

I have become like a drunk man, like a man whom wine has overpowered
People who are drunk are not able to control themselves. Likewise, Jeremiah has lost control of himself out of fear of Yahweh's punishment. Alternate translation: "I am like a drunk man; I cannot control myself"

Jeremiah 23:10

the land is full of adulterers
The land is spoken of as if it were a container and the adulterers were objects that filled the container completely. That is, everyone in the land is an adulterer, which in turn is an exaggeration for very many people being adulterers.

adulterers
This word here probably has two senses. It has the literal meaning that the men in the nation had committed adultery against their own wives, and it also has the figurative meaning that they had abandoned Yahweh in order to worship idols.

the land mourns
Possible meanings are 1) the dried up land is spoken of as if it were a person mourning. Or 2) the land is a metonym for the people who live in the land, who are mourning because the land is dried up. Alternate translation: "the people of the land mourn"

These prophets' paths are wicked
The wicked actions of the false prophets are spoken of as if they were walking on an evil path. Alternate translation: "These prophets are doing things that are wicked"

Jeremiah 23:11

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

the prophets and the priests are polluted
The prophets and priests are defiled by sin in the same way that water can be polluted by filth. Alternate translation: "the prophets and the priests are sinful"

Jeremiah 23:12

their way will be like a slippery place in the darkness
The danger of their actions is spoken of as if they were about to fall off the slippery edge of a cliff in the dark and injure themselves. Alternate translation: "there actions are unstable and dangerous, like walking on a slippery place in the darkness"

I will send disaster against them
Yahweh speaks of disaster as an enemy that he will send to attack the priests and false prophets. Alternate translation: "I will cause them to experience disaster"

Jeremiah 23:13

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

led my people Israel astray
The deception of the people by the false prophets is spoken of as leading them down the wrong path. Alternate translation: "deceived my people, the Israelites"

Jeremiah 23:14

They commit adultery
Possible meanings are 1) they were literally unfaithful to their wives or 2) their worship of other gods is spoken of as spiritual adultery.

walk in deceit
This idiom means they lived a life of deceit. Alternate translation: "live in dishonesty"

They strengthen the hands of evildoers
Here "hands" refers to the whole person. Alternate translation: "They strengthen those who do evil" or "They encourage people who do evil"

no one turns back from his wickedness
"everyone continues in their sin"

generated on Tue Oct 24 10:45:40 2023

All of them have become like Sodom ... like Gomorrah
Sodom and Gomorrah were cities that were so wicked that God destroyed them with fire from heaven. Alternate translation: "They all became as evil as Sodom ... as wicked as Gomorrah"

Jeremiah 23:15

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Look
The word "look" here alerts the reader to pay attention to the important information that follows.

I am about to make them eat wormwood and drink poisonous water
Wormwood is a plant that is very bitter and unpleasant to eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets. In the same way wormwood was bitter and the water was poisonous, so would Yaweh's judgment be on the evil prophets.

I am about to
"I will soon"

pollution has gone out from the prophets
Here the evil teaching of the priests and false prophets is spoken of as if it were something filthy that ruined the land. Alternate translation: "evil has come from the prophets"

pollution
dirty and unsafe things that spoil the air, water, or land where they are found

Jeremiah 23:16

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

They are leading you into vanity!
"The prophets have caused you to believe something that is not true!" or "They are leading you to do useless actions!"

visions from their own minds
Here "minds" refers to the thoughts of the false prophets. Alternate translation: "visions that they imagined"

not from Yahweh's mouth
Here "mouth" refers to what Yahweh said. Alternate translation: "not what Yahweh said"

Jeremiah 23:17

They are constantly saying
The word "constantly" is an exaggeration to emphasize that this is what they normally say.

everyone walking in the stubbornness of his own heart says
Here "heart" refers to their desires. To follow those desires is spoken of as walking in them. Alternate translation: "everyone stubbornly does whatever they desire to do"

Disaster will not come upon you
"Nothing bad will happen to you"

Jeremiah 23:18

Yet who has stood in Yahweh's council meeting? Who sees and hears his word? Who pays attention to his word and listens?
These questions are used to rebuke the false prophets for speaking lies. Alternate translation: "None of them has stood in Yahweh's council meeting. None of them sees and hears his word. None of them pays attention to his word and listens."

who has stood in Yahweh's council meeting
Standing in the Yahweh's council represents being one of those who meets with him to learn what he is thinking. Alternate translation: "who has attended Yahweh's council meeting" or "who has met with Yahweh to listen to him"

pays attention to his word and listens
These two phrases mean the same thing. They can be combined in one phrase. Alternate translation: "obeys his word at all"

Jeremiah 23:19

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

there is a storm coming from Yahweh ... His fury is going out ... a tempest is whirling about
These three phrases all refer to a great storm that is a metaphor for Yahweh's anger. This can be stated as a simile. Alternate translation: "Yahweh's anger is coming like a great storm, going out with fury and whirling like a tempest"

a tempest
a violent windstorm

generated on Tue Oct 24 10:45:40 2023

It is whirling around the heads of the wicked
Yahweh's anger is spoken of as if it were a windstorm whirling around the wicked. Alternate translation: "It is coming upon the wicked like a windstorm"

Jeremiah 23:20

Yahweh's wrath will not return until it
Yahweh's wrath is spoken of as if it were alive and could act on its own. Alternate translation: "Yahweh will not stop being angry until he"

carried out and brought into being his heart's purposes
Here "heart's purposes" refers to the things that Yahweh wanted to happen. Alternate translation: "completed and accomplished all the punishment that he had planned"

the final days
"the future"

Jeremiah 23:21

General Information:
Yahweh is the speaker in verses 21-40.

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

but they ran
This is probably a hyperbolic metaphor for the prophets prophesying as much as they pleased without hearing from Yahweh. They may have walked. Alternate translation: "but they ran off to prophesy" or "but they prophesied anyway"

they have still prophesied
It is understood that they are prophesying falsely. This can be made explicit. Alternate translation: "they have prophesied falsely anyway"

Jeremiah 23:22

if they had stood in my council meeting
Standing in Yahweh's council represents being one of those who meets with him to learn what he is thinking. This is a condition that is contrary to fact; the false prophets had not stood in his council meeting.

had stood in my council meeting
See how you translated a similar phrase in Jeremiah 23:18.

to turn from
This idiom means they would stop doing these things.

the wickedness of their practices
"the evil things they do." See how similar words are translated in Jeremiah 4:4.

Jeremiah 23:23

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

Am I only a God nearby ... and not also a God far away?
Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not rule everywhere. Alternate translation: "I am not only a God who is here in Jerusalem ... but I am everywhere!"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:24

Can anyone hide in a secret place so I cannot see him?
Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not see the evil that they were doing. Alternate translation: "No one can hide in a secret place so I cannot see him."

do I not fill the heavens and the earth?
Yahweh uses this question to emphasize that he is everywhere in heaven and on earth. Alternate translation: "I am everywhere, both in the heavens and on the earth."

Jeremiah 23:25

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

prophesying deceit
The word "deceit" can be expressed as an adjective or an adverb. Alternate translation: "prophesying deceit things" or "prophesying deceitfully"

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this phrase in [Jeremiah 14:14]

I had a dream!
They meant that this dream was from God. This can be made explicit. Alternate translation: "I had a dream from Yahweh"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 23:26

How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts?
Yahweh asks this question to emphasize that this is something that should not continue. Alternate translation: "This should not continue, prophets declaring lies which they themselves have made up."

prophesy lies from their minds ... prophesy from the deceit in their hearts
These two phrases mean the same thing and emphasize that the false prophets made up their prophesies. Alternate translation: "prophesy things that come only from their own minds"

Jeremiah 23:27

forget my name ... forgot my name
Here the word "name" refers to the whole being of Yahweh. Alternate translation: "forget me ... forgot me" or "forget who I am ... forgot who I am"

in favor of Baal's name
Here "Baal's name" refers to the god Baal. Alternate translation: "leading my people to worship Baal instead of me"

Jeremiah 23:28

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:29

Is not my word like fire? ... and like a hammer that shatters a rock into pieces?
Yahweh uses these questions to emphasize that his word is much more powerful than the words of mere men. In that way, his word is like fire or a hammer. Alternate translation: "My word is powerful like fire ... and powerful like a hammer that shatters a rock into pieces."

Jeremiah 23:30

I am against
"I am opposed to"

steals words from another person
This implies that the false prophets are thieves. They are so evil that they take each other's messages without permission rather than make up their own false messages.

Jeremiah 23:31

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

See
This alerts the reader to pay special attention to what follows. Alternate translation: "Pay attention"

who use their tongues
Here "tongues" is a metonym for the ability to speak.

Jeremiah 23:32

General Information:
This page has intentionally been left blank.

Jeremiah 23:33

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

asks you ... you will say
These two instances of "you" are singular and refer to Jeremiah.

What is the burden of Yahweh?
Here "burden" means a message or prophecy from Yahweh.

You are the burden ... cast you off
These two instances of "you" are plural and refer to the false prophets and the priests.

You are the burden
Here "burden" means a heavy load. This is a metaphor that means they annoy Yahweh and he no longer wants to put up with them. Alternate translation: "You are a burden that I am tired of carrying"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:34

This is the burden of Yahweh
Here "burden" means a message or prophecy from Yahweh.

generated on Tue Oct 24 10:45:40 2023

his house
Here "house" is a metonym for the family that lives inside it. Alternate translation: "his family"

Jeremiah 23:35

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

You continue to say ... 'What did Yahweh declare?'
It may be helpful to reorder this sentence. Alternate translation: "Each person continues to ask his neighbor and his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?'"

Jeremiah 23:36

But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and
Possible meaning are 1) both instances of "burden" mean "message." Alternate translation: "You must no longer call your visions the 'burden of Yahweh' because they are really only every man's own words, and" or 2) the first 'burden' means "message" and the second means "heavy load." Alternate translation: "You must no longer talk about the 'message of Yahweh' because the words that each of you speak are what is a 'heavy load.' In this way"

you have perverted the words ... our God
To "pervert" something is to twist or distort it. Alternate translation: "you have changed the message of the living God, Yahweh of hosts, our God, to say what you want it to say and not what God said"

Jeremiah 23:37

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh completes his message about the false prophets and priests that he began in Jeremiah 23:9.

This is what you will say
Here "you" is singular and refers to Jeremiah.

Jeremiah 23:38

But if you say ... Because you have said ... when I sent to you ... You will not say
All of these instances of "you" are plural and refer to the priests and false prophets.

Jeremiah 23:39

therefore, behold
"therefore, pay attention." This alerts the reader to pay special attention to what follows.

I am about to pick you up and throw you away from me
Yahweh speaks of sending these priests and false prophets into exile as if they were an object that he was going to throw far away. Alternate translation: "I am about to drive you away from me"

pick you up ... throw you ... I gave you
All of these instances of "you" are plural and refer to the priests and false prophets.

the city that I gave you
This refers to Jerusalem.

Jeremiah 23:40

shame on you
This instance of "you" is plural and refers to the priests and false prophets.

I will put everlasting disgrace and everlasting shame on you that will not be forgotten
"I will cover you with dishonor that will last forever and shame that you will never forget" or "I will cause people to make fun of you forever. People will never forget that you were disgraced." Yahweh speaks of the humiliation of the priests and false prophets as if he would put disgrace and shame on them like clothing.

that will not be forgotten
This can be stated in active form. Alternate translation: "that will last forever"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Yahweh showed me something. Behold, two baskets of figs were placed before the temple of Yahweh. (This vision happened after Nebuchadnezzar, king of Babylon, took into exile Jehoiachin son of Jehoiakim, king of Judah, the officials of Judah, the craftsmen and the metalworkers from Jerusalem and brought them to Babylon.) **2** One basket of figs was very good, like first ripe figs, but the other basket of figs was so very bad that they could not be eaten. **3** Yahweh said to me, "What do you see, Jeremiah?" I said, "Figs. Figs that are very good and figs that are so very bad they cannot be eaten."

4 Then the word of Yahweh came to me, saying, **5** "Yahweh, God of Israel, says this: I will look on the exiles of Judah for their benefit, just like these good figs, the exiles whom I have sent out from this place to the land of Chaldea. **6** I will set my eyes on them for good and restore them to this land. I will build them up, and not tear them down. I will plant them, and not uproot them. **7** Then I will give them a heart to know me, for I am Yahweh. They will be my people and I will be their God, so they will turn to me with all their heart.

8 But like the bad figs that are too bad to be eaten—this is what Yahweh says—I will act in this way with Zedekiah, king of Judah, with his officials, and with the rest of Jerusalem who remain in this land or go to stay in the land of Egypt. **9** I will turn them into a terrifying thing, a disaster, in the sight of all the kingdoms on earth, a disgrace and a subject for proverbs, taunts, and curses in every place where I will have driven them. **10** I will send out sword, famine, and plague against them, until they are destroyed from the land that I gave them and their ancestors."

Jeremiah 24 General Notes

Special concepts in this chapter

The exiles are blessed and the others punished

God will bless the people who were taken away into Babylon but punish the people left in the land because they still did not repent and turn to him. (See: bless and repent)

Jeremiah 24:1

me

All instances of this pronoun refer to Jeremiah.

Behold

The word "Behold" here shows that Jeremiah saw something interesting.

This vision happened ... them to Babylon

This part of the story is used to provide historical information to show when the events of the happened.

craftsmen

people skilled at building things

metalworkers

people skilled at creating things out of metal

Jeremiah 24:2

they could not be eaten

These can be stated in active form. Alternate translation: "no one could eat them"

Jeremiah 24:3

they cannot be eaten

These can be stated in active form. Alternate translation: "no one could eat them .. no one can eat them"

Jeremiah 24:4

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 24:5

I will look on the exiles of Judah for their benefit

Here "look on" is an idiom that means Yahweh will take care of them. Alternate translation: "I will take good care of the exiles of Judah"

just like these good figs

The good figs represent those Judean exiles sent to the land of Chaldea.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 24:6

I will set my eyes on them for good
Here "set my eyes" means he will see them. Seeing them is a metonym for caring for them. Alternate translation: "I will bless them"

I will build them up, and not tear them down. I will plant them, and not uproot them
These two metaphors have similar meanings. The second one strengthens the thought in the first. Alternate translation: "I will help them to prosper in Chaldea"

I will build them up, and not tear them down
Yahweh speak of the exiles as a building which Yahweh will build and not tear down. Alternate translation: "I will help them flourish in the land, and not ruin them"

I will plant them, and not uproot them
Yahweh speak of the exiles as plants which Yahweh will plant in good soil and not pull out. Alternate translation: "I will establish them in the land, and not remove them"

Jeremiah 24:7

General Information:
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Jeremiah 24:8

General Information:
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Jeremiah 24:9

I will turn them into a terrifying thing, a disaster ... a disgrace and a subject for proverbs, taunts, and curses
These phrases mean the same thing and emphasize how thoroughly Yahweh will judge the people of Jerusalem. They will become something that will frighten other people when they see it.

Jeremiah 24:10

I will send out sword, famine, and plague against them
"I will kill them with war, famine and sicknesses"

I will send out sword
Here "sword" refers to war or enemy armies. Alternate translation: "I will send enemy armies" or "I will send out war"

sword, famine, and plague
These things are spoken of as if they were living things that could attack the people of Jerusalem.

they are destroyed from the land
"none of them remain in the land"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 This is the word that came to Jeremiah about all the people of Judah. It came in the fourth year of Jehoiakim son of Josiah, king of Judah. That was the first year of Nebuchadnezzar, king of Babylon. **2** Jeremiah the prophet proclaimed this to all the people of Judah and all the inhabitants of Jerusalem. **3** He said, "For twenty-three years, from the thirteenth year of Josiah son of Amon, king of Judah until this day, Yahweh's words have been coming to me and I have spoken to you again and again, but you have not listened. **4** Yahweh sent out all his servants the prophets to you again and again, but you have not listened or turned your ear to hear. **5** These prophets said, 'Let each man turn from his wicked way and the wickedness of his practices and return to the land that Yahweh gave in ancient times to your ancestors and to you, as a permanent gift. **6** So do not walk after other gods to worship them or bow down to them, and do not provoke him with the work of your hands so that he does you harm.' **7** But you have not listened to me—this is Yahweh's declaration—so you have provoked me with the work of your hands to do harm to you. **8** So Yahweh of hosts says this, 'Because you did not listen to my words, **9** see, I am about to send out a command to gather all the peoples of the north—this is Yahweh's declaration—with Nebuchadnezzar my servant, king of Babylon, and bring them against this land and its inhabitants, and against all the nations around you. For I will set them apart for destruction. I will turn them into a horror, an object for hissing, and an unending desolation. **10** I will put an end to the sound of joy and sound of gladness, the sound of the groom and the sound of the bride, the sound of the millstones and the light of the lamp. **11** Then all of this land will become a desolation and a horror, and these nations will serve the king of Babylon for seventy years.

12 Then it will happen when seventy years have been completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans—this is Yahweh's declaration—for their iniquity and make it an unending desolation. **13** Then I will carry out against that land all the words that I had spoken, and everything written in this book that Jeremiah has prophesied against all the nations. **14** For also many other nations and great kings will make slaves out of these nations. I will repay them for their deeds and the works of their hands.'"

15 For Yahweh, God of Israel, said this to me, "Take this cup of the wine of fury from my hand and make all the nations to which I am sending you drink it. **16** For they will drink and then stagger about and rant madly before the sword that I am sending out among them." **17** So I took the cup from Yahweh's hand, and I made all the nations to which Yahweh had sent me drink it: **18** Jerusalem, the cities of Judah and her kings and officials—to turn them into ruins and a waste, and into an object for hissing and cursing, as they are at this present day. **19** Other nations also had to drink it: Pharaoh king of Egypt and his servants; his officials and all his people; **20** all people of mixed heritage and all the kings of the land of Uz; all the kings of the land of the Philistines—Ashkelon, Gaza, Ekron, and the remnant of Ashdod; **21** Edom and Moab and the people of Ammon. **22** The kings of Tyre and Sidon, the kings of the coasts on the other side of the sea, **23** Dedan, Tema, and Buz with all the ones who cut the hair on the sides of their heads very short, they also had to drink it. **24** All the kings of Arabia and all the kings of people of mixed heritage who live in the wilderness; **25** all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; **26** all the kings of the north, the ones close by and the ones far away—everyone with his brother and all the kingdoms of the world that are on the surface of the earth, all of them had to drink the cup from Yahweh's hand. Finally, the king of Babylon will also drink from that cup.

27 Yahweh said to me, "Now you must say to them, 'Yahweh of hosts, God of Israel, says this: Drink and become drunk, then vomit, fall down, and do not rise before the sword that I am sending among you.' **28** Then it will happen that if they refuse to take the cup from your hand to drink, you will say to them, 'Yahweh of hosts says this: You must certainly drink it. **29** For see, I am about to bring disaster on the city that is called by my name, and should you yourselves be free from punishment? You will not be free, for I am calling a sword against all the inhabitants of the land!—this is the declaration of Yahweh of hosts.'

30 You must prophesy all these words against them, and say to them,

'Yahweh will roar from the heights
    and he will shout with his voice from his holy dwelling,
and he will roar mightily against his fold;
    and he will shout, like those who tread the grapes

generated on Tue Oct 24 10:45:40 2023

against all those who live on the earth.
31 The sound of battle will resound to the ends of the earth,
for Yahweh brings charges against the nations,
and he brings judgment on all flesh,
and the wicked ones he will put to the sword
—this is Yahweh's declaration.'

32 Yahweh of hosts says this,

'See, disaster is going out from nation to nation,
and a great storm is beginning
from the farthest parts of the earth.

33 Then those killed by Yahweh will on that day extend from one end of the earth to the other; they will not be mourned, gathered, or buried. They will be like dung on the ground.

34 Wail, shepherds, and shout for help!
Roll about in the dust, you noblemen of the flock,
for the days of your slaughter have come;
you will be scattered when you fall like fine pottery.
35 There is no refuge for the shepherds,
there will be no escape for the noblemen of the flock.
36 Hear the outcry of the shepherds
and the wails of the noblemen of the flock,
for Yahweh is destroying their pastures.
37 So the peaceful pastures will be devastated
because of Yahweh's fierce anger.
38 Like a young lion, he has left his den,
for their land will become a horror
because of the oppressor's anger,
because of his angry wrath.'" [1]

Footnotes

25:38 [1]Instead of

Jeremiah 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:30-38.

Special concepts in this chapter

Seventy years

Babylon will rule over Judah for seventy years. Because Yahweh is just, he will soon punish Babylon for their evil actions. (See: justice and evil)

Important figures of speech in this chapter

Idiom

Jeremiah uses the idiom of drinking the cup of wine of God's punishment to say that Babylon will destroy all the surrounding nations and then be destroyed.

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 25:1

This is the word that came to Jeremiah
It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

the fourth ... the first

Jeremiah 25:2

General Information:
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Jeremiah 25:3

Amon
This is a man's name.

Jeremiah 25:4

General Information:
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Jeremiah 25:5

Let each man turn from his wicked way and the wickedness of his practices
Jeremiah speaks of people who stop committing an action as if those people were turning away from that action.

his wicked way and the wickedness of his practices
The terms "wicked way" and "wickedness of his practices" mean the same thing and refer to every sinful thing that they do.

the wickedness of his practices
"the evil things he does." See how similar words are translated in Jeremiah 4:4.

Jeremiah 25:6

do not walk after other gods
Jeremiah speaks of a person being devoted to a god as if the person were walking behind the god. Alternate translation: "do not become devoted to other gods"

do not provoke him with the work of your hands
The word "him" refers to Yahweh. Possible meanings for the phrase "the work of your hands" are 1) it is a reference to the idols that the people have made with their hands. Alternate translation: "do not provoke Yahweh with the idols that you have made" or 2) It is an idiom that refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. Alternate translation: "do not provoke Yahweh by the things that you do"

Jeremiah 25:7

you have provoked me with the work of your hands to do harm to you
See how you translated a similar phrase in [Jeremiah 25:6]

to do harm to you
"so that I do harm to you"

Jeremiah 25:8

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 25:9

see
"look" or "listen" or "pay attention to what i am about to tell you"

bring them against this land
The idiom to "bring ... against this land" means that they will attack the people who live in the land. Alternate translation: "bring them to attack this land"

I will set them apart for destruction
The idiom "set ... apart for destruction" means to destroy something completely. Alternate translation: "I will destroy them completely"

I will turn them into a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "I will turn them into something that horrifies people"

an object for hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people will hiss"

Jeremiah 25:10

millstones
These are two large, round stones used to grind grain.

the sound of joy and sound of gladness, the sound of the groom and the sound of the bride
See how you translated this in Jeremiah 7:34.

Jeremiah 25:11

all of this land will become a desolation and a horror
The words "desolation" and "horror" can be translated with a verbal phrase. Alternate translation: "I will cause this land to be desolate and something that horrifies people"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 25:12

when seventy years have been completed
"after seventy years" or "after seventy years have passed"

an unending desolation
The noun "desolation" can be translated as an adjective. Alternate translation: "desolate forever"

Jeremiah 25:13

everything written in this book
This can be translated in active form. Alternate translation: "everything that Jeremiah has written in this book" or "everything that one has written in this book"

Jeremiah 25:14

I will repay them for their deeds and the works of their hands
Yahweh speaks of punishing the people of the nations for what they have done as if he were paying them back.

their deeds and the works of their hands
These two phrases mean basically the same thing. The idiom "the works of their hands" refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. Alternate translation: "everything that they have done"

Jeremiah 25:15

Take this cup of the wine of fury
Yahweh speaks of his extreme anger as if it were wine that fills a cup. Alternate translation: "Take this cup of wine that represents my fury"

make all the nations ... drink it
The word "nations" represents the people of the nations. Yahweh speaks of people experiencing his fury as if they were to drink the wine that is in the cup. Alternate translation: "make all the people of the nations ... drink the wine"

Jeremiah 25:16

they will drink and then stagger about and rant madly
Yahweh speaks of the people being terrified about his fury as if they were drunk from drinking the wine from the cup.

before the sword that I am sending out among them
Here the word "sword" represents war. Alternate translation: "because of the wars that I am causing to happen among them"

Jeremiah 25:17

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

I made all the nations ... drink it
The word "nations" represents the people of the nations. Alternate translation: "I made all the people of the nations ... drink the wine from the cup"

Jeremiah 25:18

a waste
Another possible meaning is "an object of horror" or "a terrifying thing."

an object for hissing and cursing
The word "hissing" refers to a sound that shows strong disapproval. Both "hissing" and "cursing" can be translated with a verbal phrase. Alternate translation: "an object at which people hiss and which they curse"

they are at this present day
Possible meanings are that this phrase 1) refers to the time when the book of Jeremiah was written and some time after Jeremiah had proclaimed this prophecy or 2) means that the things about which Jeremiah prophesies here have already started to happen.

Jeremiah 25:19

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Other nations also had to drink it
The word "nations" represents the people of the nations. Alternate translation: "People from other nations also had to drink the wine from the cup"

Jeremiah 25:20

people of mixed heritage
Possible meanings are 1) people whose ancestors were from different people groups or 2) foreigners who lived in Egypt.

Uz
This is the name of a place.

Jeremiah 25:21

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 25:22

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

the sea
This is a reference to the Mediterranean Sea.

Jeremiah 25:23

Dedan, Tema, and Buz
These are the names of places.

all the ones who cut the hair on the sides of their heads
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

they also had to drink it
"they also had to drink the wine from the cup"

Jeremiah 25:24

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Jeremiah 25:25

Zimri
This is the name of a place.

Jeremiah 25:26

everyone with his brother
This is an idiom that means every person, one after another. Alternate translation: "one after another"

all of them had to drink the cup from Yahweh's hand
Here "the cup" is a metonym for the wine that it contains. Alternate translation: "all of these people had to drink the wine from the cup in Yahweh's hand"

Jeremiah 25:27

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

before the sword that I am sending among you
Here the word "sword" represents war. Alternate translation: "before the wars that I am causing to happen among you"

Jeremiah 25:28

General Information:
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Jeremiah 25:29

the city that is called by my name
This refers to Jerusalem and can be translated in active form. Alternate translation: "the city that I have called by my name" or "Jerusalem, which I have called by my name"

and should you yourselves be free from punishment?
Yahweh asks this question to rebuke the people and to emphasize that he will certainly punish them. Alternate translation: "so do not think that you yourselves will be free from punishment."

I am calling a sword against all the inhabitants of the land
Here the word "sword" represents war. Yahweh speaks of declaring war against the people as if he were calling a sword against them. Alternate translation: "I am declaring war against all the inhabitants of the land" or "I am bringing war against all the inhabitants of the land"

Jeremiah 25:30

Yahweh will roar
Jeremiah speaks of Yahweh shouting very loudly as if he were roaring like a lion.

from the heights
This phrase is a metonym for heaven. Alternate translation: "from heaven"

he will roar mightily against his fold
Jeremiah speaks of Yahweh as if he were a lion and his people were a flock of sheep. The people will be helpless when Yahweh comes to punish them, as sheep are helpless when a lion attacks.

those who tread the grapes
This refers to people who crush grapes in a winepress with their feet in order to make wine.

Jeremiah 25:31

to the ends of the earth
This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: "to the farthest places on the earth" or "to everywhere on earth"

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on all flesh
Here the word "flesh" represents humanity. Alternate translation: "on all mankind" or "on all people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 25:32

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

disaster is going out from nation to nation
Yahweh speaks of great disasters happening in each nation as if "disaster" were a person who goes from nation to nation. Alternate translation: "great disasters are going to happen in one nation after another"

a great storm is beginning from the farthest parts of the earth
Possible meanings for this metaphor are 1) Yahweh speaks of Babylonian army and the destruction that it will cause as if it were a great storm or 2) Yahweh speaks of his great anger as if it were a great storm that causes much destruction.

Jeremiah 25:33

those killed by Yahweh
This can be stated in active form. Alternate translation: "those whom Yahweh killed"

will on that day extend from one end of the earth to the other
By mentioning both ends of the earth, this phrase represents everywhere in between those ends. Alternate translation: "will on that day cover the entire earth"

they will not be mourned, gathered, or buried
This can be stated in active form. Alternate translation: "no one will mourn them, gather them, or bury them"

They will be like dung on the ground
The bodies are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 16:4]

Jeremiah 25:34

shepherds
Yahweh speaks of the leaders of Israel as if they were shepherds who are responsible for protecting and caring for the people, who, implicitly, are spoken of as if they are the sheep.

Roll about in the dust
This is a sign of sorrow, mourning or distress.

you noblemen of the flock
This phrase also refers to the leaders of Israel who are responsible to care for the people, who are spoken of as if they were a flock of sheep. Alternate translation: "you leaders of the people"

for the days of your slaughter have come
Usually it is the sheep that are slaughtered, but here Yahweh says that he will slaughter the shepherds. The word "slaughter" can be translated with a verbal phrase. Alternate translation: "for the time has come for me to slaughter you"

you will be scattered when you fall like fine pottery
Yahweh speaks of the leaders of Israel being destroyed as if they are pieces of pottery that shatter when they fall to the ground. This can be stated in active form. Alternate translation: "you will fall like fine pottery and your shattered pieces will scatter on the ground"

Jeremiah 25:35

General Information:
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Jeremiah 25:36

Yahweh is destroying their pastures
Yahweh speaks of the nation in which the leaders think that they live peacefully as if it were the "pastures" in which they care for the sheep

Jeremiah 25:37

So the peaceful pastures will be devastated
Yahweh continues to speak of the leaders of Israel as if they were shepherds. Here he speaks of the nation as the "pastures" in which they think they live peacefully.

the peaceful pastures will be devastated because of Yahweh's fierce anger
This can be put into active form. Alternate translation: "Yahweh will devastate the peaceful pastures because of he extremely angry"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 25:38

Like a young lion, he has left his den
Yahweh punishing his people in his extreme wrath is spoken of as if Yahweh were a lion who leaves his den in search of prey.

their land will become a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "their land will become something that horrifies people"

the oppressor's anger
This refers to the anger of Israel's enemies.

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Chapter 26

1 In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word came from Yahweh, saying, **2** "Yahweh says this: Stand in the courtyard of my house and speak about all the cities of Judah who come to worship at my house. Proclaim all the words that I have commanded you to say to them. Do not cut short any word! **3** It may be that they will listen, that each man will turn from his wicked ways, so I will relent concerning the disaster that I am planning to bring on them because of the wickedness of their deeds. **4** So you must say to them, 'Yahweh says this: If you do not listen to me so as to walk in my law that I have placed before you— **5** if you do not listen to the words of my servants the prophets whom I am persistently sending to you—but you have not listened!— **6** then I will make this house like Shiloh; I will turn this city into a curse in the sight of all the nations on earth.'"

7 The priests, the prophets, and all the people heard Jeremiah announcing these words in the house of Yahweh. **8** So it happened that when Jeremiah had finished announcing all that Yahweh commanded him to say to all the people, the priests, prophets, and all the people seized him and said, "You will certainly die! **9** Why have you prophesied in Yahweh's name and said that this house will become like Shiloh and this city will become desolate, with no inhabitant?" For all the people had assembled together against Jeremiah in the house of Yahweh.

10 Then the officials of Judah heard these words and went up from the house of the king to the house of Yahweh. They sat in the gateway at the New Gate of the house of Yahweh. **11** The priests and the prophets spoke to the officials and to all the people. They said, "It is right for this man to die, for he prophesied against this city, just as you heard with your own ears!" **12** So Jeremiah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy against this house and this city, to say all the words that you have heard. **13** So now, improve your ways and your practices, and listen to the voice of Yahweh your God so that he will relent concerning the disaster that he has proclaimed against you. **14** I myself—look at me!—am in your hand. Do to me what is good and right in your eyes. **15** But you must surely know that if you kill me, then you are bringing innocent blood on yourselves and on this city and its inhabitants, for Yahweh has truly sent me to you to proclaim all these words for your ears."

16 Then the officials and all the people said to the priests and prophets, "It is not right for this man to die, for he has proclaimed things to us in the name of Yahweh our God." **17** Then men from the elders of the land rose up and spoke to the entire assembly of the people. **18** They said, "Micah of Moresheth was prophesying in the days of Hezekiah king of Judah. He spoke to all the people of Judah and said, 'Yahweh of hosts says this:

Zion will become a plowed field,
Jerusalem will become a heap of rubble,
and the hill of the temple will become a thicket.'

19 Did Hezekiah king of Judah and all of Judah put him to death? Did he not fear Yahweh and appease the face of Yahweh so that Yahweh would relent concerning the disaster that he proclaimed to them? So will we do greater evil against our own lives?"

20 Meanwhile there was another man who prophesied in the name of Yahweh—Uriah son of Shemaiah from Kiriath Jearim—he also prophesied against this city and this land, agreeing with all of Jeremiah's words. **21** But when King Jehoiakim and all his soldiers and officials heard his word, then the king tried to put him to death, but Uriah heard and was afraid, so he ran away and went to Egypt. **22** Then King Jehoiakim sent out men to go to Egypt—Elnathan son of Akbor and men to go into Egypt after Uriah. **23** They took Uriah out from Egypt and brought him to King Jehoiakim. Then Jehoiakim killed him with a sword and sent his corpse out to the graves of the ordinary people. **24** But the hand of Ahikam son of Shaphan was with Jeremiah, so he was not given into the hand of the people to be put to death.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 26 General Notes

Special concepts in this chapter

The people want to kill Jeremiah
The people wanted to kill Jeremiah but other people intervened and said that they should listen to Jeremiah and repent. They represent the remnant of the faithful Jews. (See: repent and remnant and faithful)

Jeremiah 26:1

this word came from Yahweh, saying
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 18:1]

this word came from Yahweh, saying
It can be stated clearly who Yahweh gave this message to. Alternate translation: "this word came to Jeremiah from Yahweh, saying" or "Yahweh spoke this message to Jeremiah"

Jeremiah 26:2

cities of Judah
The word "cities" is a metonym for the people who live in the city. Alternate translation: "people from the cities of Judah"

Do not cut short any word!
"Do not leave anything out from what I have told you!"

Jeremiah 26:3

each man will turn from his wicked ways
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. Alternate translation: "each man will stop his wicked way of living"

so I will relent concerning the disaster
"so I will change my mind and I will not send the disaster." God will not send the disaster if the people listen to him and turn from their wicked ways.

because of the wickedness of their deeds
"because of how wicked their deeds are" or "because of the wicked things that they do." See how similar words are translated in Jeremiah 4:4.

Jeremiah 26:4

General Information:
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Jeremiah 26:5

General Information:
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Jeremiah 26:6

then I will make this house like Shiloh
Yahweh had destroyed a place of worship at Shiloh, and he was threatening to destroy this place of worship.

I will turn this city into a curse
What Yahweh would turn the city into is a metonym for what people would use the city for. Alternate translation: "I will make this city so that people will ask me to destroy others the way I have destroyed this city"

in the sight of all the nations on earth
"so that all the nations on earth can see me do it"

Jeremiah 26:7

the house of Yahweh
the temple

Jeremiah 26:8

all the people seized him and said, "You will certainly die!
Possible meanings are 1) The people chose to believe the lie of false peace and did not want to be confronted with the truth, or 2) the people believed the other prophets proclaiming peace and saw Jeremiah as a false prophet who should be stoned for leading the people astray.

Jeremiah 26:9

Why have you prophesied ... inhabitant?
This rebuke can be translated as a statement. Alternate translation: "You should not have prophesied ... inhabitant."

Jeremiah 26:10

the New Gate
the name of the gate through which people went into the temple

Jeremiah 26:11

you heard with your own ears
"you heard"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 26:12

this house and this city
"the people who worship in Yahweh's temple and those who live in the city of Jerusalem"

Jeremiah 26:13

your ways ... your practices
These two phrases mean almost the same thing. Alternate translation: "the things you do"

listen to the voice of Yahweh
The voice is a synecdoche for the person, and the same word can be translated "listen" or "obey." Alternate translation: "obey Yahweh"

Jeremiah 26:14

Do to me what is good and right in your eyes
The words "good" and "right" mean the same thing. The eye is a metonym for the person's thoughts. Alternate translation: "Do to me whatever you think is the right thing to do"

Jeremiah 26:15

you are bringing innocent blood on yourselves and on this city and its inhabitants
Blood is a metonym for violent death, and to bring blood on someone is to make them guilty of violent death. Alternate translation: "you are making yourselves and this city and its inhabitants guilty of the violent death of an innocent person"

this city and its inhabitants
These are two ways of speaking of the same people, perhaps first as a group and then as individuals. The city is a metonym for the people in the city. Alternate translation: "all the people in the city and every one of the people who live here"

for your ears
The ear is a metonym for what the ear hears. Alternate translation: "for you to hear"

Jeremiah 26:16

in the name of Yahweh our God
The person's name is a metonym for his authority. Alternate translation: "with the authority of Yahweh our God"

Jeremiah 26:17

General Information:
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Jeremiah 26:18

General Information:
See:

Moresheth
This is a town in Judah.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Zion will become a plowed field ... and the hill of the temple will become a thicket
"Zion" and "the hill of the temple" refer to the same place. When a farmer plows a field, he turns over all the dirt and uproots all the plants that are growing there. A thicket is so full of bushes that no one can use it for anything. These two metaphors cannot be literally true at the same time, but they emphasize that Yahweh will allow the invaders to completely destroy the temple area.

Jeremiah 26:19

Did Hezekiah ... put him to death?
The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that Hezekiah ... did not put him to death."

all of Judah
The land is a metonym for the people who live there. Alternate translation: "all the people of Judah"

Did he not fear Yahweh and appease the face of Yahweh ... them?
The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that he feared Yahweh and appeased the face of Yahweh so that Yahweh ... them."

appease the face of Yahweh
The face is a synecdoche for the whole person. Alternate translation: "cause Yahweh to be less angry"

So will we do greater evil against our own lives?
The speakers are trying to get the hearers to agree with what they are saying. The word "lives" is a metonym for the people. Alternate translation: "If we kill Jeremiah, we will do greater evil against our own lives." or "We do not want to do worse things to ourselves."

Jeremiah 26:20

Connecting Statement:
Jeremiah stops telling about his own life and begins telling about what happened to another prophet.

Meanwhile there was
"While what I was just telling you about was happening, there was"

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prophesied against this city and this land
The words "city" and "land" are metonyms for the people who live there. Alternate translation: "prophesied that bad things would happen to the people who lived in this city and this land"

Jeremiah 26:21

heard his word
"heard what he said"

Jeremiah 26:22

Connecting Statement:
This is the end of the story of Uriah.

Elnathan ... Akbor
men's names

Jeremiah 26:23

corpse
dead body

Jeremiah 26:24

the hand of Ahikam ... was with Jeremiah
The hand is a metonym for the power that the hand exercises. Ahikam was not a soldier, so he probably was able to talk to people and change their minds. Alternate translation: "Ahikam ... was able to help Jeremiah" or "Ahikam ... was able to keep the people from harming Jeremiah"

Ahikam ... Shaphan
men's names

he was not given into the hand of the people to be put to death
The hand is a metonym for the power that the hand exercises. This can be translated in active form. Alternate translation: "Ahikam did not allow the people to have the power to put Jeremiah to death" or "the people could not kill Jeremiah because Ahikam did not give them the power to"

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Chapter 27

1 In the beginning of the reign of Zedekiah son of Josiah, king of Judah, this word came to Jeremiah from Yahweh. [1]**2** This is what Yahweh said to me, "Make fetters and a yoke for yourself. Place them on your neck. **3** Then send them out to the king of Edom, the king of Moab, the king of the people of Ammon, the king of Tyre, and to the king of Sidon. Send them by the hand of those kings' ambassadors who have come to Jerusalem to Zedekiah king of Judah. **4** Give commands to them for their masters and say, 'Yahweh of hosts, God of Israel, says this: This is what you must say to your masters, **5** "I myself made the earth by my great strength and my raised arm. I also made men and animals on the earth, and I give it to anyone who is right in my eyes. **6** So now, I myself am giving all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant. Also, I am giving the living things in the fields to him to serve him. **7** For all the nations will serve him, his son, and his grandson until the time for his land comes. Then many nations and great kings will subdue him. **8** So the nation and the kingdom that does not serve Nebuchadnezzar, king of Babylon, and that does not put its neck under the yoke of the king of Babylon—I will punish that nation with the sword, with famine, and with the plague—this is Yahweh's declaration—until I have destroyed it by his hand. **9** So do not listen to your prophets, your diviners, your dreamers, your soothsayers, and sorcerers, who have been speaking to you and saying, 'Do not serve the king of Babylon.' **10** For they are prophesying deceit to you in order to send you far away from your lands, for I will drive you away, and you will die. **11** But the nation that places its neck under the yoke of the king of Babylon and serves him, I will allow it to rest in its land—this is Yahweh's declaration—and they will cultivate it and make their homes in it."'"

12 So I spoke to Zedekiah king of Judah and gave him this message, "Place your necks under the yoke of the king of Babylon and serve him and his people, and you will live. **13** Why will you die—you and your people—by the sword, famine, and plague, just as I have declared about the nation that refuses to serve the king of Babylon? **14** Do not listen to the words of the prophets who speak to you and say, 'Do not serve the king of Babylon,' for they are prophesying lies to you. **15** 'For I have not sent them out—this is Yahweh's declaration—for they are prophesying deceit in my name so that I will drive you out and you will perish, both you and the prophets who are prophesying to you.'"

16 I proclaimed this to the priests and all the people and said, "Yahweh says this: Do not listen to the words of your prophets who prophesy to you and say, 'Look! The objects belonging to the house of Yahweh are being returned from Babylon now!' They are prophesying lies to you. **17** Do not listen to them. You should serve the king of Babylon and live. Why should this city become a ruin? **18** If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh of hosts not to send to Babylon the objects that remain in his house, the house of the king of Judah, and Jerusalem. **19** Yahweh of hosts says this about the pillars, the large basin known as "The Sea" and its base, and the rest of the objects that remain in this city— **20** the objects that Nebuchadnezzar king of Babylon did not take when he carried Jehoiachin son of Jehoiakim, the king of Judah, into captivity from Jerusalem to Babylon with all the nobles of Judah and Jerusalem. **21** Yahweh of hosts, God of Israel, says this about the objects that remain in the house of Yahweh, the house of the king of Judah, and Jerusalem, **22** 'They will be brought to Babylon, and they will remain there until the day I have set to come for them—this is Yahweh's declaration—then I will bring them up and restore them to this place.'"

Footnotes

27:1 [1]Although most Hebrew copies have

Jeremiah 27 General Notes

Special concepts in this chapter

The nations should serve Babylon

Jeremiah told the king of Judah, and all the surrounding nations, to serve the Babylonians and live in their land. If they refused, Babylon would take them as captives to another land.

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 27:1

General Information:
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Jeremiah 27:2

fetters
things that keep a person from moving freely

Jeremiah 27:3

Then send them out
This seems to mean that Jeremiah was to send a set of fetters and yoke to each king listed. But some versions of the Bible translate this as "Then send out messages."

Send them by the hand of those kings' ambassadors who ... Judah
The hand is a synecdoche for the person. Alternate translation: "Have those kings' ambassadors, who ... Judah, take them"

Jeremiah 27:4

Give commands to them for their masters
Jeremiah was instructed to give a set of chains and yoke to each ambassador and a message for each king regarding the chains and yoke.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 27:5

by my great strength and my raised arm
The phrase "raised arm" refers to great power and intensifies the first phrase. Alternate translation: "by my very great power"

I give it to anyone who is right in my eyes
Another possible meaning is "I give it to anyone I want to."

Jeremiah 27:6

I ... am giving all these lands into the hand of Nebuchadnezzar ... servant
The hand is a metonym for the power that the hand exercises, and the word "lands" is a metonym for the people who live in those lands. Alternate translation: "I ... am putting the people who live in all these lands under the power of Nebuchadnezzar ... servant"

Jeremiah 27:7

the time for his land comes
You may need to make explicit the nature of the time. Alternate translation: "the time for me to destroy his land"

subdue him
Here "him" refers to Nebuchadnezzar who represents the kingdom of Babylon. Alternate translation: "will defeat Babylon"

Jeremiah 27:8

that does not put its neck under the yoke of the king
Being the king's slave is spoken of as being an animal on to the shoulders of which the king puts a yoke so it can do heavy work. Alternate translation: "and whose people do not willingly become slaves of the king"

I have destroyed it by his hand
The hand here could be a metonym for Nebuchadnezzar's power, or it could be a metonym for Nebuchadnezzar's armies. Alternate translation: "I have used Nebuchadnezzar's power to destroy it" or "I have enabled Nebuchadnezzar's armies to destroy i"

Jeremiah 27:9

General Information:
Yahweh continues to speak through Jeremiah to the people of Judah

soothsayers
people who say what will happen in the future

Jeremiah 27:10

General Information:
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Jeremiah 27:11

the nation that places its neck under the yoke of the king
Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words are translated in [Jeremiah 27:8]

the nation that places
The nation here is a metonym for the people of that nation. Alternate translation: "the nation of people who place"

cultivate
This means to prepare and use land to grow food crops

generated on Tue Oct 24 10:45:40 2023

make their homes in it
"make their homes in their own land"

Jeremiah 27:12

General Information:
Yahweh continues to speak through Jeremiah to the king of Judah.

Place your necks under the yoke of the king of Babylon
Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words were translated in Jeremiah 27:8.

Place your necks
The word "your" refers to Zedekiah and the people of Judah and so is plural.

Jeremiah 27:13

Why will you die ... king of Babylon?
Jeremiah uses this question to warn the king that his actions will lead to his death. Alternate translation: "For if you do not do this, you will surely die ... king."

Jeremiah 27:14

General Information:
Yahweh continues to speak through Jeremiah to the king and people of Judah.

Do not listen to the words
Yahweh is warning the people about all the false prophets that he did not send and that are lying to them.

Jeremiah 27:15

they are prophesying deceit in my name
The phrase "in my name" represents speaking with Yahweh's power and authority or as his representative. Here these prophets claim that they received their message from Yahweh, but that had not. The abstract noun "deceit" can be translated as the verb "deceiving." Alternate translation: "they say they are speaking for me when they prophesy, but they are deceiving you"

I will drive you out
"I will force you to leave your home country"

Jeremiah 27:16

General Information:
Jeremiah continues to speak the words of Yahweh.

The objects belonging to the house of Yahweh are being returned from Babylon now!
This can be translated in active form. Alternate translation: "People are bringing back all the gold items that they took from Yahweh's temple!"

Jeremiah 27:17

Why should this city become a ruin?
Yahweh uses a question to warn the people. Alternate translation: "You can keep this city from becoming a ruin if you do what Yahweh wants you to do."

Jeremiah 27:18

If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh
Yahweh speaks as if it were possible that they were prophets, and he challenges them to beg of him. But he knows that they are not true prophets and they will not beg of him.

if the word of Yahweh has truly come to them
The phrase "word of Yahweh" refers to messages from God. Alternate translation: "if Yahweh has truly given them messages" or "if Yahweh truly spoke messages to them"

the word of Yahweh ... beg Yahweh of hosts not
Yahweh is speaking of himself in third person. Alternate translation: "my word ... be me, Yahweh of hosts, not"

the house of the king of Judah
The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived. Alternate translation: "the palace of the king of Judah"

Jeremiah 27:19

General Information:
Jeremiah continues to bring the message of Yahweh.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the pillars, the large basin known as "The Sea" and its base
These were objects that were in the temple. "The Sea" was a large bronze bowl.

Jeremiah 27:20

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 27:21

General Information:
Jeremiah continues to speak the words of Yahweh.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the house of the king of Judah
The word "house" has a range of possible meanings. In this case it refers to the royal palace there the king lived. Alternate translation: "the palace of the king of Judah"

Jeremiah 27:22

They will be brought to Babylon
This can be translated in active form. Alternate translation: "People will bring them to Babylon" or "I will bring them to Babylon"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will bring them up
The reader should understand that Yahweh will have people carry them up.

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Chapter 28

1 It happened in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year and the fifth month, Hananiah son of Azzur the prophet, who was from Gibeon, spoke to me in the house of Yahweh in front of the priests and all the people. He said, **2** "Yahweh of hosts, God of Israel, says this: I have broken the yoke imposed by the king of Babylon. **3** Within two years I will bring back to this place all the objects belonging to the house of Yahweh house that Nebuchadnezzar king of Babylon took from this place and transported to Babylon. **4** Then I will bring back to this place Jehoiachin son of Jehoiakim, king of Judah, and all the captives of Judah who were sent to Babylon—this is Yahweh's declaration—for I will break the yoke of the king of Babylon."

5 So Jeremiah the prophet spoke to Hananiah the prophet in front of the priests and to all the people who stood in the house of Yahweh. **6** Jeremiah the prophet said, "Let it be so! May Yahweh confirm the words that you prophesied and bring back to this place the objects belonging to the house of Yahweh and all the captives from Babylon. **7** However, listen to the word that I am proclaiming in your hearing and in the hearing of all the people. **8** The prophets who existed before me and you from long ago also prophesied about many nations and against great kingdoms, about war, famine [1] , and plague. **9** So the prophet who prophesies that there will be peace—if his word comes true, then it will be known that he is indeed a prophet sent out by Yahweh." **10** But Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it. **11** Then Hananiah spoke in front of all the people and said, "Yahweh says this: Just like this, within two years I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon." Then Jeremiah the prophet went on his way.

12 After Hananiah the prophet had broken the yoke from the neck of Jeremiah the prophet, the word of Yahweh came to Jeremiah, saying, **13** "Go and speak to Hananiah and say, 'Yahweh says this: You broke yokes of wood, and in their place you have made yokes of iron.' **14** For Yahweh of hosts, God of Israel, says this: I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar king of Babylon, and they will serve him. I have also given him the wild beasts in the fields to rule over." **15** Next Jeremiah the prophet said to Hananiah the prophet, "Listen Hananiah! Yahweh has not sent you, but you yourself have caused this people to trust in a lie. **16** So Yahweh says this: Look, I am about to send you out from the earth. You will die this year, since you proclaimed rebellion against Yahweh." **17** In the seventh month of that same year, Hananiah the prophet died.

Footnotes

28:8 [1]Some ancient copies have

Jeremiah 28 General Notes

Special concepts in this chapter

False prophecies continue
A false prophet prophesied that the captives would return from Babylon with all the temple vessels. Jeremiah told the false prophet that he would die that year for prophesying lies, and he did die. (See: prophet and temple)

Jeremiah 28:1

General Information:
Hananiah claims to speak for God.

in the fourth year and the fifth month
This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars. This was after Zedekiah had been king for three years.

Azzur
This is the name of a man.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 28:2

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have broken the yoke imposed by the king of Babylon
Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I have made it so you are no longer slaves of the king of Babylon" or "I have set you free from slavery to the king of Babylon"

Jeremiah 28:3

General Information:
Hananiah continues to speak.

Jeremiah 28:4

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

who were sent
This can be translated in active form. Alternate translation: "whom I sent"

Jeremiah 28:5

General Information:
This page has intentionally been left blank.

Jeremiah 28:6

May Yahweh confirm the words that you prophesied
"May Yahweh prove you have prophesied truly"

Jeremiah 28:7

General Information:
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Jeremiah 28:8

The prophets who existed before me and you from long ago
"The prophets who lived long ago before you and I"

Jeremiah 28:9

then it will be known that he is indeed a prophet sent out by Yahweh
This can be translated in active form. Alternate translation: "then you will know that he is indeed a true prophet and that Yahweh has sent him out"

Jeremiah 28:10

the yoke from the neck of Jeremiah
This was the yoke that God had told Jeremiah to make and put on himself in Jeremiah 27:2.

Jeremiah 28:11

Just like this
"Just as Hananiah has taken the yoke off Jeremiah's neck"

I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon
Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I will make it so all nations are no longer slaves of Nebuchadnezzar king of Babylon" or "I will set every nation free from slavery to Nebuchadnezzar king of Babylon"

every nation
The word "nation" is a metonym for the people of that nation. Alternate translation: "the people of every nation"

the yoke imposed by Nebuchadnezzar king of Babylon
This can be translated in active form. Alternate translation: "the yoke that Nebuchadnezzar king of Babylon has imposed"

imposed
put on people

Jeremiah 28:12

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 28:13

yokes of iron
Iron is a very strong metal and it would be very difficult to break yokes made of iron.

Jeremiah 28:14

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar
Yahweh speaks of making nations to be slaves of Nebuchadnezzar as if he were putting yokes on oxen to make them do heavy work. Alternate translation: "I have made all of these nations slaves, and they will have to serve Nebuchadnezzar"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 28:15

General Information:
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Jeremiah 28:16

you proclaimed rebellion against Yahweh
It is not clear why Yahweh speaks of himself by name. Alternate translation: "you urged people to rebel against me"

Jeremiah 28:17

In the seventh month
This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 These are the words in the scroll that Jeremiah the prophet sent out from Jerusalem to the remaining elders among the captives and to the priests, prophets, and all the people that Nebuchadnezzar exiled from Jerusalem to Babylon. **2** This was after Jehoiachin the king, the queen mother, and the high officials, the leaders of Judah and Jerusalem, and the craftsmen had been sent away from Jerusalem. **3** He sent this scroll by the hand of Elasah son of Shapan and Gemariah son of Hilkiah whom Zedekiah, king of Judah, had sent to Nebuchadnezzar king of Babylon. **4** The scroll said, "Yahweh of hosts, God of Israel, says this to all the captives whom I caused to be exiled from Jerusalem to Babylon, **5** 'Build houses and live in them. Plant gardens and eat their fruit. **6** Take wives and give birth to sons and daughters. Then take wives for your sons, and give your daughters to husbands. Let them give birth to sons and daughters and increase there so you do not become too few. **7** Seek the peace of the city where I have caused you to be exiled, and intercede with me on its behalf since there will be peace for you if it is at peace.' **8** For Yahweh of hosts, God of Israel, says this, 'Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to the dreams that you encourage them to dream. **9** For they are prophesying deceitfully to you in my name. I did not send them—this is Yahweh's declaration.'

10 For Yahweh says this, 'When Babylon has ruled you for seventy years, I will help you and carry out my good word for you to bring you back to this place. **11** For I myself know the plans that I have for you—this is Yahweh's declaration—plans for peace and not for disaster, to give you a future and a hope. **12** Then you will call to me, and go and pray to me, and I will listen to you. **13** For you will seek me and find me, since you will seek me with all your heart. **14** Then I will be found by you—this is Yahweh's declaration—and I will reverse your captivity; I will gather you from all the nations and places where I scattered you—this is Yahweh's declaration—for I will bring you back to the place from where I caused you to be exiled.'

15 Since you said that Yahweh has raised up prophets for us in Babylon, **16** Yahweh says this to the king who sits on the throne of David and to all the people who are staying in that city, your brothers who have not gone out with you into captivity— **17** Yahweh of hosts says this, 'See, I am about to send sword, famine, and plague on them. For I will make them like rotten figs that are too bad to be eaten. **18** Then I will pursue them with sword, famine, and plague and make them a terrifying thing to all the kingdoms on earth—a horror, an object of curses and hissing, and a shameful thing among all the nations where I scattered her. **19** This is because they did not listen to my word—this is Yahweh's declaration—that I sent out to them through my servants the prophets. I repeatedly sent them, but you would not listen—this is Yahweh's declaration.' **20** So you yourselves listen to the word of Yahweh, all you exiles whom he has sent out from Jerusalem to Babylon,

21 'Yahweh of hosts, God of Israel, says this about Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in my name: See, I am about to put them into the hand of Nebuchadnezzar king of Babylon. He will kill them before your eyes. **22** Then a curse will be spoken about these persons by all the exiles from Judah in Babylon. The curse will say: "May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in fire." **23** This will happen because of the disgraceful things they did in Israel when they committed adultery with their neighbor's wives and declared false words in my name, things that I never commanded them to say. For I am the one who knows; I am the witness—this is Yahweh's declaration.'"

24 About Shemaiah the Nehelamite, say this: **25** "Yahweh of hosts, God of Israel, says this: Because you sent out letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah the priest, and to all the priests, and said, **26** 'Yahweh has made you priest instead of Jehoiada the priest, for you to be the overseer of the house of Yahweh. You are in control of all the people who rave and make themselves into prophets. You should put them in stocks and chains. **27** So now, why have you not rebuked Jeremiah of Anathoth, who makes himself into a prophet against you? **28** For he has sent to us in Babylon and said, 'It will be a long time. Build houses and live in them, and plant gardens and eat their fruit.'"' **29** Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. **30** Then the word of Yahweh came to Jeremiah, saying, **31** "Send word to all the exiles and say, 'Yahweh says this about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you when I myself did not send him, and he has caused you to trust in a lie, **32** therefore Yahweh says this: Look, I am about to punish Shemaiah the Nehelamite and his descendants. There will not be a man for him to stay among this people. He will not see the good

generated on Tue Oct 24 10:45:40 2023

that I will do for my people—this is Yahweh's declaration—for he has proclaimed rebellion against Yahweh.'"

Jeremiah 29 General Notes

Special concepts in this chapter

Two letters
Jeremiah sent a letter to Babylon telling the exiles to prepare for a long stay. A false prophet in Babylon wrote back to the chief priest telling him to punish Jeremiah. Even though Jeremiah had prophesied the exile, the Jews still did not believe him. (See: prophet and believe)

Jeremiah 29:1

sent out from Jerusalem
"proclaimed from Jerusalem"

remaining elders
"elders who were still alive"

Jeremiah 29:2

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

the queen mother
the king's mother

high officials
"very important officials"

Jeremiah 29:3

by the hand of Elasah
Jeremiah gave the scroll to Elasah so that Elasah could take it to Babylon. The reader should understand that Elasah probably put the scroll in a container to keep it safe as he traveled.

Elasah ... Shapan ... Gemariah ... Hilkiah
These are the names of men.

Jeremiah 29:4

Yahweh of hosts, God of Israel, says this to all the captives
When people wrote letters in that society, they would write their name first, then the name of the person to whom they were writing, and then the main part of the letter. Yahweh speaks of himself by name as if he were writing the letter himself.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 29:5

Build houses and live in them. Plant gardens and eat their fruit
Yahweh is telling them they will be there for a long time.

Jeremiah 29:6

take wives for your sons, and give your daughters to husbands
Parents commonly arranged their children's marriages.

Jeremiah 29:7

Seek the peace of the city
The peace of the city is a metonym for the people living in peace. Alternate translation: "Do everything you can so the people of the city live in peace"

the city ... its behalf ... it is at peace
These words refer to the city of Babylon.

Jeremiah 29:8

General Information:
Yahweh continues speaking to the captive Israelites.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

you encourage them to dream
Another possible meaning is "you yourselves are having."

Jeremiah 29:9

they are prophesying deceitfully ... I did not send them
Possible meanings are 1) these words refer to the prophets and diviners, not to the dreams or 2) "they are prophesying deceitfully" refers to the dreams, and "I did not send them" refers to the prophets and diviners.

generated on Tue Oct 24 10:45:40 2023

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 29:10

General Information:
Yahweh continues speaking about what will happen to the captives of Israel.

you
the captive Israelites

seventy years
"70 years"

Jeremiah 29:11

General Information:
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Jeremiah 29:12

General Information:
Yahweh continues speaking about what will happen to the captives of Israel.

you will call to me
Praying is spoken of as calling out with a loud voice.

I will listen to you
This implies that Yahweh will give them what they want.

Jeremiah 29:13

you will seek me
Wanting to know what Yahweh requires is spoken of as trying to find where Yahweh is. Alternate translation: "you will want to do what I require you to do"

you will seek me with all your heart
"you will be completely sincere when you seek me"

Jeremiah 29:14

reverse your captivity
"free you from your captivity." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "free you from those who had captured you"

I caused you to be exiled
This can be translated in active form. Alternate translation: "I sent you into exile" or "I sent you to be exiles"

Jeremiah 29:15

General Information:
Jeremiah speaks to the captive Israelites.

Jeremiah 29:16

the king who sits on the throne of David
Sitting on the throne is a metonym for ruling as king. Alternate translation: "the king who rules the Israelites as David did"

Jeremiah 29:17

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
This alerts the reader to pay attention to what follows. Alternate translation: "Look" or "Listen" or "Pay attention"

I am about to send sword, famine, and plague on them
The word "sword" is a metonym for war. The sword, famine, and plague are spoken of as people who can obey Yahweh's command to harm the Israelites. Alternate translation: "I am going to punish them by having them die in war, from hunger, and from illness"

For I will make them like rotten figs that are too bad to be eaten
Rotten figs are useless because they cannot be eaten, and Yahweh sees no use for the people of Israel.

Jeremiah 29:18

Connecting Statement:
Yahweh continues speaking about what will happen to Israel.

a horror, an object of curses and hissing, and a shameful thing
These words all share similar meanings and describe how the people of other nations will react when they see what Yahweh has done to the people of Judah.

hissing
the sound people make when they disapprove of something

Jeremiah 29:19

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

Jeremiah 29:20

So you yourselves listen
Yahweh is now about to issue a command and wants them to pay attention. Alternate translation: "But as for you, listen carefully"

Jeremiah 29:21

Kolaiah ... Maaseiah
These are the names of men.

who prophesy falsely to you in my name
Here "name" is a metonym for the person. Alternate translation: "liars who tell you that they are speaking my words to you"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am about to put them into the hand of Nebuchadnezzar king of Babylon
Here "hand" is a metonym for the power that the hand exercises. Alternate translation: "I will allow Nebuchadnezzar king of Babylon to conquer them"

before your eyes
"where you can see him do it"

Jeremiah 29:22

a curse will be spoken about these persons by all the exiles from Judah in Babylon
This can be stated in active form. Alternate translation: "the exiles from Judah in Babylon will say a curse about these persons"

roasted
This word usually refers to cooking food over an open fire or in a pan, not to burning completely. Possible meanings are 1) this is a euphemism. Alternate translation: "burned to death" or 2) the king's men attached them to poles over the fire close enough that the fire would slowly kill them but far enough away that it would not totally consume their bodies.

Jeremiah 29:23

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 29:24

Shemaiah
This is a man's name.

Nehelamite
This is the name of a people group.

Jeremiah 29:25

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

in your own name
The word "name" refers to a person's authority and reputation. Alternate translation: "based on your own authority and reputation"

Maaseiah
This is a man's name.

Jeremiah 29:26

Jehoiada
This is a man's name.

stocks
a wooden frame that holds the feet, hands, or head of a person whom someone is punishing

Jeremiah 29:27

General Information:
This finishes the letter by Shemaiah that he sent out to the people in Jerusalem.

why have you not rebuked Jeremiah of Anathoth ... against you?
Shemaiah uses a rhetorical question to scold the people of Jerusalem for not rebuking Jeremiah. This can be translated as a statement. Alternate translation: "I want you to rebuke Jeremiah of Anathoth ... against you."

Jeremiah 29:28

he has sent to us
You may need to make explicit what it was that Jeremiah sent. Alternate translation: "he has sent a message to us"

Build houses and live in them, and plant gardens and eat their fruit
See how you translated similar words in Jeremiah 29:5.

Jeremiah 29:29

in the hearing of Jeremiah the prophet
"so that Jeremiah the prophet could hear him read it." See how you translated similar words in Jeremiah 2:2.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 29:30

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 29:31

Shemaiah the Nehelamite
See how you translated this man's name in Jeremiah 29:24.

Jeremiah 29:32

the good
This can be translated as a noun phrase. Alternate translation: "the good things"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

he has proclaimed rebellion against Yahweh
It is not clear why Yahweh speaks of himself by name. Alternate translation: "he has urged people to rebel against me"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 The word that came to Jeremiah from Yahweh, saying, **2** "This is what Yahweh, God of Israel, says, 'Write
in a scroll all the words that I have spoken to you. **3** For look, days are coming—this is Yahweh's
declaration—when I will reverse the captivity of my people, Israel and Judah. I, Yahweh, have said it. For I
will bring them back to the land that I gave their ancestors, and they will possess it.'"

4 These are the words that Yahweh declared concerning Israel and Judah, **5** "For Yahweh says this,

'We have heard a trembling voice
of dread and not of peace.
6 Ask and see if a man bears a child.
Why do I see every young man with his hand on his loins
like a woman bearing a child?
Why have all their faces become pale?
7 Woe! For that day will be great,
with none like it.
It will be a time of distress for Jacob,
but he will be rescued from it.

8 For it will be in that day
—this is the declaration of Yahweh of hosts
—that I will break the yoke off your neck,
and I will shatter your chains,
so foreigners will no longer enslave you.
9 But they will worship Yahweh their God
and serve David their king,
whom I will make king over them.

10 So you, my servant Jacob, do not fear
—this is Yahweh's declaration
—and do not be dismayed, Israel.
For see, I am about to deliver you from the faraway place,
and your descendants from the land of captivity.
Jacob will return and be at ease;
he will rest secure,
and there will be no more terror.
11 For I am with you
—this is Yahweh's declaration
—to save you.
Then I will bring a complete end
to all the nations where I have scattered you.
But I will certainly not put an end to you,
though I discipline you justly
and will certainly not leave you unpunished.'

12 For Yahweh says this,

'Your injury is incurable;
your wound is infected.
13 There is no one to plead your case;
there is no remedy for your wound to heal you.
14 All of your lovers have forgotten you.
They will not look for you,
for I have wounded you with the wound of an enemy
and the discipline of a cruel master
because of your many iniquities
and your numerous sins.
15 Why do you call for help for your injury?
Your pain is incurable.
Because of your many iniquities,

generated on Tue Oct 24 10:45:40 2023

your numerous sins,
I have done these things to you.

16 So everyone who consumes you
will be consumed,
and all of your adversaries will go into captivity.
For the ones who have plundered you
will become plunder,
and I will make all of the ones despoiling you a spoil.
17 For I will bring healing on you;
I will heal you of your wounds
—this is Yahweh's declaration—
I will do this because they called you:
Outcast. No one cares for this Zion.'"

18 Yahweh says this,

"See, I am about to bring back
the fortunes of Jacob's tents
and have compassion on his homes.
Then a city will be built on the heap of ruins,
and a stronghold will exist again where it used to be.
19 Then a song of praise and a sound of merriment
will go out from them,
for I will increase them and not diminish them;
I will honor them so they will not be humbled.
20 Then their people will be like before,
and their assembly will be established before me
when I punish all the ones
who are now oppressing them.
21 Their ruler will come from among them.
He will emerge from their midst
when I draw him near and when he approaches me.
If I do not do this,
who would dare come close to me?
—this is Yahweh's declaration.
22 Then you will be my people,
and I will be your God.

23 See, the tempest of Yahweh,
his fury, has gone out.
It is a continual tempest.
It will whirl on the heads of the wicked people.
24 Yahweh's wrath will not return
until it has carried out and brought into being
his heart's purposes.
In the final days,
you will understand it."

Jeremiah 30 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:5-24.

Special concepts in this chapter

God promises restoration

Despite the prophesied punishment in this chapter, Yahweh promises to restore Judah. In addition to this, he also declares that he will ultimately restore Israel. (See: prophet, promise and restore)

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

The author uses the term "Israel" in two different ways. He uses it in reference to the nation of Israel. He also uses it in reference to the people who used to inhabit the northern kingdom of Israel, namely the people group of Israel.

Jeremiah 30:1

The word that came to Jeremiah from Yahweh, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 30:2

General Information:
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Jeremiah 30:3

For look
"For listen carefully." This phrase brings attention to what Yahweh is going to say next.

days are coming ... when I will reverse the captivity
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

reverse the captivity of my people, Israel and Judah
The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

Jeremiah 30:4

General Information:
Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Jeremiah 30:5

We have heard
Possible meanings are 1) that these are the words of Yahweh referring to himself as "we." Alternate translation: "I have heard" or 2) that these are the words of the people of Jerusalem. Alternate translation: "You people of Jerusalem say, 'We have heard"

a trembling voice of dread and not of peace
Possible meanings are 1) "people cry out in dread because there is no peace" or 2) "you cry out in dread because there is no peace."

Jeremiah 30:6

Ask and see if a man bears a child
"You know that no man has ever given birth to a child"

Why do I see every young man with his hand on his loins like a woman bearing a child? Why have all their faces become pale?
A woman about to give birth is in great pain and unable to do anything. The young men are so frightened that their bodies hurt, and they are unable to fight. Alternate translation: "The young men are holding their bellies like a woman giving birth; they all look sick because they are so afraid."

Jeremiah 30:7

for Jacob, but he will be rescued from it
The name Jacob is a metonym for the man's descendants. This can be translated in active form. Alternate translation: "for the descendants of Jacob, but I will rescue them from it"

Jeremiah 30:8

General Information:
Yahweh continues to speak to the Israelites.

I will break the yoke off your neck, and I will shatter your chains
Being a slave is spoken of as wearing a yoke like an animal and wearing chains like a prisoner.

Jeremiah 30:9

they will worship Yahweh their God ... their king ... over them
Yahweh continues speaking about the descendants of Jacob. Alternate translation: "you will worship Yahweh your God ... your king ... over you"

David their king
This is a metonym for one of David's descendants. Alternate translation: "a man descended from their King David"

Jeremiah 30:10

General Information:
Yahweh continues speaking to the people of Israel.

my servant Jacob ... Israel
"Jacob" and "Israel" are the two names of the ancestor of the Israelites, and these names are

generated on Tue Oct 24 10:45:40 2023

metonyms for the Israelites. Alternate translation: "descendants of Jacob ... you Israelite people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

do not be dismayed
"do not be discouraged"

For see, I am
"Listen carefully while I tell you why: I am"

from the land of captivity
The abstract noun "captivity" can be translated using the noun "captive." Alternate translation: "from the place where they were captives"

Jacob will return ... he will rest secure
Jacob's name is a metonym for his descendants. Yahweh speaks to Jacob as if he were speaking to another person. You may need to make explicit to where Jacob will return. Alternate translation: "Jacob will return to his own land ... he will rest secure" or "The descendants of Jacob will return ... they will rest secure" or "You descendants of Jacob will return ... you will rest secure"

secure
"safe"

no more terror
"no one to terrify him"

Jeremiah 30:11

where I have scattered you
"where I have sent you"

But I will certainly not put an end to you
"But I will not completely destroy you"

will certainly not leave you unpunished
This can be translated in active form. Alternate translation: "will certainly punish you"

Jeremiah 30:12

General Information:
Yahweh continues speaking to the people of Israel.

Your injury is incurable; your wound is infected
This means that Yahweh has punished them so severely that there is no one who can help them.

Jeremiah 30:13

There is no one to plead your case
"There is no one who asks me to show you mercy"

no one to plead your case ... no remedy for your wound
Yahweh has punished them so severely that there is no one who can help them.

Jeremiah 30:14

General Information:
Yahweh continues speaking to the people of Israel.

All of your lovers
Yahweh describes the people of Israel as an unfaithful wife who takes lovers other than her husband. Here "lovers" refers to other nations. The Israelites allied with them and worshiped their gods instead of relying on Yahweh.

They will not look for you
"They no longer want to be your friends"

I have wounded you with the wound of an enemy
Yahweh has treated his people like he would treat his enemy.

the discipline of a cruel master
Yahweh has treated his people like a cruel master would treat a rebellious slave.

your numerous sins
"your many sins" or "your sins, which are too many to count"

Jeremiah 30:15

Why do you call for help for your injury?
Yahweh asks a question here to make the people think about why they are asking him for help now. Alternate translation: "You are calling for help for your injury because you have disobeyed me." or "Do not call for help for your injury."

Jeremiah 30:16

So everyone who consumes you will be consumed
Destroying the nation is spoken of as consuming or eating it. This can be stated in active form. Alternate translation: "So those who destroy you, their enemies will destroy them" or "So I will destroy everyone who destroys you"

have plundered ... plunder
To plunder is to steal from peaceful people using violence, and plunder is what people steal.

despoiling ... spoil
To despoil here is to take items from an enemy one has defeated, and the items one takes are the spoil.

Jeremiah 30:17

healing ... wounds
See how you translated these words in Jeremiah 30:12.

generated on Tue Oct 24 10:45:40 2023

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

they called you: Outcast
An outcast is a person whom other people do not accept or allow to associate with them. Alternate translation: "they called you: Rejected" or "they said, 'Nobody wants you'"

No one cares for this Zion
The place name "Zion" is a metonym for the people who live in Zion. Alternate translation: "No one cares about the people of Zion"

Jeremiah 30:18

General Information:
Yahweh continues speaking to the people of Israel.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

I am about to bring back the fortunes of Jacob's tents and have compassion on his homes
The places where people live are metonyms for the people who live in those places. Alternate translation: "I am about bring back the fortunes of the descendants of Jacob, and I will have compassion on them"

I am about to bring back the fortunes of Jacob's tents
"I will cause things to go well for the people in Jacob's tents again" or "I will cause the people in Jacob's tents to live well again." See how you translated similar words in Jeremiah 29:14.

Then a city will be built on the heap of ruins
This can be translated in active form. You may need to make explicit that the city they will build will be Jerusalem. Alternate translation: "Then they will rebuild Jerusalem on its ruins"

Jeremiah 30:19

Then a song of praise and a sound of merriment will go out from them
"Then they will sing songs of praise and joy"

for I will increase them and not diminish them
"I will cause them to increase in number, not to become fewer"

so they will not be humbled
This can be translated in active form. Alternate translation: "so that no one will humble them"

Jeremiah 30:20

General Information:
Yahweh continues speaking to the people of Israel.

their assembly will be established before me
This can be translated in active form. Alternate translation: "I will establish them as a people before me"

Jeremiah 30:21

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translates this in [Jeremiah 1:8]

Jeremiah 30:22

General Information:
This page has intentionally been left blank.

Jeremiah 30:23

See, the tempest of Yahweh, his fury, has gone out
This speaks of God's anger and punishment as if it were a storm. This emphasizes his power and ability to destroy wicked people.

Jeremiah 30:24

his heart's purposes
The abstract noun "purposes" can be translated using the verb "intends." The heart is a synecdoche for the whole person. Alternate translation: "what he intends to do"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 "At that time—this is Yahweh's declaration—I will be the God of all the clans of Israel, and they will be my people."

2 Yahweh says this,

"The people who have survived the sword
have found favor in the wilderness;
I will go out to give rest to Israel."

3 Yahweh appeared to me in the past and said,

"I have loved you, Israel, with everlasting love.
So I have drawn you toward myself
with covenant faithfulness.
4 I will build you up again
so you will be built, virgin Israel.
You will again pick up your tambourine
and go out with happy dances.
5 You will plant vineyards again
on the mountains of Samaria;
the farmers will plant and put the fruit to good use.
6 For a day will come
when the watchmen in the mountains of Ephraim will proclaim,
'Arise, let us go up to Zion to Yahweh our God.'

7 For Yahweh says this,

"Shout for joy over Jacob!
Shout in gladness for the chief people of the nations!
Let praise be heard.
Say, 'Yahweh has rescued his people, the remnant of Israel.'
8 See, I am about to bring them from the northern lands.
I will gather them from the farthest parts of the earth.
The blind and lame will be among them;
pregnant women and those who are about to give birth
will be with them.
A great assembly will return here.
9 They will come weeping;
I will lead them as they make their pleas.
I will have them journey to streams of water
on a straight road.
They will not stumble on it,
for I will be a Father to Israel,
and Ephraim will be my firstborn.

10 "Hear the word of Yahweh, nations.
Report along the coasts in the distance.
You nations must say,
'The one who scattered Israel is gathering her up
and keeping her as a shepherd keeps his sheep.'
11 For Yahweh has ransomed Jacob
and has redeemed him from the hand
that was too strong for him.
12 Then they will come and rejoice on the heights of Zion.
Their faces will shine because of Yahweh's goodness,
over the grain and the new wine,
over the oil and the offspring of the flocks and herds.
For their lives will become like a watered garden,
and they will never again feel any more sorrow.
13 Then virgins will rejoice with dancing,

generated on Tue Oct 24 10:45:40 2023

and young and old men will be together.
For I will change their mourning into celebration.
I will comfort them and give them joy for their sorrow.
14 Then I will saturate the lives of the priests
with abundance.
My people will fill themselves with my goodness
—this is Yahweh's declaration."

15 Yahweh says this

"A voice is heard in Ramah,
wailing and bitter weeping.
It is Rachel weeping for her children.
She refuses to be comforted over them,
for they live no longer."

16 Yahweh says this,

"Hold your voice back from weeping
and your eyes from tears;
there is a reward for your work
—this is Yahweh's declaration
—your children will return from the land of the enemy.
17 There is hope for your future
—this is Yahweh's declaration
—your descendants will return inside their borders.

18 "I have certainly heard Ephraim sorrowing,
'You punished me,
and I have been punished like an untrained calf.
Bring me back and I will be brought back,
for you are Yahweh my God.
19 For after I turned back to you, I repented;
after I was trained, I slapped my thigh.
I was ashamed and humiliated,
for I have borne the disgrace of my youth.'
20 Is not Ephraim my precious child?
Is he not my dear, delightful son?
For whenever I speak against him,
I certainly still call him to my loving mind.
In this way my heart longs for him.
I will certainly have compassion on him
—this is Yahweh's declaration."

21 Place road signs for yourself.
Set up guideposts for yourself.
Set your mind on the right path,
the way you should take.
Come back, virgin Israel!
Come back to these cities of yours.
22 How long will you waver, faithless daughter?
For Yahweh has created something new on earth
—a woman surrounds a strong man.

23 Yahweh of hosts, the God of Israel, says this, "When I reverse their captivity, they will say this in the land of Judah and its cities, 'May Yahweh bless you, you righteous place where he lives, you holy mountain.' **24** For Judah and all its cities will live together there, as will farmers and those who set out with flocks. **25** For I will cause those who are weary to drink their fill, and I fill up those who are faint." **26** After this I awoke, and I realized that my sleep had been refreshing.

27 "Look, the days are coming—this is Yahweh's declaration—when I will sow the houses of Israel and Judah with the seed of man and the seed of animals. **28** In the past, I kept them under surveillance in

order to uproot them and to tear them down, to overthrow, destroy, and bring them harm. But in the coming days, I will watch over them, in order to build them up and to plant them—this is Yahweh's declaration. **29** In those days no one will say any longer,

'Fathers have eaten sour grapes,
but the children's teeth are dulled.'

30 For each man will die in his own iniquity; everyone who eats sour grapes, his teeth will be dulled.

31 Look, the days are coming—
this is Yahweh's declaration—
when I will establish a new covenant
with the house of Israel and the house of Judah.
32 It will not be like the covenant
that I established with their fathers in the days
when I took them by their hand
to bring them out from the land of Egypt,
because they broke my covenant,
although I was a husband for them—
this is Yahweh's declaration.
33 This is the covenant
that I will establish with the house of Israel
after these days
—this is Yahweh's declaration.
I will place my law within them
and will write it on their heart,
for I will be their God,
and they will be my people.
34 Then each man will no longer teach his neighbor,
or a man teach his brother and say, 'Know Yahweh!'
For all of them will know me,
from the smallest of them to the greatest
—this is Yahweh's declaration—
for I will forgive their iniquity
and will no longer call their sins to mind."

35 Yahweh says this,

it is he who gives the sun for light by day
and the ordinance of the moon and stars
for light by night.
He is the one who sets the sea in motion
so that its waves roar—
Yahweh of hosts is his name.
36 "Only if these permanent things vanish from my sight
—this is Yahweh's declaration—
will Israel's descendants ever stop
from forever being a nation before me."

37 Yahweh says this,

"Only if the highest heavens can be measured,
and only if the earth's foundation below can be discovered,
will I reject all of Israel's descendants
because of all that they have done
—this is Yahweh's declaration.

38 "Look, the days are coming—this is Yahweh's declaration—when the city will be rebuilt for me, from the Tower of Hananel to the Corner Gate. **39** Then the measuring line will go out again farther, to the hill of Gareb and around Goah. **40** The whole valley of the dead bodies and the ashes, and all the terraced fields going out to the Kidron Valley as far as the corner of the Horse Gate on the east, will be set apart for Yahweh. The city will not be pulled up or overthrown again, forever."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 31 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 31:1-6, 8-22, 35-37.

The ULB sets 31:29 farther to the right on the page than the rest of the text because it is an important quotation.

This chapter begins with a transition from the previous chapter. "At that time" is a reference to the day of restoration mentioned in Jeremiah 30:24. (See: restore)

Special concepts in this chapter

The new covenant

This chapter is an important teaching regarding the new covenant. God will make a new covenant that will bring forgiveness of sins and a desire to obey God. Scholars disagree about whether this new covenant has begun. (See: covenant and forgive and sin)

Other possible translation difficulties in this chapter

Israel

In this chapter, Jeremiah uses the term "Israel" in reference to the nation of Israel as a whole. He also uses it in reference to the northern kingdom of Israel and their people group.

Jeremiah 31:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Jeremiah 31:2

The people who have survived the sword have found favor in the wilderness

The phrase "found favor" is an idiom. Alternate translation: "While the people who have survived the sword have been in the wilderness, I have had grace on them"

who have survived the sword

The word "sword" is a metonym for war. Alternate translation: "who have survived the war"

wilderness; I will go out to give rest to Israel

Another possible meaning is "wilderness, where Israel went out to find rest."

Jeremiah 31:3

Yahweh appeared to me

Jeremiah speaks of himself as if he were the people of Israel.

I have drawn you toward myself with covenant faithfulness

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "I have been faithful to my covenant and brought you near to me" or "I have faithfully loved you and brought you near to me"

Jeremiah 31:4

General Information:

Yahweh continues speaking to the people of Israel.

I will build you up again so you will be built

Yahweh purposefully repeats the idea that he will build Israel to emphasize it. If your language can only use active verbs and has some other way to emphasize the idea, you may want to use it here. Alternate translation: "I will build you up again. Remember this: I will build you"

virgin Israel

It was common to refer to nations as if they were women. However, "virgin" makes a person think about a young woman who has never married and so has never had the opportunity to be faithless to her husband. Therefore, calling Israel a virgin is an ironic use of language. See how you translated this in [Jeremiah 18:13]

tambourines

musical instruments with heads like a drum that can be hit and with pieces of metal around their sides that sound when the instruments are shaken

Jeremiah 31:5

General Information:

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 31:6

General Information:
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Jeremiah 31:7

Shout ... Shout ... Let praise be heard ... Say
Yahweh is speaking in an apostrophe to all people of the world, so these verbs are plural.

the chief people of the nations
"the most important people group of all the nations" or "the people group that is more important than any other"

Let praise be heard
This can be translated in active form. Alternate translation: "Cause everyone to hear your praise"

Jeremiah 31:8

General Information:
Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

to bring them
"to bring the Israelite people"

Jeremiah 31:9

I will lead them as they make their pleas
Yahweh will lead them and they will be praying to Yahweh. Some ancient translations read, "Yahweh will lead them and will comfort them."

I will be a Father to Israel, and Ephraim will be my firstborn
Here "Ephraim" is another name for "Israel." Alternate translation: "I will be like a father to the people of Israel, and they will be like my firstborn child"

my firstborn
The firstborn had special honor and responsibility.

Jeremiah 31:10

General Information:
Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

Hear ... Report
Yahweh is speaking to the nations, so these verbs are plural.

The one who scattered Israel is gathering her up and keeping her
Yahweh speaks of himself as if he were someone else, and he speaks of the people of Israel as if they were a helpless woman. Alternate translation: "I caused my people Israel to be scattered among the nations, but now I am bringing them home and keeping them"

as a shepherd keeps his sheep
A shepherd cares for and protects his sheep, and Yahweh is promising to care for and protect the Israelites.

Jeremiah 31:11

For Yahweh has ransomed Jacob and has redeemed him from the hand that was too strong for him
These two phrases mean basically the same thing and emphasize that it is Yahweh who has rescued the people of Israel. Alternate translation: "For Yahweh has rescued the people of Israel from their enemy who was too strong for them"

Jeremiah 31:12

on the heights of Zion
"on Zion, the high place" or "on Mount Zion." Being on top of a hill is a metaphor for being happy. If your language associates mountain tops with sadness, it would be best to leave out the metaphor.

like a watered garden
This means they will be strong and healthy, and they will prosper.

they will never again feel any more sorrow
The world "never" is a generalization. The Israelites will almost always feel joy.

Jeremiah 31:13

I will change their mourning into celebration
The abstract nouns "mourning" and "celebration" can be translated as verbs. Alternate translation: "I will cause them to mourn no longer but instead to celebrate" or "I will make it so they are no longer sad but happy"

I will change
"Yahweh will change"

Jeremiah 31:14

I will saturate the lives of the priests with abundance
The abstract noun "abundance" can be translated as "many good things." The lives of the priests are spoken of as if they were a field that would become completely wet when much rain falls on it. Life is a metonym for the person. Alternate translation: "I will give the priests all the good things they would like" or "I will satisfy the priests with good things"

generated on Tue Oct 24 10:45:40 2023

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:15

A voice is heard in Ramah
This can be translated in active form. Alternate translation: "I hear a voice in Ramah"

It is Rachel weeping for her children
Rachel was the wife of Jacob/Israel and was the mother of the tribes of Joseph and Benjamin. Her name is a metonym for the women of Israel who are crying because the Babylonians have killed their children or taken them away.

She refuses to be comforted over them, for they live no longer
This can be translated in active form. Alternate translation: "She will not let anyone comfort her, for her children are dead"

Jeremiah 31:16

Hold your voice back from weeping and your eyes from tears
The voice and eyes are spoken of as if they were people whom Rachel needed to keep from moving. Alternate translation: "Stop weeping aloud and stop crying tears"

Hold your voice ... your eyes ... your work ... your children
Yahweh is speaking to the Israelites as if he were speaking to Rachel

this is Yahweh's declaration
In both instances of this phrase, Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:17

your future ... your descendants
Yahweh is speaking to the Israelites as if he were speaking to Rachel

Jeremiah 31:18

I have certainly heard Ephraim sorrowing
Ephraim was the ancestor of the largest tribe in Israel. His name is a metonym for the people of Israel. Alternate translation: "I have certainly heard the descendants of Ephraim sorrowing" or "I have certainly heard the people of Israel sorrowing"

You punished me, and I have been punished
The speaker repeats the phrase to show either that Yahweh punished him severely or that Ephraim learned what Yahweh wanted to teach him through punishing him. The words "I have been punished" can be translated in active form. Alternate translation: "You punished me. Yes, you punished me severely" or "You punished me, and I learned from you when you punished me"

I have been punished like an untrained calf
When people train calves, they strike them and otherwise cause them to suffer. Yahweh had caused the people of Israel to suffer.

punished
Another possible meaning is "disciplined."

Jeremiah 31:19

I slapped my thigh
in grief. If people use a different phrase or action in your language to show that they are very sad, you may want to use it here. Alternate translation: "I rubbed my brow"

I was ashamed and humiliated
The words "ashamed" and "humiliated" mean basically the same thing and intensify the idea of shame. Alternate translation: "I was completely ashamed"

Jeremiah 31:20

Is not Ephraim my precious child? Is he not my dear, delightful son?
Yahweh is speaking tenderly, trying to comfort the people. These questions can be translated as statements. Alternate translation: "Ephraim is my precious child. He is my dear, delightful son.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:21

General Information:
God continues to speak from verse 7.

Place road signs for yourself ... Set up guideposts for yourself ... Set your mind ... you should take ... Come back
These commands and instances of "yourself" and "your" and "you" are addressed to "virgin Israel" and so are singular.

Come back, virgin Israel!
God is referring to a changed Israel.

Jeremiah 31:22

How long will you waver, faithless daughter?
Yahweh is telling his people that he is becoming impatient with them because they are not obeying him. Alternate translation: "Do not hesitate to start obeying me."

waver
Possible meanings are 1) be unable to decide what to do or 2) often go off the correct path, a metaphor for disobeying Yahweh.

new on earth—a woman surrounds a strong man
Possible meanings are 1) the people will be so safe that women will not need anyone to protect them or 2) this is an idiom for something no one would ever expect. Alternate translation: "new on earth—something as strange as a woman protecting a man"

Jeremiah 31:23

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

reverse their captivity
Here the word "their" refers to the people of Judah. See how you translated similar words in [Jeremiah 29:14]

May Yahweh bless you, you righteous place where he lives, you holy mountain
Jerusalem is on the top of a hill, and the temple was built at the highest point in Jerusalem. Alternate translation: "May Yahweh bless those who live in Jerusalem with Yahweh, where his temple is"

you holy mountain
Mount Zion, where the temple had stood

Jeremiah 31:24

Judah and all its cities will live together there
The name of the man Judah is a metonym for the land on which his descendants, the people of the tribe of Judah, live, and the cities of Judah are spoken of as if they were the family of the man Judah, all of them living "there," in the land of Judah. Alternate translation: "it will be as if the land were a house in which Judah lived with his family"

as will farmers and those who set out with flocks
"and farmers and those who set out with flocks will also live there"

those who set out with flocks
people who take care of sheep and goats

Jeremiah 31:25

General Information:
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Jeremiah 31:26

had been refreshing
"had refreshed me"

Jeremiah 31:27

Look
"Pay attention" or "Listen"

days are coming ... when I will sow
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will sow the houses of Israel and Judah with the seed of man and the seed of animals
The word "house" is a metonym for the family that lives in the house, in this case the people of Israel and the people of Judah. The house in turn is spoken of as if it were a field in which Yahweh would sow seed, and the people and the animals they raise for food, milk, and skins are spoken of as if they are that seed. Alternate translation: "I will cause the people of Israel and Judah to become many people with many animals"

Jeremiah 31:28

I kept them under surveillance in order to uproot them
"looked for ways to uproot them"

uproot ... tear them down ... overthrow ... destroy
See how you translated these ideas in Jeremiah 1:9.

in order to build them up and to plant them
Yahweh speaks of the Israelites as if they were a house or a food crop. Alternate translation: "in order to make them strong and many"

Jeremiah 31:29

Fathers have eaten sour grapes, but the children's teeth are dulled
These words are a proverb that Jeremiah heard people say when they were complaining that Yahweh was punishing children for the sins of their fathers.

sour grapes
Possible meanings are 1) grapes with too much acid in them or 2) grapes that are not ripe. If grapes are not part of your culture, you may want to use a general word for fruit.

teeth are dulled
Use the common words in your language for how people's mouths feel when they eat sour or unripe fruit.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 31:30

For each man will die in his own iniquity
"For each man will die because of his own sins"

everyone who eats sour grapes, his teeth will be dulled
Jeremiah restates the proverb so that it now means people will suffer as a consequence of their own behaviors.

Jeremiah 31:31

Look
"Listen" or "Pay attention to what I am going to tell you"

days are coming ... when I will establish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 31:32

I took them by their hand
as a loving husband would hold the hand of his wife as they walk

Jeremiah 31:33

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will place my law within them and will write it on their heart
These two phrases have similar meanings and emphasize that Yahweh's law will become a part of them, rather than merely written on stone. Here "heart" represents "emotions" or "mind." Alternate translation: "My law will be part of their thoughts and emotions"

Jeremiah 31:34

from the smallest of them to the greatest
This phrase refers to every person, from the least important to the most important. Alternate translation: "every single one of them"

Jeremiah 31:35

General Information:
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Jeremiah 31:36

Only if these permanent things vanish ... will Israel's descendants ever stop from forever being a nation
Yahweh speaks of a situation that will never happen in order to assure the people of Israel that they will never stop being a nation. Alternate translation: "Just as these permanent things will never vanish ... Israel's descendants will never stop from forever being a nation"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:37

Only if the highest heavens can be measured, and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants
Yahweh speaks of situations that will never happen to assure his people that he will never reject all of Isreal's descendants. Alternate translation: "Just as the highest heavens can never be measured, and the earth's foundation below can never be discovered, I will never reject all of Israel's descendants"

the highest heavens ... earth's foundation
These phrases refer to the whole of creation.

the earth's foundation below can be discovered
This can be translated in active form. Alternate translation: "someone can dig all the way down to the earth's foundation"

foundation below
"deepest part." The "foundation" is the part of a house on which every other part rests.

reject
throw away or refuse to take

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

Jeremiah 31:38

days are coming ... when the city will be rebuilt
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the city will be rebuilt for me
This can be translated in active form. Alternate translation: "they will rebuild the city for me" or "I will have them rebuild the city"

Tower of Hananel ... Corner Gate
These are the names of places.

Jeremiah 31:39

hill of Gareb ... Goah
These are the names of places.

Jeremiah 31:40

The whole valley ... will be set apart for Yahweh
This can be translated in active form. Alternate translation: "They will set apart the whole valley ... for me" or "I will have them make the whole valley ... holy for me"

Kidron Valley ... Horse Gate
These are the names of places.

set apart
"made holy"

The city will not be pulled up or overthrown again
The city is spoken of as if it were a plant that someone could pull out of the ground or a building that someone could break down. This can be translated in active form. Alternate translation: "I will not allow anyone to pull up or overthrow the city again" or "No one will tear the city down or destroy it again"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 This is the word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar. **2** At that time, the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard at the house of the king of Judah. **3** Zedekiah king of Judah had imprisoned him and said, "Why do you prophesy and say, 'Yahweh says this: Look, I am about to give over this city into the hand of the king of Babylon, and he will capture it. **4** Zedekiah king of Judah will not escape from the hand of the Chaldeans, for he will certainly be given into the hand of the king of Babylon. His mouth will speak to the king's mouth, and his eyes will see the king's eyes. **5** He will take Zedekiah to Babylon, and he will remain there until I have dealt with him—this is Yahweh's declaration. Though you fight against the Chaldeans, you will not succeed.'?"

6 Jeremiah said, "The word of Yahweh came to me, saying, **7** 'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you."'" **8** Then, as Yahweh had declared, Hanamel, the son of my uncle, came to me in the courtyard of the guard, and he said to me, "Buy my field that is in Anathoth in the land of Benjamin, for the right of inheritance is yours, and the right of redemption belongs to you. Buy it for yourself." Then I knew that this was Yahweh's word. **9** So I bought the field in Anathoth from Hanamel, the son of my uncle, and I weighed out for him the silver, seventeen shekels in weight. **10** Then I wrote in a scroll and sealed it, and had witnesses witness it. Then I weighed the silver in the scales. **11** Next I took the deed of purchase that was sealed, following the command and the statutes, as well as the unsealed deed. **12** I gave the sealed scroll to Baruch son of Neriah son of Mahseiah in front of Hanamel, the son of my uncle, and the witnesses who had written in the sealed scroll, and in front of all the Jews who sat in the courtyard of the guard. **13** So I gave a command to Baruch before them. I said, **14** "Yahweh of hosts, God of Israel, says this: Take these documents, both this receipt of purchase that is sealed and the unsealed copies of the deed of purchase, and put them in a clay jar so they will last for a long time. **15** For Yahweh of hosts, God of Israel, says this: Houses, fields, and vineyards will again be bought in this land."

16 After I gave the receipt of purchase to Baruch son of Neriah, I prayed to Yahweh and said,

17 "Woe, Lord Yahweh! Look! You alone have made the heavens and the earth by your great strength and with your raised arm. Nothing you say is too difficult for you to do. **18** You show steadfast love to thousands and pour the guilt of fathers into the laps of their children after them. You are the great and mighty God; Yahweh of hosts is your name. **19** You are great in wise counsel and mighty in deeds, for your eyes are open to all the ways of people, to give to each man what his conduct and deeds deserve. **20** You did signs and wonders in the land of Egypt. To this present day here in Israel and among all mankind, you have made your name famous. **21** For you brought your people Israel out from the land of Egypt with signs and wonders, with a strong hand, with a raised arm, and with great terror. **22** Then you gave them this land—which you had sworn to their ancestors to give to them—a land flowing with milk and honey. **23** So they entered and took possession of it. But they did not obey your voice or live in obedience to your law. They did nothing of what you had commanded them to do, so you brought all this disaster on them. **24** Look! The siege mounds have reached up to the city to capture it. For because of sword, famine, and plague, the city has been given into the hand of the Chaldeans who are fighting against it. For what you have said would happen is happening, and see, you are watching. **25** Then you, Lord Yahweh, said to me, "Purchase a field for yourself with silver and have witnesses witness it, even though this city is being given into the hand of the Chaldeans."

26 The word of Yahweh came to Jeremiah, saying, **27** "Look! I am Yahweh, God of all mankind. Is anything too difficult for me to do? **28** Therefore Yahweh says this, 'See, I am about to give this city into the hand of the Chaldeans and Nebuchadnezzar, king of Babylon. He will capture it. **29** The Chaldeans who are fighting against this city will come and set fire to this city and burn it, along with the houses on the roofs of which the people worshiped Baal and poured out drink offerings to other gods in order to provoke me. **30** For the people of Israel and Judah have certainly been people who have been doing evil before my eyes since their youth. The people of Israel have certainly provoked me to anger with the works of their hands —this is Yahweh's declaration. **31** Yahweh declares that this city has been a provocation of my wrath and fury since the day that they built it. It has been that right up to this present day. So I will remove it from before my face **32** because of all the wickedness of the people of Israel and Judah, the things that they have done to provoke me—they, their kings, princes, priests, prophets, and every person in Judah and

generated on Tue Oct 24 10:45:40 2023

inhabitant of Jerusalem. **33** They turned their backs to me instead of their faces. Though I persistently taught them, not one of them listened in order to receive correction. **34** They set up their abominable idols in the house that is called by my name, to defile it. **35** They built high places for Baal in the Valley of Ben Hinnom in order to put their sons and daughters in the fire for Molech. I did not command them. It never entered my mind that they should do this detestable thing and so cause Judah to sin.'

36 So now therefore, I, Yahweh, the God of Israel, say this concerning this city, the city about which you are saying, 'It is given into the hand of the king of Babylon by sword, famine, and plague.' **37** See, I am about to gather them from every land where I had driven them in my wrath, fury, and great anger. I am about to bring them back to this place and enable them to live in security. **38** Then they will be my people, and I will be their God. **39** I will give them one heart and one way to honor me every day so it will be good for them and their descendants after them. **40** Then I will make with them an everlasting covenant, that I will not turn away from doing good to them. I will set honor for me in their hearts, so that they will never turn away from me. **41** Then I will rejoice in doing good to them. I will faithfully plant them in this land with all my heart and all my life.

42 For Yahweh says this, 'Just as I have brought all this great disaster on this people, so I will bring on them all the good things that I have said I would do for them. **43** Then fields will be bought in this land, about which you are saying, "This is a ruined land, which has neither man nor animal. It has been given into the hand of the Chaldeans." **44** They will buy fields with silver and write in sealed scrolls. They will assemble witnesses in the land of Benjamin, all around Jerusalem and the cities of Judah, in the cities in the hill country and in the lowlands, and in the cities of the Negev. For I will reverse their captivity—this is Yahweh's declaration.'"

Jeremiah 32 General Notes

Special concepts in this chapter

The king should have listened to the prophet Jeremiah and repented of his sin. Instead, he objected to his message. Yahweh punished him because of this. (See: prophet and repent and sin)

Other possible translation difficulties in this chapter

Israel

The term "Israel" is used exclusively in reference to the nation of Israel as a whole in this chapter.

Jeremiah 32:1

This is the word that came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2]

in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar

"after Zedekiah had been king of Judah for more than nine years and Nebuchadnezzar had been king for more than seventeen years"

Jeremiah 32:2

Jeremiah the prophet was imprisoned

This can be translated in active form. Alternate translation: "they were keeping Jeremiah as a prisoner"

Jeremiah the prophet was imprisoned

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I was imprisoned"

the courtyard of the guard at the house of the king of Judah

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.

Jeremiah 32:3

Zedekiah king of Judah had imprisoned him

It might be best to translate so that the reader understands that other people helped Zedekiah do this.

had imprisoned him

Here "him" refers to Jeremiah. It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

generated on Tue Oct 24 10:45:40 2023

Why do you prophesy and say
Zekekiah uses a question to rebuke Jeremiah. Alternate translation: "It is wrong for you to continue prophesying and saying"

I am about to give over this city into the hand of the king of Babylon
Yahweh speaks of the city as if it were a small object that one person could give to another. The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "I am about to put this city under the control of the king of Babylon" or "I am about to allow the king of Babylon to do whatever he wants with this city"

he will capture it
It might be best to translate so that the reader understands that other people would help the king of Babylon take control of the city.

Jeremiah 32:4

he will certainly be given into the hand of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be stated in active form. Alternate translation: "I will certainly put him under the control of the king of Babylon" or "I will certainly allow the king of Babylon to do whatever he wants with him"

His mouth will speak to the king's mouth, and his eyes will see the king's eyes
Here "mouth" and "eyes" represent the whole person. Alternate translation: "Zedekiah himself will see and directly speak with Nebuchadnezzar"

Jeremiah 32:5

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

you fight
Here "you" is plural and refers to the people in Jerusalem.

Jeremiah 32:6

Jeremiah said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I said"

The word of Yahweh came to me, saying,
This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 32:7

'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you."'"
The long quotation that begins with the words "The word of Yahweh" in verse 6 ends here. You may translate this as indirect speech. Alternate translation: "Jeremiah said that the word of Yahweh had come to him and told him that Hanamel son of Shallum his uncle was coming to him and would tell him to buy his uncle's field that was in Anathoth for himself, for the right of redemption belonged to Jeremiah."

Hanamel ... Shallum
These are the names of men.

Anathoth
This is the name of a place. See how you translated this in Jeremiah 1:1.

Jeremiah 32:8

General Information:
Jeremiah continues speaking, but he begins to speak of himself in first person.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 32:9

seventeen shekels
A shekel is 11 grams. Alternate translation: "17 shekels" or "187 grams"

Jeremiah 32:10

General Information:
Jeremiah continues speaking.

in a scroll and sealed it, and had witnesses witness it
This refers to the deed that a person would sign to purchase land. Other people would be witnesses to confirm that Jeremiah had purchased this land.

had witnesses witness it
"had people watch me purchase the land so they could tell others that I had purchased the land"

Jeremiah 32:11

that was sealed
This can be translated in active form. Alternate translation: "that I sealed"

unsealed deed
"opened copy" or "the deed that did not have a seal on it"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 32:12

Baruch ... Neriah ... Mahseiah
These are names of men.

the courtyard of the guard
The open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 32:13

General Information:
Jeremiah continues speaking.

before them
Here "them" refers to Hanamel, the witnesses, and the Judeans.

Jeremiah 32:14

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 32:15

Houses, fields, and vineyards will again be bought in this land
This can be translated in active form. Alternate translation: "The people of Israel will buy houses, vineyards and fields again in this land"

Jeremiah 32:16

General Information:
Jeremiah continues speaking. He begins a long prayer, a lament with a long introduction of praise.

the receipt of purchase
This means the sealed scroll and the unsealed scroll.

Jeremiah 32:17

Woe, Lord Yahweh! Look!
The word "woe" here indicates that in this prayer Jeremiah is sad, complaining or lamenting. The word "look" here indicates that the next words are an introduction or background for the most important part of the prayer.

by your great strength and with your raised arm
The phrase "raised arm" is a metonym for the strength of the arm, so the words "your great strength" and "your raised arm" form a doublet. Alternate translation: "by your great power"

Jeremiah 32:18

You show steadfast love to thousands
The abstract noun "love" can be stated as the verb "love." Alternate translation: "You love thousands without ceasing"

pour the guilt of fathers into the laps of their children after them
The word "guilt" is a metonym for Yahweh punishing people because they are guilty of doing evil things. Yahweh punishing people is spoken of as if he were pouring a large container full of liquid or small objects into people's laps as they sit. Alternate translation: "you punish children for the sins of their parents"

Jeremiah 32:19

General Information:
Jeremiah continues praying the introduction to his lament to Yahweh.

for your eyes are open to all the ways of people
Open eyes are a metonym for what the person sees. How a person lives is spoken of as if he were walking on a path. Alternate translation: "You see everything that people do"

to give to each man what his conduct and deeds deserve
The abstract nouns "conduct" and "deeds," which are similar in meaning, can be translated as verbs. Alternate translation: "and will reward everyone according to how good or evil the things they do are"

Jeremiah 32:20

You did signs and wonders in the land of Egypt
This refers to an event in the past when God used his power to free the people of Israel from slavery in Egypt.

To this present day
"To this day"

among all mankind
"among all people"

you have made your name famous
Here "name" refers to God's reputation. Alternate translation: "you have made yourself famous"

Jeremiah 32:21

with a strong hand, with a raised arm
The phrase "strong hand" is a metonym for strength, and the phrase "raised arm" is a metonym for the strength of the arm, so the phrases "strong hand" and "raised arm" form a doublet. Alternate translation: "by your great strength"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 32:22

General Information:
Jeremiah continues praying to Yahweh. He ends the introduction to his lament ("Woe," Jeremiah 32:17) with the words "took possession of it" and begins the lament with "but they did not obey."

gave them
"gave the people of Israel"

land flowing with milk and honey
"land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Jeremiah 11:5]

Jeremiah 32:23

But they did not obey your voice
The voice is a metonym for the message the speaker gives. Alternate translation: "But they did not obey what you said"

Jeremiah 32:24

General Information:
Jeremiah continues praying to Yahweh.

The siege mounds have reached up to the city to capture it
The large piles of dirt and rocks that the enemy built around the city so they could stand on them and attack it are spoken of as if they were the attackers themselves reaching out to capture the city. Alternate translation: "The enemy's seige mounds are so close to the city that the enemy will be able to capture the city"

because of sword
The word "sword" is a metonym for war, where soldiers use swords. Alternate translation: "because soldiers will attack"

famine, and plague
These abstract nouns can be translated with verbal phrases. Alternate translation: "people have no food to eat, and everyone is weak from being ill"

the city has been given into the hand of the Chaldeans
Here "hand" means power or control. This can be translated in active form. Alternate translation: "you have given Jerusalem to the Chaldean army"

happening, and see, you are watching
"happening, as you can see very well"

Jeremiah 32:25

have witnesses witness it
"have people watch you purchase the land so they can tell others that you have purchased the land"

this city is being given
This can be translated in active form. Alternate translation: "I am giving this city"

Jeremiah 32:26

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

came to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 32:27

Is anything too difficult for me to do?
Yahweh uses a question to emphasize that he can do anything. This question can be translated as a statement. Alternate translation: "Nothing is too difficult for me to do."

Jeremiah 32:28

See, I am about to give
"Listen carefully! I am the one who will give"

give this city into the hand of the Chaldeans
Yahweh speaks of the city as if it were a small object that he could put into a person's hand. The word "hand" is a metonym for the power that the hand puts into action. Alternate translation: "put this city under the power of the Chaldeans"

Jeremiah 32:29

General Information:
Yahweh continues speaking to Jeremiah.

in order to provoke me
"so that I would become very angry"

Jeremiah 32:30

doing evil before my eyes
Here the metonym "eyes" represents what God sees. Possible meanings are 1) "doing what I consider evil" or 2) "doing evil knowing that I am watching"

since their youth
A person being young is a metaphor for the people of Israel first becoming a nation. Alternate translation: "from the time they were young" or "from the time that they became a nation"

the works of their hands
Possible meanings of this are 1) the word "hand" is a synecdoche for the person and the referent is the idols they had made. Alternate translation: "the

generated on Tue Oct 24 10:45:40 2023

idols they have made" Or 2) the phrase is a metonym for their evil practices. Alternate translation: "their evil practices"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 32:31

Connecting Statement:
Yahweh continues speaking to Jeremiah.

this city has been a provocation of my wrath and fury since the day that they built it
Here "city" is a metonym for the people that live there. The words "wrath" and "fury" mean basically the same thing and emphasize how very angry he is. Alternate translation: "the people of Jerusalem have made me very angry since the day they built their city"

has been a provocation of
The abstract noun "provocation" can be translated as a verb. Alternate translation: "has been something that has provoked"

It has been that right up to this present day
"They continue to make me angry even now"

from before my face
The face is a metonym for the person's presence. Alternate translation: "from my presence" or "completely"

Jeremiah 32:32

General Information:
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Jeremiah 32:33

General Information:
Yahweh continues speaking to Jeremiah about what the people of Israel had done.

They turned their backs to me instead of their faces
One turns one's face to someone to show that one is listening, and one's back to show that one refuses to listen. Alternate translation: "Instead of listening carefully to me, they refused to listen at all" or "They refused to listen"

to receive correction
"to learn how to act correctly"

Jeremiah 32:34

their abominable idols
"their idols which I hate"

the house that is called by my name
Here "name" represents Yahweh. This can be translated in active form. Alternate translation: "the house that belongs to me" or "the building in which they worship me"

Jeremiah 32:35

Valley of Ben Hinnom
See how you translated this in Jeremiah 7:31.

It never entered my mind
Here "mind" refers to Yahweh's thoughts. Alternate translation: "I never thought at all"

Jeremiah 32:36

which you are saying
Here "you" is plural. These words could refer to 1) Jeremiah and those with him, or 2) all the people.

It is given into the hand of the king of Babylon
Here "hand" means power or control. This can be translated in active form. Alternate translation: "Yahweh has given it to the king of Babylon" or "Yahweh has given the king of Babylon the power to rule it"

Jeremiah 32:37

to gather them
"to gather my people"

wrath, fury, and great anger
All three words mean the same thing and emphasize how very angry he is. Alternate translation: "extreme anger"

in security
"where they are safe"

Jeremiah 32:38

General Information:
Yahweh continues speaking.

Jeremiah 32:39

one heart and one way to honor me
The people of Israel will want to work together to honor Yahweh.

Jeremiah 32:40

an everlasting covenant
"eternal agreement"

will not turn away from doing good
"stop doing good"

generated on Tue Oct 24 10:45:40 2023

I will set honor for me in their hearts
Honor is spoken of as if it were a solid object put in a container from which no one can remove it. Alternate translation: "I will cause them to always honor me"

so that they will never turn away from me
"so that they will never stop obeying and worshiping me"

Jeremiah 32:41

General Information:
Yahweh continues speaking.

doing good to them
Here "them" refers to the people of Israel.

I will faithfully plant them in this land
Yahweh speaks of having his people live in the land forever as if he were planting plants in a garden. Alternate translation: "I will permanently settle the Israelites in this land"

with all my heart and all my life
Together, these two phrases form an idiomatic expression that refers to a person's entire being. Alternate translation: "with all that I am" or "wholeheartedly"

Jeremiah 32:42

I have brought all this great disaster on this people, so I will bring on them all the good things
"I have caused all these bad things to happen to this people, and now I will cause the good things to happen to them"

Jeremiah 32:43

Then fields will be bought in this land
This can be translated in active form. Alternate translation: "Then people will buy fields in this land"

you are saying
Here "you" refers to the people of Israel.

It has been given into the hand of the Chaldeans
Here "hand" is a metonym for power or control. This can be translated in active form. Alternate translation: "Yahweh has given it to the Chaldeans" or "Yahweh has given the Chaldeans power over it"

Jeremiah 32:44

write in sealed scrolls. They will assemble witnesses
The "sealed scrolls" are the deeds that a person would sign to purchase land. Other people would be witnesses to confirm the purchase.

reverse their captivity
"free them from their captivity." The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Then the word of Yahweh came to Jeremiah a second time, while he was still shut within the courtyard
of the guard, saying, **2** "Yahweh the maker, says this—Yahweh, who forms in order to establish—Yahweh is
his name, **3** 'Call to me, and I will answer you. I will demonstrate great things to you, mysteries that you
do not understand.' **4** For Yahweh, God of Israel, says this concerning the houses in this city and the
houses of the kings of Judah that are torn down because of the siege ramps and the sword, **5** 'The
Chaldeans are coming to fight and to fill the houses with corpses of people whom I will kill in my wrath
and fury, when I hide my face from this city because of all their wickedness. **6** But see, I am about to bring
healing and a cure, for I will heal them and will bring to them abundance, peace, and faithfulness. **7** For I
will reverse the captivity of Judah and Israel; I will build them up as in the beginning. **8** Then I will purify
them from all the iniquity that they have committed against me. I will pardon all the iniquities that they
have done against me, and all the ways that they rebelled against me. **9** For this city will become for me a
joyful name, a song of praise and honor for all the nations of the earth who will hear of all the good things
that I am going to do for it. Then they will fear and tremble because of all the good things and the peace
that I will give to it.'

10 Yahweh says this, 'In this place about which you are now saying, "It is desolate, a place with neither
man nor animal," in the cities of Judah, and in the streets of Jerusalem that are desolate, having neither
man nor animal, there will be heard again **11** the sound of joy and the sound of gladness, the sound of the
groom and the sound of the bride, the sound of those who say, while they bring thank offerings to the
house of Yahweh,

"Give thanks to Yahweh of hosts, for Yahweh is good,
and his unfailing love lasts forever!"

For I will reverse the captivity of the land to what they were before,' says Yahweh.

12 Yahweh of hosts says this: 'In this desolate place, where now there is neither man nor animal—in all its
cities there will again be pastures where shepherds can rest their flocks. **13** In the cities in the hill
country, the lowlands, and the Negev,in the land of Benjamin and all around Jerusalem, and in the cities of
Judah, the flocks will again pass under the hands of the ones counting them,' says Yahweh.

14 'Look! Days are coming—this is Yahweh's declaration—when I will do what I have promised for the
house of Israel and the house of Judah.

15 In those days and in that time
I will make a righteous branch to grow for David,
and he will carry out justice and righteousness in the land.
16 In those days Judah will be saved,
and Jerusalem will live in security,
for this is what she will be called,
"Yahweh is our righteousness."'

17 For Yahweh says this: 'A man from David's line will never be lacking to sit on the throne of the house of
Israel, **18** nor will a man from the Levitical priests be lacking before me to raise burnt offerings, to burn
grain offerings, and to perform sacrifices all the time.'"

19 The word of Yahweh came to Jeremiah, saying, **20** "Yahweh says this: 'If you can break my covenant
with day and night so that there will no longer be day or night at their proper times, **21** then you will be
able to break my covenant with David my servant, so that he will no longer have a descendant to reign on
his throne, and my covenant with the Levitical priests, my servants. **22** As the hosts of heaven cannot be
counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of
David my servant and the Levites who serve before me.'"

23 The word of Yahweh came to Jeremiah, saying, **24** "Have you not considered what this people has
declared when they said, 'The two families that Yahweh chose, now he has rejected them'? In this way
they despise my people, saying that they are no longer a nation in their sight. **25** I, Yahweh, say this, 'If I
have not established the covenant of day and night, and if I have not fixed the laws of heaven and earth,
26 then I will reject the descendants of Jacob and David my servant and not bring from them a person to

generated on Tue Oct 24 10:45:40 2023

rule over the descendants of Abraham, Isaac, and Jacob. For I will reverse their captivity and show mercy to them.'"

Jeremiah 33 General Notes

Structure and formatting

Covenant faithfulness
Despite the great punishment Judah is facing and Israel has undergone, there is hope. This hope is based in the covenant faithfulness of Yahweh. Ultimately, he will restore his people. (See: covenantfaith, hope and restore and peopleofgod)

Jeremiah 33:1

General Information:
See: and

the word of Yahweh came to Jeremiah a second time, while he was ... guard, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:13]

came to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

he was still shut within
"he was still a prisoner in"

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 33:2

who forms in order to establish
who creates things so he can make them exist forever

Jeremiah 33:3

General Information:
This page has intentionally been left blank.

Jeremiah 33:4

that are torn down because of the siege ramps and the sword
This can be translated in active form. Possible meanings are 1) the people tore the houses down to make walls to defend against the Chaldeans. Alternate translation: "that the people have torn down to defend against the siege ramps and the sword" or 2) Alternate translation: "the houses that the Chaldeans have torn down to make siege ramps so they can make war"

the sword
This is a metonym for people dying violently when soldiers kill with swords.

Jeremiah 33:5

in my wrath and fury
The words "wrath" and "fury" mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: "in my extreme wrath"

I hide my face
Yahweh is represented by his "face." This phrase shows Yahweh's displeasure with the city. Alternate translation: "I have turned away from you" or "I am no longer concerned with you"

Jeremiah 33:6

General Information:
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Jeremiah 33:7

I will reverse the captivity of Judah and Israel
The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

Jeremiah 33:8

General Information:
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Jeremiah 33:9

this city ... do for it ... give to it
The city is a metonym for the people who live in the city. Alternate translation: "the people who live in this city ... do for the people who live there ... give to the people who live there"

for me a joyful name
Possible meanings are 1) Yahweh himself will rejoice when he thinks of the name of Jerusalem or 2) when people in other lands hear the name of the city, they will know that Yahweh has given the people who live there joy.

generated on Tue Oct 24 10:45:40 2023

a song of praise and honor for all the nations of the earth
The word "song" is a metonym for the object about which people will sing the song. Alternate translation: "something about which all the people groups of the earth will sing songs of praise and honor to me, Yahweh"

they will fear and tremble
The hendiadys "fear and tremble" can be translated by a single verb. Alternate translation: "they will tremble with fear"

fear
Another possible meaning is "awe."

because of all the good things and the peace that I will give to it
The abstract noun "peace" can be translated as an adjective. Alternate translation: "because of all the good things that I will give to it and because I will cause it to be peaceful"

Jeremiah 33:10

General Information:
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Jeremiah 33:11

the house of Yahweh
the temple in Jerusalem

I will reverse the captivity of the land
The word "land" is a metonym for the people who live on the land. The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. See how similar words are translated in [Jeremiah 29:14]

to what they were before
This refers to the time before the exile to Babylon. This can be made explicit. Alternate translation: "to what they were before I sent the Israelites into exile in Babylon"

Jeremiah 33:12

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 33:13

the flocks will again pass under the hands of the ones counting them
This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his hand. Alternate translation: "shepherds will again count their sheep as the sheep walk by"

Jeremiah 33:14

Look
"Listen carefully"

Days are coming ... when I will do
Future time is spoken of as if the "Days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Judah
This is a metonym for the people who live in Judah. Alternate translation: "the people of Judah"

Jeremiah 33:15

In those days and in that time
The phrase "in that time" means the same thing as, and intensifies the phrase "In those days." Alternate translation: "In those very days" or "At that very time"

I will make a righteous branch to grow for David
Yahweh speaks of a descendant of David as if he were a branch off of a tree trunk. Alternate translation: "I will cause a righteous man to come from and bring glory to the line of David"

the land
the nation of Israel

Jeremiah 33:16

Judah ... Jerusalem
These towns' names are metonyms for the people who live in the towns. Alternate translation: "the people of Judah ... the people of Jerusalem"

Judah will be saved
This can be translated in active form. Alternate translation: "I will save Judah"

Jerusalem will live in security
"the people of Judah will be safe from their enemies"

generated on Tue Oct 24 10:45:40 2023

this is what she will be called
Yahweh speaks of Jerusalem as if the town were a woman. This can be translated in active form. Alternate translation: "this is what they will call her" or "this is what I will call the town"

Jeremiah 33:17

A man from David's line will never be lacking
"There will always be a man from David's line"

A man from David's line
a male descendant of King David

to sit on the throne of the house of Israel
The throne is a metonym for the king. Alternate translation: "to be king over the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. Alternate translation: "Israel" or "the kingdom of Israel"

Jeremiah 33:18

nor will a man from the Levitical priests be lacking before me to raise burnt offerings
"and there will always be a man from the Levitical priests to raise burnt offerings"

raise burnt offerings
"offer burnt offerings"

Jeremiah 33:19

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

Jeremiah 33:20

Yahweh says
Yahweh is speaking of himself here. Alternate translation: "I say"

If you can break my covenant with day and night ... proper times
This phrase starting with "If" is a condition that is contrary to fact. No one can break God's covenant with night and day.

Jeremiah 33:21

then you will be able to break my covenant with David ... and my covenant with the Levitical priests, my servants
This completes the sentence that began in verse 20 with the condition that is contrary to fact, "If you can break my covenant ... proper times." God said this to assure his people that no one can change God's covenants with David and the Levitical priests. This would give the people hope that God will keep his covenant. Alternate translation: "Just as you cannot break my covenant ... proper times, so you will never be able to break my covenant with David ... and my covenant with the Levitical priests, my servants"

to reign on his throne
The throne is a metonym for the king who sits on the throne. Alternate translation: "to rule the kingdom I have given to him"

Jeremiah 33:22

As the hosts of heaven cannot be counted
This is part of a simile, and it can be expressed in active form. Alternate translation: "As the hosts of heaven are so many that they cannot be counted" or "As no one can count the hosts of heaven"

the hosts of heaven
"the armies of heaven." This refers to the lights we see in the sky, including the sun, moon, stars. They are called the hosts because there are so many of them, just as armies have many soldiers. Alternate translation: "the multitude of things in the sky"

as the sand of the seashores cannot be measured
This is part of a simile, and it can be expressed in active form. Alternate translation: "as the sand of the seashores is so abundant that it cannot be measured" or "as no one can measure the sand of the seashores"

Jeremiah 33:23

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

Jeremiah 33:24

Have you not considered what this people has declared when they said, 'The ... them'?
Yahweh wants Jeremiah to think deeply about what the people have said. This rhetorical question can be translated as a statement. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"You should have noticed what this people are really saying when they said, 'The ... them.'"

In this way they despise my people, saying ... sight
"What they are really saying is that my people are worthless and that my people will never again be a nation."

my people ... are no longer a nation in their sight
Sight is a metonym for thinking. Alternate translation: "they no longer think of my people as a nation"

Jeremiah 33:25

If I have not established ... and if I have not fixed ... earth
This phrase starting with "If" is a condition that is contrary to fact. God established his covenant with day and night, and he fixed the laws of heaven and earth.

Jeremiah 33:26

then I will reject the descendants ... and not bring
This completes the sentence that began in verse 25 with the condition that is contrary to fact, "If I have not established ... and if I have not fixed ... earth." God said this to assure his people that he will not reject them and he will bring someone to rule over them. Alternate translation: "Just as I have established the covenant ... so I will never reject the descendants ... and I will bring"

I will reverse their captivity
The abstract noun "captivity" can be translated as a verbal clause. See how similar words are translated in [Jeremiah 29:14]

show mercy to
See how the words "have compassion on" are translated in (Jeremiah 30:18).

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 The word that came to Jeremiah from Yahweh, when Nebuchadnezzar king of Babylon and all of his army, together with all the kingdoms of the earth, the domains under his dominion, and all their people were waging war against Jerusalem and all of her cities, saying: **2** "Yahweh, God of Israel, says this: Go and speak to Zedekiah king of Judah and say to him, 'Yahweh says this: Look, I am about to give this city into the hand of the king of Babylon. He will burn it. **3** You will not escape from his hand, for you will certainly be seized and given into his hand. Your eyes will look at the eyes of the king of Babylon; he will speak directly to you as you go to Babylon.' **4** Listen to the word of Yahweh, Zedekiah king of Judah! Yahweh says this concerning you, 'You will not die by the sword. **5** You will die in peace. As in the funeral burning of your ancestors, the kings who were before you, they will burn your body. They will say, "Woe, master!" They will lament for you. Now I have spoken—this is Yahweh's declaration.'"

6 So Jeremiah the prophet proclaimed to Zedekiah king of Judah all these words in Jerusalem. **7** The army of the king of Babylon made war against Jerusalem and all the remaining cities of Judah: Lachish and Azekah. These cities of Judah remained as fortified cities.

8 The word came to Jeremiah from Yahweh after King Zedekiah had made a covenant with all the people in Jerusalem, to proclaim freedom to them, **9** that each man must send away his Hebrew slaves free, both male and female, so no one was to make a slave of a Jew, who was his brother. **10** So all the leaders and people entered into the covenant that each person would free his male and female slaves so that they would not be enslaved any longer. They obeyed and set them free. **11** But after this they changed their minds. They brought back the slaves whom they had sent away free. They forced them to become slaves again.

12 So the word of Yahweh came to Jeremiah, saying, **13** "Yahweh, God of Israel, says this, 'I myself made a covenant with your ancestors on the day that I brought them out from the land of Egypt, out from the house of slavery. That was when I said, **14** "At the end of every seven years, each man must send away his brother, his fellow Hebrew who had sold himself to you and served you for six years. Send him away in freedom." But your ancestors did not listen to me or incline their ears to me. **15** Now you yourselves repented and began to do what is right in my eyes. You proclaimed freedom, each man to his neighbor, and you made a covenant before me in the house that is called by my name. **16** But then you turned and polluted my name; you caused each man to bring back his male and female slaves, the ones whom you had sent away free. You forced them to become your slaves again.'

17 Therefore Yahweh says this, 'You yourselves have not listened to me. You should have proclaimed freedom, every one of you, to your brothers and fellow Israelites. So look! I am about to proclaim freedom to you—this is Yahweh's declaration—freedom for the sword, the plague, and famine, for I am going to make you a terrifying thing in the sight of every kingdom on earth. **18** Then I will deal with the people who have broken my covenant, who did not keep the words of the covenant that they established before me when they cut a bull in two and walked between its parts, **19** and then the leaders of Judah and Jerusalem, the eunuchs and the priests, and all the people of the land walked between the parts of the bull. **20** I will give them into the hand of their enemies and into the hand of those who are seeking their lives. Their corpses will be food for the birds of the skies and the wild animals on the earth. **21** So I will give Zedekiah king of Judah and his leaders into the hand of their enemies and into the hand of those who are seeking their life, and into the hand of the army of the king of Babylon that has risen up against you. **22** Look, I am about to give a command—this is Yahweh's declaration—and will bring them back to this city to wage war against it and take it, and to burn it. For I will turn the cities of Judah into ruined places in which there will be no inhabitants.'"

Jeremiah 34 General Notes

Special concepts in this chapter

Law of Moses

According to the law of Moses, the people were required to free their indebted slaves after a period of time. The king led them in freeing their fellow Israelites whom they held as slaves, but later they changed their minds and enslaved them again. (See: lawofmoses and sin)

generated on Tue Oct 24 10:45:40 2023

Other possible translation difficulties in this chapter

Actions with cultural meaning
When the people of Israel made a sacred promise to God, they cut a calf in two and passed between its parts. It was a very serious sin not to do what one had promised.

Jeremiah 34:1

The word that came to Jeremiah from Yahweh, when Nebuchadnezzar ... her cities, saying:
This idiom "The word that came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name in this chapter. There is no need to translate using first person.

waging war
"fighting"

all of her cities
This refers to all the towns around Jerusalem.

Jeremiah 34:2

to give this city
See how you translated this in Jeremiah 32:28

into the hand of the king of Babylon
Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "under the control of the king of Babylon"

Jeremiah 34:3

You will not escape from his hand
Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "You will not escape from his control"

you will certainly be seized and given
This can be translated in active form. Alternate translation: "the Babylonians will certainly seize you and give you"

Jeremiah 34:4

You will not die by the sword.
The word "sword" is a metonym for dying in war. Alternate translation: "You will not die in battle"

Jeremiah 34:5

the funeral burning of your ancestors
The people would burn spices in honor of people who had recently died. They did not burn the dead people's bodies.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 34:6

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Jeremiah 34:7

Lachish and Azekah
These are names of cities.

These cities of Judah remained as fortified cities
"the only fortified cities of Judah that the Babylonians had not yet captured"

Jeremiah 34:8

The word came to Jeremiah from Yahweh
This idiom is used to introduce a special message from God. However, the actual message does not begin until [Jeremiah 34:12]

word
message

after King Zedekiah had made a covenant ... freedom to them
These words begin to provide background information to events that will be described later.

Jeremiah 34:9

that each man ... his brother
The background information that begins with the words "after King Zedekiah had made a covenant" in verse 8 ends here.

Jeremiah 34:10

Connecting Statement:
Jeremiah continues giving the background information that began in Jeremiah 34:8.

Jeremiah 34:11

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 34:12

Connecting Statement:
Jeremiah resumes the story from Jeremiah 34:8 after the background information of Jeremiah 34:8-Jeremiah 11.

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 34:13

house of slavery
This is an idiom. "place where you were slaves"

Jeremiah 34:14

each man must send away his brother, his fellow Hebrew who had sold himself to you and served you
"each of you must free any fellow Hebrews who sold themselves to you and have been your slaves"

Send him away in freedom
"You must let them be free from serving you"

did not ... incline their ears to me
To incline the ear, to lean the head toward the speaker so as to hear better, is a metonym for paying attention to what the speaker is saying. Alternate translation: "did not ... pay attention to what I said"

Jeremiah 34:15

Now you yourselves repented
Here the word "now" is used to draw attention to the important point that follows.

right in my eyes
"Eyes" here is a metonym for someone's opinion or idea. Alternate translation: "what I consider to be right"

the house that is called by my name
This can be translated in active form. Alternate translation: "the house that belongs to me" or "the building in which they worship me"

Jeremiah 34:16

turned and polluted my name
A person's name is a metonym for what people think of him. Alternate translation: "stopped doing what was right and did evil things that have made people think that I am evil"

Jeremiah 34:17

So look!
"Listen!" or "Pay attention to the important thing I am going to tell you!"

I am about to proclaim freedom to you ... freedom for the sword, the plague, and famine
Jeremiah uses irony to say that the "freedom" the people will enjoy will actually be suffering. Alternate translation: "I will proclaim misery to you ... misery from the sword, the plague, and famine"

proclaim freedom to you
"proclaim that you are free"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

sword
This is a metonym for soldiers who carry swords. Alternate translation: "enemy soldiers to kill you"

am going to make you a terrifying thing in the sight of every kingdom on earth
Here "sight" represents judgment or evaluation. The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "I am going to terrify the people in every kingdom on earth by what I do to you"

Jeremiah 34:18

when they cut a bull ... walked between its parts
These words begin to describe how the people established the covenant.

established before me
"agreed to with me" or "established while I was watching"

Jeremiah 34:19

and then the leaders ... walked between the parts of the bull
The description of how the people established the covenant that began with the words "when they cut" in verse 18 ends here.

Jeremiah 34:20

I will give them into the hand of their enemies
The word "hand" here is a metonym for the power or control that the enemies will exercise using their hands. Alternate translation: "I will allow their enemies to have complete control over them"

seeking their lives
This is a polite way to say that they wanted to kill them. Alternate translation: "seeking to kill them"

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into the hand of their enemies
Here the word "hands" represents control. Alternate translation: "to be conquered by their enemies" or "over to the control of their enemies"

Jeremiah 34:21

risen up
"come to fight"

Jeremiah 34:22

bring them
bring the Babylonian armies

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 The word that came to Jeremiah from Yahweh in the days of Jehoiakim son of Josiah king of Judah, saying, **2** "Go to the family of the Rekabites and speak with them. Then bring them to my house, into one of the rooms there, and give them wine to drink." **3** So I took Jaazaniah son of Jeremiah son of Habazziniah and his brothers, all his sons, and all the family of the Rekabites. **4** I took them to the house of Yahweh, into the rooms of the sons of Hanan son of Igdaliah, the man of God. These rooms were beside the room of the leaders, which was above the room of Maaseiah son of Shallum, the gatekeeper. **5** Then I placed bowls and cups full of wine in front of the Rekabites and said to them, "Drink some wine." **6** But they said, "We will not drink any wine, for our ancestor, Jonadab son of Rekab, commanded us, 'Do not drink any wine, neither you nor your descendants, forever. **7** Also, do not build any houses, sow any seeds, or plant any vineyards; this is not for you. For you must live in tents all your days, so that you might live many days in the land where you are staying as foreigners.' **8** We have obeyed the voice of Jonadab son of Rekab, our ancestor, in all that he commanded us, to never drink wine all of our days, we, our wives, our sons, and our daughters. **9** We will never build houses to live in, and there will be no vineyard, field, or seed in our possession. **10** We have lived in tents and we have obeyed and done all that Jonadab our ancestor commanded us. **11** But when Nebuchadnezzar king of Babylon attacked the land, we said, 'Come, we must go to Jerusalem to escape from the Chaldean and Aramean armies.' So we are living in Jerusalem."

12 Then the word of Yahweh came to Jeremiah, saying, **13** "Yahweh of hosts, God of Israel, says this, 'Go and say to the men of Judah and the inhabitants of Jerusalem, "Will you not receive correction and listen to my words?—this is Yahweh's declaration. **14** The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed to this very day. They have obeyed their ancestor's command. But as for me, I myself have been making persistent proclamations to you, but you do not listen to me. **15** I persistently sent to you all my servants, the prophets, saying 'Let each person turn from his wicked way and do good deeds; let no one walk any longer after other gods and worship them. Then you will live in the land that I gave to you and your ancestors.' But you did not incline your ears and you did not listen to me. **16** For the descendants of Jonadab son of Rekab have observed the commands of their ancestor that he commanded them, but this people refuses to listen to me."' **17** So Yahweh, God of hosts and God of Israel, says this, 'Look, I am bringing upon Judah and on everyone living in Jerusalem, all the disasters I pronounced against them because I spoke to them, but they did not listen; I called to them, but they did not answer.'"

18 Jeremiah said to the family of the Rekabites, "Yahweh of hosts, God of Israel, says this: You have listened to the commands of Jonadab your ancestor and have kept them all—you have obeyed all that he commanded you to do— **19** so Yahweh of hosts, God of Israel, says this, 'There will always be someone descended from Jonadab son of Rekab to serve me.'"

Jeremiah 35 General Notes

Special concepts in this chapter

The Rechabites

The actions of the Rechabites contrasted with the actions of the Jews. The Rechabites obeyed the commands their ancestor had give while living in Canaan, but Judah did not obey Yahweh's commands. Because the Rechabites were obedient, Yahweh preserved their clan. The Rechabites' history is found in the book of Judges.

Jeremiah 35:1

The word that came to Jeremiah from Yahweh in the days ... of Judah, saying,

The idiom "The word that came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

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Jeremiah 35:2

Rekabites
This is a people group.

my house
the temple

Jeremiah 35:3

Jaazaniah ... Habazziniah
These are the names of men.

Jeremiah 35:4

Hanan ... Igdaliah ... Maaseiah ... Shallum
These are the names of men.

Jeremiah 35:5

Rekabites
See how you translated this in Jeremiah 35:2.

Jeremiah 35:6

Jonadab ... Rekab
These are the names of men.

Jeremiah 35:7

live many days in the land
"live many years in the land." "Days" refers to the span of time.

Jeremiah 35:8

the voice of Jonadab
The word "voice" is a metonym for the command that Jonadab spoke. Alternate translation: "the command of Jonadab"

all of our days
"as long as we live." "Days" refers to the span of time.

Jeremiah 35:9

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Jeremiah 35:10

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Jeremiah 35:11

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Jeremiah 35:12

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 35:13

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Will you not receive correction and listen to my words?
Yahweh is telling Israel to listen carefully to his rebuke. Alternate translation: "You must certainly receive this correction and listen to my words."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 35:14

The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed
This can be stated in active form. Alternate translation: "The sons of Jonadab son of Rekab have observed their father's command to not drink wine"

Jonadab ... Rekab
These are the names of men.

Jeremiah 35:15

let no one walk any longer after other gods
Walking after a god is a metaphor for obeying the laws of that god. Alternate translation: "do not follow other gods" or "do not obey other gods"

you did not incline your ears
When people incline their ears, they turn their head so they can hear someone or something better. This is a metonym for paying attention. Alternate translation "you did not pay attention to me"

Jeremiah 35:16

the commands of their ancestor that he commanded them
"the commands of their ancestor that he gave them" or "the things that their ancestor commanded them to do"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 35:17

Look
This word tells the reader to pay special attention to what follows.

Jeremiah 35:18

Jeremiah said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I said"

Rekabites
This is the name of the people group. See how you translated this in Jeremiah 35:2.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jonadab
a man's name. See how you translated it in Jeremiah 35:5.

Jeremiah 35:19

Jonadab ... Rekab
These are the names of men. See how you translated these in Jeremiah 35:5.

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 It came about in the fourth year of Jehoiakim son of Josiah king of Judah, that this word came to Jeremiah from Yahweh, and he said, **2** "Take a scroll for yourself and write on it all the words that I have told you concerning Israel and Judah, and every nation. Do this for everything I have told from the days of Josiah until this very day. **3** Perhaps the people of Judah will listen to all the disasters that I intend to bring on them. Perhaps everyone will turn away from his wicked way, so I can forgive their iniquity and their sin."

4 Then Jeremiah called Baruch son of Neriah, and Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him. **5** Next Jeremiah gave a command to Baruch. He said, "I am in prison and cannot go to the house of Yahweh. **6** So you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's words in the hearing of the people in his house, and also in the hearing of all of Judah who have come from their cities. Proclaim these words to them. **7** Perhaps their pleas for mercy will come before Yahweh. Perhaps each person will turn from his wicked way, since the wrath and fury that Yahweh has proclaimed against this people are severe." **8** So Baruch son of Neriah did everything that Jeremiah the prophet had commanded him to do. He read aloud from the scroll the words of Yahweh in the house of Yahweh.

9 It came about in the fifth year and ninth month of Jehoiakim son of Josiah, king of Judah, that all the people in Jerusalem and the people who came to Jerusalem from the cities of Judah proclaimed a fast before Yahweh. **10** Baruch read aloud from the scroll Jeremiah's words in the house of Yahweh, from the room of Gemariah son of Shaphan the scribe, in the upper courtyard, by the gate of the entrance to the house of Yahweh. He did this in the hearing of all the people.

11 Now Micaiah son of Gemariah son of Shaphan heard all of Yahweh's words in the scroll. **12** He went down to the house of the king, to the secretary's room. Look, all the officials were sitting there: Elishama the secretary, Delaiah son of Shemaiah, Elnathan son of Akbor, Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the officials. **13** Then Micaiah reported to them all the words that he had heard that Baruch read aloud from the scroll in the hearing of the people. **14** So all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi, to Baruch. Jehudi said to Baruch, "Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come." So Baruch son of Neriah took the scroll in his hand and went to the officials. **15** Then they said to him, "Sit down and read this in our hearing." So Baruch read the scroll. **16** It happened that when they heard all these words, each man turned in fear to the one next to him and said to Baruch, "We must certainly report all of these words to the king." **17** Then they asked Baruch, "Tell us, how did you come to write all these words at Jeremiah's dictation?" **18** Baruch said to them, "He dictated all these words to me, and I wrote them in ink on this scroll." **19** Then the officials said to Baruch, "Go, hide yourself, and Jeremiah, too. Do not let anyone know where you are."

20 So they put the scroll in the room of Elishama the secretary, and they went to the king in the courtyard and they reported everything in the hearing of the king. **21** Then the king sent Jehudi to get the scroll. Jehudi took it from the room of Elishama the secretary. Then he read it in the hearing of the king and all the officials who were standing beside him. **22** Now the king was staying in the winter house in the ninth month, and a brazier was burning in front of him. **23** It happened that as Jehudi read three or four columns, the king would cut it off with a knife and throw it into the fire in the brazier until all of the scroll was destroyed. **24** But neither the king nor any of his servants who heard all these words were frightened, nor did they tear their clothes. **25** Elnathan, Delaiah, and Gemariah had even urged the king not to burn the scroll, but he did not listen to them. **26** Then the king commanded Jerahmeel, a relative, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet, but Yahweh had hidden them.

27 Then the word of Yahweh came to Jeremiah after the king had burned the scroll and the words that Baruch had written at Jeremiah's dictation, saying, **28** "Go back, take another scroll for yourself, and write in it all the words that were on the original scroll, the one that Jehoiakim king of Judah burned. **29** Then you must say this to Jehoiakim king of Judah: 'You burned that scroll, saying, "Why have you written on it, 'The king of Babylon will certainly come and destroy this land, for he will cut off both man and animal from it'?"'" **30** Therefore Yahweh says this concerning you, Jehoiakim king of Judah: "No descendant of

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yours will ever sit on the throne of David. As for you, your corpse will be thrown out into the heat of day and the frost of night. **31** For I will punish you, your descendants, and your servants for the iniquity of you all. I will bring on you, on all the inhabitants of Jerusalem, and on every person in Judah all the disasters with which I have threatened you—but you paid no attention." **32** So Jeremiah took another scroll and gave it to Baruch son of Neriah the scribe. Baruch wrote on it at Jeremiah's dictation all the words that had been in the scroll burned by Jehoiakim king of Judah. Furthermore, many other similar words were added to this scroll.

Jeremiah 36 General Notes

Special concepts in this chapter

Opposition to Jeremiah
Jeremiah wrote God's prophesies on a scroll but the king burned it. It is possible that this action was intended to be understood as representing the definitiveness of these prophecies. (See: prophet)

Jeremiah 36:1

General Information:
See: and

It came about
"It happened." This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the fourth year of Jehoiakim ... king of Judah
Jehoiakim had been king of Judah for more than three years. See how you translated this in [Jeremiah 25:1]

that this word
The phrase "this word" refers to the message that follows.

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

he said
"Yahweh said"

Jeremiah 36:2

every nation
"all of the nations"

I have told from
"I have told you from"

from the days of Josiah until this very day
"from the time Josiah was king until today"

Jeremiah 36:3

Perhaps the people
"It is possible that the people"

to bring on them
"to cause to happen to them"

his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11]

forgive their iniquity and their sin
The words "iniquity" and "sin" are metonyms for the persons who commit iniquity and sin. Alternate translation: "forgive them for their iniquity and their sin"

Jeremiah 36:4

Jeremiah called ... at Jeremiah's dictation ... to him
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said"

Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him
"while Jeremiah was speaking, Baruch wrote in a scroll all of Yahweh's words that Yahweh had spoken to Jeremiah"

Jeremiah 36:5

Jeremiah gave ... He said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said"

Jeremiah 36:6

read from the scroll
"read out loud from the scroll" or "proclaim from the scroll"

must read
"must read out loud" or "must proclaim"

generated on Tue Oct 24 10:45:40 2023

in the hearing of the people in his house
"so that the people in Yahweh's house can hear them." See how similar words are translated in Jeremiah 2:2.

in the hearing of all of Judah who have come from their cities
"so all the people of Judah who have come from their cities can hear them." See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:7

General Information:
Jeremiah continues to give instructions to Baruch.

Perhaps their pleas
"It is possible that their pleas"

their pleas for mercy will come before Yahweh
"Yahweh will hear them plead for mercy and do as they ask"

their pleas for mercy
The word "their" refers to the people in the house of Yahweh and the people of Judah who had come to the house of Yahweh from their cities.

from his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11]

the wrath and fury
"the anger and rage"

Jeremiah 36:8

General Information:
This page has intentionally been left blank.

Jeremiah 36:9

It came about
See how you translated this phrase in Jeremiah 36:1.

in the fifth year and ninth month of Jehoiakim ... king of Judah
This is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars. "after Jehoiakim ... had been king of Judah for more than four years, during the ninth month"

of Jehoiakim son of Josiah, king of Judah
See how you translated this phrase in Jeremiah 25:1.

proclaimed a fast
"told everyone that they were going to fast"

Jeremiah 36:10

Jeremiah's words
It is not clear why Jeremiah is referring to himself by name here.

Gemariah son of Shaphan
This is the name of a person.

the scribe
"who was a scribe"

by the gate of the entrance to the house of Yahweh
"in the entrance of the new gate of the house of Yahweh"

He did this
He read aloud Jeremiah's words.

in the hearing of all the people
"where all the people could hear him." See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:11

Now
Here the word "now" is used to draw attention to the important point that follows.

Micaiah son of Gemariah son of Shaphan
"Micaiah who was the son of Gemariah, who was the son of Shaphan"

Micaiah
This is a man's name.

Gemariah son of Shaphan
See how you translated this in Jeremiah 36:10.

Jeremiah 36:12

Look
"Pay attention to what I am going to say"

Elishama ... Delaiah
These are names of people.

Shemaiah
See how you translated this in Jeremiah 26:20.

Elnathan son of Akbor
See how you translated this in Jeremiah 26:22.

Zedekiah
See how you translated this in Jeremiah 1:3.

Hananiah
See how you translated this in Jeremiah 28:1.

all the officials
"all of the other officials"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 36:13

Micaiah
See how you translated this man's name in Jeremiah 36:11.

reported to them
The word "them" refers to officials in Jeremiah 36:12.

in the hearing of the people
"so that the people could hear" See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:14

Jehudi ... Nethaniah ... Shelemiah ... Cushi
These are men's names.

Jeremiah 36:15

in our hearing
"so we can hear you read it" See how similar words are translated in Jeremiah 2:2.

read the scroll
"read the scroll aloud"

Jeremiah 36:16

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when they heard
The word "they" refers to the officials.

all these words
the words that Baruch read aloud from the scroll

Jeremiah 36:17

how did you come to write
"how did you write"

at Jeremiah's dictation
See how you translated this in Jeremiah 36:4.

Jeremiah 36:18

dictated
Jeremiah spoke out loud so that Baruch could write down his words.

wrote them in ink
"used ink to write them"

ink
a dark liquid that is used for writing

Jeremiah 36:19

Jeremiah, too
You may need to make this a complete sentence. Alternate translation: "hide Jeremiah, too" or "Jeremiah should hide himself, too"

where you are
The word "you" refers to Baruch and Jeremiah and so is plural.

Jeremiah 36:20

So they
"Then the officials"

put the scroll in the room of Elishama
"put the scroll in the room of Elishama so it would be safe"

Elishama the secretary
See how you translated "Elishama the scribe" in Jeremiah 36:12.

in the hearing of the king
"where the king could hear him" See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:21

Jehudi
See how you translated this man's name in Jeremiah 36:14.

Jeremiah 36:22

Now
This word is used here to mark a stop in the main story. Here Jeremiah starts to tell a new part of the story.

in the ninth month
This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part November and the first part of December on Western calendars.

a brazier was burning in front of him
"the brazier was in front of him with a blazing fire"

a brazier
a fireplace that people can move

Jeremiah 36:23

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

generated on Tue Oct 24 10:45:40 2023

Jehudi
See how you translated this in Jeremiah 36:14.

columns
these are columns of words on the scroll

would cut it off
"would cut that part of the scroll off"

with a knife
"using a scribe's knife" or "using the kind of knife that scribes use"

brazier
See how you translated this in Jeremiah 36:22.

until all of the scroll was destroyed
"until the scroll was completely gone"

Jeremiah 36:24

all these words
the words from the scroll that Baruch wrote as Jeremiah dictated

nor did they tear their clothes
People tore their cloths when they were extremely sad. Alternate translation: "nor did they mourn by tearing their clothes"

Jeremiah 36:25

Elnathan, Delaiah, and Gemariah
See how you translated these names in Jeremiah 36:12.

urged the king
"pleaded with the king"

Jeremiah 36:26

Jerahmeel ... Seraiah ... Azriel ... Shelemiah ... Abdeel
These are the names of men.

a relative
"a relative of the king"

Jeremiah the prophet ... hidden them
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 36:27

Then the word of Yahweh came to Jeremiah after ... dictation, saying,
The idiom "The word of Yahweh came" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah ... Jeremiah's dictation
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

at Jeremiah's dictation
See how you translated similar words in Jeremiah 36:4.

Jeremiah 36:28

Go back, take another scroll for yourself
"Take another scroll for yourself again"

the original scroll
"the first scroll"

Jeremiah 36:29

Why have you written on it ... animal from it'?
Jehoiakim uses this question to emphasize that Jeremiah should not have written that the king of Babylon would come and attack. Alternate translation: "You should not have written ... animal from it!" or "You were wrong to write ... animal from it'!"

for he will cut off
"for he will destroy"

Jeremiah 36:30

will ever sit on the throne of David
Sitting on the throne is a metonym for ruling as king. See how you translated "sits on the throne of David" in [Jeremiah 29:16]

your corpse will be thrown out
This can be translated in active form. Alternate translation: "people will throw your dead body outside"

your corpse
"your dead body"

into the heat of day
"so that it is exposed to the dry heat of the daytime"

frost
ice that forms on grass during cold nights

Jeremiah 36:31

of you all
"of all of you"

Jeremiah 36:32

Jeremiah took ... Jeremiah's dictation
Jeremiah speaks of himself by name for reasons that are not clear.

generated on Tue Oct 24 10:45:40 2023

Baruch wrote on it at Jeremiah's dictation
The abstract noun "dictation" can be translated as a verb. See how similar words are translated in [Jeremiah 36:4]

burned by Jehoiakim king of Judah
"that Jehoiakim king of Judah had burned in the fire"

Furthermore, many other similar words were added to this scroll
This can be translated in active form. Alternate translation: "Furthermore, Jeremiah and Baruch added to this scroll many more words which were similar to the words that had been in the first scroll"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Now Zedekiah son of Josiah reigned as king in place of Jehoiachin son of Jehoiakim. Nebuchadnezzar king of Babylon had made Zedekiah king over the land of Judah. **2** But Zedekiah, his servants, and the people of the land did not listen to the words of Yahweh that he proclaimed by the hand of Jeremiah the prophet.

3 So King Zedekiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest sent a message to Jeremiah the prophet. They said, "Pray on our behalf to Yahweh our God." **4** Now Jeremiah was coming and going among the people, for he had not yet been put in prison. **5** Pharaoh's army came out from Egypt, and the Chaldeans who were besieging Jerusalem heard the news about them and left Jerusalem.

6 Then the word of Yahweh came to Jeremiah the prophet, saying, **7** "Yahweh, God of Israel, says this: This is what you will say to the king of Judah, because he has sent you to seek advice from me, 'See, Pharaoh's army, which came to help you, is about to go back to Egypt, its own land. **8** The Chaldeans will return. They will fight against this city, capture it, and burn it.' **9** Yahweh says this: Do not deceive yourselves by saying, 'Surely the Chaldeans are leaving us,' for they will not leave. **10** Even if you had defeated the entire Chaldean army that is fighting you so that only badly wounded men were left in their tents, they would get up and burn this city."

11 So it was when the Chaldean army had left Jerusalem as Pharaoh's army was coming, **12** then Jeremiah went out from Jerusalem to go to the land of Benjamin. He wanted to take possession of a tract of land there among his people. **13** As he was in the Benjamin Gate, a chief guard was there. His name was Irijah son of Shelemiah son of Hananiah. He grabbed hold of Jeremiah the prophet and said, "You are deserting to the Chaldeans." **14** But Jeremiah said, "That is not true. I am not deserting to the Chaldeans." But Irijah did not listen to him. He took Jeremiah and brought him to the officials. **15** The officials were angry with Jeremiah. They beat him and put him in prison, which had been the house of Jonathan the scribe, for they had turned it into a prison.

16 So Jeremiah was put into a dungeon, where he stayed for many days. **17** Then King Zedekiah sent someone who brought him to the palace. In his house, the king asked him privately, "Is there any word from Yahweh?" Jeremiah answered, "There is a word: You will be given into the hand of the king of Babylon." **18** Then Jeremiah said to King Zedekiah, "How have I sinned against you, your servants, or this people so that you have placed me in prison? **19** Where are your prophets, the ones who prophesied for you and said the king of Babylon will not come against you or against this land? **20** But now listen, my master the king! Let my plea for favor come before you. Do not return me to the house of Jonathan the scribe, or I will die there." **21** So King Zedekiah gave an order. His servants confined Jeremiah in the courtyard of the guard. A loaf of bread was given him every day from the street of the bakers, until all the bread in the city was gone. So Jeremiah stayed in the courtyard of the guard.

Jeremiah 37 General Notes

Important figures of speech in this chapter

Ironic situation

Jeremiah was thrown into prison and beaten for prophesying the word of God. Then the king asked him, "Is there any word from Yahweh?" This is a type of irony. The king simply did not agree with God's original word. (See: prophet and wordofgod)

Jeremiah 37:1

Jehoiachin

The Hebrew text has "Coniah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

Jeremiah 37:2

of the land

"of the land of Judah"

he proclaimed by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. Alternate translation: "he had Jeremiah the prophet proclaim"

generated on Tue Oct 24 10:45:40 2023

he proclaimed
"Yahweh proclaimed"

Jeremiah the prophet
Jeremiah refers to himself by name for reasons that are not clear.

Jeremiah 37:3

Jehukal
This is a man's name.

Shelemiah
See how you translated this man's name in Jeremiah 36:14.

Zephaniah son of Maaseiah the priest
See how you translated these men's names in Jeremiah 21:1.

on our behalf
"for us" or "for our sake." The word "our" refers to King Zedekiah and the rest of the people of Judah.

Jeremiah 37:4

Now
This word is used here to mark a stop in the main story. The narrator tells background information about what Jeremiah had been doing before Zedekiah sent the message.

Jeremiah was coming and going among the people
Here "coming and going" is an idiom that means he was free to move about. Alternate translation: "Jeremiah was able to go wherever he wanted with everybody else"

for he had not yet been put in prison
This can be translated in active form. Alternate translation: "because no one had put him in prison"

Jeremiah 37:5

came out
"had set out"

besieging
See how you translated this in Jeremiah 32:2.

Jeremiah 37:6

the word of Yahweh came to Jeremiah the prophet, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 37:7

you will say
The word "you" refers to the two men that king Zedekiah had sent to Jeremiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest.

to seek advice from me
The word "me" refers to Yahweh.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Jeremiah 37:8

They will fight against this city, capture it, and burn it
Compare how you translated "to wage war against it and take it, and to burn it" in Jeremiah 34:22.

Jeremiah 37:9

Do not deceive yourselves
The word "yourselves" refers to King Zedekiah and the rest of the people of Judah.

Surely the Chaldeans are leaving us
The people of Judah think that they will be safe because the Chaldeans had left. Alternate translation: "Surely we are safe because the Chaldeans are leaving us"

Jeremiah 37:10

they would get up
"the wounded men would get up"

Jeremiah 37:11

So it was
"It came about that." This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Jeremiah 37:12

a tract of land
"a piece of land" or "some land"

among his people
"among his relatives." Jeremiah was from the town of Anathoth in the land of Benjamin (Jeremiah 1:1).

Jeremiah 37:13

Benjamin Gate
This is the name of the gate.

Irijah
This is the name of a person.

generated on Tue Oct 24 10:45:40 2023

Shelemiah
See how you translated this man's name in Jeremiah 36:14.

Hananiah
See how you translated this man's name in Jeremiah 28:1.

deserting
escaping trouble and leaving people who need help

Jeremiah 37:14

deserting
This means escaping trouble and leaving people who need help.

Irijah
See how you translated this man's name in [Jeremiah 37:13]

officials
See how you translated this in Jeremiah 1:18.

Jeremiah 37:15

Jonathan the scribe
"Jonathan, who was a scribe." This is a man's name.

Jeremiah 37:16

Jeremiah was put into a dungeon
This can be stated in active form. Alternate translation: "the officials put Jeremiah into a room that was under the ground"

Jeremiah 37:17

brought him
"brought Jeremiah"

his house
the palace of King Zedekiah

You will be given into the hand of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how you translated similar words in [Jeremiah 32:4]

Jeremiah 37:18

How have I sinned against you ... prison?
Jeremiah uses this question to emphasize that he has not done anything wrong. Alternate translation: "I have not done anything wrong to you ... prison."

this people
the people of the kingdom of Judah

have placed
"have put"

Jeremiah 37:19

Where are your prophets, the ones who prophesied ... against this land?
Jeremiah uses this question to emphasize that the other prophets were lying but that he had done nothing wrong because he had told the truth. Alternate translation: "Your prophets who prophesied ... against this land were obviously wrong, but now it is clear that I was telling you the truth."

your prophets
The word "your" refers to King Zedekiah and the other people of the kingdom of Judah.

will not come against you or against this land
"will not attack you or attack this land"

Jeremiah 37:20

Let my plea for favor come before you
"Hear me plead for mercy and do as I ask." See how you translated "their pleas for mercy will come before Yahweh" in Jeremiah 36:7.

the house of Jonathan the scribe
"the house of Jonathan, who is a scribe." See how you translated this in Jeremiah 37:15.

Jeremiah 37:21

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

A loaf of bread was given him
This can be translated in active form. Alternate translation: "His servants also gave Jeremiah a loaf of bread"

from the street of the bakers
"from the street where the bakers worked"

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Chapter 38

1 Shephatiah son of Mattan, Gedaliah son of Pashhur, Jehukal son of Shelemiah, and Pashhur son of Malkijah heard the words that Jeremiah was declaring to all the people. He was saying, **2** "Yahweh says this: Anyone staying in this city will be killed by sword, famine, and plague. But anyone who goes out to the Chaldeans will survive. His life will be his loot, but he will survive. **3** Yahweh says this: This city will be given into the hand of the army of the king of Babylon, and he will capture it." **4** So the officials said to the king, "Let this man die, for in this way he is weakening the hands of the fighting men who remain in this city, and the hands of all the people. He is proclaiming these words, for this man is not working for safety for this people, but disaster." **5** So King Zedekiah said, "Look, he is in your hand since there is no king able to resist you." **6** Then they took Jeremiah and threw him into the cistern of Malkijah, son of the king. The cistern was in the courtyard of the guard. They lowered Jeremiah down on ropes. There was no water in the cistern, but it was muddy, and he sank down into the mud.

7 Now Ebed-Melek the Cushite was one of the eunuchs in the king's house. He heard that they had placed Jeremiah in the cistern. Now the king was sitting at the Benjamin Gate. **8** So Ebed-Melek went from the king's house and spoke with the king. He said, **9** "My master the king, these men have done evil with the way they have treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger, since there is no more food in the city." **10** Then the king gave a command to Ebed-Melek the Cushite. He said, "Take command of thirty men from here and take Jeremiah the prophet out of the cistern before he dies." **11** So Ebed-Melek took command of those men and went to the king's house, to a storeroom for clothing under the house. From there he took rags and worn-out clothing and then let them down by ropes to Jeremiah in the cistern. **12** Ebed-Melek the Cushite said to Jeremiah, "Put the rags and worn-out clothing under your arms and on top of the ropes." So Jeremiah did so. **13** Then they pulled Jeremiah by the ropes. In this way they brought him up from the cistern. So Jeremiah stayed in the courtyard of the guard.

14 Then King Zedekiah sent word and brought Jeremiah the prophet to himself, to the third entrance in the house of Yahweh. The king said to Jeremiah, "I want to ask you something. Do not keep the answer from me." **15** Jeremiah said to Zedekiah, "If I answer you, will you not certainly kill me? But if I give you advice, you will not listen to me." **16** But King Zedekiah swore to Jeremiah in private and said, "As Yahweh lives, the one who made us, I will not kill you or give you into the hand of those men who are seeking your life."

17 So Jeremiah said to Zedekiah, "Yahweh, God of hosts, God of Israel, says this: If you indeed go out to the officials of the king of Babylon then you will live, and this city will not be burned. You and your family will live. **18** But if you do not go out to the officials of the king of Babylon, then this city will be given into the hand of the Chaldeans. They will burn it, and you will not escape from their hand." **19** King Zedekiah said to Jeremiah, "But I am afraid of the Jews who have deserted to the Chaldeans, because I might be given over into their hand, for them to treat me badly." **20** Jeremiah said, "They will not give you over to them. Obey the message from Yahweh that I am telling you, so that things will go well for you, and so that you will live. **21** But if you refuse to go out, this is what Yahweh has shown me. **22** Look! All the women who are left in your house, king of Judah, will be brought out to the officials of the king of Babylon. These women will say to you,

'You have been deceived by your men of peace;
they have ruined you.
Your feet are now sunk into the mud,
and your friends will turn away from you.'

23 For all of your wives and children will be brought out to the Chaldeans, and you yourself will not escape from their hand. You will be captured by the hand of the king of Babylon, and this city will be burned."

24 Then Zedekiah said to Jeremiah, "Do not inform anyone about these words, so that you do not die. **25** If the officials hear that I have talked with you, and if they come and say to you, 'Tell us what you said to the king and do not hide it from us, or we will kill you,' **26** then you must say to them, 'I made a humble plea before the king that he would not return me to the house of Jonathan to die there.'" **27** Then all the officials came to Jeremiah and questioned him, so he answered them as the king had commanded him. So

generated on Tue Oct 24 10:45:40 2023

they stopped talking with him, because they had not heard the conversation between Jeremiah and the king. **28** So Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.

Jeremiah 38 General Notes

Special concepts in this chapter

Surrender and live
If the king obeyed God and surrendered to the Babylonians, he would be allowed to live and the city would not be burned. But if he refused, he would be captured and the city burned. This took faith that Yahweh was using this ungodly, Gentile nation. (See: faith and godly)

Jeremiah 38:1

Shephatiah ... Mattan, Gedaliah ... Pashhur, Jehukal ... Shelemiah ... Pashhur ... Malkijah
men's names

Jeremiah 38:2

Anyone staying in this city will be killed by sword, famine, and plague
This can be translated in active form. Alternate translation: "Anyone staying in this city will die by sword, famine, and plague" or "I will kill anyone staying in this city with sword, famine, and plague"

His life will be his loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. See how you translated a similar phrase in [Jeremiah 21:9]

Jeremiah 38:3

This city will be given into the hand of the army of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: "I will allow the army of the king of Babylon to conquer Jerusalem"

he will capture it
The reader should understand that others will help the king of Babylon capture the city. "his army will capture it"

Jeremiah 38:4

Let this man die
"Order someone to kill this man"

he is weakening the hands of the fighting men who remain in this city, and the hands of all the people
Weak hands are a metonym for a person who is afraid. Alternate translation: "he is causing the soldiers and all the people in the city to lose courage"

for this man is not working for safety for this people, but disaster
"for Jeremiah is not working to help this people be safe, but he is working for bad things to happen to this people"

Jeremiah 38:5

Look
"Listen carefully"

he is in your hand
The hand is a metonym for the power that the hand has. Alternate translation: "you are able do whatever you want with him"

Jeremiah 38:6

they ... threw him into the cistern
They literally "lowered Jeremiah down on ropes," but the word "threw" is an exaggeration to say that they treated him roughly. Your language may have another way of saying this. Alternate translation: "they ... roughly pushed him into the cistern"

cistern
a deep hole in the ground where people collect and store rain water

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

They lowered Jeremiah down on ropes
This tells how "they threw him into the cistern."

Jeremiah 38:7

Now Ebed-Melek
The word "now" is used here to mark a stop in the main story. Here the narrator starts to tell a new part of the story.

generated on Tue Oct 24 10:45:40 2023

Ebed-Melek the Cushite
This is the name of a man from Cush.

Now the king
Here the word "now" marks a stop in the main story. Here the narrator tells background information about what the king was doing.

sitting at the Benjamin Gate
King Zedekiah was probably hearing and judging legal cases.

Benjamin Gate
This is an entrance into the city of Jerusalem that people named after Benjamin, Jacob's son.

Jeremiah 38:8

General Information:
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Jeremiah 38:9

General Information:
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Jeremiah 38:10

thirty men
"30 men"

Jeremiah 38:11

let them down by ropes
"used ropes to lower them down"

Jeremiah 38:12

under your arms and on top of the ropes
"between your arms and the ropes"

Jeremiah 38:13

they pulled Jeremiah
Here the word "they" refers to some of the thirty men who were with Ebed-Melech.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 38:14

General Information:
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Jeremiah 38:15

If I answer you, will you not certainly kill me?
Jeremiah uses this question to express his belief that the king will kill him if he answers truthfully. Alternate translation: "If I tell you the truth, you will certainly kill me"

Jeremiah 38:16

As Yahweh lives, the one who made us
"as surely as Yahweh, the one who made us, is alive." This is a way of making a solemn promise. The king says it to emphasize that what he is about to say next is true. See how you translated "As Yahweh lives" in [Jeremiah 4:2]

I will not ... give you into the hand of those men
Here the word "hand" refers to the men's control or power. Alternate translation: "I will not ... allow those men to capture you"

seeking your life
This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21]

Jeremiah 38:17

God of Israel
The name of the people group is metonym for the people of that group. Alternate translation: "God of the people of Israel"

this city will not be burned
This can be translated in active form. Alternate translation: "the Babylonian army will not burn this city"

Jeremiah 38:18

this city will be given into the hand of the Chaldeans
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how similar words are translated in [Jeremiah 38:2]

you will not escape from their hand
The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "you will not escape from their power"

Jeremiah 38:19

deserted
escaped trouble and left people who needed help. See how you translated this in Jeremiah 37:13.

I might be given over into their hand
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: "the

generated on Tue Oct 24 10:45:40 2023

Chaldeans might put me under the control of the people of Judah who have deserted" or "the Chaldeans might allow the people of Judah who have deserted to do whatever they want with me"

for them to treat me badly
Here the word "them" refers to the people of Judah who have deserted.

Jeremiah 38:20

They will not give you over to them
"The Chaldeans will not give you over to the Judeans." Here "you" refers to Zedekiah.

Jeremiah 38:21

this is what Yahweh has shown me
Here the word "this" refers to what Jeremiah will say next.

Jeremiah 38:22

General Information:
Jeremiah continues speaking with King Zedekiah.

All the women who are left ... will be brought out to the officials of the king of Babylon
The reader should understand that the officials will take these women as slaves. Alternate translation: "Soldiers will bring all the women who are left ... out to the officials of the king of Babylon"

You have been deceived by your men of peace
This can be translated in active form. Alternate translation: "Your men of peace have deceived you"

men of peace
This is an ironic term for people whom the speaker thought were friends but turned out to be enemies. See how you translated it in [Jeremiah 20:10]

Your feet are now sunk into the mud
The king is now helpless.

Jeremiah 38:23

For all of your wives and children will be brought out to the Chaldeans
The reader should understand that the officials will take these people as slaves. Alternate translation: "Soldiers will bring your wives and children out to the Chaldeans"

will not escape from their hand
The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "will not escape from their power"

You will be captured by the hand of the king of Babylon, and this city will be burned
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. The reader should probably understand that many people will help the king do this. Alternate translation: "The army of the king of Babylon will capture you and will burn the city"

Jeremiah 38:24

General Information:
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Jeremiah 38:25

General Information:
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Jeremiah 38:26

Jonathan
See how you translated this man's name in Jeremiah 37:15.

Jeremiah 38:27

the conversation between Jeremiah and the king
The abstract noun "conversation" can be translated as a verb. Alternate translation: "what Jeremiah and the king said to each other"

Jeremiah 38:28

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

until the day Jerusalem was captured
This can be translated in active form. Alternate translation: "until the day that the Babylonian army captured Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 In the ninth year and tenth month of Zedekiah king of Judah, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and besieged it. **2** In the eleventh year and fourth month of Zedekiah, on the ninth day of the month, the city was broken into. **3** Then all the officials of the king of Babylon came and sat in the middle gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim an important official, and Nebo-Sarsekim a high official, and all the remaining officials of the king of Babylon.

4 It happened that when Zedekiah, king of Judah, and all his fighting men saw them, they fled. They went out at night from the city by the king's garden path, through the gate between the two walls. The king went out in the direction of the Arabah. **5** But the army of Chaldeans pursued them and overtook Zedekiah in the plains of the Jordan River valley near Jericho. Then they captured him and brought him up to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where Nebuchadnezzar passed sentence on him. **6** The king of Babylon slaughtered Zedekiah's sons before his own eyes at Riblah. He also slaughtered all the noblemen of Judah. **7** Then he put out Zedekiah's eyes and bound him in bronze chains in order to take him to Babylon. **8** Then the Chaldeans burned the king's house and the people's houses. They also tore down the walls of Jerusalem. **9** Nebuzaradan, the commander of the king's bodyguards, took into exile in Babylon the rest of the people who were left in the city. This included the people who had deserted to the Chaldeans and the rest of the people who were left in the city. **10** But Nebuzaradan the commander of the king's bodyguards allowed the poorest people who had nothing for themselves to remain in the land of Judah. He gave them vineyards and fields on that same day.

11 Nebuchadnezzar the king of Babylon had given an order about Jeremiah to Nebuzaradan the commander of the king's bodyguards. He had said, **12** "Take him and care for him. Do not harm him. Do for him anything he tells you." **13** So Nebuzaradan the commander of the king's bodyguards, Nebushazban the high eunuch, Nergal-Sharezer the high official, and all the most important officials of the king of Babylon sent men out. **14** Their men took Jeremiah from the courtyard of the guard and entrusted him to Gedaliah son of Ahikam son of Shaphan, to take him home, so Jeremiah stayed among the people.

15 Now the word of Yahweh came to Jeremiah while he was under arrest in the courtyard of the guard, saying, **16** "Speak to Ebed-Melek the Cushite and say, 'Yahweh of hosts, God of Israel, says this: See, I am about to carry out my words against this city for disaster and not for good. For they will all come true before you on that day. **17** But I will rescue you on that day—this is Yahweh's declaration—and you will not be given into the hand of the men whom you fear. **18** For I will certainly rescue you. You will not fall by the sword. Your life will be your loot since you trust in me—this was Yahweh's declaration.'"

Jeremiah 39 General Notes

Structure and formatting

The prophesied destruction of Jerusalem is over and the actual conquering of the Promised Land by Babylon begins in this chapter. (See: prophet and promisedland)

Jeremiah 39:1

came ... against Jerusalem
"came to attack Jerusalem"

In the ninth year and tenth month of Zedekiah king of Judah
This is after Zedekiah had been king of Judah for eight years, in the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars. Alternate translation: "In the tenth month of the ninth year that Zedekiah was king of Judah"

ninth ... tenth
See:

Jeremiah 39:2

In the eleventh year and fourth month of Zedekiah, on the ninth day of the month
This is after Zedekiah had been king of Judah for more than ten years, in the fourth month of the Hebrew calendar. The eleventh day is near the beginning of July on Western calendars. Alternate translation: "On the ninth day of the fourth month of the eleventh year that Zedekiah was king"

generated on Tue Oct 24 10:45:40 2023

eleventh ... fourth
See:

Jeremiah 39:3

Nergal-Sharezer ... Samgar ... Nebo-Sarsekim
These are the names of men.

in the middle gate
"in the middle entrance to the city." It was common for leaders to sit at the gate of the city to discuss important matters.

Jeremiah 39:4

They went out at night from the city by the king's garden path
"They left the city at night going out on a path in the king's garden"

Jeremiah 39:5

the plains of the Jordan River valley
This is the flat land at the southern end of the valley.

at Riblah in the land of Hamath
Riblah was a town in the territory of Hamath, which is in Syria.

pursued them and overtook
"followed them and caught"

passed sentence on him
"decided how to punish him"

Jeremiah 39:6

slaughtered Zedekiah's sons before his own eyes
The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king's soldiers killed Zedekiah's sons"

Jeremiah 39:7

he put out Zedekiah's eyes
"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

Jeremiah 39:8

the king's house
Zedekiah's house

the people's houses
the houses that had belonged to the people of Jerusalem

Jeremiah 39:9

Nebuzaradan
This is the name of a man.

the king's bodyguards
"Nebuchadnezzar's guards"

the rest of the people who were left in the city
This is probably a generalization. Alternate translation: "the people who were still living in the city"

Jeremiah 39:10

who had nothing for themselves
The word "nothing" is probably an exaggeration. Alternate translation: "who owned nothing of great value"

Jeremiah 39:11

General Information:
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Jeremiah 39:12

General Information:
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Jeremiah 39:13

Nebushazban
a man's name

sent men out
They sent them out to get Jeremiah. This can be stated explicitly. Alternate translation: "sent men out to get Jeremiah"

Jeremiah 39:14

Gedaliah ... Ahikam ... Shaphan
These are the names of men.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

among the people
You may need to make explicit which people the speaker is speaking of. Alternate translation: "among the people who remained in Judah"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 39:15

General Information:
This story happened before the events in the first part of the chapter.

Now
This word is used here to mark a return to the main story. Here the narrator tells what Yahweh had said to Jeremiah after Nebuchadnezzar gave the orders about Jeremiah

the word of Yahweh came to Jeremiah while he was ... guard, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 39:16

Ebed-Melek the Cushite
See how you translated this man's name in Jeremiah 38:7.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to carry out my words against this city for disaster and not for good
"I am bringing disaster, not good, against this city, just as I said I would"

For they will all come true before you on that day
"For you will see it all happen on that day"

Jeremiah 39:17

General Information:
Yahweh continues speaking to Jeremiah.

you will not be given into the hand of the men whom you fear
Here "hand" refers to power or control. This can be translated in active form. Alternate translation: "the men you fear will not harm you" or "I will not allow anyone to put you under the control of the people whom you fear"

Jeremiah 39:18

You will not fall by the sword
The sword is a metonym for dying in war. Alternate translation: "No one will kill you with their sword" or "You will not die in war"

Your life will be your loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. See how you translated a similar phrase in [Jeremiah 21:9]

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 The word came to Jeremiah from Yahweh after Nebuzaradan the commander of the king's bodyguards had released him at Ramah. He had found Jeremiah bound with chains among all the captives of Jerusalem and Judah who were being carried into exile to Babylon. **2** The chief guard took Jeremiah and said to him, "Yahweh your God decreed this disaster for this place. **3** So Yahweh brought it about. He did just as he had decreed, since you people sinned against him and did not obey his voice. That is why this thing has happened to you people. **4** But now look! I have released you today from the chains that were on your hands. If it is good in your eyes to come with me to Babylon, come, and I will take care of you. But if it is not good in your eyes to come with me to Babylon, then do not do so. Look at all the land before you. Go where it is good and right in your eyes to go." **5** When Jeremiah did not reply, Nebuzaradan said, "Go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the cities of Judah. Stay with him among the people or go wherever it is good in your eyes to go." The commander of the king's bodyguards gave him food and a gift, and then sent him away. **6** So Jeremiah went to Gedaliah son of Ahikam, at Mizpah. He stayed with him among the people who were left behind in the land.

7 Now some commanders of Judean soldiers who were still in the countryside—they and their men—heard that the king of Babylon had made Gedaliah son of Ahikam governor over the land. They also heard that he had put him in charge of the men, women, and children who were the poorest people in the land, those who had not been exiled to Babylon. **8** So they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah; Johanan and Jonathan, sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jaazaniah son of the Maakathite—they and their men. **9** Gedaliah son of Ahikam son of Shaphan took an oath to them and to their men and said to them, "Do not be afraid to serve the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you. **10** Look, I am living in Mizpah to meet with the Chaldeans who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you have occupied." **11** Then all the Jews in Moab, among the people of Ammon, and in Edom, and in every land heard that the king of Babylon had allowed a remnant of Judah to stay, that he had appointed Gedaliah son of Ahikam son of Shaphan over them. **12** So all the Jews returned from every place where they had been scattered. They came back to the land of Judah, to Gedaliah at Mizpah. They harvested wine and summer fruit in great abundance.

13 Johanan son of Kareah and all the army commanders in the countryside came to Gedaliah at Mizpah. **14** They said to him, "Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?" But Gedaliah son of Ahikim did not believe them. **15** So Johanan son of Kareah spoke privately to Gedaliah in Mizpah and said, "Allow me to go kill Ishmael son of Nethaniah. No one will suspect me. Why should he kill you? Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?" **16** But Gedaliah son of Ahikam said to Johanan son of Kareah, "Do not do this thing, for you are telling lies about Ishmael."

Jeremiah 40 General Notes

Structure and formatting

Peace in Judah

After Babylon conquered Jerusalem, this chapter reveals an unfolding peace in the area. Ammon, who was supposed to be Judah's ally against Babylon, probably sought to distract Babylon from attacking them by ruining the peace in the region of Judah.

Jeremiah 40:1

The word came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated this in [Jeremiah 32:1]

Nebuzaradan

This is the name of a man. See how you translated this in [Jeremiah 39:9]

who were being carried into exile to Babylon

This can be stated in active form. Alternate translation: "whom the soldiers were about to take to Babylon as exiles"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 40:2

General Information:
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Jeremiah 40:3

this thing
"this disaster"

Jeremiah 40:4

But now look!
Nebuzaradan says this to bring Jeremiah's attention to the present moment.

it is good in your eyes
"Eyes" here is a metonym for what the person thinks. Alternate translation: "it is what you consider to be right"

Jeremiah 40:5

Gedaliah ... Ahikam ... Shaphan
These are the names of men. See how you translated this in Jeremiah 39:14.

among the people
"among the Judeans"

it is good in your eyes
"Eyes" here is a metonym for what the person thinks. Alternate translation: "it is what you consider to be right"

Jeremiah 40:6

who were left behind in the land
"who stayed in Judah"

Jeremiah 40:7

Now
This marks a new part of the story.

those who had not been exiled to Babylon
This can be translated in active form. Alternate translation: "those whom the enemy soldiers had not sent to Babylon"

Jeremiah 40:8

Ishmael ... Nethaniah ... Johanan ... Jonathan ... Kareah ... Seraiah ... Tanhumeth ... Ephai ... Jaazaniah
These are the names of men.

Netophathite ... Maakathite
people from the regions of Netophah and Maakah

Jeremiah 40:9

took an oath to them
"swore to the Judean commanders"

Jeremiah 40:10

Look
"Listen carefully" or "Pay attention"

summer fruit
"fruit that becomes ripe during the summer"

you have occupied
"you have taken over." "Occupy" here is a military term. Gedaliah was talking to soldiers (Jeremiah 40:7) who may have conquered or otherwise taken control of cities.

Jeremiah 40:11

remnant of Judah
"remnant of the people of Judah"

had appointed ... over them
"had put ... in charge of them"

Gedaliah son of Ahikam son of Shaphan
See how you translated this in Jeremiah 39:14.

over them
"over the people of Judah"

Jeremiah 40:12

where they had been scattered
This can be translated in active form. Alternate translation: "where the Babylonians had driven them"

wine and summer fruit in great abundance
"a huge amount of grapes and summer fruit"

summer fruit
"fruit that becomes ripe during the summer." See how you translated this in Jeremiah 40:10.

Jeremiah 40:13

Johanan ... Kareah
See how you translated these names in [Jeremiah 40:8]

Gedaliah
See how you translated this man's name in [Jeremiah 39:14]

generated on Tue Oct 24 10:45:40 2023

Jeremiah 40:14

Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?
Johanan and the commanders use a rhetorical question to warn Gedaliah. It can be translated as a statement. Alternate translation: "You need to understand that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you!"

Baalis
This is the name of a man.

Ishmael ... Nethaniah
Translate these names as in Jeremiah 40:8.

Ahikim
See how you translated this name in Jeremiah 26:24.

Jeremiah 40:15

Johanan ... Kareah
See how you translated these men's names in [Jeremiah 40:8]

Gedaliah
See how you translated this name in Jeremiah 39:14.

Ishmael ... Nethaniah
See how you translated these men's names in Jeremiah 40:8.

No one will suspect me
"No one will think that I did it"

Why should he kill you?
Johanan uses a rhetorical question to try to change Gedaliah's thinking. It can be translated as a statement. Alternate translation: "You should not allow him to kill you."

Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?
Johanan uses a rhetorical question to try to get Gedaliah to think about what will happen if Gedaliah does what Gedaliah is planning to do. Alternate translation: "If you do this, all of Judah that has been gathered to you will be scattered and the remnant of Judah will be destroyed."

all of Judah
The word "all" is a generalization. Alternate translation: "many of the people of Judah"

that has been gathered to you
This can be translated in active form. Alternate translation: "who have come to you" or "whom Yahweh has brought to you"

to be scattered
This can be translated in active form. Alternate translation: "to have the Chaldeans scatter them" or "to flee away to many different lands"

the remnant of Judah destroyed
This can be translated in active form. Alternate translation: "allow the Chaldeans to destroy the remnant of Judah" or "and allow the remnant of Judah to perish"

remnant of Judah
"remnant of the people of Judah." See how you translated this in Jeremiah 40:11.

Jeremiah 40:16

Ahikam
See how you translated this name in Jeremiah 26:24.

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, and some officers of the king, came—ten men were with him—to Gedaliah son of Ahikam, at Mizpah. They ate food together there in Mizpah. **2** But Ishmael son of Nethaniah, and the ten men who were with him rose up and attacked Gedaliah son of Ahikam son of Shaphan, with the sword. Ishmael killed Gedaliah, whom the king of Babylon had put in charge of the land. **3** Then Ishmael killed all the Jews who were with Gedaliah in Mizpah and the Chaldean fighting men found there.

4 Then it was the second day after the killing of Gedaliah, but no one knew. **5** Some men came from Shechem, from Shiloh, and from Samaria—eighty men who had shaved their beard, torn their clothes, and cut themselves—with food offerings and frankincense in their hands to go to the house of Yahweh. **6** So Ishmael son of Nethaniah went out from Mizpah to meet them as they went, walking and weeping. Then it happened that as he encountered them, he said to them, "Come to Gedaliah son of Ahikam!" **7** It came about that when they came into the city, Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him. **8** But there were ten men among them who said to Ishmael, "Do not kill us, for there are provisions of ours in a field: Wheat and barley, oil and honey." So he did not kill them with their other companions. **9** The cistern where Ishmael threw all the dead bodies that he had killed, was a large cistern that King Asa dug to make a defense against King Baasha of Israel. Ishmael son of Nethaniah filled it in with the dead. **10** Next Ishmael captured all the people who remained in Mizpah, the king's daughters and all the people who were left in Mizpah whom Nebuzaradan the chief guard had assigned to Gedaliah son of Ahikam. So Ishmael son of Nethaniah captured them and went to cross over to the people of Ammon.

11 But Johanan son of Kareah and all the army commanders with him heard of all the harm that Ishmael son of Nethaniah had done. **12** So they took all their men and went to fight against Ishmael son of Nethaniah. They found him at the great pool of Gibeon. **13** Then it happened that when all the people who were with Ishmael saw Johanan son of Kareah and all the army commanders who were with him, they were very happy. **14** So all the people whom Ishmael had captured at Mizpah turned around and went to Johanan son of Kareah.

15 But Ishmael son of Nethaniah fled with eight men from Johanan. He went to the people of Ammon. **16** Johanan son of Kareah and all the army commanders with him took from Mizpah all the people who had been rescued from Ishmael son of Nethaniah. This was after Ishmael had killed Gedaliah son of Ahikam. Johanan and his companions took the strong men, the fighting men, the women and children, and the eunuchs who had been rescued at Gibeon. **17** Then they went and stayed for a while in Geruth Kimham, which is near Bethlehem. They were going to go to Egypt **18** because of the Chaldeans. They were afraid of them since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had put in charge of the land.

Jeremiah 41 General Notes

Special concepts in this chapter

Life in Judah

This chapter explains what life was like in Judah after the Babylonian conquest. It was a difficult and dangerous time, but some of the faithful remained in the Promised Land. (See: faithful and promisedland)

Jeremiah 41:1

it happened that

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Ishmael son of Nethaniah

See how you translated these men's names in [Jeremiah 40:8]

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Elishama
This is the name of a man.

Jeremiah 41:2

Gedaliah son of Ahikam son of Shaphan
See how you translated these men's names in [Jeremiah 39:14]

in charge of the land
Here "land" represents the people. Alternate translation: "in charge of the people of Judah"

Jeremiah 41:3

Then Ishmael killed
Here "Ishmael" represents himself and the ten men with him. Alternate translation: "Then Ishmael and the ten men with him killed"

the Chaldean fighting men found there
This can be stated in active form. Alternate translation: "also the Chaldean soldiers there"

Jeremiah 41:4

the second day after
The word "second" is the ordinal form of the number 2. Possible meanings are 1) "the day after" or 2) "two days after"

Jeremiah 41:5

eighty men
"80 men"

in their hands
Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: "in their possession"

to go to the house of Yahweh
"to go worship Yahweh at his temple"

Jeremiah 41:6

to meet them
"to meet the 80 men"

Then it happened
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

Jeremiah 41:7

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him
It is stated it in Jeremiah 41:8 that Ishmael and his men did not kill all 80 men. You can state here that they killed most of the 80 men. Alternate translation: "Ishmael son of Nethaniah, and the men who were with him, killed most of the 80 men and threw them into a pit"

Jeremiah 41:8

ten men among them
The word "them" refers to the 80 men.

for there are provisions of ours in a field
It is implied that they would give their provisions to Ishmael and his men. Alternate translation: "for we will give you our provisions that we have hidden in a field"

provisions
supplies to be used to provide for future needs

Jeremiah 41:9

The cistern where Ishmael ... against King Baasha of Israel
This is background information about the cistern that Ishmael used. King Asa had his men dig the cistern so his people would have a water supply when King Baasha attacked them.

that King Asa dug
Here King Asa represents his men. Alternate translation: "that King Asa ordered his men to dig"

against King Baasha of Israel
Here King Baasha represents himself and his army. Alternate translation: "against Baasha, king of Israel, and his army"

Ishmael son of Nethaniah filled it
Here Ishmael represents himself and all of his men. Alternate translation: "Ishmael and his men filled it"

with the dead
This nominal adjective can be stated as an adjective. Alternate translation: "with those who were dead" or "with those they had killed"

Jeremiah 41:10

Ishmael captured
Here Ishmael represents himself and his men. Alternate translation: "Ishmael and his men captured"

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

went to cross over to the people of Ammon
"traveled towards the land of the Ammonites"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 41:11

Ishmael son of Nethaniah
Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men"

Jeremiah 41:12

Ishmael son of Nethaniah ... found him
Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men ... found them"

Jeremiah 41:13

Then it happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when all the people who were with Ishmael
Here "people" refers to those whom Ishmael and his men had captured.

Jeremiah 41:14

whom Ishmael had captured
Here "Ishmael" represents himself and all of his men. Alternate translation: "whom Ishmael and his men had captured"

Jeremiah 41:15

He went to the people of Ammon
"He" refers to Ishmael who represents himself and the eight men with him. Alternate translation: "They went to the people of Ammon"

Jeremiah 41:16

who had been rescued
This can be stated in active form. Alternate translation: "whom they had rescued"

This was after Ishmael had killed Gedaliah son of Ahikam
The author stops the story to refer to a previous event so that the order of events are understood.

the strong men, the fighting men
These both refer to soldiers. Alternate translation: "the soldiers"

who had been rescued at Gibeon
This can be stated in active form. Alternate translation: "whom they had rescued at Gibeon"

Jeremiah 41:17

they went
"Johanan, his companions, and all the people they rescued went"

Geruth Kimham
This is the name of a place.

Jeremiah 41:18

because of the Chaldeans
It is implied that they were afraid that the Chaldeans would attack them. Alternate translation: "because they thought the Chaldeans may attack them"

in charge of the land
Here "land" represents the people. Alternate translation: "in charge of the people of Judah"

generated on Tue Oct 24 10:45:40 2023

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Chapter 42

1 Then all the army commanders and Johanan son of Kareah, Jezaniah son of Hoshaiah, and all the people from the least to the greatest approached Jeremiah the prophet. **2** They said to him, "Let our plea for favor come before you. Pray for us to Yahweh your God for these people who remain since we are so few in number, as you see. **3** Ask Yahweh your God to tell us the way we should go and what we should do." **4** So Jeremiah the prophet said to them, "I have heard you. Look, I will pray to Yahweh your God as you have requested. Whatever Yahweh answers, I will tell you. I will keep nothing back from you." **5** They said to Jeremiah, "May Yahweh be a true and faithful witness against us, if we do not do everything that Yahweh your God tells us to do. **6** Whether it is good or if it is bad, we will obey the voice of Yahweh our God, to whom we are sending you, so that it may be well with us when we obey the voice of Yahweh our God."

7 At the end of ten days, the word of Yahweh came to Jeremiah. **8** So Jeremiah called to Johanan son of Kareah and all the army commanders with him, and to all the people from the least to the greatest. **9** Then he said to them, "This is what Yahweh, the God of Israel—to whom you sent me so I might lay your pleas before him—says, **10** 'If you go back and live in this land, then I will build you and not tear you down; I will plant you and not pull you up, for I will relent concerning the disaster that I have brought on you. **11** Do not fear the king of Babylon, whom you are fearing. Do not fear him—this is Yahweh's declaration—since I am with you to save you and rescue you from his hand. **12** For I will give you mercy. I will have compassion on you, and I will bring you back to your land. **13** But suppose that you say, "We will not stay in this land"—if you do not listen to my voice, the voice of Yahweh your God. **14** Suppose that you say, "No! We will go to the land of Egypt, where we will not see any war, where we will not hear the sound of the ram's horn, and we will not go hungry for food. We will live there." **15** Now listen to this word of Yahweh, you remnant of Judah. Yahweh of hosts, God of Israel, says this, 'If you actually set out to go to Egypt, to go and live there, **16** then the sword that you fear will overtake you there in the land of Egypt. The famine that you are anxious about will pursue you to Egypt, and you will die there. **17** So it will happen that all the men who set out to go to Egypt to live there will die by sword, famine, or plague. There will be no survivor of them, no one to escape the disaster that I will bring on them.

18 For Yahweh of hosts, God of Israel, says this: Just as my wrath and my fury were poured out on the inhabitants of Jerusalem, in the same way my fury will be poured out on you if you go to Egypt. You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable, and you will not see this place again.'" **19** Then Jeremiah said, "Yahweh has spoken concerning you—the remnant of Judah. Do not go to Egypt! You certainly know that I have been a witness against you today. **20** For you fatally deceived yourselves when you sent me to Yahweh your God and said, 'Pray to Yahweh our God for us. Everything that Yahweh our God says, tell us, and we will carry it out.' **21** For I have reported to you today, but you have not listened to the voice of Yahweh your God or to anything about which he sent me to you. **22** So now, you should certainly know that you will die by sword, famine, and plague in the place where you desired to go to live."

Jeremiah 42 General Notes

Special concepts in this chapter

Life in Babylon

The remaining army commanders, who scattered after the Babylonian victory, asked Jeremiah to ask Yahweh about where they should go. Yahweh encouraged them to go to Babylon because they would soon return to the Promised Land. They would be punished if they went to Egypt or anywhere else. (See: promisedland)

Jeremiah 42:1

Johanan ... Kareah

See how you translated these men's names in [Jeremiah 40:13]

Jezaniah ... Hoshaiah

These are the names of men.

generated on Tue Oct 24 10:45:40 2023

all the people from the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. Alternate translation: "all the people from every social status" or "all the people, including the least important and the most important people"

all the people
Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. Alternate translation: "many other people"

Jeremiah 42:2

Let our plea for favor come before you
"Let us present our urgent request to you." The abstract noun "pleas" can be stated as a verb. Alternate translation: "Listen as we plead with you for your favor"

Jeremiah 42:3

General Information:
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Jeremiah 42:4

Look
"Pay attention to what I am about to tell you"

I will keep nothing back from you
The phrase "keep nothing back from you" is an idiom that means to tell someone everything. This can be stated in positive form. Alternate translation: "I will tell you everything the Lord tells me"

Jeremiah 42:5

May Yahweh be
This is a way of beginning an oath. Alternate translation: "We ask Yahweh to be" or "Yahweh will be"

true and faithful
Here these words share similar meanings. They describe Yahweh as a witness whom no one will be able to contradict. Alternate translation: "trustworthy"

Jeremiah 42:6

Whether it is good or if it is bad
The people mention both extremes to emphasize that they will obey no matter what Yahweh's answer is. Alternate translation: "Whatever he answers"

the voice of Yahweh our God
Here "voice" represents what Yahweh says. Alternate translation: "what Yahweh our God says" or "we will obey Yahweh our God"

Jeremiah 42:7

the word of Yahweh came to Jeremiah
This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2]

Jeremiah 42:8

to all the people from the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. See how you translated this in [Jeremiah 42:1]

to all the people
Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. Alternate translation: "to many other people"

Jeremiah 42:9

General Information:
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Jeremiah 42:10

I will build you and not tear you down
Yahweh refers to the people of Israel like a wall that can be built or torn down. Alternate translation: "I will cause you to prosper and I will not destroy you"

I will plant you and not pull you up
Yahweh uses another example to express how he will cause the people of Israel to prosper and not be destroyed. He refers to them like a plant in the same way he referred to them as a wall.

I will relent concerning the disaster that I have brought on you
A disaster is here spoken of as something that a person can put onto someone else. Alternate translation: "I have changed my mind about the disaster that I have caused to happen to you"

Jeremiah 42:11

to save you and rescue you
The words "save" and "rescue" mean the same thing and emphasize that Yahweh will, indeed, save. Alternate translation: "to save you completely"

generated on Tue Oct 24 10:45:40 2023

rescue you from his hand
Here the word "hand" refers to power and authority. Alternate translation: "rescue you from his power" or "rescue you from him"

Jeremiah 42:12

General Information:
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Jeremiah 42:13

if you do not listen to my voice, the voice of Yahweh your God
Here "voice" represents a command. To not obey is like the people did not hear Yahweh's command. Alternate translation: "if you do not obey my commands, even though I am Yahweh, your God"

Jeremiah 42:14

where we will not see any war, where we will not hear the sound of the ram's horn
Both of these phrases describe being at war by the ability to see or hear it. Alternate translation: "where we will not experience the hardships of war"

we will not go hungry for food
Being hungry for food is used to describe famine.

Jeremiah 42:15

Now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

to this word of Yahweh
"to Yahweh's message"

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

set out to go to
"depart for" or "leave for"

Jeremiah 42:16

the sword that you fear will overtake you
Here "the sword" represents war. The Israelites experiencing war even if they go to Egypt is spoken of as if the sword would chase after the people catch up with them. Alternate translation: "you will experience the terrible results of war"

The famine that you are anxious about will pursue you to Egypt
The Israelites experiencing famine even in Egypt is spoken of as if famine would chase after them. Alternate translation: "You worry about famine in Israel but if you go to Egypt you will suffer from famine there"

Jeremiah 42:17

all the men who set out
The men are used to refer to all the people because they are the leaders in their families. Alternate translation: "anyone who sets out"

the disaster that I will bring on them
Causing a disaster is spoken of as if disaster were an object that is brought to a person. Alternate translation: "the disaster that I will cause to happen to them"

Jeremiah 42:18

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

my wrath and my fury were poured out on the inhabitants of Jerusalem
Yahweh punishing people because he is very angry is spoken of as if wrath and fury were liquids that he poured out on the people. This can be stated in active form. Alternate translation: "I became very angry and punished the people of Jerusalem"

my wrath and my fury
The words "wrath" and "fury" mean basically the same thing. Together they emphasize the intensity of his wrath. Alternate translation: "my terrible wrath"

in the same way my fury will be poured out on you
Yahweh punishing people because he is very angry is spoken of as if fury were a liquid that he pours out on the people. This can be stated in active form. Alternate translation: "I will became very angry and punish you"

You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable
All of these statements mean basically the same thing and emphasize how badly the nations will treat the people of Judah after Yahweh punishes them. Alternate translation: "People will be terrified when they see what has happened to you. They will curse and mock you"

Jeremiah 42:19

I have been a witness against you
The phrase "been a witness against" is an idiom that means to give a warning. Alternate translation: "I have warned you"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 42:20

we will carry it out
This is an idiom. Alternate translation: "we will do it"

Jeremiah 42:21

you have not listened
"you have not paid attention"

to the voice of Yahweh your God
Here "voice" represents what Yahweh commanded. Alternate translation: "to what Yahweh your God commanded"

Jeremiah 42:22

now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

you will die by sword
Here "sword" represents war. Alternate translation: "you will die in warfare"

in the place where you desired to go to live
They desired to live in Egypt. This can be stated explicitly. Alternate translation: "in Egypt, where you thought you would be safe"

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 It happened that Jeremiah finished proclaiming to all the people all the words of Yahweh their God that Yahweh their God had told him to say. **2** Azariah son of Hoshaiah, Johanan son of Kareah, and all the arrogant men said to Jeremiah, "You are telling lies. Yahweh our God has not sent you to say, 'Do not go to Egypt to live there.' **3** For Baruch son of Neriah is inciting you against us to deliver us into the hand of the Chaldeans, for you to cause our death and to make us captives in Babylon." **4** So Johanan son of Kareah, all the princes of the army, and all the people refused to listen to Yahweh's voice to live in the land of Judah. **5** Johanan son of Kareah and all the army commanders took away all the remnant of Judah who had returned from all the nations where they had been scattered to live in the land of Judah. **6** They took the men and women, the children and the king's daughters, and every person whom Nebuzaradan, the commander of the king's bodyguards, had let remain with Gedaliah son of Ahikam son of Shaphan. They also took Jeremiah the prophet and Baruch son of Neriah. **7** They went to the land of Egypt, to Tahpanhes, because they did not listen to Yahweh's voice.

8 So the word of Yahweh came to Jeremiah in Tahpanhes, saying, **9** "Take some large stones in your hand, and, in the sight of some Jewish men, hide them in the mortar in the pavement at the entrance to Pharaoh's house in Tahpanhes." **10** Then say to them, "Yahweh of hosts, God of Israel, says this, 'See, I am about to send messengers to bring Nebuchadnezzar king of Babylon, my servant. I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them. **11** For he will come and attack the land of Egypt. Anyone who is assigned to death will be given to death. Anyone who is assigned to captivity will be taken captive. Anyone who is assigned to the sword will be given to the sword. **12** Then I will light a fire in the temples of Egypt's gods. Nebuchadnezzar will burn them or capture them. He will clean out the land of Egypt just as shepherds clean vermin off their clothes. He will go out from that place in victory. [1]**13** He will break the stone pillars at Heliopolis in the land of Egypt. He will burn the temples of Egypt's gods.'"

Footnotes

43:12 [1]Instead of

Jeremiah 43 General Notes

Special concepts in this chapter

They did not believe Jeremiah

After Jeremiah prophesied the destruction of Judah, the people did not believe him. Judah was conquered and destroyed. Even after this, the people did not believe they would be safe in Babylon as Jeremiah prophesied. This is shocking. (See: prophet and believe)

Babylon invades Egypt

Babylon is described as invading part of Egypt. This would have been unthinkable for the people. It would have gotten their attention.

Other possible translation issues in this chapter

Symbolic actions

Jeremiah's burial of the stones was intended to be a symbolic action for the people. This was supposed to teach the people a lesson.

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generated on Tue Oct 24 10:45:40 2023

Jeremiah 43:1

It happened that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Jeremiah 43:2

Azariah
Possible meanings are 1) this is another name for Jezaniah in [Jeremiah 42:1]

Hoshaiah
See how you translated this man's name in [Jeremiah 42:1]

Johanan ... Kareah
See how you translated these men's names in [Jeremiah 40:13]

Jeremiah 43:3

inciting
to cause someone to act in a harmful or violent way

to deliver us into the hand of the Chaldeans
Here "hand" represents power or control. Alternate translation: "to give us over to the Chaldeans"

for you to cause our death and to make us captives in Babylon
The abstract noun "death" can be stated as "to kill." Alternate translation: "for you to cause the Chaldeans to either kill us or to take us as captives to Babylon"

Jeremiah 43:4

all the people
This probably did not include every individual there. The word "all" is a generalization that means many people. Alternate translation: "many of the people"

refused to listen to Yahweh's voice
Here "voice" represents commands. And here "to listen" means "to obey." Alternate translation: "would not obey Yahweh's command"

Jeremiah 43:5

where they had been scattered
This can be stated in active form. Alternate translation: "where Yahweh had scattered them"

Jeremiah 43:6

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

Gedaliah ... Ahikam ... Shaphan
See how you translated these men's names in [Jeremiah 39:14]

Jeremiah 43:7

Tahpanhes
See how you translated the name of this city in [Jeremiah 2:16]

Jeremiah 43:8

the word of Yahweh came to Jeremiah in Tahpanhes, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 43:9

in the sight of some Jewish men
The abstract noun "sight" can be expressed with the verb "watching." Alternate translation: "while some Jewish men are watching"

mortar
a substance used to hold bricks together

to Pharaoh's house
"to Pharaoh's royal building"

Jeremiah 43:10

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them
Both the king's "throne" and "pavilion" are used to refer to his royal authority. Alternate translation: "I will cause him to rule as king over the people of Egypt. He will place his throne and pavilion over these stones you have buried"

pavilion
a very large tent

Jeremiah 43:11

General Information:
Yahweh continues telling his message.

he will come
Here "he" refers to Nebuchadnezzar who represents his whole army. Alternate translation: "Nebuchadnezzar's army will come"

Anyone who is assigned to death will be given to death
The abstract noun "death" can be stated as "die." This can be stated in active form. Alternate

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translation: "Everyone will die whom I have decided must die"

Anyone who is assigned to captivity will be taken captive
This can be stated in active form. Alternate translation: "The Babylonians will take everyone captive whom I have decided must go into captivity"

Anyone who is assigned to the sword will be given to the sword
Here "sword" represents battle. This can be stated in active form. Alternate translation: "Everyone will die in battle whom I have decided will die in battle"

Jeremiah 43:12

Then I will light a fire
Here "I" refers to Yahweh. This represents Yahweh sending the Babylonian army to light a fire. Alternate translation: "Then I will cause the Babylonian army to light a fire"

Nebuchadnezzar will ... He will
Here Nebuchadnezzar represents his army. Alternate translation: "Nebuchadnezzar's army will ... They will"

burn them or capture them
"burn the Egyptian idols or take them"

He will clean out the land of Egypt just as shepherds clean vermin off their clothes
Taking or destroying everything in Egypt is compared to how a shepherd carefully cleans off his clothes. Alternate translation: "He will take or destroy everything valuable in Egypt just as a shepherd is careful to get every insect off of his clothes"

Jeremiah 43:13

Heliopolis
This is the name of a city. The name means "city of the sun." In this city was a temple where they worshiped a sun god.

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 The word came to Jeremiah concerning all the Jews who lived in the land of Egypt, the ones staying in Migdol, Tahpanhes, Memphis, and in Upper Egypt: **2** "Yahweh of hosts, God of Israel, says, 'You yourselves have seen all the disasters that I brought on Jerusalem and all the cities of Judah. See, they are ruins today. There is no one to live in them. **3** This is because of the wicked things they did to provoke me to anger by going to burn incense and to worship other gods. These were gods that neither they themselves, nor you, nor your ancestors knew.' **4** So I repeatedly sent all of my servants the prophets to them. I sent them to say, 'Stop doing these abominable things that I hate.' **5** But they did not listen. They refused to pay attention or turn from their wickedness in burning incense to other gods. **6** So my fury and my wrath were poured out and kindled a fire in the cities of Judah and the streets of Jerusalem. So they became ruins and devastations, as at this present day.' **7** So now Yahweh, the God of hosts and the God of Israel, says this, 'Why are you doing great wickedness against yourselves? Why are you causing yourselves to be cut off from among Judah—men and women, children and babies? No remnant of you will be left. **8** By your wickedness you have provoked me to anger with the deeds of your hands, by burning incense to other gods in the land of Egypt, where you have gone to live. You have gone there so that you will be destroyed, so that you will be a curse and a taunt among all the nations of the earth. **9** Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives? Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem? **10** To this day, they still are not humbled. They do not honor my law or decrees that I placed before them and their ancestors, nor do they walk in them.'

11 Therefore Yahweh of hosts, God of Israel, says this, 'See, I am about to set my face against you to bring disaster to you and to destroy all of Judah. **12** For I will take the remnant of Judah that has set out to go to the land of Egypt to live there. I will do this so that they will all perish in the land of Egypt. They will fall by sword and famine. From the least to the greatest they will die by sword and famine. They will die and will become a curse, an object of horror—a curse and an insult. **13** For I will punish the people inhabiting the land of Egypt just as I punished Jerusalem with the sword, with famine, and with the plague, **14** so that none of the remnant of Judah who have gone to live in the land of Egypt will escape or survive or return to the land of Judah, to which they desire to return and live; and none of them will return except a few who escaped from there.'"

15 Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Egypt, answered Jeremiah. **16** They said, "About the word that you have told us in Yahweh's name—we will not listen to you. **17** For we will certainly do all the things that we said we would do—burn incense to the queen of heaven and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in the cities of Judah and the streets of Jerusalem. Then we will be filled with food and will prosper, without experiencing any disaster. **18** When we refrained from doing these things, not offering incense to the queen of heaven and not pouring out drink offerings to her, we were all suffering poverty and were dying by sword and famine." **19** The women said, "When we were making incense offerings before the queen of heaven and pouring out drink offerings to her, was it against our husbands that we did these things, making cakes in her image and pouring out drink offerings to her?"

20 Then Jeremiah said to all the people—to the men and women, and all the people who answered him—he proclaimed and said, **21** "Did not Yahweh remember the incense that you burned in the cities of Judah and the streets of Jerusalem—you and your ancestors, your kings and leaders, and the people of the land? For Yahweh calls this to mind; it comes to his thoughts. **22** Then he was no longer able to bear it because of the wickedness of your practices, because of the abominations that you did. Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day. **23** Because you burned incense and sinned against Yahweh, and because you would not listen to his voice, his law, his statutes, or his covenant decrees, this disaster against you has happened as at this present day."

24 Then Jeremiah said to all the people and all the women, "Hear the word of Yahweh, all of Judah who are in the land of Egypt. **25** Yahweh of hosts, God of Israel, says this, 'You and your wives both have said with your mouths and carried out with your hands what you said, "We will certainly carry out the vows that we made to worship the queen of heaven, to pour out drink offerings to her." Now fulfill your vows; carry them out.' **26** So then, hear the word of Yahweh, all of Judah who are staying in the land of Egypt, 'See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths

generated on Tue Oct 24 10:45:40 2023

of any of the men of Judah in all the land of Egypt, you who now say, "As the Lord Yahweh lives." **27** See, I am watching over them for disaster and not for good. Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished. **28** Then the survivors of the sword will return from the land of Egypt to the land of Judah, only a small number of them. So all the remnant of Judah who went to the land of Egypt to live there will know whose word will stand—mine or theirs. **29** This will be the sign for you—this is Yahweh's declaration—that I am setting against you in this place, so that you will know that my words will certainly attack you with disaster.' **30** Yahweh says this, 'Look, I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him. It will be the same as when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.'"

Jeremiah 44 General Notes

Important figures of speech in this chapter

Idiom

The people called Ashtoreth the goddess of the Canaanites, "the queen of heaven." (See: and prophet)

Jeremiah 44:1

The word came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Migdol

This is the name of a city.

Tahpanhes ... Memphis

Translate the names of these cities as you did in Jeremiah 2:16.

in Upper Egypt

This refers to the southern region of Egypt. It is sometime called "Pathros."

Jeremiah 44:2

Yahweh of hosts ... says

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in Jeremiah 6:6.

You yourselves have seen

The word "yourselves" is used for emphasis to specify the people of Judea who live in the land of Egypt.

all the disasters that I brought on Jerusalem and all the cities of Judah

Causing disasters is spoken of as if disasters were an object that can be put on something. Alternate translation: "all the disaster that I caused to happen to Jerusalem and all the cities of Judah"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

Jeremiah 44:3

they did to provoke me to anger

"the people of Jerusalem and all the cities of Judah did to provoke me to anger"

they themselves

The word "themselves" is used for emphasis to specify the people of Jerusalem and the other cities of Judah. Alternate translation: "the people from the ruined cities"

Jeremiah 44:4

So I repeatedly sent

The word "I" refers to Yahweh.

Jeremiah 44:5

or turn from their wickedness in burning incense to other gods

To stop doing something is spoken of as if it were physically turning away from something. Alternate translation: "or to stop behaving wickedly by burning incense to other gods"

Jeremiah 44:6

my fury and my wrath were poured out

Becoming angry and punishing people is spoken of as if fury and wrath were liquids there could be poured on people. This can be stated in active form. Alternate translation: "I became very angry and punished them"

my fury and my wrath

The words "fury" and "wrath" mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: "my terrible wrath"

generated on Tue Oct 24 10:45:40 2023

kindled a fire
Yahweh becoming angry and punishing the people of Judah is spoken of as his fury and wrath were a fire. Alternate translation: "my fury and wrath were like a fire" or "my punishment was like a fire"

they became ruins and devastations
The words "ruins" and "devastations" mean basically the same thing. Together they emphasize the complete devastation of Judah and Jerusalem. Alternate translation: "they became completely devastated"

as at this present day
This refers to the current time at which Yahweh was speaking this message.

Jeremiah 44:7

Why are you doing ... yourselves? Why are you causing ... and babies?
Yahweh uses these questions to rebuke the people for doing things that cause him to punish them. Alternate translation: "You are doing ... yourselves. You are causing ... and babies."

Why are you doing great wickedness against yourselves?
The abstract noun "wickedness" can be stated as "wicked." Alternate translation: "Why are you doing these wicked things that harm yourselves?" or "You are doing wicked things that cause terrible things to happen to you."

Why are you causing yourselves to be cut off from among Judah ... and babies?
Being separated from the people of Judah is spoken of as if the people are cut off from Judah the way a person may cut off a branch from a vine or cut off a piece of cloth. This can be stated in active form. Alternate translation: "Why are you causing me to remove you from the people of Judah ... and babies?" or "You are causing me to remove you from the people of Judah ... and babies."

Jeremiah 44:8

By your wickedness you have provoked me to anger with the deeds of your hands
The abstract noun "wickedness" represents actions that are "wicked." Here "hand" represents the whole person. Alternate translation: "You have offended me with the wicked things you have done"

You have gone there so that ... so that
"The result of going to Egypt is that ... and that"

you will be destroyed
This can be stated in active form. Alternate translation: "you will cause me to destroy you" or "you will destroy yourselves"

you will be a curse and a taunt among all the nations of the earth
Here "nations" represent the people. Alternate translation: "all the people of all the nations of the earth will curse you and hate you"

Jeremiah 44:9

Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives?
Yahweh rebukes the people for not thinking about the wicked behavior of their ancestors and how Yahweh punished them. This can be stated in active form. Alternate translation: "Think about what happened to your ancestors and the kings of Judah and their wives when they did wicked things."

Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?
Yahweh rebukes the people for not thinking about their own wicked behavior and how Yahweh punished them. This can be stated in active form. Alternate translation: "Think about what happened to you and your wives when you did evil things in the land Judah and the streets of Jerusalem."

the streets of Jerusalem
Jerusalem is referred to by the part of the city where people walk. This means the people did evil things in public places. Alternate translation: "Jerusalem" or "the public places of Jerusalem"

Jeremiah 44:10

they still are not humbled
"the people of Judah are still not humble." Yahweh is still speaking to the people of Judah, so this can be stated in second person. Alternate translation: "you are still not humble"

nor do they walk in them
Obeying the laws is spoken of as if it were walking in the laws. Alternate translation: "nor do they obey them" or "nor do you obey them"

Jeremiah 44:11

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to set my face against you
This idiom means he "firmly decided." See how you translated a similar phrase in [Jeremiah 21:10]

set my face against
"stare angrily at"

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to bring disaster to you
Causing disaster to happen is spoken of as if disaster were an object that can be brought to someone. Alternate translation: "to cause disaster to happen to you"

Jeremiah 44:12

They will fall by sword and famine
Here "fall" means to die. And "sword" represents the enemies carrying weapons. Alternate translation: "Enemies will kill some of them and others will die of hunger"

From the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. Alternate translation: "all the people from every social status" or "all the people, including the least important and the most important people"

will die and will become a curse, an object of horror—a curse and an insult.
"people will be horrified because of what happened to the people of Judah, and people will mock and curse them"

Jeremiah 44:13

I punished Jerusalem
Here "Jerusalem" represents the people. Alternate translation: "I punished the people of Jerusalem"

with the sword, with famine, and with the plague
Here "sword" represents enemies carrying weapons. Alternate translation: "by causing enemies to kill some of them, others to starve to death, and others to die because of disease"

Jeremiah 44:14

none of them will return except a few who escaped from there
This double negative emphasizes that the few people who escaped from there would be the only ones who will return. Alternate translation: "the only ones of them who will return are the few who escaped from there"

Jeremiah 44:15

in the great assembly
"in the large crowd"

Lower ... Egypt
"Lower Egypt" refers to the northern region of Egypt.

Upper Egypt
This refers to the southern region of Egypt. It is sometime called "Pathros."

Jeremiah 44:16

About the word that you have told us in Yahweh's name —we will not listen to you
Here "in Yahweh's name" means "in Yahweh's authority" or "as Yahweh's representative." Alternate translation: "We will not obey this message that you say Yahweh told you to tell us"

Jeremiah 44:17

queen of heaven
This a title of a false goddess that the people of Judah worshiped. This goddess is also called "Asherah."

the streets of Jerusalem
Here "streets" represent the public places in Jerusalem. Alternate translation: "in the public places of Jerusalem" or "in Jerusalem"

Then we will be filled with food and will prosper, without experiencing any disaster
The people of Judah thought they would prosper because the queen of heaven would bless them if they worshiped her.

Then we will be filled with food
This can be stated in active form. Alternate translation: "Then we will have plenty of food"

Jeremiah 44:18

General Information:
The remnant of the people living in Egypt continue to speak. Beginning in 44:19, the women address Jeremiah.

were dying by sword and famine
Here "sword" represents enemies carrying weapons. Alternate translation: "enemy soldiers were killing some of us and some of us were dying of hunger"

Jeremiah 44:19

was it against our husbands that we did these things ... to her?
The women were claiming to be innocent because their husband approved of what they were doing. Alternate translation: "our husbands knew what we were doing ... to her."

cakes in her image
These were probably small cakes shaped like stars or the crescent moon.

Jeremiah 44:20

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 44:21

Did not Yahweh remember ... of the land?
Jeremiah uses a question to scold the people. Alternate translation: "Yahweh certainly knew about ... of the land."

For Yahweh calls this to mind; it comes to his thoughts
Both of these phrases mean the same thing. They emphasize that Yahweh knows that the people were worshiping false gods. Alternate translation: "Yes, Yahweh knows what you were doing, and he does not forget"

Jeremiah 44:22

was no longer able to bear it
"was no longer able to tolerate it"

the wickedness of your practices
"the evil things you did" or "how evil what you did was." See how similar words are translated in Jeremiah 4:4.

because of the abominations that you did
The abstract noun "abominations" can be stated as "things he hated." Alternate translation: "because you did things that he hated"

Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day
This can be restated to remove the abstract nouns "a desolation," "a horror," and "a curse." Alternate translation: "Then Yahweh caused it so that no one lives in the land. He made it a desolate and horrifying place. People use its name to curse others. And this is how it is even to this day"

Jeremiah 44:23

burned incense
Why people burn incense can be stated clearly. Alternate translation: "burned incense to false gods"

you would not listen to his voice
Here "voice" refers to Yahweh's commands. Alternate translation: "you would not obey his commands"

Jeremiah 44:24

all of Judah
Here "Judah" represents the people. Alternate translation: "all the people of Judah"

Jeremiah 44:25

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

have said with your mouths and carried out with your hands what you said
Here "mouths" and "hands" represent the whole person. Alternate translation: "have done what you promised to do when you said"

carry out the vows
"fulfill the vows" or "complete the vows"

Now fulfill your vows; carry them out
This is an ironic statement. Yahweh does not really want them to fulfill their vow to a false goddess. Yahweh knows they will not listen to him so he tells them to go ahead and do what they want. Alternate translation: "Very well! If that is what you want to do, then go fulfill your vows and do what you promised to do"

Now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

Jeremiah 44:26

all of Judah
Here "Judah" represents the people. Alternate translation: "all the people of Judah"

My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt
Here "name" represents the whole being of Yahweh. And, "mouth" represents the whole person. This can be stated in active form. Alternate translation: "No person of Judah living in the land of Egypt will ever call upon me again"

As the Lord Yahweh lives
"as surely as the Lord Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you transited "As Yahweh lives" [Jeremiah 4:2]

Jeremiah 44:27

Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished
Here "Every person" is a generalization that means "very many people." Also, "sword" represents enemies carrying weapons. Alternate translation: "Nearly every person of Judah in the land of Egypt will die. Enemies will kill many of them and many of them will starve to death until there is very few of them left"

Jeremiah 44:28

Then the survivors of the sword
Here "sword" represents enemies carrying weapons. Alternate translation: "Then those whom the enemies do not kill"

Jeremiah 44:29

I am setting against you
This is an idiom. Alternate translation: "I am opposed to you"

my words will certainly attack you with disaster
Yahweh causing disaster on the people as he promised is spoken of as if his word would attack them. Alternate translation: "what I have said will happen and you will have a disaster"

Jeremiah 44:30

Look
"Listen" or "Pay attention"

I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him
Here "hand" represents power or control. Alternate translation: "I will allow the enemies who want to kill Pharaoh Hophra, the king of Egypt, to defeat him"

Hophra
This is the name of a man.

when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life
Here "hand" represents power or control. And, Nebuchadnezzar represents his whole army. The phrase "sought his life" is an idiom that means to want to kill someone. Alternate translation: "when I allowed the army of Nebuchadnezzar to defeat Zedekiah king of Judah"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 This is the word that Jeremiah the prophet told Baruch son of Neriah. This happened when he wrote in a scroll these words from the mouth of Jeremiah in the fourth year of Jehoiakim son of Josiah, king of Judah. He said, **2** "Yahweh, God of Israel, says this to you, Baruch: **3** You have said, 'Woe is me, for Yahweh has added agony to my pain. My groaning has wearied me; I find no rest.' **4** This is what you must say to him: 'Yahweh says this: See, what I built, I am now tearing down. What I planted, I am now pulling up—I will do this throughout all the earth. **5** But are you hoping for great things for yourself? Do not hope for that. For see, disaster is coming on all humanity—this is Yahweh's declaration—but I am giving you your life as loot everywhere you will go.'"

Jeremiah 45 General Notes

Structure and formatting

This chapter forms a break in the narrative sequence. It records prophecies that have already occurred. (See: prophet)

Jeremiah 45:1

in the fourth year of Jehoiakim son of Josiah
This information can be placed at the beginning of 45:1, as in the UDB.

in the fourth year of Jehoiakim
The words "of the rule" are understood. Alternate translation: "in the fourth year of the rule of Jehoiakim"

fourth year
The word "fourth" is the ordinal form of the number four.

He said
"Jeremiah said to Baruch"

Jeremiah 45:2

General Information:
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Jeremiah 45:3

for Yahweh has added agony to my pain
"for I was already suffering and now Yahweh causes me to be sad as well"

My groaning has wearied me
The abstract noun "groaning" can be stated as "cry." Alternate translation: "I am tired because I cry so much"

Jeremiah 45:4

This is what you must say to him
Yahweh is telling Jeremiah what to say to Baruch.

Jeremiah 45:5

But are you hoping for great things for yourself?
Yahweh uses a question to state that he knows Baruch is hoping for others to treat him in a special way. Alternate translation: "I know you hope for great things for yourself." or "I know you hope others will honor you."

For see
"For understand" or "Be aware"

your life as loot everywhere you will go
Allowing Baruch to escape and remain alive is spoken of as if his life were plunder that he would take after a battle. See how you translated a similar phrase in [Jeremiah 21:9]

loot
things stolen from a place by force

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generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 This is the word of Yahweh that came to Jeremiah the prophet concerning the nations.

2 For Egypt: "This is about the army of Pharaoh Necho, king of Egypt that was at Carchemish by the Euphrates River. This was the army that Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim son of Josiah, king of Judah:

3 Get the small shields and the large shields ready,
and go forward to fight.
4 Put the harness on the horses;
mount up on the horses
and take your stand with your helmets on;
polish the spears and put on your armor.
5 What am I seeing here?
They are dismayed and are running away,
for their soldiers have been completely destroyed.
They are fleeing for refuge and are not looking back.
Terror is all around
—this is Yahweh's declaration—
6 the swift cannot run away,
and the soldiers cannot escape.
They stumble in the north
and fall beside the Euphrates River.

7 Who is this who rises like the Nile,
whose waters toss up and down like the rivers?
8 Egypt rises like the Nile,
like rivers of water that rise and fall.
Egypt says, 'I will go up and I will cover the earth.
I will destroy cities and their inhabitants.
9 Go up, horses.
Be angry, you chariots.
Let the soldiers go out,
Cush and Put, men skillful with a shield, and Lydia,
[1] men skillful at bending their bows.'
10 That day will be the day of vengeanc
for the Lord Yahweh of hosts,
and he will avenge himself on his foes.
The sword will devour and be satisfied.
It will drink its fill of their blood.
For there will be a sacrifice
to the Lord Yahweh of hosts
in the northern land by the Euphrates River.

11 Go up to Gilead and obtain medicine,
virgin daughter of Egypt.
It is useless that you put much medicine on yourself.
There is no cure for you.
12 The nations have heard of your disgrace.
The earth is filled with your cry of distress,
for soldier stumbles against soldier;
both of them fall together."

13 This is the word that Yahweh told Jeremiah the prophet when Nebuchadnezzar king of Babylon came and attacked the land of Egypt:

14 "Announce in Egypt,
and proclaim it in Migdol, Memphis, and Tahpanhes.
'Take your station and prepare yourself,
for the sword will devour those around you.'

generated on Tue Oct 24 10:45:40 2023

15 Why are your mighty ones facedown on the ground?
They will not stand,
because Yahweh has pushed them to the ground.
16 He increases the numbers of those who stumble.
Each soldier falls against the next one.
They are saying, 'Get up. Let us go home.
Let us go back to our own people,
to the land of our birth,
and away from the sword of the oppressor.'
17 They proclaimed there,
'Pharaoh the king of Egypt is only a noise,
one who has let his opportunity slip away.'

18 As I live—declares the King,
whose name is Yahweh of hosts—
someone will come like Mount Tabor
and Mount Carmel by the sea.
19 Pack for yourselves baggage to carry into exile,
you who live in Egypt.
For Memphis will become a waste;
it will be burned, and no one will live there.

20 Egypt is a very beautiful young cow,
but a stinging insect is coming from the north
It is coming.
21 The hired soldiers in her midst are like a fattened bull,
but they will also turn away and run away.
They will not stand together,
for the day of their disaster is coming against them,
the time of their punishment.
22 Egypt hisses like a snake and crawls away,
for her enemies are marching against her.
They are going toward her like woodcutters with axes.
23 They will cut down the forests
—this is Yahweh's declaration
—although it is very dense.
For the enemies will be more numerous than locusts,
unable to be counted.
24 The daughter of Egypt will be made ashamed.
She will be given into the hand of people from the north."

25 Yahweh of hosts, the God of Israel, says, "See, I am about to punish Amon of Thebes, Pharaoh, Egypt and her gods, her kings the Pharaohs, and those who trust in them. **26** I am giving them into the hand of the ones seeking their lives, and into the hand of Nebuchadnezzar king of Babylon and his servants. Then after this Egypt will be inhabited as in previous days—this is Yahweh's declaration.

27 But you, my servant Jacob, do not fear.
Do not be dismayed, Israel, for see,
I am about to deliver you from the faraway place,
and your descendants from the land of their captivity.
Jacob will return and be at ease;
he will rest secure, and there will be no more terror.
28 You, my servant Jacob, do not fear
—this is Yahweh's declaration
—for I am with you,
so I will bring complete destruction against all the nations
where I scattered you.
But I will not destroy you completely.
Yet I will discipline you justly
and will certainly not leave you unpunished."

generated on Tue Oct 24 10:45:40 2023

Footnotes

46:9 [1]Some modern English translations read,

Jeremiah 46 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 46:3-12, 14-24.

This begins a section where Jeremiah prophesies about other nations. (See: prophet)

Special concepts in this chapter

Justice

Much of Jeremiah is concerned with Yahweh's punishment of Judah. Yahweh used Egypt to punish Judah. Because Yahweh is just, he is going to punish Egypt for their evil deeds as well. (See: justice and evil and works)

Other possible translation difficulties in this chapter

Battle preparations

Jeremiah commands the Egyptian army to prepare for battle, even though they will not be able to defend themselves. Their punishment has already been determined by Yahweh.

Jeremiah 46:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

Jeremiah 46:2

For Egypt

This phrase indicates this message is intended for the nation of Egypt.

Necho

This is the name of a man.

Carchemish

This is the name of a city on the west bank of the Euphrates.

that Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. Alternate translation: "that the army of Nebuchadnezzar king of Babylon"

in the fourth year of Jehoiakim

This refers to the fourth year of Jehoiakim's reign. This can be stated clearly. Alternate translation: "in the fourth year of the reign of Jehoiakim"

the fourth year

The word "fourth" is the ordinal form of "four."

Jeremiah 46:3

General Information:

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Jeremiah 46:4

Put the harness on the horses; mount up on the horses

A "harness" is a set of straps placed on a horse so that it can pull a chariot. Here "mount up on the horses" means that the soldiers rode in the chariots that the horses were pulling.

helmets

A helmet is armor which protects the head in battle.

polish the spears

This phrase means to "sharpen" the spear.

Jeremiah 46:5

General Information:

Jeremiah's vision for Egypt continues.

generated on Tue Oct 24 10:45:40 2023

What am I seeing here?
The word "I" here refer to Yahweh. Yahweh uses a question to introduce the vision and to draw attention to what he says next. This question can be translated as a statement. Alternate translation: "Look at what is happening here"

their soldiers have been completely destroyed
The phrase "completely destroyed" is an exaggeration for complete defeat. This may be translated in active form. Alternate translation: "the enemy has completely destroyed their soldiers" or "the enemy has killed all their soldiers"

Jeremiah 46:6

the swift cannot run away, and the soldiers cannot escape
These two phrases share similar meanings and emphasize that no one, not even the strongest and fastest, can escape. The nominal adjective "the swift" can be stated as an adjective. Alternate translation: "even the swiftest soldier cannot escape"

They stumble in the north and fall beside the Euphrates River
Both statements mean the same thing. Being and dying in battle is spoken of as if the soldiers stumble and fall. Alternate translation: "The Egyptian soldiers suffer defeat and die in the north by the Euphrates River"

Jeremiah 46:7

General Information:
Jeremiah continues quoting Yahweh's declaration to the nation of Egypt.

Who is this who rises like the Nile ... the rivers?
Yahweh uses a question to draw attention to what he is about to say concerning Egypt. This can be translated as a statement. Alternate translation: "Look at who rises like the Nile ... the rivers."

Jeremiah 46:8

Egypt rises like the Nile
The Nile river floods its banks once a year, covering the surrounding area with water. Yahweh compares the kingdom of Egypt to the Nile because the Egyptian people think they are mighty enough to destroy cities in all the lands.

Egypt rises ... Egypt says ... I will
Here "Egypt" represents all the people of Egypt. Alternate translation: "The Egyptians rise ... The Egyptians say ... We will"

Jeremiah 46:9

Go up, horses. Be angry, you chariots
Here "horses" and "chariots" represent the soldiers who use horses and chariots in battle. The leaders of Egypt are ordering their soldiers to start the battle. Alternate translation: "Go up to battle, you soldiers on horses. Fight furiously, you soldiers in chariots"

Let the soldiers go out, Cush and Put, men skillful with a shield
This command can be addressed directly to the soldiers. What they were to go out for can be stated clearly. Alternate translation: "You soldiers from Cush and Put, who are skillful with your shields, go out to battle"

Cush ... Put
These are biblical names for the countries of Ethiopia and Libya.

Lydia, men skillful at bending their bows
The ideas of soldiers and going out to battle are understood from earlier in the sentence. They can be repeated. This command can also be addressed directly to the soldiers. Alternate translation: "you soldiers from Lud, who are skillful at bending your bows, go out to battle"

Lydia
This is the name of the people group from the nation of Lydia.

skillful at bending their bows
The phrase "bend the bow" means to pull the string of the bow back with an arrow in order to shoot the arrow. Alternate translation: "skillful at shooting arrows from their bows" or "skillful with the bow and arrow"

Jeremiah 46:10

General Information:
Jeremiah's quotation of Yahweh's declaration to the nation of Egypt continues.

That day
This phrase refers to the day the Egyptians lose the battle to the Babylonians.

for the Lord Yahweh of hosts, and he will avenge himself on his foes
Yahweh speaks of himself in third person. This can be stated in first person. Alternate translation: "for me, Lord Yahweh of hosts, and I will avenge myself on my foes"

The sword will devour and be satisfied. It will drink its fill of their blood
This speaks of Yahweh's sword as if it were devouring people and drinking blood. Both these phrases are saying similar thing and are combined

generated on Tue Oct 24 10:45:40 2023

to emphasize that there will be complete destruction. Alternate translation: "I will completely destroy my enemy. It will be like my sword devours them and gets drunk on their blood"

The sword will devour
Yahweh punishing and killing his enemies is spoken of as if he would use a sword to kill them.

For there will be a sacrifice
Yahweh avenging himself by causing the Egyptians to lose in battle against the Babylonians is spoken of as if the Egyptian army would be a sacrifice to Yahweh. Alternate translation: "For the Egyptians will be like a sacrifice"

Jeremiah 46:11

General Information:
Yahweh finishes his declaration to Egypt.

Go up to Gilead and obtain medicine
Gilead was a region famous for having people skillful with medicine. Yahweh is mocking the Egyptians by telling them to go get medicine, but he knows it will not help them.

virgin daughter of Egypt
The people of Egypt are spoken of as if they were the virgin daughter of Egypt. Alternate translation: "people of Egypt"

Jeremiah 46:12

disgrace
This word means a condition of feeling ashamed or the loss of respect.

The earth is filled with your cry of distress
Here "earth" is a metonym for the people of the earth and a generalization for the people who know what has happened to Egypt. All the people of the earth hearing the Egyptians crying is spoken of as if their cry of distress filled the earth. Alternate translation: "All the people of the earth hear you crying"

for soldier stumbles against soldier; both of them fall together
Soldiers dying in battle is spoken of as if they were stumbling and falling down. Alternate translation: "for your soldiers die in battle"

Jeremiah 46:13

when Nebuchadnezzar king of Babylon
Here Nebuchadnezzar represents his army. Alternate translation: "when the army of Nebuchadnezzar king of Babylon"

the land of Egypt
Here "land" represents the people. Alternate translation: "the people of Egypt" or "the Egyptians"

Jeremiah 46:14

Migdol
Translate the name of this city as you did in [Jeremiah 44:1]

Memphis ... Tahpanhes
Translate the names of these cities as you did in [Jeremiah 2:16]

the sword will devour those around you
The word "sword" here represents soldiers carrying weapons. The enemy soliders killing people is spoken of as if their swords were devouring people. Alternate translation: "your enemies will kill people all around you"

Jeremiah 46:15

Why are your mighty ones facedown on the ground? They will not stand
Some Bibles translate this as "Why has Apis fled? Why did your bull not stand?" Apis was an Egyptian god that was represented by the form of a bull. The bull is often a symbol for strength. That is why the ULB and other versions of the Bible translate this as "strong ones" or "mighty ones," which refers to soldiers.

Why are your mighty ones facedown on the ground? They will not stand
Yahweh uses a question to mock the strength of the Egyptian soldiers. This question can be translated as a statement. Alternate translation: "Your soldiers are facedown on the ground and will not stand"

Jeremiah 46:16

He increases the numbers of those who stumble
"Yahweh causes more and more of your soldiers to stumble"

the land of our birth
"the land where we were born"

away from the sword of the oppressor
Here "sword" represents the enemy soldiers who are carrying weapons. Alternate translation: "away from the soldiers that are oppressing us"

Jeremiah 46:17

They proclaimed there
Possible meanings are 1) "they" refers to people in general who are in Egypt or 2) "they" refers to the foreign soldiers who are fleeing to their native lands of Cush, Put, and Lud.

Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away
These two phrases are saying that the nation of Egypt has become of little importance. The phrase "only a noise" is an idiom that means a person says

generated on Tue Oct 24 10:45:40 2023

he will do something but he does not do it. Alternate translation: "Pharaoh brags much but cannot do what he brags he will"

Jeremiah 46:18

declares the King
Here "King" refers to Yahweh. This can be stated in first person. Alternate translation: "this is what I, the King, declare"

someone will come like Mount Tabor and Mount Carmel by the sea
This refers to the nation of Babylon who will be as overwhelming to the nation of Egypt as the these two mountains are to the plains that surround them.

Mount Tabor
This is the name of a mountain in the northern part of Israel.

Jeremiah 46:19

Pack for yourselves baggage to carry into exile
"Prepare to go into exile"

Jeremiah 46:20

Egypt is a very beautiful young cow
The nation of Egypt, which was very strong and prosperous, is spoken of as if it were a beautiful young cow. Alternate translation: "Egypt is like a very beautiful heifer"

but a stinging insect
The enemy army coming to attack the Egyptians is spoken of as if the army were an insect that stings. Alternate translation: "but a powerful army like a stinging insect"

Jeremiah 46:21

soldiers in her midst are like a fattened bull
The writer compares soldiers to "fattened bulls" because the soldiers are well cared for by the Egyptians just as a farmer takes care of a bull and makes it fat.

They will not stand together
To "stand together" is an idiom meaning to remain united. The writer is saying that the soldiers will not fight as a unit but will run away thinking only of saving themselves.

the day of their disaster is coming against them
This speaks of a day as if it travels and arrives in a location. Alternate translation: "they will experience disaster on that day"

Jeremiah 46:22

Egypt hisses like a snake and crawls away
The inability of the Egyptians to do anything to stop their enemy is spoken of as if they were snakes that can only hiss and crawl away.

They are going toward her like woodcutters with axes
The enemies coming with the weapons to destroy the Egyptians is spoken of as if they were woodcutters with axes preparing to cut down a tree.

Jeremiah 46:23

They will cut down the forests ... although it is very dense
This continues speaking of the enemy army attacking the Egyptians as if the army were woodcutters cutting down trees. Alternate translation: "The enemy army will kill many Egyptians like woodcutters cutting down a forest ... even though there are very many trees"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

locusts
This is a type of insect that travels in very large groups and can cause great destruction by eating crops.

unable to be counted
This can be stated in active form. Alternate translation: "no one will be able to count them"

Jeremiah 46:24

The daughter of Egypt will be made ashamed
The people of Egypt are spoken of as if they were the daughter of Egypt. This can be stated in active form. Alternate translation: "The enemy army will humiliate the people of Egypt"

She will be given into the hand of people from the north
Here "hand" represents power or control. This can be stated in active form. Alternate translation: "I, Yahweh, will allow the people from the north to defeat the Egyptians"

Jeremiah 46:25

Amon of Thebes
"Amon" is the king of the Egyptian gods. "Thebes" is the capital of the northern part of Egypt, and here it represents the people of Thebes. Alternate translation: "Amon, god of Thebes" or "Amon, god of the people of Thebes"

generated on Tue Oct 24 10:45:40 2023

Egypt and her gods
Here "Egypt" represents the people. Alternate translation: "all the people of Egypt and the gods they worship"

Jeremiah 46:26

I am giving them into the hand of the ones seeking their lives
Here "hand" represents power or control. The phrase "seeking their lives" is an idiom that mean to want to kill someone. Alternate translation: "I will allow those who are wanting to kill them to defeat them"

and into the hand of Nebuchadnezzar king of Babylon and his servants
Here "hand" represents power or control. "Nebuchadnezzar ... his servants" names specifically "the ones seeking their lives." Alternate translation: "that is, I will allow Nebuchadnezzar king of Babylon and his servants to defeat the Egyptians"

Then after this Egypt will be inhabited
This can be stated in active form. Alternate translation: "Then after this, people will live in Egypt again"

Jeremiah 46:27

my servant Jacob, do not fear. Do not be dismayed, Israel
These two phrases mean the same thing. Here "Jacob" and "Israel" represent the people of Israel. Yahweh is emphasizing that the people should not be afraid. Alternate translation: "people of Israel, my servants, do not be afraid"

from the land of their captivity
"from the land where they are captives"

Jacob will return and be at ease; he will rest secure, and there will be no more terror
See how you translated this in Jeremiah 30:10.

no more terror
"no one to terrify him"

Jeremiah 46:28

I will bring complete destruction against all the nations
The abstract noun "destruction" can be stated using the verb "destroy." Alternate translation: "I will completely destroy all the nations"

will certainly not leave you unpunished
This can be stated in positive form. Alternate translation: "will certainly punish you"

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 This is the word of Yahweh that came to Jeremiah the prophet concerning the Philistines. This word came to him before Pharaoh attacked Gaza.

2 "Yahweh says this:

See, floods of water are rising in the north.
They will be like an overflowing river!
Then they will overflow the land and everything in it,
its cities and its inhabitants!
So everyone will shout for help,
and all the inhabitants of the land will howl.
3 At the sound of the stamping of their strong horses' hooves,
at the roar of their chariots and the noise of their wheels,
fathers will not help their children
because of the weakness of their own hands.
4 For the day is coming that will devastate all of the Philistines,
to cut off from Tyre and Sidon
every survivor who wants to help them.
For Yahweh is devastating the Philistines,
those who remain from the island of Caphtor.
5 Baldness will come upon Gaza.
Ashkelon has been silenced.
You remnant in their valley,
how long will you cut yourself?

6 Woe, sword of Yahweh!
How long will it be until you become silent?
Go back to your scabbard!
Stop and be silent.
7 How can it rest when Yahweh has commanded it,
when he has appointed it to attack Ashkelon
and the coastlands along the sea?"

Jeremiah 47 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 47:2-7.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet)

Important figures of speech in this chapter

Flood waters

This chapter uses the imagery of a flood to describe the enemies who conquer the Philistines. Their destruction will be swift and complete.

Jeremiah 47:1

This is the word of Yahweh that came to Jeremiah

The idiom "the word of Yahweh that came to" is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

This word came to him

The idiom "this word came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave this message to Jeremiah" or "Yahweh spoke this message to Jeremiah"

before Pharaoh

Here "Pharaoh" represents the Egyptians army. Alternate translation: "before Pharaoh's army"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 47:2

See
The word "see" alerts us to pay attention to what is about to be said.

floods of water are rising in the north. They will be like an overflowing river!
The two phrases have a similar meaning. The enemy army is spoken of as if it were a flood. Alternate translation: "an army in the north will come like a flood. They will be powerful like an overflowing river"

they will overflow the land
This continues speaking of the army from the north as an overflowing river. Alternate translation: "like an overflowing river, the army from the north will destroy the land"

Jeremiah 47:3

At the sound of the stamping of their strong horses' hooves, at the roar of their chariots and the noise of their wheels
Together these represent the sounds of an oncoming army.

at the roar of their chariots and the noise of their wheels
These two phrase have similar meanings and they are combined to emphasize the loud noise they will make. Alternate translation: "at the very loud sound of the wheels of the chariots"

Jeremiah 47:4

For the day is coming that will devastate all of the Philistines, to cut off from Tyre
This speaks of a day as if it were something that travels and arrives in a place. Alternate translation: "For on that day, the enemy army will devastate all of the Philistines and cut off from Tyre"

to cut off from Tyre and Sidon every survivor who wants to help them
Removing someone is spoken of as if they were cut off the way a person may cut a branch from a tree or a piece of cloth from a garment. Alternate translation: "to remove anyone who may want to help Tyre and Sidon"

Caphtor
This is the name of an island of the northern region of the Philistines.

Jeremiah 47:5

Baldness will come upon Gaza
The abstract noun "baldness" can be stated as "bald." "Gaza" represents the people. Alternate translation: "The people of Gaza will shave their heads bald"

Baldness
The shaving of the entire head or portions of the head is a sign of great sorrow practiced by idol worshipers in nations such as Philistia.

Ashkelon has been silenced
Possible meanings are 1) the people are silent because they are mourning or 2) this is a euphemism that means the enemy soldiers has killed them.

You remnant in their valley, how long will you cut yourself?
"You people who remain in their valley, how long will you cut yourselves?"

their valley
the valley in which the Philistines of Gaza and Ashkelon lived

how long will you cut yourself?
Yahweh uses a question to emphasize that the people of Ashkelon will never stop mourning. Yahweh speaks to the people as if he were speaking to one woman, who is a metaphor for the city itself. This question can be translated as a statement. Alternate translation: "you will forever cut yourself."

cut yourself
The cutting of one's skin was another practice done by the idol worshipers when they mourned the dead. Alternate translation: "cut yourself in mourning"

Jeremiah 47:6

sword of Yahweh! How long will it be until you become silent? Go back to your scabbard! Stop and be silent.
The Philistines speak to the sword of Yahweh as if it were a person who could hear them. Alternate translation: "Yahweh, you who are holding your sword! When will you stop striking us with your sword? Stop your sword and put it back in its scabbard!"

sword of Yahweh
Yahweh punishing the Philistines by sending the army from the north is spoken of as if Yahweh were striking them with a sword.

How long will it be until you become silent?
The people of the Philistines use this question to express their deep frustration about the devastation caused by their enemies. This may be translated as a statement. Alternate translation: "Please be silent!" or "Please, Yahweh, stop striking us with your sword!"

you become silent
A sword makes a noise as it slashes back and forth. Asking the sword to be silent means to ask it to

generated on Tue Oct 24 10:45:40 2023

stop slashing and killing. Alternate translation: "you rest" or "you stop slashing"

scabbard
This is the case used to protect the blade of a sword.

Jeremiah 47:7

How can it rest ... along the sea?
Here Jeremiah is speaking. He continues speaking of the sword of Yahweh as if it were a person who could rest. Yahweh punishing the Philistines by sending the army of the north is spoken of as if Yahweh were striking the people with a sword. This can be translated as a statement. Alternate translation: "It cannot rest ... along the sea."

How can it rest when Yahweh has commanded it, when he has appointed ... the sea?
Jeremiah uses a question to mean that the sword cannot stop since Yahweh has commanded it to continue killing. This question can be translated as a statement. Alternate translation: "It cannot stop, for Yahweh has commanded it. He has appointed ... the sea."

generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 To Moab, Yahweh of hosts, God of Israel, says this,

"Woe to Nebo, for it has been devastated.
Kiriathaim has been humiliated and captured.
Her fortress has been disgraced and crushed.
2 The honor of Moab is no more.
Their enemies in Heshbon plotted disaster against her.
They said, 'Come and let us destroy her as a nation.
Madmen will also perish
—a sword will go after you.'
3 Listen! A sound of an outcry is coming from Horonaim,
where there is ruin and great destruction.
4 Moab has been destroyed.
Her children have made their cries heard.
5 They go up the hill of Luhith weeping,
for on the way down to Horonaim,
screams are heard because of the destruction.
6 Flee! Save your lives
and become like a juniper bush in the wilderness.
7 For because of your trust in your practices
and your wealth
you also will be captured.
Then Chemosh will go away into captivity
together with his priests and leaders.
8 For the destroyer will come to every city;
no city will escape.
So the valley will perish
and the plain will be devastated,
as Yahweh has said.
9 Give wings to Moab,
for she must certainly fly away.
Her cities will become a wasteland,
where there is no one to live in them.

10 May anyone who is lazy in doing Yahweh's work
be cursed!
May anyone who keeps his sword back from shedding blood
be cursed!

11 Moab has rested secure since he was young.
He is like his wine that has never been poured from pot to pot.
He has never gone into captivity.
Therefore he tastes as good as ever;
his flavor remains unchanged.
12 So see, the days are coming
—this is Yahweh's declaration
—when I will send him those who will tip him over
and pour out all his pots and shatter his jars.
13 Then Moab will be ashamed of Chemosh
just as the house of Israel was ashamed of Bethel,
their object of trust.

14 How can you say,
'We are soldiers, powerful fighting men'?
15 Moab will be devastated and its cities attacked.
For its finest young men
have gone down to the place of slaughter.
This is the king's declaration!

generated on Tue Oct 24 10:45:40 2023

Yahweh of hosts is his name.
16 Moab's disaster is soon to happen;
calamity is hurrying quickly.
17 All you who are around Moab, wail;
and all you who know its fame, shout this,
'Woe, the strong staff,
the honored rod, has been broken.'

18 Come down from your honored place
and sit on the dry ground,
you daughter living in Dibon.
For the destroyer of Moab will come up against you,
he will ruin your strongholds.
19 Stand on the road and watch,
you people who live in Aroer.
Ask the ones who are fleeing and escaping.
Say, 'What has happened?'
20 Moab has been shamed,
for it has been shattered.
Howl and lament;
shout for help.
Tell it to people by the Arnon River
that Moab has been devastated.
21 Now punishment has come to the hill country,
to Holon, Jahzah, and Mephaath,
22 to Dibon, Nebo, and Beth Diblathaim,
23 to Kiriathaim, Beth Gamul, and Beth Meon,
24 To Kerioth and Bozrah,
and to all the cities in the land of Moab—
the farthest and the closest cities.
25 The horn of Moab has been hacked off;
its arm has been broken
—this is Yahweh's declaration.

26 Make him drunk,
because he acted proudly against Yahweh.
Let Moab wallow in his vomit,
and let him be an object of ridicule.
27 For did not Israel become an object for laughter to you?
Was he found among thieves,
so that you shook your head at him
as often as you spoke about him?
28 Abandon the cities and camp on the cliffs,
inhabitants of Moab.
Become like a dove that is nesting
over the mouth of a hole in the rocks.

29 We have heard of Moab's pride
—his arrogance,
his haughtiness, his pride,
his self-glory and the conceit in his heart.
30 This is Yahweh's declaration
—I myself know his arrogant speech,
which amounts to nothing, like his deeds.
31 So I will howl a lament for Moab,
and I will shout in sorrow for all of Moab.
I will lament for the people of Kir Hareseth.
32 I will weep for you more than I did for Jazer,
vine of Sibmah!
Your branches passed across the Salt Sea
and reached as far as Jazer.

generated on Tue Oct 24 10:45:40 2023

The destroyer has attacked
your summer fruit and your grapes.
33 So celebration and rejoicing have been taken away
from the fruit trees and the land of Moab.
I have put an end to the wine from their winepresses.
They will not tread with joyful shouts.
Any shouts will not be shouts of joy.

34 From the shouts at Heshbon as far as Elealeh
their sound is heard at Jahaz,
from Zoar to Horonaim and Eglath Shelishiyah,
since even the waters of Nimrim have become desolate.
35 For I will put an end to anyone in Moab
who makes sacrifices on the high places
and burns incense to his gods
—this is Yahweh's declaration.
36 So my heart is lamenting for Moab like a flute.
My heart is lamenting like flutes
for the people of Kir Hareseth.
The riches they gained are gone.
37 For every head is bald and every beard shaved.
Incisions are on every hand,
and sackcloth is around their waists.
38 There is mourning everywhere,
on every flat roof of Moab and in Moab's plazas.
For I have destroyed Moab like pots that no one wants
—this is Yahweh's declaration.
39 How it has been shattered!
How they howl in their lamenting!
Moab turns its back in shame!
So Moab will become an object of derision
and a terror to all those who are around him."

40 For Yahweh says this,

"See, the enemy will come flying like an eagle,
spreading out his wings over Moab.
41 Kerioth has been captured,
and its strongholds have been seized.
For in that day the hearts of Moab's soldiers
will be like the hearts of women in birth labor.
42 So Moab will be destroyed and be no longer a people,
because he made himself to be great against Yahweh.
43 Terror, the pit, and a trap are coming on you,
inhabitant of Moab
—this is Yahweh's declaration.
44 Anyone who flees because of terror will fall into the pit,
and anyone who climbs out of the pit
will be caught in the trap
for I will bring this on them, the people of Moab,
in the year of my vengeance against them
—this is Yahweh's declaration.

45 The ones who flee will stand in the shadow of Heshbon
without any strength,
for fire will go out from Heshbon,
flame from the middle of Sihon.
It will devour the forehead of Moab
and the scalps of the boastful people.
46 Woe to you, Moab!
Chemosh's people are destroyed,
For your sons are taken as captives

generated on Tue Oct 24 10:45:40 2023

and your daughters into captivity.

47 But I will reverse the captivity of Moab in later days
—this is Yahweh's declaration."

The judgment on Moab ends here.

Jeremiah 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:1-25, 28-33, 39-47.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet)

Special concepts in this chapter

Obeying Yahweh

Moab worshiped and served other gods. Despite this, Yahweh expected every nation to worship and serve him and him alone. They were punished because of it. (See: falsegod)

Jeremiah 48:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

To Moab

Here "Moab" represents the people. Alternate translation: "To the people of Moab"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Woe to Nebo, for it has been devastated

Here "Nebo" represents the people. Alternate translation: "How terrible it is for the people of Nebo, for their city is devastated"

Nebo

This is the name of a city near Mount Nebo in Moab.

Kiriathaim has been humiliated

Here "Kiriathaim has been humiliated" represents the people being humiliated. This can be stated in active form. Alternate translation: "The enemy has captured the city of Kiriathaim and humiliated the people who live there"

Kiriathaim

This is the name of a city in Moab.

Her fortress has been disgraced

Here "fortress has been disgraced" represents the people being disgraced. This can be stated in active form. Alternate translation: "The enemy has destroyed the fortress in Kiriathaim and disgraced its people"

Jeremiah 48:2

The honor of Moab is no more

"People no longer honor Moab" or "People no longer praise Moab"

Heshbon

This is the name of a city.

Madmen will also perish

"Madmen" here is a town in Moab. The name of the city has nothing to do with the English word "madmen." Alternate translation: "Their enemies will destroy the city of Madmen"

a sword will go after you

Here "sword" represents the enemy army carrying weapons. Alternate translation: "your enemies will chase after you and kill you"

Jeremiah 48:3

General Information:

Jeremiah continues to tell of the destruction of Moab.

Horonaim

This is the name of a town in the south of Moab.

ruin and great destruction

These two terms mean the same thing. Together they emphasize complete destruction.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 48:4

Moab has been destroyed
This can be stated in active form. Alternate translation: "The enemy army has destroyed Moab"

Her children
Possible meanings are 1) the children who lived in Moab or 2) "children" is a metonym that represents the people of Moab in general. Alternate translation: "The people of Moab"

Jeremiah 48:5

Luhith
This is the name of a place in Moab.

because of the destruction
The abstract noun "destruction" can be stated as "destroyed." Alternate translation: "because their town is destroyed"

Jeremiah 48:6

Save your lives
The word "your" refers to the people of Moab.

become like a juniper bush in the wilderness
The people fleeing from their cities into the desert is compared to a bush or shrub that grows in the desert. Alternate translation: "become like a shrub that grows in the wilderness"

Jeremiah 48:7

because of your trust
The abstract noun "trust" can be stated as a verb. Alternate translation: "because you trusted"

in your practices
"in your own efforts" or "in your own work"

you also will be captured
This can be stated in active form. Alternate translation: "the enemy army will also capture you"

Then Chemosh will go away into captivity
"Chemosh" is the chief god of the Moabites. This means the enemy army will take the idol of Chemosh that the people made to worship. Alternate translation: "The enemy army will take your god Chemosh as a captive"

Jeremiah 48:8

For the destroyer will come to every city
Here "the destroyer" represents the enemy army. Alternate translation: "For the enemy army will come to every city and destroy it"

no city will escape
Here "city" represents the people. Alternate translation: "no people from any city will escape"

So the valley will perish and the plain will be devastated
Here "valley" and "plain" represent the cities and the people in those places Alternate translation: "So the enemy army will destroy everything in the valleys and on the plains"

Jeremiah 48:9

Give wings to Moab, for she must certainly fly away
Helping the people is spoken of as if they would put wings on the people so that could fly away. Alternate translation: "Help the people of Moab to escape as if you were giving them wings to fly away"

Give wings to Moab, for she must certainly fly away
The translation of the original language is uncertain. Some Bibles translate this as "Set up a tombstone for Moab, for the enemy will certainly destroy it." Other Bibles translate it as "Put salt on the cities of Moab, for the enemy will completely destroy it." Enemies through salt on ruins to keep thing from ever growing there again.

Jeremiah 48:10

from shedding blood
Here "blood" represents a person's life. And "shedding blood" is an idiom that means to kill. Alternate translation: "from killing people"

Jeremiah 48:11

Moab has rested secure since he was young ... He is ... his wine ... He has never gone ... he tastes ... his flavor
Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he" and "his" can be stated as "they," "their," or "them." Alternate translation: "Even from their earliest times, the people of Moab have rested secure ... They are ... their wine ... They have never gone ... they tastes ... their flavor"

He is like his wine that has never been poured from pot to pot
For wine to taste good, it has to be left undisturbed for a long time and not poured from one pot to another. Yahweh compares the people of Moab, who are prosperous because no one has ever conquered them and taken them as captives, to wine that is undisturbed and has a good flavor.

Jeremiah 48:12

So see, the days are coming
"Listen carefully because there will be a time"

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will send him those who will tip him over and pour out all his pots and shatter his jars
The enemy army defeating the people of Moab and taking them as captives is spoken of as if the people of Moab are wine and someone will come and pour them out and break the wine jars. Alternate translation: "I will send an army that will destroy them as if they were pouring out wine and breaking the jars"

send him ... tip him over ... his pots ... his jars
Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he," "his," and "him" in 48:11-12 can be stated as "they," "their," or "them." Alternate translation: "send them ... tip them over ... their pots ... their jars"

Jeremiah 48:13

Then Moab
Here "Moab" represents the people. Alternate translation: "Then the people of Moab"

Chemosh
Chemosh is the chief god of the Moabites. See how you translated this name in [Jeremiah 48:7]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in Jeremiah 2:4. Alternate translation: "the Israelites" or "the Israelite people group"

Bethel
This could be the name of 1) the city in which the Israelites worshiped a golden calf or 2) a false god the Israelites worshiped.

Jeremiah 48:14

How can you say, 'We are soldiers, powerful fighting men'?
Here Yahweh is speaking to the soldiers of Moab. Yahweh uses a question to rebuke the soldiers. Alternate translation: "No longer can you say, 'We are soldiers, powerful fighting men.'"

Jeremiah 48:15

Moab will be devastated and its cities attacked
This can be stated in active form. Alternate translation: "The enemy army will devastate Moab and attack its cities"

its finest young men have gone down to the place of slaughter
The best men of Moab going to battle and being killed is spoken of as if they were animals taken to a place to be slaughtered. Alternate translation: "their fine young men will all be slaughtered" or "the enemy army will kill all of the finest men of Moab"

This is the king's declaration
Here "king" refers to Yahweh. This can be stated in first person. See how you translated this in [Jeremiah 46:18]

Jeremiah 48:16

Moab's disaster is soon to happen; calamity is hurrying quickly
These two sentences mean basically the same thing and emphasize that Moab's destruction will happen very soon. Alternate translation: "Moab's enemies will destroy her very soon"

calamity is hurrying quickly
Something terrible happening soon is spoken of as if calamity were something that could move quickly to a place. Alternate translation: "terrible things will happen very soon"

Jeremiah 48:17

the strong staff, the honored rod, has been broken
Here the words "staff" and "rod" represent the power and political support that Moab provided to other nations. This can be stated in active form. Alternate translation: "Moab's enemies have ended her great power"

Jeremiah 48:18

you daughter living in Dibon
The people of Dibon are spoken of as if they were the daughter of Dibon. Alternate translation: "you people living in Dibon"

Dibon
This is the name of a city in Moab.

the destroyer of Moab
"the enemy army that will destroy Moab"

Jeremiah 48:19

Aroer
This is the name of a city in Moab.

Ask the ones
"Ask the people" or "Ask the men and women"

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Jeremiah 48:20

Moab has been shamed, for it has been shattered
Here "Moab" represents the people. This can be stated in active form. Alternate translation: "The people are disgraced, for the enemy army has destroyed Moab"

Howl and lament
"Cry loudly in pain and anger"

that Moab has been devastated
This can be stated in active form. Alternate translation: "that the enemy army has devastated Moab"

Jeremiah 48:21

punishment has come to the hill country, to Holon ... Mephaath
Yahweh punishing the people of the hill country and cities of Moab is spoken of as if punishment were something that could travel and arrive in a place. Alternate translation: "Yahweh will punish the people of the hill country, of Holon ... Mephaath"

Holon, Jahzah, and Mephaath
These are cities in Moab.

Jeremiah 48:22

General Information:
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Jeremiah 48:23

General Information:
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Jeremiah 48:24

Bozrah
a city in Moab

Jeremiah 48:25

The horn of Moab has been hacked off; its arm has been broken
Both of these statements mean the same thing. Here "horn" and "arm" represent power. To have these hacked off or broken means to lose one's power. This can be stated in active form. Alternate translation: "Moab has become weak; the people are not able to fight anymore"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:26

Make him drunk, because he acted proudly against Yahweh
Yahweh is speaking. The command "Make him drunk" indicates what Yahweh will cause to happen. Here "him" and "he" refers to Moab which represents the people of Moab. Alternate translation: "I, Yahweh, will cause the people of Moab to be drunk, for they acted proudly against me"

Make him drunk
Here people experiencing Yahweh's punishment is spoken of as if they were drunk on wine, acting foolishly so that people laugh at them. Alternate translation: "I will cause you to be like a drunk person"

Let Moab wallow in his vomit ... an object of ridicule
Yahweh continues speaking of the people of Moab as if they were a drunk person. Alternate translation: "Now the people of Moab will be like a person who wallows in his vomit ... an object of ridicule

let him be an object of ridicule
"so that people will laugh at him"

Jeremiah 48:27

For did not Israel become an object for laughter to you?
Yahweh uses a question to remind the people of Moab how they treated the people of Israel. Alternate translation: "For you used to mock and laugh at the people of Israel."

Israel ... Was he found ... at him ... about him
Here "Israel" represents the people of Israel. Alternate translation: "the people of Israel ... Were they found ... at them ... about them"

Was he found among thieves, so that you shook your head ... about him?
Here Yahweh uses a question to rebuke the people of Moab for treating the people of Israel with shame though they did nothing wrong. Alternate translation: "Although they were not thieves, you still shook your head ... about him."

shook your head at him
This is a symbolic action that shows feeling of scorn or disgust towards someone.

Jeremiah 48:28

cliffs
A cliff is a steep side of a mountain.

Become like a dove ... in the rocks
This simile emphasizes the people should leave their cities and live in the rocky cliffs to hide from their enemies.

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the mouth of a hole in the rocks
Here "mouth of a hole" is an idiom that means the entrance to a cave. Alternate translation: "the entrance to caves" or "an opening in the rocks"

Jeremiah 48:29

We have heard
Here "We" refers generally to all the people in the surrounding area.

arrogance ... haughtiness ... pride ... self-glory ... conceit in his heart
All of these words have similar meanings. They are used together to emphasize the extreme pride of the people of Moab.

the conceit in his heart
Here "heart" represents a person's inner being. Alternate translation: "his conceit"

Jeremiah 48:30

I myself know his arrogant speech
The word "myself" is used to emphasize that Yahweh was the one who knew about Moab's arrogant speech.

his arrogant speech ... like his deeds
Here "his" refers to Moab which represents the people of Moab. Alternate translation: "their arrogant speech ... like their deeds"

his arrogant speech
The abstract noun "speech" can be stated as a verb. Alternate translation: "that he has spoken arrogantly" or "that he has spoken arrogant words"

Jeremiah 48:31

I will howl a lament for Moab, and I will shout in sorrow for all of Moab
Both of these statements mean the same thing. Alternate translation: "I will cry loudly for the people of Moab"

I will howl
Possible meanings are 1) "I" refers to Jeremiah or 2) "I" refers to Yahweh.

howl
a sad and loud cry that a person makes when he is in pain or deep sorrow

Kir Hareseth
This is the name of the old capital city of Moab.

Jeremiah 48:32

Jazer ... Sibmah
These are the names of two towns in Moab.

vine of Sibmah! Your branches passed ... your grapes
The town of Sibmah had many vineyards. Here, Yahweh speaks to the people of Sibmah by speaking to the vines as if the vines could hear him. Alternate translation: "people of Sibmah! Your grapevine had branches that passed ... your grapes"

The destroyer has attacked your summer fruit and your grapes
Yahweh continues speaking of the people of Sibmah as if they were a grapevine. Alternate translation: "The destroyers have attacked you and have taken the fruit from your orchards and your grapes"

The destroyer has
"The enemy army has"

summer fruit
dates and figs

Jeremiah 48:33

So celebration and rejoicing have been taken away from the fruit trees and the land of Moab
The abstract nouns "celebration" and "rejoicing" can be stated as verbs. The phrase "have been taken away" can be stated in active form. Alternate translation: "The people of Moab will no longer celebrate and rejoice because of their fruit trees"

I have put an end to the wine from their winepresses
"I have stopped the wine from their winepresses" or "I have stopped the people from making wine"

I have put an end
Here "I" refers to Yahweh.

They will not tread
The wine makers would stomp on the grapes to squeeze out the juice. Alternate translation: "The wine makers will not stomp the grapes"

Jeremiah 48:34

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

Elealeh ... Jahaz ... Zoar ... Horonaim ... Eglath Shelishiyah
These are names of other cities in Moab.

Nimrim
This is the name of a stream or river near the Dead Sea.

become desolate
"dried up."

Jeremiah 48:35

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:36

my heart is lamenting for Moab like a flute
Here "heart" represents the whole person. The person's sad crying is compared to the sad music played on a flute at a funeral. Alternate translation: "I cry sadly for Moab. My cries are like the sad music a person plays on a flute at a funeral"

my heart
Possible meanings are 1) "my" refers to Jeremiah or 2) "my" refers to Yahweh.

Kir Hareseth
Kir Hareseth was an ancient capital of Moab. See how you translated this name in [Jeremiah 48:31]

Jeremiah 48:37

For every head is bald and every beard shaved. Incisions are on every hand, and sackcloth is around their waists
These are all things that the people of Moab did when they were mourning or expressing deep sorrow.

Incisions
cuts made on the skin

Jeremiah 48:38

There is mourning everywhere
The abstract noun "mourning" can be stated as a verb. Alternate translation: "There are people mourning everywhere"

every flat roof
"every housetop"

plazas
open public areas, such as open marketplaces

For I have destroyed
The word "I" refers to Yahweh

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:39

How it has been shattered! How they howl in their lamenting!
Here "How" begins exclamations. The phrase "has been shattered" can be stated in active form. Alternate translation: "I have completely shattered them! They shout loudly and weep!"

howl
a sad and loud cry that a person makes when he is in pain

Moab turns its back in shame
Here Moab represents the people. To turn one's back is a sign of feeling ashamed. Alternate translation: "The people of Moab turn their backs in shame" or "The people of Moab are ashamed and will not show their faces"

So Moab will become an object of derision and a terror to all those who are around him
This can be restated to remove the abstract nouns "derision" and "terror." Alternate translation: "So all the people nearby will be terrified at what happened to the people of Moab and they will mock them"

Jeremiah 48:40

the enemy will come flying like an eagle, spreading out his wings
These phrases compare how a powerful army will descend on Moab and conquer it to the way an eagle swoops down to capture its prey.

Jeremiah 48:41

Kerioth has been captured, and its strongholds have been seized
This can be stated in active form. Alternate translation: "The enemy has captured Kerioth and seized its strongholds"

Kerioth
This is a city in Moab. See how you translated this name in [Jeremiah 48:24]

in that day the hearts of Moab's soldiers ... women in birth labor
This phrase compares the fear that will overwhelm the soldiers of Moab to the fear a woman may feel when she is about to give birth to her child.

the hearts of Moab's soldiers will be like the hearts of women in birth labor
Here "hearts" represent a person's emotions. Alternate translation: "Moab's soldiers will be afraid like a woman about to give birth"

Jeremiah 48:42

So Moab will be destroyed
This can be stated in active form. Alternate translation: "So the enemy will destroy the people of Moab"

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Jeremiah 48:43

Terror, the pit, and a trap are coming on you
Here "coming on you" is an idiom that means "to experience" something. Alternate translation: "You will experience the terror, the pit, and a trap" or "You will be terrified, and you will fall into pits and traps"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:44

fall into the pit ... caught in the trap
Here "the pit" and "the trap" represent all the different bad things that will happen to the people. People will run away to escape one bad thing but they will just experience another bad thing.

in the year of
Here, "year" could be translated as "time" or "season" or "time period."

Jeremiah 48:45

The ones who flee
This refers to the people who were able to run away during the destruction of Moab.

will stand in the shadow of Heshbon
Here "in the shadow" represents protection or shelter. Alternate translation: "will hide in Heshbon for protection" or "will go to Heshbon for shelter"

for fire will go out from Heshbon, flame from the middle of Sihon
These two phrases have similar meanings and emphasize that Moab's destruction will begin and spread out from Heshbon, where King Sihon once lived. Alternate translation: because a fire will burn in Heshbon, which is the city where King Sihon lived long ago

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

Sihon
This is the name of an Amorite king who once ruled over Heshbon.

It will devour the forehead of Moab and the scalps of the boastful people
Here "forehead" and "scalps" represent the people of Moab as a whole. Alternate translation: "It will burn up all the people in Moab who noisily boasted very much"

forehead
the part of the face that is above the eyes, but below the hairline

Jeremiah 48:46

Chemosh's people are destroyed
This can be stated in active form. Alternate translation: "The enemy army has destroyed the people who worship Chemosh"

Chemosh
This is the chief god of the Moabites. See how you translated this in Jeremiah 48:7.

your sons are taken as captives and your daughters into captivity
This can be stated in active form. Alternate translation: "the enemy army has taken your sons and daughters as captives"

Jeremiah 48:47

I will reverse the captivity of Moab
The words "reverse the captivity" are an idiom that means that Yahweh will allow the Moabites to live well again. Alternate translation: "I will restore the fortunes of Moab" or "I will cause Moab to live well again." See how similar words are translated in Jeremiah 29:14.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

The judgment on Moab ends here
"That is the end of what Jeremiah prophesied about Moab"

generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 About the people of Ammon, Yahweh says this,

"Does Israel have no children?
Is there no one to inherit anything in Israel?
Why does Molech occupy Gad,
and his people live in its cities? [1]
2 So look, the days are coming
—this is Yahweh's declaration
—when I will cause a trumpet call
for battle against Rabbah
to be heard among the people of Ammon,
so it will become a deserted heap
and its villages will be set on fire.
For Israel will possess those who possessed him,"
says Yahweh.
3 "Howl in lament, Heshbon,
for Ai will be devastated!
Shout out, daughters of Rabbah!
Gird yourselves with sackcloth.
Lament and run about in futility,
for Molech is going into captivity,
together with his priests and leaders.
4 Why do you brag about your valleys,
your valleys that are so fruitful, faithless daughter?
you who trust in your wealth and say,
'Who will come against me?'
5 See, I am about to bring terror on you
—this is the declaration of the Lord Yahweh of hosts—
this terror will come from all those who surround you.
Each one of you will be scattered before it.
There will be no one to gather those running away.

6 But after this I will reverse the captivity of the people of Ammon
—this is Yahweh's declaration."

7 About Edom, Yahweh of hosts says this,

"Is there no longer any wisdom to be found in Teman?
Has good advice disappeared
from those who have understanding?
Has their wisdom become corrupted?
8 Flee! Turn back!
Stay in holes in the ground, inhabitants of Dedan.
For I am bringing the disaster of Esau on him
at the time that I punish him.
9 If grape harvesters came to you,
would they not leave a little bit behind?
If thieves came in the night,
would they not spoil only as much as they wanted?
10 But I have stripped Esau bare.
I have revealed his hiding places.
So he will not be able to hide himself.
His children, his brothers, and his neighbors are destroyed,
and he is gone.
11 Leave your orphans behind.
I will take care of their lives,
and your widows can trust in me."

generated on Tue Oct 24 10:45:40 2023

12 For Yahweh says this, "See, those who did not deserve it must certainly drink some of the cup. Do you
yourself think you will go unpunished? You will not go unpunished, for you will certainly drink. **13** For I
have sworn by myself—this is Yahweh's declaration—that Bozrah will become a horror, a disgrace, a
devastation, and an object for cursing. All of its cities will become ruins forever.

14 I have heard news from Yahweh,
and a messenger has been sent out to the nations,
'Gather together and attack her.
Get ready for battle.'

15 "For see, I have made you small compared to the other nations,
despised by people.
16 As for your fearsomeness,
your heart's pride has deceived you,
inhabitants of places on the cliff,
you who have occupied the highest hills
so that you may make your nest high like an eagle.
I will bring you down from there
—this is Yahweh's declaration.
17 Edom will become a horror to everyone passing by it.
Every such person will be appalled
and hiss because of all of its disasters.
18 Like the overthrow of Sodom and Gomorrah
and their neighbors, says Yahweh,
and no one will live there;
no person will stay there.

19 See, he will go up like a lion
from the majesty of the Jordan
to the green pasturelands.
For I will quickly make Edom run from it,
and I will put someone who will be chosen in charge of it.
For who is like me,
and who will summon me?
What shepherd is able to resist me?

20 So listen to the plans that Yahweh has decided against Edom,
the plans that he has formed
against the inhabitants of Teman.
They will certainly be dragged away,
even the smallest flock.
Their pasturelands will be turned into ruined places.
21 At the sound of their falling the earth shakes.
The sound of cries of distress is heard at the Sea of Reeds.
22 See, someone will attack like an eagle,
and swoop down and spread his wings over Bozrah.
Then on that day, the hearts of Edom's soldiers
will become like the heart of a woman in birth labor."

23 About Damascus:

"Hamath and Arpad will be ashamed,
for they have heard news of disaster.
They melt away!
Anxiety is in the sea.
It cannot stay calm.
24 Damascus has become very weak.
It turns away to flee;
terror seizes it.
Distress and pain seize it,
like the pain of a woman giving birth.
25 How has the city of praise not been abandoned,

generated on Tue Oct 24 10:45:40 2023

the town of my joy?
26 Therefore its young men will fall in its plazas,
and all the fighting men will perish on that day
—this is the declaration of Yahweh of hosts."
27 "For I will light a fire on the wall of Damascus,
and it will devour the strongholds of Ben-Hadad."

28 About Kedar and the kingdoms of Hazor, Yahweh says this to Nebuchadnezzar (now Nebuchadnezzar king of Babylon was going to attack these places):

"Arise and attack Kedar
and destroy those people of the east.
29 Their tents and their flocks will be taken,
along with their tent curtains and all of their equipment;
their camels will be led away from them,
and men will shout to them,
"Terror is on every side!"

30 Flee! Wander far away!
Stay in holes in the ground, inhabitants of Hazor
—this is Yahweh's declaration
—for Nebuchadnezzar king of Babylon
has devised a plan against you.
Flee! Turn back!

31 Arise! Attack the nation at ease,
that lives in safety," says Yahweh.
"They have no gates or bars in them,
and its people live by themselves.
32 For their camels will become plunder,
and the abundance of their property
will become war plunder.
Then I will scatter to every wind
those who cut the hair on the sides of their heads very short,
and I will bring disaster on them from every side
—this is Yahweh's declaration.
33 Hazor will become a lair of jackals,
a permanent wasteland.
No one will live there;
no human being will stay there."

34 This is the word of Yahweh that came to Jeremiah the prophet about Elam. This happened at the beginning of the reign of Zedekiah king of Judah, and he said,

35 "Yahweh of hosts says this:

See, I am about to break the bowmen of Elam,
the main part of their power. **36** For I will bring the four winds
from the four corners of the heavens,
and I will scatter the people of Elam to all of those winds.
There is no nation
to which those scattered from Elam will not go.
37 So I will shatter Elam before their enemies
and before those who seek their lives.
for I will bring disaster against them, the fury of my wrath
—this is Yahweh's declaration
—and I will send the sword after them
until I have consumed them.
38 Then I will put my throne in Elam
and will destroy its king and leaders from there
—this is Yahweh's declaration

generated on Tue Oct 24 10:45:40 2023

39 —and it will happen in later days
that I will reverse the captivity of Elam
—this is Yahweh's declaration."

Footnotes

49:1 [1]Instead of

Jeremiah 49 General Notes

Structure and formatting

The ULB sets the lines in 49:1-11, 14-27, 29-33, 37-39 farther to the right on the page than the rest of the text because they are part of a long quotation.

Jeremiah's prophesies about other nations conclude in this chapter. (See: prophet)

Special concepts in this chapter

Covenant with Abraham

Ammon is destroyed because it drove the people of the tribe of Gad from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise and covenant and curse)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. The purpose of these rhetorical questions is to convict those Yahweh addresses.

Jeremiah 49:1

General Information:

See: and

Yahweh says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in Jeremiah 6:6.

Does Israel have no children? Is there no one to inherit anything in Israel? Why does Molech occupy Gad, and his people live in its cities?

Yahweh uses a question to express that the people of Israel should be living in Gad rather than those who worship Molech. This question can be translated as a statement. Alternate translation: "There are plenty of Israelites to inherit the land of Israel. The people who worship the false idol, Molech, should not live in Gad."

Why does Molech

Here "Molech" represents the people who worship Molech. Alternate translation: "Why do the people who worship Molech"

Jeremiah 49:2

So look

This adds emphasis to what follows. Alternate translation: "Look and listen"

days are coming ... when I will

Future time is spoken of as if the "days are coming." See how you translated this in [Jeremiah 7:32]

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

when I will cause a trumpet call for battle against Rabbah to be heard

Yahweh causing an army to attack is spoken of as if he would sound the signal for the battle to start. Alternate translation: "when I will cause the enemy army to sound the signal for battle against Rabbah"

its villages will be set on fire

This can be stated in active form. Alternate translation: "the enemy army will burn their villages"

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For Israel will possess those who possessed him
Here "Israel" represents the people of Israel. "Those" refers to people of Ammon, who represent the land that they took from Israel. Alternate translation: "Then the people of Israel will again possess the land that the people of Ammon took away from them"

Jeremiah 49:3

Howl in lament
"Cry loudly and weep"

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

for Ai will be devastated
This can be stated in active form. Alternate translation: "for your enemies will devastate Ai"

daughters of Rabbah
Possible meanings are 1) "daughters" represent the women who live in Rabbah. Alternate translation: "women of Rabbah" or 2) all the people in general are spoken of as if they are the daughters of Rabbah. Alternate translation: "people of Rabbah"

Gird yourselves with sackcloth
People would wear sackcloth to show that they were very sad. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. See how you translated similar words in [Jeremiah 4:8]

for Molech is going into captivity
"for your enemies will take your god Molech captive." This means the enemies will take the idol that represents Molech back to their land.

Jeremiah 49:4

Why do you brag about your valleys ... daughter?
Yahweh uses a question to scold the people for bragging about the large amount of fruit that grows in their valleys. This rhetorical question can be translated as a statement. Alternate translation: "Do not be proud of your valleys ... daughter."

Why do you brag about your valleys, your valleys that are so fruitful
Some versions of the Bible read, "Why do you brag about your strength, your strength which is ebbing away"

faithless daughter
Here, the people of Ammon are spoken of as if they were a daughter. Alternate translation: "faithless people" or "rebellious people"

say, 'Who will come against me?'
The Ammonites use this question to state that they do not believe anyone can defeat them. It can be reworded as an indirect statement. Alternate translation: "falsely think that no one can defeat you."

Jeremiah 49:5

you
The word "you" refers to the people of Ammon.

this terror will come from all those who surround you. Each one of you will be scattered before it
The abstract noun "terror" can be stated as the verb "terrify." The phrase "will be scattered" can be stated in active form. Alternate translation: "I will cause all those around you to terrify you. Each one of you flee to different directions"

Jeremiah 49:6

reverse the captivity of the people of Ammon
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making the Ammonites prosper in a general sense. See how similar words are translated in [Jeremiah 29:14]

Jeremiah 49:7

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Is there no longer any wisdom to be found in Teman?
Yahweh uses a question to scold the people of Teman for not acting wisely. This can be translated as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman!"

Teman
This is the name of a district in Edom.

Has good advice ... understanding? Has their wisdom become corrupted?
The same idea is expressed in two different ways.

Has good advice disappeared from those who have understanding?
Yahweh uses this question to scold the people. It can be translated as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman district in Edom!"

Has their wisdom become corrupted?
Yahweh uses this question to scold the people. This question may be translated as a statement. Alternate translation: "Their advice is no longer wise."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 49:8

Dedan
The is the name of a city in Edom.

I am bringing the disaster of Esau on him at the time that I punish him
Here "Esau" represents the people of Edom. The Edomites were descendants of Esau. Alternate translation: "I will cause the people of Edom to experience disaster when I punish them"

on him ... I punish him
Yahweh is speaking to the people of Edom. This can be stated in second person. Alternate translation: "on you ... I punish you"

Jeremiah 49:9

General Information:
Yahweh continues speaking about what will happen to Edom.

If grape harvesters ... would they not leave a little bit behind?
Yahweh uses a question to cause the people to think about how grape harvesters leave some grapes behind. This can be translated as a statement. Alternate translation: "If grape harvesters ... they would certainly leave some grapes behind."

If thieves ... would they not spoil only as much as they wanted?
Yahweh uses a question to cause the people to think about how thieves only take what they want. This question can be translated as a statement. Alternate translation: "If thieves ... they would only spoil as much as they wanted."

spoil
This is a metonym for "steal." They would spoil the crop by stealing it.

Jeremiah 49:10

But I have stripped Esau bare
Yahweh causing an enemy army to come and take everything is spoken of as if Yahweh stripped all the clothes off of Esau. Alternate translation: "But I have sent an army to take everything away from Esau"

Esau ... his hiding ... he will not ... hide himself ... His children ... he is gone
Here "Esau" represents the people of Edom. Alternate translation: "the people of Edom ... their hiding ... they will not ... hide themselves ... Their children ... they are gone"

I have revealed his hiding places
"I have made known to the enemy soldiers where the people of Edom hide"

Jeremiah 49:11

General Information:
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Jeremiah 49:12

General Information:
Yahweh continues speaking about what will happen to Edom.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

must certainly drink some of the cup ... for you will certainly drink
Here "the cup" is a metonym that represents the contents in the cup that the people must drink. The people experiencing Yahweh's punishment is spoken of as if Yahweh's punishment were liquid in a cup and the people must drink it. Alternate translation: "must certainly experience my punishment ... for you will certainly experience my punishment" or "I will certainly still punish ... for I will certainly punish you"

Do you yourself think you will go unpunished?
Yahweh uses a question to emphasize the people of Edom have sinned and will certainly be punished. This question can be translated as a statement. Alternate translation: "Certainly, you must be aware that you will personally experience my punishment for your sins."

you yourself
The words "you" and "yourself" refer to Edom, which represents the people of Edom. The word "yourself" is used to draw attention to the people of Edom. Alternate translation: "you yourselves"

You will not go unpunished
"You will certainly be punished"

Jeremiah 49:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Bozrah will become a horror, a disgrace, a devastation, and an object for cursing
The abstract nouns "a horror," "a disgrace," and "a devastation" can be translated as verbs. Alternate translation: "People will be horrified when they see that the city of Bozrah is devastated. And they will mock the city and use its name when they curse others"

Bozrah
This is the name of a city in Edom.

generated on Tue Oct 24 10:45:40 2023

All of its cities
"All of Edom's cities"

Jeremiah 49:14

General Information:
Jeremiah is now speaking to the people of Edom.

I have heard
The word "I" refers to Jeremiah.

a messenger has been sent out
This can be stated in active form. Alternate translation: "Yahweh has sent out a messenger"

to the nations, 'Gather together ... for battle.'
It is understood "Gather together" is the beginning of the messenger's message. Alternate translation: "to tell the nations, 'Gather together ... for battle.'" or "to the nations, and he will tell them, 'Gather together ... for battle.'"

attack her
The word "her" refers to Edom.

Jeremiah 49:15

I have made you
The word "I" refers to Yahweh. Here "you" refers to the nation of Edom.

made you small
Here "small" represents having the least political importance. Alternate translation: "made you least important"

despised by people
This can be stated in active form. Alternate translation: "and people despise you"

Jeremiah 49:16

General Information:
Yahweh continues speaking about what will happen to Edom.

As for your fearsomeness
Here the abstract noun "fearsomeness" can be translated with either an adjective or a verb. Alternate translation: "As for how terrifying you think you are" or "Although you think you scare other people"

your heart's pride has deceived you
Here "heart" represents the whole person. People deceiving themselves is spoken of as if their pride deceived them. Alternate translation: "you have become prideful, but you have deceived yourselves"

so that you may make your nest high like an eagle
It is implied that the people made homes in high places to remain safe from enemies. Alternate translation: "live in safety like an eagle in the heights of the mountains"

eagle
This is a very large, powerful bird of prey. See how you translated this in Jeremiah 4:13.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 49:17

General Information:
Yahweh continues speaking to the people of Edom.

Edom will become a horror to everyone passing by it
The abstract noun "horror" can be stated using the verb "horrified." Alternate translation: "The people passing by will be horrified when they what happened to Edom"

be appalled and hiss
The word "hiss" refers to a sound that shows horror or awe. Alternate translation: "shake from fear and gasp"

Jeremiah 49:18

no one will live there; no person will stay there
Yahweh says the same thing twice to emphasize that Edom will be completely uninhabited.

Jeremiah 49:19

General Information:
Yahweh continues speaking about what will happen to Edom.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

he will go up like a lion from the majesty of the Jordan to the green pasturelands
This simile means that when Yahweh punishes the people of Edom, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in first person. Alternate translation: "When I punish the people of Edom, it will be fierce and unexpected like when a lion comes out of forest and attacks sheep in the pasture"

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

pasturelands
This is land covered with grass where animals feed on the grass.

generated on Tue Oct 24 10:45:40 2023

Edom run from it
Here "Edom" represents the people. "It" refers to the land. Alternate translation: "the people of Edom will run from their land"

who will be chosen
This can be stated in active form. Alternate translation: "whom I will choose"

For who is like me, and who will summon me?
Yahweh uses the question to emphasize that no one is like him. This question can be translated as a statement. Alternate translation: "For no one is like me, no one can summon me."

who will summon me
"who will challenge me" or "who will call me to account"

What shepherd is able to resist me?
Yahweh uses the question to show no one can defeat him. Here "shepherd" is a metaphor for "king" or "ruler." This question can be translated as a statement. Alternate translation: "No king is able to resist me!"

Jeremiah 49:20

the inhabitants of Teman
"the people who live in Teman"

Teman
Translate the name of this city as you did in Jeremiah 49:7.

They will certainly be dragged away, even the smallest flock
This continues speaking of Yahweh punishing the people of Edom as if he would come like a lion and attack the sheep. This can be stated in active form. Alternate translation: "He will drag them away, even the smallest flock"

even the smallest flock
Here the youngest and weakest people of Edom are spoken of as if they are the smallest flock of sheep. Alternate translation: "even the weakest and the smallest people"

Their pasturelands will be turned into ruined places
Here the land of Edom is spoken of as if it were pasturelands for flocks. This can be stated in active form. Alternate translation: "He will turn their pasturelands into ruined places" or "He will completely get rid of the people who live there"

Jeremiah 49:21

At the sound of their falling the earth shakes
The loud sound of Edom being destroyed is spoken of as if Edom were a large object that shakes the earth when it falls. Alternate translation: "When enemies come and destroy Edom, the noise will be extremely loud, with the result that the earth will shake"

The sound of cries of distress is heard at the Sea of Reeds
This can be stated in active form. Alternate translation: "People at the Sea of Reeds will hear the people of Edom crying"

Jeremiah 49:22

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

someone will attack like an eagle, and swoop down and spread his wings
This simile means that when the enemy army attacks it will be vicious and unexpected.

Bozrah
Translate the name of this city as you did in [Jeremiah 48:24]

the hearts of Edom's soldiers will become like the heart of a woman in birth labor
Here "hearts" represent a person's emotions. See how you translated a similar phrase in [Jeremiah 48:41]

Jeremiah 49:23

General Information:
Yahweh tells what will happen to the people of Damascus.

Hamath and Arpad will be ashamed
Here "Hamath" and "Arpad" represent the people who live there. Alternate translation: "The people who live in Hamath and Arpad will be ashamed"

Hamath and Arpad
These are cities in Syria.

They melt away
A person being afraid is spoken of as if the person were melting. Alternate translation: "They are very afraid"

Anxiety is in the sea. It cannot stay calm.
The water of the sea is always moving and is never still. This is compared to the people who cannot rest because they are so anxious about the bad news they heard.

Jeremiah 49:24

Damascus has become very weak. It turns ... seizes it
Here "Damascus" represents the people who live there. Alternate translation: "The people of Damascus have become very weak. They turn ... seizes them"

generated on Tue Oct 24 10:45:40 2023

terror seizes it
The abstract noun "terror" can be stated as the verb "terrified." Alternate translation: "Damascus is terrified" or "The people of Damascus are terrified"

Distress and pain seize it, like the pain of a woman giving birth
This can be restated to remove the abstract nouns "distress" and "pain." The people are compared to a woman giving birth to emphasize their pain and fear. Alternate translation: "The people are afraid and suffering like a woman giving birth"

Jeremiah 49:25

How has the city of praise not been abandoned, the town of my joy?
Yahweh uses a question to show surprise that the people have not left the city when danger is coming. He may have meant that they should have left the city. This can also be expressed in active form. Alternate translation: “Why have they not abandoned the city of praise, the town of my joy?” or “They should have abandoned the city of praise, the town of my joy.”

the city of praise ... the town of my joy
These two phrases both refer to Damascus.

the city of praise
“the city that people used to praise” or “the famous city”

the town of my joy
Possible meanings are 1) Yahweh had felt joy because of the town. Alternate translation: “the town that brought me joy” or 2) the people in the town were usually joyful. Alternate translation: “the joyous town” or “the town that had joy”

Jeremiah 49:26

General Information:
Yahweh continues speaking about what will happen to Damascus.

its
The word "its" refers to Damascus and its people.

its young men will fall in its plazas
They young men being killed is spoken of as if they will fall. Alternate translation: "enemies will kill the young men of Damascus in its plazas"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8]

Jeremiah 49:27

I will light a fire
Causing the enemy army to light a fire is spoken of as if Yahweh will light the fire. Alternate translation: "I will cause the enemy army to light a fire"

it will devour
"the fire will completely burn up"

Ben-Hadad
This the name or title of the king of Damascus.

Jeremiah 49:28

General Information:
Jeremiah speaks about what will happen to Kedar.

Kedar
This is the name of a land far to the east of Israel. See how you translated this in [Jeremiah 2:10]

Hazor
This is the name of kingdom or district far to the east of Israel.

now Nebuchadnezzar
Here "now" introduces background information about Nebuchadnezzar.

Nebuchadnezzar king of Babylon was going to attack
Here "Nebuchadnezzar" represents his army. Alternate translation: "the army of Nebuchadnezzar king of Babylon was going to attack"

Jeremiah 49:29

Their tents and their flocks will be taken, along with their tent curtains and all of their equipment
This can be stated in active form. Alternate translation: "Your soldiers will take their flocks, tent curtains, and all of their equipment"

their camels will be led away from them
This can be stated in active form. Alternate translation: "your soldiers will take their camels from them"

men will shout to them, "Terror is on every side!"
Possible meanings are 1) these are men being attacked by the enemy. Alternate translation: "men will shout, 'We are terrified because terrible things are happening all around us!'" or 2) these are soldiers in the invading army. Alternate translation: "soldiers will shout at them, 'Be afraid because we are all around you!'"

Jeremiah 49:30

General Information:
Yahweh continues speaking about what will happen to Kedar and the kingdoms of Hazor.

generated on Tue Oct 24 10:45:40 2023

Flee! Wander ... Turn back!
Here Yahweh is speaking to the people of Kedar.

inhabitants of Hazor
"people who live in Hazor"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

devised a plan
"made a plan"

Jeremiah 49:31

Arise! Attack ... themselves
Here Yahweh is speaking to Nebuchadnezzar as if he was there listening to him.

Attack the nation at ease, that lives in safety
Here "nation" represents the people living there. Alternate translation: "Attack this nation, whose people feel safe and secure"

They ... them
The words "They" and "them" refer to the people who feel safe and secure.

Jeremiah 49:32

General Information:
Yahweh continues telling Nebuchadnezzar to attack the people of Kedar and the kingdom of Hazor.

For their camels will become plunder, and the abundance of their property will become war plunder
Yahweh is still speaking to Nebuchadnezzar as if he were there listening to him. This can be stated in second person. Alternate translation: "For your soldiers will take their camels and all of their property"

Then I will scatter to every wind
Here "every wind" represents the nations. Alternate translation: "Then I will send to nations in all different directions"

those who cut the hair on the sides of their heads very short
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "those who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 49:33

a lair of jackals
"a place where jackals live." Jackals are fierce wild dogs. See how you translated "jackals" in Jeremiah 9:11.

No one will live there; no human being will stay there
These two lines mean basically the same thing and emphasize that Hazor will be completely uninhabited.

Jeremiah 49:34

General Information:
Yahweh is speaking about what will happen to Elam.

This is the word of Yahweh that came to Jeremiah
This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

Jeremiah 49:35

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to break the bowmen of Elam, the main part of their power
"The archers made Elam very powerful, but I will stop them"

bowmen
men who are skilled with a bow and arrows

Jeremiah 49:36

I will bring the four winds from the four corners of the heavens
Here "four winds from the four corners" is an idiom that represents wind blowing from every direction. Alternate translation: "I will cause the winds to blow from every direction"

I will bring the four winds from the four corners of the heavens
Here "winds" represents nations. And the nations are a synecdoche representing the armies from those nations. Causing armies to come from all directions is spoken of as if Yahweh will cause wind to blow from all directions Alternate translation: "I will bring your enemies from every direction to attack you"

to all of those winds
Here "winds" represents "nations." Alternate translation: "to all those nations"

generated on Tue Oct 24 10:45:40 2023

There is no nation to which those scattered from Elam will not go
This can be stated in positive form. Alternate translation: "I will scatter the people of Elam to every nation on earth"

Jeremiah 49:37

General Information:
Yahweh continues speaking about what will happen to Elam.

I will shatter Elam
These words are a metonym for Yahweh causing enemies to destroy Elam. Alternate translation: "I will cause Elam's enemies to destroy Elam"

Elam
the people of Elam

those who seek their lives
Seeking a person's life represents wanting or desiring to kill someone. Alternate translation: "those who want to kill them"

I will bring disaster against them
Yahweh causing people to experience disaster is spoken of as if he would bring disaster against them. Alternate translation: "I will cause them to experience disaster" or "I will cause terrible things to happen to them"

the sword after them
Here "sword" represents the enemy army carrying their weapons. Alternate translation: "the enemy army to pursue and kill them"

Jeremiah 49:38

I will put my throne in Elam
Here "throne" represents Yahweh's right to rule and judge as the king. Alternate translation: "I will judge the people of Elam"

Jeremiah 49:39

in later days
"in the future"

reverse the captivity of Elam
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making Elam prosper in a general sense. The word "Elam" is a metonym for the Elamites, the people of Elam. See how similar words are translated in [Jeremiah 29:14]

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 This is the word that Yahweh declared about Babylon, the land of the Chaldeans, by the hand of
Jeremiah the prophet,

2 "Report to the nations and cause them to listen.
Lift up a signal and cause them to listen.
Do not conceal it.
Say, 'Babylon is taken. Bel is made ashamed.
Marduk is dismayed.
Its idols are put to shame;
its images are dismayed.'
3 A nation from the north will arise against it,
and make her land a desolation.
No one will live in it;
both men and animals will flee away.

4 In those days and at that time
—this is Yahweh's declaration
—the people of Israel and the people of Judah
will come together to go with weeping
and seek Yahweh their God.
5 They will ask the way to Zion
and will set off toward it, saying,
We will go and join ourselves to Yahweh
in an everlasting covenant that will not be forgotten."

6 My people have been a lost flock.
Their shepherds have led them astray in the mountains;
they have turned them around from hill to hill.
They went, they have forgotten their resting place.
7 Everyone who went out to them devoured them.
Their adversaries said, 'We are not guilty,
because they sinned against Yahweh,
their true home—Yahweh,
the hope of their ancestors.'

8 Leave from the midst of Babylon;
go out from the land of the Chaldeans;
be like male goats
that leave before the rest of the flock does.
9 For see, I am about to set in motion
and raise up a group of great nations
from the north against Babylon.
They will arrange themselves against her.
Babylon will be captured from there.
Their arrows are like a skilled warrior
who does not return empty-handed.
10 Chaldea will become plunder.
All those who plunder it will be satisfied
—this is Yahweh's declaration.

11 You rejoice, you celebrate the plundering of my inheritance;
you jump around like a calf stamping in its pasture;
you neigh like a powerful horse.
12 So your mother will be greatly ashamed;
the one who bore you will be embarrassed.
See, she will be the least of nations,
a wilderness, a dry land, and a desert.
13 Because of Yahweh's anger,
Babylon will not be inhabited,

generated on Tue Oct 24 10:45:40 2023

but will be a complete devastation.
Everyone who passes by will be appalled because of Babylon
and will hiss because of all of its wounds.

14 Arrange yourselves against Babylon all around her.
Everyone who bends a bow must shoot at her.
Do not spare any of your arrows,
for she has sinned against Yahweh.
15 Raise a shout against her all around!
She has surrendered;
her towers have fallen;
her walls are torn down,
for this is Yahweh's vengeance.
Take vengeance on her!
Do to her just as she has done!
16 Destroy both the farmer who sows seed
and the one who uses a sickle
at the time of harvest in Babylon.
Let each person turn back to his own people
from the oppressor's sword;
let them flee to their own land.

17 Israel is a scattered flock
driven away by lions.
First the king of Assyria devoured him; then after this,
Nebuchadnezzar king of Babylon broke his bones.

18 Therefore Yahweh of hosts, the God of Israel, says this:

See, I am about to punish the king of Babylon and his land,
just as I punished the king of Assyria.
19 I will restore Israel to his homeland;
he will graze on Carmel and Bashan.
Then he will be satisfied
in the hill country of Ephraim and Gilead.
20 In those days and at that time, says Yahweh,
iniquity will be looked for in Israel,
but none will be found.
I will inquire about the sins of Judah,
but none will be found,
for I will forgive the remnant that I spare.

21 "Arise against the land of Merathaim,
against it and the ones inhabiting Pekod.
Put them to the sword and completely destroy them
—this is Yahweh's declaration
—do everything that I am commanding you.
22 The sounds of battle and enormous destruction
are in the land.
23 How the hammer of all the lands
has been cut apart and destroyed.
How Babylon has become an object of horror
among the nations.
24 I have set a trap for you and you were taken, Babylon,
and you did not know it!
You were found and captured,
because you opposed Yahweh.
25 Yahweh has opened his armory
and is bringing out the weapons
for carrying out his anger.
There is work for the Lord Yahweh of host
in the land of the Chaldeans.

generated on Tue Oct 24 10:45:40 2023

26 Attack her from far away.
Open her granaries
and pile her up like heaps of grain.
Set her apart for destruction.
Leave no remnant of her.
27 Kill all her bulls.
Send them down to the place of slaughter.
Woe to them, for their day has come
—the time for their punishment.
28 There is the sound of those fleeing,
of those who are survivors,
from the land of Babylon.
These will report the vengeance of Yahweh our God for Zion,
and vengeance for his temple.

29 "Summon the archers against Babylon
—all those who bend their bows.
Camp against her,
and let no one escape.
Repay her for what she has done.
Do to her by the measure she has used.
For she had acted arrogantly against Yahweh
—against the Holy One of Israel.
30 So her young men will fall in the city squares,
and all her fighting men will be destroyed on that day
—this is Yahweh's declaration."
31 "See, I am against you, proud one
—this is the declaration of the Lord Yahweh of hosts
—for your day has come, proud one,
the time when I will punish you.
32 So the proud ones will stumble and fall.
No one will raise them up.
I will set fire to their cities;
it will devour everything around him.

33 Yahweh of hosts says this:

The people of Israel are oppressed,
together with the people of Judah.
All the ones who captured them still hold them;
they refuse to let them go.
34 The one who rescues them is strong.
Yahweh of hosts is his name.
He will truly plead their case,
in order to bring rest to the land,
and to bring strife to the ones inhabiting Babylon.

35 A sword is against the Chaldeans
—this is Yahweh's declaration
—and against the inhabitants of Babylon,
her leaders, and her wise men.
36 A sword against those who say empty words!
They will become fools!
A sword against her soldiers!
They will be filled with terror.
37 A sword is coming against their horse their chariots
and all of the people who are in the midst of Babylon,
so they will become like women.
A sword is coming against her storerooms,
and they will be plundered.
38 A drought is coming on her waters,
so they will become dry.

generated on Tue Oct 24 10:45:40 2023

For she is a land of worthless idols,
and they act like people
made insane by their dreadful idols.

39 So desert beasts with the jackals will inhabit there,
and the young of ostriches will live in her.
For all time, she will no longer be inhabited.
From generation to generation, she will not be lived in.
40 Just as God overthrew Sodom and Gomorrah and their neighbors
—this is Yahweh's declaration
—no one will live there;
no person will stay in her.

41 "See, a people is coming from the north;
a great nation and many kings
are being stirred up from the farthest parts of the earth.
42 They will pick up bows and spears.
They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle, against you,
daughter of Babylon.
43 The king of Babylon heard the reports about them
and his hands fell limp in distress.
Anguish seized him
like a woman giving birth.
44 Behold! He goes up like a lion
from the majesty of the Jordan
to the enduring grazing place
For I will quickly cause them to run from it,
and I will put someone who will be chosen in charge of it.
For who is like me,
and who will summon me?
What shepherd is able to resist me?

45 So listen to the plans that Yahweh has decided against Babylon,
the plans that he has planned
against the land of the Chaldeans.
They will certainly be dragged away,
even the smallest flock.
Their pasturelands will be turned into ruined places.
46 At the sound of conquered Babylon the earth shakes,
and their shout of distress is heard among the nations."

Jeremiah 50 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 50:1-5, 6-46.

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill and prophet)

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Other possible translation difficulties in this chapter

Israel
The author sometimes uses the term "Israel" to refer to the people of the old northern kingdom of Israel, and at other times to the nation of Israel as a whole. He switches between these uses several times without warning the reader.

Jeremiah 50:1

General Information:
God gives Jeremiah a message about Babylon. See: and

This is the word that Yahweh declared
This idiom is used to introduce a special message from God. Alternate translation: "This is the message that Yahweh gave" or "This is the message that Yahweh spoke"

by the hand of Jeremiah the prophet
The hand is a synecdoche for the person. See how you translated this in [Jeremiah 37:2]

Jeremiah 50:2

cause them to listen ... cause them to listen
This phrase is repeated to emphasize the importance of the command.

Lift up a signal
"Put up a sign"

Babylon is taken
"Babylon is conquered"

Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed
These lines mean the same thing and emphasize that Yahweh has disgraced the gods of Babylon.

Bel ... Marduk
These are two names for the chief god of Babylon.

Jeremiah 50:3

arise against it ... live in it
Here "it" refers to Babylon in both phrases.

her land
The word "her" refers to Babylon.

make her land a desolation
The abstract noun "desolation" can be translated as a verb. Alternate translation: "destroy her land"

Jeremiah 50:4

In those days and at that time
These phrases mean the same thing and emphasize the importance of that future time. See how you translated this in [Jeremiah 33:15]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

seek Yahweh their God
Seeking Yahweh their God represents either 1) asking God for help or 2) thinking about God and obeying him.

Jeremiah 50:5

They will ask
The word "They" refers to the people of Israel or the people of Judah who are returning from Babylon to Jerusalem.

join ourselves to Yahweh
This is figurative language used to explain a spiritual connection to Yahweh.

that will not be forgotten
This states that the covenant will be obeyed forever. It can be stated in active form. Alternate translation: "that no one will forget"

Jeremiah 50:6

My people have been a lost flock
The people of Israel are spoken of as if they were a group of sheep that was lost. This can be stated as a simile. Alternate translation: "My people have been like a lost flock of sheep"

Their shepherds
The leaders of Israel are spoken of as if they were the shepherds of people. This can be stated as a simile. Alternate translation: "Their leaders were like shepherds who"

turned them around from hill to hill
"lead them around to many different places"

Jeremiah 50:7

devoured them
Attacking the people of Israel is spoken of as if a wild animal ate them. This can be stated as a simile. Alternate translation: "devoured them like a wild animal would eat its prey"

they sinned
The word "they" refers to the people of Israel.

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Yahweh, the hope of their ancestors
Yahweh is spoken of as the source of their trust. The abstract noun "hope" can be stated as an action. Alternate translation: "the one whom their ancestors confidently expected to help them"

Jeremiah 50:8

General Information:
Yahweh is speaking to his people in captivity in Babylon.

Leave from the midst of Babylon
This command is addressed to the people of Israel who were in exile in Babylon.

be like male goats that leave
Male goats tend to be more independent than the rest of the flock. Possible meanings are 1) they should be the first to leave Babylon or 2) they should lead the rest of the Israelites away from Babylon.

Jeremiah 50:9

For see
The word "see" alerts the reader to pay attention to what follows. Alternate translation: "Pay attention, because"

set in motion
"stir up"

Babylon will be captured from there
This can be stated in active form. Alternate translation: "These nations will capture Babylon"

from there
Possible meanings are 1) "from the north" or 2) "from their battle positions."

Their arrows are like a skilled warrior who does not return empty-handed
The effectiveness of the arrows of the attacking nations are spoken of as if they were soldiers that always accomplish their mission. The idiom "empty-handed" means "without success." Alternate translation: Each of their arrows are like skilled soldiers that always hit their target"

Jeremiah 50:10

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Chaldea will become plunder
"They will plunder Chaldea"

Jeremiah 50:11

General Information:
Yahweh is speaking to the people of Babylon.

You rejoice, you celebrate
These terms mean the same thing and are used to emphasize how happy they were to conquer Israel. Alternate translation: "You people of Babylon rejoice, celebrate"

You rejoice ... you jump ... you neigh
Each instance of "You" or "you" is plural and refers to the people of Babylon.

you jump around like a calf stamping in its pasture
The joy of the people of Babylon is compared to a calf who runs around joyfully in a pasture.

stamping
the action a calf makes when kicking the ground

you neigh like a powerful horse
The people of Babylon are compared to stallions that are making loud noises because they are excited.

Jeremiah 50:12

bore you
The word "you" is plural and refers to the people of Babylon.

So your mother will be greatly ashamed; the one who bore you will be embarrassed
These two phrases mean basically the same thing and emphasize the intensity of her embarrassment. The words "mother" and "the one who bore you" refer either to Babylonia or to the city of Babylon.

the least of nations
"the most unimportant nation"

a wilderness, a dry land, and a desert
These words have basically the same meaning and emphasize the complete barrenness of the land. Possible meanings are 1) this is a metaphor for an uninhabited place or 2) this refers to Babylon literally becoming a barren wilderness.

Jeremiah 50:13

a complete devastation
The abstract noun "devastation" can be stated as a verb. Alternate translation: "completely destroyed"

be appalled
shake violently due to fear

hiss
make a sound like a snake that means great disapproval

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Jeremiah 50:14

General Information:
Yahweh tells the other nations to attack Babylon.

Arrange yourselves against Babylon
Yahweh is speaking to the enemies of Babylon. Alternate translation: "You enemies of Babylon arrange yourselves against her"

Arrange yourselves
"Line up in military formation" or "Form battle lines"

Everyone who bends a bow
This refers to the soldiers who use bows and arrows to fight.

shoot at her
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "shoot at the people in the city"

Do not spare any of your arrows
This emphasizes that they should shoot all their arrows. Alternate translation: "Shoot every one of your arrows at her"

she has sinned
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "the people of the city"

Jeremiah 50:15

She has surrendered ... she has done
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "The people of Babylon have surrendered ... they have done"

her towers ... her walls
Jeremiah speaks of the city of Babylon as if it were a woman. Alternate translation: "the towers of the city ... the walls of the city"

her walls are torn down
This can be stated in active form. Alternate translation: "the nations have torn down her walls"

Jeremiah 50:16

General Information:
Yahweh continues to tell the other nations to attack Babylon.

the farmer who sows seed and the one who uses a sickle
These people collectively represent all the farmers and harvesters of Babylon.

the one who uses a sickle at the time of harvest
A "sickle" is a farm tool that people use to harvest grain. Together with the previous phrase, Yahweh is saying that all planting and harvesting will stop in Babylon.

Let each person turn back to his own people ... let them flee to their own land
These two phrases mean basically the same thing. Together they strengthen the command for foreigners to flee from Babylon back to their own countries.

from the oppressor's sword
Here the word "sword" refers to the armies that will attack Babylon.

Jeremiah 50:17

General Information:
Yahweh speaks to Jeremiah about Israel.

Israel is a scattered flock driven away by lions
Yahweh speaks of Israel as if it were a flock of sheep that had run away in all directions to escape from hungry lions. This metaphor can be stated as a simile and in active form. Alternate translation: "Israel is like a sheep that lions scattered and drove away"

Israel
This refers collectively to all the people of Israel.

the king of Assyria
This refers to the army of the king of Assyria.

devoured him
The destruction of Israel by Assyria is spoken of as if Israel were a sheep that Assyria ate.

Nebuchadnezzar king of Babylon
This refers to the army of Nebuchadnezzar king of Babylon.

broke his bones
The destruction of Israel by Nebuchadnezzar is spoken of if it were a sheep which had its bones crushed by a lion. Alternate translation: "destroyed Israel"

Jeremiah 50:18

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See, I am about to
The word "See" means to pay special attention to what follows.

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his land
Here "land" is a metonym for the people who live in the land of Babylon. Alternate translation: "the Babylonian people"

Jeremiah 50:19

General Information:
Yahweh continues speaking to Jeremiah about Israel.

I will restore
The word "I" refers to Yahweh.

Israel to his homeland ... he will be satisfied
This refers collectively to all the people of Israel. Alternate translation: "the people of Israel to their homeland ... they will be satisfied"

he will graze on Carmel and Bashan
Israel is spoken of as if they were sheep that eat grass. Alternate translation: "they will eat food that grows in Carmel and Bashan"

Jeremiah 50:20

In those days and at that time
These two phrases mean the same thing and emphasize that future time. See how you translated this in as [Jeremiah 33:15]

iniquity will be looked for in Israel, but none will be found. I will inquire about the sins of Judah, but none will be found
These two lines mean basically the same thing. Together they emphasize that Yahweh will completely forgive the sins of the people of Israel.

iniquity will be looked for in Israel, but none will be found
This can be stated in active form. Alternate translation: "Yahweh will look for iniquity in the people of Israel, but will not find any"

that I spare
They will escape the destruction of Babylon. This can be stated explicitly. Alternate translation: "that I allow to escape the destruction of Babylon"

Jeremiah 50:21

General Information:
Yahweh speaks to Jeremiah about the enemies of Babylon.

Arise against the land
Yahweh is speaking to the enemies of Babylon. Alternate translation: "You enemies of Babylon, arise against the land"

Merathaim
This is another name for Babylon. This is a name that means "double rebellion."

Pekod
This is another name for the Chaldeans. This is a name that means "visitation."

Put them to the sword
This refers to having a sword come down on people to kill them. Alternate translation: "Kill them"

Put them to the sword
Here the word "sword" represents war. Yahweh speaks of Babylon's enemies killing them in battle as if he were placing those people under the sword's power. Alternate translation: "Kill them in battle"

Jeremiah 50:22

The sounds of battle and enormous destruction are in the land
These sounds are heard during battle and great destruction. They are spoken of in the present tense to indicate that this will certainly happen soon. Alternate translation: "The sounds of fierce battle and terrible destruction are going to happen soon in the land"

Jeremiah 50:23

General Information:
Yahweh speaks to the people of Babylon.

How the hammer of all the lands has been cut apart and destroyed
The army of Babylon is spoken of as if it were a hammer. The destruction of this army is spoken of as if the hammer was to be cut up and destroyed. This can be stated as a simile. Alternate translation: "The mighty army of Babylon that conquered all the nations is like a hammer that will be broken into pieces and destroyed"

How Babylon has become an object of horror among the nations
Babylon was a nation like the other nations, but it will become a complete ruin, totally destroyed.

Jeremiah 50:24

I have set a trap for you and you were taken
The destruction of Babylon is spoken of as if Yahweh had caught them in a trap like an animal. Alternate translation: "I set a trap and caught you in it as a hunter catches an animal" or "You people of Babylon, I have set a trap for you"

you were taken ... You were found and captured
This can be stated in active form. Alternate translation: "I have captured you ... I found you and captured you"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 50:25

Yahweh has opened his armory and is bringing out the weapons for carrying out his anger
Yahweh's anger that causes him to send enemies against Babylon is spoken of as if Yahweh had an armory and weapons. To open an armory is a metonym for preparing for battle. Alternate translation: "Yahweh has prepared for war and is sending the nations to attack Babylon in his anger"

armory
this is a building or room where weapons of war are stored

Jeremiah 50:26

Attack her from far away
Yahweh speaks to the enemies of Babylon. Alternate translation: "You enemies of Babylon, attack her from far away"

Open her granaries
Here "granaries" represent where Babylon stored its treasures. Alternate translation: "Raid the places where her treasures are stored"

granaries
buildings where grain is stored

pile her up like heaps of grain
Possible meanings are 1) reduce the city to piles of rubble that look like stacks of grain or 2) stack up the plunder from the city like piles of grain.

Set her apart for destruction
This idiom means to destroy something completely. See how you translated a similar phrase in [Jeremiah 25:9]

Leave no remnant of her
This is stated in a negative way to emphasize the completeness of the destruction. Alternate translation: "Kill every person in her"

Jeremiah 50:27

General Information:
Yahweh continues telling how to destroy the people of Babylon and Chaldea.

Kill all her bulls. Send them down to the place of slaughter
Possible meaning of "bulls" is 1) soldiers or 2) strong young men. Killing them is spoken of as taking them to a place of slaughter.

Kill all her bulls
Yahweh speaks this to the enemies of Babylon. This can be made clear. Alternate translation: "You enemies of Babylon, kill all her bulls"

her bulls
The word "her" refers to Babylon.

them ... their
The word "them" and "their" refer to the people of Babylon.

their day has come—the time for their punishment
The phrases "their day" and "the time" mean the same thing and can be combined. Alternate translation: "the time for their punishment has come"

Jeremiah 50:28

There is the sound of those fleeing
"Listen and you will hear those who are fleeing"

those ... those ... These
The words "those" and "These" refer to the survivors from Babylon who will tell others about Yahweh's vengeance.

the vengeance of Yahweh our God for Zion, and vengeance for his temple
The abstract noun "vengeance" can be stated as an action. Alternate translation: "Yahweh our God has taken revenge for what they did to Zion and to his temple in Jerusalem"

Jeremiah 50:29

General Information:
Yahweh continues telling how to destroy the people of Babylon and Chaldea.

the archers ... those who bend their bows
These phrases refer to the same people and are repeated for poetic effect.

her ... her ... she
The words "her" and "she" refer to Babylon.

let no one escape
This can be stated in positive form. Alternate translation: "capture or kill every person"

Do to her by the measure she has used
The evil things the Babylonians did to Israel are spoken of as if Babylon measured them. Alternate translation: "Measure out punishment for her with the same amount she used to punish Israel"

Jeremiah 50:30

her young men will fall
"they will kill her young men"

all her fighting men will be destroyed
This can be stated in active form. Alternate translation: "I will destroy all her fighting men"

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 50:31

See, I am against you
Yahweh speaks this to the people of Babylon. This can be made clear. Alternate translation: "See, I am against you, people of Babylon"

See
This alerts the reader to pay special attention to what follows.

proud one
This is Yahweh's description of Babylon.

for your day has come ... the time when I will punish you
These two phrases mean the same thing. The second phrase defines the "day" that the first phrase mentions. Alternate translation: "for the day when I will punish you has come"

your day
"your time." This refers to the entire span of time during which the horrible judgment will come upon Babylon.

Jeremiah 50:32

the proud ones will stumble and fall
Here "stumble and fall" are idioms that refer to defeat and death. Alternate translation: "I will cause enemies to defeat and kill the proud ones"

it will devour everything around him
Fire burning the cities of Babylon is spoken of as if the fire were an animal that ate them.

around him
Here "him" refers to the "proud one" which describes Babylon.

Jeremiah 50:33

General Information:
Yahweh now speaks through Jeremiah about Israel and Judah.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The people of Israel are oppressed, together with the people of Judah
This can be stated in active form. Alternate translation: "The Babylonians are oppressing the people of Israel and Judah"

captured them
The word "them" refers to the people of Israel and Judah who were captured and taken into exile.

Jeremiah 50:34

He will truly plead their case
Yahweh is spoken of as if he were a lawyer who represents the people of Israel in court.

in order to bring rest to the land
Here "the land" is a metonym for the people who live in the land. Alternate translation: "in order that the people who live in Israel might live in peace"

bring rest ... bring strife
These two terms represent opposite ideas and bring a strong contrast to how Yahweh will treat Israel and Babylon.

bring rest
"give peace"

Jeremiah 50:35

A sword is against ... and against
Here "sword" represents war. Alternate translation: "War will soon happen to ... and to"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 50:36

A sword against
Here "sword" represents war. Alternate translation: "War will soon happen to"

They will become fools
"Their actions are foolish, and everyone will see that they are fools"

They will be filled with terror
"they will be terrified"

Jeremiah 50:37

A sword is coming against
Here "sword" represents war. Alternate translation: "War will soon happen to"

they will become like women
The weakness of the Babylonian soldiers is spoken of as if they were women. This can be stated clearly. Alternate translation: "they will all become as weak as women"

storerooms
A storeroom is a place where supplies or valuables are kept.

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they will be plundered
This can be stated in active form. Alternate translation: "enemy soldiers will plunder them"

Jeremiah 50:38

A drought is coming on her waters
"A drought will soon happen that will affect all her waters"

her waters
Here "waters" represent all the sources of water for the Babylonians, especially the river that went through the city.

Jeremiah 50:39

desert beasts with the jackals
Possible meanings are 1) "wild animals and hyenas" or 2) "wild demons and evil spirits."

jackals
A jackal is a wild dog found in Asia and Africa.

ostriches
very large African birds that run fast but cannot fly. Some versions translate this as "owl."

will live in her
The word "her" refers to Babylon.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in
These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. Alternate translation: "People will never live there again; it will be uninhabited forever"

she will not be lived in
This can be stated in active form. Alternate translation: "no one will live in her"

Jeremiah 50:40

no one will live there; no person will stay in her
These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. They can be combined. Alternate translation: "no one will ever live there again"

Jeremiah 50:41

General Information:
These verses are almost identical to Jeremiah 6:22 and Jeremiah 6:23. See how you translated those verses.

See, a people is coming
Yahweh speaks to the people of Babylon. This can be made clear. Alternate translation: "See, people of Babylon, a people is coming"

See, a people
"Pay attention, because what I am about to say is both true and important: a people"

a great nation and many kings
This phrase refers to the time when the Medes and Persians conquered Babylon in 539 BC. Here "nation" represents their armies. Alternate translation: "the armies of a great nation and many kings"

are being stirred up from the farthest parts of the earth
Being "stirred up" represents being urged to take action. Alternate translation: "are preparing to come from the most distant places on earth"

Jeremiah 50:42

They will pick up bows and spears
"The soldiers will carry bows and spears"

Their sound is like the sea roar
The loud noise that the soldiers make is compared to the loud noise of the sea. Alternate translation: "The sound that they make is very loud, like the sound of the sea"

they are riding on horses, set out in order as men for battle
The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are riding on horses in their assigned rows, and they are ready to fight"

daughter of Babylon
This phrase refers to the Babylonian people.

Jeremiah 50:43

General Information:
This verse is almost identical to Jeremiah 6:24. See how you translated that verse.

his hands fell limp in distress
"his hands were weak because he was anxious"

Anguish seized him
Feeling great anguish is spoken of as if anguish grabs the king of Babylon. Alternate translation: "He felt terrible anguish"

Anguish
suffering and grief that would bring a person to tears

like a woman giving birth
The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: "like a woman who is about to give birth"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 50:44

General Information:
This verse is almost identical to Jeremiah 49:19. See how you translated that verse.

Behold!
The word "Behold" here tells the reader to pay attention to what follows. Alternate translation: "Pay attention!"

He goes up like a lion from the majesty of the Jordan to the enduring grazing place
This simile means that when Yahweh punishes the people of Babylon, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in the first person. Alternate translation: "When I punish the people of Babylon, it will be fierce and unexpected like when a lion comes out of a forest and attacks sheep in the pasture"

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

the enduring grazing place
This is land covered with grass where animals feed on the grass.

I will quickly cause them to run from it
Here "them" refers to the Babylonian people; the word "it" refers to the invasion.

who will be chosen
This can be stated in active form. Alternate translation: "whom I will choose"

For who is like me, and who will summon me?
Yahweh uses this question to emphasize that no one is like him. Alternate translation: "For no one is like me, no one can summon me."

who will summon me
"who will challenge me" or "who will call me to account"

What shepherd is able to resist me?
Yahweh uses this question to show no one can defeat him. Here "shepherd" is a metaphor for "king" or "ruler." Alternate translation: "No king is able to resist me."

Jeremiah 50:45

General Information:
These verses are almost identical to Jeremiah 49:20 and Jeremiah 49:21. See how you translated those verses.

the plans that Yahweh has decided against Babylon, the plans that he has planned against the land of the Chaldeans
These two phrases have the same meaning and are used together for emphasis. Alternate translation: "the plans that Yahweh has decided for the people of Babylon and the Chaldeans"

They will certainly be dragged away, even the smallest flock
This continues speaking of Yahweh punishing the people of Babylon as if he would come like a lion and attack the sheep. This can be stated in active form. Alternate translation: "He will drag them away, even the smallest flock"

even the smallest flock
Here the youngest and weakest people of Babylon are spoken of as if they were the smallest flock of sheep. Alternate translation: "even the youngest and weakest"

Their pasturelands will be turned into ruined places
Here the land of Babylonia is spoken of as if it were pasturelands for flocks. This can be stated in active form. Alternate translation: "He will turn their pasturelands into ruined places" or "He will completely destroy the people who live there"

Jeremiah 50:46

At the sound of conquered Babylon the earth shakes
This phrase compares the fall of the once powerful nation of Babylon to the extremely loud noise of an earthquake. Alternate translation: "The fall of Babylon will sound like a mighty earthquake"

distress
pain or unhappiness

their shout of distress
"their shout of pain"

generated on Tue Oct 24 10:45:40 2023

Chapter 51

1 "Yahweh says this:

See, I am about to stir up a wind of destruction
against Babylon and against those
who live in Leb Kamai.
2 I will send foreigners to Babylon.
They will scatter her and devastate her land,
for they will come against her
from all around on the day of disaster.
3 Do not let the archers bend their bows;
do not let them put on armor.
Do not spare her young men;
set her whole army apart for destruction.
4 For the wounded people
will fall in the land of the Chaldeans;
those who are thrust through will fall in her streets.
5 For Israel and Judah are not abandoned by their God,
by Yahweh of hosts,
although their land is filled with offenses
committed against the Holy One of Israel.

6 Flee from the midst of Babylon;
let each man save himself.
Do not perish in her iniquity.
For it is the time of Yahweh's vengeance.
He will repay all of it to her.
7 Babylon was a golden cup in the hand of Yahweh
that made all the world drunk;
nations drank her wine and became insane.
8 Babylon will fall suddenly and be destroyed.
Wail for her
Give her medicine for her pain;
perhaps she can be healed.

9 'We wished to heal Babylon,
but she is not healed.
Let us all leave her and go away,
to our own land.
For her guilt reaches up to the heavens;
it is piled up to the clouds.

10 Yahweh has brought about our vindication.
Come, let us give a full account in Zion
the deeds of Yahweh our God.'

11 Sharpen the arrows and take up the shields.
Yahweh is stirring up
the spirit of the king of the Medes
in a plan to destroy Babylon.
This is for Yahweh's vengeance,
vengeance for the destruction of his temple.
12 Lift up a signal flag over Babylon's walls;
make the watch strong;
set up watchmen;
prepare the ambushes;
for the LORD will do what he has said
concerning the inhabitants of Babylon.
13 You people who live by many streams of water,
you people who are rich with treasures,

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your end has come.
The thread of your life is now cut short.
14 Yahweh of hosts has sworn by his own life,
'I will fill you with men, like a swarm of locusts,
and they will raise a battle cry against you.'

15 He has made the earth by his power;
he set in place the world by his wisdom.
By his understanding he stretched out the heavens.
16 When he thunders,
there is the roar of waters in the heavens,
for he brings up the mist from the ends of the earth.
He makes lightning for rain
and sends out wind from his storehouses.

17 Every man has become stupid,
without knowledge.
Every metalworker is put to shame
by his idols.
For his cast metal images are frauds,
and there is no life in them.
18 They are useless, the work of mockers;
they will perish at the time of their punishment.
19 But God, the portion of Jacob, is not like these,
for he is the molder of all things.
Israel is the tribe of his inheritance;
Yahweh of hosts is his name.

20 You are my war hammer,
my weapon for battle.
With you I will smash nations
and destroy kingdoms.
21 With you I will smash horses and their riders;
with you I will smash chariots and their drivers.
22 With you I will smash each man and woman;
with you I will smash the old and the young.
With you I will smash the young men and the virgin girls.
23 With you I will smash the shepherds and their flocks;
with you I will smash the plowmen and their teams.
With you I will smash the governors and officials.

24 For in your sight I will pay Babylon and all the inhabitants of Chaldea for all of the evil that they did in Zion—this is Yahweh's declaration.

25 See, I am against you, mountain of destruction
—this is Yahweh's declaration
—which destroys the whole earth.
I will stretch out my hand against you,
and roll you down from the cliffs,
and make you a burned-out mountain.
26 So they will not take from you any stone
to construct a building's corner or foundation;
for you will become an everlasting devastation
—this is Yahweh's declaration.

27 Lift up a signal flag over the earth.
Blow the ram's horn over the nations.
Call the nations to attack her:
the kingdoms of Ararat, Minni, and Ashkenaz.
Appoint a commander to attack her;
bring up horses like swarming locusts.
28 Prepare the nations to attack her:

generated on Tue Oct 24 10:45:40 2023

The kings of the Medes and his governors,
all of his officials and all the lands under his rule.
29 For the land will shake and be in anguish,
since Yahweh's plans continue against Babylon,
to make the land of Babylon a wasteland
where there is no inhabitant.
30 The soldiers in Babylon have stopped fighting;
they stay in their strongholds.
Their strength has failed;
they have become women
—her homes are on fire,
the bars of her gates are broken.
31 A messenger runs to proclaim to another messenger,
and a runner tells another runner
to report to the king of Babylon
that his city has been taken from end to end.
32 So the fords over the river are seized;
the enemy is burning the reed marshes,
and Babylon's fighting men are confused.

33 For Yahweh of hosts, God of Israel, says this:

The daughter of Babylon is like a threshing floor.
It is time to trample her down.
In a little while the time of harvest will come to her.

34 'Nebuchadnezzar king of Babylon has devoured me,
he has driven me into confusion
and has made me an empty pot.
Like a sea monster he has swallowed me,
he has filled his stomach with my delicious foods,
and then he has spit me out.'
35 The one who lives in Zion will say,
'May the violence done to me and my flesh
be on Babylon.'
Jerusalem will say,
'May my blood be on the inhabitants of Chaldea.'

36 Therefore Yahweh says this:

See, I am about to plead your case
and bring about vengeance for you.
For I will dry up Babylon's water
and make her springs run dry.
37 Babylon will become heaps of rubble,
a den of jackals, a horror,
an object of hissing,
where there are no inhabitants.
38 The Babylonians will roar together like young lions.
They will growl like lion cubs.
39 When they become hot with greed,
I will make a feast for them;
I will make them drunk so they become joyful
and then sleep an unending sleep and not wake up
—this is Yahweh's declaration—
40 I will send them down like lambs to the slaughter,
like rams with male goats.

41 How Babylon has been captured!
So the praise of all the earth is seized.
How Babylon has become a ruined place among the nations.
42 The sea has come up over Babylon

generated on Tue Oct 24 10:45:40 2023

She is covered with its roaring waves.
43 Her cities have become a desolation,
a dry land and a wilderness,
a land that no one inhabits,
and no human being passes through.
44 So I will punish Bel in Babylon;
I will bring out from his mouth what he swallowed,
and the nations will no longer flow
to him with their offerings.
The walls of Babylon will fall.

45 Go out from her midst, my people.
Let each of you save his own life
from the fury of my wrath.
46 Do not let your hearts be timid
or fear the news that is heard in the land,
for the news will come one year.
After it in the next year there will be news,
and violence will be in the land.
Ruler will be against ruler.
47 Therefore, see, days are coming
when I will punish the carved idols of Babylon.
All of her land will be ashamed,
and all of her slaughtered ones will fall in her midst.
48 Then the heavens and the earth,
and all that is in them will rejoice over Babylon.
For destroyers will come for her from the north
—this is Yahweh's declaration.

49 As Babylon has made the killed of Israel fall,
so the killed of all her land will fall in Babylon.
50 Survivors of the sword, go away!
Do not stay still.
Call Yahweh to mind from far away;
let Jerusalem come to mind.

51 We are ashamed, for we have been insulted;
shame has covered our faces,
for foreigners have entered the holy places
of the house of Yahweh.

52 Therefore, see, days are coming
—this is Yahweh's declaration
—when I will punish her carved idols,
and the wounded people will groan in all of her land.
53 For even if Babylon went up to the heavens
or fortified her highest fortresses,
destroyers would come from me to her
—this is Yahweh's declaration.

54 A cry of distress came from Babylon,
great destruction from the land of the Chaldeans.
55 For Yahweh is destroying Babylon.
He is causing her loud voice to perish.
Their enemies roar like the waves of many waters;
their noise becomes very strong.
56 For the destroyers have come against her
—against Babylon!
—and her warriors have been captured.
Their bows are shattered,
for Yahweh is the God of vengeance;
he will surely carry out this repayment.

generated on Tue Oct 24 10:45:40 2023

57 For I will make her princes and her wise men drunk,
as well as her governors, her officials, and her soldiers.
and they will sleep in an unending sleep
and never wake up
—this is the King's declaration:
Yahweh of hosts is his name.

58 Yahweh of hosts says this:

The thick walls of Babylon will be completely demolished,
and her high gates will be burned.
Then the peoples coming to her aid will labor uselessly;
everything that the nations try to do for her
will be burned up."

59 This is the word that Jeremiah the prophet commanded Seraiah son of Neriah son of Mahseiah when he went with Zedekiah king of Judah to Babylon in the fourth year of his reign. Now Seraiah was a chief officer. **60** For Jeremiah had written in a scroll about all the disaster that was going to come on Babylon—all these words that were written about Babylon. **61** Jeremiah said to Seraiah, "When you go to Babylon, then you will see and you will read these words aloud. **62** Then you will say, 'Yahweh, you yourself have declared that you would destroy this place, and that no man or animal will live in it, and it will be desolate forever.' **63** Then when you have finished reading this scroll, tie a stone to it and throw it into the middle of the Euphrates. **64** Say, 'Babylon will sink like this. It will not arise because of the disaster that I am sending against it, and they will fall.'" Jeremiah's words end here.

Jeremiah 51 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 51:1-64.

The prophesied destruction of Babylon continues in this chapter. (See: prophet)

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill)

Covenant with Abraham

Babylon is destroyed because it drove the people of Judah from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise and covenant and curse)

Jeremiah 51:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

See

This draws attention to what is said next. Alternate translation: "Listen carefully" or "Pay attention"

a wind of destruction

Possible meanings are 1) "a wind that destroys" or 2) "the spirit of a destroyer." This would mean that Yahweh would cause or inspire the enemy army to go and attack Babylon.

Leb Kamai

This is code name for Chaldea, a region of Babylonia. It is not clear why Jeremiah uses this name here, so you may want to translate as "Chaldea" or "Babylonia."

Jeremiah 51:2

scatter her and devastate her land ... they will come against her

The word "her," a metaphor that refers to Babylon as if it were a woman, is also a metonym for the people who live in Babylon. Alternate translation:

generated on Tue Oct 24 10:45:40 2023

"separate the people who live there from each other, send them in different directions, and make their land empty ... foreigners will attack the people of Babylon"

on the day of disaster
The phrase "day of" is a Hebrew idiom for "when." Alternate translation: "when I destroy Babylon"

Jeremiah 51:3

Do not let ... do not let
Yahweh wants the attack to be so sudden that the archers have no time to prepare for battle.

Jeremiah 51:4

those who are thrust through
This can be translated in active form. Alternate translation: "those whom the attackers thrust through"

Jeremiah 51:5

Israel and Judah are not abandoned by their God, by Yahweh of hosts
The words "Israel" and "Judah" are metonyms for the people of Israel and Judah. This can be translated in active form. Alternate translation: "Yahweh of hosts, the God of the people of Israel and Judah, has not abandoned them"

their land is filled with offenses committed against the Holy One of Israel
The land in which they live is spoken of as if it were a container and their offenses as if they were solid objects that could fill the container. The abstract noun "offenses" can be translated as a verb. Alternate translation: "they have offended the Holy One of Israel everywhere throughout the land"

Jeremiah 51:6

in her iniquity
Babylon is spoken of as if it were a woman. The word "iniquity" is a metonym for God punishing the people for their iniquity. Alternate translation: "when Yahweh punishes Babylon"

will repay all of it to her
Babylon is spoken of as if it were a woman, and the iniquity of the people is spoken of as if Yahweh needed to pay back a debt. The word "her," meaning Babylon, is a metonym for the people of Babylon. Alternate translation: "will punish the Babylonians as much as they deserve"

Jeremiah 51:7

Babylon was a golden cup in the hand of Yahweh that made all the world drunk
The word "world" is a metonym for the people living in the nations surrounding Babylon. Possible meanings are 1) Making those people drunk could be a metaphor for Yahweh punishing those nations by allowing Babylon to conquer them. Alternate translation: "Babylon was a strong nation that Yahweh used to punish all the people of the surrounding nations severely" or 2) It could be a metaphor for those nations joining Babylon in worshiping idols and being violent. Alternate translation: "Babylon was a rich and powerful nation, and other nations wanted to become sinful just like it"

Babylon was a golden cup in the hand of Yahweh
Babylon being a powerful nation that Yahweh used for his own purposes is spoken of as if Babylon were a golden cup in his hand. Here "hand" represents Yahweh's power.

nations drank her wine and became insane
Possible meanings are 1) "Babylon defeated and destroyed other nations" or 2) "nations enjoyed her riches and power and became evil."

insane
unable to think clearly

Jeremiah 51:8

Babylon will ... be destroyed
This can be translated in active form. Alternate translation: "Yahweh will destroy Babylon"

Wail
to make a long, loud cry that shows that the person is sad

perhaps she can be healed
This can be translated in active form. Alternate translation: "perhaps Yahweh can heal her"

Jeremiah 51:9

General Information:
Yahweh used Babylon to punish Judah and the nation. It is either the people of Judah or the people of the nations who are speaking the words in this quotation.

Babylon ... she is not healed ... leave her ... her guilt
The name of the city is a metonym for the people who live there, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... they are not healed ... leave them ... their guilt"

she is not healed
This can be translated in active form. Alternate translation: "we have not been able to heal her"

For her guilt reaches up to the heavens; it is piled up to the clouds
Guilt is spoken of as if it were an object that could be made into a pile. The words "to the heavens" and "to the clouds" are an exaggeration for something

generated on Tue Oct 24 10:45:40 2023

that is very high. Alternate translation: "For Babylon is so very guilty"

Jeremiah 51:10

Yahweh has brought about our vindication
Yahweh had punished the Israelites for their sins, but now has let them return to him.

Jeremiah 51:11

General Information:
Jeremiah is speaking to the people of Jerusalem as if he were speaking to the people of Babylon and their enemies, who cannot hear him, telling them that Yahweh will destroy Babylon before the Babylonians can prepare to defend themselves.

Jeremiah 51:12

Lift up a signal flag over Babylon's walls
"Give a signal to attack Babylon's walls"

make the watch strong
"make sure the guards are strong and have good weapons"

set up watchmen
"make sure there are enough men watching the city"

prepare the ambushes
This was done in order to catch anyone running from the city.

Jeremiah 51:13

General Information:
Jeremiah continues to speak to the people of Jerusalem as if he were speaking to the people of Babylon, who cannot hear him.

The thread of your life is now cut short
The people's lives are spoken of as if they were threads that God could cut. This can be stated in active form. Alternate translation: "Your lives will be ended quickly"

Jeremiah 51:14

like a swarm of locusts
The large number of enemy soldiers is spoken of as if they were a mass of locusts invading the city. Alternate translation: "with a large number of soldiers"

battle cry
This is a shout that a soldier makes in battle.

Jeremiah 51:15

General Information:
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Jeremiah 51:16

When he thunders, there is the roar of waters in the heavens
These phrases compare the voice of Yahweh to the loud sound made by thunder and rain.

storehouses
A storehouse is a building where people keep things they might want to use in the future.

Jeremiah 51:17

General Information:
Translate many of the words in this verse as in Jeremiah 10:14.

has become stupid
"has become like an animal" or "has become senseless"

Every metalworker is put to shame by his idols
This can be stated in active form. Alternate translation: "Every metalworker's idols put him to shame" or "As for every metalworker, his idols shame him"

Jeremiah 51:18

General Information:
Translate many of the words in this verse as in Jeremiah 10:15.

they will perish at the time of their punishment
This speaks of the final destruction of the idols. Alternate translation: "there will be a time when God will destroy them"

Jeremiah 51:19

General Information:
Translate many of the words in this verse as in Jeremiah 10:16.

the portion of Jacob
Here "Jacob" represents the people of Israel. God being their "portion" is an idiom that means that they worship him. Alternate translation: "the portion of Israel" or "whom the people of Israel worship"

the molder of all things
"the creator of all things" or "the one who created all things"

Israel is the tribe of his inheritance
This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: "The tribe of Israel belongs to him"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:20

You are
"You, the Babylonian army, are"

With you I will smash
Yahweh speaks of punishing people as if he were smashing them with a hammer. Alternate translation: "With you I will punish"

With you I will
"I will use you to"

Jeremiah 51:21

General Information:
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Jeremiah 51:22

With you I will smash
Yahweh speaks of punishing people as if he were smashing them with a hammer. See how you translated this in [Jeremiah 51:20]

With you I will
"I will use you to." See how you translated this in Jeremiah 51:20.

Jeremiah 51:23

General Information:
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Jeremiah 51:24

in your sight I will pay
The abstract noun "sight" can be expressed with the verb "see." Alternate translation: "you will see it when I pay"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:25

General Information:
Yahweh speaks to the people of Jerusalem, who could hear him, as if he were speaking to the people of Babylon, who could not hear him. He speaks to the city of Babylon as if he were speaking to the people of Babylon itself. He speaks of the city as if it were a mountain.

I will stretch out my hand against you
The word "hand" is a metonym for the power that the hand exercises. See how "I will attack the inhabitants of the land with my hand" is translated in [Jeremiah 6:12]

I will ... roll you down from the cliffs
Yahweh stops speaking of Babylon as a mountain and speaks of it as a building that he is breaking down and throwing away.

cliffs
A cliff is the steep side of a mountain or hill.

I will ... make you a burned-out mountain
Yahweh speaks of Babylon as no longer being the great "mountain of destruction" but now a mountain that he has destroyed. Alternate translation: "I will ... make you a pile of useless rocks"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:26

you will become an everlasting devastation
The abstract noun "devastation" can be translated as a verb "devastate." Alternate translation: "I will devastate you and no one will ever rebuild you" or "I will turn you into an empty place where no one will ever live"

Jeremiah 51:27

Lift up a signal flag ... Blow the ram's horn ... Call ... to attack
Lifting a signal flag and blowing a ram's horn are both ways of calling people to attack.

signal flag
"battle flag." This is large flag for the soldiers to follow in battle.

attack her
The city of Babylon is a metonym for the people of Babylon, and it is spoken of as if it were a woman. Alternate translation: "attack the people of Babylon"

Ararat ... Minni ... Ashkenaz
These are names of nations or people groups.

bring up horses like swarming locusts
Yahweh compares a great number of horses to a swarm of locusts. Alternate translation: "bring many horses with soldiers quickly"

Jeremiah 51:28

governors ... officials
See how you translated these words in Jeremiah 51:23.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:29

the land will shake and be in anguish
The land is a metonym for the people who live on the land. Shaking and being in anguish are metonyms for being very afraid. Alternate translation: "the people who live in Babylon will shake with fear and be in anguish"

anguish
suffering and grief that would bring a person to tears

against Babylon
The city of Babylon is a metonym for the people of Babylon. Alternate translation: "against the people of Babylon"

there is no inhabitant
"no one lives"

Jeremiah 51:30

General Information:
Yahweh speaks of what will happen as if it had already happened.

her homes are on fire, the bars of her gates are broken
The city is spoken of as if it were a woman. Alternate translation: "the homes in the city are on fire, the bars of the city gates are broken"

Jeremiah 51:31

his city has been taken
This can be translated in active form. Alternate translation: "the enemies have overcome the whole city"

Jeremiah 51:32

the fords over the river are seized
This can be translated in active form. Alternate translation: "the enemies have taken control of all the fords over the river"

fords
shallow parts of a river where people can walk across

marshes
places with shallow water and grasses growing in deep mud

confused
unable to think clearly

Jeremiah 51:33

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The daughter of Babylon
"Daughter of Babylon" here is another name for the people who live in Babylon.

is like a threshing floor
People thresh grain by trampling it on a threshing floor, and Yahweh speaks of people punishing the daughter of Babylon as if they were threshing grain.

It is time to trample her down
Yahweh punishing the daughter of Babylon is spoken of as if he were trampling and threshing grain on a threshing floor. Alternate translation: "It is time to punish her"

the time of harvest will come to her
The harvest is a metaphor for the result of the actions that the people did before. Babylon will experience the result of its people's sins. Alternate translation: "God will punish her for her sins"

Jeremiah 51:34

General Information:
The speaker speaks as if he were a woman. The woman is a metaphor for the city of Jerusalem, which in turn is a metonym for the people of Jerusalem.

he has driven me into confusion
Possible meanings are 1) "he has caused me to be unable to think clearly" or 2) "he has crushed me."

has made me an empty pot
Babylon has taken everything from Israel.

Like a sea monster
Here Babylon is compared to a sea monster.

he has swallowed me
Jerusalem compares its destruction to being swallowed.

he has filled his stomach with my delicious foods
This continues to speak of Babylon as if it were a monster. This states in another way the previous idea that Babylon has taken everything from Israel. Here "foods" represents all the good things that were there before.

he has spit me out
Nebuchadnezzar took what he wanted and spit out what he did not want. Alternate translation: "he has vomited me up"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:35

The one who lives in Zion
"She who lives in Zion"

The one ... to me and my flesh ... my blood
All of these phrases refer to a woman.

inhabitants of Chaldea
"people who live in Chaldea"

Jeremiah 51:36

General Information:
This begins Yahweh's reply to Jerusalem's request in verses 34 and 35.

I am about to plead your case and bring about vengeance
Yahweh defending his people is spoken of as if he were a lawyer pleading their case in court. Alternate translation: "I will be like your lawyer to defend you and I will bring about vengeance"

Jeremiah 51:37

heaps of rubble
buildings that have become piles of rock

den of jackals
home for wild dogs

a horror
something that terrifies everyone who looks at it

hissing
a sound people make to show that they dislike something very much

there are no inhabitants
"no one lives"

Jeremiah 51:38

roar
loud sound made by a lion

growl
a sound animals make to frighten other animals

Jeremiah 51:39

become joyful
As a soldier is joyful when he defeats a strong enemy. Another possible meaning is "are very drunk" .

Jeremiah 51:40

like lambs ... male goats
Lambs and goats do not know before it happens that people are going to slaughter them, and the Babylonians will not know before it happens that Yahweh is going to destroy them.

Jeremiah 51:41

How Babylon has been captured ... How Babylon has become a ruined place
The word "how" here shows that something that people thought was impossible has happened. This can be stated in active form. Alternate translation: "We never thought that enemies could capture Babylon, but they have captured her ... We never thought that Babylon could become a ruined place, but it has become a ruined place"

the praise of all the earth is seized
The word "praise" is a metonym for the thing that people praised, and the word "earth" is a metonym for the people living on the earth. This can be translated in active form. Alternate translation: "enemies have seized Babylon, the nation that everyone on earth praised"

Jeremiah 51:42

The sea ... roaring waves
Babylon's enemies have overcome her. "Waves" represent many people groups overcoming Babylon. The words "sea" and "water" often represent the nations.

She is covered with its roaring waves
This can be translated in active form. Alternate translation: "Its roaring waves have covered her"

Jeremiah 51:43

Her cities
"Babylon's cities"

Jeremiah 51:44

I will punish Bel
Bel was the main god of the Babylonians and represents the whole country and the people that worshiped it.

out from his mouth what he swallowed
Yahweh compares all the sacrifices and offerings to Bel to things he ate.

the nations will no longer flow
The many nations that come to Babylon to sacrifice to Bel is spoken of as a river that moves along. Alternate translation: "the people of other nations will no longer come in large groups"

Jeremiah 51:45

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:46

the news that is heard in the land
This can be stated in active form. Alternate translation: "when you hear the news that is in the land"

Ruler will be against ruler
The ruler is a metonym for the nations under his control. Alternate translation: "Nations will fight against other nations"

Jeremiah 51:47

see
"look" or "listen" or "pay attention to what i am about to tell you"

days are coming ... when I will punish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

I will punish the carved idols of Babylon
Removing the idols of Babylon is spoken of as if Yahweh would punish the idols. Alternate translation: "I will remove the carved idols of Babylon"

Babylon ... her land ... her slaughtered ones ... her midst
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... their land ... their slaughtered ones ... their midst"

Jeremiah 51:48

over Babylon ... come for her
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "over the Babylonians ... come for them ... the Babylonians have made ... their land"

the heavens and the earth
Heaven and earth are viewed as if they were people.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:49

Babylon has made ... her land
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... their land ... their slaughtered ones ... their midst ... over the Babylonians ... come for them ... the Babylonians have made ... their land"

the killed of all her land
"those whom the Babylonians' enemies have killed in the land"

Jeremiah 51:50

General Information:
Jeremiah speaks to the Israelite people in verse 50.

Survivors of the sword
The sword is a metonym for war, in which soldiers use swords. Alternate translation: "You who have survived the war"

Call Yahweh to mind from far away; let Jerusalem come to mind
The phrases "Call ... to mind" and "come to mind" are idioms that mean to think about or remember. Alternate translation: "Though you are far away, think about Yahweh; think about Jerusalem"

Jeremiah 51:51

we have been insulted
This can be expressed in active form. Alternate translation: "people have insulted us" or "people have scorned us"

shame has covered our faces
Possible meanings are 1) "our faces show that we feel very ashamed" or 2) "we cover our faces because we feel ashamed."

Jeremiah 51:52

see
"look" or "listen" or "pay attention to what i am about to tell you"

days are coming ... when I will punish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will punish her carved idols
Removing or destroying idols is spoken of as if Yahweh would punish the idols. Alternate translation: "I will destroy her carved idols" or "I will remove her carved idols"

her carved idols ... her land
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their carved idols ... their land ... the Babylonians ... their highest fortresses ... to them"

generated on Tue Oct 24 10:45:40 2023

groan
to cry out because of pain or sadness

Jeremiah 51:53

her highest fortresses ... to her
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their highest fortresses ... to them"

even if Babylon went up to the heavens or fortified her highest fortresses, destroyers would come
God says this to assure Israel that it does not matter how strong Babylon might be; God will send people to destroy Babylon.

destroyers would come from me to her
This can be expressed with God as the subject. The word "her" refers to Babylon. Alternate translation: "I would send destroyers to her" or "I would send enemies to destroy Babylon"

Jeremiah 51:54

A cry of distress came from Babylon, great destruction from the land of the Chaldeans
The same thought is expressed in two different ways for emphasis.

Jeremiah 51:55

destroying Babylon ... her loud voice
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "destroying the people of Babylon ... their loud voices"

Their enemies ... their noise
"The enemies of the people of Babylon ... the noise of the enemies"

enemies roar like the waves of many waters
The waves of the ocean and of flooding rivers make a loud sound, and the enemies will make a very loud sound as they come.

Jeremiah 51:56

against her—against Babylon!—and her warriors
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "against the people of Babylon—yes, against Babylon!—and their warriors"

her warriors have been captured
This phrase can be changed to have an active verb. Alternate translation: "her enemies have captured her warriors"

Jeremiah 51:57

her princes and her wise men ... her governors, her officials, and her soldiers
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their princes and their wise men ... their governors, their officials, and their soldiers"

they will sleep in an unending sleep and never wake up
They will be dead. See how you translated this in [Jeremiah 51:39]

Jeremiah 51:58

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The thick walls of Babylon will be completely demolished
This can be translated in active form. Alternate translation: "The invaders willl completely demolish the thick walls of Babylon"

her high gates ... her aid ... for her
The city of Babylon is spoken of as if it were a woman. Alternate translation: "their high gates ... their aid ... for them"

her high gates will be burned
This can be translated in active form. Alternate translation: "they will burn her high gates"

everything ... will be burned up
This can be translated in active form. Alternate translation: "they will burn up everything that the nations try to do for her"

Jeremiah 51:59

Seraiah ... Neriah ... Mahseiah
These are the names of men.

in the fourth year of his reign
"after he had been king for three years." This "fourth" is the ordinal number for four.

Jeremiah 51:60

that were written about Babylon
This can be translated in active form. Alternate translation: "that he had written about Babylon"

Jeremiah 51:61

General Information:
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generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:62

animal
If your language has a word for animals that normally live with people, you might want to use it here, because Jeremiah 51:37 states that Babylon will be inhabited by wild animals.

Jeremiah 51:63

General Information:
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Jeremiah 51:64

Babylon will sink like this
The stone and scroll will disappear in the water, the water will destroy the scroll, and Babylon will no longer look like a city or have buildings for people to live in.

will not arise
"will never again be a city"

they will fall
This means the Babylonians will fall because they are exhausted. Many translations do not include these words.

generated on Tue Oct 24 10:45:40 2023

Chapter 52

1 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His
mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. 2 He did what was evil in
the sight of Yahweh; he did everything that Jehoiakim had done. 3 Through Yahweh's anger, all these
events happened in Jerusalem and Judah, until he drove them from before himself. Then Zedekiah
rebelled against the king of Babylon. 4 It happened that in the ninth year of the reign of King Zedekiah, in
the tenth month, and on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his
army against Jerusalem. They camped opposite it, and they built a siege wall around it. 5 So the city was
besieged until the eleventh year of King Zedekiah's reign. 6 By the ninth day of the fourth month the
famine was so severe in the city that there was no food for the people of the land. 7 Then the city was
broken into, and all the fighting men fled and went out of the city at night by the way of the gate that was
between the two walls, by the king's garden, although the Chaldeans were all around the city. So they
went in the direction of the Arabah. 8 But the army of Chaldeans pursued the king and overtook Zedekiah
in the plains of the Jordan River valley near Jericho. All his army was scattered away from him. 9 They
captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, where he
passed sentence on him. 10 The king of Babylon slaughtered Zedekiah's sons before his own eyes, and at
Riblah he also slaughtered all the leaders of Judah. 11 Then he put out Zedekiah's eyes, bound him in
bronze chains, and brought him to Babylon. The king of Babylon put him in prison until the day of his
death.

12 Now in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of
King Nebuchadnezzar, king of Babylon, Nebuzaradan came to Jerusalem. He was the commander of the
king's bodyguards and a servant of the king of Babylon. 13 He burned the house of Yahweh, the king's
palace, and all the houses of Jerusalem; also every important building in the city he burned. 14 As for the
walls around Jerusalem, all the army of the Chaldeans who were with the commander of the bodyguards
destroyed them. 15 As for the poorest people, the rest of the people who were left in the city, those who
had deserted to the king of Babylon, and the rest of the craftsmen—Nebuzaradan, the commander of the
bodyguards, took some of them away into exile. 16 But Nebuzaradan, the commander of the bodyguards,
left some of the poorest of the land to work the vineyards and fields.

17 As for the bronze pillars that belonged to the house of Yahweh, and the stands, and the large bronze
basin called "The Sea" that were in the house of Yahweh, the Chaldeans broke them into pieces and
carried all the bronze back to Babylon. 18 The pots, shovels, lamp trimmers, bowls, and all the utensils of
bronze with which the priests had served in the temple—the Chaldeans took them all away. 19 The basins
and the incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold, and those
made of silver—the commander of the king's guard took them away as well. 20 The two pillars, the large
bronze basin known as "The Sea," and the twelve bronze bulls that were under the stands, things that
King Solomon had made for the house of Yahweh, contained more bronze than could be weighed. 21 The
pillars were eighteen cubits high each, and a line around each one measured twelve cubits. Each was four
fingers thick and hollow. 22 A capital of bronze was on top of it. The capital was five cubits high, with
latticework and pomegranates all around. It was all made of bronze. The other pillar and its
pomegranates were the same as the first. 23 So there were ninety-six pomegranates on the capital's sides,
and one hundred pomegranates above the surrounding latticework.

24 The commander of the bodyguards took prisoner Seraiah, the high priest, together with Zephaniah, the
second priest, and the three gatekeepers. 25 From the city he took prisoner an officer who was in charge
of soldiers, and seven men of those who advised the king, who were still in the city. He also took prisoner
the king's army officer responsible for drafting men into the army, along with sixty important men from
the land who were in the city. 26 Then Nebuzaradan, the commander of the bodyguards, took them and
brought them to the king of Babylon at Riblah. 27 The king of Babylon put them to death at Riblah in the
land of Hamath. In this way, Judah went out of its land into exile.

28 These were the people who Nebuchadnezzar exiled:

In the seventh year, 3,023 Jews. 29 In the eighteenth year of Nebuchadnezzar
he took 832 people from Jerusalem. 30 In the twenty-third year of Nebuchadnezzar, Nebuzaradan,
the commander of the king's bodyguards,

generated on Tue Oct 24 10:45:40 2023

exiled 745 Jewish people.
All the exiled people totaled 4,600.

31 It happened later in the thirty-seventh year of the exile of Jehoiachin, king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Awel-Marduk, king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign. **32** He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. **33** Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life, **34** and a regular food allowance was given to him by the king of Babylon every day for the rest of his life until his death.

Jeremiah 52 General Notes

Structure and formatting

The chapter returns to a previous sequence of events and records Babylon's conquering of Judah. It also records the destruction of the temple in Jerusalem. (See: temple)

Jeremiah 52:1

General Information:
Because of the words "Jeremiah's words end here" in Jeremiah 51:64 and because the words here appear in other books of the Bible, many scholars believe that this chapter was written by someone other than Jeremiah and attached to the scroll that Jeremiah and Baruch wrote.

Hamutal
This is the name of a woman.

Libnah
This is the name of a place.

Jeremiah
This refers to another man named Jeremiah, not the prophet Jeremiah who wrote this book.

Jeremiah 52:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

Jeremiah 52:3

General Information:
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Jeremiah 52:4

It happened
This phrase is used here to mark the beginning of a new part of the story.

in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month
after Zedekiah had been king for eight years, in the tenth calendar month, on the tenth day of the month

in the ninth year
"in year nine"

in the tenth month, and on the tenth day of the month
This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars.

They camped opposite it
"Nebuchadnezzar's army camped opposite Jerusalem"

Jeremiah 52:5

until the eleventh year of King Zedekiah's reign
until Zedekiah had been king for more than ten years

eleventh year
"year eleven"

So the city was besieged
This can be translated in active form. Alternate translation: "So they besieged the city"

Jeremiah 52:6

By the ninth day of the fourth month
This is the fourth month of the Hebrew calendar. It is during the dry season. The ninth day is near the beginning of July on Western calendars. Zedekiah had been king for ten years, three months, and eight days.

city
This refers to Jerusalem.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 52:7

the city was broken into
This can be translated in active form. Alternate translation: "the Babylonians broke through the wall around the city"

the two walls
the wall of the king's garden and the wall of the city

Jeremiah 52:8

plains
flat land

All his army was scattered
This can be translated in active form. Possible meanings are 1) "the Chaldeans scattered his entire army" or 2) "all of his soldiers ran away in different directions."

Jeremiah 52:9

at Riblah in the land of Hamath
Riblah was a town in the territory of Hamath.

passed sentence on him
"decided how to punish him"

Jeremiah 52:10

slaughtered Zedekiah's sons before his own eyes
The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king of Babylon slaughtered Zedekiah's sons"

Jeremiah 52:11

he put out Zedekiah's eyes
"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

the day of his death
the day of Zedekiah's death

Jeremiah 52:12

in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar
Nebuchadnezzar had been king for eighteen years, four months, and nine days. This is the fifth month of the Hebrew calendar. It is during the dry season. The tenth day is near the beginning of August on Western calendars.

the nineteenth year
"during year nineteen"

Nebuzaradan
This is the name of a man.

bodyguards
people whose job is to protect someone

Jeremiah 52:13

General Information:
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Jeremiah 52:14

General Information:
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Jeremiah 52:15

Nebuzaradan
This is the name of a man.

Jeremiah 52:16

the poorest of the land
"the poorest people who lived on the land"

Jeremiah 52:17

The Sea
This is a basin of water used in the worship of Yahweh.

Jeremiah 52:18

General Information:
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Jeremiah 52:19

General Information:
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Jeremiah 52:20

General Information:
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Jeremiah 52:21

eighteen cubits ... twelve cubits
A cubit was about 46 centimeters long. Alternate translation: "18 cubits ... 12 cubits" or "about 8.3 meters ... about 5.5 meters"

hollow
The pillars had empty space inside them.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 52:22

capital
This is the top part of each pillar.

five cubits
A cubit was about 46 centimeters long. Alternate translation: "5 cubits" or "about 2.3 meters"

Jeremiah 52:23

General Information:
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Jeremiah 52:24

Seraiah
See how you translated this man's name in Jeremiah 36:26.

gatekeepers
people who guard the gate of a city

Jeremiah 52:25

drafting men into the army
"forcing men to fight in the army"

Jeremiah 52:26

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

Riblah
This is the name of a city.

Jeremiah 52:27

General Information:
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Jeremiah 52:28

seventh

3,023
"three thousand and twenty-three"

Jeremiah 52:29

eighteenth

832
"teight hundred and thirty-two"

Jeremiah 52:30

twenty-third

Nebuzaradan
See how you translated this man's name in Jeremiah 39:9.

745 ... 4,600
"seven hundred and forty-five ... four thousand six hundred"

Jeremiah 52:31

in the thirty-seventh year of the exile of Jehoiachin
after Jehoiachin had been an exile for more than 36 years

in the twelfth month, on the twenty-fifth day of the month
This is the twelfth and last month of the Hebrew calendar. The twenty-fifth day is near the middle of March on Western calendars.

It happened
This phrase is used here to mark the beginning of a new part of the story.

Awel-Marduk
He became the king of Babylon after Nebuchadnezzar.

Jeremiah 52:32

He spoke kindly to him
"Awel-Marduk spoke kindly to Jehoiachin"

a seat more honorable
"a seat at the table that was closer to where Awel-Marduk sat"

Jeremiah 52:33

removed Jehoiachin's prison clothes
The reader should understand that removing his prison clothes represents making him a free man.

Jeremiah 52:34

General Information:
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generated on Tue Oct 24 10:45:40 2023

Book: Lamentations

Lamentations

Chapter 1

1 The city that once was full of people
is now sitting all alone.
She has become like a widow,
though she was a mighty nation.
She was a princess among the nations,
but is now forced into slavery.

2 She weeps bitterly in the night,
and her tears cover her cheeks.
None of her lovers comfort her.
All her friends have betrayed her.
They have become her enemies.

3 Judah has gone into exile
after affliction and great labor.
She lives among the nations
and finds no rest.
All her pursuers overtook her
in her desperation.

4 The roads of Zion mourn
because none come to the appointed feasts.
All her gates are desolate.
Her priests groan.
Her virgins are afflicted,
and as for her, it is bitter for her.

5 Her adversaries have become her master;
her enemies prosper.
Yahweh has afflicted her for her many sins.
Her little children go into captivity to her adversary.

6 Splendor has left
the daughter of Zion.
Her princes have become like deer
that cannot find pasture,
and they go without strength
before their pursuer.

7 In the days of her affliction and her homelessness,
Jerusalem will call to mind all her precious treasures
that she had in former days.
When her people fell
into the hand of the adversary,
no one helped her.
The adversaries saw her
and mocked at her destruction.

8 Jerusalem sinned greatly,
therefore, she has become scorned
as something that is filthy.
All who honored her now despise her
since they have seen her nakedness.

generated on Tue Oct 24 10:45:40 2023

She groans
and tries to turn away.

9 She has become unclean beneath her skirts.
She did not think about her future.
Her fall was astonishing.
There was no one to comfort her.
She cried out, "Look at my affliction, Yahweh,
for the enemy has become too great!"

10 The adversary has put his hand
on all our precious treasures.
She has seen the nations
enter her sanctuary,
even though you had commanded
that they must not enter into your assembly place.

11 All her people groan
as they search for bread.
They have given their precious treasures
for food to restore their lives.
Look, Yahweh, and consider me,
for I have become worthless.

12 Is it nothing to you, all you who pass by?
Look and see
if there is anyone else's sorrow
like the sorrow that is being inflicted on me,
since Yahweh has tormented me
on the day of his fierce anger.

13 It is from on high that he has sent fire into my bones,
and it has conquered them.
He has spread a net for my feet and turned me back.
He has made me constantly desolate and weak.

14 The yoke of my transgressions
is bound together by his hand.
They are knit together and placed upon my neck.
He has made my strength fail.
The Lord has given me over into their hands,
and I am not able to stand.

15 The Lord has tossed aside
all my mighty men who defended me.
He has called an assembly against me
to crush my vigorous men.
The Lord has trampled the virgin daughter of Judah
in the winepress.

16 For these things I weep,
my eyes overflow with tears;
for a comforter is far from me,
one who restores my life.
My children are desolate
because the enemy has conquered me.

17 Zion has spread her hands wide;
there is none to comfort her.
Yahweh has commanded
that those around Jacob should be his adversaries.
Jerusalem is something unclean to them.

generated on Tue Oct 24 10:45:40 2023

18 Yahweh is righteous,
for I have rebelled against his commandment.
Hear, all you peoples, and see my sorrow.
My virgins and my vigorous men
have gone into captivity.

19 I called for my lovers,
but they were treacherous toward me.
My priests and my elders perished in the city,
while they sought food to restore their lives.

20 Look, Yahweh, for I am in distress;
my stomach churns,
my heart is disturbed within me,
for I have been very rebellious.
Outside, the sword bereaves;
inside the house there is only death.

21 They have heard my groaning,
but there is no one to comfort me.
All my enemies have heard of my trouble,
and they are glad that you have done it.
You have brought the day you proclaimed;
now let them become like me.

22 Let all their wickedness come before you.
deal with them as you have dealt with me
because of all my transgressions.
My groans are many and my heart is faint.

Lamentations 1 General Notes

Structure and formatting

Judah destroyed for her sin
Judah used to be great, but is now a slave. The temple is stripped of all its valuables. (See: sin and temple)

Lamentations 1:1

General Information:
Various poetic forms are used throughout this book.

is now sitting all alone
This speaks of the city of Jerusalem being empty, as if it were a woman who was sitting alone. Alternate translation: "is now empty"

She
The writer of Lamentations writes about the city of Jerusalem as if it were a woman.

like a widow
This speaks of Jerusalem as being without protection, as if it were a vulnerable widow.

She was a princess among the nations
This speaks of Jerusalem being honored as if it were a princess. Alternate translation: "She was like a princess among the nations"

forced into slavery
"forced to become a slave." This can be stated in active form. Alternate translation: "but she is now a slave"

Lamentations 1:2

She weeps bitterly ... and her tears cover her cheeks
The author describes Jerusalem as having emotions like a human being. The city also stands for her inhabitants. Alternate translation: "Those who live in her weep and wail ... and their tears cover their cheeks"

None of her lovers comfort her. All her friends have betrayed her
This speaks of the people groups that had been faithful to Jerusalem betraying Jerusalem, as if the people groups were Jerusalem's lovers and friends.

generated on Tue Oct 24 10:45:40 2023

Lamentations 1:3

General Information:
In this verse, the people of Judah are spoken of as if they were a woman.

Judah has gone into exile
Here Judah refers to its inhabitants. Alternate translation: "the people of Judah have gone into exile" or "the people of Judah have been taken into a foreign land"

after affliction and great labor
Possible meanings are 1) "after suffering affliction and having done great labor" or 2) "because of the affliction she suffered and the great labor was forced to do" or 3) "through while she is being afflicted and having to do great labor."

She lives ... finds
Here the kingdom of Judah is described as a woman. "She" also stands for the citizens of Judah. Alternate translation: "Her people live ... they find"

finds no rest
"does not find rest" or "is always afraid"

All her pursuers overtook her in her desperation
This speaks of the people of Judah being captured by their enemies as if they were a woman who was captured by those pursuing her.

All her pursuers overtook her
"Everyone who was chasing her managed to capture her" or "Everyone who was hunting for her found her"

in her desperation
The word "desperation" can be expressed as an adjective. Alternate translation: "when she was desperate" or "when she was distressed"

Lamentations 1:4

General Information:
The city of Zion is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

The roads of Zion mourn
The author speaks of the roads that lead to Zion mourning as if they were human beings.

the appointed feasts
"the feasts that God told them to celebrate"

All her gates are desolate
The word "her" refers to Zion. Alternate translation: "All of Zion's gates are empty"

Her virgins are afflicted, and as for her, it is bitter for her
Here the people of Zion being distressed are spoken of as if they were a woman in distress. Alternate translation: "Zion's virgins are sorrowful, and life is bitter for her"

Lamentations 1:5

Her adversaries have become her master; her enemies prosper
"Zion's adversaries rule over it; its enemies prosper"

Yahweh has afflicted her for her many sins
This speaks of Yahweh punishing the people of Zion for their sins as if they were a woman that Yahweh was punishing. Alternate translation: "Yahweh has afflicted her people because of the sins they have committed"

Her little children go into captivity to her adversary
The word "captivity" can be expressed as a verb. Alternate translation: "Her enemy captures her little children"

Lamentations 1:6

General Information:
The city of Zion is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

Splendor has left the daughter of Zion
This speaks of everything beautiful in Zion being destroyed as if "splendor" were a person that left Zion. Alternate translation: "Everything that was beautiful about the daughter of Zion is destroyed"

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Her princes have become like deer that cannot find pasture
This speaks of Zion's princes having nothing to eat like deer that cannot find grass to eat. Alternate translation: "Her princes are starving, they are like deer that cannot find grass to eat"

deer
A deer is a medium-sized, grass-eating animal that is often hunted by humans for food. It is also a beautiful animal to look at.

they go without strength before
"they are not strong enough to run away from" or "they are very weak before"

their pursuer
"the person that is pursuing them"

generated on Tue Oct 24 10:45:40 2023

Lamentations 1:7

In the days of her affliction and her homelessness
"During the time of her affliction and her homelessness"

Jerusalem will call to mind
Here "Jerusalem" refers to the people who live there. The phrase "call to mind" is an idiom. Alternate translation: "the people of Jerusalem will remember" or "Jerusalem will remember"

precious treasures
This refers to their valuable possessions.

in former days
"in the past." This refers to the time before the people of Jerusalem were captured. Alternate translation: "before this disaster happened"

When her people fell into the hand of the adversary
Here the word "hand" refers the control of the enemy army. Alternate translation: "When the adversary conquered and captured her people"

saw her and mocked at her destruction
This means that they were glad and mocked the people of Jerusalem when the city was destroyed.

at her destruction
This word "destruction" can be expressed as a verb. Alternate translation: "because she was destroyed" or "while they destroyed her"

Lamentations 1:8

General Information:
The city of Jerusalem is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

Jerusalem sinned greatly, therefore, she has become scorned as something that is filthy
This speaks of Jerusalem being scorned in the same way that a woman is scorned when she is unclean. According to the law of Moses, a woman was considered unclean during her monthly bleeding. Alternate translation: "Jerusalem's sins have made her filthy and unclean, and therefore she was unacceptable before God"

Jerusalem sinned greatly
This describes Jerusalem as a woman who sinned, while it also stands for the inhabitants of Jerusalem. Alternate translation: "The people of Jerusalem sinned greatly"

has become scorned
This can be stated in active form. Alternate translation: "has become an object of scorn"

her nakedness
"her naked." Jerusalem is described as a woman whose private parts have been exposed to everyone to shame her.

Lamentations 1:9

She has become unclean beneath her skirts
According to the law of Moses, a woman was considered unclean during her monthly bleeding. This speaks of Jerusalem being unclean, as if it were a menstruating woman. Alternate translation: "Jerusalem has become unclean, as when a woman is unclean beneath her skirts"

unclean
A person who God considers to be spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Her fall was astonishing
The phrase "her fall" is an metaphor for the city being destroyed. Alternate translation: "Those who saw how she was destroyed were astonished" or "Those who saw how the city was destroyed were astonished"

astonishing
Usually this word refers to a miracle that helps people, but here it refers to an event that no one thought could happen, but that has been so harmful that people have a hard time believing what they see.

Look at my affliction, Yahweh
Possible meanings are that 1) the author of Lamentations now talks directly to Yahweh or 2) Jerusalem is described as talking to Yahweh like a person.

Look at
"Pay attention to"

the enemy has become too great
This means that they enemy army has become too large and powerful and has defeated Jerusalem. Alternate translation: "the enemy army has defeated me"

Lamentations 1:10

has put his hand on
This is an idiom. Alternate translation: "has taken possession of" or "has stolen"

precious treasures
This refers to their valuable possessions.

She has seen
The word "She" refers to Jerusalem.

generated on Tue Oct 24 10:45:40 2023

the nations
This refers to people from various nations, not the entire population of those nations. Alternate translation: "people from the nations"

you had commanded
The word "you" refers to Yahweh.

Lamentations 1:11

her people
The word "her" refers to Jerusalem which is described as if it were a woman. Alternate translation: "her inhabitants" or "the people of the city"

bread
This refers to food in general. Alternate translation: "food"

They have given their precious treasures for food
This means they traded their wealth and their valuables in exchange for food. Alternate translation: "They have traded their precious treasures in exchange for food"

precious treasures
This refers to their valuable possessions.

to restore their lives
"to save their lives" or "to restore their strength"

Look, Yahweh, and consider me
Here Jerusalem speaks directly to Yahweh.

Lamentations 1:12

Is it nothing to you, all you who pass by?
This rhetorical question is an accusation aganist the people who walk past Jerusalem and do not care about its well-being. This question can be written as a statement. Alternate translation: "All you who pass by should care more for my affliction!"

Is it nothing to you
Here Jerusalem continues to speak, but now to people who pass by instead of to Yahweh.

Look and see
These words share similar meanings. Together they invite the reader to understand by seeing that no one has suffered so much.

the sorrow that is being inflicted on me
This can be stated in active form. Alternate translation: "the sorrow that Yahweh is inflicting upon me"

on the day of his fierce anger
Here the word "day" is used as an idiom. Alternate translation: "when he was fiercely angry"

Lamentations 1:13

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

on high
This is an idiom. Alternate translation: "heaven"

he has sent fire into my bones, and it has conquered them
This speaks of Yahweh punishing Jerusalem as if Jerusalem were a person that Yahweh were punishing with fire. Alternate translation: "he has sent a painful punishment into my inner being, and it has destroyed me" or "he has sent a destructive punishment into the middle of Jerusalem, and it has destroyed the city"

has sent fire into my bones
Here "fire" represents pain and "bones" represents one's inner being. Alternate translation: "has sent pain into my bones" or "has sent pain into my inner being"

He has spread a net for my feet
This speaks of Yahweh punishing Jerusalem as if Jerusalem were a person that Yahweh had set a trap for. This refers to a type of trap usually used to catch an animal.

turned me back
This is an idiom. Alternate translation: "prevented my from walking any further"

Lamentations 1:14

The yoke of my transgressions ... They are knit together and placed upon my neck
This speaks of the people of Jerusalem's sins as if they were a yoke bearing a heavy burden that Yahweh had placed on their necks. Also, this can be stated in active form. Alternate translation: "My transgressions are like a yoke that he has bound together with his hands and placed upon my neck"

given me over into their hands
"given me over into the hands of my enemies." Here their enemies' control is represented by their "hands." Alternate translation: "given my over to the control of my enemies" or "let my enemies defeat me"

I am not able to stand
This is an idiom. Alternate translation: "I cannot resist them"

Lamentations 1:15

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

generated on Tue Oct 24 10:45:40 2023

mighty men
"strongest soldiers"

an assembly
Here the enemy army attacking Jerusalem is spoken of as if it were a meeting of people who have come together in order to accuse and condemn someone. Alternate translation: "a great army"

to crush my vigorous men
This speaks of the enemy army defeating the soldiers of Jerusalem as if they crushed them. Alternate translation: "to defeat my vigorous men"

vigorous men
This refers to men at the strongest time of their lives.

The Lord has trampled ... in the winepress
Here the judgment of God is described as if Jerusalem were grapes on which he had trampled in order to squeeze out the juice. Alternate translation: "It is as though the Lord has trampled upon the virgin daughter of Judah in a winepress"

the virgin daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. The word "virgin" suggests that this woman is pure.

Lamentations 1:16

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

for a comforter is far from me, one who restores my life
This speaks of Jerusalem having no one to comfort her as if she did have a comforter, but that he was far away. The word "comforter" can be expressed as a verb. Alternate translation: "for there is no one to comfort me and restore my life"

restores my life
"revives me"

Lamentations 1:17

Zion has spread her hands wide
Here Jerusalem no longer speaks about herself; instead the author describes Jerusalem. He speaks of Zion as if it were a woman that lifts up her hands to ask for help. Alternate translation: "Zion has reached out for help"

those around Jacob
"the people around Jacob" or "the nations surrounding Jacob"

around Jacob should be his adversaries
Here "Jacob" refers to his descendants, that is Israel. Alternate translation: "around Jacob's descendants should be their adversaries"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Lamentations 1:18

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

Yahweh is righteous
This implies that what Yahweh has done, he has done because he is righteous. Alternate translation: "Yahweh has acted out of his righteousness" or "What Yahweh has done is right"

Hear ... see
These imperatives are spoken as polite requests, not commands.

see my sorrow
The word "sorrow" can be expressed as a "sad." Alternate translation: "see how extremely sad I am"

My virgins and my vigorous men have gone into captivity
Here all of the people of Jerusalem who were taken into captivity are represented by the "virgins" and the "vigorous men" who were taken. Alternate translation: "Many of my people, including my virgins and vigorous men, have gone into captivity"

vigorous men
This refers to men at the strongest time of their lives. See how you translated this in Lamentations 1:15.

Lamentations 1:19

I called for my lovers
The word "lovers" is a metaphor for the other nations that the people of Judah hoped would help them fight their enemy. Alternate translation: "I called for my allies to help me"

they were treacherous toward me
This means that they betrayed him. Alternate translation: "they betrayed me"

to restore their lives
"to save their lives" or "to restore their strength"

Lamentations 1:20

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

Look, Yahweh, for I am in distress
Jerusalem continues to talk about herself as if she were a woman, but now talks directly to Yahweh.

my stomach churns
The word "churn" means to move around violently, normally in a circular rotation. This does not mean the stomach is literally churning, but describes how the woman, representing Jerusalem, feels. Alternate translation: "my insides ache" or "my stomach hurts"

my heart is disturbed within me
Here the woman, representing Jerusalem, refers to her "heart" to emphasize her feelings. Alternate translation: "my heart is broken" or "I am extremely sad"

the sword bereaves
The "sword" represents the enemy. The word "bereaves" speaks of what is done to the parent, probably the mother, of the person whom the enemy kills. Alternate translation: "the enemy kills a mother's children"

inside the house there is only death
Possible meanings are 1) "inside the house, everyone is dying" or 2) "and inside the house the dead people are kept"

Lamentations 1:21

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

They have heard my groaning
"People have heard my groaning." Jerusalem continues to speak as if she were a woman.

you have done it
Here the word "you" refers to Yahweh.

You have brought the day you proclaimed
The phrase "the day" is an idiom that refers to a specific event happening. Alternate translation: "You have done what you have proclaimed"

you proclaimed
You may need to make explicit that the proclamation was a promise. Alternate translation: "you promised"

now let them become like me
This is a request for Jerusalem's enemies to suffer as the people of Jerusalem have. Alternate translation: "now let them suffer like me"

Lamentations 1:22

Let all their wickedness come before you
This is a request for Yahweh to judge Jerusalem's enemies for their wickedness. The phrase "come before you" is an idiom. Alternate translation: "Pay attention to all of the wickedness they have committed" or "Judge them for all of their wickedness"

deal with them as you have dealt with me
This is a request for Yahweh to punish Jerusalem's enemies as he punished the people of Jerusalem. Alternate translation: "punish them as you have punished me"

my heart is faint
Here the "heart" represents the whole person. Alternate translation: "I am faint"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 The Lord has covered the daughter of Zion
under the cloud of his anger.
He has thrown the splendor of Israel
down from heaven to earth.
He has not remembered his footstool
on the day of his anger.

2 The Lord has swallowed up
and has had no compassion on
all the towns of Jacob.
In the days of his anger he has thrown down
the fortified cities
of the daughter of Judah;
in dishonor he has brought down to the ground
the kingdom and its rulers.

3 With fierce anger he has cut off
every horn of Israel.
He has withdrawn his right hand
from before the enemy.
He has burned up Jacob like a blazing fire
that devours everything around it.

4 He has bent his bow toward us like an enemy,
he has set his right hand like an adversary.
He has slaughtered all
who had been so pleasing to him
in the tent of the daughter of Zion;
he has poured out his wrath like fire.

5 The Lord has become like an enemy.
He has swallowed up Israel.
He has swallowed up all her palaces.
He has destroyed her strongholds.
He has increased mourning and lamentation
within the daughter of Judah.

6 He has done violence to his tabernacle like a garden.
He has destroyed the place of the solemn assembly.
Yahweh has caused both solemn assembly
and Sabbath to be forgotten in Zion,
for he has despised both king and priest
in the indignation of his anger.

7 The Lord has rejected his altar
and disowned his sanctuary.
He has given over the walls of her palaces
into the hand of the enemy.
They have raised a shout in the house of Yahweh,
as on the day of an appointed feast.

8 Yahweh decided to destroy the city wall
of the daughter of Zion.
He has stretched out the measuring line
and has not withheld his hand from destroying the wall.
He has made the ramparts and wall to lament;
together they wasted away.

9 Her gates have sunk into the ground;

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he has destroyed and broken the bars of her gate.
Her king and her princes
are among the nations,
the law is no more
and her prophets find no vision from Yahweh.

10 The elders of the daughter of Zion
sit on the ground in silence.
They have thrown dust on their heads
and girded themselves with sackcloth.
The virgins of Jerusalem
have bowed their heads to the ground.

11 My eyes have failed from their tears;
my stomach churns;
my inner parts are poured out to the ground
because of the destruction of the daughter of my people;
children and infants faint
in the streets of the city.

12 They say to their mothers,
"Where is grain and wine?"
as they faint like a wounded man
in the streets of the city,
their lives are poured out
on the bosom of their mothers.

13 What will I testify for you? To what can I compare you,
daughter of Jerusalem?
To what can I liken you, that I may comfort you,
virgin daughter of Zion?
Your wound is as great as the sea.
Who can heal you?

14 Your prophets have seen
false and worthless visions for you.
They have not exposed your iniquity
to reverse your captivity,
but for you they gave utterances
that are false and misleading.

15 All those who pass along the road
clap their hands at you.
They hiss and shake their heads
against the daughter of Jerusalem and say,
"Is this the city that they called 'The Perfection of Beauty,'
'The Joy for All of Earth'?"

16 All your enemies open
their mouths against you.
They sneer and grind their teeth in rage and say,
"We have swallowed her up!
This is the day we have waited for!
We have lived to see it!"

17 Yahweh has done
what he planned to do.
He has fulfilled his word,
which he commanded in former days.
He has overthrown you without pity,
for he has permitted the enemy to rejoice over you;
he has lifted up the horn of your enemies.

generated on Tue Oct 24 10:45:40 2023

18 Their heart cried out to the Lord,
walls of the daughter of Zion!
Make your tears flow down like a river day and night.
Give yourself no relief, your eyes no relief.

19 Arise, cry out in the night,
at the beginning of the night watches!
Pour out your heart like water
before the face of the Lord.
Lift up your hands to him for the lives of your children
who faint with hunger at the corner of every street."

20 See, Yahweh, and consider
those you have dealt in this way.
Should women eat the fruit of their wombs,
the children whom they have cared for?
Should priest and prophet be slaughtered
in the sanctuary of the Lord?

21 Both the young and the old
lie on the dust of the streets.
My virgins and my young men
have fallen by the sword;
you have slaughtered them in the day of your anger
without taking pity on them.

22 You have summoned,
as you would call the people to a feast day,
my terrors on every side,
on the day of the anger of Yahweh
no one escaped or survived;
those I cared for and raised,
my enemy has destroyed.

Lamentations 2 General Notes

Structure and formatting

God has become Judah's enemy. He is determined to destroy them.

Lamentations 2:1

General Information:
A new poem begins. The writer of Lamentations uses many different ways to express that the people of Israel have lost God's favor.

The Lord has covered the daughter of Zion under the cloud of his anger
This speaks of the Lord's anger against Jerusalem

the daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. Translate as you did in [Lamentations 1:6]

He has thrown the splendor of Israel down from heaven to earth
The phrase "the splendor of Israel" refers to Jerusalem. This passage speaks of the people of Jerusalem losing favor with the Lord as if he threw them out of his presence. The phrase "from heaven to earth" is a great distance used to represent how much they lost favor with the Lord. Alternate translation: "Jerusalem, the splendor of Israel, has lost all favor with the Lord" or "Jerusalem has lost all favor with the Lord"

He has not remembered his footstool
This is a reference to the Lord having considered Jerusalem his "footstool" in the past, which symbolized that he had authority over them and that they were submissive to him. This speaks of the Lord disregarding Jerusalem as his footstool as if he did not remember them. Alternate translation: "He disregarded Jerusalem as his footstool"

not remembered
This speaks of the Lord not paying attention to Jerusalem as if he did not remember them.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "disregarded" or "paid no attention to"

on the day of his anger
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "at the time when he displays his anger" or "at the time he acts in his anger"

Lamentations 2:2

the daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

the days of his anger
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "the time of his anger" or "the time of his anger"

swallowed up
This speaks of the Lord completely destroying the towns as if he were an animal who ate them. Alternate translation: "completely destroyed"

all the towns of Jacob
Here "the towns of Jacob" refers to the towns where his descendants lived. Alternate translation: "all the towns of Israel"

the fortified cities of the daughter of Judah
Possible meanings are 1) the fortified cities throughout Judah or 2) the fortified walls of Jerusalem.

Lamentations 2:3

General Information:
The author continues the use of metaphors to express how the Lord opposed Judah.

he has cut off every horn of Israel
This speaks of the Lord taking away Israel's strength as if he were cutting off its horns. The word "horn" refers to an animal horn, not a musical instrument. Alternate translation: "he has taken away all of Israel's strength"

withdrawn his right hand from before the enemy
Here the Lord's protection is represented by his "right hand." Alternate translation: "stopped protecting us from our enemies"

He has burned up Jacob like a blazing fire that devours everything around it
This speaks of how the Lord has destroyed Jacob as if a fire has completely burned it. Alternate translation: "He has destroyed Jacob like a blazing fire destroys everything"

Jacob
Here "Jacob" refers to the places where his descendants lived. Alternate translation: "Israel"

Lamentations 2:4

He has bent his bow toward us like an enemy, he has set his right hand like an adversary
A soldier has to bend his bow in order to shoot an arrow from it. This speaks of the Lord preparing to attack Israel as if he were an enemy about to shoot them with a bow and arrow. Alternate translation: "He has prepared to kill us, like an enemy who has made his bow ready to shoot us"

like an enemy ... like an adversary
"As if he were our enemy ... as if he were our adversary"

he has set his right hand like an adversary. He has slaughtered all
Some modern translations read, "he has set his right hand. Like an adversary, he has slaughtered all"

he has set his right hand
He has pulled back the bowstring and is ready to shoot an arrow. Most bowmen pull back the string and arrow with their right hands.

in the tent of the daughter of Zion
The "daughter of Zion" is a poetic name for Jerusalem, which is spoken of here as if it were a woman. The phrase "tent of the daughter of Zion" speaks of Jerusalem as a "tent" emphasizing that it is the home of those who live there. Alternate translation: "who live in Jerusalem"

he has poured out his wrath like fire
This speaks of the Lord's wrath as if it were a liquid that he were pouring out on the people. His wrath is also compared to a "fire" to emphasize how destructive it is. Alternate translation: "in his anger he has destroyed everything like a blazing fire"

Lamentations 2:5

swallowed up
This speaks of the Lord completely destroying Israel as if he were animal who ate them. See how you translated this in [Lamentations 2:2]

her palaces ... her strongholds
Israel is spoken of as if it were female.

He has increased mourning and lamentation within the daughter of Judah
The words "mourning" and "lamentation" can be expressed as verbs. Alternate translation: "He has caused more and more people within the daughter of Judah to mourn and lament"

daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. Alternate translation: "Judah"

generated on Tue Oct 24 10:45:40 2023

Lamentations 2:6

He has done violence to his tabernacle like a garden
The words "He has done violence to" are a metonym for the Lord enabling Israel's enemies to attack the "tabernacle." He did not do it himself. The word "tabernacle," usually a temporary shelter made of sticks and branches, is an ironic metaphor for the temple, which the people expected to be a permanent building. The enemies destroyed the temple easily, as if they were destroying a garden. Alternate translation: "He has caused their enemies to destroy his tabernacle as easily as if they were destroying a garden"

a garden
Some modern translations read "a garden hut," referring to a very small building for holding farming tools or for sheltering someone who is guarding a garden.

He has destroyed the place of the solemn assembly
The Lord caused Israel's enemies to destroy it. He did not destroy it himself. Alternate translation: "He has caused the place of the solemn assembly to be destroyed" or "He has caused their enemies to destroy the place of the solemn assembly"

caused both solemn assembly and Sabbath to be forgotten in Zion
This can be stated in active form. Alternate translation: "caused the people in Zion to forget both solemn assembly and Sabbath"

in the indignation of his anger
"because he was extremely angry with them"

Lamentations 2:7

He has given over the walls of her palaces into the hand of the enemy
Here the enemy's "hand" refers to the enemy's control. Alternate translation: "He has allowed the enemy to capture the walls of her palaces"

the walls of her palaces
Here the word "her" may refer either to the temple or to Jersualem. Possible translations are 1) "the walls of the temple" or 2) "the walls of Jerusalem's palaces." The word "walls" is a synecdoche for the whole building, and the building is a synecdoche for all of Jerusalem.

They have raised a shout in the house of Yahweh, as on the day of an appointed feast
This is an ironic comparison between the happy, noisy festivals of Israel and the loud shouts of victory of the Babylonians. Alternate translation: "They have raised a shout in the house of Yahweh, as the Israelites would during an appointed feast"

have raised a shout
This is an idiom. Alternate translation: "have shouted victoriously"

Lamentations 2:8

Yahweh decided to destroy the city wall
Yahweh chose to have the wall destroyed and caused Jerusalem's enemy to destroy it. He did not destroy it himself.

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

He has stretched out the measuring line
This speaks of preparing to destroy the wall as if he measured it before he destroyed it, so that he knew how much to destroy. Alternate translation: "It is as though he has measured the wall"

has not withheld his hand from destroying
The double negative here emphasizes the positive. Also, the word "hand" is a synecdoche for Yahweh himself. Alternate translation: "has used his hand to completely destroy" or "has himself completely destroyed"

He has made the ramparts and wall to lament; together they wasted away
The walls and ramparts are spoken of as if they were people who lamented and died. Alternate translation: "Because he has destroyed the ramparts and walls, they are like people who lament and have lost their strength"

ramparts
Ancient cities had a main "wall" to keep attackers out, and an outer line of "ramparts" to keep attackers from the wall.

Lamentations 2:9

General Information:
This page has intentionally been left blank.

Lamentations 2:10

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

sit on the ground in silence
Often people would sit on the ground to show they were mourning. Alternate translation: "sit on the ground, mourning in silence"

They have thrown dust on their heads and girded themselves with sackcloth
These are actions of mourning. Alternate translation: "To show their mourning, they have thrown dust on their heads and put on sackcloth"

generated on Tue Oct 24 10:45:40 2023

have bowed their heads to the ground
This is an action of mourning. Alternate translation: "have sorrowfully bowed their heads to the ground"

Lamentations 2:11

General Information:
The author shifts from describing Jerusalem to describing his own experience.

My eyes have failed from their tears
This is an idiom. Alternate translation: "I have cried until I cannot cry anymore"

my stomach churns
The word "churn" means to move around violently, normally in a circular rotation. This does not mean the stomach is literally churning, but describes how the author feels. Alternate translation: "my insides ache" or "my stomach hurts"

my inner parts are poured out to the ground
The author speaks of feeling grief in his inner being as if his inner body parts had fallen out of his body onto the ground. Alternate translation: "my entire inner being is in grief"

the daughter of my people
This is a poetic name of Jerusalem, which is spoken of here as if it were a woman. Alternate translation: "my people"

Lamentations 2:12

Where is grain and wine?
This rhetorical question is used as a request for something to eat. The children are telling their mother that they are hungry. The phrase "grain and wine" represents food and drink. This question may be written as a statement. Alternate translation: "Give us something to eat and drink."

as they faint like a wounded man
This speaks of the children fainting from hunger and thirst in the same way that a wounded man faints.

their lives are poured out on the bosom of their mothers
This speaks of the children dying as if their lives were a liquid that was being poured out. Alternate translation: "they slowly die in the arms of their mothers"

bosom
chest, shoulders, and arms

Lamentations 2:13

General Information:
The author begins to address Jerusalem.

What will I testify for you?
The author uses this rhetorical question to express that he does not know what to say to help Jerusalem. This question can be written as a statement. Some modern translations read, "To what can I compare you?" Alternate translation: "There is nothing that I can say to testify for you." or "There is nothing to which I can compare you."

To what can I compare you, ... Jerusalem?
The author uses this rhetorical question to express that he does not know what to say to help Jerusalem. This question can be written as a statement. Alternate translation: "There is nothing to which I can compare you, ... Jerusalem."

daughter of Jerusalem ... virgin daughter of Zion
These are poetic names for Jerusalem, which is spoken of here as if it were a woman. "Zion" is another name for Jerusalem.

To what can I liken you ... Zion?
The author uses this rhetorical question to express that he does not know how to give comfort to Jerusalem. This question can be written as a statement. Alternate translation: "There is nothing to which I can liken you ... Zion."

Your wound is as great as the sea
This speaks of Jerusalem's great suffering as if it were as terrible as the sea is great. Alternate translation: "Your suffering is as terrible as the sea is large"

Who can heal you?
"Who can restore you?" The author uses this rhetorical question to express that there is no one who can restore Jerusalem to the way it was before. This question can be written as a statement. Alternate translation: "No one can heal you." or "No one can restore you."

Lamentations 2:14

They have not exposed your iniquity to reverse your captivity
Possible meanings are that the prophets have not rebuked the people for their sins, and so 1) Yahweh has not brought them back from captivity or 2) Yahweh did not prevent them from going into captivity. The abstract noun "captivity" here can be translated as a verbal clause and may be a metaphor for Yahweh's punishment. Alternate translation: "They have not rebuked you for your sins so that Yahweh could free you from those who had captured you" or "They have not rebuked you for your sins so that Yahweh would not have to punish you"

for you they gave utterances
The word "utterances" can be expressed with the verb "spoke." Alternate translation: "they spoke things to you"

generated on Tue Oct 24 10:45:40 2023

Lamentations 2:15

clap their hands ... hiss and shake their heads
These actions are used to mock and insult others. Alternate translation: "mock you by clapping their hands ... hiss and shake their heads"

the daughter of Jerusalem
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Is this the city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth'?
This rhetorical question is used to express sarcasm. This question can be written as a statement. Alternate translation: "This city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth,' is not so beautiful or joyful anymore!"

The Perfection of Beauty
"Perfectly Beautiful"

Lamentations 2:16

grind their teeth
This action shows a person's anger and that they are mocking others.

We have swallowed her up
Here the people speak of destroying Jerusalem as if they were an animal swallowing its food. Alternate translation: "We have completely destroyed Jerusalem"

We have lived to see it
This is an idiom. Alternate translation: "We have greatly desired to see it happen"

Lamentations 2:17

He has overthrown
"He has destroyed"

to rejoice over you
This means that the enemy rejoiced because they defeated them. Alternate translation: "to rejoice over defeating you"

he has lifted up the horn of your enemies
Here "horn"

Lamentations 2:18

Their heart cried out to the Lord
Here the word "heart" represents the whole person emphasizing one's innermost being. Possible meanings of who cried out are 1) the people of Jerusalem. Alternate translation: "The people of Jerusalem shouted to the Lord from their innermost being" or 2) the walls are being personified. Alternate translation: "You walls, cry out to the Lord from your innermost being"

walls of the daughter of Zion! Make your tears flow ... no relief
The writer speaks to the walls of Jerusalem. He wants the people of Jerusalem to do what he is telling the walls to do. Some translations take this whole section to be spoken to the "walls," though this can be written with the first phrase "walls of the daughter of Zion!" spoken to the "walls," and the rest of the section spoken directly to the people.

the daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Make your tears flow down like a river
This speaks of the people crying so much that their tears would flow like a river. Alternate translation: "Cry many, many tears"

day and night
These two opposite times of day refer to all the time. Alternate translation: "all of the time"

Give yourself no relief, your eyes no relief
"Do not allow yourself and your eyes to rest from crying"

Lamentations 2:19

Arise, cry out ... of every street
The writer continues speaking to the walls of Jerusalem. He wants the people of Jerusalem to do what he is telling the walls to do. Some translations take this whole section to be spoken to the "walls," though this can be written with the first phrase "walls of the daughter of Zion!" spoken to the "walls," and the rest of the section spoken directly to the people.

at the beginning of the night watches
"many times during the night." This refers to every time a watchman came on duty.

Pour out your heart like water before the face of the Lord
The phrase "pour out your heart like water" is an idiom. Here the Lord is represented by his "face" to emphasize his presence. Alternate translation: "Tell the Lord how you feel in your inner being"

Lift up your hands to him
This was an action often performed while praying. Alternate translation: "Lift up your hands to him in prayer"

for the lives of your children
This means for them to request that the Lord save their children. Alternate translation: "to save the lives of your children"

generated on Tue Oct 24 10:45:40 2023

at the corner of every street
The word "every" here is an exaggeration for "many." Alternate translation: "where the streets come together" or "by the roads"

Lamentations 2:20

Should women eat the fruit of their wombs ... for?
This rhetorical question is asked to emphasize that it is not right for women to eat their children. This question can be written as a statement. Alternate translation: "Woman should not eat their own children ... for!"

the fruit of their wombs
This speaks of children having come from their mother as if they were fruit that came from her womb. Alternate translation: "their children that they have given birth to" or "their own children"

Should priest and prophet be slaughtered in the sanctuary of the Lord?
This rhetorical question is used to emphasize that the prophets and priests should not be killed. This question can be written as a statement. Alternate translation: "The prophets and priests should not be slaughtered in the sanctuary of the Lord!"

Should priest and prophet be slaughtered
This can be stated in active form. Alternate translation: "Should our enemies slaughter priests and prophets"

Lamentations 2:21

Both the young and the old lie on the dust
It is implied here that this refers to dead people. Alternate translation: "The corpses of both the young and the old lie on the dust"

Both the young and the old
These phrases refer to people. These two opposites are used to refer to all ages of people. Alternate translation: "Both young people and old people" or "People of all ages"

My virgins and my young men have fallen by the sword
Here the "sword" refers to their enemies. This is a euphemism that means that they were murdered by their enemies. Alternate translation: "My virgins and my young men have been murdered by their enemies" or "My enemies have murdered my virgins and my young men"

virgins
Here this is probably a synecdoche for young women in general, the most valuable of whom would be virgins.

you have slaughtered them
This speaks of Yahweh allowing the poeple to be slaughtered as if he killed them himself. Alternate translation: "you allowed them to be slaughtered" or "you allowed this to happen"

Lamentations 2:22

as you would call the people to a feast day
"as if they were coming to a feast." This speaks of how Yahweh summoned his enemies as if he were inviting them to a feast.

my terrors
Here the people the author fears are referred to as his "terrors." Alternate translation: "the attackers I was afraid of"

on every side
This is an idiom. Alternate translation: "to attack from every direction"

on the day of the anger of Yahweh
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "at the time when Yahweh acted in his anger" or "during the time that Yahweh displayed his anger"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 I am a man who has seen affliction
under the rod of Yahweh's fury.
2 He drove me away and caused me to walk
in darkness rather than light.

3 Surely he turned his hand against me again and again,
the whole day long.
4 He made my flesh and my skin waste away;
he broke my bones.

5 He built up siege works against me,
and surrounded me with bitterness and hardship.
6 He made me live in dark places,
like those who died long ago.

7 He built a wall around me and I cannot escape.
He made my chains heavy
8 and though I call out and cry for help,
he shut out my prayer.

9 He blocked my path with a wall of hewn stone;
he made my paths crooked.
10 He is like a bear waiting to ambush me,
a lion in hiding;

11 he turned aside my paths,
he has made me desolate.
12 He bent his bow and set me
as a target for his arrow.

13 He pierced my kidneys
with the arrows of his quiver.
14 I became a laughingstock to all my people,
their taunting song all day long.

15 He filled me with bitter herbs
and forced me to drink wormwood.
16 He has made my teeth grind with gravel,
and he made me cower in the ashes.

17 My soul is deprived of peace;
I have forgotten what prosperity is.
18 So I say, "My endurance has perished
and so has my hope in Yahweh."

19 Remember my affliction and my wanderings,
the wormwood and bitterness.
20 I continually remember it
and my soul is bowed down within me.

21 But I call this to mind
and therefore I have hope:
22 The steadfast love of Yahweh never ceases
and his compassions never end,

23 they are new every morning;
your faithfulness is great.

generated on Tue Oct 24 10:45:40 2023

24 "Yahweh is my inheritance," says my soul,
therefore I will hope in him.

25 Yahweh is good to those who wait for him,
to the soul who seeks him.
26 It is good to wait silently
for the salvation of Yahweh.

27 It is good for a man
that he bear the yoke in his youth.
28 Let him sit alone in silence,
when it is laid upon him.

29 Let him put his mouth in the dust—
there may yet be hope.
30 Let him offer his cheek to the one who strikes him,
and let him be filled to the full with insults.

31 For the Lord will not
reject us forever,
32 but though he causes grief, he will have compassion
according to the abundance of his steadfast love.

33 For he does not afflict from his heart
or torment the children of mankind.
34 To crush underfoot
all the prisoners of the earth,

35 to deny a man justice
in the presence of the Most High,
36 to deprive a person of justice in his lawsuit—
the Lord would not approve such things!

37 Who has spoken and it came to pass,
unless the Lord decreed it?
38 Is it not from the mouth of the Most High
that both calamities and the good come?

39 How can any person alive complain?
How can a person complain about the punishment for his sins?
40 Let us examine our ways and test them,
and let us return to Yahweh.

41 Let us lift up our hearts and our hands
to God in the heavens:
42 "We have transgressed and rebelled,
and you have not forgiven.

43 You have covered yourself with anger and pursued us,
you have killed and you have not spared.
44 You have covered yourself with a cloud
so that no prayer can pass through.

45 You have made us like filthy scum
and refuse among the peoples.
46 All our enemies
curse us,

47 panic and pitfall have come upon us,
ruin and destruction.

generated on Tue Oct 24 10:45:40 2023

48 My eyes flow with streams of tears
because of the destruction my people.

49 My eyes will shed tears
without ceasing, without relief,
50 until Yahweh from heaven
looks down and sees.

51 My eyes cause grief to my soul
because of all the daughters of my city.
52 I have been hunted like a bird
by those who were my enemies;
they hunted me without a reason.

53 They cut off my life in the pit,
and they threw a stone on me,
54 and they caused waters to overflow, covering my head.
I said, 'I have been cut off!'

55 I called on your name, Yahweh,
from the depths of the pit.
56 You heard my voice when I said,
'Do not close your ear to my cry for help.'

57 You came near on the day I called on you;
you said, 'Do not fear.'
58 Lord, you defended my soul's case,
you redeemed my life!

59 Yahweh, you have seen
the wrong they have done to me;
judge my case.
60 You have seen all their vengeance,
all their plots against me.

61 You have heard their insults, Yahweh,
and all their plots against me.
62 The lips and the meditations of my enemies
come against me all the day.

63 Look at how they sit and then rise up;
they mock me with their songs.
64 Pay back to them what they deserve, Yahweh,
according to the deeds of their hands.

65 You will let their hearts be shameless!
May your condemnation be upon them!
66 You pursue them in anger
and destroy them from under the heavens, Yahweh!"

Lamentations 3 General Notes

Special concepts in this chapter

Troubles

Here the author speaks of the suffering experienced by the people of Jerusalem during the Babylonian siege and after the city's fall. He speaks of these sufferings as if they had been directed against him personally, as if God had personally attacked him. However, we should understand the writer's feelings as having been shared by everyone in the city.

generated on Tue Oct 24 10:45:40 2023

In verse 19, the writer begins to think about the lessons that he and his fellow citizens should learn about God and his anger and his mercy. He also thinks about what it means to repent and to trust in God.

In verse 43, the writer speaks again about the suffering that God has caused to Jerusalem, but here the writer speaks of "we" and "us," not "I" and "me." But in verse 48, he begins to speak about how he himself will continually mourn over what has happened.

In verse 52, the writer begins to think about his personal enemies in Jerusalem, those who persecuted him for bringing Yahweh's messages to the city. He asks for God to show his enemies that he was doing right, and to take revenge on them for their crimes against him.

Lamentations 3:1

Connecting Statement:
A new poem begins. Here the author speaks of the sufferings that his people experienced. He speaks about them as if God had personally attacked only him. However, the writer intends to speak for everyone in the city.

who has seen affliction
Here the phrase "has seen" is a metaphor for experiencing something. Alternate translation: "who has experienced affliction" or "who has suffered"

under the rod of Yahweh's fury
Being "under the rod" represents being beaten with a rod. The author speaks of God's punishment as if God had beaten him with a rod. Alternate translation: "because Yahweh was very angry and has beaten me with a rod" or "because Yahweh was very angry and has punished me severely"

Lamentations 3:2

He drove me away
"He forced me to go away"

caused me to walk in darkness rather than light
Here "darkness" represents suffering. Alternate translation: "caused me to suffer terribly with no hope, like a person walking in darkness rather than light"

Lamentations 3:3

he turned his hand against me
Here "turned his hand against me" represents attacking him. The author speaks of God causing bad things to happen to him as if God had attacked him. Alternate translation: "he has attacked me" or "he has caused many bad things to happen to me, like someone who attacks a person"

Lamentations 3:4

He made my flesh and my skin waste away; he broke my bones
Possible meanings are 1) these things are a result of being beaten or 2) these are more ways that God punished the man.

Lamentations 3:5

He built up siege works against me
Siege works are ramps that an army builds around a city to enable them to climb over the city walls and invade the city.

He built up siege works against me
Possible meanings are 1) the author speaks of God causing bad things to happen to him as if he were a city and God was an enemy that built up siege works against him. Alternate translation: "God attacked me like an enemy army that sets up siege works around a city" or 2) the author speaks of God causing the enemy army to attack Jerusalem as if God were the enemy. Alternate translation: "God caused the enemy army to build up siege works against me"

surrounded me with bitterness and hardship
This represents God causing him to experience much bitterness and hardship. Alternate translation: "caused me to experience much bitterness and hardship" or "caused me to suffer and have many problems"

bitterness
Here "bitterness" represents suffering.

Lamentations 3:6

He made me live in dark places, like those who died long ago
Here "dark places" is a metaphor for suffering. The author compares the intensity of his suffering to the intensity of the darkness that those who died long ago experience. Alternate translation: "The suffering that he causes me is intense like the darkness of the grave" or "He makes me suffer terribly, as if I were in the darkness of those who died long ago"

Lamentations 3:7

He built a wall around me and I cannot escape. He made my chains heavy
This represents the continuing suffering. Like a person who cannot escape from prison, the author cannot make his suffering stop. Alternate translation: "My suffering continues. It is as though

generated on Tue Oct 24 10:45:40 2023

he has built a wall around me and put heavy chains on me, and I cannot escape"

Lamentations 3:8

he shut out my prayer
The author speaks about God refusing to listen to his prayers as though God was shutting his ears so that the author's prayers could not go into them. Alternate translation: "he refuses to hear my prayer"

Lamentations 3:9

He blocked my path
The author speaks of God causing him to continue to suffer as if God was preventing him from escaping the suffering by blocking his path. Alternate translation: "It is as though he blocked my path"

a wall of hewn stone
"a wall of cut stones." People would cut stones into regular shapes that could fit together well in order to build a strong wall.

he made my paths crooked
Crooked paths do not lead people to where they want to go. Here they represent unsuccessful ways of escaping suffering. Alternate translation: "it is as though he has made my paths crooked" or "I have tried to make the suffering stop, but God has prevented me, like one who prevents another from escaping by making his paths crooked"

Lamentations 3:10

He is like a bear waiting to ambush me, a lion in hiding
The author speaks of God being ready to cause him to suffer more, as if God were a wild animal waiting to attack him.

Lamentations 3:11

he turned aside my paths
Possible meanings are 1) "he dragged me off the path" or 2) "he caused my path to turn in the wrong direction"

he has made me desolate
"he has made me hopeless" or "he has not allowed me to have any help"

Lamentations 3:12

General Information:
God is often spoken of as if he were a warrior.

He bent his bow
A soldier has to bend his bow in order to shoot an arrow from it. The author speaks of God deciding to cause him trouble as if God were a warrior ready to shoot him with an arrow. See how you translated this in Lamentations 2:4. Alternate translation: "It was as if God made his bow ready to shoot"

Lamentations 3:13

He pierced my kidneys with the arrows of his quiver
The author speaks of the deep grief he feels as if God had shot his kidneys with an arrow. Alternate translation: "My grief is great. It is as if he pierced my kidneys with the arrows of his quiver"

my kidneys
The kidneys are abdominal organs that move urine into the bladder. They are a metaphor for a person's emotions. Alternate translation: "deep into my body" or 2) "my heart"

quiver
a bag worn on the back in which to store arrows

Lamentations 3:14

a laughingstock to all my people
The word "all" is a generalization, meaning "most." Alternate translation: "a laughingstock to most of my people" or "someone whom all my people mock"

laughingstock
someone whom many people mock

their taunting song
Jeremiah speaks of being the person about whom they sing their taunt song as if he were the song itself. Alternate translation: "and I am the one about whom they sing taunting songs" or "and they sing taunting songs about me"

Lamentations 3:15

General Information:
The writer gives two metaphors to describe how Yahweh has made him suffer. The first metaphor speaks of Yahweh as if he were forcing Jeremiah to eat bitter herbs, and the second as if he were forcing him to drink a bitter liquid.

He filled me with bitter herbs
Here the phrase "bitter herbs" is a metaphor for suffering. Alternate translation: "I suffer as if he caused me eat a great amount of bitter herbs"

forced me to drink wormwood
Wormwood is the bitter juice from the leaves and flowers of a certain plant. Drinking that bitter juice represents suffering. Alternate translation: "I suffer as if he forced me to drink fill my stomach with wormwood"

forced me to drink wormwood
The word "drink" here speaks of drinking a large amount of something. Some modern translations read, "forced me to drink so much wormwood that I became drunk."

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:16

He has made my teeth grind with gravel
Possible meanings are 1) the author speaks of God humiliating him as if God had forced him to chew gravel. Alternate translation: "He has humiliated me, like someone who forces another to chew gravel" or 2) the author speaks of God humiliating him as if God had pushed his face down into the gravel on the ground. Alternate translation: "He has humiliated me, like someone who pushes another man's face down into the gravel"

he made me cower in the ashes
The author speaks of God humiliating him as if God had pushed him down into the ashes of a fire on the ground.

cower
make oneself as small as possible because of fear of something one cannot fight against

Lamentations 3:17

My soul is deprived of peace
Possible meanings are 1) the author's experiences are not peaceful. Alternate translation: "I have no peace in my life" or 2) the author does not feel peace. Alternate translation: "I feel no peace in my soul"

Lamentations 3:18

My endurance has perished and so has my hope in Yahweh
The author speaks as if his ability to endure more suffering and his hope that Yahweh will help him were living beings that have died. Alternate translation: "I cannot endure anymore suffering and I can no longer hope that Yahweh will help me"

endurance
Some versions translate this as "glory" or "splendor."

Lamentations 3:19

General Information:
In verses 19 to 42, the writer thinks about the lessons that he and his fellow citizens should learn about God and his anger and mercy.

wormwood and bitterness
Wormwood is a plant that gives a liquid which is very bitter to drink. Together "wormwood" and "bitterness" represent severe suffering.

Lamentations 3:20

my soul is bowed down within me
"I am depressed" or "I am discouraged"

Lamentations 3:21

But I call this to mind
This means to intentionally think about something. The word "this" refers to something that the author will start to speak about in the next verse. Alternate translation: "But I choose to think about this" or "But I remember this"

I have hope
"I hope"

Lamentations 3:22

The steadfast love of Yahweh never ceases
The abstract noun "steadfast love" can be expressed with the phrase "love faithfully." Alternate translation: "Yahweh never stops loving his people faithfully"

his compassions never end
The abstract noun "compassions" can be translated with the verb "care." Alternate translation: "he never stops caring for those who suffer"

Lamentations 3:23

they are new every morning
The word "they" refers to God's steadfast love and compassions. Their being new represents God continuing to act according to them. Alternate translation: "every morning he treats us again with steadfast love and compassion"

your faithfulness
The word "your" refers to Yahweh.

Lamentations 3:24

Yahweh is my inheritance
When God gave each tribe of Israel their land, he called it an inheritance. The author speaks of Yahweh being all he needs as if Yahweh were the inheritance that he had received. Alternate translation: "Because Yahweh is with me, I have everything I need"

says my soul
The phrase "my soul" is a synecdoche for Jeremiah himself. Alternate translation: "I say"

therefore I will hope in him
Many versions treat these words as the end of the quotation that begins the verse.

Lamentations 3:25

Yahweh is good to those who wait for him
Here "good" refers to kindness. Alternate translation: "Yahweh is kind to those who wait for him" or "Yahweh does good things for those who wait for him"

generated on Tue Oct 24 10:45:40 2023

those who wait for him
Possible meanings are 1) "all those who depend on him" or 2) "the one who waits patiently for him to act."

the soul who seeks him
Possible meanings for "seeks him" are 1) asking God for help or 2) wanting to know God.

the soul
This phrase is a synecdoche for the whole person. Alternate translation: "the person"

Lamentations 3:26

General Information:
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Lamentations 3:27

that he bear the yoke in his youth
Here "bear the yoke" represents suffering. The abstract noun "his youth" can be expressed with the word "young." Alternate translation: "that he suffer while he is young"

Lamentations 3:28

Let him sit alone in silence
The phrase "in silence" refers to not speaking. Here it may refer specifically to not complaining. Alternate translation: "Let him sit alone without speaking" or "Let him sit alone and not complain"

when it is laid upon him
"when the yoke is laid upon him." Here the yoke represents suffering. Alternate translation: "when he suffers"

Lamentations 3:29

General Information:
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Lamentations 3:30

General Information:
The writer speaks of the one who waits for Yahweh (Lamentations 3:25).

Let him offer his cheek to the one who strikes him
The word "him" refers to anyone who is suffering and who waits for Yahweh. Here "offer his cheek" represents allowing someone to strike his cheek. Alternate translation: "Let him allow people to hit him on the face"

let him be filled to the full with insults
The author speaks of a person as if he were a container and reproach were a liquid. Being filled with insults represents being insulted again and again. The implication is that he should be patient when this happens. Alternate translation: "let him be insulted much" or "let him be patient when people insult him"

Lamentations 3:31

General Information:
This page has intentionally been left blank.

Lamentations 3:32

though he causes grief
"though the Lord causes people to suffer" or "though he afflicts people"

he will have compassion
"he will be compassionate to them"

Lamentations 3:33

For he does not afflict from his heart
Here the heart represents desire or pleasure, and afflicting from the heart represents afflicting with pleasure. Alternate translation: "For it does not make him happy to afflict people" or "He does not take pleasure in afflicting people"

the children of mankind
This refers to people in general. Alternate translation: "human beings" or "people"

Lamentations 3:34

General Information:
The author wrote in general terms about what is true for all people, but it shows God's concern for his people, the people of Israel, who were being mistreated by their enemies.

To crush underfoot
Here "crush underfoot" represents abusing and mistreating people. Alternate translation: "To abuse" or "To mistreat" -

To crush
"If people crush"

Lamentations 3:35

to deny a man justice
"if they deny a man justice." This refers to not allowing a person to have what he deserves. Alternate translation: "to deny a person his rights" or "to keep a person from having what he deserves"

in the presence of the Most High
Doing something "in the presence of the Most High" represents doing it while knowing that God sees it. Alternate translation: "knowing that the Most High sees it"

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:36

to deprive a person of justice
Here "deprive a person of justice" refers to not making a just decision for a person in a legal concern. Alternate translation: "to judge a person wrongly in court" or "to keep a person who goes to a judge from getting what is right"

to deprive a person of justice
"if they deny justice to a person" or "if they do not treat a person justly"

Lamentations 3:37

Who has spoken and it came to pass, unless the Lord decreed it?
The author uses this rhetorical question to teach that when someone commands something to happen, it will happen only if God has already decreed that it should happen. Alternate translation: "No one has spoken and it came to pass, unless the Lord decreed it." or "What someone has commanded to happen has never happened unless the Lord decreed it."

has spoken
It can be expressed clearly that this refers to commanding something to happen. Alternate translation: "has commanded that something should happen"

it came to pass
"what he said happened"

Lamentations 3:38

Is it not from the mouth of the Most High that both calamities and the good come?
The author uses this rhetorical question to teach that both calamities and good things happen only because God has commanded them to happen. Alternate translation: "It is only from the mouth of the Most High that both calamities and the good come." or "It is only because the Most High has commanded it that both calamities and good things happen."

from the mouth of the Most High
Here "mouth" represents what God says or commands. Alternate translation: "from the command of the Most High" or "because the Most High has commanded it"

both calamities and the good come
Here "come" represents happening. Also, the nominal adjective "the good" can be stated as "good things." Alternate translation: "both calamities and good things happen"

Lamentations 3:39

How can any person alive complain? How can a person complain about the punishment for his sins?
The author uses these rhetorical questions to teach that people should not complain when God punishes them. Alternate translation: "A person should not complain when God punishes him for his sins."

How can any person alive complain
Possible meanings are 1) it is implied that mere people cannot fully understand God's actions. Alternate translation: "How can a mere person complain" or 2) it is implied that being alive is a gift from God. Alternate translation: "How can a person who is blessed to be alive complain"

Lamentations 3:40

General Information:
The writer speaks again about the suffering that God has caused to Jerusalem, but here he speaks of "we" and "us," not "I" and "me." In verse 42 the author starts a prayer that he and the people of Israel should pray.

let us return to Yahweh
Here "return to Yahweh" represents submitting to him again. Alternate translation: "let us submit to Yahweh again"

Lamentations 3:41

Let us lift up our hearts and our hands
Here "lift up our hearts" represents praying sincerely. It was customary for the Israelites to raise their hands when praying to God. Alternate translation: "Let us pray sincerely with lifted hands" or "Let us lift up our hands and pray sincerely"

Lamentations 3:42

We have transgressed and rebelled
The words "transgressed" and "rebelled" share similar meanings. Together they indicate that transgression is the same as rebelling against Yahweh.

Lamentations 3:43

You have covered yourself with anger
Here anger is spoken of as if it were a garment that God has put on. Hebrew often spoke of emotions as if they were clothing. Alternate translation: "You have been angry"

you have killed
"you have killed many of us"

you have not spared
Here "spared" represents having pity. Alternate translation: "you have not had pity on us"

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:44

Connecting Statement:
The prayer that began in Lamentations 3:42 continues.

You have covered yourself with a cloud so that no prayer can pass through
This represents God refusing to listen to the people's prayer. Alternate translation: "You refuse to listen to our prayers. It is as though you put a cloud between us and you so that our prayers cannot get to you"

Lamentations 3:45

You have made us like filthy scum and refuse among the peoples
The people of Israel are compared to filthy scum and refuse. Possible meanings are 1) God has caused the peoples to think of his people as worthless. Alternate translation: "You have made the peoples think of us as scum and garbage" or 2) God's forcing his people to live among the peoples is like throwing them away as garbage. Alternate translation: "You have thrown us away like filthy garbage among the peoples"

peoples
nations or other groups of people who are not Israelites

Lamentations 3:46

General Information:
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Lamentations 3:47

panic and pitfall have come upon us, ruin and destruction
The abstract nouns "panic," "pitfall," "ruin" and "destruction" can be expressed with verbs. Alternate translation: "we are panicking. We are trapped, and we are being ruined and destroyed" or "we are terrified and trapped. We are being completely destroyed"

pitfall
This refers to falling into a pit. Here it represents being trapped in any way.

have come upon us
"have happened to us"

ruin and destruction
These two words share similar meanings and refer to the destruction of Jerusalem. Alternate translation: "total destruction"

Lamentations 3:48

General Information:
The author speaks about himself again.

My eyes flow with streams of tears
Here the author speaks of the great amount of his tears as if they were streams. He uses exaggeration to show that he is very sad and has cried much. Alternate translation: "Tears flow from my eyes like water flowing in a river"

because of the destruction my people
The abstract noun "destruction" can be translated using the verb "destroy." Alternate translation: "because enemies have destroyed my people"

Lamentations 3:49

without ceasing, without relief
Both of these phrases means the same thing. The author speaks of his continuing to cry as if his eyes were a person and had no rest from crying. Alternate translation: "without stopping"

Lamentations 3:50

until Yahweh from heaven looks down and sees
What the author hopes Yahweh will see can be stated clearly. Alternate translation: "until Yahweh looks down from heaven and sees what has happened to my people"

Lamentations 3:51

My eyes cause grief to my soul
The phrase "My eyes" represents what he sees, and the word "soul" is a synecdoche for the whole person. Alternate translation: "What I see causes me to grieve"

because of all the daughters of my city
It can be stated clearly that the "daughters of my city" are suffering. Alternate translation: "because the daughters of my city are suffering" or "because I see the daughters of my city suffering"

all the daughters of my city
Possible meanings are 1) the women of Jerusalem or 2) all the inhabitants of Jerusalem.

Lamentations 3:52

I have been hunted like a bird by those who were my enemies
The author speaks of people looking for him in order to kill him as if he were an animal that they were hunting. This can be stated in active form. Alternate translation: "My enemies have looked for me in order to kill me like people who hunt for a bird"

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:53

They cut off my life in the pit
"They tried to kill me by throwing me into a pit"

pit
Possible meanings are 1) any deep hole in the ground that is hard to climb out of or 2) a hole dug to hold water.

threw a stone on me
Possible meanings are 1) "threw stones down on me" or 2) "covered the pit with a stone"

Lamentations 3:54

they caused waters to overflow, covering my head
"the level of the water in the pit rose up over my head"

I have been cut off
Being "cut off" often represents being killed. Here it represents dying very soon. Alternate translation: "I am about to die"

Lamentations 3:55

I called ... from the depths of the pit
These words could mean either 1) the author was calling from the bottom of a literal pit into which he had been thrown. Alternate translation: "I called ... from the bottom of the pit" Or 2) the author was afraid he was about to die and he spoke of death as a pit out of which he could not climb. Alternate translation: "from the pit of the dead"

I called on your name
God's name represents his character, and here, "called on your name" represents trusting God's character and calling on him for help. Alternate translation: "I called to you for help"

Lamentations 3:56

You heard my voice
Here "voice" represents what he said. Alternate translation: "You heard my words"

Do not close your ear
Here "close your ear" represents refusing to listen. Alternate translation: "Do not refuse to listen"

Lamentations 3:57

You came near
People often come near to a person they help. Here "came near" represents helping the man. Alternate translation: "you helped me"

Lamentations 3:58

you defended my soul's case
The author speaks of God keeping him from being killed by his enemies as if God had defended him in court as a lawyer defends someone and kept him from being killed. The word "soul" is a synecdoche for the whole person. Alternate translation: "you saved my life from my enemies. It is as though you defended me in court"

you redeemed my life
Jeremiah speaks of Yahweh saving him from death as if Yahweh had paid Jeremiah's captor so Jeremiah could go free.

Lamentations 3:59

judge my case
Here God is no longer pictured as a lawyer, but as the judge. It can be stated clearly that he wanted God to judge in his favor. Alternate translation: "make a decision about me, and show my enemies that I am right"

Lamentations 3:60

You have seen all their vengeance
Jeremiah is referring to people insulting him. Alternate translation: "You have seen how they have taken revenge against me"

all their plots against me
This is another thing that God has seen. Plots against someone are plans to harm him. Alternate translation: "and how they have made many plans to harm me"

Lamentations 3:61

You have heard their insults ... all their plots against me
The plural abstract noun "insults" can be expressed with the verbs "taunt," or "mock." It can be stated clearly that the plans were to harm him. Alternate translation: "You heard how they have taunted me ... and all they plan to do to me" or "You have heard them mock me ... and plan ways to harm me"

Lamentations 3:62

The lips and the meditations of my enemies come against me all the day
Here the phrase "The lips" refers to what his enemies say, and "the meditations" refers to what his enemies are planning to do to harm him. The author speaks as if their words and thoughts were soldiers that come to attack him all day. Alternate translation: "My enemies speak against me and think about how to harm me the whole day"

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:63

how they sit and then rise up
These two actions together represent everything the people do. Alternate translation: "everything they do"

Lamentations 3:64

Pay back to them what they deserve, Yahweh, according to the deeds of their hands
Here "Pay back to them" represents punishing them. What they have done can be stated clearly. Alternate translation: "Punish them as they deserve, Yahweh, according to what they have done" or "Yahweh, they have made me suffer, so please make them suffer just as much"

Lamentations 3:65

You will let their hearts be shameless
Here the "heart" is a metonym that represents their attitudes and emotions, and being "shameless" means not feeling ashamed of their sins even though they should. Their not being ashamed would give even more reason for God to punish them. Alternate translation: "You will let them feel no shame for their sins"

May your condemnation be upon them
The abstract noun "condemnation" can be expressed with the verbs "condemn" or "curse." Alternate translation: "Condemn them" or "Curse them"

Lamentations 3:66

from under the heavens
Here "from under the heavens" represents everywhere on earth. Alternate translation: "wherever they are on earth"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 The gold has become tarnished;
how the purest gold has changed!
The holy stones are scattered
at the corner of every street.

2 The precious sons of Zion
were worth their weight in pure gold,
but now they are considered like clay jars,
the work of the potter's hands!

3 Even the jackals offer the breast
to nurse their cubs,
but the daughter of my people has become cruel,
like the ostriches in the desert.

4 The tongue of the nursing baby
sticks to the roof of his mouth by thirst;
the children ask for food,
but there is none for them.

5 Those who used to eat delicacies
are now desolate in the streets.
Those who were brought up wearing scarlet clothing
now lie on piles of ashes.

6 The iniquity of the daughter of my people
is greater than the sin of Sodom,
which was overthrown in a moment
and no hands were wrung for her.

7 Her princes were purer than snow,
whiter than milk;
their bodies were more ruddy than coral,
their form was like sapphire.

8 Their appearance now is darker than soot;
they are not recognized in the streets.
Their skin has shriveled on their bones;
it has become as dry as wood.

9 Those killed by the sword
are better than those killed by hunger,
who wasted away,
pierced by the lack of any harvest from the field.

10 The hands of compassionate women
have boiled their own children;
they became their food during the time
when the daughter of my people was being destroyed.

11 Yahweh showed all his wrath;
he poured out his fierce anger.
He kindled a fire in Zion
that consumed her foundations.

12 The kings of the earth did not believe,
nor did any of the inhabitants of the world believe,
that adversary or enemy
could enter the gates of Jerusalem.

generated on Tue Oct 24 10:45:40 2023

13 This happened because of the sins of her prophets
and the iniquities of her priests
who have shed the blood of the righteous
in her midst.

14 They wandered, blind,
through the streets.
They were so defiled by that blood
that no one could touch their clothes.

15 "Away! Unclean!" people cried at them.
"Away! Away! Do not touch!"
So they wandered about;
people said among the nations,
"They can stay here no longer."

16 Yahweh himself scattered them;
he does not watch over them anymore.
They did not honor the priests,
and they did not show favor to the elders.

17 Our eyes failed, looking in vain for help;
from our watchtowers we watched
for a nation
that could not rescue us.

18 They followed our steps,
we could not walk in our streets.
Our end was near and our days were numbered,
our end had come.

19 Our pursuers were swifter
than the eagles in the sky.
They chased us to the mountains
and lay in wait for us in the wilderness.

20 The breath in our nostrils—Yahweh's anointed one—
he was the one who was captured in their pits;
of whom it was said,
"Under his shadow we will live among the nations."

21 Rejoice and be glad, daughter of Edom,
you who live in the land of Uz.
But to you also the cup will be passed;
you will be drunk and strip yourself naked.

22 Daughter of Zion,
your punishment will come to an end;
he will not extend your exile.
But daughter of Edom,
he will punish your iniquity;
he will uncover your sins.

Lamentations 4 General Notes

Structure and formatting

The story of Judah being destroyed continues in this chapter. Famine destroyed the rulers and the priests. (See: priest)

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generated on Tue Oct 24 10:45:40 2023

Lamentations 4:1

General Information:
A new poem begins. See and and.

The gold has become tarnished; how the purest gold has changed
The people of Jerusalem are spoken of as if they were gold that is no longer shiny, and therefore no longer valuable. Alternate translation: "The people of Jerusalem are like gold that is no longer shiny. They are like pure gold that is no longer beautiful"

how the purest gold has changed
This is an exclamation that shows the author's sadness that this has happened.

The holy stones are scattered at the corner of every street
This may refer to the temple being destroyed and its stones scattered throughout the city. It may also be a metaphor for the people being scattered.

at the corner of every street
"wherever the streets come together" or "by all the roads"

Lamentations 4:2

sons of Zion
Here people of a city are spoken of as if they were the sons of the city. These words could refer to 1) only the young men of Jerusalem or 2) all the people of Jerusalem.

they are considered like clay jars, the work of the potter's hands
The author speaks of the precious sons of Zion as if they were considered to be inexpensive clay jars. Alternate translation: "people think of them as worthless, like the clay jars that potters make"

Lamentations 4:3

General Information:
Because of the lack of food in the city, the people of Jerusalem do not give their children all they need.

the jackals offer the breast to nurse their cubs
This means that mother jackals feed their baby jackals.

jackals
fierce wild dogs

the daughter of my people ... like the ostriches in the desert
The people in Jerusalem are compared to ostriches because they are cruel to their children.

the daughter of my people has
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

ostriches
large birds that abandon some of their eggs

Lamentations 4:4

The tongue of the nursing baby sticks to the roof of his mouth by thirst
"Nursing babies are so thirsty that their tongues stick to the top of their mouths"

Lamentations 4:5

are now desolate in the streets
These people no longer have homes, so they live outside along the streets and do not have enough to eat.

Those who were brought up wearing scarlet clothing
This can be stated in active form. Alternate translation: "those who grew up wearing scarlet clothing" or "those who wore scarlet clothing when they were growing up"

scarlet clothing
Here this phrase is a metonym for luxurious, expensive, and comfortable clothing, at least some of which was probably scarlet. Alternate translation: "luxurious clothing"

now lie on piles of ashes
This is because they no longer have homes and soft beds.

Lamentations 4:6

The iniquity of the daughter of my people is greater than the sin of Sodom
Possible meanings are 1) "the daughter of my people has sinned worse than the people of Sodom sinned" or 2) the words "iniquity" and "sin" are metonyms for the punishment for iniquity and sin: "Yahweh has punished the daughter of my people worse than he punished the people of Sodom."

the daughter of my people
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

which was overthrown in a moment
The word "which" refers to Sodom. This can be stated in active form. Alternate translation: "which God destroyed in a moment"

no hands were wrung for her
Possible meanings are 1) people wringing their hands is a metaphor for people who are worried or sad because of what has happened, so no one was

generated on Tue Oct 24 10:45:40 2023

sad about what happened to her, or 2) the phrase "wrung for" should be translated "turned against," meaning that only Yahweh, and no people, harmed her, or 3) the phrase "wrung for" should be translated "turned toward," meaning that no people helped her.

her
Possible meanings are that this is a metaphor for 1) Sodom or 2) Jerusalem.

Lamentations 4:7

Her princes were purer than snow, whiter than milk
Possible meanings are 1) Jerusalem's leaders were beautiful to look at because they were physically healthy or 2) the leaders were morally pure as new snow and milk are pure white.

Her princes
"Jerusalem's leaders"

their bodies were more ruddy than coral
"their bodies were redder than coral." This implies that they were healthy. Alternate translation: "their bodies were healthy and red"

coral
a rock-hard red substance that comes from the ocean and was used for making decorations

sapphire
a costly blue stone used in jewelry

Lamentations 4:8

Their appearance now is darker than soot
This may be because 1) the sun has darkened the leaders' skin or 2) the soot from the fires that burned Jerusalem has covered their faces.

they are not recognized
This can be stated in active form. Alternate translation: "no one can recognize them"

Their skin has shriveled on their bones
This implies that there was not much muscle or fat under the skin.

it has become as dry as wood
Their dry skin is compared to dry wood.

Lamentations 4:9

Those killed by the sword
Here the "sword" represents an enemy's attack. It can be stated in active form. Alternate translation: "Those whom enemy soldiers have killed"

are better than
"are happier than" or "do not suffer as much as"

those killed by hunger
Here "hunger" represents starvation. This can be stated in active form. Alternate translation: "those who starved to death"

who wasted away
"who became extremely thin and weak"

pierced by the lack of any harvest from the field
Here "harvest from the field" is a metonym that represents food to eat. Lack of food is spoken of here as if it were a sword that pierces people. Alternate translation: "who died because there was not enough food to eat"

Lamentations 4:10

The hands of compassionate women
Here the women are represented by their "hands." Because they were so hungry, women who had been compassionate in the past were no longer compassionate toward their children; instead they boiled them for food. Alternate translation: "Compassionate women" or "Women who had been compassionate in the past"

they became their food
"their children became the women's food." If your language has a word for food that a person eats when he is ill or very sad, consider using it here.

the daughter of my people was
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

Lamentations 4:11

Yahweh showed all his wrath; he poured out his fierce anger
Yahweh was very angry, and he did everything he wanted to do to show that he was angry.

he poured out his fierce anger
God's punishing his people is spoken of as if his anger were a burning hot liquid that he poured out on them. Alternate translation: "because of his fierce anger, he punished his people" or "in fierce anger he responded to his people"

He kindled a fire in Zion
This represents God causing Israel's enemies to start a fire in Jerusalem. Alternate translation: "He caused a fire to start in Zion"

that consumed her foundations
Here "her foundations" represents the whole city, even the part of the city that would be ruined last. Alternate translation: "that burned down the city, even its foundations"

generated on Tue Oct 24 10:45:40 2023

Lamentations 4:12

The kings of the earth did not believe, nor did any of the inhabitants of the world believe,
"The kings of the earth and the rest of the inhabitants of the world did not believe"

adversary or enemy
These two words mean basically the same thing and emphasize that these are people who desired to harm Jerusalem. These may be translated as plurals. Alternate translation: "adversaries or enemies" or "any kind of enemy" or "any of Jerusalem's enemies"

Lamentations 4:13

the sins of her prophets and the iniquities of her priests
These two lines share similar meanings and emphasize that these spiritual leaders were largely responsible for the fall of Jerusalem. Alternate translation: "the terrible sins of her prophets and priests"

who have shed the blood of the righteous
Both the priests and the prophets were guilty of murder. Here "shed the blood" represents murder. Alternate translation: "who have murdered the righteous"

Lamentations 4:14

They wandered, blind, through the streets
The priests and prophets are spoken of as if they were blind because they wandered through the streets, not knowing where to go. Alternate translation: "They wandered through the streets like blind men"

They were so defiled by that blood
Here "defiled" represents being unacceptable to God. Because the priests and prophets murdered people, they were ritually unclean, unable to worship God or be with ordinary people.

defiled by that blood
"defiled by the blood that they shed." Possible meanings are 1) the blood was on their clothes or 2) "blood" is a metonym for murder.

no one could touch their clothes
No one wanted to become unclean by touching the clothes of the priests and prophets v. 13.

Lamentations 4:15

Away! Unclean
"Go away! You are unclean"

Away! Away! Do not touch
"Go away! Go away! Do not touch us"

Lamentations 4:16

scattered them
"scattered the prophets and priests"

he does not watch over them anymore
Here "watch over them" represents being concerned about them and helping them. Alternate translation: "he does not care about them anymore"

They did not honor the priests
The word "they" refers to the people. Alternate translation: "The people did not honor the priests" or "The priests are not honored"

Lamentations 4:17

Our eyes failed, looking in vain for help
Their eyes failing represents their seeking and not being able to find what they were looking for. These two phrases together emphasize that they were trying hard to find help. Alternate translation: "We continued looking, but we could not find anyone to help us"

for help
The abstract noun "help" can be expressed as a verb. Alternate translation: "for people to help us"

in vain
without succeeding

we watched for a nation that could not rescue us
Here "watched" represents hoping. It can be stated clearly that they were hoping that a nation would come and rescue them. Alternate translation: "we hoped for a nation to come and rescue us, but it could not rescue us"

Lamentations 4:18

They followed our steps
Here "our steps" represents where they went. Alternate translation: "Our enemies followed us everywhere we went"

Our end was near
Here "near" is a metaphor for "soon." Alternate translation: "Our end would be soon" or "Our enemies would soon destroy us"

Our end
Possible meanings are 1) "Our end" refers to the end of living in their own city because their enemies would destroy the city and capture them. Alternate translation: "Our destruction" or "Our capture" or 2) "Our end" refers to the end of their lives. Alternate translation: "Our death" or "The time for us to die"

generated on Tue Oct 24 10:45:40 2023

our days were numbered
Being numbered represents being so few that they could be easily counted. Alternate translation: "we had very little time"

our end had come
The phrase "had come" means that what they had expected was now happening. Alternate translation: "it was now the end for us" or "our enemies were attacking us"

Lamentations 4:19

Our pursuers were swifter than the eagles in the sky
The author compares the speed of their pursuers to the speed of eagles flying. Eagles fly very quickly to catch other animals. Alternate translation: "Those who were chasing us were faster than eagles"

lay in wait for us
"waited to attack us"

Lamentations 4:20

he was the one who was captured in their pits
Here "pits" refers to the enemies' plans to capture him. This can be stated in active form. Alternate translation: "he was the one whom our enemies captured by their plans" or "our enemies made plans to capture our king, and they did capture him"

of whom it was said
This phrase with the quote following it gives us more information about the king. The quote shows what the people had hoped the king would do for them before he was trapped. It can be expressed in active form. Alternate translation: "even though we had said about him"

Under his shadow we will live among the nations
Here "his shadow" represents him protecting them. Alternate translation: "Under his protection we will live among the nations" or "Though we may have to live in other nations, he will protect us"

Lamentations 4:21

Rejoice and be glad
"Rejoice" and "be glad" mean basically the same thing and emphasize the intensity of gladness. The writer uses these words to mock the people. He knew that the people of Edom would be glad that Jerusalem is being destroyed. Alternate translation: "Be very glad"

daughter of Edom
The people of the land of Edom are spoken of as if they were a woman. They were Israel's enemy.

But to you also the cup will be passed
The cup is a metonym for the wine in it. The wine is a metaphor for punishment. Alternate translation: "But Yahweh will also punish you"

Lamentations 4:22

Daughter of Zion
The people of Jerusalem are spoken of as if they were a woman. \

your punishment will come to an end
"your punishment will end." The abstract noun punishment can be expressed with the verb "punish." Alternate translation: "Yahweh will stop punishing you"

he will not extend your exile
"Yahweh will not make your time in exile longer" or "Yahweh will not make you stay in exile longer"

he will uncover your sins
Here the sins not being known by others are spoken of as if they are under a cover. Removing the cover represents letting other people know about them. Alternate translation: "he will expose your sins" or "he will cause other people to know how you have sinned"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Remember, Yahweh, what has happened to us;
look and see our disgrace.
2 Our inheritance has been turned over to strangers;
our houses to foreigners.
3 We have become orphans, without a father,
and our mothers are like widows.
4 We must pay silver for the water we drink,
and we must pay silver to get our own wood.

5 Those who are coming after us are close behind us;
we are weary and we can find no rest.
6 We have given ourselves to Egypt and to Assyria
to get enough food.

7 Our fathers sinned, and they are no more,
and we bear their iniquities.
8 Slaves rule over us,
and there is no one to deliver us from their hand.

9 We get our bread only by risking our lives,
because of the sword in the wilderness.
10 Our skin has grown as hot as an oven
because of the burning heat of hunger.

11 Women are raped in Zion,
and virgins in the cities of Judah.
12 Princes are hung up by their own hands,
and no honor is shown to the elders.

13 Young men are forced to grind grain with a millstone,
and boys stagger under heavy loads of wood.
14 The elders have left the city gate,
and the young men have left their music.

15 The joy of our heart has ceased
and our dancing has turned into mourning.
16 The crown has fallen from our head;
woe to us, for we have sinned!

17 For this our heart has become sick,
for these things our eyes grow dim
18 for Mount Zion lies desolate,
with jackals prowling over it.

19 But you, Yahweh, reign forever,
and you will sit upon your throne
from generation to generation.
20 Why do you forget us forever?
Why do you abandon us
for the length of your days?

21 Restore us to yourself, Yahweh,
and we will be restored.
Renew our days
as they were long ago—
22 unless you have utterly rejected us
and you are angry with us beyond measure.

generated on Tue Oct 24 10:45:40 2023

Lamentations 5 General Notes

Structure and formatting

Judah was destroyed for her sin. As slaves, life was very hard. The author wondered if God would be angry forever. (See: sin and eternity)

Lamentations 5:1

General Information:
A new poem begins. See and and.

Remember, Yahweh, what has happened to us
"Remember" here is an idiom. Alternate translation: "Yahweh, think about what has happened to us"

look and see our disgrace
"look at the shameful state we are in"

Lamentations 5:2

Our inheritance has been turned over to strangers; our houses to foreigners
The idea of things being turned over to others can be expressed with an active form. Since it is also understood in the second part of the sentence, those words can be repeated there. Alternate translation: "You have turned our inheritance over to strangers; you have turned our houses over to strangers" or "You have allowed strangers to take possession of our inheritance; you have allowed foreigners to take possession of our houses"

Lamentations 5:3

We have become orphans ... our mothers are like widows
The people of Jerusalem have no one to protect them because the men have either died in battle or have gone into exile. This speaks of the people not having their fathers and husbands present as if they had actually become orphans and widows.

orphans, without a father
These two phrases have the same meaning and emphasize that the people no longer have their fathers. Alternate translation: "orphans who have no fathers"

Lamentations 5:4

We must pay silver for the water we drink ... our own wood
This means that their enemies are making them pay money to have the water and wood that they once used for free. Alternate translation: "We have to pay silver to our enemies in order to drink our own water ... our own wood"

we must pay silver to get our own wood
This can be stated in active form. Alternate translation: "our enemies sell us our own wood"

Lamentations 5:5

Those who are coming after us
"Our enemies who are chasing after us." This refers to the Babylonian army.

we can find no rest
This speaks of being able to rest as if "rest" were an object that could be found. Alternate translation: "we are unable to rest"

Lamentations 5:6

We have given ourselves to Egypt and to Assyria to get enough food
This phrase "given ourselves" is an idiom. Alternate translation: "We have made a treaty with Egypt and with Assyria so that we would have food to eat" or "We have surrendered to Egypt and to Assyria to have enough food to remain alive"

Lamentations 5:7

they are no more
This refers to them being dead. Alternate translation: "they have died"

we bear their iniquities
Here "iniquities" represents the punishment received because of their ancestors' sins. Alternate translation: "we bear the punishment for their sins"

Lamentations 5:8

Slaves rule over us
Possible meanings are 1) "Now the people who rule over us are themselves slaves to their own masters in Babylon" or 2) "People who used to be slaves in Babylon now rule over us."

to deliver us from their hand
Here the word "hand" refers to control. Alternate translation: "to rescue us from their control"

generated on Tue Oct 24 10:45:40 2023

Lamentations 5:9

bread
Here "bread" refers to food in general. Alternate translation: "food"

because of the sword in the wilderness
Here robbers with swords are represented by their "swords." Alternate translation: "because there are robbers in the wilderness who kill others with swords"

Lamentations 5:10

Our skin has grown as hot as an oven because of the burning heat of hunger
This speaks of the peoples' bodies being hot and feverish as if their skin was as hot as an oven. The people have fever because of their hunger. Alternate translation: "Our skin has become hot like an oven, and we have a very high fever because we are extremely hungry"

Lamentations 5:11

Women are raped in Zion, and virgins in the cities of Judah
These two phrases have similar meaning and emphasize that the women are being violated. The words "are raped" are understood in the second part of this sentence and can be repeated. Alternate translation: "Women are raped in Zion, and virgins are raped in the cities of Judah"

Women are raped ... and virgins
This can be stated in active form. Alternate translation: "Our enemies have raped the women ... and the virgins" or "Our enemies have violated the women ... and the virgins"

Lamentations 5:12

Princes are hung up by their own hands
Possible meanings are 1) the word "their" refers to their enemies. Alternate translation: "With their own hands, they hung princes" or 2) they tied each prince's hands together with one end of a rope and tied the other end so the prince's feet could not touch the ground.

no honor is shown to the elders
This can be stated in active form. Alternate translation: "they have shown no honor to the elders"

Lamentations 5:13

Young men are forced
This can be stated in active form. Alternate translation: "They force young men"

boys stagger under heavy loads of wood
The boys are forced to carry the loads of wood. Alternate translation: "boys stagger because they are forced to carry heavy loads of wood" or "they force the boys to carry heavy loads of wood which make them stagger"

Lamentations 5:14

the city gate
This is where the elders would give legal advice, but also where people would meet socially.

the young men have left their music
Playing music was part of the social life at the city gate. This speaks of the men no longer playing their music as if the act of playing music were a place that they left. Alternate translation: "the young men have stopped playing their music"

Lamentations 5:15

The joy of our heart
Here the word "heart" refers to the whole person and emphasizes their emotions. Alternate translation: "Our joy"

Lamentations 5:16

The crown has fallen from our head
Possible meanings are 1) "We no longer wear flowers on our heads for celebrations" or 2) The "crown" represents their king and their "head" represents a place of authority over the people. Alternate translation: "We no longer have a king"

Lamentations 5:17

For this our heart has become sick
The "heart" represents a person's emotions. This speaks of a person being discouraged as if their emotions were sick. Alternate translation: "Because of this we are discouraged"

for these things our eyes grow dim
This means that they have a hard time seeing because they are crying. Alternate translation: "and we can hardly see because our eyes are full of tears"

Lamentations 5:18

for Mount Zion lies desolate
Here "Mount Zion" refers to Jerusalem. The phrase "lies desolate" means that no one lives there.

jackals
These are fierce wild dogs. See how you translated this in Lamentations 4:3.

generated on Tue Oct 24 10:45:40 2023

Lamentations 5:19

sit upon your throne
Here sitting on the throne represents ruling as king. Alternate translation: "rule as king"

from generation to generation
This is an idiom. Alternate translation: "always"

Lamentations 5:20

Why do you forget us forever? Why do you abandon us for the length of your days?
The author uses these rhetorical questions to express his feelings that Yahweh has forgotten them. These questions can be written as a statement. Alternate translation: "It is as though you will forget us forever or not come back to us for a very long time!"

for the length of your days
Here this idiom refers to the duration of God's life. Since God lives forever, it can also be translated as "forever." Perhaps the writer was uing hyperbole and exaggerating the length of time he believed that God was forsaking them. Alternate translation: "for as long as you live" or "forever"

Lamentations 5:21

Restore us to yourself
"Bring us back to yourself"

Lamentations 5:22

unless you have utterly rejected us and you are angry with us beyond measure
Possible meanings are that 1) the writer is afraid that Yahweh is too angry to restore them or 2) the writer hopes that Yahweh is not too angry to restore them.

are angry with us beyond measure
This speaks of Yahweh being very angry as if his anger cannot be measured. Alternate translation: "are extremely angry with us"

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Book: Ezekiel

Ezekiel

Chapter 1

1 In the thirtieth year, the fourth month, and the fifth day of the month, it came about that I was living among the captives by the Kebar Canal. The heavens opened, and I saw visions of God. **2** On the fifth day of that month—it was the fifth year of the exile of King Jehoiachin— **3** the word of Yahweh came to Ezekiel son of Buzi the priest, in the land of the Chaldeans by the Kebar Canal, and the hand of Yahweh was upon him there.

4 Then I looked, and there was a windstorm coming from the north; a great cloud with fire flashing within it and brightness surrounding it and inside of it, and the fire was the color of amber inside the cloud. **5** In the middle was the likeness of four living creatures. This was their appearance: They had the likeness of a man, **6** but they had four faces each, and each of the creatures had four wings. **7** Their legs were straight, but the soles of their feet were like the hooves of a calf that shone like polished bronze. **8** Yet they had human hands under their wings on all four sides. For all four, their faces and wings were like this: **9** their wings touched each other. They did not turn when they moved; each one went straight ahead. **10** The likeness of their faces was like the face of a man. The four of them had the face of a lion to the right side, and the four of them had the face of an ox on the left side. They four had also the face of an eagle. **11** Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing, and also a pair of wings that covered their bodies. **12** Each went straight forward, so that wherever the Spirit directed them to go, they went without turning. **13** As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; bright fire also moved about among the creatures, and there were flashes of lightning. **14** The living creatures were moving swiftly back and forth, and they had the appearance of lightning!

15 Then I looked at the living creatures; and I saw one wheel on the ground beside each of the living creatures with its four faces. **16** This was the appearance and structure of the wheels: Each wheel was like beryl, and the four had the same likeness; their appearance and workmanship was like a wheel intersecting another wheel. **17** As they moved, they went in any of their four directions, without turning as they went. **18** As for their rims, they were high and fearsome, for the rims were full of eyes round about. **19** Whenever the living creatures moved, the wheels moved beside them. When the living creatures rose up from the earth, the wheels also rose up. **20** Wherever the Spirit would go, they went, and the wheels rose up beside them, for the spirit of the living creature was in the wheels. **21** Whenever the creatures moved, the wheels also moved; and when the creatures stood still, the wheels stood still; when the creatures rose up from the earth, the wheels rose up beside them, because the spirit of the living creature was in the wheels.

22 Over the heads of the living creatures was the likeness of an expansive dome; it looked like awe-inspiring crystal stretched out over their heads above. **23** Beneath the dome, each one of the creature's wings stretched out straight and touched another creature's wings. Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body. **24** Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like the sound of a rainstorm. Like the sound of an army. Whenever they stood still, they lowered their wings. **25** A voice came from above the dome over their heads whenever they stood still and lowered their wings.

26 Above the dome over their heads was the likeness of a throne that was like the appearance of a sapphire stone, and on the likeness of the throne was a likeness like the appearance of a man. **27** I saw a figure with the appearance of glowing metal with fire in it from the appearance of his hips up; I saw from the appearance of his hips downward the appearance of fire and brightness all around. **28** Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it. It was the appearance of the likeness of the glory of Yahweh. When I saw it, I fell on my face, and I heard a voice speaking.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 1 General Notes

Structure and formatting

Ezekiel's call
Ezekiel had a vision of God calling him to prophetic ministry. (See: call and prophet)

Ezekiel 1:1

In the thirtieth year
This is the thirtieth year of Ezekiel's life.

the fourth month, and the fifth day of the month
"the fifth day of the fourth month." This is the fourth month of the Hebrew calendar. The fifth day is around the end of June on Western calendars.

it came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

I was living among the captives
The word "I" refers to Ezekiel. "I was one of the captives"

I saw visions of God
"God showed me unusual things"

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. "the Kebar River"

Ezekiel 1:2

General Information:
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Ezekiel 1:3

to Ezekiel ... upon him there
Ezekiel speaks of himself as if he were another person. Alternate translation: "to me, Ezekiel ... upon me there"

the word of Yahweh came to Ezekiel
The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Ezekiel"

Buzi
This is a man's name.

the hand of Yahweh was upon him
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that other person. Alternate translation: "Yahweh was controlling him"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Ezekiel 1:4

Connecting Statement:
Ezekiel continues to describe his vision.

a windstorm
This is a storm that has a lot of wind.

coming from the north
North is the direction to your left when you look toward the sun while it is rising.

a great cloud with fire flashing within it
This can be translated as a new sentence: "The storm had a very large cloud with fire flashing in it"

fire flashing
Possible meanings are 1) "flashing lightning" or 2) "constant lightning."

brightness surrounding it and inside of it
"a very bright light was around the cloud and inside of it"

the color of amber
"bright yellow like amber" or "bright yellow" or "glowing yellow"

amber
a hard yellow resin that is used as a beautiful decoration on jewelry

Ezekiel 1:5

In the middle
"Inside the storm"

the likeness of four living creatures
Here the abstract noun "likeness" means that what Ezekiel saw looked like these things. The word can be translated with a verbal phrase. Alternate translation: "what looked like four living creatures"

This was their appearance
The abstract noun "appearance" can be translated as a verbal phrase. Alternate translation: "This is what they looked like"

generated on Tue Oct 24 10:45:40 2023

They had the likeness of a man
The abstract noun "appearance" can be translated as a verbal phrase. Alternate translation: "The four creatures looked like people"

Ezekiel 1:6

but they had four faces each, and each of the creatures had four wings
"but each of them had four different faces and four wings." Each creature had a face on the front, a face on the back, and a face on each side of its head.

Ezekiel 1:7

Connecting Statement:
Ezekiel continues to describe his vision.

but the soles of their feet were like the hooves of a calf
"but their feet looked like calf hooves" or "but their feet looked like the feet of calves"

hooves of a calf
the hard part of a calf's foot

that shone like polished bronze
"that were shiny like bronze that has been polished." This describes the feet of the creatures. Alternate translation: "and they shone like polished bronze"

Ezekiel 1:8

on all four sides
"on all four sides of their bodies"

For all four, their faces and wings were like this
"For all four of the creatures, their wings and their faces were like this"

Ezekiel 1:9

They did not turn when they moved
"The creatures did not turn as they moved"

Ezekiel 1:10

Connecting Statement:
Ezekiel continues to describe his vision.

The likeness of their faces was like the face of a man
Ezekiel is describing the faces of the creatures on their front side. The abstract noun "likeness" means that what Ezekiel saw looked like a man's face. The word can be translated with a verbal phrase. Alternate translation: "The face of each creature looked like the face of a man"

The four of them had the face of a lion to the right side
"The face on the right side of each one's head looked like the face of a lion"

the four of them had the face of an ox on the left side
"the face on the left side of the head of each one looked like the face of an ox"

They four had also the face of an eagle
"The face on the back of the head of each one looked like the face of an eagle"

Ezekiel 1:11

their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing
"each creature held up two of his wings so that one wing touched the wing of the creature on one side of him, and the other wing touched the wing of the creature on the other side of him"

and also a pair of wings that covered their bodies
This can be translated as a new sentence: "The other two wings of each creature covered its body"

Ezekiel 1:12

Each went straight forward
"Each creature moved with a face looking forward"

Ezekiel 1:13

Connecting Statement:
Ezekiel continues to describe his vision.

As for the likeness of the living creatures, their appearance was like burning coals
Here the abstract noun "likeness" means that what Ezekiel saw looked like these things. Both "likeness" and "appearance" are abstract nouns that can be translated as verbs. Alternate translation: "As for what the living creatures looked like, they were similar to burning coals"

there were flashes of lightning
"lightning came out from the fire."

Ezekiel 1:14

The living creatures were moving swiftly back and forth, and they had the appearance of lightning
Lightning flashes and then disappears quickly, and the creatures moved from one place to another quickly. The abstract noun "appearance" can be translated as a verb. Alternate translation: "The living creatures were moving swiftly back and forth, and they looked like lightning"

Ezekiel 1:15

Connecting Statement:
Ezekiel continues to tell about his vision.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 1:16

This was the appearance and structure of the wheels
"This is what the wheels looked like and how they were made"

like beryl
Beryl is a kind of clear, valuable stone, often of yellow or golden color. "clear and yellow like a beryl stone" or "clear and yellow like a precious stone"

the four had the same likeness
Here the abstract noun "likeness" refers to what the four wheels looked like. The word can be translated with a verbal phrase. Alternate translation: "all four of the wheels looked the same"

their appearance and workmanship was like a wheel intersecting another wheel
The abstract nouns "appearance" and "workmanship" can be translated as verbs. Alternate translation: "they appeared to be made with one wheel going through another wheel"

Ezekiel 1:17

Connecting Statement:
Ezekiel continues to describe his vision.

they went in any of their four directions
Possible meanings are 1) "their" refers to the creatures. Alternate translation: "they would go straight in any one of the four directions that the creatures looked towards" or 2) "their" refers to the wheels.

Ezekiel 1:18

As for their rims
"This is what the rims of the wheels looked like"

they were high and fearsome
"the rims were very tall and awe-inspiring" or "the rims where tall and frightening"

for the rims were full of eyes round about
"because the rims had very many eyes around all four of the wheels"

Ezekiel 1:19

When the living creatures rose up from the earth
The creatures were flying in the air after they left the ground. Alternate translation: "So when the creatures left the ground and went up into the air"

the wheels also rose up
"the wheels also left the ground and went into the air"

Ezekiel 1:20

Wherever the Spirit would go, they went
The word "they" refers to the creatures.

the wheels rose up beside them
"the wheels went up into the air with the living creatures"

the spirit of the living creature was in the wheels
Possible meanings are 1) Ezekiel is speaking of the "creatures" of verse 19 as if they were one creature. Alternate translation: "the spirit of the living creatures was in the wheels" or 2) Ezekiel is using an idiom. Alternate translation: "the spirit of life was in the wheels" or "the living spirit was in the wheels" or 3) the spirit in the creatures and in the wheels is the same. Alternate translation: "the same spirit that gave life to the creatures also gave life to the wheels"

Ezekiel 1:21

General Information:
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Ezekiel 1:22

the likeness of an expansive dome
Here the abstract noun "likeness" means that what Ezekiel saw looked like "an expansive dome." The word can be translated with a verbal phrase. Alternate translation: "what looked like an expansive dome"

an expansive dome
A dome looks like a hollow ball that is cut in half. "Expansive" means very large. "a huge upside-down bowl"

awe-inspiring crystal
"awe-inspiring ice" or "crystal that makes people marvel when they look at it"

stretched out over their heads above
"and the expansive dome was spread out above the heads of the creatures" or "and the expansive dome took up a lot of space over the heads of the creatures"

Ezekiel 1:23

Beneath the dome
"under the dome"

Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body
"Each of the living creatures also had two other wings, which they used to cover their bodies"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 1:24

General Information:
Ezekiel continues to tell about his vision of the living creatures.

Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like
Other possible meanings are that the words "whenever they moved" refer to 1) all the words before them in this verse, "Whenever they moved, I heard the sound of their wings. Like the noise of rushing water. Like the voice of the Almighty. Like" or 2) to the words that follow, "wings. Like the noise of rushing water. Like the voice of the Almighty. Whenever they moved, it sounded like."

Like ... waters. Like ... moved. Like ... rainstorm. Like ... army.
These sentences are not complete because Ezekiel was showing that he was excited about what he saw. They can be translated as complete sentences: "The wings sounded like ... water. They sounded like ... moved. They sounded like ... rainstorm. They sounded like ... army."

many waters
This simply means "a lot of water." It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud.

Like the voice of the Almighty
The Bible sometimes refers to thunder as "the voice of the Almighty." Alternate translation: "It sounded like the voice of the Almighty God" or "It sounded like the thunder of the Almighty"

Like the sound of a rainstorm
Possible meanings are: 1) "Like the sound of very big storm" or 2) "Like the sound of a very large crowd of people" Alternate translation: "There was a sound that was loud like a big storm" or "There was a sound that was loud like a very large crowd of people"

Whenever they stood still
"Whenever the creatures stopped moving"

they lowered their wings
"the creatures let their wings hang down by their sides." They did this when they were not using their wings to fly.

Ezekiel 1:25

A voice came from above the dome
"Someone who was above the dome spoke." If you need to tell whose voice this is, you should probably identify it as the voice of Yahweh (Ezekiel 1:3).

the dome over their heads
"the dome that was over the heads of the creatures"

the dome
See how you translated this in Ezekiel 1:23.

Ezekiel 1:26

over their heads
"over the heads of the living creatures"

was the likeness of a throne
Here the abstract noun "likeness" means that what Ezekiel saw looked like a throne. The word can be translated with a verbal phrase. Alternate translation: "was something that looked like a throne"

sapphire
a very valuable stone that is clear blue and very shiny

on the likeness of the throne was
The abstract noun "likeness" can be translated with a verbal phrase. Alternate translation: "on what looked like a throne there was"

a likeness like the appearance of a man
The abstract nouns "likeness" and "appearance" can be translated with verbal phrases. If you need to tell who this is, you should probably identify him as Yahweh (Ezekiel 1:3). Alternate translation: "something that looked similar to what appeared to be a man"

Ezekiel 1:27

General Information:
Ezekiel continues to tell about the vision.

from the appearance of his hips up
The person's body above the hips looked like glowing metal that had fire in it. The abstract noun "appearance" can be translated as a verb. Alternate translation: "from what appeared to be his hips up"

from the appearance of his hips downward the appearance of fire and brightness all around
The abstract noun "appearance" can be translated as a verb. Alternate translation: "all around him below what appeared to be his hips, I saw what looked like fire and a bright light"

Ezekiel 1:28

Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The brightness surrounding it appeared to be like the way a rainbow appears in the clouds on a rainy day"

rainbow
the colorful strip of light that appears in the rain when the sun shines from behind the viewer

generated on Tue Oct 24 10:45:40 2023

It was the appearance of the likeness of the glory of Yahweh
The abstract noun "likeness" means that what Ezekiel saw looked like the glory of Yahweh. Both "appearance" and "likeness" can be translated as with a verbal phrase. Alternate translation: "It appeared to be what looked like the glory of Yahweh"

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh.

I heard a voice speaking
The word "voice" is a metonym for the person. Alternate translation: "I heard someone speaking" or "Someone spoke, and I heard his voice"

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Chapter 2

1 He said to me, "Son of man, stand up on your feet; then I will speak to you." **2** Then, as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. **3** He said to me, "Son of man, I am sending you to the people of Israel, to rebellious nations that have rebelled against me—both they and their ancestors have sinned against me up to this very day! **4** Their descendants have stubborn faces and hard hearts. I am sending you to them, and you will say to them, 'This is what the Lord Yahweh says.' **5** Either they will listen or they will not listen. They are a rebellious house, but they will at least know that a prophet has been among them. **6** You, son of man, do not be afraid of them or their words. Do not be afraid, although you are with briers and thorns and although you live with scorpions. Do not fear their words or be dismayed by their faces, since they are a rebellious house. **7** But you will speak my words to them, whether they listen or not, because they are most rebellious.

8 But you, son of man, listen to what I am saying to you. Do not be rebellious like that rebellious house. Open your mouth and eat what I am about to give to you!" **9** Then I looked, and a hand was extended out to me; in it was a written scroll. **10** He spread it out before me; it had been written on both its front and back, and written on it were lamentations, mourning, and woe.

Ezekiel 2 General Notes

Structure and formatting

Ezekiel's call continues in this chapter. God appointed Ezekiel to be a prophet but warned him that the people were very rebellious and would not listen to him. (See: call and appoint and prophet)

Ezekiel 2:1

General Information:
Ezekiel continues to tell about the vision that he saw.

He said to me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Ezekiel 2:2

the Spirit
Other possible meanings are 1) "a spirit" or 2) "a wind."

Ezekiel 2:3

up to this very day
"even now" or "even today." This means that the people of Israel were continuing to disobey God.

Ezekiel 2:4

General Information:
God continues to speak to Ezekiel.

Their descendants
the descendants of the past generations of Israel who had rebelled against God, referring to the people living in Israel at the time Ezekiel writes

have stubborn faces
"have expression on their faces that show that they are stubborn"

stubborn faces and hard hearts
The words "stubborn faces" refer to the way they act on the outside, and the words "hard hearts" refer to the way they think and feel. Together they emphasize that the people of Israel would not change how they lived in order to obey God.

stubborn
This describes a person who refuses to change what he thinks or what he is doing.

hard hearts
Rocks never change and become soft, and these people never change and become sorry when they do evil things.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 2:5

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: "people group"

a prophet has been among them
"the one whom they have refused to listen to was a prophet"

Ezekiel 2:6

General Information:
God continues to speak to Ezekiel

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

briers and thorns and ... scorpions
These words describe the people of Israel who will not treat Ezekiel kindly when he tells them what God says.

briers and thorns
Briers are bushes with sharp points on the branches. The sharp points on the branches are called thorns.

scorpions
A scorpion is a small animal with two front claws, six legs, and a large tail with a poisonous stinger. Its sting is very painful.

Do not fear their words
"Do not be afraid of what they say."

be dismayed by their faces
The words "their faces" are a metonym for the message the people express with their faces. Alternate translation: "lose your desire to serve me because of the way they look at you"

Ezekiel 2:7

General Information:
God continues to speak to Ezekiel.

are most rebellious
"are very rebellious" or "totally rebel against me"

Ezekiel 2:8

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 2:9

a hand was extended out to me
It was as if 1) a person in the heavens had extended his hand out toward Ezekiel and all Ezekiel could see was from the hand to the elbow or shoulder or 2) the "one who looked like a man" (Ezekiel 1:26) extended his hand.

a written scroll
"a scroll that had writing on it"

Ezekiel 2:10

He spread it out
The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

it had been written on both its front and back
This can be translated in active form. Alternate translation: "someone had written on both its front and its back"

written on it were lamentations, mourning, and woe
This can be restated to remove the abstract nouns "lamentations," "mourning," and "woe." Alternate translation: "someone had written on it that these people would lament, be sad the way they would be if someone they loved had died, and have bad things happen to them"

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Chapter 3

1 He said to me, "Son of man, what you have found, eat. Eat this scroll, then go speak to the house of Israel." **2** So I opened my mouth, and he fed me that scroll. **3** He said to me, "Son of man, feed your belly and fill your stomach with this scroll that I have given to you!" So I ate it, and it was as sweet as honey in my mouth.

4 Then he said to me, "Son of man, go to the house of Israel and speak my words to them. **5** For you are not being sent to a people of strange speech or difficult language, but to the house of Israel— **6** not to many peoples of strange speech or a difficult language, whose words you cannot understand. Surely if I sent you to them, they would have listened to you. **7** But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. So all the house of Israel is strong browed and hard hearted. **8** Behold! I have made your face as hard as their faces and your brow as hard as their brows. **9** I have made your brow like a diamond, harder than flint! Do not fear them or be discouraged by their faces, since they are a rebellious house." **10** Then he said to me, "Son of man, all the words that I announce to you—take them into your heart and hear them with your ears! **11** Then go to the captives, to your people, and speak to them. Say to them, 'This is what the Lord Yahweh says,' whether they will listen or not."

12 Then the Spirit lifted me up, and I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!" **13** It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels that were with them, and the sound of a great earthquake. **14** The Spirit lifted me up and took me away, and I went with bitterness in the anger of my spirit, and the strong hand of Yahweh was on me. **15** So I went to the captives at Tel Aviv who lived along the Kebar Canal, and I stayed there among them for seven days, overwhelmed in amazement.

16 Then it happened after seven days that the word of Yahweh came to me, saying, **17** "Son of man, I have made you a watchman for the house of Israel, so listen to the word from my mouth, and give them my warning. **18** When I say to the wicked, 'You will surely die' and you do not warn him or speak a warning to the wicked about his evil deeds so he might live—the wicked one will die for his iniquity, but I will require his blood from your hand. **19** But if you warn the wicked, and he does not turn from his wickedness or from his wicked deeds, then he will die for his iniquity, but you will have rescued your own life. **20** If a righteous man turns from his righteousness and acts unjustly, and I set a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and I will not call to mind the righteous deeds that he performed, but I will require his blood from your hand. **21** But if you warn the righteous man to stop sinning so that he no longer sins, he will surely live since he was warned; and you will have rescued your own life."

22 So the hand of Yahweh was on me there, and he said to me, "Arise! Go out into the plain, and I will speak with you there!" **23** I arose and went out into the plain, and there the glory of Yahweh was staying, like the glory that I had seen beside the Kebar Canal; so I fell on my face. **24** The Spirit came to me and stood me up on my feet; and he spoke with me, and said to me, "Go and shut yourself up within your house, **25** for now, son of man, they will place ropes upon you and tie you so you cannot go out among them. **26** I will make your tongue stick to the roof of your mouth, so you will be mute, and you will not be able to rebuke them, since they are a rebellious house. **27** But when I speak with you, I will open your mouth so you will say to them, 'This is what the Lord Yahweh says.' The one who will hear will hear; the one who will not listen will not listen, for they are a rebellious house!"

Ezekiel 3 General Notes

Structure and formatting

Ezekiel's call concludes in this chapter. God told Ezekiel more about what he should say to the people and how he should say it. (See: call)

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Ezekiel 3:1

General Information:
Ezekiel continues to tell about the vision that he saw.

He said to me
The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

what you have found
This refers to the scroll that God was giving him (Ezekiel 2:9).

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: "the Israelites" or "the Israelite people group"

Ezekiel 3:2

that scroll
Many versions have "the scroll" or "this scroll."

Ezekiel 3:3

feed your belly and fill your stomach with this scroll
The word "belly" refers to the part of the body people can see from the outside. The word "stomach" refers to the internal organs inside the belly.

it was as sweet as honey
Honey tastes sweet, and the scroll tasted sweet.

Ezekiel 3:4

General Information:
Ezekiel continues to tell about the vision that he saw.

he said to me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 3:5

General Information:
This page has intentionally been left blank.

Ezekiel 3:6

of strange speech or a difficult language
"who speak a strange or difficult language"

not to many peoples of strange speech
"I am not sending you to a mighty nation whose people speak a strange language"

if I sent you to them, they would have listened to you
This is a situation that could have happened, but it did not. Yahweh did not send Ezekiel to people who did not understand his language.

if I sent you to them
The word "them" refers to a mighty nation other than Israel.

Ezekiel 3:7

strong browed and hard hearted
These mean basically the same thing. Alternate translation: "very rebellious" or "very stubborn"

strong browed
This is an idiom. Alternate translation: "unwilling to change"

hard hearted
This phrase suggests that the people resist God and are unwilling to obey him. The heart is used to describe the place in the body where a person decides what they want to do. See how you translated this in [Ezekiel 2:4]

Ezekiel 3:8

General Information:
The Spirit of God continues speaking to Ezekiel.

Behold!
The word "Behold" here alerts Ezekiel to pay attention to the surprising information that follows.

I have made your face as hard as their faces
A hard face is a metaphor for being stubborn. Alternate translation: "I have made you as stubborn as they are"

I have made ... your brow as hard as their brows
The "brow" is the forehead or eyebrow and is a metonym for what the person thinks. Alternate translation: "I have made ... you strong so you will not stop doing what you are doing"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 3:9

I have made your brow like a diamond, harder than flint
"I have made your brow like the hardest stone, harder than flint"

flint
a stone that is hard enough to start a fire by hitting it with metal or another stone

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 3:10

take them into your heart and hear them with your ears
Here "heart" represents a person's mind. Alternate translation: "remember them and listen carefully"

Ezekiel 3:11

Then go to the captives
The word "captives" refers to the people of Israel who were living in Babylon.

your people
"your people group." Ezekiel had lived in Judah before the Babylonians took him to Babylon.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Ezekiel 3:12

General Information:
Ezekiel continues telling about the vision he saw.

I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!"
Some versions take "Blessed ... place!" as a words that the "great earthquake" spoke: "I heard behind me the sound of a great earthquake, which said, 'Blessed be the glory of Yahweh from his place!'" Others understand the sound of the earthquake as the sound of the glory of Yahweh leaving his place, "as the glory of Yahweh left its place, I heard behind me the sound of a great earthquake."

the sound of a great earthquake
It is not clear if the sound came from an earthquake, from a voice that was loud like an earthquake, or from the wings and wheels. Alternate translation: "a sound like the sound of a great earthquake" or "a voice speaking; the voice sounded like a great earthquake" or "a loud rumbling noise"

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the sound of a great earthquake
"a loud, deep and powerful rumbling sound like the sound of an earthquake"

Ezekiel 3:13

General Information:
This page has intentionally been left blank.

Ezekiel 3:14

and I went with bitterness in the anger of my spirit
"and as I went, I felt bitter and my spirit was full of anger" or "and as I went, I was bitter and angry"

bitterness
Ezekiel speaks of his emotions as if there were a bad taste in his mouth. Possible meanings are 1) bitterness is a metaphor for sadness, or 2) bitterness is a metaphor for anger.

the strong hand of Yahweh was on me
The word "hand" is often used to refer to someone's power or actions. If needed, it can be stated explicitly how Yahweh's hand was on Ezekiel. Possible meanings are 1) Yahweh made Ezekiel feel as he did about the people's sin, or 2) Yahweh was giving Ezekiel power.

Ezekiel 3:15

Tel Aviv
A town in Babylon, about 80 kilometers southeast of the main city, which was also called Babylon.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

overwhelmed in amazement
"unable to do anything because I was so amazed"

Ezekiel 3:16

General Information:
Ezekiel tells about his experience at Tel Abib.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words"

Ezekiel 3:17

watchman
God told Ezekiel to warn the people of Israel just as a watchman would warn the people of a city if enemies were coming, so that they could prepare and be safe.

generated on Tue Oct 24 10:45:40 2023

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 3:18

the wicked
"wicked people"

require his blood from your hand
This is an idiom for holding someone responsible or guilty of murder. Alternate translation: "treat you as if you had murdered him"

Ezekiel 3:19

he does not turn from his wickedness or from his wicked deeds
The phrase "wicked deeds" means the same thing as "wickedness." Alternate translation: "he does not stop doing wicked things"

Ezekiel 3:20

set a stumbling block before him
Possible meanings are 1) "make something bad happen to him" or 2) "cause him to sin openly."

he will die in his sin
"he will die as a sinner" or "he will die as a guilty person because he has disobeyed me"

I will require his blood from your hand
This is an idiom for holding someone responsible or guilty of murder. See how you translated this in [Ezekiel 3:18]

Ezekiel 3:21

since he was warned
This can be translated in active form. Alternate translation: "since you warned him"

Ezekiel 3:22

the hand of Yahweh
The word "hand" is often used to refer to someone's power or action. Alternate translation: "the power of Yahweh"

Ezekiel 3:23

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ezekiel 3:24

he spoke with me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

Ezekiel 3:25

they will place ropes upon you and tie you so you cannot go out among them
This is best translated literally.

Ezekiel 3:26

General Information:
The Spirit continues speaking to Ezekiel.

the roof of your mouth
"the top of your mouth"

you will be mute
"you will not be able to speak"

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 3:27

I will open your mouth
"I will make you able to speak"

the one who will not listen will not listen
"the one who refuses to listen will not listen"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 "But you, son of man, take a brick for yourself and place it before you. Then carve the city of Jerusalem on it. **2** Then lay siege against it, and build forts against it. Raise up a siege ramp against it and set camps around it. Place battering rams all around it. **3** Then take for yourself an iron pan and use it as an iron wall between yourself and the city and set your face against it, for it will be under siege, and you are to put the siege against it. This will be a sign to the house of Israel.

4 Then, lie on your left side and put the sin of the house of Israel on it; you will bear their iniquity for the number of the days that you lie down against the house of Israel. **5** I myself am assigning to you one day to represent each year of their punishment: 390 days! In this way, you will bear the iniquity of the house of Israel. **6** When you have completed these days, then lie down a second time on your right side, for you will bear the iniquity of the house of Judah for forty days. I am assigning to you one day for each year. **7** Set your face toward Jerusalem that is under siege, and with your arm uncovered prophesy against it. **8** For behold! I am placing bonds on you so you will not turn from one side to the other until you have completed the days of your siege.

9 Take for yourself wheat, barley, beans, lentils, millet, and spelt; put them in a single container and make bread for yourself according to the number of the days that you will lie upon your side. For 390 days you will eat it. **10** The food you will eat will be by weight, twenty shekels per day, and you will eat it at set times each day. **11** Then you will drink water, measured out to a sixth of a hin, and you will drink it at set times. **12** You will eat it as barley cakes, but you will bake it on excrement of human dung within their sight!" **13** For Yahweh says, "This means that the bread that the people of Israel will eat will be unclean, there among the nations where I will banish them." **14** But I said, "Alas, Lord Yahweh! I have never been unclean! I have never eaten either an animal that died by itself or anything killed by animals, from my youth until now, and foul meat has never entered my mouth!" **15** So he said to me, "Look! I have given you cow manure instead of human dung so you can prepare your bread over that." **16** He also said to me, "Son of man! Behold! I am breaking the staff of bread in Jerusalem, and they will eat bread while rationing it in anxiety and drink water while rationing it in horror. **17** Because they will lack bread and water, every man will be appalled at his brother, and they will waste away because of their iniquity."

Ezekiel 4 General Notes

Special concepts in this chapter

Destruction of Jerusalem

The destruction of Jerusalem is pictured in this chapter. Ezekiel showed the lack of food and water that would occur during the siege of Jerusalem.

Ezekiel 4:1

General Information:

Yahweh continues speaking to Ezekiel. He tells Ezekiel to take a brick and dirt and pieces of wood and act as if he were Yahweh destroying the city of Jerusalem.

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

carve the city of Jerusalem

You may need to make explicit that Ezekiel is to carve a picture. Alternate translation: "carve a picture of the city of Jerusalem"

Ezekiel 4:2

lay siege against it

"surround the city in order to capture it"

build forts against it

"build strong walls against it." The walls would keep people from leaving the city.

Raise up a siege ramp against it

"Build a ramp outside of it for the enemies to get inside." Jerusalem had a wall around it to protect

generated on Tue Oct 24 10:45:40 2023

the people inside. The enemies could only get inside if they had a ramp to climb up over the wall.

Place battering rams all around it
"Set around it huge poles people would use to break down the gates and get inside." "Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside.

Ezekiel 4:3

set your face against it
This is a command to stare at the model of the city as a symbol of punishing the city. Alternate translation: "stare angrily at the city" or "stare at the city so that it will be harmed"

set your face
Here "face" is a metonym for attention or gaze, and "set your face" refers to literally staring at something.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in Ezekiel 3:1. Alternate translation: "the Israelites" or "the Israelite people group"

Ezekiel 4:4

General Information:
Yahweh continues speaking to Ezekiel.

put the sin of the house of Israel on it
Possible meanings are 1) "symbolically bear the punishment for the sins of the Israelites" or 2) "suffer by lying on your side because of their sin."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

you will bear their iniquity
Possible meanings are 1) "you will be guilty of their sin" or 2) "you will be punished for their sin." Either of these meanings will be demonstrated "symbolically" by Ezekiel, as noted in the UDB.

lie down against the house of Israel
"lie facing the kingdom of Israel in a hostile manner"

Ezekiel 4:5

I myself am assigning to you one day to represent each year of their punishment
"I myself command you to lie on your side for the same number of days as the number of years that I will punish them"

each year of their punishment
Possible meanings are 1) each year that they will be punished for their sins or 2) each year that they have sinned.

390 days
"three hundred and ninety days"

Ezekiel 4:6

General Information:
The Spirit continues speaking to Ezekiel.

these days
the days Ezekiel lies down on his left side to illustrate the siege of the kingdom of Israel

you will bear the iniquity
Possible meanings are 1) "you will be guilty of the sin" or 2) "you will be punished for the sin." Either of these meanings will be demonstrated symbolically by Ezekiel as noted in the UDB. See how you translated these words in Ezekiel 4:4.

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

I am assigning to you one day for each year
"I will make you do this one day for each year that I will punish them"

Ezekiel 4:7

Set your face toward Jerusalem that is under siege
This is a command to stare at the model of Jerusalem as a symbol of punishing Jerusalem. See how you translated a similar phrase in [Ezekiel 4:3]

Set your face
Here "face" is a metonym for attention or gaze. "Set your face" refers to literally staring at something.

prophesy against it
"prophesy about the bad things that will happen to Jerusalem"

Ezekiel 4:8

For behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am placing bonds on you
Bonds are ropes or chains that keep a person from moving. It is not clear whether the word "bonds" is a metaphor for something Yahweh does that is as if he had bound Ezekiel or if he is using literal, physical ropes.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 4:9

General Information:
The Spirit continues speaking to Ezekiel.

wheat, barley ... millet, and spelt
These are different kinds of grains.

beans
vines whose seeds, which grow in a single row inside its otherwise empty fruit, can be eaten

lentils
These are like beans, but their seeds are very small, round, and somewhat flat.

390 days
"three hundred and ninety days"

Ezekiel 4:10

twenty shekels per day
"20 shekels per day." A shekel is a unit of weight equal to about 11 grams. Alternate translation: 200 grams of bread each day"

Ezekiel 4:11

a sixth of a hin
"1/6 hin" or "a sixth part of a hin" or "about one-half liter"

a hin
A hin is 3.7 liters.

Ezekiel 4:12

General Information:
The Spirit continues speaking to Ezekiel.

You will eat it
The word "it" refers to the bread (Ezekiel 4:9).

barley cakes
flat bread made of barley

you will bake it on excrement of human dung
"you will cook it over a fire made with pieces of human solid waste." Your language may have a way of expressing this politely.

Ezekiel 4:13

will banish
will send away by force

Ezekiel 4:14

Alas, Lord Yahweh
"Lord Yahweh, it would be wrong for me to do that." Ezekiel is very troubled by what the Lord has told him to do.

Lord Yahweh
See how you translated this in Ezekiel 2:4. Here Ezekiel is speaking to the Lord.

foul meat has never entered my mouth
"I have never eaten foul meat"

foul meat
"disgusting, unclean meat." This refers to meat that is unclean because it has come from an animal that has died of sickness or old age or was killed by another animal. The word "foul" shows his disgust over meat like this.

Ezekiel 4:15

Look
"Listen" or "Pay attention to the important thing I will tell you now"

I have given you
"I will allow you to use"

cow manure
solid waste from cows. Your language may have a polite way of expressing this.

human dung
solid waste from humans. Your language may have a polite way of expressing this. See how you translated this in Ezekiel 4:12.

Ezekiel 4:16

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am breaking the staff of bread in Jerusalem
"I will stop the supply of food to Jerusalem"

the staff of bread
The supply is called a staff because some people need a staff to walk and do their work, and people need bread to live. Bread represents all kinds of food. Alternate translation: "the supply of food"

they will eat bread while rationing it in anxiety
You may need to make explicit why they will ration the bread. "they will carefully divide their bread because they fear that there will not be enough"

while rationing it in anxiety
The abstract noun "anxiety" can be expressed with the adjective "anxious" or the adverb "anxiously". Alternate translation: "while being anxious and rationing it" or "while rationing it anxiously"

rationing
giving small amounts of something of which there is not enough to many people

generated on Tue Oct 24 10:45:40 2023

while rationing it in horror
The abstract noun "horror" can be expressed with the adjective "afraid" or the adverb "fearfully". Alternate translation: "while being afraid and rationing it" or "while rationing it fearfully"

Ezekiel 4:17

every man will be appalled at his brother
Here the word "brother" simply refers to another person. Possible meanings are 1) "everyone will look at his brother and worry that they are not eating enough " or 2) "every one of them will be dismayed"

they will waste away
The phrase "waste away" is usually used of flesh or wood rotting. Here it is a metaphor for people becoming thin and dying because they have no food.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 "Then you, son of man, take a sharp sword as a barber's razor for yourself, and pass the razor over your head and your beard, then take scales to weigh and divide your hair. **2** Burn a third of it with fire in the midst of the city when the days of the siege are completed, and take a third of the hair and strike it with the sword all around the city. Then scatter a third of it to the wind, and I will draw out a sword to chase after the people. **3** But take a small number of hairs from them and tie them into the folds of your robe. **4** Then take more of the hair and throw it into the midst of the fire; and burn it in the fire; from there a fire will go out to all the house of Israel."

5 The Lord Yahweh says this, "This is Jerusalem in the midst of the nations, where I have placed her, and where I have surrounded her with other lands. **6** But she has rebelled against my ordinances more wickedly than the nations have, and my statutes more than the lands that surround her. The people have rejected my ordinances and have not walked in my statutes." **7** Therefore the Lord Yahweh says this, "Because you are more troublesome than the nations that surround you and have not walked in my statutes or acted according to my decrees, or even acted according to the decrees of the nations that surround you," **8** therefore the Lord Yahweh says this, "Behold! I myself will act against you. I will execute judgments within your midst for the nations to see. **9** I will do to you what I have not done and the like of which I will not do again, because of all your disgusting practices. **10** Therefore fathers will eat the children in your midst, and sons will eat their fathers, since I will execute judgment on you and scatter to every direction all of you who remain. **11** Therefore, as I live—this is the Lord Yahweh's declaration—it is certainly because you have defiled my sanctuary with all your detestable things and with all your disgusting practices, that I myself will reduce you in number; my eye will not have pity on you, and I will not spare you. **12** A third of you will die by plague, and they will be consumed by famine in your midst. A third will fall by the sword surrounding you. Then I will scatter a third in every direction, and draw out a sword to chase after them as well.

13 Then my wrath will be completed, and I will cause my fury toward them to rest. I will be comforted, and they will know that I, Yahweh, have spoken in my jealousy when I have completed my fury against them. **14** I will make you a ruin and an object of scorn to the nations that surround you and in the sight of everyone who passes by. **15** So Jerusalem will become something for other people to condemn and to mock, a warning and a horror to the nations that surround you. I will execute judgments against you in wrath and fury, and with furious rebukes—I, Yahweh have declared this! **16** I will send out harsh arrows of famine against you that will become the means with which I will destroy you. For I will increase the famine on you and break your staff of bread. **17** I will send a famine and disasters against you so you will be childless. Plague and blood will pass through you, and I will bring a sword against you—I, Yahweh, have declared this."

Ezekiel 5 General Notes

Special concepts in this chapter

The destruction of Jerusalem

The destruction of Jerusalem is continued to be pictured in this chapter. Ezekiel showed the destruction of Jerusalem by fire and war.

Ezekiel 5:1

General Information:

Yahweh continues speaking to Ezekiel. All instances of "the city" refer to the "city" that Ezekiel carved onto the brick (Ezekiel 4:1).

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

barber's razor

"blade for cutting hair"

pass the razor over your head and your beard

"shave your head and your face" or "remove the hair from your head and the beard from your face"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 5:2

Burn a third of it
"Burn a third of your hair"

midst
middle

when the days of the siege are completed
"when the days of Jerusalem's siege have ended" or "when the days have ended that you show how Jerusalem will put under siege"

take a third of the hair
"take one of the three piles of hair"

strike it with the sword all around the city
"hit it with your sword all over the city"

scatter a third of it to the wind
"let the wind blow the last third of your hair in different directions"

I will draw out a sword to chase after the people
The word "sword" is a metonym for enemy soldiers who will attack with their swords, and to "draw out a sword" is to send the soldiers into battle. Alternate translation: "I will cause their enemies to pursue them and attack them with swords"

I will draw out a sword
"I will pull a sword out of its container"

Ezekiel 5:3

General Information:
Yahweh continues to speak to Ezekiel.

a small number of hairs from them
"a few hairs from the piles"

tie them
The word "them" refers to the hairs. Possible meanings are 1) the hairs were long enough so Ezekiel could tie them or 2) Ezekiel was to sew the hairs or otherwise attach them 3) Ezekiel was to place the hairs loosely in a fold of the garment.

the folds of your robe
Possible meanings are 1) "the cloth on your arms" ("your sleeves") or 2) "the end of the cloth on your robe" ("your hem") or 3) the fold in the garment where it is tucked into the belt.

Ezekiel 5:4

Then take
This continues the instructions Yahweh gives to Ezekiel beginning with the words "But take" in verse 3. Ezekiel was to "take a small number of hairs" and "take more of the hair and throw it" when he shaved his hair and beard

from there a fire will go out to all the house of Israel
"from there a fire will spread out and burn up all the people of Israel." Yahweh speaks of how he will punish Israel as if he were going to set fire to a house and of the people of Israel as if they were the family that lives in that house but were at that time outside the house.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 5:5

General Information:
Yahweh continues to speak.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

This is Jerusalem
"This carving represents Jerusalem" (Ezekiel 4:1)

in the midst of the nations
Possible meanings are 1) other nations were on all sides of Jerusalem or 2) "more important than all other nations."

I have placed her
Jerusalem is referred to as "her" and "she."

other lands
"the neighboring countries" or "the countries around her"

Ezekiel 5:6

have rejected my ordinances
"have refused to obey my orders"

Ezekiel 5:7

General Information:
Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Because you are more troublesome than
"because your sinfulness is worse than" or "because you are more unruly than"

that surround you
"that are all around you."

have not walked in my statutes
Walking is a metaphor for the way a person lives. Alternate translation: "have not lived according to my statutes" or "have not obeyed my statutes"

generated on Tue Oct 24 10:45:40 2023

or acted according to my decrees
"or obeyed my decrees"

Ezekiel 5:8

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will execute judgments within your midst
"I will judge you in various ways" or "I will punish you" .

Ezekiel 5:9

General Information:
Yahweh continues speaking to the people of Israel and Jerusalem.

what I have not done and the like of which I will not do again
"as I have not done before and will not do in a similar way again" or "like I have never done before and will never do again" .

because of all your disgusting practices
"because of all the disgusting things you do." God was angry because the people were worshiping idols and false gods.

Ezekiel 5:10

fathers will eat the children in your midst, and sons will eat their fathers
Ezekiel is probably telling what will really happen when the people have no food.

I will execute judgment on you
"I will judge you" or "I will punish you severely"

scatter to every direction all of you who remain
"I will force all of you who remain to go to different places."

Ezekiel 5:11

General Information:
Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

defiled ... sanctuary
ruined the place that Yahweh had set aside to be only for his use

with all your detestable things
"with all of those things of yours that I hate." You may need to make explicit that this refers to idols: "with all your idols, which I hate" or "with all your disgusting idols."

with all your disgusting practices
"with all the disgusting things that you do"

my eye will not have pity on you
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not pity you"

I will not spare you
"I will surely punish you"

Ezekiel 5:12

they will be consumed by famine in your midst
"many of them will die because of famine"

Ezekiel 5:13

General Information:
Yahweh continues to speak to the people of Israel and Judah.

my wrath will be completed
"I will no longer be angry because I will have done everything I wanted to do because I was angry"

I will cause my fury toward them to rest
The word "fury" means violent anger, and here it is a metonym for punishment. "I will stop punishing them because I will have punished them fully."

I will be comforted
You may need to make explicit why Yahweh will be appeased. Alternate translation: "I will be comforted in knowing that I have punished them enough"

when I have completed my fury against them
"when I have finished punishing them"

Ezekiel 5:14

General Information:
This page has intentionally been left blank.

Ezekiel 5:15

General Information:
Yahweh continues to speak to the people of Israel and Judah.

in wrath and fury
The words "wrath" and "fury" mean basically the same thing and emphasize that Yahweh is very angry. Alternate translation: "because I will be very angry with you"

Ezekiel 5:16

will send out harsh arrows of famine against you
The word "arrows" is a metonym for the sharp pains that people feel when they have had no food

generated on Tue Oct 24 10:45:40 2023

for a long time. Alternate translation: "will make you feel the pain of intense hunger"

increase the famine on you
"make the famine more severe for you" or "make the famine last longer for you" or "make sure that there is less and less for you to eat"

break your staff of bread
A "staff" was something that people leaned upon to support them. This phrase is a metaphor that means removing the supply of food that the people were depending upon. See how "staff of bread" is translated in [Ezekiel 4:16]

Ezekiel 5:17

Plague and blood will pass through you
Sickness and violent death are spoken of as if they were soldiers going through the city killing everyone they could. Alternate translation: "Many people will die of disease, and many others will die in war"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 The word of Yahweh came to me, saying, **2** "Son of man, set your face against the mountains of Israel and prophesy to them. **3** Say, 'Mountains of Israel, listen to the word of the Lord Yahweh! The Lord Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Behold! I am bringing a sword against you, and I will destroy your high places. **4** Then your altars will become desolate and your pillars will be destroyed, and I will throw down your dead in front of their idols. **5** I will lay the dead bodies of the people of Israel before their idols, and scatter your bones around your altars. **6** Everywhere you live, cities will be laid waste and the high places ruined, so that your altars will be laid waste and made desolate. Then your idols will be broken and disappear, your pillars will be cut down and your works will be wiped away. **7** The dead will fall down in your midst and you will know that I am Yahweh.

8 But I will preserve a remnant among you, and there will be some who escape the sword among the nations, when you are scattered throughout the lands. **9** Then those who escape will think of me among the nations where they will be held captive, that I was grieved by their promiscuous heart that turned away from me, and by their eyes that whored after their idols. Then they will show loathing on their face for the wickedness which they have committed with all their abominations. **10** So they will know that I am Yahweh. It was for a reason that I said I would bring this evil to them.

11 The Lord Yahweh says this: Clap your hands and stomp your foot! Say, 'Alas!' because of all the evil abominations of the house of Israel! For they will fall by sword, famine, and plague. **12** The one far away will die by plague, and the one who is near will fall by the sword. Those who remain and survive will die by famine. In this way I will accomplish my fury against them. **13** Then you will know that I am Yahweh, when their dead lie among their idols, around their altars, on every high hill—on all the mountain peaks, and under every flourishing tree and thick oak—the places where they burned incense to all their idols. **14** I will strike with my hand and make the land desolate and a waste, from the wilderness to Diblah, throughout all the places where they live. Then they will know that I am Yahweh." [1]

Footnotes

6:14 [1]Instead of

Ezekiel 6 General Notes

Special concepts in this chapter

Shrines on the hill tops

God will destroy all those who have been worshiping idols at the hill top shrines.

Ezekiel 6:1

General Information:

Yahweh is telling Ezekiel to speak to the mountains as if they were people so that the people of Israel would hear the words and know that Ezekiel's words were for them.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 6:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against the mountains of Israel

This is a command to stare at the mountains as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

generated on Tue Oct 24 10:45:40 2023

set your face against the mountains of Israel
The mountains of Israel were far away, so Ezekiel could not see them, but staring in that direction would be a symbol of harming it. Alternate translation: "turn toward the mountains of Israel and stare angrily" or "stare toward the mountains of Israel so that the people there will be harmed"

set your face
Here "face" is a metonym for attention or gaze.

the mountains of Israel
"the mountains in the land of Israel"

Ezekiel 6:3

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

I am bringing a sword against you
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "I am bringing soldiers to come and kill you"

Ezekiel 6:4

General Information:
These are Yahweh's words to the people of Israel.

Then your altars will become desolate and your pillars will be destroyed
This can be translated in active form. Alternate translation: "People will no longer worship at your altars and your enemy will destroy your pillars"

I will throw down
Yahweh was speaking of sending soldiers

your dead
"your people who have died"

Ezekiel 6:5

I will lay ... and scatter
Yahweh was speaking of sending soldiers

Ezekiel 6:6

General Information:
These are Yahweh's words to the people of Israel.

cities will be laid waste
This can be translated in active form. Alternate translation: "enemy armies will lay waste your cities"

your idols will be broken
This can be translated in active form. Alternate translation: "enemy armies will break your idols" or "enemy armies will break them"

your pillars will be cut down
This can be translated in active form. See how you translated "pillars" in Ezekiel 6:4. Alternate translation: "they will cut down your pillars"

your works will be wiped away
This can be translated in active form. Alternate translation: "no one will remember what you have done" or "they will destroy everything you have made"

Ezekiel 6:7

The dead will fall down in your midst
"You will see the enemy kill many people"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. Alternate translation: "understand that I am Yahweh, the one true God" or "realize that I, Yahweh, have supreme power and authority"

Ezekiel 6:8

General Information:
These are Yahweh's words to the people of Israel.

some who escape the sword
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "some whom the soldiers do not kill"

when you are scattered throughout the lands
This can be translated in active form. Alternate translation: "when I scatter you into different lands" or "when I force you to live in other lands"

throughout the lands
You may need to treat this as a metonym for living among the people who live in those other lands or countries. Life would be hard for the Jews in other lands or countries because the people there would persecute them. Alternate translation: "among the peoples of other countries"

Ezekiel 6:9

I was grieved by their promiscuous heart that turned away from me
Yahweh speaks of the Israelites as if they were a woman who sleeps with many people. Alternate translation: "I was sad because they were like a wife who has left me to sleep with other men"

generated on Tue Oct 24 10:45:40 2023

by their eyes that whored after their idols
Yahweh speaks of the Israelites as if they were a married woman who looks at other men and desires to sleep with them. Alternate translation: "by the way they desired strongly to worship idols"

they will show loathing on their face for the wickedness which they have committed
Possible meanings are 1) "their faces will show that they hate themselves because of the wicked things they have done" or 2) "their faces will show that they hate the wicked things that they have done."

Ezekiel 6:10

General Information:
This page has intentionally been left blank.

Ezekiel 6:11

General Information:
Yahweh continues to speak to Ezekiel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Clap your hands and stomp your foot
Ezekiel was to do this symbolic action to get the people's attention. This was not applause.

Alas
This word is spoken by those who see people doing bad things and realize that bad things will happen to the evildoers as a result. If your language has a similar word, you might want to use it here.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

they will fall by sword, famine, and plague.
To "fall" is a euphemism for to "die." The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

Ezekiel 6:12

I will accomplish my fury against them
"I will satisfy my anger against them" or "I will punish them until I am no longer angry"

Ezekiel 6:13

General Information:
These are Yahweh's words to the people of Israel.

hill—on all the mountain peaks, and under every flourishing tree and thick oak
Another possible meaning is "hill, on all the mountain peaks, under every flourishing tree, and under every thick oak."

flourishing
healthy and growing

oak
a large tree with strong wood that provided shade for worshipers

Ezekiel 6:14

Diblah
This is the name of a city.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 The word of Yahweh came to me, saying, **2** "You, son of man—the Lord Yahweh says this to the land of Israel.

'An end! An end has come
to the four borders of the land.
3 Now the end is upon you,
for I am sending out my wrath on you,
and I will judge you according to your ways;
then I will bring all your abominations upon you.
4 For my eye will not pity you,
and I will not spare you.
Instead, I will bring your ways upon you,
and your abominations will be in your midst.
Then you will know that I am Yahweh.'

5 "The Lord Yahweh says this:

Disaster! A unique disaster!
Behold, it is coming. [1]
6 An end is surely coming.
The end has woken up against you.
Behold, it is coming!
7 Your doom is coming to you who inhabit the land.
The time has come; the day is near—
tumult and not joyful shouting on the mountains.
8 Now before long I will pour out my fury against you
and fill up my wrath upon you
when I judge you according to your ways
and bring all your abominations upon you.
9 For my eye will not look compassionately,
and I will not spare you.
As you have done, I will do to you;
and your abominations will be in your midst
so you will know that I am Yahweh, the one punishing you.

10 Behold, the day!
Behold, it is coming!
Doom has gone out!
The rod has blossomed,
arrogance has budded!
11 Violence has grown up into a rod of wickedness—
none of them, and none of their multitude,
none of their wealth, and none of their importance will last!
12 The time is coming; the day has come close.
Do not let the buyer rejoice, nor the seller mourn,
since my anger is on the entire multitude!
13 For the seller will not return to the land he sold as long as they both live,
because the vision concerning the entire multitude will not be reversed;
and because of their iniquity, none of them will be strengthened!

14 They have blown the trumpet
and made everything ready,
but there is no one marching to battle;
since my anger is on the entire multitude.
15 The sword is on the outside,
and plague and famine are inside the building.
Those who are in the field will die by the sword,
while famine and plague will consume those in the city.
16 But some survivors will escape from among them,

generated on Tue Oct 24 10:45:40 2023

and they will go to the mountains.
Like doves of the valleys, all of them will moan—
each man for his iniquity.
17 Every hand will falter
and every knee will be weak as water,
18 and they will gird themselves sackcloth,
and trembling will cover them;
and shame will be on every face,
and baldness on all of their heads.

19 They will throw their silver into the streets
and their gold will be an impure thing.
Their silver and their gold will not be able to rescue them
in the day of Yahweh's rage.
Their lives will not be saved,
and their hunger will not be satisfied,
because their iniquity has become a stumbling block.
20 In their pride they took the beauty of his jeweled ornaments,
and with them they made their abominable images and their detestable idols.
Therefore, I am turning these into an unclean thing to them.
21 Then I will give those things into the hand of strangers as plunder
and to the wicked of the earth as plunder,
and they will defile them.
22 Then I will turn my face away from them
when they defile my cherished place;
bandits will enter it and defile it.

23 Make a chain,
because the land is filled with the judgment of blood,
and the city is full of violence.
24 So I will bring the most wicked of the nations,
and they will possess their houses,
and I will bring an end to the pride of the mighty,
for their holy places will be defiled!
25 Fear will come!
They will seek peace,
but there will be none.
26 Disaster upon disaster will come,
and there will be rumor after rumor.
Then they will seek a vision from the prophet,
but the law will perish from the priest
and advice from the elders.
27 The king will mourn
and the prince will be clothed in horror,
while the hands of the people of the land will tremble in fear.
According to their own ways I will do this to them!
I will judge them with their own standards
until they know that I am Yahweh.'"

Footnotes

7:5 [1]Instead of

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 7 General Notes

Special concepts in this chapter

Now is the time for punishment
The people will be punished severely for their idol worship and the temple will be destroyed. (See: temple)

Ezekiel 7:1

General Information:
This starts God's prophecy of judgment on Israel.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 7:2

the Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

to the land of Israel
The word "land" is a metonym for the people who live on the land. Alternate translation: "to the people of Israel"

An end!
"The end has come!"

the four borders of the land
"the entire land" The "four borders" are to the north, east, south, and west.

Ezekiel 7:3

General Information:
These are Yahweh's words to the people of Israel.

the end is upon you
The "end" is spoken of as if it were a robber attacking the people. Alternate translation: "your life is finished"

I am sending out my wrath on you
"Wrath" is spoken of as if it were an arrow that Yahweh was shooting at the people. Alternate translation: "I am angry, and I will punish you"

according to your ways
"according to the things you do" or "because of the wicked things you do"

I will bring all your abominations upon you
"I will punish you for doing those things that I hate so much"

Ezekiel 7:4

For my eye will not pity you
The eye is a synecdoche for the person whose eye it is. Alternate translation: "For I will not pity you"

I will bring your ways upon you
The way a person lives is spoken of as a path on which one walks. Alternate translation: "I will punish you for the things you have done"

your abominations will be in your midst
Possible meanings are 1) "I will punish all of you because of your abominations" or 2) "this will happen as long as you continue to commit abominations"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 7:5

General Information:
These are Yahweh's words to the people of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Disaster! A unique disaster! Behold, it is coming.
These exclamations are meant to make the passage very strong. Alternate translation: "Behold, a terrible disaster is coming, one that no one has ever experienced before"

Behold, it
"You can be absolutely sure that it"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 7:6

The end has woken up against you
The judgment that is coming is treated as if it were an enemy waking up from sleep.

Ezekiel 7:7

General Information:
This page has intentionally been left blank.

Ezekiel 7:8

General Information:
These are Yahweh's words to the people of Israel.

Now before long
"Very soon now"

I will pour out my fury against you and fill up my wrath upon you
Yahweh uses the terms "pour out" and "fill up" to speak of his anger as if it were water that he poured out into a jar. These phrases emphasize that Yahweh will punish the people severely. Alternate translation: "I will punish you severely because I am very angry"

fury
"wrath" or "great anger"

Ezekiel 7:9

For my eye will not look compassionately
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them"

I will not spare you
"I will not leave you without punishment" or "I will punish you"

your abominations will be in your midst so you will know that I am Yahweh
See how you translated this in Ezekiel 7:4.

Ezekiel 7:10

General Information:
These are Yahweh's words about Israel.

Behold, the day! Behold, it is coming!
"Behold! The day is coming!" You may need to make explicit which day is coming. Alternate translation: "Behold! The day when I will punish you is coming!"

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Doom has gone out
"Disaster has begun to come to Israel" or "Terrible things have begun to happen"

The rod has blossomed, arrogance has budded
Possible meanings are 1) "The people of Israel have grown very proud" or "The people of Israel have become very violent and very proud."

Ezekiel 7:11

General Information:
This page has intentionally been left blank.

Ezekiel 7:12

General Information:
These are Yahweh's words about Israel.

The time is coming; the day has come close
Both "The time" and "the day" refer to the time when God will punish the people of Israel. Alternate translation: "Israel's punishment will happen very soon"

my anger is on the entire multitude
"I am angry with the whole multitude"

multitude
a very large number of people. Here it refers to the people of Israel.

Ezekiel 7:13

as long as they both live
as long as "the buyer" and "the seller" (7:12) both live

the vision concerning the entire multitude will not be reversed
"God will surely do to the multitude what he has shown me"

none of them will be strengthened
This can be translated in active form. Alternate translation: "God will not strengthen any of them"

Ezekiel 7:14

General Information:
These are Yahweh's words about Israel.

They have blown the trumpet
"They have blown the trumpet to call people to fight against the enemy"

my anger is on the entire multitude
"I am angry with the whole multitude." See how you translated this in Ezekiel 7:12.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 7:15

The sword is on the outside
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

the building
the city

while famine and plague will consume those in the city
The word "consume" is a metaphor for "totally destroy." Alternate translation: "and most of the people in the city will die from hunger and sickness"

Ezekiel 7:16

General Information:
This page has intentionally been left blank.

Ezekiel 7:17

General Information:
These are Yahweh's words about Israel.

Every hand will falter and every knee will be weak as water
The hands and knees are synecdoches for the people themselves. Alternate translation: "Everyone will be so terrified that they will be unable to work and their knees will become weak so that they cannot stand"

falter
fail to do what it is supposed to do

every knee will be weak as water
Another possible translation is, "every knee will flow with water," a euphemism for all the people losing control of their bladders because they are so frightened.

knee ... weak as water
Water cannot stand up, and the people's knees will be so weak that the people are unable to stand on their legs.

Ezekiel 7:18

trembling will cover them
Trembling, a metonym for terror, is spoken of as if it were clothing. Alternate translation: "everyone will see them tremble and know how terrified they are"

baldness on all of their heads
Shaving the head was a sign of sadness. Alternate translation: "all of them will shave their heads"

Ezekiel 7:19

in the day of Yahweh's rage
"in the day when Yahweh acts on his anger" or "when Yahweh punishes them"

the day
This can be a time period of more or less than one 24-hour day.

their hunger will not be satisfied
This can be translated in active form. Alternate translation: "they will not be able to satisfy their hunger" or "they will still be hungry even after they eat all they have"

their iniquity has become a stumbling block
Possible meanings are 1) "because having a lot of gold and silver has led them to sin" or 2) "because they are evil, they are committing sins that show how evil they are."

Ezekiel 7:20

General Information:
These are Yahweh's words about Israel.

with them
with the jeweled ornaments

Ezekiel 7:21

I will give those things into the hand of strangers
The word "hand" is used to refer to control. "I will give those idols into the control of people they do not know" or "I will give those idols to people they do not know"

plunder
things that are stolen or taken by force

they will defile them
The strangers and wicked people will defile the idols that the people of Israel had made.

Ezekiel 7:22

I will turn my face away
"I will not pay attention" or "I will look away" or "I will not notice"

my cherished place
"the place I love." This refers to God's temple.

bandits
violent people who steal and destroy

Ezekiel 7:23

General Information:
These are Yahweh's words to Ezekiel about Israel.

generated on Tue Oct 24 10:45:40 2023

Make a chain
Chains are used to hold slaves or prisoners. God says this to show the people that they will become slaves or prisoners.

the land is filled with the judgment of blood
Possible meanings are 1) "everywhere in the country God is judging people because they violently killed others" or 2) "the courts everywhere in the country are murdering people." The word "blood" here represents murder and death.

the city is full of violence
The city is spoken of as if it were a container, and violence is spoken of as an object that can be put in a container. The abstract noun "violence" can be translated as a verb. Alternate translation: "violence is everywhere in the city" or "many people in the city are doing violent things to others"

Ezekiel 7:24

they will possess their houses
the wicked will take the Israelites' houses

I will bring an end to the pride of the mighty
"I will cause the powerful people in Israel to stop being proud of themselves"

their holy places will be defiled!
This can be translated in active form. Alternate translation: "enemies will defile the places where they worship"

their holy places
the places in which they worshiped idols

Ezekiel 7:25

Fear will come
"The people will be afraid"

They will seek peace
"They will try to make peace with their enemies"

but there will be none
"but they will be unable to make peace with their enemies"

Ezekiel 7:26

General Information:
These are Yahweh's words about Israel.

Disaster upon disaster will come
Disaster is spoken of as if it could move by itself. Alternate translation: "One disaster after another will happen"

they will seek a vision from the prophet
"they will ask the prophets what visions they have seen"

the law will perish from the priest and advice from the elders
"The priests will not teach the law, and the elders will not be able to give good advice." This is because God will not give them wisdom.

Ezekiel 7:27

the prince
Possible meanings are 1) "the king's son" or 2) every male member of the royal family except the king.

will be clothed in horror
Possible meanings are 1) clothing is a metonym for what a person feels, "will have no hope," or 2) "will dress in clothes that show he is mourning."

the hands of the people of the land will tremble in fear
The word "hands" is a synecdoche for the people. Alternate translation: "the people of the land will be so afraid that their hands will tremble"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 So it came about in the sixth year and the sixth month, in the fifth day of the month, as I sat in my house and the elders of Judah sat before me, that the hand of the Lord Yahweh again fell upon me there. **2** So I looked, and behold, there was a likeness with the appearance of a man. From the appearance of his hips downward there was fire. And from his hips upward there was the appearance of something shining, like glowing metal. **3** Then he reached out the form of a hand and took me by the hair of my head; the Spirit lifted me up between earth and heaven, and in visions from God, he brought me to Jerusalem, to the entrance of the inner northern gate, where the idol that provokes great jealousy was standing. **4** Then behold, the glory of the God of Israel was there, according to the vision I had seen on the plain.

5 Then he said to me, "Son of man, lift up your eyes to the north." So I lifted up my eyes to the north, and to the north of the gate leading to the altar, there in the entrance, was the idol of jealousy. **6** So he said to me, "Son of man, do you see what they are doing? These are great abominations that the house of Israel is doing here to make me go far from my own sanctuary. But you will turn and see even greater abominations."

7 Then he brought me to the doorway of the courtyard, and I looked, and there was a hole in the wall. **8** He said to me, "Son of man, dig into this wall." So I dug into the wall, and there was a door. **9** Then he said to me, "Go and see the wicked abominations that they are doing here." **10** So I went in and looked, and behold, I saw there portrayed all over the walls every form of creeping things and detestable animals, and all the idols of the house of Israel. **11** Seventy elders of the house of Israel were there, and Jaazaniah son of Shaphan was standing in their midst. They were standing in front of the images, and each man had his censer in his hand so that the smell of the cloud of incense went up. **12** He said to me, "Son of man, do you see what the elders of the house of Israel are doing in the dark? Each one does this in the hidden chamber of his idol, for they say, 'Yahweh does not see us! Yahweh has abandoned the land.'" **13** Then he said to me, "Turn again and see the other great abominations that they are doing."

14 Next he brought me to the entrance of the gate of the house of Yahweh that was on the north side, and behold! The women were sitting there mourning for Tammuz. **15** So he said to me, "Do you see this, son of man? Turn again and see even greater abominations than these."

16 He brought me into the inner courtyard of the house of Yahweh, and behold! at the entrance of the temple of Yahweh between the portico and the altar, there were about twenty-five men with their backs toward the temple of Yahweh and their faces toward the east, and they were worshiping the sun. **17** He said to me, "Do you see this, son of man? Is it a little thing for the house of Judah to do these abominations that they are doing here? For they have filled the land with violence and they have turned again to provoke me to anger, putting the branch to their noses. **18** So I will also act among them; my eye will not have compassion, and I will not spare them. Though they cry in my ears with a loud voice, I will not hear them."

Ezekiel 8 General Notes

Special concepts in this chapter

Judah's sin

The people have contaminated the temple with their worship of other gods and through their sin. (See: temple and falsegod and sin)

Ezekiel 8:1

General Information:

Ezekiel tells about another vision he saw.

So it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

generated on Tue Oct 24 10:45:40 2023

in the sixth year
You may need to make explicit the time period of which this is the sixth year. Alternate translation: "in the sixth year of the exile of King Jehoiachin"

the sixth month, in the fifth day of the month
This is the sixth month of the Hebrew calendar. The fifth day is near the beginning of September on Western calendars. Alternate translation: "the fifth day of the sixth month"

the hand of the Lord Yahweh again fell upon me
This should be translated literally, as Ezekiel later sees something like a hand. Others may choose to consider the hand a metaphor for Yahweh's presence or power.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

fell upon
"took hold of"

Ezekiel 8:2

a likeness with the appearance of a man
Here the abstract noun "likeness" means that what Ezekiel saw looked like a man. Both "likeness" and "appearance" can be translated with a verbal phrase. Alternate translation: "there was someone who appeared to be a man"

glowing metal
When metal is very hot, it glows with a yellow or orange light.

the appearance of his hips ... the appearance of something shining
The abstract noun "appearance" can be translated as a verb. Alternate translation: "what appeared to be his hips ... what appeared to be something shining"

Ezekiel 8:3

General Information:
Ezekiel continues telling about the vision from God.

he reached out
The word "he" probably refers to the "figure like a man" (Ezekiel 8:2).

between earth and heaven
"between the ground and the sky"

in visions from God, he brought me to Jerusalem
The words "in visions" mean that this experience is happening in Ezekiel's thoughts. His body would still be in his home while God shows him these things.

the inner northern gate
"the inner northern gate of the temple." The temple was surrounded by two walls, one inside the other. This gate was on the north side of the inner wall.

the idol that provokes great jealousy
"the idol that causes God to be very jealous"

Ezekiel 8:4

according to the vision I had seen on the plain
Possible meanings are 1) "who looked the same as what I had seen in the vision that I saw when I was on the plain" or 2) "who looked the same as what I saw when I was on the plain."

the plain
a large area of flat land that has few trees.

Ezekiel 8:5

General Information:
The "figure like a man" (Ezekiel 8:2) speaks to Ezekiel.

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1]

lift up your eyes ... lifted up my eyes
This idiom means that he should look towards something. Alternate translation: "look up ... looked up" or "turn your head and look ... turned my head and looked"

gate leading to the altar
"gate through which people would walk so they could go to the altar"

Ezekiel 8:6

do you see what they are doing?
God uses this question to bring Ezekiel's attention to what the people were doing. Alternate translation: "I want you to understand why I hate what the people here are doing."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 8:7

the courtyard
You may need to make explicit which courtyard. "the temple courtyard"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 8:8

General Information:
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Ezekiel 8:9

General Information:
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Ezekiel 8:10

behold
This word shows that Ezekiel was surprised by what he saw. Your language may have a different word to show this.

every form of creeping things and detestable animals
"carvings in the wall of all kinds of creeping animals and detestable beasts." The phrase "creeping thing" refer to insects and other small animals.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 8:11

Jaazaniah ... Shaphan
men's names

censer
a pan that people burn incense in when they worship God or false gods

Ezekiel 8:12

do you see what the elders of the house of Israel are doing in the dark?
God is commanding Ezekiel to look at what the elders are doing. Alternate translation: "look at what the elders of the house of Israel are doing in the dark."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

the hidden chamber of his idol
"the room where no one can see him worship his idol"

Ezekiel 8:13

General Information:
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Ezekiel 8:14

the entrance of the gate of the house of Yahweh that was on the north side
This was the outer north gate—not the same one as in Ezekiel 8:3.

behold!
This word shows that Ezekiel was surprised by what he saw.

mourning for Tammuz
grieving because the false god Tammuz had died

Ezekiel 8:15

Do you see this ... man?
Yahweh is commanding Ezekiel to think about what he has just seen. Alternate translation: "Think about this ... man."

Ezekiel 8:16

behold!
This word shows that Ezekiel was surprised by what he saw.

portico
covering in front of an entrance with columns or posts for support

their faces toward the east
"they were looking toward the east"

Ezekiel 8:17

Do you see this ... man?
Yahweh is commanding Ezekiel to think about what he has just seen. Alternate translation: "Think about this ... man."

Is it a little thing for the house of Judah to do these abominations that they are doing here?
God uses this question to show that he is right to be angry at the people of Judah. Alternate translation: "I am right to be angry at the house of Judah because of these abominations that they are doing here."

house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

they have filled the land with violence
"throughout the country they are doing violent things or "all over the country they are attacking one another"

to provoke me to anger
"to make me angry"

generated on Tue Oct 24 10:45:40 2023

putting the branch to their noses
Possible meanings are 1) the people were using the branches in false worship or 2) the people were using the branches to show rebellion against Yahweh. The words "branch to ... noses" may be a literal tree branch and literal noses, or they could be the term for a hand gesture.

Ezekiel 8:18

my eye will not have compassion
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them"

I will not spare them
"I will still punish them"

Though they cry in my ears with a loud voice
"Though they yell their prayers to me with a loud voice"

I will not hear them
"I will not listen to them"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Then he cried in my hearing with a loud voice, and said, "Let the guards come up to the city, each with his weapon of destruction in his hand." **2** Then behold! Six men came from the pathway of the upper gate that faces north, each with his weapon of slaughter in his hand. There was a man in their midst dressed in linen with a scribe's equipment at his side. So they went in and stood beside the bronze altar.

3 Then the glory of the God of Israel went up from the cherubim where it had been to the threshold of the house. He called to the man dressed in linen who had the scribe's equipment at his side. **4** Yahweh said to him, "Pass through the midst of the city—the midst of Jerusalem—and make a mark on the foreheads of those who groan and sigh about all the abominations being performed in the midst of the city." **5** Then he spoke to the others within my hearing, "Pass through the city after him and kill. Do not let your eyes have compassion, and do not spare anyone. **6** Kill—completely destroy—old man, young man, virgin, little children or women. But do not approach anyone who has the mark on his head. Begin at my sanctuary!" So they began with the elders who were in front of the house. **7** He said to them, "Defile the house, and fill its courtyards with the dead. Proceed!" So they went out and attacked the city. **8** As they were attacking it, I found myself alone and I fell on my face and cried out and said, "Ah, Lord Yahweh, will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?"

9 He said to me, "The iniquity of the house of Israel and Judah is exceedingly great. The land is full of blood and the city full of perversions, since they say, 'Yahweh has forgotten the land,' and 'Yahweh does not see!' **10** But as for me, my eye will not pity them, and I will not spare them. I will bring their deeds upon their heads." **11** Behold! The man dressed in linen who had the scribe's equipment by his side came back. He reported and said, "I have done all that you have commanded."

Ezekiel 9 General Notes

Special concepts in this chapter

Sorrow over sin
God was looking for people who were sad that there was so much evil being done. Yahweh would keep these faithful people from being killed with the rest of the people. (See: sin and evil and faithful)

Ezekiel 9:1

General Information:
Ezekiel continues to tell about the vision God gave him. It started in Ezekiel 8:1.

he cried in my hearing
"I heard him call out"

he cried
the "figure like a man" (Ezekiel 8:2) cried

weapon of destruction
weapon for destroying people or things

Ezekiel 9:2

weapon of slaughter
weapon for killing many people

behold
"look" or "listen" or "pay attention to what I am about to tell you"

the upper gate that faces north
"the upper northern gate" or "the north gate of the inner court"

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. Alternate translation: "smooth cloth"

scribe's equipment
tools that scribes write with

bronze
A dark gold-colored metal. It is made from mostly copper with tin added for strength.

Ezekiel 9:3

from the cherubim where it had been
Possible meanings are 1) "from above the four winged creatures"

threshold of the house
The "house" refers to God's temple.

generated on Tue Oct 24 10:45:40 2023

linen
See how you translated this in Ezekiel 9:2.

scribe's equipment
tools that scribes write with. See how you translated this in Ezekiel 9:2.

Ezekiel 9:4

groan and sigh
These are sounds people make when they feel very sad or grieved about something.

the abominations being performed in the midst of the city
"the horrible things being done in the city" or "the detestable things that people are doing in the city

Ezekiel 9:5

he spoke to the others within my hearing
The word "others" refers to the guards (Ezekiel 9:1).

Do not let your eyes have compassion
The eye is a synecdoche for the person whose eye it is. Alternate translation: "Do not have compassion"

do not spare
"do not refrain from killing"

Ezekiel 9:6

mark on his head
These were the people who groaned about the abominations happening in Jerusalem. See how you translated "mark" in Ezekiel 9:4.

Begin at my sanctuary
You may need to make explicit what the people are to begin to do at the sanctuary. Alternate translation: "Begin to kill the ones who do not have the mark at my sanctuary"

the elders
Possible meanings are 1) the "seventy elders of the house of Israel" (Ezekiel 8:11) or 2) any "old man" (see the beginning of the verse).

Ezekiel 9:7

General Information:
God continuing to speak to the guards judging the people of Israel.

the house
the temple

attacked the city
The word "city" is a metonym for the people in the city. Alternate translation: "attacked the people in the city"

Ezekiel 9:8

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ah, Lord Yahweh
Ezekiel says this because he is very troubled by what the Lord told the men to do to Jerusalem. See how you translated this in Ezekiel 4:14.

will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?
Ezekiel is pleading with Yahweh not to destroy the remnant. Alternate translation: "please do not destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem!"

in the outpouring of your wrath on Jerusalem
Wrath is spoken of as if it were a liquid that Yahweh could pour out of a container. The word "Jerusalem" is a metonym for the people in the city. The abstract noun "outpouring" can be translated as a verb. Alternate translation: "when you pour out your wrath on Jerusalem" or "when you punish the people of Jerusalem because you are very angry with them"

Ezekiel 9:9

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

exceedingly great
"very great"

The land is full of blood and the city full of perversions
Here "land" is spoken of as if it were a container filled with blood. Here "blood" is metonym for murder. And "city" is spoken of as if it were a container and "perversions" were the contents inside of it. Alternate translation: "All over the land people are killing innocent people, and all over the city people are doing wicked things"

Ezekiel 9:10

my eye will not pity them
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with pity" or "I will not be pity them"

I will bring their deeds upon their heads
To bring deeds upon someone's head means to punish them for bad conduct. Alternate translation: "I will punish them as they deserve"

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Ezekiel 9:11

Behold
"Pay attention to what I am about to say"

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2]

He reported and said
"He reported to Yahweh and told him"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 As I looked toward the dome that was over the heads of the cherubim; something appeared above them
like a sapphire with the appearance of the likeness of a throne. **2** Then Yahweh spoke to the man dressed
in linen and said, "Go between the wheels underneath the cherubim, and fill both your hands with fiery
coals from between the cherubim and scatter them over the city." Then the man went in as I watched. **3**
The cherubim stood on the right side of the house when the man went in, and a cloud filled the inner
courtyard. **4** The glory of Yahweh rose up from the cherubim and stood over the threshold of the house. It
filled the house with the cloud, and the courtyard was full of the brightness of Yahweh's glory. **5** The
sound of the cherubim's wings was heard as far as the outer courtyard, like the voice of God Almighty
when he speaks. **6** It came about, when God commanded the man dressed in linen and said, "Take fire
from between the wheels that are between the cherubim," the man went in and stood beside a wheel. **7** A
cherub reached out his hand between the cherubim to the fire that was among the cherubim, and lifted it
up and placed it into the hands of the one dressed in linen. The man took it and went back out. **8** I saw on
the cherubim something like a man's hand under their wings.

9 So I looked, and behold! Four wheels were beside the cherubim—one wheel beside each cherub—and
the appearance of the wheels was like a beryl stone. **10** Their appearance was the same likeness for all
four of them, like a wheel intersecting another wheel. **11** When they moved, they went in any of their four
directions, without turning as they went; but whatever direction the head faced, they followed after it
without turning as they went. **12** Their whole body—including their backs, their hands, and their wings—
was covered with eyes, and eyes covered the four wheels all around also. **13** As I listened, the wheels
were called, "Whirling." **14** They had four faces each; the first face was the face of a cherub, the second
face was the face of a man, the third the face of a lion, and the fourth the face of an eagle.

15 Then the cherubim—these were the living creatures that I had seen by the Kebar Canal—rose up. **16**
Whenever the cherubim moved, the wheels would go beside them, and whenever the cherubim lifted up
their wings to rise up from the earth, the wheels did not turn. They still stayed beside them. **17** When the
cherubim stood still, the wheels stood still, and when they rose up, the wheels rose up with them, for the
spirit of the living creature was in the wheels.

18 Then the glory of Yahweh went out from over the threshold of the house and stood over the cherubim.
19 The cherubim lifted up their wings and rose from the earth in my sight when they went out, and the
wheels did the same beside them. They stood at the eastern entrance to the house of Yahweh, and the
glory of the God of Israel came upon them from above.

20 These were the living creatures that I had seen below the God of Israel by the Kebar Canal, so I knew
that they were cherubim! **21** They had four faces each and four wings each, and the likeness of human
hands under their wings, **22** and the likeness of their faces was like the faces that I had seen in the vision
at the Kebar Canal, and each of them went straight ahead.

Ezekiel 10 General Notes

Special concepts in this chapter

The throne

Ezekiel once again saw and described the throne, its wheels, and the cherubim. See also his description in Ezekiel 1.

Symbolism

God told the man dressed in lenin to take coals from between the wheels of the throne and scatter them over the city of Jerusalem. This was a symbolic action that showed God's judgment against the city and that it would be destroyed.

God left the temple

God now abandoned Jerusalem and left the temple. This was devastating to the religious life of Judah. (See: temple)

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 10:1

General Information:
Ezekiel continues to tell about the vision that started in Ezekiel 8:1.

toward the dome
"toward the curved roof"

cherubim
See how you translated this in Ezekiel 9:3.

like a sapphire
a valuable blue or green gemstone

with the appearance of the likeness of a throne
"that looked like something that looked like a throne." Ezekiel is not willing to say for sure that it looked like a throne.

Ezekiel 10:2

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2]

Go between the wheels
Translate the word "wheels" as in Ezekiel 1:15.

fiery coals
Coals are the burned pieces of wood left over after a fire. They are black, but they glow red and orange when they are very hot. They are also called charcoal.

scatter them over the city
"sprinkle them over the city" or "spread them over the city"

Ezekiel 10:3

Connecting Statement:
Ezekiel interrupts his description of what was happening and describes what he saw.

The cherubim stood ... inner courtyard
This is background information for the events that follow.

cherubim
See how you translated this in Ezekiel 9:3.

on the right side
As one faces east, "the right side" is toward the south. Alternate translation: "on the south side"

the house
the temple

Ezekiel 10:4

The glory of Yahweh
See how you translated this in Ezekiel 1:28.

It filled
the glory of Yahweh filled

Ezekiel 10:5

General Information:
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Ezekiel 10:6

It came about
This phrase is used here to mark when the action starts. If your language has a way for doing this, you could consider using it here.

when God commanded the man dressed in linen and said
This is a repeat of the information that was given in Ezekiel 10:2. After talking about the cherubim and God's glory in 10:3-5, Ezekiel returns to telling about the man who was wearing linen.

the man dressed in linen
Translate "linen" as in Ezekiel 9:1.

beside a wheel
Translate "wheel" as in Ezekiel 1:15.

Ezekiel 10:7

General Information:
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Ezekiel 10:8

I saw on the cherubim something like a man's hand under their wings
"I saw that the cherubim had something like a man's hand under their wings"

Ezekiel 10:9

behold
Ezekiel was surprised by what he saw

wheels
See how you translated this in Ezekiel 1:15.

the appearance of the wheels was like a beryl stone
The abstract noun "appearance" can be translated as a verb. Alternate translation: "the wheels appeared to be like a beryl stone" or "what appeared to be wheels were like a beryl stone"

beryl stone
"Beryl" here is a very hard, valuable stone. This beryl was probably green or blue.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 10:10

Their appearance was the same likeness for all four of them
The abstract noun "appearance" can be translated as a verb. The abstract noun "likeness" can be translated as an adjective. Alternate translation: "All four of them appeared to be similar"

a wheel intersecting another wheel
The word "intersecting" means "crossing" or "passing through."

Ezekiel 10:11

they went in any of their four directions
Possible meanings are 1) "their" refers to the creatures. Alternate translation: "they would go straight in any one of the four directions that the creatures looked towards" or 2) "their" refers to the wheels.

whatever direction the head faced, they followed
Possible meanings for "the head" are 1) this refers to the winged creatures. Alternate translation: "they went in whatever direction the winged creatures were looking" or 2) this refers to the front wheel. Alternate translation: "they followed in whatever direction the front wheel went"

Ezekiel 10:12

wheels
Translate the word "wheels" as in Ezekiel 1:15.

Ezekiel 10:13

the wheels were called, "Whirling."
The word "Whirling" means "Spinning." Here it is the name of the wheels. This can be stated in active form. Alternate translation: "someone called the wheels, 'Whirling.'" or "the name of the wheels was 'Whirling.'"

Ezekiel 10:14

They had four faces each
"Each cherub had four faces" or "Each of the cherubim had four faces." Each creature had a face on the front, a face on the back, and a face on each side of its head. See how you translated this in Ezekiel 1:6.

Ezekiel 10:15

living creatures
See how you translated this in Ezekiel 1:13.

rose up
"went up into the air"

Ezekiel 10:16

They still stayed beside them
"The wheels stayed with the cherubim." Alternate translation: "The wheels moved with the cherubim"

Ezekiel 10:17

stood still
"stayed still" or "did not move"

the spirit of the living creature was in the wheels
Possible meanings are 1) Ezekiel is speaking of the "creatures" of verse 15 as if they were one creature. Alternate translation: "the spirit of the living creatures was in the wheels" or 2) Ezekiel is using an idiom. Alternate translation: "the spirit of life was in the wheels" or "the living spirit was in the wheels" or 3) the spirit in the creatures and in the wheels is the same. See how you translated this in [Ezekiel 1:20]

Ezekiel 10:18

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the house
the temple

stood over
"stayed over" or "waited over"

Ezekiel 10:19

came upon them from above
"went above the cherubim"

Ezekiel 10:20

the living creatures
See how you translated this in Ezekiel 1:13.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

Ezekiel 10:21

the likeness of human hands
Here the abstract noun "likeness" means that what Ezekiel saw looked like human hands. The word can be translated with a verbal phrase. Alternate translation: "something that looked like human hands"

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Ezekiel 10:22

the likeness of their faces was like the faces that I had seen
The abstract noun "likeness" can be translated with a verbal phrase. Alternate translation: "their faces looked like the faces that I had seen"

went straight ahead
"faced forward" or "looked directly ahead"

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Chapter 11

1 Then the Spirit lifted me up and brought me to the eastern gate of the house of Yahweh, facing east, and behold, in the doorway of the gate there were twenty-five men. I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people, among them. **2** God said to me, "Son of man, these are the men who devise iniquity, and who decide wicked plans in this city. **3** They are saying, 'The time to build houses is not now; this city is the pot, and we are the meat.' **4** Therefore prophesy against them. Prophesy, son of man."

5 Then the Spirit of Yahweh fell on me and he said for me to say: This is what Yahweh says, "That is what you are saying, house of Israel; for I know what goes through your mind. **6** You have multiplied the people you have killed in this city and filled its streets with them. **7** Therefore, the Lord Yahweh says this: The people you have killed, whose bodies you have laid in the midst of Jerusalem, are the meat, and this city is the pot. But you are going to be brought out from the midst of this city. **8** You have feared the sword, so I am bringing the sword upon you—this is the declaration of the Lord Yahweh. **9** I will bring you out of the midst of the city, and put you into the hands of foreigners, for I will bring judgments against you. **10** You will fall by the sword. I will judge you within the borders of Israel so you will know that I am Yahweh. **11** This city will not be your cooking pot, nor will you be the meat within her midst. I will judge you within the borders of Israel. **12** Then you will know that I am Yahweh, whose statutes you have not walked in and whose decrees you have not obeyed. Instead, you have followed the decrees of the nations that surround you."

13 It came about that as I was prophesying, Pelatiah son of Benaiah, died. So I fell on my face and cried out with a loud voice and said, "Alas, Lord Yahweh, will you completely destroy the remnant of Israel?" **14** The word of Yahweh came to me, saying, **15** "Son of man, your brothers! Your brothers! The men of your kindred and all the house of Israel! All of them are those of whom it is said by those living in Jerusalem, 'They are far away from Yahweh! This land was given to us as our possession.' **16** Therefore say, 'The Lord Yahweh says this: Though I have removed them far off among the nations, and though I have scattered them among the lands, yet I have been a sanctuary for them for a little while in the lands where they have gone.' **17** Therefore say, 'The Lord Yahweh says this: I will gather you from the peoples, and assemble you from the lands where you were scattered, and I will give you the land of Israel.' **18** Then they will go there and remove every detestable thing and every abomination from that place. **19** I will give them one heart, and I will put a new spirit within them. I will take out the heart of stone from their flesh and give them a heart of flesh, **20** so that they will walk in my statutes, they will carry out my decrees and do them. Then they will be my people, and I will be their God. **21** But to those who walk with affection toward their detestable things and their abominations, I will bring their conduct on their own heads—this is the Lord Yahweh's declaration."

22 The cherubim lifted up their wings and the wheels that were beside them, and the glory of the God of Israel was high up over them. **23** Then the glory of Yahweh went up from within the midst of the city and stood on the mountain to the east of the city. **24** The Spirit lifted me up and brought me into Chaldea, to the exiles, in the vision from the Spirit of God, and the vision that I had seen went up from upon me. **25** Then I declared to the exiles all the things of Yahweh that I had seen.

Ezekiel 11 General Notes

Special concepts in this chapter

Safety

The people were trusting Jerusalem to keep them safe. But God was going to pull them out of Jerusalem. (See: trust)

Important figures of speech in this chapter

Metaphor

The people in Jerusalem used the metaphor "this city is the pot and we are the meat in the pot" meaning they were safe in Jerusalem.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 11:1

General Information:
Ezekiel continues to tell about the vision that started in Ezekiel 8:1.

to the eastern gate of the house of Yahweh, facing east
This gate was part of the wall that surrounded the temple area. Alternate translation: "the gate on the eastern side of the wall surrounding the house of Yahweh" or "the gate on the eastern wall of the temple courtyard"

the house of Yahweh
See how you translated this phrase in Ezekiel 8:16.

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

twenty-five men
"25 men"

Jaazaniah son of Azzur and Pelatiah son of Benaiah
These are the names of men.

among them
"among the twenty-five men"

Ezekiel 11:2

General Information:
Ezekiel continues to tell about the vision.

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 11:3

The time to build houses is not now
This shows the people feel so secure they are not worried about building houses now. Other versions of the Bible read, "Now is the time to build our houses." This would mean that the people want to build houses because they feel secure.

this city is the pot, and we are the meat
The people speak of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. The metaphor suggests that they are important and safe within the city. Alternate translation: "This city is like a pot that will protect us as a pot protects meat"

the pot
Possible meanings are 1) a pot for storing meat or 2) a pot for cooking meat.

Ezekiel 11:4

General Information:
This page has intentionally been left blank.

Ezekiel 11:5

General Information:
Yahweh continues to talk to the prophet Ezekiel.

the Spirit of Yahweh fell on me
Ezekiel speaks of the Spirit of Yahweh inspiring and empowering him to prophesy as if the Spirit of Yahweh fell upon him. Alternate translation: "the Spirit of Yahweh empowered me"

That is what you are saying
"You are saying these things." This refers to what the people were saying in Ezekiel 11:3.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 11:6

General Information:
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Ezekiel 11:7

The people you have killed ... are the meat, and this city is the pot
Yahweh speaks of the people whom they have killed as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. See how you translated this metaphor in [Ezekiel 11:3]

But you are going to be brought out
This can be stated in active form. Alternate translation: "But I am going to bring you out"

Ezekiel 11:8

General Information:
Yahweh continues giving Ezekiel his message to Israel.

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

generated on Tue Oct 24 10:45:40 2023

Ezekiel 11:9

put you into the hands of foreigners
Here the metonym "hands" represents power or control. Alternate translation: "put you into the power of foreigners" or "enable foreigners to capture you"

Ezekiel 11:10

You will fall by the sword
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "They will kill you with their swords" or "You will die in battle"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 11:11

General Information:
Yahweh continues giving Ezekiel his message to Israel.

This city will not be your cooking pot, nor will you be the meat
The people had spoken of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. Yahweh says that this is not true. See how you translated this metaphor in [Ezekiel 11:3]

within the borders of Israel
"in the land of Israel"

Ezekiel 11:12

whose statutes you have not walked in
Yahweh speaks of obeying as if it were walking, and statutes as if they were a road. Alternate translation: "whose statutes you have not obeyed"

Ezekiel 11:13

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Pelatiah son of Benaiah
This is the name of a man. See how you translated this in [Ezekiel 11:1]

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh.

Alas, Lord Yahweh
The word "Alas" is an exclamation that expresses fear and sadness. Alternate translation: "Oh no, Lord Yahweh" or "Ah, Lord Yahweh"

Ezekiel 11:14

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 11:15

your brothers! Your brothers!
This is stated twice for emphasis.

the house of Israel
The word "house" is a metonym for the family, in this case the Israelites who are the descendants of Jacob. See how you translated this in [Ezekiel 3:1]

All of them are those of whom it is said by those living in Jerusalem
This can be stated in active form. Alternate translation: "The people living in Jerusalem say about all of them"

All of them are those of whom
Some versions have "All of them are those to whom"

This land was given to us as our possession
This can be stated in active form. Alternate translation: "Yahweh has given this land to us as our possession" or "This land has become our possession"

Ezekiel 11:16

General Information:
Yahweh gives this message to Ezekiel about the Israelites who were in exile.

I have been a sanctuary for them
Yahweh speaks of dwelling among the people who are in exile as if he were a sanctuary for them. Alternate translation: "I have been with them" or "I have been like their place of worship"

Ezekiel 11:17

I will gather you from the peoples, and assemble you from the lands
These two phrases mean basically the same thing. The repetition emphasizes the surety of Yahweh's promise to bring the exiles back to the land of Israel. Alternate translation: "I will bring you back from all of the nations"

where you were scattered
This can be stated in active form. Alternate translation: "where I scattered you"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 11:18

every detestable thing and every abomination
These words have similar meanings and emphasize that God will remove all the idols from Israel.

every detestable thing
This means things that cause hatred or disgust. Here it refers to idols.

Ezekiel 11:19

General Information:
God continues the prophecy of what will happen to the scattered Israelites.

I will give them one heart ... give them a heart of flesh
Yahweh speaks of all of the Israelites who are in exile as if they are one person, with one heart and one spirit.

I will give them one heart
Here the metonym "heart" represents the will and emotions. Yahweh speaks of causing all of the people to share the same new emotions as if he were giving them one heart.

I will put a new spirit within them
Here the metonym "spirit" represents the thoughts and disposition. Yahweh speaks of causing the people to think new thoughts as if he were giving them a new spirit.

I will take out the heart of stone from their flesh and give them a heart of flesh
Yahweh speaks of the people being stubborn as if they had a stone heart and of their being willingly obedient as if they had a heart of flesh. He speaks of causing them to become willingly obedient as if he were exchanging those two hearts. Alternate translation: "I will cause them to stop being stubborn and instead cause them to obey me willingly"

Ezekiel 11:20

they will walk in my statutes, they will carry out my decrees and do them
Each of these phrases have similar meanings and describes the people as obeying what Yahweh has commanded them to do. They are repeated for emphasis.

they will walk in my statutes
Yahweh speaks of obeying his statutes as if it were walking in them, like a person would walk along a road. Alternate translation: "they will obey my statutes"

Ezekiel 11:21

those who walk with affection toward their detestable things
Yahweh speaks of a person's conduct as if it were the person walking. Alternate translation: "those who conduct their lives out of devotion to their detestable things"

detestable things
This means things that cause hatred or disgust. Here it refers to idols. See how you translated this in Ezekiel 11:18.

I will bring their conduct on their own heads
Here the metonym "conduct" represents the consequences of their actions. The idiom "bring ... on their own heads" means they will experience these consequences. Alternate translation: "I will cause them to suffer the consequences of their actions"

Ezekiel 11:22

General Information:
The cherubim and the glory of God leave the temple and city.

cherubim
See how you translated this in Ezekiel 9:3.

Ezekiel 11:23

General Information:
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Ezekiel 11:24

the vision that I had seen went up from upon me
Ezekiel speaks of the vision ending as if the vision was an object that had been upon him and then left him. Alternate translation: "the vision that I had seen ended"

Ezekiel 11:25

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 The word of Yahweh came to me, saying, **2** "Son of man, you live in the midst of a rebellious house, where they have eyes to see but they do not see; and where they have ears to hear but do not listen, because they are a rebellious house. **3** Therefore as for you, son of man, prepare your things for exile, and begin going out by day in their sight, for I will exile you in their sight from your place to another place. Perhaps they will begin to see, though they are a rebellious house. **4** You will bring out your things for an exile in the day in their sight; go out in the evening in their sight in the way that anyone goes into exile. **5** Dig a hole through the wall in their sight, and go out through it. **6** In their sight, lift up your things onto your shoulder, and bring them out in the darkness. Cover your face, for you must not see the land, since I have set you as a sign to the house of Israel."

7 So I did this, just as I was commanded. I brought out my things of exile in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up on my shoulder in their sight. **8** Then the word of Yahweh came to me in the morning, saying, **9** "Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?' **10** Say to them, 'The Lord Yahweh says this: this prophetic action concerns the prince in Jerusalem, and all the house of Israel in whose midst they are.' **11** Say, 'I am a sign to you.' As I have done, so it will be done to them; they will go into exile and into captivity. **12** The prince who is among them will lift up his things upon his shoulder in the dark, and will go out through the wall. They will dig through the wall and bring out their things. He will cover his face, so he will not see the land with his eyes. **13** I will spread out my net over him and he will be caught in my snare; then I will bring him to Babylon, the land of the Chaldeans, but he will not see it. He will die there. **14** I will also scatter in every direction all of those around him who were to assist him and his entire army, and I will send out a sword after them. **15** Then they will know that I am Yahweh, when I scatter them among the nations and disperse them throughout the lands. **16** But I will spare a few men from among them from the sword, famine, and plague, so they may record all of their abominations in the lands where I take them, so they will know that I am Yahweh."

17 The word of Yahweh came to me, saying, **18** "Son of man, eat your bread with trembling, and drink your water with shaking and anxiety. **19** Then say to the people of the land, 'The Lord Yahweh says this concerning the inhabitants of Jerusalem, and the land of Israel, "They will eat their bread with trembling and drink their water with horor, since the land will be stripped of its fullness because of the violence of all those who dwell there. **20** So the cities that were inhabited will be desolate, and the land will become a wasteland; so you will know that I am Yahweh."'"

21 Again the word of Yahweh came to me, saying, **22** "Son of man, what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'? **23** Therefore, say to them, 'The Lord Yahweh says this: I will put an end to this proverb, and the people of Israel will no longer use it.' Say to them, 'The days have drawn near when every vision will be fulfilled. **24** For there will no longer be any false visions or favorable divinations within the house of Israel. **25** For I am Yahweh! I speak, and I carry out the words that I speak. The matter will no longer be delayed. For I will speak this word in your days, rebellious house, and I will carry it out!—this is the Lord Yahweh's declaration.'"

26 Again the word of Yahweh came to me, saying, **27** "Son of man! Behold, the house of Israel has said, 'The vision that he sees is for a time many days from now, and he prophesies of far off times.' **28** Therefore say to them, 'The Lord Yahweh says this: My words will not be delayed any longer, but the word that I have spoken will be done—this is the Lord Yahweh's declaration.'"

Ezekiel 12 General Notes

Special concepts in this chapter

Exile

God warned that very soon the people in Jerusalem would be exiled to Babylon.

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 12:1

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

a rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

they have eyes to see but they do not see ... they have ears to hear but do not listen
People being unable to understand Yahweh's message and what he is doing is spoken of as if the people were unable physically to see and hear.

Ezekiel 12:3

General Information:
Yahweh is telling Ezekiel to act out another parable.

Therefore as for you
"So then, this is what I say to you"

in their sight
"as they watch"

Perhaps they will begin to see
People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see.

a rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 12:4

General Information:
God is speaking to Ezekiel and describing how he should act out the parable.

in their sight
"as they watch"

Ezekiel 12:5

General Information:
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Ezekiel 12:6

have set you as a sign
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. Alternate translation: "have made you to be a warning"

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 12:7

General Information:
Ezekiel shows the people of Israel they will soon be forced into exile.

just as I was commanded
This can be stated in active form. Alternate translation: "just as Yahweh commanded me"

dug a hole through the wall by hand
"dug a hole through the wall with my hands"

in the dark
"at night"

Ezekiel 12:8

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:9

Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?'
God asks this rhetorical question to remind Ezekiel of something he already knew—that the people had asked him this question. Alternate translation: "Son of man, the house of Israel, that rebellious house, is asking, 'What are you doing?'"

the house of Israel, that rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Translate "rebellious house" as in [Ezekiel 2:5]

What are you doing
Since the people had seen what Ezekiel was doing, their question implies their desire to know the

generated on Tue Oct 24 10:45:40 2023

reason why he was doing it. Alternate translation: "What is the meaning of the things you are doing"

Ezekiel 12:10

in whose midst they are
The phrase "in whose midst" refers to Jerusalem, while "they" refers to the "house of Israel." Alternate translation: "who are in Jerusalem"

Ezekiel 12:11

I am a sign to you
Here the word "sign" refers to something that communicates a special warning to those who see it. Ezekiel speaks of himself and his actions as being this warning. Alternate translation: "I am a warning to you"

so it will be done to them
The word "them" refers to the people living in Jerusalem. This can be stated in active form. Alternate translation: "so others will do to them"

Ezekiel 12:12

in the dark
"at night"

They will dig through the wall
The word "They" refers to the people living in Jerusalem.

He will cover his face
"The prince will cover his face"

Ezekiel 12:13

I will spread out my net over him and he will be caught in my snare
Yahweh speaks of enabling the Chaldeans to capture the prince as if he himself were catching the prince in a trap that he had set.

I will bring him to Babylon
Yahweh speaks of enabling the Chaldeans to bring the prince to Babylon as if he himself were bringing the prince there. Alternate translation: "I will cause the Chaldeans to bring him to Babylon"

Ezekiel 12:14

I will send out a sword after them
The word "sword" is a metonym for enemy armies who will attack with their swords. Alternate translation: "I will send armies to pursue them with swords"

Ezekiel 12:15

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I scatter them among the nations and disperse them throughout the lands
These two phrases mean basically the same thing. Alternate translation: "when I cause them to separate from each other and live in different nations"

Ezekiel 12:16

I will spare ... from the sword, famine, and plague
The word "sword" is a metonym for soldiers who kill people using swords. You may need to make explicit that they will not die from famine or plague. Alternate translation: "I will keep ... from dying in battle, from starving to death, and from dying of disease"

Ezekiel 12:17

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:18

General Information:
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Ezekiel 12:19

the land will be stripped of its fullness
The word "fullness" refers to everything in the land. The word "stripped" means that people will empty the land of everything in it. This can be stated in active form. Alternate translation: "others will empty the land of everything in it"

Ezekiel 12:20

the cities that were inhabited will be desolate
This can be stated in active form. Alternate translation: "the cities where people lived will be desolate"

Ezekiel 12:21

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:22

what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'?
Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a mild rebuke for the people who use the proverb. Alternate translation: "the people in the

generated on Tue Oct 24 10:45:40 2023

land of Israel have this proverb that says, 'The days are prolonged, and every vision fails.'

The days are prolonged
This idiom means that many days have passed. Alternate translation: "Many days have passed" or "Time has gone by"

every vision fails
This means that the visions that the prophets receive and communicate to the people fail to happen. Alternate translation: "every prophetic vision fails to happen"

Ezekiel 12:23

The days have drawn near
This phrase refers to the days in which Israel will be judged. Alternate translation: "The days of judgment are coming soon"

every vision will be fulfilled
This can be stated in active form. Alternate translation: "I will fulfill every vision"

Ezekiel 12:24

General Information:
Yahweh continues to tell Ezekiel what to say to the people of Israel.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 12:25

I carry out the words that I speak
This idiom means that Yahweh does what he says. Alternate translation: "I do the things that I say"

The matter will no longer be delayed
The "matter" refers to the things that Yahweh says will happen. Alternate translation: "What I say will no longer be delayed" or "What I say will happen soon"

I will speak this word
"I will speak this message" or "I will speak this prophecy"

in your days
This idiom refers to the period of time in which a person lives. Alternate translation: "while you are alive" or "during you lifetime"

rebellious house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 12:26

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:27

Behold
The word "Behold" here alerts us to pay attention to the surprising information that follows.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

The vision that he sees is for a time many days from now, and he prophesies of far off times
These phrases are both ways the people of Israel are saying Ezekiel's warnings will not happen in their lifetime but will happen far in the future.

Ezekiel 12:28

My words will not be delayed any longer
This can be stated in active form. Alternate translation: "I will no longer delay the word I have spoken" or "I will no longer delay doing what I said I would do"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Again, the word of Yahweh came to me, saying, **2** "Son of man, prophesy against the prophets who are prophesying in Israel, and say to those who are prophesying out of their own imaginations, 'Listen to the word of Yahweh. **3** The Lord Yahweh says this: Woe to the foolish prophets who follow their own spirit, but who have seen nothing! **4** Israel, your prophets have been like jackals in the wastelands. **5** You have not gone to the breaks in the wall around the house of Israel in order to repair it, in order to resist in battle on the day of Yahweh. **6** The people have false visions and practice false divination, those who say, "Such and such is Yahweh's declaration." Yahweh has not sent them, but they nevertheless have made people hope that their messages would come true. **7** Have you not had false visions and practice false divination, you who say, "Such and such is Yahweh's declaration" when I myself have not spoken?'

8 Therefore the Lord Yahweh says this, 'Because you have had false visions and have told lies—therefore this is the Lord Yahweh's declaration against you: **9** My hand will be against the prophets who have lying visions and who practice false divination. They will not be in the assembly of my people, or enrolled in the record of the house of Israel; they must not go to the land of Israel. For you will know that I am the Lord Yahweh! **10** Because of this, and because they led my people astray and said, "Peace!" when there is no peace, they are building a wall that they will paint with whitewash.' **11** Say to those who are whitewashing the wall, 'It will fall down; there will be a downpour of rain, and I will send hailstones to make it fall down, and a windstorm wind to break it down. **12** See, the wall will fall down. Have others not said to you, "Where is the whitewash that you put on it?" **13** Therefore the Lord Yahweh says this: I will bring a windstorm in my rage, and there will be floods of rain in my wrath! Hailstones in my rage will completely destroy it. **14** For I will tear down the wall that you have covered with whitewash, and I will demolish it to the ground and lay bare its foundations. So it will fall, and you will be annihilated in the middle of it all. Then you will know that I am Yahweh. **15** For I will annihilate in my fury the wall and those who whitewashed it. I will say to you, "The wall exists no more, nor do the people who whitewashed it— **16** the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her. But there is no peace!—this is the Lord Yahweh's declaration."'

17 So you, son of man, set your face against the daughters of your people who prophesy out of their own minds, and prophesy against them. **18** Say, 'The Lord Yahweh says this: Woe to the women who sew magic charms onto every part of their hand and make veils for their heads of every size, used to hunt down people. Will you hunt down my people but save your own lives? **19** You have profaned me among my people for handfuls of barley and crumbs of bread, to kill people who should not die, and to preserve the lives of those who should not continue to live, because of your lies to my people who heard you.

20 Therefore the Lord Yahweh says this: I am against the magic charms that you have used to ensnare the people's lives as if they were birds. Indeed, I will tear them from your arms; and the people whom you have trapped like birds—I will let them go free. **21** I will tear away your veils and rescue my people from your hand, so they will no longer be trapped in your hands. You will know that I am Yahweh. **22** Because you discouraged the heart of the righteous with lies, even though I did not cause him grief, and because you strengthened the hands of the wicked so that he does not turn from his evil ways and save his life, **23** therefore you will no longer see false visions or practice divination. I will rescue my people out of your hand. You will know that I am Yahweh.'"

Ezekiel 13 General Notes

Structure and formatting

False prophets

God spoke against people who said they were prophesying but had not received any message from God. (See: prophet)

Important figures of speech in this chapter

Metaphor

God said of people who encourage others to feel safe even when they continue to sin were not strengthening a wall but just putting whitewash on it to hide the imperfections.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 13:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 13:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

prophesying out of their own imaginations
"prophesying only the things that they imagine"

Ezekiel 13:3

who follow their own spirit
Here the word "spirit" represents the thoughts and ideas of the person. To "follow" here is an idiom that means to do what their own ideas suggest for them to do. Alternate translation: "who act according to their own ideas"

Ezekiel 13:4

like jackals in the wastelands
Like jackals that scavenge for food and shelter among the abandoned ruins of cities, the prophets are using the destruction of Jerusalem for their own benefit.

jackals
wild animals that are related to dogs and that scavenge for food in abandoned places.

Ezekiel 13:5

the wall around the house of Israel
This refers to the wall surrounding the city of Jerusalem.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

resist in battle
You can supply the implicit information here. Alternate translation: "resist the enemy armies" or "defend the city"

the day of Yahweh
This refers to the time when Yahweh will judge his people by means of an enemy army. Alternate translation: "the day of Yahweh's judgment" or "the day when Yahweh judges you by sending enemy armies to attack you"

Ezekiel 13:6

Such and such
This is a phrase used to refer to anything the prophet may have said. Your language may have another way to say this.

Yahweh's declaration
"is what Yahweh has declared"

Ezekiel 13:7

Have you not had false visions ... when I myself have not spoken?
Yahweh uses a question to rebuke the false prophets. Alternate translation: "You have had false visions ... because I myself have not spoken."

had false visions and practice false divination
Since the false prophets have not really received a message from Yahweh, what they predict about the future is not true.

practice false divination
"utter false prophecies"

Ezekiel 13:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 13:9

My hand will be against the prophets
Here the word "hand" represents Yahweh's power. That his hand will be against them is a metaphor that means that he will punish them with his power. Alternate translation: "I will punish the prophets"

They will not be in the assembly of my people
This means that Yahweh will not consider these false prophets to be part of the people of Israel.

or enrolled in the record of the house of Israel
This probably refers to an official record of the citizens of Israel. This can be stated in active form. Alternate translation: "nor will anyone enroll their names in the record of the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

generated on Tue Oct 24 10:45:40 2023

know that I am the Lord Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 13:10

General Information:
In these verses, Yahweh speaks of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

Because of this
The word "this" refers to the prophets reporting false visions to the people and telling them lies.

they led my people astray
Yahweh speaks of the prophets deceiving the people and getting them to believe lies as if the prophets had led the people away from the path upon which they should have been walking.

they are building a wall that they will paint with whitewash
Here "a wall" stands for peace and security that the false prophets told the people that Yahweh was promising to give them.

whitewash
The word "whitewash" refers to a white liquid mixture or paint used to cover up impurities and make surfaces white.

Ezekiel 13:11

whitewashing
The word "whitewashing" refers to covering a surface with a white liquid mixture to cover up impurities and make the surface white.

I will send hailstones to make it fall down, and a windstorm wind to break it down
Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall.

hailstones
balls of ice that sometimes falls from the sky during a rainstorm.

Ezekiel 13:12

Have others not said to you, "Where is the whitewash that you put on it?"
Yahweh asks this rhetorical question to emphasize that others will ask the prophets what happened to their whitewash. Alternate translation: "Others will certainly say to you, 'Where is the whitewash that you put on it?'"

Where is the whitewash that you put on it?
Possible meanings are 1) that this is an honest question for which the people expect and answer or 2) this is a rhetorical question that the people ask out of sarcasm. Alternate translation: "The whitewash that you put on it did no good."

Ezekiel 13:13

General Information:
Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

I will bring a windstorm ... completely destroy it.
Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall.

in my rage ... in my wrath ... in my rage
"because of my rage ... because of my wrath ... because my rage."

Ezekiel 13:14

lay bare
"uncover"

you will be annihilated in the middle of it all
The phrase "in the middle of it all" refers to the stones of the wall that Yahweh will break down. He speaks of destroying the people in his judgment as if the wall would crush them to death when he breaks it down. Alternate translation: "all of its stones will crush you to death"

annihilated
"destroyed"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 13:15

General Information:
Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

I will annihilate in my fury
"Because I am very angry, I will annihilate"

whitewashed it
The word "whitewash" refers to a white liquid mixture or paint used to cover up impurities and

generated on Tue Oct 24 10:45:40 2023

make surfaces white. See how you translated this in Ezekiel 13:10.

Ezekiel 13:16

the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her
This phrase defines who "the people who whitewashed it" are.

visions of peace for her
The word "her" refers to Jerusalem.

Ezekiel 13:17

set your face against the daughters
This is a command to stare at the women as a symbol of punishing them. Translate "set your face against" as you did in [Ezekiel 4:3]

set your face against
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare at"

daughters of your people
This idiom refers to women who belong to the same people group as Ezekiel does. Alternate translation: "women of Israel" or "your countrywomen"

prophesy out of their own minds
"prophesying only the things that they think in their own minds." See how you translated a similar phrase in Ezekiel 13:2.

prophesy against
"prophesy about the bad things that will happen to them." See how you translated this in Ezekiel 4:7.

Ezekiel 13:18

sew magic charms onto every part of their hand
This means that they sew magic charms together and then attach them to their hands, not that they sew them directly onto their hands.

charms
objects believed to have magical powers.

used to hunt down people
Yahweh speaks of these women using beauty, mystery, and lies to deceive people as if the people were animals that the women hunted down and trapped with their charms. This can be stated in active form. Alternate translation: "that they use to hunt down people"

make veils for their heads of every size
This means that they make veils to put on the heads of people of different height. Alternate translation: "make veils for the heads of women of every stature"

Will you hunt down my people but save your own lives?
Yahweh asks this as a leading question to rebuke the women who do these things. The implicit answer is, "no." Alternate translation: "Do not think that you will be able to save your own lives after you have hunted down my people!"

Ezekiel 13:19

General Information:
Yahweh continues to speak against the false prophetesses in Israel.

handfuls of barley and crumbs of bread
Barley is a grain used to make bread and the word "crumb" is a small amount of bread. Both phrases are small amounts of food and are used to emphasize how small the payment was to the prophetesses.

Ezekiel 13:20

the magic charms that you have used to ensnare the people's lives as if they were birds
Yahweh speaks of these women using their magic charms to deceive people as if the people were birds that the women trapped with those charms.

charms
objects believed to have magical powers

to ensnare
"to trap" "to catch in a snare"

tear them from your arms
"tear the charms from your arms"

Ezekiel 13:21

rescue my people from your hand
Here the word "hand" represents power or control. Alternate translation: "rescue my people from your power"

they will no longer be trapped in your hands
Here the word "hand" represents power or control. Yahweh speaks of the people being in the control of these women as if the women had trapped them with their hands. This can be stated in active form. Alternate translation: "you will no longer trap them like prey in your hands" or "you will no longer control them with your power"

Ezekiel 13:22

discouraged the heart of the righteous
Here the word "heart" represents the person and his emotions. Alternate translation: "discouraged the righteous"

generated on Tue Oct 24 10:45:40 2023

the righteous ... did not cause him grief
Here the words "the righteous" are used to talk about righteous people. Alternate translation: "righteous people ... did not cause them grief"

strengthened the hands of the wicked
Here the word "hands" represents the person and his actions. Alternate translation: "strenghtened the wicked" or "encouraged the wicked"

the wicked so that he does not turn from his evil ways and save his life
Here the words "the wicked" are used to talk about wicked people. Alternate translation: "wicked people so that they do not turn from their evil ways and save their lives"

turn from his evil ways
To stop doing something is referred to as turning in a different direction. Alternate translation: "stop doing evil things"

Ezekiel 13:23

see false visions or practice divination
Both of these phrases refer to talking about what will happen in the future. Alternate translation: "continue to make false predictions"

I will rescue my people out of your hand
Here the word "hand" represents power or control. See how you translated a similar phrase in [Ezekiel 13:21]

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Some of the elders of Israel came to me and sat before me. **2** Then the word of Yahweh came to me, saying, **3** "Son of man, these men have taken their idols into their hearts and have put the stumbling block of their iniquity before their own faces. Should I be inquired of at all by them? **4** Therefore announce this to them and say to them, 'The Lord Yahweh says this: Every man of the house of Israel who takes his idols into his heart, or who puts the stumbling block of his iniquity before his face, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols. **5** I will do this so that I may take back the house of Israel in their hearts that have been driven far from me through their idols.'

6 Therefore say to the house of Israel, 'The Lord Yahweh says this: Repent and turn away from your idols! Turn back your faces from all your abominations. **7** For every one from the house of Israel and every one of the foreigners sojourning in Israel who deserts me, who takes his idols into his heart and puts the stumbling block of his iniquity before his own face, and who then comes to a prophet to seek me—I, Yahweh, will answer him myself. **8** So I will set my face against that man and make him a sign and a proverb, for I will cut him off from the midst of my people, and you will know that I am Yahweh. **9** If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet; I will reach out with my hand against him and destroy him from the midst of my people Israel. **10** They will carry their own iniquity; the iniquity of the prophet will be the same as the iniquity of the one who inquires from him. **11** Because of this, the house of Israel will no longer wander away from following me nor defile themselves any longer through all their transgressions. They will be my people, and I will be their God—this is the Lord Yahweh's declaration.'"

12 Then the word of Yahweh came to me, saying, **13** "Son of man, when a land sins against me by committing faithlessness so that I reach out with my hand against it and break the staff of its bread, and send out over it a famine and cut off both men and animals from the land; **14** then even if these three men —Noah, Daniel, and Job—were in the land's midst, they could only rescue their own lives by their righteousness—this is the Lord Yahweh's declaration. **15** If I send evil beasts through the land and make it barren so that it becomes a wasteland where no man may pass through because of the beasts, **16** then even if these same three men were in it—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued, but the land would become a wasteland. **17** Or if I bring a sword against that land and say, 'Sword, go through the land and cut off both men and animals from it', **18** then even if these three men were in the midst of the land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued. **19** Or if I send a plague against this land and pour out my fury against it through bloodshed, in order to cut off both men and animals, **20** then even if Noah, Daniel, and Job were in that land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued by their righteousness.

21 For the Lord Yahweh says this: I will certainly make things worse by sending my four judgments—famine, sword, wild animals, and plague—against Jerusalem to cut off both men and animals from her. **22** Yet, behold! An escaped remnant will be left in her, survivors who will go out with sons and daughters. Behold! They will go out to you, and you will see their ways and actions and be comforted concerning the punishment that I have sent to Jerusalem, and about everything else that I have sent against the land. **23** The survivors will comfort you when you see their ways and their actions, so you will know all these things I have done against her, that I have not done them in vain!—this is the Lord Yahweh's declaration."

Ezekiel 14 General Notes

Special concepts in this chapter

Jerusalem deserves punishment

When the captives from Jerusalem arrive in Babylon, it will be obvious why God has punished them.

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 14:1

Some of the elders of Israel came to me and sat before me
The elders sat before Ezekiel in order to inquire of the Lord through Ezekiel.

Ezekiel 14:2

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 14:3

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

have taken their idols into their hearts
Yahweh speaks of the elders committing themselves to worshiping idols as if the elders had "taken their idols into their hearts." Alternate translation: "have devoted themselves to idols"

have put the stumbling block of their iniquity before their own faces
Yahweh speaks of the idols that the elders worship as if they were blocks over which the elders stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. Alternate translation: "have resolutely determined to worship the things that lead to iniquity"

stumbling block of their iniquity
Possible meanings are 1) the idols are a stumbling block that leads to the elders' iniquity or 2) worshiping idols is an iniquity that causes the elders to stumble.

Should I be inquired of at all by them?
Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. This question can be translated as a statement. It can also be stated in active form. Alternate translation: "Should I permit them to inquire of me at all?" or "They should not be inquiring of me at all."

Ezekiel 14:4

Therefore announce this to them
The word "them" refers to the "men from the elders of Israel."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

who takes his idols into his heart
Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3]

who puts the stumbling block of his iniquity before his face
Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3]

I, Yahweh, will answer him according to the number of his idols
This phrase refers to the many idols that the people worship. It is implied that the severity of Yahweh's answer will as great as the number of idols that they worship. Alternate translation: "I, Yahweh, will give him the answer that he deserves because he worships so many idols"

Ezekiel 14:5

I may take back the house of Israel in their hearts
Here the word "hearts" represents the minds and affections of the people. Yahweh speaks of causing them to be devoted to him once again as if he were to capture their hearts. Alternate translation: "I will cause the people of Israel to be devoted to me again"

their hearts that have been driven far from me through their idols
Here the word "hearts" represents the minds and affections of the people. This can be stated in active form. Alternate translation: "who have all left me to worship their idols"

Ezekiel 14:6

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Repent and turn away from your idols! Turn back your faces from all your abominations
Both of these phrases are ways to tell the people of Israel to stop worshiping idols.

Repent and turn away
The words "repent" and "turn way" mean basically the same thing. Together they strengthen the command to stop worshiping idols.

generated on Tue Oct 24 10:45:40 2023

Turn back your faces
Here the word "faces" represents the people. Alternate translation: "Turn back"

Ezekiel 14:7

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

who takes his idols into his heart
Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3]

puts the stumbling block of his iniquity before his own face
Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3]

Ezekiel 14:8

I will set my face against that man
Yahweh speaks of being opposed to a person as if he were to set his face against that person. Alternate translation: "I will be against that man" or "I will oppose that man"

set my face against
Here "face" is a metonym for attention or gaze, and "set my face" refers to staring. Alternate translation: "stare angrily at"

make him a sign and a proverb
Here the word "sign" refers to something that communicates a special warning to those who see it. The word proverb refers to what people will say about that sign when they see it. Alternate translation: "I will make that man to be a warning and a proverb"

I will cut him off from the midst of my people
Yahweh speaks of causing a person no longer to belong to his people as if he were cutting that person off from the people, like a person would cut a branch from a tree. Alternate translation: "I will cause him no longer to belong to my people"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 14:9

I will reach out with my hand against him
God's "hand" refers to what he does. Alternate translation: "I will work against him"

Ezekiel 14:10

They will carry their own iniquity
Here the word "iniquity" represents the guilt that people incur for committing iniquity. Yahweh speaks of people suffering the consequences of their iniquity as if they were carrying the iniquity. Alternate translation: "They will suffer the consequences of their own iniquity"

Ezekiel 14:11

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

will no longer wander away from following me
Yahweh speaks of the people no longer worshiping him as if they were to wander away from him and no longer follow him. Alternate translation: "will no longer stop worshiping me"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 14:12

General Information:
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Ezekiel 14:13

when a land sins against me
Here the word "land" represents the people who live in the land. Alternate translation: "when the people who live in a land sin against me"

break the staff of its bread
Yahweh speaks of the supply of bread as if it were a staff. The word "bread" represents all kinds of food. See how you translated a similar phrase in [Ezekiel 4:16]

cut off both men and animals from the land
Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals in the land"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 14:14

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Ezekiel 14:15

General Information:
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Ezekiel 14:16

these same three men
Noah, Daniel, and Job

as I live
"as surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they could only rescue their own lives"

Ezekiel 14:17

if I bring a sword against that land
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

Sword, go through the land
Here the word "sword" represents the soldiers of an enemy army who attack with swords. Alternate translation: "Army, go through the land"

cut off both men and animals from it
Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals in the land"

Ezekiel 14:18

these three men
Noah, Daniel, and Job

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they would only rescue their own lives"

Ezekiel 14:19

pour out my fury
Yahweh speaks of expressing his fury as if his fury were a liquid that he pours out from a container. Alternate translation: "I will express my fury"

cut off both men and animals
Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals"

Ezekiel 14:20

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they would only rescue their own lives"

Ezekiel 14:21

to cut off both men and animals from her
Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. The word "her" refers to Jerusalem. Alternate translation: "to kill both men and animals in Jerusalem"

Ezekiel 14:22

General Information:
Yahweh continues to speak with Ezekiel about the punishment of the people of Israel.

Behold
The word "behold" here alerts us to pay attention to the information that follows.

left in her
The word "her" refers to Jerusalem.

be comforted concerning the punishment
This can be stated in active form. Alternate translation: "they will comfort you concerning the punishment"

Ezekiel 14:23

done against her
The word "her" refers to Jerusalem.

their ways and their actions
Both of these phrases refer to what the people of Israel have done. Alternate translation: "the way they live" or "the things they do"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Then the word of Yahweh came to me, saying, **2** "Son of man, how is a vine better than any tree with branches that is among the trees in a forest? **3** Do people take wood from a vine to make anything? Or do they make a peg from it to hang anything on it? **4** See! If it is thrown into a fire as fuel, and if the fire has burned both of its ends and also the middle, is it good for anything? **5** See! When it was complete, it could not make anything; surely then, when the fire has burned, then it still will not make anything useful. **6** Therefore the Lord Yahweh says this: Unlike the trees in the forests, I have given the vine as fuel for fires; I will act in the same way toward the inhabitants of Jerusalem. **7** For I will set my face against them. Though they come out from the fire, yet the fire will consume them; so you will know that I am Yahweh, when I set my face against them. **8** Then I will make the land into an abandoned wasteland because they have committed faithlessness—this is the Lord Yahweh's declaration."

Ezekiel 15 General Notes

Special concepts in this chapter

Useless

God said that the people of Jerusalem were useless to him. He uses a simile to show just how useless they were.

Ezekiel 15:1

General Information:

Yahweh is talking to Ezekiel in this section.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 15:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

how is a vine better than any tree with branches that is among the trees in a forest?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "a vine is not better than any tree with branches that is among the trees in a forest."

Ezekiel 15:3

Do people take wood from a vine to make anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "People do not take wood from a vine to make anything."

do they make a peg from it to hang anything on it?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "they do not make a peg from it to hang things on it."

Ezekiel 15:4

If it is thrown into a fire as fuel ... is it good for anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "If it is thrown into a fire as fuel ... it is not good for anything."

If it is thrown into a fire as fuel

This can be stated in active form. Alternate translation: "If a person throws it into a fire as fuel"

Ezekiel 15:5

General Information:

Yahweh continues speaking about the vine.

See!

The word "see" here alerts us to pay attention to the surprising information that follows.

When it was complete

"When it was whole" or "Before the fire burned it"

it could not make anything

"no one could make anything from it"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 15:6

General Information:
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Ezekiel 15:7

General Information:
Yahweh speaks to Ezekiel about the people of Israel.

I will set my face against them
Yahweh speaks of being opposed to them as if he were to set his face against them. Alternate translation: "I will be against them" or "I will oppose them"

set my face against them
Here "face" is a metonym for attention or gaze, and "set my face" refers to staring. Alternate translation: "stare angrily at them"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Though they come out from the fire, yet the fire will consume them
Yahweh speaks of the punishment that he will afflict upon the people as if it were a fire that burns them.

the fire will consume them
Yahweh speaks of fire burning things as if the fire consumed them. Alternate translation: "the fire will destroy them"

Ezekiel 15:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Then the word of Yahweh came to me, saying, **2** "Son of man, make known to Jerusalem her abominations, **3** and declare, 'The Lord Yahweh says this to Jerusalem: Your beginning and your birth took place in the land of Canaan; your father was an Amorite, and your mother was a Hittite. **4** On the day of your birth, your mother did not cut your navel, nor did she purify you in water or rub you down with salt, or wrap cloth around you. **5** No eye had compassion for you to do any of these things for you, to be compassionate toward you. On the day that you were born, with loathing for your life, you were thrown out into the open field.

6 But I passed by you, and I saw you writhing in your own blood; so I said to you in your blood, "Live!" I said to you in your blood, "Live!" [1]**7** I made you grow like a plant in a field. You multiplied and became great, and you became the jewel of jewels. Your breasts became firm, and your hair grew thick, though you had been naked and bare. **8** I passed by you again, and I saw you. See! the time of love came for you, so I spread my robe over you and covered your nakedness. Then I swore to you and brought you into a covenant—this is the Lord Yahweh's declaration—and you became mine. **9** So I washed you with water and rinsed your blood off you, and I anointed you with oil. **10** I dressed you in embroidered clothes and placed leather sandals on your feet. I wrapped you with fine linen and covered you with silk. **11** Next I adorned you with jewelry, and I put bracelets on your hands, and a chain around your neck. **12** I put a nose ring in your nostrils and earrings in your ears, and a beautiful crown on your head. **13** So you were adorned with gold and silver, and you were dressed in fine linen, silk, and embroidered clothes; you ate fine flour, honey, and oil, and you were very beautiful, and you became a queen. **14** Your fame went out among the nations because of your beauty, for it was perfect in the majesty that I had given to you—this is the Lord Yahweh's declaration.

15 But you trusted in your own beauty, and you acted like a prostitute because of your fame; you poured out your acts of prostitution on everyone who passed by, so that your beauty became his. **16** Then you took your clothes and with them you made high places for yourself decorated in various colors, and there you acted like a prostitute. This should not have happened. Nor should such a thing exist. **17** You took the beautiful jewels of the gold and silver that I gave you, and you made for yourself male figures, and you did with them as a prostitute would do. **18** You took your embroidered garments and covered them, and you set my oils and incense before them. **19** My bread I gave you—made with fine flour, oil, and honey—you set before them for a fragrant aroma, for this is what happened—this is the Lord Yahweh's declaration. **20** Then you took your sons and daughters whom you bore for me, and you sacrificed them to the images to be devoured as food. Are your acts of prostitution a small matter? **21** You slaughtered my children to the idols and made them pass through the fire. **22** In all your abominations and your acts of prostitution you have not thought about the days of your youth, when you were naked and bare as you thrashed about in your blood.

23 Woe! Woe to you!—this is the Lord Yahweh's declaration—therefore, in addition to all this wickedness, **24** you built yourself a mound and made yourself a high place in every public place. **25** You built your high place at the head of every road and made your beauty abominable, and you spread your legs to anyone who passed by, and you multiplied your acts of prostitution. **26** You have acted like a prostitute with the Egyptians, your lustful neighbors, and you committed many more acts of prostitution, provoking me to anger. **27** See! I will strike you with my hand and cut off your food. I will hand your life over to your enemies, the daughters of the Philistines, who were ashamed of your obscene behavior. **28** You have acted like a prostitute with the Assyrians because you could not be satisfied. You acted like a prostitute and still were not satisfied. **29** You performed many more acts of prostitution in the land of the merchants of Chaldea, and even this did not satisfy you.

30 How weak is your heart—this is the Lord Yahweh's declaration—that you would do all these things, deeds of a shameless prostitute? **31** You have built your mounds at the head of every street and made your high places in every public square. Yet you were not like a prostitute because you scoffed at taking payment. **32** You adulterous woman, you accept strangers instead of your husband. **33** People give payment to every prostitute, but you give your wages to all your lovers and bribe them to come to you from all around for your acts of prostitution. **34** So there is a difference between you and other women in your fornication. No one offers payment for you to act like a prostitute. You are the very opposite. You gave them payment and none was given to you.

generated on Tue Oct 24 10:45:40 2023

35 Therefore, you prostitute, listen to the word of Yahweh. **36** The Lord Yahweh says this: Because you have poured out your lust and uncovered your nakedness through your acts of prostitution with your lovers and with all your detestable idols, and because you gave them your children's blood, **37** therefore, behold, I will gather all your lovers that you have met, all those whom you loved and all those whom you hated, and I will gather them against you on every side. I will uncover your nakedness to them so they see all your nakedness. **38** For I will punish you for adultery and the shedding of blood, and I will bring on you the bloodshed of my anger and jealousy. **39** I will give you into their hands so they will throw down your vaulted chamber and break down your high places and they will strip you of your clothes and take all of your jewelry. They will leave you naked and bare. **40** Then they will bring up a crowd against you and stone you with stones, and they will cut you apart with their swords. **41** They will burn your houses and will perform many judgments on you in the sight of many women, for I will put a stop to your prostitution, and you will no longer pay your lovers. **42** Then I will calm my fury against you; my jealousy will leave you, for I will be satisfied, and will no longer be angry. **43** Because you did not call to mind the days of your youth and have made me shake with anger because of all these things, therefore, behold! I myself will bring down on your own head the punishment for what you have done—this is the Lord Yahweh's declaration. Have you not added prostitution to all your other detestable practices?

44 Behold! Everyone who speaks proverbs concerning you will say, "As the mother is, so also is her daughter." **45** You are the daughter of your mother, who detested her husband and her children, and you are the sister of your sisters who detested their husbands and their children. Your mother was a Hittite, and your father was an Amorite. **46** Your older sister was Samaria and her daughters were the ones living in the north, while your younger sister was the one living south of you, that is, Sodom and her daughters. **47** You not only walked in their ways and committed their disgusting practices, but in all your ways you have acted more corruptly than they. **48** As I live—this is the Lord Yahweh's declaration—your sister Sodom and her daughters, have not done as much evil as you and your daughters have done. **49** Behold! This was the iniquity of your sister Sodom that she was arrogant in her leisure, careless and unconcerned about anything. She did not strengthen the hands of the poor and needy people. **50** She was arrogant and committed disgusting practices before me, so I took them away just as you have seen. **51** Samaria did not commit even half of your sins. You have done many more disgusting things than they did, and you have made your sisters appear more righteous than you because of all the disgusting things you have done! **52** Bear your disgrace, for you have furnished justification for your sisters. Because of your sins, which you committed so abominably, you have made your sisters appear to be more righteous than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous.

53 For I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them. **54** On account of these things you will show your shame; you will be humiliated because of everything that you have done, and in this way you will be a comfort to them. **55** So your sister Sodom and her daughters will be restored to their former condition, and Samaria and her daughters will be restored to their former estate. Then you and your daughters will be restored to your former condition. **56** Sodom your sister was not even mentioned by your mouth in the days when you were proud, **57** before your wickedness was revealed. Now you are scorned by the daughters of Edom and to all the daughters of the Philistines around her—all those around you despise you. [2]**58** You will show your shame and your disgusting practices!—this is Yahweh's declaration! **59** The Lord Yahweh says this: I will deal with you as you deserve, you who have despised your oath by breaking the covenant.

60 But I myself will call to mind my covenant with you made in the days of your youth, and I will establish an everlasting covenant with you. **61** Then you will call to mind your ways and be ashamed when you receive your older sisters and your younger sisters. I will give them to you as daughters, but not because of your covenant. **62** I myself will establish my covenant with you, and you will know that I am Yahweh. **63** Because of these things, you will call everything to mind and be ashamed, so you will no longer open your mouth to speak because of your shame, when I have forgiven you for all that you have done—this is the Lord Yahweh's declaration.'"

Footnotes

16:6 [1]Some modern translations leave out the second occurrence of

generated on Tue Oct 24 10:45:40 2023

16:57 [2]Instead of

Ezekiel 16 General Notes

Important figures of speech in this chapter

Metaphor
God compared Judah to an adulteress because she worshiped idols instead of God who had done so much to help her. Adultery is a common image used to describe the worship of idols by Israel.

Ezekiel 16:1

General Information:
In this chapter, Yahweh speaks about Jerusalem as if the city were his unfaithful bride. He describes her growth from infancy to adulthood. The city represents the people who live there.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 16:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Ezekiel 16:3

Your beginning and your birth
These two phrases share similar meanings. Yahweh speaks of when people founded the city as if it were the city's birth.

your father was an Amorite, and your mother was a Hittite
The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry.

Ezekiel 16:4

General Information:
Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there.

your mother did not cut your navel
Here "navel" refers to the umbilical cord that is attached to the navel. Alternate translation: "you mother did not cut your umbilical cord"

Ezekiel 16:5

No eye had compassion for you
Here the word "eye" represents the person who sees. Alternate translation: "Nobody who saw you had compassion for you"

with loathing for your life
"because your parents hated you"

you were thrown out into the open field
This can be stated in active form. Alternate translation: "your parents threw you out into the open field"

Ezekiel 16:6

General Information:
Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there.

But I passed by you
Yahweh is walking near the newborn baby.

I said to you in your blood
The implicit information can be supplied from the previous phrase. Alternate translation: "I said to you as you were lying in your blood"

Ezekiel 16:7

I made you grow like a plant in a field
Here Yahweh compares growing quickly with the way a plant grows quickly.

You multiplied and became great
These two phrases share similar meanings. They both refer to her growing and becoming taller. Alternate translation: "You matured and grew taller"

you became the jewel of jewels
Here the woman, who represents Jerusalem, is spoken of as if she had become the finest of all jewels, that is, as if she had become the most beautiful of all women.

generated on Tue Oct 24 10:45:40 2023

you became the jewel of jewels
Some modern versions translate "You became old enough to wear jewels."

naked and bare
These two words mean the same thing. Alternate translation: "completely naked"

Ezekiel 16:8

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

See!
The word "see" here alerts us to pay attention to the surprising information that follows.

the time of love came for you
This is to say that Yahweh sees the young woman is old enough to be married.

Ezekiel 16:9

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

Ezekiel 16:10

embroidered clothes
"beautiful clothes." To embroider is to sew a design into a piece of cloth.

Ezekiel 16:11

I adorned you with jewelry
"I put jewelry on you"

Ezekiel 16:12

General Information:
This page has intentionally been left blank.

Ezekiel 16:13

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

you were adorned with gold and silver, and you were dressed in fine linen
This can be stated in active form. Alternate translation: "I adorned you with gold and silver, and dressed you in fine linen"

Ezekiel 16:14

Your fame went out among the nations
"Many people in many nations knew who you were"

it was perfect
"your beauty was perfect"

Ezekiel 16:15

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

you trusted in your own beauty
"you placed your confidence in your own beauty"

acted like a prostitute
Yahweh speaks of Jerusalem as if the city were an unfaithful wife who sleeps with other men in exchange for payment.

you poured out your acts of prostitution
Yahweh speaks of Jerusalem's immoral actions as if they were liquids and of committing those actions repeatedly as if it were pouring those liquids from a container. Alternate translation: "you repeatedly committed your acts of prostitution"

so that your beauty became his
This Hebrew phrase is translated in many different ways by various modern versions. For example, some Bibles read "so that you gave yourself to him" or "his it was"

Ezekiel 16:16

General Information:
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Ezekiel 16:17

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

male figures
"statues of men" or "idols that look like men"

you did with them as a prostitute would do
Possible meanings are 1) this is a polite way to say the young woman was sleeping with the male figures. Alternate translation: "you slept with them" or 2) this is a metaphor in which Yahweh speaks of her worshiping the figures as if she were sleeping with them. Alternate translation: "you worshiped them"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 16:18

General Information:
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Ezekiel 16:19

set before them
"placed as an offering in front of them"

Ezekiel 16:20

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

whom you bore for me
"who were my children"

you sacrificed them to the images to be devoured as food
Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. In these ancient pagan sacrifices, the people believed that the gods would eat the food that they offered to them. This can be stated in active form. Alternate translation: "you sacrificed them to the images so that those images could devour them as food"

Are your acts of prostitution a small matter?
Yahweh asks this rhetorical question to emphasize that the woman is acting as if her prostitution was not bad enough and so she decided to sacrifice her children as well. This can be translated as a statement. Alternate translation: "You must think that your acts of prostitution are a small matter." or "I do not think your acts of prostitution are a small matter."

Ezekiel 16:21

made them pass through the fire
Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. It is implicit that she put them into the fire in order to offer them as burnt offerings to her images. Alternate translation: "sacrificed them as burnt offerings"

Ezekiel 16:22

naked and bare
These two words mean the same thing. See how you translated this in [Ezekiel 16:7]

Ezekiel 16:23

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:24

you built yourself a mound and made yourself a high place in every public place
Possible meanings are that she built a place where 1) she could worship her idols or 2) she could practice her prostitution.

Ezekiel 16:25

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

at the head of every road
Yahweh speaks of the beginning of a road as if it were its head. Alternate translation: "at the beginning of every road"

Ezekiel 16:26

General Information:
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Ezekiel 16:27

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

See!
The word "see" here alerts us to pay attention to the surprising information that follows.

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

cut off your food
Yahweh speaks of stopping the supply of food as if it were cutting off the food. Alternate translation: "stop your food supply"

I will hand your life over
Here "life" represents the person. Alternate translation: "I will hand you over"

the daughters of the Philistines
Here Yahweh speaks of the cities of Philistia as if they were the daughters of the Philistines. The cities represent the people who live there. Alternate translation: "the Philistine people"

Ezekiel 16:28

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezekiel 16:29

General Information:
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Ezekiel 16:30

General Information:
Yahweh continues to speak about Jerusalem and the people of Israel as his unfaithful wife.

How weak is your heart ... that you would do all these things, deeds of a shameless prostitute?
Yahweh asks the rhetorical question in order to rebuke Jerusalem. It can be translated as a statement. Alternate translation: "Your heart must be very weak ... that you would do all these things, deeds of a shameless prostitute!"

How weak is your heart
Here the word "heart" represents the will and emotions. Yahweh speaks of her inability to control her desires as if her heart were weak. Alternate translation: "How weak-willed are you"

Ezekiel 16:31

built your mounds ... made your high places
Possible meanings are that she built a place where 1) she could worship her idols or 2) she could practice her prostitution. See how you translated this in Ezekiel 16:24.

at the head of every street
Yahweh speaks of the beginning of a street as if it were its head. See how you translated a similar phrase in [Ezekiel 16:25]

Ezekiel 16:32

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

you accept strangers instead of your husband
This refers to accepting someone to sleep with her. Alternate translation: "you accept strangers into your bed instead of your husband"

Ezekiel 16:33

General Information:
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Ezekiel 16:34

General Information:
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Ezekiel 16:35

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:36

you have poured out your lust
Yahweh speaks of Jerusalem's lust as if it were liquid and of committing actions repeatedly to gratify that lust as if it were pouring that liquid from a container. Alternate translation: "you repeatedly committed actions to gratify your lust"

poured out your lust
Some modern versions translate "poured your wealth out."

you gave them your children's blood
This refers to killing children as a sacrifice to idols.

Ezekiel 16:37

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

so they see all your nakedness
Stripping a person naked in front of others was an action intended to humiliate the person. The word "nakedness" can be translated as an adjective. Alternate translation: "so they can see you completely naked"

Ezekiel 16:38

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

the shedding of blood
This phrase represents murder in any form. Alternate translation: "murder"

I will bring on you the bloodshed of my anger and jealousy
Here "bloodshed" represents murder in any form. Possible meanings are 1) Yahweh speaks of punishing her for murder as if he were bringing bloodshed upon her. Alternate translation: "In my anger and jealousy, I will punish you for committing murder" or 2) Yahweh speaks of putting her to death as if he were bringing bloodshed upon her. Alternate translation: "In my anger and jealousy, I will shed your blood"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 16:39

I will give you into their hands
Here "hands" represents power or control. Alternate translation: "I will place you in their control" or "I will allow them to have power over you"

throw down your vaulted chamber
Possible meanings are that they will destroy 1) the place where she worshiped her idols or 2) the place where she practiced her prostitution. See how you translated "vaulted chamber" in Ezekiel 16:24.

naked and bare
These two words mean the same thing. See how you translated this in [Ezekiel 16:7]

Ezekiel 16:40

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. He speaks about enemy soldiers as her lovers. The city represents the people who live there.

Ezekiel 16:41

will perform many judgments on you
The word "judgments" can be translated with a verbal phrase. Alternate translation: "will punish you in many different ways"

in the sight of many women
"where many women can see" or "while many women watch"

Ezekiel 16:42

I will calm my fury against you; my jealousy will leave you
The words "fury" and "jealousy" refer to the punishment that Yahweh inflicts because he is angry and jealous. Alternate translation: "I will stop punishing you because I will no longer be angry with you"

Ezekiel 16:43

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

call to mind
This idiom means to remember. Alternate translation: "remember"

have made me shake with anger because of all these things
Here "shake" refers to a physical response that a person has when he is extremely angry. As Jerusalem was doing these things, she did not think about what Yahweh had done when she was young.

behold!
The word "behold" here alerts us to pay attention to the surprising information that follows.

Ezekiel 16:44

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Behold!
The word "behold" here alerts us to pay attention to the surprising information that follows.

Ezekiel 16:45

who detested her husband
"who hated her husband"

Your mother was a Hittite, and your father was an Amorite
The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry. See how you translated these phrases in [Ezekiel 16:3]

Ezekiel 16:46

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Your older sister was Samaria ... your younger sister was the one living south of you, that is, Sodom
Samaria and Sodom were both cities that Yahweh had judged for their idolatry and wickedness. Yahweh speaks of these cities being Jerusalem's sisters to express that she belonged to a family that practiced idolatry and wickedness.

Ezekiel 16:47

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

You not only walked in their ways
The way a person lives is spoken of as if the person were walking on a path. Alternate translation: "You not only acted like them"

committed their disgusting practices
did the disgusting things that they did

generated on Tue Oct 24 10:45:40 2023

Ezekiel 16:48

General Information:
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Ezekiel 16:49

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

arrogant in her leisure, careless and unconcerned about anything
Yahweh describes Sodom as a rich woman who has more than enough food and lives in security.

She did not strengthen the hands of the poor and needy people
Here the word "hands" represents the people who work with their hands. The words "poor" and "needy" emphasize that these are people who cannot help themselves. Alternate translation: "She did not help the people who could not help themselves"

Ezekiel 16:50

General Information:
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Ezekiel 16:51

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:52

Bear your disgrace
Yahweh uses this phrase twice to emphasize how shamefully the people of Jerusalem have acted.

bear your disgrace
"be ashamed" or "bear your insults"

Ezekiel 16:53

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making the people prosper in a general sense. See how you translated "will reverse the captivity" in [Ezekiel 16:53]

Sodom and her daughters ... Samaria and her daughters
The writer writes as if the people who lived in the cities of Sodom and Samaria were the cities themselves and as if the smaller villages and towns around those cities were the cities' daughters. Alternate translation: "the people living in Sodom and the villages around it ... the people living in Samaria and the villages around it"

Ezekiel 16:54

you will show your shame
"you will be ashamed" or "you will bear your disgrace"

you will be humiliated
This can be stated in active form. Alternate translation: "I will humiliate you"

you will be a comfort to them
The noun "comfort" can be translated with a verbal phrase. Alternate translation: "you will comfort Sodom and Samaria"

Ezekiel 16:55

your sister Sodom and her daughters will be restored to their former condition
This can be stated in active form. Alternate translation: "I will restore your sister Sodom and her daughters to their former condition"

Samaria and her daughters will be restored to their former estate
This can be stated in active form. Alternate translation: "I will restore your sister Samaria and her daughters to their former estate"

estate
"condition"

you and your daughters will be restored to your former condition
This can be stated in active form. Alternate translation: "I will restore you and your daughters to your former condition"

Ezekiel 16:56

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Sodom your sister was not even mentioned by your mouth
Here the word "mouth" represents the person who speaks. This can be stated in active form. Alternate translation: "You did not even mention your sister Sodom"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 16:57

before your wickedness was revealed
This can be stated in active form. Alternate translation: "before you revealed your wickedness" or "before I revealed your wickedness"

you are scorned by the daughters of Edom
The word "scorned" is a metonym for the way other people talk about Jerusalem. It is also an abstract noun that can be translated as a verb. Alternate translation: "now people treat you with shame" or "now people insult you"

the daughters of Edom and to all the daughters of the Philistines
Here Yahweh speaks of the cities of Edom and Philistia as if they were the daughters of Edom and of the Philistines. The cities represent the people who live there. Alternate translation: "the Edomite people and to all the Philistine people"

despise
hate very much

Ezekiel 16:58

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11]

Ezekiel 16:59

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

despised your oath by breaking the covenant
Jerusalem broke her marriage covenant with Yahweh, thereby showing that she did not care about the oaths that she had made to him. Alternate translation: "despised your oath to me by breaking the covenant that you made with me"

Ezekiel 16:60

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

call to mind
This idiom means to remember. Alternate translation: "remember"

made in the days of your youth
This can be stated in active form. Alternate translation: "that I made with you when you were young"

Ezekiel 16:61

General Information:
This page has intentionally been left blank.

Ezekiel 16:62

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 16:63

call everything to mind
This idiom means to remember. Alternate translation: "remember everything"

you will no longer open your mouth to speak because of your shame
This means that Jerusalem will be too ashamed to speak.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 The word of Yahweh came to me, saying, **2** "Son of man, present a riddle and speak a parable to the house of Israel. **3** Say, 'The Lord Yahweh says this: A large eagle with large wings and long pinions, full of feathers, and that was multicolored went to Lebanon and took hold of the top of a cedar tree. **4** It broke off the tips of the branches and took them to the land of Canaan; he planted it in a city of merchants.

5 He also took some seed of the land and planted it in fertile soil. He placed it beside a large body of water like a willow. **6** Then it sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew under it. So it became a vine and produced branches and sent out shoots.

7 But there was another great eagle with large wings and many feathers. Behold! This vine turned its roots toward the eagle, and it spread out its branches toward the eagle from the place it had been planted so it would be watered. **8** It had been planted in good soil beside a large body of water so it would produce branches and sprout fruit, to become a glorious vine.'

9 Say to the people, 'The Lord Yahweh says this: Will it prosper? Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither? No strong arm or many people will be needed to pull it out by its roots. **10** So behold! After it has been planted, will it grow? Will it not wither when the eastern wind touches it? It will completely wither away in the garden plot where it sprouted.'"

11 Then the word of Yahweh came to me, saying, **12** "Speak to the rebellious house, 'Do you not know what these things mean? Behold! The king of Babylon came to Jerusalem and took her king and her princes and brought them to him in Babylon. **13** Then he took a royal descendant, made a covenant with him, and brought him under an oath. He took away the mighty men of the land, **14** so the kingdom might become lowly and not lift itself up. By keeping his covenant the land will survive. **15** But the king of Jerusalem rebelled against him by sending his ambassadors to Egypt to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the covenant, will he escape?

16 As I live!—this is the Lord Yahweh's declaration—he will surely die in the land of the king who made him king, the king whose oath he despised, and whose covenant he broke. He will die in the middle of Babylon. **17** Pharaoh with his mighty army and a great company of men will not help him in battle, when ramps are constructed and siege walls are built up to cut off many lives. **18** For the king despised his oath by breaking the covenant. Behold, he reached out with his hand to make a promise and yet he did all these things. He will not escape.

19 Therefore the Lord Yahweh says this: As I live, was it not my oath that he despised and my covenant that he broke? So I will bring his punishment on his head! **20** I will spread my net out over him, and he will be caught in my hunting net. Then I will bring him to Babylon and execute judgment on him there for his faithlessness that he committed when he betrayed me! **21** All of his refugees in his armies will fall by the sword, and the ones who remain will be scattered in every direction. Then you will know that I am Yahweh; I have declared this would happen."

22 The Lord Yahweh says this, 'So I myself will take a twig from the highest part of the cedar tree and I will plant it. I will break off a tender twig, and I myself will plant it on a high mountain. **23** I will plant it on the mountains of Israel so it will bear branches and produce fruit, and it will become a majestic cedar so that every winged bird will live under it. They will nest in the shade of its branches. **24** Then all the trees of the field will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the dried tree to bloom. I am Yahweh, I have declared that this will happen; and I have done it.'"

Ezekiel 17 General Notes

Special concepts in this chapter

Breaking allegiance

The king of Judah had vowed to obey Babylon but instead he followed Egypt. Therefore, God said he would not prosper. (See: vow)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Metaphor
Judah is compared to a vine that grows one direction and then another.

Ezekiel 17:1

General Information:
Ezekiel reports a message that God gives him.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 17:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

present a riddle and speak a parable
"give them a puzzle to think about" or "tell this story as an illustration"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 17:3

long pinions, full of feathers
"the ends of its wings were long and full of feathers." The word "pinion" means the outer end of the wings.

that was multicolored
The eagle's feathers were many different colors.

Ezekiel 17:4

It broke off the tips of the branches
"It broke off the highest part of the tree"

took them
"took the top of the tree" or "took the branches"

he planted it in a city of merchants
"he planted it in a city that had many merchants." A merchant is a person who sells things.

Ezekiel 17:5

General Information:
This is a continuation of the parable about the eagle.

He also took
The word "he" is the eagle in the parable.

fertile soil
"good ground"

He placed it beside a large body of water
"the eagle planted the seed in a place where there was a lot of water"

planted it ... like a willow
Willow trees grow in places where there is a lot of water. If the eagle planted the seed like a willow, it means that he planted it in a place with a lot of water. Alternate translation: "and planted the seed like one would plant a willow tree by water"

Ezekiel 17:6

Then it sprouted
"Then the seed began to grow into a plant"

a spreading vine low to the ground
"a vine that spreads out on the ground"

Its branches turned toward him
The branches of the vine turned toward the eagle. This means that they began to grow upward towards the sky.

its roots grew under it
Possible meanings are 1) "its roots grew under itself into the ground" or "the roots of the vine grew under the eagle."

So it became a vine
"That is how the vine grew"

produced branches and sent out shoots
"grew branches and spread its shoots"

Ezekiel 17:7

General Information:
The introductory "but" shows that a different eagle is being described other than the one before.

another great eagle
"another large eagle"

Behold!
The word "behold" here alerts us to pay attention to the surprising information that follows.

This vine turned its roots toward the eagle
Yahweh speaks of the vine as if it were able to behave like a person and intentionally turned its

generated on Tue Oct 24 10:45:40 2023

roots toward the other eagle to receive nourishment from it. Alternate translation: "The roots of the vine grew toward the eagle"

from the place it had been planted so it would be watered
This can be stated in active form. Alternate translation: "from the place that the first eagle had planted it so that it would have water"

Ezekiel 17:8

It had been planted
This can be stated in active form. Alternate translation: "The first eagle had planted the vine"

Ezekiel 17:9

Will it prosper?
Yahweh asks this as a leading question to emphasize the negative answer. This can be translated as as statement. Alternate translation: "It will not prosper."

Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither?
Yahweh asks this rhetorical question to emphasize that the vine will certainly be judged. The question can be translated as a statement. It can also be stated in active form. Alternate translation: "Someone will pull up its roots and pluck out its fruit so all of its growth of leaves will wither away."

No strong arm or many people will be needed to pull it out
The phrase "strong arm" represents a strong person. This can be stated in active form. Alternate translation: "There will be no need for a strong person or many people to pull it out"

Ezekiel 17:10

behold
"look" or "listen" or "pay attention to what I am about to tell you"

will it grow?
Yahweh asks this as a leading question to emphasize the negative answer. The question can be translated as a statement. Alternate translation: "It will not grow."

Will it not wither when the eastern wind touches it?
Yahweh asks this rhetorical question to emphasize that this will certainly happen. It can be translated as a statement. Alternate translation: "It will wither when the eastern wind touches it."

when the eastern wind touches it
"when the eastern wind blows on it"

Ezekiel 17:11

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 17:12

the rebellious house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Do you not know what these things mean?
Yahweh asks this as a leading question in order to provide the answer. The question can be translated as a statement. Alternate translation: "This is what these things mean."

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

her king and her princes
The word "her" refers to Jerusalem.

Ezekiel 17:13

brought him under an oath
"made him swear an oath"

Ezekiel 17:14

so the kingdom might become lowly and not lift itself up
The kingdom being small and weak is spoken of as if it were lowly and being large and powerful as if it lifted itself up. Alternate translation: "so the kingdom might remain small and not become great"

the land will survive
Here the word "land" represents the kingdom of Judah and the people in it. Alternate translation: "the kingdom will continue to exist"

Ezekiel 17:15

General Information:
Yahweh speaks about the king of Jerusalem rebelling against the king of Babylon.

Will he succeed?
Yahweh asks this leading question to emphasize the negative answer. This question can be translated as a statement. Alternate translation: "He will certainly not succeed."

Will the one doing these things escape?
Yahweh asks this leading question to emphasize the negative answer. This may be translated as a

generated on Tue Oct 24 10:45:40 2023

statement. Alternate translation: "The one doing these things will not escape."

If he breaks the covenant, will he escape?
Yahweh asks this leading question to emphasize the negative answer. This question can be translated as as statement. Alternate translation: "If he breaks the covenant, he will certainly not escape."

Ezekiel 17:16

the land of the king who made him king, the king whose oath he despised
"the land of the king of Babylon who made him King of Judah, the king of Babylon whose oath he despised"

Ezekiel 17:17

General Information:
Yahweh speaking about the king of Jerusalem.

his mighty army and a great company of men
These two phrases mean basically the same thing and emphasize how large and strong Pharaoh's army is.

will not help him
Here the word "him" refers to the king of Judah.

siege walls
this refers to a tower with ladders that can be placed next to a wall and allow soldiers to get over the wall and into the city.

to cut off many lives
"to kill many people"

Ezekiel 17:18

Behold, he reached out
"He did something even worse than that: he reached out"

reached out with his hand to make a promise
This refers to taking hold of another person's hand as a sign of friendship and agreement. Here it represents the covenant oath that he made with the king of Babylon.

Ezekiel 17:19

was it not my oath that he despised and my covenant that he broke?
Yahweh asks this leading question to emphasize the affirmative answer. This question can be translated as a statement. Alternate translation: "it was my oath that the king of Jerusalem despised and my covenant that he broke."

I will bring his punishment on his head
The idiom "bring ... on his head" means that he will experience this punishment. See how you translated this idiom in [Ezekiel 11:21]

Ezekiel 17:20

I will spread my net out over him, and he will be caught in my hunting net
Yahweh speaks of enabling the enemy army to capture the king as if he were trapping the king in a net.

he will be caught in my hunting net
This can be translated in active form. Alternate translation: "I will catch him in my hunting net"

Ezekiel 17:21

All of his refugees ... armies will fall by the sword
The word "fall" is a euphemism for "die." Here the word "sword" is a metonym for soldiers who kill people with swords. Alternate translation: "Soldiers will kill all his refugees ... armies"

the ones who remain will be scattered in every direction
This can be stated in active form. Alternate translation: "the ones who remain alive will flee in every direction" or "the enemy soldiers will scatter in every directions the ones who remain alive"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 17:22

General Information:
Yahweh resumes the parable that he had told in [Ezekiel 17:1]

Ezekiel 17:23

bear branches
"grow new branches"

Ezekiel 17:24

General Information:
Yahweh continues to speak about Jerusalem as if the city were a branch that he plants on the mountains of Israel and of other nations as if they were other trees.

Then all the trees of the field will know that I am Yahweh
Yahweh speaks of trees as if they are people who can know about him. The trees represent the nations and the people who live in them.

I bring down the high trees and I raise up the low trees
"I cut down the tall trees and I cause the little trees to grow"

wither
when a plant dries up and dies.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 The word of Yahweh came to me again, saying, **2** "What do you mean, you who use this proverb concerning the land of Israel and say, 'Fathers eat sour grapes, and the children's teeth are made blunt'?

3 As I live—this is the Lord Yahweh's declaration—there will certainly no longer be any occasion for you to use this proverb in Israel. **4** Behold! Every life belongs to me—the life of the father as well as the life of the son, they belong to me! The soul who sins is the one who will die!

5 What can be said about a man who is righteous and who carries out justice and righteousness— **6** if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife or approach a woman during her impurity, is he a righteous man? **7** What can be said about a man who does not oppress anyone, who gives back to the debtor his pledge, and who does not commit robbery but gives his food to the hungry and covers the naked with clothing—is he a righteous man? **8** What can be said about a man who does not loan money for usury or take interest but keeps his hand from injustice? It is said of him that he carries out justice and establishes faithfulness between people. **9** If that man walks in my statutes and keeps my decrees to act faithfully, then the promise for this righteous man is this: He will surely live!—this is the Lord Yahweh's declaration.

10 But suppose that he has a violent son who sheds blood and does any one of these things that were mentioned, [1]**11** (though his father has not done any of these things). He eats upon the mountains and he defiles his neighbor's wife, what can be said about him? **12** He oppresses the poor and needy; he commits robbery and does not return a pledge, and he lifts up his eyes to the idols and commits disgusting practices, **13** and he loans money for usury and takes interest, should that man live? Surely he will not live! He will certainly die and his blood will be on him because he has done all these detestable things.

14 But behold! Suppose there is a man who bears a son, and his son sees all the sins that his father has committed, and though he sees them, he does not do those things.

15 That son does not eat upon the mountains, and he does not lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife, what can be said about him? **16** That son does not oppress anyone, or require a pledge, or commit robbery, but instead gives his food to the hungry and covers up the naked with clothing. **17** That son does not oppress anyone or loan money for usury or take interest, but he carries out my decrees and walks according to my statutes; that son will not die for his father's iniquity: He will surely live! **18** His father, since he oppressed others by extortion and robbed his brother, and did what is not good among his people—behold, he will die in his iniquity.

19 But you say, 'Why does the son not bear the iniquity of his father?' Because the son carries out justice and righteousness and keeps all my statutes; he does them. He will surely live! **20** The one who sins, he is the one who will die. A son will not bear his father's iniquity, and a father will not bear his son's iniquity. The righteousness of the one who acts rightly will be on himself, and the wickedness of the wicked will be on himself.

21 But if the wicked turns away from all his sins that he has done, and obeys all my statutes and performs justice and righteousness, then he will certainly live and not die. **22** All the transgressions that he has committed will not be called to mind against him. He will live by the righteousness that he practices. **23** Do I greatly rejoice over the death of the wicked—this is the Lord Yahweh's declaration—and not in his turning away from his way so that he may live? **24** But if the righteous person turns away from his righteousness and commits iniquity and practices abominations like all the abominations that the wicked person does, then will he live? All the righteousness that he had done will not be called to mind when he betrays me in his treachery. So he will die in the sins that he committed.

25 But you say, 'The way of the Lord is not fair!' Listen, house of Israel! Are my ways unfair? Is it not your ways that are unfair? **26** When the righteous man turns away from his righteousness, and commits iniquity and dies because of them, then he will die in the iniquity that he has done. **27** But when a wicked man turns away from his wickedness that he has done and performs justice and righteousness, then he will preserve his life. **28** For he has seen and turned away from all the transgressions that he had done. He will surely live, and he will not die. **29** But the house of Israel says, 'The way of the Lord is not fair!' How is my way not fair, house of Israel? It is your ways that are not fair. **30** Therefore I will judge each

generated on Tue Oct 24 10:45:40 2023

man among you according to his ways, house of Israel!—this is the Lord Yahweh's declaration. Repent and turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you. **31** Throw away from yourselves all of the transgressions that you have committed; make for yourselves a new heart and a new spirit. Why should you die, house of Israel? **32** For I have no delight in the death of the one who dies—this is the Lord Yahweh's declaration—so repent and live!"

Footnotes

18:10 [1]Some ancient Hebrew copies and many modern translations leave out

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Ezekiel 18 General Notes

Special concepts in this chapter

Inherited Guilt

God does not punish children for the sins of their parents, but only punishes them for their own sins. Despite this, the parents' sins may still have consequences for their children. (See: sin)

Ezekiel 18:1

The word of Yahweh came to me again

The phrase "the word of Yahweh came" is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke to me again"

Ezekiel 18:2

What do you mean, you who use this proverb ... 'Fathers eat sour grapes, and the children's teeth are made blunt'?

Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a rebuke for the people who use the proverb. Alternate translation: "The people in the land of Israel have this proverb ... 'Fathers eat sour grapes, and the children's teeth are made blunt'."

What do you mean, you who use this proverb

Here the word "you" is plural and refers to the people of Israel.

land of Israel

This refers to the people of Israel.

Fathers eat sour grapes, and the children's teeth are made blunt

This proverbs means that children experience the consequences of their parents' actions.

the children's teeth are made blunt

The idiom "teeth are made blunt" refers to the sour taste in one's mouth that is a result of eating unripe or sour fruit. Alternate translation: "the children get a sour taste in their mouths"

Ezekiel 18:3

General Information:

This page has intentionally been left blank.

Ezekiel 18:4

Behold!

The word "Behold" here alerts us to pay attention to the surprising information that follows.

The soul who sins

Here the word "soul" represents the person. Alternate translation: "The person who sins"

Ezekiel 18:5

General Information:

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Ezekiel 18:6

he does not eat upon the mountains

People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. Alternate translation: "he does not eat meat sacrificed to idols on the mountains"

lift up his eyes to the idols

The idiom "lift up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. Alternate translation: "worship the idols" or "pray to the idols"

the house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the

generated on Tue Oct 24 10:45:40 2023

descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

approach a woman during her impurity
It is implicit that he has not approached a woman in order to sleep with her. Alternate translation: "tried to sleep with a woman during her impurity"

during her impurity
The word "impurity" is a euphemism for the time every month when a woman bleeds from her womb. It is also an abstract noun that can be translated as an adjective or verb. Alternate translation: "when she is unclean" or "during her monthly period"

Ezekiel 18:7

gives back to the debtor his pledge
"returns to the debtor the item that the debtor gave him as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:8

General Information:
Yahweh continues to describe the actions of the righteous man.

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "any interest" in this passage as "too much interest."

establishes faithfulness between people
This means that he judges fairly the disputes that may arise between people.

Ezekiel 18:9

that man walks in my statutes
Yahweh speaks of a person obeying his statutes as if the statutes were a path in which the person walks. Alternate translation: "that man obeys my statutes"

Ezekiel 18:10

who sheds blood
This phrase represents murder in any form. Alternate translation: "who murders"

any one of these things
This refers to the sinful actions that Yahweh had mentioned beginning in Ezekiel 18:5.

Ezekiel 18:11

eats upon the mountains
People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:5]

Ezekiel 18:12

General Information:
Yahweh continues to speak about the violent son.

the poor and needy
The words "poor" and "needy" share similar meanings and emphasize that these are people who cannot help themselves.

he lifts up his eyes to the idols
The idiom "lifts up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6]

does not return a pledge
"does not return to the debtor the item that the debtor gave him as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:13

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "any interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

should that man live? Surely he will not live!
Yahweh asks this as a leading question in order to emphasize the negative answer. Alternate translation: "he will certainly not live!"

his blood will be on him
Here the word "blood" represents death. For blood to be on a person is an idiom that means the person is responsible for that death. Alternate translation: "he will be responsible for his own death"

Ezekiel 18:14

behold!
The word "behold" here adds emphasis to what follows.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 18:15

That son does not eat upon the mountains
People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:6]

he does not lift up his eyes to the idols
The idiom "lifted up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6]

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 18:16

General Information:
Yahweh continues to speak about the son who does not commit the same sins as his father.

require a pledge
"require a debtor to give an item as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:17

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

walks according to my statutes
Yahweh speaks of obeying his statutes as if his statutes were a path in which the person walks. Alternate translation: "obeys my statutes"

Ezekiel 18:18

General Information:
Yahweh speaks about the son's father who has not obeyed God's law.

extortion
to take something from someone else by using threats or force.

robbed his brother
"robbed his fellow Israelite"

behold, he
"pay attention, because what I am about to say is both true and important: he"

in his iniquity
"because of his iniquity"

Ezekiel 18:19

Why does the son not bear the iniquity of his father?
Yahweh speaks of a person being responsible for or guilty of iniquity as if the iniquity were an object that the person carries. Alternate translation: "Why is the son not responsible for the iniquity of his father?" or "Why is the son not guilty of the iniquity of his father?"

Ezekiel 18:20

The righteousness of the one who acts rightly will be on himself
For righteousness to be on a person is an idiom that means the person is responsible for that righteousness. Alternate translation: "The one who acts rightly will be responsible for his own righteousness"

the wickedness of the wicked will be on himself
For wickedness to be on a person is an idiom that means the person is responsible for that wickedness. Alternate translation: "the wicked person will be responsible for his own wickedness"

Ezekiel 18:21

General Information:
Yahweh speaking of the wicked person who changes and does what is righteous.

Ezekiel 18:22

All the transgressions that he has committed will not be called to mind against him
The idiom "call to mind" means to remember. This can be stated in active form. Alternate translation: "I will not remember all the transgressions that he has committed and will not hold them against him"

by the righteousness that he practices
"because of the righteous things he has done"

Ezekiel 18:23

General Information:
Yahweh speaks about his desire for wicked people.

Do I greatly rejoice over the death of the wicked ... and not in his turning away from his way so that he may live?
Yahweh asks this rhetorical question in order to emphasize the opposite. Alternate translation: "I do

generated on Tue Oct 24 10:45:40 2023

not greatly rejoice over the death of the wicked ... but I do greatly rejoice if he turns away from his way so that he may live."

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

not in his turning away from his way
Yahweh speaks of a person's lifestyle or behavior as if it were a way on which the person walks. The idiom "to turn away" from something means to stop doing that thing. Alternate translation: "not in his ceasing to live the way that he lives"

Ezekiel 18:24

General Information:
Yahweh gives an example of a man who turns from righteousness to wickedness.

then will he live?
Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: "then he will surely not live."

All the righteousness that he had done will not be called to mind
The idiom "call to mind" means to remember. This can be stated in active form. Alternate translation: "I will not remember all the righteousness that he had done"

treachery
crime done against a country or against God by someone who is expected to be loyal

he will die in the sins
"he will die because of the sins"

Ezekiel 18:25

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Are my ways unfair?
Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: "My ways are not unfair."

Is it not your ways that are unfair?
Yahweh asks this rhetorical question to emphasize the positive answer. Alternate translation: "It is your ways that are unfair."

Ezekiel 18:26

dies because of them ... die in the iniquity that he has done
These phrases repeat the thought of a man dying because of his sin to express that it was his fault and the fault of no one else.

Ezekiel 18:27

General Information:
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Ezekiel 18:28

he has seen
Yahweh speaks of the person thinking about and understanding something as if the person were seeing it. Alternate translation: "he has considered" or "he has understood"

Ezekiel 18:29

General Information:
Yahweh continues to teach the people of Israel why his way is fair.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

The way of the Lord is not fair ... How is my way not fair ... It is your ways that are not fair
Actions or behaviors are spoken of as if they were a way or path that a person travels. Alternate translation: "The Lord does not act fairly ... How do I not act fairly ... It is you who do not act fairly"

Ezekiel 18:30

according to his ways
Yahweh speaks of a person's actions as if the person were walking along a path. Alternate translation: "according to his actions"

turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you
Yahweh speaks of "transgressions" causing people to rebel against him as if they were blocks over which the people stumble.

stumbling blocks of iniquity against you
Possible meanings are 1) the stumbling blocks cause the person to commit more iniquity. Alternate translation: "stumbling blocks that cause you to commit more iniquity" or 2) The word "iniquity" is a metonym for the punishment that a person receives for his iniquity. Alternate translation: "stumbling blocks that lead to your punishment"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 18:31

General Information:
Yahweh continues to speak to the people of Israel.

Throw away from yourselves all of the transgressions that you have committed
Yahweh speaks of the people determining to stop committing transgressions as if the transgressions were objects, such as clothing, that they removed and threw away. Alternate translation: "Get rid of all of the transgressions that you have committed"

make for yourselves a new heart and a new spirit
Here the word "heart" represents the will and emotions and the word "spirit" represents the thoughts and disposition. Yahweh speaks of the people having new emotions and thoughts as if they were making a new heart and spirit for themselves. Alternate translation: "get for yourselves new emotions and a new way of thinking"

Why should you die, house of Israel?
Yahweh asks this rhetorical question to comfort the people of Israel. Alternate translation: "There is no reason for you to die, house of Israel."

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 18:32

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 "Now you, take up a lamentation against the leaders of Israel **2** and say,

'Who was your mother?
A lioness, she lived with a lion's son;
in the midst of young lions, she nurtured her cubs.
3 She is the one who raised up one of her cubs to become a young lion,
a lion who learned to tear apart his prey,
and then he devoured men.
4 Then the nations heard about him.
He was caught in their trap,
and they brought him with hooks to the land of Egypt.

5 Then she saw that although she had waited for his return,
her expectation was now gone,
so she took another of her cubs
and raised him to become a young lion.
6 This young lion roamed about in the midst of lions.
He was a young lion and learned to tear his victims;
he devoured men.
7 He seized their widows
and ruined their cities.
The land and its fullness were made desolate
because of the sound of his roaring. [1]
8 But the nations came against him
from the surrounding provinces;
they spread their nets over him.
He was caught in their trap.
9 With hooks they put him in a cage
and then they brought him to the king of Babylon.
They brought him to the strongholds
so that his voice would no longer be heard
on the mountains of Israel.

10 Your mother was like a vine
planted in your blood beside the water. [2]
It was fruitful and full of branches
because of the abundance of water.
11 It had strong branches that were used for rulers' scepters,
and its size was exalted above the branches,
and its height was seen by the greatness of its foliage.
12 But the vine was uprooted in fury
and thrown down to the earth,
and an eastern wind dried out its fruit.
Its strong branches were broken off and withered
and fire consumed them.
13 So now it is planted in the wilderness,
in a land of drought and thirst.
14 For fire went out from her large branches
and consumed its fruit.
There is no strong branch on it,
no scepter to rule.'

This is a lamentation and will be sung as a lamentation."

Footnotes

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generated on Tue Oct 24 10:45:40 2023

19:7 [1]Instead of
19:10 [2]Instead of

Ezekiel 19 General Notes

Special concepts in this chapter

Judah destroyed
The first king was taken as a captive to Egypt, the next was taken as a captive to Babylon. Now Judah is not prospering.

Important figures of speech in this chapter

Metaphor
The kings of Judah are compared to man-eating lions.

Ezekiel 19:1

General Information:
Yahweh tells Ezekiel to speak to the people of Israel. He tells a story where the nation of Israel is a lioness and some of the past kings in the kingdom of Judah are her cubs.

take up a lamentation
This idiom means to sing a lamentation. Alternate translation: "sing a lamentation"

Ezekiel 19:2

Who was your mother?
Yahweh asks this ask a leading question in order to introduce the answer. Alternate translation: "This is who your mother is."

lioness
a female lion

Ezekiel 19:3

General Information:
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Ezekiel 19:4

He was caught in their trap
This can be stated in active form. Alternate translation: "They caught him in their trap"

Ezekiel 19:5

General Information:
Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs.

Ezekiel 19:6

General Information:
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Ezekiel 19:7

He seized their widows
"He seized the widows of the men whom he devoured"

The land and its fullness were made desolate
This can be stated in active form. Alternate translation: "People abandoned the land and its fullness"

its fullness
"everything in it"

Ezekiel 19:8

General Information:
Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs.

from the surrounding provinces
"from the provinces surrounding the land of Israel"

He was caught in their trap
This can be stated in active form. Alternate translation: "They caught him in their trap"

Ezekiel 19:9

his voice would no longer be heard
This can be stated in active form. Alternate translation: "people would no longer hear his voice"

Ezekiel 19:10

General Information:
Yahweh speaks of the nation of Israel as though it was the mother of the leaders of Israel. Here he begins to tell a story where she is a prosperous vine.

generated on Tue Oct 24 10:45:40 2023

a vine planted in your blood
Possible meanings are that "blood" represents 1) the violence of the kings of Judah who had murdered people. Alternate translation: "a vine planted by means of violence" or 2) The plentiful wine of Judah which had become a symbol of prosperity. Alternate translation: "a vine planted in your prosperity"

Ezekiel 19:11

strong branches that were used for rulers' scepters
This can be stated in active form. Alternate translation: "branches strong enough that people used them for rulers' scepters"

its height was seen by the greatness of its foliage
This can be stated in active form. Alternate translation: "people could see how tall it was by the greatness of its foliage"

Ezekiel 19:12

General Information:
Yahweh continues to tell a story in which the nation of Israel is a vine.

the vine was uprooted in fury and thrown down
This can be stated in active form. Alternate translation: "Yahweh uprooted the vine in fury and threw it down" or "people uprooted the vine in fury and threw it down"

Its strong branches were broken off and withered
This can be stated in active form. Alternate translation: "Yahweh broke off its strong branches and they withered" or "People broke off its strong branches and they withered"

Ezekiel 19:13

in a land of drought and thirst
The very dry land is spoken of as if it were thirsty. Alternate translation: "in a very dry land of drought"

Ezekiel 19:14

General Information:
Yahweh continues to tell a story in which the nation of Israel is a vine.

no scepter to rule
The implicit information may be supplied from [Ezekiel 19:11]

will be sung as a lamentation
This can be stated in active form. Alternate translation: "you must sing it as a lamentation"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 It came about in the seventh year, on the tenth day of the fifth month, that elders of Israel came to inquire of Yahweh and sat before me. **2** Then the word of Yahweh came to me, saying, **3** "Son of man, declare to the elders of Israel and say to them, 'The Lord Yahweh says this: Have you come to inquire of me? As I live, I will not be inquired of by you!—this is the Lord Yahweh's declaration.' **4** Will you judge them? Will you judge, son of man? Let them know about their fathers' abominations. **5** Say to them, 'The Lord Yahweh says this: On the day that I chose Israel and raised my hand to swear an oath to the descendants of the house of Jacob, and made myself known to them in the land of Egypt, when I raised my hand to swear an oath to them. I said, "I am Yahweh your God"— **6** on that day I raised my hand to swear an oath to them that I would bring them out of the land of Egypt into a land that I had carefully selected for them. It was flowing with milk and honey; it was the most beautiful ornament among all the lands. **7** I said to them, "Let each man throw away the detestable things from before his eyes and the idols of Egypt. Do not make yourselves unclean; I am Yahweh your God." **8** But they rebelled against me and were unwilling to listen to me. Each man did not throw away the detestable things from before his eyes nor abandon the idols of Egypt, so I determined to pour out my fury upon them to satisfy my wrath among them in the middle of the land of Egypt. **9** I acted for my name's sake so it would not be profaned in the eyes of the nations among whom they were staying. I made myself known to them, in their eyes, by bringing them out of the land of Egypt.

10 So I sent them out of the land of Egypt and brought them into the wilderness. **11** Then I gave them my statutes and made my decrees known to them, by which a man will live if he obeys them. **12** I also gave them my Sabbaths as a sign between myself and them, for them to know that I am Yahweh who makes them holy. **13** But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes; instead, they rejected my decrees, by which a man will live if he obeys them, and they greatly profaned my Sabbaths. So, I said I would pour out my fury upon them in the wilderness in order to end them. **14** But I acted for my name's sake so it would not be profaned in the eyes of the nations, in whose sight I had brought them out of Egypt. **15** So I myself also raised my hand to swear an oath to them in the wilderness not to bring them into the land that I had been going to give them, a land flowing with milk and honey, which was the most beautiful ornament among all the lands. **16** I swore this because they had rejected my decrees and did not walk in my statutes, and they profaned my Sabbaths, since their hearts walked after their idols. **17** But my eye spared them from their destruction and I did not completely destroy them in the wilderness.

18 I said to their children in the wilderness, "Do not walk in the statutes of your fathers, or keep their rules, or defile yourselves with their idols. **19** I am Yahweh your God, walk in my statutes; keep my decrees and obey them. **20** Keep my Sabbaths holy so that they will be a sign between me and you, so that you will know that I am Yahweh your God." **21** But their sons and daughters rebelled against me. They did not walk in my statutes or keep my decrees, by which a man might live if he obeys them. They profaned my Sabbaths, so I determined to pour out my fury upon them to satisfy my wrath against them in the wilderness. **22** But I turned my hand away and acted for my name's sake, so it would not be profaned in the eyes of the nations in whose sight I had brought out the Israelites. **23** I myself also lifted up my hand to swear to them in the wilderness, that I would scatter them among the nations and disperse them among the lands. **24** I decided to do this since they had not obeyed my decrees, and since they had rejected my statutes and profaned my Sabbaths. Their eyes were longing after their fathers' idols. **25** Then I also gave them statutes that were not good, and decrees by which they could not live. **26** I declared them to be unclean through their gifts—they made a sacrifice of every firstborn of the womb and caused them to pass through the fire—that I might fill them with horror so they will know that I am Yahweh!'

27 Therefore, son of man, speak to the house of Israel and say to them, 'The Lord Yahweh says this: In this also your fathers blasphemed me when they were unfaithful to me. **28** When I brought them into the land that I had sworn to give them, and then whenever they saw any high hill and leafy tree, they offered their sacrifices, they provoked me by their offerings, and there they also burned their fragrant incense and poured out their drink offerings. **29** Then I said to them, "What is this high place where you bring offerings there?" So the name is called Bamah to this day.' **30** Therefore say to the house of Israel, 'The Lord Yahweh says this: Why do you make yourselves unclean with the ways of your fathers? So why do you act like prostitutes, searching for disgusting things? **31** When you offer up your gifts—when you cause your sons to pass through the fire—to this day you defile yourselves with all your idols. So why should I

generated on Tue Oct 24 10:45:40 2023

let you seek me, house of Israel? As I live—this is the Lord Yahweh's declaration—I will not allow you to seek me. **32** The thought that is forming in your mind will never happen. You say, "Let us be like the other nations, like the clans in the other lands who worship wood and stone."

33 As I live—this is the Lord Yahweh's declaration—I will certainly reign over you with a mighty hand, a raised arm, and fury that will be poured out on you. **34** I will bring you out from the other peoples and will gather you out of the lands among whom you have been scattered. I will do this with a mighty hand and with fury poured out. **35** Then I will bring you into the wilderness of the peoples, and there I will judge you face to face. **36** As I judged your fathers in the wilderness of the land of Egypt, so also I will judge you —this is the Lord Yahweh's declaration. **37** I will cause you to pass under my rod, and I will make you obey the requirements of the covenant. **38** I will purge from among you the rebels and those who revolt against me. I will send them out from the land where they are staying as foreigners, but they will not enter the land of Israel. Then you will know that I am Yahweh. **39** So to you, house of Israel, the Lord Yahweh says this: Each of you should go to his own idols. Worship them if you will refuse to listen to me, but you must no longer profane my holy name with your gifts and your idols.

40 For on my holy mountain, on the mountain peak of Israel—this is the Lord Yahweh's declaration—all of the house of Israel will worship me there in the land. I will be pleased to require your contributions there, and also the firstfruits of your tribute with all your holy things. **41** I will accept you like fragrant incense when I bring you out from the peoples and gather you out of the lands where you have been scattered. I will show myself as holy among you for the nations to see. **42** Then, when I bring you to the land of Israel, to the land that I have lifted up my hand to swear to give to your fathers, you will know that I am Yahweh. **43** There you will call to mind your conduct and all of your deeds by which you defiled yourselves, and you will despise yourselves in your own eyes for all your evil deeds that you have done. **44** So you will know that I am Yahweh when I do this to you because of my name's sake, and not because of your evil deeds, and not because of your corrupt deeds, house of Israel—this is the Lord Yahweh's declaration.'"

45 Then the word of Yahweh came to me, saying, **46** "Son of man, set your face toward the southern lands, and speak against the south; prophesy against the forest of the Negev. **47** Say to the forest of the Negev, 'This is Yahweh's declaration—the Lord Yahweh says this: See, I will set a fire among you. It will devour every fresh tree and every dried tree among you. The fiery flame will not be quenched; every face from the south to the north will be burned. **48** Then all flesh will see that I am Yahweh when I light the fire, and it will not be quenched.'" **49** Then I said, "Alas! Lord Yahweh, they are saying of me, 'Is he not a mere teller of parables?'"

Ezekiel 20 General Notes

Special concepts in this chapter

Rebels cannot ask for help

The people of Israel have rebelled against God again and again. Now they cannot come to God for help in their troubles.

Ezekiel 20:1

It came about

This phrase is used to mark the beginning of a new part of the story.

in the seventh year

The implicit information may be supplied. Alternate translation: "in the seventh year of the exile of King Jehoiachin"

the tenth day of the fifth month

This is the fifth month of the Hebrew calendar. The tenth day is near the beginning of August on Western calendars.

before me

"in front of me"

Ezekiel 20:2

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 20:3

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a

generated on Tue Oct 24 10:45:40 2023

human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

As I live
"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

Have you come to inquire of me?
Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. Alternate translation: "You should not come to inquire of me."

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 20:4

Will you judge them? Will you judge, son of man?
Yahweh asks Ezekiel the same question twice in order to secure Ezekiel's commitment to pronounce the judgement. Alternate translation: "Are you ready to pronounce judgment on them, son of man?"

Ezekiel 20:5

I ... raised my hand to swear an oath
Here "raised my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I ... solemnly swore an oath"

the house of Jacob
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Jacob over many years. Translate "the house of" as in [Ezekiel 3:1]

Ezekiel 20:6

It was flowing with milk and honey
"It was a land where plenty of milk and honey flowed." Yahweh speaks of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "It was land that was excellent for raising livestock and growing crops"

the most beautiful ornament among all the lands
The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. Alternate translation: "the most beautiful of all lands"

Ezekiel 20:7

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

to them
"to the descendants of the house of Jacob"

the detestable things from before his eyes
Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: "the detestable things that he worships"

the idols of Egypt
"throw away the idols of Egypt"

Do not make yourselves unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

Ezekiel 20:8

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

they rebelled against me
The word "they" refers to "the descendants of the house of Jacob."

were unwilling to listen to me
"would not obey me"

the detestable things from before his eyes
Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: "the detestable things that he worshiped"

to pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. Alternate translation: "to act against them in my fury"

Ezekiel 20:9

for my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "for the sake of my reputation"

so it would not be profaned in the eyes of the nations
This can be stated in active form. Alternate translation: "so that the people would not profane it in the eyes of the nations"

generated on Tue Oct 24 10:45:40 2023

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment"

the nations
The word "nations" is a metonym for the people who live in the nations. Alternate translation: "the people who live in other nations"

they were staying
"they were living"

I made myself known to them, in their eyes
Here the word "them" refers to the nations. The idiom "in their eyes" refers to being in a position where people can see. Alternate translation: "I revealed myself to them, in their presence"

bringing them
"bringing the people of Israel"

Ezekiel 20:10

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I sent them
The word "them" refers to "the descendants of the house of Jacob."

Ezekiel 20:11

General Information:
This page has intentionally been left blank.

Ezekiel 20:12

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 20:13

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes
Yahweh speaks of obeying his statutes as if the statutes were a path along which a person walks. Alternate translation: "They did not obey my statutes"

I would pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in Ezekiel 20:8. Alternate translation: "I would act against them in my fury"

in order to end them
The euphemism "to end them" refers to killing them. Alternate translation: "in order to kill them"

Ezekiel 20:14

I acted for my name's sake
Here the word "name" represents Yahweh's reputation. See how you translated this in [Ezekiel 20:9]

so it would not be profaned in the eyes of the nations
This can be stated in active form. See how you translated this in [Ezekiel 20:9]

in the eyes of the nations
Here the "nations" refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [Ezekiel 20:9]

in whose sight I had brought them out of Egypt
"in whose presence I brought my people out of Egypt"

Ezekiel 20:15

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also raised my hand to swear an oath
Here "raised my hand" is a symbolic action that shows he will truly do what he has sworn to do. See how you translated this in [Ezekiel 20:5]

to them
"to the house of Israel"

a land flowing with milk and honey
"a land where plenty of milk and honey flowed." Yahweh speaks of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Ezekiel 20:6]

the most beautiful ornament among all the lands
The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. See how you translated this in [Ezekiel 20:6]

Ezekiel 20:16

did not walk in my statutes
Yahweh speaks of obeying his statutes as if they were a path along which a person walks. Alternate translation: "did not obey my statutes"

generated on Tue Oct 24 10:45:40 2023

their hearts walked after their idols
Here the word "heart" represents the person's thoughts and emotions. Yahweh speaks of being dedicated to idols as if a person's heart walked after them. Alternate translation: "they were dedicated to worshiping their idols"

Ezekiel 20:17

my eye spared them
Here the word "eye" represents Yahweh. Alternate translation: "I spared them"

Ezekiel 20:18

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

Do not walk in the statutes of your fathers
Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents"

Ezekiel 20:19

walk in my statutes
Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents ... obey my statutes"

keep my decrees and obey them
To "keep" Yahweh's decrees is the same as to "obey them."

Ezekiel 20:20

General Information:
This page has intentionally been left blank.

Ezekiel 20:21

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes
Yahweh speaks of a person obeying his statutes as if the statutes were a path along which the person walks. Alternate translation: "They did not obey my statutes"

to pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in Ezekiel 20:8. Alternate translation: "to act against them in my fury"

Ezekiel 20:22

I turned my hand away
Here the word "hand" represents Yahweh and turning his hand away means that he does not do what he was going to do. Alternate translation: "But I did not do that"

for my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "for the sake of my reputation"

so it would not be profaned in the eyes of the nations
This can be stated in active form. See how you translated this in [Ezekiel 20:9]

in the eyes of the nations
Here the "nations" refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the thoughts of the people in other nations"

Ezekiel 20:23

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also lifted up my hand to swear
Here "lifted up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I myself also solemnly swore"

scatter them among the nations and disperse them among the lands
These two phrases mean basically the same thing. See how you translated this in [Ezekiel 12:15]

Ezekiel 20:24

Their eyes were longing after their fathers' idols
Here the word "eyes" represents the person who looks to the idols to worship them. Alternate translation: "They were longing after their fathers' idols"

Ezekiel 20:25

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

Then I also gave them statutes that were not good, and decrees by which they could not live
The words statutes in this phrase do not refer to God's law. God permitted them to live by human laws and judgments that were not good.

generated on Tue Oct 24 10:45:40 2023

gave them
The word "them" refers to the children of those whom Yahweh brought out of Egypt.

Ezekiel 20:26

they made a sacrifice of every firstborn of the womb
The phrase "firstborn of the womb" refers to the firstborn child of a woman. The phrase "made a sacrifice" can be translated with the verb "sacrifice." Alternate translation: "they sacrificed every woman's firstborn child"

Ezekiel 20:27

General Information:
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Ezekiel 20:28

General Information:
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Ezekiel 20:29

What is this high place where you bring offerings there?
Yahweh asks this question in order to rebuke the people. Alternate translation: "This is not a high place where you are to bring offerings!"

the name is called Bamah
The name "Bamah" means "high place," a place for worshiping idols. This can be stated in active form. Alternate translation: "people have called that place Bamah"

Ezekiel 20:30

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Why do you make yourselves unclean with the ways of your fathers?
Yahweh asks this question to rebuke the people. Alternate translation: "You should not make yourselves unclean by doing the things that your fathers did."

Why do you make yourselves unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

So why do you act like prostitutes, searching for disgusting things?
Yahweh asks this question to rebuke the people. Alternate translation: "You should not act like prostitutes, searching for disgusting things."

why do you act like prostitutes
Yahweh speaks of the people being unfaithful to him as if they were acting like women who sleep with men to whom they are not married.

Ezekiel 20:31

So why should I let you seek me, house of Israel?
Yahweh asks this question to rebuke the people. Alternate translation: "I will not let you come close to me, house of Israel."

Ezekiel 20:32

General Information:
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Ezekiel 20:33

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

with a mighty hand, a raised arm
The words "hand" and "arm" both represent power. Alternate translation: "with very great power"

fury that will be poured out on you
Yahweh speaks of expressing his fury as if the fury were a liquid that he pours on on the people. This can be stated in active form. Alternate translation: "fury that I will pour out on you" or "I will express my fury towards you"

Ezekiel 20:34

among whom you have been scattered
This can be stated in active form. Alternate translation: "among whom I have scattered you"

Ezekiel 20:35

General Information:
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Ezekiel 20:36

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Ezekiel 20:37

I will cause you to pass under my rod
This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his staff. Possible meanings are 1) Yahweh will count his people whom he gathers from the nations to ensure that they are all present. Alternate translation: "I will count you carefully as a shepherd counts his sheep" or 2) Yahweh will inspect each person as they pass under his staff in

generated on Tue Oct 24 10:45:40 2023

order to separate the faithful from the unfaithful. Alternate translation: "I will inspect you carefully as a shepherd inspects his sheep"

Ezekiel 20:38

General Information:
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Ezekiel 20:39

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

to listen to me
"to obey me" or "to pay attention to me"

profane my holy name
Here the word "name" represents Yahweh himself. Alternate translation: "dishonor me"

Ezekiel 20:40

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

to require your contributions
"to require you to bring your offerings"

the firstfruits of your tribute
Yahweh speaks of the best things among all that they give to him as if they were "firstfruits." Alternate translation: "the best of your contributions"

your holy things
"the offerings that you set aside to give to me"

Ezekiel 20:41

I will accept you like fragrant incense
Yahweh speaks of his people worshiping him as they should as if the people themselves were the incense offering.

bring you out from the peoples and gather you out of the lands
These two phrases mean the same thing and emphasize that Yahweh will bring his people back from all of the nations to which he had scattered them. See how you translated this in [Ezekiel 20:34]

where you have been scattered
This can be stated in active form. Alternate translation: "where I have scattered you"

Ezekiel 20:42

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

I have lifted up my hand to swear
Here "lifted up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I have solemnly sworn"

Ezekiel 20:43

you will call to mind
This idiom means to remember. Alternate translation: "you will remember"

you defiled yourselves
A person who is not acceptable for God's purposes is spoken of as if the person were defiled.

you will despise yourselves in your own eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "you will hate yourselves"

Ezekiel 20:44

because of my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "because of my reputation"

Ezekiel 20:45

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 20:46

set your face toward the southern lands
This is a command to stare at the southern lands as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

set your face
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare"

Ezekiel 20:47

The fiery flame will not be quenched
This can be stated in active form. Alternate translation: "The fiery flame will not go out" or "No one will be able to quench the fiery flame"

generated on Tue Oct 24 10:45:40 2023

every face from the south to the north will be burned
This can be stated in active form. Alternate translation: "the fire will burn every face from the south to the north"

every face from the south to the north
Here the word "face" represents the person. By mentioning the opposite directions, Yahweh refers to everyone who lives in the north, in the south, and everywhere in between. Alternate translation: "every person who lives in that area"

Ezekiel 20:48

General Information:
Yahweh continues giving Ezekiel his message to the forest of the Negev.

all flesh will see
Here the word "flesh" represents all humans. The idiom to "see" means to understand. Alternate translation: "all people will understand"

it will not be quenched
This can be stated in active form. Alternate translation: "it will not go out" or "no one will quench it"

Ezekiel 20:49

Alas
a word that expresses distress or grief

Is he not a mere teller of parables?
The people use this question to insult Ezekiel and dismiss what he is telling them. Alternate translation: "He is merely telling parables"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face toward Jerusalem, and speak against the sanctuaries; prophesy against the land of Israel. **3** Say to the land of Israel, 'Yahweh says this: Behold! I am against you! I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you! **4** In order for me to cut off both the righteous and the wicked from you, my sword will go out from its sheath against all flesh from the south to the north. **5** Then all flesh will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back!' **6** As for you, son of man, groan as your loins break! In bitterness groan before their eyes! **7** Then it will happen that they will ask you, 'For what reason are you groaning?' Then you will say, 'Because of the news that is coming, for every heart will melt, and every hand will falter! Every spirit will grow faint, and every knee will flow like water. Behold! It is coming and it will be like this!—this is the Lord Yahweh's declaration.'"

8 Then the word of Yahweh came to me, saying, **9** "Son of man, prophesy and say, 'The Lord says this:

Say: A sword! A sword!
    It will be sharpened and polished!
10 It will be sharpened in order to engage in great slaughter!
    It will be polished in order to be like lightning!
Should we rejoice in my son's scepter?
    The coming sword hates every such rod!
11 So the sword will be given to be polished,
    and then to be grasped by the hand!
The sword is sharpened and it is polished
    and it is to be given into the hand of the one who kills!'"

12 Call for help and wail, son of man!
    For that sword has come against my people!
    It is against all the leaders of Israel.
They are thrown against the sword with my people.
    Therefore, slap your thigh!
13 For there is a trial,
    but what if the scepter that despises does not last?
—this is the Lord Yahweh's declaration.

14 Now you, son of man, prophesy
    and hit your two hands together,
for the sword will attack even a third time!
    A sword for the ones to be slaughtered!
It is a sword for the many to be slaughtered,
    piercing them everywhere!
15 In order to melt their hearts and to multiply their fallen,
    I have set the sword for slaughter at all their gates.
    Ah! It is made like lightning, it is grasped for slaughter.
16 Strike sharply to the righthand side!
    Strike to the lefthand side!
    Go wherever your face is turned.
17 For I will also hit my two hands together,
    and then I will bring my fury to rest!
I, Yahweh, declare it!"

18 The word of Yahweh came to me again, saying, **19** "Now you, son of man, assign two roads for the sword of the king of Babylon to come. The two roads will start in the same land, and a signpost will mark one of them as leading to a city. **20** Mark one road for the sword to come to Rabbah, the city of the Ammonites. Mark the other to lead the army to Judah and the city of Jerusalem, which is fortified. **21** For the king of Babylon will stop at the crossroads, at the junction, in order to practice divination. He will shake some arrows and ask direction from some idols and he will examine a liver. **22** In his right hand will be a divination about Jerusalem, to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers. **23**

generated on Tue Oct 24 10:45:40 2023

It will seem to be a false divination in their eye, those who had sworn an oath to the Babylonians! But the king will accuse them of iniquity in order to besiege them!

24 Therefore the Lord Yahweh says this: Because you have made your guilt to be remembered, making your transgressions to be revealed, so that in all your actions your sins will be seen—because you have done this you will be taken in hand.

25 As for you, profane and wicked ruler of Israel, whose day of punishment has come, and whose time of committing iniquity has ended, **26** the Lord Yahweh says this to you: Remove the turban and take off the crown! Things will no longer be the same! Exalt the lowly and humble the exalted! **27** A ruin! A ruin! I will make it a ruin! It will not be restored until the one comes who is assigned to execute judgment.

28 So you, son of man, prophesy and say, 'The Lord Yahweh says this to the people of Ammon concerning their coming disgrace: A sword, a sword is drawn! It is sharpened for the slaughter in order to devour, so it will be like lightning! **29** While prophets see empty visions for you, while they practice divination to make up lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of iniquity is about to end.

30 Return the sword to its sheath. In the place of your creation, in the land of your origin, I will judge you! **31** I will pour out my indignation on you! I will fan the fire of my rage against you and put you into the hand of cruel men, craftsmen of destruction! **32** You will become fuel for the fire! Your blood will be in the midst of the land. You will not be remembered, for I, Yahweh have declared this!'"

Ezekiel 21 General Notes

Special concepts in this chapter

Refusing to learn

Judah has refused to learn from their punishment, so God is about to destroy the nation in war.

Ezekiel 21:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 21:2

Son of man

"Son of a human being" or "Son of humanity or "Mortal person" or "Human." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1.

set your face toward Jerusalem

This is a command to stare at Jerusalem as a symbol of punishing the people there. Alternate translation: "stare at Jerusalem" or "stare at Jerusalem so that the people there will be harmed"

set your face toward Jerusalem

Jerusalem was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming it. See how you translated a similar phrase in Ezekiel 6:2 Alternate translation: "Turn toward Jerusalem and stare" or "stare toward Jerusalem so that the people there will be harmed"

Ezekiel 21:3

I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you

This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: "I am opposed to you, and it will be as though I pull my sword from its sheath to kill both the righteous and the wicked people among you"

the righteous person and the wicked person

"righteous people and wicked people." This refers to multiple people, not just one righteous person and one wicked person.

sheath

something that holds and covers a sword when no one is using it

cut off

This is a euphemism that means to kill. Alternate translation: "kill"

Ezekiel 21:4

General Information:

Yahweh continues giving Ezekiel his message to the land of Israel.

generated on Tue Oct 24 10:45:40 2023

cut off
This is a euphemism that means to kill. Alternate translation: "kill"

the righteous ... the wicked
This refers to righteous and wicked people. Alternate translation: "those who are righteous ... those who are wicked" or "the righteous people ... the wicked people"

from you
"among you"

my sword will go out from its sheath against
This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: "it will be as though I pull my sword from its sheath and strike"

all flesh
Here "flesh" is a metonym for "people." Alternate translation: "all people"

from the south to the north
This is a merism that refers to the area to the north, and to the south, and all places in between. Alternate translation: "in every direction" or "everywhere"

Ezekiel 21:5

that I, Yahweh, have drawn my sword from its sheath
This speaks of Yahweh causing people to die as if he actually killed them with his own sword. Alternate translation: "it is as though I, Yahweh, have struck people with my sword"

It will no longer hold back
This speaks of Yahweh not holding back his sword from attacking people as if his sword were a person that was no longer holding itself back from attacking. Alternate translation: "and I will not put it back in its sheath again" or "I will not hold back from attacking people"

Ezekiel 21:6

General Information:
Yahweh is speaking to Ezekiel.

groan as your loins break
Yahweh tells Ezekiel to groan as a sign to accompany his message. He tells him to groan deeply as if his abdomen was in great pain. "groan deeply as if your loins were in great pain" or "groan deeply with great sorrow"

In bitterness groan
"With great grief" or "With great sorrow"

before their eyes
Here the Israelites are referred to by their "eyes" to emphasize what they see. Alternate translation: "before them" or "before the Israelite people"

Ezekiel 21:7

the news that is coming
This speaks of the "news" as if it were a person that was soon coming to them. Alternate translation: "the news that they will soon hear"

for every heart will melt
This speaks of people becoming afraid as if their hearts were melting. Also, this speaks of the people fainting as a result of fear. Alternate translation: "for everyone will become fearful and unable to act"

will falter
"will be weak"

Every spirit will grow faint
This speaks of people becoming fearful in their spirits as if their spirits were about to faint. Alternate translation: "Everyone will be fearful in their inner being"

every knee will flow like water
"every knee will be as weak as water." This is a euphemism for people being so afraid that they lose their bladder control and urinate on themselves. Alternate translation: "every leg will be wet with urine" or "everyone will lose control of their urine"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 21:8

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 21:9

A sword! A sword! It will be sharpened and polished!
This passage describes the sword of Yahweh which is a metaphor for an enemy army that Yahweh will use to attack Jerusalem. This metaphor begins here and continues through Ezekiel 21:17.

It will be sharpened and polished
This phrase indicates that the sword is ready for someone to use it. This can be stated in active form. Alternate translation: "It is sharp and polished"

polished
Someone made the sword smooth, shiny, and clean by rubbing it with a rough material.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 21:10

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

It will be sharpened ... It will be polished in order to
These can be stated in active form. Alternate translation: "I will sharpen it ... I will polish it so that it will"

in order to be like lightning
This means that the sword will be so shiny that light reflects off of it easily and brightly. Alternate translation: "so that it flashes like lightning" or "so that light reflects off of it as brightly as lightning"

Should we rejoice in my son's scepter?
This rhetorical question emphasizes that the people of Israel will not celebrate their king's power, because it cannot resist the "sword." Alternate translation: "The people of Judah will not celebrate about their king's scepter." or "we should not celebrate the power of our king's scepter."

Should we
The word "we" refers to Ezekiel and the people of Israel.

in my son's scepter
Here Yahweh refers to the king of Judah as his son. The king's scepter represents his rule as king. It is important to maintain the image of the king's scepter here, as the words "every such rod" refer to the scepter. Alternate translation: "in the king's scepter" or "in the power that the king's scepter represents"

The coming sword hates every such rod
Here the "sword" is personified as coming to attack the people. This speaks of the king not being able to resist the "sword", as if the "sword" were hating the king's scepter. Alternate translation: "the sword will overpower his scepter like that of any other ruler" or "for the king will not be able to resist when the sword is brought against him"

such rod
This phrase is used to mock the king's scepter by calling it a "rod." Alternate translation: "such scepter"

Ezekiel 21:11

the sword will be given to be polished
This can be stated in active form. Alternate translation: "I will polish the sword"

then to be grasped by the hand
This can be stated in active form. Alternate translation: "then the right person will hold it in his hand"

it is to be given into the hand of the one who kills
This can be stated in active form. Alternate translation: "it is ready for the killer to use"

Ezekiel 21:12

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

that sword has come against my people! It is against all
This speaks of Yahweh's sword attacking his people as if the sword itself were the attacker. Alternate translation: "I will use my sword to kill my people! I will bring it against all"

They are thrown against the sword with my people
This speaks of the leaders of Israel being killed with a sword as if they are thrown against the sword. Alternate translation: "They are killed with the sword along with my people" or "The sword will kill them along with my people"

slap your thigh
In Ezekiel's culture, slapping one's thigh was a sign of grief. Some other translation use the gesture of beating one's breast which is a sign of grief in many cultures. Alternate translation: "beat your chests"

Ezekiel 21:13

General Information:
The original Hebrew of this verse is unclear, and scholars do not agree on what the writer intended to say.

the scepter
Here the king of Judah is represented by his scepter. Alternate translation: "the king"

does not last
This is an idiom. Alternate translation: "cannot resist" or "is destroyed"

Ezekiel 21:14

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

hit your two hands together
This means for him to clap his hands as a sign of his grief. Alternate translation: "clap your hands to show that you are very sad"

even a third time
This is an idiom that means multiple times. Alternate translation: "again and again"

generated on Tue Oct 24 10:45:40 2023

A sword for the ones to be slaughtered
This can be stated in active form. Alternate translation: "It is a sword for slaughtering people"

It is a sword for the many to be slaughtered
This can be stated in active form. Alternate translation: "It is a sword for slaughtering many people"

piercing them everywhere
"attacking them from every side." Some Bibles translate this as "which enters into their rooms." This means no matter where they hide, the sword will kill them.

piercing them
The word "them" refers to the people of Jerusalem and of the land of Israel.

Ezekiel 21:15

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

to melt their hearts
This speaks of causing the people to be so terrified that it is as if their hearts were melting. Alternate translation: "to fill them with terror" or "to cause them to be terrified"

to multiply their fallen
Here "fallen" refers to the people killed in battle. This means there will be a greater number of people killed. Alternate translation: "to kill many people among them"

set the sword for slaughter
Here the sword of Yahweh represents men with swords that are to attack Jerusalem. Also, the word "slaughter" can be expressed as a verb. Alternate translation: "placed soldiers armed with swords at their gates, ready to slaughter the people"

their gates
The word "their" refers to the people of Jerusalem.

It is made like lightning
This compares how the sword is well polished and how it reflects light to appear like lightning. Alternate translation: "My sword is polished and flashes like lightning" or "It is polished and reflects light as being like lightning"

it is grasped for slaughter
The sword of Yahweh represents the men with swords that are to attack Jerusalem. Alternate translation: "released to slaughter the people"

Ezekiel 21:16

Strike sharply to the righthand side! ... Go wherever your face is turned.
Here Yahweh speaks to those who will attack his people as if they could hear him and as if they were a sword that they would use in the attack. He does this to emphasize that he is in control of what is happening during the attack. The phrase "wherever your face is turned" is an idiom for "wherever you desire to go." Alternate translation: "I tell those attacking with swords, 'Strike to the right! ... Attack in every direction.'"

Ezekiel 21:17

hit my two hands together
"clap my hands." Here clapping hands is a sign of triumph. Alternate translation: "clap my hands in triumph"

Ezekiel 21:18

The word of Yahweh came to me again
The phrase "the word of Yahweh came" is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 18:1]

Ezekiel 21:19

the sword of the king of Babylon
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "the soldiers of the king of Babylon" or "the Babylonian army"

a signpost will mark one of them as leading to a city
This is a sign posted where the road divides into two roads. Alternate translation: "a sign will be posted where the road divides into two roads"

Ezekiel 21:20

the sword
This is a metonym for the Babylonian army. Alternate translation: "the Babylonian army"

Ezekiel 21:21

General Information:
Yahweh continues giving Ezekiel his message.

at the crossroads, at the junction
Both of these phrases refer to the place where the two roads meet. Alternate translation: "at the crossroads"

He will shake some arrows and ask direction from some idols and he will examine a liver
These are divination practices.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 21:22

In his right hand will be a divination about Jerusalem
This means the he will hold one of the articles of his divination that was read as a divination against Jerusalem in his right hand. Alternate translation: "In his right hand will be an article of divination with an omen against Jerusalem"

battering rams
A battering ram was a cut tree or large log with a sharpened end or an end covered in metal. It was held by several men who would pound the end against a wall.

to build a ramp
These were large dirt ramps that the Babylonian soldiers built so that they could get onto the walls of Jerusalem.

siege towers
These were wooden towers that the Babylonian soldiers built around Jerusalem to enable them to shoot arrows over the walls of Jerusalem.

Ezekiel 21:23

in their eyes
The eyes are a metonym for thoughts or judgment about what the person sees. The word "their" refers to the people in Jerusalem. Alternate translation: "in the thoughts of the people in Jerusalem"

accuse them of iniquity
"accuse them of violating the treaty they made"

Ezekiel 21:24

General Information:
Yahweh continues giving Ezekiel his message to the people of Jerusalem.

Because you have made your guilt to be remembered
"Because you remind me of your iniquity"

you will be taken in hand
This can be stated in active form. The "enemy's hand" represents the enemy's control. Alternate translation: "your enemy will take you in his hand" or "your enemies will capture you and take you into captivity"

Ezekiel 21:25

General Information:
Yahweh gives Ezekiel his message to the ruler of Israel.

whose day of punishment has come
This is an idiom. Alternate translation: "whom Yahweh will now punish"

whose time of committing iniquity has ended
"at the time when Yahweh ends iniquity"

Ezekiel 21:26

the turban
"the king's turban." A turban is a beautiful piece of cloth that kings wore wrapped on their heads as a symbol of their authority.

the lowly ... the exalted
This refers to people with low status and people who are exalted. Alternate translation: "those who are lowly ... those who are exalted" or "those with low status ... those with high status"

Ezekiel 21:27

It will not be restored
Here the crown represents the position of king. The kingship will not be restored until the Messiah comes. Alternate translation: "There will no longer be a king"

the one comes who is assigned
This can be stated in active form. Alternate translation: "the one comes who I assign"

Ezekiel 21:28

concerning their coming disgrace
The word "disgrace" can be expressed as a verb. Alternate translation: "about how he will disgrace them"

A sword, a sword is drawn! It is sharpened for the slaughter
This refers to the sword of Yahweh which is a metaphor for the soldiers that Yahweh uses to kill a large number of people who have been disobedient to him. Alternate translation: "Swords! My soldiers have drawn their swords! They are sharpened for the slaughter"

is drawn
This can be stated in active form. Alternate translation: "is out of its sheath"

It is sharpened for the slaughter in order to devour
This speaks of the soldiers killing people as if they were animals devouring their prey. This can be stated in active form. Alternate translation: "It is sharp in order to slaughter and to kill people"

so it will be like lightning
This means that the sword is so shiny that light reflects off of it easily and brightly. Alternate translation: "and light reflects off of it as brightly as lightning"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 21:29

empty visions for you ... practice divination to make up lies for you
"empty visions for you Ammonites ... with lies for you Ammonites." The word "you" refers to the people of Ammon. In the original Biblical language, the word "your" is feminine singular and refers to the nation of Ammon. Nations were often thought of as a woman.

empty visions
This speaks of visions being false and meaningless as if they were empty containers. Alternate translation: "visions that are not true" or "false visions"

the wicked
This refers to wicked people. Alternate translation: "those who are wicked"

who are about to be killed
This can be stated in active form. Alternate translation: "who are about to die"

whose day of punishment has come and whose time of iniquity is about to end
The phrases "day of" and "time of" are idioms. Alternate translation: "for the time has come for them to be punished and for their iniquity to end" or "for the time has come for me to punish them and for them to no longer be able to commit wickedness"

Ezekiel 21:30

General Information:
Yahweh continues giving Ezekiel his message to the people of Ammon.

Return the sword to its sheath
"Later the sword will be put back in its sheath." This speaks of the soldiers withdrawing from attacking Jerusalem, by saying that Yahweh's sword is put back in its sheath. Alternate translation: "But later the soldiers will return their swords to their sheaths, for the time of slaughter will be over"

sheath
This is something that holds and covers a sword when no one is using it. See how you translated this in Ezekiel 21:3.

In the place of your creation
The word "creation" may be expressed as a verb. Alternate translation: "In the place that I created you"

Ezekiel 21:31

I will pour out my indignation on you
This speaks of Yahweh punishing the Babylonians because of his indignation against them as if his indignation were a liquid that he poured out of a container upon them. Alternate translation: "I will punish you because of indignation against you" or "Out of my anger I will punish you"

I will fan the fire of my rage against you
This compares Yahweh's rage to a consuming fire. Alternate translation: "I will bring my rage upon you like a blazing fire" or "I will punish you in my fierce anger"

the hand of cruel men
The "hand" of the men refers to their control. Alternate translation: "the control of cruel men"

craftsmen of destruction
"men who cause great destruction"

Ezekiel 21:32

General Information:
Yahweh continues giving Ezekiel his message to the people of Ammon.

You will become fuel for the fire
"The fire will burn up your bodies"

Your blood will be in the midst of the land
"Your blood will soak into the ground of your land"

You will not be remembered
This can be stated in active form. Alternate translation: "No one will remember you"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Then the word of Yahweh came to me, saying,

2 "Now you, son of man, will you judge? Will you judge the city of blood? Make her know all her abominations. **3** You must say, 'The Lord Yahweh says this: This is a city that pours out blood in her midst so that her time may come; a city that makes idols to make herself unclean. **4** You have become guilty by the blood that you have poured out, and you have become unclean by the idols that you have made. You have drawn your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a laughingstock to all the lands. **5** Both those who are near and those who are far away from you will mock you—you unclean city—with the reputation known everywhere as being full of confusion.

6 Behold! The rulers of Israel, each one by his own power, have come to you to pour out blood. **7** They have dishonored fathers and mothers within you, and they have performed oppression on the foreigners in your midst. They have mistreated the orphans and the widows within you. **8** You have despised my holy things and have profaned my Sabbaths. **9** Slanderous men have come within you in order to pour out blood, and they eat on the mountains. They perform wickedness in your midst. **10** Within you men uncover the nakedness of their father. Within you they have violated unclean women during their impurity. **11** Men who commit abominations with their neighbors' wives, and men who make their own daughters-in-law shamefully unclean; men who abuse their own sisters—daughters of their own fathers—all these are done within you. **12** These men take bribes within you in order to pour out blood and you have loaned money for usury and taken interest, and you have treated your neighbors violently for profit by extortion, and you have forgotten me—this is the Lord Yahweh's declaration.

13 See! With my hand I have struck the dishonest gain that you have made, and the bloodshed that is done in the midst of you. **14** Will your heart stand, will your hands be strong on the days when I myself will deal with you? I, Yahweh, am declaring this, and I will do it. **15** So I will scatter you among the nations and disperse you through the lands. In this way, I will purge your uncleanness from you. **16** So you will become unclean in the eyes of the nations. Then you will know that I am Yahweh.'" [1]

17 Next the word of Yahweh came to me, saying, **18** "Son of man, the house of Israel has become dross to me. All of them are the leftovers of bronze and tin, and iron and lead in the midst of you. They will be like the dross of silver in your furnace. **19** Therefore the Lord Yahweh says this, 'Because all of you have become like dross, therefore, behold! I am about to gather you into the midst of Jerusalem. **20** As men gather silver, bronze, iron, lead and tin and put it inside a furnace to melt it, and they blow the fire on it in order to melt it, so I will gather you in my anger and my wrath, and I will put you there and melt you. **21** I will gather you and blow on you the fire of my wrath, and you will be melted in the midst of it. **22** As silver is melted in a furnace, you will be melted in it, and you will know that I, Yahweh, have poured out my wrath on you!'"

23 The word of Yahweh came to me, saying, **24** "Son of man, say to her, 'You are a land that has not been cleansed. There is no rain on the day of wrath! **25** There is a conspiracy of her prophets in her midst, like a roaring lion tearing apart a victim. They consume life and take precious wealth; they make many widows within her! [2]**26** Her priests do violence to my law, and they profane my holy things. They do not distinguish between holy things and profane things, and do not teach the difference between the unclean and the clean. They hide their eyes from my Sabbaths so that I am profaned in their midst. **27** Her princes within her are like wolves tearing apart their victims. They pour out blood and destroy life for unjust gain. **28** Her prophets have painted them over with whitewash—their seers of false visions and diviners of lies. They say "The Lord Yahweh says this" when Yahweh has not spoken. **29** The people of the land have oppressed through extortion and plundered through robbery, and they mistreat the poor and needy, and oppress the foreigner without justice. **30** So I searched for a man from them who would build up a wall and who would stand before me in its breach for the land so I would not destroy it, but I found no one. **31** So I will pour out my indignation upon them. I will finish them with the fire of my indignation and set their way on their own heads—this is the Lord Yahweh's declaration.'"

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Footnotes

22:16 [1]Instead of
22:25 [2]Instead of

Ezekiel 22 General Notes

Special concepts in this chapter

Continuous evil
Murder, idolatry and all sorts of evil have been done in Jerusalem; so God will destroy the city and scatter the people among the nations. (See: evil)

Ezekiel 22:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:2

Now you, son of man, will you judge? Will you judge the city of blood?
This rhetorical question functions as a command. Alternate translation: "Son of man, go and judge. Go and judge the city of blood."

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

the city of blood
The word "blood" is a metonym for murder. Alternate translation: "the city where many people murder their neighbors"

her
The word "her" refers to Jerusalem. Cities were often thought of as a woman.

Ezekiel 22:3

her ... herself
The word "her" refers to Jerusalem. Cities were often thought of as a woman. This continues through verse 32.

This is a city that pours ... her midst
Here the "city" represents the people who live there. Alternate translation: "The people who live in this city pour ... its midst"

that pours out blood in her midst
The word "blood" is a metonym for murder. Alternate translation: "where many people murder their neighbors"

so that her time may come
This refers to the time when Yahweh will destroy them. Alternate translation: "so that the time of her destruction may come" or "so that the time may come for her to be destroyed"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Ezekiel 22:4

General Information:
Yahweh continues to speak through Ezekiel to the people of Jerusalem.

by the blood that you have poured out
This speaks of murdering people as pouring out blood. Alternate translation: "because you murdered innocent people"

unclean
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

You have drawn your days to a close, and the end of your years has come
The images of days being brought to a close and years coming to an end are both idioms representing ending by death or by destruction. By saying that Jerusalem has brough her days to a close, Yahweh implies that Jerusalem would soon be destroyed because of the people's sin. Alternate translation: "Because of these things you have done, you are approaching the end of your time" or "You are bringing your existence to an end" (See: and)

generated on Tue Oct 24 10:45:40 2023

have drawn your days to a close
"have brought your days to an end" or "have ended your life"

I will make you an object of scorn to the nations and a laughingstock to all the lands
This can be reworded so that the nouns "scorn" and "laughingstock" are expressed as verbs. Alternate translation: "I will make the nations scorn you and all the lands ridicule you"

an object of scorn
someone whom people disapprove of or treat with disgust

a laughingstock
a person whom people ridicule or mock

to all the lands
This generalization refers to the places who are familiar with Jerusalem and represents the people who live in these places. Alternate translation: "of the people of every nearby land"

Ezekiel 22:5

General Information:
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Ezekiel 22:6

General Information:
Yahweh speaking about the ruler of Israel in Jerusalem.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

each one by his own power, have come
"have each used their authority to come to you."

come to you
Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: "come to Jerusalem"

to pour out blood
This speaks of murdering people as pouring out blood. Alternate translation: "to murder people"

Ezekiel 22:7

They have dishonored fathers
"The rules of Israel have dishonored their fathers"

within you ... in your midst ... within you
Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: "within Jerusalem ... in the midst of Jerusalem ... within Jerusalem." The words "you" and "your" refer to Jerusalem.

performed oppression on
"oppressed"

Ezekiel 22:8

General Information:
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Ezekiel 22:9

they eat on the mountains
Here "the mountains" refer to the altars on the mountains that are dedicated to idols. They men eat meat that has been sacrificed to the idols in order to be have the blessing of false gods. Alternate translation: "they eat the meat that has been sacrificed to idols"

perform wickedness in your midst
"do evil things among you"

Ezekiel 22:10

General Information:
God continues to speak through Ezekiel about the terrible things that the people of Jerusalem have done. He speaks to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. The word "you" is always feminine singular.

Within you
In all instances of this phrase, the writer refers to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. Alternate translation: "within this city" or "among you people of Jerusalem"

men uncover the nakedness of their father
This means that men shame their father by having sexual relations with their father's wife. Alternate translation: "there are men who have sexual relations with their father's wife"

they have violated unclean women during their impurity
These are all ways to express that the men have had slept with women they should not have and how sinful their actions are. Alternate translation: "They have raped unclean women during their impurity"

unclean ... impurity
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. The word "impurity" is a euphemism for the time of the month when a woman bleeds from her womb. Women were considered to be unclean at this time.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 22:11

commit abominations with their neighbors' wives ... make their own daughters-in-law shamefully unclean ... abuse their own sisters
These are all ways to express that the men have had slept with women they should not have and how sinful their actions are. Alternate translation: "commit abominations by sleeping with their neighbors' wives... make their own daughters-in-law shamefully unclean by sleeping with them ... rape their own sisters"

Ezekiel 22:12

to pour out blood
This speaks of murdering people as pouring out blood. Alternate translation: "to murder people"

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

you have forgotten me
Refusing to obey Yahweh is like forgetting that he exists.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 22:13

General Information:
Yahweh continues to speak to the people of Jerusalem by speaking directly to the city of Jerusalem as if it were a woman.

With my hand I have struck
"I have shaken my fist against" or "I have clapped my hands against." This is a symbolic action that shows anger and disapproval. Alternate translation: "I have shown my anger and disapproval against"

the bloodshed that is done in the midst of you
"the murder that people commit in you"

Ezekiel 22:14

Will your heart stand, will your hands be strong on the days when I myself will deal with you?
Yahweh uses this rhetorical question to emphasize how hurt they will be when he punishes them. This question may be written as a statement. Alternate translation: "Your heart will not stand and your hands will not be strong on the days when I myself will deal with you."

Will your heart stand
Here the whole person is referred to by his "heart" to emphasize his emotions and will. Here the idea of "standing" is an idiom that means to be courageous. Alternate translation: "Will you stand" or "Will you be courageous"

will your hands be strong
Here the whole person is referred to by his "hands." Alternate translation: "will you be strong"

Ezekiel 22:15

So I will scatter you among the nations and disperse you through the lands
These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15]

purge
remove something unwanted

uncleanness
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

the nations
Here the "nations" refer to the people who live in those places. Alternate translation: "the people in other nations"

Ezekiel 22:16

So you will become unclean in the eyes of the nations
Here the "nations" refer to the people who live in those places. The "eyes" represent seeing, and seeing represents thoughts or judgment. Alternate translation: "So the nations will consider you unclean"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 22:17

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:18

the house of Israel has
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

generated on Tue Oct 24 10:45:40 2023

has become dross to me
Dross is the impurities that are left over after silver or gold has been purified in a furnace. Here Yahweh speaks of the people being worthless to him as if they were dross. Alternate translation: "has become as worthless to me as dross"

All of them are the leftovers of bronze and tin ... like the dross of silver in your furnace
Yahweh continues to speaks about how the people have become worthless to him as if they were dross. Alternate translation: "All of them are as worthless as the leftover of bronze and tin, and iron and lead that remain after you melt silver in the furnace"

Ezekiel 22:19

behold
"look" or "listen" or "pay attention to what I am about to tell you"

Ezekiel 22:20

General Information:
God continues to describe his punishment of the people of Israel in Jerusalem as if they were metals that he was melting and purifying in a furnace.

I will gather you in my anger and my wrath
The phrases with "anger" and "wrath" are used together to emphasize that he was extremely angry. Alternate translation: "Because of my great anger and wrath, I will gather you" or "I will be furiously angry with you, and I will gather you"

Ezekiel 22:21

I will gather you and blow on you the fire of my wrath
This is the image of a person gathering the metals in the furnace and blowing the fire to make it hotter. Yahweh speaks of the greatness of his wrath as if it were a fire that he was blowing to make it hotter. Alternate translation: "I will gather you, and my wrath will be like a fire that I will blow on you"

Ezekiel 22:22

you will be melted in it
The word "it" refers to Jerusalem.

have poured out my wrath on you
God speaks of punishing the people as if his wrath were a liquid that he would pour on them. Alternate translation: "have punished you in my anger"

Ezekiel 22:23

General Information:
Yahweh tells Ezekiel to speak to Jerusalem.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:24

You are a land that has not been cleansed
This can be stated in active form. The word "land" here refers to Israel and to the people who live there. Alternate translation: "You are a land and a people that is unclean"

not been cleansed
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

There is no rain on the day of wrath
Rain is used as an example of God's blessing. Alternate translation: "There is no blessing on the day of wrath"

Ezekiel 22:25

There is a conspiracy of her prophets in her midst
The word "her" refers to Israel. Alternate translation: "The prophets within Israel plot conspiracies"

conspiracy
a secret plan made by two or more people to do something harmful or illegal

like a roaring lion tearing apart a victim. They consume life and take precious wealth
This compares the prophets of Israel to lions who attack and kill their victims. Alternate translation: "They kill people for they are like roaring lions who attack and kill their prey. They take peoples' precious wealth"

they make many widows within her
The word "her" refers to Israel. They "make many widows" by killing married men. Alternate translation: "they make many women into widows by killing their husbands"

Ezekiel 22:26

do violence to my law
"disobey my laws"

the unclean and the clean
This refers to unclean and clean things. Something that God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. Alternate translation: "things that are unclean and things that are clean"

They hide their eyes from my Sabbaths
This speaks of the people ignoring and not observing the Sabbath and if they were hiding their

generated on Tue Oct 24 10:45:40 2023

eyes from the Sabbath" Alternate translation: "They ignore my Sabbaths"

so that I am profaned in their midst
This can be stated in active form. Alternate translation: "and profane me among themselves"

Ezekiel 22:27

her
This pronoun refers to Jerusalem.

Her princes within her are like wolves tearing apart their victims
This compares Israel's princes to wolves who attack and kill their victims.

They pour out blood and destroy life
These two phrases mean basically the same thing and emphasize the violence that the princes practice. Alternate translation: "They murder people"

for unjust gain
"so that they can make a profit through dishonest actions"

Ezekiel 22:28

Her prophets have painted them over with whitewash
This speaks of the prophets trying to hide these sins as if they were something that they could paint over with whitewash. Alternate translation: "It is like her prophets have painted over their sins with whitewash" or "Their prophets try to hide these evil things"

whitewash
This is a solution that is painted on things to make them white that is similar to white paint.

their seers
The word "their" refers to the priests (Ezekiel 22:26) and princes (Ezekiel 22:27) .

Ezekiel 22:29

have oppressed ... and plundered
The understood words may be supplied. Alternate translation: "have oppressed people ... and plundered others"

extortion
This refers to when someone threatens or hurts another person in order to make them give him money.

the poor and needy
This refers to poor and needy people. Alternate translation: "those who are poor and needy"

Ezekiel 22:30

General Information:
Yahweh compares the leaders of Jerusalem to a wall and himself to an invading army.

a man from them who would build up a wall
This speaks of a man who would take responsibility to pray for the people and to lead them to repentance as if that man were to build a wall to protect the people from Yahweh. Alternate translation: "a man from among them who would act like he built a wall"

stand before me in its breach
Its "breach" refers to a gap in the wall. This speaks of the man defending the people before Yahweh as if he were a warrior standing in the breach to defend the city.

for the land so I would not destroy it
Here the "land" represents the people who live there. Alternate translation: "for the people so that I would not destroy them"

Ezekiel 22:31

pour out my indignation upon them
This speaks of Yahweh punishing the people as if his indignation were a liquid that he poured out on them. Alternate translation: "I will punish the people because of my indignation for them" or "I will punish the people because of my anger against them"

indignation
anger of a person who has suffered injustice

I will finish them with the fire of my indignation
This speaks of how harsh Yahweh's judgement is by comparing it to a fire. Here destroying the people is referred to as "finishing" them. Alternate translation: "I will destroy them with my wrath which is as intense as a blazing fire" or "I will destroy them with my wrath"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 The word of Yahweh came to me, saying, **2** "Son of man, there were two women, daughters of the same mother. **3** They acted as prostitutes in Egypt in the time of their youth. They acted as prostitutes there. Their breasts were squeezed and their virgin nipples were fondled there. **4** Their names were Oholah—the older sister—and Oholibah—her younger sister. Then they became mine and bore sons and daughters. Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem.

5 But Oholah acted as a prostitute even when she was mine; she lusted for her lovers, for the Assyrians who were dominant, **6** for the governor clothed in purple, and for his officials, who were strong and handsome, all of them men riding on horses. **7** So she gave herself as a prostitute to them, to all the best of Assyria's men, and she made herself unclean with everyone she lusted for—and with all their idols. **8** For she had not left her prostitute behavior behind in Egypt, when they had lain with her when she had been a young girl, when they caressed her virgin bosom and poured out their lust upon her. **9** Therefore I gave her into the hand of her lovers, into the hand of the Assyrians for whom she lusted. **10** They uncovered her nakedness, took her sons and daughters, killed her with the sword, and she became notorious among other women, so they executed judgment on her.

11 Her sister Oholibah saw this, but her lust was more passionate than her sister's, and her prostitution was worse. **12** She lusted for the Assyrians, the governors and the dominating officials who dressed impressively, who were men riding horses. All of them were strong, handsome men. **13** I saw that she had made herself unclean. It was the same for both sisters. **14** Then she increased her prostitution even more. She saw men carved on walls, figures of Chaldeans painted in red, **15** wearing belts around their waists, with flowing turbans on their heads. All of them had the appearance of officers of chariot troops, the likeness of sons of Babylonia, whose native land is Chaldea. **16** As soon as her eyes saw them, she lusted for them, so she sent out messengers to them in Chaldea. **17** Then the Babylonians came to her and to her bed of lust, and they made her unclean with their fornication. By what she had done she was made unclean, so she turned herself away from them in disgust. **18** When she displayed her acts of prostitution and uncovered her nakedness, I turned away from her, just as I had turned away in disgust from her sister. **19** Then she increased her prostitution as she remembered the days of her youth, when she was a prostitute in the land of Egypt. **20** So she lusted for her lovers, whose private parts were like those of donkeys and whose reproductive emissions were like those of horses. **21** This is how you committed shameful acts of your youth, when the Egyptians fondled your nipples and squeezed your young breasts.

22 Therefore, Oholibah, the Lord Yahweh says this, 'Behold! I will turn your lovers against you. Those from whom you turned away, I will bring them against you from every side: **23** the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them, strong, handsome men, governors and officials, all of them are officers and men of reputation, all of them riding on horses. **24** They will come against you with weapons, and with chariots and wagons, and with a great crowd of people. They will set large shields, small shields, and helmets against you all around. I will give them the opportunity to punish you, and they will judge you according to their judgments. **25** For I will set my jealous anger on you, and they will deal with you in fury. They will cut off your noses and your ears, and your survivors will fall by the sword. They will take away your sons and your daughters, and your survivors will be devoured by fire. **26** They will strip you of your clothes and take away all of your beautiful jewelry. **27** So I will remove your shameful behavior from you and your acts of prostitution from the land of Egypt. You will not lift up your eyes toward them with longing, and you will think of Egypt no longer.'

28 For the Lord Yahweh says this, 'Behold! I will give you into the hand of the ones you hate, back into the hand of the ones from whom you had turned away. **29** They will deal with you hatefully; they will take all the products of your labor and abandon you naked and bare. The nakedness of your fornication will be uncovered—and your wicked deeds and your fornications. **30** These things will be done to you in your acting like a prostitute, lusting after nations by which you became unclean with their idols. **31** You have walked in the way of your sister, so I will put her cup of punishment into your hand.'

32 The Lord Yahweh says this,

'You will drink your sister's cup that is deep and large.
You will become a laughingstock and a subject for derision—

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this cup contains a great amount.
33 You will be filled with drunkenness and sorrow,
the cup of horror and devastation;
the cup of your sister Samaria.
34 You will drink it and drain it empty;
then you will shatter it
and tear your breasts with the pieces.
For I have declared it—
this is the Lord Yahweh's declaration.'

35 Therefore, the Lord Yahweh says this, 'Because you have forgotten me and thrown me away behind your back, so also you will bear the consequences of your shameful behavior and acts of sexual immorality.'"

36 Yahweh said to me, "Son of man, will you judge Oholah and Oholibah? So present to them their disgusting practices, **37** since they have committed adultery, and since there is blood on their hands. They have committed adultery with their idols, and they have even caused their sons to pass through the fire, as food for their idols. **38** Then they continue to do this to me: They make my sanctuary unclean, and on the same day they defile my Sabbaths. **39** For when they had slaughtered their children for their idols, then they came to my sanctuary on the same day to defile it! So behold! This is what they have done in the middle of my house. **40** You sent out for men who came from far away, to whom messengers had been sent—now behold. They indeed came, those for whom you bathed, painted your eyes, and adorned yourself with jewelry. **41** There you sat on a beautiful bed and at a table arranged before it where you placed my incense and my oil. **42** So the sound of a carefree crowd was around her, including all kinds of men, even Sabeans were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads.

43 Then I said of her who was worn out by adulteries, 'Now they will fornicate with her, and she with them.' **44** They went to her as men go to a prostitute. In this way they went to Oholah and Oholibah, immoral women. **45** But righteous men will pass judgment and punish them as adulteresses, and they will punish them with the sentence for those who shed blood, because they are adulteresses and blood is on their hands. **46** So the Lord Yahweh says this: I will raise up a company against them and give them up to be terrorized and plundered. **47** Then that company will stone them with stones and cut them down with their swords. They will kill their sons and daughters and burn down their houses. **48** For I will remove shameful behavior from the land and discipline all the women so they will no longer act like prostitutes. **49** So they will set your shameful behavior against you. You will bear the guilt of your sins with your idols, and in this way you will know that I am the Lord Yahweh."

Ezekiel 23 General Notes

Important figures of speech in this chapter

Metaphor
Israel and Judah have been unfaithful to God by worshiping idols. They are compared to two unfaithful wives who have repeatedly committed adultery.

Ezekiel 23:1

General Information:
Yahweh speaks of how the cities of Jerusalem and Samaria have been unfaithful to him in a metaphor in which he refers to them as two sexually immoral women. This metaphor continues through Ezekiel 23:34.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 23:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in

Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 23:3

Their breasts were squeezed
This can be stated in active form. Alternate translation: "Men squeezed their breasts"

their virgin nipples were fondled there
This phrase means basically the same thing as the previous phrase and emphasizes the immoral behavior of the two young women. This can be stated in active form. Alternate translation: "there men fondled their virgin nipples"

fondled
to be touched lovingly or softly

Ezekiel 23:4

they became mine
This means that he married them and they became his wives. Alternate translation: "they became my wives"

Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem
"Oholah represents Samaria, and Oholibah represents Jerusalem." In this metaphor Samaria is spoken of as if it were Oholah and Jerusalem is spoken of as if it were Oholibah. This speaks of how these cities were unfaithful to Yahweh as if they were unfaithful wives.

Oholah
This is the name of a woman that means "her tent."

Oholibah
This is the name of a woman that means "my tent is in her."

Ezekiel 23:5

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

when she was mine
This refers to when she was his wife. Alternate translation: "while she was still my wife"

who were dominant
"who ruled over her"

Ezekiel 23:6

General Information:
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Ezekiel 23:7

all the best of Assyria's men
This identifies who the word "them" refers to.

she made herself unclean with everyone she lusted for—and with all their idols
This implies that she slept with all of these men and worshiped the idols they worshiped. Alternate translation: "she made herself unclean by sleeping with everyone she lusted for and by worshiping all their idols"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Ezekiel 23:8

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

when they had lain with her
The phrase "had lain with her" is a polite way of speaking about having sexual relations. Alternate translation: "when they had sexual relations with her"

poured out their lust upon her
This speaks of lust as if it were a large amount of water that they were pouring out on her. Alternate translation: "to act lustfully toward her"

bosom
Here this word, which refers to the chest, shoulders, and arms is probably a euphemism for the breasts. Alternate translation: "breasts"

Ezekiel 23:9

I gave her into the hand of her lovers, into the hand of the Assyrians
The word "hand" refers to power or control. The two phrases have the same meaning and the second phrase explains that "her lovers" were "the Assyrians." Alternate translation: "I gave her over to her lovers, the Assyrians"

Ezekiel 23:10

they executed judgment on her
This is an idiom. Alternate translation: "they talked about her disgrace" or "she had a bad reputation among them"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 23:11

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Oholibah
This is the name of a woman that means "my tent is in her." See how you translated this name in [Ezekiel 23:4]

Ezekiel 23:12

General Information:
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Ezekiel 23:13

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7]

It was the same for both sisters
This refers to how they had both made themselves unclean. Alternate translation: "Both sisters became unclean through their acts of prostitution"

Ezekiel 23:14

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:15

turbans
hats made out of long cloth and wrapped around the top of a man's head

had the appearance of officers of chariot troops, the likeness of sons
The abstract nouns "likeness" and "appearance" can be translated with verbal phrases. Alternate translation: "appeared the way officers of chariot troops do, and they looked like sons"

chariot troops
soldiers who drive chariots and who run ahead of and beside them

sons of Babylonia
"Babylonians"

Ezekiel 23:16

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:17

her bed of lust
This refers to her bed where she slept with men and acted lustfully. Alternate translation: "her bed where she acted lustfully"

they made her unclean with their fornication
This means that they slept with the woman. Alternate translation: "they slept with her and made her unclean"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7]

so she turned herself away from them
This is an idiom. Alternate translation: "so she rejected them"

Ezekiel 23:18

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:19

General Information:
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Ezekiel 23:20

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

whose private parts were like those of donkeys
This compares the size of the mens' private parts to those of a donkey to show how wicked Oholibah's desires were. This is an exaggeration as they could not be as large as those of a donkey. Alternate translation: "whose private parts were very long, like those of a donkey"

whose reproductive emissions were like those of horses
This compares the volume of the mens' emissions to those of a horse to show how wicked Oholibah's

generated on Tue Oct 24 10:45:40 2023

desires were. This is an exaggeration as they could not be like those of a horse. Alternate translation: "whose reproductive emissions were huge, like those of a horse"

Ezekiel 23:21

General Information:
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Ezekiel 23:22

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Behold!
"Listen!" The word "behold" here alerts us to pay attention to the surprising information that follows.

I will bring them against you from every side
"I will cause them to attack you from all directions"

Ezekiel 23:23

the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them
This does not refer to all of the people who live in these places, but rather to soldiers from there. Alternate translation: "soldiers from Babylon and all of Chaldea, Pekod, Shoa, and Koa, and all the soldiers of Assyria with them"

Pekod, Shoa, and Koa
These are the names places in Babylonia. These places represent the soldiers from these places. Alternate translation: "those from Pekod, Shoa, and Koa"

strong, handsome men, governors and officials ... all of them riding on horses
This is the description of the men of Assyria that Oholah had slept with who are now turning against her. This is similar to the description given in Ezekiel 23:6.

Ezekiel 23:24

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

will come against you
This is an idiom. Alternate translation: "will attack you"

with weapons
The Hebrew word translated here as "weapons" is rare. Many modern versions translate it in this way, but some versions leave this phrase out.

They will set large shields, small shields, and helmets against you all around
These defensive items are used to refer to various types of soldiers. Alternate translation: "Soldiers will attack you on all sides carrying large shields, small shields, and wearing helmets"

they will judge you
The word "judge" is a metonym for the punishment that follows the judgment. Alternate translation: "they will punish you"

according to their judgments
"according to their customs" or "according to the way they punish people" or "as they think best"

Ezekiel 23:25

For I will set my jealous anger on you, and they will deal with you in fury
Here Yahweh speaks of causing the armies to attack them because he is angry with them as if his anger where something that he was placing upon them. Alternate translation: Because I am very jealous for you, I will cause them to act furiously towards you"

They will cut off your noses and your ears
This describes the punishment in Babylon for married women who slept with men that are not their husbands. Alternate translation: "They will punish you as an adulteress, by cutting of your noses and your ears"

your survivors will fall by the sword
The word "fall" is a euphemism for "die." The word "sword" is a metonym for soldiers who kill with swords. Alternate translation: "men will kill your survivors with their swords"

your survivors will be devoured by fire
This speaks of the survivors being burned by fire as if the fire were an animal attacking and eating them. This can be stated in active form. Alternate translation: "your survivors will be burned by fire" or "fire will burn your survivors"

Ezekiel 23:26

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:27

from the land of Egypt
This refers to her prostitution as beginning in Egypt. Alternate translation: "which you began in the land of Egypt"

generated on Tue Oct 24 10:45:40 2023

You will not lift up your eyes toward them with longing
This is a way to refer to a person turning their head to look at something. Here looking represents desire. Alternate translation: "You will not look toward them with longing" or "You will not desire these things"

you will think of Egypt no longer
Here "Egypt" represents the shameful things that she did in Egypt. Alternate translation: "you will think about the things you did in Egypt no longer" or "you will not think about what you did in Egypt any more"

Ezekiel 23:28

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Behold
"Pay attention, because what I am about to say is both true and important"

give you into the hand of the ones you hate ... into the hand of the ones from whom you had turned away
These two phrases have the same meaning. It means that they will be captured by the men they used to prostitute themselves to. Alternate translation: "allow you to be captured by those you hate and had turned away from"

into the hand
Here the word "hand" refers to control. Alternate translation: "into the control"

Ezekiel 23:29

naked and bare
These two words mean the same thing and emphasize that she will be completely uncovered.

The nakedness of your fornication will be uncovered
The words "nakedness" and "fornication" here are euphemistic metonyms for the body parts that a person uses for fornication. This can be stated in active form. Alternate translation: "They will reveal the nakedness of your fornication" or "Your private parts will be uncovered and everyone will be able to see that you have been fornicating"

fornication ... fornications
These instances of the same English word translate two different Hebrew words that have the same meaning. Some modern translations use the idea of prostitution in one or both instances since the Bible presents both acts as the same kind of sexual immorality.

your wicked deeds
Or "your wicked plans." The word "wickedness" here is probably specifically sexual immorality.

Ezekiel 23:30

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

These things will be done to you in your acting
"These things will be done to you because you have acted." This can be stated in active form. Alternate translation: "These things will happen to you because you have acted"

acting like a prostitute, lusting after nations
Ezekiel speaks of Oholibah, who represents Judah

became unclean with their idols
She became unclean by worshiping the idols. Alternate translation: "became unclean by worshiping their idols"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in Ezekiel 23:7.

Ezekiel 23:31

so I will put her cup of punishment into your hand
This refers to Oholibah's punishment that she will receive as if it were a cup of wine. Alternate translation: "so I will cause you to be punished in the same way as your sister"

Ezekiel 23:32

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

You will drink your sister's cup
Here Yahweh speaks of punishment as if it were a cup of wine the woman drank. Alternate translation: "You will drink the same cup of punishment as your sister"

your sister's cup that is
Here the "cup" represents what is in the cup. Alternate translation: "from your sister's cup that is" or "all that is in your sister's cup, and her cup is"

a laughingstock ... a subject for derision
Both of these phrases refer to a person who is laughed at and criticized because of their foolish

generated on Tue Oct 24 10:45:40 2023

behavior. Derision is mocking or ridiculing something or someone.

this cup contains a great amount
This sentence does not say what is in the cup because it is understood by reading [Ezekiel 23:31]

Ezekiel 23:33

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women.

You will be filled with drunkenness and sorrow
This speaks of being very drunk and full of sorrow as if drunkenness and sorrow were things that filled her body. Alternate translation: "You will become very drunk and very sad"

the cup of horror and devastation
"the cup that causes horror and devastation." The words "horror" and "devastation" share similar meanings here and emphasize how terrible her punishment will be. Alternate translation: "for what is in that cup causes horror and devastation"

the cup of your sister Samaria
Oholibah's sister Oholah represents Samaria. Samaria is called by it's name but still referred to as a sister. The cup is a symbol for the punishment that she received. Alternate translation: "for this is the same cup of punishment that your sister, who represents Samaria, drank"

Ezekiel 23:34

tear your breasts
"cut your beasts"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 23:35

thrown me away behind your back
Yahweh speaks of Oholibah rejecting him as if he were an object that she had thrown behind her back and forgotten. Alternate translation: "rejected me"

Ezekiel 23:36

Son of man, will you judge Oholah and Oholibah?
Yahweh uses this rhetorical question as a command for Ezekiel. This question can be written as a statement. The cities of Jerusalem and Samaria are represented by Oholah and Oholibah. Alternate translation: "Son of man, you will judge Oholah and Oholibah!" or "Son of man, judge the people of those two cities represented by Oholah and Oholibah."

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1.

Ezekiel 23:37

there is blood on their hands
This is an idiom. Alternate translation: "they have murdered people"

Ezekiel 23:38

General Information:
Yahweh speaks about how the people of Jerusalem and Samaria have been unfaithful to him.

unclean
A person or thing God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. See how you translated this in [Ezekiel 23:7]

on the same day they defile my Sabbaths
The phrase "same day" refers to the previous phrase "make my sanctuary unclean." Alternate translation: "on the same day on which they make my sanctuary unclean, they defile my Sabbaths"

Ezekiel 23:39

behold!
"pay attention, because what I am about to say is both true and important"

in the middle of my house
This refers to the house in general. The reference to the "middle" emphasizes that what was done happened openly in the temple and defiled the whole place. Alternate translation: "in my own house"

Ezekiel 23:40

General Information:
Yahweh again refers to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

behold
"look" or "listen" or "pay attention to what I am about to tell you"

you bathed, painted your eyes, and adorned yourself with jewelry
These are things done by a woman to make her appear more beautiful to a man.

you bathed
Here the word "you" switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

Ezekiel 23:41

you sat
Here the word "you" switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

my incense and my oil
These are items used in worship to Yahweh.

Ezekiel 23:42

General Information:
Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

So the sound of a carefree crowd was around her
The sound of the crowd is used to refer to the crowd of people. Alternate translation: "So there was a carefree crowd around her"

carefree crowd
Many modern translations read "noisy crowd" because happy, carefree crowds are noisy.

was around her ... on their hands
"was around her ... on her and her sister's hands." This verse begins by referring to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. In the second part of the verse it switches back to referring to both sisters with the word "their."

Sabeans were brought
This can be stated in active form. The word "Sabeans" refers to people from Sheba. Alternate translation: "Sabeans had come"

they put bracelets
The word "they" refers to the men.

Ezekiel 23:43

General Information:
Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

her who was worn out ... with her, and she with them
This refers to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

by adulteries
"by committing adultery so many times"

Ezekiel 23:44

They went to her
This is a polite way of saying that they had sexual relations with her.

In this way they went to Oholah and Oholibah
"This is how they had sexual relations with Oholah and Oholibah"

Ezekiel 23:45

pass judgment
This is an idiom. Alternate translation: "condemn"

who shed blood ... blood is on their hands
This is an idiom. Alternate translation: "who murder people ... murderers"

Ezekiel 23:46

raise up a company
The phrase "raise up" is an idiom. Alternate translation: "gather a large group of people"

against them and give them
"against Jerusalem and Samaria and give them"

give them up
Yahweh gives up the responsibility to take care of them and allows them to suffer.

to be terrorized and plundered
This can be stated in active form. Alternate translation: "for the company to terrorize and plunder them"

Ezekiel 23:47

cut them down
This is an idiom. Alternate translation: "kill them"

Ezekiel 23:48

General Information:
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Ezekiel 23:49

So they will set your
"So the company will set your." The word "they" refers to the "company" of people from Ezekiel 23:47.

set your shameful behavior against you
This is an idiom. Alternate translation: "cause you to accept responsibility for your shameful behavior" or "punish you for your shameful behavior"

generated on Tue Oct 24 10:45:40 2023

bear the guilt of your sins with your idols
"accept responsibility for the guilt of your sins with your idols." This implies that they will be punished for their sins. Alternate translation: "receive the punishment for sinning by worshiping your idols"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 The word of Yahweh came to me in the ninth year, in the tenth month, and on the tenth day of the
month, saying, **2** "Son of man, write for yourself the name of this day, this exact day, for this exact day the
king of Babylon has besieged Jerusalem. **3** So speak a proverb against this rebellious house, a parable.
Say to them, 'The Lord Yahweh says this:

Place the cooking pot.
Place it and pour water into it.
4 Gather pieces of food within it,
every good piece—the thigh and shoulder—
and fill it with the best bones.
5 Take the best of the flock,
and pile up the bones under it.
Bring it to a boil
and cook the bones in it.

6 Therefore the Lord Yahweh says this: Woe to the city of blood, a cooking pot that has rust in it and that
rust will not come out of it. Take piece after piece from it, but do not cast lots for it.

7 For her blood is in the midst of her. She has set it on the smooth rock; she has not poured it out on the
ground to cover it with dust, **8** so it brings fury up to exact vengeance. I placed her blood on the smooth
rock so it could not be covered.

9 Therefore, the Lord Yahweh says this: Woe to the city of blood. I will also enlarge the pile of wood. **10**
Stack up the wood and kindle the fire. Cook the meat well and mix in the spices and let the bones be
charred. **11** Then set the pot on its coals empty, in order to heat and scorch its bronze, so its uncleanness
within it will be melted, its corrosion consumed.' **12** She has become weary because of toil, but her
corrosion has not gone out of her by the fire.

13 Your shameful behavior is in your uncleanness. Because I tried to cleanse you but still you would not
be cleansed from your uncleanness, you will not be cleansed anymore until I have satisfied my fury upon
you.

14 I, Yahweh, have declared it, and I will do it. I will not relent nor will I rest from it. As your ways were,
and as your activities, they will judge you!—this is the Lord Yahweh's declaration."

15 Then the word of Yahweh came to me, saying, **16** "Son of man! Behold, I am taking the delight of your
eyes from you with a plague, but you must not mourn nor weep, and your tears must not flow. **17** You must
groan silently. Do not conduct a funeral for the dead. Tie your turban on you and place your sandals on
your feet, but do not cover your facial hair or eat the bread of men who mourn for having lost their
wives." **18** So I spoke to the people in the morning, and my wife died in the evening. In the morning I did
what I had been commanded to do.

19 The people asked me, "Will you not tell us what these things mean, the things that you are doing?" **20**
So I said to them, "The word of Yahweh came to me, saying, **21** 'Say to the house of Israel, the Lord
Yahweh says this: Behold! I will desecrate my sanctuary—the pride of your power, the delight of your
eyes, and the yearning of your soul, and your sons and your daughters whom you left behind will fall by
the sword. **22** Then you will do exactly as I have done: you will not veil your facial hair, nor eat the bread
of mourning men! **23** Instead, your turbans will be on your heads, and your sandals on your feet; you will
not mourn nor weep, for you will rot away in your iniquities, and each man will groan for his brother. **24**
So Ezekiel will be a sign for you, as everything that he has done you will do when this comes. Then you
will know that I am the Lord Yahweh!'

25 "But you, son of man, on the day that I capture their stronghold, the joy of their splendor, and the
delight of their eyes and the burden of their soul, their sons and daughters, **26** on that day, a refugee will
come to you to give you the news! **27** On that day your mouth will be opened up to that refugee and you
will speak—you will no longer be silent. You will be a sign for them so that they will know that I am
Yahweh."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 24 General Notes

Special concepts in this chapter

Too many sins to be forgiven

The people of Jerusalem cannot be cleaned from their sin. (See: clean and sin)

Important figures of speech in this chapter

Metaphor

Jerusalem is compared to a pot, so rusted that it cannot be cleaned from its rust. They have been completely rotted by their sin.

Ezekiel 24:1

General Information:

Yahweh speaks to Ezekiel.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

in the ninth year

"in year 9." This refers to how long they had been in exile under King Jehoiachin. Alternate translation: "in the ninth year of the exile of King Jehoiachin"

the tenth month, and on the tenth day of the month

"the tenth day of the tenth month" or "the 10th day of the 10th month." This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars.

Ezekiel 24:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

the king of Babylon has besieged

The army of Babylon is referred to by its leader. Alternate translation: "the army of the king of Babylon has besieged"

Ezekiel 24:3

General Information:

Yahweh speaks a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

this rebellious house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 24:4

Gather pieces of food

Here "food" refers specifically to meat. Alternate translation: "Place pieces of meat"

Ezekiel 24:5

the best of the flock

Here the "flock" refers to sheep, not birds.

pile up the bones under it

Some cultures add bones to a fire because they burn longer than wood. This refers to the bones that remained after the best bones were placed in the pot. Alternate translation: "place the rest of the bones under the pot to fuel the fire"

Ezekiel 24:6

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

the city of blood

Here "blood" is a reference to "murder." Alternate translation: "the city of murderers"

a cooking pot

Yahweh continues to compare Jerusalem to a cooking pot. Alternate translation: "it is like a cooking pot"

rust

the red material that forms on metal. Rust eats away at metal and eventually destroys it

Take piece after piece

Yahweh does not give this command to a specific person. This is a general command given to an unspecified person within this metaphor.

but do not cast lots for it

Casting lots was a way of choosing which pieces of meat to take out, but because Yahweh wants to take out all of the pieces of meat, there is no need to cast lots.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 24:7

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

For her blood is in the midst of her
This means that the blood from those who were murdered in Jerusalem is still there. Alternate translation: "For the blood of those who were murdered among her is still there"

her
The word "her" refers to Jerusalem, which is represented by the cooking pot.

She has set it on the smooth rock; she has not poured it out on the ground to cover it with dust
This personifies Jerusalem as a person who murdered the people and chose where to put their blood. Alternate translation: "They were murdered on the smooth rocks; not on the dirt where the dust would hide their blood" or "Their blood fell on the smooth rocks; it did not fall on the ground where the dust would cover it"

has set it on the smooth rock
"has put the blood on bare rocks"

Ezekiel 24:8

so it brings fury up to exact vengeance
Here Yahweh is speaking about himself taking revenge on those who murdered the people in Jerusalem. Alternate translation: "in order that I could see it and then be angry and get revenge"

so it could not be covered
This can be stated in active form. Alternate translation: "so that no one could cover it"

Ezekiel 24:9

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

the city of blood
Here "blood" is a reference to "murder." Alternate translation: "the city of murderers"

I will also enlarge the pile of wood
It is implied that the pile of wood is under the cooking pot that represents Jerusalem. "I will make the pile of wood on the fire under you even bigger"

Ezekiel 24:10

kindle the fire
"light the fire"

let the bones be charred
This can be stated in active form. Alternate translation: "burn the bones"

Ezekiel 24:11

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

scorch
to burn the surface of something

so its uncleanness within it will be melted, its corrosion consumed
This can be stated in active form. Alternate translation: "to melt the uncleanness within it and to consume its corrosion"

uncleanness
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

corrosion
rust

consumed
burned away

Ezekiel 24:12

She has become weary
Here the word "she" refers to the cooking pot. This is the cooking pot that is metaphorical for Jerusalem. Alternate translation: "Jerusalem has become tired"

toil
difficult labor

but her corrosion has not gone out of her by the fire
The phrase "has not gone out of her" is an idiom. Alternate translation: "but the fire did not burn away her corrosion"

Ezekiel 24:13

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

until I have satisfied my fury upon you.
This speaks of Yahweh punishing the people in his anger as if it were his "fury" that were punishing them. Alternate translation: "until I am finished punishing you and am no longer furious with you" or "until I have punished you and I am longer angry with you"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 24:14

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through the end of this verse.

nor will I rest from it
"nor will I rest from punishing you." The word "it" refers to Yahweh punishing the people.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 24:15

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 24:16

the delight of your eyes from
This refers to Ezekiel's wife. Yahweh refers to Ezekiel by the part of his body he uses to see his wife. Alternate translation: "your wife, whom you love very much, from"

delight
or "desire" in a good way

with a plague
"by a disease"

you must not mourn nor weep, and your tears must not flow
These phrases mean basically the same thing and emphasize that Ezekiel is not to cry about his wife dying. Alternate translation: "you must not mourn nor weep"

Ezekiel 24:17

the dead
This refers to his dead wife. Alternate translation: "your dead wife"

turban
a head covering made of a long cloth wrapped around the head

sandals
a simple shoe held onto the foot with straps around the ankles

do not cover your facial hair
In Israel, men would shave their beards to express sorrow, then cover their faces until their facial hair grew back. Yahweh told Ezekiel not to cover his facial hair in order to show that he had not shaved his face to express his sorrow. Alternate translation: "do not mourn by veiling your facial hair" or "do not mourn by shaving and covering your beard"

Ezekiel 24:18

In the morning
"The next morning"

Ezekiel 24:19

General Information:
The people of Israel question Ezekiel, and Ezekiel tells them what Yahweh has said to them.

Ezekiel 24:20

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 24:21

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

I will desecrate my sanctuary—the pride of ... of your soul, and your sons
"I will desecrate my sanctuary which is the pride ... of your soul. Your sons"

the pride of your power
This describes the temple as the building that the people are proud of. This speaks of it as being their "pride" instead of the source of their pride. Alternate translation: "the building that you are proud of" or "the source of your strong pride"

the delight of your eyes
Here Yahweh refers to the people by their "eyes." Alternate translation: "the building that you delight to look at"

the yearning of your soul
Here Yahweh refers to the people by their "soul" to emphasize their inner feelings. Alternate translation: "the building that you truly love"

your sons and your daughters ... will fall by the sword
This refers to their enemies by their swords. Alternate translation: "your sons and daughters ... will be killed in war" or "your enemies will kill your sons and your daughters ... with their swords"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 24:22

General Information:
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Ezekiel 24:23

you will rot away
Here "rot away" is a metaphor for wasting away and dying. Alternate translation: "you will become very thin and slowly die"

in your iniquities
This implies that God will not forgive the sins of these people. Alternate translation: "and I will not forgive your sins"

groan
This is the sound a person makes who wants help, but who has too much pain or sorrow to speak.

Ezekiel 24:24

So Ezekiel will be a sign for you
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6]

Ezekiel 24:25

that I capture their stronghold
Here "stronghold" is a metaphor for the temple. Yahweh speaks of destroying the temple as if he were an army invading a fortified city. Alternate translation: "that I destroy their temple"

stronghold, the joy of their splendor, and the delight of their eyes and the burden of their soul, their sons
"stronghold, which is the joy of their splendor, and the delight of their eyes and the burden of their soul, which are their sons"

the joy of their splendor
"the splendor in which they take joy" or "the splendid building in which they take joy"

the delight of their eyes
"the temple, which they love very much." See how you translated similar words in Ezekiel 24:16.

the burden of their soul
Here the word "burden" is used in a good sense. "What they think most about" or "What they love the most."

Ezekiel 24:26

refugee
someone who has been forced to leave his country because of war or another disaster

Ezekiel 24:27

your mouth will be opened up
This can be stated in active form. Ezekiel being given understanding and the ability to speak is represented by his mouth being opened. Alternate translation: "I will open your mouth" or "you will know what to say" or "I will cause you to know what to say"

you will speak—you will no longer be silent
Both of these phrases mean that Ezekiel will speak. In the second phrase it is stated in negative form to emphasize that he will speak.

You will be a sign for them
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6]

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face against the people of Ammon and prophesy against them. **3** Say to the people of Ammon, 'Hear the word of the Lord Yahweh. This is what the Lord Yahweh says: Because you said, "Aha!" over my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into exile, **4** therefore, behold, I am giving you to a people in the east as their possession. They will set up camp against you and set up their tents among you. They will eat your fruit and they will drink your milk. **5** I will make Rabbah a pasture for camels and the people of Ammon a field for flocks. Then you will know that I am Yahweh. **6** For the Lord Yahweh says this: You have clapped your hands and stamped your feet, and rejoiced with all the contempt within you against the land of Israel. **7** Therefore, behold! I will strike you with my hand and give you as plunder to the nations. I will cut you off from the peoples and make you perish from among the lands! I will destroy you, and you will know that I am Yahweh.'

8 The Lord Yahweh says this, 'Because Moab and Seir say, "Behold! The house of Judah is like every other nation." **9** Therefore, behold! I will open the slopes of Moab, starting at his cities on the border—the splendor of Beth Jeshimoth, Baal Meon, and Kiriathaim— **10** to the people of the east who have been against the people of Ammon. I will give them up as a possession so that the people of Ammon will not be remembered among the nations. **11** So I will perform judgments against Moab, and they will know that I am Yahweh.'

12 The Lord Yahweh says this, 'Edom has taken vengeance against the house of Judah and has committed wrong in doing so. **13** Therefore, the Lord Yahweh says this: I will strike Edom with my hand and destroy all men and animals there. I will make them a ruined, abandoned place, from Teman to Dedan. They will fall by the sword. **14** I will lay my vengeance upon Edom by the hand of my people Israel, and they will do to Edom according to my anger and my fury, and they will know my vengeance—this is the Lord Yahweh's declaration.'

15 The Lord Yahweh says this, 'Because the Philistines have acted vengefully and taken vengeance with contempt in their heart as enemies trying to destroy Judah for all time, **16** this is what the Lord Yahweh says: Behold! I will reach out with my hand against the Philistines, and I will cut off the Kerethites and destroy the remnant who are along the seacoast. **17** For I will take great vengeance against them with furious acts of punishment, so they will know that I am Yahweh, when I take my vengeance on them.'"

Ezekiel 25 General Notes

Structure and formatting

Prophecy against other nations
This chapter includes prophecies against some Gentile nations. Ammon, Moab, Edom and Philistia will all be destroyed. (See: prophet)

Ezekiel 25:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 25:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against the people of Ammon
This is a command to stare at the people of Ammon as a symbol of punishing them. Alternate translation: "stare angrily at the people of Ammon" or "stare at the people of Ammon so that they will be harmed"

set your face against the people of Ammon
Ammon was far away, so Ezekiel could not see the people there, but staring in that direction would be a symbol of harming the people. See how you translated a similar phrase in Ezekiel 6:2. Alternate translation: "Turn toward the people of Ammon and

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stare angrily" or "stare toward Ammon so that the people there will be harmed"

the people of Ammon
"the descendants of Ammon" or "those who live in the land of Ammon"

prophesy against them
"prophesy about the bad things that will happen to them." This means to prophesy about the horrible things that will happen to the people of Ammon. See how you translated a similar phrase in in Ezekiel 4:7.

Ezekiel 25:3

General Information:
Yahweh tells Ezekiel what to say to the people of Ammon.

Hear the word of the Lord Yahweh
"Listen to this message from the Lord Yahweh"

you said, "Aha!"
"you cheered." The word "Aha" is a sound people make when they are happy about something. In this case the people were happy because bad things happened to Israel and Judah.

over my sanctuary when it was profaned
This can be stated in active form. Alternate translation: "against my sanctuary when the enemy army profaned it"

against the land ... against the house
"over the land ... over the house"

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

Ezekiel 25:4

behold
"look" or "listen" or "pay attention to what I am about to tell you"

I am giving you to a people in the east as their possession
This speaks of the enemy army conquering the land of Ammon and taking possession of the land and everything in it as if the enemy were taking the people of Ammon as their possession. It is not implied here that the enemy took the people of Ammon as slaves. Alternate translation: "I will cause an army from a land that is east of you to come and conquer you"

They will set up camp against you and set up their tents among you
"They will set up tents and live in your country"

They will eat your fruit and they will drink your milk
It may be helpful to specify the source of the fruit and milk. Alternate translation: "They will eat the fruit from your trees and drink the milk from your cattle"

Ezekiel 25:5

the people of Ammon a field for flocks
Here the phrase "the people of Ammon" refers to the land that belonged to the people of Ammon. Also, the understood information at the beginning of this phrase may be supplied. Alternate translation: "I will make the rest of the land of Ammon a field for flocks"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 25:6

You have clapped your hands and stamped your feet
These actions are ways to show strong emotions. In this case the people are cheering and showing their contempt against Israel.

all the contempt within you against the land of Israel
Here the phrase "the land of Israel" represents the people who live there. Alternate translation: "all of the hatred you feel towards the people who live in Israel"

Ezekiel 25:7

behold
"look" or "listen" or "pay attention to what i am about to tell you"

I will strike you with my hand
"I will hit you with my powerful hand." Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. Alternate translation: "I will punish you"

give you as plunder to the nations
The word "you" refers to the people of Ammon but is also a metonym for their land and their possessions. Alternate translation: "I will allow enemies to defeat you and take you, your land, and your possessions as plunder"

I will cut you off from the peoples ... make you perish from among the lands
These phrases mean basically the same thing and emphasize that Yahweh will completely destroy the people of Ammon so that they are no longer a nation. Alternate translation: "I will completely destroy you so that you are no longer a nation"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 25:8

Moab and Seir
These places refer to the people who live in them. Alternate translation: "the people of Moab and Seir"

Behold! The house of Judah is like
"Look at the house of Judah. It is like"

The house of Judah is
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in Ezekiel 3:1. Alternate translation: "The Judah people group are" or "The people of Judah are"

Ezekiel 25:9

behold! I will open
"look! I will open" or "listen! I will open" or "pay attention to what I am about to tell you! I will open"

starting at his cities
Here the city of Moab is spoken of with the masculine pronoun "his." Alternate translation: "starting at its cities"

Ezekiel 25:10

to the people of the east who have been against the people of Ammon
"I will send the same army from the people in the east who attacked Ammon"

I will give them up as a possession
Here Yahweh speaks of allowing the armies from the east to conquer Ammon as if Ammon were a possession that he was giving them. Alternate translation: "I will allow the armies to conquer them"

so that the people of Ammon will not be remembered among the nations
This can be stated in active form. Alternate translation: "so that the nations will not remember the people of Ammon"

Ezekiel 25:11

General Information:
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Ezekiel 25:12

Edom has taken
Here "Edom" refers to the people who live there. Alternate translation: "The people of Edom have taken"

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in Ezekiel 3:1. Alternate translation: "the Judah people group" or "the people of Judah"

Ezekiel 25:13

I will strike Edom with my hand
Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. See how you translated a similar phrase in [Ezekiel 25:7]

I will make them ... from Teman to Dedan
"I will make all of Edom ... from Teman to Dedan." These are two cities at opposite ends of Edom. This means that Yahweh will destroy all of Edom.

They will fall by the sword
The word "fall" represents being killed and the word "sword" refers to their enemies who will kill them in battle. Alternate translation: "Their enemies will kill them with their swords"

Ezekiel 25:14

I will lay my vengeance upon Edom by the hand of my people Israel
Here the "hand" of Israel is a metonym for Israel's army. Yahweh speaks of taking revenge on the people of Edom as if his vengeance were like a sheet that he covered them with. The abstract noun "vengeance" can be translated with the verb "to punish." Alternate translation: "I will use my people Israel to punish the people of Edom"

they will do to Edom according to my anger and my fury
"they will show Edom my anger and fury" or "they will punish Edom according to my anger and fury against the people of Edom"

my anger and my fury
The word "fury" means basically the same thing as and intensifies the word "anger." Alternate translation: "my furious anger" or "my extreme anger"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 25:15

to destroy Judah
Here "Judah" refers to the people who live there. Alternate translation: "to destroy the people of Judah"

Ezekiel 25:16

Behold
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or

"Listen" or "Pay attention to what I am about to tell you"

I will reach out with my hand against the Philistines
Here Yahweh's power is represented by his "hand." Alternate translation: "I will turn my powerful hand against the Philistines" or "I will turn my great power against the Philistines"

I will cut off
This is an idiom. Alternate translation: "I will destroy" or "I will get rid of"

Kerethites
people who lived in the city of Kereth in Philistia

Ezekiel 25:17

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 So it was in the eleventh year, on the first day of the month, that the word of Yahweh came to me, saying, **2** "Son of man, because Tyre has said against Jerusalem, 'Aha! The gates of the people are broken! She has turned to me; I will be filled up because she is ruined.' **3** Therefore the Lord Yahweh says this, 'Behold! I am against you, Tyre, and I will raise up many nations against you like the sea raises its waves. **4** They will destroy the walls of Tyre and tear down her towers. I will sweep her dust away and make her like a bare rock. **5** She will become a place for nets to dry out in the midst of the sea, since I have declared it—this is the Lord Yahweh's declaration—and she will become plunder for the nations. **6** Her daughters who are in the fields will be slaughtered by the swords, and they will know that I am Yahweh.'

7 For this is what the Lord Yahweh says: Behold, from the north I am bringing Nebuchadnezzar king of Babylon, king of kings, against Tyre, with horses and chariots, and with horsemen and a great crowd of people. **8** He will kill your daughters in the field with the sword. He will set up a siege work and build a ramp against your walls and raise up shields against you. **9** He will place his battering rams to hit against your walls, and with his tools he will tear down your towers. **10** His horses will be so many that their dust will cover you. Your walls will shake with the sound of horsemen, wagons, and chariots. When he enters your gates, he will enter as men come into a city whose walls have been broken down. **11** The hooves of his horses will trample all of your streets. He will kill your people with the sword and your mighty stone pillars will fall to the ground. **12** They will plunder your riches and loot your merchandise. They will tear down your walls and destroy your delightful homes. Your stones, your timber, and the rubble they will throw into the waters. **13** I will stop the noise of your songs. The sound of your harps will be heard no more. **14** I will make you a bare rock, you will become a place where nets are spread out to dry. You will never be built again, for I, Lord Yahweh have spoken—this is the Lord Yahweh's declaration.

15 The Lord Yahweh says this to Tyre, 'Will not the islands quake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is in your midst? **16** Then all the princes of the sea will step down from their thrones and remove their robes and cast off their embroidered garments. They will clothe themselves with trembling, they will sit on the ground and tremble every moment, and they will be appalled because of you. **17** They will lift up a lament for you and say to you,

How you, who were inhabited by sailors,
have been destroyed.
The famous city that was so strong—
it is now gone from the sea.
The ones living in her
once spread a terror about themselves
upon everyone who lived near them.
18 Now the coasts tremble on the day of your downfall.
The islands in the sea are terrified,
because you are no longer in your place.'

19 For the Lord Yahweh says this: When I make you a desolate city, like the other cities that are not inhabited, when I raise up the deeps against you, and when the great waters cover you, **20** then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times. Because of this you will not come back and stand in the land of the living. [1]**21** I will place disaster on you, and you will be no more forever. Then you will be sought, but you will never be found ever again—this is the Lord Yahweh's declaration."

Footnotes

26:20 [1]The expression

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 26 General Notes

Structure and formatting

This chapter begins a section of prophecy against Tyre. The Babylonians will destroy Tyre. (See: prophet)

Ezekiel 26:1

in the eleventh year
"in year 11." This means the eleventh year after King Jehoiachin was taken into exile in Babylon. Alternate translation: "in the eleventh year of the exile of King Jehoiachin"

on the first day of the month
"on day 1 of the month." It is uncertain which month of the Hebrew calendar Ezekiel meant.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 26:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Tyre has said against Jerusalem
Here the city names "Tyre" and "Jerusalem" represent the people of those cities. Alternate translation: "the people of Tyre have said against the people of Jerusalem"

Aha!
The word "Aha" is a sound people make when they discover something. Alternate translation: "Yes!" or "This is great!"

The gates of the people are broken
The people of Tyre use these words to refer to Jerusalem as if it were a city gate through which traders from the surrounding nations pass. This can be stated in active form. Alternate translation: "Armies have broken down the gates of the people"

She has turned to me
Here the word "she" refers to the word "gates" which have "turned" on their hinges to open to Tyre. This phrase means that Tyre has now replaced Jerusalem as the city through which the traders from many nations pass. Alternate translation: "The gateway has opened to me"

I will be filled up
Here to be "filled up" represents being prosperous. Alternate translation: "I will become prosperous"

she is ruined
"Jerusalem is ruined"

Ezekiel 26:3

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will raise up many nations against you like the sea raises its waves
Here the word "nations" refers to their armies. Alternate translation: "I will gather armies from many nations that will beat against you like the waves in the raging sea"

Ezekiel 26:4

I will sweep her dust away and make her like a bare rock
Yahweh speaks of how he will cause Tyre to be completely destroyed. Alternate translation: "I will cause the armies to completely destroy the city, and they will leave nothing there"

Ezekiel 26:5

Connecting Statement:
Yahweh continues to give Ezekiel his message to Tyre.

She will become
The city of Tyre is spoken of here as if it were a woman. Alternate translation: "Tyre will become" or "It will become"

a place for nets to dry out in the midst of the sea
Part of Tyre was an island. This expression is a metonym for the results of Tyre's destruction. Alternate translation: "an empty island used for drying fishing nets" or "a deserted island where people dry out their fishing nets"

she will become plunder for the nations
"Plunder" means things that people steal or take by force. Here Tyre becoming plunder represents its wealth being carried off by other nations. Alternate translation: "the armies of the nations will take away every valuable thing from Tyre"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 26:6

Her daughters who are in the fields will be slaughtered by the swords
This can be stated in active form. Alternate translation: "The enemy armies will slaughter with swords her daughters who are in the fields"

Her daughters who are in the fields
Possible meanings are 1) "Her daughters" were the young women of Tyre who were working in the fields or 2) "Her daughters" is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. Alternate translation: "Her daughter communities who are on the mainland"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 26:7

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Nebuchadnezzar king of Babylon, king of kings
The phrase "king of kings" was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: "Nebuchadnezzar king of Babylon, the greatest king"

a great crowd of people
This emphasizes the great size of Nebuchadnezzar's army.

Ezekiel 26:8

He will kill
Here the word "He" refers to Nebuchadnezzar and is a metonym for his army. Alternate translation: "His army will kill"

your daughters in the field
Possible meanings are 1) "your daughters" refers to the young women of Tyre who were working in the fields or 2) "your daughters" is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. See how you translated a similar phrase in Ezekiel 26:6. Alternate translation: "your daughter communities who are on the mainland"

Ezekiel 26:9

General Information:
The words "he" and "his" in these verses refer to Nebuchadnezzar, the king of Babylon, and represent the soldiers in Nebuchadnezzar's army doing these actions. The word "your" refers to the city of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

He will place his battering rams to hit against your walls, and with his tools he will tear down your towers
Although the battering rams and tools are spoken of as acting against the walls and towers of Tyre, they would have been used by the soldiers in Nebuchadnezzar's army against the walls and towers.

battering rams
"Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside. See how you translated this in Ezekiel 4:2.

tools
Weapons or instruments made of iron used to tear down the towers

Ezekiel 26:10

When he enters your gates, he will enter as men come into a city whose walls have been broken down
Here Yahweh uses a simile to describe how Nebuchadnezzar's army will enter into the city of Tyre.

whose walls have been broken down
This can be stated in active form. Alternate translation: "after breaking down its walls"

Ezekiel 26:11

General Information:
This page has intentionally been left blank.

Ezekiel 26:12

General Information:
The word "They" in these verses refers to the soldiers in the armies of Nebuchadnezzar. The words "your" and "you" refer to the city of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

They will plunder your riches and loot your merchandise
The phrases "plunder your riches" and "loot your merchandise" mean about the same thing and are repeated for emphasis.

generated on Tue Oct 24 10:45:40 2023

Your stones, your timber, and the rubble
These refer to what is left after the walls and homes are torn down.

into the waters
"into the sea"

Ezekiel 26:13

The sound of your harps will be heard no more
This can be stated in active form. Alternate translation: "No one will hear the sound of your harps anymore"

Ezekiel 26:14

I will make you a bare rock
This metaphor describes the results after Yahweh completely destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:4]

you will become a place where nets are spread out to dry
This metaphor also describes the results after Yahweh destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:5]

you will become a place where nets
This can be stated in active form. Alternate translation: "I will make you a place where nets"

Ezekiel 26:15

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Will not the islands quake ... in your midst?
This question expects a positive answer and emphasizes the results of Tyre's destruction. It can be translated as a statement. Alternate translation: "The islands will quake ... in your midst."

Will not the islands quake
Here "the islands" represents the people living on the islands. Alternate translation: "Will not the people of the islands quake with fear"

Ezekiel 26:16

princes of the sea
"princes of the coastlands"

They will clothe themselves with trembling
This metaphor represents the princes trembling enough to seem like it was their clothing.

be appalled because of you
"be unable to speak because what has happened to you is so bad"

Ezekiel 26:17

General Information:
In these verses, "They" refers to the "princes of the sea" in the previous verse, and "you" refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

lift up
"sing"

How you, who were inhabited by sailors, have been destroyed
This can be stated in active form. Alternate translation: "How your enemies have destroyed you —you who were inhabited by sailors"

spread a terror about themselves upon everyone who lived near them
The abstract noun "terror" can be translated using the adjective "terrified." Alternate translation: "caused all the people around them to be terrified"

Ezekiel 26:18

Now the coasts tremble on the day of your downfall. The islands in the sea are terrified, because you are no longer in your place
These two lines are similar in meaning and emphasize the response of the surrounding people to the destruction of Tyre.

Now the coasts tremble
Here "the coasts" represents the people living there. Alternate translation: "Now the people of the coastlands tremble"

The islands in the sea are terrified
Here "the islands in the sea" represents the people living there. Alternate translation: "The people of the islands are terrified"

you are no longer in your place
The destruction of Tyre is spoken of as if it was a person who had died. Alternate translation: "you have departed" or "you exist no more"

Ezekiel 26:19

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

When I make you
The word "you" here refers to the city of Tyre. In the original language "you" here is feminine singular.

generated on Tue Oct 24 10:45:40 2023

When I make you a desolate city, like the other cities that are not inhabited
Here Tyre is compared to other cities that no longer had people living in them.

the deeps
Here "the deeps" means the deep waters of the sea. Alternate translation: "the deep waters"

Ezekiel 26:20

then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times
What Yahweh would do to Tyre is compared to people going to the grave and cities falling into ruin.

the pit
This refers to the grave. Because the grave was thought to be the entrance to the world of the dead, the pit also represents that world.

stand in the land of the living
This represents being restored to the city's former existence.

Ezekiel 26:21

I will place disaster on you
The abstract noun "disaster" can be translated using the adjective "terrible" or the verb "destroy." Alternate translation: "I will bring you to a terrible end" or "I will destroy you"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Again the word of Yahweh came to me, saying, **2** "Now you, son of man, begin a lamentation concerning
Tyre, **3** and say to Tyre, who lives within the gates of the sea, merchants of peoples to many islands, 'The
Lord Yahweh says this to you:

Tyre, you have said, "I am perfect in beauty."
4 Your borders are in the heart of the seas;
your builders have perfected your beauty.
5 They have made all your planks with cypress from Senir;
they took a cedar from Lebanon to make a mast for you.
6 They made your oars from the oaks of Bashan;
they made your decks out of cypress wood from Cyprus,
and they overlaid them with ivory.
7 Your sails were made from colorful linen from Egypt
that served as your signal flag;
the colors of blue and purple from the coasts of Elishah
are used for the awning on your boat.
8 Those who were living in Sidon and Arvad were your rowers;
the wise men of Tyre were within you;
they were your pilots.
9 The elders of Byblos filled your seams;
all the ships of the sea and their sailors among you
were carrying your merchandise for trade.

10 Persia, Lydia, and Libya were in your army,
your men of war.
They hung shield and helmet within you;
they showed your splendor.
11 The men of Arvad and Helek in your army
were on your walls surrounding you,
and the people of Gammad were in your towers.
They hung up their shields on your walls all around you!
They completed your beauty.

12 Tarshish was a trading partner with you because of your abundant wealth of goods to sell: Silver, iron,
tin, and lead. They bought and sold your wares! **13** Greece, [1] Tubal, and Meshech—they traded slaves
and in items made of bronze. They handled your merchandise. **14** Beth Togarmah provided horses,
warhorses, and mules as your merchandise. **15** The men of Rhodes traded with you on many coasts.
Merchandise was in your hand; they sent back horn, ivory, and ebony as payment! **16** Aram was a trading
partner for the many products of your labor; they provided emeralds, purple, colored cloth, fine fabric,
pearls, and rubies as your merchandise. **17** Judah and the land of Israel were trading with you. They
provided wheat from Minnith, cakes, honey, oil, and balsam as your merchandise. **18** Damascus was a
trading partner for the many products of your labor, of all your enormous wealth, and of the wine of
Helbon and the wool of Zahar. **19** Dan and Javan from Izal provided you with merchandise of wrought
iron, cinnamon, and calamus. This became merchandise for you. **20** Dedan was your dealer in fine saddle
blankets. **21** Arabia and all the chiefs of Kedar were your trading partners; they provided you with lambs,
rams and goats. **22** The traders of Sheba and Raamah came to sell you the best of every spice and in all
kinds of precious gems; they traded gold for your merchandise. **23** Haran, Kanneh, and Eden were your
trading partners, along with Sheba, Ashur, and Kilmad. **24** These were your dealers in ornate robes of
violet cloths with woven colors, and in blankets of multicolored, embroidered, and well-woven cloth in
your marketplaces.

25 The ships of Tarshish
were the transporters of your merchandise!
So you were filled up,
heavily laden with cargo in the heart of the seas!
26 Your rowers have brought you into vast seas;

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the eastern wind has broken you in the middle of them.
27 Your wealth, merchandise, and trade goods;
your sailors and pilots, and ship builders;
your traders of merchandise and all the men of war who are in you,
and all your company—
they will sink into the depths of the sea
on the day of your overthrow.
28 Cities at the sea will tremble
at the sound of your pilots' cry.
29 All those who handle oars will come down from their ships;
mariners and all the pilots on the sea will stand on the land.
30 Then they will make their voices heard over you
and they will cry aloud bitterly;
they will cast dust up on their heads.
They will roll about in ashes.
31 They will shave their heads bald for you
and bind themselves with sackcloth,
and they will weep bitterly over you
and they will cry out.
32 They will lift up their wails of lamentation for you
and sing dirges over you,
Who is like Tyre, who has now been brought to silence
in the middle of the sea?
33 When your merchandise went ashore from the sea,
it satisfied many peoples;
you enriched the kings of the earth
with your great wealth and merchandise!
34 But when you were shattered by the seas, by deep waters,
your merchandise and all your company sank!
35 All the inhabitants of the coasts were appalled at you,
and their kings bristled in horror!
Their faces trembled!
36 The traders among the people hiss at you;
you have become a horror,
and you will be no more forever.'"

Footnotes

27:13 [1]Some modern English translations read,

Ezekiel 27 General Notes

Structure and formatting

The prophecy against Tyre continues in this chapter. Tyre has become wealthy from trade as far as Spain, but Tyre will be destroyed. (See: prophet)

Important figures of speech in this chapter

Metaphor

Tyre is compared to a ship built with the very best materials. Despite its strength and power, Yahweh will destroy it.

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 27:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 27:2

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "mortal person" or "human"

begin a lamentation
The abstract noun "lamentation" can be translated using the verb "lament." Alternate translation: "begin to lament"

Ezekiel 27:3

say to Tyre
Here the word "Tyre" represents the people living in Tyre. Alternate translation: "say to the people of Tyre"

who lives within the gates of the sea
"who lives at the gates of the sea" or "who lives at the entry to the sea"

Tyre, you have said
Here the word "Tyre" represents the people living in Tyre. Alternate translation: "People of Tyre, you have said"

I am perfect in beauty
The abstract noun "beauty" can be translated using the adjective "beautiful." Alternate translation: "I am perfectly beautiful" or "I am entirely beautiful"

Ezekiel 27:4

General Information:
"Your" and "you" in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a beautiful ship.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Your borders
"Your boundaries"

heart of the seas
"middle of the seas"

Ezekiel 27:5

planks
long, flat pieces of wood; thick boards

a mast
a large pole on a ship that holds up the sails of the ship

Ezekiel 27:6

General Information:
"They" in these verses refers to the builders of Tyre. "Your" refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship.

oars
long pieces of wood with flat blades at one end that people use to make a boat move

decks
the parts of the boat that people can walk on

overlaid them
"covered them"

ivory
a white, beautiful, and hard material that is made from the long teeth of some animals

Ezekiel 27:7

sails
large pieces of cloth that move a ship when the wind blows on them

Your sails were made from colorful linen from Egypt that served as your signal flag
The sails of the ship are compared to the signal flags of Tyre's military.

Ezekiel 27:8

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship.

Arvad
This is the name of a small island off the coast of Syria.

pilots
A pilot is a person who controls where a ship goes by steering the ship.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 27:9

Byblos
This is the name of a city on the Syrian coast. Other versions call it by the name "Gebal."

filled your seams
"repaired your cracks" or "repaired your leaks"

sailors
A sailor is one of the team of workers on a ship.

Ezekiel 27:10

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Persia, Lydia ... Libya
These are the names of places.

your men of war
"men who fought in your wars" or "serving as your warriors"

your splendor
The abstract noun "splendor" can be translated using the adjective "splendid." Alternate translation: "how splendid you were" or "how majestic you were"

Ezekiel 27:11

Arvad ... Helek ... Gammad
These are the names of places.

They completed your beauty
The abstract noun "beauty" can be translated using the adjective "beautiful." Alternate translation: "They finished making you beautiful" or "They made you perfectly beautiful"

Ezekiel 27:12

General Information:
The word "your" in these verses refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Silver, iron, tin, and lead
metals that were used during that time period

your wares
"the things you offered for sale"

Ezekiel 27:13

Greece
Some English translations read, "Javan." This is the name of a coastal region also known as Ionia.

They handled your merchandise
"They traded for your merchandise"

Ezekiel 27:14

General Information:
The word "your" in these verses refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Beth Togarmah
the name of a place

warhorses
adult male horses

Ezekiel 27:15

Rhodes
This is the name of a place.

Merchandise was in your hand
Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: "You owned things that you sold to them"

horn
This refers to the tusks or elongated teeth of certain animals.

ebony
a dark brown to black hardwood that is very dense or heavy

Ezekiel 27:16

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Aram was a trading partner
Here "Aram" refers to the people of Aram. Alternate translation: "The people of Aram were trading partners"

emeralds
An emerald is a type of green precious stone.

generated on Tue Oct 24 10:45:40 2023

purple
Here purple cloth or yarn is referred to by just its color. Alternate translation: "purple cloth" or "purple yarn"

pearls
beautiful beads of hard white material that come from creatures in the sea

rubies
A ruby is a type of red precious stone.

Ezekiel 27:17

Judah and the land of Israel were trading with you
Here "Judah and the land of Israel" refers to the people of those places. Alternate translation: "The people of Judah and Israel were trading with you"

Minnith
This is the name of a place.

cakes
The meaning of the Hebrew word translated here as "cakes" is uncertain. Other versions may translate it as another type of food.

balsam
a sweet-smelling gum or resin that comes from a tree

Ezekiel 27:18

Helbon ... Zahar
names of places

enormous wealth
"abundant wealth" or "great wealth"

Ezekiel 27:19

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Dan ... Javan ... Izal
These are names of places.

Dan and Javan
This is a metonym for the people of Dan and Javan. Alternate translation: "The people of Dan and Javan"

wrought iron
a form of iron that can be shaped with a hammer

cinnamon
This is a type of spice that comes from the bark of a tree. "Cassia" is another name for this spice.

calamus
a type of grass that people used as perfume and for medicine

Ezekiel 27:20

Dedan was
This is a metonym for the people of Dedan. Alternate translation: "The people of Dedan were"

saddle blankets
A saddle blanket is a piece of cloth that people place on a horse beneath a saddle or seat.

Ezekiel 27:21

Arabia ... Kedar
These are names of places.

Arabia
This is a metonym for the people of Arabia. Alternate translation: "The people of Arabia" or "The Arabians"

Ezekiel 27:22

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Sheba ... Raamah
These are the names of places.

precious gems
"valuable stones"

Ezekiel 27:23

Haran, Kanneh, and Eden were your trading partners, along with Sheba, Ashur, and Kilmad
This refers to the people from these places. Alternate translation: "The people of Haran, Kanneh, and Eden traded with you in the past, along with the people of Sheba, Ashur, and Kilmad"

Haran ... Kanneh ... Eden ... Sheba ... Ashur ... Kilmad
These are the names of places.

Ezekiel 27:24

General Information:
The words "you" and "your" in these verses refer to Tyre.

generated on Tue Oct 24 10:45:40 2023

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

These were your dealers
"They traded with you"

ornate robes of violet cloths with woven colors
"purple robes with many different colors"

blankets of multicolored, embroidered, and well-woven cloth
"blankets with many colors that had designs and were of high quality"

Ezekiel 27:25

The ships of Tarshish were the transporters of your merchandise
This can be stated in active form. Alternate translation: "The ships of Tarshish carried your merchandise"

you were filled up, heavily laden with cargo
Tyre's abundance is spoken of as if it was a ship that was full of cargo.

heart of the seas
"middle of the seas." See how you translated this in Ezekiel 27:4.

Ezekiel 27:26

General Information:
The words "you" and "your" in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a wrecked ship.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Your rowers
"The people that row you"

vast seas
"great waters"

the eastern wind
"the strong wind from the east"

middle of them
"heart of the seas" or "middle of the seas." See how you translated this in Ezekiel 27:4.

Ezekiel 27:27

sailors
men who sail boats

all your company
Possible meanings are 1) "all the people on the ship" or 2) "all of your companions."

depths of the sea
"heart of the seas" or "middle of the seas." See how you translated this in Ezekiel 27:4.

on the day of your overthrow
The abstract noun "overthrow" can be translated using the verb "overthrow." Alternate translation: "at the time they overthrow you" or "when they destroy you"

Ezekiel 27:28

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

Cities at the sea will tremble
Here "Cities at the sea" represents the people in those cities. Alternate translation: "The people of the cities by the sea will tremble"

Ezekiel 27:29

All those who handle oars
"All the rowers"

Ezekiel 27:30

make their voices heard over you
"raise their voices because of what has happened to you"

cry aloud bitterly
because they are sad

they will cast dust up on their heads. They will roll about in ashes
These are expressions of grieving and mourning.

Ezekiel 27:31

General Information:
The word "they" in these verses refer to the people mentioned in verses 28 and 29. The words "you" and "your" refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

They will shave their heads bald for you and bind themselves with sackcloth
These are expressions of grieving and mourning.

bald
having no hair on the head

generated on Tue Oct 24 10:45:40 2023

Ezekiel 27:32

They will lift up their wails of lamentation
The abstract noun "lamentation" can be translated using the verb "lament." Alternate translation: "They will cry out and lament"

sing dirges
"sing funeral songs"

Who is like Tyre, who has now been brought to silence in the middle of the sea?
This question expects a negative answer and emphasizes Tyre being different from all other cities. It can be expressed as a statement. Alternate translation: "No other city is like Tyre, who has now been brought to silence in the middle of the sea."

who has now been brought to silence
This can be expressed in active form. Alternate translation: "who its enemies have now silenced"

Ezekiel 27:33

When your merchandise went ashore
This can be expressed in active form. Alternate translation: "When people brought your merchandise ashore"

ashore
"onto the land"

you enriched the kings of the earth
"you made the kings of the earth rich"

Ezekiel 27:34

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

when you were shattered by the seas, by deep waters
This can be expressed in active form. Alternate translation: "when the seas, the deep waters, shattered you"

shattered
To "shatter" is to break up into pieces.

all your company
Possible meanings are 1) "all the people on the ship" or 2) "all of your companions." See how you translated this phrase in Ezekiel 27:27.

Ezekiel 27:35

were appalled at you
"were shocked and terrified by what happened to you"

their kings bristled in horror
The abstract noun "horror" can be translated using the verb "were afraid." Alternate translation: "their kings bristled because they were afraid"

bristled
"were taken aback" or "were startled." These are natural physical reactions to messages that surprise and frighten.

Their faces trembled
Here "faces" represents the whole person. Alternate translation: "They appear to be trembling"

Ezekiel 27:36

hiss at you
Hissing was making a whistling sound through the teeth. It may have been out of dismay, grief, or surprise.

you have become a horror
The abstract noun "horror" can be translated using the adjective "dreadful." This can be stated in active form. Alternate translation: "you have become dreadful"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Then the word of Yahweh came to me, saying, **2** "Son of man, say to the ruler of Tyre, 'The Lord Yahweh says this: Your heart is arrogant! You have said, "I am a god! I will sit in the seat of the gods in the heart of the seas!" Even though you are a man and not a god, you make your heart like the heart of a god; **3** you think that you are wiser than Daniel, and that no secret amazes you! **4** You have made yourself wealthy with wisdom and skill, and obtained gold and silver in your treasuries! **5** By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth.

6 Therefore, the Lord Yahweh says this: Because you have made your heart like the heart of a god, **7** I will therefore bring foreigners against you, terrifying men from other nations. They will bring their swords against the beauty of your wisdom, and they will profane your splendor. **8** They will send you down to the pit, and you will die the death of those who die in the heart of the seas. **9** Will you truly say, "I am a god" to the face of one who kills you? You are a man and not God, and you will be in the hand of the one who pierces you. **10** You will die the death of the uncircumcised by the hand of foreigners, for I have declared it—this is the Lord Yahweh's declaration.'"

11 The word of Yahweh came again to me, saying, **12** "Son of man, lift up a lament for the king of Tyre and say to him, 'The Lord Yahweh says this: You were the model of perfection, full of wisdom and perfect in beauty. **13** You were in Eden, the garden of God. Every precious stone covered you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Your settings and mountings were made from gold. It was on the day you were created that they were prepared. **14** I placed you on the holy mountain of God as the cherub I anointed to guard mankind. You were in the midst of the fiery stones where you walked about. **15** You had integrity in your ways from the day you were created until injustice was found within you. **16** Through your great trade you were filled with violence, and so you sinned. So I threw you out of the mountain of God, as a one who was defiled, and I destroyed you, guardian cherub, and drove you from among the fiery stones. **17** Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor. I have sent you down to the earth. I have placed you before kings so they may see you. **18** Because of your many iniquities and your dishonest trade, you have defiled your holy places. So I have made fire come out from you; it will consume you. I will turn you into ashes on the earth in the sight of all who look at you. **19** All the ones who knew you among the peoples are appalled at you; you have become terrified, and you will be no more forever.'"

20 Then the word of Yahweh came to me, saying, **21** "Son of man, set your face against Sidon and prophesy against her. **22** Say, 'The Lord Yahweh says this: Behold! I am against you, Sidon! For I will be glorified in your midst. Then they will know that I am Yahweh when I execute judgments within her. I will be shown to be holy in her. **23** I will send out a plague in her and blood in her streets, and those who are fatally wounded will fall in the midst of her. When the sword comes against her from all around, then they will know that I am Yahweh.

24 Then there will no longer be pricking briers and painful thorns for the house of Israel from all those around them who despise them, so they will know that I am the Lord Yahweh!'

25 The Lord Yahweh says this, 'When I gather the house of Israel from the peoples among whom they were scattered, and when I am set apart among them, so the nations may see, then they will make their homes in the land I will give to my servant Jacob. **26** Then they will live securely within her and build houses, plant vineyards, and live securely when I execute judgments on all the ones who now despise them from all around; so they will know that I am Yahweh their God!'"

Ezekiel 28 General Notes

Structure and formatting

The prophecy against Tyre concludes in this chapter. Tyre will be destroyed because of its pride and unfair business practices. (See: prophet)

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 28:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 28:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Your heart is arrogant
Here "heart" represents the will or thoughts of the ruler of Tyre. Alternate translation: "You are arrogant"

arrogant
falsely believing oneself to be importantbelieving oneself to be important

I will sit in the seat of the gods
"I will sit on the throne of the gods." Here sitting in the seat of the gods represents claiming to be in the same exalted position as if he were one of the gods.

heart of the seas
"middle of the seas." See how you translated this in Ezekiel 27:4.

you make your heart like the heart of a god
Here "heart" represents the mind or thinking. A god thinks of himself as better than people. Alternate translation: "you think that you have the mind of a god" or "you have allowed yourself to think that you are better than other people"

Ezekiel 28:3

you think that you are wiser than Daniel
Here the ruler of Tyre compares himself to Daniel the prophet in how wise he thought he was.

Ezekiel 28:4

General Information:
The words "you" and "your" in these verses refer to the ruler of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the ruler of Tyre.

You have made yourself wealthy with wisdom and skill
The abstract nouns "wisdom" and "skill" can be translated using the adjectives "wise" and "skillful." Alternate translation: "You have become wealthy by your own wisdom and skill" or "You have become wealthy by being wise and skillful"

obtained gold and silver
"stored up gold and silver"

treasuries
places to store valuable objects and keep them safe

Ezekiel 28:5

By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth
The abstract nouns "wisdom" and "wealth" can be translated using the adjectives "wise" and "wealthy." Alternate translation: "By being very wise and by your trading, you have become more and more wealthy, so your heart is arrogant because of how wealthy you are"

your heart is arrogant
Here "heart" represents the will or thoughts of the ruler of Tyre. Alternate translation: "you are arrogant"

Ezekiel 28:6

General Information:
The words "you" and "your" in these verses refer to the ruler of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the ruler of Tyre.

you have made your heart like the heart of a god
Here "heart" represents the mind or thinking. A god thinks of himself as better than people. See how you translated the similar phrase in [Ezekiel 28:2]

Ezekiel 28:7

the beauty of your wisdom
The abstract nouns "beauty" and "wisdom" can be translated using the adjective "beautiful" and the adverb "wisely." Alternate translation: "the beautiful things that you have so wisely made"

profane your splendor
The abstract noun "splendor" can be translated using the adjective "splendid." Alternate translation: "profane how splendid you are" or "defile how majestic you are"

Ezekiel 28:8

General Information:
Yahweh continues giving Ezekiel his message to the ruler of Tyre. The word "They" refers to foreign armies. The words "you" and "your" in these verses refer to the king of Tyre.

generated on Tue Oct 24 10:45:40 2023

down to the pit
Here "the pit" refers to the grave or to hell. Alternate translation: "down to the grave"

in the heart of the seas
"in the middle of the seas"

Ezekiel 28:9

Will you truly say, "I am a god" to the face of one who kills you?
This question expects a negative answer to emphasize the irony when one who claims to be a god is destroyed by men. It can be translated as a statement. Alternate translation: "You will not say 'I am a god' to the face of one who kills you!"

to the face of
Here the face represents being in the presence of another person. Alternate translation: "in the presence of" or "before"

in the hand of
Here being in the hand of someone represents being under their control. Alternate translation: "under the control of"

Ezekiel 28:10

by the hand of foreigners
Here "hand" is a metonym for the actions of the foreigners' army. Alternate translation: "by an army of foreigners"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 28:11

The word of Yahweh came again to me, saying,
The idiom "The word of Yahweh came again to" is used to introduce a special message from God. See how you translated similar words in [Ezekiel 18:1]

Ezekiel 28:12

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

lift up
"sing"

You were the model of perfection
The abstract nouns "model" an d "perfection" can be translated using the words "completely" and "perfect." Alternate translation: "You were completely perfect"

full of wisdom and perfect in beauty
The abstract nouns "wisdom" and "beauty" can be translated using the adjectives "wise" and "beautiful." Alternate translation: "fully wise and perfectly beautiful"

Ezekiel 28:13

Every precious stone covered you
"You wore every kind of precious stone"

ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl
These are all precious stones of different colors.

settings and mountings
pieces of metal that hold the precious stones

It was on the day you were created that they were prepared
This can be stated in active form. Alternate translation: "I prepared them on the day that I created you"

prepared
"made ready"

Ezekiel 28:14

General Information:
The word "you" in these verses refers to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

cherub
See how you translated this in Ezekiel 10:9.

the fiery stones
"the stones of fire." Possible meanings are 1) a metaphor for the colorful and bright stones mentioned in [Ezekiel 28:13]

Ezekiel 28:15

from the day you were created until injustice was found within you
This can be stated in active form. Alternate translation: "since the day that I created you until I found injustice within you"

Ezekiel 28:16

General Information:
The words "you" and "your" in these verses refer to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

generated on Tue Oct 24 10:45:40 2023

great trade
"large volume of trade"

you were filled with violence
Yahweh speaks of the king of Tyre as if he were a container that was filled up with violence. The king is a synecdoche for himself and his people The abstract noun "violence" can be translated using the adjective "violent." Alternate translation: "you and your people became completely violent" or "you and your peoplewere completely violent"

guardian cherub
"guarding cherub"

the fiery stones
"the stones of fire." See how you translated this in [Ezekiel 28:14]

Ezekiel 28:17

Your heart was arrogant
Here the "heart" represents the whole person, emphasizing the person's thoughts. Alternate translation: "You were arrogant"

arrogant
falsely believing oneself to be importantbelieving oneself to be important

Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor
The abstract nouns "beauty," wisdom" and "splendor" can be translated using the adjectives "beautiful," "wise" and "splendid." Alternate translation: "Your heart was arrogant because you were beautiful; you became unwise because you were so splendid"

before kings
"in front of kings "

so they may see you
"so they may look at you"

Ezekiel 28:18

General Information:
The words "you" and "your" in these verses refer to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

it will consume you
"it will devour you." The fire is spoken of here as if it was eating him up. Alternate translation: "it will burn you up"

turn you into ashes
This idiom means burning up until only ashes are left. Alternate translation: "burn you up to ashes" or "burn you up completely"

Ezekiel 28:19

are appalled
shake or tremble with fear

you will be no more forever
See how you translated this in Ezekiel 27:36.

you have become terrified
Another possible meaning is "you have become a terror" or "those who see you will be terrified."

Ezekiel 28:20

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 28:21

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Sidon
Sidon was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2]

prophesy against
"prophesy about the bad things that will happen to." See how you translated this in Ezekiel 4:7.

Ezekiel 28:22

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will be glorified in your midst
This can be stated in active form. Alternate translation: "I will reveal my glory among you"

they will know ... within her ... in her
Here "they" and "her" refer to the people of Sidon. This can be translated with second person pronouns. Alternate translation: "you will know ... within you ... in you"

generated on Tue Oct 24 10:45:40 2023

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I execute judgments within her
The abstract noun "judgments" can be translated using the verb "judge." Alternate translation: "when I judge her" or "when I punish her the way she deserves"

I will be shown to be holy in her
This can be stated in active form. Alternate translation: "I will show that I am holy when I punish her"

Ezekiel 28:23

Connecting Statement:
Yahweh continues giving Ezekiel his message to Sidon.

in her ... in her ... midst of her ... against her ... then they
Here "her" and "they" refer to the people of Sidon. If you used second person pronouns in the previous verse, you may want to use them here. Alternate translation: "in you ... in you ... midst of you ... against you ... then you"

blood in her streets
Here "blood" refers to the blood of the people of Sidon and represents those whom their enemies would kill.

When the sword comes against her
Here "sword" is a metonym for an attacking enemy army. Alternate translation: "When enemy armies attack her"

Ezekiel 28:24

Then there will no longer be pricking briers and painful thorns for the house of Israel from all those around them who despise them
Here the briers and thorns represent what would cause suffering and pain. Alternate translation: "Then there will no longer be people anywhere around the house of Israel who wound them like briers, hurt them like thorns, and despise them"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Ezekiel 3:1]

around them ... them ... they will know
The words "them" and "they" refer to the people of Israel.

Ezekiel 28:25

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Ezekiel 3:1]

among whom they were scattered
This can be expressed in active form. Alternate translation: "among whom I scattered them"

so the nations may see
"in such a way as the nations will see it"

my servant Jacob
Here "Jacob" represents the descendants of Jacob. Alternate translation: "the descendants of my servant Jacob"

Ezekiel 28:26

within her
"in the land"

when I execute judgments on all
The abstract noun "judgments" can be translated using the verb "judge." Alternate translation: "when I judge all" or "when I punish all"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 In the tenth year, in the tenth month on the twelfth day of the month, the word of Yahweh came to me, saying, **2** "Son of man, set your face against Pharaoh, the king of Egypt; prophesy against him and against all of Egypt. **3** Declare and say, 'The Lord Yahweh says this:

Behold! I am against you, Pharaoh, king of Egypt.
    You, the great sea monster that lurks in the midst of the river,
    that says, "My river is my own. I have made it for myself."
4 For I will place hooks in your jaw,
    and the fish of your Nile will cling to your scales;
I will lift you up from the middle of your river
    along with all the fish of the river that cling to your scales.
5 I will throw you down into the wilderness,
    you and all the fish from your river.
You will fall on the open field;
    you will not gather together or assemble.
I will give you as food to the living things of the earth
    and to the birds of the heavens.
6 Then all the inhabitants of Egypt will know
    that I am Yahweh,
because they have been a walking stick
    made of a reed to the house of Israel.
7 When they took hold of you in their hand,
    you broke and tore open their shoulder;
and when they leaned on you,
    you were broken,
    and you caused their legs to be unsteady.

8 Therefore the Lord Yahweh says this: Behold! I will bring a sword against you. I will cut off both men and animals from you. **9** So the land of Egypt will become desolate and a ruin. Then they will know that I am Yahweh, because the sea monster had said, "The river is mine, for I have made it." **10** Therefore, behold! I am against you and against your river, so I will give the land of Egypt over to desolation and waste, and you will become a wasteland from the Migdol to Syene and the borders of Cush. **11** No man's foot will pass through it, and no wild animal's foot will pass through it. It will not be inhabited for forty years. **12** For I will make the land of Egypt a desolation in the midst of uninhabited lands, and its cities in the midst of wasted cities will become a desolation for forty years; then I will scatter Egypt among the nations, and I will disperse them though the lands.

13 For the Lord Yahweh says this: At the end of forty years I will gather Egypt from the peoples among whom they were scattered. **14** I will reverse the captivity of Egypt and bring them back to the region of Pathros, to the land of their origin. Then they will be a lowly kingdom there. **15** It will be the lowliest of the kingdoms, and it will not be lifted up any more among the nations. I will diminish them so they will no longer rule over nations. **16** Egypt will no longer be a reason for confidence for the house of Israel. Instead, it will be a reminder of the iniquity that Israel committed when they turned to Egypt for help. Then they will know that I am the Lord Yahweh.'"

17 Then it came about in the twenty-seventh year on the first of the first month, that the word of Yahweh came to me, saying, **18** "Son of man, Nebuchadnezzar the king of Babylon stationed his army to do hard work against Tyre. Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tyre for the hard work that he carried out against it. **19** Therefore the Lord Yahweh says this, 'Behold! I am giving the land of Egypt to Nebuchadnezzar the king of Babylon, and he will capture its loot, steal its plunder, and carry off all he finds there; that will be his army's wages. **20** I have given him the land of Egypt as the wages for the work they did for me—this is the Lord Yahweh's declaration. **21** On that day I will make a horn sprout up for the house of Israel, and I make you speak in their midst, so that they will know that I am Yahweh.'"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 29 General Notes

Structure and formatting

This chapter begins a prophecy against Egypt and its king, Pharaoh. Because Egypt did not fulfill its promise of protecting Judah, it will be conquered by Babylon. (See: prophet and fulfill and promise)

Ezekiel 29:1

In the tenth year
It can be stated clearly that this was the tenth year of Jehoiachin's exile. Alternate translation: "In the tenth year of the exile of King Jehoiachin"

in the tenth month on the twelfth day of the month
"on the twelfth day of the tenth month." This is the tenth month of the Hebrew calendar. The twelfth day is near the beginning of January on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 29:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Pharaoh
This is a command to stare at Pharaoh as a symbol of punishing him and his people. Pharaoh was far away, so Ezekiel could not see him, but staring in his direction would be a symbol of harming him and his people. See how you translated a similar phrase in [Ezekiel 6:2]

prophesy against him and against all of Egypt
"tell the terrible things that will happen to him and everyone in Egypt"

Ezekiel 29:3

the great sea monster
"the huge creature that lives in the water." Yahweh calls Pharaoh a monster that lives in the water. The monster is probably a crocodile.

Ezekiel 29:4

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh, speaking of him as though he were a monster in the water and the people of Egypt were fish.

hooks
sharp and bent pieces of metal or wood that people use to catch fish and other animals in the water

scales
hard pieces of skin that are on fish, crocodiles, and other animals

Ezekiel 29:5

gather together or assemble
The phrase "gather together" and the word "assemble" mean the same thing and form a doublet. You may need to omit one or the other in your translation. Alternate translation: "never again gather together"

Ezekiel 29:6

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

they have been a walking stick made of a reed
The word "they" refers to the inhabitants of Egypt. A walking stick made of a reed is unreliable because it is easily broken. Yahweh speaks of them as a reed stalk because the people of Israel relied on the Egyptians to help them in war, but the Egyptians did not help them. Alternate translation: "they have been as unreliable as a walking stick made of a reed"

reed
a plant that grows near water and looks like very large grass

Ezekiel 29:7

When they took hold of you in their hand
God speaks of Israel relying on Egypt as if they were taking hold of a reed stalk in order to use it as a crutch. Alternate translation: "When they relied on you"

generated on Tue Oct 24 10:45:40 2023

When they took hold of you
The word "they" refers to the Israelites and the word "you" refers to Pharaoh or Pharaoh and Egypt.

you caused their legs to be unsteady
Because Egypt did not help the Israelites, the Israelites could not defend themselves against their enemy, the Babylonians. God speaks of the Israelites being unable to defend themselves as if their legs were unsteady. Alternate translation: "you caused them to be like people whose legs are unsteady"

Ezekiel 29:8

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

Behold!
"Look!" or "Listen!" This word adds emphasis to what is said next. This is the Lord's message to Pharaoh. Alternate translation: "Pay attention to what I am about to tell you!"

I will bring a sword against you
Here "sword" is a metonym for battle, and "bring a sword against you" is a metaphor for causing an enemy army to come fight against Egypt. Alternate translation: "I will cause your enemies to come fight against you"

a sword against you
The word "you" refers to the nation of Egypt.

I will cut off both men and animals from you
Here "cut off" is a metaphor for destroying. God would do this by causing the enemy army to do it.

Ezekiel 29:9

General Information:
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Ezekiel 29:10

I am against you and against your river
The word "you" refers to Pharaoh. God speaks to Pharaoh as if Pharaoh were a monster in the river.

I will give the land of Egypt over to desolation and waste
"I will put Egypt into the power of desolation and waste." Desolation and waste are spoken of as if they were people who could be given power over Egypt. Alternate translation: "I will cause Egypt to become a desolate waste"

you will become a wasteland
Here "you" refers to Pharaoh and represents Egypt, the country he rules over. Alternate translation: "your country will become a wasteland"

from the Migdol to Syene and the borders of Cush
This refers to all of Egypt. Where these places are can be stated clearly. Alternate translation: "throughout all of Egypt, from Migdol in the north to Syene in the south and the borders of Cush further south"

Migdol
This is the name of a place in the far northern part of Egypt.

Syene
This the name of a town in southern Egypt. It is now called Aswan.

the borders of Cush
These borders of Cush were south of Syene. Some versions say Sudan or Ethiopia, the modern names of countries south of Egypt.

Ezekiel 29:11

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

No man's foot will pass through it
Here "man's foot" represents people. Alternate translation: "No man will walk through the land of Egypt"

no wild animal's foot will pass through it
Here "animal's foot" represents animals. Alternate translation: "not even a wild animal will walk through it"

Ezekiel 29:12

For I will make the land of Egypt a desolation
The abstract noun "desolation" can be expressed with the adjective "desolate." Alternate translation: "For I will make the land of Egypt desolate"

I will scatter Egypt among the nations
Here "Egypt" represents the people of Egypt, and "scatter" represents causing them to move to other places. Alternate translation: "I will scatter the Egyptians among the nations" or "I will make the people of Egypt go and live among the nations"

Ezekiel 29:13

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

I will gather Egypt
Here "Egypt" is a metonym for the people of Egypt, and "gather" is a metaphor for causing them to return to Egypt. Alternate translation: "I will cause the people of Egypt to return to Egypt"

generated on Tue Oct 24 10:45:40 2023

among whom they were scattered
This can be translated in active form. Alternate translation: "among whom I scattered them"

Ezekiel 29:14

I will reverse the captivity of Egypt
The abstract noun "captivity" can be translated as a verbal clause. The word "Egypt" here is a metonym for the people of Egypt. Translate "will reverse the captivity" as in [Ezekiel 16:53]

the region of Pathros
the southern part of Egypt between the Delta and the land of Cush. This is also called Upper Egypt.

a lowly kingdom
Here "lowly" represents unimportant. Alternate translation: "an unimportant kingdom"

Ezekiel 29:15

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

the lowliest of the kingdoms
Here "lowliest" represents least important. Alternate translation: "the least important of the kingdoms"

it will not be lifted up any more among the nations
Here "be lifted up" represents becoming important. Alternate translation: "it will not become important again among the nations"

I will diminish them
"I will make them small." Here "diminish them" represents making Egypt weak or unimportant.

Ezekiel 29:16

Egypt will no longer be a reason for confidence for the house of Israel
The abstract noun "confidence" can be translated with the verbs "trust" or "rely on." Alternate translation: "The house of Israel will no longer trust in Egypt" or "The house of Israel will no longer rely on Egypt"

Egypt
Here "Egypt" represents the people of Egypt. Alternate translation: "The people of Egypt" or "The Egyptians"

the house of Israel
Here "house" represents the people of Israel. Alternate translation: "the people of Israel" or "the nation of Israel"

it will be a reminder of the iniquity that Israel committed
How Egypt would be a reminder can be stated clearly. The abstract nouns "reminder" and "iniquity" can be expressed with the verbs "remember" and "sin." Alternate translation: "when Israel sees what I do to Egypt, Israel will remember how Israel sinned"

when they turned to Egypt for help
Here "turn ... for help" is a metonym for "ask ... for help." Alternate translation: "whenever they asked Egypt to help them"

Ezekiel 29:17

it came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

in the twenty-seventh year
This was after King Jehoiachin and the people of Judah were taken as exiles to Babylon. Alternate translation: "in the twenty-seventh year of the exile of King Jehoiachin"

on the first of the first month
"on the first day of the first month." This is the first month of the Hebrew calendar. The first day is near the beginning of April.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 29:18

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

to do hard work against Tyre
The kind of hard work they did can be stated clearly. Alternate translation: "to work hard at attacking Tyre"

Every head ... every shoulder
This refers to the heads and shoulders of the Babylonian soldiers.

Every head was rubbed until it was made bald
Either their helmets or the heavy things they carried on their heads rubbed the hair off their heads.

generated on Tue Oct 24 10:45:40 2023

every shoulder was made raw
Either their armor or the heavy things they carried on their shoulders rubbed the skin off their shoulders. Alternate translation: "every shoulder was rubbed raw" or "every shoulder was rubbed bare"

he and his army received no payment from Tyre
Here "payment" represents the valuable things that Nebuchadnezzar's army would steal from Tyre as a reward for defeating it. God speaks of these things as if they were what God would pay them for working for him. Alternate translation: "he and his army did not get any valuable things from Tyre as reward"

Ezekiel 29:19

Behold!
"Look!" or "Listen!" This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you!"

I am giving the land of Egypt to Nebuchadnezzar the king of Babylon
Yahweh speaks of causing the army of Babylon to defeat Egypt as if God were giving Egypt to Nebuchadnezzar. Alternate translation: "I will cause the army of Nebuchadnezzar, the king of Babylon, to defeat Egypt"

that will be his army's wages
God speaks of these things that Nebuchadnezzar's army would take as if they were what God would pay them for working for him. Alternate translation: "his army will receive those things as if they were payment"

Ezekiel 29:20

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 29:21

I will make a horn sprout up for the house of Israel
An animal horn represents the animal's strength, so horn is a metonym for strength. God speaks of making Israel strong as if Israel were an animal, and he were to cause its horn to grow. Alternate translation: "I will make the people of Israel strong"

the house of Israel
The word "house" is a metonym for the family that lives in the house. Here it refers to the people of Israel, the descendants of Jacob whom God called Israel. Alternate translation: "the people of Israel" or "the nation of Israel"

speak in their midst
"speak to them"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 The word of Yahweh came to me, saying, **2** "Son of man, prophesy and say, 'The Lord Yahweh says this:

Wail, "Woe is the coming day."
3 The day is near.
The day is near for Yahweh.
It will be a day of clouds
a time of doom for nations.
4 Then a sword will come against Egypt,
and there will be anguish in Cush
when the killed people fall in Egypt—
when they take her wealth,
and when her foundations are ruined.

5 Cush and Put, Lydia and all Arabia, and Libya, together with the people belonging to the covenant—they will all fall by the sword.

6 Yahweh says this:

So the ones who support Egypt will fall,
and the pride of her strength will go down.
From Migdol to Syene their soldiers will fall by the sword—
this is the Lord Yahweh's declaration.
7 They will be appalled in the midst of the abandoned lands,
and their cities will be among all the ruined cities.
8 Then they will know that I am Yahweh,
when I set fire in Egypt,
and when all of her helpers are destroyed.

9 In that day messengers will go out from before me in ships to terrorize a secure Cush, and there will be anguish among them on the day of Egypt's doom. For behold! It is coming.

10 The Lord Yahweh says this: I will make an end of the multitudes of Egypt by the hand of Nebuchadnezzar, the king of Babylon. **11** He and his army with him, the terror of nations, will be brought to destroy the land; they will draw out their swords against Egypt and fill the land with those who have been killed. **12** I will make the rivers into dry ground, and I will sell the land into the hand of wicked men. I will make the land and its fullness desolate by the hand of strangers—I, Yahweh, have spoken.

13 The Lord Yahweh says this: I will destroy idols, and I will bring an end to the worthless idols of Memphis. There will no longer be a prince in the land of Egypt, and I will put fear on the land of Egypt. **14** Then I will make Pathros desolate and set fire in Zoan, and I will execute acts of judgment on Thebes. **15** For I will pour out my fury on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes. **16** Then I will set fire in Egypt; Pelusium will be in great agony, Thebes will be broken up, and Memphis will face enemies every day. **17** The young men in Heliopolis and Bubastis will fall by the sword, and their cities will go into captivity. **18** In Tahpanhes, the day will become dark when I break the yoke of Egypt there, and the pride of her strength will be finished. There will be a cloud covering her, and her daughters will walk into captivity. **19** I will execute acts of judgment in Egypt, so they will know that I am Yahweh.'"

20 Then it came about in the eleventh year, in the first month, in the seventh day of the month, that the word of Yahweh came to me, saying, **21** "Son of man, I have broken the arm of Pharaoh, the king of Egypt. Behold! It has not been bound up for healing or set with a splint so that it can become strong enough to grasp a sword. **22** Therefore the Lord Yahweh says this, 'Behold, I am against Pharaoh, the king of Egypt. For I will break his arm, both the strong one and the broken one, and I will make the sword fall from his hand. **23** Then I will scatter Egypt among the nations and disperse them among the lands. **24** I will strengthen the arms of the king of Babylon and place my sword in his hand so that I might destroy Pharaoh's arms. He will groan before the king of Babylon with the groans of a dying man. **25** For I will strengthen the arms of the king of Babylon, while Pharaoh's arms will fall. Then they will know that I am Yahweh, when I put my sword into the hand of the king of Babylon; for he will attack the land of Egypt

generated on Tue Oct 24 10:45:40 2023

with it. **26** So I will scatter Egypt among the nations and disperse them through the lands. Then they will know that I am Yahweh.'"

Ezekiel 30 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. Babylon will destroy all the towns of Egypt and their allies will not be able to help them. (See: prophet)

Ezekiel 30:1

General Information:
Ezekiel tells about a message that Yahweh gave him.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 30:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Wail
cry out with grief

Woe is the coming day
This exclamation expresses the fear that people would feel about a certain day when terrible and frightening things will happen. Alternate translation: "Oh that day" or "Oh, what a frightening day is coming"

Ezekiel 30:3

The day is near
"That day is soon" or "It will soon be that day"

The day is near for Yahweh
It is implied that on that day, Yahweh will punish people. Alternate translation: "It will soon be the day when Yahweh will punish you"

a day of clouds
Dark storm clouds represent danger and fear. Alternate translation: "It will be like a day with dark clouds" or "It will be frightening like a day with dark clouds"

a time of doom for nations
The abstract noun "doom" can be translated with the phrase "terrible things will happen." Alternate translation: "a time when terrible things will happen to the nations"

Ezekiel 30:4

General Information:
These are Yahweh's words about Egypt.

Then a sword will come against Egypt
The word "sword" here represents war or an army that attacks. Alternate translation: "There will be war against Egypt" or "An enemy army will attack Egypt"

there will be anguish in Cush
The abstract noun "anguish" can be expressed in terms of how the people feel. Alternate translation: "the people of Cush will be very sad" or "the people of Cush will suffer"

when they take her wealth
"when the attackers take away the wealth of Egypt"

when her foundations are ruined
This can be translated in active form. Alternate translation: "when the attackers destroy the foundations of the buildings in Egypt"

Ezekiel 30:5

Cush and Put, Lydia and all Arabia, and Libya
These names refer to the people of these countries. Alternate translation: "The people of Cush and Put, Libya, and all Arabia, and Lydia"

Libya
Libya is a country west of Egypt.

Lydia
This probably refers to the kingdom of Lydia which was in what is now Turkey.

will all fall by the sword
Here the sword represents battle. Alternate translation: "will all die in battle" or "will all die in the war"

will all fall by the sword
The word "all" here is a generalization. It means that many people will die.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 30:6

Yahweh says this
"This is what Yahweh says." This sentence introduces what the Lord would say.

So the ones
"In this way, the peoples" or "In this manner, the nations"

who support Egypt
"who help Egypt"

will fall
"will die" or "come to ruin"

the pride of her strength will go down
This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: "Egypt will no longer be proud about being strong" or "Egypt will no longer have the strength that they were so proud of"

From Migdol to Syene
Ezekiel names towns on the borders of Egypt in order to refer to all of Egypt. Alternate translation: "In all of Egypt" or "From the northern border of Egypt to the southern border of Egypt"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 30:7

They will be appalled in the midst of the abandoned lands
"The soldiers of the allies of Egypt will be appalled when they are left surrounded by nothing but abandoned lands"

in the midst of
"among" or "surrounded by"

their cities will be among all the ruined cities
Being "among" the ruined cities represents being ruined like the ruined cities of other countries. Alternate translation: "their cities will be ruined like the cities of other countries"

Ezekiel 30:8

General Information:
These are Yahweh's words about Egypt.

Then they
Possible meanings are 1) "Then people" or 2) "Then the Egyptians."

they will know that I am Yahweh
Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See how you translated as similar phrase in [Ezekiel 6:7]

when I set fire in Egypt
Here "set fire in Egypt" represents sending an army to attack Egypt and set fires. Alternate translation: "when I send an army to burn Egypt with fire"

all of her helpers are destroyed
This can be stated in active form. Alternate translation: "I destroy all of the allies of Egypt" or "when armies destroy all of those who help Egypt"

Ezekiel 30:9

messengers will go out from before me in ships to terrorize a secure Cush
Messengers will bring the news of Egypt's destruction to Cush, who will be frightened by the news.

to terrorize a secure Cush
"in order to frighten Cush, who now feels safe from danger"

there will be anguish among them on the day of Egypt's doom
The abstract noun "anguish" and "doom" can be translated with the words "suffer" and "punish." Alternate translation: "the people of Cush will also suffer when I punish Egypt"

behold!
The word "behold" here adds emphasis to what follows. It can also be translated as "indeed!"

It is coming
"It" refers to the "great pain" or "great sorrow" that Cush will have when they are punished along with Egypt.

Ezekiel 30:10

The Lord Yahweh says this
The word "this" refers to what follows. See how you translated this in Ezekiel 5:5.

I will make an end of the multitudes of Egypt
"I will make it so that Egypt will no longer have many people."

by the hand of Nebuchadnezzar
Here "the hand" represents Nebuchadnezzar's military power. Nebuchadnezzar will be the one who brings this punishment about.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 30:11

He and his army with him ... will be brought to destroy the land
This can be stated in active form. Alternate translation: "I will bring Nebuchadnezzar and his army ... to destroy the land"

He and his army ... will be brought to destroy the land
This can be stated in active form. Alternate translation: "I will cause him and his army ... to go destroy the land of Egypt"

He and his army with him, the terror of nations
Yahweh calls Nebuchadnezzar "the terror of the nations" because all of the nations are greatly afraid of his army. Alternate translation: "He and his army with him, the one who terrifies many nations"

they will draw out their swords against Egypt
Here "draw out their swords" represents fighting with their swords. Alternate translation: "they will use their swords and fight against Egypt"

fill the land with those who have been killed
This is an exaggeration to show that the Babylonians will kill very many Egyptians. There will be so many dead Egyptians that it will seem that their dead bodies cover all of the land of Egypt. Alternate translation: "kill so many people that it will seem like dead bodies are everywhere"

Ezekiel 30:12

General Information:
These are Yahweh's words about Egypt.

I will make the rivers into dry ground
"I will dry up the rivers of Egypt"

I will sell the land into the hand of wicked men
Yahweh will give the Babylonians control over Egypt just as a person who sells something gives the one who buys it control over that thing. Alternate translation: "I will give control of the land to wicked men"

its fullness
"everything in the land"

Ezekiel 30:13

The Lord Yahweh says this
The word "this" refers to what follows. See how you translated this in Ezekiel 5:5.

I will bring an end to the worthless idols
"I will destroy the worthless idols"

Memphis
Memphis was a very important city in Egypt. It was near modern-day Cairo.

a prince in the land of Egypt
"an important ruler in the land of Egypt"

I will put fear on the land of Egypt
Here "put fear on the land" represents causing the people of the land to be very afraid. Alternate translation: "I will make the people of Egypt very afraid"

Ezekiel 30:14

Pathros
This was a region in southern Egypt.

set fire in Zoan
"I will burn Zoan with fire"

Zoan
Zoan was another important city in Egypt.

I will execute acts of judgment on Thebes
The phrase "acts of judgment" refers to punishment. Alternate translation: "I will punish Thebes"

Thebes
This was the capital city of southern Egypt.

Ezekiel 30:15

General Information:
These are Yahweh's words about Egypt.

For I will pour out my fury on Pelusium
Here "pour out my fury" represents punishing the people because of his great anger. Alternate translation: "For I will act in great anger against Pelusium" or "Because I am so angry, I will punish Pelusium severely"

Pelusium
Pelusium is the name of a fortress in northern Egypt.

cut off the multitude of Thebes
Here "cut off" represents killing the people. Alternate translation: "kill the very large number of people in Thebes"

Thebes
This was the capital city of southern Egypt. See how you translated this in Ezekiel 3:14.

Ezekiel 30:16

Then I will set fire in Egypt
Here "set fire" is an idiom meaning "start a fire." Alternate translation: "I will start a fire in Egypt"

Pelusium will be in great agony
Here "Pelusium" is a metonym for the people of the city near Pelusium, and "be in great agony" can be translated with the verb "suffer." Alternate

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translation: "The people of Pelusium will suffer terribly" or "The people of Pelusium will feel terrible pain"

Thebes will be broken up
This can be stated in active form. Alternate translation: "enemies will break up the walls and buildings in Thebes" or "enemies will destroy the Thebes"

Memphis will face enemies every day
Here "face enemies" represents seeing or having enemies. The name of the city is a metonym for the people who live in the city. Alternate translation: "The people of Memphis will have enemies every day" or "Enemies will fight against the people of Memphis every day"

Memphis
Memphis was a very important city in Egypt. See how you translated this in Ezekiel 30:13.

Ezekiel 30:17

General Information:
These are Yahweh's words about Egypt.

Heliopolis and Bubastis
These were cities in northern Egypt.

will fall by the sword
The word "sword" is used here to refer to a battle or war. Alternate translation: "will die in battle" or "will die in the war"

their cities will go into captivity
Here "cities" represents the people of the cities. The abstract noun "captivity" can be expressed with the more concrete noun "captive" or the verb "capture" Alternate translation: "the people of their cities will become captives" or "their enemies will capture their people and take them away"

Ezekiel 30:18

Tahpanhes
This was an important city in northern Egypt.

the day will become dark
The people of Egypt losing everything they value is spoken of as being a frightening miracle like a day with no light. Alternate translation: "the day will be dark"

when I break the yoke of Egypt there
The word "yoke" here refers to Egypt's power to oppress people. Alternate translation: "when I stop Egypt from oppressing people" or "when I end Egypt's power to cruelly control other nations"

the pride of her strength will be finished
This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: "Egypt will no longer be proud about being strong" or "Egypt will no longer have the strength that they were so proud of"

There will be a cloud covering her
Possible meanings are 1) the dark cloud represents how sad the people of Egypt will feel. Alternate translation: "It will be as if there is a cloud over Egypt" or 2) there will be a cloud of dust over Egypt from everything that is destroyed. Alternate translation: "A cloud of dust will be over Egypt"

her daughters
Possible meanings are 1) the people of the Egyptian towns or 2) the daughters of the Egyptian people

Ezekiel 30:19

I will execute acts of judgment in Egypt
The phrase "acts of judgment" refers to punishment. Alternate translation: "I will punish Egypt in many ways"

so they
"so the Egyptians"

Ezekiel 30:20

General Information:
God speaks of making Pharaoh's army weak as if he were to break Pharaoh's arm, and of the army not being able to become strong again as if Pharaoh's arm could not be healed.

Then it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the eleventh year
This is the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in Ezekiel 26:1.

in the first month, in the seventh day of the month
"in the seventh day of the first month." This is the first month of the Hebrew calendar. The seventh day is near the beginning of April on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 30:21

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

generated on Tue Oct 24 10:45:40 2023

I have broken the arm of Pharaoh
Here "arm" represents the powerful army of a king.

Behold
"Pay attention, because what I am about to say is both true and important"

It has not been bound up for healing or set
This can be stated in active form. Alternate translation: "No one has bound up his arm so it will heal or set it" or "No one has wrapped up his arm for healing or set it"

set with a splint
This phrase refers to the arm being bound tightly to a straight piece of wood so that the parts of the bone will stay together and heal.

Ezekiel 30:22

General Information:
God continues speaking of Pharaoh's army as if it were a broken arm. He also speaks of strengthening the army of Babylon as if it were the arms of the king of Babylon.

the Lord Yahweh says this
See how you translated this in Ezekiel 3:11.

both the strong one and the broken one
"both the arm that is healthy and the arm that is already broken"

I will make the sword fall from his hand
"I will knock the sword out of Pharaoh's hand"

Ezekiel 30:23

scatter Egypt among the nations and disperse them among the lands
These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15]

among the lands
"among the places in which people live"

Ezekiel 30:24

I will strengthen the arms of the king of Babylon
"I will make the arms of the king of Babylon strong"

He will groan before the king of Babylon
"When the king of Babylon comes to attack Egypt, Pharaoh will groan."

groan
A groan is a noise that people make when they have a lot of pain or are dying.

with the groans of a dying man
"as a man who is dying groans" or "like a man who is dying"

Ezekiel 30:25

General Information:
God continues speaking of the armies of Egypt and Babylon as if the armies were the arms of their kings. He also speaks of making the army of Babylon strong to attack others as if he had a sword and put it in the Babylonian king's hand.

For I will strengthen the arms of the king of Babylon
Here "arms" are a metonym for the army. Alternate translation: "I will make the army of the king of Babylon strong"

while Pharaoh's arms will fall
Here "Pharaoh's arms" is a metonym for his army, and "will fall" represents being weak. Alternate translation: "but Pharaoh's army will be unable to defeat enemies"

Then they
The word "they" possibly refers to 1) "the Egyptians" or 2) "all people who hear what Yahweh has done."

for he will attack the land of Egypt with it
"and the king of Babylon will attack the land of Egypt with my sword"

Ezekiel 30:26

scatter Egypt among the nations and disperse them through the lands
These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15]

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Chapter 31

1 Then it came about in the eleventh year, in the third month, on the first day of the month, that the word
of Yahweh came to me, saying, **2** "Son of man, say to Pharaoh, the king of Egypt, and to his multitudes
around him,

'In your greatness, who are you like?
3 Behold! Assyria was a cedar in Lebanon with beautiful branches,
giving shade to the forest,
and the tallest in height,
and the branches formed its treetop.
4 Many waters made it tall;
the deep waters made it huge.
Rivers flowed all around the place where it was planted,
for their channels stretched out to all the trees in the field.
5 Its great height was more than any of the other trees in the field,
and its branches became very many;
its branches grew long
because of many waters as they grew.
6 Every bird of the heavens
nested in its branches,
while every living thing of the field
gave birth to its young under its foliage.
All of the many nations
lived under its shade.
7 For it was beautiful in its greatness
and the length of its branches,
for its roots were in many waters.
8 Cedars in the garden of God could not equal it.
None among the cypress trees matched its branches,
and the plane tree could not equal its boughs.
There was no other tree in the garden of God
that was like it in its beauty.
9 I made it beautiful with its many branches
and all the trees of Eden that were in the garden of God envied it.

10 Therefore the Lord Yahweh says this: Because it was tall in height, and it set its treetop between its branches, it lifted up its heart because of its height. **11** I have given it into the hand of a mighty one of the nations, to deal with it according to what its wickedness deserves. I have thrown it out. **12** Foreigners who were the terror of all the nations cut it off and left it to die. Its branches fell on the mountains and all the valleys, and its boughs lay broken in all the ravines of the land. Then all the nations on earth came out from under its shade and they went away from it. **13** All the birds of the sky rested on the trunk of the fallen tree and every animal of the field came to its branches.

14 This happened so that no other trees that grow by the waters will lift up their foliage to the height of the tallest trees, and that no other trees that grow beside the waters will reach up to that height. All of them have been assigned to death, to the earth below, among the children of humanity, with those that go down to the pit.

15 The Lord Yahweh says this: On the day when the cedar went down to Sheol I brought mourning to the earth. I covered the deep waters over it, and I held back the ocean waters. I kept back the great waters, and I brought mourning to Lebanon for him. So all the trees of the field mourned because of it. **16** I brought shuddering to the nations at the sound of its downfall, when I threw it down to Sheol with those who went down into the pit. So I comforted all the trees of Eden in the lowest parts of the earth. These had been the choicest and best trees of Lebanon; the trees that drank the waters. **17** For they also went down with it to Sheol, to the ones who had been killed by the sword. These were its strong arm, those nations who had lived in its shade. **18** Which of the trees in Eden was your equal in glory and greatness? For you will be brought down with the trees of Eden to the lowest parts of the earth among the uncircumcised; you will lie down with those who were killed by the sword.'

generated on Tue Oct 24 10:45:40 2023

This is Pharaoh and all of his multitudes—this is the Lord Yahweh's declaration."

Ezekiel 31 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. God told Egypt to remember what happened to Assyria when it became proud. This same things will now happen to Egypt. (See: prophet)

Ezekiel 31:1

it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the eleventh year
"in year 11." This means the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in [Ezekiel 26:1]

in the third month, on the first day of the month
"on the first day of the third month." This is the third month of the Hebrew calendar. This first day is near the beginning of June on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 31:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

In your greatness, who are you like?
"Who is as great as you are?" Yahweh uses this question to introduce a new topic. Pharaoh thought that his nation was the greatest, but God is about to talk about another great nation. Alternate translation: "You think that there is no country whose power is as great as the power of your country."

Ezekiel 31:3

General Information:
These are God's words to Pharaoh about Assyria. God gives his message in the form of a parable about a great cedar tree.

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Assyria was a cedar
In this parable, God speaks about Assyria as if it were a great tree to emphasize how great and powerful the Assyrians were. This parable continues until 31:9. Alternate translation: "Assyria was like a cedar"

the branches formed its treetop
"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

Ezekiel 31:4

Many waters made it tall
"Because the cedar had a lot of water, it grew very tall"

the deep waters made it huge
"the water deep in the ground made the cedar grow very big"

for their channels stretched out to all the trees in the field
"and streams flowed from the rivers to all the trees of the field"

Ezekiel 31:5

General Information:
Yahweh's parable about the cedar continues.

Its great height was more than any of the other trees in the field
"The cedar was taller than any of the other trees of the field"

its branches became very many
"it grew very many branches"

because of many waters as they grew
"because it had a lot of water"

Ezekiel 31:6

Every bird of the heavens nested in its branches
"All kinds of birds that fly in the sky made nests in its branches"

generated on Tue Oct 24 10:45:40 2023

while every living thing of the field gave birth to its young under its foliage
"and all of the creatures that live in the field gave birth under the cedar's branches"

All of the many nations lived under its shade
"All of the great nations lived in the shade of that tree." Here "nations" represents the people who live there. Alternate translation: "The people from all the nations lived in the shade of that tree"

Ezekiel 31:7

it was beautiful in its greatness and the length of its branches
"It was beautiful because it was very big and its branches were very long"

Ezekiel 31:8

General Information:
Yahweh's parable about the cedar continues.

Cedars in the garden of God could not equal it
Since these were God's words to Pharaoh, it can also be translated with the first person. Alternate translation: "The cedar trees in my garden were not as great as that tree"

the garden of God
This is another way of referring to "the garden of Eden."

None among the cypress trees matched its branches
Yahweh was comparing how many branches the trees had. Alternate translation: "None of the cypress trees had as many branches as the cedar"

cypress trees
Cypress trees have very many branches. They can grow very tall. See how you translated "cypress" in Ezekiel 27:5.

the plane tree could not equal its boughs
It was implied Yahweh was comparing the long branches of the cedar tree with the long branches of the plane tree. Alternate translation: "the plane tree did not have branches like the cedar tree" or "no plane tree had branches as long as the branches of the cedar tree"

plane tree
A plane tree was a large, leafy tree with strong branches. It is similar to a sycamore tree.

was like it in its beauty
"was as beautiful as the cedar tree"

Ezekiel 31:9

I made it beautiful with its many branches
"I made the cedar beautiful by giving it many long branches"

envied it
"were jealous of the cedar tree"

Ezekiel 31:10

General Information:
Yahweh's parable about the cedar continues.

Therefore the Lord Yahweh says this
Since Yahweh is speaking this can be stated in first person. Alternate translation: "Therefore, this is what I, Yahweh the Lord, say"

it set its treetop between its branches
"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

Ezekiel 31:11

I have given it into the hand of a mighty one of the nations
The word "hand" represents control. Alternate translation: "I put it in the power of the strongest nation" or "I gave the strongest nation power over it"

I have thrown it out
"I sent the cedar away from the cedar's land because the cedar was wicked"

Ezekiel 31:12

General Information:
Yahweh's parable about the cedar continues.

who were the terror of all the nations
The abstract noun "terror" can be stated as "afraid." And here "nations" represents the people of the nations. Alternate translation: "who made the people of all the nations afraid"

cut it off
"cut the cedar down"

its boughs lay broken
"the foreigners broke the boughs of the cedar"

boughs
Boughs are very large branches that grow on trees. Usually, many smaller branches grow on the boughs.

came out from under its shade
"left the shade of the cedar"

Ezekiel 31:13

General Information:
Yahweh's parable about the cedar continues.

All the birds of the sky
"All the birds that fly in the sky"

generated on Tue Oct 24 10:45:40 2023

rested on the trunk of the fallen tree
"rested on the remains of the cedar"

trunk
The trunk is a very thick part of the tree that comes out of the ground and holds up the rest of the tree.

every animal of the field came to its branches
"the wild animals lived in the branches of the cedar"

Ezekiel 31:14

that no other trees that grow by the waters
"that no other trees that get a lot of water"

will lift up their foliage to the height of the tallest trees
"will grow taller than the branches of other trees." Some Bibles translate this as "will set their tops among the clouds."

that no other trees that grow beside the waters will reach up to that height
"that no other trees that get a lot of water will ever grow that tall again"

All of them have been assigned to death, to the earth below
This can be stated in active form. And the abstract noun "death" can be stated "die." Alternate translation: "For I made it so that they all will die and go deep under the ground"

among the children of humanity, with those that go down to the pit
"to be with those people who have died and gone down to the grave"

the pit
This refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 26:20]

Ezekiel 31:15

General Information:
Yahweh's parable about the cedar continues. Here, Yahweh speaks about the great sadness caused by the tree being cut down as if even the waters, Lebanon, and the wild trees all mourned for the cedar.

On the day when the cedar went down to Sheol
The phrase "went down to Sheol" means "died." Alternate translation: "On the day that the cedar died" or "On the day that the cedar was chopped down"

I brought mourning to the earth
The abstract noun "mourning" can be stated as a verb. Alternate translation: "I caused the earth to mourn"

I covered the deep waters over it
The word "covered" possibly refers to putting on clothes for mourning. Alternate translation: "I made the water from the springs mourn for the cedar" or "it was as though the springs that watered it mourned for it"

I held back the ocean waters
"I kept the water in the ocean from watering the earth"

I kept back the great waters
"I made it so that there would not be a lot of water anymore"

I brought mourning to Lebanon for him
The abstract noun "mourning" can be stated as a verb. Alternate translation: "I made Lebanon mourn for the cedar"

Ezekiel 31:16

General Information:
Yahweh's parable about the cedar continues.

when I threw it down to Sheol with those who went down into the pit
Here "threw it down to Sheol" is an idiom that means to kill. "The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:14]

in the lowest parts of the earth
"that were already deep down in the ground." This is an idiom. Alternate translation: "that had already died and are now in Sheol"

the choicest and best trees of Lebanon; the trees that drank the waters
"the best trees of Lebanon that everyone would want; trees that got a lot of water." This is describing the trees of Eden that were in the lowest parts of the earth.

the choicest
This is something that everyone would want because it is very good.

Ezekiel 31:17

General Information:
Yahweh's parable about the cedar continues.

they also went down with it to Sheol
Here "went down ... to Sheol" is an idiom that means to die. Alternate translation: "those trees of Lebanon also died and went down to Sheol with the cedar"

generated on Tue Oct 24 10:45:40 2023

who had been killed by the sword
Here "sword" represents enemies who fought them in battle. This can be stated in active form. Alternate translation: "whom enemies had killed with swords" or "who had died in battle"

These were its strong arm
"These trees of Lebanon were its strong arm." The phrase "strong arm" represents "power." Alternate translation: "These trees of Lebanon were the power of the cedar" or "These trees strengthened the cedar"

Ezekiel 31:18

Which of the trees in Eden was your equal in glory and greatness?
"Which of these trees in Eden had as much glory as you and was as great as you?" God asks Pharaoh this question to show him that the parable applies to him and his country. It can start with "So Pharaoh" or "So Egypt." Alternate translation: "None of the trees in Eden was your equal in glory and greatness!"

For you will be brought down
This can be stated in active form. Alternate translation: "For I will bring you down"

with the trees of Eden
"like the other trees of Eden"

to the lowest parts of the earth
"to a place deep in the ground"

among the uncircumcised
"where you will be with people who are not circumcised"

you will lie down with those who were killed by the sword
"Lie down" is an idiom that means "die." Alternate translation: "you will die and join those who were killed by the sword" or "you will die, like those who were killed by the sword"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Then it happened in the twelfth month of the twelfth year, on the first of the month, that the word of Yahweh came to me, saying, **2** "Son of man, lift up a lament concerning Pharaoh the king of Egypt; say to him,

'You are like a young lion among the nations,
but you are like a monster in the seas;
you churn up the water,
you stir up the waters with your feet and muddy their waters.

3 The Lord Yahweh says this:

So I will spread my net over you in the assembly of many peoples,
and they will lift you up in my net.
4 I will abandon you in the land.
I will throw you into a field
and cause all the birds of the heavens to settle on you;
the hunger of all living animals on earth will be satisfied by you.
5 For I will put your flesh on the mountains,
and I will fill the valleys with your worm-filled corpse.
6 Then I will pour your blood over the mountains,
and the stream beds will be filled with your blood.
7 Then when I extinguish you,
I will cover the heavens and darken their stars;
I will cover the sun with clouds,
and the moon will not shine its light.
8 All the shining lights in the heavens
I will darken over you,
and I will put darkness over your land—
this is the Lord Yahweh's declaration.

9 So I will terrify the heart of many peoples in lands that you do not know, when I bring about your destruction among the nations, among lands that you have not known. [1]**10** I will shock many peoples concerning you; their kings will bristle in horror concerning you when I swing my sword before them. Every moment each one will tremble because of you, on the day of your ruin.

11 For the Lord Yahweh says this: The sword of the king of Babylon will come against you.

12 I will cause your multitudes to fall by warriors' swords—
each warrior a terror of nations.
These warriors will devastate the pride of Egypt
and destroy all of its multitudes.
13 For I will destroy all the cattle from beside the plentiful waters;
the foot of man will no longer stir the waters up,
neither will the hooves of cattle stir them.
14 Then I will calm their waters
and make their rivers run like oil—
this is the Lord Yahweh's declaration.
15 When I make the land of Egypt a desolation,
when the land is made desolate of all its fullness,
when I attack all the inhabitants in her,
they will know that I am Yahweh.

16 There will be a lament; the daughters of the nations will lament over her; they will lament over Egypt, over all her multitudes they will lament—this is the Lord Yahweh's declaration.'"

17 Then it happened in the twelfth year, on the fifteenth day of the month, that the word of Yahweh came to me, saying, **18** "Son of man, weep for the multitudes of Egypt and bring them down—her and the daughters of majestic nations—to the lowest earth with those who have gone down to the pit.

generated on Tue Oct 24 10:45:40 2023

19 'Are you really more beautiful than anyone else?
Go down and lie down with the uncircumcised.'

20 They will fall among those who were killed by the sword. The sword has been drawn! She has been given to the sword; they will seize her and her multitudes. **21** The strongest of the warriors in Sheol will declare about Egypt and her allies, 'They have come down here! They will lie down with the uncircumcised, with those who were killed by the sword.'

22 Assyria is there with all her assembly. Her graves surround her; all of them were killed by the sword. **23** Those whose graves are set in the recesses of the pit are there, with all her assembly. Her graves surround all of those who were killed, who fell by the sword, those who brought terror on the land of the living.

24 Elam is there with all her multitudes. Her graves surround her; all of them were killed— those who fell by the sword, who have gone down uncircumcised to the lowest parts of the earth, who brought their terrors on the land of the living and who carry their own shame, together with the ones going down to the pit. **25** Among those who were killed, they have made a bed for her, with her multitude all around her grave. All of them are uncircumcised, pierced by the sword, because they had brought their terrors on the land of the living. So they carry their shame with those who go down to the pit; they are laid among those who were killed.

26 Meshech, Tubal, and all their multitudes are there! Their graves surround them. All of them are uncircumcised, killed by the sword, because they had brought their terrors on the land of the living. **27** They do not lie down with the fallen warriors of the uncircumcised who have gone down to Sheol with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones. For they were the terror of warriors in the land of the living. **28** So you, Egypt, will be broken in the midst of the uncircumcised! You will lie alongside those who were pierced by the sword.

29 Edom is there with her kings and all her leaders. They have been placed in their strength with those killed by the sword. With the uncircumcised they lie, with those who have gone down to the pit.

30 The princes of the north are there—all of them and all the Sidonians who went down with the ones who had been pierced. They were powerful and terrorized others, but now they lie down there in shame, uncircumcised with those who were pierced by the sword. They carry their own shame, together with the ones going down to the pit.

31 Pharaoh will look and be comforted about all his multitudes who were pierced by the sword—Pharaoh and all his army—this is the Lord Yahweh's declaration. **32** I put him as my terrifying one in the land of the living, but he will be laid down in the midst of the uncircumcised, among those pierced by the sword, Pharaoh and all his multitudes—this is the Lord Yahweh's declaration."

Footnotes

32:9 [1]Instead of

Ezekiel 32 General Notes

Structure and formatting

The prophecy against Egypt and its king concludes in this chapter. Egypt will have its army destroyed, just as happened to so many other nations. Beginning in verse 1, the land of Egypt is addressed through Pharaoh, its king, so God refers to Egypt as "he" and "him." However, beginning in verse 12, Egypt is referred to as "she" and "her," as if she were a woman. It was common in Hebrew for lands and countries to be referred to as if they were women.

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 32:1

Then it happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the twelfth month ... on the first of the month
This is the twelfth and final month of the Hebrew calendar. The first day is near the end of February.

of the twelfth year
This refers to the twelfth year of the reign of King Jehoiachin. Alternate translation: "of the twelfth year of the exile of King Jehoiachin"

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 32:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

lift up
"sing"

You are like a young lion ... like a monster in the seas
Possible meanings are 1) he thought he was like a lion, but he was really only a monster, or 2) he was like a lion and a monster.

like a young lion among the nations
Egypt was stronger than other nations, like lions are stronger than other animals.

like a monster in the seas
Pharaoh was powerful, but he only caused trouble for others, like this monster in the water.

monster
A monster is an animal that is big and dangerous. This one might be a crocodile. See how you translated this word in Ezekiel 29:3.

Ezekiel 32:3

General Information:
Yahweh continues to speak to Pharaoh and to speak of him as if he were a monster, perhaps a crocodile, in the water.

The Lord Yahweh says this
See how you translated this in Ezekiel 5:5.

So I will spread my net over you in the assembly of many peoples
God's punishment of Pharaoh is spoken of as if the king were the river monster caught in a net. Alternate translation: "So I will gather many peoples and throw my net over you"

Ezekiel 32:4

I will abandon you in the land
"I will leave you helpless on the land." The monster that was fearsome and powerful when it was in the water cannot do anything when it is left on dry land.

all the birds of the heavens
"all the birds that fly in the sky"

the hunger of all living animals on earth will be satisfied by you
This can be put into active form. Alternate translation: "I will let all the animals of the earth eat your body until they are hungry no longer"

Ezekiel 32:5

General Information:
Yahweh continues to speak to Pharaoh and to compare him to a monster that lives in the water.

your worm-filled corpse
The worms help the dead body to rot. Alternate translation: "your rotting body"

Ezekiel 32:6

the stream beds will be filled with your blood
This can be put into active form. Alternate translation: "I will fill the streams with your blood"

Ezekiel 32:7

General Information:
Yahweh continues telling Pharaoh what he will do to Egypt.

when I extinguish you
It was common to speak of a person's life as if it were a lamp that could be put out. Alternate translation: "When I destroy you"

I will cover the heavens
Yahweh speaks of making the stars dark as if he were putting a cover over the sky. Alternate translation: "I will make everything in the sky go dark"

Ezekiel 32:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

generated on Tue Oct 24 10:45:40 2023

Ezekiel 32:9

General Information:
Yahweh continues to speak to Pharaoh.

I will terrify the heart of many peoples
Here "heart" represents the people's emotions. Alternate translation: "I will make the hearts of many peoples afraid" or "I will cause many people to be terrified"

in lands that you do not know
The way that Yahweh destroys Egypt will make afraid even people in lands that Pharaoh never knew about.

when I bring about your destruction among the nations
The nation of Egypt, symbolized by its king, is spoken of as if it were a building that was collapsing. Alternate translation: "when nations hear about the way I destroyed you"

Ezekiel 32:10

when I swing my sword
Here swinging a sword represents using the sword. Alternate translation: "when I use my sword"

Every moment each one will tremble because of you
Here "tremble" is an action that people often do when they are very afraid. Alternate translation: "Every one of them will keep shaking because of their fear"

on the day of your ruin
The idea of becoming a ruin represents dying. Alternate translation: "when I destroy you"

Ezekiel 32:11

General Information:
Yahweh continues to speak to Pharaoh.

The sword of the king of Babylon will come against you
Here "sword" represents an army. Alternate translation: "The army of the king of Babylon will attack you"

Ezekiel 32:12

each warrior a terror of nations
The abstract noun "terror" can be stated as "terrifies" or "afraid." Alternate translation: "Each warrior terrifies the nations" or "each one of them makes the nations afraid"

will devastate the pride of Egypt
The abstract noun "pride" can be stated as "proud." Alternate translation: "will cause the Egyptians to no longer be proud"

destroy all of its multitudes
Here "all" is probably a generalization that refers to the killing of large numbers of soldiers, and perhaps other people also. Alternate translation: "kill a very large number of people who live in Egypt"

Ezekiel 32:13

General Information:
Yahweh continues speaking.

from beside the plentiful waters
"in the places where there is a lot of water"

the foot of man will no longer stir the waters up
The foot here is a synecdoche for the whole person. Alternate translation: "people will no longer stir the waters up with their feet"

stir the waters
make clear water muddy

the hooves of cattle stir them
The hoof is a synecdoche for cattle. Alternate translation: "cattle stir them with their hooves"

Ezekiel 32:14

Then I will calm their waters
Possible meanings are 1) "I will make the water calm" or 2) "I will make the water clear." When no one stirs up the water, the dirt settles down and the water becomes clear.

Ezekiel 32:15

General Information:
Yahweh continues speaking.

When I make the land of Egypt a desolation
This can be put into active form. Alternate translation: "When I make the land of Egypt a place where no one is living"

when the land is made desolate of all its fullness
"when the country is made to lose all its wealth"

when I attack all the inhabitants in her
Here the idea of attacking represents destroying. Alternate translation: "when I destroy all who live in her"

in her
It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: "in it"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

generated on Tue Oct 24 10:45:40 2023

Ezekiel 32:16

over her
It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: "over it"

the daughters of the nations
Possible meanings are 1) "the women of other nations" or 2) "people of other nations"

over Egypt, over all her multitudes
"about Egypt, about all her multitudes" or "about the disaster that happened to Egypt, about the disaster that happened to all her multitudes"

Ezekiel 32:17

Then it happened
This phrase is used here to mark the beginning of a new message. If your language has a way for doing this, you could consider using it here.

in the twelfth year
Possible meanings are 1) This happened in the twelfth year after the Babylonians took the Israelites to Babylon or 2) this happened in the twelfth year after the Babylonians took Jehoiachin to Babylon.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 32:18

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

bring them down—her and the daughters of majestic nations
God is perhaps telling Ezekiel to cause this to happen by giving a prophetic command.

her
Once again, the land of Egypt is referred to as a woman.

the daughters of majestic nations
Possible meanings are 1) "the people of powerful nations" or 2) "other powerful nations."

the lowest earth
"to the places under the ground." When people died, they were put in the ground. So "bring them down ... to the lowest earth" means "make them die."

with those who have gone down to the pit
"with everyone else who has died and gone into the ground"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:16]

Ezekiel 32:19

General Information:
Yahweh continues speaking to Ezekiel. He speaks of the people of Egypt as if they were a woman.

Are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.
This is a question and command that the prophet is to ask the Egyptians. Alternate translation: "Go down and lie down with the uncircumcised. Ask them all: 'Are you really more beautiful than anyone else?'"

Go down
It is implied that they must go down to Sheol. Alternate translation: "Go down to Sheol"

lie down
as in death. If your language has a word for dead people lying down that is different from the word for live people lying down to sleep, use it here.

Are you really more beautiful than anyone else?
This question really makes a statement. Alternate translation: "You are not more beautiful than anyone else."

Ezekiel 32:20

They will fall
"Egypt and her people will fall"

who were killed by the sword
The word "sword" is a metonym for a soldier who kills people with a sword.This can be put into active form. Alternate translation: "whom enemy soldiers killed with swords" or "who died in battle"

The sword has been drawn!
The word "sword" here is a metonym for war that people fight with swords. This can be translated in active form. Alternate translation: "War has begun"

She has been given to the sword
This can be put in active form. Alternate translation: "I have given Egypt to the sword"

they will seize her and her multitudes
"her enemies will seize Egypt and her people"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 32:21

about Egypt and her allies
"about the Egyptians and those who join them"

Ezekiel 32:22

General Information:
Yahweh continues speaking to Ezekiel about nations in Sheol. Because what God is showing Ezekiel may be for future time, either the present tense or the future tense is suitable for these verses and the following verses.

Assyria is there with all her assembly
The land of Assyria is represented as a woman. Alternate translation: "The people of Assyria and all its army are there in Sheol"

her assembly
"all her people together"

all of them were killed by the sword
The word "sword" is a metonym for soldiers who use swords to kill people. This can be put in active form. Alternate translation: "Soldiers used swords to kill them all"

Ezekiel 32:23

are set in the recesses of the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:18]

all of those who were killed, who fell by the sword
This can be put in active form. Alternate translation: "all those whom enemies killed in battle"

fell by the sword
The word "fell" here is a euphemism for "died."

those who brought terror on the land of the living
The abstract noun "terror" can be stated as "afraid." Alternate translation: "those who, when they were still alive, caused people to be extremely afraid"

the land of the living
This represents the people who were alive.

Ezekiel 32:24

General Information:
Yahweh continues speaking to Ezekiel about nations in Sheol.

Elam is there
Here "Elam" refers to the people of that country. Alternate translation: "The people of Elam are also there in Sheol"

her multitudes
Possible meanings are 1) her many people or 2) her army.

Her graves surround her
See how you translated this in Ezekiel 32:22.

all of them were killed
Here "them" refers to the people of Elam. This can be put in active form. Alternate translation: "enemies killed all the people of Elam"

those who fell by the sword
Translate "who fell by the sword" as in Ezekiel 32:23.

by the sword
Here "the sword" is a metonym for soldiers who use swords to kill people. Alternate translation: "in battle"

who have gone down uncircumcised
"who were uncircumcised when they went down"

to the lowest parts of the earth
"to places deep down in the ground" or "to the land deep down in the ground." See how you translated "in the lowest realms of the earth" in Ezekiel 26:20.

who brought their terrors
The abstract noun "terrors" can be stated as "afraid." See how you translated "brought terror" in [Ezekiel 32:23]

the land of the living
This represents the people who were alive. See how you translated "the land of the living" in Ezekiel 32:23.

who carry their own shame
Shame is spoken of as if it were an object that one could carry where he goes. Alternate translation: "who feel ashamed" or "who are now disgraced"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:23.

Ezekiel 32:25

General Information:
Ezekiel continues to speak about Elam.

they have made a bed for her
Space being made in Sheol for the dead is spoken of as if the dead were given beds to lie on.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "they have prepared a place for her"

All of them are uncircumcised
The Israelites did not respect people who were not circumcised.

pierced by the sword, because
The word "pierced" here is a metonym for "killed." This can be translated in active form. Alternate translation: "their enemies have killed them with swords because"

they had brought their terrors on the land of the living
The abstract noun "terror" can be stated as "afraid." The phrase "the land of the living" represents people who were alive. Alternate translation: "they had caused those who are in the land of the living to be extremely afraid"

So they carry their shame with those who go down to the pit
Here "shame" is spoken about as if it were an object that a person carries. Alternate translation: "So they are ashamed as they go with others down to the pit"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:16]

Ezekiel 32:26

Connecting Statement:
Yahweh continues speaking to Ezekiel about nations in Sheol.

Meshech ... Tubal
See how you translated these names in Ezekiel 27:13.

Their graves surround them
See how you translated "her graves surround her" in Ezekiel 32:22.

killed by the sword
Here "the sword" represents warfare. Alternate translation: "killed in battle"

they had brought their terrors on the land of the living
Causing people to fear is spoken of as if it were the act of bringing an object to them. The abstract noun "terrors" can be translated with a verb. Alternate translation: "they terrified everyone in the land of the living"

All of them ... land of the living
See how you translated "All of them ... land of the living" in Ezekiel 32:25.

Ezekiel 32:27

their iniquities over their bones
The warriors' iniquities cover their bodies, although one would expect that their shields would cover them in death.

they were the terror of warriors in the land of the living
"while they were still alive, they made other warriors very afraid"

in the land of the living
The time during which these warriors were living is spoken of as if it were a place. Alternate translation: "while they were alive"

Ezekiel 32:28

General Information:
Yahweh continues speaking.

you ... will be broken
"Broken" here represents "destroyed." This can be put in active form. Alternate translation: "I will destroy you"

in the midst of
"in the middle of"

those who were pierced
The word "pierced" here is a metonym for "killed." This can be translated in active form. See how you translated this in [Ezekiel 32:25]

by the sword
This represents being in warfare. Alternate translation: "in battle"

Ezekiel 32:29

Edom is there with her kings and all her leaders
Here "Edom" represents all the people of Edom. Alternate translation: "the people of Edom are in Sheol with their kings and all their leaders"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:25.

Ezekiel 32:30

The princes of the north
"The princes who ruled nations in the north"

are there
"are in Sheol"

went down
"went down to Sheol"

generated on Tue Oct 24 10:45:40 2023

had been pierced
The word "pierced" here is a metonym for "killed." This can be translated in active form. See how you translated similar words in [Ezekiel 32:25]

now they lie down there in shame
"Lie down" is an idiom that means "die." Alternate translation: "now they lie dead there in shame"

by the sword
This represents being in warfare. Alternate translation: "in battle"

They carry their own shame
Shame is spoken of as if it were an object that one could carry where he goes. See how you translated this in [Ezekiel 32:25]

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:29.

Ezekiel 32:31

Pharaoh will look
It can be made explicit who Pharaoh will see. Alternate translation: "Pharaoh will see all the dead people from other nations"

be comforted about all his multitudes
It is implied that Pharaoh will be comforted because the armies of other great kings also died. Alternate translation: "will comfort himself that he was not the only king whose entire army died"

Ezekiel 32:32

I put him as my terrifying one in the land of the living
"While Pharaoh was still alive, I made him to terrify people"

he will be laid down in the midst of the uncircumcised
This can be put in active form. Alternate translation: "Others will lay him in the midst of the uncircumcised"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Then the word of Yahweh came to me, saying, **2** "Son of man, declare this to your people; say to them, 'When I bring a sword against any land, then the people of that land take one man from among themselves and make him a watchman for them. **3** He looks for the sword as it comes on the land, and he blows his horn to warn the people! **4** If the people hear the sound of the horn but do not pay attention, and if the sword comes and kills them, then each one's blood is on his own head. **5** If someone hears the sound of the horn and pays no attention, his blood is on him; but if he pays attention, he will save his own life.

6 "However, if the watchman sees the sword as it is coming, but if he does not blow the horn, with the result that the people are not warned, and if the sword comes and takes anyone's life, then that person dies in his own iniquity, but I will require his blood from the watchman.'

7 "Now you yourself, son of man! I have made you a watchman for the house of Israel; you will hear the words from my mouth and warn them on my behalf. **8** If I say to a wicked person, 'Wicked one, you will surely die!' but if you do not announce this so as to warn the wicked about his way, then he who is wicked will die in his iniquity, but I will require his blood from your hand! **9** But you, if you warn the wicked about his way, so that he might turn back from it, and if he does not turn back from his way, then he will die in his iniquity, but you yourself will have saved your own life.

10 "So you, son of man, say to the house of Israel, 'You are saying this, "Our transgressions and our sins are on us, and we are rotting away in them! How can we live?"' **11** Say to them, 'As I live—this is the Lord Yahweh's declaration—I do not delight in the death of the wicked, for if the wicked repents from his way, then he will live! Repent! Repent from your wicked ways! For why should you die, house of Israel?' **12** So now you, son of man, say to your people, 'The righteousness of a righteous person will not save him if he sins! The wickedness of a wicked person will not cause him to perish if he repents from his wickedness! For the righteous person will not be able to live because of his righteousness if he sins. **13** If I say to the righteous, "He will surely live!" and if he trusts in his righteousness and then commits injustice, I will not call to mind any of his righteousness. He will die for the wickedness he committed. **14** So if I say to the wicked, "You will surely die," but if he then repents from his sins and does what is just and right— **15** if he restores the loan guarantee that he wickedly demanded, or if he makes restitution for what he has stolen, and if he walks in the statutes that give life and no longer commits injustice—then he will surely live. He will not die. **16** None of the sins that he has committed will be called to mind for him. He has done justice and righteousness, and so, he will surely live!

17 'But your people say, "The way of the Lord is not fair!" but it is your ways that are not fair! **18** When the righteous person turns away from his righteousness and commits injustice, then he will die in it! **19** When the wicked turns away from his wickedness and does what is just and righteous, he will live because of those things! **20** But you people say, "The way of the Lord is not fair!" I will judge each of you according to his way, house of Israel!'"

21 It happened in the twelfth year, on the fifth day of the tenth month of our captivity, that a fugitive came to me from Jerusalem and said, "The city has been captured!" **22** The hand of Yahweh had been on me in the evening before the fugitive came, and my mouth was opened by the time that he came to me in the dawn. So my mouth was open; I was no longer mute!

23 Then the word of Yahweh came to me, saying, **24** "Son of man, the ones inhabiting those ruins in the land of Israel are talking and say, 'Abraham was only one person, and he inherited the land, but we are many! The land has been given to us as a possession.' **25** Therefore say to them, 'The Lord Yahweh says this: You eat blood, and you lift up your eyes towards your idols, then you pour out people's blood. Should you really possess the land? **26** You have depended on your swords and have done abominations; each man defiles his neighbor's wife. Should you really possess the land?' **27** You will say this to them, 'The Lord Yahweh says this: As I live, surely the ones in the ruins will fall by the sword, and I will give those in the fields to the living creatures as food, and those in fortresses and in caves will die of plagues. **28** Then I will turn the land into a desolation and a horror, and the pride of its might will end, for the mountains of Israel will be deserted, and there will be no one to pass through them.' **29** So they will know that I am Yahweh, when I make the land a desolation and a waste because of all the abominations that they have done.

generated on Tue Oct 24 10:45:40 2023

30 "So now you, son of man—your people are saying things about you beside the walls and the gates of the houses, and each says to one another—each man to his brother, 'Let us go and listen to the prophet's word that comes out from Yahweh!' **31** So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they will not obey them. Right words are in their mouths, but their hearts are going after unjust profit. **32** For you are like a lovely song to them, a beautiful sound that is well played on a stringed instrument, so they will listen to your words, but none of them will obey them. **33** So when all of this happens—behold! it will happen!—then they will know that a prophet has been among them."

Ezekiel 33 General Notes

Special concepts in this chapter

Repentance

God does not want sinners to die. He wants them to repent and live. (See: sin and repent)

Ezekiel 33:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 33:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

a sword against any land

The word "sword" refers to an enemy army that attacks. Also, "land" refers to the people who live there. Alternate translation: "an army to attack the people of any land"

make him a watchman

"appoint him as a guard" or "make him guard"

Ezekiel 33:3

He looks for the sword

Here "sword" represents an enemy army. Alternate translation: "He looks for an enemy army"

Ezekiel 33:4

do not pay attention

"ignore the warning"

each one's blood is on his own head

Here "blood" represents death. The phrase "on his own head" is an idiom that means the person will be held responsible. Alternate translation: "it is their own fault if they die"

Ezekiel 33:5

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

his blood is on him

Here "blood" represents a person's death. The phrase "on him" is an idiom that means that person is considered responsible. Alternate translation: "it will be his own fault that he dies"

save his own life

"will keep himself from dying"

Ezekiel 33:6

the sword as it is coming

The word "sword" refers to an enemy army. Alternate translation: "the enemy army as it is coming"

with the result that the people are not warned

This can be stated in active form. Alternate translation: "and he does not warn the people"

the sword comes and takes anyone's life

Here "sword" represents an enemy army. Alternate translation: "the enemy army comes and kills anyone"

that person dies in his own iniquity

"that person dies because of his own iniquity"

I will require his blood from the watchman

Here "blood" represents a person's death. The phrase "I will require his blood from" is an idiom that means to consider someone responsible. Alternate translation: "I will consider that person's death to be the fault of the watchman"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 33:7

General Information:
Yahweh continues speaking to Ezekiel.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

you will hear the words from my mouth and warn them on my behalf
Here "mouth" represents what Yahweh says. Alternate translation: "you will hear the message that I speak and you will warn them on my behalf"

warn them on my behalf
"warn them as my representative" or "give them the warning from me"

Ezekiel 33:8

do not announce this
"do not say this"

about his way
"the way he acts" or "the things he does." See how you translated "your ways" in Ezekiel 7:3.

I will require his blood from your hand
Here "blood" represents a person's death. The phrase "require ... from your hand" is an idiom that means to consider someone responsible. Alternate translation: "I will consider you responsible for his death"

Ezekiel 33:9

he might turn back from it, and if he does not turn back from his way
A person no longer behaving in a certain way is spoken of as if he physically turns and goes back on a path. Alternate translation: "he might stop doing bad things, and if he does not stop doing bad things"

will have saved your own life
"will have kept yourself alive"

Ezekiel 33:10

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

You are saying this
"This is what you have said"

Our transgressions and our sins are on us
Possible meanings are 1) "on us" is a metaphor that means they feel guilty for their transgressions and sins or 2) "on us" is a metaphor that means they realize that Yahweh is punishing them for their transgressions and sins.

we are rotting away in them
"we are rotting away because of them." Being destroyed because of sin is spoken of as if the person's flesh were rotting. Alternate translation: "they are destroying us" or "they are killing us"

in them
"because of them"

How can we live?
The people ask this question to emphasize that they have no hope of living. Alternate translation: "We have no hope of living." or "We will certainly die."

Ezekiel 33:11

I do not delight in the death of the wicked
The abstract noun "death" can be stated as "die." And the nominal adjective "the wicked" can be stated as "wicked people." Alternate translation: "It does not make me happy when wicked people die"

if the wicked repents from his way
Here "way" represents how a person behaves. Alternate translation: "if the wicked person stops doing bad things"

For why should you die, house of Israel?
Yahweh uses this question to emphasize that he does not want the people of Israel to die. Alternate translation: "Do not choose to die, house of Israel!"

Ezekiel 33:12

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

The righteousness of a righteous person will not save him if he sins!
The abstract noun "righteousness" can be stated as the adjective "right." It is implied that they will not be saved from God's punishment. Alternate translation: "If righteous people start to sin, the fact that they did what was right before will not stop me from punishing them"

The wickedness of a wicked person will not cause him to perish
The abstract noun "wickedness" can be stated as the adjective "wicked." Alternate translation: "A person who does what is wicked will not perish"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 33:13

if he trusts in his righteousness
The person thinks that because he was righteous, Yahweh will not punish him, even if he sins. The abstract noun "righteousness" can be stated as the adjective "right." Alternate translation: "if he depends on the right things he has done"

commits injustice
"does what is evil" or "does wicked things"

I will not call to mind
This is an idiom. Alternate translation: "I will not think about" or "I will not recall"

for the wickedness he committed
The abstract noun "wickedness" can be stated as the adjective "wicked" Alternate translation: "because of the wicked things he has done"

Ezekiel 33:14

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

to the wicked
The nominal adjective "the wicked" can be stated as "the wicked person." Alternate translation: "to the wicked person"

Ezekiel 33:15

if he restores the loan guarantee
"if he gives back the loan guarantee"

loan guarantee
something a person leaves with another person to show that he will keep his promise to pay back what he has borrowed

makes restitution for what he has stolen
"returns what he has stolen" or "pays back the value of what he stole"

walks in the statutes that give life
Acting or behaving in a certain way is spoken of as if it were walking. Alternate translation: "lives according to the laws that give life"

Ezekiel 33:16

will be called to mind for him
The phrase "call to mind" is an idiom that means to remember. The phrase "will be called" can be stated in active form. Alternate translation: "will I think about" or "will I recall"

Ezekiel 33:17

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

your people
These are the people of Israel. The word "your" refers to Ezekiel.

The way of the Lord ... your ways that are not fair
Behaviors or actions is spoken of as if they were a way or road on which a person travels. Alternate translation: "What the Lord does ... the things you do that are not fair"

but it is your ways
The word "your" refers to the people of Israel. This can be stated in third person. Alternate translation: "but it is their ways"

Ezekiel 33:18

turns away from his righteousness
No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: "stops doing what is right"

die in it
"die because of his sins"

Ezekiel 33:19

turns away from his wickedness
No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: "stops doing wicked things"

because of those things
"because he does what is just and righteous"

Ezekiel 33:20

you people
These are the people of Israel.

house of Israel
Here "house" represents people. Alternate translation: "people of Israel"

Ezekiel 33:21

It happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

the twelfth year ... fifth day ... tenth month
"year 12 ... day 5 ... month 10"

generated on Tue Oct 24 10:45:40 2023

on the fifth day of the tenth month
This is the tenth month of the Hebrew calendar. The fifth day is near the beginning of January on Western calendars.

of our captivity
Here "our" refers to Ezekiel and the Israelites who have been in Babylon since the time the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: "after we became captives" or "after the Babylonians took us as captives to Babylon"

a fugitive came to me from Jerusalem
"someone escaped from Jerusalem and came to me" The Babylonians had destroyed Jerusalem and killed the people of Jerusalem, but a few people escaped.

The city has been captured
The phrase "the city" refers to "Jerusalem." This can be stated in active form. Alternate translation: "The Babylonians have destroyed Jerusalem"

Ezekiel 33:22

The hand of Yahweh had been on me
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that person. See how you translated a similar phrase in [Ezekiel 1:3]

my mouth was opened
This phrase is an idiom that means to be able to speak. It can be stated in active form. See how you translated "I will open your mouth" in [Ezekiel 3:27]

dawn
The word "dawn" refers to the time early in the morning when the light of the sun first appears.

I was no longer mute
"I was no longer forced to be silent" or "I was no longer unable to speak" Ezekiel had been unable to speak anything except prophetic words since Ezekiel 3:26.

Ezekiel 33:23

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 33:24

those ruins
Possible meanings are 1) "those ruined buildings" or 2) "those ruined cities"

he inherited the land
Yahweh giving the land to Abraham is spoken of as if Abraham inherited the land. Alternate translation: "Yahweh gave him the land"

the land
"the land of Israel"

The land has been given to us
This can be stated in active form. Alternate translation: "Yahweh has given us the land"

as a possession
The abstract noun "possession" can be stated as "possess." Alternate translation: "so that we can possess it"

Ezekiel 33:25

General Information:
Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

You eat blood
It is implied that they eat blood by eating meat that still has blood in it. Yahweh had commanded them to drain out the blood. Alternate translation: "You eat meat with blood in it"

you lift up your eyes towards your idols
"you look to your idols" This is an idiom. Alternate translation: "you worship your idols"

you pour out people's blood
Here "blood" represents a person's life. To pour out blood is an idiom that means to murder. Alternate translation: "you murder people"

Should you really possess the land?
Yahweh used this question to rebuke the people. Alternate translation: "You should not possess this land!" or "You do not deserve this land!"

Ezekiel 33:26

You have depended on your swords
Here "swords" represent doing violent things. Alternate translation: "You have committed violent acts with your swords to get what you want"

done abominations
"done things that I hate very much"

each man defiles his neighbor's wife
It is implied that they defile their neighbor's wives by sleeping with them. Alternate translation: "each man sleeps with his neighbor's wife"

Ezekiel 33:27

General Information:
Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

generated on Tue Oct 24 10:45:40 2023

As I live
"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

the ones in the ruins will fall by the sword
The phrase "fall by the sword" is an idiom. Alternate translation: "enemies will kill the ones living in the ruins"

those in fortresses and in caves will die of plagues
"plagues will kill the people who live in fortresses and caves"

fortresses
A fortress is a building that people build to protect themselves from enemies who attack them.

caves
Caves are natural holes in the side of a mountain or down in the ground. They are usually made of rock.

Ezekiel 33:28

the pride of its might will end
The word "it" refers to the land, which refers to the people of the land. Alternate translation: "the people of the land will not be proud anymore that they are strong"

the mountains of Israel will be deserted
This can be stated in active form. Alternate translation: "no one will live in the mountains of Israel"

there will be no one to pass through them
"there will be no one left to travel through the land or over the mountains"

Ezekiel 33:29

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

all the abominations that they have done
The abstract noun "abominations" can be stated as "things I hate." Alternate translation: "all the things they have done that I hate"

they have done
"the people have done"

Ezekiel 33:30

General Information:
Yahweh continues speaking to Ezekiel.

that comes out from Yahweh
"that Yahweh tells him to speak" or "that Yahweh gives him"

Ezekiel 33:31

Right words are in their mouths, but their hearts are going after unjust profit
Here "mouths" represent speaking. Possible meanings are 1) Alternate translation: "They speak about loving me, but their hearts are going after unjust profit" or 2) Alternate translation: "They speak about the things they lust after, and their hearts are going after unjust profit"

their hearts are going after unjust profit
Here "hearts" represents desire. Alternate translation: "in their hearts they want to get their unjust profit" or "they desire to get things in ways that are not just"

Ezekiel 33:32

General Information:
Yahweh continues speaking to Ezekiel about the people of Israel.

you are like a lovely song to them
Here "you" refers to Ezekiel, and here he represents the message he speaks. This compares Ezekiel's message to a lovely song, which means the people enjoy listening to him, but they do not think his message is important enough to obey. Alternate translation: "they think that your words are like a lovely song"

a lovely song
Possible meanings are 1) "a beautiful song" or 2) "a love song" or "a song about love."

that is well played on a stringed instrument
This can be stated in active form. Alternate translation: "that someone plays very well on a stringed instrument"

stringed instrument
something that has strings and people use to make music

Ezekiel 33:33

behold!
The word "behold" here adds emphasis to what follows. Alternate translation: "indeed!"

that a prophet has been among them
"that I really sent you as a prophet to them"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Then the word of Yahweh came to me, saying, **2** "Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, 'The Lord Yahweh says this to the shepherds: Woe to the shepherds of Israel who are shepherding themselves. Should not shepherds guard the flock? **3** You eat the fatty portions and you clothe yourselves in wool. You slaughter the fatlings of the flock. You do not shepherd at all. **4** You have not strengthened those who are weak, nor do you heal the ones who are ill. You do not bind up the ones who are broken, and you do not restore the outcasts or seek the lost. Instead, you rule over them through strength and violence. **5** Then they were scattered without a shepherd, and they became food for all the living beasts in the fields, after they were scattered. **6** My flock strays on all of the mountains and on every high hill, and it is dispersed over the entire surface of the earth. Yet no one is searching for them.

7 Therefore, shepherds, hear the word of Yahweh: **8** As I live—this is the Lord Yahweh's declaration—because my flock has become plunder and food for all the beasts in the fields, because there was no shepherd and none of my shepherds sought my flock, but the shepherds guarded themselves and did not shepherd my flock. **9** Therefore, shepherds, hear the word of Yahweh: **10** The Lord Yahweh says this: Behold! I am against the shepherds, and I will require my flock from their hand. Then I will dismiss them from shepherding the flock; neither will the shepherds any longer shepherd themselves since I will take away my flock from their mouths, so that my flock will no longer be food for them.

11 For the Lord Yahweh says this: Behold! I myself will seek out my flock and I will look after them, **12** like a shepherd seeking his flock on the day he is within the midst of his scattered flock. Thus I will seek my flock, and I will rescue them from all the places where they were scattered on the day of clouds and darkness. **13** Then I will bring them out from among the peoples; I will gather them from the lands and bring them to their land. I will put them in pastures on the mountainsides of Israel, by the streams, and in every settlement in the land. **14** I will put them in good pastures; the high mountains of Israel will be their grazing places. They will lie down there in good places for grazing, in abundant pastures, and they will graze on the mountains of Israel. **15** I myself will shepherd my flock, and I myself will make them lie down —this is the Lord Yahweh's declaration— **16** I will seek the lost and restore the outcast. I will bind up the broken sheep and heal the sick sheep, but the fat and the strong I will destroy. I will shepherd with justice.

17 So now you, my flock—this is what the Lord Yahweh says—behold, I will be a judge between sheep and sheep and between rams and male goats. **18** Is it not enough to feed on the good pasture, that you must trample down with your feet what is left of the pasture; and to drink from clear waters, that you must muddy the rivers with your feet? **19** Must my sheep eat what you have trampled with your feet, and drink what you have muddied with your feet?

20 Therefore the Lord Yahweh says this to them: Behold! I myself will judge between the fat sheep and the thin ones, **21** for you have pushed them with your sides and shoulders, and you have gored all of the weak ones with your horns until you have scattered them away from the land. **22** I will save my flock and they will no longer be plunder, and I will judge between one sheep and another! **23** I will set over them one shepherd, my servant David. He will shepherd them, he will feed them, and he will be their shepherd. **24** For I, Yahweh, will be their God, and my servant David will be a prince among them—I, Yahweh, have declared this.

25 Then I will make a covenant of peace with them and remove the evil wild animals from the land, so that they will live securely in the wilderness and safely sleep in the forests. **26** I will also bring blessings on them and on the places around my hill, for I will send out showers in due season. These will be showers of blessing. **27** Then the trees of the field will produce their fruit, and the earth will yield its produce. My sheep will be secure in their land; then they will know that I am Yahweh, when I break the bars of their yoke, and when I rescue them from the hand of those who enslaved them. **28** They will no longer be plunder for the nations, and the wild animals on the earth will no longer devour them. For they will live securely, and no one will frighten them. **29** For I will provide them a renowned plantation; so they will not be victims of famine in the land, and they will not bear the insults of the nations. **30** Then they will know that I, Yahweh their God, am with them. They are my people, the house of Israel—this is the Lord Yahweh's declaration. **31** For you are my sheep, the flock of my pasture, and my people, and I am your God—this is the Lord Yahweh's declaration.'"

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Ezekiel 34 General Notes

Special concepts in this chapter

God protects the people

God is against those who exploit others. He will protect and take care of his people. (See: peopleofgod)

Important figures of speech in this chapter

Metaphor

The people of Israel are compared to sheep and God and the son of David as good shepherds. This is a common metaphor in scripture.

Ezekiel 34:1

General Information:

In chapter 34, Yahweh speaks of the people of Israel as if they were a flock of sheep and the leaders of Israel were the shepherds that were supposed to care for the flock but have not.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 34:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the shepherds of Israel

The leaders of Israel are spoken as if they were shepherds. They were supposed to take care of their people like shepherds take care of their flock. Alternate translation: "the leaders of Israel who are like shepherds"

are shepherding themselves

The leaders taking care of themselves instead of the people are spoken of as if they were shepherding themselves. Alternate translation: "are feeding and taking care of themselves"

Should not shepherds guard the flock?

Yahweh uses this question to scold the leaders for not taking care of the people. Alternate translation: "Shepherds should feed the flock and take care of it."

Ezekiel 34:3

You eat the fatty portions ... clothe yourselves in wool

This continues speaking of the leaders of Israel as if they were bad shepherds that kill the best animals in their flock for food and clothing. Alternate translation: "You are like shepherds who eat the fatty portions ... clothe yourselves in wool"

You eat the fatty portions

The fatty portions come from the sheep and the goats. Alternate translation: "You eat the fatty parts of the sheep and goats" or "You eat the best parts of the sheep and goats"

clothe yourselves in wool

"wear the wool from the sheep"

the fatlings

"the youngest and fattest sheep and goats"

do not shepherd at all

"do not feed and take care of the flock"

Ezekiel 34:4

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

You do not bind up the ones who are broken

"You do not wrap cloth around the broken bones of those who are wounded"

the ones who are broken

"the sheep that have broken bones" or "the sheep that are injured"

you do not restore

"you do not bring back"

the outcasts

"the sheep that have been chased away" or "those that others have chased away"

the lost

The words "the sheep or goats" are left out of this phrase, but they are intended to be understood. Alternate translation: "the sheep or goats that are lost"

generated on Tue Oct 24 10:45:40 2023

through strength and violence
"forcefully and cruelly"

Ezekiel 34:5

Then they were scattered without a shepherd
This can be stated in active form. Alternate translation: "Then they scattered because they did not have a shepherd"

they became food for all the living beasts in the fields
"all of the wild animals could attack and eat them"

Ezekiel 34:6

it is dispersed over the entire surface of the earth
"my flock is spread out all over the earth"

Ezekiel 34:7

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

hear the word of Yahweh
This is an idiom that is used to introduce a special message from God. Alternate translation: "listen to Yahweh's message"

Ezekiel 34:8

because my flock has become plunder and food for all the beasts in the fields
This can be stated in the active form. Alternate translation: "because all the beasts in the fields steal my flock and eat them"

plunder
things that are stolen

all the beasts in the fields
Here "all" is a generalization that refers to all the wild animals that eat sheep. Alternate translation: "all the wild animals in the fields"

because there was no shepherd
"because they did not have a shepherd"

none of my shepherds sought my flock
"none of my shepherds tried to find my flock"

guarded themselves
"shepherded themselves" or "fed and cared for themselves"

did not shepherd my flock
"did not feed and care for my flock"

Ezekiel 34:9

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

hear the word of Yahweh
"listen to Yahweh's message." This is an idiom that is used to introduce a special message from God.

Ezekiel 34:10

The Lord Yahweh says this
This can be stated in the first person. Alternate translation: "I, the Lord Yahweh, say this"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

I am against the shepherds
"I am opposed to the shepherds"

I will require my flock from their hand
The phrase "require ... from their hand" is an idiom that means to hold or consider someone responsible for something. Alternate translation: "I will hold them responsible for all the bad things that happen to my flock" or "I will punish them for all the bad things they let happen to my flock"

I will dismiss them from shepherding the flock
"I will not let them shepherd the flock any longer" or "I will not let them be the shepherds of the flock any longer"

shepherd themselves
"feed and take care of themselves"

from their mouths
Here "mouths" represent eating. Alternate translation: "so they cannot eat them"

my flock will no longer be food for them
"the shepherds will no longer eat the sheep and the goats of my flock"

Ezekiel 34:11

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as if he were their shepherd and will take care of them.

For the Lord Yahweh says this
This can be stated in first person. Alternate translation: "For this is what I, the Lord Yahweh, say"

generated on Tue Oct 24 10:45:40 2023

Behold!
The word "Behold" here alerts the shepherds to pay attention to the surprising information that follows.

will seek out
"will look for"

Ezekiel 34:12

within the midst of his scattered flock
"with his scattered flock"

they were scattered
It is is implied that the animals in the flock scattered because they did not have a shepherd to care for them or protect them. This can be stated in active form. Alternate translation: "they scattered because they did not have a shepherd to care for them"

on the day of clouds and darkness
"on the cloudy and dark day." Disasters are spoken of as if they were a day of darkness. Alternate translation: "when terrible disasters happened to them"

Ezekiel 34:13

bring them
"bring my sheep and my goats" or "bring my flock"

from among the peoples
"from the places where they lived with other peoples"

I will put them in pastures ... every settlement in the land
Yahweh bringing his people back from exile to their land so that he can care for them and keep them safe is spoken of as if he were their shepherd who puts his flock in a place where there is plenty of land, food, and water.

pastures
land that has grass and small plants that sheep and goats can eat

settlement
This is a place where people live. Usually they live in houses in a settlement.

Ezekiel 34:14

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as their shepherd who will take care of them.

their grazing places
"places where they can eat"

abundant pastures
"lands that have a lot of grass and plants to eat"

graze
eat grass and other plants

Ezekiel 34:15

I myself
The word "myself" adds emphasis. God would do this because the shepherds were not doing it.

will shepherd
"will feed and take care of"

Ezekiel 34:16

the lost
The words "the sheep or goats" are left out of this phrase, but they are intended to be understood. Alternate translation: "the sheep or goats that are lost"

restore the outcast
"bring back those that others have chased away"

bind up the broken sheep
"wrap a cloth around any sheep's broken bone" or "wrap a cloth around any sheep's wound"

the fat and the strong
The word "sheep" is understood. Alternate translation: "the fat sheep and the strong sheep"

Ezekiel 34:17

General Information:
Yahweh continues to give Ezekiel his message. Now it is to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

behold, I
"pay attention, because what I am about to say is both true and important, I"

I will be a judge between sheep and sheep
"I will judge between one sheep and another"

rams and male goats
The male sheep and goats are usually the strongest in the flock and can get whatever they want from the other animals in the flock.

Ezekiel 34:18

Is it not enough ... feet
God uses these questions to scold Israel's leaders, who are spoken of as if they were the stronger animals in the flock that were unkind to the weaker ones. You can translate this as a statement as in the UDB.

Ezekiel 34:19

General Information:
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Ezekiel 34:20

General Information:
Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

the Lord Yahweh says this
This can be stated in first person. Alternate translation: "this is what I, the Lord Yahweh, say"

to them
"to my flock"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

I myself
The word "myself" emphasizes that it is Yahweh who will judge.

will judge between the fat sheep and the thin ones
"will make sure that the fat sheep and goats and the skinny sheep and goats are treating each other fairly"

the fat sheep and the thin ones
The leaders and strong people in Israel are spoken of as if they were fat and strong animals in the flock. The poor and weak people in Israel are spoken of as if they were the thin and weak animals in the flock.

Ezekiel 34:21

for you
The word "you" refers to the sheep and goats that were not treating other sheep and goats well.

with your sides
"with the sides of your body"

have gored
Possible meanings are 1) "have pushed" or "have shoved" 2) "have stabbed" or "have pierced"

scattered them
"made them go in many different directions"

away from the land
"away from the land of Israel"

Ezekiel 34:22

General Information:
Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

they will no longer be plunder
This can be stated in active form. Alternate translation: "I will not allow anyone to plunder them" or "I will not allow anyone to steal them"

will no longer be plunder
"will no longer be things that are stolen." The shepherds and wild animals have been stealing the sheep and the goats from Yahweh's flock.

Ezekiel 34:23

I will set over them one shepherd
The phrase "set over" is an idiom that means to cause a person to rule someone else. Alternate translation: "I will assign one shepherd to be in charge of my sheep and the goats"

my servant David
Here "David" refers to a descendant of David. Alternate translation: "a descendant of my servant David"

He will shepherd them
The descendant of David who will be king over the people of Israel is spoken of as if he would be their shepherd.

Ezekiel 34:24

General Information:
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Ezekiel 34:25

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep.

a covenant of peace
"a covenant that brings peace"

the evil wild animals
These are wild animals that could kill the sheep and the goats.

Ezekiel 34:26

I will also bring blessings on them and on the places around my hill
Some versions of the Bible translate this as "I will also turn them and the places around my hill into a blessing."

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my hill
This refers to Mount Zion.

I will send out showers
"I will cause it to rain"

in due season
"at the right time"

These will be showers of blessing
"This rain will be a blessing"

Ezekiel 34:27

the earth will yield its produce
"the earth will grow food" or "food will grow on the earth"

will be secure
"will be safe"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I break the bars of their yoke
Slavery is spoken of as if it were a yoke that people wear like some animals. Alternate translation: "when I free them from being slaves"

from the hand of those who enslaved them
Here "hand" represents power or control. Alternate translation: "from the control of those who made them slaves" or "from those who made them slaves"

Ezekiel 34:28

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

They will no longer be plunder for the nations
Here "nations" represents the people of the nations. Alternate translation: "The people of the nations will no longer steal from them"

plunder
These are things that are stolen or taken by force. See how you translated "plunder" in Ezekiel 7:21.

Ezekiel 34:29

be victims of famine
"be starved" or "be starving because of lack of food"

they will not bear the insults of the nations
Here "nations" represents the people of the nations. The abstract noun "insults" can be stated as a verb. Alternate translation: "they will no longer hear the people of the nations insult them"

Ezekiel 34:30

I, Yahweh their God, am with them
Here "I ... am with them" is an idiom that means Yahweh helps them. Alternate translation: "I, Yahweh their God, am helping them"

with them. They are my people
This can be stated as one sentence. Alternate translation: "with them, and that they are my people"

Ezekiel 34:31

For you are my sheep, the flock of my pasture
This speaks of the people of Israel as if they were a flock of sheep and Yahweh is their shepherd.

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Chapter 35

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face against Mount Seir and prophesy against it. **3** Say to it, 'The Lord Yahweh says this: Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste. **4** I will make your cities ruins, and you yourself will become desolate; then you will know that I am Yahweh. **5** Because you have always been hostile to the people of Israel, and because you poured them out into the hands of the sword at the time of their distress, at the time their punishment was at its greatest. **6** Therefore, as I live—this is the Lord Yahweh's declaration—I will prepare you for bloodshed, and bloodshed will pursue you! Since you did not hate bloodshed, bloodshed will pursue you. **7** I will make Mount Seir a complete desolation when I cut off from it anyone who passes through and returns again. **8** I will fill its mountains with those who were killed; on your high hills and valleys and in all your streams those who were killed by the sword will fall. **9** I will make you a perpetual desolation. Your cities will not be inhabited, but you will know that I am Yahweh.

10 You have said, "These two nations and these two lands will become mine, and we will possess them," even when Yahweh was present with them. **11** Therefore, as I live—this is the Lord Yahweh's declaration—so I will do according to your anger and according to your jealousy that you had in your hatred of Israel, and I will show myself to them when I judge you. **12** So you will know that I am Yahweh. I have heard all the insults you spoke against the mountains of Israel, when you said, "They have been destroyed; they have been given over to us to devour." **13** You exalted yourselves against me with what you said, and you multiplied the words you said against me; and I heard it all.

14 The Lord Yahweh says this: I will make you a desolation, while the entire earth rejoices. **15** As you rejoiced over the inheritance of the people of Israel because of its desolation, I will do the same to you. You will become a desolation, Mount Seir, and all of Edom—all of it! Then they will know that I am Yahweh.'"

Ezekiel 35 General Notes

Special concepts in this chapter

Edom

Because the people of Edom rejoiced at the destruction of Israel, they too will be destroyed.

Ezekiel 35:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to Mount Seir, but the message is for all of the people of Edom.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 35:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Mount Seir

Mount Seir was far away, so Ezekiel could not see it, but Yahweh commands him to stare in that direction as a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2]

Mount Seir and prophesy against it

"the mountain of Seir." Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: "Mount Seir and prophesy against it because of what the people of Edom have done"

Ezekiel 35:3

to it

"to the mountain" or "to the people of Edom"

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Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste
Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: "Listen, Mount Seir, I will strike you with my hand and make you a desolation and a waste because of what your people did"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Listen!" or "Indeed!"

I am against you
"I am your enemy" or "I oppose you"

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

make you a desolation
The abstract noun "desolation" can be translated as an adjective. Alternate translation: "make you desolate"

Ezekiel 35:4

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 35:5

you poured them out into the hands of the sword
Possible meanings of this metaphor are 1) "you gave them over to their enemies who killed them with swords" or 2) "you killed them with swords."

at the time of their distress
"at a time of disaster"

Ezekiel 35:6

I will prepare you for bloodshed
Here "bloodshed" is a metonym for killing. Alternate translation: "I will make it easy for your enemies to kill many of you"

bloodshed will pursue you
Here "bloodshed" is a metonym for killing. Yahweh speaks of bloodshed as if it were a person who could chase them. Alternate translation: "your enemies will chase you down and kill you you"

Since you did not hate bloodshed
Here "bloodshed" is a metonym for killing. Alternate translation: "Since you did not hate it when enemies brutally killed the people of Israel"

Ezekiel 35:7

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

when I cut off from it anyone who passes through and returns again
Possible meanings are 1) "cut off" is a metaphor that means to destroy. Alternate translation: "I will destroy anyone who enters it or leaves it" or 2) "cut off" is a metaphor that means to stop someone from doing something. Alternate translation: "I will make it so that people do not travel back and forth through it"

Ezekiel 35:8

those who were killed by the sword
Here "sword" represents enemies who fought them in battle. This can be stated in active form. See how you translated this in [Ezekiel 31:17]

Ezekiel 35:9

a perpetual desolation
"desolate forever." This may be an exaggeration to emphasize the destruction.

Your cities will not be inhabited
This can be stated in active form. This may be an exaggeration for emphasis. Alternate translation: "People will not live in your cities"

but you will know
Here "you" is plural. God is speaking to the people of Mount Seir, rather than to a single mountain.

Ezekiel 35:10

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

You have said
The word "You" refers to the mountain of Seir. Ezekiel is to speak to the mountain as if it can hear him. The message is for the people of Edom. Alternate translation: "Your people said"

these two lands
"the lands of Israel and Judah"

will become mine
The word "mine" can be stated in plural form. Alternate translation: "will become ours"

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we
The word "we" refers to the people of Edom.

even when Yahweh was present with them
It is implied that Yahweh was protecting Israel and Judah. Alternate translation: "but Yahweh was there protecting Israel and Judah"

Ezekiel 35:11

I will do according to your anger and according to your jealousy
Possible meanings are 1) "I will punish you because of your anger and jealousy" or 2) "just as you acted against the people of Israel with anger and jealousy, I will act against you with anger and jealousy."

Ezekiel 35:12

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

against the mountains of Israel
Here "mountains" represents the whole land of Israel.

They have been destroyed
This phrase can be stated in active form. Alternate translation: "They are in ruins"

they have been given over to us to devour
The people of Mount Seir taking the land of Israel and using it for themselves is spoken of as if they were wild animals that would devour the mountains of Israel. Alternate translation: "they are here for us to devour"

Ezekiel 35:13

General Information:
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Ezekiel 35:14

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

The Lord Yahweh says this
This can be stated in first person. Alternate translation: "This is what I, the Lord Yahweh, say"

I will make you a desolation
Here "you" refers to Mount Seir, but the message is for the people of Edom. The abstract noun "desolation" can be stated as an adjective. Alternate translation: "Because of what your people did I will make you desolate"

the entire earth rejoices
Here "earth" represents the people of the earth. The word "entire" is a generalization that refers only to people near Mount Seir. Alternate translation: "people who know that I have destroyed you rejoice"

Ezekiel 35:15

As you rejoiced over the inheritance of the people of Israel because of its desolation
This speaks of the land that Yahweh gave to the Israelites as their inheritance. Alternate translation: "As you rejoiced when I made the land of the Israelites desolate"

I will do the same to you
Possible meanings are 1) I will make your land desolate" or 2) "I will rejoice when your land is desolate" or 3) "I will make other people rejoice because of your desolation."

Then they will know
The word "they" possibly refers to 1) "the people of the earth" or 2) "the people of Israel and Judah."

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 "Now you, son of man, prophesy to the mountains of Israel and say, 'Mountains of Israel, listen to the word of Yahweh. **2** The Lord Yahweh says this: The enemy has said about you, "Aha!" and "The ancient high places have become our possession."' **3** Therefore prophesy and say, 'The Lord Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you have become a possession of the other nations; you have been the subject of slanderous lips and tongues, and of people's stories. **4** Therefore, mountains of Israel, listen to the word of the Lord Yahweh: The Lord Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the uninhabited desolations and the abandoned cities that have become plunder and a subject of mocking for the other nations that surround them— **5** therefore the Lord Yahweh says this: I have certainly spoken in the fire of my zeal against the other nations, against Edom and all who took my land for themselves as a possession, against all those who had both joy in their heart and contempt in their spirit, as they seized my land that they might claim its pasturelands for themselves.' **6** Therefore, prophesy to the land of Israel and say to the mountains and to the high hills, to the streambeds and to the valleys, 'the Lord Yahweh says this: Behold! In my zeal and in my anger I am declaring this because you have borne the insults of nations. **7** Therefore, the Lord Yahweh says this: I myself will lift up my hand to swear that the nations that surround you will certainly carry their own shame.

8 But you, mountains of Israel, you will grow branches and bear fruit for my people Israel, since they will soon come back to you. **9** For behold, I am for you, and I treat you with favor; you will be plowed and sown with seed. **10** So I will multiply upon you the number of your people, even the whole house of Israel. The cities will be inhabited and the ruins rebuilt. **11** I will multiply men and animals on you mountains so that they will multiply and be fruitful. Then I will cause you to be inhabited as you previously were, and I will do you more good than in the past, for you will know that I am Yahweh. **12** I will bring men, my people Israel, to walk on you. They will possess you, and you will be their inheritance, and you will no longer cause their children to die. **13** The Lord Yahweh says this: Because they are saying to you, "You devour men, bereaving your nation of children," **14** therefore you will not consume people any longer, and you will no longer make your nation mourn their deaths. This is the Lord Yahweh's declaration. **15** Nor will I allow you to hear the insults of the nations any longer; you will no longer have to suffer the scorn of the peoples or cause your nation to fall—this is the Lord Yahweh's declaration.'"

16 Then the word of Yahweh came to me, saying, **17** "Son of man, when the house of Israel inhabited their land, they defiled it with their ways and their deeds. Their ways were like the uncleanness of the impurity before me. **18** So I poured out my fury against them for the blood that they poured out on the land and for their pollution of it by their idols. **19** I scattered them among the nations; they were dispersed through the lands. I judged them according to their ways and their deeds. **20** Then they went to the nations, and wherever they went, they profaned my holy name when people said of them, 'Are these really the people of Yahweh? For they have been thrown out of his land.' **21** But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there.

22 Therefore say to the house of Israel, 'The Lord Yahweh says this: I am not doing this for your sake, house of Israel, but for my holy name, which you have profaned among the nations everywhere you have gone. **23** For I will make my great name holy, which you have profaned among the nations—in the midst of the nations, you profaned it. Then the nations will know that I am Yahweh—this is the Lord Yahweh's declaration—when you see that I am holy. **24** I will take you from the nations and gather you from every land, and I will bring you to your land. **25** Then I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols. **26** I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh. **27** I will set my Spirit in you and enable you to walk in my statutes and keep my decrees, so you will do them. **28** Then you will inhabit the land that I gave to your ancestors; you will be my people, and I will be your God. **29** For I will save you from all of your uncleanness. I will summon the grain and multiply it. I will no longer put famine upon you. **30** I will multiply the fruit of the tree and the produce of the field so that you will no longer bear the shame of famine among the nations. **31** Then you will think of your wicked ways and your deeds that were not good, and you will show loathing on your faces because of your own iniquities and your disgusting practicies.

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32 I am not doing this for your sake—this is the Lord Yahweh's declaration—let this be known to you. So be ashamed and disgraced because of your ways, house of Israel. **33** The Lord Yahweh says this: On the day that I purify you from all your iniquity, I will cause you to inhabit the cities and to rebuild the ruined places. **34** For you will plow the ruined land until it is no longer a ruin before the eyes of all who pass by. **35** Then they will say, "This land was desolate, but it has become like the garden of Eden; the desolate cities and the uninhabited ruins that were torn down are now fortified and inhabited." **36** Then the other nations around you will know that I am Yahweh, that I built up the ruins and replanted the deserted places. I am Yahweh. I have declared it and I will do it.

37 The Lord Yahweh says this: Again I will be asked by the house of Israel to do this for them, to increase them like a flock of people. **38** Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts, so will the ruined cities be filled with flocks of people and they will know that I am Yahweh.'"

Ezekiel 36 General Notes

Special concepts in this chapter

Israel restored

Israel is promised to be restored by Yahweh. Because of his honor, God will bring Israel back to their land. (See: promise and restore)

New hearts

God will forgive Israel's sin and give them the desire to obey him. This is expressed by the metonym "heart." (See: forgive and sin)

Ezekiel 36:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to the mountains of Israel, but the message is for all of the people of Israel.

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

prophesy to the mountains of Israel

God wants Ezekiel to speak to the mountains as if they were people. The message is for the people of Israel.

Ezekiel 36:2

Aha

This is an expression of joy. It can be translated as "I am very happy" or "This is great."

The ancient high places

"The very old mountains." This refers to the high mountains of Israel.

have become our possession

"now belong to us"

Ezekiel 36:3

Because of your desolation

The abstract noun "desolation" can be stated as "desolate." Alternate translation: "Because you, mountains of Israel, have become desolate"

because of the attacks that came on you from all sides

"because you were attacked from every direction" or "because your enemies attacked you from every direction"

you have been the subject of slanderous lips and tongues, and of people's stories

Here, "lips" and "tongues" represent people speaking. Alternate translation: "people are saying bad things about you, and the nations are telling bad stories about you"

Ezekiel 36:4

General Information:

This continues the message that Yahweh tells Ezekiel to speak to the mountains of Israel. The message is for all of the people of Israel. It may be helpful to use a verse bridge here, as the UDB does, to arrange the text in a more logical order.

listen to the word of the Lord Yahweh

"listen to the message of the Lord Yahweh"

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the uninhabited desolations
The abstract noun "desolations" can be stated as "desolate cities." Alternate translation: "the desolate cities which have no people living in them"

the abandoned cities
This can be stated in active form. Alternate translation: "the cities that people have left behind"

that have become plunder
"that enemies have stolen from"

Ezekiel 36:5

in the fire of my zeal
This speaks of Yahweh's zeal as if it were a fire. Yahweh loves Israel very much, so he becomes jealous and angry when other nations mock it. Alternate translation: "because of my intense jealousy" or "because of my very strong anger"

against Edom and all
"and against all of Edom"

had both joy in their heart and contempt in their spirit, as they seized my land
Here "heart" and "spirit" represent a person's inner being. The ideas of having joy and disdain can be expressed with the verbs "rejoiced" and "despised." Alternate translation: "who despised the people of Israel and rejoiced while they took my land"

Ezekiel 36:6

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

In my zeal and in my anger
The words "zeal" and "anger" mean basically the same thing. Together they emphasize the intensity of his anger. Alternate translation: "Because I am extremely angry"

you have borne the insults of nations
"other nations have insulted you" or "other nations have mocked you"

Ezekiel 36:7

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

I myself will lift up my hand to swear
Here "lift up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I solemnly swear"

that the nations that surround you will certainly carry their own shame
The people experiencing shame are spoken of as if they will carry their shame. Alternate translation: "that people will certainly mock the nations that surround you"

surround you
The word "you" refers to the mountains of Israel.

Ezekiel 36:8

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

you will grow branches and bear fruit
Here "you" refers to the mountain of Israel which here represents the trees on the mountain that will grow fruit. Alternate translation: "your trees will grow branches and bear fruit"

Ezekiel 36:9

behold, I
"pay attention, because what I am about to say is both true and important: I"

I am for you
"I want to do good things to you." The word "you" refers to the mountains of Israel.

I treat you with favor
"I will be kind to you"

you will be plowed and sown with seed
This can be stated in active form. Alternate translation: "my people, Israel, will plow your ground and sow it with seed"

Ezekiel 36:10

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

So I will multiply upon you
Yahweh is speaking to the mountains. This can be stated explicitly. Alternate translation: "So, mountains of Israel, I will multiply upon you"

even the whole house of Israel
Here "house" represents people. Alternate translation: "all of the people of Israel"

The cities will be inhabited and the ruins rebuilt
This can be stated in active form. Alternate translation: "Then people will live in the cities and will rebuild the ruins"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 36:11

they will multiply and be fruitful
Here "be fruitful" is an idiom that means to have many children and descendants. Alternate translation: "they will become very many people and have very many children"

you to be inhabited as you previously were
This can be stated in active form. Alternate translation: "people to live on you mountains as they did before"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 36:12

They will possess you, and you will be their inheritance
The people living in the mountains and land of Israel permanently is spoke of as if the people would inherit them. Alternate translation: "They will possess you permanently"

you will no longer cause their children to die
It is implied that in the past children died because there was not enough food in the land. Now the land would produce enough food.

Ezekiel 36:13

General Information:
This continues Yahweh's message to the mountains of Israel. The message is meant for the people of Israel.

they are saying to you
"other nations are saying to you mountains"

You devour men
Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were devouring the people. Alternate translation: "You cause many people to die"

bereaving your nation of children
"you cause your people's children to die"

Ezekiel 36:14

you will not consume people any longer
Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were consuming the people. Alternate translation: "you will no longer cause the people to die"

This is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 36:15

Nor will I allow you to hear the insults of the nations any longer
This speaks of the mountains as if they were able to hear when people insult them. Alternate translation: "I will no longer allow the other nations to insult you"

you will no longer have to suffer the scorn of the peoples
Experiencing shame is spoken of as if the mountains could bear shame. Alternate translation: "the peoples will no longer cause you to feel ashamed"

Ezekiel 36:16

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 36:17

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

with their ways and their deeds
"by the way they lived and the things they did"

Their ways were like the uncleanness of the impurity before me
The words "the impurity" are a euphemism for the unclean rags a woman uses at the time of the month when she bleeds from her womb. This simile emphasizes how disgusting the people's behavior was to Yahweh. Alternate translation: "Their ways were as disgusting to me as the unclean menstruation of a woman"

Ezekiel 36:18

I poured out my fury against them
Yahweh punishing people because he is angry is spoken of as if his fury were a liquid that he poured out. Alternate translation: "I did things to them that showed how angry I was"

generated on Tue Oct 24 10:45:40 2023

for the blood that they poured out on the land
This is an idiom that refers to killing someone. Alternate translation: "because they made the blood of many people spill onto the land" or "because they murdered many people"

for their pollution of it by their idols
The people worshiping idols is spoken of as if the idols made the land physically dirty. Alternate translation: "because they defiled the land with their idols"

Ezekiel 36:19

General Information:
Yahweh continues speaking to Ezekiel about Israel.

I scattered them among the nations; they were dispersed through the lands
These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15]

they were dispersed through the lands
This can be stated in active form. Alternate translation: "I dispersed them through the lands"

their ways and their deeds
Here "ways" and "deeds" mean basically the same thing. Alternate translation: "the things that they have done"

Ezekiel 36:20

they profaned my holy name
Here "name" represents Yahweh and his reputation. Alternate translation: "they mocked me"

when people
"because other people said"

Are these really the people of Yahweh?
The people use a question to express their surprise at what they saw. Alternate translation: "I cannot believe these are really the people of Yahweh!"

For they have been thrown out of his land
This can be stated in active form. Alternate translation: "For Yahweh has forced them out of his land"

his land
This refers to the land of Israel.

Ezekiel 36:21

But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there
Here "name" represents Yahweh and his reputation. Alternate translation: "When the house of Israel went among the nations, they caused me disgrace, but I wanted people to know that I am holy"

I had compassion for my holy name
"I cared about my holy name"

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

Ezekiel 36:22

General Information:
Yahweh continues speaking to Ezekiel, and he gives him a message to Israel.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

for your sake
"because of you" or "in order to help you"

but for my holy name, which you have profaned among the nations everywhere you have gone
Here "name" represents Yahweh and his reputation. Alternate translation: "but so that the people of the nations, who mock me because of you, will know that I am holy"

you have profaned among the nations everywhere you have gone
"you have caused the people of the nations to mock everywhere you have gone"

Ezekiel 36:23

General Information:
This page has intentionally been left blank.

Ezekiel 36:24

General Information:
Yahweh continues giving Ezekiel his message to Israel.

Ezekiel 36:25

I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols
Yahweh forgiving the people and causing them to no longer sin is spoken of as if he would cleanse them with water. The phrase "you will be purified" can be stated in active form. Alternate translation: "I will forgive you and cause you not to sin as if I were sprinkling pure water on you so you will be clean; I will purify you from all of your uncleanness, and I will purify you from all of your idols"

all of your uncleanness
"all the things that made you unclean"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 36:26

General Information:
Yahweh continues giving Ezekiel his message to Israel.

I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh
Yahweh causing the people to no longer be stubborn but to love and serve Yahweh is spoken of as if he will take away their old heart and give them a new heart and spirit.

a new heart and a new spirit
Here "heart" and "spirit" represent a person's thoughts, attitudes, and emotions. See how you translated "heart" and "spirit" in Ezekiel 11:19.

in your innermost parts
"within you" or "inside of you"

the heart of stone
This speaks of people being stubborn as if their hearts were made of stone. See how you translated "stone heart" in Ezekiel 11:19. Alternate translation: "the heart that is as hard as stone"

your flesh
"your body"

a heart of flesh
People being willing to serve Yahweh is spoken of as if their hearts were soft like flesh. See how you translated this in Ezekiel 11:19. Alternate translation: "a heart that is soft like flesh"

Ezekiel 36:27

enable you to walk in my statutes
A person acting or behaving in a certain way is spoken of is if it were a person walking. See how you translated this in [Ezekiel 11:20]

Ezekiel 36:28

General Information:
This page has intentionally been left blank.

Ezekiel 36:29

General Information:
Yahweh continues giving Ezekiel his message to Israel.

For I will save you from all of your uncleanness
Something that is unacceptable to Yahweh is spoken of as if it were physically unclean. Alternate translation: "For I will save you from everything that made me reject you"

I will summon the grain
"I will call the grain to come." This phrase presents the grain as a servant of Yahweh. Alternate translation: "I will cause there to be grain in the land of Israel"

I will no longer put famine upon you
Yahweh causing a famine in the land is spoken of as if he put famine on the people. Alternate translation: "I will no longer cause there to be a famine" or "I will no longer cause there to be no food"

Ezekiel 36:30

you will no longer bear the shame of famine among the nations
Experiencing shame is spoken of as if the people had to carry the shame. Alternate translation: "the nations will no longer make you feel ashamed because you suffer from famine"

Ezekiel 36:31

General Information:
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Ezekiel 36:32

General Information:
Yahweh continues giving Ezekiel his message to Israel.

let this be known to you
"know this" or "you can be sure of this." Yahweh says this to emphasize that it is not because the people are good that he will restore them. This phrase can be moved to the beginning of the verse.

So be ashamed and disgraced
The words "ashamed" and "disgraced" share similar meanings. Together they emphasize the intensity of the shame. Alternate translation: "So be very ashamed"

because of your ways
"because of what you do"

house of Israel
Here "house" represents people. Alternate translation: "people of Israel"

Ezekiel 36:33

General Information:
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Ezekiel 36:34

you will plow the ruined land
"you will farm the ruined land"

generated on Tue Oct 24 10:45:40 2023

before the eyes of all who pass by
The eyes represent sight. Alternate translation: "to those who pass by and see it"

Ezekiel 36:35

General Information:
Yahweh continues giving Ezekiel his message to Israel.

Then they
The word "they" refers to the people who walk through the land of Israel.

the uninhabited ruins
"the ruins that no one lived in"

that were torn down
This can be stated in active form. Possible meanings are 1) Alternate translation: "that enemies had torn down" or 2) Alternate translation: "that people could not get into"

are now fortified and inhabited
This can be stated in active form. Alternate translation: "the people have now rebuilt them and have started living there again"

Ezekiel 36:36

that I built up the ruins
"and that I built up the cities that enemies had torn down"

replanted the deserted places
"planted crops in the desolate land"

Ezekiel 36:37

General Information:
Yahweh continues speaking to Ezekiel.

I will be asked by the house of Israel
Here "house" represents people. This can be stated in active form. Alternate translation: "The people of Israel will ask me"

to increase them like a flock of people
Yahweh causing the people to multiply greatly and quickly is spoken of as if they were a flock of sheep. Sheep multiply very quickly. Alternate translation: "to make them multiply like a flock of sheep" or "to make the people multiply quickly like sheep"

Ezekiel 36:38

Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts
The phrase "is set apart" can be stated in active form. Alternate translation: "Like the great number of sheep that the people set apart for sacrifices or bring to Jerusalem for the appointed feasts"

so will the ruined cities be filled with flocks of people
This speaks of the people of Israel as if they were a flock of sheep. This can be stated in active form. Alternate translation: "so will the great number of people be who will be living in the cities that are now ruined but the people will rebuild"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 The hand of Yahweh was upon me, and he brought me out by the Spirit of Yahweh and set me down in the midst of a valley; it was full of bones. **2** Then he made me pass through them round and round. Behold! A great many of them were in the valley. Behold! They were very dry. **3** He said to me, "Son of man, can these bones live again?" So I said, "Lord Yahweh, you alone know." **4** Then he said to me, "Prophesy over these bones and say to them, 'Dry bones. Listen to the word of Yahweh. **5** The Lord Yahweh says this to these bones: Behold! I am about to put breath into you, and you will live. **6** I will place sinews over you and bring flesh onto you. I will cover you with skin and put breath within you so you will live. Then you will know that I am Yahweh.'"

7 So I prophesied as I was commanded; as I prophesied, behold, a sound came, that of shaking. Then the bones drew together—bone against bone. **8** I looked and, behold, sinews were now on them, and flesh grew up and skin covered them. But there was still no breath in them. **9** Then Yahweh said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'The Lord Yahweh says this: Breath, come from the four winds, and breathe on these who have been killed, so they may live.'" **10** So I prophesied as I was commanded; the breath came into them and they lived. Then they stood on their feet, a very great army.

11 Then Yahweh said to me, "Son of man, these bones are the entire house of Israel. Behold! They are saying, 'Our bones have dried up, and our hope is gone. We have been cut off.' **12** Therefore prophesy and say to them, 'The Lord Yahweh says this: Behold! I will open your graves and lift you out from them, my people. I will bring you back to the land of Israel. **13** Then you will know that I am Yahweh, when I open your graves and bring you out from them, my people. **14** I will place my Spirit within you so you will live, and I will cause you to rest in your land when you know that I am Yahweh. I declare and will do it—this is Yahweh's declaration.'"

15 Then the word of Yahweh came to me, saying, **16** "So now you, son of man, take one stick for yourself and write on it, 'For Judah and for the people of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the branch of Ephraim, and for all the people of Israel, their companions.' **17** Bring both of them together into one stick, so that they become one in your hand. **18** When your people speak to you and say, 'Will you not tell us what these things of yours mean?' **19** then say to them, 'The Lord Yahweh says this: Behold! I am taking the branch of Joseph that is in the hand of Ephraim and the tribes of Israel his companions and joining it to the branch of Judah, so that they will make one branch, and they will become one in my hand.' **20** Hold in your hand the branches that you wrote on before their eyes.

21 Declare to them, 'The Lord Yahweh says this: Behold! I am about to take the people of Israel from among the nations where they went. I will gather them from the surrounding lands and I will bring them to their land. **22** I will make them one nation in the land, on the mountains of Israel, and there will be one king as king over all of them, and they will no longer be two nations. They will no longer be divided into two kingdoms. **23** Then they will no longer defile themselves with their idols, their disgusting things, or any of their other sins. For I will save them from all of their faithless actions with which they have sinned, and I will purify them, so they will be my people and I will be their God. [1]

24 David my servant will be king over them. So there will be one shepherd over them all, and they will walk according to my decrees and they will keep my statutes and obey them. **25** They will live in the land that I have given to my servant Jacob, where your fathers had stayed. They will live in it forever—they, their children, and their grandchildren, for David my servant will be their chief forever. **26** I will establish a covenant of peace with them. It will be an everlasting covenant with them. I will establish them and multiply them and set my holy place in their midst forever. **27** My dwelling place will be with them; I will be their God, and they will be my people. **28** Then the nations will know that I am Yahweh who sets Israel apart, when my holy place is among them forever.'"

Footnotes

37:23 [1]Some ancient translations of the Hebrew copies and most modern translations read in this way:

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Ezekiel 37 General Notes

Special concepts in this chapter

Israel restored
God will unite the two kingdoms of Israel and Judah and the Messiah will rule over them. This will come in a prophesied day of restoration. (See: christ and restore)

Important figures of speech in this chapter

Metaphor
The people are discouraged and compare themselves to skeletons, but God will cause them to become a nation again.

Ezekiel 37:1

General Information:
Ezekiel is speaking.

The hand of Yahweh was upon me
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that other person. See how you translated a similar phrase in [Ezekiel 1:3]

in the midst
"in the middle"

Ezekiel 37:2

round and round
"in every direction"

Behold!
The word "Behold" here alerts us to pay attention to the surprising information that follows.

Ezekiel 37:3

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 37:4

General Information:
Yahweh speaks to Ezekiel.

Listen to the word of Yahweh
"Listen to Yahweh's message"

Ezekiel 37:5

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

to put breath into you
The noun "breath" can be stated as the verb "breathe." Alternate translation: "I will cause you to breathe"

breath
The Hebrew word translated as "breath" in these verses is translated as "spirit" by a few modern versions. It is also translated as "wind" in Ezekiel 37:9.

Ezekiel 37:6

sinews
the tissue that connects muscles to bones

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 37:7

General Information:
Ezekiel is speaking.

as I was commanded
This can be stated in active form. Alternate translation: "as Yahweh had commanded me to speak"

behold
The word "behold" here shows that Ezekiel was surprised by what he saw.

Ezekiel 37:8

sinews
This refers to the parts of human bodies that are like hard strings and hold the bones and muscles together. See how you translated this in Ezekiel 37:6.

generated on Tue Oct 24 10:45:40 2023

But there was still no breath in them
The noun "breath" can be stated as the verb "breathing." Alternate translation: "But they were not breathing" or "But they were not alive"

Ezekiel 37:9

the breath
Possible meanings are: 1) "breath" or 2) "spirit" or 3) "wind."

from the four winds
"from the four directions that the wind can blow in." This is an idiom. Alternate translation: "from every direction"

these who have been killed
This can be stated in active form. Alternate translation: "these people that enemies and disasters have killed"

Ezekiel 37:10

as I was commanded
This can be stated in active form. Alternate translation: "as Yahweh had commanded me"

Ezekiel 37:11

the entire house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

We have been cut off
The people being destroyed and removed from their land is spoken of as if they had been cut off like a person would cut off a branch or piece of cloth. Alternate translation: "Our nation is destroyed"

Ezekiel 37:12

I will open your graves and lift you out from them
Yahweh restoring the people and bringing them back to their land is spoken of as if he will bring them back to life again.

Ezekiel 37:13

General Information:
These are Yahweh's words to the house of Israel.

Ezekiel 37:14

to rest in your land
"to live peacefully in your own land"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11]

Ezekiel 37:15

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 37:16

For Judah
Here "For" means "representing." Alternate translation: "Representing Judah" or "Belonging to Judah"

Judah
The tribe of Judah lived in the southern kingdom of Israel which was called Judah. Here the name is used to refer to the whole southern kingdom.

the people of Israel, his companions
This refers to the Israelites who lived in the southern kingdom of Judah. Alternate translation: "all the tribes of Judah" or "the tribes of Israel who are part of the kingdom of Judah"

For Joseph, the branch of Ephraim
Joseph was Ephraim's father. The tribe of Ephraim lived in the northern kingdom of Israel. Here the names are used to represent the whole northern kingdom.

all the people of Israel, their companions
This refers to the Israelites who lived in the northern kingdom of Israel. Alternate translation: "all the tribes of Israel" or "the Israelites who were part of the kingdom of Israel"

Ezekiel 37:17

into one stick
"so that they become one stick"

Ezekiel 37:18

General Information:
Yahweh continues speaking to Ezekiel.

what these things of yours mean
"what your sticks mean" or "why you have these sticks"

Ezekiel 37:19

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or

generated on Tue Oct 24 10:45:40 2023

"Listen!" or "Pay attention to what I am about to tell you!"

the branch of Joseph
"the stick of Joseph." This represents the kingdom of Israel.

that is in the hand of Ephraim
The word "hand" refers to power. Alternate translation: "that is in the power of Ephraim" or "that the tribe of Ephraim rules over"

the tribes of Israel his companions
"the other tribes of Israel who are his companions" or "the other tribes of Israel who are part of that kingdom"

the branch of Judah
"the stick of Judah." This represents the kingdom of Judah.

Ezekiel 37:20

before their eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while they watched you"

Ezekiel 37:21

General Information:
Yahweh continues speaking to Ezekiel.

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Ezekiel 37:22

General Information:
This page has intentionally been left blank.

Ezekiel 37:23

they will be my people and I will be their God
See how you translated this in Ezekiel 11:20.

Ezekiel 37:24

General Information:
Yahweh continues speaking to Ezekiel.

David my servant
Yahweh said "David" to refer to a descendant of David. See how you translated "my servant David" in [Ezekiel 34:23]

one shepherd over them
This speaks of a king ruling a people as if he were a shepherd leading sheep. See how you translated this in [Ezekiel 34:23]

over them
"over the people of Israel"

will walk according to my decrees
This speaks of acting or behaving in a certain way as if it were a person walking. Alternate translation: "will live as I have commanded"

Ezekiel 37:25

had stayed
"had lived"

Ezekiel 37:26

General Information:
Yahweh is speaking about the people of Israel.

I will establish
"I will set up" or "I will create"

a covenant of peace
"a covenant that brings peace." See how you translated this in Ezekiel 34:25.

I will establish them
It was implied that Yahweh would establish them in the land of Israel. Alternate translation: "I will set them in the land of Israel" or "I will cause them to live securely in the land of Israel"

multiply them
"cause their people to increase in number"

my holy place
"my holy sanctuary" or "my holy temple"

in their midst
"among them"

Ezekiel 37:27

My dwelling place
"The place where I live"

I will be their God, and they will be my people
See how you translated a similar phrase in Ezekiel 11:20.

Ezekiel 37:28

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 The word of Yahweh came to me, saying, **2** "Son of man, set your face toward Gog, the land of Magog, the chief prince of Meshech and Tubal; and prophesy against him. **3** Say, 'The Lord Yahweh says this: Behold! I am against you, Gog, chief prince of Meshech and Tubal. **4** So I will turn you around and set hooks in your jaw; I will send you out with all your army, horses, and horsemen, all of them dressed in full armor, a great company with large shields and small shields, all of them holding swords! **5** Persia, Cush, and Libya are with them, all of them with shields and helmets! **6** Gomer and all her troops, and Beth Togarmah, from the far parts of the north, and all its troops! Many peoples are with you!

7 Get ready! Yes, prepare yourself and your troops assembled with you, and be their commander. **8** You will be called after many days, and after some years you will go to a land that has recovered from the sword and that has been gathered from many peoples, gathered back to the mountains of Israel that had been a continuous ruin. But the land's people will be brought out of the peoples, and they will live in safety, all of them! **9** So you will go up as a storm goes; you will be like a cloud covering the land, you and all your troops, all the many soldiers with you.

10 The Lord Yahweh says this: It will happen on that day that plans will form in your heart, and you will devise wicked schemes.' **11** Then you will say, 'I will go up to the open land; I will go to the quiet people living in safety, all of them living where there are no walls or bars, and where there are no city gates. **12** I will capture booty and steal plunder, in order to bring my hand against the ruins that are newly inhabited, and against the people gathered from the nations, people who are gaining livestock and property, and who are living at the center of the earth.' **13** Sheba and Dedan, and the traders of Tarshish along with all its young warriors will say to you, 'Have you come to take booty? Have you assembled your company to take away plunder, to carry off silver and gold, to take their livestock and property and to haul away much plunder?'

14 Therefore prophesy, son of man, and say to Gog, 'The Lord Yahweh says this: On that day, when my people Israel are living securely, will you not learn about them? **15** You will come from your place far away in the north with a great army, all of them riding on horses, a great company, a large army. **16** You will attack my people Israel like a cloud that covers the land. In the latter days I will bring you against my land, so the nations might know me when I show myself through you, Gog, to be holy before their eyes.

17 The Lord Yahweh says this: Are you not the one of whom I spoke in former days by the hand of my servants, the prophets of Israel, who prophesied in their own time for years that I would bring you against them? **18** So it will come to be in that day when Gog attacks the land of Israel—this is the Lord Yahweh's declaration—my wrath will mount up in my anger. **19** In my zeal and in the fire of my anger, I declare that on that day there will be a great earthquake in the land of Israel. **20** They will shake before me—the fish of the sea and the birds of the skies, the beasts of the fields, and all the creatures that crawl on the earth, and every person who is on the surface of the land. The mountains will be thrown down and the cliffs will fall, until every wall falls to the earth. **21** I will summon a sword against him on all my mountains—this is the Lord Yahweh's declaration—each man's sword will be against his brother. **22** With plague and blood I will enter into judgment with him, and I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur. **23** For I will show my greatness and my holiness and I will make myself known in the eyes of the many nations, and they will know that I am Yahweh.'"

Ezekiel 38 General Notes

Structure and formatting

This chapter begins a section prophesying against Gog. Later Gog will try to conquer Israel.

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 38:1

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 38:2

set your face toward Gog, the land of Magog, the chief prince ... Tubal
This is a command to stare at Gog and Magog as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

set your face
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare"

Gog, the land of Magog
It is implied that Magog is the land over which Gog rules. Alternate translation: "Gog who rules over the land of Magog"

Gog
This is the name of a leader or king who ruled in the land of Magog.

Magog
This is the name of an ancient nation that was probably located in the land that is now Turkey. Magog might be the ancient nation of Lydia.

the chief prince of Meshech and Tubal
This expression occurs twice in these verses. Some modern versions, however, interpret the Hebrew expression as "the chief of Rosh, Meshech, and Tubal." This is another title for Gog. Alternate translation: "who is the chief prince of Meshech and Tubal"

Meshech ... Tubal
See how you translated these names in Ezekiel 32:26.

Ezekiel 38:3

Behold!
This emphasizes the importance of the statement that follows. It can be translated as "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I am against you
This idiom means "I am your enemy."

Ezekiel 38:4

General Information:
These verses list the various nations who will join Gog's army.

Connecting Statement:
Yahweh continues speaking to Gog.

set hooks in your jaw
Here "hooks in your jaw" represents God's control over Gog. People put hooks in the mouths of animals so that they could lead the animals wherever they wanted.

in full armor ... holding swords
These phrases describe an army that is ready for battle.

Ezekiel 38:5

with shields and helmets
This phrase describes an army that is ready for battle.

Ezekiel 38:6

Gomer
a nation that lived north of the Black Sea

Beth Togarmah
See how you translated this in Ezekiel 27:14.

Ezekiel 38:7

Connecting Statement:
Yahweh continues speaking to Gog.

your troops assembled with you
"all of your troops that you have gathered to yourself" or "all of your army that you have brought together for yourself"

Ezekiel 38:8

You will be called
This can be stated in active form. Alternate translation: "I will call you to come for war"

recovered from the sword
Here the "sword" represents war. Alternate translation: "recovered from war"

that has been gathered
This can be stated in active form. Alternate translation: "that I have gathered together"

from many peoples
"from many nations"

a continuous ruin
"destroyed for a long time"

the land's people will be brought out
This can be stated in active form. Alternate translation: "I will bring the Israelites out"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 38:9

you will go up as a storm goes
This simile means Gog will bring destruction like a large storm does.

a cloud covering the land
This simile means the army will be so large that it will cover the entire land.

Ezekiel 38:10

Connecting Statement:
Yahweh continues speaking to Gog.

on that day that
"at that time"

plans will form in your heart ... you will devise wicked schemes
These phrases mean the same thing and can be combined into a single phrase. Alternate translation: "you will plan to do something very evil"

plans will form in your heart
Here "heart" refers to his thinking. This can be stated in active form. Alternate translation: "you will think of plans"

Ezekiel 38:11

I will
Gog will not do these things alone. His army will do most of them. Alternate translation: "My army and I will"

the open land
The following phrases explain that this refers to a land without walls or bars or gates.

Ezekiel 38:12

capture booty and steal plunder
These phrases mean the same thing and can be combined into a single phrase. Alternate translation: "take away all their valuable possessions"

bring my hand
Here "hand" refers to Gog's military power.

against the ruins
Here "ruins" refers to the people who live in the destroyed cities. Alternate translation: "against the people who live in the ruins"

at the center of the earth
"in the middle of the most important countries in the world"

Ezekiel 38:13

Connecting Statement:
Yahweh continues speaking to Gog.

Sheba
See how you translated this in Ezekiel 27:22.

Dedan
See how you translated this in Ezekiel 25:13.

Have you come to take booty? Have you assembled your company ... to haul away much plunder?
These two questions are used to accuse Gog of attacking Israel without cause. These can be translated as statements. Alternate translation: "It is not right for you to assemble your army to plunder, to carry off silver and gold, to take their livestock and property, and to haul away much plunder!"

to take their livestock and property ... to haul away much plunder
These phrases have similar meaning and can be combined into a single phrase. Alternate translation: "to take away their livestock and all their valuable possessions"

Ezekiel 38:14

Connecting Statement:
Yahweh tells Ezekiel what he is to say to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

On that day ... learn about them?
Yahweh uses this question to emphasize that Gog will indeed hear about the people living in Israel. Alternate translation: "On that day, when my people Israel are living securely, you will hear about them."

Ezekiel 38:15

General Information:
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Ezekiel 38:16

like a cloud that covers the land
This simile means the army will be so large that it will cover the entire land. See how you translated a similar phrase in [Ezekiel 38:9]

In the latter days
This refers to the distant future before the world ends. Alternate translation: "In the last days" or "At the end of time" or "In the distant future"

generated on Tue Oct 24 10:45:40 2023

In the latter days ... to be holy before their eyes
All the nations will understand that Yahweh is holy when they see what he does to Gog.

might know me
"might know who I am"

Ezekiel 38:17

Connecting Statement:
Yahweh continues telling Ezekiel what he is to say to Gog.

Are you not the one ... bring you against them?
Yahweh uses this question to emphasize that he was the one who brought Gog to the land of Israel. Alternate translation: "You are the one ... bring you against them."

of whom I spoke
"that I spoke about"

in former days
"in the past" or "a long time ago"

by the hand of my servants
Here "hand" refers to the fact that these prophets wrote down Yahweh's message. Alternate translation: "by means of my servants" or "through my servants"

against them
"against the people of Israel"

Ezekiel 38:18

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

my wrath will mount up in my anger
Here "mount up" means "rise up" and expresses that his wrath will increase. The words "wrath" and "anger" mean the same thing and emphasize how intense his anger will be. Alternate translation: "my anger will greatly increase" or "I will be very angry with you"

Ezekiel 38:19

General Information:
Yahweh continues giving Ezekiel his message about Gog.

In my zeal
Here "zeal" refers to Yahweh's desire to defend his honor against Gog's attacks.

in the fire of my anger
The intensity of Yahweh's anger is spoken of as if it were as hot as fire. Alternate translation: "because my anger was intense"

Ezekiel 38:20

The mountains will be thrown down
This can be stated in active form. Alternate translation: "Yahweh will make mountains fall down"

Ezekiel 38:21

General Information:
Yahweh continues giving Ezekiel his message about Gog. He speaks of the people of Gog as if they were one man.

I will summon a sword against him
The word "sword" here is a metonym for soldiers who use swords to kill people. Alternate translation: "I will cause soldiers to attack him"

each man's sword will be against his brother
Here "sword" is a metonym for the person who uses the sword to fight. Alternate translation: "all of his soldiers will fight each other"

his brother
"his fellow soldier"

Ezekiel 38:22

With plague and blood I will enter into judgment with him
Here "blood" is a metonym for injury and death. Alternate translation: "I will judge him by causing him to be sick and by sending soldiers to kill him"

I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur
It may be helpful to change the order of this sentence. Alternate translation: "I will rain down overflowing rain and hailstones, fire, and burning sulfur upon him and his troops—and on the many nations with him"

hailstones
ice that falls out of the sky

Ezekiel 38:23

show my greatness and my holiness
The abstract nouns "greatness" and "holiness" can be stated as adjectives. Alternate translation: "show that I am great and holy"

I will make myself known in the eyes of the many nations
Here "eyes" refers to sight, which is a metonym for understanding. Alternate translation: "I will cause many nations to understand who I am"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he

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is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

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Chapter 39

1 "Now you, son of man, prophesy against Gog and say, 'The Lord Yahweh says this: Behold! I am against
you, Gog, chief of Meshech and Tubal. **2** I will turn you and lead you on; I will bring you up from the far
north and bring you to the mountains of Israel. **3** Then I will knock your bow out of your left hand and
make the arrows fall from your right hand. **4** You will fall on the mountains of Israel—you and all your
troops and the soldiers who are with you. I will give you to the birds of prey and the wild beasts of the
fields for food. **5** You will fall on the open field, for I myself declare it—this is the Lord Yahweh's
declaration. **6** Then I will send out fire on Magog and on those living in safety on the coasts, and they will
know that I am Yahweh. **7** For I will make my holy name known in the midst of my people Israel, and I will
no longer allow my holy name to be profaned; the nations will know that I am Yahweh, the Holy One in
Israel. **8** Behold! The day is coming, and it will take place—this is the Lord Yahweh's declaration. **9** The
ones living in the cities of Israel will go out and they will use weapons to kindle and make fires and burn
them—small shields, large shields, bows, arrows, the clubs and spears; they will make fires with them for
seven years. **10** They will not gather wood from the fields or cut down trees from the forests, since they
will kindle fires with the weapons; they will take from those who wanted to take from them; they will
plunder those who wanted to plunder them—this is the Lord Yahweh's declaration."

11 Then it will happen on that day that I will make a place there for Gog—a grave in Israel, a valley for
those who journey to the east of the sea. It will block those who wish to cross over. There they will bury
Gog with all his multitudes. They will call it the Valley of Hamon Gog. **12** For seven months the house of
Israel will bury them in order to purify the land. **13** For all the people of the land will bury them; it will be
a day of renown for them when I am glorified—this is the Lord Yahweh's declaration. **14** Then they will
designate men to continually go through the land, to find those who were traveling through, but who died
and their bodies remained on the surface of the land, so that they may bury them, in order to cleanse the
land. At the end of the seventh month they will begin their search. **15** As these men pass through the land,
when they see any human bone, they will put a marker by it, until gravediggers come and bury it in the
Valley of Hamon Gog. **16** There will be a city there by the name of Hamonah. In this way they will purify
the land.

17 Now to you, son of man, the Lord Yahweh says this: Say to all the winged birds and all the wild beasts
in the fields, 'Gather together and come. Gather from all around to the sacrifice that I myself am making
for you, a large sacrifice on the mountains of Israel, so that you may consume flesh and drink blood. **18**
You will consume the flesh of warriors and drink the blood of the princes of the earth; they will be rams,
lambs, goats, and bulls, they were all fattened in Bashan. **19** Then you will eat fat to your satisfaction; you
will drink blood until you become drunk; this will be the sacrifice that I will slaughter for you. **20** You will
be satisfied at my table with horse, chariot, warrior, and every man of war—this is the Lord Yahweh's
declaration.'

21 I will set my glory among the nations, and all the nations will see my judgment that I perform and my
hand that I have set against them. **22** The house of Israel will know that I am Yahweh their God from that
day onward. **23** The nations will know that the house of Israel went into captivity because of their iniquity
by which they betrayed me, so I hid my face from them and gave them into the hand of their adversaries
so that all of them fell by the sword. **24** I did to them according to their uncleanness and their sins, when I
hid my face from them.

25 Therefore the Lord Yahweh says this: Now I will reverse the captivity of Jacob, and I will have
compassion on all the house of Israel, when I act with zeal for my holy name. **26** Then they will bear their
shame and all the treachery by which they betrayed me. They will forget all this when they rest in their
land in safety, with no one to terrify them. **27** When I restore them from the peoples and gather them from
the lands of their enemies, I will show myself to be holy in the sight of many nations. **28** Then they will
know that I am Yahweh their God, for I sent them into captivity among the nations, but then I will gather
them back to their land. I will not leave any of them among the nations. **29** I will no longer hide my face
from them when I pour out my Spirit on the house of Israel—this is the Lord Yahweh's declaration."

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Ezekiel 39 General Notes

Structure and formatting

This chapter concludes the prophecy against Gog. God will destroy Gog and his army.

Ezekiel 39:1

Connecting Statement:
Yahweh gives Ezekiel his message to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I am against you
"I am your enemy"

chief of Meshech and Tubal
Some modern versions interpret the Hebrew expression as "prince of Rosh, Meshech, and Tubal." This is another title for Gog. See how you translated these names in [Ezekiel 38:2]

Ezekiel 39:2

I will turn you and lead you on
God speaks of leading Gog as if Gog was an animal.

bring you up
God speaks of bringing Gog "up" to Israel because it was located in the mountains.

Ezekiel 39:3

I will knock your bow out of your left hand and make the arrows fall from your right hand.
Knocking Gog's bow and arrows out of his hands is spoken of as if God is destroying Gog's military power.

Ezekiel 39:4

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

your troops and the soldiers
These refer to the same people. It can be stated as a single phrase. Alternate translation: "all your soldiers"

I will give you to the birds of prey and the wild beasts of the fields for food
The scavengers eating the corpses is spoken of as if Yahweh was giving food to them.

Ezekiel 39:5

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:6

I will send out fire on Magog
Possible meanings are 1) Yahweh will send literal fire down on Gog and his army or 2) "fire" is a metonym for the destruction that it causes.

Magog
This is the name of an ancient nation that probably lived in the land that is now Turkey. Magog might be the ancient nation of Lydia. See how you translated this in Ezekiel 38:2.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 39:7

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

I will make my holy name known in the midst of my people Israel
Here the metonym "my holy name" refers to Yahweh's character. This can be stated in active form. Alternate translation: "I will make my people, Israel, know that I am holy"

Ezekiel 39:8

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

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is coming ... will take place
These two phrases have similar meaning and emphasize the fact that this will really happen. Alternate translation: "is surely going to happen"

Ezekiel 39:9

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

to kindle and make fires
These two phrases mean the same thing. The Israelites will use the wood from the weapons as kindling for fires. Alternate translation: "to start fires"

small shields, large shields, bows, arrows, the clubs and spears
This list includes all the typical weapons of war of that day. It may represent weapons in general.

clubs
wooden sticks used as a weapon

Ezekiel 39:10

wanted to take ... wanted to plunder
Here "to take" and "to plunder" mean the same thing. Gog intended to take Israel's possessions, but Yahweh prevented him so that he was not able to do that.

will plunder ... wanted to plunder
Translate "plunder" as in Ezekiel 23:46.

Ezekiel 39:11

Connecting Statement:
Yahweh begins to tell Ezekiel what will happen to Gog.

it will happen on that day that
This signals an important event. If your language has a way for doing this, you could use it here.

to the east of the sea
A few modern versions interpret the Hebrew expression here as "to the east toward the sea."

It will block
Possible meanings are 1) "The grave will block" or 2) "The dead army will block."

There they
"There the house of Israel"

They will call it
"People will call it"

Valley of Hamon Gog
"Valley of the Great Army of Gog"

Ezekiel 39:12

Connecting Statement:
Yahweh continues to tell Ezekiel what will happen to Gog.

seven months
"7 months."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

will bury them in order to purify the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

bury them
"bury the soldiers of Gog's army"

Ezekiel 39:13

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:14

Connecting Statement:
Yahweh continues to tell Ezekiel what will happen to Gog.

through the land
"through the land of Israel"

those who were traveling through, but who died and their bodies remained on the surface of the land
This refers to the dead bodies of Gog's soldiers whom Yahweh killed as they entered the land.

so that they may bury them
"so that the designated men may bury the dead bodies"

to cleanse the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

seventh month
This "seventh" is the ordinal number for seven.

Ezekiel 39:15

any human bone
Bones would be all that remained of the corpses after a period of time.

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they will put a marker by it, until gravediggers come and bury it
There are apparently two groups of men. The first will mark the location of corpses, and the second group will bury them.

Ezekiel 39:16

purify the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

Hamonah
This name means "Great Army."

Ezekiel 39:17

Connecting Statement:
Yahweh gives Ezekiel a message for the birds and the wild animals about what they will do to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

to the sacrifice
"to the feast" or "to the slaughter." Yahweh means that he will give the birds and animals a very good meal and not that he is worshiping them.

Ezekiel 39:18

they will be rams, lambs, goats, and bulls
Yahweh is speaking with irony. Normally people sacrificed animals to God. Here, God is sacrificing people to animals. Alternate translation: "as if they were male sheep, lambs, goats, and bulls"

they were all fattened in Bashan
That can be stated in active form. Alternate translation: "they all became fat while grazing in Bashan"

Ezekiel 39:19

Connecting Statement:
Yahweh continues to give Ezekiel a message for the birds and the wild animals about what they will do to Gog.

to your satisfaction
The abstract noun "satisfaction" can be stated as a verb. Alternate translation: "until you are satisfied"

Ezekiel 39:20

chariot
The metonym "chariot" refers to the men in the chariots. Alternate translation: "chariot driver"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:21

Connecting Statement:
Yahweh gives Ezekiel a message about what will happen to Israel.

I will set my glory among the nations
Yahweh speaks of his glory as if he will place it in the middle of the nations where they can see it. Alternate translation: "I will make the nations see my glory"

my judgment that I perform and my hand that I have set against them
Both of these phrases refer to the punishment that Yahweh will inflict upon Israel and are repeated for emphasis. They can be combined into a single phrase. Alternate translation: "the way that I will judge them"

my hand
Here the metonym "hand" refers to Yahweh's power that he uses to bring punishment.

against them
"against Gog and his great army"

Ezekiel 39:22

The house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 39:23

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

because of their iniquity by which they betrayed me
The abstract noun "iniquity" can be stated as a verb. Alternate translation: "because they sinned and betrayed me"

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I hid my face from them
Here "face" refers to Yahweh's help and protection. Alternate translation: "I stopped protecting them and taking care of them"

gave them into the hand of their adversaries
Here the metonym "hand" refers to power. Alternate translation: "gave their enemies power over them"

all of them fell by the sword
Here falling represents being killed, and the sword represents battle. See how you translated this in Ezekiel 32:23. Alternate translation: "their enemies killed them all in battle"

Ezekiel 39:24

their uncleanness and their sins
This speaks of the people's disgusting behavior as if they were physically unclean. Here "uncleanness" means basically the same as "sins." Alternate translation: "their disgusting behavior and their sins" or "their sins"

Ezekiel 39:25

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

will reverse the captivity of Jacob
The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. See how similar words are translated in [Ezekiel 16:53]

Jacob
"the descendants of Jacob"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

act with zeal for my holy name
"make sure that they honor me"

Ezekiel 39:26

they will bear their shame and all the treachery
Experts do not agree on the meaning of this phrase. Possible meanings are 1) "they will regret their shame and all the treachery" or 2) "they will forget their shame and all the treachery."

the treachery
"the unfaithfulness"

Ezekiel 39:27

I will show myself to be holy in the sight of many nations
Here "sight" is a metonym for understanding. Alternate translation: "many nations will understand that I am holy because of what I did for the house of Israel"

Ezekiel 39:28

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

I sent them into captivity ... I will gather them back to their land
At the time when Ezekiel wrote, Israel was still in captivity in Babylon.

Ezekiel 39:29

I will no longer hide my face from them
Here "no longer hide my face" is an idiom that means Yahweh will not continue to abandon Israel to exile in Babylon. Alternate translation: "I will no longer abandon them"

when I pour out my Spirit on the house of Israel
Here to give the Spirit abundantly is spoken of as to "pour out" the Spirit. Alternate translation: "when I generously give my Spirit to the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Chapter 40

1 In the twenty-fifth year of our captivity at the beginning of the year on the tenth day of the month, in the fourteenth year after the city was captured—on that same day, the hand of Yahweh was upon me and he took me there. **2** In visions from God he brought me to the land of Israel. He brought me to rest on a very high mountain; to the south were what appeared to be buildings of a city. **3** Then he brought me there. Behold, a man! His appearance was like the appearance of bronze. A linen cord and a measuring stick were in his hand, and he stood in the city gate. **4** The man said to me, "Son of man, look with your eyes and listen with your ears, and fix your mind on all that I am revealing to you, for you were brought here so I could reveal them to you. Report everything that you will see to the house of Israel."

5 There was a wall surrounding the temple area. The length of the measuring stick in the man's hand was six long cubits. Each long cubit was a cubit and a handbreadth in length. So he measured the wall, and it was one measuring stick thick and one measuring stick high. **6** Then he went to the temple gate that faced east. He went up its steps and measured the threshold of the gate—one stick in depth. [1]**7** The guard chambers were each one stick in length and one stick in width; there were five cubits between any two of the chambers, and the threshold of the temple gate by the temple portico was one stick deep. **8** He measured the portico of the gate; it was one stick in length. **9** He measured the portico of the gate. It was one stick deep. The doorposts were two cubits in width. This was the portico of the gate facing the temple. **10** There were three guard chambers on either side of the east gate, and each of them had the same measurement, and the walls that separated them had the same measurement. **11** Then the man measured the width of the gateway entrance—ten cubits; and he measured the length of the gateway entrance—thirteen cubits. **12** He measured the wall that was bordering the front of the chambers—one cubit high. The chambers measured six cubits on each side. **13** Then he measured the gateway from the roof of one chamber to that of the next chamber—twenty-five cubits, from the entrance of the first chamber to that of the second. **14** Then he measured the wall that went between the guard chambers—sixty cubits in length; he measured as far as the gate's portico. **15** The entrance from the front of the gate to the other end of the gate's portico was fifty cubits. **16** There were closed windows toward the chambers and toward their pillars within the gates all around; and it was the same for the porches. There were windows all around the inside, and each jamb was decorated with palm trees.

17 Then the man brought me to the outer courtyard of the temple. Behold, there were rooms, and there was pavement in the courtyard, with thirty rooms next to the pavement. **18** The pavement went up to the side of the gates, and its width was the same as the gates' length. This was the lower pavement. **19** Then the man measured the distance from the front of the lower gate to the front of the inner gate; it was one hundred cubits on the east side, and the same on the north side.

20 Then he measured the length and width of the gate that was at the north of the outer court. **21** There were three chambers on either side of that gate, and the gate and its portico measured the same as the main gate—fifty cubits in total length and twenty-five cubits in width. **22** Its windows, portico, chambers, and its palm trees corresponded to the gate that faced east. Seven steps went up to it and to its portico. **23** There was a gate to the inner courtyard in front of the gate facing north, just as also there was a gate to the east; the man measured from one gate to the other gate—one hundred cubits in distance.

24 Next the man brought me to the gate of the southern entrance, and its walls and portico measured the same as the other outer gates. **25** There were closed windows in the gateway and its portico just as at that gate. The south gate and its portico measured fifty cubits in length and twenty-five cubits in width. **26** There were seven steps up to the gate and its portico, and there were carvings of palm trees on the walls on either side. **27** There was a gate to the inner courtyard on the southern side, and the man measured from that gate to the gate of the south entrance—one hundred cubits in distance.

28 Then the man brought me to the inner courtyard by way of its southern gate, which had the same measurements as the other gates. **29** Its chambers, walls, and porticos measured the same as the other gates; there were windows all around in the portico. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width. **30** There were also porticos all around the inner wall; these were twenty-five cubits in length and five cubits in width. **31** This portico faced the outer courtyard with carved palm trees on its walls and eight steps going up to it.

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32 Then the man brought me to the inner courtyard by the eastern way and measured the gate, which had the same measurements as the other gates. **33** Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width. **34** Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

35 Next the man brought me to the northern gate and measured it; it measured the same as the other gates. **36** Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The gateway and its portico measured fifty cubits in length and twenty-five cubits in width. **37** Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

38 There was a room with a door by each of the inner gateways. This was where they rinsed the burnt offerings. **39** There were two tables on each side of each portico, on which the burnt offering was slaughtered, and also the sin offering and the guilt offering. **40** By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's portico. **41** There were four tables on either side by the gate; they slaughtered animals on the eight tables. **42** There were four tables of cut stone for the burnt offerings, one and a half cubits in length, one and a half cubits in width, and one cubit tall. On them they laid the tools with which they slaughtered the burnt offerings for the sacrifices. **43** Two-pronged hooks a handbreadth in length were fastened in the portico all around, and the flesh of the offerings would be put on the tables.

44 On the outside of the inner gate, within the inner courtyard, were singers' chambers, one on the north side facing south, and the other on the south side facing north. **45** Then the man said to me, "This room facing south is for the priests who are on duty in the temple. **46** The room facing north is for the priests on duty at the altar. These are the sons of Zadok who come near to Yahweh to serve him; they are among the sons of Levi." **47** Next he measured the courtyard—one hundred cubits in length and one hundred cubits in width in a square, with the altar in front of the house.

48 Then the man brought me to the portico of the house and measured its doorposts—they were five cubits thick on either side. The gateway itself was fourteen cubits in width, and the walls on each side of it were three cubits in width. [2]**49** The length of the portico was twenty cubits, and its depth was eleven cubits. There were steps that went up to it and columns that stood on either side of it. [3][4]

Footnotes

40:6 [1]After
40:48 [2]Instead of
40:49 [3]Instead of
40:49 [4]Instead of

Ezekiel 40 General Notes

Structure and formatting

The new temple and city

In a vision, Ezekiel saw a man measuring the wall of a new temple. The next chapters will give precise measurements for the construction of a temple to be built. This was not the temple of Ezra's day. (See: temple)

Ezekiel 40:1

twenty-fifth ... tenth ... fourteenth

These words are the ordinal forms of 25, 10, and 14.

of our captivity

Here "our" refers to Ezekiel and the Israelites who have been in Babylon since the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: "after we became

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captives" or "after the Babylonians took us as captives to Babylon"

the beginning of the year on the tenth day of the month
This is the first month of the Hebrew calendar. The tenth day is in April on Western calendars.

the city was captured
This can be translated in active form. Alternate translation: "the Babylonians captured the city of Jerusalem"

the hand of Yahweh
Here "hand" refers to Yahweh's power to show Ezekiel supernatural visions. See how you translated this in Ezekiel 1:3.

Ezekiel 40:2

He brought me to rest
"He put me down"

Ezekiel 40:3

he brought me there
"Yahweh brought me to the place that had the buildings"

Behold
Ezekiel was surprised by what he saw.

His appearance was like the appearance of bronze
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The way he appeared was like the way bronze appears"

linen cord
"a rope made of linen." This is a tool for measuring very long distances.

linen
This is a type of cloth. See how you translated this in Ezekiel 9:2.

measuring stick
This is a tool for measuring shorter distances.

Ezekiel 40:4

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

fix your mind on
This idiom means "pay attention to" or "think about."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 40:5

surrounding the temple area
"entirely around the temple area"

Each long cubit was a cubit and a handbreadth in length
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. Alternate translation: "These were the long cubits, which were the length of a regular cubit plus a handbreadth"

a handbreadth
"the width of a hand." This was about 8 centimeters.

Ezekiel 40:6

one stick
"it was one stick wide." This was about 3.2 meters.

the temple gate that faced east
This gate was part of the wall that surrounded the temple area. It was not part of the temple building itself. Alternate translation: "the gate on the eastern side of the wall surrounding the temple" or "the gate on the eastern wall of the temple courtyard"

up its steps
"up the steps of the gate"

in depth
"from the front edge of the threshold to its back edge"

Ezekiel 40:7

The guard chambers
These were rooms that were built inside of the gate where guards stayed to protect the gate.

five cubits
about 2.7 meters

there were five cubits between any two of the chambers
"the chambers next to each other were five cubits apart" or "there were five cubits between a chamber and the one next to it"

the chambers
"the rooms"

portico
This was a covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 40:8

portico
This was a covering in front of a doorway or gateway with columns or posts for support. See how you translated this in Ezekiel 8:16.

one stick
See how you translated this in Ezekiel 40:5.

Ezekiel 40:9

the portico of the gate facing the temple
Here "facing the temple" means that the portico was attached to the gate in the temple courtyard. Alternate translation: "the portico of the gate on the inner side of the wall that surrounded the temple"

two cubits
about one meter

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

Ezekiel 40:10

had the same measurement
"were the same size"

Ezekiel 40:11

ten cubits
about 5.4 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

thirteen cubits
about 7 meters

Ezekiel 40:12

The chambers measured six cubits
"The chambers were 6 cubits long"

six cubits
about 3.2 meters

one cubit
"54 centimeters" or "about one-half meter"

Ezekiel 40:13

twenty-five cubits
about 13.5 meters

that of the second
"the entrance of the second chamber"

Ezekiel 40:14

sixty cubits
about 32 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

portico
This was a covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 40:15

fifty cubits
about 27 meters

Ezekiel 40:16

closed windows
Possible meanings are 1) "closed windows" or 2) "windows with shutters" or 3) "narrow windows."

it was the same for the porches
"the porches also had closed windows all around"

each jamb
jambs are the sides of a wooden frame of a door

Ezekiel 40:17

General Information:
There were two walls surrounding the temple. The outer wall surrounded the outer courtyard, and within that, the inner wall surrounded the inner courtyard. The inner courtyard was higher than the outer courtyard. Each wall had gates on the east, north, and south sides.

the man brought me to the outer courtyard of the temple
"The man brought me from outside the temple area into the outer courtyard of the temple"

outer courtyard
See how you translated this in Ezekiel 10:5.

Behold
The word "Behold" here indicates that Ezekiel saw something interesting.

pavement
a flat floor that is made out of rocks

with thirty rooms next to the pavement
"and there were 30 rooms all around the pavement"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 40:18

went up to
"went all the way to"

Ezekiel 40:19

the front of the lower gate to the front of the inner gate
The lower gate was on the wall of the outer courtyard, and the inner gate was on the wall of the inner courtyard. Alternate translation: "the front of the outer gate to the front of the inner gate"

one hundred cubits
about 54 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

the same on the north side
"it was the same on the north side" or "on the north side, the distance from the outer gate to the inner gate was also one hundred cubits"

Ezekiel 40:20

General Information:
This page has intentionally been left blank.

Ezekiel 40:21

chambers
See how you translated this in Ezekiel 40:7.

portico
See how you translated this in Ezekiel 8:16.

measured the same
"had the same measurement"

fifty cubits
about 27 meters.

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

twenty-five cubits
about 13.5 meters

Ezekiel 40:22

General Information:
Ezekiel continues to describe the vision of the temple and of the man who looked like bronze.

Its windows
The word "Its" refers to the gate that was on the north side of the outer courtyard. Alternate translation: "The northern gate's windows"

chambers
See how you translated this in Ezekiel 40:7.

corresponded to the gate that faced east
"were like those of the eastern gate" or "were like those of the eastern gate of the outer courtyard"

Ezekiel 40:23

inner courtyard
See how you translated this in Ezekiel 8:16.

in front of the gate facing north
"directly across from the northern gate" or "across the outer courtyard from the northern gate"

the gate facing north
"the gate on the northern side of the outer courtyard"

just as also there was a gate to the east
"just as there was a eastern gate to the inner courtyard" or "just as there was a gate to the inner courtyard in front of the eastern gate"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

Ezekiel 40:24

measured the same as the other outer gates
"had the same measurements as the northern and eastern gates"

Ezekiel 40:25

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:26

portico
See how you translated this in Ezekiel 8:16

on either side
"on both sides"

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Ezekiel 40:27

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

Ezekiel 40:28

inner courtyard
See how you translated this in Ezekiel 8:16.

by way of its southern gate
"through its southern gate"

Ezekiel 40:29

chambers
See how you translated this in Ezekiel 40:7.

porticos
See how you translated this in Ezekiel 8:16.

measured the same
"had the same measurements"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

five cubits
about 2.7 meters

Ezekiel 40:30

General Information:
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Ezekiel 40:31

This portico faced the outer courtyard
"The portico's entrance was towards the outer courtyard"

with carved palm trees
"and it had carvings of palm trees"

Ezekiel 40:32

to the inner courtyard by the eastern way
"to the east side of the inner courtyard"

Ezekiel 40:33

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:34

Its portico faced the outer courtyard
The entrance of its portico was towards the outer courtyard

Ezekiel 40:35

measured the same
"had the same measurements"

Ezekiel 40:36

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:37

Its portico faced the outer courtyard
"The entrance of its portico was toward the outer courtyard"

on either side of it
"on both sides of it"

Ezekiel 40:38

by each of the inner gateways
"in each of the inner gates"

they rinsed the burnt offerings
Possible meanings for "they" are 1) the people who were bringing offerings or 2) the priests who killed the animals.

the burnt offerings
the animals that would be killed and burned as offerings

generated on Tue Oct 24 10:45:40 2023

Ezekiel 40:39

There were two tables on each side of each portico
there were four tables—two on each side of each portico

the burnt offering was slaughtered
This can be stated in active form. Alternate translation: "they killed the burnt offering" or "they killed the animals that they would burn as an offering"

Ezekiel 40:40

General Information:
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Ezekiel 40:41

General Information:
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Ezekiel 40:42

There were four tables of cut stone
These were apparently different tables than the eight tables on which the sacrifices were killed. This can be stated explicitly. Alternate translation: "There were also four tables of cut stone" or "There were four other tables made of cut stone"

of cut stone
"that were made out of stone that had been cut"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one and a half cubits
about 0.8 meter

one cubit
about one-half meter

Ezekiel 40:43

Two-pronged hooks a handbreadth in length were fastened in the portico all around
"All around the portico, people had attached hooks that were a handbreadth long and had two prongs each"

Two-pronged hooks
something that has two long curved points, which people can hang things on

a handbreadth in length
about 8 centimeters

the flesh of the offerings would be put on the tables
This can be stated in active form. Alternate translation: "they would put the flesh of the offerings on the tables"

Ezekiel 40:44

the inner gate
This is the inner gate on the north.

singers' chambers
"rooms for singers." However, some ancient and modern translations read only "chambers" without the reference to singers.

one on the north side facing south, and the other on the south side facing north
The word "chamber" or "room" is understood from the previous phrase. The phrase "facing south" means that its door is on its south side, and "facing north" means that its door is on its north side. Alternate translation: "one room on the north side facing south, and the other room on the south side facing north"

Ezekiel 40:45

This room facing south
This refers to the chamber on the north side of the inner courtyard. Alternate translation: "This room whose door is on its south side" or "This room on the north side of the inner courtyard"

who are on duty in the temple
"who are working in the temple" or "who are responsible for guarding the temple"

Ezekiel 40:46

General Information:
The man continues speaking to Ezekiel in the vision.

The room facing north
This refers to the room on the south side of the inner courtyard. The door of the room was on the north side of the room. Alternate translation: "This room whose door is on its north side" or "This room on the south side of the inner courtyard"

the priests on duty at the altar
"the priests who were offering sacrifices on the altar"

come near to Yahweh to serve him
"approach Yahweh in his temple in order to serve him"

Ezekiel 40:47

he measured
"the man measured"

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cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

with the altar
"and the altar was"

the house
This refers to the temple.

Ezekiel 40:48

portico
See how you translated this in Ezekiel 8:16.

the house
this refers to the temple

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

five cubits
about 2.7 meters

fourteen cubits
about 7.5 meters

three cubits
about 1.6 meters

Ezekiel 40:49

twenty cubits
about 11 meters

eleven cubits
about 6 meters

columns
pieces of stone that were tall and narrow and supported the roof of the building

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Then the man brought me into the temple's holy place and measured the doorposts—six cubits in width on either side. [1]**2** The width of the doorway was ten cubits; the wall on each side was five cubits in length. Then the man measured the dimensions of the holy place—forty cubits in length and twenty cubits in width. **3** Then the man went into the very holy place and measured the posts of the doorway—two cubits, and the doorway was six cubits in width. The walls on either side were seven cubits in width. **4** Then he measured the room's length—twenty cubits. Its width—twenty cubits to the front of the temple hall. Then he said to me, "This is the most holy place."

5 Then the man measured the wall of the house—it was six cubits thick. The width of each side room around the house was four cubits in width. **6** There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the wall of the house, to support all of the side rooms, for there was no support put in the wall of the house. **7** So the side rooms widened and went around going up, for the house went around higher and higher all around; the rooms widened as the house went up, and a stairway went up to the highest level, through the middle level. **8** Then I saw a raised part all around the house, the foundation for the side chambers; it measured a full stick in height —six cubits. **9** The width of the wall of the side rooms on the outside was five cubits. There was an open space to the outside of these rooms in the sanctuary. **10** On the other side of this open space were the priests' outer side rooms; this space was twenty cubits in width all around the sanctuary. **11** There were doors into the side rooms from another open space—one doorway was on the north side, and the other on the south side. The width of this open area was five cubits all around.

12 The building that faced the courtyard on the west side was seventy cubits in width. Its wall measured five cubits thick all around, and it was ninety cubits in length. **13** Then the man measured the sanctuary—one hundred cubits in length. The separated building, its wall, and the courtyard also measured one hundred cubits in length. **14** The width of the front of the courtyard in front of the sanctuary was also one hundred cubits.

15 Then the man measured the length of the building behind the sanctuary, to its west, and the galleries on either side—one hundred cubits. The holy place and the portico, **16** the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all paneled in wood. **17** Above the entryway to the inner sanctuary and spaced along the walls there was a measured pattern. **18** It was decorated with cherubim and palm trees; with a palm tree between each cherub, and each cherub had two faces: **19** the face of a man looked toward a palm tree on one side, and the face of a young lion looked toward a palm tree on the other side. They were carved all around the entire house. **20** From the ground to above the doorway, cherubim and palm trees were carved on the outer wall of the house.

21 The gate posts of the holy place were square. Their appearance was like the appearance of **22** the wooden altar in front of the holy place, which was three cubits high and two cubits in length on each side. Its corner posts, base, and frame were made of wood. Then the man said to me, "This is the table that stands before Yahweh." [2]**23** There were double doors for the holy place and the most holy place. **24** These doors had two hinged door panels each, two panels for one door and two panels for the other. **25** Carved on them—on the doors of the holy place—were cherubim and palm trees just as the walls were decorated, and there was a wooden roof over the portico at the front. **26** There were narrow windows and palm trees on either side of the portico. These were the side rooms of the house, and they also had overhanging roofs.

Footnotes

41:1 [1]After
41:22 [2]Instead of

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 41 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on the measurements for the construction of the temple to be built. (See: temple)

Ezekiel 41:1

General Information:
The man in Ezekiel's vision (Ezekiel 40:3) continues to show Ezekiel around the temple.

the temple's holy place
the room in the temple in front of the "most holy place"

six cubits in width on either side
These cubits were the "long" cubits (Ezekiel 40:5), 54 centimeters. See how you translated this in Ezekiel 40:5. "they were six cubits in width on both sides"

six cubits
about 3.2 meters.

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

Ezekiel 41:2

ten cubits
about 5.4 meters

five cubits
about 2.7 meters

the dimensions
"the size"

forty cubits
about 22 meters

twenty cubits
about 11 meters

Ezekiel 41:3

two cubits
about 1.1 meter

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

six cubits
about 3.2 meters

seven cubits
about 3.8 meters

Ezekiel 41:4

twenty cubits
about 11 meters

Ezekiel 41:5

the house
the temple

six cubits
about 3.2 meters

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

four cubits
about 2 meters

Ezekiel 41:6

three levels
"three stories"

There were ledges around the wall of the house
"The house had ledges all around for the side rooms all around." This way the side rooms could rest on the ledge of the wall.

to support
"so that the ledges could support"

for there was no support put in the wall of the house
"for there were no supports in the wall of the house." The people who built the temple did not want stones or wood that would support the side rooms to be sticking out from the wall of the sanctuary.

Ezekiel 41:7

General Information:
This page has intentionally been left blank.

Ezekiel 41:8

a raised part
a platform

chambers
small rooms

generated on Tue Oct 24 10:45:40 2023

a full stick
Translate "stick" as in Ezekiel 40:5.

cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

six cubits
about 3.2 meters

Ezekiel 41:9

five cubits
about 2.7 meters

Ezekiel 41:10

the priests' outer side rooms
"the side rooms of the priests that were further out from the sanctuary"

twenty cubits
about 11 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

Ezekiel 41:11

five cubits
about 2.7 meters

The width of this open area was five cubits all around
"The entire space between the chambers and the temple was five cubits wide, all around the temple"

Ezekiel 41:12

The building that faced the courtyard on the west side was seventy cubits in width
This can be stated as a separate sentence. Alternate translation: "There was a building on the west side of the temple area, and its entrance was towards the courtyard. It was seventy cubits in width"

seventy cubits ... five cubits ... ninety cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:13

one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:14

General Information:
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Ezekiel 41:15

the galleries
"the balconies." The balconies were places that were built higher up than the rest of the building. People could go into balconies and look down on the main floor of the building.

one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

the portico
See how you translated this in Ezekiel 8:16.

Ezekiel 41:16

General Information:
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Ezekiel 41:17

General Information:
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Ezekiel 41:18

was decorated
"was made beautiful"

cherubim
See how you translated this in Ezekiel 9:3.

cherub
This is the singular form of "cherubim." See how you translated this in Ezekiel 10:9.

Ezekiel 41:19

General Information:
This page has intentionally been left blank.

Ezekiel 41:20

the house
"the temple"

Ezekiel 41:21

General Information:
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Ezekiel 41:22

the wooden altar in front of the holy place, which was
These words are the end of the sentence that begins with the words "Their appearance was like the appearance of" in verse 21. Possible meanings of the sentence are 1) as it is translated in the ULB or 2) "The appearance of one was like the appearance of the other. The wooden altar in front of the holy place was." The abstract noun

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"appearance" can be translated as a verb. Alternate translation: "They appeared the same way the wooden altar in front of the holy place appeared. They were"

three cubits ... two cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:23

There were double doors for the holy place and the most holy place
"The holy place and the most holy place both had two doors"

Ezekiel 41:24

These doors had two hinged door panels each
"Each door had two parts that were on hinges." Hinges connect doors to the wall and allow the doors to swing.

two panels for one door and two panels for the other
"both of the doors for both the holy place and the most holy place had two parts"

Ezekiel 41:25

just as the walls were decorated
"just as the walls also had carvings of cherubim and palm trees"

portico
covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 41:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Next the man sent me out to the outer courtyard on the north side, and he brought me to rooms in front of the outer courtyard and the northern outer wall. **2** Those rooms were one hundred cubits along their front and fifty cubits in width. **3** Some of those rooms faced the inner courtyard and were twenty cubits away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard. **4** A passage ten cubits in width and one hundred cubits in length ran in front of the rooms. The rooms' doors were toward the north. [1]**5** But the upper halls were smaller, for the walkways took away from them more space than they did in the lowest and middle levels of the building. **6** For the halls on the third story had no columns, unlike the courtyards, which did have columns. So the highest level's rooms were smaller in size compared to the rooms in the lowest and middle levels. **7** The outside wall ran along the rooms toward the outer courtyard, the courtyard that was in front of the rooms. That wall was fifty cubits in length. **8** The length of the rooms of the outer courtyard was fifty cubits, and the rooms facing the sanctuary were one hundred cubits in length. **9** There was an entrance to the lowest rooms from the east side, coming from the outer courtyard.

10 Along the wall of the outer courtyard on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, there were also rooms [2]**11** with a walkway in front of them. They were as the appearance of the rooms on the northern side. They had the same length and breadth and the same exits and arrangements and doors. **12** On the south side were doors into rooms that were just the same as on the north side. A passage on the inside had a door at its head, and the passage opened into the various rooms. On the east side there was a doorway into the passage at one end.

13 Then the man said to me, "The northern rooms and the southern rooms that are in front of the outer courtyard are holy rooms where the priests who work nearest to Yahweh may eat the most holy food. They will put the most holy things there—the food offering, the sin offering, and the guilt offering—for this is a holy place. **14** When the priests enter there, they must not go out of the holy place to the outer court, without laying aside the clothes in which they served, since these are holy. So they must dress in other clothes before going near the people."

15 The man completed measuring the inner house and then took me out to the gate that faced the east and measured all the surrounding area there. **16** He measured the east side with a measuring stick—five hundred cubits with the measuring stick. [3]**17** He measured the north side—five hundred cubits with the measuring stick. [4]**18** He also measured the south side—five hundred cubits with the measuring stick. [5]**19** He also turned and measured the west side—five hundred cubits with the measuring stick. [6]**20** He measured it on four sides. It had a wall around it that was five hundred cubits in length, and five hundred cubits in width, to separate the holy from the profane.

Footnotes

42:4 [1]Some ancient translations of the Hebrew copies and many modern translations read
42:10 [2]Many copies of the ancient Hebrew text and some modern translations read
42:16 [3]The ancient Greek translation and most modern translations read
42:17 [4]The ancient Greek translation and most modern translations read
42:18 [5]The ancient Greek translation and most modern translations read
42:19 [6]The ancient Greek translation and most modern translations read

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Ezekiel 42 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focused on the storerooms for keeping the holy things of the temple. (See: temple and holy)

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 42:1

the outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 42:2

one hundred cubits ... fifty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:3

twenty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Some of those rooms faced the inner courtyard
"Some of those rooms were toward the inner courtyard" or "The entrance of some of those rooms was toward the inner courtyard"

inner courtyard
See how you translated this in Ezekiel 8:16.

were open to them
"looked out onto the inner courtyard"

having a walkway
"because there was a place where one could walk along the rooms"

Some of the rooms looked out onto the outer courtyard
"Some of the rooms were toward the outer courtyard" or "The entrance of some of the rooms was toward the outer courtyard"

Ezekiel 42:4

ten cubits ... one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:5

General Information:
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Ezekiel 42:6

smaller in size compared to the rooms
"smaller than the rooms"

Ezekiel 42:7

fifty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:8

fifty cubits ... one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:9

General Information:
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Ezekiel 42:10

General Information:
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Ezekiel 42:11

They were as the appearance of the rooms on the northern side
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The way the rooms on the northern side appeared was the way these rooms appeared"

Ezekiel 42:12

at its head
"at its beginning"

Ezekiel 42:13

the food offering
the grain or flour that the people offered to show that they were thankful to God

Ezekiel 42:14

General Information:
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Ezekiel 42:15

to the gate that faced the east
"out to the east gate" or "out through the east gate"

Ezekiel 42:16

He measured
The word "he" refers to the man who looked like bronze (Ezekiel 40:3).

measuring stick
See how you translated this in Ezekiel 40:5.

five hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

generated on Tue Oct 24 10:45:40 2023

Ezekiel 42:17

General Information:
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Ezekiel 42:18

General Information:
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Ezekiel 42:19

General Information:
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Ezekiel 42:20

It had a wall around it
"The house had a wall all around it"

five hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

profane
not holy

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 The man then brought me to the gate that opened to the east. **2** Behold! The glory of the God of Israel
came from the east; his voice was like the sound of many waters, and the earth shone with his glory. **3** It
was according to the appearance of the vision that I saw, according to the vision that I saw when he had
come [1] to destroy the city, and the visions were like the vision that I saw at the Kebar Canal—and I fell to
my face. **4** So the glory of Yahweh came to the house by way of the gate that opened to the east. **5** Then
the Spirit lifted me up and brought me into the inner court. Behold! The glory of Yahweh was filling the
house.

6 The man was standing beside me, and I heard someone else speaking to me from the house. **7** He said to
me, "Son of man, this is the place of my throne and the place for the soles of my feet, where I will live in
the midst of the people of Israel forever. The house of Israel will no longer defile my holy name—they or
their kings—with their faithlessness or with the corpses of their kings at their high places. **8** They will no
longer profane my holy name by putting their threshold next to my threshold, and their gateposts next to
my gateposts, with nothing but a wall between me and them. They defiled my holy name with their
disgusting practices, so I consumed them with my anger. **9** Now let them remove their faithlessness and
the corpses of their kings from before me, and I will live in their midst forever.

10 Son of man, you yourself must tell the house of Israel about this house so they will be ashamed of their
iniquities. They should think about this description. **11** For if they are ashamed of all that they have done,
then reveal to them the design of the house, its details, its exits, its entrances, and all its designs, all its
decrees and rules. Then write this down before their eyes so they will keep to all its design and all its
rules, so as to obey them. **12** This is the regulation for the house: From the peak of the hill to all the
surrounding border around it, it will be most holy. Behold! This is the law for the house.

13 These will be the measurements of the altar in cubits—that cubit being a regular cubit and a
handbreadth in length. So the gutter around the altar will be a cubit deep, and its width will also be a
cubit. The border around its surrounding edge will be one span. This will be the base of the altar. **14** From
the gutter at the ground level up to the lower ledge of the altar is two cubits, and that ledge itself is one
cubit in width. Then from the small ledge up to the large edge of the altar, it is four cubits, and the large
edge is a cubit in width. **15** The hearth on the altar for the burnt offerings is four cubits high, and there
are four horns pointing upward on the hearth. **16** The hearth is twelve cubits in length and twelve cubits
in width, a square. **17** Its border is fourteen cubits in length and fourteen cubits in width on each of its
four sides, and its rim is a half cubit in width. The gutter is a cubit in width all around with its steps
facing east."

18 Next he said to me, "Son of man, the Lord Yahweh says this: These are the regulations for the altar on
the day they make it, for raising the burnt offering onto it, and for sprinkling blood on it. **19** You will give a
young bull from the herd as a sin offering for the Levitical priests who are the descendants of Zadok,
those who come near to me to serve me—this is the Lord Yahweh's declaration. **20** Then you will take
some of its blood and place it on the altar's four horns and the four sides of its edge and on the
surrounding rim; you will cleanse it and make atonement for it. **21** Then take the bull for the sin offering
and burn it in the appointed part of the temple area outside of the sanctuary. **22** Then on the second day
you will offer a male goat without blemish from the goats as a sin offering; the priests will cleanse the
altar just as they cleansed it with the bull. **23** When you finish its cleansing, offer an unblemished bull
from the herd and an unblemished ram from the flock. **24** Offer them before Yahweh; the priests will
throw salt onto them and raise them up as a burnt offering to Yahweh. **25** You must prepare a male goat
as a sin offering daily for seven days, and the priests must also prepare an unblemished bull from the
herd and an unblemished ram from the flock. **26** They must atone for the altar for seven days and purify it,
and in this way they must consecrate it. **27** They must complete these days, and on the eighth day and
onward it will come about that the priests will prepare your burnt offerings and your peace offerings on
the altar, and I will accept you—this is the Lord Yahweh's declaration."

Footnotes

43:3 [1] Instead of

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Ezekiel 43 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. God entered the temple. He told the people not to defile the temple by being idol worshipers or by having the funerals of their kings in the temple courtyard. He also told them what offerings to make each day. (See: temple)

Ezekiel 43:1

General Information:
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Ezekiel 43:2

Behold!
The word "Behold" here alerts the reader to pay attention to the surprising information that follows.

many waters
This simply means "a lot of water." It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud. See how you translated this in Ezekiel 1:24.

the earth shone with his glory
"the earth was full of bright light from his glory"

Ezekiel 43:3

It was
"The glory of God coming from the east was"

It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come to destroy the city
Possible meanings are 1) the second phrase beginning with "according to" explains the meaning of the first phrase beginning with "according to." Alternate translation: "It was according to the appearance of the vision that I saw when he had come to destroy the city" or 2) the first phrase refers to the vision that Ezekiel had just seen of God's glory. Alternate translation: "The appearance of this vision that I saw was according to the vision that I saw when he had come to destroy the city"

according to the appearance of the vision
The abstract noun "appearance" can be translated as a verb. Alternate translation: "just like what appeared in the vision"

according to the vision
"like the vision"

when he had come to destroy the city
"when the God of Israel had come to destroy the city." If the earlier Hebrew reading "when I had come to destroy the city" is used, then "destroy the city" is a synecdoche for "prophesy that the city will be destroyed." Alternate translation: "when I had come to prophesy that the city will be destroyed" or "when I had come to prophesy that the God of Israel will destroy the city"

Ezekiel 43:4

General Information:
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Ezekiel 43:5

Behold
Your language may have a different word to show that Ezekiel was surprised by what he saw.

Ezekiel 43:6

General Information:
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Ezekiel 43:7

the corpses of their kings
The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. Alternate translation: "the lifeless idols that their kings worshiped"

Ezekiel 43:8

They defiled
"The Israelites defiled"

disgusting practices
"the disgusting things they did." God was angry because the people were worshiping idols and false gods. See how you translated this in Ezekiel 5:9.

consumed them with my anger
The phrase "consumed" here means "completely destroyed." Alternate translation: "completely destroyed them because I was angry"

Ezekiel 43:9

the corpses of their kings
The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. See how you translated this in [Ezekiel 43:7]

generated on Tue Oct 24 10:45:40 2023

Ezekiel 43:10

this description
"this pattern" or "this plan"

Ezekiel 43:11

before their eyes
Here the Israelites are referred to by their "eyes" to emphasize what they see. See how you translated this in [Ezekiel 21:6]

will keep to all its design
"will keep its pattern"

Ezekiel 43:12

the regulation
"the instruction" or "the rule"

the surrounding border
The word "border" probably refers to the wall that goes all the way around the temple.

most holy
"absolutely holy"

Behold!
"This is important!" Your language may have a way of indicating that the words that follow are important.

Ezekiel 43:13

a cubit
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

The border around its surrounding edge
"The border going around its edge"

one span
A span was 23 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. Alternate translation: "about 23 centimeters"

This will be the base of the altar
"These will be the measurements of the base of the altar"

the base of the altar
"the bottom supporting the altar" or "the foundation of the altar"

Ezekiel 43:14

two cubits ... four cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

ledge
a narrow and flat surface that sticks out from a wall

Ezekiel 43:15

The hearth
the place where sacrifices were either cooked or burnt up with fire

four cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

horns
The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar.

Ezekiel 43:16

twelve cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

Ezekiel 43:17

fourteen cubits ... a half cubit ... a cubit
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

with its steps facing east
"with steps on the east side of the altar" or "and the altar's steps are on its east side"

Ezekiel 43:18

he said
"Yahweh said"

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in

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Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the regulations
"the rules" or "the instructions"

Ezekiel 43:19

You will
The word "you" is singular.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 43:20

Then you will take
The word "you" is singular. See how you translated this in [Ezekiel 43:19]

four horns
The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar. See how you translated this in Ezekiel 43:15.

Ezekiel 43:21

General Information:
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Ezekiel 43:22

you will offer
The word "you" and the command refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:23

you finish ... offer
All instances of "you" and the commands refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:24

Offer them before Yahweh
The altar on which they will sacrifice the bull and ram is in front of the temple, where the presence of Yahweh dwells.

Ezekiel 43:25

You must prepare
This is spoken to Ezekiel and so the word "You" is singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:26

General Information:
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Ezekiel 43:27

it will come about that
This phrase is used here to mark an important part of the instructions. If your language has a way for doing this, you could consider using it here.

your burnt offerings ... your peace offerings ... accept you
The words "your" and "you" are second person plural and refer to the people of Israel in general.

will accept you
"will gladly receive you"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Then the man brought me back to the outer sanctuary gate that faced east; it was closed tightly. **2** Yahweh said to me, "This gate has been sealed shut; it will not be opened. No man will go through it, for Yahweh, the God of Israel, has come through it, so it has been closed tightly. **3** The ruler of Israel will sit in it to eat food before Yahweh. He will enter by way of the gate's portico and go out the same way."

4 Then he brought me by way of the northern gate to the front of the temple, and I looked, and behold, the glory of Yahweh filled the house of Yahweh, and I fell to my face. **5** Then Yahweh said to me, "Son of man, set your heart and look with your eyes and listen with your ears to all that I am declaring to you, to all the statutes of the house of Yahweh and all its laws. Think about the house's entrance and the sanctuary's exits. **6** Then say to the rebellious ones, the house of Israel, 'The Lord Yahweh says this: Let all of your disgusting practices be enough for you, house of Israel— **7** that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my house, while you were offering me food, fat and blood—you have broken my covenant by all your disgusting practices. **8** You have not carried out your duties regarding my holy things, but you appointed others to take up your duties, and you assigned them to care for my holy place. **9** The Lord Yahweh says this: No foreigner, uncircumcised in heart and flesh, from any of those who live among the people of Israel, may enter my holy place. **10** Yet the Levites went far from me—they wandered away from me, going after their idols—but they will pay for their iniquity. **11** They are servants in my sanctuary, watching the gates of the house and serving in the house and they slaughter the burnt offerings and the people's sacrifices, and they will stand before the people and serve them. **12** But because they performed the sacrifices before their idols, they became stumbling blocks for sin for the house of Israel. Therefore I will lift up my hand to swear an oath against them—this is the Lord Yahweh's declaration—they will bear their punishment. **13** They will not come near me to serve me as priests or to come near any of my holy things, to my most holy things. Instead, they will bear their shame and their disgusting practices that they have done. **14** But I will place them as keepers of the work in the house, for all of its duties and everything that is done in it.

15 Then the Levitical priests and the descendants of Zadok who fulfilled the duties of my sanctuary when the people of Israel were wandering away from me, they will come near to me to minister to me; they will stand before me to offer me the fat and the blood—this is the Lord Yahweh's declaration. **16** They will come to my sanctuary; they will approach my table to worship me and to fulfill their duties to me. **17** So it will be that when they come to the gates of the inner courtyard, they must be clothed in linen clothes, for they must not come in wool inside the gates of the courtyard and its house. **18** There should be linen turbans on their heads and linen underclothes on their hips. They must not gird themselves in clothes that make them sweat. **19** When they go out to the outer courtyard, to the outer courtyard in order to go to the people, they must take off the clothes they wore when they served; they must take them off and lay them down in a holy room, so they do not make other people holy by contact with their special clothing. **20** Also they must neither shave their heads nor allow their hair to hang loosely, but they must trim the hair of their heads. **21** No priest may drink wine when he comes to the inner court, **22** nor take a widow or a divorced woman as a wife for himself, but only a virgin from the line of the house of Israel or a widow who was previously married to a priest. **23** For they will teach my people the difference between the holy and the profane; they will make them know the unclean from the clean. **24** In a dispute they will stand to judge with my decrees; they must be just. They will keep my law and my statutes in every feast, and they will celebrate my holy Sabbaths. **25** They must not defile themselves by going near to a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then they may defile themselves. **26** After a priest has become unclean, they will count off a period of seven days for him. **27** On the day he enters the holy place, into the inner courtyard to serve in the holy place, he must bring a sin offering for himself—this is the Lord Yahweh's declaration.

28 This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I will be their property! **29** They will eat the food offerings, the sin offerings, the guilt offerings, and everything devoted to Yahweh in Israel, will be theirs. **30** The best of the firstfruits of all things and every contribution, anything from all of your contributions will belong to the priests, and you will give the first of your dough to the priests so that blessing may rest on your house. **31** The priests will not eat any carcass or animal torn by a wild animal, whether bird or beast.

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Ezekiel 44 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. Foreigners and the Levites who have worshiped idols are not allowed in the temple. The priests alone will do the temple work. (See: temple and priest)

Ezekiel 44:1

to the outer sanctuary gate that faced east
"to the outer sanctuary gate on the east side of the temple"

Ezekiel 44:2

it will not be opened
This can be translated in active form. Alternate translation: "no one will open it"

the God of Israel
See how you translated this in Ezekiel 8:4.

Ezekiel 44:3

He will enter by way of the gate's portico and go out the same way
He will enter the courtyard through another gate and then sit in the portico of the east gate and eat.

portico
covering in front of an entrance with columns or posts for support. In this case, the portico opens into the courtyard and is between the entrance to the temple and the inside of the gate. See how you translated this in Ezekiel 8:16.

before Yahweh
"in front of Yahweh" or "in the presence of Yahweh"

Ezekiel 44:4

Then he
Possible meanings are 1) "Then the man" or 2) "Then Yahweh."

behold
The word "behold" here shows that Ezekiel was surprised by what he saw.

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

I fell to my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ezekiel 44:5

set your heart
"pay attention to" or "think about." Translate as you translated "fix your mind on" in [Ezekiel 40:4]

all its laws
"all the instructions about the house of Yahweh"

Ezekiel 44:6

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Let all of your disgusting practices be enough for you
"Your disgusting practices have been more than enough for you" or "You have done far too many disgusting deeds"

disgusting practices
See how you translated this in Ezekiel 5:9.

Ezekiel 44:7

General Information:
This page has intentionally been left blank.

Ezekiel 44:8

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Ezekiel 44:9

General Information:
This page has intentionally been left blank.

Ezekiel 44:10

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

went far from me ... wandered away from me, going after their idols
The way a person lives is spoken of as walking on a path. Alternate translation: "stopped worshiping me ... stopped doing what I wanted them to do. Instead, they worshiped their idols"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 44:11

are servants in my sanctuary
"will be the servants in my temple"

watching the gates of the house
"performing guard duty at the gates of the house"

they will stand before the people and serve them
"these Levites will stand before the people, so that they can serve the people"

Ezekiel 44:12

became stumbling blocks for sin for the house of Israel
A person who causes another person to sin is spoken of as if he were something on a path over which people stumble. Alternate translation: "became people who caused the house of Israel to sin"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

I will lift up my hand to swear an oath
In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do. See how you translated these words in [Ezekiel 20:6]

against them
"that I will punish them"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

they will bear their punishment
The abstract noun "punishment" can be translated as a verb. Alternate translation: "I will certainly punish them"

Ezekiel 44:13

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

They
Here "They" refers to the Levites (Ezekiel 44:10).

They will not come near
"I will not permit them to come near." Yahweh does not want them to come to him the way a servant comes to a king to receive commands.

will bear their shame and their disgusting practices
"will be ashamed and suffer when I punish them for the disgusting practices" or "will be ashamed of the their disgusting practices"

disgusting practices
"the disgusting things." God was angry because the people were worshiping idols and false gods. See how you translated "disgusting practices" in Ezekiel 5:9.

Ezekiel 44:14

keepers
people who guard or take care of something

that is done in it
This can be translated in active form. Alternate translation: "that they need to do in it"

Ezekiel 44:15

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

and the descendants of Zadok who fulfilled
"who are descendants of Zadok and who fulfilled"

Ezekiel 44:16

General Information:
This page has intentionally been left blank.

Ezekiel 44:17

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

So it will be that
"So"

the inner courtyard
See how you translated this in Ezekiel 8:16.

linen
See how you translated this in Ezekiel 9:2.

wool
cloth or clothing made of the soft hair of sheep

Ezekiel 44:18

turbans
A turban is a head covering that is that is made of a long cloth wrapped around the head.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 44:19

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about how the descendants of Zadok who serve as priests are to do their duties.

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 44:20

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

must trim the hair of their heads
must keep their hair neat

Ezekiel 44:21

General Information:
This page has intentionally been left blank.

Ezekiel 44:22

widow
a woman whose husband has died

from the line of the house of Israel
"who is a descendant of the people of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 44:23

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

Ezekiel 44:24

In a dispute they will stand to judge with my decrees
"When people are arguing, they will be the ones who decide who is right by applying my laws"

Ezekiel 44:25

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

Ezekiel 44:26

General Information:
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Ezekiel 44:27

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 44:28

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

you
The word "you" refers to the people of Israel and so is plural.

property
land that a person owns and uses to provide for the needs of his family

in Israel
"in the land of Israel"

Ezekiel 44:29

General Information:
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Ezekiel 44:30

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

every contribution, anything from all of your contributions
"every gift of whatever kind from all your gifts" or "all gifts of every sort of all of your gifts"

so that blessing may rest on your house
This phrase means "so that I will bless your family and everything that belongs to you."

Ezekiel 44:31

or animal torn by a wild animal, whether bird or beast
This can be translated in active form. Alternate translation: "or any creature that a bird or a wild animal has torn apart"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 When you cast lots to divide up the land as an inheritance, you must make an offering to Yahweh; this offering will be a holy part of the land, twenty-five thousand cubits in length, and ten thousand cubits in width. It will be holy, all its area round about. [1]**2** From this there will be a five hundred cubits by five hundred cubits square surrounding the holy place, with a surrounding border fifty cubits in width. **3** From this area you will measure a portion that is twenty-five thousand cubits in length and ten thousand in width; it will be the sanctuary, the most holy place. **4** It will be a holy place in the land for the priests who serve Yahweh, who come near Yahweh to serve him. It will be a place for their houses and a holy area for the holy place. **5** So it will be twenty-five thousand cubits in length and ten thousand in width, and it will be for towns that belong to the Levites who serve in the house. **6** You will designate an area for the city, five thousand cubits in width and twenty-five thousand in length, that will be next to the area reserved for the holy place; this city will belong to all the house of Israel. **7** The prince's land will be on both sides of the area reserved for the holy place and the property of the city. It will be to their west and to their east. The length will correspond to the length of one of those portions, from the west to the east. **8** This land will be property for the prince in Israel. My princes will no longer oppress my people; instead, they will give the land to the house of Israel, for their tribes.

9 The Lord Yahweh says this: It is enough for you, princes of Israel! Remove violence and strife; do justice and righteousness! Quit your evictions of my people!—this is the Lord Yahweh's declaration. **10** You must have just scales, just ephahs, and just baths! **11** The ephah and the bath will be the same amount, so that a bath will be a tenth of a homer; the ephah will be a tenth of a homer. Their measure will be corresponding to the homer. **12** The shekel will be twenty gerahs; sixty shekels will make a mina for you.

13 This is the contribution that you must present: A sixth of an ephah for every homer of wheat, and you will give a sixth of an ephah for every homer of barley. **14** The regulation offering of oil will be a tenth of a bath for every cor (which is ten baths), or for every homer, since a homer is also ten baths. **15** One sheep or goat will be taken from the flock for every two hundred animals from the well-watered land of Israel. These will be used for the grain offerings, the burnt offerings, and the peace offerings to make atonement for the people—this is the Lord Yahweh's declaration. **16** All the people of the land will give this contribution to the prince in Israel. **17** It will be the prince's responsibility to furnish animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the Sabbath days—all the fixed festivals of the house of Israel. He will provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings for atonement on behalf of the house of Israel.

18 The Lord Yahweh says this: In the first month, on the first day of the month, you will take an unblemished bull from the herd and perform a sin offering for the sanctuary. **19** The priest will take some of the blood of the sin offering and place it on the doorposts of the house and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court. **20** You will do this on the seventh of the month for each person's sin by accident or ignorance; in this way you will atone for the temple.

21 In the first month on the fourteenth day of the month, there will be for you the Passover, a seven-day festival. You will eat unleavened bread. **22** On that day, the prince will prepare for himself and for all the people of the land a bull as a sin offering. **23** For the seven days of the festival, the prince will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering. **24** Then the prince will perform a food offering of an ephah for each bull and an ephah for each ram with a hin of oil for each ephah. **25** In the seventh month on the fifteenth day of the month, at the festival, the prince will perform offerings on these seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.

Footnotes

45:1 [1]Instead of

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 45 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There should be an area around the temple complex for the homes of the priests and Levites who work at the temple. People should celebrate the festivals. (See: temple and priest)

Ezekiel 45:1

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

twenty-five thousand cubits in length ... ten thousand cubits in width
Each cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

all its area round about
"all of the area inside of the borders around it"

Ezekiel 45:2

five hundred cubits ... fifty cubits in width
Each cubit was about 54 centimeters. Alternate translation: "500 cubits ... 50 cubits wide" or "about 270 meters ... about 27 meters wide"

Ezekiel 45:3

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

this area
the temple and the border surrounding it

a portion
"a portion of land"

twenty-five thousand cubits ... ten thousand
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 45:4

General Information:
This page has intentionally been left blank.

Ezekiel 45:5

General Information:
This page has intentionally been left blank.

Ezekiel 45:6

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

five thousand cubits ... twenty-five thousand
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

reserved for the holy place
This can be translated in active form. Alternate translation: "that you gave for the holy place"

Ezekiel 45:7

The length will correspond to the length of one of those portions
It is implied that Ezekiel is comparing the prince's land with the size of the land given to each of the tribes. Alternate translation: "The length will be the same as the length of one of the portions given to the tribes"

from the west to the east
It is implied that these are the western and eastern borders of the land of Israel. "from the western border of Israel at the sea to the eastern border at the Jordan River"

Ezekiel 45:8

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

This land will be property for the prince in Israel
"This portion of the land will be the property of the prince among the people of Israel"

Ezekiel 45:9

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

It is enough for you
"You have done too many bad things" or "You have been acting badly for far too long"

Ezekiel 45:10

scales
instruments that were used to weigh things that people sold or bought

generated on Tue Oct 24 10:45:40 2023

Ezekiel 45:11

The ephah and the bath
An ephah and a bath are measurments that are equal to about 22 liters.

so that a bath will be a tenth of a homer
"so that ten baths will be the same amount as a homer"

homer
A homer is equal to about 220 liters.

Ezekiel 45:12

shekel
about 11 grams

gerahs
about 0.55 grams

mina
about 660 grams

Ezekiel 45:13

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

for every homer of wheat
It is implied that this is the amount of wheat that the people harvest. Alternate translation: "for every homer of wheat from the harvest"

Ezekiel 45:14

The regulation offering of oil will be a tenth of a bath
"You must offer one tenth of a bath of oil"

bath
This equals about 22 liters.

cor
This equals about 220 liters.

homer
This equals about 220 liters.

Ezekiel 45:15

the well-watered land of Israel
"the parts of Israel that get a good amount of water"

These will be used for the grain offerings, the burnt offerings, and the peace offerings
The word "These" refers to the items listed in verses 13 through 15. Alternate translation: "The wheat or barley and the oil will be used for the grain offerings, and the sheep or goats will be used for the burnt offerings and the peace offerings"

will be used for
This can be translated in active form. Alternate translation: "you will use for"

Ezekiel 45:16

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Ezekiel 45:17

the fixed festivals
the festivals that happen at the same time every year or month or week

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 45:18

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

In the first month, on the first day of the month
This is the first month of the Hebrew calendar. The first day is near the end of March on Western calendars.

you will take
The word "you" is singular and refers to whoever is the prince in Israel.

Ezekiel 45:19

General Information:
This page has intentionally been left blank.

Ezekiel 45:20

on the seventh of the month
"on the seventh day of the first month"

for each person's sin by accident or ignorance
"for each person who had sinned without meaning to or because he did not know he was sinning" or "for each person who had sinned by accident or because he did not now what was right"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 45:21

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

In the first month on the fourteenth day of the month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April.

for you
The word "you" is plural and refers to the prince and the rest of the people of the house of Israel.

Ezekiel 45:22

General Information:
This page has intentionally been left blank.

Ezekiel 45:23

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Seven bulls and seven unblemished rams
"Seven bulls and seven rams that are completely healthy"

Ezekiel 45:24

food offering
This is also called a "grain offering."

an ephah
You may convert this to a modern measure.
Alternate translation: "twenty-two liters"

a hin
You may convert this to a modern measure.
Alternate translation: "four liters"

each ephah
You may convert this to a modern measure.
Alternate translation: "each twenty-two liters"

Ezekiel 45:25

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

In the seventh month on the fifteenth day of the month
This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October.

at the festival
This is a different festival from the festival Ezekiel was describing before.

generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 The Lord Yahweh says this: The gate of the inner courtyard, facing east, will be shut for the six days of work, but on the Sabbath it will be opened, and on the day of the new moon it will be opened. **2** The prince will enter the outer courtyard by the way of the gate and its portico from outside, and he will stand before the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he will worship at the threshold of the inner gate and go out, but the gate will not be shut until evening. **3** The people of the land will also worship before Yahweh at the entrance to this gate on the Sabbaths and new moons. **4** The burnt offering that the prince offers to Yahweh on the Sabbath day will be six unblemished lambs and an unblemished ram. **5** The grain offering with the ram will be an ephah, and the grain offering with the lambs will be what he wishes to give, and a hin of oil with each ephah of grain.

6 On the day of the new moon he must offer an unblemished bull from a herd, six lambs, and an unblemished ram. **7** He must make a grain offering of an ephah for the bull and an ephah for the ram, and what he wishes to give for the lambs, and a hin of oil for every ephah of grain. **8** When the prince enters by the way of the gate and its portico, he must leave by the same way.

9 But when the people of the land come before Yahweh at the appointed festivals, anyone entering through the north gate to worship must leave through the south gate; and anyone entering through the south gate must leave through the north gate. No one may turn back to the gate through which he entered, for he must go out straight ahead. **10** The prince must be in their midst; when they go in, he must go in, and when they leave, he must leave. **11** At the festivals, the grain offering must be an ephah of grain for the bull and an ephah for the ram, and whatever he wishes to give with the lambs, and a hin of oil for every ephah. **12** When the prince gives a freewill offering, either a burnt offering or a peace offering to Yahweh, the gate facing east will be opened for him. He will offer his burnt offering or his peace offering as he does it on the Sabbath day. Then he must go out, and after he has gone out the gate will be shut.

13 In addition, you will give an unblemished lamb one year old as a burnt offering to Yahweh daily; you will do this morning after morning. **14** You will give a grain offering with it morning after morning, a sixth of an ephah and a third of a hin of oil to moisten the flour of the grain offering for Yahweh, according to a permanent statute. **15** They will prepare the lamb, the grain offering, and the oil morning after morning, a permanent burnt offering.

16 The Lord Yahweh says this: If the prince gives a gift to one of his sons, it is his inheritance. It will also belong to his descendants. It is their property by inheritance. **17** But if he gives a gift from his inheritance to one of his servants, then it will be that servant's until the year of liberty, and then it will return to the prince. His inheritance will certainly be for his sons. **18** The prince will not take the people's inheritance, oppressing them by taking their own property; he must provide for his sons from his own property so that my people will not be scattered, each man from his own property.'"

19 Next the man brought me through the entrance at the gate to the holy rooms for the priests, which faced north and behold! There was a place toward the west. **20** He said to me, "This is the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They must not bring the offerings into the outer courtyard, for then the people would be consecrated." **21** Then he brought me to the outer courtyard and he led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was another court. **22** In the four corners of the outer courtyard there were four small courtyards, forty cubits in length and thirty in width. The four courtyards were the same size. [1]**23** There was a row made of stone all around the four of them, and cooking hearths were under the stone row. **24** The man said to me, "These are the places where the temple servants will boil the people's sacrifices."

Footnotes

46:22 [1]The Hebrew word translated here as

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generated on Tue Oct 24 10:45:40 2023

Ezekiel 46 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on many of the temple's rules. (See: temple)

Ezekiel 46:1

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

The gate of the inner courtyard, facing east
"the gate on the east side of the inner courtyard" or "the eastern gate of the inner courtyard"

inner courtyard
See how you translated this in Ezekiel 8:16.

Ezekiel 46:2

inner gate
See how you translated this in Ezekiel 40:19.

Ezekiel 46:3

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

before Yahweh
See how you translated this in Ezekiel 43:24.

Ezekiel 46:4

General Information:
This page has intentionally been left blank.

Ezekiel 46:5

General Information:
This page has intentionally been left blank.

Ezekiel 46:6

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

unblemished
perfectly healthy and normal

Ezekiel 46:7

General Information:
This page has intentionally been left blank.

Ezekiel 46:8

portico
covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 46:9

before Yahweh
"in front of Yahweh" or "in the presence of Yahweh." See how you translated this in Ezekiel 44:3.

appointed festivals
Translate as you translated "appointed feasts" in Ezekiel 36:37.

Ezekiel 46:10

General Information:
This page has intentionally been left blank.

Ezekiel 46:11

General Information:
This page has intentionally been left blank.

Ezekiel 46:12

the gate facing east will be opened for him
This can be stated in active form. Alternate translation: "the Levites will open the gate facing east for him"

the gate facing east
"the eastern gate" or "the gate on the east side of the courtyard"

Ezekiel 46:13

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Ezekiel 46:14

to moisten
"which will soak"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 46:15

General Information:
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Ezekiel 46:16

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

Ezekiel 46:17

year of liberty
This is the year that a servant gains freedom. This is also called the "Year of Jubilee."

Ezekiel 46:18

General Information:
This page has intentionally been left blank.

Ezekiel 46:19

which faced north
"which had their main entrances to the north"

behold!
Ezekiel saw something interesting.

Ezekiel 46:20

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 46:21

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 46:22

forty cubits ... thirty
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 46:23

cooking hearths
places where people can build fire and cook food

Ezekiel 46:24

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Then the man took me back to the entrance to the temple, and there was water flowing out from under the temple threshold of the house toward the east—for the front of the temple faced east—and the water was flowing down the south side of the temple, to the right of the altar. **2** So he brought me out through the northern gate and led me around to the gate facing east, and there the water was flowing from this gate on its south side.

3 As the man was going toward the east, there was a measuring line in his hand; he measured off one thousand cubits and brought me through the water to ankle-deep water. **4** Then he measured one thousand cubits again and brought me through the water to knee-deep water; and he measured another thousand cubits and brought me to hip-deep water. **5** Next he measured off another thousand cubits, but it was a river that I could not cross through because the water had risen and was deep enough to swim in —it was a river that could not be crossed.

6 The man said to me, "Son of man, do you see this?" and he brought me out and had me walk back along the riverbank. **7** As I walked back, there the riverbank had many trees on this side and also the other side. **8** The man said to me, "This water is going out to the eastern territory and down to the Arabah; this water flows into the Salt Sea and will make it fresh. **9** It will be that every living creature that swarms will live where the water goes; there will be many fish, for these waters flow there. It will make the salt water fresh. Everything will live wherever the river goes. **10** Then it will happen that fishermen of En Gedi will stand by the water, and there will be a place to dry out the fishing nets by En Eglaim. There will be many kinds of fish in the Salt Sea, like the fish in the Great Sea for their abundance. **11** But the Salt Sea's swamps and marshes will not be made fresh; they will be for providing salt. **12** Beside this river on its banks, on both sides, all kinds of trees will grow that bear food. Their leaves will not wither and their fruit will never fail to grow. Each month the trees will bear fruit, because the water from the sanctuary flows to them. Their fruit will be for food, and their leaves will be for healing.

13 The Lord Yahweh says this: This will be the way that you divide the land up for the twelve tribes of Israel: Joseph will have two portions. **14** You are to divide equally what I lifted up my hand and swore to give to your fathers. This land will come to you as an inheritance.

15 This will be the boundary of the land on the north side from the Great Sea by way of Hethlon, and then to Zedad. [1]**16** Then the boundary will go to Berothah, to Sibraim, which is between Damascus and Hamath, and then to Hazer Hattikon, which is beside the boundary of Hauran. **17** So the boundary will go from the sea to Hazar Enan on the border with Damascus and Hamath to the north. This will be the north side.

18 On the east side the boundary will run between Hauran and Damascus, along the Jordan River between Gilead and the land of Israel. You will measure from the border to the eastern sea. This will be the eastern border. [2]

19 Then on the south side the boundary will run from Tamar as far as the waters of Meribah Kadesh, then along the brook of Egypt to the Great Sea. This will be the boundary on the south side.

20 Then the boundary on the west side will be the Great Sea to a point opposite Lebo Hamath. This will be the west side.

21 In this way you will divide this land for yourselves, for the tribes of Israel. **22** So you will distribute the inheritances for yourselves and for the foreigners in your midst, those who have given birth to children in your midst and who are, with you, like the native born people of Israel. You will cast lots for inheritances among the tribes of Israel. **23** Then it will happen that the foreigner will be with the tribe among whom he is living. You must give him an inheritance—this is the Lord Yahweh's declaration."

Footnotes

47:15 [1]The copies of the ancient Hebrew text read:

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47:18 [2]The copies of the ancient Hebrew text read:

Ezekiel 47 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There was a river flowing from the temple. The land was to be divided among the tribes. The landscape of Jerusalem will have changed in a significant way. (See: temple)

Ezekiel 47:1

to the right of the altar
This is the right side of the altar when a person looks at it while they are facing east, so it is on the south side of the altar. Alternate translation: "on the south side of the altar"

Ezekiel 47:2

the gate facing east
"the eastern gate" or "the eastern gate of the outer wall"

Ezekiel 47:3

measuring line
a string or a rope that people use to measure longer distances

one thousand cubits
Each long cubit was about 54 centimeters. Alternate translation: "1,000 cubits" or "about 540 meters"

Ezekiel 47:4

General Information:
This page has intentionally been left blank.

Ezekiel 47:5

a river that could not be crossed
This can be translated in active form. Alternate translation: "a river that no one could cross on foot"

Ezekiel 47:6

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

do you see this?
Yahweh is commanding Ezekiel to think about what he has just seen. See how you translated this in [Ezekiel 8:15]

Ezekiel 47:7

General Information:
This page has intentionally been left blank.

Ezekiel 47:8

General Information:
This page has intentionally been left blank.

Ezekiel 47:9

General Information:
This page has intentionally been left blank.

Ezekiel 47:10

Then it will happen
See how you translated this in Ezekiel 21:7.

En Gedi
This is the name of a very large spring on the western side of the Salt Sea.

a place to dry out the fishing nets
"a place for people to dry out their fishing nets"

En Eglaim
This is the name of a large spring on the eastern side of the Salt Sea.

Ezekiel 47:11

swamps
places with shallow water and trees growing in deep mud

marshes
places with shallow water and grasses growing in deep mud

Ezekiel 47:12

General Information:
This page has intentionally been left blank.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 47:13

Joseph will have two portions
The person is a metonym for his descendants. Alternate translation: "the descendants of Joseph will receive two areas of land"

Ezekiel 47:14

I lifted up my hand and swore
In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do.

Ezekiel 47:15

boundary
the end of an area of land

Hethlon ... Zedad
These are the names of towns.

Ezekiel 47:16

Berothah ... Sibraim ... Hazer Hattikon ... Hauran
These are the names of towns.

Ezekiel 47:17

Hazar Enan
the name of a town

border
where two areas of land meet

Ezekiel 47:18

Hauran
This is the name of a town.

Ezekiel 47:19

Tamar ... Meribah Kadesh
These are the names of towns.

the brook of Egypt
a very large ravine in the northeast part of the Sinai

Ezekiel 47:20

Hamath
This is the name of a town.

Ezekiel 47:21

General Information:
This page has intentionally been left blank.

Ezekiel 47:22

General Information:
This page has intentionally been left blank.

Ezekiel 47:23

Then it will happen that
See how you translated this in Ezekiel 21:7.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 These are the names of the tribes. The tribe of Dan will receive one portion of land; its boundary will run along the northern boundary of Israel by way of Hethlon and Lebo Hamath. Its boundary will go on to Hazar Enan and along the border with Damascus to the north and then on to Hamath. Dan's boundary will go from east all the way to the Great Sea. **2** Adjoining the border of Dan, from the east side to the west, Asher will have one portion. **3** Adjoining the border of Asher from the east side to the west, Naphtali will have one portion. **4** Adjoining the border of Naphtali from the east side to the west, Manasseh will have one portion. **5** Adjoining the border of Manasseh from the east side to the west, Ephraim will have one portion. **6** Adjoining the border of Ephraim from the east side to the west, Reuben will have one portion. **7** Adjoining the border of Reuben from the east side to the west, Judah will have one portion.

8 The offering of land that you will make will be along the border with Judah and extend from the east side to the west side; it will be twenty-five thousand cubits in width. Its length will correspond to one tribe's portion from the east side to the west side, and the sanctuary will be in the middle of it. **9** This land that you will offer up to Yahweh will be twenty-five thousand cubits in length and ten thousand cubits in width. **10** These will be the assignments of this holy portion of land: The priests will have land assigned to them measuring twenty-five thousand cubits in length on the north side; ten thousand cubits in width on the west side; ten thousand cubits in width on the east side; and twenty-five thousand cubits in length on the south side, with the holy place of Yahweh in the middle of it. **11** This will be for the consecration of the priests of the line of Zadok, who have served me faithfully and who did not go astray when the people of Israel went astray, as the Levites did. **12** The offering for them will be a portion of this most holy land, extending to the border of the Levites.

13 The Levites' land along the border with the priests' land will be twenty-five thousand cubits in length and ten thousand cubits in width. The entire length of the two tracts of land will be twenty-five thousand cubits in length and twenty thousand cubits in width. **14** They must not sell it or exchange it; none of this firstfruits of the land of Israel must ever be separated from these tracts, for it all is holy to Yahweh.

15 The remaining land, five thousand cubits in width and twenty-five thousand cubits in length, will be for the collective use of the city, the houses, and the pastureland; the city will be in its midst. **16** These will be the city's measurements: The north side will be 4,500 cubits in length; the south side will be 4,500 cubits in length; the east side will be 4,500 cubits in length; and the west side will be 4,500 cubits in length. **17** There will be pasture for the city toward the north, 250 cubits deep; to the south, 250 cubits deep; to the east, 250 cubits deep, and to the west, 250 cubits deep. **18** The remaining area of the holy offering will stretch for ten thousand cubits to the east and ten thousand cubits to the west. It will stretch along the border of the holy offering, and its produce will be food for those working in the city. **19** The people who work in the city, from all the tribes of Israel, will farm the land. **20** All the land offering will measure twenty-five thousand cubits by twenty-five thousand cubits. In this way you will make the holy offering of land, together with the land for the city.

21 The rest of the land on either side of the holy offering and the city area will be for the prince. The prince's tract of land to the east will extend for twenty-five thousand cubits from boundary of the holy offering to the eastern border—and his tract to the west will extend for twenty-five thousand cubits to the western border. In the middle will be the holy offering, and the holy place of the temple will be in its midst. **22** The land extending from the property of the Levites and the area of the city in its midst will be for the prince; it will be between the border of Judah and the border of Benjamin—this land will be for the prince.

23 As for the remaining tribes, their portions will also run from the eastern side to the west side. Benjamin will receive one portion. **24** Adjoining the border of Benjamin from the east side to the west, Simeon will have one portion. **25** Adjoining the border of Simeon from the east side to the west, Issachar will have one portion. **26** Adjoining the border of Issachar from the east side to the west, Zebulun will have one portion. **27** To the south of Zebulun's boundary, running from the east side to the west side, will be the land of Gad—one portion. **28** The southern boundary of Gad will extend from Tamar to the waters of Meribah Kadesh, and farther to the brook of Egypt, and then to the Great Sea. **29** This is the land for which you will cast lots; it will be the inheritance of the tribes of Israel. These will be their portions. This is the Lord Yahweh's declaration.

generated on Tue Oct 24 10:45:40 2023

30 These will be the exits from the city: On the north side, which will measure 4,500 cubits in length, **31** will be three gates, named for tribes of Israel: one gate for Reuben, one gate for Judah, and one gate for Levi. **32** On the east side, which will measure 4,500 cubits in length, will be three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan. **33** On the south side, which is 4,500 cubits in length, will be three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun. **34** On the west side, which will measure 4,500 cubits, will be three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. **35** The distance around the city will be eighteen thousand cubits; from that day on, the city's name will be "Yahweh Is There."

Ezekiel 48 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There is more dividing of the land between the tribes in this chapter as well.

Ezekiel 48:1

one portion of land
"one piece of the land that you will distribute"

boundary will run ... boundary will go
"boundary will be ... boundary will be"

Hethlon
This is the name of a town. See how you translated this in Ezekiel 47:15.

Lebo Hamath
This is the name of a town. See how you translated this in Ezekiel 47:15 or Ezekiel 47:20

Hazar Enan
This is the name of a town. See how you translated this in Ezekiel 47:17.

Ezekiel 48:2

General Information:
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Ezekiel 48:3

General Information:
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Ezekiel 48:4

one portion
Translate as you translated "one portion of land" in Ezekiel 48:1.

from the east side to the west
See how you translated this in Ezekiel 48:3.

Ezekiel 48:5

General Information:
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Ezekiel 48:6

General Information:
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Ezekiel 48:7

General Information:
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Ezekiel 48:8

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:9

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:10

The priests will have land assigned to them
This can be translated in active form. Alternate translation: "The leaders of the Israelites will assign land to the priests"

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:11

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezekiel 48:12

The offering for them will be a portion of this most holy land
"This smaller portion within the holy portion of the land will belong to these priests, a portion that is more holy than the rest of the holy portion of the land"

Ezekiel 48:13

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:14

this firstfruits
"this land which is the firstfruits." Here "firstfruits" probably means the best things among all the offerings set aside to give to God. This land is spoken of in that way, as land set aside for Yahweh's use.

Ezekiel 48:15

five thousand cubits ... twenty-five thousand cubits
"5000 cubits ... 25,000 cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

will be for the collective use of the city
"will be an area that all the people of the city will share and use"

the houses, and the pastureland
"as a place for houses and for an open space"

Ezekiel 48:16

4,500 cubits
"four thousand five hundred cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:17

250 cubits
"two hundred and fifty cubits." A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:18

ten thousand cubits
"10,000 cubits." A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

its produce
"the food that grows there"

Ezekiel 48:19

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

Ezekiel 48:20

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

In this way you will make the holy offering of land, together with the land for the city.
"You will offer the holy offering and also the property of the city"

you
This is plural and refers to the people of Israel.

the holy offering
the land that the people of Israel gave to Yahweh for the Levites, the priests, and the temple

Ezekiel 48:21

the holy offering
See how you translated this in Ezekiel 48:18.

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:22

General Information:
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Ezekiel 48:23

one portion
Translate as you translated "one portion of land" in Ezekiel 48:1.

Ezekiel 48:24

General Information:
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Ezekiel 48:25

General Information:
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Ezekiel 48:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

Ezekiel 48:27

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

Ezekiel 48:28

Tamar ... Meribah Kadesh
names of towns. See how you translated this in [Ezekiel 47:19]

the brook of Egypt
a very large ravine in the northeast part of the Sinai. See how you translated this in [Ezekiel 47:19]

Ezekiel 48:29

you
This is plural and refers to the people of Israel.

cast lots
See how you translated this in Ezekiel 45:1.

This is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 48:30

4,500 cubits
"four thousand five hundred cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:31

General Information:
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Ezekiel 48:32

General Information:
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Ezekiel 48:33

4,500 cubits
"four thousand five hunded cubits." This is about 2.4 kilometers.

Ezekiel 48:34

General Information:
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Ezekiel 48:35

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generated on Tue Oct 24 10:45:40 2023

Book: Daniel

Daniel

Chapter 1

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylonia came to Jerusalem and surrounded the city to cut off all supplies to it. **2** The Lord gave Nebuchadnezzar victory over Jehoiakim king of Judah, and he gave him some of the sacred objects from the house of God. He brought them into the land of Babylonia, to the house of his god, and he placed the sacred objects in his god's treasury. **3** The king spoke to Ashpenaz, his chief official, to bring in some of the people of Israel, both of the royal family and of the nobility— **4** young men without blemish, attractive in appearance, having insight in all wisdom, filled with knowledge and understanding, and qualified to serve in the king's palace. He was to teach them the literature and language of the Chaldeans. **5** The king counted out for them a daily portion of his delicacies and some of the wine that he drank. These young men were to be trained for three years, and after that, they would serve the king. **6** Among these were Daniel, Hananiah, Mishael, and Azariah, some of the people of Judah. **7** The chief official gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

8 But Daniel intended in his mind that he would not pollute himself with the king's delicacies or with the wine that he drank. So he asked permission from the chief official that he might not defile himself. **9** Now God gave Daniel favor and compassion through the respect that the chief official had for him. **10** The chief official said to Daniel, "I am afraid of my master the king. He has commanded what food and drink you should have. Why should he see you looking worse than the other young men of your own age? The king might have my head because of you." **11** Then Daniel spoke to the steward whom the chief official had assigned over Daniel, Hananiah, Mishael, and Azariah. **12** He said, "Please test us, your servants, for ten days. Give us only some vegetables to eat and water to drink. **13** Then compare our appearance with the appearance of the young men who eat the king's delicacies, and treat us, your servants, based on what you see."

14 So the steward agreed with him to do this, and he tested them for ten days. **15** At the end of ten days their appearance was more healthy, and they were better nourished, than all the young men who ate the king's delicacies. **16** So the steward took away their delicacies and their wine and gave them only vegetables.

17 As for these four young men, God gave them knowledge and insight in all literature and wisdom, and Daniel could understand all kinds of visions and dreams. **18** At the end of the time set by the king to bring them in, the chief official brought them in before Nebuchadnezzar. **19** The king spoke with them, and among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah. They stood before the king, ready to serve him. **20** In every question of wisdom and understanding that the king asked them, he found them ten times better than all the magicians and those who claimed to speak with the dead, who were in his entire kingdom. **21** Daniel was there until the first year of King Cyrus.

Daniel 1 General Notes

Structure and formatting

Training for government jobs

Daniel, Shadrach, Meshach, and Abednego were chosen to be trained for service in the Babylonian kingdom. It was not unusual for foreigners to be given positions in the Babylonian government as advisors or cultural ambassadors.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Food laws
The food from the king included things the Jews were not allowed to eat according to the law of Moses. Daniel requested permission not to eat the king's food. He proved to the king that this food was not necessary for good health. (See: lawofmoses)

Daniel 1:1

Nebuchadnezzar king of Babylonia
This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "Nebuchadnezzar king of Babylonia and his soldiers"

to cut off all supplies to it
"to stop the people from receiving any supplies"

Jehoiakim king of Judah
This refers to Jehoiakim and his soldiers, not only to Jehoiakim. Alternate translation: "the army of Jehoiakim king of Judah"

Daniel 1:2

gave Nebuchadnezzar
This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "gave Nebuchadnezzar king of Babylonia and his soldiers"

he gave him
Jehoiakim gave Nebuchadnezzar

He brought ... he placed
Although Nebuchadnezzar did not do these things alone, it may easier for the reader to retain the singular pronouns. Alternate translation: "They brought ... they placed"

He brought them
Here "them" probably refers to Jehoiakim and other prisoners, as well as the sacred objects.

in his god's treasury
This was an act of devotion to his god.

Daniel 1:3

The king spoke
This refers to Nebuchadnezzar.

Ashpenaz
This is the chief official.

Daniel 1:4

without blemish
These two negative words together emphasize a positive idea. Alternate translation: "with perfect appearance"

filled with knowledge and understanding
This is an idiom. This means they knew much and could organize and use that information.

king's palace
This is the large house or building where the king lives.

He was to teach them
"Ashpenaz was to teach them"

the literature
"the writings"

Daniel 1:5

The king counted out for them
The king's officials did this task for him. Alternate translation: "The king's officials counted out for them"

his delicacies
the special, rare, good foods that the king ate

These young men were to be trained
This can be stated in active form. Alternate translation: "Ashpenaz was to train these young men"

trained
"taught skills"

Daniel 1:6

Among these
"Among the young men from Israel"

Daniel 1:7

The chief official
This refers to Ashpenaz who was King Nebuchadnezzar's highest official.

Belteshazzar ... Shadrach ... Meshach ... Abednego
These are all men's names.

Daniel 1:8

Daniel intended in his mind
Here "mind" refers to Daniel himself. Alternate translation: "Daniel decided to himself"

generated on Tue Oct 24 10:45:40 2023

pollute himself
To "pollute" something is to make is unclean. Some of the food and drink of the Babylonians would make Daniel ceremonially unclean according to God's law. This can be made explicit. Alternate translation: "make himself unclean according to God's law"

delicacies
This refers to the special, rare, good foods that the king ate. See how you translated this in Daniel 1:3.

Daniel 1:9

General Information:
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Daniel 1:10

Why should he see you looking worse than the other young men of your own age?
The official uses this question to explain what he thought would happen. It can be a statement. Alternate translation: "He does not want to see you looking worse than the other young men of your own age."

The king might have my head
This is an idiom. Alternate translation: "The king might cut off my head" or "The king might kill me"

Daniel 1:11

General Information:
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Daniel 1:12

General Information:
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Daniel 1:13

compare our appearance with the appearance
Daniel asked the steward to see if he and his friends looked worse than the other young men. Alternate translation: "compare our appearance to see if it is worse than the appearance"

Daniel 1:14

tested them
tested Daniel, Hananiah, Mishael, and Azariah

Daniel 1:15

their appearance ... they were
The pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

nourished
This means to have been made healthy from what you have eaten.

Daniel 1:16

their delicacies ... their wine ... gave them
All of these pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

Daniel 1:17

God gave them knowledge and insight
This can be reworded so that the abstract nouns "knowledge" and "insight" can be expressed as the verbs "learn" and "understand." Alternate translation: "God gave them the ability to learn and understand clearly"

in all literature and wisdom
Here "all" is a generalization to show that they had a very good education and understanding. Alternate translation: "in many things that the Babylonians had written and studied"

Daniel 1:18

General Information:
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Daniel 1:19

The king spoke with them
The king spoke with the "four young men" (Daniel 1:17).

among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah
This can be stated in positive form. Alternate translation: "Daniel, Hananiah, Mishael, and Azariah pleased him much more than anyone else in the whole group"

Daniel, Hananiah, Mishael, and Azariah
These are the names of men. See how you translated these names in Daniel 1:6.

Daniel 1:20

ten times better
Here "ten times" is an exaggeration representing great quality. Alternate translation: "much better"

Daniel 1:21

the first year of King Cyrus
"the first year that King Cyrus ruled Babylon"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 In the second year of the reign of Nebuchadnezzar, he had dreams. His mind was troubled, and he could
not sleep. **2** Then the king summoned the magicians and those who claimed to speak with the dead. He
also called the sorcerers and educated men. He wanted them to tell him his dreams. So they came in and
stood before the king. **3** The king said to them, "I have had a dream, and my mind is anxious to know what
the dream means." **4** Then the educated men spoke to the king in Aramaic, "King, live forever! Tell the
dream to us, your servants, and we will reveal the interpretation." **5** The king replied to the educated
men, "This matter has been settled. If you do not reveal to me the dream and its interpretation, your
bodies will be torn apart and your houses made into rubbish heaps. **6** But if you will tell me the dream and
its interpretation, you will receive gifts from me, a reward, and great honor. So tell to me the dream and
its interpretation." **7** They replied again and said, "Let the king tell us, his servants, the dream and we will
tell you its interpretation." **8** The king answered, "I know for certain that you want more time because you
see how firm my decision is about this. **9** But if you do not tell me the dream, there is only one sentence
for you. You have decided to prepare false and corrupt words that you agreed together to say to me until I
change my mind. So then, tell me the dream, and then I will know that you can tell the interpretation." **10**
The educated men replied to the king, "There is not a man on earth able to meet the king's demand.
There is no great king or ruler who has demanded such a thing from any magician, or from anyone who
claims to speak with the dead, or from an educated man. **11** What the king demands is difficult, and there
is no one who can tell it to the king except the gods, and they do not live among humans." **12** This made
the king angry and very furious, and he gave an order to destroy all the wise men in Babylon. **13** So the
decree went out to put the wise men to death, and they sent to look for Daniel and his friends to put them
to death.

14 Then Daniel replied with prudence and discretion to Arioch the commander of the king's bodyguard,
who had come to kill all the wise men in Babylon. **15** Daniel asked the king's commander, "Why is the
king's decree so urgent?" So Arioch told Daniel what had happened. **16** Then Daniel went in and
requested an appointment with the king so that he could present the interpretation to the king.

17 Then Daniel went to his house and explained to his companions Hananiah, Mishael, and Azariah what
had happened. **18** He urged them to seek mercy from the God of heaven concerning this mystery so that
Daniel and his friends might not be destroyed with the rest of the wise men of Babylon. **19** That night the
mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven **20** and Daniel said,

"Praise the name of God forever and ever,
for wisdom and power belong to him.
21 He changes the times and seasons;
he removes kings and places kings on their thrones.
He gives wisdom to wise men
and knowledge to those who have understanding.
22 He reveals the deep and hidden things
because he knows what is in the darkness,
and the light lives with him.
23 God of my ancestors, I thank you and praise you
for the wisdom and power you gave to me.
Now you have made known to me what we asked of you;
you have made known to us the matter that concerns the king."

24 Then Daniel went in to see Arioch (the one the king appointed to kill everyone who was wise in
Babylon). He went and said to him, "Do not destroy the wise men in Babylon. Take me to the king and I
will show the king the interpretation of his dream."

25 Then Arioch quickly brought in Daniel before the king and said, "I have found among the exiles of
Judah a man who will reveal the interpretation of the king's dream." **26** The king said to Daniel (whose
name was Belteshazzar), "Are you able to tell me the dream that I saw and its interpretation?" **27** Daniel
answered the king and said, "The mystery that the king has asked about cannot be revealed by wise men,
nor by those who claim to speak with the dead, nor by magicians, and not by astrologers. **28** Nevertheless,
there is a God who lives in the heavens, who reveals mysteries, and he has made known to you, King
Nebuchadnezzar, what will happen in the days to come. These were your dream and the visions of your

mind as you lay on your bed. **29** As for you, king, your thoughts on your bed were about things to come, and the one who reveals mysteries has made known to you what is about to happen. **30** As for me, this mystery was not revealed to me because of any wisdom that I have more than any other living person. This mystery was revealed to me so that you, king, may understand the interpretation, and so that you may know the thoughts of your mind.

31 King, you looked up and you saw a great statue. This statue, which was large and had exceeding splendor, stood before you. Its brightness was terrifying. **32** The head of the statue was made of fine gold. Its breast and arms were of silver. Its middle and its thighs were made of bronze, **33** and its legs were made of iron. Its feet were made partly of iron and partly of clay. **34** You looked up, and a stone was cut out, although not by human hands, and it struck the statue on its feet of iron and clay, and it shattered them. **35** Then the iron, clay, bronze, silver, and gold at the same time were broken into pieces and became like the chaff of the threshing floors in the summer. The wind carried them away and there was no trace of them left. But the stone that struck the statue became a great mountain and filled the whole earth.

36 This was the dream. Now we will tell the king the interpretation. **37** You, king, are king of the kings to whom the God of heaven has given the kingdom, the power, the strength, and the honor. **38** He has given into your hand the place where the human beings live. He has given over the animals of the field and the birds of the heavens into your hand, and he has made you rule over them all. You are the statue's head of gold. **39** After you, another kingdom will arise that is inferior to you, and yet a third kingdom of bronze will rule over all the earth. **40** There will be a fourth kingdom, strong as iron, because iron breaks other things into pieces and shatters everything. It will shatter all these things and crush them. **41** Just as you saw, the feet and toes were partly made of baked clay and partly made of iron, so it will be a divided kingdom; some of the strength of iron will be in it, just as you saw iron mixed with the soft clay. **42** As the toes of the feet were partly made of iron and partly made of clay, so the kingdom will be partly strong and partly brittle. **43** As you saw the iron mixed with soft clay, so the people will be a mixture; they will not stay together, just as iron does not mix with clay. **44** In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be conquered by another people. It will break the other kingdoms into pieces and put an end to all of them, and it will remain forever. **45** Just as you saw, a stone was cut out of the mountain, but not by human hands. It broke the iron, bronze, clay, silver, and gold into pieces. The great God has made known to you, king, what will happen after this. The dream is true and this interpretation is reliable."

46 King Nebuchadnezzar fell on his face before Daniel and honored him; he commanded that an offering be made and that incense be offered up to him. **47** The king said to Daniel, "Truly your God is the God of gods, the Lord of kings, and the one who reveals mysteries, for you have been able to reveal this mystery." **48** Then the king made Daniel highly honored and gave him many wonderful gifts. He made him ruler over the whole province of Babylon. Daniel became chief governor over all the wise men of Babylon. **49** Daniel made a request of the king, and the king appointed Shadrach, Meshach, and Abednego to be administrators over the province of Babylon. But Daniel remained at the king's court.

Daniel 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in Daniel's prayer in 2:20-23.

Special concepts in this chapter

The king's dream

Daniel told the king's dream and what the dream meant. In the ancient Near East, it was believed that only people in touch with the gods could interpret dreams. (See: falsegod)

How Daniel knew the dream

Daniel gave Yahweh the honor for having told him the dream and its meaning in answer to the prayers of the four men.

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Daniel 2:1

In the second year
"In year two"

he had dreams
"Nebuchadnezzar had dreams"

His mind was troubled
Here "mind" refers to his thoughts. Alternate translation: "His thoughts disturbed him"

and he could not sleep
His troubled thoughts prevented him from sleeping. Alternate translation: "so that he could not sleep"

Daniel 2:2

Then the king summoned the magicians
"Then the king called the magicians"

the dead
"people who had died"

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge.

they came in
"they came into the palace"

stood before
"stood in front of"

to tell him his dreams
"to tell him what he had dreamed"

Daniel 2:3

my mind is anxious
Here "mind" refers to the king himself. Alternate translation: "I am anxious"

anxious
"troubled"

Daniel 2:4

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

Aramaic
This is the language that people in Babylon spoke.

King, live forever!
The men probably said this to show the king that they were loyal to him. Alternate translation: "King, we hope you will live forever!"

us, your servants
The men called themselves the king's servants to show him respect.

we will reveal
Here the word "we" refers to the men that the king is speaking to and does not include the king.

will reveal the interpretation
The abstract noun "interpretation" can be translated as a verb. Alternate translation: "will interpret it for you" or "will reveal what the dream means"

Daniel 2:5

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

This matter has been settled
This can be stated in active form. Alternate translation: "I have already decided what to do about this matter"

reveal to me the dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

your bodies will be torn apart and your houses made into rubbish heaps
This can be stated in active form. Alternate translation: "I will command my soldiers to tear your bodies apart and to make your houses into rubbish heaps"

Daniel 2:6

tell me the dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

you will receive gifts from me
This can be stated in active form. Alternate translation: "I will give you gifts"

Daniel 2:7

Let the king tell us
The wise men addressed the king in the third person as a sign of respect. Alternate translation: "Please tell us"

we will tell you its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

generated on Tue Oct 24 10:45:40 2023

Daniel 2:8

you see how firm my decision is about this
A decision that will not be changed is spoken of as something firm. Alternate translation: "you see that I will not change my decision about this"

Daniel 2:9

there is only one sentence for you
"there is only one punishment for you"

false and corrupt words
These two words mean approximately the same thing and emphasize that these are "lies intended to deceive."

you can tell the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 2:10

educated men ... educated man
or "Chaldeans ... Chaldean." These phrases translate a word that refers to a group of men whom people thought had special knowledge. See how you translated similar words in Daniel 2:2.

Daniel 2:11

there is no one who can tell it to the king except the gods
This double negative emphasizes that only the gods can tell it to the king. It can be stated in positive form. Alternate translation: "the only ones who can tell it to the king are the gods" or "only the gods can tell this to the king"

Daniel 2:12

angry and very furious
These words mean basically the same thing and emphasize the intensity of his anger. Alternate translation: "incredibly angry"

wise men
This phrase translates a word for a group of men whom people thought were wise.

Daniel 2:13

So the decree went out
The decree is spoken of as if it was alive and able to go out by itself. Alternate translation: "So the king issued a command" or "So the king gave a command"

to put the wise men to death
"to kill the wise men"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:14

prudence and discretion
These two words mean basically the same thing and emphasize the greatness of his prudence. Alternate translation: "caution and careful judgment"

Arioch
This is the name of the king's commander.

bodyguard
This is a group of men whose job is to protect the king.

who had come to kill
"whom the king had sent out to kill"

all the wise men in Babylon
The phrase "wise men" translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:15

General Information:
This page has intentionally been left blank.

Daniel 2:16

Daniel went in
Daniel probably went to the palace. Alternate translation: "Daniel went to the palace" or "Daniel went to talk with the king"

requested an appointment with the king
"asked for a set time to meet with the king"

he could present the interpretation to the king
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 2:17

his house
This is referring to Daniel's house.

what had happened
"about the king's decree"

Daniel 2:18

He urged them to seek mercy
"He begged them to pray for mercy"

generated on Tue Oct 24 10:45:40 2023

so that Daniel and his friends might not be destroyed
This can be stated in active form. Alternate translation: "so that the king would not destroy Daniel and his friends" or "so that the king's bodyguard would not destroy Daniel and his friends"

destroyed
killed

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:19

That night the mystery was revealed
This can be stated in active form. Alternate translation: "That night God revealed the mystery"

the mystery
This is referring to the king's dream and its meaning.

Daniel 2:20

Praise the name of God
Here "name" refers to God himself. Alternate translation: "Praise God"

Daniel 2:21

General Information:
These verses are also part of Daniel's prayer.

he removes kings
"he takes away kings' authority to rule"

places kings on their thrones
Here being on the "throne" refers to ruling over a kingdom. Alternate translation: "makes new kings rule over their kingdoms"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:22

the light lives with him
"the light comes from where God is"

Daniel 2:23

General Information:
This verse is also part of Daniel's prayer. He stops addressing God in the third person and switches to the more personal second person.

made known to me what we asked of you
"told me what my friends and I asked you to tell us"

made known to us the matter that concerns the king
"told us what the king wants to know"

Daniel 2:24

Arioch
This is the name of the king's commander. See how you translated this name in [Daniel 2:14]

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

I will show the king the interpretation of his dream
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 2:25

will reveal the interpretation of the king's dream
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

the king's dream
Arioch speaks to the king in third person to show him respect. Alternate translation: "your dream"

Daniel 2:26

whose name was Belteshazzar
Belteshazzar was the name the Babylonians gave to Daniel. See how you translated this name in [Daniel 1:7]

tell me the dream that I saw and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 2:27

The mystery that the king has asked about ... not by astrologers
This can be stated in active form. Alternate translation: "Those who have wisdom, those who claim to speak with the dead, magicians, and astrologers cannot reveal the mystery about which the king has asked"

The mystery that the king has asked about
This phrase refers to the king's dream.

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:28

General Information:
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Daniel 2:29

General Information:
Daniel continues talking to the king.

the one who reveals mysteries
This phrase refers to God. Alternate translation: "God, who reveals mysteries" or "God, who makes mysteries known"

Daniel 2:30

this mystery was not revealed to me
This can be stated in active form. Alternate translation: "God did not reveal this mystery to me"

This mystery was revealed to me so that you
This can be stated in active form. Alternate translation: "He revealed the mystery to me so that you"

you ... may understand the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

know the thoughts of your mind
"know the thoughts of your innermost being" or "know your innermost thoughts"

Daniel 2:31

General Information:
Daniel continues talking to the king.

Daniel 2:32

was made of fine gold
"was of fine gold" or "was fine gold"

Daniel 2:33

were made partly of iron and partly of clay
"were partly of iron and partly of clay" or "were partly iron and partly clay"

Daniel 2:34

General Information:
Daniel continues talking to the king.

a stone was cut out, although not by human hands, and it
This can be stated in active form if it is divided into two sentences. Alternate translation: "someone cut a stone from a mountain, but it was not a human who cut it. The stone"

Daniel 2:35

like the chaff of the threshing floors in the summer
This phrase is comparing the pieces of the statue to small and light things which could be blown away by the wind. Alternate translation: "like dry pieces of grass blowing away in the wind"

there was no trace of them left
This can be stated in positive form. Alternate translation: "they were completely gone"

filled the whole earth
"spread over the whole earth"

Daniel 2:36

General Information:
Daniel continues talking to the king.

Now we will tell the king
Here "we" refers only to Daniel. He may have used to plural form in humility to avoid taking credit for knowing the meaning of the dream that God had revealed to him.

we will tell the king the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

we will tell the king
Daniel speaks of himself in plural and to the king in third person to show respect. Alternate translation: "I will tell you"

Daniel 2:37

king of the kings
"the most important king" or "a king who rules over other kings"

the power, the strength
These words mean basically the same thing.

Daniel 2:38

He has given into your hand the place
Here "hand" refers to control. Alternate translation: "He has given you control over the place"

the place where the human beings live
The place is used to represent the people who live there. Alternate translation: "the people of the land"

He has given over the animals ... into your hand
Here "hand" refers to control. Alternate translation: "He has given you control over the animals of the fields and the birds of the heavens"

generated on Tue Oct 24 10:45:40 2023

animals of the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people.

birds of the heavens
Here "heavens" is used in the sense of "skies."

You are the statue's head of gold
In the king's dream the statue's head represents the king. Alternate translation: "The golden head symbolizes you" or "The golden head is a symbol of you and your power"

Daniel 2:39

General Information:
Daniel continues talking to the king.

another kingdom will arise
In the king's dream his kingdom is gold so an inferior kingdom would be silver. Alternate translation: "another kingdom, which is of silver, will arise" or "another kingdom, which is represented by the silver parts of the statue, will arise"

yet a third kingdom of bronze
This is symbolic language where the bronze of parts of the statue represent a future kingdom. Alternate translation: "then still another kingdom, which is represented by the bronze parts of the statue"

a third kingdom
"kingdom number three"

Daniel 2:40

General Information:
Daniel continues talking to the king.

There will be a fourth kingdom
"There will be a kingdom number four"

strong as iron
The fourth kingdom is spoken of as being as strong as iron.

It will shatter all these things and crush them
This symbolic language means the fourth kingdom will defeat and replace the other kingdoms.

all these things
"the previous kingdoms"

Daniel 2:41

General Information:
Daniel continues talking to the king.

Just as you saw
Nebuchadnezzar saw that the feet consisted of clay and iron. He did not see the process of making the feet.

were partly made of baked clay and partly made of iron
This can be stated in active form. Alternate translation: "were a mixture of baked clay and iron"

Daniel 2:42

General Information:
This page has intentionally been left blank.

Daniel 2:43

they will not stay together
"they will not remain united"

Daniel 2:44

General Information:
Daniel continues talking to the king.

In the days of those kings
Here "those kings" refers to the rulers of the kingdoms symbolized by the different parts of the statue.

that will never be destroyed, nor will it be conquered by another people
This can be stated in active form. Alternate translation: "that no one will ever destroy, and that another people never conquer"

Daniel 2:45

a stone was cut out of the mountain, but not by human hands
This can be stated in active form. Alternate translation: "someone cut a stone from the mountain, but it was not a human who cut it"

this interpretation is reliable
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

reliable
trustworthy and correct

Daniel 2:46

fell on his face
This symbolic act showed that the king was honoring Daniel. Alternate translation: "lay down with his face on the ground"

an offering be made and that incense be offered up to him
This can be stated in active form. Alternate translation: "his servants make an offering and offer up incense to Daniel"

generated on Tue Oct 24 10:45:40 2023

Daniel 2:47

Truly your God
"It is true that your God"

the God of gods, the Lord of kings
"greater than all the other gods, and King over all other kings"

the one who reveals mysteries
Translate "the one who reveals mysteries" as in Daniel 2:29.

to reveal this mystery
"to reveal the mystery of my dream"

Daniel 2:48

He made him ruler
"The king made Daniel the ruler"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:49

Shadrach ... Meshach ... Abednego
These were the Babylonian names of the three Jewish men who were brought to Babylon with Daniel. See how you translated these names in Daniel 1:7

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 King Nebuchadnezzar made a gold statue that was sixty cubits tall and six cubits wide. He set it up in the Plain of Dura in the province of Babylon. **2** Then Nebuchadnezzar sent messages out to gather together the provincial governors, regional governors, and local governors, together with the counselors, treasurers, judges, magistrates, and all the high officials of the provinces to come to the dedication of the statue that the king had set up. **3** Then the provincial governors, regional governors, and local governors, together with the counselors, treasurers, judges, magistrates, and all the high officials of the provinces gathered together to the dedication of the statue that King Nebuchadnezzar had set up. They stood before it. **4** Then a herald loudly shouted, "You are commanded, peoples, nations, and languages, **5** that at the time you hear the sound of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, you must fall down and worship the golden statue that King Nebuchadnezzar has set up. **6** Whoever does not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing fire." **7** So when all the peoples heard the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, all the peoples, nations, and languages fell down and worshiped the golden statue that Nebuchadnezzar the king had set up.

8 Now at this time certain Chaldeans came and brought accusations against the Jews. **9** They said to Nebuchadnezzar the king, "King, live forever! **10** You, king, have made a decree that every person who hears the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, must fall down and worship the golden statue. **11** Whoever does not fall down and worship must be thrown into the middle of a furnace of blazing fire. **12** Now there are certain Jews whom you have appointed over the affairs of the province of Babylon; their names are Shadrach, Meshach, and Abednego. These men, king, pay no attention to you. They will not serve your gods or worship the golden statue you have set up."

13 Then Nebuchadnezzar, filled with anger and rage, commanded that Shadrach, Meshach, and Abednego be brought to him. So they brought these men before the king. **14** Nebuchadnezzar said to them, "Have you made your minds up, Shadrach, Meshach, and Abednego, that you will not serve my gods or worship to the golden statue that I have set up? **15** Now if you are ready—when you hear the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music—to fall down and worship the statue that I have made, all will be well. But if you do not worship, you will immediately be thrown into the middle of a furnace of blazing fire. Who is the god who is able to rescue you out of my hands?" **16** Shadrach, Meshach, and Abednego answered the king, "Nebuchadnezzar, we have no need to answer you in this matter. **17** If there is an answer, it is that our God whom we serve is able to keep us safe from the furnace of blazing fire, and he will rescue us out of your hand, king. **18** But if not, let it be known to you, king, that we will not serve your gods, and we will not worship the golden statue you set up."

19 Then Nebuchadnezzar was filled with rage; the look on his face changed against Shadrach, Meshach, and Abednego. He commanded that the furnace should be heated seven times hotter than it was normally heated. **20** Then he commanded some very strong men in his army to tie up Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. **21** They were tied up still wearing their robes, tunics, turbans, and other clothing, and they were thrown into the middle of the furnace of blazing fire. **22** Because the king's command was strictly followed and the furnace was exceedingly hot, the flames of the fire killed the men who took up Shadrach, Meshach, and Abednego. **23** These three men, Shadrach, Meshach, and Abednego, fell into the middle of the furnace of blazing fire while they were tied up.

24 Then Nebuchadnezzar the king was amazed and stood up quickly. He asked his advisors, "Did we not throw three men tied up into the fire?" They replied to the king, "Certainly, king." **25** He said, "But I see four men who are not tied up walking around in the fire, and they are not hurt. The brilliance of the fourth is like a son of the gods." **26** Then Nebuchadnezzar came near the door of the furnace of blazing fire and called out, "Shadrach, Meshach, and Abednego, servants of God Most High, come out! Come here!" Then Shadrach, Meshach, and Abednego came out of the middle of the fire. **27** The provincial governors, regional governors, other governors, and the king's counselors who had gathered together saw these men. The fire had not hurt their bodies; the hair on their heads was not singed; their robes were not harmed; and there was no smell of fire on them.

28 Nebuchadnezzar said, "Let us praise the God of Shadrach, Meshach, and Abednego, who has sent his messenger and rescued his servants who trusted in him, and set aside the king's command, and they gave

generated on Tue Oct 24 10:45:40 2023

up their bodies rather than serve or worship any god except their God. **29** Therefore I make a decree that any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego must be torn apart, and that their houses must be made into rubbish heaps because there is no other god who is able to save like this." **30** Then the king caused Shadrach, Meshach, and Abednego to prosper in the province of Babylon.

Daniel 3 General Notes

Special concepts in this chapter

The king's new idol

Shadrach, Meshach, and Abednego refused to worship the new idol. In the ancient Near East, refusing to worship the king was a sign of rebellion against the king. It was often considered the crime of treason. (See: sign)

The furnace

There was a fourth person with them in the furnace, and because of this they were not hurt. Most scholars believe this to be Jesus before he was born.

Daniel 3:1

Nebuchadnezzar made a gold statue ... He set it up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "Nebuchadnezzar commanded his men to make a gold statue ... They set it up"

sixty cubits tall and six cubits wide

A cubit is 46 centimeters. Alternate translation: "about 27 meters tall and almost 3 meters wide"

Plain of Dura

This is a location within the kingdom of Babylon.

Daniel 3:2

provincial governors ... regional governors ... local governors

These are officials who have authority over different sizes of territory.

treasurers

These officials are in charge of money.

Daniel 3:3

the provincial governors, regional governors, ... officials of the provinces

See how you translated this list in Daniel 3:2.

the statue that King Nebuchadnezzar had set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that King Nebuchadnezzar's men had set up"

Daniel 3:4

herald

This person is an official messenger for the king.

You are commanded

This can be stated in active form. "The king commands you"

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. Alternate translation: "people from different nations and who speak different languages"

Daniel 3:5

zithers

These are musical instruments similar to harps. They are shaped like triangles and have four strings.

fall down

Here "fall down" means "quickly lie down"

fall down and worship the golden statue

"stretch yourselves out on the ground, face down, in worship of the golden statue"

Daniel 3:6

Whoever does not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing fire

This can be stated in active form. Alternate translation: "The soldiers will throw into the middle of a furnace of blazing fire anyone who does not fall down and worship the statue at the very moment they hear the music"

fall down

Here "fall down" means "quickly lie down"

generated on Tue Oct 24 10:45:40 2023

Daniel 3:7

all the peoples, nations, and languages
Here "all" that means all the people who were present.

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

the horns, flutes ... and pipes
These are musical instruments. See how you translated these words in Daniel 3:5.

fell down and worshiped the golden statue
They did this to worship the statue. Alternate translation: "stretched themselves out on the ground face down in worship of the golden statue"

fell down
Here "fell down" means "quickly lay down"

the golden statue that Nebuchadnezzar the king had set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that King Nebuchadnezzar's men had set up"

Daniel 3:8

Now
This word is used to mark a stop in the main story. Here the writer tells about some new people in the story.

certain Chaldeans
Or "certain educated men." The word translated "Chaldeans" here is translated "educated men" in Daniel 2:2, 4, 5, 10, but here it is not clear whether the author is referring to that group of men or simply to some Chaldean people.

Daniel 3:9

King, live forever
This was a common greeting to the king.

Daniel 3:10

the horns, flutes ... and pipes
These are musical instruments. See how you translated these words in Daniel 3:5.

must fall down and worship
"stretch himself out on the ground face down in worship of"

fall down
Here "fall down" means "quickly lie down"

Daniel 3:11

Whoever does not fall down and worship must be thrown into the middle of a furnace of blazing fire
This can be stated in active form. Alternate translation: "Soldiers must throw into the middle of a furnace of blazing fire anyone who does not lie down on the ground and worship"

fall down
Here "fall down" means "quickly lie down"

the middle of a furnace of blazing fire
See how you translated this in Daniel 3:6.

Daniel 3:12

affairs
matters having to do with government

Shadrach ... Meshach ... Abednego
These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

pay no attention to you
"do not pay attention to you"

the golden statue you have set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men have set up"

Daniel 3:13

filled with anger and rage
Nebuchadnezzar's anger and rage were so intense that they are spoken of as if they had filled him up. Here "anger" and "rage" mean about the same thing and are used to emphasize how upset the king was. Alternate translation: "extremely angry"

Shadrach, Meshach, and Abednego
These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

Daniel 3:14

Have you made your minds up
Here "mind" refers to deciding. To "make up your mind" is an idiom that means to firmly decide. Alternate translation: "Have you firmly decided"

the golden statue that I have set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that my men have set up"

generated on Tue Oct 24 10:45:40 2023

Daniel 3:15

the horns, flutes ... and pipes
These are musical instruments. See how you translated this list in Daniel 3:5.

fall down and worship
"stretch yourselves out on the ground face down in worship of"

fall down
Here "fall down" means "quickly lie down"

all will be well
"there will no longer be a problem" or "you will be free to go"

the statue that I have made
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that my men have made"

you will immediately be thrown into the middle of a furnace of blazing fire
This can be stated in active form. Alternate translation: "my soldiers will immediately throw you into the middle of a furnace of blazing fire"

the middle of a furnace of blazing fire
See how you translated this in Daniel 3:6.

Who is the god ... my hands?
The king does not expect an answer. He is threatening the three men. Alternate translation: "No god is able to rescue you from my power!"

out of my hands
Here "hands" refers to power to punish. Alternate translation: "from my punishment"

Daniel 3:16

General Information:
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Daniel 3:17

furnace of blazing fire
See how you translated similar words in Daniel 3:6.

out of your hand
Here "hand" refers to power to punish. Alternate translation: "from your punishment"

Daniel 3:18

But if not, let it be known to you, king, that
"But king, we must let you know that even if our God does not rescue us"

the golden statue you set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men set up"

Daniel 3:19

Nebuchadnezzar was filled with rage
The king was so angry that rage is spoken of as if it were filling him up. Alternate translation: "Nebuchadnezzar became extremely angry"

He commanded that the furnace should be heated seven times hotter than it was normally heated
Here "seven times hotter" is an idiom that means to make it very much hotter. This can be stated in active form. Alternate translation: "He commanded his men to make the furnace very much hotter than they normally make it"

Daniel 3:20

General Information:
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Daniel 3:21

turbans
A turban is a head covering made of wrapped cloth.

the middle of the furnace of blazing fire
See how you translated similar words in Daniel 3:6.

Daniel 3:22

Because the king's command was strictly followed
This can be stated in active form. Alternate translation: "Because the men did exactly what the king commanded"

Daniel 3:23

the middle of the furnace of blazing fire
See how you translated similar words in Daniel 3:6.

Daniel 3:24

Did we not throw three men tied up into the fire
"We threw three men tied up into the fire, right"

Daniel 3:25

The brilliance of the fourth is like a son of the gods
The gods were believed to shine brightly with light. Alternate translation: "Man four is shining brightly with light as a son of the gods would shine"

Daniel 3:26

General Information:
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generated on Tue Oct 24 10:45:40 2023

Daniel 3:27

The provincial governors, regional governors, other governors
These are officials who have authority over different sizes of territory. See how you translated these in Daniel 3:2.

the hair on their heads was not singed
This can be stated in active form. Alternate translation: "the fire had not singed the hair on their heads"

was not singed
"was not burned even a little"

their robes were not harmed
This can be stated in active form. Alternate translation: "the fire did not harm their robes"

there was no smell of fire on them
"they did not smell like fire"

Daniel 3:28

set aside the king's command
Not obeying the king's command is spoken of as if they had physically moved it away from them. Nebuchadnezzar refers to himself in the third person. Alternate translation: "they ignored my command"

they gave up their bodies
This phrase refers to the three men's willingness to die for what they believed. Alternate translation: "they were willing to die"

any god except their God
"any other god except their God"

Daniel 3:29

any people, nation, or language ... must be torn apart, and that their houses must be made into rubbish heaps
This can be stated in active form. Alternate translation: "my servants will tear apart any people, nation, or language ... and make their houses into piles of garbage"

any people, nation, or language that speaks
Here "nations" and "language" represent people from different nations who speak different languages. See how you translated a similar phrase in [Daniel 3:4]

speaks anything against the God
"speaks words that do not respect the God"

must be torn apart
"must have their bodies torn apart"

there is no other god who is able to save like this
This can be stated in positive form. Alternate translation: "only their God is able to save like this"

Daniel 3:30

caused Shadrach, Meshach, and Abednego to prosper
"made Shadrach, Meshach, and Abednego powerful officials"

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Chapter 4

1 King Nebuchadnezzar sent this decree to all peoples, nations, and languages who lived on the earth:
May your peace increase.

2 It has seemed good to me to tell you about the signs and wonders that the Most High God has done for me.

3 How great are his signs,
and how mighty are his wonders!
His kingdom is an everlasting kingdom,
and his dominion lasts from generation to generation."

4 I, Nebuchadnezzar, was living happily in my house, and I was enjoying prosperity in my palace. **5** But a dream I had made me afraid. As I lay there, the images I saw and the visions in my mind troubled me. **6** So I gave a decree to bring before me all the wise men of Babylon so they could interpret the dream for me. **7** Then came the magicians, those who claimed to speak with the dead, the educated men, and the astrologers. I told them the dream, but they could not make known the interpretation to me. **8** But at last Daniel came in—the one who is named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream. **9** "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you and that no mystery is too difficult for you. Tell me the appearance of my dream and its interpretation. **10** These were the sights that I saw in my mind as I lay upon my bed: I looked, and there was a tree in the middle of the earth, and its height was very great. **11** The tree grew and became strong. Its top reached to the heavens, and it could be seen to the ends of the whole earth. **12** Its leaves were beautiful, its fruit was abundant, and on it was food for all. The animals of the field found shade under it, and the birds of the heavens lived in its branches. All living creatures were fed from it. **13** I saw in my mind as I lay on my bed, and a watcher, a holy one came down from the heavens. **14** He shouted and said, 'Chop down the tree and cut off its branches, strip off its leaves, and scatter its fruit. Let the animals flee from under it and the birds fly away from its branches. **15** Leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals among the plants on the ground. **16** Let his mind be changed from a man's mind, and let an animal's mind be given to him until seven years pass by. **17** This sentence is by the decree of the watchers, a decision made by the holy ones, so that those who are alive may know that the Most High rules over the kingdoms of people and gives them to anyone he wishes to place over them, even to the most humble men.' **18** I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation, because none of the wise men in my kingdom can interpret it for me. But you are able to do so, because the spirit of the holy gods is in you."

19 Then Daniel, who was also named Belteshazzar, was greatly upset for a brief time, and his thoughts alarmed him. The king said, "Belteshazzar, do not let the dream or its interpretation alarm you." Belteshazzar replied, "My master, may the dream be for those who hate you; may its interpretation be for your enemies. **20** The tree that you saw—which grew and became strong, and whose top reached up to the heavens, and which could be seen to the ends of the whole earth— **21** whose leaves were beautiful, and whose fruit was abundant, so that in it was food for all, and under it the animals of the field found shade, and in which the birds of the heavens lived— **22** this tree is you, king, you who have grown so strong. Your greatness has grown and reaches to the heavens, and your dominion reaches to the ends of the earth. **23** You, king, saw a watcher, a holy one coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals in the field until seven years pass by.' **24** This is the interpretation, king. It is a decree of the Most High that has reached you, my master the king. **25** You will be driven from among men, and you will live with the animals in the field. You will be made to eat grass like cattle, and you will be wet with the dew from the heavens, and seven years will pass by until you acknowledge that the Most High rules over the kingdoms of people and that he gives them to anyone he wishes. **26** As it was commanded to leave the stump of the roots of the tree, in this way your kingdom will be returned to you from the time you learn that heaven rules. **27** Therefore, king, let my advice be pleasing to you. Stop sinning and do what is right. Turn away from your iniquities by showing mercy to the oppressed, and it may be that your prosperity will be extended."

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28 All these things happened to King Nebuchadnezzar. **29** Twelve months later he was walking on the roof
of the royal palace in Babylon, **30** and he said, "Is this not the great Babylon, which I have built for my
royal residence, by the might of my power and for the glory of my majesty?" **31** While the words were still
on the lips of the king, a voice came from heaven: "King Nebuchadnezzar, it is announced to you that this
kingdom has been taken away from you. **32** You will be driven away from people, and your home will be
with the animals in the field. You will be made to eat grass like cattle. Seven years will pass until you
acknowledge that the Most High rules over the kingdoms of people and he gives them to anyone he
wishes." **33** This decree against Nebuchadnezzar was carried out immediately. He was driven away from
people. He ate grass like cattle, and his body was wet with the dew from the heavens. His hair grew as
long as eagles' feathers, and his nails became like birds' claws.

34 At the end of the days I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was given
back to me.

"I praised the Most High,
and I honored and glorified the one who lives forever.
For his dominion is an everlasting dominion,
and his kingdom endures from all generations to all generations.
35 All the earth's inhabitants
are considered by him to be as nothing;
he does among the army of heaven
and the inhabitants of the earth
whatever suits his will.
No one can stop him or challenge him.
No one can say to him, 'Why have you done this?'"

36 At the same time that my sanity returned to me, my majesty and splendor returned to me for the glory
of my kingdom. My counselors and my noblemen sought my favor. I was brought back to my throne, and
even more greatness was given to me. **37** Now I, Nebuchadnezzar, praise, extol, and honor the King of
heaven, for all his deeds are true, and his ways are just. He can humble those who walk in their own
pride.

Daniel 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:3 and 4:34-35.

Special concepts in this chapter

The king becomes insane

The king became insane until he realized that Yahweh was the ruler over everyone, including him.

Daniel 4:1

General Information:

In this chapter, Nebuchadnezzar tells what God did to him. In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. Verses 19-33 switch to the third person to describe the punishment of Nebuchadnezzar. Verses 34-37 change back to first person as Nebuchadnezzar describes his response to God.

King Nebuchadnezzar sent

This phrase is referring to the king's messenger as the king himself. Alternate translation: "Nebuchadnezzar sent his messengers with"

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who speak different languages"

who lived on the earth

Kings would often exaggerate how wide their kingdom was. Nebuchadnezzar did rule over most of the known world at the time this book was written. Alternate translation: "who lived in the kingdom of Babylon"

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May your peace increase
This is a common greeting.

Daniel 4:2

signs and wonders
These words share similar meanings and refer to the amazing things that God had done.

Daniel 4:3

How great are his signs, and how mighty are his wonders!
Both of these phrases have the same meaning and are used to emphasize how great God's signs and wonders are.

His kingdom is ... generation to generation
Both of these phrases have the same meaning and are repeated to emphasize how God's reign is forever.

Daniel 4:4

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

was living happily ... was enjoying prosperity
These two phrases are parallel and mean the same thing.

my house ... my palace
These two phrases mean basically the same thing.

Daniel 4:5

a dream ... the images ... the visions
These phrases mean basically the same thing.

made me afraid ... troubled me
These phrases are parallel and they mean the same thing.

Daniel 4:6

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 4:7

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

they could not make known the interpretation to me
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 4:8

who is named Belteshazzar
This can be stated in active form. Alternate translation: "who I named Belteshazzar"

Belteshazzar
This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

Daniel 4:9

no mystery is too difficult for you
The can be stated in positive form. Alternate translation: "you understand the meaning of every mystery"

Tell me the appearance of my dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

the appearance of my dream
"what I saw as I was dreaming" or "what my dream looked like"

Daniel 4:10

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

sights
things that you see

its height was very great
"it was very tall"

Daniel 4:11

Its top reached to the heavens ... it could be seen to the ends of the whole earth
This is symbolic language that exaggerates how tall and how well-known the tree was. Alternate translation: "It seemed that its top reached up to the sky and that everyone in the world could see it"

Daniel 4:12

its fruit was abundant
"there was a lot of fruit on the tree"

was food for all
"was food for all people and animals"

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animals of the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

Daniel 4:13

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

I saw in my mind
This refers to seeing a dream or vision. Alternate translation: "I saw in my dream"

a watcher
Some versions translate this phrase as "a messenger."

Daniel 4:14

He shouted and said
It can be made clear that the holy messenger was speaking to more than one person. Alternate translation: "He shouted to some people and said"

Let the animals flee ... from its branches
"The animals will flee from under it and the bird will fly away from its branches"

Daniel 4:15

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. The holy messenger in the vision continues shouting to some people.

stump of its roots
This is the part of the tree that is left above the ground after a tree is cut down.

dew
the moisture on the ground that is found in the mornings

Daniel 4:16

Let his mind be changed ... seven years pass by
Since the tree represents Nebuchadnezzar, the masculine pronouns "his" and "him" in verse 16 refer to the same tree as the neuter pronoun "it" in verse 15. Alternate translation: "The man's mind will change from a man's mind to an animal's mind for a period of seven years"

Daniel 4:17

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

the watchers
Some versions translate this phrase as "the messengers." See how you translated the words "a watcher" in Daniel 4:13-14.

a decision made by the holy ones
This can be stated in active form. Alternate translation: "a decision that the holy ones have made"

the holy ones
This phrase probably refers to angels. Alternate translation: "the holy angels"

those who are alive
"every living person" or "everyone"

gives them
"gives the kingdoms"

Daniel 4:18

Belteshazzar
This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

you are able to do so
"you are able to interpret it"

the spirit of the holy gods
Nebuchadnezzar believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. These are not the same as "the holy ones" in verse 17. See how you translated this phrase in Daniel 4:8.

I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4] The abstract noun "interpretation" can be translated as a verb. See how you translated them in [Daniel 2:5]

Daniel 4:19

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

who was also named Belteshazzar
This can be stated in active form. Alternate translation: "who I also named Belteshazzar"

was greatly upset for a brief time, and his thoughts alarmed him
Daniel's understanding of the meaning of the vision is what alarmed him. This can be explicitly stated. Alternate translation: "did not say anything for a brief time because he was very worried about the meaning of the dream"

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may the dream be for those who hate you; may its interpretation be for your enemies
Daniel is expressing his wish that the dream was not about Nebuchadnezzar, even though he knew that it really was about the king.

the dream ... its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 4:20

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar . Many terms in this verse are almost the same as in Daniel 4:11. See how you translated that verse.

to the heavens ... to the ends of the whole earth
These phrases are exaggerations to emphasize that everyone everywhere knew how great Nebuchadnezzar was.

Daniel 4:21

General Information:
Many terms in this verse are almost the same as Daniel 4:12. See how you translated that verse.

whose fruit was abundant
"which bore a great amount of fruit"

Daniel 4:22

this tree is you, king
"this tree represents you, king"

Your greatness has grown ... your dominion reaches
These two phrases mean similar things.

Your greatness has grown
This phrase is using the word "grown" as a way of saying the king's greatness has increased. Alternate translation: "Your greatness has increased"

Daniel 4:23

General Information:
This verse is almost the same as [Daniel 4:13-14]

a watcher
Some versions translate this phrase as "a messenger." See how you translated it in Daniel 4:13.

the stump of its roots
This is the part of the tree that is left above ground after a tree is cut down.

in the middle of the tender grass of the field
"surrounded by the tender grass of the field"

dew
the moisture that settles on the ground in the mornings

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

Daniel 4:24

the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

that has reached you
"that you have heard"

Daniel 4:25

You will be driven from among men
This can be stated in active form. Alternate translation: "Men will drive you away from them"

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

You will be made to eat grass
This can be stated in active form. Alternate translation: "You will eat grass"

Daniel 4:26

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

heaven rules
Here "heaven" refers to God who lives in heaven. Alternate translation: "God in heaven is the ruler of all"

Daniel 4:27

let my advice be pleasing to you
These words express a desire. Alternate translation: "I hope you will be pleased with my advice and do what I advise you to do"

Turn away from your iniquities
Here rejecting iniquity is spoken of as turning away from it. Alternate translation: "Reject your iniquities"

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the oppressed
This nominal adjective refers to people who are oppressed. Alternate translation: "people who are oppressed"

it may be that your prosperity will be extended
This can be stated in active form. Alternate translation: "God may extend your prosperity"

Daniel 4:28

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

Daniel 4:29

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

Twelve months
"12 months"

Daniel 4:30

Is this not the great Babylon ... for the glory of my majesty?
Nebuchadnezzar asks this question to emphasize his own glory. This can be translated as a statement. Alternate translation: "This is the great Babylon ... for the glory of my majesty!"

for the glory of my majesty
"to show people my honor and my greatness"

Daniel 4:31

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

While the words were still on the lips of the king
This idiom means the king was still in the act of speaking. Alternate translation: "While the king was still speaking"

a voice came from heaven
"he heard a voice from heaven"

King Nebuchadnezzar ... has been taken away from you
This can be stated in active form. Alternate translation: "King Nebuchadnezzar, a decree went out against you that this kingdom no longer belongs to you"

Daniel 4:32

You will be driven away from people
This can be stated in active form. Alternate translation: "People will chase you away from them"

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

anyone he wishes
"whoever he chooses"

Daniel 4:33

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

This decree against Nebuchadnezzar was carried out immediately
This can be stated in active form. Alternate translation: "This decree against Nebuchadnezzar happened immediately"

He was driven away from people
This can be stated in active form. Alternate translation: "People chased him away from them"

his nails became like birds' claws
"his fingernails looked like birds' claws"

Daniel 4:34

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

At the end of the days
This refers back to the seven years in Daniel 4:32.

my sanity was given back to me
This can be stated in active form. Alternate translation: "my sanity came back to me" or "I became sane again"

I praised ... and I honored
The two phrases refer to the same action.

For his dominion is an everlasting dominion ... his kingdom endures from all generations to all generations
These two phrases mean basically the same thing and are used to emphasize how God's reign never ends. Alternate translation: "He rules forever and his kingdom will never end"

Daniel 4:35

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

All the earth's inhabitants are considered by him to be as nothing
This can be stated in active form. Alternate translation: "He considers all the earth's inhabitants as nothing"

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All the earth's inhabitants
"All the people on the earth"

the army of heaven
"the angel armies in heaven"

whatever suits his will
"whatever satisfies his purpose" or "anything he wants to do"

No one can stop him
It may be helpful to add additional detail. Alternate translation: "When he decides to do something, no one can stop him"

No one can say to him, 'Why have you done this?'
This can be stated as an indirect quotation. Alternate translation: "No one can question what he does."

Daniel 4:36

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

my sanity returned to me
Here his sanity is spoken of as if it was able to return by its own power. Alternate translation: "I became sane again"

my majesty and splendor returned to me
Here his majesty and splendor are spoken of as if they were able to return by their own power. Alternate translation: "I regained my majesty and my splendor again"

majesty and splendor
These words mean basically the same thing and emphasize the greatness of his glory.

my noblemen sought my favor
"my noblemen requested my help again"

I was brought ... greatness was given to me
Here "throne" refers to his authority to rule. This can be stated in active form. Alternate translation: "I returned to rule my kingdom again, and I received even more greatness"

Daniel 4:37

praise, extol, and honor
All three of these words have basically the same meaning and emphasize how greatly he praised God.

who walk in their own pride
This phrase uses "walk" to refer to the person who acts proud. Alternate translation: "who are proud"

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Chapter 5

1 Belshazzar the king made a great feast for a thousand of his noblemen, and he drank wine in front of all
one thousand of them. **2** While Belshazzar tasted the wine, he gave orders to bring the containers made of
gold or silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem, from which the
king, his noblemen, and his wives and concubines could drink. **3** The servants brought the gold containers
that had been taken out of the temple, the house of God, in Jerusalem. The king, his noblemen, and his
wives and concubines drank from them. **4** They drank the wine and praised their idols made of gold and
silver, bronze, iron, wood, and stone.

5 At that moment the fingers of a human hand appeared in front of the lampstand and wrote on the
plaster wall in the king's palace. The king could see part of the hand as it wrote. **6** Then the king's face
changed and his thoughts frightened him; his limbs could not support him, and his knees were knocking
together. **7** The king shouted a command to bring in those who claimed to speak with the dead, the
educated men, and the astrologers. The king said to the wise men of Babylon, "Whoever reads this writing
and makes known its interpretation to me will be clothed with purple and will have a gold chain around
his neck. He will have the authority of the third highest ruler in the kingdom." **8** Then all the king's wise
men came in, but they could not read the writing or make known its interpretation to the king. **9** Then
King Belshazzar was greatly alarmed and the look on his face changed. His noblemen were perplexed.

10 Now the queen came into the banquet house because of what the king and his nobles had said. The
queen said, "King, live forever! Do not let your thoughts trouble you. Do not let the look on your face
change. **11** There is a man in your kingdom who has the spirit of the holy gods. In the days of your father,
light and understanding and wisdom like the wisdom of the gods was found in him. King Nebuchadnezzar,
your father the king, made him chief of the magicians, as well as chief of those who speak with the dead,
of the educated men, and of the astrologers. **12** An excellent spirit, knowledge, understanding,
interpreting of dreams, explaining of riddles and solving of problems—these qualities were found in this
man Daniel, whom the king named Belteshazzar. Now call for Daniel and he will tell you the
interpretation."

13 Then Daniel was brought before the king. The king said to him, "You are that Daniel, one of the people
of the exiles of Judah, whom my father the king brought out of Judah. **14** I have heard about you, that the
spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. **15**
Now the wise men and those who claim to speak with the dead have been brought in before me to read
this writing and make known to me its interpretation, but they could not make known to me the
interpretation of the message. **16** I have heard that you can give interpretations and solve problems. Now
if you can read the writing and make known to me its interpretation, you will be clothed with purple and
have a gold chain placed around your neck, and you will have the authority of the third highest ruler in
the kingdom."

17 Then Daniel answered before the king, "Let your gifts be for yourself, and give your rewards to another
person. Nevertheless, I will read the writing to you, king, and will tell you the interpretation. **18** As for
you, king, the Most High God gave Nebuchadnezzar your father the kingdom, greatness, honor, and
majesty. **19** Because of the greatness God gave him, all peoples, nations, and languages trembled and
feared him. He killed those he wanted to die, and he kept alive those he wished to live. He raised up those
he wanted, and he humbled those he wished. **20** But when his heart was arrogant and his spirit was
hardened so that he acted presumptuously, he was brought down from his royal throne, and they took
away his glory. **21** He was driven away from humanity, he had the mind of an animal, and he lived with the
wild donkeys. He ate grass like cattle. His body was wet with the dew from the heavens until he learned
that the Most High God rules over the kingdoms of people and that he sets over them anyone he wishes.
22 You his son, Belshazzar, have not humbled your heart, even though you knew all this. **23** You have lifted
yourself up against the Lord of heaven. From his house they brought you the containers that you, your
nobles, your wives and your concubines drank wine from, and you praised the idols made of silver and
gold, bronze, iron, wood, and stone—idols that do not see, hear, or know anything. You have not honored
the God who holds your breath in his hand and who knows all your ways. **24** Then God sent out a hand
from his presence and this inscription was written.

25 This is the writing that was done: 'Mene, Mene, Tekel, and Pharsin.'

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26 This is the interpretation of the message: 'Mene,' 'God has numbered your kingdom and brought it to an end.'

27 'Tekel,' 'you are weighed in the scales and are found lacking.'

28 'Peres,' 'your kingdom is divided and is given to the Medes and Persians.'"

29 Then Belshazzar gave a command, and they clothed Daniel with purple. A chain of gold was put around his neck, and the king made a proclamation about him that he would have the authority of the third highest ruler in the kingdom. **30** That night Belshazzar, the Babylonian king, was killed, **31** and Darius the Mede received the kingdom when he was about sixty-two years old.

Daniel 5 General Notes

Special concepts in this chapter

The writing on the wall

God told the new king that he had failed and God was replacing him, showing that God is the real ruler over everything, even kingdoms that do not worship him.

Other possible translation difficulties in this chapter

Mene, Mene, Tekel, Upharsin

These are words in Aramaic. Daniel "transliterates" these words by writing them with Hebrew letters, and then he explains their meanings. In the ULB and UDB they are written with English letters. Translators are encouraged to write them using the letters of the target language alphabet.

Daniel 5:1

Belshazzar

This is the son of Nebuchadnezzar who became king after his father.

for a thousand

"for 1,000"

he drank wine in front of

"he drank wine in the presence of"

Daniel 5:2

the containers made of gold or silver

This can be stated in active form. Alternate translation: "the gold or silver containers that the Israelites had made"

containers

These were cups and other items that were small enough for a person to hold and to drink from them.

Nebuchadnezzar his father had taken

Here "Nebuchadnezzar" refers to Nebuchadnezzar's army. Alternate translation: "his father Nebuchadnezzar's army" or "the army of Nebuchadnezzar his father had taken"

Daniel 5:3

the gold containers that had been taken out of the temple

This can be stated in active form. Alternate translation: "the gold containers that the army of Nebuchadnezzar had taken out of the temple"

out of the temple, the house of God

"out of God's temple." The phrase "the house of God" tells us something more about the temple.

Daniel 5:4

General Information:

This page has intentionally been left blank.

Daniel 5:5

At that moment

"As soon as they did that" or "Suddenly"

plaster

cement or mud that is spread on walls or ceilings to give them a smooth hard surface when it dries

Daniel 5:6

the king's face changed

"his face became pale." This was caused by his fear.

his limbs

"his legs"

generated on Tue Oct 24 10:45:40 2023

his knees were knocking together
This was the result of his extreme fear.

Daniel 5:7

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Whoever reads this writing and makes known its interpretation to me will be clothed with purple and will have a gold chain around his neck
This can be stated in active form. Alternate translation: "I will give purple clothes and a gold neck chain to whoever reads this writing and makes known its interpretation"

makes known its interpretation to me
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

clothed with purple
Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing"

the third highest ruler
"the number three ruler"

Daniel 5:8

make known its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated similar words in [Daniel 5:7]

Daniel 5:9

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

the look on his face changed
"his face became even more pale." The face of the king grew even more pale than in Daniel 5:6.

perplexed
unable to understand, confused

Daniel 5:10

the queen
Some modern versions understand this to be a reference to the queen mother, that is, to the king's mother. The queen mother received much honor in ancient Babylon.

King, live forever!
This was a normal way to greet the king.

Do not let the look on your face change
"There is no need for your face to look so pale"

Daniel 5:11

the spirit of the holy gods
The queen believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. See how you translated this phrase in Daniel 4:8.

In the days of your father
"When your father was ruling"

light and understanding and wisdom like the wisdom of the gods was found in him
This can be stated in active form. Alternate translation: "he had light and understanding and wisdom like the wisdom of the gods"

King Nebuchadnezzar, your father the king
"Your father, King Nebuchadnezzar"

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

Daniel 5:12

these qualities were found in this man Daniel, whom the king named Belteshazzar
This can be stated in active form. Alternate translation: "this same Daniel, whom the king named Belteshazzar, had all of these qualities"

the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:13

Then Daniel was brought before the king
This can be stated in active form. Alternate translation: "Then they brought Daniel before the king" or "Then the soldiers brought Daniel before the king"

whom my father the king brought out of Judah
In this phrase "father" is being used to represent all of the soldiers. Alternate translation: "whom my father's soldiers brought out of Judah"

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Daniel 5:14

the spirit of the gods
Belshazzar believed that Daniel's power came from the false gods that Belshazzar worshiped. See how you translated a similar phrase in Daniel 4:8.

light and understanding and excellent wisdom are found in you
This can be stated in active form. Alternate translation: "you have light and understanding and excellent wisdom"

Daniel 5:15

Now the wise men ... have been brought in before me
This can be stated in active form. Alternate translation: "Now the wise men ... have come in before me"

they could not make known to me the interpretation of the message
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:16

give interpretations ... make known to me its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

you will be clothed with purple and have a gold chain placed around your neck
This can be stated in active form. Alternate translation: "I will give you purple clothes and a gold neck chain"

clothed with purple
Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing"

the third highest ruler
"the number three ruler"

Daniel 5:17

Let your gifts be for yourself, and
"I do not want your gifts, so"

will tell you the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:18

General Information:
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Daniel 5:19

all peoples, nations, and languages
This phrase uses the word "all" as a generalization that represents a large number. Alternate translation: "a great number of people, of different nations and languages"

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

trembled and feared him
These words mean basically the same thing and emphasize the intensity of the fear. Alternate translation: "were very afraid of him"

He killed those he wanted to die
King Nebuchadnezzar commanded others to do the killing. He did not do it himself. Alternate translation: "Nebuchadnezzar commanded his soldiers to kill those he wanted to die"

He raised up those he wanted
"He raised up those he wanted to raise up"

wanted ... wished
These words here mean the same thing.

he humbled those he wished
"he humbled those he wished to humble"

Daniel 5:20

his heart was arrogant
Here "heart" refers to the king himself. Alternate translation: "the king was arrogant"

his spirit was hardened
Here "spirit" refers to the king himself. His stubbornness is spoken of as if he were hardened. Alternate translation: "the king became stubborn"

presumptuously
rudely and overly confident

he was brought down from his royal throne
Here the phrase "royal throne" refers to his authority to rule. This can be stated in active form. Alternate translation: "the people took away his kingdom"

Daniel 5:21

He was driven away from humanity
This can be stated in active form. Alternate translation: "The people chased him away from them"

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he had the mind of an animal
Here "mind" represents his thoughts. Alternate translation: "he thought as an animal thinks"

dew
the moisture on the ground that is found in the mornings

anyone he wishes
"whomever he chooses"

Daniel 5:22

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

have not humbled your heart
Here "heart" refers to Belshazzar himself. Alternate translation: "have not humbled yourself"

Daniel 5:23

You have lifted yourself up against the Lord
To rebel against God is spoken of as raising oneself up against him. Alternate translation: "You have rebelled against the Lord"

From his house
What and where "his house" is can be stated clearly. Alternate translation: "From his temple in Jerusalem"

God who holds your breath in his hand
Here "breath" refers to life and "hand" refers to power or control. Alternate translation: "God who gives you breath" or "God who has control over your entire life"

all your ways
"everything you do"

Daniel 5:24

this inscription was written
This can be stated in active form. Alternate translation: "it wrote this message"

Daniel 5:25

This is the writing that was done
This can be stated in active form. Alternate translation: "This is the message that the hand wrote"

Mene, Mene, Tekel, and Pharsin
These are the Aramaic words that were written on the wall. Spell these words with the sounds that fit your language.

Daniel 5:26

the interpretation of the message
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

'Mene,' 'God has numbered
"'Mene' means 'God has numbered"

Daniel 5:27

'Tekel,' 'you are weighed
"'Tekel' means 'you are weighed"

you are weighed in the scales and are found lacking
Judging the worthiness of the king to rule is spoken of as weighing him. This means that the king is not worthy to rule. This can be stated in active form. Alternate translation: "God has examined your worthiness to rule, and he has found that you are not worthy"

Daniel 5:28

'Peres,' 'your kingdom
"'Peres' means 'your kingdom."

Peres
This is the singular form of "Pharsin" in 5:25.

your kingdom is divided and is given to the Medes and Persians
This can be stated in active form. Alternate translation: "God has divided your kingdom and given it to the Medes and Persians"

Daniel 5:29

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

A chain of gold was put around his neck
This can be stated in active form. Alternate translation: "They put a chain of gold around his neck"

the third highest ruler
"the number three ruler"

Daniel 5:30

General Information:
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Daniel 5:31

received the kingdom
"became the ruler of the kingdom"

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when he was about sixty-two years old
"when he was about 62 years old"

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Chapter 6

1 It seemed good to Darius to appoint over the kingdom 120 provincial governors who would rule over all
the kingdom. **2** Over them there were three chief administrators, and Daniel was one of them. These chief
administrators were appointed so that they might supervise the provincial governors, so that the king
should suffer no loss. **3** Daniel was distinguished above the other chief administrators and the provincial
governors because he had an extraordinary spirit. The king was planning to put him over the whole
kingdom.

4 Then the other chief administrators and the provincial governors looked for mistakes in the work Daniel
did for the kingdom, but they could find no corruption or failure in his duty because he was faithful. No
mistakes or negligence was found in him. **5** Then these men said, "We cannot find any reason to complain
against this Daniel unless we find something against him regarding the law of his God." **6** Then these
administrators and governors brought a plan before the king. They said to him, "King Darius, may you live
forever! **7** All the chief administrators of the kingdom, the regional governors, and the provincial
governors, the advisors, and the governors have consulted together and decided that you, the king,
should issue a decree and enforce a prohibition, so that whoever makes a petition to any god or man for
thirty days, except to you, king, that person must be thrown into the den of lions. **8** Now, king, issue the
prohibition and sign the document so that it may not be changed, as directed by the law of the Medes and
Persians, so it cannot be repealed." **9** So king Darius signed the document, the prohibition.

10 When Daniel learned that the document had been signed into law, he went into his house (now his
windows were open in his upper room toward Jerusalem), and he got down on his knees, as he did three
times a day, and prayed and gave thanks before his God, as he had done before. **11** Then these men who
had formed the plot together saw Daniel make requests and seek favor from God. **12** Then they
approached the king and spoke with him about his prohibition: "Did you not make a prohibition that
everyone who makes a petition to any god or human being during the next thirty days, except to you,
king, must be thrown into the den of lions?" The king answered, "The matter is settled, as directed by the
law of the Medes and Persians; it cannot be repealed." **13** Then they replied to the king, "That person
Daniel, who is one of the people of the exile from Judah, pays no attention to you, king, or to the
prohibition that you have signed. He prays to his God three times a day." **14** When the king heard this, he
was terribly distressed, and he applied his mind to rescue Daniel from this ruling. He labored until sunset
to try to save Daniel. **15** Then these men who had formed the plot gathered together with the king and
said to him, "Know, king, that it is a law of the Medes and Persians, that no prohibition or statute that the
king issues can be changed."

16 Then the king gave an order, and they brought in Daniel, and they threw him into the lions' den. The
king said to Daniel, "May your God, whom you serve continually, rescue you." **17** A stone was brought over
the entrance to the den, and the king sealed it with his own signet ring and with the signet rings of his
nobles so that nothing might be changed concerning Daniel. **18** Then the king went to his palace and he
went through the night fasting. No entertainment was brought before him, and sleep fled from him.

19 Then at daybreak the king got up and he quickly went to the lions' den. **20** As he came near to the den,
the king called out to Daniel in a sad voice, saying to Daniel, "Daniel, servant of the living God, has your
God, whom you serve continually, been able to deliver you from the lions?" **21** Then said Daniel to the
king, "King, live forever! **22** My God has sent his messenger and has shut the lions' mouths, and they have
not hurt me. For I was found blameless before him and also before you, king, and I have done you no
harm." **23** Then the king was very happy. He gave an order that they should take Daniel up out of the den.
So Daniel was lifted up out of the den. No harm was found on him, because he had trusted in his God.

24 The king gave an order, and they brought those men who had accused Daniel and threw them into the
den of lions—them, their children, and their wives. Before they reached the floor, the lions overpowered
them and broke all their bones to pieces. **25** Then King Darius wrote to all the peoples, nations, and
languages that live in all the earth:

> "May peace increase for you.

26 I hereby make a decree that in all the dominion of my kingdom men tremble and fear before the God of
Daniel,

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for he is the living God
and lives forever,
and his kingdom will not be destroyed;
his dominion will last to the end.
27 He makes us safe and rescues us,
and he does signs and wonders
in heaven and in earth;
he has kept Daniel safe
from the strength of the lions."

28 So Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

Daniel 6 General Notes

Structure and formatting

Some translations set the content of letters farther to the right on the page than the rest of the text. The ULB does this with the letter in 6:25-27.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in the letter in 6:26-27.

Special concepts in this chapter

Daniel and the lions

Daniel was thrown into the lions' den for praying to Yahweh, but Yahweh protected him and the lions did not hurt him at all.

Daniel 6:1

Connecting Statement:

The events in this chapter take place after the Persians conquered the Babylonians and Darius the Mede began to rule in Babylon.

It seemed good to Darius

"It was pleasing to Darius" or "Darius was pleased"

120 provincial governors

"one hundred and twenty provincial governors"

Daniel 6:2

Over them

The word "them" refers to the 120 provincial governors.

so that the king should suffer no loss

"so that nothing should be stolen from the king" or "so that no one would steal anything from the king"

Daniel 6:3

was distinguished above

"excelled above" or "was more capable than"

he had an extraordinary spirit

Here "spirit" refers to Daniel. It means he had was unusually capable. Alternate translation: "he was and exceptional person"

extraordinary spirit

spirit that made him do better than the others

to put him over

"to give him authority over" or "to put him in charge of"

Daniel 6:4

Then the other chief administrators and the provincial governors ... for the kingdom

The other administrators were jealous of Daniel. This can be made explicit. Alternate translation: "Then the other chief administrators and the provincial governors became jealous. So they looked for mistakes in the work Daniel did for the kingdom"

No mistakes or negligence was found in him

This can be stated in active form. Alternate translation: "They could find no mistakes or negligence in his work"

negligence

overly looking your responsibilities

Daniel 6:5

to complain against this Daniel

"to complain about Daniel"

generated on Tue Oct 24 10:45:40 2023

Daniel 6:6

brought a plan before the king
"presented a plan to the king"

may you live forever!
This was a normal way to greet a king.

Daniel 6:7

issue a decree and enforce a prohibition
A "prohibition" always only tells people what they cannot do, but a "decree" can permit people to do things.

enforce a prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." Alternate translation: "use force to prohibit people from doing what they have been doing" or "force people to stop doing what they have been doing"

for thirty days
"for 30 days"

whoever makes a petition
"whoever makes a request"

that person must be thrown into the den of lions
This can be stated in active form. Alternate translation: "your soldiers must throw that person into the den of lions"

den of lions
This may refer to a room or pit where lions were kept.

Daniel 6:8

Connecting Statement:
In verse 8, the administrators continue to speak to the king.

issue the prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

as directed by the law
"according to the law"

cannot be repealed
"cannot be canceled"

Daniel 6:9

the prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

Daniel 6:10

When Daniel learned that the document had been signed into law
It is important to the story to state clearly that Daniel knew about the new law before he prayed to God.

now his windows were open in his upper room toward Jerusalem
This is background information that explains how Daniel's enemies knew he was praying to God.

gave thanks before his God
"gave thanks to his God"

Daniel 6:11

plot
a plan with evil intent

Daniel 6:12

Did you not make a prohibition ... lions?
They asked this rhetorical question to make the king confirm that he had made the prohibition. Alternate translation: "You know and we know that you made a prohibition ... lions."

about his prohibition: "Did you not make a prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

who makes a petition
"who makes a request"

den of lions
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

as directed by the law
"according to the law"

Daniel 6:13

That person Daniel
This is not a respectful way of referring to Daniel. They intentionally used this phrase to avoid giving Daniel the respect he was due as a chief administrator.

who is one of the people of the exile from Judah
"who is one of the exiles from Judah" or "who is an exile from Judah"

pays no attention to you
This idiom means he ignores the king. Alternate translation: "does not obey you"

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the prohibition that you have signed
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

Daniel 6:14

he applied his mind
Here "mind" refers to his thinking. Alternate translation: "he thought very hard about how"

He labored
This refers to mental labor, rather than to physical labor.

Daniel 6:15

that no prohibition or statute that the king issues can be changed
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

no prohibition ... can be changed
The men were implying that since no decree or statute of the king can be changed, Daniel must be thrown into the pit of lions. This can be stated clearly if needed. Alternate translation: "no prohibition ... can be changed. Someone must throw Daniel into the pit of lions"

Daniel 6:16

they brought in Daniel
"his soldiers went and got Daniel"

lions' den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

May your God ... rescue you
The king is expressing his desire for God to save Daniel.

rescue you
"save you from the lions"

Daniel 6:17

den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

the king sealed it with his own signet ring and with the signet rings of his nobles ... concerning Daniel
The function of the signet ring can be stated clearly. The king and the noblemen pressed their rings into a seal made of wax. Alternate translation: "the king pressed his signet ring into a wax seal, the nobles did this too. No one was allowed to break the seal and help Daniel"

nothing might be changed concerning Daniel
"no one could help Daniel"

Daniel 6:18

he went through the night fasting
This symbolic act showed that the king was worried about Daniel.

No entertainment was brought before him
This can be stated in active form. Alternate translation: "He did not have anyone entertain him"

sleep fled from him
Sleep is spoken of as if it could run away from the king. Alternate translation: "he did not sleep at all that night"

Daniel 6:19

lions' den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

Daniel 6:20

General Information:
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Daniel 6:21

General Information:
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Daniel 6:22

For I was found blameless
This can be stated in active form. Alternate translation: "He knows that I have done nothing wrong"

I have done you no harm
"I have not harmed you at all"

Daniel 6:23

den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

No harm was found on him
This can be stated in active form. Alternate translation: "They did not find any wounds on Daniel"

Daniel 6:24

Before they reached the floor
"Before they reached the floor of the lions' den"

broke all their bones to pieces
"crushed their bones"

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Daniel 6:25

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

in all the earth
King Darius wrote his message to his entire kingdom which was huge. Here it says "all the earth" as a generalization to emphasis how large his kingdom was, though it did not include everyone on the earth. Alternate translation: "in his kingdom"

May peace increase for you
This is a form of greeting that is used to wish someone well in all areas of life.

Daniel 6:26

Connecting Statement:
This continues to state the message that Darius sent to everyone in his kingdom.

tremble and fear
These two words are similar and can be combined. Alternate translation: "shake with fear"

the God of Daniel
"the God that Daniel worships"

he is the living God and lives forever
The two phrases "the living God" and "lives forever" express the same concept, that God lives forever.

his kingdom will ... his dominion will
These two phrases are parallel, emphasizing how God's kingdom will never end.

his kingdom will not be destroyed
This can be stated in active form. Alternate translation: "no one will destroy his kingdom" or "his kingdom will last forever"

his dominion will last to the end
"he will rule forever"

Daniel 6:27

he has kept Daniel safe from the strength of the lions
"he has not allowed the strong lions to hurt Daniel"

Daniel 6:28

during the reign of Darius and during the reign of Cyrus the Persian
Cyrus the Persian was the king who ruled after Darius.

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Chapter 7

1 In the first year of Belshazzar king of Babylonia, Daniel had a dream and visions in his mind while lying
on his bed. Then he wrote down what he had seen in the dream. He wrote down the most important
events: **2** Daniel explained, "In my vision at night I saw that the four winds of heaven were stirring up the
great sea. **3** Four large animals, each one different from the other, came up out of the sea. **4** The first was
like a lion but had eagle's wings. As I was looking, its wings were torn off and it was lifted from the
ground and made to stand on two feet, like a man. The mind of a man was given to it. **5** Then there was a
second animal, like a bear, and it was bending over; it had three ribs between its teeth in its mouth. It was
told, 'Get up and devour many people.' **6** After this I looked again. There was another animal, one that
looked like a leopard. On its back it had four wings like bird wings, and it had four heads. It was given
authority to rule. **7** After this I saw in the visions of the night a fourth animal, terrifying, frightening, and
very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It
was different from the other animals, and it had ten horns. **8** While I was considering the horns, I looked
and saw another horn grow up among them, a little horn. Three of the first horns were wrenched out by
the roots. I saw in this horn eyes like the eyes of a man and a mouth that was boasting about great things.

9 As I looked,

thrones were set in place,
and the Ancient of Days took his seat.
His clothing was as white as snow,
and the hair of his head was like pure wool.
His throne was flames of fire,
and its wheels were burning fire.
10 A river of fire
flowed out from before him;
millions served him,
and one hundred million were standing before him.
The court was in session,
and the books were opened.

11 I continued to look because of the sound of the boastful words spoken by the horn. I watched while the
animal was killed, and its body was destroyed, and it was given over to be burned up. **12** As for the rest of
the four animals, their authority to rule was taken away, but their lives were prolonged for a period of
time.

13 In my visions that night,

I saw one coming with the clouds of heaven like a son of man;
he came to the Ancient of Days
and was presented before him.
14 Authority to rule and glory and royal power were given to him
so that all the peoples, nations, and languages should serve him.
His authority to rule is an everlasting authority that will not pass away,
and his kingdom is one that will never be destroyed.

15 As for me, Daniel, my spirit was grieved inside of me, and the visions I saw in my mind troubled me. **16**
I approached one of them standing there and asked him to show me the interpretation of these things. **17**
'These large animals, four in number, are four kings that will arise from the earth. **18** But the holy people
of the Most High will receive the kingdom, and they will possess it forever and ever.' **19** Then I wanted to
know more about the fourth animal—it was so different from the others and very horrifying with its iron
teeth and bronze claws; it devoured, broke into pieces, and trampled on what was left with its feet. **20** I
wanted to know about the ten horns on its head, and about the other horn that grew up, and before which
the three horns fell down. I wanted to know about the horn that had eyes and about the mouth that
boasted about great things and that seemed greater than its companions. **21** As I looked, this horn waged
war against the holy people and was defeating them **22** until the Ancient of Days came, and justice was
given to the holy people of the Most High. Then the time came when the holy people took possession of
the kingdom.

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23 This is what that person said, 'As for the fourth animal,

it will be a fourth kingdom on earth
that will be different from all the other kingdoms.
It will devour the whole earth,
and it will trample it down
and break it into pieces.
24 As for the ten horns,
out of this kingdom ten kings will arise,
and another will arise after them.
He will be different from the previous ones,
and he will subdue the three kings.
25 He will speak words against the Most High
and will oppress the holy people of the Most High God.
He will try to change the festivals and the law.
These things will be given into his hand
for one year, two years, and half a year.
26 But the court will be in session,
and they will take his royal power away
to be consumed and destroyed at the end.
27 The kingdom and the dominion,
and the greatness of the kingdoms under the whole heaven,
will be given to the people
who belong to the holy people of the Most High.
His kingdom is an everlasting kingdom,
and all other kingdoms will serve and obey him.'

28 Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me and my face changed in appearance. But I kept these things to myself."

Daniel 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:9-10, 13-14, and 23-27.

Special concepts in this chapter

The four beasts

There will be four successive kingdoms before Yahweh sets up his eternal kingdom. (See: eternity)

The Son of Man

God will give the Son of Man an eternal kingdom and he will judge people from the books. (See: sonofman and judge)

Daniel 7:1

General Information:

Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols.

Belshazzar

This was the name of Nebuchadnezzar's son, who became king after him. See how you wrote this name in Daniel 5:1.

a dream and visions

The words "dream" and "visions" both refer to the same dream that is described in this chapter. Alternate translation: "visions while he was dreaming"

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Daniel 7:2

the four winds of heaven
"winds from everywhere" or "strong winds from all four directions"

stirring up
"whipped up" or "agitated" or "caused high waves in"

Daniel 7:3

General Information:
This page has intentionally been left blank.

Daniel 7:4

The first was like a lion but had eagle's wings
This was a symbolic creature, and not an animal that exists.

its wings were torn off and it was lifted from the ground and made to stand on two feet, like a man
This can be stated in active form. Alternate translation: "someone tore off its wings and lifted it up from the ground and made it stand on two feet like a human being"

The mind of a man was given to it
Here "mind" refers to thinking. This can be stated in active form. Alternate translation: "Someone gave it the ability to think like a human being"

Daniel 7:5

a second animal, like a bear
This was not an actual bear, but a symbolic animal that was similar to a bear.

ribs
large curved bones of the chest that connect to the spine

It was told
This can be stated in active form. Alternate translation: "Someone told it"

Daniel 7:6

another animal, one that looked like a leopard
This was not an actual leopard, but a symbolic animal that was similar to a leopard.

four wings ... four heads
The four wings and four heads are symbols, but their meaning is unclear.

it had four heads
"the animal had four heads"

It was given authority to rule
This can be stated in active form. Alternate translation: "Someone gave it authority to rule"

Daniel 7:7

a fourth animal ... it had ten horns
This is also not an actual animal. It is a symbolic creature.

trampled underfoot
"walked on and crushed"

Daniel 7:8

General Information:
Daniel continues to describe his vision of the fourth animal that the saw in Daniel 7:7.

the horns
Translators may write a footnote like this: "Horns are a symbol of power and represent powerful leaders."

Three of the first horns were wrenched out by the roots
This can be stated in active form. Alternate translation: "The little horn tore out three of the first horns"

a mouth that was boasting about great things
Here the horn was boasting, using its mouth to do so. Alternate translation: "the horn had a mouth and boasted about doing great things"

Daniel 7:9

General Information:
Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULB and UDB present them in poetic form.

thrones were set in place
This can be stated in active form. Alternate translation: "someone set thrones in their places"

the Ancient of Days
This is a title for God that means he is eternal. Alternate translation: "the One Who Has Lived Forever" or "the One Who Has Always Lived"

took his seat ... His clothing ... the hair of his head
This passage describes God as sitting down, with clothing and hair like a person. This does not mean that God really is like this, but it is how Daniel saw God in a vision.

took his seat
This is an idiom that means he sat down. Alternate translation: "sat down on his throne"

generated on Tue Oct 24 10:45:40 2023

His clothing was as white as snow
His clothing is compared to snow to show that it was very white. Alternate translation: "His clothing was very white"

the hair of his head was like pure wool
Something about God's hair looked like pure wool. Possible meanings are that 1) it was very white or 2) it was thick and curly.

pure wool
"clean wool" or "wool that is washed"

His throne was flames ... its wheels were burning fire
This describes the throne of God and its wheels as if they were made of fire. The words "flames" and "burning fire" mean basically the same thing and can be translated the same way.

its wheels
It is unclear why God's throne is described as having wheels. Thrones normally do not have wheels, but the text clearly states that this throne has some kind of wheels. Use a general term for "wheels" if possible.

Daniel 7:10

General Information:
Daniel continues to describe his vision of the court in heaven and the response to the fourth animal that he saw in [Daniel 7:7]

A river of fire flowed out from before him
The quick way in which fire came from the presence of God is spoken of as if it was water flowing in a river. Alternate translation: "Fire poured out in front of him like water in a river"

before him
The word "him" refers to God, the Ancient of Days from Daniel 7:9.

millions
This probably refers to a large group rather than to a precise number. Alternate translation: "thousands of thousands" or "great numbers of people"

one hundred million
This probably refers to a large group rather than to a precise number. Alternate translation: "tens of thousands times tens of thousands" or "uncountable numbers of people"

The court was in session
This means that God, the judge, was ready to investigate the evidence and make his judgment. Alternate translation: "The judge was ready to judge" or "The judge was seated"

the books were opened
These are the books that contain the evidence to be used in court. Alternate translation: "the books of evidence were opened"

Daniel 7:11

General Information:
Daniel continues to describe his vision of the court in heaven and the response to the fourth animal that he saw in Daniel 7:7.

the animal was killed ... to be burned up
This can be stated in active form. Alternate translation: "they killed the fourth animal, destroyed its body, and gave it to someone to burn it up"

the animal was killed
The animal was killed because the judge determined that it was guilty. Alternate translation: "they executed the animal" or "the judge commanded and they killed the animal"

the animal
This refers to the fourth animal that had the ten horns and the horn that spoke boastfully. Alternate translation: "the most frightening animal" or "the animal that had the boastful horn"

Daniel 7:12

the rest of the four animals
It may be clearer to say, "the other three animals."

their authority to rule was taken away
This can be stated in active form. Alternate translation: "the judge took away their authority to rule" or "their authority to rule ended"

their lives were prolonged for a period of time
This can be stated in active form. Alternate translation: "they continued to live for a period of time" or "the judge let them live a little longer"

Daniel 7:13

General Information:
Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULB presents them in poetic form.

I saw one coming ... like a son of man
The person that Daniel saw was not a normal man, but had a human figure like a man. "I also saw that night someone coming who resembled a son of man, that is, he had a human figure"

with the clouds of heaven
"with the clouds of the sky"

generated on Tue Oct 24 10:45:40 2023

the Ancient of Days
This refers to God who is eternal. See how you translated this title in Daniel 7:9

was presented before him
This can be stated in active form. Alternate translation: "they presented this son of man to the Ancient of Days" or "he stood before him"

Daniel 7:14

Authority to rule and glory and royal power were given to him
This can be stated in active form. Alternate translation: "The one who looked like a son of man received authority to rule, glory, and royal power"

royal power
This, here, refers to "authority."

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

will not pass away ... will never be destroyed
These two phrases mean the same thing.

that will never be destroyed
This can be stated in active form. Alternate translation: "that no one will ever destroy"

Daniel 7:15

my spirit was grieved inside of me ... the visions I saw in my mind troubled me
These two phrases describe how Daniel was feeling. The second one gives more information about the first one, explaining about his grieved spirit.

my spirit was grieved inside of me
Here "my spirit" refers to Daniel himself. Alternate translation: "I was very sad inside"

Daniel 7:16

one of them standing there
This is one of the heavenly beings who were standing before God's throne. Possible meanings 1) these are angels, spirits who serve God 2) these are people who have died and are now in heaven.

to show me
"to tell me" or "to explain to me"

the interpretation of these things
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

these things
"the things I had seen"

Daniel 7:17

These large animals, four in number,
"These four large animals"

are four kings
"represent four kings"

four kings that will arise from the earth
Here "from the earth" means they are real people. Alternate translation: "four kings who will come to power on the earth" or "four men who will rise up from among the people of the earth and become kings"

Daniel 7:18

they will possess it
"they will rule over it"

forever and ever
This repetition of ideas emphasizes that this kingdom will never come to an end.

Daniel 7:19

very horrifying
"very frightening"

trampled on
"walked on and crushed"

Daniel 7:20

the ten horns on its head
"the ten horns on the head of the fourth animal"

grew up, and before which the three horns fell down
"grew up, and about the three horns that fell down in front of it" or "grew up, and about the three horns that fell down because of it"

before which the three horns fell down
Here "fell down" is a euphemism that means they were destroyed." Alternate translation: "which destroyed the three horns"

the mouth that boasted
"its mouth that boasted" or "the mouth of the new horn, that boasted"

that seemed greater than its companions
the horn with the eyes and a mouth seemed to be greater than the other horns

Daniel 7:21

this horn
"this fourth horn." This refers to the horn that is described in Daniel 7:20.

generated on Tue Oct 24 10:45:40 2023

Daniel 7:22

until the Ancient of Days came, and justice was given
This can be stated in active form. Alternate translation: "until the Ancient of Days came and brought justice"

Ancient of Days
This is a title for God that emphasizes that he is eternal. See how you translated this title in Daniel 7:9.

Daniel 7:23

General Information:
Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

This is what that person said
This is the person that Daniel approached in Daniel 7:16.

that person said
"that person answered"

As for the fourth animal
"Concerning the fourth animal" or "Now, about the fourth animal"

It will devour ... it into pieces
This does not mean the fourth kingdom will destroy the planet, but that it will brutally attack, conquer, and destroy all other kingdoms on earth.

Daniel 7:24

As for the ten horns
"Concerning the ten horns" or "Now, about the ten horns"

out of this kingdom ten kings will arise
They will rule one after the other. This can be stated explicitly. Alternate translation: "ten kings will rule over this fourth kingdom, one after another"

another will arise after them
This other king is not one of the ten. It may be helpful to refer to him as "the eleventh king." Alternate translation: "after that an eleventh king will become powerful"

He will be different from the previous ones
"He will be different from the other ten kings"

he will subdue the three kings
He will defeat three of the original ten kings. It may be helpful to state that those three kings are represented by the three horns that were pulled out. Alternate translation: "he will defeat the three kings that were represented by the three horns that were pulled out"

Daniel 7:25

General Information:
The man in Daniel's vision continues talking to Daniel. Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

He will speak words against the Most High
This means that the newest king will openly disagree with and say bad things about the Most High.

He will try ... into his hand
The words "He" and "his" refer to the newest king, not the Most High.

the holy people
"God's holy people"

change the festivals and the law
Both terms refer to the law of Moses. The festivals were an important part of the religion of Israel in the Old Testament.

These things will be given into his hand
Here "his hand" refers to his control. This can be stated in active form. Alternate translation: "The newest king will control the religous festivals and laws"

one year, two years, and half a year
This means "three and half years." This is not the normal way the Israelites counted. Try to translate it in a way that preserves this way of counting. Alternate translation: "one year plus two years plus six months"

Daniel 7:26

the court will be in session
This means that the judge will be ready to investigate evidence and make his judgment. Alternate translation: "the judge will judge" or "The judge will sit down"

they will take his royal power away
"the members of the court will take the royal power away from the newest king"

royal power
This, here, refers to "authority." See how you translated this in Daniel 7:14.

to be consumed and destroyed at the end
This can be stated in active form. Alternate translation: "and consume and destroy it in the end" or "and completely destroy his royal power in the end"

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Daniel 7:27

General Information:
The man in Daniel's vision continues talking to Daniel. Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

The kingdom and the dominion ... will be given to the people
This can be stated in active form. Alternate translation: "God will give the kingdom and the dominion ... to the people"

The kingdom and the dominion
These two terms mean basically the same thing and emphasize that this will concern all forms of official authority.

the greatness of the kingdoms
The abstract noun "greatness" can be translated with the adjective "great." Alternate translation: "everything that is great about the kingdoms"

of the kingdoms under the whole heaven
The idiom "under the whole heaven" refers to the kingdoms on earth. Alternate translation: "of all the kingdoms on earth"

His kingdom
"The kingdom of the Most High"

an everlasting kingdom
"a kingdom that will exist forever" or "a kingdom that will never end"

Daniel 7:28

Here is the end of the matter
This means that Daniel has finished describing the vision. Alternate translation: "That is what I saw in my vision" or "This is the end of the description of what I saw in my vision"

my face changed in appearance
"my face became pale"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 In the third year of the reign of King Belshazzar, I, Daniel, had a vision appear to me (after the one that appeared to me at first). **2** I saw in the vision, as I was looking, that I was in the fortress of Susa in the province of Elam. I saw in the vision that I was beside the Ulai Canal. **3** I looked up and saw before me a ram with two horns, standing beside the canal. One horn was longer than the other, but the longer one grew more slowly than the shorter and was passed up in length by it. **4** I saw the ram pushing west, then north, and then south; no other animal could stand before him. None of them was able to rescue anyone out of his hand. He did whatever he wanted, and he became great.

5 As I was thinking about this, I saw a male goat come from the west, who went across the surface of the whole earth, running fast, not seeming to touch the ground. The goat had a large horn between his eyes. **6** He came to the ram who had two horns—I had seen the ram standing on the bank of the canal—and the goat rushed toward the ram in a powerful rage. **7** I saw the goat come close to the ram. He was very angry at the ram, and he hit the ram and broke off its two horns. The ram was powerless to stand before him. The goat knocked him down to the ground and trampled on him. There was no one who could rescue the ram from his power. **8** Then the goat became very large. But when he became strong, the large horn was broken, and in its place four other large horns grew up that pointed toward the four winds of the heavens.

9 Out of one of them grew another horn, little at first, but which grew exceedingly large toward the south, toward the east, and toward the Beautiful Land. **10** It became so large as to engage in war with the army of heaven. Some of that army and some of the stars were thrown down to the earth, and it trampled on them. **11** It made itself to be as great as the commander of the army. It took away from him the regular burnt offering, and the place of his sanctuary was polluted. **12** Because of rebellion, the army will be given over to the goat's horn, and the burnt offering will be stopped. The horn will throw truth down to the ground, and it will succeed in what it does. **13** Then I heard a holy one speaking and another holy one answering him, "How long will these things last, this vision about the burnt offering, the sin that brings destruction, the handing over of the sanctuary, and heaven's army being trampled on?" **14** He said to me, "It will last for 2,300 evenings and mornings. After that the sanctuary will be restored."

15 When I, Daniel, had seen the vision, I tried to understand it. Then there stood before me one who looked like a man. **16** I heard a man's voice calling between the banks of the Ulai Canal. He said, "Gabriel, help this man understand the vision." **17** So he came near where I stood. When he came, I was frightened and fell on my face. But he said to me, "Understand, son of man, that the vision is for the time of the end." **18** When he spoke to me, I fell into a deep sleep with my face to the ground. Then he touched me and made me stand up. **19** He said, "See, I will make known to you what will happen later in the time of wrath, because the vision concerns the appointed time for the end. **20** As for the ram you saw, the one that had two horns—they are the kings of Media and Persia. **21** The male goat is the king of Greece. The large horn between his eyes is the first king. **22** As for the horn that was broken, in the place of which four others arose—four kingdoms will arise from his nation, but not with his great power. **23** At the latter time of those kingdoms, when the transgressors have reached their limit, a grim-faced king, one who is very intelligent, will arise. **24** His power will be mighty—but not by his own power. He will be amazing in what he destroys; he will act and succeed. He will destroy mighty ones and the holy people. **25** By his craftiness he will make deceit prosper under his hand. He will become great in his own mind. He will unexpectedly destroy many people. He will even rise up against the Prince of princes, and he will be broken, but not by any human hand. **26** The vision about the evenings and mornings that has been told is true. But seal up the vision, for it refers to many days in the future." **27** Then I, Daniel, was overcome and lay weak for several days. Then I got up, and went about the king's business. But I was astounded by the vision, and there was no one who understood it.

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Daniel 8 General Notes

Special concepts in this chapter

The vision of the ram and the male goat
Although specific interpretation of this vision is not given, most scholars believe Daniel saw Greece overthrowing Media-Persia before breaking up into four kingdoms. One of these kingdoms stopped the temple worship for a while and then it was restored. (See: temple and restore)

Daniel 8:1

General Information:
Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols.

In the third year
"In year three"

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you translated this name in Daniel 5:1.

had a vision appear to me (after the one ... first)
This is background information to remind the reader that this is Daniel's second vision. Alternate translation: "had a second vision appear to me"

Daniel 8:2

fortress
a walled city that was guarded and protected

Susa ... Elam ... Ulai Canal
These are names of places.

Canal
A canal is a narrow man-made waterway.

Daniel 8:3

a ram with two horns
It is normal for rams to have two horns. These horns, however, have symbolic meaning.

but the longer ... passed up in length by it
"but the longer one grew more slowly than the shorter one, and the shorter one grew to be even longer than it"

Daniel 8:4

I saw the ram pushing
"I saw the ram using its head to push things out of its way" or "I saw the ram running very quickly"

to rescue anyone out of his hand
Rams do not have hands. Here "hand" refers to the ram's power. Alternate translation: "to rescue anyone from him" or "to rescue anyone from his power"

Daniel 8:5

across the surface of the whole earth
The phrase "the whole earth" is an exaggeration that means he came from far away. Alternate translation: "from far away across the surface of the land"

The goat had a large horn between his eyes
Goats have two horns on the sides of their heads. This image should be explained. Alternate translation: "The goat had a single large horn in the center of his head"

Daniel 8:6

in a powerful rage
"and it was very angry"

Daniel 8:7

trampled
to crush something by stepping on it

the ram from his power
"the ram from the goat because of his power"

Daniel 8:8

the goat became very large
"the goat became very large and strong"

the large horn was broken
This can be stated in active form. Alternate translation: "something broke off the large horn"

toward the four winds of the heavens
Here "the four winds of heaven" is an idiom that refers to the four main directions

Daniel 8:9

but which grew exceedingly large toward
"but which became very large" or "but which pointed itself toward." This is probably a metonym for the goat, which is a metaphor for a king or

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nation, ruling powerfully over the lands to the south and east and over the Beautiful Land.

Daniel 8:10

It became so large as to engage in war
Here the horn is given qualities of a person and is engaging in war.

Some of that army ... thrown down to the earth
This can be stated in active form. Alternate translation: The horn threw some of that army and some of the stars down to the earth"

it trampled on them
Here the horn is given qualities of a person that tramples on the stars and on the army.

Daniel 8:11

General Information:
The horn is given qualities of a person.

Connecting Statement:
Daniel continues describing his vision of the horn (Daniel 8:9).

the commander of the army
This refers to God himself, who is the leader of the angel army.

It took away from him the regular burnt offering
Here "took away" means the horn stopped the offering. Here "him" refers to God, the commander of the army. Alternate translation: "It stopped the people from making their regular burnt offering to him"

the place of his sanctuary was polluted
This can be stated in active form. Alternate translation: "it defiled his sanctuary"

Daniel 8:12

The horn will throw truth down to the ground
The horn ignoring truth and godliness is spoken of as if it will throw truth to the ground. Alternate translation: "The horn will reject the truth"

Daniel 8:13

holy one
"angel"

the handing over of the sanctuary
"the surrender of the sanctuary"

heaven's army being trampled on
This can be stated in active form. Alternate translation: "the horn trampling on heaven's army"

Daniel 8:14

2,300 evenings and mornings
"Two thousand three hundred evenings and mornings." Here "evenings and mornings" is a merism that refers to everything in between, which means full days. Alternate translation: "2,300 sunsets and sunrises" or "2,300 days"

the sanctuary will be restored
"the temple will be purified and set in order again"

Daniel 8:15

General Information:
This page has intentionally been left blank.

Daniel 8:16

a man's voice calling between the banks of the Ulai Canal
Here a man is being referred to by his voice. Alternate translation: "a man calling from the Ulai Canal"

Ulai Canal
A canal is a narrow man-made waterway. See how you translated this name in Daniel 8:2.

Daniel 8:17

fell on my face
This is an act of worship in which someone lies flat on the ground.

the time of the end
"the final days" or "the end of the world." This does not refer to the final moment in time, but rather to the events that will happen immediately before the end.

Daniel 8:18

a deep sleep
This is a type of sleep when someone is sleeping heavily and does not wake up easily.

Daniel 8:19

the time of wrath
This refers to the time when God will judge. This can be made explicit. Alternate translation: "the time when God judges in anger"

the appointed time for the end
"the time when the world will end"

Daniel 8:20

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision.

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The animals and horns actually represent human rulers and kingdoms.

two horns—they are
"two horns—they represent"

the kings of Media and Persia
These words could either 1) refer to the literal kings of Media and Persia or 2) be a metonym in which the kings represents the kingdoms of Media and Persia. Alternate translation: "the kingdoms of Media and Persia"

Daniel 8:21

the king of Greece
These words could be 1) a literal reference to the king of Greece or 2) a metonym for the kingdom of Greece. Alternate translation: "the kingdom of Greece"

The large horn between his eyes is
"The large horn between his eyes represents"

Daniel 8:22

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms.

As for the horn that was broken ... four others arose
"Where the large horn was broken off, four others arose"

four kingdoms will arise from his nation
The four horns represent the four new kingdoms. This can be made explicit. Alternate translation: "they represent the four kingdoms into which the kingdom of the first king will be divided"

but not with his great power
"but they will not have as much power as the king represented by the large horn"

Daniel 8:23

At the latter time of those kingdoms
"As those kingdoms approach their end"

have reached their limit
"have reached their full" or "have run their course"

grim-faced
This means someone who looks defiant, or like he will refuse to obey.

Daniel 8:24

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms.

but not by his own power
"but someone else will give him his power"

Daniel 8:25

he will make deceit prosper
Here "deceit" is spoken of as if it is a person who will prosper. Alternate translation: "the amount of deception will increase"

under his hand
Here "hand" refers to his rule. Alternate translation: "under his rule"

the Prince of princes
"the mightiest prince" or "the prince who rules over all other princes." Most English versions capitalize the word "Prince" because the phrase probably refers either to God or to a man whom God appoints to rule.

he will be broken
Here "he" refers to his power. Alternate translation: "his rule will end"

not by any human hand
Here "hand" refers to power. This can be also stated in positive form. Alternate translation: "not by any human power" or "by divine power"

Daniel 8:26

General Information:
The angel continues to instruct Daniel about the visions that Daniel saw.

seal up the vision
The angel speaks about the vision as if it were a scroll that could be closed with a wax seal. This prevented anyone from seeing the contents until the seal was broken. Alternate translation: "close and seal up what you have written about the vision" or "do not tell anyone about the vision now"

Daniel 8:27

was overcome and lay weak for several days
"was exhausted and lay in bed sick for several days"

went about the king's business
"did the work that the king had assigned to me"

I was astounded by the vision
"I was dismayed by the vision" or "I was very confused by the vision"

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Chapter 9

1 In the first year of Darius the son of Ahasuerus [1] —a descendant of the Medes, who had been made king over the kingdom of the Chaldeans— **2** in the first year of Darius' reign, I, Daniel, was studying the books containing Yahweh's word, the word that had come to Jeremiah the prophet. I observed that there would be seventy years until Jerusalem's desolations would end.

3 I turned my face to the Lord God, to seek him with prayer and humble requests, with fasting, wearing sackcloth, and sitting in ashes. **4** I prayed to Yahweh my God, and I made confession of our sins. I said, "I beg you, Lord—you are the great and awesome God—you are the one who keeps the covenant and is faithful to love those who love you and keep your commandments. **5** We have sinned and have done what is wrong. We have acted wickedly and we have rebelled, turning aside from your commands and decrees. **6** We have not listened to your servants the prophets who spoke in your name to our kings, our leaders, our ancestors, and to all the people of the land. **7** To you, Lord, belongs righteousness. To us today, however, belongs shame on our faces—for the people of Judah and those who live in Jerusalem, and to all Israel. This includes those who are near and those who are far away in all the lands where you scattered them. This is because of the faithless deeds that we committed against you. **8** To us, Yahweh, belongs shame on our faces—to our kings, to our leaders, and to our ancestors—because we have sinned against you. **9** To the Lord our God belong compassion and forgiveness, for we have rebelled against him. **10** We have not obeyed the voice of Yahweh our God by walking in his laws he gave us through his servants the prophets. **11** All Israel has transgressed your law and turned aside, refusing to obey your voice. The curse and oath that are written in the law of Moses, the servant of God, have been poured out on us, for we have sinned against him. **12** Yahweh has confirmed the words that he spoke against us and against our rulers over us, by bringing on us a great disaster. For under the whole of heaven there has not been done anything that could compare with what has been done to Jerusalem. **13** As it is written in the law of Moses, all this disaster has come on us, yet we have not begged for mercy from Yahweh our God by turning away from our iniquities and paying attention to your truth. **14** Therefore Yahweh has kept the disaster ready and has brought it on us, for Yahweh our God is righteous in all the deeds he does, yet we have not obeyed his voice. **15** Now, Lord our God, you brought out your people from the land of Egypt with a mighty hand, and you have made a famous name for yourself, as in this present day. But still we sinned; we have done wicked things. **16** Lord, because of all your righteous deeds, let your anger and your wrath turn away from your city Jerusalem, your holy mountain. Because of our sins, and because of the iniquities of our ancestors, Jerusalem and your people have become an object of mockery to all those around us. **17** Now, our God, listen to the prayer of your servant and to his humble requests; for your sake, Lord, make your face shine on your sanctuary that is desolate. **18** My God, incline your ears and listen; open your eyes and see. We have been devastated; look at the city that is called by your name. We do not bring our humble requests to you because of our righteousness, but because of your great mercy. **19** Lord, listen! Lord, forgive! Lord, pay attention and take action! For your own sake, do not delay, my God, for your city and your people are called by your name."

20 While I was speaking—praying and confessing my sin and the sin of my people Israel, and presenting my humble request before Yahweh my God on behalf of God's holy mountain— **21** while I was praying, the man Gabriel, whom I had seen in the vision at the first, flew down to me in rapid flight, at the time of the evening sacrifice. **22** He gave me understanding and said to me, "Daniel, I have now come out to give you insight and understanding. **23** When you began presenting your humble requests, the order was given and I have come to tell you the answer, for you are precious. Therefore consider this word and understand the revelation.

24 Seventy sevens are decreed for your people and your holy city to end the guilt and put an end to sin, to atone for wickedness, to bring everlasting righteousness, to carry out the vision and the prophecy, and to consecrate the most holy place. **25** Know and understand that from the issuing of the order to restore and rebuild Jerusalem to the coming of the anointed one (who will be a leader), there will be seven sevens and sixty-two sevens. Jerusalem will be rebuilt with streets and a moat, despite the times of distress. **26** After the sixty-two sevens, the anointed one will be destroyed and will have nothing. The army of a coming ruler will destroy the city and the holy place. Its end will come with a flood, and there will be war even to the end. Desolations have been decreed. **27** He will confirm a covenant with many for one seven. In the middle of the seven he will put an end to the sacrifice and the offering. On the wing of abominations will come someone who makes desolate until the complete destruction that has been decreed is poured out on the one who has made the desolation."

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Footnotes

9:1 [1]Also known as

Daniel 9 General Notes

Special concepts in this chapter

Daniel told the future
Gabriel told Daniel a prophecy that Jerusalem would be rebuilt. Then later an anointed person would be killed and the worship at the temple stopped. (See: prophet and anoint and temple)

The unusual expression of numbers in 9:24-26
This passage uses the expressions "seventy sevens of years," "seven sevens and sixty-two sevens," and "sixty-two sevens of years" to denote "490 years," "49 years and then 434 years," and "434 years," respectively. The original language uses the idea of a "week" to express the idea of a group of sevens, but these numbers are clearly meant to denote years, not weeks. Most translators should use the ways normal in their languages to express these numbers.

Daniel 9:1

General Information:
Chapters 7 and 8 were not in chronological order. They happened while Belshazzar was still the king. Chapter 9 now returns to the events of the reign of Darius who became king in chapter 6.

Ahasuerus ... who had been made king over the kingdom of the Chaldeans
This is background information about who Ahasuerus was. The UDB places this in parentheses to make that clear.

who had been made king over the kingdom of the Chaldeans
This can be stated in active form. Alternate translation: "who became king over the kingdom of the Chaldeans" or "who conquered the Chaldeans"

over the kingdom
Or "over the country"

Daniel 9:2

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

there would be seventy years until Jerusalem's desolations would end
"from the time Jerusalem was destroyed, it would remain in ruins for 70 years"

Daniel 9:3

I turned my face to the Lord God
Here "face" represents Daniel's attention. Alternate translation: "I focused my attention on the Lord God" or "I directed my thoughts toward the Lord God"

to seek him
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

fasting, wearing sackcloth, and sitting in ashes
These are symbolic acts of repentance and sorrow.

Daniel 9:4

I made confession of our sins
"I confessed our sins"

I beg you
This phrase translates a word that shows that the speaker is helpless and is begging the hearer to act. If your language has another word or phrase for this purpose, you may want to use it here.

you are the one who keeps the covenant and is faithful to love those
"you do what what you said you would do in your covenant, and you faithfully love those"

Daniel 9:5

General Information:
Daniel continues praying to the Lord about the people of Israel.

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We have sinned and have done what is wrong
These two phrases express one idea in two different ways for emphasis.

We have acted wickedly and we have rebelled
These two phrases express one idea in two different ways for emphasis.

your commands and decrees
The words "commands" and "decrees" share similar meanings and refer to the whole law.

Daniel 9:6

We have not listened to your servants
Here "not listened" means they did not obey their message. Alternate translation: "We have not obeyed the message of your prophets"

spoke in your name
Here "name" refers to God's authority. Alternate translation: "spoke with your authority" or "spoke as your representative"

the people of the land
Here "land" refers to Israel. Alternate translation: "the Israelite people"

Daniel 9:7

General Information:
Daniel continues praying to the Lord about the people of Israel.

To you, Lord, belongs righteousness
Being righteous is spoken of as if "righteousness" were an object that belongs to Yahweh. The abstract noun "righteousness" can be stated as "righteous." Alternate translation: "Lord, you are righteous"

To us today, however, belongs shame on our faces—for the people
Being ashamed is spoken of as if "shame" were an object that belongs to people. The abstract noun "shame" can be stated as "ashamed." Alternate translation: "But as for us, we are ashamed of what we have done—the people"

To us today
The word "us" includes Daniel and the Israelites, but it does not include God.

belongs shame on our faces
This idiom means their shame is visible to all.

because of the faithless deeds that we committed against you
"because we were very unfaithful to you"

Daniel 9:8

General Information:
This page has intentionally been left blank.

Daniel 9:9

General Information:
Daniel continues praying to the Lord about the people of Israel.

To the Lord our God belong compassion and forgiveness
Having these traits is spoken of as if they belonged to the Lord. Alternate translation: "The Lord our God is compassionate and forgives"

Daniel 9:10

We have not obeyed the voice of Yahweh our God
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "We have not obeyed what Yahweh told us to do"

Daniel 9:11

turned aside
The words "turned aside" mean that Israel stopped obeying God's laws.

that are written in the law of Moses
This can be stated in active form. Alternate translation: "that Moses wrote about in the law"

have been poured out on us
The abundance of the curse and the oath are spoken of as if they were poured out like water. This can be stated in active form. Alternate translation: "you have brought upon us"

Daniel 9:12

General Information:
Daniel continues praying to the Lord about the people of Israel.

For under the whole of heaven
This is an idiom. Alternate translation: "For in the whole world"

there has not been done anything
"nothing has been done." This can be stated in active form. Alternate translation: "nothing has happened"

what has been done to Jerusalem
This can be stated in active form. Alternate translation: "what you have done to Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Daniel 9:13

As it is written in the law of Moses
This can be stated in active form. Alternate translation: "As Moses wrote in the law"

turning away from our iniquities
Here stopping evil activity is spoken of as turning away from them. Alternate translation: "stopping our evil actions"

Daniel 9:14

Yahweh has kept the disaster ready
"Yahweh has prepared this disaster"

we have not obeyed his voice
Here "voice" refers to the things that Yahweh commanded. Alternate translation: "we have not done what he told us to do"

Daniel 9:15

with a mighty hand
Here "mighty hand" is a metonym for strength. Alternate translation: "with great strength"

you have made a famous name for yourself, as in this present day
"you caused people to know how great you are, as you still do today"

still we sinned; we have done wicked things
These two clauses mean basically the same thing and are used together to emphasize how bad sin is.

we sinned; we have done wicked things
Daniel and Israel sinned and did wicked things, but "we" does not include God.

Daniel 9:16

your anger and your wrath
The words "anger" and "wrath" mean basically the same thing and emphasize how terrible God's anger is when he acts on it.

your holy mountain
This mountain may be holy because God's temple is there. Alternate translation: "the mountain where your holy temple is"

our sins ... our ancestors
Here "our" refers to Daniel and Israel, but not to God.

an object of mockery
"something that people will mock" or "something for which people will mock us"

Daniel 9:17

Now
This does not mean "at this moment", but it is a way to show that the next phase in Daniel's prayer is about to start.

your servant ... his humble requests
The words "your servant" and "his" here refer to Daniel. He speaks about himself in the third person as a sign of respect for God.

make your face shine on
The writer speaks of Yahweh acting favorably as if Yahweh's face shone a light. Alternate translation: "act kindly toward" or "act with favor toward"

your sanctuary
This refers to the temple in Jerusalem.

Daniel 9:18

incline your ears and listen
These two phrases means the same thing and emphasize Daniel's desire for God to listen to his prayer. Alternate translation: "listen very carefully" or "pay close attention"

incline your ears
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "listen carefully" or "pay attention"

open your eyes and see
To "open the eyes" is an idiom that means to see. These two phrases means the same thing and emphasize Daniel's desire for God to pay attention to his prayer. Alternate translation: "notice us" or "pay attention"

is called by your name
Here "name" represents ownership. Alternate translation: "is your city" or "belongs to you"

Daniel 9:19

do not delay
This can be stated in positive form. Alternate translation: "act quickly"

Daniel 9:20

my people Israel
"the people of Israel to whom I belong"

Daniel 9:21

the man Gabriel
This is the same angel Gabriel who appeared in the form of a man in [Daniel 8:16]

generated on Tue Oct 24 10:45:40 2023

in the vision at the first
This may refer to the first vision that Daniel had while he was awake. Alternate translation: "in the previous vision" or "in the vision I saw before" or "in a vision before"

flew down to me in rapid flight
"flew down to me quickly"

at the time of the evening sacrifice
The Jewish people sacrificed to God each evening just before the sun went down.

Daniel 9:22

insight and understanding
The words "insight" and "understanding" mean the same thing and emphasize that Gabriel will help Daniel to understand the message completely.

Daniel 9:23

the order was given
This can be stated in active form. Alternate translation: "God gave the order"

you are precious
"you are precious to God" or "God loves you very much"

consider this word
"think about this message"

the revelation
This refers back to the prophesy of Jeremiah in Daniel 9:2.

Daniel 9:24

Seventy sevens are decreed for your people and your holy city to
God decreed that he would do the things in this verse for the people and the holy city.

Seventy sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "Seventy times seven years"

your people and your holy city
The word "your" here refers to Daniel. The people are the Israelites and the holy city is Jerusalem.

to end the guilt and put an end to sin
The idea is repeated to emphasize how certain it is that this will happen.

to carry out the vision
Here "carry out" is an idiom that means to accomplish. Alternate translation: "to accomplish the vision"

the vision and the prophecy
These words in this context mean the same thing. They ensure Daniel that Jeremiah's vision was indeed a prophecy.

Daniel 9:25

and sixty-two sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "seven times seven years ... and sixty-two times seven years"

Know and understand
These words are used together to make the importance clear. Alternate translation: "You must clearly understand" or "You must know for sure"

the anointed one
Anointing is a symbolic act to show that someone is chosen. Alternate translation: "the person that God anoints" or "the person that God chooses"

seven sevens ... and sixty-two sevens
These added together are 69 of the 70 sevens spoken of in verse 24.

Jerusalem will be rebuilt
This can be stated in active form. Alternate translation: "People will rebuild Jerusalem"

moat
a deep ditch around a city or building, usually with water in it

the times of distress
"a time of great trouble"

Daniel 9:26

sixty-two sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. See how you translated this number in Daniel 9:25. Alternate translation: "sixty-two times seven"

the anointed one will be destroyed and will have nothing
This can be stated in active form. Alternate translation: "people will destroy the anointed one and he will have nothing"

the anointed one
Anointing is a symbolic act to show that someone is chosen. See how you translated this title in Daniel 9:25. Alternate translation: "the person that God anoints" or "the person that God chooses"

a coming ruler
This is a foreign ruler, not "the anointed one." Alternate translation: "a foreign ruler who will come" or "a powerful ruler who will come"

generated on Tue Oct 24 10:45:40 2023

Its end will come with a flood
The army will destroy the city and the holy place just as a flood destroys things.

Desolations have been decreed
This can be stated in active form. Alternate translation: "God has decreed ruin for the city and sanctuary" or "God has declared that the enemy army will destroy everything"

Daniel 9:27

He will ... he will
This refers to the coming ruler who will destroy the anointed one.

one seven ... In the middle of the seven
Here "seven" is used to refer to a period of seven years. Alternate translation: "seven years ... Halfway through the seven years"

put an end to
"stop" or "halt"

the sacrifice and the offering
These words basically mean the same thing. The repetition is to show that the ruler will prevent all types of sacrifices. Alternate translation: "all forms of sacrificing" or "every type of offering"

the wing of abominations
This may refer to the defensive structures on top of the walls of the temple, which are called "abominations" because they are full of idols. Alternate translation: "the walls of the temple that are full of abominations"

someone who makes desolate
"a person who completely destroys"

the complete destruction that has been decreed is poured out on the one who has made the desolation
The abstract noun "destruction" can be translated using the verb "destroy." Here God completely destroying a person is spoken of as if God were pouring a liquid on that person. The phrases "has been decreed" and "is poured out" can be translated using active form. Alternate translation: "God, just as he said he would, completely destroys the one who made the desolation "

the one who has made the desolation
The abstract noun "desolation" can be translated using a verb or an adjective. You may need to make explicit that Daniel is speaking of the "desolation" of the holy place in Jerusalem. Alternate translation: "the person who made the holy place desolate" or "the person who destroyed the holy place"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 In the third year of Cyrus king of Persia, a message was revealed to Daniel, whose name was called Belteshazzar. This message was true. It was about a great conflict. Daniel understood the message when he had insight from the vision. **2** In those days I, Daniel, was in mourning for three weeks. **3** I ate no delicacies, I ate no meat, I drank no wine, and I did not anoint myself with oil until the completion of three entire weeks. **4** On the twenty-fourth day of the first month, as I was beside the great river (that is, the Tigris), **5** I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz. **6** His body was like topaz, and his face was like lightning. His eyes were like flaming torches, and his arms and his feet were like polished bronze. The sound of his words was like the sound of a great crowd. **7** I, Daniel, alone saw the vision, for the men who were with me did not see the vision. However, a great terror came on them, and they ran away to hide themselves. **8** So I was left alone and saw this great vision. No strength remained in me; my bright appearance was turned into a ruined look, and no strength remained in me. **9** Then I heard his words—and as I heard them, I fell on my face in deep sleep with my face to the ground.

10 A hand touched me, and it made me tremble in my knees and the palms of my hands. **11** The angel said to me, "Daniel, precious man, understand the words that I am speaking to you. Stand upright, for I have been sent to you." When he had spoken this message to me, I stood up trembling. **12** Then he said to me, "Do not be afraid, Daniel. Since the first day you set your mind to understand and to humble yourself before your God, your words were heard, and I have come because of your words. **13** The prince of the kingdom of Persia resisted me, and I was kept there with the kings of Persia for twenty-one days. But Michael, one of the chief princes, came to help me. [1]**14** Now I have come to help you understand what will happen to your people in the last days. For the vision is for days yet to come." **15** While he was speaking to me using these words, I turned my face toward the ground and was unable to speak. **16** One who was like the sons of man touched my lips, and I opened my mouth and spoke to him who stood before me: "My master, I am in agony because of the vision; I have no strength left. **17** I am your servant. How can I talk with my master? For I now have no strength, and there is no breath left in me."

18 Again the one with an appearance of a man touched me and strengthened me. **19** He said, "Do not be afraid, precious man. May peace be to you! Be strong now, be strong!" While he was speaking to me, I was strengthened. I said, "Let my master speak, for you have strengthened me." **20** He said, "Do you know why I have come to you? I will soon return to fight against the prince of Persia. When I go, the prince of Greece will come. **21** But I will tell you what is written in the Book of Truth. There is no one who shows himself to be strong with me against them, except Michael your prince.

Footnotes

10:13 [1]Instead of

Daniel 10 General Notes

Structure and formatting

This chapter begins a section where Daniel is given a prophecy about the future from an angel. This section continues for the remainder of the book. (See: prophet)

Daniel 10:1

the third year of Cyrus king of Persia
"year 3 of the rule of Cyrus the king of Persia"

a message was revealed to Daniel
This can also be expressed in active form. Alternate translation: "God revealed a message to Daniel"

insight
the ability to understand more than what can be seen

generated on Tue Oct 24 10:45:40 2023

Daniel 10:2

General Information:
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Daniel 10:3

delicacies
These are expensive or rare kinds of food. Alternate translation: "fancy foods"

until the completion of three entire weeks
"until the end of three entire weeks"

Daniel 10:4

On the twenty-fourth day of the first month
This is the first month of the Hebrew calendar. The twenty-fourth day is near the middle of April on Western calendars.

Daniel 10:5

with a belt around his waist
"and he was wearing a belt"

Uphaz
Uphaz is a place. Its location is not known

Daniel 10:6

His body was like topaz
His body gleamed with blue or yellow light as if it were made of topaz. Alternate translation: "his body gleamed like topaz"

topaz
a blue or yellow gemstone, also known as beryl, peridot, or chrysolite

his face was like lightning
His face shone brightly as a bolt of lightning shines. Alternate translation: "his face shone with light as bright as the flash of lightning"

His eyes were like flaming torches
His eyes were bright with light as if they were flaming torches. Alternate translation: "his eyes were so bright that it seemed they had torches burning inside them"

his arms and his feet were like polished bronze
His arms and feet were as shiny as if they were made of polished bronze. Alternate translation: "his arms and feet shone like polished bronze that reflects the light around it"

The sound of his words was like the sound of a great crowd
His voice was so loud that it was as if a crowd of people were all talking loudly. Alternate translation: "his voice was as loud as a huge crowd all calling out together"

Daniel 10:7

General Information:
This page has intentionally been left blank.

Daniel 10:8

So I was left alone and saw
This can be stated in active form. "No one was with me, and I saw"

my bright appearance was turned into a ruined look
This can be stated in active form. "my bright appearance turned into looking ruined"

my bright appearance
This describes the face of someone who is healthy. Alternate translation: "my healthy-looking face"

a ruined look
Someone's unhealthy, pale face is spoken of as if it were a ruined building. Alternate translation: "pale"

Daniel 10:9

I fell on my face in deep sleep
Possible meanings are: 1) Daniel was so scared by what he saw that he deliberately lay on the ground, where he then fainted or 2) Daniel fainted and then fell forward onto the ground.

Daniel 10:10

A hand touched me
Here a person's hand represents that person, probably the man whom Daniel saw in [Daniel 10:5]

Daniel 10:11

Daniel, precious man
"Daniel, you who are precious to God"

Daniel 10:12

you set your mind to understand
"you determined to understand the vision"

your words were heard
This can be expressed in active form. Alternate translation: "God heard your words"

Daniel 10:13

prince
Here this refers to a spirit who has authority over a human nation. Alternate translation: "spirit prince"

generated on Tue Oct 24 10:45:40 2023

the kings of Persia
This probably refers to the various kings who ruled over nations in the Persian Empire, and who had to obey the king of Persia.

Michael, one of the chief princes
"Michael, on of the chief angels" or "Michael, one of the archangels"

Daniel 10:14

General Information:
The angel continues speaking to Daniel.

Daniel 10:15

I turned my face toward the ground
"I looked at the ground." Daniel may have done this to show humble reverence, or because he was afraid.

Daniel 10:16

One who was like the sons of man
This may refer to the one who had just spoken to Daniel. However, some versions interpret it as referring to a different person. Alternate translation: "This one, who looked like a human"

like the sons of man
Here this expression refers to human beings in general. Alternate translation: "like a human being"

agony
severe emotional suffering

Daniel 10:17

I am your servant. How can I talk with my master?
Daniel asks this question meaning that he cannot speak to the angel because he is not the angel's equal. These sentences can be combined. Alternate translation: "I am not able to answer you because I am only your servant"

there is no breath left in me
This idiom refers to breathing. Alternate translation: "I cannot breathe" or "it's very hard to breathe"

Daniel 10:18

the one with an appearance of a man
"the one who looked like a human"

Daniel 10:19

Be strong now, be strong
The words "be strong" are repeated for emphasis.

precious man
"you who are precious to God"

I was strengthened
This can also be stated in active form. Alternate translation: "I became strong"

Daniel 10:20

the prince of Persia
Here "prince" refers to a spirit who rules and guards a human nation. See how you translated a similar phrase in Daniel 10:13. Alternate translation: "the spirit prince of Persia"

Daniel 10:21

But I will tell you
This implies that the angel will tell Daniel about this immediately, before he goes away. Alternate translation: "But first I will tell you"

what is written in the Book of Truth
This can be stated in active form. Alternate translation: "what the Book of Truth says" or "what someone wrote in the Book of Truth"

There is no one who shows himself to be strong with me against them, except Michael your prince
This double negative emphasizes that Michael is the only one who shows himself strong. Alternate translation: "The only one who shows himself to be strong with me against them is Michael your prince" or "Michael your prince is the only one to show himself strong with me against them"

who shows himself to be strong with me against them
"who proves himself to be strong with me against them" or "who helps me against them"

Michael your prince
The word "your" is plural. It refers to Daniel and the rest of the people of Israel. Alternate translation: "Michael, the prince of your people"

Michael your prince
"Michael your guardian angel." Translate "prince" when it refers to Michael as you did Daniel 10:13.

generated on Tue Oct 24 10:45:40 2023

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Chapter 11

1 In the first year of Darius the Mede, I myself came to support and protect Michael. **2** Now I will tell you the truth. Three kings will arise in Persia, and a fourth will be far richer than all the others. When he has gained power through his riches, he will stir up everyone against the kingdom of Greece. **3** A mighty king will rise up who will rule a very great kingdom, and he will act according to his desires. **4** When he has risen up, his kingdom will be broken and divided to the four winds of heaven, but not to his own descendants, and not with the authority he had when he was ruling. For his kingdom will be uprooted for others besides his descendants.

5 The king of the South will become strong, but one of his commanders will become even stronger than he and will have dominion. His dominion will be a great dominion. **6** After a few years, when the time is right, they will make an alliance. The daughter of the king of the South will come to the king of the North to confirm the agreement. But she will not keep her arm's strength, nor will he stand, or his arm. She will be abandoned—she and those who brought her, and her father, and the one who supported her in those times. [1]

7 But a branch from her roots will rise up in her place. He will attack the army and enter the fortress of the king of the North. He will fight them, and he will conquer them. **8** He will capture their gods, along with their cast metal figures and their precious vessels of silver and of gold, and take them to Egypt. For some years he will stay away from the king of the North. **9** Then the king of the North will invade the kingdom of the king of the South, but he will withdraw to his own land.

10 His sons will get ready and assemble a great army. It will keep coming and will flood everything; it will pass through all the way to his fortress. **11** Then the king of the South will become very angry; he will go and fight against him, the king of the North. The king of the North will raise up a great army, but the army will be given into his hand. **12** The army will be carried off, and the heart of the king of the South will be lifted up, and he will make tens of thousands to fall, but he will not be victorious. **13** Then the king of the North will raise up another army, greater than the first. After some years, the king of the North will surely come with a great army supplied with much equipment. **14** In those times many will rise against the king of the South. Sons of the violent among your people will set themselves in order to fulfill a vision, but they will stumble. **15** The king of the North will come, pour out earth for siege mounds, and capture a city with fortifications. The forces of the South will not be able to stand, not even their best soldiers. There will be no strength to stand. **16** The one who comes against him will do as he desires, and no one will stand in his way. He will stand in the Beautiful Land, and destruction will be in his hand. **17** The king of the North will set his face to come with the strength of his entire kingdom, and with him will be an agreement that he will make with the king of the South. He will give him a daughter of women in marriage to ruin the kingdom of the South. But the plan will not succeed or help him. **18** After this, the king of the North will pay attention to the coastlands and will capture many of them. But a commander will end his contempt and will cause his contempt to turn back upon him. **19** Then he will pay attention to the fortresses of his own land, but he will stumble and fall; he will not be found.

20 Then someone will rise up in his place who will make a tax collector pass through for the sake of the splendor of the kingdom. But in the next days he will be broken, but not in anger or in battle. **21** In his place will rise up a despised person to whom the people will not have given the honor of royal power; he will come unexpectedly and will take over the kingdom by trickery. **22** An army will be swept away like a flood from before him. Both that army and the leader of the covenant will be destroyed. **23** From the time an alliance is made with him, he will act deceitfully; with only a small number of people he will gain power. **24** Without warning he will come into the richest part of the province, and he will do what neither his father nor his father's father did. He will spread among his followers the booty, the plunder, and the wealth. He will plan the overthrow of fortresses, but only for a time. **25** He will wake up his power and his heart against the king of the South with a great army. The king of the South will wage war with an extremely large and mighty army, but he will not stand because others will make plots against him. **26** Even those who eat his fine food will try to destroy him. His army will be swept away like a flood, and many of them will fall killed. **27** Both these kings, with their hearts set on evil against each other, will sit at the same table and lie to each other, but it will be of no use. For the end will come at the time that has been fixed.

generated on Tue Oct 24 10:45:40 2023

28 Then the king of the North will go back into his land with great riches, with his heart set against the holy covenant. He will act and then will return to his own land. **29** At the appointed time he will return and come against the South again. But this time it will not be as before. **30** For ships of Kittim will come against him, and he will become afraid. He will return and be furious against the holy covenant, and he will take action. He will return and show favor to those who abandon the holy covenant. **31** His forces will rise up and profane the fortress sanctuary. They will put an end to the regular burnt offering, and they will set up the abomination that causes desolation. **32** As for those who acted wickedly against the covenant, he will deceive them and corrupt them. But the people who know their God will be strong and will take action. **33** Those among the people who have insight will make many understand. But they will stumble by the sword and by flame; they will stumble into captivity and into being robbed for days. **34** In their stumbling, they will be helped with a little help. In hypocrisy many will join themselves with them. **35** Some of those who have insight will stumble so that refining will happen to them, and cleansing, and purifying, until the time of the end. For the appointed time is still to come.

36 The king will act according to his desires. He will lift himself up and make himself great above every god. Against the God of gods he will say astonishing things, for he will succeed until the wrath is completed. For what has been decreed will be done. **37** He will show no regard for the gods of his fathers, not even the god desired by women, nor will he regard any other god, but will exalt himself above them all. **38** He will honor the god of fortresses instead of these. It is a god whom his fathers did not know that he will honor with gold and silver, with precious stones and other precious things. **39** He will attack the strongest fortresses with the help of a foreign god. To anyone who acknowledges him, he will give much honor. He will make them rulers over many people, and he will divide up the land as a reward. [2]

40 At the time of the end, the king of the South will attack. The king of the North will storm against him with chariots and horsemen and with many ships. He will go against lands, flood them, and pass through. **41** He will go into the Beautiful Land, and tens of thousands of Israelites will fall. But these will escape from his hand: Edom, Moab, and the remainder of the people of Ammon. **42** He will extend his hand into lands; the land of Egypt will not be rescued. **43** He will have control over the treasures of gold and of silver, and over all the precious things of Egypt; the Libyans and the Cushites will be in his footsteps. **44** But news from the east and the north will frighten him, and he will go out with great rage to completely destroy and to set many apart for destruction. **45** He will set up the tent of his royal residence between the seas and the mountain of the beauty of holiness. He will come to his end, and there will be no helper for him.

Footnotes

11:6 [1]Instead of
11:39 [2]Instead of

Daniel 11 General Notes

Structure and formatting

The final prophecy continues in this chapter. The kings of the North and of the South will fight many wars against each other. The king of the South is probably a reference to Egypt. (See: prophet)

Daniel 11:1

General Information:
In Daniel 11:1 through 12:4, the one who was speaking to Daniel in chapter 10 tells him what is written in the book of truth. This is as he said he would do in Daniel 10:21.

In the first year of Darius
Darius was the King of the Medes. "The first year" refers to the first year that he was king. Alternate translation: "In the first year of the reign of Darius"

Daniel 11:2

Three kings will arise in Persia
"Three kings will rule over Persia"

generated on Tue Oct 24 10:45:40 2023

a fourth will be far richer than all the others
"after them a fourth king will come into power who will have more money than the three before him"

power
Possible meanings are 1) authority or 2) military power.

he will stir up everyone
"he will cause everyone to want to fight"

Daniel 11:3

General Information:
The angel continues speaking to Daniel.

A mighty king will rise up
The idea of rising up or standing is often used for someone who becomes powerful. Alternate translation: "A mighty king will begin to reign"

who will rule a very great kingdom
Possible meanings are 1) that the size of this kingdom would be very great, or 2) that the king would rule his kingdom with very great power.

Daniel 11:4

his kingdom will be broken and divided
This can be stated in active form. Alternate translation: "his kingdom will break apart and divide" or "his kingdom will break apart into pieces"

the four winds of heaven
See how you translated this in Daniel 7:2.

but not to his own descendants
The idea of not being divided and shared out is implied here. Alternate translation: "but it will not be divided for his own descendants" or "but it will not be shared by his own descendants"

his kingdom will be uprooted for others besides his descendants
The kingdom is spoken of as if it were a plant that someone destroyed by uprooting it. This idea can be expressed in active form. Alternate translation: "another power will uproot and destroy his kingdom and others who are not his descendants will rule over it"

Daniel 11:5

General Information:
The angel continues speaking to Daniel.

His dominion will be a great dominion
"His kingdom will be a great kingdom" or "He will rule over a great kingdom." Some English versions understand this "dominion" to be a kingdom other than the kingdom of the South, but others understand it to be the kingdom of the South.

Daniel 11:6

they will make an alliance
The king of the South will make an alliance with the king of the North. This alliance would be a formal agreement that both nations are required to follow. Alternate translation: "the king of the South and the king of the North will promise to work together"

The daughter of the king of the South will come ... to confirm the agreement
The king of the South will give his daughter in marriage to the king of the North. The marriage will confirm the agreement between the two kings.

her arm's strength ... his arm
Here "arm" stands for power.

She will be abandoned
This appears to refer to a plot to kill her and those who made the alliance. This phrase may be expressed in active form. Alternate translation: "They will abandon her"

Daniel 11:7

General Information:
The angel continues speaking to Daniel.

a branch from her roots
This family is spoken of as if it were a tree. The roots represent ancestors, and the branch represents a descendant. Alternate translation: "a descendant of her ancestors" or "one of her descendants"

her roots
The word "her" refers to the daughter of the king of the South in Daniel 11:6.

He will attack the army
The word "he" refers to her descendant, and here it also refers to his army. Alternate translation: "He and his army will attack the army of the king of the North"

He will fight them
Here "them" represents the soldiers of the enemy army. Alternate translation: "He will fight the enemy soldiers"

Daniel 11:8

General Information:
This page has intentionally been left blank.

Daniel 11:9

but he will withdraw
The word "he" refers to the king of the North.

generated on Tue Oct 24 10:45:40 2023

Daniel 11:10

General Information:
The angel continues speaking to Daniel.

His sons
"The sons of the king of the North"

assemble a great army
"gather together many men who can fight in battles"

will flood everything
The way the large army covers the land will be like a flood of water. Alternate translation: "will be so great in number that they will cover all the land"

Daniel 11:11

General Information:
The angel continues speaking to Daniel.

will raise up a great army
"will assemble a great army"

the army will be given into his hand
Here "hand" represents the control of the king of the South. Alternate translation: "the king will surrender the army to the king of the South"

Daniel 11:12

The army will be carried off
This may be expressed in active form. Alternate translation: "The king of the South will capture the army of the North"

will be lifted up
Being lifted up represents the idea of becoming very proud. Alternate translation: "will become very proud"

will make tens of thousands to fall
Here falling represents dying in battle. Alternate translation: "will have his army kill many thousands of his enemies" or "will kill many thousands of his enemies"

tens of thousands
"many thousands"

Daniel 11:13

General Information:
The angel continues speaking to Daniel.

a great army supplied with much equipment
This can also be stated in active form. Alternate translation: "a great army that has much equipment"

Daniel 11:14

General Information:
The angel continues speaking to Daniel.

many will rise against the king
Here the idea of rising up represents rebelling. Alternate translation: "many people will rebel against the king"

Sons of the violent among your people
Possible meanings are 1) this speaks of the literal children of that society's violent people, who are themselves violent, or 2) this is a metaphor for "Those among your people who are violent."

they will stumble
Here stumbling represents failing. Alternate translation: "they will not succeed"

Daniel 11:15

General Information:
The angel continues speaking to Daniel.

The king of the North will come
Here "king of the North" includes his army also. Alternate translation: "The army of the king of the North will come"

pour out earth for siege mounds
This refers to the piling up of earth in order for soldiers to reach the height of city walls in order to attack them. Soldiers and slaves would put loose earth in baskets, carry them to the right place, and pour it out in order to raise the mounds.

fortifications
walls and other things built to defend a city or fort from enemy soldiers

will not be able to stand
Here standing represents the ability to fight. Alternate translation: "will not be able to keep fighting against them"

Daniel 11:16

The one who comes against him will do as he desires
"The invading king will do whatever he wants against the other king"

He will stand in
Here standing represents ruling. Alternate translation: "The king will begin to rule"

the Beautiful Land
This refers to the land of Israel. See how you translated this in Daniel 8:9.

destruction will be in his hand
Here "destruction" represents the power to destroy. Also, the power to destroy is spoken of as if it were

something that someone could hold in his hand. Alternate translation: "he will have power to destroy anything"

Daniel 11:17

General Information:
The angel continues speaking to Daniel.

set his face
This is an idiom for a person deciding to do something and not being willing to change his mind. Alternate translation: "decide"

come with the strength of his entire kingdom
This probably refers to military power. Alternate translation: "come with the force of all his army"

a daughter of women
This is an elegant way of saying "a woman."

Daniel 11:18

will end his contempt
"will make the king of the North stop being arrogant"

will cause his contempt to turn back upon him
"will cause the king of the North to suffer because he was arrogant toward others"

Daniel 11:19

he will pay attention
"the king of the North will pay attention"

he will not be found
This is a way of saying that he will die. This idea can be stated in active form. Alternate translation: "he will disappear" or "he will die"

Daniel 11:20

General Information:
The angel continues speaking to Daniel.

someone will rise up in his place
Rising up in a king's place represents becoming king in place of the previous king. Alternate translation: "another man will become king of the North instead of that king"

will make a tax collector pass through
The tax collector will go through the land forcing people to pay taxes. Alternate translation: "will send someone to take taxes from the people" or "will send someone to oppress the people"

for the sake of the splendor of the kingdom
This collector will collect money so that the king can be wealthy.

he will be broken
Here "he" refers to the new king. Being broken represents dying. Alternate translation: "the new king will die"

but not in anger
Possible meanings are 1) no one was angry at the king, or 2) that the occasion and cause of the king's death were kept secret.

Daniel 11:21

a despised person to whom the people will not have given the honor of royal power
The people will refuse to acknowledge him as king because he is not a descendant of kings. Alternate translation: "a person whom the people will despise and will not honor as king"

Daniel 11:22

An army will be swept away like a flood from before him
Being swept away represents being destroyed. This can be stated in active form. Alternate translation: "His army will completely destroy a great army as a flood destroys everything in its path"

Both that army and the leader of the covenant will be destroyed
This can be stated in active form. Alternate translation: "He will destroy that army and the leader of the covenant"

the leader of the covenant
"the leader of the priests." This phrase refers to the person who filled the most important religious position that God required in his covenant, that of the high priest.

Daniel 11:23

General Information:
The angel continues speaking to Daniel.

From the time an alliance is made with him
This can also be stated in active form. Alternate translation: "When other rulers make a peace treaty with him"

Daniel 11:24

will spread among his followers
"will distribute to his followers"

the booty, the plunder, and the wealth
"the valuable things that he and his army take from the people they defeat"

Daniel 11:25

General Information:
The angel continues speaking to Daniel.

generated on Tue Oct 24 10:45:40 2023

He will wake up his power and his heart
Power and heart

heart
Here this represents courage.

with an extremely large and mighty army
Some modern translations read, "with a large and extremely mighty army."

will wage war
"will fight against him"

he will not stand
Not standing represents being defeated. Alternate translation: "the king of the South will be defeated" or "his army will be defeated"

Daniel 11:26

those who eat his fine food
This refers to the king's advisers. It was usual for a king's most trusted advisers to eat meals with him. Alternate translation: "the king's best advisers"

His army will be swept away like a flood
Here the severe defeat of an army is spoken of as a flood of water that completely sweeps it away. Alternate translation: "The enemy will completely defeat his army" or "His enemy will completely destroy his army as a flood destroys everything in its path"

many of them will fall killed
Here "fall" is an idiom that refers to dying in battle, so "fall" and "killed" mean basically the same thing. Alternate translation: "many of his soldiers will die in battle"

Daniel 11:27

with their hearts set on evil against each other
Here "heart" represents a person's desires. Desires are spoken of here as if they were an object that someone could set or place in a certain position. Alternate translation: "each determined to do evil to the other"

will sit at the same table
Sitting at the same table represents the act of talking to each other.

but it will be of no use
"but their talking will not help them"

For the end will come at the time that has been fixed
This tells why their meetings will not be successful. Alternate translation: "The result of their actions will only come at the time that God has fixed"

Daniel 11:28

riches, with his heart set against the holy covenant
Here "heart" represents the mind or thoughts of a person. The idiom "his heart set against" means to be determined to oppose something. This can be stated as a new sentence. Alternate translation: "riches. He will be determined to oppose the holy covenant"

with his heart set against the holy covenant
The king's desire to act against the holy covenant represents his desire to stop the Israelites from obeying that covenant. Alternate translation: "determined to stop the Israelites from obeying the holy covenant"

the holy covenant
Here "holy" describes God's covenant with Israel. It implies that the covenant should be honored and obeyed because it comes from God himself. Alternate translation: "God's covenant, which all the Israelites should obey"

He will act
This implies that the king will do certain actions in Israel. Alternate translation: "He will do what he wants to in Israel"

Daniel 11:29

General Information:
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Daniel 11:30

ships of Kittim will come against him
The ships represent the army coming in those ships. Alternate translation: "an army will come from Kittim in ships in order to fight his army"

Kittim
This may refer to a settlement on the island of Cyprus in the Mediterranean Sea.

he will become afraid. He will return and be furious
Some modern translations read, "he will become afraid and will turn back. He will be furious"

be furious against the holy covenant, and he will take action
Some modern translations read, "act in his fury against the holy covenant."

be furious against the holy covenant
"hate the holy covenant"

show favor to those
"act in favor for those" or "help those"

generated on Tue Oct 24 10:45:40 2023

Daniel 11:31

His forces will rise up
"His army will appear" or "His army will come." The word "His" refers to the king of the North.

the fortress sanctuary
"the sanctuary that the people use as a fortress"

They will put an end to the regular burnt offering
They will prevent people from offering it. Alternate translation: "They will stop the priests from presenting the regular burnt offering"

the abomination that causes desolation
This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. Alternate translation: "the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean"

Daniel 11:32

acted wickedly against the covenant
"wickedly disobeyed the covenant"

corrupt them
"persuade them to do evil"

who know their God
Here "know" means "be faithful." Alternate translation: "who are faithful to their God"

will be strong and will take action
"will be firm and resist them"

Daniel 11:33

they will stumble by the sword and by flame
Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. Here "sword" represents battles and warfare, and "flame" represents fire. Alternate translation: "they will die in battle and by burning to death"

they
This refers to the wise persons among the Israelites.

they will stumble into captivity and into being robbed for days
Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. The phrase "being robbed" can be stated in active form. Alternate translation: "they will become slaves and their enemies will rob them of their possessions for days"

Daniel 11:34

they will be helped with a little help
This may be put into active form. Alternate translation: "others will give them a little help"

In hypocrisy many will join themselves with them
This refers to other people who will pretend to help the wise persons, but not because they truly wish to help them.

will join themselves
Here "join themselves" represents "come to help." Alternate translation: "will come to help them"

Daniel 11:35

Some of those who have insight will stumble ... until the time of the end
This suffering will continue until the time when God has decided that it will end.

Some of those who have insight will stumble
Here "stumble" represents experiencing a disaster of one kind or another, including death itself.

so that refining will happen to them
Here "so that" means "with the result that." Alternate translation: "with the result that refining will happen to them"

refining will happen to them, and cleansing, and purifying
These three activities are expressed here as if they were things. However, they may be expressed as actions, either in passive form or in active form. Alternate translation: "they will be refined, cleansed, and purified" or "their suffering will refine, cleanse, and purify them"

refining
This refers to the purifying of metal by melting it in a fire. When God makes his people more faithful to himself, this is spoken of as if they were metal that a worker was making more pure by putting it into fire.

cleansing
This refers to making people, places, or objects suitable for God's use by separating them from sin and other forms of evil. It speaks of evil as if it were physical dirtiness that could be removed by washing.

purifying
This idea is very similar to refining, discussed earlier. Metal that is refined can also be said to be purified.

time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

generated on Tue Oct 24 10:45:40 2023

the appointed time is still to come
Here "appointed time" implies that God has set the time. This can be put into active form. Alternate translation: "Yahweh has set the time in the future"

Daniel 11:36

The king will act according to his desires
"The king will do whatever he wants"

The king
This refers to the king of the North.

lift himself up and make himself great
The phrases "lift himself up" and "make himself great" mean the same thing and indicate that the king will become very proud.

lift himself up
Here this represents becoming very proud.

make himself great
Here this represents pretending to be very important and powerful.

the God of gods
This refers to the one true God. Alternate translation: "the supreme God" or "the only true God"

astonishing things
"terrible things" or "shocking things"

until the wrath is completed
This phrase pictures God as storing up his wrath until his storeroom is completely full of it and he is ready to act according to it. Alternate translation: "until God is completely angry with him" or "until God is angry enough to take action against him"

Daniel 11:37

the god desired by women
This seems to refer to the pagan god named Tammuz.

Daniel 11:38

the god of fortresses
The king probably believed that this false god would help him to attack other people's fortresses and keep his own. Alternate translation: "the god that controls fortresses"

instead of these
The word "these" refers to the gods mentioned in Daniel 11:37.

Daniel 11:39

he will divide up the land as a reward
Possible meanings are 1) "he will give the land to his followers as a reward" or 2) "he will sell land to his followers"

Daniel 11:40

the time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

the king of the South ... The king of the North
These phrases stand for the kings and their armies. Alternate translation: "the king of the South and his army ... The king of the North and his army"

will storm against him
Violently attacking with an army is spoken of as if a storm happened. Alternate translation: "will attack him like a violent storm" or "will violently attack him"

flood them
When an army overruns a country, it is spoken of as if a flood occurred. See how you translated this in Daniel 11:10.

pass through
Nothing will stop the army. Alternate translation: "will pass through the lands with no one to stop him"

Daniel 11:41

the Beautiful Land
This refers to the land of Israel. See how you translated this in Daniel 8:9.

will fall
Here falling represents the action of dying. Alternate translation: "will die"

But these will escape from his hand
Here "hand" represents power. Alternate translation: "But these will escape from his power" or "But he will not be able to destroy these nations"

Daniel 11:42

General Information:
This is still about the king of the North.

He will extend his hand into lands
Here "hand" represents power and control. Alternate translation: "He will extend his control over various lands"

into lands
Here the idea is many lands or various lands.

generated on Tue Oct 24 10:45:40 2023

the land of Egypt will not be rescued
This can be put into active form. Alternate translation: "the land of Egypt will not escape"

Daniel 11:43

the Libyans and the Cushites will be in his footsteps
Here "footsteps" represent submission. Alternate translation: "the Libyans and the Cushites will have to serve him"

the Libyans and the Cushites
"the people of Libya and Cush." Libya is a country west of Egypt, and Cush is a country south of Egypt.

Daniel 11:44

General Information:
This is still about the king of the North.

he will go out with great rage
The abstract noun "rage" can be expressed with the word "angry." It can be stated clearly that he would go out with his army. Alternate translation: "he will be very angry and will go out" or "he will become very angry and will go out with his army"

go out
To "go out" represents the action of attacking the enemy.

to set many apart for destruction
"to destroy many people"

Daniel 11:45

the tent of his royal residence
This refers to the king's luxurious tents that he lived in when he was with his army in time of war.

between the seas and the mountain of the beauty of holiness
This probably refers to the region between the Mediterranean Sea and Temple Mount in Jerusalem.

the mountain of the beauty of holiness
This refers to the hill in Jerusalem where God's temple was. See how you translated somewhat similar phrases in [Daniel 9:16]

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 At that time Michael, the great prince who guards your people, will rise up. There will be a time of trouble such as never was since the beginning of any nation until that time. At that time your people will be saved, everyone whose name is found written in the book. **2** Many of those who sleep in the dust of the earth will rise up, some to everlasting life and some to shame and everlasting contempt. **3** Those who have insight will shine like the brightness of the sky above, and those who turn many to righteousness are like the stars forever and ever. **4** But you, Daniel, close up these words; keep the book sealed until the time of the end. Many will run here and there, and knowledge will increase."

5 Then I, Daniel, looked, and there were two others standing. One stood on the bank on this side of the river, and one stood on the bank on the other side of the river. **6** One of them said to the man clothed in linen, the one who was upstream along the river, "How long will it be to the end of these amazing events?" **7** I heard the man clothed in linen, who was upstream along the river—he raised his right hand and his left hand to heaven and swore by the one who lives forever that it would be for a time, times, and half a time. When they finish shattering the power of the holy people, all these things will be completed. **8** I heard, but I did not understand. So I asked, "My master, what will be the outcome of all these things?" **9** He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end. **10** Many will be purified, cleansed, and refined, but the wicked will act wickedly. None of the wicked will understand, but those who have insight will understand. **11** From the time that an end is put to the regular burnt offering and the abomination that causes complete desolation is set up, there will be 1,290 days. **12** Blessed is the one who waits until the end of the 1,335 days. **13** You must go your way until the end, and you will rest. You will rise in the place assigned to you, at the end of days."

Daniel 12 General Notes

Structure and formatting

The final prophecy concludes in this chapter. It tells about the future resurrection of the dead and the final judgment. (See: resurrection and judgmentday)

Daniel 12:1

General Information:
The angel who appeared to Daniel in Daniel 10:5 continues speaking.

Michael, the great prince
Michael is an archangel. Here he is also given the title "great prince."

Michael ... will rise up
Here "rise up" is an idiom that means to appear. Alternate translation: "Michael ... will appear"

your people will be saved
This can be stated in active form. You can also make it clear that God will save the people. Alternate translation: "God will save your people"

whose name is found written in the book
This can be stated in active form. You can also make it clear that God writes names in the book. Alternate translation: "whose name God has written in the book"

Daniel 12:2

those who sleep in the dust of the earth will rise up
The phrase "sleep in the dust of the earth" is another way of referring to those who have died. Here "rise up" is an idiom that means to come back to life. Alternate translation: "those who have died will come back to life"

Daniel 12:3

hose who have insight will shine like the brightness of the sky above
This refers to God's people who will share their wisdom with those around them.

those who turn many to righteousness
This refers to those who help others understand that they are separated from God, as if they were changing the direction in which they were going. Alternate translation: "those who teach others to live righteously"

generated on Tue Oct 24 10:45:40 2023

those who turn ... are like the stars forever and ever
These people are compared to the stars that shine. Alternate translation: "those who turn ... will shine brightly like the stars forever and ever"

Daniel 12:4

close up these words; keep the book sealed
Here "words" represents the book. Alternate translation: "close this book and keep it sealed"

time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Many will run here and there, and knowledge will increase
This seems to happen before "the time of the end" during which time the book is sealed. This can be made explicit. Alternate translation: "Before that happens, many people will travel here and there, learning more and more about many things"

Daniel 12:5

General Information:
Daniel goes on to tell what he saw next in this vision that began in Daniel 10:1.

there were two others standing
"there were two other angels standing"

Daniel 12:6

the man clothed in linen
This refers to the angel who appeared to Daniel in [Daniel 10:5]

upstream along the river
Possible meanings are 1) the angel clothed in linen was above the river or 2) the angel was further upstream along the river.

How long will it be to the end of these amazing events?
"How long will these amazing events last?" This refers to the time from the beginning to the end of the events.

these amazing events
At the time when the angel spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:7

the man clothed in linen
This can be stated in active form. Alternate translation: "the man who was wearing linen clothes" or "the angel who was wearing linen clothes"

the one who lives forever
"God, who lives forever"

it would be for a time, times, and half a time
It is best to leave it ambiguous as to when this begins. If you must choose a starting point, the three and a half years probably start with the events of Daniel 12:1-4.

a time, times, and half a time
"three and a half years." These "times" are generally understood to refer to years. One and two and a half equal three and a half.

they finish shattering the power of the holy people
The writer does not tell who he means by the word "they." Some languages use the passive here: "the power of the holy people is finally shattered"

all these things will be completed
This can be stated in active form. Alternate translation: "all these things will have happened"

all these things
At the time when the man clothed in linen spoke to Daniel, none of the events in this vision had happened. This refers to the events in Daniel 12:1-4, and may include the events in the vision from chapter 11.

Daniel 12:8

My master
Daniel refers to the angel clothed in linen as "My master" to show respect to the angel.

of all these things
At the time when the angel clothed in linen spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:9

for the words are shut up and sealed
The vision that was given to Daniel was not to be explained. The book was sealed and no one could access it. Alternate translation: "for you are to close up and seal the words you have written"

the time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Daniel 12:10

General Information:
The angel clothed in linen continues speaking to Daniel.

generated on Tue Oct 24 10:45:40 2023

Many will be purified, cleansed, and refined
Yahweh does the purifying. These three terms mean basically the same thing. Alternate translation: "Yahweh will purify, cleanse, and refine many people"

refined
purified by removing anything that does not belong in them

but the wicked will act wickedly
The evil people will do evil or sinful things.

None of the wicked will understand
The evil people can not understand spiritual knowledge.

Daniel 12:11

an end is put to the regular burnt offering and the abomination that causes complete desolation is set up
The king of the north is the one who stops the temple sacrifices. Alternate translation: "the king of the North puts an end to the regular burnt offering and sets up the abomination that causes complete desolation"

the abomination that causes complete desolation
This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. See how you translated this in [Daniel 11:31]

1,290 days
"one thousand two and hundred ninety days" or "twelve hundred and ninety days." Here "days" refers to a period of time. Most commonly rendered as days, but can also imply years.

Daniel 12:12

General Information:
The angel clothed in linen continues speaking to Daniel.

Blessed is the one who waits
"Blessed is the person who waits" or "Blessed is anyone who waits"

who waits
"who remains faithful"

the 1,335 days
"one thousand three hundred and thirty-five days" or "thirteen hundred and thirty-five days." Here "days" is referring to a period of time most commonly rendered as days. However, it can also imply years.

Daniel 12:13

You must go
"Daniel, you must go" This refers to Daniel continuing to live and serve the kings until the appointed time of his death.

you will rest
This is a gentle way of saying "you will die."

You will rise
This is referring to the first resurrection of the dead when the righteous people will be raised up.

the place assigned to you
"the place God has assigned to you"

generated on Tue Oct 24 10:45:40 2023

Book: Hosea

Hosea

Chapter 1

1 This is the word of Yahweh that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel.

2 When Yahweh spoke at first through Hosea, he said to him,

"Go, take for yourself a wife who is a prostitute.
She will have children who are the result of her prostitution.
For the land is committing great prostitution
by abandoning Yahweh."

3 So Hosea went and married Gomer daughter of Diblaim, and she conceived and bore him a son. **4** Yahweh said to Hosea,

"Call his name Jezreel.
For in a little while
I will punish the house of Jehu
for the bloodshed at Jezreel,
and I will put an end
to the kingdom of the house of Israel.
5 It will happen on the day
that I break the bow of Israel
in the Valley of Jezreel."

6 Gomer conceived again and bore a daughter. Then Yahweh said to Hosea,

"Call her name Lo-Ruhamah,
for I will no longer have mercy on the house of Israel,
that I should forgive them at all.
7 Yet I will have mercy on the house of Judah,
and I will save them by myself, Yahweh their God.
I will not save them
by bow, sword, battle, horses, or horsemen."

8 Now after Gomer had weaned Lo-Ruhamah, she conceived and bore another son.

9 Then Yahweh said,
"Call his name Lo-Ammi,
for you are not my people,
and I am not your God.
10 Yet the number of the people of Israel
will be like the sand of the seashore,
which cannot be measured or counted.
It will be that where it was said to them,
'You are not my people,'
it will be said to them,
'You are people of the living God.'
11 The people of Judah and the people of Israel
will be gathered together.
They will appoint one leader for themselves,
and they will go up from the land,
for great will be the day of Jezreel.

generated on Tue Oct 24 10:45:40 2023

Hosea 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-11.

Special concepts in this chapter

Hosea's marriage

God does not approve of prostitution, but he told Hosea to marry a prostitute so that the message of Israel's unfaithfulness would be shown to the people. (See: faithful)

Hosea's marriage to Gomer is a metaphor for the kingdom of Israel's relationship to Yahweh. Israel was unfaithful to Yahweh and broke the covenant with him. Gomer was a woman who was unfaithful to her husband broke her marriage agreement with him. (See: and covenant)

Important figures of speech in this chapter

Metaphor

Hosea 1-4 is controlled by a metaphor that Hosea lived out. He was personifying the relationship between Israel and Yahweh. Hosea played the part of Yahweh, and Gomer played the part of Israel.

Hosea 1:1

the word of Yahweh that came

This is an idiom. Alternate translation: "the word that Yahweh God spoke"

Beeri

This is the name of a man.

Uzziah ... Jotham ... Ahaz ... Hezekiah ... Jeroboam ... Joash

The events in this book happened during the time of these kings.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Hosea 1:2

great prostitution

Here "prostitution" represents the people being unfaithful to God.

Hosea 1:3

Gomer ... Diblaim

These are names of people.

Hosea 1:4

the house of Jehu

Here "house" means "family," including Jehu's descendants.

the house of Israel

This expression refers to kingdom of Israel.

Hosea 1:5

the bow of Israel

Here "bow" refers to the power of the army. Alternate translation: "the military power of Israel"

Hosea 1:6

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. Alternate translation: "No Mercy"

Hosea 1:7

General Information:

This page has intentionally been left blank.

Hosea 1:8

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Hosea 1:9

Lo-Ammi

This name means "not my people." The translator may choose to represent this meaning as the name. Alternate translation: "Not My People"

generated on Tue Oct 24 10:45:40 2023

Hosea 1:10

General Information:
Yahweh is speaking to Hosea.

like the sand of the seashore
This emphasizes the great number of Israelites.

which cannot be measured or counted
This can be stated in active form. Alternate translation: "which no one can measure or count"

It will be that where it was said to them
This can be stated in active form. Alternate translation: "Where God said to them"

where it was said to them
This expression probably refers to Jezreel, the city where crimes had been committed by kings of Israel, and which was a symbol of God's punishment of them.

it will be said to them
This can be stated in active form. Alternate translation: "God will say to them"

Hosea 1:11

will be gathered together
This can be stated in active form. Alternate translation: "God will gather them together"

go up from the land
This expression might refer to the land where the people of Israel were in captivity.

the day of Jezreel
This refers to the time when God will put his people back in the land of Israel. The full meaning of this statement can be made explicit.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Say to your brothers, 'My people!'
and to your sisters, 'You have been shown compassion.'"
2 Bring a lawsuit against your mother, bring a lawsuit,
for she is not my wife,
and neither am I her husband.
Let her put away her prostitution from before herself,
and her acts of adultery from between her breasts.
3 If not, I will strip her naked
and show her nakedness as on the day that she was born.
I will make her like the wilderness,
like a parched land,
and I will make her die from thirst.
4 I will not have any mercy on her children,
for they are children of prostitution.
5 For their mother has been a prostitute,
and she who conceived them has acted shamefully.
She said, "I will go after my lovers,
for they give me my bread and water,
my wool and flax,
my oil and drink."
6 Therefore I will build up a hedge to block her way with thorns.
I will build up a wall against her
so she cannot find her way.
7 She will pursue her lovers,
but she will not overtake them.
She will seek them,
but she will not find them.
Then she will say,
"I will return to my first husband,
for it was better for me then than it is now."
8 For she had not known that it was I who gave her
the grain, the new wine and the oil,
and who lavished on her silver and gold,
which they then used for Baal.

9 So I will take back her grain at harvest time,
and my new wine in its season.
I will take back my wool and flax
that were used to cover her nakedness.
10 Then I will strip her naked in the sight of her lovers,
and no one will rescue her out of my hand.
11 I will stop all her rejoicing—
her feasts, her new moon celebrations,
her Sabbaths, and all her appointed festivals.
12 "I will destroy her vines and her fig trees,
of which she has said,
'These are the wages that my lovers gave me.'
I will make them a forest,
and the animals of the field will eat them.
13 I will punish her for the feast days of the Baals,
when she burned incense to them,
when she adorned herself with her rings and jewelry,
and she went after her lovers and forgot me—
this is Yahweh's declaration."

14 So I am going to allure her.
I will bring her into the wilderness
and speak tenderly to her.

generated on Tue Oct 24 10:45:40 2023

15 I will give her back her vineyards,
and the Valley of Achor as a door of hope.
She will answer me there as she did in the days of her youth,
as in the days that she came out of the land of Egypt.

16 "It will be in that day—
this is Yahweh's declaration—
that you will call me, 'My husband,'
and you will no longer call me, 'My Baal.'
17 For I will remove the names of the Baals from her mouth;
their names will not be remembered anymore.
18 On that day I will make a covenant for them
with the beasts in the fields, with the birds in the sky,
and with the crawling things on the ground.
I will drive away the bow, the sword,
and the battle from the land,
and I will make you lie down in safety.
19 I will promise to be your husband forever.
I will promise to be your husband in righteousness, justice,
covenant faithfulness, and mercy.
20 I will pledge myself to you in faithfulness,
and you will know Yahweh.

21 On that day,
I will answer—this is Yahweh's declaration—
I will answer the heavens,
and they will answer the earth.
22 The earth will answer the grain,
the new wine and the oil,
and they will answer Jezreel.
23 I will plant her for myself in the land,
and I will have mercy on Lo-Ruhamah.
I will say to Lo-Ammi, 'You are my people,'
and they will say to me, 'You are my God.'"

Hosea 2 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of this chapter, which is poetry, farther to the right on the page than the rest of the text. Hosea 1-2 is a single series forming one narrative.

Important figures of speech in this chapter

Metaphor

Many relationships are used in this chapter that are metaphors for the relationship between Israel and her God. Brother, sister, husband, wife, mother, and children are examples.

Other possible translation difficulties in this chapter

This chapter creates an abrupt change of address. The prophet is now addressing the children directly in the first few verses, but the whole chapter is written against Gomer as an illustration of Israel as an adulterous people. God uses Gomer as an illustration to teach the people of Israel how they should be faithful to him. (See: adultery and faithful)

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generated on Tue Oct 24 10:45:40 2023

Hosea 2:1

Connecting Statement:
Yahweh is speaking to Hosea.

My people!
This exclamation may be presented as a statement. Alternate translation: "You are my people!"

You have been shown compassion
This can be stated in active form. Alternate translation: "Yahweh has shown you compassion"

compassion
"kindness" or "mercy"

Hosea 2:2

General Information:
Yahweh is speaking to Hosea.

lawsuit
This is a complaint by one person against another person in a court of law.

your mother
Here "mother" refers to the nation of Israel.

for she is not my wife
Yahweh is stating that Israel, spoken of here as a woman, is no longer acting like a wife to Yahweh. Instead Israel has turned away from following and worshiping him.

neither am I her husband
Yahweh can no longer be in relationship with the nation of Israel as a husband would be to his wife.

her acts of adultery
A wife who is adulterous leaves her husband to sleep with another man. This is how Israel was acting toward Yahweh.

from between her breasts
This imagery suggests that Israel is relying on the idols and not Yahweh.

Hosea 2:3

I will strip her naked and show her nakedness as on the day that she was born
Yahweh will no longer protect and provide for Israel because the nation has turned away from him. In Israel, husbands were obliged by law to provide clothes for their wives. Not to do so was a sign that a man was rejecting his wife. The full meaning of this may be made clear.

I will make her like the wilderness
Yahweh will change Israel to resemble the wilderness, which is a region that is bare and unproductive.

I will make her die from thirst
Here "thirst" refers to the need to worship and rely on Yahweh, not idols, or Israel will not be able to survive as a nation.

Hosea 2:4

General Information:
Yahweh is speaking to Hosea.

for they are children of prostitution
The Israelites are acting like they do not belong to Yahweh. Just as their parents did not worship God, Neither do they.

Hosea 2:5

For their mother has been a prostitute
The previous generation who sought out other gods were considered prostitutes for they were unfaithful to Yahweh.

I will go after my lovers, for they give me my bread and water, my wool and flax, my oil and drink
Here "my lovers" refers to Baal and other false gods, whom Israel has chosen to worship instead of Yahweh. The list of things are essential items that allow the people to live.

Hosea 2:6

General Information:
Yahweh is talking to Hosea.

Therefore I will build up a hedge to block her way with thorns. I will build up a wall against her so she cannot find her way
This passage indicates that Yahweh will prevent his people from finding success and prosperity, becuase they continue to worship idols.

Hosea 2:7

Then she will say, "I will return to my first husband, for it was better for me then than it is now."
Israel will return to Yahweh not because of their love for him, but because they are disappointed by their worship of Baal.

Hosea 2:8

General Information:
Yahweh is speaking to Hosea.

Hosea 2:9

I will take back my wool and flax that were used to cover her nakedness
This probably means that Israel's harvests and flocks will fail. Yahweh will remove his blessings from Israel, and the people will be left alone and in danger of attack.

generated on Tue Oct 24 10:45:40 2023

were used to cover her nakedness
This can be stated in active form. Alternate translation: "that the people used to clothe themselves"

Hosea 2:10

General Information:
Yahweh is speaking to Hosea.

Then I will strip her naked in the sight of her lovers
This means God will humiliate the people of Israel in front of the other nations nearby. See how you translated this in [Hosea 2:3]

no one will rescue her out of my hand
No one will try to help Israel. Here "hand" refers to God's power to punish.

Hosea 2:11

her rejoicing
Some versions read, "her celebrations," taking this word to be a general term that introduces the words "feasts," "new moon celebrations," "Sabbaths," and "appointed festivals."

Hosea 2:12

General Information:
Yahweh is speaking to Hosea about what he will do to Israel.

These are the wages that my lovers gave me
This refers to payment that Israel received from the false gods or Baals. This direct quotation can be stated as an indirect quotation. Alternate translation: "that these were the wages that her lovers had given to her"

make them a forest
Yahweh will destroy the vineyards and fruit trees by allowing other trees and weeds to grow among them.

Hosea 2:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Hosea 2:14

Connecting Statement:
Yahweh is speaking about Israel.

to allure her
to attract her

Hosea 2:15

the Valley of Achor as a door of hope
As Yahweh lead Israel out of Egypt, he will lead Israel to the Valley of Achor so that Israel will hope again in Yahweh.

She will answer me there as she did in the days of her youth, as in the days that she came out of the land of Egypt
Yahweh hopes that the nation of Israel will repent and again choose to worship him as their God.

She will answer
Some modern versions understand the Hebrew word to mean "She will sing."

Hosea 2:16

My husband
This means the people of Israel will love and be faithful to Yahweh just as a wife is to a husband.

My Baal
"Baal" means "master" and also refers to the false god that the Canaanites worship.

Hosea 2:17

For I will remove the names of the Baals from her mouth
The Israelites will not speak the names of Baal and the idols again. The people are represented by their mouths. Alternate translation: "For I will cause you to not speak the names of the Baals"

Hosea 2:18

Connecting Statement:
Yahweh is speaking to Hosea about what he will do to Israel.

On that day
This phrase is used to talk about a future restoration between Israel and Yahweh.

I will make a covenant for them
Yahweh's new covenant will include peace for the animals.

I will drive away the bow, the sword, and the battle from the land, and I will make you lie down in safety
Yahweh will keep Israel's enemies away from them, there will be no more war, the people will be safe. Here "the bow, the sword, and the battle" represent war.

lie down in safety
This expression refers to living in safety.

generated on Tue Oct 24 10:45:40 2023

Hosea 2:19

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

I will promise to be your husband forever
Yahweh will be like the husband, and Israel will be like Yahweh's wife.

in righteousness, justice, covenant faithfulness, and mercy
This can be restated to remove the abstract nouns. Alternate translation: "and do what is right, just, faithful, and merciful"

Hosea 2:20

you will know Yahweh
Here "know" means to acknowledge Yahweh as their God and to be faithful to him.

Hosea 2:21

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

Hosea 2:22

The earth will answer the grain, the new wine and the oil, and they will answer Jezreel
The land will meet the need for grain, new wine, and olive oil. These things will also meet the needs of Jezreel. The land and these products are spoken of as if they were people who could meet the needs of others.

Jezreel
Here the name of this valley stands for all the people of Israel.

Hosea 2:23

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

I will plant her for myself in the land
When God makes his people safe and prosperous in their land again, they are spoken of if they were agricultural crops. Alternate translation: "I will take care of the Israelite people as a farmer plants his crops and takes care of them"

Lo-Ruhamah
This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Lo-Ammi
This name means "not my people." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:9]

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Yahweh said to me, "Go again, love a woman, loved by her husband, but who is an adulteress. Love her just as I, Yahweh, love the people of Israel, although they turn to other gods and love raisin cakes."

2 So I bought her for myself for fifteen pieces of silver and a homer and a lethek of barley. **3** I said to her, "You must live with me many days. You will not be a prostitute or belong to any other man. In the same way, I will be with you."

4 For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols. **5** Afterward the people of Israel will return and seek Yahweh their God and David their king, and in the last days, they will come trembling before Yahweh and his goodness.

Hosea 3 General Notes

Structure and formatting

This chapter focuses on the meaning of the illustration of Hosea's marriage. It is a very short chapter written in prose to show the truth of Israel's relationship with Yahweh. After bearing a number of children for Hosea, Gomer leaves him and prostitutes herself with other men, showing little to no regard for their marriage covenant. (See: covenant)

Important figures of speech in this chapter

Metaphor

This chapter contains a continuation of the metaphor played out in chapter 2. Hosea is told to go and buy his wife out of slavery. Gomer must have been captured and held as a slave due to her adulterous activity. (See: and adulterery)

Hosea 3:1

Go again, love a woman, loved by her husband, but who is an adulteress

This refers back to Hosea 1:2. Yahweh again tells Hosea to love an adulterous woman.

Love her just as I, Yahweh, love the people of Israel

By loving the adulterous woman, Hosea will be an example of Yahweh's love for Israel.

they turn to other gods and love raisin cakes

People ate raisin or fig cakes during festivals where they worshiped false gods.

Hosea 3:2

fifteen pieces of silver and a homer and a lethek of barley

This was the price to buy a slave.

fifteen pieces

"15 pieces"

a homer and a lethek of barley

This can be stated in modern units. Alternate translation: "330 liters of barley"

Hosea 3:3

General Information:

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Hosea 3:4

For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols

Just as Hosea lived without his wife because she committed adultery, Israel will live without a king and without worshiping God, because they committed idolatry.

Hosea 3:5

seek Yahweh their God

Here "seek" means they are asking God to accept them and their worship.

David their king

Here "David" represents all the descendants of David. Alternate translation: "a descendant of David to be their king"

in the last days

"in the future"

generated on Tue Oct 24 10:45:40 2023

they will come trembling before Yahweh and his goodness
Here "trembling" represents feelings of awe and humility. Alternate translation: "they will come back to Yahweh and will humble themselves, honor him, and ask for his blessings"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Hear the word of Yahweh,
you people of Israel.
Yahweh has a lawsuit
against the inhabitants of the land,
because there is no truthfulness or covenant faithfulness,
no knowledge of God in the land.
2 There is cursing, deception, killing,
stealing and adultery.
The people have broken all bounds,
and bloodshed comes after bloodshed.
3 So the land mourns,
and everyone living in it is wasting away;
the beasts in the fields and the birds in the sky,
even the fish in the sea, are being taken away.

4 But do not allow anyone to bring a lawsuit;
do not let anyone accuse anyone else.
For it is you, the priests, whom I am accusing.
5 You priests will stumble during the day;
the prophets will also stumble with you by night,
and I will destroy your mother.
6 My people are being destroyed
because of the lack of knowledge.
Because you priests have rejected knowledge,
I will also reject you as priests to me.
Because you have forgotten my law,
although I am your God,
I also will forget your children.

7 The more the priests multiplied,
the more they sinned against me.
They exchanged their honor for shame.
8 They feed on the sin of my people;
they are greedy for more of their iniquity.
9 It will be the same for the people as for the priests:
I will punish them all for their practices;
I will repay them for their deeds.

10 They will eat but not have enough;
they will commit prostitution but not increase,
because they stopped listening to Yahweh.
11 Prostitution, wine, and new wine
take away understanding.
12 My people consult their wooden idols,
and their walking sticks give them prophecies.
A spirit of prostitution has led them astray,
and they have acted as prostitutes
instead of being faithful to their God.
13 They sacrifice on the tops of the mountains
and burn incense on the hills,
under oaks, poplars and terebinths,
because the shade is good.
So your daughters commit sexual immorality,
and your daughters-in-law commit adultery.
14 I will not punish your daughters
when they choose to commit sexual immorality,
nor your daughters-in-law
when they commit adultery.

generated on Tue Oct 24 10:45:40 2023

For the men also go apart with prostitutes,
and they offer sacrifices
so they can commit immoral acts with sacred prostitutes.
So this people who does not understand
will be thrown down.

15 Though you, Israel, have committed adultery,
may Judah not become guilty.
Do not go to Gilgal, you people;
do not go up to Beth Aven,
and do not swear, saying, "As Yahweh lives."
16 For Israel has behaved stubbornly,
like a stubborn heifer.
How can Yahweh bring them to pasture
like lambs in a meadow?

17 Ephraim united himself with idols;
leave him alone.
18 Even when their strong drink is gone,
they continue to commit adultery;
her rulers dearly love their shame.
19 The wind will wrap her up in its wings;
and they will be ashamed because of their sacrifices.

Hosea 4 General Notes

Structure and formatting

The author stops using the metaphor of a husband/wife relationship and begins using a new illustration using lawsuits. God is suing the people of Israel because of all the wrong they have done.

Special concepts in this chapter

Lawsuits

Lawsuits are special cases where people go to court when they have a legal issue to resolve between them. Normally, one party is accusing another party of having done wrong.

Important figures of speech in this chapter

Metonymy

Metonymy is used in the first few verses of this chapter. Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. Bloodshed is associated with murder. Stumbling represents sinning. (See: and sin)

Hosea 4:1

General Information:

This chapter begins Yahweh's argument against the unfaithful Israelites.

Yahweh has a lawsuit against the inhabitants of the land

Yahweh stating that the people of Israel have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court.

lawsuit

This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 4:2

The people have broken all bounds

Here "bounds" stands for the limits of what the law allows. Alternate translation: "The people have disobeyed the law in every possible way"

generated on Tue Oct 24 10:45:40 2023

bloodshed comes after bloodshed
Here "bloodshed" stands for "murder" which often involves making the victim bleed. Alternate translation: "you commit one murder after another"

Hosea 4:3

the land mourns, and everyone living in it is wasting away
The phrase "the land mourns" is either 1) a metaphor for the land drying up because of a drought, when no rain falls for a long time. Alternate translation: "the land dries up, and everyone living in it is wasting away" Or 2) a metonym for the people of the land mourning because they have nothing to eat. Alternate translation: "the people living on the land mourn and waste away"

wasting away
becoming weak and dying because of sickness or lack of food

the beasts ... sea, are being taken away
Possible meanings are 1) this is a euphemism for dying. Alternate translation: "the beasts ... sea, are dying" Or 2) this can be translated in active form. Alternate translation: "God is taking away the beasts ... sea"

Hosea 4:4

General Information:
Yahweh is speaking about Israel.

lawsuit
a complaint by one person against another person in a court of law

do not let anyone accuse anyone else
No one should accuse another person of anything because everyone is guilty of something.

it is you, the priests, whom I am accusing
Many modern translations read, "your people are like those who accuse a priest."

Hosea 4:5

You priests will stumble
Here "stumble" means to disobey God or even to stop trusting him.

I will destroy your mother
Here "mother" refers to the nation of Israel. See how you translated this in Hosea 2:2.

Hosea 4:6

General Information:
In 4:6, Yahweh is talking to the priests about the people of Israel. But in 4:7, he is talking about the priests, not to them. It is possible for the translator to follow the example of the UDB, which portrays Yahweh as talking to the priests also in 4:7.

My people are being destroyed because of the lack of knowledge
This can be stated in active form. Alternate translation: "My people are perishing because you, the priests, have not properly taught them about me so that they will obey me"

knowledge
Here "knowledge" refers to the knowledge of God.

Hosea 4:7

They exchanged their honor for shame
Possible meanings are 1) "honor" is a metonym that represents Yahweh, and "shame" is a metonym that represents idols. Alternate translation: "They have stopped worshiping me, their honorable God, and now worship shameful idols" or 2) some Bible versions translate this as "I will exchange their honor for shame." This means Yahweh will take away the things which the priests honor and cause the priests to be ashamed.

Hosea 4:8

General Information:
Yahweh continues speaking about the priests.

They feed on the sin of my people
When people sinned, they would offer sacrifices so God would forgive them. The priests were allowed to eat these sacrifices. The priests eating these sacrifices for sin is spoken of as if they would actually feed on the people's sins.

they are greedy for more of their iniquity
The priests want the people to sin more so that the people will offer more sacrifices that the priests may eat.

Hosea 4:9

It will be the same for the people as for the priests
"The people and the priests will be punished in the same way"

their practices
"their habits" or "their conduct"

Hosea 4:10

General Information:
Yahweh is talking about Israel.

but not increase
"but not have children"

to Yahweh
Yahweh is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "to me"

generated on Tue Oct 24 10:45:40 2023

Hosea 4:11

Connecting Statement:
Yahweh is talking about Israel.

Prostitution, wine, and new wine take away understanding
The people of Israel are pursuing sex outside of marriage and drinking too much wine. In doing these activities they have forgotten Yahweh's commands. These actions are spoken of here as if they were someone who could prevent people from understanding the importance of obeying Yahweh.

Hosea 4:12

their walking sticks give them prophecies
Idol worshipers used walking sticks to help them predict the future. The walking sticks are spoken of here as if they were people who spoke prophecies.

A spirit of prostitution has led them astray
Here "spirit" refers to a person's desire. Here "prostitution" refers to spiritual prostitution that the people commit when they worship idols. Alternate translation: "Their desire to act as a prostitute has led them astray"

has led them astray
Causing someone to sin is described as leading a person in the wrong direction. Alternate translation: "has caused the people to sin"

Hosea 4:13

General Information:
Yahweh is talking about Israel.

on the tops of the mountains ... on the hills
It was common for the people to set up idols in these places, often called "high places" in the Old Testament.

daughters-in-law
Some modern translations read, "brides."

Hosea 4:14

daughters-in-law
Some modern translations read, "brides." See how you translated this word in Hosea 4:13.

sacred prostitutes
These were women who had sexual relations with men who came to worship certain idols. This was viewed as a sacred action in honor of the false gods.

So this people who does not understand will be thrown down
Yahweh will destroy the nation of Israel because they do not understand or obey God's commandments.

Hosea 4:15

General Information:
Yahweh is talking about Judah and Israel.

may Judah not become guilty
God knows how sinful Israel has become and does not want Judah to do the same thing.

Do not go to Gilgal, you people; do not go up to Beth Aven
The people of Judah are being warned not to go to the cities of Gilgal or Beth Aven to worship idols in those places. Gilgal was once a place where Yahweh had been worshiped, but it had become a place of idol worship.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.

Hosea 4:16

like a stubborn heifer
Israel is compared to a young cow that will not obey its master.

How can Yahweh bring them to pasture like lambs in a meadow?
Yahweh uses a question to emphasize that he cannot continue to take care of the people because they are stubborn. Yahweh no longer taking care of his people is spoken of as if he were a shepherd that could not take his lambs into the field to eat because they are stubborn. Alternate translation: "Yahweh will not shepherd a rebellious people." or "Therefore Yahweh will not continue to take care of them."

How can Yahweh
Here Yahweh is speaking of himself in the third person. It can be stated in the first person. Alternate translation: "How can I"

Hosea 4:17

General Information:
Yahweh is talking about Israel.

Ephraim united himself with idols; leave him alone
Here "Ephraim" represents the whole northern kingdom of Israel, which is a metonym for the people who live there. They chose to worship idols, instead of Yahweh. Yahweh is commanding Hosea to not try to correct them. The people of Israel will not listen.

Hosea 4:18

her rulers dearly love their shame
The rulers are not ashamed of what they are doing when they worship idols and turn against Yahweh.

generated on Tue Oct 24 10:45:40 2023

Hosea 4:19

The wind will wrap her up in its wings
Here "wind" represents God's judgment and anger against the nation of Israel. Yahweh will allow the enemy army to defeat the people of Israel and take them as captives.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 "Hear this, priests!
Pay attention, house of Israel!
Listen, house of the king!
For judgment is coming against you all.
You have been a snare at Mizpah
and a net spread over Tabor.
2 The rebels stand deep in slaughter,
but I will punish all of them. [1]

3 I know Ephraim,
and Israel is not hidden from me.
Ephraim, now you have become like a prostitute;
Israel is defiled.
4 Their deeds will not allow them
to turn to God,
for the mind of prostitution is in them,
and they do not know Yahweh.

5 The pride of Israel testifies against him;
so Israel and Ephraim will stumble in their guilt;
and Judah also will stumble with them.
6 They will go with their flocks
and herds to seek Yahweh,
but they will not find him,
for he has withdrawn himself from them.
7 They were unfaithful to Yahweh,
for they have borne illegitimate children.
Now the new moon festivals
will devour them with their fields.

8 Blow the ram's horn in Gibeah,
and the trumpet in Ramah.
Sound a battle cry at Beth Aven:
'We will follow you, Benjamin!'
9 Ephraim will become a desolation
on the day of rebuke.
Among the tribes of Israel
I have declared what is certain to happen.
10 The leaders of Judah
are like those who move a boundary stone.
I will pour my wrath on them like water.
11 Ephraim is oppressed;
he is crushed in judgment,
because he has willingly walked after idols.
12 So I will be like a moth to Ephraim,
and like rot to the house of Judah.
13 When Ephraim saw his sickness,
and Judah saw his wound,
then Ephraim went to Assyria,
and Judah sent messengers to the great king.
But he was not able to cure you people
or heal your wound.
14 So I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear them apart and go away;
I will carry them off,
and there will be no one to rescue them.
15 I will go and return to my place,

generated on Tue Oct 24 10:45:40 2023

until they acknowledge their guilt and seek my face,
until they earnestly seek me in their distress."

Footnotes

5:2 [1]Some modern translations have

Hosea 5 General Notes

Structure and formatting

This chapter continues using the poetic form exclusively.

Special concepts in this chapter

The author uses Ephraim and Israel interchangeably. They both refer to the northern kingdom of Israel. Judah is also mentioned and refers to the southern kingdom of Judah. Benjamin is part of the southern kingdom of Judah.

Important figures of speech in this chapter

This chapter is full of metaphors and similes. The writer uses these figures of speech to show how Yahweh will treat his people for not obeying his instructions. (See: and and peopleofgod)

Hosea 5:1

Connecting Statement:
Yahweh is talking about Israel.

You have been a snare at Mizpah and a net spread over Tabor
A snare and a net are both objects used to catch prey. In this case, the priests and the royal household had devised ways to keep the people away from Yahweh, while enticing them into idolatry. Mizpah and Tabor were places for idol worship in the land of Israel.

Hosea 5:2

The rebels stand deep in slaughter
Here "rebels" refers to all of those people who had turned away from Yahweh, and "deep in slaughter" could refer to the murder of innocent people, or to the slaughter of animals offered to pagan idols.

The rebels
The translator can represent this as "You rebels," because God is really talking to the rebellious people of Israel.

in slaughter
Some modern versions interpret the Hebrew expression as standing for wickedness.

I will punish all of them
The translator can represent this as "I will punish all of you."

Hosea 5:3

General Information:
Yahweh is talking about Israel.

I know Ephraim, and Israel is not hidden from me
Here, "Ephraim" and "Israel" both refer to the whole northern kingdom of Israel, and represent the people who live there. Here God says that he knows what they are like and what they are doing.

Ephraim, now you have become like a prostitute
Ephraim is presented in terms of a prostitute because the people have become unfaithful to God, as a prostitute is faithful to no man.

Hosea 5:4

for the mind of prostitution is in them
This means they have the desire to be unfaithful to God. They want to worship idols.

to turn to God ... they do not know Yahweh
The translator can represent this as "to turn to me ... they do not know me," or "to turn to me ... they do not know me, Yahweh."

they do not know Yahweh
Israel no longer obeys Yahweh in any way. They do not acknowledge Yahweh as their God.

generated on Tue Oct 24 10:45:40 2023

Hosea 5:5

General Information:
Yahweh is talking about Israel.

The pride of Israel testifies against him
This describes "pride" as a person who testifies against the people of Israel in court. Their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

so Israel and Ephraim will stumble in their guilt; and Judah also will stumble with them
The two kingdoms will become completely disobedient to God because of their pride and sin.

Hosea 5:6

General Information:
This page has intentionally been left blank.

Hosea 5:7

They were unfaithful to Yahweh, for they have borne illegitimate children
Possible meanings are 1) this means the Israelites were marrying people from other nations and having children with them or 2) this means the Israelite parents were unfaithful to Yahweh and they were teaching their children to worship idols.

Now the new moon festivals will devour them with their fields
The people of Israel were supposed to celebrate during the new moon. Here this expression seems to describe the new moon festival as a beast that will eat the people and their fields. However, it is hard to interpret this expression; many versions translate it without making much sense of it. However, the overall meaning is certainly that God will punish the people for their unfaithfulness to him.

Hosea 5:8

General Information:
Yahweh is talking about Israel.

Sound a battle cry at Beth Aven: 'We will follow you, Benjamin!'
Here "Benjamin" represents the soldiers from the tribe of Benjamin. This may be a request for them to lead the people into battle. But modern versions make various attempts to interpret this expression.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 5:9

the day of rebuke
Many versions understand the word "rebuke" here as a euphemism for "punishment."

Among the tribes of Israel I have declared what is certain to happen
"I will do to the tribes of Israel what I have declared"

Hosea 5:10

General Information:
Yahweh is talking about Judah and Israel.

The leaders of Judah are like those who move a boundary stone
To "move a boundary stone" refers to moving the landmark that marked the border of some property, which was a crime under Israelite law.

I will pour my wrath on them like water
Yahweh's wrath against Judah will be like a large stream of water that destroys them. In the scriptures, emotions and moral qualities are often spoken of as if they were liquids.

Hosea 5:11

Ephraim is oppressed
"Ephraim" is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. This can be stated in active form. Alternate translation: "Ephraim's enemies oppress him" or "The enemies of the people of Israel oppress them"

he is crushed in judgment
The word "he" refers to "Ephraim," which is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. The word "crushed" is a metaphor for "severely oppressed." The abstract noun "judgment" can be expressed using the verb "judge," the subject of which is either Yahweh or the enemies of the people of Israel. This can be translated in active form. Alternate translation: "and I am judging the people of Israel by crushing them" or "and I am judging the people of Israel by having their enemies crush them"

walked after idols
Here "walked" represents the idea of worshiping.

idols
The Hebrew word translated here as "idols" is uncertain in its meaning, and is translated by modern versions in many different ways.

generated on Tue Oct 24 10:45:40 2023

Hosea 5:12

General Information:
Yahweh is talking about Judah and Israel.

I will be like a moth to Ephraim, and like rot to the house of Judah
A moth on a piece of wool and rot in a piece of wood are both destructive. Yahweh will destroy both nations.

moth ... rot
These two terms are translated in various ways because the meaning of the Hebrew word is either very broad or it is uncertain.

Hosea 5:13

When Ephraim saw his sickness, and Judah saw his wound
Both Ephraim

then Ephraim went to Assyria, and Judah sent messengers to the great king
Ephraim and Judah asked Assyria for help instead of asking Yahweh for help. "Great king" was a title for the king of Assyria.

But he was not able
Here "he" refers to the king of Assyria.

Hosea 5:14

General Information:
Yahweh is talking about Judah and Israel.

So I will be like a lion to Ephraim
Yahweh is going to pursue and attack Ephraim like a lion.

like a young lion to the house of Judah
Yahweh is going to treat Judah in a similar way. Yahweh is showing his displeasure with both the northern and the southern kingdoms.

I, even I
Yahweh is emphasizing that he is the one that is bringing judgment on all of his people.

will tear
As a lion tears apart the animal it is eating, so Yahweh will tear his people away from their homes and country.

Hosea 5:15

I will go and return to my place
Yahweh will leave his rebellious people.

seek my face
Try to come into God's presence by means of worship and sacrifice. Alternate translation: "ask me to pay attention to them"

generated on Tue Oct 24 10:45:40 2023

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Chapter 6

1 "Come, let us return to Yahweh.
For he has torn us apart, but he will heal us;
he has injured us, but he will bandage our wounds.
2 After two days he will revive us;
he will raise us up on the third day,
and we will live before him.
3 Let us know Yahweh;
let us press on to know Yahweh.
His coming out is as sure as the dawn;
he will come to us like the showers,
like the spring rains that water the land."

4 Ephraim, what will I do with you?
Judah, what will I do with you?
Your love is like a morning cloud,
like the dew that goes away early.
5 So I have cut them to pieces by the prophets;
I have killed them with the words of my mouth.
Your judgments are like the light that shines out.
6 For I delight in covenant faithfulness and not sacrifice,
and the knowledge of God more than burnt offerings.
7 Like Adam they have broken the covenant;
they were unfaithful to me.
8 Gilead is a city of those who do evil,
with footprints of blood.
9 As gangs of robbers wait for someone,
so the priests band together
to commit murder on the way to Shechem;
they have committed shameful crimes.
10 In the house of Israel I have seen a horrible thing;
Ephraim's prostitution is there,
and Israel has become unclean.
11 For you also, Judah, a harvest has been appointed,
when I will reverse the captivity of my people.

Hosea 6 General Notes

Structure and formatting

This chapter continues using the poetic form to show how Yahweh will still show mercy to his wayward people, the northern kingdom of Israel and the southern kingdom of Judah. Gilead is an area in the northern kingdom of Israel where several of the tribes lived. (See: mercy)

Special concepts in this chapter

Change in speaker

There is a change in person from 6:1-3 to 6:4-11. In the first passage, the speaker is an anonymous Israelite, but in the rest of the chapter, the speaker is Yahweh.

Important figures of speech in this chapter

Metaphor

Throughout the chapter, the author uses the metaphor of prostitution to say that his people have abandoned him.

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generated on Tue Oct 24 10:45:40 2023

Hosea 6:1

Connecting Statement:
The people of Israel confess their need to repent.

he has torn us apart ... he has injured us
God has punished the people of Israel because they disobeyed him and worshiped idols.

he will heal us ... he will bandage our wounds
Israel believes that God will be merciful to them when they repent and he will deliver them from their troubles.

Hosea 6:2

After two days he will revive us; he will raise us up on the third day
This represents a short period of time. Israel believes God will quickly come to rescue them from their enemies.

two days ... the third day
"2 days ... day 3"

Hosea 6:3

Let us know Yahweh
Here "know" means not only to learn God's character and laws, but also to become faithful to him.

His coming out is as sure as the dawn
Yahweh will come to help his people just as surely as the sun rises each morning.

Hosea 6:4

Connecting Statement:
Yahweh is speaking.

what will I do with you?
God is expressing that his patience is coming to an end and what remains is judgment. Alternate translation: "it is hard to know what to do with you!"

Hosea 6:5

So I have cut them to pieces by the prophets
Through his prophets, Yahweh has pronounced destruction on the rebellious nation. The destruction, here called "cutting to pieces," is as sure as the condemnation.

Your judgments are like the light that shines out
Yahweh has judged Ephraim [Hosea 6:4]

Your judgments
Some modern translations read, "My judgments," referring to the actions Yahweh has taken against Ephraim.

Hosea 6:6

General Information:
Yahweh is speaking.

For I delight in covenant faithfulness and not sacrifice
This grammatical construction in Hebrew signals here the idea of "more than," as the next line shows ("and the knowledge of God more than burnt offerings"). Alternate translation: "For I delight in covenant faithfulness more than I delight in sacrifice" or "For I delight in sacrifices, but I delight in covenant faithfulness even more"

Hosea 6:7

Like Adam
These words could be 1) a literal reference to Adam, the first man or 2) a metonym that represents the people who live in a city in Israel called Adam. Alternate translation: "Like the people in the city of Adam" or 3) a literal reference to people in general. The word "Adam" means "man" or "humankind." Alternate translation: "Like all of humankind"

Hosea 6:8

General Information:
Yahweh is speaking.

Gilead is a city ... with footprints of blood
"Footprints of blood" probably represents the evildoers and their acts of murder.

Hosea 6:9

the priests band together to commit murder on the way to Shechem
We do not know what this refers to. Were priests actually guilty of attacking people on their way to Shechem, which was an important religious and political center? Or is the prophet saying that the priests have "killed" true knowledge and worship of Yahweh? It is best to translate this expression as plainly as possible.

Hosea 6:10

General Information:
Yahweh is speaking.

Ephraim's prostitution
Here "prostitution" refers to Ephraim's worship of false gods.

Israel has become unclean
Israel has become unacceptable to God because of her actions.

generated on Tue Oct 24 10:45:40 2023

Hosea 6:11

For you also, Judah, a harvest has been appointed
This can be stated in active form. Alternate translation: "I have set a time of harvest for you also, Judah"

harvest
Here "harvest" represents God's final judgment on Israel and Judah.

I will reverse the captivity of my people
"I will reverse the captivity of my people." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "I will free my people from those who had captured them"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Whenever I want to heal Israel,
the iniquity of Ephraim is exposed,
as well as the evil deeds of Samaria,
for they practice deceit;
a thief comes in,
and a marauding band attacks in the street.
2 They do not realize in their hearts
that I remember all their evil deeds.
Now their deeds surround them;
they are before my face.

3 With their evil they make the king glad,
and by their lies the officials.
4 They are all adulterers,
like an oven heated by the baker,
who ceases to stir the fire
from the kneading of the dough
until it is leavened.
5 On the day of our king
the officials made themselves sick
with the heat of wine.
He reached out with his hand
to those who were mocking.
6 For with hearts like an oven,
they devise their deceitful plans.
Their anger smolders all night;
in the morning it burns high like a flaming fire.
7 They all are as hot as an oven,
and they devour those who rule over them.
All their kings have fallen;
none of them calls on me.

8 Ephraim mixes himself among the peoples.
Ephraim is a flat cake that has not been turned over.
9 Foreigners have devoured his strength,
but he does not know it.
Gray hairs are sprinkled on him,
but he does not know it.
10 The pride of Israel testifies against him;
however, they have not returned to Yahweh their God,
nor have they sought him, in spite of all this.
11 Ephraim is like a dove,
gullible and without sense,
calling out to Egypt,
then flying to Assyria. **12** When they go,
I will spread my net over them;
I will bring them down
like the birds of the sky.
I will punish them
in their flocking together.
13 Woe to them!
For they have strayed from me.
Devastation is coming to them!
They have rebelled against me!
I would have rescued them,
but they spoke lies against me.
14 They have not cried to me with all their heart,
but they wail on their beds.

generated on Tue Oct 24 10:45:40 2023

They gather together for grain and new wine,
and they turn away from me. [1]
15 Though I trained them and strengthened their arms,
they are now plotting evil against me.
16 They return,
but they do not return to me, the Most High.
They are like a slack bow.
Their officials will fall by the sword
because of the insolence of their tongues.
This will become their mockery
in the land of Egypt.

Footnotes

7:14 [1]Instead of

Hosea 7 General Notes

Structure and formatting

This chapter continues using poetic forms to speak of Yahweh's anger over the sin of the people. The people are not seeking Yahweh; they are seeking other gods and looking for salvation from other nations like Egypt and Assyria. (See: sin, falsegod and save)

Important figures of speech in this chapter

Baking

Baking of bread is an extended metaphor in this chapter. Yahweh uses various aspects of this activity to show his displeasure with their sins.

Other possible translation difficulties in this chapter

Israel and Ephraim

This chapter begins by using two different names for the same group of people: Israel and Ephraim. It also mentions Samaria, which was the capital of the northern kingdom of Israel.

Hosea 7:1

General Information:

Yahweh is speaking.

I want to heal Israel

Making Israel obedient to God again and receivers of his blessing is spoken of as if it were healing.

for they practice deceit

The people are selling and buying products dishonestly.

marauding band

This is a group of people who are attacking other people without cause.

Hosea 7:2

their deeds surround them

The people's evil deeds are probably spoken of here as if they were other people ready to accuse them of their crimes.

they are before my face

Here God is represented by his "face" which emphasizes his presence and awareness. Alternate translation: "and I see it all"

Hosea 7:3

General Information:

Yahweh is speaking. The Hebrew text is not clear in various places. However, many people interpret it as describing the royal officials as being unfaithful to God, and also as planning to assassinate the king, and then carrying out their plans. This seems to have happened more than once. These crimes

generated on Tue Oct 24 10:45:40 2023

are mentioned as illustrations of the wickedness into which the nation has sunk.

by their lies the officials
The missing information can be supplied. Possible meanings are 1) Alternate translation: "by their lies they make the officials glad" or 2) Alternate translation: "by their lies the officials make the king glad"

Hosea 7:4

They are all adulterers
The people committed spiritual adultery by worshiping idols and being unfaithful to Yahweh. They were probably also being unfaithful to their husbands or wives by sleeping with other people.

like an oven heated by the baker
This can be stated in active form. This means the people had strong desires to do evil. Alternate translation: "like an oven which the baker heats"

kneading of the dough
This is a part of the process of making bread.

Hosea 7:5

On the day of our king
This is perhaps a festival held by the king.

He reached out with his hand
This probably means to unite or join with someone. It may mean that the king joins with his officials to mock things or people that should not be mocked, even God himself.

Hosea 7:6

General Information:
The court officials' plotting is described. Their anger is what motivates them to kill their king.

For with hearts like an oven
This means like a fire burns in an oven, these people have strong evil desires within them. The people's desires are represented by their "hearts."

Their anger smolders
The word "smolders" means something is burning slowly without a flame. Alternate translation: "Their anger grows slowly and quietly"

it burns high like a flaming fire
The intensity of their anger is spoken of as if it was a very hot fire. Alternate translation: "it gets very intense"

Hosea 7:7

They all are as hot as an oven
This compares their anger to the heat that comes from an oven.

they devour those who rule over them
This seems to mean that the court officials kill their kings.

Hosea 7:8

General Information:
Yahweh is speaking.

Ephraim mixes himself among the peoples
This is probably a reference to the efforts made by the northern kingdom's kings to ally themselves with other nations for protection against attack.

Ephraim is a flat cake that has not been turned over
This can be stated in active form. Here "Ephraim" refers to the northern kingdom of Israel. The nation is weak, as flat bread that has not been doubled over in the oven by the baker for more strength. Alternate translation: "The people of Ephraim are like a cake that no one has turned over"

Hosea 7:9

Gray hairs are sprinkled on him
Here "gray hairs" represent old age.

but he does not know it
However, this "old age" is clearly a way of saying that the northern kingdom is getting weaker and weaker, because the nation does not know it is "old."

Hosea 7:10

General Information:
Yahweh is speaking.

The pride of Israel testifies against him
This describes "pride" as a person who testifies against the people of Israel in court. This means their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

nor have they sought him
Israel's lack of interest in Yahweh is spoken of as if he was lost and they were not trying to find him. Alternate translation: "nor have they tried to get him to pay attention to them"

in spite of all this
Here "this" refers God allowing foreigners to defeat them and make them weak.

Hosea 7:11

Ephraim is like a dove, gullible and without sense
Doves were thought to be foolish birds.

Egypt ... Assyria
These were powerful nations that Israel could ask for help.

generated on Tue Oct 24 10:45:40 2023

Hosea 7:12

General Information:
Yahweh is speaking.

I will spread my net over them
This is a way to catch birds. Yahweh continues to compare the people of Israel to doves. When they go to Egypt or Assyria for help, Yahweh will punish them.

I will bring them down like the birds of the sky
Yahweh speaks of the way he will judge Israel as if they were birds that he would catch in a net. Alternate translation: "I will hunt them like birds" or "I will catch them like a hunter catches birds"

in their flocking together
This expression extends the metaphor of the birds. Alternate translation: "when they gather together"

Hosea 7:13

General Information:
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Hosea 7:14

General Information:
Yahweh is speaking.

they wail on their beds
It was usual for idol worshipers to eat ceremonial meals while reclining on couches or beds.

They gather together
Some modern translations read, "they slash themselves" to make themselves bleed.

they turn away from me
Here no longer worshiping God is spoken of as turning away from him. Alternate translation: "they no longer worship me"

Hosea 7:15

Though I trained them and strengthened their arms
This may be a military metaphor, in which God training the Israelites to love him and obey him is spoken of as if he had been training their men for war.

Hosea 7:16

General Information:
Yahweh is speaking.

They are like a slack bow
That is, a bow that has no bowstring, or that has no tension.

because of the insolence of their tongues
Here "tongue" refers to what the officials say. Alternate translation: "because they insult me" or "because they curse me"

This will become their mockery in the land of Egypt
The abstract noun "mockery" can be stated as an action. Alternate translation: "This is why people in Egypt will mock and laugh at Israel"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 "Place a ram's horn at your lips!
An eagle is coming over the house of Yahweh
because the people have broken my covenant
and rebelled against my law.
2 They cry out to me,
'My God, we in Israel know you.'
3 But Israel has rejected what is good,
and the enemy will pursue him.
4 They have set up kings,
but not by me.
They have made princes,
but without my knowledge.
With their silver and gold
they have made idols for themselves,
but it was only so they might be cut off."

5 "Your calf has been rejected, Samaria.
My anger is burning against these people.
For how long will they be incapable of innocence?
6 For this idol came from Israel;
a workman made it;
it is not God!
The calf of Samaria
will be broken to pieces.
7 For the people sow the wind
and reap the whirlwind.
The standing grain has no heads;
it yields no flour.
If it does come to maturity,
foreigners will devour it.
8 Israel is swallowed up;
now they lie among the nations
like a useless pot.
9 For they went up to Assyria
like a wild donkey all alone.
Ephraim has hired
lovers for herself.
10 Even though they have hired lovers among the nations,
I will now gather them together.
They will begin to waste away
because of the burden of the king of princes.

11 For Ephraim has multiplied altars for sin offerings,
but they have become altars for committing sins.
12 I could write down my law for them ten thousand times,
but they would view it as something strange to them.
13 As for the sacrifices of my offerings,
they sacrifice meat and eat it,
but I, Yahweh, do not accept them.
Now I will think about their iniquity
and punish their sins.
They will return to Egypt.
14 Israel has forgotten me, his Maker,
and has built palaces.
Judah has fortified many cities,
but I will send fire on his cities;
it will destroy his fortresses.

generated on Tue Oct 24 10:45:40 2023

Hosea 8 General Notes

Structure and formatting

This chapter continues to use the poetic form to communicate several other ways the people of Israel have sinned against God. First, Yahweh notes that they have set up a king without consulting him. Next, they set up or reinstalled the golden calves of Samaria. Last, they were seeking help from other nations like Egypt and Assyria. (See: sin)

Special concepts in this chapter

This chapter contains some references to the "calf of Samaria." This most likely refers to an image that was set up by an earlier king of Israel. He did this in order to discourage his people from going to Jerusalem, which was part of the southern kingdom of Judah.

Hosea 8:1

General Information:
Yahweh is speaking about the coming of the Assyrian army to attack the northern kingdom.

An eagle is coming over the house of Yahweh
The eagle, a bird of prey, is sometimes used to represent the enemies of Israel. Alternate translation: "As an eagle hunts another animal, the enemies of Israel are coming to capture my people"

broken my covenant
Here "broken" represents "disobeyed," "violated."

Hosea 8:2

know you
"are faithful to you"

Hosea 8:3

General Information:
This page has intentionally been left blank.

Hosea 8:4

General Information:
Yahweh is speaking.

but it was only so they might be cut off
This can be stated in active form. Alternate translation: "but the result will be that I will destroy the people"

Hosea 8:5

Your calf has been rejected
Possible meanings are 1) this is the prophet speaking. Alternate translation: "Yahweh has rejected your calf" or 2) Yahweh is speaking. Alternate translation: "I myself have rejected your calf"

Your calf
The people worshiped an idol that looked like a calf, so Yahweh is speaking of their worship as if it were the calf itself. Alternate translation: "Because you worship your calf idol, your worship"

My anger is burning against these people
Anger is often spoken of as if it were a fire. Alternate translation: "I am very angry with these people"

For how long will they be incapable of innocence?
Possible meanings of this rhetorical question are 1) Yahweh is expressing his anger about his people being guilty of sin. Alternate translation: "I am angry with these people because they have no desire to be innocent." Or 2) he is threatening to punish them soon. Alternate translation: "They will not be able to avoid being punished for much longer."

Hosea 8:6

General Information:
Yahweh is speaking.

Hosea 8:7

For the people sow the wind and reap the whirlwind
To sow or plant the wind is to act in useless or destructive ways. To reap the whirlwind is to suffer disaster from one's own actions.

The standing grain has no heads
Here "head" refers to the part of the plant where the grain is. A stalk with no head has nothing to give to the farmer. In the same way, Israel's actions will result in nothing good.

If it does come to maturity, foreigners will devour it
If any of Israel's actions do happen to result in something good, Israel's enemies will come and take it from them.

generated on Tue Oct 24 10:45:40 2023

Hosea 8:8

General Information:
Yahweh is speaking.

Israel is swallowed up
"swallowed" means to be defeated and taken into exile. This can be stated in active form. Alternate translation: "The enemies of Israel have taken the Israelites away to other lands"

Hosea 8:9

like a wild donkey all alone
People often think of donkeys as being stubborn. This means the people of Israel refused to listen to Yahweh but instead went to the people of Assyria for help.

Ephraim has hired lovers for herself
Ephraim's alliances with other nations are spoken of as if they had paid them to become prostitutes for Ephraim. Alternate translation: "The people of Israel have tried to pay other nations to protect them"

Hosea 8:10

because of the burden of the king of princes
That is, because the Assyrian king, also called "the Great King," will make the people suffer.

burden
This probably refers to a tax or other form of oppression.

Hosea 8:11

General Information:
Yahweh is speaking.

Hosea 8:12

I could write down my law for them ten thousand times, but they would
Ten thousand is a very large number. It did not matter how many times God might give the law to the people of Israel; they would view it as strange to them. Alternate translation: "Even if I wrote down my law for them very many times, they would" (See:

ten thousand
"10,000"

they would view it as something strange to them
"they would think of it as something strange to them" or "they would think of it as something foreign to them"

Hosea 8:13

General Information:
Yahweh is speaking.

They will return to Egypt
Because of their sin, God will send his people away as slaves to the Egyptians.

Hosea 8:14

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Do not rejoice, Israel,
with joy like the other peoples.
For you have been unfaithful,
abandoning your God.
You love to pay the wages a prostitute requires
on all the floors for threshing grain.
2 But the threshing floor and the winepress
will not feed them;
the new wine will fail them.
3 They will not continue to live in Yahweh's land;
instead, Ephraim will return to Egypt,
and one day they will eat unclean food in Assyria.
4 They will pour out no wine offerings to Yahweh,
neither will they be pleasing to him.
Their sacrifices will be to them like mourners' food:
all who eat it will be defiled.
For their food will be for themselves only;
it will not come into the house of Yahweh.

5 What will you do on the day of an appointed festival,
on the day of a festival for Yahweh?
6 For, look, if they escape from destruction,
Egypt will gather them,
and Memphis will bury them.
As for their precious things of silver—
sharp briers will possess them,
and thorns will fill their tents.
7 The days for punishment are coming;
the days for retribution are coming.
Let all Israel know these things.
The prophet is a fool,
and the inspired man is insane,
because of your abundant iniquity
and great hostility.
8 The prophet is the watchman
for my God over Ephraim.
But a bird snare is on all of his paths,
and hostility toward him is in the house of his God.
9 They have deeply corrupted themselves
as in the days of Gibeah.
God will call to mind their iniquity,
and he will punish their sins.

10 Yahweh says, "When I found Israel,
it was like finding grapes in the wilderness.
Like the very first fruit of the season on the fig tree,
I found your fathers.
But they went to Baal Peor,
and they devoted themselves to that shameful idol.
They became as detestable
as the idol they loved.
11 As for Ephraim,
their glory will fly away like a bird.
There will be no birth,
no pregnancy, and no conception.
12 Though they have brought up children,
I will bereave all of them.
Woe to them
when I turn away from them!

generated on Tue Oct 24 10:45:40 2023

13 I have seen Ephraim, just like Tyre,
planted in a meadow,
but Ephraim will bring out his children
to someone who will slaughter them."

14 Give them, Yahweh—
what will you give them?
Give them a miscarrying womb
and breasts that give no milk.

15 "Because of all their wickedness in Gilgal,
that is where I began to hate them.
Because of their sinful deeds,
I will drive them out of my house.
I will love them no more;
all their officials are rebels.
16 Ephraim is diseased,
and their root is dried up;
they bear no fruit.
Even if they have children,
I will put the precious ones of their womb to death."

17 My God will reject them
because they have not obeyed him.
They will become wanderers
among the nations.

Hosea 9 General Notes

Structure and formatting

The chapter is written in poetic form to speak of Yahweh's displeasure with Israel's sins. He is showing the many ways in which they do not honor him. The priests and kings do not understand how they have totally broken their covenant with Yahweh. (See: sin and priest and covenant)

Special concepts in this chapter

Exile

Because the covenant has been broken, the people will be exiled into another land. This actually shows the mercy of God toward his people. He did not destroy them; he simply moved them to another place. However, this chapter goes into detail about many parts of their society to show how far they have moved away from truly worshiping Yahweh. (See: mercy and peopleofgod)

Other possible translation difficulties in this chapter

Change in speaker

In verse 16, Yahweh is speaking; but in verse 17, Hosea starts speaking. There is a change in pronouns; the use of "my God" must imply that someone other than Yahweh is speaking.

Hosea 9:1

General Information:

Hosea the prophet is speaking.

Hosea 9:2

But the threshing floor and the winepress will not feed them

This describes the threshing floor and the winepress as if they were humans that can feed someone. This means that the harvest will not provide enough grain for threshing to meet the needs of the people, and that it will not provide the grapes for pressing to make enough wine.

generated on Tue Oct 24 10:45:40 2023

the new wine will fail them
There will not be enough grape juice to make wine with.

Hosea 9:3

General Information:
Hosea the prophet is speaking.

Yahweh's land
This expression signals that Yahweh continues to view the land of Israel as his property, not the property of the Israelites.

unclean food
This is food that the Israelites would normally refuse to eat because it would make them unacceptable to Yahweh.

Hosea 9:4

Their sacrifices will be to them like mourners' food
Here "mourners' food" refers to what people would eat while they mourning because they were defiled and not acceptable to God. This means Yahweh will consider the people's sacrifices to be defiled and he will not accept them.

For their food will be for themselves only; it will not come into the house of Yahweh
The people of Israel will have food to eat, but Yahweh will not accept it as a sacrifice.

it will not come into the house of Yahweh
The unclean food is spoken of as if it were able to go places by itself. Of course, people actually had to take it with them.

Hosea 9:5

General Information:
Hosea the prophet is speaking.

What will you do on the day of an appointed festival, on the day of a festival for Yahweh?
Hosea uses this question to emphasize that the people will no longer be able to observe their festivals when their enemies defeat them and take them captive. Alternate translation: "You will not be able to celebrate the festivals that Yahweh appointed for you."

the day of an appointed festival ... the day of a festival for Yahweh
Both of these mean the same thing.

Hosea 9:6

if they escape
Here "they" still refers to the people of Israel. You can continue stating this is second person. Alternate translation: "if you escape"

Egypt will gather them, and Memphis will bury them
Egypt and Memphis refer to the people who live there. Alternate translation: "the army of Egypt will capture you. You will die there, and the people in the city of Memphis will bury you"

As for their precious things of silver—sharp briers will possess them
Briers growing in the places where Israelites stored their silver is spoken of as if the briers were human enemies that would take the Israelite's precious possessions for themselves. Alternate translation: "Sharp briers will grow where they store their precious things of silver"

sharp briers will possess them, and thorns will fill their tents
Here "sharp briers" and "thorns" mean the same thing. To have briers and thorns growing represents a land that has become desolate and like a wilderness.

their tents
Here "tents" represents the Israelites' homes.

Hosea 9:7

General Information:
Hosea the prophet is speaking.

The days for punishment are coming; the days for retribution are coming
Hosea says these two similar phrases to emphasize that Yahweh will soon judge the people of Israel for their evil deeds.

The prophet is a fool, and the inspired man is insane
These phrases mean basically the same thing. Possible meanings are 1) that the people regarded the prophets as madmen or 2) that the prophets had become crazy because of the sins that the people had committed.

The prophet is a fool, and the inspired man is insane
Here "prophet" and "inspired man" both mean a person who claims to receive messages from God. It is implied that these people are false prophets and only thought they received messages from God.

because of your abundant iniquity and great hostility
The phrases "abundant iniquity" and "great hostility" share similar meanings. The iniquity of the people manifested itself in hostility towards Yahweh and his prophets.

Hosea 9:8

General Information:
Hosea the prophet is speaking.

The prophet is the watchman for my God over Ephraim
A "watchman" watches outside his city to see if danger is coming. The prophet warning the people

generated on Tue Oct 24 10:45:40 2023

when they are sinning and are in danger of having his God punish them is spoken of as if he were a watchman for the city. Alternate translation: "The prophet is like a watchman for God over Ephraim"

The prophet is the watchman for my God over Ephraim
Some versions translate this passage as "The prophet with my God is the watchman over Ephraim."

The prophet is
This refers to prophets in general that God has appointed. Alternate translation: "Prophets are" or "True prophets are"

Ephraim
Here "Ephraim" represents all the people of Israel.

a bird snare is on all of his paths
A "bird snare" is a trap used to catch a bird. This means the people of Israel do whatever they can to stop God's prophet. Alternate translation: "the people set a trap for him wherever he goes" or "the people do all they can to harm him"

Hosea 9:9

They have deeply corrupted themselves as in the days of Gibeah
"The people of Israel have sinned and become very corrupt as they did at Gibeah long ago." This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21.

Hosea 9:10

General Information:
Yahweh is speaking.

When I found Israel
This refers to when Yahweh first started his relationship with the people of Israel by claiming them as his own special people.

it was like finding grapes in the wilderness. Like the very first fruit of the season on the fig tree
Both of these statements emphasize situations that are pleasing to a person. This means Yahweh was very happy when his relationship with the people of Israel started.

Baal Peor
This is the name of a mountain in the land of Moab where the false god Baal was worshiped.

Hosea 9:11

General Information:
Yahweh is speaking.

their glory will fly away like a bird
The people of Ephraim, or the northern kingdom of Israel, will lose everything that makes other nations respect them. Their glory will quickly disappear, as a bird flies away. Alternate translation: "their glory will be like a bird that flies away from them"

Hosea 9:12

when I turn away from them
When God stops helping the northern kingdom, it will be as if he physically turned away from them.

Hosea 9:13

General Information:
Hosea the prophet is speaking.

I have seen Ephraim, just like Tyre, planted in a meadow
This speaks of the people being in a safe place as if they were a tree planted in a peaceful meadow. Alternate translation: "The nation of Israel was once beautiful and pleasant like the city of Tyre, like a tree that someone plants in a meadow"

Ephraim ... Tyre
Here "Ephraim" represents the whole northern kingdom of Israel. These places refer to the people who live in them.

but Ephraim will bring out his children
The word "children" are the people from that nation. Alternate translation: "but the people of Israel will bring out their children"

Hosea 9:14

Give them, Yahweh—what will you give them? Give them
Hosea uses a question to emphasize that he wants Yahweh to give the people of Israel what they deserve. Alternate translation: "This is what I ask you, Yahweh, to give them: give them"

a miscarrying womb
To "miscarry" means that a pregnancy ends too early and the baby dies. Hosea is asking that all the nation's women be like that.

Hosea 9:15

General Information:
Yahweh is speaking.

I will drive them out of my house
Yahweh is stating that he will force Israel out of his land, the land of Canaan. Here "my house" represents Canaan.

their officials
the men who serve the king

Hosea 9:16

General Information:
Yahweh is speaking in verse 16. Hosea begins speaking in verse 17.

Ephraim is diseased, and their root is dried up; they bear no fruit
Yahweh speaks of the people of Israel as if they were a diseased tree that does not produce fruit and is ready to be cut down. This is a statement that the people have become weak, and that soon their enemies will come and defeat them.

Hosea 9:17

General Information:
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generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Israel is a luxuriant vine that produces his fruit.
As his fruit increased,
the more altars he built.
As his land produced more,
he improved his pillars.
2 Their heart is deceitful;
now they must bear their guilt.
Yahweh will demolish their altars;
he will destroy their pillars.

3 For then they will say,
"We have no king,
for we did not fear Yahweh,
and a king—
what could he do for us?"
4 They speak empty words
and make covenants by swearing falsely.
So justice springs up
like poisonous weeds in the furrows of a field.
5 The inhabitants of Samaria will be afraid
because of the calves of Beth Aven.
Its people mourned over them,
as did those idolatrous priests
who had rejoiced over them and their splendor,
but they are no longer there.
6 They will be carried to Assyria
as tribute for the great king.
Ephraim will be disgraced,
and Israel will be ashamed of its idol.
7 Samaria's king
will be destroyed,
like a chip of wood
on the surface of the water.
8 The high places of wickedness
will be destroyed.
This is the sin of Israel!
Thorns and thistles will grow over their altars.
The people will say to the mountains, "Cover us!"
and to the hills, "Fall on us!"

9 "Israel, you have sinned since the days of Gibeah;
there you have remained.
Will not war overtake
the sons of wrong in Gibeah?
10 When I desire it,
I will discipline them.
The peoples will gather together against them
and put them in bonds for their double iniquity.
11 Ephraim is a trained heifer
that loves to thresh the grain,
so I will put a yoke on her fair neck.
I will put a yoke on Ephraim;
Judah will plow;
Jacob will pull the harrow by himself.
12 Sow righteousness for yourselves,
and reap the fruit of covenant faithfulness.
Break up your unplowed ground,
for it is time to seek Yahweh,
until he comes and rains righteousness on you.

generated on Tue Oct 24 10:45:40 2023

13 You have plowed wickedness;
you reaped injustice.
You have eaten the fruit of deception
because you trusted in your plans
and in your many soldiers.
14 So a tumult of war
will rise among your people,
and all your fortified cities will be destroyed.
It will be as Shalman destroyed Beth Arbel
on a day of battle,
when mothers were dashed to pieces
with their children.
15 So it will happen to you, Bethel,
because of your great wickedness.
At dawn the king of Israel
will be completely cut off."

Hosea 10 General Notes

Structure and formatting

This chapter is written in poetic form and continues the theme of Israel's many sins against Yahweh. Even though Israel prospered for a time as they multiplied their sins, Yahweh was leading them toward destruction. (See: sin)

Special concepts in this chapter

Yahweh's relationship to his people was not based on his people's actions. Even though they rebelled, Yahweh still desired to rescue them. (See: peopleofgod)

Other possible translation difficulties in this chapter

Jacob

The repeated use of different names for the two kingdoms can be confusing. In verse 11, "Ephraim" refers to the northern kingdom of Israel, and "Judah" refers to the southern kingdom of Judah. However, Jacob is also mentioned. This use of "Jacob" makes us think of the earlier unified nation and may also refer to a future unified nation.

Hosea 10:1

General Information:

Hosea is speaking about Israel.

Israel is a luxuriant vine that produces his fruit

Israel is spoken of as a vine that was very fruitful. For a while the people prospered and were strong.

a luxuriant vine

This vine produces more fruit than normal.

As his fruit increased ... As his land produced more

Both of these mean as the people prospered and grew stronger and richer.

Hosea 10:2

Their heart is deceitful

The "heart" refers to the whole person, emphasizing their emotions and desires. Alternate translation: "They are deceitful"

now they must bear their guilt

Here "guilt" is a metonym for the punishment that is associated with it. This punishment is spoken of as if it was a heavy load for them to carry. Alternate translation: "now is the time that Yahweh will punish them for their sins"

Hosea 10:3

General Information:

Hosea is speaking about Israel.

and a king—what could he do for us?

The people wills say that their kings could not have helped them. Alternate translation: "Even if we had a king now, he could not help us."

Hosea 10:4

They speak empty words

Here "empty words" refers to lies. Alternate translation: "They speak lies"

generated on Tue Oct 24 10:45:40 2023

So justice springs up like poisonous weeds in the furrows of a field
What they people called justice in their laws and legal decisions is spoken of as if it were a plant sprouting up. Alternate translation: "So their decisions are not just; instead, they are harmful"

like poisonous weeds in the furrows of a field
Their lies and injustice spread throughout their nation and harm everyone like poisonous plants.

Hosea 10:5

General Information:
Hosea is speaking about Israel.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 10:6

They will be carried to Assyria
This can be stated in active form. Alternate translation: "The Assyrians will carry them away"

the great king
Some modern translations read, "King Jareb."

Ephraim will be disgraced, and Israel will be ashamed of its idol
This can be stated in active form. Alternate translation: "And the people of Israel will be very ashamed because they had worshiped idols"

its idol
Many versions interpret the Hebrew word in this passage as "advice," "plans," or "intentions."

Hosea 10:7

Samaria's king will be destroyed
This can be stated in active form. Alternate translation: "The Assyrians will destroy the king of Samaria"

like a chip of wood on the surface of the water
This means the king of Samaria will be as helpless as a small piece of wood that waves of the water toss back and forth.

Hosea 10:8

The high places of wickedness will be destroyed
This can be stated in active form. Alternate translation: "The Assyrians will destroy Israel's high places, where the people acted very wickedly"

The people will say to the mountains, "Cover us!" and to the hills, "Fall on us!"
People do not normally speak to things that cannot think or hear them. Translators may choose to have a different format for this passage if their languages do not allow such speech. Alternate translation: "The people will say, 'We wish the mountains would cover us!' and 'We wish the hills would fall on us!'"

Hosea 10:9

General Information:
Yahweh is speaking.

days of Gibeah
This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21. See how you translated this in Hosea 9:9.

there you have remained
This passage probably means that the people of the present time continue to act in the same ways that their ancestors did at Gibeah. Alternate translation: "and you think just as they did"

Will not war overtake the sons of wrong in Gibeah?
Yahweh uses a question to emphasize that those in Gibeah who do wrong will certainly have to endure war. And this speaks of the people having to endure war when their enemies come as if war were a person that would catch up with them. Alternate translation: "War will certainly come on those who do wrong in Gibeah." or "Enemies will certainly attack those who do wrong in Gibeah."

the sons of wrong
Here "son of" is an idiom that means "having the characteristic of." Alternate translation: "those who do wrong" or "the evildoers"

Hosea 10:10

General Information:
Yahweh is speaking.

double iniquity
This refers to the many sins of Israel.

Hosea 10:11

Ephraim is a trained heifer that loves to thresh
A heifer loves to thresh because they can walk around freely without a yoke. Yahweh means that he has allowed the people of Israel to be free and have a pleasant life.

I will put a yoke on her fair neck. I will put a yoke on Ephraim
Here "yoke" refers to suffering and slavery. Yahweh has been kind to the people of Israel, but the people have been unfaithful to him. So he will punish them and send them away as slaves.

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her fair neck
The irony here is that the "heifer" views herself as "fair"—that is, as beautiful and delicate—but Yahweh views her as ugly and so will put a yoke on her, which will destroy her beauty.

Judah will plow; Jacob will pull the harrow by himself
Here "Judah" refers to the people of the southern kingdom and "Jacob" is the people of the northern kingdom. This means God will cause difficult times for both kingdoms.

harrow
a tool used to smooth the land and cover the seeds after plowing

Hosea 10:12

General Information:
Yahweh is speaking.

Sow righteousness for yourselves, and reap the fruit of covenant faithfulness
Righteousness and covenant faithfulness are spoken of as if they were crops that could be sown and harvested. The abstract nouns "righteousness" and "faithfulness" can be stated as "right" and "faithful." Alternate translation: "Plow, now, and do what is right, and you will reap the fruit of faithful love"

Break up your unplowed ground
When the ground is "unplowed" it is not ready to be planted. Yahweh means he wants the people to repent so they can start doing what is right.

Hosea 10:13

You have plowed wickedness; you reaped injustice
Wickedness and injustice are spoken of as if they were crops that could be sown and harvested.

You have eaten the fruit of deception
The result of deception are spoken of as if they were a food that could be eaten. Alternate translation: "You now suffer the consequences of having deceived each other"

Hosea 10:14

It will be as Shalman destroyed Beth Arbel on a day of battle
The coming war is being compared to a battle long ago.

Shalman
This is the name of a king who destroyed the city of Beth Arbel around 740 BC. His army murdered women and children in the attack.

Beth Arbel
This is likely the name of a city of the tribe of Naphtali.

Hosea 10:15

So it will happen to you, Bethel, because of your great wickedness
Here "Bethel" represents the people who live there. The prophet addresses the people of Bethel as if they were there listening to him.

generated on Tue Oct 24 10:45:40 2023

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Chapter 11

1 "When Israel was a young man I loved him,
and I called my son out of Egypt.
2 The more they were called,
the more they went away from me.
They sacrificed to the Baals
and burned incense to idols. [1]
3 Yet it was I who taught Ephraim to walk.
It was I who lifted them up by their arms,
but they did not know that I healed them.
4 I led them with cords of humanity,
with bands of love.
I was to them like someone who eased the yoke on their jaws,
and I bent down to them and fed them.

5 Will they not return to the land of Egypt?
Will Assyria not rule over them
because they refuse to return to me?
6 The sword will fall on their cities
and destroy the bars of their gates;
it will destroy them
because of their own plans.
7 My people are determined
to turn away from me.
Though they call to the Most High,
no one will help them.

8 How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I make you like Zeboyim?
My heart has changed within me;
all my compassions have been stirred up.
9 I will not execute my fierce anger;
I will not again destroy Ephraim.
For I am God
and not a man;
I am the Holy One among you,
and I will not come in wrath.
10 They will follow Yahweh;
and he will roar like a lion.
When he roars,
his children will come trembling from the west.
11 They will come trembling
like a bird from Egypt,
like a dove from the land of Assyria.
I will make them live in their homes—
this is the declaration of Yahweh.

12 Ephraim surrounds me with falsehood,
and the house of Israel with deceit.
But Judah is still going about with God
and is faithful to the Holy One."

Footnotes

11:2 [1]Some ancient translations of the Hebrew text and most modern translations have

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Hosea 11 General Notes

Structure and formatting

This chapter continues using the poetic form to communicate about Yahweh's relationship to the northern kingdom of Israel.

Important figures of speech in this chapter

Metaphor
This chapter contains an extended metaphor of Israel as a male child in the care of Yahweh, his parent.

Rhetorical question
Yahweh uses rhetorical questions to show his disappointment and anger at Israel's persistent rejection of him.

Hosea 11:1

General Information:
Yahweh is speaking of caring for Israel like a parent cares for a child.

When Israel was a young man
Yahweh is speaking about the people of Israel as if they were a young man. Yahweh is referring to when he first started his relationship with the nation.

I called my son out of Egypt
"son" refers to the people of God the Father. Alternate translation: "I led my son out of Egypt"

Hosea 11:2

The more they were called, the more they went away from me
This can be stated in active form. Alternate translation: "The more I called them to be my people, the more they refused me"

Hosea 11:3

General Information:
Yahweh is speaking about how he cared for Israel.

it was I who taught Ephraim to walk
Yahweh refers to Israel as a small child whom he taught to walk.

lifted them up by their arms
This expression continues the metaphor. Alternate translation: "took care of them"

Hosea 11:4

I led them with cords of humanity, with bands of love
Yahweh loved his people in ways that they as humans could understand and appreciate.

I was to them like someone who eased the yoke on their jaws
Yahweh is speaking of the nation of Israel as a hardworking animal whose work he made easier.

I bent down to them and fed them
This expression continues the metaphor in which Israel is pictured as a young child. It may mean that Yahweh provided for all their physical needs.

Hosea 11:5

General Information:
Yahweh is speaking about Israel.

Will they not return to the land of Egypt?
This question means that the nation of Israel will once again be slaves as they were in Egypt.

Will Assyria not rule over them because they refuse to return to me?
The nation of Israel will be captives of Assyria as a result of their refusal to remain faithful to Yahweh.

Hosea 11:6

The sword will fall on their cities
Here "sword" represents the enemies of Israel who will destroy Israel's cities.

destroy the bars of their gates
Gates offered security to city inhabitants from their enemies, and the bars secured the closed gates. To destroy the bars meant to take away the people's security.

Hosea 11:7

Though they call to the Most High
Here God is speaking about himself in the third person. It can be stated in first person. Alternate translation: "Though they call to me, the Most High"

generated on Tue Oct 24 10:45:40 2023

no one will help them
Yahweh will not allow anyone to help Israel because they turned away from him.

Hosea 11:8

General Information:
Yahweh is speaking about Israel.

How can I give you up, Ephraim? How can I hand you over, Israel?
Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I will not give you up, Ephraim. I will not hand you over, Israel."

How can I make you like Admah? How can I make you like Zeboyim?
Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I do not want to act toward you as I acted toward Admah or make you like Zeboyim—cities that I destroyed along with Sodom"

My heart has changed within me
Here "heart" represents God's will and decisions.

Hosea 11:9

For I am God and not a man
God is not like people, who often decide very quickly to take revenge.

I will not come in wrath
The abstract noun "wrath" can be stated as the adjective "angry." Alternate translation: "I will not come to you and be angry with you"

Hosea 11:10

General Information:
Yahweh is speaking about when he will restore his people.

They will follow Yahweh
Worshiping and honoring Yahweh is spoken of as if it were following him

he will roar like a lion
Yahweh making it possible for his people to return to his land is spoken of as if he were calling to his people.

Hosea 11:11

They will come trembling like a bird ... like a dove
They will come home quickly as a bird returns to its nest. "Trembling" may refer to the fluttering of a bird's wings. It may also signal the people's feelings of humility and reverence for God

the declaration of Yahweh
"what Yahweh has declared" or "what Yahweh has solemnly said." See how you translated this in Hosea 2:13.

Hosea 11:12

General Information:
Yahweh is talking about Israel and Judah.

Ephraim surrounds me with falsehood, and the house of Israel with deceit
Lies and deceitful acts are spoken of as if they were objects that the people of the northern kingdom surrounded Yahweh with.

But Judah is still going about with God and is faithful to the Holy One
Many modern translations read, "And Judah is rebelling against God and against the Holy One"

Judah is ... is
Here "Judah" is a metonym for the people who live there. Alternate translation: "the people of Judah are ... are"

God and ... the Holy One
Yahweh is speaking of himself in the third person. Alternate translation: "me, God, and ... me, the Holy One"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Ephraim feeds on the wind
and follows after the east wind.
He continually multiplies lies and violence.
They make a covenant with Assyria
and carry olive oil to Egypt.
2 Yahweh also has a lawsuit against Judah
and will punish Jacob for what he has done;
he will repay him for his deeds.
3 In the womb Jacob grasped his brother by the heel,
and in his manhood he struggled with God.
4 He struggled with the angel and won.
He wept and begged for his favor.
He met God at Bethel;
there God spoke with him.
5 This is Yahweh, the God of hosts;
"Yahweh" is his name to be called on.
6 So turn to your God.
Keep covenant faithfulness and justice,
and wait continually for your God.

7 The merchants have deceitful scales in their hands;
they love to defraud.
8 Ephraim said,
"I have certainly become very rich;
I have found wealth for myself.
In all my labors
they will not find any iniquity in me,
anything that would be sin."

9 "I am Yahweh your God
from the land of Egypt.
I will again make you live in tents,
as in the days of the appointed festival.
10 I spoke to the prophets,
and I gave them many visions for you.
By the hand of the prophets
I gave parables."

11 If there is wickedness in Gilead,
surely the people are worthless.
In Gilgal they sacrifice bulls;
their altars will be like heaps of stone
in the furrows of the fields.
12 Jacob fled to the land of Aram;
Israel labored in order to get a wife;
and he kept flocks of sheep to get a wife.
13 Yahweh brought Israel out of Egypt by a prophet,
and by a prophet he took care of them.
14 Ephraim has bitterly angered Yahweh.
So his Lord will leave his blood on him
and will turn back on him his disgrace.

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Hosea 12 General Notes

Special concepts in this chapter

Jacob
There is a parallel between Jacob and the northern kingdom of Israel. In the same way that Jacob returned to Yahweh, the northern kingdom should repent of their idolatry and turn back to Yahweh. (See: repent)

Hosea 12:1

General Information:
Hosea the prophet is speaking.

Ephraim feeds on the wind
Here "Ephraim" represents all the people of Israel. Also "wind" represents something that is useless or temporary. The people of Israel doing things that will not help them is spoken of as if they eat the wind.

follows after the east wind
East winds were very hot and destructive to the land. Here it represents anything that is destructive. The people doing things that will destroy themselves is spoken of as if they are following the east wind.

carry olive oil to Egypt
The people of Israel sent olive oil as a present to the king of Egypt to try and persuade him to help them.

Hosea 12:2

Yahweh also has a lawsuit against Judah
Yahweh stating that the people of Judah have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court. See how you translated a similar phrase in [Hosea 4:1]

against Judah ... punish Jacob for what he has done ... repay him for his deeds
Here "Judah" and "Jacob" both represent the people of Judah. Alternate translation: "against the people of Judah ... punish them for what they have done ... repay them for their deeds"

lawsuit
This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 12:3

General Information:
Hosea the prophet is speaking about Jacob the ancestor of the Israelites.

In the womb Jacob grasped his brother by the heel
Jacob wanted to take his brother's place as the firstborn, so he tried to keep his brother from being born first.

Hosea 12:4

He struggled with the angel and won
Jacob fought with an angel so that the angel would bless him.

Hosea 12:5

General Information:
Hosea the prophet is speaking.

is his name to be called on
This can be stated in active form. Here "name" represents the entire character of God. Alternate translation: "is his name to which we pray" or "is his name by which we worship him"

Hosea 12:6

Keep covenant faithfulness and justice
This refers to obeying God's law and doing what is right.

Hosea 12:7

General Information:
Hosea the prophet is speaking about Israel.

The merchants have deceitful scales in their hands
The phrase "deceitful scales" is a metonym for the merchants who use scales that do not accurately measure the weight of the money or products they are buying or selling so that they can get higher prices for what they sell and lower prices for what they buy. Alternate translation: "These deceitful merchants use the scales in their hands to deceive people"

they love to defraud
The merchants cheat their customers by lying to them and taking more money than they should.

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Hosea 12:8

I have certainly become very rich; I have found wealth for myself
These two phrases mean the same thing and mean that the people of Ephraim consider themselves to be very prosperous.

I have found wealth
Becoming wealthy by trading is spoken of as finding wealth. Alternate translation: "I have made much money"

they will not find any iniquity in me, anything that would be sin
These two phrases mean the same thing and emphasize that the people of Ephraim consider themselves to be blameless. Learning that someone has sinned is spoken of as finding sin in that person. Alternate translation: "they will not discover that I have done anything sinful"

Hosea 12:9

General Information:
Yahweh is speaking to the people of Israel.

I am Yahweh your God from the land of Egypt
Possible meanings are 1) "I am Yahweh your God, who brought your ancestors from the land of Egypt" or 2) "I have been your God ever since you were in the land of Egypt" or 3) "I became your God when you were in the land of Egypt"

I will again make you live in tents
Possible meanings are 1) Yahweh is threatening to force the people of Israel from their homes and make them live in tents. So, here to "live in tents" would represent being sent into exile, or 2) it is a promise that after their exile the people will live in tents again, and Yahweh will take care of them as he did when the Israelites left Egypt. So, here "to live in tents" would represent a return to an ideal situation when Yahweh took care of his people.

Hosea 12:10

By the hand of the prophets
Here "hand" represents the one who carries out an action. Alternate translation: "Through the prophets"

Hosea 12:11

General Information:
Hosea the prophet is speaking.

their altars will be like heaps of stone in the furrows of the fields
The altars where the people worshiped will be thrown down and become piles of stones.

Hosea 12:12

Jacob fled to the land of Aram; Israel labored in order to get a wife
Here "Jacob" and "Israel" refer to the same person. Jacob's name became Israel later in his life.

Hosea 12:13

General Information:
Hosea the prophet is speaking.

by a prophet
That is, Moses.

Hosea 12:14

bitterly
The anger that the people have caused in Yahweh is extremely great.

So his Lord will leave his blood on him
Here "blood" refers to the guilt incurred by people who murder others. God will not forgive their sins.

will turn back on him his disgrace
The idea of making someone suffer the results of his own actions is spoken of as if those actions were objects that were thrown back at him. Alternate translation: "will make him suffer from his own disgraceful actions"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 "When Ephraim spoke,
there was trembling.
He exalted himself in Israel,
but he became guilty
because of Baal worship, and he died.
2 Now they sin more and more.
They make cast metal figures from their silver,
idols as skillfully worked as possible,
all of them the work of the craftsmen.
People say of them,
'These men who sacrifice kiss calves.'
3 So they will be like the morning clouds,
like the dew that goes away early,
like the chaff that is driven by the wind
away from a threshing floor,
and like smoke out of a chimney.

4 But I am Yahweh your God
from the land of Egypt.
You must acknowledge no God but me;
you must acknowledge that besides me,
there is no other Savior.
5 I knew you in the wilderness,
in the land of great dryness.
6 When you had pasture,
then you became full;
and when you were filled,
your heart became lifted up.
For that reason you forgot me.
7 I will become like a lion to them;
like a leopard I will watch along the path.
8 I will attack them as a bear
that is robbed of her cubs.
I will rip open their chests,
and there I will devour them as a lion,
as a wild beast would tear them to pieces.

9 I will destroy you, Israel;
who will be able to help you?
10 Where now is your king,
that he may save you in all your cities?
Where are your rulers,
about whom you said to me,
'Give me a king and princes'?
11 I gave you a king in my anger,
and I took him away in my wrath.
12 Ephraim's iniquity has been bound up;
his sin has been stored up.
13 Pains of childbirth will come on him,
but he is not a wise son,
for when it is time to be born,
he does not come out of the womb.

14 Will I rescue them from the hand of Sheol?
Will I rescue them from death?
Where, death, are your plagues?
Where, Sheol, is your destruction?
Compassion is hidden from my eyes."

generated on Tue Oct 24 10:45:40 2023

15 Though Ephraim is prosperous among his brothers,
an east wind will come;
the wind of Yahweh
will blow in from the wilderness.
Ephraim's spring will dry up,
and his well will have no water.
His enemy will plunder his storehouse
of every precious object.
16 Samaria will be guilty,
for she has rebelled against her God.
They will fall by the sword;
their young children will be dashed to pieces,
and their pregnant women will be ripped open.

Hosea 13 General Notes

Structure and formatting

This chapter uses poetry to communicate Yahweh's disgust and anger with the northern kingdom of Israel.

Special concepts in this chapter

"Israel" and "Ephraim" are terms used to speak about the people of the northern kingdom. Samaria was the capital of the northern kingdom.

This chapter makes it clear that the northern kingdom is going to be nearly decimated as a people. They will no longer exist as a nation.

Important figures of speech in this chapter

Rhetorical question

Hosea uses rhetorical questions throughout this chapter. They are not questions requesting information but rather questions indicating some emotion like anger or dissatisfaction.

Hosea 13:1

General Information:

Yahweh is speaking.

When Ephraim spoke

Hosea uses the term "Ephraim" to refer to the entire northern kingdom, although it was also the name of one of the ten tribes. Hosea seems to be speaking of a long-past time, when the northern kingdom was strong and honored, unlike at the present time.

there was trembling

It is understood that people were trembling because they were afraid of Ephraim. This can be stated clearly. Alternate translation: "there was trembling among the people" or "people trembled in fear" (See: [[rc://en/ta/man/jit/figs-explicit])

He exalted himself in Israel

Here "exalting" means to make oneself important.

but he became guilty because of Baal worship, and he died

When the people of Ephraim began worshiping Baal, they grew weak, and their enemies defeated them. Here "died" refers to the nation growing weak.

Hosea 13:2

Now they sin more and more

Here "they" refers to the tribe of Ephraim and the entire nation of Israel, who followed Ephraim's example.

These men who sacrifice kiss calves

Part of idol worship was kissing idol figures that were images of calves.

generated on Tue Oct 24 10:45:40 2023

Hosea 13:3

So they will be like the morning clouds ... like the dew ... like the chaff ... like smoke out of a chimney
These expressions state that Israel is temporary and will soon disappear if they continue to worship idols instead of following Yahweh.

that is driven by the wind away
This can be stated in active form. Alternate translation: "that the wind blows away"

Hosea 13:4

General Information:
Yahweh is speaking of his people as if they had been a flock of sheep that he found wandering in the wilderness. He says that he claimed them there for his own.

Hosea 13:5

I knew you in the wilderness
Yahweh claimed the Hebrew people as his own special people, and he took care of them there.

Hosea 13:6

When you had pasture, then you became full
The image of sheep is continued with this expression.

your heart became lifted up
Becoming arrogant is spoken of as one's heart being lifted up. Alternate translation: "you became proud"

Hosea 13:7

General Information:
Yahweh is speaking.

like a lion ... like a leopard
These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

Hosea 13:8

as a bear ... as a lion ... as a wild beast
These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

as a bear that is robbed of her cubs
The words "would attack" are left out because they are understood. This can be stated in active form. Alternate translation: "like a bear would attack an animal that takes her cubs"

as a lion
The words "would devour them" are left out because they are understood. Alternate translation: "as a lion would devour them"

Hosea 13:9

General Information:
Yahweh is speaking.

who will be able to help you?
Yahweh uses a question to emphasize that no one will be able to help the people of Israel. Alternate translation: "there will be no on able to help you."

Hosea 13:10

Where now is your king, that he may save you in all your cities? Where are your rulers, about whom you said to me, 'Give me a king and princes'?
Yahweh asks these questions to tell Israel that when they rebel against him, no king or ruler can help them. Only Yahweh can save them from destruction.

Hosea 13:11

General Information:
This page has intentionally been left blank.

Hosea 13:12

General Information:
Yahweh is speaking.

Ephraim's iniquity
Possible meanings are 1) the word "iniquity" refers to the actual acts of iniquity, or 2) it is a metonym for the guilt that God attaches to iniquity, or 3) it is a metonym for the punishment God will give for that iniquity.

has been bound up
Yahweh speaks of his own remembering Ephraim's iniquity as if he were a scribe who had written down a record of them, rolled up the scroll, bound it, and put it away so he could show it to people in the future.

his sin has been stored up
Ephraim's guilt is spoken of as if it were a solid object that a person could store for later use.

his sin
Possible meanings are 1) the word "sin" refers to the actual acts of sin, or 2) it is a metonym for the guilt that God attaches to sin, or 3) it is a metonym for the punishment God will give for that sin.

generated on Tue Oct 24 10:45:40 2023

Hosea 13:13

Pains of childbirth will come on him
Here Yahweh speaks of the suffering the people of Israel will suffer as if it were the pains of child birth.

but he is not a wise son, for when it is time to be born, he does not come out of the womb
Yahweh now describes the people of Israel as the baby to which the mother is giving birth. The baby is unwise because it does not want to be born. The people do not want to repent and obey Yahweh.

Hosea 13:14

General Information:
Yahweh is speaking.

Will I rescue them from the hand of Sheol? Will I rescue them from death?
Yahweh uses these questions to tell the people of Israel that he is not going to save them from dying. He will certainly punish them. Alternate translation: "I will certainly not rescue them from death and from going down to Sheol."

Where, death, are your plagues? Where, Sheol, is your destruction?
Yahweh speaks to "death" and "Sheol" as if they were people. Yahweh uses questions to say that he will destroy the people soon. Alternate translation: "Now I will cause plagues and let the people of Israel die. I will destroy them and send them to Sheol."

Compassion is hidden from my eyes
Not to think about having compassion is spoken of as if compassion were hidden so that it cannot be seen. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "I have no compassion for them" or "I will not be compassionate towards them"

Hosea 13:15

General Information:
Hosea the prophet is speaking.

his brothers
This expression seems to stand for the nations around the northern kingdom, especially Judah, the southern kingdom.

an east wind will come; the wind of Yahweh
A wind from the east was very hot and destructive. Here it refers to the armies from the east that Yahweh will send to destroy the people of Israel.

Ephraim's spring will dry up, and his well will have no water
Hosea continues to describe how God will punish the people of Israel. Here water represents life, vitality, and strength.

his storehouse
This refers to all of the peoples' possessions.

Hosea 13:16

General Information:
Hosea the prophet is speaking.

Samaria will be guilty, for she has rebelled against her God
Here "Samaria" refers to the people in the city of Samaria who are guilty of rebelling against God.

They will fall
Here to "fall" represents dying.

by the sword
Here the "sword" represents the enemy soldiers who used swords in battle.

their young children will be dashed to pieces, and their pregnant women will be ripped open
These phrases can be put into the active voice. Alternate translation: "the enemy will dash their young children to pieces, and they will rip open the pregnant women"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Israel, return to Yahweh your God,
for you have stumbled because of your iniquity.
2 Take with you words
and return to Yahweh.
Say to him, "Take away all our iniquity
and accept what is good,
so that we may offer to you
the fruit of our lips. [1]
3 Assyria will not save us;
we will not ride on horses to war.
Neither will we say anymore
to the work of our hands,
'You are our gods,'
for in you the orphan finds compassion."

4 "I will heal their apostasy;
I will love them freely,
for my anger has turned away from him.
5 I will be like the dew to Israel;
he will blossom like the lily
and take root like a cedar in Lebanon.
6 His branches will spread out;
his beauty will be like the olive trees,
and his fragrance like the cedars in Lebanon.
7 The people who live in his shade will return;
they will revive like grain
and blossom like vines.
His fame will be like
the wine of Lebanon.
8 Ephraim, what more have I to do with idols?
I will answer him and care for him.
I am like a cypress
whose leaves are always green;
from me comes your fruit."

9 Who is wise
that he may understand these things?
Who understands these things
so that he may know them?
For the ways of Yahweh are right,
and the righteous will walk in them,
but the rebellious will stumble in them.

Footnotes

14:2 [1]The phrase

Hosea 14 General Notes

Structure and formatting

This last chapter of Hosea ends with hope. In this chapter, Hosea calls for Israel to confess to Yahweh and repent. This chapter continues to be written in poetic form, using metaphors and other devices to communicate God's love for his sinful people.

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Why are confession and repentance even suggested here for a people that Yahweh has already condemned to be destroyed? It is because this is a teaching that Yahweh is a merciful God who loves his people. (See: mercy)

Other possible translation difficulties in this chapter

Speaker
The use of first and second person in this chapter often signifies a change in speaker. In this chapter, Hosea is speaking to the northern kingdom to tell them that Yahweh loves them. There are several places in this chapter where the writer switches from the third person to the second or the first person. This may cause some confusion about who is speaking.

Hosea 14:1

General Information:
Hosea the prophet is speaking.

for you have stumbled because of your iniquity
The people sinning is spoken of here as if they were stumbling.

Hosea 14:2

Take with you words
This probably means words of confession and praise. Alternate translation: "Confess your sins"

the fruit of our lips
What a person says is called the fruit of his lips. Modern versions have different translations of this difficult passage. Alternate translation: "our words and songs of praise"

Hosea 14:3

General Information:
Hosea is speaking

to the work of our hands
Here people are represented by their "hands" to refer to the people making things. Alternate translation: "to the idols we made"

the orphan
This expression stands perhaps for the entire nation. It indicates God's enormous compassion for his people.

finds compassion
Here the act of God having compassion is spoken of as if it were an object that someone experiencing that compassion had found. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "finds one who is compassionate"

Hosea 14:4

General Information:
Yahweh is speaking.

I will heal their apostasy
Stopping the people from turning away from God is spoken of as if he were healing them.

Hosea 14:5

I will be like the dew to Israel; he will blossom like the lily
God is spoken of as if he were dew that brought needed moisture to plants, and Israel is spoken of as if it were one person, and as if he were a flower that could blossom.

take root like a cedar in Lebanon
The picture of Israel in the form of a plant is continued here, but this time in the form of a tall cedar tree in Lebanon, which was known for such trees.

Hosea 14:6

His branches will spread out ... like the cedars in Lebanon
This passage continues the same image.

Hosea 14:7

General Information:
Yahweh is speaking.

The people who live in his shade will return
The people of Israel will once again live protected by God. Israel is spoken of as living in his shade.

they will revive like grain and blossom like vines
Israel's new prosperity is spoken of in agricultural terms.

His fame will be like the wine of Lebanon
Just as Lebanon's wine was famous, so Israel will be famous. Alternate translation: "People everywhere will know about the nation of Israel"

Hosea 14:8

what more have I to do with idols?
This passage signifies that God will stop the people of Israel from worshiping idols any longer.

generated on Tue Oct 24 10:45:40 2023

a cypress whose leaves are always green
A cypress is a tree whose leaves stay green all year. This represents Yahweh and his blessings on Israel.

from me comes your fruit
Here "fruit" represents every good thing that comes from Yahweh.

Hosea 14:9

General Information:
Hosea the prophet is speaking.

Who is wise that he may understand these things? Who understands these things so that he may know them?
The prophet uses these questions to say that wise people will understand and listen to what has been said to them.

For the ways of Yahweh are right, and the righteous will walk in them
Yahweh's commandments are spoken of as ways to walk in.

stumble
Disobeying Yahweh is spoken of as if it were stumbling while walking.

generated on Tue Oct 24 10:45:40 2023

Book: Joel

Joel

Chapter 1

1 This is the word of Yahweh that came to Joel son of Pethuel.

2 Hear this, you elders,
and listen, all you inhabitants of the land.
Has anything like this happened in your days
or in the days of your ancestors?
3 Tell your children about it,
and let your children tell their children,
and their children the next generation.
4 What the swarming locust has left,
the great locust has eaten;
what the great locust has left,
the grasshopper has eaten;
and what the grasshopper has left,
the caterpillar has eaten.

5 Wake up, you drunkards, and weep!
Wail, all you drinkers of wine,
because the sweet wine has been cut off from you.
6 For a nation has come up upon my land,
mighty and without number.
His teeth are the teeth of a lion,
and he has the teeth of a lioness.
7 He has made my vineyard into a desolate place
and has stripped my fig tree bare.
He has stripped its bark
and thrown it away;
the branches are bare white.

8 Mourn like a virgin girded in sackcloth
for the death of her young bridegroom.
9 The grain offering and the drink offering
have been cut off from the house of Yahweh.
The priests, Yahweh's servants, mourn.
10 The fields are ruined;
the ground is mourning
because the grain has been destroyed.
The new wine has dried up;
the oil fails.

11 Be ashamed, you farmers,
and wail, you vine growers,
for the wheat and the barley.
For the harvest of the fields has perished.
12 The vines have withered
and the fig trees have dried up;
the pomegranate trees, also the palm trees, and the apple trees—
all the trees of the field have withered.
For joy has withered away
from the descendants of mankind.

13 Gird yourselves with sackcloth and mourn, you priests!

generated on Tue Oct 24 10:45:40 2023

Wail, you servants of the altar.
Come, lie all night in sackcloth,
you servants of my God.
For the grain offering and the drink offering
have been withheld from the house of your God.
14 Call for a holy fast,
and call a holy assembly.
Gather the elders
and all the inhabitants of the land
to the house of Yahweh your God,
and cry to Yahweh.

15 Alas for the day!
For the day of Yahweh is almost here.
With it will come destruction from the Almighty.
16 Has not food been cut off
from before our eyes,
and joy and gladness
from the house of our God?

17 The seeds rot under their clods,
the storehouses are desolate,
and the barns have been torn down,
for the grain has withered.
18 How the cattle groan!
Their herds are wandering in confusion
because they have no pasture.
Even the flocks of sheep are suffering.

19 Yahweh, I cry to you.
For fire has devoured the pastures of the wilderness,
and flames have burned all the trees of the fields.
20 Even the animals of the fields pant for you,
for the water brooks have dried up,
and fire has devoured the pastures of the wilderness.

Joel 1 General Notes

Structure and formatting

Joel is written in poetic form and with striking imagery. The ULB is written in poetic form, but the UDB has been transferred to a prose form. If possible, use the poetic form to communicate the meaning of this book in order to stay closer to the original meaning of the text.

Special concepts in this chapter

Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and they progressively destroy the vegetation including the crops, vineyards and even the trees of the whole land of Israel.

It was common for farmers in the ancient Near East to experience large locust swarms that would come and eat all crops in their fields. Joel might be describing such attacks in this first chapter. Because Joel uses military terms and images to describe these locust attacks, his descriptions might represent enemy invaders who would come and destroy the land its people.

Translators should translate simply, presenting the scenes of locusts as Joel describes them, and not worry about the various possible meanings.

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Rhetorical Questions
The author also uses rhetorical questions that communicate surprise and alarm.

Joel 1:1

General Information:
God speaks through Joel to the people of Israel using poetry.

the word of Yahweh that came to Joel
This idiom is used to announce that God gave messages to Joel. Alternate translation: "the message Yahweh gave to Joel" or "the message Yahweh spoke to Joel"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Pethuel
Joel's father

Joel 1:2

Has anything like this happened in your days or in the days of your ancestors?
Joel is preparing the elders to listen to what he has to say. This can be translated as a statement. Alternate translation: "Nothing like this has ever happened before either to you or to your ancestors"

Joel 1:3

their children the next generation
You may need to fill in the words that have been left out. Alternate translation: "let their children tell the generation after them"

Joel 1:4

the swarming locust
large groups of insects like grasshoppers that fly together and eat large areas of food crops

swarming locust ... great locust ... grasshopper ... caterpillar
These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language.

Joel 1:5

General Information:
God warns the people of Israel about the coming locust army.

you drunkards, and weep! Wail, all you drinkers of wine
If your language has only one word for "weep" and "wail," you can combine the lines: "you people who love wine should cry out in sorrow"

Joel 1:6

a nation
The locust swarm is like an invading army.

His teeth ... he has the teeth
The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

His teeth are the teeth of a lion, and he has the teeth of a lioness.
These two lines share similar meanings. The reference to the locusts' teeth being as sharp as lions' teeth emphasize how fierce they are as they eat all of the crops of the land.

my land
Yahweh's land

Joel 1:7

He has made ... He has stripped
The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

my vineyard ... my fig tree
Yahweh's vineyard and fig tree

desolate
empty and without life

Joel 1:8

General Information:
God continues speaking to the people of Israel.

Joel 1:9

General Information:
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Joel 1:10

the ground is mourning
Here the land is spoken of as if it were a person. These words could also be seen as a metonym for the people who are mourning or even as hyperbole, that the famine is so bad that even things that are not alive are mourning. Alternate translation: "the farmers are mourning"

generated on Tue Oct 24 10:45:40 2023

the grain has been destroyed
This can be translated in active form. Alternate translation: "the locusts have destroyed all of the grain"

Joel 1:11

General Information:
God continues speaking to the people of Israel.

barley
a type of grass, like wheat, whose seeds can be used to make bread

Joel 1:12

withered
dried up and died

fig ... pomegranate ... apple
different types of fruit

Joel 1:13

General Information:
God speaks to the priests in Israel

the grain offering and the drink offering
regular offerings in the temple

Joel 1:14

the house of Yahweh your God
the temple in Jerusalem

Joel 1:15

General Information:
This is what God is telling the priests to say.

With it will come destruction from the Almighty
The abstract noun "destruction" can be translated using the verb "destroy." You may need to make explicit what it is the Almighty will destroy. Alternate translation: "On that day the Almighty will destroy his enemies"

Joel 1:16

Has not food been cut off from before our eyes, and joy and gladness from the house of our God?
It is certain that destruction will come from the Almighty because these things have already happened. This can be translated in active form. Alternate translation: "We know this is true because we have already seen the Almighty cut off our supply of food, and he has cut off joy and gladness from the house of our God."

from before our eyes
"from us." This refers to all of the nation of Israel.

joy and gladness from the house of our God
You may need to fill in the ellipsis. Alternate translation: "joy and gladness have been cut off from the house of our God"

joy and gladness
These two words mean basically the same thing. Together they emphasize that there is no kind of joyful activity happening at the temple.

Joel 1:17

clods
lumps of dirt

Joel 1:18

General Information:
God continues to tell the priests how they should pray for Israel.

groan
make a deep sound because of pain

Joel 1:19

General Information:
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Joel 1:20

brooks
small streams

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Blow the ram's horn in Zion,
and sound an alarm on my holy mountain!
Let all the inhabitants of the land tremble in fear,
for the day of Yahweh is coming;
indeed, it is near.
2 It is a day of darkness and gloom,
a day of clouds and thick darkness.
Like the dawn that spreads on the mountains,
a large and mighty army is approaching.
There has never been an army like it,
and there never will be again,
even after many generations.

3 A fire is consuming everything in front of it,
and behind it a flame is burning.
The land is like the garden of Eden in front of it,
but behind it there is a ruined wilderness.
Indeed, nothing will escape from it.
4 The army's appearance is like horses,
and they run like horsemen.
5 They jump with a noise like that of chariots
on the tops of the mountains,
like the sound of fiery flames that devour the stubble,
like a mighty army ready for battle.

6 At their presence people are in anguish
and all their faces become pale.
7 They run like mighty warriors;
they climb the walls like soldiers;
they march, every one in step,
and do not break their ranks.
8 Neither does one thrust another aside;
they march, each in his path;
they break through the defenses
and do not fall out of line.
9 They rush on the city,
they run on the wall,
they climb in the houses,
and they go through the windows like thieves.

10 The earth shakes in front of them,
the heavens tremble,
the sun and the moon are darkened,
and the stars stop shining.
11 Yahweh raises his voice
in front of his army,
for his warriors are very numerous;
for they are strong,
those who carry out his commands.
For the day of Yahweh is great
and very terrible.
Who can endure it?

12 "Yet even now"—this is Yahweh's declaration—
"Return to me with all your heart.
Fast, weep, and mourn."
13 Tear your heart
and not only your garments,
and return to Yahweh your God.

generated on Tue Oct 24 10:45:40 2023

For he is gracious and merciful,
slow to anger and abounding in steadfast love
and relenting from inflicting punishment.
14 Who knows? Will he perhaps turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for Yahweh your God?

15 Blow the ram's horn in Zion,
call for a holy fast,
and call a holy assembly.
16 Gather the people;
call for the holy assembly.
Assemble the elders;
gather the children
and the nursing infants.
Let the bridegrooms come out of their rooms,
and the brides out of their bridal chambers.
17 Let the priests, the servants of Yahweh,
weep between the porch and the altar.
Let them say, "Spare your people, Yahweh,
and do not make your inheritance into an object of scorn,
that the nations mock them.
Why should they say among the nations,
'Where is their God?'"

18 Then Yahweh was zealous for his land
and had pity on his people.
19 Yahweh answered his people,
"Look, I will send you grain, new wine, and oil.
You will be satisfied with them,
and I will no longer make you
a disgrace among the nations.

20 I will remove the northern attackers far from you,
and will drive them into a dry and desolate land.
The front of their army will go into the eastern sea,
and the rear into the western sea.
Its stench will rise,
and its bad smell will rise."

Indeed, he has done great things.
21 Do not fear, land; be glad and rejoice,
for Yahweh will do great things.
22 Do not fear, you wild animals!
For the pastures of the wilderness will sprout,
the trees will bear their fruit,
and the fig trees and the vines will yield their full harvest.
23 Be glad, people of Zion,
and rejoice in Yahweh your God.
For he will give you the autumn rain
as vindication
and bring down showers for you,
the autumn rain and the spring rain as before.
24 The threshing floors will be full of wheat,
and the vats will overflow with new wine and oil.

25 "I will restore to you the years of crops
that the swarming locust has eaten—
the great locust, the devouring locust, and the destroying locust—
my mighty army that I sent among you.
26 You will eat plentifully and be satisfied,

generated on Tue Oct 24 10:45:40 2023

and praise the name of Yahweh your God,
who has done wonders among you,
and I will never again bring shame on my people.
27 You will know that I am among Israel,
and that I am Yahweh your God,
and there is none else,
and I will never bring shame on my people.

28 It will come about afterward
that I will pour out my Spirit on all flesh,
and your sons and your daughters will prophesy.
Your old men will dream dreams;
your young men will see visions.
29 Also on servants and female servants,
in those days I will pour out my Spirit.
30 I will show wonders in the heavens
and on the earth,
blood, fire, and pillars of smoke.
31 The sun will turn into darkness
and the moon into blood,
before the great and terrible day of Yahweh comes.
32 It will be that everyone who calls
on the name of Yahweh will be saved.
For on Mount Zion and in Jerusalem
there will be an escaped remnant,
as Yahweh has said,
and among the survivors,
those whom Yahweh calls.

Joel 2 General Notes

Structure and formatting

This chapter continues in the poetic form with striking imagery of armies and soldiers.

Special concepts in this chapter

Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and progressively destroy the vegetation including the crops, vineyards and even the trees of Israel.

Important figures of speech in this chapter

This chapter uses simile to a great extent as Joel tries to describe this army.

Metaphor

The drought, or severe lack of rain, Joel describes is probably a real drought. It might also be a picture of either enemy invaders or of Yahweh himself coming to punish his people and the other nations. Translators should translate simply, presenting the scenes of locusts and drought as Joel describes them, and not worry about the various possible meanings.

Joel 2:1

General Information:

Joel continues poetry that began in the previous chapter.

Blow the ram's horn ... sound an alarm

Joel is emphasizing the importance of calling Israel together in preparation for the destruction that is coming.

generated on Tue Oct 24 10:45:40 2023

Joel 2:2

day of darkness and gloom
The words "darkness" and "gloom" share similar meanings and emphasize that the darkness will be very dark. Both words refer to a time of disaster or divine judgment. Alternate translation: "day that is full of darkness" or "day of terrible judgment"

gloom
total or partial darkness

day of clouds and thick darkness
This phrase means the same thing as, and intensifies the idea of the previous phrase. Like that phrase, both "clouds" and "thick darkness" refer to divine judgment. Alternate translation: "day full of dark storm clouds"

Like the dawn that spreads on the mountains, a large and mighty army is approaching
When direct sunlight shines on a mountain at dawn, it begins at the top and spreads to the bottom. When an army comes over a mountain range, it comes over the top and spreads out as it comes down. Alternate translation: "A large, mighty army comes over the mountains into the land. They spread over the land like the light from the rising sun"

a large and mighty army
The words "large" and "mighty" share similar meanings here and emphasize that the army will be very strong. The word "army" could possibly be 1) a metaphor for a swarm of locusts or 2) referring to a human army.

Joel 2:3

General Information:
Joel's description of the coming army continues.

A fire is consuming everything in front of it
A fire destroys everything as it moves, and the "army"

behind it a flame is burning
After a wall of flame goes through dry land and burns the dryest and smallest fuel, there will still be flames as the larger and less dry fuel burns,

land is like the garden of Eden
The garden of Eden was a beautiful place, and the land was beautiful.

Joel 2:4

General Information:
The description continues with the noises of an army of horses.

The army's appearance is like horses
The head of a locust looks like a small horse head. The army is fast, and horses are fast.

horses
A large, strong, fast animal with four legs.

they run like horsemen
Men riding horses move quickly, and the army moves quickly.

Joel 2:5

jump
A horse jumps or leaps as it runs quickly.

a noise like that of chariots ... like the sound of fiery flames ... like a mighty army ready for battle
These sounds would have been very frightening to Joel's readers. If your readers will not understand what these sound like, you might be able to use a more general phrase: "a noise that frightens everyone"

Joel 2:6

General Information:
Joel continues to describe the locust army of Yahweh.

Joel 2:7

They run like mighty warriors ... climb the walls like soldiers
The army of locusts acts as real soldiers do.

walls
walls around the cities

Joel 2:8

General Information:
The description of the locust army of Yahweh continues.

they break through the defenses
they overcome the soldiers defending the city.

Joel 2:9

General Information:
This page has intentionally been left blank.

Joel 2:10

The earth shakes in front of them, the heavens tremble
Joel speaks of the earth and heavens as if they were people who are shaking with fear. This can be translated as either a hyperbole, that the army is so frightening that even things that are not alive are afraid, or as metonymy, that the earth and the heavens are metonyms for the beings who live

generated on Tue Oct 24 10:45:40 2023

there. Alternate translation: "Everyone on earth and in the heavens is very afraid"

the sun and the moon are darkened, and the stars stop shining
This exaggeration claims that there are so many locusts that people cannot see the sun, moon, or stars.

Joel 2:11

Yahweh raises his voice
"Yahweh speaks loudly" to give commands.

great and very terrible
In this phrase both descriptions mean basically the same thing. Alternate translation: "greatly terrible"

Who can endure it?
This can be translated as a statement. Alternate translation: "No one will be strong enough to endure Yahweh's judgment."

endure
survive

Joel 2:12

Return to me with all your heart
The heart is a metonym for what the person thinks and loves. Alternate translation: "Turn away from your sins and be totally devoted to me"

Joel 2:13

Tear your heart and not only your garments
The heart is a metonym for what the person thinks and loves. Tearing one's clothes is an outward act of shame or repentance. Alternate translation: "Change your way of thinking; do not just tear your garments"

abounding in steadfast love
The abstract noun "love" can be stated with the verb "love." Alternate translation: "always showing you that he loves you"

Joel 2:14

Will he perhaps turn ... God?
This can be translated as a statement. Alternate translation: "Perhaps Yahweh will turn from his anger ... God."

leave a blessing behind him, a grain offering and a drink offering
"leave behind him a blessing—that is, a grain offering and a drink offering." The blessing is that plenty of grain and grapes will ripen, and so the people will be able to offer grain and drink offerings.

Joel 2:15

General Information:
This page has intentionally been left blank.

Joel 2:16

bridal chambers
rooms, usually in the parents' houses, where brides would wait for their wedding ceremonies

Joel 2:17

do not make your inheritance into an object of scorn
"do not allow your inheritance to become people whom the other nations regard as worthless"

your inheritance
Here the people of Israel are spoken of as God's inheritance. Alternate translation: "your special people"

Why should they say among the nations, 'Where is their God?'
This can be translated as a statement. Alternate translation: "Other nations should not be able to say, 'Their God does not help them.'" or "Other nations should not be able to say that the God of Israel has abandoned his people."

Joel 2:18

his land
"the nation of Israel"

his people
"the people of Israel"

Joel 2:19

Look
"Pay attention to what I am about to say"

You will be satisfied with them
"You will have all you need of them"

a disgrace
"unworthy of respect"

Joel 2:20

General Information:
God continues his promise to Israel.

northern ... eastern ... western
These directions are from the perspective of people living in the land of Israel.

the eastern sea
the Dead Sea

generated on Tue Oct 24 10:45:40 2023

the western sea
the Mediterranean Sea

he has done great things
That is, Yahweh has done great things. Another possible meaning is that the writer speaks of the invading army, "it has done very bad things."

Joel 2:21

Do not fear, land
Joel speaks to the people of the land as if he were speaking to the land itself. Alternate translation: "Do not be afraid, you people of the land"

Joel 2:22

Do not fear, you wild animals
Joel speaks to people who own livestock as if he were speaking to the animals themselves. Alternate translation: "Do not be afraid, you people who own livestock"

the pastures of the wilderness will sprout
The pastures are a metonym for the plants that grow in the pastures. Alternate translation: "plants good for food will sprout in the pastures in the wilderness"

Joel 2:23

he will ... bring down showers for you
"he will ... cause much rain to fall so that you will live well"

he will give you the autumn rain as vindication
Possible meanings are that Yahweh will give the rain 1) to show that he is faithful to the Israelites or 2) to show that the Israelites were right to trust Yahweh.

autumn rain and the spring rain
the first rains of the rainy season in early December and the last rains in April and May

Joel 2:24

Connecting Statement:
Yahweh begins a long speech to the Israelites.

vats
large containers for liquids

Joel 2:25

the years of crops that the swarming locust has eaten
"the crops that you took care of for years and that the swarming locusts have eaten"

swarming locust ... the great locust, the devouring locust, and the destroying locust
These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language. See how you translated this in Joel 1:4.

Joel 2:26

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

praise the name of Yahweh
The name is a metonym for the person, specifically his reputation. Alternate translation: "praise Yahweh" or "praise Yahweh because everyone knows he is good"

the name of Yahweh ... who has done wonders
Yahweh speaks of himself by name to show that he will certainly do as he has said. Alternate translation: "my name ... because I have done wonders"

Joel 2:27

General Information:
This page has intentionally been left blank.

Joel 2:28

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

It will come about afterward that I
"This is what I will do after that: I"

I will pour out my Spirit on all flesh
Yahweh speaks of the Spirit as if he were speaking of water. Alternate translation: "I will give my Spirit generously to all flesh"

all flesh
Here "flesh" represents people. Alternate translation: "all people"

Joel 2:29

General Information:
This page has intentionally been left blank.

Joel 2:30

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

generated on Tue Oct 24 10:45:40 2023

blood, fire, and pillars of smoke
"blood" is symbolizing the death of people. Alternate translation: "death, fire and pillars of smoke"

Joel 2:31

The sun will turn into darkness
"The sun will no longer give light"

the moon into blood
Here the word "blood" refers to the color red. You can supply the verb for this phrase. Alternate translation: "the moon will turn into blood" or "the moon will become red" or "the moon will become as red as blood"

Joel 2:32

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

It will be that everyone
"This is what will happen: everyone"

everyone who calls on the name of Yahweh will be saved
The name is a metonym for the person. This can be translated in active form. Alternate translation: "Yahweh will save everyone who calls on his name"

on Mount Zion and in Jerusalem
These refer to the same place. Alternate translation: "on Mount Zion in Jerusalem"

among the survivors, those whom Yahweh calls
The phrase "there will be" is understood from earlier in the sentence. It can be repeated here. Alternate translation: "among the survivors there will be those whom Yahweh calls"

survivors
people who live through a terrible event like a war or a disaster

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Behold, in those days and at that time,
when I reverse the captivity of Judah and Jerusalem,
2 I will gather all the nations,
and bring them down to the Valley of Jehoshaphat.
I will judge them there,
because of my people and my inheritance Israel,
whom they scattered among the nations,
and because they divided up my land.
3 They cast lots for my people,
traded a boy for a prostitute,
and sold a girl for wine so they could drink.

4 Now, why are you angry at me,
Tyre, Sidon and all the regions of Philistia?
Will you repay me?
Even if you do repay me,
I will immediately return your repayment on your own head.
5 For you took my silver and my gold,
and you brought my precious treasures into your temples. **6** You sold the people of Judah and Jerusalem to the Greeks,
in order to send them far away from their territory.

7 Look, I am about to stir them up,
out of the place where you sold them,
and will return payment on your own head.
8 I will sell your sons and your daughters,
by the hand of the people of Judah.
They will sell them to the Sabeans,
to a nation far off,
for Yahweh has spoken."

9 Proclaim this among the nations:
"Prepare yourselves for war;
rouse the mighty men;
let them come near;
let all the men of battle come up.
10 Beat your plowshares into swords
and your pruning knives into spears.
Let the weak say,
'I am mighty.'
11 Hurry and come,
all you nearby nations;
gather yourselves together there.

Yahweh, bring down your mighty warriors.

12 Let the nations wake themselves up
and come up to the Valley of Jehoshaphat.
For there will I sit to judge
all the surrounding nations.
13 Put in the sickle,
for the harvest is ripe.
Come, crush the grapes,
for the winepress is full.
The vats overflow,
for their wickedness is great."

14 There is a tumult, a tumult

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in the Valley of Judgment.
For the day of Yahweh is near
in the Valley of Judgment.
15 The sun and the moon become dark,
the stars keep back their brightness.
16 Yahweh will roar from Zion,
and raise his voice from Jerusalem.
The heavens and earth will shake,
but Yahweh will be a shelter for his people,
and a fortress for the people of Israel.

17 "So you will know that I am Yahweh your God
who lives in Zion, my holy mountain.
Then Jerusalem will be holy,
and foreigners will not pass through her again.

18 It will come about on that day
that the mountains will drip with sweet wine,
the hills will flow with milk,
all the brooks of Judah will flow with water,
and a fountain will come from the house of Yahweh
and water the Valley of Shittim.
19 Egypt will become an abandoned devastation,
and Edom will become an abandoned wilderness,
because of the violence done to the people of Judah,
because they shed innocent blood in their land.
20 But Judah will be inhabited forever,
and Jerusalem will be inhabited from generation to generation.
21 I will avenge their blood that I have not yet avenged,
for Yahweh lives in Zion."

Joel 3 General Notes

Structure and formatting

There is a change in focus in this chapter from the people of Israel to her enemies. The events of this chapters also contain many prophecies about the events of the end of this world. (See: prophet)

Other possible translation difficulties in this chapter

Israel

The mention of Israel in this chapter is probably a reference to the people of Judah and not the northern kingdom of Israel. It is also possible this is a reference to the people of Israel as a whole.

Joel 3:1

General Information:

Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Behold

"Listen" or "Pay attention"

in those days and at that time

The phrase "at that time" means the same thing as and intensifies the phrase "in those days." Alternate translation: "in those very days" or "at that very time"

when I reverse the captivity of Judah and Jerusalem

The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. Alternate translation: "when I cause Judah and Jerusalem to live well again" or "free Judah and Jerusalem from those who had captured them"

Judah and Jerusalem

The names of the cities are metaphors for the people who lived in the cities. Alternate translation: "the people of Judah and Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Joel 3:2

Valley of Jehoshaphat
Jehoshaphat, whose name means "Yahweh judges," was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat.

my people and my inheritance Israel
These two phrases emphasize how Yahweh views Israel as his own precious people. Alternate translation: "the people of Israel, who are my inheritance"

Joel 3:3

traded a boy for a prostitute, and sold a girl for wine so they could drink
These are examples of the kinds of things they did and do not indicate what they did to two particular children. Alternate translation: "and did things like trading a boy for a prostitute and selling a girl for wine, so they could drink"

Joel 3:4

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

why are you angry at me ... Philistia?
Yahweh is encouraging the people of Judah, who can hear him, by scolding the people of Tyre, Sidon, and Philistia, who cannot hear him, as if they can. The names of the towns are metonyms for the people who live in the towns. These words can be translated as a statement. Alternate translation: "you have no right to be angry at me ... Philistia."

Will you repay me?
"Will you get revenge on me?" God uses this question to make the people think about what they are doing. Alternate translation: "You think you can get revenge on me, but you cannot."

I will immediately return your repayment on your own head
Here the word "head" refers to the person. Yahweh will make them suffer the pain they wanted him to suffer. Alternate translation: "I will cause you to suffer the way you wanted me to suffer when you repaid me"

repayment
This refers to Yahweh harming those who have harmed him, not to him giving them something good because they have done something good for him.

Joel 3:5

General Information:
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Joel 3:6

General Information:
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Joel 3:7

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Look
"Pay attention" or "Listen"

out of the place where you sold them
The people of Israel will leave the places where they were slaves and come back to the land of Israel.

return payment
"give back what you deserve"

Joel 3:8

I will sell your sons and your daughters, by the hand of the people of Judah
The hand can be a metonym for the power the hand exercises or a synecdoche for the person. Alternate translation: "I will have the people of Judah sell your sons and your daughters"

Sabeans
the people of the land of Sabea

Joel 3:9

General Information:
Yahweh continues the speech he began in [Joel 2:25]

rouse the mighty men
"make the mighty men ready for action"

Joel 3:10

Beat your plowshares into swords and your pruning knives into spears
These two phrases share similar meanings. Both of them instruct the people to turn their farming tools into weapons.

plowshares
tools that are used to break up the soil in order to plant crops

pruning knives
knives that are used to cut off small branches

generated on Tue Oct 24 10:45:40 2023

Joel 3:11

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Hurry and come ... together there
These words continue the ironic call to battle that begins in [Joel 3:9]

gather yourselves together
The purpose of the gathering is for battle. This can be stated explicitly. Alternate translation: "gather yourselves together for battle"

Yahweh, bring down your mighty warriors
Possible meanings are 1) Joel is telling the people of Judah that this is what they are to "proclaim among the nations" (Joel 3:9) or 2) Joel interrupts the words of Yahweh and prays a short prayer.

Joel 3:12

General Information:
Yahweh finishes the speech he began in Joel 2:25, promising good things for the people of Israel.

Let the nations wake themselves ... all the surrounding nations
The words "the nations" and "the surrounding nations" refer to the same nations, those that surround Judah. Yahweh will judge them in the Valley of Jehoshaphat for what they have done to Jerusalem.

Valley of Jehoshaphat
Jehoshaphat, whose name means "Yahweh judges," was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat. See how you translated this in Joel 3:2.

Joel 3:13

Put in the sickle ... the winepress is full
Possible meanings are that Yahweh speaks of completely destroying the nations as if 1) he were harvesting all the grapes and all the grain or 2) he were harvesting quickly, while the grain and grapes are ripe.

Put in the sickle, for the harvest is ripe
Yahweh speaks of making war against the nations as if he were using a sharp tool to harvest a field of ripe crops. If your readers will not understand the word "sickle," you may use the word for any sharp tool that your people use for harvesting.

Put in the sickle
"Swing the sickle to cut the grain." This is a metaphor for a soldier using a sword to kill people, but it is best to use the word for a sharp tool used in harvesting.

sickle
a long curved knife that people use for cutting grain

the harvest is ripe
"the grain is ready to be harvested"

Come, crush the grapes, for the winepress is full
Yahweh speaks of the nations as if they were many grapes in a winepress, ready for people to crush them by stepping on them. Alternate translation: "Come, completely destroy the nations, for they are many, and they are helpless to resist you"

The vats overflow, for their wickedness is great
Yahweh speaks of the nations' wickedness as if it were the juice that flows from the winepress into storage containers, and more juice flows into the vats than they can contain.

Joel 3:14

a tumult, a tumult
A tumult is noise caused by a large crowd. This is repeated to show that the large crowds will make very much noise.

Valley of Judgment ... Valley of Judgment
This phrase is repeated to show that the judgment will certainly happen.

Valley of Judgment
There is no known place with this name. The abstract noun "judgment" can be translated using the verb "judge" or "punish." Alternate translation: "Valley Where Yahweh Judges"

Joel 3:15

General Information:
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Joel 3:16

General Information:
Yahweh begins speaking in verse 17.

Yahweh will roar from Zion, and raise his voice from Jerusalem
Both phrases mean Yahweh will shout with a loud, clear and powerful voice from Jerusalem. If your language only has one word for speaking very loudly, this can be used as one phrase. Alternate translation: "Yahweh will shout from Jerusalem"

Yahweh will roar
Possible meanings are 1) "Yahweh will roar like a lion" or 2) "Yahweh will roar like thunder."

generated on Tue Oct 24 10:45:40 2023

The heavens and earth will shake
Joel speaks of the heavens and earth as if they were people who are shaking with fear. This can be translated as either a hyperbole, that Yahweh's roar is so frightening that even things that are not alive are afraid, or as metonymy, that the heavens and earth are metonyms for the beings who live there. Alternate translation: "Everyone in the heavens and on the earth is very afraid"

will shake
This word is the past form of the word translated "tremble" in Joel 2:10.

Yahweh will be a shelter for his people, and a fortress for the people of Israel
Both of these phrases mean Yahweh will protect his people. A fortress is a strong shelter used to protect people during war. Alternate translation: "Yahweh will be a strong fortress for his people, the people of Israel"

Joel 3:17

So you will know
"When I do these things, you will know"

foreigners will not pass through her
The city of Jerusalem is spoken of as if it were a woman. Foreign armies invading Jerusalem are spoken of as if they were people from another land coming through the city and doing whatever they wanted to do. Alternate translation: "foreign armies will not invade the city"

Joel 3:18

General Information:
God continues to speak about the day of the Lord.

It will come about on that day that the mountains
"This is what will happen on that day: the mountains" Translate "It will come about" as in Joel 2:28.

the mountains will drip with sweet wine
"sweet wine will drip from the mountains." This is an exaggeration to show that the land is very fertile. Alternate translation: "On the mountains there will be vineyards that produce plenty of sweet wine"

the hills will flow with milk
"milk will flow from the hills." The land being very fertile is spoken of as if the hills would flow with milk. Alternate translation: "on the hills your cattle and goats will produce plenty of milk"

all the brooks of Judah will flow with water
"water will flow through all the brooks of Judah"

water the Valley of Shittim
"will send water to the Valley of Shittim"

Shittim
This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

Joel 3:19

Egypt will become an abandoned devastation
"Everyone will leave Egypt and no one will live there"

Edom will become an abandoned wilderness
"Everyone will leave Edom and it will look like no people have ever lived there"

because of the violence done to the people of Judah
"because of the violent things Egypt and Edom did to the people of Judah"

because they shed innocent blood in their land
The word "they" refers to "Edom" and "Egypt" and is a metonym for the people of Egypt and Edom. The words "innocent blood" are a metonym for innocent people whom they have killed. Alternate translation: "because the people of Egypt and the people of Edom killed innocent people in the land of the people of Judah"

Joel 3:20

General Information:
Yahweh continues to speak about the day of the Lord.

Judah will be inhabited forever
This can be stated in active form. Alternate translation: "people will live in Judah forever"

Jerusalem will be inhabited from generation to generation
This can be stated in active form. Alternate translation: "generation after generation, people will live in Jerusalem"

Joel 3:21

I will avenge their blood that I have not yet avenged
Blood is a metonym for death. Alternate translation: "I will punish the enemies who killed the people of Israel and still have not been punished"

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Book: Amos

Amos

Chapter 1

1 These are the words of Amos, who was among the shepherds from Tekoa, which he saw concerning
Israel in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel, two
years before the earthquake.

2 He said,

"Yahweh will roar from Zion;
he will raise his voice from Jerusalem.
The pastures of the shepherds will mourn;
the top of Carmel will wither."

3 This is what Yahweh says:

"For three sins of Damascus,
even for four, I will not turn away punishment,
because they threshed Gilead
with sharp threshing sledges of iron.
4 I will send a fire into the house of Hazael,
and it will devour the fortresses of Ben-Hadad.
5 I will break the gate bars of Damascus
and cut off the man who rules over the Valley of Aven,
and also the man who holds the scepter in Beth Eden.
The people of Aram will go in captivity to Kir,"
says Yahweh.

6 This is what Yahweh says:

"For three sins of Gaza,
even for four, I will not turn away punishment,
because they carried away captive a whole people,
to hand them over to Edom.
7 I will send fire on the walls of Gaza,
and it will devour her fortresses.
8 I will cut off the man who lives in Ashdod
and the man who holds the scepter from Ashkelon.
I will turn my hand against Ekron,
and the rest of the Philistines will perish,"
says the Lord Yahweh.

9 This is what Yahweh says:

"For three sins of Tyre,
even for four, I will not turn away punishment,
because they had delivered up a whole people to Edom,
and they broke their covenant of brotherhood.
10 I will send fire on the walls of Tyre,
and it will devour her fortresses."

11 This is what Yahweh says,

"For three sins of Edom,
even for four, I will not turn away punishment,
because he pursued his brother with the sword
and cast off all pity.

generated on Tue Oct 24 10:45:40 2023

His anger tore them apart continually,
and his wrath lasted forever.
12 I will send fire on Teman,
and it will devour the palaces of Bozrah."

13 This is what Yahweh says,

"For three sins of the people of Ammon,
even for four, I will not turn away punishment,
because they ripped open the pregnant women of Gilead,
that they may enlarge their borders.
14 I will light a fire in the walls of Rabbah,
and it will devour the palaces,
with a shout in the day of battle,
with a tempest in the day of the whirlwind.
15 Their king will go into captivity,
he and his officials together,"
says Yahweh.

Amos 1 General Notes

Structure and formatting

This book is written in a poetic form. Because it was written by a farmer, it includes many references to agricultural concepts.

"For three sins of Judah, even for four"
The phrase "For three sins of Judah, even for four," is used to begin each oracle. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: and sin)

Amos 1:1

General Information:
God speaks through Amos using poetic language.

the shepherds from Tekoa, ... concerning Israel
Tekoa is the name of a town or village in Judah, but this message is primarily to the northern kingdom of Israel. It seems that Amos was one of a group of shepherds who had left Tekoa to work in Israel, and while he was there at work, God gave him these words

saw
If your language uses a word for "see" only in poetry or mostly to indicate seeing in a vision or dream, you might want to use it here.

in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel
The words "in the days of" is an idiom and refers to the time when each king reigned. Alternate translation: "when Uzziah was king of Judah, and also when Jeroboam son of Joash was king of Israel"

two years before the earthquake
The assumed knowledge is that the original hearers would be aware of when a large earthquake had affected the area.

Amos 1:2

Yahweh will roar from Zion; he will raise his voice from Jerusalem
These two phrases share similar meanings. Together they emphasize that Yahweh shouts loudly as he prepares to judge the nation.

Yahweh will roar
The author speaks of the voice of Yahweh as if it sounded like the roar of a lion or the roar of thunder.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Amos 1:3

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God's judgment.

Damascus
Here "Damascus" represents the people of the city of Damascus. Alternate translation: "the people of Damascus"

generated on Tue Oct 24 10:45:40 2023

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. Alternate translation: "I will certainly punish those people"

they threshed Gilead with sharp threshing sledges of iron
Yahweh speaks of how the people of Damascus treated the people of Gilead as if they had threshed grain with sharp iron tools or weapons.

Gilead
Here "Gilead" represents the people of the region of Gilead. Alternate translation: "the people of Gilead"

Amos 1:4

I will send a fire into the house of Hazael
Here Yahweh speaks of his judgment against the house of Hazael as if it were a consuming fire.

the house of Hazael
The word "house" is a metonym for the family that lives in the house. In this case it refers to Hazael's descendants, who were rulers of the country where Damascus was located.

it will devour the fortresses of Ben-Hadad
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Hazael ... Ben-Hadad
These are the names of men.

Amos 1:5

Connecting Statement:
Yahweh continues his message of judgment on Damascus.

cut off the man
Here to "cut off" means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "destroy the man" or "drive away the man"

Valley of Aven
This is the name of a place that means "valley of wickedness." Possible meanings are 1) this is the name of an actual place in that region or 2) this is a metonym for Damascus or the surrounding region. Alternate translation: "the valley of wickedness"

the man who holds the scepter in
This is a metonym for the ruler of that city or region. Alternate translation: "the ruler of"

Beth Eden
This is the name of a place that means "house of pleasure." Possible meanings are 1) this is the name of an actual place in that region or 2) this is another metonym for Damascus or the surrounding region. Alternate translation: "the house of pleasure"

Kir
This is the name of a region from which the people of Aram originally came.

Amos 1:6

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Gaza
Here "Gaza" represents the people of the region of Gaza. Alternate translation: "the people of Gaza"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

hand them over to
"deliver them up to" or "sell them to"

Edom
Here "Edom" represents the people of the country of Edom. Alternate translation: "the people of Edom"

Amos 1:7

it will devour her fortresses
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 1:8

Connecting Statement:
Yahweh continues his message of judgment on Gaza.

cut off the man
Here to "cut off" means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "destroy the man" or "drive away the man"

the man who holds the scepter
This is a metonym for the ruler of that city or region. Alternate translation: "the ruler"

I will turn my hand against Ekron
Here "hand" represents Yahweh's power that he would use against Ekron. Alternate translation: "I will strike Ekron" or "I will destroy Ekron"

Ekron
Here "Ekron" represents the people of the city of Ekron. Alternate translation: "the people of Ekron"

generated on Tue Oct 24 10:45:40 2023

Amos 1:9

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Tyre
Here "Tyre" represents the people of the city of Tyre. Alternate translation: "the people of Tyre"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

their covenant of brotherhood
"the agreement they made to treat you as brothers"

Amos 1:10

it will devour her fortresses
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 1:11

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Edom
Here "Edom" represents the people of the country of Edom. Alternate translation: "the people of Edom"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

he pursued his brother
The assumed knowledge is that Esau, from whom the people of Edom were descended, was the brother of Jacob, from whom the people of Israel were descended. Here "his brother" represents the people of Israel. Alternate translation: "he pursued the people of Israel"

cast off all pity
"showed them no mercy"

His anger tore them apart continually
The abstract noun "anger" can be translated using the adjective "angry." Here it is a metonym for a person who is angry and who tears his victims apart. If your language has a word for "tear apart" that implies that the subject is an animal, you might want to use it here. Alternate translation: "He was angry and did great harm to his victims"

his wrath lasted forever
The abstract noun "wrath" can be translated using the adjective "furious." This is an exaggeration that is meant to express the ongoing nature of his wrath. Alternate translation: "he was always furious"

Amos 1:12

Teman ... Bozrah
These are names of places. See:

it will devour the palaces of Bozrah
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the palaces.

Amos 1:13

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

enlarge their borders
"extend their boundaries" or "expand their territory"

Amos 1:14

Connecting Statement:
Yahweh continues his message of judgment on the people of Ammon.

it will devour the palaces
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the palaces.

with a tempest in the day of the whirlwind
The fighting against the people of Ammon is spoken of as if it were a violent storm. Alternate translation: "and the fighting will be like a great storm"

tempest ... whirlwind
These are two kinds of violent storms.

whirlwind
a strong wind that spins very quickly as it moves and can cause damage

Amos 1:15

Their king will go into captivity
The abstract noun "captivity" can be translated as the verb "capture." This can be translated in active

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form. Alternate translation: "Their enemies will capture their king and take him away as a prisoner"

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Chapter 2

1 This is what Yahweh says:

"For three sins of Moab,
even for four, I will not turn away punishment,
because he burned the bones
of the king of Edom to lime.
2 I will send fire on Moab,
and it will devour the fortresses of Kerioth.
Moab will die in an uproar,
with shouting and the sound of the ram's horn.
3 I will destroy the judge in her,
and I will kill all the princes with him,"
says Yahweh.

4 This is what Yahweh says:

"For three sins of Judah,
even for four, I will not turn away punishment,
because they rejected the law of Yahweh
and did not keep his statutes.
Their lies caused them to go astray,
after which their fathers had also walked.
5 I will send fire on Judah,
and it will devour the fortresses of Jerusalem."

6 This is what Yahweh says:

"For three sins of Israel,
even for four, I will not turn away punishment,
because they sold the innocent for silver
and the needy for a pair of sandals.
7 They trample on the heads of the poor
as people trample on dust on the ground;
they push the oppressed away.
A man and his father go to the same girl
and so profane my holy name.
8 They lie down beside every altar
on clothes taken as pledges,
and in the house of their God
they drink the wine of those
who have been forced to pay a fine.
9 Yet I destroyed the Amorite before them,
whose height was like the height of cedars;
he was strong as the oaks.
Yet I destroyed his fruit above
and his roots below.
10 Also, I brought you up out of the land of Egypt
and led you forty years in the wilderness
to possess the land of the Amorites.
11 I raised up prophets from among your sons
and Nazirites from your young men.
Is it not so, people of Israel?—
this is Yahweh's declaration.
12 But you persuaded the Nazirites to drink wine
and commanded the prophets not to prophesy.
13 Look, I will crush you
as a cart that is full of grain can crush someone.
14 Escape will perish from the swift;
the strong will not add to his own strength;

generated on Tue Oct 24 10:45:40 2023

neither will the mighty save himself.
15 The archer will not stand;
the fast runner will not escape;
the horseman will not save himself.
16 Even the bravest warriors
will flee naked in that day—
this is Yahweh's declaration."

Amos 2 General Notes

Structure and formatting

This chapter consists of oracles against Moab and Judah by using poetic language and imagery. But the UDB translates it using prose. If possible, translate this chapter as poetry, but you may translate as narrative.

Important figures of speech in this chapter

Idiom
You will notice that the phrase "For three sins of Judah, even for four," is used to begin each of these oracles. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: and sin)

Amos 2:1

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Moab
This represents the Moabite people. Alternate translation: "the people of Moab"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

he burned the bones
The word "he" refers to Moab. Alternate translation: "the people of Moab burned the bones"

to lime
"to ashes"

Amos 2:2

Connecting Statement:
Yahweh continues his message of judgment on the people of Moab.

Kerioth
This is the name of a city or town.

Moab will die
Here "Moab" represents the people of Moab. Alternate translation: "The people of Moab will die"

in an uproar
An uproar is a very loud noise.

Amos 2:3

the judge in her
"the ruler of Moab"

all the princes
"all the officials" or "all the leaders"

Amos 2:4

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Judah
This represents the people of Judah. Alternate translation: "the people of Judah"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he will punish them. See how you translated these words in [Amos 1:3]

Their lies
This expression here probably refers to worshiping false gods or idols. Alternate translation: "Their worship of idols"

go astray ... walked
Worshiping false gods is spoken of as if people were walking behind them.

generated on Tue Oct 24 10:45:40 2023

Amos 2:5

it will devour the fortresses of Jerusalem
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 2:6

For three sins of ... even for four
This is a poetic device. It does not meaan that a specific number of sins had been committed, but indicates that many of sins had led to God's judgment. See how you translated these words in Amos 1:3.

Israel
This represents the Israelite people. Alternate translation: "the people of Israel"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

the innocent
This refers to innocent people in general. Alternate translation: "innocent people"

the needy
This refers to needy people in general. Alternate translation: "needy people"

Amos 2:7

General Information:
The word "they" in these verses refers to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

They trample on the heads of the poor as people trample on dust on the ground
How the people of Israel treated the poor is compared to how people step heavily on the ground

trample
repeatedly step heavily or roughly

the poor
This refers to poor people in general. Alternate translation: "poor people"

they push the oppressed away
This idiom means they refused to listen when the oppressed people said they were being treated unfairly

the oppressed
This refers to oppressed people in general. Alternate translation: "oppressed people"

go to the same girl
This is a polite way of talking about having sexual relations. Alternate translation: "have sexual relations with the same girl" or "lie with the same girl"

Amos 2:8

those who have been forced to pay a fine
This can be stated in active form. Alternate translation: "those whom they forced to pay a penalty"

Amos 2:9

General Information:
The words "them" and "you" in these verses both refer to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

whose height was like the height of cedars; he was strong as the oaks
This is an exaggeration. It describes how tall and strong the Amorite people were and compares them to the tallest and strongest trees in that region. Alternate translation: "who were tall and strong like great trees"

cedars
cedar trees

oaks
oak trees

Yet I destroyed his fruit above and his roots below
How Yahweh completely destroyed the Amorites is pictured as a tree being destroyed from top to bottom. Alternate translation: "Yet I destroyed them completely"

Amos 2:10

General Information:
This page has intentionally been left blank.

Amos 2:11

General Information:
The words "your" and "you" in these verses refer to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

raised up
"appointed"

generated on Tue Oct 24 10:45:40 2023

Is it not so, people of Israel?
Yahweh asks this question to emphasize what he has said. This can be stated in active form. Alternate translation: "You people of Israel certainly know that what I have said is true!"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Amos 2:12

General Information:
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Amos 2:13

General Information:
The word "you" in these verses refers to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

Look
This alerts the reader to pay attention to what follows. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

I will crush you as a cart that is full of grain can crush someone
Yahweh compares his judgment on the people of Israel to crushing them with something very heavy.

Amos 2:14

Escape will perish from the swift
Possible meanings are 1) even people who usually can run fast will be unable to escape, or 2) there will be no safe place to which even fast runners can escape.

the swift ... the strong ... the mighty
These adjectives refer to people in general. Alternate translation: "Swift people ... strong people ... mighty people" or "The strong person ... the strong person ... the mighty person"

Amos 2:15

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

The archer will not stand
Here "stand" means to keep one's place in battle.

the fast runner will not escape
The implied information is that the fast runner will not escape from his enemies. Alternate translation: "the fast runner will be captured"

Amos 2:16

flee naked
Possible meanings are 1) this is a metonym for "run away without his weapons" or 2) this is meant literally as "run away wearing no clothes"

in that day
"at that time"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Hear this word that Yahweh has spoken against you, people of Israel, against the whole family that I brought up out of the land of Egypt:

2 "I have chosen only you
from all the families of the earth.
Therefore I will punish you
for all your iniquities."
3 Will two walk together
unless they have made an appointment?
4 Will a lion roar in the forest
when he has no prey?
Will a young lion growl from his den
if he has caught nothing?
5 Can a bird fall in a trap on the ground
when no bait is set for him?
Will a trap spring up from the ground
when it has not caught anything?
6 If a ram's horn sounds in a city,
will the people not tremble?
If disaster overtakes a city,
has Yahweh not sent it?
7 Surely the Lord Yahweh will do nothing
unless he reveals his plan
to his servants the prophets.
8 The lion has roared;
who will not fear?
The Lord Yahweh has spoken;
who will not prophesy?
9 Proclaim this in the fortresses at Ashdod,
and in the fortresses in the land of Egypt;
say, "Assemble yourselves on the mountains of Samaria
and see what great tumults are in her,
and what oppression is in her.
10 For they do not know how to do right—
this is Yahweh's declaration—
They store up violence
and devastation in their fortresses."

11 Therefore, this is what the Lord Yahweh says:

"An enemy will surround the land,
and pull down your strongholds
and plunder your fortresses."

12 This is what Yahweh says:

"As the shepherd rescues out of the mouth of the lion
two legs only, or a piece of an ear;
so will the people of Israel who live in Samaria be rescued;
they will be left with only the corner of a couch
or a piece of a bed."

13 Hear and testify against the house of Jacob— this is the declaration of the Lord Yahweh, the God of hosts:

14 "For in the day that I punish the sins of Israel,
I will also punish the altars of Bethel.
The horns of the altar will be cut off
and fall to the ground.

generated on Tue Oct 24 10:45:40 2023

15 I will destroy the winter house
with the summer house.
The houses of ivory will perish,
and the large houses will vanish—
this is Yahweh's declaration."

Amos 3 General Notes

Structure and formatting

Amos continues to use poetic form in this chapter to prophesy the disaster coming to the kingdoms of Israel and Judah. (See: prophet)

Important figures of speech in this chapter

Rhetorical Questions

This chapter begins with a number of rhetorical questions. The last question provides the reader with some answers: "Yahweh has certainly spoken through his prophets. So listen to them." The answer to these rhetorical questions have the expected response of "no" because they are things that are not expected to happen. The writer is helping the reader to conclude that God uses the prophets to speak his message.

Amos 3:1

Hear this word

"Hear this message" or "Listen to this message"

that Yahweh has spoken against you ... against the whole family

"this word that Yahweh has spoken about you ... about the whole family" or "Yahweh's message about you ... about the whole family"

you, people of Israel ... the whole family that I brought up out of the land of Egypt

These two phrases refer to the same group of people. The people God is speaking to are the descendants of those he had taken out of Egypt.

the whole family

Here "the whole family" represents to the whole nation. The people of Israel were all descendants of Jacob. Alternate translation: "the whole nation" or "the whole clan"

Amos 3:2

I have chosen only you from all the families of the earth

This implies that they should have obeyed him. This can be stated clearly. Alternate translation: "I have chosen only you from all the families of the earth, so you should have obeyed me"

all the families of the earth

Here "families" represents nations or people groups. Alternate translation: "all the nations of the earth" or "all the clans on the earth"

Therefore I will punish you for all your iniquities

It can be stated clearly that they did not obey God. Alternate translation: "But you did not obey me. Therefore I will punish you for all your iniquities"

Amos 3:3

General Information:

Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen.

Will two walk together unless they have made an appointment?

Amos uses this question to remind people of what they already know about what must happen in order for two people to walk together. It can be translated as a statement. Alternate translation: "Two people will walk together only if they have first agreed to walk together." or "You know that two people will walk together only if they have made an appointment to do that."

Amos 3:4

Will a lion roar in the forest when he has no prey?

Amos uses this question to remind people of what they already know about what causes a lion to roar. The question can be translated as a statement. Alternate translation: "A lion will roar in the forest only when he has a prey."

Will a young lion growl from his den if he has caught nothing?

Amos uses this question to remind people of what they already know about what causes a lion to growl. It can be translated as a statement.

generated on Tue Oct 24 10:45:40 2023

Alternate translation: "A young lion will growl from his den only if he has caught something."

Amos 3:5

General Information:

Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen.

Can a bird fall in a trap on the ground when no bait is set for him?

Amos uses this question to remind people of what they already know about what causes a bird to fall into a trap. This can be translated as a statement. Alternate translation: "A bird can fall into a trap on the ground only when bait has been set for him."

Will a trap spring up from the ground when it has not caught anything?

Amos uses this question to remind people of what they already know about what causes a trap to spring up. This question can be translated as a statement. Alternate translation: "A trap will spring up from the ground only when it has caught something."

Will a trap spring up from the ground

This refers to a trap closing. When an animal steps on a trap, the trap closes and the animal cannot get out of it. Alternate translation: "Will a trap close"

Amos 3:6

If a ram's horn sounds in a city, will the people not tremble?

Amos uses this question to remind people of what they already know about what happens when a ram's horn sounds. This question can be translated as a statement. Alternate translation: "When the ram's horn sounds in the city, the people will tremble." or "When the ram's horn sounds in the city, we expect that people will tremble."

If a ram's horn sounds in a city

The purpose of sounding the ram's horn is to warn people that enemies are about to attack the city. Alternate translation: "If someone blows the ram's horn in the city to warn the people about an enemy attack" or "If the warning ram's horn is blown in the city"

tremble

The reason for trembling can be stated clearly. Alternate translation: "tremble because they are afraid" or "be afraid of the enemy and tremble"

If disaster overtakes a city, has Yahweh not sent it?

Amos uses this question to remind the people of what they should already know about what causes a disaster. This question can be translated as a statement. Alternate translation: "If disaster overtakes a city, Yahweh has sent it." or "If disaster overtakes a city, we know that Yahweh has sent it."

If disaster overtakes a city,

Something terrible happening to a city is spoken of as if disaster overtakes it.

Amos 3:7

Surely the Lord Yahweh will do nothing unless ... the prophets

The relationship between this sentence and the rhetorical questions in [Amos 3:3]

Surely the Lord Yahweh will do nothing unless he reveals ... prophets

This can be stated positively. Alternate translation: "Surely the Lord Yahweh will reveal ... prophets before he does anything"

his plan

"his secret plan"

Amos 3:8

The lion has roared; who will not fear?

Amos uses this question to remind people of what people do when a lion roars. This can be translated as a statement. Alternate translation: "The lion has roared; so we know that everyone will be afraid." or "The lion has roared; so of course everyone will be afraid."

The Lord Yahweh has spoken; who will not prophesy?

Amos uses this question to emphasize what people should already know about what prophets do when God speaks. This question can be translated as a statement. Alternate translation: "The Lord Yahweh has spoken; so we know that the prophets will prophesy." or "The Lord Yahweh has spoken; so of course the prophets will prophesy."

Amos 3:9

Assemble yourselves

This command is to Israel's enemies in Ashdod and Egypt.

see what great tumults are in her

The word "her" refers to the city of Samaria. Cities were often spoken of as if they were women.

what great tumults are in her

Here "great tumults is in her" refers to people's fear because of the fighting and rioting there. The word "tumults" can be translated with a verbal phrase to make this meaning explicit. Alternate translation: "how the people in Samaria riot" or "how the people in Samaria fight against one another"

what oppression is in her

Here "oppression is in her" refers to leaders in Samaria oppressing the people. The abstract noun

generated on Tue Oct 24 10:45:40 2023

"oppress" can be stated as "oppress" or "cause to suffer." Alternate translation: "how the leaders oppress people" or "and how they cause people to suffer"

Amos 3:10

For they do not know how to do right
The word "they" refers to the people of Samaria.

do right
"do what is right"

They store up violence and devastation
Here "violence" and "devastation" represent things they have taken by being violent and destructive. Alternate translation: "They store up things that they have violently stolen from others"

Amos 3:11

Therefore, this is what the Lord Yahweh says
It can be stated clearly who God was saying this to. Alternate translation: "Therefore, this is what the Lord Yahweh says to the people of Israel living in Samaria"

An enemy will surround the land
"An enemy army will surround the land"

plunder your fortresses
"steal all the things in your fortresses"

Amos 3:12

As the shepherd rescues ... so will the people of Israel ... be rescued
The Lord compares the people of Israel being rescued with an unsuccessful attempt to rescue an animal from a lion. They will not be completely rescued.

As the shepherd rescues out of the mouth of the lion two legs only, or a piece of an ear
It can be stated clearly that the shepherd tries to rescue the whole animal. Alternate translation: "As the shepherd tries to rescue an animal from the lion's mouth, but is able to save only two legs or a piece of an ear"

As the shepherd ... the lion
Here the phrases "the shepherd" and "the lion" refer to any shepherd or lion. Alternate translation: "As a shepherd ... a lion"

they will be left with only the corner of a couch or a piece of a bed
This phrase shows that they will not be completely rescued. Almost all of their possessions will be stolen. This passage in Hebrew is difficult to understand, and some modern versions interpret it differently.

couch
This is a soft chair big enough to lie down on.

Amos 3:13

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. They were the people of Israel. Alternate translation: "the descendants of Jacob"

this is the declaration of the Lord Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase "this is Yahweh's declaration" in [Amos 2:11]

Amos 3:14

in the day that I punish the sins of Israel
"when I punish the sins of Israel"

I will also punish the altars of Bethel
People sinned against God by worshiping false gods at their altars. Here "punish the altars" represents punishing the people by destroying their altars. Alternate translation: "I will also destroy the altars at Bethel"

The horns of the altar will be cut off and fall to the ground
This can be stated in active form. Alternate translation: "Your enemies will cut off the horns of the altars, and the horns will fall to the ground"

horns of the altar
People worshiped false gods at their altars. At the top corners of the altars there were pieces of metal shaped like bull horns. These horns were a symbol of the strength of their gods.

Amos 3:15

the winter house with the summer house
Some of the wealthy people had two houses: one that they lived in during the winter and one that they lived in during the summer. This refers to any winter and summer houses. Alternate translation: "the houses they live in during the winter and the houses they live in during the summer"

The houses of ivory will perish
God speaks of the houses being destroyed as if they were alive and would die. Alternate translation: "The houses of ivory will be destroyed" or "The houses of ivory will collapse"

The houses of ivory
"the houses that are decorated with ivory." This refers to houses that had decorations made of ivory on the walls and furniture. Ivory was very

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expensive, so only the wealthy people had things decorated with ivory.

ivory
the teeth and horns of large animals

the large houses will vanish
"the large houses will exist no more." Here "vanish" represents being destroyed. Alternate translation: "the large houses will be destroyed"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Listen to this word, you cows of Bashan,
you who are in the mountain of Samaria,
you who oppress the poor, you who crush the needy,
you who say to your husbands, "Bring us drinks."
2 The Lord Yahweh has sworn by his holiness,
"Look, the days will come on you
when they will take you away with hooks,
the last of you with fishhooks.
3 You will go out through the breaks in the city wall,
each one of you going straight through it,
and you will be thrown out toward Harmon—
this is Yahweh's declaration.
4 "Go to Bethel and sin,
to Gilgal and multiply transgression,
bring your sacrifices every morning,
your tithes every three days.
5 Offer a thanksgiving sacrifice with bread;
proclaim freewill offerings; announce them,
for this is what you love to do,
you people of Israel—
this is the declaration of the Lord Yahweh.
6 I gave you cleanness of teeth in all your cities
and lack of bread in all your places.
Yet you have not returned to me—
this is Yahweh's declaration.
7 I also withheld rain from you
when there were still three months to the harvest.
I caused it to rain on one city,
and caused it not to rain on another city.
One piece of land was rained on,
but the piece of land where it did not rain dried up.
8 Two or three cities staggered to another city to drink water,
but were not satisfied.
Yet you have not returned to me—
this is Yahweh's declaration.
9 I afflicted you with blight and mildew.
The multitude of your gardens,
your vineyards, your fig trees, and your olive trees—
the locusts devoured them all.
Yet you have not returned to me—
this is Yahweh's declaration.
10 I sent a plague on you
as on Egypt.
I killed your young men with the sword,
along with the captivity of your horses,
and made the stench of your camp come up
to your nostrils.
Yet you have not returned to me—
this is Yahweh's declaration.
11 I overthrew cities among you,
as when God overthrew Sodom and Gomorrah.
You were like a burning stick snatched out of the fire.
Yet you have not returned to me—
this is Yahweh's declaration.
12 Therefore I will do something terrible to you, Israel;
and because I will do something terrible to you,
prepare to meet your God, Israel!
13 For, look, he who forms the mountains
also creates the wind,

generated on Tue Oct 24 10:45:40 2023

reveals his thoughts to mankind,
makes the dawn become darkness,
and treads on the high places of the earth.
Yahweh, God of hosts, is his name."

Amos 4 General Notes

Structure and formatting

This chapter is written in poetic form and is about the people's refusal to listen to Yahweh even as he tries to point them back to himself.

Special concepts in this chapter

Repetition

This chapter contains a repeated sentence: "Yet you have not returned to me—this is Yahweh's declaration." Please make sure this sentence is translated the same way each time to show the repetition. This repetition produces a list of sins Yahweh is mounting against his people. (See: sin and peopleofgod)

Amos 4:1

you cows of Bashan, you who are in the mountain of Samaria

Amos speaks to the women of Israel who live in Samaria as if they were well-fed cows. Alternate translation: "you wealthy women who live in the mountains of Samaria, you who are like the well-fed cows of Bashan"

you who oppress the poor

The phrase "the poor" refers to poor people. Alternate translation: "you who oppress poor people"

you who crush the needy

Hear "crush" is a metaphor that represents treating people badly. The phrase "the needy" refers to people who need help. Alternate translation: "you who treat needy people badly" or "you who hurt needy people"

Amos 4:2

The Lord Yahweh has sworn by his holiness

This means that Yahweh promised that he would do something, and he assured people that he would do what he promised because he is holy.

the days will come on you

The word "you" refers to the wealthy women of Israel who lived in Samaria, but also includes men.

the days will come on you when they will take you away with hooks

A time in the future when bad things will happen to the people is spoken of as if those days will attack the people. The word "they" refers to their enemies. Alternate translation: "There will be a time when your enemies will take you away with hooks"

they will take you away with hooks, the last of you with fishhooks

These two phrases mean basically the same thing and emphasize that the enemy will capture the people like people catch fish. Alternate translation: "they will capture you as people capture animals, and they take you away" or "they will defeat you and cruelly force you to go away with them"

Amos 4:3

Connecting Statement:

God continues to speak to the people of Israel.

breaks in the city wall

places where the enemy had broken down the city wall to enter

you will be thrown out toward Harmon

This can be stated in active form. Alternate translation: "they will throw you out toward Harmon" or "your enemies will force you to leave the city and go toward Harmon"

Harmon

This is either the name of a place that we do not know, or it refers to Mount Hermon. Some modern versions interpret it in that way.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:4

General Information:

God gives several commands in verse 4, but he does so to show that he is angry

generated on Tue Oct 24 10:45:40 2023

Connecting Statement:
God continues to speak to the people of Israel.

Go to Bethel and sin, to Gilgal and multiply transgression
People would go to Bethel and Gilgal to make sacrifices to God, but they kept sinning anyway. God makes these commands to show that he is angry with them for doing these things. These commands can be expressed as statements. Alternate translation: "You go to Bethel to worship, but you sin. You go to Gilgal to worship, but you sin even more"

bring your sacrifices ... every three days
God makes these commands in order to show the people that he is angry that even though they do these things, they continue to sin against him in other ways. These commands can be expressed as statements. Alternate translation: "You bring your sacrifices ... every three days, but it does you no good."

every three days
Possible meanings are 1) on the third day or 3) every third day. Some versions have "every three years," because the Israelites were supposed to bring their tithes to God once every three years.

Amos 4:5

Offer a thanksgiving sacrifice ... proclaim freewill offerings; announce them, for this is what you love to do
God makes these commands in order to show the people that even though they do these things, he is angry because they continue to sin against him in other ways. Use the form in your language that shows that they will do these things no matter what Yahweh says, but these things will do them no good.

announce them
"boast about them"

for this is what you love to do, you people of Israel
Yahweh rebukes them for being proud about their offerings and sacrifices. They think that God should be pleased with them, but he is not. Alternate translation: "for this is what you love to do, you people of Israel. But it does not please me"

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase "this is Yahweh's declaration" in [Amos 2:11]

Amos 4:6

Connecting Statement:
God continues to speak to the people of Israel.

I gave you cleanness of teeth
Here having clean teeth represents having no food in the mouth to make the teeth dirty. Alternate translation: "I caused you to starve"

lack of bread
Giving them "lack of bread" represents causing them to lack bread, and "bread" represents food in general. Alternate translation: "I caused you not to have enough food"

you have not returned to me
Returning to God represents submitting again to him. Alternate translation: "you have not submitted again to me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:7

I also withheld rain from you
"I prevented the rain from falling on your crops"

when there were still three months to the harvest
It can be stated clearly that the people needed the rain. Alternate translation: "when there were still three months to the harvest and your crops needed the rain"

One piece of land was rained on
This can be stated in active form. The phrase "One piece of land" represents any piece of land." Alternate translation: "It rained on one piece of land" or "It rained on some pieces of land"

the piece of land where it did not rain
This refers to any piece of land where it did not rain. Alternate translation: "the pieces of land where it did not rain"

Amos 4:8

Two or three cities staggered
Here "cities" represents the people of those cities. Alternate translation: "The people of two or three cities staggered"

you have not returned to me
Returning to God represents submitting again to him. See how you translated this in [Amos 4:6]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

generated on Tue Oct 24 10:45:40 2023

Amos 4:9

I afflicted you with blight and mildew
Here "afflicted you" represents afflicting their crops. Alternate translation: "I afflicted your crops with blight and mildew" or "I destroyed your crops with blight and mildew"

blight
This is a disease that dries and kills plants. It is caused by the hot wind from the desert.

mildew
This is another disease that kills plants.

Amos 4:10

I sent a plague on you as on Egypt
"I sent a plague on you as I did on Egypt" or "I sent a plague on you as I sent plagues on Egypt"

I sent a plague on you
"I caused terrible things to happen to you"

I killed your young men with the sword
Here "the sword" represents battle. God killed them by sending enemies to fight against them. Alternate translation: "I made your enemies kill your men in battle"

along with the captivity of your horses
Possible meanings are 1) God also killed the horses that the Israelites had captured from other people, or 2) God also captured the Israelites' horses.

made the stench of your camp come up to your nostrils
A stench is a bad smell. The stench coming up to their nostrils represents them smelling something terrible. It can be stated clearly that the smell was from the dead bodies of those who were killed. Alternate translation: "I made you smell the terrible odor of the dead bodies in your camp"

you have not returned to me
Returning to God represents submitting again to him. See how you translated this in [Amos 4:6]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:11

You were like a burning stick snatched out of the fire
God speaks of those who survived the plague and war as if they were a burning stick that someone pulled out of a fire. Alternate translation: "Some of you survived, like a burning stick that someone pulls out of a fire"

Amos 4:12

Connecting Statement:
God continues to speak to the people of Israel.

prepare to meet your God
God says this to warn the people of Israel that he will judge them. Alternate translation: "prepare to meet me, your God"

Amos 4:13

he who forms the mountains ... reveals his thoughts ... is his name
It is not clear whether Amos is speaking about God, or God is speaking about himself. If God is speaking about himself, it can be translated with the words "I" and "me." Alternate translation: "I who form the mountains ... reveal my thoughts ... is my name"

makes the dawn become darkness
Possible meanings are 1) God causes the day to be very dark with thick clouds. Alternate translation: "makes the morning dark" or 2) God causes time to pass, so every day becomes night. Alternate translation: "makes morning and evening"

treads on the high places of the earth
God ruling over all the earth is spoken of as if he walks on the highest places of the earth. Alternate translation: "rules over all the earth" or "rules over even the highest places of the earth"

Yahweh, God of hosts, is his name
By declaring his full name, Yahweh is declaring his power and authority to do these things. Your language may have a way for people to do this.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Hear this word that I take up as a lament over you, house of Israel.

2 The virgin Israel has fallen;
she will rise no more;
she is abandoned on her land;
there is no one to raise her up.

3 For this is what the Lord Yahweh says:

"The city that went out with a thousand
will have a hundred remaining,
and the one that went out with a hundred
will have ten remaining for the house of Israel."

4 For this is what Yahweh says to the house of Israel:

"Seek me and live!
5 Do not seek Bethel;
nor enter Gilgal;
do not journey to Beersheba.
For Gilgal will surely go into captivity,
and Bethel will become nothing.
6 Seek Yahweh and live,
or he will break out like fire
in the house of Joseph.
It will devour,
and there will be no one to quench it in Bethel.
7 Those people turn justice into a bitter thing
and throw righteousness down to the ground!"
8 God made the Pleiades and Orion;
he turns deep darkness into the morning;
he makes the day dark with night
and calls for the waters of the sea;
he pours them out on the surface of the earth.
Yahweh is his name!
9 He brings sudden destruction on the strong
so that destruction comes on the fortresses.
10 They hate anyone who reproves them in the city gate,
and they abhor anyone who speaks with integrity.
11 Because you trample down the poor
and seize a tribute of wheat from him—
although you have built houses of worked stone,
you will not live in them.
You have planted delightful vineyards,
but you will not drink their wine.
12 For I know how many are your offenses
and how mighty are your sins.
you who afflict the just, take bribes,
and turn aside the needy in the city gate.
13 Therefore any prudent person is silent at such a time,
for it is an evil time.
14 Seek good and not evil,
so that you may live.
So Yahweh, the God of hosts, will really be with you,
as you say he is.
15 Hate evil, love good,
establish justice in the city gate.
Perhaps Yahweh, the God of hosts, will be gracious
to the remnant of Joseph.

generated on Tue Oct 24 10:45:40 2023

16 Therefore, this is what Yahweh says, the God of hosts, the Lord,

"Wailing will be in all the squares,
and they will say in all the streets,
'Woe! Woe!'
They will call the farmers to mourning
and those who know lamentation to wailing.
17 In all vineyards there will be wailing,
for I will pass through your midst,"
says Yahweh.
18 Woe to you who desire
the day of Yahweh!
Why do you long for the day of Yahweh?
It will be darkness and not light,
19 as when a man flees from a lion
and a bear meets him,
or he goes in a house and puts his hand on the wall
and a snake bites him.
20 Will not the day of Yahweh be darkness and not light?
Gloom and no brightness?
21 "I hate, I despise your festivals,
I take no delight in your solemn assemblies.
22 Even though you offer me your burnt offerings and grain offerings,
I will not accept them,
neither will I look at the fellowship offerings
of your fattened animals.
23 Remove from me the noise of your songs;
I will not listen to the sound of your lutes.
24 Instead, let justice flow like water,
and righteousness like a constantly flowing stream.
25 Did you bring me sacrifices and offerings
in the wilderness for forty years, house of Israel?
26 You have lifted up the images of Sikkuth, your king,
and Kaiwan, your star god,
which you made for yourselves.
27 Therefore I will exile you beyond Damascus,"
says Yahweh, whose name is the God of hosts.

Amos 5 General Notes

Structure and formatting

This chapter continues to be written in a poetic format and foretells the destruction of the kingdom of Israel.

Special concepts in this chapter

Place Names

This chapter refers to various places in land of Israel

City gate

The "city gate" is mentioned several times. This was a place where people would go with legal and financial issues.

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Amos 5:1

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. Alternate translation: "you people of Israel" or "you Israelite people group"

Amos 5:2

The virgin Israel has fallen ... no one to raise her up
The phrase "The virgin Israel" represents the nation of Israel. The nation of Israel being destroyed and having no other nation to help them become strong again is spoken of as if it were a young woman who has fallen and has no one to raise her up. Alternate translation: "The nation of Israel is like a woman who has fallen ... no one to help her get up"

she is abandoned on her land
This can be stated in active form. Alternate translation: "People have abandoned her" or "they have left her"

Amos 5:3

The city that went out with a thousand ... the one that went out with a hundred
These phrases refer to any cities that sent out large numbers of soldiers. Alternate translation: "Cities that went out with a thousand ... cities that went out with a hundred"

The city that went out with a thousand will have a hundred remaining
The phrases "a thousand" and "a hundred" refer to a thousand soldiers and a hundred soldiers.

The city that went out with a thousand
"The city that went out" represents the soldiers of that city going out. It can be stated clearly why they went out. Alternate translation: "The city out of which a thousand soldiers went to fight" or "The city that sent out a thousand soldiers to fight"

will have a hundred remaining
"will have a hundred soldiers who have not been killed" or "will have only a hundred soldiers still alive." Here "remaining" refers to not being killed by the enemy.

for the house of Israel
Possible meanings are 1) "to defend the house of Israel" or 2) "belonging to the house of Israel"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

Amos 5:4

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

Seek me
Here "Seek me" represents asking God for help. Alternate translation: "Ask me for help"

Amos 5:5

Do not seek Bethel
Here "seek Bethel" represents going to Bethel to ask for help. Alternate translation: "Do not go to Bethel to ask for help"

nor enter Gilgal
"and do not enter Gilgal"

For Gilgal will surely go into captivity
Here "Gilgal" represents the people of Gilgal, and going into captivity refers to being captured and taken away. Alternate translation: "For the people of Gilgal will surely be captured and taken away" or "For your enemies will surely capture the people of Gilgal and take them away"

Bethel will become nothing
Here "become nothing" represents being destroyed. Alternate translation: "Bethel will be completely destroyed" or "enemies will completely destroy Bethel"

Amos 5:6

Seek Yahweh
Here "Seek Yahweh" represents asking him for help. Alternate translation: "Ask Yahweh for help" or "Ask me, Yahweh, for help"

he will break out like fire
Here "break out like a fire" represents destroying things as fire destroys things. Alternate translation: "he will become like a fire that breaks out suddenly and destroys everything" or "he will destroy everything like a fire"

the house of Joseph
This phrase is a metonym for the descendants of Joseph. Here it represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. Alternate translation: "the descendants of Joseph" or "Israel"

It will devour
The word "it" refers to the fire, and "devour" represents destroying everything. God destroying everything is spoken of as if a fire were to destroy everything. Alternate translation: "It will destroy everything" or "He will destroy everything"

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there will be no one to quench it
"there will no one to stop it" or "there will be no one to stop him from destroying everything"

Amos 5:7

turn justice into a bitter thing
Here "a bitter thing" represents actions that harm people, and "turn justice into a bitter thing" represents harming people rather than doing for them what is just. Alternate translation: "say that they are doing what is just, but instead they harm people" or "refuse to do what is just and harm people instead"

throw righteousness down to the ground
This represents treating righteousness as if it were worthless. Alternate translation: "treat righteousness as though it were as unimportant as dirt" or "you despise what is righteous"

Amos 5:8

the Pleiades and Orion
People saw patterns in the stars in the sky and gave names to them. These are two of those patterns. Alternate translation: "the stars" or "the groups of stars"

he turns deep darkness into the morning ... day dark with night
"he makes the night become morning, and he makes the day become night." This refers to causing the times of the day.

calls for the waters ... on the surface of the earth
This represents God causing the sea water to fall on the earth as rain. Alternate translation: "he takes the waters of the sea and makes them rain down on the surface of the earth"

Yahweh is his name!
By declaring his name, Yahweh is declaring his power and authority to do these things.

Amos 5:9

He brings sudden destruction on the strong
The abstract noun "destruction" can be translated with the verb "destroy." The phrase "the strong" refers to strong people, specifically soldiers. Alternate translation: "He suddenly destroys the strong people" or "He suddenly destroys the soldiers"

so that destruction comes on the fortresses
The abstract noun "destruction" can be translated with the verb "destroy." Alternate translation: "so that the fortresses are destroyed" or "and he destroys the fortresses"

Amos 5:10

They hate anyone
"The people of Israel hate anyone"

Amos 5:11

Connecting Statement:
Amos stops referring to the Israelites

you trample down the poor
This metaphor probably refers to forcing the poor to give money and receive nothing in return so that they cannot become wealthy. Alternate translation: "you keep the poor from becoming wealthy" or "you force the poor to pay high rent"

the poor
"poor people"

seize a tribute of wheat
Here Amos specifies that the Israelites ("the house of Joseph," Amos 5:6) force the poor to give as taxes part of the crops the poor have harvested.

worked stone
"cut stones" or "stones that people have cut"

you will not drink their wine
The word "their" refers to the vineyards. This may imply that no one will make the wine, or even that there will not be enough good grapes to make wine. Alternate translation: "you will not drink the wine that is made from the grapes in your vineyards"

Amos 5:12

afflict the just, take bribes, and turn aside the needy in the city gate
This is a list of some of their sins.

the just
The word "just" is a nominal adjective that refers to just people. Alternate translation: "just people" or "righteous people"

take bribes
"let people pay you to do bad things" or "let people pay you to lie about people"

turn aside the needy in the city gate
Here "turn aside the needy" represents telling the needy people to leave. It can be made clear why the needy were at the city gate. Alternate translation: "do not allow poor people to bring their cases to the judges in the city gate"

the needy
The word "needy" is a nominal adjective that refers to people who are in need. Alternate translation: "people in need"

generated on Tue Oct 24 10:45:40 2023

Amos 5:13

any prudent person is silent
Those who do not want the evil people to harm them will not speak out against the evil deeds. Alternate translation: "wise people do not speak about the evil things people are doing"

for it is an evil time
Here "an evil time" represents a time when people are evil and do evil deeds. Alternate translation: "for it is a time when people are evil" or "for people do evil things"

Amos 5:14

Seek good and not evil
Here "Seek good" represents choosing to do what good. "Good" and "evil" represent good actions and evil actions. Alternate translation: "Choose to do what is good and not what is evil"

Amos 5:15

Hate evil, love good
"Hate evil actions, and love good actions." Here "good" and "evil" represent good actions and evil actions.

establish justice in the city gate
Here "establish justice" represents making sure that justice is done. Alternate translation: "make sure that justice is done in the city gates" or "make sure that the judges make just decisions in the city gates"

in the city gate
City gates were where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun Alternate translation: "in your courts"

the remnant of Joseph
Here "remnant" refers to people who are still living in Israel after the others are killed or taken away as captives. Here "Joseph" represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. See how you translated "house of Joseph" in [Amos 5:6]

Amos 5:16

this is what Yahweh says, the God of hosts, the Lord
"this is what Yahweh, the God of hosts, the Lord says"

Wailing will be in all the squares
"People will wail in all the town squares"

Wailing
long, loud, sad cries

the squares
broad open places in the town where people gather

those who know lamentation to wailing
The phrase "they will call" is understood from the beginning of the sentence. Alternate translation: "they will call those who know lamentation to wailing"

those who know lamentation
"professional mourners" or "those whom people pay to mourn"

to wailing
"to wail"

Amos 5:17

I will pass through your midst
God speaks of punishing the people as if he were to come and punish them while walking through the group of them. Alternate translation: "I will come and punish you" or "I will punish you"

Amos 5:18

Why do you long for the day of Yahweh?
God uses this question to rebuke the people for saying that they want the day of Yahweh to be soon. This can be translated as a statement. Alternate translation: "You long for the day of Yahweh." or "You should not long for the day of Yahweh!"

It will be darkness and not light
Here "darkness" represents a time when disasters happen, and "light" represents a time when good things happen. Alternate translation: "It will be a time of darkness and disaster, not of light and blessing" or "On that day there will be disasters, not blessings"

Amos 5:19

General Information:
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Amos 5:20

Will not the day of Yahweh be darkness and not light?
This question emphasizes that bad things will happen then. It can be expressed as a statement. Alternate translation: "The day of Yahweh will certainly be darkness and not light!" or "Bad things, not good things, will certainly happen on the day of Yahweh!"

Gloom and no brightness?
The words "Will not the day of Yahweh be" is understood from the previous sentence. Like the previous question, it emphasizes that terrible things, not good things, will happen on the day of Yahweh. It can be expressed as a statement.

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Alternate translation: "It will be a time when terrible things, not good things, happen.

Amos 5:21

I hate, I despise your festivals
The word "despise" is a strong word for "hate." Together the two words emphasize the intensity of Yahweh's hatred for their religious festivals. Alternate translation: "I hate your festivals very much"

I take no delight in your solemn assemblies
"Your solemn assemblies do not please me at all"

Amos 5:22

General Information:
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Amos 5:23

Remove from me the noise of your songs
This speaks of the noise of songs as if it could be put somewhere else. It represents stopping singing. Alternate translation: "Stop singing your noisy songs"

noise
unpleasant sounds

Amos 5:24

let justice flow like water, and righteousness like a constantly flowing stream
This represents causing there to be much justice and righteous. Alternate translation: "let there be so much justice that it is like flowing water, and let there be so much righteousness that it is like a constantly flowing stream" or "let justice abound like a flood, and let righteousness abound like a stream that never stops"

Amos 5:25

Did you bring me sacrifices ... Israel?
Possible meanings are 1) God uses this question to rebuke them because they did not offer sacrifices. Alternate translation: "You did not bring me sacrifices ... Israel." or 2) God uses this question to remind them that the sacrifices were not the most important part about their relationship. Alternate translation: "You did not have to bring me sacrifices ... Israel."

Did you bring
God speaks as though the Israelites he is speaking to were part of the group that wandered in the wilderness. Alternate translation: "Did your ancestors bring"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated it in Amos 5:1. Alternate translation: "you people of Israel" or "you Israelite people group"

Amos 5:26

You have lifted up the images of Sikkuth ... and Kaiwan
Here "lifted up the images" represents worshiping them. Alternate translation: "You have worshiped the images of Sikkuth ... and Kaiwan"

Sikkuth ... Kaiwan
These are the names of two false gods. The people had made images to represent them.

Kaiwan
Some versions write this as "Kiyyun."

Amos 5:27

General Information:
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Chapter 6

1 Woe to those who are at ease in Zion,
and to those who are secure in the hill country of Samaria,
the notable men of the most important of the nations,
to whom the house of Israel comes for help!
2 Your leaders say, "Go to Kalneh and look;
from there go to Hamath, the great city;
then go down to Gath of the Philistines.
Are they better than your two kingdoms?
Is their border larger than your border?"
3 Woe to those who put off the day of disaster
and make the throne of violence come near.
4 They lie down on beds of ivory
and lounge on their couches.
They eat lambs from the flock
and calves from the stall.
5 They sing foolish songs to the music of the lute;
they improvise on instruments as David did.
6 They drink wine from bowls
and anoint themselves with the finest oils,
but they do not grieve over the ruin of Joseph.
7 So they will now go into exile with the first exiles,
and the feasts of those who lounge about will pass away.
8 "I, the Lord Yahweh, have sworn by myself—
this is the declaration of Yahweh, the God of hosts,
I detest the pride of Jacob;
I hate his fortresses.
Therefore I will deliver up the city
with all that is in it."

9 It will come about that if ten men remain in one house, they will all die. **10** When his relative or the one who burns him takes up the bones from the house—when he says to the person in the inner room of the house, "Is there anyone with you?" that person will say, "No one." Then he will say, "Be quiet, for we must not mention Yahweh's name."

11 For, look, Yahweh will give a command,
and the big house will be smashed to pieces,
and the little house to bits.
12 Do horses run on the rocky cliffs?
Does one plow there with oxen?
Yet you have turned justice into poison
and the fruit of righteousness into bitterness—
13 you who rejoice over Lo Debar,
who say, "Have we not taken Karnaim by our own strength?"
14 "But look, I will raise up against you a nation,
house of Israel—this is the declaration of Yahweh, the God of hosts.
They will afflict you
from Lebo Hamath to the brook of the Arabah."

Amos 6 General Notes

Structure and formatting

This chapter continues to be written in poetic style except for verses 9-10, which are in prose. These two verses contain many interested features.

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Other possible translation difficulties in this chapter

Verses 9-10 will probably be difficult to translate because the situation is vague and details don't appear to align easily. It is appropriate to translate these verses with some ambiguity remaining. It may be helpful to read many different versions prior to translating these verses.

Amos 6:1

who are at ease
"who feel safe." The people are comfortable and not concerned that God will judge them.

the notable men of the most important of the nations
"the most important men of this great nation." Yahweh may be using irony to describe how these men think of themselves. Alternate translation: "the men who think they are the most important people in the most important nation"

the house of Israel comes
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. Alternate translation: "the Israelites come" or "the Israelite people group comes"

comes for help
Here "comes" can be stated as "goes." Alternate translation: "goes for help"

Amos 6:2

Kalneh
This is the name of a city.

Are they better than your two kingdoms?
The notable men use this question to emphasize that the kingdoms of Israel and Judah are better than those other kingdoms. Alternate translation: "Your two kingdoms are better than they are."

Is their border larger than your border?
The notable men use this question to emphasize that their kingdoms are larger than those other kingdoms. Alternate translation: "Their border is smaller than yours." or "Those countries are smaller than Judah and Samaria."

Amos 6:3

to those who put off the day of disaster
Refusing to believe that Yahweh will cause disaster is spoken of as if the "day of disaster" were an object the people could put far from themselves. Alternate translation: "to those who refuse to believe that I will cause them to experience disaster"

and make the throne of violence come near
Here "throne" is a metonym that represents reign or rule. The people doing evil things, which causes Yahweh to bring disaster on them, is spoken of as if they were causing "violence" to rule them. Alternate translation: "but who are actually causing me to send violent people to destroy you"

Amos 6:4

lie down ... lounge
Israelites at that time usually ate while sitting on a floor cloth or a simple seat.

beds of ivory
"beds decorated with ivory" or "costly beds"

ivory
a white substance made from the teeth and horns of large animals

lounge
lie around like lazy people

couches
soft seats large enough to lie down on

Amos 6:5

they improvise on instruments
Possible meanings: 1) they invent new songs and ways of playing the instruments or 2) they invent new instruments.

Amos 6:6

drink wine from bowls
This implies that they drink a lot of wine because they drink it from a large bowl rather than a regular wine cup.

they do not grieve over the ruin of Joseph
Here "Joseph" represents his descendants. Alternate translation: "they do not grieve about the descendants of Joseph whom enemies will soon destroy"

Amos 6:7

they will now go into exile with the first exiles
"they will be among the first ones to go into exile" or "I will send them into exile first"

the feasts of those who lounge about will pass away
"there will be no more feasts for people to lie around at ease"

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Amos 6:8

this is the declaration of Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13]

I detest the pride of Jacob
Here "Jacob" represents his descendants. Alternate translation: "I hate the descendants of Jacob because they have become arrogant"

I hate his fortresses
It is implied that Yahweh hates the fortresses because the people believed the fortresses would keep them safe. Alternate translation: "I hate the people of Israel because they trust in their fortresses, not in me, to protect them"

Amos 6:9

General Information:
In 6:9-10 Amos gives an example of the kinds of things that will happen when Yahweh hands the people of Israel over to their enemies.

if ten men remain in one house, they will all die
This seems to imply that something terrible is happening, and these ten men go into the house to hide. Alternate translation: "if ten men are hiding inside of a house, they will all still die"

Amos 6:10

General Information:
This verse is unclear in the Hebrew and is translated in many different ways.

his relative or the one who burns him
Possible meanings of the "relative" and the "one who burns him" are 1) they are the same person or 2) they are different people.

his relative ... burns him
Possible meanings are 1) "his" and "him" refer to the person who has died, or 2) only "burns him" refers to the person who has died, and "his relative" could be translated as "a relative."

the one who burns
This phrase translates a word that refers to a person whose duty is to burn the bodies of family members who have died and for some reason cannot be buried.

in the inner room
You may need to make specific that the house had one or more inner or back rooms in which people could hide from those in the outer or front room where the dead body was lying.

Then he will say, "Be quiet, for we must not mention Yahweh's name."
Possible meanings are 1) the speaker is the one who asked the question, or 2) the speaker is the one hiding in the inner room.

we must not mention Yahweh's name
The speaker was probably afraid that if the hearer mentioned Yahweh's name, both of them would also die.

Amos 6:11

look
"listen" or "pay attention"

the big house will be smashed to pieces, and the little house to bits
These two phrases share similar meanings. The contrast between "the big house" and "the little house" means that this refers to all houses. Alternate translation: "all the houses will be smashed into small pieces"

the big house will be smashed to pieces
This can be stated in active form. Alternate translation: "the enemy will smash the big house to pieces"

to pieces ... to bits
You can use the same word for both of these phrases.

the little house to bits
This can be stated with the understood information included and also in active form. Alternate translation: "the little house will be smashed to bits" and "enemies will smash the little house to bits"

Amos 6:12

General Information:
Amos uses two rhetorical questions to draw attention to the rebuke that follows.

Do horses run on the rocky cliffs?
It is impossible for a horse to run on rocky cliffs without getting hurt. Amos uses this rhetorical question to rebuke them for their actions. Alternate translation: "Horses do not run on rocky cliffs."

Does one plow there with oxen?
One does not plow on rocky ground. Amos uses this rhetorical question to rebuke them for their actions. Alternate translation: "A person does not plow with oxen on rocky ground."

Yet you have turned justice into poison
Distorting what is just is spoken of as if the leaders "turned justice into poison." Alternate translation: "Yet you distort what is just" or "But you make laws that hurt innocent people"

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the fruit of righteousness into bitterness
This means basically the same thing as the first part of the sentence. Distorting what is right is spoken of as if righteousness were a sweet fruit that the people made bitter tasting. Alternate translation: "you distort what is right" or "you punish those who do what is right"

Amos 6:13

Lo Debar ... Karnaim
These are names of towns.

Have we not taken Karnaim by our own strength?
The people use a question to emphasize that they believe they captured a city because of their own power. Alternate translation: "We captured Karnaim by our own power!"

Amos 6:14

look
"listen" or "pay attention"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

this is the declaration of Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13]

from Lebo Hamath to the brook of the Arabah
Here "Lebo Hamath" represents the northern border of Israel, and "brook of the Arabah" represents the southern border. Alternate translation: "from the northern border of your nation to the southern border"

brook
a small river that flows only during the wet season

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Chapter 7

1 This is what the Lord Yahweh showed me. Look, he formed a locust swarm when the spring crop began
to come up, and, look, it was the late crop after the king's harvest. **2** When they finished eating the
vegetation of the land, then I said, "Lord Yahweh, please forgive; how will Jacob stand? For he is so
small." **3** Yahweh relented concerning this. "It will not happen," he said.

4 This is what the Lord Yahweh showed me: Look, the Lord Yahweh called on fire to judge. It dried the
vast, deep water under the earth and would have devoured the land also. **5** But I said, "Lord Yahweh,
please stop; how will Jacob stand? For he is so small." **6** Yahweh relented concerning this, "This also will
not happen," said the Lord Yahweh.

7 This is what he showed me: Look, the Lord stood beside a wall, with a plumb line in his hand. **8** Yahweh
said to me, "Amos, what do you see?" I said, "A plumb line." Then the Lord said, "Look, I will put a plumb
line among my people Israel. I will spare them no longer.

9 The high places of Isaac will be destroyed,
the sanctuaries of Israel will be ruined,
and I will rise against the house of Jeroboam with the sword."

10 Then Amaziah, the priest of Bethel, sent a message to Jeroboam, king of Israel: "Amos has conspired
against you in the middle of the house of Israel. The land cannot endure all his words. **11** For this is what
Amos said,

'Jeroboam will die by the sword,
and Israel will surely go into exile away from his land.'"

12 Amaziah said to Amos, "Seer, go, flee back to the land of Judah, and there eat bread and prophesy. **13**
But do not prophesy anymore here at Bethel, for it is the king's sanctuary and a royal house."

14 Then Amos said to Amaziah, "I am not a prophet nor a prophet's son. I am a herdsman, and I take care
of sycamore fig trees. **15** But Yahweh took me from tending the flock and said to me, 'Go, prophesy to my
people Israel.' **16** Now hear the word of Yahweh. You say,

'Do not prophesy against Israel,
and do not speak against the house of Isaac.'

17 Therefore this is what Yahweh says,

'Your wife will be a prostitute in the city;
your sons and your daughters will fall by the sword;
your land will be measured and divided up;
you will die in an unclean land,
and Israel will surely go into exile from his land.'"

Amos 7 General Notes

Structure and formatting

This chapter is mainly written as a narrative about the prophet Amos interacting with Yahweh. Yahweh presents three different scenarios of judgment before Amos who pleads with God and he does not carry out his judgment. (See: prophet and judge)

Special concepts in this chapter

Reported speech

In the latter part of the chapter, it is important to follow the conversation carefully to understand who is speaking. There are some instances of "reported speech."

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Amos 7:1

Look ... look
The writer is telling the reader that he is about to say something surprising. Your language may have a way of doing this.

locust
See how you translated this in Amos 4:9.

after the king's harvest
"after the king takes his share from the harvest"

Amos 7:2

please forgive
The words "your people" or "us" are understood. Alternate translation: "please forgive your people" or "please forgive us"

how will Jacob stand? For he is so small.
Here "Jacob" represents his descendants the Israelites. The word "stand" is a metonym for surviving. Alternate translation: "how will we Israelites survive? We are so small and weak!"

Amos 7:3

General Information:
This page has intentionally been left blank.

Amos 7:4

Look
The writer is telling the reader that something surprising is about to happen. Your language may have a way of doing this.

the Lord Yahweh called on fire to judge
"the Lord Yahweh used burning fire to punish the people"

Amos 7:5

how will Jacob stand? For he is so small.
Here "Jacob" represents his descendants the Israelites. See how you translated this in [Amos 7:2]

Amos 7:6

General Information:
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Amos 7:7

plumb line
thin rope with a weight at one end used in building to make sure walls stand straight up and down

Amos 7:8

what do you see?
Yahweh uses a question to teach Amos. Alternate translation: "tell me what you see."

I will put a plumb line among my people Israel
Judging the people and determining they are wicked is spoken of as if the Israelites were a wall, and Yahweh determines the wall is not straight by using a plumb line. Alternate translation: "my people Israel are wicked. They are like a wall that is not straight up and down"

Amos 7:9

The high places of Isaac will be destroyed, the sanctuaries of Israel will be ruined, and I will rise against the house of Jeroboam with the sword
Here "sword" represents an army. This can be stated in active form. Alternate translation: "I will send an army to attack the house of Jeroboam, and the army will destroy the high places of Isaac and the sanctuaries of Israel"

Isaac ... Israel
Both of these represent the people of Israel. Alternate translation: "the descendants of Isaac ... the people of Israel"

the house of Jeroboam
Here "house" represents "family." Translate "Jeroboam" as you did in Amos 1:1, and see how you translated "house of" in Amos 1:4. Alternate translation: "Jeroboam and his family"

Amos 7:10

Amaziah, the priest of Bethel
Possible meanings: 1) Amaziah was the only priest at Bethel or 2) Amaziah was the leader of the priests at Bethel.

Amaziah
This is the name of a man.

Amos has conspired against you in the middle of the house of Israel
"Amos is right here among the Israelites, and he is planning to do bad things to you"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

The land cannot endure all his words
Here "land" represents "people." Disrupting the peace is spoken of as if Amos's words were a heavy object that the land could not carry. Alternate translation: "What he is saying disturbs the peace

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among the people" or "His message will cause trouble among the people"

Amos 7:11

Jeroboam will die by the sword

Here "sword" represents the enemies. Alternate translation: "Enemies will kill Jeroboam"

Amos 7:12

there eat bread and prophesy

Here "eat bread" is an idiom that means to earn money or make a living for doing something. Alternate translation: "see if you can get the people there to pay you for prophesying" or "prophesy there and let them provide you with food"

Amos 7:13

for it is the king's sanctuary and a royal house

Here "king's sanctuary" and "royal house" refer to the same place. Alternate translation: "this is where the national temple is, the place where the king worships"

Amos 7:14

herdsman

This here probably means "one who takes care of sheep" since he is called a "shepherd" in Amos 1:1.

sycamore fig trees

Sycamores are broad trees that grow up to 15 meters tall. Alternate translation: "fig trees"

Amos 7:15

General Information:

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Amos 7:16

Now

Here the word "now" is used to draw attention to the important point that follows.

do not speak against the house of Isaac

Here "house" represents the family or descendants of Isaac. Alternate translation: "do not speak against the descendants of Isaac"

Amos 7:17

your sons and your daughters will fall by the sword

Here "sword" represents enemies. Alternate translation: "enemies will kill your sons and daughters"

your land will be measured and divided up

This can be stated in active form. Alternate translation: "other people will take your land and divide it up among themselves"

an unclean land

A land full of people that are unacceptable to God is spoken of as if the land were physically unclean. Here it means a land other than Israel. Alternate translation: "a foreign land"

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Chapter 8

1 This is what the Lord Yahweh showed me. Look, a basket of summer fruit! **2** He said, "What do you see,
Amos?" I said, "A basket of summer fruit." Then Yahweh said to me,

"The end has come for my people Israel;
I will spare them no longer.
3 The songs of the temple will become wailings in that day—
this is the declaration of the Lord Yahweh—
many dead bodies, they are thrown everywhere!
Silence!"
4 Listen to this, you who trample the needy
and remove the poor of the land.

5 They say,

"When will the new moon be over,
so we can sell grain again?
When will the Sabbath day be over,
so that we can sell wheat?
We will make the measure small
and increase the price,
as we cheat with deceitful scales.
6 This is so we can sell bad wheat, buy the poor with silver,
and the needy for a pair of sandals."

7 Yahweh has sworn by the pride of Jacob, "Surely I will never forget any of their actions."

8 Will not the land quake for this,
and everyone who lives in it mourn?
All of it will rise up like the Nile River,
and it will be tossed about and sink again,
like the river of Egypt.
9 "It will come in that day—
this is the declaration of the Lord Yahweh—
that I will make the sun set at noon,
and I will darken the earth at daylight.
10 I will turn your festivals into mourning
and all your songs into lamentation.
I put sackcloth on all loins
and have baldness on every head.
I will make it like mourning for an only son,
and a bitter day to its end.
11 Look, the days are coming—
this is the declaration of the Lord Yahweh—
when I will send a famine in the land,
not a famine for bread, nor of thirst for water,
but for hearing the words of Yahweh.
12 They will stagger from sea to sea;
they will run from the north to the east
to seek the word of Yahweh,
but they will not find it.
13 In that day the beautiful virgins and the young men
will faint from thirst.
14 Those who swear by the sin of Samaria [1]
and say, 'As your god lives, Dan,'
and, 'As the way to Beersheba exists,' [2]
they will fall and never rise again."

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Footnotes

8:14 [1]Instead of
8:14 [2]The copies of the ancient Hebrew text have,

Amos 8 General Notes

Structure and formatting

This chapter is written in poetic form and it shows the way Yahweh's people are sinning and how he is going to respond. (See: peopleofgod and sin)

Important figures of speech in this chapter

"This is the declaration of Yahweh"
This phrase is used to introduce prophecy. It highlights what God is proclaiming. (See: prophet)

Amos 8:1

Look, a basket of summer fruit!
The word "look" here shows that Amos saw something interesting. Alternate translation: "I saw a basket of summer fruit!"

summer fruit
"ripe fruit"

Amos 8:2

What do you see, Amos?
Yahweh uses a question to teach Amos. Alternate translation: "Tell me what you see, Amos."

Amos 8:3

in that day
"at that time"

Silence!
Possible meanings are 1) Yahweh is to telling the people to be silent as they hear about the severity of his punishment or 2) the people will be silent because of their grief after Yahweh's punishment.

Amos 8:4

Listen to this
Amos is speaking to the wealthy merchants who harm those who are poor.

you who trample the needy and remove the poor of the land
This can be restated to remove the nominal adjectives "the needy" and "the poor." Alternate translation: "you who trample those who are in need and remove those in the land that are poor"

you who trample
Harming people is spoken of as if it were stomping on people. Alternate translation: "you who harm" or "you who oppress"

Amos 8:5

They say, "When will the new moon be over, so we can sell grain again? When will the Sabbath day be over, so that we can sell wheat?
The merchants use theses question to emphasize that want to start selling their items again. This can be stated as an indirect quotation. Alternate translation: "They are always asking when the new moon will be over or when the Sabbath will be over so that can sell their grain and wheat again."

We will make the measure small and increase the price, as we cheat with deceitful scales
The merchants would use false scales that showed that the amount of grain they were giving was greater than it really was and that the weight of the payment was less than it really was.

Amos 8:6

the needy for a pair of sandals
The words "and buy" are understood. Alternate translation: "buy the needy for a pair of sandals"

Amos 8:7

Yahweh has sworn by the pride of Jacob
Here "pride of Jacob" is a title for Yahweh. Also "Jacob" represents his descendants, the Israelites. Alternate translation: "Yahweh has sworn by himself, saying" or "Yahweh, of whom the Israelites are so proud, has sworn"

generated on Tue Oct 24 10:45:40 2023

Amos 8:8

Will not the land quake for this, and everyone who lives in it mourn?
Amos uses a question to emphasize that these things will certainly happen. Alternate translation: "Yahweh will cause the land to shake, and everyone who lives in it will mourn."

All of it will rise up like the Nile River ... like the river of Egypt
Amos compares the rising and sinking of the waters of the Nile River to how Yahweh will cause the land to shake when he judges the people.

river of Egypt
This is another name for the Nile River.

Amos 8:9

It will come in that day
"It will happen at that time"

Amos 8:10

have baldness on every head
A person shaves his head to show that he is grieving. Alternate translation: "cause you all to shave your heads"

like mourning for an only son
It is understood that the only son has died. Alternate translation: "like mourning for an only son who has died"

a bitter day to its end
Terrible and sad things happening during a day is spoken of as if the day had a bitter taste. Alternate translation: "everything that happens at that time will cause you great sorrow"

Amos 8:11

the days are coming
This speaks of a future time as if "days are coming." Alternate translation: "there will be a time" or "in the future"

when I will send a famine in the land ... but for hearing the words of Yahweh
Yahweh refusing to give messages when the people want to hear from him is spoken of as if there would be a famine of his words. Alternate translation: "when I will cause something like a famine in the land ... but for hearing the words of Yahweh"

the words of Yahweh
This can be stated in first person. Alternate translation: "words from me, Yahweh" or "my messages"

Amos 8:12

They will stagger from sea to sea; they will run from the north to the east to seek the word of Yahweh
Here "sea to sea" and "the north to the east" represent all of the land of Israel. Alternate translation: "They will wander here and there and search all over for the word of Yahweh"

from sea to sea
This implies the Dead Sea in the south and the Mediterranean Sea in the west.

Amos 8:13

In that day
"At that time"

faint
to lose all strength

Amos 8:14

by the sin of Samaria
Here "sin" represents the false god the people worship in Samaria. Alternate translation: "by the false god of Samaria"

As your god lives, Dan
This is a way of making a solemn oath. The people declare that they believe the god of Dan is certainly alive to emphasize that they will certainly do what they promise to do.

As the way to Beersheba exists
This is probably a reference to the roads that pilgrims would take to Beersheba in order to worship idols there. Again, this is a way of making a solemn oath. They state that the way to Beersheba certainly exists in order to emphasize that they will certainly do what they promise to do.

they will fall
This is an idiom. Alternate translation: "they will die"

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Chapter 9

1 I saw the Lord standing beside the altar, and he said,

"Strike the tops of the pillars
so that the thresholds will shake.
Break them in pieces on all of their heads,
and I will kill the last of them with the sword.
Not one of them will get away;
not one of them will escape.
2 Though they dig into Sheol,
there my hand will take them.
Though they climb up to heaven,
there I will bring them down.
3 Though they hide on the top of Carmel,
there I will search and take them.
Though they are hidden from my sight in the bottom of the sea,
there will I command the serpent, and it will bite them.
4 Though they go into captivity, driven by their enemies before them,
there will I give orders to the sword, and it will kill them.
I will keep my eyes on them
for harm and not for good."
5 The Lord Yahweh of hosts
touches the land and it melts;
all who live in it mourn;
all of it will rise up like the River,
and sink again like the river of Egypt.
6 It is he who builds his steps in the heavens,
and has established his vault over the earth.
He calls for the waters of the sea,
and pours them out on the surface of the earth,
Yahweh is his name.
7 "Are you not like the people of Cush to me,
people of Israel—
this is Yahweh's declaration—
did I not bring up Israel out of the land of Egypt,
the Philistines from Crete,
and the Arameans from Kir?
8 Look, the eyes of the Lord Yahweh
are on the sinful kingdom,
and I will destroy it
from the face of the earth,
except that I will not totally destroy
the house of Jacob—
this is Yahweh's declaration.
9 Look, I will give a command,
and I will shake the house of Israel
among all the nations,
as one shakes grain in a sieve,
so that not the smallest stone will fall to the ground.
10 All the sinners of my people
will die by the sword,
those who say,
'Disaster will not overtake or meet us.'
11 In that day
I will raise up the tent of David that has fallen,
and close up its breaches.
I will raise up its ruins,
and rebuild it as in the days of old,
12 That they may possess the remnant of Edom,
and all the nations that are called by my name—

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this is Yahweh's declaration—he does this.
13 Look, the days will come—
this is Yahweh's declaration—
when the plowman will overtake the reaper,
and the treader of grapes will overtake him who plants seed.
The mountains will drip sweet wine,
and all the hills will flow with it.
14 I will bring back from captivity my people Israel.
They will build the ruined cities and inhabit them,
they will plant vineyards and drink their wine,
and they will make gardens and eat their fruit.
15 I will plant them upon their land,
and they will never again be uprooted from the land
that I have given them,"
says Yahweh your God.

Amos 9 General Notes

Structure and formatting

This chapter is written in poetic form and continues to show the awesome and terrible judgment of Yahweh on his people. In verse 11, the writer writes about the forgiveness and mercy of God on the kingdom of Israel. (See: judge, peopleofgod and forgive and mercy)

Special concepts in this chapter

"The declaration of Yahweh"

This phrase is used to introduce prophecy. It highlights what God is proclaiming. Try to remain consistent in translating this phrase throughout the book. (See: prophet)

Amos 9:1

General Information:

Yahweh shows Amos another vision.

Strike the tops ... Break them

It is uncertain to whom Yahweh is speaking these commands.

Strike the tops of the pillars so that the thresholds will shake

It is implied that Yahweh is speaking about the pillars and thresholds of a temple.

tops of the pillars ... thresholds

This merism implies that the whole temple will be destroyed.

Break them in pieces on all of their heads

Here "heads" represents the whole person. Alternate translation: "Break the pillars so that the temple falls on all of the people and kills them"

I will kill the last of them with the sword

Here "sword" represents an army attacking with their weapons. Alternate translation: "I will send an enemy army to kill the rest of them"

Amos 9:2

Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down

Yahweh uses an exaggerated image of people fleeing to Sheol or heaven to try to escape being killed. Here "Sheol" and "heaven" are a merism that represents all places. Alternate translation: "Even if they were to flee to Sheol or to heaven, they would not be able to escape me"

there my hand will take them

Here "hand" represents Yahweh's power. Alternate translation: "I will pull them up from there"

Amos 9:3

Though they hide on the top of Carmel ... Though they are hidden from my sight in the bottom of the sea

Yahweh gives an exaggerated image of the people fleeing to the top of mount Carmel or to the bottom of the sea to escape being killed. Here "top of Carmel" and "bottom of the sea" are a merism that represents all places. Alternate translation: "Even if they were to hide on the top of Carmel ... Even if they tried to go the bottom sea, thinking that I could not see them"

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serpent
an unknown fierce sea animal, not the snake in the garden of Eden and not a common snake

Amos 9:4

Though they go into captivity, driven by their enemies before them
This can be stated in active form. Alternate translation: "Though enemies capture them and force them to go to a foreign land"

there will I give orders to the sword, and it will kill them
Here "sword" represents their enemies. Alternate translation: "there I will cause their enemies to kill them"

I will keep my eyes on them for harm and not for good
Here "eyes" represents seeing. The phrase "keep my eyes on them" is an idiom that means to watch closely. Alternate translation: "I will watch closely and make sure only bad things happen to them and not good things"

Amos 9:5

all of it will rise up like the River, and sink again like the river of Egypt
Here "the River" and "river of Egypt" both refer to the Nile river. Yahweh causing the land to shake violently is compared to the waters of the Nile river rising and sinking.

Amos 9:6

he who builds his steps in the heavens
These are probably the steps that ancient people imagined led up to God's palace in the heavens. However, some modern versions understand the word translated as "steps" here to mean "upper rooms." In either case, "his steps" or "his upper rooms" is probably a metonym for God's palace.

has established his vault over the earth
Here "vault" refers to the sky which biblical writers described as being a dome over the earth. Alternate translation: "he sets the sky over the earth"

He calls for the waters of the sea ... on the surface of the earth
This represents God causing the sea water to fall on the earth as rain. See how you translated this in [Amos 5:8]

Yahweh is his name
By declaring his name, Yahweh is declaring his power and authority to do these things. See how you translated this in Amos 5:8.

Amos 9:7

Are you not like the people of Cush to me, ... Israel—this ... declaration—did I not bring up Israel ... the Philistines ... the Arameans from Kir?
Yahweh uses a question to emphasize that the people of Israel are no more special to him than the people of Cush, the Philistines, and the Arameans. Alternate translation: "You people of Israel, you are certainly no more important to me than the people of Cush—this ... declaration—I brought up Israel ... the Philistines ... the Arameans from Kir."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Kir
See how you translated the name of this place in Amos 1:5.

Amos 9:8

the eyes of the Lord Yahweh are on the sinful kingdom
Here "eyes" represents seeing. Also, Yahweh speaks of himself in third person. Alternate translation: "I, the Lord Yahweh, see that the people of this kingdom are very sinful"

I will destroy it from the face of the earth
The idiom "from the face of the earth" means "completely." Alternate translation: "I will completely destroy this kingdom"

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. They were the people of Israel. See how you translated this in [Amos 3:13]

Amos 9:9

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

I will shake the house of Israel ... as one shakes grain in a sieve, so that not the smallest stone will fall to the ground
The picture here is of grain falling through the sieve and stones being kept out. The idea is that Yahweh will remove all of the sinful people from Israel.

sieve
a surface with many small holes that allow small things to pass through and keep larger things from passing through

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Amos 9:10

All the sinners of my people will die by the sword
Here "sword" represents their enemies. Alternate translation: "Enemies will kill all the sinners of my people"

Disaster will not overtake or meet us
Experiencing disaster is spoken of as disaster could overtake or meet someone. Alternate translation: "We will not experience disaster" or "Bad things will not happen to us"

Amos 9:11

In that day
"At that time"

I will raise up the tent of David that has fallen
Causing the people of Israel to be great again is spoken of as if David's kingdom were a tent that fell down and Yahweh will set it back up. Alternate translation: "David's kingdom will be like tent that has fallen down, but I will raise it back up again"

close up its breaches
"I will repair its walls"

I will raise up its ruins, and rebuild it as in the days of old
"I will rebuild its ruins and make it strong like it was long ago"

breaches
parts of a wall that have fallen down

Amos 9:12

the remnant of Edom
"the remaining part of Edom's territory"

all the nations that are called by my name
Here "name" represents Yahweh. The idiom "called by my name" means they once belonged to Yahweh. This means that in the past the people had conquered and taken control of these territories. Alternate translation: "all the nations that once belonged to me" or "all the nations that I caused the people of Israel to conquer in the past"

Amos 9:13

Look
The writer is telling the reader that he is going to say something surprising. Your language may have a way of doing this.

the days will come ... when the plowman
A future time is spoken of as if "days will come." Alternate translation: "there will be a time ... when the plowman" or "in the future ... the plowman"

when the plowman ... him who plants seed
These are two images of Yahweh restoring prosperity in Israel. This means grain will grow faster than the people can harvest it, and there will be so many grapes, those crushing the grapes will still be working when farmers start planting more vineyards.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

The mountains will drip sweet wine, and all the hills will flow with it
These two lines mean basically the same thing. The huge amount of grapes and wine in Israel is spoken of as if wine flows down the hills and mountains.

Amos 9:14

General Information:
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Amos 9:15

I will plant them upon their land, and they will never again be uprooted from the land
Bringing the people back to their land and keeping them safe from enemies is spoken of as if Israel were a plant that Yahweh would put in the ground and not let anyone pull the plant up from the ground. Alternate translation: "I will cause them to live in the land forever like a plant that is never uprooted"

they will never again be uprooted from the land
This can be stated in active form. Alternate translation: "no one will ever again uproot them from the land"

uprooted
for a plant and its roots to be pulled out of the ground

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Book: Obadiah

Obadiah

Chapter 1

1 The vision of Obadiah. The Lord Yahweh says this concerning Edom: We have heard a report from Yahweh and an ambassador has been sent among the nations, saying, "Rise up! Let us rise up against her for battle!"

2 Behold, I will make you small among the nations; you will be greatly despised. **3** The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty home; who say in your heart, "Who will bring me down to the ground?" **4** Though you soar high like the eagle and though your nest is set among the stars, I will bring you down from there—this is Yahweh's declaration.

5 If thieves came to you, if robbers came by night—how you will be ruined!—would they not steal only as much as they needed? If grape gatherers came to you, would they not leave the gleanings? **6** How Esau will be ransacked, his hidden treasures looted! **7** All the men of your alliance will send you on your way to the border. The men who were at peace with you will deceive you and prevail against you. They who eat your bread will set a trap under you. There is no understanding in him.

8 "Will I not on that day"—this is Yahweh's declaration—"destroy the wise men from Edom and understanding out of the mountain of Esau? **9** Your mighty men will be dismayed, Teman, so that every man may be cut off from the mountain of Esau by slaughter.

10 Because of the violence done to your brother Jacob, you will be covered with shame, and you will be cut off forever. **11** On the day you stood aloof, on the day strangers carried away his wealth, and foreigners entered into his gates, and cast lots for Jerusalem, you were like one of them. **12** But do not gloat over your brother's day, in the day of his misfortune, and do not rejoice over the people of Judah in the day of their destruction; do not boast in the day of their distress. **13** Do not enter my people's gate in the day of their calamity; do not gloat over their affliction in the day of their disaster, do not loot their wealth in the day of their ruin. **14** Do not stand at the crossroads to cut down his fugitives, and do not deliver up his survivors in the day of distress.

15 For the day of Yahweh is near upon all the nations. As you have done, it will be done to you; your deeds will return on your own head. **16** For as you have drunk on my holy mountain, so will all the nations drink continually. They will drink and swallow and it will be as though they had never existed.

17 But in Mount Zion there will be those who escape, and it will be holy, and the house of Jacob will take possession of their possessions. **18** The house of Jacob will be a fire, and the house of Joseph a flame, and the house of Esau will be stubble, and they will burn them, and consume them. There will be no survivors to the house of Esau, for Yahweh has spoken it."

19 People from the Negev will possess the mountain of Esau and the people of the lowlands will possess the land of the Philistines. They will possess the land of Ephraim and the land of Samaria, and Benjamin will possess Gilead. **20** The exiles of this army of the people of Israel will possess the land of Canaan as far as Zarephath. The exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev. **21** Deliverers will go up to Mount Zion to rule over the hill country of Esau, and the kingdom will belong to Yahweh.

Obadiah 1:1

The vision of Obadiah
This is the title of the book. Here "vision" is used in the general sense of a message from Yahweh, rather than to indicate how Obadiah received the message. Alternate translation: "The message of Obadiah" or "The prophesy of Obadiah"

generated on Tue Oct 24 10:45:40 2023

The Lord Yahweh says this concerning Edom
This tells the reader that the entire book is a message about Edom.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

an ambassador has been sent
This can be stated in active form. Alternate translation: "Yahweh has sent an ambassador"

Rise up
"Stand up." This phrase is used to tell people to get ready.

rise up against her
Here "her" refers to Edom. This is a metonym for the people of Edom, so it could also be translated as "them."

Obadiah 1:2

Behold, I will make you
Beginning in verse 2, Obadiah records the words that Yahweh speaks directly to Edom.

Behold
This alerts the reader to pay special attention to what follows. Alternate translation: "Look" or "Pay attention to what I am about to tell you"

I will make you small among the nations; you will be greatly despised
These two phrases mean similar things and are used to emphasize that Edom will lose its important status.

I will make you small among the nations
Something that is insignificant is spoken of as if it is of small size, and can easily be overlooked. Alternate translation: "I will make you insignificant among the nations"

you will be greatly despised
This can be stated in active form. Alternate translation: "the people of other nations will hate you"

Obadiah 1:3

General Information:
Obadiah's vision concerning Edom continues.

The pride of your heart has deceived you
The "heart" was associated with emotions. The Edomites' pride caused them to be deceived about their security. Alternate translation: "Your pride has deceived you" or "Your pride causes you think you are safe"

in the clefts of the rock
"in the cracks in the rock." This here has the sense of a place that is protected because it is surrounded by rocks.

in your lofty home
"in your home that was built in a high place"

say in your heart
Here "in your heart" is an idiom that means "to yourself." Alternate translation: "say to yourselves" or "think"

Who will bring me down to the ground?
This question expresses that the Edomites were proud and felt safe. Alternate translation: "No one can bring me down to the ground." or "I am safe from all attackers."

Obadiah 1:4

Though you soar high like the eagle and though your nest is set among the stars
Both of these exaggerations say that Edom is built in a very high place by saying it is built much higher than possible. Alternate translation: "And I tell you that even if you had wings and could fly higher than eagles fly, and if you could make your homes among the stars"

I will bring you down from there
Pride is associated with height while humility is associated with being low. To "bring down" is an idiom that means to humble someone. Alternate translation: "I will humble you"

Obadiah 1:5

General Information:
Yahweh continues giving Obadiah his message to Edom.

If thieves came to you ... would they not steal only as much as they needed?
This question is used to imply that Yahweh's punishment of Edom would be worse than what thieves would do when they steal. This can be stated explicitly. Alternate translation: "If thieves came to you ... they would only steal as much as they needed, but I will take everything from you!"

If thieves came to you, if robbers came by night
These two phrases mean the same thing and are used to emphasize people who steal. They can be combined. Alternate translation: "When thieves break into someone's house during the night"

if robbers came by night
"or if robbers came during the night"

robbers
people who steal things from other people

generated on Tue Oct 24 10:45:40 2023

how you will be ruined!
Yahweh adds this phrase in the middle of another sentence to express that the punishment of Edom is shocking. Alternate translation: "you are completely destroyed!"

If grape gatherers came to you, would they not leave the gleanings?
This question is used to imply that Yahweh's punishment of Edom would be more thorough than what grape gatherers would do when they harvest grapes. This can be stated explicitly. Alternate translation: "If grape gatherers came to you, they would leave some grapes, but I will take everything from you!"

Obadiah 1:6

How Esau will be ransacked, his hidden treasures looted
This can be stated in active form. Alternate translation: "Ah, enemies will ransack Esau; they will loot his hidden treasures"

Esau
The people of Edom were the descendants of Esau. Therefore, in this book "Edom" and "Esau" refer to the same group of people.

will be ransacked
This means the enemies will search through Esau's things, take everything valuable, and leave everything else in a mess or damaged.

Obadiah 1:7

General Information:
Yahweh continues giving Obadiah his message to Edom.

All the men of your alliance ... The men who were at peace with you ... They who eat your bread
All three of these phrases refer to Edom's allies.

your alliance
The word "your" refers to the nation of Edom.

will send you on your way to the border
"will send you out of their land." The people of Edom will try to take refuge in the land of their allies, but their allies will not let the people of Edom stay in their land.

There is no understanding in him.
Possible meanings are 1) the allies say this about Edom. Alternate translation: "They say, 'Edom does not understand anything.'" or 2) this is a statement about the betrayal of the allies. Alternate translation: "No one can understand why they did this."

Obadiah 1:8

Will I not on that day"—this is Yahweh's declaration —"destroy ... mountain of Esau?
Yahweh uses this question to emphasize the certainty of the destruction of Edom. Alternate translation: "'On that day,'"—this is Yahweh's declaration—'I surely will destroy ... mountain of Esau."

the mountain of Esau
Most of the land of Esau was mountains, so this is one way of referring to the land of Edom.

Obadiah 1:9

Your mighty men will be dismayed
"Your strong warriors will be afraid"

Teman
This is the name of a region in the land of Edom.

so that every man may be cut off from the mountain of Esau by slaughter
This can be stated in active form. Alternate translation: "so that there will be no more people in the mountains of Esau because enemies killed them" or "so that they will slaughter every person in the mountain of Esau"

be cut off
"be destroyed"

Obadiah 1:10

General Information:
Yahweh continues giving Obadiah his message to Edom.

your brother Jacob
Here "Jacob" represents his descendants. Because Jacob was the brother of Esau, the people of Edom are spoken of as if they were the brothers of the descendants of Jacob. Alternate translation: "your relatives who are the descendants of Jacob"

you will be covered with shame
To be covered with something is an idiom for fully experiencing it. Alternate translation: "you will be completely ashamed"

will be cut off forever
This can be stated in active form. Alternate translation: "will never exist again"

Obadiah 1:11

stood aloof
"watched and did nothing to help"

strangers
people from other nations

generated on Tue Oct 24 10:45:40 2023

his wealth
The word "his" refers to "Jacob," which is another way of referring to the people of Israel.

cast lots for Jerusalem
This phrase means "they cast lots to decide who would get the valuable things that they took from Jerusalem."

you were like one of them
"it was as though you were one of these strangers and foreigners." This implies that they did not help the Israelites. This can be made explicit. Alternate translation: "you were like one of the enemies and did not help Israel"

Obadiah 1:12

General Information:
Yahweh continues giving Obadiah his message to Edom. Verses 12-14 consist of a series of negative commands that Yahweh gives to tell the people of Edom how not to treat the Israelites.

do not gloat over
"do not be happy because of" or "do not take pleasure in"

your brother's day
Here "your brother" refers to the people of Israel because Jacob and Esau were brothers.

the day of his misfortune
"the time at which bad things happen to him"

the day
Each of the several occurrences of "day" refer to the time when Babylon attacked and destroyed Jerusalem.

in the day of their destruction
"at the time when their enemies destroy them"

in the day of their distress
"at the time when they suffer"

Obadiah 1:13

calamity ... disaster ... ruin
These are all different translations of the same word. If your language has one word that can translate all three of these ideas, you could use it here.

over their affliction
"because of the bad things that happen to them"

do not loot their wealth
"do not take their wealth" "or "do not steal their wealth"

Obadiah 1:14

crossroads
a place where two roads come together

to cut down his fugitives
"to kill the people of Israel who are trying to escape" or "to catch those who were trying to escape"

do not deliver up his survivors
"do not capture those who are still alive and give them to their enemies"

Obadiah 1:15

General Information:
Yahweh concludes his message to Edom in verse 15. In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

For the day of Yahweh is near ... will return on your own head
Bible experts are not certain whether verse 15 goes with verse 14 as the end of the previous section, or goes with verse 16 as the beginning of the new section.

For the day of Yahweh is near upon all the nations
"Soon the time will come when Yahweh will show all the nations that he is Lord"

As you have done, it will be done to you
This can be stated in active form. Alternate translation: "I will do to you the same things that you did to others"

your deeds will return on your own head
Here "return on your own head" means they will be punished for those things. Alternate translation: "you will suffer the consequences for the things you have done"

Obadiah 1:16

For as you
The word "you" is plural and probably refers to the people of Judah.

as you have drunk
The punishment that Judah received from the enemy nations is spoken of as if a bitter liquid that they drank. Alternate translation: "as you have drunk suffering" or "as I have punished you"

my holy mountain
This was a way of referring to Jerusalem.

so will all the nations drink continually
Yahweh's punishment of the other nations is spoken of as if it was a bitter liquid that he will cause them to drink continually. Alternate translation: "so all

generated on Tue Oct 24 10:45:40 2023

the nations will drink in suffering continually" or "so I will punish all of the nations without stopping"

They will drink and swallow and it will be as though they had never existed
Yahweh continues the metaphor of drinking punishment. Here "swallow" expresses that they will fully experience the punishment, with the result that it will destroy them completely. Alternate translation: "They will drink in my punishment fully until they cease to exist" or "I will continue to punish them fully until I completely destroy them"

Obadiah 1:17

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

those who escape
These are the people of Jerusalem that are still alive after Yahweh has finished punishing the city. This can be made explicit. Alternate translation: "some of the Israelites who escape the punishment of Yahweh"

it will be holy
The word "it" refers to "mount Zion."

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

Obadiah 1:18

The house of Jacob will be a fire ... Joseph a flame
Yahweh speaks of the descendantsof Jacob and Joseph as if they were fire because they will destroy the descendants of Esau like a fire that quickly and completely burns up straw.

The house of Jacob ... the house of Joseph
Often "the house of Jacob" represents Israel, but here it represents only the people in the southern part of Israel. Joseph was one of Jacob's sons. Here "the house of Joseph" represents the people in the northern part of Israel.

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

and they
The word "they" refers to the house of Jacob and the house of Joseph.

will burn them
The word "them" refers to the descendants of Esau, who are the nation of Edom.

There will be no survivors to the house of Esau
"Not one person of the house of Esau will survive"

the house of Esau
The word "house" is a metonym for the family that lives in the house. In this case it refers to Esau's descendants. Alternate translation: "descendants of Esau"

for Yahweh has spoken it
This is an oath formula that means it will certainly happen because Yahweh said it.

Obadiah 1:19

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

People from the Negev will possess the mountain of Esau
"The Israelites in the Negev will take the land of the Edomites"

the people of the lowlands
This refers to Israelites in the western foothills of Israel who will capture the land of the Philistines in battle.

They will possess
Here "They" appears to refer to the people of Israel in general.

Benjamin will possess
"the tribe of Benjamin will possess" or "the descendants of Benjamin will possess"

Obadiah 1:20

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

The exiles of this army of the people of Israel
THe word "exiles" is a metonym for the descendants of those who had been taken into exile. These words could refer to 1) the descendants of the exiles who were taken to Assyria from the northern kingdom of Israel or 2) the descendants of the people of Judah who lived outside of Jerusalem and were taken into exile in Babylon.

The exiles of this army of the people of Israel
Possible meanings are 1) "this army" refers to a real army. Alternate translation: "The descendants of the exiles, who are the army of the people of Israel" or 2) "this army" is a metaphor for a multitude. Alternate translation: "The descendants of the multitude of the people of Israel who were taken into exile"

generated on Tue Oct 24 10:45:40 2023

as far as Zarephath
Zarephath was a Phoenician city north of Israel on the coast of the Mediterranean between Tyre and Sidon. Alternate translation: "as far north as Zarephath"

The exiles of Jerusalem
This group is contrasted with either the descendants of the Israelites from the northern kingdom, or with the descendants of the people of Judah who lived outside of Jerusalem.

Sepharad
This is the name of a place whose location is unknown. Some experts suggest it refers to the city of Sardis in the region of Lydia.

Obadiah 1:21

Deliverers will go up to Mount Zion to rule over the hill country of Esau
"Deliverers will go up to Jerusalem and rule over Edom from there"

Deliverers
It is possible that 1) this refers to various Israelite military leaders whom God will use to defeat the nation of Edom or 2) the text should read "Those who will be delivered" and refers to the returning Jewish exiles.

the kingdom will belong to Yahweh
This phrase emphasizes that Yahweh will personally rule over the kingdom. Alternate translation: "Yahweh will be their king"

generated on Tue Oct 24 10:45:40 2023

Book: Jonah

Jonah

Chapter 1

1 Now the word of Yahweh came to Jonah son of Amittai, saying, **2** "Get up and go to Nineveh, that great city, and speak out against it, because their wickedness has risen up before me." **3** But Jonah got up to run away from the presence of Yahweh and go to Tarshish. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and boarded the ship to go with them to Tarshish, away from the presence of Yahweh.

4 But Yahweh sent out a great wind on the sea and it became a mighty storm on the sea. Soon it appeared that the ship was going to be broken up. **5** Then the sailors became very afraid and each man cried out to his own god. They threw the ship's cargo into the sea to lighten it. But Jonah had gone down into the innermost parts of the ship, and he was lying there deeply asleep.

6 So the captain came to him and said to him, "What are you doing sleeping? Get up! Call upon your god! Maybe your god will notice us and we will not perish."

7 Each man said to his neighbor, "Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us." So they threw lots, and the lot fell to Jonah.

8 Then they said to Jonah, "Please tell us who is the cause of this evil that is happening to us. What is your occupation, and where did you come from? What is your country, and from which people are you?" **9** Jonah said to them, "I am a Hebrew; and I fear Yahweh, the God of heaven, who has made the sea and the dry land." **10** Then the men were even more afraid and said to Jonah, "What is this that you have done?" For the men knew that he was running away from the presence of Yahweh, because he had told them.

11 Then they said to Jonah, "What should we do to you so that the sea will calm down for us?" For the sea became more and more stormy. **12** Jonah said to them, "Pick me up and throw me into the sea. Then the sea will be calm for you, for I know that it is because of me that this great storm is happening to you."

13 Nevertheless, the men rowed hard to get themselves back to the land, but they could not do it because the sea was becoming more and more violent against them.

14 Therefore they cried out to Yahweh and said, "We beg you, Yahweh, we beg you, do not let us perish on account of this man's life, and do not put innocent blood on us, because you, Yahweh, have done just as it pleased you." **15** So they picked up Jonah and threw him into the sea, and the sea stopped raging. **16** Then the men feared Yahweh very much. They offered a sacrifice to Yahweh and made vows.

17 Now Yahweh had appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.

Jonah 1 General Notes

Structure and formatting

The narrative of this chapter starts abruptly. This could cause difficulty for the translator. The translator should not attempt to smooth this introduction unless absolutely necessary.

Special concepts in this chapter

Miracle

In verse Jonah 17, there is the mention of "a great fish." It may be difficult to imagine a sea creature big enough to swallow a man whole and who then survives for three days and nights inside. Translators should not try to explain miraculous events in an attempt to make it easier to understand. (See: miracle)

generated on Tue Oct 24 10:45:40 2023

Important figures of speech in this chapter

Situational irony
There is an ironic situation in this chapter. Jonah is a prophet of God and should endeavor to do God's will. Instead, he is running away from God. Although the Gentile sailors are not Israelites, they act out of faith and fear of Yahweh when sending Jonah to a "certain death" by throwing him overboard. (See:, prophet and willofgod and faith)

Sea
People in the ancient Near East also saw the sea as chaotic and did not trust it. Some of the gods they worshiped were gods of the sea. Jonah's people, the Hebrews, feared the sea greatly. However, Jonah's fear of Yahweh was not enough to keep him from going into a ship and sailing to get away from Yahweh. His actions are contrasted by the actions of the Gentiles. (See: and fear)

Other possible translation difficulties in this chapter

Implicit information
Even though no one knows for sure where Tarshish was, the writer assumes that the reader knows that Jonah had to face away from Nineveh to go there.

Jonah 1:1

the word of Yahweh came
This is an idiom that means Yahweh spoke. "Yahweh spoke his message"

the word of Yahweh
"the message of Yahweh"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Amittai
This is the name of Jonah's father.

Jonah 1:2

Get up and go to Nineveh, that great city
"Go to the important city of Nineveh"

Get up and go
This is a common expression for traveling to distant places.

speak out against it
God is referring to the people of the city. Alternate translation: "warn the people"

their wickedness has risen up before me
"I know they have been continually sinning"

Jonah 1:3

got up to run away from the presence of Yahweh
"ran away from Yahweh." "got up" is referring to Jonah leaving where he was.

the presence of Yahweh
Here Yahweh is represented by his presence.

go to Tarshish
"and went to Tarshish." Tarshish was in the opposite direction to Nineveh. This can be made explicit. Alternate translation: "went in the opposite direction, toward Tarshish"

He went down to Joppa
"Jonah went to Joppa"

ship
A "ship" is a very large type of boat that can travel on the sea and carry many passengers or heavy cargo.

So he paid the fare
"There Jonah paid for the trip"

boarded the ship
"got on the ship"

with them
The word "them" refers to the others who were going on the ship.

away from the presence of Yahweh
Here Yahweh is represented by his presence. Alternate translation: "away from Yahweh"

Jonah 1:4

Soon it appeared
It can be made explicit who thought the ship would be broken up. Alternate translation: "The men thought"

to be broken up
This can be stated in active form. Alternate translation: "to break apart"

generated on Tue Oct 24 10:45:40 2023

Jonah 1:5

the sailors
the men who worked on the ship

his own god
Here "god" refers to false gods and idols that people worship.

They threw the ship's cargo
"The men threw the heavy things off the ship." This was done to keep the ship from sinking.

to lighten it
Making the ship lighter would make if float better. Alternate translation: "to help the ship float better"

But Jonah had gone down into the innermost parts of the ship
Jonah did this before the storm started.

down into the innermost parts of the ship
"inside the ship"

was lying there deeply asleep
"was lying there fast asleep" or "was lying there and sleeping deeply." For this reason, the storm did not wake him up.

Jonah 1:6

So the captain came to him and said to him
"The man in charge of the ship went to Jonah and said"

What are you doing sleeping?
"Why are you sleeping?" He used this rhetorical question to scold Jonah. Alternate translation: "Stop sleeping!"

Get up!
This refers to doing some activity. For Jonah, the Captain is telling him to wake up and pray to his god for safe passage.

Call upon your god!
"Pray to your god!" "Call" refers to getting the attention of someone.

Maybe your god will notice us and we will not perish
The implicit information that Jonah's god might save them could be made explicit. Alternate translation: "Maybe your god will hear and save us so that we will not die"

Jonah 1:7

Each man said to his neighbor
"The sailors all said to each other"

Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us
"We should cast lots to know who has caused this trouble." The men believed that the gods would control how the lots fell in order to tell them what they wanted to know. This was a form of divination.

this evil
This refers to the terrible storm.

the lot fell to Jonah
"the lot showed that Jonah was the guilty person"

Jonah 1:8

Then they said to Jonah
"Then the men who were working on the ship said to Jonah"

Please tell us who is the cause of this evil that is happening to us.
"Who caused this bad thing that is happening to us?"

Jonah 1:9

fear Yahweh
The word "fear" refers Jonah having a deep respecting God.

Jonah 1:10

What is this that you have done?
The men on the ship used this rhetorical question to show how angry they were at Jonah. Alternate translation: "You have done a terrible thing."

he was running away from the presence of Yahweh
Here Yahweh is represented by his presence. Jonah was seeking to escape Yahweh as if Yahweh was present only in the land of Israel. Alternate translation: "Jonah was running away from Yahweh"

because he had told them.
What he told them can be stated clearly. Alternate translation: "because he had said to them, 'I am trying to get away from Yahweh.'"

Jonah 1:11

they said to Jonah
"the men on the ship said to Jonah" or "the sailors said to Jonah"

do to you so that the sea will calm down
"do with you in order to make the sea become calm"

the sea became more and more stormy
This was the reason that the men asked Jonah what they should do. This reason can also be put at the beginning of verse 11, as in the UDB. "Then, because the sea became more and more stormy,

generated on Tue Oct 24 10:45:40 2023

they said to Jonah, 'What should we do to you so that the sea will calm down for us?'"

Jonah 1:12

for I know that it is because of me that this great storm is happening to you
"because I know this huge storm is my fault"

Jonah 1:13

Nevertheless, the men rowed hard to get themselves back to the land
The men did not want to throw Jonah into the sea, so they rowed hard as if they were digging into the water to get back to land.

the sea was becoming more and more violent
"the storm became worse, and the waves became bigger"

Jonah 1:14

General Information:
Even though the men knew that Jonah was guilty of sin against Yahweh, they thought they would be guilty of murder if they threw him off the boat.

Therefore
"Because of this" or "Because the sea became more violent"

they cried out to Yahweh
"the men prayed to Yahweh"

do not let us perish on account of this man's life
"Please do not kill us because we caused this man to die" or "We are going to cause this man to die. But please do not kill us"

do not put innocent blood on us
Blood is a metonym for the death of a person, and to put or lay blood on people is to make them responsible for that person's death. Alternate translation: "do not make us responsible for the death of an innocent man"

Jonah 1:15

the sea stopped raging
"the sea stopped moving violently" or "the sea became calm"

Jonah 1:16

feared Yahweh very much
"became greatly awed at Yahweh's power"

Jonah 1:17

General Information:
Some versions number this verse as the first verse of chapter 2. You may want to number the verses according to the main version that your language group uses.

Now
This word is used in English to introduce a new part of the story.

three days and three nights
"three days and nights"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Then Jonah prayed to Yahweh his God from the fish's stomach. **2** He said,
"I called out to Yahweh about my distress
and he answered me;
from the belly of Sheol I cried out for help!
You heard my voice.
3 You had thrown me into the depths,
into the heart of the seas,
and the currents surrounded me;
all your waves and billows
passed over me.
4 I said, 'I am driven out
from before your eyes;
yet I will again look
toward your holy temple.'
5 The waters closed around me up to my neck;
the deep was all around me;
seaweed wrapped around my head.
6 I went down to the bases of the mountains;
the earth with its bars closed upon me forever.
Yet you brought up my life from the pit,
Yahweh, my God!
7 When my soul fainted within me,
I called Yahweh to mind;
then my prayer came to you
to your holy temple.
8 They give attention to meaningless gods
while they abandon covenant faithfulness.
9 But as for me, I will sacrifice to you
with a voice of thanksgiving;
I will fulfill that which I have vowed.
Salvation comes from Yahweh!"

10 Then Yahweh spoke to the fish, and it vomited up Jonah upon the dry land.

Jonah 2 General Notes

Structure and formatting

This chapter begins with a prayer by Jonah, and many translators have chosen to set it apart by setting its lines farther to the right on the page than the rest of the text. Translators can follow this practice, but they are not obligated to.

Special concepts in this chapter

Sea

This chapter contains many terms from the sea.

Important figures of speech in this chapter

Poetry

Prayers in Scripture often contain a poetic form. Poetry frequently uses metaphors to communicate something with a special meaning. For example, since Jonah was in a fish in the sea, being trapped is compared to a prison. Jonah is overwhelmed by the depth of the sea and expresses this by speaking about the at the "base of the mountains" and in the "belly of Sheol."

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Other possible translation difficulties in this chapter

Repentance
Scholars are divided over whether Jonah's repentance was genuine or whether he was trying to save his life. In light of his attitude in chapter 4, it is uncertain if he was genuinely repentant. If possible, it is best for translators to avoid making a definitive stance on whether Jonah's repentance was genuine. (See: repent and save)

Jonah 2:1

Yahweh his God
This means "Yahweh, the God he worshiped." The word "his" does not mean that Jonah owned God.

Jonah 2:2

He said
"Jonah said"

I called out to Yahweh about my distress
"I prayed to Yahweh about my great trouble." Even though Jonah was praying to Yahweh, he used Yahweh's name here and not "you." Alternate translation: "Yahweh, I called out to you about my distress"

he answered me
"Yahweh responded to me" or "he helped me"

from the belly of Sheol
"from the center of Sheol" or "from the deep part of Sheol." Possible meanings are 1) Jonah was speaking as being in the belly of the whale was being in Sheol or 2) Jonah believed that he was about to die and go to Sheol or 3) He spoke as if he already had died and gone there.

Jonah 2:3

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2. In verse 4 Jonah spoke of something he had prayed before this prayer.

into the depths, into the heart of the seas
This speaks of the vastness of the ocean Jonah was in.

into the heart of the seas
"to the bottom of the sea"

the currents surrounded me
"the sea water closed in around me"

waves and billows
These are disturbances on the surface of the ocean.

Jonah 2:4

I am driven out
This can be stated in active form. Alternate translation: "You have driven me away" or "You have sent me away"

from before your eyes
Here Yahweh is represented by his "eyes." Alternate translation: "from you"

yet I will again look toward your holy temple
Jonah has hope that, in spite of all he is going through, he will see the temple.

Jonah 2:5

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

The waters
"The waters" refers to the sea.

my neck
Some versions understand the Hebrew word in this expression to mean "my life." In that interpretation, the waters were about to take away Jonah's life.

the deep was all around me
"the deep water was all around me"

seaweed
grass that grows in the sea

Jonah 2:6

the earth with its bars closed upon me forever
Jonah used a metaphor to compare the earth to a prison. Alternate translation: "the earth was like a prison that was about to lock me in forever"

Yet you brought up my life from the pit
Jonah speaks of the place of the dead as if it were a pit. Alternate translation: "But you saved my life from the place of the dead" or "But you saved me from the place where the dead people are"

Yahweh, my God!
In some languages, it may be more natural to put this at the beginning of the sentence or next to the word "you."

generated on Tue Oct 24 10:45:40 2023

Jonah 2:7

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

I called Yahweh to mind
Since Jonah was praying to Yahweh, it might be more clear in some languages to say "I thought about you, Yahweh" or "Yahweh, I thought about you."

then my prayer came to you, to your holy temple
Jonah speaks as if his prayers could travel to God and his temple. Alternate translation: "then you in your holy temple heard my prayer"

Jonah 2:8

They give attention to meaningless gods
"People pay attention to meaningless gods"

they abandon covenant faithfulness
Possible meanings are 1) "they stop being faithful" or 2) "they reject your mercy"

Jonah 2:9

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

But as for me, I
This expression in English shows that there is a contrast between the people Jonah had just spoken about and himself. They paid attention to useless gods, but he would worship Yahweh. Alternate translation: "But I"

I will sacrifice to you with a voice of thanksgiving
This means that Jonah would thank God while he offered a sacrifice to him. It is not clear whether Jonah planned to thank God by singing or shouting joyfully.

I will fulfill that which I have vowed
"I will do what I said I would do"

Salvation comes from Yahweh
This can be reworded so that the abstract noun "salvation" is expressed as the verb "save." "Yahweh is the one who saves people"

Jonah 2:10

upon the dry land
"upon the ground" or "onto the shore"

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Chapter 3

1 The word of Yahweh came to Jonah a second time, saying, **2** "Get up, go to Nineveh, that great city, and proclaim to it the message that I command you to give." **3** So Jonah got up and went to Nineveh, according to the word of Yahweh. Now Nineveh was a very large city, one of three days' journey. **4** Jonah began to enter the city and after a day's journey he called out and said, "In forty days Nineveh will be overthrown." **5** The people of Nineveh believed God and they proclaimed a fast. They all put on sackcloth, from the greatest of them down to the least of them. **6** Soon the news reached the king of Nineveh. He rose up from his throne, took off his robe, covered himself with sackcloth, and sat in ashes. **7** He sent out a proclamation that said, "In Nineveh, by the authority of the king and his nobles: 'Do not let any man or animal, herd nor flock, taste anything. Let them not eat, nor drink water. **8** But let both man and animal be covered with sackcloth and let them cry out loudly to God. Let each one turn from his evil way and from the violence that is in his hands. **9** Who knows? God may relent and change his mind and turn away from his fierce anger so that we do not perish.'"

10 God saw their deeds, that they turned from their evil ways. So then God changed his mind about the punishment that he had said he would do to them, and he did not do it.

Jonah 3 General Notes

Structure and formatting

This chapter returns to a narrative of Jonah's life.

Special concepts in this chapter

Animals

According to the king's proclamation, the animals had to participate in the fast he ordered. This most likely reflects their pagan mindset. There was nothing in the law of Moses that instructed the people to have the animals participate in any religious acts. (See: lawofmoses)

Other possible translation difficulties in this chapter

Size of Nineveh

When the author talks about the size of Nineveh, the measurements he gives are confusing. The phrase "three days' journey" is ambiguous in Hebrew, as many scholars have remarked. In Jonah's day, cities were not as big as they are today. So although Nineveh was a big city, it was not as big as most modern cities.

God repenting or relenting

The last verse of this chapter says, "So then God changed his mind about the punishment that he had said he would do to them, and he did not do it." This concept of God changing his mind may be troubling for some translators and people may struggle to understand it. God's character is consistent. This whole book is written from a human viewpoint and so it is hard to understand the mind of God.

Yahweh is just and merciful so even though God did not follow through with a judgment in this instance, God's plan is always to punish evil. Later in history this nation did fall and was destroyed. (See: justice, mercy and judge and evil)

Jonah 3:1

The word of Yahweh came

This is an idiom that means Yahweh spoke. See how you translated this in [Jonah 1:1]

Jonah 3:2

Get up, go to Nineveh, that great city

"Go to the important city of Nineveh"

Get up

This refers to leaving the place one is at.

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proclaim to it the message that I command you to give
"tell the people what I tell you to tell them"

Jonah 3:3

the word of Yahweh
Here "word" represents Yahweh's message. Alternate translation: "the message of Yahweh"

So Jonah got up and went to Nineveh, according to the word of Yahweh
"This time Jonah obeyed Yahweh and went to Nineveh"

Jonah got up
"Jonah left the beach." The words "got up" refer to preparing to go somewhere.

Now
This word is used here to mark a change from the story to information about Nineveh.

one of three days' journey
"a city of three days' journey." A person had to walk for three days to completely go through it.

Jonah 3:4

after a day's journey he called out
Possible meanings are 1) "after Jonah walked a day's journey he called out" or 2) "while Jonah walked on the first day, he called out."

after a day's journey
"after a day's walk." A day's journey is the distance that people would normally travel in one day. Alternate translation: "after Jonah walked for one day"

he called out and said
"he proclaimed" or "he shouted"

forty days
"40 days"

Jonah 3:5

They all put on sackcloth
Why people put on sackcloth can be stated more clearly. Alternate translation: "They also put on coarse cloth to show that they were sorry for having sinned"

from the greatest of them down to the least of them
"from the most significant to the least significant people" or "including all the important people and all the unimportant people"

Jonah 3:6

the news
"Jonah's message"

He rose up from his throne
"He got up from his throne" or "He stood up from his throne." The king left his throne to show that he was acting humbly.

throne
A throne is a chair that the king sits on. It shows that he is the king.

Jonah 3:7

He sent out a proclamation that said
"He sent out an official announcement that said" or "He sent his messengers to announce to the people in Nineveh"

nobles
important men who helped the king rule the city

herd nor flock
This refers to two kinds of animals that people care for. Alternate translation: "cattle or sheep"

Let them not eat, nor drink water
"They must not eat nor drink anything." The reason they were not to eat or drink anything can be made explicit by adding "in order to show that they are sorry for their sins."

Jonah 3:8

General Information:
This is a continuation of what the king told the people of Nineveh.

But let both
"Let both"

let both man and animal be covered with sackcloth
This can be stated in active form. Alternate translation: "let people and animals wear sackcloth" or "let people cover themselves and their animals with sackcloth"

animal
The word "animal" refers to animals that people own.

cry out loudly to God
"pray earnestly to God." What they were to pray for can be made explicit. Alternate translation: "cry out loudly to God and ask for mercy"

the violence that is in his hands
This means "the violent things that he does"

Jonah 3:9

Who knows?
The king used this rhetorical question to get the people to think about something that they might not have thought possible, that if they would stop sinning, God might not kill them. It could be

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translated as a statement: "We do not know." Or it could be stated as a word and be part of the next sentence: "Perhaps."

God may relent and change his mind
"God may decide to do something different" or "God may not do what he said he will do"

we do not perish
"we do not die." Here perish equates to drowning at sea.

Jonah 3:10

God saw their deeds
"God saw what they did" or "God understood that they had stopped doing evil actions"

they turned from their evil ways
The author speaks of the people stop sinning as if they turned their back to an object.

God changed his mind about the punishment that he had said he would do to them
Here God deciding not to do the punishment he had planned is spoken of is if he changed his mind. Alternate translation: "God changed his thinking about the punishment that he had said he would do to them" or "God decided not to punish them as he had said he would"

he did not do it
What God was to do can be made explicit. Alternate translation: "he did not punish them" or "he did not destroy them"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 But this displeased Jonah and he became very angry. **2** So Jonah prayed to Yahweh and said, "Ah, Yahweh, is this not just what I said when I was back in my own country? That is why I acted first and tried to flee to Tarshish—because I knew that you are a gracious God, compassionate, slow to anger and abounding in steadfast love, and you hold back from sending disaster. **3** Therefore now, Yahweh, I beg you, take my life from me, for it is better for me to die than to live." **4** Yahweh said, "Is it good that you are so angry?" **5** Then Jonah went out of the city and sat on the east side of the city. There he made a shelter and sat under it in the shade so that he could see what might become of the city.

6 Yahweh God appointed a plant and made it grow up over Jonah so that it might be a shade over his head to relieve him of his distress. Jonah was very glad because of the plant. **7** But God appointed a worm at sunrise the next morning. It attacked the plant and the plant withered. **8** It came about that when the sun rose the next morning, God appointed a hot east wind. Also, the sun beat down on Jonah's head and he became faint. Then Jonah wished that he might die. He said to himself, "It is better for me to die than to live." **9** Then God said to Jonah, "Is it good that you are so angry about the plant?" Then Jonah said, "It is good that I am angry, even to death." **10** Yahweh said, "You have had compassion for the plant, for which you have not labored, nor did you make it grow. It grew up in a night and died in a night. **11** So as for me, should I not have compassion for Nineveh, that great city, in which there are more than 120,000 people who do not know the difference between their right hand and their left hand, and also many animals?"

Jonah 4 General Notes

Structure and formatting

Jonah continues the narrative while bringing the book to what seems like an unusual end. This emphasizes that the book is not really about Jonah. It is about God's desire to be merciful on anyone, whether Jew or pagan. (See: mercy)

Special concepts in this chapter

Jonah's anger

It is important to see the relationship between a prophet and Yahweh. Aprophet was to prophesy for Yahweh, and his words must come true. According to the law of Moses, if that did not happen, the penalty was death. When Jonah told the city of Nineveh that it was going to be destroyed in forty days, he was certain it was going to happen. When it did not happen, Jonah was angry with God because he hated the people of Nineveh. (See: prophet and lawofmoses)

Important figures of speech in this chapter

Rhetorical questions

As in other places, Jonah asks rhetorical questions to show how angry he was at Yahweh.

Parallel to Mount Sinai

In verse 2, Jonah attributes a series of characteristics to God. A Jewish reader of this book would recognize this as a formula Moses used in speaking about God when he was meeting God on Mount Sinai.

Other possible translation difficulties in this chapter

God's grace

When Jonah went outside the city, he got very hot and God graciously provided some relief through the plant. God was trying to teach Jonah through an object lesson. It is important for the reader to see this clearly. (See: grace)

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generated on Tue Oct 24 10:45:40 2023

Jonah 4:1

General Information:
This page has intentionally been left blank.

Jonah 4:2

Ah, Yahweh
The word "Ah" expresses Jonah's feeling of frustration.

is this not just what I said when I was back in my own country?
Jonah used this rhetorical question to show God how angry he was. Also, what Jonah said when he was back in his own country can be stated explicitly. Alternate translation: "When I was still in my own country I knew that if I warned the people of Nineveh, they would repent, and you would not destroy them"

because I knew that you are a gracious God ... and you hold back from sending disaster
This was Jonah's reason for going to Tarshish instead of to Nineveh. He did not want to go to Nineveh and preach to the people there, because he did not want them to turn from their sins, and he did not want God to be kind to them.

abounding in steadfast love
The abstract noun "love" can be expressed with the verb "love." Alternate translation: "always willing to love people without ceasing"

you hold back from sending disaster
God sends disaster on sinners to punish them. But if sinners repent from their sin, he forgives them and does not send disaster. This implicit information can be expressed more clearly. Alternate translation: "you forgive people and do not send disaster on them"

Jonah 4:3

take my life from me
Jonah's reason for wanting to die can be stated explicitly. Alternate translation: "since you will not destroy Nineveh as you said you would, please allow me to die"

for it is better for me to die than to live
"I would prefer to die than live" or "because I want to die. I do not want to live"

Jonah 4:4

Is it good that you are so angry?
God used this rhetorical question to scold Jonah for being angry about something he should not have been angry about. Alternate translation: "Your anger is not good."

Jonah 4:5

went out of the city
"left the city of Nineveh"

what might become of the city
"what would happen to the city." Jonah wanted to see if God would destroy the city or not destroy it.

Jonah 4:6

over Jonah so that it might be a shade over his head
"over Jonah's head for shade"

to relieve him of his distress
"to keep Jonah from suffering from the heat of the sun"

Jonah 4:7

But God appointed a worm
"God sent a worm"

It attacked the plant
"The worm chewed the plant"

the plant withered
The plant became dry and died. Alternate translation: "the plant died"

Jonah 4:8

God appointed a hot east wind
God caused a hot wind from the east to blow on Jonah. If in your language wind can only mean a cool or cold wind, then you may need to use a different word. Alternate translation: "God sent a very hot warmth from the east to Jonah"

the sun beat down
"the sun was very hot"

on Jonah's head
Jonah may have felt the heat most on his head. Alternate translation: "on Jonah"

he became faint
"he became very weak" or "he lost his strength"

It is better for me to die than to live
"I would prefer to die than live" or "Because I want to die. I do not want to live." See how you translated this in Jonah 4:3.

Jonah 4:9

Is it good that you are so angry about the plant?
God challenges Jonah for being angry that the plant died and yet wanted God to kill the people of Nineveh. Alternate translation: "Your anger about the plant dying is not good."

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Is it good that you are so angry about the plant?
implicit information can be made explicit. Alternate translation: "You should be more concerned about the people in Nineveh dying than about the plant dying."

It is good that I am angry, even to death.
"It is good that I am angry. Now I am angry enough to die!"

Jonah 4:10

Yahweh said
It may be helpful to say that Yahweh was speaking to Jonah. Alternate translation: "Yahweh said to Jonah"

Jonah 4:11

should I not have compassion for Nineveh, that great city ... animals?
God used this question to emphasize his claim that he should have compassion on Nineveh. Alternate translation: "I certainly should have compassion for Nineveh, that important city ... animals."

in which there are more
This can also be the beginning of a new sentence. Alternate translation: "There are more" or "It has more"

who do not know the difference between their right hand and their left hand
This may be a way of saying "they cannot tell the difference between right and wrong."

also many animals
The author is pointing out the depth of Nineveh's repentance to the extent that Yahweh takes note of the animals' participation in the act of repentance.

generated on Tue Oct 24 10:45:40 2023

Book: Micah

Micah

Chapter 1

1 This is the word of Yahweh that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah,
kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Listen, all you peoples.
Listen, earth, and all that is in you.
Let the Lord Yahweh be a witness against you,
the Lord from his holy temple.
3 Look, Yahweh comes out of his place;
he will come down and tread on the high places of the earth.
4 The mountains will melt under him;
the valleys will break apart,
like wax before fire,
like waters that are poured down a steep place.
5 All this is because of Jacob's transgression,
and because of the sins of the house of Israel.
What is Jacob's transgression?
Is it not Samaria?
What is Judah's high place?
Is it not Jerusalem?

6 "I will make Samaria a heap of ruins in the field,
a place for planting vineyards,
and I will pour her stones down into the valley
and I will uncover her foundations.
7 All her carved figures will be broken to pieces,
and all her gifts that she received will be burned with fire,
and I will make all her idols desolate.
Since she gathered her gifts from the wages of prostitutes,
they will become the wages of prostitutes again."

8 For this reason I will lament and wail;
I will go barefoot and naked;
I will wail like the jackals
and mourn like owls.
9 For her wound is incurable,
for it has come to Judah.
It has reached the gate of my people,
to Jerusalem.
10 Do not tell about it in Gath;
do not weep at all.
At Beth Leaphrah
I roll myself in the dust.
11 Pass by, inhabitants of Shaphir,
in nakedness and shame.
The inhabitants of Zaanan
do not come out.
Beth Ezel mourns,
for their protection is taken away.
12 For the inhabitants of Maroth
wait anxiously for good news,
because disaster has come down from Yahweh
to the gates of Jerusalem.

generated on Tue Oct 24 10:45:40 2023

13 Harness the chariot to the team of horses,
inhabitants of Lachish.
You, Lachish, were the beginning of sin for the daughter of Zion,
for the transgressions of Israel were found in you.
14 So you will give parting gifts
to Moresheth Gath;
the houses of Akzib will disappoint
the kings of Israel.
15 I will again bring a conqueror to you,
inhabitants of Mareshah;
the splendor of Israel
will come to Adullam.
16 Shave your head and cut off your hair
for the children in whom you delight.
Make yourself as bald as eagles,
for your children will go into exile from you.

Micah 1 General Notes

Structure and formatting

Micah is written mainly in a poetic form. Most of the prophets wrote to either the Northern Kingdom or the Southern Kingdom. Micah wrote to both of them at times without clear distinction, as he did in this chapter.

Important figures of speech in this chapter

City Names
This passage sounds unusual in English because of its construction in Hebrew. It contains several "puns" or "plays on words." The names of the cities are used to describe their destruction. "Lachish will be lashed" is an example of this type of construction. This poetic element might metaphors describing the actual way they will be punished.

Micah 1:1

General Information:
God speaks through Micah to the people of Israel using poetry.

the word of Yahweh that came
This idiom is used to explain that a God gave a message to someone. Alternate translation: "the message that Yahweh spoke"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Moresheth
This is a town in Judah.

in the days of Jotham, Ahaz, and Hezekiah, kings of Judah
"when Jotham, Ahaz, and Hezekiah were kings of Judah"

which he saw
"which he heard in a vision"

Micah 1:2

General Information:
Micah 1:2-7 is about God's judgment on Samaria.

Listen, all you peoples. Listen, earth, and all that is in you
This begins Micah's prophecy. Micah speaks to the people of Samaria as if all the people of the earth and even the earth itself were able to hear him.

Micah 1:3

he will come down and tread on the high places of the earth
Micah speaks as if Yahweh were a mighty soldier coming down from heaven and beginning to march on top of the mountains.

he will ... tread
"he will ... march"

the high places of the earth
"the high mountains"

generated on Tue Oct 24 10:45:40 2023

Micah 1:4

The mountains will melt under him; the valleys will break apart, like wax before fire, like waters that are poured down a steep place
Micah speaks as if Yahweh were a hot, solid object that melted the earth as it moved. Alternate translation: "He will crush the mountains and the valleys as he marches over them; he will destroy them, and they will completely disappear"

Micah 1:5

because of the sins of the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the people of Israel. Alternate translation: "because the people of Israel have sinned against me"

All this is
"The Lord will come and judge"

What is Jacob's transgression?
The name "Jacob" is a metonym for those of his descendants who live in the northern kingdom of Israel.

Is it not Samaria?
Here "Samaria" is a metonym for the evil activities that take place there. Micah uses a question to emphasize that the people know what the truth is. This can be translated as a statement. Alternate translation: "You know that it is Samaria."

What is Judah's high place?
Here "high place" is a synecdoche for the entire system of idol worship. "Judah" is a metonym for the people who live there. Alternate translation: "Where do the people of Judah go to worship idols?"

Is it not Jerusalem?
Here "Jerusalem" is a metonym for the evil activities that take place there. Micah uses a question to emphasize that the people know what the truth is. This question can be translated as a statement. Alternate translation: "You know that it is Jerusalem."

Micah 1:6

I will make
Here "I" refers to Yahweh.

Samaria ... her stones ... her foundations
Yahweh speaks of Samaria as if the city were a woman. Alternate translation: "Samaria ... its stones ... the foundations of the buildings in the city"

I will pour her stones
Here "her" refers to the city of Samaria.

Micah 1:7

her carved figures ... her gifts that she received ... her idols
Yahweh speaks of Samaria as if the city were a woman. Alternate translation: "the carved figures in the city ... the gifts that people gave to the temple in the city ... the idols in the city"

All her carved figures will be broken to pieces
This can be translated in active form. Alternate translation: "I will break all her carved figures to pieces"

all her gifts ... will be burned with fire
This can be translated in active form. Alternate translation: "I will burn with fire all the gifts that she received"

she received
"people gave her"

I will make all her idols desolate
Making desolate is a metaphor for destroying. Alternate translation: "I will destroy all her idols"

Since she gathered her gifts from the wages of prostitutes, they will become the wages of prostitutes again
Yahweh speaks of the people giving gifts to idols as if the people were hiring prostitutes. When the Assyrians destroy Samaria, they will take to Assyria the gifts the people of Samaria gave to their idols and give them as gifts to their own idols.

Micah 1:8

General Information:
Micah 1:8-16 is about God's judgment on Judah.

I will lament
Here "I" refers to Micah.

I will lament and wail
"Lament" refers to the inner feeling of sadness, and "wail" refers to the activity of making a loud, sad sound.

I will go barefoot and naked
This is a sign of extreme mourning and distress. Another possible meaning is "I will look like someone has taken off my clothes; I will be naked"

naked
probably wearing only a loincloth

like the jackals ... like owls
Jackals and owls live in wastelands, and their loud cries sound like people wailing or weeping.

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Micah 1:9

For her wound is incurable
Here "her" refers to the city of Samaria. This means nothing can stop the enemy army from destroying the people who live there.

for it has come to Judah
Micah uses contagious disease as a metaphor for the army that Yahweh has sent to judge Samaria. Here "it" refers to the "wound," that is, to the army that God will use to punish Samaria.

Micah 1:10

Beth Leaphrah
You may want to make a footnote saying, "The name of this city means 'house of dust.'"

I roll myself in the dust
People under God's judgment are expressing their grief in a strong way. Alternate translation: "I roll myself on the ground" or "I roll myself in the mud"

Micah 1:11

General Information:
The meanings of the names of the villages is important to Micah here. You may want to include the meanings of the names of the places in a footnote.

Shaphir
The name of this city sounds like one meaning "beautiful." It contrasts with "nakedness and shame."

in nakedness and shame
This idiom makes explicit that the people will be totally naked. Alternate translation: "totally naked and ashamed"

Zaanan
The name of this city means "go out." They are too afraid to go out and help.

Beth Ezel
The name of this city means "house of taking away."

for their protection is taken away
This can be translated in active form. Alternate translation: "for I have taken away everything that might protect them"

Micah 1:12

Maroth
The name of this city means "bitterness."

disaster has come down from Yahweh
The abstract noun "disaster" is spoken of here as a solid object rolling down a hill. It can be translated as a verb. Alternate translation: "Yahweh has caused bad things to happen"

Micah 1:13

Lachish
The name "Lachish" sounds like "to the chariots" in Hebrew. The people are hitching their chariots to flee, not fight. Lachish was the most important city after Jerusalem in Judah.

the daughter of Zion
The word "daughter" is a metonym for the people of the city. Alternate translation: "the people of Zion" or "the people who live in Zion"

for the transgressions of Israel were found in you
This idiom can be translated in active form. Alternate translation: "for you disobeyed like the people of Israel did"

Micah 1:14

Moresheth Gath
You may want to add a footnote saying "The name 'Moresheth' means 'to depart.' It is also similar in sound to the word for 'fiancée.'" In this metaphor, Moresheth is the bride that Assyria takes, and the "parting gift" is the dowry, the gift her family gives for her to take into the marriage.

houses of Akzib
The word "houses" here is a metonym for the people who live in the houses. Alternate translation: "people of Akzib" or "town of Akzib"

Akzib
You may want to add a footnote saying "This name sounds almost the same as the Hebrew expression for 'deceitful thing.'"

Micah 1:15

I will again bring
Here "I" refers to Yahweh.

Mareshah
You may want to make a footnote saying, "The name of this village sounds like the Hebrew word for 'conqueror.'"

Adullam
This is the name of a royal city in Philistia.

Micah 1:16

Shave your head and cut off your hair
Israelites who were mourning would shave bald spots on their heads. Possible meanings are 1) "Shave larger spots than usual on your heads" or 2) "Cut off all your hair and shave your heads," stating the events in the order in which they were to occur.

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eagles
This word can also be translated "vultures."

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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Woe to those who plan iniquity,
to those who plan on their beds to do evil.
In the morning light they do it
because they have power.
2 They desire fields and seize them;
they desire houses and take them.
They oppress a man and his house,
a man and his inheritance.

3 Therefore Yahweh says this,

"Look, I am planning to bring disaster against this clan,
from which you will not remove your necks.
You will not walk arrogantly,
for it will be an evil time.
4 In that day men will sing a taunting song about you,
and lament with a wailing lamentation.
They will sing, 'We Israelites are completely ruined;
Yahweh changes the portion of my people.
How can he remove it from me?
He portions out our fields to traitors!'"

5 Therefore, you rich people will have no descendants
to divide up the territory by lot in the assembly of Yahweh.

6 "Do not prophesy," their prophets say.
"They must not prophesy these things;
disgrace will not overtake us."
7 Should it really be said, house of Jacob,
"Is the Spirit of Yahweh impatient?
Are these really his deeds?"

Do not my words do good
to anyone who walks uprightly?
8 Lately my people have risen up
like an enemy.
You strip the robe, the garment,
from those who pass by unsuspectingly,
as soldiers return from war to what they think is safety.
9 You drive the women belonging to my people
from their pleasant houses;
you take my splendor
from their young children forever.
10 Get up and leave,
for this is not a place where you can rest,
because of its uncleanness;
it is destroyed with complete destruction.
11 If someone comes to you in a spirit of falsehood and lies and says,
"I will prophesy to you about wine and strong drink,"
he would be considered to be a prophet for this people.

12 I will surely assemble all of you, Jacob.
I will surely gather the remnant of Israel.
I will bring them together like sheep in a fold,
like a flock in the midst of their pasture.
There will be a loud noise
because of the multitude of people.
13 Someone who breaks open their way for them
will go ahead of them.

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They break through the gate and go out;
their king will pass on before them.
Yahweh will be at their head.

Micah 2 General Notes

Structure and formatting

This chapter continues using poetic forms in communicating that people who take advantage of others are guilty of sin and injustice. (See: guilt and sin and justice)

Special concepts in this chapter

Other possible translation difficulties in this chapter

Context

Micah does not frequently explain the historical context of his prophecies. This may result in the translator failing to understand implicit information. Additional research may be needed regarding the time period of Micah's ministry. Therefore, translators have a good understanding of the history of the kingdoms of Israel and Judah.

Micah 2:1

General Information:

Micah speaks against the leaders in Israel who are taking advantage of the poor and not following God's commands.

Micah 2:2

They oppress a man

"They oppress any man they choose to oppress." This is a generalization. Micah is not speaking of one individual man here.

Micah 2:3

General Information:

Micah begins to quote a long speech by Yahweh.

Look

"Listen carefully" or "Pay attention"

disaster

See how you translated this in Micah 1:12.

this clan

This "clan" refers to the entire community of Israel, whose rich people are oppressing the poor. The sins of the leaders are coming back on the whole nation.

from which you will not remove your necks

Yahweh speaks of punishing the people as if he were putting a yoke around their necks. Alternate translation: "from which you will not be able to escape"

Micah 2:4

General Information:

Micah continues quoting Yahweh's speech to the people.

sing a taunting song about you

"sing a song to make fun of you"

lament with a wailing lamentation

"they will cry loudly." They are pretending to mourn, as if those they love have died.

We Israelites ... to traitors

This is the song that the enemies will sing to make fun of the Israelites and laugh as the Israelites suffer.

Yahweh changes the portion of my people

This is probably a euphemism that means that Yahweh has given the land to other people. Alternate translation: "Yahweh gives away the land that belongs to my people"

How can he remove it from me?

The enemy mocks the surprise the rich leaders of Israel feel because God has taken their land and given it to someone else just as they had taken the land from the poor. This question can be translated as a statement. Alternate translation: "How wrong he is to take it from me!"

Micah 2:5

General Information:

Micah continues quoting Yahweh's speech to the people.

generated on Tue Oct 24 10:45:40 2023

Therefore, you rich people will have no descendants to divide up the territory by lot in the assembly of Yahweh
Possible meanings are 1) Micah looks forward to a time after the exile when those who return will divide up the land or 2) he is speaking of a custom of his time when the tribe or clan would divide up their land and give it to individuals.

Micah 2:6

General Information:
Micah continues quoting Yahweh's speech to the people. Here Yahweh speaks to false prophets, as well as to the rich who have abused their power.

Do not prophesy
The speakers are speaking to Micah and others, so this is plural.

They must not prophesy
"The prophets must not prophesy"

disgrace will not overtake us
Disgrace is spoken of as if it were a robber chasing a person. It can be translated as a verb. Alternate translation: "we will not be disgraced"

Micah 2:7

General Information:
Micah continues quoting Yahweh's speech to the people, specifically to false prophets, as well as to the rich who have abused their power.

Should it really be said, ... "Is the Spirit of Yahweh impatient? Are these really his deeds?"
Micah is using a rhetorical question to scold the Israelites, who themselves are asking rhetorical questions to deny that Yahweh is angry with them. This can be translated as a series of statements, and Micah's question can be translated in active form. Alternate translation: "Should you really ask, ... 'Is the Spirit of Yahweh impatient? Are these really his deeds?'" or "You should not say, ... 'The Spirit of Yahweh is not impatient. These are not really his deeds'"

house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

"Is the Spirit of Yahweh impatient? Are these really his deeds?"
Possible meanings are 1) these are real questions and the people really do not know if they are seeing Yahweh act, or 2) these are rhetorical questions and the people do not believe that Yahweh is really punishing them.

Do not my words do good to anyone who walks uprightly?
Micah uses a question to teach the people. It can bee translated as a statement. Alternate translation: "My message does good to those who walk uprightly."

Micah 2:8

General Information:
Micah continues quoting Yahweh's speech to the people, specifically to false prophets, as well as to the rich who have abused their power.

my people
This refers to either 1) Micah's people or 2) Yahweh's people.

You strip the robe, the garment, from those who pass by unsuspectingly
Possible meanings are 1) the wicked rich people are literally stealing robes from the poor or 2) creditors are keeping the outer garments of the poor who come to borrow money and give the garment as assurance they will repay.

Micah 2:9

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

you take my splendor from their young children forever
The word "splendor" refers, in general, to blessings God has given to his people. It might refer to 1) being landowners in Israel, 2) a promising future or 3) to the children's fathers, farmers who worked hard to establish the nation.

Micah 2:10

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

it is destroyed with complete destruction
This can be translated in active form. Alternate translation: "I will completely destroy it"

Micah 2:11

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

comes to you ... will prophesy to you
Micah is speaking to the people of Judah, so both instances of "you" are plural.

he would be considered
This can be translated in active form. Alternate translation: "the people would consider him" or "you would consider him"

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Micah 2:12

General Information:
Yahweh continues speaking. At the end of this chapter, Yahweh shows himself to be a shepherd who protects his people. He may especially be addressing those in Jerusalem who have returned from Assyria.

all of you, Jacob
Micah is speaking to some of the descendants of Jacob, so the word "you" is plural.

Micah 2:13

General Information:
Yahweh continues speaking. At the end of this chapter, Yahweh shows himself to be a shepherd who protects his people. He may especially be addressing those in Jerusalem who have returned from Assyria.

Someone who breaks open their way ... Yahweh will be at their head.
This is a picture of a king leading his people out of an enclosed city.

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Chapter 3

1 I said,

"Now listen, you leaders of Jacob
and rulers of the house of Israel:
Is it not right for you to understand justice?
2 You who hate good and love evil,
you who tear off their skin,
their flesh from their bones—
3 you who also eat the flesh of my people,
and tear off their skin,
break their bones,
and chop them in pieces,
just like meat for a pot,
just like meat in a cauldron.

4 Then you rulers will cry out to Yahweh,
but he will not answer you.
He will hide his face from you at that time,
because you have done evil deeds."

5 Yahweh says this,

"As for the prophets
who lead my people astray,
if one gives them something to eat,
they proclaim, 'Peace.'
But if he puts nothing in their mouths,
they dedicate themselves to wage war on him.
6 Therefore, it will be night for you with no vision for you;
it will be dark so that you will do no divination.
The sun will go down on the prophets,
and the day will be dark on them.
7 The seers will be put to shame,
and the diviners will be embarrassed.
All of them will cover their lips,
for there is no answer from God."
8 But as for me, I am full of power by the Spirit of Yahweh,
and am full of justice and might,
to declare to Jacob his transgression,
and to Israel his sin.

9 Now listen to this,
you leaders of the house of Jacob,
and rulers of the house of Israel,
you who detest justice,
and pervert everything that is right.
10 You build Zion with blood
and Jerusalem with iniquity.
11 Your leaders judge for a bribe,
your priests teach for a price,
and your prophets do divination for money.
Yet you rely on Yahweh and say,
"Is not Yahweh with us?
No evil will come on us."
12 Therefore, because of you,
Zion will become a plowed field,
Jerusalem will become a heap of rubble,
and the hill of the temple
will become high places of a thicket.

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Micah 3 General Notes

Special concepts in this chapter

Justice
An unjust society was considered sinful. It was considered to be against the law of Moses. If these kingdoms did not have justice, they were not obedient to Yahweh. (See: justice and sin and lawofmoses)

Important figures of speech in this chapter

Metaphors
There are vivid pictures used in this chapter which show how the leaders of the people were treating the Israelites. These situations are absurd unless taken as a metaphor.

Micah 3:1

General Information:
Chapter 3 focuses on the corrupt leaders in Israel.

I said
Here "I" refers to Micah.

Is it not right for you to understand justice?
Micah is scolding the leaders. This rhetorical question can be translated as a statement. Alternate translation: "You act as though you think it is wrong for you to understand justice."

Micah 3:2

Connecting Statement:
Micah begins to compare the leaders of Israel to butchers.

hate good and love evil
These nominal adjectives can be translated as adjectives. Alternate translation: "hate everything that is good and love everything that is evil"

you who tear off their skin, their flesh from their bones
A butcher cutting up animals into meat is a metaphor for the leaders being cruel to the poor.

Micah 3:3

Connecting Statement:
Micah finishes comparing the leaders of Israel to butchers.

just like meat in a cauldron
A butcher cutting up animals into meat is a metaphor for the leaders being cruel to the poor.

Micah 3:4

General Information:
Micah continues speaking.

cry out to Yahweh
"shout to Yahweh for help"

he will not answer you
"he will not do what you ask him to do"

He will hide his face from you
Hiding the face is a metaphor for refusing to listen. Alternate translation: "He will turn his face away from you and cover it" or "You will see that he has no desire to help you"

Micah 3:5

General Information:
Micah continues to speak judgment against false prophets.

who lead my people astray
Walking on a good path is a metaphor for obeying God. Going astray from the path is a metaphor for disobeying God, in this case perhaps without knowing it. Alternate translation: "who lead my people to disobey me"

if one gives them something to eat, they proclaim, 'Peace.'
Micah is using a metaphor to describe a situation that actually happens. The phrase "something to eat" is an ironic way of speaking of a small payment. Alternate translation: "they tell people who pay them even a small amount that things will go well for those people."

if he puts nothing in their mouths, they dedicate themselves to wage war on him
Micah is using a metaphor to describe a situation that actually happens. The phrase "puts nothing in their mouths" is an ironic exaggeration for not giving what they want. Alternate translation: "they do all they can to destroy people who pay them too little"

Micah 3:6

it will be night for you ... the day will be dark on them
Darkness is a metaphor for Yahweh not speaking to the prophets.

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no vision for you
"you will no longer see visions"

Micah 3:7

The seers will be put to shame, and the diviners will be embarrassed
This can be translated in active form. Alternate translation: "I will cause the seers to be ashamed, and I will embarrass the diviners"

All of them will cover their lips
Here "lips" represents speaking. Alternate translation: "They shall no longer speak"

there is no answer from God
"God will be silent"

Micah 3:8

But as for me
Here "me" refers to Micah, a true prophet, setting himself apart from the false prophets.

I am full of power by the Spirit of Yahweh, and am full of justice and might
Micah speaks of himself as if he were a container into which Yahweh were pouring a liquid. Alternate translation: "the Spirit of Yahweh has given me power, justice, and might" or "the Spirit of Yahweh has enabled me to be strong, to declare what justice is, and to be mighty"

to declare to Jacob his transgression, and to Israel his sin
Here "Jacob" and "Israel" are metonyms for Jacob's descendants. Micah uses both names to emphasize that all of his descendants are guilty of sin. The abstract nouns "transgression" and "sin" can be translated using verbs. Alternate translation: "to declare to Jacob's descendants that they have broken Yahweh's law; I am telling the people of Israel that they have all sinned"

Micah 3:9

house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants, who had become the nation of Israel. Alternate translation: "descendants of Israel" or "you Israelites"

detest
strongly dislike

Micah 3:10

You build Zion with blood and Jerusalem with iniquity
"Blood" here is a metonym for murder, and "Zion" and "Jerusalem" are spoken of as if they were buildings. Micah speaks of the rich murdering people and sinning in other ways as if those activities were the bricks and wood with which people use to build houses. Alternate translation: "You commit murder and other horrible sins as you work to make Zion and Jerusalem great" or "You commit murder as you worship in Zion, and you commit other sins as you get rich in Jerusalem"

Micah 3:11

Is not Yahweh with us?
The leaders strongly believe that Yahweh is with them. This can be translated as a statement. Alternate translation: "We know that Yahweh is with us!" or "We know that Yahweh will help us do what we want to do!"

evil
See how you translated "disaster" in Micah 1:12.

Micah 3:12

because of you
Here "you" refers to the priests, prophets, and leaders (Micah 3:11).

Zion ... Jerusalem ... hill of the temple
Possible meanings are 1) Yahweh is speaking, respectively, of the royal palace, the places where the people of Jerusalem lived and did business, and the area where the temple was located or 2) he is referring to Jerusalem as a whole three times by synecdoche.

Zion will become a plowed field
When a farmer plows a field, he turns over all the dirt, uproots and removes all the plants growing there, and leaves it clear so he can plant it. Yahweh will allow the invaders to completely destroy Zion. Alternate translation: "Zion will become like a field that a farmer has cleared so he can plant it" or "Zion will no longer have buildings on it"

Zion
the royal palace in Jerusalem

high places of a thicket
Here the word "thicket" describes the phrase "high place." A thicket is a place with so many bushes that no one can use it for anything. The phrase "high place" is often used for a place for false worship. The hill of the temple had been the most important land in Jerusalem, but now it would become useless even for false worship.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 But in the last days it will come about
that the mountain of the house of Yahweh
will be established as the chief over the other mountains.
It will be exalted above the hills,
and peoples will stream to it.

2 Many nations will go and say,

"Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob.
He will teach us his ways,
and we will walk in his paths."
For from Zion the law will go out,
and the word of Yahweh from Jerusalem.
3 He will judge among many peoples
and will decide concerning numerous nations far away.
They will beat their swords into plowshares
and their spears into pruning hooks.
Nation will not lift up sword against nation,
nor will they train for war any longer.
4 Instead, they will sit every person under his vine
and under his fig tree.
No one will make them afraid,
for the mouth of Yahweh of hosts has spoken.
5 For all the peoples walk,
each one, in the name of their god.
But we will walk in the name of Yahweh our God
forever and ever.

6 "On that day"—this is Yahweh's declaration—
"I will assemble the lame
and gather the outcast,
those whom I have afflicted.
7 I will turn the lame into a remnant,
and the ones driven away into a strong nation,
and I, Yahweh, will reign over them on Mount Zion,
now and forever.
8 As for you, watchtower for the flock,
hill of the daughter of Zion—
to you it will come, your former dominion will be restored,
the kingdom that belongs to the daughter of Jerusalem.

9 Now, why do you shout so loudly?
Is there no king among you?
Has your counselor died?
Is this why pain like a woman in labor seizes you?
10 Be in pain
and labor to give birth, daughter of Zion,
like a woman in labor.
For now you will go out of the city,
live in the field,
and go to Babylon.
There you will be rescued.
There Yahweh will redeem you
from the hand of your enemies.

11 Now many nations
are assembled against you;
they say, 'Let her be defiled;

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let our eyes gloat over Zion.'
12 They do not know Yahweh's thoughts,
neither do they understand his plans,
for he has gathered them like bundles of grain
prepared for the threshing floor.
13 Arise and thresh, daughter of Zion,
for I will make your horn to be iron,
and I will make your hooves to be bronze.
You will crush many peoples
and you will devote their unjust gain to Yahweh,
their wealth to the Lord of the whole earth."

Micah 4 General Notes

Structure and formatting

This chapter continues the poetic form to communicate that God will one day restore Israel. (See: restore)

Special concepts in this chapter

Remanant

Micah speaks about a future hope and a remnant who will return to their homeland. Verses 1-8 are a vision of the future when God will restore Israel to its former glory. These verses will give hope to those about to be removed from their homeland. (See: remnant)

Micah 4:1

the mountain ... other mountains

Yahweh making the temple mount higher than all other mountains and hills is a metaphor for making his temple the most important place on earth.

the mountain of the house of Yahweh will be established

This can be translated in active form. Alternate translation: "Yahweh will establish the mountain on which his temple is built" or "Yahweh will make the mountain on which his temple is built great"

over the other mountains

Mount Zion will be the most important of all the mountains. It might also mean that this mountain will become the highest in the world, and not only in the region where it is located.

It will be exalted above the hills

This can be translated in active form. Alternate translation: "Yahweh will exalt it above the hills" or "Yahweh will make it higher than the hills"

peoples will stream to it

A stream flows continually to one place from many directions. Many people come to the temple mount from different directions. Alternate translation: "the people of the nations will flow like a stream to it" or "the people of the nations will go to it"

Micah 4:2

Many nations

The word "nations" is a metonym for the people of the nations. Alternate translation: "The people from many nations"

Come

This is plural.

He will teach us his ways, and we will walk in his paths

Here "his ways" and "his paths" refer to what God wants the people to do. "Walk" means they will obey what he says.

from Zion the law will go out, and the word of Yahweh from Jerusalem

The law and the word going out is a metaphor for people hearing it and then being messengers to tell other people about it in other places. Alternate translation: "people will listen to the law in Zion and go out and tell others; they will listen to the word of Yahweh in Jerusalem and go out and tell others"

and the word of Yahweh from Jerusalem

The words "will go out" are understood from the previous phrase. They can be repeated here. Alternate translation: "and the word of Yahweh will go out from Jerusalem"

generated on Tue Oct 24 10:45:40 2023

Micah 4:3

plowshares
a blade that people use to dig into soil so they can plant seeds

pruning hooks
a metal tool that people use to cut off branches or stems from plants

will not lift up sword
will not threaten to start a war

Micah 4:4

General Information:
Micah continues describing the "last days" when people learn and obey Yahweh's law.

they will sit every person under his vine and under his fig tree
Both the "vine" and the "fig tree" are symbols of prosperity. This phrase describes actions in which people live prosperously and in peace. If grapevines or fig trees are unknown you can translate this more generally. Alternate translation: "they will sit peacefully in their own gardens and fields"

for the mouth of Yahweh of hosts has spoken
The mouth is a synecdoche for the person. Alternate translation: "for Yahweh of hosts has spoken"

Micah 4:5

the peoples walk ... in the name of their god ... we will walk in the name of Yahweh
Walking on a path is a metaphor for living one's life. Walking in the name of someone is a metaphor for worshiping and obeying. Alternate translation: "the peoples ... worship and obey their god ... we will worship and obey Yahweh"

Micah 4:6

the lame
This refers to those who cannot walk well. Being lame is a synecdoche for having any form of disability.

gather the outcast
"gather those whom I drove out of Jerusalem"

Micah 4:7

the ones driven away into a strong nation
The words "I will turn" are understood from the previous phrase. They can be repeated. The phrase "the ones driven away" can be translated with an active verb. Alternate translation: "I will turn the ones I drove away into a strong nation" or "I will make the ones I forcefully sent away into a strong nation"

Micah 4:8

As for you, watchtower for the flock, hill of the daughter of Zion—to you it will come, your former dominion
Micah speaks to the people of Jerusalem by speaking to the temple mount as if it could hear him. You may need to make explicit that Micah is giving his message to the people. Alternate translation: "As for the temple mount, the place from which Yahweh watches over you, his sheep, the place that Jerusalem's people are most proud of —its former dominion will return"

watchtower for the flock
The people of Jerusalem protecting the other people in surrounding areas is spoken of as if they were a shepherd in a watchtower watching over his flock.

daughter of Zion ... daughter of Jerusalem
The people who live in a place are spoken of as if the place is a mother and they are the daughter. Alternate translation: "people who live in Zion ... people who live in Jerusalem"

hill
Some modern versions understand this Hebrew word to mean "fortress" or "stronghold" here.

to you it will come, your former dominion
The abstract noun "dominion" can be translated as a verb. Alternate translation: "you will rule over the nations as you did before" or "I will make you rule over the nations as you did before"

Micah 4:9

Now, why do you shout so loudly?
Micah is mocking the people, trying to make them think about why God is dealing with them in this way. This question can be translated as a statement. Alternate translation: "Look at how you are shouting loudly." or "Think carefully about why you are shouting loudly."

Is there no king among you? Has your counselor died? Is this why pain like a woman in labor seizes you?
Micah continues to mock the people. These questions can be translated as statements. Alternate translation: "You have a king, but he is useless to you. All your wise people are still alive, but they have nothing wise to say to you. This is why you are weeping loudly like a woman who is giving birth to a baby."

pain like a woman in labor seizes you
Possible meanings of this simile are 1) Micah is describing the pain itself, that it is as strong as the pain a woman in labor feels or 2) he is describing the manner in which the pain seizes the people, that it seizes them totally and uncontrollably, the way a woman in labor can think only about her pain and delivering her baby.

generated on Tue Oct 24 10:45:40 2023

Micah 4:10

Be in pain ... like a woman in labor
Micah compares the suffering the people will experience when enemies force them away from their cities to the pain a woman experiences when giving birth to a baby.

There you will be rescued
This can be translated in active form. Alternate translation: "There Yahweh will rescue you"

the hand of your enemies
Possible meanings for the word "hand" are 1) it could be a metonym for the power that the hand exercises, Alternate translation: "the power of your enemies" or 2) it could be a synecdoche for the person. Alternate translation: "your enemies"

Micah 4:11

General Information:
Jerusalem will defeat her enemies.

Let her be defiled
This can be translated in active form. Alternate translation: "Let us defile her"

let our eyes gloat over Zion
The eye is a synecdoche for the whole person. Alternate translation: "let us gloat over Zion" or "let us enjoy watching the invaders destroy Zion"

Micah 4:12

for he has gathered them like bundles of grain prepared for the threshing floor
The writer speaks of Yahweh being ready to destroy the nations as if Yahweh were a farmer who has put his bundles of grain on his threshing floor and is now ready to thresh them.

Micah 4:13

General Information:
Yahweh presents the imagery of the threshing floor (Micah 4:12).

Arise and thresh, daughter of Zion ... your horn ... your hooves ... You will crush
All instances of "your" and "you," as well as the commands, refer to the "daughter of Zion" and so are singular and feminine.

Arise and thresh, daughter of Zion, for I will make your horn to be iron, and I will make your hooves to be bronze
Yahweh speaks of the people of Zion as if they were strong oxen about to thresh wheat and their enemies were the wheat.

I will make your horn to be iron, and I will make your hooves to be bronze
If your reader is not familiar with oxen or iron or bronze, you can remove the metaphor. Alternate translation: "for I will make you able to defeat and destroy every enemy"

their unjust gain
"the wealth they got by acting unjustly" or "the things they stole from other people"

their wealth
The abstract noun "wealth" can be translated as a verb. Alternate translation: "the things that they own"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Now come together in battle ranks, daughter of soldiers!
A siege has been set up against us!
With a rod they strike the judge of Israel
on the cheek. [1]
2 But you, Bethlehem Ephrathah,
even though you are small among the clans of Judah,
out of you one will come to me
to rule in Israel,
whose beginning is from ancient times,
from everlasting.
3 Therefore God will give them up,
until the time when she who is in labor bears a child,
and the rest of his brothers return
to the people of Israel.
4 He will stand and shepherd his flock
in the strength of Yahweh,
in the majesty of the name of Yahweh his God.
They will remain,
for then he will be great to the ends of the earth.
5 He will give us peace.

When the Assyrians come into our land,
and when they march against our fortresses,
then we will raise against them seven shepherds
and eight leaders over men.
6 They will shepherd the land of Assyria with the sword,
and the land of Nimrod in its entrances. [2]
He will rescue us from the Assyrians,
when they come into our land,
when they march inside our borders.

7 The remnant of Jacob will be
in the midst of many peoples,
like dew from Yahweh,
like showers on the grass,
that do not wait for a man,
and they do not wait for the children of mankind.
8 The remnant of Jacob will be among the nations,
among many peoples,
like a lion among the animals of the forest,
like a young lion among the flocks of sheep.
When he goes through them,
he will trample over them and tear them to pieces,
and there will be no one to save them.
9 Your hand will be lifted against your enemies,
and it will destroy them.

10 "It will happen in that day"—this is Yahweh's declaration—
"that I will destroy your horses from among you
and will demolish your chariots.
11 I will destroy the cities in your land
and throw down all your strongholds.
12 I will destroy the witchcraft in your hand,
and you will no longer have any diviners.
13 I will destroy your carved figures
and your stone pillars from among you.
You will no longer worship
the workmanship of your hands.

generated on Tue Oct 24 10:45:40 2023

14 I will uproot your Asherah poles from among you,
and I will destroy your cities.
15 I will execute vengeance in anger and wrath
on the nations that have not listened."

Footnotes

5:1 [1]Instead of
5:6 [2]The copies of the ancient Hebrew text have the phrase:

Micah 5 General Notes

Special concepts in this chapter

Messiah
This chapter contains a prophecy explaining that the Messiah was to be born in Bethlehem. This meaning is made clear in the New Testament. (See: Micah 5:2, prophet and christ)

Other possible translation difficulties in this chapter

Change in Personal Pronouns
Extra care must be taken in translating pronouns in this chapter. Sometimes "I" is a reference to the author and other times it is a reference to Yahweh. There is also a noticable shift where the author stops speaking about the people as "you" and begins speaking about them as "we" or "us."

Micah 5:1

daughter of soldiers
The people of a city are spoken of as if they were a woman. The soldiers are attacking the city. Alternate translation: "people of the city, whom soldiers are attacking"

With a rod they strike the judge of Israel on the cheek
The rod is a metonym for a greater man punishing a lesser man with a rod. To strike a man on the cheek was to insult him more than to harm him. Alternate translation: "Yahweh will punish the judge of Israel by having the invaders insult the judge of Israel"

the judge of Israel
This irony describes the king as having lost so much of his power and authority that he is really only a judge.

Micah 5:2

But you, Bethlehem Ephrathah
Yahweh speaks to the people of Judah, and especially to the people of Bethlehem, as if he were speaking to the town of Bethlehem itself.

Ephrathah
This is either the name of the area in which Bethlehem was situated or it is just another name for Bethlehem or it distinguishes this Bethlehem from another. Bethlehem is about six miles south of Jerusalem. It was the hometown of King David.

Translators may add this footnote: "The name 'Ephrathah' means 'to be fruitful.'"

even though you are small among the clans of Judah, out of you one will come
"even though other clans in Judah have more people in them, it is one of your people who will come"

will come to me
Here "me" refers to Yahweh.

whose beginning is from ancient times, from everlasting
This refers to the ruler descending from the ancient family of King David. The phrases "from ancient times" and "from everlasting" mean basically the same thing and emphasize how old this family line is.

Micah 5:3

Therefore
"Because what I have just said is true" or "Because this ruler will come later"

will give them up
will abandon the people of Israel

until the time when she who is in labor bears a child
This refers to the time when the ruler is born, a limited time.

generated on Tue Oct 24 10:45:40 2023

the rest of his brothers
"the rest of the ruler's fellow Israelites," who are in exile

Micah 5:4

General Information:
These verses continue describing the ruler from Bethlehem.

He will stand and shepherd his flock in the strength of Yahweh
A shepherd, who feeds and protects his sheep, is a metaphor for the ruler, who will provide for and protect the people of Israel. Alternate translation: "Yahweh will give him the strength to lead his people"

in the majesty of the name of Yahweh his God
The person's name is a metonym for person's authority. Alternate translation: "and people will honor him because Yahweh his God has given him the authority to rule"

They will remain
the people of Israel will remain

remain
"live in safety"

he will be great to the ends of the earth
All people from every nation will give honor to Israel's ruler.

Micah 5:5

seven shepherds and eight leaders over men
Here "shepherds" is a metonym for "rulers," another way of saying "leaders over men." The phrase "seven ... and eight" is an idiom for "more than enough." Alternate translation: "enough, even more than enough, rulers" or "more than enough shepherds and leaders over men"

Micah 5:6

They will shepherd the land of Assyria with the sword, and the land of Nimrod in its entrances
The sword is a metonym for killing in war. Here the Israelites ruling over the Assyrians is spoken of ironically as if they were killing sheep instead of herding them. The land of Assyria is a metonym for the people who live there. The entrances to cities were where official business took place. Alternate translation: "They will make war against the people of Assyria, and they will rule the cities of the land of Nimrod"

and the land of Nimrod
The words "they will shepherd" are understood from the beginning of the sentence. They can be repeated. Alternate translation: "and they will shepherd the land of Nimrod"

land of Nimrod
This is another name for the land of Assyria. Nimrod was a hunter and early ruler. Translators may add this footnote: "The name 'Nimrod' means 'rebellion.'"

He will rescue
The ruler will rescue

Micah 5:7

like dew from Yahweh, like showers on the grass
Dew and rain showers refresh the land and cause things to grow. The Israelites will cause the people among whom they live to live will.

grass, that do not wait for a man, and they do not wait for the children
"grass. It is not for a man that they wait, nor is it for the children." It is Yahweh alone who causes dew and rain showers.

Micah 5:8

General Information:
Yahweh promises that the Israelites who are alive after Yahweh has punished his people with war will completely defeat and rule over their enemies.

remnant of Jacob
descendants of Jacob who survive the war

among the nations, among many peoples
These two phrases mean basically the same thing and emphasize that the "remnant of Jacob" will live in many different nations.

like a lion among the animals of the forest, like a young lion among the flocks of sheep
Lions are able to kill and eat any wild animal of the forest, and they easily kill sheep. Alternate translation: "like the fiercest of wild animals, like a wild animal that kills helpless livestock"

When he goes through them
when the young lion goes through the flocks of sheep

will trample over them and tear
"will jump on them so they fall down, and then he will tear"

Micah 5:9

Your hand ... your enemies
The writer is speaking to Yahweh, so both instances of "your" are masculine singular.

Your hand will be lifted against your enemies
The hand is a metonym for the power that the hand exercises or a synecdoche for the whole person. To lift the hand is to exercise power. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "You will completely defeat your enemies"

it will destroy them
The hand is a synecdoche for the whole person. Alternate translation: "you will destroy them"

Micah 5:10

I will destroy your horses from among you and will demolish your chariots
The people of Israel used horses and chariots only in battle, and they may have traded for them with the godless nations around them. God did not want the people to trust in their weapons of war to protect them more than they trusted in him.

your horses ... among you ... your chariots
Yahweh is speaking to the people of Israel as if they were one man.

Micah 5:11

your land ... your strongholds
Yahweh is speaking to the people of Israel as if they were one man.

Micah 5:12

General Information:
Yahweh continues speaking to the people of Israel.

the witchcraft in your hand
Being in the "hand" represents the actions that the person does. Alternate translation: "the witchcraft that you do"

your hand ... you will
Yahweh continues to speak to the people of Israel as if they were one man.

Micah 5:13

your carved ... your stone ... among you. You will ... your hands
Yahweh continues to speak to the people of Israel as if they were one man.

the workmanship of your hands
The abstract noun "workmanship" can be translated using the verb "make." Alternate translation: "what your hands have made"

Micah 5:14

your Asherah ... among you ... your cities
Yahweh continues to speak to the people of Israel as if they were one man.

will uproot your Asherah poles
Yahweh speaks of Asherah poles as if they were trees that he would pull out of the ground. Alternate translation: "will pull your Asherah poles out of the ground"

Micah 5:15

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generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Now listen to what Yahweh says,

"Arise and state your case before the mountains;
let the hills hear your voice.
2 Hear, you mountains, Yahweh's accusation,
you enduring foundations of the earth.
For Yahweh has a lawsuit with his people,
and he will fight in court against Israel.

3 My people, what have I done to you?
How have I wearied you? Answer me!
4 For I brought you up out of the land of Egypt
and rescued you out of the house of bondage.
I sent Moses, Aaron,
and Miriam to you.
5 My people, remember what Balak king of Moab devised,
and how Balaam son of Beor answered him
as you went from Shittim to Gilgal,
so you may know the righteous acts of Yahweh."

6 What should I bring to Yahweh,
as I bow down to God on high?
Should I come to him with burnt offerings,
with calves a year old?
7 Will Yahweh be pleased with thousands of rams,
or with ten thousand rivers of oil?
Should I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?
8 He has told you, man, what is good,
and what Yahweh requires from you:
Act justly, love kindness,
and walk humbly with your God.

9 The voice of Yahweh is making a proclamation to the city—
even now wisdom fears your name:
"Listen to the rod, and to the one who has put it in place. [1]
10 There is wealth in the houses of the wicked that is dishonest,
and false measures that are abominable.
11 Should I consider a person to be innocent
if he uses fraudulent scales,
with a bag of deceptive weights?
12 The rich men are full of violence,
the inhabitants have spoken lies,
and their tongue in their mouth is deceitful.
13 Therefore I will make you sick, striking you down,
making you desolate because of your sins.
14 You will eat but not be satisfied;
your emptiness will remain inside you.
You will store goods away but not save,
and what you do save I will give to the sword. [2]
15 You will sow but not reap;
you will tread the olives but not anoint yourselves with oil;
you will press grapes but drink no wine.
16 You have observed the statutes of Omri,
and all the works of the house of Ahab.
You have walked in their counsels,
Therefore I will give you over to ruin
and your inhabitants to derision,

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and you will bear the scorn of my people." [3]

Footnotes

6:9 [1]The copies of the ancient Hebrew text which were translated here read,

6:14 [2]Parts of this verse are difficult to understand, because in the copies of the ancient Hebrew text there are two Hebrew words in it whose meanings are not known. As a result, various other readings have been proposed by scholars and some modern translations follow those suggestions.

6:16 [3]The copies of the ancient Hebrew text have

Micah 6 General Notes

Structure and formatting

This chapter is written as a court case or lawsuit by Yahweh against his people. (See: peopleofgod)

Other possible translation difficulties in this chapter

Names in Lawsuit

Moses, Aaron and Miriam are mentioned as witnesses for Yahweh and against Israel. Ahab and Omri are mentioned as kings who were evil and did not follow Yahweh. Obedience to the law of Moses is contrasted with disobedience to the law. (See: testimony and evil and lawofmoses)

Micah 6:1

General Information

It is not clear who is speaking in verses 1 and 2. In verse 1, two possibilities are that Yahweh tells the people of Israel to arise and state their case, or that Micah tells Yahweh to arise and state his case. In verse 2, two possibilities are that Yahweh is speaking to the mountains or that Micah is speaking to the mountains. The ULB has arranged the quote marks in a way that indicates that in verse 1, Yahweh tells his people to state their case, and in verse 2 Yahweh speaks to the mountains.

Now listen

God is speaking to his people.

Arise and state your case before the mountains; let the hills hear your voice

Yahweh says this to the people of Israel. He speaks as if he, his people, and the mountains and the hills were in court and as if the mountains and hills could hear what his people would say.

state your case

Possible meanings are 1) Yahweh is telling his people to say what they think he has done wrong to them, or 2) Yahweh is telling his people to answer the accusation he will make against them.

Micah 6:2

Hear, you mountains, Yahweh's accusation

Yahweh continues to speak as if he is in court and the mountains would hear his accusation against his people.

you mountains ... you enduring foundations of the earth

Possible meanings are 1) these two phrases both refer to the mountains, or 2) the mountains and the foundations of the earth are two different parts of the world.

Micah 6:3

General Information:

Yahweh begins his to accuse the people of Israel as he said he would in (Micah 6:2).

My people, what have I done to you? How have I wearied you? Answer me!

God uses questions to emphasize that he is good and has done nothing to cause the people to stop worshiping him. Alternate translation: "My people, I have been good to you. I have done nothing to make you tired of me. If you think I have done anything wrong, tell me, now."

to you ... wearied you? Answer

Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

generated on Tue Oct 24 10:45:40 2023

Micah 6:4

brought you ... rescued you ... Miriam to you
Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

house of bondage
A house is a metaphor for a place in which one lives for a long time. The abstract noun "bondage" can be translated as "to be slaves." Alternate translation: "the place where you were slaves for a long time"

Micah 6:5

remember ... you went ... you may know
Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

what Balak ... devised
"the plans Balak ... made to harm you"

how Balaam ... answered him
Balak had told Balaam to curse Israel, but instead, Balaam blessed Israel. Alternate translation: "how Balaam ... responded" or "how Balaam ... said that he would bless you"

Beor
This is the name of Balaam's father.

as you went from Shittim to Gilgal
Shittim was the last place the Israelites camped in before they miraculously crossed the Jordan river. Gilgal was the first place they camped in after they crossed the river. God wanted them to remember what happened there. Alternate translation: "Remember what happened as you went from Shittim to Gilgal"

Shittim
The Hebrew word "shittim" means "acacias." An accacia is a kind of tree, and there was a grove of acacias there. Alternate translation: "Acacia" or "Acacia grove"

so you may know the righteous acts of Yahweh
Yahweh refers to himself by his own name. Alternate translation: "so that you may remember the righteous things that I, Yahweh, have done for you"

Micah 6:6

What should I bring to Yahweh ... God on high? Should I come ... old?
Micah speaks as if he were a person who truly wanted to know what God expects him to do. Possible meanings are 1) he asks questions and then in verse 8 answers the questions he has asked or 2) he is using questions to teach the people. Alternate translation: "I know that I do not need to bring to Yahweh ... God on high or to come ... old."

Micah 6:7

Will Yahweh be pleased ... oil? Should I give ... sin of my soul?
Micah continues to speaks as if he were a person who truly wanted to know what God expects him to do. Possible meanings are 1) he asks questions and then in verse 8 answers the questions he has asked or 2) he is using questions to teach the people. Alternate translation: "I know that Yahweh will not be pleased ... oil or if I give ... sin of my soul."

thousands of rams ... ten thousand rivers of oil
"rams in groups of 1,000 ... 10,000 rivers of oil"

the sin of my soul
The soul is a metonym for the person. Alternate translation: "my sin"

Micah 6:8

He has told you
"Yahweh has told you"

good, and what Yahweh requires from you: Act ... God
Many modern translations read, "good. And what does Yahweh require from you? He wants you to act ... God." or "good. And what does Yahweh require from you but to act ... God?"

love kindness
The abstract noun "kindness" can be translated using the adjective "kind." Alternate translation: "love being kind to people"

Micah 6:9

even now wisdom fears your name
Wisdom is spoken of as a person and is a metonym for the wise person. The word "name" here is a metonym for the person himself, what people think of him, and his authority. Alternate translation: "and the wise person will fear you" or "and the wise person will acknowledge that you are good and will obey you"

Listen to the rod, and to the one who has put it in place
Here "rod" refers to the enemy army with which Yahweh, who "has put it in place," will discipline his people.

Micah 6:10

There is wealth in the houses of the wicked that is dishonest
Dishonest wealth is a metonym for wealth that people have gained by acting dishonestly. The words "the wicked" refer to wicked people. Houses are a synecdoche for everything a person possesses. Alternate translation: "Wicked people have acted dishonestly to gain wealth"

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false measures
incorrect weights that people use with scales to increase their wealth by deceiving those with whom they trade

Micah 6:11

Should I consider a person to be innocent ... weights?
This can be translated as a statement. Alternate translation: "I certainly will not consider a person innocent ... weights."

deceptive weights
weights with which sellers deceive buyers

Micah 6:12

The rich men are full of violence
Rich men are spoken of as if they were containers, and people treating each other violently is spoken of as if it were a liquid that could be put into a container. Alternate translation: "The rich men act violently toward everyone" or "The rich men act violently all the time"

their tongue in their mouth is deceitful
The tongue is a synecdoche for the person. Alternate translation: "Everything they say is a lie"

Micah 6:13

striking you down, making you desolate
"killing all of you until there is no one left"

Micah 6:14

your emptiness will remain inside you
A person or thing being hungry is spoken of as if it were something that could be put in a container, and the people are spoken of as if they were containers. Alternate translation: "You will be hungry, and you will not be able to eat enough to satisfy yourself"

Micah 6:15

General Information:
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Micah 6:16

General Information:
Yahweh continues speaking to the people of Israel.

You have observed the statutes of Omri, and all the works of the house of Ahab.
"You have done what Omri commanded and everything that the house of Ahab did.

Omri ... Ahab
Both of these men were kings over the northern kingdom of Israel. God considered both of them to be very wicked.

house of Ahab
The word "house" is a metonym for the family that lives in the house. Alternate translation: "the descendants of Ahab"

You have walked in their counsels
Walking on a path is a metaphor for how a person lives his life. Alternate translation: "You do what Omri and Ahab told the people to do"

I will give you over to ruin and your inhabitants to derision
Micah speaks to the people of the city, who can hear him, as if he were speaking to the city itself, which cannot hear him. You may need to make explicit the words that the ellipsis omits. Alternate translation: "I will make your city a ruin, and I will make you inhabitants an object derision" or "I will make you a ruin, and people will despise your inhabitants"

you will bear the scorn of my people
"you will suffer because my people will insult you"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Woe is me!
I have become like the gathering of summer fruit,
and like the grapes that have been gleaned;
there is no grape cluster to eat,
no ripe early fig that my soul desires.
2 The faithful ones have vanished from the land;
there is no upright person in all mankind.
They all lie in wait to shed blood;
each one hunts his own brother with a net.
3 Their hands are very good at doing harm:
the ruler asks for money,
the judge is ready for bribes,
and the powerful man is telling others of the desire of his soul.
Thus they plot together.
4 The best of them is like a brier,
the most upright is worse than a thorn hedge.
It is the day foretold by your watchmen,
the day of your punishment.
Now is the time of their confusion.
5 Do not trust any neighbor;
do not put confidence in any friend.
From even the woman who lies in your embrace
guard the entrance to your mouth.
6 For a son dishonors his father,
a daughter rises up against her mother,
and a daughter-in-law against her mother-in-law.
A man's enemies are the people of his own house.
7 But as for me, I will look to Yahweh.
I will wait for the God of my salvation;
my God will hear me.

8 Do not rejoice over me, my enemy.
After I fall, I will rise.
When I sit in darkness,
Yahweh will be a light for me.
9 Because I sinned against Yahweh,
I will bear his rage
until he pleads my case
and executes judgment for me.
He will bring me to the light,
and I will see his righteousness.
10 Then my enemy will see it,
and shame will cover the one who said to me,
"Where is Yahweh your God?"
My eyes will look at her;
she will be trampled down like the mud in the streets.

11 A day to build your walls will come;
on that day the boundaries will be extended very far.
12 On that day your people will come to you,
from Assyria and the cities in Egypt,
from Egypt to the River,
from sea to sea,
and from mountain to mountain.
13 But the land will be desolate
because of the people who are living there,
because of the fruit of their actions.

generated on Tue Oct 24 10:45:40 2023

14 Shepherd your people with your rod,
the flock of your inheritance.
They dwell alone in a thicket,
in the midst of a pastureland.
Let them graze in Bashan and Gilead
as in the old days.
15 As in the days when you came out of the land of Egypt,
I will show them wonders.
16 The nations will see and be ashamed
of all their power.
They will put their hands on their mouths;
their ears will be deaf.
17 They will lick the dust like a snake,
like creatures that crawl on the earth.
They will come out of their fortresses with fear;
they will come with fear to you, Yahweh our God,
and they will be afraid because of you.

18 Who is a God like you—
who takes away iniquity, who passes over the transgression
of the remnant of his inheritance?
He does not keep his anger forever
because he delights in his covenant faithfulness.
19 You will again have compassion on us;
you will trample our iniquities under your feet.
You will throw all our sins into the depths of the sea.
20 You will give truth to Jacob
and covenant faithfulness to Abraham,
as you swore to our ancestors in ancient days.

Micah 7 General Notes

Special concepts in this chapter

Last days

This chapter looks forward to the hope of the coming savior for the faithful remnant. This is the future restoration of Israel when true peace will come. (See: savior, faithful and remnant and restore)

Prophet

The prophet was able to speak to God on behalf of the people. Often in this chapter, the prophet speaks in Israel's place and offers repentance to Yahweh. (See: prophet and repent)

Micah 7:1

I have become like the gathering of summer fruit, and like the grapes that have been gleaned

Micah speaks of looking for faithful people but being unable to find any as if he were a person looking for food after the harvesters have taken it all. The idea of a person wanting to gather fruit can be stated clearly. Alternate translation: "I have become like someone looking for fruit after the gathering of summer fruit, like a gleaner after the grapes have been gleaned"

no grape cluster ... no ripe early fig

Micah speaks of faithful, upright people as if they were fruit that is good to eat.

Micah 7:2

The faithful ones have vanished ... land; there is no upright person ... They all lie in wait ... blood; each one hunts

These are exaggerations. Alternate translation: "I feel as though faithful people have vanished ... land and there is no upright person ... I feel as though they all lie in wait ... blood, and each one hunts"

to shed blood

Blood is a metaphor for the death of innocent people. Alternate translation: "to kill innocent people"

generated on Tue Oct 24 10:45:40 2023

Micah 7:3

General Information:
Micah continues speaking about the people of Israel.

Their hands are very good
The hand is a synecdoche for the person. Alternate translation: "The people are very good"

telling others of the desire of his soul
The word "soul" here is a metonym for the whole person, and the abstract noun "desire" can be translated as a verb. Alternate translation: "speaking to others about what he desires"

Micah 7:4

The best of them is like a brier, the most upright is worse than a thorn hedge
Briers and thorns are good for nothing and harm those who touch them. The Israelite rulers and judges did nothing good and harmed people.

the most upright
"those of them who try hardest to do what is good"

It is the day foretold by your watchmen, the day of your punishment
Micah speaks to the people of Israel, so both instances of "your" are plural. The word "watchmen" is a metaphor for prophets. Alternate translation: "Their prophets have told them that Yahweh would punish them"

Now is the time of their confusion
The abstract noun "confusion" can be translated as a verb. Alternate translation: "Now is when they do not understand what is happening"

Micah 7:5

General Information:
Micah continues speaking to the people of Israel.

Do not trust any neighbor ... any friend ... even the woman who lies in your embrace
Micah continues to show that there is no longer anyone good, honest, and loyal to God among God's people. Here he emphasizes that they cannot even trust friends or family. These phrases are listed in the order of increasing closeness to the hearers.

the woman who lies in your embrace
"your wife"

guard the entrance to your mouth
"guard your lips" or "do not say anything" or "do not let any words escape"

Micah 7:6

people of his own house
Micah continues to show that there is no longer anyone good, honest, and loyal to God among God's people. Here he emphasizes that they cannot even trust friends or family.

a daughter-in-law against her mother-in-law
The words "rises up" are understood from the previous phrase. They can be repeated here. Alternate translation: "a daughter-in-law rises up against her mother-in-law"

his own house
The word "house" is a metonym for the family that lives in the house. Alternate translation: "his own family"

Micah 7:7

General Information:
In verse 8 Micah begins speaking as if he were one woman speaking to her enemy, another woman. This is perhaps the daughter of Zion

But as for me
Here "me" refers to Micah.

I will wait for the God of my salvation
The abstract noun "salvation" can be translated as a verb. Alternate translation: "I will wait for the God who saves me" or "I will wait for God, who saves me"

will hear me
The word "hear" represents hearing and acting. Alternate translation: "will act to help me"

Micah 7:8

fall ... rise
These words are metaphors for suffering from disaster and then recovering.

sit in darkness
These words are a metaphor for suffering from disaster.

Micah 7:9

General Information:
Micah continues the poem that began in [Micah 7:8]

I will bear his rage
Rage is spoken of as if it were a solid object that Yahweh was forcing Micah to carry. Alternate translation: "I will suffer because he is angry with me"

generated on Tue Oct 24 10:45:40 2023

until he pleads my case and executes judgment for me
Yahweh will punish the people of the other nations who harmed the people of Israel.

he pleads my case
Yahweh is spoken of as if he were defending Micah in court. Alternate translation: "he defends me against those who harm me"

executes judgment for me
"brings about justice for me"

He will bring me to the light
Bringing Micah from darkness (Micah 7:8) to light is a metaphor for ending the suffering from disaster and enabling him to live well.

Micah 7:10

General Information:
Micah continues and ends the poem that began in [Micah 7:8]

my enemy ... the one who said ... your God ... My eyes
The words "enemy," "one," "your," and "my" here refer to the women in the poem and so are feminine singular.

Where is Yahweh your God?
The enemy uses a question to mock the people of Israel. It can be translated as a statement. Alternate translation: "Yahweh your God cannot help you"

My eyes
This phrase here refers to the whole person. Alternate translation: "I" or "We"

she will be trampled down
This can be stated in active form. Alternate translation: "her enemies will trample her down"

like the mud in the streets
People who walk on mud without thinking they are doing anything bad are compared with those who will destroy Israel's enemies without thinking they are doing anything evil.

Micah 7:11

General Information:
Micah speaks to the people of Israel as if he were speaking to one man.

A day to build your walls will come
Here "walls" refers to the walls around their cities, which provided safety and security from their enemies.

the boundaries will be extended very far
This can be translated in active form. Alternate translation: "Yahweh will greatly extend the boundaries of your land" or "Yahweh will greatly increase the size of your kingdom"

Micah 7:12

the River
You may need to make explicit the name of river. Alternate translation: "the Euphrates River"

from sea to sea
You may need to make explicit the names of the seas. "from the Mediterranean Sea in the west to the Dead Sea in the east"

from mountain to mountain
"from one mountain to another." Micah does not speak of any particular mountain.

Micah 7:13

the land will be desolate
"the land will be empty" or "no one will live in the land"

because of the fruit of their actions
Fruit is a metaphor for the results of an earlier action. Alternate translation: "because of the results of what they have done"

Micah 7:14

Shepherd your people with your rod, the flock of your inheritance
Micah is praying to Yahweh, asking him to protect his people of Israel again. Here "rod" refers to God's leadership and guidance, as a shepherd uses a stick to guide and protect his sheep.

They dwell alone in a thicket, in the midst of a pastureland
Micah speaks of his people as if they were sheep hiding in bushes instead of grazing in fields with much grass to eat.

a thicket
a place where many small woody plants grow

a pastureland
Some modern translations read, "Carmel," referring to Mount Carmel.

Bashan and Gilead
These regions are known as rich land for growing food.

as in the old days
Bashan and Gilead had been part of Israel long ago, when David was king.

Micah 7:15

As in the days ... them wonders
Yahweh speaks to the people.

generated on Tue Oct 24 10:45:40 2023

Micah 7:16

The nations
The word "nations" is a metonym for the people who live in many nations. Alternate translation: "The people of the nations nearby"

They will put their hands on their mouths
They do this to show that they are ashamed of what they have done.

their ears will be deaf
This is an idiom. Nothing anyone says will have any effect on them.

Micah 7:17

They will lick the dust like a snake
Snakes slither on the ground where dust gets on them, and here the people are being compared to snakes, though it is probably an exaggeration that they will lick the dust. Possible meanings are that these people 1) will literally lie on the ground in shame or 2) will be so ashamed and humbled that it will be as if they were lying on the ground.

their fortresses
Some modern translations read, "their dens," continuing the simile of the nations

Micah 7:18

Who is a God like you—who takes ... inheritance?
Micah is emphasizing that there is no God like Yahweh. This can be translated as a statement. Alternate translation: "I know that there is no God like you, who takes ... inheritance."

takes away iniquity
The phrase "takes away" is a metaphor for "forgives," as if iniquity were a heavy burden that God takes off a person. Alternate translation: "forgives iniquity"

the remnant of his inheritance
"those of his chosen people who have survived his punishment"

you ... of the remnant of his inheritance? He does not keep his anger forever because he delights in his covenant faithfulness.
Here the words "his" and "he" can be stated in second person. Alternate translation: "you ... of the remnant of your inheritance, who do not keep your anger forever because you delight in your covenant faithfulness?" or "you ... of the remnant of your inheritance? You do not keep your anger forever because you delights in your covenant faithfulness."

he delights in his covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "he delights in being faithful to his covenant" or "he delights in being faithful to his people"

passes over
ignores

does not keep his anger
"does not stay angry"

Micah 7:19

You will
Here "you" refers to Yahweh.

on us
Here "us" refers to Micah and the people, but not to Yahweh.

you will trample our iniquities under your feet. You will throw all our sins into the depths of the sea
Iniquity and sin are spoken of as if they were solid objects. Alternate translation: "You will treat our iniquities and sins as if they were not important"

Micah 7:20

You will give truth to Jacob and covenant faithfulness to Abraham
Here the names of Jacob and Abraham are metonyms for their descendants, the people of Israel to whom Micah was speaking. The abstract nouns "truth" and "faithfulness" can be stated as "trustworthy" and "faithful." Alternate translation: "You will show the descendants of Jacob and Abraham that your are trustworthy and faithful to your covenant"

generated on Tue Oct 24 10:45:40 2023

Book: Nahum

Nahum

Chapter 1

1 The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite.

2 Yahweh is a jealous God and avenges;
Yahweh avenges and is full of wrath;
Yahweh takes vengeance on his adversaries,
and he continues his anger for his enemies.
3 Yahweh is slow to anger and great in power;
he will not acquit the wicked.
Yahweh makes his way in the whirlwind and the storm,
and the clouds are the dust of his feet.
4 He rebukes the sea and makes it dry;
he dries up all the rivers.
Bashan is weak, and Carmel also;
the flowers of Lebanon have become weak.
5 The mountains shake in his presence,
and the hills melt;
the earth collapses in his presence, indeed,
the world and all people who live in it.
6 Who can stand before his rage?
Who can resist the fierceness of his anger?
His wrath is poured out like fire,
and the rocks are broken apart by him.

7 Yahweh is good,
a stronghold in the day of trouble;
and he acknowledges those who take refuge in him.
8 But he will make a full end to his enemies
with an overwhelming flood;
he will pursue them into darkness.

9 What are you people plotting against Yahweh?
He will make a full end to it;
trouble will not rise up a second time.
10 Like tangled thorns
and like the drink of drunkards,
they will be consumed like dry stubble.
11 From you, Nineveh, has come out
someone who plotted evil against Yahweh,
a wicked counselor.

12 This is what Yahweh says,

"Even if they are at their full strength and full numbers,
they will nevertheless be sheared; their people will pass away.
But you, Judah: Though I have afflicted you,
I will afflict you no more.
13 Now will I break that people's yoke from off you;
I will break your chains."

14 Yahweh has given a command about you, Nineveh:
"There will be no more descendants bearing your name.

generated on Tue Oct 24 10:45:40 2023

I will cut off the carved images and the cast metal figures
from the houses of your gods.
I will prepare your grave,
for you are contemptible."

15 Look, on the mountains
there are the feet of someone who is bringing good news,
who is announcing peace!
Celebrate your festivals, Judah,
and fulfill your vows,
for the wicked one will invade you no more;
he is completely cut off.

Nahum 1 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of this chapter) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, this book consists of one long prophecy.

Special concepts in this chapter

Yahweh's anger against Nineveh

This prophecy should be read in reference to the book of Jonah. That book described how the people of Niniveh, Assyria's capital city, repented when Jonah warned them that Yahweh was angry at them. The book of Nahum, written a little over one hundred years later than when Jonah was set, indicates that the Ninevites would be punished by God, but only after he had used them for his own purposes. These actions of Yahweh, although described as vengeance or anger, do not have the same sinful quality as they usually do with humans. (See: evil and avenge and sin)

Complete destruction

At that time, Assyria controlled almost the entire Near East. Nahum prophesied that the Assyrians would be so completely destroyed as a nation that they would no longer even be a people group. This prophecy came true very suddenly.

Nahum 1:1

General Information:

Nahum describes the destruction of Nineveh in poetry.

The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite

These words are an introduction to the entire book. This can be stated as a complete sentence. Alternate translation: "This is the book of the vision of Nahum, the Elkoshite, which gives a declaration about Nineveh"

Elkoshite

A person from the village of Elkosh

Nahum 1:2

General Information:

Nahum begins to describe Yahweh coming to judge his enemies and to save his people. The vision is full of metaphorical language and uses different kinds of parallelism.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

full of wrath

"very angry" or "most angry"

he continues his anger for

"continues to be angry with"

Nahum 1:3

slow to anger

"slow to become angry"

generated on Tue Oct 24 10:45:40 2023

he will not acquit the wicked
This emphatic negative statement can be translated positively. Alternate translation: "he will always be sure to punish the wicked"

Yahweh makes his way in the whirlwind and the storm, and the clouds are the dust of his feet
The biblical writers often associated Yahweh's presence with powerful storms. Here the writer speaks of Yahweh as if he were a person walking or marching and kicking up dust as he comes to judge the people.

the dust of his feet
"the dust that his feet kick up"

Nahum 1:4

General Information:
Nahum continues to describe Yahweh coming to judge his enemies and to save his people.

Bashan is weak, and Carmel also; the flowers of Lebanon have become weak
The word translated as "weak" can also mean "withered" or "dried out." Bashan was known for its good pastureland where people tended sheep and cattle, "Carmel" refers to Mount Carmel, which was known for its tree orchards, and the snow from the mountains in Lebanon kept that place fertile. Since Yahweh dries up all the rivers and causes drought, these fertile places will no longer be fertile. Alternate translation: "The fields of Bashan wither, the trees of Mount Carmel die, and the flowers of Lebanon fade"

Nahum 1:5

the hills melt
Possible meanings are 1) the earthquake causing the hills to crumble to pieces is spoken of as if the hills were melting or 2) the water from the storms coursing down the hills and causing them to erode is spoken of as if the hills were melting.

the earth collapses
Possible meanings are 1) the mountains and hills collapse or 2) the entire ground begins to move with violent motions.

the world and all people who live in it
Here the word "world" refers to the inhabited places on the earth. The verb for this phrase is understood from the previous phrase. Alternate translation: "the world shakes and all the people who live in it collapse"

Nahum 1:6

General Information:
Nahum continues to describe Yahweh coming to judge his enemies and to save his people.

Who can stand before his rage? Who can resist the fierceness of his anger?
These two rhetorical questions mean basically the same thing. They can be translated with statements. Alternate translation: "No one can stand before his rage! No one can resist the fierceness of his anger!"

resist the fierceness of his anger
Possible meanings are 1) "rise up and fight against him when he is angry" 2) "keep him from destroying him when he is angry"

fierceness of his anger
"intensity of his anger" or "amount of his anger"

His wrath is poured out like fire
Nahum speaks of Yahweh's anger as if it were a liquid that he pours out and which burns like fire. This can be stated in active form. Alternate translation: "He pours out his wrath like fire" or "He expresses his fierce anger"

the rocks are broken apart by him
This can be stated in active form. Alternate translation: "he breaks apart the rocks" or "he causes the rocks to break apart"

Nahum 1:7

a stronghold ... those who take refuge in him
Nahum speaks of Yahweh as if he were a place where people can be safe from those who wish to harm them, and of those who trust Yahweh to protect them as if they were taking refuge inside that safe place.

in the day of trouble
"in times of trouble" or "when troubles happen." The word "day" here refers to a general period of time.

Nahum 1:8

he will make a full end to his enemies
The idiom "make a full end" refers to causing his enemies to die. Alternate translation: "he will completely destroy his enemies" or "he will kill all his enemies"

with an overwhelming flood
Nahum speaks of Yahweh destroying his enemies in such a way that they will be powerless to avoid death as if Yahweh caused them to drown in a great flood of water.

he will pursue them into darkness
Here the word "darkness" represents the place of the dead, which is characterized as a dark place. Nahum speaks of Yahweh killing his enemies as if he were chasing them into this dark place. Alternate translation: "he will cause all his enemies to die"

generated on Tue Oct 24 10:45:40 2023

Nahum 1:9

General Information:
Nahum tells the people of Nineveh how Yahweh will deal with them.

What are you people plotting against Yahweh?
This rhetorical question emphasizes the futility of making evil plans against Yahweh. Alternate translation: "It is futile for you people to plot against Yahweh"

He will make a full end to it
The idiom "make a full end" refers to causing something to exist no longer. Alternate translation: "He will completely stop what you do" or "He will cause your plotting to fail"

trouble will not rise up a second time
Possible meanings are 1) "trouble" is a metonym for the punishment that Yahweh will inflict upon the people. Alternate translation: "Yahweh will not have to punish you a second time" or 2) "trouble" refers to the trouble that the people cause by plotting against Yahweh. Alternate translation: "you will not cause trouble a second time"

Nahum 1:10

General Information:
Nahum uses three metaphors to show that Yahweh will destroy

Like tangled thorns
Possible meanings for this metaphor are that Nahum speaks of 1) the people who plot against Yahweh being unable to free themselves from the trouble that Yahweh will bring upon them as though they were tangled up in thorn bushes and unable to get free or 2) Yahweh quickly destroying those who plot against him as if Yahweh were a person weaving thorn bushes together so they will burn quickly and putting them in a fire.

like the drink of drunkards
Possible meanings for this metaphor are that Nahum speaks of 1) those who plot against Yahweh suffering the consequences of their plans as if they were completely drunk with alcohol or 2) Yahweh destroying those who plot against him as if he were a drunkard drinking a large amount of alcoholic drink.

they will be consumed like dry stubble
Nahum speaks of Yahweh completely destroying those who plot against him as if fire would burn them up like fire burns up dry stubble. This can be stated in active form. Alternate translation: "fire will completely devour them like it devours dry stubble"

consumed
Nahum speaks of fire burning something completely as if the fire were devouring that thing. Alternate translation: "burned up by fire"

Nahum 1:11

From you, Nineveh, has come out someone who plotted evil against Yahweh
"Someone who planned evil against Yahweh has come out from you, Nineveh." The words "From you, Nineveh" are at the beginning of the sentence to emphasize that the writer is now speaking to Nineveh.

From you, Nineveh, has come out someone
The writer speaks as if the city of Nineveh were one person who could hear him speak. The word "Nineveh" is a personification of the people who live in Nineveh. Alternate translation: "From among the people of Nineveh has come out someone" or "From Nineveh have come out people"

a wicked counselor
someone who encouraged people to do wicked things

Nahum 1:12

General Information:
Yahweh speaks to the Israelites about Nineveh.

Even if they are at their full strength and full numbers
This refers to the Assyrians or to the people of Nineveh.

they will nevertheless be sheared
Yahweh speaks of destroying the people of Nineveh as if they were sheep that he will shear. This can be stated in active form. Alternate translation: "I will nevertheless shear them" or "I will nevertheless destroy them"

pass away
"disappear" or "waste away" or "all die"

Nahum 1:13

Now will I break that people's yoke from off you; I will break your chains
Yahweh speaks of freeing Judah from Assyrian oppression as if he were breaking the yoke and chains that the Assyrians had placed on them. Alternate translation: "Now I will free you from that people and they will no longer oppress you"

Nahum 1:14

Yahweh has given a command about you, Nineveh ... your name ... your gods ... your grave ... you are
The writer speaks as if the city of Nineveh were one person who could hear him speak. The word "Nineveh" is a personification of the people who

generated on Tue Oct 24 10:45:40 2023

live in Nineveh. See how you translated "you, Nineveh" in [Nahum 1:11]

I will cut off the carved images and the cast metal figures from the houses of your gods
Yahweh speaks of destroying the Assyrian idols as if he were cutting them off, like a person would cut a branch from a tree. The word "house" is a metonym for the temples in which the people worshiped these idols. Alternate translation: "I will destroy the carved images and the cast metal figures that are in the temples of your gods"

I will prepare your grave
It is implied that Yahweh will also bury them in the graves that he digs for them. Alternate translation: "I will dig your graves and bury you in them"

Nahum 1:15

on the mountains there are the feet of someone who is bringing good news
Here the word "feet" represent the person who is running in order to declare a message. Alternate translation: "on the mountains there is someone who is bringing good news"

wicked one ... he
Nahum refers to the people of Nineveh as though they were one person.

he is completely cut off
Nahum speaks of the people of Nineveh being completely destroyed as if they had been cut off, like a person would cut a branch from a tree. This can be stated in active form. Alternate translation: "he is completely destroyed" or "Yahweh has completely destroyed him"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 The one who scatters is coming up against you.
Guard the city wall, watch the road,
strengthen your loins, pull together all your strength.
2 For Yahweh is restoring the majesty of Jacob
like the majesty of Israel,
although the plunderers devastated them
and destroyed their vine branches.
3 The shields of his mighty men are red,
and the soldiers are clothed in scarlet;
the chariots flash with their metal
on the day that they are made ready,
and the cypress spears are waved in the air.
4 The chariots speed through the streets;
they rush back and forth in the wide streets.
They look like torches,
and they run like lightning.

5 He remembers his nobles;
they stumble over each other in their march;
they hurry to attack the city wall.
The large shield is made ready to protect these attackers.
6 The gates at the rivers are forced open,
and the palace collapses.
7 Huzzab is stripped
and is taken away;
her female servants moan like doves,
beating on their breasts.
8 Nineveh is like a leaking pool of water,
with its people fleeing away like rushing water.
Others shout, "Stop, stop,"
but no one turns back.
9 Take the silver plunder, take the gold plunder,
for there is no end to the treasure,
to the splendor of all Nineveh's desirable things.
10 Nineveh is empty; empty and devastated.
Everyone's heart melts, everyone's knees strike together,
and anguish is in all loins; their faces are all pale.
11 Where now is the lions' den,
the place where the young lion cubs were fed,
the place where the lion and lioness walked,
with the cubs, where they were afraid of nothing?
12 The lion tore his victims to pieces for his cubs;
he strangled victims for his lionesses,
and filled his cave with victims,
his dens with torn carcasses.
13 "See, I am against you—
this is the declaration of Yahweh of hosts.
I will burn your chariots in the smoke,
and the sword will devour your young lions.
I will cut off your prey from your land,
and the voices of your messengers will be heard no more."

generated on Tue Oct 24 10:45:40 2023

Nahum 2 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of chapter 1) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, this book contains one long prophecy.

Special concepts in this chapter

Complete destruction

At that time, Assyria controlled almost the entire Near East. Nahum prophesied that the Assyrians would be so completely destroyed as a nation that they would no longer even be a people group. This prophecy came true and did so very suddenly. At times, this chapter is very violent in describing the destruction of Assyria, and this violence should not be toned down through the use of euphemism.

Nahum 2:1

General Information:

Nahum often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here he begins to describe the destruction of Nineveh.

The one who scatters

Nahum speaks of an army or military leader destroying Nineveh as if he were to break Nineveh apart as one would shatter a clay pot and scatter the pieces around. Alternate translation: "The one who will destroy you"

is coming up against you

The idiom to "come against" means to attack. Alternate translation: "is preparing to attack you"

Guard the city wall, watch the road, strengthen your loins, pull together all your strength

Nahum speaks to the people of Nineveh. He tells them to prepare for battle although he knows that the enemy will destroy the city.

watch the road

This refers to having soldiers watch the roads leading to the city so that they can keep track of the enemy's approach.

strengthen your loins

The loins are a synecdoche for the whole body. Alternate translation: "make yourselves strong" or "prepare for battle"

pull together all your strength

This is an idiom that means to prepare oneself for action. Here it applies to military action. Alternate translation: "prepare yourselves for battle"

Nahum 2:2

For Yahweh is restoring the majesty of Jacob, like the majesty of Israel

The words "Jacob" and "Israel" are metonyms for the people who are descended from Jacob. Possible meanings are 1) the word "Jacob" refers to the southern kingdom and the word "Israel" refers to the northern kingdom. Alternate translation: "For Yahweh is restoring the majesty of Judah, as he promised to restore the majesty of Israel" or 2) both "Jacob" and "Israel" refer to the nation as a whole, included both northern and southern kingdoms and the two lines are parallel. Alternate translation: "For Yahweh is restoring the majesty of all Israel"

the plunderers

people who steal things by force, usually in war

destroyed their vine branches

Possible meanings are 1) this is a metaphor in which the Assyrians taking away Israel's possessions by force is spoken of as if Israel were a vine whose branches the Assyrians had stripped bare. Alternate translation: "robbed them of all of their possession, like one would strip bare vine branches" or 2) the words "vine branches" are a synecdoche for the agricultural fields throughout the nation. Alternate translation: "destroyed their fields of crops"

Nahum 2:3

The shields of his mighty men are red

Possible meanings are 1) the shields appear red as the light from the sun reflects upon their metal surfaces or 2) the shields are covered with leather that has been dyed red.

his mighty men

the soldiers of the one "who will dash" Nineveh "to pieces" (Nahum 2:1).

generated on Tue Oct 24 10:45:40 2023

the chariots flash with their metal
This likely refers to the light from the sun reflecting upon the metal chariots.

on the day that they are made ready
This can be stated in active form. Alternate translation: "when the soldiers have made them ready" or "when the soldiers have prepared them to attack"

the cypress spears are waved in the air
This can be stated in active form. Alternate translation: "the soldiers wave their cypress spears in the air"

cypress
a type of tree whose wood is good for weapons

Nahum 2:4

The chariots speed through the streets
"The soldiers drive the chariots wildly through the streets"

They look like torches
Nahum compares the way that the light from the sun reflects upon the chariots with torches whose fire gives light.

they run like lightning
Nahum compares the way that the light from the sun reflects upon the chariots, and the quickness with which the chariots move, with lightning that flashes quickly in the sky.

Nahum 2:5

He remembers his nobles
The word "remembers" is a metonym for what he does after he remembers them: he calls them to action. Alternate translation: "He calls his nobles" or "He summons his nobles"

nobles
military leaders

in their march
The word "march" can be translated as a verb. Alternate translation: "as they march"

The large shield is made ready to protect these attackers
This can be stated in active form. Alternate translation: "The attackers make ready the large shield to protect themselves"

The large shield
This refers to a large cover that those who besieged a city would set up over themselves and their battering rams to protect themselves against the arrows and other projectiles with which the people in the city would attack them.

Nahum 2:6

The gates at the rivers are forced open
This can be stated in active form. Alternate translation: "The enemy forces open the gates at the rivers"

The gates at the rivers
This refers to the gates that controlled the flow and direction of the river.

Nahum 2:7

Huzzab is stripped and is taken away
This can be stated in active form. Alternate translation: "The enemy strips Huzzab and takes her away"

Huzzab is stripped and is taken away
The exact meaning of the word "Huzzab" is uncertain. Two possible meanings are 1) it is the name of a queen in Nineveh and the sentence means that the attacking soldiers have stripped her of her clothes in order to humiliate her and then have carried her off into captivity or 2) it is the name of an idol and the sentence means that the attackers have stripped the gold and silver off the idol and have carried it away.

is stripped
If your language has a word for forcibly taking a person's clothes off of that person and leaving him embarrassed and with nothing to keep him warm, you should use it here.

her female servants moan like doves
The moaning sounds that the female servants make sound like the sounds that doves make.

her female servants
If the word "Huzzab" refers to a queen, then this phrase refers to the young women who attended her. If the word "Huzzab" refers to an idol, then this phrase refers to the young women who worked as temple prostitutes.

beating on their breasts
Beating one's breast was a gesture used to express great mourning.

Nahum 2:8

Nineveh is like a leaking pool of water, with its people fleeing away like rushing water
Nahum compares the way that the people flee from the city of Nineveh with the way that water gushes from a reservoir of water when the dam has been broken.

generated on Tue Oct 24 10:45:40 2023

Nahum 2:9

Take the silver plunder ... Nineveh's desirable things
It is not clear who is speaking here. This may be an apostrophe in which Nahum gives directions to the attackers, or the attackers may be speaking and giving directions to one another.

Take the silver plunder, take the gold plunder
The word "plunder" means things stolen by force, usually in war. Alternate translation: "Take the silver as plunder, take the gold as plunder" or "Take the silver, take the gold"

there is no end to the treasure, to the splendor
The words "no end" are an exaggeration to express that there is a great amount of something. Alternate translation: "there is a very great amount of treasure, of the splendor"

to the splendor of all Nineveh's desirable things
This phrase refers to the silver, gold, and other treasures in Nineveh. The verb may be supplied from the previous phrase. Alternate translation: "there is no end to the splendor of all Nineveh's beautiful treasures"

Nahum 2:10

Everyone's heart melts
Nahum speaks of the people losing courage as if their hearts melt like wax. Alternate translation: "Everyone loses courage"

everyone's knees strike together
This describes a physical response to great fear. The people's legs shake so badly that their knees knock together and they are unable to walk or run.

anguish is in all loins
The loins are either 1) a synecdoche for the whole person. Alternate translation: "everyone is in anguish" Or 2) a metonym for the internal organs, and you should describe them using your language's words for how a person's stomach feels when he is very frightened. Alternate translation: "everyone's stomachs are churning"

Nahum 2:11

General Information:
In these verses, Nahum speaks of the people of Nineveh as if they were a group of lions, and of the city Nineveh as if it were their den. The metaphor speaks of the way in which the Assyrians would conquer other people and take their possessions as their own as if they were lions hunting prey and bringing the dead animals back to their den.

Where now is the lions' den ... afraid of nothing?
Nahum uses this rhetorical question to mock Nineveh, which has been destroyed. Alternate translation: "The lions' den is nowhere to be found ... afraid of nothing." or "Look at what has become of the lions' den ... afraid of nothing!"

Nahum 2:12

he strangled victims
"he choked victims." This is probably a reference to the way that lions usually kill their prey, by biting its throat. Alternate translation: "he killed his victims"

filled his cave with victims, his dens with torn carcasses
These two phrases are saying the same thing in different ways. The verb may be supplied for the second phrase. Alternate translation: "filled his cave with victims, and filled his dens with torn carcasses"

Nahum 2:13

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

the sword will devour your young lions
Here the word "sword" is a metonym for soldiers who attack with swords and is spoken of as if it were a person who eats its victims. Nahum also continues to speak to the people of Nineveh as if they were lions. Alternate translation: "attackers will kill your people with swords"

I will cut off your prey from your land
Yahweh speaks of the people of Nineveh as if they were lions who preyed upon the nations. Possible meanings are 1) the word "prey" is a metonym for the things that they have taken from those upon whom they preyed, and Yahweh speaks of taking those things away from them as if it were cutting off their prey. Alternate translation: "I will take away from your land all the things that you took from others" or 2) Yahweh speaks of the nations whom the people of Nineveh had plundered as if they were Nineveh's prey, and preventing Nineveh from plundering any more nations as if he were cutting off their prey. Alternate translation: "I will stop you from preying upon any other nation"

the voices of your messengers will be heard no more
This likely refers to the messengers that the Assyrians sent out to other nations to demand surrender or payment of tribute. This can be stated in active form. Alternate translation: "no one will ever hear the voices of your messengers again"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Woe to the city full of blood!
It is all full of lies and stolen property;
victims are always in her.
2 But now there is the noise of whips
and the sound of rattling wheels,
prancing horses, and bounding chariots.
3 Horsemen charging,
flashing swords and glittering spears!
Piles of the dead, bodies that could not be counted—
their attackers stumble over the bodies.
4 This is happening because of the lustful actions
of the beautiful prostitute, the expert in witchcraft,
who sells nations through her prostitution,
and peoples through her acts of witchcraft.

5 "See, I am against you—
this is the declaration of Yahweh of hosts—
I will raise up your skirt over your face
and show your private parts to the nations,
your shame to the kingdoms.
6 I will throw disgusting filth on you
and make you vile;
I will set you up as a spectacle.
7 It will come about that everyone who looks at you
will flee from you and say,
'Nineveh is destroyed; who will weep for her?'
Where can I go to find anyone to comfort you?"

8 Nineveh, are you better than Thebes,
which was located on the Nile River,
which had water around her,
whose rampart was the sea,
and the sea was its wall?
9 Cush and Egypt were her strength,
and there was no end to it;
Put and Libya were allies to her.
10 Yet Thebes was carried away;
she went into captivity;
her young children were dashed in pieces
at the head of every street;
her enemies threw lots for her honorable men,
and all her great men were bound in chains.
11 You also will become drunk; you will try to hide,
and you also will look for a refuge from your enemy.

12 All your fortresses will be like fig trees
with the earliest ripe figs:
if they are shaken,
they fall into the mouth of the eater.
13 See, the people among you are women;
the gates of your land have been opened wide to your enemies;
fire has devoured their bars.

14 Go draw water for the siege;
strengthen your fortresses;
go into the clay and tread the mortar;
pick up the molds for the bricks.
15 Fire will devour you there, and the sword will destroy you.

generated on Tue Oct 24 10:45:40 2023

It will devour you as young locusts devour everything.

Make yourselves as many as the young locusts,
as many as the full-grown locusts.
16 You have multiplied your merchants
more than the stars in the heavens;
but they are like young locusts:
they plunder the land and then fly away.
17 Your princes are like locust swarms,
and your commanders are like locusts
that camp in the walls on a cold day.
But when the sun rises they flee,
and the place they go to is not known.

18 King of Assyria, your shepherds are asleep;
your nobles are lying down resting.
Your people are scattered on the mountains,
and there is no one to gather them.
19 No healing is possible for your wounds.
Your wounds are severe.
Everyone who hears the news about you
will clap their hands in joy over you.
On whom has your wickedness
not trodden continually?

Nahum 3 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of chapter 1) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, the book contains one long prophecy.

Special concepts in this chapter

Euphemism

This chapter speaks about the evils of the Assyrians in violent ways. It is important to avoiding toning down this language through the use of euphemism, if at all possible. Although there is some hyperbole, the reader should not assume that the author intends this writing to be taken as completely hyperbolic. (See: and evil)

Nahum 3:1

General Information:

Nahum often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here he continues to describe the destruction of Nineveh.

the city full of blood

Here the word "blood" represents bloodshed and refers to the people who have committed murder. Alternate translation: "the city full of murderers"

It is all full of lies

Here the word "lies" is a metonym for those who tell lies. Alternate translation: "It is full of liars"

Nahum 3:2

the noise of whips and the sound of rattling wheels, prancing horses, and bounding chariots

These phrases describe the sound of chariots rushing through the streets as their drivers use their whips on the horses.

Nahum 3:3

Piles of the dead, bodies that could not be counted

There were so many dead bodies that the attackers piled them in heaps.

bodies

bodies of people who have died

generated on Tue Oct 24 10:45:40 2023

their attackers stumble over the bodies
This shows that there were very many dead bodies on the ground.

Nahum 3:4

the lustful actions of the beautiful prostitute
Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a prostitute who seduces men with her beauty.

the expert in witchcraft
Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a witch who casts a spells on others.

who sells nations through her prostitution, and peoples through her acts of witchcraft
Here the word "sells" implies that the people of Nineveh cause other nations and peoples to become slaves. Nineveh uses her beauty, power, and influence to make others her slaves. Alternate translation: "who by her prostitution and witchcraft causes the people of other nations to become her slaves"

Nahum 3:5

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I will raise up your skirt over your face and show your private parts to the nations
This refers to the practice of publicly humiliating prostitutes by stripping them naked in front of the community. This continues the metaphor of Yahweh speaking of the city of Nineveh as if it were a prostitute. Alternate translation: "I will publicly humiliate you, as one would humiliate a prostitute by raising up her skirt over her face and showing her private parts to all the people"

your shame to the kingdoms
This phrase explains the purpose of lifting up Nineveh's skirt. The verb may be supplied from the previous phrase. Alternate translation: "I will show your shame to the kingdoms"

Nahum 3:6

I will throw disgusting filth on you
The words "disgusting filth" refer to all kinds of garbage. Throwing garbage at a person was a sign of strong contempt. Alternate translation: "I will show my contempt for you, like a person would throw disgusting filth at another"

Nahum 3:7

who will weep for her?
The people ask this rhetorical question to emphasize the negative answer. Alternate translation: "no one will weep for her."

Where can I go to find anyone to comfort you?
Yahweh uses this rhetorical question to emphasize that there will be no one who will be able to comfort Nineveh. Alternate translation: "There is nowhere I could go to find someone to comfort you." or "There will be no one to comfort you."

Nahum 3:8

General Information:
Nahum speaks to the people of Nineveh as though they were the city itself.

are you better than Thebes ... wall?
Nahum asks this rhetorical question to emphasize the negative answer that it anticipates. Alternate translation: "you are not better than Thebes ... wall."

Thebes
This was the former capital of Egypt, which the Assyrians had conquered.

which was located on the Nile River
"which was built by the Nile River"

whose rampart was the sea, and the sea was its wall
These two phrases share similar meanings. The word "sea" refers to the Nile River, which ran near the city. Nahum speaks of the Nile as if it were the wall that protected the city. Alternate translation: "which had the Nile river as its defense, as some cities have a wall for their defense"

rampart
A rampart is a wall built around a city to keep enemy armies from getting into the city.

Nahum 3:9

Cush and Egypt were her strength
"Ethiopia and Egypt strengthened her" or "Cush and Egypt were her allies"

there was no end to it
The word "it" refers to the "strength" that Cush and Egypt gave to Thebes. That there was no end to it is a hyperbole that expresses the great amount of strength. Alternate translation: "their strength was very great"

Put and Libya
These are the names of places in northern Africa that were close to Thebes.

generated on Tue Oct 24 10:45:40 2023

Nahum 3:10

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

Yet Thebes was carried away
The word "Thebes" represents the people who lived in Thebes. This can be stated in active form. Alternate translation: "Yet those who attacked Thebes carried the people away"

she went into captivity
The word "she" refers to Thebes and represents the people who lived there. Alternate translation: "they went into captivity"

her young children were dashed in pieces
This is a brutal description of the soldiers killing children. This can be stated in active form. Alternate translation: "enemy soldiers dashed her young children to pieces" or "enemy soldiers beat her young children to death"

at the head of every street
The beginning of a street is spoken of as if it were the head. Also, "every" is a generalization that means many places all over the city. Alternate translation: "on every street corner" or "in the streets all over the city"

all her great men were bound in chains
This can be stated in active form. Alternate translation: "they bound all her great men in chains"

Nahum 3:11

You also will become drunk
Here the word "You" refers to Nineveh. Nahum speaks of the people of Nineveh suffering and dying in battle as if they had become drunk from drinking too much wine.

Nahum 3:12

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

All your fortresses
Possible meanings for the word "fortresses" are 1) it refers to Nineveh's fortifications, such as the wall that surrounded the city Alternate translation: "All of your fortifications" or "All of your defenses" or 2) it refers to the fortified cities that were situated along Assyria's borders and prevented enemy armies from attacking Nineveh. Alternate translation: "All of your fortified cities"

All your fortresses will be like fig trees with the earliest ripe figs: if they are shaken, they fall into the mouth of the eater
Nahum compares the ease with which the attackers will conquer Nineveh with the ease with which a person can cause ripe figs to fall from a tree. Alternate translation: "Your enemies will destroy your fortresses as easily as a person can shake a fig tree and eat the first ripe figs that fall"

the earliest ripe figs
This refers to the figs that would ripen first on the tree. These figs fell from the tree easily, so that a person only had to shake the tree to make them fall. Figs that ripened later would require a person to climb the tree and pick them by hand.

if they are shaken
"if the trees are shaken." This can be stated in active form. Alternate translation: "if a person shakes the trees"

they fall into the mouth of the eater
"the figs fall into the mouth of the eater." This is an exaggeration. By saying that the figs fall from the tree into the mouth of the one who eats it, Nahum emphasizes that the figs are ready to eat immediately. Alternate translation: "a person can eat the fig immediately"

Nahum 3:13

the people among you are women
In this ancient culture, women were not warriors for a number of reasons, including their being generally weaker physically than men. Here Nahum speaks of Nineveh's warriors losing their strength and courage to fight as if the people in the city were all women. Alternate translation: "your people are all like women who are weak and cannot defend themselves"

the gates of your land have been opened wide to your enemies
This can be stated in active form. Alternate translation: "the gates of your land are wide open to your enemies" or "someone has opened wide to your enemies the gates of your land"

the gates of your land have been opened wide to your enemies
Possible meanings are 1) if "fortresses" in v. 12 refers to the Nineveh's defenses, then "the gates of your land" refers to the gates in the walls around Nineveh. Alternate translation: "the gates of your city are wide open for your enemies to attack" or 2) if "fortresses" in v. 12 refers to the fortified cities that were situated along Assyria's borders, then "the gates of your land" is a metaphor in which those cities are spoken of as if they were gates that prevented enemy armies from entering the land. Alternate translation: "your land is defenseless before your enemies because they have destroyed the cities that protected your borders"

generated on Tue Oct 24 10:45:40 2023

fire has devoured their bars
Possible meanings are 1) if "fortresses" in v. 12 refers to the Nineveh's defenses, then "their bars" refers to the bars that locked the gates in the walls around Nineveh. Alternate translation: "fire has destroyed the bars that lock your city gates" or 2) if "fortresses" in v. 12 refers to the fortified cities that were situated along Assyria's borders, then "their bars" is a metaphor in which those cities are spoken of as if they were locked gates that prevented enemy armies from entering the land. Alternate translation: "the cities on your borders can no longer protect you, just as gates can no longer protect a city when fire has destroyed their bars"

fire has devoured
Nahum speaks of fire burning up and destroying as if fire were eating. Alternate translation: "fire has destroyed" or "fire has burned up"

Nahum 3:14

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

Go draw water for the siege ... pick up the molds for the bricks
Nahum speaks to the people of Nineveh. He tells them to prepare for battle and to repair the walls, although he knows that the enemy will destroy the city.

strengthen your fortresses
"repair the fortifications"

go into the clay and tread the mortar; pick up the molds for the bricks
These phrases refer to making mud bricks that they will use to repair the city's wall.

Nahum 3:15

Fire will devour you there
Nahum speaks of fire burning and destroying as if it were eating. Alternate translation: "Fire will destroy you there" or "Your enemies will burn you with fire there"

the sword will destroy you
Here the word "sword" is a metonym for the enemies who will attack with swords. Alternate translation: "your enemies will kill you with their swords"

It will devour you as young locusts devour everything
The word "It" refers to the "sword," which is personified as eating those whom it kills. The soldiers using their swords to kill everyone in Nineveh is compared with the way that a swarm of locusts eats every plant in its path. Alternate translation: "Your enemies' swords will kill all of you, just as easily as a swarm of locusts devours everything in its path"

Make yourselves as many as the young locusts, as many as the full-grown locusts
These words begin a new paragraph where Nahum compares the number of people in Nineveh with the large number of locusts in a swarm.

Nahum 3:16

General Information:
Nahum speaks to the people of Nineveh as though they were the city itself.

You have multiplied your merchants more than the stars in the heavens
This exaggeration emphasizes the great number of merchants who lived and worked in Nineveh. Alternate translation: "It is as if you have more merchants than there are stars in the sky" or "You have more merchants than anyone could count"

they are like young locusts: they plunder the land and then fly away
Nahum compares the way that these merchants, who have made their profit by selling their goods in Nineveh, will flee from the city when the battle begins with the way that locusts fly away after they have eaten all of the plants in their path.

Nahum 3:17

your commanders are like locusts that camp in the walls on a cold day. But when the sun rises they flee
Nahum compares the way that the officials in Nineveh will flee when the battle starts with the way that locusts will remain still while it is cold, but will fly away when the sun rises and the air becomes warm.

the place they go to is not known
"and no one knows where they have gone"

Nahum 3:18

your shepherds are asleep; your nobles are lying down resting
These two lines share similar meanings. Nahum speaks of the leaders of Assyria as if they were shepherd who are to care for their sheep. He speaks of the shepherds and rulers dying as if they had fallen asleep. Alternate translation: "your leaders who are like shepherds are dead; your rulers are all dead"

Your people are scattered on the mountains
Nahum speaks of the people of Nineveh as if they were sheep that scatter after the shepherds have died. Alternate translation: "Your people are scattered like sheep on the mountains"

generated on Tue Oct 24 10:45:40 2023

Nahum 3:19

No healing is possible for your wounds. Your wounds are severe
Nahum speaks of the certainty of the destruction of Nineveh and the defeat of its king as if the king had suffered an incurable wound.

No healing is possible for your wounds
The word "healing" can be translated with a verbal phrase. Alternate translation: "No one is able to heal your wounds"

On whom has your wickedness not trodden continually?
The writer either 1) speaks of wickedness as if it were a person who steps on other people while he goes from one place to another or 2) uses "wickedness" as a metonym for the people who commit it and "trodden" as a metaphor for committing wickedness. This rhetorical question emphasizes the negative answer that it anticipates. Alternate translation: "Your wickedness has continually trodden on everyone." or "There is no one to whom you have not continually done wickedness."

generated on Tue Oct 24 10:45:40 2023

Book: Habakkuk

Habakkuk

Chapter 1

1 The prophecy that Habakkuk the prophet saw.

2 "Yahweh, how long will I cry for help,
and you will not hear?
I cry out to you, 'Violence!'
but you will not save.
3 Why do you make me see iniquity
and cause me to look upon wrongdoing?
Destruction and violence are before me;
there is strife, and contention rises up.
4 Therefore the law is weakened,
and justice does not last for any time.
For the wicked surround the righteous;
therefore twisted justice goes out."

5 "Look at the nations and observe them;
be amazed and astonished!
For I am surely about to do something in your days
that you will not believe when it is reported to you.
6 For look! I am about to raise up the Chaldeans—
that fierce and impetuous nation—
they are marching throughout the breadth of the land
to seize homes that were not their own.
7 They are terrifying and fearsome;
their judgment and splendor proceed from themselves.
8 Their horses also are swifter than leopards,
quicker than the evening wolves.
So their horses stamp,
and their horsemen come from a great distance—
they fly like an eagle hurrying to eat.
9 They all come for violence;
their multitudes go like the desert wind
and they gather captives like sand. [1]
10 So they mock kings,
and rulers are only a mockery for them.
They laugh at every stronghold,
for they heap up earth and seize it.
11 Then the wind will rush on;
it will move past—
guilty men, those whose might is their god."

12 "Are you not from ancient times,
Yahweh my God, my Holy One?
We will not die.
Yahweh has ordained them for judgment,
and you, Rock, have established them for correction.
13 Your eyes are too pure to gaze upon evil,
and you are not able to look on wrongdoing with favor.
Why then have you looked favorably on those who betray?
Why are you silent while the wicked devour
those more righteous than they are?
14 You make men like fish in the sea,

generated on Tue Oct 24 10:45:40 2023

like creeping things without a ruler over them.
15 He brings all of them up with a fishhook;
he drags men away in his fishnet;
he gathers them together in his dragnet;
so he rejoices and he is glad.
16 Therefore he sacrifices to his net
and burns incense to his dragnet,
for by his net he lives in luxury,
and his food is the richest kind.
17 Will he therefore keep emptying his net,
and will he continually slaughter the nations without mercy?"

Footnotes

1:9 [1]The copies of the ancient Hebrew text are translated here,

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Habakkuk 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:1-17.

This chapter is arranged in a series of questions and answers between Yahweh and Habakkuk.

Special concepts in this chapter

Injustice

Habakkuk sees great injustice, especially in the defeat of Israel by the Assyrians. He cries out to Yahweh to ask him to put an end to it. He is questioning Yahweh, but he trusts in him. (See: justice and trust)

Chaldeans

Yahweh will raise up the Chaldeans to bring justice to the Hebrew people. They will defeat the Assyrians. At this time, the Chaldeans were an insignificant city and people group. This was probably intended to show the power of Yahweh.

Habakkuk 1:1

The prophecy that Habakkuk the prophet saw

This can be stated as a complete sentence. Alternate translation: "This is the prophecy that Habakkuk the prophet saw."

Habakkuk 1:2

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

how long will I cry for help, and you will not hear?

The reader should understand that Habakkuk has been crying to Yahweh for help for a long time. He asks this question because he is frustrated and wants to know how much longer it will be before Yahweh responds. Alternate translation: "how much longer shall I cry for help before you will respond?"

Habakkuk 1:3

General Information:

Habakkuk continues his prayer to God.

Destruction and violence are before me

The words "destruction" and "violence" can be translated with a verbal phrase. The idiom "before me" means that Habakkuk witnesses these things happening. Alternate translation: "I witness people destroying things and acting violently"

contention rises up

The word "contention" refers to conflict between people and can be translated with a verbal phrase. Habakkuk speaks of there being more contention between people as if contention rises up. Alternate translation: "there is more conflict between people"

generated on Tue Oct 24 10:45:40 2023

Habakkuk 1:4

the law is weakened
Habakkuk speaks of people not obeying or enforcing the law as if they had made the law weak and unable to act. Alternate translation: "no one enforces the law"

the wicked surround the righteous
Habakkuk speaks of wicked people causing righteous people to suffer injustice as if the wicked people surrounded the righteous people.

twisted justice goes out
Habakkuk speaks of judges giving decisions that they say are just but that are not as if "twisted justice" were going out to the people. Alternate translation: "judges make decisions that are not just"

twisted justice
Justice that is "twisted" is injustice, the opposite of "straight justice," which is truly just.

Habakkuk 1:5

General Information:
In 1:5-11 Yahweh responds to Habakkuk.

be amazed and astonished
The words "amazed" and "astonished" share similar meanings. Together they emphasize the strength of the emotion. Alternate translation: "be very amazed"

in your days
This idiom refers to Habakkuk's lifetime. Alternate translation: "during your lifetime"

when it is reported to you
This can be stated in active form. Alternate translation: "when someone reports it to you" or "when you hear about it"

Habakkuk 1:6

look!
The word "look!" here alerts us to pay attention to the surprising information that follows.

impetuous
Possible meanings are 1) "violent" or 2) "hasty."

the breadth of the land
This can mean 1) everywhere in Judah or 2) everywhere in the world. This would be an exaggeration to emphasize how powerful the Chaldean army is.

Habakkuk 1:7

They are terrifying and fearsome
The words "terrifying" and "fearsome" share similar meanings. Together they emphasize the fear that the Chaldeans instilled in other people. Alternate translation: "They cause others to be greatly terrified"

their judgment and splendor proceed from themselves
The word "splendor" represents their pride in how they view themselves. Yahweh speaks of their opinion of themselves as if the qualities of judgment and splendor came from them. Alternate translation: "because they are prideful, they decide for themselves what judgment looks like"

Habakkuk 1:8

Their horses ... their horses
the horses of the Chaldean soldiers

leopards
large, swift cats

the evening wolves
This refers to wolves that hunt their prey at night.

their horsemen
the Chaldean soldiers who ride the horses

they fly like an eagle hurrying to eat
Yahweh speaks of how quickly the Chaldeans move in order to conquer their enemies as if they were flying, like an eagle flies swiftly to capture its prey.

Habakkuk 1:9

They all come for violence
"They are coming because they want to do violence"

their multitudes go like the desert wind
Yahweh speaks of how quickly the Chaldeans move as if they were a strong wind that blows in the desert.

they gather captives like sand
Possible meanings are 1) the Chaldeans take people captive as easily as one would scoop up sand with his hand. Alternate translation: "they gather captives as one gathers sand" or 2) the Chaldeans take a great number of people captive, as if those people were as many as the grains of sand in the desert. Alternate translation: "they capture as many people as there are grains of sand"

Habakkuk 1:10

General Information:
Yahweh continues to describe the Chaldean soldiers.

generated on Tue Oct 24 10:45:40 2023

So they mock kings, and rulers are only a mockery for them
These two phrases mean basically the same thing. The word "mockery" can be translated with a verbal phrase. Alternate translation: "So they mock kings, and rulers are only something for them to mock" or "So all they do is mock kings and rulers"

Habakkuk 1:11

the wind will rush on
Yahweh speaks of how swiftly the Chaldean army moves from one city to the next as it conquers each one as if it were a wind that blows swiftly along.

guilty men, those whose might is their god
This refers to the Chaldean soldiers.

Habakkuk 1:12

General Information:
Habakkuk speaks to Yahweh about the Chaldeans.

Are you not from ancient times, Yahweh my God, my Holy One?
Habakkuk asks this rhetorical question to emphasize the positive answer. It can be translated as a statement. Alternate translation: "You surely are from ancient times, Yahweh my God, my Holy One."

from ancient times
"eternal"

has ordained them for judgment, and you, Rock, have established them for correction
The word "them" refers to the Chaldeans. The words "judgment" and "correction" can be translated with verbs. The reader should understand that the Chaldeans will judge and correct Yahweh's people. Alternate translation: "has ordained them to judge his people, and you, Rock, have established them to correct your people"

Rock
Habakkuk speaks of Yahweh being the one who protects him and keeps him safe as if he were a rock upon which Habakkuk could stand in order to be out of his enemies' reach.

Habakkuk 1:13

General Information:
Habakkuk continues speaking to Yahweh about the Chaldeans.

Your eyes are too pure
Here the word "eyes" represents Yahweh who sees. Alternate translation: "You are too pure"

those who betray
This refers to the Chaldeans. The word "betray" refers to people who have been disloyal or have broken agreements that they have made.

Why are you silent while the wicked devour those more righteous than they are?
Habakkuk speaks of wicked people destroying others as if the wicked were swallowing them. Alternate translation: "Why are you silent while the wicked destroy those more righteous than they are?"

those more righteous than they are
This refers to the Israelites, about whom Habakkuk had been complaining. The reader should understand that these are wicked people, but they are "more righteous than" or not as wicked as the Chaldeans.

Habakkuk 1:14

You make men like fish in the sea
Habakkuk compares the way in which the Chaldeans will kill people without remorse with the way in which people will kill fish without remorse. Alternate translation: "You cause men to become no more important than fish"

like creeping things without a ruler over them
The words "creeping things" refer to insects and other bugs that crawl about. Just as insects have no ruler to organize and defend them, the people are defenseless before the Chaldean army. The verb may be supplied from the previous phrase. Alternate translation: "you make men like creeping things without a ruler over them" or "you make men as defenseless as insects that have no ruler"

Habakkuk 1:15

General Information:
Habakkuk continues speaking to Yahweh about the Chaldeans.

He brings ... he drags ... his fishnet ... he gathers ... his dragnet ... he rejoices ... he is glad
The words "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "They bring ... they drag ... their fishnets ... they gather ... their dragnet ... they rejoice ... they are glad"

all of them ... drags men away ... gathers them
Here "them" and "men" refer to people in general. This can be stated in first person to include Habakkuk as one of the people. Alternate translation: "all of us ... drags us away ... gathers us"

generated on Tue Oct 24 10:45:40 2023

He brings all of them up with a fishhook ... in his dragnet
Habakkuk speaks of the Chaldeans conquering people easily as if the people were fish that the Chaldeans catch with fishhooks and fishnets.

fishhook ... fishnet ... dragnet
tools used to catch fish

Habakkuk 1:16

he sacrifices ... his net ... his dragnet ... he lives ... his food
Habakkuk speaks of the weapons that the Chaldeans use to conquer people and nations as if the weapons were fishing nets that they use to catch fish. The words "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "they sacrifice ... their nets ... their dragnets ... they live ... their food"

Habakkuk 1:17

Will he therefore keep emptying his net, and will he continually slaughter the nations without mercy?
Habakkuk asks this question because he is frustrated and wants to know how long Yahweh will allow the Chaldeans to continue to destroy people and nations. Alternate translation: "Will you therefore let them empty their fishing nets and continue to slaughter the nations while they feel no compassion?"

Will he ... keep emptying his net ... will he continually slaughter
In 1:15-17 the singular pronoun "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "Will they ... keep emptying their net ... will they continually slaughter"

keep emptying his net
Habakkuk speaks of the Chaldeans preparing to conquer more nations as if they were fishermen who empty their nets so that they can use them to catch more fish.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 I will stand at my guard post
and station myself on the watchtower,
and I will watch carefully to see what he will say to me
and how I should turn from my complaint. [1]

2 Yahweh answered me and said,

"Record this vision,
and write plainly on the tablets
so that the one reading them might run.
3 For the vision is yet for the appointed time
and will testify and not fail.
Though it delays, wait for it.
For it will surely come and will not tarry.

4 Look! The one whose desires are not right within him
is puffed up.
But the righteous will live by his faith.

5 Indeed, as wine is treacherous,
even so an arrogant man does not stay at home.
He has made his throat as wide as Sheol;
and like death, he is never satisfied.
He has gathered together all the nations,
and he has assembled to himself all the people.

6 Will all these not take up a proverb and mockery, riddles about him, saying,

'Woe to the one increasing
what is not his!
For how long will you increase
the weight of the pledges you have taken?'
7 Will the ones biting at you not rise up suddenly,
and the ones terrifying you awaken?
You will become a victim for them.
8 Because you have plundered many peoples,
all the remnant of the peoples will plunder you.
For you have shed human blood
and acted with violence against the land,
the cities, and all who live in them.

9 'Woe to the one who gets evil gains for his house,
so he can set his nest on high
to deliver himself from the hand of evil.'
10 You have devised shame for your house
by cutting off many people,
and have sinned against your life.
11 For the stones will cry out from the wall,
and the rafters of timber will answer them,

12 'Woe to the one who builds a city with blood,
and who establishes a town in iniquity.'
13 Is it not from Yahweh of hosts
that peoples labor for fire,
and nations weary themselves in vain?
14 Yet the land will be filled
with the knowledge of the glory of Yahweh

generated on Tue Oct 24 10:45:40 2023

as the waters cover the sea.

15 'Woe to the one who forces his neighbors to drink—
you express your anger [2] and you make them drunk
in order to look at their nakedness.'
16 You will be filled with shame instead of glory.
Now it is your turn!
Drink, and you will expose your uncircumcised foreskin!
The cup in Yahweh's right hand is coming around to you,
and disgrace will cover your glory.
17 The violence done to Lebanon will overwhelm you
and the devastation of animals will terrify you.
For you have shed the blood of man
and you have acted with violence
against the land, the cities, and all who live in them.

18 What profit is there in a carved image?
For a carver has carved it!
Or a cast metal figure, a teacher of lies?
For the maker trusts in what he has made
when he makes these worthless idols.
19 Woe to the one saying to the wood, 'Wake up!
or to the silent stone, 'Arise!'
Do these things teach?
See, it is overlaid with gold and silver,
but there is no breath at all within it.

20 But Yahweh is in his holy temple!
Be silent before him, all the land."

Footnotes

2:1 [1]Instead of
2:15 [2]There is some question about whether the Hebrew should be translated as

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Habakkuk 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:1-20.

This chapter is arranged in a series of questions and answers between Yahweh and Habakkuk.

Special concepts in this chapter

"The righteous will live by his faith"

This is an important phrase in Scripture. Paul also uses it to explain that man is justified by his faith. (See: righteous and justice and faith)

Habakkuk 2:1

I will stand at my guard post and station myself on the watchtower

These two phrases mean basically the same thing. Possible meanings are 1) Habakkuk went to an actual post in the watchtower or 2) this is a metaphor in which Habakkuk speaks of waiting eagerly for Yahweh's response as if he were a watchman waiting at his post for the arrival of a messenger.

to see what he will say to me

"to see what Yahweh will say to me" or "to hear what Yahweh will say to me"

generated on Tue Oct 24 10:45:40 2023

how I should turn from my complaint
Here the word "turn" refers to returning an answer. Habakkuk considers what answer he will give concerning the things that he has said.

Habakkuk 2:2

General Information:
Yahweh answers Habakkuk.

Record this vision, and write plainly on the tablets
Both of these phrases are saying the same thing in two different ways. Alternate translation: "Write this vision clearly on the tablets"

tablets
These are flat pieces of stone or clay that were used for writing.

so that the one reading them might run
Possible meanings are 1) that the message is easy enough to read that a messenger can read it as he runs from place to place proclaiming the message. Alternate translation: "so that the one reading the tablets might be able to run as he reads" or 2) this is a metaphor in which Yahweh speaks of reading something very quickly as if the person who reads it is running. Alternate translation: "so that the one reading the tablets might be able to read quickly"

Habakkuk 2:3

the vision ... will testify
Yahweh speaks of the events in the vision happening as if the vision were a person who speaks. Alternate translation: "the vision ... will finally happen" or "the vision ... will finally come true"

will testify
Some translations read, "will reach its goal," and others read, "will finally speak."

Though it delays, wait for it. For it will surely come and will not tarry
Yahweh speaks of the events of the vision taking a long time to happen as if the vision were a person who does not arrive soon at his destination.

will not tarry
Possible meanings are 1) "will not be late" or 2) "will not come slowly"

Habakkuk 2:4

General Information:
Yahweh continues to answer Habakkuk. Here he speaks of the Chaldeans as if they were one prideful, drunken man who can never have enough.

Look!
The word "Look!" here adds emphasis to what follows.

is puffed up
Yahweh speaks of the person who is prideful as if the person were "puffed up." Alternate translation: "is very prideful"

Habakkuk 2:5

as wine is treacherous, even so an arrogant man does not stay at home
Yahweh speaks of how drinking too much wine impairs a person's judgment as if the wine itself were a person who is treacherous and deceives the one who drinks it. Yahweh compares the treachery of an arrogant man to the treachery of wine. Alternate translation: "Just as wine harms people, the arrogant man also goes out to harm people"

wine
Some modern translations read, "wealth."

He has made his throat as wide as Sheol; and like death, he is never satisfied
God speaks of the arrogant person being greedy as if the person made his throat extremely wide so he could eat far more than he needed. Because no one can escape death and Sheol, people thought of Sheol and death as being like a hungry person who is never satisfied. Yahweh used this images to show how extremly greedy the the arrogant person is.

He has gathered together all the nations, and he has assembled to himself all the people
These two phrases mean basically the same thing. Yahweh speaks of the arrogant man conquering nations and capturing the people as if he were gathering nations and peoples to himself. Alternate translation: "He conquers for himself the people of every nation"

Habakkuk 2:6

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

Will all these not take up ... saying, 'Woe ... taken?'
The words "all these" refer to the nations and peoples from [Habakkuk 2:5]

take up a proverb and mockery, riddles
They will use the words later in the verse to mock him.

riddles
This is a question to which the one who asks knows the answer but hides it with figures of speech so that the other person needs to work hard to think of it.

Woe to the one increasing what is not his
It is implicit that he is increasing his possession of things that do not belong to him. Alternate

generated on Tue Oct 24 10:45:40 2023

translation: "Woe to the one who claims for himself more and more things that do not belong to him"

For how long will you increase the weight of the pledges you have taken?
The word "pledges" refers to objects that people give to others from whom they have borrowed money as a guarantee that they will repay their debt. As the man collects more and more pledges, the total weight of the pledges that he carries increases.

For how long will you increase the weight of the pledges you have taken?
The Chaldeans robbing the people of the nations of their wealth is spoken of as if the Chaldeans were a person who forces others to give him pledges and to pay him what they do not owe. Alternate translation: "For how long will you make yourself rich by extorting others?"

Habakkuk 2:7

Will the ones biting at you not rise up suddenly, and the ones terrifying you awaken?
This negative rhetorical question emphasizes the positive answer. It can be translated as a statement. Alternate translation: "The ones biting at you will certainly rise up suddenly, and the ones terrifying you will awaken."

the ones biting at you
The Hebrew word translated here as "the ones biting" can also mean "the ones paying interest" or "debtors." In this context, the word probably has both meanings. The phrase is a metaphor in which those whom the man has oppressed and made debtors by forcing them to give him pledges will now oppress him, which is spoken of as if they were biting him.

the ones terrifying you
This refers to the same debtors. They will terrify the Chaldeans by attacking them in revenge for the pledges that they were forced to give.

rise up ... awaken
The people of the nations beginning to act against the Chaldeans is spoken of as if they were to "rise up" and to "awaken" from sleep.

Habakkuk 2:8

plunder
to rob or take things by force

you have shed human blood
The idiom "to shed blood" means "to murder." Alternate translation: "you have murdered people"

Habakkuk 2:9

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

the one who gets evil gains for his house
Possible meanings are 1) the word "house" is a metaphor in which the Babylonian empire is spoken of as if it were a house that the man builds by means of profits that he gained through violence. Alternate translation: "the one who builds his house with riches that he gained through violence" or 2) the word "house" is a metonym for "family" and the man has made his family rich through violence. Alternate translation: "the one who makes his family rich by violent means"

so he can set his nest on high to deliver himself from the hand of evil
The person who builds his house is spoken of as if he were a bird that builds its nest in a high place. The man thinks that his house is secure and free from danger, just as predators are unable to reach the nest.

from the hand of evil
Here the word "hand" is a metonym for power, and the word "evil" is a metonym for people who do evil things. Alternate translation: "from the power of evil" or "from people who will harm him"

Habakkuk 2:10

You have devised shame for your house
Here to "devise shame" means that the plans that the man devised have resulted in shame. One possible meaning is that the word "house" is a metaphor in which the Babylonian empire is spoken of as if it were a house that the man has built. Alternate translation: "By your plans, you have brought shame on the house that you have built" Another possibility is that the word "house" is a metonym for "family." Alternate translation: "By your plans, you have brought shame on your family"

cutting off many people
Killing many people is spoken of as if it were cutting those people off, like one would cut a branch from a tree. Alternate translation: "killing many people"

have sinned against your life
This idiom means that the person has done things that will result in his own death or destruction. Alternate translation: "have caused your own ruin" or "have brought about your own death"

generated on Tue Oct 24 10:45:40 2023

Habakkuk 2:11

For the stones will cry out from the wall, and the rafters of timber will answer them
Here the materials with which the man has built his house are personified as witnesses of the crimes that he has committed. If your culture uses different materials to build houses, you can consider using those materials here.

cry out
"cry out against you" or "cry out to accuse you"

will answer them
"will agree with the stones"

Habakkuk 2:12

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

Woe to the one who builds a city with blood, and who establishes a town in iniquity
These two phrases are saying the same thing in different ways. Alternate translation: "A warning to the Chaldeans who built their cities with what they have stolen from the people they have killed"

the one who builds a city with blood
Here the word "blood" is a metonym for murder. It is implicit that the person builds a city by means of the goods that he stole from those whom he has killed. Alternate translation: "the one who kills people and steals their goods in order to build a city"

who establishes a town in iniquity
It is implicit that the person builds a city by means of the goods that he stole from those whom he has killed. Here the word "establishes" means "to begin." Alternate translation: "who starts a town by means of the profit that he has acquired through evil behavior"

Habakkuk 2:13

Is it not from Yahweh of hosts that peoples labor for fire, and nations weary themselves in vain?
This negative rhetorical question emphasizes the positive answer that it anticipates. The two clauses share similar meanings that the work that people do will not last. The question can be translated as a statement. Alternate translation: "Yahweh is the one who has determined that the things that people work hard to build will be destroyed by fire and result in nothing."

peoples labor for fire
This means that the people labor to build things that will go into the fire before the people can use them. Alternate translation: "peoples labor to build things that the fire will burn up"

Habakkuk 2:14

the land will be filled with the knowledge of the glory of Yahweh as the waters cover the sea
This simile compares the way in which people everywhere will know of Yahweh's glory with how water fills every part of the sea.

the land will be filled with the knowledge of the glory of Yahweh
The word "knowledge" can be translated with a verbal phrase. This can be stated in active form. Alternate translation: "people throughout the land will know the glory of Yahweh"

Habakkuk 2:15

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

the one who forces his neighbors to drink ... you make them drunk
The way that the Chaldeans cruelly treated other nations is spoken of as if they were a man who forces his neighbors to become drunk so that he can humiliate them.

the one who forces his neighbors to drink
It is implied that he makes his neighbor drink wine. Alternate translation: "the one who forces his neighbors to drink wine"

in order to look at their nakedness
"so you can look at them when they are naked." This refers to the practice of publicly humiliating people by stripping them naked in front of others. Alternate translation: "so that you can humiliate them publicly by stripping them naked"

Habakkuk 2:16

You will be filled with shame instead of glory
The Chaldeans passionately pursuing their own glory is spoken of as if they were eating or drinking it greedily and excessively. Instead of attaining glory, they will find only shame. Alternate translation: "You will bring shame upon yourself instead of the glory that you seek"

Drink
Others treating the Chaldeans the way that the Chaldeans had treated others is spoken of as if the Chaldeans were to drink the wine that they had forced others to drink. Alternate translation: "Drink from the cup" or "Drink the wine"

you will expose your uncircumcised foreskin
This phrase is similar to the Chaldeans forcing others to strip naked so that they could look at their nakedness. Here the words "uncircumcised foreskin" indicate that they will be humiliated not just by being naked, but because their

generated on Tue Oct 24 10:45:40 2023

uncircumcision proves that they do not belong to Yahweh's people.

The cup in Yahweh's right hand is coming around to you
Yahweh punishing the Chaldeans is spoken of as if he were forcing them to drink wine from a cup that he holds in his hand. Yahweh's right hand represents his power.

The cup in Yahweh's right hand
"The cup that Yahweh holds in his right hand" or "The cup that Yahweh is holding"

is coming around to you
"will come to you as it did to others" or "will pass along to you"

disgrace will cover your glory
The Chaldeans experiencing disgrace instead of glory is spoken of as if disgrace were an object that covers the glory that they thought they had. Alternate translation: "disgrace will replace your glory" or "people will disgrace you instead of honor you"

Habakkuk 2:17

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

The violence done to Lebanon will overwhelm you
The Chaldeans being punished for the violence done to Lebanon is spoken of as if their violent actions were a person who will overpower them.

The violence done to Lebanon
Possible meanings for the word "Lebanon" are 1) it represents the forest of Lebanon. Alternate translation: "The violence done to the trees of Lebanon" or 2) it represents the people of Lebanon. Alternate translation: "The violence done to the people of Lebanon"

the devastation of animals will terrify you
The Chaldeans being punished for destroying the animals in Lebanon is spoken of as if what they had done were a person who will terrify them.

For you have shed the blood of man ... all who live in them
See how you translated this sentence in Habakkuk 2:8.

you have shed the blood of man
The idiom "to shed blood" means "to murder." Alternate translation: "you have murdered people"

Habakkuk 2:18

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

What profit is there in a carved image?
This rhetorical question emphasizes the negative answer that it anticipates. The question can be translated as a statement. Alternate translation: "The carved figure does no one any good!"

Or a cast metal figure, a teacher of lies?
This rhetorical question continues the idea in the first two sentences. You may need to add the ideas omitted in the ellipsis. Alternate translation: "Or what good is a cast metal figure? It is a teacher of lies" or "And a cast metal figure can does no one any good because it is a teacher of lies"

a teacher of lies
This phrase personifies the cast metal figure as a teacher. People who look at a skillfully made idol falsely believe that it has power. Alternate translation: "a thing about which people believe lies"

worthless idols
or "idols who cannot speak"

Habakkuk 2:19

Or to the silent stone
The verb may be supplied from the previous phrase. Alternate translation: "Woe to the one saying to the silent stone"

Do these things teach?
This rhetorical question emphasizes the negative answer that it anticipates. The question can be translated as a statement. Alternate translation: "These things cannot teach." or "Wood and stone cannot teach."

See, it is overlaid
"Look at it. You can see for yourself that it is overlaid"

it is overlaid with gold and silver
This can be stated in active form. Alternate translation: "a person overlays the wood or stone with gold and silver"

there is no breath at all within it
The idiom "no breath ... within it" means that it is not alive, but dead. Alternate translation: "it is not alive" or "it is dead"

Habakkuk 2:20

all the land
Here the word "land" is a metonym for the people who live in the land. Alternate translation: "everyone in the land" or "everyone on earth"

Chapter 3

1 The prayer of Habakkuk the prophet: [1]

2 Yahweh, I have heard your report,
and I am afraid.
Yahweh, revive your work in the midst of these times;
in the midst of these years make it known;
remember to have compassion in your wrath.

3 God came from Teman,
and the Holy One from Mount Paran. Selah
His glory covered the heavens,
and the earth was full of his praise.
4 With brightness like the light,
two-pronged rays flash from his hand;
and there he hid his power.
5 Deadly disease went before him,
and the plague came out at his feet.
6 He stood and measured the earth;
he looked and shook the nations.
Even the eternal mountains were shattered,
and the everlasting hills bowed down.
His path is everlasting.
7 I saw the tents of Cushan in affliction,
and the fabric of the tents in the land of Midian trembling.

8 Was Yahweh angry at the rivers?
Was your wrath against the rivers,
or your fury against the sea,
when you rode upon your horses
and your victorious chariots?
9 You have brought out your bow without a cover;
you put arrows to your bow! Selah
You divided the earth with rivers.
10 The mountains saw you and twisted in pain.
Downpours of water passed over them;
the deep sea raised a shout.
It lifted up its hands.

11 The sun and moon stood still in their high places
at the flash of your arrows as they fly,
at the lightning of your flashing spear.
12 You have marched over the earth with indignation.
In wrath you have threshed the nations.
13 You went out for the salvation of your people,
for the salvation of your anointed one.
You shatter the head of the house of the wicked
to lay bare from the base up to the neck. Selah
14 You have pierced the head of his warriors
with his own spears since they came
like a storm to scatter us;
their gloating was like one
who devours the poor in a hiding place.
15 You have trampled on the sea with your horses,
and heaped up the great waters.

16 I heard, and my inner parts trembled!
My lips quivered at the sound.
Decay comes into my bones,

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and under myself I tremble
as I wait quietly for the day of distress
to come upon the people who invade us.
17 Though the fig tree does not bud
and there is no produce from the vines;
and though the produce of the olive tree disappoints
and the fields produce no food;
and though the flock is cut off from the fold
and there are no cattle in the stalls,
this is what I will do.
18 Still, I will rejoice in Yahweh.
I will be joyful because of the God of my salvation.

19 The Lord Yahweh is my strength
and he makes my feet like the deer's.
He makes me go forward on my high places.
—To the music director, on my stringed instruments.

Footnotes

3:1 [1]The copies of the ancient Hebrew text add the expression

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Habakkuk 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-19.

Special concepts in this chapter

Poetry

Although this is a prayer, it is in the form of poetry. Habakkuk uses startling imagery to show his fear of Yahweh. (See: and fear)

Habakkuk 3:1

The prayer of Habakkuk the prophet:

These words introduce the third chapter of this book. This can be stated as a complete sentence. Alternate translation: "This is the prayer that Habakkuk the prophet prayed to Yahweh."

Habakkuk 3:2

I have heard your report

Possible meanings are 1) "I have heard people talk about what you have done in the past" or 2) "I have heard what you just said."

revive your work

Habakkuk speaks of Yahweh doing again the things that he has done in the past as if Yahweh were to cause his work to live again. Alternate translation: "bring your work back to life" or "what you did before, do again"

in the midst of these years

This idiom refers to the time at which Habakkuk prayed this prayer, as opposed to times when Yahweh had acted in the past to rescue his people. Alternate translation: "in our own times"

make it known

"make your work known" or "cause people to know your work"

Habakkuk 3:3

General Information:

Habakkuk begins to describe his vision of Yahweh coming to judge his enemies and to save his people. The vision continues through Habakkuk 3:15. It is full of metaphorical language and uses different kinds of parallelism.

generated on Tue Oct 24 10:45:40 2023

God came from Teman, and the Holy One from Mount Paran
Teman and Mount Paran were both located south of Judah. Habakkuk speaks of God coming to Judah from the direction of Mount Sinai.

His glory covered the heavens
"His splendor covered the sky." Here the word "glory" refers to the bright light that biblical writers often associate with God's presence.

covered
Possible meanings are 1) concealed, hid to keep people from seeing, or 2) clothed gloriously, as beautiful clothes add glory to the person who wears them.

the earth was full of his praise
Here the word "praise" is a metonym for God's qualities that cause people to praise him. Alternate translation: "the earth was full of his glory"

Habakkuk 3:4

General Information:
Habakkuk continues to describe his vision of Yahweh.

With brightness like the light
Here the word "brightness" likely refers to the brightness that is often associated with Yahweh's glory. Possible meanings are 1) the brightness of Yahweh's glory was like flashes of lightning or 2) the brightness of Yahweh's glory was like the rising of the sun.

two-pronged rays flash from his hand
Habakkuk speaks of flashes of lightning as if they were two-pronged weapons that Yahweh holds in his hand.

there he hid his power
The word "there" refers to Yahweh's hand. Possible meanings are 1) the lightning bolts that Habakkuk can see are only a small representation of the full power that he cannot see hidden in Yahweh's hand or 2) Yahweh hides his power in his hand until he is ready to use it.

Habakkuk 3:5

Deadly disease went before him
The writer describes God making people ill with diseases as if that disease were a person who walked in front of God and told them that God was coming. Alternate translation: "God caused people to die from diseases"

the plague came out at his feet
The writer describes God making people ill with the plague as if the plague were a small animal following close behind God's feet. Alternate translation: "he brought a plague on the people" or "God made the people ill with the plague"

Habakkuk 3:6

General Information:
Habakkuk continues to describe his vision of Yahweh.

He stood
This means that Yahweh stopped walking and stood still, not that he stood up from a seated position.

measured the earth
Possible meanings are 1) the word translated as "measured" can be "shook" or 2) he surveyed the earth the way a conqueror would before assigning portions to his governors.

he looked and shook the nations
The nations shook with fear because he looked at them. This is the fear a guilty person has when he is afraid that the person looking at him will punish him.

eternal mountains ... everlasting hills
"mountains that have existed since the beginning of time ... hills that will exist until the end of time." If your language has no different words for "eternal" and "everlasting," you can combine them as the UDB has done.

Even the eternal mountains were shattered
This can be stated in active form. Alternate translation: "Even the eternal mountains crumbled" or "He shattered even the eternal mountains"

the everlasting hills bowed down
The hills being flattened like level ground is spoken of as if they were people who bow down before Yahweh. Alternate translation: "the everlasting hills collapsed"

His path is everlasting
Possible meanings are 1) the words "His path" may be a metaphor that speaks of Yahweh and his actions as a path on which he walks. Alternate translation: "He is everlasting" or 2) Habakkuk speaks of the path upon which Yahweh walks in the vision as being everlasting, indicating that this is the same path that Yahweh had taken in ancient times. Alternate translation: "He walks along an ancient path"

Habakkuk 3:7

General Information:
Habakkuk continues to describe his vision of Yahweh.

I saw the tents of Cushan in affliction, and the fabric of the tents in the land of Midian trembling
Possible meanings are 1) the words "the tents" and "the fabric of the tents" are metonyms for the

generated on Tue Oct 24 10:45:40 2023

people who live in those tents. Alternate translation: "I saw the people who live in tents in the land of Cushan in affliction, and the people who live in tents in the land of Midian trembling" or 2) this is a metaphor in which Habakkuk speaks of the tents in Cushan and Midian being blown about by a storm as if the tents were people who were trembling in affliction. Alternate translation: "I saw the tents of Cushan blown about like people in affliction, and the fabric of the tents in the land of Midian trembling as if they were people"

Cushan
This can be 1) the name of a people group otherwise unknown or 2) the same as Cush.

Habakkuk 3:8

you rode upon your horses and your victorious chariots
The phrases "your horses" and "your victorious chariots" both refer to the same thing. This speaks of Yahweh as if he were a warrior riding a horse-drawn chariot into battle. Alternate translation: "you rode your horse-drawn chariots to victory"

Habakkuk 3:9

General Information:
Habakkuk continues to describe his vision of Yahweh.

You have brought out your bow without a cover
This means that Yahweh has removed his bow from its protective case and is prepared to shoot. Alternate translation: "You have prepared to shoot your bow"

You divided the earth with rivers
Possible meanings are 1) "You created rivers that divide the lands through which they run" or 2) "You split open the earth and rivers flowed forth."

Habakkuk 3:10

The mountains saw you and twisted in pain
The effects that Yahweh's presence has on the mountains is spoken of as if the mountains were people who writhe in pain. This may refer either to the mountains shaking from an earthquake or to the water from the storm eroding the sides of the mountains as the streams flow down.

Downpours of water passed over them
Possible meanings are 1) torrential rains fell on the mountains or 2) the rain caused raging streams to flow down the mountains.

the deep sea raised a shout
The loud noises that the sea makes as the wind and storm pass over it are spoken of as if the sea were a person who begins to shout loudly. Alternate translation: "the deep sea became loud"

It lifted up its hands
The waves of the sea are spoken of as if the sea were a person who lifts his hands in praise to God. Alternate translation: "Waves began to form in the sea"

Habakkuk 3:11

General Information:
Habakkuk continues to describe his vision of Yahweh.

The sun and moon stood still
The sun and moon not moving in the sky is spoken of as if they were people who stopped walking and stood still. Alternate translation: "The sun and moon stopped moving"

in their high places
"in the sky"

at the flash of your arrows ... at the lightning of your flashing spear
These two phrases share similar meanings and tell why the sun and moon have stood still. The lightning flashes in the sky are spoken of as if they were arrows that Yahweh shoots from his bow or a shining spear that he throws through the sky.

the flash of your arrows as they fly
"the flash of your flying arrows"

Habakkuk 3:12

indignation
anger of a person who has suffered injustice

you have threshed the nations
Yahweh punishing the people of the nations is spoken of as if he threshed the nations. Threshing refers to the practice of having an ox or some other animal trample upon grain stalks in order to crush them and remove the grain.

Habakkuk 3:13

General Information:
Habakkuk continues to describe his vision of Yahweh. The last sentence in this verse is difficult to translate. Read each of the Translation Notes on that sentence below to see different ways to translate it.

You went out for the salvation of your people
The word "salvation" can be translated with a verb. Alternate translation: "You went out to save your people"

your anointed one
"the one whom you have anointed." Here this phrase refers to one whom Yahweh has chosen. Possible meanings are 1) "the people you have

generated on Tue Oct 24 10:45:40 2023

chosen" or "the nation you have chosen" or 2) "the king you have chosen."

You shatter the head of the house of the wicked to lay bare from the base up to the neck
Possible meanings are 1) killing the leader and destroying the people is spoken of as if someone were destroying a house. Here the leader is the head, that is, the roof of the house; and "base" and "neck" represent other parts of the house. Alternate translation: "You destroy the roof of the wicked house and demolish the rest of the building" or "You kill the leader of the wicked nation and completely destroy the nation" or 2) Killing the leader and removing honor and power from the people is spoken of as if someone were shattering a person's head and stripping off all of his clothes. Here the leader is the "head," and "house" represents the people who are the body. Alternate translation: "The wicked people and their leader are like a man whose head you crush and whose body you strip naked from foot to neck" or "You kill the leader of the wicked people and completely remove all of the people's power"

Habakkuk 3:14

General Information:
Habakkuk continues to describe his vision of Yahweh.

You have pierced the head of his warriors with his own spears
The word "his" refers to the leader of the Chaldeans. Possible meanings are 1) this is a metaphor in which the warriors are spoken of as if they were a body and the leader were the head. Alternate translation: "You have killed with his own spear the one who leads the warriors" or 2) the word "head" refers to the heads of each of the warriors. Alternate translation: "With the leader's own spear, you have pierced the heads of each of his warriors"

spears
Some modern translations read, "arrows."

they came like a storm
The power and quickness of the Chaldeans as they attacked the people of Israel is compared to the coming of a sudden storm. Alternate translation: "they came quickly like a storm"

their gloating was like one who devours the poor in a hiding place
The word "gloating" here means to rejoice for bad reasons and can be translated with a verb. The warriors treating people cruelly or killing them is spoken of as if the warriors were wild beasts who carry their prey to their hiding places in order to eat it. Alternate translation: "they gloated like a person who secretly abuses poor people" or "they rejoiced when they oppressed the poor, acting as if they would eat them like a beast eats its prey in its den"

Habakkuk 3:15

heaped up the great waters
Yahweh causing the waters to surge is spoken of as if he heaped the water up into piles. Alternate translation: "caused the great waters to surge"

Habakkuk 3:16

General Information:
Habakkuk describes his reaction to his vision of Yahweh.

I heard
You may indicate what it is that Habakkuk heard. Possible meanings are 1) "I heard everything in that vision" or 2) "I heard Yahweh approach like a great storm"

my inner parts trembled
The word translated here as "inner parts" is literally "belly." If your language has a specific internal organ that it uses to express the feeling of great fear, you can consider using it here. Alternate translation: "my heart beat rapidly" or "my stomach turned"

My lips quivered at the sound
Quivering lips is another spontaneous response that comes with great fear.

Decay comes into my bones
Habakkuk speaks of having no strength in his body as if his bones began to decay. You may consider using an idiom from your own language here. Alternate translation: "My body goes limp, as if my bones were rotting"

under myself I tremble
The words "under myself" refer to what is below him. Possible meanings for the idiom are 1) "my legs tremble" or 2) "I tremble where I stand."

Habakkuk 3:17

General Information:
Habakkuk describes his reaction to his vision of Yahweh.

though the produce of the olive tree disappoints
"though the produce of the olive tree fails" or "though the olive tree fails to produce olives"

though the flock is cut off from the fold
The word "flock" may refer to sheep or goats, or both. The word "fold" refers to the fenced-in area where shepherds keep their flock. Habakkuk speaks of the flock dying as if someone were to cut off the flock, as a person would cut a branch from a tree. Alternate translation: "though all the flock dies and the folds are empty"

generated on Tue Oct 24 10:45:40 2023

Habakkuk 3:18

General Information:
Habakkuk continues to describe his reaction to his vision of Yahweh and determines to praise him.

the God of my salvation
The word "salvation" can be translated with a verb. Alternate translation: "the God who saves me"

Habakkuk 3:19

he makes my feet like the deer's. He makes me go forward on my high places
Habakkuk speaks of Yahweh keeping him safe and enabling him to survive during difficult times as if Yahweh were to make him as sure-footed as a deer that can climb easily on rugged and dangerous mountain sides.

generated on Tue Oct 24 10:45:40 2023

Book: Zephaniah

Zephaniah

Chapter 1

1 This is the word of Yahweh that came to Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

2 "I will utterly destroy everything
from off the surface of the earth—
this is Yahweh's declaration.
3 I will destroy men and animals;
I will destroy the birds of the heavens
and the fish of the sea,
the ruins along with the wicked.

For I will cut off man
from the surface of the earth—
this is Yahweh's declaration.
4 I will reach out with my hand over Judah
and all the inhabitants of Jerusalem.
I will cut off every remnant of Baal from this place
and the names of the idolatrous people among the priests,
5 the people who on the housetops
worship the heavenly bodies,
and the people who worship and swear to Yahweh
but who also swear by their king. [1]
6 I will also cut off those who have turned away from following Yahweh,
those who neither seek Yahweh nor ask for his guidance."

7 Be silent before the Lord Yahweh!
For the day of Yahweh is near;
Yahweh has prepared the sacrifice
and set apart his guests.

8 "It will come about on the day of Yahweh's sacrifice,
that I will punish the princes
and the king's sons,
and everyone dressed
in foreign clothes.
9 On that day I will punish
all those who leap over the threshold,
those who fill their master's house
with violence and deceit.

10 So it will be on that day—
this is Yahweh's declaration—
that a cry of distress will come from the Fish Gate,
wailing from the Second District,
and a great crashing sound from the hills.
11 Wail, inhabitants of the Market District,
for all the people of Canaan will be ruined;
all those who weigh out silver will be cut off.
12 It will come about at that time
that I will search Jerusalem with lamps and punish the men
who have settled into their wine and say in their heart,

generated on Tue Oct 24 10:45:40 2023

'Yahweh will not do anything,
either good or evil.'
13 Their wealth will become plunder,
and their houses will be an abandoned devastation!
They will build houses but not live in them,
and plant vineyards but not drink their wine.

14 The great day of Yahweh is near,
near and hurrying quickly!
The sound of the day of Yahweh
will be that of a warrior crying bitterly!
15 That day will be a day of fury,
a day of distress and anguish,
a day of storm and devastation,
a day of darkness and gloom,
a day of clouds
and thick darkness.
16 It will be a day of rams' horns and alarms
against the fortified cities
and the high battlements.

17 For I will bring distress upon mankind,
so that they will walk about like blind men
since they have sinned against Yahweh.
Their blood will be poured out like dust,
and their inner parts like dung.
18 Neither their silver nor their gold
will be able to deliver them
on the day of Yahweh's fury.

In the fire of his jealousy
the whole earth will be consumed,
for he will bring a complete,
a terrible end of all the inhabitants of the earth."

Footnotes

1:5 [1]The copies of the ancient Hebrew text have

Zephaniah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 1:2-18.

Special concepts in this chapter

Prophecy

In this chapter, it is unclear whether these prophecies concern the fall of Jerusalem, the coming of the Messiah or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and christ and dayofthelord)

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generated on Tue Oct 24 10:45:40 2023

Zephaniah 1:1

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:2-3 describe Yahweh's final judgment of every sinner in the future.

the word of Yahweh that came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yahweh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

son of Gedaliah son of Amariah son of Hezekiah
This is a list of Zephaniah's ancestors. These usages of "son of" are the broader sense of "descendant of." Here "Hezekiah" refers to King Hezekiah. These things can be made explicit. Alternate translation: "the grandson of Gedaliah, and the great-grandson of Amariah, whose father was King Hezekiah"

Zephaniah 1:2

General Information:
Zephaniah writes in poetry from this verse until the end of the book. Parallelism is common in Hebrew poetry.

I will utterly destroy everything from off the surface of the earth
The words "everything" and "will cut off man" are deliberate exaggerations by Yahweh to express his anger at the people's sin. Yahweh will destroy neither sinners who repent nor all living things.

destroy everything from off the surface of the earth
"destroy everything that is on the entire earth"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Zephaniah 1:3

I will cut off man from the surface of the earth
"I will kill all people." This is a hyperbole, as in Zephaniah 1:2.

men and animals
"people and animals"

the ruins
Possible meanings are 1) the piles of rubble that will remain after the judgment or 2) the idols that Yahweh destroyed.

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. Alternate translation: "destroy"

Zephaniah 1:4

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

I will reach out with my hand over Judah
This is an idiom that means God will punish. Alternate translation: "I will punish Judah"

I will cut off every remnant ... the names of the idolatrous people among the priests
The verb "cut off" applies to each of these phrases, but has been used only once to avoid repetition. Alternate translation: "I will cut off every remnant ... I will cut off the names of the idolatrous people among the priests"

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. See how you translated this in [Zephaniah 1:3]

cut off ... the names of the idolatrous people among the priests
Here "cut off ... the names" is an idiom that means to cause people to forget them. Alternate translation: "cause everyone ... to forget the priests who are idolatrous"

Zephaniah 1:5

the people who on the housetops ... the people who worship and swear
The verb "cut off"

by their king
See the footnote about the possible rendering of this as "by Milcom."

worship the heavenly bodies
"worship the sun, moon, and stars"

Zephaniah 1:6

following Yahweh
"obeying Yahweh"

neither seek Yahweh nor ask for his guidance
Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "do not think about Yahweh or ask him to guide them"

generated on Tue Oct 24 10:45:40 2023

Zephaniah 1:7

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

Be silent
This is an idiom. Here silence is meant to signal shock and amazement. Alternate translation: "Be shocked"

Yahweh has prepared the sacrifice and set apart his guests
The people of Judah are spoken of as Yahweh's sacrifice, and the enemy nations are spoken of as his guests who would eat the sacrifice. This can be stated explicitly. Alternate translation: "Yahweh has prepared the people of Judah as a sacrifice, and invited the enemy nations as his guests"

set apart his guests
Here "set apart" is an idiom that means he has invited them.

Zephaniah 1:8

General Information:
In verses 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

It will come about
This phrase is used to mark the point at which Yahweh's judgment of Judah will begin.

everyone dressed in foreign clothes
This phrase suggests that the Israelites wore clothes similar to the foreigners to show sympathy to their customs and to the worship of their foreign gods. Alternate translation: "everyone who worships foreign gods"

Zephaniah 1:9

On that day
"On the day of Yahweh"

all those who leap over the threshold
Possible meanings are 1) this is a reference to people who did not step on thresholds as part of their worship of a god called Dagan or 2) people who leapt up onto platforms to worship pagan idols or 3) royal officials who climbed the steps to the throne.

fill their master's house with violence and deceit
The abstract nouns "violence" and "deceit" can be stated as actions. Alternate translation: "those who do violent things and tell lies in the temples of their gods"

Zephaniah 1:10

General Information:
Zephaniah 1:2-18 refers to Yahweh's judgment. Zephaniah 1:4-16 describes Yahweh's judgment on the people of Judah. In Zephaniah 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

Fish Gate
The Fish Gate was one of the gates in the Jerusalem city wall.

wailing from the Second District
"Mourn loudly from the Second District." The Second District was a newer part of Jerusalem.

a great crashing sound
This refers to the sound of buildings collapsing. This can be stated explicitly. Alternate translation: "a loud sound of buildings collapsing"

from the hills
This refers to the hills surrounding Jerusalem.

Zephaniah 1:11

people of Canaan
Because the Canaanites were merchants and the next line speaks of "those who weigh out silver," many modern translations read, "merchants."

those who weigh out silver
This refers to merchants. Before coins were used, people weighed out silver or gold as payment for things they bought.

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. See how you translated this in [Zephaniah 1:3]

Zephaniah 1:12

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

It will come about at that time
This phrase is used to mark the time when Jerusalem has been destroyed by the enemies.

I will search Jerusalem with lamps
Yahweh speaks of knowing about all people of Jerusalem as if he had searched for them with lamps.

settled into their wine
They feel safe from trouble.

generated on Tue Oct 24 10:45:40 2023

say in their heart, 'Yahweh will not do anything, either good or evil.'
This direct quotation can be stated as an indirect quotation. Alternate translation: "say in their heart that Yahweh will not do anything, either good or evil.

say in their heart
This idiom means they think to themselves.

Yahweh will not do anything, either good or evil
Here "good and evil" is a merism that includes everything in between. Alternate translation: "Yahweh will not do anything at all"

Zephaniah 1:13

an abandoned devastation
"destroyed and abandoned"

Zephaniah 1:14

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

near, near and hurrying quickly
The repetition of the word "near," along with the phrase "hurrying quickly," emphasize that the day when Yahweh judges the people will soon happen. Alternate translation: "close and will be here soon"

the day of Yahweh
See how you translated this phrase in Zephaniah 1:7.

a warrior crying bitterly
Possible meanings are 1) a soldier crying in despair or 2) a soldier's battle cry.

Zephaniah 1:15

That day ... a day
These phrases refer back to the "day of Yahweh" in Zephaniah 1:14.

a day of distress and anguish
The words "distress" and "anguish" mean about the same thing and emphasize the intensity of the people's distress. Alternate translation: "a day when people feel terrible distress"

a day of storm and devastation
Here the word "storm" refers to divine judgment. The word "devastation" describes the effects of that judgment. Alternate translation: "a day of devastating storms" or "a day of devastating judgment"

a day of darkness and gloom
The words "darkness" and "gloom" share similar meanings and emphasize the intensity of darkness. Both words refer to a time of disaster or divine judgment. Alternate translation: "a day that is full of darkness" or "a day of terrible judgment"

a day of clouds and thick darkness
This phrase means the same thing as, and intensifies, the idea of the previous phrase. Like that phrase, both "clouds" and "thick darkness" refer to divine judgment. Alternate translation: "a day full of dark storm clouds"

Zephaniah 1:16

a day of rams' horns and alarms
The words "rams' horns" and "alarms" mean basically the same thing here. Both are means to call soldiers to prepare for battle. Alternate translation: "a day when people sound the alarm for battle"

fortified cities and the high battlements
These two phrases both refer to military strongholds. Alternate translation: "well fortified cities"

Zephaniah 1:17

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:17-18 describe Yahweh's final judgment of every sinner in the future.

they will walk about like blind men
The result of Yahweh's judgment is that people will be so confused and dazed when they walk about that people will think they are blind. Alternate translation: "they will walk around as confused and dazed as blind men"

Their blood will be poured out like dust
Their blood that is shed will be as worthless as dust. This can be stated in active form. Alternate translation: "Their enemies will pour out their blood and consider it to be worthless"

their inner parts like dung
The verb "poured out" is understood here. This can be stated in active form. Alternate translation: "their enemies will cut open their bodies and leave them to rot like dung"

Zephaniah 1:18

the fire of his jealousy
Here "fire" refers to the intensity of Yahweh's anger. This can be stated as a simile. Alternate translation: "his jealousy is as intense as a fire"

all the inhabitants of the earth
It is understood that this refers to the wicked people. This can be stated explicitly. Alternate translation: "all the wicked people who live on the earth"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Rally yourselves together and gather,
unashamed nation—
2 before the decree takes effect
and that day passes like the chaff,
before the fierce anger of Yahweh's wrath
comes upon you,
before the day of Yahweh's wrath
comes upon you.
3 Seek Yahweh, all you humble people on earth
who obey his ordinances!
Seek righteousness. Seek humility,
and perhaps you will be protected
in the day of Yahweh's wrath.

4 For Gaza will be abandoned,
and Ashkelon will turn into a devastation.
They will drive out Ashdod at noon,
and they will uproot Ekron!
5 Woe to the inhabitants of the seacoast,
the nation of the Kerethites!
Yahweh has spoken against you,
Canaan, land of the Philistines.
I will destroy you
until no inhabitant remains.
6 So the seacoast will become pastures
for shepherds
and for sheep pens.
7 The coastal region will belong
to the remnant of the house of Judah,
who will shepherd their flocks there.
Their people will lie down in the evening
in the houses of Ashkelon,
for Yahweh their God will care for them
and reverse their captivity.

8 "I have heard the taunts of Moab
and the insults of the people of Ammon
when they taunted my people
and violated their borders.
9 Therefore, as I live—
this is the declaration of Yahweh of hosts,
God of Israel—
Moab will become like Sodom,
and the people of Ammon like Gomorrah;
a place of nettles and a salt pit,
deserted forever.
But the remnant of my people will plunder them,
and the remainder of my nation will take possession of them."

10 This will happen to Moab and Ammon because of their pride,
since they taunted and became arrogant
against the people of Yahweh of hosts.
11 Then Yahweh will be terrifying to them,
for he will destroy all the gods of the earth.
Everyone will bow down to him,
each from his own place,
from the coastlands of all nations.

12 You Cushites also

generated on Tue Oct 24 10:45:40 2023

will be pierced by my sword,
13 and God's hand will attack the north
and destroy Assyria,
so that Nineveh will become an abandoned devastation,
as dry as the desert.
14 Then herds will lie down there,
every animal of the nations;
both the desert owl and the screech owl
will rest in the top of her columns.
A call will sing out from the windows;
rubble will be in the doorways;
her carved cedar beams will be exposed.
15 This is the joyful city
that lived without fear,
that said in her heart,
"I am, and nothing is my equal."
How she has become a horror,
a place for beasts to lie down in.
Everyone that passes by her
will hiss and shake his fist at her.

Zephaniah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 2:1-9, 12-15.

Special concepts in this chapter

Prophecy

In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and christ and dayofthelord)

Zephaniah 2:1

General Information:

In 2:1-3, Yahweh continues to speak to Judah, and tells them to repent.

Rally yourselves together and gather

These two phrases mean the same thing. Together they intensify the command for the people to gather together in order to repent of their sins. Alternate translation: "Gather yourselves together"

Zephaniah 2:2

before the decree takes effect

This phrase refers to the punishment that will happen as a result of Yahweh's decree. Alternate translation: "before Yahweh punishes you"

that day

This phrase relates to the "day of Yahweh." Translate as you did similar phrases in Zephaniah 1:9.

that day passes like the chaff

The chaff is the insignificant part of the plant that the wind blows away. In a similar way, the day of judgment will pass quickly. Alternate translation: "that day passes as quickly as chaff blown by the wind"

before the fierce anger of Yahweh's wrath comes upon you, before the day of Yahweh's wrath comes upon you

The prophet repeats the same phrase almost exactly in order to emphasize how terrible Yahweh's judgment will be and the urgency with which the people must repent.

Yahweh's wrath

This stands for God's intent to punish. Alternate translation: "Yahweh's punishment"

Zephaniah 2:3

Seek Yahweh

Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him.

generated on Tue Oct 24 10:45:40 2023

Seek righteousness. Seek humility
The abstract nouns "righteousness" and "humility" can be stated as actions. Alternate translation: "Try to do what is right and to be humble"

you will be protected in the day of Yahweh's wrath
This can be stated in active form. Alternate translation: "Yahweh will protect you in the day of his wrath"

Zephaniah 2:4

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

Gaza ... Ashkelon ... Ashdod ... Ekron
These were the four major Philistine cities of that day.

will be abandoned ... will turn into a devastation
These two phrases mean the same thing and emphasize the complete destruction of these cities.

They will drive out Ashdod at noon
Here "They" refers to the enemies of the Philistines. Possible meanings for "at noon" are 1) the enemies will defeat Ashdod before noon or 2) the enemies will attack Ashdod at noon while the people are resting and unaware.

they will uproot Ekron
The defeat of Ekron is spoken of as if it was a tree that was pulled from the ground and thrown away. Alternate translation: "they will take the people of Ekron away as if uprooting a tree"

Zephaniah 2:5

the inhabitants of the seacoast, the nation of the Kerethites
The first phrase explains where the Kerethites lived.

the seacoast
the coast of the Mediterranean Sea

Canaan, land of the Philistines
The Philistines were one of several people groups who lived in Canaan.

until no inhabitant remains
"until no one is left." This can be stated in positive form. Alternate translation: "until every inhabitant is dead"

Zephaniah 2:6

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

So the seacoast will become pastures for shepherds and for sheep pens
This probably means that the Philistine cities are gone, and only open fields remain. However, the Hebrew meaning is unclear and is sometimes translated differently by modern versions.

the seacoast
the coast of the Mediterranean Sea. See how you translated this in Zephaniah 2:5.

sheep pens
A sheep pen is a small area surrounded by a fence to keep the sheep together.

Zephaniah 2:7

The coastal region
the land near the coast of the Mediterranean Sea. See how you translated this in Zephaniah 2:5.

Their people
"The people of Judah"

lie down
"lie down to sleep"

reverse their captivity
This idiom means that Yahweh will give them back what they had before they went into captivity. Alternate translation: "cause them to live well again" or "restore their fortunes"

Zephaniah 2:8

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

violated their borders
This refers to crossing over into Judah's territory in order to attack them.

Zephaniah 2:9

as I live
"as surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

this is the declaration of Yahweh of hosts, God of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts, God of Israel, has declared" or "this is what I, Yahweh of hosts, God of Israel, have declared"

like Sodom ... like Gomorrah
These two cities were so wicked that God completely destroyed them with fire from heaven. These similes therefore refer to complete destruction. This can be stated explicitly. Alternate

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translation: "completely destroyed like Sodom ... like Gomorrah"

a place of nettles and a salt pit
"a place with thorns and a salt pit." This describes a barren, useless land.

the remnant of my people ... the remainder of my nation
These two phrases mean the same thing and refer to the Israelites that survived Yahweh's punishment.

Zephaniah 2:10

General Information:
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Zephaniah 2:11

General Information:
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Zephaniah 2:12

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

You Cushites also will be pierced by my sword
Here "pieced by my sword" is a metonym for being killed in battle. Alternate translation: "I will kill you people of Cush in battle"

Zephaniah 2:13

God's hand
Here "hand" refers to power. Alternate translation: "God's power"

an abandoned devastation
The abstract noun "devastation" can be stated as an action. Alternate translation: "ruined and deserted"

as dry as the desert
This means it will be so dry that nothing will grow there.

Zephaniah 2:14

every animal of the nations
"every kind of animal"

the screech owl
This term is uncertain. Some versions translate it as "hedgehog."

in the top of her columns
When buildings were destroyed and fell down, the columns used for decoration and support would often remain standing.

A call will sing out from the windows
"A call will be heard from the windows"

beams
Beams are long and thick pieces of wood that are used to keep a building stable.

Zephaniah 2:15

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

said in her heart
This idiom means "said to herself" or "she thought." The city is spoken of as if it were a person that could speak. It represents the people who live in that city.

I am, and nothing is my equal
It may be necessary to supply an object for "I am." Alternate translation: "I am the greatest city, and no other city is equal to me"

a horror
"a horrible place to see"

hiss and shake his fist
A hiss is an angry sound. This phrase indicates extreme anger of the people toward Nineveh.

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Chapter 3

1 Woe to the rebellious city!
The violent city is defiled.
2 She has not listened to the voice of God,
nor accepted correction from Yahweh.
She does not trust in Yahweh
and will not approach her God.
3 Her princes are roaring lions
in her midst.
Her judges are evening wolves
who leave nothing to be gnawed upon in the morning.
4 Her prophets are insolent
and treasonous men.
Her priests have profaned what is holy
and have done violence to the law.
5 Yahweh is righteous in her midst.
He can do no wrong.
Morning by morning he will dispense his justice!
It will not be hidden in the light,
yet the unjust knows no shame.

6 "I have destroyed nations;
their fortresses are ruined.
I have made their streets ruins,
so that no one passes over them.
Their cities are destroyed
so that there is no man inhabiting them.
7 I said, 'Surely you will fear me.
Accept correction
and do not be cut off from your homes
by all that I have planned to do to you.'
But they were eager to begin each morning
by corrupting all their deeds.
8 Therefore wait for me—
this is Yahweh's declaration—
until the day that I rise up to seize the prey.
For my decision is to assemble the nations,
to gather the kingdoms,
to pour out on them my anger—
all of my burning wrath;
for in the fire of my jealousy
all the earth will be consumed. [1]

9 But then I will purify the lips of the peoples,
that all of them may call upon the name of Yahweh
to serve him shoulder to shoulder.
10 From beyond the river of Cush
my worshipers—my scattered people—
will bring offerings due me.
11 In that day you will not be put to shame
for all your deeds by which you rebelled against me,
since at that time I will remove from among you
those who boasted in your pride,
and because you will no longer act arrogantly
on my holy mountain.
12 But I will leave among you
a lowly and poor people,
and they will find refuge
in the name of Yahweh.

generated on Tue Oct 24 10:45:40 2023

13 The remnant of Israel will no longer
commit injustice or speak lies,
and no deceitful tongue
will be found in their mouth;
so they will graze and lie down,
and no one will make them afraid."

14 Sing, daughter of Zion!
Shout, Israel.
Be glad and rejoice with all your heart,
daughter of Jerusalem.
15 Yahweh has taken away your punishment;
he has turned away your enemies!
Yahweh is the king of Israel among you.
You will never again fear evil!
16 In that day
they will say to Jerusalem,
"Do not fear, Zion.
Do not let your hands become weak.
17 Yahweh your God is among you,
a mighty one to save you.
He will celebrate over you with joy;
he will be silent over you in his love;
he will be glad over you with a shout for joy.

18 I will gather those who grieve,
those who cannot attend the appointed feasts,
so you will no longer
bear any shame for it. [2]
19 Behold, I am about to deal
with all your oppressors.
At that time, I will rescue the lame
and gather up the outcast.
I will make them as praise,
and I will change their shame into renown
in all the earth.
20 At that time I will lead you;
at that time I will gather you together.
I will give you renown and praise
among all the peoples of the earth
when I reverse your captivity before your eyes,"
says Yahweh.

Footnotes

3:8 [1]The copies of the ancient Hebrew text have,
3:18 [2]This verse is very difficult to understand, and modern translations translate it in many different ways.

Zephaniah 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 3:1-20.

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Special concepts in this chapter

Prophecy
In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and dayofthelord)

Zephaniah 3:1

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. To make this clear, it may be helpful to replace the singular "she" and "her" with the plural "they" and "their."

the rebellious city
The nature of their rebellion can be stated. Alternate translation: "the people of the city who have rebelled against God"

The violent city is defiled
"The people of the city have committed violence and so I consider them unclean"

Zephaniah 3:2

She has not listened to the voice of God
The voice is a metonym for what the speaker says with the voice, and listening is a metonym for obeying. Alternate translation: "She has not obeyed what God has said to her"

Zephaniah 3:3

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. To make this clear, it may be helpful to replace the singular "she" and "her" with the plural "they" and "their."

Her princes are roaring lions in her midst
Lions roar to chase other animals away from the prey they have caught. The princes of Jerusalem are spoken of as if they were roaring lions who were keeping the prey for themselves. Alternate translation: "Jerusalem's royalty are as greedy as roaring lions"

roaring lions
"Roaring" here is a metonym for "mighty."

Her judges are evening wolves who leave nothing to be gnawed upon in the morning
Wolves are especially hungry before they hunt at night. The judges are spoken of as if they were hungry wolves. Alternate translation: "Her judges are as greedy as hungry wolves that leave nothing for anyone else"

Zephaniah 3:4

Her prophets are insolent and treasonous men
"Her prophets do not listen to anyone and cannot be trusted"

have profaned what is holy
"have treated holy things with disrespect"

have done violence to the law
"have broken the law"

Zephaniah 3:5

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem.

Yahweh is righteous ... He can do no wrong
These two phrases mean the same thing, and emphasize Yahweh's righteousness even among the wicked people in Jerusalem.

in her midst
"among them"

Morning by morning
This idiom means "Every day" or "Day after day."

he will dispense his justice
Yahweh's just treatment of every person is spoken of as if he was handing out a commodity. Alternate translation: "he will treat people justly"

It will not be hidden in the light
This uses a negative statement to emphasize the positive truth that Yahweh's justice is always visible. Alternate translation: "His justice is clearly shown to all"

the unjust knows no shame
This nominal adjective can be translated as a noun phrase. Alternate translation: "unjust people know no shame"

knows no shame
"is not ashamed"

Zephaniah 3:6

General Information:
In verses 3:6-7, Yahweh rebukes the people of Jerusalem because they did not learn from how he judged other sinful cities. It may be helpful to add

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"Yahweh says this:" to the beginning of verse 6 to make this explicit.

I have made their streets ruins, so that no one passes over them. Their cities are destroyed so that there is no man inhabiting them
These two sentences express the same idea in two different ways in order to emphasize the complete destruction of the cities.

no one passes over them
"no one walks on them"

there is no man inhabiting them
"no one lives there." This can be stated in positive form. Alternate translation: "all the people are dead"

Zephaniah 3:7

I said, 'Surely you will fear me ... I have planned to do to you.'
This can be stated as an indirect quotation. Alternate translation: "I thought they would surely fear me and accept correction so that they would not be cut off from their homes by all that I have planned to do to them."

and do not be cut off from your homes
Here "cut off" is an idiom that means to be removed. This can be stated in active form. Alternate translation: "so that I will not remove you from your homes"

by corrupting all their deeds
"by doing deeds that were corrupt"

Zephaniah 3:8

General Information:
In verse 3:8, Yahweh warns that he will judge all nations.

wait for me ... until the day
This phrase implies that they are waiting for judgment.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

I rise up to seize the prey
Yahweh's judgment on the nations is spoken of as if he was an hungry animal that attacked a smaller animal. Alternate translation: "I will rise up and destroy them as an animal seizes its prey"

to assemble the nations, to gather the kingdoms
These two phrases mean the same thing and emphasize that Yahweh will judge all of the nations.

my anger—all of my burning wrath
The words "anger" and "burning wrath" mean basically the same thing and emphasize the intensity of Yahweh's anger. Alternate translation: "my very fierce wrath"

in the fire of my jealousy all the earth will be consumed
This phrase can be stated in active form. Alternate translation: "the fire of my jealousy will devour all the land"

in the fire of my jealousy ... consumed
Yahweh's jealousy is here spoken of as if it were fire that could consume something. This can be stated as a simile. Alternate translation: "my jealousy will consume all the earth as a fire"

Zephaniah 3:9

General Information:
In verses 3:9-10, Yahweh says that he will renew the Gentiles after the judgment.

I will purify the lips of the peoples
Here "lips" refers to the ability to speak. Alternate translation: "I will cause the peoples to speak what is right"

call upon the name of Yahweh
This is an idiom that means they worship Yahweh. Alternate translation: "worship Yahweh"

serve him shoulder to shoulder
Here "shoulder to shoulder" is an idiom that means "side by side."

Zephaniah 3:10

beyond the river of Cush
This may refer to the area where Sudan is located today.

Zephaniah 3:11

General Information:
In verses 3:11-13, Yahweh encourages the remnant of Israel who survive the judgment.

In that day ... at that time
"When that happens ... at that time." These phrases here refer to the time of peace and restoration that immediately follows the day of Yahweh.

will not be put to shame for all your deeds
This can be stated in active form. Alternate translation: "will no longer be ashamed of all your deeds"

those who boasted in your pride
"all the people who celebrated the things you were proud of"

generated on Tue Oct 24 10:45:40 2023

Zephaniah 3:12

General Information:
In verses 3:11-13, Yahweh encourages the remnant of Israel who survive the judgment.

they will find refuge in the name of Yahweh
Yahweh's protection of this remnant is spoke of as if he was a refuge or a fortress. Here "name of Yahweh" refers to his person. Alternate translation: "they will come to Yahweh and he will help them"

Zephaniah 3:13

The remnant of Israel
This refers to the "lowly and poor people" of Zephaniah 3:12.

commit injustice
"do unjust things"

no deceitful tongue will be found in their mouth
Here "tongue ... in their mouth" represents the things that the tongue enables the mouth to speak. They can be stated in active form. Alternate translation: "none of them will speak deceitful things" or "they will not say deceitful things"

they will graze and lie down
Yahweh speaks of his provision for the people of Israel as if they are a flock of sheep that grazes and rests in safety.

Zephaniah 3:14

General Information:
In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

daughter of Zion ... daughter of Jerusalem
Here "daughter" refers to all the people who lived in the city.

Be glad and rejoice
These two phrases mean the same thing and emphasize how happy they should be. Alternate translation: "Be very happy"

with all your heart
Here "heart" refers to the inner being of a person. Alternate translation: "with all your inner being"

Zephaniah 3:15

Yahweh has taken away your punishment
Here to "take away" punishment is an idiom that means to stop doing it. Alternate translation: "Yahweh has stopped punishing you"

You will never again fear evil
The abstract noun "evil" can be stated as an action. Alternate translation: "You will no longer be afraid that people will harm you"

Zephaniah 3:16

In that day
"At that time" or "When this happens." This phrase here refers to the time of peace and restoration that immediately follows the day of Yahweh.

say to Jerusalem ... Zion
The names of these cities here refer to the people who live in them. Alternate translation: "say to the people of Jerusalem ... people of Zion"

Do not let your hands become weak
Here the "hands" are a metonym for the whole person and being physically weak is a metaphor for being discouraged. Alternate translation: "Do not allow yourself become weak" or "Do not become discouraged and so stop working"

Zephaniah 3:17

General Information:
In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

a mighty one to save you
"he is mighty and will save you." Yahweh is spoken of as a mighty warrior. Alternate translation: "he is a mighty warrior and will give you victory"

He will celebrate over you with joy ... he will be glad over you with a shout for joy
These two phrases mean the same thing and are repeated to emphasize Yahweh's joy that the remnant is restored to him.

he will be silent over you in his love
Possible meanings are 1) "he will quiet you by his love for you" or 2) "he will renew you because he loves you."

a shout for joy
Some modern translations read, "a song of joy" or "joyful singing."

Zephaniah 3:18

no longer bear any shame for it
Here shame is spoken of as if it was a heavy thing that a person had to carry. Alternate translation: "no longer be ashamed because of it"

generated on Tue Oct 24 10:45:40 2023

Zephaniah 3:19

General Information:
In verses 3:19-20, Yahweh speaks directly to the remnant of Israel who survived the judgment and tells them that they should rejoice.

Behold
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or "Pay attention"

I am about to deal with all your oppressors
It is understood that "deal with" means to punish the oppressors. This can be stated explicitly. Alternate translation: "I will severely punish all those who oppressed you"

I will rescue the lame and gather up the outcast
Here the Israelites who suffered in exile are spoken of as if they were lame and outcast sheep. This can be stated as a simile. Alternate translation: "I will rescue and bring together the remnant of Israel who are like lame and outcast sheep"

the lame
This refers to people or animals that cannot walk.

I will make them as praise
The full thought here is, "I will make them to be objects of praise," that is, "I will make them to be praised by others."

I will change their shame into renown
The abstract nouns "shame" and "renown" can be stated as actions. Alternate translation: "I will cause them to no longer be ashamed, but for people to respect them"

Zephaniah 3:20

At that time I will lead you; at that time I will gather you together
These two lines mean basically the same thing and imply that Yahweh will bring the exiled people back to their homeland. Alternate translation: "At that time I will gather you together and lead you home"

reverse your captivity
This idiom means that Yahweh will give them back what they had before they went into captivity. See how you translated similar words in [Zephaniah 2:7]

generated on Tue Oct 24 10:45:40 2023

Book: Haggai

Haggai

Chapter 1

1 In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yahweh came by the hand of Haggai the prophet to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, saying, **2** "Yahweh of hosts says this: These people say, 'It is not time for us to come or to build the house of Yahweh.'"

3 Then the word of Yahweh came by the hand of Haggai the prophet, saying, **4** "Is it a time for you yourselves to live in your finished houses, while this house lies ruined? **5** So now Yahweh of hosts says this: Consider your ways!

6 You have sown much seed, but bring in little;
you eat but do not have enough;
you drink but cannot get drunk.
You wear clothes but cannot warm yourselves,
and the wage earner earns money
only to put it into a bag full of holes!

7 Yahweh of hosts says this: "Consider your ways! **8** Go up to the mountain, bring timber, and build my house; then I will take pleasure in it, and I will be glorified!—says Yahweh." **9** "You looked for much, but behold! you have brought little home, for I blew it away! Why?" declares Yahweh of hosts. "Because my house lies in ruins, while every one of you runs to his own house. **10** Because of this the heavens withhold the dew from you, and the earth withholds its produce. **11** I have summoned a drought upon the land and upon the mountains, upon the grain and upon the new wine, upon the oil and upon what the earth sends forth, upon men and upon animals, and upon all the labor of your hands!"

12 Then Zerubbabel son of Shealtiel, and the high priest Joshua son of Jozadak, along with all the remnant of the people, obeyed the voice of Yahweh their God and the words of Haggai the prophet, because Yahweh their God had sent him and the people feared the face of Yahweh. **13** Then Haggai, the messenger of Yahweh, spoke Yahweh's message to the people and said, "I am with you!—this is Yahweh's declaration!" **14** So Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and the spirit of all the remnant of the people, so that they went and worked on the house of Yahweh of hosts, their God **15** in the twenty-fourth day of the sixth month, in the second year of Darius the king.

Haggai 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Farming imagery

Scripture frequently uses the imagery of farming in reference to spiritual matters. The statement "You have sown much seed, but bring in little harvest" indicates that they had done a lot but have very little to show for it. (See: spirit and seed)

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Haggai 1:1

In the second year of Darius the king
"In the second year of the reign of Darius the king" or "After Darius had been king for more than a year"

Darius ... Haggai ... Zerubbabel ... Shealtiel ... Joshua ... Jozadak
These are all names of men.

in the sixth month, on the first day of the month
"on the first day of the sixth month." This is the sixth month of the Hebrew calendar. The first day is near the middle of August on Western calendars.

the word of Yahweh came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yawheh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai 1:2

the house of Yahweh
the temple

Haggai 1:3

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai 1:4

Is it a time for you ... ruined?
Yahweh is rebuking the people. This rhetorical question can be translated as a statement. Alternate translation: "Now is not the time for you ... ruined."

this house
the temple of Yahweh

Haggai 1:5

Consider your ways
"Think carefully about how you are living"

Haggai 1:6

bring in little
"harvest little" or "bring in only a small crop"

but cannot get drunk
There is not enough wine to satisfy the people's thirst and not nearly enough for drunkenness. The reader should understand that the text is not calling drunkenness a good thing.

the wage earner earns money only to put it into a bag full of holes
Not earning enough money to buy necessary goods is spoken of as if the person were losing the money that falls out through holes in the money bag. Alternate translation: "the money the worker earns is gone before he finishes buying everything he needs"

Haggai 1:7

General Information:
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Haggai 1:8

bring timber
This represents only a part of what they needed to build the temple.

Haggai 1:9

behold
"look" or "listen" or "pay attention to what I am about to tell you"

I blew it away
The people not being able to find what they were looking for is spoken of as if Yahweh had blown on dust so it would go away. Alternate translation: "I made sure there was nothing there for you to find"

declares Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

runs to his own house
"is always working to build his own house." The word "runs" emphasizes that the people consider building their own houses the most important thing they can do.

generated on Tue Oct 24 10:45:40 2023

Haggai 1:10

the heavens withhold the dew from you
The dew that appears at night is spoken of as if it formed in the sky and fell like rain. The sky is spoken of as if it were a person who refused to give a present or a parent who refused to feed his child. Alternate translation: "the sky does not allow the dew to fall" or "no dew forms"

the earth withholds its produce
The earth is spoken of as if it were a person who refused to give a present or a parent who refused to feed his child. Alternate translation: "the earth does not allow food you grow" or "no food grows"

Haggai 1:11

I have summoned a drought upon the land
Rain not falling for a long time is spoken of as if Yahweh had told a person to come and make the land dry. Alternate translation: "I have kept the rain from falling on the land"

upon the new wine, upon the oil
"Wine" and "oil" are metonyms for grapes and olives.

what the earth sends forth
"what the earth produces" or "all kinds of food"

all the labor of your hands
The abstract noun "labor" can be translated using the phrase "work hard." The labor that the hands perform is a metonym for the things that the labor produces. The hand is a metonym for the person. Alternate translation: "everything you have worked hard to make"

Haggai 1:12

Zerubbabel ... Shealtiel ... Joshua ... Jozadak ... Haggai
See how you translated these men's names in [Haggai 1:1]

obeyed the voice of Yahweh ... the words of Haggai
The voice and the words are metonyms for the persons. Alternate translation: "obeyed Yahweh and Haggai"

the people feared the face of Yahweh
Possible meanings are 1) the face could be a synecdoche for the person. Alternate translation: "the people feared Yahweh" or 2) the face could be a metonym for the person's presence. Alternate translation: "the people were afraid to be in Yahweh's presence"

Haggai 1:13

this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Haggai 1:14

Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and the spirit of all the remnant of the people
Stirring the spirit is a metonym for making someone want to act. Alternate translation: "Yahweh made the governor of Judah, Zerubbabel son of Shealtiel, and the high priest Joshua son of Jozadak, and all the remnant of the people want to act"

remnant
people who were still alive after being captive in Babylon and had returned to Jerusalem

Haggai 1:15

in the twenty-fourth day of the sixth month
This is just 23 days after he received the vision. This is the sixth month of the Hebrew calendar. The twenty-fourth day is near the middle of September on Western calendars.

the second year of Darius the king
"second year of the reign of Darius the king" or "after Darius had been king for more than one year"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 In the seventh month on the twenty-first day of the month, the word of Yahweh came by the hand of Haggai the prophet, saying, **2** "Speak to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, and to the remnant of the people. Say, **3** 'Who is left among you who saw this house in its former glory? How do you see it now? Is it not like nothing in your eyes? **4** Now, be strong, Zerubbabel!—this is Yahweh's declaration— and be strong, high priest Joshua son of Jozadak; and be strong, all you people in the land! —this is Yahweh's declaration—and work, for I am with you!— this is the declaration of Yahweh of hosts. **5** This is the covenant that I established with you when you came out of Egypt, and my Spirit stands among you. Do not fear!

6 For Yahweh of hosts says this: In a little while I will once again shake the heavens and the earth, the sea and the dry land! **7** I will shake every nation, and every nation will bring their precious things to me, and I will fill this house with glory, says Yahweh of hosts. **8** The silver and gold are mine!—this is the declaration of Yahweh of hosts. **9** The glory of this house will be greater in the future than at the beginning, says Yahweh of hosts, and I will give peace in this place!—this is the declaration of Yahweh of hosts."

10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of Yahweh came by Haggai the prophet, saying, **11** "Yahweh of hosts says this: Ask the priests concerning the law, and say, **12** 'If a man carries meat that is set apart to Yahweh in the fold of his garment, and the fold touches bread or stew, wine or oil, or any kind of food, does it become holy?'"

The priests answered and said, "No."

13 Then Haggai said, "If someone who is unclean because of death touches any of these things, do they become unclean?" The priests answered and said, "Yes, they become unclean."

14 So Haggai answered and said, "So it is with this people and this nation before me!— this is Yahweh's declaration—and so it is with the work of their hands. What they offer to me is unclean!

15 So now, think in your minds about the past leading up to this very day. Before stone was placed upon stone in the temple of Yahweh, **16** how was it then? When you came to a heap of twenty measures of grain, there were only ten; and when you came to the wine vat to draw out fifty measures, there were only twenty. **17** I afflicted you and all the work of your hands with blight and mildew, but you still did not turn to me—this is Yahweh's declaration. **18** Consider from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the temple of Yahweh was laid. Consider it! **19** Is there still seed in the storehouse? The vine, the fig tree, the pomegranate, and the olive tree have not borne! But from this day will I bless you!"

20 Then the word of Yahweh came a second time to Haggai on the twenty-fourth day of the month and said, **21** "Speak to the governor of Judah, Zerubbabel, and say,

> 'I will shake the heavens and the earth.
> **22** For I will overthrow the throne of kingdoms
> and destroy the strength of the kingdoms of the nations!
> I will overthrow the chariots and their riders;
> the horses and their riders will fall down,
> each one because of his brother's sword.

23 On that day—this is the declaration of Yahweh of hosts— I will take you, Zerubbabel son of Shealtiel, as my servant—this is Yahweh's declaration. I will make you like a signet ring, for I have chosen you!— this is the declaration of Yahweh of hosts!'"

Haggai 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:3-9, 21-23.

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Important figures of speech in this chapter

Unclean
Haggai uses an extended metaphor in this chapter related to ritual cleanliness. While the Jews were not unclean by nature as the Gentiles were, their actions made them unclean. (See: and clean)

Haggai 2:1

In the seventh month on the twenty-first day of the month
This is the seventh month of the Hebrew calendar. The twenty-first day is near the middle of October on Western calendars.

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai
See how you translated this man's name in [Haggai 1:1]

Haggai 2:2

Speak to the governor
This is a urgent exhortation.

Zerubbabel ... Shealtiel ... Joshua ... Jozadak
See how you translated these men's names in [Haggai 1:1]

Haggai 2:3

General Information:
Yahweh speaks to the people about the new temple they are building. They are building it on the same place their ancestors built the former temple, which Nebuchadnezzar completely destroyed. This new temple is much smaller than the former temple.

Who is left among you who saw this house in its former glory?
Yahweh speaks of the new temple as if it were the same building as the old temple. He is telling those who had seen the former temple to pay attention. This rhetorical question can be translated as a statement. Alternate translation: "I want those among you who saw this house in its former glory to pay attention."

How do you see it now?
Yahweh is telling them that he knows what they are thinking about the new temple. He speaks of the new temple as if it were the same building as the old temple. This rhetorical question can be translated as a statement. Alternate translation: "I know what you think of this new temple."

Is it not like nothing in your eyes?
Yahweh is telling the people that he understands that they are disappointed because the new temple is so small. This rhetorical question can be translated as a statement. Alternate translation: "I know that you think it is not important at all."

Haggai 2:4

Now, be strong
"From now on, be strong"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:5

my Spirit stands among you
Possible meanings are 1) "my Spirit lives among you" or "my Spirit will fight against your enemies" as a helper, or 2) "my Spirit is a witness to you," testifying that God is still with them.

Haggai 2:6

I will ... shake the heavens ... the earth ... the sea ... the dry land
The words "I will shake the earth" could be translated as "I will cause an earthquake," and that earthquake would shake "the sea" as well as "the dry land," a merism for the entire earth. Yahweh speaks of the heavens and every nation as if they also were solid objects that he could shake.

shake
Use the verb you usually use for pushing trees back and forth to get fruit or other objects to fall from them.

Haggai 2:7

I will shake every nation
The metaphor that begins with the words "I will ... shake the heavens" in verse 6 ends here. Yahweh speaks of every nation as if they also were solid objects that he could shake.

I will fill this house with glory
Yahweh speaks of glory as if it were a solid or liquid that could be put into a container, the temple. Possible meanings are 1) the temple will become very beautiful. Alternate translation: "I will make

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this house very beautiful" or 2) the "precious things" that "every nation will bring" include much silver and gold and other forms of wealth. Alternate translation: "I will have people bring many beautiful things into this house"

Haggai 2:8

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:9

General Information:
This page has intentionally been left blank.

Haggai 2:10

On the twenty-fourth day of the ninth month
This is the ninth month of the Hebrew calendar. The twenty-fourth day is near the middle of December on Western calendars.

in the second year of Darius
"in the second year of the reign of Darius" or "when Darius had been king for more than one year"

Darius ... Haggai
See how you translated these men's names in [Haggai 1:1]

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

Haggai 2:11

Ask the priests
This is an urgent exhortation.

Haggai 2:12

meat that is set apart to Yahweh ... holy
The words "that is set apart to Yahweh" and the word "holy" translate the same Hebrew word. "holy meat ... holy"

Haggai 2:13

because of death
"because he has touched a dead body"

Haggai 2:14

So Haggai answered and said, "So it is ... is unclean
Haggai answers the priests with the words that Yahweh told Haggai to tell the priests. Alternate translation: "So Haggai answered and told them Yahweh's words: 'So it is ... is unclean"

So it is with this people and this nation before me
"I look at this people and this nation the same way." Yahweh reminds the priests that a clean thing that touches an unclean thing becomes unclean. He then reminds them that he thinks of them as unclean because they have been worshiping idols, and so everything they touch and make becomes unclean.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

the work of their hands
The hands are a synecdoche for the people whose hands they are. Alternate translation: "everything they have done" or "everything they make with their hands"

Haggai 2:15

think in your minds
This is an urgent exhortation.

Before stone was placed upon stone in the temple
This can be translated in active form. Alternate translation: "Before you laid the first stones for the temple"

Haggai 2:16

twenty measures
"20 measures." A "measure" is an unknown amount.

fifty measures
"50 measures." A "measure" is an unknown amount.

Haggai 2:17

all the work of your hands
"everything you made" or "your crops"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:18

Consider from this day forward
This is an urgent exhortation.

the twenty-fourth day of the ninth month
This is the ninth month of the Hebrew calendar. The twenty-fourth day is near the middle of December on Western calendars. See how you translated this in [Haggai 2:10]

the day that the foundation of the temple of Yahweh was laid
This can be translated in active form. Alternate translation: "the day that you laid the foundation of Yahweh's temple"

generated on Tue Oct 24 10:45:40 2023

Haggai 2:19

Is there still seed in the storehouse?
Yahweh is preparing the people for the promise he is about to give them. This rhetorical question can be translated as a statement. Alternate translation: "You can see that there is no seed in the storehouse."

The vine, the fig tree, the pomegranate, and the olive tree
"Your grape vines, fig trees, pomegranate trees, and olive trees"

the pomegranate
This is a type of sweet fruit. You may need to make explicit that the tree is being spoken of. Alternate translation: "the pomegranate tree"

have not borne
"have not produced fruit"

Haggai 2:20

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

Haggai
This is the name of a man. See how you translated this in [Haggai 1:1]

on the twenty-fourth day of the month
You may need to make explicit which month is spoken of. Alternate translation: "on the twenty-fourth day of the ninth month"

Haggai 2:21

Zerubbabel
This is the name of a man. See how you translated this in [Haggai 1:1]

I will shake the heavens and the earth
The words "I will shake the earth" could be translated as "I will cause an earthquake." Yahweh speaks of the heavens as if they also were solid objects that he could shake. See how these ideas are translated in [Haggai 2:6]

shake
Use the verb you usually use for pushing trees back and forth to get fruit or other objects to fall from them. See how you translated this in Haggai 2:6.

the heavens and the earth
This is a merism for "the whole universe" or "everything that exists."

Haggai 2:22

I will overthrow the throne of kingdoms
The throne is a metonym for the person sitting on the throne. Alternate translation: "I will take kings off of their thrones"

the throne of kingdoms
Here "throne" is a metonym for the king who sits on it. Alternate translation: "government ruled by kings"

I will ... destroy the strength of the kingdoms of the nations
You may need to make explicit that "the nations" are Israel's enemies. Alternate translation: "I will make it so the kingdoms of the nations that are Israel's enemies are no longer strong"

each one because of his brother's sword
The sword here is a metonym for violent death. Alternate translation: "each one because his brother has killed him"

Haggai 2:23

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Zerubbabel ... Shealtiel
See how you translated these men's names in [Haggai 1:1]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

I will make you like a signet ring
Kings used a signet ring to seal documents to show that they truly had his authority. Zerubbabel would have authority from Yahweh because he would speak Yahweh's words.

generated on Tue Oct 24 10:45:40 2023

Book: Zechariah

Zechariah

Chapter 1

1 In the eighth month of the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, **2** "Yahweh was exceedingly angry with your fathers! **3** Say to them, 'Yahweh of hosts says this: Turn to me!—this is the declaration of Yahweh of hosts— and I will return to you, says Yahweh of hosts. **4** Do not be like your fathers to whom the prophets cried out previously, saying, "Yahweh of hosts says this: Turn from your evil ways and wicked practices!" But they would not hear and did not pay attention to me—this is Yahweh's declaration.' **5** Your fathers—where are they? And the prophets—do they live forever? **6** But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers? So they repented and said, 'Just as Yahweh of hosts planned to do to us what our ways and actions deserved, so he has dealt with us.'"

7 On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, **8** I saw in the night, and, look! A man was riding on a red horse, and he was among the myrtle trees that are in the valley; and behind him there were red, reddish-brown, and white horses. **9** I said, "What are these things, Lord?" Then the angel who talked with me said to me, "I will show you what these things are." **10** Then the man who stood among the myrtle trees answered and said, "These are those Yahweh has sent out to roam throughout the earth." **11** They answered the angel of Yahweh who stood among the myrtle trees; they said to him, "We have been roaming throughout the earth; see, all the earth sits still and is at rest."

12 Then the angel of Yahweh answered and said, "Yahweh of hosts, how long will you show no compassion to Jerusalem and to the cities of Judah, which you have been angry with these seventy years?" **13** Yahweh answered the angel who had talked with me, with good words, words of comfort.

14 So the angel who had talked with me said to me, "Call out and say, 'Yahweh of hosts says this: I have been jealous for Jerusalem and for Zion with great jealousy! **15** I am very angry with the nations that are at ease. When I was only a little angry with them, they made the disaster worse. **16** Therefore Yahweh of hosts says this: I have returned to Jerusalem with mercies. My house will be built within her— this is the declaration of Yahweh of hosts—and the measuring line will be stretched out over Jerusalem!' **17** Again call out, saying, 'Yahweh of hosts says this: My cities will once again overflow with goodness, and Yahweh will again comfort Zion, and he will once again choose Jerusalem.'"

18 Then I lifted up my eyes and saw four horns! **19** I spoke to the angel who talked with me, "What are these?" He answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem." **20** Then Yahweh showed me four craftsmen. **21** I said, "What are these people coming to do?" He answered, and said, "These are the horns that scattered Judah so that no man would lift up his head. But the blacksmiths have come to terrify them, to cast down the horns of the nations that lifted up a horn against the land of Judah to scatter her."

Zechariah 1 General Notes

Structure and formatting

This chapter is written in prose mainly with imagery used throughout to portray Zechariah's vision given by the Lord.

Some translations prefer to set apart quotations. The ULB and many other English translations set lines 1:3-6, 14-17, which are extended quotations, farther to the right on the page than the rest of the text.

generated on Tue Oct 24 10:45:40 2023

Special concepts in this chapter

Visions
This book contains a number of visions given to Zechariah, so the images are not ones Zechariah actually saw but were given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Other possible translation difficulties in this chapter

Date
Zechariah uses two separate dates in this first chapter. When compared to the book of Haggai, Zechariah's prophecy was proclaimed just a few weeks after Haggai. However, they prophesied in two different places: Haggai was in Jerusalem and Zechariah was somewhere outside of Jerusalem. (See: prophet)

Zechariah 1:1

In the eighth month
This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the second year of Darius' reign
"the second year of the reign of Darius the king" or "the second year since Darius became king"

the word of Yahweh came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yawheh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Berekiah ... Iddo
These are the names of men.

Zechariah 1:2

exceedingly angry with your fathers
"very angry with your forefathers"

Zechariah 1:3

Turn to me ... and I will return to you
Yahweh speaks of having a change of attitude toward another person as if it were turning or returning. The people turning to Yahweh means that they will again be devoted to him and worship him, while Yahweh returning to the people means that he will again bless them and help them.

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

Zechariah 1:4

Turn from your evil ways and wicked practices
No longer doing certain actions is spoken of as if it were turning away from those actions. The phrases "evil ways" and "wicked practices" mean basically the same thing. Alternate translation: "Stop doing all of your wicked actions"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Zechariah 1:3]

Zechariah 1:5

Your fathers—where are they? And the prophets—do they live forever?
If your language has a way of showing that this verse challenges the readers to think about what happened to the "fathers" (Zechariah 1:4). Alternate translation: "Think about your fathers—where are they now? And as for the prophets, do they live forever?"

Your fathers—where are they?
This can be translated as a statement. Alternate translation: "Your fathers—you know where they are." or "As for your fathers, you know that they have all died."

And the prophets—do they live forever?

This can be translated as a statement. Alternate translation: "And the prophets will not live forever."

do they live forever?
Zechariah is probably implying that the prophets will not always be around to tell his readers that God wants them to repent. You may need to make this explicit. Alternate translation: "will they always be around to speak for God to you?" or "they will not always be around to call you to repent."

generated on Tue Oct 24 10:45:40 2023

Zechariah 1:6

But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers?
This rhetorical question emphasizes the positive answer that it anticipates. Yahweh speaks of the people's ancestors experiencing the consequences of not obeying Yahweh's commands as if his words and decrees were a person who had chased after and overtaken them. The question can be translated as a statement. Alternate translation: "But my words and my decrees that I commanded my servants the prophets have overtaken your fathers." or "But your fathers have suffered the consequences for disobeying my words and my decrees that I commanded my servants the prophets to tell them."

my words and my decrees
These phrases are both ways to refer to Yahweh's message that the prophets had declared to their ancestors.

our ways and actions
The words "ways" and "actions" mean basically the same thing. Alternate translation: "our behavior"

Zechariah 1:7

the twenty-fourth day of the eleventh month, which is the month of Shebat
"Shebat" is the eleventh month of the Hebrew calendar. The twenty-fourth day is near the middle of February on Western calendars.

in the second year of Darius' reign
"in the second year of the reign of Darius the king" or "in the second year since Darius became king." See how you translated this in [Zechariah 1:1]

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 1:1]

Berekiah ... Iddo
These are the names of men.

the prophet, saying,
Here the word “saying” introduces what Zechariah was about to say. The word “saying” can be removed if it may make your readers think that Yahweh is about to speak. Alternate translation: “the prophet.”

Zechariah 1:8

I saw in the night
Here the word “I” refers to Zechariah. Alternate translation: “I, Zechariah, saw in the night”

look
The word "look" here shows that Zechariah was surprised by what he saw.

myrtle trees
a kind of small tree with colorful flowers

Zechariah 1:9

I said, "What are these things, Lord?" Then the angel who talked with me
Here Zechariah speaks to an unidentified angel. This is not the same as the "man" who was "riding on a red horse."

What are these things, Lord?
"What are these things, sir?" Here the word "Lord" is a form of polite address.

Zechariah 1:10

the man who stood among the myrtle trees
These phrases refer to the man who "was riding on a red horse" in [Zechariah 1:8]

These are those
The word "these" refers to the red, reddish-brown, and white horses that were behind the man who was among the myrtle trees. Possible meanings are 1) it is implicit that there were other men who were riding the horses, and that these phrases refer to the riders or 2) the horses are personified as being able to speak like people.

to roam throughout the earth
It is implicit that Yahweh sent these out to walk about in order to patrol the earth. This does not suggest that they were wandering or lost.

Zechariah 1:11

the angel of Yahweh who stood among the myrtle trees
This phrase refers to the man who "was riding on a red horse" in [Zechariah 1:8]

They answered ... they said
The word "they" refers to the red, reddish-brown, and white horses that were behind the man who was among the myrtle trees. Possible meanings are 1) it is implicit that there were other men who were riding the horses, and that these phrases refer to the riders or 2) the horses are personified as being able to speak like people.

all the earth sits still and is at rest
There being peace and quiet in the world is spoken of as if the earth were a person who is still and resting. Possible meanings are 1) this is a good thing that means that there is peace between nations or 2) this is a bad thing that means that there is no war because nations are helpless to fight against a stronger nation that has subdued them.

generated on Tue Oct 24 10:45:40 2023

Zechariah 1:12

to Jerusalem and to the cities of Judah
Here the words "Jerusalem" and "cities" refer to the people who live in those cities. Alternate translation: "to the people of Jerusalem and to the people of the cities of Judah"

Zechariah 1:13

with good words, words of comfort
"with good, comforting words"

Zechariah 1:14

I have been jealous for Jerusalem and for Zion with great jealousy
"I have been extremely jealous for Jerusalem and for Zion." Yahweh does not want anyone to harm Jerusalem or try to have Jerusalem love anything more than Yahweh.

jealous
Here this word refers to Yahweh's strong desire to protect his people.

Jerusalem ... Zion
These are a metonyms for the people who live in Jerusalem and Zion. Alternate translation: "the people of Jerusalem ... the people of Zion"

Zechariah 1:15

I am very angry with the nations that are at ease
The phrase "at ease" means that the people thought that they lived in peace and security. Alternate translation: "I am very angry with the nations that enjoy peace and security"

I was only a little angry with them
"I was only a little angry with the people of Jerusalem"

they made the disaster worse
"the nations that are at ease made the disaster worse." This means that although Yahweh used these nations to punish Jerusalem, they did more harm to Jerusalem than what Yahweh had intended for them to do.

Zechariah 1:16

I have returned to Jerusalem with mercies
Possible meanings are 1) although Yahweh had left Jerusalem when the people had gone into exile, he will now return to Jerusalem when they have come back from exile or 2) Yahweh speaks of having a change of attitude towards the people of Jerusalem and again blessing them and helping them as if he were returning to the city. Alternate translation: "I will once again show mercy towards Jerusalem"

My house will be built within her
The word "her" refers to Jerusalem, and the word "house" is a metonym for the temple. This can be stated in active form. Alternate translation: "The people will build my temple in Jerusalem"

the measuring line will be stretched out over Jerusalem
This refers to builders using their instruments to rebuild the city. This can be stated in active form. Alternate translation: "builders will stretch out their measuring lines over Jerusalem" or "the people will rebuild Jerusalem"

Zechariah 1:17

Again call out, saying
The angel who was speaking to Zechariah says these words.

My cities will once again overflow with goodness
The phrase "my cities" refers to the cities of Judah and represents the people who live in those cities. Yahweh speaks of the inhabitants of those cities again being prosperous as if goodness were a liquid that overflowed the cities, which are its containers. Alternate translation: "My cities will once again be prosperous" or "The people in the cities of Judah will once again be prosperous"

Yahweh will again comfort Zion
Here the word "Zion" refers to the people who live in the city. Alternate translation: "Yahweh will again comfort the people in Zion"

Zechariah 1:18

I lifted up my eyes
The word "eyes" represents the person who looks. Alternate translation: "I looked up"

Zechariah 1:19

These are the horns that have scattered Judah, Israel, and Jerusalem
Horns were often used as a symbol for military power. Here they symbolize the powerful nations that had conquered the kingdoms of Israel. The words "Judah, Israel, and Jerusalem" represent the people who lived in those places. Alternate translation: "These horns represent the nations that have scattered the people of Judah, Israel, and Jerusalem"

Zechariah 1:20

four craftsmen
"blacksmiths" or "metalworkers"

Zechariah 1:21

these people
This refers to the four craftsmen.

generated on Tue Oct 24 10:45:40 2023

These are the horns that scattered Judah
The horns symbolize the powerful nations that had conquered the kingdoms of Israel. The word "Judah" represents the people who lived in Judah. See how you translated a similar phrase in [Zechariah 1:19]

so that no man would lift up his head
The nations oppressing the people of Judah severely is spoken of as if no person in Judah was able to raise his head. Alternate translation: "and caused them to suffer greatly"

to cast down the horns of the nations that lifted up a horn against the land of Judah
Yahweh speaks of the nations using their military power to conquer Judah as if the nations had lifted up their horns. He speaks of these four craftsmen destroying the military power of these nations as if the craftsmen threw those horns to the ground. Alternate translation: "to destroy the power of the nations who used their military might against the land of Judah"

to cast down the horns of the nations that lifted up a horn
"to cast down the horns that the nations had lifted up"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Next I lifted up my eyes and saw a man with a measuring line in his hand. **2** I said, "Where are you going?" So he said to me, "To measure Jerusalem, to determine its width and length." **3** Then the angel who had talked with me went away and another angel went out to meet him. **4** The second angel said to him, "Run and speak to that young man; say, 'Jerusalem will sit in the open country because of the multitudes of men and livestock within her.

5 For I—this is Yahweh's declaration—will become for her a wall of fire around her, and I will be the glory in her midst.

6 Up! Up! Flee from the land of the north—this is Yahweh's declaration—for I have scattered you like the four winds of the skies!—This is Yahweh's declaration.

7 Up! Escape to Zion, you who live with the daughter of Babylon!'"

8 For after Yahweh of hosts honored me and sent me against the nations that plundered you—for whoever touches you, touches the apple of God's eye!—after Yahweh did this, he said, **9** "I myself will shake my hand over them, and they will be plunder for their slaves." Then you will know that Yahweh of hosts has sent me.

10 "Sing for joy and be glad, daughter of Zion, for I myself am about to come and dwell among you!—this is Yahweh's declaration." **11** Then great nations will join themselves to Yahweh in that day. He says, "Then you will become my people; for I will dwell in the midst of you," and you will know that Yahweh of hosts has sent me to you.

12 For Yahweh will inherit Judah as his rightful possession in the holy land and will once again choose Jerusalem for himself. **13** Be silent, all flesh, before Yahweh, for he has been roused from out of his holy place!

Zechariah 2 General Notes

Structure and formatting

This chapter is introduced in prose with imagery used in the rest of the chapter to portray Zechariah's third vision about measuring lines given by the Lord.

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 2:4-13, which are extended quotations, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Visions

This book contains a number of visions given to Zechariah so the images are not ones Zechariah actually saw but were given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing. Please be careful to translate each of the terms in your language.

Important figures of speech in this chapter

"This is Yahweh's declaration"

This phrase is used several times in this chapter. The UDB often translates this as "Yahweh says."

Zechariah 2:1

I lifted up my eyes

The word "eyes" represents the person who looks.
Alternate translation: "I looked up"

measuring line

a rope with a certain length that a person would use to measure buildings or large sections of land

generated on Tue Oct 24 10:45:40 2023

Zechariah 2:2

So he said to me
"So the man with the measuring line said to me"

Zechariah 2:3

another angel went out to meet him
This angel is a new participant who has not appeared before this verse.

Zechariah 2:4

The second angel said to him
"The second angel said to the angel who had talked with me"

Jerusalem will sit in the open country ... livestock within her
The phrase "will sit in the open country" translates a word that refers to a city that has no walls. There will be so many inhabitants in the city that it will be too large to have walls around it. Alternate translation: "Jerusalem will not have walls around it ... livestock within the city"

Zechariah 2:5

I ... will become for her a wall of fire around her
People built walls around their cities for protection. Here Yahweh speaks of protecting Jerusalem as if he himself were a wall of fire around the city. Alternate translation: "I ... will protect the city, like a wall of fire around it"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 2:6

Up! Up!
These two words express urgency and add emphasis to the following command. The words can be translated with an expression that communicates urgency in your language. Alternate translation: "Run! Run!" or "Hurry! Hurry!"

Zechariah 2:7

you who live with the daughter of Babylon
The phrase "daughter of Babylon" refers to the city of Babylon. Yahweh speaks of the city as if it were a daughter. Alternate translation: "you who live in Babylon"

Zechariah 2:8

General Information:
Zechariah begins to speak and tells how Yahweh is sending him to judge the nations who have plundered Jerusalem.

for whoever touches you
The word "touches" refers to a touch meant to harm. Alternate translation: "for whoever harms you"

Zechariah 2:9

I myself will shake my hand over them
Raising one's hand against another person is a gesture of hostility. Here it is a symbolic action that means that God will attack those who harm Jerusalem. Alternate translation: "I myself will fight against them" or "I myself will attack them"

they will be plunder for their slaves
The word "plunder" can be translated with a verb. Alternate translation: "their slaves will plunder them"

Zechariah 2:10

Sing for joy and be glad, daughter of Zion
"Zion" is the same as "Jerusalem." The prophet speaks of the city as if it is a daughter. Possible meanings are 1) Zechariah personifies the city as a person who can sing. Alternate translation: "Sing for joy and be glad, Zion" or 2) the phrase "daughter of Zion" is a metonym for the people who live in the city. Alternate translation: "Sing for joy and be glad, people of Zion"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 2:11

great nations will join themselves to Yahweh
Zechariah speaks of the people of great nations becoming Yahweh's people and worshiping him as if they were joining themselves to Yahweh. Alternate translation: "the people of great nations will become the people of Yahweh"

in that day
"at that time"

Zechariah 2:12

Yahweh will inherit Judah as his rightful possession
Zechariah speaks of Yahweh claiming Judah as his own land as if Judah were something that Yahweh inherits as a permanent possession. Alternate

translation: "Yahweh will claim Judah as his rightful possession"

Zechariah 2:13

all flesh
Here the word "flesh" represents all humanity. Alternate translation: "all people"

he has been roused
Zechariah speaks of Yahweh beginning to act as if someone had roused Yahweh from inactivity. It is implied that this action refers to his returning to Jerusalem. Alternate translation: "he is coming"

from out of his holy place
Here "his holy place" refers to heaven, and not to the temple in Jerusalem. Alternate translation: "from his holy place in heaven"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Then Yahweh showed me Joshua the high priest standing before the angel of Yahweh and Satan was standing at his right hand to accuse him of sin. **2** The angel of Yahweh said to Satan, "May Yahweh rebuke you, Satan; may Yahweh, who has chosen Jerusalem, rebuke you! Is this not a brand pulled from the fire?" **3** Joshua was dressed in filthy garments as he stood before the angel. **4** The angel spoke and said to those who stood before him, "Remove the filthy garments from upon him." Then he said to Joshua, "Look! I have caused your iniquity to pass from you and I will dress you in official robes." **5** Then I said, "Let them put a clean turban on his head!" So they set a clean turban on Joshua's head and clothed him with clean garments, while the angel of Yahweh was standing by.

6 Next the angel of Yahweh solemnly commanded Joshua and said, **7** "Yahweh of hosts says this: If you will walk in my ways, and if you will keep my commandments, then you will govern my house and guard my courts, for I will allow you to go and come among these who stand before me. **8** Listen, Joshua the high priest, you and your companions who live with you! For these men are a sign, for I myself will bring up my servant the Branch. **9** Now look at the stone that I have set before Joshua. There are seven eyes on this single stone, and I will engrave an inscription—this is the declaration of Yahweh of hosts— and I will remove the iniquity from this land in one day. **10** In that day—this is the declaration of Yahweh of hosts—each man will invite his neighbor to sit under his vine and under his fig tree."

Zechariah 3 General Notes

Structure and formatting

This chapter is introduced in prose and shares the fourth vision, which is the priest in dirty clothes. (See: priest)

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 3:7-9, which is an extended quotation, farther to the right on the page than the rest of the text.

Difficult concepts in this chapter

Visions

It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Other possible translation difficulties in this chapter

The high priest

This chapter seems to refer to a particular person, Joshua the high priest. However, little is known about him. (See: highpriest)

Zechariah 3:1

General Information:

Yahweh shows Zechariah a vision of Joshua the priest.

Satan was standing at his right hand to accuse him of sin

"Satan was standing at Joshua's right side, ready to accuse Joshua of sin"

Zechariah 3:2

Is this not a brand pulled from the fire?

The angel of Yahweh asks this rhetorical question to emphasize the positive answer that it anticipates. This can be translated as a statement. Alternate translation: "Joshua is a brand pulled from the fire."

a brand pulled from the fire

A brand is a burning piece of wood. The angel of Yahweh speaks of Joshua being rescued from captivity in Babylon as if he were a piece of wood that someone pulls from a fire before the wood is completely burned.

Zechariah 3:3

Joshua was dressed in filthy garments

In this vision "filthy garments" are symbolic of sinfulness.

generated on Tue Oct 24 10:45:40 2023

Zechariah 3:4

those who stood before him
The word "him" refers to the angel. The phrase refers to other angels who were present.

Look
"Pay attention, because what I am about to say is both true and important"

I have caused your iniquity to pass from you
Since Joshua's garments were symbolic of his sinfulness, by removing his garments, the angel removed Joshua's iniquity. Causing iniquity to pass from him is an idiom that means that he had removed Joshua's iniquity. Alternate translation: "I have removed your iniquity from you"

dress you in official robes
Here the phrase "official robes" is a metaphor for righteousness. If your language has a word for clothes that people wear only for special occasions, you might want to use it here.

Zechariah 3:5

Let them put
Here the word "them" refers to the other angels who were present.

turban
a long piece of cloth wrapped around the head

Zechariah 3:6

solemnly commanded Joshua
"commanded Joshua in a very serious manner"

Zechariah 3:7

If you will walk in my ways, and if you will keep my commandments
These two phrases mean basically the same thing. Yahweh speaks of obeying him as if the person were walking along Yahweh's paths. Alternate translation: "If you will obey me and keep my commandments"

you will govern my house and guard my courts
Here the word "house" is a metonym for the temple, while the word "courts" refers to the courtyards around the temple. Together the phrases mean that Joshua will have authority over the whole temple complex. Alternate translation: "you will have authority over my temple and its courtyards"

to go and come among these who stand before me
The phrase "to go and come among" is an idiom that means that Joshua will be a part of this group and have the same privilege as they do of access to Yahweh. Alternate translation: "to come before me as these who stand here do"

Zechariah 3:8

General Information:
The angel of Yahweh continues to speak to Joshua.

your companions who live with you
This phrase refers to other priests who would serve in the temple under the leadership of Joshua. Alternate translation: "the other priests who live with you"

For these men are a sign
Here the word "sign" refers to something that communicates a special meaning to those who see it. Yahweh speaks of the priests serving in the temple as being this sign that shows that Yahweh will bring his servant.

my servant the Branch
The word "Branch" refers to a messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language.

Zechariah 3:9

the stone that I have set before Joshua
Here the word "stone" likely refers to a precious stone or jewel.

There are seven eyes on this single stone
The sides or facets of the stone that reflect light are spoken of as if they are eyes. Alternate translation: "There are seven sides on this single stone"

engrave
"carve"

I will remove the iniquity from this land in one day
Here the word "land" is a metonym for the people who live in the land. The word "remove" is a metaphor that means to forgive. Alternate translation: "I will forgive the iniquity of the people who live in this land in one day"

Zechariah 3:10

each man will invite his neighbor to sit under his vine and under his fig tree
Both the "vine" and the "fig tree" are symbols of prosperity. This phrase describes actions in which people live prosperously and in peace. Alternate translation: "because they will be at peace, each person will invite his neighbor to come and sit under his vine and his fig tree"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Then the angel who was talking with me turned and roused me like a man roused from his sleep. **2** He said to me, "What do you see?" I said, "I see a lampstand made entirely of gold, with a bowl on its top. It has seven lamps on it and seven lamp wicks at the top of each lamp. **3** Two olive trees are by it, one on the right side of the bowl and the other on the left side." **4** So I spoke again to the angel who was talking with me. I said, "What do these things mean, my master?" **5** The angel who was talking with me answered and said to me, "Do you not know what these things mean?" I said, "No, my master." **6** So he said to me, "This is the word of Yahweh to Zerubbabel: Not by might nor by power, but by my Spirit, says Yahweh of hosts. **7** What are you, great mountain? Before Zerubbabel you will become a plain, and he will bring out the top stone to shouts of 'Grace! Grace to it!'"

8 The word of Yahweh came to me, saying, **9** "The hands of Zerubbabel have laid the foundation of this house and his hands will bring it to completion. Then you will know that Yahweh of hosts has sent me to you.

10 Who has despised the day of small things? These people will rejoice and will see the plumb stone in the hand of Zerubbabel. These seven lamps are the eyes of Yahweh that roam over the whole earth."

11 Then I asked the angel, "What are these two olive trees that stand on the left and the right of the lampstand?"

12 Once more I asked him, "What are these two olive branches beside the two gold pipes that have golden oil pouring out of them?" **13** Then he said to me, "Do you not know what these are?" I said, "No, my master."

14 So he said, "These are the sons of fresh olive oil who stand before the Lord of all the earth."

Zechariah 4 General Notes

Structure and formatting

This chapter is written mainly in prose about the fifth vision, which is about the golden lampstand olive trees.

Special concepts in this chapter

Visions

This chapter shows a conversation between Zechariah and the angel of Yahweh. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Zechariah 4:1

roused me like a man roused from his sleep

Zechariah compares the way in which the angel interrupted his being in deep thought with the way someone would awaken another person from sleep. Alternate translation: "caused me to become more alert like a man awakened from his sleep"

Zechariah 4:2

lamp wicks

the parts of a lamp that are lit on fire

Zechariah 4:3

the left side

The ellipsis in this phrase may be supplied from the previous phrase. Alternate translation: "the left side of the bowl"

Zechariah 4:4

General Information:

This page has intentionally been left blank.

Zechariah 4:5

Do you not know what these things mean?

The angel asks this rhetorical question to emphasize that Zechariah should have known what

generated on Tue Oct 24 10:45:40 2023

these things mean. The question can be translated as a statement. Alternate translation: "Surely you know what these things mean."

Zechariah 4:6

Connecting Statement:
The angel who speaks with Zechariah continues to explain the vision.

Not by might nor by power
Since there is no verb in this phrase, it may be necessary in your language to supply one. Alternate translation: "You will not succeed by might nor by power"

Not by might nor by power
Possible meanings are 1) that the words "might" and "power" mean basically the same thing and emphasize the greatness of Zerubbabel's strength or 2) that the word "might" refers to military strength and the word "power" refers to Zerubbabel's physical ability. Alternate translation: "Certainly not by your own strength" or "Not by military strength nor by your own power"

Zechariah 4:7

What are you, great mountain? Before Zerubbabel you will become a plain
This is a metaphor in which Yahweh speaks of the obstacles that Zerubbabel will face as if they were a large mountain. He asks this rhetorical question to emphasize that these obstacles pose no threat to Zerubbabel's success. The question can be translated as a statement. Alternate translation: "You are nothing, great mountain! Zerubbabel will cause you to become a plain" or "Although obstacles may appear as large as mountains, Zerubbabel will overcome them as easily as one walks upon level ground"

he will bring out the top stone
The top stone is the last stone placed when building something. This refers to the top stone of the temple. Alternate translation: "he will bring out the top stone of the temple" or "he will complete the construction of the temple"

to shouts of 'Grace! Grace to it!'
Possible meanings are 1) the word "grace" refers to God's grace and the people are requesting that God bless the completed temple. Alternate translation: "while people shout, 'May God bless it! May God bless it!'" or 2) the word "grace" refers to beauty and the people are declaring how beautiful the completed temple is. Alternate translation: "while people shout, 'Beautiful! It is beautiful!'"

Zechariah 4:8

Connecting Statement:
The angel who speaks with Zechariah continues to explain the vision.

The word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to me. He said" or "Yahweh spoke this message to me"

Zechariah 4:9

The hands of Zerubbabel have laid ... his hands will bring it to completion
Here the word "hands" represents Zerubbabel. Alternate translation: "Zerubbabel has laid ... he will bring it to completion"

the foundation of this house
The word "house" represents the temple. Alternate translation: "the foundation of this temple"

Zechariah 4:10

Who has despised the day of small things? These people will rejoice
The angel uses this rhetorical question to speak specifically about those who have "despised the day of small things." It can be translated as a statement. Alternate translation: "Those who have despised the day of small things will rejoice"

the day of small things
"the time of small things." This phrase refers to the time when the people were building the temple and appeared to be making little progress. Alternate translation: "the time when progress was slow"

plumb stone
This refers to an instrument made with a heavy object attached to the end of a string that builders used to ensure that the walls of buildings were straight.

These seven lamps
This phrase refers to the lamps that Zechariah saw in Zechariah 4:2-3.

These seven lamps are the eyes of Yahweh that roam over the whole earth
The seven lamps symbolize the eyes of Yahweh, but they are not literally the eyes of Yahweh. The angel speaks of Yahweh seeing everything that happens on the earth as if his eyes roamed over the whole earth. Alternate translation: "These seven lamps represent the eyes of Yahweh, who sees everything that happens on the earth"

Zechariah 4:11

these two olive trees
This refers to the olive trees that Zechariah saw in Zechariah 4:2-3.

generated on Tue Oct 24 10:45:40 2023

Zechariah 4:12

What are these two olive branches
Here Zechariah changes his question and asks about branches that are connected to the two olive trees.

the two gold pipes
These pipes were not mentioned in the previous description of Zechariah's vision. It is possible that they are connected to the bowl on top of the lampstand and provide the oil with which the lampstand burns.

golden oil
Here "golden" refers to the color of the oil and does not mean that the oil was made of gold.

Zechariah 4:13

Do you not know what these are?
The angel asks this rhetorical question to emphasize that Zechariah should have known what these things mean. This question can be translated as a statement. Alternate translation: "Surely you know what these are."

Zechariah 4:14

These are the sons of fresh olive oil
The branches symbolize these people, but they are not literally the people. Alternate translation: "These two branches represent the sons of fresh olive oil"

the sons of fresh olive oil
This idiom means that these men have been anointed with fresh olive oil. A person who is anointed is one whom Yahweh has chosen or appointed for a special duty. Alternate translation: "the anointed men" or "the men whom Yahweh has appointed"

who stand before the Lord
The idiom "stand before" means to be in a person's presence and to serve him. Alternate translation: "who serve the Lord"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Then I turned and lifted my eyes, and I saw, behold, a flying scroll! **2** The angel said to me, "What do you see?" I answered, "I see a flying scroll, twenty cubits long and ten cubits wide." **3** Then he said to me, "This is the curse that goes out over the surface of the whole land. For every thief will be cut off according to what it says on the one side, and everyone who swears a false oath will be cut off according to what it says on the other side. **4** "I will send it out—this is the declaration of Yahweh of hosts—so it will enter into the house of the thief and into the house of the one that swears falsely by my name. It will remain in his house and consume its timber and stones."

5 Then the angel who was speaking with me went out and said to me, "Raise your eyes and see what is coming!" **6** I said, "What is it?" He said, "This is a basket containing an ephah that is coming. This is their iniquity in the whole land." [1]**7** Then a lead covering was lifted off the basket and there was a woman under it sitting in it! **8** The angel said, "This is Wickedness!" He threw her back inside the basket, and he threw the lead cover over its opening. **9** I lifted my eyes and saw two women coming toward me, and wind was in their wings—for they had wings like a stork's wings. They lifted up the basket between earth and heaven. **10** So I said to the angel who was talking to me, "Where are they taking the basket?" **11** He said to me, "To build a temple in the land of Shinar for it, so that when the temple is ready, the basket will be set there on its prepared base."

Footnotes

5:6 [1]Some ancient translations of the copies of the Hebrew text and most modern translations have

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Zechariah 5 General Notes

Structure and formatting

This chapter contains the next two visions. One is about a flying scroll and one is about the basket filled with iniquity. (See: iniquity)

Zechariah 5:1

Then I turned
The word "I" refers to Zechariah.

lifted my eyes
The word "eyes" represents the person who looks. Alternate translation: "looked up"

behold
The word "behold" here shows that Zechariah was surprised by what he saw.

Zechariah 5:2

twenty cubits long and ten cubits wide
A cubit is 46 centimeters. Alternate translation: "9.2 meters long and 4.6 meters wide"

Zechariah 5:3

General Information:
The angel continues to speak with Zechariah.

This is the curse
The word "this" refers to the scroll. The scroll is a metonym for what is written on the scroll. Alternate translation: "On this scroll is the curse"

that goes out over the surface of the whole land
The phrase "the surface of the whole land" refers to every place within the land. It is implied that the curse will apply to every person who lives in the land. Alternate translation: "that is upon every person within the whole land"

every thief will be cut off ... everyone who swears a false oath will be cut off
Yahweh removing these people from the land is spoken of as if he were cutting them off, like a person would cut a branch from a tree. This can be stated in active form. Alternate translation: "Yahweh will cut off every thief ... Yahweh will cut off everyone who swears a false oath" or "Yahweh will remove every thief from the land ... Yahweh will remove from the land everyone who swears a false oath"

generated on Tue Oct 24 10:45:40 2023

what it says on the one side ... what it says on the other side
"what the scroll says on one side ... what the scroll says on the other side"

Zechariah 5:4

I will send it out
"I will send out the curse"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

consume its timber and stones
The curse destroying the houses of the thief and of the one who swears falsely is spoken of as if the curse would consume the building materials that people had used to build the houses. Alternate translation: "destroy its wood and stones" or "completely destroy it"

Zechariah 5:5

Raise your eyes
The word "eyes" represents the person who looks. Alternate translation: "Look up"

Zechariah 5:6

This is a basket containing an ephah that is coming
An "ephah" is a unit of measurement for dry materials and is equal to 22 liters. Here the word is a metonym for the container that would hold an ephah of dry material. Alternate translation: "This is a measuring basket that is coming" or "This is a large container that is coming"

This is their iniquity in the whole land
The basket symbolizes the people's iniquity, but it is not literally their iniquity. Alternate translation: "This basket represents the iniquity of the people throughout the whole land"

Zechariah 5:7

a lead covering was lifted off the basket
This can be stated in active form. Alternate translation: someone lifted a lead covering off the basket"

there was a woman under it sitting in it
"there was a woman under the lead covering sitting in the basket"

Zechariah 5:8

This is Wickedness
The woman represents wickedness. Alternate translation: "This woman represents wickedness"

He threw her ... he threw the lead cover
"He thrust her ... he forced the lead cover." The word "threw" indicates the force with which the angel did these things. He did not literally throw the woman or the cover.

Zechariah 5:9

I lifted my eyes
Here the word "eyes" represents the person who sees. Alternate translation: "I looked up"

wind was in their wings
This idiom means that they were flying. Alternate translation: "they were flying"

they had wings like a stork's wings
A stork is a type of large bird that has a wingspan of two to four meters. Zechariah compares the size of the women's wings with the size of the stork's wings.

They lifted up the basket between earth and heaven
The words "earth" and "heaven" form a merism that refer to the sky. It is implicit that the two women flew away with the basket. Alternate translation: "They lifted the basket up into the sky and flew away"

Zechariah 5:10

General Information:
This page has intentionally been left blank.

Zechariah 5:11

To build a temple in the land of Shinar for it
The ellipsis can be supplied from the previous verse. Alternate translation: "They are taking the basket to the land of Shinar to build a temple for it"

the basket will be set there
This can be stated in active form. Alternate translation: "they will set the basket there"

on its prepared base
The words "prepared base" refer to a pedestal or other kind of fixture upon which they will place the basket.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Then I turned and lifted my eyes and I saw four chariots coming out from between two mountains; and the two mountains were made of bronze. **2** The first chariot had red horses, the second chariot had black horses, **3** the third chariot had white horses, and the fourth chariot had spotted gray horses. **4** So I answered and said to the angel who talked with me, "What are these, my master?" **5** The angel answered and said to me, "These are the four winds of heaven that go out from the place where they were standing before the Lord of all the earth. **6** The one with the black horses is going out to the north country; the white horses are going out to the west country; and the spotted gray horses are going out to the south country." **7** These strong horses went out and sought to go and roam over the earth, so the angel said, "Go and roam over the earth!" and they left for all the earth. **8** Then he called out to me and spoke to me and said, "Look at the ones that are going out to the north country; they will appease my spirit concerning the north country."

9 So the word of Yahweh came to me, saying, **10** "Take an offering from the exiles—from Heldai, Tobijah, and Jedaiah—and go this same day and take it into the house of Josiah son of Zephaniah, who has come from Babylon. **11** Then take the silver and gold, make a crown and set it upon the head of Joshua son of Jozadak, the high priest. **12** Speak to him and say, 'Yahweh of hosts says this: This man, his name is Branch! He will grow up where he is and will then build the temple of Yahweh! **13** It is he who builds the temple of Yahweh, and he will be clothed with royal splendor, and will sit and rule on his throne. He will be a priest on his throne, and he will bear a counsel of peace between the two. **14** The crown will given to Heldai, Tobijah, Jedaiah, and for Hen son of Zephaniah as a memorial in the temple of Yahweh. **15** Then those who are far off will come and build the temple of Yahweh, so you will know that Yahweh of hosts has sent me to you; for this will happen if you truly listen to the voice of Yahweh your God!'"

Zechariah 6 General Notes

Structure and formatting

This chapter is written mainly in prose and tells the last vision of the four chariots in the first part of the chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 6:12-13.

Special concepts in this chapter

Crown

The second part of the chapter is about a crown made for the high priest. This is an actual person, but the meaning of the word "branch" should be translated as his name. (See: highpriest)

Other possible translation difficulties in this chapter

Meaning of the visions

The visions are stated and even when the prophet asked for an explanation, their true meaning is often obscure. This uncertainty should remain in your translation. (See: prophet)

Zechariah 6:1

lifted my eyes

Here the word "eyes" represents the person who sees. Alternate translation: "looked up"

between two mountains; and the two mountains were made of bronze

Since the second phrase describes the mountains in the first phrase, the two phrases may be combined. Alternate translation: "between two bronze mountains"

Zechariah 6:2

The first chariot had red horses

It is implicit that the horses were pulling the chariots. Alternate translation: "The first chariot had red horses pulling it" or "Red horses were pulling the first chariot"

generated on Tue Oct 24 10:45:40 2023

Zechariah 6:3

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Zechariah 6:4

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Zechariah 6:5

These are the four winds of heaven
The chariots symbolize the four winds of heaven, but they are not literally the four winds. Alternate translation: "These chariots represent the four winds of heaven"

the four winds of heaven
This phrase refers to the four directions from which the wind blows: north, east, south, and west. However, some modern versions interpret this Hebrew expression to mean "four spirits."

standing before the Lord of all the earth
The idiom to "stand before" means to be in a person's presence and to serve him. See how you translated this in [Zechariah 4:14]

Zechariah 6:6

the white horses are going out to the west country
Some modern versions interpret this Hebrew phrase to mean "the white horses are going out after them," that is, following the black horses to the north country.

the white horses are ... the spotted gray horses are
Here the horses represent the chariots that they pull. Alternate translation: "the chariot with the white horses is ... the chariot with the spotted gray horses is"

Zechariah 6:7

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Zechariah 6:8

he called out to me
"the angel called out to me"

Look at the ones
"Look at the black horses"

they will appease my spirit concerning the north country
The words "my spirit" refer to Yahweh, so many translations change this to read "Yahweh's spirit." Possible meanings are 1) the word "spirit" represents Yahweh's emotions and appeasing his spirit means that the chariots will cause Yahweh no longer to be angry with the north country Alternate translation: "they will calm my anger concerning the north country" or 2) the word "spirit" represents Yahweh's presence and the chariots will cause the Jews who live in the north land to experience Yahweh's blessings. Alternate translation: "they will cause my spirit to rest in the north country"

Zechariah 6:9

the word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to me. He said" or "Yahweh spoke this message to me"

Zechariah 6:10

Heldai, Tobijah, and Jedaiah
These are the names of men.

this same day
"today"

Zechariah 6:11

Jozadak
This is the name of a man.

take the silver and gold, make a crown
"make a crown with the silver and gold"

Zechariah 6:12

Speak to him and say
"Speak to Joshua and say"

his name is Branch
The word "Branch" refers to a messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language. See how you translated this name in [Zechariah 3:8]

He will grow up where he is
The phrase "grow up" refers to the growth of a plant, and so continues the metaphor of this person as a "Branch." This likely refers to this person appearing or coming into power as the one who would supervise the rebuilding of the temple.

Zechariah 6:13

He will be a priest on his throne
Possible meanings are 1) the "Branch" will be both priest and king or 2) the "Branch" will be king, and another person will be a priest who will share the royal power. Alternate translation: "There will be a priest upon his throne"

generated on Tue Oct 24 10:45:40 2023

he will bear a counsel of peace between the two
The words "the two" refer to the roles of king and priest. The meaning of this phrase depends upon the meaning of the previous phrase. Possible meanings are 1) the "Branch" will faithfully carry out his duties as both priest and king and not forsake one in order to fulfill the other or 2) the "Branch" who serves as king and the other person who serves as a priest will each carry out their duties faithfully and they will work together in peace.

Zechariah 6:14

The crown will given
This can be stated in active form. Alternate translation: "You will give the crown"

Heldai, Tobijah, Jedaiah ... Hen
These are the names of men. See how you translated these in [Zechariah 6:10]

for Hen son of Zephaniah as a memorial
Some modern versions interpret this phrase as "as a memorial to the generosity of the son of Zephaniah" or "as a memorial to the one who is gracious, the son of Zephaniah." Also, some modern versions interpret the name "Hen" as meaning the name "Josiah."

Zechariah 6:15

those who are far off
This refers to the Israelites who remain in Babylon.

so you will know
The word "you" is plural and refers to the people of Israel.

truly listen to the voice of Yahweh your God
Here to "listen" means to obey and the word "voice" represents the words that Yahweh speaks. Alternate translation: "truly obey what Yahweh your God says"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 When King Darius had been ruler for four years, on the fourth day of Kislev (which was the ninth month), the word of Yahweh came to Zechariah. **2** The people of Bethel had sent Sharezer and Regem-Melek and their men to beg before the face of Yahweh. **3** They spoke to the priests who were at the house of Yahweh of hosts and to the prophets; they said, "Should I mourn in the fifth month by means of a fast, as I have done these many years?"

4 So the word of Yahweh of hosts came to me, saying, **5** "Speak to all the people of the land and to the priests and say, 'When you fasted and mourned in the fifth and in the seventh month for these seventy years, were you truly fasting for me? **6** When you ate and drank, did you not eat and drink for yourselves? **7** Were these not the same words that Yahweh proclaimed by the hand of the former prophets, when Jerusalem and the surrounding cities were inhabited and prosperous, and the Negev and the lowlands to the west were inhabited?'" **8** The word of Yahweh came to Zechariah, saying, **9** "Yahweh of hosts says this, 'Judge with true justice, covenant faithfulness, and mercy. Let each man do this for his brother. **10** About the widow and orphan, the foreigner, and the poor person—do not oppress them, and let none of you plot any harm against another in your heart.' **11** But they refused to pay attention and set their shoulders stubbornly. They stopped up their ears so they would not hear. **12** They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts. He had sent these messages to the people by his Spirit in earlier times, by the mouth of the prophets. But the people refused to listen, so Yahweh of hosts was very angry with them. **13** It happened that when he called, they did not listen. In the same way," said Yahweh of hosts, "they will call out to me, but I will not listen. **14** For I will scatter them with a whirlwind to all the nations that they have not known, and the land will be desolate after them. For no one will pass through the land or return to it since the people have made their delightful land into a wasteland."

Zechariah 7 General Notes

Structure and formatting

This chapter starts about two years after the previous chapter and is written in prose.

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 7:4-14, which is an extended quotation, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Fasting

This chapter discusses fasting. People were asking the same questions as those from previous generations. The Israelites were asking these same questions before they were exiled from their land.

Zechariah 7:1

on the fourth day

"on day 4"

Kislev (which was the ninth month)

"Kislev" is the ninth month of the Hebrew calendar. The fourth day of Kislev is near the end of November on Western calendars.

the word of Yahweh came to Zechariah

This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Zechariah" or "Yahweh spoke this message to Zechariah"

Zechariah 7:2

Sharezer and Regem-Melek

These are the names of men.

beg

Here the word "beg" means to plead or ask urgently.

before the face of Yahweh

Here "face" is a metonym for Yahweh's presence. Alternate translation: "in the presence of Yahweh"

generated on Tue Oct 24 10:45:40 2023

Zechariah 7:3

They spoke ... they said
The word "they" refers to Sharezer and Regem Melek.

Should I mourn in the fifth month
"Should I mourn in month 5." The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars.

by means of a fast
"by fasting"

Zechariah 7:4

the word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh of hosts gave me a message. He said" or "Yahweh of hosts spoke this message to me"

Zechariah 7:5

in the fifth and in the seventh month
"in months 5 and 7"

in the fifth
The word "month" can be supplied in translation. Alternate translation: "in the fifth month"

in the seventh month
The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars.

for these seventy years
The assumed knowledge is that the people of Israel had been slaves in Babylon for 70 years.

were you truly fasting for me?
This question is asked to make the people think about what their real reason for fasting had been. It can be translated as a statement. Alternate translation: "you were not really fasting for me."

Zechariah 7:6

When you ate and drank
Possible meanings are 1) when they feasted and drank when celebrating religious festivals or 2) when they ate and drank whenever they were not fasting.

did you not eat and drink for yourselves?
This question is used to make the people think about whether they were honoring Yahweh when they ate and drank. This can be translated as a statement. Alternate translation: "it was for yourselves that you ate and drank."

Zechariah 7:7

Were these not the same words ... were inhabited?
Yahweh uses a question to scold the people. This question can be translated as a statement. Alternate translation: "These are the same words ... were inhabited."

by the hand of the former prophets
Here "hand" is a metonym for the words spoken by the mouth. Alternate translation: "by the words of the former prophets" or "through the former prophets"

when Jerusalem and the surrounding cities were inhabited and prosperous
"you still lived in Jerusalem and everyone who lived in the surrounding cities was prosperous"

Zechariah 7:8

The word of Yahweh came to Zechariah, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Zechariah. He said" or "Yahweh spoke this message to Zechariah"

Zechariah 7:9

Judge with true justice, covenant faithfulness, and mercy
The abstract nouns "justice," "faithfulness," and "mercy" can be stated as adjectives. Alternate translation: "When you judge, be just, faithful to the covenant, and merciful"

Let each man do this
The word "this" refers to how a person should judge.

Zechariah 7:10

widow
a woman whose husband has died

orphan
a child whose parents have died

foreigner
someone who travels from his own land to a different land

generated on Tue Oct 24 10:45:40 2023

let none of you plot any harm against another in your heart
Here "heart" represents the thoughts of a person. Alternate translation: "you must not make plans to do evil"

Zechariah 7:11

set their shoulders stubbornly
This is an image of an ox refusing to allow its owner to put a yoke on its shoulders. This metaphor represents the people being stubborn. Alternate translation: "became stubborn"

They stopped up their ears so they would not hear
This is an image of people putting something into their ears so they would not hear the message from Yahweh. This metaphor represents the people not being willing to hear and obey. Alternate translation: "They refused to listen"

Zechariah 7:12

They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts
The people refusing to hear and obey Yahweh are compared to their being as unyielding as rock. Here the heart represents the will of a person. Alternate translation: "They stubbornly refused to hear the law or the words of Yahweh of hosts"

in earlier times
"in the past"

by the mouth of the prophets
Here the "mouth of the prophets" is a metonym for the words that the prophets speak. Alternate translation: "through the words of the prophets"

Zechariah 7:13

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Zechariah 7:14

I will scatter them with a whirlwind
Yahweh speaks of how he will scatter the people as if a whirlwind were scattering everything in its path. Alternate translation: "I will scatter them as a whirlwind scatters things"

whirlwind
a strong wind that spins very quickly as it moves and can cause damage

delightful land
"pleasant land" or "fruitful land"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 The word of Yahweh of hosts came to me, saying, **2** "Yahweh of hosts says this: I am jealous for Zion with great jealousy, and I am passionate for her with great anger! **3** Yahweh of hosts says this: I will return to Zion and will live in the midst of Jerusalem, for Jerusalem will be called The City of Truth and the mountain of Yahweh of hosts will be called The Holy Mountain! **4** Yahweh of hosts says this: Old men and old women will once again be in the streets of Jerusalem, and every person will need a staff in his hand because he has grown so old. **5** The streets of the city will be full of boys and girls playing in them.

6 Yahweh of hosts says this: If something seems impossible in the eyes of the remnant of this people in those days, should it also seem impossible in my eyes?—this is Yahweh's declaration.

7 Yahweh of hosts says this: Behold, I am about to rescue my people from the land of the sunrise and from the land of the setting sun! **8** For I will bring them back, and they will live in the midst of Jerusalem, so they will again be my people, and I will be their God in truth and in righteousness!

9 Yahweh of hosts says this: You who now continue to hear the same words that came from the prophets' mouths when the foundation of my house was laid—this house of mine, Yahweh of hosts: Strengthen your hands so that the temple can be built. **10** For before those days no crops were gathered in by anyone, there was no profit for either man or animal, and there was no peace from enemies for anyone going or coming. I had set every person each against his neighbor. **11** But now it will not be as in former days, I will be with the remnant of this people— this is the declaration of Yahweh of hosts. **12** For seeds of peace will be sown; the climbing vine will give its fruit and the earth will give its produce; the skies will give their dew, for I will make the remnant of this people inherit all these things. **13** You were an example to the other nations of a curse, house of Judah and house of Israel. So I will rescue you and you will be a blessing. Do not be afraid; let your hands be strong!

14 For Yahweh of hosts says this: Just as I planned to do harm to you when your ancestors provoked my anger— says Yahweh of hosts—and did not relent, **15** so also I will plan in these days to do good again to Jerusalem and the house of Judah! Do not fear! **16** These are the things that you must do: Speak truth, every person with his neighbor. Judge with truth, justice, and peace in your gates. **17** Do not plan to do evil within your heart against one another, and do not love deceptive oaths—for these are the things I hate!—this is Yahweh's declaration."

18 Then the word of Yahweh of hosts came to me, saying, **19** "Yahweh of hosts says this: The fasts of the fourth month, the fifth month, the seventh month, and the tenth month will become times of joy, gladness, and happy festivals for the house of Judah! Therefore love truth and peace!

20 Yahweh of hosts says this: People will come again, even those who are living in many different cities. **21** The inhabitants of one city will go to another city and say, 'Let us quickly go to beg before the face of Yahweh and to seek Yahweh of hosts! We ourselves are also going.' **22** Many people and mighty nations will come to seek Yahweh of hosts in Jerusalem and beg for the favor of Yahweh!

23 Yahweh of hosts says this: In those days ten men from every language and nation will grasp the hem of the robe of a Jew and say, 'Let us go with you, for we have heard that God is with you!'"

Zechariah 8 General Notes

Structure and formatting

This chapter is a series of sayings from Yahweh of hosts. Each saying is an encouraging note for those returning from the exile to the land of Judah and Jerusalem. (See: yahwehofhosts)

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generated on Tue Oct 24 10:45:40 2023

Zechariah 8:1

The word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 7:4]

Zechariah 8:2

I am jealous for Zion with great jealousy
"I am extremely jealous for Zion." Yahweh does not want anyone to harm Zion or try to have Zion love anything more than Yahweh.

for Zion
Here "Zion" represents the people of Zion. Alternate translation: "for the people of Zion" or "for the people of Jerusalem"

with great anger
You may need to make explicit that this anger is against the enemies of Zion. Alternate translation: "with great anger against her enemies"

Zechariah 8:3

the mountain of Yahweh of hosts
The implied information is that this refers to Mount Zion, the location upon which the city of Jerusalem was built.

Zechariah 8:4

be in the streets of Jerusalem
"be living in Jerusalem"

in his hand because he has grown so old
People having the opportunity to grow old implies the city will be peaceful and prosperous for a long time.

Zechariah 8:5

The streets of the city will be full
The public areas of the city will be full of people in their normal activities.

Zechariah 8:6

If something seems impossible in the eyes of
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If something does not appear to be possible to"

the remnant of this people
"the people of Judah who survive"

in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "to me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 8:7

I am about to rescue my people
The implied information is that the people are in exile. "I am about to rescue my people of Judah who went into exile"

from the land of the sunrise and from the land of the setting sun
Possible meanings are 1) this is a poetic way of expressing specific countries to which the people were exiled. Alternate translation: "From the land to the east and from the land to the west" or 2) this is a merism that means from all directions. Alternate translation: "from all lands in every direction"

Zechariah 8:8

I will be their God in truth and in righteousness
This can be rewritten to remove the abstract nouns "truth" and "righteousness." Alternate translation: "I will be their God. I will be faithful to them and act toward them in a just manner"

Zechariah 8:9

Strengthen your hands
This is an idiom that means to be courageous for the work. Alternate translation: "Be strong and courageous"

Zechariah 8:10

For before those days
Here "those days" refers to the time the people of Judah started to rebuild the temple.

no crops were gathered in
"there were no crops to harvest"

there was no profit for either man or animal
It was useless for people and their animals to farm the land because they got no food from it.

for anyone going or coming
This merism refers to all of life's activities everywhere that anyone went.

I had set every person each against his neighbor
"I had turned everyone against each other"

Zechariah 8:11

But now it will not be as in former days, I will be with the remnant of this people
"But I will not treat the remnant of this people now as I did in former days"

generated on Tue Oct 24 10:45:40 2023

in former days
"in the past." The implied information is that this refers to the time when the people started rebuilding the temple.

the remnant of this people
The implied information is that this is the remnant of the people who returned from exile. Alternate translation: "the people who returned from exile"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

Zechariah 8:12

seeds of peace will be sown
This can be expressed in active form. Alternate translation: "the people will safely sow seed"

the earth will give its produce; the skies will give their dew
The earth and skies are spoken of as if they were persons giving what is needed.

inherit all these things
"to have all these things"

Zechariah 8:13

You were an example to the other nations of a curse
The implied information is that the way Yahweh had allowed the temple to be destroyed and his people to be exiled had been used by other nations as an example of what it meant to be cursed by Yahweh. Alternate translation: "When I punished you, the other nations learned what happens when I curse a people"

house of Judah and house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdoms of Judah and Israel. Alternate translation: "people of Judah and Israel"

you will be a blessing
Possible meanings are 1) the implied information is that the people of Judah and Israel would be a blessing to the nations around them. Alternate translation: "you will be a blessing to the surrounding nations" or 2) the implied information is that the nations around them would see what it meant to be blessed by Yahweh. Alternate translation: when I bless you, the other nations will learn what happens when I bless a people" or 3) Yahweh will bless the people of Judah and Israel. Alternate translation: "I will give you many good things"

let your hands be strong
This is an idiom that means to be courageous for the work. Alternate translation: "be strong and courageous"

house of Judah and house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdom of Judah. Alternate translation: "people of Judah"

Zechariah 8:14

do harm to you
"punish you"

provoked my anger
"angered me"

did not relent
"did not decide to punish them less"

Zechariah 8:15

Jerusalem
This is a metonym for the people of Jerusalem. Alternate translation: "the people of Jerusalem"

Zechariah 8:16

that you must do
"You" refers to the people of Judah.

Speak truth, every person with his neighbor
The abstract noun "truth" can be translated using the adjective "true." Alternate translation: "Everyone must say only true things to his neighbor"

his neighbor
Here "neighbor" means any person, not just someone who lives nearby.

Judge with truth, justice, and peace in your gates
This can be restated to remove the abstract nouns "truth," "justice," and "peace." Alternate translation: "When you are making decisions in your gates, judge in a way that is true and just and causes people to live peacefully with each other"

in your gates
The assumed knowledge is that this refers to the places where judgment took place. Alternate translation: "in your places of judgment"

Zechariah 8:17

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

generated on Tue Oct 24 10:45:40 2023

Zechariah 8:18

the word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 7:4]

came to me
Here "me" refers to Zechariah.

Zechariah 8:19

The fasts of the fourth month, the fifth month, the seventh month, and the tenth month
"The fasts of months 4, 5, 7, and 10"

The fasts of the fourth month
The assumed knowledge is that the Jews mourned during a part of the fourth month of the Hebrew calendar because this is when the Babylonians broke through the walls of Jerusalem. The fourth month is during the last part of June and the first part of July on Western calendars.

the fifth month
The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars. See how you translated this in Zechariah 7:3.

the seventh month
The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars. See how you translated this in Zechariah 7:5.

the tenth month
The assumed knowledge is that the Jews mourned during a part of the tenth month of the Hebrew calendar because this is when the Babylonians began their siege against Jerusalem. The tenth month is during the last part of December and the first part of January on Western calendars.

times of joy, gladness, and happy festivals
The abstract nouns "joy" and "gladness" can be translated using adjectives. Alternate translation: "joyful and glad times, with happy festivals"

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "the people of Judah"

love truth and peace
The abstract nouns "truth" and "peace" can be translated using adjectives. Alternate translation: "love what is truthful and peaceful"

Zechariah 8:20

People will come again
The implied information is that Jerusalem is where the people will come. Alternate translation: "People will come again to Jerusalem"

Zechariah 8:21

will go to another city
This is a metonym for the people in the other city. Alternate translation: "will go to the people of another city"

beg
Here the word "beg" means to plead or ask urgently.

before the face of Yahweh
Here "face" is a metonym for Yahweh's presence. See how you translated this in Zechariah 7:2. Alternate translation: "in the presence of Yahweh"

seek Yahweh of hosts
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

Zechariah 8:22

mighty nations
This is a metonym for the people in the mighty nations. Alternate translation: "people of mighty nations"

Zechariah 8:23

will grasp the hem of the robe of a Jew
The implied information is that the foreigners will grab their robe to get their attention. Alternate translation: "will grasp the hem of the robe of a Jew to get his attention"

Let us go with you
The implied information is that people of God are going to Jerusalem. Alternate translation: "Let us go to Jerusalem with you"

God is with you
"God is with you people"

generated on Tue Oct 24 10:45:40 2023

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Chapter 9

1 "This is a declaration of Yahweh's word concerning the land of Hadrak
and Damascus, its resting place;
for the eyes of all humanity and all the tribes of Israel
are toward Yahweh.
2 This declaration also concerns Hamath, which borders on Damascus,
and it concerns Tyre and Sidon, for they are very wise.
3 Tyre has built herself a stronghold
and heaped up silver like dust
and refined gold like mud in the streets.
4 Look! The Lord will dispossess her
and destroy her strength on the sea,
so she will be devoured by fire.
5 Ashkelon will see and be afraid!
Gaza also will tremble greatly!
Ekron, her hopes will be disappointed!
The king will perish from Gaza,
and Ashkelon will not remain.
6 Strangers will make their homes in Ashdod,
and I will cut off the pride of the Philistines.
7 For I will remove their blood from their mouths
and their abominations from between their teeth.
Then they will become a remnant for our God
like a clan in Judah,
and Ekron will become like the Jebusites.
8 I will camp around my land against enemy armies, [1]
so no one can pass through or return,
for no oppressor will overrun them,
for now I see with my own eyes!

9 Rejoice greatly, daughter of Zion!
Shout, daughter of Jerusalem!
Behold! Your king is coming to you.
He is righteous and victorious.
He is humble and is riding on a donkey,
on the colt of a donkey.
10 Then I will cut off the chariot from Ephraim
and the horse from Jerusalem,
and the bow will be cut off from battle;
for he will speak peace to the nations,
and his dominion will be from sea to sea,
and from the River to the ends of the earth!
11 As for you, because of the blood of my covenant with you,
I will set your prisoners free from the pit where there is no water.
12 Return to the stronghold, prisoners of hope!
Even today I am declaring that I will return double to you,
13 for I have bent Judah as my bow.
I have filled my quiver with Ephraim.
I have roused your sons, Zion,
against your sons, Greece,
and have made you, Zion, like a warrior's sword!"

14 Yahweh will appear to them,
and his arrows will shoot out like lightning!
For my Lord Yahweh will blow the ram's horn
and will advance with the storms from Teman.
15 Yahweh of hosts will defend them,
and they will devour them and defeat the stones of the slings.
Then they will drink and shout like men drunk on wine,

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and they will be filled with wine like bowls,
like the corners of the altar.
16 So Yahweh their God will rescue them on that day,
as the flock of his people.
They are the jewels of a crown
that will shine on his land.
17 How good and how beautiful they will be!
The young men will flourish on grain
and the virgins on sweet wine!"

Footnotes

9:8 [1]Most interpreters translate the Hebrew words as

Zechariah 9 General Notes

Structure and formatting

This chapter is written mainly in prose about the cities and peoples around where Israel stood as a country until the exile.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 9:9-10.

Special concepts in this chapter

Prophecies against other nations

The first two verses show that the prophecy concerns neighboring countries. Hamath, Damscus, Tyre and Sidon are cities in areas that were near Israel. (See: prophet)

Zechariah 9:1

This is a declaration of Yahweh's word concerning

"This is Yahweh's message about"

the land of Hadrak and Damascus

Here "Hadrak" and "Damascus" refer to the people who live in those places. Alternate translation: "the people of the land of Hadrak and the city Damascus"

Hadrak

The location of Hadrak is unknown today.

its resting place

"the resting place of the people of Hadrak"

for the eyes of all humanity and all the tribes of Israel are toward Yahweh

Some versions translate this as "for Yahweh's eye is on all mankind and on the tribes of Israel."

the eyes of all humanity and all the tribes of Israel are toward Yahweh

Here "eyes" refers to what they look at. Alternate translation: "all humanity and all the tribes of Israel look toward Yahweh"

Zechariah 9:2

Hamath

This refers to the people who live in that land. Alternate translation: "the people of the land of Hamath"

Tyre and Sidon

This refers to the people who live in those cities. Alternate translation: "the people of Tyre and Sidon"

for they are very wise

Possible meanings are 1) the people are wise for looking at Yahweh for help or 2) Zechariah did not really mean that the people of Hamath were wise and was using irony. Alternate translation: "though they think they are very wise"

Zechariah 9:3

built herself a stronghold

Here the city of Tyre is pictured as a woman. Alternate translation: "built a strong fortress" or "built a high wall"

generated on Tue Oct 24 10:45:40 2023

heaped up silver like dust and refined gold like mud in the streets
Yahweh exaggerates to emphasize how rich Tyre was. Alternate translation: "accumulated silver and gold as much as soil in the streets"

Zechariah 9:4

Look! The Lord will dispossess her
Here "Look!" tells the reader to pay attention to the important statement that follows. Alternate translation: "Pay attention! The Lord will take away Tyre's possessions"

destroy her strength on the sea
Tyre's "strength on the sea" refers to the ships that were used for commerce and conquest. Alternate translation: "destroy Tyre's ships in which men fight on the sea"

so she will be devoured by fire
This can be stated in active form. Alternate translation: "and enemies will burn the city to the ground"

Zechariah 9:5

Ashkelon ... Gaza ... Ekron, her hopes
These cities each refer to the people who live in them. Alternate translation: "The people of Ashkelon ... the people of Gaza ... the hopes of the people of Ekron"

will see
"will see Tyre be destroyed"

Zechariah 9:6

Strangers will make their homes in Ashdod
"Foreigners will take over Ashdod and live there"

I will cut off the pride of the Philistines
Here "cut off" is an idiom that means to stop their pride. Alternate translation: "I will make the Philistines to be proud of themselves no longer"

Zechariah 9:7

I will remove their blood from their mouths and their abominations from between their teeth
Here "blood" is a metonym for meat with blood in it, and "abominations" is a metonym for meat offered to idols. Alternate translation: "I will no longer allow them to eat meat that still has blood in it, and I will forbid them to eat food that they offered to idols"

Zechariah 9:8

I will camp around my land
God is speaking about himself as if he were an army that was protecting his land. Alternate translation: "I will protect my land"

for now
"For at that time"

I see with my own eyes
Here "my own eyes" represent Yahweh's personal attention. Alternate translation: "I will personally watch over my land"

Zechariah 9:9

General Information:
Yahweh appears to be the speaker in verses 9-13.

Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem!
These two sentences mean the same thing and intensify the command to rejoice. Yahweh is speaking to the people of Jerusalem as if they were present, but they were not there.

Shout
If your language has a word for a shout of victory that is different from a shout to begin a battle, you might want to use it here.

daughter of Zion ... daughter of Jerusalem
"Zion" is the same as "Jerusalem." The prophet speaks of the city as if it is a daughter. See how you translated "daughter of Zion" in Zechariah 2:10.

Behold!
This alerts the reader to pay special attention to the surprising statement that follows. Alternate translation: "Pay attention!" or "Here is a surprising fact!"

He is righteous and victorious
Some modern translations read, "He is righteous and is coming to save you."

on a donkey, on the colt of a donkey
These two phrases mean basically the same thing and refer to one animal. The second phrase clarifies that this is a young donkey. Alternate translation: "on a young donkey"

Zechariah 9:10

cut off the chariot from Ephraim
Here "cut off" is an idiom that means to destroy. Alternate translation: "destroy the chariots in Israel that are used for battle"

the horse from Jerusalem
The references to "chariot" and "bow" means that this refers to horses used in battle. This can be made explicit. Alternate translation: "the warhorses in Jerusalem"

the bow will be cut off from battle
Here the bow represents all weapons used in warfare. Alternate translation: "all weapons of war will be destroyed"

generated on Tue Oct 24 10:45:40 2023

for he will speak peace to the nations
Here the action of announcing peace represents the action of making peace. Alternate translation: "for your king will bring peace to the nations"

his dominion will be from sea to sea, and from the River to the ends of the earth!
The phrases "sea to sea" and "from the River to the ends of the earth" mean the same thing and can be combined. Alternate translation: "his kingdom will be over all the earth!"

the River
This probably refers to the Euphrates River.

Zechariah 9:11

General Information:
Yahweh appears to be the speaker in verses 9-13.

As for you
Here "you" is singular, and continues to refer to the city of Jerusalem, also called "Zion."

the pit where there is no water
This dry pit represents the exile in Babylon.

Zechariah 9:12

Return to the stronghold
Jerusalem is spoken of as a place of safety. Alternate translation: "Come back to your nation where you will be safe"

prisoners of hope
This expression refers to the Israelites in exile who were still trusting in God to rescue them. Alternate translation: "prisoners who still hope in Yahweh"

return double to you
"return to you twice as much as was taken from you"

Zechariah 9:13

Zion
This refers to the city of Jerusalem, also called "Zion."

I have bent Judah as my bow
The people of Judah are referred to as if they were a bow carried by God into battle. Here "Judah" refers to the people of that nation. Alternate translation: "I will cause the people of Judah to be like my bow"

filled my quiver with Ephraim
Yahweh speaks of the people of Israel, the northern kingdom, as if they were arrows that he would shoot at his enemies. A quiver is a bag that holds a soldier's arrows.

I have roused your sons, Zion, against your sons, Greece
God is speaking to the people of two different nations at the same time.

Zechariah 9:14

General Information:
In verses 14-16, Zechariah describes how Yahweh will rescue Israel from their enemies.

will appear to them
The word "them" refers to God's people. Alternate translation: "will be seen in the sky by his people" or "will come to his people"

his arrows will shoot out like lightning!
The Israelites sometimes thought of lightning bolts as arrows that God shot.

blow the ram's horn
People blew into rams' horns to give signals in battle and on other occasions. Here the ram's horn is blown as a military signal.

will advance with the storms from Teman
Team was located to the south of Judah. The Israelites sometimes thought of God as traveling on violent storms coming from the south. Alternate translation: "will march from Teman with the storm winds"

Zechariah 9:15

they will devour them
"the people of Judah will devour their enemies"

will devour
To completely defeat enemies is spoken of as devouring them as a wild animal eats its prey. Alternate translation: "will completely defeat"

defeat the stones of the slings
Slings to throw stones were a common weapon in the days of Zechariah. Here the "stones of the slings" represent the soldiers who were using them to attack Israel. Alternate translation: "defeat the enemies who attack them with slings and stones"

Then they will drink and shout like men drunk on wine
The people of Judah will shout and celebrate their victory over their enemies as if they were noisy drunks. Alternate translation: "Then they will shout and celebrate their victory as loudly as if they were drunk"

they will be filled with wine like bowls
This probably refers to the bowls that the priests used to carry animal's blood to the altar. Alternate translation: "they will be as full of wine as the basins with which priests carry blood to the altar"

generated on Tue Oct 24 10:45:40 2023

like the corners of the altar
Altars had projecting corners that were drenched in animal blood. Alternate translation: "they will be drenched as the corners of the altar are covered in blood"

Zechariah 9:16

General Information:
In verses 14-16, Zechariah describes how Yahweh will rescue Israel from their enemies.

God will rescue them ... as the flock of his people
The people of Israel are spoken of as if they are God's sheep that he cares for and protects.

They are the jewels of a crown
The people of Israel are spoken of as if they were the expensive jewels in the crown of a king that show how glorious he is. Alternate translation: "They will be like beautiful stones in a crown"

Zechariah 9:17

How good and how beautiful they will be!
This is an exclamation, and not a question. Alternate translation: "They will be very good and beautiful!"

The young men will flourish on grain and the virgins on sweet wine!
This sentence uses a parallel structure to express that everyone will have plenty to eat and drink. If your readers might think that only the men ate and only the women drank, you may want to adjust the wording. Alternate translation: "All of the people, both men and women, will have plenty of grain to eat and sweet wine to drink!"

The young men ... the virgins
These two phrases are parallel and together represent the entire population of Israel.

grain ... sweet wine
These two phrases are parallel and together represent all of the different kinds of the food and drink.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Ask for rain from Yahweh in the season of the spring rain—
Yahweh who makes thunderstorms—
and he gives rain showers to everyone
and vegetation in the field.
2 For household idols speak wickedness;
the diviners envision a lie;
they tell deceitful dreams
and give empty comfort,
so they wander like sheep and suffer
because there is no shepherd.

3 "My wrath burns against the shepherds;
it is the male goats—the leaders—that I will punish.
Yahweh of hosts will also attend to his flock, the house of Judah,
and make them like his warhorse in battle!
4 From Judah will come the cornerstone;
from him will come the tent peg;
from him will come the war bow;
from him will come every ruler together. [1]
5 They will be like warriors
who trample their enemies into the mud of the streets in battle;
they will make war, for Yahweh is with them,
and they will shame those who ride warhorses.

6 I will strengthen the house of Judah
and save the house of Joseph,
for I will restore them
and have mercy on them.
They will be as though
I had not rejected them,
for I am Yahweh their God,
and I will respond to them.
7 Then Ephraim will be like a warrior,
and their hearts will rejoice as with wine;
their children will see and rejoice.
Their hearts will rejoice in me!
8 I will whistle for them
and gather them,
for I will rescue them,
and they will become as great as they previously were!
9 I sowed them among the peoples,
but they will remember me in distant countries,
so they and their children will live and return.
10 For I will restore them from the land of Egypt
and gather them from Assyria.
I will bring them to the land of Gilead and Lebanon
until there is no more room for them.
11 I will pass through the sea of their affliction;
I will strike the waves of that sea and will dry up all the depths of the Nile.
The majesty of Assyria will be brought down,
and the scepter of Egypt will go away from the Egyptians.
12 I will strengthen them in myself,
and they will walk in my name—
this is Yahweh's declaration."

Footnotes

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generated on Tue Oct 24 10:45:40 2023

10:4 [1]Many modern translations arrange the text by adding

Zechariah 10 General Notes

Structure and formatting

This chapter is written mainly in prose but still uses figurative language as the writer shares a message of redemption and hope for the exiles. (See: redeem)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 10:1-2.

Special concepts in this chapter

Redemption

This book, and especially this chapter, uses the concepts of redemption and remnant to share the relationship that the people of Judah have with their God. So many of the people of Israel perished as their kingdom went into exile. Now they are returning to the land, but the land is no longer theirs. They are living under foreign rule. (See: redeem and remnant)

Zechariah 10:1

General Information:

Zechariah continues speaking to the people of Israel.

vegetation in the field

"causes plants to grow in the field"

Zechariah 10:2

household idols speak wickedness

"household idols say evil things." Zechariah is not suggesting that idols actually speak. He is referring to the messages people say they hear from idols. The UDB makes this explicit.

diviners envision a lie

"diviners see false visions"

they tell deceitful dreams

It is implied that they know these dreams are false. This can be made explicit. Alternate translation: "diviners lie about their dreams in order to deceive people"

empty comfort

This refers to words that sooth temporarily, but do not provide any longterm help.

they wander like sheep

The people who do not have true prophets who tell the truth are spoken of as sheep who do not have a shepherd to tell them where to go. Alternate translation: "the people who listen to the false prophets are like sheep who do not know which way to go"

they ... suffer because there is no shepherd

The people who do not have true prophets are spoken of as sheep who suffer because they do not have a shepherd to tell them where to go. Alternate translation: "the people who listen to the false prophets ... are suffering like sheep who do not have a shepherd to guide them"

Zechariah 10:3

General Information:

It is unclear whether Yahweh is speaking, or if Zechariah is speaking for Yahweh in verses 3-5.

My wrath burns against the shepherds

Here "the shepherds" represent the leaders of God's people. The intensity of Yahweh's anger is spoken of as if it was a blazing fire. Alternate translation: "My anger toward the shepherds of my people is as intense as a fire" or "I am very angry with the leaders of my people"

it is the male goats—the leaders—that I will punish

Male goats are typically more dominant than female goats. Here "male goats" represents the oppressive leaders of God's people.

Yahweh of hosts will also attend to his flock, the house of Judah

Here Yahweh's care for his people is spoken of as a shepherd cares for his sheep. Alternate translation: "Yahweh of hosts will take care of the house of Judah as a shepherd cares for his sheep"

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the people of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the people of Judah"

generated on Tue Oct 24 10:45:40 2023

make them like his warhorse in battle
Yahweh changes the metaphor for his people from defenseless sheep to a mighty war horse. He speaks of his people as if they were a strong horse in battle. Alternate translation: "will cause them to be strong like war horses in battle"

Zechariah 10:4

General Information:
It is unclear whether Yahweh is speaking, or if Zechariah is speaking for Yahweh in verses 3-5.

From Judah will come the cornerstone
"The cornerstone will come from Judah." The most important ruler is spoken of as if he where the main foundation stone of a building. Alternate translation: "One of the descendants of Judah will become the most important ruler"

the cornerstone ... the tent peg ... the war bow
Possible meanings for these three things are 1) they may be symbolic language that refers to the Messiah who will come from the tribe of Judah or 2) they may refer to different leaders who will come from Judah.

from him will come the tent peg
"the tent peg will come from him." The tent pegs held the ropes that supported tents in which people lived. Here the most important ruler is spoken of as if he where the main peg that holds a tent in place. Alternate translation: "the leader who will hold the nation together will come from Judah"

from him will come the war bow
"the war bow will come from him." Here the most important ruler is spoken of as if he where the a war bow that was used in battle. Alternate translation: "the military leader will come from Judah"

from him will come every ruler together
"every ruler will come from Judah"

Zechariah 10:5

They will be like warriors ... streets in battle
The rulers from Judah are spoken of as if they were victorious warriors. Alternate translation: "They will be mighty in battle, trampling their enemies into the mud of the streets"

who trample their enemies into the mud of the streets in battle
To trample them into the mud is an idiom that means to completely defeat them. Alternate translation: "who defeat their enemies completely"

Yahweh is with them
Here "with them" is an idiom that means he is present to help them. Alternate translation: "Yahweh will help them"

they will shame those who ride warhorses
Here shame accompanies and represents defeat. Alternate translation: "they will defeat their enemies who ride warhorses"

Zechariah 10:6

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the kingdom of Judah" or "the people of Judah"

the house of Joseph
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

Zechariah 10:7

Ephraim will be like a warrior
"Ephraim" refers here to the northern kingdom of Israel. Warriors are strong. Alternate translation: "Ephraim will be very strong"

their hearts will rejoice as with wine
Here "hearts" refers to the whole person. They will have the same joy as a person who is enjoying drinking wine. Alternate translation: "and they will be very happy"

their children will see and rejoice. Their hearts will rejoice in me!
"their children will see what has taken place and will be happy because of what Yahweh has done for them!"

Zechariah 10:8

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

I will whistle
To whistle is to produce a high, shrill sound with air through narrowed lips. It is often done to give a signal to other people, as here.

Zechariah 10:9

I sowed them among the peoples
The exile of the people is spoken of as if they were seed that Yahweh had planted in a distant land.

generated on Tue Oct 24 10:45:40 2023

Zechariah 10:10

until there is no more room for them
The people will continue to go back to Judah and it will become crowded with no room for any more people to live there. This can be stated in positive form. Alternate translation: "and they will completely fill the land"

Zechariah 10:11

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

I will pass through the sea of their affliction
Scripture often refers to the sea as an image of many troubles and hardships. Here Yahweh speaks of himself accompanying the people to help them go through these afflictions. Alternate translation: "I will go with them and help them as they go through their many afflictions"

I will strike the waves of that sea
Here to "strike" the waves is an idiom that means he will stop the waves from forming. Stopping the afflictions of his people is spoken of as calming the waves of that sea. Alternate translation: "I will cause the waves of that sea of affliction to stop"

will dry up all the depths of the Nile
"I will cause the Nile River to lose all its water"

The majesty of Assyria will be brought down
Here "the majesty of Assyria" probably refers to the Assyrian army. Alternate translation: "I will destroy Assyria's proud army"

the scepter of Egypt will go away from the Egyptians
Here "the scepter of Egypt" refers to the political power of Egypt. Alternate translation: "the power of Egypt to rule other nations will end"

Zechariah 10:12

I will strengthen them in myself
"I will cause them to be strong and to believe in me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Open your doors, Lebanon,
that fire may devour your cedars!
2 Wail, cypress trees, for the cedar trees have fallen!
What was glorious has been devastated!
Wail, you oaks of Bashan,
for the impenetrable forest has gone down.
3 There is the sound of the shepherds' howl,
for their glory has been destroyed!
There is the voice of the young lions' roar,
for the pride of the Jordan River has been devastated!

4 This is what Yahweh my God says, "Like a shepherd, watch over the flock set aside for slaughter! **5** (Those who buy them slaughter them and are not guilty, and those who sell them say, 'Blessed be Yahweh! I have become rich!' for the shepherds working for the flocks' owners have no pity on them.) **6** For I will no longer pity the inhabitants of the land!—this is Yahweh's declaration. See! I myself am about to turn over every person into the hand of his neighbor and into the hand of his king, and they will destroy the land and none of them will I deliver them from their hand."

7 So I became the shepherd of the flock marked for slaughter for those who dealt in sheep. I took two staffs; one staff I called "Favor" and the other I called "Unity." In this way I shepherded the flock. **8** In one month I destroyed the three shepherds. I became impatient with them, and they also hated me. **9** Then I said to the owners, "I will not work as a shepherd for you any longer. The sheep that are dying—let them die; the sheep that are being destroyed—let them be destroyed. Let the sheep that remain each eat the flesh of its neighbor." **10** So I took my staff "Favor" and broke it to break the covenant that I had made with all the peoples. **11** On that day the covenant was broken, and those who dealt in sheep and who were watching me knew that Yahweh had spoken. **12** I said to them, "If it seems good to you, pay me my wages. But if not, do not do it." So they weighed out my wages—thirty pieces of silver. **13** Then Yahweh said to me, "Deposit the silver in the treasury, the excellent price at which they valued you!" So I took the thirty pieces of silver and deposited them in the treasury in the house of Yahweh. **14** Then I broke my second staff, "Unity," to break the brotherhood between Judah and Israel.

15 Yahweh said to me, "Again, take the equipment of a foolish shepherd for yourself, **16** for see, I am about to set in place a shepherd in the land. He will not care for the perishing sheep. He will not seek out the sheep gone missing, nor heal the crippled sheep. He will not feed the sheep that are healthy, but will eat the flesh of the fattened sheep and will tear off their hooves.

17 Woe to the worthless shepherd
who abandons the flock!
May the sword come against his arm and his right eye!
May his arm wither away
and may his right eye become blind!"

Zechariah 11 General Notes

Structure and formatting

This chapter unlike the previous one is a warning against the leaders amongst the exiles.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 11:1-3, 17.

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Important figures of speech in this chapter

Metaphor
This chapter uses an extended metaphor of sheep and shepherds to represent Yahweh's dismay at the leaders during the exiles.

Symbolism
The writer uses symbolism. Zechariah is told to become a shepherd. He uses two staffs and names them "Unity" and "Favor." He does this very purposefully. In order to preserve this symbolism, it is important to pay attention to the specific words used. (See: favor)

Zechariah 11:1

Open your doors, Lebanon, that fire may devour
Not resisting what is about to happen is spoken of as if Lebanon were opening its doors. Here "Lebanon" is a metonym that represents the people of Lebanon. Alternate translation: "People of Lebanon, get ready, because fire will devour" or "People of Lebanon, do not try to stop the fire that will devour"

fire may devour your cedars
Fire completely burning up the cedars is spoken of as if the fire would devour the cedars. Alternate translation: "fire may completely destroy your cedars" or "fire may completely burn up your cedars"

Zechariah 11:2

Wail, cypress trees, for the cedar trees have fallen
Cypress trees are spoken of as if they could grieve like a human. Alternate translation: "If the trees were people, they would cry out in sorrow. The cypress trees stand alone because the cedars have burned and fallen"

What was glorious has been devastated
This can be stated in active form. Alternate translation: "The glorious cedar trees are no more" or "The cedar trees were once glorious, but now they are ruined"

Wail, you oaks of Bashan, for the impenetrable forest has gone down.
The oaks of Bash are spoken of as if they could grieve like a human. Alternate translation: "If the oak trees in Bashan were people, they would wail, for their impenetrable forests are gone"

impenetrable forest
a forest in which plants grow so close together that people cannot pass between them

Zechariah 11:3

the shepherds' howl
"The loud cry of the shepherds"

for their glory has been destroyed
Here "their glory" probably represents the rich pastures that the shepherds led their sheep to. Alternate translation: "for their rich pastures are ruined"

for the pride of the Jordan River has been devastated
Here "the pride" probably represents the forests that grew near the Jordan River. Alternate translation: "because the trees and shrubbery where they lived by the Jordan River are ruined"

Zechariah 11:4

General Information:
In 11:4-17 is a story about two shepherds. Possible meanings are 1) Zechariah actually became a shepherd over a flock as a symbolic act showing how Yahweh will treat his people or 2) Zechariah tells a parable that teaches how Yahweh will treat his people. Since it is uncertain which of these meanings is correct, it would be best not to specify either option in the translation.

watch over the flock set aside for slaughter
"take care of a flock of sheep that the owners plan to slaughter"

Zechariah 11:5

Those who buy them ... them and are not guilty
The inhabitants of the land do not consider "those who buy them" guilty, but Yahweh does and uses irony to say so. Alternate translation: "Those who buy them ... them, but no one believes they are guilty for doing so"

guilty
You may need to make explicit that Yahweh considers them guilty of murder.

Zechariah 11:6

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

See!
"Listen!" or "Pay attention!"

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I myself
The word "myself" is used to emphasize that it is Yahweh who will do these things.

turn over every person into the hand of his neighbor and into the hand of his king
Here "hand" represents power or control. Alternate translation: "allow the people to harm each other and the king will oppress them"

none of them will I deliver them from their hand
Here "hand" represents power or control. Alternate translation: "I will not save them from those who are harming them" or "I will not rescue them"

Zechariah 11:7

for those who dealt in sheep
"for those who bought and sold sheep"

Favor
Other versions of the Bible translate this word as "grace," "beauty," or "pleasant."

Zechariah 11:8

I became impatient with them,
Possible meanings are 1) "them" refers to the three shepherds or 2) "them" refers to the sheep owners.

Zechariah 11:9

the sheep that are being destroyed—let them be destroyed
This can be stated in active form. Alternate translation: "the sheep that are perishing—let them perish" or "the sheep that are to wander and get lost—let them get lost"

Zechariah 11:10

all the peoples
"all the nations." Some modern translations read "all the people," referring to the people of Israel.

Zechariah 11:11

the covenant was broken
This can be stated in active form. Alternate translation: "the covenant ended"

knew that Yahweh had spoken
It is implied that those watching knew Yahweh was giving them a message through the breaking of the staff. Alternate translation: "knew that Yahweh had given them a message"

Zechariah 11:12

thirty pieces of silver
It is implied that this was very little pay for the shepherd. Alternate translation: "only thirty pieces of silver"

thirty pieces
"30 pieces"

Zechariah 11:13

General Information:
The parable about shepherds and sheep continues.

treasury
This is the place in the temple of Yahweh where the priests kept the money. Many versions of the Bible translate this as "potter." This is the person who would melt metal to make vessels out of it. Here Yahweh would mean that the payment is so small that the shepherd should have the silver melted to show how insulted he was.

the excellent price
Yahweh uses irony to say that this price was very small for a shepherd doing Yahweh's work. Alternate translation: "the ridiculously small amount of money"

Zechariah 11:14

between Judah and Israel
Here "Judah" represents the people of the southern kingdom and "Israel" represents the people of the northern kingdom. Alternate translation: "between the people of Judah and the people of Israel"

Zechariah 11:15

General Information:
This continues the story about two shepherds that began in [Zechariah 11:4]

Zechariah 11:16

I am about to set in place a shepherd in the land
Here "set in place" is an idiom. Alternate translation: "I am about to appoint a shepherd in the land" or "I am about to put a shepherd in charge in the land"

the fattened sheep
"the fattest sheep" or "the best sheep"

will tear off their hooves
This was probably done as an act of cruelty.

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Zechariah 11:17

May the sword
Here "sword" represents enemies who will attack the shepherd. Alternate translation: "May enemies"

come against his arm and his right eye
Here "come against" is an idiom. Alternate translation: "strike and wound his right arm and pierce his right eye"

his arm
Here "arm" represents the power to fight.

his right eye
A soldier would use his right eye to look around the shield that he held with his left hand. If his right eye was wounded, he would not be able to see to fight in war.

his arm wither away
"his arm waste away" or "his arm become completely useless"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 This is a declaration of Yahweh's word concerning Israel—a declaration of Yahweh, who stretched out the skies and laid the foundation of the earth, who fashions the spirit of mankind within man, **2** "See, I am about to make Jerusalem into a cup causing all the peoples surrounding her to stagger about. It will also be like that for Judah during the siege against Jerusalem. **3** On that day, I will make Jerusalem a burdensome stone for all the peoples. Anyone trying to carry that stone will hurt himself very much, and all the nations of the earth will gather against that city. **4** On that day—this is Yahweh's declaration—I will strike every horse with confusion and its rider with madness. Over the house of Judah I will open my eyes, but every horse of the peoples I will strike with blindness. **5** Then the chiefs of Judah will say in their hearts, 'The inhabitants of Jerusalem are our strength because of Yahweh of hosts, their God.' **6** On that day I will make the chiefs of Judah like firepots among wood and like a flaming torch among standing grain, for they will consume all the surrounding peoples on their right and on their left. Jerusalem will again live in her own place.

7" Yahweh will save the tents of Judah first, so that the honor of the house of David and the honor of those who live in Jerusalem may not be greater than the rest of Judah. **8** On that day Yahweh will be the defender of the inhabitants of Jerusalem, and on that day those who are weak among them will be like David, while the house of David will be like God, like the angel of Yahweh in front of them. **9** "On that day I will begin to destroy all the nations that come against Jerusalem.

10 "But I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem, so they will look on me, the one they have pierced. They will mourn for me, as one mourns for an only son; they will bitterly lament for him like those who lament the death of a firstborn son. **11** On that day the wailing in Jerusalem will be like the wailing at Hadad Rimmon in the plain of Megiddo. **12** The land will mourn, each clan separate from other clans. The clan of the house of David will be separate and their wives will be separate from the men. The clan of the house of Nathan will be separate and their wives will be separate from the men. **13** The clan of the house of Levi will be separate and their wives will be separate from the men. The clan of the Shimeites will be separate and their wives will be separate from the men. **14** Every clan of the remaining clans—each clan will be separate and the wives will be separate from the men."

Zechariah 12 General Notes

Structure and formatting

Similar to chapter 11, this chapter is written mainly in prose and is talking about Jerusalem.

Special concepts in this chapter

Prophecy

Verses 10-11 are quoted in the New Testament and apply to Jesus's death on the cross. (See: cross)

Zechariah 12:1

General Information:

These verses begin a section that tells about the coming attack against Jerusalem and how God will rescue the city.

who stretched out the skies

This is a metaphor that speaks of the sky as if it were like a scroll that is rolled up and needs to be stretched out. Alternate translation: "the one who created the sky"

laid the foundation of the earth

This is a metaphor that speaks of the earth as if it were a building with a foundation. Alternate translation: "put all the earth into place"

fashions the spirit of mankind within man

This is a metaphor that speaks of the spirit as if it were like clay that a potter shapes. Alternate translation: "creates the human spirit"

generated on Tue Oct 24 10:45:40 2023

Zechariah 12:2

I am about to make Jerusalem into a cup ... to stagger about
Yahweh using Jerusalem to punish the surrounding peoples is spoken of as if Yahweh would make Jerusalem a cup full of an alcoholic drink that will cause the surrounding peoples to get drunk and stagger. Alternate translation: "Soon it will be like I make Jerusalem into a cup ... to stagger about"

into a cup
Here "cup" represents the cup and the contents within the cup. Alternate translation: "into a cup full of wine" or "into a cup full of an alcoholic drink"

surrounding her
Here "her" refers to the city of Jerusalem. It was common in Hebrew to speak of a city or country as if it were a woman.

Zechariah 12:3

I will make Jerusalem a burdensome stone for all the peoples
Yahweh using Jerusalem to punish the surrounding peoples is spoken of as if he would make Jerusalem a very heavy stone. Alternate translation: "It will be like I will make Jerusalem a very heavy stone for all the peoples"

burdensome stone ... carry
Some modern translations read, "stone that cannot be moved ... move."

Zechariah 12:4

General Information:
These verses continue telling about the coming attack against Jerusalem and how God will rescue the city.

Over the house of Judah I will open my eyes
Opening eyes over someone here is a metaphor for wanting to do good things for that person. Alternate translation: "I will do good things for the house of Judah" or "I will protect the house of Judah"

the house of Judah
Here "house" represents people. Alternate translation: "the people of Judah"

Zechariah 12:5

say in their hearts
Here "hearts" represents a person's mind. Alternate translation: "think to themselves" or "say to themselves"

are our strength
The abstract noun "strength" can be stated as "strong" or "encourage." Alternate translation: "make us strong" or "encourage us"

Yahweh of hosts, their God
"Yahweh of hosts, the God they worship"

Zechariah 12:6

General Information:
This verse continues telling about the coming attack against Jerusalem and how God will rescue the city.

like firepots among wood ... standing grain
This simile means Yahweh will enable the leaders of Judah to be strong and able to lead the people to defeat their enemies. Alternate translation: "like firepots among stacked firewood ... unharvested stalks of grain standing in a field"

firepots
clay pots in which ancient people often carried burning coals

flaming torch
a wooden stick that is burning at one end which gives light as one travels or carries fire somewhere

will consume all the surrounding peoples
Completely destroying the peoples is spoken of as if the people of Judah will "devour" them. Alternate translation: "will destroy the surrounding peoples"

on their right and on their left
Here "right" and "left" represent every direction. Alternate translation: "in every direction"

Jerusalem will again live in her own place
Here "Jerusalem" represents the people who live there. Alternate translation: "The people of Jerusalem will again live in their own city"

Zechariah 12:7

General Information:
These verses continue telling about the coming attack against Jerusalem and how God will rescue the city.

the tents of Judah
Here "tents" represents homes, and homes represent the people who live in them. Alternate translation: "the people of Judah"

the house of David
Possible meanings are 1) the descendants of David or 2) the ruling class of people.

Zechariah 12:8

those who are weak among them will be like David
This simile means those who are weak will be strong. Alternate translation: "those who are weak will be strong like David"

generated on Tue Oct 24 10:45:40 2023

the angel of Yahweh
This is an angel sent by Yahweh to protect the people.

Zechariah 12:9

General Information:
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Zechariah 12:10

I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem
Causing the people to be compassionate and to plead is spoken of as if the spirit were a liquid that Yahweh would pour on them. Alternate translation: "I will cause the house of David and inhabitants of Jerusalem to have mercy on others and to pray to me for mercy"

a spirit of compassion and pleading
Here this means to have a characteristic of compassion and pleading.

the house of David
Here "house" represents descendants. Alternate translation: "the descendants of David"

the one they have pierced
"the one whom they stabbed to death"

for an only son
It is understood that the "son" has died. Alternate translation: "for an only son who has died"

Zechariah 12:11

the wailing in Jerusalem will be like the wailing at Hadad Rimmon
Hadad Rimmon may have been the place where the good King Josiah died of battle wounds after the Battle of Megiddo. It appears that the custom arose to hold periodic mourning there for his death. Some people, however, think that Hadad Rimmon was the name of a false god who was believed to die every year, an event for which his worshipers would go into mourning.

Megiddo
This is the name of a plain in Israel.

Zechariah 12:12

The land will mourn
This represents all the people living in the land of Judah. Alternate translation: "All the people in the land of Judah will mourn"

The clan of the house of David ... The clan of the house of Nathan
Here "house" represents descendants. Alternate translation: "The descendants of David ... The descendants of Nathan"

Zechariah 12:13

The clan of the house of Levi
Here "house" represents descendants. Alternate translation: "The descendants of Levi"

Zechariah 12:14

General Information:
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generated on Tue Oct 24 10:45:40 2023

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Chapter 13

1 "On that day a spring will be opened for the house of David and the inhabitants of Jerusalem, for their sin and impurity. **2** On that day—this is the declaration of Yahweh of hosts—I will cut off the names of the idols from the land and they will no longer be remembered. I will remove the prophets and the spirit of uncleanness from the land. **3** If any man continues to prophesy, his father and mother who bore him will tell him, 'You will not live, for you speak lies in the name of Yahweh!' Then the father and mother who bore him will pierce him when he prophesies. **4** On that day each prophet will be ashamed of his vision when he is about to prophesy. These prophets will no longer wear a hairy cloak, in order to deceive the people. **5** For each will say, 'I am not a prophet! I am a man who works the soil, for the land became my work while I was still a young man!' **6** But someone will say to him, 'What are these wounds between your arms?' and he will answer, 'I was wounded with those in my friends' house.'

7 "Sword! Rouse yourself against my shepherd,
the man who stands close to me—
this is the declaration of Yahweh of hosts.
Strike the shepherd,
and the flock will scatter!
For I will turn my hand against the lowly ones.
8 Then it will come about that throughout all the land—this is Yahweh's declaration—
that two-thirds of it will be cut off! Those people will perish;
only one-third will remain there.
9 I will bring that third through the fire
and refine them as silver is refined;
I will test them as gold is tested.
They will call on my name,
and I will answer them and say,
'This is my people!'
and they will say, 'Yahweh is my God!'"

Zechariah 13 General Notes

Structure and formatting

This chapter is written partly in prose and partly in poetry.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 13:7-9.

Special concepts in this chapter

Zechariah often speaks of the last days by using the phrase "that day" or "in that day." When referencing a future "day," the translator should be aware that it is possible that the author is speaking about the last days. (See: lastday)

Zechariah 13:1

a spring will be opened ... for their sin and impurity
Forgiving the people's sins is spoken of as if a spring of water will wash away their sins. This can be stated in active form. Alternate translation: "it will be like a spring opens ... to cleanse their sin and impurity"

a spring
a place where water flows naturally out of the ground

the house of David
Here "house" represents descendants. Alternate translation: "the descendants of David"

Zechariah 13:2

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

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I will cut off the names of the idols from the land
Causing the people to no longer mention the names of idols is spoken of as if Yahweh would "cut off the names of the idols from the land." Alternate translation: "I will cause the people to no longer mention the names of the idols"

they will no longer be remembered
This can be stated in active form. Alternate translation: "so that they no longer think about the idols"

I will remove the prophets and the spirit of uncleanness from the land
The prophets may refer to "false prophets." The spirit of impurity is spoken of as if it were physically unclean. Alternate translation: "I will also remove from the land the false prophets and their evil spirits"

spirit of uncleanness
Some modern translations read, "unclean spirit," taking the phrase "of uncleanness" as a description of the word "spirit."

Zechariah 13:3

to prophesy
It is implied that these are false prophecies. Alternate translation: "to prophesy falsely"

his father and mother who bore him
The phrase "who bore him" describes "his father and mother" in order to express surprise that someone's own parents would treat him in this way. Alternate translation: "his own father and mother"

You will not live
This can be stated in positive form. Alternate translation: "You must die"

you speak lies in the name of Yahweh
Speaking in the name of someone means speaking with his power and authority, or as his representative. Alternate translation: "you claim to speak for Yahweh but you speak lies"

will pierce
"will stab and kill him"

Zechariah 13:4

each prophet
This implies false prophets. Alternate translation: "every false prophet"

no longer wear a hairy cloak
Prophets often wore heavy outer garments made of animal hair.

Zechariah 13:5

I am a man who works the soil
"I am a farmer"

the land became my work while I was still a young man
"I became a farmer when I was young." Some versions of the Bible translate this as "a man sold me as a slave when I was young."

Zechariah 13:6

What are these wounds between your arms?
"How did you get those cuts on your chest?" This refers to the apparent custom of false prophets wounding themselves in their ceremonies.

he will answer
It is implied that his answer is a lie. Alternate translation: "he will lie to him saying"

Zechariah 13:7

General Information:
Zechariah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here Yahweh begins speaking.

Sword! Rouse yourself against my shepherd
"You, sword! Go and attack my shepherd." Here Yahweh speaks to a sword as if it were a person. Here it represents enemies. Alternate translation: "You, enemies! Go and attack my shepherd"

my shepherd
This speaks of a servant of Yahweh as if he were a shepherd. Alternate translation: "my servant who is like a shepherd"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

the flock will scatter
The people of God are spoken of as if they were sheep. Alternate translation: "my people will run away like sheep"

I will turn my hand against the lowly ones
The idiom "turn my hand against" means to act hostile towards someone. Alternate translation: "I will attack the lowly ones"

the lowly ones
This probably refers to all the Israelites who are weak and defenseless.

generated on Tue Oct 24 10:45:40 2023

Zechariah 13:8

that two-thirds of it will be cut off! Those people will perish; only one-third will remain there
People being killed is spoken of as if they are cut off like cloth is cut from a garment or a branch is cut from a plant. Alternate translation: "that two out of every three people will die! Only one person out of three will remain in the land"

Zechariah 13:9

I will bring that third through the fire
Metal is passed through fire in order to purify or harden it. This expression serves here as a metaphor for exposing the people to suffering in order that they may become more faithful to God.

refine them as silver is refined; I will test them as gold is tested
Refining refers to making precious metals such as silver more pure. Metals such as silver and gold are tested in order to discover how pure or strong they are. Both refining and testing are here metaphors for making the people more faithful to God.

They will call on my name
Here "name" represents Yahweh. Alternate translation: "They will call out to me"

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Chapter 14

1 Behold! A day for Yahweh is coming when your plunder will be divided in your midst. **2** For I will gather every nation against Jerusalem for battle and the city will be captured. The houses will be plundered and the women raped. Half of the city will go out into captivity, but the remainder of the people will not be cut off from the city. **3** But Yahweh will go out and make war against those nations as when he makes war on the day of battle. **4** On that day his feet will stand on the Mount of Olives, which is beside Jerusalem to the east. The Mount of Olives will be split in half between the east and the west by a very great valley and half of the mountain will go back toward the north and half toward the south. **5** Then you will flee down the valley between Yahweh's mountains, for the valley between those mountains will reach to Azel. You will flee just as you fled from the earthquake in the days of Uzziah, king of Judah. Then Yahweh my God will come and all the holy ones will be with him. **6** On that day there will be no light, but no cold or frost either. **7** On that day, a day known only to Yahweh, there will no longer be day or night, for the evening will be a time of light. **8** On that day living waters will flow out of Jerusalem. Half of them will flow to the eastern sea and half to the western sea, in summer and in winter.

9 Yahweh will be king over all the earth. On that day there will be Yahweh, the one God, and his name alone. **10** All the land will be like the Arabah, from Geba to Rimmon south of Jerusalem. Jerusalem will continue to be raised up and remain in its own place, from the Benjamin Gate to the place where the first gate was, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. **11** The people will live in Jerusalem and there will be no more complete destruction from God against them. Jerusalem will live in safety.

12 This will be the plague with which Yahweh will attack all the peoples that waged war against Jerusalem: Their flesh will rot away even as they are standing on their feet. Their eyes will rot in their sockets and their tongues will rot in their mouths. **13** On that day that great panic from Yahweh will come among them. Each one will seize the hand of another, and the hand of one will be raised up against the hand of another. **14** Judah will also make war against Jerusalem. They will gather the wealth of all the surrounding nations—gold, silver, and fine clothes in great abundance. **15** A plague will also be on the horses and the mules, the camels and the donkeys, and on every animal in those camps will also suffer that same plague.

16 Then it will happen that all who remain in those nations that came against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to keep the Festival of Shelters. **17** It will happen that if anyone from all the nations of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, then Yahweh will not bring rain on them. **18** If the nation of Egypt does not go up, then they will not receive rain. A plague from Yahweh will attack the nations that do not go up to keep the Festival of Shelters. **19** This will be the punishment for Egypt and the punishment for every nation that does not go up to keep the Festival of Shelters. **20** But on that day, the bells of the horses will say, "Set apart to Yahweh," and the basins in the house of Yahweh will be like the bowls before the altar. **21** For every pot in Jerusalem and Judah will be set apart to Yahweh of hosts and everyone who brings a sacrifice will eat from them and boil in them. On that day traders will no longer be in the house of Yahweh of hosts.

Zechariah 14 General Notes

Structure and formatting

This chapter is written in prose about Jerusalem during the last days. (See: lastday)

Special concepts in this chapter

Last days

Zechariah often speaks of the last days by using the phrase "that day" or "in that day." When referencing a future "day," the translator should be aware that it is possible that the author is speaking about the last days.

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Zechariah 14:1

General Information:
This chapter describes the final war for the city of Jerusalem and how God will save it.

A day for Yahweh is coming when your plunder will be divided in your midst
A future time is spoken of as if "a day is coming." The phrase "will be divided" can be stated in active form. Alternate translation: "Soon Yahweh will judge you, and he will allow your enemies to take all of your possessions and divide if for themselves while you watch"

Zechariah 14:2

I will gather every nation against Jerusalem for battle
Here "every nation" is a generalization that means "many nations." Alternate translation: "I will cause many nations to attack Jerusalem"

the city will be captured
This can be stated in active form. Alternate translation: "your enemies will capture the city"

The houses will be plundered and the women raped
This can be stated in active form. Alternate translation: "Enemies will plunder the houses and rape the women"

the remainder of the people will not be cut off from the city
Not removing people from the city is spoken of as if the people will not be "cut off." This can be stated in active form. Alternate translation: "your enemies will allow the remaining people to stay in the city"

Zechariah 14:3

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save it. In this prophecy, Yahweh is described as a warrior who will come and fight in battle.

as when he makes war on the day of battle
"just as he fought battles in the past"

Zechariah 14:4

On that day
"At that time"

his feet will stand on the Mount of Olives
Here "feet" represents Yahweh. Alternate translation: "he will stand on the Mount of Olives"

The Mount of Olives will be split ... by a very great valley
This can be stated in active form. Alternate translation: "The presences of Yahweh will split the Mount of Olives ... causing there to be a very great valley"

Zechariah 14:5

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

you will flee
Here "you" is plural and refers to the people of Jerusalem.

between Yahweh's mountains
This refers to the mountains created after the Mount of Olives split in half.

Azel
This is the name of a town or village east of Jerusalem.

You will flee just as you fled
Here "You will" refers to the people of Jerusalem. But, "you fled" refers to their ancestors since this describes an event that happened many years earlier. Alternate translation: "You will flee just as your ancestors fled"

in the days of Uzziah, king of Judah
Here "in the days" is an idiom that refers to the time when Uzziah was king. Alternate translation: "when Uzziah was king of Judah"

the holy ones
This probably refers to God's angels.

Zechariah 14:6

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

On that day
"At that time"

there will be no light
It is implied that there will be no light from the sun. Alternate translation: "there will be no light from the sun"

Zechariah 14:7

a day known only to Yahweh
This can be stated in active form. Alternate translation: "only Yahweh knows when that day will begin" or "only Yahweh knows when that time will begin"

Zechariah 14:8

living waters
This normally means running or flowing water, rather than still or stagnant water.

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the eastern sea
This refers to the Dead Sea, which is east of Jerusalem.

the western sea
This refers to the Mediterranean Sea.

Zechariah 14:9

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

there will be Yahweh, the one God, and his name alone
Here "name" represents Yahweh's reputation or character. Alternate translation: "people will know that Yahweh is the only true God" or "people will only worship Yahweh, the one true God"

Zechariah 14:10

All the land
It is implied that this is the land of Judah. Alternate translation: "All the land of Judah"

Arabah
This is the name of a plain in the Jordan River Valley.

Geba
This is the name of a town on the northern border of Judah.

Rimmon
This is the name of a town south of Jerusalem.

Jerusalem will continue to be raised up
This contrasts Jerusalem, which will remain at a higher elevation, to the surrounding area, which is lower in elevation. The contrast can be indicated by adding the word "but." This can also be stated in active form. Alternate translation: "But, Jerusalem will remain high up"

the Benjamin Gate ... the first gate ... the Corner Gate
These are names of gates in the northeast part of city wall of Jerusalem. Possible meanings are 1) "the first gate" and "the Corner Gate" refer to the same gate or 2) "the first gate" and "the Corner gate" are separate gates.

the Tower of Hananel
This refers to a strong point in the city defenses on the northern wall. It was probably built by a man named Hananel.

the king's winepresses
This probably refers to the place where wine was made for the royal family. It was located in the southwest part of Jerusalem.

Zechariah 14:11

Jerusalem will live in safety
Here "Jerusalem" represents the people. Alternate translation: "The people will live safely in Jerusalem"

Zechariah 14:12

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

even as they are standing on their feet
"while they are still standing up." This emphasizes how quickly their flesh will rot away. They will not even have time to lie down.

Zechariah 14:13

that great panic from Yahweh will come among them
The abstract noun "panic" can be stated as "terrified." Alternate translation: "Yahweh will cause the people to be very terrified"

Each one will seize the hand of another, and the hand of one will be raised up against the hand of another
These are idioms that refer to being hostile towards another person. Alternate translation: "Each person will grab someone, and they will fight each other"

Zechariah 14:14

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

Judah will also make war against Jerusalem
Here "Judah" and "Jerusalem" represent the people that live there. Alternate translation: "Even the other people in Judah will make war against the people of Jerusalem"

Judah will also make war against Jerusalem
Some versions of the Bible read, "Judah will also make war at Jerusalem."

They will gather the wealth
"They will capture all the valuable possessions"

in great abundance
"in great quantities"

Zechariah 14:15

General Information:
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generated on Tue Oct 24 10:45:40 2023

Zechariah 14:16

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

that came against Jerusalem
Here "came against" is an idiom. Alternate translation: "that attacked Jerusalem"

will go up from year to year
"will go to Jerusalem every year"

the Festival of Shelters
"the Festival of Tabernacles" or "the Festival of Booths" or "the Festival of Tents"

Zechariah 14:17

General Information:
This page has intentionally been left blank.

Zechariah 14:18

A plague from Yahweh will attack the nations
Causing people to suffer from a plague is spoken of as if the plague would attack the people like an army. Alternate translation: "Yahweh will cause a plague among the people of the nations"

Zechariah 14:19

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

Zechariah 14:20

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

the bells of the horses will say
"the inscription on the bells of the horses will say"

the basins in the house of Yahweh
These basins were used for boiling meat in the courtyard of the temple. Alternate translation: "the cooking pots in the courtyard of the temple"

will be like the bowls before the altar
It is implied that the basins will be sacred like the bowls used for catching the blood of the sacrifices. Alternate translation: "will be as sacred as the bowls used at the altar"

Zechariah 14:21

every pot in Jerusalem and Judah will be set apart to Yahweh of hosts
Various types of pots and utensils were made especially to be used in the temple for the worship of Yahweh and for the sacrifices. These were considered special, not to be used for anything else.

traders will no longer be in the house of Yahweh
It was the custom for traders to sell the people things they needed in order to make proper sacrifices to Yahweh in the temple. Alternate translation: "people will no longer buy or sell things in the courtyard of the temple of Yahweh"

traders
Some versions of the Bible translate "traders" as "Canaanites."

generated on Tue Oct 24 10:45:40 2023

Book: Malachi

Malachi

Chapter 1

1 The burden of the word of Yahweh to Israel by the hand of Malachi.

2 "I have loved you," says Yahweh. But you say, "How have you loved us?" "Was not Esau Jacob's brother?" declares Yahweh. "Yet I have loved Jacob, **3** but Esau I have hated. I have made his mountains an abandoned devastation, and I have made his inheritance a place for the jackals of the wilderness." **4** If Edom says, "We are beaten down, but we will return and rebuild the ruins," Yahweh of hosts will say, "They may rebuild, but I will throw down again. Others will call them 'The country of wickedness' and 'The people with whom Yahweh is angry forever.' **5** Your own eyes will see this, and you will say, 'Yahweh is great beyond the borders of Israel.'

6 "A son honors his father, and a servant honors his master. If I, then, am a Father, where is my honor? If I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. "But you say, 'How have we despised your name?' **7** By offering polluted bread upon my altar. But you say, 'How have we polluted you?' By saying that Yahweh's table is contemptible. **8** When you offer blind animals for sacrifice, is that not evil? When you offer the lame and sick, is that not evil? Present that to your governor! Will he accept you or will he lift up your face?" says Yahweh of hosts. **9** Now you keep asking the face of God, that he may be gracious to us. But Yahweh of hosts says that with such an offering in your hand, would he lift up any of your faces? **10** "Oh, if only there were one of you who would shut the temple gates, so that you might not light fires on my altar in vain! I have no pleasure in you," says Yahweh of hosts, "and I will not accept any offering from your hand. **11** For from the rising of the sun to its setting my name will be great among the nations and in every place incense and pure grain offerings will be offered in my name. For my name will be great among the nations," says Yahweh of hosts. **12** "But you are profaning it when you say the Lord's table is polluted, and that its fruit, its food, is to be despised. **13** You also say, 'How tiresome this is,' and you snort at it," says Yahweh of hosts. "You bring what has been torn or is lame or sick; and this you bring as your offering. Should I accept this from your hand?" says Yahweh. **14** "May the deceiver be cursed who has a male animal in his flock and vows to give it to me, and yet sacrifices to me, the Lord, what is flawed! For I am a great king," says Yahweh of hosts, "and my name will be honored among the nations."

Malachi 1 General Notes

Special concepts in this chapter

Yahweh of hosts

This is an important title used in this chapter. It reminds the reader of the great power Yahweh has to punish the nations. (See: yahwehofhosts)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. They all have a rather dramatic effect. They increase the emotional connotations of what is being said.

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Malachi 1:1

The burden of the word of Yahweh to Israel by the hand of Malachi
This can be expressed as a statement. "This is the burden of the word of Yahweh to Israel by the hand of Malachi"

burden
This is a metaphor for a serious message.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

by the hand of Malachi
The phrase "by the hand of" is an idiom that means that Yahweh used Malachi to deliver his message. Alternate translation: "through Malachi" or "spoken to them by Malachi"

Malachi 1:2

How have you loved us?
This question indicates that the people doubt the truth of what God says. This can be expressed as a statement. Alternate translation: "You have not shown that you love us."

Was not Esau Jacob's brother?
This question, a reply of Yahweh reminding the people of their nation's history, may also be expressed as a statement. Alternate translation: "You know that Esau was Jacob's brother."

declares Yahweh
"Yahweh has solemnly said this"

I have loved Jacob
Here "loved" implies a relationship of loyalty between Yahweh and Jacob, in which a covenant existed between them. This can be made explicit. Alternate translation: "as you know, I obligated myself with a covenant to love Jacob"

I have loved Jacob
This name "Jacob" refers here not only to Jacob, but also to all his descendants.

Malachi 1:3

Esau I have hated
Here "hated" implies that there was no covenant between Yahweh and Esau. However, it does not imply that Yahweh was emotionally against Esau.

Esau I have hated
This name "Esau" refers here not only to Esau, but also to all his descendants.

his mountains
This refers to the hill country of Edom.

I have made his inheritance a place for the jackals of the wilderness
In the Old Testament, the presence of wild animals such as jackals was a frequent description of land deserted by the people who once lived there.

his inheritance
Here "inheritance" stands for the region that Esau's descendants, the nation of Edom, occupied.

Malachi 1:4

If Edom says
Here "Edom" stands for the people of Edom. Alternate translation: "If the people of Edom say"

I will throw down
Here "throw down" stands for "destroy." Alternate translation: "I will destroy"

country of wickedness
Here "wickedness" stands either for wicked people or for wicked actions. Alternate translation: "country of wicked people"

Malachi 1:5

Your own eyes will see this
Here "your own eyes" stands for the people themselves. Alternate translation: "You yourselves will see this"

Malachi 1:6

General Information:
Yahweh rebukes the priests using an imaginary conversation in which the priests protest that they are doing right and Yahweh tells them what they are doing wrong.

despise my name
Here "my name" stands for Yahweh himself. Alternate translation: "treat me as though you hate me"

How have we despised your name?
Here the priests are asking a question in order to state that they have not really despised Yahweh. This can be expressed as a statement. Alternate translation: "We have not really despised your name." or "Tell us how we have despised your name, because we do not think that we have done so."

Malachi 1:7

polluted bread
Here "polluted" describes anything that is not suitable to sacrifice to God.

generated on Tue Oct 24 10:45:40 2023

How have we polluted you?
Here the priests are asking a question in order to state that they have not really polluted Yahweh. This can be expressed as a statement. Alternate translation: "We have not polluted you." or "Tell us how we have polluted you, because we do not think that we have done so."

polluted you
This expression refers to insulting God by giving him unsuitable sacrifices.

table
This refers to an altar.

By saying that Yahweh's table is contemptible.
This is the answer that Yahweh gives to the priests, but the full answer is only implied. This can be made explicit. Alternate translation: "You have polluted my altar by saying, 'Yahweh's table is contemptible.'"

contemptible
something people should regard as bad, worse than worthless

Malachi 1:8

When you offer blind animals for sacrifice, is that not evil?
Here Yahweh uses a question to rebuke the people. Alternate translation: "You know very well that it is evil for you to offer blind animals for sacrifice!"

When you offer the lame and sick, is that not evil?
Here Yahweh uses a question to rebuke the people. Alternate translation: "And you know very well that it is evil for you to offer lame and sick animals!"

Present that to your governor! Will he accept you or will he lift up your face?
Here the imperative functions as a condition. Alternate translation: "If you present that to your governor, will he accept you or will he lift up your face?"

Present that to your governor! Will he accept you or will he lift up your face?
Here Yahweh asks this question in order to remind the people that their governor would never accept defective animals from them. Alternate translation: "If you present that to your governor, you know that the he will not accept you. He will not lift up your face."

will he lift up your face
Lifting up someone's face refers to accepting him with favor. Alternate translation: "will he accept you with favor" or "will he agree to help you"

Present
give as a gift to show respect

Malachi 1:9

Now you keep asking the face of God, that he may be gracious to us
Malachi is no longer speaking for God. He is talking directly to the Israelites; he is criticizing them for daring to think that God will have mercy on them.

keep asking the face of God, that he may be gracious
They were speaking nicely to God hoping to convince him to stop being angry with them. Alternate translation: "keep begging God to be gracious"

with such an offering in your hand, would he lift up any of your faces?
Here Yahweh is asking a question in order to make a statement of rebuke. Alternate translation: "if you offer unacceptable offerings, he will certainly not lift up your faces."

with such an offering in your hand
This difficult phrase in Hebrew is interpreted in many different ways by modern versions.

in your hand
Here "hand" stands for the people bringing the offering. Alternate translation: "brought by you"

would he lift up any of your faces
Lifting up someone's face refers to accepting him with favor. Alternate translation: "would he accept any of you with favor" or "would he agree to help any of you"

Malachi 1:10

Oh, if only
This expresses great desire.

so that you might not light fires on my altar in vain
Here "light fires on my altar" stands for offering sacrifices on Yahweh's altar. Alternate translation: "so that you might not make fires to burn offerings that I will not accept"

from your hand
Here "your hand" stands for "you." Alternate translation: "from you"

Malachi 1:11

from the rising of the sun to its setting
This double expression means "everywhere." It is parallel to "among the nations" and "in every place"

my name will be great among the nations
Here "my name" stands for Yahweh's reputation and honor. Alternate translation: "I will be honored in other nations"

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in every place incense and pure grain offerings will be offered in my name
This may be expressed in active form. Alternate translation: "in these nations people will worship me by offering incense and pure grain offerings to me"

in my name
Here "name" stands for Yahweh. Alternate translation: "to me"

Malachi 1:12

its fruit, its food
Possible meanings are 1) "the meat sacrificed on the altar from animals whose other parts the priests should eat" or 2) "the meat sacrificed on the altar."

Malachi 1:13

snort at it
show great disrespect by making noises through the nose

what has been torn
Possible meanings are 1) "what you have stolen from others" or 2) "what a wild animal has killed."

Should I accept this from your hand?
Here Yahweh is asking a question in order to make a statement of rebuke. Alternate translation: "I should certainly not accept this from you!"

from your hand
Here "your hand" stands for "you." Alternate translation: "from you"

Malachi 1:14

my name will be honored among the nations
This may be expressed in active form. Alternate translation: "people in the other nations honor my name"

my name will be honored
Here "my name" stands for Yahweh. Alternate translation: "I will be honored"

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Chapter 2

1 Now you priests, this command is for you. **2** "If you will not listen, and if you will not lay it on your heart to give honor to my name," says Yahweh of hosts, "then I will send a curse on you, and I will curse your blessings. Indeed, I have cursed them, because you are not laying my command on your heart. **3** See, I am about to rebuke your descendants, and I will spread dung on your faces, the dung from your festivals, and he will take you away with it. [1][2]**4** You will know that I have sent this command to you, and that my covenant may continue to be with Levi," says Yahweh of hosts. **5** "My covenant with him was life and peace, and I gave them to him; I gave him fear, and he feared me, and he stood in awe of my name. **6** True instruction was in his mouth, and nothing false was found on his lips. He walked with me in peace and uprightness and he turned many away from iniquity. **7** For a priest's lips should keep knowledge and people should seek instruction from his mouth, for he is a messenger of Yahweh of hosts. **8** But you have turned away from the true path. You have caused many to stumble with respect to the law. You have corrupted the covenant of Levi," says Yahweh of hosts. **9** "So, I have made you contemptible and lowly before all the people, because you have not kept my ways, but have instead shown partiality in matters of the law."

10 Is there not one Father for us all? Has not one God created us? Why are we faithless each man against his brother, profaning the covenant of our fathers? **11** Judah has been faithless. A disgusting thing has been committed in Israel and in Jerusalem. For Judah has profaned the holy place of Yahweh which he loves, and has married the daughter of a foreign god. **12** May Yahweh cut off from the tents of Jacob the man who does this, the one who is awake and the one who answers, even if he is bringing an offering to Yahweh of hosts. [3]**13** You also do this: You cover the altar of Yahweh with tears, with weeping and sighing, because he still does not turn toward the offering or accept it with favor from your hand. **14** But you say, "Why does he not?" Because Yahweh was a witness between you and the wife of your youth, against whom you have been faithless, even though she was your companion and your wife by covenant. **15** Did he not make them one, with a portion of his spirit? Then why did he make you one? Because he was seeking an offspring from God. So guard yourselves in your spirit, and do not be unfaithful to the wife of your youth. **16** "For I hate divorce," says Yahweh, the God of Israel, "and the one who covers his garment with violence," says Yahweh of hosts. "So guard yourselves in your spirit and do not be faithless."

17 You have wearied Yahweh with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the eyes of Yahweh, and he delights in them," or "Where is the God of justice?"

Footnotes

2:3 [1]Instead of
2:3 [2]Instead of
2:12 [3]Instead of

Malachi 2 General Notes

Special concepts in this chapter

Levites

The priests are given a strong warning in this chapter. They have not followed the law of Moses and have led the people in the wrong direction. Yahweh has not accepted their sacrifices. (See: priest and lawofmoses)

Marital unfaithfulness

Because the Jews lived under a covenantal arrangement with Yahweh, their relationship is described using the imagery of a marriage. Marital unfaithfulness indicates a person's unfaithfulness to Yahweh.

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Malachi 2:1

General Information:
This page has intentionally been left blank.

Malachi 2:2

lay it on your heart
This refers to considering something to be very important. Alternate translation: "consider it to be very important"

give honor to my name
The abstract noun "honor" can be stated as a verb. Alternate translation: "honor my name"

my name
Here this expression refers to God.

I will send a curse on you
The abstract noun "curse" can be stated as a verb. Alternate translation: "I will curse you"

you are not laying my command on your heart
This refers to considering God's command to be very important. Alternate translation: "you are not considering my command to be very important"

Malachi 2:3

I will spread dung on your faces
Here "dung on your faces" stands for disgrace. Alternate translation: "I will most certainly put you in deep disgrace; it will be as bad as if I had spread dung on your faces"

the dung from your festivals
Here "festivals" stands for the animals that the priests offered in sacrifice at the Israelite festivals. "The dung" probably refers both to the dung that was produced by the animals just before they were slaughtered for sacrifice, and to the dung that was found inside the animals when their bodies were cut apart before being sacrificed. Temple workers had to transport this dung to a place outside of the temple, and probably outside of Jerusalem.

he will take you away with it
This difficult expression can be translated as "God will take you away with it," that is, with the dung. This expression continues the same metaphor of slaughtering animals for sacrifice, and it can be put in active form. Alternate translation: "they will throw you on the dung pile; God will make sure that they take you away when they remove all the dung"

he will take you away with it
Possible meanings of this expression are 1) God will punish the unfaithful priests by killing them and causing their bodies to be carried away on the piles of animal dung, or 2) God will punish the unfaithful priests in such a horrible way that it will be as if their bodies had been carried away with the animal dung.

Malachi 2:4

Levi
Here Levi represents his descendants, the tribe of Levi. Alternate translation: "so that my covenant may be with you, the descendants of Levi"

Malachi 2:5

General Information:
Yahweh speaks of the tribe of Levi as though they are Levi.

My covenant with him was life and peace
Here the intended results of the covenant are spoken of as if they were the covenant itself. Alternate translation: "The purpose of my covenant with Levi was for the priests to live in prosperity and peace"

fear, and he feared me
This expression continues the same metaphor, but leaves out an idea that is implied in the text. This can begin a new sentence. Alternate translation: "My covenant with him was also fear, and he feared me" or "In my covenant with him, I required him to fear me, and he did fear me"

in awe of my name
Here "my name" stands for God himself.

Malachi 2:6

nothing false was found
Here finding something stands for that thing existing. Alternate translation: "there was no falsehood"

on his lips
Here "lips" stands for a person's ability to speak.

He walked with me
Here walking stands for living, conducting one's life in a certain way.

in peace and uprightness
Here the idea of location stands for the manner in which Levi lived. Alternate translation: "peacefully and uprightly"

he turned many away from iniquity
Here persuading people to stop sinning is spoken of as if it were turning them away from sin. Alternate translation: "he persuaded many people to stop sinning"

lips
Here "lips" stands for a person's ability to speak.

generated on Tue Oct 24 10:45:40 2023

Malachi 2:7

For a priest's lips should keep knowledge
Here knowledge is spoken of as if it were an object that a priest could keep. In this passage, the idea of "keep knowledge" implies communicating true knowledge about God.

seek instruction
Here instruction is spoken of as if it were an object that people could look for. This can be restated to remove the abstract noun "instruction." Alternate translation: "want to be instructed" or "want a priest to teach them truly"

from his mouth
Here "mouth" stands for what a person says.

Malachi 2:8

you have turned away from the true path
The right way to behave is spoken of as if it were the right path to follow, and abandoning right conduct is spoken of as if it were turning away from that path.

You have caused many to stumble
Disobeying God is spoken of as if it were stumbling.

You have caused many to stumble with respect to the law
The expression "with respect to the law" gives the context for the "stumbling." Alternate translation: "You have caused many to disobey the law"

corrupted the covenant of Levi
"broken the covenant I made with the Levites."

Malachi 2:9

before all the people
This spatial idea stands for the people's awareness of the priests' evil behavior.

kept my ways
Here "ways" stands for "desires" and "behavior." These ways are spoken of as if they were things that could be kept by people. Alternate translation: "followed my desires in how you should live"

shown partiality in matters of the law
"set easy standards of behavior for people you like and difficult standards of behavior for people you do not like"

shown partiality
Here the habit of favoring some people more than others is spoken of as if it were a thing that could be shown to others. Alternate translation: "made people aware that you favor some people more than others

Malachi 2:10

General Information:
Here the prophet Malachi begins to speak to his fellow Israelites.

Is there not one Father for us all? Has not one God created us?
Malachi asks these questions in order to remind his fellow Israelites about what they already know. Alternate translation: "You know that we all have one Father, that our God has created a nation out of us." or "You all know that God is the Father of all us Israelites, because he is the one who made our nation."

Has not one God created us?
This question is meant to express a statement. Alternate translation: "Certainly it is the same God who has created us."

created us
This probably refers to God forming the Hebrews into a nation.

Why are we faithless each man against his brother, profaning the covenant of our fathers?
Malachi asks this question in order to rebuke his fellow Israelites. This question may be expressed as a statement. Alternate translation: "We should certainly not mistreat our brothers and disrespect God's covenant by disobeying his commands, as you have been doing."

Malachi 2:11

Judah has been faithless
Here "Judah" stands for the people in the region of Judah, and the fact that they have been faithless to Yahweh is spoken of as if they were one man named "Judah." Alternate translation: "The people of Judah have been faithless"

A disgusting thing has been committed in Israel and in Jerusalem
This can be expressed in active form. Alternate translation: "People have done disgusting things in Israel and in Jerusalem"

For Judah has profaned the holy place of Yahweh
Here "Judah" refers again to the people of Israel. Alternate translation: "For the people of Judah have profaned the holy place of Yahweh"

has married the daughter of a foreign god
The people of Judah are again referred to as if they were one man named "Judah." Alternate translation: "have married women from other nations, women who worship idols"

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Malachi 2:12

May Yahweh cut off from the tents of Jacob the man who
Destroying something is often spoken of as it were cutting it off from something else. Alternate translation: "May Yahweh destroy anyone in the tents of Jacob who" or "May Yahweh kill anyone in the community of Israel who"

the tents of Jacob
Here "tents of Jacob" stands for the community of Israel.

Jacob
Here "Jacob" stands for all the Israelites, because Jacob was one of the patriarchs from whom the Israelites were descended.

the one who is awake and the one who answers
This expression seems to mean "absolutely everyone."

Malachi 2:13

General Information:
Malachi continues to speak to his fellow Israelites.

You cover the altar of Yahweh with tears
This sarcastically exaggerates the amount of tears the people cry to show that Yahweh knows that the people do not really feel sad.

with weeping and sighing
The words "weeping" and "sighing" share similar meanings and intensify the idea of weeping. Alternate translation: "with great weeping"

does not turn toward the offering
Here turning toward a gift stands for receiving it and showing favor to the giver.

does not turn toward the offering
This implies that those who are weeping at Yahweh's altar have offered sacrifices to him.

from your hand
Here "hand" stands for the person giving the offering. Alternate translation: "from you"

Malachi 2:14

Why does he not?
The full thought, as in [Malachi 2:13]

the wife of your youth
"the woman you married when you were young"

Yahweh was a witness between you and the wife of your youth
This statement assumes that this woman is still living.

a witness between you and the wife of your youth
Here a witness to an agreement between two people is thought of as standing between them in order to testify about what they agreed to, in case a dispute arises between the two people. This sentence also was meant to remind the people that Yahweh would punish any Israelite who broke the covenant of marriage.

she was your companion and your wife by covenant
This statement implies that many of the Israelites had divorced their wives.

by covenant
"by the covenant of marriage that you agreed to"

Malachi 2:15

Did he not make them one, with a portion of his spirit?
This question may be expressed as a statement. Alternate translation: "He certainly made husband and wife one, with a portion of his spirit."

make them one
This expression implies making husband and wife one flesh. Alternate translation: "make husband and wife one flesh"

an offspring from God
Children who would honor and obey God.

Malachi 2:16

I hate divorce
Here "divorce" stands for the act of divorce, when a man sends away his wife, so as to end his marriage to her. Alternate translation: "I hate it when a man divorces his wife"

the one who covers his garment with violence
This phrase probably means any man who is violent toward his wife.

So guard yourselves in your spirit and do not be faithless
"So be careful to be loyal to your wife"

Malachi 2:17

You have wearied Yahweh
Yahweh is spoken of as if human behavior could make him tired, but God cannot grow weary in a physical or emotional sense. This statement probably means that the people have repeatedly offended Yahweh. Alternate translation: "You have offended Yahweh"

How have we wearied him?
This question is meant to deny that the people have done any wrong. This can be expressed as a statement. Alternate translation: "We have certainly not wearied him."

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By saying
The complete idea here is, "You have wearied him by saying." This is the prophet's answer to the rhetorical question.

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment"

Where is the God of justice?
The priests ask this question in order to claim either that Yahweh does not care whether people do evil or not, or that he never punishes evildoers. Alternate translation: "God certainly does not punish evil people!"

the God of justice
the God who punishes evildoers justly

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 "See, I am about to send my messenger, and he will prepare the way before me. Then the Lord, whom you seek, will suddenly come to his temple. The messenger of the covenant in whom you delight, see, he will come," says Yahweh of hosts.

2 But who will be able to endure the day of his coming? Who will be able to stand when he appears? For he will be like a refiner's fire and like laundry soap. **3** He will sit as a refiner and purifier of silver, and he will purify the sons of Levi. He will refine them like gold and silver, and they will bring offerings of righteousness to Yahweh. **4** Then the offering of Judah and Jerusalem will be pleasing to Yahweh, as in the days of old, and as in ancient years. **5** "Then I will approach you for judgment. I will quickly become a witness against the sorcerers, the adulterers, those who swear to deception, and against those who oppress the hired worker in his wages, those who oppress the widow and the orphan, against those who turn away the foreigner, and against those who do not honor me," says Yahweh of hosts. **6** "For I, Yahweh, have not changed; therefore you descendants of Jacob have not been consumed.

7 From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you," says Yahweh of hosts. "But you say, 'How will we return?' **8** Would a person rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In tithes and offerings. **9** You are cursed with a curse, for you are robbing me, the whole nation. **10** Bring the full tithe into the storehouse, so that there may be food in my house, and test me now in this," says Yahweh of hosts, "if I do not open to you the windows of heaven and pour out a blessing on you, until there is no more room for it all. **11** I will rebuke those who destroy your crops, so that they do not destroy the harvest of your land. Your vines in the fields will not lose their fruit," says Yahweh of hosts. **12** "All the nations will call you blessed, for you will be a land of delight," says Yahweh of hosts.

13 "Your words against me have been strong," says Yahweh. "But you say, 'What have we said among ourselves against you?' **14** You have said, 'It is useless to serve God. What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts? **15** So now we call those who do evil blessed. Evildoers not only prosper, but they even test God and escape.'"

16 Then those who feared Yahweh spoke with one another. Yahweh paid attention and listened, and a book of remembrance was written before him about those who feared Yahweh and honored his name. **17** "They will be mine," says Yahweh of hosts, "my own treasured possession, on the day that I act. I will pity them, as a man pities his own son who serves him. **18** Then once again you will distinguish between the righteous and the wicked, between one who worships God and one who does not worship him.

Malachi 3 General Notes

Special concepts in this chapter

Messiah

There are several prophecies in this chapter concerning the Messiah and the one who comes before the Messiah. At times, this chapter switches between prophesying about the first coming of the Messiah and the second coming of the Messiah without formal divisions between them. (See: prophet and christ)

Important figures of speech in this chapter

Rhetorical questions

Several rhetorical questions are used in this chapter to convince the reader of the truth of what he is saying and of their sin. (See: sin)

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generated on Tue Oct 24 10:45:40 2023

Malachi 3:1

General Information:
Yahweh begins speaking again to the people of Israel in verse 1, but the prophet Malachi begins speaking in verse 2.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

he will prepare the way before me
Here getting people ready to welcome Yahweh is spoken of as if a road were being cleared for Yahweh to travel on.

Then the Lord, whom you seek ... The messenger of the covenant in whom you delight
Some modern versions translate this in a way that implies that these two expressions refer to the same person. Other modern versions leave this matter ambiguous. We recommend that translations leave this matter ambiguous, as the ULB does.

The messenger of the covenant
Almost all versions leave ambiguous the sense of this expression. But translators may need to make explicit the relationship between "messenger" and "the covenant." The UDB presents "the messenger" as one promised by the covenant that Yahweh had with Israel. Another choice is to present the messenger as a person who will either confirm that covenant or announce a new covenant.

Malachi 3:2

But who will be able to endure the day of his coming? Who will be able to stand when he appears?
These rhetorical questions imply that no one will be able to resist Yahweh when he comes. They can be combined into one statement. Alternate translation: "However, no one will be able to resist Yahweh when he comes to judge them."

the day of his coming
Here "day" stands for "time." Alternate translation: "the time when he comes"

be able to stand
Here standing represents resisting someone's attack or accusations.

For he will be like a refiner's fire and like laundry soap
This sentence gives the reason why no one will be able to resist God when he comes. God's power to judge the people and to stop them from sinning is spoken of as if it were the power of strong soap to clean clothes, or the power of fire to melt an object. These are ways of saying that God's power to do these things cannot be stopped.

Malachi 3:3

he will purify the sons of Levi
Forgiving the sons of Levi and persuading them not to sin any longer is spoken of as if it were purifying metal. Alternate translation: "he will correct the sons of Levi and forgive them for having sinned"

the sons of Levi
Here "sons" refers to descendants. The male descendants of Levi were the priests and workers in the temple.

He will sit
Here sitting implies the action of a metalworker, who sits down in order to purify small amounts of gold or silver. It also implies the action of a king, who sits down to judge people and give decrees.

He will refine them like gold and silver
Here persuading people not to sin any longer is spoken of as if a metalworker were making gold and silver more pure.

they will bring offerings of righteousness to Yahweh
Here "of righteousness" means "motivated by righteous desires to worship God." Alternate translation: "they will bring acceptable offerings to Yahweh in order to worship Yahweh"

Malachi 3:4

General Information:
Malachi continues speaking in verse 4, but Yahweh begins speaking again in verse 5.

the offering of Judah and Jerusalem
Here "Judah" and "Jerusalem" stand for the people in those places. Alternate translation: "the offerings brought by the people of Judah and Jerusalem"

as in the days of old, and as in ancient years
These two phrases mean basically the same thing and emphasize that the offering was once pleasing to Yahweh. Alternate translation: "as it was in the distant past" or "as it was a long time ago"

Malachi 3:5

Then I will approach you for judgment
Here "judgment" refers to the act of judging. Alternate translation: "Then I will approach you in order to judge you"

oppress the hired worker in his wages
"cause the hired worker to suffer by not paying him for his work"

turn away the foreigner
That is, turning away the foreigner from gaining his rights. Depriving people of their rights is spoken of as if it were physically turning them away from oneself. Perhaps the idea is turning away someone

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who comes for a wrong to be set right. Alternate translation: "deny foreigners living in Israel the rights that they should have"

Malachi 3:6

General Information:
Yahweh continues to speak to the people of Israel.

you descendants of Jacob have not been consumed
This can be translated in active form. The word "consumed" is a metaphor for "destroyed." Alternate translation: "I have not consumed you descendants of Jacob" or "you descendants of Jacob have not perished"

Malachi 3:7

From the days of your fathers you have turned aside from my statutes and have not kept them
Disobeying God's statutes is spoken of as if it were turning away from them. Alternate translation: "You have disobeyed my statutes ever since the days of your ancestors"

Return to me, and I will return to you
Here loving each other and being faithful to each other is spoken of as if it were returning to each other. Alternate translation: "Love me and honor me, and I will always help you"

How will we return?
The people ask this question in order to claim that they have never stopped obeying God. This can be expressed as a statement. Alternate translation: "We have never gone away from you, so we cannot return to you." or "We have never gone away from you, so it makes no sense to speak of us as returning to you."

Malachi 3:8

General Information:
Yahweh continues to speak to the people of Israel.

Would a person rob God?
This question implies that the idea of robbing God is very wicked. This can be expressed as a statement. God speaks of himself in the third person Alternate translation: "A man should certainly not rob God." or "No one should ever rob me."

How have we robbed you?
This question implies that the people do not think they have robbed God. Alternate translation: "We have certainly not robbed you."

In tithes and offerings
This reply from Yahweh implies a fuller answer. Alternate translation: "You have robbed me by withholding from me your tithes and offerings"

Malachi 3:9

You are cursed with a curse
This can be stated in active form. Alternate translation: "I have certainly cursed you"

you are robbing me, the whole nation
Here "nation" stands for the people to whom Yahweh is speaking. Alternate translation: "all of you in the whole nation are robbing me"

Malachi 3:10

General Information:
Yahweh continues to speak to the people of Israel.

the full tithe
"all the tithes"

my house
Here "house" stands for the temple. Alternate translation: "my temple"

and test me now in this ... if I do not open to you the windows of heaven
Here the command "test me" stands for something that the people can do and should do: "if you test me." This can be divided into two sentences also. Alternate translation: "And if you test me ... I will open up the windows of heaven" or "And you should test me ... If you do, I will open up the windows of heaven"

Malachi 3:11

General Information:
This page has intentionally been left blank.

Malachi 3:12

All the nations will call you blessed
Here to be called blessed stands for being blessed. Alternate translation: "All the nations will know that you have been blessed"

All the nations
This expression stands for the people in all the nations. Alternate translation: "The people in all the nations"

a land of delight
Here "delight" stands for the condition in which the inhabitants of a land take delight in their land.

Malachi 3:13

General Information:
These verses begin a new section in the book. Here Yahweh is speaking to the people of Israel.

Your words against me have been strong
Here "strong" stands for "harsh" or "terrible." And "Your words" stands for "What you have said." Alternate translation: "What you have said about me is terrible"

What have we said among ourselves against you?
The people ask this question in order to claim that they have said nothing against God. This can be expressed as a statement. Alternate translation: "We have not said anything among ourselves against you."

Malachi 3:14

What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts?
The people ask this question among themselves in order to make a statement. Alternate translation: "It is useless that we have kept his requirements and walked mournfully before Yahweh of hosts."

walked mournfully before Yahweh of hosts
Here "walk mournfully" stands for "behave in a sorrowful manner," probably in order to indicate sorrow over their sins.

before Yahweh of hosts
Here this expression refers to God being aware of what the people were doing.

Malachi 3:15

we call those who do evil blessed
Here to "call ... blessed" stands for being blessed. This may be stated in active form. Alternate translation: "we say that God has blessed those who do evil" or "we say that those who do evil are well off"

escape
That is, "they escape God's punishment."

Malachi 3:16

General Information:
The event described here may have taken place after the godly people in Israel repented of their sins.

a book of remembrance was written before him about those who feared Yahweh
This can mean 1) the Israelites wrote a book so they would remember what they had promised and listed the names of people who feared Yahweh or 2) Yahweh caused someone in heaven to write a book with the names of people who feared him.

book of remembrance
This expression refers to any book that helps people remember important things, such as events or people who lived in the past.

honored his name
Here "his name" stands for God himself.

Malachi 3:17

They will be mine
"They will be my people"

my own treasured possession
Here "possession" refers to one's personal property. This idea can be expressed with a verb. Alternate translation: "they will belong completely to me"

I act
the time when Yahweh will judge and punish the rebellious Israelites, giving victory to the faithful Israelites

Malachi 3:18

distinguish between
"see a difference between" or "treat differently"

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Chapter 4

1 For see, the day is coming, burning like a furnace, when all the arrogant and all the evildoers will become stubble. The day that is coming will burn them up," says Yahweh of hosts, "so that it will leave them neither root nor branch. **2** But for you who fear my name, the sun of righteousness will rise with healing in its wings. You will go out, and you will leap like calves from the stall. **3** On that day you will trample down the wicked, for they will be ashes under the soles of your feet on the day that I act," says Yahweh of hosts.

4 "Remember the law of my servant Moses that I commanded him at Horeb for all Israel, the statutes and the rulings. **5** See, I will send you Elijah the prophet before the coming of the great and fearful day of Yahweh. **6** He will turn the heart of the fathers to the children, and the heart of the children to their fathers, so that I do not come and attack the land with complete destruction."

Malachi 4 General Notes

Special concepts in this chapter

Last days

Although the Jews may have hoped these prophecies referenced a time in the near future to them, the prophecies of this chapter exclusively relate to the last days. (See: prophet and lastday)

Malachi 4:1

see

"look" or "listen" or "pay attention to what I am about to tell you"

the day is coming, burning like a furnace

The disaster occurring at this time is spoken of as if the day itself were burning. God's judgment is often spoken of as if it were a fire.

arrogant ... evildoers

See how you translated these wordsd in Malachi 3:15.

all the arrogant and all the evildoers will become stubble

These people are spoken of as if they will become dried-up plants fit only for being burned. It is common for the Bible to speak of people as if they were plants or trees. Alternate translation: "all the arrogant and all the evildoers will burn up like dry plants"

The day that is coming will burn them up

Here "the day" stands for the events that will occur on that day. Alternate translation: "On that day I will burn them up"

it will leave them neither root nor branch

This expression continues to speak of people as if they were plants or trees. So being deprived of all roots and branches stands for being completely killed off. Alternate translation: "nothing will be left"

Malachi 4:2

you who fear my name

Here "my name" stands for Yahweh himself.

the sun of righteousness will rise with healing in its wings

This can mean 1) Yahweh, who always acts righteously, will come and heal his people on that day or 2) on that day Yahweh will reveal the people's righteousness and heal them.

healing in its wings

Possible meanings are 1) the act of healing someone is spoken of as if it were an object that the sun carried to people by means of its wings or 2) the healing takes place under the wings, that is, in the security God gives his people.

wings

It was common in the Ancient Near East to speak of the sun as if it had wings, with which it moved across the sky. Possible meanings are 1) the sun's life-giving rays of light are spoken of as if they were its wings or 2) the wings are said to cover God's people so as to give them peace and safey.

You will go out, and you will leap like calves from the stall

Here the redeemed people of Yahweh are spoken of as if they were young bulls released from their stalls, allowed to go out into their pasture.

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Malachi 4:3

you will trample down the wicked, for they will be ashes under the soles of your feet
Here the victory of God's people is spoken of as if they were walking over the burned bodies of their enemies.

they will be ashes
The Israelites' enemies are spoken of as having been burned to ashes (Malachi 4:1).

Malachi 4:4

Remember
Here "Remember" stands for "Think about" and, at the same time, "Obey."

Horeb
This is another name for Sinai.

all Israel
Here "all Israel" is a reference to all the people in the nation of Israel.

the statutes
These are the laws that God gave Israel for all time.

the rulings
These are legal decisions meant to make clear how the general statutes apply to everyday life.

Malachi 4:5

the coming of the great and fearful day of Yahweh
Here the occurrence of this day is spoken of as if it were coming. Alternate translation: "before the great and fearful day of Yahweh happens"

the great and fearful day of Yahweh
This expression refers to any time in which Yahweh acts decisively.

Malachi 4:6

He will turn the heart of the fathers to the children, and the heart of the children to their fathers
Here changing how people think is spoken of as if it were turning their hearts.

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Language: Swahili

Book: Genesis

Genesis

Chapter 1

1 Hapo mwanzo Mungu aliumba mbingu na nchi. **2** Nayo nchi haikuwa na umbo na ilikuwa tupu. Giza lilikuwa juu ya uso wa vilindi vya maji. Roho wa Mungu alikuwa akielea juu ya uso wa maji. **3** Mungu akasema, "na kuwe nuru," na kulikuwa na nuru. **4** Mungu akaona nuru kuwa ni njema. Akaigawa nuru na giza. **5** Mungu akaiita nuru " mchana" na giza akaliita "usiku." Ikawa jioni na asubuhi, siku ya kwanza. **6** Mungu akasema, " na kuwe na anga kati ya maji, na ligawe maji na maji." **7** Mungu akafanya anga na kugawanya maji yaliyo kuwa chini ya anga na maji ambayo yalikuwa juu ya anga. Ikawa hivyo. **8** Mungu akaita anga "mbingu." Ikawa jioni na asubuhi siku ya pili. **9** Mungu akasema, "maji yaliyo chini ya mbingu yakusanyike pamoja mahali pamoja, na ardhi kavu ionekane." Ikawa hivyo. **10** Mungu aliita ardhi kavu "nchi," na maji yaliyo kusanyika akayaita "bahari." Akaona kuwa ni vyema. **11** Mungu akasema, nchi ichipushe mimea: miche itoayo mbegu na miti ya matunda itoayo matunda ambayo mbegu yake imo ndani ya tunda, kila kitu kwa namna yake." Ikawa hivyo. **12** Nchi ikatoa mimea, miche itoayo mbegu ya aina yake, na miti itoayo tunda ambalo mbegu yake imo ndani yake, kwa aina yake. Mungu akaona kuwa ni vyema. **13** Ikawa jioni na asubuhi, siku ya tatu. **14** Mungu akasema, "kuwe na mianga katika anga kutenganisha mchana na usiku. Na ziwe kama ishara, kwa majira, kwa siku na miaka. **15** Ziwe mianga katika anga ili kutoa mwanga juu ya nchi." Ikawa hivyo. **16** Mungu akafanya mianga mikuu miwili, mwanga mkuu zaidi kutawala mchana, na mwanga mdogo kutawala usiku. Akafanya nyota pia. **17** Mungu akazipanga katika anga kutoa mwanga juu nchi, **18** kutawala mchana na usiku, na kugawanya mwanga kutoka kwenye giza. Mungu akaona kuwa ni vyema. **19** Ikawa jioni na asubuhi, siku ya nne. **20** Mungu akasema, "maji yajae idadi kubwa ya viumbe hai, na ndege waruke juu ya nchi katika anga la mbingu." **21** Mungu akaumba viumbe wakubwa wa baharini, pamoja na kila kiumbe hai cha aina yake, viumbe waendao na wanaojaa kila mahali majini, na kila ndege mwenye mabawa kwa aina yake. Mungu akaona kuwa ni vyema. **22** Mungu akavibariki, akisema, "zaeni na muongezeke, na mjae majini katika bahari. Ndege waongezeke juu nchi." **23** Ikawa jioni na asubuhi, siku ya tano. **24** Mungu akasema, " nchi na itoe viumbe hai, kila kiumbe kwa aina yake, mnyama wa kufugwa, vitu vitambaavyo, na wanyama wa nchi, kila kitu kwa jinsi yake." Ikawa hivyo. **25** Mungu akafanya wanyama wa nchi kwa aina yake, wanyama wa kufugwa kwa aina yake, na kila kitambaaho juu ya ardhi kwa aina yake. Akaona kuwani vyema. **26** Mung akasema, "na tumfanye mtu katika mfano wetu, wa kufanana na sisi. Wawe na mamlaka juu ya samaki wa bahari, juu ya ndege wa angani, juu ya wanyama wa kufuga, juu ya nchi yote, na juu ya kila kitu kitambaacho kinacho tambaa juu ya nchi." **27** Mungu akamuumba mtu kwa mfano wake. Katika mfano wake alimuumba. Mwanaume na mwanamke aliwaumba. **28** Mungu akawabariki na akawaambia, "zaeni na kuongezeka. Jazeni nchi, na muitawale. Muwe na mamlaka juu ya samaki wa baharini, juu ya ndege wa angani, na juu ya kila kiumbe hai kiendacho juu ya nchi," **29** Mungu akasema, "tazama, nimewapeni kila mmea uzaao mbegu ambao uko juu ya nchi, na kila mti wenye tunda ambalo lina mbegu ndani yake. Vitakuwa ni chakula kwenu. **30** Kwa kila mnyama wa nchi, kwa kila ndege wa angani, na kila kitambaacho juu ya nchi, na kila kiumbe ambacho kina pumzi ya uhai ni metoa kila mmea kwa ajili ya chakula." ikawa hivyo. **31** Mungu akaona kila kitu alichokiumba. Tazama, kikawa chema sana. Ikawa jioni na asubuhi siku ya sita.

Genesis 1:1

Hapo mwanzo, Mungu aliumba mbingu na nchi
"Hii inahusu jinsi gani Mungu aliumba mbingu na nchi hapo mwanzo." Kauli hii inafupisha sura iliyobaki. Lugha zingine huitafsiri kama "Hapo zamani sana Mungu aliziumba mbingu na nchi."

Hapo mwanzo
Hii inalenga kuanza kwa dunia na kila kitu ndani mwake.

generated on Tue Oct 24 10:45:40 2023

mbingu na nchi
"anga, ardhi, na kila kitu ndani yao"

mbingu
Hapa inamaanisha anga

Bila umbo na tupu
Mungu alikuwa hajaweka dunia katika mpangilio.

vilindi
"maji" au "maji ya kina kirefu" au "maji mengi"

maji
"maji" au "uso wa maji"

Genesis 1:3

Na kuwe na nuru
Hii ni amri. Kwa kuamuru kuwepo na nuru, Mungu alifanya iwepo.

Mungu akaona nuru, kuwa ni njema
"Mungu aliifikiria nuru na kufurahishwa nayo." Hapa "Njema" inamaanisha "kufurahisha" au "inayofaa."

akaigawa nuru na giza
"alitenganisha nuru na giza" au "alifanya kuwepo na nuru wakati mmoja na giza wakati mwingine." Hii inamaanisha Mungu aliumba wakati wa mchana na usiku.

Ikawa jioni na asubuhi, siku ya kwanza
Mungu alifanya vitu hivi katika siku ya kwanza ambapo ulimwengu ulianza kuwepo.

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

Genesis 1:6

Na kuwe na anga kati ya maji ...na ligawe
Hizi ni amri. Kwa kuamuru kwamba anga kati ya maji iwepo na igawe maji, Mungu alifanya iwepo na kugawa maji na maji.

anga
"anga tupu na wazi". Watu wa Kiyahudi walichukulia uwazi huu kuwa na umbo kama la kuba au bakuli lililofunikwa.

kati ya maji
"ndani ya maji"

Mungu alifanya anga na kugawanya maji
"kwa namna hii, Mungu alifanya anga na kugawa maji." Mungu alipozungumza, ilitokea. Sentensi hii inaeleza kitu gani Mungu alifanya alipokuwa akizungumza.

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya pili
Hii inamaanisha siku ya pili ambapo ulimwengu ulipoanza kuwepo.

Genesis 1:9

Maji yaliyo chini ..yakusanyike
Hii inaweza kutafsiriwa kama kitenzi endelevu. Hii ni amri. Kwa kuamuru maji yakusanyike, Mungu aliyafanya yakusanyike pamoja.

na ardhi kavu ionekane
Maji yalikuwa yamefunika ardhi. Basi maji yalisogea pembeni na baadhi ya ardhi kubaki wazi. Hii ni amri. Kwa kuamuru kwamba ardhi kavu ionekane, Mungu alifanya ionekane. "na ardhi kavu ionekane" au "na ardhi kavu iwe wazi" au "na ardhi ifunuliwe"

ardhi kavu
Hii inamaanisha ardhi ambayo haijafunikwa kwa maji. Haimaanishi ardhi ambayo ni kavu sana kwa ajili ya kilimo.

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

nchi
"ardhi" au "chini"

Akaona kuwa ni vyema
Hapa "ni" inamaanisha nchi na bahari.

Genesis 1:11

Na nchi ichipushe mimea
Hii ni amri. Kwa kuamuru ya kwamba mimea ichipuke juu ya ardhi, Mungu alifanya ichipuke. "Mimea na ichipuke juu ya ardhi" au "Mimea na iote juu ya ardhi"

mimea: miche inayotoa mbegu na miti ya matunda izaayo matunda
"mimea, kila mche unaozaa mbegu na kila mti unaozaa matunda" au "mmea. Kuwe na mimea itoayo mbegu na matunda ya miti yazaayo matunda". Mimea hutumika hapa kama msemo wa jumla inaojumlsiha mimea na miti yote.

generated on Tue Oct 24 10:45:40 2023

miche
Hii ni aina ya mimea ambayo ina mashina laini, na sio kama ya mbao

miti ya matunda izaayo matunda ambayo mbegu yake imo ndani yake
miti izaayo matunda yenye mbegu ndani yake

kila kitu kwa namna yake
Mbegu zingezaa mimea na miti ambayo ingekuwa kama zile zilipotokea. Kwa namna hii, mimea na miti zingejizalisha zenyewe.

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Mungu akaona kuwa ni vyema
Hapa "ni" inamaanisha mimea, mazao na miti.

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya tatu
Hii inamaanisha siku ya tatu ambapo ulimwengu ulianza kuwepo.

Genesis 1:14

Kuwe na mianga katika anga
Hii ni amri. Kwa kuamuru ya kwamba mianga iwepo, Mungu alifanya iwepo

mianga katika anga
"vitu ving'aavyo katika anga" au"vitu vitoavyo mwanga katika anga". Hii inaamanisha jua, mwezi na nyota

katika anga
"katika uwazi wa anga" au "katika uwazi mkubwa wa anga"

kutenganisha mchana na usiku
"kutenganisha mchana na usiku." Hii inamaanisha "kutusaidia kutambua tofauti kati ya mchana na usiku." Jua inamaanisha ni mchana, na mwezi na nyota humaanisha ni usiku.

na ziwe kama ishara
Hii ni amri. Kwa kuamuru ya kwamba ziwe kama ishara, Mungu alizifanya zitumike kama ishara. "Na zitumike kama ishara" au "na zioneshe"

ishara
Hapa inamaanisha kitu kinachofunua au kinacholenga jambo

majira
"Majira" inamaanisha nyakati zitakazotengwa kwa sikukuu na mambo mengine ambayo watu hufanya.

kwa majira, kwa siku na miaka
Jua, mwezi, na nyota huonyesha muendelezo wa muda. Hii inatusaidia kutambua ni wakati gani tukio hutokea kila wiki, mwezi au mwaka.

ziwe mianga katika anga ili kutoa mwanga juu ya nchi
Hii ni amri. Kwa kuamuru ziwe mianga juu ya nchi, Mungu alifanya zimulike juu ya nchi

kutoa mwanga juu ya nchi
"kutoa mwanga juu ya nchi" au "kuangazia nchi". Nchi haitoi mwanga yenyewe bali hupata mwanga na kurudisha mwanga.

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Genesis 1:16

Mungu akafanya mianga mikuu miwili
"Kwa njia hii Mungu akafanya mianga miwili mikuu" Sentensi hii inaelezea Mungu alichofanya alipozungumza.

mianga miwili mikuu
"mianga miwili mikuu" au "mianga miwili ing'aaro". Mianga miwili mikuu ni jua na mwezi.

kutawala mchana
"kuongoza mchana kama mtawala angozapo kundi la watu" au "kuweka alama katika siku"

siku
Hii inamaanisha masaa ya mchana pekee

mwanga mdogo
"mwanga mdogo" au "mwanga hafifu"

katika anga
"katika mbingu" au "katika uwazi wa angani"

kutenganisha mwanga na giza
"kutenganisha mwanga na giza" au "kutoa mwanga kwa kipindi kimoja na giza kwa kingine.

Mungu akaona kuwa ni vyema
Hapa "ni" inamaanisha jua, mwezi na nyota.

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

generated on Tue Oct 24 10:45:40 2023

siku ya nne
Hii inamaanisha siku ya nne ambapo ulimwengu ulianza kuwepo.

Genesis 1:20

Na maji yajae idadi kubwa ya viumbe hai
Hii ni amri. Kwa kuamuru viumbe hai wajaze maji, Mungu alifanya viwepo. Baadhi ya lugha huweza kuwa na neno moja linalomaanisha aina wote wa samaki na viumbe wa baharini. "Maji yajae viumbe wote" au "viumbe wengi wanao ogelea waishi baharini".

na ndege waruke
Hii ni amri. Kwa kuamuru ya kwamba ndege waruke, Mungu alifanya waruke.

ndege
"wanyama warukao" au "vitu vinavyoruka"

anga tupu ya angani
"nafasi iliyo wazi ya angani" au "anga"

Mungu aliumba
"kwa njia hii Mungu aliumba"

viumbe wa majini wakubwa
"wanyama wakubwa wanaishi ndani ya bahari"

kwa aina yake
Vitu hai vya "aina" moja ni sawa na kule vilivyotokea.

kila ndege mwenye mabawa
"kila kitu kipaacho chenye mabawa." Iwapo neno kwa ajili ya ndege linatumika, linaweza kuwa kawaida kwa baadhi ya lugha kusema "kila ndege" kwa maana kila ndege ana mabawa.

Mungu akaona kuwa ni vyema
Hapa "ni" inamaanisha ndege na samaki.

Genesis 1:22

akavibariki
"alibariki wanyama aliowaumba"

zaeni na muongezeke
Hii ni baraka ya Mungu. Aliwaambia wanyama wa baharini kuzalisha wanyama wengine wa baharini kama wao wenyewe, ili kwamba wawe wengi baharini. Neno "ongezeka" linafafanua jinsi gani wanapaswa "kuongezeka"

ongezeka
"ongezeka kwa idadi kubwa" au "kuwa wengi"

Ndege waongezeke
Hii ni amri. Kwa kuamuru ya kwamba ndege waongezeke, Mungu aliwafanya ndege waongezeke.

ndege
"wanyama warukao" au "vitu virukavyo"

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya tano
Hii inamaanisha siku ya nne ambapo ulimwengu ulianza kuwepo.

Genesis 1:24

nchi na itoe viumbe hai
"Nchi na itoe vitu hai" au "na viumbe hai vingi viishi juu ya nchi". Hii ni amri. Kwa kuamuru ya kwamba nchi itoe viumbe hai, Mungu alifanya nchi itoe viumbe hai.

kila kiumbe kwa aina yake
"ili kwamba kila aina ya mnyama izae aina yake zaidi"

mnyama wa kufugwa, vitu vitambaavyo, na wanyama wa nchi
Hii inaonyesha ya kwamba Mungu aliumba kila aina ya wanyama. Iwapo lugha yako inayo namna nyingine ya kuunganisha wanyama wote katika kundi, basi waweza tumia hilo neno, au tumia kundi hili.

mnyama wa kufugwa
"wanyama wanaotunzwa na binadamu"

vitu vitambaavyo
"wanyama wadogo"

wanyama wa nchi
"wanyama mwitu" au "wanyama hatari"

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Mungu akafanya wanyama wa nchi
"Kwa njia hii Mungu aliwafanya wanyama wa nchi"

Akaona kuwa ni vyema
Hapa "ni" inamaanisha viumbe hai wa nchi.

Genesis 1:26

na tufanye
Hapa neno "tumfanye" lina maana ya Mungu. Mungu alisema alichokusudia kukifanya. Kiwakilishi nomino "tu" ni wingi. Uwezekano wa sababu za wingi ni 1) wingi huu unaweza maanisha Mungu anajadili jambo na malaika ambao hukamilisha baraza lake la mbinguni au 2) wingi

generated on Tue Oct 24 10:45:40 2023

huu unaonyesha dalili baadae katika Agano Jipya kuhusisha ya kwamba Mungu yupo katika Utatu Mtakatifu. Baadhi hutafsiri kama "Na nifanye" au "Nitafanya". Kama utafanya hivi, basi zingatia kuweka maandishi mafupi kusema kuwa neno lina wingi.

mtu
"binadamu" au "watu". Neno hili hapa halimaanishi jinsia ya kiume pekee.

katika mfano wetu, wa kufanana na sisi
Misemo hii miwili ina maana moja na inasisitiza kuwa Mungu alifanya binadamu awe kama yeye. Mstari huu hausemi ni kwa njia zipi Mungu alifanya watu wawe kama yeye. Mungu hana mwili, kwa hiyo haimanishi watu watafanana na Mungu. "na kufanana na sisi".

wawe na mamlaka juu ya
"kutawala" au "kuwa na mamlaka juu"

Mungu akamuumba mtu ...alimuumba
Sentensi hizi mbili zina maana moja na zinasisitiza ya kwamba Mungu aliumba watu katika mfano wake.

Mungu akamuumba mtu
Namna Mungu alivyoumba binadamu ni tofauti na jinsi alivyoumba vitu vingine vyote. Usieleze bayana ya kwamba aliumba binadamu kwa kuongea, kama mistari ya nyuma inavyoonyesha.

Genesis 1:28

Mungu akawabariki
Neno "akawabariki" lina maana ya mwanamume na mwanamke aliowaumba Mungu.

zaeni na kuongezeka
Mungu alimwambia mwanamume na mwanamke kuzalisha watu zaidi kama wao wenyewe ili kwamba wawe wengi kama wao. neno "kuongezeka" linaelezea namna wanavyotakiwa "kuzaa".

Jazeni nchi
jazeni nchi na watu.

Genesis 1:30

Taarifa ya jumla:
Mungu anaendelea kuzungumza

kila ndege wa angani
"ndege wote wanaopaa angani"

chenye pumzi ya uhai
"kinachopumua". Msemo huu unasisitiza ya kwamba wanyama hawa walikuwa na uhai tofauti na mimea. Mimea haiwezi kupumua, na ilipaswa kutumika kama chakula cha wanyama. Hapa "uhai" una maana ya uhai wa mwili.

ikawa hivyo
"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Tazama
"hasa". Hapa neno "tazama" linaongeza msisitizo kwa kile kinachofuata.

kikawa chema sana
Mungu alipotazama kila kitu alichokiumba, "kikawa chema sana".

jioni na asubuhi
Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya sita
Hii inamaanisha siku ya sita ambapo ulimwengu ulianza kuwepo.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha mbingu na nchi zilimalizika, na viumbe hai vyote vilivyo jaza mbingu na nchi. **2** Siku ya saba Mungu alifikia mwisho wa kazi yake ambayo aliifanya, na kwa hiyo alipumzika siku ya saba kutoka kwenye kazi yake yote. **3** Mungu akaibarikia siku ya saba na akaitakasa, kwa sababu katika siku hiyo alipumzika kutoka kwenye kazi yake yote ambayo aliifanya katika uumbaji. **4** Haya yalikuwa ni matukio yahusuyo mbingu na nchi, wakati vilipoumbwa, katika siku ambayo Yahwe Mungu aliumba nchi na mbingu. **5** Hapakuwa na msitu wa shambani uliokuwa katika nchi, na hapakuwa na mmea wa shambani uliokuwa umechipuka, kwa kuwa Yahwe Mungu alikuwa hajasababisha mvua kunyesha juu ya nchi, na hapakuwa na mtu wa kulima ardhi. **6** Lakini ukungu uliinuka juu kutoka kwenye nchi na kuutia maji uso wote wa ardhi. **7** Yahwe Mungu aliumba mtu kutoka mavumbi ya ardhi, na akampulizia puani pumzi ya uhai, na mtu akawa kiumbe hai. **8** Yahwe Mungu aliotesha bustani upande wa mashariki, katika Edeni, na pale akamuweka mtu ambaye alimuumba. **9** Kutoka ardhini Yahwe Mungu alifanya kila mti uote ambao unapendeza na ni mzuri kwa chakula. Hii ni pamoja na mti wa uzima ambao ulikuwa katikati ya bustani, na mti wa ujuzi wa mema na mabaya. **10** Mto ukatoka nje ya Edeni kuitia maji bustani. Na kutoka pale ukagawanyika na kuwa mito minne. **11** Jina la ule wa kwanza ni Pishoni. Huu ni ule ambao unatiririka kupitia nchi yote ya Havila, ambapo kuna dhahabu. **12** Dhahabu ya inchi ile ni nzuri. pia kuna bedola na jiwe shohamu. **13** Jina la mto wa pili ni Gihoni. Huu unatiririka kupitia nchi yote ya kushi. **14** Jina la mto wa tatu ni Hidekeli, ambao unatiririka mashariki mwa Ashuru. Mto wa nne ni Frati. **15** Yahwe Mungu alimtwaa mtu na kumweka ndani ya bustani ya Edeni kuilima na kuitunza. **16** Yahwe Mungu alimuagiza mtu akisema, "kutoka kwenye kila mti bustanini waweza kula kwa uhuru. **17** Lakini kutoka kwenye mti wa ujuzi wa mema na mabaya usile, kwa kuwa siku utakayo kula kutoka katika mti huo, utakufa hakika." **18** Kisha Yahwe Mungu akasema, "siyo jambo jema kwamba mtu huyu lazima awe pekeyake. Nitamfanyia msaidizi anaye mfaa." **19** Kutoka ardhini Yahwe Mungu akafanya kila mnyama wa kondeni na kila ndege wa angani. Kisha akawaleta kwa mtu huyu aone angewapatia majina gani. Jina ambalo mtu huyu alimwita kila kiumbe hai, hili ndilo lilikuwa jina lake. **20** Mtu huyu akawapatia majina wanyama wote, ndege wote wa angani, na kila mnyama wa mwitu. Lakini kwa mtu mwenyewe hapakuwa na msaidizi wa kumfaa yeye. **21** Yahwe Mungu akaleta usingizi mzito kwa mtu huyu, kwa hiyo mtu huyu akalala. Yahwe Mungu akatwaa moja ya mbavu za mtu huyu na akapafunika pale alipo chukua ubavu. **22** Kwa ubavu ambao Yahwe Mungu alichukua toka kwa mtu huyu, akafanya mwanamke na akamleta kwa mtu huyu. **23** Mwanaume akasema, "kwa sasa, huyu ni mfupa katika mifupa yangu, na nyama katika nyama yangu. ataitwa 'mwanamke,' kwa sababu ametwaliwa katika mwanaume. **24** Kwa hiyo mwanaume atawaacha baba yake na mama yake, ataungamanika na mke wake, na watakuwa mwili mmoja. **25** Wote wawili walikuwa uchi, mwanaume na mke wake, lakini hawakuona aibu.

Genesis 2:1

mbingu
"anga" au "mbingu"

na viumbe hai vyote vilivyo jaza
"na viumbe hai vingi ambavyo vimo ndani yao" au "na makundi ya viumbe hai vinavyoishi ndani mwao"

zilimalizika
Hii inaweza kutajwa katika njia endelevu "Mungu alimaliza kuviumba"

Siku ya saba Mungu alifikia mwisho wa kazi yake
Mungu hakufanya kazi kabisa katika siku ya saba.

alifikia mwisho wa
Hii ni lahaja. "alikuwa amemaliza"

alipumzika siku ya saba kutoka kwenye kazi yake yote
"katika siku hiyo hakufanya kazi"

Mungu akaibarikia siku ya saba
Yawezekana maana ni 1) Mungu alisababisha siku ya saba kutoa matokeo mazuri au 2) Mungu alisema ya kwamba siku ya saba ilikuwa nzuri.

na akaitakasa
"na akaiweka kando" au "na kuifanya iwe yake"

katika siku hiyo alipumzika kutoka kwenye kazi yake yote
"katika siku hiyo hakufanya kazi"

Genesis 2:4

Taarifa ya jumla
Sura ya pili iliyobaki ya Mwanzo inaelezea juu ya Mungu alivyoumba watu katika siku ya sita.

generated on Tue Oct 24 10:45:40 2023

Haya yalikuwa ni matukio yahusuyo mbingu na nchi
"Hii ni habari ya mbingu na nchi" au "Hii ni simulizi ya mbingu na nchi" Yawezekana maana ni 1) ni kifupisho cha matukio yaliyoelezwa katika Mwanzo 1:1-2:3 au 2) inakaribisha matukio yaliyoelezwa katika Mwanzo 2.

vilipoumbwa
Yahwe Mungu aliviumba". Katika sura ya 1 mwandishi kila mara anamzungumzia Mungu kama "Mungu", lakini katika sura ya 2 kila mara anamzungumzia Mungu kama "Yahwe Mungu".

katika siku ambayo Yahwe Mungu aliumba
"Yahwe Mungu alipoumba". neno "siku" linamaana ya muda wote wa uumbaji na siyo siku hiyo moja pekee.

Yahwe
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

Hapakuwa na msitu wa shambani
hapakuwa na vichaka vimeavyo msituni ambayo wanyama wangeweza kula

hapakuwa na mmea wa shambani
hapakuwa na mimea ya majani kama mboga au mboga za kijani ambazo wanyama na binadamu wangeweza kula

kulima
kufanya kila kitu alichopaswa kufanya ili kwamba mimea iweze kuota vizuri

ukungu
Yawezekana maana yake ni 1) kitu kama umande au ukungu wa asubuhi au 2) chemichemi kutoka mikondo chini ya ardhi.

uso wote wa ardhi
dunia nzima

Genesis 2:7

aliumba
"alifinyanga" au "alifanya" au "aliumba"

mtu ... mtu
"binadanu ... mtu" au "mwanadamu" sio lazima wa kiume.

tundu la pua
"pua yake"

pumzi ya uhai
"pumzi inayofanya vitu kuishi". Hapa "uhai" una maana ya uhai wa mwili.

bustani
Hii yaweza kuwa shamba la miti ya matunda au eneo lenye kila aina ya miti.

upande wa mashariki
"mashariki"

Genesis 2:9

mti wa uzima
"mti unaowapa watu uzima"

uzima
Hapa ina maana "uzima wa milele" au maisha yasiyokuwa na mwisho.

mti wa ujuzi wa mema na mabaya
"mti unaowapa watu uwezo wa kuelewa mema na mabaya" au "mti unaowafanya watu wale matunda yake na kuwafanya kuelewa mema na mabaya"

mema na mabaya
Huu ni msemo ambao una maana mbili tofauti kabisa na kila kitu katikati. "kila kitu kujumlisha yote mema na mabaya"

katikati ya bustani
"katikati ya bustani". Yawezekana miti hii miwili haikuwa katikati ya bustani kabisa.

Mto ukatoka nje ya Edeni kuitia maji bustani
Bustani ilikuwa Edeni. Mto uliendelea kutiririka kutoka Edeni. "Mto ukatoka kupitia Edeni na kumwagilia bustani"

Genesis 2:11

Pishoni
Huu ni wakati pekee ambapo mto huu unatajwa katika Biblia.

nchi yote ya Havila
"nchi yote inaitwa Havila". Ilikuwa mahali katika jangwa la Arabia.

ambapo kuna dhahabu
Msemo huu unatoa taarifa kuhusu Havila. Baadhi ya lugha hutafsiri kwa sentensi nyingine tofauti. "Kuna dhahabu Havila"

pia kuna bedola na jiwe shohamu
Neno "kuna" lipo kwenye sentensi kwa kuonyesha msisitizo. "Hapa pia ni mahali ambapo watu waweza kupata bedola na mawe ya shohamu"

bedola
Utomvu huu hutoka katika mti na hutoa harufu nzuri. Bedola hunata na hutoka katika mti fulani na yaweza kuwaka moto.

jiwe shohamu
"mawe ya shohamu". Shohamu ni aina fulani ya mawe ya urembo.

generated on Tue Oct 24 10:45:40 2023

Genesis 2:13

Gihoni
Hii ni sehemu pekee ya mto huu katika Biblia.

unatiririka kupitia nchi yote ya Kushi
Mto haukufunika nchi yote, lakini ulipanda katika sehemu za nchi.

nchi yote ya Kushi
"nchi nzima inayoitwa Kushi"

ambao unatiririka mashariki mwa Ashuru
"ambao unatiririka katika nchi mashariki mwa mji wa Ashuru." Mto wa Hidekeli unatiririka kutoka kaskazini hadi kusini. Msemo "unatiririka mashariki mwa Ashuru" unatoa taarifa kuhusu mahali mto Hidekeli ulipo. Baadhi ya lugha hutafsiri katika sentensi tofauti. "na hutiririka mashariki mwa Ashuru"

Genesis 2:15

bustani ya Edeni
"bustani iliyokuwa Edeni"

kuilima
"kuilima". Hii ina maana ya kufanya kila kitu cha muhimu ili mimea iweze kuota vizuri.

kuitunza
kuilinda dhidi ya mambo mabaya yanayoweza kuikuta

kutoka kwenye kila mti bustanini
"Tunda katika kila mti la bustani"

wewe
kiwakilishi ni cha kipekee

waweza kula kwa uhuru ...usile
Katika baadhi ya lugha ni kawaida kusema kile ambacho hakiruhusiwi na kisha kusema kile ambacho hakiruhusiwi.

waweza kula kwa uhuru
"waweza kula bila kizuizi"

mti wa ujuzi wa mema na mabaya
"mti unaowapa watu uwezo wa kuelewa mema na mabaya" au "mti unaowafanya watu wanaokula matunda yake kujua mambo mazuri na mambo mabaya.

usile
"sitakuruhusu ule" au "haupaswi kula"

Genesis 2:18

Nitamfanyia msaidizi anaye mfaa
"nitafanya msaidizi ambaye ni sahihi kwa ajili yake"

kila mnyama wa kondeni na kila ndege wa angani
Misemo ya "wa kondeni" na "wa angani" inatuambia mahali ambapo wanyama na ndege hupatikana mara kwa mara. "kila aina ya wanyama na ndege"

wanyama wote
"wanyama wote ambao watu huwachunga"

hapakuwa na msaidizi wa kumfaa yeye
Hii inaweza kuelezwa kwa hali ya kutenda. "hapakuwa na msaidizi aliyekuwa sahihi kwa ajili yake"

Genesis 2:21

akaleta usingizi mzito kwa mtu huyu
"alisababisha mwanamume kulala sana." Usingizi mzito ni wakati ambapo mtu kalala na hawezi kubughudhiwa kirahisi au kuamshwa.

Kwa ubavu ... akafanya mwanamke
"Kutoka ubavuni... alimuumba mwanamke." Ubavu ni nyenzo ambayo Mungu alimuumba mwanamke.

kwa sasa, huyu ni mfupa katika mifupa yangu, na nyama katika nyama yangu
"Hatimaye, mifupa ya huyu ni kama ya kwangu, na nyama yake ni kama nyama yangu". Baada ya kutazama miongoni mwa wanyama wote kwa ajili ya mwenzi na kukoswa, hatimaye akamwona mtu kama yeye ambaye angeweza kuwa mwenzi wake. Yawezekana mwanamume alionyesha hisia za faraja na furaha.

nyama
Hii inamaanisha sehemu laini za mwili kama ngozi na msuri.

ataitwa 'mwanamke,' kwa sababu ametwaliwa katika mwanaume
"Neno la Kihebrania la 'mwanamke' linafanana na neno la Kihebrania kwa ajili ya 'mwanamume'.

Genesis 2:24

Taarifa ya jumla
Kinachofuata kimeandikwa na mwandishi. Mwanamume hakusema vitu hivi.

Kwa hiyo
"Hii ni kwa sababu"

mwanaume atawaacha baba yake na mama yake
"mwanamume ataacha kuishi kwenye nyumba ya baba na mama yake." Hii inahusu wanamume kwa ujumla. Hailengi mwanamume fulani katika muda fulani.

watakuwa mwili mmoja
Lugha hii inaongelea tendo la ngono kana kwamba miili inakutana pamoja na kuwa kama mwili mmoja. "miili yao miwili itakuwa mwili mmoja"

generated on Tue Oct 24 10:45:40 2023

Wote wawili walikuwa uchi
Neno "walikuwa" linamaana ya mwanamume na mwanamke ambao Mungu aliwaumba.

uchi
"kutovaa mavazi"

lakini hawakuona aibu
"hawakuona aibu kwa kuwa uchi"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sasa nyoka alikuwa mwerevu kuliko myama mwingine yeyote wa kondeni ambaye Yahwe Mungu alikuwa amemuumba. Akamwambia mwanamke, "Je ni kweli Mungu amesema, 'Msile matunda kutoka kwenye mti wowote bustanini'?" **2** Mwanamke akamwambia nyoka, "Twaweza kula tunda kutoka kwenye miti ya bustani, **3** lakini kuhusu tunda la mti ambao uko katikati ya bustani, Mungu alisema, 'msile, wala msiuguse, vinginevyo mtakufa.'" **4** Nyoka akamwambia mwanamke, "hakika hamtakufa. **5** Kwasababu Mungu anajua kwamba siku mkila macho yenu yatafumbuliwa, na mtakuwa kama Mungu, mkijua mema na mabaya." **6** Na mwanamke alipoona kuwa mti ni mzuri kwa chakula, na kuwa unapendeza macho, na kwamba mti ulitamanika kwa kumfanya mtu awe mwerevu, alichukua sehemu ya tunda na akala. Na sehemu yake pia akampatia mumewe aliyekuwa naye, naye akala. **7** Macho ya wote wawili yalifumbuliwa, na wakajua kuwa wako uchi. Wakashona majani ya miti pamoja na wakatengeneza vya kujifunika wao wenyewe. **8** Wakasikia sauti ya Yahwe Mungu akitembea bustanini majira ya kupoa kwa jua, kwa hiyo mwanaume na mke wake wakajificha wao wenyewe kwenye miti ya bustani kuepuka uwepo wa Yahwe Mungu. **9** Yahwe Mungu akamuita mwanaume na kumwambia, " uko wapi?" **10** Mwanaume akasema, "nilikusikia bustanini, na nkaogopa, kwa sababu nilikuwa uchi. kwa hiyo nikajificha." **11** Mungu akasema, "Ni nani alikwambia kuwa ulikuwa uchi? Je umekula kutoka mti ambao nilikuagiza usile matunda yake?" **12** Mwanaume akasema, " Mwanamke uliyenipa kuwa na mimi, alinipatia tunda kutoka kwenye mti, na nikala." **13** Yahwe Mungu akamwambia mwanamke, " Nini hiki ulichofanya?" mwanamke akasema, "nyoka alinidanganya, na nikala." **14** Yahwe Mungu akamwambia nyoka, " kwa sababu umefanya jambo hili, umelaaniwa wewe mwenyewe miongoni mwa wanyama wote wa kufugwa na wanyama wote wa mwituni. Itakuwa kwa tumbo lako utakwenda, na mavumbi utakula kwa siku zote za maisha yako. **15** Nitaweka uadui kati yako na mwanamke, na kati ya uzao wako na uzao wake. Atakujeruhi kichwa chako na utamjeruhi kisigino chake." **16** Kwa mwanamke akasema, nitaongeza uchungu wakati wa kuzaa watoto; itakuwa katika maumivu utazaa watoto. Tamaa yako itakua kwa mume wako, lakini atakutawala." **17** Kwa Adam akasema, "kwa sababu umesikiliza sauti ya mke wako, na umekula kutoka katika mti, ambao nilikuagiza, nikisema, " usile matunda yake', ardhi imelaaniwa kwa sababu yako; kupitia kazi yenye maumivu utakula matunda ya ardhi kwa siku zote za maisha yako. **18** Ardhi itazaa miiba na mbigili kwa ajili yako, na utakula mimea ya shambani. **19** Kwa jasho la uso wako utakula mkate, mpaka utakapo irudia ardhi, ambayo kwayo ulitwaliwa. kwa kuwa wewe ni mavumbi na kwenye mavumbi utarudi." **20** Mwanaume akaita mke wake jina Hawa kwa sababu alikuwa mama wa wote wenye uhai. **21** Yahwe Mungu akatengeneza mavazi ya ngozi kwa ajili ya Adam na mke wake na akawavalisha. **22** Yahwe Mungu akasema, " sasa mtu huyu amekuwa kama mmoja wetu, ajuaye mema na mabaya. Kwa hiyo sasa hataruhusiwa kugusa kwa mkono wake, na kuchukua tunda la mti wa uzima, na kula akaishi tena milele." **23** Kwa hiyo Yahwe Mungu akamuondoa kutoka kwenye bustani ya Edeni, kwenda kulima ardhi ambayo kwahiyo alikuwa ametwaliwa. **24** Kwa hiyo Mungu akamfukuza mtu huyu nje ya bustani, na akaweka kerubi mashariki mwa bustani ya Edeni, na upanga wa moto ulio geuka geuka kila upande, ili kulinda njia ya kwenda kwenye mti wa uzima.

Genesis 3:1

Sasa
Mwandishi anaanza sehemu mpya ya simulizi.

mwerevu kuliko
"mjanja zaidi" au "mwenye akili ya kupata kile atakacho kwa kusema uongo"

Je ni kweli Mungu amesema, 'Msile ... bustanini?
Nyoka anajifanya kushangazwa ya kwamba Mungu alitoa sheria hii. Swali hili la balagha laweza kutafsiriwa kama kauli. "Nashangaa ya kwamba Mungu, "Msile ... bustanini."

Msile
Neno "msile" ni wingi na linamaasha mwanamume na mwanamke

Twaweza kula ... Mungu amesema, 'msile'
Hawa alimwambia nyoka ambacho Mungu aliwaruhusu kufanya kwanza na kisha kile Mungu alichowazuia kufanya. Baadhi ya lugha zingesema kile walichozuiwa kufanya kwanza na kisha kusema kile walichoruhusiwa kufanya.

Twaweza kula
"Tunaruhusiwa kula" au "Tunayo ruhusa ya kula"

Msile ... wala ... mtakufa
Neno "msile" ni wingi na linamaasha mwanamume na mwanamke

generated on Tue Oct 24 10:45:40 2023

Msile
"Hampaswi kula" au "Msile"

msiuguse
"na hampaswi kuigusa" au "na msiuguse"

Genesis 3:4

Wewe ... yenu ... hamtakufa
Maneno haya yanamaanisha mwanamume na mwanamke na kwa hiyo yako katika matumizi mawili au wingi.

macho yenu yatafumbuliwa
"macho yenu yatafumbuliwa." Lugha hii ina maana "utakuwa na utambuzi wa mambo." Maana hii yaweza kutajwa wazi. "Itakuwa kana kwamba macho yenu yamefumbuliwa"

mkijua mema na mabaya
Hapa "mema na mabaya" ni msemo ambao unalenga maana zote mbili kabisa na kila kitu katikati. "kujua kila kitu, ikiwemo mema na mabaya"

na kuwa unapendeza macho
"mti ulipendeza kutazama" au"ulikuwa mzuri kuangalia" au "au ulikuwa mzuri sana"

na kwamba mti ulitamanika kwa kumfanya mtu awe mwerevu
"naye alitaka matunda ya mti kwa sababu ingeweza kumfanya mtu awe mwerevu" au "naye alitaka matunda yake kwa sababu yangemfanya kuelewa kipi kizuri na kibaya kama vile Mungu afanyavyo.

Genesis 3:7

Macho ya wote wawili yalifumbuliwa
"Kisha macho yao yakafumbuliwa" au "Wakapata ufahamu" au "Wakaelewa"

Wakashona
"wakakaza" au"wakaunganisha"

majani ya miti
Iwapo watu hawajui majani ya miti yakoje, hii yaweza kutafsiriwa kama "majani makubwa ya mti" au kwa wepesi "majani makubwa"

na wakatengeneza vya kujifunika kwa ajili wao wenyewe
Walifanya hivi kwa sababu walikuwa na aibu. Taarifa hii inayojitokea yaweza kufanywa dhahiri kama itahitajika. "na wakajivika navyo kwa sababu walikuwa na aibu"

majira ya kupoa kwa jua
"katika kipindi hicho cha siku ambapo hewa tulivu huvuma"

kutoka kwa uwepo wa Yahwe Mungu
"kuepuka uwepo wa Yahwe Mungu" au "ili kwamba Yahwe Mungu asiweze kuwaona" au "kutoka kwa Yahwe Mungu"

Genesis 3:9

uko wapi?
"Kwa nini unajaribu kujificha kwangu?" Mungu alijua mwanamume alikuwa wapi. Mwanamume alipojibu, hakusema yupo wapi bali alisema kwa nini amejificha.

"uko"
Katika mstari wa 9 na 11, Mungu alikuwa akizungumza na mwanamume.

nilikusikia
"Nilisikia sauti uliyokuwa unaifanya"

Ni nani alikwambia
Mungu alijua jibu la swali hili. Aliuliza ili kumlazimisha Adamu akiri kuwa hakumtii Mungu.

Je umekula ... kutoka?
Kwa mara nyingine, Mungu alijua kuwa hiki kimetokea. Tafsiri hili swali katika namna ambayo inaonyesha Mungu anamlaumu Adamu kwa kutokutii kwake. Sentensi yaweza kutafsiriwa kwa kauli hii. "Umekula ..kutoka."

Genesis 3:12

Nini hiki ulichofanya?
Mungu alikwishajua ni nini mwanamke alichofanya. Alipouliza swali hili, alikuwa akimpatia nafasi ajieleze kuhusu lile jambo, na alikuwa akionyesha kusikitishwa kwake kwa kile alichokifanya.Lugha nyingi hutumia maswali ya balagha kwa ajili ya kukemea na kukaripia. "Umefanya jambo baya"

Genesis 3:14

umelaaniwa wewe mwenyewe
"wewe peke yako umelaaniwa." Neno "laana" lipo kwanza kwa Kiebrania ili kuweka msisitizo ya tofauti kati ya baraka ya Mungu kwa wanyama na laana juu ya nyoka. Hii ni laana, au namna ambavyo laana zilitamkwa. Kwa kutamka laana hii, Mungu alifanya itokee.

wanyama wote wa kufugwa na wanyama wote wa mwituni
"wanyama wote wa kufugwa na wanyama wote wa mwitu"

Itakuwa kwa tumbo lako utakwenda
"Utasogea kwenye ardhi kwa kutumiatumbo lako". Maneno "itakuwa kwa tumbo lako" huja kwanza kuweka msisitizo ya tofauti kati ya njia ya wanyama wengine wanavyosogea kwa kutumia miguu yao na njia ya nyoka atakavyotelezateleza kwa tumbo lake. Hii pia ni sehemu ya laana.

generated on Tue Oct 24 10:45:40 2023

mavumbi utakula
"utakula mavumbi". Maneno "ni mavumbi" huja kwanza kuweka msisitizo ya tofauti kati ya mimea juu ya ardhi ambayo wanyama wengine hula na chakula kichafu cha ardhi ambacho nyoka angekula. Hii ni sehemu ya laana.

uadui kati yako na mwanamke
Hii inamaana ya kwamba nyoka na mwanamke wangekuja kuwa maadui.

uzao
"mtoto" au "kizazi". Neno "uzao" linamaanisha nini mwanamume huweka ndani ya nwanamke kusababisha mtoto kukua ndani ya mwanamke. Kama neno la "mtoto" linaweza kumaanisha zaidi ya mtu mmoja, kama neno "vizazi".

Atakujeruhi ... kisigino chake
Maneno "wako" na "wake" yanamaanisha uzao wa mwanamke. Iwapo "uzao" ulitafsiriwa kwa wingi, hii yaweza tafsiriwa kama "watajeruhi .. visigino vyao"; kwa hali hii, "wao" na "yao" hutumika kutafsiri kiwakilishi kimoja.

Atakujeruhi
"ponda" au "kujeruhi" au "shambulia"

Genesis 3:16

nitaongeza uchungu wako sana
"Nitafanya maumivu yako kuongezeka sana" au "Nitafanya maumivu yako kuwa makali sana"

wakati wa kuzaa watoto
"katika kuzaa watoto" au "utakapozaa watoto"

Tamaa yako itakua kwa mume wako
"Utakuwa na tamaa kubwa kwa mume wako." Maana yake yaweza kuwa 1) "Utataka kuwa na mume wako sana" au 2) "Utataka kumuongoza mume wako"

atakutawala
"atakuwa bwana wako" au "atakuongoza"

Genesis 3:17

Adamu
Jina Adamu ni sawa na jina la Kiebrania kwa ajili ya neno "mwanamume". Baadhi ya tafsiri husema "Adamu" na baadhi husema "mwanamume". Unaweza kusema yoyote kati yao maana hulenga mtu mmoja.

umesikiliza sauti ya mke wako
Hii ni lahaja. "umetii kile mkeo kakuambia"

umekula kutoka katika mti
Unaweza kusema ni nini kile walichokula. "wamekula tunda la mti" au "wamekula sehemu ya matunda ya mti"

usile matunda yake
"Hutakiwi kula kutoka kwake" au "Usile matunda yake"

ardhi imelaaniwa
Neno "laana" hujitokeza kwenye sentensi kuweka msisitizo ya kwamba ardhi, ambayo ilikuwa "nzuri" imekuwa chini ya laana ya Mungu sasa. Hii inaweza kuelezwa kwa hali ya kutenda. "Ninalaani ardhi"

kupitia kazi yenye maumivu
"kwa kufanya kazi ngumu"

utakula
Neno "utakula" linamaanisha ardhi ambayo ni ufafanuzi wa sehemu ya mimea, ambayo huota ardhini na watu hula. "utakula kile kiotacho kutoka kwake"

mimea ya shambani
Maana yaweza kuwa 1) "mimea unayoitunza shambani mwako" au 2) "mimea ya mwitu inayoota katika mashamba yako"

Kwa jasho la uso wako
"Kwa kufanya kazi ngumu na kufanya uso kutoka jasho"

utakula mkate
Hapa neno "mkate" ni kiwakilishi kwa chakula kwa ujumla. "utakula chakula"

mpaka utakapo irudia ardhi
"hadi utakapokufa na mwili wako unawekwa ndani ya ardhi." Kwa baadhi ya tamaduni, waliweka miili ya watu waliokufa kwenye shimo ardhini. Kazi ya mwanamume haikamiliki hadi kipindi cha kifo na kuzikwa kwake.

kwa kuwa wewe ni mavumbi na kwenye mavumbi utarudi
Nimekufanya kutoka kwenye udongo, kwa hiyo mwili wako utakuwa udongo tena".

Genesis 3:20

Mwanamume
Baadhi ya tafsiri husema "Adamu".

akaita mke wake jina Hawa
"alimpa mke wake jina la Hawa" au "alimuita mkewe Hawa"

Hawa
Neno Hawa linafanana na neno la Kihebrania lenye maana ya "wenye uhai".

wote wenye uhai
Neno hapa "wenye uhai" linamaanisha watu. "watu wote"

mavazi ya ngozi
"mavazi yanayotengenezwa kwa ngozi ya wanyama"

generated on Tue Oct 24 10:45:40 2023

Genesis 3:22

Mwanamume
Maana yaweza kuwa 1) Mungu alimaanisha binadamu mmoja, mwanamume au 2) Mungu alikuwa akimaanisha binadamu kwa ujumla, kwa hiyo ilimaanisha mwanamume na mke wake. Hata kama Mungu alikuwa akizungumza kuhusu mtu mmoja, alichosema kiliwahusu wote wawili.

kama mmoja wetu
"kama sisi". Kiwakilishi "sisi" ni wingi.

ajuaye mema na mabaya
Hapa "mema na mabaya" ni msemo ambao unamaana ya tofauti zote mbili na kila kitu katikati. "kujua kila kitu, ikiwemo mema na mabaya"

hataruhusiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Sitamruhusu"

mti wa uzima
"mti unaowapa watu uzima"

ardhi ambayo kwahiyo alikuwa ametwaliwa
"ardhi kwa maana alichukuliwa kutoka ardhini". Hii haimaanishi sehemu moja husika katika nchi ambayo Mungu alimchukua.

Kwa hiyo Mungu akamfukuza mtu huyu nje ya bustani
"Mungu alimlazimisha mwanamume aondoke bustanini." Hii inamaanisha tukio la 3:22, ambapo inasema "Yahwe Mungu alimfukuza kwenye bustani ya Edeni". Mungu hakumfukuza mwanamume mara ya pili.

kulima
Hii ina maana kinachohitajika ili mimea iweze kuota vizuri.

ili kulinda njia ya kwenda kwenye mti wa uzima.
"ili kuzuia watu wasiende kwenye mti wa uzima"

upanga wa moto
Maana yaweza kuwa 1) upanga ambao unatoa moto au 2) moto ulikuwa na umbo kama upanga.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Mwanume akalala na Hawa mke wake. Akabeba mimba na akamzaa Kaini. Akasema, " nimezaa mwanaume kwa msaada wa Yahwe." **2** Kisha akazaa ndugu yake Habili. Sasa Habili akawa mchungaji, lakini Kaini alilima udongo. **3** Ikawa kwamba baada ya muda Kaini alileta sehemu ya mazao ya ardhi kama sadaka kwa Yahwe. **4** Habili pia, alileta sehemu ya wazao wa kwanza wa wanyama wake na sehemu zilizonona. Yahwe akamkubali Habili pamoja na sadaka yake, **5** lakini Kaini pamoja na sadaka yake Mungu hakuikubali. Kwa hiyo Kaini alikasirika sana, na uso wake ukakunjamana. **6** Yahwe akamwambia Kaini, " kwa nini umekasirika na kwa nini uso wako umekunjamana? **7** Kama ukifanya vema, je hutapata kibali? lakini kama hutafanya lilio jema, dhambi iko inakuotea mlangoni na inatamani kukutawala, lakini inakupasa uishinde. **8** Kaini akamwambia Habili ndugu yake. Hata wakati walipokuwa shambani, Kaini aliinuka dhidi ya Habili ndugu yake na akamuua. (Katika tafsiri za kale zinasema, Kaini alimwambia Habili ndugu yake, " twende mashambani." Na wakati walipokuwa shambani, Kaini alimuinukia Habili ndugu yake na kumuua). **9** Kisha Yahwe akamuuliza Kaini, "Ndugu yako Habili yuko wapi?" Akasema, "sijui. Je mimi ni mlinzi wa ndugu yangu?" **10** Yahwe akasema, "umefanya nini? damu ya ndugu yako inaniita mimi kutokea ardhini. **11** Na sasa umelaaniwa wewe kutoka ardhi ambayo imefungua kinywa chake kupokea damu ya ndugu yako kutoka mikononi mwako. **12** Utakapo ilima ardhi, kuanzia sasa na kuendelea haita kuzalia wewe nguvu yake. Utakuwa mkimbizi na mtu asiye na makao duniani." **13** Kaini akamwambia Yahwe, "Adhabu yangu ni kubwa kuliko uwezo wangu wa kustahimili. **14** Kwa hakika umenifukuza siku hii ya leo kutoka kwenye ardhi hii, na sitaonekana mbele ya uso wako. Nitakuwa mkimbizi na mtu nisiye na makao katika dunia, na yeyote atakaye niona ataniua." **15** Yahwe akamwambia, "ikiwa mtuyeyote atamuua Kaini, kisasi kitakuwa juu yake mara saba." Kisha Yahwe akaweka alama juu ya Kaini, ili kwamba kama mtu awayeyote akimuona, mtu huyo asimshambulie. **16** Kwa hiyo Kaini akatoka mbele ya uwepo wa Yahwe na akaishi katika nchi ya Nodi, mashariki mwa Edeni. **17** Kaini akamjua mke wake na akapata mimba. Akamzaa Henoko. Akajenga mji na akauita kwa jina la mwanae Henoko. **18** Kwa Henoko akazaliwa Iradi. Iradi akamzaa Mehuyaeli. Mehuyaeli akamzaa Methushaeli. Methushaeli akamzaa Lameki. **19** Lameki akajitwalia wake wawili: jinala mmoja alikuwa Ada, na jina la yule mwingine alikuwa Sila. **20** Ada akamzaa Yabali. Huyu ndiye alikuwa baba yao na wale walioishi hemani ambao wanafuga wanyama. **21** Ndugu yake aliitwa Yubali. Huyu alikuwa baba yao na wale wapigao kinubi na filimbi. **22** Sila naye akamzaa Tubal Kaini, mfua vyombo vya shaba na chuma. Dada yake na Tubal Kaini alikuwa Naama. **23** Lameki akawaambia wake zake, Ada na Sila, sikieni sauti yangu; ninyi wake wa Lameki, sikilizeni nisemacho. Kwa kuwa nimemuua mtu kwa kunijeruhi, kijana kwa kunichubua. **24** Ikiwa Kaini atalipiwa kisasi mara saba, ndipo Lameki atalipiwa kisasi mara sabini na saba." **25** Adam akamjua mke wake tena, na akazaa mtoto mwanaume. Akamuita jina lake Sethi na akasema, " Mungu amenipatia mtoto mwingine wa kiume kwa nafasi ya Habili, kwa kuwa Kaini alimuuwa." **26** Mtoto wa kiume alizaliwa kwa Sethi na akamuita jina lake Enoshi. Wakati huo watu walianza kuliitia jina la Yahwe.

Genesis 4:1

Mwanume
"binadamu" au "Adamu"

akalala na
"akamjua"

nimezaa mwanaume
Neno la "mwanamume" linamuelezea binadamu wa kiume, tofauti na mtoto mchanga au kijana. Kama hiyo italeta kuchanganya, inaweza kutafsiriwa kama "kijana wa kiume" au "mvulana" au "mtoto mchanga wa kiume" au "

Kaini
Watafsiri wanaweza kuweka taarifa fupi ambayo inasema "Jina la Kaini linafanana na neno la Kiebrania linalmaanisha "zaa". Hawa alimuita Kaini kwa sababu alimzaa.

Kisha akazaa
Hatujui ni muda gani ulipita katikati ya kuzaliwa kwa Kaini na Habili. Yawezekana walikuwa mapacha, au Habili alizaliwa baada ya Hawa kupata mimba tena. Kama

alilima
Hii ina maana alifanya kila kitu alichopaswa kufanya ili kwamba mimea iweze kuota vizuri.

Genesis 4:3

Ikawa kwamba
Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi. Kama lugha yakoin njia ya kufanya hivi, basi tumia njia hii.

generated on Tue Oct 24 10:45:40 2023

baada ya muda
Maana yake yaweza kuwa 1) "baada ya muda kupita" au 2) "kwa muda sahihi"

mazao ya ardhi
Hii inamaanisha chakula kilichotoka kwa mimea aliyoitunza."mazao" au "mavuno"

sehemu zilizonona
Hii inamaanisha sehemu zilizonona za kondoo alizoua, ilikuwa ni sehemu bora zaidi ya mnyama. "baadhi ya sehemu zao zilizonona"

akamkubali
"alipendezwa naye" au "alifurahishwa naye"

alikasirika sana
Baadhi la lugha zina lahaja kwa neno hasira kama "aliwaka" au "hasira yake iliwaka".

ukakunjamana
Hii ina maana muonekano wa uso wake ulionyesha ya kuwa alikuwa amekasirika au ana wivu. Baadhi ya lugha zina lugha ambayo inaelezea sura inavyoonekana anapokuwa na hasira.

Genesis 4:6

kwa nini umekasirika na kwa nini uso wako umekunjamana?
Mungu alitumia maswali haya la balagha kumwambia Kaini ya kwamba hakuwa sahihi kuwa na hasira na kukunjamana sura. Yawezekana yalitumika kumpatia Kaini nafasi ya kutubu makosa yake.

Kama ... je hutapata kibali?
Mungu alitumia swali hili la balagha kumkumbusha Kaini juu ya jambo ambalo Kaini alipaswa kulifahamu. "Unajua ya kwamba ukifanya lilio sahihi, nitakukubali"

lakini kama hutafanya ... inakupasa uishinde
Mungu anazungumzia dhambi kana kwamba ni binadamu. "Lakini kama hutafanya kilicho sahihi, utatamani kufanya dhambi zaidi, na kisha utatenda matendo ya dhambi. Unatakiwa kukataa kuitii"

dhambi iko inakuotea ... kukutawala
Hapa dhambi inazungumziwa kama mnyama mwitu hatari anayesubiri nafasi ya kumshambulia Kaini. "utakuwa na hasira sana utashindwa kuizuia dhambi"

dhambi
Lugha ambazo hazina nomino yenye maana ya "dhambi" zaweza kutafsiri hii kama "tamaa yako kutenda dhambi" au "mambo mabaya unayotaka kufanya".

inakupasa uishinde
Yahwe anazungumzia tamaa ya Kaini kutenda dhambi kana kwamba ni mtu ambaye Kaini anapaswa kumtawala. "unapaswa kuitawala ili usitende dhambi"

Genesis 4:8

Kaini akamwambia Habili ndugu yake
Baadhi ya lugha zinahitaji kuongeza taarifa inayojitokeza ya kwamba Kaini alizungumza na ndugu yake kuhusu kwenda mashambani.

ndugu
Habili alikuwa ndugu yake Kaini. Baadhi ya lugha zinaweza kutumia neno kwa ajili ya "ndugu mdogo"

aliinuka dhidi
"alimshambulia"

Ndugu yako Habili yuko wapi?
Mungu alijua ya kwamba Kaini alimuua Habili, lakini alimuuliza Kaini swali hili ili Kaini aweze kujibu.

Je mimi ni mlinzi wa ndugu yangu?
Kaini alitumia swali hili la balaghaili kukwepa kusema ukweli. Hii yaweza kutafsiriwa katika msemo. "Mimi sio mlinzi wa ndugu yangu!" au "Kumtunza ndugu yangu sio kazi yangu!"

Genesis 4:10

umefanya nini?
Mungu alitumia swali la balagha kumkaripia Kaini. Hii yaweza kutafsiriwa kama msemo. "Ulichofanya ni kibaya"

damu ya ndugu yako inaniita mimi
Damu ya Habili ni lugha kwa ajili ya kifo chake, kana kwamba ni mtu anayemwita Mungu kumuadhibu Kaini. "Damu ya ndugu yako ni kama mtu akiniita kumuadhibu yule aliyemuua"

sasa umelaaniwa wewe kutoka ardhini
Hii inaweza kuelezwa kwa hali ya kutenda. "Ninakulaani ili usiweze kuotesha chakula kutoka ardhini"

ambayo imefungua kinywa chake kupokea damu ya ndugu yako
Mungu anazungumzia ardhi kana kwamba ni mtu awezaye kunywa damu ya Habili. "ambayo imelowa kwa damu ya ndugu yako"

kutoka mikononi mwako
Mungu anazungumzia mkono wa Kaini kana kwamba umemwaga damu ya Habili katika "mdomo" wa ardhi. "iliyomwagwa ulipomuua" au "kutoka kwako"

ilima
Hii inamaanisha kufanya kila liwezekanalo ili mimea iweze kuota vizuri.

generated on Tue Oct 24 10:45:40 2023

haita kuzalia wewe nguvu yake
Ardhi inapewa utu kana kwamba ni binadamu anayepoteza nguvu. "ardhi haitakuzalia chakula cha kutosha kwa ajili yako"

mkimbizi na mtu asiye na makao
Unaweza kuunganisha maneno haya pamoja. "mkimbizi asiye na makao"

Genesis 4:13

sitaonekana mbele ya uso wako
Msemo wa "uso wako" unawakilisha uwepo wa Mungu. "Sitaweza kuzungumza na wewe"

mkimbizi na mtu nisiye na makao
mtu asiye na makao

kisasi kitakuwa juu yake mara saba
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitachukua kisasi juu yake mara saba" au "Nitamuadhibu mtu yule mara saba kwa ukali kama navyokuadhibu"

asimshambulie
"hatamuua Kaini"

Genesis 4:16

akatoka mbele ya uwepo wa Yahwe
Ingawa Yahwe yupo kila mahali, lahaja hii inamzungumzia Kaini kana kwamba alienda mbali sana. "aliondoka kutoka mahali ambapo Yahwe alizungumza naye"

Nodi
Neno Nodi linamaana ya "mkimbizi"

akamjua
akamjua

Akajenga mji
"Kaini akajenga mji"

Genesis 4:18

Kwa Henoko akazaliwa Iradi
Inasemekana ya kwamba Henoko alikuwa na kuoa mwanamke. "Henoko alikua na kuoa na akawa baba kwa mtoto ambaye alimuita Iradi"

Iradi akamzaa Mehuyaeli
"Iradi alipata mtoto na kumuita Mehuyaeli"

Ada ... Sila
majina ya wanawake

Genesis 4:20

Ada ... Sila
majina ya wanawake

alikuwa baba yao na wale walioishi hemani
Maana yake yaweza kuwa 1) "Alikuwa binadamu wa kwanza kuishi hemani" au 2) "Yeye na uzao wake waliishi hemani"

walioishi hemani ambao wanafuga wanyama
watu wanaoishi hemani na kufuga wanyama

alikuwa baba yao na wale wapigao kinubi na filimbi
Maana yake yaweza kuwa 1) "Alikuwa mtu wa kwanza kupiga kinubi na filimbi" au 2) "Yeye na uzao wake walipiga kinubi na filimbi".

Tubal Kaini, mfua vyombo vya shaba na chuma
"Yubal Kaini. alitengeneza vyombo vya shaba na chuma"

chuma
Hii ni metali yenye nguvu sana iliyotumika kutengeneza vyombo, vifaa na silaha.

Genesis 4:23

Ada .. Sila
majina ya wanawake

sikieni sauti yangu ... sikilizeni nisemacho
lameki alisema jambo moja mara mbili kuonyesha msisitizo. Sauti yake ni lugha nyingine kwa utu wake wote. "nisikilizeni kwa makini"

mtu ... kijana
Lameki alimuua mtu mmoja tu

kwa kunijeruhi ... kwa kunichubua
"kwa sababu alinijeruhi ... kwa sababi alinichubua" au "kwa sababu aliniumiza"

Ikiwa Kaini atalipiwa kisasi mara saba, ndipo Lameki
Lameki anajua ya kwamba Mungu atalipa kisasi kwa ajili ya Kaini mara saba. "Kwa maana Mungu atamuadhibu yeyote atakayemuua Kaini mara saba, Lameki"

ndipo Lameki atalipiwa kisasi mara sabini na saba
mara saba - Hii inaweza kuelezwa kwa hali ya kutenda. "yeyote atakayeniua, Mungu atamuadhibu mara sabini na saba"

sabini na saba
saba - 77

Genesis 4:25

akamjua
akamjua

na akasema, " Mungu amenipatia mtoto mwingine wa kiume
Hii ni sababu ya yeye kumuita Sethi. Hii inaweza kuwekwa dhahiri. "na ikaeleza, 'Mungu amenipa mtoto mwingine'"

generated on Tue Oct 24 10:45:40 2023

Sethi
Hili jina linaonekana kama neno la Kiyahudi lenye maana ya "amenipatia"

Mtoto wa kiume alizaliwa kwa Seth
Hii inaweza kuwekwa dhahiri. "mke wa Sethi alimzalia mtoto wa kiume"

kuliitia jina la Yahwe
Hii ni mara ya kwanza watu wanamuita Mungu kwa jina la Yahwe. Hii inaweza kuwekwa dhahiri. "kumuabudu Mungu kwa kutumia jina la Yahwe"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Hii ni orodha ya vizazi vya Adamu. Katika siku ambayo Mungu alimuumba mtu, aliwaumba katika mfano wake mwenyewe. **2** Mwanaume na mwanamke aliwaumba. Akawabariki na akawaita Adam wakati walipoumbwa. **3** Wakati Adamu alipokuwa ameishi miaka 130, akamzaa mwana katika sura yake mwenyewe, kwa mfano wake, na akamuita jina lake Sethi. **4** Baada ya Adamu kumzaa Sethi, aliishi miaka mia nane. Akawazaa wana wengi waume na wake. **5** Adamu akaishi miaka 930 kisha akafariki. **6** Wakati Sethi alipokuwa ameishi miaka 105, akamzaa Enoshi. **7** Baada ya kumzaa Enoshi, akaishi miaka 807 na akawazaa wana wengi waume na wake. **8** Sethi akaishi miaka 912 kisha akafariki. **9** Wakati Enoshi alipokuwa ameishi miaka tisini, akamzaa Kenani. **10** Baada ya kumzaa Kenani, Enoshi aliishi miaka 815. Akazaa wana wengi wa ume na wake. **11** Enoshi aliishi miaka 905 na kisha akafariki. **12** Wakati Kanani alipokuwa ameishi miaka sabini, akamzaa Mahalaleli. **13** Baada ya kumzaa Mahalaleli, Kenani aliishi miaka 840. Akawazaa wana wengi wa ume na wake. **14** Kenani aliishi miaka 910, na kisha akafariki. **15** Mahalaleli alipokuwa ameishi miaka sitini na tano, alimzaa Yaredi. **16** Baada ya kumzaa Yaredi, Mahalaleli aliishi miaka 830. Akazaa wana wengi wa ume na wake. **17** Mahalaleli aliishi miaka 895 na kisha akafariki. **18** Yaredi alipokuwa ameishi miaka 162, alimzaa Henoko. **19** Baada ya kumzaa Henoko, Yaredi aliishi miaka mianane. Akazaa wana wengi waume na wake. **20** Yaredi aliishi miaka 962 na kisha akafariki. **21** Henoko alipokuwa ameishi miaka sitini na tano, akamzaa Methusela. **22** Henoko akaenenda na Mungu miaka miatatu baada ya kumzaa Methusela. Aliwazaa wana wengi wa ume na wake. **23** Henoko aliishi miaka 365. **24** Henoko alienenda na Mungu, na kisha alitoweka, kwa kuwa Mungu alimtwaa. **25** Wakati Methusela alipokuwa ameishi miaka 187, alimzaa Lameki. **26** Baada ya kumzaa Lameki, Methusela aliishi miaka 782. Akawazaa wana wengi wa ume na wake. **27** Methusela aliishi miaka 969. Kisha akafariki. **28** Wakati Lameki alipokuwa ameishi miaka 182, alimzaa mwana. **29** Akamuita jina lake Nuhu, akisema, "Huyu ndiye atatupatia pumziko kutoka katika kazi yetu na kutoka katika kazi ya taabu ya mikono yetu, ambayo lazima tuifanye kwa sababu ya ardhi ambayo Yahwe ameilaani." **30** Lameki aliishi miaka 595 baada ya kumzaa baba wa Nuhu. Akazaa wanawengi wa ume na wake. **31** Lameki aliishi miaka 777. Kisha akafariki. **32** Baada ya Nuhu kuishi miaka miatano, akamzaa Shemu, Hamu, na Yafethi.

Genesis 5:1

Taarifa ya jumla:
Huu ni mwanzo wa orodha ya uzao wa Adamu.

katika mfano
Msemo huu unamaanisha ya kwamba Mungu aliumba binadamu amfanane yeye. Mstari huu hausemi ni kwa namna gani Mungu aliumba wanadamu wawe kama yeye. Mungu hana mwili, kwa hiyo haimaanishi watu wangekuwa kama Mungu. "kuwa kama sisi"

walipoumbwa
Hii inaweza kufanywa katika hali ya kutenda. "alipowaumba"

Genesis 5:3

130 ... mia nane
Watafsiri wanaweza kuandika tarakimu "130" na "800" au maneno "mia moja na thelathini" na "mia nane".

akamzaa mwana katika sura yake
"akamzaa mwana wa kiume"

katika sura yake mwenyewe, kwa mfano wake
Misemo hii miwili inamaana moja. Inatumika kama kumbukumbu ya kwamba Mungu alimuumba binadamu katika mfano wake.

Sethi
Sethi

Akawazaa wana wengi waume na wake
"Akawa na wana zaidi wa kiume na kike"

kisha akafariki
Msemo huu utarudiwa katika sura yote. "Kisha akaafa"

Adamu akaishi miaka 930
Watu walikuwa wakiishi muda mrefu sana. "Adamu aliishi jumla ya miaka 930"

Genesis 5:6

akawa baba wa Enoshi
Hapa "baba" inamaana ya baba mzazi, na sio babu. "akamzaa mwana wake wa kiume Enoshi"

Enoshi
Hili ni jina la mtu

generated on Tue Oct 24 10:45:40 2023

naye akawa baba wa wana wengi waume na wake
"na akawa na wana zaidi wa kiume na kike"

Sethi akaishi miaka 912
"Sethi aliishi jumla ya miaka 912"

kisha akafariki
"Kisha akafa"

Genesis 5:9

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:12

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:15

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:18

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:21

akawa baba wa Methusela
"akapata mwana wake wa kiume Methusela"

Methusela
Hili ni jina la mwanamume

Henoko akaenenda na Mungu
Kuenenda na mtu ni sitiari ya kuwa na uhusiano wa karibu na yeye. "Henoko alikuwa na uhusiano wa karibu na Mungu" au "Henoko aliishi kwa umoja na Mungu"

Akawa baba wa wana zaidi wa kiume na kike
"Akawa na wana zaidi wa kiume na kike"

Henoko aliishi miaka 365
"Henoko aliishi jumla ya miaka 365"

kisha alitoweka
Neno "alitoweka" linamaanisha Henoko. Hakuwa duniani tena.

kwa kuwa Mungu alimtwaa
Hii inamaana Mungu alimtwaa Henoko awe naye.

Genesis 5:25

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Lameki
Lameki huyu ni tofauti na Lameki wa 4:18

Genesis 5:28

akawa baba wa mwana wa kiume
"akapata mwana wa kiume"

Nuhu
Jina hili linafanana na jina la Kiyahudi lenye maana ya "pumziko".

katika kazi yetu na kutoka katika kazi ya taabu ya mikono yetu
Lameki anasema jambo hilo hilo mara mbili kusisitiza jinsi kazi ilivyo ngumu. "kwa kufanya kazi sana kwa mikono yetu"

Genesis 5:30

Lameki aliishi miaka 595
"Lameki aliishi jumla ya miaka ya 777"

Genesis 5:32

akawa baba wa
"akazaa watoto wake wa kiume". Hii haituambii kama wana wa kiume walizaliwa katika siku moja au mika tofauti.

Shemu, Hamu, na Yafethi
Yawezekana wana hawa wa kiume hawajaorodheshwa kufuata kuzaliwa kwao. Kuna mjadala kuhusu nani alikuwa mkubwa. Epuka kutafsiri haya majina na kuonyesha ya kwamba orodha ipo katika mpangilio wa umri wao.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Ikawa wakati watu walipoanza kuongezeka juu ya uso wa nchi na wana wa kike wakazaliwa kwao, **2** wana wa Mungu walipoona kuwa mabinti wa wanadamu ni wenye kuvutia. waliwachukua kuwa wake zao, kila waliye mchagua. **3** Yahwe akaema, " roho yangu haitasalia kwa mwanadamu milele, kwa kuwa wao ni nyama. Wataishi miaka 120." **4** Majitu makubwa yalikuwa juu ya uso wa nchi nyakati hizo, na hata baada ya hapo. Hii ilitokea wakati wana wa Mungu walipowaoa binti za wanadamu, na kupata watoto pamoja nao. Hawa walikuwa watu hodari zamani, watu wenye sifa. **5** Yahwe akaona kwamba uovu wa watu umezidi katika nchi, na kwamba mawazo ya mioyo yao daima inaelekea tu katika uovu. **6** Yahwe akajuta kuwa amemuumba mwanadamu juu ya nchi, na ikamuhuzunisha moyo wake. **7** Kwa hiyo Yahwe akasema, "Nitamfutilia mbali mwanadamu ambaye nimemuumba katika uso wa nchi; mwanadamu na wanyama wakubwa, na vitambaavyo na ndege wa angani, kwa kuwa nimehuzunika kuwa nimeviumba." **8** Lakini Nuhu akapata neema ya upendeleo machoni pa Yahwe. **9** Kulikuwa na matukio kumuhusu Nuhu. Nuhu alikuwa mtu mwenye haki, na asiye na lawama miongoni mwa watu wa kipindi chake. Nuhu alitembea na Mungu. **10** Nuhu akafanyika baba wa wana watatu wa kiume: Shem, Ham na Yafeti. **11** Nchi iliharibika mbele za Mungu, na ikajaa ghasia. **12** Mungu akaiona nchi; tazama, ilikuwa imeharibika, kwa kuwa wote wenye mwili walikuwa wameharibu njia zao juu ya nchi. **13** Mungu akamwambia Nuhu, "Nimeona kuwa sasa niwakati wa mwisho kwa wote wenye mwili, kwa kuwa inchi imejaa ghasia kutokana na wao. Hakika, nitawaharibu wao pamoja na nchi. **14** Tengeneza safina ya mti wa mvinje kwa ajili yako. Tengeneza vyumba katika safina, na vifunike kwa lami ndani na nje. **15** Hivi ndivyo utakavyofanya: urefu wa safina dhiraa miatatu, upana wake dhiraa hamsini, kwenda juu kwake dhiraa thelathini. **16** Tengeneza paa la safina, na ulimalize kwa kipimo cha dhiraa kutoka juu ubavuni. Weka mlango katika ubavu wa safina na utengeneze dari ya chini, ya pili na ya tatu. **17** Sikiliza, nimekaribia kuleta gharika ya maji juu ya nchi, kuharibu wenye mwili wote wakaao ndani ya nchi wenye pumzi ya uhai chini ya mbingu. Kila kitu kilichopo juu ya nchi kitakufa. **18** Lakini nitalifanya thabiti agano langu na wewe. Utaingia ndani ya safina, wewe, na wana wako wa kiume, na mke wako, pamoja na wake za wanao. **19** Kwa kila kiumbe hai chenye mwili, viwili vya kila aina utavileta ndani ya safina, ili visalie hai pamoja nawe, vya kike na vya kiume. **20** Katika ndege kwa jinsi yake, na wanyama wakubwa kwa jinsi yake, kila kitambaacho ardhini kwa jinsi yake, viwili viwili vya kila aina vitakuja kwako ili viwe salama. **21** Kusanya kila aina ya chakula kinacholiwa kwa ajili yako na ukitunze, ili kwamba viwe chakula chako na chao." **22** Kwa hiyo Nuhu akafanya hivi. kulingana na yote ambayo Mungu alimuagiza, ndivyo alifanya.

Genesis 6:1

Ikawa wakati
Msemo huu unatumika hapa kuonyesha alama ya mwanzo wa sehemu mpya ya simulizi.

wana wa kike wakazaliwa kwao
Hii inaweza kuelezwa kwa hali ya kutenda. "wanawake wakazaa mabinti"

wana wa Mungu
Haipo wazi kama hii inamaanisha viumbe wa mbinguni au wanadamu. Kwa vyovyote vile, walikuwa viumbe ambao Mungu aliumba. Baadhi wanaamini maneno haya yanamaanisha malaika waliomuasi Mungu, yaani, roho chafu au mapepo. Wengine wanadhani hii inamaanisha watawala wa kisiasa wenye nguvu, na wengine wanadhani hii inamaanisha uzao wa Sethi.

roho yangu
Hapa Yahwe anaongelea kuhusu yeye mwenyewe na roho wake, ambaye ni Roho wa Mungu.

nyama
Hii ina maana wana mwili ambayo itakufa siku moja

Wataishi miaka 120
Maana yaweza kuwa 1) urefu wa kawaida wa watu ingepungua hadi miaka 120. "Hawataishi zaidi ya miaka 120" au 2) katika miaka 120 kila mtu atakufa. "Wataishi miaka 120 tu"

Genesis 6:4

Majitu makubwa
warefu sana, watu wakubwa

Hii ilitokea wakati
"Hawa majitu makubwa walizaliwa kwa sababu"

wana wa Mungu
Haipo wazi kama hii inamaanisha viumbe wa mbinguni au wanadamu. Kwa vyovyote vile, walikuwa viumbe ambao Mungu aliumba. Baadhi wanaamini maneno haya yanamaanisha malaika waliomuasi Mungu, yaani, roho chafu au mapepo. Wengine wanadhani hii inamaanisha watawala wa

generated on Tue Oct 24 10:45:40 2023

kisiasa wenye nguvu, na wengine wanadhani hii inamaanisha uzao wa Sethi.

Hawa walikuwa watu hodari zamani
"Majitu makubwa walikuwa wanaume hodari walioishi zamani" au "Hawa watoto wakakua kuja kuwa wapiganaji hodari walioishi zamani"

watu hodari
wanaume ambao ni wajasiri na washindi katika vita

watu wenye sifa
"watu maarufu"

Genesis 6:5

mwinamo
"mwelekeo" au "tabia"

mawazo ya mioyo yao
Mwandishi anazungumzia juu ya moyo kana kwamba ni sehemu ya mwili unaofikiri. "mawazo yao ya ndani ya siri"

ikamuhuzunisha moyo wake
Mwandishi anazungumzia juu ya moyo kana kwamba ni sehemu ya mwili unaoweza kuhisi huzuni. "alikuwa na huzuni sana mno juu ya hili"

Genesis 6:7

Nitamfutilia mbali mwanadamu ... katika uso wa nchi
Mwandishi anamzungumzia Mungu kuua watu kana kwamba Mungu alikuwa akisafisha uchafu katika nchi tambarare. "Nitawaangamiza wanadamu ..ili kwamba kusiwepo na watu katika nchi"

Nitamfutilia mbali mwanadamu ambaye nimemuumba
Baadhi ya lugha hutafsiri hii kama sentensi mbili. "Niliumba mwanadamu. Nitamfutilia mbali"

Nitamfutilia
"kuangamiza kabisa". Hapa "kuangamiza" inatumika katika hali ya hasi, kwa maana Mungu anazungumzia juu ya kuangamiza watu kwa sababu ya dhambi yake.

Nuhu akapata neema ya upendeleo machoni pa Yahwe
"Yahwe alimtazama Nuhu kwa upendeleo" au "Yahwe alifurahishwa na Nuhu"

machoni pa Yahwe
Hapa "machoni" inamaana ya mtazamo au mawazo. "katika mtazamo wa Yahwe" au " katika mawazo ya Yahwe"

Genesis 6:9

Taarifa ya Jumla:
Hii inaanza simulizi ya Nuhu, ambayo inayoendelea mpaka kwenye sura ya 9.

Haya yalikuwa matukio yanayomhusu Nuhu
"Hii ni taarifa ya Nuhu"

alitembea na Mungu
Kutembea na mtu ni sitiari ya kuwa na uhusiano wa karibu na yeye. "Nuhu alikuwa na uhusiano wa karibu na Mungu" au "Nuhu aliishi kwa umoja na Mungu"

Nuhu akafanyika baba wa wana watatu wa kiume
"Nuhu akawa na wana watatu wa kiume" au "Mke wa Nuhu akawa na wana watatu wa kiume"

Shemu, Hamu, na Yafethi.
"Wana wa kiume hawajaorodheshwa katika mpangilio wa kuzaliwa"

Genesis 6:11

Nchi
Maana yaweza kuwa 1) watu walioishi duniani au 2) "Dunia yenyewe"

iliharibika
Watu waliokuwa wakifanya uovu inazungumziwa kana kwamba walikuwa chakula kilichooza. "ilioza" au "ilikua na ouvu sana"

mbele za Mungu
Maana yaweza kuwa 1) "machoni pa Mungu" au 2) "katika uwepo wa Yahwe" kama 4:16.

na ilijaa ghasia
Mwandishi anazungumzia ghasia kana kwamba ni kitu kinachoweza kuwekwa ndani ya chombo na nchi kama chombo. "na kulikuwa na wanadamu wenye vurugu sana nchini" au "kwa sababu ilikuwa imejaa watu waliofanya mambo maovu baina yao"

tazama
Neno "tazama" hapa linatutahadharisha kuwa msikivu kwa taarifa ya kushtukiza inayofuata.

wote wenye mwili
Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

wameharibu njia zao
Namna mtu anavyoishi inazungumzwa kana kwamba ilikuwa njia au barabara. "waliacha kuishi kwa njia ambayo Mungu alitaka" au "waliishi katika njia ya uovu"

Genesis 6:13

wenye mwili
Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

inchi imejaa ghasia kutokana na wao
"watu nchini kote wana vurugu"

generated on Tue Oct 24 10:45:40 2023

nitawaangamiza wao pamoja na nchi
"Nitawaangamiza wao pamoja na nchi" au "Nitawaangamiza wao nitakapoiangamiza nchi"

safina
Hii inamaanisha sanduku kubwa sana ambalo lingeweza kuelea juu ya maji hata katika dhoruba mbaya. "mtumbwi mkubwa" au "meli" au "tishali"

mti wa mvinje
Watu hawajui haswa huu ulikuwa mti wa aina gani. "mbao iliyotumika kuunda mitumbwi" au "mbao nzuri"

vifunike kwa lami
"sambaza lami juu yake" au "paka lami juu yake". Sababu ya kufanya hivi yaweza kuwekwa wazi: "kufanya isipitishe maji"

lami
Hiki ni kimiminiko chenye mafuta, kizito, na kinatacho ambacho watu huweka nje ya mtumbwi kuzuia maji kupenya katika nafasi za mbao hadi kwenye mtumbwi.

dhiraa
Dhiraa ilikuwa ni namba ya kipimo, kiasi kidogo tu kwa mita moja.

dhiraa mia tatu
"mita 138". Dhiraa mia tatu ni sawa na mita 138"

dhiraa hamsini
"mita ishirini na tatu"

dhiraa thelathini
"mita kumi na nne"

Genesis 6:16

paa la safina
Inawezekana hii lilikuwa paa lililochongeka au lililolala. Kusudi lake lilikuwa kulinda kila kitu ndani ya safina dhidi ya mvua.

dhiraa
Dhiraa ilikuwa ni namba ya kipimo, kiasi kidogo tu kwa mita moja.

ya chini, ya pili na ya tatu
"dari ya chini, ya katikati, na ya juu" au "dari tatu ndani"

dari
"sakafu" au "daraja"

Sikiliza
Mungu alinena hivi ili kusudi kusisitiza ya kuwa angefanya kile alichotarajia kukifanya. "Sikiliza" au "Sikiliza kile nachosema"

nimekaribia kuleta gharika ya maji
"Nimekaribia kutuma mafuriko ya maji" au "ninakaribia kusababisha mafuriko"

mwili wote
Hapa "mwili" inawakilisha viumbe vyote vya mwili, kujumlisha binadamu na wanyama.

wenye mwili wote wakaao ndani ya nchi wenye pumzi ya uhai
Hapa "pumzi" inawakilisha uhai. "inayoishi"

Genesis 6:18

nitalifanya thabiti agano langu na wewe
"fanya agano kati yako na mimi"

na wewe
pamoja na Nuhu

Utaingia ndani ya safina
"Utaingia ndani ya safina" Baadhi ya tafsiri husema "Utaingia ndani mwa safina".

Kwa kila kiumbe hai chenye mwili, viwili vya kila aina utavileta ndani ya safina
"Unapaswa kuleta aina mbili ya kila aina ya kiumbe ndani ya safina"

kiumbe
mnyama ambaye Mungu aliumba

chenye mwili
Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

Genesis 6:20

kwa jinsi yake
"wa kila aina tofauti"

kitambaacho ardhini
Hii inamaana ya wanyama wadogo ambao hutambaa juu ya ardhi

viwili vya kila aina
Hii inamaana ya ain mbili ya kila aina ya ndege na mnyama.

viwe salama
"ili uweze kuwaweka wawe hai"

kwako ... kwa ajili yako .. chako
Hii inamaana ya Nuhu na ni katika umoja

chakula kinacholiwa
"chakula ambacho watu na wanyama hula"

Kwa hiyo Nuhu akafanya hivi. kulingana na yote ambayo Mungu alimuagiza, ndivyo alifanya
Sentensi hizi mbili zinamaanisha jambo moja. Sentensi ya pili inafafanua ya kwanza na kuweka

generated on Tue Oct 24 10:45:40 2023

msisitizo ya kwamba Nuhu alimtii Mungu. Sentensi hizi zilizo sambamba zinaweza kuunganishwa kuwa kitu kimoja. "Kwa hiyo Nuhu alifanya kila kitu alichoambiwa na Mungu kufanya"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Yahwe akamwambia Nuhu, "Njoo, wewe na nyumba yako wote, katika safina, kwa kuwa nimeona kuwa
wewe ni mwenye haki mbele yangu katika kizazi hiki. **2** Kwa kila mnyama aliye safi utakuja nao saba wa
kiume na saba wa kike. Na kwa wanyama wasio safi, lete wawili wawili, wakiume na wakike. **3** Pia na kwa
ndege wa angani, lete saba wa kiume na saba wa kike, ili kuhifadhi kizazi chao juu ya uso wa nchi yote. **4**
Kwa kuwa ndani ya siku saba nitasababisha mvua kunyesha juu ya nchi muda wa siku arobaini mchana na
usiku. Nitaharibu kila kiumbe hai nilichokiumba juu ya uso wa ardhi." **5** Nuhu alifanya yote ambayo Yahwe
alimuagiza. **6** Nuhu alikuwa na umri wa miaka mia sita wakati gharika ilipokuja juu ya nchi. **7** Nuhu,
watoto wake wa kiume, mke wake, na wake za watoto wake waliingia katika safina pamoja kwa sababu ya
maji ya gharika. **8** Wanyama ambao ni safi na wanyama ambao si safi, ndege, na kila kitambaacho juu ya
ardhi, **9** wawili wawili mume na mke wakaja kwa Nuhu na wakaingia katika safina, kama vile Mungu
alivyokuwa amemwagiza Nuhu. **10** Ikawa kwamba baada ya siku saba, maji ya gharika yakaja juu ya nchi.
11 Katika mwaka wa mia sita wa maisha yake Nuhu, katika mwezi wa pili, katika siku ya kumi na saba ya
mwezi, katika siku iyo hiyo, chemchemi zote za vilindi vikuu zilipasuka na kufunguka, na madirisha ya
mbinguni yakafunguka. **12** Mvua ikaanza kunyesha juu ya nchi kwa siku arobaini mchana na usiku. **13**
Katika siku iyo hiyo Nuhu pamoja na watoto wake, Shem, Ham, na Yafethi na mke wa Nuhu, na wale wake
watatu wa wana wa Nuhu pamoja waliingia katika safina. **14** Waliingia pamoja na kila mnyama wa mwitu
kwa jinsi yake, na kila mnyama wa kufugwa kwa jinsi yake, na kila kitambaacho juu ya ardhi kwa jinsi
yake, na kila aina ya ndege kwa jinsi yake, kila aina ya kiumbe chenye mabawa. **15** Viwili viwili katika kila
chenye mwili ambacho kilikuwa na pumzi ya uhai kilikuja kwa Nuhu na kuingia katika safina. **16** Wanyama
walioingia ndani walikuwa wakiume na kike katika wote wenye mwili; wakaingia kama vile Mungu
alivyokuwa amemwagiza. Kisha Yahwe akawafungia mlango. **17** Kisha gharika ikaja juu ya nchi kwa siku
arobaini, na maji yakaongezeka na kuinua safina juu ya nchi. **18** Maji yakafunika kabisa nchi, na safina
ikaelea juu ya uso wa maji. **19** Maji yakaongezeka zaidi juu ya nchi kiasi kwamba milima yote mirefu
ambayo ilikuwa chini ya anga ikafunikwa. **20** Maji yakaongezeka dhiraa kumi na tano juu ya vilele vya
milima. **21** Vitu vyote vyenye uhai ambavyo vilitembea juu ya nchi vilikufa: ndege, mifugo, wanyama wa
mwituni, viumbe hai vyote kwa wingi vilivyoishi juu ya nchi, pamoja na watu. **22** Viumbe hai vyote
ambavyo vilikaa juu ya ardhi, vilivyo pumua pumzi ya uhai kwa njia ya pua, vilikufa. **23** Hivyo kila
kilichokuwa hai ambacho kilikuwa juu ya uso wa mchi kilifutwa, kuanzia watu mpaka wanyama wakubwa,
mpaka vitambaavyo, na mpaka ndege wa angani. Vyote viliangamizwa kutoka kwenye nchi. Nuhu tu
pamoja na wale waliokuwa naye kwenye safina ndio walisalia. **24** Maji haya kuzama chini ya nchi kwa
muda wa siku miamoja na hamsini.

Genesis 7:1

Taarifa ya jumla:
Matukio ya sura hii yanatokea baadaya Nuhu kujenga safina, kukusanya chakula, na kukiweka ndani ya safina.

Njoo ...katika safina ...utakuja nao
"Ingia ... ndani ya safina .. chukua". Tafsiri nyingi husema "Nenda .. ndani ya safina .. chukua"

wewe
Neno hapa "wewe" linamaana ya Nuhu la lipo katika umoja.

nyumba yako
"familia yako"

mwenye haki mbele yangu
Hii inamaana ya kwamba Mungu alimwona Nuhu kuwa mwenye haki.

katika kizazi hiki
Hii inamaana ya watu wote ambao walikuwa wakiishi katika muda huo. "Kati ya watu wote wanaoishi sasa"

mnyama aliye safi
Huyu alikuwa ni myama ambaye Mungu aliruhusu watu wake wamle na kutoa sadaka.

wanyama wasio safi
Hawa ni wanyama ambao Mungu hakuruhusu watu wale au kutoa sadaka.

kuhifadhi kizazi chao
"ili kwamba waweze kuwa na kizazi kitakachoishi" au "ili kwamba, baada ya gharika, wanyama waendelee kuishi"

generated on Tue Oct 24 10:45:40 2023

Genesis 7:4

siku arobaini mchana na usiku
Hii ilikuwa siku arobaini kamili. Haikuwa jumla ua siku themanini. "siku arobaini mchana na usiku"

hai
Hii inamaana ya uhai wa mwili

Genesis 7:6

Taarifa ya jumla
Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

ilipokuja juu ya nchi
"ilipotokea" au "ikaja juu ya nchi"

kwa sababu ya maji ya gharika
"kwa sababu ya gharika itakayokuja" au "kutoroka maji ya gharika"

Genesis 7:8

Taarifa ya jumla:
Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

Wanyama ambao ni safi
Hawa walikuwa wanyama ambao Mungu aliruhusu watu wake kuwala na kuwatoa kama sadaka kwake.

wanyama ambao si safi
Hawa walikuwa wanyama ambao Mungu hakuruhusu watu wake wale au kuwato kama sadaka kwake.

wawili wawili
Wanyama waliingia kwenye safina katika makundi ya dume mmoja na jike mmoja.

Ikawa kwamba
Msemo huu unatumika hapa kuweka alama kuhusu tukio muhimu katika simulizi hii. Mwanzo wa gharika.

baada ya zile siku saba
"baadaya siku saba" au"siku saba baadaye"

maji ya gharika yakaja juu ya nchi
Habari inayojitokeza, "ikaanza kunyesha" inaweza kufanywa kuwa wazi. "ikaanza kunyesha na maji ya gharika yakaja juu ya nchi"

Genesis 7:11

Taarifa ya jumla:
Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

Katika mwaka wa mia sita wa maisha yake Nuhu
"Nuhu alipokuwa na umri wa miaka 600"

mwezi wa pili, katika siku ya kumi na saba ya mwezi
Kwa kuwa Musa aliandika kitabu hiki, inawezekana inamaanisha mwezi wa pili katika kalenda ya Kiebrania. Lakini hii haina uhakika

katika siku iyo hiyo
Hii ina maana siku bayana ambapo mvua ilianza. Msemo huu unasisitiza jinsi gani matukio yote makubwa yalivyotokea haraka muda ulipowadia.

chemchemi zote za vilindi vikuu zilipasuka na kufunguka
"maji kutoka chini ya ardhi yalifunguka juu kwenye sakafu ya nchi"

vilindi vikuu
Hii ina maana ya bahari ambalo inasadikiwa lilikuwa chini ya ardhi.

madirisha ya mbinguni yakafunguka
Hii ina maana ya mvua. Inaelezea anga kama dari ambalo hutunza maji juu yake kutodondoka ardhini. Madirisha, au milango, ya anga yalipofunguliwa, maji yalifunguka chini kupitia kwao. "anga ikafungua" au "milango ya anga ikafunguka"

mvua
Mvua kubwa

Genesis 7:13

Taarifa ya jumla
Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa kwa undani kuhusu jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama katika 7:1. Hili si tukio jipya.

Katika siku iyo hiyo
"Katika siku hiyo hasa". Hii ina maana ya siku ambayo mvua ilianza kunyesha. Mistari ya 13-16 inaeleza Nuhu alichofanya kabla tu ya mvua kuanza.

mnyama wa mwitu ... mnyama wa kufugwa ... kila kitambaacho ... ndege
Vikundi hivi vinne vinaorodheshwa kuonyesha ya kwamba kila aina ya mnyama alijumuishwa.

kila kitambaacho
Hii ina maana ya wanyama watambaao juu ya ardhi, kama wanyama wagugunaji, wadudu, mjusi na nyoka.

generated on Tue Oct 24 10:45:40 2023

kwa jinsi yake
"ili kwamba kila aina ya mnyama azalishe zaidi ya kila aina yake"

Genesis 7:15

Taarifa ya Jumla:
Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa ufafanuzi zaidi jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama. Hili sio tukio.

Viwili viwili katika kila chenye mwili
Hapa "mwili" inawakilisha wanyama.

ambacho kilikuwa na pumzi ya uhai
Hapa "pumzi" inawakilisha uhai. "alivyoishi"

kilikuja kwa Nuhu
Neno "kilikuja" linaweza kutafsiriwa kama "alikwenda".

wote wenye mwili
Hapa "mwili" inawakilisha wanyama. "katika kila aina ya mnyama"

akawafungia
Maana kamili yaweza kutajwa wazi. "walipoingia ndani ya safina"

Genesis 7:17

Taarifa ya Jumla:
Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa ufafanuzi zaidi jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama. Hili sio tukio.

na maji yakaongezeka
Hii ilitokea katika kipindi cha siku arobaini wakati maji yalipokuwa yakija. "na maji yakawa na kina kirefu sana"

na kuinua safina
"na ikasababisha safina kuelea"

kuinua juu ya nchi
inasababisha safina kuinuka juu ya nchi" au "safina ilielea juu ya maji ya kina kirefu"

Genesis 7:19

Maji yakaongezeka zaidi juu ya nchi
"Maji yalishinda kabisa nchi"

dhiraa kumi na tano
"mita sita"

Genesis 7:21

vilitembea juu
"vilisogea kote kote" au "vilitangatanga"

viumbe hai vyote kwa wingi vilivyoishi juu ya nchi
Hii ina maanisha wanyama wote wanatembea kote kote juu ya nchi kwa makundi makubwa.

vilivyo pumua pumzi ya uhai kwa njia ya pua
Hapa "pua" inawakilisha mnyama mzima au mwanadamu. "kila mtu apumuaye"

pumzi ya uhai
Maneno "pumzi"na "uhai" yanawakilisha nguvu inayosababisha watu na wanadamu kuwa na uhai.

vilikufa
Hii ina maana kifo cha kimwili

Genesis 7:23

Hivyo kila kilichokuwa hai ... kilifutwa
Ikiwezekana, hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo kila kiumbe hai ... kikatoweka" au "Kwa hiyo gharika iliangamiza kabisa kila kiumbe hai"

Vyote viliangamizwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu aliwaangamiza wote"

kutoka kwenye nchi
"kwa hiyo hawakuwa katika nchi"

na wale waliokuwa naye
"na watu pamoja na wanyama waliokuwa naye"

walisalia
"walibaki" au "waliishi" au"walibaki hai"

Maji yalitawala nchi
"Maji yenye kina kirefu yalifunika nchi yote" au "Maji yalibaki na gharika kubwa juu ya nchi"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Mungu akamtazama Nuhu, wanyama wote wa mwitu, na wanyama wote wa kufugwa ambao walikuwa pamoja naye kwenye safina. Mungu akafanya upepo uvume juu ya nchi, na maji yakaanza kuzama chini. **2** Chemichemi za vilindi pamoja na madirisha ya mbingu vikafungwa, na mvua ikakoma kunyesha. **3** Maji ya gharika yakaanza kuzama kidogo kidogo katika nchi. na mwisho wa siku miamoja na hamsini maji yakawa yamezama chini. **4** safina ikatulia katika mwezi wa saba, siku ya kumi na saba ya mwezi, juu ya milima ya Ararati. **5** Maji yakaendelea kuzama chini hadi mwezi wa kumi. Siku ya kwanza ya mwezi, vilele vya milima vikaonekana. **6** Ikatokea kwamba baada ya siku arobaini Nuhu alifungua dirisha la safina ambayo aliitengeneza. **7** Akatuma kunguru na akaruka hadi maji yalipo kauka katika nchi. **8** Kisha akatuma njiwa kuona kama maji yamezama chini kutoka kwenye uso wa nchi, **9** lakini njiwa hakuona sehemu ya kutua unyayo wake, na akarudi kwake ndani ya safina, kwa kuwa maji yalikuwa bado yamefunika nchi yote. Akanyoosha mkono wake, akamchukua na kumuweka ndani ya safina pamoja naye. **10** Akasubiri siku saba zingine akatuma tena njiwa kutoka kwenye safina. **11** Njiwa akarudi kwake jioni. Tazama! katika mdomo wake kulikuwa na jani bichi la mzeituni lililochumwa. Kwa hiyo Nuhu akatambua kuwa maji yamekwisha zama chini ya nchi. **12** Akasubiri siku saba zingine na akamtuma njiwa tena. Njiwa hakurudi kwake tena. **13** Ikawa kwamba katika mwaka wa mia sita na moja, katika mwezi wa kwanza, siku ya kwanza ya mwezi, maji yalikuwa yamekauka katika nchi. Nuhu akaondoa kifuniko cha safina, akatazama nje, na akaona kwamba, Tazama, uso wa nchi ulikuwa umekauka. **14** Katika mwezi wa pili, siku ya ishirini na saba ya mwezi, nchi ilikuwa imekauka. **15** Mungu akamwambia Nuhu, **16** "Toka nje ya safina, wewe, mke wako, wanao wa kiume, na wake wa wanao pamoja nawe. **17** Wachukuwe utoke nje pamoja nao kila kiumbe hai chenye mwili ambacho kiko nawe - ndege, wanyama wa kufugwa, na kila kitambaacho ambacho hutambaa juu ya nchi - ili kwamba viweze kukua na kuwa na idadi kubwa zaidi ya viumbe hai katika nchi yote, kwa kuzaliana na kuongezeka juu ya nchi." **18** Kwa hiyo Nuhu akatoka nje pamoja na watoto wake wa kiume, mke wake, na wake wa wanawe pamoja naye. **19** Kila kiumbe hai, kila kitambaacho, na kila ndege, na kila kiendacho juu ya nchi, kwa kabila zao, wakaiacha safina. **20** Nuhu akajenga madhabahu kwa Yahwe. Akachukua baadhi ya wanyama walio safi na baadhi ya ndege walio safi, na kutoa sadaka ya kuteketezwa juu ya madhabahu. **21** Yahwe akanusa harufu nzuri ya kuridhisha na akasema moyoni mwake, " Sita laani tena ardhi kwa sababu ya mwanadamu, ingawa nia za mioyo yao ni mbaya tokea utoto. Wala sita haribu kilakitu chenye uhai, kama nilivyo fanya. **22** Wakati nchi isaliapo, majira ya kupanda mbegu na mavuno, baridi na joto, kiangazi na majira ya baridi, mchana na usiku havitakoma."

Genesis 8:1

akamtazama
"akamkumbuka" au "alimfikiria"

safina
Hii inamaanisha sanduku kubwa sana ambalo lingeweza kuelea juu ya maji hata katika dhoruba mbaya. "mtumbwi mkubwa" au "meli" au "tishali"

Chemichemi za vilindi pamoja na madirisha ya mbingu vikafungwa
"Maji yaliacha kutoka chini ya ardhi na mvua zikaacha kunyesha." Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu alifunga chemichemi za vilindi na madirisha ya mbinguni"

chemichemi za vilindi
"maji kutoka chini ya ardhi"

madirisha ya mbingu vikafungwa
Hii ina maana ya mvua kuacha kunyesha. Hii ina maana ya mvua. Inaelezea anga kama dari ambalo hutunza maji juu yake kutodondoka ardhini. Madirisha, au milango, ya anga yalipofunguliwa, maji yalifunguka chini kupitia kwao. "anga ikafungua" au "milango ya anga ikafunguka"

Genesis 8:4

ikatulia
"ikatua" au "ikasimama juu ya ardhi ngumu"

katika mwezi wa saba, siku ya kumi na saba ya ... mwezi wa kumi
Kwa sababu Musa aliandika kitabu hiki, inawezekana ana maana ya mwezi wa saba na mwezi wa kumu kwa kalenda ya Kihebrania, lakini hii haipo wazi.

Katika siku ya kwanza ya mwezi
"Katika siku ya kwanza ya mwezi wa kumi"

vikaonekana
Hii inaweza kuwekwa wazi: "ikaonekana juu ya uso wa maji"

generated on Tue Oct 24 10:45:40 2023

Genesis 8:6

Ikatokea kwamba
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi. "Ikawa kwamba"

Ikatokea kwamba ... dirisha la safina ambayo aliitengeneza
Msemo "ambayo alitengeneza" unazungumzia kuhusu madirisha. Baadhi ya lugha zaweza kufanya msemo huu kuwa sentensi tofauti. "Nuhu alitengeneza dirisha katika safina. Ikaja kuwa baada ya siku arobaini ndipo dirisha likafunguliwa"

kunguru
ndege mweusi anayekula zaidi nyama ya mizoga ya wanyama

akaruka mbele na nyuma
Hii ina maana ya kwamba kunguru aliendelea kuacha safina na kurejea.

hadi maji yalipo kauka
Hii inaweza kuelezwa kwa hali ya kutenda. "hadi pale upepo ulipokausha maji" au "hadi maji yalipokauka"

Genesis 8:8

kutua unyayo wake
"kutua" au "kutulia juu ya". Ina maana ya kutua juu ya kitu ili kupumzika kupaa.

unyayo wake ... akarudi ... akamchukua
Neno "njiwa" kwa lugha ya mwandishi ni la kike. Unaweza kutafsiri msemo huu na kiwakilishi cha "hiki ... huyu ... hii" au "yake ... yeye ... yeye" kulingana na namna gani lugha inamfafanua njiwa.

Akanyoosha ... naye
Ukitumia kiwakilishi cha kiume kwa neno "njiwa" inaweza kuhitaji kuongeza jina la Nuhu ili kukwepa mchanganyo. "Nuhu alimtuma njiwa," "Nuhu alinyosha mkono wake mbele" n.k.

Genesis 8:10

Tazama
"Sikiliza kwa makini" au "Hii ni muhimu"

jani bichi la mzeituni lililochumwa
"jani ambalo njiwa alichuma kutoka katika mzeituni"

lililochumwa
"kunyofoa"

Akasubiri siku saba zingine
"Alisubiri tena siku saba"

Njiwa hakurudi kwake tena
Iwapo watu hawataelewa unaweza kutoa sababu wazi: "Hakurudi tena kwake kwa sababu alipata sehemu ya kutua".

Genesis 8:13

Ikawa kwamba
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

katika mwaka wa mia sita na mwaka wa kwanza
"Nuhu alipokuwa na umri wa miaka 601"

mwezi wa kwanza, siku ya kwanza ya mwezi
Kwa sababu Musa aliandika kitabu hiki, inawezekana ana maana ya mwezi wa saba na mwezi wa kumu kwa kalenda ya Kiebrania, lakini hii haipo wazi.

maji yalikuwa yamekauka katika nchi
Hii inaweza kuelezwa kwa hali ya kutenda. "maji yaliyofunika nchi yalikauka" au "upepo ulikausha maji yaliyofunika nchi"

kifuniko cha safina
Hii ina maana ya kifuniko kilichozuia maji ya mvua kuingia ndani ya safina.

tazama
Neno "tazama" linatuambia kuwa makini kwa ajili ya taarifa muhimu inayafuatia.

Katika mwezi wa pili, siku ya ishirini na saba ya mwezi
siku ya saba ya mwezi - "Katika siku ya ishirini na saba ya mwezi wa pili." Hii inaweza kuwa na maana ya mwezi wa pili katika kalenda ya Kihebrania, lakini haipo wazi.

nchi ilikuwa imekauka
"ardhi ilikuwa imekauka kabisa"

Genesis 8:15

Toka nje ... 17Wachukuwe
"Ondoka ...Chukua" Baadhi ya tafsiri husoma "Njoo nje ... Leta nje".

kila kiumbe hai chenye mwili
"kila aina ya kiumbe hai" Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

kwa kuzaliana na kuongezeka
Hii ni lahaja. Jazeni nchi na watu. Mungu alitaka wanadamu na wanyama kuzaliana, ili waweze kuwa wengi wa aina yao.

Genesis 8:18

Nuhu akatoka nje
Baadhi ya tafsiri husoma "Nuhu akaja nje"

generated on Tue Oct 24 10:45:40 2023

kwa kabila zao
"katika makundi ya aina yao wenyewe"

Genesis 8:20

akajenga madhabahu kwa Yahwe
"akajenga madhabahu kwa makusudi ya Yahwe" au "akajenga madhabahu kwa ajili ya kumuabudu Yahwe." Inawezekana alijenga kwa mawe.

wanyama walio safi ... ndege walio safi
Hapa "safi" ina maana ya kwamba Mungu aliruhusu wanyama hawa kutumika kama sadaka. Baadha ya wanyama hawakutumika kwa ajili ya sadaka na waliitwa "wasio safi".

kutoa sadaka ya kuteketezwa
Nuhu aliwaua wanyama na kuwachoma kabisa kama sadaka kwa Mungu. "aliwachoma wanyama kama sadaka kwa Yahwe"

harufu nzuri ya kuridhisha
Hii ina maana ya harufu nzuri ya nyama ya kuchomwa.

akasema moyoni mwake
Hapa neno la "moyo" lina maana ya mawazo na hisia za Mungu.

laani ardhi
"kuleta madhara makubwa kwenye nchi"

kwa sababu ya mwanadamu
Hii inaweza kuwa wazi: "kwa sababu mwanadamu ni mwenye dhambi"

nia za mioyo yao ni mbaya tokea utoto
"kutoka miaka yao ya utotoni wanakuwa wakifanya mambo maovu" au "walipokuwa wadogo, walitaka kufanya mambo maovu"

nia za mioyo yao
Hapa neno "mioyo" lina maana ya mawazo, hisia, haja na ridhaa ya watu. "mwelekeo wao" au "tabia yao"

tokea utoto
Hii ina maana ya mtoto mwenye umri mkubwa. "kutoka ujana wao"

Wakati nchi isaliapo
"wakati nchi inapoendelea kudumu" au "Kadri nchi inavyoendelea kuwepo"

majira ya kupanda mbegu
"msimu wa kupanda"

baridi na joto, kiangazi na majira ya baridi
Misemo hii miwili ina maana ya aina mbili za majira katika mwaka.

kiangazi
kipindi kikavu na cha joto cha mwaka

majira ya baridi
kipindi cha baridi kidogo na theluji katika mwaka

havitakoma
"havitaacha kuwepo" au "havitaacha kutendeka" . Hii inaweza kuelezwa katika hali ya chanya. "vitaendelea"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kisha Mungu akambariki Nuhu na wanawe, na kuwaambia, "Zaeni, mkaongezeke, na muijaze nchi. **2** Hofu na utisho wenu vitakuwa juu ya kila mnyama aliye hai juu ya nchi, juu ya kila ndege wa angani, juu ya kila kitu kiendacho chini juu ya ardhi, na juu ya samaki wote wa baharini. Vimetolewa katika mikono yenu. **3** Kila kitu kiendacho kilicho hai kitakuwa chakula kwa ajili yenu. Kama nilivyo wapa mimea, sasa nawapa kila kitu. **4** Lakini msile nyama pamoja na uhai wake - yaani damu yake - ndani yake. **5** Lakini kwa ajili ya damu yenu, uhai uliomo katika damu yenu nitataka malipo. Kutoka katika mkono wa kila mnyama nitaitaka. Kutoka katika mkono wa kila mtu, yaani, kutoka katika mkono wa yule ambaye amemuua ndugu yake, nitataka fidia kwa ajili ya uhai wa mtu huyo. **6** Yeyote amwagaye damu ya mtu, kwa njia ya mtu damu yake itamwagwa, kwa sababu ilikuwa ni katika mfano wa Mungu kwamba Mungu alimuumba mtu. **7** Na hivyo nanyi zaeni na kuongezeka, sambaeni katika inchi yote na muongezeke juu yake." **8** Kisha Mungu akazungumza na Nuhu na wanae pamoja naye, akisema, **9** "Kwa ajili yangu, sikiliza! Ninakwenda kulithibitisha agano langu pamoja nawe na uzao wenu baada yenu, **10** na kwa kila kiumbe hai kilicho pamoja nawe, pamoja na ndege, mnyama wa kufugwa, na kila kiumbe cha nchi pamoja nawe, kuanzia kwa wote waliotoka kwenye safina, mpaka kwa kila kiumbe hai juu ya nchi. **11** Kwa sababu hii ninalithibitisha agano langu pamoja nanyi, kwamba hapatatokea kuangamizwa kwa mwenye mwili kwa njia ya maji ya gharika. Tena hapatatokea gharika ya kuangamiza nchi." **12** Mungu akasema, " na hii ndiyo ishara ya agano ambalo ninafanya kati yangu na ninyi pamoja na kila kiumbe hai kilicho pamoja nanyi, kwa vizazi vyote vya baadaye: **13** Nimeweka upinde wangu wa mvua katika wingu, na itakuwa ndiyo ishara ya agano kati yangu na nchi. **14** Hata itakuwa nitakapoleta wingu juu ya nchi na upinde wa mvua ukaonekana katika wingu, **15** ndipo nitakumbuka agano langu, ambalo ni kati yangu na ninyi na kila kiumbe hai cha wote mwenye mwili. Maji hayatafanyika tena gharika kuharibu wote wenye mwili. **16** Upinde wa mvua utakuwa katika mawingu na nitauona, ili kukumbuka agano la milele kati ya Mungu na kila kiumbe hai cha wote wenye mwili ambacho kiko juu ya nchi." **17** Kisha Mungu akamwambia Nuhu, " Hii ni ishara ya agano ambalo nimelithibitisha kati yangu na wenye mwili wote ambao wako juu ya nchi." **18** Wana wa Nuhu ambao walitoka katika safina walikuwa ni Shemu, Hamu, na Yafethi. Na Hamu akamzaa kanaani. **19** Watatu hawa walikuwa ndio wana wa Nuhu, na kutokea kwa hawa nchi yote ikajaa watu. **20** Nuhu akaanza kuwa mkulima, na akapanda mizabibu. **21** Akanywa sehemu ya divai na akalewa. Akawa amelala hemeani uchi. **22** Kisha Hamu, baba yake na Kanaani, akaona uchi wa baba yake na akawaambia ndugu zake wawili waliokuwa nje. **23** Kwa hiyo Shemu na Yafethi wakachukua kanzu wakaitanda juu ya mabega yao, na wakatembea kinyumenyume na wakaufunika uchi wa baba yao. Nyuso zao zikiwa zimegeuka nyuma upande mwingine, kwa hiyo hawakuona uchi wa baba yao. **24** Nuhu alipozinduka kutoka katika ulevi wake, alijua ni jambo gani mtoto wake mdogo amemfanyia. **25** Hivyo akasema, "Alaaniwe Kanaani. Na awe mtumishi kwa watumishi wa ndugu zake." **26** Akasema pia, Yahwe, Mungu wa Shemu, abarikiwe, Kanaani na awe mtumwa wake. **27** Mungu na apanuwe mipaka ya Yafethi, na afanye makazi yake katika hema za Shemu. Kanaani na awe mtumwa wake." **28** Baada ya gharika, Nuhu aliishi miaka miatatu na hamsini. **29** Siku zote za Nuhu zilikuwa ni miaka mia tisa na hamsini, na kisha alikufa.

Genesis 9:1

Zaeni, mkaongezeke, na muijaze nchi
Hii ni baraka ya Mungu. Alimwambia Nuhu pamoja na familia yake kuzaliana wanadamu wengine kama wao, ili kwamba wawe wengi wa aina yao. Neno "mkaongezeke" linafafanua jinsi gani wanapaswa "kuzaana"

Hofu na utisho wenu vitakuwa juu ya kila mnyama aliye hai ... na juu ya samaki wote wa baharini
Mwandishi anazungumzia hofu na utisho kana kwamba ni vitu vya mwili ambavyo vingeweza kuwa juu ya wanyama. "Kila mnyama hai ... na samaki wote wa baharini watakua na hofu kubwa sana juu yako"

Hofu na utisho wenu
maneno "hofu" na "utisho" zina maana moja na husisitiza jinsi wanyama walivyokuwa wanaogopa binadamu. "Hofu ya utisho kwako" au "Hofu ya kutisha kwako"

kila mnyama aliye hai juu ya nchi
Hili ni moja kati ya makundi manne ya wanyama ambayo mwandishi ameorodhesha, na sio ufupisho wa wanyama waliosalia atakaowataja hapo baadae

ndege
Huu ni msemo wa jumla kwa vitu vinavyopaa. "wanyama warukao" au "vitu vinavyoruka"

generated on Tue Oct 24 10:45:40 2023

juu ya kila kitu kiendacho chini juu ya ardhi
Hii inajumuisha aina yote ya wanyama.

Vimetolewa katika mikono yenu
Mkono ni lugha mbadala kwa mamlaka ambayo mkono ulikuwa nayo. Hii inaweza kuwa katika hali ya kutenda. "Vimetolewa katika mamlaka yako" au "Nimeviweka chini ya mamlaka yako"

Genesis 9:3

Taarifa ya Jumla:
Mungu anaendelea kuzungumza na Nuhu pamoja na watoto wake.

uhai ... damu
"Damu ni alama ya uhai". "Mungu alikuwa akiwaamuru watu wasile nyama ambayo bado ina damu ndani yake. Walipaswa kutoa kwanza damu"

Genesis 9:5

Taarifa ya Jumla:
Mungu anaendelea kuzungumza na Nuhu pamoja na watoto wake.

Lakini kwa ajili ya damu yenu
Hii inatofautisha damu ya mwanadamu na damu ya wanyama

kwa ajili ya damu yenu
Inaonyesha ya kwamba damu imemwagwa, au imemwagika, au mwagikia. "iwapo yeyote atasababisha damu yako kumwagika" au "iwapo yeyote atamwaga damu yako" au "iwapo yeyote atakuua"

uhai
Hii ina maana ya uhai wa mwili.

nitataka malipo
Malipo haya yana maana kifo kwa yule muuaji, sio fedha. "Nitataka yeyote atakayekuua kulipa"

Kutoka katika mkono
Hapa neno "mkono" lina maana ya yule mtu anayehusika na jambo kutendeka.

Kutoka katika mkono wa kila mnyama nitaitaka
"Nitataka mnyama yeyote atakayetoa uhai wako kulipa"

Kutoka katika mkono wa kila mtu, yaani, kutoka katika mkono wa yule ambaye amemuua ndugu yake, nitataka fidia kwa ajili ya uhai wa mtu huyo.
"Nitataka mtut yeyote atakayetoa uhai wa mtu mwingine kulipa"

Kutoka katika mkono
Msemo huu una maana ya mtu katika hali ya ukaribu sana. "Kutoka kwa mtu huyo kabisa"

ndugu
Hapa "ndugu" inatumika kama kumbukumbu ya jumla kwa jamaa, kama wanajumuiya wa kabila moja, ukoo au kikundi cha watu.

Yeyote amwagaye damu ya mtu, kwa njia ya mtu damu yake itamwagwa
Kumwaga kwa damu ni sitiari kwa ajili ya kuua mtu. Hii ina maanisha kama mtu atamuua mtu, mtu mwingine anapaswa kumuua muuaji. japokuwa, "damu" ina umuhimu sana katika kipengele hichi na inapaswa kutumiwa katika tafsiri ikiwezekana.

kwa sababu ilikuwa ni katika mfano wa Mungu kwamba Mungu alimuumba mtu
"kwa sababu Mungu aliumba watu wafanane na yeye" au "kwa sababu niliumba watu katika mfano wangu"

zaeni na kuongezeka
Hii ni baraka ya Mungu. Alimwambia Nuhu na familia yake kuzaa wanadamu wengine kama wao wenyewe, ili kusudi waweze kuwa wengi zaidi. Neno "kuongezeka" linafafanua jinsi ya wao "kuzaa"

Genesis 9:8

Kisha Mungu akazungumza na Nuhu na wanae pamoja naye
Mungu alikuwa akizungumza nao tayari. Msemo huu unaweka alama ya mabadiliko juu ya kile Mungu alichokuwa akienda kukizungumzia. "Mungu aliendelea kuzungumza na Nuhu pamoja na watoto wake" au "Kisha Mungu akaendelea kusema"

Kwa ajili yangu
Msemo huu unatumika kwa Kiingereza kuweka alama ya mabadiliko juu ya kile Mungu alichokuwa akizungumzia juu ya Nuhu na wanawe walichopaswa kufanya na kuzungumzia juu ya nini Mungu angefanya.

kulithibitisha agano langu pamoja nawe
"fanya agano kati yako na mimi"

Genesis 9:11

Maelezo ya Jumla:
Mungu anaendelea kuzungumza na Nuhu na wanawe.

ninalithibitisha agano langu pamoja nanyi
"kwa kusema hivi, ninafanya agano langu pamoja na wewe"

mwili
Maana zaweza kuwa 1) binadamu wote au 2) wenye viumbe wote, kujumlisha binadamu na wanyama.

generated on Tue Oct 24 10:45:40 2023

Tena hapatatokea gharika ya kuangamiza nchi
"Hakutakuwa tena na gharika ambalo litaangamiza nchi". Kutakuwa na gharika, lakini hazitaangamiza dunia nzima.

ishara
Hii ina maana ya ukumbusho wa jambo lililoahidiwa.

agano ... kwa vizazi vyote vya baadaye
Agano hili linamhusu Nuhu na familia yake na pia vizazi vyote vitakavyofuata.

Genesis 9:14

Maelezo ya Jumla:
Mungu anaendelea kuzungumza na Nuhu na wanawe.

itakuwa nitakapoleta
"Itakapokuwa". Ni jambo ambalo hutokea mara nyingi.

upinde wa mvua ukaonekana
Haipo wazi ni nani atauona upinde wa mvua, lakini kwa sababu agano upo kati ya Yahwe na watu, iwapo utataka kusema nani atauona upinde wa mvua, ni vyema kuwataja wote Yahwe na watu. Hii inaweza kutafsiriwa katika hali ya kutenda. "watu pamoja na mimi tunauona upinde wa mvua"

upinde wa mvua
mstari wa rangi wenye mwanga unaojitokeza katika mvua ambapo jua hungaa kutoka nyuma ya mtazamaji.

nitakumbuka agano langu
Hii haimaanishi ya kwamba Mungu angesahau kwanza. "Nitafikiria juu ya agano langu"

yangu na ninyi
Neno "ninyi" ni wingi. Mungu anazungumza na Nuhu na wana wa Nuhu.

kila kiumbe hai cha wote mwenye mwili
"kila aina na kiumbe hai"

mwenye mwili
Maana zaweza kuwa 1) binadamu wote au 2) wenye viumbe wote wenye mwili, kujumlisha binadamu na wanyama.

Genesis 9:16

Maelezo ya Jumla:
Mungu anaendelea kuzungumza na Nuhu na wanawe.

ili kukumbuka
"ili kwamba nikumbuke" au "ili kwamba nitafikiria juu ya"

kati ya Mungu na kila kiumbe
Mungu anazungumza hapa. "kati yangu na kila kiumbe hai"

kila kiumbe hai cha wote wenye mwili
"kila aina ya kiumbe hai"

Kisha Mungu akamwambia Nuhu
Mungu alikuwa tayari anazungumza na Nuhu. Msemo huu unaweka alama ya sehemu ya mwisho ya kile Mngu alichokuwa akisema. "Mungu alimalizia kwa kusema kwa Nuhu" au "Kwa hiyo Mungu akasema kwa Nuhu"

Genesis 9:18

Maelezo ya Jumla
Mistari ya 18-19 inatambulisha wana watatu wa Nuhu, ambao watakuwa sehemu muhimu katika simulizi ifuatayo.

baba
Hamu alikuwa baba wa Kaanani wa halisi.

Genesis 9:20

mkulima
"mtu wa ardhi"

akalewa
"alikunywa divai nyingi sana"

uchi
Maandishi haisemi jinsi gani mwili wa Nuhu ulikuwa uchi alipokuwa amelala kalewa. Mapokeo ya wanawe yalionyesha ya kwamba ilikuwa suala la aibu.

Genesis 9:22

baba yake
Hii ina maana ya Nuhu.

Genesis 9:24

Maelezo ya Jumla:
Katika mistari ya 25-27 Nuhu anatamka laana juu ya mwana wa Hamu na baraka juu ya ndugu za hamu. Kile alichokisema Nuhu juu yao pia iliwahusu uzao wao.

Maelezo ya Jumla:
Misemo tofauti katika mistari hii inakusudiwa kuonyesha ya kwamba hii ilikuwa shairi.

alipozinduka kutoka katika ulevi wake
"akawa mtulivu"

mtoto wake mdogo
Hii ina maana ya Hamu. "mwanawe mdogo, Hamu"

generated on Tue Oct 24 10:45:40 2023

Alaaniwe Kanaani
"Ninakulaani Kaanani" au "Na mambo mabaya yafanyike kwako Kaanani"

Kanaani
Huyu alikuwa mmoja wa wana wa Hamu. "mwana wa Hamu Kaanani"

mtumishi kwa watumishi wa ndugu zake
"mtumishi wa chini wa kaka zake" au "mtumishi mwenye umuhimu wa chini kabisa kati ya ndugu zake"

ndugu zake
Hii inaweza kumaanisha ndugu zake Kaanani au ndugu zake kwa ujumla.

Genesis 9:26

Maelezo ya Jumla:
Hii ni shairi.

Yahwe , Mungu wa Shemu, abarikiwe
"Yahwe na asifiwe, Mungu wa Shemu" au "Yahwe, Mungu wa Shemu, anastahili sifa" au "Ninamsifu Yahwe, Mungu wa Shemu"

Kanaani na awe mtumishi wake
"Na Kaanani awe mtumishi wa Shemu". Hii inajumlisha uzao wa Kaanani na Shemu.

Mungu na apanue mipaka ya Yafethi
Maana zaweza kuwa 1) "Mungu na afanya mipaka ya Yafethi mikubwa" au 2) "Mungu na asababishe Yafethi kuwa na uzao mwingi"

na afanye makazi yake katika hema za Shemu
"na mfanye aishi kwa amani na Shemu". Hii inajumlisha uzao wa Yafethi na Shemu.

Kanaani na awe mtumishi wake
"Na Kaanani awe mtumishi wa Yafethi". Hii inajumlisha uzao wa Kaanani na Yafethi.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Hivi ndivyo vilikuwa vizazi vya wana wa Nuhu, ambao ni, Shemu, Hamu, na Yafethi. Wana wa kiume walizaliwa kwao baada ya gharika. **2** Wana wa Yafethi walikuwa Gomeri, Magogu, Madai, Yavani, Tubali, Masheki, na Tirasi. **3** Na wana wa Gomeri walikuwa Ashikenazi, Rifathi na Togama. **4** Wana wa Yavani walikuwa Elisha, Tarshishi, Kitimu, na Dodanimu. **5** Kutoka kwa hawa watu wa pwani waligawanyika na kwenda kwenye ardhi zao, kila mtu na lugha yake, kufuatana na koo zao, kwa mataifa yao. **6** Wana wa Hamu walikuwa Kushi, Misraimu, Putu, na Kanaani. **7** Wana wa Kushi walikuwa Seba, Havila, Sabta, Raama, na Sabteka. Wana wa Raama walikuwa Sheba na Dedani. **8** Kushi akamzaa Nimrodi, ambaye alikuwa hodari wa kwanza juu ya nchi. **9** Alikuwa mwindaji mkuu mbele ya Yahwe. Hii ndiyo sababu hunenwa, "Kama Nimrod mwindaji mkuu mbele za Yahwe." **10** Miji ya kwanza ya ufalme wake ilikuwa Babeli, Ereku, Akadi na Kalne, katika ichi ya Shinari. **11** Kutoka katika nchi ile alikwenda Ashuru na akajenga Ninawi, Rehoboth- iri na Kala, **12** na Raseni ambao ulikuwa kati ya Ninawi na Kala. Ulikuwa mji mkubwa. **13** Misraimu akazaa Waludi, Waanami, Walehabi, na Wanaftuhi, **14** Wapathrusi na Wakasluhi (ambao kwao Wafilisti walitokea), na Wakaftori. **15** Kanaani akamzaa Sidono, mwanawe wa kwanza, na Hethi, **16** pia na Myebusi, na Mwamori, Mgirgashi, **17** Mhivi, Mwarki, Msini, **18** Mwarvadi, Msemari, na Mhamathi. Baadaye koo za wakanaani zikasambaa. **19** Mpaka wa Wakanaani ulianzia Sidoni, katika mwelekeo wa Gerari, hata Gaza, na kama kuelekea Sodoma, Gomora, Adma, na Seboimu hata Lasha. **20** Hawa walikuwa wana wa Ham, kwa koo zao, kwa lugha zao, katika ardhi zao na katika mataifa yao. **21** Pia walizaliwa wana kwa Shemu, ndugu yake mkubwa wa Yafethi. Shemu pia alikuwa baba yao na watu wote wa Eberi. **22** Wana wa Shemu walikuwa Elamu, Ashuru, Alfaksadi, Ludi, na Aramu. **23** Wana wa Aramu walikuwa ni Usi, Huli, Getheri, na Mashi. **24** Arfaksadi akamzaa Sela, na Sela akamzaa Eber. **25** Eberi akazaa wana wawili wa kiume. Jina la mmoja aliitwa Pelegi maana katika siku zake nchi iligawanyika. Jina la ndugu yake aliitwa Yoktani. **26** Yoktani akamzaa Almodadi, Shelefu, Hasarmawethi, Yera, **27** Hadoram, Uzali, Dikla, **28** Obali, Abimaeli, Sheba, **29** Ofiri, Havila, na Yobabi. Hawa wote walikuwa wana wa Yoktani. **30** Mpaka wao ulikuwa unaanzia Mesha, hadi Sefari, mlima wa mashariki. **31** Hawa walikuwa wana wa Shemu, kulingana na koo zao na lugha zao, katika ardhi zao kulingana na mataifa yao. **32** Hizi zilikuwa koo za wana wa Nuhu, kulingana na vizazi vyao, kwa mataifa yao. Kutokea kwa hawa mataifa yaligawanyika na kwenda juu ya nchi baada ya gharika.

Genesis 10:1

Hivi ndivyo vilikuwa vizazi vya wana wa Nuhu
"Hii ni habari ya wana wa Nuhu." Sentensi hii inatambulisha habari ya vizazi vya Nuhu katika Mwanzo 10:1-11:9

Genesis 10:2

Kutoka kwa hawa watu wa pwani waligawanyika na
"Wana wa yafethi na vizazi vyake waligawanyika na kuhamia pwani na visiwani"

watu wa pwani
Hii ina maana ya watu waliokuwa wakiishi kando ya pwani na visiwani.

ardhi zao
"makazi yao". Hizi ni sehemu ambazo watu waliohama waliishi.

kila mtu na lugha yake
"Kila kundi la watu lilizungumza lugha yake" au " Makundi ya watu walijigawa kulingana na lugha zao"

Genesis 10:6

Misraimu
Misraimu ni jina la Kihebrania la "Misri".

Genesis 10:8

hodari
Maana zaweza kuwa 1) "hodari mwenye nguvu" au 2) "mwanamume mwenye nguvu" au 3) "mtawala mwenye uwezo".

mbele za Yahwe
Maana zaweza kuwa 1) "machoni pa Yahwe" au 2) "kwa msaada wa Yahwe"

Hii ndiyo sababu hunenwa
Hii inatambulisha methali. Lugha yako yaweza tambulisha methali na misemo kwa namna tofauti. "Hii ni sababu watu husema"

Miji ya kwanza
Maana zaweza kuwa 1) miji ya kwanza aliyoijenga au 2) miji muhimu.

generated on Tue Oct 24 10:45:40 2023

Genesis 10:11

alikwenda Ashuru
Nimrodi alikwenda Ashuru

Misraimu akawa
orodha ya vizazi vya Nuhu inaendelea.

Misraimu
Misraimu alikuwa mmoja wa wana wa Hamu. Vizazi vyake vikawa watu wa Misri. Misraimu ni jina la Kihebrania la Misri.

Genesis 10:15

Myebusi ... Mwamori ... Mgirgashi
Majina haya yana maana ya makundi makubwa ya watu walioshuka kutoka Kanaani.

Genesis 10:19

mpaka
"eneo" au "mpaka wa eneo"

ulianzia Sidoni, katika mwelekeo wa Gerari, hata Gaza
Mwelekeo wa kusini waweza elezwa wazi kama itahitajika. "Kutoka mji wa Sidoni magharibi hata mji wa Gaza, ambao uko karibu na Gerari"

na kama kuelekea Sodoma, Gomora, Adma, na Seboimu hata Lasha
Mwelekeo ni "mashariki" au "bara" inaweza kuelezwa wazi kama itahitajika. "kisha mashariki mwa miji ya Sodoma, Gomora, Adma na Seboimu, hata Lasha"

Hawa walikuwa wana wa Hamu
Neno "hawa" lina maana ya watu na makundi ya watu waliorodhoshwa katika mistari ya 10:6

kwa lugha zao
"waligawanyika kulingana na lugha zao tofauti"

katika ardhi zao
"katika makazi yao"

Genesis 10:24

Arfaksadi
Arfaksadi alikuwa mmoja wa wana wa Shemu.

Pelegi
Jina Pelegi lina maana ya "mgawanyiko"

nchi iligawanyika
Hii inaweza kuelezwa kwa hali ya kutenda. "watu wa duniani walijigawa wenyewe" au "watu wa duniani waligawanyika kati yao" au "Mungu aligawanya watu wa duniani"

Genesis 10:26

Yoktani
Yoktani alikuwa mmoja wa wana wa kiume wa Eberi.

Hawa
Hapa "hawa" ina maana ya wana wa kiume wa Yoktani.

Genesis 10:30

Mpaka wao
"ardhi walioitawala" au "ardhi walipoishi"

Hawa walikuwa wana wa Shemu
Neno "hawa" ina maana ya vizazi vya Shemu.

Genesis 10:32

Hizi zilikuwa koo
Hii inarudi nyuma kwa watu wote waliorodheshwa katika 10:1

kulingana na
"imeorodheshwa kwa"

kwa hawa mataifa yaligawanyika na kwenda juu ya nchi
"kutoka kwa koo hizi mataifa yaligawanyika na kusambaa nchini kote" au "Koo hizi ziligawanyika baina yao na kuunda mataifa ya dunia"

baada ya gharika
Hii inaweza kuelezwa dhahiri au kwa uwazi zaidi. "baada ya gharika kuangamiza nchi"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Sasa nchi yote ilikuwa inatumia lugha moja na ilikua na usemi mmoja. **2** Ikawa waliposafiri upande wa mashariki, wakaona eneo tambarare katika nchi ya Shinari na wakakaa pale. **3** Wakasemezana, "Haya njoni, tufanye matofari na tuyachome kikamilifu." Walikuwa na matofari badala ya mawe na lami kama chokaa. **4** Wakasema, "njoni, na tujenge mji sisi wenyewe na mnara ambao kilele chake kitafika angani, na tujifanyie jina. Kama hatutafanya, basi tutatawanyika katika uso wa nchi yote." **5** Kwa hiyo Yahwe akashuka kuona mji na mnara ambao wazao wa Ibrahimu walikuwa wamejenga. **6** Yahwe akasema, "Tazama, watu hawa ni taifa moja na lugha moja, na wameanza kufanya hivi! Hivikaribuni halitashindikana jambo watakalo kusudia kulifanya. **7** Njoni, tushuke na tuvuruge lugha yao pale, ili kwamba wasielewane." **8** Kwa hiyo Yahwe akawatawanya kutoka pale kwenda pande zote za uso wa nchi na wakaacha kujenga mji. **9** Kwa hiyo, jina lake ukaitwa Babeli, kwa sababu hapo Yahwe alivuruga lugha ya nchi yote na tangu pale Yahwe akawatawanya ng'ambo juu ya uso wa nchi yote. **10** Hivi ndivyo vilikuwa vizazi vya Shemu. Shemu alikuwa na umri wa miaka mia moja, na akamzaa Alfaksadi miaka miwili baada ya gharika. **11** Shemu akaishi miaka miatano baada ya kumzaa Alfaksadi. Pia akazaa wana wengine wa kiume na wa kike. **12** Wakati Alfaksadi alipokuwa ameishi miaka thelathini na mitano akamzaa Shela. **13** Alfaksadi aliishi miaka 403 baada ya kumzaa Shela. Akawazaa pia wana wengine wa kiume na wa kike. **14** Wakati Shela alipokuwa ameishi miaka thelathini, akamzaa Eberi. **15** Shela aliishi miaka 403 baada ya kumzaa Eberi. Akawazaa pia wana wengine wa kiume na wa kike. **16** Wakati Eberi alipokuwa ameishi miaka thelathini na minne, akamzaa Pelegi. **17** Eberi aliishi miaka 430 baada ya kumzaa Pelegi. Akawazaa pia wana wengine wa kiume na wa kike. **18** Wakati Pelegi alipokuwa ameishi miaka thelathini, akamzaa Reu. **19** Pelegi aliishi miaka 209 baada ya kumza a Reu. Akawazaa pia wana wengine wa kiume na wa kike. **20** Wakati Reu alipokuwa ameishi miaka thelathini na miwili, alimzaa Serugi. **21** Reu aliishi miaka207 baada ya kumzaa Seregu. Akawazaa pia wana wengine wa kiume na wa kike. **22** Wakati Seregu alipokuwa ameishi miaka thelathini, akamzaa Nahori. **23** Seregu aliishi miaka mia mbili baada ya kumzaa Nahori. Akawazaa pia wana wengine wa kiume na wa kike. **24** Wakati Nahori alipokuwa ameishi miaka ishirini na tisa, akamzaa Tera. **25** Nahori aliishi mika 119 baada ya kumzaa Tera. Akawazaa pia wana wengine wa kiume na wa kike. **26** Baada ya Tera kuishi miaka sabini, akamzaa Abram, Nahori, na Haran. **27** Hivi ndivyo vilikuwa vizazi vya Tera. Tera alimzaa Abram, Nahori, na Harani, na Harani akamzaa Lutu. **28** Harani akafa machoni pa baba yake Tera katika nchi aliyozaliwa, katika Ur wa Wakaldayo. **29** Abram na Nahori wakajitwalia wake. Mke wa Abram aliitwa Sarai na mke wa Nahori aliitwa Milka, binti wa Harani, aliyekuwa baba wa Milka na Iska. **30** Sasa Sarai alikuwa Tasa; hakuwa na mtoto. **31** Tera akamtwaa Abram mwanawe, Lutu mwana wa mwanawe Harani, na Sarai mkwewe, mke wa mwanawe Abram, na kwa pamoja wakatoka Ur wa Wakaldayo, kwenda katika nchi ya Kanaani. Lakini walipofika Harani wakakaa pale. **32** Tera akaishi miaka 205 kisha akafa hapao Harani.

Genesis 11:1

Sasa
Neno hili linaonyesha kuwa mwandishi anaanza sehemu mpya ya simulizi.

nchi yote
watu wote juu ya nchi

inatumia lugha moja na ilikua na usemi mmoja
Misemo hii miwili ina maana moja na inasisitiza ya kwamba watu wote walizungumza lugha moja.

waliposafiri
"walihama" au "sogea pande zote"

upande wa mashariki
Yawezekana maana ni 1) "mashariki" au 2) "kutoka mashariki" au 3) "kuelekea mashariki". Chaguo linalofaa ni "mashariki" kwa sababu Shinari ipo upande wa mashariki ambapo wasomi wanaamini safina ilikuja kutulia.

wakakaa
waliacha kusogea kutoka sehemu moja hadi nyingine na wakaanza kuishi sehemu moja.

Genesis 11:3

haya njooni
"haya njooni"

tuyachome kikamilifu
Watu hutengeneza matofali kwa udongo na kuyachoma ndani ya joko la moto sana ili yawe magumu na imara.

generated on Tue Oct 24 10:45:40 2023

lami
kimiminiko kinene, kinachonata, cheusi kinachotoka ardhini.

chokaa
hiki ni kiini kinene kinachoundwa kwa unga wa ndimu, udongo, mchanga, na maji inayotumika kufanya mawe au matofali kugandamana.

tujifanyie jina
"tujifanyie sifa yetu kuwa kubwa"

jina
"sifa"

tutatawanyika
Hii inaweza kuelezwa kwa hali ya kutenda. "tutajigawanya baina yetu na kuishi sehemu tofauti"

Genesis 11:5

wazao wa Ibrahimu
"watu"

akashuka
Habari kuhusu mahali aliposhuka inaweza kuwekwa wazi. "akashuka kutoka mbinguni". Hii haielezi jinsi gani alishuka kutoka mbinguni.

kuona
"angalia kwa makini" au "kutazama kwa makini zaidi"

watu hawa ni taifa moja na lugha moja
Watu wote walikuwa katika kundi moja kubwa na wote walizungumza lugha moja.

wanaanza kufanya hivi
Yawezekana maana kuwa 1) "wameaanza kufanya hivi" ikimaanisha ya kwamba wameanza kujenga mnara lakini haijakamilika au 2)"hili ni jambo la kwanza walilofanya", ikimaanisha ya kwamba katika siku za usoni watafanya mambo makubwa zaidi.

halitashindikana jambo watakalo kusudia kulifanya
Hii inaweza kuelezwa kwa hali ya kutenda. "kila jambo wanalikusudia kufanya litawezekana kwao"

Haya! Njooni
"haya! njooni"

tushuke
Neno "tushuke" ni wingi ingawa ina maana ya Mungu. Tafsiri zingine husema "na nishuke" au "nitashuka"

tuvuruge lugha yao
Hii ina maana ya kwamba Yahwe angesababisha watu wote wa nchi kukoma kuzungumza lugha moja. "kuchanganya lugha yao"

ili kwamba wasielewane
Hii ilikuwa lengo la kuchanganya lugha yao. "ili kwamba wasiweze kuelewa kile mwingine anachokisema"

Genesis 11:8

kutoka pale
"kutoka katika mji"

jina lake ukaitwa Babeli, kwa sababu hapo Yahwe alivuruga
Jina la "Babeli" linaonekana kama neno lenye maana ya "kuchanganyikiwa"

alivuruga lugha ya nchi yote
Ina maana ya kwamba Yahwe alisababisha watu wote katika nchi kutozungumza lugha moja. "alichanganya lugha ya nchi yote"

Genesis 11:10

Taarifa ya jumla
Sura iliyosalia inaorodhesha mtiririko wa vizazi vya Shemu mpaka vya Abramu.

Hivi ndivyo vilikuwa vizazi vya Shemu
Sentensi hii inaanza orodha ya vizazi vya Shemu.

gharika
Hii ilikuwa gharika kutoka kipindi cha Nuhu ambapo watu walikuwa waovu sana mpaka Mungu akatuma gharika nchi yote kufunika nchi.

akawa baba wa Alfaksadi
"akapata mwana wake wa kiume Alfaksadi" au "mwana wake wa kiume Alfaksadi alizaliwa"

Alfaksadi
jina la mwanamume

mia moja ... miwili ... mia tano
Watafsiri wanaweza kuandika maneno au namba "100", "2", and "500".

Genesis 11:12

akawa baba wa Shela
"mwana wa kiume wake Shela alizaliwa"

Shela
jina la mwanamume

Genesis 11:14

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

generated on Tue Oct 24 10:45:40 2023

Genesis 11:16

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:18

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:20

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:22

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:24

Taarifa ya Jumla:
Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Abramu, Nahori, na Harani
Hatujui mpangilio wa kuzaliwa kwa watoto wake.

Genesis 11:27

Hivi ndivyo vilikuwa vizazi vya Tera
Sentensi hii inatambulisha habari ya vizazi vya Tera. Mwanzo 11:27-25:11 unazungumzia kuhusu vizazi vya Tera, mahsusi mwanae Abrahamu. "Hii ni habari ya vizazi vya Tera"

Harani akafa machoni pa baba yake Tera
Hii ina maana ya kwamba Harani alikufa wakati baba yake akiwa hai. "Harani alikufa wakati baba yake, Tera, alipokuwa naye"

Genesis 11:29

wakajitwalia wake
"akaoa wake"

Iska
hili ni jina la kike

Sasa
Neno hili linatumiwa kutambulisha habari mpya kuhusu Sarai ambayo itakuwa muhimu baadae katika sura.

tasa
Lugha hii inaelezea mwanamke ambaye kimwili hawezi kutunga mimba au kuzaa mtoto.

Genesis 11:31

akamtwaa
Hapa neno "mwana wa" lina maana ya Tera.

Sarai mkwewe, mke wa mwanawe Abramu
mkwewe, mwanawe mke wa Abramu - "mkwe wa Sarai, ambaye alikuwa mke wa mwanawe Abramu.

Harani ... Harani
Haya ni majina mawili tofauti na yanaandikwa tofauti Kihebrania. Moja lina maana ya mtu na lingine lina maana ya mji.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Kisha Yahwe akamwambia Abram, "Nenda utoke katika nchi yako, na toka kwa ndugu zako, na kwa jamaa za baba yako, uende katika nchi nitakayo kuonesha. **2** Nitakufanya uwe taifa kubwa, na nitakubariki na kulifanya jinalako kuwa kubwa, na utafanyika baraka. **3** Nitawabariki wakubarikio, lakini asiye kuheshimu nita mlaani. Kupitia kwako familia zote za nchi zitabarikiwa. **4** Kwa hiyo Abram akaondoka kama vile Yahwe alivyo mwambia kufanya, na Lutu akaenda pamoja naye. Abram alikuwa na miaka sabini na mitano wakati alipotoka Harani. **5** Abram akamchukua Sarai mkewe, Lutu, mtoto wa ndugu yake, na vyote walivyomiliki ambavyo wamevikusanya, na watu ambao wamewapata wakiwa huko Harani. Wakatoka kwenda katika nchi ya Kanaani, wakafika nchi ya Kanaani. **6** Abram akapitia katikati ya nchi hadi Shekemu, hadi mwaloni wa More. Wakati huo wakanaani waliishi katika nchi hiyo. **7** Yahwe akamtokea Abram, na kusema, "Nitawapa uzao wako nchi hii." Kwa hiyo Abram akamjengea madhabahu, Yahwe ambaye alimtokea. **8** Kutoka pale akaenda kwenye nchi ya mlima mashariki mwa Betheli, ambapo alipiga hema yake, magaribi kukiwa na Betheli na mashariki kukiwa na mji wa Ai. Akajenga madhabahu ya Yahwe pale na kuliitia jina la Yahwe. **9** Kisha Abram akaendelea kusafiri, akielekea upande wa Negebu. **10** Kulikuwa na njaa katika nchi, kwa hiyo Abram akaenda kukaa Misri, kwa kuwa njaa ilikua kali katika nchi. **11** Wakati alipokaribia kuingia Misri, akamwambia Sarai mkewe, "tazama, najua kuwa wewe ni mwanamke mzuri. **12** Wamisri watakapokuona watasema, huyu ni mke wake, na wataniua mimi, lakini watakuacha wewe hai. **13** Hivyo wewe sema kuwa ni dada yangu, ili kwamba niwe salama kwa sababu yako, na kumba maisha yangu yatasalimika kwa sababu yako." **14** Ikawa kwamba Abram alipoingia Misri, Wamisri wakaona kwamba Sarai ni mzuri sana. **15** Wakuu wa Farao wakamuona, na kumsifia kwa Farao, na huyu mwanamke akachukuliwa kupelekwa nyumbani mwa Farao. **16** Farao akamtendea kwa wema Abram kwa ajili yake, na akampatia kondoo, maksai, punda waume watumishi wa kiume, watumishi wa kike, punda wake, na ngamia. **17** Kisha Yahwe akampiga Farao na nyumba yake kwa mapigo makuu kwa sababau ya Sarai, mke wa Abram. **18** Farao akamwita Abram na kusema, "Nini hiki ambacho umenifanyia? Kwa nini hukuniambia kuwa alikuwa mke wako? **19** Kwa nini ulisema, 'ni dada yangu; na mimi nikamchukua kuwa mke wangu? Sasa kwa sababu hiyo huyu hapa mke wako. Mchukue na uende zako." **20** Kisha Farao akatoa amri kwa watu wake kuhusiana naye, na wakamuondoa, yeye pamoja na mke wake na vyote alivyokuwa navyo.

Genesis 12:1

Sasa
Neno hili linatumika kuweka alama sehemu mpya ya simulizi.

Nenda utoke katika nchi yako, na toka kwa ndugu zako
"Nenda kutoka nchini kwako, kutoka katika familia yako"

Nitakufanya uwe taifa kubwa
Hapa "nitakufanya" ni umoja na ina maana ya Abramu, lakini Abramu anawakilisha vizazi vyake. "Nitaanzisha taifa kubwa kupitia kwako" au "Nitawafanya vizazi vyako kuwa taifa kubwa"

na kulifanya jina lako kuwa kubwa
Neno "jina" linawakilisha sifa ya mtu. "na kukufanya uwe maarufu"

na utafanyika baraka
neno "jina" linawakilisha sifa ya mtu. "na kukufanya uwe maarufu"

asiye kuheshimu nita mlaani
"Nitamlaani yeyote atakayekutendea jambo kwa njia ya aibu" au "iwapo kuna mtu atakayekutendea jambo lisilofaa, nitamlaani"

Kupitia kwako familia zote za nchi zitabarikiwa
Hii inaweza kufanywa katika hali ya kutenda. "Nitabariki familia za nchi kupitia kwako"

Kupitia kwako
"Kwa sababu yako" au "Kwa sababu nimekubariki"

Genesis 12:4

walivyomiliki
Hii inajumlisha wanyama na mali isiyokuwa na uhai

Watu ambao wamewapata
Maana yaweza kuwa 1) "watumwa ambao wamewakusanya" au 2) "watu ambao wamewakusanya kuwa pamoja nao"

generated on Tue Oct 24 10:45:40 2023

Genesis 12:6

Abramu akapitia katikati ya nchi
Ni jina la Abramu pekee linatajwa kwa sababu alikuwa kichwa cha familia. Mungu alimpatia amri ya kuchukua familia yake na kwenda kule. "Kwa hiyo Abramu na familia yake walikwenda katikati ya nchi"

nchi
"nchi ya Kanaani"

mwaloni wa More
Yawezekana More ilikuwa jina ya sehemu

Yahwe aliyemtokea Abramu
"Yahwe, kwa sababu alimtokea"

Genesis 12:8

alipiga hema yake
Abramu alikuwa na watu wengi pamoja naye alipokuwa akisafiri. Watu waliokuwa wakihama kutoka sehemu moja hadi nyingine waliishi ndani ya mahema. "walitengeneza mahema yao"

kuliitia jina la Yahwe
"waliomba kwa jina la Yahwe" au "kumuabudu Yahwe"

Kisha Abram akaendelea kusafiri
"Kisha Abramu alichukua hema lake na kuendelea na safari"

upande wa Negebu
"kuelekea eneo la Negebu" au "kuelekea kusini" au "kusini ya jangwa la Negebu"

Genesis 12:10

Kulikuwa na njaa
Mazao hayakuota vizuri msimu huo.

katika nchi
"katika eneo" au "katika nchi ambapo Abramu alikuwa akiishi"

akaenda chini kuingia
Maana zaweza kuwa 1) "alikwenda kusini zaidi" au 2) "aliondoka mbali na Kaanani kuingia". Ingependeza kutafsiri kwa kutumia maneno ya kawaida ya kutoka eneo la juu kuelekea eneo la chini.

wataniua mimi ... wewe hai
Sababu watakayomuua Abramu inaweza kufanywa wazi. "wataniua ili kwamba wakuoe"

ili kwamba niwe salama kwa sababu yako
Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba, kwa sababu yako, hawataniua mimi"

Genesis 12:14

Ikawa kwamba
Maana zaweza kuwa 1) Msemo huu unatumika hapa kuweka alama ya wapi tukio linaanza, na kama lugha yako ina namna ya kufanya hivi basi tumia njia hiyo, au 2) "Na hivyo ndivyo kilichotokea"

Wakuu wa Farao wakamuona
"Wakuu wa Farao walimwona Sarai" au "wakuu wa Farao walimwona"

mwanamke akachukuliwa kupelekwa nyumbani mwa Farao
Hii inaweza kuelezwa kwa hali ya kutenda. "Farao akamchukua mpaka nyumbani kwake" au "Farao aliwaamuru askari wake kumpeleka nyumbani kwake"

mwanamke
Sarai

nyumbani mwa Farao
Maana zaweza kuwa 1)"Familia ya Farao", yaani kama mke au 2) "Nyumba ya Farao" au "Hekalu la Farao" ni tasifida ya Farao kumfanya awe mmoja wa wake zake.

kwa ajili yake
"kwa ajili ya Sarai" au "kwa sababu yake"

Genesis 12:17

kwa sababau ya Sarai, mke wa Abramu
Hii inaweza kufanywa kwa uwazi zaidi. "Kwa kuwa Farao alitaka kumchua Sarai , mke wa Abramu, aweze kuwa mke wake mwenyewe"

Farao akamwita Abramu
"Farao akamuita Abramu" au "Farao akamuamuru Abramu kuja kwake"

Nini hiki ambacho umenifanyia?
Farao alitumia lugha hii ya balagha kuonyesha jinsi gani alivyokasirika juu ya kile Abramu alichomfanyia. Inaweza kuelezeka kwa namna ya mshangao. "Umedanya jambo baya kwangu!"

Kisha Farao akatoa amri kwa watu wake kuhusiana naye
"Kisha Farao akawaongoza wakuu wake kuhusu Abramu"

na wakamuondoa, yeye pamoja na mke wake na vyote alivyokuwa navyo
"na wakuu wakamfukuza Abramu kutoka kwa Farao, pamoja na mke wake na alivyokuwa navyo"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Kwa hiyo Abram akaondoka akatoka Misri na akaenda Negebu, Yeye, mke wake, na vyote alivyokuwa navyo. Lutu pia akaenda pamoja naye. **2** Na sasa Abram alikuwa tajiri wa mifugo, fedha na dhahabu. **3** Aliendelea na safari yake kutoka Negebu hadi Betheli, mahali ambapo hema yake ilikuwa tangu mwanzo, kati ya Betheli na mji wa Ai. **4** Akaenda mahali ambapo madhabahu ilikuwa imejengwa mwanzoni. Hapa akaliitia jina la Yahwe. **5** aliyekuwa anasafiri na Abram, alikuwa pia na ngo'mbe, makundi ya mifugo, na mahema. **6** Nchi haikuwatosha wote kukaa pamoja karibu kwa sababu mali zao zilikuwa nyingi sana, kiasi kwamba hawakuweza kukaa pamoja. **7** Pia, kulikuwa na ugomvi kati ya wachunga wanyama wa Abram na wachunga wanyama wa Lutu. Wakanaani pamoja na Waperizi walikuwa wakiishi katika nchi ile wakati huo. **8** Kwa hiyo Abram akamwambia Lutu, "Pasiwe na ugomvi kati yako na mimi, na kati ya wachunga wanyama wako na wachunga wanyama wangu; licha ya hayo sisi ni familia. **9** Je nchi hii yote haiko mbele yako? Nenda na ujitenge na mi. Ikiwa utakwenda kushoto, mimi nitakwenda kulia. au ikiwa utakwenda kulia, mimi nitakwenda kushoto." **10** Kwa hiyo Lutu akatazama, na akaona kuwa nchi yote tambarare ya Yorodani ilikuwa na maji kila mahali hadi Zoari, kama vile bustani ya Yahwe, na kama nchi ya Misri. Hii ilikuwa ni kabla Yahwe hajaiangamiza Sodoma na Gomora. **11** Kwa hiyo Lutu akajichagulia yeye mwenyewe nchi tambarare ya Yorodani na akasafiri mashariki, na ndugu hawa wakatengana wao kwa wao. **12** Abram akaishi katika nchi ya Kanaani, na Lutu akaishi katika miji ya tambarare. Akatandaza hema zake hadi Sodoma. **13** Na sasa watu wa Sodoma walikuwa waovu na wenye dhambi nyingi dhidi ya Yahwe. **14** Yahwe akamwambia Abram baada ya Lutu kuondoka kwake, "Angalia kuanzia mahali ulipo simama hadi kaskazini, kusini, mashariki, na magharibi. **15** Nchi yote hii uionayo, nitakupatia wewe pamoja na uzao wako milele. **16** Nitawafanya uzao wako kuwa wengi kama mavumbi ya nchi, kiasi kwamba kama kuna mtu anaweza kuhesabu mavumbi ya nchi, ndipo na uzao wako pia utahesabika. **17** Inuka, tembea katika urefu na upana wa nchi hii, kwa kuwa nitakupatia." **18** Kwa hiyo Abram akachukua hema yake, akaja na kukaa katika mwaloni wa Mamre, ambao uko Hebroni, na pale akajenga Madhabahu ya Yahwe.

Genesis 13:1

akaondoka kutoka
"kwenda" au "kuondoka kutoka"

akaenda Negebu
Negebu ilikuwa ni eneo la jangwa kusini mwa Kanaani, magharibi mwa Misri. Hii inaweza kufanywa kwa uwazi. "akarudi katika jangwa la Negebu"

Abram alikuwa tajiri wa wanyama, fedha na dhahabu
"Abramu alikuwa na wanyama wengi, fedha nyingi na dhahabu nyingi"

wanyama
"mifugo" au "ng'ombe"

Genesis 13:3

Aliendelea na safari yake
Abramu na familia yake walisafiri kwa hatua, kwenda kutoka sehemu hadi sehemu. Hii inaweza kufanywa wazi. "Waliendelea na safari yao"

mahali ambapo hema yake ilikuwa tangu mwanzo
Watafsiri wanaweza kuweka maandishi machache yanayosema "Tazama Mwanzo 12:8." Muda wa safari yake unaweza kuwekwa wazi. "katika eneo alipotenga hema lake kabla hajakwenda Misri"

akaliitia jina la Yahwe
"aliomba katika jina la Yahwe" au"alimuabudu Yahwe"

Genesis 13:5

Sasa
Neno hili linatumika kuonyesha kitakachofuatia ni taarifa ya nyuma kumsaidia msomaji kuelewa matukio yatakayofuata.

Nchi haikuwatosha wote
Hapakuwa na ardhi ya kutosha ya malisho na maji kwa ajili ya wanyama wao.

mali zao
Hii inajumuisha mifugo, ambayo inahitaji malisho na maji.

hawakuweza kukaa pamoja
"hawakuweza kuishi pamoja"

Wakanaani pamoja na Waperizi walikuwa wakiishi katika nchi ile wakati huo
Hii ni sababu nyingine ya nchi kutoweza kuwahimili wote.

generated on Tue Oct 24 10:45:40 2023

Genesis 13:8

Pasiwe na ugomvi kati yako na mimi,
"Tusigombane"

ugomvi
"chuki" au "ugomvi" au "malumbano"

na kati ya wachunga wanyama wako na wachunga wanyama wangu
"na tuwazuie wanaume wanaochunga wanyama wetu kulumbana"

licha ya hayo sisi ni familia
"kwa sababu sisi ni familia"

familia
"ndugu" au "jamaa". Lutu alikuwa mpwa wa Abramu.

Je nchi hii yote haiko mbele yako?
Swali hili la balagha linaweza kutafsiriwa katika hali ya chanya. "nchi nzima ipo wazi kwa matumizi yako"

Nenda na ujitenge na mimi
Abrahamu alizungumza kwa huruma na Lutu na kumtia moyo afanye jambo litakalowasaidia wote. "Tugawanyike".

Ikiwa utakwenda kulia, mimi nitakwenda kushoto
Maana zaweza kuwa 1) "ukienda njia moja, basi na mimi nitaenda njia nyingine" au 2) "ukienda kaskazini, nitaenda kusini." Abramu alimruhusu Lutu kuchagua sehemu ya nchi aliyoitaka, na Abramu angechukua kile kilichobaki.

Genesis 13:10

nchi yote tambarare ya Yorodani
Hii ina maana ya eneo la jumla la mto Yordani.

ilikuwa na maji kila mahali
"ilikuwa na maji mengi"

kama vile bustani ya Yahwe, na kama nchi ya Misri
"kama bustani ya Yahwe au kama nchi ya Misri". Haya yalikuwa maeneo mawili tofauti.

bustani ya Yahwe
Hili ni jina lingine kwa bustani ya Edeni.

bustani
Hii yaweza kuwa shamba la miti ya matunda au eneo lenye kila aina ya miti.

Hii ilikuwa ni kabla Yahwe hajaiangamiza Sodoma na Gomora
Hii inatazamia jambo litakalotokea baadae. Hapa ni muhimu kwa sababu inaeleza kwa nini Lutu alikaa katika eneo ambalo baadae halikuwa na mbolea.

ndugu
"ndugu wa karibu" au "familia". Hii ina maana ya Lutu na Abramu pamoja na nyumba zao.

Genesis 13:12

akaishi
"akatulia" au "akakaa"

nchi ya Kanaani
"nchi ya watu wa Kanaani"

Akatandaza hema zake hadi Sodoma
Maana zaweza kuwa 1) "alitandaza mahema yake karibu na Sodoma" au 2) "Alisogeza mahema yake kuzunguka eneo lililofika hadi Sodoma".

Genesis 13:14

baada ya Lutu kuondoka kwake
"baada ya Lutu kumuacha Abrahamu"

Genesis 13:16

tembea katika urefu na upana wa nchi hii,
"kutembea tembea juu ya ardhi nzima"

Mamre
Hii ilikuwa jina la mwanamume aliyemiliki miti ya mwaloni.

Hebroni
jina la sehemu

madhabahu ya Yahwe
"dhabahu la kumuabudu Yahwe"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Ikiwa katika siku za Amrafeli, mfalme wa shinari, Arioko, mfalme wa Elasari, Kedorlaoma, mfalme wa Elam na Tidali, mfalme wa Goimu, **2** walifanya vita dhidi ya Bera mfalme wa Sodoma, Birsha, mfalme wa Gomora, Shinabu, mfalme wa Adma, Shemeberi, mfalme wa Seboim, na mfalme wa Bela(pia ikiitwa Soari). **3** Hawa wafalme watano wa mwisho waliungana pamoja katika bonde la Sidim (pia likiitwa bahari ya chumvi). **4** Kwa miaka kumi na mbili walimtumikia Kedorlaoma, lakini katika mwaka wa kumi na tatu waliasi. **5** Kisha katika mwaka wa kumi na nne, Kedorlaoma na wafalme waliokuwa pamoja nae walikuja na kuwashambulia Warefai katika Ashteroth Karnaimu, na Wazuzi katika Hamu, Waemi katika Shawe Kiriathaimu, **6** na Wahori katika mlima wao wa Seiri, mpaka El Parani iliyo karibu na jangwa. **7** Kisha wakarudi wakaja En Misifati (Pia ikiitwa Kadeshi), na kuishinda nchi yote ya Waamaleki, na pia Waamori ambao waliishi Hasasoni Tamari. **8** Kisha mfalme wa Sodoma, mfalme wa Gomora, mfalme wa Adma, mfalme wa Seboim, na mfalme wa Bela (pia ikiitwa Soari) walikwenda na kuandaa vita **9** dhidi ya Kadorlaoma, mfalme wa Elam, Tidali mfalme wa Goim, Amrafeli, mfalme wa Shinari, Arioki, mfalme wa Elasari; wafme wanne dhidi ya wale watano. **10** Na sasa bonde la Sidimu lilikuwa limejaa mashimo ya lami, na wafalme wa Sodoma na Gomora walipokimbia, wakaanguka pale. Wale waliosalia wakakimbilia milimani. **11** Kwa hiyo adui akachukua mali zote za Sodoma na Gomora na vyakula vyao vyote, na wakaenda zao, **12** walipoondoka, wakamchukua pia Lutu, mtoto wa ndugu yake na Abram ambaye aliishi Sodoma, pamoja na mali zake zote. **13** Mmoja ambaye alitoroka alikuja na kumwambia Abram mwebrania. Alikuwa anaishi katika mialoni ya Mamre, mwamori ambaye alikuwa ni ndugu wa Eshkoli na Aneri ambao walikuwa washirika wa Abram. **14** Abram aliposikia kuwa maadui wamemteka ndugu yake, akawaongoza wanaume waliofunzwa na kuzaliwa nyumbani mwake 318 na akawaongoza hadi Dani. **15** Akawagawanya watu wake dhidi yao usiku na kuwavamia, na kuwafukuza mpaka Hoba, ambayo iko kaskazini mwa Dameski. **16** Kisha akarudisha mali zote, pia akamrudisha ndugu yake Lutu na mali zake, pamoja na wanawake na watu wengine. **17** Baada ya Abram kurudi kutoka kumpiga Kadorlaoma na wafalme waliokuwa pamoja nae, mfalme wa Sodoma akatoka kuonana nae katika bonde la Shawe (pia iliitwa bonde la mfalme). **18** Melkizedeki, mfalme wa Salem, akaleta mkate na divai. Alikuwa ni kuhani wa Mungu aliye juu sana. **19** Alimbariki akisema, "Abarikiwea Abram na Mungu aliye juu sana, muumba wa mbingu na nchi. **20** Abarikiwe Mungu aliye juu sana, ambaye amekupatia adui zako katika mikono yako." Kisha Abram akampatia sehemu ya kumi ya kila kitu. **21** Mfalme wa Sodama akamwambia Abram, "Nipatie watu, na ujichukulie wewe mwenyewe mali." **22** Abram akamwambia mfalme wa Sodoma, "Nimeinua juu mkono wangu kwa Yahwe, Mungu aliye juu sana, muumbaji wa mbingu na nchi, **23** kwamba sitachukua uzi wala gidamu ya kiatu, au kitu chochote ambacho ni chako, 'ili kwamba usiseme, nimemfanya Abram kuwa tajiri.' **24** Sitachukua chochote isipokuwa kile ambacho vijana wamekula na sehemu za watu waliokwenda nami. Aneri, Eskoli, na Mamre na wachukue sehemu zao."

Genesis 14:1

Taarifa ya Jumla:
Maeneno katika 14:1 yote ni miji inayojitegemea

ikaja kuwa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

katika siku
"katika muda wa"

walifanya vita
"walienda vitani" au "walianzisha vita" au "walijiandaa kwa vita"

Genesis 14:3

Hawa wafalme watano wa mwisho waliungana pamoja
Taarifa ya kwamba majeshi yao walikuwa pamoja nao inaweza kuwekwa wazi. "Wafalme hawa watano wa nyuma na majeshi yao waliungana"

miaka kumi na mbili walimtumikia
Matukio katika mistari ya 4-7 yalitokea kabla ya mstari wa 3. Lugha yakoinaweza kuwa na namna ya kuonyesha hivi.

walimtumikia Kedorlaoma
Inawezekana walitakiwa kumlipa kodi na kumtumikia jeshini. "walikuwa chini ya utawala wa Kedorlaoma"

waliasi
"walikataa kumtumikia" au "walisitisha kumtumika"

generated on Tue Oct 24 10:45:40 2023

walikuja na kuwashambulia
Walifanya hivi kwa sababu wafalme wengine waliasi.

Warefai ... Wazuzi ... Waemi ... Wahori
Haya ni majina ya makundi ya watu.

Ashteroth Karnaimu ... Hamu ... Shawe Kiriathaimu ... Seiri ...El Parani
Haya ni majina ya sehemu.

El Parani iliyo karibu na jangwa
Huu msemo unasaidia wasomaji kuelewa El parani ilikuwa wapi. Inaweza kutafsiriwa katika sentensi tofauti kama italazimu. "El Parani. El Parani ipo karibu na jangwa"

Genesis 14:7

Taarifa ya Jumla:
Mistari ya 8 na 9 inarudia kile kilichosemwa katika 14:3 na kuendelea kueleza yaliyojiri baada ya wafalme kukutana pamoja kupigana.

wakarudi wakaja
Neno "wakarudi" lina maana ya wafalme wanne wageni ambao walikuwa wakishambulia eneo la Kanaani. Majina yao yalikuwa Amrafeli, Arioko, Kadorlaoma na Tidali. "wakageuka na kuondoka"

Waamori ambao waliishi Hasasoni Tamari
Msemo huu unaelezea juu ya watu wa Waamori walioshindwa. Hawa walikuwa Waamori wengine walioishi katika maeneno mengine.

na mfalme wa Bela (pia ikiitwa Soari)
Mji wa Bela pia ulikuwa unaitwa Soari. Taarifa hii inaweza kuwekwa mwishoni mwa sentensi. "na mfalme wa Bela akaondoka na kujiandaa kwa vita. Bela pia inaitwa Soari.

kujiandaa kwa vita
"kujiunga vitani" au "kuanza mistari ya vita" Baadhi ya watafsiri wanaweza kusema kuwa majeshi yalipigana.

afme wanne dhidi ya wale watano
Kwa kuwa wafalme watano waliorodheshwa kwanza, baadhi ya lugha inaweza kutafsiri hii kama "wafalme watano dhidi ya wanne".

Genesis 14:10

Sasa
Neno hili linatambulisha taarifa ya nyuma kuhusu bonde la Sidimu. Lugha yako inaweza kuwa na njia nyingine ya kutambulisha taarifa hii ya nyuma.

lilikuwa limejaa mashimo ya lami
"ilikuwa na mashimo ya lami mengi". Haya yalikuwa mashimo katika ardhi ambayo yalikuwa na lami ndani mwao.

lami
kimiminiko kinene, kinachonata, cheusi kinachotoka ardhini.

wafalme wa Sodoma na Gomora
Huu ni usemi mwingine kwa ajili ya wafalme na majeshi yao. "wafalme wa Sodoma na Gomora na majeshi yao"

wakaanguka pale
Maana zaweza kuwa 1) baadhi ya wanajeshi wao walianguka ndani ya mashimo ya lami au 2) wafalme wenyewe walianguka ndani ya mashimo ya lami. Kwa kuwa 14:17 unasema ya kwamba mfalme wa Sodoma alikwenda kukutana na Abramu, maana ya kwanza yaweza kuwa sahihi zaidi.

Wale waliosalia
"Wale ambao hawakufa vitani na hawakuanguka ndani ya mashimo"

adui
Hii ina maana ya mfalme Kedorlaoma na wafalme wengine na majeshi yao aliokuwa nao waliokuwa wakishambulia Sodoma na Gomora.

mali zote za Sodoma na Gomora
Maneno "Sodoma" na "Gomora" ni lugha nyingine kwa ajili ya watu walioishi katika miji ile. "utajiri wa watu wa Sodoma na Gomora" au "mali za watu wa Sodoma na Gomora"

vyakula vyao vyote
"chakula na vinywaji vyao"

wakaenda zao
"wakaenda njia zao"

wakamchukua pia Lutu, mtoto wa ndugu yake na Abramu ambaye aliishi Sodoma, pamoja na mali zake zote
Misemo ya "mwana wa kaka wa Abramu" na "aliyekuwa akiishi Sodoma" unamkumbusha msomaji juu ya mambo yaliyoandikwa mapema kuhus Lutu. "walimchukua Lutu pia, pamoja na na mali zake zote. Lutu alikuwa mwana wa kaka wa Abramu na alikuwa akiishi Sodoma kwa kipindi hicho"

Genesis 14:13

Mmoja ambaye alitoroka alikuja
"Mwanamume alitoroka vitani na kuja"

Alikuwa anaishi
"Abramu alikuwa anaishi" Hii inatambulisha taarifa ya nyuma.

walikuwa washirika wa Abram
"walikuwa washirika wa mkataba na Abramu" au "alikuwa na makubaliano ya amani na Abramu"

generated on Tue Oct 24 10:45:40 2023

ndugu yake
Hii inahusu mpwa wa Abramu Lutu

wanaume waliofunzwa
"wanamume waliofunzwa kupigana"

wanaume waliozaliwa nyumbani mwake
"wanamume waliozaliwa nyumbani mwa Abramu". Walikuwa watoto wa watumishi wa Abramu.

akawafukuza
"akawafukuza"

Dani
Huu ni mji wa kaskazini wa Kanaani, mbali ya kambi ya Abramu.

Genesis 14:15

Akawagawanya watu wake dhidi yao usiku na kuwavamia
Yawezekana hii ina maana ya mipango ya vita. "Abramu aliwagawa wanamume katika makundi kadhaa, na wakawashambulia maadui zao katika pande zote"

mali zote
Hii ina maana ya vitu ambavyo maadui waliiba kutoka miji ya Sodoma na Gomora.

mali zake
"na mali za Lutu ambazo maadui waliiba kutoka kwa Lutu"

pamoja na wanawake na watu wengine
"pamoja na wanawake na watu wengine ambao wafalme wanne waliwakamata"

Genesis 14:17

kurudi
Taarifa inayodokezwa kuhusu wapi alipokuwa anarudi inaweza kuwekwa wazi. "alirudi hadi pale alipokuwa akiishi"

Melkizedeki, mfalme wa Salemu
Hii ni mara ya kwanza mfalme huyu anatajwa.

mkate na divai
Watu hula mkate na divai mara kwa mara.

Genesis 14:19

Alimbariki
Mfalme Melkizedeki alimbariki Abramu.

Abarikiwea Abramu na Mungu aliye juu sana, muumba wa mbingu na nchi
Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu aliye Juu Sana, Muumba wa mbingu na nchi, ambariki Abramu"

mbingu
Hii ina maana ya sehemu ambayo Mungu huishi.

Mungu aliye juu sana, ambaye amekupatia
"Mungu aliye juu sana, kwa sababu amekupatia". Msemo unaoanza na "ambaye amekupatia" unatueleza jambo zaidi kuhusu Mungu aliye juu sana.

Abarikiwe Mungu aliye juu sana
Hii ni njia ya kumsifu Mungu.

mikono yako
"ndani ya utawala wako" au "ndani ya uwezo yako"

Genesis 14:21

Nipatie watu
Msemo "watu" unaweza kuwa na maana ya watu wa Sodoma ambao maadui waliwakamata. Abramu aliwaokoa alipomuokoa Lutu.

Nimeinua juu mkono wangu
Hii ina maana "nimetoa kiapo" au "nimefanya ahadi".

Sitachukua chochote isipokuwa kile ambacho vijana wamekula
"Ninachukua kutoka kwako kile tu vijana wangu walishakwisha kula". Abramu alikuwa akikataa kupokea chochote kwa ajili yake, lakini alikiri kuwa wanajeshi wake wamekula sehemu ya akiba wakati wa safari ya kurudi Sodoma baada ya vita.

sehemu za watu waliokwenda nami.
Maana kamili ya kauli hii yawezwa kuwekwa wazi. "sehemu ya mali iliyokombolewa iliyokuwa ya wanamume walionisaidia kurudi"

Aneri, Eskoli, na Mamre
Hawa ni washirika wa Abramu (14:13). Kwa kuwa walikuwa washirika wa Abramu walipigana vita pamoja naye. Maana kamili ya kauli inaweza kufanywa wazi. "washirika wangu Aneri, Eskoli na Mamre"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Baada ya mabo haya neno la Yahwe likamjia Abram katika maono, likisema, "Usiogope, Abram! mimi ni ngao yako na thawabu yako kubwa sana." **2** Abram akasema, "Bwana Yahwe, utanipatia nini, kwa kuwa naenda bila mtoto, na mrithi wa nyumba yangu ni Eliezeri wa Dameski?" **3** Abram akasema, "Kwakuwa hujanipatia uzao, tazama, mwangalizi wa nyumba yangu ndiye mrithi wangu." **4** Kisha, tazama, neno la Yahwe likaja kwake, kusema, "Mtu huyu hatakuwa mrithi wako; isipokuwa atakaye toka katika mwili wako ndiye atakuwa mrithi wako." **5** Kisha akamtoa nje, na akasema, Tazama mbinguni, na uzihesabu nyota, ikiwa unaweza kuzihesabu." Kisha akamwambia, hivyo ndivyo uzao wako utakavyokuwa. **6** Akamwamini Yahwe, na akamuhesabia jambo hili kuwa mwenye haki. **7** Akamwambia, Mimi ni Yahwe, niliye kutoa katika Uru ya Wakaldayo, na kukupatia nchi hii kuirithi." **8** Akasema, "Bwana Yahwe, nitajua je kuwa nitairithi?" **9** Kisha akamwambia, "Nipatie ndama wa umri wa miaka mitatu, mbuzi mke wa umri wa miaka mitatu, na kondoo mume wa umri wa miaka mitatu, na njiwa na mwana njiwa." **10** Akamletea hivi vyote, akavipasua katika sehemu mbili, akaweka kila kipande kuelekea mwenzake, ila ndege hakuawapasua. **11** Wakati ndege walipokuja juu ya mizoga, Abram akawafukuza. **12** Kisha wakati jua lilipokuwa likizama, Abram akalala usingizi mzito na tazama, hofu ya giza kuu ikamfunika. **13** Kisha Yahwe akamwambia Abram, "Ujuwe kwa hakika kwamba uzao wako watakuwa wageni katika nchi ambayo si ya kwao, na watatumikishwa na kuteswa kwa miaka mia nne. **14** Nitahukumu taifa ambalo watalitumikia, na baadye watatoka wakiwa na mali nyingi. **15** Lakini utakwenda kwa baba zako kwa amani, na utazikwa katika uzee mwema. **16** Katika kizazi cha nne watakuja tena hapa, kwa sababu uovu wa Waamori haujafikia mwisho wake." **17** Jua lilipokuwa limezama na kuwa giza, tazama, chungu cha moshi wenye moto na miali ya mwanga ilipita kati ya vile vipande. **18** Siku hiyo Yahwe akafanya agano na Abram, akisema, "Ninatoa nchi hii kwa uzao wako, kutoka mto wa Misri hadi kwenye mto mkuu, Frati - **19** Mkeni, Mkenizi, na Mkadmoni, **20** Mhiti, Mperizi, Mrefai, **21** Mwamori, Mkanaani, Mgirgashi, na Myebusi.

Genesis 15:1

Baada ya mambo haya
"Mambo haya" ina maana ya pale ambapo wafalme walipigana na Abramu akamuokoa Lutu.

neno la Yahwe likamjia
Lahaja hii ina maana ya Yahwe akazungumza. "Yahwe alizunguza ujumbe wake"

neno la Yahwe
Hapa "neno" inawakilisha ujumbe wa Yahwe. "ujumbe wa Yahwe"

ngao ... thawabu
Mungu alitumia sitiari hizi mbili kumwambia Abramu juu ya tabia yake na uhusiano wake na Abramu.

mimi ni ngao yako
Wanajeshi hutumia ngao kujilinda kwa maadui zao. "Nitakulinda kama ngao" au "Mimi ni ngao yako kukulinda"

thawabu
"malipo". Hii ina maana ya malipo yanayostahili kwa mtu. Maana mbili zaweza kuwa 1) "Mimi ni yote unayohitaji" au 2) "Nitakupa yote unayohitaji".

Abram akasema, "Kwakuwa hujanipatia
"Abramu aliendelea kuzungumza na kusema, "Kwa kuwa umenipatia"

Genesis 15:4

Kisha, tazama
Neno "tazama" linasisitiza ukweli ya kwamba neno la Yahwe lilikuja kwa Abrahamu tena.

neno la Yahwe likaja
Lugha hii ina maana ya kuwa Mungu alizungumza. "Yahwe alizungumza ujumbe wake"

neno la Yahwe
Hapa "neno" linawakilisha ujumbe wa Yahwe. "Ujumbe wa Yahwe"

Mtu huyu
Hii ina maana ya Eliezeri wa Dameski.

atakaye toka katika mwili wako ndiye
"yule utakayekuwa baba yake" au "mwana wako kabisa". Mwana wa Abramu atakuwa mrithi wake.

uzihesabu nyota
"hesabu nyota"

generated on Tue Oct 24 10:45:40 2023

ndivyo uzao wako utakavyokuwa
Kama vile Abramu atavyoshindwa kuhesabu nyota zote, hataweza kuhesabu uzao wake wote kwa sababu utakuwa mwingi sana.

Genesis 15:6

Akamwamini Yahwe
Hii ina maana alipokea na kuamini kile Yahwe alichosema ni kweli.

akamuhesabia jambo hili kuwa mwenye haki
"Yahwe alimhesabia imani ya Abramu kama haki" au "Yahwe alimchukulia Abramu kuwa na haki kwa sababu Abramu alimuamini"

Mimi ni Yahwe, niliye kutoa katika Uru
Yahwe alikuwa akimkumbusha Abrahamu kile alichokuwa amefanya ili Abrahamu aweze kumjua Yahwe alikuwa na nguvu kumpatia Abramu kile alichomuahidi.

kuirithi
"kukipokea" au "ili kwamba ukimiliki"

nitajua je
Abramu alikuwa akiulizia ushahidi zaidi ya kwamba Yahwe atampatia ile nchi.

Genesis 15:9

mizoga
"miili iliyokufa ya wanyama na ndege"

Abram akawafukuza
"Abramu aliwafukuza ndege". Alihakikisha ndege hawakula wanyama waliokufa.

Genesis 15:12

Abramu akalala usingizi
Hii ni lahaja. "Abrahamu alilala usingizi mzito"

giza zito na la kutisha
"giza kubwa sana lililomtisha"

ikamfunika
"ikamzunguka"

wageni
"wageni"

watatumikishwa na kuteswa
Hii inaweza kuelezwa kwa hali ya kutenda. "na wamiliki wa nchi ile watawatumikisha na kuwatesa"

Genesis 15:14

Taarifa ya Jumla:
Yahwe aliendelea kuzungumza na Abramu wakati Abramu alipokuwa akiota.

Nitahukumu
Hapa "hukumu" ni lugha nyingine kwa kile kitakachotokea baada ya Mungu kutoa hukumu. "Nitaadhibu"

wataowatumikia
Maana kamili ya kauli hii inawezwa kufanywa wazi. "ambao vizazi vyako watawatumikia"

mali nyingi
Hii ni lahaja. "mali nyingi" au "utajiri mkubwa"

utakwenda kwa baba zako
Hii ni njia ya upole ya kusema "utakufa"

baba
Neno "baba" lina maana sawa na mababu. "mababu"

utazikwa katika uzee mwema
"utakuwa mzee sana utakapokufa na familia yako itazika mwili wako"

Katika kizazi cha nne
Hapa kizazi kimoja kina maana ya urefu wa miaka 100. "Baada ya miaka mia nne"

watakuja tena hapa
"vizazi vyako watakuja hapa tena". Vizazi vya Abrahamu vitakuja katika nchi ampabo Abramu alikuwa akiishi, nchi ambayo Yahwe aliahidi kumpatia.

haujafikia mwisho wake
"haijakamilika" au "itakuwa mbaya zaidi kabla sijawaadhibu"

Genesis 15:17

tazama
Neno "tazama" hapa linatuamsha kuwa makini kwa taarifa ya kushangaza inayofuata.

moshi wenye moto na miali ya mwanga ilipita kati ya vile vipande
Mungu alifanya hivi kumuonyesha Abramu ya kuwa alikuwa akifanya agano na yeye.

ilipita kati ya vile vipande
"ilipita katikati ya mistari miwili ya vipande vya wanyama"

agano
Katika agano hili Mungu alimuahidi kumbariki Abramu, naye ataendelea kumbariki ikiwa Abramu ataendelea kumfuata yeye.

Ninatoa nchi hii
Kwa kusema hivi, Mungu alikuwa akiwapa uzao wa Abramu nchi. Mungu alikuwa akifanya hivi, lakini uzao hawakuweza kwenda katika nchi hadi baada ya miaka mingi baadae.

generated on Tue Oct 24 10:45:40 2023

mto mkuu, Frati
"mto mkubwa, Frati". Hizi ni njia mbili zinazoelezea mto mmoja.

Mkeni , Mkenizi, na Mkadmoni, Mhiti, Mperizi, Mrefai, Mwamori, Mkanaani, Mgirgashi, na Myebusi.
Haya ni majina ya makundi ya watu ambao waliishi katika nchi. Mungu angeruhusu uzao wa Abrahamu kuwashinda watu hawa na kuchukua nchi yao.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Kisha Sarai mke wa Abram, alikuwa hajamzalia mtoto, lakini alikuwa na mtumishi wa kike, Mmisri ambaye jina lake aliitwa Hajiri. **2** Kwa hiyo Sarai akamwambia Abram, "Tazama, Yahwe hajanifanya mimi kuwa na watoto. Nenda na ulale na mtumishi wangu. Ili kwamba niweze kupata watoto kupitia yeye." Abram akasikiliza sauti ya Sarai. **3** Ilikuwa baada ya Abram kuishi miaka kumi katika nchi ya Kanaani ndipo Sarai, mke wa Abram, alimtoa Hajiri yule mmisri mtumishi wake kwa mume wake awe kama mke wake. **4** Kwa hiyo akawa na mahusiano na Hajiri, na akabeba mimba. Na alipoona kuwa amebeba mimba, akamdharau bibi yake. **5** Kisha Sarai akamwambia Abram, "Jambo hili baya kwangu ni kwa sababu yako. Nilimtoa mtumishi wangu wa kike katika kumbatio lako. Na alipoona kuwa amebeba mimba, nilidharaulika machoni pake. Na sasa acha Yahwe aamuwe kati yangu na wewe." **6** Lakini Abram akamwambia Sarai, "Tazama, hapa, mtumishi wako yuko katika uwezo wako, fanya unachofikiri ni kizuri sana kwake." Kwa hiyo Sarai akakabiliana naye kwa ukatili, na akatoroka. **7** Malaika wa Yahwe akamkuta karibu na chemichemi ya maji katika jangwa, chemichemi iliyo katika njia kuelekea Shuri. **8** Akasema, Hajiri, mtumishi wa Sarai, umetoka wapi na unakwenda wapi?" Na akasema, ninamtoroka bibi yangu Sarai." **9** Malaika wa Yahwe akamwambia, " Rudi kwa bibi yako, na unyenyekee chini ya mamlaka yake." **10** Kisha Malaika wa Yahwe akamwambia, "Nitazidisha uzao wako maradufu, kiasi kwamba watakuwa wengi wasioweza kuhesabika." **11** Malaika wa Yahwe pia akamwambia, " Tazama, wewe unamimba, na utazaa mtoto kiume, na utamwita jina lake Ishmaeli, kwasabab Yahwe amesikia mateso yako. **12** Atakuwa punda mwitu wa mtu. Atakuwa adui dhidi ya kila mtu, na kila mtu atakuwa adui yake, na ataishi kando na ndugu zake wote." **13** Kisha akamwita jina hili Yahwe aliye zungumza naye, "Wewe ni Mungu unionaye mimi," kwa kuwa alisema, "je ninaendelea kweli kuona, hata baada ya kuwa ameniona?" **14** Kwa hiyo kisima kiliitwa Beerlahairori; Tazama, kiko kati ya Kadeshi na Beredi. **15** Hajiri akamzalia Abram mwana wa kiume, na Abram akamwita mwanawe, ambaye Hajiri amemzaa jina, Ishmaeli. **16** Abram alikuwa na umri wa miaka themanini na sita wakati Hajiri alipomzaa Ishmaeli kwa Abram.

Genesis 16:1

Sasa
Neno hili linatumika kutambulisha sehemu mpya ya simulizi na taarifa ya nyuma kuhusu Sarai.

mtumishi wa kike
"mtumwa wa kike". Mtumwa wa namna hii alikuwa akimtumikia mwanamke wa nyumbani.

kutopata watoto
"kutoweza kuzaa watoto"

niweze kupata watoto kupitia yeye
"Nitajenga familia yangu kupitia kwake"

Abram akasikiliza sauti ya Sarai
"Abramu alifanya kile Sarai alichosema"

akamdharau bibi yake
"alimdharau bibi yake" au "alifikiria alikuwa na thamani zaidi ya bibi yake"

bibi yake
Hapa ina maana ya Sarai. Bibi alikuwa na uwezo juu ya mtumwa wake. "mmiliki wake" au "Sarai"

Genesis 16:5

Jambo hili baya kwangu
"Udhalimu huu dhidi yangu"

ni kwa sababu yako
"ni wajibu wako" au "ni kosa lako"

Nilimtoa mtumishi wangu wa kike katika kumbatio lako
Sarai alitumia neno "kumbatia" hapa kumaanisha yeye kulala naye. "Nilimpa mtumishi wangu ili uweze kulala naye"

nilidharaulika machoni pake
Hii inaweza kuwa katika hali ya kutenda. "alinichukia" au"alianza kunichukia" au "alidhani yeye ni bora zaidi yangu"

Na sasa acha Yahwe aamuwe kati yangu na wewe
"Ninataka Yahwe aseme kama hili ni kosa langu au lako" au "Nataka Yahwe kuamua nani kati yetu yupo sahihi." Msemo "aamue kati ya" una maana ya kuamua nani yuko sawa katika ugomvi kati yao"

Tazama, hapa
"Nisikilize mimi" au "Sikiliza kwa makini"

katika uwezo wako
"chini ya mamlaka yako"

Sarai akakabiliana naye kwa ukatili
"Sarai alimtendea Hajiri vibaya sana"

na akatoroka
"na Hajiri akatoroka kwa Sarai"

generated on Tue Oct 24 10:45:40 2023

Genesis 16:7

Malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemo hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

jangwa
Eneo la jangwa aliloenda lilikuwa ni nyikani. "jangwa"

Shuri
Hii ilikuwa jina ya sehemu kusini mwa Kaanani mashariki mwa Misri.

bibi yangu
Hapa ina maana ya Sarai. Bibi alikuwa na mamlaka juu ya mtumwa wake. "mmiliki wangu".

Genesis 16:9

Malaika wa Yahwe akamwambia
"Malaika wa Yahwe alimwambia Hajiri"

Malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemo hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

bibi yako
Hapa ina maana ya Sarai. Bibi alikuwa na uwezo juu ya mtumwa wake. "mmiliki wake" au "Sarai"

Kisha Malaika wa Yahwe akamwambia, "Nita
Aliposema "Nita" alikuwa ana maana ya Yahwe.

Nitazidisha uzao wako maradufu
"Nitakupatia uzao mwingi sana"

wengi wasioweza kuhesabika
"wengi sana hadi hakuna mtu atakayeweza kuwahesabu"

Genesis 16:11

Malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemo hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

Tazama
"Angalia" au "Sikiliza" au "Sikiliza kwa makini"

utazaa mtoto kiume
"kuzaa mtoto wa kiume"

utamwita jina lake
"utamuita jina lake". Neno "utamuita" linamlenga Hajiri.

Ishmaeli, kwa sababu Yahwe amesikia
Watafsiri wanaweza kuweka maelezo mafupi yanayosema "Jina la 'Ishmaeli' lina maana ya 'Mungu amesikia'".

mateso
Alikuwa ameteswa na mawazo na mateso.

Atakuwa punda mwitu wa mtu
Hili halikuwa tusi. Inaweza kumaanisha Ishmaeli angekuwa anajitegemea na mwenye nguvu kama punda mwitu. "Atakuwa kama punda mwitu miongoni mwa watu"

Atakuwa adui dhidi ya kila mtu
"Atakuwa adui wa kila mtu"

kila mtu atakuwa adui yake
"Kila mtu atakua adui yake"

na ataishi kando na
Hii inaweza pia kumaanisha "ataishi kwa uadui pamoja na"

ndugu
"ndugu wa karibu"

Genesis 16:13

Yahwe aliye zungumza naye
"Yahwe, kwa sababu alizungumza naye"

je ninaendelea kweli kuona, ... mimi?
Hajiri alitumia swali hili la balagha kuonyesha mshangao wake wa kuwa hai hata baada ya kukutana na Mungu. Watu walitarajia iwapo wanakutana na Mungu, wangekufa. "Ninashangaa ya kwamba bado nipo hai, ... mimi"

Kwa hiyo kisima kiliitwa Beerlahairori
Watafsiri wanaweza kuongeza maandishi yanayosema "Beerlahairori ina maana ya 'kisima cha yule anayeniona mimi"

Tazama, kiko kati ya Kadeshi na Beredi.
Neno "tazama" hapa linavuta ukweli kwamba kisima kilikuwa katika eneo ambalo mwandishi na wasomaji wake walijua. "tena, ilikuwa kati ya Kadeshi na Beredi"

generated on Tue Oct 24 10:45:40 2023

Genesis 16:15

Hajiri akamzalia
Ujio wa Hajiri kwa Sarai na Abramu unajitokeza wazi. Unaweza kufanya hivi kuwa wazi. "Kwa hiyo Hajiri alirudi na kuzaa"

akamwita mwanawe, ambaye Hajiri amemzaa
"alimwita mtoto wake kwa Hajiri" au "alimuita wake na mtoto wa Hajiri"

Abram alikuwa
Hii inatambulisha taarifa ya nyuma kuhusu umri wa Abramu ambapo vitu hivi vilipotokea. Lugha inaweza kuwa na namna maalumu ya kutaja taarifa ya nyuma.

alipomzaa Ishmaeli kwa Abram
Hii inamaanisha "alimzaa mtoto wa Abramu, Ishmaeli." Lengo lipo kwa Abramu kupata mtoto.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Wakati Abram alipokuwa na umri wa miaka tisini na tisa, Yahwe alimtokea Abram na akamwambia, "Mimi ni Mungu wa uwezo. Uende mbele yangu, na uwe mkamilifu. **2** Kisha nitalithibitisha agano langu kati yangu mimi na wewe, na nitakuzidisha sana. **3** Abram akainama uso wake hadi chini ardhini na Mungu akazungumza naye, akisema, **4** "Mimi, tazama, agano langu liko nawe. Utakuwa baba wa mataifa mengi. **5** Wala jina lako halitakuwa tena Abram, bali jina lako litakuwa Abraham - kwa kuwa ninakuchagua kuwa baba wa mataifa mengi. **6** Nitakufanya uwe na uzao mwingi zaidi, na nitakufanya mataifa, na wafalme watatoka kwako. **7** Nitaimarisha agao langu kati yangu mimi na wewe na uzao wako baada yako, katika vizazi vyao vyote kwa agano la milele, nitakuwa Mungu kwako na kwa wazao wako baada yako. **8** Nitakupa wewe, na wazao wako baada yako, nchi ambayo ulikuwa unaishi, nchi yote ya Kanaani, kuwa miliki ya milele, na nitakuwa Mungu wao." **9** Kisha Mungu akamwambia Abraham, "nawe lazima ulishike agano langu, wewe pamoja na uzao wako baada yako kwa vizazi vyao. **10** Hili ndilo agano langu, ambalo utalishika, kati yangu na wewe na wazao wako baada yako: Kila mwanaume wa kwenu lazima atahiriwe. **11** Lazima mtatahiriwa katika nyama ya govi la ngozi ya mbele, na hii itakuwa ishara ya agano kati yangu mimi na ninyi. **12** Kila mwanaume wa kwenu aliye na umri wa siku nane lazima atahiriwe, katika vizazi ya watu wenu. Hii ni pamoja na yule azaliwaye katika nyumba yako na yeye ambaye amenunuliwa kwa fedha kutoka kwa mgeni yeyote ambaye si mmoja wa wazao wako. **13** Mtu ambaye amezaliwa katika nyumba yako na yule aliye nunuliwa kwa fedha yako lazima atahiriwe. Hivyo agano langu litakuwa katika mwili wenu kuwa agano la milele. **14** Mwanaume yeyote asiye tahiriwa katika mwili govi la ngozi yake ya mbele atatengwa na watu wake. Amevunja agano langu." **15** Mungu akamwambia Abraham, "kwa habari ya Sarai mkeo, usimuite tena Sarai. Badala yake jina lake litakuwa Sara. **16** Nitambariki, na nitakupatia mtoto wa kiume kwake. Nitambariki, na atakuwa mama wa mataifa. Wafalme wa watu wa mataifa watapatikana kutokana na yeye. **17** Kisha Abraham akainama uso wake hadi ardhini, na akacheka, akasema moyoni mwake, Je yawezekana mtoto azaliwe kwa mwanaume ambaye ana umri wa miaka miamoja? na Je Sara, ambaye ana umri wa miaka tisini anaweza kuzaa mwana?" **18** Abraham akamwambia Mungu, "Lau Ishmaeli angeweza kuishi kabla yako!" **19** Mungu akasema, Hapana, Sarai mkeo atakuzalia mtoto wa kiume na utamwita jina lake Isaka. Nita imarisha agano langu na yeye kama agano la milele pamoja na uzao wake baada yake. **20** Na kwa habari ya Ishmaeli nimekusikia. Tazama, ninambariki, na nitamfanya kuwa na uzao na kumzidisha maradufu. Atakuwa baba wa viongozi kumi na mbili wa makabila, na nitamfanya kuwa taifa kuu. **21** Lakini agano langu nitalifanya imara na Isaka, ambaye Sarai atazaa kwako majira haya mwakani." **22** Alipo kuwa amemaliza kuzungumza naye, Mungu akaondoka kwa Abraham. **23** Kisha Abraham akamtwaa Ishmaeli mwanawe, na wote ambao walizaliwa katika nyumba yake, na wote ambao walinunuliwa kwa fedha yake, kila mwanaume miongoni mwa watu wa nyumba ya Abraham, walitahiriwa mwili wa magovi ya ngozi ya mbele katika siku iyo hiyo, kama Mungu alivyo kuwa amesema. **24** Abraham alikuwa na umri wa miaka tisini na tisa alipotahiriwa katika mwili wa govi la ngozi yake ya mbele. **25** Na Ishmaeli mwanawe alikuwa na umri wa miaka kumi na tatu alipotahiriwa katika mwili wa govi la ngozi yake ya mbele. **26** Siku ile ile ambayo wote wawili Abraham na Ishmael mwanawe walipotahiriwa, ndipo **27** wanaume wote wa nyumba yake walitahiriwa pia, hawa ni pamoja na wale waliozaliwa katika nyumba ile na wale walionunuliwa kwa fedha kutoka kwa mgeni.

Genesis 17:1

Abram alipokuwa na umri wa miaka tisini na tisa
miaka mia tisa na tisa - Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

Mungu wa uwezo
"Mungu mwenye uweza wote" au "Mungu ambaye ana uwezo wote"

Uende mbele yangu
Kuenda ni sitiari kwa ajili ya kuishi, na "mbele yangu" au "katika uwepo wangu" hapa ni sitiari kwa ajili ya kutii. "Ishi kwa namna nayotaka uishi" au "Kunitii"

Kisha nitalithibitisha
"Iwapo utafanya hivi, basi nitathibitisha"

nitalithibitisha agano langu
"Nitatoa agano langu" au "Nitafanya agano langu"

agano
Katika agano hili Mungu anamuahidi kumbariki Abramu lakini pia anataka Abramu amutii.

generated on Tue Oct 24 10:45:40 2023

nitakuzidisha sana
"nitazidisha kwa wingi idadi ya vizazi vyako" au "nitakupatia vizazi wengi sana"

Genesis 17:3

Abramu akainama uso wake hadi chini ardhini
"Abramu alijirusha uso chini ya ardhi" au "Abrahamu aliinama chini mara moja uso ukiwa ardhini." Alifanya hivi kuonyesha ya kuwa alimheshimu Mungu na angemtii.

Mimi
Mungu alitumia msemo huu kutambulisha kile alichoenda kukifanya kwa Abramu kama sehemu ya agano lake na Abramu.

tazama, agano langu liko nawe
Neno "tazama" hapa linasema ya kwamba kinachofuata ni cha uhakika: "agano langu na wewe ni la uhakika"

baba wa mataifa mengi
"baba wa idadi kubwa ya mataifa" au "yule ambaye mataifa mengi yatajiita"

Abrahamu
Watafsiri wanaweza kuongeza maandishi yafuatayo: Jina "Abramu" lina maana ya "baba aliyeinuliwa" na jina "Abrahamu" linafanana na "baba wa kundi"

Nitakufanya uwe na uzao mwingi
"Nitakusababisha uwe na vizazi vingi sana"

nitakufanya mataifa
"Nitasababisha vizazi vyako kuwa mataifa"

wafalme watatoka kwako
"miongoni mwa vizazi vyako kutakuwa na wafalme" au "baadhi ya vizazi vyako kutakuwa na wafalme"

Genesis 17:7

Taarifa ya Jumla:
Mungu anaendelea kuzungumza na Abrahamu.

katika vizazi vyao
"katika kila kizazi"

kwa agano la milele
"kama agano ambalo litadumu milele"

Mungu kwako na kwa wazao wako baada yako
"kuwa Mungu wako na vizazi vyako" au "agano"

Kanaani, kuwa miliki ya milele
"Kanaani, kama miliki ya milele" au"Kanaani, kuimiliki milele"

Genesis 17:9

nawe
Mungu anatumia msemo huu kutambulisha kile Abramu alichokuwa akielekea kufanya kama sehemu ya agano la Mungu na yeye.

ulishike agano langu
"fuata agano langu" au "heshimu agano langu" au "tii agano langu"

Hili ndilo agano langu
"Hili ni hitaji la agano langu" au "Hii ni sehemu ya agano langu". Sentensi hii inatambulisha sehemu ya agano ambayo Abramu ilimpasa afanye.

Kila mwanaume wa kwenu lazima atahiriwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Unapaswa kutahiri kila mwanamume miongoni mwako"

Kila mwanaume
Hii ina maana ya wanadamu wa kiume

Lazima mtatahiriwa katika nyama ya govi la ngozi ya mbele
Baadhi ya jamii inaweza kutumia lugha nyepesi zaidi kama "Unatakiwa kutairiwa." Iwapo tafsiri yako ya "fanya tohara" inajumlisha neno la govi la ngozi ya mbele, hauhitaji kurudia.Hii inaweza kuelezwa kwa hali ya kutenda. "Unatakiwa kuwatahiri wanamume wote miongoni mwenu"

ishara ya agano
"ishara inayoonyesha ya kwamba agano lipo"

ishara
Maana zaweza kuwa 1) "ishara" au 2) "ishara". Maana ya kwanza inaonyesha kulikuwa na ishara moja, na maana ya pili inaonyesha kulikuwa na ishara zaidi ya moja. Hapa neno "ishara" ina maana ya ukumbusho kuhusu jambo ambalo Mungu aliahidi.

Genesis 17:12

Taarifaya Jumla
Mungu anaendelea kuzungumza na Abrahamu.

Kila mwanaume
"Hii ina maana ya wanadamu wa kiume"

katika vizazi ya watu wenu
"katika kila kizazi"

yeye ambaye amenunuliwa kwa fedha
Hii ina maana ya watumwa. Hii inaweza kuelezwa kwa hali ya kutenda. "mwanamume yeyote utakayemnunua"

agano langu litakuwa katika mwili wenu
Hii inaweza kuelezwa kwa hali ya kutenda. "utaweka alama ya agano langu juu ya mwili wako"

generated on Tue Oct 24 10:45:40 2023

kuwa agano la milele
"kama agano la kudumu". Kwa sababu iliwekwa juu ya mwili, hakuna aliyeweza kuifuta.

Mwanaume yeyote asiye tahiriwa
Hii inaweza kuelezwa kwa hali ya kutenda, na unaweza kuacha maneno ambayo yanaweza kuleta maana mbaya katika lugha yako. "mwanamume ambaye haujamtahiri"

Mwanaume yeyote asiye tahiriwa ... govi la ngozi yake ya mbele atatengwa na watu wake
Maana zaweza kuwa 1) "nitamtenga mwanamume yeyote asiyetahiriwa ... govi la mbele kutoka kwa watu wake" au 2)"Ninataka umtenge mwanamume yeyote asiyetahiriwa ... govi la mbele kutoka kwa watu wake"

atatengwa na watu wake
Maana zaweza kuwa 1) "aliuawa" au 2) "kufukuzwa kutoka kwenye jamii".

Amevunja agano langu
"Hajatii amri za agano langu." Hii ni sababu itakayomfanya atengwe kutoka kwa watu wake.

Genesis 17:15

kwa habari ya Sarai
Maneno "kwa habari ya" zinatambulisha mtu anayefuata ambaye Mungu anamzungumzia.

nitakupatia mtoto wa kiume kwake
"Nitamfanya azae mtoto kupitia kwake"

atakuwa mama wa mataifa
"atakuwa mama wa mataifa mengi" au "uzao wake watakuwa mataifa"

Wafalme wa watu wa mataifa watapatikana kutokana na yeye
"Wafalme wa watu watatokana kwake" au "Baadhi ya uzao wake watakuwa wafalme wa watu"

Genesis 17:17

akasema moyoni mwake
"akawaza mwenyewe" au "akasema mwenyewe kimya kimya"

Je yawezekana mtoto azaliwe kwa mwanaume ambaye ana umri wa miaka mia moja?
Abrahamu alitumia swali hili la balagha kwa sababu hakuamini ya kuwa hili lingeweza kutokea. "Hakika mwanamume mwenye umri wa miaka mia moja hawezi kuwa baba wa mtoto!"

Je Sara, ambaye ana umri wa miaka tisini anaweza kuzaa mwana?
Tena Abrahamu alitumia swali la balagha kwa sababu hakuamini ya kuwa hili lingeweza kutokea. msemo "ambaye ana umri wa miaka tisini" unasema kwa nini Abrahamu hakuamini ya kwamba Sarai hataweza kuzaa mtoto. "Sarai ana umri wa miaka tisini. Hakika hawezi kuzaa mtoto wa kiume!"

Lau Ishmaeli angeweza kuishi kabla yako!
"Tafadhali muache Ishmaeli arithi agano ulilofanya pamoja na mimi" au "Huenda Ishmaeli anaweza kupokea baraka ya agano lako" Abrahamu alipendekeza jambo ambalo aliamini lingeweza kutokea"

Genesis 17:19

Hapana, Sarai mkeo atakuzalia
Mungu alisema hili kusahisha imani ya Abrahamu juu ya Sarai kupata mtoto.

utamwita jina lake
Neno "utamwita" linamlenga Abrahamu.

Na kwa habari ya Ishmaeli
Maneno "na kwa habari" yanaonyesha ya kwamba Mungu anabadilisha maongezi kuhusu mtoto ambaye angezaliwa na kumuongelea Ishmaeli.

Tazama
"Angalia" au "Sikiliza" au "Sikiliza kwa makini kwa kile nachotaka kukuambia"

nitamfanya kuwa na uzao
Hii ni lahaja inayokuwa na maana ya "nitamsababisha awe na watoto wengi"

na kumzidisha maradufu
"na nitamsababisha awe na uzao mwingi"

viongozi wa makabila
"machifu" au "watawala". Hawa viongozi sio wana kumi na mbili na wajukuu wa Yakobo ambao wataongoza makabila kumi na mbili ya Israeli.

Lakini agano langu nitalifanya imara na Isaka
Mungu anarudi kuongelea juu ya agano lako na Abrahamu na kusisitiza ya kwamba atatimiza ahadi yake na Isaka, na sio Ishmaeli.

Genesis 17:22

Alipo kuwa amemaliza kuzungumza naye
"Mungu alipomaliza kuzungumza na Abrahamu"

Mungu akaondoka kwa Abraham
"Mungu akamuacha Abrahamu"

kila mwanaume miongoni mwa watu wa nyumba ya Abraham
"kila binadamu wa kiume katika nyumba ya Abrahamu" au "kila mtu wa kiume katika nyumba ya Abrahamu". Ina maana ya wanadamu wa kiume wa umri wote: watoto wachanga, wavulana na wanamume.

generated on Tue Oct 24 10:45:40 2023

Genesis 17:24

ni pamoja na wale waliozaliwa katika nyumba ile na wale walionunuliwa kwa fedha kutoka kwa mgeni
"Hii inajumlisha wale waliozaliwa katika nyumba yake na wale walionunuliwa kutoka kwa wageni"

wale walionunuliwa kwa fedha kutoka kwa mgeni
Hii ina maana ya watumishi au watumwa

wale walionunuliwa
Hii inaweza kuelezwa kwa hali ya kutenda. "wale ambao amekwisha wanunua"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yahwe alimtokea Abraham katika Mialoni ya Mamre, alipokua ameketi mlangoni pa hema wakati wa jua. **2** Akatazama juu na, tazama, akaona wanaume watatu wamesimama mbele yake. Alipo waona, alikimbia kupitia mlango wa hema kuwalaki na kuinama chini hadi ardhini. **3** Akasema, "Bwana, kama nimepata upendelea machoni pako, nakuomba usinipite na kuniacha mtumishi wako. **4** Naomba maji kidogo yaletwe, mnawe miguu yenu, na mjipumzishe chini ya mti. **5** Nami acha nilete chakula kidogo, ili kwamba mjiburudishe wenyewe. Ndipo baadae mwaweza kwenda zenu, kwa kuwa mmekuja kwa mtumishi wenu." Nao wakasema, "Fanya kama ulivyo sema." **6** Kisha Abraham akaenda upesi hemani kwa Sara, na akasema, "Harakisha, chukua vipimo vitatu vya unga safi, uukande, na fanya mkate." **7** Kisha Abraham akakimbia kundini, akachukua ndama wa ng'ombe aliye laini na mzuri, na akampatia mtumishi na kwa haraka akamwandaa. **8** Akatwaa siagi na maziwa na ndama aliye kwisha andaliwa, na akaweka chakula mbele yao, naye akasimama karibu nao chini ya mti wakati wanakula. **9** Wakamwambia, "Mke wako Sara yuko wapi?" akajibu. "pale hemani." **10** akasema, "Hakika nitarejea kwako majira ya machipuko, na tazama Sara mkeo atakuwa na mtoto wa kiume." Sara alikuwa akisikiliza mlangoni pa hema iliyokuwa nyuma yake. **11** Abraham na Sara walikuwa wazee, umri wao ulikuwa umeendelea sana, na Sara alikuwa amepita umri ambao mwanamke anaweza kuzaa watoto. **12** Kwa hiyo Sara akajicheka mwenyewe, akijisemesha mwenyewe, "baada ya kuwa nimechakaa na bwana wangu ni mzee, je ni tapata furaha hii?" **13** Yahwe akamwambia Abraham, "Kwa nini Sara amecheka na kusema, Je ni kweli nitazaa mtoto, nikiwa mzee'? **14** Je kuna jambo lolote gumu sana kwa Yahwe? Itakuwa katika wakati nilioweka mimi majira ya machipuko, nitarejea kwako. Majira haya mwakani Sara atakuwa na mtoto wa kiume." **15** Kisha Sara akakataa na kusema, "sikucheka," kwa kuwa aliogopa. Yahwe akasema, "hapana ulicheka." **16** Kisha wale wanaume walisimama kuondoka na wakatazama chini kuelekea Sodoma. Abraham akafuatana nao kuona njia yao. **17** Lakini Yahwe akasema, Je ni mfiche Abraham kile ninacho kusudia kufanya, **18** Ikiwa kwa hakika Abraham atakuwa mkuu na taifa lenye nguvu, na katika yeye mataifa yote ya dunia watabarikiwa? **19** Kwa kuwa nimemchagua ili awaelekeze wanawe na nyumba yake baada yake waishike njia ya Yahwe, watende utakatifu na haki, ili kwamba Yahwe ampatie Abraham yale aliyo yasema kwake." **20** Kisha Yahwe akasema, "Kwa sababu kilio cha Sodoma na Gomora ni kikuu, na kwa kuwa dhambi yao ni kubwa, **21** sasa nitashuka pale na kuona kilio kilicho nifikia dhidi yake, ikiwa kweli wamefanya au hawakufanya, nitajua." **22** Kwa hiyo wale wanaume wakageuka toka pale, na kuelekea Sodoma, lakini Abraham akabaki amesimama mbele ya Yahwe. **23** Kisha Abraham alikaribia na kusema, "Je utawafutilia mbali watakatifu pamoja na waovu? **24** Huenda wakawepo wenye haki hamsini katika mji. Je utawakatilia mbali na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo? **25** Hasha usifanye hivyo, kuwauwa watakatifu pamoja na waovu, ili kwamba watakatifu watendewe sawa na waovu. Hasha! Je muhukumu wa ulimwengu wote hatatenda haki?" **26** Yahwe akasema, "Katika Sodoma nikipata watakatifu hamsini kwenye mji, nita uacha mji wote kwa ajili ya hao." **27** Abraham akajibu na kusema, "Tazama, Nimeshika kusema na Bwana wangu, hata kama mimi ni mavumbi na majivu! **28** Itakuwaje ikiwa kuna watano pungufu katika idadi ya hao watakatifu hamsini? Je utaangamiza mji wote kwa upungufu wa hao watano?" Akasema, "Sitaangamiza, ikiwa nitapata watu arobaini na watano pale." **29** Akaongea naye tena, na kusema, "Itakuwaje ikiwa arobaini watapatikana pale?" Akajibu, "Sitafanya kwa ajili ya hao arobaini." **30** Akasema, Tafadhali usikasirike, Bwana, nikiongea. Pengine thelathini watapatikana pale." Akajibu, 'Sitafanya, ikiwa nitapata thelathini pale." **31** Akasema, Tazama, Nimeshika kusema na Bwana wangu! Pengine ishirini watapatikana pale." Akajibu, "Sitaharibu kwa ajili ya hao ishirini." **32** Akasema, "Tafadhali usikasirike, Bwana, na nitasema jambo hili kwa mara ya mwisho. Huenda kumi wakaonekana kule." Na akasema, sitaangamiza kwa ajili ya hao kumi." **33** Yahwe akaendelea na njia yake mara tu baada ya kumaliza kuongea na Abraham, na Abraham akarudi nyumbani.

Genesis 18:1

Mamre
Hili lilikuwa jina la mwanamume aliyemiliki mialoni.

mlangoni pa hema
"katika uwazi wa hema" au "katika kuingilia kwa hema"

joto la mchana
"wakati wa jua kali la mchana"

generated on Tue Oct 24 10:45:40 2023

Akatazama juu na, tazama, akaona wanaume watatu wamesimama.
"Alitazama juu na kuona, tazama, wanamume watatu walikuwa wamesimama"

tazama
"ghafla". Neno "tazama" hapa linatuonyesha kitakachofuata ni cha kushangaza kwa Abrahamu.

mbele yake
"karibu" au "pale". Walikuwa karibu na yeye, lakini umbali wa kutosha kwa yeye kuwakimbilia.

kuinama
Hii ina maana kuinama chini na kuonyesha unyenyekevu na heshima kwa mtu.

Genesis 18:3

Bwana
Hili ni jina la heshima. Maana zaweza kuwa 1) Abrahamu alijua ya kuwa mmoja wa wanamume hawa alikuwa Mungu au 2) Abrahamu alijua ya kwamba wanamume hawa walikuja kwa niaba ya Mungu.

machoni pako
Abrahamu anazungumza na mmoja wa wanamume.

usinipite
"tafadhali msiendelee kupita"

mtumishi wako
"mimi". Abrahamu ana maanisha yeye mwenyewe katika njia hii kuonyesha heshima kwa mgeni wake.

Naomba maji kidogo yaletwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Niruhusu nikuletee maji" au "Mtumishi wangu atakuletea maji"

maji kidogo ... chakula kidogo
"maji kidogo ... chakula kidogo." Kusema "kidogo" ilikuwa lugha ya upole ya kuonyesha ukarimu. Abrahamu angewapatia maji na chakula cha kutosha zaidi.

mnawe miguu yenu
Utamaduni huu uliwasaidia wasafiri waliochoka kujiburudisha baada ya kutembea umbali mrefu.

wenu ... mji...
Abrahamu anazungumza na wanamume wote watatu, kwa hiyo "wenu" na "mji..." ni katika hali ya wingi.

Genesis 18:6

vipimo vitatu
kama lita 22

mkate
Mkate huu yawezekana ulikuwa umepikwa haraka katika jiko la moto. Inawezekana ulikuwa tambarare au duara kama mikate midogo midogo ya duara.

kwa haraka
"mtumishi aliharakisha"

akaiandaa
"kuukata na kuubanika"

siagi
Hii ina maana ya sehemu ngumu ya maziwa yaliogandishwa. Inawezekana ilikuwa mtindi au jibini.

ndama aliye kwisha andaliwa
"ndama aliyebanikwa"

mbele yao
"mbele ya wageni watatu"

Genesis 18:9

Wakamwambia
"Kisha wakamwambia Abrahamu"

akasema, "Hakika nitarejea kwako
Neno "akasema" lina maana ya mwanamume ambaye Abrahamu alimwita "Bwana" katika 18:3.

majira ya machipuko
"pale ambapo majira kama haya yatakapowadia mwaka kesho" au "muda kama huu mwaka kesho"

na tazama
Neno "tazama" hapa linatutahadharisha kuwa makini kwa taarifa ya kushangaza inayofuata.

mlangoni pa hema
"katika uwazi wa hema" au "katika kiingilio cha hema"

Genesis 18:11

baada ya kuwa nimechakaa na bwana wangu ni mzee, je ni tapata furaha hii?
nimechakaa na bwana wangu ni mzee, je nitapata furaha hii ya kupata mtoto? Sarai alitumia swali hili la balagha kwa sababu hakuamini angeweza kupata mtoto. "Siamini ya kuwa nitapitia furaha ya kupata mtoto. Bwana wangu ni mzee sana"

bwana wangu ni mzee
Hii ina maana ya "kwa kuwa mume wangu ni mzee pia".

bwana wangu
Hili ni jina la heshima ambalo Sarai alimpa mumewe Abrahamu.

generated on Tue Oct 24 10:45:40 2023

Genesis 18:13

Kwa nini Sara amecheka na kusema, Je ni kweli nitazaa mtoto, nikiwa mzee'?
Mungu alitumia swali la balagha kuonyesha ya kwamba alifahamu alichokuwa akikifikiria Sarai na ya kwamba hakufurahishwa nacho. Anarudia swali la balagha la Sarai (18:11) kutumia maneno tofauti. "Sarai hakuwa sahihi kucheka na kusema, "Sitazaa mtoto kwa sababu mimi ni mzee sana!"

Je kuna jambo lolote gumu sana kwa Yahwe?
"Je kuna jambo lolote ambalo Yahwe hawezi kufanya?" Yahwe anazungumzia juu yake mwenyewe kana kwamba anazungumzia mtu mwingine kumkumbusha Abrahamu ya kwamba yeye, Yahwe, ni mkuu na anaweza lolote. "Hakuna jambo ambalo mimi, Yahwe, siwezi kufanya!"

katika wakati nilioweka mimi majira ya machipuko
"Katikamuda huo niliouweka, ambao ni wakati wa machipuko"

Kisha Sarai akakataa na kusema
"Kisha Sarai aliukana kwa kusema"

akajibu
"Yahwe alijibu"

hapana ulicheka
"Ndio, ulicheka." Hii ina maana ya "Hapana, hiyo sio kweli; kweli umecheka."

Genesis 18:16

kuwaaga
"kuwaaga kwenda njia yao" au "kusema 'Kwaheri' kwao". Ilikuwa ni jambo la upole kuwasindikiza wageni umbali fulani wakati wanapoondoka.

Je ni mfiche Abraham kile ninacho kusudia kufanya ...yeye?
Mungu alitumia swali hili la balagha kusema ya kwamba alikuwa akizungumza na Abrahamu kuhusu jambo muhimu sana na kwamba ilimpasa yeye kufanya hivyo. "Sipaswi na sitamficha Abrahamu kile ninachotaka kufanya .... yeye." au "Ninatakiwa na nitamwambia Abrahamu kile ninachotaka kufanya ... yeye"

Je ni ... kufanya, kwa kuwa ... yeye?
"Sitakiwi ... kufanya. Hii ni kwa sababu .. yeye"

katika yeye mataifa yote ya dunia watabarikiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitawabariki mataifa yote ya duniani kupitia Abrahamu.

katika yeye watabarikiwa
"watabarikiwa kwa sababu ya Abrahamu" au "watabarikiwa kwa sababu nimembariki Abrahamu".

ili awaelekeze
"ya kwamba atawaongoza" au "ili kwamba awaamuru"

waishike njia ya Yahwe ... Yahwe ampatie ... aliyo yasema
Yahwe anazungumza juu yake mwenyewe kana kwamba alikuwa mtu mwingine. "kutii kile ambacho mimi, Yahwe nahitaji....mimi, Yahwe, nitaleta ... nimesema"

waishike njia ya Yahwe
"kutii amri za Yahwe"

watende utakatifu na haki
"kwa kufanya utakatifu na haki" Hii inaelezea namna ya kushikilia njia ya Yahwe.

ili kwamba Yahwe ampatie Abraham yale aliyo yasema kwake
"ili kwamba Yahwe aweze kumbariki Abrahamu kama alivyosema angefanya" Hii ina maana ya ahadi ya agano ya kumbariki Abrahamu na kumfanya kuwa taifa kubwa.

Genesis 18:20

kilio cha Sodoma na Gomora ni kikuu
Hii inaweza kuelezwa kwa maneno mengine ili maana halisi ya "kilio" linaloelezwa kama kitenzi cha "kushtaki". "watu wengi sana walikuwa wakishtaki watu wa Sodoma na Gomora kufanya uovu mwingi"

dhambi yao ni kubwa
"wamefanya dhambi sana"

sasa nitashuka pale
"Nitashuka pale sasa hadi Sodoma na Gomora"

nitashuka pale na kuona
"nitashuka pale kujua" au "nitashuka pale kuamua"

kuona kilio ... kilicho nifikia
Yahwe anazungumzia kana kwamba alijua kuhusu jambo hili kwa sababu alisikia kilio na mashtaka yakija kutoka kwa watu waliokuwa wameteseka. Hii inaweza kuwekwa kwa maneno mengine ili kitenzi cha "kilio" kiweze kuelezwa kama kitenzi cha "kushtaki". "waovu kama wale wanaowashtaki wanasema kuwa wako vile"

ikiwa kweli
"kama sio waovu kama kilio kinavyoashiria"

Genesis 18:22

wakageuka toka pale
"aliondoka kutoka katika hema la Abrahamu"

Abrahamu akabaki amesimama mbele ya Yahwe
"Abrahamu na Yahwe walibaki pamoja"

generated on Tue Oct 24 10:45:40 2023

alikaribia
"alimkaribia Yahwe" au "alisogea karibu na Yahwe"

utawafutilia mbali
Abrahamu anazungumzia kuwaangamiza watu kana kwamba alikuwa akifagia takataka kwa ufagio. "kuangamiza"

watakatifu pamoja na waovu
"watu watakatifu na watu waovu"

Genesis 18:24

Taarifa ya Jumla:
Abrahamu anaendelea kuzungumza na Yahwe

Huenda wakawepo
"Chukulia wakawepo"

Je utawakatilia mbali na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo?
Abrahamu alikuwa na tumaini ya kwamba Yahwe angesema, "Sitaikatalia mbali". "Nadhani hautaikatalia mbali. Badala yake, utaiacha kuiharibu sehemu kwa sababu ya watakatifu hamsini ambao wapo pale"

utawakatilia mbali
"kuingamiza". Abrahamu anazungumzia kuwaangamiza watu kana kwamba alifagia uchafu na ufagio. "kuangamiza watu waliokuwa wakiishi pale"

na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo?
Abrahamu alikuwa akitumaini ya kwamba Mungu angesema, "Nitaacha kuangamiza sehemu kwa niaba ya watu watakatifu hamsini walioishi pale"

usiuache mji
"ruhusu watu waishi"

kwa ajili ya hao
"kwa sababu ya"

Hasha usifanye hivyo
"Sitapenda ufanye jambo kama hilo" au "Haupaswi kutaka kufanya jambo kama hilo"

hivyo, kuwauwa
"jambo kama hili kama kuwaua" au "jambo kama hilo, yaani, kuwaua"

watakatifu watendewe sawa na waovu
Hii inaweza kuelezwa kwa hali ya kutenda. "unatakiwa kuwatendea watakatifu sawa sawa na waovu"

Je Mhukumu wa ulimwengu wote hatatenda haki?
Abrahamu alitumia swali hili la balagha kusema kile alichotarajia Mungu kukifanya. "Mhukumu wa ulimwengu wote hakika atafanya kilicho haki" au "Kwa kuwa wewe ni Mhukumu wa ulimwengu wote, hakika utafanya lililo sahihi!"

Mhukumu
Mungu anasemwa kama mhukumu kwa sababu yeye ni mhukumu aliye kamilika ambaye hufanya maamuzi ya mwisho kuhusu mema na mabaya.

Genesis 18:27

Tazama
Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

Nimeshika kusema
"Niwie radhi kwa kuwa wazi na kuzungumza na wewe" au "Samahani kwa kudiriki kuzungumza"

kwa Bwana wangu
Abrahamu anaonyesha heshima kwa Yahwe kwa kuzungumza na Yahwe kana kwamba alikuwa akizungumza na mtu mwingine. "kwako wewe, Bwana wangu"

mavumbi na majivu
Sitiari hii inamuelezea Abrahamu kama binadamu, ambaye atakufa na mwili wake kugeuka kuwa vumbi na majivu. "ni binadamu pekee" au "kama vile vumbi na majivu yasivyokuwa na umuhimu"

watano pungufu katika idadi ya hao watakatifu hamsini
"watu arobaini na tano tu watakatifu"

kwa upungufu wa hao watano
"iwapo kuna watu watano pungufu watakatifu"

Sitaangamiza
"Sitaangamiza Sodoma"

Genesis 18:29

Akaongea naye
"Abrahamu akazungumza na Yahwe"

ikiwa arobaini watapatikana pale
Hii ina maana ya "ikiwa ukapata watu watakatifu arobaini Sodoma na Gomora"

Akajibu
"Yahwe akajibu"

Sitafanya kwa ajili ya hao arobaini
"Sitaangamiza miji iwapo nitakuta watu watakatifu arobaini pale"

thelathini
"watu thelathini watakatifu" au "watu thelathini wazuri"

Tazama
Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

generated on Tue Oct 24 10:45:40 2023

Nimeshika kusema
"Niwie radhi kwa kuwa wazi na kuzungumza na wewe" au "Samahani kwa kudiriki kuzungumza"

ishirini
"watu ishirini watakatifu" au "watu ishirini wazuri"

Genesis 18:32

Huenda kumi wakaonekana kule
"Huenda utakuta watu kumi watakatifu pale"

kumi
"watu kumi watakatifu" au " watu kumi wazuri"

Kisha akasema
"Na Yahwe akajibu"

kwa ajili ya hao kumi
"ikiwa nikipata watu kumi watakatifu pale"

Yahwe akaendelea na njia yake
"Yahwe aliondoka" au "Yahwe alienda"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Malaika wawili wakaja Sodoma jioni, wakati ambao Lutu alikuwa amekaa langoni mwa Sodoma. Lutu akawaona, akainuka kuwalaki, na akainama uso wake chini ardhini. **2** Akasema, Tafadhari Bwana zangu, nawasihi mgeuke mwende kwenye nyumba ya mtumishi wenu, mlale pale usiku na muoshe miguu yenu. Kisha muamke asubuhi na mapema muondoke." Nao wakasema, "Hapana, usiku tutalala mjini." **3** Lakini akawasihi sana, mwishowe wakaondoka pamoja nae, na wakaingia katika nyumba yake. Akaandaa chakula na kuoka mkate usiotiwa chachu, wakala. **4** Lakini kabla hawaja lala, wanaume wa mji, wa Sodoma, vijana kwa wazee wakaizunguka nyumba, wanaume wote kutoka kila kona ya mji. **5** Wakamwita Lutu, na kumwambia, "Wale wanaume walioingia kwako usiku wakowapi? watoe hapa nje waje kwetu, ili tuweze kulala nao." **6** Lutu akatoka nje na akafunga mlango. **7** Akasema, "Nawasihi, ndugu zangu, msitende uovu. **8** Tazama, nina mabinti wawili ambao hawajawahi kulala na mwanaume yeyote. Nawaomba tafadhari niwalete kwenu, na muwafanyie lolote muonalo kuwa jema machoni penu. Msitende lolote kwa wanaume hawa, kwa kuwa wamekuja chini ya kivuli cha dari yangu." **9** Wakasema, "Ondoka hapa!" Wakasema pia, huyu alikuja kukaa hapa kama mgeni, na sasa amekuwa mwamuzi! Sasa tutakushugulilia vibaya wewe kuliko wao." Wakamsonga sana huyo mtu, huyo Lutu, na wakakaribia kuvunja mlango. **10** Lakini wale wanaume wakamkamata Lutu na kumweka ndani na wakafunga mlango. **11** Kisha wale wageni wa Lutu wakawapiga kwa upofu wale wanaume waliokuwa nje ya nyumba, vijana na wazee kwa pamoja, kiasi kwamba wakachoka wakati wakiutafuta mlango. **12** Basi wale watu wakamwambia Lutu, Je una mtu mwingine yeyote hapa? wakwe zako, wanao na mabinti zako, na yeyote mwingine katika huu mji, ukawatoe hapa. **13** Kwa kuwa tunakaribia kuiangamiza sehemu hii, kwa sababu mashitaka dhidi yake mbele ya Yahwe yamezidi kiasi kwamba ametutuma kuuangamiza." **14** Lutu akatoka na akazungumza na wakwe zake, wanaume ambao walikuwa wamewaposa binti zake, akawambia, "Ondokeni upesi mahali hapa, kwa kuwa Yahwe anakaribia kuuangamiza mji." Lakini kwa wakwe zake alionekana kuwa anawatania. **15** Alfajiri, malaika wakamsihi Lutu, wakisema, ondoka, mtwae mkeo na binti zako wawili ambao wako hapa, ili kwamba usipotelee katika adhabu ya mji huu." **16** Lakini akakawia-kawia. Kwa hiyo watu wale wakamshika mkono wake, na mkono wa mkewe, na mikono ya binti zake wawili, kwa sababu Yahwe alimhurumia. Wakawatoa nje, na kuwaweka nje ya mji. **17** Wakisha kuwatoa nje mmoja wa wale watu akasema, "jiponye nafsi yako! usitazame nyuma, au usikae mahali popote kwenye hili bonde. Toroka uende milimani ili kwamba usije ukatoweshwa mbali." **18** Lutu akawambia, "Hapana, tafadhali bwana zangu! **19** Mtumishi wenu amepata kibali machoni pako, na umenionesha wema ulio mkuu kwa kuokoa maisha yangu, lakini sitaweza kutorokea milimani, kwa sababu mabaya yataniwahi na nitakufa. **20** Tazama, ule mji pale uko karibu nijisalimishe pale, na ni mdogo. Tafadhari niacheni nikimbilie pale (Je Siyo mdogo ule?), na maisha yangu yataokolewa." **21** Akamwambia, "Sawa, nimekubali ombi hili pia, kwamba sitaangamiza mji ambaoumeutaja. **22** Harakisha! toroka uende pale, kwa kuwa sitafanya chochote mpaka ufike pale." kwa hiyo mji ule ukaitwa Soari. **23** Jua lilikuwa limekwisha chomoza juu ya nchi wakati Lutu alipofika Soari. **24** Kisha Yahwe akanyesha juu ya Sodoma na Gomora kiberiti na moto toka kwa Yahwe mbinguni. **25** Akaharibu miji ile, na bonde lote, na vyote vilivyomo katika miji, na mimea iliyo chipua juu ya ardhi. **26** Lakini mke wa Lutu aliye kuwa nyuma yake, akatazama nyuma, na akawa nguzo ya chumvi. **27** Abraham akaamuka asubuhi na mapema akaenda mahali alipokuwa amesimama mbele ya Yahwe. **28** Akatazama chini kuelekea Sodoma na Gomora na kuelekea katika nchi yote bondeni. Akaona na tazama, moshi ulikuwauki ukienda juu kutoka chini kama moshi wa tanuru. **29** Wakati Mungu alipoharibu miji ya bondeni, Mungu akamkumbuka Abraham. Akamtoa Lutu kutoka katika maangamizi alipoangamiza miji ambayo katika hiyo Lutu aliishi. **30** Lakini Lutu akapanda juu kutoka Soari na kwenda kuishi katika milima akiwa pamoja na binti zake wawili, kwa sababu aliogopa kuishi Soari. Kwa hiyo akaishi pangoni, yeye na binti zake wawili. **31** Yule wa kwanza akamwambia yule mdogo, "Baba yetu ni mzee, na hakuna mwanaume mahali popote wa kulala na sisi kulingana na desturi ya dunia yote. **32** Njoo na tumnyweshe baba yetu mvinyo na tulale naye ili kwamba tuendeleze uzao wa baba yetu." **33** Kwa hiyo wakamnywesha baba yako mvinyo usiku ule. Kisha yule wa kwanza akaingia na akalala na baba yake; Baba yake hakujua ni wakati gani alikuja kulala, wala wakati alipo amka. **34** Siku iliyo fuata yule wa kwanza akamwambia mdogowake, "Sikiliza, usiku wa jana nililala na baba yangu. Na tumnyweshe mvinyo usiku wa leo pia, na uingie ukalale naye. Ili kwamba tuendeleze uzao wa baba yetu." **35** Kwa hiyo wakamnywesha baba yao mvinyo usiku ule pia, na yule mdogo akaenda na akalala naye. Baba yake hakujua ni wakati gani alilala, wala wakati alipoamka. **36** Basi hao binti wote wawili wa Lutu wakapata mimba kwa baba yao. **37** Wa kwanza akazaa mwana wa kiume, na akamwita jina lake Moabu. Akawa ndiye

generated on Tue Oct 24 10:45:40 2023

baba wa wamoabu hata leo. **38** Nayule mdogo naye akazaa mwana wa kiume, na akamwita Benami. Huyu ndiye baba wa watu wa Waamoni hata leo.

Genesis 19:1

Malaika wawili
Mwanzo 18 unasema ya kwamba wanamume wawili waliondoka kwenda Sodoma. Hapa tunajifunza ya kwamba ni kweli walikuwa malaika.

langoni mwa Sodoma
"malango wa mji wa Sodoma." Mji ulikuwa na kuta ukiuzunguka, na watu iliwabidi kupitia malango ili kuingia. Hii ilikuwa sehemu muhimu sana katika mji. Watu muhimu mara kwa mara walitumia muda wao pale.

akainama uso wake chini ardhini
Aliweka goti lake juu ya ardhi na kisha kugusa ardhi kwa kipaji cha uso wake na pua.

Bwana zangu
Huu ulikuwa usemi wa heshima Lutu alitumia kwa malaika.

nawasihi mgeuke mwende kwenye nyumba ya mtumishi wenu
"Tafadhali njooni na mkae ndani ya nyumba ya mtumishi wenu"

nyumba ya mtumishi wenu
Lutu anajitambulisha kama mtumishi ili kuonyesha heshima kwao.

muoshe miguu yenu
Watu walipenda kuosha miguu yao baada ya kusafiri.

muamke asubuhi
"muamke mapema"

usiku tutalala
Malaika wawili waliposema hivi, walikuwa wakimaanisha wao wenyewe, na sio Lutu. Wao wawili walipanga kukaa usiku pale mjini.

mjini
Hili ni eneo la wazi, lililo nje katika mji.

wakaondoka pamoja nae
"waligeuka na kuondoka pamoja naye"

Genesis 19:4

kabla hawaja lala
"kabla watu ndani mwa nyumba ya Lutu walipolala usingizi"

wanaume wa mji, wa Sodoma
"wanamume wa mji, yaani, wanamume wa Sodoma" au "wanamume wa mji wa Sodoma"

nyumba
"nyumba ya Lutu"

vijana kwa wazee
"kutoka kwa vijana hadi wazee". Hii ina maana "wanamume wa umri wote" na ina maana ya wanamume wa Sodoma ambao walikuwa wakizunguka nyumba ya Lutu.

walioingia kwako
"waliongia ndani ya nyumba"

kulala nao
"kushiriki tendo la ngono pamoja nao". Lugha yako yaweza kuwa na namna ya upole zaidi ya kusema hivi. "kuwajua karibu zaidi"

Genesis 19:6

nyuma yake
"nyuma yake" au "baada ya kuingia ndani"

Nawasihi, ndugu zangu
"nawaomba, ndugu zangu"

ndugu zangu
Lutu alizungumza kwa njia ya kirafiki kwa wanamume wa mji akitarajia wangemsikiliza. "rafiki zangu"

msitende uovu
"msifanye jambo la uovu hivi" au "msifanye jambo la uovu kama hili"

Tazama
"Sikiliza kwa makini" au"Angalia hapa"

hawajawahi kulala na
"hawajashiriki tendo la ngono na" Lugha yako inaweza kuwa na njia ya upole ya kusema hili. "hawajawajua"

lolote muonalo kuwa jema machoni penu
"lolote mnalotamani" au "lolote mnalofikiria ni sahihi"

chini ya kivuli cha dari yangu
Wanamume wawili walikuwa wageni katika nyumba ya Lutu, kwa hiyo alihitaji kuwalinda. Neno "dari" ni maana nyingine ya kusema nyumba na sitiari kwa Lutu kuwalinda. "ndani ya nyumba yangu, na Mungu anatarajia mimi niwalinde"

Genesis 19:9

Simama nyuma!
"Simama pembeni!" au "Toka katika njia yetu!"

generated on Tue Oct 24 10:45:40 2023

huyu alikuja kukaa hapa kama mgeni
"Huyu hapa alikua hapa kama mtu wa nje" au "Huyu mgeni alikuja kuishi hapa"

huyu
"Lutu". Wanamume wanazungumza wao kwa wao. Kama hii haitakuwa wazi katika lugha yako, unaweza kuwafanya wanamume wazungumze na Lutu hapa.

na sasa amekuwa mwamuzi wetu
"na sasa anadhani ana mamlaka ya kutuambia kipi ni sahihi na kipi sio sahihi" au "lakini hatutamruhusu atuzuie kufanya kile tunachotaka kufanya"

na sasa ame...
"na ingawa hana sababu nzuri, amekuwa"

Sasa tuta...
"Kwa sababu unatuambia ya kwamba tunafanya uovu, tuta.."

tutakushugulilia vibaya wewe kuliko wao
Wanamume walikasirika kwa Lutu kusema, "Msitende uovu hivi" (19:6) kwa hiyo wanamtishia kutenda uovu zaidi ya vile Lutu alivyohofia mara ya kwanza. "tutakushughulikia uovu zaidi na wewe zaidi ya wao"

Wakamsonga sana huyo mtu, huyo Lutu, na wakakaribia kuvunja mlango
Maana zaweza kuwa 1) "walizidi kuja karibu na mwanamume, kwa Lutu, hadi wakawa karibu sana kuweza kuvunja mlango" au 2) walimsukuma Lutu kwa mwili dhidi ya ukuta au mlango wa nyumba na walikuwa wakitaka kuvunja mlango.

huyo mtu ... Lutu
Hizi ni njia mbili zinazomfafanua Lutu.

Genesis 19:10

Lakini wale wanaume
"Lakini wageni wawili wa Lutu" au "Lakini malaika wawili"

wanaume wakamkamata Lutu na kumweka ndani na wakafunga
Lugha yako inaweza kuongezea ya kwamba wanamume walifungua mlango kwanza. "wanamume walifungua mlango vya kutosha mpaka kunyosha mikono yao na kuvuta ... na kisha wakafunga"

wageni wa Lutu wakawapiga kwa upofu wale wanaume
Msemo "wakawapiga kwa upofu" ni sitiari; wageni hawakuwapiga kwa mwili wanamume. "Wageni wa Lutu waliwapofusha wanamume" au "waliondoa uwezo wao wa kuona"

vijana na wazee kwa pamoja
"wanamume wa umri wote". Hii lugha unasisitiza ya kwamba wageni walipofusha wanamume wote. Hii inaweza kumaanisha uwakilishi wa kijamii kuliko umri. "vijana na wazee kwa pamoja"

Genesis 19:12

Basi wale watu wakamwambia
"Kisha wale wanamume wawili wakasema" au "Kisha malaika wawili wakasema"

Je una mtu mwingine yeyote hapa?
"Je una mtu mwingine wa familia yako ndani ya mji?" au "Je una mtu mwingine wa familia katika eneo hili?"

yeyote mwingine katika huu mji
"mtu mwingine katika familia yako anayeishi katika mji huu"

tunakaribia kuiangamiza
Neno "tunakaribia" hapa linajitegemea. Ni malaika wawili pekee wangeenda kuangamiza mji; Lutu hakuwa anaenda kuangamiza mji. Iwapo lugha yako ina namna ya kutenganisha "tunakaribia" basi itumike hapa.

mashitaka dhidi yake mbele ya Yahwe yamezidi
Hii inaweza kusemwa kwa namna nyingine ili kwamba nomino ya "mashtaka" inaelezwa kama kitenzi. "kwa hiyo watuwengi walikuwa wakimwambia Yahwe ya kwamba watu wa mji wanafanya mambo ya uovu"

Genesis 19:14

Lutu akatoka
"Kwa hiyo Lutu aliondoka nyumbani"

wakwe zake, wanaume ambao walikuwa wamewaposa binti zake
wakwe zake, wanaume ambao walikuwa wamewaposa binti zake Msemo wa "wanaume ambao walikuwa wamewaposa binti zake" unafafanua maana ya "mkwe" hapa. "wanamume waliokuwa wakielekea kuwaoa binti zake" au "wachumba wa binti zake"

Alfajiri
"Kabla jua halijachomoza"

ondoka
"Ondoka sasa"

usipotelee katika adhabu ya mji huu
Hii inaweza kuelezwa kwa hali ya kutenda. "ili Yahwe asikuangamize pia atakapowaadhibu watu wa mji huu"

usipotelee katika adhabu
Mungu kuangamiza watu wa mji unazungumzwa kana kwamba mtu anafagia vumbi.

generated on Tue Oct 24 10:45:40 2023

ya mji
Hapa "mji" una maana ya watu.

Genesis 19:16

Lakini akakawia-kawia
"Lakini Lutu alisita" au "Lakini Lutu hakuanza kuondoka"

Kwa hiyo watu wale wakamshika
"kwa hiyo wanamume wawili walimkamata" au "Kwa hiyo malaika walimkamata"

alimhurumia
"akawa na huruma kwa Lutu". Yahwe anaelezwa kama kuwa na "huruma" kwa sababu alikuwa akitunza uhai wa Lutu na familia yake badala ya kuwaangamiza alipoangamiza watu wa Sodoma kwa maovu waliofanya.

Walipowatoa nje
"Wanamume wawili walipowatoa familia ya Lutu nje"

jiponye nafsi yako!
Hii ilikuwa namna ya kuwaambia wakimbie ili wasife. "Kimbia na uokoe maisha yenu!"

usitazame nyuma
Msemo "katika mji" unaeleweka. "Usitazame nyuma katika mji" au "Usitazame nyuma katika Sodoma"

kwenye hili bonde
Hii ina maana bonde la Mto Yordani. Hii ina maana ya jumla ya eneo la Mto Yordani.

usije ukatoweshwa mbali
Inaeleweka ya kwamba watatoweshwa pamoja na watu wa mji. Hii inaweza kuelezwa kwa hali ya kutenda. "la sivyo Mungu atawaangamiza pamoja na watu wa mji"

ukatoweshwa mbali
Mungu kuwaangamiza watu wa mji inazungumziwa kana kwamba mtu anafagia vumbi.

Genesis 19:18

Mtumishi wenu amepata kibali machoni pako
Kupendezwa na mtu inazungumziwa kana kwamba "fadhila" ni kitu kinachoweza kupatikana. Pia, "machoni" ni lugha nyingine inayowakilisha mawazo au fikra za mtu. "Umependezwa na mimi"

Mtumishi wenu ame...
Lutu alikuwa akionyesha heshima kwa kumaanisha mwenyewe kama "mtumishi wako". "Mimi, mtumishi wako, nime..."

umenionesha wema ulio mkuu kwa kuokoa maisha yangu
Kitenzi cha "wema" kinaweza kuelezwa kama "wema". "Umekuwa mwema sana kwangu kwa kuokoa maisha yangu"

sitaweza kutorokea milimani, kwa sababu mabaya yataniwahi na nitakufa
Kutoweza kufika umbali wa kutosha mwa Sodoma pale ambapo Mungu anaangamiza mji unazungumziwa kana kwamba "uhalifu" ni mtu ambaye atamfukuza na kumfikia Lutu. "Familia yangu na mimi hakika tutakufa Mungu atakapoangamiza watu wa Sodoma, kwa sababu milima ipo mbali sana na sisi kufika kule salama"

maisha yangu ... sitaweza kutorokea ... yataniwahi na nitakufa
Inaonyesha ya kwamba familia ya Lutu itakufa pamoja naye. "maisha yetu ... hatuwezi kutoroka ... yataniwahi, na tutakufa"

niacheni nikimbilie pale (Je Siyo mdogo ule?), na maisha yangu yataokolewa
Lutu alitumia swali hili la balagha kuwafanya malaika kutambua ya kwamba ule mji ni mdogo kweli. "acha nitoroke kule. Unaona jinsi gani ni mdogo. Ukituruhusu kufika pale tutaishi"

niacheni nikimbilie pale
Ombi kamili la Lutu linaweza kuwekwa wazi. "badala ya kuangamiza mji ule, niruhusu nitoroke pale"

maisha yangu yataokolewa
Inaonyesha ya kwamba maisha ya familia ya Lutu yataokolewa pamoja naye. Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba tuweze kuishi" au "ili kwamba tuweze okoka"

Genesis 19:21

nimekubali ombi hili pia
"nitafanya kile ulichokiomba"

sitafanya chochote
Hii inaweza kuelezwa kwa hali ya kutenda. "sitaangamiza miji mingine"

Soari
Watafsiri wanaweza kuongeza maandishi yanayosema "Jina la Soari linafanana na neno la Kiebrania lenye maana ya "ndogo". Lutu aliuita mji huu "mdogo" katika Mwanzo 19:20.

Genesis 19:23

Jua lilikuwa limekwisha chomoza juu ya nchi
"Jua limechomoza juu ya nchi". msemo wa "juu ya nchi" unaweza kuachwa wazi.

generated on Tue Oct 24 10:45:40 2023

Lutu alipofika Soari
Inaonyesha ya kwamba familia ya Lutu ilikuwa pamoja naye. "Lutu na familia yake walipofika Soari"

Yahwe akanyesha juu ya Sodoma na Gomora kiberiti na moto toka kwa Yahwe mbinguni
Msemo wa "kutoka kwa Yahwe" una maana ya nguvu ya Mungu kusababisha kiberiti na moto kuanguka juu ya mji. Yahwe alisababisha kiberiti na moto kuanguka kutoka mbinguni juu ya Sodoma na Gomora"

kiberiti na moto
Maneno haya yanatumika pamoja kuelezea umbo moja. "kiberiti kiwakacho" au "mvua kali"

miji ile
Kimsingi hii ina maana ya Sodoma na Gomora, lakini pia miji mingine mitatu.

vilivyomo katika miji
"watu waliokuwa wakiishi katika miji ile"

Genesis 19:26

akawa nguzo ya chumvi
"akawa kama sanamu ya chumvi" au "mwili wake ukawa kama jiwe refu la chumvi". Kwa sababu hakutii malaika aliyemwambia asitazame nyuma ya mji, Mungu alimfanya awe kama sanamu iliyotengenezwa na jiwe la chumvi.

tazama
Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

kama moshi wa tanuru
Hii inaonyesha ya kwamba ulikuwa ni moshi mkubwa sana. "kama moshi utokao katika moto mkubwa sana"

Genesis 19:29

Taarifa ya Jumla:
Mstari wa 29 ni ufupi wa sura hii.

Mungu akamkumbuka Abrahamu
Hii inasema kwa nini Mungu alimuokoa Lutu. "kukumbuka" ni namna ya kusema "alimkumbuka". Hii haimaanishi Mungu alisahau juu ya Abrahamu. Ina maana alimfikiria Abrahamu na kuwa na huruma juu yake. "Mungu alimfikiria Abrahamu na kuwa na huruma juu yake"

katika maangamizi
"kutoka kwa maangamizi" au "kutoka kwa hatari"

Genesis 19:30

Lutu akapanda juu kutoka Soari na kwenda kuishi katika milima
Msemo "akapanda juu" unatumiwa kwa sababu Lutu alienda sehemu ya juu mlimani.

Genesis 19:31

Yule wa kwanza
"Binti wa kwanza wa Lutu" au "Binti mkubwa"

yule mdogo
"Binti mdogo" au "mdogo wake"

kulingana na desturi ya dunia yote
Hapa "dunia" ina maana ya watu. "kama watu sehemu zote hufanya"

kunywa mvinyo
Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

ili kwamba tuendeleze uzao wa baba yetu
Hii inazungumzia kuhusu kumpatia Lutu uzao kana kwamba familia yake ilikuwa na mtiririko mrefu. "ili kwamba tuweze kuzaa watoto ambao watakuwa uzao wa baba yetu"

hakujua ni wakati gani alikuja kulala, wala wakati alipo amka
"hakujua chochote kuhusu hili" au "hakujua ya kwamba alilala pamoja naye"

Genesis 19:34

Na tumnyweshe mvinyo ... wala wakati alipoamka
Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

tumnyweshe mvinyo
Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

Ili kwamba tuendeleze uzao wa baba yetu
Hii inazungumzia kuhusu kumpatia Lutu uzao kana kwamba familia yake ilikuwa na mtiririko mrefu. "ili kwamba tuweze kuzaa watoto ambao watakuwa uzao wa baba yetu"

hakujua ni wakati gani alilala, wala wakati alipoamka
"hakujua chochote kuhusu hili" au "hakujua ya kwamba alilala pamoja naye"

Genesis 19:36

wakapata mimba kwa baba yao
"wakawa mimba kupitia baba yao" au "wakapatawatoto kwa baba yao"

generated on Tue Oct 24 10:45:40 2023

Akawa
"Yeye ndiye"

wamoabu hata leo
"Wamoabu ambao wanaishi sasa"

hata leo
Neno "leo" lina maana ya kipindi ambapo mwandishi wa Mwanzo alipokuwa hai. Mwandishi alizaliwa na kuandika haya miaka mingi baada ya familia ya Lutu kuishi na kufa.

Benami
Hili ni jina la mwanamume.

watu wa Waamoni
"uzao wa Amoni" au "Watu wa Amoni"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Abraham akasafiri kutoka pale hadi nchi ya Negebu, na akakaa kati ya Kadeshi na Shuri. Akawa mgeni akiishi Gerari. **2** Abraham akasema kususu mkewe Sara, "ni dada yangu." Kwa hiyo Abimeleki mfalme wa Gerari akatuma watu wake kumchukua Sara. **3** Lakini Mungu akamtokea Abimeleki usiku katika ndoto, akamwambia, "Tazama, wewe ni mfu kutokana na mwanamke uliye mchukua, kwa kuwa ni mke wa mtu." **4** Basi Abimeleki alikuwa bado hajamkaribia hivyo akasema, "Bwana, Je utaua hata taifa lenye haki? **5** Je si yeye mwenyewe aliye niambia, 'Sara ni dada yangu?' Hata Sara mwenyewe alisema, 'ni kaka yangu.' Nimefanya hili katika uadilifu wa moyo wangu na katika mikono isiyo na hatia." **6** Kisha Mungu akasema naye katika ndoto, "Kweli, ninajua pia kwamba umefanya hili katika uadilifu wa moyo wako, na pia nilikuzuia usitende dhambi dhidi yangu mimi. Ndiyo maana sikuruhusu umshike. **7** Kwa hiyo, mrudishe huyo mke wa mtu, kwa kuwa ni nabii. Atakuombea, na utaishi. Lakini usipo mrudisha, ujuwe kwamba wewe pamoja na wote walio wa kwako mtakufa hakika. **8** Abimeleki akaamka asubuhi na mapema akawaita watumishi wake wote waje kwake. Akawasimulia mambo haya yote, na watu wale wakaogopa sana. **9** Kisha Abimeleki akamwita Abraham na kumwambia, "Umetufanyia jambo gani? Ni kwa jinsi gani nimekutenda dhambi kwamba umeniletea mimi na ufalme wangu dhambi hii kubwa? Umenifanyia mimi jambo ambalo halipaswi kufanywa." **10** Abimeleki akamwambia Abraham, "Nini kilikushawishi wewe kutenda jambo hili?" **11** Abraham akasema, "Ni kwasababu nilifikiri hakika hakuna hofu ya Mungu katika sehemu hii, na kwamba wataniua kwa ajili ya mke wangu.' **12** Licha ya kwamba kweli ni dada yangu, binti wa baba yangu, ingawa si binti wa mama yangu; na ndiye alifanyika kuwa mke wangu. **13** Wakati Mungu aliponiondoa katika nyumba ya baba yangu na kusafiri kutoka mahali kwenda mahali pengine, nilimwambia mke wangu, kwa kila sehemu tutakayo kwenda, unioneshe uaminifu wako kama mke wangu: Kila mahali tutakapo kwenda, useme juu yangu kuwa, "Ni kaka yangu."'' **14** Ndipo Abimeleki akatwaa kondoo, maksai, watumwa wa kiume na wa kike akampatia Abraham. Basi Abimeleki akamrudisha Sara, mke wa Abraham. **15** Abimeleki akasema, Tazama, Nchi yangu i mbele yako. Kaa mahali utakapopendezewa." **16** Na kwa Sara akasema, Tazama, nimempatia kaka yako vipande elfu vya fedha. Navyo ni kwa ajili ya kufunika kosa lolote dhidi yako machoni pa wote walio pamoja na wewe, na mbele ya kila mtu ambaye umemfanya kuwa na haki." **17** Kisha Abraham akaomba kwa Mungu, Na Mungu akamponya Abimeleki, mkewe, na watumwa wake wa kike kiasi kwamba wakaweza kupata watoto. **18** Kwa kuwa Yahwe alikuwa amewafanya wanawake wote wa nyumaba ya Abimeleki kuwa tasa kabisa, kwa sababu ya Sara, mke wa Abraham.

Genesis 20:1

Shuri
Hili ni eneo la jangwa upande wa mashariki wa mpaka wa Misri.

akatuma watu wake kumchukua Sara
"aliwafanya wanamume wake kumfuata Sara na kumleta kwake"

Mungu akamtokea Abimeleki
"Mungu akamtokea Abimeleki"

Tazama
Hapa neno "tazama" linaongeza msisitizo kwa kile kifuatacho. "Nisikilize"

wewe ni mfu
Hii ni njia ya nguvu ya kusema mfalme atakufa. "hakika utakufa hivi karibuni" au "Nitakuua"

mke wa mtu
"mwanamke aliyeolewa"

Genesis 20:4

Basi ... hajamkaribia
Neno hili linatumika hapa kuweka alama ya kubadilisha kutoka kwenye simulizi kwenda kwa taarifa kuhusu Abimeleki.

Abimeleki alikuwa bado hajamkaribia
Hii ni njia ya upole ya kusema hakufanya ngono pamoja naye. "Abimeleki hakulala na Sara" au "Abimeleki hakumgusa Sara"

hata taifa lenye haki
Hapa "taifa" lina maana ya watu. Abimeleki ana wasiwasi ya kwamba Mungu atawaadhibu sio yeye tu, lakini watu wake pia. "hata watu wasio kuwa na hatia"

Je si yeye mwenyewe aliye niambia, 'Sara ni dada yangu?' Hata Sara mwenyewe alisema, 'ni kaka yangu.'
Hii ina nukuu ndani ya nukuu. Zinaweza kutajwa kwa nukuu isiyo dhahiri. "Je sio yeye mwenyewe aliyeniambia ya kwamba huyo ni dada yaek? Hata yeye mwenyewe alinimbia ya kwamba ni kaka yake"

generated on Tue Oct 24 10:45:40 2023

Je si yeye mwenyewe aliye niambia, 'Sara ni dada yangu?
Abimeleki alitumia swali la balagha kumkumbusha Mungu juu ya jambo alilokuwa akilifahamu tayari. Hii inaweza kufanywa kuwa kauli. "Abrahamu mwenyewe aliniambia 'Huyu ni dada yangu'" au "Abrahamu alisema ya kwamba ni dada yake".

Je si yeye mwenyewe aliye niambia, ...Hata Sara mwenyewe
Maneno "yeye mwenyewe" na "Sara mwenyewe" yanatumika kuweka msisitizo kuleta nadhiri kwa Abrahamu na Sara na kuwalaumu kwa kilichotokea.

Nimefanya hili katika uadilifu wa moyo wangu na katika mikono isiyo na hatia.
Hapa "moyo" una maana ya mawazo yake au nia zake. Pia "mikono" hapa ina maana ya matendo yake. "Nimefanya hili kwa nia njema na matendo mema" au "Nimefanya hivi bila mawazo au matendo ya uovu"

Genesis 20:6

Mungu akasema naye
"Mungu akasema kwa Abimeleki"

umefanya hili katika uadilifu wa moyo wako
Hapa"moyo" una maana ya mawazo na nia zake. "ulifanya hivi kwa nia njema" au "ulifanya hivi bila kuwa na nia ya uovu"

umshike
Hii ni lugha ya upole kwa kufanya ngono na Sara. "kulala naye"

mke wa mtu
"Mke wa Abrahamu"

utaishi
"Nitakuruhusu uishi"

wote walio wa kwako
"nyie watu wote"

Genesis 20:8

Akawasimulia mambo haya yote
"Aliwaambia kila kitu ambacho Mungu alimwambia"

Umetufanyia jambo gani?
Abimeleki alitumia swali hili la balagha kumshtaki Abrahamu. "Umefanya jambo hili baya kwetu!" au "Tazama ulichokifanya kwetu!"

Umetufanyia
Neno "umetufanyia" hapa linajitegemea na halimhusu Abrahamu na Sara.

Ni kwa jinsi gani nimekutenda dhambi kwamba umeniletea ... dhambi?
Abimeleki alitumia swali hili la balagha kumkumbusha Abrahamu ya kwamba hakufanya dhambi dhidi ya Abrahamu. "Sijafanya jambo dhidi yako kusababisha wewe ulete ... dhambi."

kwamba umeniletea mimi na ufalme wangu dhambi hii kubwa
Kumsababishia mtu awe na hatia ya kutenda dhambi inazungumzwa kana kwamba "dhambi" ilikuwa jambo linaloweza kuwekwa juu ya mtu. "ya kwamba umetufanya mimi na ufalme wangu kuwa na hatia kwa dhambi hii mbaya"

ufalme wangu
Hapa "ufalme" ina maana ya watu. "juu ya watu wa ufalme wangu"

Umenifanyia mimi jambo ambalo halipaswi kufanywa
"Usingefanya jambo hili kwangu"

Genesis 20:10

Nini kilikushawishi wewe kutenda jambo hili?
"Nini kilisababisha ufanye hivi?" au "Kwa nini ulifanya hivi?" Kile ambacho Abrahamu alifanya kinaweza kuwekwa wazi. "Kwa nini uliniambia ya kwamba Sara ni dada yako?"

kwasababu nilifikiri hakika hakuna hofu ya Mungu katika sehemu hii, na kwamba wataniua kwa ajili ya mke wangu.
Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika nukuu tofauti. "Kwa sababu nilidhani ya kwamba kwa kuwa hakuna mwenye hofu ya Mungu hapa, mtu anaweza kuniua ili amchukue mke wangu"

hakuna hofu ya Mungu katika sehemu hii
Hapa "sehemu" ina maana ya watu. "hakuna mtu hapa Gerari mwenye hofu ya Mungu"

hofu ya Mungu
Hii ina maana ya kumheshimu Mungu sana na kuonyesha heshima hiyo kwa kumtii.

Licha ya kwamba kweli ni dada yangu
"Pia, ni kweli ya kwamba Sara ni dada yangu" au "Pia, Sara ni dada yangu ki ukweli"

binti wa baba yangu, ingawa si binti wa mama yangu
"tuna baba mmoja, lakini mama tofauti"

Genesis 20:13

Taarifa ya Jumla:
Mstari wa 13 ni muendelezo wa jibu la Abrahamu kwa Abimeleki.

nyumba ya baba yangu
Hapa "nyumba" ina maana ya familia ya Abrahamu. "baba yangu na familia yangu yote" au "nyumba ya baba yangu"

nilimwambia mke wangu, kwa kila sehemu tutakayo kwenda, unioneshe uaminifu wako kama mke wangu:

generated on Tue Oct 24 10:45:40 2023

Kila mahali tutakapo kwenda, useme juu yangu kuwa, "Ni kaka yangu."'''
Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika nukuu tofauti. "Nilisema kwa Sara ya kwamba nataka awe mwaminifu kwangu kwa kuwaambia watu kila mahali tuendapo ya kwamba mimi ni kaka yake"

Abimeleki akatwaa
"Abimeleki akaleta baadhi"

Genesis 20:15

Abimeleki akasema
"Abimeleki akasema kwa Abrahamu"

Tazama
Hapa na katika mstari wa 16 neno "tazama" linaongeza msisitizo kwa kile kifuatacho.

Nchi yangu i mbele yako
Hii ni njia ya kusema "ninaifanya nchi yangu yote iwe wazi kwako"

Kaa mahali utakapopendezewa
"ishi popote upendapo"

elfu
"1,000"

ni kwa ajili ya kufunika kosa lolote dhidi yako machoni pa wote walio pamoja na wewe
Kutoa fedha kuthibitisha kwa wengine ya kwamba Sara hana hatia inazungumzwa kana kwamba anaweka mfuniko juu ya kosa ili mwingine asilione. "Ninampatia hili kwake, ili kwamba wale ulionao wajue haujafanya kosa"

machoni
Hapa "macho" ina maana ya mawazo na fikra za mtu.

mbele ya kila mtu ambaye umemfanya kuwa na haki
Msemo huu wa "umemfanya kuwa na haki" unaweza kuwa katika hali ya kutenda. "kila mtu atajua ya kwamba huna hatia"

Genesis 20:17

tasa kabisa
"kutoweza kupata watoto kabisa"

kwa sababu ya Sara, mke wa Abraham
Maana kamili inaweza kuwekwa wazi. "kwa sababu Abimeleki alimchukua mke wa Abrahamu Sara"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Yahwe akamsikiliza Sara kwa umakini kama alivyo kuwa amemwambia, Yahwe akamfanyia Sara kama alivyo kuwa amemwahidi. **2** Sara akachukua mimba na akamzalia Abraham mtoto wa kiume katika uzee wake, katika muda ule ule ambao Mungu alikuwa amemwambia. **3** Abraham akamwita jina mwanawe, ambaye alizaliwa kwake, na Sara, Isaka. **4** Abraham akamtahiri mwanawe Isaka alipofikisha siku nane, kama vile Mungu alivyokuwa amemwagiza. **5** Abraham alikuwa na umri wa miaka mia moja wakati mwanawe Isaka anazaliwa kwake. **6** Sara akasema, "Mungu amenifanya nicheke; kila mtu atakaye sikia atacheka pamoja na nami." **7** Pia akasema, "Nani angesema kwa Abraham kwamba Sara atalea mtoto, na sasa kweli nimemzalia mtoto wakiume katika uzee wake!" **8** Mtoto akakua na akaachishwa kunyonya, na Abraham akafanya sherehe kubwa katika siku ambayo Isaka aliachishwa. **9** Sara akamwona mwana wa Hajiri Mmisri, ambaye alikuwa amezaliwa kwa Abraham, akidhihaki. **10** Kwa hiyo akamwambia Abraham, "Mfukuze huyu mwanamke huyu mtumwa pamoja na mtoto wake: kwa kuwa mtoto huyu wa mwanamke mtumwa hawezi kuwa mrithi pamoja na mwanangu Isaka." **11** Jambo hili likamuhuzunisha sana Abraham kwa sababu ya mwanawe. **12** Lakini Mungu akamwambia Abraham, "Usihuzunike kwa sababu ya kijana huyu, na kwa sababu ya mwanamke huyu mtumwa wako. Sikiliza maneno asemayo Sara juu ya jambo hili, kwa sababu itakuwa kupitia Isaka kwamba uzao wako utaitwa. **13** Nitamfanya pia mtoto wa mjakazi kuwa taifa, kwa sababu ni uzao wako." **14** Abraham akaamka asubuhi na mapema, akachukua mkate na kiriba cha maji, akampatia Hajiri, akiweka juu ya bega lake. Akamtoa kijana akampatia Hajiri na akawaondoa. Hajiri akaondoka akapotea katika jangwa la Beerisheba. **15** Maji yalipokwisha kwenye kiriba akamtelekeza kijana katika moja ya vichaka. **16** Kisha akaondoka, na akakaa umbali kidogo na yule kijana, umbali kama wa kutupa mshale, kwa vile alisema, "Na nisitazame kifo cha mtoto." Alipokuwa amekaa kumkabili, akapaza sauti yake akalia. **17** Mungu akasikia kilio cha kijana, na malaika wa Mungu akamwita Hajiri kutoka mbinguni, akamwambia, "Nini kinakusumbua? Usiogope, kwa kuwa Mungu amesikia kilio cha kijana mahali alipo. **18** Inuka msimamishe mtoto, na umtie moyo; kwa kuwa nitamfanya kuwa taifa kubwa." **19** Kisha Mungu akayafunua macho ya Hajiri, natazama akaona kisima cha maji. Akaenda akajaza kiriba maji, na akampatia kijana akanywa. **20** Mungu akawa pamoja na kijana, na akakua. Akaishi jangwani akawa mwindaji. **21** Akaishi katka jangwa la Parani, na mama yake akampatia mke kutoka Misri. **22** Ikawa kwamba katika wakati ule Abimeleki na Fikoli kamanda wa jeshi lake akamwambia Abraham, akisema, "Mungu yuko pamoja na wewe katika yote uyatendayo. **23** Sasa niapie kwa Mungu kwamba hutanifanyia baya, wala mwanangu, wala uzao wangu. Onesha kwangu na kwa nchi ambayo umekuwa ukikaa agano lile lile la uaminifu ambalo nimekuonesha wewe." **24** Abraham akasema, "Nina apa." **25** Abraham pia akamlalamikia Abimeleki kuhusu kisima cha maji ambacho watumishi wa Abimeleki wamekinyang'anya. **26** Abimeleki akasema, "Sijui ni nani amefanya jambo hili. Hukuniambia mapema; na sijalisikia ila leo hii." **27** Kwa hiyo Abraham akachukua kondoo na ng'ombe maksai akampatia Abimeleki, na wawili hawa wakafanya agano. **28** Kisha Abraham akatenga wanakondoo wa kike saba pekeyao. **29** Abimeleki akamwambia Abraham, "Nini maana ya hawa wanakondoo wa kike saba ambao umewatenga pekeyao?" **30** Akajibu, "Hawa wanakondoo wa kike saba utawapokea kutoka mkonono mwangu, ili kwamba uwe ushahidi kwangu, kuwa nichimba kisima hiki." **31** Kwa hiyo akaita mahali pale Beerisheba, kwa sababu mahali pale wote wawili wali apa kiapo. **32** Walifanya agano hapo Bersheba, kisha Abimeleki na Fikoli, amiri wa jeshi, wakarudi katika nchi ya Wafilisti. **33** Abraham akapanda mti wa mkwaju katika Beerisheba. Na pale akamwabudu Yahwe, Mungu wa milele. **34** Abraham akasalia kuwa mgeni katika nchi ya Wafilisti kwa siku nyingi.

Genesis 21:1

Yahwe akamsikiliza Sara
Hapa msemo "kumsikiliza" una maana ya Yahwe kumsaidia Sara kupata mtoto. "Yahwe alimsaidia Sara"

akamzalia Abrahamu mtoto wa kiume
"akamzaa mtoto wa kiume wa Abrahamu"

katika uzee wake
"Abrahamu alipokuwa mzee sana"

katika muda ule ule ambao Mungu alikuwa amemwambia
"katika muda haswa ambao Mungu alimwambia ingekuja kutokea"

generated on Tue Oct 24 10:45:40 2023

Abrahamu alimuita mwanawe wa kiume, yule ambaye alizaliwa kwake, ambaye Sara alimzaa, Isaka
"Abrahamu alimuita mtoto wake wa kiume, yule ambaye Sara alimzaa, Isaka" au "Abrahamu alimuita mtoto wao wa kiume Isaka"

Abrahamu akamtahiri mwanawe Isaka alipofikisha siku nane
"Mwanae Isaka alipofikisha umri wa siku nane, Abrahamu alimtahiri"

siku nane
"siku 8"

amemwagiza
"alimuamuru Abrahamu kufanya"

Genesis 21:5

mia moja
"100"

Mungu amenifanya nicheke
Sara alikuwa akicheka kwa sababu alishangazwa na alikuwa na furaha. Hii inaweza kuwekwa wazi. "Mungu alinisababisha nicheke kwa furaha"

kila mtu atakaye sikia
Kile ambacho watu wangesikia kinaweza kuwekwa wazi. "kila mtu asikiaye kuhusu kile Mungu amefanya kwangu"

Nani angesema kwa Abraham kwamba Sara atalea mtoto
Hili swali la balagha linaweza kutafsiriwa kama kauli. "Hakuna ambaye angeweza kusema kwa Abrahamu ya kwamba Sara atalea watoto"

atalea mtoto
Hii ni lugha ya upole ikimaanisha kunyonyesha watoto. "mnyonyeshe mtoto maziwa yake mwenyewe"

Genesis 21:8

Mtoto akakua ... Isaka aliachishwa
"aliachishwa" ni lugha ya upole ya kusema mtoto alimaliza kunyonyeshwa. "Isaka akakua, na pale alipokuwa hahitaji tena kunyonya, Abrahamu aliandaa karamu kubwa"

mwana wa Hajiri Mmisri, ambaye alikuwa amezaliwa kwa Abrahamu
Jina la mwana wa Hajiri linaweza kuwekwa wazi. "Ishmaeli, mwana wa Hajiri Mmisri na Abrahamu"

akidhihaki
Inaweza kuwekwa wazi ya kwamba alimzomea au alimcheka Isaka. "alimcheka Isaka"

Genesis 21:10

akamwambia Abrahamu
"Sara akamwambia Abrahamu"

Mfukuze
"mfukuze aende zake" au "mtoweshe"

mwanamke huyu mtumwa pamoja na mtoto wake
Hii ina maana ya Hajiri na Ishmaeli. Sara hakuwatambua kwa majina kwa sababu alikuwa amekasirishwa nao.

pamoja na mwanangu Isaka
"pamoja na mwanangu Isaka"

Jambo hili likamuhuzunisha sana Abrahamu
"Abrahamu alikuwa na huzuni kuhusu kile alichosema Sara"

kwa sababu ya mwanawe
"kwa sababu ilikuwa inahusu mwanawe" Inamaanisha mwanawe, Ishameli"

Genesis 21:12

Usihuzunike kwa sababu ya kijana huyu, na kwa sababu ya mwanamke huyu mtumwa wako
"Usifadhaike kuhusu mvulana na mjakazi wako"

Sikiliza maneno asemayo Sara juu ya jambo hili
Hapa "maneno" yana maana ya kile kinachosemwa. "Fanya kila kitu ambacho Sara anakuambia kuhusu wao"

itakuwa kupitia Isaka kwamba uzao wako utaitwa
Msemo "utaitwa" una maana ya wale watakaozaliwa kupitia Isaka ndio wale Mungu anawatambua kuwa uzao ambao alimuahidi Abrahamu. Hii inaweza kuelezwa kwa hali ya kutenda. "Isaka ndiye atakayekuwa baba wa uzao niliokuahidi kwako"

Nitamfanya pia mtoto wa mjakazi kuwa taifa
Neno "taifa" lina maana ya Mungu atampatia uzao mwingi ili kwamba wawe taifa kubwa la watu. "Nitamfanya mwana wa mwanamke mjakazi pia awe baba wa taifa kubwa"

Genesis 21:14

akachukua mkate
Maana zaweza kuwa 1) hii inaweza kumaanisha chakula kwa ujumla au 2) hii ina maana ya mkate mahususi.

kiriba cha maji
"mfuko wa maji". Chombo cha maji kilitengenezwa kwa ngozi ya mnyama.

Maji yalipokwisha kwenye kiriba
"Mfuko wa maji ulipokuwa tupu" au "Walipokunywa maji yote"

umbali kama wa kutupa mshale
Hii ina maana ya umbali ambao mtu anaweza kutupa mshale kwa upinde. Hiini kama mita 100.

generated on Tue Oct 24 10:45:40 2023

nisitazame kifo cha mtoto
Kitenzi hiki cha kujitegemea "kifo" kinaweza kuwekwa kama "kufa". "Sitaki kutazama mwanangu akifa"

akapaza sauti yake akalia
Hapa "sauti" ina maana ya sauti ya kilio chake. "kupaza sauti yake" ina maana ya kulia kwa sauti kubwa. "alipaza kwa sauti kubwa na kulia" au "alilia kwa sauti"

Genesis 21:17

kilio cha kijana
"kilio cha kijana". Hapa "kilio" ina maana ya sauti ambayo kijana alilia au alizungumza. "sauti ya Ishmaeli"

malaika wa Mungu
"mjumbe kutoka kwa Mungu" au "Mjumbe wa Mungu"

kutoka mbinguni
Hapa "mbinguni" ina maana ya sehemu ambapo Mungu huishi.

Nini kinakusumbua
"Tatizo ni nini" au "kwa nini unalia"

kilio cha kijana mahali alipo
Hapa "kilio" ina maana ya sauti ambayo kijana alilia au alizungumza. "sauti ya kijana alipokuwa amelala pale chini"

msimamishe mtoto
"msaidie kijana asimame"

nitamfanya kuwa taifa kubwa
Kumfanya Ishamaeli kuwa taifa kubwa ina maana Mungu atampa uzao mwingi ambao utakua taifa kubwa. "Nitafanya uzao wake kuwa taifa kubwa" au "Nitamfanya awe baba wa taifa kubwa"

Genesis 21:19

Mungu akayafunua macho ya Hajiri
Mungu kumfanya Hajiri aweze kuona kisima inazungumzwa kana kwamba alimfungua macho kihalisia. "Mungu alisababisha Hajiri kuona" au "Mungu alimuonyesha Hajiri"

kiriba
"chombo kilichoundwa na ngozi" au "mfuko"

kijana
"mvulana" au "Ishameli"

Mungu akawa pamoja na kijana
Hapa msemo wa "akawa pamoja" ni lahaja ambayo ina maana ya Mungu alimsaidia au alimbariki mvulana. "Mungu alimuongoza mvulana" au "Mungu alimbariki mvulana"

akawa mwindaji
"akawa na uwezo sana wa kutumia upinde na mishale"

akampatia mke
"akapata mke"

Genesis 21:22

Ikawa kwamba katika wakati ule
Msemo huu unaweka alama ya mwanzo wa sehemu mpya ya simulizi.

Fikoli
Hili ni jina la mwanamume.

kamanda wa jeshi lake
"kamanda wa jeshi lake"

jeshi lake
neno "lake" lina maana ya Abimeleki.

Mungu yuko pamoja na wewe katika yote uyatendayo
Hapa msemo "yuko pamoja nawe" ni lahaja yenye maana ya Mungu husaidia au humbariki Abrahamu. "Mungu hubariki kila kitu ufanyacho"

Sasa basi
Neno "Sasa" halimaanishi "katika muda huu", lakini linatumika kuvuta nadhari kwa lengo muhimu linalofuata. "Sasa basi"

niapie hapa kwa Mungu
Hii ni lahaja yenye maana ya kutoa kiapo cha dhati kinachoshuhudiwa na mamlaka ya juu, kwa hali hii ni Mungu. "niahidi mimi na Mungu kama shahidi"

kwamba hutanifanyia baya
"ya kwamba hutanidanganya"

kwamba hutanifanyia baya ... pamoja na uzao wangu
Hii inaweza kuelezwa kwa njia ya chanya. "utanifanyia haki mimi na uzao wangu"

Onesha kwangu ... gano lile lile la uaminifu ambalo nimekuonesha wewe
Wanamume wawili walifanya agano kati yao. Kitenzi kinachojitegemea "umaninifu" kinaweza kuelezwa kama "mwaminifu" au "mtiifu". "Uwe mwaminifu kwangu na kwa nchi kama nilivyokuwa kwako"

kwa nchi
Hapa "nchi" ina maana ya watu. "kwa watu wa nchi"

nina apa
Hii inaweza kuelezwa kwa taarifa iliyoeleweka. "Ninaapa kuwa mwaminifu kwako na kwa watu wako kama ulivyokuwa kwangu"

generated on Tue Oct 24 10:45:40 2023

Genesis 21:25

Abraham pia akamlalamikia Abimeleki
Maana zaweza kuwa 1) Abrahamu alikuwa akilalamika kuhusu kile kilichotokea au 2) "Abrahamu pia alimkaripia Abimeleki"

kuhusu kisima cha maji ambacho watumishi wa Abimeleki wamekinyang'anya
"kwa sababu watumishi wa Abimeleki walichukua kisima kimoja cha visima vya Abrahamu"

wamekinyang'anya kwake
"kuchukua kutoka kwa Abrahamu" au "wamekitawala"

sijalisikia hadi leo hii
"Hii ni mara ya kwanza nimesikia kuhusu jambo hili"

Abrahamu akachukua kondoo na ng'ombe maksai akampatia Abimeleki
Hii ni ishara ya urafiki na ya kwamba Abrahamu amekubali kuweka agano na Abimeleki.

Genesis 21:28

Abraham akatenga wanakondoo wa kike saba peke yao
"Abrahamu aligawanya kondoo saba wa kike kutoka kundini"

saba
"7"

Nini maana ya hawa wanakondoo wa kike saba ambao umewatenga peke yao?
"Kwa nini umegawanya hawa kondoo saba kutoka kundini?"

utawapokea
"utachukua"

kutoka mkononi mwangu
Hapa "mkononi" una maana ya Abrahamu. "kutoka kwangu"

iwe ushahidi
Neno "iwe" ina maana ya zawadi ya kondoo saba.

ili kwamba iwe ushahidi kwangu
Kitenzi kinachojitegemea "shahidi" kinaweza kuelezwa kama "kuthibitisha". "Kuthibitisha kwa kila mtu"

Genesis 21:31

akaita mahali pale
"Abrahamu akapaita mahali pale"

Beerisheba
"Beerisheba inaweza kuwa na maana ya "kisima cha kiapo" au "kisima cha saba".

wote
"Abrahamu na Abimeleki"

Fikoli
Hili ni jina la mwanamume.

wakarudi katika nchi ya Wafilisti
"wakarudi katika nchi ya Wafilisti"

Genesis 21:33

mti wa mkwaju
Huu ni mti wa kijani ambao unaota jangwani. Inaweza kusemwa kwa ujumla zaidi. "mti"

Mungu wa milele
"Mungu aishiye milele"

siku nyingi
Hii ina maana ya muda mrefu zaidi

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Ikawa kwamba baada ya mambo hayo Mungu akampima Abraham. Akamwambia, "Abraham!" Abraham akasema, "Mimi hapa." **2** Kisha Mungu akasema, "Mchukue mwanao, mwanao wa pekee, umpendaye, Isaka, na uende katika nchi ya Moria. Mtoe kama sadaka ya kuteketezwa mahali pale juu ya moja ya milima hiyo, ambayo nitakwambia." **3** Kwa hiyo Abraham akaamka asubuhi na mapema, akatandika punda wake, akawachukuwa vijana wake wawili, pamoja na Isaka mwanawe. Akakata kuni kwa ajili ya sadaka ya kuteketezwa, kisha akapanga safari kwenda mahali ambapo Mungu alimwambia. **4** Siku ya tatu Abraham akatazama juu na akaona mahali pakiwa mbali. **5** Abraham akawambia vijana wake, "kaeni hapa pamoja na punda, mimi pamoja na Isaka tutakwenda pale. Tutaabudu na kisha tutarudi hapa penu." **6** Ndipo Abraham akachukua kuni kwa ajili ya sadaka ya kuteketezwa akaziweka juu ya Isaka mwanawe. Mkononi mwake akachukua moto na kisu; na wote wawili wakaondoka pamoja. **7** Isaka akazungumza na Abraham baba yake akisema, "Baba yangu," naye akasema, " Ndiyo mwanangu." Akasema, "Tazama huu ni moto na kuni, lakini yuko wapi mwanakondoo kwa ajili ya sadaka ya kuteketezwa?" **8** Abraham akasema, "Mungu mwenyewe atatupatia mwanakondoo kwa ajili ya sadaka ya kuteketezwa, mwanangu." Kwa hiyo wakaendelea, wote wawili pamoja. **9** Walipofika mahali ambapo Mungu alikuwa amemwambia, Abraham akajenga madhabahu pale na akaweka kuni juu yake. Kisha akamfunga Isaka mwanawe, na akamlaza juu ya madhabahu, juu ya zile kuni. **10** Abraham akanyoosha mkono wake akachukua kisu ili kumuua mwanawe. **11** Ndipo malaika wa Yahwe akamwita kutoka mbinguni na kusema, "Abraham, Abraham!" naye akasema, "Mimi hapa." **12** Akasema, "usinyooshe mkono wako juu ya kijana, wala usifanye jambo lolote kumdhuru, kwa kuwa sasa najua unamcha Mungu, kwa kuona kuwa hukumzuilia mwanao, mwanao wa pekee, kwa ajili yangu." **13** Abraham akatazama juu na tazama, nyuma yake kulikuwa na kondoo mume amenaswa pembe zake kichakani. Abraham akaenda akamchukua kondoo na akamtoa kama sadaka ya kuteketezwa badala ya mwanawe. **14** Kwa hiyo Abraham akapaita mahali pale, Yahwe atatoa," na panaitwa hivyo hata leo. "Juu ya mlima wa Yahwe itatolewa." **15** Malaika wa Yahwe akamwita Abraham kwa mara ya pili kutoka mbinguni **16** na kusema - Hiki ni kiapo cha Yahwe, "Kwa ajili ya nafsi yangu nimeapa kwamba kwa kuwa umefanya jambo hili, na hukunizuilia mwanao, mwanao wa pekee, **17** hakika nitakubariki na nitakuzidishia uzao wako kama nyota za angani, na kama mchanga ulioko kwenye ufukwe wa bahari; na uzao wakowatamiliki lango la adui zao. **18** Kupitia uzao wako mataifa yote ya dunia watabarikiwa, kwa sababu umetii sauti yangu." **19** Kwa hiyo Abraham akarejea kwa vijana wake, na wakaondoka wakaenda pamoja Beerisheba, hivyo akakaa Beerisheba. **20** Ikawa kwamba baada ya mambo haya ambayo Abraham aliambiwa, "Milka amemzalia pia watoto, ndugu yako Nahori." **21** Hawa walikuwa ni Usi mzaliwa wa kwanza, Busi ndugu yake, Kemueli aliye mzaa Aramu, **22** Kesedi, Hazo, Pildashi, Yidlafu, na Bethueli. **23** Bethuel akamzaa Rebeka. Hawa walikuwa ni wale watoto wanane ambao Milka alizaa kwa Nahori, ndugu yake na Abraham. **24** Suria wake, ambaye aliitwa Reuma, pia akamzaa Teba, Gahamu, Tahashi, na Maaka.

Genesis 22:1

Ikawa kwamba
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

baada ya mambo hayo
Msemo huu una maana ya matukio katika sura ya 21.

Mungu akampima Abrahamu
Inasemekana Mungu alimpima Abrahamu kujifunza kama Abrahamu atakuwa mwaminifu kwake. Maana kamili ya kauli hii inaweza kuwekwa wazi. Mungu alipima uaminifu wa Abrahamu.

Mimi hapa
"Ndio, nasikiliza" au "Ndio, kuna nini?"

mwanao wa pekee
Inasemekana ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpa Abrahamu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "mwana wako wa pekee ambaye nilikuahidi"

umpendaye
Hii inasisitiza upendo wa Abrahamu kwa mwanawe, Isaka.

nchi ya Moria
"nchi inayoitwa Moria"

akatandika punda wake
"akambebesha punda wake" au "akaweka juu ya punda kile kilichohitajika kwa ajili ya safari"

generated on Tue Oct 24 10:45:40 2023

vijana wake
"watumishi"

kisha akapanga safari
"alianza safari yake" au "alianza kusafiri"

Genesis 22:4

Katika siku ya tatu
Neno "tatu" ni nambari ya mpango kwa ajili ya tatu. "Baada ya kusafiri kwa siku tatu"

akaona mahali pakiwa mbali
"akaona kwa mbali sehemu ambayo Mungu alizungumzia"

vijana wake
"watumishi"

Tutaabudu
Neno "tutaabudu" ina maana ya Abrahamu pekee na Isaka.

tutarudi hapa penu
"nitarudi kwako"

akaziweka juu ya Isaka mwanawe
"akamfanya Isaka, mwanawe, kuibeba"

Mkononi mwake
Hapa "mkononi mwake mwenyewe" inasisitiza ya kwamba Abrahamu mwenyewe alibeba vitu hivi. "Abrahamu mwenyewe alibeba"

moto
Hapa "moto" ina maana ya sufuria yenye mkaa unaowaka au tochi au taa. "kitu cha kuanzishia moto"

wote wawili wakaondoka pamoja
"waliondoka pamoja" au "wote wawili waliondoka pamoja"

Genesis 22:7

Baba yangu
Hii ni njia ya upendo ya mwana kuongea kwa baba yake.

Nipo hapa
"Ndio, nasikiliza" au "Ndio, kuna nini?"

Mwanangu
Hii ni njia ya upendo ya baba kuongea kwa mwanawe.

moto
Hapa "moto" ina maana ya sufuria yenye mkaa unaowaka au tochi au taa. "kitu cha kuanzishia moto"

mwanakondoo kwa ajili ya sadaka ya kuteketezwa
"mwanakondoo ambaye utamtoa kama sadaka wa kuteketezwa"

Mungu mwenyewe
Hapa "mwenyewe" inasisitiza ya kwamba Mungu atatoa mwanakondoo.

atatupatia
"atatupatia sisi"

Genesis 22:9

Walipofika mahali
"Abrahamu na Isaka walipofika katika sehemu ile"

akamfunga
"akamfunga kamba"

juu ya madhabahu, juu ya zile kuni
"juu ya kuni zilizokuwa juu ya madhabahu"

akanyoosha mkono wake akachukua kisu
"akaokota kile kisu"

Genesis 22:11

malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemo hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

kutoka mbinguni
Hii ina maana ya sehemu ambapo Yahwe anaishi.

Mimi hapa
"Ndio,ninasikiliza" au "Ndio, kuna nini?"

usinyooshe mkono wako juu ya kijana, wala usifanye jambo lolote kumdhuru
Msemo "usinyooshe mkono wako juu ya" ni namna ya kusema "usimdhuru". Mungu alisema kitu kile kile mara mbili kusisitiza ya kwamba Abrahamu hakupaswa kumdhuru Isaka. "usimdhuru kijana kwa njia yoyote ile"

sasa najua ... kwa ajili yangu
Maneno "najua" na "yangu" yana maana ya Yahwe. Unapotafsiri kilichomo ndani ya nukuu, sema kwa namna ambayo Yahwe alitumia maneno ya "najua" na "yangu" alipomaanisha Yahwe.

unamcha Mungu
Hii ina maana ya kumheshimu Mungu kwa undani na kuonyesha heshima hiyo kwa kumtii yeye.

kuona
"kwa sababu ninaona"

hukumzuilia mwanao ... kwa ajili yangu
"haujamshikilia nyuma mwanao ... kwangu" Hii inaweza kusemwa kwa njia ya chanya. "ulikuwa tayari kumtoa mwanao ... kwangu"

mwanao, mwanao wa pekee
Inasemekana ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpa Abrahamu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "mwana wako wa pekee ambaye nilikuahidi"

Genesis 22:13

tazama
Neno "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushangaza inayofuata.

kulikuwa na kondoo mume amenaswa pembe zake kichakani
Hii inaweza kuelezwa kwa hali ya kutenda. "kulikuwa na kondoo dume aliyekwama pembe zake kichakani" au "kulikuwa na kondoo dume aliyekwama kichakani"

akaenda akamchukua kondoo
"Abrahamu alienda kwa kondoo dume na kumchukua"

atatoa ... itatolewa
"atatupatia sisi"

hata leo
"hata sasa". Hii ina maana ya hata katika kipindi ambacho mwandishi alikuwa akiandika kitabu hiki.

itatolewa
Hii inaweza kuelezwa kwa hali ya kutenda. "Yeye atatoa"

Genesis 22:15

Malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemo hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

mara ya pili
Neno "pili" ni namba ya mpango kwa ajili ya mbili

kutoka mbinguni
Hapa neno "mbinguni" lina maana ya sehemu anapoishi Mungu.

na kusema - Hiki ni kiapo cha Yahwe
"na kuzungumza ujumbe huu kutoka kwa Yahwe" au "na kutamka maneno haya ya Yahwe". Hii ni njia ya fasaha ya kusema ya kwamba maneno yanayofuata yanatoka moja kwa moja kwa Yahwe.

Kwa ajili ya nafsi yangu nimeapa
"Nimeahidi na mimi ni shahidi wangu mwenyewe". Msemo "kuapa kwa" una maana kutumia jina la kitu au mtu kama msingi au nguvu ambayo kiapo kinafanyika. Hakuna kitu chenye nguvu zaidi ya Yahwe kuapa kwa jina lake mwenyewe.

umefanya jambo hili
"umenitii"

hukunizuilia mwanao
"hukumzuia nyuma mtoto wako wa kiume". Hii inaweza kuwekwa katika hali ya chanya. "ulikuwa tayari kumtoa mwanao kwangu"

mwanao, mwanao wa pekee
Inaonyesha ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpatia Abrahamu.

hakika nitakubariki
"hakika nitabariki"

nitakuzidishia uzao wako
Nitasababisha uzao wako kuongezeka tena na tena" au "Nitasababisha uzao wako kuwa mwingi"

kama nyota za angani, na kama mchanga ulioko kwenye ufukwe wa bahari
Mungu alifananisha uzao wa Abrahamu na nyota na mchanga. Kama vile watu wasivyoweza kuhesabu idadi kubwa ya nyota au chembe za mchanga, kwa hiyo kutakuwa na uzao mwingi wa Abrahamu ambao watu wasingeweza kuwahesabu. "zaidi ya kile uwezavyo kuhesabu"

kama nyota za angani
Hapa neno "mbinguni" ina maana ya kila kitu tunachoona juu ya dunia, kujumlisha jua, mwezi na nyota.

watamiliki langa la adui zao
Hapa "langa" linawakilisha mji wote. "Kumiliki langa la adui zake" ina maana ya kuangamiza adui zake. "atawashinda adui zake kabisa"

Genesis 22:18

Taarifa ya Jumla
Malaika wa Yahwe anaendelea kuzungumza na Abrahamu.

mataifa yote ya dunia watabarikiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Mimi, Bwana, nitabariki watu wote wanaoishi mahali pote"

mataifa ya dunia
Hapa "mataifa" ina maana ya watu wa matiafa.

umetii sauti yangu
Hapa "sauti" ina maana ya kile ambacho Mungu alisema. "umetii kile nilichosema" au "umenitii"

Abraham akarejea
Ni Abrahamu pekee aliyetajwa kwa sababu alikuwa baba, lakini imeonekana ya kwamba mwanawe alikwenda naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Abrahamu na mwanawe walirejea"

vijana
"watumishi"

wakaondoka
"waliondoka sehemu ile"

akakaa Beerisheba
Ni Abrahamu pekee aliyetajwa kwa sababu alikuwa kongozi wa familia yake na watumishi wake, lakini imeonekana walikuwa pamoja naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Abrahamu na watu wake alikaa Beerisheba"

Genesis 22:20

Ikawa kwamba baada ya mambo haya
"Baada ya matukio haya". Msemo "mambo haya" una maana ya matukio ya Mwanzo 22:1-19

Abraham aliambiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "mtu alimwambia Abrahamu"

Milka amemzalia pia watoto
"Milka pia alizaa watoto"

Milka
Hili ni jina la mwanamke

walikuwa ni Usi mzaliwa wa kwanza, Busi ndugu yake
"Jina la mwanawe wa kwanza lilikuwa Usi, na majina ya watoto waliosalia walikuwa Busi ndugu yake"

Usi ... Busi ... Kemueli ... Aramu ...Kesedi, Hazo, Pildasi, Yildashi, na bethueli
Haya yote ni majina ya wanamume. Hawa wote kasoro Aramu walikuwa watoto watoto wa nahori na Milka.

Genesis 22:23

Bethueli akawa baba wa Rebeka
"Baadae Bethueli akawa baba wa Rebeka"

Hawa walikuwa ni wale watoto wanane ambao Milka alizaa kwa Nahori, ndugu yake na Abraham
"hawa walikuwa watoto wanane wa Milka na Nahori, ndugu yake Abrahamu" Hii ina maana ya watoto waliorodheshwa katika 22:20.

nane
"8"

Suria wake
"Suria wa Nahori"

Reuma
Hili ni jina la mwanamke.

pia akamzaa
"pia akajifungua"

eba, Gahamu, Tahashi, na Maaka
Haya yote ni majina ya wanamume

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Sara akaishi mika mia moja na ishirini na saba. Hii ndiyo ilikuwa ni miaka ya maisha ya Sara. **2** Sara
akafa katika Kiriathi Arba, ambayo ni Hebroni, katika nchi ya Kanaani. Abraham akaomboleza na kumlilia
Sara. **3** Kisha Abraham akainuka na kutoka kwa mkewe aliye kufa, akanena na watoto wa kiume wa Hethi,
akisema, **4** "Mimi ni mgeni kati yenu. Tafadhari nipatieni mahali pa kuzikia miongoni mwenu, ili kwamba
niweze kuzika wafu wangu." **5** Wana wa Hethi wakamjibu Abraham, wakasema, **6** "Tusikilize, bwana
wangu. Wewe ni mwana wa Mungu miongoni mwetu. Zika wafu wako katika makaburi yetu
utakayochagua. Hakuna miongoni mwetu atakaye kuzuilia kaburi lake, kwa ajili ya kuzikia wafu wako." **7**
Abraham akainuka na kusujudu chini kwa watu wa nchi ile, kwa wana wa Hethi. **8** Akawaambia, akisema,
"ikiwa mmekubali mimi kuzika wafu wangu, ndipo nisikilizeni, msihini Efroni mwana wa Sohari kwa ajili
yangu. **9** Mwambieni aniuzie pango la Makpela, ambalo analimiliki, ambalo liko mwishoni mwa shamba
lake. Kwa bei kamili aniuzie waziwazi mbele ya watu kama miliki ya kuzikia." **10** Efroni alikuwa ameketi
miongoni mwa wana wa Hethi, hivyo Efroni Mhiti akamjibu Abraham alipowasikia wana wa Hethi, wote
ambao walikuwa wamekuja langoni mwa mji wake, akasema, **11** "Hapana, bwana wangu, nisikilize.
Ninakupatia shamba na pango ambalo limo ndani yake. Ninakupatia mbele ya wana wa watu wangu.
Ninakupatia uzike wafu wako." **12** Kisha Abraham akasujudu chini mbele ya watu wa nchi ile. **13**
Akamwambia Efroni watu wa nchi ile wakisikiliza, akasema, ikiwa uko radhi, tafadhari nisikilize. Nitalipia
shamba. Chukua fedha kwangu, na nitazika wafu wangu pale." **14** Efroni akamjibu Abraham, akisema, **15**
"Tafadhari bwana wangu, nisikilize. Kipande cha ardhi kinathamani ya shekeli mia nne za fedha, na hiyo
ni kitu gani kati yangu mimi na wewe? wazike wafu wako." **16** Abraham akamsikiliza Efroni na akampimia
Efroni kiwango cha fedha alizosema mbele ya wana wa Helthi wakisikiliza, shekeli mia nne za fedha, kwa
mujibu wa viwango vya vipimo vya kibiashara. **17** Kwa hiyo shamba la Efroni, lililokuwa katika Makpela,
mbele ya Mamre, shamba pamoja na pango lililokuwamo ndani yake na miti yote iliyokuwamo ndani ya
shamba na iliyokuwa mpakani ikatolewa **18** kwa Abraham kwa njia ya manunuzi mbele ya wana wa Hethi,
na mbele ya wote waliokuja malangoni pa mji wake. **19** Baada ya haya, Abraham akamzika Sara mkewe
katika pango la shamba la Makpela, lililo mbele ya Mamre, ambayo ni Hebroni, katika nchi ya Kanaani. **20**
Kwa hiyo shamba pamoja na pango likatolewa na wana wa Hethi kwa Abraham kama milki na eneo la
kuzikia.

Genesis 23:1

Sara akaishi mika mia moja na ishirini na saba
miaka saba - 'Sara aliishi miaka 127"

Hii ndiyo ilikuwa ni miaka ya maisha ya Sara
Baadhi ya watafsiri hawajumlishi sentensi hii.

Kiriathi Arba
Hili ni jina la mji.

Abraham akaomboleza na kumlilia Sara
"Abrahamu alikuwa na huzuni sana na akalia kwa sababu Sara alikufa"

Genesis 23:3

akainuka na kutoka kwa mkewe aliye kufa
"akasimama na kuacha mwili wa mke wake"

watoto wa kiume wa Hethi
Hapa "watoto" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi" au "Wahiti"

miongoni mwenu
Wazo hili linaweza kuelezwa kwa lugha ya eneo. "katika nchi yako" au "hapa"

Tafadhari nipatieni mahali
"Niuzie sehemu ya nchi" au "Niruhusu kununua kipande cha nchi"

wafu wangu
Kivumishi kidogo "wafu" kinaweza kuelezwa kama kivumishi au kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

Genesis 23:5

Wana wa Hethi
Hapa "wana" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi"

bwana wangu
Msemo huu unatumika kuonyesha heshima kwa Abrahamu.

mwana wa Mungu
Hii ni lahaja. Hii yaweza kuwa na maana ya "mwanamume mwenye mamlaka" au "kiongozi mwenye nguvu"

generated on Tue Oct 24 10:45:40 2023

wafu wako
Kivumishi kidogo cha "wafu" kinaweza kusemwa kama kitenzi au kwa njia ya urahisi kama "mke". "mke wako ambaye amekufa" au "mke wako"

katika makaburi yetu utakayochagua
"sehemu bora kabisa ya makaburi yetu"

atakaye kuzuilia kaburi lake
"kuzuia sehemu ya makaburi kwako" au " kukataa kukupatia makaburi"

Genesis 23:7

kusujudu
Hii ina maana ya kuinama au kupiga goti chini kabisa kwa kuonyesha unyenyekevu wa heshima na taadhima kwa mtu.

kwa watu wa nchi ile, kwa wana wa Hethi
"kwa wana wa Hethi waliokuwa wakiishi katika eneo lile"

wana wa Hethi
Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

wafu wangu
Kivumishi kidogo "wafu" kinaweza kuelezwa kama kivumishi au kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

Efroni .... Sohari
Haya ni majina ya wanamume.

pango la Makpela, ambalo analimiliki, ambalo liko mwishoni mwa shamba lake
"pango lake ambalo lipo mwishoni mwa shamba lililoko Makpela"

pango la Makpela
"pango lililoko Makpela". Makpela ilikuwa jina ya eneo au sehemu. Efroni alimiliki shamba katika Makpela na pango ambalo lilikuwa katika shamba.

ambalo analimiliki
Hii inatueleza jambo kuhusu pango lile. Efroni alimiliki pango lile.

ambalo liko mwishoni mwa shamba lake
Hii pia inatumabia jambo kuhusu pango lile. Pango lilikuwa mwishoni mwa shamba la Efroni.

aniuzie waziwazi
"niuzie mbele yenu wote" au "niuzie mbele ya uwepo wenu"

kama miliki
"kama kipande cha nchi ambacho nitamiliki na kutumia"

Genesis 23:10

Sasa Efroni alikuwa ameketi miongoni mwa wana wa Hethi
Hapa "Sasa" inatumika kuweka alama ya badiliko ya habari kwenda kwa taarifa ya nyuma kuhusu Efroni.

Efroni
Hili ni jina la mwanamume.

wana wa Hethi
Hapa "wana" ina maana ya wale ambao wametoka kwa Hethi. "uzao wa Hethi"

alipowasikia wana wa Hethi
Nomino inayojitegemea "alipowasikia" inaweza kuwekwa kama "kusikia" au "kusikiliza". "ili kwamba wana wote wa Hethi waweze kumsikia" au "wakati wana wote wa Hethi walipokuwa wakimsikiliza"

wote ambao walikuwa wamekuja langoni mwa mji wake
Hii inaelezea ni wana wapi wa Hethi walikuwa wakisikiliza. "wale wote waliokusanyika langoni mwa mji"

langoni mwa mji wake
Lango la mji ilikuwa mahali ambapo viongozi wa mji walikutana kufanya maamuzi muhimu.

mji wake
"mji ambao aliishi". Msemo huu unaonyesha ya kwamba Efroni alikuwa wa mji ule. Haimaanishi ya kwamba aliumiliki.

bwana wangu
Huu msemo umetumika kuonyesha heshima kwa Abrahamu.

mbele ya wana wa watu wangu
Hapa "mbele ya" ina maana ya watu waliokuwa kama mashahidi. "pamoja na wananchi kama mashahidi"

wana wa watu wangu
Hii ina maana ya "wananchi wenzangu" au "Wahiti wenzangu"

watu wangu
"watu wangu". Msemo huu unaonyesha ya kwamba efroni alikuwa sehemu ya kundi la watu. Haimaanishi ya kwamba alikuwa kiongozi wao.

Ninakupatia uzike wafu wako
"Ninakupatia. Zika wafu wako"

wafu wako
Kivumishi kidogo "wafu" kinaweza kuelezwa kama kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

generated on Tue Oct 24 10:45:40 2023

Genesis 23:12

akasujudu chini
Hii ina maana ya kuinama au kupiga goti chini kabisa kwa kuonyesha unyenyekevu wa heshima na taadhima kwa mtu.

watu wa nchi
"watu wanaoishi katika eneo lile"

watu wa nchi ile wakisikiliza
Nomino inayojitegemea "wakisikiliza" inaweza kusemwa kama "sikia" au "sikiliza". "ili kwamba watu wanaoishi katika eneo lile waweze kusikia" au "wakati watu waliokuwa wakiishi katika eneo lile wakisikiliza"

ikiwa uko radhi
Neno "lakini" linaonyesha tofauti. Efroni alitaka kutoa shamba kwa Abrahamu; Abrahamu alitaka kulipia. "hapana, lakini kama upo tayari" au "Hapana, lakini kama unakubaliana na hili"

Nitalipia shamba
"Nitakupa fedha kwa ajili ya shamba"

wafu wangu
Kivumishi cha "wafu" kinaweza kuelezwa kama kitenzi au "mke". "Mke wangu aliyekufa" au "mke wangu"

Genesis 23:14

Efroni
Hili ni jina la mwanamume.

Tafadhali bwana wangu, nisikilize
"Nisikie, bwana wangu" au "Nisikilize, bwana mwema"

bwana wangu
Msemo huu unatumika kuonyesha heshima kwa Abrahamu.

Kipande cha ardhi kinathamani ya shekeli mia nne za fedha, na hiyo ni kitu gani kati yangu mimi na wewe?
Efroni alimaanisha ya kwamba kwa kuwa yeye na Abrahamu walikuwa matajiri wote, shekeli 400 za dhahabu zilikuwa kiwango kidogo. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Kipande cha shamba kina thamani cha shekeli mia nne za fedha tu. Kwako na mimi, hii si kitu"

shekeli mia nne za fedha
Hii ni kama kilogramu 4.5 za fedha

mia nne
"400"

wazike wafu wako
Kivumishi cha "wafu" kinaweza kuelezwa kama kitenzi au "mke". "Nenda kamzike mke wako ambaye amekufa"

Abrahamu akampimia Efroni kiwango cha fedha alizosema
"Abrahamu alipima fedha na kumpatia Efroni kiwango" au "Abrahamu alimhesabia Efroni kiwango cha fedha"

kiwango cha fedha alizosema
"kiwango cha fedha ambacho Efroni alikitaja"

wana wa Helthi wakisikiliza
Nomino inayojitegemea "wakisikiliza" inaweza kusemwa kama "sikia" au "sikiliza". "ili kwamba wana wa Hethi walimsikia" au "wakati wana wa Hethi walikuwa wakisikiliza"

wana wa Helthi
Hapa "watoto" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi"

kwa mujibu wa viwango vya vipimo vya kibiashara
"kwa kutumia viwango vya vipimo vya uzito ambao wafanyabiashara walitumia." Hii inaweza kuelezwa kama sentensi mpya. "Alipima fedha kwa njia ile ile ambayo wafanyabiashara walikuwa wakitumia kupima"

Genesis 23:17

Makpela
Makpela lilikuwa jina la eneo au mahali.

Mamre
Hii ilikuwa jina jingine kwa mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale"

shamba pamoja na pango lililokuwamo ndani yake na miti yote
Msemo huu unafafanua kile ambacho mwandishi alimaanisha alipoandika "shamba la Efroni". Halikuwa shamba tu, lakini pia pango na miti katika shamba.

kwa Abraham kwa njia ya manunuzi
"ikawa mali ya Abrahamu alipoinunua" au "ikawa ya Abrahamu baada ya kuinunua"

mbele ya wana wa Hethi
Hapa "mbele ya" ina maana ya watu kutumika kama mashahidi. "pamoja na watu wa Hethi wakitazama kama mashahidi"

wana wa Hethi
Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

wote waliokuja malangoni pa mji wake
Hii inaeleza ni wana wapi wa Hethi waliomwona Abrahamu akinunua mali ile. "wale wote waliokusanyika langoni mwa mji"

generated on Tue Oct 24 10:45:40 2023

malangoni pa mji wake
Malango ya mji palikuwa pale ambapo viongozi wa mji walikutana kufanya maamuzi muhimu.

mji wake
"mji aliokuwa akiishi". Msemo huu unaonyesha Efroni alikuwa wa mji ule. Haimaanishi ya kwamba aliumiliki.

Genesis 23:19

Baada ya haya
"Alipomaliza kununua shamba lile"

pango la shamba
"pango katika shamba lile"

shamba la Makpela
"shamba katika Makpela"

ambayo ni Hebroni
Maana zaweza kuwa 1) Mamre lilikuwa jina lingine la Hebroni au 2) Hebroni alikuwa akijulikana kama Mamre au 3) Mamre alikuwa karibu sana na mji mkubwa wa Hebroni, kwa hiyo watu waliuita Hebroni mara kwa mara.

kwa Abraham kama milki na eneo la kuzikia
"ikawa mali ya Abrahamu ya makaburi aliponunua kutoka kwa wana wa Hethi"

wana wa Hethi
Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Basi Abraham alikuwa mzee sana na Yahwe akawa amembariki katika mambo yote. **2** Abraham
akamwambia mtumwa wake, ambaye alikuwa mkubwa kuliko wote wa nyumbani mwake na mkuu wa
vyote alivyo kuwa navyo."Weka mkono wako chini ya paja langu **3** na nitakufanya uape kwa Yahwe, Mungu
wa Mbingu na nchi, kwamba hutampatia mwanangu mke kutoka kwa mabinti wa Wakanaani, miongoni
mwao wale nikaao kati yao. **4** Lakini utakwenda kwenye nchi yangu, na kwa ndugu zangu, na kumtafutia
mwanangu Isaka mke." **5** Yule mtumwa wake akamwambia, "Itakuwaje ikiwa mwanamke hatakuwa tayari
kufuatana nami hadi katika nchi hii? Je nitamrudisha mwanao katika nchi ambayo ulitoka?" **6** Abraham
akamwambia, "Hakikisha kwamba hutamrudisha mwanangu kule! **7** Yahwe, Mungu wa mbingu, ambaye
alinitoa mimi kutoka katika nyumba ya baba yangu na kutoka katika nchi ya ndugu zangu, na ambaye
aliniahidia kwa kiapo maalumu akisema, 'Nitawapa uzao wako nchi hii,' atatuma malaika wake mbele
yako, na utapata mke kwa ajili ya mwanangu kutoka huko. **8** Lakini ikiwa mwanamke hatakuwa tayari,
ndipo utakuwa huru katika hiki kiapo changu. Cha muhimu tu ni kwamba usije ukamrudisha mwanangu
huko." **9** Kwa hiyo mtumwa akaweka mkono wake jini ya paja la Abraham bwana wake, na akaapa
kuhusiana na jambo hili. **10** Mtumwa akachukua ngamia kumi wa bwana wake na akaondoka. Akachukua
pia aina zote za zawadi kutoka kwa bwana wake. Akaondoka na kwenda katika mkoa wa Aramu
Naharaimu, mji wa Nahori. **11** Akawapigisha magoti ngamia nje ya mji karibu na kisima cha maji. Ilikuwa
jioni wakati ambao wanawake huenda kuchota maji. **12** Kisha akasema, "Yahwe, Mungu wa bwana wangu
Abraham, anijalie kufanikiwa leo na aoneshe agano la uaminifu kwa bwana wangu Abraham. **13** Tazama,
nimesimama hapa karibu na chemchemi ya maji na binti za watu wa mji wanakuja kuteka maji. **14** Na
itokee hivi kwamba. Nikimwambia msichana, tafadhari tua mtungi wako ili niweze kunywa maji,' na
akiniambia, 'Kunywa, na kwamba nitawanywesha ngamia wako pia,' huyo ndiye awe ambaye
umemchagulia mtumwa wako Isaka. Kwa njia hii nitajua kuwa umeonesha agano la uaminifu kwa bwana
wangu." **15** Ikawa kwamba hata kabla hajamaliza kuzungumza, tazama, Rebeka akaja akiwa na mtungi
wake wa maji begani mwake. Rebeka alizaliwa na Bethueli mwana wa Milka, mke wa Nahori, ndugu yake
na Abraham. **16** Msichana huyu alikuwa mzuri na alikuwa bikira. Hapana mwanaume aliye kuwa
amekwisha lala naye. Akashuka kisimani na kuujaza mtungi wake, na kupanda juu. **17** Kisha mtumwa yule
akakimbia kumlaki yule msichana, na kusema, "Tafadhari nipatie maji kidogo ya kunywa kutoka katika
mtungi wako." **18** Akasema, "kunywa tafadhari bwana wangu," na kwa haraka akatua mtungi wake juu ya
mkono wake, na akampatia maji ya kunywa. **19** Alipokuwa amemaliza kumpatia maji, akasema, "Nitachota
maji kwa ajili ya ngamia wako pia, mpaka watakapomaliza kunywa." **20** Hivyo akaharakisha akamwaga
maji yaliyokuwa mtungini kwenye chombo cha kunywshea mifugo, kisha akakimbia tena kisimani kuchota
maji, na kuwanywesha ngamia wake wote. **21** Yule mtu akamtazama msichana akiwa kimya kuona kama
Yahwe amefanikisha njia yake au la. **22** Ngamia walipomaliza kunywa maji, yule mtu akaleta pete ya pua
ya dhahabu yenye uzito wa nusu shekeli, na bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito
wa shekeli kumi, **23** akamuuliza, "wewe ni binti wa nani? Niambie tafadhali, Je kuna nafasi nyumbani mwa
baba yako kwa ajili yetu kupumzika usiku?" **24** Akamwambia, "Mimi ni binti wa Bethueli mwana wa Milka,
ambaye alimzaa kwa Nahori." **25** Akasema pia, "Tunayo malisho tele na chakula, na iko nafasi kwa ajili
yako kulala usiku." **26** Kisha yume mtu akainama chini na kumwabudu Yahwe. **27** Akasema, "Abarikiwe
Yahwe, Mungu wa bwana wangu Abraham, ambaye hakuacha agano lake la uaminifu na kweli yake mbele
ya bwana wangu. Kwa vile Yahwe ameniongoza moja kwa moja kwenye nyumba ya ndugu zake bwana
wangu." **28** Kisha yule msichana akakimbia na kwenda kuwaeleza watu wa nyumba ya mama yake juu ya
mambo yote haya. **29** Na sasa Rebeka alikuwa na kaka yake, jina lake aliitwa Labani. Labani akakimbia
kwa yule mtu aliye kuwa nje barabarani karibu na kisima. **30** Akisha kuona hereni ya puani pamoja na zile
bangili kwenye mikono ya dada yake, na kusikia maneno ya Rebeka dada yake, "Hivi ndivyo yule mtu
alicho niambia," alikwenda kwa yule mtu, na, Tazama, alikuwa amesimama karibu na ngamia pale
kisimani. **31** Labani akasema, "Njoo, wewe uliye barikiwa na Yahwe. Kwa nini umesimama nje?
nimekwisha andaa nyumba, pamoja na mahali kwa ajili ya ngamia." **32** Kwa hiyo yule mtu akaingia ndani
ya nyumba na akashusha mizigo kutoka kwa wale ngamia. Ngamia wakapatiwa malisho na chakula, na
maji yakatolewa kuosha miguu yake pamoja na miguu ya wale watu aliokuwa pamoja nao. **33** Wakaandaa
chakula mbele yake ale, lakini akasema, "Sitakula mpaka niseme kile ninacho paswa kusema." Kwa hiyo
Labani akmwambia, "Sema." **34** Akasema, "Mimi ni mtumwa wa Abraham. **35** Yahwe amembariki sana
bwana wangu na amekuwa mtu mkuu. Amempatia mifugo na makundi ya wanyama, fedha, dhahabu,
watumwa wa kiume na watumwa wa kike, pamoja na ngamia na punda. **36** Sara, mke wa bwana wangu,
alimzalia mwana bwana wangu alipokuwa mzee, na amempatia mwanawe kila kitu anachomiliki. **37**
Bwana wangu aliniapisha, akisema, "Usije ukampatia mwanangu mke kutoka kwa mabinti wa Wakanaani,

ambao kwao nimefanya makazi. **38** Badala yake, lazima uende kwa familia ya baba yangu, na kwa ndugu zangu, na kupata mke kwa ajili ya mwanangu.' **39** Nikamwambia bwana wangu, pengine mwanamke huyo asikubali kufuatana nami.' **40** Lakini akaniambia, Yahwe, ambaye ninakwenda mbele yake, atatuma malaika wake pamoja nawe na atakufanikisha njia yako, kwamba utapata mke kwa ajili ya mwangu kutoka miongoni mwa ndugu zangu na kutoka katika ukoo wa baba yangu. **41** Lakini utakuwa huru katika kiapo changu ikiwa utafika kwa ndugu zangu na wasikuruhusu kuja naye. Ndipo utakuwa huru katika kiapo changu. **42** Hivyo nimefika leo kisimani, na nikasema, 'O Yahwe, Mungu wa bwana wangu Abraham, tafadhari, ikiwa kweli umekusudia kuifanya safari yangu kuwa yenye kufanikiwa - **43** tazama niko hapa nimesimama karibu na kisima cha maji - na iwe kwamba binti ajaye kuchota maji, nitakaye mwambia, "Tafadhari unipatie maji kidoka kutoka kwenye mtungi wako ninywe," mwanamke atakaye niabia, **44** "Kunywa, na nitakuchotea pia maji kwa ajili ya ngamia wako" - na awe ndiye ambaye wewe Yahwe, umemchagulia mtoto wa bwana wangu." **45** Ikawa hata kabla sijamaliza kuzungumza moyoni mwangu, Tazama, Rebeka akaja na mtungi wake juu ya bega lake akashuka chini kisimani akachota maji. Hivyo nikamwambia, 'Tafadhari nipatie maji ninywe.' **46** Ndipo kwa haraka alipoushusha mtungi wake begani mwake na akasema, 'Kunywa, na pia nitawapatia maji ngamia wak.' Kwa hiyo nikanywa, na akawanywesha ngamia pia. **47** Nikamuuliza na kusema, 'Wewe ni binti wa nani?' Akasema, 'Binti wa Bethueli, Mwana wa Nahori, ambaye Milka alizaa kwake.' Kisha nikamwekea pete puani mwake pamoja na bangili mikononi mwake. **48** Kisha nikainama chini nikamwabudu Yahwe, na kumbariki Yahwe, Mungu wa bwana wangu Abraham, ambaye ameniongoza katika njia sahihi kumpata binti wa ndugu za bwana wangu kwa ajili ya mwanawe. **49** Kwa hiyo, ikiwa mko tayari kumfanyia rehema na kweli, niambieni. Lakini kama sivyo, niambieni, ili kwamba niweze kwenda upande wa kulia, au kushoto." **50** Ndipo Labani na Bethueli wakajibu na kusema, "Jambo hili limetoka kwa Yahwe; hatuwezi kusema kwako aidha neno baya au zuri. **51** Tazama, Rebeka yu mbele yako. Mchukue na uende, ili awe mke wa mtoto wa bwana wako, kama Yahwe alivyosema." **52** Mtumwa wa Abraham aliposikia maneno yao, akainama mwenyewe chini ardhini kwa Yahwe. **53** Mtumwa akaleta vipande vya fedha na vipande vya dhahabu, na nguo, akampatia Rebeka. Akampatia pia kaka yake na mama yake zawadi zenye thamani. **54** Kisha yeye na watu aliokuwa nao wakala na kunywa. wakakaa pale mpaka usiku, na walipoamka asubuhi, akasema, Niruhusuni niende kwa bwana wangu." **55** Kaka yake na mama yake wakasema, mwache binti abaki nasi kwa siku chache zingine, angalau siku kumi. baada ya hapo anaweza kwenda." **56** Lakini akawambia, msinizuie, kwa kuwa Yahwe amefanikisha njia yangu. Niruhusuni niende kwa bwana wangu." **57** Wakasema, "Tutamwita binti na kumuuliza." **58** Kwa hiyo wakamwita Rebeka na kumuuliza, "Je utakwenda na mtu huyu?" Akajibu, "Nitakwenda." **59** Kwa hiyo wakampeleka dada yao Rebeka, pamoja na watumishi wake wa kike, kwenda njiani pamoja na mtumishi wa Abraham na watu wake. **60** Wakambarikia Rebeka, na wakamwambia, "Ndugu yetu, na uwe mama wa maelfu na wa makumi elfu, uzao wako upate kumiliki lango la wale wanao wachukia." **61** Kisha Rebeka akasimama, yeye na watumishi wake kwa hesabu ya ngamia, na wakamfuata yule mtu. Hivyo watumishi wakamchukua Rebeka, na wakaenda zao. **62** Nyakati hizo Isaka alikuwa anakaa katika Negebu, na alikuwa tu amerejea kutoka Beerlahairoi. **63** Isaka akaenda kutafakari shambani jioni. Alipotazama akaona, natazama, kulikuwa na ngamia wakija! **64** Rebeka akatazama na alipomwona Isaka, akaruka kutoka kwenye ngamia. **65** Akamwambia mtumwa, "mtu huyo ni nani anaye tembea shambani akija kutupokea?" Mtumwa akasema, "Ni bwana wangu." Hivyo Rebeka akachukua shela yake akajifunika. **66** Mtumwa akamwambia Isaka mambo yote ambayo amefanya. **67** Kisha Isaka akamleta katika hema ya Sara mama yake na akamchukua Rebeka, na akawa mke wake, na akampenda. Kwa hiyo Isaka akafarijika baada ya kifo cha mama yake.

Genesis 24:1

Sasa
Neno hili linatumika hapa kuweka alama ya kuonyesha mapumziko kwa simulizi kuu. Hapa mwandishi anaanza kueleza sehemu mpya ya simulizi.

Weka mkono wako chini ya paja langu
Abrahamu alikuwa akitaka kumuliza mtumishi wake kuapa kufanya jambo. Kuweka mkono chini ya paja la Abrahamu ingeonyesha ya kwamba hakika angefanya kile alichotaka kuapa kukifanya.

nitakufanya uape
Hii inaweza kuelezwa kama amri. "apa"

uape kwa Yahwe
Msemo "uape kwa" una maana ya kutumia jina la kitu au mtu kama msingi au nguvu ambayo kiapo kinafanywa. "niahidi mimi pamoja na Yahwe kama shahidi wako"

generated on Tue Oct 24 10:45:40 2023

Mungu wa Mbingu na Mungu wa nchi
"Mungu wa mbingu na nchi". Maneno "mbingu" na "nchi" yanatumika pamoja kumaanisha kila kitu ambacho Mungu aliumba. "Mungu wakila kitu mbinguni na nchini"

mbingu
Hii ina maana ya sehemu ambayo Mungu anaishi.

kutoka kwa mabinti wa Wakanaani
"kutoka kwa wanawake wa Kanaani" au "kutoka kwa Wakaanani". Hii ina maana ya wanawake wa Kanaani.

miongoni mwao wale nikaao kati yao
"miongoni mwao wale namoishi" Hapa "nikaapo" ina maana ya Abrahamu na familia yake yote na watumishi. "miongoni mwao tunapoishi"

Lakini utakwenda
Hii inaweza kuelezwa kama amri. "Apa ya kwamba utakwenda" au "Lakini ondoka"

ndugu zangu
"familia yangu"

Genesis 24:5

Itakuwaje
"nitafanyaje iwapo"

hatakuwa tayari kufuatana nami
"hatanifuata" au "akikataa kurudi pamoja nami"

Je nitamrudisha mwanao katika nchi ambayo ulitoka
"Je nimchukue mwanao kuishi katika nchi ambayo umetoka"

Hakikisha kwamba hutamrudisha mwanangu kule
Msemo "hakikisha" unasisitiza amri inayofuata. "Kuwa mwangalifu usimpeleke mwanangu kule" au "Hakika hautakiwi kumpeleka mwanangu kule"

ambaye alinitoa mimi kutoka katika nyumba ya baba yangu
Hapa "nyumba" ina maana ya watu katika familia. "aliyenichukua kutoka kwa baba na familia yangu yote"

aliniahidia kwa kiapo maalumu
"aliapa kiapo kwangu"

akisema, 'Nitawapa uzao wako nchi hii,'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "akisema kwamba angempataia nchi hii kwa uzao wake"

atatuma malaika wake
Maneno "atatuma" na ":wake" yana maana ya Yahwe.

Genesis 24:8

Taarifa ya Jumla:
Mstari wa 8 ni muendelezo wa maelekezo Abrahamu alimpatia mtumishi wake.

Lakini ikiwa mwanamke hatakuwa tayari kukufuata
"Lakini kama mwanamke anakataa kurudi pamoja nami." Abrahamu alikuwa akijibu swali la mtumishi wake kutoka 24:5.

utakuwa huru katika hiki kiapo changu
"utafunguliwa kutoka kwa kiapo ulichokifanya kwangu". Kutokamilisha kiapo inazungumziwa kana kwamba mtu anakuwa huru kutoka kwa kitu ambacho kimemkamata. "hautapaswa kufanya kile ulichoapa kwangu ambcho ulipaswa kufanya"

akaweka mkono wake jini ya paja la Abrahamu bwana wake
Hii ilikuwa ikionyesha ya kwamba hakika angefanya kile alichoapa kufanya.

akaapa kwake
"akafanya kiapo kwake"

kuhusiana na jambo hili
"kuhusu ombi la Abrahamu" au "ya kwamba angefanya kile alichoambiwa na Abrahamu"

Genesis 24:10

na akaondoka. Akachukua pia
Sentensi inayoanza na "Akachukua pia" inatupa taarifa ya nyongeza kuhusu nini mtumishi alichukua katika safari. Alivikusanya kabla ya kuondoka.

Akachukua pia aina zote za zawadi kutoka kwa bwana wake
Hii ina maana alichukua pia vitu vingi ambavyo bwana wake alitaka akawapatie familia ya mwanamke.

Akaondoka na kwenda
"akajiandaa na kuondoka" au "aliondoka na kwenda"

mji wa Nahori
Maana zaweza kuwa 1) "mji ambapo Nahori aliishi" au 2) "mji ulioitwa Nahori".

Akawapigisha magoti ngamia
Ngamia ni wanyama warefu wenye miguu mirefu. Aliwafanya wainamishe miguu yao na kushusha miili yao ardhini. "Aliwafanya ngamia kulala chini"

kisima cha maji
"kisima cha maji" au "kisima"

kuchota maji
"kufuata maji"

generated on Tue Oct 24 10:45:40 2023

Genesis 24:12

Kisha akasema
"Kisha mtumishi akasema"

anijalie kufanikiwa leo na aoneshe agano la uaminifu kwa bwana wangu Abrahamu
Unaweza kuiweka hii kwa neno kiunganishi "kwa". Hii inaonyesha kwa uwazi jinsi mtumishi anataka Mungu amuonyeshe uaminifu wake. "Onyesha agano la uaminifu kwa bwana wangu Abrahamu kwa kunipatia mafanikio leo"

anijalie kufanikiwa
"nipatie mafanikio". Mtumishi alitaka kupata mke mwema kwa mwana wa Abrahamu. Nomino inayojitegemea ya "mafanikio" inaweza kuelezwa kama kitenzi. "nisaidie nifanikiwe" au "nifanye niweze kufanya kile nilichokuja kukifanya"

aoneshe agano la uaminifu kwa bwana wangu Abrahamu
Huu ni uaminifu kwa sababu ya agano ambalo Mungu alifanya na Abrahamu. Nomino inayojitegemea ya "uaminifu" inaweza kuelezwa "uwe mwaminifu". "Uwe mwaminifu kwa bwana wangu Abrahamu kwa sababu ya agano lako"

Tazama
Hapa neno "tazama" linaongeza msisitizo kwa kile kifuatacho.

chemchemi ya maji
"chemichemi" au "kisima"

binti za watu wa mji
"wanawake vijana wa mji ule"

Na itokee kama hivi
"Na itokee kwa namna hii" au "Fanya hii ifanyike"

Nikimwambia msichana, 'tafadhari tua mtungi wako ili niweze kunywa maji,'
Hii ni nukuu ndani ya nukuu. Hii inaweza kuelezwa kama nukuu isiyo moja kwa moja. "Ninapomuuliza msichana aniruhusu kunywa maji kutoka kwenye mtungi wake"

tafadhari tua mtungi wako
Wanawake walibeba mitungi juu ya mabega yao. Alitakiwa kushusha na kumpatia mwanamume anywe.

mtungi
chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

kuwa umeonesha agano la uaminifu kwa bwana wangu
Nomino inayojitegemea "uaminifu" inawezakuelezwa kama "alikuwa mwaminifu". "ya kwamba ulikuwa mwaminifu kwa bwana wangu kwa sababu ya agano lako"

Genesis 24:15

Ikawa kwamba
Msemo huu unatumika hapa kuweka alama

tazama
Neno "tazama" hapa linatuamsha kusikiliza taarifa ya kushangaza inayofuata.

mtungi
chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

Rebeka alizaliwa na Bethueli mwana wa Milka, mke wa Nahori, ndugu yake na Abrahamu
"Baba yake Rebeka alikuwa Bethueli. Wazazi wa Bethueli walikuwa Milka na Nahori. Nahori alikuwa kaka yake Abrahamu"

Bethueli
Bethueli alikuwa baba yake Rebeka.

Nahori
Hili ni jina la mwanamume.

Milka
Milka alikuwa mke wa Nahori na mama yake Bethueli.

kashuka kisimani ... na kupanda juu.
Kisima kilikuwa sehemu ya chini katika muinuko wa chini ambapo mtumishi alikuwa amesimama.

Genesis 24:17

kumlaki yule msichana
"kukutana na yule msichana"

maji kidogo
"maji kiasi"

mtungi
chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

bwana wangu,
"bwana". Hapa mwanamke anatumia msemo huu wa heshima kwa mwanamume, ingawa yeye sio mtumwa wake.

kwa haraka akatua mtungi wake juu ya mkono wake
"alishusha mtungi wake haraka". Alikuwa akibeba mtungi juu ya bega lake. Ilimbidi ahushe ili apate maji kwa ajili ya mtumishi.

Genesis 24:19

Nitachota maji
"Nitafuata maji"

generated on Tue Oct 24 10:45:40 2023

Hivyo akaharakisha akamwaga maji yaliyokuwa mtungini
"Kwa hiyo aliyatoa maji ndani ya mtungi haraka"

chombo cha kunywshea mifugo,
"chombo cha kunywshea wanyama". Chombo cha kunyweshea wanayma ni chombo kilicho wazi kinachoshikilia maji kwa ajili ya wanyama kunywa.

Genesis 24:21

Yule mtu
"Mtumishi"

akamtazama msichana
"akamtazama Rebeka" au "alimtazama yule msichana"

kuona
Kujifunza jambo huwa kunazungumzwa kana kwamba kinaweza kuona. "kujua" au "kukusudia"

amefanikisha njia yake
"Kutimiza lengo la safari yake" au "alifanya safari yake iwe ya mafanikio". Unaweza kuiweka wazi nini mtumishi alijaribu kukusudia. "alimwonyesha mwanamke nani ambaye angekuwa mke wa Isaka"

au la
unaweza kuweka kwa uwazi taarifa inayoeleweka. "au kutofanikiwa katika safari yake"

pete ya pua ya dhahabu yenye uzito wa nusu shekeli
"pete ya pua ya dhahabu ambayo ilikuwa na uzito wa gramu sita". Uzito unaonyesha thamani ya pete hiyo. "pete ya pua ya dhahabu ya gharama"

bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito wa shekeli kumi
"bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito wa gramu 110". Uzito unaonyesha ukubwa na thamani yao. "bangili mbili za dhahabu kwa ajili ya mikono yake"

wewe ni binti wa nani
"Nani baba yako"

Je kuna nafasi nyumbani mwa baba yako
"Je kuna nafasi katika nyumba ya baba yako"

kwa ajili yetu
Ni wazi ya kwamba wanamume wengine walikuwa katika safari hii na mtumishi wa Abrahamu. Hapa "yetu" ina maana mtumishi na wale aliokuwa amesafiri pamoja naye.

kupumzika usiku
"kukaa usiku huu" au "kukaa usiku wa leo"

Genesis 24:24

Akamwambia
"rebeka alisema" au "msichan yule alisema"

kwake
"kwa mtumishi"

Mimi ni binti wa Bethueli mwana wa Milka, ambaye alimzaa kwa Nahori
"Bethueli ni baba yangu, na wazazi wake ni Milka na Nahori"

Tunayo malisho tele na chakula
Inaeleweka ya kwamba malisho na chakula yalikuwa kwa ajili ya ngamia. "Tuna malisho na chakula cha kutosha kwa ajili ya ngamia"

kwa ajili yako kulala usiku
"kwa ajili yako kulala usiku" au "ambapo utalala kwa usiku huu"

kwa ajili yako
Hapa "yako" ina maana ya mtumishi na wale aliosafiri naye"

Genesis 24:26

yule mtu
"mtumishi"

akainama chini
Hii ni ishara ya unyenyekevu mbele za Mungu.

hakuacha agano lake la uaminifu na kweli yake mbele ya bwana wangu
"hakuacha kuonyesha agano lake la uaminifu na kweli kwa bwana wangu." Nomino zinazojitegemea "uaminifu" na "kweli" zinaweza kuelezwa kama "kuwa mwaniminfu na mkweli". "ameendelea kuwa mwaminifu na mkweli kwa sababu ya agano lake na bwana wangu"

hakuacha
Hii inaweza kuelezwa kwa namna ya chanya. "anaendelea kuonyesha"

ndugu zake
"familia" au "ukoo"

Genesis 24:28

akakimbia na kwenda kuwaeleza watu wa nyumba ya mama yake
Hapa "nyumba" ina maana ya watu waliokuwa wakiishi katika nyumba ya mama yake. "alikimbia katika nyumba na kumwambia mama yake na kila mtu pale"

mambo yote haya
"kila kitu ambacho kilitokea"

sasa
Neno hili linatumika hapa kuweka alama kuweka mapumziko katika simulizi kuu. hapa mwandishi anaelezea taarifa ya nyuma kuhusu Rebeka. Mwandishi anamtambulisha kaka yake, Labani, katika simulizi.

generated on Tue Oct 24 10:45:40 2023

Akisha kuona hereni ya puani ... na kusikia maneno ya Rebeka dada yake
Mambo haya yalitokea kabla hajakimbia nje kwa mwanamume. Hii inatuambia kwa nini Labani alikimbia nje kwa mwanamume yule.

na kusikia maneno ya Rebeka dada yake, "Hivi ndivyo yule mtu alicho niambia,"
Hii inaweza kuelezwa kama nukuu isiyokuwa moja kwa moja. "alipokuwa amesikia ya kuwa dada yake Rebeka amemwambia nini mwanamume amekisema kwake"

tazama
"naam". Neno "tazama" hapa linaongeza msisitizo kwa kile kinachofuata.

Genesis 24:31

Njoo
"Njoo ndani" au "Ingia"

uliye barikiwa na Yahwe
"wewe ambaye Yahwe amekubariki"

uliye
Hapa neno la "uliye" lina maana ya mtumishi wa Abrahamu.

Kwa nini umesimama nje?
Labani alitumia swali hili kumkaribisha mtumishi wa Abrahamu katika nyumba yake. Swali hili linaweza kutafsiriwa kama kauli. "Hauhitaji kubaki nje"

Kwa hiyo yule mtu akaingia ndani ya nyumba
Neno "akaingia" linaweza kutafsiriwa kama "akaenda"

kashusha mizigo kutoka kwa wale ngamia
Haipo wazi nani alifanya kazi hii. Hii inaweza kuelezwa kwa hali ya kutenda. "Mtumishi wa Labani alishusha mizigo kutoka kwa ngamia" au "ngamia walishushwa mizigo"

Ngamia wakapatiwa malisho na chakula, na maji yakatolewa
Hii haisemi nani alifanya kazi hii. Iwapo utaweka hii katika hali ya kutenda basi sema "watumishi wa Labani" kama jambo. "Watumishi wa Labani waliwapa malisho na chakula ngamia, na wakatoa maji"

kuosha miguu yake ... naye
"kwa watumishi wa Abrahamu na wanamume waliokuwa naye kuosha miguu yao"

Genesis 24:33

Wakaandaa
Hapa neno "wakaandaa" lina maana ya watu wa familia ya Labani au watumishi wa nyumbani.

chakula mbele yake
"kumpatia mtumishi chakula"

niseme kile ninacho paswa kusema
"kuzungumza maneno yangu" au "nimekuambia kwa nini nipo hapa"

amekuwa mtu mkuu
Hapa neno "amekuwa" lina maana ya Abrahamu.

amekuwa mkuu
"amekuwa tajiri sana"

Amempatia
Neno "amempatia" lina maana ya Yahwe.

Genesis 24:36

Taarifa ya Jumla:
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

alimzalia mwana bwana wangu
"alimzaa mtoto wa kiume"

amempatia ... mwanawe
"bwana wangu amempatia ... kwa mtoto wake wa kiume"

Bwana wangu aliniapisha, akisema
"Bwana wangu amenifanya niape ya kwamba nitafanya kile alichonimabia kufanya. Alisema"

kutoka kwa mabinti wa Wakanaani
Hii ina maana ya wanawake wa Kaanani. "kutoka kwa wanawake wa Kaanani" au "kutoka kwa Wakaanani"

ambao kwao nimefanya makazi
"miongoni mwa wale ninamoishi". Hapa "ninamoishi" ina maana ya Abrahamu na familia yake yotena watumishi wake. "miongoni mwa wale tuishipo"

kwa ndugu zangu
"kwa ukoo wangu"

Genesis 24:39

Taarifa ya Jumla:
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

pengine mwanamke huyo asikubali kufuatana nami
Hili ni jambo ambalo linaweza kutokea. "Je kama mwanamke hatakuja pamoja nami" au "Nitafanyaje iwapo mwanamke huyu hatakuja pamoja nami?"

mbaye ninakwenda mbele yake
Kumtumikia Yahwe inazungumzwa kana kwamba Abrahamu alikuwa akitembea ndani ya uwepo wa Yahwe. "ambaye namtumikia"

generated on Tue Oct 24 10:45:40 2023

atakufanikisha njia yako
"atafanya safari yako kufanikiwa"

ukoo wa baba yangu
"familia"

Lakini utakuwa huru katika kiapo changu ikiwa utafika kwa ndugu zangu na wasikuruhusu kuja naye. Ndipo utakuwa huru katika kiapo changu
Hii ni nadharia tete ambayo Abrahamu alifikiri isingeweza kutokea. Maana zaweza kuwa 1) "Kuna njia moja tu ya kuwa huru na kiapo changu: iwapo utakuja kwa ndugu zangu na hawatakupatia mwanamke kwako, basi utakuwa huru kutoka kwa kiapo changu" au 2) kujengea mstari wa 40, "iwapo utaenda kwa familia ya baba yangu na kumuuliza msichana, utakuwa umefanya kile nilichokuomba ufanye. Iwapo hawatakupatia msichana kwako, basi utakuwa huru kwa kipao ulichoapa kwangu"

Lakini utakuwa huru katika kiapo changu
"utafunguliwa kutoka kwa kiapo ulichofanya kwangu". Kushindwa kutimiza kiapo inazungumzwa kana kwamba mtu yupo huru na kitu kilichomfunga. "hautapaswa kufanya kile ulichoapa kwangu ambacho ungefanya"

ikiwa utafika kwa ndugu zangu
Lugha zinatumia maneno "njoo" na "kwenda" tofauti. "iwapo utafika kwa nyumba ya ndugu zangu" au "utakapokwenda kwa ndugu zangu"

Genesis 24:42

Taarifa ya Jumla:
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

kisima
"kisima"

niko hapa nimesimama karibu na kisima cha maji
Mtumishi alikatisha kile alichokuwa akimuuliza Mungu kwa kuvuta nadhari ya Mungu kwa pale alipokuwa amesimama.

na iwe kwamba binti ajaye ... nitakayemwambia ... mwanamke atakayeniambia
Mtumishi alirudia kueleza ombi lake, na alikuwa na mambo matatu kusema juu ya mwanamke ambayo alitumaini yangekuja.

kuchota maji
"kuchukua maji"

mtungi
chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

awe ndiye mwanamke
Mtumishi alikamilisha ombi lake.

Genesis 24:45

Taarifa ya Jumla
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

kuzungumza moyoni mwangu
Kuomba kimoyo moyo katika akili ya mtu inazungumzwa kana kwamba alikuwa akizungumza ndani ya moyo wake. Neno "moyo" lina maana ya mawazo yake na fikra zake. "kuomba" au"kuomba kimya kimya"

tazama
"naam" au "ghafla". Neno "tazama" hapa linatuamsha kusikiliza taarifa inayoshangaza inayofuata.

mtungi
chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

akashuka chini kisimani
Msemo "akashuka chini" unatumika kwa sababu kisima kilikuwa sehemu ya chini zaidi ya mahali watumishi walipokuwa wamesimama.

kisimani
"kisima"

akawanywesha ngamia
"wakawapa ngamia maji"

Genesis 24:47

Taarifa ya Jumla
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

Binti wa Bethueli, Mwana wa Nahori, ambaye Milka alizaa kwake
"Baba yangu Bethueli. Wazazi wake ni Nahori na Milka"

pete ... bangili
Katika simulizi hii, vitu vyote hivi vilikuwa vya dhahabu.

nikainama
Hii ni ishara ya unyenyekevu mbele za Mungu.

ameniongoza katika njia sahihi
"amenileta hapa"

ambaye ameniongoza
Neno la kiunganishi "kwa sababu" linaweza kutumika kuonyesha hii ni sababu mtumishi alimuabudu Mungu. "kwa sababu Yahwe alinionngoza"

ndugu za bwana wangu
Hii ina maana ya Bethueli, mwana wa Abrahamu kaka yake Nahori.

Genesis 24:49

Taarifa ya Jumla:
Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

Kwa hiyo
"Kwa hiyo". Hapa "kwa hiyo" haimaanishi "katika muda huu", lakini unatumika kuvuta nadhari kwa lengo muhimi linalofuata.

ikiwa mko tayari kumfanyia rehema na kweli, niambieni
Namna gani wangeonyesha uaminifu wao na ukweli inaweza kuelezwa kwa uwazi. "niambie kama utakuwa mwaminifu na mkweli kwa bwana wangu kwa kunipatia Rebeka awe mke wa mwana wake"

mko
Neno "mko" ina maana ya Labani na Bethueli.

uaminifu na kweli
Hizi nomino zinazojitegemea zinaweza kuelezwa kama "umanifu na ukweli"

uaminifu wa familia
Huu ni uaminifu wa watu wa familia

Lakini kama sivyo
Taarifa inayoeleweka inaweza kuelezwa kwa uwazi. "Lakini kama haujajiandaa kumtendea bwana wangu kwa uaminifu na ukweli wa familia"

ili kwamba niweze kwenda upande wa kulia, au kushoto
Maana zaweza kuwa 1) kuamua nini cha kufanya kunazungumzwa kana kwamba mtu atageuka upande mmoja au mwingine. "ili kwamba nijue nini cha kufanya" au 2) mtumishi anataka kujua kama anahitaji kusafiri sehemu nyingine. "ili kwamba niendelee na safari yangu"

Genesis 24:50

Bethueli
Huyu alikuwa baba wa Labani na Rebeka.

Jambo hili limetoka kwa Yahwe
"Yahwe alisababisha haya yote kutokea"

hatuwezi kusema kwako aidha neno baya au zuri
Wanasema hawana mamlaka ya kuamua kwamba aliyofanya Mungu ni mema au mabaya. "hatuthubutu kuhukumu kile ambacho Yahwe anatenda"

Tazama
Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho.

Rebeka yu mbele yako
"Huyu hapa Rebeka"

Genesis 24:52

maneno yao
"Maneno ya Labani na Bethueli". Hapa "maneno" ina maana ya kile walichosema. "kile ambacho Labani na Bethueli walisema"

akainama mwenyewe chini
Kuinama chini mbele ya Mungu ni ishara ya kumuabudu yeye.

vipande vya fedha na vipande vya dhahabu
"vipande vya fedha na dhahabu" au "vitu vilivyotengenezwa kwa fedha na dhahabu"

zawadi zenye thamani
"zawadi za gharama" au "zawadi za thamani"

Genesis 24:54

yeye na watu aliokuwa nao
"Watumishi wa Abrahamu na wanamume wake"

wakakaa pale mpaka usiku
"walilala pale usiku ule"

walipoamka asubuhi
"waliamka asubuhi iliyofuata"

Niruhusuni niende
"Niruhusu niondoke na kurudi"

kwa siku chache zingine, angalau siku kumi
"angalau siku kumi zaidi"

kumi
"10"

baada ya hapo
"Kisha"

Genesis 24:56

akasema
"Mtumishi wa Abrahamu akasema"

kwao
"kwa kaka wa Rebeka na mama yake"

msinizuie
"Msinikawize" au "Msinifanye nisubiri"

Yahwe amefanikisha njia yangu
Hapa "njia" ina maana ya safari. "Yahwe amefanya nifanikiwe katika lengo la safari yangu"

Niruhusuni niende
"Niruhusu niondoke"

generated on Tue Oct 24 10:45:40 2023

Genesis 24:59

Kwa hiyo wakampeleka dada yao Rebeka
"Kwa hiyo familia ilimpeleka Rebeka"

dada yao
Rebeka alikuwa dada wa Labani. "ndugu yao" au "dada wa Labani"

mtumishi wake wa kike
Hii ina maana ya mtumishi wa kike ambaye alimlisha Rebeka alipokuwa mtoto mchanga, akamtunza alipokuwa mtoto, na alimtumikia.

Dada yetu
Rebeka hakuwa adad kwa kila mtu katika familia yake. Lakini walimuita kwa jinsi hii kuonyesha walimpenda. "Dada yetu Rebeka"

na uwe mama wa maelfu na wa makumi elfu
Hapa "mama" ina maana ya mama. "na uwe mama wa mamilioni wa watu" au "na uwe na uzao mkubwa"

maelfu na wa makumi elfu
Hii ina maana ya idadi kubwa au idadi isiyohesabika.

uzao wako upate kumiliki lango la wale wanao wachukia
Majeshi huvunja katika malango ya miji ya adui zao na kuwashinda watu. "na uzao wako wawashinde kabisa wale wawachukiao"

Genesis 24:61

Kisha Rebeka akasimama, yeye na watumishi wake wakawapakia ngamia
"Kisha Rebeka akasimama, yeye na watumishi wake wakawapakia ngamia"

Hivyo watumishi wakamchukua Rebeka, na wakaenda zao
"Katika njia hii mtumishi wa Abrahamu alimchukua Rebeka pamoja naye na kurudi naye mahali alipotoka"

Nyakati hizo
Neno hili linaweka alama ya kubadili simulizi. Ilikuwa inaeleza juu ya mtumishi kutafuta mke, na sasa itaanza kueleza kuhusu Isaka.

Beerlahairoi
Hili ni jina la maji ya kisima kule Negebu.

Genesis 24:63

Isaka akaenda kutafakari shambani jioni
"jioni moja Isaka alitoka shambani kufikiri". Hii inaweza kuwa muda mrefu baada ya mtumishi na Rebeka kuondoka nyumbani kwake kwa maana walisafiri umbali mrefu.

Alipotazama akaona, natazama, kulikuwa na ngamia wakija!
Hili neno "tazama" hapa linatumasha kusikiliza kwa taarifa ya kushangaza inayofuata. "Alipotazama juu akashangaa kuona ngamia wakija"

Rebeka akatazama
"Rebeka akatazama juu"

akaruka kutoka kwenye ngamia
"alishuka juu ya ngamia haraka"

akachukua shela yake akajifunika
"Kwa hiyo alijifunika uso na shela yake". Hii ni ishara ya heshima na adabu kwa mwanamume atakayemuoa. Maana kamili inaweza kuelezwa wazi.

shela
Kipande cha kitambaa kilichotumika kufunika kichwa cha mtu, mabega na uso.

Genesis 24:66

akamchukua Rebeka, na akawa mke wake
Misemo hii miwili ina maana ya kwamba Isaka alimuoa Rebeka. "na akamuoa Rebeka" au "na akamchukua kama mke wake"

Kwa hiyo Isaka akafarijika
Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo Rebeka alimfariji Isaka"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Abraham akaoa mke mwingine; jina lake aliitwa Ketura. **2** Akamzalia Zimrani, Jokshani, Medani, Midiani, Ishbaki, na Shua. **3** Jokshani akamzaa Sheba na Dedani. Wana wa Dedani walikuwa ni Waashuru, Waletushi, na Waleumi. **4** Wana wa Midiani walikuwa ni Efa, Eferi, Hanoki, Abida, na Eldaa. Hawa wote walikuwa ni wana wa Ketura. **5** Abraham akampatia Isaka vitu vyote alivyokuwa navyo. **6** Ingawaje, wakati alipokua angali akiishi, aliwapatia zawadi wana wa masuria wake na kuwapeleka katika nchi ya mashariki, mbali na Isaka, mwanae. **7** Hizi ndizo zilikuwa siku za miaka ya uhai wake Abraham alizoishi, miaka 175. **8** Abraham akapumua pumzi ya mwisho na akafa katika uzee mwema, mzee aliye shiba siku, na akakusanywa kwa watu wake. **9** Isaka na Ishmaili, wanae wakamzika katika pango la Makipela, katika shamba la Efron mwana wa Soari Mhiti, pango lililokuwa karibu na Mamre. **10** Shamba hili Abraham alilinunua kwa watoto wa Hethi. Abraham akazikwa pale pamoja na Sara mkewe. **11** Baada ya kifo cha Abraham, Mungu akambariki Isaka mwanae, na Isaka akaishi karibu na Beerlalahairoi. **12** Na sasa hawa ndio walikuwa wana wa Ishimaeli, mwana wa Abraham, ambaye Hajiri Mmisri mtumishi wake Sara, alizaa kwa Abraham. **13** Haya ndiyo yalikuwa majina ya wana wa Ishimaeli, kuanzia mzaliwa wa kwanza: Nebayothi - mzaliwa wa kwanza wa Ishimaeli, Kedari, Adbeeli, Mibsamu, **14** Mishma, Duma, Masa, **15** Hadadi, Tema, Yeturi, Nafishi, na Kedema. **16** Hawa ndio walikuwa wana wa Ishimaeli, na haya ndiyo majina yao, kwa vijiji vyao, na katika vituo vyao; Maseyidi kumi na wawili kufuatana na kabila zao. **17** Hii ndiyo ilikuwa miaka ya Ishimaeli, miaka 137: akapumua pumzi yake ya mwisho na akafa, na akakusanywa pamoja na watu wake. **18** Walioshi toka Havila mpaka Shuri, ambayo iko karibu na Misri, kuelekea Ashuru. Waliishi kwa uadui kati yao. **19** Haya ndiyo yalikuwa matukio kumuhusu Isaka, mwana wa Abraham: Abraham alimzaa Isaka. **20** Isaka alikuwa na umri wa miaka arobaini alipomuoa Rebeka, binti wa ethueli Mshami wa Padani Aramu, ndugu wa Labani Mshami. **21** Isaka akamwomba Yahwe kwa ajili ya mke wake kwa sababu alikuwa tasa, na Yahwe akajibu maombi yake, Rebeka mkewe akabeba mimba. **22** Watoto hawa walipokuwa tumboni mwake wakasumbuka, naye akasema, "Kwa nini jambo hili linatokea kwangu mimi?" Akaenda kumuuliza Yahwe kuhusu jambo hili. **23** Yahwe akamwambia, "Mataifa mawili yako katika tumbo lako, na mataifa haya mawili yatatengana ndani yako. Taifa moja litakuwa lenye nguvu kuliko lingine, na yule mkubwa atamtumikia mdogo. **24** Ulipo wadia wakati wa kujifungua, tazama, kulikuwa na mapacha ndani ya tumbo lake. **25** Wakwanza akatoka akiwa mwekundu mwili wote kama vazi la nywele. Wakamwita jina lake Esau. **26** Baada ya hapo ndugu yake akatoka. Mkono wake ukiwa umeshika kisigino cha Esau. Akaitwa jina lake Yakobo. Isaka alikuwa na umri wa miaka sitini wakati mke wake alipo wazaa hawa watoto. **27** Vijana hawa wakakua, Hesau akawa mwindaji hodari, mtu wa nyikani; lakini Yakobo alikuwa mtu mkimya, aliye tumia muda wake akiwa katika mahema. **28** Kisha Isaka akampenda Esau kwa sababu alikula wanyama ambao alikuwa anawinda, lakini Rebeka akampenda Yakobo. **29** Yakobo akapika mchuzi. Esau akaja kutoka nyikani, akiwa dhaifu kutokana na njaa. **30** Esau akamwambia Yakobo, "Nilishe mchuzi mwekundu. Tafadhari, nimechoka!" Na hii ndiyo sababu jina lake aliitwa Edomu. **31** Yakobo akasema, "Kwanza uniuzie haki yako ya mzaliwa wa kwanza." **32** Esau akasema, "Tazama, nakaribia kufa. Ni nini kwangu haki ya mzaliwa wa kwanza?" **33** Yakobo akasema, "Kwanza uape kwangu mimi," kwa hiyo Esau akaapa kiapo na kwa njia hii akawa ameuza haki yake ya mzaliwa wa kwanza kwa Yakobo. **34** Yakobo akampatia Esau mkate pamoja na mchuzi wa dengu. Akala na kunywa, kisha akainuka na akaenda zake. Kwa njia hii Esau akawa ameidharau haki yake ya mzaliwa wa kwanza.

Genesis 25:1

Taarifa ya Jumla:
Taarifa kuhusu Abrahamu.

Hawa wote
Hii ina maana ya watu waliotajwa katika mistari ya 2-4.

Genesis 25:5

Abrahamu akampatia Isaka vitu vyote alivyokuwa navyo
"Isaka alirithi kila kitu alichomiliki Abrahamu". Ilikuwa kawaida kwa baba kugawanya utajiri wake alipokuwa mzee na sio kuacha hivyo kwa wengine kufanya baada ya yeye kufariki.

Genesis 25:7

Hizi ndizo zilikuwa siku za miaka ya uhai wake Abrahamu alizoishi, miaka 175
"Abrahamu aliishi miaka 175"

generated on Tue Oct 24 10:45:40 2023

Abrahamu akapumua pumzi ya mwisho na akafa
"Abrahamu alivuta pumzi yake ya mwisho na akafa". Misemo ya "alivuta pumzi ya mwisho" na "akafa" ina maana ya kitu kimoja. "Abrahamu alikufa"

akapumua pumzi ya mwisho
Hii ni njia ya upole ya kusema mtu alikufa.

katika uzee mwema, mzee aliye shiba siku
Misemo hii miwili ina maana moja na inasisitiza ya kwamba Abrahamu aliishi muda mrefu sana. "alipomaliza kuishi muda mrefu na akawa mzee sana"

mzee aliye shiba siku
Kuishi maisha marefu sana inazungumzwa kana kwamba maisha yalikuwa chombo kinachoweza kujaa.

akakusanywa kwa watu wake
Hii ina maana ya kwamba Abrahamu alikufa, nafsi yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "aliwaunga familia yake ambao walikuwa wameshakufa"

Genesis 25:9

pango la Makipela, katika shamba la Efroni
Efroni alimiliki shamba Makpela na pango ambalo lilikuwa ndani ya hilo shamba. Abrahamu alinunua shamba lile kutoka kwa Efroni.

Makpela
Makpela lilikuwa jina la eneo au sehemu.

Efroni ... Soari
Haya ni majina ya wanamume.

lililokuwa karibu na Mamre
Makpela ilikuwa karibu na Mamre.

Mamre
Hii ilikuwa jina jingine kwa mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale"

Shamba hili Abrahamu alilinunua
"Abrahamu alinunua shamba hili"

watoto wa Hethi
Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

Abrahamu akazikwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Walimzika Abrahamu"

mwanae
"Mwana wa Abrahamu"

Beerlalahairoi
Jina hili lina maana ya "kisima cha yule aliye hai anionaye mimi"

Genesis 25:12

Na sasa
Hili neno linatumika kutambulisha sehemu mpya ya simulizi na taarifa kuhusu Ishameli.

Genesis 25:13

Taarifa ya Jumla:
Taarifa ya jumla

Hawa ndio walikuwa wana wa Ishimaeli, na haya ndiyo majina yao, kwa vijiji vyao, na katika vituo vyao; Maseyidi kumi na wawili kufuatana na kabila zao
Hii inaweza kuwekwa kama sentensi mbili. "Haya yalikuwa majina ya wana kumi na wawili wa Ishmaeli. Waliongoza kabila ambazo ziliitwa baada yao, na kila mmoja wao alikuwa na vijiji vyao na kambi zao"

kumi na wawili
"12"

Maseyidi
Hapa neno "maseyidi" ina maana ya wanamume waliokuwa viongozi au watawala wa makabila; haimaanishi ya kwamba walikuwa watoto wa mfalme.

Genesis 25:17

Hii ndiyo ilikuwa miaka ya Ishimaeli, miaka 137
"Ishmaeli aliishi miaka 137"

akapumua pumzi yake ya mwisho na akafa
Msemo "akapumua pumzi yake ya mwisho" na "akafa" zina maana moja. "alikufa"

akakusanywa pamoja na watu wake
Hii ina maana ya kwamba ishmaeli alikufa, nafsi yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "alijiunga na familia yake ambao tayari walikuwa wamekufa"

Walioshi
"Uzao wake walikaa"

toka Havila mpaka Shuri
"kati ya Havila na Shuri"

Havila
Havila Ilikuwa mahali katika jangwa la Arabia.

kama yule aelekeaye mbele
"katika upande wa"

generated on Tue Oct 24 10:45:40 2023

Waliishi kwa uadui kati yao
Maana zaweza kuwa 1) "hawakuishi kwa amani pamoja" au 2) "waliishi mbali kutoka kwa ndugu zao wengine"

Genesis 25:19

Haya ndiyo yalikuwa matukio kumuhusu Isaka
Sentensi hii inatambulisha habari ya uzao wa Isaka katika Mwanzo 25:19-35:29. "Hii ni habari ya uzao wa Isaka, mwana wa Abrahamu"

umri wa miaka arobaini
"umri wa miaka 40"

alipomuoa Rebeka kuwa mke wake
"alipomuoa Rebeka"

Bethueli
Bethueli alikuwa baba wa Rebeka.

Padani Aramu
Hili lilikuwa jina lingine la eneo la Mesopotamia, ambalo lipo eneo lile lile na Iraq ya sasa.

Genesis 25:21

alikuwa tasa
"hakuwa na uwezo wa kupata mimba"

Rebeka mkewe akabeba mimba
Inaweza kuwekwa wazi ya kwamba Rebeka alikuwa mimba na watoto wawili katika wakati mmoja. "Rebeka, mke wake, akawa mimba na mapacha"

Watoto hawa walipokuwa tumboni mwake wakasumbuka,
"watoto ndani mwake wakaendelea kugusana baina yao" au "Watoto walisukumana dhidi yao wenyewe ndani mwake"

Watoto ... tumboni mwake
Rebeka alikuwa mimba na mapacha.

Akaenda kumuuliza Yahwe kuhusu jambo hili
"Alienda kumuuliza Yahwe kuhusu suala hili". haipo wazi alienda wapi. Inawezekana alienda sehemu ya siri kuomba, au alienda sehemu kutoa sadaka.

Genesis 25:23

akamwambia
"akamwambia Rebeka"

Mataifa mawili ... atamtumikia mdogo
Hii ni lugha ya kishairi.

Mataifa mawili yako katika tumbo lako
Hapa "mataifa mawili" yana maana ya watoto wawili. Kila mtoto atakuwa baba wa taifa moja. "Mataifa mawili yatakuja pamoja kutoka kwa mapacha ndani yako"

na mataifa haya mawili yatatengana ndani yako
Hapa "mataifa mawili" ina maana ya watoto wawili. Kila mtoto atakuwa baba wa taifa moja. Hii inaweza kutafsiriwa kama kitenzi cha kutenda. "na utakapozaa hawa watoto wawili watakuwa wapinzani"

mkubwa atamtumikia mdogo
Maana zaweza kuwa 1) "mkubwa atamtumika mdogo" au 2) "uzao wa mkubwa utamtumikia uzao wa mdogo"

Genesis 25:24

tazama
Neno la "tazama" hapa linaongeza msisitizo kwa kile kifuatacho. "naam"

mwekundu mwili wote kama vazi la nywele
Maana zaweza kuwa 1) ngozi yake ilikuwa nyekundu na alikuwa na nywele nyingi katika mwili wake au 2) alikuwa na nywele nyingi nyekundu katika mwili wake. "nyekundu na yenye nywele kama nguo iliyotengenezwa na nywele ya mnyama"

Esau
"Jina Esau linafanana na neno "nywele"

umeshika kisigino cha Esau
"kushika sehemu ya nyuma ya mguu wa Esau"

Yakobo
"Jina Yakobo lina maana ya "anashika kisigino"

umri wa miaka sitini
"umri wa miak 60"

Genesis 25:27

akawa mwindaji hodari
"akawa hodari katika uwindaji na kuua wanyama kwa chakula"

mtu mkimya
"mtu wa amani" au"mtu asiyekuwa na mambo mengi"

aliye tumia muda wake akiwa katika mahema
Hii inazungumzia kuhusu muda kana kwamba ilikuwa bidhaa ambayo mtu angetumia. "aliyebaki katika mahema sehemu kubwa ya muda"

Kisha
Neno hili linatumika kuweka alama ya kubadili mwelekeo, kutoka katika simulizi kwenda kwa taarifa ya nyuma kuhusu Isaka na Rebeka.

Isaka akampenda
Hapa neno "akampenda" ina maana "alimpendelea" au "kumpenda zaidi"

generated on Tue Oct 24 10:45:40 2023

kwa sababu alikula wanyama ambao alikuwa anawinda
"kwa sababu alikula wanyama ambao Esau aliwinda" au "kwa sababu alifurahia kula wanyama pori ambao Esau alikamata"

Genesis 25:29

Yakobo akapika
Kwa kuwa huu ni mwanzo wa simulizi kuhusu jambo lilitokea kipindi kimoja, baadhi ya watafsiri wanaweza kuanza na msemo wa "Siku moja, Yakobo alipika".

akapika mchuzi
"alichemsha chakula kiasi" au "alipika mchuzi kiasi". Mchuzi ulipikwa kwa dengu za kuchemsha.

akiwa dhaifu kutokana na njaa
"alikuwa dhaifu kwa sababu alikuwa na njaa sana" au "alikuwa na njaa sana"

nimechoka
"Nimechoka kwa sababu ya njaa" au "Nina njaa sana"

Edomu
Jina Edomu lina maana ya "nyekundu"

Genesis 25:31

haki yako ya mzaliwa wa kwanza
"haki ya mwana wa kwanza kurithi sehemu kubwa ya utajiri wa baba yake"

nakaribia kufa
Esau alitiachumvi kuweka msisitizo jinsi alivyokuwa na njaa. "Nina njaa mno nahisi kama vile ntakufa"

Ni nini kwangu haki ya mzaliwa wa kwanza?
Esau alitumia swali kuweka msisitizo ya kwamba kula ilikuwa muhimu zaidi ya haki ya mzawa wa kwanza. Hii inaweza kutafsiriwa kama kauli. "Urithi wangu haunisaidii iwapo nitakufa kwa njaa!"

Kwanza uape kwangu mimi
Kile ambacho Yakobo alimtaka Esau aape kinaweza kuwekwa wazi. "kwanza apa kwangu ya kwamba utaniuzia haki yako ya mzaliwa wa kwanza"

dengu
Haya ni kama maharage, lakini mbegu zake ni ndogo sana, na kama vile tambarare.

Esau akawa ameidharau haki yake
"Esau alionyesha ya kwamba hakuthamini haki yake ya kuzaliwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Basi njaa ikatokea katika nchi, mbali na njaa ya kwanza iliyotokea siku za Ibrahimu. Isaka akaenda kwa Abimeleki, mfalme wa Wafilisiti huko Gerari. **2** Basi Yahwe akamtokea na kumwambia, "Usishuke kwenda Misri; kaa katika nchi niliyokuambia. **3** Kaa katika nchi hii hii niliyokuambia, nami nitakuwa pamoja nawe na kukubariki; kwani kwako wewe na uzao wako, nitawapa nchi hii yote, nami nitatimiza kiapo nilichomwapia Ibrahimu baba yako. **4** Nitauzidisha uzao wako kama nyota za mbinguni, nami nitawapa uzao wako nchi hizi zote. Kupitia uzao wako mataifa yote ya dunia yatabarikiwa. **5** Nitalifanya hili kwa sababu Ibrahimu aliitii sauti yangu na kutunza maelekezo yangu, amri zangu na sheria zangu." **6** Hivyo Isaka akakaa Gerari. **7** Watu wa eneo hilo walipomwuliza juu ya mke wake, alisema, "Yeye ni dada yangu." Aliogopa kusema, "Yeye ni mke wangu," kwa kuwa alidhani, "Watu wa nchi hii wataniua ili wamchukue Rebeka, kwa kuwa ni mzuri wa uso." **8** Baada ya Isaka kuwa amekaa pale kwa muda mrefu, Ikatukia kwamba Abimeleki mfalme wa Wafilisiti alichungulia katika dirisha. Tazama, akamwona Isaka akimpapasa Rebeka, mke wake. **9** Abimeleki akamwita Isaka kwake na kusema, "Tazama, kwa hakika yeye ni mke wako. Kwa nini ulisema, 'Yeye ni dada yangu?" Isaka akamwambia, "Kwa sababu nilidhani mtu mmoja aweza kuniua ili amchukue." **10** Abimeleki akamwambia, "Ni jambo gani hili ulilotufanyia? Mmojawapo wa watu angeweza bila shaka kulala na mke wako, nawe ungeweza kuleta hatia juu yetu." **11** Hivyo Abimeleki akawaonya watu wote na kusema, "Mtu yeyote atakayemgusa mtu huyu au mke wake atauwawa." **12** Isaka akapanda mazao katika nchi hiyo na kuvuna mwaka huo vipimo mia, kwa kuwa Yahwe alimbariki. **13** Mtu huyo akawa tajiri, naye akaongezeka zaidi hata akawa mkuu sana. **14** Alikuwa na kondoo na ngombe na familia kubwa. Wafilisiti wakamwonea wivu. **15** Basi visima vyote watumishi wa baba yake walikuwawamevichimba katika siku za Ibrahimu baba yake, Wafilisiti wakavikatalia kwa kwa kuvijaza kifusi. **16** Abimeleki akamwambia Isaka, "Ondoka kati yetu, kwa kuwa wewe una nguvu kuliko sisi." **17** Hivyo Isaka akaondoka pale na kukaa katika bonde la Gerari, na kuishi pale. **18** Kwa mara nyingine tena Isaka akachimba visima vya maji, vilivyokuwa vimechimbwa siku za Ibrahimu baba yake. Wafilisiti walikuwa wamevizuia baada ya kufa kwake Ibrahimu. Isaka akaviita visima kwa majina aliyokuwa ameviita baba yake. **19** Watumishi wa Isaka walipochimba katika bonde, wakaona kisima cha maji yaliyokuwakuwa yakibubujika. **20** Wachungaji wa Gerari wakagombana na wachungaji wa Isaka, na kusema, "Haya ni maji yetu."Hivyo Isaka akakiita kisima hicho "Eseki," kwa sababu waligombana naye. **21** Wakachimba kisima kingine, wakakigombania hicho nacho, hivyo akakiita "Sitina." **22** Akatoka hapo na akachimba kisima kingine, lakini hicho hawakukigombania. Hivyo akakiita Rehobothi, na akasema, "Sasa Yahwe ametufanyia nafasi, na tutafanikiwa katika nchi." **23** Kisha Isaka akaenda Beersheba. **24** Yahwe akamtokea usiku huohuo na akasema, "Mimi ni Mungu wa Ibrahimu baba yako. Usiogope, kwa maana mimi nipo pamoja nawe na nitakubariki na kuvidisha vizazi vyako, kwa ajili ya mtumishi wangu Ibrahimu." **25** Isaka akajenga madhabahu pale na akaliita jina la Yahwe. Akapiga hema yake pale, na watumishi wake wakachimba kisima. **26** Kisha Abimeleki akamwendea kutoka Gerari, pamoja na Ahuzathi, rafiki yake, na Fikoli, jemedari wa jeshi. **27** Isaka akawambia, "Kwa nini mmekuja kwangu, kwani mlinichukia na kunifukuza kwenu. **28** Nao wakasema, "Tumeona yakini kwamba Yahwe amekuwa nawe. Hivyo tukaamua kwamba kuwe na kiapo kati yetu, ndiyo, kati yetu nawe. Hivyo na tufanye agano nawe, **29** kwamba hautatudhuru, kama ambavyo sisi hatukukudhuru, na kama sisi tulivyokutendea vema wewe na tumekuacha uondoke kwa amani. Kwa kweli, Yahwe amekubariki." **30** Hivyo Isaka akawaandalia sherehe, na wakala na kunywa. **31** Wakaamuka mapema asubuhi na wakaapiana kiapo. Kisha Isaka akawaruhusu kuondoka, nao wakamwacha katika amani. **32** Siku hiyohiyo watumishi wake wakaja na kumwambia juu ya kisima walichokuwa wamekichimba. Wakasema, "Tumeona maji." **33** Akakiita kile kisima Shiba, hivyo jina la mji ule ni Beersheba hata leo. **34** Esau alipokuwa na umri wa miaka arobaini, akajitwalia mke, Yudithi binti Beeri Mhiti, na Basemathi binti Eloni Mhiti. **35** Wakamhuzunisha Isaka na Rebeka.

Genesis 26:1

Basi
Neno hili linatumika kuweka alama kwa sehemu mpya ya simulizi.

njaa ikatokea
"kukawa na njaa" au "kukawa na njaa nyingine"

katika nchi
Unaweza kusema wazi ya kwamba nchi inayozungumziwa. "katika nchi ambayo Isaka na familia yake waliishi"

generated on Tue Oct 24 10:45:40 2023

iliyotokea siku za Ibrahimu
Msemo "katika siku" ina maana ya wakati ambapo Abrahamu alikuwa hai. "ambayo ilitokea wakati wa uhai wa Abrahamu"

Genesis 26:2

Taarifa ya Jumla
Yahwe anaanza kuzungumza na Isaka.

akamtokea
"akamtokea Isaka"

Usishuke kwenda Misri
Ilikuwa kawaida kuzungumzia kuondoka nchi ya ahadi kama "kushuka chini" kwenda sehemu nyingine.

kwani kwako wewe na uzao wako, nitawapa nchi hii yote
"kwa maana nitakupa nchi hizi zote kwako na kwa uzao wako"

nitatimiza kiapo nilichomwapia Ibrahimu baba yako
"Nitafanya kile nilichoahidi kwa Abrahamu baba yako kukifanya"

Genesis 26:4

Taarifa ya Jumla:
Yahwe anaendelea kuzungumza na Isaka

Nitauzidisha uzao wako
"Nitasababisha uwe na uzao mwingi"

kama nyota za mbinguni
Hii inazungumzia kuhusu uzao wa Isaka kana kwamba walikuwa sawa na idadi ya nyota.

mbinguni
Hii ina maana ya kila kitu juu ya dunia ikijumlisha jua, mwezi na nyota.

mataifa yote ya dunia yatabarikiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitabariki mataifa yote ya dunia"

Abrahamu aliitii sauti yangu na kutunza maelekezo yangu, amri zangu na sheria zangu
Misemo hii "alitii sauti yangu" na "kutunza maelekezo yangu, amri zangu na sheria zangu" zina maana moja. "Abrahamu alinitii na kufanya kila kitu nilichomuamuru kufanya"

aliitii sauti yangu
Hapa "sauti" ina maana ya Yahwe. "Alinitii"

Genesis 26:6

Hivyo Isaka akakaa Gerari
Isaka pekee ndiye aliyetajwa kwa sababu ni kiongozi wa familia, lakini familia yake yote ilikuwa pamoja naye. "Kwa hiyo Isaka na familia yake walikaa Gerari"

Aliogopa kusema
Hapa "aliogopa" ina maana ya hisia isiyofaa inayompata mtu wakati akipata tishio la kudhuriwa kwake au kwa wengine. "Aliogopa kusema"

wamchukue Rebeka
"ili kwamba wamchukue Rebeka"

Tazama, akamwona Isaka
Neno "tazama" linaonyesha ya kwamba kile alichokiona Abimeleki kilimshangaza. "Na alishangazwa kuona ya kwamba Isaka"

akimpapasa Rebeka
Maana zaweza kuwa 1) alikuwa akimgusa kwa njia ambayo mume humgusa mkewake au 2) alikuwa akicheka na kuzungumza pamoja naye kwa namna ambayo mume huzungumza na mkewe.

Genesis 26:9

Abimeleki akamwita Isaka kwake
Yawezekana Abimeleki alimtuma mtu kumwambia Isaka ya kwamba alihitaji kumuona. "Abimeleki alimtuma mtu kumleta Isaka kwake"

Kwa nini ulisema, 'Yeye ni dada yangu?"
Hii ni nukuu ndani ya nukuu. Inaweza kuelezwa kama nukuu isiyokuwa moja kwa moja. "Kwa nini ulisema ya kwamba ni dada yako?"

amchukue
"ili amchukue"

Ni jambo gani hili ulilotufanyia?
Abimeleki alitumia swali hili kumkaripia Isaka. "Haukupaswa kufanya jambo hili kwetu!"

ungeweza kuleta hatia juu yetu
Hii inazungumzia kuhusu kumsababisha mtu kuwa na hatia kana kwamba "hatia" ilikuwa ni kitu kinachowekwa juu ya mtu. "ungeweza kusababisha tuwe na hatia ya kuchukua mke wa mtu"

juu yetu
Hapa "yetu" ina maana ya Abimeleki na watu wake.

Mtu yeyote atakayemgusa mtu huyu
Hapa "atakayemgusa" ina maana ya kumgusa kwa namna ya kumdhuru. "Yeyote atakayemdhuru mwanamume huyu"

hakika atauwawa
Inawezekana Abimeleki alikusudia kumwambia mtu kumuua yeyote ambaye angemdhuru Isaka au Rebeka. Hii inaweza kuelezwa kwa hali ya kutenda. "Nitamuua" au "Nitawaamuru wanamume wangu kumuua"

generated on Tue Oct 24 10:45:40 2023

Genesis 26:12

Taarifa ya Jumla
Hii inaanza sehemu mpya ya simulizi. Inabadilisha kutoka kueleza kuhusu Isaka kumuita Rebeka dada yake, na inaanza kuelezea kuhusu jinsi Isaka alivyokuwa tajiri na Wafilisti wakawa na wivu kwake.

katika nchi hiyo
"Gerari"

vipimo mia
Hii ina maana ya "mara mia zaidi ya alivyopanda"/ Inaweza kuelezwa kwa ujumla zaidi kama "zao kubwa sana"

Mtu huyo akawa tajiri
"Isaka akawa tajiri" au "Akawa tajiri"

akaongezeka zaidi hata akawa mkuu sana
"na akapata zaidi na zaidi hadi akawa tajiri sana"

kondoo
Hii inaweza kujumuisha mbuzi pia.

familia kubwa
Hapa "familia" ina maana ya wafanya kazi au watumishi. "watumishi wengi"

Wafilisiti wakamwonea wivu
"Wafilisti walikuwa na wivu kwake"

Genesis 26:15

Basi
Hapa neno hili halimaanishi "katika kipindi hiki". Inaonyesha wapi matukio ya simulizi yanapoanzia. Inaweza kutafsiriwa kwa neno unganishi "Kwa hiyo" kuonyesha ya kwamba hii ni tokeo la kilichotokea katika 26:12.

katika siku za Ibrahimu baba yake
Msemo wa "katika siku za" ina maana ya maisha ya mtu. "wakati Abrahamu, baba yake, alipokuwa akiishi"

Abimeleki akamwambia
Maana zaweza kuwa 1) hili ni tukio lingine kumlazimisha Isaka na watu wake kuondoka. "Kisha Abimeleki akasema" au "Hatimaye Abimeleki akasema" au 2) Abimeleki alifanya uamuzi huu kwa sababu aliona ya kwamba watu wake walikuwa na wivu na walitenda uhasama dhidi ya Isaka. "Basi Abimeleki akasema"

nguvu kuliko sisi
"mwenye nguvu zaidi ya sisi"

Hivyo Isaka akaondoka
Isaka pekee ametajwa kwa sababu yeye ni kiongozi, lakini familia yake na watumishi wake walienda naye. "Kwa hiyo Isaka na nyumba yake waliondoka"

Genesis 26:18

Isaka akachimba
Hapa "Isaka" ina maana ya Isaka na watumishi wake. "Isaka na watumishi wake wakachimba"

vilivyokuwa vimechimbwa
"ambao watumishi wa Abrahamu walichimba"

siku za Abrahimu baba yake
Msemo "katika siku za" ina maana ya maisha yote ya binadamu. "ambapo Abrahamu, baba yake, alipokuwa anaishi"

Wafilisiti walikuwa wamevizuia
Hii ndio ilikuwa sababu ya Isaka kuvichimba. Njia kadhaa za kutafsiri hii ni 1) Kwa kuwa hili lilitokea kwanza, sentensi hii inaweza ikaja kabla ya sentensi juu ya Isaka kuvichimba au 2) Sentensi hii inaweza kuanza na "Isaka alifanya hivi kwa sababu Wafilisti waliwazuia"

wamevizuia
"walizijaza na udongo"

Genesis 26:19

maji yaliyokuwakuwa yakibubujika
Msemo huu una maana ya chemichemi ya maji ya asili waliyofunua walipokuwa wakichimba kisima kipya. Ilitoa maji safi ya muendelezo kwa ajili ya kunywa.

Wachungaji
"wanamume wanaotunza mifugo"

Haya ni maji yetu
Hapa "yetu" ina maana ya wafugaji wa Gerari"

Eseki
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Eseki lina maana ya "malumbano" au "mabishano".

Genesis 26:21

Wakachimba
"Kisha watumishi wa Isaka wakachimba"

wakakigombania
"wafugaji wa Gerari walibishana na wafugaji wa Isaka"

hivyo akakiita
"kwa hiyo Isaka akakiita"

Sitina
Watafsiri wanaweza kuweka maandishi mafupi yanayosema. "Jina la Sitna ina maana ya "kupinga" au "kushtaki"

generated on Tue Oct 24 10:45:40 2023

Rehobothi
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Rehobothi lina maana ya "kuweka nafasi kwa ajili ya" au "nafasi wazi".

ametufanyia ... tutafanikiwa
Isaka alikuwa akijizungumzia mwenyewe na nyumba yake.

Genesis 26:23

Kisha Isaka akaenda Beersheba
Hapa "kwenda juu" inaweza kumaanisha kwenda kaskazini. "Isaka aliondoka pale na kwenda Beersheba"

kuvidisha vizazi vyako
"atasababisha vizazi vyako kuongezeka maradufu" au "atasababisha vizazi vyako kuwa wengi sana"

kwa ajili ya mtumishi wangu Abrahimu
"kwa mtumishi wangu Abrahamu" au unaweza kuweka maana yote wazi zaidi. "kwa sababu nilimuahidi mtumishi wangu Abrahamu kuwa nitafanya hili"

Isaka akajenga madhabahu pale
Unaweza kuweka wazi kwa nini Isaka alijenga dhabahu. "Isaka alijenga dhabahu pale kutoa sadaka kwa Yahwe"

akaliita jina la Yahwe
"Kuita" ina maana ya kuomba au kuabudu. Hapa "jina" lina maana ya Yahwe. "aliomba kwa Yahwe" au "alimuabudu Yahwe"

Genesis 26:26

akamwendea
"akaenda kwa Isaka"

Ahuzathi
Hili ni jina la mwanamume.

rafiki yake
Maana zaweza kuwa 1) "rafiki yake Abimeleki" au 2) "mshauri wa Abimeleki"

Fikoli
Hili ni jina la mwanamume.

Genesis 26:28

Nao wakasema
Hii ina maana ya Abimeleki, Ahuzathi na Fikoli. Mmoja wao aliongea na wengine wawili walikubaliana na kile alichosema. Haikumaanisha waliongea kwa wakati mmoja. "mmoja wao alisema"

Tumeona yakini
"Tunajua" au "Tuna uhakika"

Hivyo na tufanye agano
"Kwa hiyo tunataka kufanya agano"

na kama sisi tulivyokutendea vema wewe
Hii inaweza kutafsiriwa kama mwanzo wa sentensi mpya. "Tumetenda mema tu kwako"

umebarikiwa na Yahwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe amekubariki"

Genesis 26:30

Isaka akawaandalia sherehe, na wakala na kunywa
Kula chakula pamoja ilikuwa sehemu ya kufanya agano na mtu mwingine.

akawaandalia
Hapa "akawaandalia" ina maana ya "Abimeleki, Ahuzathi na Fikoli"

wakala
Hapa "wakala" ina maana ya Isaka, Abimeleki, Ahuzathi, na Fikoli. "walikula wote"

Wakaamuka mapema
"Waliamka mapema"

Genesis 26:32

Akakiita kile kisima Shiba
"Kwa hiyo alikiita kisima Shiba". Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Shiba linafanana na neno lenye maana ya "kiapo".

Beersheba
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Beersheba inaweza kumaanisha "kisima cha kiapo" au "kisima cha saba"

Genesis 26:34

Taarifa ya Jumla
Sehemu kubwa ya Mwanzo 26 inahusu Isaka. Mistari hii inamhusu mtoto wake mkubwa Esau.

arobaini
"40"

akajitwalia mke
"alioa". Unaweza kusema kwa uwazi ya kwamba alioa wanawake wawili. "alioa wake wawili"

Yudithi ... Basemathi
Haya ni majina ya wake wa Esau.

Beeri ... Eloni
Haya ni majina ya wanamume.

Mhiti
"vizazi vya Hethi" au "mzawa wa Hethi"

generated on Tue Oct 24 10:45:40 2023

Wakamhuzunisha Isaka na Rebeka
Hapa "wakamhuzunisha" ina maana ya Yudithi na Basemathi. Kumhuzunisha au kumsikitisha mtu inazungumziwa kana kwamba "huzuni" ni chombo ambacho mtu anaweza kukileta kwa mtu.
"Walimfanya Isaka na Rebeka wawe na huzuni" au "Isaka na Rebeka walimsikitisha kwa sababu yao"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Isaka alipozeeka na macho yake kuwa mazito kiasi cha kutokuona, alimwita Esau, mwanawe mkubwa, na akamwambia, "Mwanangu. Yeye akasema, "Mimi hapa." **2** Akamwambia, "Tazama, mimi nimezeeka. Sijui siku ya kufa kwangu. **3** Kwahiyo chukua silaha zako, podo lako na upinde wako, na uende uwandani ukaniwindie mnyama. **4** Uniandalie chakula kitamu, aina ile niipendayo, uniletee ili nikile na kukubariki kabla sijafa. **5** Basi Rebeka akasikia Isaka alipoongea na Esau mwanawe. Esau akaenda uwandani kuwinda mawindo na kuja nayo. **6** Rebeka akaongea na Yakobo mwanawe na kumwambia, "Tazama, nimemsikia baba yako akiongea na Esau ndugu yako. Akasema, **7** 'Niletee mnyama na unitengenezee chakula kitamu, ili nikile na kukubariki mbele za Yahwe kabla ya kufa kwangu.' **8** Kwa hiyo sasa, mwanangu, usikilize sauti yangu kama ninavyokuagiza, **9** Nenda kundini, na uniletee wanambuzi wawili; nami nitaandaa chakula kitamu kutokana nao kwa ajili ya baba yako, kwa namna aipendayo. **10** Utakipeleka kwa baba yako, ili kwamba akile, na kukubariki kabla hajafa." **11** Yakobo akamwambia Rebeka mama yake, "Tazama, Ndugu yangu Esau ni mtu mwenye manyoya, na mimi ni mtu laini. **12** Pengine baba yangu atanigusa, nami nitaonekana kama mdanganyifu kwake. Nami nitajiletea laana badala ya baraka." **13** Mama yake akamwambia, "Mwanangu, acha laana yoyote iwe juu yangu. Wewe sikiliza sauti yangu, nenda, uniletee." **14** Hivyo Yakobo alikwenda na kuchukua wanambuzi na kuwaleta kwa mama yake, na mama yake akaandaa chakula kitamu, kama alichokipenda baba yake. **15** Rebeka akachukua nguo nzuri za Esau, mwanawe mkubwa, alizokuwa nazo nyumbani mwake, na akamvika Yakobo, mwanawe mdogo. **16** Akamvalisha ngozi ya mwanambuzi katika mikono yake na katika sehemu laini za shingo yake. **17** Akaweka katika mikono ya Yakobo kile chakula kitamu na mkate aliokuwa ameuandaa. **18** Yakobo akaenda kwa baba yake na kumwambia, "Babangu." Yeye akasema, "Mimi hapa; U nani wewe, mwanangu?" **19** Yakobo akamwambia baba yake, "Mimi ni Esau mzaliwa wako wa kwanza; nimefanya kama ulivyoniagiza. Basi kaa na ule sehemu ya mawindo yangu, ili unibariki." **20** Isaka akamwambia mwanawe, "Imekuwaje umepata kwa haraka hivyo, mwanangu?" Akasema, "Ni kwa sababu Yahwe Mungu wako ameniletea." **21** Isaka akamwambia Yakobo, "Njoo karibu nami, ili nikuguse, mwanangu, ili nijue kama kweli wewe ni mwanangu Esau au hapana." **22** Yakobo akamkaribia Isaka baba yake; na Isaka akamgusa na kusema, "Sauti ni sauti ya Yakobo, lakini mikono ni mkikono ya Esau." **23** Isaka hakumtambua, kwa sababu mikono yake ilikuwa na manyoya, kama mikono ya Esau ndugu yake, hivyo Isaka akambariki." **24** Akasema, "Wewe kweli ni mwanangu Esau?" Naye akasema, "Ni mimi." **25** Isaka akasema, "Kilete chakula kwangu, na nile mawindo yako, ili nikubariki." Yakobo akakileta chakula kwake. Isaka akala, na Yakobo akamletea mvinyo, akanywa. **26** Kisha Isaka baba yake akamwambia, "Sogea karibu nami na unibusu, mwanangu." **27** Yakobo akasogea na kumbusu, naye akanusa harufu ya nguo zake na kumbariki. Akasema, "Tazama, harufu ya mwanangu ni kama harufu ya shamba alilolibariki Yahwe. **28** Mungu akupe sehemu ya umande wa mbinguni, sehemu ya unono wa nchi, na wingi wa nafaka na mvinyo mpya. **29** Watu na wakutumikie na mataifa yainame chini yako. Uwe bwana juu ya ndugu zako, na wana wa mama yako wainame chini yako. Kila anayekulaani na alaaniwe; na kila anayekubariki abarikiwe." **30** Mara Isaka alipomaliza kumbariki Yakobo, na Yakobo ndo ametoka mbele ya Isaka baba yake, Esau ndugu yake akaja kutoka kuwinda. **31** Yeye pia akaandaa chakula kitamu na kukileta kwa baba yake. Akamwambia baba yake, "Baba, inuka na ule baadhi ya mawindo ya mwanao, ili uweze kunibariki." **32** Isaka baba yake akamwambia, "U nani wewe? Akasema, "Mimi ni mwanao, Esau, mzaliwa wako wa kwanza." **33** Isaka akatetemeka sana na kusema, "Alikuwa nani aliyewinda mawindo nakuniletea? Nilikula chote kabla haujaja, nami nimembariki. Atabarikiwa, kwa kweli." **34** Esau aliposikia maneno ya baba yake, akalia kwa kilio kikubwa na cha uchungu sana, na akamwambia baba yake, "Unibariki nami, mimi pia, babangu." **35** Isaka akasema, "Ndugu yako alikuja hapa kwa hila na amechukua baraka yako." **36** Esau akasema, "Je hakuitwa Yakobo kwa haki? Kwa maana amenidanganya mara mbili hizi. Alichukua haki ya uzaliwa wangu wa kwanza, na tazama, sasa amechukua baraka yangu." Na akasema, "Je haukuniachia baraka? **37** Isaka akajibu na kumwambia Esau, "Tazama, nimemfanya kuwa bwana wako, na nimempa ndugu zake kuwa watumishi wake. Na nimempa nafaka na divai. Je nikufanyie nini mwanangu? **38** Esau akamwambia babaye, "Je hauna hata baraka moja kwa ajili yangu, babangu? Nibariki nami, hata mimi pia, babangu." Esau akalia kwa sauti. **39** Isaka baba yake akajibu na kumwambia, "Tazama, mahali unapoishi patakuwa mbali na utajiri wa nchi, mbali na umande juu angani. **40** Kwa upanga wako utaishi, nawe utamtumikia ndugu yako. lakini utakapoasi, utaiondoa nira yake shingoni mwako." **41** Esau akamchukia Yakobo kwa sababu ya baraka ambayo baba yake alimpa. Esau akajisemea moyoni, "Siku za maombolezo kwa ajili ya baba yangu zinakaribia; baada ya hapo nitamwua Yakobo ndugu yangu." **42** Rebeka akaambiwa maneno ya Esau mwanawe mkubwa. Hivyo akatuma na kumwita Yakobo mwanawe mdogo na

generated on Tue Oct 24 10:45:40 2023

kumwambia, "Tazama, Esau ndugu yako anajifariji juu yako kwa kupanga kukuuwa. **43** Kwa hiyo sasa, mwanangu, unisikie na kukimbilia kwa Labani, ndugu yangu, huko Harani. **44** Ukae naye kitambo, mpaka hasira ya ndugu yako itakapopungua, **45** hata hasira ya ndugu yako itakapokuondokea, na kusahau ulivyomtenda. Kisha nitatuma na kukurudisha kutoka pale. Kwa nini niwapoteze ninyi nyote katika siku moja? **46** Rebeka akamwambia Isaka, "Nimechoka na maisha kwa sababu ya hawa binti za Hethi. Ikiwa Yakobo atachukua mmojawapo wa binti wa Hethi kuwa mkewe, kama wanawake hawa, baadhi ya binti za nchi, maisha yatakuwa na maana gani kwangu?"

Genesis 27:1

macho yake kuwa mazito
Hii inazungumzia kuhusu kuwa karibu na kupofuka kana kwamba macho yalikuwa taa na mwanga ulikuwa ukitoweka. "alikaribia kupofuka" au "kidogo apofuke"

akamwambia
"Na Esau akajibu"

Mimi hapa
"Nipo hapa" au "Ninasikiliza'

Akamwambia
"Kisha Isaka akasema"

Tazama hapa
Msemo wa "tazama hapa" unaongeza msisitizo kwa kile kinachofuata. "Sikiliza kwa makini"

Sijui siku ya kufa kwangu
Inasemekana Isaka anajua atakufa hivi karibuni. "Naweza kufa siku yoyote toka sasa"

kufa
Hii ina maana ya kifo cha mwili.

Genesis 27:3

Taarifa ya Jumla
Isaka anaendelea kutoa maelekezo kwa mwanae mkubwa Esau.

silaha zako
"vifaa vyako vya kuwindia"

podo lako
Podo ni kasha la kushikilia mishale. "podo lako la mishale"

ukaniwindie mnyama
"winda mnyama pori kwa ajili yangu"

Uniandalie chakula kitamu, aina ile niipendayo
Neno "kitamu" lina maana ya kitu chenye ladha nzuri sana. "Nipikie nyama tamu ninayoipenda"

kukubariki
Kipindi cha Biblie, baba mara nyingi hutamka baraka juu ya watoto wake.

Genesis 27:5

Basi
Neno "basi" linaonyesha badiliko la msisitizo kwa Rebeka na Yakobo.

Rebeka akasikia Isaka alipoongea na Esau mwanawe
"Rebeka alimsikia Isaka akizungumza na mwanawe Esau"

Esau akaenda ... kuja nayo
Neno "kwa hiyo" inaweza kuongezwa kuonyesha ya kwamba Rebeka anazungumza na Yakobo kwa sababu ya kile alichosikia, na anaongea naye wakati Esau ameondoka. "Kwa hiyo Esau alipokuwa ameondoka ...kuja nayo"

na Esau mwanawe ... na Yakobo mwanawe
Esau na Yakobo walikuwa wote wawili watoto wa Isaka na Rebeka. Wanaitwa "mtoto wake" na "mwanawe" kusisitiza ya kwamba mzazi mmoja alimpendelea mtoto mmoja juu ya mtoto mwingine.

Tazama
Msemo "tazama hapa" unaongeza msisitizo kwa kile kinachofuata. "Sikiliza kwa makini"

Akasema, 'Niletee mnyama na unitengenezee chakula kitamu, ili nikile na kukubariki mbele za Yahwe kabla ya kufa kwangu
Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika hali isiyo moja kwa moja. Alimwambia Esau "kuwinda mnyama pori, na kumtengenezea nyama tamu anayoipenda". Kisha kabla hajafa, Isaka atambariki Esau mbele ya Yahwe.

'Niletee mnyama
"Niletee mnyama pori utakayemwinda na kumuua"

unitengenezee chakula kitamu
"nipikie nyama tamu ninayoipenda"

kukubariki mbele za Yahwe
"kukubariki mbele ya Yahwe"

kabla ya kufa kwangu
"kabla sijafa"

generated on Tue Oct 24 10:45:40 2023

Genesis 27:8

Taarifaya Jumla
Rebeka anaendelea kuzungumza kwa mtoto wake mdogo Yakobo.

sasa
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

usikilize sauti yangu kama ninavyokuagiza
Rebeka alisema "sauti yangu" kumaanisha kile alichokuwa akisema. "unitii na ufanye kile nachokuambia"

nitaandaa chakula kitamu kutokana nao kwa ajili ya baba yako, kwa namna aipendayo
Neno "kitamu" ina maana ya kitu chenye ladha nzuri sana.

Utakipeleka kwa baba yako
"Kisha peleka kwa baba yako"

ili kwamba akile, na kukubariki
"na atakapokila, atakubariki"

kukubariki
Neno "kubariki" lina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

kabla hajafa
"kabla hajafa"

Genesis 27:11

mimi ni mtu lain
"Mimi ni mwanamume mwenye ngozi laini" au "Mimi sina manyoya"

nami nitaonekana kama mdanganyifu kwake
"na atafikiri ya kwamba mimi ni muongo" au "atajua ya kwamba ninamdanganya"

nitajiletea laana badala ya baraka
Kulaaniwa au kubarikiwa inazungumziwa kana kwamba laana na baraka ni vitu vinavyowekwa juu ya mtu. "Kisha kwa sababu ya hili, atanilaani na hatanibariki"

Genesis 27:13

Mwanangu, acha laana yoyote iwe juu yangu
"acha laana yako na iwe juu yangu, mwanangu". Kulaaniwa inazungumziwa kana kwamba laana ni kitu kinachowekwa juu ya mtu. "acha baba yako anilaani badala yako, mwanangu"

sikiliza sauti yangu
Rebeka akasema "sauti yangu" kumaanisha kile alichokuwa akizungumza. "utii kile ninachokuambia" au "unitii"

uniletee
"niletee mwanambuzi mchanga"

akaandaa chakula kitamu, kama alichokipenda baba yake
Neno la "kitamu" lina maana ya kitu chenye ladha nzuri sana.

Genesis 27:15

Akamvalisha ngozi ya mwanambuzi katika mikono yake
Ngozi ya mbuzi ilikuwa bado ina manyoya juu yao.

Akaweka katika mikono ya Yakobo kile chakula kitamu na mkate aliokuwa ameuandaa.
"Alimpatia mtoto wake Yakobo chakula kitamy na mkate aliokuwa ameandaa"

Genesis 27:18

akasema
"Na baba yake akajibu" au "Isaka akajibu"

Mimi hapa
"ndio, nasikiliza" au "Ndio, kuna nini?"

nimefanya kama ulivyoniagiza
"Nimefanya kile ulichonimbia kufanya"

sehemu ya mawindo yangu
Neno "windo" lina maana ya wanyama pori ambayo mtu huwinda na kuua.

Genesis 27:20

akamwambia
"Yakobo alijibu"

ameniletea
Hii ni lahaja yenye maana ya kwamba Mungu alisababisha itokee. "alinisaidia kufanikiwa nilipokuwa nawinda"

kama kweli wewe ni mwanangu Esau au hapana
"kama kweli wewe ni mwanangu Esau"

Genesis 27:22

Yakobo akamkaribia Isaka baba yake
"Yakobo alimkaribia Isaka baba yake"

Sauti ni sauti ya Yakobo
Isaka anafananisha sauti ya Yakobo na Yakobo mwenyewe. "Unasikika kama Yakobo"

lakini mikono ni mkikono ya Esau
Isaka analinganisha mikono ya Esau kwa Esau mwenyewe. "lakini mikono yako inaonekana kama mikono ya Esau"

generated on Tue Oct 24 10:45:40 2023

Genesis 27:24

Akasema
Isaka anauliza swali hili kabla hajambariki mwanawe. "Lakini kwanza Isaka alimuuliza Isaka"

nile mawindo yako
Neno "windo" lina maana ya mnyama pori ambaye watu huwinda na kuua.

akanywa
"na Isaka akainywa"

Genesis 27:26

akanusa harufu ya nguo zake na kumbariki
Inaweza kuwekwa wazi ya kwamba nguo zilinuka kama nguo za Esau. "alinusa nguo zake na zilinuka kama nguo za Esau, kwa hiyo Isaka akambariki"

naye akanusa
"na Isaka akanusa"

harufu
"marashi"

na kumbariki
"na kisha akambariki". Hii ina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

Tazama, harufu ya mwanangu
Neno "tazama" linatumika kama msemo wa mkazo kumaanisha "ni kweli". Hakika, harufu ya mwanangu"

alilolibariki Yahwe
Hapa neno "alilolibariki" lina maana ya Yahwe alisababisha mambo mazuri kutokea kwenye shamba na ikawa na matunda. "ambayo Yahwe amesababisha kuzaa sana"

Genesis 27:28

Taarifa ya Jumla
Hii ni baraka ya Isaka. Alifikiri alikuwa akizungumza na Esau, lakini alikuwa akizungumza na Yakobo.

akupe
Hapa "akupe" ni katika hali ya umoja na ina maana ya Yakobo. Lakini baraka ingeweza kuhusika kwa vizazi vya Yakobo.

umande wa mbinguni
"umande" ni matone ya maji yanayounda juu ya mimea wakati wa usiku. Hii inaweza kuwekwa wazi. "umande wa usiku kutoka mbinguni kumwagilia mimea yako"

unono wa nchi
Kuwa na nchi yenye mbolea inazungumziwa kana kwamba nchi ilikuwa nene au tajiri. "udongo mzuri kwa ajili ya kuzaa mimea"

wingi wa nafaka na mvinyo mpya
Kama "nafaka" na "mvinyo" havijulikani, vinaweza kuwekwa kwa ujumla zaidi. "chakula na kinywaji kingi"

Genesis 27:29

wakutumikie ... zako
Hapa hivi viwakilishi vipo katika umoja na vina maana ya Yakobo. Lakini baraka pia inalenga vizazi vya Yakobo.

mataifa yainame
Hapa "mataifa" ina maana ya watu. "watu kutoka mataifa yote yainame"

yainame
Hii ina maana ya kuinama na kutoa heshima na taadhima ya unyenyekevu kwa mtu.

Uwe bwana juu ya ndugu zako
"Kuwa bwana juu ya ndugu zako"

ndugu zako ... wana wa mama yako
Isaka anazungumzia baraka hii moja kwa moja kwa Yakobo. Lakini, inahusika kwa vizazvi vya Yakobo ambao watatawala vizazi vya Esau na vizazi vya ndugu yeyote wa Yakobo ambaye anaweza kuwa naye.

na wana wa mama yako wainame chini yako
"na wana wa mama yako watakusujudu"

Kila anayekulaani na alaaniwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Na Mungu alaani kila mtu anayekulaani"

kila anayekubariki abarikiwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Na Mungu abariki kila mtu anayekubariki"

Genesis 27:30

ametoka mbele ya Isaka baba yake
"ameondoka tu katika hema la Isaka baba yake"

chakula kitamu
"nyama tamu nayoipenda"

baadhi ya mawindo ya mwanao
Hapa "ya mwanao" ilikuwa njia ya upole ya Esau kumaanisha chakula chake mwenyewe alichokiandaa.

mawindo ya mwanao
Neno "windo" lina maana ya wanyama pori ambao watu huwinda kwa ajili ya kula.

kunibariki
Hii ina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

generated on Tue Oct 24 10:45:40 2023

Genesis 27:32

akamwambia
"akamwambia Esau"

Isaka akatetemeka
"Isaka akaanza kutetemeka"

aliyewinda mawindo
Windo ina maana ya mnyama pori ambao watu huwinda na kuua.

Genesis 27:34

akalia kwa kilio kikubwa na cha uchungu sana
Uchungu wa Esau ulikuwa sawa na ladha ya kitu kichungu. "alilia kwa sauti kubwa"

amechukua baraka yako
Huu ni msemo wenye maana ya Yakobo alichukua kilichokuwa cha Esau. "Nimembariki badala yako"

Genesis 27:36

Je hakuitwa Yakobo kwa haki?
Esau anatumia swali kuweka msisitizo juu ya hasira yake kwa Yakobo. "Yakobo ni jina sahihi kwa kaka yangu!"

Yakobo
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema: "Jina la Yakobo lina maana ya "yeye akamataye kisigino". Katika lugha ya asili jina la "Yakobo" linatamkika kama neno la "mdanganyifu"

Alichukua ... baraka
Hii inazungumzia kuhusu haki ya mzaliwa wa kwanza kana kwamba ilikuwa kitu ambacho mtu anaweza kukichukua. "Alinidanganya kumpatia mara mbili ya urithia ambayo ningepaswa kupokea kama mzawa wa kwanza!"

sasa amechukua baraka yangu
Hii inazungumzia juu ya baraka kana kwamba ilikuwa kitu ambacho mtu anaweza kuchua. "na sasa amekudanganya kumbariki yeye badala yake"

Je haukuniachia baraka
Esau anajua ya kwamba baba hawezi kumbariki na vitu vile vile alivyombariki Yakobo. Esau anauliza kama kuna kitu kinachosalia kusemwa kwake ambacho Isaka hakusema alipokuwa akimbariki Yakobo.

Je nikufanyie nini mwanangu?
Isaka anatumia swali kuweka msisitizo ya kwamba hakuna kilichobaki atakachofanya. "Hakuna kitu kingine nachoweza kufanya kwako!"

Genesis 27:38

Je hauna hata baraka moja kwa ajili yangu, babangu
Hii inaweza kuelezwa kwa njia ya chanya. "Baba yangu, je hauna baraka moja zaidi kwa ajili yangu"

Genesis 27:39

kumwambia
"akasema kwa Esau"

Tazama
Hii inaongeza msisitizo kwa kile Isaka anachosema baadae. "Sikiliza" au "Vuta nadhari kwa kile nachokwenda kukuambia"

mbali na utajiri wa nchi
Huu ni msemo unaomaanisha nchi yenye rutuba. "mbali na udongo wenye rutuba"

yako ... nawe
Katika 27:39-40 hivi viwakilishi vipo katika umoja na vina maana ya Esau, lakini kile Isaka anachosema pia kinaashiria kwa vizazi vya Esau.

umande juu angani
"umande" ni matone ya maji yanayounda juu ya mimea wakati wa usiku. Hii inaweza kuwekwa wazi. "umande wa usiku kutoka mbinguni kumwagilia mimea yako"

Kwa upanga wako utaishi
Hapa "upanga" ina maana ya vurugu. "Utaiba na kuua watu ili kupata kile unachohitaji kuishi"

utaiondoa nira yake shingoni mwako
Hii inazungumzia juu ya mtu kuwa na bwana kana kwamba utawala wa bwana juu ya mtu ulikuwa ni nira ambayo mtu anaweza kubeba. "utajifanya huru kutoka kwa utawala wake"

Genesis 27:41

Esau akajisemea moyoni
Hapa "moyoni" ina maana ya Esau mwenyewe. "Esau alijisemea mwenyewe"

Siku za maombolezo kwa ajili ya baba yangu zinakaribia
Hii ina maana ya idadi ya siku mtu huomboleza pale ambapo mmoja wa familia anapokufa.

Rebeka akaambiwa maneno ya Esau mwanawe mkubwa
Hapa "maneno" yana maana ya kile Esau alichosema. Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu alimwambia Rebeka kuhusu mpango wa Esau"

Tazama
"Sikiliza" au "Vuta nadhari"

anajifariji
"anajifanya ajisikie vizuri"

generated on Tue Oct 24 10:45:40 2023

Genesis 27:43

sasa
Hii haimaanishi "katika muda huu", lakini inatumika kuvuta nadhari kwa jambo muhimu linalofuata.

kukimbilia kwa Labani
"ondoka hapa haraka na uende kwa Labani"

kwa muda
"kwa kipindi cha muda"

mpaka hasira ya ndugu yako itakapopungua
"hadi kaka yako atakapopoa"

hata hasira ya ndugu yako itakapokuondokea
Kutokuwa na hasira inazungumziwa kana kwamba hasira hugeukia upande tofauti kutoka kwa mtu. "hadi pale atakapokuwa hana hasira na wewe"

Kwa nini niwapoteze ninyi nyote katika siku moja?
Rebeka anatumia swali kuweka msisitizo juu ya mawazo yake kwa suala hili. "Sitaki kuwapoteza wote wawili katika siku moja!"

niwapoteze ninyi nyote katika siku moja
Inasemekana ya kwamba iwapo Esau atamuua Yakobo, basi watamuua Esau kama muuaji.

niwapoteze
Hii ni njia ya upole inayomaanisha wanawe kufa.

Genesis 27:46

Nimechoka na maisha
Rebeka anatia chumvi kuweka msisitizo jinsi alivyofadhaishwa kuhusu mwanamke Mhiti ambaye Esau alimuoa. "Nimefadhaishwa sana"

binti za Hethi
"hawa wanawake wahiti" au "vizazi vya Wahiti"

kama wanawake hawa, baadhi ya binti za nchi
Msemo "binti wa nchi" ina maana ya wanawake wenyeji. "kama wanawake hawa wanaoishi katika nchi hii"

maisha yatakuwa na maana gani kwangu?
Rebeka anatumia swali kuweka msisitizo jinsi atakavyofadhaishwa iwapo Yakobo atamuoa mwanamke Mhiti". "Maisha yangu yatakuwa mabaya!"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Isaka akamwita Yakobo, akambariki, na kumwagiza, "Usichukuwe mwanamke katika wanawake wa Kikanaani. **2** Inuka, nenda Padani Aramu, katika nyumba ya Bethueli baba wa mama yako, na uchukue mwanamke pale, mmojawapo wa binti za Labani, kaka wa mama yako. **3** Mungu Mwenyezi na akubariki, akupe uzao na akuzidishe, hata uwe wingi wa watu. **4** Na akupe baraka ya Ibrahimu, wewe, na uzao wako baada yako, kwamba uweze kumilki nchi ambapo umekuwa ukiishi, ambayo Mungu alimpa Ibrahimu." **5** Hivyo Isaka akamwondoa Yakobo. Yakobo akaenda Padani Aramu, kwa Labani mwana wa Bethueli Mwaramu, kaka wa Rebeka, mama yao Yakobo na Esau. **6** Basi Esau alipoona kwamba Isaka amembariki Yakobo na kumpeleka Padani Aramu, kuchukua mke kutoka pale. Lakini pia akaona kwamba Isaka alikuwa amembariki na kumwagiza, akisema, "Usichukue mke katika wanawake wa Kanaani." **7** Esau pia akaona kwamba Yakobo alikuwa amemtii baba yake na mama yake, na alikuwa amekwenda Padani Aramu. **8** Esau akaona kwamba wanawake wa Kanaani hawakumpendeza Isaka baba yake. **9** Hivyo akaenda kwa Ishmaeli, na kuchukua, mbali na wake aliokuwa nao, Mahalathi binti Ishmaeli, mwana wa Ibrahimu, dada wa Nebayothi, kuwa mke wake. **10** Yakobo akatoka Beersheba na akaelekea Harani. **11** Akaja mahali fulani na akakaa pale usiku kucha, kwa kuwa jua lilikuwa limekuchwa. Akachukua mojawapo ya mawe katika eneo hilo, akaliweka chini ya kichwa chake, na akalala usingizi katika eneo hilo. **12** Akaota na kuona ngazi imewekwa juu ya nchi. Ncha yake ilifika hata mbinguni na malaika wa Mungu walikuwa wakishuka na kupanda juu yake. **13** Tazama, Yahwe amesimama juu yake na kusema, "Mimi ni Yahwe, Mungu wa Ibrahimu baba yako, na Mungu wa Isaka. Nchi uliyolala juu yake, nitakupa wewe na uzao wako. **14** Uzao wako utakuwa kama mavumbi ya ardhi, na utaenea mbali kuelekea magharibi, mashariki, kaskazini, na kusini. Kupitia kwako na kupitia uzao wako familia zote za dunia zitabarikiwa. **15** Tazama, mimi nipo nawe, na nitakulinda kila uendako, Nitakurudisha katika nchi hii tena; kwani sitakuacha. Nitafanya kila nililokuahidi." **16** Yakobo akaamka katika usingizi, na akasema, "Hakika Yahwe yupo mahali hapa, sikujua hili." **17** Akaogopa na kusema, "Eneo hili linatisha kama nini! Hili sio kingine zaidi ya nyumba ya Mungu. Hili ni lango la mbinguni." **18** Yakobo akaamka mapema asubuhi na akachukua jiwe alilokuwa ameliweka chini ya kichwa chake. Akaliweka kama nguzo na kumimina mafuta juu yake. **19** Akapaita pale Betheli, lakini jina la kawaida la mji lilikuwa Luzu. **20** Yakobo akatoa nadhiri, kusema, "Ikiwa Mungu atakuwa nami na atanilinda katika njia nipitayo, na atanipa mkate wa kula, na mavazi ya kuvaa, **21** hata nikarudi salama katika nyumba ya baba yangu, ndipo Yahwe atakapokuwa Mungu wangu. **22** Kisha jiwe hili nililoliweka kama nguzo litakuwa jiwe takatifu. Kutoka katika kila utakachonipa, kwa hakika nitakupa tena sehemu ya kumi."

Genesis 28:1

Usichukuwe
"Usichukue"

Inuka, nenda
"Nenda mara moja"

Padani Aramu
Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraq ya sasa.

nyumba ya
Hii ina maana ya vizazi vya mtu au ndugu wengine. "familia"

Bethueli
Bethueli alikwa baba wa Rebeka.

baba wa mama yako
"babu yako"

mmojawapo wa binti
"kutoka kwa mabinti"

kaka wa mama yako
"mjomba wako"

Genesis 28:3

Taarifa ya Jumla:
Isaka anaendelea kuzungumza na Yakobo

akupe uzao na akuzidishe
Neno "kuongeza" unaelezea jinsi Mungu angemfanya Yakobo "azidishiwe". "akupe uzao na watoto wengi"

Na akupe baraka ya Ibrahimu, wewe, na uzao wako baada yako
Hii inazungumzia kuhusu kubariki mtu kana kwamba baraka ni kitu ambacho mtu anaweza kutoa. Nomino inayojitegemea "baraka" inaweza lusemwa kama "bariki". "Na Mungu akubariki wewe na uzao vyako kama alivyombariki Abrahamu" au

generated on Tue Oct 24 10:45:40 2023

"Na Mungu akupatie wewe na uzao wako kile alichoahidi kwa Abrahamu"

kwamba uweze kumilki nchi
Mungu kutoa nchi ya Kaanani kwa Yakobo na uzao wake inazungumziwa kana kwamba mtoto alikuwa akirithi fedha au mali kutoka kwa baba yake.

nchi ambapo umekuwa ukiishi
"nchi ambayo ulikuwa ukiishi"

ambayo Mungu alimpa Abrahamu
"ambayo Mungu aliahidi kwa Abrahamu"

Genesis 28:5

Padani Aramu
Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraq ya sasa.

Bethueli
Bethueli alikwa baba wa Rebeka.

Genesis 28:6

Taarifa ya Jumla:
Simulizi inabadilika kutoka kwa Yakobo kuelekea kwa Esau

Basi
Neno hili linatumiwa hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Esau.

Padani Aramu
Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraki ya sasa.

kuchukua mke
"kuchukua mke kwa ajili yake"

akaona kwamba Isaka alikuwa amembariki
"Esau aliona pia ya kwamba Isaka alimbariki Yakobo"

Usichukue
"Usichukue"

wanawake wa Kanaani
"binti wa Kaanani" au "wanawake wa Kaanani"

Genesis 28:8

Taarifa ya Jumla:
Hii inaendeleza taarifa ya nyuma kuhusu Esau.

Esau akaona
"Esau akagundua"

wanawake wa Kanaani hawakumpendeza Isaka baba yake
"baba yake Isaka hakuidhinisha wanawake wa Kaanani"

wanawake wa Kanaani
"binti wa Kaanani" au "wanawake wa Kaanani"

Hivyo
"Kwa sababu hiyo"

mbali na wake aliokuwa nao
"kwa kuongeza juu ya wake aliokuwa nao tayari"

Mahalathi
Hili ni jina la mmoja wa binti wa Ishmaeli.

Nebayothi
Hili ni jina la mmoja wa vijana wa Ishmaeli.

Genesis 28:10

Taarifa ya Jumla:
Simulizi inabadilika kurudi kwa Yakobo

Akaja mahali fulani na akakaa pale usiku kucha, kwa kuwa jua lilikuwa limekuchwa
"Akaja katika eneo fulani na kwa sababu jua lilikuwa limezama, aliamua kukaa usiku"

Genesis 28:12

Akaota
"Yakobo alipata ndoto"

imewekwa juu ya nchi
"chini yake ikigusa ardhini"

ilifika hata mbinguni
Hii ina maana ya sehemu ambapo Mungu anaishi.

Tazama
Neno la "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushtukiza inayofuata.

Yahwe amesimama juu yake
Maana zaweza kuwa 1) "Yahwe alikuwa amesimama juu ya ngazi" au 2) "Yahwe alikuwa amesima kando na Yakobo"

Abrahamu baba yako
Hapa "baba" ina maana ya "babu". "Abrahamu babu yako" au "Abrahamu babu yako"

Genesis 28:14

Taarifa ya Jumla:
Mungu anaendelea kuzungumza na Yakobo ndotoni.

Uzao wako utakuwa kama mavumbi ya ardhi
Mungu analinganisha uzao wa Yakobo na vumbi la ardhi kuweka msisitizo ya idadi kubwa. "Utakuwa na uzao mkubwa zaidi ya utakavyoweza kuhesabu"

na utaenea mbali kuelekea magharibi
Hapa neno "utaenea" lipo katika hali ya upekee lakina lina maana ya uzao wa Yakobo. Inazungumzia kuhusu Yakobo kwa maana yeye ni kiongozi wa familia. "na uzao wako utasambaa hadi magharibi"

na utaenea mbali
Hii ina maana ya watu wataongeza mipaka ya ardhi yao na kukaa

katika maeneo makubwa zaidi.
kuelekea magharibi, mashariki, kaskazini, na kusini Misemo hii inatumika pamoja kumaanisha "pande zote". "katika pande zote"

Kupitia kwako na kupitia uzao wako familia zote za dunia zitabarikiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitabariki familia zote juu ya dunia kupitia kwako na uzao wako"

Tazama
Hii inaongeza msisitizo kwa kile kinachosemwa baadae. "Tazama" au "Sikiliza" au "Vuta nadhari kwa kile nachotaka kukuambia"

kwani sitakuacha. Nitafanya kila
"kwa kuwa sitakuacha mpaka nitende yote"

nitakulinda
"Nitakuweka salama" au "Nitakulinda"

Nitakurudisha katika nchi hii tena
"Nitakuleta katika nchi hii"

Genesis 28:16

akaamka katika usingizi
"aliamka kutoka katika usingizi wake"

nyumba ya Mungu ... lango la mbinguni
Msemo wa "lango la mbinguni" linaelezea ya kwamba sehemu hii ni kiingilio cha "nyumba ya Mungu" na "mlango wa mahali Mungu anapoishi"

Hili ni lango la mbinguni
Hii inazungumzia kuhusu mlango ambapo Mungu anaishi kana kwamba ilikuwa ni ufalme halisi ambao ulikuwa na lango ambalo mtu anatakiwa kufungua kuruhusu watu ndani.

Genesis 28:18

nguzo
Hii ni nguzo ya kumbukumbu, yaani, jiwe kubwa au jabali lililowekwa mwishoni pake.

kumimina mafuta juu yake
Tendo hili linaashiria ya kwamba Yakobo anaweka wakfu nguzo kwa Mungu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "alimwaga mafuta juu yake ili kuiweka wakfu nguzo kwa Mungu"

Betheli
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Betheli lina maana 'nyumba ya Mungu."

Luzu
Hili ni jina la mji.

Genesis 28:20

akatoa nadhiri
"akafanya kiapo" au "alimuahidi Mungu kwa dhati"

Ikiwa Mungu atakuwa ... ndipo Yahwe atakapokuwa Mungu wangu
Yakobo anazungumza na Mungu katika lugha ya mtu wa utatu. Hii inaweza kusemwa katika lugha ya upili wa mtu. "Iwapo uta ... basi wewe, Yahwe, utakuwa Mungu ambaye nitamuabudu"

katika njia nipitayo
Hii ina maana ya safari ya Yakobo kutafuta mke na kurudi nyumbani. "katika safari hii"

atanipa mkate wa kula
Hapa "mkate" una maana ya chakula kwa ujumla.

katika nyumba ya baba yangu
Hapa "nyumba" ina maana ya familia ya Yakobo. "kwa baba yangu na familia yangu iliyosalia"

jiwe takatifu
Hii ina maana ya kwamba jiwe litaweka alama ya sehemu ambayo Mungu alijitokeza kwake na itakuwa sehemu ambapo watu watamuabudu Mungu. "nyumba ya Mungu" au "sehemu ya Mungu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Kisha Yakobo akaendelea na safari yake na akafika katika nchi ya watu wa mashariki. **2** Hata alipotazama, akaona kisima kondeni, na, tazama, makundi matatu ya kondoo yalikuwa yamelala kando yake. Kwani kutoka katika hicho wangeyanywesha makundi, na jiwe juu ya mdomo wa kisima lilikuwa kubwa. **3** Wakati makundi yote yangekusanyika pale, wachungaji wangevingirisha jiwe kutoka katika mdomo wa kisima na kuwanywesha kondoo, na kisha kurudisha jiwe juu ya mdomo wa kisima, mahali pake. **4** Yakobo akawambia, "Ndugu zangu, ninyi mnatokea wapi?" nao wakasema, "Tunatoka Harani." **5** Akawambia, "Mnamfahamu Labani mwana wa Nahori?" Wakasema, "Tunamfahamu." **6** Akawambia, "Je hajambo?" Wakasema, "Hajambo, na, tazama pale, Raheli binti yake anakuja na kondoo." **7** Yakobo akasema, "Tazama, ni mchana. Siyo wakati wa kukusanya kondoo pamoja. Mnapaswa kuwanywesha kondoo na kisha mkaenda na kuwaacha wachunge." **8** Wakamwambia, "Hatuwezi kuwanywesha mpaka makundi yote yakusanyike pamoja. Ndipo wanaume watakapovingirisha jiwe kutoka mlangoni mwa kisima, na ndipo tutakapowanywesha kondoo." **9** Wakati bado Yakobo anaongea nao, Raheli akaja pamoja na kondoo wa babaye, kwani alikuwa akiwachunga. **10** Yakobo alipomwona Raheli, binti wa Labani, kaka wa mamaye, na kondoo wa Labani, kaka wa mama yake, Yakobo akaja juu, akalivingirisha jiwe kutoka mlangoni mwa kisima, na akawanywesha kondoo wa Labani, kaka wa mama yake. **11** Yakobo akambusu Raheli na akalia kwa sauti. **12** Yakobo akamwambia Raheli kwamba alikuwa ni ndugu wa baba yake, na kwamba alikuwa mwana wa Rebeka. Kisha yeye akakimbia kumwambia baba yake. **13** Labani aliposikia habari kuhusu Yakobo mwana wa dada yake, akaenda kukutana naye, akamkumbatia, akambusu, na kumleta nyumbani kwake. Yakobo akamwambia Labani mambo haya yote. **14** Labani akamwambia, "Kwa hakika wewe ni mfupa wangu na nyama yangu." Kisha Yakobo akakaa naye kama mwezi mmoja. **15** Kisha Labani akamwambia Yakobo, "Je unitumikie bure kwa kuwa wewe ni ndugu yangu? Niambie, ujira wako utakuwaje? **16** Basi Labani alikuwa na binti wawili. Jina la mkubwa lilikuwa ni Lea, na jina la mdogo lilikuwa Raheli. **17** Macho ya Lea yalikuwa dhaifu, lakini Raheli alikuwa mzuri wa umbo na mwonekano. **18** Yakobo alimpenda Raheli, hivyo akasema, "Nitakutumikia miaka saba kwa ajili ya Raheli, binti yako mdogo." **19** Labani akasema, Itakuwa vema kukupa wewe, kuliko kumpa mtu mwingine. Kaa nami." **20** Hivyo Yakobo akamtumikia kwa miaka saba kwa ajili ya Raheli; nayo ilionekana kwake kama siku chache tu, kwa ajili ya upendo aliokuwa nao kwake. **21** Kisha Yakobo akamwambia Labani, "Nipe mke wangu, kwani siku zangu zimetimia - ili kwamba nimwoe! **22** Hivyo Labani akawaalika watu wa mahali hapo na kuandaa sherehe. **23** Wakati wa jioni, Labani akamchukua Lea binti yake mkubwa na kumleta kwa Yakobo, aliyelala naye. **24** Labani akampa mtumishi wake wakike Zilpa kuwa mjakazi wa Lea. **25** Ilipofika asubuhi, tazama, kumbe ni Lea! Yakobo akamwambia Labani, "Ni nini hiki ulichonifanyia? Je sikukutumikia kwa ajili ya Raheli? Kwa nini basi umenihadaa? **26** Labani akamwambia, "Siyo utamaduni wetu kumtoa bindi mdogo kabla ya mzaliwa wa kwanza. **27** Timiza juma la bibi arusi, na tutakupa yule mwingine pia kwa mbadala wa kunitumikia miaka mingine saba." **28** Yakobo akafanya hivyo, na akatimiza juma la Lea. Kisha Labani akampa Raheli binti yake kuwa mke wake. **29** Lakini pia Labani akampa Raheli binti yake Bilha, kuwa mjakazi wake. **30** Hivyo Yakobo akalala na Raheli, pia, lakini akampenda Raheli zaidi ya Lea. Hivyo Yakobo akamtumikia Labani kwa miaka saba mingine. **31** Yahwe akaona kwamba Lea hakupendwa, hivyo akalifungua tumbo lake, lakini Raheli hakuwa na mtoto. **32** Lea akashika mimba na kuzaa mwana, naye akamwita Rubeni. Kwani alisema, "Kwa sababu Yahwe ameliangalia teso langu; bila shaka mme wangu sasa atanipenda." **33** Kisha akashika mimba tena na kuzaa mwana. Akasema, "Kwa sababu Yahwe amesikia kwamba sipendwi, kwa hiyo amenipa mwana mwingine," na akamwita Simoni. **34** Kisha akashika mimba tena na kuzaa mwana. Akasema, "Wakati huu mme wangu ataungana nami, kwa kuwa nimemzalia wana watatu." Kwa hiyo akaitwa Lawi. **35** Akashika mimba tena na kuzaa mwana. Akasema, "Wakati huu nitamsifu Yahwe." Kwa hiyo akamwita jina lake Yuda; kisha akaacha kuzaa watoto.

Genesis 29:1

watu wa mashariki
Hii ina maana ya watu wa Paddani Aramu, ambayo ni nchi mashariki mwa nchi ya Kaanani.

na, tazama, makundi matatu ya kondoo yalikuwa yamelala kando yake
Neno "tazama" linaweka alama ya mwanzo wa tukio lingine katika simulizi kubwa.

Kwani kutoka katika hicho kisima
"Kwani kutoka katika kisima hicho". Msemo huu unaweka alama ya badiliko kutoka kwa simulizi

generated on Tue Oct 24 10:45:40 2023

kwenda kwa taarifa ya nyuma kuhusu jinsi wafugaji waliwanywesha mifugo"

wangeyanywesha
"wafugaji wangewanywesha" au "wale waliokuwa wakitunza kondoo wangewanywesha"

mdomo wa kisima
Hapa "mdomo" ni njia ya kuelezea uwazi. "uwazi wa kisima"

Genesis 29:4

Yakobo akawambia
"Yakobo aliwaambia wafugaji"

Ndugu zangu
Hii ni njia ya upole ya kumsalimia mgeni.

Labani mwana wa Nahori
Hapa "mwana" ina maana ya uzao wa kiume. Maana nyingine yaweza kuwa "Labani mjukuu wa Nahori".

na, tazama pale, Raheli binti yake anakuja na kondoo
"Tazama sasa! Raheli binti yake anakuja na kondoo"

Genesis 29:7

ni mchana
"jua bado lipo juu angani" au "jua bado linawaka kwa mwanga"

wakati wa kukusanya kondoo pamoja
Hii inaweza kuelezwa kwa hali ya kutenda. "kwako kukusanya mifugo"

kukusanya pamoja
Hii ina maana ya kuwakusanya pamoja ndani ya uzio ili wakae kwa usiku. Maana kamili ya hii inaweza kuwekwa wazi.

kuwaacha wachunge
"waache wale nyasi shambani"

Hatuwezi kuwanywesha
"Inatubidi kusubiri ili kuwanywesha". Hii inahusu suala la muda, na sio ruhusa.

Hatuwezi kuwanywesha mpaka makundi yote yakusanyike pamoja
Hii inaweza kuelezwa kwa hali ya kutenda. "hadi pale wafugaji wengine watakapokusanya mifugo yao"

kutoka mlangoni mwa kisima
Hapa "mlangoni" ni njia ya kuelezea uwazi. "kutoka kwa kisima" au "kutoka kwa uwazi wa kisima"

na ndipo tutakapowanywesha kondoo
"kisha tutawanywesha kondoo"

Genesis 29:9

kaka wa mama yake
"mjomba wake"

mlangoni mwa kisima
Hapa "mdomo" ni njia ya kuelezea uwazi. "kisima" au "uwazi wa kisima"

Genesis 29:11

Yakobo akambusu Raheli
Nyakati za kale Mashariki ya Karibu, ilikuwa kawaida kumsalimu ndugu na busu. Ingawa, inafanywa baina ya wanamume.

akalia kwa sauti
Yakobo analia kwa sababu amefurahi sana. Maana kamili ya kauli hii inaweza kuwekwa wazi.

ndugu wa baba yake
"ana undugu na baba yake"

Genesis 29:13

mwana wa dada yake
"mpwa wake"

akamkumbatia
"alimkumbatia"

akambusu
Nyakati za kale Mashariki ya Karibu, ilikuwa kawaida kumsalimu ndugu na busu. Ingawa, inafanywa baina ya wanamume.

Yakobo akamwambia Labani mambo haya yote
"kisha Yakobo alimwambia Labani kila kitu alichomuambia Raheli"

mfupa wangu na nyama yangu
msemo huu una maana zinaoana moja kwa moja. "ndugu yangu" au "mmoja wa familia yangu"

Genesis 29:15

Je unitumikie bure ... ndugu yangu?
Labani anatumia swali kusisitiza ya kwamba anatakiwa kumlipa Yakobo kwa kumtumika. Swali linawezakutafsiriwa kama kauli. Pia linaweza kuwekwa katika njia ya chanya. "Hakika ni sahihi ya kwamba nikulipe kwa kunitumikia ingawa wewe ni ndugu yangu."

Basi Labani alikuwa
Neno "basi" linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Labani na binti zake"

Macho ya Lea yalikuwa dhaifu
Maana zaweza kuwa 1) "Macho ya Lea yalikuwa mazuri" au 2) "Macho ya Lea yalikuwa ya kawaida"

generated on Tue Oct 24 10:45:40 2023

Yakobo alimpenda Raheli
Hapa neno "alimpenda" lina maana ya mvuto wa kimahaba kati ya mwanamume na mwanamke.

Genesis 29:19

kuliko kumpa mwanamume mwingine
"kuliko kumpa kwa mwanamume mwingine"

nayo ilionekana kwake kama siku chache tu
"lakini muda ulionekana kwake kama siku chache tu"

kwa ajili ya upendo aliokuwa nao kwake
"kwa ajili ya upendo aliokuwa nao kwake" au "kwa sababu ya upendo wake kwake"

Genesis 29:21

Nipe mke wangu, kwani siku zangu zimetimia
Hapa "siku" ina maana ya muda mrefu zaidi. Msemo "zimetimia" unaweza kuwekwa katika hali ya chanya. Kauli hii ina mkazo. Nipatie Raheli ili kwamba niweze kumuoa, kwa maana nimekufanyia kazi miaka saba!"

kuandaa sherehe
"kuandaa sherehe ya harusi". Yawezekana Labani alikuwa na watu walioandaa sherehe hii. "alikuwa na watu waliondaa sherehe ya harusi"

Genesis 29:23

aliyelala naye
Inadokezwa ya kwamba Yakobo hakujua alikuwa na Lea kwa sababu ilikuwa giza na hakuweza kuona. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Labani akampa mtumishi wake wakike Zilpa ... mtumishi wake
Hapa mwandishi anatoa taarifa ya nyuma kuhusu Labani kumpa Zilfa kwa Lea. Inawezekana alimpa Zilfa kwa Lea kabla ya harusi.

Zilpa
Hili ni jina la mtumishi wa Lea.

tazama, kumbe ni Lea
"Yakobo alishangazwa kuona ilikuwa ni Lea kitandani pamoja naye". Neno "tazama" hapa linaonyesha ya kwamba Yakobo alishtushwa na kile alichokiona"

Ni nini hiki ulichonifanyia?
"Yakobo alishangazwa kuona alikuwa Lea kitandani pamoja naye." Neno "tazama" hapa linaonyesha ya kwamba Yakobo alishtushwa na kile alichoona.

Je sikukutumikia kwa ajili ya Raheli?
Yakobo anatumia maswali haya kuonyesha maumivu yake ya kwamba Labani alimdanganya. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Nimekutumikia kwa miaka saba kumuoa Raheli"

Genesis 29:26

Siyo utamaduni wetu kumtoa
"Huwa hatutoi kwenye familia yetu"

Timiza juma la bibi arusi
"Kumaliza kusherehekea harusi ya Raheli"

na tutakupa yule mwingine pia
Maana kamila inaweza kuwekwa wazi. "na wiki ijayo tutakupatia Raheli pia"

Genesis 29:28

Yakobo akafanya hivyo, na akatimiza juma la Lea
"Na Yakobo akafanya alichosema Labani, na akamaliza kusherehekea wiki ya harusi ya Lea"

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

Yakobo akalala na Raheli
Hii ni njia ya ustarabu ya kusema kuwa walikutana kimwili. "Yakobo akamuoa Raheli"

akampenda Raheli
Hii inamaanisha upendo wa kimahaba kati ya mwanamme na mwanamke.

Genesis 29:31

Lea hakupendwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Yakobo hakumpenda Lea"

hakupendwa
Hii ni kuza jambo kusisitiza kuwa Yakobo alimpenda Raheli zaidi ya Lea. "alimpenda kwa uhafifu kuliko Raheli"

hivyo akalifungua tumbo lake
Mungu kumsababisha Lea kuwa na uwezo wa kuwa na mimba inazungumziwa kama kwamba Mungu alifungua tumbo lake.

hakuwa na mtoto
"hakuweza kuwa mjamzito"

Lea akashika mimba na kuzaa mwana
"Lea alipata mimba na kumzaa mwana wa kiume"

naye akamwita Rubeni
Jina Rubeni linamaanisha "Tazama, mwana wa kiume."

Yahwe ameliangalia teso langu
Lea alipitia uchungu wa hisia kwa sababu Yakobo alimkataa.. Nomino "teso" inaweza kuwekwa kama kitenzi. "Yahwe aliona kuwa nateseka"

generated on Tue Oct 24 10:45:40 2023

Genesis 29:33

Kisha akashika mimba
"Lea akawa mjamzito"

kuzaa mwana
"akazaa mwana wa kiume"

Yahwe amesikia kwamba sipendwi
Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe amesikia kuwa mme wangu hanipendi"

akamwita Simoni
Jina Simoni linamaanisha "kusikiwa."

mume wangu ataungana nami
"mume wangu atanikumbatia"

nimemzalia wana watatu
"nimezaa wana watatu wa kiume kwa ajili yake"

akaitwa Lawi
Jina Lawi linamaanisha "ambatishwa."

Genesis 29:35

Akashika mimba tena
"Lea akawa na mimba tena"

kuzaa mwana
"Akazaa mwana wa kiume"

akamwita jina lake Yuda
Jina Yuda linamaanisha "sifa."

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Raheli alipoona kwamba hamzalii Yakobo watoto, Raheli akamwonea wivu dada yake. Akamwambia Yakobo, "Nipe watoto, sivyo nitakufa." **2** Hasira ya Yakobo ikawaka juu ya Raheli. Akasema, "Mimi ni badala ya Mungu, aliyekuzuilia usipate watoto? **3** Akasema, "Tazama, kuna mjakazi wangu Bilha. Lala naye, hivyo aweze kuzaa watoto magotini pangu, nami nitapata watoto kwake. **4** Hivyo akampa Bilha mjakazi kama mke wake, na Yakobo akalala naye. **5** Bilha akashika mimba na kumzalia Yakobo mwana. **6** Kisha Raheli akasema, "Mungu ameamua kwa faida yangu. Ameyasikiliza maombi yangu na kunipa mwana." Kwa sababu hiyo akamwita jina lake Dani **7** Bilha, mjakazi wa Raheli, akashika mimba tena na kumzalia Yakobo mwana wa pili. **8** Raheli akasema, "Kwa mashindano yenye nguvu nimeshindana na dada yangu na kushinda." Akamwita jina lake Naftali. **9** Lea alipoona kwamba ameacha kuzaa, akamchukua Zilpa, mjakazi wake, na kumpa Yakobo kama mke wake. **10** Zilpa, mjakazi wa Lea, akamzalia Yakobo mwana. **11** Lea akasema, "Hii ni bahati njema!" Hivyo akamwita jina lake Gadi. **12** Kisha Zilpa, mjakazi wa Lea, akamzalia Yakobo mwana wa pili. **13** Lea akasema, "Nina furaha! Kwa maana mabinti wataniita furaha." Hivyo akamwita jina lake Asheri. **14** Siku za mavuno ya ngano Rubeni akaenda shambani na kuona tunguja. Akazileta kwa mama yake. Kisha Raheli akamwambia Lea, "Nipe baadhi ya tunguja za mwanao." **15** Lea akamwambia, "Je ni jambo dogo kwako, kumchukua mme wangu? Je na sasa unataka kuchukua tunguja za mwanangu pia? Raheli akasema, "Kisha atalala nawe leo usiku, kwa kubadilishana na tunguja za mwanao. **16** Jioni Yakobo akaja kutoka uwandani. Lea akaenda kumlaki na kusema, "Leo usiku utalala nami, kwani nimekuajiri kwa tunguja za mwanangu." Hivyo Yakobo akalala na Lea usiku huo. **17** Mungu akamsikia Lea, na akashika mimba na kumzalia Yakobo mwana wa tano. **18** Lea akasema, "Mungu amenipa ujira wangu, kwa sababu nilimpa mme wangu mjakazi wangu." Akamwita jina lake Isakari. **19** Lea akashika mimba tena na kuzaa mwana wa tano kwa Yakobo. **20** Lea akasema, "Mungu amenipa zawadi njema. Sasa mme wangu ataniheshimu, kwa sababu nimemzalia wana sita." Akamwita jina lake Zabuloni. **21** Baadaye akazaa binti na kumwita jina lake Dina. **22** Mungu akamkumbuka Raheli na kumsikiliza. Akampa kushika mimba. **23** Akashika mimba na kuzaa mwana. Akasema, "Mungu ameiondoa aibu yangu." **24** Akamwita jina lake Yusufu, akisema, Yahwe ameniongeza mwana mwingine." **25** Baada ya Raheli kumzaa Yusufu, Yakobo akamwambia Labani, "Niache niande, ili kwamba niende nyumbani kwetu na katika nchi yangu. **26** Nipe wake zangu na watoto wangu niliokutumikia kwa ajili yao, na uniache niondoke, kwani unafahamu nilivyokutumikia. **27** Labani akamwambia, "Ikiwa nimepata kibali machoni pako, subiri, kwa sababu nimejifunza kwa kutumia uaguzi kwamba Yahwe amenibariki kwa ajili yako." **28** Kisha akasema, "Taja ujira wako, nami nitalipa." **29** Yakobo akamwambia, "Unajua nilivyokutumikia, na jinsi ambavyo mifugo wako wamekuwa nami. **30** Kwani walikuwa wachache kabla sijaja, na wameongezeka kwa wingi. Popote nilipokutumikia Mungu amekubariki. Je ni lini mimi nitaandaa kwa ajili ya nyumba yangu pia?" **31** Hivyo Labani akasema, "Je nikulipe nini? Yakobo akasema, 'Usinipe chochote. Ikiwa utafanya jambo hili kwa ajili yangu, nitawalisha tena kondoo wako na kuwatunza. **32** Niache nipite kati ya kundi lako lote leo, kwa kuondoa kila kondoo mwenye milia na mabaka, na kila kondoo mweusi kati yao, na kati ya wenye mabaka na milia katika mbuzi. Hawa watakuwa ujira wangu. **33** Uadilifu wangu utashuhudia kwa ajili yangu hapo baadaye, utakapokuja kuangalia ujira wangu. Kila ambaye hana milia na hana madoa miongoni mwa mbuzi, na mweusi kati ya kondoo, ikiwa wataonekana kwangu, watahesabiwa kuwa wameibwa." **34** Labani akasema, "Nakubali. Na iwe kama yalivyo maneno yako." **35** Siku hiyo Labani akaondoa mabeberu yaliyokuwa na milia na madoa, na majike ya mbuzi yaliyokuwa na milia na madoa, kila aliyekuwa mweupe, na weusi wote katika mbuzi, akawakabidhi katika mikono ya wanaye. **36** Pia Labani akaweka safari ya siku tatu kati yake na Yakobo. Hivyo Yakobo akabaki kuchunga wale kondoo wa Labani waliosalia. **37** Yakobo akachukua matawi mabichi yaliyokatwa ya mipopla, mlozi na mwaramoni mbichi akatoa maganda ili michilizi myeupe ionekane, na akaifanya sehemu nyeupe ya ndani ya mti iliyokuwa ndani ya fito ionekane. **38** Kisha akaziweka fito alizokuwa amezibambua mbele ya makundi ya kondoo, mbele ya mabirika yakunyweshea walipokuja kunywa maji. Wakashika mimba walipokuja kunywa maji. **39** Wanyama wakapandana mbele ya fito; nao wakazaa watoto wenye milia, mabaka na wenye madoa. **40** Yakobo akawatenga hawa wanakondoo, lakini akawafanya waliosalia kuelekea wanyama wenye milia na kondoo weusi wote katika kundi la Labani. Kisha akayatenga makundi yake mwenyewe pekee na hakuwaweka pamoja na wale wa Labani. **41** Pindi kondoo wenye nguvu katika kundi walipopandana, Yakobo alilaza fito katika mabirika ya maji mbele ya macho ya kundi, ili kwamba washike mimba kati ya fito. **42** Lakini wakati waliodhaifu walipokuja, hakuweka fito mbele yao. Hivyo wanyama dhaifu wakawa wa Labani, na wenye nguvu wakawa wa Yakobo. **43** Mtu huyo akastawi sana. Akawa na kundi kubwa la kondoo, wajakazi na wajoli, ngamia na punda.

generated on Tue Oct 24 10:45:40 2023

Genesis 30:1

Raheli alipoona kwamba hamzalii Yakobo watoto
"Wakati Raheli alipogundua ya kwamba hawezi kupata mimba"

nitakufa
Raheli anatumia ukuzaji kuonyesha jinsi alivyohuzunika ya kuhusu kutopata watoto. "Nitajisikia sina maana yoyote kabisa"

Nipe watoto
"Nisababishie kupata mimba"

Hasira ya Yakobo ikawaka juu ya Raheli
Hasira ya Yakobo inazungumziwa kana kwamba ilikuwa moto. "Yakobo alimkasirikia sana Raheli"

Mimi ni badala ya Mungu, aliyekuzuilia usipate watoto?
Hili ni swali la balagha ambalo Yakobo anatumia kumkaripia Raheli. Inaweza kutafsiriwa kama kauli. "Mimi si Mungu! Mimi siye ninayekuzuia kupata watoto"

Genesis 30:3

Akasema
"Raheli akasema"

Tazama
"Sikiliza" au "Vuta nadhari kwa kile nachotaka kukuambia". Hii inaongeza msisitizo kwa kile Raheli anachosema baadae"

kuna mjakazi wangu Bilha ... nami nitapata watoto kwake
Katika kipindi hicho, njia hii ilikuwa inakubalika kwa mwanamke tasa kupata watoto ambao kisheria wangekuwa wa kwake. Maana kamili inaweza kuwekwa wazi.

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

magotini pangu
Hii ni namna ya kusema ya kwamba mtoto ambaye Bilha anamzaa atakuwa wa Raheli. "wa kwangu"

nami nitapata watoto kwake
"na kwa njia hii atanifanya niwe na watoto"

Genesis 30:5

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

kumzalia Yakobo mwana
"akazaa mtoto wa kiume kwa Yakobo"

akamwita jina lake
"Raheli akmpatia jina"

akamwita jina lake Dani
"Jina la Dani lina maana ya "alihukumu".

Genesis 30:7

Bilha ... akashika mimba tena
"Bilha ... akawa mimba tena"

na kumzalia Yakobo mwana wa pili
"na akazaa mtoto wa kiume wa pili kwa Yakobo"

Kwa mashindano yenye nguvu nimeshindana na dada yangu
Msemo huu "mashindano nimeshindana" ni msemo unaotumiwa kwa msisitizo. Pia ni sitiari inayozungumzia jaribio la Raheli kupata mtoto kama dada yake kana kwamba alikuwa akigombana kimwili na Lea. "nimepambana sana kupata watoto kama dada yangu, Lea"

na kushinda
"na nimeshinda" au "nimefaulu"

Akamwita jina lake Naftali
"Jina la Naftali lina maana ya 'mapambano yangu'"

Genesis 30:9

Lea alipoona kwamba
"Lea alipopata ufahamu wa jambo hilo"

akamchukua Zilpa, mjakazi wake, na kumpa Yakobo kama mke wake
"alimpatia Zilpa, mtumishi wake, kwa Yakobo kama mke"

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

akamzalia Yakobo mwana
"akazaa mtoto wa kiume kwa Yakobo"

Hii ni bahati njema!
"Bahati gani!" au "Bahati gani hii!"

akamwita jina lake Gadi
"Jina la Gadi lina maana ya "mwenye bahati"

Genesis 30:12

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

akamzalia Yakobo mwana wa pili
"akazaa mtoto wa pili wakiume kwa Yakobo"

Nina furaha!
"Jinsi nilivyobarikiwa!" au "Jinsi nilivyo na furaha!"

mabinti
"wanawake" au "wanawake wadogo"

generated on Tue Oct 24 10:45:40 2023

akamwita jina lake Asheri
"Jina la Asheri lina maana ya "furaha"

Genesis 30:14

Rubeni akaenda
"Rubeni alitoka nje"

Siku za mavuno ya ngano
Hapa msemo "siku za" ni sitiari yenye maana ya majira au kipindi cha mwaka. "katika kipindi cha mwaka cha mavuno ya ngano" au "wakati wa mavuno ya ngano"

tunguja
Hili ni tunda ambalo linasemekana kuongeza uwezo wa kuzaa na kuongeza hamu ya mtu kulala na mpenzi wake. "tunda la upendo"

Je ni jambo dogo kwako ... mme wangu?
"Je haujali ... mume wangu?" Hili ni swali la balagha limetumika kumkaripia Raheli. Swali hili linaweza kutafsiriwa kama kauli, "ni mbaya sana .. mume wangu"

Je na sasa unataka ... pia?
Hili ni swali la balagha limetumika kumkaripia Raheli. Swali hili linaweza kutafsiriwa kama kauli, "Na sasa unataka ... pia?"

Basi atalala nawe
"Basi Yakobo atalala" au "Basi nitamruhusu Yakobo alale"

Genesis 30:16

kwa tunguja za mwanangu
"kwa bei ya tunguja za mwanangu"

akashika mimba
"akawa mimba"

na kumzalia Yakobo mwana wa tano
"na akazaa mtoto wa kiume wa tano kwa Yakobo"

Mungu amenipa ujira wangu
Mungu kumzawadia Lea inazungumzwa kana kwamba alikuwa bosi anayelipa mshahara kwa mtu anayefanya kazi kwake. "Mungu amenipa stahiki yangu" au "Mungu amenizawadia"

Akamwita jina lake Isakari
"Jina la Isakari lina maana ya "kuna dhawabu"

Genesis 30:19

Lea akashika mimba tena
"Lea akawa mimba tena"

na kuzaa mwana wa sita kwa Yakobo
"na kuzaa mtoto wa kiume wa sita kwa Yakobo"

Akamwita jina lake Zabuloni
"Jina la Zabuloni lina maana ya "heshima"

na kumwita jina lake Dina
Hili ni jina la binti wa Lea.

Genesis 30:22

Mungu akamkumbuka Raheli na kumsikiliza
Msemo huu "akamkumbuka" una maana kukumbuka. Hii haimaanishi Mungu alimsahau Raheli. Ina maana alimfikiria juu ya ombi lake. "Mungu alimfikiria Raheli na kumpatia kile alichokitaka"

Mungu ameiondoa aibu yangu
Mungu kusababisha Raheli kutosikia aibu tena inazungumziwa kana kwamba "aibu" ni kitu ambacho mtu anaweza kukichukua kutoka kwa mtu mwingine. Nomino inayojitegemea "aibu" inaweza kuwekwa kama "kuona aibu". "Mungu amenisababishia nisione aibu tena"

Akamwita jina lake Yusufu
"Jina la Yusufu maana yake ni "na aongeze"

Yahwe ameniongeza mwana mwingine
watoto wa kwanza wa Raheli walitokana na mtumishi wa kike wa Bilha.

Genesis 30:25

Baada ya Raheli kumzaa Yusufu
"Baada ya Raheli kumzaa Yusufu"

na uniache niondoke
"ili niondoke"

unafahamu nilivyokutumikia
Yakobo anamkumbusha Labani kuhusu mkataba wake (29:26) Nomino inayojitegemea "huduma" inaweza kusemwa kama "kutumika". "unafahamu ya kwamba nimekutumikia muda wa kutosha"

Genesis 30:27

Labani akamwambia
"Labani akamwambia Yakobo"

Ikiwa nimepata kibali machoni pako
Msemo wa "machoni pako" ni lugha inayomaanisha mawazo na maoni ya Yakobo. Iwapo nimepata kibali na wewe" au "Iwapo unapendezwa na mimi"

nimepata kibali
Hii ni lahaja yenye maana ya mtu amekubalika na mtu mwingine.

subiri, kwa sababu
"tafadhali kaa, kwa sababu"

generated on Tue Oct 24 10:45:40 2023

nimejifunza kwa kutumia uaguzi
"Nimegundua kwa desturi yangu ya kiroho na uchawi"

kwa ajili yako
"kwa sababu yako"

Taja ujira wako
Hii inaweza kuwekwa wazi. "Niambie nahitaji kukulipa kiasi gani kukuweka hapa"

Genesis 30:29

Yakobo akamwambia
"Yakobo alimwambia Labani"

jinsi ambavyo mifugo wako wamekuwa nami
"jinsi mifugo wako walivyokuwa vizuri tangu nimeanza kuwatunza"

Kwani walikuwa wachache kabla sijaja
"mifugo wako walikuwa wadogo kabla sijakutumikia"

na wameongezeka kwa wingi
"lakini sasa utajiri wako umeongezeka sana"

Je ni lini mimi nitaandaa kwa ajili ya nyumba yangu pia?
"Basi ni lini nitatunza familia yangu?" Yakobo anatumia swali kuweka msisitizo ya kwamba anataka kujitoa kwa familia yake. Swali hili linaweza kutafsiriwa kama kauli. "basi ninataka kutunza familia yangu!"

Genesis 30:31

Je nikulipe nini
"Nitakulipa nini" au "Nikupatie nini". Hii inaweza kuwekwa wazi zaidi. "Nitakulipa nini ili kwamba ubaki na kunitumikia"

Ikiwa utafanya jambo hili kwa ajili yangu
Neno la kiunganishi "ikiwa" inaweza kuongezwa kuonyesha ya kwamba hili ni jambo moja ambalo Yakobo anataka. "Ikiwa utafanya jambo hili kwa ajili yangu"

nitawalisha tena kondoo wako na kuwatunza
"nitalisha na kuwatunza mifugo wako"

kuondoa kila kondoo mwenye milia na mabaka, na kila kondoo mweusi kati yao, na kati ya wenye mabaka na milia katika mbuzi
"na kutoa kila kondoo wa madoia, kila kondoo mweusi, na kila mbuzi mwenye madoa"

Hawa watakuwa ujira wangu.
"Hii itakuwa gharama ya kuniweka hapa"

Genesis 30:33

Uadilifu wangu utashuhudia kwa ajili yangu hapo baadaye
Neno "uadilifu" lina maana ya "uaminifu". Hii inazungumzia kuhusu uadilifu kana kwamba ni mtu ambaye anaweza kushuhudia kwa ajili au dhidi ya mtu mwingine. "Na baadae utajua kama nimekuwa mwaminifu na wewe au la"

Kila ambaye hana milia na hana madoa miongoni mwa mbuzi, na mweusi kati ya kondoo, ikiwa wataonekana kwangu, watahesabiwa kuwa wameibwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Iwapo utakuta mbuzi yeyote asiyena madoa au kondoo yeyote ambaye sio mweusi, utawahesabu kuwa wameibiwa"

Na iwe kama yalivyo maneno yako
Hapa "neno" ina maana ya kitu kilichosemwa. "Itakuwa kana kwamba unasema" au "Tutafanya kile ulichosema"

Genesis 30:35

yaliyokuwa na milia na madoa
"ambazo zilikuwa na milia na madoa"

yaliyokuwa na milia na madoa
"yaliyokuwa na madoa"

kila aliyekuwa mweupe
"kila mbuzi ambaye alikuwa na weupe ndani yake"

na weusi wote katika kondoo,
"na kondoo wote weusi"

akawakabidhi katika mikono
Hapa "mikono" ina maana ya kutawala au kutunza. "akawafanya wanawe kuwatunza"

Genesis 30:37

mipopla .... mlozi ... mwaramoni
Hii yote ni miti ya mbao nyeupe

akatoa maganda ili michilizi myeupe ionekane, na akaifanya sehemu nyeupe ya ndani ya mti iliyokuwa ndani ya fito ionekane
"na kutoa maganda ya mti ili kwamba mbao nyeupe ya chini ionekane"

mabirika yakunyweshe
vyombo virefu vya wazi vinavyoshikilia maji kwa ajili ya wanyama kunywa

Genesis 30:39

Wanyama wakapandana
"Wanyama wa mifugo walizalishana" au "Wanyama walipandana"

generated on Tue Oct 24 10:45:40 2023

wakazaa watoto wenye milia, mabaka na wenye madoa
"wakazaa watoto weney milia na madoa"

Yakobo akawatenga
Inaweza kuwekwa wazi ya kwamba hii ilitokea katika kipindi cha miaka kadhaa. "Katika kipindi cha miaka kadhaa iliyofuata, Yakobo akawagawanya"

kuelekea
"kutazama kuelekea"

kayatenga makundi yake mwenyewe pekee
"aliwatenganisha mifugo wake"

Genesis 30:41

mbele ya macho ya kundi
Hapa "macho" ina maana ya "kuona". "ili kwamba mifugo waweze kuona"

kati ya fito
"mbele ya fito"

wanyama waliodhaifu
"wanyama wenye nguvu chache"

Hivyo wanyama dhaifu wakawa wa Labani, na wenye nguvu wakawa wa Yakobo
"Kwa hiyo wanyama dhaifu wakawa wa Labani, na wale wenye nguvu wakawa wa Yakobo". Unaweza kuiweka wazi zaidi. "Kwa hiyo wanyama dhaifu hawakuwa na milia au madoa na wakawa wa Labani, na wale wenye nguvu hawakuwa na milia au madoa na wakawa wa Yakobo"

Genesis 30:43

Mtu huyo
"Yakobo"

akastawi sana
"akafanikiwa sana" au "akawa tajiri sana"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Basi Yakobo akasikia maneno ya wana wa Labani, wakisema, "Yakobo amechukuwa yote yaliyokuwa ya
baba yetu, na ni kutoka katika mali ya baba yetu amepata utajiri wake." **2** Yakobo akaona mwonekano
katika uso wa Labani. Akaona kwamba nia yake imebadilika. **3** Kisha Yahwe akamwambia Yakobo, "Rudi
katika nchi ya baba zako na ya ndugu zako, nami nitakuwa nawe." **4** Yakobo akatuma kuwaita Raheli na
Lea uwandani katika kundi lake la kondoo **5** naye akawambia, "Naona nia ya baba yenu kwangu
imebadilika, lakini Mungu wa baba yangu amekuwa nami. **6** Nanyi mnajua kwamba ni kwa nguvu zangu
zote nimemtumikia baba yenu. **7** Baba yenu amenidanganya na amebadilisha ujira wangu mara kumi,
lakini Mungu hakumruhusu kunidhuru. **8** Ikiwa alisema, 'Wanyama wenye mabaka watakuwa ujira wako,'
ndipo kondoo wote walipozaa watoto wenye mabaka. Na aliposema, wenye milia watakuwa ujira wako,'
ndipo kundi lote lilipozaa watoto wenye milia. **9** Kwa njia hii Mungu amemnyang'anya mifugo baba yenu
na kunipa mimi. **10** Wakati fulani wa majira ya kupandana, niliona katika ndoto mabeberu yaliyowapanda
kundi. Mabeberu yalikuwa ya milia, mabaka na madoa. **11** Malaika wa Mungu akaniambia katika ndoto,
'Yakobo.' Nikasema, 'Mimi hapa.' **12** Akasema, 'Inua macho yako uone mabeberu wanaolipanda kundi.
Wana milia, madoa na na mabaka, kwani nimeona kila jambo Labani analokutendea. **13** Mimi ni Mungu wa
Betheli, mahali ulipoitia nguzo mafuta, mahali uliponitolea nadhiri. Basi sasa inuka na uondoke katika
nchi hii na kurudi katika nchi uliyozaliwa. **14** Raheli na Lea wakajibu na kumwambia, "Je kuna sehemu
yoyote au urithi wetu katika nyumba ya baba yetu? **15** Je hatutendei kama wageni? Kwa maana ametuuza
na kwa ujumla ametapanya pesa zetu. **16** Mali zote ambazo sasa Mungu amemnyang'anya baba yetu ni
zetu na watoto wetu. Sasa basi, lolote Mungu alilokuambia, fanya. **17** Kisha Yakobo akainuka na
kuwapandisha wanawe na wakeze kwenye ngamia. **18** Akawaongoza mifugo wake wote mbele yake,
pamoja na mali zake zote, wakiwemo wanyama aliowapata huko Padani Aramu. Kisha akaenda kuelekea
kwa Isaka baba yake katika nchi ya Kanaani. **19** Labani alipokuwa amekwenda kuwakata manyoya kondoo
wake, Raheli akaiba miungu ya nyumba ya baba yake. **20** Yakobo pia akamdanganya Labani Mwarami,
kwa kutomtaarifu kwamba anaondoka. **21** Hivyo akaondoka na vyote alivyokuwa navyo na kwa haraka
akavuka mto, na akaenda kuelekea nchi ya vilima ya Gileadi. **22** Siku ya tatu Labani akaambiwa kwamba
Yakobo amekimbia. **23** Hivyo akawachukua ndugu zake pamoja naye na kumfuatia kwa safari ya siku saba.
Akampata katika nchi ya vilima ya Gileadi. **24** Basi Mungu akaja kwa Labani Mwarami katika ndoto usiku
na kumwambia, "Ujiadhari kumwambia Yakobo jambo lolote liwe jema au baya." **25** Labani akampata
Yakobo. Basi Yakobo alikuwa amepiga hema yake katika nchi ya vilima. Labani pia akapiga kambi pamoja
na ndugu zake katika nchi ya kilima ya Gileadi. **26** Labani akamwambia Yakobo, "Umefanya nini, kwamba
umewachukua binti zangu kama mateka wa vita? **27** Kwa nini umekimbia kwa siri na kunihadaa kwa
kutokuniambia? Ningekuruhusu uondoke kwa sherehe na kwa nyimbo, kwa matari na vinubi. **28**
Haukuniacha niwabusu wajukuu wangu na binti zangu kwa kuwaaga. Basi umefanya upumbavu. **29** Iko
katika uwezo wangu kukudhuru, lakini Mungu wa baba yako alisema nami usiku wa leo na kuniambia,
'Jiadhari usimwambie Yakobo neno la heri wala shari.' **30** Na sasa, umeondoka kwa sababu umeitamani
sana nyumba ya baba yako. Lakini kwa nini umeiba miungu yangu? **31** Yakobo akajibu na kumwambia
Labani, "Ni kwa sababu niliogopa na kudhani kuwa ungeninyang'anya binti zako kwa nguvu ndiyo maana
nikaondoka kwa siri. **32** Yeyote aliyeiiba miungu yako hataendelea kuishi. Mbele ya ndugu zetu, onesha
chochote kilichochako nilichonacho na uchukue." Kwa maana Yakobo hakujua kwamba Raheli alikuwa
ameviiba. **33** Labani akaingia katika hema ya Yakobo, katika hema ya Lea, na katika hema za wale
wajakazi wawili, lakini hakuviona. Akatoka katika hema ya Lea na kuingia katika hema ya Raheli. **34** Basi
Raheli alikuwa ameichukua miungu ya nyumbani, na kuiweka katika ngozi ya ngamia, na kukaa juu yake.
Labani akatafuta katika hema yote, lakini hakuiona. **35** Akamwambia baba yake, "Usikasirike, bwana
wangu, kwamba siwezi kusimama mbele yako, kwani nipo katika kipindi changu." Hivyo akatafuta lakini
hakuiona miungu ya nyumbani mwake. **36** Yakobo akakasirika na kuojiana na Labani. Akamwambia, "Kosa
langu ni nini? Dhambi yangu ni ipi, hata ukanifuatia kwa ukali? **37** Kwa maana umechunguza mali zangu
zote. Umeona nini kati ya kitu chochote cha nyumbani mwako? Viweke hapa mbele ya ndugu zetu, ili
waamue kati yetu wawili. **38** Kwa miaka ishirini nimekuwa nawe. Kondoo wako na mbuzi wako hawakutoa
mimba, wala sikula dume lolote la kondoo katika wanyama wako. **39** Kilichoraruliwa na hayawani
sikukuletea. Badala yake, nilichukua upotevu huo, kwamba wameibwa mchana au usiku. **40** Nilikuwepo
wakati wote; mchana joto lilinipata, na baridi wakati wa usiku; na sikupata usingizi. **41** Miaka hii ishirini
nimekuwa katika nyumba yako. Nilikufanyia kazi miaka kumi na nne kwa ajili ya binti zako wawili, na
miaka sita kwa ajili ya wanyama wako. Umebadili ujira wangu mara kumi. **42** Isipokuwa Mungu wa baba

yangu, Mungu wa Ibrahimu, yule Isaka anayemwofu, amekuwa nami, bila shaka sasa ungenipeleka mikono mitupu. Mungu ameliona teso langu na jinsi nilivyofanya kazi kwa bidii, na hivyo akakukemea usiku wa leo. **43** Labani akajibu na kumwambia Yakobo, "Mabinti hawa ni mabinti zangu, wajukuu ni wajukuu wangu, na wanyama ni wanyama wangu. Yote uyaonayo ni yangu. Lakini nitafanya nini leo kwa hawa binti zangu, au kwa watoto wao waliowazaa? **44** Hivyo sasa, na tufanye agano, wewe nami, na liwe shahidi kati yangu nawe." **45** Hivyo Yakobo akachukua jiwe na kuliweka kama nguzo. **46** Yakobo akawambia ndugu zake, "Kusanyeni mawe." Hivyo wakachukua mawe na kufanya rundo. Kisha wakala pale kati ya lile rundo. **47** Labani aliliita Yega Saha Dutha, lakini Yakobo akaiita Galeedi **48** Labani akasema, "Rundo hili ni shahidi kati yangu nawe leo." Kwa hiyo jina lake likaitwa Galedi. **49** Inaitwa pia Mispa, kwa sababu Labani alisema, "Yahwe na atuangalie mimi nawe, tunapokuwa hatuonani. **50** Ikiwa utawatesa binti zangu, au ikiwa utachukua wanawake wengine mbali na binti zangu, japokuwa hakuna mwingine yupo nasi, tazama, Mungu ni shahidi kati yangu nawe." **51** Labani akamwambia Yakobo, Tazama rundo hili, na tazama nguzo, nililoliweka kati yako nami. **52** Rundo hili ni shahidi, na nguzo ni shahidi, kwamba sitapita rundo hili kuja kwako, na kwamba wewe hautapita rundo hili kuja kwangu, kwa madhara. **53** Mungu wa Ibrahimu, na mungu wa Nahori, miungu ya baba zao, waamue kati yetu."Yakobo akaapa kwa Hofu ya Isaka baba yake. **54** Yakobo akatoa sadaka juu ya mlima na akawaita ndugu zake kula chakula. Walikula na kukaa usiku kucha juu ya mlima. **55** Labani akaamka asubuhi na mapema, akawabusu wajuu zake na binti zake na kuwabariki. Kisha Labani akaondoka na kurudi kwake.

Genesis 31:1

Basi
Neno hili linatumika hapa kuweka alama kuweka nafasi katika simulizi kuu. Hapa mwandishi anaanza kueleza sehemu mpya ya simulizi.

Yakobo akasikia maneno ya wana wa Labani, wakisema
Hapa "maneno" yana maana ya kwa yale waliokuwa wakisema. "Yakobo alisikia ya kwamba wana wa Labani wakisema"

Yakobo amechukuwa yote yaliyokuwa ya baba yetu
Wana wa Labani walikuza kwa sababu walikuwa na hasira. "Kila kitu ambacho Yakobo anacho ametoa kwa baba yetu"

Yakobo akaona mwonekano katika uso wa Labani. Akaona kwamba nia yake imebadilika
Sentensi hizi mbili zina maana moja. Ya pili inaelezea muonekano ambao Yakobo aliona kwa uso wa Labani. "Yakobo aligundua ya kwamba Labani hakufurahishwa naye tena"

baba zako
"baba yako Isaka na babu yako Abrahamu"

Genesis 31:4

Yakobo akatuma kuwaita Raheli na Lea uwanjani katika kundi lake la mifugo
"Yakobo akatuma kuwaita Raheli na Lea uwanjani katika kundi lake la mifugo"

katika kundi lake la mifugo naye akawambia
Hii inaweza kuwekwa kama sentensi mbili fupi. "katika mifugo yake. Akawaambia"

Naona nia ya baba yenu kwangu imebadilika
"Nimegundua baba yenu hafurahishwi na mimi tena"

mnajua kwamba ni kwa nguvu zangu zote nimemtumikia baba yenu
Neno "mnajua" hapa lina maana ya wote Raheli na Lea. Pia linaongeza msisitizo. "Nyie wenyewe mnajua ya kwamba nimetumikia baba yenu kwa nguvu zangu zote"

Genesis 31:7

amenidanganya
"amenidanganya" au "hajanitendea haki"

ujira wangu
"alichosema atanilipa"

kunidhuru
Maana zaweza kuwa 1) kudhuru kwa mwili au 2) kusababisha Yakobo ateseke kwa namna yoyote.

Wanyama wenye mabaka
"Wanyama wenye madoa"

kondoo wote walipozaa
"mifugo wakazaa"

wenye milia
"Wanyama wenye milia"

Kwa njia hii Mungu amemnyang'anya mifugo baba yenu na kunipa mimi
"Hivi ndivyo Mungu aliwapatia wanyama wa baba yenu kwangu"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:10

Taarifa ya Jumla
Yakobo anaendelea simulizi yake kwa wake zake Lea na Raheli.

Wakati fulani wa majira ya kupandana
"Wakati wa msimu wa kupandana"

yaliyowapanda kundi
Hapa "kundi" ina maana ya mbuzi wa kike. "kupandana na mbuzi wa kike wa kundi"

yalikuwa ya milia, mabaka na madoa
"walikuwa na milia, madoa kidogo,na mabaka makubwa"

Malaika wa Mungu
Maana zaweza kuwa 1) Mungu mwenyewe alijitokeza kama mtu au 2) mmoja wa wajumbe wa Mungu alijitokeza. Kwa maana msemo haueleweki vizuri, ni vyema kutafsiri kama "malaika wa Mungu" kwa kutumia neno la kawaida linalotumika kwa "malaika".

Nikasema
"Na nikajibu"

Mimi hapa
"Ndio, ninasikiliza" au "Ndio, kuna nini?"

Genesis 31:12

Taarifa ya Jumla:
Malaika wa Bwana anaendelea kuzungumza na Yakobo.

Inua macho yako
Hii ni namna ya kusema "Tazama juu"

wanaolipanda kundi
Hapa "kundi" lina maana ya mbuzi wa kike. "ambao wanawapanda na mbuzi wa kike wa kundi"

Wana milia, madoa na na mabaka
"wana milia na madoa"

mahali ulipoitia nguzo mafuta
Yakobo alimwaga mafuta juu ya nguzo kuiweka wakfu kwa Mungu.

nchi uliyozaliwa
"nchi ambayo ulizaliwa"

Genesis 31:14

Raheli na Lea wakajibu na kumwambia
Hii haimaanishi walizungumza katika wakati mmoja. Inasisitiza ya kwamba walikubaliana wao kwa wao.

Je kuna sehemu yoyote au urithi wetu katika nyumba ya baba yetu?
Raheli na Lea wanatumia swali kusisitiza ya kwamba hakuna kitu kilichosalia kutoka kwa baba yao kuwapatia. "Hakuna kitu chochote kabisa kilichobaki kwa ajili yetu kurithi kutoka kwa baba yetu!"

Je hatutendei kama wageni?
Wanatumia swali kuonyesha hasira yao kuhusu jinsi baba yao anavyowatendea. Hii inaweza kuelezwa kwa hali ya kutenda. "Baba yetu anatutendea kama wanawake wageni badala ya binti zake!"

Kwa maana ametuuza na kwa ujumla ametapanya pesa zetu. 16Mali zote
Hii inaweza kuwekwa kwa uwazi zaidi. "Ametuuza kwa manufaa yake mwenyewe"

na kwa ujumla ametapanya pesa zetu
Labani kutumia fedha yote ambayo alipaswa kuwapatia binti zake inazungumziwa kana kwamba alikuwa mnyama pori aliyekula fedha yote kana kwamba ilikuwa chakula. "alitumia fedha yetu yote"

na sasa ni zetu na watoto wetu
"inakuwa ya kwetu na watoto wetu"

Sasa basi
Hapa "sasa" haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

lolote Mungu alilokuambia, fanya
"fanya yote ambayo Mungu alikuambia kufanya"

Genesis 31:17

wanawe
Yakobo aliwachukua watoto wake wote. Inataja watoto wa kiume pekee kwa sababu walikuwa muhimu kama warithi wake.

Akawaongoza mifugo wake wote
"Akawaongoza mifugo wake wote" Hapa "mifugo" ina maana ya wanyama wake wote wa kufuga.

wakiwemo wanyama aliowapata huko Padani Aramu
"wakiwemo mifugo wengine ambao aliwachukua umiliki alipokuwa Padani Aramu"

Kisha akaenda kuelekea kwa Isaka baba yake katika nchi ya Kanaani
"Alienda katika nchi ya Kaanani, ambapo Isaka baba yake alikuwa akiishi"

Genesis 31:19

Labani alipokuwa amekwenda kuwakata manyoya kondoo wake
"Wakati Labani alipoondoka kukata manyoya ya kondoo"

generated on Tue Oct 24 10:45:40 2023

mto
Hii ina maana ya mto wa Frati.

akaenda kuelekea
"kusafiri kuelekea"

vilima ya Gileadi
"milima ya Gileadi" au "Mlima Gileadi"

Genesis 31:22

Labani akaambiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "mtu mmoja akamwambia Labani"

Siku ya tatu
Ilikuwa utamaduni wa Kiyahudi kuhesabu siku ya kuanza safari kama siku ya kwanza. "Siku mbili baada ya kuondoka"

kwamba Yakobo amekimbia
Yakobo pekee ndiye anayetajwa kwa sababu ndiye kiongozi wa familia. Inaweza kuwekwa wazi ya kwamba familia yake ilikwenda naye. "ya kwamba Yakobo alitoroka na wake zake na watoto wake"

Hivyo akawachukua
"Kwa hiyo labani akachukua"

na kumfuatia
"na kumfukuza Yakobo"

kwa safari ya siku saba
Labani alitumia siku saba akitembea kumfikia Yakobo.

Akampita
"Alimfikia"

Genesis 31:24

Basi Mungu akaja kwa Labani Mwarami katika ndoto usiku
Neno "basi" linatumika kuweka alama kwa badiliko kutoka kwenye simulizi ya taarifa ya nyuma kuhusu Labani. "usiku huo Mungu alikuja kwa Labani ndotoni"

Ujiadhari kumwambia Yakobo jambo lolote liwe jema au baya
Msemo huu "jema au baya" unatumika pamoja kumaanisha "chochote". "Usiseme chochote kujaribu kumsimamisha Yakobo kuondoka"

Labani akampata Yakobo. Basi Yakobo alikuwa amepiga hema yake katika nchi ya vilima. Labani pia akapiga kambi pamoja na ndugu zake katika nchi ya kilima ya Gileadi
Neno "basi" inatumika hapa kuweka alama ya badiliko ya simulizi kwa taarifa ya nyuma kuhusu Yakobo na Labani. "Labani alipomfikia Yakobo, Yakobo aliweka hema lake katika nchi ya vilima. Kisha Labani na ndugu zake pia waliweka mahema katika nchi ya Gileadi.

Genesis 31:26

umewachukua binti zangu kama mateka wa vita
Labani anamzungumzia Yakobo kuchukua familia yake pamoja naye mpaka katika nchi ya Kaanani kana kwamba Yakobo aliwachukua mateka baada ya vita na anawalazimisha wao kuondoka nao. Labani anatia chumvi kwa sababu ana hasira na anajaribu kumfanya Yakobo asikie hatia kwa kile alichokifanya.

umekimbia kwa siri
"kukimbia kwa siri"

kwa sherehe
"kwa furaha"

kwa matari na vinubi
Vyombo hivi ni vya muziki. "na kwa muziki"

matari
chombo cha muziki chenye kichwa kama ngoma ambacho kinapigwa na kina vipande vya chuma kimekizunguka pembeni vyenye sauti pale chombo kikitikiswa.

niwabusu wajukuu wangu
Hapa "wajukuu" wanajumlisha wajukuu wote wakiume na kike. "kubusu wajukuu wangu"

Basi umefanya upumbavu
"umefanya upumbavu"

Basi
Hapa haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Genesis 31:29

Iko katika uwezo wangu kukudhuru
Neno "kukudhuru" ni wingi na una maana ya kila mmoja aliyekuwa na Yakobo. "Nina watu wa kutosha pamoja nami kuwadhuru nyote"

Jiadhari usimwambie Yakobo neno la heri wala shari
Maneno "heri au shari" yanatumika pamoja kumaanisha "chochote". "Usiseme chochote kujaribu kumzuia Yakobo kuondoka"

umeondoka
Hapa "umeondoka" ni umoja na ina maana ya Yakobo.

nyumba ya baba yako
Hapa "nyumba" ina maana ya familia. "kuwa nyumbani na baba yako na familia yako yote"

miungu yangu
"sanamu zangu"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:31

kwa sababu niliogopa na kudhani kuwa ungeninyang'anya binti zako kwa nguvu ndiyo maana nikaondoka kwa siri
"Niliondoka kwa siri kwa sababu niliogopa ya kwamba ungewachukua binti zako kutoka kwangu kwa lazima"

Yeyote aliyeiiba miungu yako hataendelea kuishi
Hii inaweza kuwekwa katika hali ya chanya. "Tutamuua yeyote aliyechukua miungu yako"

Mbele ya ndugu zetu
Neno "zetu" lina maana ya ndugu wa Yakobo na inajumuisha ndugu za Labani. Ndugu wote watatazama kuhakikisha kila kitu ni cha haki na kweli.

onesha chochote kilichochako nilichonacho na uchukue
"tafuta chochote tulichonacho ambacho ni chako na uchukue"

Kwa maana Yakobo hakujua kwamba Raheli alikuwa ameviiba
Hii inabadilisha kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Yakobo.

Genesis 31:33

wajakazi wawili
Hii ina maana ya Zilfa ba Bilha.

hakuviona
"hakupata sanamu zake"

Genesis 31:34

Basi Raheli ... juu yake
Neno "basi" linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Raheli.

tandiko
kiti kinachowekwa mgongoni mwa mnyama ili mtu aweze kukaa juu yake.

bwana wangu
Kumuita mtu "bwana wangu" ni njia ya kumheshimu.

siwezi kusimama mbele yako
"kwa sababu siwezi kusimama mbele zako"

kwani nipo katika kipindi changu
Hii ina maana ya kipindi cha mwezi ambapo mwanamke hutokwa na damu kutoka kwenye uzazi wake.

Genesis 31:36

Akamwambia
"Yakobo alimwambia Labani"

Kosa langu ni nini? Dhambi yangu ni ipi, hata ukanifuatia kwa ukali?
Misemo ya "Kosa langu ni nini" na "Dhambi yangu ni ipi" zina maana moja. Yakobo anamuuliza Labani amwambie ni kipi alichokosea. "Kosa langu ni lipi mpaka unifuate namna hii?"

ukanifuatia kwa ukali
Hapa neno la "ukali" ina maana ya Labani kumfukuza kwa haraka kwa lengo la kumkamata.

Umeona nini kati ya kitu chochote cha nyumbani mwako
"Umepata nini ambacho ni cha kwako?"

Viweke hapa mbele ya ndugu zetu
Hapa neno "zetu" ina maana ya ndugu wa Yakobo na inajumuisha ndugu wa Labani. "Laza chochote ulichokuta mbele ya ndugu zetu"

waamue kati yetu wawili
Hapa "yetu wawili" ina maana ya Yakobo na Labani. Msemo "waamue kati" ina maana ya kuamua mtu yupi yupo sahihi katika ugomvi huu. "wanaweza kuhukumu kati yetu"

Genesis 31:38

Taarifa ya Jumla:
Yakobo anaendelea kuzungumza na Labani.

miaka ishirini
"miaka 20"

Kondoo
kondoo wa kike

hawakutoa mimba
Hii ina maana ya kwamba hawajawa na mimba iliyokatishwa mapema na bila matarajio na mwanakondoo au mbuzi kuzaliwa amekufa.

Kilichoraruliwa na mnyama sikukuletea
Hii inaweza kuelezwa kwa hali ya kutenda. "Mnyama pori alipowaua mmoja wa wanyama wako sikukuletea kwako"

Badala yake, nilichukua upotevu huo
Kwa Yakobo kuhesabu wanyama wa Labani waliokufa kama hasara kutoka kwa mifugo wake inazungumzwa kana kwamba ilikuwa mzigo ambao angeubeba begani mwake. "badala ya kuhesabu hasara kutoka kwa mifugo yako, nimehesabu kama hasara kutoka kwa mifugo yangu"

Nilikuwepo wakati wote; mchana joto lilinipata, na baridi wakati wa usiku
Kuteseka wakati wa jua kali na halijoto chini inazungumzwa kana kwamba halijoto ilikuwa wanyama waliokuwa wakimla Yakobo. "Nilikaa na mifugo wako hata wakati wa joto kali la siku na wakati wa baridi wa usiku"

generated on Tue Oct 24 10:45:40 2023

Genesis 31:41

Taarifa ya Jumla
Yakobo anaendelea kuzungumza na Labani.

Miaka hii ishirini
"Miaka hii 20 iliyopita"

miaka kumi na nne
"miaka 14"

Umebadili ujira wangu mara kumi
"amebadili kile alichosema angenilipa mara kumi"

Isipokuwa Mungu wa baba yangu, Mungu wa Ibrahimu, yule Isaka anayemwofu, amekuwa nami
Yakobo ana maana ya Mungu yule yule na sio kwa miungu watatu tofauti. "Kama Mungu wa Abrahamu, na Isaka, baba yangu, asingekuwa na mimi"

Mungu wa baba yangu
Hapa neno "baba" lina maana ya mzazi wake, Isaka.

yule Isaka anayemwofu
Hapa neno "anayemwofu" lina maana ya "hofu ya Yahwe" ambayo ina maana ya kumheshimu kwa ndani na kuonyesha heshima hiyo kwa kumtii yeye.

mikono mitupu
mikono Hii ina maana kutokuwa na kitu. "bila kitu chochote"

Mungu ameliona teso langu na jinsi nilivyofanya kazi kwa bidii
Nomino inayojitegemea "teso" inaweza kuwekwa kama "kuteswa". "Mungu ameona jinsi nilivyofanya kazi kwa bidii na jinsi ulivyonitesa"

Genesis 31:43

akini nitafanya nini leo kwa hawa binti zangu, au kwa watoto wao waliowazaa?
Labani anatumia swali kusisitiza ya kwamba hakuna awezalo kufanya. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Lakini hakuna kitu nachoweza kufanya kuwarudisha binti zangu na wajukuu wangu kwangu"

liwe shahidi
Hapa neno "shahidi" haimaanishi mtu, lakini linatumika kwa mfano na lina maana ya agano ambalo Yakobo na Labani walifanya. Agano linazungumzwa kana kwamba lilikuwa mtu ambaye alikuwa pale wakati walipokubaliana kufanya amani kati yao.

Genesis 31:45

nguzo
Hii ina maana ya kwamba jiwe kubwa liliwekwa mwishoni pake kuweka alama ya sehemu ambapo tukio hili la muhimu lilitokea.

kufanya rundo
"kuzipangilia juu ya nyenzake"

Kisha wakala pale kati ya lile rundo
Kula chakula pamoja ilikuwa sehemu ya kufanya agano baina yao. Maana kamili ya hii inaweza kuwekwa wazi.

Yega Saha Dutha
"Jina la Yega Saha Dutha lina maana ya "fungu la mashahidi" kwa lugha ya Labani.

Galedi
"Jina la Galedi lina maana ya "fungu la mashahidi" kwa lugha ya Yakobo.

Genesis 31:48

Rundo hili ni shahidi kati yangu nawe leo
Mawe hayawi mashahidi halisi kwa ajili ya mtu. "Rundo hili litakuwa ukumbusho kati yangu na wewe"

Galedi
"Jina la Galedi lina maana ya "fungu la mashahidi" kwa lugha ya Yakobo.

Mispa
"Jina la Mispa lina maana ya "mnara".

tunapokuwa hatuonani
Hapa "nje ya macho" ina maana ya kutokuwa machoni pa mwenzako. "tutakapokuwa hatupo machoni mwetu sisi wawili"

japokuwa hakuna mwingine yupo nasi
Hapa "nasi" ina maana ya Labani na Yakobo. "hata kama hakuna mtu wa kutuona"

tazama
"kumbuka". Hii inaongeza msisitizo kwa kile kinachosemwa baadae.

Genesis 31:51

Rundo hili ni shahidi
Marundo haya ya mawe yalikuwa tendo ya kumbukumbu na alama ya mpaka kwa Yakobo na Labani kuhusu makubaliano yao ya amani. Yanazungumzwa kana kwamba ni mashahidi kama watu.

Mungu wa Ibrahimu, na mungu wa Nahori, miungu ya baba zao, waamue kati yetu
Abrahamu ni babu yake Yakobo. Nahori ni babu yake Labani. Baba wa Abrahamu na Nahori ni Tera. Sio wote walimuabudu Yahwe.

Hofu ya Isaka baba yake
Hapa neno "Hofu" lina maana ya Yahwe, ambaye Isaka alimheshimu kwa ndani na kuonyesha heshima hiyo kwa kumtii yeye.

generated on Tue Oct 24 10:45:40 2023

Genesis 31:54

akawaita ndugu zake kula chakula
Kula chakula pamoja ilikuwa sehemu ya kufanya agano baina na mtu. Maana kamili ya hii inaweza kuwekwa wazi.

asubuhi na mapema ... kurudi kwake
Mstari wa 55 ni mstari wa kwanza wa sura ya 32 katika maandishi ya asili ya Kihebrania, lakini mstari wa mwisho wa suraya 31 katika Biblia za sasa. Tunashauri kufuata hesabu ya Biblia ya lugha yako.

kuwabariki
Hii ina maana ya kuweka nia kwa mambo chanya na yenye manufaa yanayotokea kwa mtu.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Yakobo pia akaendelea na safari yake, na malaika wa Mungu wakakutana naye. **2** Yakobo alipowaona, akasema, "Hii ni kambi ya Mungu," hivyo akapaita mahali pale Mahanaimu. **3** Yakobo akatuma wajumbe mbele yake waende kwa Esau ndugu yake katika nchi ya Seiri, katika eneo la Edomu. **4** Aliwaagiza, kusema, "Hivi ndivyo mtakavyosema kwa bwana wangu Esau: Hivi ndivyo mtumishi wako Yakobo asemavyo: 'Nimekuwa nikikaa na Labani, naye amekawilisha kurudi kwangu hata sasa. **5** Nina ng'ombe, punda, na kondoo, wajori na wajakazi. Nimetuma ujumbe huu kwa bwana wangu, ili kwamba nipate kibali mbele zako." **6** Wajumbe wakarudi kwa Yakobo na kusema, "Tulikwenda kwa Esau ndugu yako. Anakuja kukulaki, na watu mia nne pamoja naye." **7** Ndipo Yakobo alipoogopa sana na kutaabika. Hivyo akagawanya watu aliokuwa nao katika kambi mbili, na kondoo pia, mbuzi na ngamia. **8** Akasema, "Ikiwa Esau ataishambulia kambi moja, ndipo kambi nyingine itakaposalimika." **9** Yakobo akasema, "Mungu wa baba yangu Ibrahimu, na Mungu wa baba yangu Isaka, Yahwe, uliyeniambia, 'Rudi katika nchi yako na kwa jamaa yako, nami nitakustawisha,' **10** Mimi sistahili matendo yako yote ya agano la uaminifu na ustahilifu wote uliomfanyia mtumishi wako. Kwa maana nilikuwa na fimbo tu nilipovuka mto huu wa Yordani, na sasa nimekuwa matuo mawili. **11** Tafadhari niokoe kutoka katika mikono ya ndugu yangu, mikono ya Esau, kwa maana namwogopa, kwamba atakuja na kunishambulia mimi na wamama na watoto. **12** Lakini ulisema, 'hakika nitakufanya ufanikiwe. Nitaufanya uzao wako kuwa kama mchanga wa bahari, ambao hauwezi kuhesabika kwa hesabu yake." **13** Yakobo akakaa pale usiku huo. Akachukua baadhi ya alivyokuwa navyo kama zawadi kwa Esau, ndugu yake: **14** mbuzi majike mia mbili na mabeberu ishirini, kondoo majike mia mbili na madume ya kondoo ishirini, **15** ngamia wakamwao thelathini na wana wao, ng'ombe madume arobaini na madume kumi ya ng'ombe, punda wa kike ishirini na madume yake ishirini. **16** Akawaweka katika mikono ya watumishi wake, kila kundi peke yake. Akawambia watumishi, "Tangulieni mbele yangu na mwache nafasi kati ya makundi ya wanyama." **17** Akamwagiza mtumishi wa kwanza, akisema, "Ndugu yangu Esau atakapokutana nawe na kukuuliza, akasema, 'Ninyi ni wa nani? Mnakwenda wapi? Na wanyama hawa mbele yenu ni wa nani? **18** Ndipo umwambie, 'Ni wa mtumishi wako Yakobo. Ni zawadi wanaopelekwa kwa bwana wangu Esau. Na tazama, yeye pia anakuja nyuma yetu." **19** Yakobo akatoa maelekezo kwa kundi la pili pia, la tatu, na watu wote walioyafuata makundi ya wanyama. Akasema, mseme vilevile kwa Esau mtakapokutana naye. **20** Mnapaswa pia kusema, 'mtumwa wako Yakobo pia anakuja nyuma yetu." Kwani alifikiri, "nitamtuliza Esau kwa zawadi nilizozituma mbele yangu. Kisha baadaye, nitakapomwona, bila shaka atanipokea." **21** Hivyo zawadi zikatangulia mbele yake. Yeye mwenyewe akakaa kambini usiku huo **22** Yakobo akaamka wakati wa usiku, na akawachukua wakeze, wajakazi wake na wanaye kumi na wawili. Akawawavusha kijito cha Yaboki. **23** Kwa njia hii akawapeleka kupitia chemichemi pamoja na mali yake yote. **24** Yakobo akaachwa peke yake, na mtu akashindana naya mpaka alfajiri. **25** Mtu yule alipoona kwamba hawezi kumshinda, akalipiga paja lake. Paja la Yakobo likatenguka alipokuwa akishindana naye. **26** Yule mtu akasema, "Niache niende, kwani kunakucha." Yakobo akasema, sitakuacha uende mpaka uwe umenibariki." **27** Yule mtu akamwuliza, "Jina lako ni nani?" Yakobo akasema, "Yakobo." Yule mtu akasema, **28** "Jina lako halitakuwa Yakobo tena, ila Israeli. Kwa kuwa umeshindana na Mungu na wanadamu na umeshinda." **29** Yakobo akamwambia, "Tafadhari niambie jina lako." Akasema, "Kwa nini kuniuliza jina langu?" Kisha akambariki pale. **30** Yakobo akapaita mahali pale Penieli kwani alisema, "Nimemwona Mungu uso kwa uso, na maisha yangu yamesalimika." **31** Jua likatoka wakati Yakobo anaipita Penieli. Alikuwa akichechemea kwa sababu ya paja lake. **32** Ndiyo maana wana wa Israeli hawali kano ya paja iliyopo katika nyonga ya paja, kwa sababu yule mtu aliziumiza hizo kano alipotegua paja la Yakobo.

Genesis 32:1

Mahanaimu
"Jina la Mahanaimu lina maana ya "kambi mbili"

Genesis 32:3

Seiri
Hili ni eneo lenye milima katika eneo la Edomu.

Hivi ndivyo mtakavyosema kwa bwana wangu Esau: Hivi ndivyo mtumishi wako Yakobo asemavyo: 'Nimekuwa ... mbele zako
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Hivi ndivyo nataka ukamwambie bwana wangu Esau. Mwambie nimekuwa ... machoni pake."

generated on Tue Oct 24 10:45:40 2023

bwana wangu Esau
Yakobo anatumia lugha ya upole na anamtaja kaka yake kama "bwana wangu".

mtumishi wakoYakobo
Yakobo anatumia lugha ya upole na anajiita mwenyewe kama "mtumishi wako".

ili kwamba nipate kibali mbele zako.
Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "ili kwamba unithibitishe"

Genesis 32:6

watu mia nne
"wanamume 400"

alipoogopa
HIi ina maana ya hisia zisizo nzuri ambazo mtu anazo pale anapopata tishio la kudhuriwa kwake au wengine.

kutaabika
"tia wasiwasi" au "kutaabishwa"

kambi moja, ndipo kambi nyingine itakaposalimika
Hapa "kambi" ina maana ya watu. "kuwashambulia watu katika kambi moja, kisha watu wa kambi nyingine watatoroka"

Genesis 32:9

Mungu wa baba yangu Ibrahimu, na Mungu wa baba yangu Isaka, Yahwe
Hii haimanishi mungu wawili, lakini kwa Mungu mmoja wanaomuabudu wote. "Yahwe, ambaye ni Mungu wa babu yangu Abrahamu na baba yangu Isaka"

Yahwe, aliyeniambia, 'Rudi katika nchi yako na kwa jamaa yako, nami nitakustawisha
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isyo moja kwa moja. "Yahwe, wewe uliyesema ya kwamba nirudi katika nchi na kwa jamaa yangu, na kwamab utanifanikisha"

na kwa jamaa yako
"na kwa familia yako"

nitakustawisha
"Nitafanya mema kwako" au "Nitakutendea mema"

Mimi sistahili matendo yako yote ya agano la uaminifu na ustahilifu wote uliomfanyia mtumishi wako
Nomino zinazojitegemea "uaminifu" na "mkweli" inaweza kuwekwa kama "mwaminifu". "Sistahili wewe uwe mwaminifu kwa agano lako au kwako kuwa mwaminifu kwangu, mtumishi wako"

mtumishi wako
Hii ni njia ya upole ya kusema "mimi"

sasa nimekuwa matuo mawili
Hapa "nimekuwa" inamaana ya kile ambacho anacho sasa. "na sasa nina watu wa kutosha, mifugo, na mali kutengeneza kambi mbili"

Genesis 32:11

niokoe
"niokoe"

kutoka katika mikono ya ndugu yangu, mikono ya Esau
Hapa neno "mikono" ina maana ya nguvu. Misemo miwili ina maana moja. Msemo wa pili unaelezea ya kwamba kaka ambaye Yakobo alikusudia ni Esau. "kutoka kwa nguvu ya kaka yangu, Esau" au "kutoka kwa kaka yangu, Esau"

namwogopa, kwamba
"Ninaogopa ya kwamba"

Lakini ulisema, 'hakika nitakufanya ufanikiwe. Nitaufanya uzao wako ... hesabu.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Lakini ulisema ya kwamba utanitafanikisha, na kwamba utafanya uzao wangu .. hesabu"

nitakufanya ufanikiwe
"kufanya mema kwako" au "kukutendea mema"

Nitaufanya uzao wako kuwa kama mchanga wa bahari
Hii inazungumzia hesabu kubwa ya uzao wa yakobo kana kwamba hesabu yake itakuwa kama chembe za mchanga za pwani za baharini.

ambao hauwezi kuhesabika kwa hesabu yake
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo hakuna mtu awezaye kuhesabu kwa sababu ya hesabu yake"

Genesis 32:13

mia mbili
"200"

ishirini ... thelathini ... arobaini ... kumi
"20 ... 30 ... 40 ... 10"

na wana wao
"na watoto wao"

Akawaweka katika mikono ya watumishi wake, kila kundi peke yake.
Hapa "katika mikono" ina maana ya kutoa mamlaka juu yao. "Aliwagawa katika makundi madogo, na kuwapa kila mmoja wa watumishi wake mamlaka juu ya makundi"

mwache nafasi kati ya makundi ya wanyama
"na kila kundi lisafiri kwa umbali kutoka kwa kundi lingine"

generated on Tue Oct 24 10:45:40 2023

Genesis 32:17

Akamwagiza
"Akamuamuru"

kukuuliza .... ambao wako mbele yenu?
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "kukuuliza bwana wako ni nani, unakwenda wapi, na nani anamiliki wanyama walio mbele yako"

ni wa nani?
"Bwana wako ni nani?"

wanyama hawa mbele yenu ni wa nani?
"Nani anamiliki wanyama hawa ambao wako mbele yako?"

Ndipo umwambie, 'Ni wa mtumishi wako Yakobo. Ni zawadi wanaopelekwa kwa bwana wangu Esau. Na tazama, yeye pia anakuja nyuma yetu."
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha ntataka kumwambia ya kwamba vitu vyote hivi ni vya Yakobo, mtumishi wake, na anampatia bwana wake, Esau. Na mwambie ya kwamba Yakobo yupo njiani kukutana naye"

mtumishi wako Yakobo
Yakobo anajifafanua kwa njia ya upole kama mtumishi wa Esau.

kwa bwana wangu Esau
Yakobo anajifafanua kwa Esau kwa njia ya upole kama bwana wake.

anakuja nyuma yetu
Hapa "yetu" ina maana ya mtumishi akizungumza na watumishi wengine kuleta mifugo kwa Esau.

Genesis 32:19

akatoa maelekezo kwa kundi la pili
"akaamuru kundi la pili"

Mnapaswa pia kusema, 'mtumwa wako Yakobo
Maana zaweza kuwa 1) "Utasema pia, 'Mtumishi wako Yakobo"' au 2) 'Utasema, "Pia, Mtumishi wako Yakobo"'.

nitamtuliza
"Nitamtuliza" au "Nitafanya hasira yake itoweke"

atanipokea
"atanikaribisha kwa upole"

Hivyo zawadi zikatangulia mbele yake
Hapa "zawadi" ina maana ya watumishi kupeleka zawadi zile.

Yeye mwenyewe akakaa
Hapa "mwenyewe" inasisitiza ya kwamba yakobo hakuwenda pamoja na watumishi wake.

Genesis 32:22

wajakazi wake wawili
"watumishi wake wawili wake zake". Hii ina maana ya Zilpa na Bilha.

kijito
sehemu ya kina kifupi ya mto ambayo ni rahisi kuvuka.

Yaboki
Hili ni jina la mto.

mali yake yote
"kila kitu alichokuwa nacho"

Genesis 32:24

mpaka alfajiri
"mpaka alfajiri"

nyonga
"kiungo cha paja". Hii ni sehemu ambapo mfupa wa juu wa mguu unaungana na nyonga.

Nyonga ya Yakobo ikatenguka alipokuwa akishindana naye
Hii inaweza kuelezwa kwa hali ya kutenda. "Mwanamume alijeruhi nyonga ya Yakobo aliposhindana naye"

kwani kunakucha
"jua litachomoza hivi karibuni"

umenibariki
Hapa "umenibariki" ina maana ya kutamka baraka maalumu juu ya mtu na kusababisha mambo mazuri kutokea kwa huyo mtu.

sitakuacha uende mpaka uwe umenibariki
Hii inaweza kuelezwa kwa hali ya chanya. "Haiwezekani! Lazima unibariki kwanza, ndipo nitakuacha uondoke"

Genesis 32:27

Israeli
"Jina la Israeli lina maana ya 'Anayeshindana na Mungu'"

na wanadamu
Hapa "wanadamu" ina maana ya "watu" kwa ujumla.

Genesis 32:29

Akasema, "Kwa nini kuniuliza jina langu?"
Akasema, "Kwa nini kuniuliza jina langu?" Swali hili la balagha lilitakiwa kushtua, kukaripia na kumfanya Yakobo awaze juu ya kilichotokea kati yake na mtu mwingine aliyeshindana naye. "Usiniulize jina langu!"

generated on Tue Oct 24 10:45:40 2023

Penieli
"Jina la Penieli lina maana ya "uso wa Mungu".

uso kwa uso
Kuwa "uso kwa uso" ina maana ya watu wawili kutazamana ana kwa ana, kwa umbali mfupi.

na maisha yangu yamesalimika
Hii inaweza kuelezwa kwa hali ya kutenda. "na bado akasalimisha maisha yangu"

Genesis 32:31

Ndiyo maana wana hadi siku ya leo
Hii inafanya mabadiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu vizazi vya Israeli.

hadi siku ya leo
Hii ina maana siku ambayo mwandishi alikuwa akiandika hivi.

kano za nyonga
Hii ina maana ya msuri unaonganisha mfupa wa paja na kiungo cha paja.

kiungo cha nyonga
"kiungo cha paja"

alipotegua
"alipokuwa akipiga"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Yakobo akainua macho yake na, tazama, Esau alikuwa anakuja, na alikuwa na watu mia nne pamoja naye. Yakobo akawagawanya watoto kati ya Lea, Raheli, na wale wajakazi wawili. **2** Kisha akawaweka wajakazi na wanao mbele, wakifuatiwa na Lea na watoto wake, Raheli na Yusufu wakafuata mwisho wa wote. **3** Yeye mwenyewe akatangulia mbele yao. Akasujudu mara saba kuelekea ardhi, hata alipomkaribia ndugu yake. **4** Esau akakimbia kumlaki, akamkumbatia, akakumbatia shingo yake na kumbusu. Kisha wakalia. **5** Esau alipoinua macho, aliona wanawake na watoto. Akauliza, "Hawa watu pamoja nawe ni kinanani?" Yakobo akasema, Ni watoto ambao Mungu amempa mtumishi wako kwa neema." **6** Kisha wajakazi wakakaribia pamoja na watoto wao, nao wakasujudia. **7** Akafuata Lea pia na watoto wake wakaja na kusujudia. Mwisho Yusufu na Raheli wakaja na kusujudia. **8** Esau akasema, Unamaanisha nini kwa makundi haya yote niliyokutana nayo?" Yakobo akasema, "Kutafuta kibali mbele za bwana wangu. **9** Esau akasema, "Ninayo ya kutosha, ndugu yangu. Tunza uliyonayo kwa ajili yako mwenyewe." **10** Yakobo akasema, "Hapana, tafadhari, ikiwa nimeona kibali mbele zako, basi upokee zawadi yangu kutoka mkononi mwangu, na ni kama kuona uso wa Mungu, na umenipokea. **11** Tafadhari pokea zawadi yangu uliyoletewa, kwa sababu Mungu amenitendea kwa neema, na kwa sababu ninavyo vya kutosha." Hivyo Yakobo akamsihi, na Esau akamkubali. **12** Kisha Esau akasema, "Haya na tuondoke. Nitakutangulia." **13** Yakobo akamwambia, "Bwana wangu anajua kwamba watoto ni wadogo, na kwamba kondoo na ng'ombe wananyonyesha ndama wao. Ikiwa watapelekwa kwa haraka hata siku moja, wanyama wote watakufa. **14** Tafadhari bwana wangu na amtangulie mtumishi wake. Nitasafiri polepole, kwa kadili ya mifugo iliyo mbele yangu, na kadili ya watoto, hata nitakapofika kwa bwana wangu huko Seiri." **15** Esau akasema, haya nikuachie baadhi ya watu wangu waliopamoja nami." Yakobo akasema, "Kwa nini kufanya hivyo? Bwana wangu amekuwa mkalimu kwangu kiasi cha kutosha." **16** Hivyo Esau akaanza kurudi Seiri. **17** Yakobo akasafiri kuelekea Sukothi, akajijengea nyumba, na akafanya mazizi kwa ajili ya mifugo wake. Hivyo jina la eneo linaitwa Sukothi. **18** Yakobo alipokuja kutoka Padani Aramu, akafika salama katika mji wa Shekemu, uliyo katika nchi ya Kanaani. Akapiga kambi karibu na mji. **19** Kisha akanunu sehemu ya ardhi alipokuwa ameweka hema yake kutoka kwa wana wa Hamori, baba wa Shekemu, kwa vipande mia vya fedha. **20** Akajenga madhabahu pale na kuiita El Elohe Israeli.

Genesis 33:1

tazama
Neno "tazama" hapa linatuamsha kuvuta nadhari juu ya sehemu mpya ya simulizi ya kushangaza.

watu mia nne
"wanamume 400"

Yakobo akawagawanya watoto ... wajakazi wawili wakike
Hii haimaanishi Yakobo aliwagawanya watoto wake sawa sawa ili kwamba kila mwanamke awe na idadi sawa ya watoto pamoja nao. Yakobo aliwagawa watoto ili kila mmoja aondoke na mama yake.

watumishi wa kike
"watumishi wa kike wake zake". Hii ina maana ya Bilha na Zilpa"

Yeye mwenyewe akatangulia mbele yao
Hapa "mwenyewe" inasisitiza ya kwamba Yakobo aliondoka peke yake mbele ya wenzake.

Akasujudu
Hapa neno "sujudu" lina maana ya kuinama chini kuonyesha kwa unyenyekevu heshima na taadhima kwa mtu.

Genesis 33:4

kumlaki
"kukutana na Yakobo"

akamkumbatia, akakumbatia shingo yake na kumbusu
Hii inaweza kutafsiriwa kama sentensi mpya. "Esau aliweka mikono yake kumzunguka Yakobo, kumkumbatia, na kumbusu"

Kisha wakalia
Hii inaweza kusemwa kwa uwazi zaidi. "Kisha Esau na Yakobo wakalia kwa sababu walikuwa na furaha kuonana tena"

aliona wanawake na watoto
"akawaona wanawake na watoto waliokuwa na Yakobo"

Ni watoto ambao Mungu amempa mtumishi wako
Msemo "mtumishi wako" ni njia ya upole ya Yakobo akimaanisha yeye mwenyewe. "Hawa ni watoto ambao Mungu amenipatia mtumishi wako, kwa neema yake"

generated on Tue Oct 24 10:45:40 2023

Genesis 33:6

watumishi wa kike
"watumishi wa kike wake zake". Hii ina maana ya Bilha na Zilpa.

wakasujudia
Hii ni ishara ya unyenyekevu na heshima mbele za mtu mwingine.

Unamaanisha nini kwa makundi haya yote niliyokutana nayo?
Msemo wa "makundi haya yote" una maana ya makundi ya watumishi ambao Yakobo aliwatuma kutoa zawadi kwa Esau. "Kwa nini ulituma makundi haya yote tofauti kuja kukutana nami?"

Kutafuta kibali machoni mwa bwana wangu.
Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Ili kwamba wewe, bwana wangu, ufurahishwe na mimi"

bwana wangu
Msemo "bwana wangu" ni njia ya upole inayomaanisha Esau.

Genesis 33:9

Ninayo ya kutosha
Neno "wanyama" au "mali" linaeleweka. "Nina wanyama wa kutosha" au "Nina mali ya kutosha"

ikiwa nimeona kibali machoni pako
Hapa "machoni" ina maana ya fikra au mawazo ya mtu. "Kama unapendezwa na mimi"

zawadi yangu kutoka mkononi mwangu
Hapa "mkononi" ina maana ya Yakobo. "zawadi hii nayokupatia"

mkononi mwangu, kwa maana
Hii inaweza kutafsiriwa kama sentensi mpya. "mkono wangu. Kwa uhakika"

nimeona uso wako, na ni kama kuona uso wa Mungu
Maana ya tashbihi hii haipo wazi. Maana zaweza kuwa 1) Yakobo amefurahi ya kwamba Esau amemsamehe kama Mungu alivyomsamehe au 2) Yakobo anashangazwa kumuona kaka yake tena kama alivyoshangazwa kumuona Mungu au 3) Yakobo ananyenyekea kuwa mbele ya Esau kama alivyonyenyekea kuwa mbele za Mungu.

nimeona uso wako
Hapa "uso" ina maana ya Esau. Ni vyema kutafsiri kama "uso" kwa sababu ya umuhimu wa neno "uso" hapa pamoja na "uso wa Mungu" na "uso kwa uso" katika 32:29.

uliyoletewa
Hii inaweza kuelezwa kwa hali ya kutenda. "ambazo watumishi wangu wamekuletea"

Mungu amenitendea kwa neema
"Mungu amenitendea wema sana" au "Mungu amenibariki sana"

Hivyo Yakobo akamsihi, na Esau akamkubali
Ilikuwa utamaduni kukataa zawadi kwanza, lakini kukubali zawadi ile baadae kabla ya mtoaji kukwazika.

Genesis 33:12

Bwana wangu anajua
Hii ni njia ya upole na maalumu ya kumhusu Esau. "Wewe, bwana wangu, unajua"

watoto ni wadogo
Maana inaweza kuwekwa wazi zaidi. "watoto ni wadogo sana kusafiri haraka"

Ikiwa watapelekwa kwa haraka hata siku moj
Hii inaweza kuelezwa kwa hali ya kutenda. "tukiwalazimisha kwenda haraka sana hata kwa siku moja"

Tafadhari bwana wangu na amtangulie mtumishi wake
Hii ni njia ya upole na maalumu ya Yakobo kujitaja mwenyewe. "Bwana wangu, mimi ni mtumishi wako. Tafadhali nenda mbele yangu"

kwa kadili ya mifugo iliyo mbele yangu
"kwa kasi ya wanyama naowatunza wanaweza kwenda"

Seiri
Hili ni eneo lenye milima katika eneo la Edomu.

Genesis 33:15

Kwa nini kufanya hivyo?
Yakobo anatumia swali kuweka msisitizo ya kwamba Esau hahitaji kubakiza wanamume. "Usifanye hivyo!" au "Hahitaji kufanya hivyo!"

Bwana wangu amekuwa
Hii ni njia ya upole na maalumu ya kumaanisha Esau. "Wewe, bwana wangu, umekuwa"

Sukothi
"Jina la Sukothi lina maana ya "hifadhi".

akajijengea nyumba
Inasemekana ya kwamba nyumba ni ya familia yake pia. "alijenga nyumba kwa ajili yake mwenyewe na familia yake"

kwa ajili ya mifugo wake
"kwa wanyama aliowatunza"

generated on Tue Oct 24 10:45:40 2023

Genesis 33:18

Taarifa ya Jumla:
Hii inaanza sehemu mpya ya simulizi. Mwandishi anaelezea kile Yakobo alichofanya baada ya kupumzika Sukothi.

Yakobo alipokuja kutoka Padani Aramu
"Baada ya Yakobo kuondoka Padani Aramu"

Yakobo ... alipokuja ... Akapiga kambi
Hii inamtaja Yakobo pekee kwa sababu ni kiongozi wa familia. Inasemekana ya kwamba familia yake ilikuwa pamoja naye.

Akapiga kambi karibu
"Aliweka kambi yake karibu"

sehemu ya ardhi
"kipande cha ardhi"

Hamori
Hili ni jina la mwanamume.

baba wa Shekemu
Shekemu ni jina la mji na jina la mwanamume.

mia
"100"

El Elohe Israeli
"Jina la El Elohe Israeli lina maana ya "Mungu, Mungu wa Israeli"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Basi Dina, Binti wa Lea aliyemzalia Yakobo, akaenda kuwaona wasichana wa nchi. **2** Shekemu mwana wa Hamori Mhivi, mwana mfalme wa nchi, akamwona na akamkamata kwa nguvu na kulala naye. **3** Akavutiwa na Dina, binti Yakobo. Akampenda msichana na kuongea naye kwa upole. **4** Shekemu akamwambia Hamori baba yeke, kusema, "Nipe msichana huyu kuwa mke wangu." **5** Basi Yakobo akasikia kwamba alikuwa amemchafua Dina binti yake. Wanawe walikuwa pamoja na wanyama uwandani, hivyo Yakaobo akawangoja hata walipokuja. **6** Hamori baba wa Shekemu akaenda kuongea na Yakobo. **7** Wana wa Yakobo waliposikia neno hili wakaja kutoka uwandani. Watu hawa walichukizwa sana. Walikasirika sana kwa sababu alikuwa amemwaibisha Israeli kwa kumlazimisha binti wa Yakobo, kwa maana jambo kama hilo halikupasa kutendeka. **8** Hamori akaongea nao, akisema, "Shekemu mwanangu anampenda binti yenu. Tafadhari mpeni kuwa mke wake. **9** Mwoane nasi, tupeni binti zenu, na mjichukulie binti zetu kwa ajili yenu wenyewe. **10** Mtaishi nasi, na nchi itakuwa wazi kwa ajili yenu kufanya biashara humo, na kupata mali." **11** Shekemu akamwambia baba yake na ndugu zake, "Na nione kibari machoni penu, na chochote mtakachoniambia nitatoa. **12** Niambieni kiasi kikubwa chochote cha mahari na zawadi kama mtakavyo, nami nitatoa chochote msemacho, lakini mnipe msichana kuwa mke wangu." **13** Wana wa Yakobo wakamjibu Shekemu na Hamori baba yake kwa hila, kwa sababu Shekemu alikuwa amemnajisi Dina dada yao. **14** Wakawambia, "Hatuwezi kufanya jambo hili, kumpa dada yetu mtu yeyote ambaye hajatailiwa; kwani hiyo ni aibu kwetu. **15** Kwa sharti hili peke yake tutakubaliana nanyi: iwapo mtatailiwa kama sisi, ikiwa kila mtu mme miongoni mwenu atatailiwa. **16** Ndipo tutakapowapa binti zetu, nasi tutachukua binti zenu kwetu sisi wenyewe, na tutaishi nanyi na kuwa wamoja. **17** Lakini kama hamtusikilizi na kutailiwa, ndipo tutakapomchukua dada yetu na kuondoka. **18** Maneno yao yakawafurahisha Hamori na Shekemu mwanaye. **19** Kijana hakukawia kufanya walichokisema, kwa maana alipendezwa na binti Yakobo, na kwa sababu alikuwa mtu aliyeheshimiwa sana katika nyumba ya babaye. **20** Hamori na Shekemu mwanaye wakaenda katika lango la mji wao na kuongea na watu wa mji, kusema, **21** "Watu hawa wanaamani nasi, hivyo na waishi katika nchi na kufanya biashara humo kwa maana, kweli, nchi ni kubwa ya kuwatosha. Haya na tuwachukue binti zao kuwa wake, nasi tuwape binti zetu. **22** Kwa shariti hili pekee watu hawa wanakubali kuishi nasi na kuwa wamoja: ikiwa kila mwanamme miongoni mwetu atatailiwa, kama wao. **23** Je wanyama wao na vitu vyao - wanyama wao wote kuwa wetu? Haya na tukubaliane nao, nao wataishi kati yetu." **24** Watu wote wa mji wakamsikiliza Hamori na Shekemu, mwanaye. Kila mwanamme akatailiwa. **25** Katika siku ya tatu, walipokuwa katika maumivu bado, wawili wa wana wa Yakobo (Simoni na Lawi, kaka zake Dina), wakachukua kila mmoja upanga wake na kuushambulia mji ambao ulikuwa na uhakika wa ulinzi wake, nao wakauwa wanamme wote. **26** Wakamwua Hamori na Shekemu kwa makali ya upanga. Wakamchukua Dina kutoka nyumba ya Shekemu na kuondoka. **27** Wale wana wengine wa Yakobo wakaja kwa maiti na kuuteka nyara mji, kwa sababu watu wale walikuwa wamemnajisi dada yao. **28** Wakachukua makundi yao ya kondoo, mbuzi, punda, na kila kitu ndani ya mji na viunga vyake **29** utajiri wote. Watoto na wake zao wote, wakawachukua. Hata wakachukua kila kitu kilichokua katika nyumba. **30** Yakobo akawambia Simoni na Lawi, "Mmeleta shida juu yangu, kunifanya ninuke kwa wenyeji wa nchi, Wakanaani na Waperizi. Mimi nina watu wachache. Ikiwa watajikusanya pamoja kinyume changu na kunishambulia." **31** Lakini Simoni na Lawi wakasema, "Je Shekemu alipaswa kumtendea dada yetu kama kahaba?"

Genesis 34:1

Basi
Hapa neno hili linatumika kuweka alama kwa sehemu mpya ya simulizi.

Dina
Hili ni jina la binti wa Lea.

Mhivi
Hili li jina la kundi la watu.

mwana wa mfalme wa nchi
Hii ina maana ya Hamori na sio Shekemu. Pia "mwana wa mfalme" hapa haimaanishi mtoto wa mfalme. Ina maana ya Hamori alikuwa kiongozi wa watu katika eneo hilo.

akamkamata kwa nguvu na kulala naye
Shekemu alimbaka Dina.

Akavutiwa na Dina
"Alivutiwa sana na yeye". Hii inazungumzia juu ya Shekemu kumpenda Dina na kutaka kuwa naye kana kwamba kuna jambo lililokuwa likimlazimisha

generated on Tue Oct 24 10:45:40 2023

kwenda kwa Dina. Hii inaweza kuwekwa katika hali ya kutenda. "Alitaka sana kuwa na Dina"

kuongea naye kwa upole
Hii ina maana alioongea naye kwa upole kumuaminisha ya kwamba alimpenda na kwamba alimtaka pia ampende yeye.

Genesis 34:4

Basi Yakobo
"basi" inatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Yakobo.

Yakobo akasikia kwamba alikuwa
Neno "alikuwa" lina maana ya Shekemu

alikuwa amemchafua
Hii ina maana ya kwamba Shekemu alivunja sana heshima na kumuabisha Dina kwa kumlazimisha alale naye.

akawangoja
Hii ni namna ya kusema ya kwamba Yakobo hakusema au kufanya jambo kuhusu suala hili.

Genesis 34:6

Hamori ... akaenda kuongea na Yakobo
"Hamori ... akaenda kuongea na Yakobo"

Watu hawa walichukizwa
"Wanamume walikasirika"

Walikasirika sana ... halikupasa kutendeka
Hii inaweza kuwekwa kama nukuu ya moja kwa moja iliyozungumzwa na wana wa Yakobo.

amemwaibisha Israeli
Hapa neno la "Israeli" lina maana ya kila mtu katika familia ya Yakobo. Israeli kama kundi la watu liliabishwa."ameabisha familia ya Israeli" au "ameleta aibu juu ya watu wa Israeli"

kumlazimisha binti wa Yakobo
"kumvamia binti wa Yakobo"

kwa maana jambo kama hilo halikupasa kutendeka
Hii inaweza kuelezwa kwa hali ya kutenda. "kwa maana hakupaswa kufanya jambo baya kama hilo"

Genesis 34:8

Hamori akaongea nao
"Hamori alizungumza na Yakobo na wanawe"

anampenda binti yenu
Hapa neno "anampenda" lina maana ya upendo wa kimahaba kati ya mwanamume na mwanamke. "anampenda na anataka kumuoa"

mpeni kuwa mke wake
Katika baadhi ya tamaduni, wazazi huamua watoto wao wataolewa na nani"

Mwoane nasi
Kuoana ni kuoa mtu wa jamii, kabila, au dini tofauti. "Ruhusu ndoa kati ya watu wako na wetu"

nchi itakuwa wazi kwa ajili yenu
"nchi itakuwa wazi kwako"

Genesis 34:11

Shekemu akamwambia baba yake
"Shekemu alimwambia baba yake Dina Yakobo"

Na nione kibari machoni penu, na chochote mtakachoniambia nitatoa
Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Kama utanipa kibali, basi nitakupa chochote utakachokiomba"

mahari
Katika baadhi ya tamaduni, ni kawaida kwa mwanamume kutoa fedha, mali, ng'ombe, na zawadi zingine kwa familia ya mwanamke katika kipindi cha ndoa.

Wana wa Yakobo wakamjibu Shekemu na Hamori baba yake kwa hila
Nomino inayojitegemea ya "hila" inaweza kuwekwa kama kitenzi cha "kudanganya". "Lakini wana wa Yakobo walimdanganya Shekemu na Hamori walipowajibu"

Shekemu alikuwa amemnajisi Dina
Hii ina maana ya kwamba Shekemu aliwavunjia heshima sana na kumuabisha Dina kwa kumlazimisha kulala naye.

Genesis 34:14

Wakawambia
"wana wa Yakobo waliwaambia Shekemu na Hamori"

Hatuwezi kufanya jambo hili, kumpa dada yetu
"Hatuwezi kukubali kumtoa Dina katika ndoa"

kwani hiyo ni aibu kwetu
"kwa maana hiyo itasababisha aibu kwetu". Hapa "kwetu" ina maana ya wana wa Yakobo na watu wote wa Israeli.

tutakapowapa binti zetu ... tutachukua binti zenu kwetu sisi wenyewe
Hii ina maana wataruhusu mtu kutoka familia ya Yakobo kuoa mtu anayeishi katika nchi ya Hamori.

generated on Tue Oct 24 10:45:40 2023

Genesis 34:18

Maneno yao yakawafurahisha Hamori na Shekemu mwanaye
Hapa "maneno" ina maana ya kile kilichosemwa. "Hamori na mwanawe Shekemu walikubali na kile ambacho wana wa Yakobo walisema"

kufanya walichokisema
"kufanyiwa tohara"

binti wa Yakobo
"binti wa Yakobo Dina"

kwa sababu alikuwa mtu aliyeheshimiwa sana katika nyumba ya babaye
Hii inaweza kutafsiriwa kama sentensi mpya. Inaweza kuwekwa wazi ya kwamba Shekemu alijua wanamume wengine wangekubali kufanyiwa tohara kwa sababu walimheshimu sana. "Shekemu alijua wanamume wote katika nyumba ya baba yake watakubaliana naye kwa sababu alikuwa akiheshimiwa zaidi kati yao"

Genesis 34:20

lango la mji wao
Ilikuwa kawaida kwa viongozi kukutana katika lango la mji kufanya maamuzi rasmi.

Watu hawa
"Yakobo, wanawe, na watu wa Israeli"

wana amani nasi
Hapa "nasi" inajumlisha Hamori, mwanawe na watu wote waliozungumza nao langoni mwa mji.

waishi katika nchi na kufanya biashara humo
"waruhusu waishi na kufanya biashara katika nchi"

maana, kweli, nchi ni kubwa ya kuwatosha
Shekemu anatumia neno "kweli" kuongeza msisitizo kwa kauli yake. "kwa sababu, hakika, nchi ni kubwa ya kutosha kwa ajili yao" au "kwa sababu, haswa, kuna nchi ya kutosha kwa ajili yao"

tuwachukue binti zao ... tuwape binti zetu.
Hii ina maana ya ndoa kati ya wanawake wa kundi moja na wanamume wa kundi lingine.

Genesis 34:22

Taarifa ya Jumla:
Hamori na Shekemu mwanawe wanaendelea kuzungumza na viongozi wa mji.

Kwa sharti hili pekee watu hawa wanakubali kuishi nasi na kuwa wamoja: ikiwa kila mwanamme miongoni mwetu atatahiriwa, kama wao.
"Kwa sharti hili pekee iwapo kila mwanamume kati yetu atafanyiwa tohara, kama wanamume wa Israeli walivyotahiriwa, ndipo watakubali kusihi miongoni mwetu na kujiunga nasi kama kundi moja"

Je wanyama wao na vitu vyao - wanyama wao wote kuwa wetu?
Shekemu anatumia swali kusisitiza ya kwamba mifugo wa Yakobo na mali zitakuwa za watu wa Shekemu. Hii inaweza kutafsiriwa kama kauli. "Wanyama wao wote na mali zitakuwa zetu"

Genesis 34:24

Kila mwanamme alifanyiwa tohara
Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo Hamori na Shekemu wakawa na mtu wa kufanya tohara kwa wanamume wote"

Katika siku ya tatu
"tatu" ni nambari za mpango kwa namba tatu. Inaweza kuwekwa bila nambari za mpango. "Baada ya siku mbili"

walipokuwa katika maumivu
"wakati wanamume wa mji walipokuwa bado na maumivu"

wakachukua kila mmoja upanga wake
"wakachukua panga zao"

kuushambulia mji
Hapa "mji" una maana ya watu. "waliwashambulia watu wa mji"

ulinzi wake, nao wakauwa wanamume wote
Hii inaweza kutafsiriwa kama sentensi mpya. "ulinzi. Simoni na Lawi waliwaua wanamume wote wa mji ule"

kwa makali ya upanga
Hapa "makali" yana maana ya ubapa wa upanga. "kwa ubapa wa panga zao" au "kwa upanga wao"

Genesis 34:27

maiti
"maiti ya Hamori, Shekemu na wanamume wao"

pora mji
"waliiba kila kitu chenye thamani katika mji ule"

kwa sababu watu wale walikuwa wamemnajisi dada yao
Shekemu pekee alimnajisi Dina, lakini wana wa Yakobo walichukulia familia yote ya Shekemu na kila mtu katika mji kuhusika na tendo hili.

walikuwa wamemnajisi
Hii ina maana ya kwamba Shekemu alimvunjia heshima na kumuabisha sana Dina kwa kumlazimisha kulala naye.

Wakachukua makundi yao
"wana wa Yakobo wakachukua mifugo ya watu wale"

utajiri wao wote
"mali zao zote na fedha"

generated on Tue Oct 24 10:45:40 2023

Watoto na wake zao wote, wakawachukua
"Waliwakamata watoto wao na wake zao wote"

Genesis 34:30

Mmeleta shida juu yangu
Kusababisha mtu kupitia shida inazungumziwa kana kwamba shida ilikuwa kitu kinacholetwa na kuwekwa juu ya mtu. "mmesababisha shida kubwa kwangu"

kunifanya ninuke kwa wenyeji wa nchi
Kusababisha watu katika maeneo yanayozunguka kumchukia Yakobo inazungumziwa kana kwamba wana wa Yakobo walimfanya anuke vibaya kihalisia. Hii inaweza kutafsiriwa kama sentensi mpya. "Mmenifanya nionekane kwa kinyaa kwa watu wanaoishi katika nchi"

Mimi nina watu wachache ... dhidi yangu na kunishambulia, kisha nitaangamizwa, mimi na nyumba yangu.
Hapa maneno "Mimi" na "yangu" yana maana ya nyumba yote ya Yakobo. Yakobo anasema "Mimi" au "yangu" kwa maana yeye ni kiongozi. "Nyumba yangu ni ndogo ... dhidi yetu na kutuvamia, kisha watatuangamiza sisi wote"

watajikusanya pamoja dhidi yangu na kunishambulia
"wataunda jeshi na kunishambulia" au "wataunda jeshi na kutushambulia"

kisha nitaangamizwa
Hii inaweza kuelezwa kwa hali ya kutenda. "wataniangamiza" au "watatuangamiza"

Je Shekemu alipaswa kumtendea dada yetu kama kahaba?
Simoni na Lawi wanatumia swali kusisitiza ya kwamba Shekemu alifanya kosa na alistahili kufa. "Shekemu hakupaswa kumtenda dada yetu kama kahaba!"

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Mungu akamwambia Yakobo, "Inuka, panda kwenda Betheli, na ukae pale. Unijengee madhabahu pale, niliyekutokea pale ulipomkimbia Esau kaka yako." **2** Kisha Yakobo akawambia nyumba yake na wote aliokuwa nao, "Wekeni mbali miungu yote ya kigeni iliyo kati yenu, jitakaseni wenyewe, na kubadili mavazi yenu. **3** Kisha tuondoke na kwenda Betheli. Nitajenga pale madhabahu kwa Mungu, aliyenijibu katika siku ya shida yangu, naye amekuwa pamoja nami kila nilikokwenda. **4** Hivyo wakampa Yakobo miungu yote ya kigeni iliyokuwa mikononi mwao, na heleni zilizokuwa katika masikio yao. Yakobo akazifukia chini ya mwaloni uliokuwa karibu na Shekemu. **5** Kwa kadili walivyo safiri, Mungu akaifanya miji yote iliyokuwa karibu nao kuhofu, hivyo watu hao hawakuwafuatia wana wa Yakobo. **6** Hivyo Yakobo akafika Luzu(ndiyo Betheli), ulioko katika nchi ya Kanaani, yeye na watu wote aliokuwa nao. **7** Alijenge madhabahu na kuliita eneo hilo El Betheli, kwa sababu Mungu alikuwa amejifunua kwake, alipokuwa akimkimbia ndugu yake. **8** Debora, mlezi wa Rebeka, akafa. Akazikwa chini kutoka Betheli chini ya mwaloni, hivyo ikaitwa Aloni Bakuthi. **9** Yakobo alipokuja kutoka Padani Aramu, Mungu akamtokea tena na kumbariki. **10** Mungu akamwambia, "Jina lako ni Yakobo, lakini jina lako halitakuwa Yakobo tena. Jina lako litakuwa Israeli." Hivyo Mungu akamwita jina lake Israeli. **11** Mungu akamwambia, "Mimi ni Mungu Mwenyezi, Uwe mwenye kuzaa na kuongezeka. Taifa na wingi wa mataifa watakujia, na wafalme watatoka miongoni mwa uzao wako. **12** Nchi ambayo nilimpa Ibrahimu na Isaka, nitakupa wewe. Nami nitaupa pia uzao wako baada yako nchi hii." **13** Mungu akapanda kutoka mahali alipoongea naye. **14** Yakobo akaweka nguzo katika eneo ambalo Mungu alikuwa ameongea naye, nguzo ya jiwe. Akamimina juu yake sadaka ya kinywaji na akamimina mafuta juu yake. **15** Yakobo akaiita sehemu Mungu aliyoongea naye, Betheli **16** Wakaendelea na safari kutoka Betheli. Walipokuwa kitambo kabla ya kufika Efrathi, Raheli akashikwa na uchungu. **17** Akawa na utungu mzito. Alipokuwa katika utungu mzito zaidi, mkunga akamwambia, "Usiogope, kwani sasa utapata mtoto mwingine wa kiume." **18** Hata alipokaribia kufa, kwa pumzi yake ya mwisho akamwita jina lake Benoni, lakini baba yake akamwita jina lake Benjamini. **19** Raheli akafa na kuzikwa katika njia iendayo Efrathi (ndio Bethlehemu). **20** Yakobo akaweka nguzo katika kaburi lake. Ndiyo alama ya kaburi la Raheli hata leo. **21** Israeli akaendelea na safari na akaweka hema yake kuvuka mnara wa walinzi wa kondoo. **22** Yakobo alipokuwa akiishi katika nchi hiyo, Rubeni akalala na Bilha suria wa baba yake, na Israeli akasikia kuhusu hilo. Basi Yakobo alikuwa na wana kumi na mbili. **23** Wanawe kwa Lea walikuwa Rubeni, mzaliwa wa kwanza wa Yakobo, na Simoni, Lawi, Yuda, Isakari, na Zabuloni. **24** Wanawe kwa Raheli walikuwa Yusufu na Benjamini. **25** Wanawe kwa Bilha, mjakazi wa Raheli walikuwa Dani na Naftali. **26** Wana wa Zilpa, mjakazi wa Lea, walikuwa Gadi na Asheri. Hawa wote walikuwa wana wa Yakobo waliozaliwa kwake huko Padani Aramu. **27** Yakobo akaja kwa Isaka, baba yake, huko Mamre katika Kiriathi Arba (jina sawa na Hebroni), alipoishi Ibrahimu na Isaka. **28** Isaka akaishi miaka mia moja na themanini. **29** Isaka akapumua pumzi yake ya mwisho na akafa, na akakusanywa kwa wahenga wake, na mtu mzee amejaa siku. Esau na Yakobo, wanawe, wakamzika.

Genesis 35:1

panda kwenda Betheli
Msemo "panda" unatumika kwa sababu Betheli ipo sehemu ya juu kuliko Shekemu.

Unijengee madhabahu pale
Mungu anaongea kuhusu yeye mwenyewe katika lugha ya utatu. "Jenga madhabahu pale kwangu, Mungu wako"

akawambia nyumba yake
"akwaambia familia yake"

Wekeni mbali miungu yote ya kigeni iliyo kati yenu
"Tupa mbali sanamu zenu" au "Zitokomeze miungu yenu ya uongo"

jitakaseni wenyewe, na kubadili mavazi yenu
Hii ilikuwa utamaduni wa kujitakasa kimaadili na kimwili kabla ya kwenda kumuabudu Mungu.

kubadili mavazi yenu
Kuvaa mavazi mapya ilikuwa ishara ya kwamba walijifanya safi kabla ya kumkaribia Mungu.

katika siku ya shida yangu
Maana za "siku" zaweza kuwa 1) siku ambayo Yakobo alimtoroka Esau au 2) "siku" ina maana ya kipindi ambacho Yakobo alikuwa na mawazo. "nilipokuwa katika kipindi kigumu" au "nilipokuwa katika shida"

generated on Tue Oct 24 10:45:40 2023

Genesis 35:4

Hivyo wakampa
"kwa hiyo kila mmoja katika nyumba ya Yakobo akatoa" au "kwa hiyo kila mtu katika familia na watumishi walitoa"

iliyokuwa mikononi mwao
Hapa "mikononi mwao" ina maana ya kile walichomiliki. "kilichokuwa mali yao" au "walivyokua navyo"

heleni zilizokuwa katika masikio yao
"heleni zao". Maana zaweza kuwa 1) dhahabu katika heleni zingeweza kutumika sanamu zingine au 2) walichukua heleni hizi kutoka kwenye mji wa Shekemu baada ya kuishambulia na kuwaua watu wote. Heleni zingewakumbusha juu ya dhambi yao.

Mungu akaifanya miji yote iliyokuwa karibu nao kuhofu
Mungu kusababisha watu wa miji kumuogopa Yakobo na familia yake inazungumziwa kana kwamba "hofu" ilikuwa kitu kilichoanguka juu ya miji. Nomino inayojitegemea "hofu" inaweza kuwekwa kama "kuogopa". "Mungu aliwafanya watu waliozunguka miji kumuogopa Yakobo na wote aliokuwa nao"

miji yote
Hapa "miji" ina maana ya watu wanaoishi katika miji.

wana wa Yakobo
Inasemekana ya kwamba hakuna mtu aliyeshambulia familia ya Yakobo. Lakini wana wawili, Simoni na Lawi walishambulia ndugu wa Wakaanani wa Shekemu baada ya kumkamata na kulala na binti wa Yakobo. Yakobo aliogopa wangelipiza kisasi katika 34:30. "Familia ya Yakobo" au "Nyumba ya Yakobo"

Genesis 35:6

Luzu
Hili ni jina la mji.

El Betheli
"Jina la El Betheli lina maana ya "Mungu wa Betheli"

Mungu alikuwa amejifunua kwake
"pale Mungu alijifunua kwa Yakobo"

Debora
Hili ni jina la mwanamke.

mlezi wa Rebeka
Mlezi ni mwanamke ambaye humtunza mtoto wa mwanamke mwingine. Mlezi aliheshimika na alikuwa muhimu sana kwa familia.

Akazikwa chini kutoka Betheli
Hii inaweza kuelezwa kwa hali ya kutenda. "Walimzika chini kutoka Betheli"

chini kutoka Betheli
Msemo "chini kutoka" unatumika kwa sababu walimzika katika eneo ambalo lilikuwa chini kwa mwinuko kuliko Betheli.

Aloni Bakuthi.
"Jina la Aloni Bakuthi lina maana ya "Mwaloni ambapo kuna maombolezo"

Genesis 35:9

Yakobo alipokuja kutoka Padani Aramu
Inaweza kuwekwa wazi ya kwamba walikuwa Betheli. "Baada ya Yakobo kuondoka Padani Aramu, na wakati alipokuwa Betheli"

kumbariki
Hapa "kubariki" ina maana ya kutamka baraka maalumu juu ya mtu na kusababisha mambo mazuri kutokea juu ya mtu huyo.

lakini jina lako halitakuwa Yakobo tena
Hii inaweza kuelezwa kwa hali ya kutenda. "lakini jina lako halitakuwa Yakobo tena"

Genesis 35:11

Mungu akamwambia
"Mungu akamwambia Yakobo"

Uwe mwenye kuzaa na kuongezeka
Mungu akamwambia Yakobo kuzaa watoto ili kwamba waweze kuwa wengi wao. Neno "kuongezeka" unaelezea jinsi anavyotakiwa "kuzaa".

Taifa na wingi wa mataifa watakujia, na wafalme watatoka miongoni mwa uzao wako
Hapa "taifa" na "mataifa" yana maana ya vizazi vya Yakobo ambao wataunda mataifa haya.

Mungu akapanda kutoka
Hapa "akapanda kutoka" inatumika kwa sababu Mungu anapoishi inafikiriwa kuwa juu au juu ya dunia. "Mungu akamuacha"

Genesis 35:14

nguzo
Hii ni nguzo ya ukumbusho ambayo ilikuwa jiwe au jabali kubwa iliyowekwa mwishoni pake.

Akamimina juu yake sadaka ya kinywaji na akamimina mafuta juu yake
Hii ni ishara ya kwamba anaweka wakfu nguzo kwa Mungu.

Betheli
"Jina la Betheli lina maana ya "nyumba ya Mungu".

generated on Tue Oct 24 10:45:40 2023

Genesis 35:16

Efrathi
Hili ni jina lingine la mji wa Bethelehemu.

akashikwa na uchungu
"Alikuwa na wakati mgumu wakati alipokuwa akimzaa mtoto"

Alipokuwa katika utungu mzito zaidi
"Uchungu ulipokuwa katika hatua mbaya zaidi"

mkunga
mtu anayemsaidia mwanamke anapojifungua mtoto

Hata alipokaribia kufa, kwa pumzi yake ya mwisho
"pumzi yake ya mwisho" ni pumzi ya mwisho ya mtu kabla mtu hajafa. "Hata kabla hajafa, alipovuta pumzi yake ya mwisho"

Benoni
"Jina la Benoni lina maana ya "mtoto wa majonzi yangu""

Benyamini
Watafsiri wanaweza kuweka maandishi mafupi yasemayo "Jina la Benyamini lina maana ya "mtoto wa mkono wa kuume". Msemo wa "mkono wa kulia" unalenga sehemu yenye upendeleo maalumu.

na kuzikwa
Hii inaweza kuelezwa kwa hali ya kutenda. "na wakamzika"

katika njia
"pembeni mwa barabara"

ndiyo alama ya kaburi la Raheli hata leo
"inaweka alama juu ya kaburi la Raheli mpaka siku hii"

hata leo
"mpaka wakati huu wa leo." Hii ina maana hadi wakati ambapo mwandishi alikuwa akiandika haya.

Genesis 35:21

Israeli akaendelea
Inasemekana ya kwamba familia ya Israeli na watumishi wake wako pamoja naye. Maana kamili ya taarifa hii inaweza kuwekwa wazi.

Bilha
Hii ni jina la mtumishi wa Raheli wa kike.

Basi Yakobo alikuwa na wana kumi na mbili
Sentensi hii inaanza ibara mpya, ambayo inaendeleza mistari inayofuata.

wana kumi na mbili
"watoto 12"

Genesis 35:23

Bilha
Hili ni jina la mtumishi wa Raheli wa kike.

Genesis 35:26

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

waliozaliwa kwake huko Padani Aramu
Inasemekana ya kwamba hii haimjumlishi Benyamini aliyezaliwa katika nchi ya Kaanani karibu na Bethelehemu. Inataja Padani Aramu tu kwa maana hapo ndipo wengi wao walizaliwa. Maana kamili ya hii inaweza kuwekwa wazi. "ambao walizaliwa kwake Padani Aramu, isipokuwa Benyamini ambaye alizaliwa katika nchi ya Kaanani"

Yakobo akaja kwa Isaka
Hapa "akaja" inaweza kuweka kama "akaondoka"

Mamre
Hili lilikuwa jina lingine la mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale. Hii ilikuwa jina la mwanamume aliyemiliki miti ya mwaloni.

Kiriathi Arba
Hili ni jina la mji.

Genesis 35:28

miaka mia moja na themanini
"miaka 180"

Isaka akapumua pumzi yake ya mwisho na akafa
"Isaka akapumua pumzi yake ya mwisho na akafa". Misemo ya "alivuta pumzi ya mwisho" na "akafa" ina maana ya kitu kimoja. "Abrahamu alikufa"

akapumua pumzi yake ya mwisho
Hii ni njia ya upole ya kusema mtu alikufa.

akakusanywa kwa wahenga wake
Hii ina maana ya kwamba baada ya Isaka kufa, roho yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "alijiunga na familia yake waliokuwa wamekufa"

mtu mzee amejaa siku
Misemo ya "mtu mzee" na "amejaa siku" zina maan moja. Zinasisitiza ya kwamba Isaka aliishi muda mrefu sana. "baada ya kuishi muda mrefu sana na kuzeeka sana"

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Hivi ndivyo vizazi vya Esau (aliyeitwa pia Edom). **2** Esau akachukua wakeze kutoka kwa Wakanaani. Hawa walikuwa wake zake: Ada binti Eloni Mhiti; Oholibama binti Ana, mjukuu wa Zibeoni Mhivi; na **3** Basemathi, binti Ishmaeli, dada wa Nebayothi. **4** Ada akamzaa Elifazi kwa Esau, na Basemathi akamzaa Reueli. **5** Oholibama akamzaa Yeushi, Yalamu, na Kora. Hawa walikuwa wana wa Esau waliozaliwa kwake katika nchi ya Kananaani. **6** Esau akawachukua wakeze, wanawe, binti zake, na watu wote wa nyumba yake, mifugo wake - wanyama wake wote, na mali yake yote, aliyokuwa amekusanya katika nchi ya Kanaani, na akaenda katika nchi iliyoko mbali kutoka kwa Yakobo nduguye. **7** Alifanya hivi kwa sababu mali zao zilikuwa nyingi sana kwa wao kuishi pamoja. Nchi waliyokuwa wamekaa isingeweza kuwafaa kwa mifugo yao. **8** Hivyo Esau, aliyejulikana pia kama Edomu, akakaa katika nchi ya kilima Seiri. **9** Hivi ndivyo vizazi vya Esau, babu wa Waedomu katika nchi ya mlima Seiri. **10** Haya yalikuwa majina ya wana wa Esau: Elifazi mwana wa Ada, mkewe Esau; Reueli mwana wa Basemathi, mkewe Esau. **11** Wana wa Elifazi walikuwa Temani, Omari, Zefo, Gatamu, na Kenazi. **12** Timna, suria wa Elifazi, mwana wa Esau, akamzaa Amaleki. Hawa walikuwa wajukuu wa Ada, mkewe Esau. **13** Hawa walikuwa wana wa Reueli: Nahathi, Zera, Shama, na Miza. Hawa walikuwa wajukuu wa Basemathi, mkewe Esau. **14** Hawa walikuwa wana wa Oholibama, mkewe Esau, aliyekuwa binti Ana na mjukuu wa Zibeoni. Alimzalia Esau Yeushi, Yalamu, na Kora. **15** Hizi zilikuwa koo kati ya vizazi vya Esau: uzao wa Elifazi, mzaliwa wa kwanza wa Esau: Temani, Omari, Zefo, Kenazi, Kora, **16** Gatamu, na Amaleki. Hivi vilikuwa vizazi vya koo kutoka kwa Elifazi katika nchi ya Edomu. Walikuwa wajukuu wa Ada. **17** Hizi zilikuwa koo kutoka kwa Reueli, mwana wa Esau: Nahathi, Zera, Shama, Miza. Hizi zilikuwa koo kutoka kwa Reueli katika nchi ya Edomu. Walikuwa wajukuu wa Basemathi, mkewe Esau. **18** Hizi zilikuwa koo za Oholibama, mkewe Esau: Yeushi, Yalamu, Kora. Hizi ni koo zilizotoka kwa Oholibama mkewe Esau, binti Ana. **19** Hawa walikuwa wana wa Esau na koo zao. **20** Hawa walikuwa wana wa Seiri Mhori, wenyeji wa nchi hiyo: Lotani, Shobali, Zibeoni, Ana, **21** Dishoni, Ezeri, na Dishani. Hizi zilikuwa koo the Wahori, wenyeji wa Seiri katika nchi ya Edomu. **22** Wana wa Lotani walikuwa Hori na Hemani, na Timna alikuwa dada wa Lotani. **23** Hawa walikuwa wana wa Shobali: Alvani, Manahathi, Ebali, Shefo, na Onamu. **24** Hawa walikuwa wana wa Zibeoni: Aia na Ana. Huyu ndiye Ana aliyeona chemichemi za moto nyikani, alipokuwa akichunga punda wa Zibeoni babaye. **25** Hawa walikuwa watoto wa Ana: Dishoni na Oholibama, binti Ana. **26** Hawa walikuwa wana wa Dishoni: Hemdani, Eshbani, Ithrani, na Kerani. **27** Hawa walikuwa wana wa Ezeri: Bilhani, Zaavani, na Akani. **28** Hawa walikuwa wana wa Dishani: Uzi na Arani. **29** Hizi zilikuwa koo za Wahori: Lotani, Shobali, Zibeoni, na Ana, **30** Dishoni, Ezeri, Dishani: hizi zilikuwa koo za Wahori, kulingana na ukoo ulivyoorodheshwa katika nchi ya Seiri. **31** Hawa walikuwa wafalme waliomiliki katika nchi ya Edomu kabla ya mfalme yeyote kumilika juu ya Waisraeli: **32** Bela mwana wa Beori, alitawala huko Edomu, na jina la mji wake lilikuwa Dinhaba. **33** Bela alipofariki, kisha Yobabu mwana wa Zera kutoka Bozra, akatawala mahali pake. **34** Yobabu alipofariki, Hushamu aliyekuwa wa nchi ya Watemani, akatawala mahali pake. **35** Hushamu alipofariki, Hadadi mwana wa Bedadi aliyewashinda Wamidiani katika nchi ya Moabu, akatawala mahali pake. Jina la mji wake lilikuwa Avithi. **36** Hadadi alipofariki, kisha Samla wa Masreka akatawala mahali pake. **37** Samla alipofariki, kisha Shauli wa Rehobothi kando ya mto alitawala mahali pake. **38** Shauli alipofariki, kisha Baali Hanani mwana wa Akbori akatawala mahali pake. **39** Baali Hanani mwana wa Akbori, alipokufa, kisha Hadari akatawala mahali pake. Jina la mji wake lilikuwa Pau. Jina la mkewe lilikuwa Mehetabeli, binti Matredi, mjukuu wa Me Zahabu. **40** Haya ndiyo yalikuwa majina ya wakuu wa koo kutoka uzao wa Esau, kwa kufuata koo zao na maeneo yao, kwa majina yao: Timna, Alva, Yethethi, **41** Oholibama, Ela, Pinoni, **42** Kenazi, Temani, Mbza, **43** Magdieli, na Iramu. Hawa walikuwa wakuu wa ukoo wa Edomu, kwa kufuata makao yao katika nchi waliyomiliki. Nao ni Esau, baba wa Waedomu.

Genesis 36:1

Hivi ndivyo vizazi vya Esau (aliyeitwa pia Edomu)
"Hivi ndivyo vizazi vya Esau, ambaye pia anaitwa Edomu". Sentensi hii inatambulisha habari ya vizazi vya Esau katika Mwanzo 36:1-8. "Hii ni habari ya vizazi vya Esau, ambaye pia anaitwa Edomu"

Ada ... Oholibama
Haya ni majina ya wake wa Esau.

Eloni Mhiti
"Eloni kizazi cha Hethi" au "Eloni uzao wa Hethi". Hili ni jina la mwanamume.

generated on Tue Oct 24 10:45:40 2023

Ana ... Zibeoni ... Nebayothi
Haya ni majina ya wanamume.

Mhivi
Hii ina maana ya kikundi kikubwa cha watu.

Basemathi
Hili ni jina la mke mmoja wa Esau.

Nebayothi
Hili ni jina la mtoto mmoja wa kiume wa Ishmaeli.

Genesis 36:4

Ada ... Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Elifazi ... Reueli ... Yeushi ... Yalamu ... Kora
Haya ni majina ya wana wa Esau.

Genesis 36:6

aliyokuwa amekusanya katika nchi ya Kanaani
Hii ina maana ya vitu vyote vilivyokusanywa alipokuwa katika nchi ya Kaanani. "aliyokuwa amekusanya alipokuwa akiishi katika nchi ya Kanaani"

akaenda katika nchi
Hii ina maana ya kuhama katika sehemu nyingine na kuishi kule. "alikwenda kuishi katika nchi nyingine"

mali zao
"Mali za Esau na Yakobo"

isingeweza kuwafaa kwa mifugo yao. 8
Nchi haikuwa na ukubwa wa kutosha kuwatunza mifugo wote ambao Yakobo na Esau walimiliki. "haikuwa na ukubwa wa kutosha kuwatunza mifugo yao" au "haikuwa na ukubwa wa kutosha kwa mifugo ya Esau na Yakobo"

waliyokuwa wamekaa
Neno "wamekaa" lina maana ya kuelekea sehemu na kuishi pale. "pale walipohamia"

Genesis 36:9

Hivi ndivyo vizazi vya Esau
Sentensi hii inatambulisha habari ya vizazi vya Esau katika Mwanzo 36:9-43. "Hii ni habari ya vizazi vya Esau"

katika nchi ya mlima Seiri
Hii ina maana ya kwamba waliishi katika nchi ya mlima wa Seiri. Maana kamili ya hii inaweza kuwekwa wazi. "aliyeishi katika mlima wa nchi ya Seiri"

Elifazi ... Reueli
Haya ni majina ya wana wa Esau.

Ada ... Basemathi
Haya ni majina ya wake wa Esau.

Temani, Omari, Zefo, Gatamu, na Kenazi ... Amaleki
Haya ni majina ya wana wa Elifazi.

Timna
Hili ni jina la suria wa Elifazi.

Genesis 36:13

Reueli ... Yeushi, Yalamu, na Kora
Haya ni majina ya wana wa Esau.

Nahathi .... Zera ... Shama ... Miza
Haya ni majina ya wana wa Reueli.

Ana .... Zibeoni
Haya ni majina ya wanamume.

Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Genesis 36:15

Elifazi
Hili ni jina la mwana wa Esau.

Temani, Omari, Zefo, Kenazi, Kora, Gatamu, na Amaleki
Haya ni majina ya wana wa Elifazi.

Ada
Hili ni jina la mmoja wa wake wz Esau.

Genesis 36:17

Reueli ... Yeushi, Yalamu, Kora
Haya ni majina ya wana wa Esau.

Nahathi, Zera, Shama, Miza
Haya ni majina ya wana wa Reueli.

katika nchi ya Edomu
Hii ina maana ya kwamba waliishi katika nchi ya Edomu. "walioishi katika nchi ya Edomu"

Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Ana
Hili ni jina la mwanamume.

Genesis 36:20

Seiri
Neno la "Seiri" ni jina la mwanamume na nchi.

Mhori
Neno la "Mhori" lina maana la kundi la watu.

generated on Tue Oct 24 10:45:40 2023

wakazi wa nchi hiyo
walioishi katika nchi ya Seiri, ambayo pia inaitwa Edomu.

Lotani, Shobali, Zibeoni, Ana, Dishoni, Ezeri, na Dishani ... Hori na Hemani
Haya ni majina ya wanamume.

Timna
Hili ni jina la mwanamke.

Genesis 36:23

Shobali ... Zibeoni
Haya ni majina ya wanamume.

Alvani, Manahathi, Ebali, Shefo, na Onamu ... Aia na Ana
Haya ni majina ya wanamume.

Genesis 36:25

Ana ... Dishoni ... Ezeri ... Dishoni
Haya ni majina ya wanamume.

Oholibama
Hili ni jina la mwanamke.

Hemdani, Eshbani, Ithrani, na Kerani ... ilhani, Zaavani, na Akani ... Uzi na Arani
Haya ni majina ya wanamume.

Genesis 36:29

Timna
Hili ni jina la kundi la watu.

Lotani, Shobali, Zibeoni, na Ana, Dishoni, Ezeri, Dishani
Haya ni majina ya wanamume.

katika nchi ya Seiri
Hii ina maana ya kwamba waliishi katika nchi ya Seiri. "kwa wale walioishi katika nchi ya Seiri"

Genesis 36:31

Bela ... Beori ... Yobabu ... Zera
Haya ni majina ya wanamume.

jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambapo aliishi. "jina la mji alipoishi"

Dinhaba ... Bozra
Haya ni majina ya mahali.

Genesis 36:34

Yobabu
Hili ni jina la mwanamume.

Hushamu ... Hadadi ... Bedadi ... Samla
Haya ni majina ya wanamume.

Hushamu aliyekuwa wa nchi ya Watemani
Hii ina maanisha Hushani aliishi katika nchi ya Watemani. "Hushami aliyeishi katika nchi ya Watemani"

Avithi ... Masreka
Haya ni majina ya mahali.

Watemani
"vizazi vya Temani"

Jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambao aliishi. "Jina la mji ambao aliishi"

Samla wa Masreka
"Samra wa Masreka"

Genesis 36:37

Samla
Hili ni jina la mwanamume.

kisha Shauli wa Rehobothi kando ya mto alitawala mahali pake
Shauli aliishi Rehobothi. Rehobothi ilikuwa karibu na Mto Frati. Taarifa hii inaweza kuwekwa wazi. "kisha Shauli akatawala katika nafasi yake. Alikuwa akitoka Rehobothi ambayo ipo karibu na Mto Frati"

Shauli ... Baali Hanani ... Akbori ... Hadari ... Matredi ... Me Zahabu.
Haya ni majina ya wanamume.

Rehobothi ... Pau
Haya ni majina ya mahali.

Jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambao aliishi. "Jina la mji ambao aliishi"

binti wa Matredi, mjukuu wa Me Zahabu.
Taarifa ambayo haionekani inaweza kuongezwa. "alikuwa binti wa Matredi, na mjukuu wa Me Zahabu"

Mehetabeli
Hili ni jina la mwanamke.

Genesis 36:40

majina ya wakuu wa koo
"viongozi wa koo zao"

kwa kufuata koo zao na maeneo yao, kwa majina yao
Koo na maeneo yalitajwa kwa majina ya viongozi wa koo zao. "jina la koo zao na maeneo walipoishi yalitajwa baada yao. Haya ndio majina yao"

Timna, Alva, Yethethi, Oholibama, Ela, Pinoni, Kenazi, Temani, Mbza, Magdieli, na Iramu
Haya ni majina ya makundi ya watu.

generated on Tue Oct 24 10:45:40 2023

makazi
"makazi ya kuishi" au "sehemu waliokuwa wakiishi"

Huyu alikuwa Esau
orodha hii inasemekana "kuwa" Esau, ambayo ina maana ni orodha nzima ya vizazi vya Esau"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Yakobo akaishi katika nchi aliyokaa babaye, katika nchi ya Kanaani. **2** Haya ndiyo matukio yaliyomhusu Yakobo. Yusufu, aliyekuwa kijana wa miaka kumi na saba, alikuwa akilichunga kundi pamoja na ndugu zake. Alikuwa pamoja na wana wa Bilha na pamoja na wana wa Zilpa, wake wa baba yake. Yusufu akaleta taarifa yao mbaya kwa baba yao. **3** Basi Israeli akampenda Yusufu kuliko wanawe wote kwa sababu alikuwa mwana wa uzee wake. Akamshonea vazi zuri. **4** Ndugu zake wakaona kwamba baba yao alimpenda sana kuliko ndugu zake wote. Wakamchukia na hawakuongea naye vema. **5** Yusufu akaota ndoto, na akawambia ndugu zake. Wakamchukia zaidi. **6** Aliwambia, "Tafadhari sikilizeni ndoto hii niliyoiota. **7** Tazama, tulikuwa tukifunga miganda ya nafaka shambani na tazama, mganda wangu ukainuka na kusimama wima, na tazama, miganda yenu ikasogea na kuuinamia mganda wangu" **8** Ndugu zake wakamwambia, "Je ni kweli utatutawala? Je utatutawala juu yetu? Hata wakamchukia zaidi kwa ajili ya ndoto zake na maneno yake. **9** Akaota ndoto nyingine na kuwasimulia ndugu zake. Alisema, "Tazama, nimeota ndoto nyingine: Jua na mwezi na nyota kumi na moja zilinii nami." **10** Akamwambia baba yake vile vile alivyowambia ndugu zake, na baba yake akamkemea. Akamwambia, Je umeota ndoto ya namna gani hii? Je mama yako na mimi na ndugu zako kweli tutakuja kukuinamia mpaka chini?" **11** Ndugu zake wakamwonea wivu, lakini baba yake akaliwema jambo hilo moyoni. **12** Ndugu zake wakaenda kulichunga kundi la baba yao huko Shekemu. **13** Israeli akamwambia Yusufu, 'Je ndugu zako hawalichungi kundi huko Shekemu? Njoo, nami nitakutuma kwao." Yusufu akamwambia, "nipo tayari." **14** Akamwambia, "Basi nenda, uwaone ndugu zako na kundi wanaendeleaje, na uniletee neno." Hivyo Yakobo akamtuma kutoka katika bonde la Hebroni, na Yusufu akaenda Shekemu. **15** Mtu mmoja akamwona Yusufu. Tazama, Yusufu alikuwa akizunguka kondeni. Yule mtu akamwuliza, "Unatafuta nini?" **16** Yusufu akamwambia, "Nawatafuta ndugu zangu. Tafadhari, niambie, wananalichunga wapi kundi." **17** Yule mtu akasema, "Waliondoka mahali hapa, kwa maana niliwasikia wakisema, 'Haya twende Dothani." Yusufu akawafuata ndugu zake na kuwaona huko Dothani. **18** Wakamwona kutokea mbali, na kabla hajawakaribia, wakapanga njama ya kumwua. **19** Ndugu zake wakaambiana wao kwa wao, "Tazama, mwotaji anakaribia. **20** Njoni sasa, na tumwue na kumtupa katika mojawapo ya mashimo haya. Nasi tutasema, 'Mnyama mkali amemrarua.' Nasi tutaona ndoto zake zitakuwaje." **21** Rubeni alilisikia hilo na kumwokoa kutoka katika mikono yao. Alisema, "Tusiuondoe uhai wake." **22** Rubeni aliwambia, "Msimwage damu. Mtupeni katika shimo hili lililopo nyikani, lakini msiweke mikono yenu juu yake" - ili kwamba aweze kumwokoa katika mikono yao na kumrudisha kwa baba yake. **23** Ikawa Yusufu alipowafikia ndugu zake, walimvua vazi lake zuri. **24** Wakamchukua na kumtupa shimoni. Shimo lilikuwa tupu bila maji. **25** Wakakaa chini kula mkate. Walipoinua macho yao na kuangalia, na, tazama, msafara wa Waishmaeli ulikuwa ukija kutoka Gileadi, pamoja na ngamia wao waliochukua viungo, malhamu na manemane. Walikuwa wakisafiri kuvichukua kuelekea Misri. **26** Yuda akawambia ndugu zake, "Ni faida gani kama tutamwua ndugu yetu na kufunika damu yake? **27** Haya, na tumwuze kwa Waishmaeli na wala tusiweke mikono yetu juu yake. Kwani yeye ni ndugu yetu, nyama yetu." Ndugu zake wakamsikiliza. **28** Wafanyabiashara wa Kimidiani wakapita. Ndugu zake wakamwinua na kumtoa Yusufu shimoni. Wakamwuza Yusufu kwa Waishmaeli kwa vipande ishirini vya fedha. Waishmaeli wakamchukua Yusufu mpaka Misri. **29** Rubeni akarudi kwenye shimo, na, tazama, Yusufu hakuwemo shimoni. Akararua mavazi yake. **30** Akarudi kwa ndugu zake na kusema, "Kijana yuko wapi? Na mimi, je niende wapi?" **31** Wakachinja mbuzi na kisha wakalichukua vazi la Yusufu na kulichovya katika damu. **32** Kisha wakalipeleka kwa baba yao na kusema, "Tumeiona hii. Tafadhari angalia kwamba ni vazi la mwanao au hapana." **33** "Yakobo akaitambua na kusema, "Ni nguo ya mwanangu. Mnyama wa mwitu amemrarua. Bila shaka Yusufu ameraruliwa katika vipande. **34** Yakobo akararua mavazi yake na kuvaa mavazi ya magunia katika viuno vyake. Akaomboleza kwa ajili ya mwanawe siku nyingi. **35** Wanawe na binti zake wote wakainuka na kumfariji, lakini alikataa kufarijiwa. Akasema, "Hakika nitashuka kuzimu nikimwombolezea mwanangu." Babaye akamlilia. **36** Wamidiani wakamwuza huko Misri kwa Potifa, afisa wa Farao, kepteni wa walinzi.

Genesis 37:1

nchi aliyokaa babaye, katika nchi ya Kanaani
"katika nchi ya Kaanani ambapo baba yake aliishi"

Haya ndiyo matukio yaliyomhusu Yakobo
Sentensi hii inatambulisha habari ya watoto wa Yakobo katika Mwanzo 37:1-50:26. Hapa "Yakobo" ina maana ya familia yake nzima. "Hii ni habari ya familia ya Yakobo"

generated on Tue Oct 24 10:45:40 2023

umri wa miaka kumi na saba
"umri wa miak 17"

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

wake
"suria". Wanawake hawa walikuwa watumishi wa Lea na Raheli waliopewa kwa Yakobo kumzalia watoto.

akaleta taarifa yao mbaya kuhusu wao
"taarifa mbaya kuhusu kaka zake"

Genesis 37:3

Basi
Neno hili linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Israeli na Yusufu.

akampenda
Hii ina maana ya upendo wa kindugu au upendo wa kirafiki au kifamilia. Huu ni upendo wa kawaida wa binadamu kati ya marafiki na ndugu.

wa uzee wake
Hii ina maana ya kwamba Yusufu alizaliwa wakati Israeli alikuwa mzee. "aliyezaliwa wakati Israeli alipokuwa mtu mzee"

Akamshonea
"Israeli alimshonea Yusufu"

vazi zuri
"joho zuri"

hawakuongea naye vema.
"hawakuweza kuongea kwa namna ya upole kwake"

Genesis 37:5

Yusufu akaota ndoto, na akawambia ndugu zake. Wakamchukia zaidi
Huu ni ufupi wa matukio ambayo yatatokea katika 37:6-11.

Wakamchukia zaidi
"Na kaka zake Yusufu walimchukia zaidi ya walivyomchukia hapo awali"

Tafadhari sikilizeni ndoto hii niliyoiota
"Tafadhali sikilizeni ndoto hii niliyoipata"

Genesis 37:7

Taarifa ya Jumla:
Yusufu anaeleza kaka zake kuhusu ndoto yake.

Tazama
Neno la "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushangaza inayofuata.

tulikuwa
Neo "tulikuwa" ina maana ya Yusufu na inajumuisha kaka zake wote.

tukifunga miganda ya nafaka
Nafaka inapovunwa inafungwa katika makundi na kupangwa katika rundo hadi muda wa kuzitenga nafaka kutoka kwa majani makavu.

na tazama
Hapa neno "tazama" hapa linaonyesha ya kwamba Yusufu alishangazwa na kile alichokiona.

mganda wangu ukainuka na kusimama wima ... miganda yenu ikasogea na kuuinamia mganda wangu
Hapa miganda ya nafaka inasimama wima na kupiga magoti kana kwamba ilikuwa watu. Miganda hii inawakilisha Yusufu na kaka zake.

Je ni kweli utatutawala? Je utatutawala juu yetu?
Misemo hii miwili ina maana moja. Kaka zake Yusufu wanatumia swali kumkejeli Yusufu. Inaweza kuandikwa kama kauli. "Hutaweza kuwa mfalme wetu, na hatutainama chini kwako!"

utatutawala juu yetu
Neno la "yetu" lina maana ya kaka zake Yusufu lakini sio Yusufu.

kwa ajili ya ndoto zake na maneno yake
"kwa sababu ya ndoto yake na kile alichokisema"

Genesis 37:9

Akaota ndoto nyingine
"Yusufu akapata ndoto nyingine"

nyota kumi na moja
"nyota 11"

baba yake akamkemea. Akamwambia
"Israeli alimkaripia, akisema"

Je umeota ndoto ya namna gani hii? Je mama yako ... kukuinamia mpaka chini?
Israeli anatumia swali kumrekebisha Yusufu. Hii inaweza kuandikwa kama kauli. "Ndoto hii uliyoota sio ya kweli. Mama yako, kaka zako, na mimi hatutainama chini mbele yako!"

wivu
Hii ina maana kuwa na hasira kwa sababu mtu mwingine amefanikiwa au ana umaarufu zaidi.

akaliwema jambo hilo moyoni
Hii ina maana ya kwamba aliendelea kufikiria kuhusu maana ya ndoto ya Yusufu. "aliendelea kufikiria kuhusu maana ya ndoto ile"

generated on Tue Oct 24 10:45:40 2023

Genesis 37:12

Je ndugu zako hawalichungi kundi huko Shekemu?
Israeli anatumia swali kuanza mazungumzo. Hii inaweza kuandikwa kama kauli. "Ndugu zako wanachunga kundi huko Shekemu".

Njoo
Hapa inasemekana ya kwamba Israeli anamuomba Yusufu kujiandaa kuondoka kuonana na ndugu zake. "Jiandae"

nipo tayari
Yupo tayari kuondoka. "Nipo tayari kuondoka"

Akamwambia
"Israeli akamwambia Yusufu"

uniletee neno
Israeli anamtaka Yusufu kurudi na kumuambia kuhusu kaka zake na hali ya mifugo. "njoo uniambie utakakikuta" au "niletee taarifa"

kutoka katika bonde
"kutoka bondeni"

Genesis 37:15

Mtu mmoja akamwona Yusufu. Tazama, Yusufu alikuwa akizunguka kondeni
"Mtu mmoja akamkuta Yusufu akizunguka kondeni"

Tazama
Hii inaweka alama mwanzo wa tukio jingine katika simulizi kuu. Inaweza kuhusisha watu tofauti kuliko matukio ya nyuma.

Unatafuta nini?
"Ni nini unatafuta"

Tafadhari, niambie, wapi
"Tafadhali niambie wapi"

wananalichunga kundi
"wakichunga kundi"

Dothani
Hili ni jina la mahali ambalo lipo kama kilomita 22 kutoka Shekemu.

Genesis 37:18

Wakamwona kutokea mbali
"Ndugu zake Yusufu wakamwona alipokuwa bado yupo mbali"

wakapanga njama ya kumwua
"wakafanya njama ya kumuua"

mwotaji anakaribia
"anakuja yule mwenye ndoto zile"

Njoni sasa
Msemo huu unaonyesha ya kwamba kaka zake walitekeleza mipango yao. "Kwa hiyo sasa"

Mnyama mkali
"mnyama wa hatari" au "mnyama mkali"

amemmeza
amemla kwa hamu

Nasi tutaona ndoto zake zitakuwaje
Ndugu zake walipanga kumuua, kwa hiyo ni kejeli kuzungumzia kuhusu ndoto zake kuwa kweli, maana angekuwa amekwisha kufa. "Kwa njia hiyo tutahakikisha ndoto zake haziji kuwa kweli"

Genesis 37:21

alilisikia
"alisikia walichokuwa wakisema"

kutoka katika mikono yao
Msemo "mikono yao" una maana ya mipango ya kaka zake ya kumuua. "kutoka kwao" au "kutoka kwa mipango yao"

Tusiuondoe uhai wake
Msemo wa "kuondoa uhai wake" ni tasifida kwa kumuua mtu. "Tusimuue Yusufu"

Msimwage damu
Ukanushaji unaweza kuwekwa juu ya kitenzi. Pia "kumwaga damu" ni tasifida ya kuua mtu. "Usimwage damu yoyote" au "Usimuue"

msiweke mikono yenu juu yake
Hii ina maana ya kumdhuru au kumjeruhi. "msimdhuru"

ili kwamba aweze kumwokoa
Hii inaweza kutafsiriwa kama sentensi mpya. "Rubeni alisema hivi ili aweze kumuokoa Yusufu"

mikono mwao
Msemo wa "mikononi mwao" una maana ya mpango wa kaka zake kumuua. "kutoka kwao" au "kutoka kwa mipango yao"

kumrudisha
"na kumrudisha"

Genesis 37:23

Ikawa
Msemo huu unatumika hapa kuweka alama juu ya tukio muhimu la simulizi.

walimvua vazi lake zuri
"walichana joho lake zuri kutoka kwake"

vazi lake zuri
"joho zuri"

generated on Tue Oct 24 10:45:40 2023

Genesis 37:25

Wakakaa chini kula mkate
"Mkate" ni lugha nyingine kwa "chakula". "Walikaa chini kula chakula" au "Ndugu zake Yusufu walikaa chini kula"

Walipoinua macho yao na kuangalia, na, tazama, msafara
Hapa kuangalia juu inazungumziwa kana kwamba mtu aliinua macho yake juu kihalisia. Pia, neno "tazama" linatumika hapa kuvuta nadhari ya msomaji kwa kile walichokiona wanamume hawa. "Walitazama juu na ghafla wakaona msafara"

ulikuwa
"umebeba"

viungo
vikolezo

malhamu
kitu chenye mafuta chenye harufu tamu kinachotumiwa kwa ajili ya kuponya na kulinda ngozi. "dawa"

wakisafiri kuvichukua kuelekea Misri
"kuwaleta mpaka Misri". Hii inaweza kuwekwa wazi zaidi. "kuwaleta chini hadi Misiri kuviuza"

Ni faida gani kama tutamwua ndugu yetu na kufunika damu yake?
Hii inaweza kuandikwa kama kauli. "Hatupati faida yoyote kumuua ndugu yetu na kufunika damu yake"

kufunika damu yake
Huu ni msemo wenye maana ya kuficha kifo cha Yusufu. "kuficha mauaji yake"

Genesis 37:27

kwa Waishmaeli
"kwa wanamume hawa ambao ni vizazi vya Ishmaeli"

tusiweke mikono yetu juu yake
Hii ina maana ya kutomdhuru au kumjeruhi. "msimuumize"

ni ndugu yetu, nyama yetu
Neno la "nyama" ni lugha nyingine lenye maana ya ndugu. "ni ndugu wetu wa damu"

ndugu zake wakamsikiliza
"Kaka zake na Yuda walimsikiliza" au "Kaka zake Yuda walikubaliana naye"

Kimidiani ... Waishmaeli
Majina yote mawili yana maana ya kundi moja la wafanyabiashara ambao ndugu zake Yusufu walikutana nao.

kwa vipande ishirini vya fedha
"kwa bei ya vipande 20 vya fedha"

wakamchukua Yusufu mpaka Misri
"wakampeleka Yusufu Misri"

Genesis 37:29

Rubeni akarudi kwenye shimo, na, tazama, Yusufu hakuwemo shimoni
"Rubeni alirudi kwenye shimo, na akashangazwa kuona ya kwamba Yusufu hakuwepo mle" Neno "tazama" hapa linaonyesha ya kwamba Rubeni alishangazwa kukuta ya kwamba Yusufu aliondoka.

Akararua mavazi yake
Hili ni tendo la mawazo na uchungu mkubwa. Hii inaweza kuandikwa kwa uwazi zaidi. "Alikuwa na majonzi mpaka akararua nguo zake"

Kijana yuko wapi? Na mimi, je niende wapi?"
Rubeni anatumia maswali kuweka msisitizo kwa tatizo ambalo Yusufu hapatikani. Hivi vinaweza kuandikwa kama kauli. "Kijana ametoweka! Siwezi kurudi nyumbani sasa!"

Genesis 37:31

vazi la Yusufu
Hii ina maana ya joho zuri ambalo baba yake alimtengenezea.

damu
"damu ya mbuzi"

wakalipeleka
"walileta joho lile"

amemrarua
"amemla"

Yusufu ameraruliwa katika vipande.
Yakobo anadhani ya kwamba mnyama pori amerarua mwili wa Yusufu vipande vipande. "hakika imemchana Yusufu katika vipande vipande"

Genesis 37:34

Yakobo akararua mavazi yake
Hili ni tendo la mawazo na uchungu mkubwa. Hii inaweza kuandikwa kwa uwazi zaidi. "Yakobo alikuwa na majonzi mpaka akararua nguo zake"

kuvaa mavazi ya magunia katika viuno vyake
Hapa "viuno" ina maana ya sehemu ya katikati ya mwili au kiuno. "akavaa magunia"

wakainuka
Hapa ujio wa watoto kwa baba yao inazungumziwa kama "kuinuka juu". "wakaja kwake"

generated on Tue Oct 24 10:45:40 2023

lakini alikataa kufarijiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "lakini hakutaka wamfariji"

Hakika nitashuka kuzimu nikimwombolezea
Hii ina maana ataomboleza kutoka sasa hadi pale atakapokufa. "Kweli nitakapokufa na kwenda kuzimu bado nitakuwa naomboleza"

Wamidiani wakamwuza
"Wamidiani walimuuza Yusufu"

kepteni wa walinzi
"kiongozi wa wanajeshi waliokuwa wakimlinda mfalme"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Ikawa wakati ule Yuda akawaacha ndugu zake na kukaa na Mwadulami fulani, jina lake Hira. **2** Pale akakutana na binti Mkanaani jina lake Shua. Akamwoa na kulala naye. **3** Akawa mjamzito na kuzaa mwana. Akaitwa Eri. **4** Akawa mjamzito tena na kuzaa mwana tena. Akamwita jina lake Onani. **5** Akazaa mwana mwingine akamwita jina lake Shela. Alikuwa huko Kezibu alipomzaa. **6** Yuda akaona mke kwa ajili ya Eri, mzaliwa wake wa kwanza. Jina lake Tamari. **7** Eri, mzaliwa wa kwanza wa Yuda, alikuwa mwovu mbele za Yahwe. Yahwe akamwua. **8** Yuda akamwambia Onani, "Lala na mke wa nduguyo. Fanya wajibu wa shemeji kwake, na umwinulie nduguyo mwana." **9** Onani alijua kwamba mtoto asingekuwa wake. Pindi alipolala na mke wa kaka yake, alimwaga mbegu juu ya ardhi ili kwamba asimpatie nduguye mtoto. **10** Alilolifanya lilikuwa ovu mbele za Yahwe. Yahwe akamwua pia. **11** Kisha Yuda akamwambia Tamari, mkwewe, "Ukakae mjane katika nyumb aya baba yako hadi Shela, mwanangu, atakapokuwa." Kwani aliogopa, "Asije akafa pia, kama nduguze." Tamari akaondoka na kuishi katika nyumba ya babaye. **12** Baada ya muda mrefu, binti Shua, mkewe Yuda, alikufa. Yuda akafarijika na kwenda kwa wakatao kondoo wake manyoya huko Timna, yeye na rafiki yake, Hira Mwadulami. **13** Tamari akaambiwa, "Tazama, mkweo anakwenda Timna kukata kondoo wake manyoya." **14** Akavua mavazi yake ya ujane na akajifunika kwa ushungi. Akakaa katika lango la Enaimu, lililoko kando ya njia iendayo Timna. Kwa maana aliona kwamba Shela amekua lakini akupewe kuwa mke wake. **15** Yuda alipomwona alidhani ni kahaba kwa maana alikuwa amefunika uso wake. **16** Akamwendea kando ya njia na kusema, "Njoo, tafadhari uniruhusu kulala nawe" - kwani hakujua kwamba alikuwa ni mkwewe - naye akasema, "Utanipa nini ili ulale nami? **17** Akasema, "Nitakuletea mwana mbuzu wa kundi." Akasema, "Je utanipa rehani hata utakapo leta?" **18** Akasema, "Nikupe rehani gani?" Naye akasema, "Mhuri wako na mshipi, na fimbo iliyo mkononi mwako." Akampa na kulala naye. Akawa mjamzito. **19** Akaamka na kuondoka. Akavua ushungi wake na kuvaa vazi la ujane wake. **20** Yuda akatuma mwana mbuzi kutoka kundini kwa mkono wa rafiki yake Mwadulami ili aichukue rehani kutoka katika mkono wa mwanamke, lakini hakumwona. **21** Kisha Mwadulami akauliza watu wa sehemu hiyo,"Yupo wapi kahaba aliyekuwa Enaimu kando ya njia?" Wakasema, hapajawai tokea kahaba hapa." **22** Akarudi kwa Yuda na kusema, "Sikumwona. Pia watu wa eneo hilo wamesema, 'Hajawai kuwapo kahaba hapa." **23** Yuda akasema, "Mwache akae na vitu, tusije tukaaibika. Hakika, nimemletea mwanambuzi, lakini hukumwona." **24** Ikawa baada ya miezi mitatu Yuda akaambiwa, "Tamari mkweo amefanya ukahaba, na kwa hakika, yeye ni mjamzito." Yuda akasema, "Mleteni hapa ili achomwe." **25** Alipoletwa nje, alipeleka ujumbe kwa mkwewe, "Mimi ni mjamzito kwa mtu mwenye vitu hivi." Akasema, "Tambua tafadhari, mhuri huu na mshipi na fimbo ni vya nani." **26** Yuda akavitambua na kusema, "Yeye ni mwenye haki kuliko mimi, kwani sikumpa Shela, mwanangu awe mme wake." Hakulala naye tena. **27** Muda wake wa kujifungua ukafika, tazama, mapacha walikuwa tumboni mwake. **28** Ikawa alipokuwa akijifungua mmoja akatoa mkono nje, na mkunga akachukua kitambaa cha rangi ya zambarau na kukifunga katika mkono wake na kusema, "Huyu ametoka wa kwanza." **29** Ikawa aliporudisha mkono wake, tazama, ndugu yake akatoka kwanza. Mkunga akasema, "Umetokaje" Na akaitwa Peresi. **30** Kisha ndugu yake akatoka, akiwa na utepe wa zambarau juu ya mkono wake, naye akaitwa Zera.

Genesis 38:1

Ikawa wakati ule Yuda
Hii inatambulisha sehemu mpya ya simulizi ambayo inamlenga Yuda.

Mwadulami fulani, jina lake Hira
Hira ni jina la mwanamume aliyeishi Adulami. Mwadulami ni utaifa wake.

jina lake Shua
Shua ni mwanamke wa Kaanani aliyeolewa na Yuda.

Genesis 38:3

Akawa mjamzito
"mke wa Yuda akawa mjamzito"

Akaitwa Eri
Hii inaweza kuelezwa kwa hali ya kutenda. "Baba yake akamuita Eri"

Eri ... Onani ... Shela
Haya ni majina ya wana wa Yuda.

akamwita jina lake
"akamwita"

generated on Tue Oct 24 10:45:40 2023

Kezibu
Hili ni jina la mahali.

Genesis 38:6

Eri
Hili ni jina la mmoja wa watoto wa Yuda.

alikuwa mwovu machoni pa Yahwe
Msemo "machoni pa" una maana ya yahwe kuona uovu wa Eri.. "alikuwa muovu na Yahwe akauona"

Yahwe akamwua
Yahwe akamuua kwa sababu alikuwa muovu. Hii inaweza kuwekwa wazi. "Kwa hiyo Yahwe akamuua"

Genesis 38:8

Onani
Hili ni jina la mmoja wa watoto wa Yuda.

Fanya wajibu wa shemeji kwake
shemeji kwake - Hii ina maana ya utamaduni ambao mwana mkubwa anapofariki kabla yeye na mkewe kupata mwana, ndugu anayefuata kiumri angemuoa na kulala na mjane. Mjane atakapozaa mwana wa kwanza, mtoto yule alijulikana kuwa mwana wa ndugu wa kwanza na angepokea urithi wa kaka wa kwaza.

lilikuwa ovu mbele za Yahwe
Msemo huu "machoni pa" una maana ya Yahwe kuona uovu wa Onani. "alikuwa muovu na Yahwe aliuona"

Yahwe akamwua pia
Yahwe akamuua kwa sababu alichofanya kilikuwa kiovu. Hii inaweza kuwekwa wazi. "Kwa hiyo Yahwe akamuua pia"

Genesis 38:11

mkwewe
mkwewe - "mke wa mwanawe mkubwa"

katika nyumba ya baba yako
Hii ina maana ya yeye kuishi katika nyumba ya baba yake. "na kuishi katika nyumba ya baba yako"

hadi Shela, mwanangu, atakapokuwa
Yuda anakusudia kwa Tamari kuja mumuoa Shela atakapokua mkubwa. "na pale ambapo Shela, mwanangu, atakapokua, ataweza kukuoa"

Shela
Hili ni jina la mmoja wa wana wa Yuda.

Kwani aliogopa, "Asije akafa pia, kama nduguze
Yuda aliogopa ya kwamba iwapo Shela atamuoa Tamari angekufa pia kama kaka zake walivyokufa. "Kwa maana alihofia, 'akimuoa na yeye angeweza kufa kama kaka zake walivyokufa"

Genesis 38:12

Shua
Hili ni jina la mwanamume.

Yuda akafarijika na
"Yuda alipokuwa haombolezi, ali"

wakatao kondoo wake manyoya huko Timna
"Timna, ambapo wanamume wake walikuwa wakinyoa manyoya ya kondoo"

Timna ... Enaimu
Haya ni majina ya mahali.

yeye na rafiki yake, Hira Mwadulami
"Rafiki yake Hirami, kutoka Adulami, alikwenda naye"

Hira Mwadulami
"Hira" ni jina la mwanamume, na "Adulami" ni jina la kijiji ambapo aliishi.

Tamari akaambiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu akamwambia Tamari"

Tazama, mkweo
mkweo - "Sikiliza". Hapa neno "tazama" linatumika kushika nadhari ya Tamari.

mkweo
mkweo - "baba wa mume wako"

ya ujane
"ambayo wajane huvaa"

ushungi
kitambaa chembamba sana kinachotumika kufunika kichwa na uso wa mwanamke.

na akajifunika
Hii ina maana alijificha kwa nguo yake ili kwamba watu wasiweze kumtambua. Kitamaduni, sehemu za nguo za wanawake zilikuwa kubwa walizojizungushia nazo. "na akajifunika na kitambaa chake ili watu wasiweze kumtambua"

kando ya njia
"kando ya barabara" au "njiani"

hakupewa kuwa mke wake
Hii inaweza kuelezwa kwa hali ya kutenda. "Yuda hakupatiwa kwa Shela kuwa mke"

Genesis 38:15

kwa maana alikuwa amefunika uso wake
Yuda hakufikiria ya kwamba alikuwa kahaba kwa sababu tu alifunika uso wake lakini pia kwa sababu alikuwa amekaa langoni. "kwa sababu alikuwa amefunika kichwa chake na kukaa mahali makahaba hukaa mara kwa mara"

generated on Tue Oct 24 10:45:40 2023

Akamwendea kando ya njia
Tamari alikuwa amekaa kando ya njia. "Alikwenda mahali alipokuwa amekaa kando na njia"

Njoo
"Njoo kwangu" au "Njoo sasa"

Yuda alipomwona
"Yuda alipomwona Tamari"

mkwewe
mkwewe - "mke wa mwanawe"

Genesis 38:17

kutoka kwa kundi
"kutoka kwa kundi la mbuzi wangu"

Mhuri wako na mshipi ... fimbo
"Mhuri" ni sawa na sarafu yenye mchoro uliochongwa juu yake, unaotumika kuchapa nta iliyoyeyushwa. "Mshipi" uliwekwa katika mhuri ili kwamba mmiliki angeweza kuvaa shingoni mwake. Fimbo ilikuwa mti mrefu wa mbao uliosaidia kutembea juu ya ardhi ngumu.

Akawa na uja uzito wake
Hii inaweza kuelezwa kwa hali ya kutenda. "alimsababisha aweze kupata mimba"

Genesis 38:19

ushungi
kitambaa chembamba sana kinachotumika kufunika kichwa na uso wa mwanamke.

vazi la ujane wake
"ambayo wajane huvaa"

kutoka kundini
"kutoka katika kundi lake"

Mwadulami
"Adulami" ni jina la kijiji ambapo Hiramu aliishi.

aichukue rehani
Hii inaweza kuelezwa kwa hali ya kutenda. "chukua rehani"

kutoka katika mkono wa mwanamke
Hapa "mkono" unasisitiza ya kwamba vilikuwa katika umiliki wake. Mkono wa mwanamke una maana ya mwanamke. "kutoka kwa mwanamke"

Genesis 38:21

Mwadulami
"Adulami" ni jina la kijiji ambapo Hiramu aliishi.

watu wa sehemu
"baadhi ya wanamume ambao waliishi pale"

kahaba wa kidini
"kahaba aliyetumika katika hekalu"

Enaimu
Hili ni jina la mahali.

tusije tukaaibika
Watu wangekuja kugundua kilichotokea wangemkejeli Yuda na kumcheka. Hii inaweza kuwekwa wazi na kusemwa katika hali ya kutenda. "la sivyo watu watatucheka wakigundua kilichotokea"

Genesis 38:24

Ikawa
Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

Yuda akaambiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "mtu akamwambia Yuda"

Tamari mkweo
mkweo - "Tamari, mke wa mwana wako mkubwa"

yeye ni mjamzito kwa tendo hilo
Hapa neno la "hilo" lina maana ya "ukahaba" alioufanya. Hii inaweza kuelezwa kwa hali ya kutenda. "limemfanya aweze kuwa na mimba" au "ana mimba"

Mleteni hapa
"Mleteni nje"

ili achomwe
Hii inaweza kuelezwa kwa hali ya kutenda. "tutamchoma mpaka kufa"

Alipoletwa nje
Hii inaweza kuelezwa kwa hali ya kutenda. "Walipomleta nje"

mkwewe
mkwewe - "baba wa mume wake"

mhuri huu na mshipi na fimbo
"Mhuri" ni sawa na sarafu yenye mchoro uliochongwa juu yake, unaotumika kuchapa nta iliyoyeyushwa. "Mshipi" uliwekwa katika mhuri ili kwamba mmiliki angeweza kuvaa shingoni mwake. Fimbo ilikuwa mti mrefu wa mbao uliosaidia kutembea juu ya ardhi ngumu.

Shela
Haya ni majina ya wana wa Yuda.

Genesis 38:27

Muda ukafika
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

generated on Tue Oct 24 10:45:40 2023

tazama
Neno "tazama" linatuamsha kwa mshtuko ya kwamba Tamari alikuwa amebeba mapacha, ambayo haikujulikana awali.

Muda wake wa kujifungua ukafika
Msemo huu "ukafika" unaweka alama kwa tukio muhimu katika simulizi.

mmoja akatoa mkono
"mmoja wa watoto akatoa mkono wake nje"

mkunga
Huyu ni mtu ambaye humsaidia mwanamke anayezaa mtoto.

kitambaa cha rangi ya zambarau
"kitambaa cha rangi nyekundu iliyoiva"

katika mkono wake
"kuzunguka kifundo cha mkono wake"

Genesis 38:29

Ikawa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

tazama
Neno "tazama" hapa linatuamsha kuvuta nadhari kwa habari ya kushangaza inayofuata.

Umetokaje
Hii inaonyesha mshangao wa mkunga kuona mtoto wa pili akitoka kwanza. "Kwa hiyo hivi ndivyo unavyojitokeza kwanza!" au "Umejitokeza nje kwanza!"

akaitwa
Hii inaweza kuelezwa kwa hali ya kutenda. "akamuita"

Peresi
Hili ni jina la mtoto wa kiume. "Jina la Peresi lina maana ya "kuvunja nje".

Zera
Hili ni jina la mtoto wa kiume. "Jina la Zera lina maana ya "kitambaa cha rangi nyekundu".

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 Yusufu akaletwa Misri. Potifa, aliyekuwa afisa wa Farao mkuu wa walinzi na Mmisri, akamnunua kutoka kwa Waishmaeli, waliokuwa wamempeleka pale. **2** Yahwe alikuwa pamoja na Yusufu na akawa mtu aliyefanikiwa. Aliishi katika nyumba ya Mmisri bwana wake. **3** Bwana wake akaona kwamba Yahwe alikuwa pamoja naye na kwamba Yahwe alifanikisha kila kitu alichokifanya. **4** Yusufu akapata kibali mbele zake. Akamtumikia Potifa. Potifa akamfanya msimamizi juu ya nyumba yake, na kila alichokimiliki, akakiweka chini ya uangalizi wake. **5** Ikawa alipomfanya msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki, Yahwe akaibariki nyumba ya Mmisri kwa sababu ya Yusufu. Baraka za Yahwe zilikuwa juu ya kila kitu alichokuwa nacho Potifa nyumbani na shambani. **6** Potifa akaweka kila alichokuwa nacho chini ya uangalizi wa Yusufu. Hakuwa na haja ya kufikiri juu ya lolote isipokuwa chakula alichokula tu. Basi Yusufu alikuwa kijana mzuri na wa kuvutia. **7** Ikawa baada ya hayo mke wa bwana wake akamtamani Yusufu. Akamwambia, "Lala nami." **8** Lakini yeye alikataa na kumwambia mke wa bwana wake, "Tazama, bwana wangu haangalii chochote nikifanyacho nyumbani, na ameweka kila kitu anachokimiliki chini ya uangalizi wangu. **9** Hakuna mtu aliye mkuu katika nyumba hii kuliko mimi. Hajanidhuiria chochote isipokuwa wewe, kwa sababu wewe ni mkewe. Ni kwa namna gani basi naweza kufanya uovu mkuu namna hii na kumtenda dhambi Mungu? **10** Akamwambia Yusufu siku baada ya siku, lakini yeye akakataa kulala naye wala kuwa naye. **11** Ikawa siku moja aliingia ndani kufanya kazi yake. Hakuna mtu yeyote wa nyumbani aliyekuwepo pale ndani. **12** Akashika nguo zake na kusema, "Lala nami." Akaacha nguo zake mikononi mwake, akakimbia, na kutoka nje. **13** Ikawa, alipoona kwamba ameziacha nguo zake mikononi mwake na kwamba amekimbia nje, **14** akawaita watu wa nyumbani mwake na kuwambia, "Tazama, Potifa ameleta Mwebrania huyu kutudhihaki. Aliingia kulala nami, na nikapiga kelele. **15** Ikawa aliponisikia nikipiga kelele, akaniacha na nguo yake, akakimbia, na kutoka nje." **16** Akaweka nguo zake karibu naye hata bwana yake alipokuja nyumbani. **17** Akamwambia maelelezo haya, "Yule mtumishi Mwebrania uliyemleta kwetu, aliingia kunidhihaki. **18** Ikawa nilipopiga kelele, akaacha nguo yake kwangu akakimbia nje." **19** Ikawa, bwana wake aliposikia maelezo aliyoambiwa na mkewe, "Hivi ndivyo mtumishi wako alivyonitenda," alikasirika sana. **20** Bwana wa Yusufu akamchukua na kumweka gerezani, mahali walipowekwa wafungwa wa mfalme. Akawa pale kifungoni. **21** Lakini Yahwe alikuwa pamoja na Yusufu na kumwonyesha uaminifu wa agano. Akampa kibali mbele ya mlinzi wa gereza. **22** Mlinzi wa gereza akawaweka mikononi mwa Yusufu wafungwa wote waliokuwa gerezani. Chochote walichokifanya, kilikuwa chini ya uangalizi wa Yusufu. **23** Mlinzi wa gereza hakuwa na wasiwasi juu ya chochote kilichokuwa mkononi mwake, kwa sababu Yahwe alikuwa pamoja naye. Yahwe akafanikisha kila alichokifanya.

Genesis 39:1

Yusufu akaletwa chini Misri
Kusafiri kwenda Misri inasemekana mara kwa mara kama "chini" tofauti na kwenda "juu" katika nchi ya ahadi. Hii inaweza kuelezwa kwa hali ya kutenda. "Muishmaeli alimchukua Yusufu mpaka Misri"

Yahwe alikuwa pamoja na Yusufu
Hii ina maana ya kwamba Yahwe alimsaidia Yusufu na alikuwa pamoja naye mara zote. "Yahwe alimuongoza Yusufu na kumsaidia"

Aliishi katika nyumba
Hapa mwandishi anazungumzia kufanya kazi ndani ya nyumba ya bwana wake kana kwamba alikuwa akiishi ndani ya nyumba ya bwana wake. Watumishi wanaoaminiwa pekee waliruhusiwa kufanya kazi ndani ya nyumba ya bwana wao. "alifanya kazi ndani ya nyumba".

Mmisri bwana wake
Yusufu sasa alikuwa mtumwa wa Potifa.

Genesis 39:3

Bwana wake akaona kwamba Yahwe alikuwa pamoja naye
Hii ina maana ya kwamba bwana wake aliona jinsi Yahwe alivyokuwa akimsaidia Yusufu. "Bwana wake aliona ya kwamba Yahwe alikuwa akimsaidia Yusufu"

kwamba Yahwe alifanikisha kila kitu alichokifanya
"Yahwe alisababisha kila kitu alichofanya Yusufu kufanikiwa"

Yusufu akapata kibali machoni pake
"Kupata kibali" ina maana ya kukubalika na mtu. Nomino ya "machoni pake" ina maana ya maoni ya mtu. Maana zaweza kuwa 1) "Potifa alifurahishwa na Yusufu" au 2) "Yahwe alifurahishwa na Yusufu"

generated on Tue Oct 24 10:45:40 2023

Akamtumikia Potifa
Hii ina maana ya kwamba alikuwa mtumishi wa binafsi wa Potifa.

Potifa akamfanya msimamizi juu ya nyumba yake, na kila alichokimiliki
"Potifa alimweka Yusufu kusimamia nyumba yake na kila kitu kilichokuwa cha Potifa"

akakiweka chini ya uangalizi wake
Pale ambapo kitu "kinakuwa chini ya uangalizi wa mtu" ina maana ya kwamba mtu anawajibika na utunzanji na uhifadhi wake. "alimfanya Yusufu kutunza"

Genesis 39:5

Ikawa alipomfanya
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

alipomfanya msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki
"Potifa alimweka Yusufu kuwa msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki"

Baraka
Hapa "baraka" ina maana ya kusababisha mema na yenye manufaa kutokea kwa mtu au kitu kinachobarikiwa.

Baraka za Yahwe zilikuwa juu ya
Hapa mwandishi anazungumzia baraka ambayo Yahwe alitoa kana kwamba ilikuwa mfuniko wa kihalisia uliofunika kitu. "Yahwe alibariki"

kila kitu alichokuwa nacho Potifa nyumbani na shambani
Hii ina maana ya nyumba na nafaka na mifugo yake. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Nyumba ya Potifa na nafaka na mifugo yake yote"

Potifa akaweka kila alichokuwa nacho chini ya uangalizi wa Yusufu
Kitu kinachokuwa "chini ya uangalizi wa mtu" ina maana ya kwamba mtu huyo anawajibika kutunza na kulinda. "Kwa hiyo Potifa alimweka Yusufu kuwa mwangalizi wa kila kitu ambacho alikuwa nacho"

Hakuwa na haja ya kufikiri juu ya lolote isipokuwa chakula alichokula tu.
Hakuhitaji kuwaza juu ya jambo lolote katika nyumba yake; alipaswa kufanya maamuzi juu ya kile alichotaka kula. Hii inaweza kuwekwa katika hali ya chanya. "Potifa alitakiwa kuwaza kuhusu kile alichotaka kula tu. Hakuhitaji kuwaza juu ya kitu kingine ndani ya nyumba yake"

Basi
Neno "basi" linaweka alama ya pumziko katika simulizi ambapo mwandishi anatoa taarifa ya nyuma kuhusu Yusufu.

mzuri na wa kuvutia
Maneno haya mawili yana maana moja. Yanalenga uzuri wa muenekano wa Yusufu. Yawezekana alikuwa mwenye sura nzuri na mwenye nguvu. "mwenye sura nzuri na nguvu"

Genesis 39:7

Ikawa baada ya hayo
"Na kwa hiyo". Msemo huu unatumika hapa kuweka alama ya tukio jipya katika simulizi.

Tazama
"Sikia". Yusufu anatumia neno hili kuvuta nadhari ya mke wa Potifa.

bwana wangu haangalii chochote nikifanyacho nyumbani
"bwana wangu hajishughulishi juu ya nyumba yake napokuwa msimamizi." Hii inaweza kuandikwa katika hali ya chanya. "bwana wangu ananiamini na nyumba yake"

ameweka kila kitu anachokimiliki chini ya uangalizi wangu
Kitu kinachokuwa "chini ya uangalizi wa mtu" ina maana ya kwamba mtu huyo anawajibika kutunza na kulinda. "Kwa hiyo Potifa alimweka Yusufu kuwa mwangalizi wa kila kitu ambacho alikuwa nacho"

Hakuna mtu aliye mkuu katika nyumba hii kuliko mimi
Hapa mwandishi anazungumzia juu ya mamlaka kana kwamba yalikuwa ukubwa. "Nina mamlaka katika nyumba hii kuliko mtu yeyote yule"

Hajanizuia chochote isipokuwa wewe
Hii inaweza kusemwa katika hali ya chanya. "Amenipatia kila kitu isipokuwa wewe"

Ni kwa namna gani basi naweza kufanya uovu mkuu namna hii na kumtenda dhambi Mungu?
Yusufu anatumia swali kuonyesha msisitizo. Hii inaweza kuandikwa kama kauli. "Hakika siwezi kufanya jambo hili ovu na kutedna dhambi dhidi ya Mungu"

Genesis 39:10

Alizungumza na Yusufu siku baada ya siku
Hii ina maana ya kwamba aliendelea kumuuliza kulala naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Aliendelea kumuuliza Yusufu alale naye"

kuwa naye
"kuwa karibu naye"

Ikawa
"Na kwa hiyo". Msemo huu unatumika hapa kuweka alama ya sehemu mpya ya tukio katika simulizi.

generated on Tue Oct 24 10:45:40 2023

Hakuna mtu yeyote wa nyumbani
"hakuna mwanamume yeyote aliyefanya katika nyumba"

akakimbia, na kutoka nje
"na akakimbia nje haraka" au "na kwa haraka akakimbia nje ya nyumba"

Genesis 39:13

Ikawa ... akawaita
"Kisha ... akawaita." Msemo "ikawa kwamba" unatumika hapa kuweka alama kwa tukio lifuatalo katika simulizi.

na kwamba amekimbia nje
"na kwa haraka alikimbia nje ya nyumba"

watu wa nyumbani mwake
"wanamume waliofanya kazi katika nyumba yake"

Tazama
"Sikiliza". Mke wa Potifa anatumia neno hili kuvuta nadhari ya watumishi wake.

Aliingia kulala nami
Hapa mke wa Potifa anamtuhumu Yusufu kwa kujaribu kumkamata na kulala naye.

Ikawa aliponisikia nikipiga kelele, akaniacha
"Ikawa aliponisikia nikipiga kelele, akaniacha". Msemo "ikawa kwamba" unatumika hapa kuweka alama kwa tukio lifuatalo la simulizi.

Genesis 39:16

bwana wake
"Bwana wa Yusufu." Hii ina maana ya Potifa.

Akamwambia maelelezo haya
"Alielezea namna hii"

uliyemleta kwetu
Neno hili "kwetu" ina maana ya Potifa, mke wake, na inamaanisha nyumba yake yote.

aliingia kunidhihaki
"alikuja ndani kunifanya mpumbavu". Hapa neno "dhihaki" ni tafisida ya "kumkamata na kulala naye". "alikuja nilipokuwepo na akajaribu kunilazimisha nilale naye"

Ikawa
"Kisha". Mke wa Potifa anatumiamsemo huu kuweka alama ya tukio linalofuata katika habari anayomwambia kuhusu Yusufu kujaribu kulala naye.

akakimbia nje
"alikimbia haraka nje ya nyumba"

Genesis 39:19

Ikawa
"Na kwa hiyo". Msemo huu unatumika kuweka alama ya tukio jipya katika simulizi.

bwana wake
"Bwana wake Yusufu". Hii ina maana ya Potifa. Taarifa hii inaweza kuwekwa wazi. "Bwana wake Yusufu, Potifa"

aliposikia maelezo aliyoambiwa na mkewe
"alimsikiliza mke wake akimuelezea kwake". Neno "wake" na "kwake" hapa yana maana ya Potifa.

alikasirika sana
"Potifa akawa na hasira sana"

mahali walipowekwa wafungwa wa mfalme
Hii inaweza kuelezwa kwa hali ya kutenda. "mahali ambapo mfalme huweka wafungwa wake"

Akawa pale
"Yusufu alikaa pale"

Genesis 39:21

Lakini Yahwe alikuwa pamoja na Yusufu
Hii ina maana ya namna Yahwe alivyomtunza Yusufu na kuwa mema kwake. "Lakini Yahwe alikuwa mwema kwa Yusufu" au "Lakini Yahwe alimtunza Yusufu"

Akampa kibali mbele ya mlinzi wa gereza
Hii ina maana Yahwe alisababisha mlinzi wa gereza kumkubali Yusufu na kumtendea wema. "Yahwe alisababisha mlinzi wa gereza kufurahishwa na Yusufu"

mlinzi wa gereza
"msimamizi wa gereza" au "mtu mwenye usamamizi na gereza"

akawaweka mikononi mwa Yusufu
Hapa "mkononi" unawakilisha nguvu ya Yusufu au uaminifu. "kumweka Yusufu juu ya"

Chochote walichokifanya, kilikuwa chini ya uangalizi wa Yusufu
"Yusufu alikuwa mwanaglizi wa kila kitu walichofanya pale"

kwa sababu Yahwe alikuwa pamoja naye
Hii ina maana ya jinsi Yahwe alivyomsaidia Yusufu na kumuongoza. "kwa sababu Yahwe alimuongoza Yusufu"

Yahwe akafanikisha kila alichokifanya.
"Yahwe alisababisha kila kitu ambacho Yusufu alifanya kufanikiwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Ikawa baada ya mambo haya, mnyweshaji wa mfalme wa Misri na mwokaji wa mfalime walimkosa bwana wao, mfalme wa Misri. **2** Farao akawakasirikia hawa maafsa wawili, mkuu wa wanyweshaji na mkuu wa waokaji. **3** Akawaweka katika lindo katika nyumba ya kapteni wa walinzi, katika gereza lile Yusufu alimofungwa. **4** Kapteni wa walinzi akamweka Yusufu kuwa mtumishi wao. Walikaa kifungoni kwa muda fulani. **5** Wote wakaota ndoto - mnyweshaji na mwokaji wa mfalme wa Misri waliokuwa wamefungwa gerezani - kila mmoja akaota ndoto usiku huo huo, na kila ndoto ilikuwa na tafsiri yake. **6** Yusufu akaja kwao asubuhi na kuwaona. Tazama, walikuwa na uzuni. **7** Akawauliza maafsa wa Farao waliokuwa pamoja naye kifungoni katika nyumba ya bwana wake, kusema, "Kwa nini leo mnaoneka wenye uzuni?" **8** Wakamwambia, Sisi wote tumeota ndoto na hakuna wakuitafsiri." Yusufu akawambia, "Je tafsiri haitoki kwa Mungu? Niambieni, tafadhari." **9** Mkuu wa wanyweshaji akamwambia Yusufu ndoto yake. Akamwambia, "Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu. **10** Na kulikuwa na matawi matatu katika mzabibu huo. Ulipochipua, ukachanua maua na kuzaa vichala vya zabibu. **11** Kikombe cha Farao kilikuwa mkononi mwangu. Nikachukua zabibu na kuzikamua katika kikombe cha Farao, na kukiweka kikombe katika mkono wa Farao." **12** Yusufu akamwambia, "Tafsiri yake ni hii. Yale matawi matatu ni siku tatu. **13** Ndani ya siku tatu Farao atakiinua kichwa chako na kukurudisha katika nafasi yako. Utakiweka kikombe cha Farao katika mkono wake, kama ulivyokuwa ulipokuwa mnyweshaji wake. **14** Lakini unikumbuke ukifanikiwa, na unionesha wema. Unitaje kwa Farao na kuniondoa hapa gerezani. **15** Maana hakika nilitekwa kutoka katika nchi ya Waebrania. Na hapa sijafanya chochote kinachonipasa niwekwe gerezani." **16** Mkuu wa waokaji alipoona kwamba tafsiri ilikuwa ya kuvutia, akamwambia Yusufu, "Mimi pia niliota ndoto, na tazama, vikapu vitatu vya mikate vilikuwa juu ya kichwa changu. **17** Katika kikapu cha juu kulikuwa na kila aina za bidhaa ya kuokwa kwa Farao, lakini ndege wakavila ndani ya kikapu juu ya kichwa changu." **18** Yusufu akajibu na kusema, "Tafsiri ni hii. Vikapu vitatu ni siku tatu. **19** Ndani ya siku tatu Fareao atakiinua kichwa chako kutoka kwako na atakutundika juu ya mtu. Ndege watakula mwili wako." **20** Ikawa siku ya tatu ambayo ilikuwa ni siku ya kuzaliwa kwa Farao. Akafanya sherehe kwa watumishi wake wote. "Akakiinua juu" kichwa cha mkuu wa wanyweshaji na kichwa cha mkuu wa waokaji, kati ya watumishi wake. **21** Akamrudisha mkuu wa wanyweshaji katika majukumu yake, na akakiweka tena kikombe katika mkono wa Farao. **22** Lakini akamtundika mkuu wa waokaji, kama Yusufu alivyokuwa amewatafsiria. **23** Hata hivyo mkuu wa wanyweshaji hakukumbuka kumsaidia Yusufu. Badala yake, alimsahau.

Genesis 40:1

Ikawa
Msemo huu unatumika hapa kuweka alama ya tukio jipya la simulizi.

mnyweshaji
Huyu ni mtu ambaye huleta vinywaji kwa mfalme.

mwokaji wa mfalime
Huyu ni mtu ambaye alitengeneza chakula cha mfalme.

walimkosa bwana wao
"walimkwaza bwana wao"

maafsa wawili, mkuu wa wanyweshaji na mkuu wa waokaji
""mnyweshaji kiongozi na mwokaji kiongozi"

Akawaweka katika lindo katika nyumba ya kapteni wa walinzi
"Akawaweka katika gereza liliokuwa katika nyumba ambayo ilisimamiwa na kapteni wa walinzi"

Akawaweka
Mflame hakuwaweka gerezani lakini aliwaamuru wafungwe. "Akafanya wawekwe" au "Aliamuru walinzi wake kuwaweka"

katika gereza lile Yusufu alimofungwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Hili lilikuwa gereza lile lile ambalo Yusufu alikuwemo" au "Hili lilikuwa gereza lile lile ambalo Potifa alimweka Yusufu"

Genesis 40:4

Walikaa kifungoni kwa muda fulani
"Walikaa kifungoni kwa muda mrefu"

Genesis 40:6

Yusufu akaja kwao
"Yusufu akaja kwa mnyweshaji na mwokaji"

generated on Tue Oct 24 10:45:40 2023

Tazama, walikuwa na uzuni
Neno "tazama" hapa linaonyesha ya kwamba Yusufu alishangazwa na kile alichokiona. "Alishangazwa kuona ya kuwa walikuwa na huzuni"

maafsa wa Farao waliokuwa pamoja naye
Hii ina maana ya mnyweshaji na mwokaji"

kifungoni katika nyumba ya bwana wake
"Gerezani katika nyumba ya bwana wake". "Bwana wake" ina maana ya bwana wa Yusufu, kapteni wa walinzi.

Je tafsiri haitoki kwa Mungu?
Yusufu anatumia swali kuonyesha msisitizo. Hii inaweza kuandikwa kama kauli. "tafsiri ni za Mungu!" au "Ni Mungu ambaye anaweza kusema maana ya ndoto!"

Niambieni, tafadhari
Yusufu anawaomba wamumbie ndoto zao. "Tafadhali niambieni ndoto"

Genesis 40:9

Mkuu wa wanyweshaji
Mtu muhimu zaidi ambaye huleta vinywaji kwa mfalme.

Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu
"Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu!" Mnyweshaji anatumia neno "tazama" hapa kuonyesha ya kwamba alishangazwa kwa kile alichokiona katika ndoto yake na kumuamsha Yusufu avute nadhari.

kuzaa vichala vya zabibu
"vichala vyake vikaiva kuwa zabibu"

kuzikamua
Hii ina maana ya kwamba alikamua juisi kutoka kwao. "akakamua juisi kutoka kwao"

Genesis 40:12

Tafsiri yake ni hii
"Hivi ndivyo ndoto inavyomaanisha"

Yale matawi matatu ni siku tatu
"Matawi matatu yanawakilisha siku tatu"

Ndani ya siku tatu
"Katika siku tatu zaidi"

atakiinua kichwa chako
Hapa Yusufu anaongea na Farao kumuachia mnyweshaji kutoka gerezani kana kwamba Farao alisababisha yeye kuinua kichwa chake. "atakuachia kutoka gerezani"

kukurudisha katika nafasi yako
"atakurudishia kazi yako"

kama ulivyokuwa
Maneno ambayo hayapo yanaweza kuongezwa. "kama ulivyofanya ulipokuwa"

Genesis 40:14

unionesha wema
"na tafadhali unioneshe wema kwangu"

Unitaje kwa Farao na kuniondoa hapa gerezani
Yusufu ana maana ya mnyweshaji kumwambia Farao juu yake ili kwamba Farao amfungulie kutoka gerezani. "Nisaidie kutoka katika gereza hili kwa kumwambia Farao juu yangu"

Maana hakika nilitekwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Maana hakika watu walinichukua" au "Maana hakika Waishmaeli walinichukua"

nchi ya Waebrania
"nchi ambayo Waebrania huishi"

hapa sijafanya chochote kinachonipasa niwekwe gerezani
"na pia nilipokuwa hapa Misri, sijafanya jambo lolote ambalo nastahili kuwekwa gerezani"

Genesis 40:16

Mkuu wa waokaji
Hii ina maana ya mtu kiongozi aliyetengeneza chakula cha mfalme.

Mimi pia niliota ndoto, na
"Mimi pia nilipata ndoto, na ndani ya ndoto yangu"

tazama, vikapu vitatu vya mikate vilikuwa juu ya kichwa changu
"kulikuwa na vikapu vitatu vya mikate juu ya kichwa changu!" Mwokaji anatumia neno "tazama" hapa kuonyesha ya kwamba alishangazwa kwa kile alichokiona ndani ya ndoto yake na kumuamsha Yusufu kuvuta nadhari.

bidhaa ya kuokwa kwa Farao
"alioka vyakula kwa ajili ya Farao"

Genesis 40:18

Tafsiri ni hii
"Hii ndio maana ya ndoto"

Vikapu vitatu ni siku tatu
"Vikapu vitatu vinawakilisha siku tatu"

atakiinua kichwa chako kutoka kwako
Yusufu pia alitumia msemo huu "atainua kichwa chako" alipoongea kwa mnyweshaji katika 40:12. Hapa ina maana tofauti. Maana zaweza kuwa 1) "atainua kichwa chako na kuweka kamba katika shingo yako" au 2) "atainua kichwa chako kukikata"

generated on Tue Oct 24 10:45:40 2023

mwili
Hapa "mwili" una maana ya sehemu laini katika mwili wa mtu.

Genesis 40:20

Ikawa
"Hapo baadae, katika siku ya tatu". msemo "ikawa" unatumika hapa kuweka alama kwa tukio jipya katika simulizi.

Akafanya sherehe
"Akawa na sherehe"

mkuu wa wanyweshaji
Huyu alikuwa mtu kiongozi ambaye aliandaa na kuhudumia vinywaji kwa mfalme.

mkuu wa waokaji
Huyu alikuwa mtu kiongozi ambaye aliandaa chakula kwa ajili ya mfalme.

Akamrudisha mkuu wa wanyweshaji katika majukumu yake
"majukumu" wa mkuu wa wanyweshaji una maana ya kazi yake kama mkuu wa manyweshaji. "Alimrudishia mkuu wa wanyweshaji kazi yake"

Lakini akamtundika mkuu wa waokaji
Farao hakumnyonga mwokaji yeye binafsi, ila aliaamuru anyongwe. "Lakini aliamuru mkuu wa waokaji anyongwe" au "Lakini aliamuru walinzi wake kumnyonga mkuu wa waokaji"

kama Yusufu alivyokuwa amewatafsiria
Hii ina maana ya pale ambapo Yusufu alitafsiri ndoto zao. "kama vile Yusufu alivyosema kingetokea pale alipotafsiri ndoto za wanamume wale wawili"

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Ikawa mwishoni mwa miaka miwili mizima Farao akaota ndoto. **2** Tazama, alikuwa amesimama kando ya Nile. Tazama, ng'ombe saba wakatoka katika mto Nile, wakupendeza na wanene, na wakajilisha katika nyasi. **3** Tazama, ng'ombe wengine saba wakatoka katika Nile baada yao, wasiopendeza na wamekondeana. Wakasimama ukingoni mwa mto kando ya wale ng'ombe wengine. **4** Kisha wale ng'ombe wasiopendeza na waliokonda wakawala wale waliokuwa wanapendeza na walionenepa. **5** Kisha Farao akaamka. Kisha akalala na kuota mara ya pili. Tazama, masuke saba ya nafaka yalichipua katika mche mmoja, mema na mazuri. **6** Tazama, masuke saba, membamba na yaliyokaushwa na upepo wa mashariki, yakachipua baada yake. **7** Masuke membamba yakayameza yale masuke saba mema yote. Farao akaamka, na, tazama, ilikuwa ni ndoto tu. **8** Ikawa wakati wa asubuhi roho yake ikafadhaika. Akatuma na kuwaita waganga na wenye hekima wote wa Misri. Farao akawasimlia ndoto zake, lakini hakuna aliyeweza kumtafsiria Farao. **9** Kisha mkuu wa wanyweshaji akamwambia Farao, "Leo ninayafikiri makosa yangu. **10** Farao aliwakasirikia watumishi wake, na kutuweka kifungoni katika nyumba ya kapteni wa walinzi, mkuu wa waokaji na mimi. **11** Tuliota ndoto usiku huo mmoja, yeye na mimi. Kila mmoja aliota kwa kadili ya tafsiri yake. **12** Pamoja nasi kulikuwa na kijana Mwebrania, mtumishi wa kapteni wa walinzi. Tulimwambia na akatutafsiria ndoto zetu. Alitutafsiria kila mmoja wetu kulingana na ndoto yake. **13** Ikawa kama alivyotutafsiria, ndivyo ilivyokuwa. Farao alinirudisha katika nafasi yangu, lakini akamtundika yule mwingine." **14** Ndipo Farao alipotuma na kumwita Yusufu. Kwa haraka wakamtoa gerezani. Akajinyoa mwenyewe, akabadili mavazi yake, na akaingia kwa Farao. **15** Farao akamwambia Yusufu, "Nimeoda ndoto, lakini hakuna wa kuitafsiri. Lakini nimesikia kuhusu wewe, kwamba unaposikia ndoto unaweza kuitafsiri." **16** Yusufu akamjibu Farao, kusema, "Siyo katika mimi. Mungu atamjibu Farao kwa uhakika." **17** Farao akamwambia Yusufu, "Katika ndoto yangu, tazama, nilisimama katika ukingo wa Nile. **18** Tazama, ng'ombe saba wakatoka ndani ya Nile, wanene na wakuvutia, nao wakajilisha katika nyasi. **19** Tazama, ng'ombe wengine saba wakapanda baada yao, dhaifu, wabaya, na wembaba. Sijawao kuona wabaya kama hao katika nchi yote ya Misri. **20** Wale ng'ombe wembamba na wabaya wakawala wale ng'ombe saba na wanene. **21** Walipokuwa wamemaliza kuwala wote, haikujulikana kama walikuwa wamewala, kwani walibaki wabaya kama mwanzo. Kisha nikaamka. **22** Niliona katika ndoto yangu, na tazama, masuke saba yakatoka katika bua moja, jema na limejaa. **23** Tazama, masuke saba zaidi, yaliyonyauka, membamba na yamekaushwa na upepo wa mashariki, yakachipua baada yake. **24** Yale masuke membamba yakayameza masuke saba mema. Niliwaambia waganga ndoto hizi, lakini hakuna aliyeweza kunielezea." **25** Yusufu akamwambia Farao, "Ndoto za Farao ni moja. Mungu amemwambia Farao kuhusu jambo analokwenda kulifanya. **26** Wale ng'ombe saba wema ni miaka saba, na masuke saba mema ni miaka saba. Ndoto ni moja. **27** Na wale ng'ombe saba wembamba na wabaya waliokuja baadaye ni miaka saba, na pia masuke saba membamba yaliyokaushwa na upepo wa mashariki itakuwa miaka saba ya njaa. **28** Hilo ni jambo nililomwambia Farao. Mungu amemfunulia Farao jambo analokwenda kulifanya. **29** Tazama, miaka saba yenye utele mwingi inakuja katika nchi yote ya Misri. **30** Na miaka saba ya njaa itakuja baada yake, na utele wote katika nchi ya Misri utasahaulika, na njaa itaiaribu nchi. **31** Utele hautakumbukwa katika nchi kwa sababu ya njaa itakayofuata, kwa kuwa itakuwa kali sana. **32** Kwamb ndoto ilijirudia kwa Farao sababu ni kwamba jambo hili limeanzishwa na Mungu, na Mungu atalitimiza hivi karibuni. **33** Basi Farao atafute mtu mwenye maharifa na busara, na kumweka juu ya nchi ya Misri. **34** Farao na afanye hivi: achague wasimamizi juu ya nchi. Na wachukue sehemu ya tano ya mazao ya Misri katika miaka saba ya shibe. **35** Na wakusanye chakula chote cha hii miaka myema ijayo na kuitunza nafaka chini ya mamlaka ya Farao, kwa chakula kutumika katika miji. Wakiifadhi. **36** Chakula kitakuwa matumizi ya nchi kwa miaka saba ya njaa itakayokuwa katika nchi ya Misri. Kwa njia hii nchi haitaaribiwa na njaa." **37** Ushauri huu ukawa mwema machoni pa Farao na machoni pa watumishi wake wote. **38** Farao akawambia watumishi wake, "Je tunaweza kumpata mtu kama huyu, ambaye ndani yake kuna Roho wa Mungu?" **39** Hivyo Farao akamwambia Yusufu, "Kwa vile Mungu amekuonesha yote haya, hakuna mtu mwenye ufahamu na busara kama wewe. **40** Utakuwa juu ya nyumba yangu, watu wangu watatawaliwa kwa kadili ya neno lako. Katika kiti cha enzi peke yake mimi nitakuwa mkuu kuliko wewe." **41** Farao akamwambia Yusufu, "Tazama, nimekuweka juu ya nchi yote ya Misri." **42** Farao akavua pete yake ya mhuri kutoka katika mkono wake na kuiweka katika mkono wa Yusufu. Akamvika kwa mavazi ya kitani safi, na kuweka mkufu wa dhahabu shingoni mwake. **43** Akataka apandishwe katika kibandawazi cha pili alichokuwa nacho. Watu wakapiga kelele mbele yake, "Pigeni magoti." Farao akamweka juu ya nchi yote ya Misri. **44** Farao akamwambia Yusufu, "Mimi ni Farao, mbali na wewe, hakuna mtu atakayeinua mkono wake au mguu wake katika nchi

generated on Tue Oct 24 10:45:40 2023

ya Misri." **45** Farao akamwita Yusufu jina la Zafenathi Panea." Akampa Asenathi, binti wa Potifera kuhani wa On, kuwa mke wake. Yusufu akaenda juu ya nchi yote ya Misri. **46** Yusufu alikuwa na umri wa miaka thelathini aliposimama mbele ya Farao, mfalme wa Misri. Yusufu akatoka mbele ya Farao, na kwenda katika nchi yote ya Misri. **47** Katika miaka saba ya shibe nchi ilipozaa kwa wingi. **48** Akakusanya chakula chote cha miaka saba iliyokuwako katika nchi ya Misri na kukiweka chakula katika miji. Akaweka katika kila mji chakula cha mashamba yaliyokizunguka. **49** Yusufu akahifadhi nafaka kama mchanga wa bahari, kingi kiasi kwamba akaacha kuhesabu, kwa sababu kilikuwa hakihesabiki. **50** Kabla miaka ya njaa kuingia Yusufu akapata wana wawili, ambao Asenathi, binti wa Potifera kuhani wa On, alimzalia. **51** Yusufu akamwita mzaliwa wake wa kwanza Manase, kwani alisema, "Mungu amenisahaurisha shida zangu zote na nyumba yote ya baba yangu." **52** Akamwita mwanawe wa pili Efraimu, kwani alisema, Mungu amenipa uzao katika nchi ya mateso yangu." **53** Miaka saba ya shibe iliyokuwa katika nchi ya Misri ikafika mwisho. **54** Miaka saba ya njaa ikaanza, kama alivyokuwa amesema Yusufu. Kulikuwa na njaa katika nchi zote, lakini katika nchi yote ya Misri kulikuwa na chakula. **55** Nchi yote ya Misri ilipokuwa na njaa, watu wakapiga kelele kwa Farao kwa ajili ya chakula. Farao akawambia Wamisri wote, "Nendeni kwa Yusufu na mfanye atakavyosema." **56** Njaa ilikuwa juu ya uso wote wa nchi. Yusufu akafungua ghala zote na kuuza chakula kwa Wamisri. Njaa ilikuwa kali sana katika nchi ya Misri. **57** Dunia yote ikaja Misri kununua nafaka kutoka kwa Yusufu, kwani njaa ilikuwa kali katika dunia yote.

Genesis 41:1

Ikawa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

mwishoni mwa miaka miwili mizima
Miaka miwili ilipita baada ya Yusufu kutafsiri kwa usahihi ndoto za mnyweshaji wa Farao na mwokaji, ambao walikuwa gerezani pamoja na Yusufu.

Tazama, alikuwa amesimama
Neno "tazama" hapa linaweka alama ya mwanzo wa tukio jipya katika simulizi kuu.

amesimama
"Farao alikuwa amesimama"

Tazama
"Ghafla". Neno la "tazama" hapa linaonyesha ya kwamba Farao alishangazwa kwa kile alichokiona.

wakupendeza na wanene
"wenye afya na wanene"

wakajilisha katika nyasi
"walikuwa wakila nyasi kando kando ya mto"

nyasi
nyasi ndefu, nyembamba ambazo huota katika maeneo ya unyevunyevu

Tazama, ng'ombe wengine saba
Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa tena kwa kile alichokiona.

wasiopendeza na wamekondeana
"wagonjwa na wembamba"

ukingoni mwa mto
"kando kando ya mto" au "kando ya mto". Hii ni sehemu ya juu ya ardhi pembeni mwa mto.

Genesis 41:4

wasiopendeza na waliokonda
"dhaifu na nyembamba"

wanapendeza na walionenepa
"yenye afya na iliyolishwa vizuri"

akaamka
"aliamshwa"

mara ya pili
Neno "mara ya pili" ni mpangilio wa namba. "tena"

Tazama, masuke saba
Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa kwa kile alichokiona.

masuke ya nafaka
Vichwa ni sehemu ya mmea wa mahindi ambao mbegu huota.

yalichipua katika mche mmoja
"yaliota katika shina moja" Shina ni sehemu nene au ndefu ya mmea.

katika mche mmoja, mema na mazuri
"katika mche mmoja na ilikuwa yenye afya na nzuri"

membamba na yaliyokaushwa na upepo wa mashariki
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo ilikuwa nyembamba na kuchomwa kwa sababu ya upepo wa joto kutoka mashariki"

generated on Tue Oct 24 10:45:40 2023

upepo wa mashariki
Upepo kutoka mashariki ulivuma kutoka jangwani. Joto la upepo wa mashariki mara kwa mara ulikuwa wenye uharibifu.

yakachipua
"yaliota" au "kukua"

Genesis 41:7

Masuke membamba
Maneno "ya mbegu" inaeleweka. "Vichwa vyembamba vya mbegu"

yakayameza
"wakala". Farao anaota ya kwamba mahindi ambayo hayana afya yanaweza kumeza mahindi yenye afya kama mtu anavyokula chakula.

masuke saba mema yote
"vichwa vyenye afya na vizuri"

akaamka
"aliamshwa"

tazama
Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa na kile alichokiona.

ilikuwa ni ndoto
"alikuwa akiota"

Ikawa
Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

roho yake ikafadhaika
Hapa neno "roho" lina maana ya utu wake na hisia zake. "alifadhaishwa ndani ya utu wake" au "alisononeshwa"

Akatuma na kuwaita
Inaeleweka ya kwamba aliwatuma watumishi. "Alituma watumishi wake kuwaita" au "Aliwatuma watumishi wake na kuwaita"

waganga na wenye hekima wote wa Misri
Wafalme wa zamani na watawala walitumia wachawi na wenye hekima kama washauri.

Genesis 41:9

mkuu wa wanyweshaji
Mtu muhimu zaidi ambaye huleta vinywaji kwa mfalme.

Leo ninayafikiri makosa yangu
Neno "Leo" linatumika kuonyesha msisitizo. "makosa" yake ni kwamba alitakiwa kumwambia Farao kitu mapema zaidi lakini hakufanya hivyo. "Nimegundua ya kwamba nimesahau kukuambia jambo"

Farao aliwakasirikia
Mnyweshaji ana maana ya Farao katika mtu wa utatu. Hii ni njia ya kawaida ya mtu mwenye nguvu ya chini kuzungumza na mtu mwenye nguvu zaidi. "Wewe, Farao, ulikuwa na hasira"

watumishi wake
Hapa "wake" ina maana ya Farao. Hapa "watumishi" ina maana ya mnyweshaji na mkuu wa waokaji. "na sisi, watumishi wako"

kuniweka kifungoni katika nyumba ya kapteni wa walinzi, mkuu wa waokaji na mimi
"kuniweka mkuu wa waokaji na mimi gerezani ambapo kapteni wa walinzi alikuwa msimamizi" hapa "nyumba" ina maana ya gereza.

kapteni wa walinzi
Askari msimamizi wa walinzi wa kifalme.

mkuu wa waokaji
Mtu muhimu zaidi ambaye alitengeneza chakula kwa ajili ya mfalme.

Tuliota ndoto usiku huo mmoja, yeye na mimi
"Usiku mmoja wote wawili tulipata ndoto"

Tuliota
Hapa "Tuliota" ina maana ya mkuu wa mnyweshaji na mkuu wa waokaji.

Kila mmoja aliota kwa kadili ya tafsiri yake
"Ndoto zetu zilikuwa na maana tofauti"

Genesis 41:12

Taarifa ya Jumla:
Mkuu wa wanyweshaji anaendelea kuzungumza na Farao.

Pamoja nasi kulikuwa
"Gerezani kulikuwa na mkuu wa waokaji na mimi"

kapteni wa walinzi
Askari msimamizi wa walinzi wa kifalme.

Tulimwambia na akatutafsiria ndoto zetu
"Tulimwambia ndoto zetu na kutueleza maana zake kwetu"

Alitutafsiria kila mmoja wetu kulingana na ndoto yake
Hapa "yake" ina maana ya mnyweshaji na muokaji mmoja mmoja, sio kwa yule anayetafsiri ile ndoto. "Alifafanua kile kilichokuwa kinakuja kutokea kwetu wawili"

Ikawa
Msemo huu unatumika kuweka alama ya tukio muhimu la simulizi.

alivyotutafsiria, ndivyo ilivyokuwa
"alivyotafsiri kuhusu ndoto ndivyo kilichotokea hapo baadae"

generated on Tue Oct 24 10:45:40 2023

Farao alinirudisha katika nafasi yangu
Hapa mnyweshaji anatumia jina la Farao katika kuongea naye kama njia ya kumheshimu yeye. "Uliniruhusu nirudi katika kazi yangu!"

yule mwingine
"mkuu wa waokaji"

akamtundika
Hapa "akamtundika" ina maana ya Farao. Na ina maana ya maaskari ambao Farao aliwaamuru kumnyonga mkuu wa waokaji. "uliwaamuru maaskari wako kumnyonga"

Genesis 41:14

Farao alipotuma na kumwita
Inaeleweka ya kwamba Farao aliwatuma watumishi. "Farao aliwatuma watumishi wake kumfuata Yusufu"

wakamtoa gerezani
"nje ya gereza" au "nje ya ile jela"

Akajinyoa mwenyewe
Ilikuwa utaratibu wa kawaida kunyoa ndevu na nywele za kichwani mnapoandaa kwenda mbele ya Farao.

akaingia kwa Farao
Hapa "akaingia" inaweza kuwekwa kama "kwenda". "alikwenda mbele ya Farao"

hakuna wa kuitafsiri
"hakuna awezaye kueleza maana yake"

unaweza kuitafsiri
"unaweza kuelezea maana yake"

Siyo katika mimi
"Mimi siye ambaye naweza kueleza maana yake"

Mungu atamjibu Farao kwa fadhila zake
"Mungu atamjibu Farao kwa fadhila"

Genesis 41:17

tazama, nilisimama
Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

ukingo wa mto Nile
Hii ni ardhi iliyo juuzaidi katika ukingo wa Mto Nile.

Tazama, ng'ombe saba
Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

wanene na wakuvutia
"waliolishwa vizuri na wenye afya"

wakajilisha katika nyasi
"walikuwa wakila nyasi kando ya mto"

Genesis 41:19

Tazama, ng'ombe wengine saba
Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

wabaya, na wembamba
"dhaifu, na wembamba"

wabaya kama hao
Nomino inayojitegemea ya "kutotamanika" inaweza kutafsiriwa kwa kivumishi. "ng'ombe wabaya sana" au "ng'ombe wasiofaa kabisa"

ng'ombe wanene
"ng'ombe waliolishwa vizuri"

haikujulikana kama walikuwa wamewala
Hii inaweza kuelezwa kwa hali ya kutenda. "hakuna aliyeweza kutambua ya kwamba ng'ombe wembamba waliwameza ng'ombe wanene"

Genesis 41:22

Taarifa ya Jumla:
Farao anaendelea kumwambia Yusufu ndoto zake.

Niliona katika ndoto yangu
Hii inaanza sehemu inayofuata ya ndoto ya Farao baadaya kuamka na kurudi kulala. "Kisha nikaota tena"

tazama, masuke saba
Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

masuke saba
Maneno "ya masuke" inaeleweka. "masuke saba"

yakatoka katika bua moja
"yakatoka katika bua moja". Shina ni sehemu ya mmea mnene na mrefu.

Tazama, masuke saba zaidi
Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

yaliyonyauka, membamba na yamekaushwa na upepo wa mashariki
Hii inaweza kuelezwa kwa hali ya kutenda. "yalinyauka, yamekaushwa, myembamba, na kukaushwa na jua kwa sababu ya upepo wa joto kutoka mashariki"

kunyauka
"kuoza" au "nyauka"

generated on Tue Oct 24 10:45:40 2023

upepo wa mashariki
Upepo unaotoka kutoka mashariki ulivuma kutoka jangwani. Joto la upepo wa mashariki mara kwa mara ulikuwa uharibifu kwa mazao.

yakachipua
"yakaota" au "kustawi"

masuke membamba
Maneno "ya masuke" yanaeleweka. "masuke membamba"

yakayameza
"yakala". Farao anaota ya kwamba mahindi dhaifu yanaweza kumeza mahindi yenye afya kama mtu anavyokula chakula.

hakuna aliyeweza
"hapakuwa na mtu mmoja ambaye" au "hakuna kati yao ambaye"

Genesis 41:25

Ndoto za Farao zinafanana
Inadokezwa ya kwamba maana zinafanana. "Ndoto zote mbili zina maana moja"

Mungu amemwambia Farao kuhusu jambo analokwenda kulifanya
Yusufu anazungumza na Farao katika utatu. Kwa njia hii anaonyesha heshima. Inaweza kuwekwa katika upili wa mtu. "Mungu anakuonyesha kile atakachofanya hivi karibuni"

masuke saba mema
Maneno ya "masuke" yanaeleweka. "masuke saba mazuri"

Genesis 41:27

Taarifa ya Jumla
Yusufu anaendelea tafsiri yake kwa ndoto za Farao.

ng'ombe saba wembamba na wabaya
"ng'ombe wembamba na dhaifu"

masuke saba membamba yaliyokaushwa na upepo wa mashariki
Hii inaweza kuelezwa kwa hali ya kutenda. "Masuke saba yaliyokaushwa na jua kwa sababu ya upepo wa joto kutoka mashariki"

Hilo ni jambo nililomwambia Farao ... nililomwambia Farao
Yusufu anazungumzia kwa Farao katika utatu. Hii ni njia ya kuonyesha heshima. Inaweza kuwekwa katika lugha ya upili. "Matukio haya yatatokea kama nilivyokuambia ... imefunuliwa kwako, Farao"

amemfunulia
"amefanya ijulikane"

Tazama
hii inatumika kuweka msisitizo kile ambacho Yusufu anachosema baadae. "Vuta nadhari kwa kile nachosema"

miaka saba yenye utele mwingi inakuja katika nchi yote ya Misri
Hii inazungumzia kuhusu miaka ya wingi kana kwamba muda ni kitu kinachosafiri na kufika mahali. "kutakuwa na miaka saba ambayo kutakuwa na chakula kingi katika nchi yote ya Misri"

Genesis 41:30

Taarifa ya Jumla
Yusufu anaendelea tafsiri ya ndoto za Farao.

miaka saba ya njaa itakuja baada yake
Hii inazungumzia kuhusu miaka saba ya njaa kana kwamba miaka ni kitu kinachosafiri na kufika mahali. "Kisha kutakuwa na miaka saba ambayo kutakuwa na chakula kichache"

wingi wote katika nchi ya Misri utasahaulika ... na njaa itaiaribu nchi. Wingi hautakumbukwa ... kwa sababu ya njaa itakayofuata
Yusufu anaonyesha wazo kwa njia mbili kusisitiza umuhimu wake.

wingi wote katika nchi ya Misri utasahaulika
Hapa "nchi" ina maana ya watu. Hii inaweza kuelezwa kwa hali ya kutenda. "watu wa Misri watasahau kuhusu miaka saba ambayo kulikuwa na chakula kingi"

itaiaribu nchi.
Hapa "nchi" ina maana ya udongo, watu, na nchi nzima.

kwa sababu ya njaa itakayofuata
Hii inazungumzia kuhusu njaa kana kwamba ilikuwa kitu kinachosafiri na kufuata nyuma ya kitu kingine. "kwa sababu ya muda wa njaa utakaotokea hapo baadae"

Kwamba ndoto ilijirudia kwa Farao sababu ni kwamba jambo hili limeanzishwa na Mungu
Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu alikupatia ndoto mbili kukuonyesha ya kwamba hakika atasababisha mambo haya kutokea"

Genesis 41:33

Maelezo ya Jumla:
Yusufu anaendelea kuongea na Farao.

Basi
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

generated on Tue Oct 24 10:45:40 2023

Farao atafute
Yusufu anazungumza na Farao katika lugha ya utatu. Hii ni namna ya kuonyesha heshima. Inaweza kuwekwa katika lugha ya upili. "Wewe, Farao, unapaswa kutafuta"

kumweka juu ya nchi ya Misri
Msemo "kumweka juu" una maana ya kumpatia mtu mamlaka. "kumpatia mamlaka juu ya ufalme wa Misri" au "kumpa usimamizi juu ya ufalme wa Misri"

nchi ya Misri
Hapa "nchi" ina maana ya watu wote na kila kitu ndani ya Misri.

Na wachukue sehemu ya tano ya mazao ya Misri
Neno "tano" ni sehemu. "Na wagawanishe nafaka ya Misri katika sehemu tano za kufanana, kisha wachukue moja ya sehemu hizo"

katika miaka saba ya shibe
"katika miaka saba ambayo kutakuwa na wingi wa chakula"

Genesis 41:35

Maelezo ya Jumla
Yusufu anaendelea kumshauri Farao.

Na wakusanye
"Waruhusu wageni kukusanya"

cha hii miaka myema ijayo
Hii inazungumzia miaka kana kwamba ni kitu kinachosafiri na kufikia mahali. "katika miaka mizuri ambayo hivi karibuni itatokea"

kuitunza nafaka chini ya mamlaka ya Farao
Msemo "chini ya mamlaka ya Farao" ina maana ya Farao kuwapa mamlaka. "tumia mamlaka ya Farao kutunza nafaka"

Wakiifadhi
Hifadhi nafaka kwa muda wakati ambao kuna chakula kidogo. "Wasimamizi wanatakiwa kuwaacha walinzi pale kulinda nafaka"

Chakula kitakuwa akiba ya nchi
Hapa "nchi" ina maana ya watu. "Chakula hiki kitakuwa kwa ajili ya watu"

Kwa njia hii nchi haitaaribiwa na njaa
Hapa "nchi" ina maana ya watu. Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa njia hii watu hawatashinda njaa kipindi cha njaa"

Genesis 41:37

Ushauri huu ukawa mwema machoni pa Farao na machoni pa watumishi wake wote
Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Farao na watumishi wake walifikiri huu ulikuwa mpango mzuri"

watumishi wake
Hii ina maana ya watumishi wa Farao.

mtu kama huyu
"mtu kama vile Yusufu alivyomfafanua"

ambaye ndani yake kuna Roho wa Mungu
"ambaye Roho wa Mungu anaishi ndani mwake"

Genesis 41:39

hakuna mtu mwenye ufahamu
"hakuna mtu mwenye uwezo wa kufanya maamuzi"

Utakuwa juu ya nyumba yangu
Hapa "nyumba" ina maana ya kasri ya mfalme na watu ndani ya kasri. Msemo "utakuwa juu" una maana ya Yusufu kuwa na mamlaka juu ya. "Utakuwa na mamlaka juu ya kila mtu ndani ya kasri yangu"

watu wangu watatawaliwa kwa kadili ya neno lako
Hapa "neno" lina maana ya amri au kilichosemwa. Hii inaweza kuelezwa kwa hali ya kutenda. "utatawala juu ya watu wangu na wao watafanya kile unachoamuru"

kiti cha enzi peke yake
Hapa "enzi" ina maana ya utawala wa Farao kama mfalme. "Katika nafasi yangu pekee kama mfalme"

Tazama, nimekuweka
Neno "Tazama" linaweka msisitizo kwa kile Farao anachosema baadae. "Tazama, nimekuweka"

nimekuweka juu ya nchi yote ya Misri
Msemo "nimekuweka juu" una maana ya kutoa mamlaka. Hapa "nchi" ina maana ya watu. "Nimekuweka kuwa na mamlaka ya kila mtu ndani ya Misri"

Genesis 41:42

Farao akavua pete yake ya mhuri ... mkufu wa dhahabu shingoni mwake
Matendo haya yote yanaashiria ya kwamba Farao anampatia Yusufu mamlaka kufanya kila kitu ambacho Yusufu alipanga.

pete ya mhuri
Pete hii ilikuwa na mhuri wa Mfalme uliochongwa juu yake. Hii ilimpatia Yusufu mamlaka na fedha iliyohitajika kutekeleza mipango yake.

generated on Tue Oct 24 10:45:40 2023

mavazi ya kitani safi
"Kitani" ni kitambaa kilaini, kigumu kinachotengenezwa na mmea wa kitani.

Akataka apandishwe katika kibandawazi cha pili alichokuwa nacho
Tendo hili linadhihirisha wazi kwa watu ya kwamba Yusufu ni wa pili tu kutoka kwa Farao.

Pigeni magoti
"Inama chini na mheshimu Yusufu". Kupiga goti na kuinama chini ilikuwa ishara ya heshima na taadhima.

Farao akamweka juu ya nchi yote
Msemo "kukuweka juu" una maana ya kumpatia mamlaka. Hapa "nchi" ina maana ya watu. "Nimekupa mamlaka juu ya kila mmoja ndani ya Misri"

Genesis 41:44

Mimi ni Farao, mbali na wewe
Farao anasisitiza mamlaka yake. "Kama Farao, ninaamuru hivi mbali na wewe"

mbali na wewe, hakuna mtu atakayeinua mkono wake au mguu wake katika nchi ya Misri
Hapa "nchi" na "mguu" zina maana ya matendo ya mtu. "hakuna mtu ndani ya Misri ataweza kufanya kitu chochote bila ruhusa yako" au "kila mtu ndani ya Misri lazima akuombe ruhusa kabla hajafanya jambo lolote"

hakuna mtu
Hapa "mtu" ina maana ya binadamu kwa ujumla, iwe wa kiume au wakike.

Zafenathi Panea
Jina la Zafenathi Panea kina maana ya "mfunuaji wa siri"

Akampa Asenathi, binti wa Potifera kuhani wa On, kuwa mke wake
Makuhani wa Misri walikuwa tabaka la juu kabisa na upendeleo. Ndoa hii inaashiria nafasi ya Yusufu ya heshima na upendeleo.

Akampa Asenathi
"Asenathi" ni jina la mwanamke ambaye Farao alimpatia Yusufu kuwa mke wake.

binti wa Potifera
"Potifera" ni baba wa Asenathi.

kuhani wa Oni
Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Yusufu akaenda juu ya nchi yote ya Misri
Yusufu alisafiri katika nchi kusimamia maandalizi ya ujio wa ukame.

Genesis 41:46

umri wa miaka thelathini
"umri wa miaka 30"

aliposimama mbele ya Farao
Hapa "aliposimama" ina maana ya Yusufu kuanza kumtumikia Farao. "alipoanza kumtumikia Farao"

kwenda katika nchi yote ya Misri
Yusufu anakagua nchi anapoandaa kutekeleza mipango yake.

Katika miaka saba ya shibe
"Katika miaka mizuri saba"

nchi ilipozaa kwa wingi
"nchi ilizaa mavuno makubwa"

Genesis 41:48

Akakusanya ... kukiweka
Hapa "Akakusanya" ina maana ya watumishi wa Yusufu. "Yusufu aliwaamuru watumishi wake kukusanaya ... Wakaweka"

Yusufu akahifadhi nafaka kama mchanga wa bahari
Hii inalinganisha nafaka na mchanga wa bahari kuweka msisitizo wa idadi yake kubwa. "Nafaka ambayo Yusufu alihifadhi ilikuwa nyingi kama mchanga wa baharini.

Yusufu akahifadhi ... akaacha
Hapa "Yusufu" na "akahifadhi" ina maana ya watumishi wa Yusufu. "Yusufu aliwafanya watumishi wake wahifadhi ... wakaacha"

Genesis 41:50

Kabla miaka ya njaa kuingia
Hii inazungumzia kuhusu miaka saba kana kwamba ni kitu kinachosafiri na kuja kutulia mahali. "kabla ya miaka saba ya njaa kuanza"

Asenathi
"Asenathi" ni jina la mwanamke ambaye Faro alimpatia Yusufu kama mke wake.

binti wa Potifera
"Potifera" ni baba wa Asenathi.

kuhani wa Oni
Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Manase
"Jina la 'Manase' lina maana ya "kusababisha kusahau""

nyumba ya baba yake
Hii ina maana ya baba wa Yusufu Yakobo na familia yake.

Efraimu
"Jina la 'Efraimu' lina maana ya 'kuwa na uzao' au 'kupata watoto'"

amenipa uzao
Hapa "uzao" ina maana ya kufanikiwa au kupata watoto.

katika nchi ya mateso yangu
Nomino inayojitegemea "mateso" inaweza kuwekwa kama "nimeteseka". "katika nchi hii ambayo nimeteseka".

Genesis 41:53

katika nchi yote
Katika mataifa yanayozunguka mbele zaidi ya Misri, kujumuisha na nchi ya Kanaani.

lakini katika nchi yote ya Misri kulikuwa na chakula
Inasemekana ya kwamba kulikuwa na chakula kwa sababu Yusufu aliwaamuru watu wake kuhifadhi chakula katika kipindi cha miaka saba mizuri.

Genesis 41:55

Nchi yote ya Misri ilipokuwa na njaa
Hapa "nchi" ina maana ya watu. "Ambapo Wamisri waliposhikwa na njaa"

Njaa ilikuwa juu ya uso wote wa nchi
Neno "uso" lina maana ya sehemu ya juu ya ardhi. "Njaa ilisambaa katika nchi yote"

Yusufu akafungua ghala zote na kuuza chakula kwa Wamisri
Hapa "Yusufu" ina maana ya watumishi wa Yusufu. "Yusufu aliwafanya watumishi wake kufungulia maghala yote na kuuza nafaka kwa Wamisri"

Dunia yote ilikuwa inakuja Misri
Hapa "dunia" ina maana ya watu kutoka maeneo yote. "Watu walikuwa wakija Misri kutoka maeneo yaliyozunguka"

katika dunia yote
"katika nchi yote". Inawezekana ya kwamba wafanyabiashara tofauti na mataifa ambayo yalikuwa sehemu ya njia za biashara na Misri yalioguswa na ukame walikuja Misri kwa ajili ya nafaka.

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Basi Yakobo akafahamu kwamba kuna nafaka huko Misri. Akawambia wanawe, "Kwa nini
mnatazamana? **2** Akasema, "Tazama, nimesikia kwamba kuna nafaka huko Misri. Shukeni huko
mkatununulie chakula ili tuishi wala tusife." **3** Ndugu kumi wa Yusufu wakashuka Misri kununua chakula.
4 Lakini Benjamini, ndugu wa Yusufu, Yakobo hakumtuma na ndugu zake, kwani alihofu kwamba madhara
yaweza kumpata. **5** Wana wa Israeli wakaja kununua miongoni mwao waliokuja, kwani njaa ilikuwapo
katika nchi ya Kanaani. **6** Basi Yusufu alikuwa mtawala juu ya nchi. Ndiye aliyekuwa akiwauzia watu wote
wa nchi. Ndugu zake Yusufu wakaja na kumwinamia na nyuso zao hata chini. **7** Yusufu akawaona ndugu
zake na kuwatambua, lakini alijibadili kwao na kuongea nao kwa ukali. Akawambia, "Mmetoka wapi?"
Wakasema, "Kutoka nchi ya Kanaani ili kununua chakula." **8** Yusufu akawatambua ndugu zake, lakini wao
hawakumtambua. **9** Yusufu akazikumbuka ndoto aliyoziota kuhusu wao. Akawambia, "Ninyi ni wapelelezi.
Mmekuja kuona sehemu za nchi zisizolindwa." **10** Wakamwambia, "Hapana, bwana wangu. Watumishi
wako wamekuja kununua chakula. **11** Sisi sote ni wana wa baba mmoja. Ni watu wa kweli. Watumishi
wako siyo wapelelezi." **12** Akawambia, "Hapana, mmekuja kuangalia sehemu za nchi zisizolindwa." **13**
Wakasema, "Sisi watumishi wako tupo ndugu kumi na wawili, wana wa baba mmoja katika nchi ya
Kanaani. Tazama, mdogo yupo na baba yetu, na mwingine hayupo hai tena." **14** Yusufu akawambia,
"Ndivyo nilivyowambia; ninyi ni wapelelezi. **15** Mtajaribiwa kwa njia hii. Kama aishivyo Farao,
hamtaondoka hapa, mdogo wenu asipokuja hapa. **16** Mtumeni mmoja wenu amlete mdogo wenu. Mtabaki
gerezani, hata maneno yenu yatakapothibitishwa, kwamba kuna ukweli ndani yenu." **17** Akawaweka
kifungoni kwa siku tatu. **18** Katika siku ya tatu Yusufu akaongea nao, "Fanyeni hivi nanyi mtaishi, kwani
ninamcha Mungu. **19** Kama ninyi ni watu wa kweli, mmoja wenu atazuiliwa hapa gerezani, lakini ninyi
nendeni, chukueni nafaka kwa ajili ya nyumba zenu. **20** Mleteni mdogo wenu kwangu ili kwamba maneno
yenu yathibitishwe nanyi hamtakufa." Wakafanya hivyo. **21** Wakasemezana wao kwa wao, "Kwa kweli tuna
hatia juu ya ndugu yetu kwani tuliona tabu ya nafsi yake alipotusihi nasi hatukusikia. Kwa hiyo taabu hii
imeturudia." **22** Rubeni akawajibu, "Je sikuwambia, 'Msitende dhambi juu ya kijana,' lakini hamkusikia?
Basi, tazama, damu yake inatakiwa juu yetu." **23** Lakini hawakuja kwamba Yusufu anawaelewa, kwani
kulikuwa na mkalimani kati yao. **24** Akatoka kwao na kulia. Akarudi kwao na kuongea nao. Akamchukua
Simoni miongoni mwao na kumfunga mbele ya macho yao. **25** Kisha Yusufu akaagiza watumishi kujaza
mifuko yao kwa nafaka, na kurudisha pesa ya kila mmoja katika gunia lake, nakuwapa mahitaji kwa safari.
Wakatendewa hivyo. **26** Hawa ndugu wakapandisha chakula chao juu ya punda zao na kuondoka pale. **27**
Mmoja wao alipofungua gunia lake ili kumlisha punda wao katika sehemu waliyokuwa, akaona pesa yake.
Tazama, ilikuwa mdomoni mwa gunia lake. **28** Akawambia ndugu zake, "Pesa yangu imerudishwa. Tazama,
imo katika gunia langu."Mioyo yao ikazimia na wakageukiana kila mmoja huku wakitetemeka. Wakasema,
"Ni nini hiki alichotutendea Mungu?" **29** Wakaenda kwa Yakobo, baba yao katika nchi ya Kanaani na
kumwambia yote yaliyowapata. **30** Wakasema, "Yule mtu, bwana wa nchi, aliongea nasi kwa ukali na
kutudhania kuwa wapelelezi katika nchi. **31** Tukamwambia, 'Tu watu wa kweli sisi. Sisi siyo wapelelezi. **32**
Tupo ndugu kumi na wawili, wana wa baba yetu. Mmoja hayupo hai tena, na mdogo yupo na baba yetu
katika nchi ya Kanaani." **33** Yule mtu, bwana wa nchi, akatwambia, 'Kwa hili nitajua kwamba ni watu wa
kweli ninyi. Mwacheni mmojawapo wa ndugu zenu, chukueni chakula kwa ajili ya njaa katika nyumba
zenu, na mwondoke. **34** Mleteni mdogo wenu kwangu. Ndipo nitakapojua kwamba ninyi si wapelelezi,
lakini ni watu wa kweli. Kisha nitamwachilia ndugu yenu, na mtafanya biashara katika nchi." **35** Ikawa
walipoyafungua magunia yao, na tazama, kila mfuko wa fedha wa mmojawao ulikuwa katika gunia lake.
Wakati wao na baba yao walipoona mifuko yao ya fedha, wakaogopa. **36** Yakobo baba yao akawambia,
"Mmeniharibia watoto wao. Yusufu hayupo hai tena, Simoni ameondoka, nanyi mmpeleke Benjamini naye.
Mambo haya yote ni kunyume changu." **37** Rubeni akamwambia baba yake, kusema, "Unaweza kuwaua
wanangu wawili nisipomrudisha Benjamini kwako. Mweke mikononi mwangu, nami nitamrudisha tena
kwako." **38** Yakobo akasema, "Mwanangu atashuka pamoja nanyi. Kwani ndugu yake amekufa na yeye
peke yake amebaki. Ikiwa madhara yatampata katika njia mnayoiendea, ndipo mtakapozishusha mvi
zangu kaburini kwa huzuni."

generated on Tue Oct 24 10:45:40 2023

Genesis 42:1

Basi Yakobo akafahamu
Neno "basi" inaweka alama ya sehemu mpya ya simulizi.

Kwa nini mnatazamana?
Yakobo anatumia swali kukaripia watoto wake kwa kutofanya kitu chochote kuhusu nafaka. "Msikae hapo tu!"

Shukeni huko ... chini
Ilikuwa kawaida kuzungumza kuhusu kwenda kutoka Kaanani mpaka Misri kama kwenda "chini"

kutoka Misri
Hapa "Misri" ina maana ya watu kuuza nafaka. "kutoka kwa wale wauzao nafaka ndani ya Misri"

Benjamini, ndugu wa Yusufu, Yakobo hakumtuma
Benyamini na Yusufu walikuwa na baba mmoja na mama. Yakobo hakutaka kuthubutu kumtuma mwanawe wa mwisho wa Raheli.

Genesis 42:5

Wana wa Israeli wakaja kununua miongoni mwao waliokuja
Neno "wakaja" inaweza kutafsiriwa kama "kwenda". Pia, maneno "nafaka" na "Misri" inaeleweka. "Wana wa Israeli walikwenda kununua nafaka pamoja na watu wengine waliokwenda Misri"

Basi Yusufu
"Basi" inaweka alama ya badiliko kutoka kwa simulizi kwenda kwa maelezo ya nyuma kuhusu Yusufu.

juu ya nchi
Hapa "nchi" ina maana ya Misri. "juu ya Misri"

watu wote wa nchi
Hapa "nchi" inajumlisha Misri na nchi zingine zinayoizunguka. "watu wote wa mataifa yote waliokuja kununua nafaka"

Ndugu zake Yusufu wakaja
Hapa "wakaja" inaweza kutafsiriwa kama "walikwenda"

kumwinamia na nyuso zao hata chini
Hii ni njia ya kuonyesha heshima.

Genesis 42:7

Yusufu akawaona ndugu zake na kuwatambua
"Yusufu alipowaona ndugu zake, aliwatambua"

alijibadili kwao
"alijifanya kana kwamba hakuwa kaka yao" au "hakuwafahamisha ya kwamba alikuwa kaka yao"

Mmetoka wapi?
Hili halikuwa swali la balagha ingawa Yusufu alijua jibu. Ilikuwa sehemu ya maamuzi yake kuficha utambulisho wake kwa ndugu zake.

Genesis 42:9

Ninyi ni wapelelezi
Wapelelezi ni watu ambao kwa siri hujaribu kupata taarifa kuhusu nchi ili kuisaidia nchi nyingine.

Mmekuja kuona sehemu za nchi
Maana kamili inaweza kuwekwa wazi. "Mmekuja kujua ni wapi hatulindi nchi yetu ili kwamba muweze kutushambulia"

bwana wangu
Hii ni njia ya kuonyesha heshima kwa mtu.

Watumishi wako wamekuja
Ndugu hawa wanajitambulisha kama "watumishi". Hii ni njia maalumu ya kuongea na mtu mwenye mamlaka makubwa zaidi. "Sisi, watumishi wako, tumekuja" au "Tumekuja"

Genesis 42:12

Akawambia
"Yusufu akawaambia ndugu zake"

Hapana, mmekuja kuangalia sehemu za nchi
Maana kamili inaweza kuwekwa wazi. "Hapana, mmekuja kujua ni wapi hatujalinda nchi yetu ili kwamba muweze kutuvamia"

ndugu kumi na wawili
"ndugu 12"

Tazama, mdogo
"Tusikilize, mdogo". Neno "Tazama" linatumika kusisitiza kile walichosema baadae.

mdogo yupo na baba yetu leo hii
"kwa sasa ndugu yetu mdogo yupo na baba yetu"

Genesis 42:14

Ndivyo nilivyowambia; ninyi ni wapelelezi
"kama nilivyotangulia kusema, nyinyi ni wapelelezi"

Mtajaribiwa kwa njia hii
Hii inaweza kuelezwa kwa hali ya kutenda. "Hivi ndivyo nitakavyowajaribu"

aishivyo Farao
Msemo huu unaashiria kiapo maalumu.

Mtumeni mmoja wenu amlete mdogo wenu
"Chagueni mmoja wenu kumfuata mdogo wenu"

Mtabaki gerezani
"Mliosalia mtabaki gerezani"

generated on Tue Oct 24 10:45:40 2023

hata maneno yenu yatakapothibitishwa, kama kuna ukweli ndani yenu.
Hapa "maneno" ina maana ya kile alichosema. Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba niweze kujua kama mnaniambia ukweli"

kifungoni
"gerezani"

Genesis 42:18

Katika siku ya tatu
Neno "tatu" ni mpangilio wa namba."baada ya siku ya pili"

Fanyeni hivi nanyi mtaishi
Taarifa inayotambulika inaweza kuwekwa wazi. "Kama utafanya kile nilichosema, nitakuruhusu uishi"

ninamcha Mungu
Hii ina maana ya kumheshimu Mungu kwa dhati na kuonyesha heshima hiyo kwa kumtii yeye.

mmoja wenu atazuiliwa hapa gerezani
Hii inaweza kuelezwa kwa hali ya kutenda. "muache mmoja wa ndugu zako hapa gerezani"

lakini ninyi nendeni
Hapa "ninyi" ni wingi na ina maana ya ndugu wote ambao hawatakaa gerezani. "lakini ninyi mliosalia"

chukueni nafaka kwa ajili ya nyumba zenu
Hapa "nyumba" ina maana ya familia. "beba nafaka hadi nyumbani kusaidia familia zenu wakati wa njaa hii"

ili kwamba maneno yenu yathibitishwe
Hapa "maneno" yana maana ya kile kilichosemwa. Hii inaweza kuelezwa kwa hali ya kutenda. "ili niweze kujua kile mnachosema ni kweli"

nanyi hamtakufa
Hii inaashiria ya kwamba Yusufu angewafanya maaskari wake kuwaua ndugu iwapo angetambua ya kwamba walikuwa wapelelezi.

Genesis 42:21

kwani tuliona tabu ya nafsi yake
Neno "nafsi" ina maana ya Yusufu. "kwa sababu tuliona jinsi gani Yusufu alivyotaabika" au "kwa sababu tuliona ya kwamba Yusufu aliteseka"

Kwa hiyo taabu hii imeturudia
Nomino inayojitegemea "taabu" inaweza kuwekwa kama kitenzi "kuteseka" "Ndio maana tunateseka hivi sasa"

Je sikuwambia, 'Msitende dhambi juu ya kijana,' lakini hamkusikia?
Rubeni anatumia swali kuwakaripia ndugu zake. "Niliwaambia kutomuumiza kijana, lakini hamkunisikiliza!"

Je sikuwambia, 'Msitende dhambi juu ya kijana'
Hii inaweza kuwa nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Je sikuwaambia msimtendee dhambi kijana" au "Niliwaambia msimdhuru kijana"

Basi, tazama
Hapa "basi" haimaanishi "katika muda huu" lakini yote maneno "Sasa" na "tazama" yanatumika kuvuta nadhari kwa lengo muhimu linalofuata.

damu yake inatakiwa juu yetu
Hapa "damu" ina maana ya kifo cha Yusufu. Ndugu zake walidhani Yusufu alikufa. Msemo "inatakiwa juu yetu" una maana wanatakiwa kuadhibiwa kwa kile walichokifanya. "tunapata kile tunachostahili kwa kifo chake" au"tunateseka kwa kumuua yeye"

Genesis 42:23

hawakuja ... mkalimani kati yao
Hii inabadilisha kutoka kwenye simulizi kuu kwenda kwenye taarifa ya nyuma ambayo inaelezea kwa nini ndugu walidhani Yusufu hakuweza kuwaelewa.

mkalimani
"Mkalimani" ni mtu ambaye hutafsiri kile mtu anazungumza katika lugha nyingine. Yusufu aliweka mkalimani kati yake na ndugu zake kufanya ionekane kana kwamba hakuzungumza lugha yake.

Akatoka kwao na kulia
Inasemekana ya kwamba Yusufu alilia kwa sababu alipatwa na hisia baada kusikia walichosema ndugu zake.

kuongea nao
Yusufu aliendelea kuzingumza katika lugha nyingine na kutumia mkalimani kuzungumza na ndugu zake.

kumfunga mbele ya macho yao
Hapa "macho" ina maana ya machoni mwao. "alimfunga machoni mwao" au "alimfunga huku wakitazama"

na kuwapa mahitaji
"kuwapatia mahitaji waliyohitaji"

Wakatendewa hivyo
Hii inaweza kuelezwa kwa hali ya kutenda. Watumishi walifanya kwao kila kitu ambachoYusufu aliwaamuru"

generated on Tue Oct 24 10:45:40 2023

Genesis 42:26

Mmoja wao alipofungua gunia lake ili kumlisha punda wao katika sehemu waliyokuwa, akaona pesa yake. Tazama, ilikuwa mdomoni mwa gunia lake
"Waliposimama mahali usiku huo, mmoja wa ndugu alifungua gunia lake kupata chakula kwa ajili ya punda wake. Ndani ya gunia akakuta fedha!"

Tazama
Neno "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa inayoshangaza inayofuata.

Pesa yangu imerudishwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu amerudisha fedha yangu"

Tazama
"Tazama ndani ya gunia langu!"

Mioyo yao ikazimia
Kuwa na hofu inazungumziwa kana kwamba mioyo yao ilikuwa ikizama. Hapa "mioyo" ina maana ya ujasiri. "Wakawa na hofu sana"

Genesis 42:29

bwana wa nchi
"bwana wa Misri"

aliongea nasi kwa ukali
"aliongea kwa jazba"

kuwa wapelelezi
Wapelelezi ni watu ambao kwa siri hujaribu kupata taarifa kuhusu nchi ili kuisaidia nchi nyingine.

Tukamwambia, 'Tu watu wa kweli sisi. Sisi siyo wapelelezi. Tupo ndugu kumi na wawili, wana wa baba yetu. Mmoja hayupo hai tena ... nchi ya Kanaani
Hii ina nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Tulimwambia ya kwamba sisi ni watu waaminifu na sio wapelelezi. Tulisema kwamba tu ndugu kumi na wawili, wana wa baba yetu, na kwamba ndugu yetu hayupo hai tena ... nchi ya Kaanani"

Mmoja hayupo hai tena
Neno "ndugu" linaeleweka. "Ndugu mmoja hayupo hai tena"

mdogo yupo na baba yetu
Neno "ndugu" linaeleweka. "ndugu yetu mdogo yupo na baba yetu kwa sasa"

Genesis 42:33

bwana wa nchi
"bwana wa Misri"

chukueni chakula kwa ajili ya njaa katika nyumba zenu
Hapa "nyumba" ina maana ya "familia". "chukua nafaka isaidie familia yenu wakati wa njaa"

mwondoke
"nendeni nyumbani" au "ondokeni"

na mtafanya biashara katika nchi
"na nitawaruhusu mnunue na kuuza katika nchi hii"

Genesis 42:35

Ikawa
Msemo huu unatumika hapa kuweka alama kwa tukio muhimu katika simulizi.

tazama
"kwa mshangao wao". Neno "tazama" hapa inaonyesha ya kwamba ndugu walishangazwa kwa kile walichokiona.

Mmeniharibia watoto wangu
"umeninyima watoto wangu" au "umesababisha kupoteza watoto wangu wawili"

Mambo haya yote ni kunyume changu
"mambo haya yote yaliniumiza"

Genesis 42:37

Mweke mikononi mwangu
Hili ni ombi la Rubeni kumchukua Benyamini pamoja naye na kumtunza katika safari hiyo. "Niweke kama msimamizi juu yake" au "Niache nimtunze"

Mwanangu hatashuka pamoja nanyi
Ilikuwa kawaida kutumia msemo "kushuka" walipokuwa wakizungumzia safari ya Kaanani kuelekea Misri. "Mwanangu, Benyamini, hatakwenda nawe hadi Misri"

pamoja nanyi
Hapa "nanyi" ni wingi na ina maana ya wana wa yakobo wakubwa.

Kwani ndugu yake amekufa na yeye peke yake amebaki
Maana kamili inaweza kuwekwa wazi. "Kwa maana mke wangu, Raheli, alikuwa na watoto wawili pekee. Yusufu amekufa na Benyamini amebaki mwenyewe tu"

katika njia mnayoiendea
"utakapokuwa ukisafiri kwenda Misri na kurudi" au "utakapokuwa mbali". Hapa "njia" ina maana ya kusafiri.

ndipo mtakapozishusha mvi zangu kaburini kwa huzuni
"mtakapozishusha ... kuzimu" ni njia ya kusema watamsababisha afariki na kushuka kuzimu. Anatumia neno "chini" kwa sababu iliaminika kuzimi ni sehemu chini ya ardhi. "basi mtanisababisha, mtu mzee, kufariki na huzuni"

mvi zangu
Hii ina maana ya Yakobo na inasisitiza umri wake mkubwa. "mimi, mtu mzee"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 Njaa ilikuwa kali katika nchi. **2** Ikawa walipokuwa wametumia chakula chote walichokitoa Misri, baba yao akawambia, "Nendeni tena; mtununulie chakula." **3** Yuda akamwambia, "Yule mtu alituonya kwa ukali, 'Hamtauona uso wangu ndugu yenu asipokuwa nanyi.' **4** Ikiwa utamtuma ndugu yetu pamoja nasi, tutashuka na kuwanunulia chakula. **5** Lakini usipompeleka, hatutashuka. Kwa maana yule mtu alitwambia, 'Hamtauona uso wangu ndugu yenu asipokuwa nanyi." **6** Israeli akawambia, "Kwa nini mlinitendea mimi vibaya hivyo kwa kumwambia mtu huyo kwamba mnaye ndugu mwingine?" **7** Wakasema, "Yule mtu alituuliza habari zetu na familia yetu kwa kina. Akasema, 'Je baba yenu bado yuko hai? Je mnaye ndugu mwingine?'Tukamjibu kulingana na maswali haya. Tungejuaje kwamba angetwambia, 'Mleteni ndugu yenu?" **8** Yuda akamwambia Israeli baba yake, "Mtume kijana pamoja nami. Tutainuka na kwenda ili kwamba tuishi tusife, wote sisi, wewe, na hata watoto wetu. **9** Mimi nitakuwa mdhamini wake. Utaniwajibisha mimi. Kama nisipomleta na kumweka mbele yako, basi nibebe lawama daima. **10** Kwani kama tusingekawia, bila shaka hata sasa tungekuwa tumekwisha rudi mara ya pili." **11** Israeli baba yao akawambia, "Kama ni hivyo, basi fanyeni hivi. Chukueni baadhi ya mazao mazuri ya nchi katika mifuko yenu. Mchukulieni yule mtu zawadi: baadhi ya malhamu, asali, viungo na manemane, jozi na lozi. **12** Chukueni pesa mara mbili mikononi mwenu. Pesa iliyorudishwa katika magunia yenu, muichukue tena katika mikono yenu. Pengine walikosea. **13** Mchukueni ndugu yenu pia. Inukeni na mwende tena kwa mtu yule. **14** Mungu Mwenyezi na awape kuona rehema mbele ya huyo mtu, hivyo kwamba awafungulie ndugu yenu mwingine na Benjamini. Kama nikipotelewa na watoto, nimepotelewa." **15** Watu wale wakachukua zawadi hii, na katika mikono yao wakachukua mara mbili ya kiasi cha pesa, pamoja na Benjamini. Wakaamka na kushuka Misri na kusimama mbele ya Yusufu. **16** Yusufu alipomwona Benjamini akiwa nao, akamwambia mtunzaji wa nyumba yake, "Walete watu hao ndani ya nyumba, chinja mnyama na umwandae, kwani watu hawa watakula chakula cha mchana pamoja nami." **17** Mtunzaji wa nyumba akafanya kama Yusufu alivyosema. Akawaleta wale watu nyumbani kwa Yusufu. **18** Wale ndugu wakaogopa kwa vile walivyoletwa katika nyumba ya Yusufu. Wakasema, "Ni kwa sababu ya pesa iliyorudishwa katika magunia yetu mara ya kwanza tulipoletwa ndani, kwamba atafute nafasi kinyume chetu. Kwamba aweze kutukamata na kutuchukua kama watumwa, na kuchukua punda wetu." Wakamsogelea mtunzaji wa nyumba ya Yusufu, **19** nao wakaongea naye mlangoni mwa nyumba, **20** wakisema, "Bwana wangu, tulikuja mara ya kwanza kununua chakula. **21** Ikawa, tulipofika katika eneo la kupumzikia, tukafungua magunia yetu, na, tazama, pesa ya kila mtu ilikuwa katika gunia lake, pesa yetu kwa kiasi kamili. Tumeileta katika mikono yetu. **22** Tumekuja na pesa nyingine pia mikonon mwetu ili kununua chakula. Hatujui aliyeziweka pesa katika magunia yetu." **23** Mtunzaji wa nyumba akasema, "Amani iwe kwenu, msiogope. Mungu wenu na Mungu wa baba yenu ndiye aliyeweka pesa katika magunia yenu. Nilipokea pesa yenu." Kisha mtunzaji wa nyumba akamleta Simoni kwao. **24** Msimamizi wa nyumba akawapeleka watu hao katika nyumba ya Yusufu. Akawapa maji, nao wakaosha miguu yao. Akawalisha punda wao. **25** Wakaandaa zawadi kwa ajili ya Yusufu aliyekuwa akija mchana, kwani walikuwa wamesikia kwamba watakula pale. **26** Yusufu alipokuja nyumbani, wakaleta nyumbani zawadi iliyokuwa mikononi mwao, nao wakainama mbele yake hata chini. **27** Akawauliza juu ya hali zao na kusema,"Je baba yenu hajambo, yule mzee mliyemnena? Je bado yu hai?" **28** Wakasema, "Mtumishi wako baba yetu hajambo. Na bado yu hai" Wakajinyenyekeza na kuinama chini. **29** Alipoinua macho yake akamwona Benjamini ndugu yake, mwana wa mamaye, naye akasema, "Je huyu ndiye mdogo wenu mliyemsema?" Na kisha akasema, "Mungu na awe mwenye neema kwako, mwanangu." **30** Yusufu akaharakisha kutoka chumbani, kwani aliguswa sana kuhusu nduguye. Akatafuta mahali pa kulia. Akaingia chumbani mwake na kulia umo. **31** Akaosha uso wake na kutoka nje. Akajizuia mwenyewe, akasema, "karibuni chakula." **32** Watumishi wakamhudumia Yusufu peke yake na wale ndugu peke yao. Wamisri pale wakala pamoja naye peke yao kwa sababu Wamisri hawakuweza kula mkate na Waebrania, kwani hilo ni chukizo kwa Wamisri. **33** Wale ndugu wakakaa mbele yake, mzaliwa wa kwanza kwa kulingana na haki yake ya uzaliwa, na mdogo kulingana na ujana wake. Wale watu wakashangaa wote. **34** Yusufu akapeleka sehemu kwao kutoka katika chakula kilichokuwa mbele yake. Lakini sehemu ya Benjamini ilikuwa mara tano zaidi ya kila ndugu zake. Wakanywa na wakamfurahia.

generated on Tue Oct 24 10:45:40 2023

Genesis 43:1

Njaa ilikuwa kali katika nchi
Neno "Kaanani" linaeleweka. Taarifa hii inaweza kuwekwa wazi. "Njaa ilikuwa kali katika nchi ya Kaanani"

Ikawa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

walipokuwa wametumia chakula
"Yakobo na familia yake walipokuwa wamekula"

walichokitoa
"wana wakubwa wa Yakobo walileta"

mtununulie
Hapa "mtununulie" ina maana ya Yakobo, wanawe, na familia yake iliyobaki.

Genesis 43:3

Yuda akamwambia
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "alituonya ya kwamba hatutauona uso wake hadi tumlete ndugu yetu mdogo pamoja nasi"

Yule mtu
Hii ina maana ya Yusufu, lakini ndugu hawakujua alikuwa Yusufu. Walimtaja kama "mtu" au "yule mtu, bwana wa nchi" kama katika 42:29.

alituonya, "Hamtauona uso wangu ndugu yenu asipokuwa nanyi"
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "alituonya ya kwamba hatutauona uso wake hadi tumlete ndugu yetu mdogo pamoja nasi"

alituonya kwa ukali
"alikuwa na hali ya ukali alipotuonya, akisema"

Hamtauona uso wangu
Yuda anatumia msemo huu mara mbili katika 43:3-5 kuweka msisitizo kwa baba yake ya kwamba hawawezi kurudi Misri bila Benyamni. Msemo "uso wangu" una maana ya yule mtu, ambaye ni Yusufu. "Hamtaniona"

ndugu yenu awe nanyi
Yuda ana maana ya Benyamini, mtoto wa Raheli wa mwisho kabla yeye hajafa.

hatutashuka
Ilikuwa kawaida kutumia msemo wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri.

Genesis 43:6

Kwa nini mlinitendea mimi vibaya hivyo
"Kwa nini mlinisababishia matatizo makubwa hivi"

Yule mtu alituuliza habari zetu
"Yule mtu aliuliza maswali mengi"

juu yetu
Hapa "yetu" inajitegemea na ina maana ya ndugu waliokwenda Misri na kuzungumza na"yule mtu".

Akasema, 'Je baba yenu bado yuko hai? Je mnaye ndugu mwingine?
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Alituuliza kwa kuzunguka kama baba yetu alikuwa bado yu hai na kama tuna ndugu mwingine".

Tukamjibu kulingana na maswali haya
"Tulimjibu maswali aliyotuuliza"

Tungejuaje kwamba angetwambia, 'Mleteni ndugu yenu
Wana hawa wanatumia swali kuweka msisitizo ya kwamba hawakujua ni kitu gani yule mtu angewaambia kufanya. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Hatukujua ya kwamba angetuambia ... chini!"

angetwambia, 'Mleteni ndugu yenu?"
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "angetuambia kumfuata ndugu yetu huku chini Misri"

Mleteni ndugu yenu chini
Ilikuwa kawaida kutumia neno la "chini" katika kuzungumzia safari ya kutoka Kanaani kwenda Misri.

Genesis 43:8

Tutainuka na kwenda ili kwamba tuishi tusife, wote sisi, wewe, na hata watoto wetu
Misemo hii "ili kwamba tuishi" pamoja na "tusife" ina maana moja. Yuda anaweka msisitizo ya kwamba wanalazimu kununua chakula Misri ili kwamba waishi. "Tutakwenda Misri na kupata nafaka ili familia yetu yote iweze kuishi"

Tutainuka
Hapa "tutainuka" ina maana ya ndugu ambao watasafiri kwenda Misri.

ili kwamba tuishi
Hapa "tuishi" ina maana ya ndugu, Israeli na familia nzima.

wote sisi
Hapa "sisi" ina maana ya hawa ndugu.

sisi, wewe
Hapa "wewe" ni umoja na ina maana ya Israeli.

na hata watoto wetu
Hapa "wetu" ina maana ya hawa ndugu. Hii ina maana ya watoto wadogo ambao wangeweza kufa katika kipindi cha njaa.

generated on Tue Oct 24 10:45:40 2023

Mimi nitakuwa mdhamini wake
Nomino inayojitegemea "mdhamini" inaweza kuwekwa kama kitenzi "ahidi". "Ninaahidi kumrudisha"

Utaniwajibisha mimi
Jinsi ambavyo Yakobo atamuwajibisha Yuda inaweza kuwekwa wazi. "Utanifanya niwajibike kwako kuhusu kitakachotokea kwa Benyamini"

basi nibebe lawama
Hii inazungumzia kuhusu "lawama" kana kwamba ilikuwa kitu ambacho mtu anaweza kubeba. "Unaweza kunilaumu"

Kwani kama tusingekawia
Yuda anaelezea jambo ambalo lingetokea hapo nyuma lakini halikutokea. Yuda anamkaripia baba yake kwa kusubiri muda mrefu sana kuwatuma wanawe Misri kufuata chakula zaidi.

tungekuwa tumekwisha rudi mara ya pili
"tungekuwa tumerudi mara mbili"

Genesis 43:11

Kama ni hivyo, basi fanyeni hivi
"Iwapo huu ni uchaguzi wetu pekee, basi fanyeni"

Mchukulieni
Ilikuwa kawaida kutumia neno "chini" katika kuzungumzia safari ya Kaanani kwenda Misri.

malhamu
kitu chenye mafuta chenye harufu tamu kinachotumiwa kwa ajiliya kuponya na kulinda ngozi. "dawa"

viungo
vikolezo

jozi
karanga ndogo, itokayo kwenye mti wa kijani

lozi
karanga ya mti yenye ladha tamu

Chukueni pesa mara mbili mikononi mwenu
Hapa "mkononi" ina maana ya mtu mzima. "Chukua mara mbili ya pesa pamoja nawe"

Pesa iliyorudishwa katika magunia yenu, muichukue tena katika mikono yenu
Hapa "mikononi" ina maana ya mtu mzima. Msemo wa "iliyorudishwa" unaweza kuelezwa kwa hali ya kutenda. "pesa iliyowekwa kwenye magunia yenu na mtu, muirudishe Misri"

Genesis 43:13

Mchukueni ndugu yenu pia
"Mchukueni pia Benyamini"

mwende tena
"mrudi"

Mungu Mwenyezi na awape kuona rehema mbele ya huyo mtu
Nomino inayojitegemea "rehema" inaweza kuwekwa kama kivumishi "huruma". "Mungu mwenye uwezo asababishe yule mtuawe na huruma kwenu"

ndugu yenu mwingine
"Simoni"

Kama nikipotelewa na watoto, nimepotelewa
"Kama nikipoteza watoto wangu, basi nipoteze watoto wangu". Hii ina maana ya kwamba Yakobo anajua inapaswa akubali kitakachotokea kwa watoto wake.

mikono yao wakachukua
Hapa "mikono" ina maana ya mtu mzima. "Wakachukua"

wakashuka Misri
Ilikuwa kawaida kutumia msemo "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Genesis 43:16

Benjamini akiwa nao
"Benyamini pamoja na ndugu wa Yusufu wakubwa"

mtunzaji wa nyumba yake
"Mtunzaji" aliwajibika na kusimamia matukio ya nyumba ya Yusufu.

Akawaleta wale watu
Hapa "akawaleta" inaweza kutafsiriwa kama "kuwachukua"

nyumbani kwa Yusufu
"ndani ya nyumba ya Yusufu"

Genesis 43:18

Wale ndugu wakaogopa
"Ndugu wa Yusufu waliogopa"

walivyoletwa katika nyumba ya Yusufu
Hii inaweza kuelezwa kwa hali ya kutenda. "walikwenda ndani ya nyumba ya Yusufu" au "mtunzaji aliwapeleka ndani ya nyumba ya Yusufu"

Ni kwa sababu ya pesa iliyorudishwa katika magunia yetu mara ya kwanza tulipoletwa ndani
Hii inaweza kuelezwa kwa hali ya kutenda. "Mtunzaji anatuleta ndani ya nyumba kwa sababu ya pesa ambayo mtu alirudisha ndani ya magunia yetu"

generated on Tue Oct 24 10:45:40 2023

kwamba atafute nafasi kinyume chetu. Kwamba aweze kutukamata
Hii inaweza kutafsiriwa kama sentensi mpya. "Anasubiria nafasi ya kutushtaki, ili kwamba aweze kutukamata"

tulikuja
Ilikuwa kawaida kutumia msemo "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Genesis 43:21

Kauli Kiunganishi:
Ndugu wanaendelea kuzungumza na mtunzaji wa nyumba.

Ikawa
Msemo huu unatumika kuweka alama ya tukio muhimu la simulizi.

tulipofika katika eneo la kupumzikia
"tulipofika mahali ambapo tulikwenda kukaa usiku ule"

tazama
Neno "tazama" hapa linaonyesha ya kwamba ndugu walishangazwa kwa kile walichokiona.

pesa ya kila mtu ilikuwa katika gunia lake, pesa yetu kwa kiasi kamili
"kila mmoja wetu alikuta pesa kamili katika gunia lake"

Tumeileta katika mikono yetu.
Hapa "mikono" ina maana ya mtu mzima. "Tumerudisha pesa pamoja nasi"

Tumekuja na pesa nyingine pia mikononi mwetu ili kununua chakula
Hapa "mikono" ina maana ya mtu mzima. "Tumekuja na pesa zaidi pia kununua chakula zaidi"

Tumekuja na
Ilikuwa kawaida kutumia msemo "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Amani iwe kwenu
Nomino inayojitegemea "Amani" inaweza kuwekwa kama kitenzi. "Tulia" au "Tulieni"

Mungu wenu na Mungu wa baba yenu
Mtunzaji hazungumzi kuhusu Mungu wawili tofauti. "Mungu wenu, Mungu ambaye baba yenu anamwabudu"

Genesis 43:24

wakaosha miguu yao
Utamaduni huu ulisaidia wasafiri waliochoka kujiburudisha baada ya kutembea umbali mrefu. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Akawalisha punda wao
"malisho" ni chakula kilichokauka ambacho huwekwa kando kwa ajili ya wanyama.

Genesis 43:26

wakaleta nyumbani zawadi iliyokuwa mikononi mwao
Hapa "mikononi" ina maana ya mtu mzima. "ndugu hawa walileta zawadi ambazo walikuwa nazo"

wakainama mbele yake
Hii ni njia ya kuonyesha heshima na taadhima.

Genesis 43:28

Mtumishi wako baba yetu
Walimuelezea baba yao kama "Mtumishi wako" kuonyesha heshima. "Baba yetu anayekutumikia"

Wakajinyenyekeza na kuinama chini
Maneno haya yana maana moja. Walilala chini mbele ya yule mtu kumuonyesha heshima. "Waliinama chini mbele yake"

Alipoinua macho yake
Hii ina maana "alitazama juu"

mwana wa mamaye, naye akasema
Hii inaweza kutafsiriwa na sentensi mpya. "mwana wa mamaye. Yusufu akamwambia"

Je huyu ndiye mdogo wenu ... mliyemsema?
Maana zaweza kuwa 1) Yusufu anauliza kwa dhati swali kupata uthibitisho ya kwamba mtu huyu ni Benyamini, au 2) ni swali la balagha. "Kwa hiyo huyu ndiye ndugu yenu mdogo ... mliyesema?"

mwanangu
Hii ni njia ya kirafiki mtu huzungumza kwa mtu mwingine wa cheo cha chini. "kijana"

Genesis 43:30

akaharakisha kutoka chumbani
"aliharakisha nje ya chumba"

kwani aliguswa sana kuhusu nduguye
Msemo "aliguswa sana" una maana ya kuwa na huruma kubwa au hisia ambapo jambo muhimu hutokea. "kwa maana alipatwa na hisia kali za huruma kwa nduguye" au "kwa maana akawa na hisia za upendo kwa ndugu yake"

akasema
Inaweza kuwekwa wazi ni kwa nani Yusufu anazungumza. "na akasema kwa watumishi wake"

karibuni chakula
Hii ina maana ya kusambaza chakula ili kila mtu aweze kula.

generated on Tue Oct 24 10:45:40 2023

Genesis 43:32

Watumishi wakamhudumia Yusufu peke yake na wale ndugu peke yao. Wamisri pale wakala pamoja naye peke yao
Hii ina maana ya kwamba Yusufu, ndugu zake, na Wamisri wengine wanakula katika sehemu tatu tofauti ndani ya chumba kimoja. "Watumishi walimhudumia Yusufu peke yake na ndugu zake peke yao na Wamisri, ambao walikuwa wakila naye, peke yao"

Wamisri pale wakala pamoja naye peke yao
Inawezekana hawa ni maafisa Wamisri wengine ambao walikula pamoja na Yusufu, lakini bado waliketi tofauti kutoka kwake na ndugu zake wa Kiebrania.

kwa sababu Wamisri hawakuweza kula mkate na Waebrania, kwani hilo ni chukizo kwa Wamisri
Hii inaweza kutafsiriwa kama sentensi mpya. "Walifanya hivi kwa sababu Wamisri walidhani ilikuwa aibu kula pamoja na Waebrania"

hawakuweza kula mkate
Hapa "mkate" ina maana ya chakula kwa ujumla.

Wale ndugu wakakaa mbele yake
Inasemekana ya kwamba Yusufu alipanga ni wapi kila ndugu angeketi. Unaweza kuweka wazi taarifa iliyodokezwa. "Ndugu walikaa upande wa pili na yule mtu, kulingana na jinsi alivyopanga nafasi zao"

mzaliwa wa kwanza kwa kulingana na haki yake ya uzaliwa, na mdogo kulingana na ujana wake
"mzaliwa wa kwanza" na "mdogo kuliko wote" inatumika pamoja kumaanisha ya kwamba ndugu wote walikaa kulingana na umri wao.

Wale watu wakashangaa wote
"Hawa watu walishangazwa walipogundua hili"

Lakini sehemu ya Benjamini ilikuwa mara tano zaidi ya kila ndugu zake
Msemo "mara tano" unaweza kuwekwa kwa ujumla zaidi. "Lakini Benyamini alipokea sehemu ambayo ilikuwa kubwa zaidi ya kile walichopokea ndugu zake"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Yusufu akamwamru msimamizi wa nyumba yake, akisema, "Jaza magunia ya watu hawa kwa chakula, kiasi wawezacho kubeba, na uweke pesa ya kila mtu katika mdomo wa gunia lake. **2** Uweke kikombe changu, cha fedha, katika mdomo wa gunia la mdogo, na pesa yake ya chakula pia." Msimamizi akafanya kama Yusufu alivyosema. **3** Kukapambazuka asubuhi, na wale watu wakaruhusiwa kuondoka, wao na punda zao. **4** Walipokuwa wametoka mjini lakini hawajafika mbali, Yusufu akamwambia msimamizi wa nyumba yake, "Inuka, uwafuatie wale watu, na utakapowapata, wambie, 'Kwa nini mmelipa uovu badala ya mema? **5** Je hiki siyo kikombe ambacho bwana wangu hukinywea, na kikombe akitumiacho kwa uaguzi? Mmefanya vibaya, kwa jambo hili mlilolifanya." **6** Msimamizi wa nyumba akawapata na kuwambia maneno haya. **7** Wakasema, "Kwa nini bwana wetu anasema maneno kama haya? Na iwe mbali na watumishi wako kwamba wanaweza kufanya jambo hili. **8** Tazama, pesa tulizozikuta katika midomo ya magunia yetu, tulizileta kwako kutoka katika nchi ya Kanaani. Ni kwa jinsi gani basi tunaweza kuiba katika nyumba ya bwana wako fedha au dhahabu? **9** Yeyote kitakayeonekana kwake miongoni mwa watumishi wako, atakufa, nasi sote tutakuwa watumwa wa bwana wangu." **10** Msimamizi akasema, "Basi na iwe kwa kadili ya maneno yenu. Yeye ambaye kikombe kitaonekana kwake atakuwa mtumwa wangu, nanyi wengine mtakuwa bila hatia." **11** Kisha kila mtu akaharakisha na kulishusha gunia lake chini. na kila mtu akalifungua gunia lake. **12** Msimamizi akatafuta. akaanza na mkubwa wa wote na kumaliza kwa mdogo wa wote, na kikombe kikaonekana katika gunia la Benjamini. **13** Wakararua mavazi yao. Kila mtu akapakia juu ya punda wake nao wakarudi mjini. **14** Yuda na ndugu zake wakaja katika nyumba ya Yusufu. Bado alikuwepo pale, nao wakainama mbele zake hata chini. **15** Yusufu akawambia, "Je ni nini hili mlilolifanya? Je hamjui kwamba mtu kama mimi anafanya uaguzi. **16** Yuda akasema, "Je tunaweza kumwambia nini bwana wangu? Tuseme nini? au ni jinsi gani twaweza kujithibitisha wenyewe? Mungu ameona uovu wa watumishi wako. Tazama, sisi ni watumwa wa bwana wangu, wote sisi na yule ambaye kikombe kimeonekana mkononi mwake." **17** Yusufu akasema, "Na iwe mbali nami kwamba naweza kufanya hivyo. Mtu ambaye kikombe kimeonekana mkononi mwake, huyu ndiye atakuwa mtumwa wangu, lakini ninyi wengine, nendeni kwa amani kwa baba yenu." **18** Ndipo Yuda alipomkaribia na kusema, "Bwana wangu, tafadhari mwache mtumishi wako aseme neno katika masikio ya bwana wangu, na usiziache hasira zako kuwaka dhidi ya mtumishi wako, kwani wewe ni kama Farao. **19** Bwana wangu aliwauliza watumishi wake, kusema, Je mnaye baba au ndugu?' **20** Nasi tukamwambia bwana wangu, 'Tunaye baba, ni mzee, na mwana wa uzee wake, ni mdogo. Na ndugu yake alishakufa, na yeye peke yake ndiye amebaki kwa mama yake, na baba yake anampenda.' **21** Nawe ukawambia matumishi wako, 'Mleteni ili nimwone.' **22** Nasi tukamwambia bwana wangu, 'Kijana hawezi kumwacha babaye. Kwani akimwacha babaye baba yake angekufa.' **23** Na ukawambia watumishi wako, 'Mdogo wenu asipokuja pamoja nanyi, hamtauona uso wangu tena.' **24** Na ikawa tulipokwenda kwa mtumishi wako baba yangu, tulimwambia maneno ya bwana wangu. **25** Na baba yetu akasema, Nendeni tena, mkatununulie chakula.' **26** Nasi tukasema, "Hatuwezi kushuka. Ikiwa mdogo wetu atakuwa nasi, ndipo tutakaposhuka, kwani hatuwezi kuuona uso wa mtu yule mdogo wetu asipokuwa pamoja nasi.' **27** Mtumishi wako baba yetu akatwambia, 'Mnajua kwamba mke wangu alinizalia wana wawili. **28** Na mmoja akatoka kwangu nami nikasema, "Bila shaka ameraruliwa vipande, na tangu hapo sijamwona." **29** Nanyi mkimchukua huyu naye kutoka kwangu mabaya yanaweza kumpata, mtashusha mvi zangu kwa kaburini kwa huzuni. **30** Kwa hiyo, basi, nitapokuja kwa mtumishi wako baba yangu, na kijana hayupo nasi, kwa kuwa uhai wake umefungamanishwa katika uhai wa kijana, **31** itakuwa, atakapoona kwamba kijana hayupo nasi atakufa. Na watumishi wako watazishusha mvi za mtumishi wako baba yetu kaburini kwa masikitiko. **32** Kwani mtumishi wako alikuwa mdhamini wa kijana kwa baba yangu na alisema, 'Ikiwa sitamleta kwako, ndipo nitakapokuwa mwenye hatia kwa baba yangu daima." **33** Kwa hiyo sasa, tafadhari mwache mtumishi wake akae kama mtumwa kwa bwana wangu badala ya kijana, na umwache kijana aende na ndugu zake. **34** Kwa maana nitakwenda jinsi gani kwa baba yangu ikiwa kijana hayupo nami? Ninaogopa kuona mabaya yatakayompata baba yangu."

generated on Tue Oct 24 10:45:40 2023

Genesis 44:1

Maelezo ya Jumla:
Hii inaanza sehemu mpya ya tukio katika simulizi. Inawezekana hii ni asubuhi iliyofuata baada ya sherehe.

msimamizi wa nyumba yake
"msimamizi" alikuwa na wajibu wa kusimamia matukio ya nyumba ya Yusufu.

pesa ya kila mtu
Pesa yao ilikuwa sarafu za fedha yawezekana ndani ya mfuko mdogo.

katika mdomo wa gunia lake
"katika gunia lake"

Uweke kikombe changu, cha fedha
"Weka kikombe changu cha fedha"

katika mdomo wa gunia la mdogo
Neno "ndugu" linaeleweka. "ndani ya gunia la ndugu mdogo"

Genesis 44:3

Kukapambazuka asubuh
"Mwanga wa asubuhi ulionekana"

wale watu wakaruhusiwa kuondoka, wao na punda zao
Hii inaweza kuelezwa kwa hali ya kutenda. "waliwatuma watu waondoke, pamoja na punda zao"

Kwa nini mmelipa uovu badala ya mema?
Swali hili linatumiwa kukaripia wale ndugu. "Mmetutendea vibaya, baada ya sisi kuwa wema kwenu!"

Je hiki siyo kikombe ambacho bwana wangu hukinywea, na kikombe akitumiacho kwa uaguzi?
Swali hili linatumika kukaripia wale ndugu. "Tayari mnafahamu ya kwamba hiki ni kikombe ambacho bwana wangu hutumia kunywea na kwa uaguzi!"

Mmefanya vibaya, kwa jambo hili mlilolifanya.
Hii inarudia "mmefanya" kuonyesha msisitizo. "Kile mlichofanya ni kibaya sana"

Genesis 44:6

kuwambia maneno haya
Hapa "maneno" yana maana ya kile kilichosemwa. "alizungumza kile Yusufu alichomuambia kusema"

Kwa nini bwana wetu anasema maneno kama haya?
Hapa "maneno" yana maana ya kile kilichosemwa. Ndugu wanataja msimamizi kama "bwana wangu". Hii njia maalumu ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. Inaweza kuwekwa katika lugha ya upili. "Kwa nini unasema hivi, bwana wangu?"

Na iwe mbali na watumishi wako kwamba wanaweza kufanya jambo hili
Ndugu wanajitambua wenyewe kama "watumishi wako" na "wao". Hii ni njia maalumu ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. "Hatuwezi kufanya jambo kama hilo!"

Na iwe mbali na watumishi
Jambo ambalo mtu hawezi kufanya inazungumziwa kana kwamba ilikuwa kitu ambacho mtu anataka kukiweka mbali nacho.

Genesis 44:8

Tazama
Hii inaongeza msisitizo kwa kile ndugu wanasema baadae.

pesa tulizozikuta katika midomo ya magunia yetu
"unajua pesa ambayo tumeipata ndani ya magunia yetu"

tulizileta kwako kutoka katika nchi ya Kanaani
"tumerudisha kwako kutoka Kaanani"

Ni kwa jinsi gani basi tunaweza kuiba katika nyumba ya bwana wako fedha au dhahabu?
Ndugu wanatumia swali kuweka msisitizo ya kwamba hawawezi kuiba kutoka katika bwana wa Misri. "Kwa hiyo hatuwezi kuchukua kitu chochote kutoka kwenye nyumba ya bwana wako!"

fedha au dhahabu
Maneno haya yanatumiwa pamoja kumaanisha ya kwamba hawawezi kuiba kitu chochote chenye thamani yoyote.

Yeyote kitakayeonekana kwake miongoni mwa watumishi wako
Ndugu wanajitambua wao kama "watumishi wako". Hii njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu mmoja. Pia, "kitakayeonekana" linaweza kuelezwa kwa hali ya kutenda. "Ukikuta ya kwamba mmoja wetu ameiba kikombe"

nasi sote tutakuwa watumwa wa bwana wangu
Msemo "bwana wangu" una maana ya mtunzaji. Hii inaweza kuwekwa katika lugha ya upili. "Unaweza kutuchukua kama watumwa wako"

Basi na iwe kwa kadiri ya maneno yenu
Hapa "basi" haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata. Pia "maneno" ina maana ya kile kilichosemwa. "Vizuri sana. Nitafanya kile ulichosema"

Yeye ambaye kikombe kitaonekana kwake atakuwa mtumwa wangu
Hii inaweza kuelezwa kwa hali ya kutenda. "Kama nikikuta kikombe ndani ya moja ya magunia yenu, mtu huyo atakuwa mtumwa wangu"

generated on Tue Oct 24 10:45:40 2023

Genesis 44:11

kulishusha gunia lake chini
"akateremsha gunia lake"

mkubwa ... kwa mdogo wa wote
Neno "ndugu" linaeleweka. "ndugu mkubwa ... ndugu mdogo wa wote"

mdogo wa wote, na kikombe kikaonekana katika gunia la Benyamini
Hii inaweza kutafsiriwa kama sentensi mpya na katika hali ya kutenda. "mdogo wa wote. Mtunzaji alikuta kikombe ndani ya gunia la Benyamini"

Wakararua mavazi yao
Neno "wakararua" ina maana ya wale ndugu. Kurarua nguo ilikuwa ishara ya dhiki na majonzi makubwa.

nao wakarudi
"na wakarudi"

Genesis 44:14

Bado alikuwepo pale
"Yusufu alikuwa bado yupo pale"

wakainama mbele zake
"wakaanguka mbele yake". Hii ni ishara ya ndugu kutaka bwana awe na huruma kwao.

Je hamjui kwamba mtu kama mimi anafanya uaguzi
Yusufu anatumia swali kukaripia ndugu zake. "Hakika mnajua ya kwamba mtu kama mimi naweza kujifunza mambo kwa uaguzi!"

Genesis 44:16

Je tunaweza kumwambia nini bwana wangu? Tuseme nini? au ni jinsi gani twaweza kujithibitisha wenyewe?
Maswali yote 3 yana maana moja. Wanatumia maswali haya kuweka msisitizo ya kwamba hakuna kitu wanaweza kusema kuelezea kilichotokea. "Hatuna kitu cha kusema, bwana wangu. Hatuwezi kuzungumza jambo lolote la maana. Hatuwezi kujithibitisha"

Je tunaweza kumwambia nini bwana wangu ... watumwa wa bwana wangu
Hapa "bwana wangu" ina maana ya Yusufu. Hii njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa pili. "Tunaweza kusema nini kwako ... watumwa wako"

Mungu ameona uovu wa watumishi wako
Hapa "ameona" haimaanishi Mungu ameona tu kile ndugu walichofanya. Ina maana Mungu sasa anawaadhibu kwa kile walichofanya. "Mungu anatuadhibu kwa dhambi zetu za zamani"

uovu wa watumishi wako
Ndugu wanajitambulisha wenyewe kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa kwanza. "dhambi zetu"

na yule ambaye kikombe kimeonekana mkononi mwake
Hapa "mkononi" ina maana ya mtu mzima. Pia, "kimeonekana" inaweza kuwekwa katika hali ya kutenda. "na yule ambaye alikuwa na kikombe"

Na iwe mbali nami kwamba naweza kufanya hivyo
Kitu ambacho mtu hawezi kufanya inazungumziwa kana kwamba ilikuwa kitu mtu anataka kuweka mbali na yeye. "sio kawaida yangu kufanya jambo kama hili"

Mtu ambaye kikombe kimeonekana mkononi mwake
Hapa "mkononi" ina maana ya mtu mzima. Pia, "kimeonekana" inaweza kuwekwa katika hali ya kutenda. "mtu aliyekuwa na kikombe changu"

Genesis 44:18

alipomkaribia
"akakaribia"

mwache mtumishi wako
Yuda anajitambulisha kama "mtumishi wako". Hii ni njia rasmi ya kuzungumza kwa mtu mwenye mamlaka zaidi. Hii inaweza kuwekwa katika lugha ya mtu wa kwanza. "niruhusu mimi, mtumishi wako"

aseme neno katika masikio ya bwana wangu
Hapa "neno" ni lugha nyingine yenye maana ya kile kilichosemwa. Na "masikio" ni lugha nyingine yenye maana ya mtu mzima. "kuzungumza na wewe, bwana wangu"

masikio ya bwana wangu
Hapa "bwana wangu" ina maana ya Yusufu. Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. Hii inaweza kuwekwa katika lugha ya mtu wa pili. "kwako"

na usiziache hasira zako kuwaka dhidi ya mtumishi wako
Kuwa na hasira inazungumzwa kana kwamba ilikuwa moto unawaka. "tafadhali usiwe na hasira na mimi, mtumishi wako"

kwani wewe ni kama Farao
Yuda anamlinganisha bwana yule na Farao kusisitiza nguvu kubwa ambayo bwana yule alikuwa naye. Pia anadokeza ya kwamba hakutaka bwana kuwa na hasira na kumuadhibu. "kwa maana wewe kama Farao mwenye mamlaka na unaweza kuwaamuru askari wako kuniua"

generated on Tue Oct 24 10:45:40 2023

Bwana wangu aliwauliza watumishi wake, kusema, Je mnaye baba au ndugu?'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Bwana wangu alituuliza kama tuna baba na ndugu"

Bwana wangu aliwauliza watumishi wake
Yuda anamtambua Yusufu kwa maneno haya "bwana wangu" na "wake". Pia anajitambulisha mwenyewe na ndugu zake kama "watumishi wake". "Wewe, bwana wangu, alituuliza, watumishi wako" au "Ulituuliza"

Genesis 44:20

Maelezo ya Jumla:
Yuda anaendelea kuzungumza mbele ya Yusufu.

Nasi tukamwambia bwana wangu, 'Tunaye baba ... baba yake anampenda.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Nasi tukamwambia bwana wetu ya kwamba tuna baba ... baba yake anampenda"

tukamwambia bwana wangu
Yuda anamtambua Yusufu kama "bwan wangu". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. "tulisema kwako, bwana wangu"

baba yake anampenda
Hii ina maana ya upendo kwa rafiki au mmoja wa familia.

Nawe ukawambia watumishi wako, 'Mleteni ili nimwone.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Nawe ukasema kwa mtumishi wako ya kwamba tunapaswa kumleta ndugu yetu mdogo kwako ili uweze kumuona"

Nawe ukawambia watumishi wako
Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". "Kisha ulisema kwetu, watumishi wako"

Mleteni ili nimwone
Ilikuwa kawaida kutumia neno "chini" pale ilipozungumziwa safari ya kutoka Kanaani kwenda Misri. "Mleteni kwangu"

Baada ya hapo, tukamwambia bwana wangu, 'Kijana hawezi ... baba yake angekufa.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kwa kujibu, tulisema kwa bwana wangu ya kwamba kijana hawezi ... baba yake angekufa"

baba yake angekufa
Inadokezwa ya kwamba baba yao angekufa kwa huzuni.

Genesis 44:23

Maelezoya jumla:
Yuda anaendelea simulizi yake kuhusu Yusufu.

Na ukawambia watumishi wako, 'Mdogo wenu asipokuja pamoja nanyi, hamtauona uso wangu tena.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha ulisema kwa watumishi wako ya kwamba hadi pale ndugu yetu mdogo aje pamoja nasi, hatutaweza kukuona tena"

Na ukawaambia watumishi wako
Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. "Kisha ukasema kwetu, watumishi wako"

asipokuja ... kushuka
Ilikuwa kawaida kutumia msemo wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri.

hamtauona uso wangu tena
Hapa "uso" ina maana ya mtu mzima. "Hamtaniona tena"

Ikawa
Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

tulipokwenda kwa mtumishi wako baba yangu
Ilikuwa kawaida kutumia msemo wa "kwenda" kuzungumzia safari kutoka Misri kwenda Kaanani.

tulimwambia maneno ya bwana wangu
Yuda anamtambua Yusufu kama "bwana wangu". Pia "maneno" yana maana ya kile kilichosemwa. "tulimwambia ulichosema, bwana wangu"

Na baba yetu akasema, Nendeni tena, mkatununulie chakula
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Baba yetu alituambia kurudi tena Misri kununua chakula kwa ajili yetu na familia zetu"

Nasi tukasema, "Hatuwezi kushuka. Ikiwa mdogo wetu ... pamoja nasi,
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha tukamwambia ya kwamba hatuwezi kushuka Misri. Tulimwambia ya kwamba iwapo ndugu yetu mdogo atakuwa pamoja nasi ... pamoja nasi"

kuuona uso wa mtu
Hapa "uso" ina maana ya mtu mzima. "kumuona yule mtu"

Genesis 44:27

Maelezo ya Jumla:
Yuda anaendeleza simulizi yake kwa Yusufu

generated on Tue Oct 24 10:45:40 2023

akatuambia, 'Mnajua kwamba mke wangu alinizalia wana wawili. Na mmoja akatoka kwangu nami nikasema, "Bila shaka ameraruliwa vipande, na tangu hapo sijamwona." Nanyi mkimchukua huyu naye kutoka kwangu mabaya yanaweza kumpata, mtashusha mvi zangu kwa kaburini kwa huzuni.
Hii ina madaraja mawili na daraja la tatu la nukuu. Yanaweza kuwekwa kama nukuu zisikzokuwa moja kwa moja. "akatuambia ya kwamba tunafahamu ya kuwa mke wake, Raheli, alimzalia watoto wawili tu, na kwamba mmoja wao alitoweka na mnyama alimrarua vipande vipande, na hajamuona tangu siku hiyo, kisha tutamfanya afe kwa huzuni"

akatuambia
Hapa "akatuambia" haimjumlishi Yusufu.

Mnajua
Hapa "mnajua" ni wingi na ina maana ya wale ndugu.

ameraruliwa vipande
Hii inaweza kuelezwa kwa hali ya kutenda. "mnyama pori alimrarua vipande vipande"

mabaya yanaweza kumpata
Jambo baya linalotokea kwa mtu inazungumziwa kana kwamba "baya" lilikuwa kitu ambacho husafiri na kuja kwa mtu.

mtashusha mvi zangu kwa kaburini kwa huzuni
"kushusha ... Kuzimu" ni njia ya kusema watasababisha afariki na kushuka Kuzimu. Anatumia neno "shuka" kwa sababu iliaminika Kuzimu ilikuwa sehemu ya chini. "kisha mtanisababisha, mtu mzee, kufa kwa huzuni"

mvi zangu
Hii ina maana ya Yakobo na inasisitiza umri wake mkubwa. "mimi, mtu mzee"

Genesis 44:30

Kwa hiyo
Hii haimaanishi "katika kipindi hiki" lakini inatumika hapa kuvuta nadhari kwa lengo muhimu linalofuata.

basi, nitapokuja ... huzuni ya kuzimu
Yuda anaelezea kwa Yusufu suala la ukweli lakini la kubuni ambalo linatarajiwa kutokea kwa Yakobo atakaporudi bila Benyamini.

nitapokuja kwa mtumishi wako
Hapa "nitakapokuja" inaweza kutafsiriwa kama "kwenda" au "kurudi".

kijana hayupo nasi
"kijana hayupo pamoja nasi"

kwa kuwa uhai wake umefungamanishwa katika uhai wa kijana
Baba anasema ya kwamba atakufa iwapo mwanawe atangekufa inazungumziwa kana kwamba maisha yao mawili yaliunganishwa pamoja kimwili. "kwa maana alisema angekufa iwapo kijana hangerudi"

itakuwa
Yuda anazungumzia kuhusu suala la kubuni katika wakati wa mbele kana kwamba ingetokea kweli.

watumishi wako watazishusha mvi za mtumishi wako baba yetu kaburini kwa masikitiko
"watazishusha ... Kuzimu" ni njia ya kusema watasababisha afariki na kushuka Kuzimu. Anatumia neno "shuka" kwa sababu iliaminika Kuzimu ilikuwa sehemu ya chini. "kisha mtanisababisha, mtu mzee, kufa kwa huzuni"

watumishi wako
Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. "Nasi, watumishi wako" au " Na sisi"

mvi za mtumishi wako baba yetu
Hapa "mvi" ina maana ya Yakobo na inasisitiza umri wake mkubwa. "baba yetu mzee"

Kwani mtumishi wako alikuwa mdhamini wa kijana kwa baba yangu
Nomino hii inayojitegemea "mdhamini" inaweza kuwekwa kama kitenzi "aliahidi". "Maana nimuahidi baba yangu kuhusu kijana huyu"

Kwani mtumishi wako
Yuda anajitambulisha kama "mtumishi wako". "Kwa maana mimi, mtumishi wako" au "Kwa maana mimi"

ndipo nitakapokuwa mwenye hatia kwa baba yangu
Kuchukuliwa mwenye hatia inazungumziwa kana kwamba "hatia" ilikuwa kitu ambacho mtu hubeba. "kisha baba yangu anaweza kunilaumu"

Genesis 44:33

sasa
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

mwache mtumishi wako
Yuda anajitambulisha mwenyewe kama "mtumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. "niruhusu mimi, mtumishi wako" au "niruhusu mimi"

kwa bwana wangu
Yuda anamtambua Yusufu kama "bwana wangu". "kwako, bwana wangu" au "kwako"

umwache kijana aende juu
Alikuwa akienda kutumia msemo wa "aende juu" pale alipozungumzia safari ya kutoka Misri kwenda Kaanani.

generated on Tue Oct 24 10:45:40 2023

Kwa maana nitakwenda jinsi gani kwa baba yangu ikiwa kijana hayupo nami?
Yuda anatumia swali kuweka msisitizo wa majonzi ambayo angeyapata iwapo Benyamini asingerudi nyumbani. "Siwezi kurudi kwa baba yangu iwapo kijana hatakuwa pamoja nami"

Ninaogopa kuona mabaya yatakayompata baba yangu
Mtu anayeteseka vibaya inazungumziwa kana kwamba "uovu" ilikuwa kitu kinachokuja juu ya mtu. "Ninaogopa kumuona jinsi baba yangu atakavyoteseka"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 Ndipo Yusufu hakuweza kujizuia mwenyewe mbele ya watumishi waliosimama kando yake. Akasema kwa sauti, "Kila mtu aondoke." Hivyo hakuna mtumishi aliyesimama kando yake wakati Yusufu alipojitambulisha kwa ndugu zake. **2** Akalia kwa sauti, Wamisri wakasikia, na nyumba ya Farao wakasikia kuhusu hilo. **3** Yusufu akawambia ndugu zake, "Mimi ni Yusufu. Je baba yangu ni mzima bado? Ndugu zake hawakuweza kumjibu, kwani walitishwa na uwepo wake. **4** Kisha Yusufu akawambia ndugu zake, "Nikaribieni, tafadhari." Nao wakasogea. Akawambia, "Mimi ni Yusufu ndugu yenu, mliyemwuza Misri. **5** Lakini sasa msihuzunike au kukasirika miongoni mwenu kwamba mliniuza huku, kwani Mungu alinituma mbele yenu ili kutunza uhai. **6** Maana ni miaka miwili njaa imekuwa katika nchi, na bado kuna miaka mitano ambayo hakutakuwa na kulima wala kuvuna. **7** Mungu alinituma mbele yenu kuwahifadhi kama masalia duniani, na kuwaweka hai kwa ukombozi mkuu. **8** Hivyo si ninyi mlionipeleka huku bali ni Mungu, na amenifanya baba kwa Farao, bwana wa nyumba yake yote, na mtawala wa nchi yote ya Misri. **9** Fanyeni haraka mwende kwa baba yangu na mmwambie, 'Hivi ndivyo asemavyo Yusufu mwanao, "Mungu amenifanya bwana kwa Wamisri wote. Shuka kwangu, usikawie. **10** Utaishi katika nchi ya Gosheni, nawe utakuwa karibu nami, wewe na watoto wako na watoto wa watoto wako, na kondoo wako na mbuzi wako, na yote uliyonayo. **11** Nami nitakuhudumia pale, kwa maana bado kuna miaka mitano ya njaa, hivyo usije ukaingia katika uhitaji, wewe, nyumba yako, na yote uliyonayo." **12** Tazama, macho yenu yanaona, na macho ya Benjamini ndugu yangu, kwamba ni kinywa changu kinachoongea nanyi. **13** Mtamwambia baba yangu juu ya heshima yangu yote huku Misri na yote mliyoyaona. Mtaharakisha na kumleta baba yangu huku." **14** Akaikumbatia shingo ya Benjamini ndugu yake na kulia, na Benjamini akalia shongoni mwake. **15** Akawabusu ndugu zake wote na kulia kwa ajili yao. Baada ya hayo ndugu zake wakaongea naye. **16** Habari ya jambo hili ikasemwa katika nyumba ya Farao: "Ndugu zake Yusufu wamekuja." Ikampendeza sana Farao na watumishi wake. **17** Farao akamwambia Yusufu, "Wambie ndugu zako, 'Fanyeni hivi: Wapakieni wanyama wenu na mwende katika nchi ya Kanaani. **18** Mchukueni baba yenu na nyumba zenu mnijie. Nami nitawapa mema ya nchi ya Misri, nanyi mtakula unono wa nchi.' **19** Basi mmeamriwa, 'Fanyeni hivi, chukueni mikokoteni kutoka Misri kwa ajili ya watoto wenu na kwa ajili ya wake zenu. Mchukueni baba yenu na kuja. **20** Msijari kuhusu mali zenu, kwani mema yote ya nchi ya Misri ni yenu." **21** Wana wa Israeli wakafanya hivyo. Yusufu akawapa mikokoteni, kwa kadili ya agizo la Farao, na akawapa mahitaji ya safari. **22** Akawapa wote mavazi ya kubadilisha, lakini akampa Benjamini vipande mia tatu vya fedha na mavazi matano ya kubadilisha. **23** Akampelekea baba yake: punda kumi waliobeba mema ya Misri, punda majike kumi wamebeba nafaka, mikate, na mahitaji mengine kwa baba yake kwa ajili ya safari. **24** Hivyo akawaruhusu ndugu zake nao wakaondoka. Akawambia, "Angalieni msijemkagombana njiani." **25** Wakapanda kutoka Misri na kuja katika nchi ya Kanaani, kwa Yakobo baba yao. **26** Wakamwambia "Yusufu bado yu hai, na ndiye mtawala juu ya nchi yote ya Misri." Na moyo wake ulishikwa na ushangao, kwani hakuwaamini. **27** Wakamwambia maneno yote ya Yusufu aliyokuwa amewambia. Yakobo alipoona mikokoteni Yusufu aliyokuwa amepeleka kuwabeba, roho ya Yakobo baba yao ikafufuka. **28** Israeli akasema, "Inatosha. Yusufu mwanangu yu hai. Nitakwenda nikamwone kabla sijafa."

Genesis 45:1

hakuweza kujizuia mwenyewe
Hii ina maana hakuweza kuzuia hisia zake. Inaweza kuwekwa katika hali ya chanya. "alikuwa akitaka kuanza kulia"

kando yake
"karibu naye"

nyumba ya Farao
Hapa "nyumba" ina maana ya watu katika kasri ya Farao. "kila mtu ndani ya kasri ya Farao"

walitishwa na uwepo wake
"walimuogopa"

Genesis 45:4

mliyemwuza Misri
Maana inaweza kuwekwa wazi zaidi. "ambaye mlimuuza kama mtumwa kwa wafanyabiashara walionileta huku Misri"

msihuzunike
"msihuzunike" au "msiteseke"

generated on Tue Oct 24 10:45:40 2023

mliniuza huku
Maana inaweza kuwekwa wazi zaidi. "ya kwamba mliniuza kama mtumwa na kunituma huku Misri"

kutunza uhai
Hapa "uhai" ina maana ya watu ambao Yusufu aliwaokoa na kifo wakati wa njaa. "Ili niweze kuokoa maisha ya wengi"

bado kuna miaka mitano ambayo hakutakuwa na kulima wala kuvuna.
"kutakuwa na miaka mitano zaidi bila ya kupanda au kuvuna". Hapa "bila ya kupanda au kuvuna" ina maana ya ukweli kwamba mimea haitaota kwa sababu ya ukame. "na njaa itadumu kwa miaka mitano zaidi"

Genesis 45:7

kuwahifadhi kama masalia duniani
"ili kwamba wewe na familia yenu msipotee kutoka duniani" au "kuhakikisha vizazi vyako vinaendelea kuishi"

kuwaweka hai kwa ukombozi mkuu
Nomino inayojitegemea "ukombozi" inaweza kuwekwa kama "kuokoa". "kukuweka hai kwa kuwaokoa kwa njia ya juu"

amenifanya baba kwa Farao
Yusufu kumshauri na kumsaidia Farao inazungumziwa kana kwamba Yusufu alikuwa baba wa Farao. "amenifanya niwe kiongozi kwa Farao" au "amenifanya kuwa mshauri mkuu kwa Farao"

nyumba yake yote
Hapa "nyumba" ina maana ya watu wanaoishi ndani ya kasri yake. "miongoni mwa nyumba yake yote" au "kati ya wote wa kasri yake"

mtawala wa nchi yote ya Misri
Hapa "nchi" ina maana ya watu. "mtawala juu ya watu wote wa Misri"

mtawala
Hapa Yusufu anamanisha ya kwamba yeye ni mtawala katika nafasi ya pili kutoka kwa Farao, mfalme wa Misri. Taarifa hii inayoeleweka inaweza kuwekwa wazi.

Genesis 45:9

mwende kwa baba yangu
Ilikuwa kawaida kutumia msemo wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri. "kurudi kwa baba yangu"

mmwambie, 'Hivi ndivyo asemavyo Yusufu mwanao, "Mungu amenifanya ... yote uliyonayo
Hii ni nukuu yenye madaraja matatu. Inaweza kurahisishwa katika madaraja mawili. "muambieni ya kwamba hivi ndivyo nilivyosema: "Mungu amenifanya ... yote uliyonayo"

Shuka kwangu
Ilikuwa kawaida kutumia msemo wa "shuka" kuzungumzia safari ya kutoka Kaanani kwenda Misri. "Njooni hapa kwangu"

ukaingia katika uhitaji
Hii inazungumzia kuhusu "uhitaji" kana kwamba ilikuwa kikomo cha safari. "kupotea bure" au "kushinda njaa"

Genesis 45:12

macho yenu yanaona, na macho ya Benjamini ndugu yangu
Neno "macho" ina maana ya mtu mzima. "Nyie wote na Benyamini mnaweza kuona"

kwamba ni kinywa changu kinachoongea nanyi
Neno "kinywa" ina maana ya mtu mzima. "ya kwamba mimi, Yusufu, nazungumza na nyinyi"

juu ya heshima yangu yote huku Misri
"jinsi watu wa Misri wanavyoniheshimu sana"

baba yangu huku chini
Ilikuwa kawaida kutumia msemo wa "shuka" kuzungumzia safari ya kutoka Kaanani kwenda Misri. "baba yangu huku kwangu"

Genesis 45:14

Akaikumbatia shingo ya Benjamini ndugu yake na kulia, na Benjamini akalia shingoni mwake
"Yusufu alimkumbatia ndugu yake Benyamini, na wote wakalia"

Akawabusu ndugu zake wote
Katika kipindi cha zamani cha Mashariki ya Karibu, ilikuwa kawaida kumsalimia jamaa kwa busu.

kulia kwa ajili yao
Hii ina maana ya Yusufu alilia alipowabusu.

Baada ya hayo ndugu zake wakaongea naye
Awali walikuwa na hofu juu yake. Sasa walijisikia wanaweza kuongea naye kwa uhuru. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Baada ya hapo ndugu zake waliongea naye kwa uhuru"

Genesis 45:16

Habari ya jambo hili ikasemwa katika nyumba ya Farao: "Ndugu zake Yusufu wamekuja"
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. Pia hii inaweza kuelezwa kwa hali ya kutenda. "Kila mtu katika kasri ya Farao alisikia ya kwamba ndugu zake Yusufu walikuja"

nyumba ya Farao
Hii ina maana ya kasri ya Farao

generated on Tue Oct 24 10:45:40 2023

Wambie ndugu zako, 'Fanyeni hivi: Wapakieni wanyama wenu na mwende katika nchi ya Kanaani. Mchukueni baba yenu na nyumba zenu mnijie. Nami nitawapa mema ya nchi ya Misri, nanyi mtakula unono wa nchi.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Waambie ndugu zako kupakiza wanyama wao na kwenda Kaanani kumfuata baba yao na familia zao. Waambie waje hapa, nami nitawapa ardhi nzuri katika Misri na chakula bora tunachoweza kutoa"

nitawapa mema ya nchi ya Misri
"Nitawapa sehemu bora ya nchi ya Misri"

mtakula unono wa nchi
Chakula bora ambacho nchi huzaa inazungumziwa kana kwamba ilikuwa ni sehemu nene ya nchi. "utakula chakula bora katika nchi"

Genesis 45:19

Maelezo ya Jumla
Farao anaendelea kumwambia Yusufu kipi cha kuwaambia ndugu zake.

Basi
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

mmeamriwa, 'Fanyeni hivi, chukueni mikokoteni kutoka Misri kwa ajili ya watoto wenu na kwa ajili ya wake zenu. Mchukueni baba yenu na kuja. Msijari kuhusu mali zenu, kwani mema yote ya nchi ya Misri ni yenu
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "pia waambie kuchukua mikokoteni kutoka katika nchi ya Misri kwa ajili ya watoto na wake zao, na kumchukua baba yao aje hapa. Hawatakiwi kuwa na wasiwasi kuhusu kuleta mali zao, kwa maana nitawapatia mambo mazuri tuliyonayo ndani ya Misri"

mmeamriwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Nami nakuamuru kuwaambia" au "pia waambie"

chukueni mikokoteni
"Mikokoteni" ni gari dogo la abiria na mizigo lenye magurudumu mawili au manne. Wanyama huvuta mikokoteni.

Genesis 45:21

na akawapa mahitaji ya safari
"na kuwapa walichohitaji kwa ajili ya safari yao"

Akawapa wote mavazi ya kubadilisha
Kila mtu alipokea idadi ya nguo mbili isipokuwa kwa Benyamini aliyepokea idadi ya nguo tano.

vipande mia tatu
"vipande 300"

punda kumi ... punda majike kumi
Punda walijumlishwa kama sehemu ya zawadi.

Genesis 45:24

msijemkagombana
Maana zaweza kuwa 1) "msibishane" na 2) "msiwe na hofu"

Wakapanda kutoka Misri
Ilikuwa kawaida kutumia neno "panda" kuzungumzia safari ya kutoka Misri kwenda Kaanani.

ndiye mtawala juu ya nchi yote ya Misri
Hapa "nchi ya Misri" ina maana ya watu wa Misri. "anatawala watu wote wa Misri"

moyo wake ulishikwa na mshangao
Hapa "moyo" ina maana ya mtu mzima. "na alishtuka" au "na alishangazwa sana"

hakuwaamini walichomuambia
"hakupokea kile walichosema kilikuwa ni cha kweli"

Genesis 45:27

Wakamwambia
"Wakamwambia Yakobo"

maneno yote ya Yusufu aliyokuwa amewaambia
Hapa "maneno" yana maana ya kile kilichosemwa. "kila kitu ambacho Yusufu alikisema kwao"

roho ya Yakobo baba yao ikafufuka
Neno la "roho" lina maana ya mtu mzima. "Yakobo baba yao alipona" au "Yakobo baba yao akawa na furaha sana"

generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 Israeli akasafiri na yote aliyokuwa nayo na akaja Beersheba. Pale akatoa sadaka kwa Mungu wa Isaka
baba yake. **2** Mungu akamwambia Israeli katika ndoto usiku, akisema, "Yakobo, Yakobo." **3** Akasema,
"Mimi hapa." Akasema, "Mimi ni Mungu, Mungu wa baba yako. Usiogope kushuka Misri, kwa maana
nitakufanya taifa kubwa huko. **4** Nitakwenda pamoja nawe huko Misri, Nami nitakupandisha huku tena
bila shaka. Na Yusufu akayafunika macho yako kwa mikono wake." **5** Yakobo akainuka kutoka Beersheba.
Wana wa Israeli wakamsafirisha Yakobo baba yao, watoto wao, na wake wao, katika mikokotene ambayo
Farao alikuwa ameipeleka kuwachukua. **6** Wakachukua mifugo yao na mali zao walizokuwa wamezipata
katika nchi ya Kanaani. Wakaja Misri, Yakobo na uzao wake wote pamoja naye. **7** Akaja Misri pamoja na
wanawe na wana wa wanawe, binti zake na wana wa binti zake, na uzao wake wote. **8** Haya ni majina ya
watoto wa Israeli waliokuja Misri, Yakobo na wanawe: Rubeni, mzaliwa wa kwanza wa Yakobo; **9** wana wa
Rubeni Hanoki na Palu na Hezroni na Karmi; **10** wana wa Simoni, Yemueli, Yamini, Ohadi, Yakini, Zohari,
na Shauli, wana wa mwanamke Mkanaani; **11** wana wa Lawi Gershoni, Kohathi, na Merari. **12** Wana wa
Yuda: Eri, Shela, Peresi, na Zera, (Lakini Eri na Onani walikufa katika nchi ya Kanaani). Na wana wa
Peresi walikuwa Hezroni na Hamuli. **13** Wana wa Isakari walikuwa Tola, Puva, Lobu, na Shimroni; **14** Wana
wa Zabuloni walikuwa Seredi, Eloni, na Yahleeli **15** Hawa walikuwa wana wa Lea aliomzalia Yakobo huko
Padani Aramu, pamoja na na Dina binti yake. Wanawe na binti zake walikuwa thelathini na watatu. **16**
Wana wa Gadi walikuwa Zifioni, Hagi, Shuni, Ezboni, Eri, Arodi, na Areli. **17** Wana wa Asheri walikuwa
Imna, Ishva, Ishvi, na Beria; na Sera alikuwa dada yao. Wana wa Beria walikuwa Heberi na Malkieli. **18**
Hawa walikuwa wana wa Zilpa, ambaye Labani alikuwa amempa Lea binti yake. Wana aliomzalia Yakobo
wote walikuwa kumi na sita. **19** Wana wa Raheli mkewe Yakobo walikuwa Yusufu na Benjamini. **20** Huko
Misri Manase na Efraimu walizaliwa kwa Yusufu na Asenathi, binti Potifera kuhani wa Oni. **21** Wana wa
Benjamini walikuwa Bela, Bekeri, Ashbeli, Gera, Naamani, Ehi, Roshi, Mupimu, Hupimu, na Ardi. **22** Hawa
walikuwa wana wa Raheli waliozaliwa kwa Yakobo - jumla yao kumi na wanne. **23** Mwana wa Dani alikuwa
Hushimu. **24** Wana wa Naftali walikuwa Yahzeeli, Guni, Yezeri, na Shilemi. **25** Hawa walikuwa wana Bilha
aliomzalia Yakobo, ambaye Labani alimpa Raheli binti yake - wote walikuwa saba. **26** Wate waliokwenda
na Yakobo, waliokuwa uzao wake, bila kuhesabu wake wa wana wa Yakobo walikuwa sitini na sita. **27**
Pamoja na wana wawili wa Yusufu waliozaliwa kwake huko Misri, watu wa familia yake waliokwenda
Misri walikuwa sabini jumla yao. **28** Yakobo akamtuma Yuda kuwatangulia mbele kwa Yusufu kuonesha
njia mbele yake kwenda Gosheni, nao wakaja katika eneo la Gosheni. **29** Yusufu akaandaa kibandawazi
chake na akaenda kumlaki baba yake huko Gosheni. Akamwona, akaikumbatia shingo yake, na akalia
shingoni mwake kwa kitambo. **30** Israeli akamwambia Yusufu, "Basi na nife sasa, kwa kuwa nimeuona uso
wako, kwamba bado uko hai." **31** Yusufu akawambia ndungu zake na nyumba ya baba yake, "Nitakwenda
na kumwambia Farao, kusema, 'Ndugu zangu na nyumba ya baba yangu, waliokuwa katika nchi ya
Kanaani, wamenijia. **32** Watu hawa ni wafugaji, kwani wamekuwa watunza wanyama. Wamekuja na
makundi yao ya kondoo, na mbuzi, na vyote walivyonavyo.' **33** Itakuwa, Farao atakapowaita na kuwauliza,
'Kazi yenu ni ipi?' **34** mwambieni, 'Watumishi wako wamekuwa watunza wanyama tangu ujana wetu
mpaka sasa, sisi, na baba zetu.' Fanyeni hivyo ili mweze kuishi katika nchi ya Gosheni, kwani kila mfugaji
ni chukizo kwa Wamisri."

Genesis 46:1

akaja Beersheba
"alikuja Beersheba"

Mimi hapa
"Ndio, ninasikiliza"

kushuka Misri
Ilikuwa kawaida kutumia msemo wa "shuka" kuzungumzia safari ya kutoka Kaanani kwenda Misri.

nitakufanya taifa kubwa
Hapa "nitakufanya" ni katika umoja na una maana ya Yakobo. Hii "nitakufanya" pia ina maana ya uzao wa Israeli ambao watakuwa taifa kubwa. "Nitakupatia uzao mkubwa, nao watakuwa taifa kubwa"

huko Misri
"huko Misri"

Nami nitakupandisha huku tena bila shaka
Ahadi ilifanywa kwa Yakobo, lakini ahadi hii ingetimizwa kwa uzao wote wa Yakobo. "Hakika nitaleta uzao wako kutoka Misri tena"

generated on Tue Oct 24 10:45:40 2023

nitakupandisha huku tena
Ilikuwa kawaida kutumia msemo wa "kupanda" kuzungumzia safari ya kutoka Misri kwenda Kaanani.

Na Yusufu akayafunika macho yako kwa mikono yake
Msemo huu "akayafunika macho yako kwa mikono yake" ni njia ya kusema ya kwamba Yusufu atakuwepo pale ambapo Israeli atakufa na Yusufu atauafumba macho ya Yakobo katika kipindi cha kifo chake. "Na Yusufu pia atakuwepo pamoja na wewe katika kipindi cha kifo chako"

akayafunika macho yako
Ilikuwa ni utamaduni kufunika kope za macho pale mtu anapokufa na macho yake wazi. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Genesis 46:5

akainuka kutoka
"kuwekwa kutoka kwa"

katika mikokoteni
"Mikokoteni" ni gari dogo la abiria na mizigo lenye magurudumu mawili au manne. Wanyama huvuta mikokoteni.

walizokuwa wamezipata
"ambazo walikusanya" au "waliopata"

Akaja pamoja nao
"Yakobo akaja pamoja nao"

wanawe
"wajukuu wake"

wana wa binti zake
"wajukuu wake wa kike"

Genesis 46:8

Haya ni majina
Hii ina maana ya majina ya watu ambao mwandishi anataka kuwaorodhesha.

ya watoto wa Israeli
"ya watoto wa familia ya Israeli"

Hanoki na Palu na Hezroni na Karmi ... Yemueli, Yamini, Ohadi, Yakini, Zohari, na Shauli ... Gershoni, Kohathi, na Merari
Haya ni majina ya wanamume.

Genesis 46:12

Eri, Onani, Shela
Hawa walikuwa wana wa Yuda kwa mke wake, Shua.

Shela na Zera
Hawa walikuwa wana wa Yuda kwa mkwe wake, Tamari.

Hezroni ... Hamuli ... Tola, Puva, Lobu ... Shimroni ... Seredi, Eloni ... Yahleeli
Haya ni majina ya wanamume.

Dina
Hili ni jina la binti wa Lea.

Wanawe na binti zake walikuwa thelathini na watatu
watatu - Hapa "wanawe" na "mabinti" ina maana ya wana wa Yakobo, mabinti , na wajukuu wenye uhusuiano na Lea. "Kwa pamoja alikuwa na watoto 33, mabinti na wajukuu"

Genesis 46:16

Zifioni ... Hagi, Shuni ... Ezboni, Eri, Arodi ... Areli ... Imna ... Ishva, Ishvi ... Beria ... Heberi ... Malkieli
Haya ni majina ya wanamume.

Sera
Hili ni jina la mwanamke

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

Wana hawa aliomzalia Yakobo - kumi na sita kwa ujumla
Hii ina maana ya watoto 16, wajukuu, na watukuu ambao walikuwa na uhusiano na Zilpa.

Genesis 46:19

Asenathi
"Asenathi" ni jina la mwanamke ambaye Farao alimpa Yusufu kuwa mke wake.

Potifera
"Potifera" ni baba yake Asenathi.

kuhani wa Oni
Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Bela, Bekeri, Ashbeli, Gera, Naamani, Ehi, Roshi, Mupimu, Hupimu, na Ardi
Haya ni majina ya wanamume.

jumla yao kumi na wanne
Hii ina maana ya wana 14 na wajukuu waliokuwa wamehusiana na Raheli.

Genesis 46:23

Hushimu ... Yahzeeli, Guni, Yezeri ... Shilemi
Haya ni majina ya wanamume.

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

wote walikuwa saba
Hii ina maana ya wana 7 na wajukuu waliokuwa wamehusiana na Bilha.

generated on Tue Oct 24 10:45:40 2023

Genesis 46:26

sitini na sita
sita - "66"

sabini
"70"

Genesis 46:28

kuonesha njia mbele yake kwenda Gosheni
"kuwaonyesha njia ya kuelekea Gosheni"

Yusufu akaandaa kibandawazi chake na akaenda
Hapa "Yusufu" ina maana ya watumishi wake. "Watumishi wa Yusufu waliaanda kibandawazi chake na Yusufu akenda juu"

akaenda kukutana na baba yake Israeli
Msemo wa "kwenda juu" unatumika kwa sababu Yusufu anasafiri kwenye kwenye mwinuko kukutana na baba yake" "akaenda kukutana na baba yake"

akaikumbatia shingo yake, na akalia shingoni mwake kwa muda mrefu
"akaweka mikono yake kumzunguka baba yake, na kulia kwa muda mrefu"

Basi na nife sasa
"Sasa nipo tayari kufa" au "Sasa nitakufa na furaha"

kwa kuwa nimeuona uso wako, kwamba bado uko hai
Hapa "uso" ina maana ya mtu mzima. Yakobo anaonyesha furaha ya kumuona Yusufu. "kwa maana nimekuona ukiwa hai tena"

Genesis 46:31

nyumba ya baba yake
Hapa "nyumba" ina maana ya familia yake. "familia ya baba yake" au "nyumba ya baba yake"

Nitakwenda na kumwambia Farao
Ilikuwa kawaida kutumia msemo wa "kwenda juu" pale mtu azungumzapo na mtu mwenye mamlaka makubwa. "Nitakwenda kumwambia Farao"

kumwambia Farao, kusema, 'Ndugu zangu ... vyote walivyonavyo.'
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambie Farao ya kwamba ndugu zangu ... vyote walivyonavyo"

Genesis 46:33

Itakuwa
Msemo huu unatumika hapa kuweka alama kwa tukio muhimu ambalo linataka kutokea katika simulizi.

na kuwauliza, 'Kazi yenu ni ipi?' mwambieni,
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambieni, 'Watumishi wako wamekuwa ... sisi, na baba zetu."

mwambieni, 'Watumishi wako wamekuwa ...sisi, na baba zetu."
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambieni, 'Watumishi wako wamekuwa ... sisi, na baba zetu."

Watumishi wako
Familia ya Yusufu wanajitambulisha kama "watumishi wako" wanapozungumza na Farao. Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa kwanza. "Sisi, watumishi wako"

kila mfugaji ni chukizo kwa Wamisri
Nomino inayojitegemea ya "chukizo" inaweza kutafsiriwa na kivumishi "yenye maudhi". "Wamisri wanadhani ufugaji ni maudhi"

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Kisha Yusufu akaingia kwa Farao na kumwambia, "Baba yangu na ndugu zangu, kondoo wao, mbuzi wao, na yote waliyonayo, wamefika kutoka katika nchi ya Kanaani. Tazama, wapo katika nchi ya Gosheni." **2** Akawachukua watano katika ndugu zake na kuwatambulisha kwa Farao. **3** Farao akawambia ndugu zake, "Kazi yenu ni nini?" Wakamwambia Farao, "Watumishi wako ni wafugaji, kama mababu zetu." **4** Kisha wakamwambia Farao, "Tumekuja kukaa kwa muda katika nchi. Hakuna malisho kwa ajili ya makundi ya watumishi wako, kwa maana njaa ni kali sana katika nchi ya Kanaani. Hivyo, tafadhari waache watumishi wako wakae katika nchi ya Gosheni." **5** Kisha Farao akamwambia Yusufu, kusema, "Baba yako na ndugu zako wamekuja kwako. **6** Nchi ya Misri iko mbele yako. Mkalishe baba yako na ndugu zako katika eneo zuri, nchi ya Gosheni. Ikiwa unafahamu watu wenye uwezo miongoni mwao, uwaweke kuwatunza wanyama wangu." **7** Kisha Yusufu akamwingiza Yakobo baba yake na kumweka mbele ya Farao. Yakobo akambariki Farao. **8** Farao akamwambia Yakobo, "Umeishi kwa muda gani?" **9** Yakobo akamwambia Farao, "Miaka ya safari zangu ni mia moja na thelathini. Miaka ya maisha yangu imekuwa mifupi na ya maumivu. Siyo kama miaka ya baba zangu." **10** Kisha Yakobo akambariki Farao na kuondoka mbele zake. **11** Kisha Yusufu akamweka baba yake na ndugu zake. Akawapa eneo katika nchi ya Misri, sehemu nzuri sana ya nchi, katika eneo la Ramesesi, kama Farao alivyokuwa ameagiza. **12** Yusufu akamhudumia baba yake kwa chakula, ndugu zake, na nyumba yote ya baba yake, kulingana na hesabu ya wahitaji wao. **13** Basi hakukuwa na chakula katika nchi yote; kwani njaa ilikuwa kali sana. Nchi ya Misri na nchi ya Kanaani ikaharibika kwa sababu ya njaa. **14** Yusufu akakusanya pesa yote iliyokuwa katika nchi ya Misri na nchi ya Kanaani, kwa kuwauzia wakaaji wake chakula. Kisha Yusufu akaleta ile pesa katika kasri la Farao. **15** Pesa yote ya nchi za Misri na Kanaani ilipokwisha, Wamisri wote wakaja kwa Yusufu wakisema, "Tupe chakula! Kwa nini tufe mbele zako kwa maana pesa yetu imekwisha?" **16** Yusufu akasema, "Ikiwa pesa yenu imekwisha, leteni wanyama wenu nami nitawapa chakula badala ya wanyama wenu." **17** Hivyo wakaleta wanyama wao kwa Yusufu. Yusufu akawapa chakula kwa kubadilishana na farasi, kondoo, mbuzi na kwa punda. Akawalisha kwa mkate kwa kubadilisha na wanyama wao mwaka ule. **18** Mwaka ule ulipokwisha, wakaja kwake mwaka uliofuata na kumwambia, "Hatutaficha kwa bwana wangu kwamba pesa yetu yote imekwisha, na wanyama ni wa bwana wangu. Hakuna kilichobaki mbele za bwana wangu, isipokuwa miili yetu na nchi yetu. **19** Kwa nini tufe mbele za macho yake, sisi na nchi yetu? Utununue sisi na nchi yetu badala ya chakula, na sisi na nchi yetu tutakuwa watumishi wa Farao. Tupe mbegu ili kwamba tuishi na tusife, na kwamba nchi isiwe tupu bila watu. **20** Hivyo Yusufu akamnunulia Farao nchi yote ya Misri. Kwani kila Mmisri akauza shamba lake, kwa sababu njaa ilikuwa kali sana. Kwa njia hii, nchi ikawa mali ya Farao. **21** Na watu, akawafanya kuwa watumwa kutoka mpaka mmoja wa Misri hata mkapa mwingine. **22** Ilikuwa ni nchi ya makuhani pekee ambayo Yusufu hakuinunua, kwa maana makuhani walikuwa wakipewa posho. Walikula katika sehemu aliyowapa Farao. Kwa hiyo hawakuuza nchi yao. **23** Kisha Yusufu akawambia watu, "Tazama, nimewanunua ninyi na nchi yenu leo kwa ajili ya Farao. Basi mbegu hii hapa kwa ajili yenu, nanyi mtapanda katika nchi. **24** Wakati wa mavuno, mtampa Farao sehemu ya tano, na sehemu nne zitakuwa zenu, kwa mbegu za shamba na kwa chakula cha nyumba zenu na watoto wenu." **25** Wakasema, "Umeokoa maisha yetu. Na tupate kibali machoni pako. Tutakuwa watumishi wa Farao." **26** Hivyo Yusufu akaifanya kuwa sheria inayofanya kazi hata leo katika nchi ya Misri, kwamba moja ya tano ni ya Farao. Eneo la makuhani peke yake ndo halikufanywa kuwa la Farao. **27** Hivyo Israeli akaishi katika nchi ya Misri, katika eneo la Gosheni. Watu wake wakapata umiliki pale. Walikuwa wenye kuzaa na kuongezeka sana. **28** Yakobo akaishi katika nchi ya Misri miaka kumi na saba, kwa hiyo miaka ya maisha ya Yakobo ilikuwa miaka mia moja arobaini na saba. **29** Wakati wa kufa kwake Yakobo ulipokaribia, alimwita Yusufu mwanaye na kumwambia, "Ikiwa nimepata kibali mbele zako, weka mkono wako chini ya paja langu, na unitendee kwa uaminifu na kweli. Tafadhari usinizike Misri. **30** Nitakapolala na baba zangu, utanitoa Misri na kunizika katika eneo la kuzikia la baba zangu." Yusufu akasema, "Nitafanya kama ulivyosema." **31** Israeli akasema, "Niapie," na Yusufu akamwapia. Kisha Israeli akainama chini mbele ya kitanda chake.

generated on Tue Oct 24 10:45:40 2023

Genesis 47:1

Akawachukua watano katika ndugu zake
tafsiri inaorodhesha tukio pamoja na Farao katika mpangilio, wakati tafsiri zingine huorodhesha matukio kama mwandishi alivyoandika.

Genesis 47:3

Watumishi wako ni wafugaji
"Watumishi wako wanafuga mifugo"

Watumishi wako
Ndugu wa Yusufu wanajitambua kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. Hii inaweza katika lugha ya mtu wa kwanza. "Sisi, watumishi wako" au "Sisi"

kama mababu zetu
"wote sisi na baba zetu" au "wote sisi na mababu zetu"

Tumekuja kukaa kwa muda katika nchi
"Tumekuja kukaa kwa muda mfupi Misri"

Hakuna malisho
"Hakuna nyasi ya kula"

Hivyo
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Genesis 47:5

Nchi ya Misri iko mbele yako
"Nchi ya Misri ipo wazi kwako" au "Nchi yote ya Misri ipo wazi kwako"

Mkalishe baba yako na ndugu zako katika eneo zuri, nchi ya Gosheni
"Muweke baba yako na ndugu zako katika nchi ya Gosheni, ambayo ni sehemu bora zaidi"

Ikiwa unafahamu watu wenye uwezo miongoni mwao
Inasemekana ya kwamba walikuwa na uwezo wa kuchunga wanyama. "Kama unawajua wanamume wowote miongoni mwao wenye uwezo wa kutunza mifugo"

Genesis 47:7

Yakobo akambariki Farao
Hapa "kubarikiwa" ina maana ya kuonyesha hamu ya mambo chanya na yenye manufaa kutokea kwa mtu huyo.

Umeishi kwa muda gani?
"Una umri gani?"

Miaka ya safari zangu ni mia moja na thelathini
Msemo wa "miaka ya safari zangu" ina maana ya muda ambao aliishi duniani akisafiri kutoka sehemu moja hadi nyingine. "Nimesafiri duniani kwa miaka 130"

Miaka ya maisha yangu imekuwa mifupi ... Siyo kama miaka ya baba zangu.
Yakobo ina maana ya kwamba maisha yake ni mafupi kulinganisha na maisha ya Abrahamu na Isaka.

na ya maumivu
Yakobo ameonyesha maumivu mengi na matatizo wakati wa maisha yake.

Genesis 47:11

Kisha Yusufu akamweka baba yake na ndugu zake
"Kisha Yusufu akamweka baba yake na ndugu zake na kuwasaidia kuimarisha sehemu watakapoishi"

eneo la Ramesesi
Hili ni jina la nchi ya Gosheni.

kulingana na hesabu ya wahitaji wao
Hapa, neno "wahitaji" lina maana ya watoto wadogo katika familia. "kulingana na idadi ya watoto wadogo ndani ya familia zao"

Genesis 47:13

Basi
Neno hili linatumika hapa kuweka alama ya pumziko katika zimulizi kuu. Hapa mwandishi anaanza kuelezea sehemu mpya ya simulizi.

Nchi ya Misri na nchi ya Kanaani
Hii ina maana ya watu wanaoishi katika nchi hizi. "watu wa Misri na watu wa Kaanani"

ikaharibika
"ikawa nyembamba na dhaifu"

Yusufu akakusanya pesa yote iliyokuwa katika nchi ya Misri na nchi ya Kanaani, kwa kuwauzia wakaaji wake nafaka
"Watu wa Misri na Kaanani walitumia pesa yao kununua nafaka kutoka kwa Yusufu"

Yusufu akakusanya ... Yusufu akaleta
Inawezekana Yusufu aliwaamuru watumishi wake kukusanya na kuleta ile pesa"

Genesis 47:15

Pesa yote ya nchi za Misri na Kanaani ilipokwisha
Hapa "nchi" ina maana ya watu wanaoishi katika nchi zile. Hii inaweza kuwekwa katika hali ya kutenda. "Pale ambapo watu wa Misri na Kaanani watakapomaliza pesa yao yote"

generated on Tue Oct 24 10:45:40 2023

ya nchi za Misri na Kanaani
"kutoka katika nchi ya Misri na kutoka katika nchi ya Kaanani"

Kwa nini tufe mbele zako kwa maana pesa yetu imekwisha?
Watu walitumia swali kuweka msisitizo jinsi gani walivyokuwa na haja ya kununua chakula kutokana na kukata tamaa. Swali hili linaweza kutafsiriwa kama kauli. "Tafadhali, usituruhusu tufe kwa sababu tumetumia pesa yetu yote!"

Akawalisha kwa mkate
Hapa "mkate" una maana ya chakula kwa ujumla. "Aliwapatia chakula" au "Aliwagawia chakula"

Genesis 47:18

wakaja kwake
"watu wakaja kwa Yusufu"

Hatutaficha kwa bwana wangu
Watu wanamtambua Yusufu kama "bwana wangu". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa pili. "Hatutajificha kwako, bwana wetu" au "Hatutajificka kutoka kwako"

Hakuna kilichobaki machoni pa bwana wangu
Hapa "machoni" ina maana ya Yusufu mwenyewe. "Hatuna kitu kilichobaki kukupa, bwana wetu"

Kwa nini tufe mbele za macho yake, sisi na nchi yetu?
Neno la "macho" lina maana ya macho ya Yusufu. Watu hutumia swali kuweka msisitizo jinsi walivyo na hamu ya kununua chakula. swali hili linaweza kutasfiriwa kama kauli. "Tafadhali usitazame tu tunavyokufa na nchi yetu inaharibika!"

Kwa nini tufe ... wote sisi na nchi yetu?
Nchi inakuwa haina faida na inaharibika kwa sababu hakuna mbegu ya kupanda; kwa hiyo inazungumziwa kana kwamba nchi itakufa.

Genesis 47:20

Kwa njia hii, nchi ikawa mali ya Farao
"Kwa hiyo nchi ikawa ya Farao"

Ilikuwa ni nchi ya makuhani pekee ambayo Yusufu hakuinunua
"Lakini hakununua nchi ya makuhani"

makuhani walikuwa wakipewa posho
"Posho" ni kiasi cha pesa au chakula ambacho mtu hutoa mara kwa mara mtu mwingine. Hii inaweza kuwekwa katika hali ya kutenda. "Farao aliwapa makuhani kiasi fulani cha chakula kila siku"

Walikula katika sehemu aliyowapa Farao
"Walikula kutoka kwa kile ambacho Farao aliwapatia"

Genesis 47:23

nanyi mtapanda
"ili muweze kupanda"

Wakati wa mavuno, mtampa Farao sehemu ya tano, na sehemu nne zitakuwa zenu
Neno la "tano" ni sehemu. "Wakati wa mavuno utagawanyisha mazao katika sehemu tano. Utatoa sehemu moja kwa Farao kwa ajili ya malipo na sehemu nne ni kwa ajili yenu"

wa chakula cha nyumba zenu na watoto wenu
Unaweza kuwekwa wazi taarifa inayoeleweka. "kwa chakula kwa ajili ya nyumba zenu na kwa chakula kwa ajili ya watoto wenu"

Genesis 47:25

Na tupate kibali machoni pako
Hapa "macho" ina maana ya fikra na mawazo. "Na ufurahishwe na sisi"

tupate kibali
Hii ina maana ya kwamba mtu anakubalika kwa mtu mwingine.

katika nchi ya Misri
"katika nchi ya Misri" au "katika nchi yote ya Misri"

hata leo
Hii ina maana katika kipindi ambacho mwandishi alikuwa akiandika haya.

moja ya tano
tano- Neno la "tano" ni sehemu. "Wakati wa mavuno utagawanyisha mazao katika sehemu tano. Utatoa sehemu moja kwa Farao kwa ajili ya malipo na sehemu nne ni kwa ajili yenu"

Genesis 47:27

Walikuwa wenye kuzaa na kuongezeka sana
Neno "kuongezeka" linaelezea jinsi walivyokuwa "wamezaana". "Walikuwa na watoto wengi sana"

Walikuwa wenye kuzaa
Hapa "kuzaa" ina maana ya kufanikiwa au kupata watoto.

miaka kumi na saba
"miaka 17"

kwa hiyo miaka ya maisha ya Yakobo ilikuwa miaka mia moja arobaini na saba
miaka saba - "kwa hiyo Yakobo aliishi hadi umri wa miaka 147"

generated on Tue Oct 24 10:45:40 2023

Genesis 47:29

Wakati wa kufa kwake Yakobo ulipokaribia
Hii inazungumzia juu ya muda kana kwamba inasafiri na kutua mahali. "Muda wa Israeli kufariki ulipokaribia"

Ikiwa nimepata kibali machoni pako
Hapa "machoni" ina maana ya fikra na mawazo. "Kama nimepata kibali na wewe" au "Kama nimekufurahisha"

sasa
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

nimepata kibali
Hii ina maana ya kwamba mtu amekubalika na mtu mwingine.

weka mkono wako chini ya paja langu
Tendo hili ni ishara ya kufanya ahadi ya dhati.

unionyeshe uaminifu na kweli
Nomino inayojitegemea ya "uaminifu"na "kweli" zinaweza kutafsiriwa kama vivumishi. "nitendee kwa namna ya uaminifu na kweli"

Tafadhari usinizike Misri
Neno "tafadhali" linaongeza msisitizo kwa ombi lake.

Nitakapolala na baba zangu
Hapa "kulala" ni njia ya upole ya kumaanisha kufa. "Nitakapokufa na kujiunga na wa familia yangu waliokufa kabla yangu"

Niapie
"Niahidi" au "Fanya kiapo kwangu"

akamwapia
"allimuahidi" au "alifanya kiapo kwake"

generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 Ikawa baada ya mambo haya, mmojawapo akamwambia Yusufu, "Tazama, baba yako ni mgonjwa." Hivyo akaondoka pamoja na wanawe wawili, Manase na Efrahimu. **2** Yakobo alipoambiwa, "Tazama, mwanao Yusufu amekuja kukuona," Israeli akakusanya nguvu na kukaa juu ya kitanda. **3** Yakobo akamwambia Yusufu, Mungu Mwenyezi alinitokea huko Luzu katika nchi ya Kanaani. Akanibariki na **4** kuniambia, 'Tazama, nitakupa uzao mwingi, na kukuzidisha. Nitakufanya kuwa kusanyiko la mataifa. Nitakupa nchi hii wewe na uzao wako kuwa milki ya milele.' **5** Na sasa wanao wawili, waliozaliwa kwako katika nchi ya Misri kabla sijaja Misri, ni wangu. Efrahimu na Manase watakuwa wangu, kama walivyo Rubeni na Simioni. **6** Watoto utakaowapata baada ya hapo ni wako; watahesabiwa katika majina ya ndugu zao katika urithi wao. **7** Lakini kwangu mimi, nilipokuja kutoka Padani, kwa uzuni yangu Raheli alikufa njiani katika nchi ya Kanaani, wakati kungalipo kitambo kwenda Efrathi. Nilimzika pale katika njia iendayo Efrathi" (ndio, Bethlehemu). **8** Israeli alipowaona wana wa Yusufu, akasema, "Ni nani hawa?" **9** Yusufu akamwambia baba yake, "Hawa ni wanangu, Mungu alionipa hapa:" Israeli akasema, "Walete kwangu, kwamba niwabariki." **10** Basi macho ya Israeli yalikuwa yanashindwa kwa ajili ya umri wake, hivyo hakuweza kuona. Hivyo Yusufu akawasogeza karibu yake, na akawabusu na kuwakumbatia. **11** Israeli akamwambia Yusufu, "Sikutazamia kuuona uso wako tena, Lakini Mungu ameniruhusu kuwaona hata wanao." **12** Yusufu akawaondoa kati ya magoti ya Israeli, na kisha akainama na uso wake juu ya nchi. **13** Yusufu akawachukua wote wawili, Efrahimu katika mkono wake wa kulia kuelekea mkono wa kushoto wa Israeli, na Manase katika mkono wake wa kulia kuelekea mkono wa kulia wa Israeli, na akawasogeza kwake. **14** Israeli akainua mkono wake wa kulia na kuuweka juu ya kichwa cha Efrahimu, aliyekuwa mdogo, na mkono wake wa kushoto juu ya kichwa cha Manase. Akaipishanisha mikono yake, kwani Manase ndiye alikuwa mzaliwa wa kwanza. **15** Israeli akambariki Yusufu, akisema, Mungu ambaye mbele zake baba zangu Ibrahimu na Isaka walitembea, Mungu aliyenilinda hata leo, **16** malaika walionilinda na madhara yote, awabariki vijana hawa. Jina langu na litajwe kwao, na majina ya baba zangu Ibrahimu na Isaka. Na wawe makutano ya watu juu ya nchi." **17** Yusufu alipoona baba yake ameweka mkono wake wa kulia juu ya kichwa cha Efrahimu, haikumpendeza. Akauchukuwa mkono wa baba yake auweke katika kichwa cha Manase. **18** Yusufu akamwambia baba yake, "Sivyo babangu; kwani huyu ndiye mzaliwa wa kwanza. Uweke mkono wako juu ya kichwa chake." **19** Baba yake akakataa na kusema, "Ninafahamu, mwanangu, nafahamu. Yeye naye atakuwa watu, naye pia atakuwa mkuu. Lakini mdogo wake atakuwa mkuu kuliko yeye, na uzao wake utakuwa wingi wa mataifa." **20** Israeli akawabariki siku hiyo kwa maneno haya, "Watu wa Israeli watatamka baraka kwa majina yenu wakisema, Mungu na akufanye kama Efrahimu na kama Manase'. "Kwa njia hii, Israeli akamweka Efrahimu mbele ya Manase. **21** Israeli akamwambia Yusufu, "Tazama, ninakaribia kufa, lakini Mungu atakuwa nanyi, na atawarudisha katika nchi ya baba zenu. **22** Kwako wewe, kwa kuwa uko juu ya ndugu zako, ninakupa mtelemko wa mlima niliouchukuwa kutoka kwa Waamori kwa upanga wangu na upinde wangu."

Genesis 48:1

Ikawa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

mmojawapo akamwambia Yusufu
"mtu akamwambia Yusufu"

Tazama, baba yako
"Sikiliza, baba yako". Hapa neno "tazama" linatumika kuvuta nadhari ya Yusufu.

Hivyo akaondoka
"Kwa hiyo Yusufu akaondoka"

Yakobo alipoambiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu alipomuambia Yakobo"

mwanao Yusufu amekuja kukuona
"mwanao Yusufu amekuja kwako"

Israeli akakusanya nguvu na kukaa juu ya kitanda
Hapa mwandishi anazungumzia juu ya Israeli kuhangaika kuketi kitandani kana kwamba alikuwa akikusanya "nguvu" kama vile mtu akusanyavyo vitu halisia. "Israeli alifanya bidii kubwa kukaa kitandani" au "Israeli alihangaika alipokaa juu kitandani"

Genesis 48:3

Luzu
Hili ni jina la mji.

generated on Tue Oct 24 10:45:40 2023

katika nchi ya Kanaani. Akanibariki na kuniambia
Hii inaweza kutafsiriwa kwa sentensi mpya ikianzia katika sehemu mpya. "katika nchi ya Kaanani, na akanibariki. Na akasema kwangu"

akanibariki
Hii ina maana ya Mungu kutamka baraka rasmi kwa mtu.

na kuniambia, 'Tazama, nitakupa uzao mwingi, na kukuzidisha. Nitakufanya kuwa kusanyiko la mataifa. Nitakupa nchi hii wewe na uzao wako kuwa milki ya milele
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "na kusema kwangu ya kwamba angenifanya niwe na uzao mwingi na kunizidishia. Na akasema ya kwamba angenifanya kuwa kusanyiko la mataifa na angenipa nchi hii kwa uzao wangu kama milki ya milele".

Tazama
Mungu alitumia neno hili "tazama" hapa kumuamsha Yakobo kuvuta nadhari kwa kile alichokuwa akitaka kumwambia.

nitakupa uzao mwingi, na kukuzidisha
Msemo "kukuzidishia" unaelezea jinsi ambavyo Mungu angemfanya Yakobo "kupata uzao". "Nitakupatia uzao mwingi sana"

Nitakufanya kuwa kusanyiko la mataifa
Hapa "nitakufanya" ina maana ya Yakobo, lakini ina maana ya uzao wa Yakobo. "Nitafanya vizazi vyako kuwa mataifa mengi"

milki ya milele
"milki ya kudumu"

Genesis 48:5

sasa
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Efrahimu na Manase watakuwa wangu
Efrahimu na Manase kila mmoja atapokea sehemu ya nchi kama ndugu zake Yusufu.

watahesabiwa katika majina ya ndugu zao katika urithi wao
Maana zinawezekana kuwa 1) watoto wale wengine wa Yusufu wangerithi nchi kama sehemu ya makabila ya Efrahimu na Manase au 2) Yusufu atatengewa nchi na Efraimu na Manase na watoto wengine wa Yusufu watarithi nchi hiyo. "na kwa urithi wao, utawaorodhesha chini ya majina ya ndugu zao"

Efrathi
Hili ni jina lingine la mji wa Bethlehemu.

ndio, Bethlehemu
Mwandishi huyu anatoa taarifa ya nyuma.

Genesis 48:8

Ni nani hawa?
"Hawa ni watoto wa nani?"

niwabariki
Baba huwa anatamka baraka rasmi juu ya watoto au wajukuu wake.

Basi macho ya Israeli ... hakuweza kuona
Neno "Basi" linatumika hapa kuweka alama ya badiliko kutoka kwenye simulizi kwenda kwa taarifa ya nyuma kuhusu Israeli.

akawabusu
"Israeli aliwabusu"

Genesis 48:11

kuuona uso wako tena
Hapa "uso" ina maana ya mtu mzima. "Kukuona mara nyingine"

katikati ya magoti ya Israeli
Yusufu alipowaweka wanawe juu ya mapaja ya Israeli au magotini ilikuwa ishara ya kwamba Israeli alikuwa akiwachukua. Hii iliwapa watoto hawa urithi maalumu kutoka kwa Yakobo.

kisha akainama na uso wake juu ya nchi
Yusufu aliinama chini kuonyesha heshima kwa baba yake.

Manase katika mkono wake wa kulia kuelekea mkono wa kulia wa Israeli
Yusufu anawaweka wavulana ili kwamba Israeli aweze kuweka mkono wake wa kuume juu ya Manase. Manase alikuwa ndugu mkubwa na mkono wa kulia ilikuwa ishara ya kwamba angepokea baraka kubwa.

Genesis 48:14

mkono wake wa kulia na kuuweka juu ya kichwa cha Efrahimu
Kuweka mkono wa kulia juu ya kichwa cha Efraimu ilikuwa ishara ya kwamba angepokea baraka kubwa.

Israeli akambariki Yusufu
Hapa "Yusufu" pia ina maana ya Efraimu na Manase. Kwa kuwa Yusufu ni baba, ni yeye pekee anayetajwa hapa.

Mungu ambaye mbele zake baba zangu Ibrahimu na Isaka walitembea
Kumtumikia Mungu inazungumziwa kana kwamba ilikuwa kutembea mbele za Mungu. "Mungu ambaye babu yangu Abrahamu na baba yangu Isaka alimtumikia"

generated on Tue Oct 24 10:45:40 2023

aliyenitunza
Mungu alimtunza Israeli kama vile mfugaji anavyotunza kondoo wake. "ambaye alinitunza kama mfugaji atunzavyo wanyama wake"

malaika
Maana zinawezekana kuwa 1) hii ina maana ya malaika ambaye Mungu alimtuma kumlinda Yakobo au 2) hii ina maana ya Mungu aliyemtokea kama malaika kumlinda Yakobo.

aliyenilinda
"aliniokoa"

Jina langu na litajwe kwao, na majina ya baba zangu Abrahamu na Isaka
Hapa "jina" lina maana ya mtu mzima. Msemo "jina langu na litajwe kwao" ni lahaja ambayo ina maana ya kwamba mtu anakumbukwa kwa sababu ya mtu mwingine. Hii inaweza kuwekwa katika hali ya kutenda. "Watu wamkumbuke Abrahamu, Isaka, na mimi kwa sababu ya Efraimu na Manase"

Na wawe makutano ya watu juu ya nchi
Hapa "wawe" ina maana ya Efraimu na Manase, lakini ina maana ya uzao wao. "Na wawe na uzao mwingi ambao utaishi ulimwenguni kote"

Genesis 48:17

ameweka mkono wake wa kulia juu ya kichwa
Mkono wa kulia ulikuwa ishara ya baraka kubwa ambayo mwana mkubwa alitakiwa kupokea.

Genesis 48:19

Yeye naye atakuwa watu, naye pia atakuwa mkuu
Hapa "yeye" ina maana ya Manase, lakini inahusu uzao wake. "Mwana wako mkubwa atakuwa na uzao mwingi, nao watakuja kuwa taifa kubwa"

siku hiyo kwa maneno haya
Hapa "maneno" ina maana ya kile kilichosemwa. "siku hiyo, akisema"

Watu wa Israeli watatamka baraka kwa majina yenu wakisema
"Watu wa Israeli watazungumza majina yenu pale wanapowabariki wengine"

kwa majina yenu wakisema, Mungu na akufanye kama Efrahimu na kama Manase
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "kwa majina yenu. Watamuuliza Mungu kuwafanya wengine kama Efraimu na kama Manase"

kama Efrahimu na kama Manase
Israeli kusema jina la Efraimu kwanza ni njia nyingine anaonyesha ya kwamba Efraimu atakuwa mkubwa kuliko Manase.

Israeli akamweka Efrahimu mbele ya Manase
Kumpatia Efraimu baraka kubwa na kumfanya awe wa muhimu kuliko Manase inazungumziwa kana kwamba Israeli amemuweka kihalisia wa mwili Efraimu mbele ya Manase.

Genesis 48:21

atakuwa nanyi ... atawarudisha ... baba zenu
Hapa "nanyi" na "zenu" ni wingi na ina maana ya watu wote wa Israeli.

atakuwa nanyi
Hii ni lahaja yenye maana ya Mungu atasaidia na kubariki watu wa Israeli. "Mungu atakusaidia" au "Mungu atakubariki"

atawarudisha
Hapa "atawarudisha" inaweza kutafsiriwa kama "kuchukua"

nchi ya baba zenu
"nchi ya mababu zenu"

Kwako wewe, kwa kuwa uko juu ya ndugu zako, ninakupa mtelemko wa mlima
Maana zinawezekana kuwa 1) Yusufu kuwa na heshima na mamlaka zaidi kuliko ndugu zake inazungumziwa kana kwamba alikuwa juu yao kiuhalisia wa kimwili. "Kwako, ambaye ni mkubwa kuliko ndugu zako, ninakupa mteremko wa mlima" au 2) Yakobo ana maanisha anatoa nchi zaidi kwa Yusufu kuliko anavyotoa kwa ndugu wa Yusufu. "Kwako, ninakupa kilima kimoja zaidi ya nayowapatia ndugu zako. Ninakupatia mteremko wa mlima"

Kwako wewe
Hapa "wewe" ni umoja na ina maana ya Yusufu.

mteremko wa mlima niliouchukuwa kutoka kwa Waamori kwa upanga wangu na upinde wangu
Hapa "upanga" na "upinde" ina maana ya kupigana vitani. "sehemu ya nchi niliyopigania na kuchukua kutoka kwa Waamori"

generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 Kisha Yakobo akawaita wana wake, na kusema: "Jikusanyeni pamoja, ili niwaambie yatakayowapata nyakati zijazo. **2** Kusanyikeni ninyi wenyewe na msikilize, enyi wana wa Yakobo. Msikilizeni Israeli, baba yenu. **3** Reubeni, wewe ni mzaliwa wangu wa kwanza, nguvu zangu, na mwanzo wa uwezo wangu, aliyesalia katika heshima na nguvu. **4** Asiyezuilika kama maji yarukayo, hautakuwa na umaharufu, kwa sababu ulikwenda juu ya kitanda cha baba yako. Hata ukakitia unajisi; ulikipanda kwa kuvizia. **5** Simoni na Lawi ni ndugu. Panga zao ni silaha za vurugu. **6** Ee nafsi yangu, usiingie barazani pao; usiingie katika mikutano yao, kwani moyo wangu unaheshima kubwa kwa ajili yao. Kwani katika hasira yao waliua watu. Iliwapendeza kuwakata visigino ng'ombe. **7** Hasira yao na ilaaniwe, kwani ilikuwa kali - na ukali wao, kwani ulikuwa ni katili. Nitawagawa katika Yakobo na kuwatawanya katika Israeli. **8** Yuda, ndugu zako watakusifu. Mkono wako utakuwa shingoni mwa adui zako. Wana wa baba yako watainama mbele zako **9** Yuda ni mwana simba. Mwanangu, umetoka katika mawindo yako. Alisimama chini, alijikunyata kama simba, kama simba jike. Je nana atakayejaribu kumwamsha? **10** Fimbo haitaondoka katika Yuda, wala fimbo ya utawala kutoka katika miguu yake, hata atakapo kuja Shilo. Mataifa yatamtii. **11** Kumfunga punda wake kwenye mzabibu, na mwanapunda wake katika mzabibu mzuri, amefua mavazi yake katika divai, na kanzu yake katika damu ya vichala vya mzabibu. **12** Macho yake yatakuwa mausi kama mvinyo, na meno yake meupe kama maziwa. **13** Zabuloni atakaa katika fukwe ya bahari. Atakuwa bandari kwa ajili ya meli, na mpaka wake utakuwa hata Sidoni. **14** Isakari ni punda mwenye nguvu, ajilazaye kati ya kondoo. **15** Anaona mahali pazuri pa kupumzikia na nchi ya kupendeza. Atainamisha bega lake kwa mzigo na kuwa mtumishi wake. **16** Dani atawaamua watu wake kama mojawapo ya makabila ya Israeli. **17** Dani atakuwa nyoka kando ya njia, nyoka mwenye sumu aumaye visigino vya farasi katika njia, hivyo aongozaye farasi huanguka nyuma. **18** Ninaungoja wokovu wako, Yahwe. **19** Gadi - wapanda farasi watamshambulia, lakini yeye atawapiga katika visigino vyao. **20** Vyakula vya Asheri vitakuwa vingi, naye ataandaa vyakula vya kifalme. **21** Naftali ni dubu jike asiyefungwa; atakuwa na watoto wa dubu walio wazuri. **22** Yusufu ni tawi lizaalo, tawi lizaalo karibu na kijito, ambaye matawi yake yako juu wa ukuta. **23** Mpiga mishale atamshambulia na kumrushia na kumsumbua. **24** Lakini upinde wake utakuwa imara, na mikono yake itakuwa hodari kwa sababu ya mikono ya Mwenyenguvu wa Yakobo, kwa ajili ya jina la Mchungaji, Mwamba wa Israeli. **25** Mungu wa baba yako atakusaidia na Mungu Mwenye enzi atakubariki kwa baraka mbinguni juu, baraka za vilindi vilivyo chini, na baraka za maziwa na tumbo. **26** Baraka za baba yako ni kuu kuliko baraka za milima ya zamani au vitu vilivyotamaniwa vya milima ya kale. Na viwe katika kichwa cha Yusufu, hata juu ya taji ya kifalme kichwani pa ndugu zake. **27** Benjamini ni mbwamwitu mwenye njaa. Wakati wa asubuhi atalarua mawindo, na jioni atagawa mateka." **28** Haya ni makabila kumi na mbili ya Israeli. Hiki ndicho baba yao alichowambia alipowabariki. Aliwabariki kila mmoja kwa baraka iliyomstahili. **29** Kisha akawaelekeza na kuwaambia, "Ninakaribia kwenda kwa watu wangu. Mnizike pamoja na babu zangu katika pango lililoko katika shamba la Efroni Mhiti, **30** katika pango lililo katika shamba la Makpela, karibu na Mamre katika nchi ya Kanaani, shamba Ibrahimu alilolinunua kwa Efron Mhiti kwa ajili ya eneo la kuzikia. **31** Pale walimzika Ibrahimu na Sara mkewe; pale wakamzika Isaka na Rebeka mkewe; na pale nikamzika Lea. **32** Shamba na pango lililomo lilinunuliwa kutoka kwa watu wa Hethi." **33** Yakobo alipomaliza maagizo hayo kwa wanawe, akaiweka miguu yake kitandani, akakata roho, akawaendea watu wake

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Genesis 49:1

Maelezo ya Jumla:
Hii inaanza baraka za mwisho za Yakobo kwa wanawe. Hii inaendelea hadi 49:27. Baraka za Yakobo zinaandikwa kwa namna ya shairi.

Kusanyikeni ninyi wenyewe na msikilize, enyi wana wa Yakobo. Msikilizeni Israeli, baba yenu
Sentensi mbili zinasema jambo moja kuweka msisitizo. "Njooni na msikilize kwa makini baba yenu"

wana wa Yakobo. Msikilizeni Israeli, baba yenu.
Yakobo anajitambua katika lugha ya mtu wa utatu. Inaweza kusemwa katika lugha ya mtu wa kwanza. "wanangu. Nisikilizeni, baba yenu"

Genesis 49:3

mzaliwa wangu wa kwanza, nguvu zangu, na mwanzo wa uwezo wangu
Misemo ya "mzaliwa wangu wa kwanza, nguvu zangu" na "mwanzo wa uwezo wangu" zina maana moja. Maneno "uwezo" na "nguvu" yana maana ya uwezo wa Yakobo kuzaa watoto. Maneno "mzaliwa

generated on Tue Oct 24 10:45:40 2023

wa kwanza" na "mwanzo" ina maana ya kwamba Rubeni ni mwanawe wa kwanza. "mwanangu wa kwanza nilipokuwa mwanamume"

aliyesalia katika heshima na nguvu
Hii inaweza kuwekwa kama sentensi mpya. "Wewe ni wa kwanza kwa heshima na nguvu" au "Unawapita wengine wote kwa heshima na nguvu"

Asiyezuilika kama maji yarukayo
Yakobo anamlinganisha Rubeni na maji yenye mkondo mwenye nguvu kusisitiza ya kwamba hawezi kujizuia hasirayake na hayupo imara.

hautakuwa na umaharufu
"hautakuwa wa kwanza miongoni mwa ndugu zako"

kwa sababu ulikwenda juu ya kitanda cha baba yako. Hata ukakitia unajisi; ulipanda juu ya kitanda changu
Hapa "kitanda" na "juu ya kitanda changu" ina maana ya suria wa Yakobo, Bilha. Yakobo ana maanisha pale ambapo Rubeni alilala na Bilha. "kwa sababu ulipanda kitandani mwangu na kulala na Bilha suria wangu. Umeniaibisha"

ulikwenda juu ya kitanda cha baba yako ... ulipanda juu ya kitanda changu
Kaluli zote mbili zina maana moja.

Genesis 49:5

Simoni na Lawi ni ndugu
Hii haimaanishi tu ya kwamba wao ni ndugu kwa kuzaliwa. yakobo anasisitiza ya kwamba walishirikiana pamoja kuwaua watu wa Shekemu.

Panga zao ni silaha za vurugu
"Wanatumia panga zao kudhuru na kuua watu"

Ee nafsi yangu ... moyo wangu
Yakobo anatumia maneno "nafsi" na "moyo" kujitambulisha na kusema ya kwamba watu wengine, na labda Mungu pia, wanamheshimu sana ya kwamba hatamani kujiunga na wale wanaopanga kufanya uovu.

usiingie barazani pao; usiingie katika mikutano yao
Misemo hii miwili ina maana moja. Yakobo anaunganisha kuweka msisitizo ya kwamba hataki kushirikiana katika mipango yao miovu. "hakika sitajiunga nao kufanya mipango yoyote"

kuwakata visigino ng'ombe.
Hii ina maana ya Simoni na Lawi kulemaza ng'ombe kwa starehe tu.

kuwakata visigino
Hii ina maana ya kukata visigino vya miguu ya wanyama ili isiweze kutembea.

Genesis 49:7

Hasira yao na ilaaniwe, kwani ilikuwa kali - na ukali wao, kwani ulikuwa ni katili
Mungu kumlaani Simoni na Lawi inazungumziwa kana kwamba Mungu alikuwa akilaani hasira na ukali wao. Hii inaweza kuelezwa kwa hali ya kutenda. "Bwana anasema, 'Nitawalaani kwa sababu ya hasira yao kali na ukali wao mkatili" au "Mimi, Bwana, nitawalaani kwa sababu ya hasira ya kali na ukali wao mkatili"

Hasira yao na ilaaniwe
Katika unabii, nabii mara nyingi huzungumza maneno ya Mungu kana kwamba Mungu mwenyenwe alikuwa akizungumza. Hii inasisitiza ukaribu ulivyo kati ya nabii na Mungu.

na ukali wao, kwani ulikuwa ni katili
Neno "nitalaani" linaeleweka. "nami nitalaani ukali wao, maana ulikuwa katili"

Nitawagawa katika Yakobo na kuwatawanya katika Israeli
Neno "Nitawagawa" lina maana ya Mungu. Neno "kuwatawanya" lina maana ya Simoni na Lawi lakini ni lugha nyingine yenye maana ya uzao wao. Maneno "Yakobo" na "Israeli" ni lugha nyingine yenye maana ya watu wote wa Israeli. "Nitawagawanya uzao wao na kuwasambaza miongoni mwa watu wote wa Israeli"

Genesis 49:8

ndugu zako watakusifu ... Wana wa baba yako watainama mbele zako
Kauli hizi mbili zina maana moja.

watakusifu. Mkono wako
Sentensi ya pili inaeleza sababu ya sentensi ya kwanza. Neno "kwa" au "kwa sababu" linaweza kuongezwa kuweka hii wazi. "nitakusifu wewe. Kwa mkono wako" au "nitakusifu kwa sababu mkono wako"

Mkono wako utakuwa shingoni mwa adui zako
Hii ni njia ya kusema. "Utawashinda adui zako"

watainama
Hii ina maana kuinama kwa unyenyekevu kuonyesha heshima na taadhima kwa mtu.

Genesis 49:9

Yuda ni mwana simba
Yakobo anamzungumzia Yuda kana kwamba alikuwa mtoto wa simba. Yakobo anasisitiza nguvu ya Yuda. "Yuda ni kama mwana wa simba"

Mwanangu, umetoka katika mawindo yako
"Wewe, mwanangu, umerudi kutoka kula windo lako"

generated on Tue Oct 24 10:45:40 2023

kama simba jike
Yakobo anamlinganisha Yuda na simba jike. Simba jike ni mwindaji na mlinzi wa msingi wa watoto wake.

Je nani atakayejaribu kumwamsha?
Yakobo anatumia swali kusisitiza jinsi Yuda anavyotisha watu wengine. "Hakuna atakaye kumuamsha"

Genesis 49:10

Fimbo haitaondoka katika Yuda, wala fimbo ya utawala kutoka katika miguu yake
"Fimbo" na "fimbo ya utawala" ni miti iliyopambwa ambayo wafalme hubeba. Hapa ni lugha nyingine yenye maana ya nguvu ya utawala. Na "Yuda" ina maana ya uzao wake. "Nguvu ya kutawala daima itakuwa ndani ya uzao wa Yuda"

hata atakapo kuja Shilo. Mataifa yatamtii
Maana zawezekana kuwa 1) "Shilo" ina maana "shukrani". "hadi pale mataifa yatamtii na kuleta shukrani kwake" au 2) "Shilo" ina maana ya mji wa Shilo. "hadi pale mtawala atakuja Shilo. Kisha mataifa yatamtii." Watu wengi huchukulia hili kama unabii kuhusu Mesia ambaye ni uzao wa Mflame Daudi. Daudi ni uzao wa Yuda.

Mataifa yatamtii
Hapa "mataifa" ina maana ya watu. "Watu wa mataifa watamtii"

Genesis 49:11

Kumfunga punda wake ... katika mzabibu mzuri
Kauli zote mbili zina maana moja. Inasemekana ya kwamba mizabibu imejaa zabibu ambayo bwana hajali kama punda inavila baadhi yao.

wake ... amefua
Maana za muonakano wa "wake" au "amefua" ni 1) ina maana ya uzao wa Yuda. "wake ... wame" au 2) ina maana ya mtawala katika 49:10, ambayo inaweza kumaanisha Mesia.

amefua ... katika damu ya vichala vya mzabibu
Kauli zote mbili zina maana moja. Inasemekana ya kwamba kuna zabibu nyingi sana hadi wanaweza kufua nguo zao kwa maji yake.

amefua
Mara nyingi katika unabii matukio yatakoyotokea hapo baadae yanaelezwa kama jambo lililokwisha tokea zamani. Hii inasisitiza ya kwamba tukio hili hakika litatokea. "watafua" au "atafua"

damu ya vichala vya mzabibu
HIi inazungumzia kuhusu maji ya zabibu kana kwamba yalikuwa damu. Hii inasisitiza jinsi gani maji yalikuwa mekundu.

Macho yake yatakuwa meusi kama mvinyo
Hii ina maana ya rangi ya macho ya mtu kulinganisha na rangi ya mvinyo mwekundu. Maana zaweza kuwa 1) macho meusi ina maana macho yenye afya au 2) macho ya watu yatakuwa mekundu kutokana na kunywa mvinyo mwingi

meno yake meupe kama maziwa
Hii inalinganisha rangi ya meno ya watu kwa weupe wa rangi ya maziwa. Hii inasemekana ya kwamba kutakuwa na ng'ombe wengi wenye afya na kuwa na maziwa mengi ya kunywa.

Genesis 49:13

Zabuloni atakaa
Hii ina maana ya uzao wa Zabuloni.

Atakuwa bandari
Hapa "atakuwa" ina maana ya miji ya baharini ambayo watu wa Zabuloni wataishi au kujenga. Miji hii itatoa hifadhi kwa meli.

bandari
sehemu ya bahari ambayo ipo karibu na nchi na ipo salama kwa ajili ya meli.

Genesis 49:14

Isakari ni punda mwenye nguvu
Yakobo anazungumzia kuhusu Isakari na uzao wake kana kwamba walikuwa punda. Hii inasisitiza ya kwamba watafanya kazi kwa bidii. "Uzao wa Isakari utakuwa kama punda mwenye nguvu"

Isakari ni
Mara nyingi katika unabii matukio yatatokea baadae inaelezwa kama kitu ambacho tayari kinaendelea. Hii inasisitiza ya kwamba tukio litatokea hakika. Inaweza kuwekwa kwa lugha ya baade. "Isakari atakuwa" au "Uzao wa Isakari utakuwa"

Isakari ... Anaona ... Atainamisha
Hapa "Isakari" ni lugha nyingine yenye maana ya uzao wake. "Uzao wa Isakari ... Wanaona .. Wataona"

ajilazaye kati ya kondoo
Maana zaweza kuwa 1) "ajilazaye chini katikati ya kundi walizokuwa wakibeba" au 2) "ajilazaye chini katikati ya zizi la kondoo".Kwa namna yoyote ile, Yakobo anazungumzia kuhusu uzao wa Isakari kana kwamba walikuwa punda ambao wamefanya kazi kwa bidii na wamejilaza chini kupumzika.

mahali pazuri pa kupumzikia na nchi ya kupendeza
"sehemu ya kupumzikia ambayo ni nzuri na kwamba nchi inapendeza"

Atainamisha bega lake kwa mzigo
Msemo huu "Atainamisha bega lake kwa mzigo" ni njia ya kusema "fanya kazi kwa bidii kubeba mzigo"

kuwa mtumishi wake kwa kazi ile
"watafanya kazi kwa wengine kama watumwa"

Genesis 49:16

Dani atawaamua watu wake
Hapa "Dani" ina maana ya uzao wake. "Uzao wa Dani utawaamua watu wake"

watu wake
Maana zinazowezekana za "watu wake" ni 1) "watu wa Dani" au 2) "watu wa Israeli"

Dani atakuwa nyoka kando ya njia
Yakobo anazungumza kuhusu Dani na uzao wake kana kwamba walikuwa nyoka. Ingawa nyoka ni mdogo, inaweza kumshusha aongozaye farasi chini ya farasi wake. Kwa hiyo Dani, ingawa kabila dogo, ni la kutisha sana kwa adui zake. "Uzao wa Dani utakuwa kama nyoka kando ya barabara"

Ninaungoja wokovu wako, Yahwe.
Nomino inayojitegemea "wokovu" inaweza kutafsiriwa kama "kuokoa". "Ninakusubiri, Yahwe, kunikoa"

Ninaungoja
Neno "Ninaungoja" ina maana ya Yakobo.

Genesis 49:19

Gadi ... Asheri ... Naftali
Hawa ina maana ya vizazi vya kila mwanamume.

katika visigino vyao
Hapa "visigino" ina maana ya wavamizi ambao wanatoroka kutoka kwa uzao wa Gadi.

Vyakula vitakuwa vingi
Hapa "vingi" ni njia ya kusema "vitamu"

Naftali ni dubu jike asiyefungwa
Yakobo anazungumzia kuhuus uzao wa Naftali kana kwamba walikuwa paa wa kike ambaye yupo huru kukimbia. Hii inaweza kusisitiza ya kwamba watakuwa wajumbe wepesi. "Uzao wa Naftali utakuwa kama paa aliyeachiwa huru"

atakuwa na watoto wa dubu walio wazuri
"mtoto wa paa". Maana kwa lugha ya Kihebrania haipo wazi. Baadhi ya tafsiri hutafsiri kama "ana maneno mazuri" au "kuzungumza mambo mazuri"

Genesis 49:22

Yusufu ni tawi lizaalo
Hapa "Yusufu" ni lugha nyingine yenye maana ya uzao wake. Yakobo anazungumzia uzao kana kwamba walikuwa shina la mti lizaalo matunda mengi. Hii inasisitiza ya kwamba wataongezeka sana kwa idadi.

tawi
shina kuu la mti

ambaye matawi yake yako juu wa ukuta
Shina ambalo litakuwa na kusambaajuu ya ukuta inazungumziwa kana kwamba ilikuwa inapanda.

Genesis 49:24

Maelezo ya Jumla:
Yakobo anaendelea kumbariki Yusufu na uzao wake.

upinde wake utakuwa imara
Mtu anayeshikilia upinde kwa umakini inazungumziwa kana kwamba uoinde mwenyewe utakuwa imara. Inasemekana anaushikilia kwa ustadi anapopima kwa adui wake. "ataushika upinde wake kwa uimara anapolenga adui wake"

upinde wake ... mikono yake
Hapa "wake" ina maana ya Yakobo anayesimama badala ya uzao wake. "upinde wake .. mikono yake"

mikono yake itakuwa hodari
Hapa "mikono" ina maana ya mikono ya mtu anaposhikilia upinde wake kwa makini. "mikono yake utabaki imara anapolenga upinde wake"

mikono ya Mwenye nguvu
"mikono" inaelezea nguvu ya Yahwe. "nguvu ya Mwenye Nguvu"

kwa ajili ya jina la Mchungaji
Hapa "jina" lina maana ya mtu mzima. "kwa sababu ya Mchungaji"

Mchungaji
Yakobo anamzungumzia Yahwe kana kwamba alikuwa "mchungaji". Hii inasisitiza ya kwamba Yahwe anawaongoza na kuwalinda watu wake.

Mwamba
Yakobo anazungumzia kuhusu Yahwe kana kwamba alikuwa "Mwamba" ambao watu wanaweza kuupanda kutafuta usalama kutoka kwa maadui. Hii inasisitiza ya kwamba Yahwe hulinda watu wake.

Genesis 49:25

Maelezo ya Jumla:
Yakobo anaendelea kumbariki Yusufu na uzao wake.

atakusaidia ... atakubariki
Hapa "atakusaidia" ina maana ya Yusufu inayomaanisha uzao wake. "saidia uzao wako ... wabariki"

baraka za mbinguni juu
Hapa "mbinguni juu" ina maana ya mvua ambayo husaidia mazao kuota.

generated on Tue Oct 24 10:45:40 2023

baraka za vilindi vilivyo chini
Hapa "chini" ina maana ya maji chini ya ardhi ambayo hutosheleza mito na visima.

baraka za maziwa na tumbo
Hapa "maziwa na tumbo" ina maana ya uwezo wa mama kupata watoto na kuwanyonyesha maziwa.

Genesis 49:26

Maelezo ya Jumla
Yakobo anaendelea kumbariki Yusufu na uzao wake.

milima ya zamani
Maana ya lugha asili haipo wazi. Baadhi ya tafsiri za Biblia zina "mababu zangu" badala ya "milima ya zamani"

Na viwe katika kichwa cha Yusufu
Hapa "viwe" ina maana ya baraka za baba yake.

juu ya taji ya kifalme kichwani pa ndugu zake
Yakobo anatamani kwa baraka hizi kupitishwa hata kwa wale wazawa muhimu. "juu ya kichwa cha mzawa muhimu wa Yusufu"

mwana wa mfalme kwa ndugu zake
"mtu muhimu wa ndugu zake"

Genesis 49:27

Benjamini ni mbwamwitu mwenye njaa
Hapa "Benyamini" ni lugha nyingine ya uzao. Yakobo anazungumzia juu ya uzao wa Benyamini kana kwamba ulikuwa mbwa mwitu wenye njaa. Hii inasisitiza ya kwamba watakuwa wapiganaji hodari. "Uzao wa Benyamini watakuwa kama mbwa mwitu"

Genesis 49:28

Haya ni makabila kumi na mbili ya Israeli
"Haya" ina maana ya wana wa Yakobo waliotajwa katika 49:1-27. Kila mwana alikuwa kiongozi wa kabila lake mwenyewe.

alipowabariki
Hapa neno "alipowabariki" lina maana ya kuongelea baraka rasmi.

kila mmoja kwa baraka iliyomstahili
"Akawapa kila mtoto baraka inayomstahili"

akawaelekeza
"akawaamuru"

Ninakaribia kwenda kwa watu wangu
Hii ni njia ya upole ya kusema ya kwamba amekaribia kufa. "Nimekaribia kufa"

kwenda kwa watu wangu
Yakobo ana maanisha pale ambapo nafsi yake utakwenda atakapokufa. Anategemea kuwaunga Abrahamu na Isaka katika maisha ya baadae.

Efroni Mhiti
Hili ni jina la mwanamume. "Mhiti" ina maana ya "uzao wa Hethi".

Makpela
Makpela lilikuwa jina la eneo au mahali.

Mamre
Hili lilikuwa jina lingine la mji wa Hebroni. Inawezekana lilitajwa baada ya Mamre, rafiki wa Abrahamu aliyeishi kule.

Genesis 49:31

Maelezo ya Jumla:
Yakobo anaendelea kuzungumza na wanawe.

lililomo lilinunuliwa
Ununuzi unaweza kuwekwa wazi. "ndani mwake ulinunuliwa na Abrahamu"

kutoka kwa watu wa Hethi
"kutoka kwa Wahiti"

alipomaliza maagizo hayo kwa wanawe
"alimaliza kuwaagiza wanawe" au "alimaliza kuwaamuru wanawe"

akaiweka miguu yake kitandani
Yakobo alikuwa amekaa juu ya kitanda. Sasa, Yakobo anageuka na kuweka miguu yake kitandani ili aweze kulala chini.

akavuta pumzi ya mwisho
Hii ni njia ya upole ya kusema mtu amekufa.

akawaendea watu wake
Baada ya Yakobo kufa, nafsi yake ilikwenda sehemu ile ile kama ndugu zake waliokufa kabla yake.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 Yusufu akahuzunika sana hata akauangukia uso wa baba yake, akamlilia, na kumbusu. **2** Yusufu akawaagiza watumishi wake matabibu kumtia dawa babaye. Hivyo matabibu wakampaka dawa Israeli. **3** Wakatimiza siku arobain, kwani huo ndio uliokuwa muda kamili wa kutia dawa. Wamisri wakamlilia kwa siku sabini **4** Siku za maombolezo zilipotimia, Yusufu akaongea na watumishi wa baraza la kifalme wa Farao kusema, "Ikiwa nimepata kibali machoni penu, tafadharini ongeeni na Farao, kusema, **5** 'Baba yangu aliniapisha, kusema, "Tazama, ninakaribia kufa. Unizike katika kaburi nililolichimba kwa ajili yangu mwenyewe katika nchi ya Kanaani. Ndipo utakaponizika." Basi sasa niruhusu niende nimzike baba yangu, na kisha nitarudi." **6** Farao akajibu, "Nenda na umzika baba yako, kama alivyokuwapisha." **7** Yusufu akaenda kumzika baba yake. Maofisa wa Farao wote wakaenda pamoja naye - washauri wa nyumba yake, maofisa waandamizi wote wa nchi ya Misri, **8** pamoja na nyumba yote ya Yusufu na ndugu zake, na nyumba yote ya baba yake. Lakini watoto wao, kondoo wao na makundi ya mbuzi wao yaliachwa katika nchi ya Gosheni. **9** Vibandawazi na wapanda farasi pia walikwenda pamoja naye. Lilikuwa kundi kubwa sana la watu. **10** Hata walipokuja katika sakafu ya kupuria ya Atadi upande mwingine wa Yordani, wakaomboleza kwa majonzi ya huzuni kubwa. Yusufu akafanya maombolezo ya siku saba kwa ajili ya babaye pale. **11** Wenyeji wa nchi, Wakanaani, walipoona maombolezo katika sakafu ya Atadi, wakasema, "Hili ni tukio la kuhuzunisha sana kwa Wamisri." Ndiyo maana eneo hilo likaitwa Abeli Mizraimu, lililoko mbele ya Yordani. **12** Hivyo wanawe wakamfanyia Yakobo kama alivyokuwa amewaagiza. **13** Wana wake wakampeleka katika nchi ya Kanaani na wakamzika katika pango katika shamba la Makpela, karibu na Mamre. Ibrahimi alikuwa amelinunua pango pamoja na shamba kwa ajili ya eneo la kuzikia. Alikuwa amelinunua kutoka kwa Efroni Mhiti. **14** Baada ya kuwa amemzika babaye, Yusufu akarudi Misri, yeye, pamoja na ndugu zake, na wote waliokuwa wamemsindikiza ili kumzika babaye. **15** Nduguze Yusufu walipoona kwamba baba yao amekufa, wakasema, "Itakuwaje ikiwa Yusufu atatukasirikia na akataka kutulipa kikamilifu kwa ajili ya uovu tuliomtenda?" **16** Hivyo wakamwagiza Yusufu, kusema, "Baba yako alitoa maelekezo kabla hajafa, kusema, **17** 'Mwambieni hivi Yusufu, "Tafadhari samehe makosa ya ndugu zako na dhambi yao uovu waliokutenda." Basi wasamehe watumishi wa Mungu wa baba yako." Yusufu akalia walipomwambia. **18** Ndugu zake pia wakaenda na kuinamisha nyuso zao mbele zake. Wakasema, "Tazama, sisi ni watumishi wako." **19** Lakini Yusufu akawajibu, "Msiogope, Je mimi ni badala ya Mungu? **20** Lakini kwenu, mlikusudia kunidhuru, lakini Mungu alikusudia mema, kuhifadhi maisha ya watu wengi, kama mwonavyo leo. **21** Hivyo basi msiogope. Nitawahudumia ninyi na watoto wenu wadogo." Kwa njia hii aliwatia moyo na kuongea na mioyo yao kwa upole. **22** Yusufu akakaa Misri, pamoja na familia ya baba yake. Akaishi miaka mia moja na kumi. **23** Yusufu akawaona wana wa Efraimu hata kizazi cha tatu. Pia aliwaona wana wa Makiri mwana wa Manase, waliowekwa katika magoti ya Yusufu. **24** Yusufu akawambia ndugu zake, "Ninakaribia kufa; lakini kwa hakika Mungu atawajilia na kuwaongoza kutoka katika nchi hii na kuwapeleka katika nch aliyoapa kumpa Ibrahimu, kwa Isaka na kwa Yakobo." **25** Kisha Yusufu akawaapisha watu wa Israeli kwa kiapo. Akasema, "Bila shaka Mungu atawajilia. Wakati huo mtachukuwa mifupa yangu kutoka hapa." **26** Hivyo Yusufu akafa, mwenye miaka 110. Wakampaka dawa na akawekwa katika jeneza huko Misri.

Genesis 50:1

akauangukia uso wa baba yake
Msemo "akauangukia" ni lahaja ya kuzidiwa. "hadi akaanguka juu ya baba yake kwa majonzi"

watumishi wake matabibu
"watumishi wake ambao waliangalia maiti"

kumtia dawa babaye
"kumtia dawa" ni njia maalumu ya kuhifadhi maiti kabla haijazikwa. "kuandaa mwili wa baba yake kabla ya mazishi"

Wakatimiza siku arobaini
"Wakatimiza siku 40"

siku sabini
"siku 70"

Genesis 50:4

Siku za maombolezo
"siku za kumuomboleza" au "siku za kumlilia"

Yusufu akaongea na watumishi wa baraza la kifalme
Hapa "baraza la kifalme" ina maana ya maafisa ambao huunda baraza la kifalme la Farao. "Yusufu alizungumza na maafisa wa Farao"

Ikiwa nimepata kibali machoni penu
Msemo "machoni penu" ni lugha nyingine yenye maana ya fikra na mawazo ya Yakobo. "Iwapo

generated on Tue Oct 24 10:45:40 2023

nimepata kibali kwako" au "kama umefurahishwa na mimi"

nimepata kibali
Hii ni lahaja yenye maana ya kwamba mtu amekubalika na mtu mwingine.

tafadhali ongeeni na Farao, kusema, 5'Baba yangu aliniapisha, kusema, "Tazama, ninakaribia kufa. Unizike katika kaburi nililolichimba kwa ajili yangu mwenyewe katika nchi ya Kanaani. Ndipo utakaponizika." Basi sasa niruhusu niende nimzike baba yangu, na kisha nitarudi."
Hii ina madaraja mawili ya nukuu na madaraja matatu ya nukuu. Hizi zinaweza kuwekwa kama nukuu zisizo moja kwa moja. "tafadhali mwambie Farao ya kwamba baba yangu alinifanya niape ya kuwa baada ya kufa kwake nitamzika katika kaburi ambalo alilichimba kwa ajili yake katika nchi ya Kaanani. Tafadhali muombe Farao aniruhusu niende kumzika baba yangu, na kisha nitarudi.

Tazama, ninakaribia kufa
"Tazama, ninakufa"

niruhusu niende juu
Ilikuwa kawaida kutumia msemo "kwenda juu" pale izungumzwapo safari ya kutoka Misri kwenda Kaanani.

Farao akajibu
Inasemekana ya kwamba wajumbe wa baraza walizungumza na Farao, na sasa Farao anamjibu Yusufu.

kama alivyokuwapisha
"kama ulivyoapa kwake"

Genesis 50:7

Yusufu akaenda juu
Ilikuwa kawaida kutumia msemo "kwenda juu" inapozungumziwa safari ya kutoka Misri kwenda Kaanani.

Maofisa wote ... washauri ... maofisa waandamizi
viongozi wote muhimu wa Farao walihudhuria tukio la mazishi.

washauri
Huyu mtu alikuwa mshauri wa kifalme.

washauri wa nyumba yake
Hapa "nyumba" ina maana ya baraza la kifalme la Farao.

nchi ya Misri, pamoja na nyumba yote ya Yusufu na ndugu zake, na nyumba yote ya baba yake
Hii inaweza kutafsiriwa kama sentensi mpya. "nchi ya Misri. Nyumba ya Yusufu, ndugu zake, na nyumba ya baba yake walikwenda naye"

nyumba ya Yusufu ... nyumba ya baba yake
Hapa "nyumba" ina maana ya familia zao.

Vibandawazi
Hapa ina maana ya wanamume wanaoendesha ndani ya vibandawazi.

Lilikuwa kundi kubwa sana la watu
"ulikuwa mkusanyiko mkubwa sana"

Genesis 50:10

Hata walipokuja
Neno "walipokuja" lina maana ya washiriki katika tukio la mazishi.

sakafu ya Atadi
Maana zaweza kuwa 1) neno la "Atadi" lina maana ya "mwiba" na lina maana ya sehemu ambapo kuna idadi kubwa ya miiba inayoota, au 2) inaweza kuwa jina la mtu anayemiliki sakafu ya kupigia.

wakaomboleza kwa majonzi ya huzuni kubwa
"walikuwana huzuni kubwa na walilia sana"

ya siku saba
"ya siku 7"

katika sakafu ya Atadi
"katika sakafu ya kupigia ya Atadi"

Hili ni tukio la kuhuzunisha sana kwa Wamisri
"maombolezo ya Wamisri ni mkubwa sana"

Abeli Mizraimu
"Jina la Abeli Mizraimu lina maana ya "maombolezo ya Misri"

Genesis 50:12

wanawe
"Kwa hiyo wana wa Yakobo"

kama alivyokuwa amewaagiza
"kama alivyokuwa amewaagiza"

Wanawe wakambeba
"Wanawe waliuchukua mwili wake"

Makpela
Makpela ni jina la jina la eneo au sehemu.

Mamre
Hili lilikuwa jina jingine la mji wa Hebroni. Inawezekana lilikuwa jina baada ya Mamre, rafiki wa Abrahamu aliyeishi kule.

Efroni Mhiti
Hili ni jina la mwanamume. "Mhiti" ina maana ya "uzao wa Hethi"

Yusufu akarudi Misri
"Yusufu alirudi Misri"

wote waliokuwa wamemsindikiza
"wale wote waliokuja pamoja nami"

generated on Tue Oct 24 10:45:40 2023

Genesis 50:15

Itakuwaje ikiwa Yusufu atatukasirikia
Hapa hasira inazungumziwa kana kwamba ilikuwa kitu cha kimwili ambacho Yusufu alikishika kwa mkono wake. "Je iwapo Yusufu atakuwa bado na hasira na sisi"

akataka kutulipa kikamilifu kwa ajili ya uovu tuliomtenda
Kulipiza mwenyewe dhidi ya mtu mwingine aliyemdhuru inazungumziwa kana kwamba mtu alikuwa akilipa mtu mwingine kile walichodai. "anataka kulipiza kwa uovu tuliofanya kwake"

Baba yako alitoa maelekezo kabla hajafa, kusema, 'Mwambieni hivi Yusufu, "Tafadhali samehe makosa ya ndugu zako na dhambi yao uovu waliokutenda."
Hii ina madaraja mawili ya nukuu na madaraja matatu ya nukuu. Zinaweza kuwekwa kama nukuu isiyo moja kwa moja. "Baba yako alituagiza kabla ya kufa tukuambie ya kwamba utusamehe kwa uovu tuliokufanyia kwako"

Baba yako alitoa maelekezo kabla hajafa, kusema
Yakobo alikuwa baba wa ndugu wote. Hapa wanasema "baba yako" kusisitiza ya kwamba Yusufu anahitaji kuvuta nadhari kwa kile baba yake alichosema. "Kabla baba yetu hajafa alisema"

na dhambi yao uovu waliokutenda
"kwa mambo maovu waliyokufanyia kwako"

Basi
Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Basi wasamehe watumishi wa Mungu wa baba yako
Ndugu wanajitambulisha kama "watumishi wa Mungu wa baba yako". Hii inaweza kuwekwa katika lugha ya mtu wa kwanza. "tafadhali tusamehe, watumishi wa Mungu wa baba yetu"

Yusufu akalia walipomwambia.
"Yusufu alilia aliposikia ujumbe huu"

Genesis 50:18

kuinamisha nyuso zao mbele zake
Walilala chini kifudifudi kuelekea ardhini. Hii ni ishara ya unyenyekevu na heshima kwa Yusufu.

Je mimi ni badala ya Mungu?
Yusufu anatumia swali kuwatia moyo ndugu zake. "Mimi sipo katika nafasi ya Mungu" au "Mimi sio Mungu"

mlikusudia kunidhuru
"mlikusudia kutenda uovu dhidi yangu"

Mungu alikusudia mema
"Mungu alikusudia kwa wema"

Hivyo basi msiogope
"Kwa hiyo msiniogope"

Nitawahudumia ninyi na watoto wenu wadogo
"Nitahakikisha nyie pamoja na watoto wenu mnapata chakula cha kutosha"

aliwatia moyo na kuongea na mioyo yao kwa upole.
"Aliwatia moyo kwa kuzungumza nao kwa upole"

Genesis 50:22

miaka mia moja na kumi
"miaka 110"

Efraimu hata kizazi cha tatu
"Watoto na wajukuu wa Efraimu"

Makiri
Hili ni jina la mjukuu wa Yusufu"

waliowekwa katika magoti ya Yusufu
Msemo huu una maana ya kwamba Yusufu alitwaa watoto hawa wa Makiri kama watoto wake. Hii ina maana wangekuwa na haki ya urithi maalumu kutoka kwa Yusufu.

Genesis 50:24

atawajilia
Katika 50:24 neno "atawajilia" lina maana ya ndugu wa Yusufu, lakini pia lina maana ya uzao wake.

kuwaongoza kutoka katika nchi hii na kuwapeleka katika nchi
Ilikuwa kawaida kutumia msemo wa "kupanda" kuzungumzia safari ya kutoka Misri kwenda Kaanani. "kuwaleta kutoka nchi hii na kuwapeleka katika nchi"

Wakampaka dawa
"kumpaka dawa" ni njia maalumu ya kuhifadhi maiti kabla haujazikwa.

akawekwa
Hii inaweza kuelezwa kwa hali ya kutenda. "walimweka"

katika jeneza
"ndani ya sanduku" au "katika kasha". Hili ni sanduku ambalo mtu aliyekufa kuwekwa ndani.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Book: Exodus

Exodus

Chapter 1

1 Haya ndiyo majina ya wana wa Israeli waliokuja Misri pamoja na Yakobo kila moja na familia yake: **2** Rubeni, Simioni, Lawi, na Yuda, **3** Isakari, Zebuluni, na Benjamini, **4** Dani, Naftali, Gadi, na Asheri. **5** Jumla ya watu wa ukoo wa Yakobo walikuwa sabini. Yusufu alikuwa Misri tayari. **6** Ndipo Yusufu, pamoja na kaka zake wote, na kizazi chote wakafa. **7** Waisraeli walifanikiwa sana, wakaongezeka sana idadi yao, na wakawa na nguvu maana nchi ilijazwa na wao. **8** Wakati huu sasa mfalme mpya asiyemjua Yusufu aliinuka katika Misri. **9** Akawaambia watu wake, "Tazama, hawa Waisraeli ni wengi na wenye nguvu kuliko sisi. **10** Njooni na tukae nao kwa akili, ama sivyo wataendelea kuongezeka na kama vita ikiibuka, wataungana na adui zetu, watapigana nasi, na kisha wataondoka." **11** Hivyo wakawekea walinzi ambao waliwatesa kwa kuwatumikisha kazi ngumu. Waisraeli walijenga maghala ya miji kwa ajili ya Farao: Pishoni na Ramsei. **12** Lakini kadiri Wamisri walivyowatesa, ndivyo Waisraeli waliendelea kuongezeka na kusambaa. Hivyo Wamisri wakaanza kuwaogopa Waisraeli. **13** Wamisri waliwafanya Waisraeli wafanye kazi kwa nguvu nyingi. **14** Waliyafanya maisha yao kuwa machungu kwa kuwafanyisha kazi ngumu kwa vinu na matofali na kwa kila aina ya kazi za shambani. Kazi zao zote zilikuwa ngumu. **15** Kisha mfalme wa Misri akawaambia wakunga wa Kiebrania; mmoja wao aliitwa jina lake Shifra, na mwingine aliitwa Puha. **16** Akasema, "Wakati mnapowasaidia wanawake wa Kiebrania wanapojifungua, chunguzeni wanapozaa. Ikiwa ni mtoto wa kiume, basi muueni; bali ikiwa ni mtoto wa kike, basi mwacheni aishi." **17** Lakini wale Wakunga walimwogopa Mungu na hawakufanya kama mfalme wa Misri alivyowaagiza; badala yake waliwaacha watoto wa kiume waishi. **18** Mfalme wa Misri akawaita Wakunga na kuwaambia, "Kwanini mmefanya haya, na kuwaacha watoto wa kiume wakaishi?" **19** Wale Wakunga wakamjibu Farao, "Hawa wanawake wa Kiebrania siyo kama wanawake wa Kimisri. Hawa wana nguvu na jasiri sana maana wao humaliza kuzaa kabla hata mkunga hajafika." **20** Mungu aliwalinda hawa Wakunga. Watu waliongezeka kwa idadi na kuwa na nguvu sana. **21** Kwa sababu wale Wakunga walimwogopa Mungu, aliwapa familia. **22** Farao akawaagiza watu wote, "Lazima mmutupe kila mtoto wa kiume anayezaliwa katika mto, lakini kila mtoto wa kike wamwache aishi."

Exodus 1:1

jamii
Hii inahusu watu wote wanao ishi katika nyumba pamoja, hususani familia kubwa yenye watumishi.

sabini
"70"

yusufu alikuwa Misri tayari
"Yusufu aliishi Misri kabla ya kaka zake"

Exodus 1:6

kaka zake wote
kaka zake wakubwa 10 na mdogo 1.

Walikuwa wamatunda
Uzao wa watoto kwa Waisraeli unasemekana kama vile mimea inayo zaa matunda.

nchi ili jazwa nao
Hii ya weza wekwa kwenye tensi tendaji. "Walijaza nchi"

pamoja nao
Neno "wao" la husu Waisraeli.

Exodus 1:8

akainuka juu ya Misri
Hapa "Misri" ya husu watu wa Misri.

Akasema kwa watu wake
"Mfalme akasema kwa watu wake"

watu wake
Hawa walikuwa watu waliyo ishi Misri, Wamisri.

na tufanye
Neno "sisi" lina jumuisha na kuhusu mfalme na watu wake, Wamisri.

generated on Tue Oct 24 10:45:40 2023

Vita vikalipuka
Hapa vita vinatajwa kama mtu anaye weza kufanya matendo.

kuondoka nchini
"kuondoka Misri"

Exodus 1:11

mabwana wa kazi
"waendesha watumwa." Hawa walikuwa Wamisri ambao kazi yao ilikuwa kulazimisha Waisraeli kufanya kazi ngumu.

kuwa kandamiza kwa kazi ngumu
"kuwa lazimisha Waisraeli kufanya kazi ngumu ya Wamisri"

miji ya ghala
Hizi zilikuwa sehemu viongozi walipo weka chakula na vitu vingine muhimu kuviweka salama.

Exodus 1:13

kufanya ... kazi kwa juhudi
"kufanya ... fanya kazi kwa nguvu" au "kwa vikali fanya ... kazi"

walifanya maisha yao machungu
Maisha magumu ya Waisraeli yanazungumzwa kama vile yalikuwa chakula kichungu ambacho kili kuwa kigumu kula.

chokaa
Hii ilikuwa gundi ya maji au matope kati ya matofali au mawe yaliyo yashika pamoja yalipo kauka.

Kazi zao zote zilikuwa ngumu
"Wamisri waliwafanya wafanye kazi kwa nguvu sana" au "Wamisri waliwalimizimisha kufanya kazi kwa ngumu"

Exodus 1:15

mfalme wa Misri
Wafalme wa Misri aliitwa Farao.

wakunga
Hawalikuwa wanawake waliyo wasaidia mwanawake kuzaa mtoto.

Shifira ... Pua
Haya ni majina ya wanawake wa Kiebrania.

katika kiti cha kujifungulia
Wanawake waliketi kwenye ichi kiti walipo jifungua. Hivyo basi, ina hashiriwa na kujifungua.

Exodus 1:18

wakunga
Ona jinsi ulivyo tafsiri 1:15

Kwanini umefanya hivyo, na kuwaacha watoto kuishi?
Farao aliuliza hili swali kukemea wakunga kwa kuruhusu watoto kuishi.

Wanawake wa Kiebrania hawapo kama wanawake wa Kimisri
Wakungu walijibu kwa hekima kuridhisha hasira ya Farao.

Exodus 1:20

Nini Farao aliagiza watu wake kufanya kwa watoto wa kiume?
Farao aliagiza watu wake wote, "Lazima mtupe kila mtoto wa kiume anaye zaliwa kwenye mto."

generated on Tue Oct 24 10:45:40 2023

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Chapter 2

1 Sasa mwanamme wa kabila la Lawi alimuoa mwanamke Mlawi. **2** Yule mwanamke akapata mimba na kuzaa mtoto wa kiume. Alipoona ya kuwa alikuwa mtoto mwenye afaya, alimficha kwa miezi mitatu. **3** Lakini alipokuwa hawezi kuendelea kumficha tena, alichukua kikapu cha manyasi akakipaka sifa na lami. Akamtia mtoto ndani yake na kukiweka juu ya maji katika majani kando ya mto. **4** Dada yake akasimama kwa mbali ili ajue yatakayompata. **5** Binti Farao akashuka kuoga mtoni wakati vijakazi wake wakitembea kando ya mto. Naye akaona kile kikapu katika majani na akamtuma kijakazi wake kwenda kukileta. **6** Alipokifungua, aliomwona mtoto. Tazama, mtoto alikuwa analia. Alimhurumia na kusema, "Bila shaka huyu ni mmoja wapo wa watoto wa Waebrania." **7** Basi dada wa yule mtoto akamwambia binti Farao, "Je naweza kwenda kukutafutia mwanamke wa Kiebrania aje akulele mtoto kwa ajili yako?" **8** Binti Farao akamwambia, "Nenda." Hivyo yule binti akaenda na kumwita mama yake yule mtoto. **9** Binti Farao akamwambia mama yake yule mtoto, "Mchukue mtoto huyu ukaninyonyeshee, nami nitakupa posho." Hivyo yule mwanamke akamchukua mtoto na kumnyonyesha. **10** Mtoto alipokuwa mkubwa, akamleta kwa binti Farao, na akawa mtoto wake. Akamwita jina lake Musa akisema, "Kwa sababu nilimtoa katika maji." **11** Musa alipokuwa mtu mzima, alienda kwa watu wake na kuona kazi ngumu walizokuwa wanafanya. Alimuona Mmisri akimpiga Mwebrania, mmoja wa watu wa jamii yake. **12** Aliangalia huku na kule, na alipoona ya kuwa hakuna mtu, alimuua yule mmisri na kuficha mwili wake katika mchanga. **13** Alienda tena siku iliyofuata, na tazama, Waebrania wawili walikuwa wanapigana. Alimwambia yule aliyekuwa na makosa, "Kwa nini unampigia mwenzako?" **14** Lakini yule mtu alisema, "Ni nani aliyekuweka wewe kuwa kiongozi na mwamuzi juu yetu? Unataka kuniua na mimi kama ulivyomuua yule mmisri?" Ndipo Musa akaogopa na kusema, "Hakika niliyoyafanya yamejulikana." **15** Farao aliposikia habari hizi, alijaribu kumuua Musa. Lakini Musa alikimbia na kwenda kuishi katika nchi ya Wamidiani. Kule alikaa chini kando ya mto. **16** Wakati huo kuhani wa Midiani alikuwa na mabinti saba. Walikuja mtoni kuchota maji na kujaza vyombo vyao ili wawanyweshe mifuko ya baba yao. **17** Wachungaji walikuja na kutaka kuwafukuza, lakini Musa alienda kuwasaidia. Kisha akawanywesha mifugo wao. **18** Wale mabinti walipoenda kwa Reueli baba yao, aliwauliza, "Kwa nini mmerudi nyumbani mapema hivi leo?" **19** Wakamwambia, "Mmisri mmoja alituokoa dhidi ya wachungaji. Pia alichota maji na kuwanywesha mifugo wetu." **20** Kisha akawauliza binti zake, "Yu wapi sasa? Kwa nini mlimwacha? Mwiteni ili apate kula chakula pamoja nasi." **21** Musa akakubali kukaa na yule mtu ambaye pia alimpa binti yake Zipora ili amuoe. **22** Alizaa mtoto wa kiume, na Musa akamwita jina lake Geshomu; akisema; "Nimekuwa mkazi katika nchi ya ugeni." **23** Muda mrefu baadaye, mfalme wa Misri akafa. Waisraeli walilalamika kwa sababu ya kazi za utumwa. Walilia kutafuta msaada, na maombi yao yakamfikia Mungu kwa sababu ya mateso yao. **24** Mungu aliposikia malalamiko yao, Mungu alikumbuka agano lake na Abrahamu, na Isaka, na Yakobo. **25** Mungu aliwaona Waisraeli na akaielewa hali yao.

Exodus 2:1

Sasa
Neno hili linatumika hapa kuweka alama ya mapumziko katika matukio muhimu. Hapa mwandishi anaanza kusimulia sehemu mpya.

tatu
"3"

Exodus 2:3

kisafina cha manyasi
Hichi ni chombo kilicho tengenezwa kutokana nyasi inayo ota kando ya Mto wa Misri.

akakipaka sifa na lami
Unaeza elezea kuwa hii ilikuwa kwa ajili ya kuzuuia maji.

sifa
Hii ni gundi iliyo tengenezwa kwa petroli. Yaweza kutumika kuzuia maji.

lami
Hii ni gundi ya rangi kawia au nyeusi inayo weza kutengenezwa kwa utomvu wa mti au petroli. Hivyo basi "lami" itajumuisha sio tu "sifa" bali pia mimea yenye utomvu. Yaweza tumika kuzuia maji.

majani
Haya "majani" yalikuwa haina ya nyasi ndefu yaliyo ota sehemu nyevu na tambarare.

akasimama mbali
Hii ina maana ya kuwa alisimama umbali ambao hakuweza kuonekana, lakini kwa ukaribu ambao aliweza kuona sanduku.

generated on Tue Oct 24 10:45:40 2023

Exodus 2:5

vijakazi
"watumishi"

Tazama
Neno "Tazama" la hashiria maelezo yanayo shangaza yafuatayo.

Exodus 2:7

akunyonyeshe
"kunyonyesha"

Exodus 2:9

akamleta
"mwanamke wa Kiebrania akamleta"

akawa mwana wake
"akawa mwana wa kupanga wa binti wa Farao"

Kwasababu nilimtoa kwenye maji
Watafsiri wanaweza kuongeza alama inayo sema "Jina Musa linaeleweka kama jina la Kiebrania linalo maanisha "kuvuta."

nilimtoa
"kumvuta"

Exodus 2:11

akampiga
"kumgonga"

Akatazama huko na huko
Haya maeneo tofauti yana maana moja ya "kila sehemu."

Exodus 2:13

Akatoka
"Musa akatoka"

Tazama
Neno "tazama" hapa la onyesha kwamba Musa alishangazwa kwa alicho kiona.

yeye aliye kuwa na makosa
Hii ilikuwa ni namna ya kusema "yeye alianza pambano"

nani aliye kufanya kiongozi na muamuzi juu yetu?
Mtu aliye tumia hili swali kumkemea Musa kwa kuingilia pambano.

Unataka kuniua kama ulivyo muua yule Mmisri?
Mwanaume huyu alitumia swali kwa kejeli.

Exodus 2:15

Sasa Farao alipo sikia kuhusu hili
Neno "sasa" linatumika hapa kuweka alama ya pumziko katika tukio. Hapa mwandishi anaanza kueleza sehemu mpya ya tukio.

Sasa kuhani wa Midiani alikuwa na mabinti saba
Neno "sasa" linatumika hapa kuweka alama ya pumziko katika tukio. Hapa mwandishi anaeleza watu wapya katika simulizi.

chota maji
Hii ina maana walichota maji kwenye kisima.

birika
chombo kirefu cha wazi, chemba, kinacho wanacho tumia wanyama kulia au kunywea.

kuwafukuza
"kuwakimbiza"

akawasaidia
"akawaokoa"

Exodus 2:18

Kwanini ulimuacha mwanaume?
Hili swali ni kemeo kwa mabinti kwa kutomkaribisha Musa nyumbani kwao kwa kadiri ya mapokezi ya utamaduni.

Exodus 2:21

Musa akakubali kukaa na huyo mwanaume
"Musa akakubali kuishi na Reueli"

Zipora
Huyu ni binti wa Reueli.

Gerishomu
Huyu ni mwana wa Musa

wakazi katika nchi ya kigeni
"wageni katika nchi ya kigeni"

Exodus 2:23

sononeka
Walifanya hivi kwasababu ya uzuni na mateso yao.

maombi yao yakaenda kwa Mungu
kilio chao Waisraeli kikaenda kinazungumziwa kama ni mtu na anaweza kwenda Mungu alipo.

Mungu akakumbuka agano lake
Hii ilikuwa namna ya kitamaduni yakusema Mungu aliwaza kuhusu alicho kiahidi.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Wakati huu Musa aliendelea kuchunga mifugo ya Yethro baba mkwe wake, kuhani wa Midiani. Musa alilongoza kundi la mifugo kuelekea upande wa mbali wa jangwa mpaka kufika Horebu, mlima wa Mungu. **2** Akiwa pale malaika wa Yahwe akamtokea kama mwali wa moto katika kichaka. Musa aliangalia, na tazama, kichaka kiliwaka moto lakini hakikuteketea. **3** Musa akasema, "Nitageuka ili nione kitaku hiki cha ajabu, kwa nini kichaka hakiteketei." **4** Yahwe alipoona ya kuwa amegeuka upande ili aone, Mungu alimwita kutoka katika kile kichaka na kusema, "Musa, Musa." Musa akasema, "Mimi hapa." **5** Mungu akasema, "Usinikaribie! Vua viatu katika miguu yako, kwa kuwa mahali uliposimama ni mahali palipowekwa wakfu kwa ajili yangu." **6** Aliongeza kusema, "Mimi ni Mungu wa baba yako, Mungu wa Abrahamu, Mungu wa Isaka, na Mungu wa Yakobo." Kisha Musa akaufunika uso wake, kwa kuwa aliogopa kumwangalia Mungu. **7** Yahwe akasema, "Hakika nimeyaona mateso ya watu wangu walioko Misri. Nimesikia kelele zao kwa sababu ya mabwana wao, kwa kuwa nayajua mateso yao. **8** Nimekuja chini kuwaokoa dhidi ya mamlaka ya Wamisri na kuwatoa katika nchi ile na kuwaleta katika nchi nzuri, pana, nchi ijaayo maziwa na asali; kwenye ukanda wa Wakanaani, Wahiti, Waamori, Waperizi, Wahivi, na Wayebusi. **9** Sasa kilio cha watu wa Israeli kimenifikia mimi. Zaidi sana, Mimi nimeyaona mateso ambayo Wamisri wanawatesa. **10** Sasa basi, nitakutuma wewe kwa Farao ili upate kuwatoa watu wangu, wana wa Israeli, kutoka katika nchi ya Misri." **11** Lakini Musa akamwambia Mungu, "Mimi ni nani hata niende kwa Farao na kuwatoa Waisraeli kutoka Misri?" **12** Mungu akamjibu, "Hakika nitakuwa pamoja nawe. Hii itakuwa ishara kwako ya kuwa nimekutuma. Utakapokuwa umewatoa watu kutoka Misri, mtaniabudu mimi katika mlima huu." **13** Musa akamwambia Mungu, "Nikienda kwa Waisraeli na kuwaambia, 'Mungu wa baba zenu amenituma mimi kwenu,' na kisha wakiniambia, 'jina lake nani?' nitawaambia nini?" **14** Mungu akamwambia Musa, "MIMI NIPO AMBAYE NIPO." Mungu akasema, "Ni lazima uwaambie Waisraeli, "MIMI NIPO amenituma kwenu." **15** Pia Mungu akamwambia Musa, "Lazima uwaambie Waisraeli, 'Yahwe, Mungu wa baba zenu, Mungu wa Abrahamu, Mungu wa Isaka, na Mungu wa Yakobo amenituma mimi kwenu. Hili ndio jina langu milele, na hivi ndivyo nitakavyokumbukwa na vizazi vyote.' **16** Nenda ukawakusanye wazee wa Israeli pamoja. Waambie, 'Yahwe, Mungu wa baba zenu, Mungu wa Abrahamu, wa Isaka na Yakobo, amenitokea mimi na kusema, "Hakika nimewatazama na nimeona yale mliyotendewa huko Misri. **17** Nimeahidi kuwatoa ninyi katika mateso ya Misri na kuwaleta katika nchi ya Wakanaani, Wahiti, Wamwori, Waperizi, Wahivi, na Wayebusi. Nchi ijaayo maziwa na asali." **18** Watakusikiliza. Wewe pamoja na wazee wa Israeeli itawapasa kwenda kwa mfalme wa Misri, na imewapasa kumwambia, 'Yahwe, Mungu wa Waebrania amekutana nasi. Hivyo tuache sisi twende safari ya siku tatu katika jangwa ili tupate kutoa sadaka kwa Yahwe Mungu wetu.' **19** Lakini nafahamu ya kuwa mfalme wa Misri hatawaacha ninyi mwende, isipokuwa kwa kulazimishwa. **20** Nitainua mkono wangu na kuwapiga Wamisri kwa miujiza yote nitakayoifanya kati yao. Baada ya hayo, atawaacha mwende. **21** Nitawapa watu hawa kufadhiliwa kutoka kwa Wamisri ili muondokapo msiende mikono mitupu. **22** Kila mwanamke ataomba kwa jirani yake Mmisri na kwa kila mwanamke akaaye kwenye nyumba ya jirani yake, vyombo vya fedha na vya dhahabu na nguo. Nanyi mtawavika watoto wenu wa kiume na binti zenu. Kwa njia hii mtawateka nyara Wamisri."

Exodus 3:1

malaika wa Yahweh
Huyu alikuwa Yahweh mwenyewe aliyekuwa anajitokeza kama malaika, na sio kama malaika Yahweh aliye mtuma.

Yahweh
Hili ni jina la Mungu alilo lirihidhisha kwa watu wake wa Agano la Kale.

Tazama
Neno "tazama" hapa linaonyesha kwamba Musa aliona kitu kilicho kuwa cha tofauti na alicho tegemea.

Exodus 3:4

kutengwa
"kilicho fanywa takatifu"

Mungu wa baba yako, Mungu wa Ibrahimu, Mungu wa Isaka, na Mungu wa Yakobo
Hawa wanaume wote walimuabudu Mungu mmoja.

baba yako
Maana inayo wezekana ni 1) "babu yako" au 2) "baba yako." Kama ina maana babu yako," kisha basi maneno yafuatayo ya fafananua nani "baba yako" ina muhusu: ina muhusu Ibrahimu, Isaka, na Yakobo. Kama ina maana ya "baba yako," kisha basi ina muhusu baba yake Musa.

generated on Tue Oct 24 10:45:40 2023

Exodus 3:7

wasimamizi
"waendesha watumwa." Hawa walikuwa wa Misri ambao kazi yao ilikuwa kuwalazimisha Waisraeli kufanya kazi.

nchi inayo tiririka kwa maziwa na asali
"nchi ambayo maziwa na asali yatiririka." Mungu akazungumza kwa habari ya nchi kuwa nzuri kwa ajili ya wanyama na mimea kama maziwa na asali kutoka kwa hao wanyama na mimea ilikuwa ya tiririka kwenye nchi.

tiririka kwa
"imejawa na" au "na utele wa"

maziwa
Kwa maana maziwa yanatoka kwa ng'ombe na mbuzi, hii yawakilisha chakula kinacho tokana na mifugo.

asali
Kwa maana asali yatokana na mau, hii ya wakilisha chakula cha mazao.

Exodus 3:9

kelele za watu Waisraeli zimekuja kwangu
Hapa neno "kelele" inazungumziwa kama ni watu wanao weza kusogea mwenyewe.

Exodus 3:11

Mimi ni nani, hadi niende kwa Farao ... Misri?
Musa anatumia hili swali kumuambia Mungu kwamba Musa sio kitu na hakuna atakaye msikiliza.

Exodus 3:13

Mungu akamwambia Musa, "MIMI NIKO AMBAYE NIKO."
Hili ndilo jibu la Mungu kwa swali la Musa kuhusu jina la Mungu.

MIMI NIKO AMBAYE NIKO
Maana inayo wezekana hapa ni 1) hii sentesi yote ni jina la Mungu au 2) Mungu hasemi jina lake lakini kitu kuhusu yeye. Kwa kusema hili, Mungu anafundisha kuwa yeye ni wa milele; aliishi na ataishi.

Exodus 3:16

Maelezo ya Jumla
Mungu anaendelea kuzungumza na Musa.

Mungu wa mababu zako, Mungu wa Ibrahimu, wa Isaka, na wa Yakobo
Ibrahimu, Isaka na Yakobo walikuwa ni mababu wa tatu wa Musa. Wote walimuabudu Mungu mmoja.

Hakika nimekutathimini
Neno "wewe" la husu watu wa Israeli.

nchi inayo tiririka maziwa na asali
Mungu aliongelea nchi kuwa nzuri kwa wanyama na mimea kana kwamba maziwa na asali kutoka kwa hao wanyama yalikuwa ya tiririka kwenye nchi.

tiririka
"iliyo jawa" au kwa utele wa"

maziwa
Kwa maana maziwa yanatoka kwa ng'ombe na mbuzi, hii ya wakilisha chakula kinacho tokana na mifugo.

asali
Kwa maana asali yanatoka kwenye mau, hii ya wakilisha chakula kinacho tokana na mazao.

Watakusikiliza wewe
Neno "wewe" la muhusu Musa.

Exodus 3:19

Maelezo ya Jumla
Mungu anaendelea kusema na Musa.

hadi mkono wake ulazimishwe
Hii yaweza andikwa katika tenzi tendaji. Neno "mkono" linasimama katika nafasi ya nguvu ya mwenye mkono. Maana inayo wezekana ni 1) "pale tu atakapoona hana nguvu ya kufanya kitu kingine chochote" 2) "pale tu nitakapo mlazimisha kuacha muende" au 3) "ata kama nitamlazimisha kuwaacha muende"

Nitanyoosha mkono wangu na kushambulia
Hapa "mkono" wa husu nguvu ya Mungu.

sitaenda mikono mitupu
Hapa neno "mikono mitupu" linatumika kueleza maana tofauti.

wanawake wowote wanao ishi nyumbani kwa jirani
"Misri yeyote anaye ishi nyumbani kwa jirani yake wa Kimisri"

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Chapter 4

1 Musa akajibu, "Lakini itakuwaje wasiponiamini mimi au wasiponisikiliza na kusema, 'Yahwe hajakutokea wewe?" **2** Yahwe akamwambia, "Hicho ni nini mkononi mwako?" Musa aksema, "Ni fimbo." **3** Yahwe akasema, "Itupe chini." Musa akaitupa chini ile fimbo, nayo ikageuka na kuwa nyoka. Musa akarudi nyumba. **4** Yahwe akamwambia Musa, "Mchukue kwa kumshikia mkia wake." Hivyo alimchukua yule nyoka. Mara ikaggeuka na kuwa fimbo mkononi mwake tena. **5** "Hii ni ili wapate kuamini ya kuwa Yahwe, Mungu wa baba zao, Mungu wa wa Abrahamu, Mungu wa Isaka, na Mungu wa Yakobo amekutokea wewe." **6** Yahwe pia alimwambia, "Sasaingiza mkono wako ndani ya vazi lako." Hivyo Musa akaingiza mkono wake ndani ya vazi lake. Na alipoutoa nje, tazama, mkono wake ulikuwa na ukoma, mweupe kama theluji. **7** Yahwe akasema, "Ingiza mkono wako ndani ya vazi lako tena." Hivyo akaingiza mkono wake ndani ya vazi lake, na alipoutoa nje aliona ukiwa mzima tena kama ulivyo mwili wake wote. **8** Yahwe akasema, "Kama hawatakuamini wewe - kama hawatazingatia ishara yanggu ya kwanza ya nguvu zangu au kuziamini, basi wataamini ishara ya pili. **9** Na ikiwa hawataamini hata ishara hizi zote mbili za nguvu zangu, au wasipokusikiliza wewe, basi chota maji kutoka katika mto na uyamwage katika nchi kavu. Maji utakayoyamwaga yatakuwa damu katika nchi kavu." **10** Ndipo Musa akamwambia Yahwe, "Bwana, mimi ni mzuri wa kuongea, si hapo kwanza au hata baada ya kuwa umeongea na mtumishi wako. Mimi ni mdhaifu wa kuongea na nina kigugumizi." **11** Yahwe akamwambia, "Ni nani anayeumba mdomo wa mwanadamu? Ni nani amfanyaye mwanadamu kuwa bubu au aone au kipofu? Je si mimi Yahwe? **12** Sasa nenda, nami nitauongoza mdomo wako na nitakufundisha cha kusema." **13** Lakini Musa akasema, "Bwana, tafadhali mtume mtu mwingine, yeyote unayependa kumtuma." **14** Kisha Yahwe akamkasirikia Musa. Akasema, "Vipi kuhusu Aroni kaka yako yule Mlawi? Najua ya kuwa anaweza kuongea vizuri. Hata hivyo, anakuja kukutana na wewe, na atakapokuona moyo wake utajawa na furaha. **15** Wewe utaongea naye na utaweka maneno ya kusema kinywani mwake. Nami nitakiongoza kinywa chako na kinywa chake pia, nami nitaonesha ninyi nyote yawapasayo kutenda. **16** Yeye ataongea na watu kwa niaba yako. Yeye atakuwa msemaji wako, na wewe utakuwa kama Mungu kwake. **17** Utachukua hii fimbo pamoja nawe mkononi mwako. Kwa fimbo hii utafanya ishara." **18** Hivyo Musa alirudi kwa Yethro - baba mkwe wake na kumwambia, "Niruhusu nipate kurudi kwa ndugu zangu walioko Misri ili niweze kuona kama bado wako hai." Yethro akwambia Musa, "Nenda kwa amani." **19** Yahwe akamwambia Musa kule Midiani, "Nenda, rudi Misri, kwa kuwa watu wote waliotaka kukuua wameshakufa." **20** Musa akamchukua mke wake na watoto wake wa kiume na kuwapandisha kwenye punda. Akarudi mpaka nchi ya Misri, naye alichukua fimbo ya Mungu pamoja naye mkononi mwake. **21** Yahwe akamwambia Musa, "Utakaporudi Misri, jitahidi kufanya ishara zote nilizokupa kufanya mbele ya Farao. Lakini nitaufanya moyo wake kuwa mgumu, naye hawatawaacha watu waende. **22** Lazima umwambie Farao, 'Hivi ndivyo asemavyo Yahwe: Israeli ni mtoto wangu, mzaliwa wa kwanza wangu, **23** nami nakuamuru, "Mwache mwanangu aende ili apate kuniabudu mimi." Lakini kwa kuwa umekataa kumwachia, hakika nitamuua mtoto wako wa kiume, mzaliwa wa kwanza wako."' **24** Sasa wakiwa njiani, wakati wa usiku walipopumzika, Yahwe alikutana na Musa na kutaka kumuua. **25** Kisha Zipora akachukua kisu kikali na kukata govi la mtoto wake wa kiume na kuligusisha miguuni pake. Kisha akasema, "Hakika wewe ni bwana harusi wangu kwa njia ya damu." **26** Hivyo Yahwe akamwachia. Akasema, "Wewe ni bwana harusi wa damu" kwa sababu ya kutahiriwa. **27** Yahwe akamwambia Aroni, "Nenda nyikani ukutane na Musa." Aroni akaenda na kukutana naye katika mlima wa Mungu, na kumbusu. **28** Musa akwambia Aroni maneno yote ya Yahwe ambayo alimtuma kusema na kwa habari za ishara zote za nguvu za Yahwe ambazo alimwagiza kutenda. **29** Kisha Musa na Aroni wakaenda na kuwakusanya wazee wote wa Israeli. **30** Aroni akawaambia maneno yote ambayo Yahwe alimwambia Musa. Pia alionesha ishara na miujiza ya nguvu za Yahwe mbele ya watu. **31** Watu waliamini. Waliposikia ya kuwa Yahwe aliwaona Waisraeli na ya kwamba aliyaona mateso yao, waliinamisha vichwa vyao na kumwabudu.

Exodus 4:1

kama wasipo amini
"kama Waisraeli wasipo amini"

Exodus 4:4

shika kwenye mkia
"nyanyua kwenye mkia" au "chukuwa kwenye mkia"

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likawa gongo
"geuka kuwa gongo" au "badilika kuwa gongo"

Mungu wa mababu zao, Mungu wa Ibrahimu, Mungu wa Isaka, na Mungu wa Yakobo
Ibrahimu, Isaka na Yakobo walikuwa ni mababu wa tatu wa Musa. Wote walimuabudu Mungu mmoja.

Exodus 4:6

tazama
Hili neno linatumika kuweka mshangao

nyeupe kama theluji
Neno "kama" hapa linatumika kulinganisha mkono wa Musa ulivyo onekana. Ukoma una sababisha ngozi kuonekana nyeupe.

Exodus 4:8

kuwa makini
"tambua" au "kubali"

Exodus 4:10

mnenaji hodari
"mnenaji mzuri"

mimi ni mtaratibu wa kuongea na mtaratibu wa ulimi
Haya maneno "mtaratibu wa kuongea" na "mtaratibu wa ulimi" yana maana moja. Musa alitumia kuwe mkazo kuwa sio msemaji mzuri.

mtaratibu wa ulimi
Hapa "ulimi" wa husu Musa na uwezo wake wa kuongea.

Nani aliye ufanya mdomo wa mwanadamu?
Yahweh anatumia swali kuweka mkazo kwamba yeye ni muumbaji anaye wezesha watu kuzungumza.

Nani anaye mfanya mtu bubu au kiziwi au kuona au kipofu?
Yahweh anatumia swali kuweka mkazo kwamba yeye ndiye anaye amua kama watu wataongea na kusikia, na kama wataona.

Siye mimi, Yahweh?
Yahweh anatumia swali kuweka mkazo kwamba yeye ndiye mwenye maamuzi haya.

nitakuwa na mdomo wako
Hapa "mdomo" wa husu Musa na uwezo wake wakuongea.

Exodus 4:14

ata kuwa na furaha moyoni mwake
Hapa "moyo" wa husu mawazo ya ndani na hisia.

eka maneno ya kusema modomoni mwake
Maneno hapa yanazungumzwa kama ni vitu vinavyo weza kuwekwa mdomoni mwa mtu. Hapa maneno yana maana ya ujumbe.

nitakuwa na mdomo wako
Neno "mdomo" hapa lina wakilisha uchaguzi wa maneno ya Musa.

mdomo wake
Neno "mdomo" hapa lina wakilisha uchaguzi wa maneno ya Aruni.

Ata kuwa na mdomo wako
Neno "mdomo" hapa lina wakilisha marudio ya yale Aruni aliyo ambiwa na Musa.

utakuwa kwake kama kwangu, Mungu
Neno "kama" hapa la maanisha Musa ata wakilisha mamlaka hayo kwa Aruni kama Mungu alivyo fanya kwa Musa.

Exodus 4:18

baba mkwe
Hii ya husu baba wa mke wa Musa.

Exodus 4:21

ata fanya moyo wake mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungmziwa kama moyo wake ni mgumu.

Israeli ni mwana wangu
Neno "Israeli" hapa lina wakilisha watu wote wa Israeli.

ni mwana wangu, mzaliwa wangu wa kwanza
Hapa watu wa Israeli wanazungumziwa kama wazaliwa wa kwanza anaye sababisha furaha na kiburi.

Nitaua mwanao hakika, mzaliwa wako wa kwanza
Neno "mwana" hapa la husu mwana halisi wa Farao

Exodus 4:24

Yahweh alikutana na Musa na akajaribu kumuua
Hii yaweza kuwa kwasababu Musa hakumtairi mwanae.

Zipora
Hili ni jina la mke wa Musa

kisu cha jiwe
Hichi kilikuwa kisu kliicho undwa kwa jiwe.

kwenye miguu yake
Ina wezekana kuwa neno "miguu" hapa limetumika kama namna ya heshima ya kutaja sehemu zake za siri za mwili.

generated on Tue Oct 24 10:45:40 2023

wewe ni bwana arusi kwangu kwa damu
Maana ya umbo hili sio wazi. Yaweza kuwa ulikuwa msemo unao fahamika kwenye utamaduni wao.

Exodus 4:27

Yahweh akamwambia Aruni
Unaweza taka kuongeza neno linalo weza kuweka alama mwanzo wa sehemu mpya wa hadithi.

katika mlima wa Mungu
Huu waweza kuwa mlima wa Sinai, lakini ukurasa hauelezi maelezo haya.

alimtuma yeye kusema
Neno "yeye" lamuhusu Yahweh.

Exodus 4:29

katika macho ya watu
"mbele ya watu" au "katika uwepo wa watu"

aliwatathimini Waisraeli
"aliwaona Waisraeli" au "alijali kuhusu Waisraeli"

waliinamisha vichwa vyao
Maana zinazo wezakana ni 1) "aliinamisha vichwa vyao kwa mshangao" au 2) "aliinama chini kwa kuabudu"

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Chapter 5

1 Baada ya mambo haya kutokea, Musa na Aruni walienda kwa Farao na kumwambia, ""Hivi ndivyo
Yahwe, Mungu wa Israeli anasema: 'Waache watu wangu waende, ili wapate kunifanyia karamu
jangwani.'" **2** Farao akasema, "Yahwe ni nani? Kwa nini mimi nisikiliz sauti yake na kuwaacha Israeli
waende? Mimi simjui Yahwe; na la zaidi, sitawaacha Israeli waende." **3** Wakasema, "Mungu wa Waebrania
amekutana nasi. Tuache twende safari jangwani kwa siku tatu ili tutoe sadaka kwa Yahwe Mungu wetu ili
asituadhibu kwa mapigo au kwa upanga." **4** Lakini mfalme wa Misri aliwaambia, "Musa na Aruni, kwa nini
mnawatoa watu kazini mwao? Nendeni kazini kwenu." **5** Pia alisema, "Sasa kuna Waebrania wengi nchini
mwetu, na ninyi mnawafanya waache kazi zao." **6** Siku ile ile, Farao alitoa amri kwa wasimamizi na
wanyapara wa wale watu. Akasema, **7** "Tofauti na ilivyokuwa mwanzo, "Tofauti ni ilivyokuwa awali,
msiwapatie tena watu majani ya kutengenezea tofali. Waacheni wao waende kujitafutia majani wenyewe.
8 Ingawa wanapaswa kuleta hesabu sawa ya matofali watakayotengeneza kama ilivyokuwa awali.
Msipokee pungufu, kwasababu wao ni wavivu. Ndiyo maana wanapiga kelele na kusema, 'turuhusu
tuende tukamtolee sadaka Mungu wetu.' **9** Waongezeeni kazi wanaume ili wasipate tena muda wa
kusikiliza maneno ya upotoshaji." **10** Kwa hiyo viongozi wa watu na waangalizi wao waliwajulisha watu.
Walisema, "Hivi ndivyo farao amesema: 'Sitawapeni tena malighafi. **11** Nyinyi wenyewe mtaenda kutafuta
majani popote mtakapopata, lakini kazi zenu hazitapunguzwa. **12** Basi watu hao wakatawanyika katika
nchi yote ya Misri ili wapate kukusanya matakataka badala ya majani. **13** Wasimamizi wao wakawahimiza
na kusema, "Malizeni kazi zenu, sawa na wakati ule majani yalipokuwapo." **14** Wanyapara wa Farao
wakawapiga wasimamizi wa Waisraeli, watu walewale ambao waliwaweka kuwa wasimamizi wa
watumishi. Wale Wanyapara wakakazana kuwauliza, "Kwanini hamjatimiza idadi ya matofali inayotakiwa
kwenu, siku ya jana na hata leo kama ambavyo mlifanya siku za nyuma?" **15** Basi Wanyapara wa wana wa
Israeli wakamwendea Farao na kumlilia. Walisema, "Kwanini unawatendea watumishi wako hivi? **16** Sisi
watumishi wako hatupewi majani tena, lakini bado wanatuambia sisi, "Tengenezeni tofali!' Sisi watumwa
wako tunapigwa sasa, lakini kosa hilo ni la watu wako." **17** Lakini Farao akasema, "Ninyi ni wavivu!
Wavivu ninyi! Ninyi mwasema, 'Turuhusu twende kumtolea Yahwe sadaka.' **18** Sasa rudini kazini.
Hamtapewa majani tena, lakini mnapaswa kutengeneza idadi ile ile ya matofali." **19** Wanyapara wa wana
wa Israeli wakagundua ya kuwa walikuwa kwenye shida kubwa mara walipoambiwa, "Hamtapunguza
kamwe idadi ya matofali mnayotengeneza kila siku." **20** Wakakutana na Musa na Haruni, waliokuwa
wamesimama nje ya Ikulu wakati wanatoka kwa Farao. **21** Wakawaambia Musa na Haruni, "Yahwe
awatazame ninyi na kuwaadhibu, kwa sababu mmetufanya sisi kuonekana wabaya mbele ya Farao na
watumishi wake. Mmetia upanga mikononi mwao ili watuue." **22** Musa akarudi kwa BWANA na
kumwambia, "Bwana, kwanini umewatenda mabaya watu hawa? Kwanini kunituma mimi kwanza? **23**
Tangu nilipokuja kwa Farao kusema naye kwa jina lako, amewatenda mabaya watu hawa, wala
hujawaokoa watu wako hata kidogo."

Exodus 5:1

Baada ya hivi vitu kutokea
Sio wazi muda gani ambao Musa na Aruni walisubiri mpaka walipo muuona Farao.

sherehe kwa ajili yangu
Hii ni sherehe ya kumuabudu Yahweh.

Yahweh ni nani?
Farao anatumia hili swali kuonyesha kuwa hamtambui Yahweh kama mungu halali.

Kwanini mimi ... ach Israeli iende?
Farao anatumia hili swali kuonyesha kwamba anatamanio la kumtii Yahweh au kuwaacha Waisraeli waende kumuabudu Mungu.

sikiliza sauti yako
Maneno "sauti yako" yana wakilisha Mungu aliyo ya sema.

Exodus 5:3

Mungu wa Waebrania
Hili ni neno linalo tumika kwa ajili ya Mungu wa Waisraeli au Yahweh.

au kwa upanga
Hapa "upanga" ya wakilisha vita au shambulizi la maadui.

kwanini unachukuwa watu kutoka kazini kwao?
Farao anatumia swali hili kuonyesha hasira yake kwa Musa na Aruni kuwatoa Waisraeli kwenye kazi yao.

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Exodus 5:6

wasimamizi
"waendesha watumwa" Hawa walikuwa Wamisri ambao kazi yao ilikuwa kuwalazimisha Waisraeli kufanya kazi ngumu.

wewe haupaswi kutoa tena
Neno "wewe" katika hii mistari ni wingi na ya husu wasimamizi na mabwana.

Exodus 5:10

wasimamizi
"waendesha watumwa" Hawa walikuwa Wamisri ambao kazi yao ilikuwa kuwalazimisha Waisraeli kufanya kazi ngumu.

sitakupatia wewe mrija wowote tena .. pata mriji popote utakapo upata
Neno "wewe" katika hii mistari ni wingi na ya husu watu wa Israeli.

nyinyi wenyewe lazima muende
Hapa "wenyewe" la tilia mkazo kuwa Wamisri hawata wasaidia.

mzigo wa kazi zenu hazitapunguzwa
Hii yaweza andikwa katika mfumo endelevu.

Exodus 5:12

nchi yote ya Misri
Huu ni msisitizo wa kuonyesha juhudi la ziada

wasimamizi
"waendesha watumwa" Hawa walikuwa Wamisri ambao kazi yao ilikuwa kuwalazimisha Waisraeli kufanya kazi ngumu.

kapi
sehemu ya mmea ambayo inabaki baada ya mavunop

kwanini ujatengeneza matofali yote yanayo kupasa ... hapo awali?
Wasimamizi walitumia maswali kuonyesha wana hasira kwa upungufu wa matofali.

Exodus 5:15

wakalia
"wakalalamika"

bado wanatuambia 'tengeneza matofali!'
Hapa "wana" ya husu wasimamizi wa Kimisri.

Exodus 5:19

walipo ambiwa
Hii yaweza andikwa katika sentensi tendaji.

jumba
Hii ni nyumba kubwa sana mfalme anayo ishi.

mmetufanya chukizo
Wamisri wali wajibu Waisraeli kama walivyo kuwa wakijibu wanapo sikia harafu chafu.

wameweka upanga mkononi mwetu kutuua
Hapa "upanga" wawakilisha nafasi ya kuteketeza maadui.

Exodus 5:22

Bwana kwanini umesababisha matatizo kwa hawa watu?
Hili swali la onyesha jinisi alivyo kata tamaa kuwa Wamisri wana wa tendea vibaya Waisraeli kwa ukali zaidi sasa.

kwanini ulinituma mimi kwanza?
Hili swali la onyesha jinsi Musa alivyo kata tamaa kuwa Mungu alimtuma Misri.

ongea nae kwa jina lake
Neno "jina" hapa la wakilisha ujumbe wa Mungu.

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Chapter 6

1 Kisha Yahweh akasema na Musa, "Sasa utaona nitakacho fanya kwa Farao. Utaona hili, kwa kuwa ata waacha waenda kwa mkono wangu hodari. Kwasababu ya mkono wangu hodari, ata waondoa nje ya nchi." **2** Mungu akasema na Musa na kumwambia, "Mimi ni Yahweh. **3** Nilimtokea Ibrahimu, Isaka, na Yakobo kama Mungu mwenye nguvu; lakini kwa jina langu, Yahweh, sikujuliikana kwao. **4** Pia niliimarisha agano langu na wao, ilikuwapatia nchi ya Kanani, nchi walioishi kama sio raia, nchi walio tanga tanga. **5** Zaidi ya yote, nimesikia kilio cha Waisraeli ambao wa Misri wame wa chukua watumwa, na nimekumbuka agano langu. **6** Kisha basi, sema kwa Waisraeli, 'Mimi ni Yahweh. Nitawatoa kwenye utumwa chini ya wa Misri, na kuwaweka huru na nguvu zao. Nitawaokoa kwa kudhihirisha nguvu zangu, na kwa matendo ya ajabu ya hukumu. **7** Nitawaleta kwangu kama watu wangu, na nitakuwa Mungu wenu. Mtajua kuwa mimi ndiye Yahweh Mungu wenu, aliye watoa kwenye utumwa chini ya wa Misri. **8** Nitawaleta kwenye nchi niliyo muahidi kumpa Ibrahimu, Isaka, na Yakobo. Nitawapa kama mali yenu. Mimi ni Yahweh."' **9** Musa alipo waambia haya Waisraeli, hawakumsiliza kwasababu ya mateso magumu ya utumwa wao. **10** Hivyo Yahweh akazungumza na Musa na kumwambia, **11** "Nenda umwambie Farao, mfalme wa Misri, awaache watu wa Israeli waondoke kwenye nchi yake." **12** Musa akamwambia Yahweh, "Kama Waisraeli hawajanisikiliza mimi, kwa nini Farao anisikillize mimi, tangu mimi sio mzuri wakuzungumza?" **13** Yahweh akasema na Musa na Aruni. Akawapa amri ya Waisraeli na Farao, mfalme wa Misri, awatoe Waisraeli kutoka nchi ya Misri. **14** Hawa walikuwa vichwa wa nyumba za baba yao: wana wa Rubeni, mzaliwa wa kwanza wa Israeli, walikuwa Hanoki, Palu, Hezroni, na Karmi. Hawa walikuwa mababu wa ukoo wa Rubeni. **15** Wana wa Simeoni walikuwa Yemueli, Yamini, Ohadi, Yakini, Zohari, na Shauli - mwana wa mwanamke wa Kanani. Hawa walikuwa mababu wa ukoo wa Simeoni. **16** Hapa yameorodheshwa majina ya wana wa Lawi, pamoja na uzo wao. Walikuwa ni Gerishoni, Kohathi, na Merari. Lawi aliishi mpaka alipo kuwa na miaka 137. **17** Wana wa Gerishoni walikuwa Libni na Shimei. **18** Wana wa Kohathi walikuwa Amramu, Izhari, Hebroni, na uzieli. Kohathi aliishi hadi miaka 133. **19** Wana wa Merari walikuwa Mahli na Mushi. Hawa walikuja kuwa mababu wa ukoo wa Walawi, pamoja na uzao wao. **20** Amramu alimuoa Yokebedi, dada yake baba yake. Alimzalia Aruni na Musa. Amramu aliishi miaka 137 na akafa. **21** Wana wa Izhari walikuwa Kora, Nefegi, na Zikri. **22** Wana wa Uzieli walikuwa Mishaeli, Elizafani na Sithri. **23** Aruni alimuoa Elisheba, binti wa Aminadabu, dada wa Nashoni. Alimzaa Nadabu na Abihu, Eleazari na Ithamari. **24** Wana wa Kora walikuwa Asiri, Elikana na Abiasa. Hawa walikuwa mababu wa ukoo wa Wakora. **25** Eleazari, mwana wa Aruni, alimuoa mmoja wa mabinti Wa Putieli. Alimzalia Fineazi. Hawa walikuwa vichwa wa nyumba za baba yao miongoni mwa Walawi, pamoja na uzao wao. **26** Hawa wanaume wawili walikuwa Musa na Aruni ambao Yahweh alisema, "Waleteni Waisraeli kutoka nchi ya Misri, kwa makundi ya wanaume wapiganaji." **27** Aruni na Musa wakazungumza na Farao, mfalme wa Misri, awaruhusu Waisraeli watoke Misri. Hawa walikuwa Musa na Aruni wale wale. **28** Pale Yahweh alipo zungumza na Musa katika nchi ya Misri, **29** alimwambia, "Mimi ni Yahweh. Sema kwa Farao, mfalme wa MIsri, kila kitu nitacho kwambia." **30** Lakini Musa alimwambia Yahweh, "Mimi sio mzuri wa kuongea, hivyo kwanini Farao anisikilize mimi?"

Exodus 6:1

mkono wangu hodari
Neno "mkono" hapa wa wakilisha matendo ya Mungu au kazi.

Exodus 6:2

Nilimtokea Ibrahimu, Isaka, na Yakobo
"Nilijionyesha kwa Ibrahimu, Isaka, na Yakobo"

sikujuliikana kwao
Hii yaweza andikwa katika sentensi tendeaji.

kilio
Hii ina maana ya kufanya sauti za uzuni kwasababu ya maumivu na mateso.

Exodus 6:6

sema kwa Waisraeli
Hii ni amri kutoka kwa Yahweh kwa Musa.

Exodus 6:8

muahidi
"apa" au "niliyo sema nita"

generated on Tue Oct 24 10:45:40 2023

Exodus 6:10

Kama Waisraeli hawajanisikiliza mimi , kwa nini Farao anisikillize mimi, tangu mimi sio mzuri wakuzungumza?
Musa aliuliza hili swali akitumaini Mungu atabadilisha nia yake ya kumtumia Musa.

Exodus 6:14

vichwa wa nyumba za baba yao
Hapa "vivhwa" ya husu mababu wa hasili wa ukoo.

Hanoki ... Shauli
Haya ni majina ya wanaume.

Exodus 6:16

Gerishoni ... Merari
Haya ni majina ya wanaume.

Amramu ... Uzieli
Haya ni majina ya wanaume.

Exodus 6:20

Izhari ... Kora ... Zikri
Haya ni majina ya wanaume.

Uzieli .. Mishaeli ... Sithri
Haya ni majina ya wanaume.

Exodus 6:23

Nadabu ... Ithamari
Haya ni majina ya wanaume.

Fineazi
Haya ni majina ya wanaume.

Hawa walikuwa vichwa wa nyumba za baba yao
Neno "vichwa" ya wakilisha viongozi wa familia.

Exodus 6:26

kwa makundi ya wanaume wapiganaji
"kabila moja kwa wakati" au "kundi la familia moja baada ya lingine"

Exodus 6:28

Mimi sio mzuri ... kwanini Farao anisikilize mimi?
Musa anauliza hili swali akitumaini kubadilisha nia ya Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Yahweh akasema na Musa, "Ona, nimekufanya kama mungu kwa Farao. Aruni kaka yako atakuwa nabii wako. **2** Utasema kila kitu nitacho kuamuru kusema. Aruni kaka yako ata sema na Farao iliawaachie watu wa Israeli watoke kwenye nchi yake. **3** Lakini nitaufanya moyo wa Farao mgumu, na nitaonyesha ishara nyingi za nguvu zangu, maajabu mengi, katika nchi ya Misri. **4** Lakini Farao hata kusikiliza, kwahiyo nitaueka mkono wangu juu ya Misri na kutoa makundi yangu ya wanaume wapiganaji, watu wangu, wazao wa Israeli, watoke nchi ya Misri kwa matendo makubwa ya hukumu. **5** Wamisri watajua kuwa mimi ni Yahweh nitapo nyoosha mkono wangu kwa Misri na kuwatoa Waisraeli kutoka miongoni mwao." **6** Musa na Aruni wakafanya hivyo; walifanya kama Yahweh alivyo waamuru. **7** Musa alikuwa na miaka themanini, na Aruni miaka themanini na tatu walipo ongea na Farao. **8** Yahweh akamwambia Musa na Aruni, **9** "Wakati Farao atakapo waambia, 'Fanya muujiza,' utamwambia Aruni, 'Chukuwa gongo lako na ulirushe chini mbele ya Farao, ililigeuke nyoka."' **10** Kisha Musa na Aruni wakaenda kwa Farao, na wakafanya kama Yahweh alivyo waamuru. Aruni akarusha chini gongo lake mbele ya Farao na watumishi wake, na likageuka nyoka. **11** Kisha naye Farao akawaita wazee wenye hekima na wachawi. Wakafanya jambo hilo hilo kwa uchawi wao. **12** Kila mtu akarusha chini gongo lake, na magongo yakawa nyoka. Lakini gongo la Aruni lilimeza nyoka zao. **13** Moyo wa Farao ulikuwa mgumu, na akusikiliza, kama Yahweh alivyo tabiri. **14** Yahweh akasema na Musa, "Moyo wa Farao ni mgumu, na anakataa kuacha watu waende. **15** Nenda kwa Farao asubui anapoenda kwenye maji. Simama kwenye chanzo cha mto kukutana naye, na uchukuwe mkononi mwako gongo ambalo liligeuka nyoka. **16** Mwambie, 'Yahweh, Mungu wa Waebrania, amenituma kwako, "Acha watu wangu waende, iliwaniabudu nyikani. Mpaka sasa haujanisikiliza." **17** Yahweh anasema hili: "Kwa hili utajua kuwa mimi ni Yahweh. Ninaenda kupiga maji ya mto wa Misri kwa gongo langu lililo mikono mwangu, na mto utageuzwa kuwa damu. **18** Samaki walio kwenye mto watakufa, na mto utanuka. Wa Misri Hawataweza kunywa maji yalio kwenye mto."''' **19** Kisha Yahweh akasema na Musa, "Mwambie Aruni, 'Chukuwa gongo lako na unyooshe mkono kwenye maji ya Misri, na juu ya mito yake, mifereji, visima, na madimbwi yote, ili maji yao ya damu. Fanya hivi ilikuwe na damu nchi nzima ya Misri, hadi kwenye vyombo vyote vya mbao na mawe."' **20** Musa na Aruni walifanya kama Yahweh alivyo waamuru. Aruni alinyanyua gongo na kupiga maji ya mto, machoni pa Farao na watumishi wake. Maji yote kwenye mto yaligeuga damu. **21** Samaki kwenye mto wakafa, na mto ukaanza kunuka. Wamisri hawakuweza kunywa maji kwenye mto, na damu ilikuwa kila mahali katika nchii ya Misri. **22** Lakini wachawi walifanya vivyo hivyo na uchawi wao. Kwaiyo moyo wa Farao ukawa mgumu, na akakataa kuwasikiliza Musa na Aruni, kama Yahweh alivyo sema itatokea. **23** Kisha Farao akarudi na kwenda nyumbani kwake. Wala hakutilia maanani hili. **24** Wamisri wote walichimba pembeni ya mto kwa ajili ya maji ya kunywa, lakini hawakuweza kunywa maji ya mto. **25** Siku saba zilipita baada ya Yahweh kushambulia mto.

Exodus 7:1

nimekufanya kama mungu
"nitamsabisha Farao akuchukulie kama mungu"

Exodus 7:3

moyo wa Farao mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumziwa kama moyo mgumu.

ishara nyingi ... maajabu mengi
Maneno "ishara" na "maajabu" yana maana moja. Mungu anatumia kukazia ukuu wa atakayo ya fanya Misri.

nitaueka mkono wangu juu ya ... nyoosha mkono wangu kwa
Maneno "mkono wangu" ya wakilisha nguvu kubwa ya Mungu.

Exodus 7:6

na miaka themanini na tatu
"na Aruni alikuwa na miaka themanini na tatu

Exodus 7:8

Wakati Farao atakapo waambia, 'Fanya muujiza,' utamwambia Aruni, 'Chukuwa gongo lako na ulirushe chini mbele ya Farao, ililigeuke nyoka
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

Exodus 7:11

lilimeza
"lilikula" au "liliharibu"

generated on Tue Oct 24 10:45:40 2023

Moyo wa Farao ulikuwa mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumziwa kama moyo wake ulikuwa mgumu.

Exodus 7:14

Moyo wa Farao ni mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi ya zungumziwa kama moyo wake ulikuwa mgumu.

anapoenda kwenye maji
Maana kamili ya sentesi yaweza fanya halisi.

Exodus 7:16

Mwambie
"Sema kwa Farao"

piga maji
"gonga maji"

Exodus 7:19

nzima
"kila sehemu"

Exodus 7:20

moyo wa Farao ukawa mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi ya zungumziwa kama moyo mgumu.

kwenye mto
Jina la mto la weza fanywa alisi.

Exodus 7:23

Wamisri wote
Neno "wote" hapa la ni msisitizo wa kukazia jinsi tatizo lilivyo kuwa kubwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Kisha Yahweh akazungumza na Musa, "Nenda kwa Farao na umwambie, 'Yahweh anasema hivi: Acha watu wangu waende hili wakaniabudu. **2** Ukikataa kuwaruhusu waende, nitaidhuru nchi yako yote kwa vyura. **3** Mito itajawa na vyura. Watatoka na kuingia nyumbani kwako, chumbani kwako, na kitandani kwako. Wataenda nyumbani mwa watumishi wako. Wataenda kwa watu wako, kwenye majiko yako, na vyombo vya kukandia mkate. **4** Vyura watakushambulia wewe, watu wako, na watumishi wako wote.'"' **5** Yahweh akamwambia Musa, "Mwambie Aruni, 'Nyoosha mkono wako na gongo lako kwenye mito, mifereji, na kwenye mabwawa, na uwatoe vyura juu ya nchi ya Misri.'" **6** Aruni akanyoosha mkono juu ya maji ya Misri, na vyura wakatoka na kujaza nchi ya Misri. **7** Lakini wachawi walifanya vivyo hivyo na uchawi wao: waliwatoa vyura juu ya nchi ya Misri. **8** Kisha Farao akawaita Musa na Aruni na kuwaambia, "Muombeni Yahweh iliawaondoe vyura kwangu na kwa watu wangu. Kisha nitawaacha watu waende, iliwamtolee dhabihu." **9** Musa akamwambia Farao, "Unaweza chukuwa fursa ya kuniambia lini nikuombee wewe, watumishi wako, na watu wako, ili vyura waondolewe kwako na nyumbani kwako na wabaki tu kwenye mito." **10** Farao akasema, "Kesho." Musa akasema, "Acha iwe kama ulivyo sema, ili kwamba ujue hakuna Mungu mwengine kama Yahweh, Mungu wetu. **11** Vyura wataondoka kutoka kwako, nyumbani mwako, kwa watumishi wako, na kwa watu wako. Watabaki tu kwenye mito." **12** Musa na Aruni wakaondoka kwa Farao. Kisha Musa akamlilia Yahweh kuhusu hao vyura alio waleta kwa Farao. **13** Yahweh akafanya kama Musa alivyo omba: Vyura wakafa kwenye nyumba, nyuani, na mashambani. **14** Watu wakawakusanya kwa mafungu, na nchi ikanuka. **15** Lakini Farao alipoona kuna afadhali, aliufanya moyo wake kuwa mgumu na hakumsikiliza Musa na Aruni, kama Yahweh alivyo sema. **16** Yahweh akamwambia Musa, "Mwambie Aruni, 'Nyoosha gongo lako na upige udongo chini, iliuwe chawa kati nchi yote ya Misri.'" **17** Wakanya hivyo: Aruni akanyoosha mkono wake na gongo lake. Akaupiga udongo wa ardhi. Chawa wakaja juu ya watu na wanyama. Udongo wote kwenye ardhi ukawa chawa katika nchi ya Misri. **18** Wachawi walijaribu kufanya chawa kwa uganga wao lakini hawakuweza. Palikuwa na chawa kwa watu na kwa wanyama. **19** Kisha wachawi wakamwambia Farao, "Hichi ni kidole cha Mungu." Lakini moyo wa Farao ulikuwa Mgumu, hivyo akakataa kuwasikiliza. Ilikuwa kama Yahweh alivyo sema Farao atafanya. **20** Yahweh akamwambia Musa, "Inuka asubui mapema na usimame mbele ya Farao anapoenda mtoni. Umwambie, 'Yahweh anasema hivi: "Acha watu wangu waende wakaniabudu mimi. **21** Lakini usipo acha watu wangu waende nitatuma kundi la nzi kwako, watumishi wako, na watu wako, na kwenye nyumba zenu. Nyumba za wa Misri zitajawa na makundi ya nzi, na ata ardhi wanayo simama itajawa na nzi. **22** Lakini katika siku hiyo nitaitendea nchi ya Gosheni tofauti, nchi ambayo watu wangu wanaishi, ilikwamba kusiwe na makundi ya nzi huko. Hili litatokea ili kwamba mjue mimi ni Yahweh katika hii nchi. **23** Nitaweka utofauti kati ya watu wangu na watu wako. Hii ishara ya nguvu zangu itatokea kesho'"' **24** Yahweh akafanya hivyo, na kundi kubwa la nzi likaja nyumbani mwa Farao na nyumbani mwa watumishi wake. Katika nchi yote ya Misri, nchi iliharibiwa na makundi ya nzi. **25** Farao akawaita Musa na Aruni na kuwaambia, "Nendeni, mtolee Mungu wenu dhabihu kwenye nchi yetu." **26** Musa akasema, "Sio vyema sisi kufanya hivyo, kwa kuwa dhabihu tunazo mtolea Yahweh Mungu wetu zinachukiza kwa Wamisri. Kama tutatoa dhabihu mbele ya macho yao zilizo chukizo kwa Wamisri, hawata tupiga mawe? **27** Hapana, ni safari ya siku tatu kwenda nyikani ambayo lazima tuende, ili kiutoa dhabihu kwa Yahweh Mungu wetu, kama anavyo tuamuru." **28** Farao akasema, "Nitakuruhusu kwenda kumtolea dhabihu Yahweh Mungu wenu nyikani. Ila usiende mbali sana. Niombee." **29** Musa akasema, "Wakati tu nitakapoenda kutoka kwako, nitamuomba Yahweh ili makundi ya nzi yatoke kwako, wewe Farao, na watumishi wako na watu kesho. Lakini usifanye udhalimu tena kwa kutowaacha watu wetu waende kumtolea dhabihu Yahweh." **30** Musa akaenda nje kutoka kwa Farao na kumuomba Yahweh. **31** Yahweh akafanya kama Musa alivyo muomba: alitoa makundi ya nzi kutoka kwa Farao, watumishi wake, na watu wake. Hakuna ata mmoja aliye baki. **32** Lakini Farao aliufanya moyo wake mgumu tena, na hakuwaacha watu waende.

Exodus 8:1

Mto
"Mto Nile"

vyombo vya kukandia mkate
Hivi ni vyombo vya mkate watengenezewa

generated on Tue Oct 24 10:45:40 2023

Exodus 8:8

Kisha Farao akawaita Musa na Aruni
"Kisha Farao akawatuma Musa na Aruni"

Unaweza chukuwa fursa ya kuniambia lini nikuombee wewe
"Unaweza chagua lini ni kuombee wewe" au "Unaweza chagua muda wa kukuombea"

Exodus 8:13

aliufanya moyo wake kuwa mgumu
"Farao akaufanya moyo wake mgumu." Hapa "mgumu" ya maanisha akawa na kiburi.

kama Yahweh alivyo sema
"kama Yahweh alivyo sema Musa ata fanya"

Exodus 8:18

Hichi ni kidole cha Mungu
Maneno "kdiole cha Mungu" ya wakilisha nguvu ya Mungu.

moyo wa Farao ulikuwa Mgumu
Hapa "moyo" wa husu Farao.

Exodus 8:20

usimame mbele ya Farao
"jiwakilishe kwa Farao"

Acha watu wangu waende
"waeke watu wangu huru"

Exodus 8:22

Maelezo ya Jumla
Yahweh anaendelea kuzungumza na Farao kupitia Musa.

nchi iliharibiwa na makundi ya nzi
Hii yaweza tafsiriwa katika tensi tendaji.

Exodus 8:25

mbele ya macho yao
Hii ilikuwa desturi ya kusema "mbele ya uwepo wa mtu"

hawata tupiga mawe?
Musa ana uliza hili swali kumuonyesha Farao kuwa Wamisri wata waruhusu Waisraeli kumuabudu Yahweh.

Exodus 8:28

usifanye udhalimu tena kwa kutowaacha watu wetu waende
Hii yaweza andikwa katika mfumo halisi.

Lakini usifanye udhalimu
"Lakini husitudanganye sisi"

Exodus 8:30

Farao aliufanya moyo wake mgumu
Hapa "moyo" wa husu Farao.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kisha Yahweh akamwambia Musa, Nenda kwa Farao na umwambie, 'Yahweh, Mungu wa Waebrania, anasema hivi: "Acha watu wangu waende ili wakaniabudu mimi." **2** Lakini ukikataa kuwaruhusu waende, kama utaendelea kuwa bakiza nyuma, **3** basi mkono wa Yahweh utakuwa kinyume dhidi ya mifugo yako shambani na kwa farasi, punda, ngamia, ng'ombe na kondoo, naitasababisha ugonjwa mbaya sana. **4** Yahweh ata tendea tofauti mifugo ya Israeli na mifugo Misri: Haukuna mnyama wa Waisraeli ataye kufa. **5** Yahweh ametenga muda; amesema, "Ni kesho ambapo nitafanya ilitukio katika nchi."'' **6** Yahweh akafanya hivi siku iliyofuata: mifugo yote ya Misri ikafa. Lakini hamna mnyama wa Waisraeli aliye kufa, hamna mnyama ata mmoja. **7** Farao akafanya utafiti, na tazama, hakuna mnyama ata mmoja aliye kufa. Lakini moyo wake ulikuwa mjeuri, hivyo hakuwaacha watu waende. **8** Kisha Yahweh akawambia Musa na Aruni, "Chukuwa majivu na uyajaze mkononi kutoka kwenye tanuru. Wewe, Musa, lazima uyarushe juu wakati Farao akitazama. **9** Yatakuwa vumbi safi nchi nzima ya Misri. Yatasababisha majipu na mafua kulipuka kwa watu na wanyama katika nchi yote ya Msri." **10** Hivyo Musa na Aruni wakachukuwa majivu kutoka kwenye tanuru na kusimama mbele ya Farao. KIsha Musa akarusha majivu juu. Majivu yakasababisha majipu na mafua kutokea kwa watu na wanyama. **11** Waganga hawakuweza kumzuia Musa kwasababu ya majipu, kwasababu majipu yalikuwa kwao na kwa Wamisri wote. **12** Yahweh akaufanya moyo wa Farao kuwa mgumu, Farao hakuwasikiliza Musa na Aruni. Hili ndilo Yahweh alilo mwambia Musa Farao atalo fanya. **13** Kisha Yahweh akamwambia Musa, Amka asubui mapema, simama mbele ya Farao, na umwambie, 'Yahweh, Mungu wa Waebrania, anasema hivi: Acha watu wangu waende ili wakaniabudu mimi. **14** Kwa muda huu nitatuma mapigo kwako wewe, kwa watumishi wako na watu wako. Nitafanya hivi ili ujue hakuna kama mimi kwenye dunia yote. **15** Mpaka sasa ningeweza kuunyosha mkono wangu na kukushambulia wewe na watu wako kwa ugonjwa, na ungeondelewa kwenye nchi. **16** Lakini ni kwa sababu hii nimekuruhusu uishi: ili kukuonyesha nguvu zangu, ili kwamba jina langu litangazwe dunia nzima. **17** Bado unajiinua dhidi ya watu wangu kwa kuwaacha wasiende. **18** Sikiliza! Kesho muda kama huu nita leta mvua ya mawe ya barafu kubwa, kama ambayo haijawai kuonekana Misri toka ilipo anza hadi sasa. **19** Kisha sasa, tuma wanaume na ukusanye mifugo yako na vitu vyote ulivyo navyo mashambani sehemu salama. Kila mtu na mnyama aliyeko shambani na hajaletwa nyumbani - mawe ya barufu yatawashukia, na watakufa."'' **20** Kisha hao wa watumishi wa Farao walio amini ujumbe wa Yahweh waka harakisha kuleta watumwa na mifugo yao ndani ya nyumba zao. **21** Lakini hao ambao hawa kuchukuwa ujumbe wa Yahweh maanani waliacha watumwa wao na mifugo shambani. **22** Kisha Yahweh akamwambia Musa, "Nyoosha mkono wako kuelekea mbingu ili kuwe na mawe ya barafu katika nchi yote ya Misri, kwa watu, kwa wanyama, na kwenye mimea yote shambani na nchi nzima ya Misri." **23** Musa akanyoosha mkono na gongo lake kuelekea mbiguni, na Yahweh akatuma mngurumo, mawe ya barafu, na radi kwenye nchi. Pia alinyesha mvua kwenye nchi ya Misri. **24** Hivyo kulikuwa na radi iliyo changanyika na mawe ya barafu, ilikuwa hatari sana, kuliko yeyote iliyowai kutokea kwenye nchi ya Misri tangu liwe taifa. **25** Katika nchi yote ya Misri, barafu ya mawe ilipiga kila kitu kwenye shamba, watu na wanyama. Ilipiga kila mmea shambani na kuvunja kila mti. **26** Isipo kuwa tu nchi ya Gosheni, walipo ishi Waisraeli, hapakuwa na mawe ya barafu. **27** Kisha Farao akatuma wanaume wakawaite Musa na Aruni. Akawaambia, "Nimetenda dhambi wakati huu. Yahweh ni mwenye haki, na mimi na watu wangu ni waovu. **28** Muombe Yahweh, kwasababu radi na barafu ya mawe imezidi. Nitawaacha muende, na hamtabaki tena hapa." **29** Musa akamwambia, "Nitakapo ondoka tu kwenye mji, nitaitanua mikono yangu kwa Yahweh. Mngurumo utaacha, na hakutakuwa na barafu ya mawe tena. Kwa ili utajua kuwa nchi ni ya Yahweh. **30** Lakini kwa wewe na watu wako, najua bado hamu mheshimu Yahweh Mungu." **31** Sasa kitani na shayiri ziliharibiwa, kwa kuwa shayiri ilikuwa katika kukomaa, na kitani ilikuwa imestawi. **32** Lakini ngano na kusemethu hazikupigwa mana zinachelewa kukua. **33** Musa alipo muacha Farao na mji, alitanua mikono yake kwa Yahweh; mngurumo na barafu ya mawe ikasimama, na mvua haikunyesha tena. **34** Farao alipoona mvua, barafu ya mawe, na mngurumo umekatika, akatenda dhambi na kufanya moyo wake kuwa mgumu, pamoja na watumishi wake. **35** Moyo wa Farao ulikuwa mgumu, hakuacha watu wa Israeli waende. Hivi ndivyo Yahweh alimwambia Musa Farao atafanya.

generated on Tue Oct 24 10:45:40 2023

Exodus 9:1

Maelezo ya Jumla
Yahweh anaendelea kuzungumza na Musa kuhusu kushughulika na Farao na kuwaleta watu Waebrania njee ya Misri.

ukikataa kuwaruhusu waende, kama utaendelea kuwa bakiza nyuma
Hii mistari miwili ina maana moja. Watamsisitiza Farao nini kitakacho watokea Farao akifanya hivi.

basi mkono wa Yahweh utakuwa kinyume dhidi
Neno "mkono" hapa wa wakilisha nguvu ya Yahweh ya kuwa dhuru wanyama kwa magonjwa.

ya mifugo yako
Neno "yako" hapa la husu watu wote wa Misri waliyo miliki mifugo.

mifugo ya Israeli
Hapa "Israeli" ya husu watu wa Israeli.

mifugo Misri
Neno "Misri" hapa la husu watu wa Misri

Exodus 9:5

ametenga muda
"ameeka muda" au "ameandaa muda"

mifugo yote ya Misri ikafa
Hii iwe ongezewa kukazia umakini wa tukio.

mifugo ya Misri
Hapa "Misri" ya husu watu wa Misri.

Farao akafanya utafiti
Farao akakusanya ukweli kuhusu hali.

tazama
Neno "tazama" hapa laonyesha kwamba Farao alishangazwa kwa alicho kiona.

moyo wake ulikuwa mjeuri
Hapa "moyo" wa husu Farao.

Exodus 9:8

tanuru
"shimo la moto"

safi
"kidogo sana"

kutokea kwa
"kutokea kwa haraka kwa watu"

Exodus 9:11

Yahweh akaufanya moyo wa Farao kuwa mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

Exodus 9:13

kwako wewe
Hii ina maana kuwa ata Farao ata umizwa kwa mapigo.

Nitafanya hivi ili ujue
Neno "hivi" la husu mapigo ambayo Musa alimwambia Farao kuhusu.

Exodus 9:15

ningeweza kuunyosha mkono wangu na kukushambulia wewe
Hapa "mkono wangu" wa husu nguvu ya Mungu.

ili kwamba jina langu litangazwe dunia nzima
Hapa "jina langu" la wakilisha sifa ya Yahweh.

unajiinua dhidi ya watu wangu
Upinzani wa Farao kuto waachia wa Israeli kwenda kumuabudu Yahweh unazungumziwa kama anajiinua yeye kuwa kikwazo kwao.

Exodus 9:18

Sikiliza!
"Kuwa makini kwa kitu muhimu ninacho kuambia"

Exodus 9:27

waite
"kuita"

Exodus 9:29

Musa akamwambia
"Musa akasema kwa Farao"

nitaitanua mikono yangu kwa Yahweh
Hili tendo la ishara la ambatana na maombi.

mheshimu Yahweh Mungu
Kumheshimu Mungu kwa husu kumtii na kuishi kwa namna inayoonyesha jinsi alivyo mkuu.

Exodus 9:31

kitani
Huu ni mmea unao zalisha nyuzi zinazo tengeneza nguo.

shayiri
Hii ni aina ya mbegu inayo tumika kutengeneza mkate; pia ya tumika kulisha mifugo.

generated on Tue Oct 24 10:45:40 2023

kusemethu
Hii ni aina ya ngano

alitanua mikono yake kwa Yahweh
Hii ishara ya ambatana na maombi

Exodus 9:34

kufanya moyo wake kuwa mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

Moyo wa Farao ulikuwa mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Yahweh akamwambia Musa, "Nenda kwa Farao, kwa kuwa nimeufanya moyo wake mgumu na moyo wa watumishi wake. Nimefanya hivi kuonyesha hizi ishara za nguvu zangu miongoni mwao. **2** Pia nimefanya hivi ili muwaambie watoto wenu na wajukuu wenu vitu nilivyo fanya, jinsi nilivyo itendea Misri kwa ukali, na jinsi nilivyo onyesha aina tofauti za ishara za nguvu zangu miongoni mwao. Kwa hili mtajua kuwa mimi ni Yahweh." **3** Hivyo Musa na Aruni wakaenda kwa Farao na kumwambia, "Yahweh, Mungu wa Waebrania, anasema hivi: 'Kwa muda gani utaendelea kukataa kujinyenyekesha mbele zangu? Acha watu wangu waenda ili wakaniabudu. **4** Lakini ukikataa kuwaruhusu watu wangu kwenda, sikiliza, kesho nitaleta nzige kwenye nchi yako. **5** Watafunika ardhi ya juu ili kwamba mtu asiweze kuona udongo. Watakula mabaki yote yalio salia kwenye mvua ya barafu ya mawe. Pia watakula kila mti unaokua shambani. **6** Watajaza nyumba zenu, zote za watumishi wenu, na zote za Wamisri wote - jambo ambalo baba zenu wala mababu zenu hawakuwai kuona, jambo ambalo halikuwai shuhudiwa toka walipo kuwa duniani hadi leo."' Kisha Musa akaondoka na kutoka kwa Farao. **7** Watumishi wa Farao wakamwambia, "Mpaka lini huyu mwanaume ata kuwa msumbufu kwetu? Acha Waisraeli waende wakamuabudu Yahweh Mungu wao. Bado haujatambua kuwa Misri imeharibiwa?" **8** Musa na Aruni wakaletwa tena kwa Farao, ambaye aliwaambia, "Nendeni amkamuabudu Yahweh Mungu wenu. Lakini watu gani wataenda?" **9** Musa akasema, "Tutaondoka na wadogo wetu na wakubwa wetu, pamoja na wana wetu na mabinti zetu. Tutaondoka na ng'ombe na kondoo zetu, maana lazima tufanye siku kuu ya Yahweh." **10** Farao akawaambia, "Yahweh kwa kweli awe nanyi, kama nitawaacha muende na wadogo zenu waende. Angalia, una uovu kwenye nia. **11** Hapana! Nenda, wanaume tu miongoni mwenu, na mmuabudu Yahweh, kwa kuwa hilo ndilo mnalo litaka." Kisha Musa na Aruni wakaondolewa uweponi mwa Farao. **12** Kisha Yahweh akamwambia Musa, "Nyoosha mkono wako kwenye nchi ya Misri palipo na nzige, ili washambulie nchi ya Misri na kula kila mmea, kila kitu barua ya mawe iliyo acha." **13** Musa akanyoosha na gongo lake juu ya nchi ya Misri, na Yahweh akaleta upepo wa mashariki juu ya nchi mchana wote na usiku mzima. Palipo kuwa asubui, upepo wa mashariki ulileta nzige. **14** Nzige wakaenda nchi yote ya Misri na kuharibu sehemu zote. Hapajawai kuwa na kundi kama hilo la nzige juu ya nchi, hakuna kama tena kama hilo litawai kutokea. **15** Walifunika ardhi yote ya juu ikawa giza. Walikula kila mmea na kila tunda la miti ambayo barafu ya mawe ilibakiza. Kila eneo la nchi ya Misri, hakuna mmea wa kijani ulibaki, wala mti au mmea wa shambani. **16** Kisha Farao akawaita Musa na Aruni na kuwaambia, "Nimefanya dhambi dhidi ya Yahweh na dhidi yako. **17** Kisha sasa, nisamehe dhambi yangu wakati huu, na uombe kwa Yahweh Mungu wako aondoe hichi kifo kwangu." **18** Musa akaondoka kwa Farao na kumuomba Yahweh. **19** Yahweh akaleta upepo mkali wa magharibi ulio wachukuwa wale nzige na kuwapeleka Bahari ya Shamu; hakuna nzige ata mmoja aliye baki eneo la Misri. **20** Lakini Yahweh aliufanya moyo wa Farao mgumu, na Farao hakuacha Waisraeli waende. **21** Kisha Yahweh akamwambia Musa, "Nyoosha mkono wako kuelekea mbingu, ili kuwe na giza nchi yote ya Misri, giza linalo weza kuhisiwa." **22** Musa akanyoosha mkono wake kuelekea mbingu, na kulikuwa na giza nene nchi yote ya Misri kwa siku tatu. **23** Hakuna aliye muona mwingine; hakuna aliye toka nyumbani mwake kwa siku tatu. Walakini, Waisraeli wote walikuwa na taa katika sehemu walizo ishi. **24** Farao alimuita Musa na kusema, "Nenda umuabudu Yahweh. Ata familia zenu za weza kwenda nanyie, lakini ng'ombe zenu na kondoo zenu zitabaki." **25** Lakini Musa akasema, "Lazima utupe wanyama kwa ajili ya dhabihu na sadaka za kuteketeza ili tuwatoe dhabihu kwa Yahweh Mungu wetu. **26** Mifugo yetu lazima iende na sisi; ata mmoja hawezi kubaki, lazima tuwapeleke wakamuabudu Yahweh Mungu wetu. Kwa kuwa hatujui tutakacho muabudu nacho Yahweh mpaka tufike pale. **27** Lakini Yahweh aliufanya moyo wa Farao mgumu, na hakuwaacha waende. **28** Farao alimwambia Musa, "Toka kwangu! Kuwa muangalifu na jambo moja, kwamba usinione tena, kwa kuwa siku utakapo uona uso wangu, utakufa." **29** Musa akasema, "Wewe mwenyewe umesema. Sitauona uso wako tena."

Exodus 10:1

nimeufanya moyo wake mgumu na moyo wa watumishi wake
Yahweh anazungumza kuhusu kumfanya Farao na watumishi wake kuwa na kiburi kama alikuwa anafanya mioyo yao migumu.

tofauti
"aina mbali mbali"

Exodus 10:3

sikiliza
Hili neno la tilia mkazo kwa alicho sema mbeleni

generated on Tue Oct 24 10:45:40 2023

Exodus 10:5

mvua ya barafu ya mawe
mvua ya barafu ya mawe ni mtone ya mvua yanayo ganda mawinguni.

halikuwai shuhudiwa
Hii yaweza wekwa katika tensi tendaji.

Exodus 10:7

msumbufu
Mtu "msumbufu" ni mtu anaye leta shida au madhara.

Mpaka lini huyu mwanaume ata kuwa msumbufu kwetu?
Watumishi wa Farao wanauliza hili swali kumuonyesha Farao kiasi cha uharibifu wa Misri.

Bado haujatambua kuwa Misri imeharibiwa?
Watumishi wa Farao wanauliza hili swali kumleta Farao atambue anacho kataa kuona.

Misri imeharibiwa
Hii yaweza andikwa katika tensi tendaji.

Exodus 10:9

kama nitawaacha muende na wadogo zenu waende
Farao anasema hivi kukazia kwamba hata muacha Musa awachukuwe watoto kwenda muabudu Yahweh.

Kisha Musa na Aruni wakaondolewa uweponi mwa Farao
Hii yaweza andikwa katika tensi tendaji.

Exodus 10:14

ikawa giza
kulikuwa na nzige wengi nchi ikaonekana kuwa giza. Kisha hii yaweza andikwa katika tensi tendaji.

Exodus 10:16

wakati huu
"mara ingine tena"

aondoe hichi kifo kwangu
Neno "kifo" hapa la eleza uharibifu wa nzige kwa mimea yote Misri, ambayo hatimae itapelekea vifo vya watu kwasababu hakuna mazao. Maana yote ya hii sentesi yaweza andikwa kwa uhalisi.

Exodus 10:19

wachukuwa wale nzige
"kuwapeleka nzige juu"

Yahweh aliufanya moyo wa Farao mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

Exodus 10:21

giza linalo weza kuhisiwa
Yahweh anazungumzia giza lililo pitiliza kana kwamba ni nene sana hadi watu wanaweza shika mikononi mwao. Hii yaweza andikwa katika tensi tendaji.

Exodus 10:24

ata mmoja hawezi kubaki
Hapa "ata mmoja" ya husu wanyama wote. Hii yaweza andikwa katika tensi tendaji.

Exodus 10:27

Yahweh aliufanya moyo wa Farao mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

hakuwaacha waende
"Farao hakuwaacha waende"

Kuwa muangalifu na jambo moja
"Hakikisha jambo moja" au "Kuwa na uhakika kuhusu jambo moja"

uona uso wangu
Hapa neno "uso" la husu mtu wote"

Wewe mwenyewe umesema
Kwa haya maneno, Musa anakazia kuwa Farao amesema ukweli.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Kisha Yahweh akamwambia Musa, "Bado kuna pigo moja nitalo lileta kwa Farao na Misri. Baada ya hilo, atakuacha uondoke hapa. Atakapo kuachia uende, ata kuondoa kabisa. **2** Waelekeze watu kwamba kila mwanaume na mwanamke amuulizie jirani yake vitu vya fedha na vitu vya dhahabu." **3** Sasa Yahweh aliwafanya Wamisri kuwa na shauku ya kuwapendeza Waisraeli. Aidha, Musa alikuwa wakuvutia sana machoni pa watumishi wa Farao na watu wa Misri. **4** Musa akasema, "Yahweh asema hivi: 'Wakati wa usiku wa manane nitaenda Misri yote. **5** Wazaliwa wa kwanza wote wa nchi ya Misri watakufa, kuanzia mzaliwa wa kwanza wa Farao, anaye keti kiti chake cha enzi, mpaka mzaliwa wa kwanza wa misichana mtumwa anaye saga mbegu, na kwa wazaliwa wa kwanza wa mifugo. **6** Kisha kutakuwa na kilio kikubwa nchi yote ya Misri, kama ambacho hakijawai wala hakitatokea tena. **7** Lakini ata mbwa hata bweka kwa watu wa Israeli, dhidi ya mtu au mnyama. Kwa hili utajuwa kuwa nina watendea Wamisri na Waisraeli tofauti.' **8** Watumishi wote hawa wako, Farao, watakuja chini yangu na kunisujudu mimi. Watasema, 'Nenda, wewe na watu wote wanao kufuata!' Baada ya hapo nitaondoka." Kisha akaondoka mbele ya Farao kwa hasira kubwa. **9** Yahweh akamwambia Musa, Farao hatakusikiliza. Hii ni ili nifanye mambo ya ajabu katika nchi ya Misri." **10** Musa na Aruni wakafanya mambo haya ya kushangaza mbele za Farao. Lakini Yahweh aliufanya moyo wa Farao mgumu, na Farao hakuwaacha watu wa Israeli kuondoka katika nchi yake.

Exodus 11:1

atakuacha uondoke hapa
Kila muonekano wa neno "ataku" katika huu mstari ni katika wingi na la husu Musa na Waisraeli wote.

Exodus 11:4

manane
Huu ni muda kati ya saa 6 usiku

Wazaliwa wa kwanza ... mzaliwa wa kwanza wa Farao ... mzaliwa wa kwanza wa misichana mtumwa ... wazaliwa wa kwanza wa mifugo
"Mzaliwa wa kwanza" mara zote wa husu mzao mkubwa wa kiume.

anaye keti kiti chake cha enzi
Hii ya husu Farao

anaye saga mbegu
"anaye saga katika jiwe la kusagia"

Exodus 11:6

Baada ya hapo nitaondoka
Hii ina maana ya kuwa Musa na watu wa Israeli wataondoka Misri.

Exodus 11:9

Yahweh aliufanya moyo wa Farao mgumu
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumzwa hapa kama moyo wake mgumu.

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generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Yahweh akasema na Musa na Aruni katika nchi ya Misri. Alisema, **2** "Kwako wewe, mwezi huu utakuwa mwanzo wa miezi, mwezi wa kwanza wa mwaka kwako. **3** Liambie kusanyiko la Israeli, 'Siku ya kumi mwezi huu kila mtu lazima achukuwe mwana kondoo au mbuzi mdogo wa kwake, kila familia ifanye hivi, mwana kondoo kwa kila nyumba. **4** Kama hiyo nyumba ni ndogo sana kwa mwana kondoo, mwanaume na jirani yake wachukuwe mwana kondoo au nyama ya mbuzi mdogo ambayo itatosha watu. Lazima iwe yatosha kwa kila mtu kula, kwaiyo lazima wachukuwe nyama ya kutosha kulisha wote. **5** Mwana kondoo wako au mbuzi wako mdogo lazima asiwe na upungufu, dume mwenye mwaka mmoja. Unaweza kuchukuwa mmoja wa kondoo au mbuzi. **6** Lazima umtunze mpaka siku ya kumi na nne ya huo mwezi. Kisha kusanyiko lote la Israeli lazima liwaue hawa wanyama jioni. **7** Lazima uchukuwe baadhi ya damu na uweke kwenye sehemu mbili za mihimili ya milango na juu ya fremu za milango ambapo utalia hizo nyama. **8** Lazima ule hizo nyama usiku, baada ya kuchoma kwenye moto. Kula na mkate ulio andaliwa kwa hamira, pamoja na mimea michungu. **9** Usiile mbichi au imechemshwa kwenye maji. Badala yake, choma kwenye moto na kichwa chake, miguu na sehemu za ndani. **10** Usiache ata kidogo kubaki mpaka asubui. Lazima uchome chochote kilicho baki asubui. **11** Hivi ndivyo wa paswa kula: ukiwa umefunga mkanda wako, umevaa viatu vyako, na gongo lako mkononi mwako. Lazima ule kwa haraka. Ni Pasaka ya Yahweh. **12** Yahweh anasema hili: Nitaenda katika nchi ya Misri usiku na kushambulia wazaliwa wote wa kwanza wa wanadamu na wanyama katika nchi ya Misri. Nitaleta pigo kwa miungu yote ya Misri. Mimi ni Yahweh. **13** Damu itakuwa ishara kwenye nyumba zenu ya kuja kwangu. Nitakapo ona damu, nitapita nitakapo shambulia nchi ya Misri. Ili pigo halitawajia na kuwaharibu. **14** Hii siku itakuwa kumbukumbu kwenu, ambayo lazima muadhimishe kama sherehe ya Yahweh. Itakuwa sheria kwenu pia, kwenye vizazi vyote vya watu wenu, ambayo mwapaswa kuadhimisha leo. **15** Utakula mkate bila hamira wakati wa siku saba. Siku ya kwanza utaondoa hamira kwenye nyumba zenu. Yeyote atakaye kula mkate uliyotiwa chachu kwanzia siku ya kwanza mpaka siku ya saba, huyo mtu lazima akatwe kutoka Israeli. **16** Siku ya kwanza kutakuwa na kusanyiko lililo tengwa kwa ajili yangu, na siku ya saba kutakuwa na kusanyiko kama hilo. Hakuna kazi itakayo fanywa hizi siku, zaidi ya kupika kila mmoja ale. Hiyo ndio kazi pekee itakayo fanywa na wewe. **17** Lazima uadhimishe hii Sherehe ya Mkate Usiotiwa Chachu kwasababu ni siku hii ambayo nitawaleta watu wako, makundi yaliyo na silaha, kwa makundi yaliyo na silaha, kutoka nchi ya Misri. Lazima uadhimishe hii siku kwa vizazi vyote vya watu wako. Hii itakuwa sheria kwako. **18** Lazima ule mkate usiotiwa chachu kuanzia jioni ya siku ya kumi na nne ya mwezi wa kwanza wa mwaka, mpaka jioni ya siku ya ishirini na moja ya mwezi. **19** Wakati wa hizi siku, nyumbani mwenu kusipatikane na hamira. Yeyote atakaye kula mkate ulio andaliwa na hamira lazima akatwe kutoka jamii ya Israeli, huyo mtu awe ni mgeni au mtu aliye zaliwa nchini mwenu. **20** Hautakula chochote kilicho andaliwa na hamira. Popote utapo ishi, lazima ule mkate usio na hamira."' **21** Kisha Musa akawaita viongozi wote wa Israeli na kuwaambia, "Nendeni na mchague mwana kondoo au mbuzi watakao tosha kulisha familia zenu na muue mwana kondoo wa pasaka. **22** Kisha chukua jani la hisopu na uchovye kwenye damu itakayo kuwa kwenye beseni. Paka damu iliyo kwenye beseni juu ya fremu ya mlango na kwenye mihimili miwili ya mlango. Hakuna ata mmoja atakaye toka nje ya mlango wake mpaka asubui. **23** Kwa kuwa Yahweh atapita kushambulia Wamisri. Atakapo ona damu juu ya fremu ya mlango na kwenye mihimili miwili ya mlango, atapita mlango wako na ata ruhusu mharibifu kuja nyumbani kwenu kuwashambulia. **24** Lazima uadhimishe hili tukio. Hili litakuwa daima sheria kwako na kwa uzao wenu. **25** Utakapo ingia nchi Yahweh atakayo kupa, kama alivyo ahidi kufanya, lazima uadhimishe hili tendo la ibada. **26** Watoto wako watakapo kuuliza, 'Hili tendo la ibada lina maana gani?' **27** kisha lazima useme, 'Ni sadaka ya Pasaka ya Yahweh, kwasababu Yahweh kapita nyumba za Waisraeli Misri alipo washambulia Wamisri. Aliweka nyumba zetu huru."' Kisha watu wakamsujudia Yahweh. **28** Waisraeli wakaenda na kufanya kama Yahweh alivyo waamuru Musa na Aruni. **29** Ikawa usiku wa manane kuwa Yahweh akawashambulia wazaliwa wote wa kwanza wa nchi ya Misri, kuanzia mzaliwa wa kwanza wa Farao, aliye keti kiti chake cha enzi, mzaliwa wa kwanza wa mtu aliye gerezani na wazaliwa wote wa kwanza wa mifugo. **30** Farao akaamka usiku - yeye, watumishi wake, na Wamisri. Palikuwa na kelele za maombolezo Misri, kwa kuwa hakukuwa na nyumba ambayo hamna mtu hakufa. **31** Farao akamuita Musa na Aruni usiku na kusema, "Inuka, tokeni miongoni mwa watu wangu, nyie pamoja na Waisraeli. Nenda, mmuabudu Yahweh, kama mlivyo sema mnataka kufanya. **32** Chukuweni ng'ombe zenu na kondoo zenu, kama mlivyo sema, na muende, na pia mnibariki." **33** Wamisri walikuwa na haraka ya kuwa ondoa nchini, kwa kuwa walisema, "Sisi ni watu tuliokufa." **34** Watu wakachukuwa ngano yao pasipo kuongeza hamira yeyote. Bakuli zao zakukandia ngano zilifungiwa kwenye nguo zao na kwenye mabega yao. **35** Watu Waisraeli walifanya kama Musa alivyo waambia. Waliwaomba Wamisri vitu vya fedha, vitu vya dhahabu, na nguo. **36** Yahweh aliwafanya Wamisri na shauku

ya kuwapendeza Waisraeli. Hivyo Wamisri waliwapa chochote walicho waomba. Katika hili, Waisraeli waliwachukulia vingi Wamisri. **37** Waisraeli wakasafiri kutoka Ramesi kwenda Sakothi. Walikuwa na idadi ya wanaume 600, 000 kwa miguu, kuongezea kwa wanawake na watoto. **38** Mchanganyiko wa kundi la wasio Waisraeli pia walienda nao, pamoja na ng'ombe na kondoo, idadi kumbwa ya mifugo. **39** Walioka mikate na unga wa ngano wenye hamira walio utoa Misri. Ulikuwa hauna hamira kwasababu waliondolewa Misri na hawakuweza chelewa kuandaa chakula. **40** Waisraeli waliishi Misri kwa miaka 430. **41** Baada ya miaka 430, siku hiyo hiyo, majeshi yote ya Yahweh yalio jiami waliondoka kutoka nchi ya Misri. **42** Huu ulikuwa usiku wakuwa macho, ili Yahweh awatoe kutoka nchi ya Misri. Huu ulikuwa usiku wa Yahweh wa kuadhimishwa na Waisraeli wote na watu wa vizazi vyao vyote. **43** Yahweh akamwambia Musa na Aruni, "Hii ni sheria ya Pasaka: hakuna mgeni anaye ruhusiwa kuila. **44** Walakini, kila mtumwa wa Misraeli, aliye nunuliwa kwa pesa, anaeza kula baada ya kutahiriwa. **45** Wageni na watumishi waajiriwa hawapaswi kula chakula chochote. **46** Chakula chapaswa kuliwa ndani ya nyumba moja. Hauruhusiwi kubeba nyama yeyote nje ya nyumba, na hauruhusiwi kuvunja mfumba wowote. **47** Jamii zote za Israeli za paswa kuadhimisha sherehe. **48** Kama mgeni anaishi na wewe na anataka kuadhimisha Pasaka kwa Yahweh, ndugu zake wote wa kiume wapaswa kutahiriwa. Kisha anaeza kuja na kuadhimisha. Atakuwa kama watu walio zaliwa kwenye nchi. Walakini, hakuna mtu asiye tahiriwa anaruhusiwa kula chakula chochote. **49** Sheria hii hii itahusika kwa mzaliwa wa asili na mgeni anayeishi miongoni mwenu." **50** Waisraeli wote walifanya kama Yahweh alivyo waamuru Musa na Aruni. **51** Ikaja kuwa siku hiyo Yahweh akawaleta Israeli kutoka nchi ya Misri kwa makundi yalio jiami.

Exodus 12:1

Kwako wewe, mwezi huu utakuwa mwanzo wa miezi, mwezi wa kwanza wa mwaka kwako
Hii mistari miwili ina maana moja na kukazia kuwa mwezi ambao haya matukio yana tokea ndio utakuwa mwanzo wa mwaka wa wao wa kalenda.

mwezi wa kwanza wa mwaka
Mwezi wa kwanza wa kalenda ya Kiebrania ya jumuisha sehemu ya mwisho ya Machi na sehemu ya kwanza ya Aprili katika kalenda za Magharibi. Ina weka alama wakati Yahweh alipo waokoa Waisraeli kutoka Misri.

Exodus 12:3

Kama hiyo nyumba ni ndogo sana kwa mwana kondoo
Hii ina maana hakuna watu wakutosha katika familia kula mwana kondo mzima.

mwanaume na jirani yake
Hapa "mwanaume" ya husu mwanaume aliye kiongozi wa familia.

Exodus 12:5

jioni
Hii ya husu muda wa jioni baada ya jua kuzama lakini bado pakiwa na mwanga.

kwenye sehemu mbili za mihimili ya milango na juu ya fremu za milango
"pembeni na juu ya njia ya kuingia"

Kula na mkate ulio andaliwa kwa hamira
Hii yaweza andikwa katika tensi tendaji.

mimea michungu
Haya ni majani madogo yenye ladha kali na mbaya.

Exodus 12:9

Usiile mbichi
"Usile mwana kondo au mbuzi bila kupika"

Usiache ata kidogo kubaki mpaka asubui
Hii yaweza andikwa katika tensi tendaji.

mkanda
Hii ya husu mshipi wa ngozi au kitambaa cha kufunga kiunoni.

ule kwa haraka
"kula kwa haraka"

Ni Pasaka ya Yahweh
Hapa neno "ni" la husu kula mnyama siku ya kumi ya mwezi.

Exodus 12:12

Nitaleta pigo kwa miungu yote ya Misri.
Hii yaweza andikwa katika kwa tensi nenaji

ya kuja kwangu
Hii ya hashiria kwamba Yahweh ataona damu ambayo yaonyesha nyumba ya Misraeli.

nitapita
Neno "kupita" ilikuwa desturi ya kusema husitembelee au kuingia.

kwenu pia, kwenye vizazi vyote vya watu wenu
"kwako wewe na vizazi vyote vya uzao wako"

generated on Tue Oct 24 10:45:40 2023

Exodus 12:15

huyo mtu lazima akatwe kutoka Israeli
Mafumbo "akatwe" ina maana kama tatu zinazo wezekana. Inaweza elezewa katika tensi tendaji: 1)"watu wa Israeli lazima wamuondoe" au 2) "sitamuhesabu kuwa mmoja wa watu wa Israeli" au 3) "watu wa Israeli lazima wamuue"

kusanyiko lililo tengwa kwa ajili yangu
Hii yaweza andikwa katika tensi tendaji.

Hakuna kazi itakayo fanywa hizi siku
Hii yaweza andikwa katika tensi tendaji.

Hiyo ndio kazi pekee itakayo fanywa na wewe
Hii yaweza andikwa katika tensi tendaji.

Exodus 12:17

makundi yaliyo na silaha, kwa makundi yaliyo na silaha
Neno lilotumika kwa haya makundi ni neno la kijeshi ikimaanisha idadi kubwa ya wanajeshi.

jiono
Hii ina maana ya muda ambao jua limezama wakati bado kuna mwanga.

siku ya kumi na nne ya mwezi wa kwanza
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Siku ya kumi na nne ni karibu na mwanzo wa Aprili katika Kalenda za Magharibi.

siku ya ishirini na moja ya mwezi
siku ya ishirini na moja ya mwezi wa kwanza. Hii ni karibu na katikati ya Aprili kwa Kalenda za Magharibi.

Exodus 12:19

nyumbani mwenu kusipatikane na hamira
Hii yaweza andikwa katika tensi tendaji.

lazima akatwe kutoka jamii ya Israeli
Mafumbo "akatwe" ina maana kama tatu zinazo wezekana. Inaweza elezewa katika tensi tendaji: 1)"watu wa Israeli lazima wamuondoe" au 2) "sitamuhesabu kuwa mmoja wa watu wa Israeli" au 3) "watu wa Israeli lazima wamuue"

mkate usio na hamira
Hii yaweza andikwa katika tensi tendaji

Exodus 12:21

waita
"kuwaita rasmi"

hisopu
Huu ni mmea katika jamii ya mnaa,

juu ya fremu ya mlango na kwenye mihimili miwili ya mlango
"pembeni na juu ya njia ya kuingia nyumbani"

Exodus 12:23

atapita mlango wako
Hapa neno "mlango" una maana ya nyumba nzima. Hii ina maana kwamba Mungu ata wanusuru Waisraeli wenye damu mlangoni.

Exodus 12:24

hili tukio ... hili tendo la ibada
Hii mistari ya husu Pasaka au Sherehe ya Mikate isiyo tiwachachu. Kuadhimisha Pasaka ilikkuwa tendo la kumuabudu Yahweh.

Exodus 12:26

Aliweka nyumba zetu huru
Hii ina maana kwamba Yahweh alinusuru wana wa kwanza wa kuzaliwa wa Waisraeli.

kama Yahweh alivyo waamuru Musa na Aruni
"kila kitu Yahweh alicho mwambia Musa na Aruni kufanya"

Exodus 12:29

usiku wa manane
"katikati ya usiku"

wazaliwa wote wa kwanza wa nchi ya Misri
Hapa "wazaliwa wa kwanza" mara zote ina maana ya mzao mkubwa wa kiume.

aliye keti kiti chake cha enzi
Hii ya husu Farao.

mzaliwa wa kwanza wa mtu aliye gerezani
Hii ya husu wafungwa, kwa ujumla, na sio mtu maalumu gerezani.

Palikuwa na kelele za maombolezo Misri
Hii yaweza andikwa katika tensi nenaji.

kwa kuwa hakukuwa na nyumba ambayo hamna mtu hakufa
Hii hasi mbili ina sisitiza chanya.

Exodus 12:31

Sisi ni watu tuliokufa
Wamisri wanatumia tensi endelevu kusisitiza kuwa watakufa hakika kama Waisraeli hawata ondoka Misri.

Exodus 12:34

Bakuli zao zakukandia ngano zilifungiwa kwenye nguo zao na kwenye mabega yao
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Exodus 12:37

Ramesi
Ramesi ulikuwa mji mkuu sana Misri ambapo mbegu zilihifadhiwa.

Walikuwa na idadi ya wanaume 600,000
"Idadi ya jumla ya wanaume ilikuwa 600,000"

waliondolewa Misri
Hii yaweza andikwa katika tensi tendaji.

Exodus 12:41

majeshi yote ya Yahweh yalio jiami
Hii ina husu makabila ya Israeli.

kuadhimishwa na Waisraeli wote
Hii yaweza andikwa katika tensi tendaji.

Waisraeli wote na watu wa vizazi vyao vyote
"Waisraeli wote na vizazi vya uzao wao"

Exodus 12:43

hakuna mgeni anaye ruhusiwa kuila
"kuila" ina husu chukula cha Pasaka.

kila mtumwa wa Misraeli
"mtumwa yeyote wa Muisraeli"

nunuliwa kwa pesa
Hii yaweza andikwa katika tensi tendaji.

Exodus 12:45

Chakula chapaswa kuliwa ndani ya nyumba moja
Hii yaweza andikwa katika tensi tendaji.

Exodus 12:47

ndugu zake wote wa kiume wapaswa kutahiriwa
Hii yaweza andikwa katika tensi tendaji.

watu walio zaliwa kwenye nchi
Hapa neno "nchi" ya husu Kanani. Msemo "walio zaliwa katika nchi' ina maana ya Misraeli halisi.

hakuna mtu asiye tahiriwa anaruhusiwa kula
Hii yaweza andikwa katika tensi tendaji.

Exodus 12:49

kama Yahweh alivyo waamuru Musa na Aruni.
"kila kitu Yahweh alicho mwambia Musa na Aruni kufanya"

Ikaja kuwa
Huu mstari unatumika hapa kuweka alama ya tukio muhimu katika adithi.

kwa makundi yalio jiami
Neno lilotumika kwa haya makundi ni msemo wa kijeshi unao husu idadi kubwa ya wanajeshi.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Yahweh akasema na Musa na kumwambia, **2** "Nitengee wazaliwa wote wa kwanza, kila mzaliwa wa kwanza wa Waisraeli, watu na wanyama. Mzaliwa wa kwanza ni wangu." **3** Musa akawambia watu, "Hii kumbukeni hii siku, siku mliyo toka Misri, kutoka nyumba ya utumwa, kwa mkono hodari wa Yahweh amewatoa kutoka hii sehemu. Hakuna mkate wa hamira waruhusiwa kuliwa. **4** Mnatoka Misri hii siku, mwezi wa Abibu. **5** Yahweh atakapo waleta nchi ya Wakanani, Wahiti, Waamori, Wahivi, na Wayebusi, nchi aliyo waapia mababu zenu kuwapa, nchi inayo tiririka kwa maziwa na asali - kisha wapaswa kuadhimisha hili tendo la ibada kila mwezi. **6** Kwa siku saba utakula mkate bila hamira; siku ya saba kutakuwa na maakuli ya kumuadhimisha Yahweh. **7** Mkate usio na hamira wapaswa kuliwa kwa siku saba zote; hakuna mkate ulio na hamira wapaswa kuliwa miongoni mwenu. Hakuna hamira yapaswa kuonekana kwenye mipaka yenu. **8** Hiyo siku utasema kwa watoto wako, 'Hii ni kwasababu ya kile Yahweh alichofanya kwangu nilipo taka Misri.' **9** Hii itakuwa kumbukumbu mkononi mwako, na kumbukumbu kwenye paji la uso wako. Hii ni ili sheria ya Yahweh iwe kinywani mwako, maana kwa mkono hodari Yahweh amewatoa kutoka Misri. **10** Kisha basi wapaswa kushika hii sheria kwa wakati uliyo kusudiwa kutoka mwaka hadi mwaka. **11** Yahweh atakapo waleta kwenye nchi ya Wakanani, kama alivyo apa kwenu na kwa mababu zenu kufanya, na atakapo wapa nchi ninyi, **12** lazima umtengee mzaliwa wa kwanza mtoto na uzao wa kwanza wa wanyama wenu. Wakiume watakuwa wa Yahweh. **13** Kila mzaliwa wa kwanza wa punda lazima umnunue tena na mwana kondoo. Kama hautamnunua tena, lazima uivunje shingo yake. Lakini kila mzaliwa wa kwanza wakiume miongoni mwenu - lazima umnunue tena. **14** Mwanae atakapo kuuliza baadae, 'Hii ina maana gani?' kisha utamwambia, 'Ni kwa mkono hodari Yahweh katutoa Misri, kutoka nyumba ya utumwa. **15** Farao alipo kataa kwa ujeuri kutuachia twende, Yahweh aliwaua wazaliwa wa kwanza wa nchi ya Misri, wazaliwa wa kwanza wa watu na wa wanyama. Ndio sababu ninatoa dhabihu kwa Yahweh kwa kila mzaliwa wa kwanza wa kila mnyama, na pia sababu nina nunua wazaliwa wa kwanza wa wanangu tena.' **16** Hii itakuwa kumbukumbu mikononi mwako na kumbukumbu kwenye paji lako la uso, kwa kuwa ni kwa mkono hodari Yahweh alitutoa kutoka Misri." **17** Farao alipo waachia watu waende, Mungu akuwaongoza kwa njia ya Wafilisti, japo hiyo njia ilikuwa karibu. Kwa kuwa Mungu alisema, "Labda watu watabadili nia zao watakapo ona vita na watarudi Misri." **18** Hivyo Mungu akawaongoza watu kuzunguka nyikani kupita Bahari ya Shamu. Waisraeli waliondoka kutoka nchi ya Misri wakiwa wamejiami kwa pambano. **19** Musa akachukuwa mifupa ya Yusufu pamoja naye, kwa kuwa Yusufu aliwaapisha Waisraeli na kusema, "Mungu atawaokoa, na muibebe mifupa yangu na nyie." **20** Waisraeli walisafiri kutoka Sakothi na kuweka kambi Ethamu pembezoni mwa nyikani. **21** Yahweh alitangulia mbele yao mchana kama nguzo ya wingu kuwaongoza njiani. Usiku alienda kama nguzo ya moto kuwapa mwanga. Kwa namna hii waliweza kusafiri mchana na usiku. **22** Yahweh hakuchukuwa kutoka kwa watu nguzo ya wingu mchana wala nguzo ya moto usiku.

Exodus 13:1

Nitengee ... kila mzaliwa wa kwanza
Mungu anataka kila mzaliwa wa kwanza wa kiume atengwe kwa ajili yake.

Exodus 13:3

kumbukeni hii siku,
Hii ilikuwa ni namna ya kidesturi ya kumwambia mtu azingatie.

nyumba ya utumwa
Musa anazungumzia Misri kama nyumba watu wanapo hifadhia watumwa.

mkono hodari wa Yahweh
Hapa neno "mkono" ya husu nguvu.

Hakuna mkate wa hamira waruhusiwa kuliwa
Hii yaweza andikwa katika tensi tendaji.

mwezi wa Abibu
Hili ni jina la mwezi wa kwanza wa kalenda ya Kiebrania. Abibu ni wakati wa sehemu ya mwisho ya Machi na sehemu ya kwanza ya Aprili kwa kalenda za Magharibi.

nchi inayo tiririka kwa maziwa na asali
Tangu maziwa yanatoka kwa ng'ombe na mbuzi, "maziwa" uwakilisha chakula kizalishwacho na mifugo. Kwasababu asali utengenezwa na maua, "asali" uwakilisha chakula cha mazao.

wapaswa kuadhimisha hili tendo la ibada
Wakati Waisraeli watakapo ishi Kanani, lazima wa shereheke Pasaka hii siku kila mwaka.

generated on Tue Oct 24 10:45:40 2023

Exodus 13:6

Maelezo ya Jumla
Musa anaendelea kuongea na watu wa Israeli.

Kwa siku saba
"Kwa siku 7"

Mkate usio na hamira wapaswa kuliwa
Hii yaweza andikwa katika tensi tendaji.

hakuna mkate ulio na hamira wapaswa kuliwa miongoni mwenu
Hii yaweza andikwa katika tensi tendaji.

Hakuna hamira yapaswa kuonekana
Hii yaweza andikwa katika tensi tendaji.

kwenye mipaka yenu
"katika mipaka yenu yeyote ya nchi"

Exodus 13:8

Hiyo siku utasema kwa watoto wako, 'Hii ni kwasababu ya kile Yahweh alichofanya kwangu nilipo taka Misri.'
Nukuu yaweza kwa namna isiyo ya moja kwa moja.

Hii itakuwa kumbukumbu mkononi mwako, na kumbukumbu kwenye paji la uso wako
Hii ni kumbukumbu mbili za mwilini ili watu wasisahau kitu muhimu.

kumbukumbu mkononi mwako
Musa anazungumza kuhusu kusherehekea siku kuu kana kwamba inafunga kitu mikononi mwao kuwakumbusha nini Yahweh amefanya.

kumbukumbu kwenye paji la uso wako
Musa anazungumza kuhusu kusherehekea siku kuu kana kwamba inafunga kitu mikononi mwao kuwakumbusha nini Yahweh amefanya.

ili sheria ya Yahweh iwe kinywani mwako
Maneno "kinywani mwako" hapa ya husu maneno wanayo sema.

mkono hodari
Neno "mkono hapa wa wakilisha matendo ya Mungu au kazi.

Exodus 13:11

na atakapo wapa nchi ninyi
"na atakapo wapa nchi ya Wakanani ninyi"

Kila mzaliwa wa kwanza wa punda
Israeli inapewa uchaguzi wa kuua mzaliwa wa kwanza wa punda au kumnunua tena kwa mwana kondoo.

kila mzaliwa wa kwanza wakiume miongoni mwenu
Kila mtu Israeli aliye kuwa na mwana wa kwanza kuzaliwa, lazima amnunue tena.

Exodus 13:14

Mwanae atakapo kuuliza baadae, 'Hii ina maana gani?' kisha utamwambia
Nukuu ya kwanza yaweza andikwa kama nukuu isiyo ya moja kwa moja.

mkono hodari
Neno "mkono" hapa ya wakilisha matendo ya Mungu au kazi.

nyumba ya utumwa
Musa ana i zungumzia Misri kama ni nyumba watu wana hifadhia watumwa.

kumbukumbu mikononi mwako na kumbukumbu kwenye paji lako la uso
Hii ni kumbukumbu mbili ili watu wasisahau kitu muhimu.

Exodus 13:17

karibu
"karibu na eneo walilo kuwepo"

watu watabadili nia zao ... na ... watarudi Misri
Tangu Waisraeli waliishi utumwani maisha yao yote, walizoea amani zaidi ya vita na radhi wa rudi utumwani kuliko kupigana.

Exodus 13:19

kuweka kambi Ethamu
Ethamu ipo kusini mwa njia ya kuelekea kwa Wafilisti, katika mpaka wa nyikani.

nguzo ya wingu ... nguzo ya moto
"wingu kwa mfumo wa mnara ... moto kwa mfumo wa mnara." Mungu yupo nao kwa wingu mchana na moto usiku.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yahweh akasema na Musa na kumwambia, **2** "Waambie Waisraeli wageuke na kueka kambi mbele ya Pi Hahirothi, katikati ya Migdoli na bahari, mbele ya Baali Zefoni. Wapaswa kueka kambi pembenni ya Pi Hahirothi. **3** Farao atasema kuhusu Waisraeli, 'Wanaangaika kwenye nchi. Nyikani imewafunika.' **4** Nitaufanya moyo wa Farao mgumu, na yeye ata wakimbiza. Nitapata utukufu kwasababu ya Farao na jeshi lake lote. Wamisri watajua mimi ni Yahweh." Kisha Waisraeli wakaeka kambi kama walivyo elekezwa. **5** Mfalme wa Misri alipo ambiwa Waisraeli wametoroka, nia ya Farao na watumishi wake ikageuka dhidi ya watu. Wakasema, "Tumefanya nini kwa kuwaacha Waisraeli waende huru na wasitutumikie?" **6** Kisha Farao akachukuwa magari yake ya farasi na jeshi lake. **7** Alichukuwa magari ya farasi mia sita imara na magari yote ya farasi ya Misri, pamoja na maafisa wa hayo magari. **8** Yahweh akafanya mgumu moyo wa Farao, mfalme wa Misri, na mfalme akawafukuzia Waisraeli. Sasa Waisraeli waliondoka kwa shangwe. **9** Lakini Wamisri wali wafukuzia, pamoja na farasi na magari ya farasi, wapanda farasi, na jeshi lake. Walikuta Waisraeli wameeka kambi pembezoni mwa bahari kati ya Pi Hahirothi na Baali Zefoni. **10** Farao alipo karibia, Waisraeli walitaza juu na kushangaa. Wamisri walikuwa wakija kwao, na waliogopa. Waisraeli walimlilia Yahweh. **11** Walimwambia Musa, "Ni kwasababu hakukuwa na makaburi Misri, hadi umetuleta tufe huku nyikani? Kwanini umetutendea hivi, kwa kututoa Misri? **12** Hili si ndilo tulilo kwambia Misri? Tulikwambia, 'Utuache, ili tuwafanyie Wamisri kazi.' Ingekuwa bora kwetu sisi kuwafanyia kazi kuliko kufa nyikani." **13** Musa akawaambia watu, "Msiogope. Simameni imara na muone wokovu Yahweh atakao uleta kwenu leo. Kwa maana hamtawaona tena Wamisri mnao waona leo. **14** Yahweh ata wapigania, na ninyi mtasima imara." **15** Kisha Yahweh akamwambia Musa, "Kwanini wewe, Musa, unaendelea kuniita mimi? Waambie Waisraeli waendelee mbele. **16** Nyanyua gongo lako juu, nyoosha mkono wako kuelekea baharini na uigawanye sehemu mbili, ili watu wa Israeli wapite baharini kwenye nchi kavu. **17** Jitahadharishe kuwa nitafanya mioyo ya Wamisri kuwa migumu ili wawafuate. Nitapata utukufu kwasababu ya Farao na jeshi lake lote, magari yake ya farasi, na wapanda farasi. **18** Kisha Wamisri watajua kuwa mimi ni Yahweh nitakapo pata utukufu kwasababu ya Farao, magari yake ya farasi, na wapanda farasi wake." **19** Malaika wa Mungu, aliyeenda mbele ya Waisraeli, aliama na kwenda nyuma yao. Nguzo ya wingu ili sogea mbele yao na kwenda kusimama nyumba yao. **20** Wingu lilikuja katikati ya kambi ya Misri na kambi ya Israeli. Lilikuwa wingu jeusi kwa Wamisri, lakini liliangaza usiku kwa ajili ya Waisraeli, hivyo upande mmoja haukuweza kuja karibu ya mwingine usiku wote. **21** Musa akanyoosha mkono wake kuelekea bahari. Yahweh akasogeza bahari nyuma kwa upepo mkali wa mashariki usiku huo wote na kufanya bahari nchi kavu. Kwa namna hii maji yaligawanyika. **22** Waisraeli walienda katikati ya bahari kwa nchi kavu. Maji yaliunda ukuta mkono wao wa kulia na mkono wao wa kushoto. **23** Wamisri waka wafukuzia. Wali wafuata hadi katikati ya bahari - farasi wote wa Farao, magari ya farasi, na wapanda farasi. **24** Lakini masaa ya mapema ya asubui, Yahweh alitazama chini jeshi la Wamisri kupitia nguzo ya moto na wingu. Alisababisha hofu miongoni mwa Wamisri. **25** Magari yao ya farasi yalikuwa yana kwama matairi, na wapanda farasi waliendesha kwa ugumu. Hivyo Wamisri walisema, "Acha tuwakimbie Waisraeli, kwa kuwa Yahweh anawapigania dhidi yetu." **26** Yahweh akamwambia Musa, "Nyoosha mkono kuelekea bahari ili maji yawarudie Wamisri, magari yao ya farasi, na wapanda farasi wao." **27** Hivyo Musa akanyoosha mkono wake kuelekea bahari, na ikarudi kwenye hali yake ya kawaida palipo pambazuka. Wamisri walikimbilia ndani ya bahari, na Yahweh akawaingiza Wamisri katikati ndani yake. **28** Maji yakarudi na kufunika magari ya farasi ya Farao, wapanda farasi, na jeshi lake lote lililo fuata magari ya farasi kwenye bahari. Hakuna aliyepona. **29** Walakini, Waisraeli walitembea kwenye nchi kavu katikati ya bahari. Maji yalikuwa ukuta kwao mkono wa kulia na mkono wa kushoto. **30** Hivyo Yahweh akaokoa Israeli hiyo siku kutoka mkono wa Wamisri, na Israeli ikaona maiti za Wamisri ufukweni. **31** Israeli ilipoona nguvu kubwa Yahweh aliyo itumia dhidi ya Wamisri, watu walimsifu Yahweh, na kumwamini Yahweh na mtumishi wake Musa.

Exodus 14:1

Pi Hahirothi ... Migdoli ..Baali Zefoni
Hii ni miji ya mashriki ya mipaka ya Misri.

Wapaswa kueka kambi
Hapa neno "wapaswa" ni wingi na la husu Musa na Waisraeli.

generated on Tue Oct 24 10:45:40 2023

Farao atasema kuhusu Waisraeli, 'Wanaangaika kwenye nchi. Nyikani imewafunika.'
Hii ya weza andikwa kama nukuu isiyo ya moja kwa moja.

Nyikani imewafunika
Farao anaingelea nyikani kama mtu aliye wakamata Waisraeli.

Exodus 14:4

Maelezo ya Jumla
Yahweh anaendelea kumwelekeza Musa wapi pa kwenda na nini Yahweh atafanya.

Nitaufanya moyo wa Farao mgumu
Hapa "moyo" wa husu Farao. Tabai yake ya kiburi inazungumziwa kama moyo wake ni mgumu.

yeye ata wakimbiza
"Farao ata wakimbiza Waisraeli"

Nitapata utukufu
"Watu watani heshimu"

Wamisri watajua mimi ni Yahweh
"Wamisri wataelewa kwamba mimi ni Yahweh, Mungu mmoja wa kweli"

Kisha Waisraeli wakaeka kambi kama walivyo elekezwa
Hii yaweza andikwa katika tensi tendaji.

Mfalme wa Misri alipo ambiwa
Hii yaweza andikwa katika tensi tendaji.

Mfalme wa Misri
Hii ya husu Farao.

wametoroka
"wamekimbia"

, nia ya Farao na watumishi wake ikageuka dhidi ya watu
Hapa neno "nia" ya husu tabia zao kwa Waisraeli.

Tumefanya nini kwa kuwaacha Waisraeli waende huru na wasitutumikie?
Waliuliza hili swali wakidhani kuwa wamefanya kitu cha kijinga.

Exodus 14:6

Alichukuwa magari ya farasi mia sita imara
"Alichukuwa magari yake ya farasi 600 bora"

Yahweh akafanya mgumu moyo wa Farao
Hapa "moyo" wa husu Farao. Tabia yake ya kiburi inazungumizwa kama moyo wake mgumu.

Pi Hahirothi ... Baali Zefoni
Hii miji mashariki mwa mipaka ya Misri.

Exodus 14:10

Farao alipo kuja karibu
Neno "Farao" hapa ya wakilisha jeshi lote la Misri.

waliogopa
"Waisraeli waliogopa"

Ni kwasababu hakukuwa na makaburi Misri, hadi umetuleta tufe huku nyikani?
Waisraeli wanauliza hili swali kuonyesha uchovu wao hofu ya kufa.

Kwanini umetutendea hivi, kwa kututoa Misri?
Waisreali wanauliza hili swali kumkemea Musa kwa kuwaleta kwenye jangwa kufa.

Hili si ndilo tulilo kwambia Misri?
Waisreali wanauliza hili swali kusisitiza kwamba hili ndilo walillo mwambia Musa.

Tulikwambia, 'Utuache, ili tuwafanyie Wamisri kazi.'
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

Exodus 14:13

Musa akawaambia watu
Musa anajibu hofu za Waisraeli.

atakao uleta kwenu
"kwenu" ya husu Waisraeli wote

Kwa maana hamtawaona tena Wamisri
Musa alitumia lugha ya busara kusema Mungu anaenda kuangamiza jeshi la Wamisri.

Exodus 14:15

Kwanini wewe, Musa, unaendelea kuniita mimi?
Musa ni wazi alikuwa akiomba kwa Mungu kwa msaada hivyo Mungu anatumia hili swali kumshawishi Musa kutenda.

uigawanye sehemu mbili
"gawanya bahari katika sehemu mbili"

Jitahadharishe
"jua"

nitafanya mioyo ya Wamisri kuwa migumu
Hapa "mioyo" ya husu Wamisri wenyewe. Tabia zao za kiburi zinatajwa kama mioyo yao migumu.

ili wawafuate
"ili kwamba Wamisri wataenda kwenye bahari baada ya Waisraeli"

Exodus 14:19

kambi ya Misri na kambi ya Israeli
"jeshi la Wamisri na watu wa Israeli"

generated on Tue Oct 24 10:45:40 2023

hivyo upande mmoja haukuweza kuja karibu ya mwingine
Hii ina maana kuwa Wamisri na Waisraeli hawakuweza fikiana.

Exodus 14:21

upepo mkali wa mashariki
Upepo wa mashariki watoka mashariki na wapiga magharibi.

mashariki
jua linapo chomoza

maji yaligawanyika
Hii yaweza andikwa katika tensi tendaji.

mkono wao wa kulia na mkono wao wa kushoto
"kila upande wao" au "pande zao mbili"

Exodus 14:23

Alisababisha hofu miongoni mwa Wamisri
Hofu ni pale mtu anapo ogopa hadi hawezi fikiri kawaida.

Magari yao ya farasi yalikuwa yana kwama matairi
Hii yaweza anadikwa katika tensi tendaji.

Exodus 14:26

Yahweh akamwambia Musa, "Nyoosha mkono ... na wapanda farasi wao."
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

yawarudie
"kuwaangukia"

Wamisri walikimbilia ndani ya bahari
Tangu bahari ilikuwa inafunga juu ya Wamisri, badala ya kutoroka, walikuwa wanakimbia ndani ya maji.

Yahweh akawaingiza Wamisri
"Yahweh akawasukuma Wamisri" au "Yahweh akawatupa Wamisri"

Exodus 14:29

Israeli
Kila tokeo la "Israeli" ya husu watu wa Israeli.

kutoka mkono wa Wamisri
Hapa neno "mkono" ya husu nguvu.

ufukweni
"katika nchi kando ya bahari"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Kisha Musa na watu wa Israeli wakaimba hii nyimbo kwa Yahweh. Waliimba, "Nitaimba kwa Yahweh, kwa kuwa ameshinda kwa utukufu; farasi na dereva wake amewatupa kwenye bahari. **2** Yahweh ni uweza wangu na nyimbo yangu, na amekuwa wokovu wangu. Huyu ni Mungu wangu, na nitamsifu, Mungu wa baba yangu, nitamtukuza. **3** Yahweh ni shujaa; Yahweh ni jina lake. **4** Ametupa magari ya farasi ya Farao na jeshi lake kwenye bahari. Maafisa wa Farao hodari walizama kwenye Bahari ya Shamu. **5** Kina kiliwafunika; walienda kwenye kina kama jiwe. **6** Mkono wako wakulia, Yahweh, una nguvu ya utukufu; mkono wako, Yahweh, umewavunja adui. **7** Kwa utukufu mkubwa umewapindua walio inuka dhidi yako. Umetuma gadhabu; imewateketeza kama karatasi. **8** Kwa pumzi ya pua yako maji yalijaa; maji yanayo tembea yalisimama wima na kujaa juu; maji yalikuwa manene ndani ya kilindi cha bahari. **9** Adui alisema, 'Nitakimbiza, nitapita, nitagawa nitakacho chukuwa; tamanio langu litatimizwa kwao; nitavuta upanga wangu; mkono wangu utawaharibu wao.' **10** Lakini ulipuliza kwa upepo wako, na bahari ikawafunika wao; walizama kama chuma nzito kwenye maji mengi. **11** Ni nani kama wewe, Yahweh, miongoni mwa miungu? Nani kama wewe, mtakatifu wa utukufu, katika sifa umetukuzwa, anaye fanya miujiza? **12** Ulinyoosha mkono wako wa kulia, na dunia ikawameza. **13** Katika uaminifu wa agano lako umewaongoza watu ulio waokoa. Katika uweza wako umewaongoza katika sehemu takatifu unayo ishi. **14** Watu watasikia, na watatetemeka; hofu itawakumba wakazi wa Filistia. **15** Kisha wazee wa Edomu wataogopa; wanajeshi wa Moabu watetemeka; wakazi wote wa Kanani watayayuka. **16** Mshituko na hofu vitawaangukia. Kwasababu ya nguvu ya mkono wako, watakuwa kimya kama jiwe hadi watu wako watakapo pita, Yahweh - hadi watu ulio waokoa watakapo pita. **17** Utawaleta na kuwapanda kwenye mlima wa urithi wako, sehemu, Yahweh, ulio jenga ya kuishi, sehemu takatifu, Bwana wetu, mikono yako iliyo jenga. **18** Yahweh ata tawala milele na milele." **19** Kwa kuwa farasi wa Farao walienda na magari ya farasi na wapanda farasi kwenye bahari. Yahweh alileta maji ya bahari juu yao. Lakini Waisraeli walienda juu ya nchi kavu katikati ya bahari. **20** Miriamu nabii wa kike, dada wa Aruni, akanyanyua tari, na wanawake wote wakatoka na matari, wakicheza nae. **21** Miriamu akawaimbia: "Muimbieni Yahweh, kwa kuwa ameshinda kwa utukufu. Farasi na mpanda farasi amewatupa baharini. **22** Kisha Musa akaongoza Israeli mbele kupita Bahari ya Shamu. Walienda nyikani ya Shuri. Walisafiri kwa siku tatu nyikani pasipo kuona maji yeyote. **23** Kisha wakaja Mara, lakini hawakunywa maji ya huko kwasababu yalikuwa machungu. Hivyo wakaita hiyo sehemu Mara. **24** Hivyo watu wakamlalamikia Musa na kusema, "Nini tunaweza kunywa?" **25** Musa akamlilia Yahweh, na kumonyesha mti. Musa akautupa kwenye maji, na maji yakawa matamu kunywa. Ndio pale Yahweh alipowapa sheria kali, na ndio pale alipo wajaribu. **26** Alisema, "Kama utasikiliza sauti ya Yahweh Mungu wako kwa umakini, na kufanya yalio sahihi machoni pake, na kama utatega sikio kwa amri zake na kutii sheria zake zote - sitawaekea ninyi magonjwa yale niliyo waekea Wamisri, kwa kuwa mimi ni Yahweh ninaye kuponya." **27** Kisha watu wakaja Elimu, palipo kuwa na chemichemi kumi na mbili za maji na miti sabini ya mtende. Walieka kambi hapo pembeni ya maji.

Exodus 15:1

Maelezo ya Jumla
Huu ni wimbo wa matukio yaliyo tokea 14:16

farasi na dereva wake amewatupa kwenye bahari
Musa aliimba kuhusu Mungu kusababisha bahari kufunika na kuzamisha farasi na dereva kana kwamba Mungu kawatupa baharini.

farasi na dereva wake
Hii inahusu wote au farasi wengi wa Wamisri na madereva waliyo kuwa wakiwafukuzia Waisraeli.

dereva
Huyu ni mtu anaye keti kwenye farasi au ana safiri kwa gari la farasi linalo vutwa na farasi.

Exodus 15:2

Yahweh ni uweza wangu
Maana zinazo wezekana ni 1) "Yahweh ndiye anaye nipa uweza" au 2) "Yahweh ndiye mwenye nguvu anaye ni linda mimi."

na nyimbo
Musa anamuita Yahweh nyimbo yake kwasababu Yahweh ndiye anaye imba kuhusu.

amekuwa wokovu wangu
Musa anamuita Mungu wakovu wake kwasababu Mungu amemuokoa.

Yahweh ni shujaa
Musa anamuita Mungu shujaa kwasababu Mungu kwa nguvu alipigana dhidi ya Wamisri na kushinda.

generated on Tue Oct 24 10:45:40 2023

Exodus 15:4

Ametupa magari ya farasi ya Farao na jeshi lake kwenye bahari
Musa anaimba kuhusu Mungu kusababisha bahari kufunika magari ya Farao na jeshi kana kwamba Mungu amewatupa baharini.

walienda kwenye kina kama jiwe
Kama jiwe lisivyo elea lakini la zama chini ya bahari, majeshi ya maadui yamezama chini ya bahari.

Exodus 15:6

Mkono wako wakulia, Yahweh, una nguvu ya utukufu
Musa anamzungumzia Mungu kama Mungu ana mikono. Mkono wa kulia wa husu nguvu ya Mungu au vitu Mungu anavyo fanya kwa nguvu.

mkono wako, Yahweh, umewavunja adui
Musa anamzungumzia Mungu kama Mungu ana mikono. Mkono wa kulia wa husu nguvu ya Mungu.

umewavunja adui
Musa anazungumzia adui kana kwamba ni dhahifu na waweza vunjwa kama kio au chungu.

walio inuka dhidi yako
Kuasi dhidi ya Mungu kuna zungumziwa kama kujiinua dhidi yake.

Umetuma gadhabu
Musa anazungumzia gadhabu ya Mungu kana kwamba ni mtumishi aliye mtuma kufanya kitu

imewateketeza kama karatasi
Musa anazungumzia gadhabu ya Mungu kana kwamba ni moto unao weza kuchoma vitu. Maadui zake waliharibiwa kabisa kama karatasi.

Kwa pumzi ya pua yako
Musa anamzungumzia Mungu kana kwamba Mungu ana pua, na upepo kana kwamba Mungu kapuliza upepo kwa kutoka puani mwake.

Exodus 15:9

tamanio langu litatimizwa kwao
Hii yaweza elezwa katika tensi tendaji.

mkono wangu utawaharibu wao
Maadui wanaongea kuwaharibu Waisraeli kwa nguvu ya mkono wao kana kwamba ni mikono itakyo waharibu.

Lakini ulipuliza kwa upepo wako
Musa aliongea kuhusu Mungu kufanya upepo upulize kana kwamba Mungu alipuliza upepo kupitia pua au mdomo.

walizama kama chuma nzito kwenye maji mengi
Chuma ni kifaa kizito kinacho tumika kawaida kufanya vitu vizame majini. Neno "chuma" linatumika hapa kuonyesha jinsi Mungu alivyo haribu maadui zake.

Ni nani kama wewe, Yahweh, miongoni mwa miungu?
Musa anatumia hili swali kuonyesha jinsi alivyo mkuu.

Nani kama ... fanya miujiza?
Musa anatumia hili swali kuonyesha jinsi alivyo mkuu.

Exodus 15:12

mkono wako wa kulia
Maneno "mkono wakulia" ya wakilisha nguvu kuu ya Mungu.

Ulinyoosha mkono wako wa kulia
Musa anaongea kuhusu Mungu kusababisha kitu kitokee kana kwamba Mungu alinyoosha mkono wake.

dunia ikawameza
Musa ana nafsisha dunia kana kwamba inaweza kumeza au kurarua kwa mdomo wake.

Exodus 15:14

tetemeka
Hii ina maana kutikisika kwasababu una ogopa.

hofu itawakumba wakazi wa Filistia
Musa anaongelea hofu kana kwamba ni mtu anaye weza kuchukuwa kwa nguvu mtu na kumfanya aogope sana.

watayayuka
Musa anaongelea watu kuwa wadhaifu kutokana na hofu ya kuyayuka.

Exodus 15:16

Sentensi Unganishi
Musa anaendelea kuimba kuhusu jinsi watu wa mataifa mengine watajisikia watakapo waona watu wa Mungu.

Mshituko na hofu vitawaangukia
Haya maneno mawili yana maana hofu itakuja juu yao.

hofu
Hofu ni uwoga au wasiwasi kuhusu kitu kinachoenda tokea au kilicho tokea.

Kwasababu ya nguvu ya mkono wako
Mkono wa Mungu wa wakilisha uweza wake mkuu.

generated on Tue Oct 24 10:45:40 2023

watakuwa kimya kama jiwe
Maana zinazo wezekana ni 1) "Watakuwa tulivu kama jiwe" au 2) "Hawata sogea kama jiwe"

Exodus 15:17

Utawaleta
Pale Mungu atakapo waleta yaweza andikwa wazi. Tangu Musa bado hakuwa Kanani, baadhi ya lugha zitatumia "chukuwa" badala ya "leta"

kuwapanda kwenye mlima
Musa anaongelea kuhusu Mungu kuwapa watu wake nchi ya kuishi kana kwamba wao ni mti ambao Mungu anaupanda.

mlima wa urithi wako
Hii ya husu Mlima Sayuni katika nchi ya Kanani.

wa urithi wako
Musa anaongelea kuhusu Mungu kuahidi kuwapa watu mlima milele kana kwamba alikuwa anawapa urithi.

mikono yako iliyo jenga
Maneno "mikono yako" ya husu nguvu ya Mungu.

Exodus 15:19

Miriamu .. Aruni
Miriamu alikuwa dada wa kwanza wa Musa na Aruni.

tari
Hichi ni chombo cha muziki kama ngoma ndogo yenye vipande vya chuma pembeni vinavyo toa sauti vikitikizwa

ameshinda kwa utukufu
"ameshinda kwa utukufu juu ya maadui zake"

Farasi na mpanda farasi amewatupa baharini
Musa aliimba kuhusu Mungu kusababisha bahari kufunika na kuzamisha farasi na madereva kana kwamba Mungu aliwatupa baharini.

Exodus 15:22

Musa akaongoza Israeli
Neno "Israeli" la wakilisha watu wa Israeli.

nyikani ya Shuri ...Mara
Hatujui maeno ya hizi sehemu.

Exodus 15:24

wakamlalamikia Musa na kusema
"hawakufurahi na kumwambia Musa" au "kwa hasira wa kamwambia Musa"

sauti ya Yahweh Mungu wako
Yahweh anazungumza kuhusu sauti yake.

kufanya yalio sahihi machoni pake
Maneno "machoni pake" hapa ya wakilisha kile Mungu alicho amini au kuamua.

sitawaekea ninyi magonjwa
Mungu anaongea kusababisha watu kuwa na magonjwa kam kuweka magonjwa juu yao.

Exodus 15:27

Elimu
Hii ni sehemu ya mapumziko jangwani, sehemu yenye maji na vivuli vya miti.

kumi na mbili
"12"

sabini
"70"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Watu wakaendelea na safari kutoka Elimu, na jamii yote ya Waisraeli ikaja nyikani mwa Sinu, iliyopo katikati ya Elimu na Sinai, siku ya kumi na tano ya mwezi wa pili walipo toka Misri. **2** Jamii yote ya Waisraeli wali walalamikia Musa na Aruni nyikani. **3** Waisraeli waliwaambia, "Kama tu tungekufa kwa mkono wa Yahweh nchi ya Misri tulipo kuwa tumeketi kwenye vyombo vya nyama na tulikuwa tunakula mkate kwa tele. Maana umetuleta nyikani uuwe jamii zetu zote kwa njaa." **4** Kisha Yahweh akamwambia Musa, "Nitakunyeshea mvua ya mkate. Watu wataenda na kukusanya kiasi cha siku kila siku ili niwajaribu kama wataendelea kushika sheria yangu au hapana. **5** Itakuja kuwa siku ya sita, kwamba watakusanya mara mbili zaidi ya wanavyo kusanyaga, na watapika wanacholeta." **6** Kisha Musa na Aruni wakawaambia watu wote wa Israeli, "Jioni mtajua kuwa ni Yahweh aliye waleta kutoka nchi ya Misri. **7** Asubui utaona utukufu wa Yahweh, kwa maana anasikia mna mlalamikia. Sisi ni nani hadi mtulalamikie?" **8** Musa pia akasema, "Utajua hili pale Yahweh atakapo kupa nyama jioni na mkate asubui kwa tele - kwa kuwa amesikia malalamishi mnayo tamka dhidi yake. Nani ni Aruni na mimi? Malalamishi yenu sio dhidi yetu; ni dhidi ya Yahweh." **9** Musa akamwambia Aruni, "Sema kwa jamii yote ya watu wa Israeli, 'Njoo karibu ya Yahweh, kwa kuwa amesikia malalamishi yenu.'" **10** Ikawa, Aruni alipo sema na jamii yote ya watu wa Israeli, wakaangalia kuelekea nyikani, na, tazama, utukufu wa Yahweh ukatokea kwenye wingu. **11** Kisha Yahweh akasema na Musa na kumwambia, **12** "Nimesikia malalamishi ya watu wa Israeli. Sema nao na useme, 'Jioni utakula nyama, na asubui utashiba mkate. Kisha utajua mimi ni Yahweh Mungu wako.'" **13** Ikaja kuwa kwamba jioni kware wakaja juu na kufunika kambi. Asubui umande ulitanda kambini. **14** Umande ulipo kwisha, pale juu ya ardhi ya nyikani kulikuwa na kama barafu iliyo ganda kwenye ardhi. **15** Watu wa Israeli walipo ona, walisema mmoja kwa mwenzake, "Hii ni nini?" Hawakujua ilikuwa ni nini. Musa akawaambia, "Ni mkate Yahweh aliyo wapa mle. **16** Hii ni amri Yahweh aliyotoa: 'Lazima ukusanye, kila mmoja wenu, kiasi unacho itaji kula, lita mbili kwa kila mtu. Hivi ndivyo utakavyo kusanya: Kusanya cha kutosha kula cha kila mtu anaye ishi hemani mwako.'" **17** Watu wa Israeli wakafanya hivyo. Baadhi wakakusanya zaidi, baadhi wakakusanya kidogo. **18** Walipo pima kwa kipimo cha lita, hao walio kusanya zaidi hawakuwa na kilicho salia, na hao walio kusanya kidogo hawakuwa na pungufu. Kila mmoja alikusanya cha kutosha kukidhi maitaji yake. **19** Kisha Musa akawaambia, "Hakuna ata mmoja kubakiza hadi asubui." **20** Walakini, hawakumsikiliza Musa. Baadhi yao waliacha baadhi hadi asubui, lakini ilizalisha wadudu na kuwa batili. Kisha Musa akawa na hasira juu yao. **21** Walikusanya asubui kwa asubui. Kila mtu alikusanya cha kutosha kula kwa hiyo siku. Jua lilipo kuwa kali, ili yayuka. **22** siku ya sita walikusanya mkate mara mbili zaidi, lita mbili kwa kila mtu. Viongozi wote wa jamii walikuja na kumwambia hili kwa Musa. **23** Aliwaambia, "Hili ndilo Yahweh alililo lisema: 'Kesho ni mapumziko ya kujiliwaza, sabato takatifu kwa utukufu wa Yahweh. Oka kile unataka kuoka, na chemsha kile unataka kuchemsha. Vyote vitakavyo baki, jihifadhie hadi asubui."' **24** Hivyo wakaeka pembeni hadi asubui, kama Musa alivyo elekeza. Haikuharibika, wala haikuwa na mdudu yeyote. **25** Musa alisema, "Kula hicho cha kula leo, kwa kuwa leo ni siku iliyo tengwa ya kumtukuza Yahweh. Leo hamtaikuta mashambani. **26** Mtaikusanya ndani ya siku sita, lakini siku ya saba ni Sabato. Siku ya Sabato hakuta kuwa na manna." **27** Ilikuja kuwa siku ya saba ambapo baadhi ya watu walienda kukusanya manna, lakini hawakukuta **28** Kisha Yahweh akamwambia Musa, Kwa muda gani utaendelea kukataa kushika amri zangu na sheria zangu? **29** Tazama, Yahweh amekupa Sabato. Hivyo siku ya sita anakupa mkate wa siku mbili. Kila mmoja wenu lazima akae kwenye sehemu yake; hakuna hata mmoja wa kutoka sehemu yake siku ya saba." **30** Hivyo watu watapumzika siku ya saba. **31** Watu wa Israeli walikiita chakula kile "manna." Ilikuwa ni nyeupe kama mbegu ya mgiligani, na ladha yake kama maandazi yaliyo pikwa na asali. **32** Musa akasema, "Hili ndilo Yahweh alilo amuru: 'Acha lita mbili ya manna ihifadhiwe kwa ajili vizazi vya watu wako ili kwamba uzao wako uone mkate niliyo kulisha nyikani, baada ya kukutoa kutoka nchi ya Misri. **33** Musa akamwambia Aruni, "Chukuwa jagi na uweke lita mbili za manna ndani yake. Hifadhi kwa Yahweh i dumu vizazi vyote vya watu." **34** Kama Yahweh alivyo muamuru Musa, Aruni akahifadhi pembeni mwa mawe yaliyo kuwa na amri za agano. **35** Watu wa Israeli walikula manna miaka arobaini mpaka walipo kuja nchi yenye watu. Walikula mpaka walipo fika kwenye mipaka ya nchi ya Kanani. **36** Lita mbili ni makumi ya efa.

generated on Tue Oct 24 10:45:40 2023

Exodus 16:1

nyikani mwa Sinu
Neno "Sinu" hapa ni jina la Kiebrania la nyikani. Sio neno la kiengereza lenye maana ya "dhambi"

siku ya kumi na tano ya mwezi wa pili
Huu muda unaingiliana na mwisho wa Aprili na mwanzo wa Mei katika kalenda za Magharibi.

Jamii yote ya Waisraeli
"Waisraeli woe" Huu ni ujumla. Musa na Aruni hawakulalamika.

lalamika
"walikuwa na hasira na kusema"

Kama tu tungekufa
Hii ni namna ya kusema wangetamani kufa.

kwa mkono wa Yahweh
Manaeno "mkono wa Yahweh" wa wakilisha matendo ya Yahweh.

Exodus 16:4

Nitakunyeshea mvua ya mkate.
Mungu anaongelea chakula kutoka mbinguni kana kwamba ni mvua.

mkate
Mungu anaongelea chakula ambacho atakituma kana kwamba ni mkate. Waisraeli watakula hichi chakula kila siku, kama walivyo kula mkate kila siku kabla ya hichi.

wataendelea kushika sheria yangu
Mungu anaongelea kutii sheria yake kama kutembea ndani yake.

sheria yangu
"amri yangu"

Itakuja kuwa siku ya sita, kwamba wata
"itatokea siku ya sita kwamba wata" au "siku ya sita wata"

siku ya sita
"siku ya 6"

Exodus 16:6

Sisi ni nani hadi mtulalamikie?
Musa na Aruni walitumia hili swali kuonyesha watu kwamba ilikuwa ni upumbavu kuwalalamikia wao.

mkate
Mungu anaongelea chakula ambacho atakituma kana kwamba ni mkate. Waisraeli watakula hichi chakula kila siku, kama walivyo kula mkate kila siku kabla ya hichi.

Nani ni Aruni na mimi?
Musa anatumia hili swali kuonyesha watu kuwa yeye na Aruni hawakuwa na nguvu yakuwapa walicho taka.

Malalamishi yenu sio dhidi yetu; ni dhidi ya Yahweh
Watu walikuwa wana lalamika dhidi ya Musa na Aruni, ambao walikuwa watumishi wa Yahweh. Hivyo kwa kulalamika dhidi yao, watu kihalisi walikuwa wana lalamika dhidi ya Yahweh.

Exodus 16:9

Ikawa
Hili neno linatumika kuweka alama ya tukio muhimu katika historia. Tukio muhimu hapa ni watu kuona utukufu wa Yahweh.

tazama
Neno "tazama" hapa la onyesha kwamba watu waliona kitu cha kuvutia.

mkate
Mungu anaongelea chakula ambacho atakituma kana kwamba ni mkate. Waisraeli watakula hichi chakula kila siku, kama walivyo kula mkate kila siku kabla ya hichi.

Exodus 16:13

Ikaja kuwa kwamba
Hili neno linatumika kuweka alama ya tukio muhimu.

kware
Hawa ni ndege wadogo na wanene.

kama barafu
Wasomaji wa mwanzo walijua barafu ilivyo kuwa, hivyo neno hili litawasaidia kuelewa nini hiyo theluji ilivyo kuwa. Theluji ni umande ulio ganda unao undika kwenye ardhi. Ni nyeupe sana.

mkate
Mungu anaongelea chakula ambacho atakituma kana kwamba ni mkate. Waisraeli watakula hichi chakula kila siku, kama walivyo kula mkate kila siku kabla ya hichi.

Exodus 16:16

Sentensi Unganishi
Musa anaendelea kuwaambia watu kuhusu chakula Mungu anacho wapa.

lita
"lita mbili"

hawakuwa na kilicho salia
"hawakukosa chochote" au "walitosheka"

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Exodus 16:22

siku ya sita
"siku ya 6"

mkate
Hii ya husu mkate uliyo tokea kama barafu kwenye ardhi kila asubui.

kujiliwaza
"umakini" au "tulivu na kuwaza"

Exodus 16:24

Haikuharibika
"haikunuka vibaya"

leo ni siku iliyo tengwa ya kumtukuza Yahweh
"leo ni Sabato na itumike tu kwa kumtukuza Yahweh.

Exodus 16:26

lakini siku ya saba
lakini katika siku ya saba"

manna
Hili lilikuwa jina Waisraeli walilipa mkate Yahweh aliyo usababisha utokea kila asubui.

hawakukuta
"hawakukuta mana yeyote"

Exodus 16:28

Maelezo ya Jumla
Yahweh anaongea na Musa, lakini neno "wewe" la husu watu wote wa Israeli.

Kwa muda gani utaendelea kukataa kushika amri zangu na sheria zangu?
Mungu anatumia hili swali kuwa kemea watu maana hawakutii sheria zake.

kushika amri zangu na sheria zangu
"kutii amri zangu na sheria zangu"

Yahweh amekupa Sabato
Yahweh anaongea kuhusu kufundisha watu kupumzika Sabato kana kwamba Sabato ni zawadi.

siku ya sita ... siku mbili ... siku ya saba
"siku ya 6 ... siku 2 ... siku ya 7"

mkate
Hii ya husu mkate uliyo tokea kama barafu kwenye ardhi kila asubui.

Exodus 16:31

manna
Hili likuwa jina Waisraeli walilo lipa mkate ambao Yahweh alisababisha kutokea kila asubui.

mbegu ya mgiligani
Watu wanakausha mbegu na kusaga katika unga na kuweka kwenye chakula kuleta ladha.

maandazi
membamba kama biskuti

lita
"lita mbili"

mkate
Hii ya husu mkate uliyo tokea kama barafu kwenye ardhi kila asubui.

Exodus 16:33

Lita mbili ni makumi ya efa
Hivi ni vyombo vya vipimo. Wasomi wa kwanza waliweza jua kiasi gani efa ilikuwa. Hii sentensi ya weza saidia kujua kiasi gani lita ilikuwa.

lita
"lita mbili"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Jamii yote ya Israeli ili safiri kutoka nyikani ya Sinu, wakifuata maelekezo ya Yahweh. Walieka kambi Refidimu, lakini hapakuwa na maji ya watu kunywa. **2** Hivyo watu wakamlaumu Musa kwa hali yao na kusema, "Tupe maji ya kunywa." Musa akasema, "Kwanini mnagombana na mimi? Kwanini mnajaribu Yahweh?" **3** Watu walikuwa na kiu sana, na waka mlalamikia Musa. Wakasema, "Kwanini umetutoa Misri? Ili utuue sisi na watoto wetu na mifugo yetu kwa kiu?" **4** Kisha Musa akamlilia Yahweh, "Nini ni fanya kwa hawa watu? Wako tayari ata kunipiga mawe." **5** Yahweh akamwambia Musa, "Nenda mbele yao, na uchukuwe baadhi ya wazee wa Israeli. Chukuwa gongo ulilo piga nalo mto, na uende. **6** Nitasimama mbele yako pale kwenye mwamba wa Horebu, na utaupiga mwamba. Maji yatatoka ya watu kunywa." Kisha Musa akafanya hivyo mbele ya wazee wa Israeli. **7** Aliita ile sehemu Massa na Meriba kwasababu ya malalamishi ya Waisraeli, na kwasababu walimjaribu Bwana kwa kusema, "Je Yahweh yupo miongoni mwetu au hapana?" **8** Kisha jeshi la watu wa Ameleki wakaja na kushambulia Israeli huko Refidimu. **9** Hivyo Musa akamwambia Yoshua, "Chagau wanaume kadha na uende nje. Pigana na Ameleki. Kesho nitasimama juu ya kilima na gongo la Mungu mkononi mwangu." **10** Hivyo Yoshua akapigana na Ameleki kama Musa alivyo elekeza, wakati Musa, Aruni, na Huri walienda juu ya kilima. **11** Wakati Musa alipo kuwa ameshikilia mikono yake juu, Israeli ilikuwa yashinda; alipo acha mikono yake ipumzike, Ameleki alianza kushinda. **12** Mikono ya Musa alipo kuwa mizito, Aruni na Huri walichukuwa jiwe na kuweka chini yake alikalie. Muda huo huo, Aruni na Huri walinyanyua mikono yake juu, mtu mmoja upande mmoja, na mtu mmoja upande mwingine. Hivyo mikono ya Musa ilishikiliwa tuli mpaka jua lilipo zama. **13** Hivyo Yoshua akawashinda watu wa Ameleki kwa upanga. **14** Yahweh akamwambia Musa, "Andika haya kwenye kitabu na umsomee Yoshua, kwasababu nitaondoa kumbukumbu ya Ameleki kutoka chini ya mbingu." **15** Kisha Musa akajenga madhabahu na kuiita "Yahweh ni bendera yangu." **16** Alisema, "Kwa kuwa mkono ulinyanyuliwa juu kuelekea kiti cha enzi cha Yahweh - kwamba Yahweh ata fanya vita na Ameleki vizazi na vizazi."

Exodus 17:1

nyikani ya Sinu
Neno "Sinu" hapa ni jina la Kiebrania la nyikani. Sio neno la kiengereza lenye maana ya "dhambi"

Refidimu
Hii ina maana ya "sehemu ya kupumzika" sehemu ya kupumzika katika safari ndefu nyikani.

Kwanini mnagombana na mimi? Kwanini mnajaribu Yahweh?
Musa anatumia haya maneno kukemea watu.

Ili utuue sisi na watoto wetu na mifugo yetu kwa kiu?
Watu wanatumia hili swali kumshitaki Musa kwa kutaka kuwaua.

Exodus 17:4

Massa
"sehemu katika jangwa ambalo jina lake la maanisha "jaribu"

Meriba
"sehemu katika jangwa ambalo jina lake la maanisha "lalamika"

Exodus 17:8

Refidimu
Hii ilikuwa sehemu jangwani.

Hivyo Yoshua akapigana na Ameleki
Yoshua ana wakilisha Waisraeli aliyo waongoza kwenye pambano.

Huri
Huri alikuwa rafiki wa Musa na Aruni.

Exodus 17:11

Israeli ilikuwa yashinda ... Ameleki alianza kushinda
Maneno "Israeli" na "Ameleki" wana wakilisha wapiganaji kutoka hizo sehemu.

Mikono ya Musa alipo kuwa mizito
Mwandishi ana andika mikono ya Musa kuchoka kana kwamba mikono yake imekuwa mizito.

kwa upanga
Upanga wawakilisha pambano.

Exodus 17:14

nitaondoa kumbukumbu ya Ameleki
Mungu anaongea kuharibu Ameleki kana kwamba anaondoa kumbukumbu ya watu kuhusu Ameleki.

generated on Tue Oct 24 10:45:40 2023

Wakati kundi la watu linapo haribiwa, hakuna cha kuwakumbusha watu kuhusu wao.

mkono ulinyanyuliwa juu
Watu waliinua mkono wao wakati walipo weka ahadi au deni.

mkono ulinyanyuliwa juu
Hii yaweza andikwa katika tensi tendaji.

Ameleki
Hii ya husu Waameleki.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yethro, kuhani wa Midiani, baba mkwe wake Musa, alisikia yote Mungu aliyo fanya kwa Musa na kwa Israeli watu wake. Alisikia Yahweh ametoa Israeli kutoka Misri. **2** Yethro, baba mkwe wake Musa, akamchukuwa Zipora, mke wa Musa, baada ya kumpeleka nyumbani, **3** na wana wake wawili; jina mmoja lilikuwa Gershomu, kwa kuwa Musa alisema, "Nimekuwa mgeni katika nchi ya kigeni." **4** Jina la mwingine lilikuwa Eliezeri, kwa kuwa Musa alisema, "Mungu wa babu yangu alikuwa msaada wangu. Aliniokoa na mkono wa Farao." **5** Yethro, baba mkwe wake Musa, alikuja na watoto wake Musa na mke wake Musa nyikani alipo eka kambi katika mlima wa Mungu. **6** Alimwambia Musa, "Mimi, baba mkwe wako Yethro, nina kuja kwako na mke wako na wanao wawili." **7** Musa alitoka kwenda kukutana na baba mkwe wake, akamwinamia, na kumbusu. Wakajuliana hali na wakaingia ndani ya hema. **8** Musa akamwambia baba mkwe wake yale yote Yahweh aliyo ya fanya kwa Farao na Wamisri kwa ajili ya Waisraeli, magumu yote yaliyo watoke njianim na jinsi Yahweh alivyo waokoa. **9** Yethro akafurahia yale mema yote Yahweh aliyo watendea Israeli, kwa hilo amewaokoa na mkono wa Wamisri. **10** Yethro akasema, "Yahweh atukuzwe, kwa kuwa amekuokoa na mkono wa Wamisri na mkono wa Faraom na kuwatoa watu kwenye mkono wa Wamisri. **11** Sasa najua Yahweh ni mkuu kuliko miungu yote, kwasababu Wamisri walipo watenda Waisraeli kwa kiburi, Mungu aliwaokoa watu wake." **12** Yethro, baba mkwe wake Musa, akaleta sadaka ya kuteketeza na dhabihu kwa Mungu. Aruni na wazee wote wa Israeli wakaja kula chakula mbele za Yahweh na baba mkwe wake Musa. **13** Siku iliyofuata Musa aliketi kuwa hukumu watu. Watu walisimama kumzunguka Musa kwanzia asubui hadi jioni. **14** Baba mkwe wake Musa alipo ona yale yote aliyo yafanya kwa watu, alisema, "Ni nini unachofanya na watu? Kwanini unaketi peke yako na watu wote wamesimama kukuzunguka asubui hadi jioni?" **15** Musa akamwambia baba mkwe wake, "Watu wanakuja kuniuliza muongozo wa Mungu. **16** Wanapo kuwa na malumbano, wanakuja kwangu. Ninaamua kati ya mtu mmoja na mwingine, na nina wafundisha maagizo na sheria." **17** Baba mkwe wake Musa alimwambia, "Unachofanya sicho kizuri sana. **18** Hakika utajichosha, wewe na watu waliyopo na wewe. Huu mzigo ni mzito sana kwako. Hauwezi kufanya peke yako. **19** Nisikilize. Nitakupa ushauri, na Mungu ata kuwa na wewe, kwasababu wewe nimwakilishi wa watu kwa Mungu, na una leta malumbano yao kwake. **20** Lazima uwafundishe maagizo yake na sheria. Lazima uwafundishe njia yakutembea na kazi ya kufanya. **21** Mbali zaidi, lazima uchague wanaume wenye uwezo kutoka watu wote, wanaume wanao muheshimu Mungu, wanaume wa kweli wanao chukuia mapato ya ufisadi. Lazima uwaeke juu ya watu, kuwa viongozi wa maelfu, mamia, hamsini, na makumi. **22** Watawa hukumu watu na kesi za kawaida, lakini kesi ngumu wataleta kwako. Kwa kesi ndogo, wanaweza kuhukumu wenyewe. Kwa hivyo itakuwa rahisi kwako, na watabeba mzigo na wewe. **23** Ukifanya hivi, na kama Mungu akikuamuru kufanya al kadhalika, basi utaweza kuvumilia, na watu wote watarudi nyumbani wameridhika." **24** Hivyo Musa akasikiliza maneno ya baba mkwe wake na akafanya yale yote aliyo yasema. **25** Musa alichagua wanaume wenye uwezo kutoka Israeli na kuwa fanya vichwa juu ya watu, viongozi wahusika wa maelfu, mamia, hamsini, na makumi. **26** Waliwa hukumu watu katika hali za kawaida. Kesi ngumu walimletea Musa, lakini wao wenyewe wali hukumu kesi ndogo. **27** Kisha Musa akamwacha baba mkwe wake kuondoka, na Yethro akarudi kwenye nchi yake.

Exodus 18:1

baba mkwe wake Musa
Hii ya husu baba wa mke wa Musa.

akamchukuwa Zipora, mke wa Musa ... na wana wake wawili
Maana zinazo wezekana ni 1) Yethro alimchukuwa Zipora na wana wake wawili kwa Musa, au 2) Yethro alimkaribisha awali Zipora na wana wake wawili.

baada ya kumpeleka nyumbani
Hichi ni kitu Musa alicho fanya hapo awali. Maana yote yaweza fanywa wazi.

Gershomu
Huyu ni mwana wa Musa na Zipora, ambaye jina lake lina maana ya "mgeni"

Eliezeri
Huyu ni mwana wa Musa na Zipora ambaye jina lake lina maana ya "Mungu ndiye anaye ni saidia"

Exodus 18:5

alipo eka kambi
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Exodus 18:7

akamwinamia, na kumbusu
Haya matendo ya ishara yalikuwa namna ya kawaida watu walionyesha heshima kubwa na upendo katika huo utamaduni

kwa ajili ya Waisraeli
Neno "Israeli" la wakilisha watu wa Israeli.

magumu yote yaliyo watokea
Musa ana andika magumu kuwa tokea kana kwamba magumu yamewatokea.

Exodus 18:9

mkono wa Wamisri ... mkono wa Farao
Mkono una maana ya nguvu ya mtu kufanya kitu.

Exodus 18:13

Ni nini unachofanya na watu?
Yethro anatumia hili swali kumuonyesha Musa kwamba alicho kuwa anafanya si sawa?

Kwanini unaketi peke yako ... asubui hadi jioni?
Yethro anatumia swali kumuonyesha Musa alikuwa anafanya sana.

unaketi peke yako
Neno "keti" hapa ni mbadala wa "hukumu" Waamuzi walikuwa wana keti wanapo sikiliza malalamishi ya watu.

Exodus 18:17

Hakika utajichosha
"utajifanya kuchoka sana"

Huu mzigo ni mzito sana kwako
Yethro anazungumzia kazi ngumu Musa anayo fanya kana kwamba ni kazi ya mwili Musa alikuwa anabeba.

ushauri
"mwongozo" au "maelekezo"

Mungu ata kuwa na wew
Yethro anaongelea Mungu kumsaidia Musa kana kwamba Mungu ata kuwa na Musa.

leta malumbano yao kwake
Yethro anaongelea Musa kumwambia Mungu kuhusu malumbano kana kwamba Musa ana leta malumbano yao kwa Mungu.

Lazima uwafundishe njia yakutembea
Yethro anaongelea kuishi au kutenda kama kutembea.

Exodus 18:21

Sentensi Unganishi
Yethro anaendelea kuongea na Musa.

Mbali zaidi, lazima uchague
"kwa niongeza, lazima uchague"

maelfu, mamia, hamsini, na makumi
"makundi ya 1,000, makundi ya 100, makundi ya 50, na makundi ya 10"

Lazima uwaeke juu ya watu
Yethro anaongelea kuwapa mamlaka juu ya watu kama kuwaweka juu ya watu.

kesi za kawaida
"kesi rahisi"

kesi ngumu wataleta kwako
Yethro anaongelea kumwambia Musa kuhusu kesi ngumu kama kumletea kesi ngumu.

watabeba mzigo na wewe
Yethro anaongelea kazi ngumu ambayo watafanya kana kwamba ni mzigo watao beba.

kuvumilia
kila watakaacho vumilia cha weza wekwa wazi.

Exodus 18:24

vichwa juu ya watu
Musa ana andika viongozi wa watu kana kwamba ni kichwa cha mwili.

wanaume wenye uwezo
Kilicho kuwa wanaweza kufanywa cha weza andikwa wazi.

hali
"mazingira"

Kesi ngumu walimletea Musa
Mwandishi ana andika kumwambia Musa kuhusu kesi ngumu kama kumletea kesi ngumu.

kesi ndogo
"kesi zilizo rahisi"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Katika mwezi wa tatu baada ya watu wa Israeli kutoka Misri, siku hiyo, walikwenda nyikani ya Sinai. **2** Walipo ondoka Refidimu na kuja nyikani ya Sinai, walieka kambi mbele ya mlima. **3** Musa akaenda juu kwa Mungu. Yahweh alimuita kutoka mlimani na kusema, "Lazima uiambie nyumba ya Yakobo, watu wa Israeli: **4** Uliona nilicho fanya kwa Wamisri, jinsi nilivyo kubeba kwa mabawa ya tai na kukuleta kwangu. **5** Kisha sasa, ukinisikiliza kwa utii sauti yangu na kushika agano langu, kisha utakuwa mali yangu ya pekee miongoni mwa watu wote, kwa kuwa dunia yote ni yangu. **6** Utakuwa ufalme wa kikuhani na taifa takatifu langu. Haya ni maneno wapaswa kuwaambia Waisraeli. **7** Hivyo Musa akaja na kuwaita wazee wa watu. Aliweke mbele yao maneno yote haya Yahweh aliyo muamuru. **8** Watu wote walijibu pamoja na kusema, "Tutafanya yote Yahweh aliyo tuambia." Kisha musa akaja kutoa taarifa ya maneno watu kwa Yahweh. **9** Yahweh akamwambia Musa, "Nitakuja kwako kwa wingu nene ili watu wasikie ninapo sema na wewe na wakuamini milele." Kisha Musa kamwambia Yahweh maneno ya Yahweh. **10** Yahweh akamwambia Musa, "Nenda kwa watu. Leo na kesho lazima uwatenge, na kuwafanya waoshe mavazi yao. **11** Kuwa tayari kwa siku ya tatu, kwa kuwa siku ya tatu Yahweh atashuka chini ya Mlima Sayuni. **12** Lazima uweke mipaka kote kuzunguka mlima kwa ajili ya watu. Uwaambie, 'Kuweni waangalifu msiende juu ya mlima au kushika mipaka yake. Yeyote atakaye shika mlima ata uawa.' **13** Hakuna mkono wa mtu yeyote kumshika mtu huyu. Badala yake, lazima apigwe mawe au kuchomwa mshale. Iwe ni mtu au mnyama, lazima auawe. Tarumbeta itakapo pigwa muda mrefu, wanaweza kuja chini ya mguu wa mlima." **14** Kisha Musa akashuka mlimani kwenda kwa watu. Aliwatenga watu kwa ajili ya Yahweh na wakaosha mavazi yao. **15** Aliwaambia watu, "Kuweni tayari siku ya tatu; msiwakaribie wake zenu." **16** Siku ya tatu, ilipo fika asubui, kulikuwa na ngurumo na radi na wingu nene kwenye mlima, na sauti kubwa ya tarumbeta. Watu wote kambini waliogopa. **17** Musa akaleta watu kutoka kambini kukutana na Mungu, na wakasimama miguuni mwa mlima. **18** Mlima Sina ulijwa kabisa na moshi kwasababu Yahweh alishuka na moto na moshi. Moshi ulipanda juu kama moshi wa tanuru, na mlima wote ulitikisika kwa vurugu. **19** Sauti ya tarumbeta ilipo ongezeka na zaidi, Musa akazungumza, na Mungu kamjibu kwa sauti. **20** Yahweh akashuka chini ya Mlima Sinai, juu ya mlima, na akamuita Musa kuja juu. Kisha Musa akapanda juu. **21** Yahweh akamwabia Musa, "Shuka chini na uwaonye watu wasipite kuniangalia, au wengi wao wataangamia. **22** Acha pia mukuhani wanao kuja karibu yangu wakitenge - wajiandae kwa ujio - ili nisiwashambulie." **23** Musa akamwabia Yahweh, "Watu hawawezi kuja juu ya mlima, kwa kuwa umetuamuru: 'Eka mipaka kuzunguka mlima na utenge kwa ajili ya Yahweh.'" **24** Yahweh akamwambia, Nenda, shuka chini ya mlima, na umelete Aruni na wewe, lakini usiache makuhani na watu kupita vizuizi na kuja kwangu, au nitawashambulia." **25** Hivyo Musa akaenda chini kwa watu na kusema nao.

Exodus 19:1

Katika mwezi wa tatu ... siku hiyo
Hii ina maana walifika nyikani siku ya kwanza ya mwezi kama walivyo ondoka Misri siku ya kwanza ya mwezi. Siku ya kwanza ya mwezi wa tatu kwenye kalenda ya Kiebrania ni karibu na katikati ya Mei katika kalenda za Magharibi.

kutoka
"waliondoka"

Refidimu
Hii ni sehemu kando ya nyikani ya Sinai ambapo watu wa Israeli walikuwa kambini.

Exodus 19:3

nyumba ya Yakobo
Neno "nyumba" hapa la wakilisha familia na uzao wa Yakobo.

nyumba ya Yakobo, watu wa Israeli
Neno "watu wa Israeli" ina eleza nini "nyumba ya Yakobo" ina maanisha.

Uliona
Neno "Uliona" hapa linawakilisha Waisraeli. Yahweh anamwambia Musa nini cha kuwaambia Waisraeli.

nilivyo kubeba kwa mabawa ya tai
Mungu anaongelea kujali watu wake wakati walipo safiri kana kwamba yeye alikuwa tai na kuwabeba kwa mabawa yake.

ukinisikiliza kwa utii
Utii yaweza andikwa kama kitenzi.

sauti yangu
Sauti ya Munguya wakilisha anachosema.

kushika agano langu
"fanya kile agano langu linataka mfanye"

generated on Tue Oct 24 10:45:40 2023

mali yangu ya pekee
"hazina"

ufalme wa kikuhani
Mungu anaongelea watu wake kana kwamba ni makuhani.

Exodus 19:7

Aliweke mbele yao maneno yote
Mwandishi ana andika kuhusu Musa kuwaambia watu vitu kana kwamba alikuwa ana weka maneno mbele yao.

maneno yote haya Yahweh aliyo muamuru
Neno "maneno" ya husu kile Yahweh alicho sema.

musa akaja kutoa taarifa
Pale Musa alipo enda pa weza andikwa wazi.

maneno ya watu
Neno "maneno" ya husu kile watu walicho sema.

Exodus 19:10

lazima uwatenge
Hii inaweza kuwa "waambie wajitoe kwangu" au "waambie wajitakase"

mavazi
"nguo"

Kuwa tayari
Hili lilikuwa amri kwa watu wa Israeli.

Exodus 19:12

Maeleo ya Jumla
Yahweh anaendelea kuzungumza na Musa

Yeyote atakaye shika mlima ata uawa
Hii yaweza andikwa katika tensi tendaji.

Yeyote atakaye shika
"Mtu yeyote atakaye gusa"

mtu huyu
"ambaye atafanya hivi"

lazima apigwe mawe au kuchomwa mshale
Hii yaweza andikwa katika tensi tendaji.

kuchomwa
Hii ya husu kufa kwa mtu anaye piga mishale kutoka kwenye upinde au jiwe kwenye manati.

Exodus 19:14

msiwakaribie wake zenu
Hii ni njia ya kistarabu ya kusema usilale na mke wako.

Exodus 19:16

waliogopa
"walitetemeka kwa hofu"

alishuka
"teremka chini"

kama moshi wa tanuru
Hii yaonyesha ni moshi mkubwa sana ulikuwa.

tanuru
shimo linalo weza fanywa kali sana kwa moto

Exodus 19:19

ongezeka na zaidi
"ikaendelea kuwa kubwa na kubwa"

kwa sauti
Neno "sauti" hapa ya husu sauti Mungu aliyo fanya. Maana inayo wezekana ni 1) kwa kuongea kwangu kama radi" au 2) "kwa kuongea" au 3) "kusababisha radi iongee"

akamuita Musa
"alimuita Musa kuja juu"

wasipite
Mungu aliongea kuhusu kupita mipaka kana kwamba wataweza vunja kizuio na kupita.

Exodus 19:23

shuka chini
"nenda chini"

kupita vizuizi
Mungu aliongea kuhusu kupita mipaka kana kwamba wataweza vunja kizuio na kupita.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Mungu alisema maneno yote haya: **2** Ndimi Bwana Mungu wenu, niliyewatoa katika ardhi Misri, nje ya nyumba ya utumwa. **3** Msiwe na miungu mingine ila mimi tu. **4** Msijitengenezee sanamu za kuchonga kufananisha na kitu chochote kilichopo juu ya mbingu, chini ya ardhi, au ndani ya maji. **5** Msipinde na kuabudu sanamu, mimi Yahweh Mungu wenu, ni Mungu mwenye wivu. Nitaadhibu uovu wa mabubu kwa kuleta adhabu juu ya kizazi, cha tatu hadi kizazi cha nne kwa wale wanao nichukia. **6** Ila nitaweka agano la uaminifu kwa maelfu watakao nipenda na kushika amri zangu. **7** Usilitaje bure jina la Yahweh Mungu wako, sitkuwa na hatia kwa yeyote atakaye taja jina langu bure. **8** Ikumbuke siku ya Sabato, na kunitengea. **9** lazima ufanye kazi zako zote kwa siku sita. **10** Ila siku ya saba ni Sabato kwaajili ya Yahweh Mungu wako. Siku hiyo usifanye kazi yoyote, wewe, au mwana wako, au binti yako, au mtumishi wako wakiume, au mtumishi wako mwanamke, au ng'ombe zako, au mgeni aliye ndani ya malango yako. **11** Kwa siku sita Yahweh aliumba mbingu na nchi, bahari, na vitu vyote vilivyomo, na siku ya saba alipumzika. Kwa hiyo Yahweh aliibariki siku ya Sabato na kuitenga. **12** Waheshimu baba na mama yako, ili uweze kuishi miaka mingi duniani Yahweh Mungu wako ametoa. **13** Usiue. **14** Usifanye uasherati (usizini). **15** Usiibe kwa mtu yoyote. **16** Usishuhudie uongo dhidi ya jirani yako. **17** Usitaman nyumba ya jirani yako; usitamani mke wa jirani yako, wala mtumishi wake wakiume, mtumishi wake mwanamke, ng'ombe wake, punda wake, au chochote cha jirani yako. **18** Watu wote waliona radi na umeme, na kusikia sauti ya mbiu, na mlima ukitoa moshi. Watu walipoona hivo, walitetemeka na kusimama mbali. **19** Wakamwambia Musa, ongea na sisi, na tutakusikiliza; lakini usiruhusu Mungu kuongea nasi, ama tutakufa. **20** Musa akawaambia watu, "msiogope, Mungu alikuja kuwajaribu ili heshima yake iwe ndani yenu, kwa hiyo msitende dhambi." **21** hivyo watu walisimama mbali, na Musa alikaribia giza nene Mungu alipokuwa. **22** Yahweh alimwambia Musa, "Ni lazima uwaambie hili Waisraeli: 'Wewe mwenyewe umeona niliongea na wewe kutoka mbinguni. **23** Misjitengenezee miungu mingine pamoja nami, miungu ya fedha au miungu ya dhahabu. **24** Tengenezeni madhabahu ya udongo kwa ajili yangu, na lazima mtoe sadaka ya kuteketeza, sadaka ya ushirika, kondoo, na ng'ombe. kila sehemu ntakapotaka jina langu liheshimiwe, nitakuja kwenu na kuwabariki. **25** Kama mtatengeneza madhabahu ya mawe, msijenge na mawe yaiyokatika, na kama mtatumia vyombo vyenu juu yake, mtaweka unajisi. **26** msije juu ya madhabahu yangu kwa hatua zenu; hii ni ili msioneshe sehemu zenu za siri."

Exodus 20:1

nyumba ya utumwa
"sehemu mlliyo kuwa watumwa"

Msiwe na miungu mingine ila mimi tu
"Msiabudu miungu mingine zaidi yangu"

Exodus 20:4

kufananisha
"na usitengeneze cha kufanana"

wivu
Mungu anataka watu wake wamuabudu yeye tu.

Nitaadhibu uovu wa mabubu kwa kuleta adhabu juu ya kizazi
Mungu ata hadhibu watu kwa dhambi za wazazi wao

cha tatu hadi kizazi cha nne
"kizazi ch 3 na cha 4"

agano la uaminifu kwa maelfu
"kwasababu ya agano langu, ni mwaminifu kwa maelfu" au "napenda maelfu kwa uaminifu"

kwa maelfu watakao
"vizazi vingi vya hao"

Exodus 20:7

Usilitaje bure jina
"kutumia jina langu"

bure
"bila kujali" au "bila heshimu"

Exodus 20:8

ufanye kazi zako
"fanye kazi za kila siku"

malango yako
Miji mara nyingi ilikuwa na ukuta ikizunguka kuweka mbali maadui, na milango watu kuingia na kutoka.

generated on Tue Oct 24 10:45:40 2023

siku ya saba
Hapa "saba" ni namba "7"

aliibariki siku ya Sabato
Maana zinazo wezekana ni 1) Mungu alisababisha Sababto kuzalisha matokea mazuri, au 2) Mungu alisema siku ya Sabato ni nzuri.

kuitenga
"kuitenga kwa kusudi maalumu"

Exodus 20:12

Usifanye uasherati
"usifanye ngono na mtu yeyote zaidi ya mpenzi wako"

Exodus 20:15

Usishuhudie uongo
"usiongea taarifa ya uongo"

Usitamani
"usitamani kuwa nacho sana" au "usitake kuchukuwa"

Exodus 20:18

mlima ukitoa moshi
"moshi ukitoka mlimani"

walitetemeka
"walitetemeka kwa hofu"

walisimama mbali
"walisimama kando"

ili heshima yake iwe ndani yenu, kwa hiyo msitende dhambi
"ili mumheshimu yeye na msitende dhambi"

alikaribia
"alisogea karibu na"

Exodus 20:22

Ni lazima uwaambie hili Waisraeli
"Waambie Waisraeli hili"

Wewe mwenyewe umeona niliongea na wewe kutoka mbinguni
"Umesikia nikiongea na wewe kutoka mbinguni"

Misjitengenezee miungu mingine pamoja nami
"Usifanye sanamu kama miungu mingine zaidi yangu"

miungu ya fedha au miungu ya dhahabu
"miungu iliyo tengenezwa kwa fedha au dhahabu"

Exodus 20:24

madhabahu ya udongo
madhabahu iliyo tengenezwa kwa vitu vya ardhini, kama mawe, mchanga, au udogo

ntakapotaka jina langu liheshimiwe
Hapa "jina" linasimama kwa niaba ya utu wa Mungu.

msije juu ya madhabahu yangu kwa hatua zenu
"Msitengeneze madhabahu yenye ngazi"

msioneshe sehemu zenu za siri
"kuonyesha mwili wenu wa uchi"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Sasa hizi ni amri utakazoweka kabla yao: **2** 'kama mtanunua mtumishi wa kiebrania, atatumikia kwa miaka sita, na mwaka wa saba ataachiwa huru bila kilipwa chochote. **3** Kama alikuja mwenyewe, ataenda huru kwa ridhaa yake; **4** kama bwana wake atampa mke na kumzalia mwana na binti, mke pamoja na watoto wake watabaki mali ya bwana wake, na ataenda zake huru. **5** Lakini kama mtumishi atasema waziwazi, "Nampenda bwana wangu, mke wangu, na watoto; sitaenda nje," **6** "kisha bwana wake atapaswa kumleta kwa Mungu. Bwana wake atapaswa kumleta katika mlango au katika muhimili wa mlango, na bwana wake atatoboa sikio lake na sindano. Kisha mtumishi wake atamtumikia kwa maisha yake yote. **7** Kama mwanaume ata muuza binti wake kama mtumishi wa kike, ata weza kwenda huru kama watumishi wa kiume wanavyo enda. **8** Kama hamridhishi bwana wake, aliye mtenga kwa ajili yake, kisha lazima amnunue tena. Hana ruhusa ya kumuuza kwa watu wengine wa kigeni. Hana ruhusa hiyo, sababu amemtendea kwa hila. **9** Ikiwa bwana wake atamposa awe mke wa mwanae, atamtendea kama desturi zipasavyo sawa na binti zake. **10** Ikiwa atajitwalia mke mwingine, asimpunguzie huyo chakula chake, nguo na haki zake za unyumba. **11** Lakini asipofanyiwa mambo haya matatu, basi anaweza kwenda bure pasipo kutolewa mali. **12** Mtu awaye yote ampigaye mtu hata akafa, inampasa mtu huyo auawe pia. **13** Lakini kama hakumvizia, ila kwa bahati mbaya, basi nitamfanyia mahali pa kukimbilia. **14** Lakini mtu akimwendea mwenzake kwa kujikinai, kusudi apate kumwua kwa hila; huyo utamwondoa hata kama ni madhabahuni pangu, ili auawe. **15** Yeyote atakaye mpiga baba au mama yake lazima auawe. **16** Yeyote atakaye mteka mtu na kumuuza, au mtu amekutwa kama mali yake, huyo mtekaji lazima auawe. **17** Yeyote atakaye mlaani baba au mama yake lazima auawe. **18** Kama wanaume watapigana na mmoja akimpiga mwengine kwa jiwe au ngumi, na huyo mtu asife, lakini alazwe kitandani; **19** kisha akapona na anaweza kutembea kwa gongo lake, yeye aliye mpiga lazima alipe muda aliye mpotezea; na lazima alipe matibabu yake yote. Lakini huyo mtu hana hatia ya mauaji. **20** Kama mwanaume akimpiga mtumishi wake wa kiume au wa kike kwa gongo, na kama mtumishi huyo akifa kwa madhara ya pigo, kisha huyo mtu lazima ahadhibiwe. **21** Walakini, mtumishi huyo akiishi siku moja au mbili, bwana aruhusiwi kuadhibiwa, kwa kuwa atateseka kupoteza mtumishi huyo. **22** Kama wanaume wakipigana pamoja na wakamuumiza wanamke mwenye mimba na kuiharibu, lakini hakuna majeraha mengine kwake, kisha huyo mwanaume mwenye hatia lazima alipe kama mme wa mwanamke anavyo taka kwake, na kulipa kama hakimu anavyo kusudia. **23** Lakini kama kuna majeraha makubwa, lazima utoe uhai kwa uhai, jicho kwa jicho, **24** jino kwa jino, mkono kwa mkono, mguu kwa mguu, **25** kuchoma kwa kuchoma, jeraha kwa jeraha, au mkwaruzo kwa mkwaruzo. **26** Kama mwanaume akipiga jicho la mtumishi wake kiume au mtumishi wake wa kike na kuliharibu, kisha lazima amuache mtumishi aende pasipo fidia ya jicho. **27** Kama akitoa jino la mtumishi wake wa kiume au mtumishi wake wa kike, lazima amuache mtumishi kwenda huru kama fidia ya jino. **28** Kama ng'ombe akimpiga mwanaume au mwanamke akafa, ng'ombe lazima apigwe mawe, na nyama yake hairuhusiwi kuliwa; lakini mmiliki wa ng'ombe lazima awe huru kwa hatia. **29** Lakini kama ng'ombe alikuwa na tabia ya kupiga hapo awali, na mmiliki wake alionywa lakini hakumzuia, na ng'ombe ameua mwanaume au mwanamke, huyo ng'ombe lazima apigwe mawe, na mmiliki wake lazima auawe pia. **30** Kama malipo ya uhai yanaitajika, lazima alipe chochote anachotakiwa kulipa. **31** Kama ng'ombe amempiga mwana wa mwanaume au binti wake, mmiliki wa ng'ombe anapaswa kufanya kama masharti yanavyo mlazimu. **32** Kama ng'ombe akimpiga mtumishi wa kiume au wakike, mmiliki wa ngombe lazima alipe shekeli thelathini za fedha, na ng'ombe lazima apigwe mawe. **33** Kama mwanaume akifungua shimo, au kama mwanume akichimba shimo na asifunike, na ng'ombe au punda akaanguka ndani, **34** mmiliki wa shimo lazima alipe madhara. Lazima atoe hela kwa mmiliki wa mnyama aliye kufa, na mnyama aliye kufa atakuwa wake. **35** Kama ng'ombe wa mwanaume akimuumiza ng'ombe wa mwanume mwengine hadi kufa, kisha lazima wamuuze ng'ombe aliye hai na kugawana gharama, na pia lazima wagawane ng'ombe aliye kufa. **36** Lakini kama ilijulikana kama ng'ombe alikuwa na tabia ya kupiga hapo awali, na mmiliki wake hakumfunga ndani, hakika lazima alipe ng'ombe kwa ng'ombe, na mnyama aliye kufa atakuwa wake.

Exodus 21:1

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa

utakazoweka kabla yao
"lazima uwape" au "utawaambia"

generated on Tue Oct 24 10:45:40 2023

Exodus 21:2

Maelezo ya Jumla
Yahweh anamwambia Musa sheria zake kwa watu wa Israeli.

Kama alikuja mwenyewe, ataenda huru kwa ridhaa yake
"Mwenyewe" inaweza andikwa wazi.

mwenyewe
"pekee yake" au "bila mke"

Exodus 21:5

atasema waziwazi
"kusema wazi"

sitaenda nje huru
"sitaki bwana wangu aniachie huru"

atatoboe sikio lake
"kuweka tobo sikioni"

sindano
kipini kinacho tumika kueka shimo

maisha yake yote
"mpaka mwisho wa maisha yake'

Exodus 21:7

aliye mtenga
"aliye chague"

lazima amnunue tena
Hii yaweza andikwa katika tensi tendaji.

Hana ruhusa ya kumuuza
"hana mamlaka ya kumuuza"

amemtendea kwa hila
"kamadanganya"

Exodus 21:9

aliyetenga
"chagua"

apaswi kupunguza chakula chake, mavazi, au haki za ndoa
Hii yaweza andikwa katika tensi tendaji.

punguza
"kuchukuwa"

haki za ndoa
Hii ina husisha vitu mme wake anapaswa kufanya kwa ajili ya mke wake, pamoja na kulala naye.

Exodus 21:12

piga
"shambulia"

huyo mtu lazima auwawe
Hii yaweza andikwa katika tensi tendaji.

kufanya pasipo kukusudia
"hakupanga kufanya" au "hakufanya kwa kusudia"

nitaanda sehemu ya yeye kukimbilia
Kusudi la kuchagua sehemu laweza andikwa wazi hapa.

kwa kadiri ya mbinu erevu
"baada ya kufikiria kwa uangalifu"

Hili afe
Hii yaweza andikwa katika tensi tendaji.

Exodus 21:15

Yeyote atakaye mpiga baba au mama yake lazima auawe
Hii yaweza andikwa katika tensi tendaji.

lazima
"hakika"

mali yake
"pamoja naye"

huyo mtekaji lazima auawe
Hii yaweza andikwa katika tensi tendaji.

eyote atakaye mlaani baba au mama yake lazima auawe
Hii yaweza andikwa katika tensi tendaji.

Exodus 21:18

alazwe kitandani
Hii yaweza andikwa katika tensi tendaji.

akapona
"akapata nafuu"

gongo
Hii ni fimbo inayo weza egemewa wakati wakutembea.

muda aliye mpotezea
Hii ya husu hali wakati mtu hawezi pata pesa.

alipe matibabu yake yote
"gharama za matibabu"

Exodus 21:20

kwa madhara ya pigo
"kwasababu ya majeraha"

generated on Tue Oct 24 10:45:40 2023

huyo mtu lazima ahadhibiwe
Hii yaweza andikwa katika tensi tendaji.

kwa kuwa atateseka kupoteza mtumishi huy
Waweza eleza wazi katika tafsiri mtumishi alikuwa na dhamani kwa bwana wake.

Exodus 21:22

mimba na kuiharibu
"mtoto akafa tumboni mwake"

mwanaume mwenye hatia lazima alipe
Hii yaweza andikwa katika tensi tendaji.

kama hakimu anavyo kusudia
"alicho amuua muamuzi"

lazima utoe uhai kwa uhai, jicho kwa jicho
Hii ina maana kama kaumia, mtu aliye muumiza lazima aumizwe vivyo hivyo.

Exodus 21:26

Kama mwanaume
Hapa "mwanaume" ya husu mmiliki wa mtumwa.

fidia
Fidia ni kitu mtu anafanya kwa mtu mwingine au anampa mtu mwingine kwa kile alicho sababisha kupoteza.

Exodus 21:28

ng'ombe lazima apigwe mawe
Hii yaweza andikwa katika tensi tendaji.

nyama yake hairuhusiwi kuliwa
Hii yaweza andikwa katika tensi tendaji.

mmiliki wa ng'ombe lazima awe huru
Hii yaweza andikwa katika tensi tendaji.

mmiliki wake lazima auawe pia
Hii yaweza andikwa katika tensi tendaji.

Kama malipo ya uhai yanaitajika
Kama mmiliki wa ng'ombe anaweza kulipa gharama ya kuokoa maisha yake, kisha anapaswa kulipa chochote waamuzi wanachotaka.

Exodus 21:31

ng'ombe amempiga
"kajeruhi kwa pembe zake"

shekeli thelathini za fedha
"gramu 330 za fedha"

ng'ombe lazima apigwe mawe
Hii yaweza andikwa katika tensi tendaji.

Exodus 21:33

akifungua shimo
"funua shimo kwenye ardhi"

alipe madhara
Mmiliki lazima alipe kwa madhara ya mnyama.

atakuwa wake
Aliye lipa madhara ya mnyama atakuwa mmliki wa mnyama aliye kufa na anaweza fanya ancho taka.

Exodus 21:35

kugawana gharama
"gawanya pesa"

kama ilijulikana
Hii yaweza andikwa katika tensi tendaji.

tabia ya kupiga hapo awali
"kapiga wanyama wengine kabla"

mmiliki wake hakumfunga ndani
Hii ina maana mmiliki hakumhifadhi ng'ombe kwa usalama ndani ya uzio.

lazima alipe ng'ombe kwa ng'ombe
Mmiliki wa ng'ombe aliye ua lazima atoe ng'ombe kwa aliye poteza ng'ombe wake.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Kama mwanaume akiiba ng'ombe aua kondoo na kumuua au kumuuza, kisha lazima alipe ng'ombe watano au ng'ombe mmoja, na kondoo wanne kwa mmoja. **2** Kama mwizi akikutwa anavunja ndani, na kama akipigwa na kufa, hakutakuwa na hatia ya mauaji hayatakuwa juu ya mtu yeyote. **3** Lakini kama jua limechomoza kabla ya yeye kuvunja ndani, hatia ya mauaji itakuwa juu ya aliyemuua. Mwizi lazima afanya alipe alichoiba. Kama hana chochote, kisha lazima auzwe kwa uwizi wake. **4** Kama mnyama amekutwa hai eneo lake, kama ni ng'ombe, punda, au kondoo, lazima alipe mara mbili. **5** Kama mwanaume akiwapeleka malishoni mifugo yake au shamba la mizabibu na akawaachia wanyama wake, na kawa wanakula shambani mwa mwanaume mwengine, lazima afanye malipo bora kutoka shambani mwake na shamba lake la mizabibu. **6** Kama moto ukitokea na kusambaa kwenye miba hadi mbegu, au mimea, au shamba kuteketezwa, yeye aliye anzisha moto lazima afanye malipo. **7** Kama mwanaume akitoa pesa au mali kwa jirani yake amtunzie, na kama itaibiwa nyumbani mwa huyo mwanaume, kama mwizi akipatikana, huyo mwizi lazima alipe mara mbili. **8** Lakini kama mwizi asipo patikana, kisha mmiliki wa nyumba ata kuja mbele za waamuzi kuona kama ameeka mkono wake kwenye mali za jirani yake. **9** Kwa kila lumbano kuhusu jambo, kama ni ng'ombe, punda, kondoo, nguo, au chochote kilichopotea mtu anacho sema, "Hichi ni changu," malalamiko ya pande zote lazima zije kwa waamuzi. Mwanaume ambaye waamuzi wanamkuta na hatia ata lipa mara mbili kwa jirani yake. **10** Kama mwanaume akimpa jirani yake punda, ng'ombe, kondoo, au mnyama yeyote kumuhifadhia, na kama akifa au kuumia au akibebwa pasipo mtu kumuona, **11** kiapo kwa Yahweh lazima wafanye wote wawili, kama ndio au hapana mtu ameeka mkono wake kwenye mali ya jirani yake. Mmiliki lazima akubali hili, na mwengine hatafanya malipo. **12** Lakini kama iliibwa kwake, mwengine lazima afanye malipo kwa mmiliki kwa ajili yake. **13** Kama mnyama alikatwa vipande, acha mwanaume mwengine alete huyo mnyama kama ushahidi. Hatalipa kwa ajili ya vile vipande. **14** Kama mwanaume akiazima mnyama kutoka kwa jirani yake na mnyama akajeruhia au akafa pasipo mmiliki kuwa naye, mwanaume mwengine lazima afanya malipo. **15** Lakini kama mmiliki alikuwa nae, mwanaume mwengine haitaji kulipa; kama mnyama aliazimwa, atalipwa kwa gharama ya kuazima. **16** Kama mwanaume akimtongoza bikra ambaye hana mchumba, na kama akilala naye, lazima amfanye kuwa mke wake kwa kulipa gharama za bibi arusi zinazo stahili. **17** Kama baba yake akikataa kabisa kumpatia, lazima alipe hela inayo lingana na gharama za bibi arusi bikra. **18** Hautamwacha mchawi kuishi. **19** Yeyote atakaye lala na mnyama lazima auawe. **20** Yeyote atakaye toa dhabihu kwa mungu mwengine isipo kuwa Yahweh lazima auawe. **21** Hauta mkosea mgeni au kumnyanyasa, kwa kuwa ninyi mlikuwa wageni katika nchi ya Misri. **22** Hauruhusiwi kumtendea vibaya mjane au mtoto asiye kuwa na baba. **23** Ukiwadhuru ata kidogo, na kama wakiniita mimi, hakika nitasikia sauti yao. **24** Hasira yangu itawaka, na nitakuua kwa upanga; wake zenu watakuwa wajane, na watoto wenu pasipo baba. **25** Ukiazima hela kwa watu wangu walio maskini, haupaswi kuwa kama anaye kopesha hela kwake au kutoza faida. **26** Ukichukuwa vazi la jirani yako kwa deni, lazima umrudishie kabla jua kuzama, **27** kwa kuwa hilo ndilo funiko lake, ni vazi la mwili wake. Nini tena ambacho anaweza kulalia? Atakapo niita mimi, nitasikia, kwa kuwa mimi ni mwenye huruma. **28** Usinikufuru mimi, Mungu, wala kumtukana mtawala wa watu wako. **29** Husizuie sadaka kutoka kwenye mavuno yako au kwenye hifadhi ya mvinyo wako. Lazima unipe mzaliwa wa kwanza wa wana wako. **30** Lazima ufanye hivyo hivyo kwa ng'ombe na kondoo wako. Kwa siku saba lazima wabaki na mama zao, lakini siku ya nane lazima unipe mimi. **31** Mtakuwa watu walio tengwa kwa ajili yangu. Hivyo hamtakula nyama iliyo uliwa na wanyama porini. Badala yake, uwatupie mbwa.

Exodus 22:1

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa ajili ya watu wa Israeli.

Kama mwizi akikutwa
Hii yaweza andikwa katika tensi tendaji.

anavunja ndani
"akitumia nguvu kuingia ndani ya nyumba"

kama akipigwa na kufa
Hii yaweza andikwa katika tensi tendaji.

hakutakuwa na hatia ya mauaji hayatakuwa juu ya mtu yeyote
"hakuna atakaye kuwa na hatia ya kumuua"

kama jua limechomoza kabla ya yeye kuvunja ndani
"kama kuna mwanga kabla hajaingia"

generated on Tue Oct 24 10:45:40 2023

hatia ya mauaji itakuwa juu ya aliyemuua.
"huyo mtu atakaye muua akatakuwa na hatia ya mauaji"

lazima auzwe kwa uwizi wake
Hii yaweza andikwa katika tensi tendaji.

Kama mnyama amekutwa hai eneo lake
Hii yaweza andikwa katika tensi tendaji.

Exodus 22:5

Kama mwanaume akiwapeleka malishoni mifugo yake
"kama mwanaume akimuacha mnyama wake kulala mimea"

malishoni
"inapo kula mimea"

lazima afanye malipo
Lazima amlipe mmiliki wa hilo shamba"

Exodus 22:6

Kama moto ukitokea na kusambaa kwenye miba
"Kama mtu akianza moto na kusambaa kwenye miba"

kusambaa kwenye miba
"kupita kwenye mimea iliyo kauka"

shamba kuteketezwa
"moto kuteketeza shamba"

lazima afanye malipo
"lazima alipe mbegu moto ulizo haribu"

Exodus 22:7

amtunzie
"kuangaliza" au "kuweka salama"

kama itaibiwa
Hii yaweza andikwa katika tensi tendaji.

mwizi
mtu anaye iba

kama mwizi akipatikana
Hii yaweza andikwa katika tensi tendaji.

kuja mbele za waamuzi
"kuja mbele za waamuzi ili waweze jua kama"

ameeka mkono wake kwenye mali za jirani yake
Huu ni msemo. Kama namna ya kusema hivi katika lugha yako, waweza sema hapa.

malalamiko ya pande zote lazima zije kwa waamuzi
Waamuzi lazima wasikilize watu wote wawili wanao dai vitu ni vyao na waamuzi wataamua nani ana hatia.

Exodus 22:10

kiapo kwa Yahweh lazima wafanye wote wawili
Mtu aliye shutumiwa kuiba mnyama lazima aape kiapo. Mmiliki wa mnyama aliye potea lazima akubali kiapo kilicho apiwa.

Lakini kama iliibwa kwake
Hii yaweza andikwa katika tensi tendaji.

Kama mnyama alikatwa vipande
Hii yaweza andikwa katika tensi tendaji.

Hatalipa kwa ajili ya vile vipande
Hii yaweza andikwa katika tensi tendaji.

Exodus 22:14

lazima afanya malipo
"lazima alipe kwa mnyama mwingine"

kama mnyama aliazimwa
Hii yaweza andikwa katika tensi tendaji.

atalipwa kwa gharama ya kuazima
Aliye azima mnyama hata mlipa mmiliki zaidi ya ada au gharama ya kukodisha. Hii ada italipa kwa nyama aliye potea.

gharama ya kuazima
"ada ya kukodisha" au "pesa iliyo lipwa kukodisha mnyama"

Exodus 22:16

akimtongoza
"kushawishi"

hana mchumba
"haja ahidiwa kuolewa"

akilala naye
Kulala na mtu ni tafsida ya kufanya ngono.

gharama za bibi arusi
"mahari"

Exodus 22:18

Yeyote atakaye lala na mnyama lazima auawe
Hapa "lala na mnyama" ni tafsida yenye maana ya kufanya ngono na mnyama.

Exodus 22:20

Yahweh lazima auawe
Hii yaweza andikwa katika tensi tendaji.

mkosea mgeni
"kutendea vibaya mgeni"

generated on Tue Oct 24 10:45:40 2023

Exodus 22:22

Hauruhusiwi kumtendea vibaya mjane au mtoto asiye kuwa na baba
Hii yaweza andikwa katika tensi tendaji.

mjane
"mwanamke aliye poteza mme wake"

mtoto asiye kuwa na baba
"yatima"

nitakuua kwa upanga
Kuuawa "kwa upanga" ni mbadala yenye maana mtu atakufa vibaya sana.

Exodus 22:25

kutoza faida
"kulipisha kwa pesa ya faida kwa kuazima"

funiko lake
"koti pekee"

Nini tena ambacho anaweza kulalia?
Hili swali latilia msisitizo.

mwenye huruma
"rehema" au "neema"

Exodus 22:28

Husinikufuru mimi, Mungu
"Husimtukane Mungu"

wala kumtukana mtawala
"na usimuombe Mungu kufanya kitu kibaya kwa mtawala"

Exodus 22:29

Husizuie sadaka
Hii yaweza andikwa katika tensi chanya.

unipe mzaliwa wa kwanza wa wana wako
"waweke wakfu wazaliwa wenu wa kwanza kwangu"

ufanye hivyo hivyo kwa
"niwekee wakfu wazaliwa wa kwanza wa"

Kwa siku saba
Hii yaweza andikwa kama namba

siku ya nane
Hii yaweza andikwa kama namba.

unipe mimi
"waweke wakfu kwangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Haupaswi kutoa taarifa ya uongo kuhusu yeyote. usijiunge na mwanaume muovu kuwa shahidi wa uongo. **2** Haupaswi kufuata umati kufanya uovu, wala kutoa ushahidi ukiwa na umati ili kupotosha haki. **3** Haupaswi kumpendelea mwanaume maskini kwenye kesi yake. **4** Ukikutana na ng'ombe wa adui wako au punda wake amepotea, lazima umrudishie. **5** Ukiona punda wa yule anaye kuchukia ameanguka chini na mzigo wake, hauta muacha huyo mtu. Lazima umsaidie na punda wake **6** Haupaswi kupotosha haki kama yapaswa kwenda kwa watu maskini katika kesi ya mwanaume maskini. **7** Usijiunge na wengine kufanya shutuma za uongo, na usiue asiye na hatia wala mwenye haki, kwa kuwa sitamuacha muovu. **8** Husiwai chukuwa rushwa, kwa kuwa rushwa inawapofusha wanaoona, na kupotosha maneno ya wakweli. **9** Haupaswi kumnyanyasa mgeni, kwa kuwa wewe ulikuwa mgeni katika nchi ya Misri. **10** Kwa miaka sita utapanda mbegu kwenye nchi yako na kukusanya mazao yake. **11** Lakini katika mwezi wa saba utaacha hakujalimwa, ili kwamba maskini miongoni mwenu wale. Wanacho acha, wanyama wa porini watakula. Utafanya hivyo na mashamba yenu ya mizabibu na ya mizaituni. **12** Wakati wa siku sita utafanya kazi, lakini siku ta saba utapumzika. Fanya hivi ili ng'ombe na punda wako wapumzike, na ili wana wa watumwa wako wa kike na wageni wapumzike na kupata hauweni. **13** Kuwa makini kwa kila kitu nilicho kwambia. Husitaje majina ya miungu mingine, wala kuruhusu majina yao kusikika kutoka mdomoni mwako. **14** Lazima usafiri kusherehekea mara tatu kwa ajili yangu kila mwaka. **15** Lazima uadhimishe sherehe ya Mkate usiotiwa Chachu. Kama nilivyo kuamuru, utakula mkate usiotiwa chachu kwa siku saba. Wakati huo, utajitokeza kwangu mwezi wa Abibu, uliowekwa kwa ajili ya kusudi hili. Ni kwa mwezi huu uliyo toka Misri. Lakini usijitokeze kwangu mikono mitupu. **16** Lazima uadhimishe Sherehe ya Mavuno, matunda ya kwanza ya kazi yako ulipo panda mbegu shambani. Pia lazima uadhimishe Sherehe ya Ukusanyaji wa mwisho wa mwaka, unapo kusanya mazao yako kutoka shambani. **17** Wanaume wote wako lazima wajitokeze kwa Bwana Yahweh mara tatu kila mwaka. **18** Haupaswi kutoa damu iliyo tolewa dhabihu kwangu na mkate uliyotiwa hamira. Mafuta kutoka kwa dhabihu za sherehe zangu hayapaswi kubaki usiku wote mpaka asubui. **19** Lazima ulete matunda ya kwanza bora kutoka shambani mwako ndani ya nyumba yangu, nyumba ya Yahweh Mungu wako. Haupaswi kumchemsha mbuzi mtoto akiwa bado ananyonya. **20** Ninaenda kumleta malaika mbele yako kukuongoza njiani, na kukuleta sehemu niliyo iandaa. **21** Kuwa makini naye na kumtii. **22** Husimkasirishe, kwa kuwa hatasamehe makosa yako. Jina langu liko kwake. Kama hakika ukimtii sauti yake na kufanya kila ninacho kwambia, kisha nitakuwa adui kwa adui zako na mpinzani kwa wapinzani wako. **23** Malaika mwangu ataenda mbele zako na kukuleta kwa Waamori, Wahiti, Waperizi, Wakanani, Wahivi, na Wayebusi. Nitawaharibu. **24** Haupaswi kuinamia miungu yao, kuabudu, au kufanya wanavyo fanya. Badala yake, lazima uwapindue kabisa na kuvunja nguzo zao za mawe vipande vipande. **25** Lazima umuabudu Yahweh Mungu wako, na atabariki mkate wako na maji. Nitaondoa magonjwa miongoni mwenu. **26** Hakuna mwanamke atakaye kuwa tasa au mimba kuharibika katika nchi yako. Nitawapa maisha marefu. **27** Nitatuma hofu yangu kwao ambao mnaenda. Nitaua wote mnao kutana nao. Nitafanya maadui zenu wawaogope kwa kugeuza migongo yao kwenu. **28** Nitatuma mavu kwenu watakao fukuza Wahivi, Wakanani, na Wahiti mbele zenu. **29** Sitawaondoa kwenu kwa mwaka mmoja, au nchi itakuwa imetelekezwa, na wanyama wa porini watakuwa wengi kwenu. **30** Badala yake, nitawafukuza kidogo kidogo kutoka kwenu mpaka utakapo kuwa umestawi na kurithi nchi. **31** Nitatengeneza mipaka yako kutoka Bahari ya Shamu hadi Bahari ya Wafilisti, na kutoka nyikani hadi Mto Frati. Nitakupa ushindi juu ya wakazi wote wa nchi. Utawaondoa kutoka kwako mwenyewe. **32** Haupaswi kufanya agano na wao au na miungu yao. **33** Hawapaswi kuishi nchini mwako, au watakufanya ufanya dhambi dhidi yangu. Ukiabudu miungu yao, hakika watakuwa mtego kwako.'"

Exodus 23:1

Maelezo ya Jumla
Yahweh anaendelea kumuambia Musa sheria zake kwa watu wa Israeli.

taarifa ya uongo
Hii ni sawa na kudanganya au shuhuda ya uongo

wala kutoa ushahidi
"na wewe husizungumze"

ukiwa na umati
Hili ni fumbo linalo eleza mtu kukubaliana na kundi la watu kana kwamba alienda na kusimama na hilo kundi.

generated on Tue Oct 24 10:45:40 2023

kupotosha haki
fanya yasio halali au matendo yasio ya kijamii yenye matokeo ya uwamuzi usio haki

Exodus 23:4

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Exodus 23:6

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Haupaswi kupotosha haki
"Husifanye matendo yanayo zalisha matokea yasio halali" ambayo uleta uhuru kwa mwenye hatia au hukumu kwa hasiye na hatia.

sitamuacha muovu
"sitampata muovu bila hatia"

rushwa inawapofusha ... kupotosha
Hapa "rushwa" inaelezwa kama ni mtu.

Exodus 23:10

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

mazao
"chakula kutoka kwenye mimea"

hakujalimwa
"hakujapaliliwa"

ili kwamba maskini miongoni mwenu wale
Maskini wale chakula chochote kinacho ota chenyewe shamba lisilo paliliwa.

Exodus 23:12

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Kuwa makini kwa
"fanya" au "tii"

ng'ombe na punda wako
"wanyama wa kazi zako"

wageni wapumzike na kupata hauweni
Hii yaweza andikwa katika tensi tendaji.

Husitaje majina ya miungu mingine
Hapa "majina" ni mbadala wa kuomba kwa miungu mingine.

Exodus 23:14

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Abibu
Hili ni jina la mwezi wa kwanza wa kalenda ya Kiebrania. Abibu ni wakati wa sehemu ya mwisho ya Machi na sehemu ya kwanza ya Aprili kwa kalenda za Magharibi.

Exodus 23:16

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Lazima uadhimishe
"Lazima uheshimu"

Sherehe ya Ukusanyaji
Hii sherehe ya sherekewa mwishoni mwa mavuno ya mazao ya mwaka.

Wanaume wote wako lazima wajitokeze
Hapa "kujitokeza" kuna maana ya kukusanyika kwa ibada.

Exodus 23:18

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Mafuta kutoka kwa dhabihu
Mafuta yalichomwa kama sadaka kwa Yahweh na hayakuliwa.

matunda ya kwanza bora
"bora na mazao ya kwanza ya mavuno"

Haupaswi kumchemsha mbuzi mtoto akiwa bado ananyonya
Hii ilikuwa zoezi la kishirikina miongoni mwa Wakanani, ambalo Waisraeli hawakuruhusiwa kushiriki.

Exodus 23:20

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Kuwa makini naye
"Msikilize"

Husimkasirishe, kwa kuwa hatasamehe
"hukimkasirisha, hatasamehe"

Jina langu liko kwake
Hapa "jina" la husu mamlaka ya Mungu.

generated on Tue Oct 24 10:45:40 2023

hakika ukimtii sauti yake
Hapa "sauti" ya wakilisha kile malaika anasema.

adui kwa adui zako na mpinzani kwa wapinzani wako
Hii mistari miwili ina maana ya kitu kimoja na yana tumika kuweka mkazo.

Exodus 23:23

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Haupaswi ... kufanya wanavyo fanya
Waisraeli hawapaswi kuishi kama watu wanao muabudu Mungu mwingine.

Exodus 23:26

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa watu wa Israeli.

Hakuna mwanamke atakaye kuwa tasa au mimba kuharibika katika nchi yako
Hii yaweza andikwa katika tensi chanya.

mimba kuharibika
mimba kufika mwisho mapema na pasipo tarajia

mavu
mdudu anaye paa na anaweza uma watu na kusababisha maumivu

au nchi itakuwa imetelekezwa
"kwasababu hakuna atakaye kuwa anaishi nchini"

Exodus 23:30

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa sheria zake kwa ajili ya watu wa Israeli.

hakika watakuwa mtego kwako
Hii ina maana ya kuabudu miungu mingine itawapeleka watu wa Israeli kwa uharibifu.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Kisha Yahweh akamwabia Musa, "Njoo juu kwangu -wewe, Aruni, Nadabu, Abihu, na wazee sabini wa Israeli, na kuniabudu kwa mbali. **2** Musa peke yake anaweza kuja karibu yangu. Wengine hawapaswi kuja karibu, wala watu kuja juu na yeye." **3** Musa akaenda juu na kuwaambia watu maneno yote ya Yahweh na amri zake. Watu wote wakajibu kwa sauti moja na kusema, "Tutafanya maneno yote Yahweh aliyo tuamuru." **4** Kisha Musa akaandika chini maneno yote ya Yahweh. Asubui mapema, Musa akajenga madhabahu chini ya mguu wa mlima na kupanga nguzo kumi na mbili za mawe, ili mawe yawakilishe makabila kumi na mbili ya Israeli. **5** Aliwatuma vijana Wakiisraeli kutoa sadaka ya kuteketeza na kutoa dhabihu za ng'ombe za sadaka ya ushirika kwa Yahweh. **6** Musa allichukuwa nusu ya damu na kuweka kwenye mabeseni; alinyunyuzia nusu ingine kwenye madhabahu. **7** Alichukuwa kitabu cha agano na kuwasomea kwa nguvu watu. Walisema, "Tutafanya yote Yahweh aliyo sema. Tutakuwa watiifu." **8** Kisha Musa akachukuwa damu na kunyunyiza kwa watu. Alisema, "Hii ni damu ya agano Yahweh alilo lifanya nanyi kwa kuwapa hii ahadi kwa maneno yote haya." **9** Kisha Musa, Aruni, Nadabu, Abihu, na wazee sabini wa Israeli wakaenda juu ya mlima. **10** Walimuona Mungu wa Israeli. **11** Chini ya miguu yake kulikuwa na sakafu iliyo jengwa kwa jiwe la yakuti samawi, safi kama mbingu yenyewe. Mungu hakugusa na mkono kwa hasira viongozi Waisraeli. Walimuona Mungu, na wakanywa na kula. **12** Yahweh akamwambia Musa, "Njoo juu kwangu mlimani na ubaki pale. Nitakupa saani za mawe na sheria na amri nilizo ziandika, ili uwafundishe." **13** Hivyo Musa akaenda na msaidizi wake Yoshua na kwenda juu mlima wa Mungu. **14** Musa akawaambia wazee, "Baki hapa na mtusubiri hadi tutakapo warudia. Aruni na Huri wapo nanyi. Kama kuna mtu mwenye malalamiko, acha awaende." **15** Hivyo Musa akaenda juu ya mlima, na wingu likafunika. **16** Utukufu wa Yahweh ukabaki juu ya Mlima wa Sinai, na wingu likafunika kwa siku sita. Siku ya saba alimuita Musa kutoka ndani ya wingu. **17** Utukufu wa Yahweh ulikuwa kama moto ulao juu ya mlima kwenye macho ya Waisraeli. **18** Musa akaingia kwenye wingu na kwenda juu ya mlima. Alikuwa mlimani siku arobaini na usiku arobaini.

Exodus 24:1

Nadabu ... Abihu
Haya ni majina ya wanaume.

wazee sabini wa Israeli
"wazee 70 wa Israeli"

Exodus 24:3

kwa sauti moja
Huu ni msemok wenye maana watu walikubaliana.

mguu wa mlima
"tako la mlima"

Exodus 24:5

Musa allichukuwa nusu ya damu na kuweka kwenye mabeseni
Musa alikusanya nusu ya damu kwenye mabesini ili kuwanyunyuzia watu 24:7. Hii itawathibitishia watu ushiriki wao katika agano kati ya watu wa Israeli na Mungu.

alinyunyuzia nusu ingine kwenye madhabahu
Hapa madhabahu ya wakilisha Mungu. Hii itathibitisha ushiriki wa kati ya Mungu na watu wa Israeli.

Exodus 24:7

Tutakuwa watiifu
Hii yaweza andikwa katika tensi tendaji.

Kisha Musa akachukuwa damu
Hii ya husu damu ambayo Musa aliweka kwenye bakuli.

Exodus 24:9

Nadabu ... Abihu
Haya ni majina ya wanaume.

Chini ya miguu
Hii ina muongelea Mungu kana kwamba alikuwa na miguu ya mwanadamu.

sakafu iliyo jengwa kwa jiwe la yakuti samawi
"sakafu iliyo tengenezwa kwa mawe ya buluu yanayo itwa yakuti samawi"

sakafu
ardhi ngumu iliyo tengenezwa kwa kutembelea au kuendeshea

jiwe la yakuti samawi
Hii ni dini ambalo ni buluu kwa rangi.

safi kama mbingu yenyewe
Hili ni fumbo.

generated on Tue Oct 24 10:45:40 2023

Mungu hakugusa na mkono kwa hasira viongozi Waisraeli
Hii ina maana kuwa Mungu hakujeruhi viongozi.

Exodus 24:12

saani za mawe na sheria na amri
Mungu aliandika sheria na amri katika saani za mawe.

na msaidizi wake Yoshua
"na Yoshua aliye msaidia"

Exodus 24:14

mtusubiri
"msubiri Yoshua na mimi"

Huri
Huri alikuwa mwanaume aliye kuwa rafiki wa Musa na Aruni.

Exodus 24:16

Utukufu wa Yahweh
Huu ulikuwa mwanga mzuri wa uwepo wa Mungu.

kama moto ulao
Hii ina maana ya utukufu wa Yahweh ulikuwa mkubwa una ulionekana kuwaka kwa mwanga kama moto.

kwenye macho ya Waisraeli
Hapa "macho" ya husu mawazo ya kuhusu walicho kiona

siku arobaini na usiku arobaini
"siku 40 na usiku 40"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Yahweh akamwambia Musa, **2** “Waambie Waisraeli wanitolee sadaka kila mtu nawe utapokea kutoka kwa mtu yeyote atakayetoa kwa moyo mkunjufu. Lazima upokee hizi sadaka kwa ajili yangu. **3** Hizi ndio sadaka utakazopokea kwao; dhahabu, fedha na shaba, **4** buluu, zambarau na nyekundu, na nguo za kitani safi, na manyoya ya mbuzi; **5** na ngozi za kondoo dume zilizotiwa rangi nyekundu na ngozi za pomboo, miti ya mjohoro, **6** mafuta ya ile taa, na viungo vya manukato kwa yale mafuta ya kupaka na kwa ule uvumba wenye harufu nzuri; **7** mawe ya shohamu na mawe mengine ya kutiwa kwa ile naivera na kwa kile kifuko cha kifuani. **8** Waache wanifanyie patakatifu ili nipate kukaa kati yao. **9** Lazima ufanye sawa na haya yote nikuoneshayo mfano wa maskani, na vifaa vyake, ndivyo utakavyovifanya. **10** Wana paswa wafanye sanduku la mti wa mjohoro. Urefu wake na uwe dhiraa mbili na nusu; na upana wake moja na nusu, na kwenda juu kwake dhiraa moja na nusu. **11** Lazima ulifunike nadni kwa dhahabu safi, na utie na ukingo wa dhahabu kulizunguka pande zote. **12** Nawe uta yayusha katika viduara vinne vya dhahabu, na kuviweka katika miguu yake minne; viduara viwili upande mmoja, na viduara viwili upande wake wa pili. **13** Nawe lazima ufanya miti mirefu ya mshita na kuifunika dhahabu. **14** Nawe lazima uweka hiyo miti katika vile viduara vilivyo katika pande mbili za sanduku ili kulichukua hilo sanduku. **15** Hiyo miti itakaa katika vile viduara vya sanduku; haitaondolewa. **16** Kisha weka ndani ya sanduku hizo amri nitakazokupa. **17** Nawe lazima utengeneze kifuniko cha dhahabu safi. Urefu wake utakuwa dhiraa mbili na nusu, na upana wake dhiraa moja na nusu. **18** Nawe fanya makerubi mawili ya dhahabu katika hiyo miisho miwili ya kiti cha rehema. **19** Weka kerubi moja mwisho mmoja wa kiti cha rehema, na kerubi la pili mwisho wa pili. Lazima hao makerubi wawe kitu kimoja na kiti cha rehema. **20** Na hao makerubi watainua mabawa yao juu, na kukifunika hicho kiti cha rehema kwa mabawa yao. Nyuso zao makerubi zitaelekeana na zitaelekea kiti cha rehema. **21** Lazima uweke kiti cha rehema juu ya hilo sanduku, kisha uwe hizo amri nitakazokupa ndani ya sanduku. **22** Nami nitaonana nawe hapo katika sanduku. Nitazungumza nawe pale nilipo juu ya kiti cha rehema. Itakuwa katikati ya hao makerubi mawili waliyo juu ya sanduku la ushuhuda nitakapo zungumza na wewe katika mambo yote nitakayokuagiza kwa ajili ya wana wa Israeli. **23** Nawe fanya meza ya mti wa mshiti. Urefu wake utakuwa dhiraa mbili, na upana wake dhiraa moja, na kwenda juu kwake dhiraa moja na nusu. **24** Uifunike dhahabu safi na kuifanyia ukingo wa dhahabu wa kuizunguka pande zote. **25** Lazima ufanyie fremu ya kuizunguka pande zote, upana wake utakuwa nyanda nne, ukingo wa dhahabu wa kuuzunguka fremu pande zote. **26** Uifanyie viduara vinne vya dhahabu na kuvitia vile viduara katika pembe zake nne, katika miguu yake minne ilipo kuwa. **27** Vile viduara na viwe karibu na ile fremu ili viwe mahali pa kutilia ile miti, ya kuichukulia meza. **28** Fanya ile miti ya mti wa mshita, na kuifunika dhahabu, kwamba ile meza ichukuliwe kwayo. **29** Nawe fanya sahani zake, na miiko yake, na makopo yake, na vikombe vyake vya kumiminia. Vifanye vyote vya dhahabu safi. **30** Nawe utaiweka mikate ya wonyesho juu ya meza mbele yangu daima. **31** Nawe fanya kinara cha taa cha dhahabu safi; hicho kinara na kifanywe cha kazi ya kufua, kitako chake, na mti wake, vikombe vyake, na matovu yake, na maua yake, vyote vitakuwa vya kitu kimoja nacho. **32** Nacho kitakuwa na matawi sita yenye kutoka ubavuni mwake - matawi matatu ya kinara upande wake mmoja, na matawi matatu ya kinara upande wake wa pili. **33** Tawi la kwanza lazima liwe na vikombe vitatu vilivyotengenezwa mfano wa maua ya mlozi katika tawi moja, tovu na ua na vikombe vitatu vilivyofanywa mfano wa maua ya mlozi katika tawi la pili, tovu na ua. Vivyo hivyo hayo matawi yote sita yatokayo katika kile kinara. **34** Katika hicho kinara, lazima kuwe na vikombe vinne vilivyofanywa mfano wa maua ya mlozi, matovu yake, na maua yake. **35** Lazima kuwe na tovu chini ya matawi - mawili la kitu kimoja nacho, na tovu chini ya matawi mawili la kitu kimoja nacho, na tovu chini ya matawi mawili la kitu kimoja nacho, kwa hayo matawi sita yatokayo katika kile kinara. **36** Matovu yake na matawi yake yatakuwa ya kitu kimoja nacho, kiwe chote pia kazi moja ya kufua, ya dhahabu safi. **37** Lazima nawe uzifanye hivyo vinara saba na taa zake saba, nao wataziwasha hizo taa zake, zitoe nuru mbele yake. **38** Na makoleo yake, na visahani vyake, vyote vitakuwa vya dhahabu safi. **39** Tumia talanta moja ya dhahabu safi, pamoja na vyombo hivi vyote. **40** Nawe angalia ya kwamba uvifanye kama mfano wake, uliooneshwa mlimani.

generated on Tue Oct 24 10:45:40 2023

Exodus 25:1

atakayetoa kwa moyo mkunjufu
Huu ni msemo unao hashiria tamanio la mtu kutoa sadaka.

Lazima upokee
Neno "upokee" la husu Musa na viongozi.

Exodus 25:3

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa ni watu wafanye.

buluu, zambarau na nyekundu
Maana zinazo wezekana ni 1) "vitu iliyo tiwa buluu, zambarau, na nyekundu," 2) "buluu, zambarau na nyekundu" kupaka kitambaaa.

pomboo
mnyama mkubwa anaye ishi baharini na kula mimea

shohamu
jiwe la thamani lenye miisho meupe na meusi, nyekundu au kijivu.

mawe mengine ya kutiwa
Hii yaweza andikwa katika tensi tendaji.

Exodus 25:8

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa ni watu wafanye.

patakatifum ... maskani
Haya maneno yana maana moja.

Lazima ufanye
Hapa "ufanye" ni wingi na ya husu Musa na watu wa Israeli.

nikuoneshayo mfano
"kukuonyesha katika mpango wake" au "nikuonyeshayo katika ramani"

Exodus 25:10

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

dhiraa mbili na nusu ... dhiraa moja na nusu
"dhiraa 2.5 ... dhiraa 1.5"

Exodus 25:12

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

viduara vinne vya dhahabu
Hii ilikuwa namna dhahabu ya yayushwa, ilikuwa ya miminwa katika chombo cha mviringo, kisha kuwachwa kuwa ngumu.

ili kulichukua hilo sanduku
"ili uweze kubeba sanduku"

Exodus 25:15

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kifuniko cha dhahabu
Hichi ni kifuniko kinacho keti juu ya sanduku ambapo sadaka ya maombezi ufanyika.

dhiraa mbili na nusu ... dhiraa moja na nusu
"dhiraa 2.5 ... dhiraa 1.5"

Exodus 25:19

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kifuniko cha dhahabu
Hichi ni kifuniko kinacho keti juu ya sanduku ambapo sadaka ya maombezi ufanyika.

Lazima uweke
Hapa "uweke" ya husu Musa na watu wa Israeli.

Exodus 25:22

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

nitaonana nawe hapo katika sanduku
"Nitakutana na wewe katika sanduku"

kifuniko cha dhahabu
Hichi ni kifuniko kinacho keti juu ya sanduku ambapo sadaka ya maombezi ufanyika.

Exodus 25:23

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

dhiraa mbili na nusu ... dhiraa moja na nusu
"dhiraa 2.5 ... dhiraa 1.5"

Exodus 25:25

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

generated on Tue Oct 24 10:45:40 2023

fremu ya kuizunguka
"fremu ya meza"

ilipo kuwa
"ilipo"

kuichukulia
"ili kubeba"

Exodus 25:28

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

ile meza ichukuliwe kwayo
Hii yaweza andikwa katika tensi tendaji.

vya kumiminia
Hii yaweza andikwa katika tensi tendaji.

mikate ya wonyesho
Huu mkate uliwakilisha uwepo wa Mungu.

Exodus 25:31

dhahabu safi
"dhahabu iliyo gongwa"

kinara na kifanywe
Hii yaweza andikwa katika tensi tendaji.

kitako chake, na mti wake, vikombe vyake, na matovu yake, na maua yake, vyote vitakuwa vya kitu kimoja nacho
Hii yaweza andikwa katika tensi tendaji.

Exodus 25:33

Maelezo ya Jumla
Mungu anaendelea kumwambia Musa nini watu wafanye. Yahwe anaelezea kinara cha taa.

maua ya mlozi
nyeupe au maua ya pinki yenye majani matano

Exodus 25:35

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kitu kimoja nacho
Hii yaweza andikwa katika tensi tendaji.

Exodus 25:37

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

zitoe nuru mbele yake
"hivyo watoa mwangaa"

Na makoleo yake, na visahani vyake, vyote vitakuwa vya dhahabu safi
Hii yaweza andikwa katika tensi tendaji.

talanta moja
Talanta ina kilogramu 34

na vyombo
makoleo na visahani

uliooneshwa mlimani
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Lazima ufanye hiyo maskani iwe na mapazia kumi ifanye ya nguo ya kitani nzuri ya kusokota, pamoja na nyuzi za rangi ya buluu, zambarau na nyekundu, pamoja na makerubi. Kazi ya fundi stadi. **2** Urefu wa kila pazia utakuwa dhiraa ishirini na nane, na upana wa kila pazia utakuwa dhiraa nne. Mapazia yote yatakuwa ya kipimo kimoja. **3** Mapazia matano yataungwa pamoja, na mapazia matano mengine yataungwa pamoja. **4** Lazima ufanye tanzi za rangi ya samawati upande wa mwisho wa pazia moja katika ule upindo wa fungu lake. Vivyo hivyo utafanya upande wa mwisho wa ile pazia iliyo, katika fungu la pili. **5** Fanya matanzi hamsini katika pazia moja, na matanzi hamsini katika upande wa mwisho wa ile pazia iliyo katika kuungana kwa pili. **6** Fanya hivi ili hizo tanzi zielekeana. Kisha ufanye vifungo hamsini vya dhahabu, na kuunganisha hayo mapazia pamoja kwa vile vifungo na hiyo maskani itakuwa ni moja. **7** Lazima ufanye mapazia ya nywele za mbuzi yawe hema juu ya maskani. Lazima ufanye mapazia kumi na moja. **8** Urefu wa kila pazia utakuwa dhiraa thelathini, na upana wa kila pazia utakuwa dhiraa nne. Hayo mapazia kumi na moja yatakuwa ya kipimo kimoja. **9** Lazima utaunganisha mapazia matano mbali, na mapazia sita mbali, na lile pazia la sita utalikunja hapo upande wa mbele wa ile hema. **10** Ufanye tanzi hamsini upande wa mwisho wa pazia lile lililo la mwisho katika hayo yaliyounganywa pamoja, na tanzi hamsini upande wa mwisho wa lile pazia lililo nje katika hayo ya pili yaliyounganywa pamoja. **11** Kisha ufanye vifungo hamsini vya shaba, na kuvitia vile vifungo katika zile tanzi, na kuiunganya ile hema pamoja, ili iwe hema moja. **12** Kipande kile kilichosalia, kile kiangukacho, cha yale mapazia ya hema, itaanguka huko upande wa nyuma wa maskani. **13** Lazima kuwe na dhiraa moja upande mmoja, na ile dhiraa moja upande wa pili - ya urefu wa mapazia ya hema uliosalia, zitaanguka katika ubavu wa maskani upande huu na upande huu, ili kuifunika. **14** Nawe fanya kifuniko cha ile hema, cha ngozi za kondoo dume zilizotiwa rangi nyekundu, na juu yake kifuniko cha ngozi za pomboo. **15** Nawe lazima ufanye hizo fremu za maskani za mti wa mjohoro. **16** Kila fremu utakuwa na urefu wa dhiraa kumi, na upana wake kila ubao utakuwa dhiraa moja na nusu. **17** Kila fremu itakuwa na ndimi mbili, zenye kuunganishwa huu na huu. Ndivyo utakavyozifanya mbao zote za maskani. **18** Kisha ufanye zile mbao za maskani, mbao ishirini kwa upande wa kusini kuelekea kusini. **19** Lazima nawe ufanye vitako arubaini vya fedha chini ya zile fremu ishirini. Vitako viwili chini ya fremu moja, kupokea zile ndimi zake mbili, na vitako viwili chini ya fremu nyingine kupokea zile ndimi zake mbili. **20** Kwa upande wa pili wa maskani, upande wa kaskazini, mbao ishirini **21** na vitako vyake vya fedha arubaini. Lazima kuwe na vitako viwili chini ya fremu moja, na vitako viwili chini ya fremu nyingine. **22** Ufanye fremu sita kwa ajili ya upande wa nyuma wa maskani kuelekea magharibi. **23** Tena ufanye fremu mbili kwa ajili ya hizo pembe za maskani zilizo upande wa nyuma. **24** Hizi fremu zitakuwa zimetengana upande wa chini, lakini zimeshinkana kwa juu ya duara moja. **25** Fremu zitakuwa ni nane, na vitako vyake vya fedha. Vitako kumi na sita, vitako viwili chini ya fremu moja, na vitako viwili chini ya ubao wa pili. **26** Lazima ufanye mataruma ya mti wa mshita- mataruma matano kwa ajili ya mbao za upande mmoja wa maskani, **27** na mataruma matano kwa ajili ya fremu za upande wa pili wa maskani, na mataruma matano kwa ajili ya fremu za upande wa maskani ulio nyuma kuelekea magharibi. **28** Na hilo taruma la katikati lililo katikati ya zile fremu, litapenya toka mwisho huu hata mwisho huu. **29** lazima uzifunuke hizo fremu kwa dhahabu. Nawe lazima ufanye maduara yake ya za dhahabu, kuwa kama vishikizo, na hayo mataruma utayafunika dhahabu. **30** Nawe utaisimamisha hiyo maskani sawasawa na mfano wake uliooneshwa mlimani. **31** Nawe fanya pazia la nyuzi za rangi ya buluu, zambarau na nyekundu, na nguo za kitani nzuri zenye kusokotwa, litafumwa na kutiwa makerubi, kazi ya fundi stadi. **32** Kisha litungike katika nguzo nne za mti wa mshita zilizofunikwa dhahabu, vifungo vyake vitakuwa vya dhahabu, katika vitako vya fedha vinne. **33** Nawe tungika lile pazia chini ya vile vifungo, nawe lete lile sanduku la ushuhuda. Lile pazia litawagawanyia kati ya patakatifu, na mahali patakatifu sana. **34** Nawe lazima utaweka kiti cha rehema juu ya lile sanduku la ushuhuda ndani ya mahali pale patakatifu sana. Na ile meza utaiweka nje ya pazia. **35** Lazima uweke kinara cha taa kuikabili ile meza upande wa maskani wa kuelekea kusini. Lile meza utaiweka upande wa kaskazini. **36** Kisha utafanya kisitiri kwa mlango wa hema, cha nyuzi za rangi ya buluu, zambarau, na nyekundu, na kitani nzuri yenye kusokotwa, kazi ya mshonaji wa taraza. **37** Nawe fanya nguzo tano za mti wa mshita kwa kile kisitiri, na kuzifunika dhahabu; kulabu zake zitakuwa za dhahabu. Nawe utasubu vitako vya shaba vitano kwa ajili yake.

generated on Tue Oct 24 10:45:40 2023

Exodus 26:1

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Lazima ufanye
Yahweh anaongea na Musa, hivyo neno "ufanye" la husu yeye. Yahweh inawezekana alitarajia Musa kumwambia mtu mwingine kufanya kazi, lakini Musa atakuwa ana wajibika kuona kuwa kazi imefanywa sahihi.

mapazia
Haya yalikuwa vitambaa vikubwa vya kushona vilivyo tumika kutengeneza kifuniko na kuta za kugawanya patakatifu.

dhiraa ishirini na nane ... dhiraa nne
"dhiraa 28 ... dhiraa 4." Dhiraa ni sentimita 46.

Mapazia matano yataungwa pamoja ... yataungwa pamoja
Hii yaweza andikwa katika tensi tendaji.

Exodus 26:4

tanzi ... vifungo
Vifungo vinatoshea kwenye tanzi ili kushikilia pazia pamoja.

fungu
"fungu moja la mapazia matano"

fungu la pili
"fungu la pili la mapazia matano"

Exodus 26:7

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kumi na moja ... thelethini ... nne
"11 ... 30 ... 4"

dhiraa
Dhiraa ni sentimita 46

Exodus 26:10

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

tanzi ... vifungo
Vifungo vinatoshea kwenye tanzi ili kushikilia pazia pamoja.

Exodus 26:12

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

dhiraa
Dhiraa ni sentimita 46

Exodus 26:15

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

fremu
Hii ya husu fremu walizo tengeneza kwa kuunganisha mbao ndogo vya vipande.

dhiraa kumi ... dhiraa moja na nusu
"dhiraa 10 ... dhiraa 1.5"

Exodus 26:19

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

vitako vya fedha
Hivi vilikuwa vitofali vya fedha vyenye mpangilio kuweza ustahimili.

Lazima kuwe na vitako viwili
Hii ina weza andikwa katika tensi tendaji.

Exodus 26:22

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Hizi fremu zitakuwa zimetengana upande wa chini, lakini zimeshinkana kwa juu ya duara moja
Hii ya weza andika katika tensi tendaji.

vitako vya fedha
Haya yalikuwa matofali yenye mpangilio kuweka fremu sehemu yake.

Exodus 26:26

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

mataruma
Hizi ni nguzo zinazo weka imara jengo.

maskani ulio nyuma kuelekea magharibi
Mbele ya maskani ili elekea mashariki.

generated on Tue Oct 24 10:45:40 2023

Exodus 26:29

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa jinsi maskani itengenezwe.

kuwa kama vishikizo
"vitakavyo shika mataruma"

mataruma
Hizi ni nguzo zinazo weka imara jengo.

uliooneshwa mlimani
Hii yaweza andikwa katika tensi tendaji.

Exodus 26:31

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa jinsi maskani itengenezwe.

Nawe fanya
Yahweh anazungumza na Musa, hivyo neno "nawe" la muhusu yeye. Yahweh inawezekana alitarajia Musa kumwambia mtu mwingine kufanya kazi, lakini Musa atakuwa ana wajibika kuona kuwa kazi imefanywa sahihi.

vifungo
Vifungo vintoshea kwenye tanzi kushikilia pazia pamoja.

nawe lete lile sanduku la ushuhuda
Sanduku la agano ni chombo linalo hifadhi amri.

Lile pazia litawagawanyia kati ya patakatifu
Hii yaweza andikwa katika tensi tendaji.

Exodus 26:34

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

juu ya lile sanduku la ushuhuda
"kwenye chombo chenye amri"

Lile meza utaiweka upande wa kaskazini.
Hii ni meza inayo shikilia mkate unao wakilisha uwepo wa Mungu.

Exodus 26:36

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa jinsi ya kutengeneza patakatifu.

kisitiri
Hili lilikuwa pazia kubwa lilo tengenezwa kwa kitambaa.

buluu, zambarau, na nyekundu
Maana zinazo wezekana ni 1) "vitu iliyo tiwa buluu, zambarau, na nyekundu," 2) "buluu, zambarau na nyekundu" kupaka kitambaaa.

kitani nzuri yenye kusokotwa
Hii ilikuwa kitambaa kilicho tengenezwa kutokana uzi ambao mtu alizokota pamoja kufanya uzi mgumu.

mshonaji
"mtu anaye shona michoro ya vitambaa"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Nawe fanya madhabahu ya mti wa mshita, urefu wake utakuwa ni dhiraa tano na upana wake dhiraa tano. Hiyo madhabahu itakuwa mraba na kwenda juu kwake kutakuwa dhiraa tatu. **2** Nawe fanya pembe nne kama mfano wa pembe za ng'ombe. Hizo pembe zitakuwa za kitu kimoja na madhabahu, nawe utayafunika kwa shaba. **3** Lazima vyombo vyake vya kuyaondoa majivu yake utavifanya, na majembe yake, na mabakuli yake, na uma zake, na meko yake. Vyombo vyake vyote utavifanya vya shaba. **4** Nawe uifanyie hiyo madhabahu wavu wa shaba. Kisha utie pete nne za shaba katika hizo pembe nne za ule wavu. **5** Nawe lazima uweke huo wavu chini ya kizingo kiizungukacho madhabahu upande wa chini. **6** Nawe fanya miti kwa ajili ya madhabahu, miti ya mshita, na kuifunika shaba. **7** Na hiyo miti itatiwa katika viduara, na ile miti itakuwa katika pande mbili za madhabahu, wakati wa kuichukua. **8** Uifanye ya mbao, yenye mvungu ndani yake kama ulivyooneshwa mlimani. **9** Nawe ufanye ua wa maskani. Upande wa kusini wa kuelekea kusini kutakuwa na chandarua ya nguo ya kitani nzuri yenye kusokotwa, kwa huo ua, urefu wake upande mmoja utakuwa ni dhiraa mia moja. **10** Na nguzo zake zitakuwa nguzo ishirini, na vitako vyake ishirini, vitako vyake vitakuwa vya shaba kulabu za zile nguzo na vitanzi vyake vitakuwa vya fedha. **11** Ni vivyo hivyo upande wa kaskazini, urefu wake hiyo chandarua utakuwa ni dhiraa mia moja, na nguzo zake ishirini, na vitako vyake ishirini vitakuwa vya shaba, kulabu za zile nguzo na vitanzi vyake vitakuwa vya fedha. **12** Na upande wa magharibi, upana wa ua kutakuwa na chandarua ya dhiraa hamsini; nguzo zake kumi, na vitako vyake kumi. **13** Na upana wa ule ua upande wa mashariki kuelekea mashariki utakuwa ni dhiraa hamsini. **14** Chandarua upande mmoja wa lango itakuwa dhiraa kumi na tano upana wake. Lazima nguzo zake zitakuwa tatu na vitako vyake vitatu. **15** Upande wa pili ni vivyo hivyo chandarua ya dhiraa kumi na tano; nguzo zake tatu, na vitako vyake vitatu. **16** Na kwa lile lango la ua patakuwa na kisitiri cha dhiraa ishirini, kitakuwa cha nguo ya rangi ya buluu, zambarau na nyekundu, na kitani nzuri yenye kusokotwa, kazi ya mshonaji taraza; nguzo zake zitakuwa nne, na vitako vyake vinne. **17** Nguzo zote za ule ua ziuzungukao pande zote zitakuwa na vitanzi vya fedha; kulabu zake za fedha, na vitako vyake vya shaba. **18** Urefu wa huo ua utakuwa dhiraa mia moja, na upana wake utakuwa dhiraa hamsini kotekote, na kwenda juu kwake dhiraa tano; yawe ya nguo ya kitani nzuri, na vitako vyake vitakuwa vya shaba. **19** Vyombo vyote vya maskani vitumiwavyo katika utumishi wake wote, na vigingi vyake vyote, na vigingi vyote vya ule ua, vitakuwa vya shaba. **20** awe waamuru wana wa Israeli wakuletee mafuta ya zeituni safi ya kupondwa kwa ajili ya nuru, ili kufanya ile taa kuwaka daima. **21** Ndani ya ile hema ya kukutania, nje ya hilo pazia, lililo mbele ya huo ushuhuda, Haruni na wanawe wataitengeza tangu jioni hadi asubuhi mbele ya BWANA; itakuwa ni amri ya milele katika vizazi vyao vyote kwa ajili ya wana wa Israeli.

Exodus 27:1

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

urefu wake dhiraa tano na upana wake dhiraa tano
"mita 2.2 kila upande"

madhabahu itakuwa mraba na kwenda juu kwake kutakuwa dhiraa tatu
"madhabahu itakuwa mraba na mita 1.3 kwenda juu"

dhiraa
dhiraa ni sentimita 46

Nawe fanya pembe nne kama mfano wa pembe za ng'ombe
"Nawe fanya muonekano wake kama pembe za ng'ombe katika miisho yake"

pembe zitakuwa
Hii yaweza andikwa katika tensi tendaji

utayafunika
" lazima ifunike madhabahu na pembe"

Exodus 27:3

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

mabakuli
"mabeseni"

meko
Kulikuwa na meko iliyo shika makaa kutoka madhabahuni.

Vyombo
Haya yalikuwa vifaa au vitu vilivyo tumika kwa kusudi.

generated on Tue Oct 24 10:45:40 2023

Nawe uifanyie hiyo madhabahu wavu wa shaba
"Nawe ufanye wavu wa shaba kwa ajili ya madhabahu"

Exodus 27:5

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Nawe lazima uweke huo wavu chini ya kizingo kiizungukacho madhabahu
Wavu uliwekwa ndani ya madhabahu.

Nawe fanya miti kwa ajili ya madhabahu
Hii miti ilitumika kubeba madhabahu.

Exodus 27:7

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Na hiyo miti itatiwa katika viduara, na ile miti itakuwa katika pande mbili za madhabahu, wakati wa kuichukua
Hii yaweza andikwa katika sentensi tendaji.

ulivyooneshwa mlimani
Hii yaweza andikwa katika sentensi tendaji.

Exodus 27:9

kutakuwa na chandarua ya nguo
Hii yaweza andikwa katika sentensi tendaji.

chandarua ya nguo ya kitani nzuri yenye kusokotwa
chandarua ilikuwa pazia kubwa lilio tengenezwa na kitambaa

kitani nzuri yenye kusokotwa
Hichi kilikuwa kitambaa kutokana na nyuzi mtu alizo zokota pamoja kufanya uzi mgumu.

dhiraa mia moja
"mita 44"

nguzo
kipande kigumu cha mbao kilicho nyooshwa na kutumika kushikilia

Exodus 27:11

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

hiyo chandarua utakuwa
Hii yaweza andikwa kama amri.

nguzo zake kumi
Hii yaweza andikwa kama amri.

Na upana wa ule ua upande wa mashariki kuelekea mashariki utakuwa ni dhiraa hamsini
Hii yaweza andikwa kama amri.

Exodus 27:14

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Chandarua
Hii ilikuwa pazia lililo tengenezwa kwa kitambaa.

nguzo
Hizi zilikuwa vipande vigumu vya mbao vilivyo nyooshwa juu.

vitako
Hizi zilikuwa matofali ya chuma yenye nafasi ya kushikilia nguzo

dhiraa kumi na tano
kiasi cha mita saba

Na kwa lile lango la ua patakuwa na kisitiri cha dhiraa ishirini
Hii yaweza andikwa kama amri.

kitakuwa cha nguo ... kitani nzuri yenye kusokotwa, kazi ya mshonaji
Hii yaweza andikwa katika tensi tendaji.

buluu, zambarau na nyekundu, na kitani nzuri yenye kusokotwa
Maana inayo wezekana ni 1) "kitambaa kilicho tiwa buluu, zambarau, na nyekundu," 2) "buluu, zambarau, na nyekundu"

mshonaji
mtu anaye shona mishono kwenye nguo

Exodus 27:17

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

dhiraa mia moja
"dhiraa 100"

yawe ya nguo ya kitani nzuri
Hii ilikuwa nguo iliyo tengenezwa kwa nyuzi mtu aliye sokota kufanya uzi mgumu.

Vyombo vyote vya maskani vitumiwavyo katika utumishi wake wote, na vigingi vyake vyote, na vigingi vyote vya ule ua, vitakuwa vya shaba
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Exodus 27:20

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

hema ya kukutania
Hili ni jina lingine la maskani.

itakuwa ni amri ya milele
"nianataka watu wafanye hii kama amri ya kudumu"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Umuite Aruni kaka yako na wana wake - Nadabu, na Abihu, na Eleazari, na Ithamari - miongoni mwa wana wa Israeli, ili anitumikie katika kazi ya ukuhani. **2** Nawe utamfanyia Aruni ndugu yako mavazi matakatifu, kwa utukufu na kwa uzuri. **3** Nawe utawaambia watu wote wenye moyo wa hekima, niliowajaza na roho ya hekima wamfanyie Aruni mavazi ili kumtakasa anitumikie katika kazi ya ukuhani. **4** Na mavazi watakayoyafanya ni kifuko cha kifuani, na naivera, na joho, na kanzu ya kazi ya urembo, na kilemba, na mshipi; nao watawafanyia Aruni nduguye, na wanawe, mavazi matakatifu ili anitumikie katika kazi ya ukuhani. **5** Nao wataitwaa dhahabu, na nguo ya rangi ya samawi, na ya rangi ya zambarau, na ya rangi nyekundu. **6** Nao waifanye naivera kwa nyuzi za dhahabu, na za samawi, na za zambarau, na nyekundu, na kitani nzuri yenye kusokotwa kwa kazi ya mstadi. **7** Lazima itakuwa na vipande viwili vya mabegani, vilivyoungana kwenye ncha zake mbili; ili ipate kuunganywa. **8** Na mshipi wa kazi ya ustadi ulio juu yake, ili kuifunga mahali pake; utakuwa wa kazi kama ile ya naivera, ya vitu vile vile ya nyuzi za dhahabu, na za rangi ya samawi, na ya zambarau, na nyekundu, na kitani nzuri yenye kusokotwa. **9** Nawe utatwaa vito viwili vya shohamu, ya rangi ya chani-kiwiti, nawe utachora juu yake majina ya wana wa Israeli; **10** Majina yao sita katika kito kimoja, na majina sita yaliyosalia katika kile kito cha pili, kwa utaratibu wa kuzaliwa kwao. **11** Kwa kazi mtu mwenye kuchora mawe kama vile muhuri ichorwavyo, utavichora hivi vito viwili, sawasawa na majina ya wana wa Israeli, nawe utavitia katika vijalizo vya dhahabu. **12** Nawe utavitia vile vito viwili juu ya vipande vya mabegani vya hiyo naivera, viwe vito vya ukumbusho kwa ajili ya wana wa Israeli. Naye Aruni atayachukua majina yao mbele za Yahweh juu ya mabega yake mawili ili kuwa ukumbusho. **13** Nawe fanya vijalizo viwili vya dhahabu **14** na mikufu miwili ya dhahabu safi; utaifanya iwe mfano wa kamba, ya kazi ya kusokotwa; nawe uitie ile mikufu ya kazi ya kusokotwa katika vile vijalizo. **15** Nawe lazima utafanya kifuko cha kifuani cha hukumu, kazi ya fundi stadi; utakifanya kwa kuiandama ile kazi ya hiyo naivera. Fanya nyuzi za dhahabu, na za rangi ya samawi, na za rangi ya zambarau, na nyekundu, na kitani safi yenye kusokotwa, ndivyo utakavyokifanya. **16** Kitakuwa mraba, tena cha kukunjwa; urefu wake utakuwa shibiri moja, na upana wake shibiri moja. **17** Nawe ukijaze viweko vya vito, safu nne za vito; safu moja itakuwa ni akiki, na yakuti ya rangi ya manjano, na baharamani, hivi vitakuwa safu ya kwanza. **18** Na safu ya pili itakuwa zumaridi, na yakuti samawi, na almasi. **19** Na safu ya tatu itakuwa hiakintho, na akiki nyekundu, na amethisto. **20** Na safu ya nne itakuwa ni zabarajadi, na shohamu, na yaspi. Vito hivyo vitakazwa ndani ya dhahabu kwa kujaa mahali pake. **21** Na vile vito vitakuwa sawasawa na majina ya wana wa Israeli, kumi na viwili, sawasawa na majina yao. Mfano wa kuchora kwa muhuri kila kimoja sawasawa na jina lake, vitakuwa vya hizo kabila kumi na mbili. **22** Nawe lazima utie katika kile kifuko cha kifuani mikufu mfano wa kamba, ya kazi ya kusokotwa, ya dhahabu safi. **23** Nawe utie maduara mawili ya dhahabu katika kile kifuko cha kifuani, na kuzitia hizo pete mbili katika ncha mbili za kifuko cha kifuani. **24** Nawe utie hiyo mikufu miwili ya dhahabu iliyosokotwa katika zile pete mbili zilizo katika ncha za kifuko cha kifuani. **25** Na ncha zile nyingine za hiyo mikufu miwili ya kusokotwa utazitia katika vile vijalizo viwili, na kuvitia katika vile vipande vya mabegani vya naivera upande wa mbele. **26** Nawe utafanya viduara vili vya dhahabu, uzitie katika hizo ncha mbili za kifuko cha kifuani, katika ukingo wake. **27** Nawe lazima ufanye viduara vili vya dhahabu, na kuzitia katika vile vipande viwili vya mabegani vya ile naivera chini yake, upande wa mbele, karibu na kifungo chake, juu ya huo mshipi wa naivera uliosukwa kwa ustadi. **28** Nao watakikaza kile kileso kwa vile viduara vyake kwenye viduara za naivera kwa ukanda wa rangi ya samawi, ili kwamba kikae pale juu ya ule mshipi wa naivera uliosukwa kwa ustadi, ili kwamba kifuko cha kifuani kisiachane na naivera. **29** Na Aruni atayachukua majina ya wana wa Israeli katika kile kifuko cha kifuani cha hukumu juu ya moyo wake kwa kufanya maamuzi, hapo atakapoingia ndani ya mahali patakatifu, kuwa ukumbusho mbele yaYahweh daima. **30** Nawe utie hizo Urimu na Thumimu katika kile kifuko cha kifuani cha hukumu; nazo zitakuwa juu ya moyo wa Aruni, hapo atakapoingia ndani mbele ya Yahweh na Aruni atachukua hukumu ya hao wana wa Israeli juu ya moyo wake mbele ya Yahweh daima. **31** Nawe fanya hiyo joho ya naivera ya rangi ya samawi yote. **32** Nayo itakuwa na tundu katikati yake kwa kupitisha kichwa; itakuwa na utepe wa kazi ya kusokotwa kuzunguka hilo tundu lake, mfano wa tundu lililo katika kanzu ya chuma, ili lisipasuke. **33** Nawe katika pindo zake utatia makomamanga ya rangi ya samawi, na ya rangi ya zambarau, na ya rangi nyekundu, kuzunguka pindo zake kotekote; na njuga za dhahabu kati ya hayo makomamanga pande zote. **34** Kengele ya dhahabu na komamanga, kengele ya dhahabu na komamanga, katika pindo za joho kuizunguka pande zote. **35** Nayo itakuwa juu ya Aruni akitumika; na sauti ya hizo kengele itasikilikana hapo aingiapo ndani ya mahali patakatifu mbele ya Yahweh na hapo atokapo nje, ili kwamba asife. **36** Nawe fanya bamba la dhahabu safi na kuchora juu yake, mfano wa machoro ya muhuri, "Mtakatifu kwa

generated on Tue Oct 24 10:45:40 2023

Yahweh." [37] Nawe ulitie hilo bamba katika ukanda wa rangi ya samawi, nalo litakuwa katika kile kilemba; litakuwa upande wa mbele wa kile kilemba. [38] Nalo litakuwa katika kipaji cha uso cha Aruni, na Aruni atauchukua uovu wa vile vitu vitakatifu, watakavyovitakasa hao wana wa Israeli katika vipawa vyao vyote vitakatifu, nalo litakuwa katika kipaji chake cha uso sikuzote, ili kwamba vipate kukubaliwa mbele za Yahweh. [39] Na hiyo kanzu utaifuma ya kitani nzuri ya kazi ya urembo, ufanye na kilemba cha nguo ya kitani nzuri, nawe utafanya mshipi wa kazi ya mwenye kutia taraza. [40] Kisha utafany kanzu kwa ajili ya wana wa Aruni, nawe wafanyie mishipi, wafanyie na kofia kwa utukufu na uzuri. [41] Nawe mvike huyo nduguye Aruni na wanawe nao mavazi hayo; nawe watie mafuta, na kuwaweka kwa kazi takatifu, na kuwatakasa, ili wapate kunitumikia mimi katika kazi ya ukuhani. [42] Nawe wafanyie suruali za nguo ya kitani, ili kufunika tupu ya miili yao; suruali hizo zitafika tangu kiunoni hata mapajani. [43] Aruni na wanawe watazivaa, hapo watakapoingia katika hema ya kukutania, au hapo watakapoikaribia madhabahu ili watumike katika mahali patakatifu; wasije wakachukua uovu, wakafa; hii itakuwa ni amri ya milele kwake yeye, na kwa wazao wake.

Exodus 28:1

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Umuite
Neno "Umuite" lina husu Musa.

Nadabu, na Abihu, na Eleazari, na Ithamar
Haya ni majina ya wanaume.

Nawe utamfanyia
Hapa "Nawe" ya husu watu.

Exodus 28:4

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kanzu ya kazi ya urembo
"kanzu iliyo shoneshewa urembo"

kilemba
kitambaa kirefu cha kichwa kinacho zungushwa kichwani mara kadhaa.

mshipi
kipande cha kitambaa watu wanacho vaa kwenye kiuno au kwenye kifua

Exodus 28:6

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

kitani nzuri yenye kusokotwa
Hii ilikuwa nguo iliyo tengenezwa kwa nyuzi mtu aliyo sokotwa pamoja kufanya uzi mgumu.

kazi ya mstadi
mtu anaye weza kufanya vitu vizuri kwa mkono

ya vitu vile vile
Hii yaweza andikwa katika tensi tendaji.

shohamu
Haya ni mawe yenye miisho meupe na meusi, nyekundu au kahawia.

Exodus 28:10

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Kwa kazi mtu mwenye kuchora mawe kama vile muhuri ichorwavyo
"Jinsi mtu anavyo chora kwenye muhuri"

mtu mwenye kuchora
mtu anaye kata michoro kwenye vitu vigumu kama mbao, jiwe, au chuma

vijalizo
vipande vya chuma vinavyo shikilia jiwe kwenye naivera

Exodus 28:13

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

vijalizo
vipande vya chuma vinavyo shikilia jiwe kwenye naivera

mikufu miwili ya dhahabu safi; utaifanya iwe mfano wa kamba
"mikufu miwili ya dhahabu yenye kusokotwa kama kamba"

Exodus 28:15

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

generated on Tue Oct 24 10:45:40 2023

kazi ya fundi stadi; utakifanya kwa kuiandama ile kazi ya hiyo naivera
"fundi stadi atafanya kama ile naivera"

shibiri
Shibiri ni sentimita 22.

Exodus 28:17

vito
"madini ya dhamani" au "madini ya hazina"

akiki ... yaspi
Haya ni madini ya thamani.

yakuti
Hili ni jiwe la dini lenye rangi ya buluu

shohamu
Hili ni jiwe la thamani lenye miisho meupe na meusi, nyukundu au kahawia.

Vito hivyo vitakazwa ndani ya dhahabu kwa kujaa mahali pake
Hii yaweza andikwa katika tensi tendaji.

Exodus 28:21

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Na vile vito vitakuwa sawasawa
Hii yaweza andikwa katika tensi tendaji.

mfano wa kamba, ya kazi ya kusokotwa, ya dhahabu safi
"mikufu iliyo fanywa kwa dhahabu safi na imesokotwa kama kamba"

Exodus 28:25

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

mikufu miwili ya kusokotwa
"mikufu iliyo sokotwa kama kamba"

vile vijalizo viwili
Hizi ni vijalizo viwili vinavyo funga mawe.

Exodus 28:27

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

mshipi wa naivera uliosukwa kwa ustadi
Huu ulikuwa mkanda wa kitambaa uliyo tengenezwa kwa nyuzi nyembamba mtu alizo zokota kufanya uzi mgumu.

ili kwamba kikae
Hii yaweza andikwa katika tensi tendaji.

ili kwamba kifuko cha kifuani kisiachane na naivera
Hii yaweza andikwa katika tensi tendaji.

Exodus 28:29

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

atayachukua majina ya wana wa Israeli katika kile kifuko cha kifuani
Hii ya husu majina ya makabila yaliyo chorwa katika mawe kumi na mbili.

cha kifuani
"katika moyo wa Aruni" au "kifuani mwake"

hizo Urimu na Thumimu ... atachukua hukumu ya
Huu mstari wapili unaeleza hizo Urimu na Thumimu na kusudi lake.

hizo Urimu na Thumimu
Haiko wazi hizi ni nini. Vilikuwa vitu, labda mawe, ambayo makuhani walitumia kufahamu mapenzi ya Mungu.

Exodus 28:31

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

Exodus 28:33

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

komamanga
Komamanga ni tunda la mviringo lenye ganda jekundu.

Kengele ya dhahabu na komamanga
Huu mstari umerudiwa kuonyesha ramani ya mchoro kwenye kanzu.

na sauti ya hizo kengele itasikilikana
Hii yaweza andikwa katika tensi tendaji.

ili kwamba asife
Ina hashiriwa kwamba ata kufa kwasababu hakumtii Yahweh.

Exodus 28:36

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wafanye.

generated on Tue Oct 24 10:45:40 2023

kuchora juu yake, mfano wa machoro ya muhuri
"andika juu yake jinsi mtu anavyo chora kwenye muhuri"

kilemba
kitambaa kirefu cha kichwa kinacho zungushwa kichwani mara kadhaa.

Nalo litakuwa katika kipaji cha uso cha Aruni
Hii yaweza andikwa katika tensi tendaji.

alo litakuwa katika kipaji chake cha uso sikuzote
Hii yaweza andikwa katika tensi tendaji.

Exodus 28:39

Maelezo ya Jumla
Mungu anaendelea kumwambia Musa nini watu wafanye.

kilemba
kitambaa kirefu cha kichwa kinacho zungushwa kichwani mara kadhaa.

mshipi
Mshipi ni kipande cha kitambaa ambacho mtu anavaa kwenye kiuno chake au kwenye kifua.

kazi ya mwenye kutia taraza
Mtia taraza ni mtu anaye shona michoro kwenye kitambaa.

Exodus 28:40

Maelezo ya Jumla
Mungu anaendelea kumwambia Musa nini watu wafanye.

mshipi
kipande cha kitambaa watu wanacho vaa kwenye kiuno au kwenye kifua

kofia
Kofia hii ni nyembamba, ya urembo ambayo mtu ni kitambaa mtu anacho vaa kichwani juu ya macho.

Nawe mvike huyo nduguye Aruni
Aruni alikuwa kaka mkubwa wa Musa.

Exodus 28:42

Maelezo ya Jumla
Mungu anaendelea kumwambia Musa nini watu wafanye.

suruali za nguo ya kitani
Hizi zilikuwa nguo za ndani, nguo zinazo valia njee ya nguo za njee, karibu na ngozi.

hema ya kukutania
Hili ni jina lingine la maskani.

amri ya milele
"sheria hisiyo kwisha"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Sasa Hivi ndivyo wapaswa kufanya kuwatenga ili wanitumikie kama makuhani. Chukuwa mtoto wa ng'ombe dume na kondoo bila lawama, **2** mkate bila hamira, na keki bila hamira iliyo changanywa na mafuta. Pia chukuwa maandazi bila hamira yalio pakwa mafuta. Fanya maandazi kwa unga mzuri wa ngano. **3** Lazima uweke kwenye ndoo moja, leta kwenye ndoo, na kuleta pamoja na ng'ombe dume na wana kondoo wawili. **4** Lazima nawe umlete Aruni na wana wake wawili katika langa la kuingilia hema la kukutania. Lazima uwasafishe Aruni na wana wake kwenye maji. **5** Kisha twaa hayo mavazi na kumvika Haruni; itie kanzu, na joho ya naivera, na naivera, na kifuko cha kifuani, na kumkaza kwa huo mshipi wa naivera uliosukwa kwa ustadi. **6** Nawe mvike kile kilemba kichwani, na ile taji takatifu utaitia katika kile kilemba. **7** Ndipo utakapotwaa hayo mafuta ya kutiwa, na kummiminia kichwani mwake, na kumtia mafuta. **8** Kisha walete hao wanawe na kuwavika kanzu. **9** Nawe uwakaze mishipi, Aruni na wanawe, na kuwavika kofia. Nao watakuwa na huo ukuhani kwa amri ya milele. Nawe utawaweka Haruni na wanawe kwa kazi takatifu. **10** Kisha utamleta huyo ng’ombe mbele ya hema ya kukutania; na Haruni na wanawe wataweka mikono yao juu ya kichwa cha huyo ng’ombe. **11** Kisha utamchinja huyo ng’ombe mbele ya Yahweh pa hema ya kukutania. BWANA, **12** Kisha twaa baadhi ya damu ya ng’ombe, uitie katika pembe za madhabahu kwa kidole chako; na kuimimina damu yote chini ya madhabahu. **13** Kisha chukuwa mafuta yote yafunikayo matumbo, na kitambi kilicho katika ini, na figo mbili, na mafuta yaliyo juu yake, uyateketeze yote juu ya madhabahu. **14** Lakini nyama yake huyo ng’ombe, na ngozi yake, na mavi yake, utayachoma kwa moto nje ya marago; ni sadaka kwa ajili ya dhambi. **15** Pia mtwae kondoo mume mmoja; na Aruni na wanawe wataweka mikono yao juu ya kichwa chake huyo kondoo mume. **16** Kisha utamchinja huyo kondoo mume, na kuitwaa damu yake, na kuinyunyiza katika madhabahu kuizunguka kando-kando. **17** Kisha utamkata-kata kondoo vipande vyake, na kuyaosha matumbo yake na miguu yake, na kuiweka pamoja na vipande vyake na kichwa chake, **18** nawe mteketeze kondoo mzima juu ya madhabahu. Ni sadaka ya kuteketezwa kwa ajili yaYahweh; ni harufu nzuri, sadaka iliyosongezwa kwa Yahweh kwa njia ya moto. **19** Kisha mtwae huyo kondoo mwingine; na Aruni na wanawe wataweka mikono yao juu ya kichwa chake huyo kondoo. **20** Kisha utamchinja kondoo, na kuitwaa damu yake, na kuitia katika ncha ya sikio la Aruni la upande wa kuume, na katika ncha za masikio ya kuume ya wanawe, na katika vyanda vya gumba vya mikono yao ya kuume, na katika vidole vikuu vya miguu yao ya kuume, na kuinyunyiza hiyo damu katika madhabahu kuizunguka kando-kando. **21** Kisha twaa katika hiyo damu iliyo juu ya madhabahu, na katika hayo mafuta ya kutiwa, na kumnyunyizia Aruni, juu ya mavazi yake, na wanawe, na mavazi yao pia, pamoja naye; naye atatakaswa, na mavazi yake, na wanawe, na mavazi ya wanawe, pamoja naye. **22** Tena yatwae mafuta ya huyo kondoo mume, na mkia wake wa mafuta, na mafuta yafunikayo matumbo, na kitambi kilicho katika ini, na figo mbili, na mafuta yaliyo katika hizo figo, na paja la kuume; kwani ni kondoo ambaye ni wa kuwekwa kwa kazi takatifu. **23** Utwae na mkate mmoja wa unga, na mkate mmoja ulioandaliwa kwa mafuta, na kaki moja katika kile kikapu cha mikate isiyotiwa chachu, kilichowekwa mbele ya Yahweh. **24** Nawe utavitia hivi vyote katika mikono ya Aruni, na katika mikono ya wanawe; nawe utavitikisa-tikisa viwe sadaka ya kutikiswa mbele za Yahweh. **25** Kisha uvitwae vile vitu mikononi mwao, na kuviteketeza juu ya madhabahu, juu ya ile sadaka ya kuteketezwa, viwe harufu nzuri mbele yangu; ni sadaka iliyotengenezwa kwangu kwa njia ya moto. **26** Kisha twaa kidari cha huyo kondoo wa kuwekwa kwake Haruni kwa kazi takatifu, na kukitikisa-tikisa kiwe sadaka ya kutikiswa mbele za Yahwe nacho kitakuwa ni sehemu yako. **27** Nawe kitakase kile kidari cha ile sadaka ya kutikiswa, na lile paja la sadaka ya kuinuliwa, lililotikiswa, na lililoinuliwa juu, vya yule kondoo wa kuwekwa kwa kazi takatifu, huyo aliyekuwa kwa ajili ya Aruni na wanawe. **28** Navyo vitakuwa vya Haruni na wanawe posho ya lazima sikuzote itokayo kwa hao wana wa Israeli; kwa kuwa ni sadaka ya kuinuliwa; nayo itakuwa ni sadaka ya kuinuliwa itokayo kwa hao wana wa Israeli katika dhabihu zao za sadaka za amani, ni sadaka yao ya kuinuliwa kwa ajili ya Yahweh. **29** Na hayo mavazi matakatifu ya Aruni yatakuwa ya wanawe baada yake, wayavae watakapotiwa mafuta, na watakapowekwa kwa kazi takatifu. **30** Huyo mwanawe atakayekuwa kuhani badala yake atayavaa muda wa siku saba, hapo atakapoingia ndani ya hiyo hema ya kukutania, ili atumike ndani ya mahali patakatifu. **31** Nawe twaa huyo kondoo mume aliyekuwa wa kuwekwa kwa kazi takatifu, na kuitokosa nyama yake katika mahali patakatifu. **32** Na Aruni na wanawe wataila ile nyama ya kondoo, na mikate iliyo katika kile kikapu, hapo mbele ya mlango wa hema ya kukutania. **33** Nao watakula vile vitu ambavyo upatanisho ulifanywa kwa hivyo, ili kuwaweka kwa kazi takatifu na kuwatakasa; lakini mgeni asivile, maana, ni vitu vitakatifu. **34** Na kwamba kitu cho chote cha ile nyama, iliyo kwa ajili ya kuweka kwa kazi takatifu, au cho chote cha hiyo mikate, kikisalia hata asubuhi, ndipo utavichoma kwa moto hivyo vilivyosalia; havitaliwa, maana, ni vitu vitakatifu **35** Ni hivyo

generated on Tue Oct 24 10:45:40 2023

utakavyowatendea Aruni na wanawe kama nilivyo kuagiza. Utawaweka kwa kazi takatifu siku saba. **36** Kila siku utamtoa ng’ombe wa sadaka ya dhambi kwa ajili ya upatanisho; nawe utaisafisha hiyo madhabahu, hapo utakapofanya upatanisho kwa ajili ya hiyo madhabahu; nawe utaitia mafuta, ili kuitakasa. **37** Utafanya upatanisho kwa ajili ya hiyo madhabahu muda wa siku saba, na kuitakasa; ndipo madhabahu itakapokuwa takatifu sana; kila kitu kiigusacho madhabahu kitakuwa kitakatifu. **38** Lazima utoe kwenye madhabahu wana-kondoo wa mwaka mmoja wawili siku baada ya siku **39** daima. Mwana-kondoo mmoja utamchinja asubuhi; na mwana-kondoo wa pili utamchinja jioni **40** Pamoja na mwana-kondoo mmoja utatoa vibaba vitatu vya unga mzuri uliochanganyika na mafuta yenye kupondwa, kiasi cha kibaba na robo kibaba; na divai kiasi cha kibaba na robo kibaba, iwe sadaka ya kinywaji. **41** Na huyo mwana-kondoo wa pili utamchinja wakati wa jioni. Nawe utamfanyia vivyo kama ile sadaka ya unga ya asubuhi, na kama ile sadaka yake ya kinywaji. Hii itatoa harufu nzuri, ni dhabihu ya kusongezwa kwangu kwa njia ya moto. **42** Itakuwa ni sadaka ya kuteketezwa milele katika vizazi vyenu vyote mlangoni pa ile hema ya kukutania mbele ya Yahweh, hapo nitakapokutana nanyi, ili niseme na wewe hapo. **43** Nami nitakutana na wana wa Israeli hapo; na hiyo hema itafanywa takatifu na utukufu wangu. Nami nitaitakasa hiyo hema ya kukutania, na hiyo madhabahu. **44** Pia Aruni na wanawe nitawatakasa, ili wanitumikie katika kazi ya ukuhani. **45** Na mimi nitakaa kati ya wana wa Israeli, nami nitakuwa Mungu wao. **46** Nao watanijua kuwa mimi ndimi Yahweh, Mungu wao, niliyewaleta watoke katika nchi ya Misri, nipate kukaa kati yao. Ni mimi Yahweh, Mungu wao.

Exodus 29:1

Sasa
Neno "sasa" linaeka alama katika somo kutoka mavazi ya makuhani kwenda kutengwa kwa makuhani.

wapaswa kufanya
Hapa "wapaswa" ya husu Musa.

kuwatenga
"kumtenga Aruni na wana wake"

wanitumikie
Hii ya husu Yahweh.

mtoto wa ng'ombe dume
ng'ombe dume

Pia chukuwa maandazi bila hamira yalio pakwa mafuta
Hii yaweza andikwa katika tensi tendaji.

mkate ... keki ... maandazi
Hivi ni aina tofauti vya vyakula vya ngano.

Exodus 29:3

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa

Lazima uweke
"Lazima uweke mkate, keki, na maandazi"

na kuleta pamoja na ng'ombe dume na wana kondoo wawili
Hpa "kuleta" ina maana ya kutoa dhabihu. Maana kamili ya hii yaweza tafsiriwa kwa wazi.

hema la kukutania
Hili ni jina lingine la maskani.

Exodus 29:5

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

kanzu
Hili lilikuwa kanzu lilo shoneshewa mchoro.

mshipi wa naivera uliosukwa kwa ustadi
Hii ilikuwa nguo iliyo tengenezwa kwa nyuzi mtu aliyo sokotwa pamoja kufanya uzi mgumu.

kilemba
kitambaa kirefu cha kichwa kinacho zungushwa kichwani mara kadhaa.

taji takatifu
Hili taji limeelezewa katika 29:5 kuwa limechorwa kwa maneno "tolewa kwa ajili ya Yahweh"

Exodus 29:8

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

walete hao wanawe
"walete wana wa Aruni"

kanzu
Hili lilikuwa kanzu lilo shoneshewa mchoro.

mshipi
kipande cha kitambaa watu wanacho vaa kwenye kiuno au kwenye kifua.

kofia
Kofia hii ni nyembamba, ya urembo ambayo mtu ni kitambaa mtu anacho vaa kichwani juu ya macho.

generated on Tue Oct 24 10:45:40 2023

kwa kazi takatifu
"wajibu wa kuwa makuhani"

watakuwa na huo
Wajibu wa kuwa makuhani pia utakuwa na zao la wana wa Aruni.

amri ya milele
"sheria isiyo na mwisho"

Exodus 29:10

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

hema ya kukutania
Hili ni jina lingine la maskani.

Kisha utamchinja huyo ng’ombe
Sadaka ya ng'ombe ilikuwa ichinjwe na Musa, na sio makuhani, njiani mwa mlango, sio ndani ya hema la kukutania.

Exodus 29:12

Maelezo ya Jumla
Yahweh anaendelea kungea na Musa.

pembe
Hii ilikuwa mifano ya pembe za ng'ombe zilizokuwa zimewekwa kwenye miisho minne ya madhabahu.

damu yote
"damu iliyo baki"

yafunikayo matumbo
"yanayofunika viungo vya ndani"

ini ... figo
Hivi ni viungo mwilini.

Lakini nyama yake huyo ng’ombe, na ngozi yake, na mavi yake
"Lakini kwa viungo vilivyo baki vya ng'ombe"

Exodus 29:15

Pia mtwae kondoo
Kwa hizi dhabihu za kutengwa za makuhani, alikuwa Musa, sio Aruni wala wana wake, aliye hua wanyama.

katika madhabahu
Tofauti na sadaka ya ng'ombe iliyo chomwa nje ya hema, kondoo allichomwa katika madhabahu ya ndani.

matumbo yake
"viungo vya ndani"

Exodus 29:19

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Kisha utamchinja kondoo
Kondoo aliuliwa kwa kukata koromeo lake.

Exodus 29:21

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Exodus 29:22

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

matumbo ... ini ... figo
Hivi ni viungo vya ndani.

Utwae na mkate mmoja ... mbele ya Yahweh
Kwa ajili ya 29:23 ona jinsi ulivyo tafsiri maneno kama hayo 29:1

Exodus 29:24

Maelezo ya Jumla
Mungu anaendelea kuongea na Musa.

Nawe utavitia hivi
Hapa "hivi" lina husu sehemu za dhabihu vilivyo tajwa katika mistari ya awali.

ni sadaka iliyotengenezwa kwangu kwa njia ya moto
Hii yaweza andikwa katika tensi tendaji.

Exodus 29:26

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

kondoo wa kuwekwa
"kondoo uliye mtoa" au "kondoo uliye muua"

kondoo wa kuwekwa kwake Haruni
"kondoo uliye kuwa ukimwekea Aruni"

Exodus 29:29

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Na hayo mavazi matakatifu ya Aruni yatakuwa ya wanawe baada yake
Haya mavazi yalikuwa ni ya kikuhani ni sio ya Aruni peke yake.

wayavae watakapotiwa mafuta, na watakapowekwa kwa kazi takatifu
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

hema ya kukutania
Hili ni jina llingine la maskani.

Exodus 29:31

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

kondoo mume aliyekuwa wa kuwekwa kwa kazi takatifu
"kondoo uliye muua kwa kazi takatifu"

katika mahali patakatifu
Hii sio mahali patakatifu njee na mahali patakatifu

hema ya kukutania
Hili ni jina lingine la maskani.

havitaliwa
Hii yaweza andikwa katika tensi tendaji.

maana, ni vitu vitakatifu
Hii yaweza andikwa katika tensi tendaji.

Exodus 29:35

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Ni hivyo utakavyowatendea Aruni na wanawe kama nilivyo kuagiza
"Nimekuamuru kumtendea Aruni na wana wake hivi"

Exodus 29:38

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Lazima utoe kwenye madhabahu wana-kondoo wa mwaka mmoja wawili siku baada ya siku
"Kila siku utoe sadaka katika madhabahu"

Exodus 29:40

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

vibaba vitatu ... kibaba na robo
"1/10 ... 1/4"

kibaba
kibaba ni lita 22.

Exodus 29:41

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

ni dhabihu ya kusongezwa kwangu kwa njia ya moto
Hii yaweza andikwa katika tensi tendaji.

katika vizazi vyenu vyote
"katika vizazi vyote vya uzao wenu"

hema ya kukutania
Hili ni jina lingine la maskani.

Exodus 29:43

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

na hiyo hema itafanywa takatifu na utukufu wangu
Hii yaweza andikwa katika tensi tendaji.

Exodus 29:45

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Nawe fanya madhabahu ya kufukizia uvumba; utaifanyiza kwa mti wa mshita. **2** Urefu wake utakuwa dhiraa moja, na upana wake dhiraa moja; itakuwa mraba; na kwenda juu kwake dhiraa mbili; pembe zake zitakuwa za kitu kimoja nayo. **3** Nawe utaifunikiza dhahabu safi juu yake - na mbavu zake kando kando, na pembe zake. Nawe utaifanyia ukingo wa dhahabu kuizunguka. **4** Kisha utaifanyia pete mbili za dhahabu, chini ya ukingo wake katika mbavu zake mbili, katika pande zake mbili utazifanya; nazo zitakuwa mahali pa kuitia miti ya kuichukulia madhabahu. **5** Na ile miti utaifanya kwa mti wa mshita, na kuifunikiza dhahabu safi. **6** Nawe utaitia mbele ya lile pazia lililo karibu na sanduku la ushuhuda mbele ya kiti cha rehema kilicho juu ya ushuhuda, hapo nitakapokutana nawe. **7** Na Aruni atafukiza uvumba wa manukato juu yake; kila siku asubuhi. Atakapozitengeneza zile taa, ataufukiza, **8** na Aruni atakapoziwasha zile taa wakati wa jioni, ataufukiza, uwe uvumba wa daima mbele za Yahweh katika vizazi vyenu vyote. **9** Hamtafukiza juu yake uvumba mgeni, wala sadaka ya kuteketezwa, wala sadaka ya unga, wala hamtamimina juu yake sadaka ya kinywaji. **10** Naye Aruni atafanya upatanisho juu ya pembe zake mara moja kila mwaka. Kwa damu ya ile sadaka ya dhambi ya kufanya upatanisho, mara moja kila mwaka ataifanyia upatanisho, katika vizazi vyenu vyote. Ni takatifu sana kwa Yahweh." **11** BWANA akanena na Musa, **12** "Utakapowahesabu wana wa Israeli, kama itakavyotokea hesabu yao, ndipo watakapompa BWANA kila mtu ukombozi kwa ajili ya roho yake, hapo utakapowahesabu; ili kwamba yasiwe maradhi kati yao, hapo utakapowahesabu. **13** Kila mtu apitaye kwa wale waliohesabiwa atatoa nusu shekeli kwa kuiandama shekeli ya mahali patakatifu; (shekeli ni gera ishirini). Nusu shekeli kwa sadaka ya Yahweh. **14** Kila mtu apitaye kwa wale waliohesabiwa tangu huyo ambaye umri wake ni miaka ishirini, au zaidi, atatoa hiyo sadaka kwangu. **15** Watu watakapo leta hii sadaka kwangu kufanya upatananisho, matajiri hawataleta zaidi, wala maskini hawataleta kilichopungua katika hiyo nusu shekeli. **16** Nawe utapokea hizo fedha za upatanisho mikononi mwa hao wana wa Israeli, na kuziweka kwa ajili ya utumishi wa hema ya kukutania. Ili kwamba ziwe ukumbusho kwa ajili ya wana wa Israeli mbele yangu ili kufanya upatanisho kwa ajili ya roho zenu. **17** Yahweh akamwambia Musa, **18** "Fanya na birika la shaba, na tako lake la shaba, ili kuogea; nawe utaliweka kati ya hema ya kukutania na madhabahu, nawe utalitia maji. **19** Na Aruni na wanawe wataosha mikono yao na miguu yao humo. **20** Hapo waingiapo ndani ya hema ya kukutania au waendepo karibu na madhabahu kunitumikia kwa kuchoma sadaka, watajiosha majini, ili wasife. **21** Basi wataosha mikono yao na miguu yao ili kwamba wasife; na neno hili litakuwa amri kwao milele, kwake yeye na kwa wazao wake katika vizazi vyao vyote. **22** Kisha Yahweh akasema na Musa, **23** "Jitwalie manukato yaliyo bora, manemane mbichi shekeli mia tano, na mdalasini wenye harufu nzuri 250, na kane shekeli 250 **24** na kida shekeli mia tano, kwa kuiandama shekeli ya mahali patakatifu, na mafuta ya zeituni kiasi cha vibaba vitano. **25** Nawe utayafanya mafuta ya kutiwa matakatifu, marhamu iliyochanganywa kwa kazi ya ustadi ya mtengezaji manukato; yatakuwa ni mafuta matakatifu ya kutiwa. **26** Nawe utaipaka hema ya kukutania kwa mafuta hayo, na hilo sanduku la ushuhuda, **27** na hiyo meza, na vyombo vyake vyote, na kinara cha taa, na vyombo vyake, **28** na madhabahu ya kufukizia uvumba, na madhabahu ya kuteketezea sadaka, pamoja na vyombo vyake vyote, na birika, na tako lake. **29** Nawe utavitakasa vitu hivyo, ili viwe vitakatifu sana; tena kila kivigusacho vyombo vile kitakuwa kitakatifu. **30** Nawe utawatia mafuta Aruni na wanawe, na kuwatakasa, ili wanitumikie katika kazi ya ukuhani. **31** Nawe utanena na wana wa Israeli na kuwaambia, Haya yatakuwa ni mafuta matakatifu ya kutiwa kwa ajili yangu mimi katika vizazi vyenu vyote. **32** Hayatamiminwa katika kiwiliwili cha binadamu, wala msifanye mengine mfano wa haya kama yalivyoungwa kwa viungo vyake; ni matakatifu, na kwenu ninyi yatakuwa matakatifu. **33** Mtu awaye yote atakayechanganya mafuta mfano wa haya, au mtu awaye yote atakayetia mafuta haya juu ya mgeni, mtu huyo atakatiliwa mbali na watu wake.'" **34** Yahweh akamwambia Musa, "Jitwalie manukato mazuri, yaani, natafi, na shekelethi, na kelbena; viungo vya manukato vizuri pamoja na ubani safi; vitu hivyo vyote na viwe vya kipimo kimoja. **35** Nawe utafanya uvumba wa vitu hivyo, manukato ya kazi ya ustadi wa mtengenazaji manukato, yatakuwa yamekolea, safi, matakatifu. **36** Nawe baadhi yake utayaponda sana, na kuyaweka mbele ya ushuhuda ndani ya hema ya kukutania, hapo nitakapokutana nawe; nayo yatakuwa kwenu matakatifu sana. **37** Na uvumba utakaofanya, hamtajifanyia uvumba wenye viungo sawasawa na uvumba huo; utakuwa kwenu mtakatifu kwa ajili yangu. **38** Mtu ye yote atakayefanya mfano wa huo, ili kuunusa, mtu huyo atakatiliwa mbali na watu wake.

generated on Tue Oct 24 10:45:40 2023

Exodus 30:1

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa jinsi ya kujenga vifaa vya kuabuduia.

Nawe fanya
Hapa "nawe" ya husu Musa na watu wa Israeli.

pembe zake zitakuwa
Hizi zilikuwa mifano ya pembe za ng'ombe zilizo wekwa kwenye miisho ya madhabahu.

Exodus 30:3

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini watu wake wafanye.

utazifanya
Hii yaweza andikwa katika tensi tendaji.

Exodus 30:5

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

sanduku la ushuhuda
Sanduku ni chombo chenye zile amri.

nitakapokutana nawe
Hapa "nawe" ya husu Musa.

Exodus 30:7

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

katika vizazi vyenu vyote
"katika vizazi vya uzao wenu wote"

Exodus 30:10

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

pembe
Hizi zilikuwa mifano iliyo onekana kama pembe za ng'ombe zilizo katika miisho minne ya madhabahu.

katika vizazi vyenu vyote
"katika vizazi vyote vya uzao wenu"

Exodus 30:11

Utakapowahesabu wana wa Israeli
Viongozi waliwahesabu wanaume tu.

Kila mtu apitaye kwa wale waliohesabiwa
Hii yaweza andikwa katika tensi tendaji. Walihesabu wanaume tu.

nusu shekeli
"1/2 shekeli"

gera ishirini
"20 gera"

miaka ishirini, au zaidi
Namba kubwa zinaongelewa kwa kuwa juu au juu ya namba ndogo.

Exodus 30:15

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Watu
Wanaume tu walifanya hii sadaka.

Ili kwamba ziwe ukumbusho kwa ajili ya wana wa Israeli mbele yangu ili kufanya upatanisho kwa ajili ya roho zenu
Maana zinazo wezekana ni 1) "itawakumbusha Waisraeli kufanya upatanisho kwa ajili ya roho zao" au 2) "itawakumbusha Waisraeli wamefanya upatanisho kwa ajili ya roho zao"

Exodus 30:17

birika
"bakuli"

tako lake la shaba
Hili ndilo litakalo wekewa bakuli.

ili kuogea
Hili neno la elezea nini makuhani walitumia bakuli kubwa kwa ajili gani.

madhabahu
madhababu ya sadaka

Exodus 30:19

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

kwake yeye na kwa wazao wake katika vizazi vyao vyote
"kwa Aruni na vizazi vyote vya uzao wake"

Exodus 30:22

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

generated on Tue Oct 24 10:45:40 2023

manukato
mimea iliyo kauka watu wanayo kausha kuwa unga na kuweka kwenye mafuta au chakula kutoa harufu nzuri au ladha.

shekeli mia tano ... shekeli 250
"shekeli 500 ... shekeli 250" Shekeli ni kama gramu 11.

mdalasini ... kane ... kida
Haya ni manukato mazuri.

kwa kuiandama shekeli ya mahali patakatifu
Dhahiri kulikuwa na shekeli zenye uzito zaidi ya moja kipindi hicho.

kazi ya ustadi ya mtengezaji manukato
Maana zinazo wezekana ni 1) Musa alikuwa na mtengeneza manakuto afanye hii kazi au 2) Musa alikuwa afanye hii kazi kama mtengeneza manukatao anavyo fanya.

mtengezaji manukato
mtu mwenye utaalamu wa kuchanganya manukato na mafuta

Exodus 30:26

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Nawe utaipaka
Hapa "nawe" ya husu Musa.

sanduku la ushuhuda
Sanduku ni chombo chenye amri.

madhabahu ya kufukizia uvumba
"madhabahu ambayo sadaka ziliteketezwa"

Exodus 30:29

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

utavitakasa
Hii ya husu vitu vilivyo orodheshwa 30:26

katika vizazi vyenu vyote
"vizazi vyote vya uzao wenu"

Exodus 30:32

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Hayatamiminwa katika kiwiliwili cha binadamu
Hii yaweza andikwa katika tensi tendaji.

mfano wa haya
"kwa viungo hivyo" au "kwa vitu hivyo"

mtu huyo atakatiliwa mbali na watu wake
Umbo "katiliwa" lina maana sio chini ya tatu. Inaweza elezewa katika tensi tendaji. 1) "hatahesabiwa kuwa moja wa watu wa Israeli" 2)"watu wa Israeli lazima wamuondoe" au 3) "watu wa Israeli lazima wa muue"

Exodus 30:34

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini cha kufanya. Yahweh anampa amri Musa tu.

natafi, na shekelethi, na kelbena
Haya ni manukato.

Nawe utafanya uvumba wa vitu hivyo, manukato ya kazi ya ustadi wa mtengenazaji manukato, yatakuwa yamekolea
Neno "yamekolea" la weza tafsiriwa katika tensi tendaji.

mtengenazaji manukato, yatakuwa yamekolea
Maana zinazo wezekana ni 1) Musa alipaswa kumpa mtengeneza manukato kufanya kazi au 2) Musa alipaswa kufanya kazi peke yake.

utayaponda
"utasaga"

Exodus 30:37

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

hamtajifanyia
Hii ya husu watu wa Israeli.

sawasawa
"kwa viungo kama hivyo"

utakuwa kwenu mtakatifu
"Utahesabu kuwa takatifu"

atakatiliwa mbali na watu wake
Umbo "katiliwa" lina maana sio chini ya tatu. Inaweza elezewa katika tensi tendaji. 1) "hatahesabiwa kuwa moja wa watu wa Israeli" 2)"watu wa Israeli lazima wamuondoe" au 3) "watu wa Israeli lazima wa muue"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Yahweh akasema na Musa, **2** "Angalia, nimemwita kwa jina lake Bezaleli mwana wa Uri, mwana wa Huri, wa kabila ya Yuda **3** Nami nimemjaza Bezaleli na roho ya Mungu, katika hekima, na maarifa, na ujuzi, na mambo ya kazi ya kila aina, **4** ili abuni kazi za ustadi, kuwa fundi wa dhahabu, na wa fedha, na wa shaba, **5** na kukata vito kwa kutiwa mahali, na kuchora miti, na kufanya kazi ya ustadi iwayo yote. **6** Tena, nimemchagua, awe pamoja naye Oholiabu, mwana wa Ahisamaki, wa kabila ya Dani. Nami nimetia hekima katika mioyo ya wote wenye moyo wa hekima, ili wapate kufanya vyote nilivyokuagiza. Hii ni, **7** hema ya kukutania na sanduku la ushuhuda, na kiti cha rehema kilicho juu yake, na vyombo vyote vya Hema; **8** na meza, na vyombo vyake, na kinara cha taa safi pamoja na vyombo vyake vyote, **9** na madhabahu ya kufukizia uvumba; na madhabahu ya sadaka ya kuteketezwa na vyombo vyake vyote, na birika na tako lake. **10** Pia mavazi yenye kufumwa kwa uzuri, na mavazi matakatifu ya Haruni kuhani, na mavazi ya wanawe, ili kutumika katika kazi ya ukuhani. **11** Pia mafuta ya kutiwa, na uvumba wa manukato mazuri, kwa ajili ya mahali patakatifu; sawasawa na yote niliyokuagiza ndivyo watakavyofanya wao. **12** akasema na Musa, **13** "Waambie wana wa Israeli, 'Hakika mtazishika Sabato zangu, kwa kuwa ni ishara kati ya mimi na ninyi katika vizazi vyenu vyote; ili mpate kujua ya kuwa mimi ndimi BWANA niwatakasaye ninyi. **14** Basi mtaishika hiyo Sabato; kwa kuwa ni takatifu kwenu; kila mtu atakayeitia unajisi hakika yake atauawa; kwa kuwa kila mtu afanyaye kazi katika siku hiyo, nafsi hiyo itakatiliwa mbali na watu wake. **15** Kazi itafanywa siku sita; lakini siku ya saba ni Sabato ya kustarehe kabisa, takatifu kwa BWANA; kila mtu atakayefanya kazi yo yote katika siku ya Sabato, hakika yake atauawa. **16** Kwa ajili ya hayo wana wa Israeli wataishika Sabato. Kuiangalia sana hiyo Sabato katika vizazi vyao vyote, ni agano la milele. **17** Ni ishara kati ya mimi na wana wa Israeli milele; kwani kwa siku sita Yahweh alifanya mbingu na nchi, akastarehe kwa siku ya saba na kupumzika. **18** Hapo Mungu alipokuwa amekwisha zungumza na Musa katika mlima wa Sinai, akampa hizo mbao mbili za ushuhuda, mbao mbili za mawe, zilizoandikwa kwa mkono wake.

Exodus 31:1

nimemwita kwa jina
Mungu anzungumza kuchagua watu maalumu kwa kuwaita majina yao.

Bezaleli ... Uri ... Huri
Haya ni majina ya wanaume.

Exodus 31:3

Maelezo ya Jumla
Yahweh anaendelea kuzungumza na Musa.

nimemjaza Bezaleli na roho ya Mungu
Yahweh anazungumza kumpa Bezaleli Roho yake kana kwamba Bezaleli ni birika na Roho ya Mungu ni maji.

Exodus 31:6

Maelezo ya Jumla
Yahweh anaendelea kuzungmza na Musa.

Oholiabu ... Ahisamaki
Haya ni majina ya wanaume.

Nami nimetia hekima katika mioyo ya wote wenye moyo wa hekima
Mungu anazungumza kufanya watu kuweza kutengeneza vitu kana kwamba uwezo alikuwa anaweka kwenye mioyo yao.

hema la kukutania
Hili ni jina lingine la maskani.

sanduku la ushuhuda
Sanduku ni chombo kinacho hifadhi amri.

madhabahu ya kufukizia uvumba
"madhabahu ya kuteketeza uvumba"

madhabahu ya sadaka ya kuteketezwa
"madhabahu ambayo sadaka ili teketezwa"

Exodus 31:10

Maelezo ya Jumla
Yahweh anaendelea kuzungumza na Musa.

mavazi yenye kufumwa kwa uzuri
Hii ilikuwa nguo iliyo tengenezwa kwa nyuzi mtu aliyo sokotwa pamoja kufanya uzi mgumu.

generated on Tue Oct 24 10:45:40 2023

Exodus 31:12

Hakika mtazishika Sabato zangu
Mungu anazungumza kutii maelekezo yake kuhusu Sabato kama kushika Sabato.

kati ya mimi na ninyi katika vizazi vyenu vyote
"kwa vizazi vyote vya uzao wenu"

niwatakasaye ninyi
Mungu anaongelea kuchagua kuwa wake kwa kuwatenga kwake.

ni takatifu kwenu
Hii yaweza andikwa katika tensi tendaji.

kila mtu atakayeitia unajisi
Mungu anazungmzia kutoheshimu Sababto kama kuinajisi.

hakika yake atauawa
"lazima hakika auawe" Hii yaweza andikwa katika tensi tendaji.

itakatiliwa mbali na watu wake
Umbo "katiliwa" lina maana sio chini ya tatu. Inaweza elezewa katika tensi tendaji. 1) "hatahesabiwa kuwa moja wa watu wa Israeli" 2)"watu wa Israeli lazima wamuondoe" au 3) "watu wa Israeli lazima wa muue"

lakini siku ya saba
"lakini siku ya 7"

Exodus 31:16

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa nini awaambie watu wa Israeli.

wataishika Sabato
Mungu anaongelea kutii maelekezo yake kuhusu Sabato kama kushika Sabato.

Kuiangalia sana hiyo Sabato katika vizazi vyao vyote
"Wao na vizazi vyote vya watu wao wa itunze"

agano la milele
"sheria isiona mwisho"

Exodus 31:18

zilizoandikwa kwa mkono wake
Hii yaweza tafsiriwa kwa tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Hata watu walipoona ya kuwa Musa amekawia kushuka katika mlima, wakakusanyana wakamwendea Aruni, wakamwambia, "Njoo, katufanyizie sanamu itakayokwenda mbele yetu, kwa maana Musa huyo aliyetutoa katika nchi ya Misri hatujui yaliyompata." **2** Hivyo Aruni akawaambia, "Zitoeni pete za dhahabu zilizo katika masikio ya wake zenu, na wana wenu, na binti zenu, mkaniletee." **3** Watu wote wakavua pete za dhahabu zilizo katika masikio yao, na wakamletea Aruni. **4** Akapoke mikononi mwao akaitengeneza kwa patasi, akaifanya iwe sanamu ya ndama kwa kuiyeyusha. Nao wakasema, "Hiyo ndiyo miungu yako, Ee Israeli, iliyokutoa katika nchi ya Misri." **5** Naye Haruni alipoona jambo hili, akajenga madhabahu mbele yake; Aruni akatangaza akasema, **6** "Kesho itakuwa sikukuu kwa Yahweh." Wakaondoka asubuhi na mapema, wakatoa dhabihu, wakaleta sadaka za amani, watu wakaketi kula na kunywa, wakaondoka wacheze. **7** Kisha Yahweh akamwambia Musa, "Shuka upesi, kwa maana watu wako uliowatoa katika nchi ya Misri wamejiharibu nafsi zao. **8** Wamepotoka upesi kuiacha ile njia niliyowaamuru, wamejifanyizia ndama ya kuyeyusha wakaiabudu na kuitolea dhabihu. Wakasema, 'Hiyo ndiyo miungu yako, Ee Israeli, iliyokutoa katika nchi ya Misri. **9** Kisha Yahweh akamwambia Musa, "Mimi nimewaona watu hawa, na tazama, ni watu wenye shingo ngumu. **10** Basi sasa usinizuie. Ili hasira zangu ziwake juu yao, niwaangamize. Nami nitakufanya wewe uwe taifa kuu." **11** Musa akamsihi sana Yahweh Mungu wake, na kusema,"Yahweh, kwa nini hasira zako kuwaka juu ya watu wako uliowaleta kutoka nchi ya Misri kwa uweza mkuu, na kwa mkono wenye nguvu? **12** Kwa nini Wamisri kusema, 'Amewatoa kwa kuwatenda uovu, ili apate kuwaua milimani, na kuwaondoa watoke juu ya uso wa nchi?' Geuka katika hasira yako kali, ughairi uovu huu ulio nao juu ya watu wako. **13** Mkumbuke Ibrahimu, na Isaka, na Israeli, watumishi wako, ambao uliwaapia kwa nafsi yako, na kuwaambia, 'Nitazidisha kizazi chenu mfano wa nyota za mbinguni; tena nchi hii yote niliyoinena nitakipa kizazi chenu nao watairithi milele.'" **14** Na Yahweh akaughairi ule uovu aliosema ya kwamba atawatenda watu wake. **15** Kisha Musa akageuka akashuka katika mlima, na zile mbao mbili za mawe mikononi mwake. Mbao zilizoandikwa pande zote mbili, upande huu na upande huu ziliandikwa. **16** Na zile mbao zilikuwa kazi ya Mungu nayo maandiko yalikuwa maandiko ya Mungu, yaliyochorwa katika zile mbao. **17** Na Yoshua aliposikia kelele za watu walipokuwa wakipiga kelele, akamwambia Musa, "Kuna kelele ya vita kambini. **18** "Lakini Musa akasema, "Hiyo si sauti ya watu wapigao kelele kwa sababu ya kushinda vitani, wala si sauti ya watu wapigao kelele kwa sababu ya kushindwa; bali kelele za watu waimbao ndizo ninazozisikia mimi." **19** Hata alipoyakaribia kambini akaiona ile ndama, na watu wakicheza. Hasira ya Musa ikawaka. Akazitupa zile mbao mikononi mwake, akazivunja chini ya mlima. **20** Akaitwaa ile ndama waliyoifanya, akaichoma moto, akaisaga hata ikawa mavumbi, akainyunyiza juu ya maji. Akawanywesha wana wa Israeli. **21** Musa akamwambia Aruni, "Watu hawa wamekufanyani hata ukaleta dhambi hii kuu juu yao? **22** Aruni akasema, "Hasira yako isiwake, bwana wangu. Wewe unawajua watu hawa, ya kuwa wamejielekeza kwa mabaya. **23** Maana waliniambia, 'Katufanyie miungu, itakayokwenda mbele yetu. Kwa maana mtu huyo Musa, aliyetutoa katika nchi ya Misri, hatujui yaliyompata.' **24** Nikawaambia, 'Mtu ye yote aliye na dhahabu na aivue; basi wakanipa, nami nikaitupa ndani ya moto, akatoka ndama huyu." **25** Basi Musa alipoona ya kuwa watu hawa wameasi (maana Haruni amewaacha waasi, ili wawe dhihaka kati ya adui zao) **26** Ndipo Musa akasimama katika mlango wa marago, akasema, "Mtu awaye yote aliye upande wa Yahweh na aje kwangu." Wana wa Lawi wote wakamkusanyikia. **27** Akawaambia, Yahweh, Mungu wa Israeli, asema hivi, 'Kila mtu na ajifunge upanga wake pajani mwake, akapite huko na huko toka mlango hata mlango kati ya marago, mkamchinje kila mtu ndugu yake, na kila mtu mwenziwe na kila mtu jirani yake.'" **28** Na hao wana wa Lawi wakafanya kama vile alivyosema Musa, wakaanguka siku ile kama watu elfu tatu. **29** Musa akasema, Jiwekeni wakfu kwa Yahweh leo, kila mtu juu ya mwanawe na juu ya ndugu yake; ili Yahweh awape baraka leo." **30** Hata asubuhi yake Musa akawaambia watu, "Mmetenda dhambi kuu. Sasa nitakwenda juu kwa Yahweh. Labda nitafanya upatanisho kwa ajili ya dhambi yenu." **31** Musa akarejea kwa Yahweh akasema," Oh! Watu hawa wametenda dhambi kuu wamejifanyia miungu ya dhahabu. **32** Walakini sasa, ikiwa utawasamehe dhambi yao – na kama sivyo, unifute, nakusihi, katika kitabu chako ulichoandika." **33** Yahweh akamwambia Musa, "Mtu ye yote aliyenitenda dhambi ndiye nitakayemfuta katika kitabu changu. **34** Basi sasa uende ukawaongoze watu hawa mpaka mahali pale ambapo nimekwambia habari zake. Tazama, malaika wangu atakutangulia. Lakini pamoja na hayo siku nitakayowajilia nitawapatiliza kwa ajili ya dhambi yao." **35** Kisha Yahweh akawapiga hao watu, kwa walivyoifanya ile ndama, ambayo Aruni aliifanya.

generated on Tue Oct 24 10:45:40 2023

Exodus 32:1

watu walipoona
Hapa kuelewa kitu kuna zungumziwa kama kinaonekana.

Njoo, katufanyizie sanamu
Neno "njoo" lina imarisha nguvu ya agizo linalo fuata. Watu walikuwa wanataka Aruni awafanyie sanamu kwa ajili yao.

itakayokwenda mbele yetu
"tuongoza sisi" au "kuwa kiongozi wetu"

mkaniletee
Neno "wao" la husu pete za dhahabu.

Exodus 32:3

Watu wote
Hii ya husu watu wote waliyo mkataa Musa kama kiongozi wao na Mungu wa Musa kama Mungu wao.

akaitengeneza kwa patasi, akaifanya iwe sanamu ya ndama kwa kuiyeyusha
Aruni aliyayusha dhahabu na kumimina kwenye patasi iliyo kuwa na umbo la ndama. Dhahabu ilipo kuwa ngumu, aliondoa patasi, na dhahabu iliyo ngumu ikawa na umbo la ndama.

Exodus 32:5

Haruni alipoona jambo hili
"Aruni alipoona kile watu walicho fanya"

wakaondoka wacheze
"kuwa na sherehe ya kukithiri." Watu yawezakana walifanya matendo ya kimapenzi ya kuchukiza.

Exodus 32:7

Wamepotoka upesi kuiacha ile njia niliyowaamuru
Hapa Mungu anaongelea watu kutotii alicho waamuru kana kwamba aliwaambia waenende kwenye njia maalumu na wakaiacha.

wamejifanyizia ndama ya kuyeyusha
"Wamefanya sanamu ya dhahabu iliyo kama ndama"

Exodus 32:9

Mimi nimewaona watu hawa
Hapa Yahweh analinganisha kuwajua watu na kuwaona.

watu wenye shingo ngumu
Yahweh anaongelea watu kuwa wajehuri kana kwamba wana shingo ngumu.

Basi sasa
Neno "sasa" linatumika hapa kuweka pumziko kwa kile Yahweh alikuwa anamwambia Musa. Hapa Yahweh anasema nini ata wafanyia watu.

hasira zangu ziwake juu yao
Yahweh anazungumzia hasira yake kana kwamba ni moto unao weza waka sana.

wewe uwe
Neno "wewe" la husu Musa.

kwa nini hasira zako kuwaka juu ya watu wako
Musa alitumia ili swali kujaribu kumshawishi Yahweh asiwe na hasira sana na watu wake.

uweza mkuu ... mkono wenye nguvu
Hii mistari miwili ina maana moja na iwe ambatanishwa kwa mkazo.

Exodus 32:12

Maelezo ya Jumla
Musa anaendelea kujadiliana na Mungu asiharibu Israeli.

Kwa nini Wamisri kusema, 'Amewatoa ... kuwaondoa watoke juu ya uso wa nchi?'
Musa ametumia ili swali kumshawishi Mungu asiharibu watu wake.

uso wa nchi
"kutoka kwneye uso wa dunia" au "kutoka kwenye dunia"

Geuka katika hasira yako kali
"acha hasira yako kali" au "acha kuwa na hasira sana"

hasira yako kali
Musa anazungumzia hasira ya Mungu kana kwamba ni moto uliyo kuwa wa waka.

Mkumbuke Ibrahimu
"Fikiria kuhusu Ibrahimu"

kuwaambia
"alifanya nadhiri"

watairithi milele
Mungu anazungumzia kuhusu wao miliki nchi kana kwamba watairithi.

Exodus 32:15

mbao mbili za mawe
Hizi ni mbao mbili za mawe ambazo Mungu aliandika amri zake.

Na zile mbao zilikuwa kazi ya Mungu nayo maandiko yalikuwa maandiko ya Mungu
Hii mistari miwili ina maana moja. Wa pili waeleza jinsi hizi mbao zilikuwa "kazi pekee ya Mungu"

generated on Tue Oct 24 10:45:40 2023

Exodus 32:17

akamwambia Musa
Ina kadiriwa kuwa Yoshua alikutana na Musa wakati Musa akirudi kambini.

Exodus 32:19

zile mbao
"zile mbao mbili Yahweh alizo ziandikia"

Exodus 32:21

Musa akamwambia Aruni, "Watu hawa ... dhambi hii kuu juu yao?
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

ukaleta dhambi hii kuu juu yao?
Musa aliongea kusababisha watu kufanya dhambi kana kwamba dhambi ni kitu na Aruni aliwawekea.

Hasira yako isiwake
Aruni aliongelea hasira ya Musa kana kwamba ni moto unao weza kuchoma. "Usiwe na hasira sana"

wamejielekeza kwa mabaya
Kupania kufanya uovu kunaongelewa kama kuwekwa kwenye uovu.

huyo Musa
Watu walionyesha kutoheshimu kwa kuweka "huyo" kabla ya jina lake, kana kwamba Musa laikuwa mtu wasio mjua na hawawezi muamini.

Nikawaambia, 'Mtu ye yote aliye na dhahabu na aivue
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

nikaitupa ndani ya moto, akatoka ndama huyu
Badala ya kuchukuwa umiliki wa kutengeneza ndama, Aruni anadai ndama alitoka kwenye moto kimuujiza.

Exodus 32:25

wameasi
"walikuwa wanatenda kinyama" au "hawakuwa wanajizuia"

Ndipo Musa akasimama katika mlango ... "Mtu awaye yote aliye upande wa Yahweh na aje kwangu."
Hii yaweza andikwa kama nukuu isiyo ya moja kwa moja.

Mtu awaye yote aliye upande wa Yahweh
Musa anazungumza kwa mwaminifu kwa Yahweh kama kuwa upande wa Yahweh.

akapite huko na huko toka mlango hata mlango
"nenda ndani na nje kutoka mlango mmoja wa kambi kwenda mwingine"

Exodus 32:28

watu elfu tatu
"watu 3000"

kila mtu juu ya mwanawe na juu ya ndugu yake
Ukweli kwamba wamefanya hivi kwa kutomtii Mungu yaweza andikwa kwa wazi.

Exodus 32:30

Mmetenda dhambi kuu
Waliabudu sanamu.

Labda nitafanya upatanisho kwa ajili ya dhambi yenu
Musa aliongea kumshawishi Mungu kuwasamehe watu kana kwamba aliweza fanya upatanisho kwa ajili ya dhambi.

unifute, nakusihi, katika kitabu
Hapa Musa anaongelea jina lake.

kitabu chako ulichoandika
Mungu alicho andika katika kitabu cha weza andikwa wazi.

Exodus 32:33

Mtu ye yote aliyenitenda dhambi ndiye nitakayemfuta katika kitabu changu
Maneno "mtu ye yote" ya wakilisha "hilo jina la mtu"

kitabu changu
Hii ya husu kitabu cha Yahweh Musa alicho zungumzia katika 32:30

Yahweh akawapiga hao watu
Hili pigo la weza kuwa ugonjwa mkali.

alivyoifanya ile ndama, ambayo Aruni aliifanya
Japo kuwa Aruni alifanya ndama, watu walikuwa na hatia kwasababu walimwambia Aruni afanye.

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Yahweh anasema na Musa, "Nenda kutoka hapa, wewe na watu ulio watoa kutoka nchi ya Misri. Nenda kwenye nchi nilio fanya nadhiri na Ibrahimu, Isaka, Yakobo, nilipo sema, 'Nitakupa wewe na uzao wako'.' **2** Nitatuma malaika mbele yako, na kuwaondoa Wakanani, Waamori, Wahiti, Waperizi, Wahivi, na Wayebusi. **3** Nenda kwenye hiyo nchi, inayo tiririka kwa maziwa na asali, lakini sitaenda nawe, kwasababu ninyi ni watu wajehuri. Ninaweza kuwaharibu njiani." **4** Watu walipo sikia haya maneno ya kushtua, walilia, na hakuna aliye vaa mikufu. **5** Yahweh alisema kwa Musa, "Waambie Waisraeli, 'Ninyi ni watu wakorofi. Kama ningeenda miongoni mwenu ata kwa muda kidogo, nigewaharibu ninyi. Hivyo sasa, toa mikufu yenu ili niamue nini cha kufanya kwenu."' **6** Hivyo Waisraeli hawaku vaa mikufu kutoka Mlima Horebu na kwendelea. **7** Musa akachukua hema na kukita nje ya kambi, umbali kidogo na kambini. Aliita hema ya kukutania. Kila mtu alliye muuliza Yahweh kitu chochote alienda kwenye hema ya kukutania, nje ya kambi. **8** Kisha Musa alipo enda kwenye hema, watu wote walisima kando ya hema yao na kumuangalia Musa hadi alipo ingia ndani. **9** Wakati wowote Musa alipo ingia hemani, nguzo ya wingu ilishuka chini na kusimama nje ya lango la hema, na Yahweh alizungumza na Musa. **10** Wakati wowote watu walipo ona nguzo ya wingu imesimama langoni mwa hema, waliamka na kuabudu, kila langoni mwa hema yake. **11** Yahweh alizungumza na Musa uso kwa uso, kama mtu anapo zungumza na rafiki yake. Kisha Musa alirudi kambini, lakini mtumishi wake Yoshua mwana wa Nuni, kijana, alibaki hemani. **12** Musa alisema na Yahweh, "Ona, umekuwa ukisema na mimi, 'Chukuwa watu hawa safarini,' lakini hauja niambia nani utamtuma na mimi. Umesema, 'Nina kujua kwa jina, na umepata upendeleo kwangu.' **13** Kama nimepata upendeleo machoni pako, nionyeshe njia zako ili nikujue na kuendelea kupata upendeleo machoni pako. Kumbuka ili taifa ni watu wako." **14** Yahweh akajibu, "Uwepo wangu utaenda nawe, na nitakupa pumziko." **15** Musa akasema, "Kama uwepo wako hautaenda nasi, usitutoe hapa. **16** Au je, itajulikanaje niimepata upendeleo machoni pako, mimi na watu wako? Haitakuwa kuwa tu kama ukienda nasi mimi na watu wako tutakuwa na utofauti na watu wengine wote waliopo katika uso wa dunia?" **17** Yahweh akamwambia Musa, "Nitafanya pia hichi kitu ulicho niomba, kwa kuwa umepata upendeleo machoni mwangu, na nina kujua kwa jina lako." **18** Musa akasema, Tafadhali nionyeshe utukufu wako." **19** Yahweh akasema, "Nitafanya wema wangu wote ujulikani kwako, na nitatangaza jina langu 'Yahweh' kwako. Nitakuwa na neema kwake nitakae kuwa na neema, na nitaonyesha rehema kwake nitakaye onyesha rehema." **20** Lakini Yahweh akasema, "Hauta ona uso wangu, kwa kuwa hakuna aonaye uso wangu na kuiishi." **21** Yahweh akasema, "Ona, hapa kuna sehemu yangu; utasimama kwenye huu mwamba. **22** Wakati utukufu wangu unapita, nitakuweka kwenye shimo kubwa la mwamba na kukufunika kwa mkono wangu mpaka nitakapo pita. **23** Kisha nitaondoa mkono wangu, na utaona mgongo wangu, ila uso wangu hautaonekana."

Exodus 33:1

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa hasira yake.

hiyo nchi, inayo tiririka kwa maziwa na asali
Nchi ilikuwa nzuri kwa kufuga mifugo na kuotesha mazao.

inayo tiririka
"imejawa na" au "yenye utele wa"

maziwa
Sababu maziwa yanatoka kwa ng'ombe na mbuzi, hii inawakilisha chakula cha mifugo.

asali
Sababu asali inatokana na mahua, hii inawakilisha chakula cha mazao.

watu wajehuri
"watu wanao goma kubadilika"

Exodus 33:4

mikufu
nguo nzuri pamoja na mikufu na pete yenye madini ndani yake

watu wajehuri
"watu wanao goma kubadilika"

Exodus 33:7

nguzo ya wingu
Wingu lilikuwa na umbo la nguzo.

ilishuka chini
Lilipo shuka kutoka yaweza andikwa wazi.

generated on Tue Oct 24 10:45:40 2023

Exodus 33:10

Yahweh alizungumza na Musa uso kwa uso
Kuzungumza moja kwa moja pasipo ndoto na maono, inaongelewa kana kwamba Musa na Mungu walionana uso walipo ongea.

kijana
mkubwa wakutosha kuwa mwanajeshi (17:8), lakini mdogo kwa Musa

Exodus 33:12

Ona
"Tazama!" au "Sikia!" au "Kuwa makini kwa nitakalo kwambia."

Nina kujua kwa jina
Kumjua mtu kwa jina ni kumjua vizuri.

umepata upendeleo kwangu
Hii ni moja ya ambacho Mungu alimwambia Musa.

Kama nimepata upendeleo machoni pako
Hii ni moja ya Musa aliyo mwambia Mungu.

nionyeshe njia zako
Maana inayo wezekana ni 1) "nionyeshe unacho kwenda kufanya mbeleni" au 2) "nionyeshe jinsi watu wanawezaje kufanya yanayo kupendeza"

Exodus 33:14

Uwepo wangu utaenda
"Uwepo wa Mungu una muwakilisha yeye"

utaenda nawe ... nitakupa
Neno "nawe" lina husu Musa.

nitakupa pumziko
"Nitaacha upumzike"

Au je
"Kama uwepo husipo enda nasi"

itajulikanaje
Hii yaweza elezwa kwa tensi tendaji.

itajulikanaje
Musa alitumia hili swali kusisitiza kwamba kama Mungu hasipo enda nao, hakuna mtu atakaye jua kuwa Musa kapata upendeleo machoni pa Mungu.

Haitakuwa kuwa tu kama
"Haitajulikana tu kuwa kama"

Exodus 33:17

Maelezo ya Jumla
Yahweh anapo tumia neno "nawe" katika huu mstari, ni katika uchache na lina husu Musa.

umepata upendeleo machoni mwangu
Huu ni msemo wenye maana kwamba Mungu kapendezwa naye.

nina kujua kwa jina
Kumjua mtu kwa jina ni kumjua vyema.

Exodus 33:19

Nitafanya wema wangu wote ujulikani kwako
Mungu anaongelea kutembea mbele ya Musa ili Musa aone wema kana ni wema wake tu utakao pita kwa Musa.

Exodus 33:21

Ona
"Tazama!" au "Sikia!" au "Kuwa makini kwa nitakacho kwambia"

utaona mgongo wangu
Hii ni kwasababu Yahweh atakuwa akiondoka kwa Musa.

ila uso wangu hautaonekana
Hii yaweza elezezwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Yahweh akamwabia Musa, "Kata mbao mbili za mawe kama zile za awali. Nitaandika kwenye hizi mbao za mawe maneno yaliyo kuwa kwenye mbao za mawe za mwanzo, mbao za mawe ulizo zivunja. **2** Kuwa tayari asubui na uje Mlima Sinai, na uje mbele zangu juu ya mlima. **3** Hakuna atakaye kuja nawe. Usiruhusu mtu yeyote aonekana popote kwenye mlima. Hakuna kundi la mifugo wanao ruhusiwa ata kula mbele ya mlima." **4** Hivyo Musa akakata mbao mbili za mawe kama za mwanzo, na akaamka asubui mapema na kwenda juu ya Mlima Sinai, kama Yahweh alivyo muelekeza. Musa alibeba mbao za mawe mikononi mwake. **5** Yahweh akaja chini katika wingu na akasima mbele za Musa, na akatamka jina "Yahweh." **6** Yahweh akapita kwake na kukiri, "Yahweh, Yahweh, Mungu ni wa rehema na wa neema, sio mwepesi wa hasira, na anadumu katika uwaminifu wa agano na uadilifu, **7** ukishika uaminifu wa agano kwa vizazi maelfu, ukisamehe maasi, makosa, na dhambi. Lakini hamsafishi mwenye hatia. Ataleta adhabu ya dhambi za baba kwa watoto wao na watoto wa watoto wao, kwa kizazi cha tatu na hadi cha nne." **8** Musa haraka akainamisha kichwa chake kwenye ardhi na kuabudu. **9** Kisha akasema, "Kama sasa nimepata upendeleo machoni pako, Bwana wangu, tafadhali nenda pamoja nasi, kwa kuwa hawa watu ni wa korofi. Samehe maasi yetu na dhambi zetu, na utuchukuwe kama urithi wako." **10** Yahweh akasema, "Ona, ninakaribu kufanya agano. Mbele za watu wako, nitafanya maajabu ambayo hayajawai kufanywa duniani kote wala kwenye taifa lote. Watu wote miongoni mwako wataona matendo yangu, kwa kuwa ni kitu cha hofu ninacho fanya kwako. **11** Tii amri zangu leo. Ninawaondoa mbele yako Waamori, Wakanani, Wahivi, Wahiti, Waperizi, Wahivi, na Wayebusi. **12** Kuwa mwanglifu usifanye agano na wakazi wa nchi unayo kwenda, au wata kuwa mtego kwako. **13** Badala yake, lazima uvunje madhabahu zao, ponda nguzo zao za mawe, na kukata nguzo zao za Ashera. **14** Kwa kuwa wewe haupaswi kumuabudu mungu mwingine, maana Yahweh, ambaye jina lake ni Uwivu, ni Mungu wa uwivu. **15** Hivyo kuwa mwangalifu usifanye agano na wakazi wa nchi, kwa kuwa wanajifanyia ukahaba kwa miungu yao, na wanatoa dhabihu kwa miungu yao. Kisha mmoja wao ata kukaribisha na wewe utakula baadhi ya dhabihu zake, **16** na kisha utachukuwa baadhi ya mabinti zake kwa wanao, na mabinti wake watafanya ukahaba kwa miungu yao, na watafanya wanao kufanya ukahaba kwa miungu yao. **17** Usifanye Miungu ya chuma ya kuyayusha. **18** Laziam ushike Sherehe ya Mkate Usiotiwachachu. Kama nilivyo kuamuru, lazima ule mkate usio na hamira kwa siku saba kwa muda uliotengwa wa mwezi wa Abibu, maana nikatika mwezi wa Abibu ulitoka Misri. **19** Wazaliwa wote ni mwangu, ata mzaliwa wa kwanza wa kiume wa mifugo, yote ya ng'ombe na kondoo. **20** Lazima umnunue tena mzaliwa kwanza wa punda kwa kondoo, lakini usipo mnunua tena, kisha uivunje shingo yake. Lazima ununue tena wazaliwa wa kwanza wote wa wanao. Hakuna ata mmoja atakye kuja kwangu mikono mitupu. **21** Utafanya kazi kwa siku sita, lakini siku ya saba utapumzika. Ata wakati wakilimo na wa mavuno, lazima upumzike. **22** Lazima uadhimishe Sherehe ya Majuma kwa mazao ya kwanza ya mavuno ya ngano, na lazima uadhimishe Sherehe ya Makusanyo mwisho wa mwaka. **23** Mara tatu kwa mwaka wanaume wenu wote watajitokeza kwa Bwana Yahweh, Mungu wa Israeli. **24** Kwa kuwa nitaondoa mataifa mbele yenu na kutanua mipika. Hakuna atakaye tamani kuwa na ardhi yenu kama yao utakapo toka mbele za Yahweh mara tatu kwa mwaka. **25** Hautatoa damu ya dhabihu yangu na hamira yeyote, wala nyama yeyote kutoka dhabihu za Sherehe ya Pasaka kubaki hadi asubui. **26** Lazima ulete matunda ya kwanza yalio bora kutoka nyumbani kwako. Usimchemshe mbuzi mtoto katika maziwa ya mama yake." **27** Yahweh akamwabia Musa, "Andika chini haya maneno, kwa kuwa nimejiahidi haya maneno niliyo yasema, na nimefanya agano kwako na Israeli." **28** Musa alikuwa huko na Yahweh kwa siku arobaini na usiku; hakula chakula chochote wala kunywa maji yeyote. Aliandika katika mbao maneno ya agano, Amri kumi. **29** Musa alipo shuka chini ya Mlima Sinai na mbao mbili za agano za ushuhuda mikononi mwake, hakujua kuwa ngozi ya kuwa uso wake ulikuwa wa'ngaa akizungumza na Mungu. **30** Wakati Aruni na Waisraeli walipo muona Musa, ngozi ya uso wake ulikuwa wa ng'aa, na waliogopa kuja karibu yake. **31** Lakini Musa aliwaita, na Aruni na viongozi wa jamii wakaja kwake. Kisha Musa akasema nao. **32** Baada ya haya, watu wote wa Israeli wakaja kwa Musa, na akawambia amri zote Yahweh alizo mpa katika Mlima Sinai. **33** Musa alipo maliza kuzungumza nao, alifunika uso wake kwa kitambaa. **34** Wakati Musa alipoenda mbele za Yahweh kusema naye, aliondoa kitambaa, hadi alipo toka. Alipo toka, aliwaambia Waisraeli alicho amriwa kusema. **35** Waisraeli walipo muona Musa ana'ngaa uso, alirudisha kitambaa tena usoni mpaka alipokuwa anaenda kuongea na Yahweh.

generated on Tue Oct 24 10:45:40 2023

Exodus 34:1

mbao
"mbao za mawe"

Exodus 34:3

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa

Usiruhusu mtu yeyote aonekana popote kwenye mlima
Kuonekana kufanya kitu ya wakilisha kufanya hicho kitu.

Hakuna kundi la mifugo wanao ruhusiwa ata kula mbele ya mlima
"Ata mifugo hawaruhusiwi kuja karibu na mlima kula"

Exodus 34:5

akasima mbele za Musa
"akasimama na Musa katika mlima"

akatamka jina "Yahweh"
Maana zinazo wezekana ni 1) "alitaja jina "Yahweh"' au 2) "alikiri Yahweh ni nani." Kwa maana ya pili, "jina" lina wakilisha Mungu ni nani.

Yahweh, Yahweh, Mungu ni wa rehema na wa neema
Mungu anaongea kuhusu yeye.

anadumu katika uwaminifu wa agano na uadilifu
"mara zote anaonyesha uwaminifu wa agano na uadilifu"

anadumu katika uwaminifu wa agano
"mara zote ni mwaminifu wa agano langu"

anadumu katika ... uadilifu
"mara zote uwa mwadilifu"

Lakini
Yahweh anazungmza kuhusu yeye.

hamsafishi mwenye hatia
Yahweh anazungmza kuhusu yeye.

hamsafishi mwenye hatia
"hakika hasafishi mwenye hatia" au "hakika hatasema kwamba mwenye hatia hana makosa" au "hata wa weka huru watu wenye hatia"

Ataleta adhabu ya dhambi za baba kwa watoto wao
Kutoa hadhabu kuna ongelewa kana kwamba hadhabu ni kitu mtu anaweza kuleta kwa watu.

watoto wao
Neno "watoto" la wakilisha uzao.

Exodus 34:8

Kama sasa nimepata upendeleo machoni pako
Kumpendeza mtu kuna zungumziwa kama kupata upendeleo machoni pao.

maasi yetu na dhambi zetu
Maneno "maasi" na "dhambi" kimzingi ina maana moja na yame unganishwa kwa msisitizo.

utuchukuwe kama urithi wako
Kitu ambacho mtu ana miliki milele kina zungumziwa kana kwamba ni kitu mtu alirithi.

Exodus 34:10

watu wako
Hapa "wako" ya husu Musa.

ni kitu cha hofu ninacho fanya kwako
Kitu cha hofu ni kitu kinacho sababisha watu kuogopa. Katika hoja hii, watu watamuogopa Mungu watakapo ona anacho fanya.

ninacho fanya kwako
Hapa "kwako" ya husu Musa na watu wa Israeli.

Exodus 34:12

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa. Hapa ana mwambia nini Musa na watu wafanye.

wata kuwa mtego kwako
Watu wanao jaribu wengine kufanya dhambi wana zungumziwa kama ni mtego.

ambaye jina lake ni Uwivu
Neno "jina" hapa la wakilisha tabia ya Mungu.

Yahweh, ambaye jina lake ni Uwivu
Neno "Uwivu" hapa lina maana ya kuwa Mungu anajali kutunza hesima yake. Kama watu wake wakiabudu miungu mingine, ana poteza heshima, kwasababu watu wasipo muheshimu, watu wengine pia hawata muheshimu.

Exodus 34:15

Sentensi Unganishi
Yahweh anaendelea kumwambia Musa jinsi watu wake wana paswa kutenda kwa watu wa njee.

kwa kuwa wanajifanyia ukahaba kwa miungu yao
Mungu anaongelea watu wengine kuabudu miungu mingine kana kwamba ni makahaba wanaenda kwa wanaume wengine.

na wewe utakula baadhi ya dhabihu zake
Madhara ya kula chakula kilicho tolewa dhabihu kwa mungu mwingine yaweza andikwa wazi.

generated on Tue Oct 24 10:45:40 2023

Exodus 34:18

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

siku saba
"siku 7"

mwezi wa Abibu
Hili ni jina la mwezi wa kwanza wa kalenda ya Kiebrania. Abibu ni wakati wa sehemu ya mwisho ya Machi na sehemu ya kwanza ya Aprili kwa kalenda za Magharibi.

Exodus 34:19

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

umnunue tena
Wazaliwa wa kwanza na wazaliwa wa kwanza wa punda walikuwa ni wa Yahweh, lakini Yahweh Yahweh hakutaka watolewe dhabihu kwake. Badala yake, Waisraeli walikuwa watoe dhabihu ya kondoo katika nafasi yake. Hii ili waruhusu Waisraeli kununua punda na wanao kutoka kwa Yahweh.

Hakuna ata mmoja atakye kuja kwangu mikono mitupu
Mungu anaongelea sadaka kana kwamba mtu alikuwa abebe mikononi mwake.

Exodus 34:21

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Ata wakati wakilimo na wa mavuno
"Ata unapo andaa ardhi au kukusanya mazao"

Sherehe ya Makusanyo
Sherehe ilijulikana kama pia Sherehe ya Mahifadhi au Sherehe ya Mabanda. Wazao lilikuja kutoka kwa walimaji walipo ishi kwenye vibanda vya muda mfupi, au nyumba za nyasi, nje kwenye mashamba kulinda mazao yanapo komaa. Neno "Makusanyo" ina maana wanapo vuna mazao yao.

Exodus 34:23

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

Exodus 34:25

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa nini watu wafanye.

damu ya dhabihu yangu
Ukweli kwamba damu ni ya wanyama ina weza andikwa wazi.

hamira yeyote
Ukweli kwamba hamira ye yote yaweza kuwa kwenye mkate yaweza andikwa wazi.

Exodus 34:27

Musa alikuwa huko
"Musa alikuwa kwenye mlima"

siku arobaini
"siku 40"

siku arobaini na usiku
"kwa siku arobaini, mchana na usiku"

Aliandika
"Musa aliandika"

Exodus 34:29

ulikuwa wa'ngaa
"ulianza kuwaka"

wakaja kwake
"wakamfuata" au "wakamuendea." Hawa kwenda kwenye mlima juu.

Exodus 34:32

amri zote Yahweh alizo mpa
Kutoa amri kuna zungumziwa kana kwamba amri zilikuwa ni vitu vinavyo weza kutolewa.

Exodus 34:34

aliondoa
"Musa aliondoa"

alicho amriwa
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Musa akawakusanya jamii yote ya Waisraeli na kuwaambia, "Haya ndio mambo Yahweh aliyo waamuru mfanye. **2** Kwa siku sita kazi ya weza fanywa, lakini kwako, siku ya saba lazima iwe siku takatifu, siku ya Sabato ya mapumziko, takatifu kwa Yahweh. Yeyote atakaye fanya kazi hiyo siku lazima auawe. **3** Haupaswi kuwasha moto kwenye nyumba zenu siku ya Sabato." **4** Musa akasema na jamii yote ya Waisraeli, kwa kusema, "Hichi ndicho kitu Yahweh alicho amuru. **5** Chukuwa sadaka kwa ajili ya Yahweh, wote wenye moyo mkunjufu. Leta sadaka kwa Yahweh - dhahabu, fedha, shaba, **6** buluu, zambarau, sufu nyekundu na kitambaa kizuri; nywele za mbuzi; **7** ngozi za kondoo zilizotiwa rangi nyekundu na ngozi za pomboo; na mbao za mshita; **8** mafuta ya taa kwa pahali patakatifu, viungo vya manukato kwa hayo mafuta ya kutiwa, **9** kwa uvumba mzuri na vito vya shohamu na vito vya kutiwa kwa hiyo naivera, na kwa hicho kifuko cha kifuani. **10** Kila mwanaume mwenye ustadi kati yenu aje na afanye kila kitu ambacho Yahweh aliyaamuru -- **11** hema la kuabudia, na kifuniko chake, na vifungo vyake, na mbao zake, nguzo, na sakafu; **12** pia sanduku na nguzo zake, kiti cha rehema, na pazia la kusitiri. **13** Walileta meza na miguu yake, vyombo vyake vyote, na mkate wa wonyesho; **14** kinara cha taa, vyombo vyake, taa, na mafuta ya zile taa; **15** ile madhabahu ya uvumba na nguzo zake, mafuta ya upako na uvumba ulitiwa maukato; kishikizo cha mwingilio wa hema ya kuabudia; **16** madhabahu ya sadaka ya kuteketeza na kitunzi cha shaba na nguzo na vyombo; na ile beseni kubwa na sakafu yake. **17** Walileta vishikizo kwa ajili ya nyuani na nguzo zake na sakafu yake, na pazia kwa ajili mwingilio wa nyauni; **18** na ile misumari ya hema la kuabudia na nyuani, pamoja na kamba zake. **19** Walileta mavazi yaliyofumwa kutumikia sehemu takatifu, mavazi takatifu ya Aruni kuhani na wanae, kwa wao kutumika kama makuhani." **20** Kisha makabila yote ya Israeli yakaondoka na kwenda kutoka uweponi mwa Musa. **21** Kila mtu moyo wake ulimchochea na aliye andaliwa na roho yake alikuja na kuleta sadaka kwa Yahweh kwa matengenezo ya hema ya kuabudia, kwa vitu vyote kwajili ya huduma ndani yake, na kwa vazi takatifu. **22** Walikuja, wote wanaume kwa wanawake, wote waliokuwa na moyo wa utayari. Walileta madini, hereni, pete, na vitu vya thamani, vitu vyote tofauti vyenye madini ya dhahabu. Waliwasilisha sadaka za dhahabu kama sadaka ya kupunga kwa Yahweh. **23** Kila mmoja alikuwa na sufu ya buluu, dhambarau, au nyekundu, nguo nzuri, singa za mbuzi, ngozi za kondoo zilizobadili kuwa nyekundu, na ngozi ya pomboo walivileta. **24** kila mmoja alitengeneza sadaka ya fedha au shaba walizileta kama sadaka kwa Yahweh, na kila mmoja aliyekuwa na mti wa mshita kwa matumizi ya kazi aliuleta. **25** kila mwanamke mwenye ustadi walisokota sufu kwa mikono yao na walileta sufu walizosokota za buluu, dhambarau, au sufu nyekundu, au nguo nzuri. **26** Wanawake wote wenye mioyo iliyochochewa na walio na ustadi walisokota singa za mbuzi. **27** Viongozi walileta mawe ya shohamu na mawe mengine kwaajili ya kuwekwa kwenye hiyo naivera na hicho kifuko cha kifuani; **28** walileta viungo na mafuta kwaajili ya taa, kwa mafuta ya upako, na kwa uvumba wa manukato. **29** Waisraeli walileta sadaka ya hiyari kwa Yahweh; kila mwanaume na mwanamke ambao mioyo yao ilikuwa tayari walileta vifaa kwaajili kazi zote ambazo Yahweh aliamuru kupitia Musa zifanyike. **30** Musa alisema kwa waisraeli, "Tazama, Yahweh ameita kwa jina juu ya Bezaleli mwana wa Uri mwana wa Huri, kutoka kabila la Yuda. **31** Aliijaza Bezaleli kwa Roho yake, kumpa hekima, uwelewa, na maarifa, kwa aina zote za ujenzi, **32** kufanya sanaa ya ubunifu na kufanya kazi za dhahabu, shaba, na shaba; **33** pia kukata na kupanga mawe na mbao iliochongwa- kufanya kazi za aina zote kwa ubunifu na ujenzi. **34** Aliiweka kufundisha ndani ya moyo wake, yeye pamoja na Oholiabu mwana wa Ahisamaki, kutoka kabila la Dani. **35** Aliwajaza kwa ustadi wa kufanya kazi za aina zote, kufanya kazi ya kama kuchora mawe, kama mwerevu, kama mtia taraza katika nyuzi za rangu ya buluu, dhambarau, na nyekundu na nguo nzuri, na kama washonaji. Walikuwa wachonga mawe wa kazi zote, na walikuwa wabunifu wa sanaa.

Exodus 35:1

siku ya saba
"siku ile ya saba" au "Juma mosi"

Yeyote atakaye fanya kazi hiyo siku lazima auawe
Hii yaweza andikwa katika tensi tendaji.

Exodus 35:4

Maelezo ya Jumla
Musa akawambia Waisraeli wafanye vitu Yahweh alivyo muamuru katika 25:3

Chukuwa sadaka kwa ajili ya Yahweh
"Chukuwa matoleo kwa ajili ya Yahweh"

generated on Tue Oct 24 10:45:40 2023

wote wenye moyo mkunjufu
Hapa "moyo" ya husu mtu anaye leta sadaka.

Exodus 35:10

Maelezo ya Jumla
Musa anaendelea kuwaambia watu nini Mungu kawaamuru kufanya.

Kila mwanaume mwenye ustadi
"Kila mwanaume aliye na ustadi"

vifungo
Vifungo vinatoshea kwenye vishimo vyake kushikilia pazia pamoja.

sakafu
Hivi ni vitu vizito vinavyo kaa chini na kuwezesha visisogee.

kiti cha rehema
Hichi ni kiti kinacho keti juu ya sanduku ambapo sadaka ya upatanisho yatolewa.

Exodus 35:13

Walileta
"Watu wa Israeli walileta"

mkate wa wonyesho
Huu mkate uliwakilisha uwepo wa Mungu.

kitunzi cha shaba
Hii ni fremu ya chuma za shaba za kushikilia mbao zinapo chomeka.

Exodus 35:17

vishikizo
Hizi zilikuwa pazia kubwa zilizo tengenezwa kwa kitambaa.

nguzo
Hizi zilikuwa vipande vigumu vya mbao vilivyo nyooshwa na kutumika kama vishikizo.

sakafu
Hizi zilikuwa tofali zenye shikizo ndani yake kushikilia mbao.

misumari ya hema
vipande vikali vya mbao au chuma vilivyo tumika kuhifadhi miisho ya hema kwenye ardhi.

Exodus 35:20

makabila yote ya Israeli
Hii ya husu watu katika makabila.

mtu moyo wake ulimchochea
Hapa "moyo" wa husu mtu. Moyo uliyo mjibu Mungu unazungumziwa kana kwamba ni maji yaliyo tibuliwa na mafuriko.

aliye andaliwa na roho yake
Hapa "roho" ya husu mtu.

wote waliokuwa na moyo wa utayari
Hapa "moyo" wa husu mtu.

madini, hereni, pete, na vitu vya thamani
Hizi ni aina ya mikufu.

Exodus 35:23

Kila mmoja alikuwa na ... walivileta
Kwa 35:23 ona jinsi ulivyo tafsiri haya maneno katika 25:3

Exodus 35:25

buluu, dhambarau, au sufu nyekundu
Maana zinazo wezekana ni 1) "vitu vilivyo tiwa buluu, zambarau, na sufu nyekund," 2) "buluu, zambarau na iliyo tiwa sufu nyekundu"

wenye mioyo iliyochochewa
Hapa "mioyo" ya husu wanawake. Mioyo ya wanawake iliyo mjibu Mungu inazungumziwa kana kwamba ni maji yaliyo tibuliwa na mafuriko.

Exodus 35:27

Viongozi walileta
Kwa 35:27-29 ona jinsi ulivyo tafsiri haya maneno katika 25:1 na 25:3

ambao mioyo yao ilikuwa tayari
Hapa "moyo" wa husu Musa.

Exodus 35:30

Aliijaza Bezaleli kwa Roho yake
Roho wa Mungu aliye mpa Bezaleli uwezo wa kufanya kazi una ongelewa kama kama kitu kilicho mjaza Bezaleli.

ubunifu na ujenzi
Kwa 35:30-33 ona jinsi ulivyo tafsiri haya maneno.

Exodus 35:34

Maelezo ya Jumla
Musa anaendelea kuongea na watu.

Aliiweka kufundisha ndani ya moyo wake
Hapa "moyo" wa husu Bezaleli. Uwezo wa kufundisha unazungumziwa kana kwamba ni kitu kinachoweza kuwekwa kwenye moyo.

generated on Tue Oct 24 10:45:40 2023

Aliwajaza kwa ustadi
Ustadi wa kutengeneza vitu vizuri unazungumziwa kana kwamba ni kitu kinacho weza kumjaza mtu.

Oholiabu mwana wa Ahisamaki, kutoka kabila la Dani
"Oholiabu" na "Ahimasaki" ni majina ya wanaume.

mwerevu
mtu anaye kata michora kwenye vitu vigumu kama mbao, mawe, au chuma

washonaji
mtu anaye tengeneza nguo kutumia uzi

wabunifu wa sanaa
mtu anaye tengeneza uzuri kwa vifaa

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Hivyo Bezaleli na Oholiabu na kila mtu mwenye ustadi ambaye Yahweh aliye mpa ustadi na uwezo kujua jinsi ya kufanya kazi katika ujenzi wa sehemu takatifu wafanye kazi kadiri ya yote Yahweh aliyo amuru." **2** Musa akamuita Bezaleli, Oholiabu, na kila mtu mwenye ujuzi ambaye Yahweh kampa ujuzi, na ambaye moyoni mwake ulichochewa kuja na kufanya kazi. **3** Walipokea kutoka kwa Musa sadaka zote ambazo Waisraeli walizo leta kwa ujenzi ya sehemu takatifu. Watu walikuwa bado wanaleta sadaka za hiari kila asubui kwa Musa. **4** Hivyo watu wote walikuwa na ujuzi walikuwa wakifanya kazi sehemu takatifu walikuja kutoka kwenye kazi walikuwa wakifanya. **5** Wachonga mawe walimwabia Musa, "Watu wanaleta zaidi sana ya yanayo itajika kufanya kazi Yahweh aliyo tuamuru." **6** Hivyo Musa akaamuru mtu yeyote asilete tena kwa ujenzi wa sehemu takatifu. Kisha watu wakaacha kuleta hivi vitu. **7** Walikuwa na zaidi ya vitu vya ujenzi. **8** Hivyo wachonga mawe miongoni mwao wakajenga lile hema la kuabudia kwa mapazia kumi yaliyo jengwa kitamba kizuri na buluu, zambarau, na sufu nyekundu kwa aina ya kerubi. Hii ni kazi ya Bezaleli, mjenzi mwenye ujuzi sana. **9** Urefu wa kila pazia ulikuwa mikono ishirini na nane, nao upana wa kila kitambaa ulikuwa mikono minne. Vitambaa vyote hivyo vilikuwa na kipimo kimoja. **10** Bezaleli akaunganisha vitambaa vitano pamoja, na vile vitambaa vingine vitano akaviunganisha pamoja. **11** Kisha akafanya vitanzi vya uzi wa bluu kwenye upindo wa kitambaa kilicho mahali pa kuungania. Akafanya vivyo hivyo kwenye upindo wa kitambaa cha nje kabisa kilicho mahali pale pengine pa kuungania. **12** Akafanya vitanzi hamsini kwenye kitambaa kimoja, akafanya vitanzi hamsini kwenye mwisho wa kitambaa kilichokuwa mahali pale pengine pa kuungania, vitanzi hivyo vikiwa vinaelekeana. **13** Mwishowe akafanya kulabu hamsini za dhahabu na kuviunganisha vitambaa hivyo pamoja kwa kulabu hizo, hivi kwamba hiyo ikawa maskani moja. **14** Bezaleli akafanya vitambaa vya mahema vya manyoya ya mbuzi kwa ajili ya hema lililo juu ya maskani. Vitambaa kumi na moja ndivyo alivyofanyiza. **15** Urefu wa kila kitambaa ulikuwa mikono thelathini, nao upana wa kila kitambaa ulikuwa mikono minne. Vitambaa hivyo kumi na moja vilikuwa na kipimo kimoja. **16** Kisha akaunganisha vitambaa vitano pamoja na vile vitambaa vingine sita pamoja. **17** Kisha akafanya vitanzi hamsini kwenye upindo wa kitambaa cha nje kabisa kilicho mahali pa kuungania, naye akafanya vitanzi hamsini kwenye upindo wa kile kitambaa kingine kilichoungana nacho. **18** Bezaleli akafanya kulabu hamsini za shaba kwa ajili ya kuliunganisha hilo hema pamoja liwe kipande kimoja. **19** Naye akafanya kifuniko cha hema kutokana na ngozi za kondoo dume zilizotiwa rangi nyekundu na kifuniko kutokana na ngozi za sili, upande wa juu. **20** Bezaleli akafanya viunzi vya mbao vya hema ya kukutani kutokana na mbao za mshita. **21** Urefu wa kiunzi ulikuwa mikono kumi, nao upana wa kila kiunzi ulikuwa mkono mmoja na nusu. **22** Kila kiunzi kilikuwa na ndimi mbili zilizounganishwa. Hivyo ndivyo alivyofanya viunzi vyote vya maskani. **23** Basi akafanya viunzi vya maskani, viunzi ishirini kwa ajili ya upande kuelekea kusini. **24** Bezaleli akafanya vikalio arobaini vya fedha viwe chini ya vile viunzi ishirini, vikalio viwili chini ya kiunzi kimoja pamoja na ndimi zake mbili na vikalio vingine viwili chini ya kiunzi kingine pamoja na ndimi zake mbili. **25** Na kwa ajili ya ule upande mwingine wa maskani, upande wa kaskazini, akafanya viunzi ishirini **26** na vikalio vyake arobaini vya fedha. Vikalio viwili chini ya kiunzi kimoja na vikalio viwili chini ya kiunzi kingine **27** Na kwa ajili ya zile pande za nyuma za maskani kuelekea magharibi akafanya viunzi sita. **28** Naye akafanya viunzi viwili vya pembeni ya maskani kwenye pande zake mbili za nyuma **29** Hizi zilikuwa pacha upande wa chini, lakini juu ya kila moja kwenye pete ya kwanza. Hivyo ndivyo alivyoifanya yote miwili, ile miimo ya pembeni. **30** Basi vikajumlika kuwa viunzi vinane na vikalio vyake kumi na sita vya fedha, vikalio viwili kando ya vikalio viwili chini ya kila kiunzi. **31** Bezaleli akafanya miti ya mshita, mitano kwa ajili ya viunzi vya upande mmoja wa maskani, **32** na miti mitano kwa ajili ya viunzi vya upande ule mwingine wa maskani na miti mitano kwa ajili ya viunzi vya maskani kwa ajili ya zile pande mbili za nyuma za magharibi. **33** Kisha akafanya mti wa katikati upitie katikati ya vile viunzi toka mwisho mmoja mpaka ule mwingine. **34** Naye akavifunika vile viunzi kwa dhahabu, akafanyiza pete zake za dhahabu ziwe vitegemezo kwa ajili ya ile miti, akaifunika ile miti kwa dhahabu. **35** Bezaleli akafanya pazia, la uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa cha rangi nyekundu ya kochinili na kitani bora kilichosokotwa, kalitia makerubi kwa kazi ya mjenzi. **36** Kisha akalifanyia nguzo nne za mshita na kuzifunika kwa dhahabu, vibanio vyake vikiwa vya dhahabu, na kutengeneza vikalio vinne vya fedha kwa ajili yake. **37** Naye akafanya kisitiri kwa ajili ya mwingilio wa hema kutokana na uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora kilichosokotwa, kazi ya mfumaji. **38** Pia akafanya na nguzo zake tano na vibanio vyake. Naye akavifunika vilele vyake na viungo vyake kwa dhahabu, lakini vile vikalio vyake vitano vilikuwa vya shaba.

generated on Tue Oct 24 10:45:40 2023

Exodus 36:1

Maelezo ya Jumla
Musa anaendelea kuongea na watu.

Bezaleli
Hili ni jina la mwanaume.

Oholiabu
Hili ni jinala mwanaume

ambaye Yahweh aliye mpa ustadi na uwezo
Hapa ustadi na uwezo unaongelewa kana kwamba ni kitu Yahweh anacho weza kuweka ndani ya mtu

kadiri ya yote Yahweh aliyo amuru
"kama Yahweh alivyo amuru"

Exodus 36:2

Bezaleli
Hili ni jinala mwanaume

Oholiabu
Hili ni jinala mwanaume

ambaye moyoni mwake ulichochewa
Hapa "moyo" una husu mtu. Moyo uliyo mjibu Mungu unaongelewa kana kwamba ni maji yaliyo tibuliwa na mafuriko.

Exodus 36:5

Wachonga mawe walimwabia Musa ... aliyo tuamuru
Hii yaweza andikwa kama nukuu ya moja kwa moja.

Wachonga mawe walimwabia Musa
"Wanaume walikuwa wanafanya kazi ndani ya hekalu walimwambia Musa"

Exodus 36:8

Hivyo wachonga mawe ... akaviunganisha pamoja
Kwa 38:8-10 ona jinsi ulivyo tafsiri haya maneno kwenye 26:1

mapazia kumi yaliyo jengwa kitamba kizuri
Haya mapazia ni vipande vya nguo vilivyo shonwa na pomaja ili viweze kuunda ukuta au hema

Bezaleli
Hili ni jinala mwanaume

Exodus 36:11

Kisha akafanya vitanzi ... ikawa maskani moja
Kwa 36:11-13 ona jinsi ulivyo tafsiri maneno haya 26:4

vitanzi vya uzi wa bluu
vitanzi vya vitambaa vya bluu

kitambaa
Haya yalikuwa vitambaa vikubwa vya kushona vilivyo tumika kutengeneza kifuniko na kuta za kugawanya patakatifu.

Akafanya
Hapa "akafnya" ya husu Bezaleli, lakini ina husisha wanaume wanao fanya kazi hekaluni.

kulabu hamsini za dhahabu
"kulabu 50 za dhahabu"

Exodus 36:14

Bezaleli akafanya vitambaa ...
Kwa 36:14-17 ona jinsi ulivyo tafsiri haya maneno katika 26:7 na 26:10

kumi na moja ndivyo alivyofanyiza
"alifanya 11"

mikono thelathini
"mikono 30"

vitanzi hamsini
"vitanzi 50"

Exodus 36:18

Bezaleli akafanya ... upande wa juu
Kwa 36:18-19 ona jinsi ulivyo tafsiri haya maneno katika 26:10 na 26:12

kulabu hamsini za shaba
"kulabu 50 za shaba"

Exodus 36:20

Bezaleli akafanya ... kwa ajili ya upande kuelekea kusini
Kwa 36:20-23ona jinsi ulivyo tafsiri haya maneno katika 26:15

mikono kumi ... mkono mmoja na nusu
"mikono 10" ... 1.5"

ndimi mbili zilizounganishwa
Ndimi ni kipande kidogo cha mbao kinacho tokeza mwisho wa mbao ilikuwa salama

Exodus 36:24

Bezaleli akafanya ...
Kwa 36:24-26ona jinsi ulivyo tafsiri haya maneno katika 26:19

vikalio arobaini vya fedha
"vikalio 40 vya fedha"

viunzi ishirini
"viunzi 20"

generated on Tue Oct 24 10:45:40 2023

Exodus 36:27

Na kwa ajili ya zile pande za nyuma ... ya maskani
Kwa 36:27-28 ona jinsi ulivyo tafsiri haya maneno katika 26:22

kuelekea magharibi
upande uliyo magharibi

kwenye pande zake mbili za nyuma
kwenye pande za nyuma ya maskani

Exodus 36:29

Hizi zilikuwa ...
Kwa 36:29-30 ona jinsi ulivyo tafsiri haya maneno katika 26:22

vikalio vyake kumi na sita
"vikalio vyake 16"

Exodus 36:31

Bezaleli akafanya
Kwa 36:31-34 ona jinsi ulivyo tafsiri haya maneno katika 26:26 na 26:29

magharibi
katika upande wa magharibi

mwisho mmoja mpaka ule mwingine
upande mmoja wa maskani kwenda mwingine

Exodus 36:35

Bezaleli akafanya ... vikalio vinne vya fedha
Kwa 36:35-36 ona jinsi ulivyo tafsiri haya maneno katika 26:31

Exodus 36:37

Naye akafanya ... vilikuwa vya shaba
Kwa 36:37-38 ona jinsi ulivyo tafsiri haya maneno katika 26:36

Naye akafanya
Hapa "naye" ya husu Bezaleli na wanao mfanyia kazi. "Bezaleli na wanaume wake wakafanya"

kisitiri
pazia

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Chapter 37

1 Bezaleli akafanya Sanduku la mbao za mshita. Mikono miwili na nusu urefu wake, na mkono mmoja na nusu upana wake, na mkono mmoja na nusu kimo chake. **2** Kisha akalifunika kwa dhahabu safi ndani na nje na kulifanyia ukingo wa dhahabu kulizunguka pande zote. **3** Kisha akalitengenezea pete nne za dhahabu, za juu ya miguu yake minne, pete mbili upande wake mmoja na pete mbili upande wake mwingine **4** Kisha akafanya miti ya mshita na kuifunika kwa dhahabu. **5** Halafu akaitia miti hiyo kwenye zile pete zilizo pande za Sanduku ili kulibeba Sanduku. **6** Naye akafanya kifuniko cha dhahabu safi. Mikono miwili na nusu urefu wake, na mkono mmoja na nusu upana wake. **7** Bezaleli akafanya makerubi wawili wa dhahabu. Kwa kazi ya kufua akawafanya kwenye miisho yote miwili ya kifuniko. **8** Kerubi mmoja kwenye mwisho ule, na yule kerubi mwingine kwenye mwisho huu. Aliwafanya makerubi juu ya kifuniko kwenye miisho yote miwili. **9** Nao wakawa makerubi wanaonyoosha mabawa yao mawili kuelekea juu, wakisitiri kifuniko kwa mabawa yao, nazo nyuso zao zilikuwa zikielekeana. Nyuso za makerubi hao zilielekea kifuniko hicho. **10** Bezaleli akafanya meza ya mbao za mshita. Mikono miwili urefu wake, na mkono mmoja upana wake, na mkono mmoja na nusu kimo chake. **11** Halafu akaifunika kwa dhahabu safi na kufanya ukingo wa dhahabu kuizunguka pande zote. **12** Kisha akafanya mzingo wa upana wa kiganja kuizunguka na kufanya ukingo wa dhahabu kwa ajili ya mzingo wake kuizunguka pande zote. **13** Tena, akatengeneza pete nne za dhahabu kwa ajili yake na kuziweka pete hizo kwenye zile pembe nne zilizokuwa kwa ajili ya ile miguu minne. **14** Pete hizo zilikuwa karibu na ule mzingo, ili kutegemeza ile miti ya kuibeba meza hiyo. **15** Halafu akafanya ile miti ya mshita na kuifunika kwa dhahabu ili kuibeba ile meza. **16** Baada ya hilo akafanya kutokana na dhahabu safi vile vyombo vilivyo juu ya meza, sahani zake na vikombe vyake na mabakuli yake na mitungi yake iliyotumiwa kumimina matoleo ya kinywaji. **17** Kisha akafanya kinara cha taa cha dhahabu safi. Kwa kazi ya kufua akakifanya kinara cha taa. Pande zake na matawi yake, vikombe vyake, mafundo yake na maua yake vikatokea kwake. **18** Na matawi sita yalikuwa yakitoka kwenye pande zake, matawi matatu ya kinara cha taa kutoka kwenye upande wake mmoja na matawi mengine matatu ya kinara cha taa kutoka kwenye ule upande wake mwingine. **19** Vikombe vitatu vyenye umbo la maua ya mlozi vilikuwa kwenye kikundi kimoja cha matawi, vifundo na maua yakifuatana; na vikombe vitatu vyenye umbo la maua ya mlozi vilikuwa kwenye kile kikundi kingine cha matawi, vifundo na maua yakifuatana. Hivyo ndivyo ilivyokuwa kwa yale matawi sita yaliyokuwa yakitoka katika kile kinara cha taa. **20** Na kwenye kile kinara cha taa kulikuwa na vikombe vinne vyenye umbo la maua ya mlozi, vifundo vyake na maua yake yakifuatana. **21** Na kile kifundo chini ya matawi mawili kilitoka kwake, na kifundo kilicho chini ya yale matawi mengine mawili kilitoka kwake, na kifundo kingine kilicho chini ya matawi mengine mawili zaidi kilitoka kwake, kwa ajili ya matawi sita yanayotoka katika kinara. **22** Vifundo vyake na matawi yake vilitoka kwake, vyote vilikuwa kitu kimoja cha kazi ya kufua, cha dhahabu safi. **23** Kisha akafanya taa zake saba na mikasi ya tambi zake na vyetezo vyake kutokana na dhahabu safi. **24** Alikifanya kwa talanta ya dhahabu safi, hicho pamoja na vyombo vyake vyote. **25** Sasa akafanya madhabahu ya uvumba+ kutokana na mbao za mshita. + Mkono mmoja urefu wake na mkono mmoja upana wake, ikiwa mraba, na mikono miwili kimo chake. Pembe zake zilitoka kwake. **26** Kisha akaifunika kwa dhahabu safi, upande wake wa juu na pande zake za kando kuizunguka na pembe zake, naye akafanya ukingo wa dhahabu kuizunguka pande zote. **27** Naye akaifanyia pete mbili za dhahabu chini ya ukingo wake kwenye pande zake mbili, kwenye pande zake mbili zinazoelekeana, za kutegemeza ile miti ya kuibeba. **28** Kisha akafanya ile miti ya mshita na kuifunika kwa dhahabu. **29** Tena akafanya yale mafuta yanayotumiwa kutia mafuta na ule uvumba safi uliotiwa manukato, + kazi ya mtengenezaji wa marhamu.

Exodus 37:1

Bezalel
Hili lilikuwa jina la mwanaume.

Mikono miwili na nusu urefu
"mikono 2.5 ... mikono 1.5"

miguu yake minne
Hivi vipande viwili vya mbao vilivyo saidia sanduku vinazungumziwa kama ni mwanadamu au miguu ya mnyama.

Exodus 37:4

Maelezo ya Jumla
Kazi ya Bezaleli na kundi lake la endelea kujenga maskani na vivyombo vyake.

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Kisha akafanya ... Mikono miwili na nusu
Kwa 37:4-6ona jinsi ulivyo tafsiri haya maneno katika 25:12 na 25:15

Kisha akafanya
Japo "akafanya" ya husu Bezaleli, "akafanya" yaweza husisha wafanya kazi wote waliyo msaidia.

Mikono miwili na nusu ... mkono mmoja na nusu
"mikono 2.5" ... mikono 1.5"

Exodus 37:7

Maelezo ya Jumla
Kazi ya Bezaleli na kundi lake la endelea kujenga maskani na vivyombo vyake.

Bezaleli akafanya ...
Kwa 37:7-9 ona jinsi ulivyo tafsiri haya maneno katika 25:15 na 25:19

Nao wakawa makerubi wanaonyoosha mabawa yao mawili kuelekea juu, wakisitiri
Bezaleli aliweka sanamu za makerubi kana kwamba walikuwa ni wa kweli waliyo nyoosha mabawa yao na na kusitiri kiti cha rehema.

Nyuso za makerubi hao zilielekea
Bezaleli aliweka sanamu za makerubi kana kwamba walikuwa ni wa kweli waliyo nyoosha mabawa yao na na kusitiri kiti cha rehema.

Exodus 37:10

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Bezaleli akafanya ... ile miguu minne
Kwa 37:10-13 ona jinsi ulivyo tafsiri haya maneno katika 25:23 na 25:25

Mikono miwili ... mkono mmoja ... mkono mmoja na nusu
"mikono 2" ... mkono 1 ... 1.5"

upana wa kiganja
Huu ulikuwa upana wa mkono wa mwanaume na vidole vimetanuliwa

ile miguu minne
Hivi vipande vinne vya mbao vilivyo saidia sanduku vinazungumziwa kana kwamba ni mwanadamu au miguu ya mnyama.

Exodus 37:14

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Pete hizo ... kutokana na dhahabu safi
Kwa 37:14-16 ona jinsi ulivyo tafsiri haya maneno katika 25:25 na 25:28

Pete hizo zilikuwa karibu
Hii yaweza andikwa katika tensi tendaji.

vyombo vilivyo juu ya meza, sahani zake na vikombe vyake na mabakuli yake na mitungi yake iliyotumiwa kumimina matoleo
Ni mabakuli pekee na mitungi inayo tumika kumimina matoleo.

Exodus 37:17

Sentensi Unganishi
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Kisha akafanya ... yakitoka katika kile kinara cha taa
Kwa 37:17-19 ona jinsi ulivyo tafsiri haya maneno katika 25:31 na 25:33

na vikombe vitatu vyenye umbo la maua ya mlozi
Hii yaweza andikwa katika tensi tendaji.

maua ya mlozi
Maua ya mlozi ni meupe yenye mashina matano yanayo ota kwenye huo mti.

Exodus 37:20

Na kwenye kile kinara cha taa ... cha dhahabu safi.
Kwa 37:20-22 ona jinsi ulivyo tafsiri haya maneno katika 25:33 na 25:35

kulikuwa na vikombe vinne vyenye umbo la maua ya mlozi
Hii yaweza andikwa katika tensi tendaji.

Exodus 37:23

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Kisha akafanya ... talanta ya dhahabu safi
Kwa 37:23-24 ona jinsi ulivyo tafsiri haya maneno katika 25:37

vyetezo
Hichi ni kifaa kilicho tengenezwa kwa mifombo mbili au chuma iliyo unganishwa mwisho na kutumika kunyanyulia vitu.

talanta
"kilogramu 34"

Exodus 37:25

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

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Sasa akafanya ... wa dhahabu
Kwa 37:25-26 ona jinsi ulivyo tafsiri haya maneno katika 30:1 na 30:3

Mkono
Mkono ni sentimita 46.

Pembe zake zilitoka kwake
Hii yaweza andikwa katika tensi tendaji.

Exodus 37:27

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Naye akaifanyia pete mbili za dhahabu ...
Kwa 37:27-28 ona jinsi ulivyo tafsiri haya maneno katika 30:3 na 30:5

kazi ya mtengenezaji wa marhamu
Mmarhamu ana ujuzi katika kuchanganya viungo na mafuta.

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Naye akafanya madhabahu ya toleo la kuteketezwa kwa mbao za mshita. Mikono mitano urefu wake, na mikono mitano upana wake, ilikuwa mraba, na mikono mitatu kimo chake. **2** Halafu akafanya pembe zake kwenye zile ncha zake nne. Pembe zake zilitoka kwake. Kisha akaifunika kwa shaba. **3** Baada ya hilo akavifanya vyombo vyote vya madhabahu, yale makopo na zile sepetu na yale mabakuli, zile nyuma na vile vyetezo. Vyombo vyake vyote alivifanya kwa shaba. **4** Tena akaifanyia madhabahu kiunzi cha fito, mtandao wa shaba, chini ya ukingo wake, chini kuelekea katikati yake. **5** Halafu akatengeneza pete nne kwenye ile miisho minne karibu na kile kiunzi cha shaba, ili kuitegemeza ile miti. **6** Bezaleli akafanya miti ya mshita na kuifunika kwa shaba. **7** Kisha akaitia ile miti kwenye zile pete zilizo pande za madhabahu ili kuibeba. Akaifanya kuwa sanduku la mbao lenye uwazi. **8** Kisha akafanya beseni ya shaba na kinara chake cha shaba. Kwa kutumia vioo vya watumishi wanawake ambao walifanya utumishi uliopangwa kwenye mwingilio wa hema la mkutano. **9** Naye akafanya ule ua. Upande unaokabili Negebu, kuelekea kusini, mapazia ya ua yalikuwa ya kitani bora kilichosokotwa, kwa mikono mia moja. **10** Nguzo zake ishirini na vikalio vyake ishirini vilikuwa vya shaba. Misumari ya nguzo na viungo vyake vilikuwa vya fedha **11** Pia, kwa ajili ya upande wa kaskazini kulikuwa na mikono mia. Nguzo zake ishirini na vikalio vyake ishirini vilikuwa vya shaba. Misumari ya nguzo na viungo vyake vilikuwa vya fedha. **12** Lakini kwa ajili ya upande wa magharibi mapazia yalikuwa mikono hamsini. Nguzo zake zilikuwa kumi na vikalio vyake kumi. Misumari ya nguzo na viungo vyake vilikuwa vya fedha. **13** Na kwa ajili ya upande wa mashariki kulikuwa na mikono hamsini. **14** Mapazia yalikuwa mikono kumi na mitano kwa upande mmoja. Nguzo zake zilikuwa tatu na vikalio vyake vitatu. **15** Na kwa ajili ya upande ule mwingine, huu na ule, wa lango la ua, mapazia yalikuwa mikono kumi na mitano. Nguzo zake zilikuwa tatu na vikalio vyake vitatu. **16** Mapazia yote ya ua kuzunguka pande zote yalikuwa ya kitani bora kilichosokotwa. **17** Navyo vikalio vya nguzo vilikuwa vya shaba. Vibanio vya vikalio na viungo vyake vilikuwa vya fedha navyo vilifunikwa kwa shaba sehemu ya juu, na kulikuwa na viungo vya shaba kwa ajili ya nguzo zote za ua. **18** Nacho kisitiri cha lango la ua kilikuwa na mikono ishirini urefu. Cha uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora kilichosokotwa, na urefu wake ulikuwa mikono ishirini, nacho kimo kotekote kilikuwa mikono mitano sawasawa na mapazia ya ua. **19** Na nguzo zake nne na vikalio vyake vinne vilikuwa vya shaba. Misumari yake ilikuwa ya fedha na utando wa vichwa vyake na viungo vyake ulikuwa wa fedha. **20** Na misumari yote ya hema kwa ajili ya maskani na kwa ajili ya ua kuzunguka pande zote ilikuwa ya shaba **21** Hivi ndivyo vitu vilivyohesabiwa vya maskani, maskani ya Ushuhuda, vilivyohesabiwa kwa amri ya Musa, kuwa utumishi wa Walawi chini ya uongozi wa Ithamari mwana wa Aruni kuhani. **22** Naye Bezaleli mwana wa Uri mwana wa Huru wa kabila la Yuda alifanya yote ambayo Yahweh alikuwa amemwamuru Musa. **23** Na pamoja naye alikuwa Oholiabu mwana wa Ahisamaki wa kabila la Dani, fundi na mtarizi na mfumaji wa uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora. **24** Dhahabu yote iliyotumiwa kwa ajili ya kazi katika kazi yote ya mahali patakatifu ikawa jumla ya dhahabu ya toleo la kutikisa, + talanta ishirini na tisa na shekeli 730 kulingana na shekeli+ ya mahali patakatifu. **25** Nayo fedha ya wale walioandikishwa kati ya kusanyiko ilikuwa talanta mia moja na shekeli 1, 775 kulingana na shekeli ya mahali patakatifu, **26** ile nusu shekeli kwa ajili ya mtu mmoja ilikuwa nusu shekeli kulingana na shekeli ya mahali patakatifu,. Kwa kila mtu aliyekuwa akipita kuingia upande wa wale waliokuwa wameandikishwa kuanzia miaka ishirini na zaidi, jumla ya watu 603, 550. **27** Na talanta mia moja za fedha zilitumiwa kutengeneza vikalio vya mahali patakatifu na vikalio vya lile pazia. Vikalio mia moja vilitoshana na talanta mia moja, talanta moja kwa kikalio kimoja. **28** Na kutokana na zile shekeli 1, 775 alifanyiza vibanio vya nguzo na kuvifunika sehemu yake ya juu na kuviunganisha pamoja. **29** Nayo shaba ya toleo la kutikisa ilikuwa talanta sabini na shekeli 2, 400. **30** Naye akaitumia kufanya vile vikalio vya mwingilio wa hema la mkutano na ile madhabahu ya shaba na kile kiunzi chake cha shaba, na vyombo vyote vya madhabahu, **31** na vile vikalio vya ua kuzunguka pande zote, na vile vikalio vya lango la ua, na misumari yote ya maskani na misumari+ yote ya ua kuzunguka pande zote.

generated on Tue Oct 24 10:45:40 2023

Exodus 38:1

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Naye akafanya ... Vyombo vyake vyote alivifanya kwa shaba
Kwa 38:1-3 ona jinsi ulivyo tafsiri haya maneno katika 27:1 na 27:3

Mikono
Mkona mmoja ni sentimita 46

Pembe zake zilitoka kwake
Hii yaweza andikwa tensi tendaji.

Exodus 38:4

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Tena akaifanyia ... ile miti
Kwa 38:4-5 ona jinsi ulivyo tafsiri haya maneno katika 27:3 na 27:5

mtandao wa shaba
Hii yaweza tensi tendaji.

Exodus 38:6

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Exodus 38:8

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

beseni ya shaba na kinara chake cha shaba
Kinara kilisaidia beseni ya shaba.

Kwa kutumia vioo
Shaba ilitoka kwa vioo.

vioo
Kioo ni kipande cha chuma kilicho ng'arishwa au glasi inayo onyesha umbo.

Exodus 38:9

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

Naye akafanya ... na viungo vyake vilikuwa vya fedha
Kwa 38:9-10 ona jinsi ulivyo tafsiri haya maneno katika 27:9

mia moja ... ishirini
"100 ... 20"

Mikono
Mkono ni sentimita 46.

Exodus 38:11

Pia, kwa ajili ya upande wa kaskazini ... viungo vyake vilikuwa vya fedha
Kwa 38:11-12 ona jinsi ulivyo tafsiri haya maneno katika 27:11

mikono mia ... ishirini ... hamsini ... kumi
"100 ... 20 ... 50 ... 10"

Mikono
Mkono ni sentimita 46

Exodus 38:13

hamsini ... kumi na mitano ... tatu
"50 ... 15 ... 3"

Mikono
Mkono ni sentimita 46

Mapazia yote ya ua kuzunguka pande zote yalikuwa ya kitani
Hii yaweza andikwa katika tensi tendaji.

Exodus 38:17

Navyo vikalio ... maskani na kwa ajili ya ua kuzunguka pande zote ilikuwa ya shaba
Kwa 38:17-20 ona jinsi ulivyo tafsiri haya maneno katika 27:14 na 27:17

Navyo vikalio vya nguzo vilikuwa vya shaba
Hii yaweza andikwa katika tensi tendaji.

Vibanio vya vikalio na viungo vyake vilikuwa vya fedha
Hii yaweza andikwa katika tensi tendaji.

kulikuwa na viungo vya shaba kwa ajili ya nguzo zote za ua
Hii yaweza andikwa katika tensi tendaji.

ishirini ... tano ... nne
"20 ... 5 ... 4"

Mikono
Mkono ni sentimita 46

utando wa vichwa vyake na viungo vyake ulikuwa wa fedha
Hii yaweza andikwa katika tensi tendaji.

Na misumari yote ya hema kwa ajili ya maskani na kwa ajili ya ua kuzunguka pande zote ilikuwa ya shaba
Hii yaweza andikwa katika tensi tendaji.

generated on Tue Oct 24 10:45:40 2023

Exodus 38:21

Sentensi Unganishi
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

vilivyohesabiwa
Hii yaweza andikwa katika tensi tendaji.

Ithamari
Hili ni jina la mwanaume.

Bezaleli mwana wa Uri mwana wa Huru
"Bezaleli" na "Uri" ni majina ya wanaume.

Yahweh alikuwa amemwamuru Musa
"kila kitu Yahweh alicho kuwa amemuamuru Musa kufanya"

Oholiabu mwana wa Ahisamaki
"Oholiabu" na "Ahisamaki" ni majina ya wanaume.

Exodus 38:24

Dhahabu yote iliyotumiwa kwa ajili ya kazi
Hii yaweza andikwa katika tensi tendaji.

alanta ishirini na tisa ... talanta mia moja
"talanta 29 ... talanta 100." Talanta ni kilogramu 34.

shekeli 730 ... shekeli 1,775
Shekeli ni gramu 11.

kulingana na shekeli ya mahali patakatifu
Ni wazi kulikuwa na shekeli zenye uzito zaidi ya moja kipindi hicho. Hii ili eleza ipi kutumika.

Nayo fedha ya wale walioandikishwa kati ya kusanyiko
Hii yaweza andikwa katika tensi tendaji.

nusu shekeli
"1/2 shekeli"

miaka ishirini
"miaka 20"

Exodus 38:27

Na talanta mia moja za fedha zilitumiwa kutengeneza
Talanta ni kilogramu 34.

mia moja ... sabini
"100 ... 70"

shekeli
Shekeli ni gramu 11

Bezaleli
Hili ni jina la mwanaume.

Exodus 38:30

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kujenga maskani na vifaa.

kiunzi
Hii ni fremu ya chuma ya kushikilia mbao inapo chomwa.

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Chapter 39

1 Na kutokana na ule uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili wakafanya mavazi yaliyofumwa kwa ajili ya kuhudumu katika mahali patakatifu. Basi wakafanya yale mavazi matakatifu yaliyokuwa kwa ajili ya Aruni, kama vile Yahweh alivyokuwa amemwamuru Musa. **2** Basi akaifanya ile naivera ya dhahabu, uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora kilichosokotwa. **3** Kisha wakafua mabamba ya dhahabu yawe mabamba membamba, naye akakata nyuzi za kufuma pamoja na ule uzi wa bluu na ile sufu iliyotiwa rangi ya zambarau na kile kitambaa chenye rangi nyekundu ya kochinili na kile kitani bora, kama kazi ya mjenzi. **4** Wakaifanyia vipande vya begani vilivyounganishwa. Iliunganishwa kwenye miisho yake miwili. **5** Nao mshipi, uliokuwa juu yake ili kuifunga, ulikuwa wa kitambaa kilekile kulingana na ufundi wake, wa dhahabu, uzi wa bluu, na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora kilichosokotwa, kama vile Yahweh alivyokuwa amemwamuru Musa. **6** Kisha wakafanya mawe ya shohamu yaliyopangwa kwenye mapambo ya dhahabu, yaliyochongwa kwa michoro ya muhuri kulingana na majina ya wana wa Israeli. **7** Bezaleli akayaweka kwenye vile vipande vya begani vya naivera yawe mawe ya ukumbusho kwa ajili ya wana wa Israeli, kama vile Yehova alivyokuwa amemwamuru Musa. **8** Kisha akafanya kile kifuko cha kifuani kwa ufundi wa mjenzi, kama ule ufundi wa naivera, kutokana na dhahabu, uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili na kitani bora kilichosokotwa. **9** Kilikuwa mraba kilipokunjwa. Walikifanya kile kifuko cha kifuani, kinapokunjwa, shubiri moja urefu wake na shubiri moja upana wake. **10** Kisha wakakijaza kwa mistari minne ya mawe. Mstari wa zabarijadi, topazi na zumaridi ulikuwa mstari wa kwanza. **11** Nao mstari wa pili ulikuwa feruzi, yakuti na yaspi. **12** Nao mstari wa tatu ulikuwa jiwe la leshemi, akiki na amethisti. **13** Nao mstari wa nne ulikuwa krisolito na shohamu na yashefi. Yaliwekwa katika mapambo ya dhahabu katika mahali pake. **14** Na mawe hayo yalikuwa kulingana na majina ya wana wa Israeli. Yalikuwa kumi na mawili kulingana na majina yao, kwa michongo ya muhuri, kila moja kulingana na jina lake kwa ajili ya yale makabila kumi na mawili. **15** Nao wakafanya juu ya kile kifuko cha kifuani minyororo yenye mashada, msokoto wa kamba, wa dhahabu safi. **16** Kisha wakafanya mapambo mawili ya dhahabu na pete mbili za dhahabu na kuziweka hizo pete mbili kwenye ile miisho miwili ya kile kifuko cha kifuani. **17** Baada ya hilo wakapitisha zile kamba mbili za dhahabu kwenye zile pete mbili zilizo kwenye miisho ya kile kifuko cha kifuani. **18** Nao wakapitisha ile miisho miwili ya zile kamba mbili kwenye yale mapambo mawili. Halafu wakaiweka juu ya vile vipande vya begani vya naivera, mbele yake. **19** Kisha wakafanya pete mbili za dhahabu na kuziweka kwenye ile miisho miwili ya kile kifuko cha kifuani kwenye upindo wake ulio upande unaoelekea ile efodi upande wa ndani. **20** Halafu wakafanya pete mbili za dhahabu na kuziweka juu ya vile vipande viwili vya begani vya efodi upande wake wa chini, sehemu yake ya mbele, karibu na mahali pake pa kuungania, juu ya ule mshipi wa naivera. **21** Mwishowe wakakifunga kile kifuko cha kifuani kwa pete zake kwenye zile pete za efodi kwa uzi wa bluu, ili kipate kuwa juu ya mshipi wa efodi na kile kifuko cha kifuani kisiondoke juu ya efodi, kama vile Yahweh alivyokuwa amemwamuru Musa. **22** Bezaleli akafanya lile koti la naivera, lote la uzi wa zambarau, kazi ya mshonaji. **23** Na sehemu wazi ya hilo koti ilikuwa katikati yake, kama sehemu wazi ya vazi la chuma. Sehemu hiyo iliyo wazi ilikuwa na ukingo kuizunguka pande zote ili isiraruke. **24** Halafu wakafanya kwenye upindo wa hilo koti makomamanga ya uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili, vilivyosokotwa pamoja. **25** Wakafanya kengele za dhahabu safi na kuziweka kengele hizo katikati ya makomamanga kwenye upindo wa lile koti kuzunguka pande zote, katikati ya makomamanga; **26** kengele na komamanga, kengele na komamanga kwenye upindo wa hilo koti kuzunguka pande zote, kwa ajili ya kuhudumu, kama vile Yahweh alivyokuwa amemwamuru Musa. **27** Kisha wakafanya zile kamba za kitani bora, kwa ajili ya Haruni na wanawe. **28** Na kile kilemba cha kitani bora na yale mavalio ya kichwani ya mapambo ya kitani bora na zile suruali za kitani bora kilichosokotwa, **29** na ule ukumbuu wa kitani bora kilichosokotwa na uzi wa bluu na sufu iliyotiwa rangi ya zambarau na kitambaa chenye rangi nyekundu ya kochinili, kazi ya mfumaji, kama vile Yahweh alivyokuwa amemwamuru Musa. **30** Mwishowe wakafanya lile bamba linalong’aa, ishara takatifu ya wakfu, kutokana na dhahabu safi na kuandika juu yake maandishi kwa mchongo wa muhuri: “Utakatifu kwa Yahweh. ” **31** Kisha wakalitia uzi wa bluu ili waliweke juu ya kile kilemba upande wa juu. Kama vile Yahweh alivyokuwa amemwamuru Musa. **32** Basi kazi ya ile maskani ya hema la mkutano ikafikia mwisho wake. Kwa maana wana wa Israeli waliendelea kufanya kulingana na yote ambayo Yahweh alikuwa amemwamuru Musa. **33** Nao wakaileta maskani kwa Musa, lile hema pamoja na vyombo vyake vyote, kulabu zake, viunzi vyake vya mbao, miti yake na nguzo zake na vikalio vyake, **34** na kifuniko chake cha ngozi za kondoo-dume zilizotiwa rangi nyekundu na kifuniko chake cha ngozi za sili na pazia la kisitiri, **35**

generated on Tue Oct 24 10:45:40 2023

na sanduku la ushuhuda na miti yake na kifuniko. **36** Wakaleta meza, vyombo vyake vyote, na ule mkate wa wonyesho, **37** kile kinara cha taa cha dhahabu safi, taa zake, ule mstari wa taa, na vyombo vyake vyote na yale mafuta ya kuangazia taa, **38** na madhabahu ya dhahabu na yale mafuta yanayotumiwa kutia mafuta na ule uvumba uliotiwa manukato na kile kisitiri kwa ajili ya mwingilio wa hema, **39** ile madhabahu ya shaba na kile kiunzi chake cha shaba, miti yake na vyombo vyake vyote, ile beseni na kinara chake, **40** Wakaleta mapazia ya ua, nguzo zake na vikalio vyake na kile kisitiri+ kwa ajili ya lango la ua, kamba zake za hema na misumari yake ya hema na vyombo vyote kwa ajili ya utumishi wa maskani, kwa ajili ya hema ya kukutania. **41** Wakaleta yale mavazi yaliyofumwa kwa ajili ya kuhudumu katika patakatifu, yale mavazi matakatifu kwa ajili ya Aruni kuhani na mavazi ya wanawe ya kutumikia wakiwa makuhani. **42** Kulingana na yote ambayo Yahweh alikuwa amemwamuru Musa, hivyo ndivyo wana wa Israeli walivyoufanya utumishi wote. **43** Naye Musa akaiona ile kazi yote, na, tazama, walikuwa wameifanya kama vile Yahweh alivyokuwa ameamuru. Hivyo ndivyo walivyokuwa wamefanya. Basi Musa akawabariki.

Exodus 39:1

Maelezo ya Jumla
Bezaleli na kundi lake wanaanza kutengeneza mavazi ya kikuhani.

wakafanya
Neno "wakafanya" lina husu Bezaleli, Oholiabu, na wafanya kazi wengine.

kama vile Yahweh alivyokuwa amemwamuru Musa
"sawa na Yahweh alivyo mwambia Musa kufanya"

Exodus 39:2

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Bezaleli
Hili ni jina la mwanaume.

Exodus 39:4

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

ulikuwa wa kitambaa kilekile, kitani bora kilichosokotwa
Hii yaweza andikwa katika tensi tendaji.

kama vile Yahweh alivyokuwa amemwamuru Musa
"sawa na Yahweh alivyo mwambia Musa kufanya"

Exodus 39:6

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

muhuri
Hili lilikuwa jiwe lilochorwa ambalo lilitumika kutia alama ya mchoro kwenye kitambaa kibichi.

kama vile Yehova alivyokuwa amemwamuru Musa
"sawa na Yahweh alivyo mwambia Musa kufanya"

Exodus 39:8

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Kisha akafanya
"Bezaleli akafanya" au "Bezaleli na wafanya kazi wakafanya"

shubiri
Shubiir ni sentimita 23.

Exodus 39:10

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Kisha wakakijaza
"Wafanya kazi wakaweka kwenye mshipi"

zabarijadi ... yaspi
Baadhi ya lugha zinaweza zisiwe na maneno ya baadhi ya haya mawe. Kitu cha muhimu ni kwamba yalikuwa na dhamani na yalitofautiana.

Yaliwekwa katika mapambo ya dhahabu
Hii yaweza andikwa katika tensi tendaji.

Exodus 39:14

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Na mawe hayo yalikuwa kulingana
Hii yaweza andikwa katika tensi tendaji.

Exodus 39:17

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

generated on Tue Oct 24 10:45:40 2023

kamba mbili
"kamba zilizo tengenezwa kwa dhahabu safi na kusokotwa kama waya"

Exodus 39:19

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

mshipi
Hii ilikuwa nguo iliyo tengenezwa kwa nyuzi mtu aliyo sokotwa pamoja kufanya uzi mgumu.

Exodus 39:21

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

ili kipate kuwa juu ya
Hii yaweza andikwa katika tensi tendaji.

kifuko cha kifuani kisiondoke juu ya efodi
"kifuko cha kifuani kitabaki kwenye efodi"

Exodus 39:22

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Bezaleli
Hili ni jina la mwanaume.

Exodus 39:25

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

kengele za dhahabu safi
Hizi zilikuwa kengele ndogo.

kengele na komamanga, kengele na komamanga
Hivi ndivyo mfumo una paswa kurudiwa chini ya pindo la joho.

Exodus 39:27

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

Kisha wakafanya ... amemwamuru Musa
Kwa 39:27-29 ona jinsi ulivyo tafsiri haya maneno katika 28:39 na 28:40 na 28:42

kilemba
Hichi ni kifuniko cha kichwa kinacho valiwa na wanaume kilicho tengenezwa na mistari mirefu ya kitambaa.

ukumbuu
Hichi ni kitambaa kirefu kinacho valiwa mabegani au kufungwa kiunoni.

Exodus 39:30

Maelezo ya Jumla
Bazaleli na kundi lake wanaendelea kutengeneza mavazi ya kikuhani.

ishara takatifu
Hichi kilikuwa ni taji lilo wafanya kwa dhahabu safi.

Exodus 39:32

Maelezo ya Jumla
Waisraeli wana maliza kufanya vitu Yahweh alivyo waamuru katika 35:4 na 35:10

Basi kazi ya ile maskani ya hema la mkutano ikafikia mwisho wake. Kwa maana wana wa Israeli waliendelea kufanya kulingana na yote
"Maskani" na "hema la kukutani" ni kitu kimoja. Hii yaweza andikwa katika tensi tendaji.

viunzi
Vifungo vinatoshea kwenye tanzi ili kushikilia pazia pamoja.

Exodus 39:36

Maelezo ya Jumla
Bezaleli na kundi lake wanaendelea kuonyesha yote waliyo mtengenezea Musa.

mkate wa wonyesho
Huu mkate uliwakilisha uwepo wa Mungu.

kiunzi
Hii ni fremu ya chuma iliyo shikilia mbao wakati inapo waka.

Exodus 39:40

Maelezo ya Jumla
Bezaleli na kundi lake wanaendelea kuonyesha yote waliyo mtengenezea Musa.

Wakaleta
"Watu wa Israeli wakaleta"

maskani, kwa ajili ya hema ya kukutania
Hii ina maana ya kitu kimoja.

Exodus 39:42

Kulingana na yote
"Na kisha watu"

tazama
Neno "tazama" hapa linaleta umakini wa maelezo yanayo fuata.

generated on Tue Oct 24 10:45:40 2023

kama vile Yahweh alivyokuwa ameamuru. Hivyo ndivyo walivyokuwa wamefanya.
Walifanya kama Yahweh alivyo waamuru"

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generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Kisha Yahweh akasema na Musa na kumwambia, **2** "Siku ya kwanza ya mwezi wa kwanza ya mwaka lazima wewe uandae hema la kukutania. **3** Utaweka sanduku la ushuhuda ndani yake, na utaziba sanduku kwa pazia. **4** Utaleta ndani meza na kuandaa kwa mpangilio vitu vyake. Kisha utaleta kinara cha taa na kuandaa taa. **5** Nawe utaweka madhabahu ya dhahabu ya uvumba mbele ya sanduku la ushuhuda, na utaweka pazia katika mwingilio wa hema la kukutania. **6** Utaweka madhabahu kwa ajili ya sadaka ya kuteketezwa mbele ya mwingilio wa hema ya kukutania. **7** Utaweka ile saani kubwa katikati ya hema la kukutania na madhabahu na utaweka maji ndani yake. **8** Uandae nyuani inayoizunguka, na utundike pazia katika mwingilio wa nyuani. **9** Lazima uchukuwe mafuta ya upako na upake hema la kukutania na kila kitu kilichopo ndani yake. Lazima uitenge na samani zake kwangu; kisha itakuwa takatifu. **10** Lazima upake mafuta madhabahu ya sadaka ya kuteketezwa na vyombo vyake. Lazima utenge madhabhu kwa ajili yangu na itakuwa takatifu kwangu. **11** Upake mafuta beseni la shaba na sakafu yake na uitenge kwa ajili yangu. **12** Umlete Aruni na wanae kwa mwingilio wa hema la kukutania na uwaoshe wote kwa maji. **13** Utamfunika Aruni kwa mavazi yaliyo tengwa kwa ajili yangu, mpake mafuta na umtenge ili anitumikie kama kuhani. **14** Utawaleta wana wake na kuwafunika kwa nguo nzito. **15** Utawapaka mafuta kama ulivyo mpaka baba yao ili wanitumikie kama makuhani. Upako wao utawafanya makuhani wa kudumu vizazi vyote vya watu wao." **16** Hivi ndivyo Musa alivyo sema; alifuata yote Yahweh aliyo muamuru. Alifanya vitu vyote hivi. **17** Hivyo hema la kukutania liliandaliwa siku ya kwanza ya mwezi wa mwaka wa pili. **18** Musa alianda hema la kukutania, akaeka sakafu zake sehemu yake, akaanda fremu zake, akashikisha chuma zake, na akaanda minara na nguzo zake. **19** Alitandaza mfuniko juu ya hema la kukutania na kuweka hema juu yake, kama Yahweh alivyo muamuru. **20** Alichukuwa amri za agano na kuweka kwenye sanduku. Pia aliweka nguzo kwenye sanduku na kuweka mfuniko wa kiti cha rehema. **21** Aliichukuwa sanduku na kuweka ndani ya hema la kukutania. Aliandaa pazia ili lizibe sanduku la ushuhuda, kama Yahweh alivyo muamuru. **22** Alieka meza kwenye hema la kukutania, kwa upande wa kaskazini mwa hema la kukutania, nje ya pazia. **23** Alieka mkate kwa mpangilio katika meza ya Yahweh, kama Yahweh alivyo amuru. **24** Alieka kinara cha taa kwenye hema la kukutania, upande wa pili wa meza, kusini mwa hema la kukutani. **25** Aliwasha taa mbele za Yahweh, kama Yahweh alivyo muamuru. **26** Aliweka madhabahu ya dhahabu ya uvumba ndani ya hema la kukutania mbele ya pazia. **27** Alichoma uvumba wa manukato hapo, kama Yahweh alivyo muamuru. **28** Alitundika pazia katika hema ya kukutania. **29** Aliweka madhabahu ya sadaka ya kuteketeza katika hema ya kukutania. Aliitolea sadaka ya kuteketeza na sadaka ya unga, kama Yahweh alivyo muamuru. **30** Aliweka beseni katikati ya hema ya kukutunia na madhabahu, na maji ya kuoshea. **31** Musa, Aruni, na wanae waliosha mikono yao na miguu kwenye beseni **32** muda wowote walipoenda kwenye hema ya kukutania na muda wowote walipoenda kwenye madhabahu. Walijisafisha, kama Yahweh alivyo muamuru Musa. **33** Musa alianda nyuani nyuma ya hema ya kukutania na madhabahu. Alianda pazia katika mwingilio wa nyuani. Katika hili, Musa alimaliza kazi. **34** Kisha wingu likafunika hema ya kukutania, na utukufu wa Yahweh ukafunika hema ya kukutania. **35** Musa hakuweza kuingia hema ya kukutania kwasababu wingu lilikuwa juu yake, na kwasababu utukufu wa Yahweh ulijaza hema ya kukutania. **36** Muda wowote wingu lilipo chukuliwa juu kutoka hema ya kukutania, watu wa Israeli waliendelea na safari yao. **37** Lakini kama wingu haliku nyanyuka juu kutoka hema ya kukutania, kisha basi watu hawaku safiri. Walibaki hadi siku lilipo nyanyuliwa juu. **38** Kwa kuwa wingu la Yahweh lilikuwa juu ya hema ya kukutania mchana, na moto wake ulikuwa juu yake usiku, wazi kwa watu wote wa Israeli kipindi chote cha safari yao.

Exodus 40:1

Siku ya kwanza ya mwezi wa kwanza ya mwaka
Mwaka mpya una hashiria wakati ambao Mungu aliwaokoa watu wake kutoka Misri. Hii inatokea wakati wa Machi kwa kalenda za Magharibi.

Exodus 40:3

Maelezo ya Jumla
Yahweh anaendela kumwambia Musa nini watu wafanye.

Utaweka sanduku la ushuhuda ndani yake
"weka sanduku la amri za agano katika kitunzi takatifu"

generated on Tue Oct 24 10:45:40 2023

utaziba sanduku kwa pazia
"weka sanduku nyuma ya pazia"

Exodus 40:5

Maelezo ya Jumla
Yahweh anaendela kumwambia Musa nini watu wafanye.

sanduku la ushuhuda
Hii ya husu "kitunzi takatifu"

Exodus 40:8

Maelezo ya Jumla
Yahweh anaendela kumwambia Musa nini watu wafanye.

samani zake
"vitu vyote ambavyo ni sehemu yake"

Exodus 40:12

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa.

Umlete
Musa atafanya hivi vitu mwenyewe.

yaliyo tengwa kwa ajili yangu
Hii yaweza andikwa katika tensi tendaji.

Exodus 40:14

Maelezo ya Jumla
Yahweh anaendelea kuongea na Musa

vizazi vyote vya watu wao
"katika vizazi vyote vya uzao wao"

Exodus 40:17

Hivyo hema la kukutania liliandaliwa
Hii yaweza andikwa katika tensi tendaji.

siku ya kwanza ya mwezi
Mwaka mpya una hashiria wakati ambao Mungu aliwaokoa watu wake kutoka Misri. Hii inatokea wakati wa Machi kwa kalenda za Magharibi.

mwaka wa pili
Huu ni mwaka wa pili Yahweh alipo watoa watu wake Misri.

Musa alianda
Musa alikuwa kiongozi. Watu walisaidia kuandaa maskani.

nguzo
kipande kigumu cha mbao kilicho nyooshwa wima kusaidia

Exodus 40:21

Aliichukuwa
Musa alikuwa kiongozi. Alikuwa na wafanya kazi wakimsaidia

ili lizibe
"mbele ya"

Exodus 40:24

Alieka kinara cha taa kwenye hema la kukutania
Musa aliwaelekeza kusogeza kinara. Hii yaweza andikwa kwa wazi katika tafsiri.

Exodus 40:26

mbele ya pazia
Hili pazia lilitenganisha sehemu takatifu kutoka sehemu takatifu sana. Hii yaweza andikwa wazi katika tafsiri.

Exodus 40:31

waliosha mikono yao na miguu kwenye beseni
Waliosha na maji kutoka kwenye beseni.

Katika hili
"Na kisha"

Exodus 40:34

tukufu wa Yahweh ukafunika
"Uwepo mzuri wa Yahweh ukafunika"

Exodus 40:36

lilipo chukuliwa juu kutoka
Hii yaweza andikwa katika tensi tendaji.

lilipo nyanyuliwa juu
Hii yaweza andikwa katika tensi tendaji.

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Book: Leviticus

Leviticus

Chapter 1

1 Mungu alimwita Musa na alisema naye kutoka kweye hema la kukutania, akasema, **2** "Sema na wana wa Israeli na uwaambie, 'Mwanaume yeyote miongoni mwenu akileta sadaka kwa Bwana, aleta kama matoleo katika wanyama wako, iwapo mifugo au katika kundi." **3** Kama matoleo yake ni ya sadaka ya kutekezwa kutoka katika kundi, atatoa dume asiyekuwa na kasoro. Atamtoa katika mlango wa kuingilia katika hema ya kukutania, ili iwe imekubaliwa mbele za Bwana. **4** Ataweka mikono yake kichwani pa sadaka ya kuteketezwa, na ndipo itakuwa imekubaliwa badala yake kufanya upatanisho kwa ajili yake mwenyewe. **5** Ndipo atapaswa kuchinja ng'ombe mbele ya Bwana. Watoto wa Aroni, makuhani wataleta damu na kuinyunyizia katika madhabahu iliyo katika mlango wa kuingilia katika hema la kukutania. **6** Ndipo ataichuna sadaka ya kuteketezwa na kuikata vipande. **7** Kisha wana wa Haruni kuhani wataweka moto katika madhabahu na kuweka kuni ili kuchochea moto. **8** Wana wa Haruni, makuhani wataweka vipande, kichwa na mafuta, watazipanga juu ya kuni zilizoko juu ya moto ulio madhabahuni. **9** Lakini matumbo yake na miguu lazima ataiosha kwa maji. Kisha kuhani atateketeza kila kitu kilicho juu ya madhabahu kama sadaka ya kuteketeza. Italeta harufu nzuri sana kwangu; itakuwa sadaka iliyotolewa kwa moto kwa ajili yangu. **10** Kama sadaka kwa ajili ya sadaka ya kuteketeza kutoka kundi, kondoo au mbuzi, lazima atoe dume asiye na kasoro. **11** Lazima atamchinja juu ya madhabahu iliyo katika upande wa kaskazini mbele ya Bwana. Wana wa Haruni makuhani, watanyunyiza damu kila upande wa madhabahu. **12** Kisha ataikata katika vipande, pamoja na kichwa na mafuta yake, kuhani atavipanga juu ya kuni zilizo katika moto ulio madhabahuni, **13** lakini matumbo yake na miguu yake lazima ioshwe kwa maji. Kisha kuhani atatoa yote na kuiteketeza juu ya madhabahu. Ni sadaka ya kuteketezwa, italeta harufu nzuri kwa ajili ya Bwana; itakuwa sadaka ya Bwana iliyotolewa kwa moto. **14** Kama sadaka yake kwa Bwana itakuwa ni sadaka ya kuteketezwa ni ndege, ndipo ataleta kama sadaka yake aidha ni huwa au kinda la njiwa. **15** Kuhani ataileta madhabahuni, atamnyonga kichwa chake, na kuiteketeza juu ya madhabahu. Kisha damu yake itachuruzishwa juu ya pande za madhabahu. **16** Kisha atakiondoa kibofu chake pamoja na uchafu wake, na kukiweka upande wa mashariki mwa madhabahu, katika sehemu ya majivu. **17** Kisha atapasua mabawa yake, lakini hatagawanya katika vipande viwili. Kisha Kuhani atamtekeza katika madhabahu, juu ya kuni amabazo ziko juu ya moto. Itakuwa sadaka ya kuteketezwa, na italeta harufu nzuri sana kwa Bwana; itakuwa sadaka ya Bwana iliyotolewa kwa moto.

Leviticus 1:1

Yahweh
Hili ndilo jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

kutoka kweye hema la kukutania, akisema, "Zungumza na watu wa Israeli na uwaambie, 'Mtu yeyote
Hapa Yahweh anaanza kuzungumza na Musa. Hotuba hii inamalizikia katika 3:17. Hii inaweza kufasiriwa bila nukuu ndani ya nukuu. :"Kutoka kwenye hema la kukutania na akamwambia Musa kuzungumza na watu wa Israeli: 'Mtu yeyote aletapo"

'Mtu yeyote kutoka miongoni mwenu
"mmoja wenu yeyote" au "yeyote wa kwenu"

Leviticus 1:3

Taarifa kwa ujumla
Yahweh anaendele kumwambia Musa yawapasayo watu wa Israeli kufsny ili kwa mba sadaka zao zitakuwa zenye kubalika kwa Yahweh.

.Iwapo toleo lake ... naye itambidi kutoa
Hapa "yake" na "naye" humaanisha mtu aletaye sadaka kwa Yahweh. laweza kufasiriwa katika nafsi ya pili kama lilivyo katika 1:1 : iwapo toleo lako...yapasa utoe

ili iweze kukubalika mbele za Yahweh
Hili linaweza kufasiriwa katika muundo tendaji: :Ili kwamba Yahweh aikubali"

Ataweka mikono yake
Hiki ni kitendo cha kiishara kinachomfananisha mtu na mnyama anayemtoa. Katika njia hii mtu anajitoa mwenyewe kwa Yahweh kwa kupitia mnyama, ili

generated on Tue Oct 24 10:45:40 2023

kwamba Mungu atasamehe dahambi za mtu huyo wanapomuua mnyama.

ndipo itakuwa imekubalika badala yake ili kufanya upatanisho kwa ajili yake mwenyewe
Hii inaweza kufasiriwa katika muundo tendaji: "Kisha Yahweh ataikubali machini pake na kuzisamehe dhambi zake"

Leviticus 1:5

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa watu wanachotakiwa kufanya.

Naye yampasa kumchinja huyo fahali
Hapa "naye" humaanisha yule anayetoa hiyo sadaka. linaweza kutamkwa katika nafsi ya pili. : "Nawe yakupasa kumchinja huyo fahali"

mbele za Yahweh
"Katika uwepo wa Yahweh"

watayileta hiyo damu
Inadokeza kwamba makuhani wangeikinga damu kwenye bakuli ilipotiririka kutoka kwa mnyama. Kisha wangelileta hillo bakuli lenye damu ndani yake na kuliwasilisha kwaYahweh kwenye madhabahu.

Kisha ataichuna ngozi hiyo sadaka ya kuteketezwa na kuikatakata vipande.
Kama ilivyoonyeshwa kwenye 1:9, Mtu alilazimiika pia kuosha matumbo na miguu ya mnyama kwenye maji. Mhisika mwenyewe alilazimika kufanya hivyo kabla hajawapa makuhani vile vipande ili kwamba wangeweza kuviweka juu ya madhabahu. Unaweza kuyatamka hayo maelekeza kuwa yalikuwa ni matumbo na miguu.

Naye ataichuna ngozi
Hapa neno "naye" humaanisha yule anayetoa hiyo sadaka.

Leviticus 1:7

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa kiwapasacho watu kutenda ili matoleo yatakubalika kwa kwake.

wataweka moto juu ya madhabahu na kuweka kuni ili kuuchochea huo moto
Hili laweza kumaanisha kwamba makuhani mkaa wa moto juu ya madhabahu, kisha wakaweka kuni juu ya mkaa. : wataweka kunu juu ya madhabahu na kuwasha moto"

kuuchochea huo moto
Hii ni nahau inayomaanisha kuendelea kuweka kuni kwenye moto. Moto juu ya madhabahu nilazima uendelee kuwaka bila kuzimika

Lakini matumbo yake na miguu ataiosha kwa maji
Mtu huyo angefanya hivi kabla hajavitoa vipande kwa makuhani waviweke juu moto. U naweza kutamka hivi mwishoni mwa 1:5

Mtumbo
Ni hilo tumbo na utumbo

naye ataiosha
Hapa neno "naye" humaanisha anayetoa hiyo sadaka.

nayo italeta harufu ya kupendeza kwangu
Yahweh akiwa amependezwa na utoaji dhabihu wa dhati wa aabuduye unamezungumziwa kana kwamba Yahweh alikuwa amependezwa na harufu nzuri ya dhabihu.

sadaka iliyofanywa kwangu kwa moto.
Yahweh anamwambia Musa kwamba ni lazima matoleo yawe yanachomwa kwa moto. Hili laweza kutamkwa katika muundo tendaji. : "sadaka ya kuteketezwa kwangu"

Leviticus 1:10

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa liwapasalo watu kutenda

mbele za Yahweh
"katika uwepo wa Yahweh"

Leviticus 1:12

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa liwapasalo watu kutenda

Naye ataikata...iliyofanywa Kwake kwa moto.
Ajili ya 1:12-13, tazama 1:7 ili uone wingi wa maneno haya yalivyofasiriwa

Naye ataikata
Hapa neno "naye" humaanisha mtu anayetoa dhabihu. Laweza kufasiriwa katika nafsi ya pili. :"Nawe utaikata"

italeta harufu ya kupendeza kwa Yahweh
Yahweh akiwa amependezwa na utoaji dhabihu wa dhati wa aabuduye unamezungumziwa kana kwamba Yahweh alikuwa amependezwa na harufu nzuri ya dhabihu.

itakuwa sadaka ya iliyofanywa...kwa moto.
Yahweh anamwambia Musa kwamba ni lazima makuhani wazichome sadaka zao kwa moto. Sentensi hii inaweza kufasiriwa kwenye muundo tendaji. :"itakuwa sadaka ya kuteketezwa kwangu" au "itakuwa sadaka ya kuteketezwa kwa Yahweh"

Leviticus 1:14

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa kiwapasacho watu kutenda

nyonga shingo na kukinyoa kichwa chake,
popotoa/songonyoa kichwa chake na kuking'oa kutoka mwilini

Kisha damu yake itachuruzishwa
Sentensi hii yaweza kufasiriwa katika mtindo tendaji: "Kisha itampasa kuhani kuichuruzisha damu yake"

Leviticus 1:16

Ni lazima akiondoe
"Ni lazima kuhani"

kibofu chake pamoja na uchafu wake
Kibofu ni kwenye koromeo la ndege mahali ambapo chakula ambacho hakijameng'enywa hutunzwa.

nacho atakitupa...kando ya madhabahu
Neno "nacho" hapa humaanisha kibofu pamoja na uchafu wake

italeta harufu ya kupendeza kwa Yahweh
Yahweh akiwa amependezwa na utoaji dhabihu wa dhati wa aabuduye unazungumziwa kana kwamba Yahweh alikuwa amependezwa na harufu nzuri ya dhabihu. Tazama lilivyotafsiriwa hili katika 1:7

nayo itakuwa sadaka iliyofanywa Kwake kwa moto.
Hili laweza kutamkwa katika mtindo tendaji. : "itakuwa sadaka ya kuteketezwa kwangu" au "itakuwa sadaka ya kuteketezwa kwa Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Yeyote akitoa sadaka ya nafaka kwa Bwana, sadaka yake lazima iwe unga safi, na atamwaga mafuta juu yake na kuweka ubani juu yake. **2** Atachukua sadaka kwa wana wa Haruni, makuhani na pale kuhani atachukua konzi moja ya unga safi pamoja na mafuta na ubani. Kisha kuhani atateketeza hiyo sadaka juu ya madhabahu kuwa shukrani kwa uzuri wa Bwana. Italeta harufu nzuri sana kwa Bwana, itakuwa sadaka ya Bwana iliyotolewa kwa moto. **3** Unga wowote uliobaki utakuwa ni wa Haruni na watoto wake. Ni takatifu sana kwa Bwana iliyotolewa sadaka kwa Bwana kwa moto. **4** Kisha utakapotoa sadaka ya unga bila chachu iliyookwa kweye kiokeo, itakuwa mkate lainiya unga safi uliochanganywa na mafuta, au mkate mgumu usiokuwa na chachu, ambao umesambazwa na mafuta. **5** Kama matoleo yako ya nafaka yameokwa na kikaango cha chuma ni lazima iwe unga safi bila chachu uliochanganywa na mafuta. **6** Utagawanya katika vipande na kumwaga mafuta juu yake. Hii ni sadaka ya nafaka. **7** Kama sadaka yako ya nafaka imepikwa katika kikaango, ni lazima iwe imetengenezwa kwa unga safi na mafuta. **8** Utaleta matoleo ya nafaka yaliyotengenezwa kwa vitu hivi kwa Bwana, italeta kwa kuhani, ambaye ataleta mbele ya madhabahu. **9** Ndipo kuhani atachukua baadhi ya sadaka ya nafaka ya shukrani ya Bwana, ataitekeza katika madhabahu. Itakuwa sadaka ya kuteketezwa kwa moto, italeta harufu nzuri kwa Bwana. **10** Itakayobaki sadaka ya nafaka itakuwa ya Haruni na wanawe. Itakuwa takatifu kamili ya Bwana kutoka matoleo kwa Bwana yatolewayo kwa moto. **11** Sadaka ya nafaka itolewayo kwa Bwana isiwe na chachu, hautatekeza chachu wala asali kama matoleo yatakayotekezwa kwa moto kwa ajili ya Bwana. **12** Utayatoa kwa Bwana kama mazao ya kwanza, lakini hayatatumika kama matoleo ya harufu nzuri ya moto juu ya madhabahu. **13** Utaweka chumvi katika kila matoleo yako ya nafaka. Usipungukie chumvi ya agano la Bwana katika matoleo yako ya unga. Matoleo yako yote hayatapungukiwa na chumvi. **14** Kama ukitoa matoleo ya nafaka ya mazao ya kwanza kwa Bwana, utatoa nafaka mbichi yaliyookwa kwa moto, na yaliyopondwa. **15** Lazima utaweka mafuta na ubani juu yake. Haya ni matoleo ya nafaka. **16** Kuhani atatoa sehemu ya nafaka iliyopondwa na mafuta na ubani, kama sadaka ya shukrani itolewayo kwa uzuri wa Bwana. Hii ni sadaka ya Bwana inayotolewa kwa moto.

Leviticus 2:1

Taarifa kwa ujumla
Yahweh anaendelea kumbia Musa liwapasalo watu kutenda.

liwe unga safi
"Iiwe unga safi kabisa" au "uwe unga uliobora"

unga
ngano ilinyosagwa

Itampasa kuipeleka
itampasa kuuchukua

atatwaa konzi
"atachukua unga anaoweza kuubeba mkononi mwake

sadaka ya kuwakilisha
konzi ya sadaka ya nafaka huwakilisha sadakanzima ya nafaka. Hii inamaanisha kwamba sadaka nzima ni ya Mungu.

Nayo itatoa harufu nzuri ya kupendeza kwa Yahweh.
Yahweh akiwa amependezwa na utoaji dhabihu wa dhati wa aabuduye unazungumziwa kana kwamba Yahweh alikuwa amependezwa na harufu nzuri ya dhabihu. Tazama lilivyotafsiriwa katika 1:7

Ni kitakatifu sana kwa Yahweh kutoka kwenye sadaka iliyofanywe kwa Yahweh kwa moto.
Hili laweza kufasiriwa katika mtindo tendaji. : "itakuwa sadaka ya kuteketezwa Kwake"

Leviticus 2:4

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa kwamba watu hao pamoja na makuhani yawapasa wafanye hivyo ili sadaka zao ziweze kukubalika kwake.

uliookwa kweye tanuru
Sentensi hii yaweza kutamkwa katika mtindo tendaji. : "uliouoka kwenye tanuru"

tanuru
Huenda hiki kilikuwa ni chombo kilichotengenezwa kwa udongo chenye uwazi shimo katikati. Moto uliwashwa chini ya tanuru, na joto lingeoka donge la unga ndani ya tanuru.

mkate laini wa unga safi
yaeleweka kwamba mkate laini haukuwa na hamira.

uliopakwa mafuta
Tafsiri kirai hiki kuonesha kwamba mafuta ni lazima yapakwe kwenye mkate. :"pamoja na mafuta juu ya mkate"

generated on Tue Oct 24 10:45:40 2023

Iwapo toleo lako la nafaka limeokwa kwa kikaango cha chuma
Hii yaweza kutamkwa katika mtindo tendaji. : Iwapo unaioka sadaka yako ya nafaka katika kiaango cha chuma"

kikaango cha chuma
Hii ni sahani nzito iliyotengenezwa ama kwa udongo au chuma. Sahani iliwekwa juu ya moto, na donge la ungu lilipikwa juu ya sahani.

Leviticus 2:6

Taarifa kwa ujumla
Yahweh anaendelea kumwambia musa kwamba watu hao na makuhani yawapasa wafanye hivyo ili sadaka zao ziweze kukubalika kwake

utaigawanya
Hapa "inayogawanywa" ni sadaka ya nafaka iliyopikwa kwenye kikaaongo cha chuma.

Iwapo sadaka yako ya nafaka imepikwa
Hii yaweza kutamkwa katika mtindo tendaji. : "Ikiwa unaipika sadaka yako ya nafaka"

katika sufuria
Sufuria ilikuwa sahani yenye kingo zikiizunguka. Bonde la unga lilidumbuzwa ndani ya sufuria na kupikwa juu ya moto.

lazima iwe imeandaliwa
Yaweza kutamkwa katika mtindo tendaji. : "Ni lazima uiandae"

Leviticus 2:8

Taarifa kwa ujumla
Yahweh anaendelea kumwambia musa kwamba watu hao na makuhani yawapasa wafanye hivyo ili sadaka zao ziweze kukubalika kwake

ililofanywa kwa vitu hivi
Hii yaweza kufasiriwa katika mtindo tendaji. : "ulioutengeneza kutokana na unga na mafuta"

nayo itawasilishwa
Yaweza kutamkwa katika mtindo tendaji. : "Utaiwasilisha"

Ndipo kuhani... ifanywayo kwa moto.
Kwa ajili ya2:9-10 tazama maelezo ya sura ya 2:1

sadaka ya kuwakilisha
Tazama maelezo ya sura ya 2:1

Itakuwa sadaka kuiliyofanywa kwa moto
Hii inaweza kufasiriwa katika mtindo tendaji. : "Itakuwa sadaka ya kuiteketeza"

italeta harufu ya kupendeza kwa Yahweh
Tazama maelezo ya sura 1:7

kutoka kwenye sadaka ifanywayo kwa Yahweh kwa moto
Hii yaweza kufasiriwa katika mtindo tendaji. : "kutoka kwenye sadaka ya kuiteketeza kwa Yahweh"

Leviticus 2:11

Maelezo ya Jumla
Yahweh anaendelea kumwambia Musa kwamba watu hao na makuhani yawapasa wafanye hivyo ili sadaka zao ziweze kukubalika kwake

Hakutakuwa na sadaka ya nafaka utoayo kwa Yahweh itakayofanyizwa kwa hamira
Hii yaweza kufasiriwa katika mtindo tendaji. : "Usitumie hamira kwenye sadaka ya nafaka uitoayo kwa Yahweh"

kuwa sadaka ifanywayo kwa moto
Hii yaweza kufasiriwa katika mtindo tendaji. : "kuwa sadaka ya kuteketeza

Nawe utazitoa
"Nawe utazitoa sadaka za nafaka zilizo na hamira au asali"

hazitatumika kuleta harufu ya kupendeza itolewayo juu ya madhabahu
Hii yaweza kufasiriwa katika mtindo tendaji. ; "utazitumia kuleta harufu ya kupendeaza juu ya madhabahu" au "hutaziteketeza juu ya madhabu"

chumvi ya agano la Mungu wako
Huashiria kwamba chumvi ni ishara inayowakilisha agano la Mungu.

Leviticus 2:14

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa kwamba watu hao na makuhani yawapasa wafanye hivyo ili sadaka zao ziweze kukubalika kwake

iliyobanikwa kenye moto, na kupondwa
Hii yaweza kufasiriwa katika mtindo tendaji. : "Ile uliyoipika kwenye moto na kisha kusagwa"

sadaka ya kuwakilisha
Tazama maelezo katika sura ya 2:1

Hii ni sadaka ifanywayo kwa Yahweh kwa moto.
Hii yaweza kufasiriwa katika mtindo tendaji. : "Hii ni sadaka ya kutekezwa kwa Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Kama mtu atoa dhabihu ambayo ni matoleo ya amani ya mnyama kutoka katika kundi, dume au jike, lazima atatoa mnyama asiyena kasoro mbele ya Bwana. **2** Ataweka mikono yake juu ya sadaka yake na atamchinja mbele ya mlango wa hema ya kukutania. Kisha wana wa Haruni makuhani watanyunyizia damu yake katika pande za madhabahu. **3** Mtu akitoa dhabihu ya amani itolewayo kwa moto kwa ajili ya Bwana. Mafuta yanayofunika au yanayoungana na hizo sehemu za ndani, **4** figo mbili na mafuta yaliyofunika kiunoni na yanayozunguka ini, pamoja na figo atayatoa pamoja. **5** Wana wa Haruni watayachoma hayo katika madhabahu pamoja na sadaka ya kutekezwa, juu ya kuni zilizo kwenye moto. Zitaleta harufu nzuri mbele ya Bwana; itakuwa sadaka ya itolewayo kwake kwa moto. **6** Kama dhabihu ya amani ya mtu itolewayo kwa Bwana ni kutoka katika mifugo ni mbuzi au kondoo ni dume au jike, atatoa dhabihu isiyo na kasoro. **7** Kama atatoa mwanakondoo kwa ajili ya dhabihu yake, atamtoa mbele za Bwana. **8** Ataweka mkono wake juu ya ya kichwa cha dhabihu yake na atamchinja mbele ya hema ya kukutania. Ndipo wana wa Haruni watanyunyizia damu pande za madhabahu. **9** Mtu akitoa sadaka ya dhabihu ya amani kama sadaka ya kusogezwa kwa moto kwa Bwana. Mafuta, mafuta ya mkia yatakatwa hapo karibu na mfupa wa kiuno, na mafuta yanayofunika matumbo na mafuta yaliyo katika matumbo, **10** na figo zote mbili na mafuta yanayofunika yaliyo karibu na kiuno kitambi kilicho karibu na ini na figo ataziondoa zote. **11** Na kuhani atayatekeza yote kwa moto katika madhabahu kama sadaka ya chakula isogezwayo kwa moto kwa Bwana. **12** Kama matoleo ya mtu ni mbuzi, ndipo ataitoa mbele ya Bwana. **13** Ataweka mikono yake juu ya kichwa cha mbuzi na atamchinja mbele ya hema ya kukutania. Ndipo wana wa Haruni watanyunyizia damu pande zote za madhabahu. **14** Mtu akitoa dhabihu kwa Bwana kwa njia ya moto. Ataondoa mafuta yanayozunguka matumbo, na mafuta yote yanayozunguka matumbo. **15** Ataondoa pia figo mbili na mafuta yanayozunguka, ambayo yanazunguka kiuno na kitambi cha maini pamoja na figo. **16** Kuhani atateketeza yote juu ya madhabahu kama matoleo ya chakula yatolewayo kwa moto, ni sadaka ya kuleta harufu nzuri sana. Mafuta yote ni ya Bwana. **17** Itakuwa ni amri ya kudumu kwa kizazi cha watu katika maeneo yote mtakapotengeneza makazi, kwamba hamtakula mafuta au damu."'

Leviticus 3:1

Taarifa kwa ujumla
Musa anaendelea kuwaambia watu kile ambacho Yahweh anataka wao wafanye.

mbele za Yahweh
"katika uwepo wa Yahweh" au "kwa Yahweh"

Ataweka mikono yake
Hili ni tendo la kiishara ambalo humfananisha mtu na mnyama anayemtoa. Katika njia hii mtu huyo anajitoa mwenyewe kwa Yahweh kwa kupitia mnyama. Tazama lilivyotafsiriwa katika sura ya 1:3

wana wa Aroni watainyunyiza damu yake
Inaashiria kwamba kabla hawajainyunyiza damu ,waliikinga kwanza hiyo damu katika bakuli walipokuwa akiichuruzisha kutoka kwa Munyama.

Leviticus 3:3

Matumbo
Hili ni tumbo na utumbo

ya kiununi
Hii ni sehemu ya mwili wa mnyama kwenye maeneo ya ndani ya uti wa mgongo kati ya mbavu na mfupa wa nyonga.

kitambi cha ini
Hii ni sehemu ya ini iliyojikunja au kulizunguka. Sehemu hii huonekana kuwa ni sehemu ya ini iliyobora kabisa kwa kula. : "Sehemu ya ini iliyobora"

Hii italeta harufu ya kupendeza mbele za Yahweh
Tazama ufafanuzi uliotolewa katika sura ya 1:7

itakuwa sadaka itolewayo Kwake kwa moto.
Hili laweza kutafsiriwa katika mtindo tendaji. : "nayo itakuwa sadaka ya kuteketezwa kwa Yahweh"

Leviticus 3:6

amtoe mbele za Yahweh
"amtoe mkatika uwepo wa Yahweh" au "amte kwa Yahweh"

Ataweka mkono wake juu ya kichwa
Hili ni tendo la kiishara ambalo humfananisha mtu na mnyama anayemtoa. Kwa njia hii mtu huyo atakuwa anajitoa mwenyewe kwa Yahweh kupitia mnyama.

wana wa Aroni watanyunyiza damu
Inaashiria kwamba kabla hawajanyunyiza hiyo damu, waliikinga kwanza kwenye bakuli ilipokuwa inachuruzika kutoka kwa mnyama

generated on Tue Oct 24 10:45:40 2023

Leviticus 3:9

sadaka ifanywayo kwa moto
Hii yaweza kutamkwa katika mtindo tendaji. : "kuwa sadaka ya kuteketezwa"

Yale mafuta, mafuta yote...na hizo figo —ataiondoa hii yote.
Lile tamko "ataiondoa hii yote" laweza kuwekwa mwanzoni mwa sentensi. : "Atayaondoa mafuta, hayo mafuta yote...hizo figo"

matumbo
Sehemu hizi ni tumbo na utumbo.

yaliyo karibu na matumbo, na figo zote mbili
Sentensi mpya yaweza kuanzia hapa. : "iliyo karibu na mbatumbo. Ni lazima ataziondoa hizo figo"

karibu na kiuno
Hii ni sehemu ya mwiili kwenye sehemu ndani ya uti kati ya mbavu na mfupa wa nyonga.

kitambi cha ini
Hii ni sehemu ya ini yenyekupinda au kulizunguka. Sehemu hii huonekana kuwa bora sana kwa kula. : "ile sehemu ya ini iliyobora kabisa"

ataiteketeza yote juu ya madhabahu kuwa sadaka ya chakula ya kuteketezwa kwa Yahweh
Hapa haikukusudiwa kumaanisha kwamba Yahweh hula chakula. : "ataviteketeza vitu hivyo juu ya madhabahu viwe sadaka kwa Yahweh. Vitu hivyo vitatokana na mazao yako ya chakula"

Leviticus 3:12

mbele za Yahweh
"katika uwepo wa Yahweh" au "kwa Yahweh"

Ataweka mikono yake juu ya kichw
Hili ni tendo la kiishara ambalo humfananisha mtu na mnyama anayemtoa. Kwa njia hii mtu huyo atakuwa anajitoa mwenyewe kwa Yahweh kupitia mnyama.Tazama maelezo katika 1:3

wana wa Aroni watainyunyiza damu yake
Inaashiria kwamba kabla hawajainyunyiza hiyo damu, waliikinga kwanza kwenye bakuli ilipokuwa ikichuruzika kutoka kwa mnyama.

atatoa dhabihu yake iliyofanywa kwa mot
Hii yaweza kutamkwa katika mtindo tendaji. : "ataitoa sdhabihu yake kwa moto" au "ataichoma dhabihu yake"

Leviticus 3:15

Naye ataziondoa pia
Neno "naye" hapa humaanisha mtu anayetoa dhabihu.

ataiteketeza hiyo yote juu ya madhabahu kuwa matoleo ya chakula ya kuteketezwa
Hapa haikukusudiwa kumaanisha kwamba Yahweh hula chakula. : "ataviteketeza vitu hivyo juu ya madhabahu viwe sadaka kwa Yahweh. Kitakuwa ni chakula chao alichopwa Yahweh"

kutoa harufu ya kupendeza
Yahweh hupendezwa na harufu ya nyama iliyochomwa anapopendezwa na usafi wa aabuduye. Tazama lilivyotafsiriwa katika 1:7

Itakuwa ni amri ya kudumu kwa vizazi vya watu wako
Hii humaanisha kwamba wao pamoja na vizazi vyao lazima waitii amri hii.

au damu
"au kutumia damu"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Bwana alisema na Musa na kumwambi, **2** "Waambie wana wa Israeli 'mtu yeyote akifanya dhambi bila kukusudia, kufanya chochote ambacho Bwana ameagiza kutofanya, na kama akifanya chochote kilichozuiliwa, yafuatayo lazima yatatendeka. **3** Kama ni kuhani mkuu aliyetenda dhambi na kuleta hatia kwa watu, atatoa dume asiyekuwa na kasoro kwa Bwana kwa ajili ya dhambi aliyotenda kama sadaka ya dhambi. **4** Ataleta dume mbele ya mlango wa hema ya kukutania mbele ya Bwana, ataweka mikono juu ya dume, na atamchinja huyo dume mbele za Bwana. **5** Kuhani aliyewekewa mafuta atachukua damu ya dume na kuileta mbele ya hema ya kukutania. **6** Kuhani atazamisha kidole chake katika damu na kuinyunyiza mara saba mbele za Bwana, mbele ya pazia la mahali pa takatifu. **7** Na kuhani ataweka kiasi cha damu ya huyo dume juu ya pembe za madhabahu ya kuvukizia uvumba mbele za Bwana, katika hema ya kukutania na ataimwaga yote iliyobaki chini ya madhabahu ya sadaka ya kuteketezwa, iliyo mahali pa kuinglia katika hema ya kukutania. **8** Atakata mafuta yote ya dume wa sadaka ya dhambi, mafuta yanayofunika matumbo na mafuta yote yaliyo katika matumbo, **9** figo mbili na mafuta yaliyopo pamoja nazo, yaliyo karibu na kiuno na kitambi cha maini pamoja na hizo figo. **10** Ataondoa zote vile vile kama yanavyoondolewa katika dume wa sadaka ya dhabihu ya amani. Kuhani atatekeza sehemu hizo katika madhabahu ya sadaka za kuteketezwa. **11** Ngozi ya dume na mabaki yoyote ya nyama, pamoja na kichwa chake, miguu yake, matumbo yake na mavi yake, **12** mabaki yote ya dume atayachukua nje ya mji mahali palipo safi, mahali wanapomwaga majivu; watateketeza sehemu zote juu ya kuni. Watateketeza sehemu zote mahali wanapomwaga majivu. **13** Kama mkutano wote wa wana wa Israeli wakitenda dhambi bila kukusudia, na mkutano hawatakumbuka kwamba wametenda dhambi, na kufanya vile Bwana aliagiza wasifanye na wakajisikia hatia. **14** Na dhambi waliyofanya ikajulikana, mkutano watatoa ng'ombe dume mchanga kuwa sadaka ya dhambi watamleta mbele ya hema ya kukutania. **15** Wazee wa mkutano wataweka mikono yao juu ya kichwa cha ng'ombe mbele za Bwana, na ng'ombe atachinjwa mbele za Bwana. **16** Kuhani aliyetiwa mafuta ataleta damu ya ng'ombe katika hema ya kukutania, **17** kuhani atachovya kidole chake katika damu na kuinyunyizia mara saba mbele za Bwana mbele ya pazia. **18** Ataweka kiasi cha damu katika pembe za madhabahu mbele za Bwana iliyo katika hema ya kukutania na ataimwaga damu yote chini ya madhabahu ya sadaka ya kuteketezwa, iliyo katika mlango wa kuingilia katika hema ya kukutania. **19** Atakata mafuta yote na kuyatekeza katika madhabahu. **20** Hivyo ndivyo atakavyomfanya huyo ng'ombe, kama alivyomfanya ng'ombe wa sadaka ya dhambi, atamfanyia vivyo hivyo huyu ng'ombe, kuhani atawafanyia upatanisho watu nao watasamehewa. **21** Atamchukua huyo ng'ombe nje ya mji na kumteketeza kama alivyomteketeza ng, ombe wa kwanza. Hii ni sadaka ya dhambi kwa ajili ya mkutano. **22** Mtawala akitenda dhambi bila kukusudia kufanya moja ya yale Bwana Mungu wake ameagiza kutotenda, na anajisikia hatia **23** na kama dhambi yake aliyotenda anaifahamu, ataleta dhabihu yake mbuzi mme asiye na kasoro. **24** Ataweka mkono wake juu ya kichwa cha mbuzi na kumchinja mahali ambapo huchinja sadaka ya kuteketezwa mbele za Bwana. Hii ni sadaka ya dhambi. **25** Kuhani atachukua damu ya sadaka ya dhambi kwa kidole chake na kuiweka juu ya pembe za madhabahu kwa dhabihu ya kuteketezwa, na atamwaga damu chini ya madhabahu ya dhabihu ya kuteketezwa. **26** Atateketeza mafuta yote katika madhabahu, kama vile mafuta ya dhabihu ya sadaka ya amani, Kuhani atafanya upatanisho kwa ajili ya mtawala kulingana na dhambi yake, na mtawala atakuwa amesamehewa. **27** Kama yeyote wa watu wa kawaida akitenda dhambi bila kukusudia, kufanya vitu ambavyo Bwana ameagiza kutokufanywa na kama ana hatia, **28** ndipo dhambi yake aliyoitenda ikajulikana kwake, ndipo ataleta mbuzi mke asiyekuwa na kasoro awe dhabihu kwa ajili ya dhambi zake alizotenda. **29** Ataweka mikono yake juu ya sadaka ya dhambi na kuchinja sadaka ya dhambi mahali pa sadaka ya kuteketezwa. **30** Kuhani atachukua kiasi cha damu kwa kidole chake na kuweka katika pembe za madhabahu ya dhabihu ya kuteketezwa. Damu yote iliyobaki ataimwaga chini ya madhabahu. **31** Atayaondoa mafuta yote, kama alivyoondoa mafuta katika dhabihu ya amani. Kuhani ataiteketeza katika madhabahu ili kuwa harufu nzuri kwa Bwana. Kuhani atafanya upatanisho kwa mtu, na atasamehewa. **32** Kama mtu ataleta mwanakondoo kama dhabihu yake kwa sadaka ya dhambi, ataleta jike asiye na kasoro. **33** Ataweka mikono kichwani mwa sadaka ya dhambi na atamchinja kuwa sadaka ya dhambi mahali wanapochinjwa sadaka ya kuteketezwa. **34** Kuhani atachukua baadhi ya damu ya sadaka ya dhambi kwa kidole chake na kuweka katika pembe za madhabahu kwa ajili ya sadaka za kuteketezwa, na ataimwaga damu yote chini ya madhabahu. **35** Ataondoa mafuta yote, kama akatavyo mafuta ya mwanakondoo dhabihu ya sadaka ya amani na kuhani ataiteketeza juu ya madhabahu juu ya sadaka ya Bwana itolewayo kwa moto. Kuhani ataleta upatanisho kwa dhambi aliyoifanya, naye atasamehewa.

generated on Tue Oct 24 10:45:40 2023

Leviticus 4:1

Yahweh akazungumza na Musa akisema, "Waambie watu wa Israeli, 'mtu yeyote atendapo dhambi
Hii ni nukuu ndani ya nukuu. Nukuu halisi yaweza kutamkwa kama nukuu taarifa iliyotajwa. : Yahweh akazungumza na Musa na akamwambia awaambie watu wa Israeli hivi: 'Mtu yeyote atendapo dhambi"

ambayo Yahweh ameagiza yasitendwe
Hili laweza kufasiriwa katika mtindo tendaji. : "Ambayo Yahweh amewaamru watu wastende"

endapo anafanya jambo fulani lililokatazwa,
Hili laweza kufasriwa katika mtindo tendaji. : "iwapo anafanya jambo ambalo Yahweh aliruhusu"

yafuatayo lazima yafanyike
Hiii yaaweza kufasiriwa katika mtindo tendaji. : "yapasa afanye yafuatayo"

na kuleta hatia juu ya watu
Ile nomono dhahania "hatia" yaweza kutamkwa kama kivumishi. : "kwa kiasi cha kusababisha watu kujisikia wenye hatia"

Leviticus 4:4

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa kiwapasacho watu kutenda.

Atamleta huyo fahali
"Kuhani atamleta huyo fahali"

ataweka mikono yake juu ya kichwa chake
Tazama maelezo ya sura 1:3 uone lilifasiriwa.

Kuhani mpakwa mafuta atachukua sehemu ya damu
Inaonyesha kwamba kuhani aliikinga kwanza damu kwenye bakuli ilipokuwa inachuruzika kutoka kwa huyo mnyama.

Leviticus 4:6

kuinyunyiza
"kutiririsha sehemu yake" au "kudondosha sehemu yake"

pembe za madhabahu
hii humaanisha kwenye kona za madhabahu. Zimesongoka kama pembe za makisai. : "Michomozo iliyo kwenye kona za madhabahu"

ataimwaga chini
"ataitupa nje damu iliyobaki"

kwenye kitako cha madhabahu
chini ya madhabahu

Leviticus 4:8

Naye atayakata
"Kuhani atayakata"

yale mafuta yanayofunika matumbo. ..pamoja na figo—ataikata hii yote
Yale maelezo "ataikata hii yote" yaweza kuwekwa mwanzoni mwa sentensi. : "Atayakata mafuta yote yafunikayo matumbo...pamoja na hizo figo"

matumbo.
Haya ni tumbo na utumbo

karibu na kiuno
Hii ni sehemu ya mwili juu ya upande wa ndani wa uti wa mgongo kati ya mbavu na mfupa wa nyonga.

kitambi cha in
Hii ni sehemu ya ini iliyojikunja au kulizunguka. Sehemu hii huonekana kuwa ni sehemu ya ini iliyobora kabisa kwa kula. : "Sehemu ya ini iliyobora"

Leviticus 4:11

Ngozi ... mabaki yoyote ya nyama, atazipeleka hizo zote nje
Yale maelezo "atazipeleka hizi zote" Yaweza kuweka mwanzoni mwa sentensi. : "Kuhani atapeleka nje hiyo ngozi..mabaki ya fahali"

eneo ambalo wamelisafisha kwa ajili yangu
Eneo kuwa safi kiibada na pa kufaa kutumia katika kumtumikia Mungu linasemwa kuwa lilikuwa safi kimaumbile.

wamelisafisha kwa ajili yangu
"Wamelisafisha" hapa humaanisha hao makuhani na "Mimi" humaanisha Yahweh.

Leviticus 4:13

bila kukusudia
"bila kujua"

ameamru yasitendwe
Hili laweza kuutamkwa katika mtindo tendaji. : "alichowaamru wasikitende"

hiyo dhambi waliyoitenda ikawa imejulikana
Hili laweza kutamkwa katika mtindo tendaji. : "wanapotambua kwamba wametenda dhambi"

wataweka mikono yao juu ya kichwa
Tazama maelezo katika sura 1:3 uone lilivyofasiriwa

huyo fahali atachinjwa
Hili laweza kutamkwa katika mtindo tendaji. : "Nao watamuua huyo fahali"

generated on Tue Oct 24 10:45:40 2023

Leviticus 4:16

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Munsa yawapasayo watu kutenda.

Kuhani aliyepakwa mafuta ataleta damu
Inamaanisha kwamba huyo kuhani aliikinga damu kwenye bakuli ilipotiririka

mbele ya pazia.
Inamaanisha kwamba hili ni pazia mbele ya patakatifu pa patakatifu

Leviticus 4:18

Ataweka
"Naye kuhani ataweka"

pembe za madhabahu
hii hurejelea kona za madhabahu. Zimechongwa kama pembe za ng'ombe. Tazama lilivyofasiriwa katika Sura ya 4:6

ataimwaga damu yote
Ataimwaga damu iliyosalia

mafuta yote kutoka kwake
"mafuta yote kutoka kwa mnyama na kuyachoma hayo mafuta"

Leviticus 4:20

inavyompasa kumfanyia
"Ni lazima kuhani afanye"

kuhani atawafanyia watu upatanisho
Nomino dhahania "upatanisho" yaweza kama kitenzi. : "Kuhani atapatanisha kwa ajili ya kwa ajili ya dhambi za watu"

nao watakuwa wamesahewa
Hili laweza kutamkwa katika mtindo tendaji. : "Naye Yahweh atawasamehe wao"

Leviticus 4:22

Yahweh Mungu wake ameamru yasitendwe
hili laweza kutamkwa katika mtindo tendaji. : "Mungu amewaamru watu wasitenda"

Nayo dhambi yake aliyoitenda imefahamisha kwake
hili laweza kutamkwa katika mtindo tendaji. ; "kisha naye ameshatambua kwamba katenda dhambi"

Leviticus 4:24

Naye ataweka
"Mtawala ataweka"

ataweka mkono wake juu ya kichwa
Tazama lilivyofassiriwa katika sura ya 1:3

mahali ambapo huchinja
"makuhani wanapochinja"

mbele za Yahweh
"katika uwepo wa Yahweh" au kwa Yahweh"

Kuhani ataichukua damu
Inamaanisha kwamba kuhani aliikinga damu kwenye bakuli damu ilipotirirka kutoka kwa mbuzi.

pembe za madhabahu
Tazama maelezo kwenye sura ya 4:6 uone linavyofasiriwa

Leviticus 4:26

Naye atateketeza
"Kuhani atateketeza

Kuhani atafanya upatanisho kwa ajili ya mtawala
Ile nomino dhahania "upatanisho"yaweza kutaamkwa kama kitenzi. : "Kuhani atapatanisha kwa ajili ya mtawala"

naye mtawala kulingana
Hili laweza kutamkwa katika mtindo tendaji. : "Yahweh atasamehe dhambi za mtawala"

Leviticus 4:27

Yahweh amemwamru yeye yasitendwe
Watu wote wa Israeli waliamriwa wasitende dhambi. Hili laweza kutamkwa katika mtindo tendaji. : "Yahweh aliwaamru watu wasiyatende"

dhambi yake aliyoitenda itakuwa imejulikana kwake
Hili laweza kutmkwa katika mtindo tendaji. : "naye amekuwa na ufahamu juu ya dhambi aliyoitenda.

Leviticus 4:29

Ataweka mkono wake juu ya kichwa
Tazama mafafanuzi katika sura ya 1:3 uone lilivyofasiriwa

Kuhani atachukua kiasi cha damu
Inamaanisha kwamba kuhani aliikinga damu ya kwenye bakuli wakati ilipotiririka kutoka kwa mnyama

pembe za madhabahu
Tazama katika sura ya 4:6 uone lilivyofasiriwa.

Damu yote iliyobaki
Damu yote iliyobaki kwenye bakuli.

Leviticus 4:31

Naye atayakata
"Naye'" hapa humaanisha yule mtu anayetoa sadaka

generated on Tue Oct 24 10:45:40 2023

yanvyokatwa hayo mafuta
Hili laweza kutamkwa katika mtindo tendaji. : "ni kama tu vile mtu akatavyo hayo mafuta"

ataiteketeza
"atayachoma mafuta"

ili kuleta harufu ya kupendeza kwa Yahweh
Tazama maelezo yaliyotolewa kwenye sura 1:7 ili uone maneno hayo yalivyofafanuliwa

Kuhani atafanya upatanisho kwa ajili ya mtu hyo
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. "Kuhani atapatanisha kwa ajili ya dhambi za mtu huyo"

naye atakuwa amesamehewa.
Hili laweza kutamkwa katika mtingo tendaji. : "Yahweh atazisamehe dhambi za mtu huyo"

Leviticus 4:32

Ataweka mkono juu ya kichwa
Tazama maelezo ya sura ya 1:3 ili kuona lilivyofasiriwa.

mahali wanapochinja s
"mahali makuhani wachinjapo"

Leviticus 4:34

pembe za madhabahu
Tazama maelezo ya sura ya 4:6 ili kuona linavyofasiriwa.

naye ataimwaga damu yake yote
"Naye ataimwaga damu yake yote iliyobaki"

Naye tayakata mafuta
"Naye" hapa humrejelea mtu anayetoa hiyo dhabihu.

kama tu vile yakatwavyo mafuta ya mwana-kondoo
Hili laweza kutamkwa katika mtindo tendaji. : "kama tu vile mtu akatavyo hayo mafuta ya Mwana-kondoo"

matoleo ya Yahweh yafanywayo kwa moto
Hili laweza kutamkwa katika mtindo tendaji. : "Matoleo ya kuteketezwa kwa Yahweh

atafanya upatanisho kwa ajili yake kwa dhambi aliyoifanya
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. :atapatanisha kwa ajili ya dhambi aliyotenda huyo mtu"

na mtu huyo atakuwa amesahewa.
Hili laweza kutamkwa katika mtindo tendaji. : "Yahweh atasameha dhambi ya mtu huyo"

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Chapter 5

1 Kama mtu atatenda dhambi kwa sababu hakusema ukweli wakati alipotakiwa kutoa ushahidi fulani kuhusu kile alichotakiwa, ameona au kufahamu habari zake, yeye anastahili adhabu. **2** Au mtu akigusa kitu chochote ambacho Mungu amekitaja kuwa ni najisi hata kama ni mzoga wa wanyama wa porini au ni mzoga wa wanyama wa kufugwa au wataambaao hata kama mtu huyo hakukusudia kumgusa, yeye ni najisi na mwenye hatia. **3** Au amegusa kitu chochote kilicho kichafu, kwa vyovyote kama hakujua, ndipo atakuwa na hatia akijua vile. **4** Au kama yeyote akiapa bila kufikiri kwa midomo yake kufanya ubaya, au kufanya vyema kwa vyovyote vile mtu ameapa kwa haraka atakapotambua atakuwa na hatia kwa vitu hivyo. **5** Mtu yeyote akiwa na hatia kwa vitu hivi, lazima akiri kwa yoyote dhambi aliyotenda. **6** Ndipo atakapoleta sadaka yake ya hatia mbele za Bwana kwa dhambi aliyokwisha tenda. Ataleta kondoo jike au mbuzi kutoka katika kundi lake kuwa matoleo ya dhambi, kuhani atafanya upatanisho kuhusu dhambi yake. **7** Kama hataweza kununua mwana kondoo ataleta kama sadaka ya hatia, hua wawili au makinda mawili ya njiwa kwa Bwana, mmoja kwa sadaka ya dhambi na mwingine ni sadaka ya kutekeketezwa. **8** Atawaleta kwa kuhani, wa kwanza atatoa kwa ajili ya sadaka ya dhambi. Atamvunja shingo yake lakini ataacha kichwa chake kinaning'inia wala hataiondoa kabisa shingo yake katika mwili. **9** Ndipo atanyunyizia damu yake katika sehemu za madhabahu, na damu inayobaki ataimwaga chini ya madhabahu. Hii ni dhabihu ya dhambi. **10** Ndipo ataoa ndege wa pili kama sadaka ya kuteketezwa kama ilivyoelekezwa, na kuhani atafanya upatanisho kwa ajili ya dhambi alizokwisha kufanya, na huyo mtu atakuwa amesamehewa. **11** Lakini kama hataweza kununua hua wawili au makinda ya njiwa mawili, ndipo ataleta kama dhabihu ya dhambi zake sehemu ya kumi ya unga laini kama sadaka ya dhambi. Asiweke mafuta wala ubani juu yake, kwa kuwa ni sadaka ya dhambi. **12** Atauleta kwa kuhani, na kuhani atachukua konzi moja ya unga kama ukumbusho wa wema wa Bwana na atauweka juu ya madhabahu na kuteketeza juu ya sadaka za kuteketezwa kwa moto kwa ajili ya Bwana. Hii ni sadaka ya dhambi. **13** Kuhani atafanya upatanisho kwa dhambi yoyote aliyofanya mtu yeyote, mtu huyo atasamehewa. Na sadaka inayobaki itakuwa ya kuhani, kama ilivyo sadaka ya nafaka.'" **14** Bwana akamwambia Musa, akasema, **15** "Kama mtu akikiuka amri na kufanya dhambi kinyume na mambo matakatifu ya Bwana, lakini akifanya bila kukusudia ataleta sadaka ya hatia kwa Bwana. Sadaka hii itakuwa ni kondoo dume asiye na kasoro kutoka katika kundi; thamani yake halisi kifedha kulingana na shekeli ya mahali patakatifu, kama sadaka ya hatia. **16** Lazima atalipa kwa Bwana kwa kile alichokosa kulingana na kitakatifu, na ataongezea moja ya tano na kumpa kuhani. Ndipo kuhani ataweka upatanisho kwa ajili yake pamoja na kondoo wa sadaka ya hatia, na mtu atakuwa amesamehewa. **17** Kama mtu akitenda dhambi kwa kufanya kile ambacho Bwana aliagiza kisifanyike, hata kama hakujuwa, atakuwa na hatia na ataibeba hatia yake. **18** Lazima ataleta kondoo dume asiye na kasoro kutoka katika kundi, anayestahili thamani ya fedha, kama sadaka ya hatia kwa kuhani. Ndipo kuhani atafanya upatanisho kulingana na dhambi aliyotenda, ambayo hakujua atakuwa amesamehewa. **19** Ni sadaka ya hatia, na amekuwa na hatia mbele za Bwana."

Leviticus 5:1

Taarifa kwa ujumla
Yahweh anaendlea kumwambia Musa yawapasayo watu kutenda

ushahidi fulani kuhusu kile alichotakiwa kushudia
Sheria na viongozi wa kiyahudi viliwataka watu kushuhudia iwapo walikuwa mashahidi kwa uharifu. Hili laweza kutamkwa katika mtindo tendaji. : "jambo fulani ambalo hakimu amemtaka yeye kushuhudia"

Mungu amekitaja kuwa ni najisi
Kitu fulani ambacho Mungu amekita kuwa hakiwafai watu kukigusa au kukila kimesemwa kuwa kana kwamba kilikuwa kichafu kwa mwonekano.

mzoga
"maiti"

yeye ni najisi
Mtu asiyekubalika katika makusudi ya Munngu husemwa kana kwamba ni mtu aliyekuwa mchafu kimwili.

Leviticus 5:3

ikiwa agusa unajisi wa mtu fulani, haijalishi ni unajisi wa aina gani
Ile nomino dhahania "unajisi" yaweza kutamkwa kama kivumishi. : "iwapo nagusa kitu chochote ambacho humfanya mtu najisi"

unajisi
Kitu fulani ambacho Yahweh amekitamka kuwa hkifai kwa mtu kukigusa au kukila huzungumziwa kana kwamba kilikuwa najisi kwa monekao.

generated on Tue Oct 24 10:45:40 2023

hakuwa na habari juu yake
"yeye ahitambui" au "hajui juu yake"

anaapa kwa midomo yake
Hapa "midomo" huwakilisha mtu mzima. : "iwapo mtu yeyote anaapa bila kujali"

mtu huapa bila kujali,
Hii humaanisha kuapa kiapo bila kufikiri kwa kumaanisha juu yake. Inamaanisha kwamba baada ya mtu kuwa anaapa kiapo ambacho ama hawezi kukitimiza au hataki hasa kukitimiza.

Leviticus 5:5

Maelezo kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayo watu kutenda.

naye kuhani atafanya upatanisho
Ile nomino dhahania "Upatanisho" yaweza kutamkwa kama kitenzi. : "Kuhani atapatanisha kwa ajili yake"

Leviticus 5:7

Iwapo hataweza kununua mwana-kondoo
Iwapo hana fedha ya kutosha kununua mwana-kondoo

naye atamvunja shingo yake lakini ataacha kichwa chake kinaning'inia wala hataiondoa kabisa shingo yake
"naye atamuua kwa kukipindua kichwa chake na kuivunja shingo yake, lakini hatakiondoa hichwa"

Leviticus 5:10

kama ilivyoelezwa kwenye maelekezo
Hii yaweza kutakwa katika mtindo tendaji. : "kama alivyoelekeza Yhweh"

naye kuhani atafanya upatanisho kwa ajili ya dhambi aliyotenda
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. : "Naye kuhani atapatanisha kwa ajili ya dhambi ile ambayo ametenda

naye huyo mtu atakuwa amesamehewa
Hili laweza kutamkwa katika mtindo tendaji. : "Yahweh atamsamehe mtu huyo"

Leviticus 5:11

sehemu ya kumi ya efa
Efa moja ni sawa sawa na lita 22. Sehemu ya kumi ni kama lita 2 hivi

sehemu ya kumi
Hii ni sehemu moja ya kumi zilizo sawa

Leviticus 5:12

Naye atauleta
"Naye yampasa kuleta unga safi"

sadaka ya kuwakilisha
konzi kuhani chomayo juu ya madhabahu huwakakilisha matoleo yote. Hii humaanisha matoleo yote ni ya Yahweh, tazama sura ya 2:1

atafanya upatanisho
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama tendo. : "atamatanisha"

juu ya madhabahu, na juu ya matoleo yafanywayo kwa Yahweh
Hii yaweza kutamkwa katika mtindo tendaji. : " Yahweh. : "juu ya sadaka za kuteketezwa kwa Yahweh"

naye mtu huyo atakuwa amesahewa.
Hili laweza kutamkwa kama mtindo tendaji. : "Yahweh atasamehe dhambi za mtu huyo"

Leviticus 5:14

dhambi dhidi ya vitu ambavyo ni vya Yahweh
Hii inamaanisha kwamba mtu aliyefanya dhambi kwa kutotoa kwa Yahweh kile alichomwamru Yahweh kutoa. : "Natenda dhambi kwa kushindwa kutoa kwa Yahweh kilicho cha Yahweh"

thamani yake halisi itatathminiwa kulingana na shekeli za fedha
Hili laweza kutamkwa katika mtindo tendaji: "Naye yapasa kuamua ni shekeli ngapi huyo kondoo dume anastahili"

shekeli
Sheli ni kama gramu 11 hivi katika uzito.

shekeli za patakatifu
Labda huenda hii humaanisha kulikuwa angalau na njia mbili za kupima shekeli. Hii humaanisha namna kuhani wa patakatifu alivyopima shekeli. : ""kipimo rasimi katika hema takatifu"

patakatifu
Hili ni jina lingine la hema takatifu

ataongeza moja ya tano
ya tano - Hii inamaanisha mtu huyo alilazimika kulipa ziada ya moja ya tano ya thamani ya alichodaiwa na Yahweh.

moja ya tano
ya tano - Hii ni sehemu moja kutokana na sehemu tano zilizosawa.

Kuhani atafanya upatanisho kwa ajili yake
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. "kuhani atapatanisha kwa ajili yake"

generated on Tue Oct 24 10:45:40 2023

naye mtu huyo atakuwa amesamehewa
Hii yaweza kutamkwa katika mtindo tendaji. : "yahweh atamsamehe mtu huyo"

Leviticus 5:17

ameagiza lisitendwe
Hii yaweza kutakwa katika mtindo tendaji. : ": "amewaamuru watu wasitende

atachukua hatia yake mwenyewe
Ile hatia ya mtu imezungumziwa kana kwamba ni kitu kinachoonekana ambacho mtu hukibeba. Neno "hatia" hapa huwakilisha kwa hatia hiyo. : "naye anawajibika kwa hatia yake mwenyewe" au "Yahweh atamwadhibu yeye kwa dhambi zake"

mwenye thamani ya fedha iliyopo
Hii humaanisha kuwa mtu huyo ni lazima aamue kwa kutumia kipimo rasimi cha kwenye hema takatifu ni kiasi gani cha shekeli huyo kondoo dume anastahili.

naye atakuwa amesamehewa
Hii yaweza kutamkwa katika mtindo tendaji. : "Yahweh atamsamehe yeye"

na kwa hakika amekuwa na hatia mbele za Yahweh."
"Hakika Yahweh ataiangalia hatia yake"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Bwana alisema na Musa kumwabia, **2** "Kama mtu akifanya dhambi na kuvunja amri kinyume na Bwana, kama kujihusisha na uongo dhidi ya jirani yake kuhusu kitu fulani cha kutokuwa mwaminifu, au kama akidanganya au kuiba au amemdhurumu jirani. **3** Au akiokota kitu fulani ambacho jirani yake amepoteza na kusema uongo kuhusu hicho, na kuapa kwa uongo au kwa mambo kama haya ambayo watu wanaweza kutenda dhambi. **4** Ndipo itakuwa hivi, kama ametenda dhambi na hatia, kwamba lazima akirudishe kwa vyovyote alichoiba au kudanganya au amedhurumu au kitu kilichopotea naye kukiokota. **5** Au kama amedanganya kwa jambo lolote, lazima atakirudisha kamilina kuongezea sehemu ya tano kwa kumlipa anayedai, kwa siku ile anayopatikana na hatia. **6** Ataleta sadka ya hatia kwa Bwana: kondoo dume asiye na kasoro kutoka katika kundi lake kulingana na thamani yake, kama sadaka ya hatia kwa kuhani. **7** Kuhani atafanya upatanisho kwa ajili yake mbele ya Bwana, atakuwa amesamehewa kulingana na chochote kilicho mfanya kuwa na hatia." **8** Ndipo Bwana alisema na Musa kumwambia, **9** "Mwagize Haruni na wanawe, kusema, 'hii ni sheria ya sadaka ya kuteketezwa: Sadaka ya kuteketezwa lazima iwe juu ya makaa ya madhabahu usiku wote hata asubuhi, na moto wa madhabahu utaendelea kuwaka. **10** Kuhani atavaa nguo zake za kitani na atavaa nguo za kitani ndani yake. Atatoa majivu yaliyobaki baada ya moto kutekeza sadaka ya kuteketezwa juu ya madhabahu, na ataweka majivu pembeni mwa madhabahu. **11** Atavua mavazi haya na kuvaa mavazi mengine ili kuchukua majivu nje ya kambi na kupeleka mahali palipo safi. **12** Moto katika madhabahu utaendelea kuwaka. Usizimike, na kuhani ataongeza kuni kila asubuhi. Atapanga juu yake sadaka ya kuteketezwa kama inavyotakiwa, na atateketeza juu yake mafuta ya sadaka ya amani. **13** Moto lazima utaendelea kuwaka katika madhabahu, kamwe usizimike. **14** Hii ni sheria ya sadaka ya nafaka. Wana wa Haruni watatoa mbele ya Bwana katika madhabahu. **15** Kuhani atachukua konzi ya unga laini wa sadaka ya nafaka na mafuta na ubani ambao uko juu ya sadaka ya nafaka, atateketeza juu ya madhabahu kuleta harufu nzuri ya shukrani ya kumpendeza Bwana. **16** Haruni na wanae watakula sadaka inayobaki, italiwa bila kutiwa chachu mahali patakatifu. Watakula katika ua ya hema ya kukutania. **17** Haitaokwa pamoja na chachu. Nimewapa kama sehemu ya sadaka yangu itolewayo kwa moto, ni takatifu sana, kama sadaka ya dhambi na sadaka ya hatia. **18** Kwa nyakati zote zijazo kupitia watu wa kizazi chako, mwanaume yeyote mzaliwa kutoka kwa Haruni aweza kula ni sehemu yake, ichukuliwayo katika sadaka ya Bwana kwa moto. Yeyote anayeigusa atakuwa mtakatifu." **19** Bwana aliongea tena na Musa kumwambia, **20** "Hii ni sadaka ya Haruni na wanawe ambayo watatoa kwa Bwana katika siku ambayo kila mwana atawekwa wakfu: sehemu ya kumi ya efa ya unga laini kama kawaida sadaka ya nafaka nusu yake asubuhi na nusu yake jioni. **21** Itatengenezwa na mafuta katika kikaango, utaileta ikiwa imeandaliwa imeokwa katika vipande utatoa sadaka ya nafaka ili kuleta harufu nzuri kwa Bwana. **22** Mwana wa Kuhani Mkuu atakayekuwa Kuhani Mkuu mpya kutoka miongoni mwa wanawe ataitoa. Kama amri ya milele, yote itateketezwa kwa Bwana. **23** Kila sadaka ya nafaka ya kuhani itatekezwa yote. Haitaliwa kamwe." **24** Bwana alisema tena Musa, kumwambia, **25** "Sema na Haruni na watoto wake kwamba, 'Hii ni sheria ya sadaka ya dhambi: Sadaka ya dhambi lazima kuchinjwa mahali pa sadaka ya kuteketezwa itachinjwa mbeleya Bwana. Ni takatifu sana. **26** Kuhani atakayeitoa kwa ajili ya dhambi ndiye atakayeila. Italiwa mahali patakatifu katika ua wa hema ya kukutania. **27** Yeyote atakayeigusa nyama yake atakuwa ni mtakatifu na kama damu itadondokea mavazi yatafuliwa mahali palipodondokewa, mahali patakatifu. **28** Lakini chungu kikipikiwa kitavunjwa, kama imepikiwa katika chombo cha shaba, lazima kitasuguliwa na kusafishwa kwa maji. **29** Mwanaume yeyote miongoni mwa makuhani anaweza kula nyama hiyo kwa sababu ni takatifu sana. **30** Na hakuna sadaka ya dhambi italiwa ambayo damu yake imeletwa katika hema ya kukutania kufanya upatanisho katika mahali patakatifu. Ni lazima iteketezwe.

Leviticus 6:1

kuvunja amri dhidi ya Yahweh
"aasiye mojawapo ya amri za Mungu"

kujishughulisha na uongo dhidi ya jirani yake kuhusu kitu fulani kilichowekwa amana kwake
Hii yaweza kufasiriwa katika mtindo tendaji. : "akidanganya kwa jirani yake kuhusu kitu fulani alichomwazimisha yeye

jirani yake
"Jirani yake" humaanisha Mwisraeli yeyote, siyo yeyote aishiye karibu naye.

generated on Tue Oct 24 10:45:40 2023

alichokichukua kwa dhuluma kutoka kwake
Hili laweza kutamkwa katika mtindo tendaji. : "bila kurudisha kitu fulani alichokiazima"

Leviticus 6:5

kwa ukamilifu
"kikamilifu" au "kabisa"

kuongeza moja ya tano
Tazama lilivyotafsiriwa katika 5:15

kumlipa anayedai
Hii yaweza kufasiriwa katika mtindo tendaji. :"kulipa mtu anayemdai"

anayopatikana na hatia
Mtu aliyeiba yapasa kuletwa mbele ya mwamuzi na kutangazwa mwanyehatia. : "sentensi hii yaweza kutamkwa katika mtindo tendaji. "hakimu anamtangaza kuwa mwenye hatia"

inayolinga na thamani ya sasa
Tazama 5:14 uone lilivyofasiriwa

Naye kuhani atafanya upatanisho kwa ajili yake
Ile nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. : "kuhani atapatanisha kwa ajili yake"

mbele ya Yahweh,
katika uwepo wa Yahweh"

naye atakuwa amesamehewa
Hii humaanisha Yahweh atamsamehe mtu huyo, siyo kuhani. Hii yaweza kutafasiriwa katika mtindo wa utendaji. : "Mungu atamsamehe yeye"

Leviticus 6:8

Kisha Yahweh akazungumza na Musa akisema, "Mwagize Aroni na wanawe, kusema, 'hii ndiyo sheria
Hii ina nukuu ndani ya nukuu. nukuu ya moja kwa moja yaweza kutamkwa kama nukuu taarifa yenyekutajwa. : "Kisha Yahweh akazungumza na Musa na kumwambia kumwamru Aroni na wanawe, akisema, 'Hii ndiyo sheria'"

juu ya meko ya madhabahu
"Lazima iwe juu ya madhabahu"

nao moto wa madhabahu utaendelea kuwaka.
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa uufanye moto wa madhabuni uendelee kuwaka"

Leviticus 6:10

nguo zake za kitani,
Kitani ni nguo nyeupe. : "nguo zake nyeupe"

Naye atayachukua hayo majivu
"Naye atayakusanya hayo majivu"

baada ya moto kuwa umetekeza sadaka ya kuteketezwa
Moto kuteketeza kabisa sadaka umezunguzwa kana kwamba umeitafuna au kuitumia sadaka ya kutekezwa

mpaka mahali palipo safi
Mahali panapofaa kutumika kwa makusudi ya Mungu pameongelewa kana kwamba palikuwa safi kimaumbile.

Leviticus 6:12

Huo moto ulio juu ya madhabahu utaendelea kuwaka.
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Kuhani atautunza moto ulio juu ya madhabahu ili uendelee kuwaka"

kama inavyotakiwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "juu yake kama Yahweh anavyotaka"

Leviticus 6:14

kuleta harufu ya kupendeza
Tazama sura 1:7 lilivyofasiriwa kama kirai kile kile.

sadaka ya kuwakilisha
Tazama lilivyotafsiriwa sura ya 2:1

Leviticus 6:16

ni lazima iliwe
Hii yaweza kufasiriwa katika mtindo tendaji. : "Yawapasa kuila"

Haitaokwa pamoja na hamira
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "msiioke na hamira"

matoleo... yafanywayo kwa moto
Hii yaweza kutamkwa katika mtindo wa utendaji. : "sadaka za kuteketeza"

Yeyote ayagusaye atakuwa mtakatifu."
Hili ni onyo limaanishalo kwamba hao walio wa uzao wa Aroni wasio wanaume haikuwapasa kuigusa hiyo sadaka. Maana kamili ya kauli hii yaweza kuwa wazi.

Leviticus 6:19

ambayo kila mwana atapakwa mafuta
hii inamaanisha kwamba watapakwa mafuta watakapokuwa makuhani. Maana ya kamili ya kauli yaweza kuwekwa wazi. Hii pia yaweza kutamkwa katika mtindo wa utendaji. : "Anapompaka mafuta kila mwana, akiwaweka wakfu kuwa makuhani"

sehemu ya kumi ya efa
Efa moja ni sawasawa na lita 22. moja ya kumi ya efa ni kama lita 2 hivi.

generated on Tue Oct 24 10:45:40 2023

sehemu ya kumi
Hii ni sehemu ya kumi sehemu zilizosawa.

Leviticus 6:21

Nayo Itatengenezwa
hii yaweza kufasiriwa katika mtindo wa utendaji. : "Nawe utaitengeneza"

katika kikaango
Tazama sura ya 2:4 uone lilivyofasiriwa.

Itakapokuwa imelowekwa
"Unga unapokuwa umeloana kabisa kwa mafuta"

utaileta ndani
Hapa "Nawe" humrejelea mtu anayetoa sadaka.

ili kuleta harufu ya kupendeza kwa Yahweh
Tazama maelezo katika sura ya 1:7 kwa ufafanuzi.

Kama ilivyoamriwa
Hii yaweza kutamkwa katika mtindo tendaji. : "Kama vile ambayo Yahweh amekuamru"

yote itateketezwa
Hii yaweza kutakwa katika mtindo tendaji. : "yapasa aiteketeze yote"

itateketezwa yote kabisa
Hii yaweza kutamkwa katika mtindo tendaji. : "Yapasa aiteketeze yote kabisa"

Haitaliwa kamwe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Hakuna apaswaye kuila"

Leviticus 6:24

Yahweh akazungumza tena na Musa, akisema, "Sema na Aroni na wanawe uwaambie kwamba, 'Hii ndiyo sheria
Hii ni nukuu ndani ya nukuu. Nukuu ya moja kwa moja yaweza kutamkwa kama nukuu taarifa yenyekutajwa. : "Yahweh alizungumza na Musa na akamwambia kuzungumza na Aroni na wanawe, akimwambia, 'Hii ndiyo sheria'"

Sema na Aroni na wanawe
Yahweh anazungumza na Aroni na wanawe, lakini kanuni hizi zinatekelezeka kwa makuhani. Maana kamili ya maelezo haya yaweza kufanywa wazi.

Sadaka ya dhambi lazima ichinjwe... mbele za Yahweh
Yaweza kuwekwa wazi kwamba hii hurejelea upande wa kaskazini wa madhabahu. Tazama 1:10

inapochinjwa sadaka ya kuteketezwa
Hii yaweza kutamkwa katika mtindo wa utendaji:. : "Yakupasa kuichinjwa sadaka"

Sadaka ya dhambi lazima ichinjwe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "mahali unapomchinjia mnyama wa sadaka ya kuteketezwa"

mbele za Yahweh
"kwa Yahweh"

Nayo yapasa kuliwa
Hii yaweza kutmkwa katika mtindo wa utendaji. : "Yampasa kuila"

Leviticus 6:27

Chochot kigusacho nyama yake kitakuwa kitakatifu
Hili ni onyo linalomaanisha kwamba zaidi ya makuhani hakuna impasaye kugusa nyama ya sadaka ya dhambi. Maana kamili ya maelezo haya yaweza kuweka wazi.

kama damu yake inanyunyizwa juu
Hii yaweza kufasiriwa katika mtindo tendaji. : "iwapo damu yake inanyunyizwa juu"

chungu ambamo inachemshiwa lazima kivunjwe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "yakupasa kukivunja chungu ambacho ndani yake uliichemshia"

kama imechemshwa ndani ya chombo cha shaba, lazima kisuguliwe na kusafishwa kwa maji
Hii yaweza kutamkwa katika mtindo wa utendaji. : "kama ulichemsha nyama kwenye kwenye sufuria ya shaba, hivyo itakupasa kuisugua sufuria na kuisuuza kwa maji safi"

Leviticus 6:29

sadaka ya dhambi...haitaliwa
Hii yaweza kutamkwa ktika mtindo wa utendaji. "Hakuna hata mmoja atakayeila sadaka ya dhambi"

ambayo damu yake inaletwa kwenye hema la kukutania
Hii yaweza kufasiriwa katika mtindo wa utendaji. ; Amabayo kutoka kwayo kuhanai anatoa damu ya kuleta kwenye hema la kukutania"

Ni lazima iteketezwe.
Hii yaweza kutamkwa ktika mtindo wa utendaji. : "lazima Kuhani ataiteketeza"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Hii ndiyo sheria ya sadaka ya hatia. Kwa sababu hiyo ni sadaka takatifu sana. **2** Ni lazima waichinje sadaka ya hatia mahali panapostali kuchinjwa, na ni lazima watainyunyiza damu yake pande zote za madhabahu. **3** Mafuta yote yaliyomo ndani yake yataondolewa: mafuta ya mkiani, mafuta yaliyo sehamu za ndani, **4** zile figo mbili pamoja na mafuta yaliyo juu yake, yaliyo karibu na kiuno, na yanayofunika ini—nyama hii yote lazima iondolewe pamoja na hizo figo. **5** Kuhani ataviteketeza vipande hivi juu ya madhabahu viwe dhabihu iliyofanywa kwa Yahweh kwa moto. Hii ni sadaka ya hatia **6** Kila mwanaume miongoni mwa familia ya kuhani anaweza kula sehemu ya sadaka hii. Lakini ni lazima iliwe ndani ya mahali patakatifu kwa sababu ni takatifu sana. **7** Nayo sadaka ya dhambi ni kama ilivyo sadaka ya hatia. Ni sheria ileile hutumika kwa zote mbili. Zote ni mali ya kuhani azitumiaye kufanya upatanisho. **8** Kuhani atoaye sadaka ya kuteketezwa kwa ajili ya mtu yeyote anaweza kuchuku ngozi ya sadaka hiyo kwa ajili yake mwenyewe. **9** Kila sadaka ya nafaka inayookwa mekoni, na kila sadaka kama hiyo ipikwayo kaangoni au kwenye sufuria itakuwa ya kuhani aitoaye. **10** Kila sadaka ya nafaka, ama iwe unga mkavu au uliochanganywa na mafuta ya zeitu itakuwa ya ukoo wa Aroni kwa usawa. **11** Hii ndiyo sheria ya dhabihu ya sadaka za amani, ambazo watu watazitoa kwa Yahweh. **12** Iwapo mtu yeyote anaitoa ili kuonyesha shukrani kwa Yahweh, basi ataitoa pamoja na dhabih uya mikate iliyotengenezwa bila hamira, bali kwa mafuta ya zeituni yaliyochanganywa na unga lakini bila hamira, na maandazi yaliyotengenezwa bila hamira, bali yaliyopakwa mafuta juu yake, na mikate miembamba iliyofanywa kwa unga laini uliochanganywa na mafuta. **13** Kwa kusudi la kutoa shukrani, pia anapaswa kutoa pamoja na sadaka yake ya amani, vipande vya mikate iliyotiwa hamira. **14** Ni lazima atatoa moja kila aina ya sadaka hizi kama sadaka iliyoletwa kwa Yahweh. Nayo itakuwa ya makuhani wanaonyunyizia damu ya sadaka ya amani kwenye madhabahu. **15** Mtu anayeleta sadaka ya amani kwa kusudi la kutoa shukrani ni lazima ataila nyama ya sadaka yake siku ya kutoa dhabihu. Hatakiwi kusaza chochote kilicho cha sadaka hiyo hata asubuhi ya pili. **16** Lakini iwapo dhabihu ya matoleo yake kusudi lake ni nadhiri, au kwa kusudi la sadaka ya hiari, nyama yake italiwa siku iyo hiyo aitoapo dhabihu yake, lakini chochote kinachosalia cha sadaka hiyo kinaweza kuliwa siku inayofuata. **17** Hata hivyo, nyama yoyote ya dhabihu inayobaki siku ya tatu ni lazima ichomwe moto. **18** Iwapo kipande chochote cha nyama hiyo ya dhabihu kinachobaki kinaliwa katika siku ya tatu, hakitakubalika, wala hakitatolewa kwa aliyeitoa. Kitakuwa ni kitu cha kuchukiza, na mtu akilaye atabeba hatia ya dhambi mwenyewe yake. **19** Nyama yoyote inayogusa kitu kilicho najisi haitaliwa. Ni lazima ichomwe moto. Na kwa ajili ya nyama inayobaki, yeyote aliye safi anaweza kuila. **20** Hata hivyo, mtu najisi anayekula nyama kutoka kwenye dhabihu ya matoleo ya amani ambayo ni ya Yahweh yapasa mtu huyu akatiliwe mbali kutoka kwa watu wake. **21** Iwapo mtu yeyote anagusa kitu chochote kilichonajisi—iwe ni unajisi wa binadamu, au wa mnyama aliyenajisi, au wa kitu fulani kilichonajisi na chenye kuchukiza, na kisha akala baadhi ya nyama ya dhabihu ya sadaka ya amani iliyotolewa kwa Yahweh, lazima mtu huyo akatiliwe mbali kutoka kwa watu wake. **22** Kisha Yahweh akazungumza na Musa, akisema, **23** "Zungumza na watu wa Israeli na uwaambie, 'hamruhusiwi kula mafuta ya fahali au kondoo au mbuzi. **24** Mafuta ya mnyama yoyote afaye peke yake bila ya kuwa dhabihu, au mafuta ya mnyama yeyote aliyeraruliwa na wanyama pori, yanaweza kutumika kwa makusudi mengine, lakini hakika hamtayala. **25** Yeyote atakayekula mafuta ya mnyama ambayo watu wanaweza kuyatoa kuwa dhabihu ya iliyofanywa kwa Yahweh kwa moto, mtu huyo lazima atakatiliwa mbali kutoka kwa watu wake. **26** Hamtakula damu yoyote katika mojawapo ya nyumba zenu, ama iwe kutoka kwa ndege au mnyama. **27** Yeyote alaye damu yoyote, mtu huyo lazima akatiliwe mbali kutoka kwa watu wake.'" **28** Kwa hiyo Yahweh akazungumza na Musa na akasema, **29** "Zungumza na watu wa Israeli na uwaambie, 'Yeye atoaye dhabidhu ya sadaka ya amani kwa Yahweh lazima alete sehemu ya dhabihu yake kwa Yahweh. **30** Mikono yake mwenyewe lazima iilete hiyo sadaka ifanywayo kwa Yahweh kwa moto. Naye atayaleta hayo mafuta pamoja na kidari, ili kwamba kidari kiweze kutikiswa kuwa sadaka ya kutikiswa mbele za Yahweh. **31** Kuhani atayachoma mafuta hayo juu ya madhabahu, lakini kile kidari kitakuwa mali ya Aroni na uzao wake. **32** Ni lazima utatoa paja la kulia kwa kuhani kama sadaka iliyotokana na dhabihu ya sadaka yako ya amani. **33** Yule kuhani, mmoja wa wazao wa Aroni, atoaye damu na mafuta ya sadaka ya amani—ni lazima atapata paja la kulia kama mgao wake wa sadaka. **34** Kwa kuwa nimetwaa kidari, na paja la sadaka ya kutikiswa kutoka kwa watu wa Israeli uwe mchango wao, na amepewa Aroni kuhani na wanawe kuwa mgao wao wa kawaida. **35** Huu ndiyo mgao wa Aroni na uzao wake utokanao na matoleo yaliyofanywa kwa Yahweh kwa moto, siku ile Musa alipowaweka wakfu ili kumtumikia Yahweh katika kazi ya kuhani. **36** Huu ndio mgao ambao Yahweh aliamru waweze kupewa kutoka kwa watu wa Israeli, katika siku hiyo aliyowatia mafuta ya upako wawe makuhani. Nao utakuwa mgao wao wa kila siku katika vizazi vyote. **37**

generated on Tue Oct 24 10:45:40 2023

Hii ndiyo sheria ya sadaka ya kuteketezwa, ya sadaka ya nafaka, ya sadaka ya dhambi, ya sadaka ya hatia, ya sadaka ya kuweka wakfu, na ya dhabihu, ya sadaka za amani, **38** ni sheria ambazo Yahweh alizitoa kwa Musa kwenye Mlima Sinai siku aliyowaamru watu wa Israeli kutoa dhabihu zao kwa Yahweh katika jangwa la Sinai.'"

Leviticus 7:1

Taarifa kwa Ujumla:
Yahweh anaendelea kumwambia Munsa kile anachopaswa kumwambia Aroni na wanawe.

mahali panapostali kuchinjwa
Panaweza kuwekwa wazi kwamba hapa panamaanisha Mahali ambapo wanyama watolewao kwa ajili ya sadaka za kuteketezwa huchinjwa. Tazama 1:10

Mafuta yote yaliyomo ndani yake yatatolewa:
Hii yaweza kufasiriwa katika mtido wa utendaji. : "Yule kuhani atayatoa mafuta yote yaliyomo ndani yake"

sehamu za ndani
Hili ni tumbo pamoja na Matumbo

Ini...figo
maneno haya yamefasiriwa katika mtindo ule ule uliotumika kwenye sura ya 3:3

karibu na kiuno
Hii ni sehemu ya mwili kwenye pande za uti wa mgonngo kati ya mbavu na mifupa ya nyonga. Tazama 3:3

hii yote lazima iondolewe
Hili linaweza kutamkwa katika mtindo wa utendaji. : Huyo Kuhani aiondoa hii yote.

Leviticus 7:5

viwe dhabihu iliyofanywa kwa Yahweh kwa moto
Hii yaweza kutamkwa katika mtindo wa utendaji. : "viwe sadaka ya kuteketezwa"

lazima iliwe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Ni lazima waile"

Leviticus 7:7

Ni sheria ileile hutumika kwa zote mbili
"Sheria ni ileile kwa zote mbili"

ya kuhani azitumiaye kufanya upatanisho.
Ile nomino dhahania "Upatanisho" yaweza kutamkwa kama kitenzi. : "kwa kuhani aitoaye dhabihu ili kupatanisha kwa aji;li ya dhambi za mtu fulani"

ngozi
Vazi au ngozo ya mnyama

Leviticus 7:9

inayookwa mekoni... ipikwayo kaangoni
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Ile ambayo mtufulani anaioka mekoni... ile ambayo mtu fulani huipika mekoni"

Meko
Tazama maelezo katika sura 2:3

Kaango
Tazama maelezo katika 2:6 ili uone neno "kaango" lilivyotafsiriwa

Sufuria
Tazama sura ya 2:4 uone neno "sufuria" lilivyofasiriwa

Leviticus 7:11

mikate isiyotiwa hamira, bali iliyochanganywa na mafuta ya zeituni
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ya mikate aliyoifanya pasipo kutia hamira bali kwa kuchanganya na mafuta.

vipande vya mkate...iliyochanganywa na mafuta ya zeituni
"Vipande vya mkate" hapa humaanisha mkate mnene

kaki zisizotiwa hamira, lakini ziwe zimefanywa kwa mafuta ya zeituni yaliyopakwa juu yake
Hii yaweza kufasiriwa katika mtindo wa utendaji: : ya mikate miembamba aliyoifanya bila hamira bali kwa kuipaka mafuta"

kaki...zilizopakwa mafuta
"Kaki" hapa humaanisha mkate mwembamba.

mikate iliyofanywa kwa unga laini uliochanganywa vema na mafuta
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ya mikate aliyoitengeneza kwa unga laini uliochanganywa na mafuta"

mikate iliyofanywa kwa unga laini
"Mikate'" hapa humaanisha mkate mnene. Hufanana na aina ya ule mkate wa kwanza isipokuwa wenyewe unafanywa kwa unga uliolaini zaidi

generated on Tue Oct 24 10:45:40 2023

Leviticus 7:13

vipande vya mikate iliyotiwa hamira
Hii yaweza kufasiriwa katika mtindo wa utendaji: : : "vipande vya mkate alioufanya kwa kutia hamira"

vipande vya mkate
Hii humaanisha mkate mnene.

Leviticus 7:15

Mtu anayeleta
"Mtu anayetoa"

kwa kusudi la kutoa shukrani
Ile nomino dhahania "shukurani" yaweza kutamkwa kama kitenzi. : "kwa kusudi la kumshukuru Yahweh"

lazima nyama italiwa...kinaweza kuliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ni lazima aile hiyo nyama...anaweza kuila"

Leviticus 7:17

katika siku ya tatu
ya tatu hii ni namba ya kawaida kwa tatu. : "baada ya siku mbili"

lazima ichomwe moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. " : "mtu anayepaswa uiteketeza"

Iwapo kipande chochote cha nyama hiyo ya dhabihu kinachobaki kinaliwa katika siku ya tatu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "iwapo mtu yeyote anakula nyama yake ya sadaka

hakitakubalika
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Yahweh hataikubali"

wala hakitatolewa kwa aliyeitoa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "wala Yahweh hataiheshimu dhabihu ambayo huyo mtu aliitoa"

atabeba hatia ya dhambi mwenyewe yake
Mtu anayewajibika kwa dhambi aliyoitenda anazungumziwa kana kwamba anapaswa kubeba kimaumbile hiyo hatia.

Leviticus 7:19

9Nyama yoyote igusayo kitu kilicho najisi haitaliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Hakuna awezaye kula nyama inayogusa kitu fulani kilichonajisi"

kitu kilicho najisi
Kitu fulani ambacho Yahweh amekitamka kuwa hakifai kukigusa au kukila kinasungumziwa kana kwamba kilikuwa najisi kimaumbile.

Ni lazima iteketezwe kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa uiteketeze kwa moto"

yeyote aliye safi
Mtu mwenye kukubalika kwa kusudi la Mungu anazungumziwa kana kwamba ni mtu aliyekuwa safi kimaumbile.

mtu yeyote aliyenajisi
Mtu asiyekukubalika kwa kusudi la Mungu anazungumziwa kana kwamba ni mtu aliyekuwa mchafu kimaumbile.

yapasa mtu huyu akatiliwe mbali kutoka kwa watu wake.
Mtu anayetengwa kutoka kwa jamii yake anazungumziwa kana kwamba amkwisha kukatwa kutoka kwa watu wake, kama vile mtu akatavyo kipande cha nguo au tawi kutoka kwenye mti. : "mtu huyo hawezi kuishi miongoni mwa watu wake" au "yapasa umtenge mtu huyo kutoka kwa watu wake"

Leviticus 7:21

kitu chochote kilichonajisi
Kitu fulani ambacho Yahweh amekitaja kuwa hakifai kugusa au kula kinazungumziwa kana kwamba kilikuwa si safi kimaumbile.

iwe ni unajisi wa binadamu, au wa mnyama aliyenajisi,
"Mtu" hapa mumaanisha wanadamu kwa ujumla. : "ikiwa wa mtu au wa mnyama

au wa kitu fulani kilichonajisi na chenye kuchukiza
au wa unajisi fulani wa kitu ambacho humchukiza Yahweh

lazima mtu huyo akatiliwe mbali kutoka kwa watu wake.
Tazama maelezo katia sura ya 7:19. Hii pia yaweza kufasiriwa katika mtindo wa utendaji.

Leviticus 7:22

Kisha Yahweh akazungumza na Musa, akisema, "Zungumza na watu wa Israeli na uwaambie, 'hamruhusiwi kula mafuta
Hii ni nukuu ndani ya nukuu. Nukuu ya moja kwa moja yaweza kutamkwa kama nukuu taarifa yenyekutajwa. "Kisha Yahweh na akamwambia Musa kumbia kuwaambia watu wa Israeli kwamba: "Hamtakula mafuta"

afaye peke yake bila ya kuwa dhabihu
"aliyekufa peke yake lakini hakuwa dhabihu"

mafuta ya mnyama yeyote aliyeraruliwa na wanyama pori
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mafuta ya mnyama yule ambaye mnyamapori alimuua"

generated on Tue Oct 24 10:45:40 2023

Leviticus 7:25

dhabihu iliyofanywa...kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sadaka ya kutekeza"

mtu huyo lazima atakatiliwa mbali kutoka kwa watu wake
Tazama katika sura ya 7:19

Hamtakula damu
"Hamtatumia damu"

katika mojawapo ya nyumba zenu
"katika masikani yenu" au "popote mwishipo"

Leviticus 7:28

Kwa hiyo Yahweh akazungumza na Musa na akasema, "Zungumza na watu wa Israeli na uwaambie, 'Yeye atoaye
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja yaweza kutamkwa kama nukuu taarifa yenyekutajwa. : Kisha Yahweh akazungumza na Musa na akamwambia awaambie watu wa Israeli kwamba: 'Yeye atoaye"

Mikono yake mwenyewe lazima iilete hiyo sadaka ifanywayo kwa Yahweh kwa moto
Kile kirai "ifanywayo kwa moto" yaweza kutamkwa katika mtindo wa utendaji. : "Yeye mwenyewe analazimika kuileta sadaka anayopanga kuiteketeza kama dhabihu kwa Yahweh"

Mikono yake mwenyewe
"Mikono" humwakilisha mtu mzima. : "yeye mwenyewe anapaswa kuileta"

kidari
Sehemu ya mbele ya mwili wa mnyama iliyoko chini ya shingo

ili kwamba kidari kiweze kutikiswa kuwa sadaka ya kutikiswa mbele za Yahweh.
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ili kwamba kuhani aweze kuiwasilisha kwa Yahweh kama sadaka ya kutikiswa"

kiweze kutikiswa kuwa sadaka ya kutikiswa mbele za Yahweh.
Kuiinua juu sadaka ni mfano wa ishara unaoonyesha kwamba mtu anaiweka wakfu dhabihu kwa Yahweh.

Leviticus 7:31

Paja
Sehemu ya juu ya mguu juu ya goti

kama sadaka iliyotokana
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "nawe uitoe kama sadaka"

Leviticus 7:33

Kwa kuwa nimetwaa
"Nime..." hapa humrejelea Yahweh.

uwe mchango
hiyo ninaitoa kama sadaka"

Leviticus 7:35

sadaka zilizofanywa kwa Yahweh kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sandaka za kuteketezwa kwa ajili ya Yahweh"

ambao Yahweh aliamru waweze kupewa kutoka kwa watu wa Israel
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "aliyowaamru Yahweh watu wa Israeli kuitoa kwao"

hiyo aliyowatia mafuta ya upako wawe makuhani
ambayo Musa aliwapaka mafuta makuhani".

katika vizazi vyote
Hii yaweza kufasiriwa kama katia sura ya 3:15

Leviticus 7:37

Maelezo Unganishi
Huu ni mwisho wa hotuba iliyoanzia katika 7:28

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahweh akazungumza na Musa, akisema, **2** "Walete Aroni na wanawe pamoja naye, mavazi na mafuta ya upako, fahali kwa ajili ya sadaka ya dhambi, kondoo dume wawili, na kikapu cha mkate usio na hamira. **3** Ita kusanyiko lote kwenye ingilio la hema la kukutania." **4** Kwa hiyo Musa akafanya kama Yahweh alivyomwamru, nalo kusanyiko lilikuja pamoja mbele ya ingilio la hema la kukutania. Kisha Musa akaliambia kusanyiko, **5** "Hivi ndivyo alivyotuamru Yahweh tutende." **6** Musa akamleta Aroni na wanawe na kuwaosha kwa maji. **7** Akamvika Aroni kanzu ya ndani yenye urefu wa kufika magotini na kumfunga ukumbuu kiunoni mwake, akamvika joho la nje lenye mikono mirefu na kumvika kile kizibao chenye vipande viwili tumboni na mgongoni na kukifunga kuzunguka kiunoni mwake kwa mshipi uliosokotwa kwa ustadi na kukikaza mwilini mwake. **8** Kisha Musa akaweka kifuko kifuani mwa Aroni, na ndani ya kifuko hicho akaweka Urimu na Thumimu. **9** Na kisha akamfunga kiremba kichwani, na juu ya kiremba kwa mbele, akaweka bamba la dhahabu; liwe taji takatifu, kama Yahweh alivyomwamru yeye. **10** Musa akayatwaa hayo mafuta ya upako, akalipaka lile hema la kukutania na kila kitu kilichokuwamo ndani yake na kuvitenga kwa ajili ya Yahweh. **11** Akayanyunyiza hayo mafuta juu ya madhabahu mara saba, na kisha akaipaka mafuta hiyo madhabahu na vyombo vyake vyote, na sinia la kunawia na kitako chake ili kuvitenga wa ajili ya Yahweh. **12** Akamimina sehemu ya mafuta ya upako juu ya kichwa cha Aroni na kisha akampaka mafuta ili kumtenga. **13** Musa akawaleta wana wa Aroni na kuwavika kila mmoja kanzu ya ndani yenye urefu wa kufika magotini. Kila mmoja wao akamfunga kwa ukumbuu kiunoni mwake na kuwafunga vitambaa vya kitani kichwani pao, kama vile Yahweh alivyokuwa amemru Musa. **14** Musa akamleta huyo fahali kwa ajili ya sadaka ya dhambi, naye Aroni na wanawe wakaweka mikono yao juu ya kichwa cha fahali ambaye wamemelete kwa ajili ya sadaka ya dhambi. **15** Musa akamchinja, na kisha akachukua sehemu ya damu yake kwa kidole chake na kuiweka juu ya mpembe za madhabahu, akaitakasa hiyo madhabahu, na kuitenga kwa Mungu, ambapo kwa kufanya hivyo, aliisababisha madhabahu kuwa sehemu ya kufaa kwa kufanyia upatanisho. **16** Akachukua mafuta yote yaliyokuwa sehemu za ndani, kile kiwambo cha ini, zile figo mbili pamoja na mafuta yake, Musa akaichoma hiyo nyama yote juu ya madhabahu. **17** Lakini yule fahali, ngozi yake, nyama yake na kinyesi chake, akavichoma nje ya kambi, kama vile Yehweh alivyokuwa amemwamru yeye. **18** Musa akamleta yule konndoo dume kwa ajili ya sadaka ya kuteketezwa, naye Aroni na wanawe wakaweka mikono yao juu ya kichwa cha huyo kondoo. **19** Musa akamchinja kondoo na kuinyunyizia damu yake kila upande wa madhabahu. **20** Naye akamkatakata kondoo vipande vipande na akakiteketeza kichwa chake pamoja na vile vipande na mafuta. **21** Akaziosha kwa maji zile sehemu za ndani pamoja na miguu na akamteketeza kandoo mzima juu ya madhabahu. Ilikuwa ni dhabihu ya kuteketezwa na ilitoa harufu ya kupendeza, sadaka iliyofanywa kwa Yahweh kwa moto kama vile Yahweh alivyokuwa amemwamru Musa. **22** Kisha Musa akamleta yule kondoo dume mwingine, kondoo wa kuwekwa wakfu, naye Aroni na wanawe wakaweka mikono yao juu ya kichwa cha kondoo. **23** Aroni akamchinja, naye Musa akachukua sehemu ya damu na kuiweka kwenye ncha ya sikio la Aroni la kulia, juu ya dole gumba la mkono wake wa kulia, na kwenye kidole kikumbwa cha mguu wake wa kulia. **24** Akawaleta wana wa Aroni, naye akaweka sehemu ya damu ya kondoo yule kwenye ncha ya sikio lao la kulia, kwenye dole gumba lao cha mkono wa kulia na kwenye kidole chao kikubwa cha mguu wa kulia. Kisha Musa akainyunyiza damu ya huyo kila upande wa madhabahu **25** Naye akayatwaa yale mafuta, mafuta ya mkiani, mafuta liyolikuwa sehemu za ndani, na mafuta yafunikayo ini, zile figo mbili pamoja na mafuta yake na paja la kulia. **26** Akachukua mkate mmoja kutoka kwenye kikapu cha mikate isiyo na hamira ambayoo ilikuwa mbele za Yahweh, akatwaa mkate moja usio na hamira, na mkate mmoja ulioandaliwa kwa mafuta, na mkate mwemba wa kaki na akaiweka juu ya mafuta na juu ya paja la kulia la kondoo. **27** Akaiweka yote mikoni mwa Aroni na katika mikono ya wanawe na kuitikisa mbele za Yahweh kuwa sadaka ya kutikiswa **28** Kisha Musa akaichukua mikate hiyo kutoka mikononi mwao na kuiteketeza juu ya madhabahu kwa ajili ya sadaka ya kuteketezwa. Zilikuwa ni sadaka ya kuwekwa wakfu na ilitoa harufu ya kupendeza. Ilikuwa sadaka iliyofanywa kwa Yahweh kwa moto. **29** Musa akakichukua kidari na kukitikisa kuwa sadaka ya kutikiswa kwa Yahweh. Ilikuwa ni mgao wa Musa wa kondoo wa kuwekewa mikono kwa makuhani, Kama vile Yahweh alivyokuwa amemwamuru yeye. **30** Musa akatwaa sehemu ya mafuta ya upako na damu iliyokuwa juu ya madhabahu; naye akayanyunyiza haya juu ya nguo za Aroni, juu ya nguo zake mwenyewe na juu ya nguo za wana wa Aruni waliokua pamoja naye. Kwa njia hii alimtenga Aroni na nguo zake, na wanawe na nguo zao kwa ajili ya Yahweh. **31** Kwa hiyo Musa akawambia Aruni na wanawe, "Ipikeni nyama mbele ya ingilio la hema la kukutania, na hapo mtaila pamoja na mkate ulio kwenye kikapu cha kuwekwa wakfu, kama ilivyoamriwa, kusema, 'Aroni na wanawe wataila.' **32** Masalio yoyote ya nyama na mikate utayateketeza kwa moto. **33** Na hamtatoka kwenye ingilio la hema la kukutania kwa muda wa siku saba, hata zitakapotimia siku za kuwekwa mikono kwenu. Kwa kuwa kwa

generated on Tue Oct 24 10:45:40 2023

muda wa siku saba, Yahweh atawaweka wakfu. **34** Kilichotendeka siku hii— Yahweh ndiye amekiamru kitendekeke ili kufanya upatanisho kwa ajili yenu. **35** Mtakaa kwenye ingilio la hema la kukutania mchana na usiku siku saba, nanyi ishikeni amri ya Yahweh ili msije mkafa, kwa sababu hivi ndivyo ilivyoamriwa. **36** Kwa hiyo Aroni na wanawe wakafanya mambo yote ambayo Yahweh alikuwa amewaamru kwa kinywa cha Musa.

Leviticus 8:1

Taarifa kwa ujumla
Katia sura ya 8 Musa anawaweka wakfu Aroni na wanawe wawe makuhani kulingana na aagizo ya Yahweh ambayo aliyaamru katika kitabu cha Kutoka

mavazi
"Mavazi ya kikuhani" au "nguo walizavaa makuhani"

Leviticus 8:4

Haya ndiyo Yahweh amegiza yatendwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Yahweh alituamru sisi kutenda"

Leviticus 8:6

na kuwaosha kwa maji
Hili ni tendo la kiishara. Ni usafishaji wa kiibada ambao huwandaa wao kuwa makuhani.

kanzu... ukumbuu...joho...kizibao...mshipi uliosokotwa kwa ustadi
mshipi uliosokotwa kwa ustadi - Haya ni mavazi ambayo Yahweh aliwaamru watu kutengeneza kwa ajili ya makuhani.

ukumbuu`
kipande cha nguo kirefu ambacho kinafungwa kuzunguka kiuno au kifua.

kukikaza mwilini mwake
"alikifunga kumzunguka"

Leviticus 8:8

akaweka kifuko kifuani mwa Aroni
"Musa aliweka kifuko juu ys |Aroni"

kifuko kifuani..kiremba...bamba la dhahabu... taji takatifu
Haya yote ni mavazi maalum ambayo Yahweh aliwaamru watu kutengeneza kwa ajili ya makuhani.

Urimu na Thumimu
Hivi havikujulikana wazi vilikuwa ni vitu gani. Vilikuwa vitu ambavyo kwa kuhani alivitumia kwa namna fulani kupambanua mapenzi ya Mungu.

kiremba
kifuniko cha kicho cha mtu ambapo kilikuwa ni kitambaa cha nguo kirefu kilichofungwa kukizunguka kichwa

bamba la dhahabu; liwe taji takatifu
Virai hivi viwili hurejelea kitu kile kilekile. Lilikuwa ni mamba la dhahabu tupu lililoambatanishwa na kiremba.

Leviticus 8:10

vyombo vyake vyote
Hivi vyote ni vyungu, masufuria, makoleo, na nyuma vilivyotukaka kwenye madhabahu.

sinia la kunawia
Hili ni besenni la shaba liliowekwa kati ya madhabahu na hema.

kitako chake
Hiki ni kinara cha shaba ambacho juu yake sinia la kunawia liliwekwa.

Leviticus 8:12

Akamimina
"Musa alimimina"

ukumbuu
Tazama lilivyofasiriwa katika sura ya 8:6

Leviticus 8:14

wakaweka mikono yao juu ya kichwa
Tazama jinsi lilivyofasiriwa katika sura ya 1:3

mpembe za madhabahu
Tazama jinsi lilivyofasiriwa katika sura ya 4:6

kuitenga kwa Mungu
"tenga madhabahu kwa ajili ya Mungu"

kufaa kwa kufanyia upatanisho.
"Upatanisho" hapa humaanisha kuifanya madhabahu ifae katika kumtumikia Mungu. : "ili kuifanya mahali pa kufaa kwa ajili ya kuteketezea dhabihui ya dhambi"

Leviticus 8:16

sehemu za ndani
Tazama lilivyofasiriwa katika sura ya 1:7

generated on Tue Oct 24 10:45:40 2023

ini...figo
Tazama lilivyofasiriwa katika sura ya 3:3

ngozi
Hili ni vazi au nyama ya juu yenye manyoya ya mwili wa mnyama wa kundini

Leviticus 8:18

wakaweka mikono yao juu ya kichwa
Tazama lilivyofasiriwa katika sura ya 1:3

Leviticus 8:20

Naye akamkatakata kondoo
"Musa akamkata kondoo"

ilitoa harufu ya kupendeza
Tazama lilivyofasiriwa katika sura ya 1:7

sadaka iliyofanywa kwa Yahweh kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sadaka aliyoiteketeza kwa Yahweh"

Leviticus 8:22

kondoo wa kuwekwa wakfu
Neno "kuweka wakfu" ni nomino dhahania. : "kondoo kwa ajili ya kuwatenga Aroni na wanawe kwa ajili ya huduma ya Mungu"

wakaweka mikono yao juu ya kichwa
Tazama lilivyofasiriwa katika sura ya 1:3

naye akaweka sehemu ya damu ya kondoo
Inaonesha kwamba Musa aliikinga damu kwenye bakuli wakati ilipochuruzika kutoka kwa mnyama. Maana yake yaweza kuwekwa wazi

Leviticus 8:25

sehemu za ndani
Tazama lilivyofasiriwa katika sura ya 1:7

ini...figo
Limefasiriwa kama ilivyofanyika katika sura ya 3:3

paja la kulia
Tazama lilivyofasiriwa katika sura ya 7:31.

kikapu cha mikate isiyo na hamira ambayoo ilikuwa mbele za Yahweh
Hii haimaanishi mahali pa kikapu cha mikate. humaanisha kwamba huu ni mkate ambao Musa amishauweka wakfu kwa Yahweh.

weka mikoni mwa Aroni na katika mikono ya wanawe
"Mikono" hapa huwakilisha nafsi nzima. : "aliitoa yote kwa Aroni na wanawe"

kuvitikisa mbele za Yahweh kuwa sadaka ya kutikiswa
Inaashiria kwamba Aroni na wanawe waliiwasilisha sadaka. Maana kamili ya tamko hili yaweza kufanywa ya kueleweka. :"Walivitikisa mbele za Yahweh kuwa sadaka ya kutikiswa"

kuitikisa
Hili ni tendo la kiishara linaloweka wakfu sadaka kwa Yahweh.

Leviticus 8:28

Musa akaichukua
sherehe rasmi inayomfanya mtu kuwa kuhani

kutoka mikononi mwao
"Mikono" hapa huwakilisha nafsi nzima. : "kutoka kwa Aroni na wanawe"

Zilikuwa ni sadaka ya kuwekwa wakfu
"Zilikuwa sadaka za kuwatenga Aroni na wanawe kwa ajili ya huduma kwa Yahweh"

sadaka iliyofanywa kwa Yahweh kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sadaka ya kuteketezwa kwa Yahweh kwa moto

ilitoa harufu ya kupendeza
Tazama lilivyofasiriwa katika sura ya 1:7

kidari
Sehemu ya mbele ya mwili wa mnyama chini ya shingo

kuwekewa mikono
Sherehe rasmi inayomfanya mtu kuwa kuhani

Leviticus 8:30

Musa
Musa alikuwa nabii na kiongozi wa watu wa Musa alipokuwa mtoto, wasazi wake Musa walimweka kwennye kikapu kwenye mianzi ya mto Nile ili kumficha kutoka kwa Pharao wa Misri. Miriamu, dada yake Musa alimwangalia huko. Maisha ya Musa yalilindwa tu pale binti Farao alipomwona na kumpeleka ikulu kumlea kama mwanawe.

Mungu allimchagua Musa kuwaokoa Waisraeli kutoka utumwani Misri na kuwaongoza mpaka nchi ya ahadi.

Baada kuundoka kwa Waisraeli huko Misri, na wakiwa wanarunguka jangwani, Mungu alimpa Musa mbao mbili za mawe zilizoandikwa Amri za Mungu juu yake.

Karibu na mwisho wa uhai wake, Musa aliitazama tu nchi ya ahadi, lakini hakuingia kuishi humo kwa sababu hakumtii Mungu.

generated on Tue Oct 24 10:45:40 2023

Paka mafuta, mpakwa mafuta
Neno "paka mafuta" humaanisha kusugua au mimina mafuta juu ya mtu au chombo, Wakati mwingine mafuta yalichanganywa na viungo, vikiyapa harufu yenye manukato. Neno pia limetumika kitamathari kumaanisha Roho Mtakatifu kumchaguwa na kumwezesha tu.

Katika Agano la Kale, makuhani, wafalme na manabii walipakwa mafuta ili kutenga kwa huduma maalum kwa Mungu.

Vyombo kama vile madhababhuau hema, vilipakwa mafuta kuonyesha kwamba vilikuwa vitumike kumwabudia na kumtukuza Mungu.

Katika Agano Jipya, wagonjwa walipakwa mafuta kwa uponyaji wao.

Agano Jipya hutaarifu mara mbili amabapo Yesu alipopakwa yenye manukato na wanawake, kama tendo la ibada. Wakati mmoja Yesu alisifia kwamba kwa kufanya hivi mwanamke huyo alikuwa akiandaa maziko Yake ya baadaye.

Yesu alipokufa, rafiki zake waliuandaa mwili wake kwa maziko kwa kuupaka mafuta na uvumba.

Vyeo "Mesiya" (Kiebrania) na "Kristo" (Kiyunani) humaanisha "Mpakwa mafuta"

MAPENDEKEZO YA UFASIRI

Kutegemeana na muktadha, neno "paka mafuta" laweza kufasiriwa kama "mimina mafuta juu ya" au "weka mafuta juu ya" au "weka wakfu kwa kumminia mafuta yaliyotiwa manukato."

"Kupakwa mafuta" laweza kufasiriwa kama "wekwa wakfu kwa kupakwa mafuta." au "teuliwa" au "wekwa wakfu."

Katika baadhi ya mazingira neno "paka mafutaa" linaweza kufasiriwa kama "teuwa."

Kirai kama "kuhani mpakwa mafuta," laweza kufasiriwa kama "kuhani aliyewekwa wakfu kwa mafuta" au kuhani aliyetengwa kwa miminiwa mafuta juu yake."

damu
Neno "damu" humaanisha kimiminika chekundu ambacho hutoka katika ngozi ya mtu kunapoukuwa na jeraha au kovu. Damu hutoa virutubisho viletavyo uhai katika mwili mzima wa mtu.

Damu huashiria uhai na inapomwagwa, huashiria kupoteza maisha au kifo.

Watu walipofanya dhabihu kwa Mungu, waliua mnyama na walimimina damu juu ya madhabahu. Hii iliifananisha dhabihu ya uhai wa damu ya mnyama

Mafuta
Mafuta ni kimiminika kizito, safi kilichotokana na mimea au matunda fulani. Kwa kawaida katika nyakati za Biblia yalitokana na mizeituni.

Mafuta ya zeituni yalitumika kwa kupikia, kupaka, dhabihu, taa, na dawa.

katika nyakati za kale, mafuta ya zeituni yalikuwa na gharama kubwa na umiliki wa mafuta ulihesabika kama kipimo cha utajiri.

Madhabahu
Madhabahu ni muundo ulionuliwa juu ambao juu yake Waisrali waliteketeza wanyama na nafaka kama sadaka kwa Mungu.

Nyakati za Biblia, mara kwa mara watu walitengeneza madhabahu rahisi kwa kuumba rundo la undongo uliofungashwa au kwa kupanga mawe makubwa kwa ungalifu ili kufanya rundo imara.

Baadhi ya madhabahu zilitengenezwa kwa kuunda makasha maalum kwa mbao zilizofunikwa kwa metali kama vile dhahabu, shaba nyeupe au shaba nyekundu.

Baadhi ya makundi mengine ya watu jirani na Israeli pia walijenga madhabahu ili kutoa dhabihu kwa miungu yao.

tenga
Neno "tenga" humaanisha kutengwa na jambo fulani ili kutimiza kusudi fulani.

Waisraeli walitengwa kwa huduma ya Mungu.

Roho Mtakatifu aliwaamru Wakristo wa Antiokia kuwatenga Paulo na Barnaba kwa kazi ya Mungu aliyowataka wao waifanye.

Mwamini "aliyetengwa" kwa kazi ya Mungu "amewekwa wakfu" kutimiza mapenzi ya Mungu.

Moja ya maana ya "mtakatifu" ni kutekwa kuwa wa Mungu na kuwa umetengwa kutoka katika njia za dhambi za ulimwengu.

Ule msamiati "takasa" humaanisha kumtenga mtu kwa huduma ya Mungu.

MAPENDEKEZO YA UFASIRI Njia za kufasiri "kutenga" zaweza kujumuisha, "kuchagua mahususi" au kutenga kutoka miongoni mwenu" au "kuweka kando ili kufanya kazi maalum."

"Kutengwa" kwaweza kufasiriwa "kuwekwa kando

Vaa, vikwa
Neno "kuvikwa na" linapotumika kitamathli kwenye Biblia, humaanisha kuruzukiwa au kuandaliwa kwa kitu fulani. "Kujivika" mwanyewe na kitu fulani humaanisha kutafuta kuwa na tabia yenye sifa fulani.

generated on Tue Oct 24 10:45:40 2023

MAPENDEKEZO YA UFASIRI Kama inawezekana, ni vema kuitunza tamathali ya usemi, "jivike na." Njia nyingine ya kufasiri hili ni yaweza kuwa "vaa" kama hii ingemaanisha kuvaa nguo.

Kama hii haileti maana sahihi, njia nyingine ya kuifasiri tamathali "kuvikwa na" yaweza kuwa "kuonyesha" au "kudhihirisha" au kujazwa na" au kuwa na sifa ya."

Neno "jivike na" laweza pia kufsiriwa kama "jifunike na" au "enenda katika njia ambayo huonyesha."

mwana, mwana wa
Neno "mwana" hurejelea mvulana au katika uhusiano kwa wazazi. Laweza pia kumaanisha ama mzao mwanaume wa mtu fulani au kwa mwana aliyeasiliwa.

"Mwana," mara kwa mara limetumika kimafumbo katika Biblia kumaanisha mzao yeyote wa kiume, kama vile mjukuu au kitukuu.

Neno "mwana" pia linaweza kutumika kama muundo wa kistaraabu wa kumwita mvalana au mtu aliye kijana.

Wakati mwingine "wana wa Mungu" limetumika kwenye kumaanisha waaminio katika Kristo.

Mungu anaiita Israeli "mwanawe mzaliwa wa kwanza." Hii hurejelea uchaguzia wa Mungu wa taifa la Israeli kuwa watu maalum wa Mungu. Ni kwa kupitia kwao kwamba ujumbe wa ukombozi na wokovu ulikuja, ukiwa na matokeo yake kwamba watu wengi wamefanyika watoto wa kiroho.

Kirai "mwana wa" mara kwa mara limekuwa na maana ya kimafumbo, "kikiwa na sifa bainishi za." Mifono ya hiki hujumuisha wana wa nuru," "wana wa amani," na "wana wa ngurumo."

Kirai "mwana wa" pia kimetumika kuzungumzia ni nani aliye baba wa mtu. Kirai hiki hutumika kuelezea vizazi na maeneo mengine mengi.

Kwa kutumia "mwana wa" kwa kutoa jina la baba mara mara husaidia kutofautisha watu wenye majina yenye kufanana. Kwa mfano, "Azaria, mwana wa Sadoki" na Azaria, mwana wa katika 1 Wafalme 4, na "Azaria, mwana wa Amazia" katika 2 Wafalme 15 ni watu watatu waliotofauti.

MAPENDEKEZO YA UFASIRI Kwenye muktadha wa kukiri kwamba kitu fulani ni kweli, "kiri" laweza kufasiriwa kama "kubali" au "tangaza" au "ungama" kuwa ni kweli au "amini."

Linapomaanisha kumtambua mtu, neneo hili laweza kufasiriwa kama "pokea" au "tambua" uthamni wa" au ambia wengine kwamba

Leviticus 8:31

kikapu cha kuwekwa wakfu
Hii humaanisha kikapu kilicho na matoleo yatumikayo wakati wa kuwaweka wakfu Aroni na wanawe. : "kile kikapu"

kama nilivyoamru, kusema, 'Aroni na wanawe wataila
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja yaweza kutamkwa kama nukuu isiyo ya moja kwa moja. " kama nilivyokuagiza kufanya"

hata zitakapotimia siku za kuwekwa mikono kwenu
Hii yaweza kufasiriwa katiika mtindo wa utendaji. : "mpaka mkamilishe siku zenu za kuwekewa mikono.

kuwekwa mikono
Tazama lilivyofasiriwa katika sura ya 8:28

Leviticus 8:34

Kitendeke
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "sisi tutende"

Kufanya upatanisho kwa ajili yenu
Ile Nomino dhahania "upatanisho" yaweza kutamkwa kama kitenzi. : " Kupatanisha kwa ajili ya dhaambi zenu"

hivi ndivyo nimeamriwa
Hii yaweza kufasiriwakatika mtindo wa utendaji. "hivi ndivyo ameniamru"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Katika siku ya nane, Musa akawaita Aroni na wanawe pamoja na wazee wa Israeli. **2** Akamwambia Aroni, "Twaa ndama dume kutoka kundini kwa ajili ya sadaka ya dhambi zako, na kondoo dume kwa ajili ya sadaka ya kuteketezwa, wote wawili wasiwe na dosari, na uwatoe mbele za Yahweh. **3** Zungumza na watu wa Israeli na uwaambie, 'Twaeni beberu kwa ajili ya sadaka ya dhambi na ndama na mwana-kondoo, hawa wawili wawe na umri wa mwaka mmoja na bila dosari, ni kwa ajili ya sadaka ya kuteketezwa; **4** pia twaeni fahali na kondoo dume kwa sadaka za amani ili kuwatoa mbele za Yahweh, na sadaka za nafaka iliyochanganywa na mafuta, kwa sababu leo Yahweh atajidhihirisha kwenu. **5** Kwa hiyo wakaleta kwenye hema la kukutania vyote ambavyo Musa aliagiza, nalo kusanyiko lote la Israeli likakaribia na kusimama mbele za Yahweh. **6** Kisha Musa akasema, "Hivi ndivyo Yahweh amewaamru nyinyi mfanye, ili kwamba utukufu wake uweze kuonekana kwenu. **7** "Musa akamwambia Aroni, "Njoo karibu na Madhabahu na uteo sadaka yako ya dhambi na sadaka ya kuteketezwa, na kufanya upatanisho kwa ajili ya watu ili kufanya upatanisho kwa ajili yao kama vile ambavyo Yahweh amekwishaamru." **8** Kwa hiyo Aroni akaikaribia madhabahu na akamchinja yule ndama kwa ajili ya sadaka ya dhambi, ambayo ilikuwa kwa ajili yake mwenyewe. **9** Nao wana wa Aroni wakamletea hiyo damu, naye akakichofya kidole chake kwenye damu na kuiweka kwenye pembe za madhabahu, kisha akaimwaga damu chini ya kitako cha madhabahu. **10** Hata hivyo, aliyateketeza hayo mafuta, figo, na mafuta yanafunika ini juu ya madhabahu kuwa sadaka ya dhambi, kama vile Yahweh alivyokuwa amemwamru Musa. **11** Na akaiteketeza hiyo nyama pamoja na ngozi nje ya kambi **12** Aroni akaichinja sadaka ya kuteketezwa, nao wanawe wakampa hiyo damu, ambayo aliinyunza pande zote za madhabahu. **13** Kisha wakampa ile sadaka ya kuteketezwa, kipande kwa kipande, pamoja na kichwa, naye akaviteketeza juu ya madhabahu. **14** Akaziosha sehemu za ndani pamoja na miguu na kuziteketeza juu ya dhabihu ya kuteketezwa juu ya Madhabahu. **15** Aroni akaleta dhabihu ya watu— mbuzi, kisha akamtoa kuwa dhabihu kwa ajili ya dhambi yao naye akamchinja, akaitoa dhabihu kwa ajili ya dhambi, kama alivyofanya kwa yule mbuzi wa kwanza. **16** Akaileta sadaka ya kuteketezwa na kuitoa kama Yahweh alivyokuwa ameamru. **17** Akaileta sadaka ya nafaka; akakijaza kiganja chake nafaka na kuiteketeza juu ya madhabahu, pamoja na sadaka ya asubuhi ya kuteketezwa. **18** Pia akamchinja fahali na yule kondoo dume, dhabihu kwa ajili ya sadaka ya amani, ambayo ilikuwa kwa ajili ya watu. Nao wana wa Aronni wakampa damu, ambayo aliinyunyiza kila upande wa mdhabahu. **19** Hata hivyo, waliyakata mafuta ya fahali na ya yule kondoo dume, mafuta ya kwenye mkia, mafuta yafunikayo sehemu za ndani, figo, na yale mafuta yaliyofunika mapafu. **20** Wakazichukua hizi sehemu zilizokatwa wakaziweka juu ya vidari, na kisha Aroni akateketeza mafuta juu ya madhabahu. **21** Naye Aroni akavitikisa vidari na paja la kulia kuwa sadaka ya kutikiswa mbele za Yahweh, kama vile Musa alivyokuwa ameamru, **22** Kisha Aroni akainua juu mikono yake mbele ya watu na kuwabariki, kisha akashuka chini kutoka mahali alipokuwa akitoa hiyo sadaka ya dhambi, sadaka ya kuteketezwa, na sadaka ya amani. **23** Musa na Aroni wakaingia ndani ya hema la kukutania, kisha wakatoka nje tena na kuwabariki watu, na utukufu wa Yahweh ukaonekana kwa watu wote. **24** Moto ukashuka kutoka kwa Yahweh na ukairamba sadaka ya kuteketezwa na mafuta yaliyokuwa juu ya madhabahu. Watu wlipoona jambo hili, wakapiga kelele na kulala chini.

Leviticus 9:1

siku ya nane
Neno "ya nane" ni namba ya kawaida kwa nane.

Mbele za Yahweh
"kwa Yahweh" au "katika uwepo wa Yahweh"

Leviticus 9:3

Maelzo jumla:
Musa anaendelea kumwambia Aroni'

Zungumza na watu wa Israeli na uwaambie, 'Twaeni beberu...atajidhihirisha kwenu
Musa anaendelea kumwambia Aroni. Sentensi hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja kwa moja yaweza kutamkwa kama nukuu taarifa iliyotwa. : "na waambie watu Israeli watwae beberu...atajidhihirisha kwa watu wote"

wa umri wa mwaka moja
"mwenye umri wa miezi kumi na miwili"

ilikuwatoa mbele za Yahweh
"kutoa kwa Yahweh"

Leviticus 9:6

amewaamru nyinyi mfanye
"Nyinyi" hapa humaanisha watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

ili kwamba utukufu wake uweze kuonekana kwenu
"Utukufu" hapa huwakilisha uwepo wa Yahweh. : ""ili kwamba aweze kuonyesha utukufu wa uwepo wake"

kufanya upatanisho kwa ajili yako mwenyewe.. na kwa ajili ya watu ili kufanya upatanisho kwa ajili yao
Hizi ni dhabihu mbili tofauti. Dhabihu ya kwanza ni kupatanisha kwa ajili ya dhambi za kuhani mkuu. Kuhani mkuu anapotenda dhambi, hiyo dhambi huwafanya watu wawe na hatia. (Tazama 4:1) Dhabihu ya pili ni kupatanisha dhambi za watu wanazotenda wenyewe.

Leviticus 9:8

wana wa Aroni wakamletea hiyo damu
Hii inaonyesha kwamba waliikinga damu kwenye bakuli wakati damu ilipokuwa ikichuruzika kutoka kwa mnyama. Maana kamili ya tamko hili yaweza kufanywa wazi wazi

pembe za madhabahu
Tamza maelezo ya sura ya 4:6

chini ya kitako cha madhabahu
"chini ya madhabahu"

Leviticus 9:10

aliyateketeza
"Aroni aliiteketeza"

figo...ini
Tazama maelezo ya sura ya 3:3

ngozi
Tazama maelezo ya sura ya 7:7

Leviticus 9:12

wanawe wakampa hiyo damu
Tazama maelezo ya sura ya 9:8

sehamu za ndani
Tazama maelezo ya sura ya 1:7

Leviticus 9:15

mbuzi wa kwanza
Neno "wa kwanza" ni namba ya mpango kwa ajili ya namba moja. : "mbuzi kwa ajili ya sadaka yake mwenyewe.

pamoja na sadaka ya asubuhi ya kuteketezwa
Hii humaanisha dhabihu ya kwanza ya kila siku. kuhani angieitoa dhabihu hii ya kuteketezwa asuhubi kabla ya dhabihu nyingine yot yote. Maana kamili yaweza kufanywa wazi.

Leviticus 9:18

Akamchinja
"Aroni alichinja"

wana wa Aronni wakampa damu
Inamaanisha kwamba damu ilikuwa kwenye bakuli. Maana kamili yaweza kufanywa wazi.

Sehemu za ndani
Tazama maelezo ya sura ya 1:7

figo...ini
Tazama maelezo ya sura ya 3:3

Leviticus 9:20

Wakazichukua hizi sehemu
"wana wa Aroni walizichukua hizo sehemu"

wakaziweka hizi
Neno "hizi" hurejelea mafuta na sehemu zilizoorodheshwa hapo awali.

vidari
Tazama amaelezo ya sura ya 7:28

paja la kulia
Tazama amaelezo ya suru ya 7:31

mbele za Yahweh
"kwa Yahweh"

Leviticus 9:22

kisha akashuka chini
Kirai "akashuka chini" kimetumika kwa sababu mahali pa madhabahu palikuwa juu zaidi ya mahali watu walipokuwa wanasimama.

utukufu wa Yahweh ukaonekana kwa watu wote
"Utukufu" hapa huwakilisha uwepo wa Yahweh. : "Yahweh akawaonyesha watu wote utukufu wa uwepo wake"

Moto ukashuka kutoka kwa Yahweh na ukairamba
"Yahweh alituma moto ulioiramba"

ukairamba sadaka ya kuteketezwa
Moto ukiitekeza kabisa sadaka umezungumziwa kana kwamba moto uiitafuna au kuitumia sadaka ya kutekezwa.

wakala wakiinamisha nyuso zao chini
"walilala wakaelekeza nyuso zao ardhini." Hii ni ishara ya heshima na adhama.

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Chapter 10

1 Nadabu na Abihu, wana wa Aroni, wakachukua kila mtu kifukizo chake, akaweka moto ndani yake, na kisha uvumba. Kisha wakatoa moto usiokuabalika mbele za Yahweh, moto ambao hakuwaamru wao kuutoa. **2** Kwa hiyo moto ukashuka chini mbele za Yahweh na kuwala, nao wakafa mbele za Yahweh. **3** Kisha Musa akamwambia Aroni, Hivi ndiyo Yahweh alivyokuwa akizunguzia aliposema, 'Nitaufunua utakatifu wangu kwa wale wajao mbele zangu. Nami nitatukuzwa mbele za watu wote.'" Naye Aroni hakusema neno lolote. **4** Musa akamwita Mishaeli na Elzafani, wana wa Uzieli mjomba wa Aroni, naye akamwambia, "njoo huku na uwatowe ndugu zako nje ya kambi watoke mbele ya hema." **5** Hivyo wakakaribia na kuwachukua wangali wamevaa kanzu zao za kikuhani, nao wakawapeleka nje ya kambi, kama Musa alivyokuwa ameelekeza. Kisha Musa akamwambia Aroni na wanawe wengine wawili, Eliezari na Ithamari, " **6** Msiache wazi nywele za vichwa vyenu, wala msirarue nguo zenu, ili kwamba msije mkafa, na kwamba Yahweh asilikasirikie kusanyiko zima. Lakini waacheni jamaa zenu, nyumba yote ya Israeli waweze kufanya ibada za maombolezo kwa ajili ya hao ambao Yahweh amewaangamiza kwa moto. **7** Msiende nje kutoka kwenye ingilio la hema la kukutania, ama sivyo mtakufa, kwa kuwa mafuta ya Yahweh ya upako yako juu yenu." Kwa hiyo wakatenda sawasawa na maelekezo ya Musa. **8** Mungu akazungumza na Aroni, akisema, **9** "Msinywe mvinyo wala kinywaji kikali, wewe, au wanao wanaobaki pamoja nawe, ili kwamba mtakapoingia kwenye hema ya kukutania msije mkafa. Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu, **10** ili kupaambanua kati ya mambo matakatifu na mambo ya kawaida, na kati ya najisi na safi, **11** ili kwamba mweze kuwafundisha watu wa Israeli amri zote ambazo Yahweh ameziamru kwa kinywa cha Musa. **12** Musa akazungumza na Aroni na wanawe wawili waliosalia; Eliazari naIthamari, Twaeni sadaka ya nafaka inayobaki kutokana na sadaka ifanywayo kwa Yahweh kwa moto, nanyi ileni kando ya madhabahu bila hamiara, kwa kuwa ni takatifu sana. **13** lazima mtaila mahali patatifu kwa sababu huo ni mgao wako wewe na mgao wa wanao wa matoleo yaliyofanywa kwa Yahweh kwa moto, kwa kuwa hivi ndivyo limeamriwa niwaambie. **14** Kile kidari kitikiswacho na lile paja ambalo hutolewa kwa Yahweh, yapasa mzile mahali palipo safi panapokubalika kwa Mungu. Wewe mwenyewe, wanao na binti zako waliopamoja nawe mtakula sehemu hizo, kwa kuwa zimetolewa kuwa mgao wako na mgao wa wanao kutokana na dhabihu ya sadaka ya ushirika wa watu wa Israeli. **15** Lile paja lililotolewa na kidari kilichotikiswa, ni lazima ziletwe pamoja na sadaka ya mafuta iliyofanywa kwa moto, ili kutikiswa mbele za Yahweh. Nazo zitakuwa zako wewe na wanao kuwa mgao wenu daima, kama Yahweh alivyoamru. **16** Kisha Musa akauliza kuhusu yule mbuzi wa sadaka ya dhambi, naye akagundua kwamba alikuwa ametekezwa kwa moto. Kwa hiyo akawakasirikia Eliazari na Ithamari, wana wa Aroni waliosalia; akawaambia, **17** "Kwa nini hamjaila sadaka ya dhambi katika eneo la hema, kwa kuwa ni takatifu sana, na kwa kuwa Yahweh amishaitoa kwenu ili kuchukua uovu wa kusanyiko, ili kufanya upatanisho kwa aijli yao mbele zake? **18** Tazama, damu yake haikuletwa ndani ya hema, kwa hiyo iliwapasa kwa hakika kuwa mekwisha ila kwenye eneo la hema, kama nilivyoagiza? **19** Kisha Aroni akamjibu Musa, " Tazama, leo walitoa sadaka yao ya dhambi na sadaka ya kuteketezwa mbele za Yahweh, na jambo hili vilevile limetendeka kwangu leo. Ikiwa nimeshakula sadaka ya dhambi leo, Je! Isingekuwa imeshapendeza mbele za Yahweh?" **20** Naye Musa aliposikia hivyo, akaridhika.

Leviticus 10:1

Nadabu na Abihu
Haya ni majina ya wana wa Aroni

kifukizo
chombo cha metali chenye kina kifupi ambacho makuhani walikitumia kubebea makaa ya moto au uvumba

wakakaweka moto ndani yake
"akaweka makaa yaliyowaka moto ndani yake"

wakatoa moto usiokuabalika mbele za Yahweh, moto ambao hakuwaamru wao kuutoa
"Lakini Yahweh hakuikubali sadaka yao kwa sababu haikuendana na kile ambacho aliwaamru kukitoa"

moto usiokuabalika mbele za Yahweh
"moto usiokubalika kwa Yahweh"

Kwa hiyo moto ukashuka chini mbele za Yahweh
"Kwa hiyo Yahweh akatuma moto"

ukashuka chini mbele za Yahweh
"ulikuja kutoka kwa Yahweh"

na kuwala
Moto ukiwaunguza kabisa watu unazungumziwa kana kwamba uliwala au uliwatumia kabisa.

nao wakafa mbele za Yahweh
"walikufa katika uwepo wa Yahweh"

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Leviticus 10:3

"Hiki ndicho Yahweh alichokuwa akikiongelea aliposema, 'Nitaufunua utakatifu wangu... mbele za watu wote'"
Hii ina nukuu ndani ya nukuu. Nukuu halisi yaweza kutamkwa kama nukuu taarifa iliyotajwa. : "Hiki ndicho Yahweh alichokuwa akiongelea alliposema kwamba angefunua takatifu wake...wamkaribiao yeye, na ya kwamba yeye atatukuzwa...watu

Nitaufunua utakatifu wangu kwa wale wanikaribiao
Kile kirai "wale wanikaribiao" humaanisha makuhani wamtumikiao Yahweh. "Nitawaonyesha wale ambao hukaribia kunitumikia kwamba Mimi ni mtakatifu" au "Wale wanaokuja karibu ili kunitumikia lazima wanitendee kama mtakatifu.

Nami nitatukuzwa mbele za watu wote
Sehemu hii ya pili ya tamko la Yahweh bado linamhusu kuhani, ambaye ni mmoja wa wanaomkaribia Yahweh. "Laazima wanitukuze mbele za watu wote" au "Lazima waniheshimu katika uwepo wa watu wote"

Mishaeli...Elzafani...Uzieli
Haya ni majina ya watu

ndugu zenu
Hii haimanishi kwamba walikuwa ndugu halisi. "Ndugu" hapa humaanisha jamaa au binamu.

Leviticus 10:5

Hivyo wakakaribia
"Kwa hiyo Mishaeli na Elzafani wakakaribia"

kuwachukua wangali wamevaa kanzu zao za kikuhani
Waliibeba miili ya Nadabu na Abihu, ambayo ilikuwa ingali kwenye kanzu za kikuhani

Eliezari...Ithamari
Haya ni majina ya wana wa Aroni.

Msiache wazi nywele za vichwa vyenu, wala msirarue nguo zenu,
Yahweh anawaambia Aroni na wanawe wasionyeshe ishara yoyote ya nje ya huzuni au kuomboleza.

ili kwamba msije mkafa
"ili kwamba msife"

asilikasirikie kusanyiko zima
"Kusanyiko" hapa humaanisha kutaniko zima la Israeli, siyo kikundi cha viongozi tu. : "asiwakasirikie watu wote wa Israeli"

nyumba yote ya Israeli
"Nyumba" hapa huwakilisha watu wa Israeli. "watu wote wa Israeli"

kwa ajili ya hao ambao Yahweh amewaangamiza kwa moto
"kwa ajili ya wale ambao Yahweh aliwaua kwa moto wake"

Leviticus 10:8

Hii itakuwa
"Hii" hapa hurejea nyuma kwenye amri kwa ajili ya makuhani ya kutokunywa mvinyo na kinywaji kikali waingiapo kwenye hema la kukutania.

amri ya kudumu katika vizazi vyote vya watu wenu
Tazama maelezo ya sura ya 3:15.

ili kupaambanua
Unaweza kuanza sentensi mpya hapa. "Yawapasa mfanye hivyo ili kwamba muweze kutofautisha"

kati ya mambo matakatifu na mambo ya kawaida
Yale majina vumishi "mataktifu" na "ya kawaida" yaweza kutamkwa kama vivumishi. : "Kati ya kilicho kitakatifu na "cha kawaida" au "kati ya kilichowekwa wakufu kwa Mungu na kilicho cha kawaida

kati ya kilichonajisi na kilichosafi
Yale majina vumishi "kilichonajisi|" na "kisichosafi" yaweza kutamkwa kama vivumishi. : "Kati ya kinajisi na kisafi" au "kati ya kile Mungu ambacho Mungu hatakikubali na kile ambacho atakikubali"

Kilichonajisi
Mtu au kitu ambacho Yahweh amekitamka kuwa hakifai kuguswa yanazungumziwa kana kwamba yalikuwa kichafu kimaumbile.

kilichosafi
Mtu au kitu ambacho Yahweh amekitamka kuwa hakifai kuguswa yanazungumziwa kana kwamba yalikuwa safi kimaumbile.

Leviticus 10:12

sadaka ifanywayo kwa Yahweh kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sadaka za kuteketezwa kwa Yahweh"

kwa kuwa ni takatifu sana
"kwa kuwa sadaka ya nafaka ni takatifu sana"

hivi ndivyo nimeamriwa kuwaambia ninyi
Hii yaweza kufasiriwa katika mtindo wa tendakji. : "hivi ndivyo Yahweh ameniamru kuwaambia ninyi"

Leviticus 10:14

Kile kidari kitikiswacho na lile paja ambalo hutolewa kwa Yahweh
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kile kidali na paja ambalo mtu alilitikisa na kuipeleka kwa Yahweh"

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kidari
ile sehemu ya mbele ya mwili wa mnyama chini ya shingo

paja
ile sehemu ya juu mguu juu ya goti

Wewe mwenyewe, wanao na binti zako
"Wewe" hapa humaanisha Aroni

Nazo zitakuwa zako wewe na wanao uwe mgao wenu daima
Hii ijulikane kwamba sehemu hiyo ni ya Aroni na wanawe. : "Sehemu hii daima itakuwa kwa ajili yako na wanao"

Leviticus 10:16

ametekezwa kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Kuhani alikuwa ameiteketeza yote"

Eleazari and Ithamari
Yafasiri majina haya kama yalivyofasiriwa katika sura ya 10:5

Kwa nini hamjaila ... mbele zake?
Musa anatumia swali kuwakemea Eleazari na Ithamari. swahili hili lenye ufsaha laweza kufasiriwa tamko. : "Iliwapasa kuwa mmeila...mbele zake."

kwa kuwa ni takatifu sana
"kwa kuwa sadaka ya dhambi ni takatifu sana"

kuchukua uovu wa kusanyiko
Ikimsababisha Yahweh kuwasamehe watu wa Israeli kunazungumziwa kana kwamba uovu ulikuwa kitu ambacho Yahweh hukichukua kutoka kwa watu.

mbele zake
"katika uwepo wake"

Tazama, damu yake haikuletwa ndani ya hema
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "hukuileta damu yake"

Leviticus 10:19

jambo hili vilevile limetendeka kwangu
Aroni anarejea kwa kifo cha wanawe wawili.

Isingekuwa imeshapendeza mbele za Yahweh?
Dhabihu hizi zilikuwa za kuliwa kwa shangwe na furaha. Aroni anatumia swali kusisitiza kwamba Yahweh asingekuwa amependezwa naye kwa kula dhabihu kwa kuwa anahuzuni kwa sababu ya vifo vya wanawe. Swali hili laweza kufasiriwa kama tamko. : "hakika Yahweh asingekuwa amependezwa."

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Yahweh akazungumza na Musa na Aroni, akasema, **2** "Sungumzeni na watu wa Israeli muwaambie, 'Hivi ndivyo viumbe vyenye uhai ambavyo mwaweza kula miongoni mwa wanyama walioko juu ya nchi. **3** Mnaweza kula mnyama yeyote aliye na kwato zenye kugawanyika na ambaye pia hucheua. **4** Hata hivyo, kuna baadhi ya wanyama ambao ama hawacheui au hana kwato zilizogawanyika, nanyi msiwale hao, wanyama kama ngamia, kwa sababu yeye hucheua lakini hana kwato zilizogawanyika. Kwa hiyo ngamia ni najisi kwenu. **5** Pimbi pia: kwa sababu yeye hucheua lakini hana kwato zilizogawanyika mara mbili, huyo pia ni najisi kwenu. **6** Na sungura pia: kwa sababu yeye hucheua lakini hana kwato zilizogawanyika mara mbili, huyu naye ni najisi kwenu. **7** Na nguruwe pia: ingawaje yeye anazo kwato zilizogawanyika lakini hacheui, kwa hiyo yeye ni najisi kwenu. **8** Msile aina yoyote ya nyama yao, wala msiiguse mizoga yao. Hao ni najisi kwenu. **9** Nao wanyama waishio majini mnaoweza kuwala ni wale wote walio na mapezi na magamba, iwe waliomo baharini au mitoni. **10** Lakini viumbe wote hai wasio na mapezi na magamba waliomo baharini au mitoni, pamoja na wale waendao majini na viumbe hai waliomo majini —watakuwa chukizo kwenu. **11** Kwa kuwa watakuwa chukizo, msile nyama yao, pia mizoga yao sharti itakuwa chukizo. **12** Chochote kisichokuwa na mapezi au magamba kilichomo majini ni lazima kiwe chukizo kwenu. **13** Nao ndege mtakaowachukia na msiopaswa kuwala ni hawa wafuatao: tai, furukombe, kipungu, **14** mwewe mwekundu, aina yoyote ya kipanga, **15** kila aina ya kunguru, **16** kiruka-njia, kipasuasanda, Shakwe, na aina yoyote ya mwewe. **17** Ni lazima pia bundi mdogo na bundi mkubwa muwaone kuwa chukizo, mnandi, **18** bundi mweupe na mwari, **19** korongo na ina zote za koikoi, huduhudi na popo pia. **20** Wadudu wote wenye mabawa wanatembea kwa miguu minne kwenu ni machukizo. **21** Lakini manaweza kula wadudu wenye mabawa wanaotembea kwa miguu minne ya kurukia ardhini yenye vifundo. **22** Na manaweza kula kula aina zote za nzige, senene, parare, au panzi. **23** Lakini wadudu wote warukao wenye miguu minne ni chulkizo kwenu. **24** Nanyi mtakuwa najisi hata jioni kutokana na wanyama hawa endapo mtagusa mizogo yao. **25** Na yeyote atakayeokota mojawapo wa mizoga yao ni lazima atazifua ngua zake naye atakuwa najisi hata jioni. **26** Mnyama yeyote ambaye anazo kwato ziliachana ambazo hazikugawanyika kabisa au hacheui huyo ni najisi kwenu. Yeyote awagusaye atakuwa najisi. **27** Mnyama yeyote anayetembea kwa vitanga vyake miongoni mwa wanyama waendao kwa miguu yote minne ni najisi kwenu. Yeyote agusaye mzoga kama huo atakuwa najisi hata jioni. **28** Na yeyote aokotaye mzoga kama huo ni zazima atazifua nguo zake na kuwa najisi hata jioni. Wanyama hawa watakuwa najisi kwenu. **29** Kuhusiana na wanyama wataambaao juu ya ardhi, hawa ndiyo walio najisi kwenu: kicheche, panya, aina zote za mijusi mikubwa, guruguru, **30** kenge, mijusi ya ukutani, goromoe, na kinyonga. **31** Wanyama hawa wote ambao hutambaa, hawa ndiyo watakuwa najisi kwenu. Yeyote awagusaye atakuwa njisi hata jioni. **32** Na iwapo mmoja wao anakufa na kuanguka juu ya chombo, chombo hicho kitakuwa najisi, ama kiwe kimetengenezwa kwa mbao, nguo, ngozi, au gunia. Kiwe chombo cha namna gani na kiwe kwa matumizi gani, ni lazima kitalowekwa katika maji nacho kitakuwa najisi hata jio. Kisha kitakuwa safi. **33** Kwa hiyo kila chungu ambacho mnyama najisi atakiangukia juu yake au ndani yake, chochote kilichomo kwenye chungu hicho kitakuwa najisi, na ni lazima mtakivunja chungu hicho. **34** Vyakula vyote ambavyo ni safi na kilichuhusiwa kuliwa, lakini kikaingiwa na maji kutoka kwenye chungu najisi kilichoanguka, nacho kitakuwa najisi. **35** Na kitu chochote kinachoweza kunywewa kutoka kwenye chungu kama hicho kitakuwa najisi. Kila kitu kitakachoangukiwa juu yake na kipande cha mzoga wa mnyama najisi nacho kitakuwa najisi, ama liwe ni jiko au vyungu vya kupikia. Ni najisi na ni lazima kiwe najisi kwenu. **36** Chemchemi au kisima cha maji ya kunywa yanapokusanyika patabaki kuwa safi iwapo kiumbe najisi kama hicho kitaangukia humo. Lakini ikiwa yeyote anaugusa mzoga wa mnyama aliye najisi uliomo ndani ya maji, yeye atakuwa najisi. **37** Iwapo sehehemu yoyote ya mzoga wa mnyama aliyenajisi inaangukia juu ya mbegu zozote zilizo kwa ajili ya kupanda. Mbegu hizo zitakuwa bado zingali safi. **38** Lakini kama maji yanawekwa juu ya mbegu, na kama sehemu ya mzoga unaangukia juu yake, nazo zitakuwa najisi kwenu. **39** Iwapo mnyama yeyote awezaye kuliwa anakufa, naye yeyote amgusaye atakuwa najisi hata jioni. **40** Na yeyote alaye chochote cha mzoga huo atalazimika kufua nguo zake naye atakuwa anjisi hata jioni. Na yeyote aokotaye mzoga kama huo atafua nguo zake na kuwa najisi hata jioni. **41** Kila mnyama atambaaye juu ya ardhi atakuwa chukizo; hatakuwa wa kuliwa. **42** Chochote kitambaacho kwa kujivuta juu ya tumbo lake, na chochote kitembeacho kwa miguu yake yote minne, au chochote kilicho na miguu mingi—wanyama wote ambao hutambaa juu ya nchi, hawa msiwale, kwa sababu watakuwa machukizo. **43** Msijinajisi wenyewe kwa kiumbe chochote nnajisi kitaambacho; msijinasi wenyewe kwavyo, ili kwamba msije mkachafuliwa navyo. **44** Kwa kuwa Mimi ndimi Yahweh Mungu wenu. Nanyi lazima muwe watakatifu, kwa hiyo na iweni watakatifu, kwa sababu Mimi ni mtakatifu. Haiwapasi kujichafua kwa aina yoyote ya kiendacho juu ya nchi. **45** Kwa kuwa

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Mimi ndimi Yahweh, aliyewaleta ninyi kutoka nchi ya Misri, ili niwe Mungu wenu. Kwa hiyo lazima muwe watakatifu, kwa kuwa Mimi ni mtakatifu. **46** Hii ndiyo sheria kuhusu wanyama, ndege, kila kiumbe hai kiendacho majini, na ya kila kiumbe kitambaacho juu ya nchi, **47** kwa jili ya kilie kinachopaswa kutofautishwa kati ya kilicho najisi na kilicho safi, na kati ya vitu vilivyokufa na vilivyo hai ambavyo vyaweza kuliwa na vitu vyenye uihai visivyoweza kuliwa."

Leviticus 11:1

miongoni mwa wanyama
"kutoka kwa wanyama wote"

Leviticus 11:3

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile anawachoruhusu watu kula na kile ambacho anawazuia kula.

kwato zenye kugawanyika
Hii humaanisha kwamba kwato zilizogawanyika sehemu mbili badala ya kuwa wayo mmoja

hucheua.
Hii humaanisha mnyama anayeleta chakula kinywani kutoka tumboni mwake na hukitafuna tena.

aadhi ya wanyama ambao ama hawacheui au hana kwato zilizogawanyika
Yaani kwamba, wana moja au nyingine, lakini siyo yote mawili.

ngamia ni najisi kwenu
Ngamia kuwa hafai kwa watu kumla amaezungumziwa kana kwmaba alikuwa mchafu kimaumbile.

Leviticus 11:5

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula.

Pimbi
Mnyama mdogo aishiye maeneo ya miamba.

najisi kwenu
wanyama hawa ambao Mungu amewatamka hawafai kwa watu kuwala wamezungumziwa kana kwamba walikuwa wachafu kimaumbile.

Sungura
Mnyama mdogo mwenye manyoya marefu ambaye kwa kwaida huishi kwenye mashimo chini ardhini.

wala msiiguse mizoga yao
"wala msiguse miili yao iliyokufa"

Leviticus 11:9

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

Mapezi
pezi , ni sehemu iliyobapa ambayo samaki huitumia kuogelea majini.

Magamba
Ni mabamba madogo madogo yanayoufunika mwili wa samaki.

viumbe wote hai wasio na mapezi na magamba waliomo baharini au mitoni
"wanyama wote waishio baharini au mitoni wasio na mapezi na magamba"

watakuwa chukizo kwenu
Yahweh anawaamru watu kuwakataa na kudharau kuwal a viumbe hawa. Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapsa mwawachukie hao" au "lazima mukatae kabisakabisa"

Leviticus 11:11

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

Kwa kuwa watakuwa chukizo
"kuchukia" ni kukitaa na kukidharamu kitu. Hii yaweza kufasiriwa katika mtindo" wa utendaji. : "kwa kuwa yawapasa kuwachukia hao au kwa kuwa ni lazima muwakatae kabisakabisa"

mizoga yao sharti itakuwa chukizo
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ywapasa kuichukia miili yao iliyokufa" au "msiguse miili yao iliyokufa"

Chochote kisichokuwa na mapezi au magamba kilichomo majin
"Chocote kilichomo majini kisichokuwa na mapezi na magamba"

lazima kiwe chukizo kwenu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "lazima mvichukie" au "lazima mvikatae kabisa kabisa"

generated on Tue Oct 24 10:45:40 2023

Leviticus 11:13

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

tai, furukombe, kipungu, mwewe mwekundu, aina yoyote ya kipanga, kila aina ya kunguru, 16kiruka-njia, kipasuasanda, Shakwe..aina yoyote ya mwewe.
Kuna ndege ambao ama hukaa macho usiku au hula panya na wanyama waliokufa.

Leviticus 11:17

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

bundi mdogo...bundi mkubwa...chukizo, mnandi, bundi mweupe na mwari, korongo...ina zote za koikoi, huduhudi...popo
Hawa ndege walao panya na wadudu na aghalabu hukaa macho usiku

bundi mkuu
""bundi mkubwa"

Koikoi...huduhudi
Hawa ni ndege walao panya na mijusi.

popo
Ingawaje popo si ndege, kwenye orodh hii popo ni najisi kwa sababu ana mabawa na huruka. ana mwili wa manyoya na hasa hukaa macho usiku. Yeye hula wadudu na panya

Leviticus 11:20

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

Wadudu wote wenye mabawa wanaotembea kwa miguu minne ni machukizo kwenu
Neno hili "chukuzo" laweza kufasiriwa na kirai che kitenzi. : "Mtawachukia wadudu wote wenye mabawa wanaotembeao kwa miguu yao miine"

Wadudu watembeao kwa miguu minne
Kirai "miguu miine" hapa ni nahau inayomaanisha kutambaa juu ya ardhi na huwatenga wadudu hawa na vitu vingine virukavyo, kama vile ndege, ambao wana miguu miwili tu. : "wadudu wataambao juu ya ardhi"

nzige, senene, parare, au panzi.
Hawa ni wadudu wadogo ambao hula mimea na wanaweza kurukaruka.

wadudu warukao wenye miguu minne
"wadudu warukao walio na miguu miine"

Leviticus 11:24

Taarifa kwa Ujumla
Yahweh anaanza kuwaambia Musa na Aroni ni wanyama gani ambao watu wanatakiwa kuwaona najisi.

Nanyi mtakuwa najisi hata jioni kutokana na wanyama hawa endapo mtagusa mizogo yao
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Miili ya wanya wanyama hawa waliokufa itawafanya nyinyi kuwa najisi kama mtagusa mmojawapo.

mtakuwa najisi
Mtu asiyekubalika kwa kusudi la Mungu kwa sababu amegusa mojawapo ya miili ya wanyama waliokufa anazungumziwa kana kwamba amekuwa si mchafu kimaumbile.

wanyama hawa
Hii hurejelea wanyama anaotaka kuwaorodheshaa katika mistari inayofuata.

Leviticus 11:26

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni kile anachowaruhusu watu kula na kile ambacho anawakataza kula

Kila myama...ni najisi kwenu
Hawa wanyama ambao Mungu amewataja kutofaa kwa kuliwa na watu wamezungumziwa kana kwamba walikuwa wachafu kimaumbile.

kwato zilizogawanyika
Tazama amelezo ya sura ya 11:3.

Cheuwa
Tazama maelezo ya sura ya 11:3

Kiala awagusaye atakuwa najisi
Mtu ambaye hakubaliki kwa makusudi ya Mungu kwa sababu ya amegusa mmojawapo wa wanyama hawa anazungumziwa kana kwamba alikuwa mchafu kimaumbile.

vitanga
Miuguu ya mnyama yenye makucha

hata jioni
"hata macheo"

Leviticus 11:29

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa na Aruni wanyama ambao watu walitakiwa kuwaona najisi

generated on Tue Oct 24 10:45:40 2023

hawa ndiyo walio najisi kwen
Hawa wanyama ambao Mungu amewataja kuwa hawafai kuguswa au kuliwa na watu wamezungumziwa kana kwamba walikuwa wachafu kimaumbile

kicheche
mnyama mdogo mwenye manyoya ya kahawia anayekula ndege na wanyama wadogo.

mijusi mikubwa, guruguru, 30kenge, mijusi ya ukutani...na kinyonga
Hizi ni aina mbali mabali za wanyama wenye damu baridi walio na miguu minne.

goromoe
"Mjusi wa ni"

Leviticus 11:31

Taarifa kwa Ujmla
Yahweh anaendelea kuwaambia Musa na Aruni wanyama ambao watu walitakiwa kuwaona najisi

hawa ndiyo watakuwa najisi kw
Hawa wanyama ambao Mungu amewataja kuwa hawafai kuguswa au kuliwa na watu wamezungumziwa kana kwamba walikuwa wachafu kimaumbile

Yeyeote awagusaye...atakuwa najisi
Mtu ambaye hakubaliki kwa makusudi ya Mungu kwa sababu amegusa mmojawapo wa wanyama hawa anazungumziwa kana kwamba alikuwa mchafu kimaumbile

hata jioni
"hata macheo"

chombo hicho kitakuwa najisi
Chombo amacho Mungu amekitaja kuwa hakifai kwa watu kukigusa kwa sababu mwili wa mmojawapo wa myama hawa aliyekufa umeangua juu yake kimezungumziwa kana kwamba klikuwa kichafu kimaumbile. Kimezungumziwa kufaa baada ya kuwa kimeoshwa.

Kisha kitakuwa safi.
Kitu flani ambacho Mungu amekitaja kuwa kinafaa kwa watu kukiguza baada ya kuwa kimeoshwa kimeangumziwa kana kwamba kilikuwa safi kimaumbile.

lazima kitalowekwa katika maji
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "na vyovyote utakavyokitumia, itakupasa kukiloweka kwenye maji.

Leviticus 11:34

Vyakula vyote ambavyo ni safi
Vyakula ambavyo Mungu amevitaja kuwa vimekubalika kwa watu kula kimezumgumziwa kana kwamba kilikuwa safi kimaumbile.

na kilichoruhusiwa kuliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambacho waweza kukila"

.nacho kitakuwa najisi
Chakula kisichokubalika kwa watu kukila kwa sababu maji yaliyonajisi yamemwagikia juu yake kimezungumziwa kana kwamba kilikuwa kichafu kimaumbile

kinachoweza kunywewa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "waweza kunywa"

cha mzoga
"cha maiti"

Ni lazima kivunjwevunjwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Ni lazima ukivunje vipandevipand"e au "Yakupasa kukisambaratisha"

Leviticus 11:36

Taariifa kwa Ujumla
Yahweh anaendele kuwaambia Musa na Aroni ni wanyama gani ambao watu waahesabu najisi

Chemchemi au kisima...patabaki kuwa safi
Maji yale ambayo watu wameruhusiwa kunywa kutoka chemchemi au kisima yanapokusanyika pamezungumziwa kana kwamba palikuwa safi kimaumbile.

kisima cha maji ya kunywa yanapokusanyika
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Kisima kinachokusanya maji ya kunywa"

mzoga wa mnyama aliye najisi
maiti ya mnyama ambaye Mungu amamtaja kuwa hafai kwa watu kumgusa au kumla amezungumziwa kana kwamba alikuwa mchafu kimaumbile

yeye atakuwa najisi
Yule mtu asiyekubalika kwa kusudi la Mungu kwa sababu kagusa mzogo wa mmojawapo wa wanyama amazungumziwa kana kwamba alikuwa mchafu kimaumbile.

mbegu...kwa ajili ya kupanda
"mbugu ambazo mnatarajia kupanda"

Mbegu hizo zitakuwa bado zingali safi...zitakuwa najisi
Mbegu ambazo Mungu amezitaja kuwa zimekubalika kwa watu kupanda zimezungumziwa kana kwamba zilikuwa safi kimaumbile na zile

generated on Tue Oct 24 10:45:40 2023

ambazo hazikubaki zimezungumziwa kana kwamba zilikuwa chafu

Lakini kama maji yanawekwa juu ya mbegu
Hii yaweza kufasiriwa katika mtindo wa utendaji. "Lakini kama mtaweka juu ya mbengu"

Leviticus 11:39

naye yeyote amgusaye atakuwa najisi hata jioni
Tazama maelezo ya sura ya 11:31

Hata jioni
Hata machweo

Leviticus 11:41

atakua chukizo
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa mmchukie" au "yapasa mkatae"

Taariifa kwa Ujumla
Yahweh anaendele kuwaambia Musa na Aroni ni wanyama gani ambao watu waahesabu najisi

hatakuwa wa kuliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Haipasi kumla"

watakuwa machukizo.
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yawapasa kuwachukia" au "Lazima muwakate"

Leviticus 11:43

Taariifa kwa Ujumla
Yahweh anaendele kuwaambia Musa na Aroni ni wanyama gani ambao watu waahesabu najisi

Msijitie unajisi... msije mkachafuliwa navyo.
Yahweh anarudia wazo lilelile mara mbili ili kutia nguvu amri kwamba haiwapasi kula mnyama yeyote aliyenajisi.

msijitie unasi kwavyo
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kiasi kwamba mnakosa kuwa safi kwa sababu ya hivyo"

Leviticus 11:46

Taarifa kwa Ujumla
Yahweh anamaliza kuwaambia Musa na Aroni kile anachowaruhusu watu kula na kilea nachowakataza kula.

kwa jili ya kile kinachopaswa kutofautishwa kati
Hii yaweza kufasiriwa katika mtindo wa utendaji. :"kwa ajili ya kupambanua baina ya"

kutofautishwa kati ya kilicho najisi na kilicho safi
Wale wanyama ambao MUngu aliwataja kuwa hawafai kwa watu kuwa gusa au kuwala wamezungumziwa kana kwamba walikuwa wachafu kimaumbile, nwa wale aliowataja kukubalika kwa watu kuwagusa na kuwala wamezungumziwa kana kwamba walikuwa wasafi kimaumbile.

ambavyo vyaweza...visivyoweza kuliwa."
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambacho mwaeza kula...amcho hamwezi kula"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Yahweh akamwambia Musa, **2** "zungumza na watu wa Israeli, uwaambie, 'endapo mwanamke anakuwa mjamzito na kujifungua mtoto wa kiume, naye atakuwa najisi kwa muda wasiku saba, ni kama tu vile anavyokuwa najisi katika siku za kipindi chake kwa mwezi. **3** Katika siku ya nane nyama ya govi la mtoto mvulana itatahiriwa. **4** Kisha utakaso wa mama wa kutokwa damu yake utaendelea kwa muda wa siku tatu. Haimpasi kugusa kitu chochote kilicho kitakatifu au kukaribia eneo la hema mpaka zitakapomalizika siku za kutakaswa kwake. **5** Lakini kama atajifungua mtoto wa kike, naye atakuwa najisi kwa mud wa majuma mawili, kama alivyo wakati wa kipindi chake. Kisha utakaso wa mama utaendelea kwa siku sitini sita. **6** Siku za kutakaswa kwake zitakapoisha, kwa ajili ya mwana au binti, atalazimika kuleta kwa kuhani mwana-kondoo wa mwaka mmoja kuwa sadaka ya kuteketezwa, na kinda la njiwa au huwa kuwa sadaka ya dhambi, mbele ya ingilio la hema la kukutania, **7** Kisha atawatoa mbele za Yahweh na kufanya sadaka ya upatanisho kwa ajili yake, naye atatakaswa kutokana kutiririka kwa damu yake. Hii ndiyo sheria kuhusu mwanamke aifunguaye ama mtoto wa kiume au wa kike. **8** Na kama hana uwezo wa kutoa mwana-kondoo, naye ataleta makinda mawili ya njiwa ua hua, mmoja kwa ajili ya sadaka ya kuteketezwa na mwingine kuwa sadaka ya dhambi, naye kuhani atafanya upatanisho kwa ajili yake; naye atakuwa safi."

Leviticus 12:1

naye atakuwa najisi
Mwanamke ambaye watu wengine haiwapasi kumgusa kwa sababu anatokwa ujauzito wake anazungumziwa kana kwamba alikuwa najisi kimaumbile.

katika siku za kipindi chake kwa mwezi
Hii hurejealea kipindi cha mwezi mwanamke anapotokwa na kutokana na ujauzito wake.

nyama ya govi la mtoto mvulana itatahiriwa
Ni kuhani tu pekee angeweza kufanya tendo hili. Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kuhani ndiye apaswaye kumtahiri mtoto mvulana"

Leviticus 12:4

utakaso wa mama wa kutokwa damu yake utaendelea kwa muda wa siku thelathini na tatu
Siku tatu - Hii humaanisha kwmba mama atabakia najisi kwa siku sitini na tatu.

muda wa thelathini na tatu
siku tatu - "siku 33"

naye atakuwa najisi kwa muda wa majuma mawili
Mwanamke ambaye watu wengiine haiwapasi kumgusa kwa sababu anatokwa damu kutokana na mimba yake amezungumziwa kana kwamba alikuwa mchafu kimaumbile.

kwa mud wa majuma mawili
"kwa siku 14"

wakati wa kipindi chake
Tazama maelezo ya sura ya 12:1

siku sitini na sita
siku sita - "siku 66"

Leviticus 12:6

Siku za kutakaswa kwake zitakapomalizika
Siku za mwezi za utakaso wake zitakapokamilika"

kwa ajili ya mwana au bint
Hii hurejelea idadi tofauti ya siku za utakaso kutegemeana na jinsia ya mtoto anayemzaa; mwana au binti.

Leviticus 12:7

naye atatakaswa kutokana kutiririka kwa damu yake
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "na hili litamtakasa kutoka katika kutokwa na damu kwake kunaoendelea wakati wa kuzaliwa kwa mtoto.

kama hana uwezo wa kutoa mwana-kondoo
Fasiri sentensi hii ili kuweka wazi kutokuweza kwa mwanamke kununua dhabihu ya mnyama. : "Iwapo hana fedha ya kutosha kukunulia mwana-kondoo"

naye atakuwa safi
Mwanamke ambaye watu wengine wangeweza kumgusa anazungumziwa kana kwamba alikuwa safi kimaumbile.

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generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Yahweh akazungumza na Musa na Aroni, akasema, **2** Mtu yeyote anayeonekana na uvimbe au pele au doa ling'aalo juu ya ngozi ya mwili wake, na likawa limeambukizwa ugonjwa wa ngozi mwilini mwake, ni lazima aletwe kwa Aroni kuhani mkuu au kwa mmoja wa wanawe makuhani. **3** Naye kuhanai atachunguza ugonjwa huo kwenye ngozi ya mwili wake. Iwapo malaika zilizopo eneo lenye ugonjwa zimegeuka kuwa nyeupe, na iwapo ugonjwa umejitokeza juu ya ngozi, huo ni ugonjwa wa kuambukiza. Baada cha kuhani kumchunguza, atamtangaza kuwa ni najisi. **4** Iwapo lile doa ling'aalo katika ngozi yake ni jeupe, na kuonekana kwake halikwenda chini zaidi ya ngozi, na iwapo malaika za eneo lenye ugonjwa hazijabadilika kuwa nyeupe, naye kuhani atamtenga mgonjwa kwa siku saba. **5** Katika siku ya saba, huyo kuhani itambidi kumchunguza tena ili kuona kama katika maamzi yake huo ugonjwa siyo mbaya, na kama haujaenea kwenye ngozi. Iwapo haujaenea, basi, kuhani atamtenga kwa siku saba zaidi. **6** Naye kuhani atamchunga tena katika siku ya saba ili kuona kama ugonjwa ubepona na haujasambaa zaidi kwenye ngozi. kama haujasambaa, basi, kuhani atamtangaza kuwa yeye ni safi. Ni upele tu. Naye atafua nguo zake, na kisha yeye yu safi. **7** Lakini endapo ule upele utakuwa umishasambaa kwenye ngozi baada ya kuwa amejionyesha kwa kuhani kwa ajili kusafishwa kwake, itambidi kujionyesha tena kwa kuhani. **8** Naye kuhani atamchunguza ilikuona kama huo upele umsambaa zaidi ndani ya ngozi. Na endapo utakuwa umesambaa, kisha kuhani atamtangaza kuwa najisi. Huo ni ugonjwa wa kuambukiza. **9** Iwapo ugonjwa wa ngozi wa kuambukiza umo kwa mtu fulani, naye mtu huyo yapasa aletwe kwa kuhan. **10** Kuhani atamchunguza ili kuona kama kunauvimbe mweupe katika ngozi yake, endapo malaika zitakuwa zimebadilika kuwa nyeupe, au kumekuwa na nyama mbichi kwenye uvimbe. **11** Kama ipo, basi, huo ni ugonjwa sugu wa ngozi, naye kuhani atamtangaza kuwa najisi. Hatamtenga kwa kuwa yeye tayari ni najisi. **12** Iwapo huo ugonjwa unajitokeza na kupanuka zaidi kwenye ngozi, na kuifunika ngozi ya mtu kwa ugonjwa tangu kichwani pake hata miguuni, maadamu anajitokeza kwa kuhani, **13** naye kuhani atamchunguza ili kuona kama huo ugonjwa umeshaenea mwili wake wote. Ikiwa imetokeo hivyo, kuhani atamtangaza mtu huyo aliye na ugonjwa kuwa ni safi. Ikiwa amebadilika kuwa mweupe, huyo ni safi. **14** Lakini ikiwa nyama mbichi imeonekana juu yake, atakuwa najisi. **15** Kuhani ataiangalia hiyo nyama mbichi na kumtanga kuwa najisi kwa sababu hiyo nyama mbichi ni najisi. Huo ni ugonjwa wa kuambukiza. **16** Lakini endapo hiyo nyama mbichi inageuka kuwa nyeupe tena, naye huyo mtu hana budi kwenda kwa kuhani. **17** Kuhani atamchunguza ili kuona kama hiyo nyama imebadilika kuwa nyeupe. Kama imekuwa hivyo naye kuhani atatangaza kwamba mtu huyo kuwa ni safi. **18** Mtu anapokuwa na jipu juu yangozi yake na limishapona, **19** na mahali pa jipu pamekuwa na uvimbe au doa lenye kung'aa, wekundu unaochanganyikana na weupe, yapasa kuonyeshwa kwa kuhani. **20** Naye kuhani atalichunguza ili kuona kama linaonekana limekwenda chini ya ngozi, na kama hizo malaika zimebadilika kuwa nyeupe, kama ni hivyo, kuhani atamtangaza kuwa najisi. Huo ni ugonjwa wa kuambukiza, endapo utakuwa umezalishwa mahali lilipokuwa jipu hilo. **21** Lakini endapo kuhani atakuwa amelichunguza na haoni malaika nyeupe ndani yake, na kwamba iliko chini ya ngozi bali limefifia, kisha kuhani atamtenga kwa siku saba. **22** Kama linaenea kwa kupanuka kwenye ngozi, kisha kuhani atamtangaza kuwa najisi. Huo ni ugonjwa wa kuambukiza. **23** Lakini kama hilo doa lenye kung'ara linabaki mahali pake na halijasambaa, basi hilo ni kovu la jipu, naye kuhani atamtangaza kuwa safi. **24** Ngozi inapoungua na nyama mbichi ya inamekuwa na wekundu uliochanganyika na weupe au doa jeupe, **25** kisha kuhani ataichunguza kuona kama malaika zilizoko kwenye doa hilo zimebadilika na kuwa nyeupe, na kama limeonekana kwenda chini zaidi ya ngozi, kama limekuwa hivyo, basi huo ni ugonjwa wa kuambukiza. Umejitokeza kwenye jeraha la moto, naye kuhani atamtangaza kuwa najisi. Huo ni ugonjwa wa kuambukiza. **26** Lakini endapo kuahani analichunguza na naona kwamba hakuna malaika nyeupe kwenye doa, na kwamba halikuenda chini ya ngozi bali linafifia, basi, kuhani atamtenga mtu huyo kwa siku saba. **27** Kisha yapasa kuahani kumchunguza tena katika siku ya saba. Iwapo litakuwa limesambaa kwa upana kwenye ngozi, naye kuhani atamtangaza kuwa najisi. Huo ni ugojwa wa kuambukiza. **28** Iwapo hilo doa lisalia mahali pake na halitakuwa limesambaa kwenye ngozi bali limefifia, ni uvimbe tu kutokana na kuungua moto, naye kuhani atamtangaza kuwa safi, kwa kuwa siyo zaidi ya jeraha la kuungua. **29** Iwapo mwanaume au mwanamke ana ugonjwa wa kuambukiza kichwani au kidevuni pake, **30** kisha kuhani atamchunguza mtu huyo kwa ajili ya ugonjwa wa kuambukiza ili kuona kama unakwenda ndani zaidi ya ngozi, na kama kuna nywele za manjano, nyembamba ndani yake. endapo zinaonekana, kisha kuhani atamtangaza kuwa najisi. Huo ni mwasho, ugonjwa wa kuambukiza kichwani au kidevuni. **31** Iwapo kuhani anachunguza ugonjwa wa mwasho na anagundu kuwa hauko chini ya ngozi, na kama hakuna nywele nyeusi ndani yake, kisha kuhani atamtenga mtu huyo mwenye ugonjwa wa mwasho kwa siku saba. **32** Katika siku ya saba kuhani atauchunguza tena huo ugonjwa ili kuona kama umesambaa, Endapo hakuna malaika za manjano, na

generated on Tue Oct 24 10:45:40 2023

iwapo ugonjwa uko usawa ngozi tu, **33** basi, yapasa mtu huyo kunyolewa., lakini sehemu yenye ugonjwa haitanyolewa, naye kuhani atamtenga mtu huyo mwenye ugonjwa wa mwasho kwa siku saba. **34** Katika siku ya saba kuhani atauchunguza tena ugonjwa ili kuona kama umacha kusambaa ndani ya ngozi. Iwapo unaonekana kuwa hukwenda chini zaidi ya ngozi, kisha kuhani atamtangaza kuwa safi. Mtu huyo yapasa kufua nguo zake, na kisha atakuwa safi. **35** Lakini ikiwa ugonjwa wa mwasho umeenea kwa sehemu kubwa kwenye ngozi baada ya kuhani kutangaza kuwa alikuwa safi, **36** naye kuhani itabidi amchunguze tena. Iwapo ugonjwa utakuwa umesambaa katika ngozi, kuhani hahitajiki kutafuta nywele za manjano. Mtu huyo ni najisi. **37** Lakini iwapo katika mtazamo wa kuhani inaonekana kuwa huo ugonjwa wa mwasho umekoma kusambaa, basi huo ugonjwa umekwisha pona. Yeye ni safi, naye kuhani atamtangaza kuwa safi. **38** Iwapo mwanume au mwanamke ana madoa juu ya ngozi, **39** kisha kuhani atamchunguza mtu huyo ili kuona kama hayo madoa ni meupe kwa kufiifia, ambalo ni kovu tu lililojitokeza kwenye ngozi. Yeye yu safi. **40** Iwapo nywele za mtu zimenyonyoka kichwani, yeye ni kipara lakini yu safi. **41** Na iwapo nywele zake zimenyonyoka upande wa mbele wa kichwa chake, na iwapo paji lake la uso lina kipara, yeye yu safi. **42** Lakini endapo kuna kidonda chenye wekundu uliochanganyika na weupe, juu ya kipara chake au paji lake la uso, huo ni ugonjwa wa kuambukiza uliojitokeza. **43** Naye kuhani atamchunguza ili kuona iwapo uvimbe wa eneo linaugua juu ya upara wake au paji lake la uso lina wekundu uliochanganyika na weupe, kama kuonekana kwa ugonjwa wa kuambukiza kwenye ngozi. **44** Ikionekana hivyo, basi huyo ana ugonjwa wa kuambukiza naye ni najisi. Hakika kuhani atamtangaza kuwa najisi kwa sababu ya ugonjwa wake kichwani pake. **45** Mtu aliye na ugojwa wa kuambukiza atavaa nguo zilizochanika, ni lazima nywele zake ziachwe wazi, na yampasa kufunika uso wake mpaka puani na kupiga kelele, 'Najisi, najisi.' **46** Naye atakuwa najisi siku zote za ugonjwa wake wa kuambukiza. Kwa sababu anao ugonjwa unaosambaa, yapasa kuishi peke yake nje ya kambi. **47** Kuna wakati fulani vazi la mtu hupata ukungu juu yake. Laweza kuwa vazi, ama la sufu au kitani, **48** au kitu chochote kilichosukwa au kufumwa kutokana na sufu au kitani, au ngozi au kitu chochote kilichotengenezwa kwa ngozi. **49** Iwapo sehemu iliyochafuliwa ina rangi ya kijani au nyekundu katika vazi, ngozi, kifaa kilichosukwa au kufumwa, basi huo ni ukungu uanasambaa, ni lazima uonyeshwe kwa kuhani. **50** Yapasa kuhani akichunguze hicho kifaa kwa ajili ya ukungu; ni lazima akitenge kitu chochote kilicho na ukungu kwa siku saba. **51** Naye atauchunguza tena huo ukungu katika siku ya saba. Endapo utakuwa umesambaa katika kifaa hicho, basi ni wazi kwamba huo ni ukungu wenye kuangamiza, na hicho kifaa ni najisi. **52** Na mwenye kukimiliki atalazimika kukichoma na kukiteketeza kabisa hicho kifaa kilichoonekana na ukungu ndani yake, haijalishi kiwe ni kifaa cha aina gani, kwani huo ukungu unaweza kusababisha ugonjwa. **53** Iwapo kuhani anakichunguza hicho kifaa na kuona kwamba ukungu haujaenea kwenye vazi au chombo kilichosukwa au kusokotwa kutokana na sufu, kitani au ngozi, **54** basi atawaagiza wakisafishe hicho kifaa kilichopatikana na ukungu, naye yampasa kukitenga kwa siku saba zaidi. **55** Kisha kuhani atakichunguza tena hicho kifaa chenye ukungu baada ya kuwa kimesafinshwa. Kama ukungu haukubadilika rangi yake, hata kama haukusambaa, kifaa hicho ni najisi. Yapasa kichomwe, haijalishi ni wapi ukungu huo utakuwa umekichafua. **56** Iwapo kuhani anakichunguza hicho kifaa, na kama ukungu umefifia baada ya kuwa umeoshwa, basi atakirarua kile kipande kilichochaufuliwa kutoka kwenye vazi au kutoka kwenye ngozi, au kutoka kwenye chombo kilichosukwa au kusokotwa. **57** Ikiwa ukungu unazidi kuonekana katika vazi, ama katika chombo kilichosukwa au kufumwa, au katika kitu chochote kilichotengenezwa kwa ngozi, basi, ukungu utakuwa unasambaa. Kifaa chochote kilicho na ukungu ni lazima kichomwe. **58** Vazi au kitu chochote kilichosukwa au kufumwa kutokana na sufu, au kitani, au ngozi au kitu chochote kilichotengenezwa kwa ngozi—iwapo unakisafisha kifaa nao ukungu ukawa umetoka, nacho kifaa lazima kisafishwe mara ya pili, kisha kitakuwa safi. **59** Hii ndiyo sheria ihusuyo ukungu katika vazi la sufu au kitani, au kwenye kitu chochote kilichosukwa au kufumwa kutokana na sufu, au kitani, au kitu chochote kilichotengenewa kwa ngozi, ili kwamba mweze kuvitangaza kuwa safi au najisi.

Leviticus 13:1

lazima aletwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kisha yapasa mmoja kumleta yeye" au "kisha yapasa yeye aende"

kwa mmoja wa wanawe
"kwa mmoja wa watoto wa Aroni"

Leviticus 13:3

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni juu ya kile watu wafanye.

ngozi ya mwili wake
"Wake" hapa humrejelea mtu mwenye ugonjwa wa ngozi.

generated on Tue Oct 24 10:45:40 2023

ugonjwa wa kuambukiza
ugonjwa ambao unaweza kuenea kwa urahisi kutoka kwa mtu mmoja hadi kwa mwingine.

atamtangaza kuwa ni najisi
"ni lazima kuhani amtangaze najisi mtu huyo." Mtule yule ambaye watu wengine hawapaswi kungusa amezungumziwa kana kwamba alikuwa mchafu kimaumbile.

kwa siku saba.
"kwa siku 7"

Leviticus 13:5

huyo kuhani itambidi kumchunguza
Anayechunguzwa hapa ni yule mtu aliye na ugonjwa wa ngozi

kama haujaenea kwenye ngozi
Hii inamaanisha kwamba kama ugonjwa wa ngozi haujaongozeka katika ukubwa au haujasogea kwenye sehemu zingine za mwili.

siku ya saba
"Ya saba" ni idadi kwa 7. : "siku ya 7"

siku saba
"Siku 7"

Naye kuhani atamtangaza safi ...yeye ni safi.
Yule mtu ambaye wengine wangemgusa amezungumziwa kana kwamba ni safi kimbaumbile.

upele
Hii ili eneo la ngozi lililoumbuliwa, lakini upele upele hataenea kwa watu wengine.

Leviticus 13:7

amejionyesha
Hii hurejea moja kwa moja kwa mtu aliye na ugonjwa wa ngozi.

kuhani atamtangaza kuwa najisi
Yule mtu ambaye watu wengine haiwapasi kumgusa amezungumziwa kana kwamba alikuwa mchafu kimaumbile

ugonjwa wa kuambukiza
Tazama maelezo ya sura 13:3.

Leviticus 13:9

huyo yapasa aletwe kwa kuhani
Kuhani aliamua iwapo ugonjwa ulikuwa umesambaa. Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mmoja nanweza kumleta kwa kuhani" au "anapaswa kumwendea kuhani"

endapo...kumekuwa na nyama mbichi kwenye uvimbe.
"Nyama mbichi" hapa inaweza kumaanisha vidonda vilivyowazi juu ya ngozi au yaweza kumaanisha ngozi mpya imemea, lakini eneeo kukizunguka badao inaugonjwa. ama mojawapo inanyesha kwamba ugonjwa wa ngozi yenye hauponi sawasawa.

ugonjwa sugu wa ngozi
Huu ni ugonjwa ambao au unapona kwa muda wakati mrefu.

naye kuhani atamtangaza kuwa najisi...yeye tayari ni najisi
Yule Mungu ambaye watu wengine hawapasi kumgusa anazungumziwa kana kwamba alikuwa mchafu kimaumbile.

Leviticus 13:12

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni yawapasayo watu kufanya mtu anapokuwa na ugonjwa wa ngozi.

kuhani atamtangaza mtu huyo...safi...naye atakuwa safi
Mtu ambaye watu wengine wanaweza kumgusa amezungumziwa kana kwamba alikuwa safi kimaumbile na mtu ambaye watu wengine haiwapasi kumgusa amezungumziwa kana kwamba alikuwa mchafu kimaumbile.

Leviticus 13:15

Kuhani atamtangaza...najisi kwa sababu hiyo nyama yake mbichi ni najisi
Tazama maelezo ya hapo juu 13:6

kumtangaza kuwa najisi
Anayetangazwa hapa ni yule mwenye ugonjwa wa ngozi

nyama mbichi
Tazama mafafanuzi yaliyo kwenye 13:9

ugonjwa wa kuambukiza
Imefasiriwa kama ilivyofanyika katia 13:3

kuhani atatangaza kwamba mtu huyo kuwa safi
Yule mtu ambaye watu wengine wanaweza kumgusa amezungumziwa kana kwamba akuwa safi kimaumbile.

Leviticus 13:18

Taarifa kwa ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

Jipu
Eneo juu ya ngozi iliyoambukizwa lenye maumivu makali.

yapasa kuonyeshwa kwa kuhani.
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa alionyeshe kwa kuhani"

generated on Tue Oct 24 10:45:40 2023

kuhani atamtangaza kuwa najisi
Mtu ambaye watu wengine haiwapasi kumgusa amezungumzwa kana kwamba alikuwa mchafu kimaumbile.

Leviticus 13:21

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

analichunguza
Kinachochunguzwa hapa ni ule uvimbe au doa ling'aalo juu ya ngozi.

kuhani atamtangaza kuwa najisi.
Tazama maelezo ya sura ya 13:20

naye kuhani atamtangaza kuwa safi
Mtu ambaye watu wengine wanaweza kumgusa amezungumziwa kana kwamba alikuwa safi kimaumbile.

Leviticus 13:24

Taarifa kwa ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

Ugonjwa wa kuambukiza
Tazama maelezo sura ya 13:3

naye kuhani atamtangaza kuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 13:26

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

analichunguza
Kinachochunguzwa hapa ni lile jeraha la moto juu ya ngozi ya mtu.

naye kuhani atamtangaza kuwa najisi
Tazama amaelezo ya sura 13:20

Ugonjwa wa kuambukiza
Tazama maelezo ya sura 13:3

, naye kuhani atamtangaza kuwa safi
Tazama maelezo ya sura 13:23

Leviticus 13:29

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

kuhani atamtangaza kuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 13:31

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

Leviticus 13:32

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

basi, yapasa mtu huyo kunyolewa., lakini sehemu yenye ugonjwa haitanyolewa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mtu huyo atalazimika kunyoa nywele zilizokaribu na jipu lakini siyo zile nywele zilizojuu ya jipu"

Leviticus 13:34

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

ule ugonjwa
"Ugonjwa" hapa humaanisha ule ugonjwa juu ya kichwa au kidevu cha mtu.

kuhani atamtangaza kuwa safi. Mtu huyo yapasa kufua nguo zake, na kisha atakuwa safi
Tazama maelezo ya sura 13:23

Leviticus 13:35

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

baada ya kuhani kutangaza kuwa alikuwa safi...Yeye ni safi, naye kuhani atamtangaza safi
Tazama maelezo ya sura 13:23

Mtu huyo ni najisi
Tazama maelezo ya sura 13:20

generated on Tue Oct 24 10:45:40 2023

Leviticus 13:38

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

meupe kwa kufifia
kovu jeupe

Kovu
Tazama maelezo ya 13:5

Yeye yu safi.
"Mtu huyo yu safi"

Yeye yu safi.
Tazama maelezo ya sura 13:23

Leviticus 13:40

aelezo kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

yeye yu safi
Tazama maelezo ya sura 13:23

Leviticus 13:42

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

Ugonjwa wa kuambukiza
Tazama maelezo ya sura 13:3

naye ni najisi...atamtangaza kuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 13:45

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu inawapasa kufanya mtu anapokuwa na ugojwa wa ngozi.

nje ya kambi
Kambi ni eneo ambao Waisraeli wengi wailiishi. Mtu najisi alikuwa haruhusiwi kuishi miongoni mwao kwa sababu ugonjwa wake unaweza kuenea kwa wengine.

Najisi, najisi
Tazama aelezo ya sura 13:20

Leviticus 13:47

vazi la mtu huchafuliwa na ukungu
"Vazi lenye ukungu juu yake" au Vazi ambalo linaukungu"

kuchafuliwa
Kuwa chafu kwa sababukitu fulani chenye madhara kimeongezwa kwake.

ukungu
Kuvu, mala kwa mara huwa na rangi nyeupe, ambayo hukua juu ya vitu vilivyovichafu au vyenye unyevunyevu

au kitu chochote kilichosukwa au kufu
Hii yaweza kufasiriwa katika mtindo wa utendaji' : : "au kitu chochote ambacho mtu aliye amekisokota au kukisuka"

Iwapo sehemu iliyochafuliwa ina rangi ya kijani au nyekundu katika vazi
"kama kuna uchafu wa kijani au wenye wekundo kwenye vazi"

kitu chochote kilichotengenezwa kwa ngozi
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kitu chochote kile ambacho mtu amekitengeneza kutoka na na ngozi"

lazima kionyeshwe kwa kuhani
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mmiliki wake yapasa kukionyesha kwa kuhani"

Leviticus 13:50

siku saba
Tazama maelezo ya sura 13:5

siku ya saba
Tazama maelezo ya sura 13:6

kitu chochote ambacho ngozi imetumika
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kitu chochote ambacho mtu anatumia ngozi"

kifaa chochote kilichoonekana na ukungu ndani yake
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Chochote ambacho kinapatika na ukungu wenye kudhuru juu yake"

kifaa hicho ni najisi
Maelezo yake yaweza kufanana na ya sura 13:20

huo ukungu unaweza kusababisha ugonjwa
Huo ukungu wenyekudhuru waweza kusababisha ugonjwa ndani ya mtu anayekikaribia kifaa.

Chombo hicho lazima kiteketezwe kabisa kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa akiteketeze hicho chombo kabisakabisa

generated on Tue Oct 24 10:45:40 2023

Leviticus 13:53

basi atawaamru
"kisha kuhani atamwamru mmiliki" Hapa kuhani anawaambia watu namna ya kuvitendea vyombo vya nymbani ambavyo yamkini vilikuwa vimembukizwa.

hicho kifaa kilichopatikana na ukungu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambamo wamegundua mna ukungu"

baada ya kuwa kimesafishwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "baada ya kukiosha kifaa"

kifaa hicho ni najisi
Kitu ambacho Mungu amekitangaza kuwa hakifai kwa watu kukigusa kimezungumziwa kana kwamba kilikuwa kichafu kimaumbile.

Yapasa ukichome kifaa hicho
"ukichome" hapa haimaanishi kuhani hasa. Inamaanisha tu mtu impasaye kukichoma kifaa.

Leviticus 13:56

baada ya kuwa umeoshwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Baada ya miliki kuwa amekiosha"

lazima utakichoma moto
Anayelazimika hapa haimaanishi kuhani hasa. bali inamaanisha tu yule anayepaswa kukichoma hicho chombo.

iwapo unakisafisha kifaa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : Endapo mmiliki anakiosha"

nao ukungu ukawa umetoka, nacho kifaa lazima kisafishwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kisha huyo mmiliki lazima akioshe"

kisha kitakuwa safi.
Tazama maelezo ya sura 13:23

Leviticus 13:59

ukungu katika vazi....lilotengenezwa kwa ngozi
Tazama linavyofasireiwa katika sura 13:47

ili kwamba mweze kuvitangaza
"ili kwamba kuhani aweze kukitangaza"

safi au najisi
Tazama maelezo ya sura 13:20-23

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yahwe alizungumza na Musa, akisema, **2** "Hii itakuwa sheria kwaajili ya mtu aliyekufa kwenye siku ya utakaso. Lazima aletwe kwa kuhani. **3** Kuhani atakwenda nje ya kambi kumchunguza mtu kuona kama madhara ya ugonjwa wa ngozi yameponywa. **4** Ndipo kuhani ataamuru kwamba mtu mwenye kutakaswa lazima achukue ndege safi wawili, waliohai, mti wa mwerezi, kitani nyekundu na hisopo. **5** Kuhani atamwamuru kuua moja ya hao ndege juu ya maji safi yaliyo kwenye chungu cha udongo. **6** Ndipo kuhani atamchukua ndege aliyehai na mti wa mwerezi, na kitani nyekundu na hisopo, na vyote hivi, pamoja na ndege aliyehai atavichovya kwenye damu ya ndege aliyechinjiwa kwenye maji safi. **7** Ndipo kuhani atanyunyiza maji haya mara saba juu ya mtu anayetakaswa katika ugonjwa, na ndipo kuhani atamtangaza kuwa msafi. Ndipo kuhani atamwachia ndege aliyehai katika eneo wazi. **8** Mtu aliyetakaswa atafua nguo zake, atanyoa nywele zake zote, ataoga kwa maji, na ndipo atakuwa safi. Baada ya hayo lazima aje kwenye kambi, lakini ataishi nje ya hema lake kwa siku saba. **9** Katika siku ya saba lazima anyoe nywele za kichwa chake, na lazima pia anyoe ndevu zake na nyusi. Lazima anyoe nywele zake zote, na lazima afue nguo zake na aoge kwenye maji; ndipo atakuwa safi. **10** Katika siku ya nane lazima achukue dume wa wana kondoo wawili wasio na lawama, mwana kondoo jike wa mwaka mmoja asiye na lawama, na tatu ya kumi ya efa ya unga safi uliochanganywa mafuta kama sadaka ya nafaka, na kipimo kimoja cha mafuta. **11** Kuhani ambaye amemtakasa mtu atamsimamisha mtu ambaye aliyemtakasa, pamoja na vile vitu, mbele ya Yahwe mahali pa kuingilia kwenye hema ya mkutano. **12** Kuhani atachukua mmoja wa wanakondoo dume na kumtoa kama sadaka ya hatia, pamoja na kipimo cha mafuta; atavitikisa kwa sadaka ya kutikiswa mbele ya Yahwe. **13** Lazima aue mwana kondoo dume mahali ambapo wanapochinjia sadaka ya dhambi na sadaka ya kuteketezwa, katika eneo la hema, sababu sadaka ya dhambi ni ya kuhani, kama afanyavyo sadaka ya hatia, kwasababu ni takatifu zaidi. **14** Kuhani atachukua baadhi ya damu ya sadaka ya hatia na kuiweka kwenye ncha ya sikio la kulia la mtu yule wa kutakaswa, katika dole gumba la kulia, katika dole la mguu wa kulia. **15** Ndipo kuhani atachukua mafuta kutoka chombo na kuyamimina katika kiganja cha mkono wake wa kushoto, na kuzamisha kidole chake katika mafuta hayo yaliyo kwenye mkono wa kushoto, **16** na kunyunyiza baadhi ya mafuta kwa kidole mara saba mbele za Yahwe. **17** kuhani ataweka mafuta yaliyobaki kwenye mkono wake kwenye ncha ya sikio la kulia la mtu wa kutakaswa, juu ya dole gumba la mkono wa kulia, na katika dole kubwa la mguu wa kulia. Lazima aweke mafuta haya juu ya damu kutoka kwenye sadaka ya hatia. **18** Kama kwa mafuta yaliyosalia kwamba katika mkono wa kuhani, atayaweka juu ya kichwa cha mtu ambaye atakaswaye, na kuhani atafanya utakaso kwaajili yake mbele za Yahwe. **19** Ndipo kuhani atatoa sadaka ya dhambi na kufanya upatanisho kwaajili yake atakaswaye kwa sababu ya kutokuwa safi kwake, na badaye ataua sadaka ya kuchomwa. **20** Ndipo kuhani atatoa sadaka ya kuteketezwa na sadaka ya nafaka juu ya madhabahu. Kuhani atafanya upatanisho kwaajili ya mtu huyo, na ndipo atakuwa safi. **21** Kwa namna hiyo, kama mtu ni masikini na hawezi kumudu matoleo haya, ndipo anaweza kuchukua kondoo mmoja dume kama sadaka ya hatia ya kutikiswa, kufanya upatanisho kwaajili yake mwenyewe, na moja ya kumi ya efa ya unga safi uliochanganywa na mafuta kama sadaka ya nafaka, na chombo cha mafuta, **22** pamoja na njiwa wawili au kinda mbili za njiwa, ambao anaweza kupata; ndege mmoja atakuwa sadaka ya dhambi na mwingine sadaka ya kuteketezwa. **23** Katika siku ya nane lazima awalete kwa kuhani kwaajili ya utakaso, pakuigilia katika hema ya mkutano, mbele ya Yahwe. **24** Kuhani atachukua mwana kondoo kwaajili ya sadaka, na atachukua pamoja na kiasi cha mafuta ya mzeituni, na ataviinua juu kama anaviwasilisha kwa Yahwe. **25** Atamuua mwana kondoo kwaajili ya sadaka ya hatia, na atachukua baadhi ya ya damu ya sadaka ya hatia na kuiweka juu ya ncha ya sikio la kulia la yule wakutakaswa, juu ya dole gumba la mkono wake wa kulia, na kwenye dole kubwa la mguu, wa kulia. **26** Ndipo kuhani atamimina baadhi ya mafuta katika kiganja cha mkono wake wa kushoto, **27** na atanyunyiza kwa kidole chake cha kulia baadhi ya mafuta ambayo yako kwenye mkono wa kushoto mara saba mbele za Yahwe. **28** Ndipo kuhani ataweka kiasi cha mafuta ambayo yako kwenye mkono wake kwenye ncha ya sikio la yule mtu wa kutakaswa, katika dole gumba lake la mkono wa kulia, na dole kubwa la mguu wa kulia, maeneo yale yale ambayo kaweka damu ya sadaka ya hatia. **29** Ataweka mafuta yaliyobaki yaliyo mkononi mwake juu ya yule wakutakaswa, kufanya upatanisho kwaajili yake mbele za Yahwe. **30** Lazima atoe sadaka ya njiwa au makinda ya njiwa, yale ambayo mtu ameweza kupata - **31** moja kama ya sadaka ya dhambi na nyingine kama sadaka ya kuteketezwa, pamoja na sadaka ya nafaka. Ndipo kuhani atafanya upatanisho kwaajili ya yule ambaye atatakaswa mbele za Yahwe. **32** Hii ni sheria kwaajili ya mtu kwake kuna athari za ugonjwa wa ngozi, ambaye hawezi kumudu kiwango cha sadaka kwaajili ya utakaso wake." **33** Yahwe alizungumza na Musa na Haruni, akisema, **34** "Wakati mtakuja katika nchi ya Kanaani ambayo nimewapa kama miliki, na kama naweka ukungu unaenea ndani ya nyumba katika nchi ya miliki yenu, **35** ndipo yeye ambaye anamiliki nyumba ile lazima aje na kumwambia kuhani. Lazima aseme 'Inaonekana

generated on Tue Oct 24 10:45:40 2023

kwangu kuna kitu fulani kama ukungu ndani ya nyumba yangu.' " **36** Ndipo kuhani ataamuru kwamba watoe vitu vyote ndani kabla hajaenda ndani kuona uthibitisho wa ukungu, kiasi kwamba hakuna ndani ya nyumba kitakachofanywa najisi. Badaye kuhani lazima aende ndani kuona humo ndani. **37** Yeye lazima achunguze ukungu kuona kama umo katika kuta za nyumba, na kuona ikiwa kunaonekana ukijani au wekundu katika bonde za mwonekano wa kuta. **38** Kama nyumba inao ukungu, ndipo kuhani atatoka nje ya nyuma na kufunga mlango wa nyumba kwa siku saba. **39** Ndipo kuhani atarudi tena katika siku ya saba na kuichunguza kuona kama ukungu umeenea katika kuta za nyumba. **40** Kama hivyo, ndipo kuhani ataamuru kwamba wayaondoe mawe ambayo ukungu umepatikana na yatupwe katika sehemu najisi nje ya mji. **41** Yeye atataka kuta zote za ndani ya nyumba zikwanguliwe, na lazima achukue vitu vilivyochafuliwa na hivyo vilivyokwanguliwa nje ya mji na kuvitupa kwenye eneo lisilosafi. **42** Lazima wayachukue mawe mengine na kuyaweka katika sehemu ya mawe yaliyoondolewa, na lazima watumie udongo mpya kupigia lipu nyumba. **43** Kama ukungu unakuja tena na unaingia katika nyumba ambayo mawe yameondolewa na kuta zimekwanguliwa na kupigwa lipu upya, **44** ndipo kuhani lazima aje aingie ndani na kuchunguza nyumba kuona kama ukungu umeenea ndani ya nyumba. Kama hivyo, huo ni ukungu mbaya, na nyumba ni najisi. **45** Nyumba hiyo lazima iangushwe chini. Hayo mawe, mbao, na lipu yote ndani ya nyumba lazima vibebwe kupelekwa nje ya mji kwenye sehemu najisi. **46** Kwa nyongeza, yeyote anaenda ndani ya nyumba wakati imefungwa atakuwa najisi mpaka jioni. **47** Na yeyote aliyelala ndani ya nyumba lazima afue nguo zake, na yeyote aliyekula ndani ya nyumba lazima afue nguo zake. **48** Kama kuhani akaingia hiyo kuichunguza kuona ikiwa ukungu umeenea katika nyumba baada ya nyumba kupigwa lipu, ndipo, kama ukungu umetoweka, ataitangaza nyumba hiyo kuwa ni safi. **49** Ndipo kuhani lazima achukue ndege wawili kuitakasa nyumba, na mti wa mwelezi, na sufu nyekundu, na hisopo. **50** Atamuua ndege mmojawapo katika maji masafi kwenye dumu la udongo. **51** Atachukua mti wa mwerezi, hisopo, sufu nyekundu na ndege aliyehai, na kuvichovya kwenye damu ya ndege aliyekufa, kwenye maji safi, na kunyunyizia nyumba mara saba. **52** Ataitakasa nyumba kwa damu ya ndege na maji safi, pamoja na ndege aliyehai, mti wa mwerezi, hisopo, na sufu nyekundu. Lakini atamwachia ndege aliyehai aende nje ya mji mashambani. **53** Kwa njia hii lazima afanye upatanisho kwaajili ya nyumba, na itakuwa safi. **54** Hii ni sheria kwa aina zote za athari ya ugonjwa wa ngozi na vitu vyote vinavyosababisha ugonjwa kama huo, na kwaajili ya kuwashwa, **55** na kwa ukungu kwenye mavazi na nyumba, **56** kwaajili ya uvimbe, kwaajili ya vipele, madoa, **57** kutambua wakati wowote tatizo hili ni najisi au lini limetakaswa. Hii ni sheria kwaajili ya athari za ugonjwa wa ukungu.

Leviticus 14:1

Maelezo kwa Ujumla
Yahweh aHii yaweza kufasiriwa katika mtindo wa utendaji.nawaambia Musa na Aroni kile ambacho watu wanapaswa kufanya mtu anapotakaswa ugonjwa wa ngozi.

siku yake ya utakaso
Hii hurejelea siku ya ambayo kuhani anamtangaza mtu kuwa ni safi kwa kanuni za kidini

Ni lazima aletwe kwa kuhani
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mtu mmoja anaweza kumleta kwa k"uhani au "Yeye anaweza kwenda kwa kuhani"

Leviticus 14:3

Taarifa kwa Ujumla
Yahweh anaendele kuwaambia Musa na Aroni ambacho watu wafanye mtu anapotakaswa ugonjwa wake wa ngozi.

madhara ya ugonjwa wa ngozi
Tazama maelezo ya sura ya 13:3

mtu wa kutakaswa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mtu anayemtakasa"

ndege safi
Tazama maelezo ya sura ya 13:23

kitani nyekundu
"uzi mwekundo"

Leviticus 14:6

Taarifa kwa Ujumla
Tazama maelezo ya sura 14:3

ndege aliyechinjiwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Ndenge ambaye mtu alimuua"

mtu ambaye amekuwa akitakaswa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mtu anayemtakasa"

atamtangaza kuwa safi
Tazama maelezo ya sura 13:23

generated on Tue Oct 24 10:45:40 2023

Leviticus 14:8

Taarifa kwa Ujumla
Yahweh anawaambia Musa na Aroni kile ambacho watu wafanye mtu anapotakaswa ugonjwa wa ngozi

ambaye amekuwa akitakasw
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mtu ambaye kuhani anamtakasa"

naye atakuwa safi
Tazama maelezo ya sura 13:23

Leviticus 14:10

itambidi kuchukua
Hapa anayepaswa kuchukua ni yule aliyetakaswa.

efa
Efa moja ni sawasawa na lita 22.

logi
Logi moja ni sawasawa na lita 0.31

yeye atakaswaye
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mtu anayemtakasa"

Leviticus 14:12

Logi
Logi mmoja ni sawasawa na lita 0.31

katika eneo la hema
Kirai hiki kinafafanua kirai kilichotangulia na kutoa maelezo zaidi juu ama kuhani aliyekuwa amchinje huyo mwana-kondoo

Leviticus 14:14

mtu wa kutakaswa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mtu anayemtakasa"

Logi
Logi moja ni sawasawa na lita 0.31

kunyunyiza sehemu ya mafuta...mbele za Yahweh.
"kunyunyizia sehemu ya mafuta... mbele za Yahweh" hakuna kiashiria cha kile ambacho kuhani alinyinyizia mafuta juu yake.

Leviticus 14:17

mafuta yaliyobaki mkononi mwake
"mafuta yaliyobaki yaliyomo mkononi mwake

Mtu anayetakaswa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : " mtu anayemtakasa"

mbele za Yahweh
"katika uwepo wa Yahweh"

Leviticus 14:19

yake yeye wa kutakaswa
Hii yaweza kufasiriwe katika mtindo wa utendaji. : "mtu anayemtakasa"

naye atakuwa safi
Tazama maelezo ya sura 13:23

Leviticus 14:21

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu wanapaswa kufanya mtu anapotakaswa ugonjwa wa ngozi.

hawezi kumudu
"hana fedha ya kutosha kununua"

kutikiswa...kwa ajili yake
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambaye kuhani atamtikisa...kwa ajili ywke"

moja ya kumi ya efa
kumi ya efa ni - moja ya kumi ya efa ni swaswa na lita 22.

Logi
Logi moja ni swasawa na lita 0.31

Leviticus 14:24

Logi
Logi moja ni swasawa na lita 0.31

anayemtakasa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yule anayemtakasa"

Leviticus 14:26

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kile ambacho watu wanapaswa kufanya mtu anapotakaswa ugonjwa wa ngozi.

sehemu ya mafuta...atanyunyizia...mbele za Yahweh
"sehemu ya mafuta...nyunyizia...mbele za Yahweh." Hakuna kiashiria cha kile ambacho kuhani aliyanyunyizia mafuta juu yake.

Leviticus 14:28

yule wa kutakaswa
Tazama maelezo ya sura 14:19

generated on Tue Oct 24 10:45:40 2023

Leviticus 14:30

Atatoa
"Kuhani atatoa"

yule wa kutakaswa
Tazama ameleo ya sura 14:19

Ugonjwa wa kuambukiza
Tazama maelezo ya sura 13:3

asiye mudu
: "asiyekuwa na fedha ya kuutosha kuweza kununua"

Leviticus 14:33

Mtakapoingia
"mtakapoingia" hapa inamaanisha watu wa sraeli.

ukungu
Tazama maelezo ya sura 13:42

katika nchi ya milki yenu
Neno "milki" laweza kufasiriwa kama kitenzi. : "katika nchi mnayoimiliki"

Leviticus 14:36

ili kwamba kusiwe na kitu ndani ya nyumba kitakachonajisika
mara tu kuhani alipoitangaza nyumba najis, kila kitu kilichokuwa kwenye nyumba kilikuwa najisi pia. Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kiasi kwamba hahitaji kutangaza kitu cho chote kilichosalia ndani ya nyumba kuwa najisi"

ndani ya nyumba kitakachonajisika
Tazama maelezo ya sura 13:20

katika bonde za kuta.
Hii inamaanisha kwamba kuhani ndiye atakayeamua iwapo ukungu umeingi ndani ya nyuso za kuta tu.

Leviticus 14:39

ambayo kwayo ukungu umepatikana
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambamo ukungu liuona"

mahali palipo najisi
Tazama maelezo ya sura 13:20

Leviticus 14:41

Naye atataka
"Naye" hapa humaanisha kuhani.

zikwanguliwe kuta zote za ndani ya hiyo nyumba
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kwamba mmiliki anazikwangua kuta zote za nadani"

vilivyochafuliwa na hivyo vifaa vilivyokwanguliwa
Hii humaanisha vifaa vyenye ukungu juu yake. Hii yaweza kufasiriwa katika mtindo wa utendaji. : KIfaa kilichochafuliwa kile walichokikwangua"

mahali paliponajis
Tazama maelezo ya 13:20

mawe yaliyoondolewa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yale mawe waliyoyaondoa"

lazima watumie udongo mpya kuipiga lipu hiyo nyumba
"lazimz wayafunike hayo kwa udongo mpya"

Leviticus 14:43

katika nyumba...na kupigwa lipu upya
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "katika nyumba baada ya mmiliki kuyaondoa mawe, amezikwangua kuta, na kuyafunika mawe kwa udongo.

nyumba hiyo ni najisi
Taama maelezo ya sura 13:20

Leviticus 14:45

Yapasa hiyo nyumba ibomolewe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa waiangushea nyumba chini"

Na hayo mawe, na udongo wa lipu vitachukuliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa waondowe mawe, mbao, na lipu yote katika nyumba"

yeyote aingiaye ndani ya nyumba....atakuwa najis
Tazama maelezo ya sura ya 13:20

hata jioni
"mpaka machweo"

Leviticus 14:48

nyumba kuwa imepigwa lipu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "mmiliki anaweka udongo mpya juu ya nyumba"

ndipo atatangaza kuwa nyumba hiyo ni safi
Tazama maelezo ya sur 13:23

Leviticus 14:49

mti wa mwerezi , hisopo, kitambaa chekundu ... damu ya ndege aliyeuawa
Tazama maelezo ya sura ya 14:3

generated on Tue Oct 24 10:45:40 2023

damu ya ndege aliyeuawa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ile damu ya ndege ambaye yeye limuua"

Leviticus 14:52

Atalitakaza nyumba
"Kuhani ataifanya safi nyumba kwa kawaida za kidini"

nayo itakuwa safi
Tazama maelzo ya sura 13:23

Leviticus 14:54

athari ya ugonjwa wa ngozi
Tazama maelezo ya sura13:3

Ukungu
Tazama maelezo ya 13:47

vipele
Tazama amelezo ya sura 13:5

najisi...safi
Tama maelezo ya sura13:20 na 23

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Yahwe alizungumza na Musa na Haruni, akisema, **2** "Waambie watu wa Israeli, na sema kwao, 'Wakati mtu yeyote kisonono kimemwathiri mwili wake unatoa ugiligili, anakuwa najisi. **3** Unajisi wake unatokana na athari ya kisonono. Iwe mwili wake unatoa ugiligili au umekoma, huo ni unajisi." **4** Kitanda chochote anachokilalia kitakuwa najisi, na kila kitu ambacho anakaa juu yake kitakuwa najisi. **5** Yeyote anayegusa kitanda chake lazima afue nguo zake na aoge kwenye maji, na awe amenajisika mpaka jioni. **6** Yeyote anayekaa katika kitu chochote ambacho mtu ambaye ameathiriwa na kisonono alikaa, mtu huyo lazima afue nguo zake na aoge katika maji, na atakuwa najisi mpaka jioni. **7** Na yeyote anayegusa mwili wa ambaye ameathirika na kisonono lazima afue nguo zake na aoge katika maji, na awe najisi hadi jioni. **8** Kama mtu ambaye anaona majimaji kama hayo kwa mtu fulani ambaye ametakasika, ndipo mtu huyo lazima afue nguo zake na aoge kwenye maji, na atakuwa najisi hata jioni. **9** Tandiko lolote ambalo ambaye anamajimaji ya kisonono atalikalia litakuwa najisi. **10** Yeyote anayegusa kitu chochote kilichokuwa chini ya mtu huyo atakuwa najisi mpaka jioni, na yeyote anayebeba vitu hivyo lazima afue nguo zake na aoge katika maji; atanajisika mpaka jioni. **11** Ambaye anamajimaji kama hayo akimgusa kabla kwanza ya kuosha kwa maji safi mikono yake, mtu aliyeguswa lazima afue nguo zake na aoge katika maji, na atakuwa najisi mpaka jioni. **12** Chungu chochote cha udongo ambacho ambaye anamajimaji kama hayo akigusa lazima kivunjwe, na kila chombo cha mti lazima kioshwe na maji safi. **13** Wakati mwenye kisonono anapotakaswa katika kisonono chake, ndipo lazima ahesabu kwaajili yake siku saba kwaajili ya kutakasika kwake; ndipo afue nguo na aoshe mwili wake kwenye maji yatiririkayo. Ndipo atakuwa safi. **14** Katika siku ya nane lazima achukue njiwa wawili au kinda mbili za njiwa na aje mbele za Yahwe pakuingilia kwenye hema ya mkutano; pale lazima atoe hao ndege kwa kuhani. **15** Lazima kuhani awatoe, moja kama sadaka ya dhambi na nyingine kama ya kuteketezwa, na kuhani lazima afanye upatanisho kwaajili yake mbele za Yahwe kwaajili ya kisonono chake. **16** Kama mtu yeyote ametokwa na shahawa, ndipo lazima aoge mwili wake wote katika maji; atanajisika mpaka jioni. **17** Kila vazi au ngozi ambayo juu yake kuna shahawa lazama paoshwe kwa maji; itakuwa najisi mpaka jioni. **18** Na kama mwanamke na mwanaume watalala pamoja na kunakutokwa kwa shahawa kwenda kwa mwanamke, lazima wote wawili waoge katika maji; watakuwa najisi mpaka jioni. **19** Mwanamke anapokuwa kwenye hedhi, ataendelea kunajisika kwa siku saba, na yeyote anayemgusa atakuwa najisi mpaka jioni. **20** Chochote anacholala juu yake wakati wa hedhi kitakuwa najisi; kila kitu ambacho anakalia kitakuwa pia najisi. **21** Yeyote anayegusa kitanda chake lazima afue nguo zake na aoge kwa maji; mtu huyo atakuwa najisi mpaka jioni. **22** Yeyote anayegusa chochote ambacho amekikalia lazima afue nguo zake na aoge kwa maji; mtu huyo anakuwa najisi mpaka jioni. **23** Iwe juu ya kitanda au kitu chochote juu ya popote atakapokaa, kama akikigusa, mtu huyo atakuwa najisi mpaka jioni. **24** Kama mwanaume yeyote akilala naye, na unajisi wa mwanamke ukamgusa, atakuwa amenajisika siku saba. Kila kitanda ambacho anakilalia mwanaume huyo kitanajisika. **25** Kama mwanamke ametokwa damu kwa siku nyingi ambayo siyo kipindi cha hedhi yake, au ikitoka zaidi ya kipindi chake cha hedhi, wakati wote wa siku za kunajisika, atakuwa kama alikuwa kwenye siku zake za hedhi. Yeye ni najisi. **26** Kila kitanda anachokilalia wakati wote wa kutokwa damu itakuwa kwake sawa tu kama kitanda anacholalia wakati wa hedhi, na kila kitu ambacho anakalia kitakuwa najisi, kama tu unajisi wa hedhi yake. **27** Na yeyote anayegusa kitu kati ya vitu hivyo atakuwa najisi; lazima yeye afue nguo zake na aoge mwenyewe kwenye maji, na atakuwa amenajisika mpaka jioni. **28** Lakini kama mwanamke ametakasika katika kutokwa na damu, ndipo atahesabu kwaajili yake siku saba, baada ya hizo atakuwa safi. **29** Katika siku ya nane atachukua kwake njiwa wawili au kinda wawili wa njiwa na atawaleta kwa kuhani pakuingilia hema ya mkutano. **30** Huyo kuhani atatoa ndege mmoja kama sadaka ya dhambi na mwingine kama sadaka ya kuteketezwa, na atafanya upatanisho kwaajili ya huyo mbele ya Yahwe kwaajili unajisi wa mwanamke atokwaye damu. **31** Hivi ndivyo lazima uwatenge watu wa Israeli katika unajisi wao, hivyo hawatakufa tokana na unajisi wao, kwa kuchafua hema langu, ambapo naishi kati yao. **32** Huu ndio utaratibu kwa kila ambaye anakisonono, kwaajili kila mwanaume ambaye shahawa yake inatoka na inamfanya kuwa najisi, **33** kwaajili ya mwanamke ambaye yuko katika kipindi cha hedhi, kwaajili ya yeyote aliye na kisonono, awe mwanaume au mwanamke, na kwaajili ya yeyote anayelala na mwanamke najisi.

generated on Tue Oct 24 10:45:40 2023

Leviticus 15:1

unaotoka mwilini mwake
Hii hurejelea semhemu nyeti za mtu.

huwa najis
Tazama maelezo ya sura 13:20

ni najisi
"mwili wake ni najisi" au "yeye ni najisi"

Leviticus 15:4

najisi
Tazama maelezozo ya sura 13:20

Yeyote agusaye kitanda....na atakuwa najisi
Tazama maelezo ya sura ya 13:23

Hata jioni
Mpaka machweo.

Leviticus 15:6

naye atakuwa najisi
Tazama maelezo ya sura 13:20

hata jioni
"paka machweo"

agusaye mwili
"yeye agusaye sehemu yoyote ya mwaili"

Leviticus 15:8

mtu mwingine aliyesafi
Tazama maelezo ya sura 13:23

atakuwa najisi
Tazama maelezo 13:20

Tandiko
Tandiko ni kiti cha ngozi ambacho mtu hukiweka mgongoni mwa farasi ili kumpanda aende safari

Tandiko lolote...litakuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 15:10

Taarifa kwa Ujumla
Yahweh anaendelea kuwaambia Musa na Aroni kiwapasacho watu kutenda ili kuzuia maabukuizi.

mtu huyo
Hii humrejelea mtu aliye maambukizi ya ugiligili.

atakuwa najisi
Tanzama maelezo ya sura 13:20

hata jioni
"mpaka macheo"

Yeyote yule aliye na mtiririko kama huo anamgusa
Yeyote aguswaye na mtu mwenye mtiririko"

Chungu chochote cha udongo anachokigusa mwenye kutiririkwa na ugiligili kama huo yapasa kivunjwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mtu yeyote anaweza kuweza kukuvunja chungu chochote cha udongo ambacho amekigusa mtu mwenye mtirirko kama huo"

kila chombo cha mti lazima kisafishwe kwenye maji
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ni lazima mtu asuuze kwenye maji kila chombo cha mbao"

Leviticus 15:13

anapotakaswa kutoka kwnye kutiririkwa kwake
Tazama maelezo ya sura 13:23. Na hii yaweza kufasiriwa katika mtindo wa utendaji. : "aponapo kutka kwenye kutiririka kwake"

Naye atakuwa safi
Tazama maelezo ya sura 13:23

Leviticus 15:16

najisi hata jioni
Tazama amelezo ya 13:20

hata jioni
"mpaka macheo"

Kila vazi...lazama ifuliwe kwa maji
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Mtu atalazimika kufua kila vazi au ngozi ambayo juu yake kuna shahawa

Leviticus 15:19

hedhi...kipindi chake
Haya yote mawili hurejelea kwenye kipindi cha kutirirka kwa damu kutoka kwenye tumbo la mwanamke.

uchafu kutengwa kwake kutaendelea
"ataendelea kuwa mchafu"

kitakuwa najisi
Yazama maelezo ya sura 13:20

Leviticus 15:21

Kitanda chake
Hii humrejelea mwanamke aliyeingia damuni"

mtu huyo atakuwa najisi
Tazama maelezo ya sura 13:23

Hata jioni
"mpaka macheo"

generated on Tue Oct 24 10:45:40 2023

Leviticus 15:24

uchafu wake utiririkao
"mtirirkiko wake najisi" au "damu yake itokayo kwenye mji wa mimba"

atakuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 15:25

atakuwa kama alivyokuwa kwenye siku zake za hedhi
Hii humaanisha kwamba mwanamke atokwaye damu kutoka kwenye mji wake wa mimba wakati mwingine wowote badala ya ule wa hedhi yake ya kawaida, yeye bado ni najisi kama tu wakati wa hedhi yake.

Yeye ni najisi...yeyote amgusaye...atakuwa najisi
Tazama maelezo ya sura 13:20

a kila kitu akaacho juu yake kitakuwa najisi
Tazama maelezo ya sura 13:20

Leviticus 15:28

Lakini yeye
Neno "yeye" humaanisha mwanamke aliyedamuni"

ametakaswa kutoka kwenye kutokwa na damu kwake
kwa maelezo ta awali tazama 13:23. Hii yaweza kutamkwa katika mtindo wa utendaji. "aponapo kutoka kwenye kutirirkwa kwake kwa damu"

atakuwa safi
Tazama maelezo ya sura 13:23

atajitwalia
"atachuku kwa ajili yake mwenyewe"

unajisi wa wake wa kutokwa na damu
"mtirirko wake wa damu umfanyao yeye najis"i

Leviticus 15:31

Hivi ndivyo inavyokupasa kuwatenga watu wa Israeli kutoka katika unajisi wao
Yahweh anazungumzia juu ya kuwalinda watu dhidi ya kuwa najisi kana kwamba ilikuwa ni kuwaweka watu salama mbali kutoka kwenye uchafu. "Hivi ndivyo iwapasavyo kuwakinga watu wa Israeli dhidi ya kuwa najisi"

unajisi wao
Tazama maelezo ya sura ya 13;@0

Leviticus 15:32

Hizi ndizo kanuni
"haya ndiyo mambo yapasayo kutendeka"

kumfanya najisi...humfanya najisi
Tazama maelezo ya sura 13:20

aliye katika kipindi cha hedh
"aliyedamuni" au "ananyetokwa damu kutoka kwenye mji wake wa mimba"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Yahwe alizungumza na Musa - hii ni baada vifo vya wana wawili wa Haruni, walipomkaribia Yahwe na ndipo wakafa. **2** Yahwe alimwambia Musa, "Ongea na Haruni kaka yako na umwambie hapana kuja tu wakati wowote katika patakatifu pa patakatifu ndani ya pazia, mbele ya kifuniko cha upatanisho kilicho juu ya sanduku. Akifanya hivyo, anakufa, kwasababu naonekana katika wingu juu ya kifuniko cha upatanisho. **3** Hivi ndivyo jinsi Haruni lazima aje katika patakatifu pa patakatifu. Yeye lazima aingie pamoja na ndama kama sadaka ya dhambi, na kondoo dume kama sadaka ya dhambi. **4** Ni lazima avae kanzu ya kitatani, na lazima avae ndani yake nguo ya kitani, na lazima avae mshipi wa kitani na kilemba cha kitani. Haya ni mavazi matakatifu. Lazima aoge mwili wake katika maji na avae mavazi haya. **5** Lazima achukue kwenye umati wa watu wa Israeli mbuzi wawili waume kama sadaka ya dhambi na kondoo dume moja ikiwa ni sadaka ya kuteketezwa. **6** Ndipo Haruni lazima alete ng'ombe kama sadaka ya dhambi, ambayo itakuwa kwaajili yake mwenyewe, kufanya upatanisho kwaajili yake mwenyewe na familia yake. **7** Ndipo lazima achukue mbuzi wawili na kuwaweka mbele ya Yahwe katika mlango wa kuingilia kwenye hema ya mkutano. **8** Ndipo Haruni lazima apige kura kwaajili ya mbuzi hao wawili, kura moja kwaajili ya Yahwe, na kura nyingine kwaajili ya msingiziwa. **9** Ndipo Haruni lazima awasilishe mbuzi ambaye kura imeangukia kwa Yahwe, na kumtoa mbuzi huyo kama sadaka ya dhambi. **10** Lakini mbuzi ambaye kura ya usingiziwa imemwangukia lazima aletwe kwa Yahwe akiwa hai, kufanya upatanisho kwa kumwachia aende porini kama, mbuzimsingiziwa. **11** Pia Haruni lazima alete ng'ombe kwaajili ya sadaka ya dhambi, ambayo itakuwa kwaajili yake mwenyewe, lazima afanye upatanisho kwaajili yake mwenyewe na familia yake, hivyo lazima yeye amuue huyo ng'ombe kama sadaka ya dhambi kwaajili yake mwenyewe. **12** Haruni lazima achukue chetezo iliyojaa mkaa wa moto kutoka kwenye madhabahu mbele ya Yahwe, na mikono imejaa ubani mzuri, na kuleta vitu hivi ndani ya pazia. **13** Hapo lazima aweke ubani juu ya moto mbele za Yahwe ili kwamba wingu kutoka kwenye ubani liweze kufunika kifuniko cha agano la imani ya upatanisho. Yeye afanye hivyo ili kwamba asife. **14** Ndipo lazima achukue kiasi cha damu ya ng'ombe na kuinyunyiza kwa kidole chake mbele ya kifuniko cha upatanisho. Lazima anyunyize kiasi cha damu kwa kidole chake mara saba mbele ya kifuniko cha upatanisho. **15** Ndipo lazima aue mbuzi kwaajili ya sadaka ya dhambi ambayo ni kwaajili ya watu na kuileta damu yake ndani kwenye pazi. Hapo lazima aifanyie damu kama alivyofanya kwenye damu ya fahali: lazima ainyunyize juu ya kifuniko cha upatanisho na mbele ya kifunuko cha upatanisho. **16** Yeye lazima afanye upatanisho kwaajili ya mahali patakatifu kwa sababu ya matendo ya unajisi ya watu wa Israeli, na kwa sababu ya uasi na dhambi zao zote. Yeye pia lazima afanye haya kwaajili ya hema ya mkutano, ambapo Yahwe anaishi kati yao, katika uwepo wa matendo yao ya unajisi. **17** Hakuna mtu anayetakiwa kuwepo katika hema ya mkutano wakati Haruni anaingia kufanya upatanisho katika mahali patakatifu pa patakatifu, na mpaka atoke nje na amemaliza kufanya upatanisho kwaajili yake mwenyewe na kwaajili ya familia yake, na kwaajili umati wa Israeli. **18** Yeye lazima aende nje kwenye madhabahu hapo mbele za Yahwe na kufanya upatanisho kwaajili ya hiyo, na lazima achukue kiasi cha damu ya mbuzi na kuiweka juu ya pembe za madhabahu yote kuzunguka. **19** Anatakiwa anyunyize kiasi cha damu juu yake kwa kidole chake mara saba kuitakasa na kuitenga maalumu kwa Yahwe, mbali kutoka matendo ya unajisi wa watu wa Israeli. **20** Atakapo maliza kupatanisha kwaajili ya mahali patakatifu sana, hema la mkutano, na madhabahu, lazima amlete mbuzi aliyehai. **21** Haruni lazima aweke mikono yake yote juu ya kichwa cha mbuzi huyu aliyehai na akiri juu yake maovu yote ya watu wa Israeli, uasi wao wote, dhambi zao zote. Ndipo lazima aweke dhambi hizo juu ya kichwa cha mbuzi na amwachie katika uangalizi wa mtu aliyetari kumwongoza mbuzi huyo porini. **22** Mbuzi lazima abebe juu yake mwenyewe uovu wote kwenda mahali pakiwa. Kule msituni, huyo mtu amwache mbuzi aende huru. **23** Ndipo Haruni anapaswa kwenda tena humo kwenye hema ya mkutano na kuvua mavazi ya kitani ambayo amayavaa kabla hajaenda mahali patakatifu sana, na anatakiwa kuyaacha mavazi hayo pale. **24** Anapaswa aoshe mwili wake kwa maji mahali patakatifu, na avae nguo zake za kawaida; pia lazima atoke nje kutoa sadaka ya kuteketezwa na sadaka ya kuteketezwa na sadaka ya kuteketezwa kwaajili ya wale watu, na kwa njia hii anafanya upatanisho kwaajili yake mwenyewe na kwaajili ya watu. **25** Lazima yeye achome mafuta ya sadaka ya dhambi juu ya madhabahu. **26** Huyu mtu anayemwacha mbuzi msingiziwa aende huru anafua nguo zake na kuosha mwili wake katika maji; baada ya hayo, anaweza kurudi tena kambini. **27** Yule fahali kwaajili ya sadaka ya dhambi na mbuzi kwaajili ya sadaka za dhambi, ambaye damu yake ililetwa kufanya upatanisho katika mahali patakatifu, lazima ipelekwe nje ya kambi. kule lazima wachome, ngozi zao, nyama yao na kinyesi chao. **28** Huyu anayechoma sehemu hizo lazima afue nguo zake na aoge mwili wake katika maji; baada ya hapo, anaweza kurudi tena kwenye kambi. **29** Hii itakuwa sharti kwaajili yenu kwamba katika mwezi wa saba, kwenye siku ya kumi ya mwezi, mtanyenyekea wenyewe na msifanye kazi, iwe mwenyeji wa kuzaliwa au mgeni anayeishi kati yenu. **30** Hii ni kwasababu katika siku hii ya upatanisho utafanywa kwaajili yenu, kuwatakasa ninyi kutoka

generated on Tue Oct 24 10:45:40 2023

dhambi zenu zote ili mwe safi mbele za Yahwe. **31** Hii ni maalumu kwa Sabato ya kupumzika kwaajili yenu, na lazima mnyenyekee wenyewe na msifanye kazi. Hili litakuwa sharti kati yenu. **32** Kuhani mkuu, ambaye atapakwa mafuta na kuwekwa wakfu kuwa kuhani mkuu katika nafasi ya baba yake, lazima afanye upatanisho huu na kuvaa mavazi ya kitani, hayo ni mavazi matakatifu. **33** Lazima afanye upatanisho kwaajili ya mahali patakatifu sana; lazima afanye upatanisho kwaajili ya hema ya mkutano na madhabahu, na lazima afanye upatanisho kwaajili ya makuhani na kwaajili ya kusanyiko la watu. **34** Hii daima itakuwa sharti kwaajili yako, kufanya upatanisho kwaajili ya watu wa Israeli kwasababu ya dhambi zao zote, mara moja kwa kila mwaka." Na ilikuwa ikifanika kama Yahwe alivyomwamuru Musa.

Leviticus 16:1

Aroni wanwanawe
Hii huwarejelea Nadabu na Abihu. Walikufa kwa sababu walileta kwa Yahweh moto ambao hakuukubali. (Tazama 10:1)

Leviticus 16:3

Hapa ndipo impasapo
"Hivi ndivyo"

kanzu yake ya ndani ya kitani
"Vazi la ndani." Hii ni nguo iliyovaliwa yapili kutoka kwenye ngozi chini ya nguo za nje.

mshipi
Kipande cha nguo ambacho hufungwa kuzunguka kiuno kifua

kilemba
kipande cha nguo ambacho hungwa kuzunguka kiuno au kifua

kutoka kwenye kusanyiko
Hiki ni kifuniko cha kichwani kilichofnywa kutoka na vitambaa vya nguo vilivyoringishwa

kutoka kwenye kusanyiko
"kutoka kwenye mkutano wa watu"

Leviticus 16:6

sadaka ya dhambi, ambayo itakuwa kwa ajili yake mwenyewe,
"sadaaka ya dhambi kwa ajili yake"

Leviticus 16:8

Mbuzi wa azazeli
"yule mbuzi anayepelekwa mbali." iAroni alitakiwa kuwa na mtu wa kumwacha huru huyo mbuzi aende nyikani.

kura imemwangukia
"yule ambaye kura imeteuliwa"

Lakini mbuzi...lazima aletwe mbele za Yahweh
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Aroni atamleta huyo mbuuzi...mbele za Yahweh akiwa hai.

Leviticus 16:11

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa kile ambacho Aroni anapaswa kufanya siku ile ya upatanisho.

amchinje huyo fahali
Aroni angeikusanya damu ya fahali kwenye bakuli ili kwamba baadaye ainyunyize juu ya kiduniko cha upatanisho. Maana kamili ya maelezo haya yaweza kuwekwa wazi.

Leviticus 16:12

chetezo
chombo kilichokuwa ajili ya moto na ubani, kilitumiwa na makuhani.

ubani...wenye harufu ya kupendeza
"ubani ulinukia vizuri." Hii ilimaanisha harufu na siyo ladha ya ubani.

Leviticus 16:14

damu ya fahali
Tazama maelezo ya sura 16:11

kuinyunyiza kwa kidole chake
Alitumia kidole chake kurushia damu

upande wa mbele wa kifuniko cha upatanisho
Aliiweka hiyo damu upande wa juu wa kifuniko. pia aliiweka upande wa pembeni mwa kifuniko uliomwelekea alipoingia eneo la patakatifu pa patakatifu

mbele za kifuniko cha upatanisho
Maana zinazo wezekani ni 1) "chini ya kifuniko cha upatanisho kenye sanduku" au 2) ardhini chini ya mbele ya kifuniko cha upatanisho."

Leviticus 16:15

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa kile ambacho Aroni anapaswa kufanya siku ile ya upatanisho.

generated on Tue Oct 24 10:45:40 2023

lazima ainyunyize juu ya kifuniko cha upatanisho na mbele ya kifunuko cha upatanisho
Tazama maelezo ya sura 16:14

Naye atafanya upatanisho kwa ajili ya mahali patakatifu kwa sababu ya matendo ya unajisi ya watu wa Israeli
Tahambi za watu wa Israeli zilipanajisi patakatifu.

matendo ya unajisi...uasi...dhambi
Maneno haya kimsingi ni yale yale. Nayasisitiza kwamba watu wametenda aina zote za dhambi.

Matendo ya unajisi
Tazama amelezo ya sura 13:20

katika uwepo wa matendo yao ya unajisi.
Kile kirai "matendo yao ya unajisi" huwakilisha watu wafanyao matendo ya dhambi. : "katika uwepo wa watu wafanyao matendo ya dhambi"

Leviticus 16:17

Yapasa atoke kwenda nje na kwenda kwenye madhabahu hapo mbele za Yahweh
Hii ni madhabahu ya dhabihu iliyo ndani ya uwanda wa hema

kufanya upatanisho kwa ajili ya hiyo
Kama lilivyo eneo la hema la kukutania, madhabahu nayo ni najisi kwa sababu ya dhambi za watu.

pembe za madhabahu
Tazama maelzo ya sura 4:6

ili kuitakasa
Tazama maelezo ya sura 13:23

kuitenga kwa ajili ya Yahweh, mbali na matendo ya unajisi ya watu wa Israeli.
Madhabahu kuwa imetengwa kwa imezungumziwa kana kwamba ilikuwa imetengwa na dhambi za watu kimaumbile

matendo ya unajisi
Tazama maelezo ya sura 13:20

Leviticus 16:20

lazima atamleata huyo mbuzi aliyehai
Mbuzi hyu anaitwa wa azazeli katika 16:8

kukiri juu yak
"kukiri juu ya mbuzi"

ataweka hizo dhambi juu ya kichwa cha huyo mbuzi
Hapa matendoya Aroni yalikuwa ishara ya uhamisho wa dhambi za watu kwenda kwa mbuzi kama ishara kwamba huyo mbuzi angebeba adhabu kwa ajili ya hatia yao.

maovu...uasi...dhambi
Haya yote kimsingi yanamaanisha jambo moja. Aroni anaungama kila aina ya dhambi watu waliyoitenda.

Leviticus 16:23

na kuvua mavazi ya kitani
Haya yalikuwa mavazi maalum aliyovaa Aroni pekee alipoingi patakatifu pa patakatifu.

Yapasa aoge mwili wake kwa maji mahali patakatifu
"Mahali Pataktifu" haimaanishi kwenye hema la kukutania. Hili lilikuwa ni eneo tofauti lililotengwa kwa ajili yake kuoga humo.

kuvaa nguo zake za kawaida
Haya ni mavazi ambayo Aroni alivaa kwa ajili ya majukumu yake ya kawaida.

Leviticus 16:25

Naye yapasa kuyatekeza
"Aroni yapasa yateketeze"

Huyu mtu anayemwachia mbuzi wa azazeli huru, lazima afue nguo zake na kuoga mwili wake katika maji
Mtu huyu alikuwa najisi kwa sababu kugusana na na huyo mbuzi wa azazeli, aliyebeba dhambi ya watu.

mbuzi wa azazeli
Tazama maelezo ya sura 16:8

Leviticus 16:27

ambaye damu yake ililetwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambaye damu yake Aroni aliileta"

lazima wapelekwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yapasa mtu fulani ambebe"

ngozi zao
"ngozi zao" "zao" hapa humaanibsha fahali na mbuzi

Leviticus 16:29

kwa ajili yenu
Neno "yenu" humaanisha watu wa Israeli.

katika mwezi wa saba, siku ya kumi ya mwezi,
Huu ni mwezi wa saba wa kalenda ya Kiebrania. Siku ya kumi ni karibu na mwisho wa mwezi wa septemba kwenye kalenda ya kimagharibi.

upatanisho utafanywa kwa ajili yenu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Aroni atafanya upatanisho kwa ajili yenu"

generated on Tue Oct 24 10:45:40 2023

kuwatakasa ninyi...ili muwe safi
Tazama maelezo ya sura ya 13:23

kwa ajili ya kusanyiko la watu.
"kwa ajili ya watu wote wa Israeli"

Leviticus 16:32

ambaye atapakwa mafuta na kuwekwa wakfu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "watakayempaka mafuta na kumweka wakfu.

katika nafasi ya baba yake
Kuhani mkuu alipokufa , mmoja wa wanawe angechukua nafasi yake.

mavazi matakatifu
Hizi ni nguo maalum alizopaswa kuzivaa kuhani mkuu alipoingia mahali patakatifu pa patakatifu

kwa ajili ya kusanyiko la watu.
"kwa ajili ya watu wote wa Israeli"

Leviticus 16:34

Taarifa kwa Ujumla
Yahweh anamaliza kumwambia Aroni kile ambacho watu yawapasa kufanya.

Hili lilifanyika kama Yahweh alivyomwamuru Musa.
Hii yaweza kufasiriwa katika mtindo wa utengaji. : "Naye Musa akafanya kama alivyoamru Yahweh" au "Naye Aroni akafanya kama Yahweh alivyomwamru Musa"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Yahweh akamwambia Musa, **2** "Zungumza na Aroni na wanawe, na watu wote wa Israeli. Waambie mambo ambayo ameamru Yahweh: **3** Mtu yeyote wa Isreli anayeua fahali au mwana—kondoo au mbuzi kambini, au amuuaye nje ya kambi, ili kumtoa dhabihu— **4** kama hamleti katika ingilio la hema la kukutania ili kumtoa dhabihu kwa Yahweh mbele za hema lake la kukutania, mtu huyo ana hatia ya damu iliyomwagika. Amemwaga damu, na mtu huyo ni sharti akatiliwe mabali kutoka miongoni mwa watu wake. **5** Kusudi la amri hii ni kwamba watu wa Israeli wataleta dhabihu zao kwa Yahweh kwenye ingilio la hema la kukutania, watazileta kwa kuhani ziweze kutolewa kuwa matoleo ya shukrani kwa Yahweh, badala ya kutoa dhabihu hadharani katika shamba. **6** Kuhani atainyunyiza damu juu ya madhabahu ya Yahweh kwenye ingilio la hema la kukutania; atayachoma mafuta yake ili kutoa harufu ya kupendeza mbele za Yahweh. **7** Ni lazima watu wasitoe tena dhabihu zao kwa sanamu za mbuzi, ambazo kwazo hutenda kama makahaba. Hili litakuwa agizo la kudumu kwa ajili yao katika vizazi vya watu wao vyote. **8** Ni lazima uwaambie, 'Mtu yeyote wa Israeli, au Mgeni yeyote aishiye miongoni mwao, atoweye dhabihu **9** na asiilete kwenye ingilio la hema la kukutania ili kuitoa kwa Yahweh, mtu huyo ni lazima akatiliwe mbali kutoka kwa watu wake.' **10** Na Mtu yeyote wa Israeli, au yeyote wa Wageni anayeishi miongoni mwao, ambaye hunywa damu; nitamkatilia mbali atoke miongoni mwa watu wake. **11** Kwa kuwa uhai wa mnyama yeyote umo katika damu yake. Nimeitoa damu yake kwenu kufanya upatanisho juu ya madhabahu kwa ajili ya uhai wenu, kwa sababu ni damu ndiyo ifanyayo upatanisho, kwa kuwa ni damu ipatanishayo kwa ajili ya uhai **12** Kwa hiyo Niliwaambia Watu wa Israeli kwamba hayupo miongoni mwenu impasaye kula damu, wala yeyote wa Wageni aishiye miongoni mwenu atakaye kula damu. **13** Na yeyote miongoni mwa watu wa Israeli, au yeyote wa Wageni aishiye miongoni mwenu ni lazima aimwage damu ya mnyama na kuifukia hiyo damu kwa mafumbi. **14** Kwa kuwa uhai wa kila kiumbe umo katika damu yake. Ni kwa sababu hii niliwaambia watu wa Israeli, ni lazima msile damu ya kiumbe cho chote, kwa kuwa maisha ya kila kiumbe chenye uhai ni damu yake. Yeyeote ailaye ni lazima akatiliwe mbali. **15** Mtu yeyote alaye mnyama aliyekufa au ambaye amelaruliwa na wanyama pori, ama yule mtu ni mwenyeji wa kuzaliwa au ni mgeni aishiye miongoni mwenu, ni lazima atazifua nguo zake na kujiosha katika maji, naye atakuwa najisi hata jioni. Kisha atakuwa safi. **16** Lakini kama hazifui nguo zake au kuosha mwili wake, ni lazima aichukue hatia yake".

Leviticus 17:1

mbele za hema
"mbele za hema la Yahweh"

mtu huyo ni sharti akatiliwe mabali kutoka miongoni mwa watu wake
Tazama amelezo ya sura 7:19. : "mtu huyo yawezekana asiishi miongoni mwa watu wke" au yapasa mmtenge mtu huyo na watu wake"

Leviticus 17:5

kwa kuhani ziweze kutolewa kuwa sadaka
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kwa kuhani ili kwamba aweze kuwatoa dhabihu"

Leviticus 17:7

ambazo kwazo hutenda kama makahaba
Watu ambao wamekuwa siyo waaminifu kwa Yahweh kwa kuabudu miungu ya uongo wamezungumziwa kana kwamba walikuwa akitenda kama mwanaume anayemsaliti mkewe kwa kufanya uzinzi. : "ambayo kwa ajili yake siyo waaminifu kwa Yahweh"

Hili litakuwa agizo la kudumu kwa ajili yao katika vizazi vya watu wao vyote
Tazama maelezo ya sura 3:15

Leviticus 17:8

mtu huyo ni lazima akatiliwe mbali kutoka kwa watu wake
Tazama maelezo ya sura 7:19 na ya suara 17:4

Leviticus 17:10

Nitaukaza uso wangu dhidi ya mtu huyo
Neno "uso" huwakilisha nafsi. Nahu hii humaanisha kumkataa mtu au kitu fulani. : "Nitakuwa nyume na mtu huyo" au "nitamkataa mtu huyo" au "Nitamkataa huyu mtu"

kumkatilia mbali atoke miongoni mwa watu wake
Mtu aliyeondolewa kwenye jamii yake anazungumziwa kana kwamba amekatwa kwa watu wake, kama mtu akatavyo tawi kutoka kwenye mti. : "Sitamruhusu mtu huyu aendelee kuishi miongoni mwa watu wake tena"au "Nitamtenga mtu huyo kutoka kwa watu wake"

generated on Tue Oct 24 10:45:40 2023

Kwa kuwa uhai wa mnyama yeyote umo katika damu yake...ipatanishayo kwa ajili ya uhai
Hii humaanisha MUngu huitumia damu kupatanisha kwa ajili ya dhambi za watu kwa sababu damu ni uhai. Watu wasinywe damu kwa sanbabu ina kusudi hili maalum.

Leviticus 17:12

Niliwaambia
"Niliwambia" hapa humaanisha Yahweh

asiwepo miongoni mwenu impasaye kula damu
"asiwepo mingoni mwenu awezaye kula nyama pamoja na damu ndani yake"

awezaye kuliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambao nilisemba wanaweza kuwala"

na kuifukia kwa udongo hiyo damu
"na kuifunika damu mavumbi"

Leviticus 17:14

uhai wa kila kiumbe umo katika damu yake
Hii humaanisha kwamba damu ndiyo ikiwezeshayo kiumbe kuishi. Maana kamili ya kauli hii yaweza kufanywa wazi. "kila kiumbe chaweza kuishi kwa sababu ya damu yake"

Yeyote ailaye ni lazima akatiliwe
Mtu aliyeondolewa kwa jamii yake anazungumziwa kana kwamba amekwisha kukatwa kutoka kwa watu wake, kama vile mtu angeweza kipande cha nguo au tawi la mti kutoka kwenye mti. : "yeyote alaye damu hataweza kuishi tena miongoni mwa watu wake" au "yeyote alaye damu sharti mmtenge na watu wake"

Leviticus 17:15

Taarifa kwa Ujumla
Yahweh anaendelea kuzungumza.

ambaye amelaruliwa na wanyama pori
Mnyama anayeuawa na wanyama pori anazungumziwa kana kwamba hao wanya pori wamchana vipande vipande huyo mnyama. Hii yaweza katika mtindo wa utendaji. : ""yule ambaye wanyamapori wamemuua"

ni mwenyeji wa kuzaliwa
"ni Mwisraeli"

naye atakuwa...Kisha ndipo atakuwa safi
Tazama maelezo ya 13:20 na 23

Hata Jioni
"mpaka macheo"

sharti yeye aichukue hatia yake
Hatia ya mtu imezungumziwa kana kwamba ilikuwa kitu ambacho mtu hukibeba. Neno "hatia" hapa huwakilisha adhabu kwa hatia hiyo. : "Hivyo anawajibika kwa hatia yake mwenyewe" au "kisha nitamwadhibu yeye kwa ajili ya dhambi yake"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yahweh akazungumza na Musa, akisema, **2** "Zungumza na watu wa Israeli na uwaambie, "Mimi ndimi Yahweh Mungu wenu. **3** Msitende mambo ambayo watu wa Misri huyatenda, mahali mlikokuwa mkiishi awali. Na ni lazima msitende mambo yale wanayoyatenda watu wa Kanaani, nchi ambayo ninawapeleka nyinyi. Msifuate desturi zao. **4** Sheria zangu ndizo mtakazozitenda, na amri zangu ndizo mtakazozishika, kwa sababu Mimi ndimi Yahweh Mungu wenu. **5** Kwa hiyo ni lazima mzitunze hukumu zangu na sheria zangu. Ikiwa mtu amezitii, ataishi kwa sababu ya hizo. Mimi Ndimi Yahweh. **6** Pasiwepo kwenu atakayelala na yeyote aliye na uhusiano wa karibu naye. Mimi ndimi Yahweh. **7** Usimfedheheshe baba yako kwa kulala na mama yako. Yeye ni mama yako! Haikupasi kumfedhehesha yeye. **8** Usilale na yeyote wa wake za baba yako; Usimfedheheshe namna hiyo baba yako. **9** Usilale na yeyote aliye mmoja miongoni mwa dada zako, ama ni binti ya baba yako au ni binti ya mama yako, ama aliyelelewa nyumbani mwenu au mbali nawe. Usilale na dada zako. **10** Usilale na binti ya mwanao, au binti ya binti yako. Hiyo ingekuwa aibu yako mwenyewe. **11** Usilale na binti ya mke wa baba yako, aliyezaliwa kwa baba yako, yeye ni dada yako, na usilale naye. **12** Usilale na dada ya baba yako. Yeye ni ndugu wa karibu kwa baba yako. **13** Usilale na dada ya mama yako. Yeye ni ndugu wa mama yako. **14** Usimfedheheshe ndug wa baba yako kwa kulala na mke wake. Usimkaribie kwa kusudi hilo; yeye ni shangazi yako. **15** Usilale na binti- mkwe wako, Yeye ni mke wa mwanao; usilale naye. **16** Usilale na mke wa kaka yako; usije ukamfedhesha yeye katika njia hii. **17** Usilale na mwanamke kisha na binti yake, au binti wa mwanawe au binti wa binti yake. Hao ni ndugu zake wa karibu, na kulala nao lingekuwa ni uovu. **18** Usimwoe dada ya mke wako kuwa mke wako wa pili na kulala naye wakati bado mke wako wa kwanza angali hai. **19** Usilale na mwanamke wakati wake wa hedhi. **20** Yeye ni najisi kwa wakati huo. Usilale na mke wa jilani yako na kujichafua mwenyewe kwake katika njia hii. **21** Msiwatoe watoto wenu ili kuwapitisha kwenye moto, ili kwamba muwatoe sadaka kwa Moleki, kwa sababu msije mkalinajisi jina la Mungu wenu. Mimi ndimi Yahweh. **22** Usilale na mwanaume mwingine kama ulalavyo na mwanamke. Jambo hili lingekuwa uovu. **23** Usilale na myama yeyote na kujitia unajisi kwake. Haimpasi mwanamke kufikiria kulala na mnyama ye yote. Huo ungekuwa upotovu. **24** Msijichafue wenyewe katika njia hizi, kwa kuwa katika njia hizi mataifa yamechafuliwa, mataifa ambayo Nitayafukuza yatoke kwa ajili yenu. **25** Ni kwa sababu nchi imenajisiwa, hivyo niliiadhibu dhambi yao, nayo nchi ikawatapika wakazi wake **26** Kwa hiyo, yawapasa kuzishika amri zangu na maagiza yangu, na msifanye aina yoyote ya mambo haya ya machukizo, wala Mwisraeli mzaliwa au Mgeni aishie miongoni mwenu. **27** Kwa kuwa ni uovu huu ambao watu wametenda, wale ambao waliishi hapa kabla yenu, na sasa nchi imenajisiwa. **28** Kwa hiyo, muwe waangalifu ili kwamba nchi isiwatapike nyinyi baada ya kuwa mmeinajisi, kama ilivyowatapika wale watu waliokuwako kabla yenu. **29** Yeyote anayefanya mambo haya ya kuchukiza, watu wafanyao mambo hayo ya kuchukiza lazima watakatiliwa mbali kutoka miongoni mwa watu wao. **30** Kw a hiyo inawapasa kuzishika amri zangu na sitende mojawapo ya desturi hizi zenyekuchukiza ambazo zilitendwa hapo kabla yenu, ili msijinajisi wenyewe kwa hizo. Mimi ndimi Yahweh Mungu wenu.

Leviticus 18:1

Yahweh
Hili ni jina Mungu ambalo alimwambia Musa kwenye kicha kilichowaka moto. Mungu alisema kwamba hili ndilo lilikuwa jina lake milele.

Musa
Musa alikuwa nabii na kiongozi wa watu wa Waisraeli kwa zaidi ya miaka 40.

Alipokuwa mtoto, wazazi wake Musa, walimweka yeye kwenye kikapu cha mianzi ya Mto Nile ili kumficha kwa Farao wa Misri. Dada yake Miriamu dada yake Musa, Alimwangalia yeye huko. Maisha ya Musa yaliokolewa tu binti alipomwona na kumchukua kwenda naye Ikulu ili kumlea kama mwanae.

Mungu alimchagua Musa kuwaweka huru Waisraeli kutoka utumwani Misri na kuwaongoza kwenda katika Nchi ya Ahadi.

Baada ya kutoka kwa Waisraeli Misri na walipokuwa wangali wakizunguka jangwani, Mungu alimpa Musa mbao mbili za mawe zilioandikwa Amri Kumi juu yake.

Karibu kabisa na mwisho wa maisha yake, Musa aliiona tu Nchi ya Ahadi, lakini haingia kuishi humo kwa sababu hakumtii Mungu.

generated on Tue Oct 24 10:45:40 2023

Kikundi cha watu, watu, watu wa,
Ule usemi "watu" au "vikundi vya watu" humaanisha vikundi vya watu wanaoshiriki lugha na utamaduni mmoja. Kile kirai "watu wa" mara kwa mara humaanisha kusanyanika la watu katika eneo fulani au katika tukio maalum.

Mungu anapotenga "kikundi cha watu" kwa ajili yake, humaanisha alichagua watu fulani ili wawe wake na kumtumikia yeye.

Katika nyakiti za Biblia, washirika wa kikundi cha watu kwa kawaida walikuwa na wazazi au mababu wamoja na waliishi mahali pamoja katika taifa au eneo maalum la nchi.

Kwa utegemeana na muktadha, kirai kama vile "watu wako" chaweza kumaanisaha "kikundi cha watu wako" au "famikia yako" au "jamaa zako."

Ule usemo "watu" mara kwa mara limetumika kumaanisha vikundi vyote vya watu juu ya nchi." Wakati mwingine zaidi lilimaanisha hasa kwa watu wasio Waisraeli au wasiomtumikia Yahweh. Katika tafasiri zingine za kiingereza ule msemo "mataifa" pia umetumika katika njia hii.

MAPENDAKEZO YA UFASIRI. Ule msemo "kikundi cha watu" waweza kufasiriwa kwa neno au kirai chenye kumaanisha, "kundi kubwa la kifamilia" au "ukoo" au "kikundi cha kikabila."

Kirai kama vile "watu wangu" chaweza kufasiriwa kama "jamaa zangu" au "Waisraeli wenzangu" au "familia yangu" au "watu wa kikundi changu," kutegemeana na muktadha.

Yale maelezo "nitawatawanya miongoni mwa watu" pia yaweza kufasiriwa "nitasababisha kwenda na kuishi pamoja na vikundi mbali mbali vya watu wengi" au "sababisha kutengana ninyi kwa ninyi na kwenda kuishi katika mikoa mingi tofauti ya ulimwengu.

Ule msemo "watu" waweza kufasiriwa "watu ulimwenguni" au "vikundi vya watu," kutegemeana na muktadha.

Kile kirai "watu wa" chaweza kufasiriw kama, "kila mmoja aishie katika" au "watu wa kutoka uzao wa" au "familia ya," kutegeana na ama linafuatiwa na jina la mahali au mtu.

"watu wote wa ulimwengu" yaweza kufasiriwa kama, "kila nafsi ulimwenguni" au "watu wote."

Kile kirai "watu" pia chaweza kufasiriwa kama "kikundi cha watu" au "watu fulani" au "kikundi cha watu" au "jamii ya watu" au "familia ya watu"

Israeli, Waisraeli, taifa la Israeli
Ule msemo "Israeli" ni jina ambalo Mungu alimpa Yakobo. Humaanisha, "yeye hushindana na Mungu." Wazao wa Yakobo walikuja kujulikana kama "watu wa Israeli," "taifa la Israeli," au "Wasraeli." Taifa la Israeli

Mungu alitengeneza agano lake watu wa Israeli. Walikuwa watu wake wateule.

Taifa la Israeli liliundwa na makabila kumi na mbili.

Mara tu baada ya kufa kwa mfalme Sulemani, Isrseli iligawanyika katika falme mbili: Ufalme wa kusuni, uliitwa "Yuda" na ule ufalme wa kaskazini ukaitwa "Israeli."

Mara kwa mara ule msemo "Israeli" waweza kufasiriliwa kama, "watu wa Israeli" au "taifa la Israeli," kwa kutegemeana na muktatha.

Mungu
Kwenye Biblia Neno "Mungu" humaanisha nafsi ya milele aliyeumba ulimwengu pasipo kitu. Mungu huishi kama Baba, Mwana, na Roho Mtakatifu. jina binafsi la Mungu ni "Yahweh" . Siku zote Mungu alikuwapo; alikuwapo kabla ya kabla ya kitu chochote kuwapo. Naye ataendelea kuwako milele

. Yeye ndiye Mungu wa kweli na ana mamlaka juu ya vitu vyote hulimwenguni.

. Mungu ni mwenye haki kwa ukamilifu, ni mwenye hakima pasipo na kikomo, mtakatifu, bila dhambi, mwenye haki, rehema, na upendo.

. Yeye ni Mungu atunzaye agano, ambaye hutimiza ahadi zake.

. Watu waliumbwa ili wamwambudu Mungu naye ndiye Yeye pekee imewapasa wao kumwabudu.

. Mungu lilifunua jina lake kuwa ni "Yahweh" ambalo humaanisha, " yeye ndiye" au "Mimi ndimi" au "Yule aliyopo (siku zote)"

. Pia Biblia hufundisha juu ya "miungu ya uongo" ambayoo ni sanamu zisizo na uhai ambayo watu huiabudu kimakosa.

MAPENDEKEZO YA UFASIRI

. Njia za kufasiri "Mungu zingejumuisha maneno kama "Uungu" au "Muumba" au "Mwenye Mamlaka yote"

. Njia zingine za kufasiri "Mungu" zaweza kuwa, "Muumbaji wa vyote" au "Bwana Mwenye mamlaka isiyo na mipaka" au "Mwenye Mamlaka yote milele."

Zingatia jinsi Mungu anavyotajwa katika lugha ya kieneo au kitaifa. Yawezekana kuwa tayari lipo neno kuhusu "Mungu" katika lugha inayotafsiriwa. Kama ndivyo, ni muhimu kuhakikisha kwamba neno hili linafaa kwa sifa baishi za Mungu wa kweli kama anavyoelezwa hapo juu.

generated on Tue Oct 24 10:45:40 2023

Lugha nyingi huanza na herifu kubwa ya neno kwa Mungu aliye wa kweli ili kulitofautisha na neno kwa mungu wa uongo.

Njia nyingine ya kuonesha tofauti hizi ingetumika misemo miwili tofauti kwa "Mungu" na "muungu"

Kile kirai, "nitakuwa Mungu wao nao watakuwa atu wangu" pia chaweza kufasiriwa kama, "Mimi, Mungu, nitatawala juu ya watu nao wataniabudu mimi."

Misri, Mmisri
Misri ni taifa lililoko upande wa kaskazini mashariki mwa Africa, kusini magharibi mwa nchi ya Kanaani. Mmisri ni mtu anayetoka katika nchi ya Misri.

. Zamani za kale, Misri lilikuwa taifa lenye nguvu na tajiri.

. Misri ya zamani iligawanyika katika sehemu mbili, Misri ya chini (sehemu ya kaskazini mahali ambapo mto Nile ulitiririka kuelekea Baharini) na Misri ya juu (sehemu ya kusini). Katika Agano la Kale, sehamu hizi zilitajwa kama "Misri" na "Pathrosi" katika lugha ya asili.

Mara nyingi kilipokosekana chakula huko Kanaani, mababa wa Israeli walisafiri kwenda Misri ili kununua chakula kwa ajili aya familia zao.

Kwa muda wa mamia ya miaka, Waisraeli walikuwa watumwa huko Misri.

Yusufu na Mariamu waliterekia Misri pamoja na mtoto mchanga Yesu ili kumtoroka Herode Mkuu.

Maisha, ishi, kuishi, -wa mzima
Misemo hii yote humaanisha kuwa mzima kimaumbile, siyo mfu. Pia yametuka kiishara kumaanisha kuwa hai kiroho. Ifuatayo inazungumzia inavyomaanisha kuwa na "uhai wa kimwili" na "Uhai wa Kiroho"

MAPENDEKEZO YA UFASIRI

. Kwa utegemeana na muktadha, "maisha yaweza kufasiriwa kama "uwepo" au "nafsi" au "moyo" au "aishie" au "uzoefu"

. Ule msemo "ishi" waweza kufasiriwa "kaa" au "kuwepo."

Yale amelezo "mwisho wa maisha" yangeweza kufasiriwa kama, "alipokoma kuishi."

Yale maelezo "alitunza uhai wao" yangeweza kufasiriwa kama, "aliwaruhusu kuishi" au "hakuwaua wao."

Ule usemi "walihatarisha maisha yao" ungeweza kufasiriwa kama, "walijiweka wenyewe hatarini" au walifanya jambo fulani ambalo lingekuwa limishawaua wao."

Kifungu cha Biblia kinapozungumzia kuwa hai kiroho, "uhai"pia ungefasiriwa kama, "maisha ya kiroho" au "Uzima wa milele" kutegemeana na muktatha"

Wazo la "maisha ya kiroho" lingeweza kufasiriwa pia kama "Mungu anatufanya hai katika roho zetu" au "maisha mpya yatolewayo na Roho wa Mungu" au "kufanywa hai katika utu wetu wa ndani."

Kwa kutegemeana na muktatha, neno "-pa maisha" laweza pia kufasiriwa kama "sababisha kuwa hai" au -pa maisha mapya" au "sababisha kuishi milele."

Leviticus 18:4

Sheria zangu ndizo mtakazozitenda, na amri zangu ndizo mtakazozishika
Virai hivi viwili kimsingi humaanisha kitu kile kile na vinasisitiza kwamba ni sharti watu watii kila jambo ambalo Mungu amewaamru wao walitende. Msambamba huu waweza kufasiriwa kwaiti kauli moja inayowasilisha matakwa ya kutunza amri zote za Yahweh. : "Yapasa mzitii sheria na namri zote"

Ili kwamba mpate kutembea katika hizo
Kutii amri za Yahweh kumezunguziwa kana kwamba kulikuwa njia ambayo juu yake mtu hutembea. : "ili kwamba mweze kusimamia mwenendo yenu kulingana na hizo.

Leviticus 18:6

wake za baba yako
Wakati mwingine wanaume walikwa na zaidi ya mke mmoja. Mungu hakumruhusu mwana kulala na mwanamke yeyote aliyeolewa na baba yake.

Leviticus 18:9

ama ni binti ya baba yako au ni binti ya mama yako
Hii humaanisha mwanaume hawezi kulala na iwapo wa mazazi wale wale hata kama ana mama au baba tofauti.

ama aliyelelewa nyumbani mwenu au mbali nawe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ama alikulia nyumbani kwenu au mbali"

Usilale na binti ya mke wa baba yako,
Maana mbili zinazowezekana ni 1) "usilale na dada yako wa kambo au 2) "usilale na dada yako wa kunyonya." Hapa mwanaume hana baba au mama mmoja na mwanamke. walikuwa kaka na dada wazazi wao walipooana.

Leviticus 18:12

Usimkaribie kwa kusudi hilo
"Usimwendee kwa kusudi la kulala naye"

generated on Tue Oct 24 10:45:40 2023

Leviticus 18:15

usilale naye
Yahweh analirudiia hili ili kuisisitiza amri hii.

Leviticus 18:17

uovu, ufisadi, upotovu
Ile misemo "uovu" na "ufisadi" yote mawili humaanisha jambo lolote linalopingana na tabia na mapenzi matakatifu ya Mungu.

Neno "uovu" linapoweza kuelezea tabia ya mtu, neno, ufisadi linaweza kuhusiana na tabia tabia ya mtu, Hata hivyo, misemo yote miwili hufanana katika maana.

Ule msemo" upotovu" humaanisha ile hali ya kuwawepo watu wafanyapo mambo maovu.

Yale matokeo ya uovu huonyeshwa wazi katika namna watu wanavyotendea vibaya wengine kwa kuua, kuiba, kulahgai, au kuwa wakatili na kutokuwa na huruma.

MAPENDEKEZO YA UFASIRI Kwa kutegemea namuktatha, ile msemo "ovu" na "fisadi" yaweza kufairiwa "baya" au"-enye dhambi" au "-siyo adilifu."

Njia nyingine za kufasiri haya zaweza kujumuisha, "siyo -ema, "isiyo nyofu" au "isiyo adilifu."

Hakikisha kwamba yale maneno au virai vinavyotumika kufasiri misemo hii ni vyenye kufaa kwenye muktadha vilivyo vya asili katika lugha lengwa.

uhai, ishi, maisha, -wa hai
Tazama maelezo ya sura 18:3

Leviticus 18:19

hedhi
Hiki ni kipindi cha majira ambapo mwanamke anapotokwa damu kutoka kwenye mji wake wa mimba.

yeye ni najisi
Tazama maelzo ya sura ya 13:20

mke wa jirai yako
"muke wa mwanaume yeyote"

Leviticus 18:21

Taarifa kwa ujumla
Yahweh anaendelea kumwambia Musa watu kisichowapasa kukifanya ambacho kingewachafua wao.

Msiwatoe watoto wenu ili kuwapitisha kwenye moto
Kile kirai "kuwapitisha kwenye moto" humaanisha kuwachoma kitu kwa moto kwa dhabihu. : "Msiwachome moto wato wenu wangali hai"

msije mkalikufuru jina la Mungu wenu
"KNeno "kukufu" hapa ni kufedhehesha. Neno "jina" humwakilisha Mungu mwenyewe. : "msimfedheheshe MUngu wenu."

Leviticus 18:22

hili lingekuwa uovu
"Uovu" hapa hurejelea ukiukaji wa mfumo wa vitu vya asili kama Yahew alivyovitarajia viwe.

Leviticus 18:24

mataifa yamechafuliwa
Hii humaanisha vikundi vya watu vinavyoishi huko Kanaani. Hii inafaa kufasiriwa ili kwamba ule msemo "mataifa" uwekwe wazi kuwa ni "watu." : "watu wa mataifa walijichafua wenyewe"

Nayo nchi imenajisiwa
"Watu waliichafua nchi"

nayo nchi ikawatapika wakazi wake
Yahweh akiwawaondoa watu kwa nguvu kutoka katika kunazungumziwa kana kwamba nchi ilikuwa mtu ambaye aliwatapika watu. : "Ikiwa aliwaondowa watu kwa nguvu kutoka katika nchi, kama vile mtu atapikavyo chakula"

Leviticus 18:26

aina yoyote ya mambo haya ya machukizo
"lolote haya mambo ya kuchukiza"

haya ya machukizo
Hii iinamaanisha "mambo haya ya machukizo."

Kwa hiyo, muwe waangalifu
"Kwa hiyo basi iwenu waangalifu"

ili kwamba nchi isiwatapike nyinyi baada ya kuwa mmeinajisi, kama ilivyowatapika wale watu
Tazama maelezo ya sura 18:24. : "ili kwamba ninawaondoa kwa nguvu mtoke katika nchi...kama nilivyowaondoa kwa nguvu hao watu"

Leviticus 18:29

Taarifa kwa Ujumla
Yahweh anamaziliza kumwambia Musa kinachowapasa watu kunda.

watu...watakatiliwa mbali kutoka miongoni mwa watu wao
Tazama lilifasiwa katrika sura zilizotangulia.

generated on Tue Oct 24 10:45:40 2023

ambazo zilitendwa hapo kabla yenu
Hii yaweza kufasiriwa katika mtindo wa utendaji.
:"ambayo watu waliyatenda hapa kabla yenu"

kwazo
"Kwazo" hapa hurejelea desturi zenye machukizo

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Yahweh akazungumza na Musa, akisema. **2** Zungumza na kusanyiko lote la watu wa Israeli na uwaambie, 'Ni lazima muwe watakatifu, kwa kuwa mimi Yahweh Mungu wenu ni mtakatifu. **3** Kila mtu amstahi mama yake na baba yake. Na ni lazima muzishike Sabato zangu. Mimi ndimi Yahweh Mungu wenu. **4** Msizigeukie sanamu zisizo na thamani, wala kujitengenezea wenyewe miungu kutokana na chuma. Mimi ndimi Yahweh Mungu wenu. **5** Unapotoa dhabihu za sadaka ya ushirika kwa Yahweh, utatoa ili kupata kibali. **6** Ni sharti iliwe siku hiyo hiyo uliyoitoa, au siku inayofuata. **7** Kama kinabaki kitu cho chote hata siku ya tatu ni lazima kiteketezwe kwa moto. Kama kitaliwa katika siku ya tatu kitakuwa najisi. Hakitakubalika, **8** lakini kila akilaye ni lazima atachukua hatia yake kwa sababu amekivunjia heshima kilicho kitakatifu kwa Yahweh. Mtu huyo ni lazima akatiliwe mbali na watu wake. **9** Unapovuna mavuno ya ardhi yako, usivune hata pembezo mwa shamba lako kabisa, wala hutakusanya mabaki ya mavuno yako yote. **10** Usikusanye kila zabibu kutoka katika mizabibu yako, wala usiziokote dhabibu zilizoanguka chini katika shamba la mizabibu. Ni lazima uziache kwa ajili ya masikini na kwa ajili ya wageni. Mimi ndimi Yahweh Mungu wako. **11** Usiibe. Usiseme uongo. Msidanganyane. **12** Usiape kwa jina langu kwa uongo na kulinajisi jina la Mungu wako. Mimi ndimi Yahweh **13** Usimgandamize jirani yako wala kumwibia. Usishikilie malipo ya kibarua usiku kucha hata asubuhi. **14** Usimlaani kiziwi au kuweka kikwazo mbele ya kipofu. Badala yake, yakupasa umwogope Mungu wako. Mimi ndimi Yahweh. **15** Usisababishe hukumu ikawa ya uongo. Usionyeshe upendeleo kwa mtu fulani eti kwa kuwa tu yeye ni masikini na usionyeshe upendeleo kwa mtu fulani eti kwa kuwa tu yeye ni mtu muhimu. Badala yake, amua juu ya jirani yako kwa haki. **16** Usiende huku na huko ukisema habari za uchochezi miongoni mwa watu wako, bali tafuta kuyalinda maisha ya jirani yako. Mimi ndimi Yahweh. **17** Usimchukie ndugu yako moyoni mwako. Mkemee jirani yako kwa heshima ili kwamba usishiriki katika dhambi kwa sababu yake. **18** Usijilipize kisasi au kuwa na chuki yoyote dhidi ya mtu yeyote wa watu wako, lakini badala yake mpende jirani yako kama unavyojipenda wewe mwenyewe. Mimi ndimi Yahweh. **19** Shika amri zangu. Usiwazalishe wanyama wako kwa kutumia wanyama wa aina nyingine tofauti. Usichanganye aina mbili tofauti za mbegu unapopanda shamba lako. Usivae vazi lililofumwa kwa kutumia nyuzi za rangi mbili tofauti zilizochanganywa pamoja. **20** Yeyote anayelala na msichana mtumwa aliyeposwa na mume mwingine, lakini ambaye hajakombolewa au hajaachwa huru, lazima waadhibiwe. Hawatauawa kwa sababu yule msichana hakuwa huru. **21** Ni lazima mtu huyo alete sadaka yake ya hatia kwenye ingilio la hema la kukutania—kondoo dume iwe sadaka ya hatia. **22** Kisha kuhani atafanya upatanisho kwa ajili yake kwa huyo kandoo dume mbele za Yahweh kutokana na dhambi aliyoitenda. Nayo dhambi iliyotendwa itasamehewa. **23** Mtakapoingia katika nchi na kupanda aina zote za miti kwa chakula, kisha mtayahesabu matunda yatakayozaliwa kuwa yamekatazwa kuliwa. Tunda litakatazwa kwako kwa miaka mitatu. Halitaliwa. **24** Lakini katika mwaka wa nne matunda yote yatakuwa matakatiifu, matoleo ya sifa kwa Yahweh. **25** Katika mwaka wa tano unaweza kula tunda, ambalo umelisubiri ili kwamba mti uweze kuzaa zaidi. Mimi ndimi Yahweh Mungu wako. **26** Usile nyama yoyote amabayo damu ingalimo ndani yake. Usiulize kwa roho juu ya wakati ujao, **27** Usitafute kuwadhibiti wengine kwa njia ya nguvu za kichawi. Msifuate tabia za kipagani kama vile kunyoa denge au kunyoa pembe za ndevu zeu. **28** Usiukate mwili wako kwa ajili ya wafu au kuchanja chale juu ya mwili wako. Mimi ndimi Yahweh. **29** Usimwaibishe binti yako kwa kumfanya kahaba, la sivyo taifa litaangukia kwenye ukahaba na nchi itajawa na uovu. **30** Utazitunza Sabato zangu na kupaheshimu mahali patakatifu pa hema langu la kukutania. Mimi ndimi Yahweh. **31** Msiwageukie wale wanaoongea na wafu au roho wachafu. msiwatafute, la sivyo watawanajisi ninyi, Mimi ndimi Yahweh Mungu wenu. **32** Ni lazima usimame mbele za mtu mwenye mvi na uheshimu uwepo wa mzee. Yakupasa umwegope Mungu wako. Mimi ndimi Yahweh. **33** Mgeni anapoishi miongoni mwenu katika nchi yanu, usimtendee lolote lililobaya. **34** Mgeni anayeishi pamoja nanyi ni lazima awe kama mwenyeji Mwisraeli mzaliwa anayeishi kwenu, na sharti umpende kama unavyojipenda wewe mwenyewe, ni kwa sababu wewe ulikuwa mgeni katika nchi ya Misri. Mimi ndimi Yahweh Mungu wako. **35** Unapopima urefu, uzito, au wingi usitumie vipimo vya udanganyifu. **36** Tumia mizani iliyo halali, mawe ya kupimia uzito yaliyo halali, efa halali, hini iliyo halali. Mimi ndimi Yahweh Mungu wako, aliyekutoa katika nchi ya utumwa ya Misri. **37** Utayatii maagizo yangu na sheria zangu zote na kuzitenda. Mimi ndimi Yahweh.

generated on Tue Oct 24 10:45:40 2023

Leviticus 19:1

muzishike Sabato zangu
"tunza Sabato zagu" au "heshimu siku yangu ya mapumziko"

Msizigeukie sanamu zisizo na thaman
Kule kuabudu sanamu kumezunguzungumziwa kana kwamba ilikuwa ni kugeukia kwao kimaumbile

Leviticus 19:5

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa kinachowapasa watu kukifanya

utatoa ili kupata kibali.
Hii yaweza kufasiriwa katika mtindo wa utendaji. Maana zinazowezekana ni 1) Yahweh atampokea mtu atoaye hiyo dhabihu. : "yapasa uilitoe ili kwamba huenda atakupokea" au 2) Yahweh ataikubali dhabihu kutoka kwa huyo mtu. : "yakupasa kuitoa ili kwamba huenda Yahweh ataipokea dhabihu yako."

sharti iliwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sharti muile"

lazima kiteketezwe kwa moto
Tazama maelezo ya 19:6

Endapo kitaliwa hata kidogo
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Ikiwa utakula hata sehemu hata yake yoyote"

Hakitakubalika
Kula sadaka baada ya wakati ulioteuliwa ni kwenda kinyume na Mungu na huongeza hatia ambayo dhambi ilikuwa iifunike. Hii yaweza kufasiriwa katika mtindo wa utendaji. : "usiikubali hiyo kwa ulaji"

kila akilaye ni lazima atachukua hatia yake
Ile hati ya mtu imezungumziwa kana kwamba illikuwa kitu chenye maumbile ambacho mtu hukibeba. Neno "hatia" hapa huwakilisha ile adhabu kwa hatia hiyo. : Kila mmoja...anawajika kwa hatia yake mwenyewe" au Yahweh atamwadhibu kila mmoja...kutokana na dhambi zake mwenyewe

Mtu huyo sharti atakatiliwa mbali na watu wake
Tazama lilivyofasiriwa katika 7:19 : "inawezekana mtu huyo asiendelee kuishi kuishi miongoni mwa watu wake" au "ni lazima mmtenge mtu huyo na wa watu wake"

Leviticus 19:9

Unapovuna mavuno ya ardhi yako, usivune hata pembezo mwa shamba lako kabisa
"Unapokusanya mazao yako, usiyakusanye yote hata mipakani mwa mashamba yako"

wala hutakusanya mabaki ya mavuno yako yote
Hii hurejelea ile desturi ya kurudia kuvuna shambani kama kipindi cha pili cha kukusanya mazao yaliyobaki baada ya kipindi cha kwanza. Maana kamili ya maelezo haya yaweza kuwekwa wazi. : "na usirudi nyuma uvunapo shambani na kuokota masalio yote uliyoyaachia nyuma"

Leviticus 19:11

Usiape kwa jina langu kwa uongo
"Usilitumia jina lwangu kuapa juu ya jambo fulani ambalo siyo la kweli.

Leviticus 19:13

Usimgandamize jirani yako wala kumwibia
"Jirani" hapa humaanisha "yeyote"Maana ya hili yaweza kuwekwa wazi. : "usimuumize wala kumwibia yeyote"

Usishikilie malipo ya kibarua usiku kucha hata asubuhi
Yahweh anamwamru mwajiri kumlipa kwa haraka mtumshi wake mara kazi yake inapokamilika siku hiyo hiyo. Maana kamili ya tamko hili yaweza kufanywa wazi.

Leviticus 19:15

Usisababishe hukumu ikawa ya uongo
Hii hasi ya maradufu imetumika kusisitiza. Inaweza kuelezwa katika nji chanya. : "Hukumu kwa haki siku zote"

Usionyeshe upendeleo kwa mtu fulani eti kwa kuwa tu yeye ni masikini na usionyeshe upendeleo kwa mtu fulani eti kwa kuwa tu yeye ni mtu muhimu
Yale maneno "masikini" na "muhimu" ni mambo mawili yenye kukithiri, ambayo kwa pamoja humaanisha "yeyote." : "Haikupasi kuonyesha upendeleo kwa yeyote kwa msingi wa kiasi cha wingi wa fedha walizo nazo.

amua juu ya jirani yako kwa haki
""mhukumu kila mmoja kwa kulingana na haki"

Usiende huku na huko ukisema habari za uchochezi
"Usiende huku na huko kwa watu wengine huku ukisengenya"

Leviticus 19:17

Usimchukie ndugu yako moyoni mwako
Kule kumchukia ndugu yako kwa kuendelea kumezungumziwa kana kwamba kulikuwa

generated on Tue Oct 24 10:45:40 2023

kumchukia mtu ndani ya moyo. : "Ussimchukie ndugu yako wa kuendelea"

Mkemee jirani yako kwa heshima
"Yapasa umrekebishe anayetenda dhambi"

Leviticus 19:19

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayo watu kutenda.

vazi lililofumwa kwa kutumia nyuzi za rangi mbili tofauti zilizochanganywa pamoja
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "vazi ambalo mwingine alilitengeneza kutokana na nyuzi za aina mbili"

Leviticus 19:20

aliyeposwa na mume mwingine
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "liyeahidiwa kuolewa na mwanamume mwingine"

lakini ambaye hajakombolewa au hajaachwa huru
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ambaye mume wake mtarajiwa hajamkomboa au kumpa uhuru"

lazima waadhibiwe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "niyapasa kumwadhibu huyo msichana mtumwa na hyuo mwanaume aliyelala naye"

Hawatauawa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Haiwapasi kuwaua"

mtu huyo alete sadaka yake ya hatia kwenye ingilio la hema la kukutania—kondoo dume iwe sadaka ya hatia
Huyo mwanaume atalazimika kuleta kondoo dume kwenye ingili la hema ya kukutania kuwa sadaka ya hatia kwa Yahweh"

Nayo dhambi iliyotendwa itasamehewa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Naye Yahweh ataisameheme dhambi aliyoitenda"

Leviticus 19:23

Taarifa kwa Ujulma
Yahe anaendelea kumwambia Musa yawapasayo watu kutenda.

kisha mtayahesabu matunda yatakayozaliwa kuwa yamekatazwa kuliwa. Halitaliwa
Yahweh analirudia katazo ili kulikazia na kuweka wazi kwamba ni lazima kwa miaka mitatu ya kwanza ya mti kuzaa matunda. Ni lazima kuwe na kipindi maalum kwa miti kuachwa peke yake. : "nawe hutakula matunda ya miti kwa miaka mitatu ya kwanza"

Tunda litakatazwa kwako
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Nimelikataza tunda kwako"

Nalo alitaliwa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Sharti usilile"

Leviticus 19:26

damu
Msemo "damu" humaanisha kimiminika chekundu kinachotoka kwenye ngozi ya mtu panapokuwa na jeraha au kovu. Damu huleta virutubisho vitoavyo uhai kwa mwili mzima wa mtu.

- Damu hutoa ishara ya uhai na

inapomwagwa au kutolewa nje, hutoa ishara ya kupoteza maisha, au kifo

- Watu waliotoa dhabihu kwa Mungu, waliua

mnyama na waliimimina damu yake juu ya madhabahu. Hili lilitoa ishara ya dhabihu ya uhai wa mnyama kulipa dhambi za mtu.

- Kwa kupitia kifo chake msabani, kiishara

damu ya Yesu iliwasafisha watu kutoka katika dhambi zao na hulipa ile adhabu wanayostari kwa ajili ya dhambi hizo dhambi zao

- Yale maelezo "nyama na damu" humaanisha

wanadamu

- Yale maelezo "mwili na damu yako

mwenyewe" humaanisha watu wanaohusiana kizazi

MAELEZO YA UFASIRI

- Msemo huu sharti ufasiriwe na msemo

unaotumika kwa damu katika lugha lengwa

- Yale maelezo "mwili na damu" yangeliweza

kufasiriwa kama "watu" au viumbe vyenye uhai."

- Kulinga na muktatha, yale maelezo "nyama

na damua yangu mwenyewe "waweza kufasiriwa kama "familia yangu mwenyewe" au "jamaa yangu mwenyewe" au watu wangu mwenyewe."

- Endapo kutakuwa na maelezo yoyote katika

lugha lengwa yanayotumika pamoja na maana hii, yangeweza kufasiri "mwili na damu"

roho, -a kiroho
Msemo roho hulenga sehemu ya watu isiyo na maumbile isiyoweza kuonekana. Mtu anapokufa,

generated on Tue Oct 24 10:45:40 2023

roho yake huuacha mwili wake. Pia "roho" yaweza kumaanisha tabia au hali ya kujisikia.

• Ule msemo "roho" waweza kumaanisha

kiumbe kisicho na mwili unaoonekana, hasa roho ovu.

• Roho ya mtu ni sehemu yake inayoweza

kumjua Mungu na kuamini katika Yeye.

• Kwa ujumla msemo "-a kiroho" hukielezea

chochote katika ulimwengu usio na maumbile

• Kwenye Biblia, hasa hulenga chochote kile

kinachohusiana na Mungu, moja kwa moja kwa Roho Mtakatifu.

• Kwa mfano, "chakula cha kiroho" huhusiana

na mafundisho ya Mungu yatoayo lishe kwa roho ya mtu, "Ile "hekima ya kiroho" humaanisha ufahamu na tabia adilifu inayotokana na uweza wa Roho Mtakatifu.

• Mungu ni Roho naye aliumba viumbe roho

wengine wasio na miili ya kuonekana.

• Malaika ni viumbe roho, pamoja na wale

walioasi dhidi ya Mungu na wakawa roho waovu.

• Ule msemo "roho ya" pia waweza

kumaanisha "kuwa na tabia bainishi za," kama vile katika, "roho ya hekima" au "katika roho ya Eliya."

• Mifano ya "roho" kama nia au hisia

ungejumuisha "roho ya woga" au "roho ya wivu"

MAPENDEKEZO YA UFASIRI

• Kwa kutegeana na muktadha, baadhi ya njia

za kufasiri "roho" zinaweza kuhusisha, "kiumbe kisicho na maumbile" au "sehemu za ndani" au "utu wa ndani."

• Katika mazingira mengine, ule msemo "roho"

waweza kufasiriwa kama "roho ovu" au "kiumbe roho ovu"

• Wakati mwingine ule musemo "roho"

umetumika kuelezea hisia ya mtu aka vile, "roho yangu ilihuzunishwa katika utu wangu wa ndani." Hii pia yaweza kufasiriwa kama, "nilijisikia kuhuzunishwa rohoni mwangu" au "nilisikia kuhuzunishwa mno."

• Kile kirai roho ya" chaweza kufasiriwa kama,

"mwenendo wa, au ushawishi wa," au "nia ya" au fikira"

uweza, weuzo
Ule msemo "uweza" humaanisha uwezo wa kufanya mambo au kusababisha mambo yatokee, mara kwa mara kwa kutumia nguvu kubwa. "Uwezo" humaanisha watu au roho zenye uwezo wa kusababisha mambo kutokea.

• Ule "uweza" wa Mungu hurejelea uwezon

wa Mungu wa kufanya mambo yatokee, hasa mambo yasiyowezekana kwa watu kuyatenda.

• Mungu anauweza kamili juu ya kila kitu

ambacho amekiumba

• ungu huwapa watu wake uwezo wa

kufanya kile atakacho, ili kwamba wanapoponya watu au kutenda miujiza, wawe wanafanya hivi kwa uweza wa Mungu.

MAPENDEKEZO YA UFASIRI

• Kwa kutegemeana na muktadha, ule

msemo "uweza" pia wawweza kufasiriwa kama "uwezo" au "nguvu" au "bidii" au "uwezo wa kutenda miujiza au kudhibiti."

• Njia zinazowezekana kufasiri msemo

"uweza" yaweza kuhusisha "wenye uhai walio na uwezo mkubwa" au roho zenye kutawala" au "wale wanaotawala wengine"

• Yale maelezo kama vile "utuokoe kutoka

katika nguvu za adui zetu" waweza kufasiriwa kama, "utuokoe kutokana na kugandamizwa na adui zetu" au "utuokoe kutoka katika kutawaliwa na adui zetu." Katika hali hii, "uweza" una maana ya kutumia nguvu za mwingine kudhibiti na kugandamiza wangine.

Leviticus 19:29

Usimwaibishe binti yako kwa kumfanya kahaba, la sivyo taifa litaangukia kwenye ukahaba na nchi itajawa na uovu
Yale maneno "taifa" na "nchi" huwakilisha watu wakaao humo. Watu wengi wanaotenda ukahaba na wale wengine wanaotenda matendo ya uovu wamezungumziwa kana kwamba wameangukia au wamejawa na mambo hayo. : "Watu wataanza kufanya ukahaba na mambo mengi maovu"

Leviticus 19:31

wafu au roho wachafu
Maana zinazowezekana ni 1) wale "waf" ana "roho" ni vitu viwili tofauti 2)kwamba huku ni

kujirudiarudia kunakomaanisha "roho za watu waliokufa"

msiwatafute, la sivyo watawanajisi ninyi
"Msiwatafute hao watu. kama mtafanya hivyo, watawachauweni nyinyi"

Leviticus 19:32

Ni lazima usimame
Kusimama mbele za ya mtu mwingine ni ishara ya kuheshimu.

mtu mwenye mv
mtu mwenye mvi- Hii humrejelea mtu ambaye nywele zake zimekuwa nyeupe kutokana na umri, au mtu mzee."

Leviticus 19:33

Mgeni, -a kigeni, mpitaji
Ule msemo "mgeni" humrejelea mtu anayeishi katika taifa lisilo lake mwenyewe. Jina lingine la mgeni ni "mpitaji"

Katika Agano la Kale, musemo huu hasa humlenga yeyote anayetoka katika kikundi cha watu walio tofauti ya watu aliokuwa akiishi miongoni mwao.

Mgeni pia ni mtu ambaye lugha na utamaduni wake ni tofauti na ule wa kwako

Mathalani, Naomi na familia walipohamia Moabu, walikuwa wageni huko. Naomi na binti mkwe wake Ruthu walipohamia baadaye Israeli, Ruthu aliitwa :"mgeni" huko kwa sababu kwa asili hakutokea Israelli.

Mtume Paulo anawaambi Waefeso kwamba kabla hawajamjua Kristo, walikuwa "wageni" kwa Agano la Mungu.

Wakati mwingine "mgeni" hutafriwa kama "mpitaji," lakini, haliwezi kumlenga tu mtu fulani asiyejulikana au asiyefahamika.

Mpende, penda .
Kumpenda mtu mwingine ni kumjali mtu huyo na kufanya mambo yatakayomnufaisha yeye. Kuna maana mbali mbali za "upendo" ambazo baadhi ya lugha zinaweza kuuelza kwa kutumia maneno tofauti: 1. Upendo unaotoka kwa Mungu wenyewe hulenga juu mema kwa ajili ya wengine, hata kama haujinufashi wenyewe. Iana hii ya upendo hujali wengine, haijalishi wanafanya nini. Mungu mwenyewe ni pendo na ndiye asili ya upendo wa kweli.

. Yesu alionyesha aina hii ya upendo kwa kujitoa dhabihu uhai wake ili kutokoa sisi kutoka dhambini na kifoni. Yeye aliwafundisha pia wanafunzi wake kuwapenda wengine kwa kujitoa dhabihu.

. Watu wanapowapenda wengine kwa aina hii ya upendo, huhusisha matendo yanaoonyesha kwamba mtu mwingine anafikiri juu ya kitakachosababisha mtu mwingi kufanikiwa. Upendo wa aina hii hasa huhusisha kuwasamehe wengine.

. Katika toleo la ULB, neno "upendo" humaanisha upendo wa kujito dhabihu, isipokuwa maelezo yanapoashiria kuleta maana nyingine

1. Neno lingine katika Agano Jipya humaanisha upendo wa ndugu au upendo wa kirafiki au wa mmoja wa wanafamilia.

. Msemo huu hulenga upendo wa kibinadamu baina ya marafiki au ndugu.

. Linaweza kutumiwa pia katika mazingira kama vile, "wanapenda kukaa kwenye viti vya mbele katika karamu." Hii inamaanisha kwamba "wanapenda sana" au wanatamani sana kufanya hivyo.

1. Neno "upendo" pia laweza kumaanisha mapenzi baina ya mwanaumme na mwanamke. 4. Katika maelezo ya kitamathali , "Yakobo nimempenda, lakini Esau nimemchukia," ule msemo "nimempenda" humaanisha Mungu kumchagua Yakobo kuwa katika uhusiano naye wa kimaagano. Hili pia laweza kufasiriwa kama "aliyechaguliwa." Ingawaje Esau pia alibarikiwa na Mungu, hakupewa upendeleo wa kuwa katika agano. Ule msemo "nimemchukia" hapa umetumka kitamathali kumaanisha "aliyekataliwa" au "asiyechaguliwa."

MAPENDEKEZO YA UFASIRI . Isipokuwa imeashiria vinginevyo kwenye maelezo ya kiufasirineno "upendo katka kwenye toleo la ULB humaanisha aina ya upendo wa kujitoa dhabihu ambao hutoka kwa Mungu

. Baadhi ya lugha zaweza kuwa na neno maalum kwa upendo usio wa kibinafsi waenye kujitoa dhabihu alionao Mungu. Njia za kuufasiri upendo huuzaweza kuwa pamoja na, "ungalizi wa kujitolea kwa uaminifu" au "jali kwa bila uchoyo" au "upendo kutoka kwa Mungu." Hakikisha kwamba neno linalotumika kufasiri upendo wa Mungu linawez kujumuisha kutupilia mbali masilahi ya mtu ili kunufaisha wengine na kupenda watu bila kujali wanachofanya

. Wakati mwingine neno "upendo" la Kiingereza huelezea uangalizi wa ndani walionao watu kwa ajili ya marafiki na wanafamilia. Baadhi ya lugha zingeweza kulifasiri neno au kirai hiki

. Baadhi ya lugha zinaweza kuwa na

Leviticus 19:35

usitumie vipimo vya udanganyifu
Hii hukataza desturi ya utuumiaji wa makusudi wa zana zinzosababisha usomaji usio sahihi wakati wa kupima vitu.

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Efa
Hiki kilikuwa kipimo cha nafaka.

hini
Hiki kilikuwa kipimo kwa ajili ya vimiminika

Sharti uyatii...na kuyatenda
Virai hivi humaanisha kitu kile kile na husisitiza amri ya kutii.

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Chapter 20

1 Yahweh akazungumza na Musa, akasema, **2** "Waambie watu wa Waisraeli, 'mtu yeyote miongoni mwa watu Israeli, au Mgeni yeyote anayeishi miongoni mwa Waisraeli atakayemtoa mtoto wake yeyote kwa Moleki, hakika atauawa. Ni lazima watu wa nchi wamponde kwa mawe. **3** Pia nitaukaza uso wangu dhidi ya mtu huyo na kumkatilia mbali kutoka miongoni mwa watu wake kwa sababu amemtoa mtoto wake kwa Moleki, ili kupatia unajisi mahali pangu patakatifu na kulinajisi jina langu takatifu. **4** Na kama watu wa nchi watayafumba macho yao kwa mtu huyo anapomtoa mmoja wa watoto wake kwa Moleki, kama hawatamwua mtu huyo, ndipo Mimi mwenyewe nitaukaza uso wangu dhidi ya mtu huyo na ukoo wake, **5** Nami nitamkatilia mbali pamoja na yeyote anayejifanya kahaba ili kufanya umalaya na Moleki. **6** Mtu yule anayewageukia wanaozungumza na wafu, au na wale wanaozungumza na roho ili kufanya ukahaba nao, Nitakaza uso wangu dhidi ya mtu huyo; Nami nitamkatilia mbali atoke miongoni mwa watu wake. **7** Kwa hiyo jitakaseni wenyewe na muwe watakatifu, kwa sababu Mimi ndimi Yahweh Mungu wenu. **8** Mtazitunza amari zangu na kuzifuta. Mimi ndimi Yahweh anayewatenga ninyi muwe watakatifu. **9** Yeyote amlaaniye baba yake au mama yake hakika mtu huyo atauawa. Amemlaani baba yake au mama yake, kwa hiyo ana hatia na anastahili kufa. **10** Mwanaume yeyote afanyaye uzinzi na mke wa mwanaume mwingine, yaani, yeyote anayezini na mke wa jirani yake—yule mwanaume mzinzi na mwanamke mzinzi ni lazima wote wawili wauawe. **11** Mwanaume yeyote anayelala na mke wa baba yake ili kukutana naye kimwili amemfedhehesha baba yake mwenye. Wote wawili; mwana huyo na mke huyo wa baba yake kwa hakika watauawa. wanahatia na wanastahili kufa. **12** Kama mwanaume atalala na mke wa mwanawe, wote wawili; mwanaume huyo na mke huyo wa mwanawe hakika watauawa. Wametenda upotovu. Wana hatia na wanastahili kufa. **13** Kama mwanaume analala na mwanaume mwingine kama alalavyo na mwanamke, wote wawili watakuwa wamefanya jambo lililo ovu. Hakika watauawa. Wana hatia na wanastahili kufa. **14** Ikiwa mwanaume atamwoa mwanamke na pia akamwoa mama wa mwanamke huyo, huu ni uovu. Ni lazima wachomwe kwa moto, wote wawili, mwanaume huyo na manamke huyo, ili kwamba hapatakuwepo na uovu miongoni mwenu. **15** Ikiwa mwanaume analala na mnyama, hakika atauawa, ni lazima mumuue na mnyama huyo pia. **16** Ikiwa mwanamke anamkaribia mnyama ili kulala naye, ni lazima mmuuwe mwanamke huyo pamoja na mnyama. Kwa hakika ni lazima wauawe. wana hatia na wanastahili kufa. **17** Ikiwa mwanaume analala na dada yake, ama ni binti ya baba yake au binti ya mama yake—ikiwa wamelala pamoja, hilo ni jambo la aibu. Ni lazima wakatiliwe mbali watoke machoni pa watu wao, kwa sababu amelala na dada yake. Ni lazima aibebe hatia yake. **18** Kama mwanaume analala na mwanamke katika kipindi cha hedhi yake, na amekutana naye kimwili, atakuwa amefunua mtiririko wa damu yake, chanzo cha damu yake. Ni lizima wote wawili wakatiliwe mbali kutoka mingoni mwa watu wao. **19** Usilale na dada ya mama yako, au dada ya baba yako, kwa sababu ungeweza kumwaibisha jamaa yako wa karibu. Ni lazima utabeba hatia yako mwenyewe. **20** Ikiwa mwanaume analala na shangazi yake, atakuwa amemfedhehesha mjomba wake. Wanapokufa, nitawaadhibu wote wawili, na wanapokufa nitauondolea mbali urithi wa watoto wao ambao wangeliupokea kutoka kwa wazazi wao. **21** Ikiwa mwanaume anamwoa mke wa kaka yake wakati ambapo kaka yake angali hai, hilo ni jambo la aibu. Amemfedhehesha kaka yake, na nitaondolea mbali mali yoyote amabayo watoto wao wangerithi kutoka kwa wazazi wao. **22** Kwa hiyo imewapasa kuzishika amri na sheria zangu zote; ni lazima mzitii ili kwamba ile nchi ambayo ninawaleta kuishi isiwatapike nyinyi. **23** Msienende katika desturi za mataifa ambayo nitayafukuza mbele yenu, ni kwa sababu wamefanya mambo haya yote, nami mimewachukia wao. **24** Nami nikawaambia ninyi, "Mtaimiliki nchi yao, nitaitoa kwenu ili muimiliki, nchi itiririkayo amaziwa na asali. Mimi ndimi Yahweh Mungu wenu, aliyewatenga nyinyi kutoka kwa watu wengine. **25** Ni lazima pia mtofautishe kati ya wanya najisi na wale walio safi, na kati ya ndege walio najisi na walio safi. Msijichafue wenyewe kwa wanyama au ndege au kiumbe kitambaacho juu ya nchi kilicho najisi, ambacho nimekitenga kuwa najisi. **26** Mtakuwa watakatifu, kwa kuwa Mimi, Yahweh, ni mtakakatifu, nami nimewatenga nyinyi kutoka kwa watu wengine, kwa kuwa nyinyi ni wangu. **27** Mwanaume au mwanamke anayeongea na wafu au anayeongea na roho hakika atauawa. Watu watawaponda kwa mawe. Wanayo hatia na wanastahili kufa.

Leviticus 20:1

atakayemtoa mtoto wake yeyote kwa Moleki
Wale waliomwabudu Moleki waliwatoa dhabihu watoto wao kwake kwa njia ya moto. Maana kamili yaweza kuwekwa wazi. : "auaye watoto wake kama sadaka kwa Moleki"

generated on Tue Oct 24 10:45:40 2023

hakika atauawa. Ni lazima watu wa nchi wamponde kwa maw
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Watu katika nchi watamponda kwa mawe mpaka kufa

Leviticus 20:3

Pia nitaukaza uso wangu dhidi ya mtu huyo
KIle kirai "kaza uso wangu dhidi" ni nahau inayomaanisha "kumkata." : "Pia Nitamkataa" au "kumpinga vikali'

amemtoa mtoto wake
"amemtoa dhabihu mtoto wake"

ili kupatia unajisi mahali pangu patakatifu na kulinajisi jina langu takatifu
"na kwa kufanya hivyo, ampachafua mahali pangu patakatifu na kulinajisi jina langu takatifu.

najisi jina langu takatifu
Jina la Mungu humwakilisha Mungu na heshima yake. : "dunisha heshima yangu" au "kiunivunjia heshima mimi"

watayafumba macho yao kwa
Kile kirai "kufumba macho yao" huashiria "hawawezi kuona" na huwakilisha kutokuwa na uwezo wa kuelewa kwao. : "kutojali" au "puuzia"

ajifanyaye kahaba ili kufanya umalaya na Molek
Kirai hiki huwafananisha na kahaba wale wasiokuwa waaminifu kwa Yahweh. ; "yeye asiyekuwa mwaminifu kwa Yahweh"

Leviticus 20:6

ili kufanya ukahaba na
Kirai hiki huwalinganisha na kahaba wale watu wasiowaaminifu. : "kwa kufanya hivyo, wanatafuta ushauri kwa roho badala ya kuutafuta kwangu

kaza uso wangu dhidi
Tazama maelezo ya sura20:3

Leviticus 20:8

Maelezo kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayao watu kutenda.

Mtazitunza amari zangu na kuzifuta
Yale maneno "tunza" na "fuata" kimsingi humaanisha kitu kimoja. Yametumika pamoja ili kusisitiza kwamba ni lazima watu wamtii Mungu.

hakika mtu huyo atauawa
Hii yaweza kufasiriwa katika mtindo wa utendaji. :"Yapasa kuua hakika"

Leviticus 20:10

Mwanaume yeyote afanyaye uzinzi na mke wa mwanaume mwingine, yaani, yeyote anayezini na mke wa jirani yake
Maana kamili sentensi hii yaweza kuwekwa wazi. : "Yule mwanaume aziniye na mke wa mtu mwingi"

lazima wote wawili wauawe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "sharti mtawaua wote wawili"

anayelala na mke wa baba yake ili kukutana naye kimwili
Hii ni ni njia ya upole ya kusema kwamba anafanya ngono na mke wa baba yake. Kuna baadhi ya lugha hutumi virai vya moja kwa moja kama vile "kufanya ngono na mke wa baba yake."

Wametenda upotovu
Hapa Mungu anamwita mwanawume anayelala na mke wa mwanae "potovu" , kuw ni dhambi mbaya sana. Tanzama katika sura 18:22 lilivyotafasiriwa ne "uovu"

Leviticus 20:13

mwanaume analala na
Tazama ililivyofasiriwa katika 20:11-12

kama alalavyo na mwanamke
Namana anavyomtendea mwanaume ndivyo angemtendea mwanamke. : "ni kama vile tu angelifanya na mwamke"

jambo lililo ovu.
"jambo la aibu" au "jambo la kuchukiza"

Hakika watauawa
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yawapasa kuwaua hakika"

mwanaume huyo na manamke huyo
Tazama maelezo ya sura 20:12

Leviticus 20:15

hakika atauawa
Tazama maelezo ya sura 20:12

ni lazima mmuuwe mwanamke huyo pamoja na mnyama. Kwa hakika ni lazima wauawe
VIshazi vyote viwili humaanisha kitu kimoja. Vina sisitiza kwamba mwanamke an mnyama sharti wauawe.

Kwa hakika ni lazima wauawe
Tazama maelezoya sura 20:12

Leviticus 20:17

mwanaume analala na
Tazama maelezo hapo juu

generated on Tue Oct 24 10:45:40 2023

ama ni binti ya baba yake au binti ya mama yake
Tazama katika sura zilizotangulia

Ni lazima wakatiliwe mbali watoke
Tazama maelezo ya sura 7:19

Ni lazima aibebe hatia yake
Kirai hiki humaanisha kwamba mtu anawajibika kwa thambi yale. : "Yeye anawajibika kwa dhambi yake" au "Ywawapasa kumwadhibu yeye"

kipindi cha hedhi
wakati ambapo mwanamke anatokwa damu kutoka katika tumbo lake la uzazi

atakuwa amefunua mtiririko wa damu yake, chanzo cha damu yake.
Kirai hiki kinafananisha kule kufanya ngono na mwanamke wakati akiwa kwenye kipindi chake hedhi kuwa ni sawasawa na kufunua kitu mambacho kilipaswa kubakia kimefichwa. Ule uhalisia kwamba hili liliikuwa ni jambo la aibu kukifanya linaweza kuwekwa wazi. : "amefanya jambo la aibu kwa kufunua kmtirirrko wake wa damu"

Ni lizima wote wawili wakatiliwe mbali
Yaweza kuwekwa wazi kwanini hili yapasa litendeke. : "kwa sababu wamefanya jambo hili la aibu, ni lazima wote wawili, mwanaume na mwanamke wakatiliwe mbali"

Leviticus 20:19

alalaye na
Tazama lilivyofasiriwa hapo juu

Ni lazima utabeba hatia yako mwenyewe
Tazama lilivyofasiriwa hapo juu

nitaondolea mbali mali yoyote amabayo watoto wao wangerithi kutoka kwa wazazi wao
Matleo mengi ya Biblia hulifasiri hili kama "watakufa bila kuzaa watoto."

Leviticus 20:22

ile nchi ambayo ninawaleta kuishi isiwatapike nyinyi
Tazama maelezo ya sura ya 18:24

Msienende katika
Kufanya matendo ya waabudu sanamu kumezungumziwa kana kwama ni kutembea katika njia zao. : "haiwapsi kufuata"

nitayafukuza
"ondoa"

Leviticus 20:24

nchi itiririkayo amaziwa na asal
Kile kirai itirirkayo maziwa na asali" humaanisha "iliyotajiri na yenye mazo yenye chakula cha kutosha kwa kila mmoja." : "nchi iliyonzuri kwa mifugo na kilimo" au "nchi yenye mazao"

Leviticus 20:26

nimewatenga nyinyi
"Nimewatofautisha nynyi" au "Nimewaweka kando"

Leviticus 20:27

anayeongea
Ajaribuye kuwasiliana na"

hakika atauawa
Angalia maelezo yaliyotolewa kwenye misitari mingine kwanye sura zilizotanguli.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Yahweh akamwambia Musa, "Zungumza na makuhani, wana wa Aroni, nawe waambie, 'hakuna hata mmoja miongoni mwenu atakayejitia unajisi kwa wale wanaokufa miongoni mwa watu wake, **2** isipokuwa yule aliye ndugu wa karibu—mama yake, baba yake, mwanawe, bintiye, nduguye, **3** au dada yake bikira anayemtegemea, kwa kuwa hana mume—kwake huyo anaweza kujitia unajisi. **4** Lakini hatajitia unajisi na kujichafu kwa ajili ya jamaa wengine. **5** Makuhanai hawatanyoa vichwa vyo wala kunyoa pembeni mwa ndevu zao, wala hawatachanja chale miili yao. **6** Watakuwa watakatifu kwa Mungu wao, wala hawataliaibisha jina la Mungu wao, kwa sababu makuhani hutoa sadaka ya Yahweh ya chakula, mkate wa Mungu wao. Kwa hiyo makuhani lazima wawe watakatifu. **7** Hawataoa mwanamke aliye kahaba na aliyetiwa unajisi, na hawataoa mwanamke aliyetalikiwa kutoka kwa mume wake kwa sababu wametengwa kwa ajili ya Mungu wao. **8** Utamtenga kwa sababu yeye ndiye anayetoa mkate kwa Mungu wako. Ni lazima awe mtakatifu, kwa sababu—Mimi, Yahweh, ndimi niwatakasaye nyinyi—pia Mimi mwenyewe ni mtakatifu. **9** Binti yeyote wa kuhani anayejitia unajisi kwa kujifanya kahaba anajifedhehesha mwenyewe. Ni lazima ateketezwe kwa moto. **10** Mtu ambaye ni kuhani mkuu miongoni mwa nduguze, ambaye mafuta ya upako yamekwisha kumiminwa kichwani pake, na ambaye amekwisha kuwekwa wakfu ili kuvaa mavazi maalum ya kuhani mkuu, kamwe hataziacha wazi nywele zake wala hatazirarua nguo zake. **11** Hataingia kamwe mahali popote ambapo kuna maiti na kujitia unajisi, hata kama ni maiti ya baba yake au ya mama yake. **12** Kuhani mkuu hataondoka eneo takatifu la hema la kukutania au kupatia unajisi patakatifu pa Mungu wake, kwa sababu amewekwa wakfu kuwa kuhani mkuu kwa kutiwa mafuta ya upako ya Mungu wake. Mimi ndimi Yahweh. **13** Kuhani mkuu nilazima aoe bikira kuwa mke wake. **14** Hataoa mjene, mwanamke mtalaka au mwanamke aliye kahaba. Anaweza kuoa mwanamke bikira kutoka kwa watu wake, **15** kwa hiyo asiwatia unajisi watoto wake miongoni mwa watu wake. kwa kuwa Mimi Yahweh, ndimi ninayemfanya yeye mtakatifu." **16** Yahweh akamwambia Musa, akasema, **17** Zungumza na Aroni na umwambie, 'mtu yeyote wa ukoo wako katika vizazi vyako vyote mwenye kasoro mwilini mwake, asisogee kutoa chakula kwa Mungu wake. **18** Mtu yeyote mwenye kasoro mwilini mwake asimkaribie Yahweh, **19** mtu kama vile: kipofu au mtu asiyeweza kutembea, mtu aliyeharibiwa uso au kupungukiwa na viungo mwilini, mtu aliye na mguu au mkono wenye ulemavu, **20** mtu mwenye kibiongo mgongoni mwake au aliye na kimo kidogo au wembamba usio wa kawaida, au mtu mwenye kasoro machoni mwake, au mwenye ugonjwa, kidonda, upele, au yule ambaye korodani zake zimeharibiwa. **21** Hakutakuwa na mtu miongoni mwa ukoo wa Aroni kuhani mkuu mwenye kasoro mwilini atakayekaribia kutoa matoleo yatakayoteketezwa kwa moto kwa ajili ya Yahweh. Mtu kama huyo mwenye kasoro mwilini hatakaribia ili kutoa mkate wa Mungu wake. **22** Anaweza kula chakula cha Mungu wake, ama iwe baadhi ya vile vilivyo vitakatifu sana au vile vitakatifu. **23** Hata hivyo, hataingia ndani ya pazia wala kuisogelea madhabahu, kwa sababu ana kasoro mwilini mwake, ili kwamba asipanajisi mahali patakatifu pangu, kwa kuwa Mimi ndimi Yahweh anayewafanya watakatifu." **24** Kwa hiyo Musa akamwambia maneno haya Aroni, wanawe, na watu wote wa Israeli.

Leviticus 21:1

Jitia unajisi mweneyewe
Tazama maelezo ta sura 13:20

miongoni mwa watu wake
"miongoni mwa Waisraeli"

bikira
Hii yaweza pia kufasiriwa mwanamke kijana"

Leviticus 21:4

pembe
"ncha"au "sehemu yoyote"

Watakuwa watakatifu
"sharti watengwe"

hawataliaibisha jina la Mungu wao
Neno "jina" limetumika kuwakilisha tabia ya Yahweh. : "wasije wakalitia aibu heshima ya Mungu" au wasije wakamfedhehesha Mungu wao"

Leviticus 21:7

Hawataoa
"Makuhani hawataoa"

kwa sababu wametengwa
"kwa sababu wamewekwa kando" (UDB)

Utamtenga
"nyinyi watu itawapasa kuwatendea makuhani kama watakatifu"

generated on Tue Oct 24 10:45:40 2023

kwa sababu yeye ndiye anayetoa mkate kwa Mungu wako
"Mkate" huwakilisha chakula kwa ujumla. Yahweh huwa hali hasa matoleo haya. Yahweh huwa hali chakula isipokuwa wakuhani ndiyo walikula chakula hicho.

Ni lazima ateketezwe kwa moto
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Ni sharti mmcho moto hata kufa"

Leviticus 21:10

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia kile ambachi makuhani kinachowapasa kufanya.

Mafuta ya upako
Hii ni kumbukumbu kwa mafuta ya upako yaliyotumika kwenye ibada ya ya kumweka wakfu kuhani mkuu mpya. Maana kamili ya tamko hili yaweza kufanywa wazi.

ambaye mafuta ya upako yamekwisha kumiminwa kichwani pake, na ambaye amekwisha kuwekwa wakfu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "amabye juu ya kichwa chake walimimina mafuta ya upako na kumweka wakfu"

kamwe hataziacha wazi nywele zake wala hatazirarua nguo zake
Kuacha nywele wazi na kurarua nguo zilikuwa ni ishara ya kuomboleza. Maana kamili ya tamko hili yaweza kufanywa wazi.

hataondoka eneo takatifu la hema la kukutania
Hii haminishi kwamba kuhani mkuu asingeweza kuondoka . Mungu hakumruhusukuondoka ili kuzunka kwa ajili ya mtu mwingine aliyekufa'

Leviticus 21:13

kutoka mipoongoni mwa watu wake
"kutoka miopngoni mwa kabila lake mwenyewe, kabila la Lawi"

asiwatia unajisi watoto wake miongoni mwa watu wake
Kwa kuoa mwanake asiyemtkatifu au asiye na hofu ya Mungu, kuhani angeweza kuwa na watoto wasiofaa kuwa makuhani. : "ili kwamba asiwe na watoto wasiostahili kwa njia ya kuoa mwanamke asiyemcha Mungu.

Leviticus 21:16

asisogee kutoa chakula kwa Mungu wake
Ile maana kamili ya kauli huii inaweza kufanywa wazi. : "impasi kuja mbele ili kuteketeza sadaka ya kuteketeswa ya chakula cha Mungu juu ya madhabahu.

Leviticus 21:18

asimkaribie Yahweh
Ilipasa kuhani awe na viwango maalum vya kimaumbile ili kumkaribia Yahweh. Hii haimaanishi kwamba kasoro za kimaumbile yalikuwa ni matokeo ya kutokuwa mwadilifu au kwamba watu alio na kasoro za kimaumbile hawana uwezo wa kumkaribia Yahweh.

aliyeharibiwa uso au kupungukiwa na viungo mwilini,
"ambaye mwili au uso wake umeharibiwa"

kutoa mkate wa Mungu wake
"Mkate" hapa huwakilisha chakula kwa ujumla. : "kufanya matoleo ya chakula juu ya madhabahu ya Mungu"

Leviticus 21:22

Anaweza
"Anayeweza" hapa ni yule kuhani aliye na kasoro za kimwili.

Kula chakula cha Mungu wake
"kula matoleo ya chakula ya Mungu wake." sehemu ya dhabihu ilikuwa ya makuhani na ingeweza kuliwa.

Wanawe
"Wana wa Aroni"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Yahweh akazungumza na Musa, kusema, **2** "Ongea na Aroni na wanawe, waambie wajiepushe na vitu vitakatifu vya watu wa Israeli wanavyovitenga kwangu. Wasilinajisi jina langu. Mimi ndimi Yahweh. **3** Waambie, 'Ikiwa mmoja wa wazao wenu katika vizazi vyenu vyote anakaribia vitu vitakatiifu vile ambavyo watu wa Israeli wamevitenga kwa Yahweh, wakati akiwa najisi, sharti mtu huyo akatiliwe mbali atoke mbele zangu. Mimi ndimi Yahweh. **4** Hatakuwapo yeyote wa uzao wa Aroni aliye na ungonjwa wa ngozi wa kuambukiza, au maambukizi yatirirkayo kutoka mwilini mwake, atakayekula sehemu yoyote ya dhabihu inatolewayo kwa Yahweh mpaka atakapotakasika. Yeyote agusaye kitu chochote kilichonajisi kwa njia ya kugusa maiti, au kwa kumgusa mtu yeyote aliyetokwa na shahawa, **5** au yeyote agusaye mnyama atakayemtia unajisi, au mtu yeyote atakayemfanya najisi, kwa hiyo unajisi wowote unaweza kuwa— **6** kuhani yeyote agusaye kitu chochote kisichosafi atakuwa najisi hata jioni. Hatakula chochote cha vitu vitakatifu, isipokuwa ameuosha mwili wake katika maji. **7** Jua linapotua, ndipo atakuwa safi. Baada ya machweo anaweza kula kutoka katika vitu vitakatifu, kwasababu hivyo ni vyakuala vyake. **8** Asile mzoga wowote uliookotwa au mnyama aliyeraruliwa na wanyama pori, ambaye kwake atajitia unajisi. Mimi ndimi Yahweh. **9** Ni lazima makuhani wafuate maagizo yangu, ama sivyo watakuwa na hatia ya dhambi na wangeweza kufa kwa kunitia unajisi. Mimi ndimi Yahweh ninayewafanya wao watakatifu. **10** Hakuna mtu kutoka nje ya familia ya kuahani, wakiwemo wageni wa kuhani au watumwa wake wa kuajiliwa, atakayeweza kula kitu chochote kilicho kitakatifu. **11** Lakini kama huyo kuhani amenunua mtumwa kwa fedha yake mwenyewe, mtumwa huyo anaweza kula kutoka katika vitu vilivyotengwa kwa Yahweh. Na watu wa familia ya kuhani na watumwa waliozaliwa nyumbani mwake, pia wanaweza kula pamoja naye kutoka katika vitu hivyo. **12** Ikiwa binti wa kuhani ameolewa na mtu asiye kuhani, hataweza kula chochote cha mchango wa matoleo matakatifu. **13** Lakini ikiwa huyo binti wa kuhani ni mjane au ametalikiwa, na ikiwa hana mtoto, na anarudi kuishi knyumbani kwa baba yake kama alivyokuwa wakati wa ujana wake, anaweza kula kutoka katika chakula cha baba yake. Lakini hakuna yeyote asiye wa familia ya kikuhani anatakayeruhusiwa kula kutoka katika chakula cha kuhani. **14** Kama mtu anakula chakula kitakatifu bila ya kukijua, naye atamlipa kuahani kwa ajili ya hicho; itampasa kuongeza moja ya tano juu yake na kukirejesha kwa kuhani. **15** Haiwapasi watu wa Israeli kutoheshimu vitu vitakatifu ambavyo vimeinuliwa juu na kuletwa kwa Yahweh, **16** kisha wakajisababishia wenyewe kuchukua dhambi amabyo ingewafanya kuwa na hatia ya kula chakula kitakatifu, kwa kuwa mimi ndimi Yahweh awafanyaye wao watakatifu." **17** Yahweh akazungumza na Musa, akasema, **18** "Sema na Aroni na wanawe, na kwa watu wa Israeli wote. Waambie, Mwisraeli yeyote, au Mgeni anayeishi katika Israeli, waletapo dhabihu—iwe ni kutimiza kiapo, au iwe ni sadaka ya hiari, au wanaleta kwa Yahweh sadaka ya kuteketezwa kwa moto, **19** ikiwa wanataka ikubalike, ni lazima watowe mnyama dume asiye na dosari, kutoka kwenye kundi la ng'ombe, kondoo au mbuzi **20** Lakini hamtatoa chochote kilicho na dosari. Sitakipokea kwa niaba yenu. **21** Yeyote atoae dhabihu ya sadaka ya ushirika kutoka katika kundi la ng'ombe au la kondoo kwa Yahweh ili kutimiza kiapo, au kama sadaka ya hiari, ili ikubalike, ni lazima isiwe na kilema. Ni lazima pasiweko na kasoro katika mnyama. **22** Msitoe kabisa wanyama waliovipofu, waliojeruhiwa, wala walio na kilema, wenye upele, vidonda vitokavyo usaha, wala wenye vigaga. Msiwatoe hawa kuwa dhabihu ya kuteketezwa kwa moto iliyotolewa kwa Yahweh juu ya madhabahu. **23** Unaweza kumleta makisai au mwana-kondoo mlemavu au aliyedumaa kuwa sadaka ya hiari, lakini sadaka kama hiyo kwa ajili kutimiza kiapo, haitapokelewa. **24** Usitoe kwa Yahweh mnyama yeyote aliyetiwa jeraha, kupondwa, au kukatwa korodani zake. **25** Usifanye haya katika nchi yako. Usilete mkate wa Mungu wako kutoka mkononi mwa mgeni. Hao wanyama wenye vilema na dosari ndani yao, hawatapokelewa kabisa kwa ajili yako. **26** Yahweh akamwambia Musa na akasema, **27** "Wakati ndama, mwana—kondo au mwana—mbuzi azaliwapo, sharti abaki na mama yake kwa muda wa siku saba. Ndipo kuanzia siku ya nane na kuendelea, anaweza kupokelewa kuwa dhabihu iliyofanywa kwa moto kwa Yahweh. **28** Usimchinje ng'ombe jike pamoja na ndama wake au mbuzi jike pamoja na kitoto chake kwa siku moja. **29** Utoapo sadaka ya shukrani kwa Yahweh utaitoa kwa njia iliyokubalika. **30** Ni lazima iliwe siku iyo hiyo inayotolewa. Hutakiwi kubakiza chochote hata asubuhi. Mimi ndimi Yahweh. **31** Kwa hiyo imewapasa kuzishika amri zangu na kuzifuata. Mimi ndimi Yahweh. **32** Msiliabishe jina langu takatifu. Ni lazima nitambuliwe kuwa ni mtakatifu na watu wa Israeli. Mimi ndimi Yahweh niwafanyaye ninyi watakatifu, **33** ambaye amewaleta kutoka katika nchi ya Misri ili niwe Mungu wenu: Mimi ndimi Yahweh."

generated on Tue Oct 24 10:45:40 2023

Leviticus 22:1

waambie wajiepushe na vitu vitakatifu
"waambie wakati wanaotakiwa kujiepusha na vitu vitakatifu." Yahweh anataka kuelezea mazingira ambayo kuhani huwa najisi na haruhusiwi kugusa vitu vitakatifu.

katika vizazi vyenu
"tangu sasa na kuendelea"

wakati akiwa najisi
Tazama maelezo ya sura 13:20

sharti mtu huyo akatiliwe mbali atoke mbele zangu
Yule kuhani asiyeweza tena kumtumika Yahweh amezungumziwa kana kwamba mtu huyo amekatwa kutoka mbele za Yahweh, kama mtu angekata kipande cha nguo au tawi mti kutoka kwenye mti. Hii yaweza kufasiriwa katika mtindo wa utendaji. "Mtu huyo hataweza kamwe kutumika kama kuhani"

Leviticus 22:4

ungonjwa wa ngozi wa kuambukiza
ugonjwa ujuu ya ngozi unaosambaa kwa urahisi kutoka mtu mmoja kwenda kwa mwingine

kutoka mwilini mwake
Tazama maellezo ya sura 15:1

mpaka atakapotakasika
Tama maelezo ya sura ya 13:23

yeyote agusaye kitu chochote kilichonajisi
Tazama maelzo ya sura ya 13:20"

wa njia ya kugusa maiti,
"kwa kugusa mwili wa mfu"

dhabihu iliyofanywa kwa Yahweh
Hii yaweza kufasiriwa katika mtindo wautendaji. : "dhabihu ambayo mtu mwingine ameitoa kwa Yahweh"

au yeyote agusaye mnyama atambaaye atakayemtia yeye unajisi, au mtu yeyote atakayemfanya nyeye kuwa ajisi
Hii yaeza kfanywa wazi. : "au yeyote aliyenajisi kutokana na kugusa manyama ataambaye au kutokana na kugusa mtu aliyenajisi"

yeyote agusaye kitu chochote kisichosafi atakuwa najisi
Hii yaweza kufanywa wazi. : "au yeyote aliyenajisi kutokana na kugusa mnyama aliye mlemavu au kutokana na kugusa mtu aliye najisi"

hata jioni
"mpaka machweo"

kuhani ... atakuwa najisi
Tazama maezo ya sura ya 13:23

Leviticus 22:7

ndipo atakuwa safi
Tazama maelezo ya sura 13:23

uliookotwa au mnyama aliyeraruliwa na wanyama pori
Hii aweza kufasiriwa katika mtindo wa utendaji. : "ambaye mtu mwingine amemwokota akiwa amekufa au yule ambaye mnyama pori kamrarua"

Leviticus 22:10

Maelezo kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasyo Aroni na wanawe kutenda.

Leviticus 22:12

mchango wa matoleo matakatifu
Neno "mchango" laweza kufasiriwa kirai che kitenzi. : "matole matakatifu ambayo watu wamechangia"

Leviticus 22:14

naye atamlipa kuahani kwa ajili ya hicho; itampasa kuongeza moja ya tano juu yake
moja ya tano juu yake- maana zinazowe kuwa ni 1) kwamba mtu alipaswa kureje chakula kilicholiwa pamoja na chakula cha aina ile ile au 2) kwamba mtu huyo alipwa kulipa fedha kwa kuhani kawa jili ya chakula alikila yeye.

moja ya tano juu ya tano
moja ya tano juu yake- Hii ni sehemu moja kutoka kwenye sehemu matano zilizosawa.

kutoheshimu vitu vitakatifu
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yawapasa kukuvitendea kwa heshima hivyo vitu vitakatifu"

ambavyo vimeinuliwa juu na kuletwa
Kile kirai "vimeinuwa juu" hurejelea ile ishara ya heshima ninayowakilisha utoaji wa kitu fulani kwa Yahweh. Kimsingi humaanisha kitu kile kile kama "kilichotolewa." : "kile walichokitoa"

wakajisababishia wenyewe kuchukua dhambi amabyo ingewafanya kuwa na hatia
Dhambi imezungumziwa kana kwamba kilikuwa chombo ambacho watu wanaweza kukibeba. Maana za weza kuwa 1)Wangeweza kuwajibika kwa dhambi na kuwa na hatia. : "Wangekuwa na hatia kwa ajili ya dhambi waliyoitenda" au 2)neno "dhambi" kibadala cha cha adhabu kwa ajili ya dhambi waliyoitenda. : "Wangepokea adhabu kwa sababu ni wenye hatia"

Leviticus 22:17

mgeni
"mpitaji"

generated on Tue Oct 24 10:45:40 2023

ikubalike,
Hii yaweza kufasiriwa katika mtindo wa kiutendaji.: "iwapo Yahweh ataikubali" au "iwapo, Mimi, Yahweh, nitaikubali"

Leviticus 22:20

ili ikubalike
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kwa Mimi kuikubali" au "kwa Yahweh kuikubali"

Leviticus 22:22

waliojeruhiwa, wala waliotiwa kilema
Maneno haya humaanisha kasoro zilizosababishwa na ajali.

wenye upele, vidonda vitokavyo usaha, wala wenye vigaga
Haya humaanisha aina za magonjwa ya ngozi.

haitapokelewa.
"Yahweh ataikubali"

mlemavu au aliyedumaa
Maneno haya yanamaanisha kasoro ambazo mnyama anazo tangu kuzaliwa

Leviticus 22:24

Usilete mkate wa Mungu wako
"Kate" hapa huwakilisha chakula kwa ujumla. Mungu hakula dhabihu hasa. Makuhani wangetoa dhabihu juu ya madhabahu ya Mungu, na wangekula sehemu ya nyama. : "hataleta mnyama kuwa matoleo ya chakula kwa Mungu wenu"

Kutoka mkononi mwa mgeni
Neno "mkono" huwakilisha mtu mzima. Inaonyeshwa kwamba Waisraeli wasingeweza kutumia wanyama kama dhabihu iwapo wangewanunua kutokwa wageni ambao walihasi wanyama wao wakifanya wasikubalikekwa Mungu. : "ambaye mgeni amewapa , kwa sababu wao huhasi wanyamaa wao"

hawatapokelewa kabisa kwa ajili yako
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "Yahweh hatawapokea kutoka kwenu"

Leviticus 22:26

anaweza kupokelewa
"unaweza kuikubali"

iliyofanywa kwa moto
"kwa ajili ya sadaka ya kuteketeza"

Leviticus 22:28

Ni lazima iliwe
"Ni lazima uile"

iyo hiyo inayotolewa
"uliyoitoa dhabiihu"

Leviticus 22:31

kuzishika amri zangu na kuzifuata
Yale maneno "Shika"na "fuata" humaanisha kitu kilekile. Nayo husisitiza kwamba ni lazima watu watii ammri za Mungu, : "tii amri zangu"

2Msiliabishe jina langu takatifu
Neno "jina" hapa humwakilisha Yahweh mwenyewe na sifa zake njema. : "msiniabishes mimi Au "msiiabishe sifa yangu njema"

Ni lazima nitambuliwe kuwa ni mtakatifu na watu wa Israeli
: "Watu wa Israeli wanitambue kwamba mimi ni mtakattifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Yahweh akamwambia Musa: **2** "Zungumza na watu wa Israeli, na uwaambie, 'Hizi ndizo sikukuu
zilizoamriwa kwa ajili ya Yahweh, ambazo ni lazima mzitangaze kuwa makusanyiko matakatifu, ni sikukuu
zangu za mara kwa mara. **3** Mnaweza kufanya kazi kwa siku sita, lakini siku ya saba ni Sabato ya
kupumzika kabisa. Usifanye kazi kwa sababu ni Sabato kwa ajili ya Yahweh mahali pote mnaposhi. **4** Hizi
ndizo sikukuu za Yahweh zilizoamriwa, Makusanyiko matakatifu mtakayoyatangaza kwa nyakati
zilioamriwa: **5** Katika mwenzi wa kwanza, siku ya kumi na nne ya mwezi kwenye mwanga hafifu wa
machweo ya jua, ni Pasaka ya Yahweh. **6** Siku ya kumi na tano ya mwezi ule ule ni sikukuu ya mikate
isiotiwa hamira kwa ajili ya Yahweh. Kwa muda wa siku saba mtakula mikate isiotiwa hamira. **7** Siku ya
kwanza ni lazima mjitenge kwa pamoja, hamtafanya kazi ya kawaida. **8** Kwa siku saba mtamletea Yahweh
matoleo ya chakula. Siku ya saba ni ya kusanyiko takatifu lililotengwa kwa ajili ya Yahweh, nanyi katika
siku hiyo hamtafanya kazi yoyote ya kawaida." **9** Yahweh akamwambia Musa, akisema, **10** "Sema na watu
wa Israeli uwaambie, 'mtakapika kwenye nchi nitakayowapa nyinyi, na mtakapovuna mazao yake, nanyi
yawapasa kumletea kuhani fungu la masuke ya nafaka ya matunda yake ya kwanza. **11** Naye ataliinua hilo
fungu la masuke ya nafaka mbele za Yahweh na kulileta kwake, kwa kuwa litakubalika kwa niaba yenu.
Nalo litaletwa siku baada ya Sabato ili kwamba kuhani ataliinua na kulileta kwangu. **12** Siku ile
mtakapoliinua lile fungu la masuke ya nafaka na kulileta kwangu, itawabidi kutoa mwana—kondoo dume
wa mwaka mmoja na asiye na dosari awe sadaka ya kuteketezwa kwa Yahweh. **13** Matoleo ya nafaka
yatakuwa sehemu za kumi za efa za unga laini uliochanganywa na mafuta, uwe matoleo yaliyofanywa kwa
moto kwa Yahweh, ili kutoa harufu nzuri ya kupendeza, pamoja na hiyo kutakuwa na matoleo ya kinywaji
ya divai, moja ya nne ya hini. **14** Hamtakula mkate, wala nafaka iliyokaangwa au nafaka mpya hata siku ile
mliyoleta matoleo haya kwa Mungu wenu. Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu,
popote pale mnapoishi. **15** Tangu siku iliyofuata baada ya Sabato—hiyo ilikuwa siku mlipolileta lie fungu la
nafaka la matoleo ya kutikiswa—hesabuni majuma saba kamili. **16** Mtahesabu siku hamsini, ambazo
zingekuwa siku baada ya Sabato ya saba. Kisha mtaleta matoleo ya nafaka mpya kwa Yahweh. **17** Mtaleta
kutoka nyumbani mwenu mikate miwili iliyotengenezwa kutokana na mbili za kumi za efa. Ni lazima
ifanywe kwa unga laini na uliochanganywa na hamira; zitakuwa matoleo ya kutikiswa ya malimbuko ya
kwanza kwa Yahweh. **18** Mtaileta hiyo mikate pamoja na wana—kondoo saba wa mwaka mmoja na
wasiokuwa na dosari, fahali mmoja mchanga na dume wa kondoo wawili. Watakuwa matoleo ya
kuteketezwa kwa moto kwa Yahweh, pamoja na matoleo yao ya nafaka na matoleo ya kinywaji, matoleo
yaliyofanywa kwa moto na kutoa harufu nzuri ya kupendeza kwa Yahweh. **19** Ni lazima mtowe mbuzi
dume mmoja kwa ajili ya matoleo ya dhambi, na wana—kondoo dume wawili wa mwaka mmoja kwa ajili
ya dhabihu, wawe matoleo ya ushirika. **20** Ni lazima kuhani azitikise pamoja na mkate wa malimbuko ya
kwanza mbele za Yahweh na kuzileta kwake kuwa matoleo pamoja na kondoo dume wawili. Watakuwa
sadaka takatifu kwa Yahweh kwa ajili ya kuhani. **21** Mtatoa tangazo siku iyo hiyo. Kutakuwa na kusanyiko
takatifu, na hamtafanya kazi za kawaida. Hii itakuwa amri ya kudumu katika vizazi vya watu wenu mahali
pote mnapoishi. **22** Mtakapovuna mazao ya nchi yenu, Msivune kabisa kabisa pembeni mwa mashamba
yenu, wala msivune mazazo ya mavuno yenu. Inawapasa kuyaacha kwa ajili ya masikini na mgeni. Mimi
ndimi Yahweh Mungu wenu." **23** Yahweh akazungumza na Musa, akisema, **24** "Zungumza na watu wa
Israeli na uwaambie, "Siku ya kwanza ya mwezi wa kwanza itakuwa siku ya pumzika makini kwa ajili
yenu, kumbukumbu pamoja na kupigwa kwa tarumbeta na kusanyiko takatifu, **25** Hamtafanya kazi ya
kawaida, na ni lazima mtoe dhabihu inayofanywa kwa moto kwa Yahweh." **26** Kisha Yahweh akamwambia
Musa, akisema, **27** "Sasa, siku ya kumi ya mwezi huu wa saba, ni Siku ya Upatanisho. Kutakuwa na
kusanyiko takatifu, na ni lazima mjinyenyekeze na kuleta kwa Yahweh matoleo kwa moto. **28** Hamtafanya
kazi katika siku hiyo kwa sababu ni Siku ya Upatanisho, ili kufanya upatanisho kwa ajili yenu mbele za
Yahweh Mungu wenu. **29** Yeyote asiyejinyenyekeza siku hiyo lazima akatiliwe mbali na watu wake. **30** Yeye
afanyaye kazi yoyote katika siku hiyo, Mimi, Yahweh, nitamwangamiza atoke miongoni mwa watu wake.
31 Msifanye kazi ya aina yoyote katika siku hiyo. Hii itakuwa amri ya kudumu katika vizazi vyote vya watu
wenu mahali pote mnapoishi. **32** Siku hii itakuwa Sabato ya pumziko lenye utlivu, na ni lzima siku ya tisa
ya mwezi mjinyenyekeze katika majira ya jioni. Tangu jioni hata jioni mtaishika Sabato yenu." **33** Yahweh
akazungumza na Musa, akisema, **34** "Zungumza na watu ISraeli, uwaambie 'Katika siku ya kumi na tano
ya mwezi wa saba kutakuwa na Sikukuu ya vibanda kwa Yahweh. nayo itadumu siku saba. **35** Siku ya
kwanza kutakuwa na kusanyiko takatifu. Hamtafanya kazi ya kawaida. **36** Kwa muda wa siku saba mtatoa
dhabihu iliyofanywa kwa moto kwa Yahweh. Siku ya nane kutakuwa na kusanyiko takatifu, nanyi mtato
dhabihu iliyofanywa kwa moto kwa Yahweh. Hili ni kusanyiko lenye utulivu, nanyi msifanye kazi yoyote ya
kawaida. **37** Hizi ndizo sikukuu zilizoamriwa kwa ajili ya Yahweh, ambazo mnapaswa kuzitangaza kuwa ni

generated on Tue Oct 24 10:45:40 2023

makusanyiko matakatifu ya kutoa dhabihu kwa moto kwa Yahweh, matoleo ya kuteketezwa na matoleo ya nafaka, dhabihu na matoleo ya vinywaji, kila moja kwa siku yake. **38** Sikukuu hizi zitakuwa nyongeza kwa Sabato za Yahweh na zawadi zenu, viapo vyenu vyote, na sadaka zenu zote za hiari mzitoazo kwa Yahweh. **39** Kuhusu Sikukuu ya vibanda, siku ya kumi na tano ya mwezi wa saba, mtakapokuwa mmeyakusanya ndani matunda ya nchi, ni lazima muitunze sikukuu hii ya Yehweh kwa muda wa siku saba. Siku ya kwanza itakuwa ya pumziko lenye utulivu, na siku ya nane pia itakuwa ya pumziko lenye utulivu. **40** Siku ya kwanza mtachuma tunda lililobora kutoka kwenye miti, mtakata makuti ya mtende, na matawi ya miti minene yenye majani mengi, na majani ya mierebi kutoka chemchemi za maji, nanyi mtashangilia mbele za Yahweh Mungu wenu kwa siku saba. **41** Kwa muda wa siku saba kila mwaka, mtaisherehekea sikukuu hii kwa Yahweh. Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu mahali potepote mtakapoishi. Mtaisherehekea sikukuu hii katika mwezi wa saba. **42** Mtaishi kwenye vibanda vidogovidogo kwa siku saba. Waisraeli wenyeji wa kuzaliwa wote itawapasa kuishi katika vibanda vidogovidogo kwa siku saba, **43** ili kwamba wazao wenu, kizazi baada ya kizazi, waweze kujifunza nilivyowafanya wana wa Israeli kuishi kwenye vibanda kama hivi nilipowaongoza kutoka katika nchi ya Misri. Mimi ndimi Yahweh Mungu wenu.'" **44** Katika njia hii Musa akazitangaza kwa watu wa ISraeli sikukuu zilizoamria kwa ajili ya Yahweh.

Leviticus 23:1

sikukuu zilizoamriwa kwa ajili ya Yahweh
Hizi ndizo zilikuwa sikuu ambazo Bwana aliamru majira yake. Watu walikuwa wamwabudu yeye kwenye sikukuu hizi. : "Sikukuunkwa ajili ya Yahweh" au sikukuu za Yahweh"

Leviticus 23:3

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapayo watu kutenda katika nyakati za ssiku maalum.

siku ya saba ni Sabato ya kupumzika kabisa
hili ni jambo ambalo watu yawapasa kulifanya kuwa mazoea yao. Kila baada ya siku sita katika watakazofaanya kazi, nilazima wapumzike katika siku ya saba.

kusaniko takatifu
Yale makwa ambayo watu walikusanyika kumwabudu Mungu katika siku hiyo yamezungumziwa kana kwamba siku hiyo ilikuwa ni kusanyiko. : "siku taktifu, ambayo yawapasa kukusanyika kuniabudu mimi"

Leviticus 23:4

nyakati zilioamriwa
"katika nyakati zake mwafaka"

mwenzi wa kwanza, siku ya kumi na nne ya mwezi ... Siku ya kumi na tano ya mwezi ule ule
Mwezi wa kwanza katika kalenda ya Kiebrania huitia alama siku Yahweh alipowatoa Wasraeli katika nchi ya Misri. siku ya kumi na nne na ya kumi na tano ziko kariru na mwanzo wa mwezi wa Aprili katika kalenda ya Magharibi.

kwenye machweo.
"wakati wa jua kuzama"

Leviticus 23:7

Siku ya kwanza ni lazima mjitenge kwa pamoja
"Yawapasa kuitenga siku ya kwa kwanza ili kukusanyika pamoja" au "Ni lazima muione siku ya kwanza kuwa tofauti na kukusanyika pamoja.

mtamletea Yahweh matoleo ya chakula
Wataiwasilisha kwa Yahweh kwa kuteketeza juu ya madhabahu.

Siku ya saba ni ya kusanyiko takatifu lililotengwa kwa ajili ya Yahweh
Yale matakwa ambayo watu wanayakusanyikia katika siku hiyo yamezungumziwa kana kwamba siku hiyo ilikuwa kusanyiko. Kuwa umetengwa kwa Yahweh humaanisha kwamba wanapokusanyika, ni lazima wamwabudu Yahweh. : "Siku ya saba ni ambayo yawapasa kukusanyika pamoja ili kumwabudu Yahweh.

Leviticus 23:9

mganda wa nafaka wa matunda yake ya kwanza
"mganda wa kwanza" au "kitita cha kwanza cha nafaka."mganda" ni fungu moja la nafaka ambalo mtu amelifunga pamoja.

kwa kuwa litakubalika
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "kwa ajili yaaa kupokelewa na Yahweh" au "Nami nitalipokea"

Leviticus 23:12

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayo watu kutenda.

sehemu mbili za kumi ya efa
Efa moja ni sawasawa na lita 22. "lita nne na nusu"

generated on Tue Oct 24 10:45:40 2023

Moja ya nne ya hini
Hini moja ni sawasawa na lita 3.7. : "lita moja"

wala nafaka iliyokaangwa au nafaka mpya
wala nafaka iliyopikwa au isiyopikwa

Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu
Tazama lilivyofafanuliwa katika 3:15

Leviticus 23:15

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayo watu kutenda.

siku hamsini
"siku 50"

ya saba
Hii ni ya kwaida kwa namba saba

Leviticus 23:17

Taarifa kwa Ujumla
Yahweh anaendelea kumbia Musa yawapasayo watu kutenda

iliyotengenezwa kutokana na mbili ya kumi ya efa. Ni lazima ifanywe kwa unga laini na uliochanganywa na hamira
Hii yaweza kufasiriwa katika mtindo wa utendaji. ; "uliyoitengenza kutokana na mbili ya kumi ya efa ya unga na ulioumliwa kwa hamira"

mbili ya kumi ya efa.
Takribani lita 4.5. : "lita nne na nusu"

na kutoa harufu nzuri ya kupendeza kwa Yahweh
Furaha ya Mungu kwa manukato huwakilisha fura furaha yake kwa watu wanaoteketeza matoleo hayo. : "naye Yahweh atapendezwa nanyi" au "impendezayo Yahweh"

Leviticus 23:22

Mtakapovuna mazao ya nchi yenu, Msivune kabisa kabisa pembeni mwa mashamba yenu
"Mkusanyapo mazao yenu, msiyakusanye yote hata kufika mipakani mwa mashamba yenu"

Leviticus 23:23

Katika mwezi wa saba., siku ya kwanza ya mwezi huo
Huu ni mwezi wa saba wa kalenda ya Kiebrani. Siku ya kwanza ni karibu na katikati ya mwezi wa Septemba kwenye kalenda ya Magharibi.

pumzika makini
kipindi cha wakati ambacho kilikuwa cha ibada na siyo kwa ajili ya kazi.

lazima mtoe dhabihu inayofanywa kwa moto kwa Yahweh
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "yawapasa kutoa dhabihu mnayoifanya kwa mto kwa Yahweh" au "ni sharti mteketeze sadaka kwa Yahweh juu ya madhabahu"

Leviticus 23:26

siku ya kumi ya mwezi huu wa saba
Huu ni mwezi wa saba wa kalenda ya Ebrania. Siku ya kumi ni karibu na mwisho wa mwezi wa Septemba katika kalenda ya Magharibi.

siku ya upatanisho
Katika siku hii kila mwaka kuhani mkuu alifanya dhabihu kwa Yahweh ili kwamba Yahweh angeweza kusamehe dhambi zote za watu wa Israeli. : "siku ya dhabihu kwa ajili ya msamaha"

Leviticus 23:28

Maelezo Unganishi
Yahweh anaedelea kumwambia Musa yawapasayo watu kufanya kila mwaka.

azima akatiliwe mbali na watu wake
Tazama maelezo ya sura ya 7:19

Leviticus 23:30

Maelezo ya Kuunganisha
Yahweh anaendelea kumwambia mMusa yawapasayowatun kutenda.

katika siku hiyo
"katika siku ya upatanisho"

Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu
Tazama katika sura ya 3:15

Sabato ya pumziko makini
Hii haikuwa Sabato ile ambayo waliishika kila juma katika siku ya saba. Hii ilikuwa ni sabato maalum katika siku ya upatanisho.

yapasa mjinyenyekeze
katika jambo hili, kujinyeyekeza wenyewe kulimaanisha kwamba wasingeku

- la chakula chochote. Hii yweza kutmkwa wazi. : "Yapasa kujinyenyekeza wenyewe na msile kitu cho chote.

siku ya tisa ya mwezi
hii humaanisha mwezi wa saba katika kalenda ya Kiebrania. Siku ya tisa ni karibu na mwishoni mwa mwezi wa Septemba katika kalenda ya Magharibi. Hii yaweza kufanywa wazi. : "siku ya tisa ya mwezi wa saba"

generated on Tue Oct 24 10:45:40 2023

Tangu jioni hata jioni
"Tangu machweo mpaka machweo kwenye siku inayofuata"

Leviticus 23:33

siku ya kumi natano ya mwezi wa saba
Hii ni karibu na mwanzoni mwa mwezi wa Oktoba katka lenda ya Magharibu.

Sikukuu ya Vibanda
Hii ni sherehe wakati ambao watu wa Israeli waliishi katika vibanda vya muda kwa siku saba kama njia ya kukumbuka muda walioutumia wakiishi kwenye jangwani baada ya kutoka Misri.

Leviticus 23:37

Hizi ndizo sikukuu zilizoamriwa
Sikukuu hizi zimetajwa katika 23:1-36

Leviticus 23:39

Kuhusu Sikukuu ya vibanda
Tazama katika sura ya 23:33

siku ya kumi natano ya mwezi
Huu ni mwaka wa saba wa kalenda ya Kiebrania. Siku ya kumi na tano ni karibu na mwanzoni na mwezi wa Oktoba kwenye kalenda Magharibi.

mmeyakusanya ndani matunda
"baada ya kuwa mmeyakusanya mazao"

Leviticus 23:40

Taarifa kwa Ujumla
Yahweh anaendelea na maelekezo yake juu ya sikukuu ya vibanda.

makuti ya mtende ... matawi ya mierebi kutoka chemchemi za maji
Matumizi ya matawi yanayoweza kuwa ni 1) kujenga vibanda vya muda au 2) kuyapunga kama sehemu ya kusherehekea kwa kwa shangwe, Baadhi ya tafsiri hutamkwa wazi matumizi yake; matoleomengine huacha kuesema uwazi wake.

Mierebi
Miti yenye majani marefu, membamba, ambayo huota karibu na maji.

Leviticus 23:42

wazao wenu, kizazi baada ya kizazi, waweze kujifunza
"kizazi baada ya kizazi" ni nahau inayomaanisha kwa kila kizazi kinachoishi baada ya kingine. "wazao wenu wa kizazi kijacho wwaweze kujifunza" au "wazao wenu wote waweze kujifunza daima"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Yahweh akamwambia Musa, akisema, **2** "Waamru watu wa Israeli wakuletee mafuta halisi yaliyokamliwa kutokana na mizeituni ili yatumike kwenye taa, ili kwamba taa ziweze kuwaka daima na kuleta mwanga. **3** Nje ya pazia lililoko mbele ya sanduku la maamzi ndani ya hema la kukutania, Aroni ataiwasha daima taa mbele za Yahweh, tangu asubuhi hata jioni. Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu. **4** Kuhani mkuu atazifanya taa ziwake daima mbele za Yahweh, taa hizo zilizo kwenye kinara cha dhahabu safi. **5** Yawapasa kuchukua unga laini na kuoka kwa huo mikate kumi na miwili. Ni lazima kuwe na mbili za kumi za efa za unga katika kila mkate. **6** Kisha mtaipanga juu ya meza ya dhahabu safi mbele za Yahweh katika safu mbili, mikate sita katika kila safu, **7** Mtaweka uvumba safi kando ya kila safu ya mikata kuwa sadaka ya kuwakilisha. Uvumba huo utachomwa kwa moto kwa ajili ya Yahweh. **8** Kila siku ya Sabato kuhani mkuu sharti aipange kwa utaratibu hiyo mikate mbele za Yahweh kwa niaba ya watu wa Israeli, iwe ishara ya agano la milele. **9** Sadaka hii itakuwa kwa ajili ya Aroni na wanawe, na ni lazima waile mahali palipo patakatifu, kwa kuwa ni sehemu ya matoleo kwa Yahweh yaliyofanywa kwa moto." **10** Sasa ilitokea kwamba mwana wa mwanamke Mwisraeli, ambaye baba yake alikuwa Mmisri, alikwenda miongoni mwa watu wa Israeli. Huyu mwana wa mwanamke Mwisraeli akagombana na mwanume Mwisraeli kambini. **11** Mwana wa mwanamke Mwisraeli akalikufuru jina la Yahweh na kumlaani Mungu, kwa hiyo watu wakamleta kwa Musa. Jina la mama yake aliitwa Shelomithi, binti wa Dibri, kutoka kabila la Dani. **12** Wakamweka kizuizini mpaka Yahweh mwenyewe atakapotangaza mapenzi yake kwao. **13** Kisha Yahweh akamwambia Musa, **14** "Mchukue nje ya kambi huyo aliyemlaani Mungu. Wale wote waliomskia wataweka mikono yao juu ya kichwa chake, na kisha kusanyiko lote watamponda kwa mawe. **15** Ni lazima uwaeleze watu wa Israeli na kusema, 'Yeyote anayemlaani Mungu wake imempasa kubeba hatia yake mwenyewe. **16** Yeye anayelikufuru jina la Yahweh kwa hakika ni lazima auawe. Hakika, kusanyiko lote litampiga mawe, ama awe mgeni au Mwisraeli mwenyeji mzaliwa. Ikiwa yeyote analikufuru jina la Yahweh, ni lazima auawe. **17** Naye amuuaye mtu mwingine ni lazima kwa hakika auewa. **18** Yeye anayemuua mnyama wa mwingine sharti amfidie, uhai kwa uhai. **19** Iwapo mtu anamjeruhi jirani yake, ni lazima atendewe vivyo hivyo alivyomtendea jirani yake: **20** Mvunjiko kwa mvunjiko, jicho kwa jicho, jino kwa jino. Kama amesababisha jeraha kwa mtu, ndivyo ipasavyo kutendwa kwake. **21** Yeyote auaye mnyama ni lazima amfidie, na yeyote auaye mtu ni lazima auawe. **22** Ni lazima mwe na sheria moja kwa wote, mgeni na Mwisraeli mwenyeji mzaliwa, kwa kuwa Mimi ndimi Yahweh Mungu wanu." **23** Kwa hiyo Musa akazungumza na watu wa Israeli, nao watu wakamleta mwanaume huyo nje ya kambi, yule ambaye alikuwa amemlaani Yahweh. Wakampiga kwa mawe. Watu waisraeli wakaitekeleza amri ya Yahweh aliyoitoa kupitia Musa.

Leviticus 24:1

Taarifa kwa Ujumla
Mungu anampa Musa maelekezo kuhusu vitu vya hekaluni

mafuta halisi yaliyokamliwa kutokana na mizeituni
"mafuta halisi ya zeituni

taa
Hii humaanisha ile taa au zile taa kwenye hema takatifu la Yahweh. hili laweza kufasiriwa kwa uwazi. : "ile taa katika hema la kukutania

Leviticus 24:3

Kauli Unganishi
Mungu anaendelea kumpa Musa maelekezo juu ya vitu katika hema la kukutania

Nje ya pazia lililoko mbele ya sanduku la maamzi
Kile kirai "sanduku la maamzi" huwakilisha ama zile mbao ziliandikwa juu yake au lile sanduka ambalo hizo mbao ziliwekwa ndani yake. Hivi vilitunzwa vema humo mahali patakatifu pa patakatifu, am bacho kilikuwa ni chumba nyma ya pazia ndani ya hema la kukutania. : "Nje ya pazia lililoko mbele ya mbao za sanduku la maamzi" au "Nje ya pazia

pazia
Hiki kilikuwa ni kitambaa kinene kilichoning;inizwa kama ukuta . hakikuwa kama pazia la dirishani la kitambaa chepesi.

tangu asubuhi hata jioni
tangu mawio mpaka machweo" au "usiku mzima"

Hii itakuwa amri ya kudumu katika vizazi vyote vya watu wenu
Tazama maelezo ya sura 3:15

generated on Tue Oct 24 10:45:40 2023

Leviticus 24:5

Maelezo Ungajishi
Mungu anaendea kumwelekeza Musa juu ya vitu kwenye hema la kukutania

mbili za kumi za efa
Hizi ni kama lita 4.5. : "lita nne na nusu"

meza ya dhahabu safi mbele za Yahweh
Meza hii ilikuwa mahali pa takatifu, ambayo ilikuwa kabla ya patakatifu pa patakatifu.

Leviticus 24:7

Maelezo Ungajishi
Mungu anaendea kumwelekeza Musa juu ya vitu kwenye hema la kukutania

Mtaweka uvumba safi kando ya kila safu
Uvumba labda ulifuata baada ya mikate. : "yapasa muweke uvumba safi katika kila safu"

kuwa sadaka ya kuwakilish
Kile uvumba uliwakilishwa cha weza kutamkwa kwa uwazi> "ili kuwakilisha mikate kama sadaka" au kuwa sadak iwakilishayo mikate"

kwa kuwa ni sehemu ya matoleo
"kwa kuwa waliichukua kutoka kwenye matoleo"

matoleo kwa Yahweh yaliyofanywa kwa moto
"sadaka ya kuteketezwa kwa Yahweh" au "sadaka mnayoichoma kwa ajili ya Yahweh"

Leviticus 24:10

Sasa ilitokea
Kirai hiki kianunda sehemu mpya ya kitabu.

akalikufuru jina la Yahweh na kumlaani Mungu
Vilai vyote viwili kimsingi humaanisha kitu kimoja. "akamfufuru Yahweh kwa kumalaani" au alisema mambo maovu kumhusu Yahweh"

Shelomithi
Hili ni jina la mwanamke.

Dibri
Hili ni jina la mwaume.

Leviticus 24:13

Wale wote waliomskia wataweka mikono yao juu ya kichwa chake
Walikuwa waweke mikono yao juu ya kichwa chake kuonyesha kwamba alikuwa mwenye hatia.

Leviticus 24:15

Maelezo Unganishi
Mungu anaendelea kumwambia Musa walichopaswa kumtendea mtu aliyemkufuru Mungu

imempasa kubeba hatia yake mwenyewe
Kuteseka kwa ajili ya dhambi kumezungumziwa kana kwamba alikuwa mtu abebaye hatia yake. : "Sherti ateseke kwa ajili ya dhambi zake" au "ni lazima aadhibiwe"

lazima auawe
Hii yaweza kufasiriwa katika mtindo wa utendaji. : "ni sharti watu watamuua" au "hakika yawapasa watu kumuua"

Leviticus 24:17

Maelezo Unganishi
Mungu anaendelea kumwambia Musa yawasayo watu kutenda mtu mwingine anapofanya mambo mabaya

ni lazima kwa hakika auewe
Hii yaweza kufasiriwa katika mtindo wa utendaji. "hakika yawapasa kumuua yeyote anayemuua mtu mwingine"

sharti amfidie
Jinsi anavyomfidia kwa weza kutamkwa wazi. : "yapasa amfidie kwa kumpa mwenye mali mnyama aliyehai"

uhai kwa uhai
Hii ni nahau inayomaanisha uhai mmoja ungechukua nafasi ya uhai mwingine. : "uhai mmoja kuchukua nafasi ya uhai mwingine" au "kumfidia yule aliyemuua"

Leviticus 24:19

Maelezo Unganishi
Mungu anaendelea kumwambia Musa yawasayo watu kutenda mtu mwingine anapofanya mambo mabaya

lazima atendewe vivyo hivyo
Hii yaweza kutamkwa katika mtindo wa utendaji. : "sharti mtende hivyo kwake"

Mvunjiko kwa mvunjiko
Virai hivi vinasisitiza kwamba mtu anapaswa kupokea madhara yale yalele ambayo yeye aliyafanya kwa mwingine.

jicho kwa jicho, jino kwa jin
Tazama aelezo ya sura 24:20

Jino kwa jino
Hii humaanisha jino lililong'olewa kutoka kinywani. : "kama anang'oa jino la mtu mwingine, mojawapo la meno yake litang'olewa" au iwapo anang'oa jino

generated on Tue Oct 24 10:45:40 2023

la mtu mwingine, nao watang'oa mojawapo ya meno yake"

Yera kwa jeraha
Hii humaanisha mifupa yenyekuvunjika. : Mfupa uliovunjika kaw amfupa uliovunkia" au "kamaanavunja mfupa wa , mmojawapo wa mifupa yake lazima uvunjwe " au "kama anavunja mfupa wa mtu mwingine, nao watavunja mmojawapo wa mifupa yake"

yeyote auaye mtu lazima auawe
Hii yaweza kutamkwa katika mtingo wa utendaji. : "nao sharti wamuue yeyote auaye mtu"

Leviticus 24:22

wakaitekeleza amri
"wakaitii amri"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Yahweh akazungumza na Musa kwenye Mlima wa Sinai, akisema, **2** "Zungumza na watu wa Israeli na uwaambie, "Mtakapoingia katika nchi ambayo ninawapa, kisha hiyo nchi lazima ifanywe iwe ya kuishika Sabato kwa ajili ya Yahweh. **3** Ni lazima mtapanda mazao yenu kwa miaka sita, na kwa miaka sita mtaikatia matawi mizabibu yenu na kukusanya mazao yake. **4** Lakini katika mwaka wa saba, Sabato ya pumziko la utulivu kwa nchi itashikwa, ni Sabato kwa Yahweh. Hamtapanda mashamba yenu wala kuikatia mizabibu yenu matawi yake. **5** Hamtasimamia mavuno yoyote ya mazao ya mizabibu iliyojiotesha yenyewe katika mashamba yenu ya mizabibu isiyokatiwa matawi. Huu utakuwa mwaka wa pumziko lenye utulivu kwa ardhi. **6** Chochote ardhi isiyofanyiwa kazi itakachotoa wakati wa Sabato ndicho kitakuwa chakula chako. Wewe mwenyewe, watumwa wako wa kiume na wa kike, watumishi wako wa kuajiriwa na wageni wanaoishi pamoja nawe mnaweza kujikusanyia chakula. **7** Na wnyama wako wa kufugwa na wanyama pori waweze kula chochote ardhi itoacho. **8** Ni lazima kwenu kuhesabu Sabato saba za miaka, yaani, saba mara miaka saba, ikifanya jumla ya miaka arobaini na tisa. **9** Kisha mtapiga sauti ya tarumbeta kila mahali katika siku ya kumi ya mwezi wa saba. Katika Siku ya Upatanisho ni lazima mtapiga tarumbeta katika nchi yenu yote. **10** Nanyi mtautenga mwaka wa hamsini kwa ajili ya Yahweh na mtatangaza uhuru katika nchi yote kwa wakazi wote. Kutakuwa na Yubile kwa ajili yenu, ambayo kwayo mali na watumwa ni lazima warejeshwe kwa familia zao. **11** Mwaka wa saba kutakuwa na Yubile kwenu. Hamtapanda wala kusimamia mavuno ya kijioteshacho chenyewe, na kukusanya kichipukacho kwenye mizabibu isiyokatiwa matawi. **12** Kwa sababu hiyo ni Yubile takatifu kwenu. Nanyi mtakula mazao yanayokua yenyewe kutoka mashambani. **13** Ni lazima muwarejeshe kila mmoja kwenye miliki yake katika mwaka huu wa Yubile. **14** Iwapo utauza ardhi yoyote ya jirani yako au kununua ardhi yake, ni shrti msipunjane au kutendeana kwa hila. **15** Iwapo unanunua ardhi kutoka kwa jirani yako, zingatia idadi ya miaka na mazao ambayo yaweza kuvunwa mpaka mwaka wa Yubile nyingine. Jirani yako anayeuza ardhi ni lazima aihesabu miaka hiyo pia. **16** Miaka inapoongezeka mpaka Yubile nyingine, ataongeza thamani ya ardhi, na miaka inapokuwa michache kufikia Yubile nyingine atashusha thamani, kwa sababu idadi ya mavuno inahusiana na idadi ya miaka kabla ya Yubile nyingine. **17** Msipunjane au kutendeana kwa hila, badala yake, yawapasa kumheshi Yahweh Mungu wenu. **18** Kwa hiyo basi, ni lazima muyatii maagiza, kuzitunza sheria zangu na kuzitekeleza. Nanyi mtaishi katika nchi katika usalama. **19** Nayo nchi itawapa mavuno yake, nanyi mtakula matunda yenu na mtaishi humo salama. **20** Labda mtasema, Tutakula nini katika mwaka wa saba? Tazama, hatuwezi kupanda wala kukusanya mazao yetu." **21** Nitaiamru baraaka yangu ije juu yenu katika mwaka wa sita, nayo itatoa mavuno ya kutosha kwa miaka mitatu. **22** Mtapanda katika mwaka wa nane na mtaendelea kula mazao ya miaka iliyopita na kutoka kwenye ghala la chakula. Mpaka mavuno ya mwaka wa tisa yatakapofika, mtaweza kula kutoka kwenye riziki iliyohifadhiwa katika miaka iliyopita **23** Ardhi haitauzwa kwa mmiliki mpya wa kudumu, kwa sababu ardhi ni mali yangu. Ninyi nyote mu wageni na wakazi wa muda juu ya ardhi yangu. **24** Ni lazima muitunze haki ya ukombozi kwa ajili ya ardhi yote mtakayoimiliki; itawapasa kuruhusu ardhi inuliwe tena na familia ambayo wewe uliinunua hiyo ardhi kutoka kwao. **25** Iwapo Mwisraeli mwenzako anakuwa masikini na kwa sababu hiyo anauza baadhi ya miliki yake, kisha jamaa yake wa karibu anaweza kuja na kuikomboa hiyo miliki ambayo jamaa yake kaiuza kwako. **26** Iwapo mtu hana jamaa wa kuikomboa mali yake, lakini ikiwa kafanikiwa na anao uwezo wa kuikomboa, **27** kisha atahesabu miaka tangu ardhi hiyo ilipouzwa na kurejesha kwa mtu aliyemuuzia fedha iliyosalia. Naye anaweza kuerejea kwenye miliki yake mwenyewe. **28** Lakini ikiwa hawezi kuirejesha kwake ardhi aliyoiuza, nayo hiyo ardhi aliyoiuza itabaki katika umiliki wa yule aliyeinunua mpaka mwaka wa Yubile. Kwenye mwaka wa Yubile, ardhi itarejeshwa kwa mtu aliyeiuza, naye mmiliki wa asili atarejea kwenye mali yake. **29** Ikiwa mtu anauza nyumba iliyo kwenye mji uliozungushiwa ukuta, naye anaweza kuinunua tena ndani ya mwaka baada ya kuuzwa. kwa kuwa, kwa mwaka mzima atakuwa na haki ya ukombozi. **30** Kama nyumba hiyo haitakombolewa kabla ya mwaka mzima, ndipo hiyo nyumba iliyoko kwenye mji uliozungushiwa ukuta itakuwa mali ya kudumu ya yule aliyeinunua, katika vizazi vyote vya uzao wake. Nyumba hiyo haitakuwa ya kurejeshwa katika mwaka wa Yubile. **31** Lakini nyumba za vijijini zisizokuwa na ukuta kuzizunguuka, zitahesabiwa kuwa shamba la nchi. Zaweza kukombolewa, na ni lazima zirejeshwe katika mwaka wa Yubile. **32** Hata hivyo, nyumba zinazomilikiwa na makuhani katika miji yao zaweza kukombelewa wakati wowote. **33** Iwapo mmoja wa makuhani haikombowi nyumba iliyozwa, kisha nyumba hiyo iliyouzwa katika miji ilimo, ni lazima irejeshwe katika mwaka wa Yubile, kwa kuwa nyumba za miji ya makuhani ni mali yao miongoni mwa watu wa Israeli. **34** Lakini yale mashamba yanayozunguka miji yao hayataweza kuuzwa kwa sababu hiyo ni mali ya kudumu ya Makuhani. **35** Ikiwa mwananchi mwenzako anakuwa masikini, kiasi kwamba hawezi kujihudumia, nawe utalazimika kumsaidia kama vile ungemsaidia mgeni au mwingine yeyote kutoka nje

generated on Tue Oct 24 10:45:40 2023

aishie miongoni mwenu. **36** Usimtoze riba au kujaribu kunufaika kutoka kwake katika njia yoyote, bali mheshimu Mungu wako ili kwamba ndugu yako aendelee kuishi nawe. **37** Hutampa mkopo wa fedha na kumtoza riba, wala hutamuuzia chakula chako ili kupata faida. **38** Mimi ndimi Yahweh Mungu wako, aliye kuleta wewe kutoka nchi ya Misri, ili kwamba Nikupe nchi ya Kanaani, na kwamba niwe Mungu wako. **39** Iwapo mwananchi mwenzako atakuwa masikini na kujiuza mwenyewe kwako, hutamfanyisha kazi kama mtumwa. **40** Mtendee kama mtumishi wa kuajiriwa. Ni lazima awe kama yule ahudumuye nawe kwa muda mpaka mwaka wa Yubile. **41** Kisha ataondoka kwako, yeye mwenyewe na watoto wake pamoja naye, na atarejea kwenye familia yake mwenyewe na kwenye miliki ya baba yake. **42** Kwa sababu wao ni watumishi wangu niliowaleta kutoka katika nchi ya Misri. Hawatauzwa kama watumwa. **43** Usitawale juu yao kwa ukatili, bali yakupasa kumheshimu Mungu wako. **44** Kwa upande wa watumwa wako wakiume na watumwa wako wa kike, unaowezao kuwapata kutok kwa mataifa yanayokuzunguka, waweza kununua watumwa kutoka kwao. **45** Unaweza pia kununua watumwa kutoka kwa wageni wanaoishi miongoni mwenu, yaani, kutoka familia zao waliopamoja nawe, wale wtoto waliozaliwa katika nchi yako. Wanaweza kuwa mali yako. **46** Unaweza kuzalisha watumwa hao kama urithi kwa watoto wako baada yako, ili kuwamiliki kama mali. Kutoka kwao waweza kununua watumwa daima, lakini hamtawezi kutawala kwa ukali juu ya ndugu zenu walio miogoni mwa watu wa Israeli. **47** Iwapo mgeni anayeishi nawe kwa muda anakuwa tajiri, na ikiwa mmoja wa Waisraeli amekuwa masikini na kujuza mwenyewe kwa familia ya mgeni, au kwa mtu fulani katika familia, **48** baada ya Mwisraeli mwenzako kuwa amenunuliwa. Anaweza kurejeshwa kwa maliopo. Iwapo anaweza kurejeshwa. Mtu fulani katika familia yake anaweza kumkomboa. **49** Anaweza kuwa mjomba wake, au mjomba wa mwanawe, anayemkomboa yeye, au yeyote aliye ndugu yake wa karibu kutoka kwa ukoo wake. Au, iwapo ni mwenye mafanikio, anaweza kujikomboa mwenyewe. **50** Ni lazima apatane na mtu aliyemnunua, itawapasa kuhesabu miaka tangu mwaka aliojiuza kwa mnunuzi wake mpaka mwaka wa Yubile. Ile thamani ya ukombozi wake ihesabiwe kulingana na kiwango cha mshahara anaolipwa mtumishi aliyeajiriwa, kwa idadi ya miaka ambayo angeweza kuendelea kufanya kazi kwa yule aliyemnunua. **51** Endapo kutakuwa kungali na miaka mingi iliyobaki mpaka mwaka wa Yubile, atalazimika kulipa fungu kubwa la fedha kwa ajili ya ukombozi ambao ni uwino wa idadi ya miaka hiyo. **52** Iwapo kuna miaka michache tu iliyobaki mpaka mwaka wa Yubile, atapatana na aliyemnunua ili kuipitia idadi ya miaka iliyobaki mpaka Yubile, naye atalazimika kulipia ukombozi wake kulingana na idadi ya miaka. **53** Naye atatendewa kama mtu aliyeajiriwa mwaka kwa mwaka. Utahakikisha kwamba hatendewi kwa ukali. **54** Iwapo hakukombolewa katika njia hizi, basi atatumika mpaka mwaka wa Yubile, yeye pamoja na watoto wake. **55** Kwangu mimi watu wa Israeli ni watumishi. Wao ni watumishi wangu ambao Niliwatoa katika nchi ya Misri. Mimi ndimi Yahweh Mungu wenu.

Leviticus 25:1

hiyo nchi lazima ifanywe iwe ya kuishika Sabato kwa ajili ya Yahweh
Nchi inazunguziwa kana kwamba ilikuwa mtu ambaye angeweza kuitii sabato kwa kupumzika. Ni kama vile tu watu wanavyopaswa kupumzika kila siku ya saba, watu walikuwa waheshimu Mungu kwa kutoilima ardhi katika kila mwaka wa saba.: "yawapasa kuitii sheria ya Sabato kwa kuiacha ardhi ipumzike kila mwaka wa saba kwa ajili ya Yahweh" au "yawapasa uitii Sabato ya Yahweh kwa kutoilima ardhi kila mwaka wa saba"

Leviticus 25:3

mtaikatia matawi mizabibu yenu
Kuikatia matawi mizabibu ni kuyawezesha matunda kukua vizuri.

Sabato ya pumziko la utulivu kwa nchi itashikwa
Kutoilima ardhi nikumezungumziwa kana kwamba ni pumziko la nchi. Hii yawweza kukutamkwa katika mtindo wa utendaji. : "yawapasa kuishika Sabato ya pumziko makini kwa ajili ya nchi" au "yakupasa kuitii sheria ya Sabato kwa kutoilima ardhi kila mwaka wa saba"

Leviticus 25:5

Hamtasimamia ... wanaoishi pamoja nawe mnaweza kujikusanyia chakula
Katika a 25:5-6 Yahweh anamaanisha hatamruhusu mmiliki wa shamba kuwasimamia wafanya kazi wake na kuivuna nchi kama afanyav miaka mingine sita. Hata hivyo, Yahweh atawaruhusu mtu mmoja mmoja kwenda shambani ili kuokota na kula mda wapatayo.

mizabibu yenu isiyokatiwa matawi
Hii humaanisha kwamba hayupo aliye angaliamizabibu na kukatia matawi kama wafanyavyo katika miaka sita mingine. Hii yaweza kutamkwa atika mtindo wa utendaji. : "mizabibu yenu msiyoikatia matawi"

Chochote ardhi isiyofanyiwa kazi itakachotoa
Chochote kipukacho juu ya ardhi isiyofanyiwa kazi"

generated on Tue Oct 24 10:45:40 2023

ardhi isiyofanyiwa kazi
Hii humaanisha kwamba hakuna mtu aliyeziangalia bustani au mashamba kama wafanyavyo katika miaka sita mingine. Hii yaweza kutamkwa katika mtindo wa utendaji. : "bustani zenu msizozitunza"

Chochote ardhi ... itakachotoa
"chochote kiotacho juu ya ardhi"

Leviticus 25:8

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa kiwapassacho watu kutenda.

kutakuwa na Sabato za miaka saba.
"kutakuwa na seti ya miaka saba"

miaka arobaini na tisa
miaka tisa - "miaka 49"

kumi ya mwezi wa saba
Huu ni mwezi wa saba wa kalenda ya Kiebrania. Siku ya kumi ni karibu na mwaisho mwezi wa Septemba katka kalenda ya Magharibi.

Siku ya Upatanisho
Tazama lilivyofasiriwa katia sura ya 23:26

Leviticus 25:10

mwaka wa hamsini
Hii ni namba ya mpango. : "mwaka wa 50"

Yubile kwa ajili yenu
Yubile ulikuwa mwaka ambao Wayahudi walipaswa kurejesha ardhi kwa wamiliki wake wa asili na kuwaacha huru watumwa. : "mwaka wa urejesho kwa ajili yenu" au "mwaka kwenu wa kurudisha ardhi na kuacha huru watumwa"

mali na watumwa ni lazima warejeshwe
Hii yweza kutamkwa katika mtindo wa utendaji. : "yawapasa kurudisha mali na watumwa"

Leviticus 25:11

Yubile kwenu
Tazama maelezo ya sura 25:10. Nayo yaweza kutamkwa wazi kwa waliyekuwa wakiirejesha hiyo ardhi. : "mwaka ambao mnapaswa kuirejesha ardhi kwangu"

Nanyi mtakula mazao yanayokua yenyewe kutoka mashambani
azama maelezo katika 25:5-7

Leviticus 25:13

mwaka huu wa Yubile
"mwaka huu wa urejesho" au "mwaka huu kurudisha ardhi na kuweka huru watumwa|"

Leviticus 25:15

Taarifa kwa Ujumla
MUngu anaendelea kumwambia Musa yawapasayo watu kutenda.

ambayo yaweza kuvunwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "nayowea kuyavuna"

Yubile nyingine
"mwaka mwingine wa urejesho" au "mwakamwingine wa kurudisha ardhi"

Leviticus 25:18

muyatii maagiza, kuzitunza sheria zangu na kuzitekeleza
Virai hivi vyote humaanisha kitu kimoja. Zinasisitiza kwamba watu wanapaswa kutii kila asemalo Yahweh.

nanyi mtakula kiasi cha shibe yenu
Hii humaanisha kwamba wangekula vya kutosha mpaka matumbo yao yajae. : "mtakuala mpaka mjazwe" au mtakula tele"

Leviticus 25:20

Labda mtasema
"Mtasema" hapa humaanisha watu wa Israeli.

Nitaiamru baraaka yangu ije juu yenu
Mungu anaiongelea baraka yake kana kwamba ilikuwa mtu amabye angeweza kumtii yeye. "Nami nitaituma baraka yangu juu yenu" au "Nami nitawabariki ninyi"

kutoka kwenye riziki iliyohifadhiwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "kutoka katika chakula mlichohifadhi"

Leviticus 25:23

Taarifa kwa Ujumla
Yahweh anaendelea kuzungumza

Ardhi haitauzwa kwa mmiliki mpya wa kudumu,
Hii yaweza kutamkwa katika mtindo wa utendaji. ; "Haipasi kuiuza ardhi yenu kwa kudumu kwa mtu mwingine"

lazima muitunze haki ya ukomboz
Jina "ukombozi" laweza kuelezwa na vitenzi "komboa" au "nunua tena ulichokiuza." : "yawapasa mkumbuke kwamba yule mmiliki wa asili anayo haki ya kuikomboa tena ardhi wakati wowote"

itawapasa kuruhusu ardhi inunuliwe tena na familia ambayo wewe uliinunua hiyo ardhi
Hii yaweza kutamkwa katika mtindo wa utendaji. : "lazima muiruhusu familia ile ambayo mliinunua ardhi kwao kuinunua tena hiyo ardhi"

generated on Tue Oct 24 10:45:40 2023

Leviticus 25:26

ardhi hiyo ilipouzwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "alipoiuza hiyo ardhi"

kurejesha kwa mtu aliyemuuzia fedha iliyosalia
Hii yaweza kuwekwa wazi. : "kuilipa hiyo fedha kwa mnunuzi aliyeinunu hiyo ardhi ambayo angekuwa amishailipa"

mwaka wa Yubile
Tazama lilivyotafsiriwa katika sura 25:10

ardhi itarejeshwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Yule aliyeinunua hiyo ardhi atairejesha"

atarejea kwenye mali yake
"atarudi kwenye ardhi yake"

Leviticus 25:29

baada ya kuuzwa
"baada ya yeye kuiuza"

haki ya ukombozi
Ile nomino "ukombozi" yawaeza kuelezwa na vitenzi "komboa" au "nunua tena ulichokiuza." : "haki ya kukikomboa"

Kama nyumba hiyo haitakombolewa
Hii yaweza kutmkkwa katika mtindo wa utendaji. : "kama yeye au familia yake hwaikomboi hiyo nyumba"

Nyumba hiyo haitakuwa ya kurejeshwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Mtu aliyeinunua nyumba hiyo hatatakiwa kuirejesha"

Mwaka wa Yubile
Tazama livyotafsiriwa kwenye mistari iliyotangulia.

Leviticus 25:31

Lakini nyumba za vijijini zisizokuwa na ukuta
Baadhi ya vijiji havikuwa na ukuta kuvizunguka.

Zaweza kukombolewa, na ni lazima zirejeshwe
"Mnaweza kuzinunua tena nyumba mlizoziuza, na wale waliozinunua sharti wazirejeshe hizo nyumba"

mwaka wa Yubile
Tazama ulivyofafanuliwa ktika mistari iliyotangulia katika sura hii

nyumba zinazomilikiwa na Walawi katika miji yao
"zile nyumba wanazozimiliki Walawi katika miji yao"

zaweza kukombelewa wakati wowote
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Walawi wanaweza kuzikomboa wakati wowote"

Leviticus 25:33

nyumba hiyo iliyouzwa katika miji ilimo, ni lazima irejeshwe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Yule aliyeinunua hiyo nyuma iliyoko mjini sharti airudishe "

mwaka wa Yubile
"mwaka wa urejesho" au mwaka wa kurudisha ardhi na kuacha huru watumwa"

miongoni mwa watu wa ni mali yao
Nchi ya Kanaani iligawanywa miongoni mwa watu wa Israeli, lakini katika hiyo, Walawi walikuwa wamepewa miji 48 tu pamoja na mashamba kuizunguka miji hiyo. : "sehemu ya ardhi yao ambayo Waisraeli wanaimiliki" au "mali yao katika nchi ya Israeli"

Lakini yale mashamba yanayozunguka miji yao hayataweza kuuzwa
"Lakini Walawi hawatauza hayo mashamba yanayozunguka miji yao"

Leviticus 25:35

Taarifa kwa Ujumla
Yahweh anaendelea kuwambia Musa yawapasayo watu kutenda.

Usimtoze riba
Usimfanya akulipe zaidi ya ulichomkopesha yeye"

Leviticus 25:39

hutamfanyisha kazi kama mtumwa. Mtendee kama mtumishi wa kuajiriwa.
Hii humaanisha kwamba mmiliki alikuwa amtendee Mwisraeli kwa heshima kuliko vile ambavyo angelimtendea mtumwa.

Mwaka wa Yubile
Tazama maelezo katika 25:33

Leviticus 25:42

Maelezo Unganishi
Mungu anaendelea kumwambia Musa yaliyompasa kuwaambia watu.

wao ni watumishi wangu
"wananchi wenzako ni watumishi wangu"

Hawatauzwa kama watumwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Haiwapasi kuwauza kama watumwa.

generated on Tue Oct 24 10:45:40 2023

waweza kununua watumwa kutoka kwao.
"labda mwaweza kununua watumwa kutoka kwa mataifa hayo"

Leviticus 25:45

mgeni, -a kigeni, mpitaji
Tama maelezo katika sura zilizotangulia

Familia
Ule msemo "familia" humaanisha kikundi cha watu wanaohusiana kwa damu na kwa kawaida huhusisha baba, mama, na watoto wao. Mara kwa mara pia huhusisha ndugu wengine kama vile babu na bibi, wajuu, wajomba na shangazi. . Familia ya Kiebrania ni jamii ya kidini inayopitia chini ya mapokeo chini ya ibada na maelekezo. . Familia pia yaweza kujumuisha watumwa, masuria, na hata wageni. Baadhi ya lugha zaweza kuwa na nenonpana kama vile "ukoo" au "kaya" ambalo linaweza kufaa vema katika mazingira ambayo huhusisha zaidi ya wazazi, na watoto tu . . Ule msemo "familia" pia umetumika kumaanisha watu wanaohusiana kiroho, kama vile watu waliosehemu ya familia ya Mungu kwa sababu wanamwamini Yesu.

Watoto, mtoto
Katika Biblia ule msemo "mtoto" mara kwa mara umetuka kwa ujumla kumaanisha mtu mwingine aliye mdogo kiumri, pamoja na mtot mchanga. Ule msemo "watoto" ni mtindo wa wingi nao pia una maana nyingi za kitamathali.

. Katika Biblia, wale wanafunzi au wafuasi wakati mwingine wanaitwa "watoto" . Mara kwa mara ule msemo "watoto" limetumika kuamanisha mzao wa mtu . Kile kirai "wana wa" chaweza kumaanisha wale wanaoelezewa na kitu fulani. Baadhi ya mifano hii yaweza kuwa . watoto wa nuru . watoto wa kutii . watotowa mwovu . Msemo huu waweza pia kumaanisha watu ambao wako kama watoto wa kiroho. Kwa mfano, "watoto wa Mungu" humaanisha watu wa Mungu kupitia imani katika Yesu.

rithi, urithi, mirathi, mrithi.
Ile misemo "rithi" ana "urithi" humaanisha kupokea kitu fulani cha thamani kutoka kwa mzazi au mtu mwingine kwa sababu ya uhusiano maalum na mtu huyo. "Mrithi" ni mtu anayepokea urithi.

. Urithi wa kuonekana unaopokelewa waweza kuwa fedha, ardhi, au aina nyine ya mali. . Urithi wa kiroho ni kila kitu ambacho Mungu huwapa watu wanaoamini katika Yesu, ikiwa ni pamoja na baraka katika maisha haya pia na uzima wa mile na kukaa paoja naye.

. Pia Biblia inawaita watu wa Mungu kuwa ni hurithi wake, ambapo humaanisha kwamba wao ni wake yeye, wao ni miliki yake ya thamani.

. Mungu alimwahidi Abrahamu na wazao wake kwamba wangerithi nchi ya Kanaani, nayo ingekuwa yao milele.

. Pia kuna maana ya kitamthali au kiroho ambamo kwayo watu wa Mungu wametajwa kuwa "watairithi nchi." Hii humaanisha kwamba wao watastawi na kubarikiwa na Mungu katika njia zote mbwili kimwili na kiroro

. Katika Agano Jipya, Mungu anaahidi kwamba wale wanaomtegemea Yesu "watarithi wokovu" na "kurithi uzima wa milele." Pia imeelezwa kuwa, ni kurithi ufalme wa Mungu." Huu ni urithi wa kiroho udumuo milele. . Kuna maana nyingine za kitamathali za misememo hii

. Biblia husema kwamba wale watu wenye hekima watarithi "utukufu" na watu waliowanyoofu "watarithi mambo mema"

. "Kurithi ahadi" humaanisha kupokea mambo mema ambayo Mungu ameahidi kuwapa watu wake.

. Musemo huu pia umetumika katika maana hasi ikiwarejelea watu wapumbavu au wasiotii "watakaorithi upepo" au watakorithi "upumbavu." Hii humaanisha kwamba wanapokea matokeo ya matendo yao maovu, pamoja na adhabu maisha yasiyo na maana.

ndugu
Msemo huu "ndugu" mara kwa mara humaanisha mtu mwanaume anayeshirikiana na mtu mwingine angalau mzazi mmoja kiukoo.

. Katika Agano la Kale, msule msemo "ndugu" pia umetumika kama uhusiano wa jumla kwa jamaa kama vile washirika wa kabila, ukoo, au wa kikundi kimoja.

. Katika Agano Jipya, mara kwa mara Mitume waliutumia "ndugu" kumaanisha Mkriso mwenzako, likijumuisha wote wanaume na wanawake. kwa kuwa Waminio katika Kristo wote ni washirika wa familia moja ya kiroho, na Mungu akiwa Baba yao wa mbinguni.

. Mara chache katika Agano Jipya mitume walitumia msemo "dada" walipomaanisha Mkristo mwanamke moja kwa moja, au kusisitiza kwamba wote, wanaume na wanawake wamehusishwa. Kwa mfano, Yakobo anasisitiza kwamba anaporejelea "kaka" na "dada" anyehitaji chakula au nguo, atakuwa nazungumzia waamini wote.

MAPENDEKEZO YA UFASIRI

kikundi cha watu, watu, watu wa,
Tazama maelezo ya sura ya 18:1-3

Israeli, Waisraeli, taidfa la Israeli
Ule msemo "Israeli" in jina ambalo Mungu alimpa Yakobo, linamaana ya, "yule apambanaye na Mungu

. Wale wazao wa Yakobo walikuja kujulikana kama "watu wa Israeli," taifa la Ireaweli," au "Waisraeli."

. Mungu aliunda agano lake na watu wa Israeli. Walikuwa watu wake wateule.

. Tifa la Israeli liliundwa na makabila kumi na mbili.
. Mara tu baada ya mfale Sulemani kufa, Israeli iliganyika katika falme mbili: ufalme wa Kusini uliitwa "Yuda" na ule uflamue wa Kaskazini uliitwa Israeli.

. Mara zote ule msemo "Israeli" waweza kutafsiriwa kuwa, "watu wa Israeli," au ""taifa la Israeli," kulingana tu ma mazingira.

Leviticus 25:47

baada ya Mwisraeli mwenzako kuwa amenunuliwa, anaweza kurejeshwa kwa maliopo. Mtu mwingine katika familia yake anaweza kumkomboa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Baada ya mgeni kumnunua Mwisraeli mwenzako mtu mwingine katika familia ya Mwisraeli aweza kumnunua tena aliyekuwa ameuzwa>

Leviticus 25:49

mpaka mwaka wa Yubile.
Mwisraeli angeweza kuwa mtumwa mpaka mwaka wa Yubile. Haya maelekezo ni kwa ajili ya Mwisiraeli alipotaka kuununua tene uhuru wake kabla ya mwaka wa Yubilee.

mwaka wa Yubile
Tazama maelezo katika sura zilizotangulia

kulingana na kiwango cha mendshahara anaolipwa mtumishi aliyeajiriwa
Endapo Mwisraeli anaununua tena uhuru wake, yule mgeni angeweza kukodi mtumishi ili kufanya zile kazi ambazo mwisraeli angekuwa amezifanya lakini haitakuwa hivyo. Vile vitenzi "kulipwa" na "ajiriwa" zaweza kuelezwa katika mtindo wa utendaji. : "kulingana na kiwango ambacho mtu angelipa ili kukodi mtumishi"

kwa idadi ya miaka ambayo angeweza kuendelea kufanya kazi
kwa idadi ya miaka kufikia Yubileeambayo huyo Mwisraeli angekuwa ameendelea kufanya lakini ameacha.

Leviticus 25:51

atalazimika kulipa
"huyo Mwisraeli atalazimika kurejesha"

Leviticus 25:53

:hatendewi kwa ukatili
"Huyo mgeni aliyemnunua yeye kama mtumwa itampasa kumtendea yeye."

hatendewi kwa ukali
Hii yaweza kutamkwa katika mtindo wa utendaji. : "hakuna amtendeaye yeye viba"

Iwapo hakukombolewa katika njia hizi
Hii yaweza kutamkwa katika mtindo wa utendaj, na ile naye ni lazima akombolewe kutoka yaweza kutamkwa wazi. : "Kama hayupo wa kumkomboa yeye kwa njia hizi kutoka kwa aliyemnunua kama mtumwa."

kwa njia hizi,
"katika njia hizi"

atatumika mpaka mwaka wa Yubile, yeye pamoja na watoto wake
MWisraeli mtumwa pamoja na wa watoto wake watamtumikia mgeni mpaka mwaka wa Yubile., kisha huyo Mgeni angepaswa kumwacha huru Mwisraeli huyo pamoja na watoto wake.

Kwangu mimi watu wa Israeli ni watumishi
"Kwa kuwa ni kwamba kwangu watu wa Israeli ni wa tumishi." Hii nis sababbu kwamba Mungu alitaka Waisraeli waachwe huru katika mwaka wa Yubile. Walikuwa watumishi wake. Walikuwa hawaruhusiwi kuwa wa tumwa wa mwingine wa kudumu pia.

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Chapter 26

1 Msijitengenezee sanamu, wala msisimamishe kinyago cha kuchonga au nguzo ya jiwe ya kuabudia, na
msisimamisha sura ya jiwe la kuchonga katika nchi yenu mtayoiinamia, kwa kuwa Mimi ndimi Yahweh
Mungu wenu. **2** Ni lazima muitunze Sabato Yangu na kupaheshimu patakatifu pangu. Mimi ndimi Yahweh.
3 Iwapo mtatembea katika sheria zangu na kuzishika amri zangu na kuzitii, **4** Nami nitawapa ninyi mvua
katika majira yake; nayo nchi itatoa mazao yake, na miti ya shambani itatoa matunda yake. **5** Upuraji
wenu utaendelea hata wakati wa mavuno ya zabibu, na mavuno ya zabibu yataendelea mpaka majira ya
kupada mbegu. Nanyi mtakula mkate na kushiba na kuishi salama mahali mtakapofanya mji wenu katika
nchi. **6** Nitawapa amani; mtalala bila ya kitu chochote kuwatia hofu. Nitawaondolea mbali wanyama
waliohatari katika nchi, na upanga hautapita katika nchi yenu. **7** Mtawafukuza adui zenu, nao wataanguka
mbele yenu kwa upanga. **8** Watu wenu watano watafukuza adui mia moja, na watu wenu mia moja
watafukuza adui elfu kumi; adui zenu wataanguka mbele yenu kwa upanga. **9** Nitawatazama kwa
upendeleo na kuwafanya nyinyi mzae na kuwazidisha nyinyi. **10** Mtakula chakula kilichotunzwa ghalani
kwa muda mrefu. Mtayaondoa mazao yaliyohifadhiwa ghalani kwa sababu mtahitaji ghala kwa ajili ya
mavuno mapya. **11** Nitaliweka hema langu katikati yenu, nami stachukizwa nanyi. **12** Nitatembea
miongoni mwenu nami nitakuwa Mungu wenu, nanyi mtakuwa watu wangu. **13** Mimi ndimi Yahweh
Mungu wenu, aliyewaleta nyinyi kutoka nchi ya Misri, ili kwamba msingeendelea kuwa watumwa wao.
Nimevunja makomeo ya nira yenu na nikawafanya mtembee kwa kunyooka. **14** Lakini ikiwa
hamtanisikiliza mimi, **15** na kutozitii amri hizi, na ikiwa mtayakataa maagizo yangu, na kuzichukia sana
sheria zangu, kiasi kwamba hamtaweza kuzitii amri zangu zote, lakini mkalivunja agano langu— **16** —
kama mtafanya mambo haya, Nami nitafanya hili kwenu: Nitasababisha hofu juu yenu, maradhi na homa
kali itakayoangamiza macho na kuondoa uhai wenu. Mtapanda mbegu zenu kwa hasara, kwa sababu adui
zenu watakula mazao yake. **17** Nitakaza uso wangu dhidi yenu, na mtashindwa na adui zenu. Watu
wanaowachukia watatawala juu yenu, na mtakimbia hata kama hakutakuwa na yeyote anayewafukuza. **18**
Iwapo hamtasikiliza maagizo yangu, Nami niwataadhibu vikali mara saba kwa dhambi zenu. **19** Nami
nitakivunja kiburi chenu katika uwezo wenu. Nitaifanya mbingu juu yenu iwe kama chuma na nchi yenu
kama shaba. **20** Nguvu yenu itatumika bure, kwa sababu nchi yenu haitazalisha mavuno yake, na miti
yenu katika nchi haitazaa matunda yake. **21** Iwapo mtataenenda kinyume changu na hamtanisikiliza mimi,
nitaleta mapigo mara saba zaidi juu yenu, sawasawa na dhambi zenu. **22** Nitatuma wanyama mapori
hatari dhidi yenu, ambao watawaibia watoto wenu, kuangamiza mifugo yenu na kuwafanya mwe
wachache katika idadi yenu. Hivyo barabara zenu zitakuwa nyeupe. **23** Endapo pamoja na mambo haya
kuwapata lakini msiyakubali marekebisho yangu na mkazidi kuenenda katika upinzani dhidi yangu, **24**
ndipo nami pia nitaenenda kinyume chenu, na Mimi mwenyewe nitawaadhibu mara saba kwa sababu ya
dhambi zenu. **25** Nitaleta upanga juu yenu utakaowaadhibu kwa kisasi kwa sababu ya kulivunja agano.
Nanyi mtajikusanya kwenye miji yenu, Nami nitatuma humo maafa miongoni mwenu, na mtachukuliwa
mikononi mwa adui yenu. **26** Nitakapokomesha mgao wa chakula, wanawake kumi wataweza kuoka mkate
wako katika chombo kimoja cha kuokea na watakugawia mkate wako kwa uzani. Nanyi mtakula lakini
hamtatoshelezwa. **27** Endapo hamtanisikiliza pamoja na mambo haya kuwapata, lakini mkazidi kuenenda
kinyume na mimi, **28** kisha nami nitakwenda kinyume nanyi katika hasira, Nami nitawaadhibu hata mara
saba kulingana na wingi wa dhambi zenu. **29** Ndipo mtakapokula nyama ya wana wenu; mtakula nyama ya
binti zenu. **30** Nitapaangamiza mahali penu pa juu, kuziangusha chini madhabahu zenu za kufukizia
uvumba, na kuzitupa maiti zenu juu ya maiti ya sanamu zenu, na Mimi mwenyewe nitawadharau nyinyi.
31 Nitaigeuza miji yennu kuwa magofu na kupaharibu patakatifu penu. Nami sitapendezwa na harufu
nzuri ya matoleo yenu. **32** Nami nitaiharibu nchi. Adui zenu watakaokuwa wakiishi humo watashtushwa
na uharibifu huo. **33** Nami nitawatawanya nyinyi katika mataifa, na nitaufuta upanga wangu na
kuwafuatia. Nchi yenu itatelekezwa, na miji yenu itakuwa magofu. **34** Nayo nchi itazifurahia Sabato zake
kwa kuwa itakuwa imetelekezwa na ninyi mkiwa katika nchi za daui zenu. Katika nyakati hizo, nchi
itapumzika na kufurahia Sabato zake. **35** Maadamu itakuwa imetelekezwa, itakuwa na pumziko, ambalo
litakuwa ni pumziko iliyolikosa pamoja na Sabato zenu mlipokuwa mkiishi ndani yake. **36** Na kwa wale
watakoachwa humo kwenye nchi za adui zenu, Nitatuma hofu ndani ya mioyo yenu kiasi kwamba hata
kama ni maelfu ya majani tu yatakapopeperushwa katika upepo yatawaogofyeni. Nanyi mtaanguka hata
kama hakutakuwa na awafukuzaye. **37** Mtajikwaa kila mmoja juu ya mwenzake kama vile mlikuwa
mkiukimbia upanga, hata kama hakutakuwa na awafukuzaye nyinyi. Hamtakuwa na nguvu ya kusimama
mbele ya daui zenu. **38** Nanyi mtaangamia miongoni mwa mataifa, nayo nchi ya adui zenu yenyewe
itawamezani. **39** Wale watakosalia miongoni mwenu watapotelea katika dhambi zao, huko kwenye nchi za

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adui zenu, na kwa sababu ya dhambi zao, na kwa sababu ya dhambi za baba zao watapotelea mbali pia. **40** Lakini kama watakiri dhambi zao na dhambi ya baba zao, na usaliti wao ambao kwao hawakuwa waaminifu kwangu, pia na mwenendo wao dhidi yangu— **41** ambao ulinisababisha kuwa kinyume nao, na kuwaleta katika nchi ya adui zao—iwapo mioyo yao isiyotahiriwa itanynyekezwa, **42** na iwapo wataikubali adhabu kwa ajili ya dhambi zao, nami nitalikumbuka agano langu na Yakobo, agano langu na Isaka, agano langu na Abrahamu; Pia, nitaikumbuka nchi. **43** Nchi itakayotelekezwa na wao, hivyo itapendezwa na Sabato zake inapobaki imetelekezwa na wao. Itawapasa kulipa hatia kwa dhambi zao kwa sababu ni wao wenyewe ndiyo walioyakataa maagizo yangu na kuzichukia sheria zangu. **44** Lakini pamoja na haya yote, watapokuwa katika nchi ya adui zao, Mimi stawakataa wao, wala sitawachukia ili kuwaangamiza kabisa na kulifutilia mbali agano langu nilililoagana nao, kwa kuwa Mimi ndimi Yahweh Mungu wao. **45** Bali kwa ajili yao, nitalikumbuka agano langu na baba zao, niliowaleta kutoka katika nchi ya Misri machoni pa mataifa, ili niwe Mungu wao. Mimi ndimi Yahweh." **46** Hizi ndizo amri, hukumu, na sheria ambazo Yahweh alifanya baina yake na watu wa Israeli kwenye Mlima Sinai kwa kupitia Musa.

Leviticus 26:1

Taarifa kwa Ujumla
Yahweh anaendelea kumwambia Musa yawapasayo watu kutenda.

muzitunze Sabato zangu
"tiini sheria kwa ajili ya Sabato zangu"

Leviticus 26:3

mtatembea katika sheria zangu na kuzishika amri zangu na kuzitii
Kuna njia tatu za kuseama jambo lile lile. Yote husisitiza kwamba ni lazima watu watii kila kitu anachowaamru Mungu kufanya. "kama mtazitii kwa uangalifu sheria na amri zangu"

mtatembea katika sheria zangu
Mwenendo kulingana na sheria umezungumziwa kana kwamba ulikuwa kutembea katika sheria. : "kama mtaenenda kulingana na sheria" au "kama mtaishi kulinga na sheria zangu"

Leviticus 26:5

mtakula mkate na kushiba na kuishi
Mkate hapa huwakilisha chakula. "Hata ukamilifu" humaanisha hata matumbo yao lijazwa kwa chakula. : "mtakula chakula mpaka mmejazwa" au "mtakuwa na chakula telea chakula"

Nami nitatoa amani katika nchi
"Huko nitasababisha kuwa amani katika nchi"

upanga hautapita katika nchi yenu
Hapa "upanga" huwakilisha majeshi ya adui" au "majeshi yatawashambulieni"

Leviticus 26:7

nao wataanguka mbele yenu kwa upanga
"Kuanguka" hapa huwakilisha kufa, na "upanga" huwakilisha ama kushambulia watu kwa upanga au vita kwa ujumla"

Watu wenu watano watafukuza adui mia moja, na watu wenu mia moja watafukuza adui elfu kumi
Hii humaanisha Waisraeli watakuwa na ushindi dhidi ya majeshi makubwa.

tano ... mia moja ... elfu kumi
"5 ... 100 ... 10,000"

Leviticus 26:9

Nitawatazama kwa upendeleo
"Nitawaonyesha upendeleo" au "Nitawabariki nyinyi"

kuwafanya nyinyi mzae na kuwazidisha nyinyi
Virai hivi viwili vinamrejerelea Mungu akiwasababisha wao kuwa na wazao wengi kwa hiyo wanakuwa kundi kubwa.

kuwafanya nyinyi mzae
Mungu anakuzungumzia kuwa na watoto kwao kana kwamba walikuwa miti izaayo matunda mengi. : "nitawasababisha kuwa na watoto wengi"

Mtakula chakula kilichotunzwa ghalani kwa muda mrefu
"Mtakuwa na chakula kilichohifadhiwa ghalani cha kutosha kula kwa muda mrefu" au "Mtakuwa na chakula cha kutosha kuhifadhi ghalani na kukila kwa muda mrefu"

Leviticus 26:11

Nitaliweka hema langu katikati yenu
"Nitaweka mahali pa makao yangu miongoni mwenu"

Nami sitachukizwa nanyi
"Nitawakubali ninyi"

Nitatembea miongoni mwenu
"Nami nitawakubali ninyi"

Nimevunja makomeo ya nira yenu
Mungu anauzungumzia utumwa wao kana kwamba kulikuwa ni kuvaa nira ambayo huivaa wanyama ili kufanya kazi ngumu. Kuvunja makomeo ya nira

generated on Tue Oct 24 10:45:40 2023

huwakilisha kuwaweka wao huru. : "Nimewaweka huru kutoka katika kazi ngumu walizowalazimisha kuzifinya"

Leviticus 26:14

Taarifa kwa Ujumla
Yahweh anamwambia Musa kitakachotokea endapo watu wazitii mamri zake.

Leviticus 26:16

kama mtafanya mambo haya
Kila kirai "mambo haya" hurejelea mambo yaliyoorodheswa katika sura 26:14

Nitasababisha hofu juu yenu
Hapa "hofu" huwakilisha mambo yatakayowasababisha wao kuhofu. : "Nami nitatuma maafa yatayowaogofya ninyi"

kuondoa uhai wenu
"Nitayaondoa taratibu maisha yenu" auNitaninyi mfe pole pole" . Ni yale magonjwa na homa yatayofanya hivi.

Mtapanda mbegu zenu kwa hasara
Kile kirai "kwa hasara" humaanisha wasingepata kitu cho chote kutoka kwenye kazi zao. ; "Nanyi mtazipanda mbegu zenu bila faida" au "Nanyi mtazipanda mbegu zenu, lakini hamtapata kitu cho chote kutoka kwake"

Nitakaza uso wangu dhidi yenu
Hii humaanisha kwamba atakuwa kinyume nao. Uso wake utaonyesha ghadhabu yake naye atapigana dhidi yao.: "Nitakuwa mpinzani kwenu" au "nitakua kinyume chenu"

na mtashindwa na adui zenu
: "adui zeny watawashinda ninyi"

Leviticus 26:18

mara saba
Neno "saba" hapa siyo halisi. Humaanisha Yahweh atazidisha ukali wa adhabu yake.

Nami nitakivunja kiburi chenu
Kule kutumia nguvu lili kuwafanya wao wasiwe na kiburi kumezunguziwa kana kwamba alikuwa avunjje kiburi chao. : "Nami nitaadhibu na kwa hiyo nitakomesha kiburi unachojisikia kuusiana na nguvu zenu" na "nitawaadhibu ili kwamba msiwe na kiburi tena kwa sababu ya nguvu zenu.

Nitaifanya mbingu juu yenu iwe kama chuma na nchi yenu kama shaba
Hii humaanisaha Mungu ataizuia mvua isidondoke kutoka mawinguni. Hii itaifanya ardhi kuwa ngumu kiasi kwamba watu hawataweza kupanda mbegu au kukuza mazao.

Nguvu yenu itatumika bure
Kule kufanya kazi kwa nguvu kumezungumziwa kana kwamba kulikuwa kutumia nguvu zao ha hawa kuwa na nguvu tena. Kile kirai "bure" humaanisha kwamba wasingepata kitu kutokana na kazi kufanya kazi kwao kwa juhudi kubwa. : "Nanyi mtafanya kazi kwa juhudi sana bila mafanikio" au mtuafanya kazi kwa juhudi sana, lakini hamtapata kila kitu chema kutokana na kufanya kazi kwa juhudi sana"

Leviticus 26:21

enenda kinyume changu
Kuenenda huwakilisha tabia. Kuenenda kinyume na Mungu huwakilisha kumpinga au kumwasi Yeye. "Asi dhidi yangu"

nitaleta mapigo mara saba zaidi juu yenu
Ile nomino dhahania "mapigo" yaweza kutamkwa kama kitenzi "gonga." "Nitawagonga kwa wingi zaidi mara saba

nitaleta mapigo mara saba zaidi juu yenu
Kule Yahweh kusababisha maafa kutokea kwa Waisraeli kumezungumziwa kana kwamba angewapiga na mapigo au kuwagonga. : "Nitasabisha maafa mengi yaje mara saba dhidi yenu" au "Niitawaadhibu kwa ukali zaidi mara saba"

mara saba
Hapa "mara saba" siyo halisi, humaanisha Yahweh atazidisha ukali wa adhabu yake.

sawasawa na dhambi zenu
Ile nomino "dhambi" yaweza kuelezewa pamoja na kitenzi "tenda dhamb.i." : "kulingana na mara mlizotenda dhambi"

ambao watawaibia watoto wenu
Kuiba huwakilisha kuwavamia au kuvamia na kuwaburuta. : "watakaowavamia nyinyi na kuwaburuta watoto wenu"

Hivyo barabara zenu zitakuwa jangwa.
"Ili kwamba hatakuwepo wa kusafiri kwaenye barabara zenu." "Kuwa jangwa" humaanisha kwamba hakuna mtu yeyote huko.

Leviticus 26:23

Endapo pamoja na mambo haya
"Iwapo nitaadhibu ninyi kama hivi" au 'Iwapo nitawwadibisha ninyi kama hivi na"

msiyakubali marekebisho
Kukubali marekebisho yake huwakkilisha kuitikia kwake kwa usahihi. Katika jambo hili kuitika kwa usahihi kwake ni kuchagua kumtii Yeye. : "bado hamsikilizi marudi yangu" au "bado hamtaki kunitii Mimi"

generated on Tue Oct 24 10:45:40 2023

kuenenda katika upinzani dhidi yangu
Kuenenda huwakilisha tabia. Kuenenda kinyume chake humaanisha kumpinga Yeye au kupigana dhidi Yake. : "kunipinga" au "pigana dhidi yangu"

nami pia nitaenenda kinyume chenu
Kuenenda huwakilisha tabia. Kuenenda kinyume chao humaanisha kuwapinga au kupigana dhidi yao. : "Pia Nami nitapigana dhidi yenu"

Mimi mwenyewe nitawaadhibu mara saba
Namba 7 huwakilisha ukamilifu. : "Mimi mwenyewe binafsi nitawaadhibu mara nyingi" au "Mimi mwenyewa nitawaadhibu kwa ukali wa hali ya juu"

kwa sababu ya dhambi zenu
le nomino dhambi yaweza kuelezewa na kitenzi "tenda dhambi." : "kwasababu mnaendelea kutenda dhambi dhidi yangu"

Leviticus 26:25

Nitaleta upanga juu yenu
Hapa "upanga" huwakilisha jeshi au shambulizi kutoka kwa jeshi. : "Nitaleta jeshi la adui dhidi yenu" au "nitasababisha jeshi la adui kuwavamia nyinyi"

utakaowaadhibu kwa kisasi
"amabao utawaadhibu nyinyi"

kwa sababu ya kulivunja agano
"kwa kutotii agano" au "kwa sababu hamlitii agano"

Nanyi mtakusanywa pamoja
Hii yaweza kutamkwa katika mtingo wa utendaji. : "Mtakusanyika pamoja" au "Mtajificha"

nanyi mtachukuliwa mikononi mwa adui yenu
Hapa " mikononi" humaanisha "kwenye udhibiti" na humaanisha kushindwa na adui. Hii yaweza kutamkwa katika mtindo wa utendaji. : "adui zenu watawashindeni"

Nitakapokomesha mgao wa chakula,
Kule kukiharibu chakula ambacho watu wamikitunza au kuwafanya watu wasikipate kumezungumziwa kana kwamba kukata uwaji wa chakula. : "Nitakapoharibu chakula mlichokihifadhi" au "Nitakapowazuia msiweze kupata chakula"

wanawake kumi wataweza kuoka mkate wako kwenye chombo kimoja cha kuokea
Hii hudokeza kwamba kutakuwa na unga kidogo sana kiasi kwamba chombo kidogo sana cha kuokea kitaweza kubeba mikate yote ambayo wanawake wengi wateza kuweka ndani yake.

watakugawia mkate wako kwa uzani
Hii humaanisha kwamba kutakuwa na chakula kidogo sana watatakiwa kukipima ni kiasi gani kila mtu anapata.

Leviticus 26:27

Endapo hamtanisikiliza
Kusikliza huwakilisha yale aliyoyasema. : "kama hamnitii mimi"

kuenenda kinyume na mimi
Tazama maelezo katika mistari iliyotangulia katika sura hii.

nitakwenda kinyume nanyi
Tazama maelezo katika mistari iliyotangulia katika sura hii.

Nami nitawaadhibu hata mara saba
Tazama maelezo katika mistari iliyitangulia katia sura hii.

Leviticus 26:29

Nitapaangamiza ... kuziangusha ... kuzitupa maiti zenu
Kwa sababu Mungu atatuma jeshi kufanya mambo haya, anazungumzia kana kwamba atayafanya. : "Nitatuma jeshi ala adui ili kuangamiza ... kuangusha chini ... kutupa maiti zenu"

maiti zenu
"mizoga ya miili yenu"

maiti za sanamu zenu
Mungu anazungumzia sanazisizo na uhai kana kwamba zilikuwa na uhai na kisha zikafa. : "sananmu zenu zisizo na uhai"

Leviticus 26:31

Nitaigeuza miji yennu kuwa magofu na kupaharibu patakatifu penu
Kwa sababu Mungu angetuma majeshi kufanya mambo haya, anasungumza kana kwamba angeyafanya yeye mwenyewe. : "Nitatuma majeshi ya maadui ili kuigeuza miji yenu magofu na kuziharibu madhabahu zenu"

patakatifu penu
Kullikuwa na mahali ambapo watu waliabudu sanamu badala ya Mungu.

Nami sitapendezwa na harufu nzuri ya matoleo yenu
Kwa kawaida Bwana kufurahisha na harufu nzuri huwakilisha kule kufurahishwa kwake na wanaoteketeza hizo sadaka, lakini katika hili, watu wangaliteketeza sadaka zao, lakini Mungu asingependezwa nao. : "Nanyi mteteketeza sadaka zenu, lakini stapendezwa nanyi"

Nitaufuta upanga wangu na kuwafuatia
Hii huwakilisha utumaji wa majeshi ili kuwavamia. "Nitatuma majeshi ya maadui ili kuwashambulia nyinyi" au "Nitatuma majeshi ya maadui ili kuwashambulia nyinyi kwa mapanga"

generated on Tue Oct 24 10:45:40 2023

Nchi yenu itatelekezwa, na miji yenu itakuwa magofu
Hii yaweza kutamkwa katika mtindo wa utendaji. : "nany mtaitelekeza nchi yenu , nao adui zenu wataiharibu miji yenu"

Leviticus 26:34

Nayo nchi itazifurahia Sabato zake
Hao watu walipaswa kuitii sheria ya Sabato kwa kutoilima ardhi kila mwaka wa saba. Mungu anazungumzia juu ya hili kana kwamba ardhi ilikuwa mtu ambaye angalitii sheria ya Sabato na kupuzika. : "Kisha nchi itapumzika kulingana na sheria ya Sabato" au "Kisha, kama inavyotakiwa na sheria ya Sabato, ardhi haitalimwa"

nchi itapumzika
Mungu huzungumzia juu ya nchi kutolimwa kana kwamba alikuwa mtu ambaye angepumzika, : "haitalimwa"

Nitatuma hofu ndani ya mioyo yenu
Kutuma hofu myoyoni mwao huwakilisha kuwafanya wao waogope"

kana kwamba mlikuwa mkikimbia mbele za upanga
Upanga huwakilisha ama mtu mwingine aliyekuwa tayari kuua akitumia upanga au shambuzi kutoka kwa jeshi la adui. : "kana kwamba mlikuwa mkitoroka mtu mwingine aliyekuwa akiwafukuza na upanga" au kana kwamba mlikuwa mkilitorka jeshi la adui"

Leviticus 26:37

Taarifa kwa Ujumla
Yahweh anaendelea kuelezea kitachotokea kwa Waisraeli watakapolazimisha kwenda mataifa ya adui zao.

kana kwamba mlikuwa mkiukimbia upanga
Tazama maelezo kuhusu upanga na uwakilishi wake katika mistari iyotangulia

kusimama mbele za aduii zenu
Kusimama mbele za adui huwakilisha kuanguka adui wanawapovamia na kupigana dhidi yao. : "kuwazuia adui zenu wanawavamia ninyi" au "kujibu mapigo dhidi ya adui zenu"

nayo nchi ya adui zenu yenyewe itawamezeni
Yahweh anaongelea kuhusu nchi ya maadui kana kwamba ilikuwa mnyama pori ambaye angewala Waisraeli. Lile neno "meza" husisitiza kwamba wengi wa Waisraeli watafia huko. : "matfia katika nchi ya adui zenu"

Wale watakosalia miongoni mwenu
"Wale wa kwenu ambao wasiokufa"

wataangamia katika dhambi zao
Kuangamia katika dhambi zao huwakilisha kuangamia kwa sababu ya dhambi zao.

dhambi za baba zao
Hapa "za baba zao" huwakilisha wababu wao

Leviticus 26:40

kugeuka dhidi yao
Hii huwakilisha kuwapinga> : "kuwapinga wao"

iwapo mioyo yao isiyotahiriwa itanyenyekezwa
Hapa ule msemo "mioyo isiyotahiriwa" humaanisha nafsi nzima. : " kama wao watakuwa wanyenyekevu badala ya kukaidi kwa ushubavu"

nami nitalikumbuka agano langu na Yakobo, agano langu na Isaka, agano langu na Abrahamu
"Kukumbuka " ni nahau inayomaanisha kukumbuka kwa makusudi. Hapa inawakilisha kutimiza agano lake. : "kisha nitatimiza agano nililofanya na Yakobo, Isaka na Abrahamu"

nitaikumbuka nchi
"Kukumbuka " ni nahau inayomaanisha kukumbuka kwa makusudi." Hapalinawakilisha nchi. : "Nitatimiza ahadi yangu juu ya nchi"

Leviticus 26:43

Nayo nchi itakuwa imetelekezwa na wao
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Watu wa Israeli waitelekeza nchi yao"

Leviticus 26:44

nitalikumbuka agano langu na baba zao
: "Nitatimiza agano langu na babu zao.

Maelezo kwa Ujumla
Hili lina hitimisha ujumbe wa Yahweh kwa Musa katika mlima wa Sinai kuhusiana na baraka kwa utii na adhabu kwa kutotii.

machoni pa mataifa
Hii huwakilisha ufahamu wa mataifa. ": "katika ufahamu wa mataifa" au "nayo mataifa yajue kuhusu hili"

mataifa
Hili huwakilisha watu wa mataifa. "machoni pa watu wa mataifa"

Leviticus 26:46

amru, kuamru, amri
Ule msemo "amru" humaanisha kumwagiza mtu mwingine kufanya jambo fulani. "Agizo" au "amri ni kile mtu aliagizwa kufanya.

. Ingawaje misemo hii yote inamaana moja kimsingi, maraa kwa mara "amri" hurejelea maagizo fulani ya Mungu amabayo yako rasmi zaidi na ya kudumu, kama vile "amri kumi"

generated on Tue Oct 24 10:45:40 2023

. agizo laweza kuwa chanya ("Heshimu wazazi wako") au hasi ("Usiibe")

. "Kuchukua amri" humaanisha "kuchukua udhibiti" au "shika madaraka" ya kitu kitu fulani au mtu mwingine.

Agizo
Agizo ni tangazo au sheria amabayo hutangazwa hadharani kwa watu wote. . Sheri za Mungu pia huitwa maagizo, masharti au amri. . kama vile sheria na amri, maagizo lazima yatiiwe

. Mfano wa agizo lililotolewa na mtawala mwanadamu ni lile tangazo lililotolewa na Kaisari Augusto kwamba kila aliyekuwa akiishi katika Dola la Kirumi lazima arudi katika mji wa nyumbani kwao apate kuhesabiwa kwenye sensa.

. Kuagia kitu fulani humaanisha kutoa amri ambayo lazima itiiwe. Hii ingeliweza kutafsiriwa kama, "kuagiza" au "kuamru" au "kudai kirasmi" au kutengeneza sheria hadharani."

. Jambo fulani "lililotangazwa" kutokea humaanisha kwamba hakika hili litatokea. au lililokwisha kusudiwa na halitabadilishwa" au "limetangazwa kabisa kabisa kwamba litatokea."

sheria, sheria ya Musa, sheria ya Mungu, sheria ya Yahweh
Misemo hii yote hurerjea amri na mfundisho ambayo Mungu alimpa Musa kwa ajili ya Waisraeli kuzitii. Ile misemo "sheria" na sheria ya Mungu" kwa ujumla pia imetumika kumaanisha kila kitu ambacho Mungu anawatakawatu wake kutii. . Kwa kutegemeana na muktadha, sheria yaweza kumaanisha: . zile amri kumi ambazo aliziandika kwenye mbao za mawekwa ajili ya Waisraeli. . sheria zote alizopewa Musa . vile vitabu vitano vya kwanza vya Agano la Kale. . Agano la Kale lote (pia hurejelewa kama "maandiko" katika Agano Jipya. . Mafundisho yote na maenzi ya Mungu . Kile kirai" sheria na manabii" katika Agano Jipya kimetumika kumaanisha maandiko ya Kiebrania (Agano la Kale)

Sinai, Mlima Sinai
Mlima sSinai ni jina la mlima ambao huenda kulikuwa upande wa eneo linaitwa kwa sasa rasi ya Sinai. Pia lilijulikana "Mlima Horebu." . Mlima Sinai ni sehemu kubwa ya jangwa lenye miamba. Waisraeli walikuja kwenye Mlima Siani walipokuwa wakisafiri kutoka Misri kwenda kwenye Nchi ya Ahadi. . Mungu alimpa Musa zile amri kumi juu ya Mlima Siani

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Yahweh akazungumza na Musa na akasema, **2** "Zungumza na watu wa Israeli na uwaambie, 'Iwapo mtu yeyote anatoa kiapo maalum cha kuwa mnathiri kwa Yahweh, tumieni tathmini zifuatazo: **3** Viwango vyenu vya thamani kwa mwanaume aliye na umri kati ya miaka ishirini na miaka sitini yaweza kuwa shekeli hamsini za fedha, kulingana na vipimo vya shekeli ya mahali pa patakatifu. **4** Kwa mwanamke wa umri uleule viwango vyenu vya thamani yapasa viwe shekeli thelathini vya fedha. **5** Tangu wenye umri wa miaka mitano mpaka wa miaka ishirini viwango vyenu vya thamani kwa mwananume vitakuwa shekeli ishirini za fedha, na kwa mwanamke ni shekeli kumi za fedha, **6** Kwa wenye umri wa tangu mwezi mmoja mpaka miaka mitano viwango vyenu vya thamani kwa mawanaume vitakuwa shekeli tano za fedha na kwa mwanamke shekeli tatu za fedha. **7** Tangu wenye umri wa miaka sitini na zaidi kwa mwanaume viwango vyenu vya thamani vitakuwa shekeli kumi na tano, na kwa mwanamke ni shekeli kumi. **8** Lakini kama mtu atoaye kiapo cha mnadhiri hawezi kulipa kiwango hicho cha thamani, kisha huyo mtu anayetolewa lazima atapelekwa kwa kuhani, naye kuhani atamthamanisha huyo atolewaye kwa kiasi anachoweza kutoa yule anayetoa kiapo cha mnadhiri. **9** Iwapo mtu anataka kutoa sadaka ya mnyama kwa Yahweh, na iwapo Yahweh ataikubali, kisha huyo mnyama atatengwa kwake. **10** Mtu huyo hataruhusiwa kumtoa madhabahuni au kumbadilisha huyo mnyama, mzuri kwa mbaya au mbaya kwa mzuri. endapo atatoa mnyama badala ya mwingine, kisha wanyama hao wawili; yule anayetolewa na yule anayebadilishwa wanakuwa watakatifu. **11** Hata hivyo, iwapo kile mtu amishaapa kumtolea Yahweh kwa uhalisia siyo kisafi, kwa hiyo, Yahweh hatakikubali, naye huyo mtu atalazimika kumleta huyo mnyama kwa kuhani. **12** Kuhani atamthamanisha, kwa thamani ya soko la mnyama. Thamani yoyote kuhani atakayoiweka juu ya mnyama, hiyo ndiyo itakuwa thamani yake. **13** Na kama mmiliki anapenda kumkomboa, kisha tano ya thamani yake itaongezwa kwenye gharama yake ya ukombozi. **14** Mtu aitengapo nyumba yake iwe zawadi takatifu kwa Yahweh, kisha kuhani ataweka thamani yake ama iwe ni nzuri au mbaya. Thamani yoyote itakayowekwa na kuhani juu yake, ndiyo itakuwa thamani yake. **15** Lakini kama mmiliki wake anayeitenga nyumba yake anapenda kuikomboa, atalazimika kuongeza sehemu ya tano ya thamani yake kwenye gharama ya ukombozi wake, nayo nyumba itakuwa yake. **16** Iwapo mtu anatenga sehemu ya ardhi yake mwenye, kisha tathmini yake itakuwa katika uwiano kwa kiwango cha kiasi cha mbegu inayotakiwa kuipanda katika ardhi hiyo—homeri moja ya mbegu za shairi ambayo itathamanishwa kwa shekeli hamsini za fedha. **17** Na kama analitenga shamba lake katika mwaka wa Yubile, tathmini yake ya awali itabaki kuwa ileile. **18** Lakini endapo atalitenga shamba hilo baada ya mwaka wa Yubile, kisha kuhani atalazimika kukokotoa thamani yake kwa idadi ya miaka inayobaki mpaka mwaka wa Yubile, na thamani yake lazima ishushwe. **19** Iwapo mtu anayelitenga shamba lake anapenda kuliko, mboa, naye atalazimika kuongeza sehemu ya tano kwenye thamani, nalo shamba litakuwa lake tena. **20** Iwapo halikomboi shamba, au iwapo amishaliuza shamba kwa mtu mwingine, haliwezi kukombolewa tena. **21** Badala yake, shamba hilo litakapoachwa huru katika mwaka wa Yubile, litakuwa zawadi takatifu kwa Yahweh, kama lilivyo shamba lililotolewa kabisa kwa Yahweh. Nalo litakuwa mali ya kuhani. **22** Iwapo mtu anatenga shamba alilolinunua, lakini hilo shamba siyo sehemu ya ardhi ya familia yake, **23** kuhani atafanya tathmini yake mpaka mwaka wa Yubile, na mtu huyo lazima atalipa thamani yake katika siku hiyo hiyo kuwa zawadi takatifu kwa Yahweh. **24** Katika mwaka wa Yubile, shamba litarejeshwa kwa mtu yule ambaye lilikuwa limenunuliwa, kwa mmiliki wa ardhi. **25** Tathmani yote lazima ifanywe kwa uzani wa shekeli ya mahali pa patakatifu. Gera ishirini kwa shekeli moja. **26** Asiwepo mtu atakayetenga mzaliwa wa kwanza miongoni mwa wanyama, kwa kuwa wazaliwa wote wa kwanza wa wanyama tayari ni mali ya Yahweh; iwe ni maksai au kondoo, ni wa Yahweh. **27** Na kama ni mnyama aliye najisi, kisha mmiliki wake anaweza kumnunua tena sawasawa na thamani yake, na sehemu ya tano lazima itaongezwa kwenye thamani hiyo. Na kama mnyama hakombolewi, naye atauzwa kwa thamani iliyowekwa. **28** Hakutakuwa na kitu amabacho mtu anakitoa kwa Yahweh, kutoka katika vyote alivyonavyo, iwe ni mwanadamu au mnyama, au ardhi ya familia yake, ambacho chaweza kuuzwa au kukombolewa. Kila kitu kitolewacho ni kitakatifu sana kwa Yahweh. **29** Hakuna fidia inayoweza kulipwa kwa ajili ya mtu aliyetolewa ili kuangamizwa. Mtu huyo sharti auawe **30** Zaka yote iliyo ya ardhini, iwe nafaka ichipukayo juu ya ardhi au tunda kutoka kwenye miti, ni mali ya Yahweh. Ni takatifu kwa Yahweh. **31** Iwapo mtu anakomboa chochote cha zaka yake, atalazimika kuongeza sehemu ya tano kwenye thamani yake. **32** Na kwa kila mnyama wa kumi wa kundi la ng'ombe au la kondoo, yeyote anayepita chini ya fimbo ya mchungaji, atatengwa kwa ajili ya Yahweh. **33** Mchungaji hatatafuta wanyma waliobora au wabaya kabisa, na haruhusiwi kubadili mnyama mmoja kwa mnyama mwingine. Iwapo anambadilisha kwa namna yoyote ile, kisha wote wawili yule wa kwanza na huyo aliyebadiliwa watakuwa watakatifu. Mnyama huyo atolewaye hawezi kukombolewa.'" **34** Hizi ndizo amri ambazo Yahweh alimpa Musa kwenye mlima Sinai kwa ajili ya watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Leviticus 27:1

Iwapo mtu yeyote anatoa kiapo maalum cha kuwa mnathiri kwa Yahweh
Katika jambo hilikiapo kingehusisha kujito mwenyewe au mtu mwingine kwa Mungu. Hii yaweza kutamkwa wazi. : "Kiwa mtu fulani anaapa kmtoa mtu mwingine kwa Yahweh"

tumieni tathmini zifuatazo
Badala ya kumpa mtu, yeye ndiye angempa Bwana kiasi fulani cha cha fedha. : "Tumieni thamani fulani kama zawadi yenu kwa Bwana kwanya nafasi ya mtu" au mpeni Bwana kiasi kifuatacho cha fedha badala ya mtu"

Leviticus 27:3

tumieni tathmini zifuatazo viwe viiwango vyenu vya thamani
"Kiasi cha kulipa" au yapasa ulipe"

Ishirini ... sitini ... hamsini ... thelathini
"20 ... 60 ... 50 ... 30"

shekeli hamsini za fedha
Kama ni laziam kutumia vipimu vya uzani vya kisasa, hapa kuna nhia mbili kufanya hilo. "vipand hamsini vya fedha, ambacho kila kimoaja hupima gramu kumi" au "gramu mia tano za fedha"

kulingana na vipimo vya shekeli ya mahali pa patakatifu
Hizi zikikuwa shekeli za vipimo mbali mbali. Hii ni njia moja ambayo mtu alikuwa atumie kwenye hema takatifu. Kilipima gramu 11. : Tumie aina ya shekeli inayotumika kwenye hema la kukutania" au "mnapopima fedha, tumieni ni kipimo amabacho hutumika kwenye hema.

shekeli thelathini
: "vipande thelathini vya fedha, ampao kila kimoja hupima gramu kumi" au "shekeli thelathini sawasawa na gramu mia tatu"

Leviticus 27:5

tano ... ishirini ... kumi ... tatu
"5 .. 20 ... 10 ... 3"

viwango vyenu
"kiasi cha kulipa' au yapasa mlipe"

shekeli ishirini
: "vipande ishirini vya fedha" au "gramu mia mbili za fedha"

na kwa mwanamke ni shekeli kumi
Kirai "umri huo" na "viwango vyenu vya thamani vitakuwa" ni vimeachwa wazi viweze kuelekweka. : "naye mwanamke wa umri huo lazima viwango vyenu vya thamani viwe shekeli kumi"

shekeli kumi
"vipande kumi vya fedha" au gramu hamsini za fedha"

shekeli tano za fedha
"vipande vitano vya fedha" au gramu mia moja za fedha"

shsekeli tatu
"vipande vitatu vya fedha" au gramu thelethini za fedha"

Leviticus 27:7

miaka sitini na zaidi
"umri wa miaka sitini na wazee"

Sitin ..kumi na tano .. kumi
"60 ... 15 ... 10"

shekeli kumi na tano
"vipande kumi na tanovya fedha" au "gramu 150 za fedha"

huyo mtu anayetolewa lazima atapelekwa kwa kuhani
Hii yaweza kutamkwa katika mtindo wa utendaji. : "atampeleka kwa kuhani huyo mtu anayemtoa"

Leviticus 27:9

atatengwa kwake.
"atangwa kwa Yahweh"

hao wawili; yule anayetolewa na yule anayebadilishwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "wote wawili huyo aliyetolewa na yule anayembadilisha" au " mnyama naweza kumaanisha kuwa "wanyama wote wawili"

Leviticus 27:11

kwa uhalisia siyo kisafi, kwa hiyo, Yahweh hatakikubali
Mnnyama amezungumziwz kana kwamba alikuwa mchafu kimaumbbile. Anaweza kuwa najisi kwa sababu ni anina fulni ya mnyama au kwa sababu ana kasoro. .: kwa uhalisia ni yule ambaye Yahweheh hatampokea"

thamani ya soko
Hii ni thamani ambayo mnyama huwa thamani tu anamnunua au kumuuza.

anapenda kumkomboa
anapena kumrejesha kwa kumnunua tena"

generated on Tue Oct 24 10:45:40 2023

Leviticus 27:14

atalazimika kuongeza sehemu ya tano ya thamani yake kwenye gharama ya
"ya tano ni sehemu ya kitu fulani iliyowanywa katika sehemu tano zilizo sawa kwa kila moja ya sehemu hizo, na kuilipa yote"

Leviticus 27:16

kiasi cha mbegu inayotakiwa kuipanda katika ardhi hiyo
Hii yaweza kutamkwa katika mtindo wa utendaji. : "kile kiasi cha mbegu mtu angehitaji kupanda"

homeri moja ya mbegu za shairi ambayo itathamanishwa
Hapa "homeri moja ya shayiri huwakilisha kipande cha ardhi ambaho kingehitaji homeri moja ya shaiyiri ili kupandwa chote. : "kipanda cha ardhi kinachohitaji kudhamanishwa kwa homeri moja ya shayiri ili kuweza kupandwa chote" au " Thamani ya ardhiinayohitaji homeri moja ya shayiri itatakiwa"

homeri
homeri moja ni lita 220

shekeli hamsini za fedha
"vipande hamsini vya fedha , ambavyo kila kimoja bgramu kumi" au " gramu mia tano za fedha"

Leviticus 27:17

mwaka wa Yubile
Tazama maelezo ya sura 25:10

tathmini yake ya awali itabaki kuwa ileile
au "thamani yake itakuwa bei kamili

thamani yake lazima ishushwe.
"itamlazimu kupunguza thamani iliyokadiliwa"

Leviticus 27:19

haliwezi kukombolewa tena
Hii yaweza kumtakwa katika mtindo wa utendaji. : "hawezi kulirejesha kwa kulinunua tena"

Iwapo halikomboi shamba
Ule muda wa kukomboa shamba waweza kutamkwa wazi. : kama halikomboi shamba kabla ya mwak wa Yubile"

katika mwaka wa Yubile
AngTazama amaelezo ya sura ya 25:13

shamba lililotolewa kabisa kwa Yahweh
Hii yaweza kumtakwa katika mtindo wa utendaji. : "ambalo mtumwingie kalitoa kabisakabisa kwa Yahweh"

Leviticus 27:22

tenga
Ule msemo "tenga" humaanisha kutengwa kutoka kwenye kitu fula ili kutimiza kusudi fulani. . Waisraeli walitengwa kawa ajili ya huduma kwa Mungu. . Roho Mtakatifu aliwaagiza Wakristo huko Antiokia kuwatenga Paulo na Barnaba kwa kazi ambayo Mungu aliwataka wao waifanye . Mwamini "aliyetengwa" kwa ajili ya huduma kwa Mungu "kwakifishwa" kutimiza mapenzi ya Mungu. . maana mojawapo ya msemo "mtkatifu" ni kutengwa kuwa Mungu na kuwa umetengwa kutokanjia za dhambi za ulimwengu. . Ule msemo "takasa" humaanisha kutenga mtu kwa ajili ya huduma ya Mungu.

Leviticus 27:24

mtu yule ambaye lilikuwa limenunuliwa ... mmiliki wa ardhi
Virai hivi viwili humrejelea mtu yule yule. Kwa kawaida ardhi ingenunuliwa kutoka kwa mmiliki wake.

mtu yule ambaye lilikuwa limenunuliwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "mtu aliyeliuza"

Tathmani yote lazima ifanywe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "kuahani ataamua ukadiliaji wa thamani"

kwa uzani wa shekeli ya mahali pa patakatifu
Kulikuwa na shekeli za vipimo mbali mbali. Hiki kilikuwa ni kimojawapo ambacho watu ilikuwa watumie ndani ya hema takatifu.

Gera ishirini kwa shekeli moja.
Kusudi la sentensi hii ni kutamka ni kiasi gani shekeli ya patakatifu hupimwa. Gera ilikuwa ni uzani mdogo sana wa kipimo walichotumia Waisraeli: "Sharti shekeli moja iwe sawasawa na gera ishirini"

Gera ishirini kwa shekeli moja.
: "Shekeli moja yapasa ipime gramu kumi"

Leviticus 27:26

Asiwepo mtu atakayetenga
Hakuna awezaye kutenga kwa ajili ya Yahweh"

sehemu ya tano lazima itaongezwa kwenye thamani hiyo
Hii yaweza kutamkwa katika mtindo wa utendaji. : "naye atalzaimika kuongeza moja ya taon kwenye thamani hiyo"

Na kama mnyama hakombolewi
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Kama mtu hamtejeshi kwa kumnunua tena huyo mnyama"

generated on Tue Oct 24 10:45:40 2023

naye atauzwa kwa thamani iliyowe
Hii yaweza kutamkwa katika mtindo wa utendaji : "kuhani atamuuza kwa thamani iliyowekwa"

Leviticus 27:28

Hakutakuwa na kitu amabacho mtu anakitoa kwa Yahweh, kutoka katika vyote alivyonavyo, iwe ni mwanadamu au mnyama, au ardhi ya familia yake, ambacho chaweza kuuzwa au kukombolewa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Hukuna wawezaye kuuza au kukomboa kitu chochote mtu alichokitoa kwa Yahweh, kutoka katika vyote alivyonavyo, ama awe ni mwanadamu, mnyama, au ardhi ya familia yake", au "iwapo mtu amatoa kwa Yahweh kitu chochote alichonacho, ama awe mwanadamu au mnyama, au ardhi ya familia yake, hatakuwapo mtu anaweza kukiuza au kukikomboa"

Kila kitu kitolewacho ni kitakatifu sana kwa Yahwe
"Kila kitu mtu akitoacho ni kitakatifu sana kwa Yahweh"

Hakuna fidia inayoweza kulipwa
"hakuana akuwezaye kulipa fidia"

kwa kuwa mtu aliyelitolewa kwa ajili ya uangamizwa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "kwa kuwa mtu yeyote ambaye Yahweh kamtoa kwa ajili ya uangamivu"

Mtu huyo lazima auawe
Hii yaweza kutamkwa katika mtindo wa utendaji. : "lazima mmuue mtu huyo" au "yawapasa kumuua mtu"

Leviticus 27:30

Iwapo mtu anakomboa chochote cha zaka yake
Kama mtu anataka kurejesha tena zaka yake kwa kuinunua"

Leviticus 27:32

yeyote anayepita chini ya fimbo ya mchungaji
Hii hurejea njia ambayo wangehesabu wanyama wao. : "unapohesabu wanyama wwako kwa kuinua fimbo ya mchungaji wako na huku wakipita chini ya fimbo hiyo kwenda upande mwingine" au "munapowahesabu wanyama"

wa kumi mmoja lazima atengwe kwa ajili ya Yahweh
wakumi lazima atengwe kwa ajili ya Yahweh - sentensi yaweza kutamkwa katika mtindo wa utendaji. : "yawapasa mumtenge wa kumi mmoja kwa ajili ya Yahweh"

mmoja wa kumi
ya kumi- "kila mnyama wa kumi"

kisha wote wawili yule wa kwanza na huyo aliyebadiliwa
"kisha wanya wote wawili"

hawezi kukombolewa
Hii yaweza kutamkwa katika mtindo wa utendaji. : "Hataweza kumkomboa" au "Hataweza kummrejesha kwa kumnunutena"

Leviticus 27:34

Hizi ndizo amri
Huu ndiyo Mhitasari wa maelezo. Hurejerea zile amri zilizotolewa kwenye sura zilizotangulia.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Book: Numbers

Numbers

Chapter 1

1 Mungu alimwambia Musa katika hema ya kukutania walipokuwa katika jangwa la Sinai. Hii ilitokea katika siku ya kwanza ya mwezi wa pili miaka miwili baadaya Waisraeli kutoka nchi ya Misri. Mungu alisema, **2** 'fanya sensa ya wanaume wote wa Israel kutoka kila ukoo, katika familia za baba zao. Wahesabu kwa majina, wahesabu kila mume, kila mwanamume **3** kuanzia umri a miaka ishirini na zaidi. Uwahesabu wote wanaoweza kupigana kama askari wa Israel. Wewe na Haruni mtaandika idadi ya wanaume katika makundi ya majeshi yao. **4** Kila mwanamume kwa kila kabila, kichwa cha ukoo, lazima atumike na wewe kama kiongozi wa kabila. **5** Haya ndiyo majina ya viongozi ambao watapigana pamoja na wewe: Kutoka kabila la Reubeni, Elizuri mwana wa Shedeuri; **6** kutoka kabila la Simeoni, Shelumiel mwana wa Zurishadai **7** Kutoka kabila la Yuda, Nashoni mwana wa Aminadabu; **8** Ktoka kabila la Isakari, Nethaneli mwana wa Zuari; **9** kutoka kabila Zebuluni, Eliabu mwana wa Heloni **10** kutoka kabila la Efraimu mwana wa Yusufu, Elishama mwana wa Ammihudi; kutoka kabila la Manase, Gamaliel mwan wa Pedazuri; **11** kutoka kabila la Benjamini mwana wa Ysufu, Abidani mwan wa Gidion; **12** Kutoka kabila la Dan, Ahizeri mwana wa Amishadai; **13** kutoka kabila Asheri, Pagieli mwana wa Okirani; **14** kutoka kabila la Gadi, Eliasafu mwana wa Deuli; **15** na kutoka kabila la Naftali, Ahira mwana wa Enani." **16** Hawa ndio wanaume waliochaguliwa kutoka kwa watu. Waliongoza kabila za mababu zao. Walikuwa viongozi wa koo katika Israel. **17** Musa na Haruni wakawachukua wale wanaume, waliokuwa wameandikwa kwa majina, **18** na pamoja na wanaume hao waliwakusanya wanume wote katika siku ya kwanza ya mwezi wa pili. Kisha kila mwanume wa miaka ishirini na zaidi alitambua babu zake. Alitakiwa kutaja koo na famila kutoka katika ukoo. **19** Kisha Musa akaandika hesabu yao huko katika nyika ya Sinai, Kama Mungu alivyokuwa amemwamuru kufanya. **20** Kutoka uzao wa Reubeni, mtoto wa kwanza wa Israel, yalihesabiwa majina yote ya kila mwanamume mwenye umri wa miaka ishirini na zaidi wenye uwezo wa kwenda vitani, kutoka hesabu ya ukoo na familia. **21** Waliwahesabu wanaume 46, 000 kutoka ukoo wa Reubeni. **22** Kutoka uzao wa Simeoni yalihesabiwa majina yote ya kila mwanamume mwenye umri wa miaka ishirini na zaidi au wenye uwezo wa kwenda vitani, kutokana na hesabu ya ukoo na familia. **23** Walihesabu wanaume 59, 300 kutoka kabila la Simeoni. **24** Kutoka uzao wa Gadi yalihesabiwa majina yote ya kila mwanamume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **25** Walihesabu wanaume 45, 650 kutoka kabila la Gadi. **26** Kutoka uzao wa Yuda yalihesabiwa majina yote ya wanaume wenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **27** walihesabiwa wanume 74, 000 kutoka kabila la Yuda. **28** Kutoka uzao wa Isakari yalihesabiwa majina yote ya kila mwanamume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **29** Walihesabiwa wanaume 54, 000 kutoka kabila la Isakari. **30** Kutoka uzao wa Zabuloni yalihesabiwa majina yote ya kila mwanamume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **31** Walihesabiwa wanume 57, 400 kutoka kabila la Zabuloni. **32** Kutoka uzao wa Efraimu mwana wa Yusufu yalihesabiwa majina yote ya kila mwanaume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **33** Walihesabiwa wanaume 40, 500 kutoka kabila la Efraimu. **34** Kutoka uzao wa Manase mwana wa Yusufu yaliheabiwa majina yote ya kila mwanaume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu y a ukoo na familia. **35** Walihesabiwa wanaume 32, 000 kutoka kabila la Manase. **36** Kutoka uzao wa Benjamini yalihesabiwa majina yote ya kila mwanaume mwenye umri wa miaka ishirini au zaidi na wenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **37** Walihesabiwa wanaume 35, 000 kutoka kabila la Benjamini. **38** Kutoka uzao wa Dani yalihesabiwa majina yote ya kila mwanaume mwenye umri wa miaka ishirini au zaidi na mwenye uwezo wa kwenda vitani, Kutoka kwenye hesabu ya ukoo na familia. **39** Walihesabiwa wanaume 62, 000 kutoka kabila la Dani. **40** Kutoka uzao wa Asheri yalihesabiwa majina yote ya kila mwanume mwenye umri wa miaka ishirini au zadi na mwenye uwezo wa kwenda vitani, kutoka kwenye hesabu y a ukoo na familia. **41** Walihesabiwa wanaume 41, 500 kutoka ukoo wa Asheri. **42** Kutoka ukoo wa Naftali yalihesabiwa majina yote ya kila mwanaume mwenye umri wa miaka ishirini au zaidi na mwenye uwezo wa kwenda vitani, kutoka kwenye hesabu ya ukoo na familia. **43** Walihesabiwa wanaume 53, 400 kutoka kabila la Naftari **44** Musa na Haruni waliwahesabu

generated on Tue Oct 24 10:45:40 2023

wanaume wote hawa, pamoja na wale wanaume kumi na wawili waliokuwa wakiongoza yale makabila kumi na mawili ya Israeli. **45** Kwa hiyo wanaume wote wa Israeli wenye umri wa miak ishirini au zaidi, wote wenye uwezo wa kwenda vitani, walihesabiwa kutoka kwenye familia zao. **46** Walihesabu wanaume 603, 550. **47** Lakini wanaume toka uzao wa Lawi hawakuhesabiwa, **48** Kwa sababu BWANA alimwambia Musa, **49** "usiwahesabu wale wa kabila la Lawi wala kuwajumuisha kwenye jumla ya watu wa Israeli. **50** Badala yake, waagize Walawi kuliangalia hema la amri za agano, na kuangalia mapambo ya hema na vyote vilivyomo. Walawi watalazimika kulibeba hema na lazima wayabebe mapambo ya hema. Lazima waliangalie hema na kuyatengeneza mazingira yake. Wataiangalia masikani na kuzitengeneza kambi zinazolizunguka. **51** Kila hema litakapotakiwa kuhamishiwa eneo jingine, Walawi ndio watakaolipeleka pale. Na kila hema litakapotakiwa kusimamishwa, Walawi ndio watakao lisimamisha. Na mgeni yeyote atakayelisogelea hema lazima auawe. **52** Wakati watu wa Israeli watakaposimamisha hema zao, kila mwanaume lazima awe karibu na bango la jeshi lake. **53** Hata hivyo Walawi lazima waweke hema zao kuizunguka hiyo masikani ya amri za agano ili kwamba hasira yangu isije ikawaka juu ya wana wa Israeli. Walawi lazima wailinde hiyo masikani ya amri za agano." **54** Wana wa Israeli walifanya yote haya. Walifanya yote ambayo BWANA aliagiza kupitia Musa.

Numbers 1:1

Siku ya kwanza ya mwezi wa pili
Huu ni mwezi wa pili wa kalenda ya Kihebrania. Siku ya kwanza iko karibu na katikati ya mwezi wa Aprili kwa kalenda ya nchi za Kimagharinbi.

Mwaka wa pili
"Mwaka wa 2"

Wahesabu kwa majina
Kuwahesabu wanaume kwa kunakiri majina yao.

Umri wa miaka ishirini
"Umri wa miaka 20"

Unakiri majina ya wanaume kwa katika makundi yao ya kijeshi
Kuwaandika wanaume kufuata vikosi vya kijeshi.

Numbers 1:4

Kichwa cha ukoo
"kiongozi wa ukoo"

Kutumika pamoja na wewe
"kukusaidia"

Elizuri ... Shedeuri ... Shelumieli ... Zurishadai
Haya ni majina ya wanaume.

Numbers 1:7

Taarifa kwa ujumla
BWANA anaendelea kumtajia Musa orodha ya majina ya viongozi wa makabila.

Numbers 1:10

Taarifa kwa ujumla
BWANA anaendelea kumtajia Musa orodha ya majina ya viongozi wa makabila.

Numbers 1:12

Taarifa kwa ujumla
BWANA anaendelea kumtajia Musa orodha ya majina ya viongozi wa makabila.

Numbers 1:16

Wale wanaume waliokuwa waliokuwa wameandikwa.
"Wale wanaume ambao BWANA amewchagua"

Numbers 1:17

Wakawachukua wale wanaume
"Wakawakusanya wale wanaume pamoja"

Waliokuwa wameandikwa kwa majina
"Ambao majina yao walikuwa wameyaandika"

Siku ya kwanza ya mwezi wa pili
"Siku ya 1 ya mwezi wa 2." Huu ni mwezi wa pili wa kalenda ya Kihebrania. Siku ya kwanza iko karibu na siku ya katikati ya mwezi wa Apili katika kalenda ya kimagharibi.

Kishsa kila mwanamume ... alitambua babu zake. Alitakiwa kutaja koo na familia kutoka katika ukoo
Sentensi ya pili inafanana na sentensi ya kwanza ila imetumika kuongeza ufafanuzi.

Alitakiwa kutaja
"Kutaja" inamaanisha "kusema." "Kila mwanamume alitakiwa kusema"

Numbers 1:20

Yalihesabiwa majina yote
"waliheabau majina yote"

wenye uwezo wa kwenda vitani
"waliokuwa na uwezo wa kwenda viatani"

generated on Tue Oct 24 10:45:40 2023

wanaume 46,500
"wanaume elfu arobaini na sita, n a mia tano"

Numbers 1:22

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:24

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:26

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:28

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:30

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:32

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:34

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:36

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:38

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:40

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:42

yalihesabiwa majiina yote ya kila mwanamume ... ya ukoo na familia
Tazama 1:20

Numbers 1:44

Kwa hiyo wanaume wote wa Israeli ... walihesabiwa kutoka kwenye familia zao
Tazama 1:20

Numbers 1:47

wanaume toka ukoo wa Lawi hawakuhesabiwa
"Musa na Haruni hawakuwahesabu wale wanaume waliokuwa wakitoka ukoo wa Lawi

waliokuwa wakitoka ukoo wa Lawi
"waliokuwa wakitoka kwenye kabila la Lawi

usiwahesabu wale wa kabila la Lawi
"kabila la Lawi" inamaanisha wanaume wote wa akbila la Lawi". "usiwahesabu wanaume wote wa kabila la Lawi"

Numbers 1:50

Hema la amri za agano
Lile hema pia lilitwa kwa jina hili kwa sababu lile sanduku lenye sheria liliwekwa ndani yake.

vyote vilivyomo
Neno "mo" inamaanisha masikani

Walawi watalazimika kuibeba masikani
Mtakaposafari, Walawi wataibebba masikani

Kuzitengeneza kambi zinazoizunguka
Wataweka kambi zao kuizunguka.

Numbers 1:51

Na kila hema litakapotakiwa kusimamishwa
"wakati wa kuisimamisha masikani utakapofika"

Na mgeni ... atauawa
"Mtamwua kila mgeni atakayeisogelea masikani"

bango
bendera kubwa

jeshi lake
"kikosi chake cha kijeshi"

Numbers 1:53

Masikani ya amriza agano
Tazama 1:50

generated on Tue Oct 24 10:45:40 2023

Ili kwamba hasira yangu isije ikawaka juu ya wana wa Israeli
"ili kwamba katika hasira yangu nisije nikawaadhibu watu wa Israeli"

BWANA aliagiza kupitia Musa
BWANA alikuwa amemwagiza Musa mambo yote ambayo Waisraeli walipaswa kufanya, na ndipo Musa alipowaagiza Waisraeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 BWANA akasema na Musa na Haruni tena. Akamwambia, **2** Kila mtu atapanga kulingana na mahali pake, pamoja na mabango ya baba zao. Watapanga kuzunguka hema ya kukutania kila upande. **3** Wale watakaopanga mashariki mwa hema ya kukutania, mahali ambapo juu huonekana wakati wa jua kuchomoza, ni makambi ya Yuda nao watakuwa katika kundi lao. Nashoni mwana wa Aminadabu ni kiongozi wa watu wa Yuda. **4** Idadi ya watu wa Yuda ni 74, 600. **5** Kabila la Isakari litapanga mbele ya Yuda. Nethaneli mwana wa Zuari ataliongoza jeshi la Isakari. **6** Idadi ya kikosi chake ni wanaume 54, 000. **7** Kabila la Zabuloni litapanga mbele ya Isakari. Eliabu mwana wa Heloni ndiye atakayeliongoza jeshi la Zabuloni. **8** Idadi ya kikosi chake ni 57, 400. **9** Idadi yote ya kambi y a Yuda ni 186, 400. Watakuwa wa kwanza kuondoka. **10** Upande wa kusini kutakuwa na kambi ya Reubeni katika kundi lao. Kiongozi wa kundi la Reubeni ni Elizuri mwana wa Shedeuri. **11** Idadi ya kikosi chake ni 46, 500. **12** Simeoni atapanga mbele ya Reubeni. Kiongozi wa watu wa Simeoni ni Shelumieli mwana wa Zurishadai. **13** Waliohesabiwa kwenye kikosi chake ni 59, 300. **14** Kabila la Gadi litafuatia. Kiongozi wa watu wa Gadi ni Eliasafu mwana wa Deuli. **15** Idadi ya kikosi chake ni 45, 650. **16** Wote waliohesabiwa kwenye kambi ya Reubeni, kulingana na kikosi chake, ni 151, 450. Watakuwa wa pili kuondoka. **17** Kifuatacho, ni hema la kukutania kuondoka kambini pamoja na Walawi likiwa katikati ya kambi zote. Lazima waondoke hapo kambini kwa mpangilio huo kama walivyoingia kwenye kambi. Kila mwanamume lazima awe mahali pake kwa kufuata bango lake. **18** Migawanyiko ya kambi y Efraimu kufuata mahali pake. Kiongozi wa watu wa Efraimu ni Elishama mwana wa Amihudi. **19** Hesabu ya kikosi hiki ni 40, 500. **20** Baada ya hao lilifuata kabila la Manase. Kiongozi wa Manase ni Gamaliel mwana wa Pedazuri. **21** Hesabu ya kikosi hiki ni 32, 200. **22** Kabila litakalofuata ni la Benjamini. Kiongozi wa Benjamini n Abidani mwana wa Gidioni. **23** Hesabu ya kikosi hiki ni 35, 000 **24** Wote waliohesabiwa katika kambi ya Efraimu ni 108, 100. Watakuwa wa tatu kuondoka. **25** Upande wa kaskazini kutakuwa na kambi ya kikosi cha Dani. Kiongozi wa watu wa Dani ni Ahiezeri mwana wa Amishadai. **26** Hesabu ya kikosi hiki ni 62, 700. **27** Watu wa kabila ya Asheri watapanga mbele ya Dani. Kiongozi wa Asheri ni Pagieli mwana wa Okirani. **28** Hesabu ya Kikosi hiki ni 41, 500. **29** Kabila la Naftali ndilo litakalofuatia. Kiongozi wa Naftali ni Ahira mwana wa Enani. **30** Hesabu ya kikosi hiki ni 53, 400. **31** Wote waliohesabiwa kwenye kambi ya Dani ni 157, 600. Hawa watakuwa wa mwisho kuondoka kambini, wakifuata bango lao. **32** Hawa ndio Waisraeli, waliohesabiwa kufuata familia zao. Wote waliohesabiwa kwenye kambi zao, kwa kufuata vikosi vyao ni 603, 550. **33** Lakini Musa na Haruni hawakujumuisha Walawi kwenye Hesabu ya Waisrael. Ilikuwa kama BWANA alivyokuwa amemwagiza Musa. **34** Watu wa Israel walifanya yote ambayo BWANA alimwagiza Musa. Walipanga kwa kufuata mabango yao. Walisafiri kutoka kambini kwa kufuata jamaa zao, kwa mpangilio wa familia za koo zao.

Numbers 2:1

kulingana na mahali pake
Kulikuwa na makundi makubwa manne ambayo makabila yalikuwa yamegawanyika. Kila kundi liliamuliwa kukaa mahali pamoja. Kila kundi lilitambulishwa na bango.

pamoja na mabango ya baba zao
Kila ukoo ulikuwa na bango lao hapo kambini, ambalo lilikuwa ndani ya eneo kufuata mahali pao.

mabango
bango ni bendera kubwa.

Numbers 2:3

katika kuundi lao
Tazama 2:1

Nashono mwana wa Aminadab
Tazama 1:7

74,600
"elfu sabini na nne, na mia sita.

Numbers 2:5

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Nathaniel mwana wa Zuari
Tazama 1:7

Kikosi
Hili ni neno la kijedshi lenye maana ya kundi kubwa la wanajeshi. Kila kabila lilikuwa na "kikosi chake."

generated on Tue Oct 24 10:45:40 2023

Numbers 2:7

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Eliabu mwana wa Heloni
Tazama 1:7

57,400
wanaume 57,400

Numbers 2:9

Idadi yote ya kambi ya Yuda ni 186,400
Idadi hii inajumuisha wanaume wote katika makabila ambayo yalikuwa yameweka kambi kufuata mahali pa Yuda. "Idadi ya wanaume waliokuwa wameweka kambi ya Yuda ni 186,400.

Watakuwa wa kwanza kuondoka
Hii inamaanisha kuwa watakuwa wa kwanza wakati kambi za Waisraeali zitakapoondoka. "Wakati wa kusafiri watakuwa wa kwanza kuondoka.

wa kwanza
"wa 1"

Numbers 2:10

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Katika kundi lao
Tazama 2:1

Elizuri mwana wa Shedeuri
Tazama 1:4

46,500
"wanaume 46,500"

Numbers 2:12

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Shelumieli mwana wa Zurishadai
Tazama 1:4

59,300
"wanaume 59,300

Numbers 2:14

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Eliasafu mwana wa Deuli
Tazama 1:12

45,650
"wanaume 45,650"

Numbers 2:16

Wote waliohesabiwa kwenye kambi ya Reubeni, kulingana na vikosi vyao, ni 151,450
Idadi ya wanaume wote waliokuwa wameweka kambi mahali pa Reubeni kwa kufuata vikosi vyao ni 151,450"

wa pili
"wa 2"

Numbers 2:17

hema ya kukutania kuondoka kambini .. katikati ya kambi zote
Hii inamaanisha kuwa hema ya kukutania lazima libebwe na Walawi katikati ya makabila wakati wa safari.

Lazima waondoke
neno "wa" inamaanishsa makabila kumi na mbili.

kwa kufuata bango lake
"Kwa bango la kabila lake"

Numbers 2:18

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Kufuata mahali pao
Tazama 2:1

40,500
wanaume 40,500

Numbers 2:20

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Baada ya hao
Hii inamaanisha kuwa kabila na Manase ndilo litakalofuatia.

generated on Tue Oct 24 10:45:40 2023

32,200
wanaume 32,000

Numbers 2:22

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Kabila litakalofuata
Hii inamaanishsakuwa kabila la Manase ndilo litakalofuata, baada ya kabila la Efraimu.

35,400
Wanaume 35,400

Numbers 2:24

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Wote waliohesabiwa katika kambi ya Efraimu ni 108,100
Idadi ya wanaume waliokuwa wameweka kambi mahali pa Efraimu ni 108,100.

wa tatu
"wa 3"

Numbers 2:25

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

kambi ya kikosi cha Dani
Hii inamaanisha kikosi kizima cha Dani, Asheri, na Naftali ambao wako mahali pa Dani. "Kikosi ambacho kinaweka kambi mahali pa Dani.

Ahiezeri mwana wa Amishadai
Tazama 1:12.

62,700
Wanaume 62,700

Numbers 2:27

Taarifa kwaujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

PAgieli mwana wa Okirani
Tazama 1:12

41,500
Wanaume 41,500

Numbers 2:29

Taarifa kwaujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Ahira mwana wa Enani
Tazama 1:12

53,400
Wanaume 53,400

Numbers 2:31

Taarifa kwa ujumla
BWANA anaenedelea kumwambia Musa mahali ambapo kila kabila na jeshi lao litakapoweka kambi kuizunguka hema ya kukutania.

Wote waliohesabiwa kwenye kambiya Dani walikuwa 157,600
"Idadai ya wanaume waliohesabiwa kwenye kambi ya Dani ni 157.600

Numbers 2:32

wote waliohesabiwa
Musa na Haruni waliwahesabu wote

kwa kufuata vikosi vyao
Neno "vyao" inamaanisha wana wa Israeli

Numbers 2:34

Walisafiri kutoka kambini
"Waliposafiri waliondoka kambini"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sasa hii ndiyo historia ya uzao wa Haruni na Musa wakati BWANA aliposema na Musa kwenye mlima Sinai. **2** Majina ya watoto wa Haruni walikuwa Nadabu ambaye ndiyo mtoto wa kwanza, na Abihu, na Eliezeri, na Ithamari. **3** Haya ndiyo majina ya wana wa Haruni, makuhani waliokuwa wamepakwa mafuta na kuwekwa wakfu kutumika kama makuhani. **4** Lakini Nadabu na Abihu walikufa mbele ya BWANA walipomtolea moto usiokubalika walipokuwa katika nyika ya Sinai. Nadabu na Abihu hawakuwa na watoto, kwa hiyo Eliazari na Ithamari walitumika kama makuhani pamoja na baba yao. **5** BWANA alinena na Musa, akamwambia, **6** "Walete kabila ya Lawi na uwaweke kwa Haruni kuhani ili wamsaidie **7** Nao lazima wafanye majukumu badala ya Haruni na jumuiya yote mbele ya hema ya kukutania. Lazima watumike hemani. **8** Watayatunza mapambo ya hema ya kukutania, na watawatumikia makabila ya Israel kwa huduma ya hemani. **9** Uwaweke Walawi kwa Haruni na watoto wake. Nimewatoa kikamilifu ili wamsaidie kuwatumikia watu wa Israel. **10** Umchague Haruni na watoto wake kuwa makuhani, lakini mgeni yeyote atakayekaribia lazima auawe." **11** BWANA alinena na Musa. akamwambia, **12** "Tazama, nimewachagua Walawi katika watu wa Israel. Nimefanya hivyo badala ya kuchukua mzaliwa wa kwanza wa kiume wa wana wa Israel. Hawa Walawi ni wangu. **13** Na hata wazaliwa wa kwanza ni mali yangu. Katika siku ambyo niliwavamia wazaliwa wote wa kwanza wa nchi ya Misri, Niliwatenga wazaliwa wa kwanza wa Israeli kwa ajili yangu, watu na wanyama pia. Ni mali yangu. Mimi ndimi BWANA." **14** BWANA alinena na Musa katika nyika ya Sinai. Akasema, **15** "Wahesabu uzao wa Lawi katika kila familia, katika nyumba za koo zao. Hesabu kila mume kuanzia mwezi mmoja au zaidi." **16** Musa aliwahesabu, kufuata maelekezo ya BWANA, kama alivyoamriwa kufanya. **17** Majina ya watoto waLawi yalikuwa Gerishoni, Kohathi, na Merari. **18** Ukoo uliotokana na watoto wa Gerishoni walikuwa ni Libni na Shimei. **19** Ukoo uliotokana na watoto Kohathi walikuwa ni Amramu na, Izihari, Hebroni, na Uzieli. **20** Ukoo uliotokana na watoto wa Merari walikuwa ni Mahili na Mushi. Hizi ndizo koo za Walawi, zilizoorodheshwa ukoo kwa ukoo. **21** Koo za Walibini na Washimei zilitokana na Wagerishoni. Hizi ndizo koo za Wagerishoni. **22** Wanaume wote wenye umri wa mwezi mmoja au zaidi walihesabiwa na kufikia idadi ya 7, 500. **23** Koo za Wagerishoni watapanga upande wa magharibi wa hema. **24** Eliasafu mwana wa Laeli ataongoza koo za uzao wa Wagerishoni. **25** Familia ya Gerishoni watalilinda hema la kukutania pamoja na hiyo masikani. Watalilinda hema, kifuniko chake, na lile pazia la lango la hema ya kukutania. **26** Wataulinda ua, lile pazia la kwenye lango--ua unaozunguka mahali patakatifu na madhabahu. Watazilinda kamba za hema ya kukutania na vyote vilivyomo. **27** Koo zifuatazo zinatokana na Kohathi: ukoo wa Waamrami, ukoo wa Waizihari ukoo wa Wahebroni, na ukoo wa Wauzieli. Koo hizi zinatokana na Wakohathi. **28** Wanaume 8, 600 wenye umri wa mwezi mmoja au zaidi walihesabiwa ili kulinda vitu vya BWANA. **29** Familia ya uzao wa Kohathi watapanga upande wa kusini wa Hema. **30** Elizafani mwana wa Uzieli ndiye atakayeongoza ukoo wa Wakohathi. **31** Watalilinda sanduku, meza, vikalishio vya taa, madhabahu, vitu vitakatifu ambvyo hutumika katika huduma yao, pazia, na kazi zote zinazoambatana na hema. **32** Eliazari mwana wa Haruni kuhani atawaongoza wanaume wanaowaongoza Walawi. Atawasimamia wanaume wanaongoza eneo takatifu. **33** Koo mbili zimetoka kwa Merari: Ukoo wa Mahili na ukoo wa Mushi. Koo hizi zimetokana na Merari, **34** Wanaume 6, 200 wenye umri wa mwezi mmoja na zaidi walihesabiwa. **35** Zurieli mwana wa Abihaili ataongoza ukoo wa Merari. Hawa watapanga upande wa kaskazini mwa hema. **36** Uzao wa Merari utatunza mbao za hema, mataruma, nguzo, makalishio, viifaa vya ujenzi na vitu vyote vinavyohusika, **37** na nguzo za ua zinazozunguka hema, makalishio, vigingi na kamba zake. **38** Musa na Haruni na watoto wake watapanga upande wa mashariki wa masikani, mbele ya hema ya kukutania kuelekea mawio ya jua. Wao wataajibika na majukumu ya mahali patakatifu na majukumu ya wana wa Israeli. Mgeni atakayekaribia mahali patakatifu auawe. **39** Musa na Haruni wakawahesabu wanaume wote wa ukoo wa Walawi walikuwa na umri wa mwezi mmoja na zaidi, kama vile BWANA alivyokuwa ameagiza.. Walihesabu wanaume ishirini na mbili elfu. **40** BWANA alisema na Musa, "Wahesabu wanaume wote ambo ni wazaliwa wa kwanza wa Israeli ambao wana umri wa mwezi mmoja na zaidi. Orodhesha majina yao. **41** Unitwalie walawi kwa ajili yangu badala ya wazaliwa wa kwanza wa Israeli, Mimi ndimi BWANA. Na utwae wanyama wa Walawi badala ya wazaliwa wa kwanza wa wanyama wa uzao wa Israeli," **42** Musa akawahesabu wazaliwa wa kwanza wote wa Israeli kama BWANA alivyomwagiza kufanya. **43** Aliwahesabu wazaliwa wote wa kwanza kwa mjina, wenye umri wa mwezi mmoja na zaidi. Alihesabu wanaume 22, 273. **44** Tena BWANA alinena na Musa. Akasema, **45** "Watwae Walawi badala ya wazaliwa wote wa kwanza wa wana wa Israeli. Na utwae wanyama wa Walawi badala ya wanyama wa Waisreli wengine. Walawi ni mali yangu. Mimi ndimi BWANA. **46** Unikusanyie shekeli tano za wokovu kwa kila hao 273 za hao wazaliwa wa

kwanza wa Israeli za hao wanaozidi idadi ya Walawi. **47** Utazitumia hizo shekeli tano kwa kipimo cha mahali patakatifu. Shekeli moja ni sawa na gera ishirini. **48** Utawalipa hizo shekeli za wokovu kwa Haruni na wanawe." **49** Kwa hiyo Musa akakusanya shakeli za wokovu kutoka kwa wale waliozidi idadi ya wale waliookolewa na Walawi. **50** Musa akakusanya zile fedha kutoka kwa hao wazaliwa wa kwanza wa wana wa Israeli. Alikusanya jumla ya shekeli 1, 365, zenye kipimo sawa na mahali patakatifu. Musa akamlipa Haruni na wanawe hizo shekeli za wokovu. **51** Musa akafanya kila kitu alichoagizwa na neno la BWANA kama BWANA alivyomwagiza.

Numbers 3:1

Sasa
Mwandishi analitumia neno "sasa" ili kuonyesha anavyoanza kueleza habari nyingine.

Nadabu, mzaliwa wa kwanza
"Nadabu, aliyekuwa mzaliwa wa kwanza"

Nadabu ... Abihu ... Ithamari
Haya ni majina ya wanaume

Numbers 3:3

Wale makuhani waliokuwa wametiwa mafuta na kuwekwa wakfu.
"wale makuhani ambao Musa aliwatia mafuta na kuwaweka wakfu"

Nadabu ... Abihu ... Ithamari.
Tazama 3:1

walikufa mbele za BWANA
Kirai cha "walikufa" kinamaanishsa kufa ghafula. "Walikufa ghafula mbele za BWANA"

Mbele za BWANA
iNamaanisha uwepo wa BWANA, kwa maana ya kwamba BWANA aliona kila kitu kilichokuwa kikitokea. Au "Katika uwepo wa BWANA"

Walipomtolea moto usiokubalika
Neno "moto" limetumika kumaanisha "uvumba wa kufukiza." Walichoma uvumba wa kufukiza ambao BWANA hakuukubali."

Numbers 3:5

Walete kabila ya Lawi
Hapa neno "kabila" inamaanisha wanaume walio katika kabila hiyo

Numbers 3:7

badala ya
"kwa." Hii inamaanisha kufanya kazi ya mwingine kama mwakilishi wa wengine.

watayatumikia makabila ya Israeli
Hapa "makabila ya Israeli inamaanisha watu wa Israeli. "Kuwatumika watu wa Israeli"

watawatumikia makabila ya Israeli kwa huduma ya hemani
Kirai cha "kwa huduma" kinamaanisha kutumika." "Wtawasaidia Waisraeli kwa kutoa huduma ya hemani"

kwa huduma ya hemani
"kazi ya hemani."

Numbers 3:9

Uwaweke
"U" inammaanisha Musa.

Nimewatoa kikamilifu
Nimewatoa kwa vyote

mgeni yeyote atakayekaribia lazima auawe
"lazima mmuue mgeni yeyote atakayesogea karibu.

lakini mgeni yeyote atakayekaribia
"lakini mgeni yeyote atakayeikaribia masikani"

Numbers 3:11

Tazama
"Sikiliza" au "Uwe msikivu kwa kile ninachotaka kukuambia"

Nimewachukua Walawi
"Nimewachagua Walawi"

Numbers 3:14

Wahesabu uzao
"Wahesabu wazao wa kiume"

katika nyumba za koo zao
Neno "nyumba za koo zao" linamaanisha "wazao wa ukoo" nineno lingine lenye maana ya koo zao." au kwa kufuata koo zao.

Kufuata maelekezo ya BWANA, kama alivyoamriwa kufanya.
Kimsingi virai hivi viwili vinamaanisha kitu kilekilke na vimetumika pamoja ili kutia msisitizo kuwa alimtii BWANA.

Numbers 3:17

Taarifa kwa ujumla
Hii ni orodha ya uzao wa Lawi

generated on Tue Oct 24 10:45:40 2023

Ukoo uliotokana na
Hapa mwandishi anamaanisha ukoo "unaotoka" kwa

Numbers 3:21

Zilitokana na Gerishoni
Hapa mwandishio anatumia neno "kutokana" na kuonyesha kama unaotoka kwa. "Zinatoka kwa Gerishoni"

Walibini ... Washimei ... Wagerishoni
Walibini n a Washimei ni majina ya koo waliotajwa kwa kufuata vichwa vya familia zao. Wagerishoni ni jina la watu wanaotokanana Gerishoni.

Wanaume wote wenye umri wa mwezi mmoja au zaidi walihesabiwa
Musa aliwahesabu wanaume wote kuanzia wenye umri wa mwezi mmoja na zaidi.

7,500
elfu saba na mia tano

Numbers 3:24

Elisfu ... Laeli
Haya ni majina ya wanaume

Lile pazia la lango
"pazia la kwenye ua"

ua unaozunguka mahali patakatifu na madhabahu
"huo ni ua unaozunguka mahali patakatifu na madhabahu"

Numbers 3:27

Taarifa kwa ujumla
Hii niorodha ya koo zilizotokana na Kohathi

Kohathi
Tazama 3:17

Wanaume 8,600 walihesabiwa
Musa aliwahesabu wanaume 8,600

wenye umri wa mwezi mmoja na zaidi
"Kuanzia mwenzi mmoja na zaidi"

Numbers 3:30

Taarifa kwa ujumla
Mistari hii inatupatia taarifa zinahusiana na koo ambazo zinatokana na Kohathi.

vitu vitakatifu ambavyo hutumika katika huduma yao
"vitu vitakatifu ambavyo makuhani hutumia katika huduma"

Numbers 3:33

Taarifa kwa ujumla
Hii ni orodha ya ukoo u naotokana na Merari

Wanaume 6,200 walihesabiwa
"Musa aliwahesabu wanaume 6,200"

Numbers 3:36

Mbao za hema
Hizi ni mbao zinazotenegenezwa kwa kuunganisha vipande viwili vya mbao.

mataruma
Hii ni mihimili inayolifanya jengo kuwa na imara.

nguzo
Nguzo ni ubao imara unaosimamishwa wima ili kushikilia kitu.

makalishio
hivi ni vitu ambavyo viliwekwa mahali ambapo nguzo zilisimikwa.

vifaa vya ujenzi
Hii inamaanishsa kila kitu ambacho kilitumika kwa kuunganishia mataruma, nguzo na makalishio

pamoja na vigingi vyake
kiwakilishi "vyake" inamaanisha mihimili na nguzo.

vitundu, vigingi na kamba zake
Hivi ni vifaa ambavyo vilitumika ili kuunganisha mbao zilizolazwa kwenye nguzo.

Numbers 3:38

watoto wake
Neno "wake" inamhusu Haruni

kuelekea mawio ya jua
huu ni upande wa mashariki wa masikani. "upande ule wa mashariki kwenye mawio ya jua"

wataajibika na majukumu
neno "majukumu" ni nomino zahania inayoweza kuelezeka kama kitenzi, "kufanya majukumu"

mgeni atakayekaribia mahali patakatifu auawe"
Utamwua kila mgeni atakayekaribia mahali patakatifu

wanaume ishirini na mbili elfu
wanaume 22,000

Numbers 3:40

utwae wanyama wa Walawi
"utanitwalia wanyama wote wa Walawi.

generated on Tue Oct 24 10:45:40 2023

Numbers 3:42

wazaliwa wote wa kwanza
"wana wote wa kwanza"

Numbers 3:44

BWANA
Neno "BWANA" ni jina la Mungu ambalo alilitumia wakati alipojifunua kwa Musa kwenye kile kichaka kilichowaka moto. Jina "BWANA" linatokana na neno ambalo linamaanisha, "kuwa" au "kuwepo." Linaweza kumaanisha "Yeye ndiye" au "Mimi ndiye" au "Yeye anayewezesha vitu kuwepo". Jina hili linafunua ukweli wa Mungu kuwa alikuwepo na ataendelea kuwepo daima. Jina hili linaandikwa kwa herufi kubwa kubwa ili kulitofautisha na neno Bwana ili kuonyesha heshima.

Musa
Musa alikuwa nabiina kiongozi wa Waisraeli kwa zaidi yamiaka 40. WakatiMusa alipokuwa mtoto mchanga: wazazi wake walimweka kwenye kikapu kisha kumtupa kwenye majani ya Mto Naili ili kumficha ili Farao Mmisiri asimwone. Umbu lake Miriamu alimtazama pale. Maishsa ya Musa yalisalimika pale binti wa Farao alipomwona na umchukua kisha akampeleka ikulu kulelewa. Mungu alimchagua Musa kuwaokoa wana wa Israeli kutoka utumwani na kuwapeleka kwenye nchi ya ahadi. Baada ya Waisraeli kutoka Misri; wakati wakizungukazunguka jangwani,Mungu alimpatia Musa vidonge viwili vya mawe vilivyokuwa vimeandikwa amri kumi za Mungu. Karibu na mwisho wa maisha yake, Musa aliona ile nchi ya ahadi, lakini Mungu hakumruhusu kuingia pale kwa sababu alishindwa kutii.

Mlawi, Lawi
Lawi alikuwa mmoja wa wana kumi n a mbili wa Yakobo au Israeli. Neno "Mlawi" linamaanisha mtu ambaye anatoka kwenye ukoo wa Lawi. Walawi waliajibika kulitunza hekalu na kuendesha ibaada za kidini, ambazo zilijumuisha sadaka na dhabihu na maombi. Makuhani wote wa Kiyahudi walikuwa Walawi, waliokuwa wametokana na Lawi. Lakini si Walawi wote walikuwa makuhani. Makuhani wa Kilawi walikuwa wametengwa na kuwekwa wakfu kwa ajili ya kazi maalumu ya kumtumikia Mungu hekaluni. Kuna watu wawili pia waliojulikana kwa jina la "Lawi" wanaonekana kwenye ukoo wa Yesu katika injili ya Luka. Mwanafunzi wa Yesu aitwaye Mathayo pia aliitwa Lawi.

Israeli, Waisraeli, taifa la Israeli
Jina "Israeli" ni jina ambalo Mungu alimpatia Yakobo. Linamaanisha, "aliyemng'ang'ania Mungu. Wana wa uzao wa Yakobo walijulikna kama "Watu wa Israeli," "taifa la Israeli," au "Waisraeli"

Numbers 3:46

za wokovu kwa
Nomino ya "wokovu" lnaweza kutafsiriwa kwa tendo la "okoa." "Kuokoa"

wazaliwa wa kwanza wa Israeli
"wana wa kwanza wa Israeli"

shekeli tano
shekeli moja sawa na gramu 11. Kwa hiyoni sawa na gramu 55 za fedha

wanaozidi idadi ya Waisraeli
Hii inamaanisha kuwa kulikuwa na wazaliwa wa kwanza wa kiume zaidi ya 273 miongoni mwa makabila mengine ya Israeli zaidi ya idadi yao ya Walawi wa kiume.

Utazitumia hizo shekeli kwa kipimo cha mahali patakatifu
Hii inamaanisha kuwa shekeli itapimwa kwa kwa kipimo sawa na kile cha shekeli za mahali patakatifu. "Utatumia kipimo cha shekeli za mahali patakatifu"

gera ishirini
"gera 20."Gera ni kipimo kilicho sawa na kilogramu 0.57

kwa kipimo cha wokovu ulicholipa.
Hapa neno "bei" linamaanisha shekeli ambazo Musa alikuwa amekusanya, "zile pesa ambazo umekusanya kwa ajili ya wokovu"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 BWANA akanena na Musa na Haruni. Akasema, **2** Fanya sensa ya uzao waume wa Kohathi kutoka kwa
Walawi, kwa kufuata jamaa na na familia za koo. **3** Uwahesabu wanaume ambao wana umri wa miaka
thelathini hadi miaka hamsini. Hawa wataungana na kundi linalotumika kutoa huduma kwenye hema ya
kukutania. **4** Uzao wa Kohathi watalinda vile vitu vitakatifu zaidi vilivyohifadhiwa kwa ajili yangu katika
hema ya kukutania. **5** Wakati kambi inapojiandaa kusonga mbele, Haruni na wanawe lazima waende
hemani, kulishusha pazia linalotenganisha mahali patakatifu na kulifunika sanduku la ushuhuda kwa
pazia hilo. Watalifunika hilo sanduku kwa ngozi za pomboo. **6** Watatandika juu yake nguo za rangi ya
samawi. Watachomeka hiyo miti ya kubebea. **7** Watatandika nguo ya rangi ya samawi kwenye meza ya
mikate ya wonyesho. Juu yake wataweka sahani, vijiko, mabakuli na vikombe vya kumiminia. Mikate
itakuwepo daima mezani. **8** Wataifunika na nguo ya rangi nyekundu na ngozi za pomboo. na kuweka miti
ya kubebea. **9** Watachukua nguo ya rangi ya samawi na kukifunika kinara, pamoja na taa zake, na koleo
zake, na sahani zake na vikombe vyake vya kuwekea mafuta ya taa. **10** Wataweka kinara na vifaa vyake
vikiwa vimefunikwa na ngozi ya pomboo, na wataweka kwenye miti ya kukibebea. **11** Watafunika na nguo
ya samawi katika madhabau ya dhahabu. Wataifunika na ngozi za pomboo, na kuweka ile miti ya kubebea.
12 Watavichukua vyombo vyote vya kazi takatifu na kuvizonga kwenye hiyo nguo ya rangi ya samawi.
Watavifunika na ngozi za pomboo na kuviweka hivyo vyombo kwenye miti ya kubebea. **13** Watayaondoa
majivu kwenye madhabahu na kutandika nguo ya rangi ya zambarau juu yake. **14** Watavieka kwenye miti
ya kubebea vyombo vyote wanavyovitumia kwa kazi ya madhabahuni. Vyombo hivi ni vyetezo, majembe,
mabakuli na vitu vingine vya madhabahuni. Wataifuniks madhabahu na ngozi za pomboo na kuweka ile
miti ya kubebea. **15** Wakati Haruni na wanawe walipokuwa wamekamilisha kupafunika mahali patakatifu
na vyombo vyote, na kambi itakapoanza kuendelea mbele, ndipo wana wa Kohathi watakapokuja kubeba
vitu vya mahali patakatifu. Kama watagusa vyombo vitakatifu, lazima watakufa. Hii ni kazi ya wana wa
uzao wa Kohathi, kubeba mapambo ya hema ya kukutania. **16** Eliazari mwana wa Haruni kuhani atalinda
na kusimamia mafuta ya taa, ubani mzuri, sadaka za mara kwa mara na mafuta ya upako. Atasimamia
ulinzi wa hema lote na vyote vilivyomo, mahali patakatifu na vyombo vyake." **17** BWANA akanena na Musa
na Haruni. Akasema, **18** Usiruhusu kabila la Wakohathi kuondolewa kati ya Walawi. **19** Walinde waishi ili
wasije wakafa, kwa kufanya hivi. Wanapokuwa wanasogelea **20** wasije wakaingia ndani ili kuona eneo
takatifu hata kwa kitambo, vinginevyo watakufa. Bali Haruni na wanawe wanaweza kuingia, ndipo Haruni
na Wanawe watakapowapangia Wakohathi kazi maalumu ya kufanya, kwa kila mmoj." **21** BWANA akanena
na Musa tena, Akasema, "Fanya sensa kwa wana Gerishoni pia, kwa kufuata familia za mababu zao, koo
zao. **22** Uwahesabu wale wenye umri wa mika thelathini hadi miaka hamsini. **23** Uwahesabu wote ili waje
kuungana na wale wanaotumika katika hema ya kukutania. **24** Hii ndiyo itakuwa kazi ya koo za Gerishoni,
wanapotumikia na wanachobeba. **25** Watabeba pazia la masikani, hema la kukutania, na vifunikio vyake,
vifuniko vya ngozi ya pomboo ambvyo viko juu yake, na pazia kwenye lango la hema ya kukutania. **26**
Watabeba pazia la ua, pazia la kwenye mlango wa ua, ambao uko karibu na maskani karibu na
madhabahu, kamba zake na vifaa vyote vya utumishi wake. Chochote kinachotakiwa kufanywa kutokana
na vitu hivi, wao ndio watakaofanya. **27** Haruni na wanawe ndio watakaongoza utumishi wa uzao wa
Wagerishoni, kwa vitu vyote vile vya kusafirisha, na katika utumishi wao wote. Lazima uwagawie
majukumu yao yote. **28** Huu ndio utumishi wa koo za uzao wa wana wa Wagerishoni katka hema ya
kukutania. Ithamari mwana wa Haruni kuhani atawaongoza katika utumishi. **29** Utawahesabu uzao wa
Merari kwa koo zao, na uwapange katika familia za mabau zao, **30** kuanzia wenye umri wa miaka thelatini
hadi miaka hamsini. Umuhesabu kila atakayeungana na kundi lenye utumishi katika hema ya kukutania.
31 Huu ndio wajibu na kazi yao katika utumishi wao kwenye hema ya kukutania. Watazilinda mbao za
maskani, mataluma yake, nguzo na makalishio yake, **32** pamoja na nguzo za ua zinazozunguka masikani,
makalishio yake, vigingi na kamba zake, na vifaa vinginevya ujenzi. Waorodheshe kwa majina na
majukumu yao. **33** Huu ndio utumishi wa koo za uzao wa Merari, ambao wanatakiwa kufanya katika hema
ya kukutania, chini ya uongozi wa Ithmari mwana wa Haruni kuhani." **34** Musa na Haruni na viongozi wa
watu waliwahesabu wana wa uzao wa Wakohathi kwa kufuata koo za familia za mababu zao. **35**
Waliwahesabu wale wenye umri wa miaka thelathini hadi miaka hamsini. Walimhesabu kila mmoja
aliyepaswa kuungana na kundi linalotoa huduma ya utumishi kwenye hema ya kukutania. **36**
Waliwahesabu wanaume 2, 750 kwa kufuata koo zao. **37** Musa na Haruni waliwahesabu wanaume wote
kutoka koo na familia za Wakohathi ambao hutumika kwenye hema ya kukutania. Walifanya hivi kwa
kumtii BWANA aliyewaagiza kupitia kwa Musa. **38** Uzao wa Gerishoni walihesabiwa kufuata koo na
familia za mababu zao, **39** kuanzia umri wa miaka thelathini hadi miaka hamsini, kwa kila mmoja

generated on Tue Oct 24 10:45:40 2023

aliyetakiwa kuungana na watu wanaotoa huduma kwenye hema ya kukutania. **40** Wanaume wote waliohesabiwa kufuata koo na familia za mababu zao walikuwa 2, 630. **41** Musa na Haruni walizihesabu koo za uzao wa Gerishoni ambao watatumika kwenye hema ya kukutania. Walifanya hivi ili kutii ambacho BWANA aliwaamuru kufanya kuptia kwa Musa. **42** Uzao wa Merari walihesabiwa kwa koo kupitia familia za mababu zao, **43** kuanzia wenye umri wa miaka thelathini hadi miaka hamsini, kila anayepaswa kuungana na watu wanaotumika kwenye hema ya kukutania. **44** Wanaume wote waliohesabiwa kupitia koo za familia za mababu zao walikuwa 3. 200. **45** Musa na Haruni waliwahesabu wanaume hawa, uzao wa Merari. Kw kufanya hivi walitii amri ya BWANA aliyowaaagiza kufanya kupitia kwa Musa. **46** Kwa hiyo Musa na Haruni na viongozi wa Israeli waliwahesabu Walawi wote kw kufuata koo na familia za mababu zao **47** kuanzia wenye umri wa miaka thelathini hadi miaka hamsini. walimhesabu kila aliyepaswa kufanya kazi kwenye masikani, na kila aliyepaswa kubeba na kulinda vitu vya kwenye hema ya kukutania. **48** Waliwahesabu wanaume 8, 580. **49** Kwa agizo la BWANA, Musa alimhesabu kila mwanamume na kutunza kumbukumbu ya kazi ambayo kila mmoja anaweza kufanya. Kwa hivyo, walitii kile ambacho BWANA alikuwa amewaagiza kufanya kupitia kwa Musa.

Numbers 4:1

Kohathi
Tazama 3:17

kati ya miaka thelathini na hamsini
"kati ya miaka 30 hadi 50"

wataungana na kundi
Neno "kundi"linamaanisha wale watu wengine wanaofanya kazi kwenye hema ya kukutania.

vilivyohifadhiwa kwa ajili yangu
"ambavyo nimevichagua kwa ajili yangu"

Numbers 4:5

Wakati kambi inajiandaa
Neno "kambi" linamaanisha watu wote waliokambini. "Wakati watu wanapojiandaa"

kusonga mbele
"kwenda kwenye eneo lingne"

kulifunika sanduku la ushuhuda kwa .. hilo
Kiwakilishi "hilo" kinamaanisha pazia ambalo lilitenganisha kati ya mahali patakatifu na patakatifu pa patakatifu.

watachomeka hiyo miti
"chomeka hiyo miti kwenye hizo peete pembeni za sanduku.

Numbers 4:7

mikate ya wonyesho
Mikate hii inawakilisha uwepo wa BWANA. "mikate ya uwepo wa BWANA"

Juu yake wataweka
Kiwakilishi cha "yake" kinamaanisha ile nguo ya rangi ya samawi.

sahani, vijiko, mabakuli ya kumiminia
"mabakuli navikombe vinavyotumka kwa kumiminia sadaka ya vinywaji"

Watavifunika
Neno "vi" inamaanisha yale masahani, vijiko, mabakuli na vikombe."

Mikate itakuwepo daima
"Lazima kuwepo na mikate daima"

kitambaa cha rangi nyekundu
"kitambaa chekundu"

kuweka miti ya kubebea
"kuweka miti kwenye pete pembezoni mwa meza"

Numbers 4:9

Wataweka ... vikiwa vimefunikwa na ngozi za pomboo"
"Lazima wavifunika ...na ngozi za pomboo"

Wataviweka kwenye miti ya kukibebea
"wataviweka vitu vyote hivi juu ya miti ya kubebea"

kuweka ile miti ya kubebea
"kuweka miti ya kubebea kwenye zile pete zilizo pembezoni mwa madhabahu"

Numbers 4:12

miti ya kubebea
Hiki ni chombo cha miti chenye umbo la mstatili kilicho na nguzo za kubebea vitu.

kwa kazi ya madhababahuni
"vinavyotumika wakati wa kutoa huduma ya BWANA mahali patakatifu"

katika kazi ya madhabahuni
"wakati wa kutoa huduma madhabahuni"

generated on Tue Oct 24 10:45:40 2023

kuweka ile mitiy a kubebea
"Weka ile miti ya kubebea kwenye zile pete zilizo pembezoni mwa madhabahu"

Numbers 4:15

kubeba vitu vya mahali patakataifu
"kubeba vitu vyote vya mahali patakatifu"

kambi itakapoanza kuendelea mbele
"wakati watu watakapoende mbele"

Kohathi
TAzama 3:17

vyombo vitakatifu
"vifaa vitakatifu

mafuta ya taa
"mafuta kwa ajiliya taa"

atasimamia u,inzi
"wale wanaolinda"

Numbers 4:17

Wakohathi
Tazama 3:27

Kuondolewa kati ya Walawi
"kufanya chochote ambacho kitanifanya mimi kuwatoa kabisa miongoni mwa Walawi."

kwa kufanya hivi
Kirahi hiki kinalenga kitu ambacho BWANA atasma baadaye. Musa atawalinda Wakohathi kwa kutowaruhusukuingia ndani na kuona mahali patakatifu.

kazi maalumu ya kufanya, kila mmoja
virai hivi viwili vinamaanisha jambo lilelile na vimeunganishwa ili kutoa msisitizo.

Numbers 4:21

kwa wana wa Gerishoni
kwa wana wa kiume wa Gerishoni

Gerishoni
Tazama 3:17

kuanzia umri wa miaka thelathini hadi miaka hamsini
"kuanzia miaka 30 hadi miaka 50"

kuungana na wala wanaotumika katika hema ya kukutania
Tazama 4:1

Numbers 4:24

Hii ndiyo kazi ya koo za ... wanachotumikia na wanachobeba
Hi ni sentensi inayofafanua kile kinachoelezwa na mistari inayofuata.

Wagerishoni
Tazama 3:21

vifuniko vvya ngozi ya pomboo ambavyo vipo juu yake
"ni kifuniko cha nje kiinachotengenezwa kwa ngozi za pomboo"

Chochote kinachotakiwa kufanywa kutokana na vitu hivi
"kazi yeyote ambyo inahitajika kwa ajili ya kazi hii."

Numbers 4:27

watakaoongoza
"kusimamia"

Huu ndio utumishi wa Wagerishoni ... hema ya kukutania
Neno "utumishi" ni nomino zahania ambayo inaweza kuelezekakwa kutumia kitenzi. na neno hili linamaanisha kile ambacho BWANA alikuwa amesema. "Hii ndiyo namna ya utumishi wa wana wa ukoo wa kizazi cha Wagerishoni ambavyo watatumika katika hema ya kukutnia"

Ithamari
Tazama 3:1

Numbers 4:29

Uzao wa Merari
"uzao wa wana wa kiume wa Merari"

Merari
Tazama 3:17

uwapange
"uwaorodheshe"

umri wa miaka thelathini hadi miaka hamsini
"umri wa miaka 30 hadi umri wa miaka 50"

atakayeungana na kundi lenye utumishi katika hema ya kukutania
Tazama 4:1

Numbers 4:31

Huu ndio wajibu wao
"Huu" inamaanisha kile ambacho BWANA atasema baadaye.

mbao za masikani, mataruma, ... na vifaa vyake.
Kiwakilishi cha "zake" kinamaanisha nguzo za ua.

generated on Tue Oct 24 10:45:40 2023

nguzo za ua zinazozunguka, nguzo, mbao ... na kamba zake
Tazama 4:31

Waoredhesha kwa majina na majukumu yao
"Uorodheshe kila jina la mtu na jukumu lake"

Numbers 4:33

chini ya uongozi wa Ithimari mwana wa Haruni kuhani mkuu
"Kama Ithimari nwana wa Haruni atkavyokuwa akiwaongoza"

Ithimari
Tazama 3:1

Numbers 4:34

Wana wa uzao wa Wakohathi
Hii inamaainsha wale wana wa kiume. "Wana wa wa kiume wa uzao w a Wakohathi"

Wakohathi
Tazama 3:27

Wenye umri wa miaka thelathini hadi umri wa wa miaka hamsini
"Miaka 30 umri wa miaka 50"

kila mmoja aliyepaswa kuungana na kundi
"kila mmoja aliyekuwa ameamriwa kuunagana na kundi"

kuungana na kundi linalotoa huduma y a utumishi kwenye hema ya kukutania
Tazama 4:1

2,750
"elfu mbili, mia saba na hamsini"

Numbers 4:38

Uzao wa Gerishoni
"Wana wa kiume wa uzao wa Gerishoni"

Uzao wa Gerishoni walihesabiwa
"Musa na Haruni waliwahesabi wana wa uzao wa Gerishoni

Kuanzia umri wa miaka thelathini hadi umri wa miaka hamsini
"kuanzia umri wa miaka 30 hadi umri wa miaka 50"

kwa kila mmoja anayetakiwa kuungana na kundi
Kila mmoja aliyetakiwa kuungana na kundi"

walihesabiwa kufuata koo zao
"ambao Musa na Hruni waliwahesabu kwa kufuata koo zao"

2,600
"wanaume 2600"

Numbers 4:41

walifanya hivi ili kutii
Kiwakilishi "wa" kinamwakilisha Musa na Haruni

Numbers 4:42

Uzao wa Merari walihesabiwa
"Musa na Haruni waliwahesabu uzao wa Merari"

Kuanzia umri wa miaka thelathini hadi umri wa miaka hamsini"
"kuanzia miaka 30 hadi miaka 50"

kila anayepaswa kuunga na na kundi
"kila mmoja aliyekuwa amepangiwa kuungana na kundi"

kuungana na watu wanotumika kwenye hema ya kukutania
tazama 4:1

waliohesabiwa kupitia koo zao
"ambao Musa na Haruni waliwahesabu kpitia koo zao"

Numbers 4:45

walitii
Kiwakilishi "wa" kinamwakilisha Musa na Haruni

Numbers 4:46

kuanzia thelathini hadi hamsini
Hii inamaanishsa wanaume. "wanaumekuanzia umri wa miaka thelathini hadi hamsini"

kuanzia thelathini hadi hamsini
Hii inamaanishsa wanaume. "wanaumekuanzia umri wa miaka thelathini hadi hamsini"

Numbers 4:49

Kwa agizo la BWANA
"Kama vile BWANA alivyoagiza"

na kutunza kumbukumbu ya kazi ambayo kila mmoja anaweza kufanya.alimwesabu kila mwanaume kwa jukumu alilofanya
Virai hivi viwili vinamaanishakitu kimoja na vimetumka pamoja ili kusisitiza jinsi Musa alivyowahesabu wanaume wote.

kile ambacho BWANA alikuwa amewaagiza kufanya
"kwa aina ya kazi ambayo alikuwa amemwagiza kila mmoja kufanya"

anaweza kufanya
"ambayo angekuwa nayo"

walitii ambacho BWANA alikuwa amewaagiza
kiwakilishi cha "wa" na "me" kinamlenga Musa na Haruni.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 BWANA alinena na Musa. Akasema, **2** "Waamuru wana wa Israel wawatoe watu wote wenye magonjwa ya ngozi yanayoambukiza, na kila mwenye mwenye vidonda vinavyotoa harufu, na ambaye amenajisika kwa kugusa maiti. **3** Awe mme au mke, umtoa kambini. Ili wasije wakaitia unajisi kambi, kwa sababu Mimi huishi ndani yake," **4** Watu wa Israeli walifanya hivyo. Waliwatoa kambini, Kama BWANA alivyomwagiza Musa. Watu wa Israeli walimtii BWANA. **5** Tena BWANA akanena na Musa. Akasema, **6** "Nena na wana wa Israeli. mtu mume na mtu mke akifanya dhambi yeyote ambayo watu hufanyiana wao kwa wao, na mtu huyo akamwasi BWANA, mtu huyo atakuwa na hatia. **7** Ndipo huyo mtu ataungama hiyo dhambi aliyoifanya. Mtu huyo atarudisha malipo ya hatia yake na kuongeza kwenye malipo hayo sehemu ya tano zaidi. Atamlipa huyo aliyemtendea makosa **8** Lakini kama huyo mtu huyu aliyetendewa kosa hana ndugu wa kupokea hayo malipo, basi atalipa hayo malipo ya hatia kwangu kupitia kuhani pamoja na kondoo dume kwa ajili ya sadaka yake mwenyewe. **9** Kila sadaka ya wana wa Israeli, vitu ambavyo vimetengwa na vikaletwa kwa kuhani na watu wa Israeli, vitakuwa vyake. **10** Sadaka ya kila mtu itakuwa ya kuhani; kama mtu yeyote atatoa kitu chochote kwa kuhani, kitakuwa chake." **11** Tena BWANA akanena na Musa. Akasema, **12** "Nena na wana wa Israel. Uwaambie, 'kama mke wa mtu ataasi na kufanya dhambi dhidi ya mume wake. **13** Halafu mtu mwingine akalala naye. Kwa sababu, hiyo atakuwa amenajisika. Na hata kama mume wake hakuona na hajui, hata kama hakuna mtu aliyemkamta akiwa katika tendo na hakuna mtu wa kushuhudia dhidi yake; hata hivyo ile roho ya wivu itaendele kumjulisha yule mume kuwa mke wake amenajisika. **14** Ingawa, roho ya wivu inaweza kumdanganya yule mwanamume wakati mke wake hajanajisika. **15** Kwa mazingira hayo, yule mwanamume anapaswa kumpeleka mke wake kwa kuhani. Yule mwanamume anapaswa kutoa sadaka ya divai kwa ajili yake. Atapaswa kuleta sehemu ya kumi ya efa ya unga wa shayiri. Asitie mafuta juu yake wala asitie ubani juu yake maana ni sadaka ya unga ya wivu, ni sadaka ya unga ya ukumbusho wa uovu. **16** Ndipo kuhani atasogeza karibu na kumweka mbele ya BWANA. **17** Kuhani atachukua kikombe cha maji matakatifu na atachukua mavumbi ya kwenye masikani. Ataweka yale mavumbi kwenye maji. **18** Kisha kuhani atamweka huyo mwanamke mbele za BWANA na atazifungua nywele kichwani kwa huyo mwanamke. Atamwekea mikononi mwake hiyo sadaka ya unga kwa ajili ya ukumbusho, ambayo ni sadaka ya unga kwa ajili ya wivu. **19** Kuhani atashikilia mikononi mwake maji machungu yanayoweza kuleta laana. Kuhani atamweka huyo mwanamke chini ya kiapo na kumwambia. 'Kama haujafanya uzinzi na mwanaume mwingine, na kama hajakengeuka na kufanya uovu, basi utakuwa huru na maji haya yanayoweza kuleta laana. **20** Lakini kama wewe, mwanamke uliye chini ya mume wako, umekengeuka, na kama umenajisika, na kama mwanamume mwingina amelala nawe, **21** ndipo, (kuhani atamtaka huyo mwanamke aape kiapo kinachoweza kuleta laana kwake, na kwamba ataendelea kumwambia yule mwanamke) 'BWANA atakufanya wewe kuwa laana itakayooneshwa kuwa hivyo kwa watu wako. Hii itatokea pale BWANA atakapoyafanya mapaja yako kuoza na tumbo lako kuvimba. **22** Haya maji ambayo huleta laana yataingia tumboni mwako na kulifanya tumbo lako kuvimba na mapaja yako kuoza,' mwanamke alitakiwa kujibu, 'Ndiyo, hayo yanipate kama mimi ni mwenye hatia.' **23** Naye kuhani ataziandika laana hizi kwenye kitabu, na kisha kuzifuta laana zilizoandikwa kwa maji ya uchungu. **24** Naye kuhani atamwelekeza yule mwanamke kunywa yale maji machungu yaletayo laana. Yale maji yaletayo laana yataingia na kuwa machungu. **25** Kuhani ataitwaa ile sadaka ya unga ya wivu mikononi mwa yule mwanamke. Atailekeza ile sadaka ya unga mbele ya BWANA na kuileta madhabahuni. **26** Kuhani atachukua konzi ya sadaka ya unga mkononi mwake kama sadaka ya kuwakilisha, na kuiteketeza madhabahuni. Ndipo atakapompatia mwanamke yale maji machungu ili ayanywe. **27** Wakati wa kumpa yale maji ili anywe, kama amenajisika kwa sababu alifanya uovu dhidi ya mume wake, ndipo yale maji yaletayo laana yatamwingia na kuwa machungu. Tumbo lake litavimba na paja lake litaoza. Yule mwanamke atalaaniwa kati ya watu wake. **28** Lakini kama yule mwanake hajanajisika na kama ni msafi, basi atakuwa huru. Tena ataweza kubeba uja uzito. **29** Hii ndiyo sheria ya wivu. Ni sheria ya mwanamke anayekengeuka kwa mumewe na kunajisika. **30** Ni sheria ya mwanamume mwenye roho ya wivu kwa mkewe. Atamleta mwanamke mbele ya BWANA, na kuhani atamfanyia huyo mwanamke kila kitu ambacho sheria ya wivu inamtaka kufanya. **31** Yule mwanamume atakuwa hana hatia kwa kumleta mke wake kwa kuhani. Na yule mwanmke atauchukua uovu wake."

generated on Tue Oct 24 10:45:40 2023

Numbers 5:1

wenye magonjwa ya ngozi
Hii inamaanisha ukoma, huu ni ugonjwa unaoathiri ngozi na unasambaa kwa wengine kwa urahisi.

vidonda vinavyotoa harufu
Hii inamaanisha vidonda vya wazi vinavyotoa usaha.

ambaye amenajisika kwa kugusa maiti
Mtu alipogusa maiti alionekana kuwa najisi. Mtu ambaye alikuwa hakubariki kwa matumizi ya kazi ya Mungu alionekana ki mwili kuwa najisi.

umtoe kambini
kiwakilishi cha "u" ni cha wingi na kinamanisha watu wa Israeli.

Watu wa Israeli walifanya hivyo
Watu wa Israeli waliwatoa kambini watu waliokuwa najisi.

Numbers 5:5

dhambi yeyote ambayo watu hufanyiana
"dhambi yeyote ambayo watu hufanya dhidi ya mwingine"

mtu huyo atakuwa na hatia kwangu
"mtu huyo atakuwa amenikosea mimi pia"

malipo ya hatia yake
"kiwango sahihi cha fedha kwa dhambi yake"

na kuongeza kwenye malipo hayo sehemu ya tano zaidi
sehemu ya tano zaidi. Hii inamaanisha kuwa mtu atalipa sehemu ya tano zaidi ya malipo anayotakiwa kulipa.

sehemu ya tano
Sehemu ya tano ni sehemu moja kati ya vitu vitano.

Numbers 5:8

Lakini k ama mtu huyu aliyetendewa kosa hana ndugu wa kupokea hayo malipo
Lakini kama mtu aliyetendewa kosa amekufa na hana ndugu wa karibu wa kupokea malipo hayo"

kama mtu aliyetendewa kosa
"kama mtu ambaye mtu mwenye hatia amemtendea kosa"

basi atalipa hayo malipo ya hatia kwangu kupitia kwa kuhani.
kama mtu atalipa malipo hayo kwa kuhani kulipia hatia yake ni sawa na kulipa malipo hayo kwa BWANA.

kutoa fidia kwa ajili yake
"kutoa fidia kwa ajili ya dhambi yake"

vitu ambavyo vimetengwa na vikaletwa kwa kuhani na watu wa Israeli
"vitu ambavyo watu wa Israeli wamevitenga na kuvileta kwa kuhani"

sadaka ya kila mtu itakuwa ya kuhani; kama mtu yeyote atatoa kitu chochote kwa kuhani, kitakuwa chake
Virai hivi viwili vinamaanisha kitu kilekile na vinaweza kuunganishwa ili visomeke kuwa, 'sadaka ambayo mtu hutoa huwa mali ya kuhani ambaye wamepewa.

Numbers 5:11

kama mke wa mtu ataasi na kuafanya dhambi dhidi ya mume wake
Hiki ni kituambacho kinaweza kutokea, BWANA anamwambia Musa jinsi ya kufanya iwapo kama kitu hiki kitatokea.

Mke wa mtu ataasi
kama mke wa mtu si mwamiinifu

na kufanya dhdambi dhidi ya mume wake
"akafanya dhambi dhidi ya mume wake kwa kulala na mwanamume mwingine"

Numbers 5:13

Halafu mtu mwingine akalala naye
na mtu mwingine akalala naye

atakuwa amenajisika ... mke wake amenajisika ... mke wake hajanajisika
"amejinajisi mwenyewe ... mke wake amejinajisi mwenyewe ... mke wake hajajinajisi mwenyewe"

katika tendo
"katika tendo la uzinzi" au "kulala naye"

ile roho ya wifu itaendelea kumjulisha yule mume.
Hapa neno "roho" linamaanisha mtazamo na hisia za mtu. Wivu wake umeongolewa kama kuna mtu ambaye anamwambia, "Yule mtu anaweza kujihisi wivu na kuanza kumhofia"

roho ya wivu inaweza kumdanganya yule mwanamume
mwanamume anaweza kuwa na wivu bila sababu.

Numbers 5:15

sehemu ya kumi
hii ni sehemu moja kati ya kumi

sehemu ya kumi ya efa
sehemu ya kumi ya efa ni karibu sawa na lita 2.

ni sadaka ya unga ya wivu
"ni sadaka ya unga inayotolewa kwa ajili ya wivu"

generated on Tue Oct 24 10:45:40 2023

dalili ya dhambi
"Dalili" ni kitu kinachoonyesha uhakika wa jambo fulani. kwa ahali hiyo alitoa sadaka inayoonyesha kama mke wake kweli alifanya uzinzi au la.

Numbers 5:16

karibu na kumweka mbele ya BWANA
"Katika uwepo wa BWANA." Kuhani atamleta karibu na madhabahu. "Karibu na madhabahu na kumweka karibu mbele za uwepo wa BWANA."

Numbers 5:18

mbeleza BWANA
"katika uwepo wa BWANA"

sadaka ya unga kwa ajili ya wivu
Tazama 5:15

kama hujafanya uzinzi
"kama haujaonyesha kutokuwa mwaminifu kwa mme wako"

na kufanya uovu
"kwa kufanya uovu maana yake ni kufanya uzinzi."

utakuwa huru na maji haya machungu
"haya maji machungu hayakuletea madhara"

haya maji machungu yanaweza kuleta laana
maji machungu yanaelezwa kama maji yanayoweza kuleta laana. Maana yake ni kwamba yule mwanamke atakapoyanywa maji haya yanaweza kumfanya asizae watoto,, hasa kama ana hatia.

Numbers 5:20

chini ya mume wako
"chini ya mamlaka ya mume wake"

umekengeuka
"hakuwa mwaminifu kwa mume wake"

umenajisika
"umejinajisi mwenyewe"

kinachoweza kuleta laana kwake
"ambacho kinaweza kusababisha laana kuja"

BWANA atakufanya wewe kuwa laana ... kuwa hivyo kwa watu wako
Kwa sababu BWANA anakulaani, watu wengine watakulaani pia, na BWANA atawaonyesha watu kuwa umelaaniwa kabisa"

itakayooneshwa kuwa hivyo kwa watu wako
"atakayoionesha kwa watu wako kuwa laana"

na kulifanya tumbo lako kuvimba na mapaja yako kuoza
Maana ya sentensi hii yaweza kuwa: 1) mwanamke hataweza kuzaa watoto. 2) mimba ya mwanamke itakooma mapema na yule mtoto atakufa.

mapaja yako kuoza
Neno mapaja, ni tafsida inayoonesha tumbo la mwanamke au sehemu zake za siri. "tumbo lako kuwa si kitu"

Numbers 5:23

na kisha kuzifuata laana zilizoandikwa
Hii inamaanisha kufuta wino ulio kwenye gombo

laana zilizoanadikwa
laana alizoziandika

Numbers 5:24

Taarifa kwa ujumla
Mpangilio wa matukio ulio kwenye hii mistari unachangaya sana, umeandikwa kwa mfumo huu ili kuonesha jinsi yale maji yawezavyo kuleta laana. Inaonekana kuwa mwanamke anapoyanywa yale maji; kuhani naye anateketeza ile sadaka, kisha yule mwanamke anayanywa yale maji tena. Anayanywa yale mara moja.

Naye kuhani atamwelekeza yule mwanamke kunywa yale maji ... yale maji yaletayo laana yataingia na kuwa machungu
Inaweza kusaidia kama mpangilio utatengenezwa upya kwa kuuweka mstari wa 24 unaoelezea habari ya mwanamke kunywa yale maji, baada ya mstari wa 26.

sadaka ya kuwakilisha
kiasi cha konzi ya unga kinawakilisha sadaka yote ya unga. Na maana yake halisi ni kwamba sadaka yote ni ya BWANA.

sadaka ya unga ya wivu
Tazama 5:15

Numbers 5:27

kama alinajisika kwa sababu alifanya uovu
"kama alikwa amejinajisi mwenyewe kwa sababu ya kufanya uovu"

alifanya uovu
"alifanya uzinzi"

Tumbo lake litavimba na paja lake litavimba
Tazama 5:20

Yule mwanamke atalaaniwa kati ya watu wake
"Watu wake watamlaani"

hajanajisika
"hajajinajisi mwenyewe"

na kama ni msafi
"hana hatia"

generated on Tue Oct 24 10:45:40 2023

basi atakuwa huru
yaweza kumaanisha 1)"basi hatalaaniwa 2) "basi yuko huru katika hatia"

atabeba ujauzito
"atakuwa mjamzito"

Numbers 5:29

sheria ya wivu
"sheria inayoshughulikia maswala ya wivu"

anayekengeuka kwa mume wake
"ambaye si mwaminifu kwa mumewe"

na kunajisika
"na kujinajisi mwenyewe"

ile roho ya wivu
tazama 5:13

mwenye roho ya wivu kwa mkewe
"kumwonea wivu mke wake kuwa si mwaminifu kwake"

mbele ya BWANA
"katika uwepo wa BWANA"

Numbers 5:31

Atakuwa hana hatia ya kumleta mke wake kwa kuhani
"atakuwa hana hatia ya kufanya jambo lenye makosa kwa kumleta mke wake kwa kuhani"

atauchukua"
"atavumilia"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 BWANA alinena na Musa. Akamwabia, **2** 'Nena na wana wa Israeli, uwaambie, 'Kama mume au mke ataweka nadhiri kwa BWANA kwa kiapo maalumu cha mnadhiri, ndipo atajiepusha na divai na vileo. hatakunywa siki itokanayo na divai. **3** Asinywe kileo kitokanacho na siki au kilevi. Asinywe maji ya divai yeyote au kula zabibu mbichi wala zilizokauka. **4** Katika siku zote ambazo amejitenga kwa ajili yangu, asile chochote kinachotokana na zabibu, wala kitu chochote kitokanacho na makokwa hadi maganda. **5** Wakati wote wa nadhiri yake, wembe usiipite kichwani mwake mpaka siku zake za nadhiri kwa BWANA zitimilike. Lazima ajitenge kwa BWANA. Ataziacha nywele zake zikue kichwani mwake. **6** Wakati wote wa kujidhiri kwake kwa BWANA, asiikaribie maiti. **7** Asijinajisi kwa namna yeyote hata kama atakufa baba yake, mama, dada, au ndugu yake. Hii ni kwa sababu amejitenga kwa ajili ya Mungu, kama ambavyo kila mmoja anavyoweza kumuona kwa uerfu wa nywele zake. **8** Wakati wote wa kujidhiri kwake atakuwa mtakatifu, alijitunza kwa ajili ya BWANA. **9** Ikitokea mtu amekufa ghafla pembeni yake na kukitia unajisi kichwa chake kitakatifu, ndipo atakaponyoa kichwa chake katika siku ya kujitakasa --Siku ya saba atanyoa kichwa chake. **10** Siku ya nane atamletea kuhani njiwa wawili au makinda mawili ya njiwa kwenye lango la hema ya kukutania. **11** Naye kuhani atamtoa ndege mmoja kama sadaka ya dhambi na mwingine kama sadaka ya kuteketezwa. Hawa watafanyika sadaka ya upatanisho kwake kwa sababu atakuwa ametenda dhambi ya kuwa karibu na mfu. Atatakasika kichwa chake siku hiyo. **12** Atajitenga kwa BWANA tena katika siku hizo za utakaso. Ataleta kondoo mume mwenye umri wa mwaka mmoja kama sadaka ya hatia. Zile siku zake kabla ya kunajisika hazitahesabiwa, kwa sababu kujiweka wakfu kwake kulinajisika. **13** Hii ndiyo sheria ya mnadhiri wakati wa muda wa kujidhiri unapokuwa umetimia. Ataletwa kwenye mlango wa hema ya kukutania. **14** Ataleta sadaka yake kwa BWANA. Atatoa mwanakondoo mume wa mwaka mmoja asiye na hila kama sadaka ya kuteketezwa. Ataleta kondoo mke wa mwaka mmoja asiye na hila kama sadaka ya dhambi. Ataleta kondoo mume asiye na hila kama sadaka ya amani. **15** Ataleta kikapu cha mikate iliyotengenezwa bila amira, mikate ya unga mwembamba iliyokandwa kwa mafuta, mikate ya kaki isiyo na amira iliyopakwa mafuta, pamoja na sadaka za unga na sadaka za vinywaji. **16** Kuhani atawaleta mbele za BWANA. Atazitoa hizo sadaka zake za dhambi na kuteketezwa. **17** Na kikapu cha mikate isiyowekwa amira, atamtoa yule kondoo mume kama sadaka ya amani kwa BWANA. Pia kuhani atatoa hiyo sadaka ya unga na sadaka ya vinywaji. **18** Mnadhiri atanyoa nywele zake kama ishara ya kujitenga kwa ajili ya Mungu kwenye mlango wa hema ya kukutania. Atazitoa nywele zake kichwani kwake na kuzichoma kwa moto ulio chini ya sadaka ya amani. **19** Kuhani atachukua bega la kondoo mume lililotokoswa, na mkate usiotiwa amira toka kikapuni, na mkate mmoja wa kaki usiotiwa amira. Atauweka kwenye mikono ya Mnadhiri baada ya kuwa amenyoa nywele kwa ishara ya kujidhiri. **20** Kisha kuhani atavitikisa kuwa sadaka kwa BWANA, sehemu takatifu kwa kuhani, pamoja na kidari cha kutikiswa na paja lililotolewa kwa kwa kuhani. Baadaye, Mnadhiri anaweza kunywa divai. **21** Hii ndiyo sheri ya Mnadhiri anayeapia sadaka yake kwa BWANA kwa ajili ya kujidhiri kwake. Chochote atakachotoa, lazima afanye kama alivyoapa, kuilinda ahadi yake kama ilivyoaniswa katika sheria ya Mnadhiri. **22** Tena BWANA akanena na Musa, akasema, **23** "nena na Harunu na wanawe. Uwaambie, 'mtawabariki wana wa Israeli kwa njia hii. Mtawaambia, **24** BWANA na awabariki na kuwatunza. **25** BWANA na awaangazie nuru ya uso wake na awe mwenye neema kwenu. **26** BWANA na awatazame kwa neema na awape amani.'" **27** Ni kwa jinsi hii kwamba wanaweza kuwapa jina langu wana wa Israeli."

Numbers 6:1

ataweka nadhiri ... kwa kuwa ni mnadhiri
"kuwa mnadhiri" maana yake ni kujiweka wakfu"

atajiepusha
Hii nahau inamaanisha kuwa mtu huyo lazima asinywe hivyo vinywaji wala chakula kilichokatazwa.

kilio kiinachotengenezwa na siki
"kileo ambacho watu hutengeneza kutokana na siki"

siki
ni kinywaji kinachotokana na divai ilichachushwa kwa muda mrefu na kuwa kinywaji kikali na kichungu

kilevi
"au siki iliyotengenezwa kutokana na divai kali"

zabibu zilizokauka
"zabibu zilizokaushwa"

ambazo amejitenga
"amejitenga kwa ajili yangu"

generated on Tue Oct 24 10:45:40 2023

asile chochote kinachotokana na zabibu
"asile chochote ambacho watu huetengeneza kutokana na zabibu"

wala kitu chochote kitokanacho na makokwa hadi maganda
"kutokana na kitu chochote cha mizabibu"

Numbers 6:5

Nadhiri yake
Neno nadhiri humaanisha "kuwekwa wakfu"

wembe usipite kichwani mwake
"asipatikane mtu wa kutumia wembe juu ya kichwa chake"

siku za nadhiri yake kwa BWANA
Neno "nadhiri" ni "nomino zahania ambalo linweza kutumika kama kitenzi. Neno "nadhiri" hapa hapa linamaanisha kuwekwa wakfu. "siku ambazoamejiweka wakfu kwa BWANA"

kwa BWANA zitimilike
kwa BWANA zitimilike

Lazima ajitenge kwa BWANA
Lazima ajitenge mwenyewe kwa BWANA

Numbers 6:6

Kujidhiri ... amejitenga ...kujidhiri
Kujidhiri ni kujiweka wakfu.

Asijinajisi
Unajisi ni hali ya kutokukubalika kwa ajili ya matumizi ya BWANA.

ametengwa
amejitenga mwenyewe

wakati wa kujidhiri kwake
kwamba amejitenga mwenyewe

alijitunza kwa ajili ya BWANA
amejitunza kwa ajili ya BWANA.

Numbers 6:9

kukitia unajisi kichwa chake
Neno "kichwa"linamaanisha nywele za mnadhiri ambazo ni ishara ya kiapo chake. "amezinajisi nywele zake ambazo zinamwosha kila mtu kuwa kuwa amejitenga kwa ajili ya Mungu"

katika siku ya kujitakasa
"katika siku ambayo mwenyewe anajiweka kukubalika kwa Mungu"

siku ya saba
"siku YA 7"

Numbers 6:10

Siku ya nane
"Siku ya 8"

Numbers 6:12

katika siku hizo za utakaso
"katika siku hizo ambazo atawekwa wakfu"

Atalaetea kondoo mume kama ... sadaka ya hatia
"Ataleta kondoo mume wa mwaka mmoja kwa kuhani kuwa sadaka ya hatia"

Zile siku za kabla ya kunajisika hazitahesabiwa
"Hatazihesabu zile siku za kabla ya kunajisika"

kujiweka wakfu kwake kulinajisika
"alijifanya mwenyewe kutokukubalika kwa BWANA"

Numbers 6:13

muda wa kujidhiri kwake
"kujidhiri" kunamaanisha "kuwa wakfu". "kuwekwa kwake wakfu"

Ataletwa
"ataletwa na mtu"

Ataleta sadaka yake kwa BWANA
"ataleta sadaka yake kwa BWANA kupitia kwa kuhani ambaye ndiye ataitoa hiyo sadaka"

mikate iliyotengenezwa bila amira
"mikate iliyotengenezwa bila chachu"

unga mwembamba uliochanganywa na mafuta
"unga mwembamba aliouchanganya na mafuta"

mikate ya kaki isiyo na amira iliyopakwa mafuta,
mikate ya kaki isiyo na chachu ambayo aliipaka mafuta

mikate ya kai isiyo na amira
"vipande vidogovidogo vya mikate"

pamoja na sadaka za unga na sadaka za vinywaji
"pamoja na na sadaka za unga ambazo BWANA alitaka ziambatane na sadaka zingine.

Numbers 6:16

Atazitoa sadaka zake za dhambi
kiwakilishi "a" kinamaanisha kuhani. Na kiwakilishizake "zake" kinamlenga yule mtu anayetoa kiapo.

sadaka ya amani
"kuwa sadaka ya amani"

generated on Tue Oct 24 10:45:40 2023

Pia kuhani atatoa ... sadaka ya vinywaji
"Pia kuhani atazitoa ... sadaka za vinywaji kwa BWANA"

Numbers 6:18

kama ishara ya kujitenga
"Ishara ya kuwa wakfu"

Numbers 6:19

bega la kondoo mume lililotokoswa
"lile bega la kondoo ambalo amelitakasa"

ishara ya kijidhiri
ishara ya kuwa wakfu" au "ishara inayoonyesha kuwa amaejiweka wakfu kwa BWANA"

Kisha kuhani atavitikisa
"kisha kuhani atavirudisha nyuma na kuvititsa"

pamoja na
"pia akiwa na"

cha kutikiswa
"ambacho kuhani alikitikisa"

lilitolewa
"ambalo alilitoa"

Numbers 6:21

kujidhiri kwake
"kujiweka kwake wakfu"

chochote atakachotoa
"kama ataamua kutoa sadaka yeyote ya nyongeza"

lazima atafanya kama alivyoapa
"Lazima aendelee kutii matakwa ya kiapo alichoaapa"

lazima atafanya kama alivyoapa ... kulinda ahadi yake kama ilivyoaanishwa katika sheria ya mnadhiri.
Virai hivi viwili kimsingi vina maana moja. Vimetumika kuonyesha msisitizo kuwa lazima atii sheria za kiapo.

kama ilivyoaanishwa katika sheria ya mnadhiri
"kama ahadi ya sheria ya mnadhiri inavyoainisha"

Numbers 6:22

Mtawabariki wana wa Israeli
kiwakilishi "m" ni cha wingi

BWANA na awabariki na kuwatunza
Kiwakilshi cha "wa" ni cha umoja

na kuwatunza
neno "kuwatunza" linamaanisha "kuwalinda"

Numbers 6:25

awaangazie nuru ya uso wake
Hii ninahau inayomanisha "BWANA atoe tabasamu lake"

awatazame kwa neema
"akuonyeshe neema"

BWANA awaangazie nuru ya uso wake ...na awape amani
Kiwakilishi cha "a" ni cha umoja

wanaweza kuwapa jina langu
"watawafanya watu wa Israeli wajue kuwa wao ni wangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Siku ambayo Musa alikamilsha masikani, alitia mafuta na kuiweka wakfu kwa BWANA, pamoja na mapambo yake. Aliifanyia hivyo madhabahu na vyombo vyake. Aliitia mafuta na kuiweka wakfu kwa BWANA. **2** Siku hiyo, viongozi wa Israeli na wale vichwa vya familia za mababu walitoa sadaka. Hawa wanaume walikuwa viongozi wa makabila. Walisaidia kuhesabu watu kwenye ile sensa. **3** Walileta sadaka zao kwa BWANA. Walileta magari sita yaliyofunikwa na mafahari kumi na mbili. Walileta gari moja kwa kila viongozi wawili, kila kiongozi alileta fahari moja. Walileta vitu hivi mbele ya masikani. **4** Kisha BWANA akanena na Musa, akamwambia, **5** "Uzipokee hizo sadaka kutoka kwao na uzitumie kwa matumizi ya kazi ya hema ya kukutania. Uwape hizo sadaka Walawi, kwa kila mmoja kadri ya uhitaji wa kazi yake." **6** Musa akayatwaa yale magari na mafahari. na kuwapatia Walawi. **7** Aliwapa magari mawili na mafahari wanne wale wa uzao wa Gerishoni, kwa sababu ndivyo kazi yao ilivyohitaji. **8** Aliwapatia uzao wa Merari magari manne na mafahari nane, chini ya uangalizi wa Ithamari mwana wa Haruni kuhani. Alifanya hivi kwa sababu ya uhitaji wa kazi yao. **9** Lakini wale wa uzao wa Kohathi hakuwapa chochote kwa sababu wao waliangalia vitu vtakatifu amabvyo vilipaswa vibebwe mabagani mwao, siyo kwa magari. **10** Viongozi walitoa bidhaa zo zingine kwa ajili ya kuwekwa wakfu kwa madhabahu katika siku ile ambayo Musa aliitia mafuta madhabahu. Viongozi walitoa sadaka zao mbele ya madhabahu hiyo. **11** BWANA akasema na Musa, "kila kiongozi atatoa sadaka kwa siku yake kwa ajili ya kuiweka wakfu madhabahu." **12** Katika siku ya kwanza, Nashoni mwana wa Aminadabu, wa kabila ya Yuda, alitoa sadaka yake. **13** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130 na bakuli moja ya fedha ambayo uzito wake ni shekeli sabini, kwa kipimo cha mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **14** Pia alimpa unga wa dhahabu kiasi cha bakuli moja chenye uzani wa shekeli kumi kilichojaa ubani **15** Alitoa sadaka ya kuteketezwa fahari mchanga, kondoo dume mmoja na mwanakondoo dume mmoja wa mwaka mmoja. **16** Alitoa beberu kama kama sadaka ya hatia. **17** Alitoa makisai mbili, kondoo waume watano, beberu watano na wanakondoo dume watano wenye umri wa mwaka mmoja mmoja, kama sadaka ya amani. Hii ilikuwa sadaka ya Nashoni mwana wa Aminadabu. **18** Siku ya pili, Nethanel mwana wa Zuari, kiongozi wa Isakari, alitoa sadaka yake. **19** Sadaka yake ilikuwa sahani moja ya fedha ya uzito wa shekeli130 na bakuli moja la fedha lenye uzani wa sheli sabini, kwa kipimo cha mahali patakatifu. Viyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kwa sadaka ya unga. **20** Pia alitoa kijiko kimoja cha dhahabu chenye uzito wa shekeli kumi, iliyojaa ubani. **21** Alitoa sadaka ya kuteketezwa fahari mchanga, kondoo dume mmoja, na mwanakondoo mmoja dume. **22** Alitoa beberu mmoja kuwa sadaka ya dhambi. **23** Alitoa makisai wawili, Kondoo dume watano, beberu watano, na wanakondoo dume watano wa mwaka mmoja mmoja kuwa sadaka ya amani. Hiii likuwa sadaka ya Nethaneli mwana wa Zuari. **24** Siku ya tatu, Eliabu mwana wa Heloni, kiongozi wa uzao wa Zabuloni alitoa sadaka yake. **25** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130, na bakuli moja la fedha lenye uzito wa shekeli sabini kwa kipimo cha shekeli za mahali patakatifu. vyombo vyote hivi vilikuwa vimeja unga mwembemba uliochanganywa na mafuta kuwa sadaka ya unga. **26** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **27** Alitoa sadaka ya fahari mchanga, kondoo dume mmoja, na mwanakondoo dume mmoja. **28** Alitoa beberu mmoja kama sadaka ya dhambi. **29** Alitoa makisai wawili, kondoo dume watano, beberu watano, na wanakondoo dume watano wa mwaka mmoja mmoja. kuwa sadaka ya amani. Hii ilikuwa sadaka ya Eliabu mwana Heloni. **30** Siku ya nne, Elizuri mwana wa shedeuri, kiongozi wa uzao wa Reubeni, alitoa sadaka yake. **31** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130 na bakuli moja la fedha lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo hivi vyote vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **32** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichoo jaa ubani. **33** Alitoa sadaka ya kuteketezwa fahari mmoja mchanga, mwanakondoo dume mmoja mchanga wa mwaka mmoja. **34** Alitoa beberu moja kuwa sadaka ya dhambi. **35** Alitoa maksai wawili, kondoo dume watano wa mwaka mmoja kuwa sadaka ya amani. Hii ilikuwa sadaka ya Elizuri mwana wa Shedeuri. **36** Siku ya tano, Shelumieli mwana wa Zurishadai, kiongozi wa uzao wa Simeoni, alitoa sadaka yake. **37** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shaekali 130 na bakuli mojala fedha lenye uzani wa shekeli sabini kwa kipimo cha shekeli za mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **38** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, uliojaa ubani. **39** Alitoa sadaka ya kuteketezwa fahari mchanga, dume la kondoo, na dume la mwanakondoo la mwaka mmoja. **40** Alitoa beberu moja kuwa sadaka ya dhambi. **41** Alitao maksai wawili, dume wawili wa kondoo, beberu watano, na dume watano wa wanakondoo wa mwaka mmoja mmoja kuwa

generated on Tue Oct 24 10:45:40 2023

sadaka y amani. Hiindiyo iliyokuwa sadka ya Shelumei mwana wa Zurishadai. **42** Siku ya sita, Eliasafu mwana wa Deuli, kiongozi wa uzao wa Gadi, alitoa sadaka yake. **43** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130 na bakuli la shaba lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo hivi vyote vilikuwa vimejaa unga mwembemba uliochanganywa na mafuta kwa ajili ya sadaka ya unga. **44** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **45** Alitoa sadaka ya kuteketezwa ya fahari changa, kondoo dume mmoja, na dume la mwanakondoo mmoja wa mwaka mmoja. **46** Alitoa beberu mmoja kuwa sadaka ya dhambi. **47** Alitoa maksai wawili, dume watano wa kondoo, beberu watano, na wanakondoo dume watano wa mwaka mmoja kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Eliasafu mwana wa Deuli. **48** Siku ya saba, Elishama mwana wa Amihudi, kiongozi wa uzao wa Efraimu, alitoa sadaka yake. **49** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130 na bakuli la fedha lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo hivi vyote ilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **50** Pia alitoa kijiko kimoja cha dhahabu, kilichojaa ubani **51** Alitoa sadaka ya kuteketezwa, fahari mmoja, kondoo dume mmoja, na mwanakondoo dume mmoja wa mwaka mmoja. **52** Alitoa beberu mmoja kuwa sadaka ya dhambi. **53** Alitoa maksai wawili, kondo dume watano, beberu watano, na na wanakondoo dume watano wa mwaka mmoja mmoja kuwa sadaka ya amani. Hii ndiyo ilikuwa sdaka ya Elishama mwana wa Amidu. **54** Siku y a nane, Gamaliel mwana wa Pedazuri, kiongozi wa uzao wa Manase, alitoa sadaka yake. **55** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli130 na bakuli moja la fedha lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **56** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **57** Alitoa sadaka ya kuteketezwa ya fahari mmoja, kondoo dume mmoja, na mwanakondoo dume mmoja wa mwaka mmoja. **58** Alitoa beberu mmoja kuwa sadaka ya dhambi. **59** Alitoa maksai wawili, kondoo dume watano, beberu watano, na wanakondoo dume watano wa mwaka mmoja mmoja kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Gamaliel mwana wa Pedazuri. **60** Siku ya tisa, Abidani mwana wa Gidioni, kiongozi wa uzao wa Benjamini, alitoa sadaka yake. **61** Sadaka yake ilikuwa sahani moja yafedha yenye uzani wa sheli 130 na bakuli moja la fedha lenye uzito wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **62** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **63** Alitoa sadaka ya kuteketezwa fahari mmoja mchanga, kondoo dume mmoja, na mwanakondoo dume mmoja wa mwaka mmoja. **64** Alitoa beberu mmoja kuwa sadaka ya dhambi. **65** Alitoa makisai wawili, kondoo dume watano, beberu watano, na wanakondoo dume watano kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Abidani mwana wa Gidioni. **66** Siku ya kumi, Ahizeri mwana wa Amishadai kiongozi wa Dani alitoa sadaka yake. **67** Alitoa sahani moja ya fedha yenye uzani wa shaekeli 130 na bakuli moja lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **68** Pia alitoa kijiko kimoja cha dhahabu chenye uzito wa shekeli kumi, kilichojaa ubani. **69** Alitoa sadaka ya kuteketezwa fahari mmoja mchanga, dume moja la kondoo, na dume moja la mwanakondoo wa mwaka mmoja. **70** Alitoa beberu moja kuwa sadaka ya dhambi. **71** Alitoa maksai wawili, kondoo dume watano, beberu watano, na wanakondoo dume watano wa mwaka mmoja mmoja, kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Ahizeri mwana wa Amishadai. **72** Siku ya kumi na moja. Pagieli mwana wa Okrani kiongozi wa uzao wa Asheri alaitoa sadaka yake. **73** Sadaka yake ilikuwa sahani moja ya fedha yenye uzani wa shekeli 130 na bakuli moja la fedha lenye uzani wa shekeli sabani, kwa kipimo cha shekeli ya mahali patakatifu. Vyombo vyote hivi ilikuwa vimejaa unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga. **74** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **75** Alitoa sadaka ya kuteketezwa fahari mmoja mchanga. dume la kondoo moja, dume moja la mwanakondoo wa mwaka mmoja. **76** Alitoa beberu moja kuwa sadaka ya dhambi. **77** Alitoa maksai wawili, dume watano wa kondoo, na wanakondoo dume watano kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Pagieli mwana wa Okrani. **78** Siku ya kumi na mbili., Ahira mwana wa Enani, kiongozi wa uzao wa Naftali, alitoa sadaka yake. **79** Sadaka yake ailikuwa sahani moja ya fedha yenye uzani wa shaekeli 130 na bakuli moja la fedha lenye uzani wa shekeli sabini, kwa kipimo cha shekeli za mahali patakatifu. Vyombo vyote hivi vilikuwa vimejaa unga mwembamba ulichanganywa na mafuta kuwa sadaka ya unga. **80** Pia alitoa kijiko kimoja cha dhahabu chenye uzani wa shekeli kumi, kilichojaa ubani. **81** Alitoa sadaka ya kuteketezwa fahari mmoja mchanga, dume moja la kondoo, na mwanakondoo dume moja wa mwaka mmoja. **82** Alitoa beberu moja kuwa sadaka ya dhambi. **83** Alitoa maksai wawili, kondoo dume watano, beberu watano, na wanakondoo dume watano wa mwaka mmoja mmoja kuwa sadaka ya amani. Hii ndiyo iliyokuwa sadaka ya Ahra mwana wa Enani. **84** Viongozi wa Israeli waliviweka wakfu hivi vitu vyote siku

generated on Tue Oct 24 10:45:40 2023

ambayo Musa alimimina mafuta kwenye madhabahu. Waliziweka wakfu zile sahani kumi na mbili za fedha, Bakuli kumi na mbili za fedha, na vijiko kumi na vili vya dhahabu. **85** Zile sahani za fedha kila moja ilikuwa na uzani wa shaekeli 130 na kila bakuli ye fedha ilikuwa na uzani wa shekeli sabini. Vyombo vyote vya fedh vilikuwa na ujumla ya uzani wa shekeli 2, 400, kwa kipimo cha shekeli za mahali patakatifu. **86** Vile vijiko vya dhahabu vilivyokuwa vimejaa ubani, vilikuwa na uzani wa shekeli kumi kila kimoja. Vijiko vyote vya dhahabu vilikuwa na uzani wa shekeli 120. **87** Waliwatenga wanyama wote kwa ajili ya sadaka ya kuteketezwa, fahari kumi na wawili, kondoo dume kumi na wawili, na wanakondoo dume kumi na wawili wa mwaka mmoja mmoja. Walitoa sadaka yao ya unga. Walitoa beberu kumi na wawili kuwa sadaka ya dhambi. **88** Kutokana na ng'ombe zao, walitoa fahari ishirini na nne, kondoo dume sitini beberu sitini, na wanakondoo dume sitini wa mwaka mmoja mmoja kuwa sadaka ya amani. Hii ilikuwa kwa ajiliya kuiweka wafu ile madhabahu baada ya kumiminiwa mafuta. **89** Musa alipoingia kwenye hema ya kukutania kusema na BWANA, ndipo alipoisikia sauti yake ikisema naye. BWANA alinena naye kutoka juu ya kiti cha rehema kilichokuwa juu ya sanduku la ushahidi, kutoka katikati ya makerubi. Alinena naye.

Numbers 7:1

Musa alikamilisha masikini
"Musa alikamilisha ujenzi wa masikani"

viongozi wa israeli na wale vichwa vya familia
"viongozi wa Israeli ambao pia ni vichwa vya familia za mababu zao"

vichwa vya familia za mababu zao
"viongozi wa familia za mababu zao"

WAlisaidia kuwahesabu watu kwenye ile sensa
"walimsaidia Haruni na Musa kuwahesabu wale wanaume"

Walileta sadaka zao kwa BWANA ... Walileta vitu hivi mbele za masikani.
"Walileta sadaka zao kwa BWANA wkazikabidhi kwake mbele ya masikani"

Wlileta magari sita yaliyofunikwa na mafahri kumi na sita
"magari sita na mafahari 12"

Numbers 7:4

kwa kila mmoja kadri ya uhitaji wa kazi yake
"kwa kila mwanamume kama alivyowahitaji kwa kazi yake"

Numbers 7:6

Gerishono ... Merari
Tazama 3:17

kwa sababu ndivyo kazi yao ilivyohitaji
"kwa sababu hivyo ndivyo walivyowataka wafanye kazi yao"

chini ya uangalizi wa Ithamari mwana wa Haruni kuhani
"chini ya usimamizi wa Kuhani Ithamari mwana Haruni" au "Ithamri mwana wa Haruni kuhani alisimamia kazi yao"

Ithamri
Tazama 3:1

Alifanya hivi kwa sababu
Kiwakilishi "a" kinamwakilishsa Musa

kwa sababu ya uhitaji wa kazi yao
"kwa sababu hivyo ndivyo walivyowataka wafanye kazi zao"

Numbers 7:9

hakuwapa chochote
Inamaanisha yale magari na wale mafahari

Kohathi
Tazama 3:17

wao waliangalia
"kazi yao ilikuwa"

vitu vitakatifu
"vitu ambavyo BWANA aliviweka kwa ajili ya masikani"

Numbers 7:10

walitoa bidhaa zao
"walitoa sadaka"

kila kiongozi alitoa sadaka kwa siku yake
"Kila siku, kiongozi mmoja alitoa sadaka yake"

Numbers 7:12

Siku ya kwanza
"siku ya 1"

Nashoni mwana wa Amiinadabu
Tazama 1:7

sahani moja ya fedha yenye uzito wa shekeli 130
sahani moja ya fedha inayokaribiauzito wa kiligramu moa na nusu" au sahani moa ya fedha yenye uzani wa kiligramu moja na gramu 430"

generated on Tue Oct 24 10:45:40 2023

bakuli moa yafedha ambayo uzito wake ni shekeli sabini
"bakuli moja ya fedha yenye uzani wa shekeli 70" au "bakuli moja ya fedha yenye uzito wa garamu 770"

kwa kipimo cha mahali patakatifu
"iliyopimwa kwa kipimo kinachotumika mahali patakatifu"

unga mwembamba uliochanganywa na mafuta
"unga mwembamba ambao umechanganywa na mafuta"

bakuli moja la dhahbu lenye uzani wa shekeli kumi
"bakuli moja la dhahabu ambalo uzani wake ni gramu 110"

Numbers 7:15

wa mwaka mmoja
"ambao kila mmoja alikuwa na umri wa mwaka mmoja"

"Hii ilikuwa sadaka ya Nashoni mwana Aminadabu"
"Hii ndiyo Nashoni mwana wa Aminadabu aliyotoa"

Nashoni mwana wa Aminadabu
Tazama 1:7

Numbers 7:18

siku ya pili
"siku ya 2"

Nathanieli mwana wa Zuari
Tazzama 1:7

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

bakuli moja ya fedha yenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha shekeli za mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
"unga mwemba ambao aliuchanganya na mafuta"

Numbers 7:20

Bakuli moja la dhahabu lenye uzani wa shekeli kumi.
Tazama 7:12

wa umri wa mwaka mmoja
"ambao kila mmoja alikuwa na umri wa mwaka mmoja'

Hii ilikuwa sadaka y Nathanieli mwana wa Zuari
"Hii ndiyo Nathanieli mwana wa Zuari alichotoa"

Nathaniel mwana wa Zuari
Tazama 1:7

Numbers 7:24

sikuta tatu
"siku ya 3"

Eliabu mwana wa Heloni
Tazama 1:7

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

bakuli moja la fedha lenye uza ni wa sheli sabini
Taza 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamaba uliochanganywa na mafuta
Tazama 7:19

Numbers 7:27

wa mwaka mmoja
"ambao kila mmoja walikuwa na umri wa mwaka mmoja.

Hii ilikuwa sadaka ya Eliabu mwana wa Heloni
"Hii ndiyo sadaka ambayo Eliabu mwana wa Heloni alitoa"

Eliabu mwana wa Heloni
Tazama 1:7

Numbers 7:30

Siku ya nne
"siku ya 4"

Elizuri mwana wa Shedeuri
Tazama 1:4

Sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

Bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

Kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

generated on Tue Oct 24 10:45:40 2023

Numbers 7:33

wa mwaka mmoja
"ambao kila mmoja walikuwa na umri wa mwaka mmoja.

Hii ndiyo iliyokuwa sadaka ya Elizuri mwana wa Shedeuri
"Hii ndiyo Elizuri mwana wa Shedeuri alichotoa kama sdaka"

Elizuri mwana wa Shedeuri
Tazama 1:4

Numbers 7:36

Siku ya tano
"Sikuy a 5"

Shelumieli mwana wa Zurishadai
Tazama 1:4

Sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

Bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

Kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

Bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:39

wa mwaka mmoja
"ambao kila mmoja alikuwa naumri wa mwaka mmoja"

Hii ndiyo sadaka ya Shelumieli mwana wa Zurishadai
"Hii ndiyo Shelumieli mwana wa Zurishadai alitoa kuwa sadaka"

Shelumieli mwana wa Zurishadai
Tazama 1:4

Numbers 7:42

siku ya sita
"siku ya 6"

Elisafu mwana wa Deuli
Tazama 1:12

sahani moja ya fedha yenye uzani shekeli 130
Tazama 7:12

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:45

wa mwaka mmoja
"ambao kila mmoja alikuwa na umri wa mwaka mmoja"

Hii ndiyo Elisafu mwana wa Deuli alichotoa kuwa sadaka
"Hii ndiyo ambayo Elisafu mwana wa Deuli alitoa kuwa sadaka"

Elisafu mwana wa Deuli
Tazama 1:12

Numbers 7:48

siku ya saba
"siku ya 7"

Elishama mwana wa Amihudi
Tazama 1:10

Sahani moja ya edha yenye uzani wa shekeli 130
Tazama 7:12

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba
Tazama 7:19

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:51

wa mwaka mmoja
"ambao walikuwa na umri wa mwaka wa mmoja kila mmoja"

Hii ndiyo iliopkuwa sadaka ya Elishama mwana wa Amihudi
"Hii ndiyo Elishama mwana wa Amihudi alichotoa"

Elishama mwana wa Amihudi
Tazama 1:10

generated on Tue Oct 24 10:45:40 2023

Numbers 7:54

Siku ya nane
"siku ya 8"

Gamalieli mwana wa Pedazuri
Tazama 1:10

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:130

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:57

wa mwaka mmoja
"ambao kila mmoja alikuwa na umri wa mwaka mmoja"

Hiki ndicho Gamlieli mwana wa Pedazuri alitoa kuwa sadaka
"hiki ndicho Gamalieli mwana wa Pedazuri alitoa kuwa sadaka"

Gamalieli mwana wa Pedazuri
Tazama 1:10

Numbers 7:60

siku ya tisa
"siku ya 9"

Abidani mwana wa Gidioni
Tazama 1:10

sahani moja ya fdha yenye uzani wa shekeli 130
Tazama 7:12

bakuli mojala fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:12

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:63

wa mwaka mmoja
"ambao kla mmoja alikuwa na umri wa mwaka mmoja"

"Hiki ndicho Abidani mwana wa Gidioini alitoa kuwa sadaka"
Hiki ndicho Aabidani mwana wa Gidioni alitoa kuwa sadaka"

Abidani mwana wa Gidioni
Tazama 1:10

Numbers 7:66

siku ya kumi
"siku ya 10"

Ahiezeri mwana wa Amishadai
Tazama 1:12

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

bakuli moja la dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:69

wa mwaka mmoja
"ambao kila mmoja alikuwa na umri wa mwaka mmoja"

Hii ndio ilikuwa sadaka ya Ahizeri mwana wa Amishadai
"Hiki ndicho Ahizeri mwana wa Amishadai alitoa kuwa sadaka"

Ahizeri mwana wa Amishadai
Tazama 1:12

Numbers 7:72

siku ya kumi na moja
"siku ya 11"

Pagieli mwana wa Okrani
Tazama 1:12

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

generated on Tue Oct 24 10:45:40 2023

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

unga mwembamba uliochanganywa na mafuata
Tazama 7:19

bakuli mojala dhahabu lenye uzani wa shekeli kumi
Tazama 7:12

Numbers 7:75

wa mwaka mmoja
wenye umri wa mwaka mmoja

Hii ndio sadaka ya Pagieli mwana wa Okrani
Hii ndiyo sadaka ambayo Pagieli mwana wa Okrani alitoa

Pagieli mwana wa Okrani
Tzama 1:12

Numbers 7:78

siku ya kumi na mbili
"siku ya 12"

Ahira mwana wa Enani
Tazama 1:12

sahani moja ya fedha yenye uzani wa shekeli 130
Tazama 7:12

bakuli moja la fedha lenye uzani wa shekeli sabini
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazma 7:12

unga mwembamba uliochanganywa na mafuta
Tazama 7:19

Bakuli moja la dhahabu lenye uzaniwa shekeli kumi
Tazama 7:12

Numbers 7:81

wa mwaka mmoja
Ambao kila mmoja alikuwa na umri wa mwaka mmoja

Hii ndio ilikuwa sadaka ya Ahira mwana wa Enani
"Hiki ndicho Ahira mwana wa Enani alitoa kuwa sadaka"

Ahira mwana Enani
Tazama 1:12

Numbers 7:84

walivitenga hivi vitu
kutenga ni kuweka wakfu. Maana yake ni kwamba sadaka hizi waliziweka wakfu kwa ajili ya BWANA

siku ambayo Musa alimimina mafuta kwenye madhabahu
neno "siku" linamaanishsa kipindi chote cha wakati huo. Viongoziwa Israeli waliviweka wakfu vitu hivi kwa muda wa siku 12. "Musa alipomimiina mafuta kwenye madhabahu"

kila sahani ya fedha ailikuwa na uzani wa shekeli 130.
Tazama 7:12

kila bakuli lilikuwa nanuzani wa shekeli 70
Tazama 7:12

kwa kipimo cha mahali patakatifu
Tazama 7:12

vyombo vyote vya fedha vilikuwa na uzani wa ... vyombo vyote vya dhahabu vilikuwa na uzani wa
"vyombo vyote vya fedha kwa pamoja... vyombo vyote vya dhahabu kwa pamoja vilikuwa na uzani wa"

vyombo vya fedha
Hii inamaanisha sadaka zote zile zilizokuwa zimetengenezwa kwa fedha, sahanizote na mabakuli.

Kila yale mabakuli kumi na mbili vya dhahabu... yalikuwa na uzani wa shekeli kumi
Tazama 7:12

Numbers 7:87

kumi na mbili ... ishirini na nne ... sitini
"12 ... 24 ... 60"

wa mwaka mmoja
"walikuwa na umri wa mwaka mmoja"

baada ya kumiminiwa mafuta
"Baada ya Musa kuimiminia mafuta"

Numbers 7:89

aliisikia sauti yake ikimwambia
"sauti yake" inamaanisha sauati ya BWANA. "alimsikia BWANA akimwambia"

kutoka juu ya kiti cha rehema ... kutoka kati kati ya makerubi.
Virai hivi viwili vinafafanua eneo moja

sanduku la ushahidi
Tazama 4:5

Alinena naye
"BWANA alinena na Musa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 BWANA akanena na Musa, akamwambia, **2** "Sema na Haruni umwambie, 'zile taa saba lazima zimulike mbele ya kinara utakapoziwasha," **3** Haruni alifanya haya. Aliziwasha zile taa juu ya kinara ili ziangaze mbele yake kama BWANA alivyomwagiza Musa. **4** Kinara kilitengenezwa kwa njia hii kama BWANA alivyomwelekeza Musa muundo wake. Kiitakaiwa kutengenezwa kwa dhahabu kuanzia kwenye kitako chake hadi juu, ndivyo kilivyotakiwa kutengenezwa kwa dhahabu kwa maua hadi juu. **5** Tena, BWANA akanena na Musa, akasema, **6** '"Uwatwae Walawi kati ya wana wa Israeli na uwatakase." **7** Uwafanyie hivi ili kuwatakasa: Uwanyunyizie maji ya utakaso juu yao. Hakikisha wamenyoa miili yao yote, wafue nguo zao, na kwa njia hii wajitakase wenyewe. **8** Kisha wachukue fahari mchanga na sadaka ya unga mwembamba uliochanganywa na mafuta. Halafu wachukue fahari mchanga kwa ajili ya sadaka ya dhambi. **9** Uwalete Walawi mbele ya hema ya kukutania, na uwakusanye jamii yote ya wana wa Israeli. **10** Uwalete Walawi mbele yangu, BWANA. Wana wa Israeli wataweka mikono yao juu ya Walawi. **11** Haruni atawatoa Walawi mbele yangu, kuwa sadaka ya kutikiswa. Atafanya hivi ili kwamba Walawi wanitumikie. **12** Walawi wataweka mikono yao juu ya hao fahari. Mtatoa fahari mmoja kuwa sadaka ya dhambi na fahari mwingine kuwa sadaka ya kuteketezwa kwangu, ili kuwa upatanisho kwa Walawi. **13** Walete Walawi mbele ya Haruni na mbele ya wana wake, uwainue kuwa sadaka ya kutikiswa kwa ajili yangu. **14** Kwa njia hii utawatenganisha Walawi toka wana wa Israeli. Walawi watakuwa wangu. **15** Baadaye Walawi wataingia ndani ya hema ya kukutania. Utawatakasa. utawatoa kuwa sadaka ya kutikiswa **16** Fanya hivi kwa sababu wao ni wangu wote kutoka kwa wana wa Israeli. Watachukua nafasi ya kila mzaliwa wa kwanza afunguaye tumbo, mzaliwa wa kwanza wa uzao wa Israeli. Nimewachukua Walawi kwa ajili yangu. **17** Wazaliwa wa kwanza wote kutoka kwa wana wa Israeli ni wangu, watu wote pamoja na wanyama pia. Siku ile nilipowachukua wazaliwa wa kwanza katika nchi ya Misri, Niliwatenga kwa ajili yangu **18** Nimewachukua Walawi kutoka kwa wana wa Israeli badala ya wazaliwa wa kwanza. **19** Nimewatoa Walawi kuwa zawadi kwa Haruni na wana wake. Nimewachukua toka wana wa Isreali ili kuwatumikia wana wa Israeli katika hema ya kukutania. Nimewatoa ili kuwa upatanisho kwa watu ili kwamba wasipatwe na mapigo wakati wanapokaribia kwenye eneo takatifu. **20** Musa, Haruni na jamii ya Waisraeli wote waliwafanyia Walawi hivi. Walifanya kila kitu ambacho BWANA alikuwa amemwamuru Musa kuhusu Walawi. Wana wa Israeli wakafanya haya pamoja nao. **21** Walawi wakajitakasa wenyewe na kufua mavazi yao, Na Haruni akawatoa kama sadaka ya kutikiswa kwa BWANA na akafanya upatanisho kwao ili kuwatakasa. **22** Baada ya hayo, Walawi waliingia ndani kufanya utumishi wao katika hema ya kukutania mbele ya Haruni na mbele ya wanawe. Kama BWANA alivyokuwa amemwagiza Musa juu ya Walawi. Waliwahudumia Walawi wote kwa jinsi hii. **23** BWANA akanena na Musa tena, Akasema, **24** "Haya yote ni kwa ajili ya Walawi ambao wana umri wa miaka ishirini na mitano na zaidi. Wataungana na wale wanaohudumia hekaluni. **25** Wataacha kutoa huduma hii watakapokuwa na umri wa miaka hamsini. Katika umri huu hawatakiwi kuendelea na huduma tena. **26** Wanaweza kuwasaidia ndugu zao wanaoendelea kufanya kazi ndani ya hema ya kukutania, lakini hawatakiwai kufanya kazi tena. Utawaelekeza Walawi kuyafahamu haya yote."

Numbers 8:1

lazima zimulike mbele
"lazima ziing'ae kuelekea mbele"

Numbers 8:3

ili ziangaze
"kuangaza"

kinara kilitengenezwa
"walikuwa wametengeneza kinara"

kutengenezwa kwa vikombe na kwa maua hadi juu
"kwa vikombe vilivyofuliwa vinavyofanana na maua"

Numbers 8:7

ili kuwatakasa
kiwakilishi "wa" kinawawakilisha Walawi.

uwanyunyizie maji ya takaso juu yao
"uwanyunyizie maji yanayoashiria utakaso"

wafue nguo zao
"waambie wafue nguo zao"

fahari mchanga na sadaka ya unga
Wakati wa kutoa sadaka ya fahari mchanga, sadaka ya unga ilitakiwa kuambatana nayo.

ya unga mwembamba uliochanganywa na mafuta
"ya unga mwembamba ambao wameuchanganya na mafuta"

generated on Tue Oct 24 10:45:40 2023

Numbers 8:9

uwakusanye jamii yote
"wakusanye jamii yote"

mbele yangu, BWANA
BWANA imetumika kwa jina lake Mungu

Wana wa Israeli wataweka mikono yao juu ya Walawi
"Watu wa Israeli wataweka mikono yao juu ya Walawi, wakiwaweka wakfu kwangu"

kuwa sadaka ya kutikiswa
Haruni alitakiwa kuwatoa Walawi kwa BWANA kwa kiwango sawa cha kuwaweka wakfu kama ilivyo sadaka inayotolewa kwa BWANA. "kama ilivyo sadaka ya kutikiswa"

Numbers 8:12

Walawi wataweka mikono yao juu ya hao fahari
Hiki ni kitendo cha ishara kiniachowatambulisha Walawi kuwa sawa na wanyama wanaotolewa sadaka. Kwa namna hii mtu anajitoa mwenyewe kwa BWANA kupitia wanyama.

uwainue kuwa sadaka ya kutikiswa kwa ajili yangu
"uwaweke wakfu kwangu, kama vile unavyoinua sadaka ya kutikiswa"

Numbers 8:14

Uwatakase. Uwatoe kuwasadaka ya kutikiswa
"Lakini uwatakase kwanza, utawatakasa. utawatoa kama sadaka ya kutikiswa"

Utawatoa kuwa sadaka ya kutikiswa
"Utawaweka wakfu kwangu kuwa sadaka ya kutikiswa,kama vile unavyofanya wakati wa kutoa sadaka ya kutikiswa"

Numbers 8:16

kila mzaliwa wa kwanza afunguaye tumbo, mzaliwa wa kwanza.
Virai hivi viwili vinamaanisha jamabo lilelile ili kutoa msisitizo wa mzaliwa wa kwanza.

mtoto wa kiume afunguaye tumbo
"mtoto wa kiume ambaye ni mzaliwa wa kwanza kwa mama"

nilipowachukua
Hii ni tafsida inayotumika kuonyesha kitendo cha mtu anapomwua mtu. "Nilipomwua"

Niliwatenga
Kiwakilishi "wa" kinawawakilisha wazaliwa wa kwanza wa Israeli."

Numbers 8:18

Nimewatoa Walawi kuwa zawadi kwa Haruni na wanawe
Kitendo cha BWANA chca kuwatoa Walawi ili kumsaidia Haruni kinachukuliwa kuwa sawa na kuwa zawadi kwake ambayo BWANA aliitoa kwa Haruni na kwa wanae

Nimewachukua ... Nimewatoa
Kiwakilishi cha "wa" kinamaanishsa Walawi.

badala ya wazaliwa wa kwanza
"badala ya kuchukua wazaliwa wa kwanza"

wanapokaribia
"kiwakilishi cha "wa" kinawakilishsa wana wa Israeli.

Numbers 8:20

Musa, Haruni, na jamii ya Waisraeli wote ... waliwafanya Walawi hivi
"Musa, Haruni na watu wote wa Israeli waliwafanya Walawi kila kitu ambacho BWANA alikuwa amemwagiza Musa kuhusiana na Walaawi"

Numbers 8:22

kufanya utumishi wao
Neno "huduma" ni nomino zahania amabyo inaweza kutumika kama kitenzi "kuhudumia"

mbele ya Haruni na mbele ya wanawe
"katika uwepo wa Haruni na wanawe"

Kama BWANA
"Kile walichofanya kilikuwa"

Waliwahudumia Walawi wote kwa jinsi hii
"Waliwafanyia Walawi kile ambacho BWANA alikuwa amewaamuru. "Kiwakilishi cha "wa" kinamaanisha watu wa Israeli.

Numbers 8:23

Haya yote ni kwa ajili ya Walawi
"Amri zote hizi ni kwa ajili ya Walawi"

umri wa miaka ishirini na mitano
"miaka 25"

Wataungana wa wale wanaohudumia kwenye hema ya kukutania
Tazama 4:1

Numbers 8:25

Watakapokuwa na umri wa miaka hamsini
"katika umri wa miaka 50"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 BWANA akanena na Musa katika katika jangwa la Sinai, mwezi wa kwanza wa mwaka wa pili baada ya kutoka katika nci ya Misri. Akasema, **2** "Wana wa Israeli wataikumbuka Pasaka katika wakati wake kila mwaka. **3** Siku ya kumi na nne ya mwezi huu, muda wa jioni, utaikumbuka Pasaka kila mwaka kwa muda uliopanggwa. Lazima uikumbuke, fuata taratibu zake zote na utii sheria zake zote zinazohusiana na tukio hilo. **4** Kwa hiyo, Musa akawaambia wana wa Isareli kuwa wataishika sikukuu ya Pasaka. **5** Kwa hiyo wakaishika sikuu ya Pasaka katika mwezi wa kwanza, wakati wa jioni wa siku ya kumi na nne ya mwezi katika jangwa la Sinai. Wana wa Israeli walitii kila kitu ambacho BWANA alimwamuru Musa kukifanya. **6** Kulikuwa na watu fulani walionajisika kwa sababu ya maiti ya mtu. Hawakuweza kuishika Pasaka siku hiyo. Kwa hiyo walikwenda kwa Musa na Haruni siku hiyohiyo. **7** Wakamwambia Musa, "Sisi tumenajisika kwa sababu ya maiti ya mtu. Kwa nini basi unatutaka tuendelee kutoa sadaka kwa BWANA kwa wakati wa mwaka uliopangwa kwa wana wa Israeli?" **8** Naye Musa akawaambia, "Subirini nimsikilize BWANA ataniambia nini juu Yenu." **9** BWANA akanena na Musa, akamwambia, **10** "Nena na wana wa Israeli, uwaambie, 'kama mmoja wenu au mwana wa uzao wenu amenajisika kwa sababu ya maiti, au ana safari ndefu, bado anaweza kuishika Pasaka ya BWANA. **11** Wataishika Pasaka siku ya kumi na nne ya mwezi wa pili wakati wa jioni. Wataila kwa mikate isyotiwa chahcu na mboga chungu. **12** Wasiiache mpaka jioni, au kuvunja mifupa yake. Watafuata taratibu zote za Pasaka. **13** Lakini mtu yeyote asiye najisi na hayuko safarini, na akashindwa kuishika Pasaka, huyo mtu lazima aondolewe kati ya watu wake kwa sababu hakutoa sadaka ambayo BWANA huitaka kwa wakati wa mwaka uliopangwa. Huyo mtu lazima aibebe dhambi yake. **14** Kama mtu mgeni anayeishi kati yenu na akaishika, Pasaka kwa heshima ya BWANA, ataishika na kufanya amri zote, na kutii taratibu zake. Utakuwa na sheria hizohizo kwa wageni na kwa wote waliaozaliwa katika nchi. **15** Na siku hiyo ambayo masikani iliposimamishwa, wingu lilifunika masikani, ile hema ya amari ya agano. Ilipokuwa jioni wingu lilkuwa juu ya masikani. Lilionekana kama moto mpaka asubuhi. **16** Liliendelea hivyohivyo. Lile wingu lilifunika masikani na kuonekana kama moto wakati wa usiku. **17** Na kila wingu lilipochukuliwa kutoka kwenye hema, wana wa Isareli waliendelea na safari yao. Na kila wingu liliposimama, watu waliweka kambi. **18** Wana wa Israrli walisafiri kwa amri ya BWANA, na kwa amri yake waliweka kambi. Wakati wingu liliposimama juu ya masikani, nao walikaa kwenye kambi zao. **19** Na wingu lilipobaki kwenye masikani kwa siku nyingi, wana wa Israeli walitakiwa kutii maelekezo ya BWANA na kusitisha safari yao. **20** Wakati mwingine wingu lilibaki kwa siku chache tu kwenye masikani. Kwa mazingira kama hayo walilazimika kutii amri ya BWANA - waliweka kambi na kisha kuendelea na safari tena kwa amri yake. **21** Wakati mwingine wingu lilikuwepo kambini kuanzia jioni mpaka asubuhi. Na wingu liliponyanyuliwa asubuhi, walisafiri. Kama liliendelea kwa mchana wote na kwa usiku wote, ni pale tu wingu liliponyanyuliwa ndipo walipoendelea na safari. **22** Hata kama wingu lilibaki kwenye masikini kwa siku mbili, kwa mwezi mmoja, au kwa mwaka mmoja, ili mradi tu limebaki pale, wana wa Israeli walibaki kwenye kambi zao na kusitisha safari. Lakini pale wingu liliponyanyuliwa, walianza safari yao. **23** Walifanya kambi kwa amri ya BWANA, na walisafiri kwa amri yake. Walitii amri ya BWANA iliyotolewa kupitia kwa Musa

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Numbers 9:1

mwezi wa kwanza
"katika mwezi wa. 1" Huu ni mweziwa kwanza wa Kalenda ya Kihebrania. Inaanzia pale Mungu alipowatoa Wana wa Israeli kutoka Misri

mwaka wa pili
"mwaka wa 2"

baada ya kutoka katika nchi ya Misri
Kirai cha "kutoka katika" kinamaanisha kuondoka. "Baada ya kuondoka katika nchi ya Misri"

Wana wa Israeli ... katika wakati wake
Neno "wakati wake" linamaanisha wakati uliopangwa "muda wa nyuma". Hii inamaanisha watakapokuwa wakiimbuka kila mwaka.

Siku ya kum na nne ... kwa muda uliopangwa
Huu ni wakati wa uliopangwa kwa mwaka ili waisherehekeePasaka. "katika siku ya kumi na nne ... wataikumbuka, kwa kuwa huu ndio muda wa kuisherehekea kwa kila mwaka"

siku ya kumi na nne
"siku ya 14"

fuata sheria zake zote na ufuate taratibu zake zote
Virai hivi viwili vinamaanisha kitu kimoja, Vimetumika kuonyesha msisitizo wa kuzitii amri.

generated on Tue Oct 24 10:45:40 2023

utaikumbuka
neno "ku" itunza" ni nahau inayomaanisha kuikumbuka. "mtaikumbuka" au "mtaisherehekea"

Numbers 9:4

wataishika sikukuu ya Pasaka
Neno "wataishika" linamaanisha kuikumbuka. "kuikumbuka sikukuu ya Pasaka" au "Kuisherehekea sikukuu ya Pasaka"'

katika siku ya kumi na nne ya mwezi wa kwanza
"katika siku ya 14 ya mwezi wa 1"

Numbers 9:6

walionajisika kwa sababu ya maiti
"walinajisika kwa sababu ya kugusa maiti"

kunajisika
Mtu ambaye Mungu anamwona hakubaliki kiroho ni yule ambaye katika hali ya mwili alikuwa amenajisika.

kuishika Pasaka
Tazama 9:4

kwa sababu ya maiti
"kwa sababu tumegusa maiti"

kwa nini basi unatutaka tuendelee kutoa sadaka ... wana wa Israeli?
Si sahihi kutuzuia kutoa sadaka ... kati ya wana wa Israeli.

uliopangwa
"ulioamriwa"

Numbers 9:9

amenajisika
Tazama 9:7

kwa sababu ya maiti
"kwa sababu umegusa maiti"

Kuishika Pasaka
Tazama 9:4

Numbers 9:11

Watishika Pasaka
Tazama 9:4

Sikuy a kumi na nne ya mwezi wa pili
"siku ya 14 ya mwezi wa 2"

wa jioni
"wakati wa jua kuzama"

Wataila
"Watamla mwanakondoo wa Pasaka"

kwa mikate isiyotiwa chachu
"kwa mikate iliyotengenezwa bila amira" au "kwa mikate ambayo haina amira"

mboga chungu
hii ni mimea midogo midogo ambayo ina radha mbaya

kuvuunja mifupa yake
"wasivunje mifupa yake yeyote"

Numbers 9:13

mtu yeyote asiye najisi
Mtu ambaye anakubalika kwa Mungu kiroho ni yule ambaye anaonekana kuwa kimwili ni msafi

kuishika Pasaka
Tazama 9:4

huyo mtu lazima aondolewe
Neno "kuondolewa" linamaanisha kukatiliwa mbali.

uliopangwa
ulioamriwa

Huyo mtu lazima abebe dhambi yake
"Mtuhuyo lazima abebe adhabu ya dhambi yake"

anayeishi kati yenu
kiwakilishi cha "yenu" kinamaanisha watu wa Israeli

ataishika na kufuata amri zote
"huyo mgeni ataishika na kufuata yote ambayo BWANA ameamuru"

ataishika na kufuata amri zote , na kufuata taratibu zake
Virai hivi viwili vinamaanisha jambo lilelile, vimetumika kutia msisitzo wa kwamba huyo mgeni atazitii sheria zote na kuishika Pasaka.

katika nchi
"katika nchi ya Israeli"

Numbers 9:15

masikani iliposimamishwa
"Walawi walipoisimamisha ile masikani"

ile hema ya amri ya agano
Tazama 1:50

Lilionekana kama moto mpaka asubuhi
"Wakati wa usiku lile wingu lilionekana kama moto mkubwa mpaka asubuhi"

Liliendelea hivyo hivyo
"Lile wingu lilibaki hivyohivyo juu ya masikani"

na kuonekana kama moto wakati wa usiku
"lilionekana kama moto mkubwa wakati wa usiku."

generated on Tue Oct 24 10:45:40 2023

Na kila wingu lilipochukuliwa
"lilipoondolewa" au "BWANA alipoliondoa wingu"

wingu liliposimama
"Wingu liliposimama kuendelea"

Numbers 9:18

kwa amri ya BWANA
"BWANA alipotoa amri"

Numbers 9:20

kwenye masikani
"juu ya masikani

waliweka kambi
"walipoweka kambi yao"

kuanzia jioni mpaka asubuhi
"kuanzia jioni mpakasubuhi tu"

kama liliendelea
"kama wingu lilibaki juu ya masikani"

ni pale tu wingu liliponyanyuliwa ndipo waliendelea
"kisha baada ya wingu kuondolewa ndipo waliposafiri"

Numbers 9:22

pale wingu liliponyanyuliwa
"BWANA alipolinyanyua wingu"

kwa amri ya BWANA
"kile ambacho BWANA alikuwa ameamuru"

amri ya BWANA ilyotolewa kupitia kwa Musa
amari ambazo BWANA alikuwa ametoa kupitia kwa Musa

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 BWANA alinena na Musa, akasema, **2** "tengenza tarumbeta mbili za fedha. Uzitengeneze kwa kufua hizo fedha. Utazitumia hizo tarumbeta kwa kuwaita watu waje pamoja na kwa kuwaita watu wote wakati wa kuondoka kwenye kambi zao. **3** Makuhani watapiga tarumbeta kwa ajili ya kuwaita watu wote mbele yako kwenye lango la hema ya kukutania. **4** Kama makuhani watapiga tarumbeta moja tu, basi viongozi, vichwa koo za Israeli ndipo watakapokutana kwako. **5** Utakapopiga tarumbeta ya sauti kuu, ile kambi ya upande wa mashariki itaanza kusafiri. **6** Nawe utakapopiga tarumeta kwa sauti kuu mara ya pili, ile kambi ya upande wa kusini wataanza kusafiri. Watapiga tarumbeta kwa sauti kuu ili kuanza safari yao. **7** Watu wote watakapokutana pamoja, piga hizo tarumbeta lakini si kwa sauti kuu. **8** Wana wa Haruni, makuhani, watapiga hizo tarumbeta. Huu ndio utakaokuwa utaratibu wa watu wako kwa vizazi vyote. **9** Nanyi mtakapoenda vitani katika ardhi yenu dhidi ya maadui wenu wanaowakandamiza, ndipo mtakapotoa ishara ya sauti ya tarumbeta. Mimi, BWANA Mungu wako nitawaita kuwakumbuka na kuwaokoa kutoka kwa maadui wenu. **10** Pia, wakati wa kusherehekea, sikukuu zenu za kawaida na katika miandamo ya miezi, mtapiga tarumbeta zenu kwa heshima ya sadaka zenu za kuteketezwa na kwa sadaka zenu za amani. Huu utakuwa ukumbusho wenu kwangu, Mungu wenu. Mimi ndimi BWANA Mungu wenu." **11** Katika siku ya ishrini, mwezi wa pili, mwaka wa pili, Lile wingu liliinuliwa toka masikani ya amri za maagano. **12** Wana wa Israeli wakaendelea na safari yao toka jangwa la Sinai. Lile wingu likasimama kwenye jangwa la Parani. **13** Walifanya safari yao ya kwanza, kufuatia amri ya BWANA iliyotolewa kupitia kwa Musa. **14** Kambi ya mahali pa uzao wa Yuda iliondoka ya kanza, wakiondoa majeshi yao binafsi. Nashoni mwana wa Aminadabu ndiye aliyeongoza jeshi la Yuda. **15** Nethaneli mwana wa Zuari aliongoza jeshi la kabila la uzao wa Isakari. **16** Eliabu mwana wa Heloni aliongoza jeshi la kabila la Zabuloni. **17** Uzao wa Gerishoni na Merari, ambao walitunza masikani, na kuanza kusafiri. **18** Baadaye Walifuata jeshi la mahali pa kambi ya Reubeni walianza safari yao. Elizuri mwana wa Shedeuri alliongoza jeshi la Reubebni. **19** Shelumieli mwana wa Zurishadai aliliongoza jeshi la kabila la uzao wa Simeoni. **20** Eliasafu mwana Deuli aliliongoza jeshi la kabila la uzao wa Gadi. **21** Kabila la Kohathi nalo lilianza safari. Wao walibebba vyombo vya mahali patakatifu. Wengine waliisimamisha masikani kabla ya Wakohathi kufika kambi inayofuata. **22** Majeshi ya kabila la uzao wa Efraimu ndio waliofuata. Elishama mwana wa Amihudi ndiye aliyeongoza jeshi la Efraimu. **23** Gamalieli mwana wa Pedazuri aliongoza jeshi la uzao wa Manase. **24** Abidani mwana wa Gidioni aliongoza jeshi la uzao wa kabila la Benjamini. **25** Lile jeshi lililoweka kambi mahali pa bango la uzao wa Dani lilikuwa la mwisho kuondoka. Ahizeri mwana wa Amishadai ndiye aliyeongoza jeshi la Dani. **26** Pagieli mwana wa Okirani aliongoza jeshi la wana wa uzao wa Asheri. **27** Ahira mwana wa Enani aliongoza jeshi la uzao wa kabila ya Naftali. **28** Hivi ndivyo majeshi ya wana wa Israeli yalivyosafiri. **29** Musa alinena na Hobibu mwana wa Reueli wa Kabila la Midiani. Reueli alikuwa baba mke wa Musa. Musa akanena na Hobibu akasema, "Tunasafiri kuelekea mahali ambapo BWANA ametuahidi. BWANA alisema kuwa, "Nitawapeni ninyi hilo eneo, 'Njoni pamoja nasi na tutawatendea mema. BWANA ameahidi kuwafanyia mema Waisraeli." **30** Lakini Hobibu akmwambia Musa, "Sitaambatana nanyi." **31** Naye Musa akamjibu, "Tafadhali msituache. Mnajua jinsi ilivyo kuweka kambi jangwani. Tunaomba mtujali. **32** Kama mtaambatana nasi tutawatendea mema sawa na jinsi BWANA anavyotutendea." **33** Walisafiri kutoka mlima wa BWANA kwa siku tatu. Sanduku la agano la BWANA liliwatangulia kwa siku tatu ili kupata mahali pa kupumzika. **34** Wingu la BWANA lilikuwa juu yao muda wote wa mchana walipokuwa safarini. **35** Kila hilo sanduku liliposafiri kwenda mbele, Musa alisema, "Inuka BWANA, Uwatawanye maadui wako. Uwafanye wale wanaokuchukia kukukimbia." **36** Na kila lile sanduku liliposimama, Musa alisema, "BWANA uwarudie, hawa Waisraeli makumi elfu."

Numbers 10:1

tengeneza tarumbeta mbili za fedha
"mwambie mtu mmoja atengeneze tarumbeta mbili za fedha"

utazitumia hizo tarumbeta
Siye Musa atakayepiga hizo tatrumbeta bali atawaagiz amakuhani kuzipiga.

Numbers 10:3

mbele yako
"wakati ukiwepo." Yaani Musa akiwepo wakati Makuhani watakapozipiga hizo taraumbeta.

generated on Tue Oct 24 10:45:40 2023

basi viongozi, vichwa vya koo za za Israeli
virai hivi viwili vinamaanishsa kitu kilekile. Kirai cha pili kinatumika kufafanua kirai cha kwanza. "Viongozi ambao ni vichwa vya koo za za Israeli"

Utakapopiga tarumbeta ya sauti kuu
"utakapopiga ishara kuu"

Numbers 10:6

utakapopiga tarumbeta kwa ishara kuu
"watakapopiga ishara kuu"

watu wote watakapokutana
"kuwakusanya watu pamoja"

mara ya pili
"mara ya 2"

watapiga tarumeta kwa sauti kuu ili kuanza safari
"kiwakilishi cha "wa" kinawawakilisha makuhani wa Israeli.

huu ndio utakuwa utaratibu wa watu
"utakuwa utaratibu wenu." "wenu" ni kiwakilishi cha wengi kinachomaanisha Waisraeli.

Numbers 10:9

Nanyi mtakapoenda vitani ... wanaowakandamiza
"Waisraeli wanapokuwa vitani ... kwa wale wanaowakandamiza Waisraeli"

ndipo mtakapotoa sauti ya ishara ya tarumbeta
"basi utawaamuru makuhani kupiga sauati ya tarumbeta "

nitawaita na kuwakumbuka
Kirai cha " kuwaita" kinamanisha kuwakumbuka. "Nitawakumbuka"

Numbers 10:10

wa kusherehekea
"mtakaposherehekea"

mtapiga tarumbet zenu
"utawaamuru makuhani kupigahizo tarumbeta"

katika miandamo ya miezi
Kalenda ya Kihebrania ina miezi kumi na mbili. wakatiwa mwezi kuanza ukiwa na ule mwanga rangi ya fedha unaonyesha mwanzo wa wa mwezi katika kalenda ya Kihebrania.

sadaka zenu za kuteketezwa na kwa sadaka zenu za amani ... kwangu
kiwakilishi "zenu" ni cha wingi kikimaanisha Waisraeli.

kwa heshima ya sadaka zenu
""kwa heshima ya sadaka"

Huu utakuwa ukumbusho wenu kwangu."
Hii itakuwa kumbukumbu yanagu kwenu". au "daima itanikumbusha."

Huu utakuwa
Neno "huu" linamaanisha zile tarumbeta na zile sadaka.

Numbers 10:11

mwaka wa pili
"katika mwaka wa 2." Huu ni mwaka wa pili baada ya BWANA kuwatoa Waisraeli kutoka nchi ya Misri.

Katika siku ya ishirini, mwezi wa pili.
"katika siku ya 20, ya mwezi wa 2." Huu ni mwezi wa pili wa Kalenda ya Kihebrania.

wingu liliinuliwa
"BWANA aliliinua wingu"

masikani ya amri za maagano
Tazama 1:50

amri ya BWANA ilitolewa kupitia kwa Musa
"amri ambayo BWANA aliamuru kupitia kwa Musa"

Numbers 10:14

Kambi ya mahali pa uzao wa Yuda
Kambi hii inajumuisha makabila matatu chini ya kikosi cha Yuda: Yuda, Isakari na Zabuloni.

iliondoka ya kwanza
"iliondoka ya 1". Kirai cha w"aliondoka" kinamaanisha walifungasha vitu vya kambi yao na kuanza safari.

Nashoni mwana wa Aminadabu
Tazama 1:7

Nathanaeli mwana wa Zuari
Tazama 1:7

Eliabu mwana wa Heloni
Tazama 1:7

Numbers 10:17

Gerishoni ... Merari
Tazama 3:17

jeshi la mahali pa kambi ya Reubeni
Hii inamaanisha majeshi ya kabila yaliyo chini ya kikosi cha Reubeni: Yaani Reubeni, Simioni, na Gadi.

Elizuri m wana wa Shedeuri
Tazama 1:4

Shelumieli mwana wa Zurishadai
Tazama 1:4

generated on Tue Oct 24 10:45:40 2023

Elisafu
Tazama 1:4

Numbers 10:21

Wakohathi
Tazama 3:27

Majeshi ya kabila la uzao wa Efraimu
Haya ni majeshi yaliyokuwa chini ya kikosi cha Efaimu: Efraimu, Manase, na Benyamini.

Elishama mwana wa Amihudi
Tazama 1:10

Gamalieli mwana wa Pedazuri
Tazama 1:10

Abidani mwana wa Gidioni
Tazama 1:10

Numbers 10:25

Jeshi lililoweka kambi mahali pa bango la Uzao wa Dani
Hii k ambi ilikjumuisha kabila la Dani ambalo ni: Dani, Asheri, na Naftali.

Ahizeri mwana wa Aminadamu
Tazma 1:12

Pagieli mwana wa Okrani
Tazama 1:12

Ahira mwana wa Enani
Tazama 1:12

Numbers 10:29

Hobibu mwana wa Reuli
Hili ni jina la mwanamume

ambalo BWANA ametuahidi
"ambalo BWANA ametuahidi sisi"

tutawatendea mema
"tutawakarimu vizuri"

Numbers 10:31

Tafadhali msituache
"mtatuongoza na kutonyesha jinsi ya kuishi jangwani"

Numbers 10:33

Walisafiri
"kiwakilishi cha "wa" kinamaanisha Waisraeli

mlima wa BWANA
Huu ni mlima Sinai. "Mlima Sinai ni mlima wa BWANA"

Sandukula agano la BWANA liliwatangulia
"wale wanaume walilibeba sanduku la agano la BWANA mbele yao wakatiwote waliposafiri"

muda wote wa mchana
"kila mchana" au "wakati wa mchana"

Numbers 10:35

Kila hilo sanduku liliposafiri
"Kila wakati wale watu waliokuwa wamebeba sanduku walipoondoka"

Inuka BWANA
Kirai cha "inuka" ni ombi la BWANA kumtaka atende. Kwa hiyo Musa anamwomba BWANA awasambaze maadui wake.

Uwafanye wale wanaokuchukia kukukimbia
"uwafanye wale wanokuchukia kukimbia mbele ya sanduku lako na mbele ya watu wako"

na kila lile sanduku liliposimama
"kila watu wanobeba lile sanduku waliposimama"

hawa Waisraeli makumi elfu
Hii inamaanisha watu." hawa walio makumi elfu"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Sasa watu wakanung'unika juu ya matatizo yao wakati BWANA alipokuwa akiwasikiliza. BWANA akawasikia watu naye akakasirika. Moto kutoka kwa BWANA ukashuka na ukawaka kati yao na kuteketeza baadhi ya kambi kwenye pembe zake. **2** Ndipo watu wakamwita Musa kwa nguvu, Naye Musa akamwomba BWANA, na ule moto ukazimika. **3** Mahali pale paliitwa Tabera, kwa sababu moto wa BWANA uliwaka kati yao. **4** Baadhi ya wageni wakaanza kuweka kambi zao pamoja na wana wa wa Israeli. Walitaka kula chakula kizuri. Kisha wana wa Israeli walipoanza kulia wakisema, "Ni nani atakayetupatia nyama za kula? **5** Tunakumbuka samaki tulizokula bure kule Misri, yale matango, na matikiti maji, na mboga na vitunguu na vitunguu saumu. **6** Na sasa hatuna hamu ya kula, kwa sababu tunaona mana tu. **7** Mana ilifanana na punje ya mtama. ilionekana kama bedola. **8** watu wakazunguka kisha wakakusanyika. Wakaisaga, wakaitwanga kwa vinu, wakaitokosa nyunguni, na kuitengeneza mikate. radha yake ilikuwa kama mafuta mapya ya mizeituni. **9** Na umande ulipoanguka kambini usiku ule, na mana ilianguka pia. **10** Musa akawasikia watu wakilia katika familia zao, na kila mtu alikuwa kwenye lango la hema yake. BWANA alikasirika sana, na mbele ya macho ya Musa malalamiko yao yalikuwa mabaya. **11** Musa akasema na BWANA, "Kwa nini umemtendea mtumishi wako vibaya namna hiyo? kwa nini hujapendezwa na mimi? unanifanya kubeba mizigo ya hawa watu. **12** Je, mimi ndiye niliyewatungia mimba hawa watu? Mimi ndiye niliyewazaa kiasi kwamba unaniambia, "wabebe kwa ukaribu vifuani mwako kama baba abebavyo mtoto wake? Je, nitawabeba mpaka kwenye nchi ambayo uliwaahidi mababu zao kuwapa? **13** Naweza kupata wapi nyama za kuwapa watu wote hawa? Wanalia mbele zangu na wanasema, 'tupe nyama tule.' **14** Mimi peke yangu siwezi kuwabeba watu wote hawa. Ni wengi sana kwangu. **15** Kwa vile unanitendea hivi, basi uniue, na kama wewe ni mpole kwangu, basi niondolee mzigo huu." **16** BWANA akamwambia Musa, "Niletee wazee sabini miongoni mwa Waisraeli. Hakikisha ni wazee na viongozi wa watu. Uwalete kwenye hema ya kukutania wasimame pamoja na wewe. **17** Nami nitashuka niseme nawe mahali pale. Nitatoa sehemu ya roho iliyo ndani yako na kuwapatia wao. Nao watabeba mzigo wa watu pamoja nawe. na hautaubeba peke yako. **18** Waambie watu, 'Jitakaseni ninyi wenyewe, kwa kuwa kesho mtakuala nyama, kwa kuwa mmelia na BWANA amesikia, "Mlipokuwa mkisema kuwa nani atakayetupa nyama tule? Kule Misri tulikula chakula kizuri!" Kwa hiyo BWANA atawapeni nyama, nanyi mtakula nyama. **19** Hamtakula nyama kwa siku moja tu, au siku mbili, au siku tano, au siku kumi, au siku ishirini, **20** Lakini mtakula nyama kwa mwezi mmoja mpaka zitakapowatokea puani. Mpaka zitawakinai kwa sababu mmemkataa BWANA ambaye yuko kati yenu. Mmelia mbele yake. mmesema, "Kwa nini tulitoka Misri?"" **21** Kisha Musa akasema, "Mimi nina watu 600, 000, na wewe umesema, "Nitawapa nyama mle kwa mwezi mmoja,' **22** Je, tutayachinja haya makundi ya ng'ombe na kondoo ili kuwatosheleza?" **23** BWANA akasema na Musa, "Je mkono wangu ni mfupi? Sasa utaona kama maneno yangu ni ya kweli ama sivyo. **24** Musa alitoka nje kwenda kuwaambia watu maneno ya BWANA. Aliwakusanya wazee sabini wa watu na kuwaweka kuizunguka hema. **25** BWANA akashuka chini katika wingu akaongea na Musa. BWANA akachukua sehemu ya roho iliyokuwa kwa Musa na kuiweka kwa wale wazee sabini. Roho alipowashukia, wakaanza kutoa unabii, lakini ilitokea kwenye tukio hilo tu na haikujirudia tena. **26** Watu wawili waitwao Elidadi na Medadi walibaki kambini. Lakini Roho aliwashukia pia. Majina yao yalikuwa yameandikwa kwenye orodha lakini walikuwa hawajaenda hemani. Hata hivyo nao walitoa unabii wakiwa kambini. **27** Kijana mmoja huko kambini alikimbia akaenda kumwambia Musa, "Elidadi na Medadi wanatoa unabii kambini." **28** Joshua mwana wa Nuni, msaidizi wa Musa, ambaye ni miongoni mwa wale aliowachagua akamwambia Musa, "Bwana wangu Musa, wazuie." **29** Musa akamwambia, "una wivu kwa niaba yangu? Natamani kama watu wote wa BWANA wangekuwa manabii na kwamba angeweka Roho yake juu yao wote!" **30** Kisha Musa na wale wazee wakarudi kambini. **31** Kisha upepo ukavuma kutoka kwa BWANA ukaja na kware kutokea baharini. Wakaanguka karibu na kambi, kiasi cha umbali wa safari ya siku moja upande huu na umbali wa siku moja upande mwingine. Wale kware wakaizunguka kambi kiasi cha mita moja toka uso wa dunia. **32** Watu wakawakusanya hao kware kwa bidii mchana huo wote na usiku huo wote, na mchana wote uliofuatia. Hakuna aliyekusanya pungufu ya mita mbili za uajazo. Wakawaanika kweye ardhi yote hapo kambini. **33** Wakati ile nyama ikiwa bado iko kwenye meno yao, wakiwa bado wanatafuna, BWANA akawakasirikia. Akwapiga watu wale kwa gonjwa kubwa sana. **34** Mahali pale paliitwa Kibroti Hataava, kwa sababu pale walizika watu waliotamani nyama. **35** Kutoka Kibroti Hataava watu wakasafiri hadi Hazeroti, ambapo walipumzika.

generated on Tue Oct 24 10:45:40 2023

Numbers 11:1

Moto kutoka kwa BWANA ukawaka
"BWANA alituma moto uliowaka"

Mahali pale paliitwa
"wakapaita mahali pale"

Numbers 11:4

Ni nani atakayetupatia nyama za kula?
"Tunatamani kama tungepata nyama tule"

na sasa hatuna hamuya kula
"hatutaki kula" au "hatuwezi kula"

Numbers 11:7

punje ya mtama
mbegu hii hutumika kama kiungo inapokuwa imekauka

bedola
hii ni kitu chenye rangi inayofanana na kijivu

Numbers 11:9

macho ya Musa
"katika fikra za Musa"

Numbers 11:11

Taarifa kwa ujumla
Musa anamlalamikia BWANA akitumia maswali mengi yasitotaka majibu.

Kwa nini umemtendea mtumishi wako vibaya namna? kwa nini hujapendezwa na mimi?
"usinitendee mimi, mtumishi wako, vibaya namna hiyo." au "usiwe na hasira dhidi yangu."

Umenifanya kubeba mizigo ya hawa watu
"umenifanya niajibike kwa ajili ya hawa watu"

Je, mimi ndiye niliyewatungia mimba hawa watu? Mimi ndiye niliyewazaa kiasi kwamba unaniambia?
"Mimi si baba wa hawa watu. Kwa hiyo si sahihi kuniambia mimi."

wabebe kwa ukaribu vifufani mwako kama baba abebavyo mtoto wake
Maana yake ni kwamba Musa analazimika kuajibika kwa watu ambao hawawezi kujilinda wenyewe, kama vile mzazi alindavyo kichanga.

Je, nitawabeba mpaka kwenye nchi ... mababu zao kuwapa?
""Usinitegeme mimi kuwabeba... mpaka kwenye uliyowaahidi mababu zao kuwapa" au "siwezi kuwabeba... mpaka kwenye nchi uliyowaahidi mababu zao."

Numbers 11:13

Naweza kupata wapi nyama za kuwapa watu wote hawa?
"siwezi kupata uwezekenio wa kupata nyama za kuwapatia watu wote hawa."

Mimi pekee yangu siwezi kuwabeba watu wote hawa
"Siwezi kuwapatia mahitaji yao watu wote hawa."

Ni wengi sana kwangu
"Wajibu huu ni mzito sana kwanagu"

Numbers 11:16

Sehemu ya roho iliyo ndani kwako
Neno "roho" linamaanisha mamlaka ambayo Roho wa Mungu alikuwa amempatia Musa ili kwamba Musa aweze kufanya yale amabyo Mungu alikuwa amemwamuru. "baadhi ya mamlaka ambayo Roho amekupatia wewe"

Nao watabeba mzigo wa watu pamoja na wewe
"Watakusaidia kuwaangalia watu hawa"

Na hautaubeba pekee yako
"Hautawaangalia pekee yako"

Numbers 11:18

Taarifa kw aujumla
BWANA anaendelea kuongea a Musa

nani atakayetupa nyama tule?
"Tunatamani kama tungepata nyama tule"

mpaka zitakapowatokea puani
Inaweza kumaanisha 1) Mungu anamaanishsa kutapika kupitia puani au mpaka mtaugua na kutapika 2)watakula nyama nyingi sana kama itakavyokuwa pale zitakapowatokea puani. au "mpaka mtaanza kujisikia kuwa zinataka kutokea puani"

kwa nini tulitoka Misri?
"Bora tusingelitoka Misri."

Numbers 11:21

Je, tutayachinja haya makundi ya ng'ombe na kondoo ili kuyatosheleza? Je tutawakamaata hawa samamki wote wa baharini ili kuwatosheleza?
"Tutatakiwa kuwachinja makundi yote ya ng'ombe na kuwakama samaki wote wa baharini ili kuwatosheleza!"

Ng'ombe na makundi
Maneno haya yanamaanisha kitu kimoja. Yametumika kuonyesha msisitizo wa kundi kubwa la wanyama

generated on Tue Oct 24 10:45:40 2023

Smamki wote wa baharini
Musa ametumia mfano huu ili kuonyesha kuwa ilivyokuwa vigumu kuwapatia chakula watu wa Israeli.

ilikuwatosheleza
"kuwatosheleza njaa yao"

Je, mkono wangu ni mfupi?
"Je, mnadhani kuwa sina uwezowa kuyafanya haya?" au "manapaswa kujua kuwa mimi nina uwezo zaidi wa kuyafanya haya."

Numbers 11:24

Maneno ya BWANA
"Kile ambacho BWANA amesema"

Sehemu ya Roho aliyekuwa kwa Musa
Tazama 11:16

na kuiweka kwa wale wazee sabini
Tazama 11:16

Roho alipowashukia
"Walipokuwa na nguvu kutoka kwa Roho"

Numbers 11:26

Roho aliwashukia pia
"Roho alipa nguvu pia"

Majina yao yalikuwa yameandikwa kwenye orodha
"Musa alikuwa ameandika majina yao kwenye orodha"

Numbers 11:28

wazuie
"waambie waache kutoa unabii"

una wivu kwa niaba yangu
"unapaswa kutokuwa na wivu"

una wivu kwa niaba yangu
"Unadhani kuwa wanaweza kuwa wanacchukua kitu kutoka kwangu?"

angeweka Roho yake juu yao
"Kwsamba Roo ya BWANA angewapatia uwezo."

Numbers 11:31

kware
ndege mdogo

kiasi cha umabli wa safari ya siku moja upande huu na umbali wa siku moja upande mwingine
"ni umbali wa siku moja ambao mtu anaweza kwenda katika uelekeo wowotde.

kiasi cha mita moja toka uso wa dunia
"kiasi cha sentimita 92" au "mita moja"

hakuna aliyekusanya pungufu ya mita mbili
"kila mmoja alikusanya si chini ya mita mbili za ujazo"

mita mbii za ujazo
mita moja ya ujazo ni saw na lita 220."lita 2,200"

Numbers 11:33

wakati ile nyama ikiwa bado iko kwenye meno, wakiwa bado wanatafuna
Sentensi hizi zinamaanishakitu kimoja. "wakati walipokuwa bado wanakula ile nyama"

Mahali pale paliitwa Kibroti Hataava
"walipaita mahali pale Kibroti Hataava"

Hazeroti
Hili ni eneo la mahali fulani jangwani

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Kisha Miriamu na Haruni wakasema kinyume na Musa kwa sababu ya mwanamke Mkushi ambaye alikuwa amemwoa. **2** Walisema. " Hivi BWANA amesema na Musa tu? Ni kweli hajawahi kusema nasi pia? Sasa BWANA akasikia kile walichokuwa wanaongea. Sasa **3** Musa alikuwa mtu mpole sana, mpole kuliko mtu yeyote duniani. **4** Wakati huo, BWANA akanena na Musa, Haruni na Miriamu: "tokeni nje ninyi watatu kwenye hema ya kukutania." kwa hiyo wale watatu wakatokanje. **5** Kisha BWANA akashuka katika nguzo ya wingu. Akasimama kwenye lango la hema na akamwita Haruni na Miriamu. wote wakaja mbele. **6** BWANA akasema, "Sasa sikilizeni maneo yangu, Nabii wangu anapokuwa nanyi, Mimi nitajifunua kwake kwa maono na kusema naye katika ndoto. **7** Lakini si hivyo kwa mtumishi wangu Musa. Yeye ni mwaminifu katika nyumba yangu yote. **8** Mimi huongea na Musa moja kwa moja, si kwa maono wala mafumbo. Yeye huniona umbo langu. Kwa hiyo, kwa nini hamuogoopi kumnenea kinyume, mtumishi wangu Musa?" **9** Hasira ya BWANA ikawawakia, kisha akawaacha. **10** Lile wingu likainuka juu ya hema, Miriamu akapata ukoma ghafla - akawa mweupe kama theluji. Naye Haruni alipogeuka kumwona Miriamu, akamwona amepata ukoma. **11** Haruni akamwambia Musa, "Bwana wangu, usituadhibu kwa uovu wetu huu. Tumenena katka upumbuvu, na tumetenda dhambi. **12** Tafadhali nakuomba usimwache akawa kama mtoto mchanga aliyekufa ambaye nusu ya nyama yake imeoza tangu kuzaliwa" **13** Kwa hiyo Musa akamwomba BWANA, akasema, "Mungu ninakusihi umponye tafadhali." **14** BWANA akamwambia Musa, " kama baba yake angemtemea usoni angepata aibu kwa muda wa siku saba. Umfungie nje ya kambi kwa muda wa siku saba. Kisha umrejeshe ndani tena." **15** Kwa hiyo Miriamu akafungiwa nje ya kambi kwa siku saba. Watu hawakusafiri mpaka aliporudi kambini. **16** Kisha watu wakasafiri kutoka Hazeroti na kuweka kambi kwenye jangwa la Parani.

Numbers 12:1

Hivi BWANA amesema na Musa tu? Ni kweli hajawahi kusema nasi pia?
"BWANA hajasema na Musa tu. Pia amesema na sisi."

sasa BWANA akasikia
Neno "sasa" linavuta usikivu kwa kile ambacho kinafuata baadaye.

Sasa Musa alikuwa mtu
"Neno "sasa" limetumika kuonyesha mwanzo wa habari kuu. Msimuliaji anaeleza historia ya Musa kuhusu tabia zake.

Numbers 12:4

nguzo ya wingu
umbo la wingu linaongolewa kama vile ni nguzo. "wingu lenye umbo kama nguzo" au "wingu refu"

Numbers 12:6

Lakini si hivyo kwa mtumishi wangu Musa
"Siongei na Musa kwa namna hiyo"

Yeye ni mwaminifu katika nyumba yangu
Nyumba hapa inamaanisha taifa la Israeli. Musa amawaongoza watu wangu kwa uamiinifu" au Musa ndiye ninayemwamini kuwaongoza watu wangu Usraeli"

Kwa nini hamuogopi kumnenea kinyume mtumishi wangu Musa?
"Mnapaswa kuogopa kumnenea kinyume mtumishi wangu, dhidi ya Musa"

kinyume, cha mtumishi wangu Musa
kinyume cha mtumishi wangu, Musa

Numbers 12:9

Hasira ya BWANA ikawawakia
Hasira ya BWANA inafananishwa na moto."BWANA akawakasirikia sana"

"akawa mweupe kama ukokoma"
"akawa mweupe sana"

Numbers 12:11

usituadhibu kwa sababu ya uovu wetu huu
Hii inamaanisha usituadhibu kwa sababu ya dhambi zetu

Tafadhali usimwache akawa kama mtoto mchanga aliyekufa amabye nusu ya nyama yake imeoza
"Tafadhali usimwache akawa kama mtoto mchanga ambaye nusu ya nyamya yake imeoza"

Numbers 12:13

Mungu ninakusihi umponye tafadhali
neno "tafadhali" limerudiwa ili kuonyesha msisitizo

generated on Tue Oct 24 10:45:40 2023

kama baba yake angemtemea usoni
kumtemetemea mtu usoni ilikuwa udhi baya

Miriamu akafungiwa nje ya kambi
"Miriamu alitengwa nje ya kambi"

Miriamu akafungiwa nje ya kambi
"Musa alimfungia Miriamu nje ya kambi"

Numbers 12:16

Hazeroti
Tazama 11:13

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Kisha BWANA akanena na Musa, akamwambia, "tuma watu waende kuipeleleza nchi ya Kanani, ambayo nimewapa wana wa Israeli. **2** Tuma mwanamume mmoja kutoka kila jamaa ya kabila. Kila mwanamume awe kiongozi katika kabila lake." **3** Musa akawatuma kutoka jangwa la Parani, ili watii amri ya BWANA. Watu wote hao walikuwa viongozi wa watu wa Israeli. **4** Majina yao yalikuwa haya yafuatayo: kutoka kabila la Reubeni, Shamua mwana wa Zakuri; **5** Kutoka kabila la Simeoni, Shafati mwana wa Hori; **6** Kutoka kabila la Yuda, Kalebu mwana wa Yefune; **7** Kutoka kabila la Isakari, Igali mwana wa Yusufu, **8** Kutoka kabila la Efraimu, Hoshea mwana wa Nuni; **9** Kutoka kabila la Benjamini, Paliti mwana wa Rafu; **10** kutoka kabila ya Zabuloni, Gadieli mwana wa Sodi; **11** kutoka kabila la Yusufu (hiyo inamaanisha kutoka kabila la Manase), Gadi mwana wa Susi; **12** kutoka kabila la Dani, Amieli mwana wa Gemalili; **13** kutoka kabila Asheri, Setu mwana wa Mikaili; **14** kutoka kabila la Naftali, Nabi mwana wa Vofisi; **15** kutoka kabila la Gadi, Geuli mwana wa Machi. **16** Haya ndiyo majina ya wanaume ambao Musa aliwatuma kwenda kuipelelza ile nchi. Musa akamwita Hoshea mwana wa Nuni kwa jina la Joshua. **17** Musa akawatuma kwenda kuipeleleza ile nchi ya Kanani. Naye akawaambia, " Mkaanzie Negebu hadi mahali pa milima. **18** Kaipelelezeni nchi kujua ni nchi ya namna gani. Wachunguzeni watu wake, kama ni watu wenye nguvu au dhaifu, kama ni wachache au ni wengi. **19** Chunguzeni nchi hiyo wanayoishi ni nchi ya namna gani. Ni nzuri au mbaya? Miji yao ikoje? Je iko kama kambi au ni miji yenye ngome? **20** Chunguzeni ni nchi ya namna gani, kama ni njema kwa mazao au la kama kuna miti au hapana. Mwe hodari mkalete sampuli za mazao ya nchi," Sasa ni muda wa msimu wa malimbuko ya mizabibu. **21** Kwa hiyo wale wanaume wakaenda kuipeleleza ile nchi kutoka jangwa la Sini mpaka Rehobi, karibu na Lebo Hamati. **22** Walienda kutoka Negebu nao wakafika Hebroni. Ahimani, Sheshai, na Talmai, Uzao wa Anaki nao walikuweko, Sasa Hebroni ilikuwa imejengwa miaka saba iliyokuwa imepita kabla ya Zoani wa Misri. **23** Nao walipofika katika bonde la Eshikoli, walikata matawi ya mizabibu lenye kishada cha zabibu. Na makundi mawili ya wapelelezi wakakibeba kwenye mti. Pia wakaleta makomamanga na mtini. **24** Mahali pale paliitwa Eshikoli, kwa sababu ya kishada cha mizabibu ambacho wana wa Israeli walikata kule. **25** Baada ya siku arobaini, wakarudi kutoka kuipeleleza nchi. **26** Wakaja kwa Musa, Haruni na kwa watu wote wa Israeli katka jangwa la Parani, kule Kadeshi. Wakaleta taarifa kwao na kwa Waisraeli wote, na kuwaonyesha matunda ya nchi ile. **27** Wakamwambia Musa, "Tulifika katika ile nchi uliyotutuma. Kwa hakika ni nchi ya kutiririka maziwa na asali. Na baadhi ya matunda yake ni haya hapa. **28** Hata hivyo, watu wanaoishi huko ni wenye nguvu. Miji yao ni mikubwa tena ina maboma. Pia tuliwaona wana wa Anaki huko. **29** Waamaleki wanaishi Negebu. Wahiti, Wayebusi, na Waamori nao wanaishi katika milima ya hiyo nchi. Wakanaani wanaishi kando ya bahari na mto Yorodani." **30** Kisha Kalebu akawatuliza watu waliokuwa mbele ya Musa, akasema, "Twendeni tukaiteke nyara hiyo nchi, kwa kuwa tuna uhakika wa kuikamata." **31** Lakini wale watu waliokuwa wameenda naye walisema, "Hatutaweza kuwashinda hao watu kwa kuwa wao ni hodari kuliko sisi." **32** Kwa hiyo wakasambaza taarifa za kukatisha tamaa kwa Wana wa Israeli juu ya nchi ile waliyoipeleleza. Walisema, "Ile nchi tuliyoiona ni nchi inayowala watu wake. Watu wote tuliowaona ni watu warefu. **33** Kule tuliiona majitu, wana wa uzao wa Anaki, ambao nii uzao wa majitu. Sisi tulionekana kama panzi machoni mwao tulipojilingsnisha nao, hivyo ndivyo tulivyoonekana machoni mwao pia."

Numbers 13:1

ambayo nimewapa
"ambayo nimeamua kuwapeni

Kila mwanamume awe kiongozi katika kabila lake
"Kila mwanamume ambaye ulimtuma lazima awe kiongozi miongoni mwa kabila yake"

Numbers 13:3

Shamua mwana wa Zakuri
Haya ni majiina ya wanaume

Numbers 13:5

Shafati ... Hori ... Yefune ... Igali ... Yusufu ... Nuni
Haya ni majina ya wanaume

Numbers 13:9

Paliti ... Rafu ... Gadieli ... Sodi ... Gadi ... Susi ... Amieli ... Gemali
Haya ni majina ya wanaume

generated on Tue Oct 24 10:45:40 2023

Kutoka kabila la Yusufu (Hiyo inamaanisha kutoka kabila la Manase)
Kutoka kwenye kabila la Mananse mwana wa Yusufu.

Numbers 13:13

Setu ... Mikaili ...Nabi ... Vofsi ... Geuli ... Machi
Haya yote ni majina ya wanaume

Hoshea mwana wa Nuni
Tazama 13:5

Numbers 13:17

Ni nzuri au mbaya? Miji yao ikoje iko kama kambi au ni miji yeneye ngome?
"Mkaone kama nchi ni nzuri au mbaya. ni aina gani ya miji iliyoko huko, na kama miji hiyo ni kama kambi au imezungushiwa ngome za ulinzi"

Je, iko kama kambi au ni miji yenye ngome
Miji yenye ngome ilikuwa na kuta imara zinazozunguka ili kuwalinda na majeshi ya maadui. Kambi hazikuwa na kuta za namna hii.

Numbers 13:21

Sini ... Rehobi ... Zoani
Haya ni majina ya maeneo

jangwa la Sini
Neno "Sini" ni jina la Kihebrania lenye maana ya jangwa.

Hebroni ilikuwa imejengwa miaka saba kabla ya Zoani ya Misri
"Wakanaani walikuwa wameijenga Hebroni miaka 7 kabla ya kuijenga Zoani"

Ahimani ... Sheshai ... Talmai
Haya ni majinia ya koo zilizokuwa zimeitwa kufuata mababu zao.

Anaki
Hili ni jina la mwanamume

Numbers 13:23

Eshikoli
Hili ni jina la mahali

Na makundi mawili ya wapelelezi
"kati ya watu wawili wa makundi hayo"

Mhali pale paliitwa
"walipaita mahali pale"

Numbers 13:25

Baada ya siku arobaini
"Baada ya siku 40"

Wakaleta taarifa kwao
"wakaleta taarifa" au "wakaleta taarifa ya kile walichokiona"

Numbers 13:27

kwa hakika ni nchi ya kutiririka maziwa na asali
"kwa hakika ni nchi nzuri kwa ufugaji na kilimo cha mazao" au " kwa hakika ni nchi yenye rutuba"

maziwa
"mazao ya yatokanayo na wanyama"

asali
"chakula kitokanacho na mazao"

Numbers 13:30

Kalebu
Kalebu alikuwa mmoja wa wapelelzi kumi na mbili ambao Musa aliwatumakuipelelza Kanaani.

tia moyo ... kutia moyo
Neno tia moyo au kutia moyo ni maneno ya kuwafariji na kuwahamasisha waendelee kufanya jambo fulani kwa ujasiri.

Numbers 13:32

wakasambaza taarifa ... waksema
Kiwakilishi cha "wa" kinamaanisha wale wanaume walioipelelza nchi isipokuwa Kalebu na Joshua.

Ile nchi waliyoipeleleza
Neno "wa" linamaanishawanaume wote walioipeleleza nchi akiwemo Joshua na Kalebu

nchi inayowala watu wake
"ni nchi ya hatari sana" au ni nchi ambayo hao watu watatuua"

Anaki
Hili ni jina la mwanaume

tulionekana ... machoni pao
"katika maoni yetu"

tulionekana kama mapanzi machoni mwao
"tulikuwa wadogo kama mapanzi ukitulinganisha nao"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Usiku huo watu wote walilia kwa sauti. **2** Watu wote wa Israeli wakamlalamikia Musa na Haruni. Watu wote wakawaambia, "Ni bora kama tungelifia katika nchi ya Misri, au katika hili! **3** Kwa nini BWANA alituleta katika nchi hii ili tufe kwa upanga? Wake zetu na watoto wetu watakuwa watumwa wao. Je, si bora kwetu kurudi Misri?" **4** Wakasemezana wao kwa wao, "Na tuchague kiongozi mwingine, turudi Misri." **5** Ndipo Musa na Haruni wakalala kifudifudi mbele ya kundi lote la wana wa Israeli. **6** Joshua mwana wa Nuni na Kalebu mwana wa Yefune, ambao walikuwa miongoni mwa wale waliokuwa waemtumwa kwenda kuipeleleza nchi wakachana mavazi yao. **7** Wakawaambia watu wote wa Israeli. Walisema, "Ile nchi tuliyopita katikati yake ni nchi nzuri sana. **8** Kama BWANA amependezwa nasi, basi atatuingiza katika nchi hii na kutupatia. Ile nchi inatiririka maziwa na asali. **9** Lakini msimwasi BWANA, na msiwahofie hao wakazi wa nchi hiyo. Tutawateketeza kwa urahisi kama kula chakula. Ulinzi wao utaondolewa kutoka kwao, kwa sababu BWANA yuko pamoja nasi. Msiwahofie." **10** Lakini watu wote walitishia kuwapiga kwa mawe mpaka wafe. Kisha utukufuwa BWANA ukaonekana kwenye hema ya kukutania kwa watu wote wa Israeli. **11** BWANA akamwambi Musa, "watu hawa watanidharau hadi lini? Wataendelea kutoniamini mpaka lini? Nijapokuwa nimefanya ishara kwa nguvu zangu kati yao? **12** Nitawapiga kwa mapigo, na kuwaondolea urithi, na kufanya taifa kubwa kutoka kwenye ukoo wako ambalo litakuwa kubwa na lenye nguvu kuliko wao. **13** Musa akamwambia BWANA, "Kama utafanya hivi, Na Wamisiri wakisikia habari hizi, na kwa sababu uliwaokoa kutoka kwao kwa nguvu zako. **14** Basi watawaambia wakazi wa nchi hii. Wamesikia ya kuwa wewe BWANA u kati ya watu hawa, kwa sababu uso wako waonekana. Wingu lako husimama juu ya watu wetu. Wewe huwatangulia katika nguzo ya wingu wakati wa mchana na katika nguzo ya moto wakati wa usiku. **15** Sasa kama utawaua hawa watu kama mtu mmoja, basi mataifa ambao wamesikia sifa zako watasema, **16** "Kwa Sababu BWANA hana uwezo wa kuwapeleka watu hawa katika nchi ambayo aliwaapia kuwapa, ndiyo maana amewaua katika jangwa hili.' **17** Sasa, nakusihi, utumie uweza wako. Kwa kuwa umesema kuwa, **18** 'BWANA si mwepesi wa hasira na ni mwingi wa uaminifu katika agano. Yeye husamehe uovu na uasi. Kwa vyovyote vile atafutilia hatia atakapoleta hukumu ya dhambi za mababu juu ya wazao wao, kwa kizazi cha tatu na cha nne.' **19** Ninakusihi uwasameha watu hawa dhambi zao kwa sababu ya ukuu wa uaminifu wa agano lako, kama vile ambavyo umekuwa ukiwasamehe watu hawa tokea wakati wakiwa Misri mpaka sasa." **20** BWANA akasema, Nimewasamehe kwa kama ulivyoomba, **21** bali kama Niishivyo, na kama vile dunia yote itakavyojazwa na utukufu wangu, **22** watu wote walioona utukufu wangu na ishara za nguvu zangu nilizotenda kule Misri na kule jangwani - Lakini bado wamenijaribu mara kumi sasa na hawakuisikiliza sauti yangu. **23** Kwa hiyo nasema kwamba hakika hawataiona nchi ile ambayo niliwaahdi kuwapa mababu zao. Hakuna hata mmoja wao ambao wamenidharau watakaoiona, **24** isipokuwa mtumishi wangu Kalebu, kwa sababu alikuwa na roho nyingine. Yeye amenifuata kwa ukamilifu; Yeye nitampeleka katika nchi hiyo ambayo alienda kuipeleleza. Wazao wake wataimilki. **25** (Sasa Waamaleki na Wakanani waliishi katika bonde.) Kesho mtageuka na kwenda katika jangwa kwa njia ya bahari ya Shamu." **26** BWANA akanena na Musa na Haruni, akasema, **27** "Nitaivumilia jamii ya watu hawa waovu ambao wananinung'unikia mpaka lini? Nimeyasikia malalamiko ya wana wa Israeli dhidi yangu. **28** Waambie, 'Kama niishivyo,' asema BWANA, 'kama vile mlivyosema katika masikio yake, nitawafanyia jambo hili: **29** Maiti zenu zitaanguka katika jangwa hili, Ninyi nyote mliolalamika dhidi yangu, ninyi mliohesabiwa kwenye ile sensa, idadi yote ya watu kuanzia umri wa mika ishirini na kuendelea. **30** Kwa hakika hamtaingia kwenye ile nchi ambayo niliahidi kuwapa kuwa makazi yenu, isipokuwa Kalebu mwana wa Yefune na Joshua mwana wa Nuni. **31** Bali watoto wenu ambao mlisema kuwa watakuwa watumwa, wao ndio nitakaowapeleka katika nchi hiyo. Wao wataifurahia nchi ambayo nInyi mmeikataa! **32** Lakini ninyi, maiti zenu zitaanguka katika jangwa hili. **33** Watoto wenu watakuwa wachungaji katika jangwa hili kwa muda wa miaka arobaini. Lazima watabeba madhara ya matendo yenu ya kutokuamini mpaka mwisho wa maiti ya mwisho jangwani. **34** Kama vile ilivyo hesabu ya siku ambayo mliipeleleza nchi--siku arobaini, vivyo hivyo mtabeba madhara ya dhambi zenu kwa muda wa miaka arobaini--mwaka mmoja kwa kila siku moja, na mtajua kuwa ni sawa na kuwa adui yangu. **35** Mimi BWANA nimesema. Hakika nitafanya hivi kwa kizazi hiki chote kiovu ambacho kimekusanyika kinyume na Mimi. Wao watakatwa kabisa, na watafia hapa.'" **36** Kwa hiyo wale wanaume ambao Musa aliwatuma kwenda kuingalia ile nchi wote walikufa kwa tauni mbele ya BWANA. **37** Hawa ni wale ambao waliorudi na kutoa taarifa mbaya juu ya nchi. Hii iliwafanya watu wote wamlalamikie Musa. **38** Kati ya watu wale waliokuwa wameenda kuiangalia nchi ile, ni Joshua mwana wa Nuni na Kalebu mwana wa Yefune tu ndio waliobaki hai. **39** Musa alipowataarifu mambo haya watu wote wa Israeli waliomboleza sana. **40** Waliamka asubuhi na mapema wakaenda juu ya mlima na kisha wakasema,

generated on Tue Oct 24 10:45:40 2023

"Tazama, tuko hapa, na tutaenda mahali pale ambapo BWANA ametuahidi, kwa kuwa tumetenda dhambi." **41** Lakini Musa akasema, "Kwa nini sasa mnapinga amri ya BWANA? hamtafanikiwa. **42** Msiende, kwa sababu BWANA hayuko pamoja nanyi kuwalinda dhidi ya maadui zenu. **43** Waamaleki na Wakanaani wako kule, na mtakufa kwa upanga kwa sababu mliumtegea mgongo BWANA na hamkumfuata. Kwa hiyo hatakuwa pamoja nanyi. **44** Lakini walithubutu kukwea mlimani; lakini si Musa wala Sanduku la agano la BWANA walioondoka kambini. **45** Kisha Waamaleki walikuja chini, pia wale Wakanaani walioshi kwenye hiyo milima. Wakawavamia Waisreli wakawapiga na kuwaangusha mpaka Horima.

Numbers 14:1

Kwa nini BWANA alituleta katika nchi hii ili tufe kwa upanga?
"BWANA asingetuleta kwenye nchi hii ili tufe kwa upanga"

tufe kwa upanga
"tufe pale watu watakapotuvamia kwa upanga"

Je, si bora kwetu kurudi Misri?
Ingekuwa heri kwetu turudi Misri kuliko kujaribu kuwapiga Wakanaani"

Numbers 14:4

Wakasemezana wao kwa wao
Hii in amaanisha watu wa Israeli

kifudifudi
"wakalal kifudifudi ili kuonyesha unyenyekevu kwa Mungu" au "walilala kifudifudi ili kumwomba Mungu"

Numbers 14:6

Nuni .. Yefune
Haya ni majina ya wanaume

amabo walikuwa miongoni mwa wale waliokuwa wametumwa
Ambaowalikuwa miongonimwa wale ambao Musa alikuwa amewatuma

wakachana mavazi yao
kuchana mavazi ilikuwa ishara ya kuonyesha kuwa mtu huyo ametabika sana na anaomboleza

Ni nchi inayotiririka maziwa na asali
Tazama 13:27

Numbers 14:9

Sentensi unganishi
Joshua na Kalebu wanaendelea kuongea na watu

Tutawateketeza kwa urahisi kama kula chakula
"Tutawatekeza kwa urahisi kama tuwezavyo kula chakula

Ulinzi wao utakuwa umeondolewa
"BWANA atawaondolea ulinzi wao"

Ulinzi wao
"Yeyote ambaye atajaribu kuwalinda"

Numbers 14:11

Watu hawa watanidharau hadi lini? Wataendelea kutoniamini mpaka lini? nijapokuwa nimefanya ishara kwa nguvu zangu kati yao?
"Watu hawa wamenidhrau kwa muda mrefu. Wameshindwa kuniamiini kwa muda mrefukati, japokuwa nimefanya ishara ... kati yao

kuwaondolea urithi
"kuwakataa akuwa siwatu wangu" Hii inawez akumaanisha kuwa atawaangamiza.

kutoka kwenye ukoo wako
Kiwakilishi "wako" kinamaanisha Musa.

Numbers 14:13

uso wako umeonekana
Yaweza kumaanisha 1)Musa anaoakijionyesha kwa watu wake kama vile Mungunggea habari za Mungu amewaruhusu kuuona uso wake. "wamekuona" 2) Musa anaongelea ukaribu wa uhusiano wake na Mungu kama vile Musa humwona Mungu pale Mungu anapoongea naye. "wewe huongea moja kwa moja na mimi."

Numbers 14:15

kama mtu mmoja
kuwaua wote kwa wakati mmoja inaonekana kama kumwua mtu mmoja. "wote kwa wakati mmoja"

Numbers 14:17

kwa vyovyote vile atafutilia hatia
"yeye ataadhibu kwa sababu ya hatia"

atakapoleta hukumu ya dhambi za mababu juu ya wazao wao
"atakapoadhibu uzao wa watu wenye hatia kwa sababu ya hatia ya dhambi ya watu"

Numbers 14:20

dunia yoe itakapojazwa na utukufu wangu
"utukufu wangu utaijaza duia yote"

generated on Tue Oct 24 10:45:40 2023

bado wamenijaribu
"wameendelea kunijaribu"

mara kumi
namba kumi inaonyesha mara nyingi. "mara nyingi sana"

hawakuisikiliza sauti yangu
"hawakutii kile nilichosema"

Numbers 14:23

Sentensi unganishi
BWSANA anaendelea kuongea na Musa

kwa sababu alikuwa na roho nyingine
neno "roho" linawakilisha mtazamo. "kwasababu alikuwa tayari kumtii Mungu" au "kwa sababu alikuwa na mtazamo tofauti."

Numbers 14:26

Nitaivumilia jamii ya watu hawa waovu wanaoninung'unikia mpaka lini
"Nimeivumilia jamii ya watu hawa waovu wanaoninung'unikia kwa muda mrefu."

Nimeyasikia malalamiko ya wana wa Israeli dhidi yangu
"Nimewasikia wana awa Israeli wakilalamika

Numbers 14:28

kama vile mlivyosema katika masikio yangu
"kama nilivyowasikia mkisema"

Maiti zenu zitaanguka
"mtakufa"

ninyi mliohesabiwa kwenye ile sensa
"Ninyi ambao Musa aliwahesabu kwenye ile sensa"

kuanzia umri wa mika ishirini na kuendelea
"umri wa miaka ishirini na zaidi"

Numbers 14:31

maiti zenu zitaanguka
"mtakufa"

Watoto wenu watakuwa wachungaji kwenye jangwa hili
"watoto wenu watazungukazunguka kwenye jangwa hili" kwa sababu wachungaji huzungukazunguka wakitafuta malisho.

Lazima watabeba madhara ya matendo yenu
"Lazima wapate mateso kwa sababu ya matendo yenu"

mpaka mwisho wa maiti ya mwisho
"mpaka wote mtakapokufa"

Numbers 14:34

mtabeba madhara ya dhambi zenu
"mtapokea madhara ya dhambi zenu"

Wao watakatwa kabisa
"wote wataangamizwa"

Numbers 14:36

Kwa hiyo wale wanume ... waliomlalamikia Musa
Matukio y a yaliyo kwenye 14:36 yamepangwa ili kwamba maana ieleweke kwa urahisi zaidi.

walikufa kwa tauni mbele ya BWANA
"walikufa mbele ya BWANA kwa tauni ambayo aliileta"

Numbers 14:39

Tazama
"Tazama" neno hili linaongeza msisitizo

Numbers 14:41

Kwa nini sasa mnapinga amri ya BWANA?
"Hampaswi kuwa mnapinga amri ya BWANA tena"

BWANA hayuko pamoja nayi
"BWANA hatawasaidia"

kuwalinda dhidi ya maadui zenu
"kuwalinda ili maadui zenu wasiwaangamize"

mtakufa kwa upnga.
"watawaua mtakapopigana nao"

mlimtega mgongo BWANA
"mliacha kumtii BWANA"

Hatakuwa pmoja nanyi
"hatawasaidia"

Numbers 14:44

walithubutu kukwea mlimani
"walithubutu kwenda mlimani hata kam ungu hakuwaruhusu"

mlimani
Sehemu kubwa ya nchi ya Israeli ni ya milima.Waisraeli walipovuka bonde Mto Yorodani ili kuivamia nchi ya Wakanaani, kulikuwa na milima ambayo walilazimika kuikwea ili waweze kwenda mbali zaidi ndani ya nchi ya Kanaani.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Kisha BWANA akanena na Musa, akasema, **2** "Sema na wana wa Israeli uwaambie, 'Mtakapoingia katka nchi ambayo mtaishi, ambayo BWANA atawapa, **3** mtatakiwa kuandaa sadaka kwa moto kwa BWANA, sadaka ya kuteketezwa au sadaka ya kukamilisha kiapo au sadaka ya hiari, au sadaka katika sikukuu zenu, ili kutoa harufu nzuri kwa BWANA ya ng'ombe au ya kondoo. **4** Utamtolea BWANA sadaka ya kuteketezwa pamoja na sehemu ya kumi ya efa ya sadaka ya unga mwembamba uliochanganywa na robo ya hini ya mafuta. **5** Na tena mtatoa pamoja na sadaka ya kuteketezwa, au kwa sadaka ya divai robo ya hini ya sadaka ya vinywaji kwa kila mwanakondoo. **6** Kama unatoa sadaka ya kondoo dume, utaandaa sadaka ya unga ya sehemu za kumi mbili za efa ya unga mwembamba uliochanganywa na sehemu ya tatu ya hini ya divai. **7** Kwa sadaka ya kinywaji, mtatoa sehemu ya tatu ya hini ya divai ambayo itatoa harufu nzuri kwa BWANA. **8** Utakapoandaa fahari kwa ajiliy a sadaka ya kuteketezwa au sadaka ya kutimiza kiapo, au sadaka ya amani kwa BWANA, **9** Ndipo utakapotoa sadaka ya fahari pamoja na sadaka ya unga ya sehemu za kumi tatu za unga mwembamba uliochanganywa na nusu ya hini ya mafuta. **10** Mtatoa sadaka ya kinywaji nusu ya hini ya divai, sadaka iloyotengenezwa kwa moto ili kufanya harufu nzuri kwa BWANA. **11** Itafanyika hivi kwa kila fahari, kwa kila kondoo dume, na kila mwanakondoo dume au mbuzi mchanga. **12** Kila sdaka utakayoindaa na kuitoa itafanyika kama ilivyoanishwa hapa. **13** Wazawa wote wa Israeli watafanya mambo haya kwa utaratibu huu, yeyote atakayeleta sadaka iliyotengenezwa kwa moto, ili kufanya harufu nzuri kwa BWANA. **14** Na kama kuna mgeni anayeishi kati yenu, au yeyote atakayeishi na watu wa vizazi vyenu vyote, lazima atengeneze sadaka iliytoengenezwa kwa moto, ili kutoa harufu nzuri kwa BWANA. Atafanya kama mnavyofanya. **15** Kutakuwa na sheria hiyo hiyo kwa watu wote na kwa mgeni anayeishi kati yenu, sheria ya kudumu kwa watu wote wa uzao wako. Ninyi mlivyo, ndivyo atakavyokuwa mgeni aliyeishi kati yenu. Atafanya kama mnavyofanya mbele ya BWANA. **16** Sheria na amri hiyohiyo ndiyo itakayotumika kwa mgeni anayeishi kati yenu." **17** Tena BWANA akanena na Musa, akasema, **18** "Nena wana wa Israeli uwaambie, 'mtakapofika katika nchi ninayowapeleka, **19** mtakapokula chakula kinachozalishwa katika nchi hiyo, mtatoa sadaka ya kunipendeza mimi. **20** Kutoka kwenye mikate yenu ya kwanza mtatoa mkate wa kuinuliwa kama sadaka iliyoinuliwa kutoka mahali pa kupuria nafaka. Mtaiinua kwa jinsi hii. **21** Watu wa uzao wako wote wtanitolea sadaka ya kuinuliwa kutoka kwenye unga wenu wa kwanza. **22** Wakati mwingine mtafanya dhambi pasipo kukusudia, Kama hamtatii amri zote hizi ambazo nimemwambia Musa **23** -kila kitu ambacho nimewaamuru kupitia Musa kuanzia siku ambayo nilianza kuwaamuru na kuendelea kwa watu wote wa uzao wako. **24** Kwa swala la dhambi isiyokusudiwa ambayo watu wote hawaijui, basi watu wote watatoa fahari mchanga sadaka ya kuteketezwa ili kufanya harufu nzuri kwa BWANA. Pamoja na haya yote, lazima itengenezwe sadaka ya unga na sadaka ya kinywaji, kama ilivyoagaizwa katika amri, na beberu mmoja kuwa sadaka ya dhambi. **25** Kuhani atafanya sadaka upatanisho kwa watu wote wa Israeli. Watasemehewa kwa sababu dhambi haikukusudiwa. Wametoa sadaka yao, sadaka iliyotengenezwa kwa moto kwa ajili yangu. Wameleta sadaka yao kwangu iliyotengenezwa kwa moto. Wameleta sadaka yao ya uovu mbele yangu kwa ajili ya kosa lao. **26** Ndipo watu wote wa Israeli watasamehewa, pia wageni wote wanaoishi kati yao, kwa sababu watu wote walitenda dhambi pasipo kukusudia. **27** Kama mtu atatenda dhambi bila kukusudia, atatoa mbuzi jike wa umri wa mwaka mmoja kuwa sadaka ya dhambi. **28** Naye kuhani atafanya upatanisho kwa BWANA kwa ajili ya mtu yule aliyefanya dhambi pasipo kukusudia. Yule mtu atasamehewa baada ya upatanisho kufanyika. **29** Mtakuwa na sheria hiyohiyo kwa mtu yeyote anayefanya dhambi hiyo pasipo kukusudia, sheria hiyohiyo hata kwa mzawa wa Isreli na kwa wageni wanaoishi kati yao. **30** Lakini mtu afanyaye chochote kwa KUkusudia, awe mzawa au mgeni, ananikufuru mimi. Huyo mtu ataondolewa kati ya watu wake. **31** Kwa sababu atakuwa amedharau neno langu na amevunja neno amri yangu, mtu huyo ataondolewa kabisa. Dhambi yake itakuwa juu yake.'" **32** Wakati wana wa Israeli walipokuwa katika jangwa, wakamuona mwanamume akikusanya kuni sikiu ya Sabato. **33** Wale waliomwona wakamleta kwa Musa, Haruni na kwa watu wote. **34** Wakamweka kifungoni kwa sababu ilikuwa haijaamuliwa atakachotendewa. **35** Kisha BWANA akanena na Musa, "Yule mwanamume lazima auawe. Watu wote lazima wampige kwa mawe nje ya kambi." **36** Kwa hiyo watu wote wakamtoa nje ya kambi nao wakampiga kwa mawe mpaka akafa kama vile BWANA alivyokuwa amemwamuru Musa. **37** BWANA akanena na Musa tena, akasema, **38** "Waambie wana wa Israeli na uwaamuru wajifanyie vishada wavining'inize katika mapindo ya mavazi yao, wavining'ineze katika ncha zote kwa nyuzi za rangi ya samawi. Watu wote watafanya hivi kwa watu wote wa kizazi chote. **39** Huu utakuwa ukumbusho maalumu kwenu, kila mtakapovitazama, mtakumbuka amri zangu, na kuzishika ili kwamba msije mkatangatanga katika mioyo na macho yenu na kuwa waasherati wa hayo. **40** Fanyeni hivi ili kwamba mweze kukumbuka na kutii amri

zangu zote, na ili kwamba mpate kuwa watakatifu, waliotunzwa kwa ajili yangu, Mungu wenu. **41** Mimi ndimi BWANA Mungu wenu niliyekutoa toka nchi ya Misri, ili niwe Mungu wenu. Mimi ndimi BWANA Mungu wenu."

Numbers 15:1

Taarifa kwa ujumla
Hesabu 15:1 -32 inaelezea kile ambacho Mungu alimwambia Musa awaambie wana wa Israeli

ili kutoa harufu nzuri kwa BWANA ya ng'ombe au ya kondoo
"kumfurahisha BWANA kwa kuteketeza sadaka ya ng'ombe au ya kondoo"

Numbers 15:4

sadaka ya kuteketezwa
Tazama 15:4

Sehemu ya kumi ya efa
"lita 2"

robo ya hini
"takribani lita moja" au "lita 1"

Numbers 15:6

sehemu za kumi mbili za efa
efa moja ni kipimo kilicho sawa na lita 22. "lita 4" au "lita nne na nusu"

sehemu ya kumi ya efa
"karibu lita 2" au "lita mbili"

itatoa harufu nzuri kwa BWANA
"Mtampendezesha BWANA kwa kutoa sadaka hiyo"

Numbers 15:8

sehemu za kumi tatu
"lita tatu na nusu"

nusu ya hini
"lita mbili"

ilyotengenezwa kwa moto.
"ambayo mliiwekwa kwenye moto"

Ili kutoa harufu nzuri kwa BWANA
Kumpendezsha BWANA kwa kutoa sadaka hiyo

Numbers 15:11

itafanyika hivi
"Lazima uifanye"

itafanyika kama ilivyoaanishwa
Lazma uifanye kama nilivyoainisha

iliyotengenezwa kwa moto
"ilitoteketezwa madhabhuni"

ili kufanya harufu nzuri kwa BWANA
"kumpendezesha BWANA kwa kutoa sadaka hiyo"

Numbers 15:14

lazima atoe sadaka iliyotengenezwa kwa moto
"Lazima ateketeza sadka madhabahuni"

ili kufanya harufu nzuri kwa BWANA
"Kumpendezesha BWANA kwa kutoa sadaka hiyo.

Ninyi mlivyo, ndivyo atakvyokuwa mgeni
maana yake yaweza kuwa 1) "Wewe na mgeni anayeishi na wewe mtakuwa sawa mbele ya BWANA" 2)"Sheria moja itakayotumika kw mgeni na kwako pia."

Atafanya kama mnavyofanya kwa BWANA
"atafanya kama mnavyofanya na kutii maagizo yote ya BWANA "

Numbers 15:17

chakula kitakachozalishwa katika nchi
"chakula kile ambcho nchi itazalishwa"

Numbers 15:20

mikate yenu ya kwanza
yaweza kumaanisha 1) mazao ya kwanza watakayokusanya wakati wa mavuno 2) Mikate ambayo itatengenezwa kutoka kwenye mavuno yao ya kwanza.

mkate
inapoitwa mkate mmoja ina maana kuwa walioka mkate kwanza

mtaiinua kwanza kama sadaka ya kuinuliwa
"kuiinua kama sadaka"

sadaka iloiyoinuliwa kutoka mahali pa kupuria nafaka.
Sadaka hii inafanywa kuwa sadaka kutoka mahali pa kupuria nafaka kwa sababu hapo ndipo mahali ambapo nafaka hutenganishwa na sehemu zingine za mmea.

Numbers 15:22

Sentensi unganishi
Mungu anendelea kumwmbia Musa kitu cha kuwaambia watu.

generated on Tue Oct 24 10:45:40 2023

Taarifa kwa ujumla
Neno "m" linawakilisha waisraeli

ili kutoa harufu nzuri kwa BWANA
Kumpendezsha BWANA kwa kutoa sadaka hiyo.

lazima itengenezwe sadaka ya unga nasadaka ya vinywaji
"lazima mtengeneze sadakaya unga na sadaka ya vinywaji"

kama ilivyoagizwa katika amri
"kama amri inavyoagiza"

Numbers 15:25

Watasamehewa
"Nitawasamehe"

iliyotengenezwa kwa moto
"ambayo waliitengeneza kwa moto"

Ndipo watu wte wa Israeli watasamehewa"
"Nitawasamehe jamii yote ya watu wa Israeli"

Numbers 15:27

mbuzi jike wa umri wa mwka mmoja
"mbuzi jike wa umri wa mwka 1"

Yule mtu atasamehewa baada ya upatanisho kufanyika
"Nitamsamehe mtu yule baada ya kuhani kufanya upatanisho"

Numbers 15:30

Huyo mtu ataondolewa kati ya watu wake
Yaweza kumaanisha 1)" watu wake watamfukuza 2) "sitamtambua tena kuwa sehemu ya watu wa Israeli 3) "watu wake lazima watamwua."

amevunja amri yangu
"ameshindwa kutii amri yangu"

Dhambi yake itakuwa juu yake
Hapa "dhambi" inamaanisha 1) adhabu kwa ajili ya dhambi 2) hatia ya dhambi hiyo. dhambi kuwa juu yake ni sitisri inayomaanisha 1) kuadhibiwa 2) kuwa na hatia. kwa hiyo, Nitamwadhibu kwa sababu ya 1)dhambi zake au 2) Nitamwonw kuwa ni mwenye hatia.

Numbers 15:32

kwa sababu ilikuwa haijamriwa atakchotendewa
"BWANAalikua hajatamka cha kumfanya huyo mtu"

Numbers 15:35

Yule mwanamume lazima auawe
"kwa hakika lama mwue mtu huyo"

Numbers 15:37

wana wa Israeli
Israeli lilikuwa jina jingine la Yakobo. "watu wa Israeli"

na kuzishika
"kuzitii"

ili kwamba msije mkatangatanga katika mioyo yenu na macho yenu
"ili kwamba msije mkafikiria chochote manchokitaka"

na kuwa waasherati kwa hayo
"na kwa aibu mkashindwa kuw waaminifu kwangu"

Numbers 15:40

Sentensi unganishi
Mungu anaendeles kumwambia Musa vitu vya kuwawambia Waisraeli. Neno "fa" linawahusu Waisraeli.

kukumbuka
"kukumbuka

Mimi ndimi BWANA Mungu wenu
Kirai hiki kinajirudiaili kutoa msisitizo

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Sasa Kora mwana wa Izihari mwana wa Kohathi mwana wa Lawi, pamoja na Dathani na Abiramu mwana wa Eliabu, na Oni mwana wa Peleti, wa uzao wa Reubeni, waliwakusanya wanaume kadhaa. **2** Wakamwinukia Musa, pamoja na wanaume fulani kutoka wana wa Israeli, viongozi wa watu wapatao mia mbili na hamsini waliokuwa wakifahamika katika ile jamii. **3** Walikusanyika pamoja kumpinga Musa na Haruni. Wakawaambia, "Ninyi sasa mnatumia mamlaka zaidi ya uwezo wenu! Watu wote wamejitenga, kila mmoja wao, na BWANA yuko pamoja nao. Kwa nini mnajiinua sana juu ya watu wengine wa BWANA?" **4** Musa alipoyasikia hayo, akalala kifudifudi. **5** Akamwambia Kora na wote aliokuwa nao, "Asubuhi BWANA atafanya ijulikane ni nani walio wake na nani aliyetengwa kwa ajili yake. Atamleta huyo mtu karibu na yeye. Yule anayemchagua atamleta karibu naye. **6** Fanya hivi, wewe Kora na kundi lako. **7** Kesho mchukue vyetezo na muweke moto na ubani ndani yake mbele ya BWANA. Yule ambaye BWANA amemchagua, atamtenga kwa BWANA. Sasa imetosha ninyi watu wa uzao wa Lawi," **8** Tena Musa akamwambia Kora, "Sasa unisililize, ninyi watu wa uzao wa Lawi: **9** Je ni jambo dogo kwenu kwamba Mngu wa mbinguni amewatenga ninyi kutoka watu wa Israeli, ili awalete ninyi karibu na yeye, ili mfanye kazi katika masikani ya BWANA na kusimama mbele ya watu ili muwatumikie? **10** Amewasogeza karibu, na ndugu zako, wa uzao wa Lawi pamoja nanyi, na sasa mnataka na ukuhani pia! **11** Hiyo ndiyo sababu wewe na kundi lako mmekusanyika pamoja kinyume na BWANA. Kwa nini mnalalamika juu ya Haruni, ambaye anamtii BWANA?" **12** Kisha Musa akamwita Dathani na Abiramu, wana wa Eliabu, lakini wakasema, "hatutakuja. **13** Kwani jambo dogo kwamba umetuleta mpaka kwenye nchi inayotiririka maziwa na asali, ili kutuua katika jangwa hili? Sasa unataka kujifanya kuwa mtawala wetu! **14** Na kwa nyongeza, haujatuingiza kwenye nchi ya kutiririka maziwa na asali, au kutupa urithi wa mashamba na mashamba ya mizabibu. Sasa unataka kutupofusha na ahadi hewa? Hatutakuja kwako." **15** Musa alikasirika sana na akamwambia BWANA, "Usisipokee sadaka zao. Sijachukua punda mmoja kutoka kwao, na sijamdhuru hata mmoja wao." **16** Kisha Musa akamwambia Kora, "Kesho wewe na kundi lako mtaenda mbele za BWANA-wewe na wao na Haruni. **17** Kila mmoja wenu atatwaa chetezo na kuweka ubani ndani yake. Ndipo kila mtu atamletea BWANA chetezo chake, vyetezo mia mbili na hamsini. Wewe na Haruni, pia, kila mmoja ataleta chetezo chake. **18** Kwa hiyo kila mtu alitwaa chetezo chake, akaweka moto ndani yake, akaweka na ubani ndani yake, na kusimama mbele ya lango la hema ya kukutania pamoja na Musa na Haruni. **19** Kora naye akawakusanya watu wote waliokuwa kinyume na Musa na Haruni hapo kwenye lango la hema ya kukutania, na kisha utukufu wa BWANA ukaonekana kwa watu wote. **20** Ndipo BWANA aliposema na Musa na Haruni: **21** "Tokeni ninyi kutoka hawa watu ili nipate kuwaangamiza haraka." **22** Musa na Haruni wakalala kifudifudi na kusema, "Mungu, Mungu wa wote wenye mwili, kama mtu akitenda dhambi, ni lazima uwe na hasira na watu wote?" **23** BWANA akanena na Musa, akamwambia, **24** "Sema na watu wote, uwaaambie, 'Tokeni kwenye hema ya Kora, Dathani, na Abiramu.'" **25** Kisha Musa akaamuka akaenda kwa Dathani na Kwa Abiramu; viongozi wa Israeli wakamfuata. **26** Akaongea na watu wote akasema, "Sasa jitengeni na hema ya hawa watu waovu na msiguse kitu chochote kilicho chao, vinginevyo mtaangamizwa na dhambi zao." **27** Kwa hiyo watu wote toka pande zote za hema ya Kora, Dathani na Abiramu wakaondoka. Dathani na Abiramu wakatoka nje wakasimama kwenye lango la hema zao, wakiwa na wake wao, wana, na watoto wao. **28** Kisha Musa akasema, "Kwa hili sasa mtatambua kuwa BWANA amenituma kufanya kazi hizi zote, kwa kuwa sijazifanya kwa uwezo wangu. **29** Kama hawa watu watakufa kifo cha kawaida ambacho humpata kila mmoja, basi BWANA hakunituma. **30** Lakini kama BWANA aumbaye malango ya ardhi ambayo huwameza kama mdomo mkubwa, pamoja na familia zao, na kama wataingia ndani ya shimo wakiwa hai, ndipo mtakapojua kuwa wamemdharau BWANA," **31** Mara ghafla Musa alipomaliza kusema maneno haya, aridhi ya pale walipokuwa ikafunguka. **32** Dunia ikafungua makanwa yake na kuwameza, familia zao na watu wote wa Kora, pamoja na mali zao zote. **33** Wao na kila mmoja kwenye familia zao wakaingia ndani shimoni wakiwa hai. Dunia ikwafunika, na kwa njia hii wakapotea kutoka miongoni mwa ile jamii. **34** Nao Israeli yote waliokuwa karibu nao wakakimbia kwa sababu ya vilio vyao. Walisema kwa mshangao, "Nchi isije kutumeza na sisi!" **35** Kisha moto ukashuka toka kwa BWANA na kuwaangamiza wale wanaume 250 waliokuwa wametoa ubani. **36** Tena BWANA akanena na Musa, akasema, **37** "Mwambie Eliazari mwana wa Haruni yule kuhani achukue vile vyetezo kutoka ule moto, kwa kuwa vile vyetezo vimetengwa ka ajili yangu. Na aumwage ule moto mbali. **38** Vitwae vile vyetezo vya wale waliopoteza maisha yao kwa sababu ya dhambi zao. Na vifanyike kuwa mbao za kufuliwa ili viwe vifuniko vya madhabahu. Kwa kuwa wale watu walivitoa kwangu, kwa hiyo ni vitakatifu. Vitakuwa ishara ya uwepo wangu kwa wana wa Israeli." **39** Naye Eleazari yule kuhani akavichukue vile vyetezo vya shaba ambavyo vilikuwa vimetumiwa na wale watu walioungua, na vikafuliwa kuwa vifuniko vya madhbahu, **40**

generated on Tue Oct 24 10:45:40 2023

ili kuwa ukumbusho kwa wana wa Israeli, ili kwamba asije akatokea mtu toka nje ya uzao wa Haruni akaja kutoa ubani kwa BWANA, ili wasije kuwa kama Kora na kundi lake-- kama vile BWANA alivyoamuru kupitia kinywa cha Musa. **41** Lakini siku iliyofuata asubuhi watu wa Israeli wakamlalamikia Musa na Haruni. Nao walisema, "Umeua watu wa BWANA." **42** Kisha ikatokea, wakati watu walipokuwa wamekusanyika kinyume na Musa na Haruni, wakatazama kuielekea hema ya kukutania, na tazama lile wingu lilikuwa likiifunika. Utukufu wa BWANA ukaonekana, **43** Musa na Haruni wakaja mbele ya hema ya kukutania. **44** Kisha BWANA akanena na Musa, akamwambia, **45** "Toka kati ya watu hawa ili niwaangamize haraka." Musa na Haruni wakalala chini kifudifudi. **46** Musa akamwambia Haruni, uchukue chetezo, na utie ndani moto kutoka madhabahuni, tia na uvumba ndani yake, upeleke haraka kwa watu, na ukafanye upatanisho kwao, kwa sababu hasira hii inatoka kwa BWANA. Tauni imeanza." **47** Kwa hiyo Haruni akafanya kama alivyoelekezwa na Musa. Akakimbia kati ya watu. na Tauni ilikuwa imeanza kuenea kati ya watu, kwa hiyo akaweka ndani yake uvumba na akafanya upatanisho wa watu. **48** Haruni akasimama kati kati ya zile maiti na watu hai; na kwa njia hii ile tauni ikazuiwa. **49** Idadi ya wale waliokuwa wamekufa kwa tauni walikuwa14, 000, nje na wale waliokufa kutokana na swala la Kora. **50** Haruni akarudi kwa Musa kwenye lango la hema ya kukutania, na ile tauni ikakoma.

Numbers 16:1

Kohathi
Tazama 3:17

Wakamwinukia Musa
"walimpinga Musa"

mia mbili na hamsini
"250"

waliokuwa wakifahamika katika ile jamii
"watu wa muhimu katika ile jamii"

mnatumia mamlaka zaidi ya uwezo wenu
"Mmefanya zaidi ya kile manchotakiwa kufanya"

Kwa ini mnajiinua sana juu ya watu wengine wa BWANA?
"Mmekoswa kujiinua wenyewe juu ya watu wengine wa BWANA"

mnajiinua sana juu ya watu wengine
"mnajiona wenyewe kuwa wa mhimu kulikowengine"

Numbers 16:4

akalala kifudifudi
Hii inamanisha kuw Musa alikuwa akinyenyekeza kwa Mungu. Musa aliogopa kuwa Mungu angewaadhibu watu waliokuwa wanampingaMungu na viongozi wake aliokuwa amewachagua

aliyetengwa kwa ajili yake
"ambaye BWANA amemtenga kwa ajili yake"

Numbers 16:6

Sentensi unganishi
Musa anaendelea kuongea na Kora na wale wanaume waliokuwa na kora

vyetezo
vyombo vya kufukizia uvumba

mbele za BWANA
"katika uwepo wa BWANA"

yule ambye BWANA atamchagua atamtenga kwa BWANA
"BWANA atamenga mtu huyo kwa ajili yake"

Mmeenda mbele zaidi
"Mmefanya za"idi ya kile mnachotakiwa kufanya" au "Mmechukua mamlaka zaidi ya kiasi mnachotakiwa

Numbers 16:8

Je, ni jambo dogo kwenu... ili muwatumikie
"mnaishi kana kwamba ni jambo dogo kwenu ... kuwatumikia"

ni jambo dogo kwenu
"haitoshi kwenu" au "siyo mhimu kwenu"

mnataka na ukuhani pia
"mnataka na huduma ya ukuhani pia" au "mnataka kuwa makuhani pia"

kwa nini mnalalamika juu ya Haruni, ambaye anamtii BWANA?
"Kiuhalisia hamumlalamikii Haruuni, bali BWANA, ambaye Haruni anamtii"

Numbers 16:12

Kwani ni jambodogo kwamba umetuleta mpaka ... ili kutuua kwenye jangwa
"mnadhani ni jambo dogo kwamba umetuleta ... ili kutuua katika jangwa hili."

ni jambo dogo
"haitoshi" au "isiyo na umhimu"

generated on Tue Oct 24 10:45:40 2023

nchi ya kutiririka maziwa na asali
tazama 14:6

kutupa urithi
Inahusisha kile ambacho Mungu atawapa kuwa mali yao milele kama urithi wao

Sasa unataka kutuposha na ahadi hewa?
"Sasa unataka kutuposha na ahadi hewa."

kutupofusha
"kutudanganya"

kwa ahadi hewa
"kwa ahadi ambazo huwezi kuzitimiza"

Numbers 16:15

Sijachukua punda mmoja kutoka kwao
"Sijachukua chochote kutoka kwao, wala hata punda mmoja"

vyetezo
vyombo vya kufukizi uvumba

Numbers 16:18

moto
moto ni joto, mwanga, miali ambayo hutokea wakati kitu fulani kinapochomwa. Moto pia hutumika kwa maana ya utakaso au hukumu.

hema ya kukutania
Hii ni hema ambayo ya mud ambayo Mungu aliitumia kukutana na Musa kabla ya kujengwa ile masikani. Hema ya kukutania iliwekwa nje ya kambi. Wakati mwiingine neno "hema ya kukutania" ilitumika kumaanisha masikani. Baada ya Waisraeli kujenga masikani; ile hema ya kukutania haikuwepo tena.

Musa
Huyu alikuwa nabii na kiongozi wa Waisraeli kwa muda wa miaka 40

Haruni
Huyu alikuwa kaka mkubwa wa Musa. Mungu alimchagua Haruni kuwa kuhani mkuu wa kwanza wa watu wa Israeli

Kora
Kora ni jina la wanaume watatu katika Agano la kale. Wa kwanza ni yule mwana wa Esau ambaye baadaye alikuja kuwa kiongoziwa watu wake. Wa pili ni yule aliyekuwa wa uzao wa Lawi ambaye pia alitumika kwenye masikani kuhani na baadaye kumwonea wivu Musa naHaruni na alikuwa nakundi la wanaume waliowapinga. Wa tatu ni yule alyeorodheshwa kama kwenye ukoo wa Yuda.

BWANA (YAHWEH)
BWANA ni jina binafsi la Mungu ambalo alilifunua wakati aliapoongea na Musa kwenye kile kichaka kilichokuwa kinawaka moto. Neno hili YAHWEH linatokana na neno linalomaanisha "kuwepo" au "kuishi." Maana halisiy aweza kuwa "Yeye ndiye" au "Mimi ndiye" au "Yeye anyewezesha kuwepo."

utukufu
Neno "utukufu" linamanisha heshima, fahari, na ukuu uliotukuka. Wakati mwingine utukufu humaanisha kitu chenye thamani kubwa na cha muhimu. na Kwa mukhutadha mwingine inaweza kumaanisha mng'ao au hukumu.

Numbers 16:20

ili nipate kuwaangamiza
"ili niweze kuwatekeketeza"

wakalala kifudifudi
Hii inaonyesha kuwa Musa na Harunu walikuwa wnajinyenyekeza

Mungu wa wote wenye mwili
"Mungu anayewpa watu uhai"

kama mtu akitenda dhambi, ni lazima uwe na hasira na watu wote?
"tafadhali usiwe na hasira na watu wote kwa sababu ya dhambi ya mtu mmoja."

Numbers 16:23

hema
Hema ni kibanda kinachobebeka amacho kimetengenezwa kwa nyuzi zilizosukwa na zinazowezwa kuunganishwa na nguzo ndogo ndogo pamoja. hema zinaweza kuwa ndogo ndogo au kubwa kubwa.

Numbers 16:25

mtaangamizwa
"mtateketezwa"

mtataanganizwa na dhambi zao
"mtateketezwa kwa sababu ya dhamabi zao zote"

mtataanganizwa na dhambi zao
"mtateketezwa kwa sababu ya dhamabi zao zote"

Numbers 16:28

ndipo mtakapojua
"ndipo" inamaanisha kile ambcho Musa atakisema baadaye

ambye huwameza kama mdomo mkubwa
"na wataangui ndani yake na kufunikwa ndani yake"

generated on Tue Oct 24 10:45:40 2023

Numbers 16:31

Dunia ikafungua makanwa yake na kuwameza
"Dunia ikafungua makanwa yake naowkaangukia ndani yake na kuwafunika"

Numbers 16:33

wakaingia ndani shimoni wakiwa hai
tazama 16:28

wakashangaa
kiwakilishi "wa" kinawakilishsa Waisraeli"

Nchi isije kutumeza na sisi pia
"Nchi inaweza kufunguka na sisi pia tukaangukia ndani yake na kufunikwa" au "Nchi ikifunguka tena na sisi tutangukia ndani yake tukaangukia ndani yake"

Kisha moto ukashuka toka kwa BWANA ukawaangamiza wale wanaume 250
"Moto ukawaka kutoka kwa BWANA ukawaangamiza wale wanaume 250"

Numbers 16:36

kutoka ule moto
Hii inamaanisha ule moto uliowaangamiza wale wanaume 250

wale waliopoteza maisha
"wale waliokufa"

Na vifanyike
"Na Eliezeri atavifanya"

ni vitakatifu. Vitakuwa ishara
"vi" na "vi" inamaanishsa vile vyetezo

Numbers 16:39

vilikuwa vimetumiwa na wale watu waliounguа
"vile ambavyo wale wanaume walioungua kwa moto walikuwa wamevitumia."

ili wasje kuwa kama Kora na kundi lake
"wakafa kama Kora na kundi lake walivyokufa"

Numbers 16:41

Kisha ikatokea
Kirai hiki kimetumika hapa kuonyesha tukiola muhimu sana katika simulizi hili.

walipokuwa wamekusanyika kinyume na Musa.
"walikuwa wamekusanyika ili kumnung'unikia Musa na Haruni"

tazama
"ghafla." Neno hili limetumika ili kuonyesha kuwa watu walishangazwa na kile walichokiona.

Numbers 16:44

ili niwaangamize
"ili kwamba niweze kuwaangamkiza"

wakalala chini kifudifudi
Hii inaonyesha kuwa Musa na haruni walijinyenyekeza mbela za Mungu.

hasira hii inatoka kwa BWANA
"BWANA antuonyesha hasira zake"

Numbers 16:47

akaweka ndani yake uvumba
"akachoma uvumba"

ile tauni ikazuiwa
"ile tauni ikazuiawa kuenea"

Numbers 16:49

Kora
Tazama 16:19

Hema ya kukutania
Tazama 16:18

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 BWANA akanena na Musa, akasema, **2** "Waambie wana wa Israeli wakuletee fimbo za kutembelea moja kwa kila jamaa, fimbo kumi na mbili. Uandika jina la kila mmoja kwenye hizo fimbo. **3** Utaandika jina la Haruni kwenye jina la Lawi. Kutakuwa na fimbo moja kwa kila kiongozi kutoka kwenye kabila la mababu zake. **4** Utaziweka hizo fimbo kwenye hema ya kukutania mbele ya amri za agano, ambapo Mimi hukutana na wewe. Itakuwa hivi, **5** fimbo ya mtu yule ninayemchagua itachipua. Nitazuia watu wa Israeli walalamikao, ambao wanaongea kinyume na wewe." **6** Kwa hiyo Musa akawaambia wana wa Israeli. Viongozi wote wa kabila wakampatia fimbo, fimbo moja kutoka kwa kila kiongozi, aliyechaguliwa kutoka kwenye kila kabila ya babu zao, jumla yake fimbo kumi na mbili. Fimbo ya Haruni ilikuwa miongoni mwa fimbo hizo. **7** Ndipo Musa alipoziweka zile fimbo mbele ya BWANA katika hema ya amri ya agano. **8** Siku iliyofuata Musa aliingia kwenye hema ya amri ya agano, na tazama, fimbo ya Haruni kwa ajili ya Kabila la Lawi ilikuwa imetoa machipukizi. Machipukizi yalikuwa hadi kuchanua maua na kuzaa malozi mabivu! **9** Musa akazitoa fimbo zote kutoka kwa BWANA kwa watu wote wa Israeli, na kila mtu akachukua fimbo yake. **10** BWANA akamwambua Musa, "Iweke fimbo ya Haruni mbele ya amri za agano. Iweke iwe ishara ya hatia mbele ya watu waliopinga ili ukomeshe malalamiko dhidi yangu, vinginevyo watakufa." **11** Musa akafanya kama BWANA alivyoagiza. **12** Wana wa Israeli wakanena na Musa wakisema, "tutakufa hapa! Wote tutaangamia! **13** Kila mmoja anayekuja hapa, anayekaribia masikani ya BWANA, atakufa. Je, ni lazima wote tuangamie?"

Numbers 17:1

kumbi na mbili
"12"

Numbers 17:3

Sentensi unganishi
BWANA anaendelea kuongea na Musa

Fimbo ya Lawi
"Jina la Lawi hapa linamanisha kabila ya Lawi

kwa kila kiongozi kutoka kwenye kabila la mababu zao
kiwakilishi "zao" kinamaanisha "kwa kila kiongozi"

amri za agano
Kirai cha "amri za agano" inamaanisha "sanduku la amri za agano" au "sanduku la amri za agano"

fimbo ya mtu yule ninayemchagua itachipua
"machipukizi yataanza kukua katika fimbo ya mtu yule nitakayemchagua"

Nitazuia watu wa Israeli walalamikao, ambao ambao wanaongea kinyume na wewe
"nitawafanya watu wa Israeli waache kulalamika dhidi na yako"

Numbers 17:6

aliyechaguliwa kutoka kwenye kila kabila
"ambaye Musa alimchagua kutoka kwenye kabila la mababu"

katika hema ya amri ya agano
"hama ya sanduku la agano"

Numbers 17:8

na tazama
Neno "tazama" linaonyesha kuwa kuna kitu cha muhimu kimetokea.

Numbers 17:10

amri za agano
"sanduku la agano"

ili ukomeshe malalamiko
"ili kwamba uwazuie kukulalamikia"

vinginevyo watakufa
"ili wasijekufa"

Numbers 17:12

tutakufa hapa. Wote tutaangamia
Virai vyote viwili vinvamaanisha kitu kile kile na vimetumika ili kuonyesha msisitizo.

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generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 BWANA akamwambia Haruni, "Wewe, wana wako, na uzao wa baba yako watawajibika kwa dhambi zote zilizotendwa mahali patakatifu. Lakini wewe na wana wako pekee mtawajibika kwa uovu uliofanywa na yeyote mahali patakatifu. **2** Na ndugu zako nao wa kabila ya Lawi, kabila la ukoo wako, utawaleta pamoja na wewe ili kwamba waweze kuungana na wewe ili wakusaidie wakati wewe na wanao mnapokuwa mnatumikia mbele ya hema ya amri ya agano. **3** Watakutumikia wewe na hema yote. Hata hivyo, wasisogee karibu na chochote ndani ya mahali patakatifu au kitu chochote kilichounganishwa na madhabahu, vinginevyo wewe na wao mtakufa. **4** Wataungana na wewe na kuitunza hema ya kukutania, kwa kazi zote zinazohusiana na hema. Mtu mgeni asikusogelee. **5** Wewe utaajibika kwa ajili ya mahali patakatifu na kwa ajili ya madhabahu ili kwamba hasira yangu isiwajilie watu wa Israeli tena. **6** Tazama, Mmi mwenyewe nimewachagua ndugu zako wa kabila ya Walawi kutoka mioingoni mwa uzao wa Israeli. Wao ni zawadi kwako. walitolewa kwangu ili waifanye kazi inayohusiana na hema ya kukutania. **7** Lakini ni wewe pekee yako na wanao ndio mnaoruhusiwa kufanya kazi ya ukuhani kuhusiana na kila kitu kilichounganishwa na madhabahu na kitu chochote ndani ya lile pazia. Wewe mwenyewe lazima ukamilishe majukumu hayo. Mimi ninakupa ukuhani kama zawadi. Mgeni yeyote anayekaribia atauawa." **8** Kisha BWANA akamwambia Haruni, "Tazama, Nimekupa majukumu ya kusimamia sadaka za kuinuliwa kwangu, na sadaka zengine takatifu ambazo wana wa Israeli wanatoa kwangu. Nimekupa sadaka hizi wewe na wana wako kuwa haki yako milele. **9** Hivi ni vitu vitakatifu sana, amabavyo visiteketezwe kwa moto: kutoka kwenye sadaka zao-kila sadaka ya unga, kila sadaka ya dhambi, na kila sadaka ya hatia- ni vitu vitakatifu sana kwa ajili yako na wana wako. **10** Sadaka hizi ni takatifu sana; kila mume lazima aile, kwa kuwa ni vitakatifu kwako. **11** Hizi ni sadaka ambazo zitakuwa zako: Sadaka zao, sadaka zote za kuinuliwa za wana wa Israeli. Nimekupa wewe, wana wako na binti zako kuwa gawio lako la milele. Kila mmoja ambaye ni msafi katika familia yako anaweza kula sadaka zozote katika hizi. **12** Mafuta yote mazuri, ile divai nzuri yote mpya na unga, malimbuko ambyo watu hutoa kwangu- vitu hivi vyote nimekupa wewe. **13** Mavuno ya kwanza yaliyoiva yaliyo katika ardhi yao ambayo wanaleta kwangu, yatakuwa yako. Kila mtu aliye msafi kwenye famila yako anaweza kula vitu hivi. **14** Kila kitu kilichotolewa wakfu katika Israeli kitakuwa chako. **15** Kila kitu kinachofungua tumbo, kila limbuko ambalo watu hutoa kwa BWANA, vyote vya watu na wanyama, vitakuwa vyako. Hata hivyo, watu lazima wawakomboe wazaliwa wa kwanza wa kiume, na watawakomboa wazaliwa wa kwanza wa wanyama wasio safi. **16** Wale ambao wanahitaji kukombolewa na watu watakombolewa wakiwa na umri wa mwezi mmoja. Ndipo watu watawakomboa kwa bei ya shekeli tano, kwa kiwango cha shekeli za mahali patakatifu, ambacho ni sawa na gera ishirini. **17** Lakini mzaliwa wa kwanza wa ng'ombe, au mzaliwa wa kwana wa kondoo, au mzaliwa wa kwanza wa mbuzi-msiwakomboe hawa wanyama, wametengwa kwa ajili yangu. Utanyunyizia damu yake madhabahuni na kuteketeza mafuta yao kama sadaka ya moto, ambayo ni harufu nzuri ya kumpendeza BWANA. **18** Nyama yao itakuwa yako. Kama kidali cha kuinuliwa na paja la kulia, nyama yao itakuwa yako. **19** Sadaka yote takatifu ambayo watu wa Israeli wanaitoa kwa BWANA, nimekupa wewe, na wana wako na binti zako walio pamoja nawe. Kama gawio la kudumu. Hili ni agano la milele la chumvi, agano linalofunga milele, mbele za BWANA kwako wewe na uzao wako walio pamoja na wewe." **20** BWANA akasema na Haruni. "hautakuwa na urithi katika ardhi ya watu, wala hautakuwa na gawio miongoni mwa watu. Mimi ndimi gawiio lenu na urithi wenu miongoni mwa watu wa Israeli. **21** Tazama, Nimewapatia uzao wa Lawi, zaka zote za Israeli kuwa urithi wao kwa sababu ya huduma wanayotoa katika hema ya kukutania. **22** Kuanzi a sasa, watu wa Israeli wasisogee karibu na hema ya kukutania, vinginevyo wataajibika kwa dhambi hii na kufa. **23** Walawi wafanya kazi inayohusiana na hema ya kukutania. Wataajibika kwa dhambi inyohusiana na hema. Hii itakuwa sheri ya kudumu kwa watu wote wa uzao wako. Na miongoni mwa watu wa Israeli hawa hawatakuwa na urithi. **24** Kwa kuwa zaka za wana wa Israeli, wanazotoa kama mchango kwangu -ndivyo hivyo ambavyo nimewapa Walawi kuwa urithi wao. Hiyo ndiyo sababu ya kuwaambia, Kuwa hawatakuwa na urithi kati ya watu wa Israeli. **25** BWANA akanena na Musa, akamwambia, **26** "Inakupasa ukaseme na Walawi uwaambie, 'Mnapopokea zaka toka kwa watu ambayo BWANA amewapa kutoka kwao kuwa urithi, ndipo na nyie mtakapotoa sehemu ya kumi ya zaka hizo. **27** Zaka yenu itahesabika kama moja ya mapato ya sakafu ya kupuria nafaka ya mazao yenu au mazao ya vinu vya kukamulia zabibu. **28** Kwa hiyo na ninyi lazima mtoe mchango wenu kwa BWANA kutokana na zaka mnazopata kutoka kwa watu wa Israeli. Kutokana na hizo mtatoa matoleo yenu kwa Haruni yule kuhani. **29** Kwa kila sadaka mnayopata, mtatoa matoleo yenu kwa BWANA. Mtafanya hivi kutokana na vitu vizuri na vitakatifu sana ambavyo mmepewa. **30** Kwa hiyo utawaambia, 'Mnapotoa hayo matoleo mazuri, ndipo itahesabika kwa Walawi kuwa ni mazao yao kutoka kwenye sakafu za kupuria na vinu vyao vya kukamulia. **31** Ndipo matakapokula nafaka zote zinazobaki mahali popote, ninyi na famailia

generated on Tue Oct 24 10:45:40 2023

zenu kwa sababu ndiyo malipo yenu ya kazi y a kwenye hema ya kukutania. [32] Hamtakuwa na hatia yeyote kwa kuvila na kuvinywa, kama mtatoa kwa BWANA matoleo yenu mazuri mliyopokea. Lakini msizinajisi sadaka takatifu za wana wa Israeli, vinginevyo mtakufa.,"

Numbers 18:1

dhambi zote zilizotendwa mahali patakatifu
"dhambi zote ambazo mtu amezifanya dhidi ya mahali patakatifu"

kwa uovu wowote uliofanywa na yeyote mahali patakatifu
"dhambi zote ambazo mtu huzifanya akiwa mahali patakatifu"

yeyote mahali patakatifu
"kuhani yeyote"

Numbers 18:3

Sentensi unganishi
BWANA anaendelea kuongea na Haruni.

Watakutumikia ... Wataungana na wewe
kiwakailiashi "wa" kinamaanisha Walawi. Na kiwakilishi "wewe" kinamwakilisha Haruni.

vinginevyo wewe na wao mtakufa
kiwakilish "wao kinamaanisha mtu yeyote katika kabilla Walawi anayesogelea kitu chochote mahali patakatifu. Kiwakailishi "wewe" kinamaanisha"Haruni" na Walawia wengine wanaotumika katika maeneo yaliyoidhinishwa.

asikusogelee. Wewe utaajibika.
kiwakilishi cha "wewe" ni cha wingi kinachomwakilisha Haruni na walawi wengine.

ili kwamba hasira yangu isiwajilie watuwa Israeli tena.
"ili kwamba nisije nikwaadhibu Waisraeli tena."

Numbers 18:6

Sentensi unganishi
BWANA anaendelea kuongea na Musa tena

Wao ni zawadi kwako
"Wao ni kama zawadi kwako.

waliotolewa kwangu
Neno "waliotolewa" kwa Mungu inamaanisha waliotengwa ili wamtumikie Mungu. "Ambao nimewatenga kwa ajili yangu"

wewe pekee yako na wanao
Kiwakilishi "wewe" na "yako" vinamaanisha Haruni na wanawe

kufanya kazi ya ukuhani
"kufanya kazi ya ukuhani"

kitu chchote ndani ya ukuhani
"kitu chochote chumbani nyuma ya lile pazia"

Mgeni yeyote anayekaribia atauawa
"Mgeni yeyote anayekaribia atakufa" au "mtamwua kila mgani anayekaribia"

anayekaribia
"anayekaribia maeneo matakatifu"

Numbers 18:8

Sadaka za kuinuliwa kwangu
Kirai cha "Kuinuliwa kawngu" knamaaisha kutoa kitu kwa Mungu. "Sadaka ambazo watu hutoa kwangu"

Nimekupa sadaka hizi wewe
"Nimeshazitoa sadaka hizi kwako"

kuwa haki yako milele
"kuwa sehsmu ya urithi ambayo utaendelea kupata"

visiteketezwe kwa moto
"amabvyo havitateketezwa kabisa kwa moto madhabahuni"

ni vitu vitakatifu sana
"vitu hivi ni vitskstifu sana"

Numbers 18:10

Sentensi unganishi
Mungu anaendelea kuongea na Haruni.

ambaye ni msafi
"anayekubalika kwangu"

Numbers 18:12

Sentensi unganishi
Mungu anaendelea kuongea na Haruni

Mavuno ya kwanza
Hii inamaanisha mafuta yale mazuri ya kwanza

Kila mtu aliyemzuri kwenye familia yako
"Kila mtu kwenye familia yako anayekubalika kwangu"

Numbers 18:14

Sentensi unganishi
Mungu anaendelea kuongea na Haruni

generated on Tue Oct 24 10:45:40 2023

Kila kitu kinachofungua tumbo, kila limbuko
"kila mzaliwa wa kwanza wa kiume"

Kila kitu kinachofungua tumbo
Nahau hii ya "kufungua tumbo" mzaliwa wa kwanza wa kiume ambaye mama huzaa"

watu lazima wawakomboe wazaliwa wa kwanza wa kiume
Badala ya kutoa sadaka wazaliwa wao wa kwanza, watu walitakiwa kuwalipa makuhani kwa ajili ya wana wao.

Wale ambao wanahitaji kukombolewa na watu watakombolewa wakiwa na umri wa mwezi mmoja
"watu watawakomboa wakiwa na umri wa mwezi mmoja."

Wale wanaohitaji kukombolewa
Hii inamaanisha watu ambao wanatakiwa kukombolewa na wala si wale wanyama ambao ni wazaliwa wa kwanza wasiosafi

shekeli tano .... ambazo ni sawa na gera ishirini
""vipande vitano vya fedha ... ambvyo kila kimoja ni sawa na gramu ishirini za fedha" au "gramu hamsini za fedha kwa kipimo cha mahali patakatifu"

shekeli tano
Shekeli moja ni kipimo cha uzani. "shekeli tano za fedha"

shekeli za mahali patakatifu
Hizi ni shekeli zenye uzani tofauti. Ni kipimo ambacho kilitumikaa kwa mahali patakatifu hemani. Uzani wake ulikuwa gera ishirini sawa na gramu 11.

Numbers 18:17

Sentensi unganishi
Mungu an endelea kuongea na Haruni

Utanyunyizia damu yake
"mtawachinja na kunyunyizia damu yake"

sadaka ya moto
"ambayo imetengenezwa kwa moto"

harufu nzuri ya kumpendeza BWANA
"BWANA atapendezwa nanyi"

kidali cha kuinuliwa na paja la kulia
"kidali na paja la kulia ambalo utaliinua kama sadaka kwangu"

Numbers 18:19

Sentensi unganishi
Mungu anaendelea kuongea na Haruni

nimekupa wewe
"Ninakupatia wewe"

Kama gawio la kudumu
"Kama sehemu ambayo mtaendelea kupata"

Hili ni agano la milele la chumvi. Agano linalofunga milele
"mapatano aya milele"

agano la milele la chumvi
"agano lililotengenezwa kwa chumvi." Chumvi inawakilisha kitu cha kudumu na ilitumika kwa ajili ya sadaka kwenye chakula cha maagano. "agano la kudumu" au " agano la milele"

wala hautakuwa na gawio miongoni mwa watu
"Hautamilikishwa ardhi ya watu" au " au hauatapokea chochotekatika ardhi ambayo Waisraeli wataimiliki"

Mimi ndio gawio lenu na urithi wenu
"Badala yake Mimi ndio nitakuwa kile matakachohitaji" au " Badala yake, Mimi nitawaruhusu kunitumikia na nitatoa kwa ajili yenu kupitia huduma hiyo"

Numbers 18:21

Sentensi unganishi
Mungu anaendelea kuongea na Haruni

Tazama, Nimewapatia
"Neno "tazama" linaongeza msisitzo wa kile kinachofuata. "kwa hakika, Nimwewapeni"

kuwa urithi wao
"kama sehemu ay kile ninachowapatia Waisreali wote"

Numbers 18:23

Sentensi unganishi
Muungu anaendelea kuongea na Haruni

Na miongoni mwa watu wa Israeli hawa hawatakuwa na urithi.
"Hawatakuwa na ardhi yeyote ambayo watu wengine wa Israeli watapewa"

kuwa urithi wao
"kama sehemu ambayo ninawapa Waisraeli wote"

Numbers 18:25

Mnapopokea zaka tokakwa watu ambayo BWANA amewapa
Watu wa Israeli walikuwa wakimtolea BWANA ehehemu ya kumi ya mazao na ya wanyama, na BWANA aliwapatia hiyo Walawi

kuwa urithi
"kama seheelimu ya kile ninachowapita Waisraeli wote"

generated on Tue Oct 24 10:45:40 2023

Zakayenu itahesabika kama moja ya mapato
"mkumbuke kutoa"

Numbers 18:28

Sentensi unganishi
Mungu anaendelea kumwambia Musa kile anachopaswa kuwaambia watu

mtatoa mchango wenu kwa Haruni yule kuhani
"mtampa Haruni yule kuhani mchango ambao BWANA anawadai"

ambavyo mmepewa
"vile ambvyo watu wa Israeli wamewapeni"

Numbers 18:30

Sentensi unganishi
Mungu anaendelea kuongea na Musa

hayo matoleo mazuri
"hayo matoleo m azuri ambayo mmepokea toka kwa watu wa Israeli"

nafaka zote zinazobaki
"nafaka" haya nimatoleo ambayo watu wa Israeli humpa Mungu na Walawi huzipokea.

Hamtakuwa na hatia yeyote kwa kuvila na kuvinywa
"hamtakuwa na hatia pale mtakapovila na kuvinywa"

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Chapter 19

1 BWANA akanena na Musa na Haruni, Akasema, **2** "Hii ni amri, ni sheria ninayokuamuru: Waambie wana waIsraeli wakuletee ng'ombe mke mwekundu asiyekuwa na kipaku wala waa, ambaye hajawahi kubeba nira. **3** Mpatie Eliazari kuhani huyo ng'ombe jike. Naye atamtoa nje ya kambi, na mtu mmoja amchinje mbele yake. **4** Kisha Eliazari kuhani atachukua sehemu ya damu yake kwa kidole chake na kuinyunyiza mara saba akielekea sehemu ya mbele ya ile hema ya kukutania. **5** Na kuhani mwingine atamchoma huyo ng'ombe mbele ya macho yake. Ataichoma ngozi yake, nyama yake, na damu yake pamoja na mavi yake, **6** Yule kuhani atachukua mti wa mwerezi, na hisopo na sufu na kivitupa katikati ya huyo ng'ombe anayechomwa. **7** Kisha atazifua nguo zake na kuoga kwenye maji. Ndipo atakuja kambini, ambapo atabaki najisi mpaka jioni ya siku hiyo. **8** Yule aliyemchoma huyo ng'ombe mke atafua nguo zake kwa maji na kuoga majini. Naye atabaki najisi mpaka jioni ya siku ile. **9** Baadaye mtu aliyesafi atayakusanya hayo majivu ya ng'ombe huyo na kuyaweka nje ya kambi kwenye eneo safi. Majivu haya yatatunzwa kwa ajili ya jamii ya watu wa Israeli. Watayachanganya majivu na maji kwa ajili ya utakaso wa dhambi, kwa kuwa majivu yalitokana na sadaka ya dhambi. **10** Yule aliyeyakusanya majivu ya ng'ombe huyo lazima afue mavazi yake. Atabaki najisi mpaka jioni ya siku ile. Hii itakuwa sheria ya kudumu kwa watu wa Israeli na kwa wageni wanaoishi nao. **11** Yeyote atakayegusa maiti ya mtu atakuwa najisi kwa siku saba. **12** Mtu wa jinsi hiyo atajitakasa mwenyewe siku ya tatu na siku ya saba. Ndipo atakapokuwa safi. Lakini kama hatajitakasa mwenyewe katika siku ya tatu, basi hatakuwa safi siku ya saba. **13** Yeyote atakayegusa mtu aliyekufa, maiti ya mtu aliyekufa na hajajitakasa - mtu huyu anainajisi masikani ya BWANA. Mtu huyo ataondolewa kuwa miongoni mwa Waisraeli kwa sababu maji ya farakano hayakunyunyiziwa kwake. Atabaki najisi; na unajisi wake utabaki kwake. **14** Hii ndiyo sheri ya mtu anayefia hemani. Kila mtu aingiaye hemani na kila mtu ambaye tayari yumo hemani atakuwa najisi kwa siku saba. **15** Kila chombo ambacho hakina kifuniko kinanajisika. **16** Vivyo hivyo, kwa mtu aliye nje ya hema ambaye atamgusa mtu aliyeuawa kwa upanga, au mzoga wowote, au mfupa wa mtu, au kaburi--mtu huyo atakuwa najisi kwa siku saba. **17** Fanyeni hivi kwa mtu najisi: twaeni majivu ya sadaka ya dhaambi ya kuteketezwa na myacahanganye kwenye chombo chenye maji ya mto. **18** Ndipo mtu aliye safi atachukua hisopo, na kutia katika hayo maji, na kunyunyizia juu ya hema, na katika vyombo vyote vilivyo hemani, na kwa watu waliokuwepo, na kwa yule aliyegusa ule mfupa, mtu aliyeuawa, maiti, au kaburi. **19** Katika siku ya tatu na siku ya saba, yule mtu aliye msafi atamnyunyizia yule mtu asiyekuwa safi. Katika siku ya saba mtu najisi atajitakasa mwenyewe. Atazifua nguo zake na kuoga kwenye maji. Jioni yake atakuwa safi. **20** Lakini yule atakayebaki najisi, anayekataa kujitakasa mwenyewe -- huyo mtu ataondolewa kutoka kwenye jamii, kwa sababu amepanajisi patakatifu pa BWANA. Hajanyunyiziwa maji ya utakaso; atabaki najisi. **21** Hii itakuwa sheria ya kudumu kuhusiana na hali ya hivi. Yule mtu anayenyunyizia maji ya farakano atafua mavazi yake. Yule atakayeyagusa maji ya farakano atakuwa najisi mpaka jioni. **22** Chochote kile ambacho kitaguswa na mtu najisi kitakuwa najisi. na mtu atakayekigusa naye atakuwa najisi mpaka jioni.

Numbers 19:1

ni amri, ni sheria
Maneno haya mawili yanamaanisha kitu kilekile. "Ni amri za kimahakama"

wakuletee
Neno "wa" inamlenga Musa

kipaku wala waa
maneno haya yana maana ileile, yametumikaa pamoja kuongeza msisitizo kuwa mnyama huyu anatakiwa kutokuwa na dosari yeyote"

Numbers 19:3

mbele ya macho yake
"akiwa anaona" au "mbele yake"

yule kuhani atachukua mtia wa mwerezi
kuhania anayesemwa hapa ni Eliezeri

sufu
"sufu nyekundu"

Numbers 19:7

atafua nguo zake
"neno "a" linamwakilisha Eliezeri yule kuhani

Naye atabaki najisi
Hatakubalika kwa Mungu asiyefaa kufanya kazi yeyote. Mtu wa jinsi hii ni najisi.

generated on Tue Oct 24 10:45:40 2023

Numbers 19:9

mtu aliyesafi
Mtu aliyesafi na anayeweza kufanya takatifu alihesabiwa kuwa ni msafi.

Majivu haya yatatunzwa
"Mtatayatunza haya majivu"

kwenye eneo safi
Kukubalika kwa kunamaanisha kuwa msafi. "Eneo linalokubalika"

atabaki najisi
Kutokukubalika kwa Mungukulionyesha kutoruhusiwa kufanyakazi yeyote takatifu. Ni ile hali ya kutokuwa msafi.

Numbers 19:11

Taarifa kwa ujumla
wazo la "usafi" na "Utakatifu" linamaanisha kukubalika kwa Mungu

Taarifa kwa ujummla
wazo la "unajisi" na "uchafu," "kutokuwa msafi"linamaanisha kutokukubalika kwa Mungu.

maiti
"mwiliya mtu aliyekufa"

lakini kama hajajitakasa
"aomba mtu wa kumtakasa"

lakini kama hajajitasa mwenyewe katika siku ya tatu, basi hatakuwa safi katika siku ya saba
"atakuwa safi siku ya saba tu iwapo kama atajitakasa siku ya tatu"

mtu huyo ataondolewa
tazama 9:13

maji ya farakano yalikuwa hayajanyunyiziwa kwake
"hakuna alimnyunyizia maji ya farakano"

Atabaki najisi; na unajisi wake utabaki kwake
Virai hivi viwili vinamaanisha kitu kilekile. Vimetumika kwa pamoja kuonesha msisitizo

Numbers 19:14

Taarfa kwa ujumla
Lile wazo la "unajisi" linamaanisha kutokukubalika kwa Mungu au kutokuwa tayri kwa matumizi.

Kila chombo ambacho hakiina kifuniko kinanjisika
"vyombo amabvyo havina vifuniko vitabaki kuwa najisi kama havina vifuniko"

mtu aliyeuawa kwa upanga
"mtu ambaye aliuawa kwa upanga na mtu mwingine"

Numbers 19:17

Taarifa kwa ujumla
Lile wazo la "unajisi ni ile hali ya kutokukubalika kwa Mungu au kutokuwa tayari kwa matumizi

Taarifa kwa ujumla
Lile wazo la "usafi" na "utakatifu" linamaanisha kukubalika kwa Mungu

Numbers 19:20

Taarfa kwa ujumla
Lile wazo la "unajisi ni ile hali ya kutokukubalika kwa Mungu au kutokuwa tayari kwa matumizi

Taarifa kwa ujumla
Lile wazo la "usafi" na "utakatifu" linamaanisha kukubalika kwa Mungu

Huyi mtu ataondolewa
Tazama 9:13

Hajanyunyiziwa maji ya utakaso
"hakuna alimnyunyizia maji ya utakaso"

maji ya ufarakano
Tazama 19"11

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Kwa hiyo wana wa Israeli, na jamii yote ya watu, wakaenda katika jangwa la Sini katika mwezi wa kwanza; wakaa Kadeshi. Hapo ndipo Miriamu alipofia na kuzikwa. **2** Huko hapakuwa na maji kwa ajili ya watu, kwa hiyo wakakusanyika kinyume na Musa na Haruni huko. **3** Watu wakamlalamikia Musa. Wakasema, "Ilikuwa ni bora kama tungelikufa wakati Waisraeli wenzetu walipokufa mbele za BWANA. **4** Kwa nini umewaleta watu wa BWANA kufia katika jangwa hili, sisi na wanyama wetu? **5** Kwa nini ulitutoa Misri na kutuleta katika eneo hili baya? Hapa hakuna nafaka, wala mitini, wala mizabibu, wala makomamanga. Na hakuna maji ya kunywa." **6** Basi Musa na Haruni wakatoweka mbele ya mkutano huo. Wakaenda kwenye hema ya kukutania wakalala kifudifudi. Ndipo pale utukufu wa Busara wa BWANA ukaonekana kwao. **7** BWANA akanena na Musa, akamwambia, **8** "Chukua fimbo yako na uwakusanye watu, wewe na Haruni ndugu yako. Uumbie huu mwamba mbele ya macho yao, na uumuru utoe maji. Nawe utawapa maji kutoka kwenye huu mwamba, nawe utawapa maji ya kunywa hao watu na wanyama wao." **9** Musa akachukua hiyo fimbo mbele ya BWANA, kama vile BWANA alivyokuwa amemwamuru kufanya. **10** Kisha Musa na Haruni wakawakusanya watu pamoja mbele ya ule mwamba. Ndipo Musa akawaambia, "Sasa sikilizeni, enyi wapinzani. Lazima tuwape maji kutoka kwenye huu mwamba?" **11** Ndipo Musa akanyosha mkono wake na kuupiga ule mwamba mara mbili kwa fimbo yake, na maji mengi yakatoka. Wale watu wakanywa pamoja na wanyama wao. **12** Kisha BWANA akamwambia Musa na Haruni, "Kwa kuwa hamkuniheshimu mimi na kuniamini mbele ya watu wa Israeli, hamtawaingiza hawa watu katika nchi niliyowaahidi. **13** Mahali hapa paliitwa maji ya Meriba kwa sababu wana wa Israeli walitofautiana na BWANA pale, na akajionyesha kwao kuwa mtakatifu. **14** Musa akatuma wajumbe kutoka Kadeshi kwa mfalme wa Edom: Ndugu yako Israeli anasema hivi: "Wewe unajua magumu yote ambayo yametupata. **15** Na unajua kuwa babu zetu walienda Misri na waliishi Misri kwa muda mrefu. Wamisri walitutendea vibaya pamoja na babu zetu. **16** Tulipomlilia BWANA, akatusikia na kututumia malaika ambaye alitutoa toka Misri. Tazama, sasa tuko Kadeshi, mji unaopakana na nchi yako. **17** Tunakuomba uturuhusu kupita katika nchi yako. Hatutapita mashambani wala kwenye mashamba ya mizabibu, wala hatutakunywa maji ya visima vyako. Tutapita kwenye njia kuu ya mfalme. Hatutageuka upande wa kulia wala upande wa kushoto mpaka tutakapopita mpaka wako." **18** Lakini mfalme wa Edomu akamjibu, "Msipite hapa. Kama mtafanya hivyo, Nitakuja na upanga kukuvamia." **19** Ndipo wana wa Israeli wakamwambia,"tutapitia njia kuu. Kama sisi au wanyama wetu watakunywa maji yako, basi tutalipa. Tunaomba uturuhusu tupite tukitembea kwa miguu yetu, bila kufanya jambo lolote lile." **20** Lakini mfalme wa Edomu akajibu, "Usipite hapa." Kwa hiyo nfalme wa Edomu akawa kinyume cha Israeli kwa mkono wenye nguvu pamoja na jeshi kubwa sana. **21** Mfame wa Edomu akawazuia wana wa Israeli kupita kwenye mipaka yake. Kwa sababu ya hili, Israeli akageuka kuiacha nchi ya Edomu. **22** Kwa hiyo watu wakasafiri kutoka Kadeshi. Wana wa Israeli, watu wote, wakafika Mlima Hori. **23** BWANA akanena na Musa na Haruni hapo kwenye Mlima Hori, kwenye mpaka wa Edomu. Akasema, **24** "Sasa ni wakati wa Haruni kukusanyika na watu wake, hataingia katika nchi ile niliyowaahidi wana wa Israeli. Hii ni kwa sababu ninyi wawili hamkuitii sauti yangu pale kwenye maji ya Meriba. **25** Mchukue Haruni na Eliazari mwanaye, na uwalete juu ya Mlima Hori. **26** Umvulishi HarunI yale mavazi ya kikuhani na umvalishe Eliazari mwanaye. Haruni atakufa na kulazwa pamoja na watu wake." **27** Musa akafanya kama BWANA alivyomwamuru. Wakaenda juu y a Mlima Hori na watu wote wakiona. **28** Musa akamvulisha Haruni yale mavazi ya kikuhani na kumvalisha Mwanaye Eliazari. Haruni akafa pale juu ya Mlima Hori. Kisha Musa na Eliazari wakashuka. **29** Watu walipoona kuwa Haruni amekufa, taifa lote wakamlilia Haruni kwa siku arobaini.

Numbers 20:1

Jangwa la Sini
Neno "Sini" ni neno la Kihebrania la jangwa.

mwezi wa kwanza
Huu ni mwezi wa kwanza wa Kalenda ya Kihebrania. unaoanza wakati Mungu aliwakomboa kutoka kwa Wamisri. Mwezi huu ulikuwa kati ya mwezi Machi na mweziwa Aprili katika Kalenda yetu ya Kimagharibi

alipozikwa
"na wakamzika"

Numbers 20:2

wakakusanyika
"kiwakilishi "wa"kinamaanisha watu wote

generated on Tue Oct 24 10:45:40 2023

wakakusanyika pamoja
"walikuja pamoja kama kundi"

mbele ya BWANA
Hii inamaanisha kuwa mbele ya hema ya BWANA

Numbers 20:4

Sentensi unganishi
Watu wa Israeli wanaendelea kulalamika mbele ya Musa na Haruni

Kwaa nini umewaleta watuwa BWANA ... sisi na wanayama wetu?
"ni bora kama watu wa BWANA katika jangwahili ili kufa,hapa, sisi na wanyama wetu."

Kwa nini ulitutoa Misri ukatuleta katika eneo hili baya?
"Ni bora kama usingetutoa Misrina kutuleta katiaka eneo hili baya."

Numbers 20:6

wakalala kifufudifudi
Hii inaonesha kuwa Musa na Haruni walikuwa wakijinyenyekeza kwa BWANA.

Numbers 20:7

mbele ya macho yao
kiwakilishi cha "yao" kinaonesha watu waliona kile ambacho Musa alifanya. "wakati wakiona"

akachukua hiyo fimbo mbele ya BWANA
"mbele ya hema ya BWANA"

Numbers 20:10

Lazima tuwape amaji kutoka kwenye huu mwamba?
"Hamkufurahi ingawa tuliufanya mwamba huu kutoa maji, hata hivyo nitafanya"

Lazima tulete
"Kiwakilishi "tu" kinamwakilisha Musa na Haruni na kiaweza kumjumuisha BWANA, hakijumuishi wale watu wengine.

Numbers 20:12

Kwa kuwa hamkuniheshimu mimi na kuniamini mbele ya macho ya Israeli
"Kwa kuwa hamkuniheshimu mimi na kuniamini mbele ya macho ya Israeli kama mtakatifu, lakini niliumpiga ule mwamba badala ya kuuambia kama nilivyoawaambia"

mbele ya watu wa Israeli
"wakati watu wa Israeli wakikutazama wewe"

Mahali hapa paliitwa
"watu walipaita mahali hapa"

Numbers 20:14

Ndugu yako Israeli
Musa anatumia Kiraihiki ili kusisitiza kuwa Waisraeli na Waedomu walikuwa na uhusiano kwa sababu mababu zao Yakobo na Esau walikuwa ndugu.

Tulipomlilia BWANA
"Tulipomwomba BWANA atusaidie"

akatusikia sauti zetu
Neno "sauti" linawakilisha kilio au kile ambacho watu walimwambia. "alisikia kilio chetu" au "alitusikia kile tulichomwomba"

Tazam
Neno "Tazama" hapa linamaanisha kubadilisha mada. Walikuwa wanaongelea mambo yao ya nyuma na sasa wanaongelea mambo yao ya sasa ili wakati wanajiandaa kumwomba mfalme ili afanye kitu.

Numbers 20:17

Sentensi unganishi
Wale watumishi wanaendelea kuongea na mfalme wa Edomu

Hatutageuka upande wa kulia wala wa kushoto
Neno "kugeuka" linamaanisha kuiacha barabara, "Hatutaiacha barabara kwa uelekeo wowote"

nia kuu ya mfalme
Hii ni barabara kuu inayounganisha mpaka Dameski hadi Kaskazini kwenye ghuba ya Akabahi.

Numbers 20:18

Msipite hapa ... nitakuja na upanga na kukuvamia
"watu wako wasipite hapa ... kuwavamia"

Nitakuja na upanga
"Nitatuma jeshi langu"

Watu wa Israeli
Hii inamaanishsa wale watu wa Israeli waliokuwa wametumwa

tukitembea kwa miguu
Inamaanisha kuwa watapita kwenye hilo eneo wakitembea.

Numbers 20:20

kwa hiyo mfalme wa Edomu akawa kinyume cha Israeli kwa mkono wenye nguvu pamoja na jeshi kubwa sana.
"mfalme wa Edomu akatuma jeshi kubwalenye askari wengi ili kuwavamia Waisraeli"

kupita kwenye mipaka yake
Neno "yake" linamaanisha Waedomu

generated on Tue Oct 24 10:45:40 2023

Numbers 20:22

Wana wa Israeli, watu wote
Kirai cha "watu wote" kinasisitiza kuwa kia mtu aliyekuwa sehemu ya Waisraeli alikuwepo bila kuwa na udhuru

Haruni kukusanyika na watu wake
Hii ni tafsida ya kusema kuwa Haruni atakufa. Ni wakati wa Haruni kufa na roho yakae kwenda mahali walipo mababu zake. "Haruni atakufa"

hamkutii sauti yangu
"sauti yangu" inamaanisha kile ambacho Mungu alikuwa amesema," Mlikataa kufanya nilichokuwa nimeema"

Numbers 20:25

Sentensi unganishi
Muungu anaendelea kuongea na Musa

atakufa na kulazwa pamoja na watu wake
Ni wakati wa Haruni kufa na roho yake kwenda walipo mababu zake

Numbers 20:27

siku thelathini
"siku 30"

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Chapter 21

1 Aradi mfalme wa Wakanaani, aliyekuwa akiishi Negebu, aliposikia kuwa Israeli alikuwa akisafiri kwa kupitia barabara kuelekea Atharimu, akapigana dhidi ya Israeli na kujitwalia baadhi ya mateka. **2** Israeli akaapa mbele ya BWANA akasema, "Kama utatupa ushindi dhidi ya hawa watu, ndipo tutakapoingamiza kabisa miji yao," **3** BWANA akaisikia sautiya Israeli na kuwapa ushindi dhidi ya Wakanaani. Wakawaangamiza kabisa pamoja na miji yao. Mahali pale paliitwa Horima. **4** Wakasafiri kutoka Mlima Hori kwa barabara kuelekea bahari ya shamu wakiizunguka nchi ya Edomu. Watu walikufa moyo kwa njia hiyo. **5** Watu wakamnung'unikia Mungu na Musa: "Kwa nini umetutoa Misiri ili tufa katika jangwa hili? Hapa hakuna mikate, wala maji, na chakula hiki dhaifu kimetukinai." **6** Basi Mungu akatuma nyoka wa sumu kati yao. Wale nyoka wakawauma wale watu; watu wengi walikufa. **7** Watu wakaenda kwa Musa wakamwambia, "Tumetenda dhambi kwa sababu tumemnung'unikia Mungu na wewe. Mwombe Mungu atuondolee hawa nyoka." Kwa hiyo Musa akawaombea watu. **8** BWANA akamwambia Musa, "Tengeneza nyoka na umweke kwenye nguzo. Na itakuwa kila anayeumwa, akimwangalia huyo nyoka atapona," **9** Kwa hiyo Musa akatengeneza nyoka wa shaba naye akamweka juu ya nguzo. Na kila mtu alipoumwa na nyoka na kumwangalia huyo nyoka alipona. **10** Kisha watu wa Israeli wakasafiri na kisha kuweka kambi Obothi. **11** Kisha wakasafiri kutoka pale na kuweka kambi Iye Abarimu katika jangwa linalokabili Moabu kuelekea upande wa mashariki. **12** Kutoka pale wakasafiri na kuweka kambi katika bonde la Zeredi. **13** Kutoka pale walisafiri na kuweka kambi kwenye upande mwingine wa mto Amoni, ambao ukubwa wake unaanzia kwenye mpaka wa Waamori. Mto wa Amoni ndio unaootengeneza mpaka wa Moabu, kati ya Moabu na Waamori. **14** Ndiyo maana imeandikwa katika gombo la Kitabu cha BWANA, "Wahebu katika Sufa, na bonde la Amoni, **15** mtelemko wa bonde linaloelekea katika mji wa Ari na kuelekea kwenye mpaka wa Moabu," **16** Kutoka pale wakasafiri mpaka Beeri, hapo ndipo palipo na kisima ambacho Bwana alimwambia Musa, "Wakusanye watu kwa ajili yangu ili uwape maji," **17** Ndipo Israeli waipoimba wimbo huu: "enyi visima, yajazeni maji. Imbeni juu ya kisima hiki. **18** Kisima ambacho viongozi wetu walichimba, kisima ambacho wenye hekima walichimba kwa fimbo ya kifalme na kwa fimbo ya kutembelea." Kisha kutoka jangwani walitembea mpaka Matanaha. **19** Kutoka Matanaha walisafiri mpaka Nathalieli, na kutoka Nathalieli mpaka Bamothi, **20** na kutoka Bamothi hadi kwenye bonde la Moabu. Hapo ndipo kilele cha Mlima Piska kinapoonekana jangwani. **21** Kisha Israeli akatuma wajumbe kwa Sihoni mfalme wa Waamori akisema, **22** Tunaomba tupite katika nchi yako. hatutapita katika shamba au kwenye shamba la mizabibu. Hatutakunywa maji ya visima vyako. Tutapita katika njia kuu ya mfalme mpaka tutakapopita mpaka wako." **23** Lakini mfalme Sihoni hakumruhusu Israeli kupita kwenye mpaka wao. Badala yake, Sihoni akakusanya jeshi lake lote na kumvamia Isreli huko jangwani. Akaja kwa Jahazi, ambapo alipigana dhidi ya Israeli. **24** Israeli akalivamia jeshi la Sihoni na nchi ya upanga na kuchukua nchi yao kutoka Amon mpaka mto Jabboki, hadi kufikia nchi ya watu wa Amoni. Sasa mpaka wa watu wa Amoni ulikuwa umefungwa. **25** Israeli akachukua miji yote ya Waamori na akaishi ndani yake, pamoja na Heshiboni na vijiji vyake wote. **26** Heshiboni ulikuwa mji wa Sihoni mfalme wa Waamori, ambaye hapo awali alipigana dhidi ya mfalme wa kwanza wa Moabu. Sihoni alikuwa ameteka ardhi yake yote toka mipaka yake mpaka mto wa Amoni. **27** Hiyo ndiyo sababu wala ambao huongea kwa Mitahali husema, "Njoni Heshboni. Mji wa Sihoni ujengwe na kuimarishwa tena. **28** Moto uliwaka toka Heshiboni, moto kutoka mji wa Sihoni ambao uliiteketeza Ari ya Moabu, na wenyeji wa miji ya juu ya Amoni. **29** Ole wako, Moabu! umepotea, enyi watu wa Chemoshi. Amewafanya watu wake kuwa wakimbizi na binti zake kuwa wafungwa wa Sihoni mfalme wa Waamori. **30** Lakini tumempiga Sihoni. Tumeiangsmiza Heshibon mpaka Diboni. Tumewaharibu wote mpaka Nofa, ambayo inafika mpaka Madeba." **31** Kwa hiyo Israeli akaanza kuishi katika nchi ya Waamori, **32** Kisha Musa akatuma watu kwenda kuingalia Yaziri. Waliviteka vijiji vyake na kuwafukuza Waamori waliokuwa wakiishi humo. **33** Kisha wakageuka na kuelekea njia inayoelekea Bashani. Ogu mfalme wa Bashani akatofautiana nao, yeye na Jeshi lake lote, ili apigane nao kule Ederei. **34** Kisha BWANA akasema na Musa, "Msimwogope, kwa sababu nimewapeni ushindi dhidi yake, Jeshi lake lote na nchi yake. Mfanyeni kama mlivyomfanya Sihoni mfalme wa Waamori, aliyekuwa akiishi Heshiboni." **35** Kwa hiyo wakamuua, na wanawe, na jeshi lake lote, mpaka wote wakaishi na hakubaki hata mmoja aliyebaki hai. Kisha wakaichukua nchi yake.

generated on Tue Oct 24 10:45:40 2023

Numbers 21:1

akapigana dhidi ya Israeli
"Majeshi yake yakapigana dhidi ya Waisraeli"

Israeli akaapa
"watu wa Israeli wakaapa" au "Waisraeli wakafanya kiapo"

BWANA akaisikia sauti ya Israeli
"alifanya kile Israeli alichoomba"

sauti ya Israeli
ambacho Israeli aliomba

Wakawaangamiza kabisa pamoja na miji yao
"Watuwa Israeli wakaliangamiza kabisa jeshi la Wakanaani na miji yao"

Mahali pale paliitwa Horima
"Wakapaita mahali pale Horima"

Numbers 21:4

Kwa nini umetutoa Misri ili tufe katika jangwa hili?
"Usitutoe Misri ili tuje kufa katika jangwa hili"

Numbers 21:6

Tumemnung'unikia Musa na wewe
"Tumesema mabo mabya juu ya BWANA na wewe"

Tu
Kiwakilishi "tu" kinawakilisha watu wa Israeli bila kumjumuisha BWANA na Musa.

Numbers 21:8

Tengeneza nyoka
"Tengeneza mfano wa nyoka"

kila anayeumwa
"kila amabaye ataumwa na nyoka

nyoka wa shaba
"nyoka anayetokana na shaba"

na kumwanagalia huyo nyoka atapona
kiwakilishi "a" kinmwakilisha mtu yeyote aliyeumwa na nyoka.

Numbers 21:10

linalokabili Moabu
"ambalo linafuatia Moabu"

Numbers 21:12

ndio unaotengeneza mpaka wa Moabu na Amoni
Hii inamaanisha kuwa hawa watuwaliishi katika maeneo mwaili tofauti katika ule mto, amabayo mto ulikuwa mpaka wao.Wamoabu walishi kusini mwa mto na Waamori walishi upande ule wa Kusini.

Numbers 21:14

Wahebu katika Sufa
haya ni majina mawili ya mahali pale

mtelemko wa bonde linaloelekea katika mji wa Ari na kuelekea kwenye mpaka wa Moabu
"mtelemko unaoelekea kwenye mji wa Ari na mpaka wa nchi ya Moabu

Numbers 21:16

mpaka Beeri, hapo ndipo palipo na kisima ambacho
"mpaka Beeri. Hapo palikuwa na kisima"

ambacho BWANA almwambia Musa, "Wakusanye watu kwa ajili yangu ili uwape maji,"
"mahali ambapo BWANA alimwambia Musa kuwakusanya watu pamoja ili awape maji"

Numbers 21:17

enyi visima, yajazeni maji
"enyi maji, vijazeni visima"

Kisima ambacho viongozi wetu walichimba, kisima ambacho wenye hekima walichimba
Virai hivi viwili vivnamaanisha kitu kile kile, vimetumika kusisitiza wajibu wa viongozi kwa jukumu la kuchimba visima.

kwa fimbo ya kifalme na kwa fimbo ya kutembelea
"wakitumia hata fimbo zao za kifalme na za kutembelea"

Numbers 21:19

Nathalieli ... Bamothi
Haya ni majina ya maeneo

Mlima Piska
Hili ni jina la Mlima

kinapoonekana jangwani
"kinatokezea kutoka jangwani"

Numbers 21:21

Kisha Israeli
"Israeli" inamaanisha watu wa Israeli, hasa viongozi wao. "kisha Waisraeli"

Hatutapita kwenye shamba lolote au shamba la mizabibu
"Hatutaingia kwenye shamba lenu lolote au shamba la mizabibu"

njia kuu ya mfalme
Tazama 20:17

generated on Tue Oct 24 10:45:40 2023

kupita kwenye mpaka wao
"kuvuka mpaka wao." Neno "wao" linamaanisha Waamori

Jahazi
Hili ni jina la mahali

alipigana dhidi ya Israeli
kiwakilishi "a" kina mwakilisha jeshi la Mfalme Sihoni, "jeshi lake lilipigana dhidi ya Israeli"

Numbers 21:24

Israeli akalivamia
Neno "Israeli" linamaanisha Waisraeli. "Waisraeli wakawavamia"

kwa nchaya uoanga
"na wakawaangamiza kabisa"

na kuchukua nci yao
"wakaitwaa nchi ya Waamori"

Watu wa Amoni ... Waamori
"Waamoni ... Waamori" au "watu wa Amoni ... watu wa Amori" majiina haya yanafanana lakinai yanamaanisha watu wa makundi mawili tofauti.

ulikuwa umefungwa
"ulikuwa na ulinzi imara"

Heshiboni na vijiji vyake vyote
"Hshiboni na vijiji jirani alivyovitawala"

Sihoni alikuwa ameteka ardhi yake yote
Neno "yake" linawakilisha mfalme wa Moabu.

Numbers 21:27

Heshiboni ... mji wa Sihoni
Haya ni majiina mawili yanayomaanisha mji uleule

Mji wa Sihoni ujengwe na kuimarishwa tena
"Mtu aujenge mji wa Sihoni na kuimarisha tena mji wa Sihoni"

Moto uliwaka toka mji wa Heshiboni, moto kutoka mji wa Sihoni
"Mfalme Sihoni alikuwa na jeshi imara kutoka mji wa Heshiboni"

Uliteketeza Ari ya Moabu
"uliharibu mji wa Ari katika nchi ya Moabu"

Numbers 21:29

Moabu ... watu wa Chemoshi
Virai hivi vinamaanisha watu walewale

Watu wa Chemoshi
"Chemoshi" lilikuwa jina la mungu wa Uogo amabye aliabudiwa na Wamoabu. "watu waliomwabudu Chemoshi"

Amewafanya watu wake
kiwakilishi "a" na "wake" kinamaanisha Chemoshi

tumewapiga
kiwakilishi "tu" kinawawakilisha Waisraeli waliompiga Sihoni

Tumeiangamiza Heshiboni
"Tumeiangamiza Heshiboni"

Heshiboni ...mpaka Diboni. Mpaka Nofa ... Madeba
Maeneo yote haya yako kwenye ufalme wa Sihoni. Hii inamaanisha kuwa Waisraeli waliuangamiza utawala wote wa Sihoni.

Numbers 21:31

kuwafukuza
"waliwaondosha"

Numbers 21:33

akatofautiana nao
"aliwavamia"

Mfanyeni kama mlivyomfanya Sihoni
"Mwangamizeni kama mlivyomwagamiza Sihoni mfalme wa Waamori"

Kwa wakamwua
"Kwa hyo jeshi la Israeli likamwua Ogu"

wote wakaisha na hakubaki hata mmoja aliyebaki hai
"watu wake wote waliuawa"

wakaichukua nchi yake
"wakaitawala nchi yake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Watu wa Israeli wakasafiri mpaka wakaweka kambi kwenye uwanda wa Moabu karibu na Yeriko,
kwenye upande mwingine wa mto Yorodani kutoka mji ule. **2** Balaki mwana wa Zippori aliona yote ambayo
Israeli aliwafanyia Waamori. Moabu aliogopa sana hao watu kwa sababu walikuwa wengi sana, **3** na
Moabu alIwahofia wana wa Israeli. **4** Mfalme wa Moabu akawaambia wazee wa Midiani, "Huu umati
utakula kila kitu tulicho nacho na maksai hula nyasi za kondeni." Sasa Balaki mwana wa Zippori alikuwa
mfalme wa Moabu. **5** Akatuma wajumbe kwenda kwa Balamu mwana wa Beori, kule Petho ambayo iko
karibu na mto Frati, katika nchi ya taifa lake na watu wake. Akamwita na kumwambia, "Tazama, Kuna
taifa ambalo wamekuja hapa tokea Misiri. Wanafunika uso wa dunia na sasa wananifuatia mimi. **6**
Tafadhali naomba uje unilaanie hili taifa, kwa sababu wana nguvu kuliko mimi. Labda nitaweza
kuwavamia na kuwafukuza watoke katika nchi yangu. Najua kuwa yeyote unayembariki hubarikiwa na
yeyote unayemlaani atalaaniwa." **7** Kwa hiyo wazee wa Moabu na wale wa Midiani wakaondoka, pamoja
nao wakachukua malipo ya uganga. Wakafika kwa Balaamu wakamwambia maneno ya Balaki. **8** Balaamu
akawaambia, "Bakini hapa usiku wa leo. Kesho nitawaletea atakachoniambia BWANA." Kwa hiyo wale
viongozi wa Moabu wakabaki na Balaamu kwa usiku huo. **9** Mungu akaja kwa Balaamu na kumwambia,
"Ni akina nani hawa waliokuja kwako?" **10** Balaamu akamjibu Mungu, "Balaki mwana wa Zippori, Mfalme
wa Moabu amewatuma kwangu. Alisema, **11** 'Tazama hawa watu waliotoka Misri wanafunika uso wa nchi
yangu. Sasa naomba uje unilaanie hawa watu. Labada nitaweza kuwa kuwashinda na kuwafukuza.'" **12**
Mungu akamjiu Balaam, "Usiambatane na hao wanaume. Na usiwalaani hawa wana wa Israeli kwa
sababu wamebarikiwa." **13** Balaamu akaamka asubuhi na kuwaambia wale viongozi wa Balaki,. "Rudini
nchini kwenu kwa sababu BWANA amenikataza kuambatana nanyi." **14** Kwa hiyo wale viongozi wa Moabu
wakaondoka na kurudi kwa Balaki. Wakamwambia, "Balaamu amekataa kuambatana nasi." **15** Balaki
akatuma viongozi wengine waliokuwa wanaheshimiwa zaidi kuliko kundi lile la awali. **16** Wakaja kwa
Balaamu na kumwambia, "Balaki mwana wa Zippori anasema hivi, 'Tafadhali hebu kitu chochote
kisikuzuie kuja kwangu, **17** kwa sababu nitakulipa malipo mazuri sana na kukupa heshima kubwa, nami
nitakufanyia chochote utakachoniambia. Tafadhali sana uje unilaanie hawa watu.'" **18** Balaamu akawajibu
watu wa Balaki akawaambia, "Hata kama Balaki atanipa ikulu yake ikiwa imejaa fedha na dhahabu,
sitaweza kufanya dhidi ya maneno ya BWANA, Mungu wangu na kufanya pungufu au zaidi ya kile
anachoniambia. **19** Sasa basi, tafadhali subirini hapa usiku wa leo pia, ili kwamba nipate kujifunza kitu
zaidi ambacho BWANA ananiambia." **20** BWANA akaja kwa Balaamu usiku ule na kumwambia, "kwa kuwa
hawa watu wamekuja kukuita, inuka uende nao. Lakini utafanya tu kile nitakachokuambia kufanya." **21**
Balaamu akainuka asubuhi, akatandika punda wake, akaenda pamoja na viongozi wa Moabu. **22** Lakini
kwa sababu alienda, hasira za Mungu zikawaka. Malaika wa BWANA akasimama barabarani kama adui
wa Balaamu, aliyekuwa akimpanda yule punda. Watumishi wawili wa Balaamu walikuwa pamoja naye. **23**
Yule punda alimwona yule malaika wa BWANA akiwa amesimama barabarani akiwa na upanga mkononi
mwake. Yule punda akageuka na kwenda shambani. Balaamu akampiga yule punda ili arudi barabarani.
24 Sasa malaika wa BWANA akasimama kwenye njia nyembamba katikati ya mashamba ya mizabibu, na
kushoto kwake kulikuwa na ukuta. **25** Yule punda akamwona yule malaika wa BWANA tena. Akasogea
zaidi ukutani na kuubana mguu wa Balaamu ukutani. Balaamu akampiga tena yule punda. **26** Yule malaika
wa BWANA akasogea mbele zaidi kwenye eneo jingine jembamba zaidi ambalo haikuwezekana kugeuka
upande mwingine. **27** Yule Punda akamwona tena yule malaika wa BWANA, akalala chini ya Balaamu.
Hasira za Balaamu zikawaka, akampiga yule punda kwa fimbo yake. **28** Kisha BWANA akafungua kinywa
cha punda na akaongea. Akamwambia Balaamu, "Nimekukosea nini kiasi kwamba umenipiga mara tatu?"
29 Balaamu akamjibu yule punda, "Ni kwa sababu umenitendea kwa ujinga. Natamani kama ningekuwa
na upanga mkononi mwangu, kama ningekuwa nao, sasa hivi ningekuwa nimekuua." **30** Yule punda
akamwambia Balaamu, "Je, mimi si punda wako ambaye umenipanda maishani mwako mwote mpaka hivi
sasa? Je, nimewahi kuwa na tabia ya kukufanyia hivi hapo awali?" Balaamu akasema "hapana." **31** Basi
BWANA akafungua macho ya Balaamu, na akamwona malaika wa BWANA amesimama barabarani akiwa
na upanga mkononi mwake. Balaamu akainamisha kichwa chake chini. **32** Yule malaika wa BWANA
akamwambia, "Kwa nini umempiga punda wako mara tatu? Tazama, Nimekuja kama adui yako kwa
sababu matendo yako kwangu yamekuwa maovu. **33** Yule punda aliniona na akageuka kutoka kwangu
mara tatu. Kama asingekuwa amegeuka kutoka kwangu, hakika ningekuwa nimekua na yeye kumwacha
hai. **34** Balaamu akamwambia malaika wa BWANA, nimetenda dhambi. Sikujua kuwa ulisimama kinyume
na mimi barabarani. Kwa hiyo sasa, kama haikupendezi, Nitageuka." **35** Lakini yule malaika wa BWANA
akamwambia Balaamu, "endelea na wale watu. Lakini utasema maneno nitakayokwambia tu."Kwa hiyo

generated on Tue Oct 24 10:45:40 2023

Balaamu akaendelea na wale vioingozi wa Balaki. **36** Balaki aliposikia kuwa Balaamu alikuwa amekuja, alienda kukutana naye kule mjini Moabu pale Amoni, ambao uko mpakani. **37** Balaki akamwambia Balaamu, "Je, mimi sikutuma watu kukuita? Basi kwa nini hukuja kwangu? Je, mimi sina uwezo wa kukufanya uheshimike?" **38** Ndipo Balaamu alipomjibu Balaki, "Tazama, mimi nimekuja kwako. Je mimi sina mamlaka ya kusema chochote? Mimi ninaweza kusema maneno ambayo Mungu ameweka kinywani mwangu." **39** Balaamu akaenda na Balaki, na Wakafika Kiriathi Huzothi. **40** Kisha Balaki akatoa sadaka ya maksai na kondoo na kumpatia Balaamu baadhi ya hiyo nyama na wale viongozi waliokuwa pamoja naye. **41** Kesho yake asubuhi, Balaki akampeleka Balaamu mpaka juu mahali pa Baali. Kule juu Balaamu aliweza kuona sehemu tu ya kambi za Waisraeli.

Numbers 22:1

kwenye upande mwingine wa mto Yorodani kutoka mji ule
Waisraeli walikuwa wameweka kambi uoande wa Mashariki wa mtoYorodani. Yeriko ilikuwa magaharibi mwa mto

Numbers 22:2

Baalaki mwana wa Zippori
Balaki alikuwa mfalme wa Moabu

Moabu aliwaogopa sana hao watu ... Moabu aliwahofia wana wa Israeli
Virai vyote viwili vinamaanisha kitu kilekile na vimetumika kuonesha jinsi Moabu alivyokuwa amaeogopa

Moabu aliogopa sana
"Wamoabu wote walikuwa wameogopa sana"

Kwa sababu walikuwa wengi sana
"Kwa sabau ya wingi wao"

Mfalme wa Moabu akawaambia wazee wa Midiani
Wamobau na Wamidiani walikuwa watu wa makundi mawili tofauti, lakini Wamidiani walikuwa wanishi kwenye nchi ya Moabu wakati ule.

Huu umati utakula kila kitu tulicho nacho kama vile maksai walavyo nyasi za kondoni
Jinsi Waisraeli watavyowaangamiza maadui zao kumeongolewa kama vile makaisai wanavyokula nyasi za kondeni

Sasa Balaki mwana wa Zippori alikuwa mfalme wa Moabu
Huu ndio wasifu wa Balaki katika habari hii

Numbers 22:5

Akatuma wajumbe
"Balaki akatuma wajumbe"

Beori
Hili ni jina la baba wa Balaam.

Pethori
Hili ni jina la mji

katika nchi ya taifa lake na watu wake
"wa taifa la Balaam na watu wake"

Akamwita
"Balaki akamwita Balaam."

Wanafunika uso wa dunia
"walikuwa wengi sana"

uso wa dunia
Hii inamaanisha sehemu ya juu ya dunia

kuwafukuza
"kuwaondosha"

Najua kuwa yeyote unayembariki hubarikiwa na yeyote unayemlaani atalaaniwa
"Najua unazo nguvu za kubariki na kulaani watu"

Numbers 22:7

malipo ya uganga
"Pesa ya kumlipa Balaamu ili awalaani Waisraeli"

Wakafiaka kwa Blaamu
"Walienda kwa Balaamu"

Wakamwambia maneno ya Balaki
"maneno" inamaanishaujumbe wa Balaki.
"Wakamwambia ujumbe toka kwa Balaki"

nitawaletea
"Nitawaambia"

Numbers 22:9

Mungu akaja kwa Balaamu
"Mungu akaonenkana kwa Balaamu"

Ni akina nani hawa waliokuja kwako?
"Niambie juu ya watu hawa waliokuja kwako"

Tazama hawa watu ... kuwafukuza.
Tazama 22:5

Kuwafukuza
"kuwaondosha"

generated on Tue Oct 24 10:45:40 2023

Numbers 22:12

kwa sababu wamwbarikiwa
"Kwa sababu Nimewabariki"

Numbers 22:15

Wakaja kwa Balaamu
"Walienda kwa Balaamu"

watu hawa
"kundi hili la watu"

Numbers 22:18

Hata kama Balaki atanipa ikulu yake ikiwa imejaa fedha
Balaamu anasisitiza kuwa hakuna kitakachomfanya avunje utii wake kwa BWANA

sitaweza kufanya dhidi ya maneno ya BWANA... na kufanya pungufuau zaidi ya kile anachoniambia.
Inamaanishsa kuwa Balaamu hataacha kumtii BWANA kwa namna yeyote.

Numbers 22:21

akatandika punda wake
akamwanadaa punda wake tayari kwa safari

hasira za Mungu zikawaka
"Munga akajawa na hasira"

kama adui wa Balaamu
"ili aweze kumzuia Balaamu"

akiwa na upanga mkononi
"akiwa na upanga tayari kwa kushambulia

yule punda akageuka na kwenda shambani
"Yule punda alifanya hivi ili kumwepuka malaika wa BWANA"

ili arudi barabarani
"kumrudisha"

Numbers 22:24

Akasongea zaidi ukutani
Alifanya hivi ili kumwepuka malaika wa BWANA barabarani

Akasogea
"punda alisogea"

na kuubana mguu wa Balaalmu ukutani
"akaukandamiza mguu wa Balaamu na kumwumiza Balaamu"

Numbers 22:26

Hasira za Balaamu zikawaka
Tazama 22

Numbers 22:28

Kisha BWANA akafungua kinywa cha Punda na akaongea
"Kisaha BWANA akampa punda uwezo wa kuongea kama vile binadamu awezavyo kuongea"

Akamwabia Balaamu
"Yule punda akamwambia Balaamu"

Je, mimi si punda wako ambaye umenipanda maishani mwako mwote mpaka hivi sasa?
"Mimi ni punda wako ambaye umenipanda maishani mwako mwote, mpka hivi sasa."

Je, nimewahi kuwa na tabia ya kukufanyia hivi hapo awali?
"sijawahi kuwa na tabia ya kukufanyia hivi"

Numbers 22:31

Basi BWANA akafungua macho ya Balaamu, na akamwona malaika wa BWANA
"Kisha BWANA akampa Baalamu uwezo wa kumwonamalaika wa BWANA"

akiwa na upanga mkononi mwake
Tazama 22:21

Balaamu akainamisha kichwa chake chini
Balaamu akajinyenyekeza

Kwa nini umempiga punda wako mara tatu
"usingempiga punda wako mara tatu

kama adui yako
"ili kukupinga"

Kama asingekuwa amegeuka kutoka kwangu... ningekuwa nimekuua na yeye kumwacha hai
punda alimwokoa Balaamu

Numbers 22:34

kwa hiyo sasa, kama haikupendezi
"kwa hiyo kama hutaki mimi niendelee"

kwa hiyo Balaamu akaendelea na wale viongozi
Tazama 22:2

Numbers 22:36

Amoni
Tazama 21:12

Je, mimi sikutuma watu kukuita?
"Kwa hakika nilituma watu kukuita"

Kwa nini hukuja kwangu
"ulipaswa kuja kwangu"

generated on Tue Oct 24 10:45:40 2023

Je, mimi sina uwezo wa kukufanya uheshimiwe?
"kwa hakika unajua kuwa mimi ninauwezo wa kukulipa pesa kwa ajili ya ujio wako kwangu"

Numbers 22:38

Je, mimi sina mamlaka ya kusema chochote
"Lakini sinsa mamlaka yakusema chochote ninachotaka"

maneno ambayo Mungu ameweka kinywani mwangu
"ujumbe ambao Mungu ananitaka niuseme"

Kiriathi Huzothi
Haya ni mjina ya miji

baadhi ya hiyo nyama
"baadhi ya hiyo nyama kutoka kwenye ile sadaka"

Numbers 22:41

mpaka mahali pa juu pa Baali
Tazama 21:19

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Balaamu akamwabia Balaki, "Jenga madhabahu saba kwa ajili yangu na uandae mafahari saba na kondoo dume saba." **2** Kwa hiyo Balaki akafanya kama Balaamu alivyoomba. Kisha Balaki na Balaamu wakatoa sadaka ya fahari mmoja na kondoo dume mmoja kwa kila madhabahu. **3** Ndipo Balaamu alipomwamiba Balaki, "Simama kwenye sadaka yako ya kuteketezwa na mimi nitaenda. Labda BWANA atakuja kukutana na mimi. Chochote atakachoniambia nitakuambia." Kwa hiyo akaenda juu ya mlima usiokuwa na miti. **4** Wakati bado akiwa juu ya mlima. Mungu akakutana naye, na Balaamu akamwambia, "Nimejenga madhabahu saba, na nimetoa sadaka ya fahari na kondoo dume kwa kila madhabahu." **5** BWANA akaweka ujumbe kwenye kinywa cha Baalamu akasema, "Rudi kwa Balaki ukamwambie." **6** Kwa hiyo Balaamu akarudi kwa Balaki aliyekuwa amesimama karibu na sadaka yake ya kuteketezwa, na viongozi wote wa Moabu walikuwa pamoja naye. **7** Ndipo Balaamu alipoanza kunena unabii wake akisema, "Balaki amenileta kutoka Aramu, Mfalme wa Moabu kutoka katika milima ya mashariki, 'Njoo, nilaanie Yakobo kwa ajili yangu,' alisema, 'Njoo umtie unajisi Israeli,' **8** Nawezaje kuwalaani wale ambao Mungu hajawalaani? Nawezaje kuwapinga wale ambao Mungu hawapingi? **9** Kwa kuwa kutoka juu ya miamba Ninamwona; kutoka kwenye milima ninamtazama. Kuna watu wanaoishi pekee yao na hawajioni wenyewe kama ni taifa la kawaida. **10** Nani awezaye kuyahesabu mavumbi ya Yakobo au kuhesabu hata robo ya Israeli? Naomba nife kifo cha mtu mwenye haki, na mwisho wa maisha yangu uwe kama wake!" **11** Balaki akamwambia Balaamu, "Umenifanyia nini? Nilikuleta ili uwalaani maadui wangu, lakini ona, umewabariki," **12** Balaamu akajibu akasema, "Kwa nini nisiwe mwangalifu kusema kile ambacho BWANA anaweka kinywani mwangu?" **13** Basi Balaki akamwambia, "Hebu uje nami kwenye eneo jingine ili uwaone. Utakaowaona ni wale wa karibu tu, huwezi kuwaona wote. Huko sasa unaweza kunilaania hawa watu." **14** Kwa hiyo akampeleka Balaamu kwenye shamba la Zofimu, lililo juu ya Mlima Pisiga, na kule akajenga madhabau zingine saba. Akatoa sadaka ya fahari mmoja na kondoo dume kwa kila madhabahu. **15** Kisha Balaamu akamwambia Balaki, "Simama hapa karibu na sadaka zako, wakati mimi naenda kukutana na BWANA kule." **16** Kwa hiyo BWANA akakutana na Balaamu na kumwekea ujumbe kinywani mwake. Alimwambia, "Rudi kwa Balaki ukamwambie huu ujumbe toka kwangu." **17** Balaamu akamrudia, na tazama, alikuwa amesimama karibu na sadaka zake za kuteketezwa, na vionigozi wa Moabu walikuwa pamoja naye. Balaki akamwuliza, "BWANA amekwambiaje?" **18** Balaamu akaanza kutoa unabii. Akasema, "Inuka, Balaki na usikilize. Nisikilize mimi wewe mwana wa Zippori. **19** Mungu siyo mtu, kwamba umdanganye, au mwanadamu awezaye kubadili mawazo. Je, alishawahi kuahidi kitu pasipo kukitekeleza? Je, alishawahi kusema kuwa atafanya kitu bila kufanya kama alivyosema? **20** Tazama, Mimi nimeamriwa kuwabariki. Mungu ametoa baraka, nami siwezi kuibadilisha. **21** Hajawahi kuona magumu katika Yakobo au tabu katika Israeli. BWANA Mungu wao yuko pamoja nao, na kelele za wafalme wao ziko pamoja nao. **22** Mungu aliwatoa Misri kwa nguvu kama za nyati. **23** Hakuna uganga utakaofanikiwa dhidi ya Yakobo, na hakuna uchawi utakaomwumiza Israeli. Badala yake, itasemwa juu ya Yakobo na Israeli, 'Tazama kile ambacho Mungu amefanya!' **24** Tazama, watu wanainuka kama simba jike, kama vile simba ainukavyo na kuvamia. Halali chini mpaka ale windo lake na kunywa damu ya windo lake," **25** Kisha Balaki akamwambia Balaamu, "Kamwe usiwalaani wala kuwabariki." **26** Lakini Balaamu akamjibu Balaki, "Sijakuambia kuwa nitasema yote ambayo BWANA ananiambia kusema? **27** Balaki akamwambia Balaamu, "Njoo sasa, Nami nitakupeleka mahali pengine. Labda kule itampendeza Mungu kunilaania hawa hawa watu." **28** Kwa hiyo Balaki akampeleka Balaamu juu ya Mlima Peori, ambao unalitazama chini lile jangwa, **29** Balaamu akamwambia Balaki, "Nijengee madhabahu saba hapa na uniandalie mafahari saba na kondoo duume saba. **30** "Kwa hiyo Balaki akafanya kama alivyoambiwa; akatoa sadaka ya fahari na kondoo mume kwenye kila madhabahu.

Numbers 23:1

Balaki
Tazama 22:2

Uandae mafahri saba na kondoo dume saba
"uchinje mafahari saba na kondoo dume saba kuwa sadaka"

simama kwenye sadaka yako ya kuteketezwa na mimi nitaenda
"baki hapa na sadaka yako ya kuteketetezwa na mimi nitaenda umbali kidogo"

generated on Tue Oct 24 10:45:40 2023

Numbers 23:4

nimetoa sadaka ya fahari na kondoo dume
"Nimechinja fahari nakondoo dume na kuwateketeza kama sadak"

BWANA akaweka ujumbe kwenye kinywa cha Balaamu
"BWANA akamwambia Balaamu kile alichotaka akamwambie Balaki"

Numbers 23:7

Balaki amenileta kutoka Shamu ... mfalme wa Moabu kutoka katika milima ya mashariki,
Virai hivi vinamaanisha kitu kilekile

Njoo, unilaanie Yakobo kwa ajili yangu; ... njoo umtie unajisi Israeli;
Virai vyote vinamaanishsa kitu kilekile vimetumika kuongeza msisitizo kwamba Balaki alitaka Balaamu kulaani Israeli.

Nawezaje kuwalaani wale ambaoMungu hajawalaani? Nawezaje kuwapinga wwale ambao Mungu hawapingi?
"Lakini siwezi kuwalaani wale ambao Mungu hajawalaani. Siwezi kuwapinga wale ambao Mungu hajawapinga"

Numbers 23:9

Kwa muwa kutoka juu ya miamba ninamwaona ... kutoka juu ya milima ninamtazama
Virai hivi viwili vinamaanishakitu kimoja. "Balaamu alimwona Israeli kutokea juu ya mlima."

Ninamwona ... ninamtazama
Kiwakilishi cha "mwo" na "m" kinawakilisha Waisraeli.

Kuna watu
"Kuna kundi la watu"

na hawajioni wenyewe kama ni taifa la kwaida
"wanajiona wenyewe kuwa taifa maalumu"

Numbers 23:10

Nani awezaye kuyahesabu mavumbi ya Yakobo au hata kuhesabu robo ya Israeli?
"Hawa Waisraeli ni wengi mno kuwahesabu. Hakuna awezaye kuwahesabu hata robo kwa sababu ni wengi mno"

kifo cha mtu mwenye haki
"kifo cha amani cha mtu mwenye haki"

mtu mwenye haki ... uwe kama wake
Hizi ni semi zinazowaongelea Waisraeli kuwa kama mtu mmoja.

Numbers 23:11

Balaki
Tazama 22:2

Umenifanyia nini?
"Siwezi kuamini ulichonifanyia!"

lakini ona
Hii inaonesha matukio ya kutisha yanayofuata

Kwa nini nisiwe mwangalifu kusema kile ambacho BWANA ameweka kinywani mwangu?
Lazima niwe mwangalifu kusema kile ambacho BWANA ananiambia kusema."

ameweka kinywani mwangu
Tazama 22:38

Numbers 23:13

Huko sasa unaweza kunilaania hawa watu
"Huko utanilaania Waisraeli"

Shamba la Zofimu
Neno "Zofimu" linamaanisha 'kutazama' au 'kupelelza'

Mlima Pisiga
Tazama 21:19

Numbers 23:16

na kumwekea ujumbe kinywani mwake
Tazama 22:38

Akasema
"Kisha BWANA akaksema"

Balaki, na usikilize ... Nisikilize mimi wewe mwana wa Zippori
Sentensi hizi zinamaanisha kitu kilekile na zimetumika kusisitiza umuhimu wa Balaki kuwa msikivu.

mwana wa Zippori
Tazama 22:2

Numbers 23:19

Je,alishawahi kuahidi kitu pasipo kukitekeleza? Je, alishawahi kusema kuwa atafanyakitu bila kufanya?
"Hajawahi kuahidi kitu pasipo kutimiza kile alichoahidi. Amekuwa akifanya kama alivyosema kuwa atafanya."

Nimeamuriwa kubariki
"Mungu ameniamuru kuwabariki Waisraeli"

generated on Tue Oct 24 10:45:40 2023

Numbers 23:21

magumu katika Yeriko ... tabu katika Israeli
Virai hivi vinamaana moja ambayo yaweza kuwa 1) Mungu amempatia Israeli mambo mazuri tu 2) Hakuna dhdambi katika Israeli ambayo itamfanya awahukumu.

kelele za wafalme wao ziko pamoja nao
"Wanapiga kelele kwa furaha kwa sababu BWANA ni mfalme wao"

kwa nguvu kama za nyati
Mfano huu unamaanisha kuwa nguvu za BWANA ni sawa na nguvu za nyati

Numbers 23:23

Hakuna uganga utakaofanyika dhidi ya Yakobo ... hakuna uchawiutakaomwumiza Israeli
Virai hivi vinamaanisha kitu kilekile kwamba; hakuna laana ambayo mtu yeyote ataifanya katika taifa la Israaeli itakayofanikiwa.

Itasemwa
"watu watasema"

Tazama kile ambacho Mungu amefanya
"Yatazame mambo mazuri ambayo Mungu amewafanyia!"

Numbers 23:24

watu wanainuka kama simba jike ... na kunywa damu ya windo lake
Israeli wanavyowaangamiza maadui ni kama simba anavyoshambulia windo lake.

Numbers 23:25

Balaki
Tazama 22:2

Sijakuambia kuwa nitasema yote ambayo BWANA ananiambia kusema?
"Nilikuambia mapema kuwa nitasema yote ambayo BWANA ananiambia kusema."

Numbers 23:28

ambalo ambalo unalitazama chini lile jangwa
"ambalo unalitazama lile jangwa ambapo Waisraeli walikuwapo"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Balaamu alipooa kuwa ilimpendeza BWANA kubariki Israeli, hakwenda, kama hapo awali, kwa kutumia uganga, badala yake akatazama jangwani. **2** Akayainua macho yake na kumwona Isreli akiwa kwenye kambi, kila mmoja kwa kabila yake, na Roho wa Mungu akamjia. **3** Akapokea huu unabii na kusema, "Balaamu mwana wa Beori anataka kusema, yeye ambaye macho yake yemefunuliwa sana. **4** Huongea na kusikia maneno ya Mungu. Huona maono toka kwa Mwenyezi, ambaye mbele zake humwinamia na macho yake yakiwa yamefumbuliwa. **5** Jinsi zilivyo nzuri hema zako, ewe Yakobo, mahali unapoishi, Israeli! **6** Wamesambaa kama bonde, kama bustani zilizo pembezoni mwa mto, Kama miti ya mishubiri iliyopandwa na BWANA, ni kama mfano wa mielezi pembezoni mwa maji. **7** Maji yanatiririka katika ndoo zao, na mbegu zao zimemwagiwa maji vizuri. Mfalme wao atakuwa juu ya Agagi, na ufalme wao utaheshimiwa. **8** Mungu anamtoa Misri, na nguvu kama za nyati. Atawameza mataifa wanaopigana nao. Ataivunja mifupa yao katika vipande vipande. atawapiga kwa mishale yake. **9** Ananyatia kama simba mume, na kamaa simba jike. Ni nani atakayejaribu kumsumbua? Kila mmoja anayembariki na abarikiwe; na kila mmoja anayemlaani na alaaniwe." **10** Hasira za Balaki zikawaka dhidi ya Balaamu naye akaipiga mikono yake kwa pamoja. Balaki akamwambia Balaamu, "Nilkuita ili uwalaani maadui zangu, Lakini tazama, umewabariki mara tatu. **11** Kwa hiyo ondoka uende nyumbani uniache sasa hivi. Nilisema ningekupa zawadi kubwa sana, lakini BWANA amekuzuilia kupata zawadi." **12** Ndipo Balaamu alipomjibu Balaki, "Niliwaambia wale wajumbe ulionitumia, **13** 'Hata kama Balaki atanipa ikulu yake ikiwa imejaa fedha na dhahabu, sitafanya zaidi ya maneno ya BWANA kwa lolote zuri au baya, au kwa chochote ambacho ningetaka kufanya. Ninaweza kusema kile tu ambacho BWANA ananiambia kusema,' Je, sikuwaambia haya? **14** Kwa hiyo sasa, tazama, nitarudi kwa watu wangu. Lakini kwanza nikuonye kile ambacho hawa watu watawafanyia watu wako katika siku zijazo." **15** Balaamu alianza unabii huu. Akisema, "Balaamu mwana wa Beori anasema, Mtu yule aliyefumbuliwa macho yake. **16** Huu ni unabii wa mtu alisikiaye neno la Mungu, aliye na maarifa toka kwake Yeye aliye juu, aliye na maono kutoka kwa Mwenyezi, Yeye ambaye humpigia magoti macho yakiwa yamefumbuliwa. **17** Ninamwona, lakini hayuko hapa sasa. Ninamtazama, lakini siyo karibu. Nyota itatokea katika Yakobo, na fimbp ya enzi itatokea katika Israeli. Naye atawapigapiga viongozi wa Moabu na kuwaharibu wa uzao wa Sethi **18** Ndipo Edomu atakapokuwa miliki ya Israeli, na Seiri pia itakuwa milki yao, maadui wa Israeli, ambao Israeli atawashinda kwa nguvu zake. **19** Kutoka kwa Yakobo atatoka mfalme ambaye utawala wake naye atawaangamiza waliosalia katika mji." **20** Kisha Balaamu akamtazama Amaleki na akaanza kutoa unabii wake. Alisema, "Amaleki alikuwa mkuu katika mataifa, lakini mwisho wake utakuwa uharibifu." **21** Kisha Balaamu akawatazama Wakeni na akaanza kutoa unabii wake. Akasema, "Mahali unapoishi pana usalama, na viiota vyake viko kwenye miamba. **22** Lakini pamoja na hayo, Kaini ataharibiwa na Ashuru atakapowachukua mateka." **23** Kisha Balaamu akanza unabii wake wa mwisho. Akasema, "Ole wake atakayesalia Mungu atakapoyafanya haya? **24** Merikebu zitakuja toka pwani ya Kittimu; Zitaivamia Ashuru na kuiharibu Eberi, lakini wao pia wataishia kwenye uharibifu." **25** Kisha Balaamu akainuka na kuondoka. Akarudi nyumbani kwake, na Balaki naye akaondoka.

Numbers 24:1

kama hapo awali
"kama alivyofanya nyakatiza nyuma"

Numbers 24:2

Akayainua macho yake
"akatazama juu"

Roho wa Mungu akamjia
Roho wa Muungu alimtawala wakati wa kutoa unabii.

Akapokea huu unabii
"Mungu alimpatia huu unabii"

Balaamu mwana wa Beori
Tazama 22:5

ambaye macho yake yamefunuliwa
anaona na kuelewa

Numbers 24:4

Taarifa kwa ujumla
Balaamu anaendelea kutoa unabii kwa kuwezeshwa na Mungu

Huongeae ... Huona ... humwinamia
Haya ni maneno ya Balaamu

humwinamia
Hili ni tendo la heshima

generated on Tue Oct 24 10:45:40 2023

macho yake yakiwa yamefumbuliwa
"macho yakiwa yamefumbuliwa" inamaaniaha kuwa Balaamu alikuwa amepokea uwezo wa kufahamu kile ambacho Mungu alimtaka aseme.

Jinsi zilivyo nzuri hema zako, ewe Yakobo, mahali unapoishi, Israeli
Virai hivi vyote vina maana moja na vinaonesha jinsi kambi za Waisraeli zilivyokuwa nzuri kwa Balaamu.

Numbers 24:6

Taarifa kwa ujumla
Balaamu anaendelea kutabiri kwa uwezo wa Mungu

Wamesambaa kama bonde
Balaamu anawaongelea Waisraeli kuwa walikuwa wengi kiasi cha kulijaza bonde lote

kama bustani zilizo pembezonimwa mto
Balaamu anawaongelea Waisraeli kama bustani iliyomwagiliwa maji na itoayo mavuno menegi.

kama miti ya mishubiri iliyopandwa na Mungu
"Mishubiri ambayo BWANA ameipanda"

kama mfano wa mierezi pembezoni mwa maji
Mierezi ilikuwa miti mierfu sana huko Israeli. Balaamu anawaongelea Waisraeli kama mierezi iliyokuwa sana na kuwa miti mikubwa kwa sababu ya maji mengi.

Numbers 24:7

Taarifa kwa ujumla
Balaamu anaendelea kutabiri kwa uwezo wa Mungu.

Maji yanatirika ... zimemwagiwa maji
"Mungu ataibariki Israeli kwa maji mengi kwa ajili ya mazao"

mbegu zao zimemwagiwa maji vizuri
"Watakuwa na maji mengi kwa ajili ya mbegu zao ili kusitawisha mazao"

Mfalme wao atakuwa juu ... na ufame wao utaheshimiwa
Sentensi hizi zinamaanisha kitu kimoja zinasisitiza kuwa Mungu atawabariki ukilinganisha na mataifa mengine.

Mfalme wao atakuwa juu ya Agagi
Neno "juu" linamaanishsa heshima ya juu na mamlaka kuliko Agagi.

Ufalme wao utaheshimiwa
"watu wengine watauheshimu ufalme"

Numbers 24:8

Taarifa kwa ujumla
Balaamu anaendelea kutabiri kwa uwezo wa Mungu.

Mungu anamtoa
Mungu anawaleta Waisraeli

na nguvu kama za nyati
Waisraeli watakuwa na nguvu

Atawameza mataifa
Watawaangamiza maadui wao

Numbers 24:9

Taarifa kwa ujumla
Balaamu anamaliza kutoa unabii kwa uwezo wa Roho wa Mungu

Ananyatia kama siimba mume, na kama simba jike.
Inamaanisha kuwa wako tayari kushambulia.

Nani anayejaribu kumshambulia
"Hakuna anayethubutu kumsumbua"

Kila mmoja anayembarki na abarikiwe; na kila mmoja anayemlaani na alaaniwe
"Mungu awabariki wale wanawabariki Waisraeli; na awalaani wale wanowalaani Wasraeli"

Numbers 24:10

Hasira za Balaki zikawaka
"Balaki alijawa na hasira"

akaipiga mikono yake kwa pamoja
Hii ilikuwa ishara kubwa ya kuchanganyikiwa na hasira

Numbers 24:12

Hata kama Balaki atanipatia ikulu yake ikiwa imejaa fedha na dhahabu
"Inaonesha kuwa hakuna kitu ambacho kitamfanya Balaamu kumkaidi Mungu

Je, sikuwaambia haya?
"Niliwaambia haya."

watu hawa
"Waisraeli"

Numbers 24:15

Balaamu mwana wa Beori
Tazama 22:5

ambaye macho yake yamefumbuliwa
Tazama 24:2

aliye na maaarifa toka kwake yeye aliye juu
"Anayejua vitu ambavyo Mungu aliye juu ameyafunua"

humpigia magoti
Hii ni ishara ya kujitoa kwa Mungu

generated on Tue Oct 24 10:45:40 2023

Numbers 24:17

Taarifa kwa ujumla
Balaamu anaendelea na unabii wake wa kwanza

Ninamwona, lakini hayuko karibu sasa. Ninamtazama, lakini siyo karibu
Virai hivi vinamaanisha kitu kimoja. Hapa Balaamu anatoa maona ya tukio la wakati ujao. Kiwakilishi "mwo" kinamaanisha kiongozi wa Israeli wa baadaye.

Nyota itatokea katika Yakobo
"Nyota" inaonesha mfalme wa Waisraeli ambaye atainuka katika mamlaka.

Katika Yakobo
"kutoka katika uzao wa Yakobo"

Na fimboya enzi itainuka katika Israeli
Neno "fimbo" linamaanisha mfalme mwenye mamlaka

Katika Israeli
Kutoka kwa Waisraeli hapo baadaye"

atawapigapiga viongozi wa Moabu
Yaweza kumaanisha 1) atavunja vichwa vya viongozi wa Moabu 2) atawaharibu viongozi wa Moabu.

uzao wa Sethi
Hii inamaanisha Wamoabu, waliokuwa uzao wa Sethi

Numbers 24:18

Taarifa kwa ujumla
Balaamu anamaliza unabii wake wa kwanza kati ya nabii nne alizotoa.

Edomu atakapokuwa miliki ya Israeli
"Waisraeli wataimilki Edomu"

Na Seiri pia itakuwa milki yao
"Israeli atawaangamiza watu wa Seiri"

Kutoka kwa Yakobo atatoka mfalme
"Yakobo" ni kiwakilishi cha watu wote wa Isreli

katika mji
"mji wa Ari ambao Balaki alikutana na Balaamu"

Numbers 24:20

Balamu akamtazama Amaleki
Amaleki inamaanisha watu wa Amaleki ambao pia aliwatolea unabii.

mwisho wake utakuwa
amametumia iwakilishi "wake" kwa sababu ametumia kiwakilishi cha mtu mmoja.

Numbers 24:21

Wakeni
Hili ni jina la kundi la watu walitokana na Kaini

Mahali unapoishi pana usalamu
"Mahali unapoishi panalindwa"

na viota vyake viko kwenye miamba
"mahali penu pana usalama kama vile kioyta kilivyo salama kinapokuwa kwenye miamba"

Lakini pamoja na hayo, Kaini ataharibiwa na Ashuru atakapowachukua mateka."
"Lakini Waashuru watawaharibu Wakeni na kuwachukua kama mateka"

Numbers 24:23

Ole wake atakayesalia Mungu atakapoyafanya haya?
"Hakuna atakayesalia Mungu atakayefanya haya"

Kittimu
Hili ni jina la mji katika kisiwa kilicho katika bahari ya kati.

wao pia wataishia katika uharibifu
"Mungu atawaharibu pia"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Israeli akakaa Shitimu, na wanaume wakaanza kufanya ukahaba na wanawake wa Moabu, **2** kwa kuwa Wamoabu waliwakaribishsa kutoa sadaka kwa miungu yao. Kwa hiyo watu wakala na kuisujudia miungu ya Moabu. **3** Watu wa Israeli wakaungana kumwabudu Baali wa Peori, na hasira ya BWANA ikawaka dhidi ya Israeli. **4** BWANA akamwambia Musa, "Waue viongozi wote wa watu na uwanyonge mbele yangu ili waonekane wakati wa mchana, ili kwamba hasira yangu kali iondoke kwa Israeli." **5** Kwa hiyo Musa akawaambia viongozi wa Israeli, "Kila mmoja wenu lazima awanyonge watu wake ambao wameshiriki kumwabudu Baali wa Peori." **6** Kisha mtu mmoja wa Israeli akaleta mwanamke mmoja aliyekuwa miongoni mwa familia yake. Hili lilitokea mbele ya macho ya Musa na watu wa Israeli, wakati walipokuwa wakilia mbele ya lango la hema ya kukutania. **7** Finehasi mwana wa Eliazari, mwana wa Haruni kuhani, alipoona hivyo, akainuka kutoka jamii ya watu akachukua mkuki mkononi mwake. **8** Akamfuata yule mwanaume Muisraeli hemani na kuwachoma kwa mkuki wote wawili kwenye miili yao, wote yule Muisraeli na yule mwanamke. Kwa hiyo ile tauni ambayo Mungu alikuwa ameituma kwa watu wa Israeli ikakoma. **9** Idadi ya wale waliokufa kwa tauni walikuwa elfu ishirini na nne. **10** BWANA akanena na Musa, akasema, **11** "Finehasi mwana wa Eliazari mwana wa Haruni, kuhani amaigeuza hasira yangu isiwe kwa wana wa Israeli kwa sababu alikuwa na wivu kati yao juu ya wivu wangu. Kwa hiyo sijawaangamiza watu wa Israeli kwa hasira yangu. **12** Kwa hiyo waambie, 'BWANA anasema, "Tazama, Ninampa Finehasi agano la amani. **13** Kwake na kwa wana wake baada yake, litakuwa agano la kudumu la ukuhani kwa sababu alikuwa na wivu juu yangu, Mungu wake. Amewapatanisha wana wa Israeli. **14** Sasa yule Muisraeli aliyeuwawa pamoja na Yule mwanamke Mmidiani alikuwa Zimri mwana wa Salu, kiongozi wa familia ya uzao wa Simeoni. **15** Jina la yule Mmidiani aliyeuwawa lilikuwa Cozibi binti wa Zuri, ambaye alikuwa mkuu wa familia wa kabila huko Midiani. **16** Kwa hiyo BWANA akanena na Musa na kusema, **17** "Watendee Wamidiani kama maadui na uwaangamize, kwa kuwa waliwatendea kama maadui **18** kwa kuwadanganya. Waliwaongoza katika uovu kwa swala la Peori na kwa swala la dada yao Cozibi, binti wa kiongozi wa Wamidiani, ambaye aliuawa siku ile ya tauni kwa swala la Peori."

Numbers 25:1

Shittimu
Hili ni jina la mahali kule Moabu

kuisujudia
"hili ni tendo la ibaada"

Peori
Tazama 23:28

Hasira ya BWANA ikawaka
Tazama 21:19

Numbers 25:4

viongozi wote wa watu
"viongozi wote wa watu ambao wana hatia ya kuabudu sanamu"

ili waonekane wakati wa mchana
Viongozi wa Waisraeli watawaua watu hawa na kuacha maiti zao nje ili watu wote wawaone

Viongozi wa Israeli
"Kwa viongozi wa Israeli wasiokuwa na hatia ya kuabudu sanamu"

Numbers 25:6

akaleta mwanake mmoja aliyekuwa miongoni mwa familia yake
"akaleta mwanamke wa Kimidiani kwenye kambi ya Waisraeli ili alale naye"

mbele ya macho ya Musa na watu wa Israeli
"mbele ya macho ya" ni nahau inayomaanisha walisikia juu yao, au walipata taarifa juu yao"

Eliezeri
Tazama 3:1

Numbers 25:8

Akamfuata
"Finehasi akamfuata"

Numbers 25:10

ameigeuza hasira yangu isiwe kwa wana wa Israeli
"Amesababisha mimi nisiwe na hasira juu ya wana wa Israeli"

sijawaangamiza watu wa Israeli kwa hasira yangu
"Sijawaangamiza wana wa Israeli kwa hasira yaku kali"

generated on Tue Oct 24 10:45:40 2023

Numbers 25:12

Kwa hiyo waambie, 'BWANA anasema, "Tazama, ninampa Finehasi agano langu la amani ... watu wa Israeli."
"Kwa hiyo mwambie Finehasi kuwa nitampatia ... wana wa Israeli."

Numbers 25:14

Sasa
Hii inatutoa kwenye habari nyingine na kutupeleka kwenye habari ya Zimri na Cozibi.

alyeuawa
"ambaye Finehasi alimwua"

Zimri ... Salu ... Zuri
Haya ni majina ya wanaume

Cozibi
Hili ni jina la mwanamke

Numbers 25:16

kwa kuwadanganya
"kwa kukudanganya wewe"

waliwaongoza katika uovu
"Waliwashawishi ninyi kufanya uovu huu"

swala la Peori ... kwa swala la Peori
Virai hivi vinamaanisha kuwa vitu hivi vyote vilitokea pale Peori.

Peori
Tazama 23:28

amabye aliuawa
"ambaye Finehasi alimwua"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Ilitokea baada ya tauni ambayo BWANA alimwambia Musa na Eliazari mwana wa Haruni kuhani, Alisema, **2** Wahesabu watu wote wa Israeli, kuanzia miaka ishirini na zaidi, kwa jamaa ya familia zao wote ambao wanaweza kwenda kwenye vita kwa ajili ya Israeli." **3** Kwa hiyo Musa na Eliazari kuhani wakawaambia katika uwanda wa Moabu karibu na Yorodani kule Yeriko na kusema, **4** Wahesabuni watu, kuanzi umri wa miaka ishirini na zaidi kama BWANA alivyomwamuru Musa na watu wa Israeli walitoka katika nchi ya Misri." **5** Reubeni ndiye aliyekuwa wa kwanza, Kutoka kwa mwana wake Hanoki ulitokea ukoo wa Wahanoki. Kutoka kwa Palu ulitokea ukoo wa Wapalu. **6** Kutoka Hezroni. ulitokea ukoo wa Wahezroni. Kutoka kwa Kami ulitokea ukoo wa Wakami. **7** Hizi ndizo zilikuwa koo za uzao wa Reubeni, ambzo idadi yao ilikuwa wanaume 43, 730. **8** Eliabu alikuwa mwana wa Palu. **9** Wana wa Eliabu walikuwa ni Nemueli, Dathani. na Abiramu. Hawa ni walewale Dathani na Abiramu waliomfuata Kora waliompinga Musa na Haruni na kumpinga BWANA. **10** Pale ambapo dunia ilifungua kinywa na kuwameza pamoja na Kora wakati ambapo wafuasi wa Kora walikufa. Wakati ule, moto uliteketeza wanaume 250, amboa wlikuwa ishara ya onyo. **11** Lakini uzao wa Kora haukufa. **12** Ukoo wa uzao wa Simeoni walikuwa hawa wafuatao: Kutoka kwa Nemueli, ukoo wa Wanemueli, kwa Jamini, ukoo wa Wajamini, kwa Jakini, ukoo wa Wajakini, **13** kwa Zera, ukoo wa Wazera, kwa Shauli, ukoo wa Washauli. **14** Hizi ndizo koo za uzao wa Simeoni, idadi yao ilikuwa wanaume 22, 200. **15** Koo za uzao wa Gadi zilikuwa hizi: Kwa Zefoni, Ukoo wa Wazefoni, kwa Hagi, ukoo wa Wahagi, kwa Shuni, ukoo wa Washuni, **16** kwa Ozini, ukoo wa Waozini, kwa Eri, ukoo wa Waeri, **17** kwa Arodi, ukoo wa Waarodi, kwa Areli, ukoo wa Waareli. **18** Hizi ndizo koo za uzao wa Gadi, idadi yao walikuwa wanaume 40, 500. **19** Wana wa Yuda walikwa Er na Onani, lakini hawa walifia katika nchi ya Kanaani. **20** Koo zingine za uzao wa Yuda zilikuwa hizi: Kwa Shela, ukoo wa Washela, kwa Perezi, ukoo wa Waperezi, na kwa Zera, ukoo wa Wazera. **21** Uzao wa Perezi walikuwa hawa: Kwa Hezroni, ukoo wa Wahezroni, kwa Hamuli, ukoo wa Wahamuli. **22** Hizi ndizo zilizokuwa koo za Yuda, idadi yao ilikuwa wanaume 76, 500. **23** Koo za uzao wa Isakari zilikuwa hizi: Kwa Tola, ukoo wa Watola, kwa Puva, ukoo wa Wapuva, **24** kwa Jashubu, ukoo wa Wajashubu, kwa Shimroni, ukoo wa Washimroni. **25** Hizi ndizo zilikuwa koo za Isakari, Idadi yao ilikuwa wanaume 64, 300. **26** Koo za uzao wa Zabuloni zilikuwa hizi: Kwa Seredi, ukoo wa Waseredi, kwa Eloni, ukoo wa Waeloni, kwa Jahaleeli, ukoo wa Wajahaleeli. **27** Hizi ndizo zilikuwa koo za Zabuloni, idadi y ao ilikuwa wanaume 60, 500. **28** Koo za uzao wa Ysufu zilikuwa Manase na Efraimu. **29** Huu ndio uliokuwa uzao wa Manase: Kwa Machiri, ukoo wa Wamachiri (Machiri ndiye aliyekuwa baba wa Giliedi), kwa Giliedi, ukoo wa Wagiliedi. **30** Wazo wa Giliedi walikuwa hawa wfuatao: Kwa Lezeri, ukoo wa Walezeri, kwa Helweki, ukoo wa Waheleki, kwa Asrieli, **31** ukoo wa Asrieli wa Waasrieli, kwa Shekemu, ukoo wa Washekemu, **32** kwa Shemida, ukoo wa Washemida, kwa Hefa, ukoo wa Wahefa. **33** Zelofehadi mwana wa Hefa hakuwa na watoto wa kiume bali alikuwa na mabinti. Majina ya binti zake yalikuwa Mahilahi, Noha, Hoglaha, Milika, na Tiriza. **34** Hizi ndizo koo za Manase, idadi yao ilikuwa wanaume 52, 700. **35** Koo za wana wa uzao wa Efraimu zilikuwa hizi zifuatazo: Kwa Shuthelaha, ukoo wa Washutheleha, kwa Becheri, ukoo wa Wabecheri, kwa Tahana, ukoo wa Watahana. **36** Uzao wa Shuthelaha walikuwa, kwa Erani, ukoo wa Waerani. **37** Hizi ndizo koo za uzao wa Efraimu, idadi yao ilikuwa wanaume 32, 500. Huu ndio uzao wa Yusufu, uliohesabiwa toka kila koo zao. **38** Koo za uzao wa Benjamini zilikuwa hizi zifuatazo: Kwa Bela ukoo wa Wabela, kwa Ashibeli, ukoo wa Washibeli, kwa Ahiramu, ukoo wa Wahiramu, **39** kwa Shefufamu, ukoo wa Washefumamu, kwa Hufamu, ukoo wa Wahufamu. **40** Wana wa Bela walikuwa ni Ardi na Naamani. Kutoka kwa Ardi ulijitokeza ukoo wa Waardi, na kutoka kwa Naamani ukajaitokeza ukoo wa Wanaamani. **41** Hizi ndizo koo za uzao wa Benjamini. Idadai yao ilikuwa wanaume 45, 600. **42** Kooo za uzao wa Dani zilikuwa hizi zifuatazo: Kwa Shuhamu, ukoo wa Washuhamu. Hizi ndizo koo za uzao wa Dani. **43** Idadi ya koo zote za Washuhamu ilikuwa wanaume 64, 400. **44** Koo za uzao wa Asheri zilikuwa zifuatazo: Kwa Imna, ukoo wa Waimna, kwa Ishvi, ukoo wa Waishivi, kwa Beria, ukoo wa Waberia. **45** Uzao wa Beria walikuwa hawa: Kwa Heberi, ukoo wa Waheberi, kwa Malikieli, ukoo wa Wamalikieli. **46** Jina la binti wa Asheri lilikuwa Sera. **47** Hizi ndizo koo za uzao wa Asheri, idadi yao ilikuwa wanaume 53, 400. **48** Koo za uzao wa Naftali zilikuwa zifuatazo: Kwa Jahazeeli, ukoo wa Wajahazeel, kwa Guni, ukoo wa Waguni, **49** kwa Jezeri, ukoo wa Wajezeri, kwa Shilemu, ukoo wa Washilemu. **50** Hizi ndizo zilizokuwa koo za uzao wa Naftali, idadi yao walikuwa wanaume 45, 000. **51** Hii ndiyo iliyokuwa jumla kuu ya wanaume wa Israeli: 601, 730. **52** BWANA akanena na Musa akamwambia, **53** Ile ardhi itagawanywa kati ya wanaume hawa kama urithi wao kwa kufuata idadi ya majina yao. **54** Kwa zile koo kubwa utawagawia urithi mkubwa, na kwa koo ndogo ndogo utawagawia urithi kidogo. Kwa kila familia utawapa urithi kufuata idadi ya wanaume

generated on Tue Oct 24 10:45:40 2023

waliohesabiwa. **55** Lakini ardhi itagawiwa kwa kupigiwa kura. Watairithi nchi kama itakavyogawiwa kwa kufuata koo za mababu. **56** Urithi huu utagiwiwa kufuata koo kubwa na ndogo, watagawiwa kwa kufuata kura zitakavyokuwa. **57** Koo za Walawi, zilizohesabiwa kwa kufuata ukoo kwa ukoo, walikuwa hivi: Kwa Gerishoni, ukoo wa Wagerishoni, kwa Kohathi, ukoo wa Wakohathi, kwa Merari, ukoo wa Wamerari. **58** Koo za walawi zilikuwa hzi: ukoo wa Walibni, Ukoo wa Wahebroni, ukoo wa Wamahali, ukoo wa Wamushi, na ukoo wa Wakora. Kohathi alikuwa wa uzao wa Amramu. **59** Jina la mke wa Amramu lilikuwa Jokibed, wa ukoo wa Lawi, aliyekuwa amezaliwa kwa Walawi kule Misri. Alimzalia Amramu watoto wao, ambao walikuwa ni Haruni, Musa, na Miriamu dada yao. **60** Kwa Haruni alizaliwa Nadabu na Abihu, Eliazari na Ithamari. **61** Nadabu na Abihu walikufa walipotoa sadaka kwa BWANA sadaka ya moto isiyokubalika. **62** Waume walioheabaiwa miionigoni mwao walikuwa elfu ishirini na tatu, hawa nia wale wa umri wa mwezi mmoja na zaidi. Lakini hawakuhesabiwa kati ya wazawa wa Israeli kwa sababu hawakupewa urithi miongoni mwa wana wa Israeli. **63** Hawa nadio wale walihesabiwa na Musa na Eliazari kuhani. Waliwahesabu watu wa Israeli katika uwanda wa Moabu karibu na Yorodani kule Yeriko. **64** Lakini miongoni mwa hawa hapakuwa na mwanamume aliyehasabiwa na Musa na Haruni kuhani wakati wana wa uzao wa Israeli walipohesabiwa katika jangwa la Sinai. **65** Kwa BWANA alikuwa amesema kuwa kwa hakika watu hao wote wangefia jangwani. Hapakuwa na mtu aliyebaki miongoni mwao, isipokuwa Kalebu mwana wa Yefune na Joshua mwana wa Nuni.

Numbers 26:1

Wahesabu watu wote
"Wahesabu wanaume wote katika jamii"

miaka ishirini na zaidi
"umri wa miaka 20 nazaidi"

Numbers 26:3

wakawaambia
"wakawaambia viongozi wa Waisraeli"

Uwanda
Uwanda ni eneo tambarare

miaka ishirini na zaidi
"umri wa miaka 20 na zaidi"

Numbers 26:5

Taarifa kwa ujumla
Viongozi wa Israeli wanawahesabu wanaume wenye umri wa miaka 20 na zaidi, kwa kufuata makabila yao na familia zao.

ndiye aliyekuwa mzaliwa wa kwanza wa Israeli
"Israeli" inamaanisha Yakobo

kutoka kwa mwana wake
Neno "wake" inamaanisha Reubeni

Numbers 26:8

Taarifa kwa ujumla
Tazama 26:5

Eliabu ... Dathani ... Abiramu
Tazama 16:1

Numbers 26:10

Dunia ilifungua kinywa na kuwameza pamoja
"BWANA ndiye aliyesababishaardhi ifunguke, n a wale wanaume wakaangukia shimoni"

moto uliteketeza wanaume 250
"BWANA alisababisha moto uwaue wanaume 250"

uzao wa Kora
"familia yote ya Kora

kufa
"mwisho"

Numbers 26:12

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:15

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:19

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:23

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:26

Taarifa kwa ujumla
Tazama 26:5

generated on Tue Oct 24 10:45:40 2023

Numbers 26:28

Taarifa kwa ujumla
Tazzama 26:5

Numbers 26:30

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:33

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:35

Taarifa kwa umumla
Tazama 26:5

Huu ndio uzao wa Yusufu
"Hawa walikuwa wazao wa Yusufu, wazao wa wana wakeambao ni Manase na Efraiimu"

uliohesabiwa toka kila koo
"waliwahesabu kutoka katika kila ukoo wao"

Numbers 26:38

Taarifa kwa ujumla
Tazzama 26:5

Numbers 26:42

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:44

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:48

Taarifa kwa ujumla
Tazama 26:5

Numbers 26:51

jumla kuu
"jumla"

601,730
Laki sita, elfu moja, mia sab na thelathini.

Numbers 26:52

Ile ardhi itagawanywa
"mtaigawa ardhi"

wanaume hawa
Tazama26:5

Kwa kufuata idadi ya majina yao
"kwa idadi ya watu katika kila ukoo"

Numbers 26:54

Taarifa kwa ujumla
BWANA anaendelea kuongea na Musa

utawagawia urithi mkubwa
"utawapa ardhi zaidi kuwa urithi"

waliohesabiwa
"ambao viongozi wa Israeli waliwahesabu

ardhi itagawiwa
"mtaigawa ardhi"

kwa kupigiwa kura
"kwa kupiga kura"

utagawiwa
"utaigawa"

watagawiwa
"na mtaigawa ardhi kwao"

Numbers 26:57

Taarifa kwa ujumla
Hii ni orodha ya ukoo wa Lawi. Musa aliwahesabu Walwi kwa namna tofauti na makabila mengine kwa sababu hawakupokea ardhi yeyote.

Zilizohesabiwa kwa kufuata ukoo
"ambao viongozi waliwahesabu kwa kufuata ukoo"

Gerishoni ... Kohathi ... Merari ... Amramu
Tazama 3:17

Alimzalia Amramu watoto wao
"Yeye na Amramu walikuwa na watoto"

Numbers 26:60

Nadabu ... Abihu ... Ithamari
Tazama 3:1

Walipotoa sadaka kwa BWANA sadaka ya moto isiyokubalika
Tazama 3:3

waliohesabiwa
"ambao viongozi waliwahesabu"

Elfu ishirini na tatu
"23,000"

Umri wa mwezi mmoja na zaidi
"umri wamwezi mmoja na kuendelea"

generated on Tue Oct 24 10:45:40 2023

hawakuhesabiwa
"lakini viongozi hawakuwahesabu"

hawakupewa urithi
"kwa sababu BWANA alisemawasipewe ardhi kama uriti wao"

Numbers 26:63

walihesabiwa na Musa na Eliezeri yule kuhani
"ambao Musa na Eliezeri waliwahesabu"

aliyehesabiwa na Musa na Haruni
"Ambaye Musa na Haruni waliwahesabu"

wana wa uzao wa Israeli walipohesabiwa
"walipowahesabu wana wa uzao wa Israeli"

Numbers 26:65

Hapakuwa na mtu aliyebaki, isipokuwa
"watu pekee waliokuwa walikuwa"

mwana wa Yefune
Tazam 13:5

mwana wa Nuni
Tazama 11:28

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Kisah wakaja kwa Musa binti wa Zelofehadi mwana wa Hefa mwana wa Gilied mwana wa Machiri mwana wa Manase, wa ukoo wa Manase mwana wa Yusufu. Hawa ndio waliokuwa binti zake: Mahala, Noha, Hogla, Milika, na Tiriza. **2** Walisimama mbele ya Musa, Eliazari kuhani, kwa. viongozi, na mbele ya watu wote langoni mwa hema ya kukutania. Walisema, **3** "Baba yetu alifia jangwani. Hakuwa mmoja wa wale waliompinga BWANA katika lile kundi la Kora. Alikufa kwa dhambi zake, na hakuwa na watoto wa kiume. **4** Kwa nini jina la baba yetu liondolewe mioingoni mwa ukoo wa jamaa zake kwa sababu ya kukosa wana? Tupeni ardhi miongoni mwa ndugu wa baba zetu." **5** Kwa hiyo Musa alileta shauri hilo mbele za BWANA. **6** BWANA akanena na Musa akamwambia, " Binti wa **7** Zelofehadi wanasema kitu sahihi. Lazima uwaptie ardhi kama urithi miongoni mwa ndugu wa baba zao, na uhakikishe kuwa urithi wa baba zao wanapata. **8** Utawaambia wana wa Israeli na kusema, 'Kama mtu anakufa na hana mtoto wa kiume, basi utaufanya urithi wake wapewe binti zake. **9** Kama hana binti, basi urithi wake atapewa kaka zake. **10** Kama hana kaka zake basi huo urithi watapewa ndugu wa baba yake. **11** Kama baba yake hana ndugu, basi huo urithi atapewa ndugu yake wa karibu katika ukoo, na utauchukua kuwa wake. Hii itakuwa sheria iliyoanzishwa kwa amri kwa ajili ya watu wa Israeli kama BWANA akivyoniamuru." **12** BWANA alimwamia Musa, "Nenda juu ya mlima Abaraimu na uitazama nchi ambyo nimewapa wana wa Israeli. **13** Baada ya kuwa umeiona, pia lazima ufe, kama Haruni kaka yako. **14** Hii itatokea kwa sababu ulipinga amri yangu katika jangwa la Sini. Pale ambapo maji yalitoka kwenye mwamba, katika hasira yako ulishindwa kuniheshimu mimi kama mtakatifu mbele ya macho ya watu wote." Haya ni yale maji ya Meriba ya Kadeshi katika jangwa la Sini. **15** Ndipo Musa akamwambia BWANA akisema, **16** "Wewe, BWANA, Mungu wa wote wenye mwili, uchague mtu awe juu ya watu, **17** mtu ambaye atatoka na kuingia kuja kwao na kuwatoa kisha kuwarudisha, ili kwamba watu wako wasije kuwa kama kondoo wasiokuwa na mchungaji." **18** BWANA akanena na Musa, "Mchukue Joshua mwana wa Nuni, mtu ambaye Roho yangu hukaa, na umwekee mikono yako juu yake. **19** Umweke mbele ya Eliazari kuhani na mbele ya watu wote, na umwamuru kuwaongoza mbele ya macho yao. **20** Utaweka baadhi ya mamlaka yako kwake, ili kwamba watu wote wa Isareli wamtii. **21** Ataenda mbele ya Eliazari kuhani ili kutafuta mapenzi yangu kwake kwa ajili ya maamuzi ya kura. Yeye ndiyo atakayetoa amri ili watu kutoka na kuingia, yeye pamoja na watu wa Israeli, ambao ni watu wote." **22** Kwa hiyo Musa akafanya kama alivyoagizwa na BWANA. Alimchukua Joshua na kumweka mbele ya Eliazari kuhani na mbele ya jamii yote. **23** Akaweka mikono yake juuy ake na kumwamuru aongoze, kama BWANA alivyokuwa amemwamuru kufanya.

Numbers 27:1

Kisha wakaja kwa Musa binti wa Zelofehadi ... wamana wa Yusufu
"Hawa ni mabinti wa uzao wa Zerofehadi waliomjia Musa"

Zelofehadi, mwana wa Hefa ... Mahlahi. Noha, Hogla, Milika, na Tiriza
Tazama 26:33

Gileadi ... Machiri
Tazama 26:28

Numbers 27:2

Walisimama
"Binti wa Zelofehadi walisimama"

Waliompinga BWANA katika lile kundi ka Kora
"Waliokufa kwa sababu walikuwa miongoni mwa wafuasi waliompinga BWANA"

kwa dhambi zake
"kwa sababu ya dhambi zake"

Numbers 27:4

Kwa nini jina la baba yetu liondolewe miongoni mwa ukoo wa jamaa za zake kwa sababu ya kukosa wana?
"Usiliondoe jina la baba yetu katika ukoo kwa sababu hakuwa na mwana"

Tupeni ardhi miongoni mwa ndugu wa baba zetu
"Tupeni ardhi kule ambako ndugu wa baba zetu wanaishi"

Numbers 27:6

miongoni mwa ndugu za baba zake
"mahali ambako ndugu za baba zake wanaishi"

generated on Tue Oct 24 10:45:40 2023

Numbers 27:9

Taarifa kwa ujumla
Hii inaendeleza sheria za Mungu juu ya nani anapaswa kupokea ardhi kama mtu hakuwa na wana.

Hii itakuwa sheria iliyoanzishwa kwa amri kwa ajil ya watu wa Israeli
"Itakuwa sheria ambayo watu wote wa Israeli wataitii"

alivyoniamuru
kiwakilishi "ni" kinamaanisha Musa

Numbers 27:12

Milima ya Abarimu
Hii ni safu ya milima huko Moabu

ambayo nimewapa wana wa Israeli
ambayo nitawapa wana wa Israeli

pia lazima ukusanyike na watu wako
"lazima ufe"

Kama Haruni kaka yako
"kama Haruni kaka yako mkubwa"

ninyi wawili mlipinga amri yangu
"Hii inamaanisha Musa na Haruni"

Katika jangwa la Sini
Tazama 13:21

Pale ambapo maji yalitoka kwenye mwamba, katika hasira yako
Hii inamaanisha lile tukio ambalo Mungu alitengeneza maji kwa muujiza yakatoka kwenye mwamba. Mungu alimwambia Musa auambie mwamba, lakini badala yakae Musa akaupiga kwa sababu alikuwa na hasira dhidi ya watu

ulishindwa kuniheshimu mimi kama mtakatifu
"haukunichukulia kama mtakatifu"

mbele ya macho ya watu wote
"mbele ya kundi lote"

maji ya Meriba
Tazama 20:12

Numbers 27:15

Mungu wa wote wenye mwili
"Mungu awapaye wanadamu pumzi"

mtu awe juu ya watu
"mtu wa kuwaongoza watu"

mtu ambaye atatoka na kuingia kuja kwao na kuwatoa kisha kuwarudisha
mtu ambaye atawaongoza watu wote na kuongoza jeshi katika vita

ili kwamba watu wako wasije kuwa kama kondoo wasiokuwa na mchungaji
Hii inamaanisha kuwa watu wasipokuwa na kiongozi watazungukazunguka

Numbers 27:18

Mchukue Joshua mwana wa Nuni, mtu ambaye Roho yangu hukaa
Roho ya BWANA yumo ndani ya Joshua, Hii inamaanisha kuwa Joshua humtii BWANA na kufuata amri zake.

umwekee mikono yako juu yake
"umwekee mikon yako juu yake ili umwagize"

umwamuru kuwaongoza mbele ya macho yao
"na mbele yao umwamuru Joshua kuwaongoza watu wa Israeli"

Numbers 27:20

Taarifa kwa ujumla
BWANA anaendelea kuongeea na Musa juu ya Joshua

Utaweka baadhi ya mamlaka yako kwake
"utampa baadhi ya mamlaka yako"

Urimu
Hili lilikuwa jiwe la thamani ambalo kuhani mkuu alilivaa kifuani pake. Alilitumia kwa kutambua mapenzi ya Mungu.

Yeye pamoja na watu wa Israeli, ambao ni watu wote
"Wote yeye na taifa lote la Israeli"

Numbers 27:22

na kumweka mbele ya
"na akamwambia kusimama mbele ya"

Akaweka mikono yake juu yake na kumwamuru aongoze
kiwakilishi "a" kinamaanisha Musa, na kiwakilishi "ku" kinamwakilisha Joshua.

Akaweka mikono yake yake
Kitendo cha kuweka mikono ilikuwa njia ya kumweka mtu wakfu ili afanye kazi maalumu ya Mungu.

aongoze
"kuwa kiongozi wa Waisraeli"

kama BWANA alivyokuwa amemwamuru kufanya
kiwakilishi "mu" kinamwakilisha Musa

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 BWANA akanena na Musa akamwambia, **2** "Waamuru wana wa Isrseli uwaambie, 'Mtanitolea sadaka kwa wakati uliopangwa, chakula cha sadaka yangu kilichotengenezwa kwa moto ili kutoa harufu nzuri kwa ajili yangu. **3** Pia uwaambie, 'Hii ni sadaka iliyotengenezwa kwa moto ambayo mtaitoa kwa BWANA- mwanakondoo dume wa mwaka mmoja asiyekuwa na waa, wawili kila siku kuwa sadaka ya kuteketezwa ya kila siku. **4** Mwanakodoo mmoja atatolewa sadaka asubuhi, na mwingine atatolewa sadaka jioni. **5** Mtatoa sadaka ya sehemu ya kumi ya efa ya unga mwembamba kuwa sadaka ya unga, uliochanganywa na robo ya hini ya mafuta yaliyokamuliwa. **6** Hii ni sadaka ya ya kuteketezwa ya kila siku iliyoamriwa mlima Sinai ili kutoa harufu nzuri, sadaka iliyotengenezwa kwa moto kwa ajili ya BWANA. **7** Pamoja na robo ya hini ya sadaka ya kinywaji kwa mmoja wa hao wanakondoo. Utaimimina mahali patakatifu hiyo sadaka ya kinywaji kwa BWANA. **8** Yule mwanakondoo mwingine utamtoa sadaka jioni pamoja na sadaka ya unga kama kama yule wa asubuhi alivyotolewa. Pia utatoa tena sadaka ya kinywaji pamoja naye, sadaka iliyotengenezwa kwa moto ili kutoa harufu nzuri kwa BWANA. **9** Katika siku ya Sabato utatoa wanakondoo dume wawili, wa umri wa mwaka mmoja kila mmoja wasiokuwa na dosari, na sehemu ya kumi mbili ya efa ya unga mwembamba kwa sadaka ya unga, uliochanganywa na mafuta, pamoja na sadaka ya kinywaji. **10** Hii itakuwa sadaka ya kuteketezwa kwa kila siku ya Sabato, kama nyongeza ya ile sadaka ya kila siku pamoja na ile sadaka ya kinywaji. **11** Kila mwanzo wa mwezi, mtatoa sadaka za kuteketezwa kwa BWANA. Utatoa sadaka ya fahari wawili wachanga, kondoo dume mmoja, na wanakondoo dume saba wa umri wa mwaka mmoja wasiokuwa na dosari. **12** Pia mtatoa sehemu ya kumi tatu ya efa unga mwembamba kuwa sadaka ya unga uliochanganywa na mafuta kwa kila fahari, na sehemu za kumi mbili za unga mwembamba kuwa sadaka ya unga uliochanganywa na mafuta kwa yule kondoo mume mmoja. **13** Pia mtatoa sehemu ya kumi ya efa ya unga mwembamba uliochanganywa na mafuta kuwa sadaka ya unga kwa kila mwanakondoo. Hii itakuwa sadaka ya kuteketezwa, ya kutoa harufu nzuri, sadaka iliyotengenezwa kwa moto kwa ajilI ya BWANA. **14** Sadaka ya kinywaji ya watu itakuwa nusu ya hini ya divai ya yule fahari, sehemu ya tatu ya hini ya kondoo dume, na robo ya hini ya mwanakondoo. Hii ndiyo itakuwa sadaka ya kuteketezwa ya kila mwezi kwa miezi yote ya mwaka. **15** Mtatoa beberu mmoja kuwa sadaka ya dhambi kwa BWANA. Hii itakuwa nyongeza kwa ile sadaka ya kila siku pamoja na ile sadaka ya viinywaji. **16** Katika siku kumi na nne, ya mwezi wa kwanza itakuwa Pasaka ya BWANA. **17** Katika sku ya kumi na tano ya mwezi huu kutakuwa na sikukuu. Mtakuka mikate isiyo na chachu kwa siku saba. **18** Katika siku ya kwanza kutakuwa na kusanyiko takatifu la kumheshimu BWANA. Katika siku hiyo msifanye kazi zenu za kila siku **19** Hata hivyo, mtatoa sadaka iliyotengenezwa kwa moto, sadaka ya kuteketezwa kwa BWANA. Mtatoa sadaka ya fahari wawili, kondoo dume mmoja, na kondoo dume saba wa umri wa mwaka mmoja wakamilifu. **20** Pamoja na yule fahari, mtatoa sadaka sehemu za tatu efa za unga mwembamba uliochanganywa na mafuta, pamoja na yule kondoo mume sehemu za pili za kumi. **21** Kwa kila wale wanakondoo saba, mtatoa sehemu ya kumi ya efa ya unga mwembamba uliochanganywa na mafuta, **22** na beberu mmoja kuwa sdaka ya dhambi ili kufanya upatanisho kwa ajili yenu. **23** Mtotoa hivi vitu kama sadaka ya nyongeza katika ile sadaka ya kila siku inayotakiwa kila asubuhi. **24** Kama ilivyofafanuliwa hapa, mtatoa sadaka hizi kila siku, kwa zile siku saba za Pasaka, kile chakula cha sadaka kilichotengenezwa kwa moto kuwa harufu nzuri kwa BWANA. Hiki kitatolewa kuwa sadaka ya nyongeza ya ile sadaka ya kuteketezwa na pamoja na ile sadaka ya vinywaji. **25** Siku ya saba mtakuwa na kusanyiko takatifu ili kumheshimu BWANA, na katika siku hiyo msifanye zile kazi zenu zakila siku. **26** Pia katika siku ya malimbuko, mtakapokuwa mnatoa sadaka ya unga mpya katika sikukuu zenu za Majuma, mtakuwa na kusanyiko takatifu la kumheshimu BWANA, na katika siku hiyo msifanye kazi zenu za kila siku. **27** Mtatoa sadaka ya kuteketezwa ili kutoa harufu nzuri kwa BWANA. Mtatoa fahari wawili wachanga, kondoo mume mmoja, na wanakondoo saba waume wa mwaka mmoja. **28** Pamoja na hiyo mtatoa sadaka ya unga: unga mwembamba uliochanganywa na mafuta, sehemu tatu za kumi za efa za unga mwembamba uliochanganywa na mafuta kwa kila fahari na sehemu kumi mbili za yule kondoo mume. **29** Toeni sehemu ya kumi ya efa ya unga mwembamba uliochanganywa na mafuta kwa kila wale wanakondoo saba, **30** na beberu mmoja ili kufanya upatanisho kwa ajili yenu. **31** Mtakapotoa hao wanyama wasio na dosari, pamoja na sadaka zake za vinywaji, hii itakuwa sadaka ya nyongeza katika zile sadaka za kila siku na pamoja na zile sadaka za unga.'"

generated on Tue Oct 24 10:45:40 2023

Numbers 28:1

kwa wakati uliopangwa
"kwa wakati ambao nimeuchagua"

chakulacha sadaka yangu kilichotengenezwa kwa moto ili kutoa
"chakula cha sadaka ambacho mtaiteketeza kwenye madhabahu"

kutoa harufu nzuri kwa ajili yangu
"harufu ninayoifurahia"

Numbers 28:3

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya.

sadaka iliyotengenezwa kwa moto
"sadaka ya kuteketezwa"

iliyochanganywa na
"ambayo mmeichanganya na"

sehemu ya kumi ya efa
"lita 2"

robo ya hini
"lita moja"

mafuta yaliyokamuliwa
"mafuta safi ya mizeituni yaliyokamuliwa"

Numbers 28:6

ilyoamriwa mlima Sayuni
ambayo BWANA aliamuru pale mlima Sayuni

iliyotengenezwa kwa moto
uliyoiteketeza kwa moto kwenye madhabahu

robo ya hini
"lita moja"

utaimimina mahali patakatifu hiyo sadaka ya kinywaji kwa BWANA
"Lazima iwe sadaka, ya kinywaji n a lazima uimimine mahali patkatifu kwa ajili ya BWANA"

Alivyotolewa
"kama yule mliyemtoa"

Numbers 28:9

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya

sehemu ya kumi mbili ya efa
"takribani lita 4.5"

iliyochanganywa na mafuta
"ambayo mmeichanganya na mafuta"

na ile sadaka ya kinywaji
"ile sadaka ya kinywaji inayoambatana nayo"

Numbers 28:11

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya

sehemu ya kumi tatu
"lita sita"

sehemu za kumi mbili
"takribani lita 4.5"

sehemu ya kumi ya efa
"lita 2"

ilyochanganywa na mafuta
"ambayo mmeichanganya na mafuta"

iliyotengenezwa kwa moto
ambayo mmeiteketeza madhabahuni

Numbers 28:14

nusu ya hini
"lita 2"

sehemu ya tatu ta hini
"lita 1.2"

robo ya hini
"lita moja"

beberu mmoja kuwa sadaka ya dhambi kwa BWANA.
"Lazima mtatoa beberu mmoja kwa BWANA kuwa sadaka ya dhambi"

Numbers 28:16

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya

siku ya kumi na nne, ya mwezi wa kwanza ... katika siku ya kumi na tano ya mwezi
siku ya 14, ya mwezi wa 1, ... siku ya 15 ya mwezi huu, "Hii inamaanisha mwezi wa kwanza wa kalenda ya Kiyahudi"

itakuwa Pasaka ya BWANA
"mtasherehekea Pasaka ya BWANA"

kutakuwa na sikukuu
"mtakuwa nasikukuu"

Mtakula mikate isiyokuwa na chachu
mtakula mikate isiyotiwa chachu

generated on Tue Oct 24 10:45:40 2023

siku ya kwanza
siku ya 1

kutakuwa na kusanyiko takatifu l a kumheshimu BWANA
"Mtakusanyika pamja kumwabudu na kumheshimu BWANA." Kirai cha kusanyiko takatifu kinamaanishsa kuwa watu wanakusanyika kumwabudu BWANA. Kumwabudu BWANA ni kusanyiko takatifu.

Numbers 28:19

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya

mtatoa sadaka iliyotengenezwa kwa moto
mtateketeza sadaka madhabahuni

sehemu za tatu za efa
"lita sita"

iliyochanganywa na mafuta
"ambayo umeichanganya na mafuta"

sehemu za pili
takribani lita 4.5

sehemu ya kumi ya efa
"lita 2"

kufanya upatanisho
"kupatana"

Numbers 28:23

inayotakiwa kila asubuhi
"ambayo BWANA huitaka kila asubuhi"

kama ilivyofafanuliwa hapa
"kama Mimi, BWANA ilkivyofafanua hapa"

kile chakula cha sadaka kilichotengenezwa kwa moto
"mtateketeza chakula cha sadaka madhabahuni"

kuwa harufunzuri kwa BWANA
"kama harufu nzuri kwa BWANA"

hiki kitatolewa kuwa sadaka
"mtakitoa"

mtakuwa na kusanyiko takatifu ili kumheshimu BWANA
"Mkusanyike pamoja kumwabudu na kumheshimu BWANA:

Numbers 28:26

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

sikuya malimbuko
"Hii ni siku ya sikukuu ambayo wanatoa sadaka ya unga kwa BWANA.

Mtakuwa na kusanyiko takatifu la kumwabudu BWANA
"Mtakusanyika pamoja kumwabudu na kumheshimu BWANA"

uliochanganywa na mafuta
ambao mmeuchanganya na mafuta

sehemu za kumi tatu za efa
"lita 6"

sehemu za kumi tatu za efa
"lita 6"

sehemu za kumi mbili
"Takribani lita 4.5"

Numbers 28:29

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

sehemu ya kumi moja
"lita 2"

unga mwembamba uliochanganywa na mfuta
unga mwembamba ambao mmeuchanganya na mafuta

kufanya upatanisho
"kupatana"

sadaka zake za vinywaji
sadaka za vinywaji vinavyoambatana nayo

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Katika siku ya kwanza, ya mwezi wa saba, mtakuwa na kusanyiko takatifu la kumwabudu BWANA. Katika siku hiyo hamtafanya kazi zenu za kila siku. Itakuwa siku ya kupiga matarumbeta. **2** Mtatoa sadaka ya kuteketezwa ya kufanya harufu nzuri kwa BWANA. Mtatoa sadaka ya fahari mchanga, kondoo dume mmoja na wanakondoo dume saba wa mwaka mmoja, kila mmoja mkamilifu. **3** Pamoja na hao mtatoa sadaka ya unga, unga mwembamba uliochanganywa na mafuta, sehemu tatu za kumi za efa kwa ajili ya huyo fahari, sehemu mbili za kumi kwa ajili ya huyo kondoo mume, **4** na sehemu ya kumi ya kila hao wanakondoo waume saba. **5** Na mtatoa beberu mmoja kuwa sadaka ya dhambi ili kufanya upatanisho kwa ajili yenu. **6** Toeni hizo sadaka katika mwezi wa saba kama nyongeza ya sadaka mtakazotoa kila mwanzo wa kila mwezi: pamoja na sadaka maalumu za kuteketezwa na sadaka za unga. Hizi zitakuwa nyongeza za sadaka za kuteketezwa za kila siku, na sadaka zake za unga, na sadaka zake za vinywaji. Utakapokuwa ukiendelea na sadaka hizi, utakuwa ukitii kile kilichoamriwa kutoa harufu nzuri, sadaka iliyotengenezwa kwa moto kwa BWANA. **7** Siku ya kumi ya mwezi wa saba, mtakuwa na kusanyiko takatifu la kumwabudu BWANA. Mtajinyeneyekeza na hamtafanya kazi. **8** Mtatoa sadaka ya kuteketezwa ili kutoa harufu nzuri kwa BWANA. Mtatoa fahari mmoja mchanga ili kutoa harufu nzuri, kondoo mmoja mume, na wanakondoo saba waume wa mwaka mmoja. Wote wakamilifu. **9** Pamoja na sadaka hizo utatoa sadaka ya unga, unga mwembamba uliochanganywa na mafuta, sehemu tatu za kumi za efa kwa ajili ya fahari, sehemu mbili za kumi za kondoo dume mmoja, **10** na sehemu ya kumi ya efa moja kwa kila mwanakondoo wale saba. **11** Mtatatoa beberu mmoja kuwa sadaka ya upatanisho. Hii itakuwa sadaka ya nyongeza ya upatanisho, ya sadaka ya kila siku ya kuteketezwa, pamoja na sadaka za unga, na sadaka zake za vinywaji. **12** Siku ya kumi na tano ya mwezi wa saba, mtakuwa na kusanyiko takatifu lakumwabudu BWANA. Siku hiyo hamtafanya kazi za kila siku, na mtazitunza hizo sikukuu kwa muda wa siku saba kwa ajili ya BWANA. **13** Mtatoa sadaka ya kuteketezwa, sadaka iliyotengenezwa kwa moto ilikutoa harufu nzuri kwa BWANA. Mtatoa mafahari wachanga kumi na tatu, kondoo waume wawili, na wanakondoo waume kumi na nne wa mwaka mmoja. Wote wakamilifu. **14** Pamoja na hao mtatoa sadaka ya unga, unga mwembaba uliochanganywa na mafuta, sehemu tatu za kumi za efa kwa kila fahari katika hao kumi na tatu, sehemu mbili za kumi kwa kila hao kondoo dume wawili, **15** na sehemu ya kumi ya efa ya hao wanakondoo kumi na nne. **16** Mtatoa beberu mmoja kuwa sadaka ya dhambi katika nyongeza ya sadaka ya kuteketezwa, sadaka yake ya unga, pamoja na sadaka za vinywaji. **17** Siku ya pili ya kusanyiko, mtatoa mafahari kumi na mbili, kondoo dume wawili na wanakondoo dume kumi na mbili wa umri wa mwaka mmoja, wote wakamilifu. **18** Pamoja nao mtatoa sadaka ya unga, na sadaka ya vinywaji kwa ajili ya wale mafahari, kondoo dume, na kwa ajili ya wale wanakondoo, mkitoa sadaka nyingi kama ilvyoamriwa. **19** Mtatoa beberu mmoja kuwa sadaka ya dhambi kuwa nyongeza ya sadaka za kila siku, sadaka yake ya unga, na sadaka zake za vinywaji. **20** Siku ya tatu ya kusanyiko, mtatoa sadaka mafahari kumi na moja, kondoo dume wawili, na wanakondoo dume kumi na nne wa umri wa mwaka mmoja, wakamilifu. **21** Pamoja na hizo sadaka mtatoa sadaka ya unga na sdaka ya vinywaji kwa wale mafahari, kwa wale kondoo dume, na kwa wale wanakondoo, utoe sadaka nyingi kama ilivyoamriwa. **22** Mtatoa sadaka beberu mmoja kuwa sadaka ya dhambi kama nyongeza ya zile sadaka za kila siku, na sadaka zake za unga, na sadaka zake za vinywaji. **23** Siku ya nne ya kusanyiko, mtatoa mafahari kumi, kondoo dume wawili, na wanakondoo dume kumi na nne wa mwaka mmoja, wakamilifu. **24** Pamoja na sadaka hizo mtatoa sadaka za unga na sdaka za vinywaji kwa wale mafahari, na kwa wale kondoo dume na kwa wale wanakodoo, mtatoa sadaka nyingi kama ilivyoamriwa. **25** Mtatoa beberu mmoja kuwa sadaka ya dhambi kuwa nyongeza ya sadaka za kuteketezwa za kila siku, sadaka zake za unga, na sadaka zake za vinywaji **26** Siku ya tano ya kusanyiko, mtatoa mafahari tisa, kondoo dume wawili, na wanakondoo dume kumi na nne wa mwaka mmoja, wakamilifu. **27** Pamoja na sadaka hizo mtatoa sadaka za unga na sadaka ya vinywaji kwa ajili ya wale mafahari, kondoo dume, na wale wanakondoo, mkitoa sdaka nyingi kama ilivyoamriwa. **28** Mtatoa beberu mmoja kuwa sadaka ya dhambi kama nyongeza ya sadaka za kuteketezwa za kila siku, na sadaka zake za unga, na sadaka za vinywaji. **29** Siku ya sita ya kusanyiko, mtatoa mafahari wanane, kondoo dume wawili, na wanakondoo kumi na nne wa mwaka mmoja, wakamilifu. **30** Pamoja na sadaka hizo mtatoa sadaka za unga nasadaka za vinywaji kwa wale mafahari, kondoo wa dume na wale wanakondoo, mkitoa sadaka nyingi kama ilivyoamriwa. **31** Mtatoa beberu kuwa sadaka ya dhambi kama nyongeza ya sadaka za kila siku za kuteketezwa, sadaka zadaka zake za unga, na sadaka zake za vinywaji. **32** Siku ya saba ya kusanyiko, mtatoa mafahari saba, kondoo dume saba, na wanakondoo dume kumi na nne wa mwaka mmoja, wakamilifu. **33** Pamoja nao mtataengeneza sadaka ya unga na sadaka ya vinywaji kwa ajili ya wale mafahari, na kondoo dume, na kwa wale wanakondoo, mkitoa sadaka nyingi kama ilivyoamriwa. **34** Mtatoa beberu mmoja kuwa sadaka ya dhambi kama nyongeza ya sadaka ya kuteketezwa ya kila siku, na

generated on Tue Oct 24 10:45:40 2023

sadaka yake ya unga, na sadaka yake ya vinywaji. **35** Siku ya nane mtakuwa na kusanyiko lingine makini. Hamtafanya kazi zenu za kila siku. **36** Mtafanya sadaka za kuteketezwa, sadaka iliyotengenezwa kwa moto ili kutoa harufu nzuri kwa BWANA. Mtatoa fahari mmoja, kondoo mmoja dume, na wanakondoo saba dume wa umri wa mwaka mmoja, wakamilifu. **37** Mtatoa sadaka zake za unga na sadaka zake za vinywaji kwa ajili ya yule fahari, kondoo dume, na kwa wale wanakondoo, mkifanya sadaka nyingi kadri ilivyoamriwa. **38** Mtatoa beberu mmoja kuwa sadaka ya dhambi kama nyongeza ya sadaka za kila siku, na sadaka zake za unga, na sadaka zake za vinywaji. **39** Hivi ndivyo utakavyotoa sadaka kwa BWANA katika sikukuu zenu za kila mwaka. Hivi vitakuwa nyongeza ya viapo vyenu na sadaka zenu za hiari. Mtavitoa hivi kama sadaka zenu za kuteketezwa, sadaka za unga, sadaka za vinywaji, na sadaka za amani." **40** Musa aliwaambia wana wa Israeli kila kitu ambacho BWANA alikuwa amemwamuru kusema.

Numbers 29:1

Taarifa kwa uumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

siku ya kwanza ya mwezi wa saba
"siku ya 1, ya mwezi wa 7 ya mwezi, katika kalenda ya Kihebrania"

mtakuwa na kusanyiko takatifu la kumwabudu BWANA
"Kusanyikeni pamoja ili kumwabudu na kumheshimu BWANA"

Itakuwa siku ya kupiga matarumbeta
"Itakuwa siku ambayo makuhani watapiga matarumbeta"

Numbers 29:2

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

Numbers 29:3

sadaka ya unga
sadaka ya unga inayotolewa pamoja navyo

uliochanganywa na mafuta
"ambao mmeuchanganya na mafuta"

shsmu ya kumi tatu ta efa
"lita 6"

sehemu ya kumi mbili
"lita4.5"

sehemu ya kumi
"lita 2"

ili kufanya upatanisho
"kupatana"

Numbers 29:6

katika mwezi wa saba ... mwanzo wa kila mwezi
"mwezi wa 7 ...mwanzo wa kila mwezi katka kalenda ya Kihebrania."

kilka mwezi ... pamoja na sadaka maalumu ... na sadaka zake
"kwa kila mwezi, sadaka maalumu za kuteketezwa ... pamoja nazo"

sadaka za kuteketezwa za kila siku, sadaka zake za unga na sadaka zake za vinywaji.
"sadaka za kila siku za kuteketezwa pamoja na sadaka za unga na sadaka za vinywaji zinazoambatana nazo"

utakuwa ukitii kilichoamriwa
"utatii amri za BWANA"

sadaka iliyotengenezwa kwa moto
sadaka uliyoteketeza madhabahuni kwa BWANA"

Numbers 29:7

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

siku ya kumi ya mwezi wa saba
"siku ya 10 ya mwezi wa 7 kwa kalenda ya Kihebrania.

mtakuwa na kusanyiko takatifu
kusanyikeni ili kumwabudu na kumheshimu BWANA"

Numbers 29:9

uliochanganywa na mafuta
"ambao mmeuchanganya na mafuta"

sehemu ya kumi tatu
lita 6

sehemu ya kumi mbili
lita 4.5

generated on Tue Oct 24 10:45:40 2023

sehemu ya kumi ya efa
lita 2

ya upatanisho
inayopatanisha

pamoja na sadaka za unga na sadaka zake za vinywaji
"pamoja na sadaka za unga na sadaka za vinywaji zinazoambatana nazo"

Numbers 29:12

Taarifa kwa uumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya

siku ya kumi na tano ya mwezi wa saba
"siku ya 15, ya mwezi wa 7, ya kalenda ya Kihebrania"

mtakuwa na kusanyiko takatifu
"kusanyikeni ili kumwabudu na kumheshimu BWANA"

mtazitunza hizo sikukuu kwa ajili ya BWANA.
"Mtazikumbuka hizo sikukuu kwa ajili ya BWANA"

sadaka iliyotengenezwa kwa moto
"mtaiteketeza kwenye madhabahu"

mafahari wachanga kumi na tatu, kondoo waume wawili, na wanakondoo waume kumi na nne
mafahari wachanga 13, kondoo waume 2, na wanakondoo waume 14.

Numbers 29:14

uliochanganywa na mafuta
"ambao umeuchanganya na mafuta"

sehemu ya kumi tatu ta efa
lita 6

mafahari kumi na tatu ... wanakondoo waume kumi na nne
mafahari 13, wanakondoo 14

sehemu a kumi mbili
lita 4.5

sehemu ya kumi ya efa
lita 2

sadaka yake ya unga, na sdaka ya vinywaji
sadaka ya unga na sadaka ya vinywaji inyoambatana na sadaka ya kila siku ya kuteketezwa,

Numbers 29:17

siku ya pil ya kusanyiko
"siku ya 2 ya sikukuu." neno "kusanyiko" linamaanisha sikukuu za majuma.

fahari wachanga kumi na mbili, kondoo waume wawili, na wanakondoo waume kumi na nne
"fahari 12, kondoo waume 2, na wanakondoo waume14."

kama ilivyoamriwa
"kama BWANA alivyoamuru"

sadaka yake ya unga na sadaka yake ya vinywaji
"pamoja na sadaka yake yaunga na sadaka yake ya vinywaji inayoamabatana nayo"

Numbers 29:20

siku ya tatu ya kusanyiko
"siku ya 3 ya sikukuu. Neno "kusanyiko" linamaanisha sikukuu ya majuma

mafahari kumi na moja, kondoo dume wawili, na wanakondoo waume kumi na nne
"mafahari 11, kondoo waume 2, na wanakondoo waume 14."

kama ilivyoamriwa
"kama BWANA alivyoamuru"

sadaka zakeza unga, na sadaka zaka za vinywaji
"pamoja na sadaka zake za unga na sadaka zake za vinywaji zinazoambatana nazo."

Numbers 29:23

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya wakati wa sikukuu za mwezi wa saba.

siku ya nne ya kusanyiko
"siku ya 4 ya sikukuu." neno "kusanyiko" linamaanisha sikukuu za majuma.

wanakondoo wa kiume kumi na nne
"wanakondoo wa kiume 14"

kama ilivyoamriwa
"kama BWANA alivyoamuru"

sadaka zake za unga, na sadakazakae za vinywaji
"pamoja na sadaka zake za unga, na sadaka zake za vinywaji zinazoambatana nazo."

Numbers 29:26

siku ya tano ya kusanyiko
"siku ya 5 ya sikukuu." Neno kusanyiko linamaanisha sikukuu za majuma."

wanakondoo waume kumi na nne
"wanakondoo waume 14"

kama ilivyoamriwa
"Kama BWANA alivyoamuru"

generated on Tue Oct 24 10:45:40 2023

sadaka zake za unga, na za vinywaji
"pamoja na sadaka zake za unga na za vinywaji zinazozambatana nazo."

Numbers 29:29

siku ya sita ya kusanyiko
"siku ya sita ya sikukuu." Neno kusanyiko linamaanisha sikukuu za majuma."

wanakondoo waume kumi na nne
"wanakondoo waume 14."

kama ilivyoamriwa
"kama BWANA alivyoamuru"

sadaka zake za unga, na sadaka zake za vinywaji
"pamoja nasdaka zake za unga, na sadaka zake za vimywaji zinazoambatana nazo."

Numbers 29:32

siku ya saba ya kusanyiko
"sikuy a7 ya kusanyiko." Neno "kusanyiko" linamaanisha sikukuu za majuma."

wanakndoo waume kumi na nne
"wanakondoo waume 14"

kama ilivyoamriwa
"kama BWANA alivyoamru"

sadaka zake za unga, na sadaka zake za vinywaji
"pamoja nasadaka zake za unga na sadaka zake za vinywaji zinazoambatana nazo"

Numbers 29:35

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanatakiwa kufanya wakati wa sikukuu za mwezi wa saba.

siku ya nane
siku ya 8

mtakuwa na kusanyikok lingine makini
"kutaneni tena ili kumwabudu BWANA sawa na kusanyiko la siku ya kwanza "

Sadakailiyotengenezwa kwa moto
"mtaiteketeza kwenye madhabahu"

Numbers 29:37

sadaka zake za unga na sadaka zake za vinywaji
"sadaka za unga na sadaka za vinywaji"

kama ilivyoamriwa
"kama BWANA alivyoamuru"

zadakazake za unga, na sadaka zake za vinywaji
"pamoja nasadaka zake za uunga , na sadaka zake za vinywaji zinazoambatana nazo"

Numbers 29:39

Hivi ndivyo utakavyotoa
"Hizi sadaka ndizo utakazotoa"

sikukuu za kila mwaka
"sikukuu zilizopangwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Musa aliwambia viongizi wote wa makabila ya watu wa Israeli. "Hiki ndicho ambacho BWANA ameamuru. **2** Mtu yeyote atakayefanya nadhiri kwa BWANA, au kuapa kwa kiapo ili kufunga nafsi yake kwa ahadi, asivunje neno lake. Atafanya sawa na ahadi yake imtokayo kinywani mwake. **3** Na kama binti anaishi katika nyumba ya baba yake kwa atafanya nadhiri kwa BWANA na kuifunga nafsi yake kwa kiapo, **4** na kama baba yake atasikia hiyo nadhirina ahadi ambayo ametumia kuifunga nafsi yake, naye asiseme kitu kumzuia, ndipo nadhiri zake zitakuwa na nguvu. Kila ahadi ambayo ameitumia kuifunga nafsi yake itabaki kuwa na nguvu. **5** Lakini kama baba yake atasikia nadhairi yake na ahadi zake, na kama hatasema chochote kwake, ndipo nadhiri zake zote na ahadi alizofanya zitakapokuwa na nguvu. **6** Hata hivyo, kama baba yake atasikia nadhri zake zote alizofanya na ahadi zake makini ambazo ametumia kufunga nafsi yake, na kama atazitengua ndani ya siku hiyo, ndipo hizo nadhiri hazitakuwa na nguvu. BWANA atamsamehe kwa kuwa baba yake amemzuia. **7** Kama ataolewa angali katika hivyo viapo, au kama atafanya ahadi za bila kufikiri ambazo atajifunga nazo, hivyo vifungo vitakuwa na nguvu. **8** Lakini kama mume wake atamzuia siku hiyo hiyo ambayo atamskia akiapa, basi atabatailisha hicho kiapo alichokifanya, maneno yake ya midomo yaka ya bila kufikiri ambayo kwayo amefunga nafsi yake. BWANA atamfungua. **9** Lakini kwa mjane au kwa mwanamke aliyetalikiwa, kila kitu amabacho atakisema kufunga nafsi yake lazima kitabaki na nguvu kinyume na yeye. **10** Na kama mwanamke atafanya kiapo katika nyumba ya mume wake au akijifunga mwenyewe kwa kufanaya kiapo, **11** na mume wake akakisikia hicho kiapo na hakusema chochote kwake na hakumpinga, basi viapo vyake vitasimama na vifungo alivyovifanaya vitabaki na nguvu. **12** Lakini kama mume wake atamzuilia katika siku hiyo ambayo atavisikia, basi chochote ambacho kitatoka katika kinywa chake kuhusu viapo vyake au ahadi zake havitabaki kuwa na nguvu. Mume wake atkuwa amevibatilisha. BWANA atamfungua. **13** Kila kiapo ambacho mwanamke anakifanya ambacho kinamfunga ili kujikana kianaweza kuthibitika au kubatilishwa na mume wake. **14** Lakini kama hatasema chochote kwake siku baada ya siku, basi atathibitisha nadhiri zake na ahadi zake zinazomfunga ambazo amefanya. Atakuwa amezithibitisha kwa sababu hakusema chochote wakati alipozisikia. **15** Na kama mume wake atajariibu kubatilisha kiapo cha mke wake baada ya kuzisikia kwa muda mrefu, basi ataajibika kwa dhambi zake." **16** Hizi ndizo amri ambazo Mungu alimwamuru Musa kuzitangaza - amri ambazo ziko kati ya mume na mke wake na kati ya baba na binti yake wakati akiwa katika ujana wake katika familia ya baba yake.

Numbers 30:1

Mtu yeyote atakayefanya nadhiri, au kuapa kwa kiapo
Virai hivi viinamaanisha kitu kilekile. Vimetumika kuonesha unuhimu wa kiapo.

ili kufunga nafsi yake
"kujitoa ili kutimiza kiapo" au "kuahidi kufanya kitu fulani"

asivunje neno lake. HeAtafanya sawa na ahadi yake imtokayo kinywani mwake
"Lazima atimize ahadi yake"

asivunje neno lake
Lazima atimize ahadi zake"

sawa na ahadi yake imtokayo kinywani mwake
"atafanya kila kitu anachosema kuwa atakifanya"

Numbers 30:3

na kufunga nafsi yake kwa kiapo
"anajitoa mwenyewe ili kutimiza ahadi" au "ahadi ya kufanya jambo fulani"

nadahari na ahadi
maneno haya yana maana moja "Nadhriri"

na kufunga nafsi yake
"ambacho ameahidi mwenyewe kukitimiza"

kumzuia
"kuahirisha alichoahidi"

ndipo nadhiri zake zitakuwa naguvu. kila ahadi ... itabaki kuwa naguvu.
"atatakiwa kutimiza kile alichoahidi"

Numbers 30:5

nadhiri yake na ahadi yake
"nadhiri yake"

alizofanya
"ambazo alijitoa kufanya" au "zile alizofanya"

zitabaki kuwa nguvu
tazama 30:3

generated on Tue Oct 24 10:45:40 2023

Numbers 30:6

ahadi zake makini ambazo ametumia kufunga nafsi yake
"ahadi zake makini ambazo amejitoa mwenyewe kuzitimiza"

na kama atazitengua
"kama atazitengua ahadi zake"

hazitakuwa na nguvu
"hatalazikmika kuzitimiza"

BWANA atamsamehe
"BWANA atamsamaehe kwa kutotimiza ahadi zake"

angali katika hivyo viapo
"wakati bado amejitoa kutimiza viapo hivyo"

bila kufikiri
"kitu kilichofanywa pasipo kufikiri"

katika hivyo viapo
"vitu ambavyo mwenyee amehadi kuvifanya"

Numbers 30:8

kiapo alichofanya ... manenoya midomo yake ya bila kufikiri
sentensi hizi zinamaanisha kitu kilekile. Kirai cha pili kinafafanua kiapo ambacho yule mwanamke alifanya.

maneno ya midomo yake ya bila kufikiri
"Maneno aliyosema pasipo kufikiri" au "ahadi za bila kufikiri"

ambayo kwayo amefunga nafsi yake
"ambayo amejitoa mwenyewe kutimiza"

BWANA atamfungua
"BWANA atamsamehe"

Numbers 30:9

Taarifa kwa ujumla
Musa anaenedelea kuwaeleza vingozi wa makabila ambacho BWANA ameamuru

mwanamke aliyetalikiwa
"mwanamke aliyepewa talaka na mwanamume"

ambacho atakisema kufunga nafsi yake
"ambacho amejitoa mwenyewe kutimiza"

kitabaki na nguvu kinyume na yeye
Tazama 30:3

kama m mwanamke atafanya kiapo katika nyumba ya mume wake
"kama mwanamke aliyeolewa atafanya nadhiri"

basi viapo vyake vitasimama ... vitabaki na nguvu
Tazama 30:3

viapo vyakae vitasimama ... na vifungo alivyovifanya vitabaki na nguvu
"basi viapo vyake na ahadi zake ... vitabaki na nguvu"

Numbers 30:12

basi chochote ambacho kitatoka katika kinywa chake
"basi chochote atakachosema"

Havitakuwa na nguvu
Tazama 30:6

BWANA atamfungua
"BWANA atamsamehe kwa kutotimiza viapo vyake"

Numbers 30:13

Kila kiapo ambacho ... kinaweza kuthibitika au kubatilishwa na mume wake
"Mume wa yule mwanamke anaweza kuthibitisha au kubatilisha kiapo chochote alichofanya ambacho kinamfunga ili kujikana"

kinachomfunga
"ambacho ameahadi kukifanya"

ahadi zake zinazomfunga
"ahadi"

kwa sababu hakusema chochote wakati alipozisikia
"kwa sababu hakumwambia chochote juu ya ahadi hizo"

Numbers 30:15

basi ataajibika kwa dhambi zake
"kama hatatimiza ahadi zake, hatakuwa na hatia ya dhambi zake, na badala yake mawanamume atakuwa na hatia badala yake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 BWANA alinena na Musa na kumwambia, **2** "Uwalipizie kisasi Wamidiani kwa kile walichowafanya Waisraeli. Baada ya kufanya hivyo utakufa na kukusanyika na watu wako." **3** Kwa hiyo Musa akawaambia watu. Akasema, "andaeni baadhi ya majeshi yenu kwa ajili ya vita ili kwamba wakawapige Wamidiani na kubeba kiapo cha BWANA. **4** Kwa kila kabila la Israeli watatuma askari elfu moja kwa ajili ya vita." **5** Kwa hiyo kati ya wanaume maelfu elfu wa Israeli, wanaume elfu moja walitolewa kwa ajili ya vita, jumla ya wanaume elfu kumi na mbili. **6** Kisha Musa akawatuma kwenda vitani, elfu moja toka kila kabila pamoja na Finehasi mwana wa Eliazari kuhanai, wakiwa na vitu kutoka mahali patakatifu wakiwa na matarumbeta kwa ajili ya ishara za sauti. **7** Wakapigana na Midiani, kama BWANA alivyokuwa amemwamuru Musa. Wakamwua kila mwanaume. **8** Wakawaua wafalme wa Midiani pamoja na wengine waliowaua ni: Evi, Rekimu, Zuri, Huri, na Reba, hawa walaikuwa ndio waflme watano wa Midiani. pia walimwua Balaamu mwana wa Beori, kwa upanga. **9** Jeshi la Israeli likawachukua mateka wanawake wa Midiani, watoto wao, mifugo yao yote, kondoo wao na bidhaa zao zote. walivichukua hivi kama mateka. **10** Waliichoma moto miji yao yote walimoishi na kambi zao zote. **11** Walichukua vitu vyote na wafungwa, watu na wanyama. **12** Wakawaleta mateka, nyara, na wakakamata vitu wakavileta kwa Musa, na Eliazari kuhani, na kwa jamii ya watu wa Israeli. Wakavileta hivi vitu kambini katika uwanda wa Moabu, kule Yorodani karibu na Yeriko. **13** Musa, Eliazari kuhani, pamoja na viongozi wa watu wakaenda kukutana nao nje ya kambi. **14** Lakini Musa alikuwa na hasira dhidi ya viongozi wa jeshi, Wale majemedari wa maelfu na maakida wa mamia, waliotoka kupigana. **15** Musa akawaambia, "Je, mmeawaacha wanawake wote kuishi? **16** Tazama, wanawake hawa ndio waliosababisha watu wa Israeli, kwa kupitia ushauri wa Balaamu, kufanya dhambi dhidi ya BWANA huko Peori, wakati ile tauni iliposambaa kwa watu wa Mungu. **17** Sasa basi, ueni kila mwanaume kuanzia wadogo, na ueni kila mwanamke aliyelala na mwanamume. **18** Lakini chukueni wale mabinti wadogo ambao hawajalala na mwanamume. **19** Mtaweka kambi nje na kambi za Israeli kwa muda wa siku saba. Ninyi wote ambao mmeua watu au ambao mmegusa maiti yeyote mtajitakasa wenyewe katika siku ya tatu na katika siku ya saba - ninyi na mateka wenu. **20** Na mtayatakasa mavazi yenu yote, na kila kitu kilichotengenezwa kwa ngozi za wanyama, na manyoya ya mbuzi, na kila kitu kilichotengenezwa kwa mbao." **21** Eliazarai kuahani akawaambia wale wanajeshi waliokuwa wameenda vitani, "Hii ni amri ya sheria ambayo BWANA alimpa Musa: **22** Zile dhahabu, fedha, vyuma, bati, risasi, **23** na kila kitu knaweza kuhhimili moto, mtakiweka katka moto, navyo vitakuwa safi. Nakisha mtavitakasa vitu hivyo na maji ya farakano. Na vitu vyote ambavyo haviwezi kupita katika moto, mtavitakasa kwa maji hayo. **24** Na mtazifua nguao zenu katika siku ya saba, ndipo mtakapokuwa safi. Baada ya hapo mnaweza kurudi kwenye kambi za Israeli." **25** Kisha BWANA akanena na Musa, akamwambia, **26** "Vihesabu vitu vyote vilivyochukuliwa nyara, wote watu na wanyama. Wewe, Eliazari kuhani, na viongozi wa watu kufuata koo **27** watavigawa hivi vitu katika mkundi mawili. Mvigawe kwa wanajeshi walioenda kupigana na kwa watu wote. **28** Kisha toza kodi ambayo itatolewa kwangu kutoka kwa wanajeshi waliokuwa wameenda vitani. Hii kodi itakuwa moja kati ya mia tano, katika watu, ng'ombe, punda, kondoo, au mbuzi. **29** Uichukue hii kodi kutoka katika nusu yao na umpe Eliazari kuhani kwa ajili ya sadaka itakayotolewa kwangu. **30** Pia kutoka katika nusu ya watu wa Israeli, utachukua moja kati ya hamsini -kutoka vitu, ng'ombe, punda, na mbuzi. Uvitoe hivi kwa Walawi wanaotumika katika masikani yangu." **31** Kwa hiyo Musa na Eliazari kuhani wakafanya kama BWANA alivyokuwa amemwamuru Musa. **32** Sasa zile nyara zilizokuwa zimebaki ambazo wanajeshi walikuwa wameteka zilikuwa kondoo 675, 000, **33** maksai elfu sabini na mbili, **34** punda elfu sitini na moja, **35** na wanawake elfu thelathini na mbili ambao walikuwa hawajalala na mwanamume yeyote. **36** Ile hesabu ya nusu iliyokuwa imetunzwa kwa ajili ya wanajeshi ilikuwa kondoo 337, 000. Ile sehemu ya **37** BWANA ya kondoo ilikuwa kondoo 675. **38** Maksai walikuwa elfu thelathini na sita ambayo kodi ya BWANA ilikuwa sabini na mbili. **39** Punda walikuwa 30, 500 ambao sehemu ya BWANA ilikuwa sitini na moja. **40** Watu walikuwa wanawake elfu kumi na sita ambao kodi ya BWANA ilikuwa thelathini na mbili. **41** Musa aliichukua ile kodi ambayo ilitakiwa kuwekwa sadaka kwa BWANA. Akampatia Eliazari kuhani, kama BWANA alivyomwamuru Musa. **42** Ile nusu ya watu wa Israeli ambayo Musa alikuwa ameichukua toka kwa wanawjeshi waliokuwa wameenda vitani - **43** ile nusu y a watu ilikuwa kondoo 337, 500, **44** maksai elfu thelathini na sita, **45** punda 30, 500, **46** na wanawake elfu kumi na sita. **47** Kutoka kwenye nusu ya watu wa Israeli, Musa alichukua moja katika hamsini, wote watu na wanyama. Aliwapa Walawi ambao huitumikia masikani ya BWANA, kama BWANA alivyokuwa amemwamuru kufanya. **48** Kisha wale maakida wa jeshi, makamanda wa elfu na makapteni wa mamia, wakaja kwa Musa. **49** Wakamwambia, "watumishi

generated on Tue Oct 24 10:45:40 2023

wako wamewahesabu wanajeshi ambao wako chini yetu, hakuna hata mmoja wao aliyekosa. **50** Tumemletea BWANA sadaka, ambayo kila mmoja amepata, vitu vya dhahabu, metali, timbi, pete za mhuri, vipini na vikuku, ili kujifanyia upatanisho kwa BWANA." **51** Musa na Eliazari kuhani akapokea kutoka kwao dhahabu na vitu vyote vilivyotengenezwa kwa ufundi. **52** Vitu vyote vya sadaka ya dhahabu ambavyo walimpa BWANA- sadaka toka kwa makamanda wa maelfu na kutoka kwa makepteni wa mamia - vilikuwa na uzito wa shekeli 16, 750. **53** Kila mwanajeshi alikuwa ameteka nyara ya kila mtu kwa ajili yake. **54** Musa na Eliazari kuhani wakazichukuazile dhahabu toka kwa makamanda wa maelfu na makepteni wa mamia. Wakavipeleka kwenye hema ya kukutania kama ukumbusho wa watu wa Israeli kwa BWANA.

Numbers 31:1

Uwalipizie kisasi Wamidiani kwa kile walichowafanyia Waisraeli
BWANA alikuwa anawaadhibu Wamidiani kwa sababu waliwashawishi kuabudu masanamu

utakufa na kukusanyika nawatu wako
Ni tafsida ya Musa kufa n a roho yake kwenda kule ambako mababu zake waliko

Numbers 31:3

andaeni baadhi ya majeshi yenu kwa ajili ya vita
"Wapatie silaha baadhi ya wanaume"

wakawapige Wamidiani na kubeba kisasi cha BWANA
"Nenda upigane na Wamidiani na muwadhibu kwa ajili ya kile walichotutendea"

elfu moja ...elfu kumi na mbili
"1,000 ... 12,000"

maelefu elfu wa Israeli na nawanaume elfu
"wanaume wengi wa Israeli"

wanaume elfu kumi na mbili
makabila 12 walituma wanaume, pamoja na kabila la Lawi. Kila kabila lilituma wanaume 1,000 vitani"

wanaume elfu moja walitolewa kwa kila kabila kwa ajili ya vita
"kila kabila lilitoa wanaume 1,000 kwa ajili ya vita"

Numbers 31:6

Evi, Rekemu, Zuri, Huri, na Reba
Haya ni majinaya wafalme wa Midiani

Balaamu mwana wa Beori
Tazama 22:5

Numbers 31:9

likachukua mataeka
"walichukua vitu vya Wamidiani na kuvifanya kuwa vyao"

Walichoma moto miji yao yote walimoishi na kambi zao zote
"Jeshi la Waisraeli walichoma moto miji yote ambamo Wamidiani waliishi na kambi zote za Wamidiani"

Numbers 31:11

Walichukua
"Jeshi la Israeli lilichukua"

Miliki
Hii inamaanishsa vile vitu walivyochukua baada ya kuwaua Wamidiani

uwanda
eneo kubwa tambarare

Numbers 31:13

majemadari wa maelfu
Hawa ni viongozi wa majeshi waliongoza wanaume zaidi ya 1,000 lakini pungufu ya wanaume 10,000.

wa maelfu ... maakida wa mamia
"maelfu ya maaskaari ... maaskari mamia"

maakida wa mamia
hawa ni viongozi wa majeshi walioongoza zaidi ya wanaume 1000 lkaini pungufu ya wanaume 1000.

Je, mmewaachca wanawake wote kuishi?
Jeshi lilivunja sheria kwa kuwaacha hai wanawake na watoto. Musa aliwakemea wanajeshi.

Numbers 31:16

Tazama
Hii ilikuwa ni kuwataka wasikilize na kuelewa ambacho msemaji alikuwa anawaambia wasikilizaji

aliyelala na mwanaume
aliyefanya ngono na mwanaume

Numbers 31:18

Taarifa kwa uumla
Musa anawaambia majemedari wa jeshi la Waisraeli juu ya kujitakasa mbele za BWANA.

generated on Tue Oct 24 10:45:40 2023

ambao hawajalala na mwanaume
mabikra

Ninyi wote
Yeyote ambaye alipigana kwenye hivyo vita, si majemedari tu.

mtajitakasa wenyewe
Lazima wawesafi kiroho kabla hawajarudi kambini.

Kilichotengenezwa kwa ngozi za wanyama na manyoya ya mbuzi, na kila kitu kilichotengenezwa kwa mbao
"kila kitu ambacho mtu alitengeneza kwa kutumia ngozi za wanyama, manyoya ya mbuzi, au mbao"

Numbers 31:21

Taarifa kwa ujumla
Eliezeri anawafundisha maaskari taratibu za kujitakasa mbele ya BWANA baada ya kwenda vitani

Dhahabu, fedha, shaba,vyuma, bati, risasi
Hivi ni vyuma ambavyo vilikuwa vinatumika wakati ule

haviwezi kupita kwenye moto
"ambavyo haviwezi kuungua"

mtakiweka katika moto
"viwekeni motoni"

maji ya takaso
Tazama 19:17

ndipo mtakapokuwa safi
Huu ndio utaraibu wa kuwa safi mbele ya BWANA

Numbers 31:25

vihesabu vitu vyote vilivyochukuliwa nyara
"vihesabu vitu vyote ambavyo maaskari wa wamevichukua"

Nyara
Hivi ni vitu vilivyochukuliwa na maaskari

viongozi wa watu kufuata ukoo
"vioingozi wa kila ukoo"

Numbers 31:28

Taarifa kwa ujumla
BWANA anaendelea kuongea na Musa

Taarifa kwsa ujumla
"kwangu" inamaanisha BWANA

Kisha toza kodi ambayo itatolewa kwangu kutoka kwa wanajeshi waliokuwa wameenda vitani
"kusanya kodi kutoka kwenye nyara za wanajeshi na uzitoe kangu."

kati ya mia tano
"kila 500"

kutoka katika nusu yao
"kutoka katika nusu ya maaskari"

itakayotolewa kwangu
"ambavyo atavitoa kwangu"

Numbers 31:30

Taarifa ka ujumla
BWANA anaendelea kuongea na Musa

Pia kutoka katika nusu ya Waisraeli
"Pia kutoka katika nusu ya nyara za Waisrael."

kati ya hamsini
"kila 50"

wanaotumika
wale wanaosimamia masikani na sadaka kwa BWANA

Numbers 31:32

Sasa
Neno hili limetumika hapa ili kuonesha mwisho wa habari hii kuu. Pia Musa anaanza kusikiliza juu ya kiasi cha nyara na kiasi gani kilitolewa kwa maaskari, kwa watu, na kwa BWANA.

maksai elfu sabini na mbili, punda elfu sitina na moja, na wanawake elfu thelathini na mbili
"makisai 72,000, punda 61,000, na wanawake 32,000."

amabao walikuwa hawajalala na mwanaume
mabikra

Numbers 31:36

Taarifa kwa ujumla
Musa anaorodhesha nyara ambazo zitaenda kwa maasikari na kodi itakayoenda kwa BWANA.

ile nusu iliyokuwa imetunzwa kwa ajiai ya maaskari
"sehemu ya kondoo wa maaskari"

elfu thelathini na sita
36,000

sabaini na mbili
72

Numbers 31:39

Taarifa kwa ujumla
Musa anaorodhesha nyara ambazo zitaenda kwa maasikari na kodi itakayoenda kwa BWANA.

generated on Tue Oct 24 10:45:40 2023

sitini na moja
61

elfu kumi na sita
16,000

thelathini na mbili
32

ilitakiwa kuwekwa sadaka ya BWANA
"kuwa sadaka ya BWANA"

Numbers 31:42

tarifa kwa ujumla
Musa anaorodhesha nyara ambazo zitaenda kwa maasikari na kodi itakayoenda kwa BWANA.

makisai elfu thelathini n a sita
makisai 36,000

wanawake elfu kumi na sita
wanawake 16,000

Numbers 31:47

Taarifa kwa ujumla
Musa anaorodhesha nyara ambazo zitaenda kwa maasikari na kodi itakayoenda kwa BWANA.

Taarifa kwa ujumla
Ile kodi ya sehemu ya watu iliuwa juu kodi ya maaskari

Numbers 31:48

majemedari wa maelfu
Tazama 31:13

juu ya maelfu ... juuya mamia
"maaskari zaidi ya maelfu ... maskari zaidi ya mamia"

Makaptateni wa mamia
Tazama 31:13

watumishi wako wamewahesabu
"watumishiwako." Hii ni njiaya kujinyenyekeza wakati wa kuongea na mtu mwenye mamlaka makubwa.

hakuna hata mmoja wao aliyekosa
"tunajua kwa uhakika kuwa kila mmoja yuko hapa"

Numbers 31:50

Taarifa kwa ujumla
Maofisa wa jeshi wanaendelea kuongea na Musa.

metali, timbi, pete za mhuri, vipini na kikuku
Hivi vyote ni vitu vya mapambo ambavyo watu huvaa.

ili kujifanyia upatanisho kwa BWANA
"kumshukuru Mungu kwa kutuokoa maisha yetu"

dhahabu na vitu vyote vilivyotengenezwa kwa ufundi
"vitu vyote vya dhahabu"

Numbers 31:52

vitu vyote vya dhahabu ... kutoka kwa mamia vilikuwa na uzito ...
"dhahabu yote ambayo makamanda wa jeshi walitoa kwa BWANA ilikuwa na uzani wa"

16,750
"mia saba na hamsini"

shsekeli
shekeli 1 ni sawa na garamu 11

kama ukumbusho wa watu wa Israeli kwa BWANA
dhahabu itawakumbusha watu kuwa BWANA aliwapa ushindi, Pia itamkumbusha BWANA kuwa watu walitimiza kisasi kwa Wamidiani.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Sasa wana wa uzao wa Reubeni na wa Gadi walikuwa na idadi kubwa ya wanyama. Waliiona ardhi ya
Jazeri na Gileadi, kuwa ni ardhi nzuri kwa mifugo. **2** Kwa hiyo wana wa Gadi na wa Reubeni wakaja
kumwambia Musa, na Eliazari kuhani, na viongozi wa watu. Wakasema, **3** "Hii ndiyo orodha ya maeneo
ambayo tumeyatembelea: Diboni, Jazeri, Nimraha, Heshibonni, Ellealehi, Sebamu, Nebo, na Beoni. **4** Haya
ni maeneo ambayo BWANA aliyachukua mbele ya watu wa Israeli, na maeneo mazuri kwa ajili ya mifugo.
Sisi watumishi wako tuna mifugo mingi sana. **5** Wakasema kuwa, "Kama tutapata kibali mbele ya macho
yako, tunaomba ardhi hii tupewe, sisi watumishi wako, kuwa urithi. Usituvushe ng'ambo ya Yorodani." **6**
Musa akawajibu wale wana wa auzao wa Gadi na Reubeni, "Je, mngependa ndugu zenu waende vitani
wakati ninyi mkikaa hapa? **7** Kwa nini kuwafish moyo watu wa Israeli wasivuke kwenda kwenye nchi
ambayo BWANA amewapa? **8** Baba zenu walifanya hivyo nilipowatuma kutoka Kadeshi Banea kwenda
kuipeleleza ile nchi. **9** Walienda mpaka kwenye bonde la Eskoli. Waliiona ile ardhi kisha wakawafisha
moyo watu wa Israeli kwa hiyo wakagoma kuingia kwenye nchi ambayo BWANA alikuwa amewapa. **10**
Siku hiyo hasira ya BWANA iliwaka. Akaapa akisema, **11** 'Kwa hakika hakuna mtu aliyetoka Misri, kuanzia
wa umri wa miaka ishirini na zaidi ambao wataiona nchi ambao niliwaapia Ibrahimu, Isaka, na Yakobo,
kwa sababu hawakunifuata mimi kwa ukamilifu, isipokuwa Kalebu mwana wa Yefune Mkenizi, na Yoshua
mwana wa Nuni. **12** Ni Kalebu na Joshua tu ndio walionifuata kwa ukamilifu.' **13** Kwa hiyo hasira za
BWANA ziliwaka juu ya Israei. Akawafanya wazunguke zunguke jangwani kwa miaka arobaini mpaka kile
kizazi kilichofanya maovu mbele za macho yake kilipoteketea. **14** Tazama, mmetokea katika nafasi za baba
zenu, kama watu wengine wenye dhambi zaidi, ili kuongeza hasira ya BWANA kwa Israeli. **15** Kama
hamtamfuata, ataiacha Israeli jangwani na mtakuwa mmewateketeza watu hawa wote. **16** Kwa hiyo
wakaja karibu na Musa wakamwambia, "Turuhusu tujenga hapa uzio kwa ajili ya ng'ombe zetu na miji
hapa kwa ajili ya familia zetu. **17** Hata hivyo, sisi wenyewe tutajipanga kijeshi kwenda na jeshi la Israeli
mpaka tumewaongoza kupata maeneo yao. Lakini familia zetu zitakuwa kwenye miji ya maboma kwa
ssbabu ya watu wengine ambao bado wanaishi katika nchi hii. **18** Hatutarudi kwenye familia zetu mpaka
kila mmoja watu wa Israeli apate urithi wake. **19** Sisi hatutachukua urithi wa ardhi pamoja nao kule
ng'ambo ya Yorodani, kwa sababu urithi wetu uko hapa upande wa mashariki mwa Yorodani." **20** Kwa hiyo
Musa akawajibu, "Kama mtafanya mnachokisema, kama mtajipanga wenyewe mbele za BWANA kwenda
vitani, **21** basi kila mmoja wa wanajeshi wenu lazima avuke Yorodani mbele za BWANA, mpaka
atakapowafukuza maadui zake kutoka mbele zake **22** na nchi itawaliwe na Israeli mbele zake. Kisha
mtaweza kurudi. Hamtakuwa na hatia mbele za BWANA na mbele ya Israeli. Hii nchi itakuwa miliki yenu
mbele za BWANA. **23** Bali kama hamtafnya hivyo, tazama, mtakuwa mmefanya dhambi mbele ya BWANA.
Mwe na hakika kuwa dhambi yenu itaonekana **24** wazi. Jengeni miji kwa ajili ya familia zenu na mazizi
kwa ajili ya kondoo zenu; kisha fanyeni kile mlichokisema." **25** Wale wana wa Gadi na Reubeni
wakamwambia Musa, wakisema, "Watumishi wako wtafanya kama vile wewe, bwana wetu,
unavyotuamuru. **26** Watoto wetu, wake zetu, makundi yetu, na wanyama wetu wote watakaa huko kwenye
miji ya Gileadi. **27** Hata hivyo, sisi watumishi wako, tutavuka kwenda ng'ambo mbele za BWANA
kupigana, kila mtu ambaye yuko tayari kwa vita, kama vile wewe, bwana wetu, unavyosema." **28** Kwa hiyo
Musa akawapa maelekezo yayowahusu kwa Eliazari kuhani, kwa Joshua mwana wa Nuni, na kwa viongozi
wa koo kufuata jamaa zao katika makabila ya wana wa Israeli. **29** Musa akawaambia, "Kama uzao wa
Reubeni na Gadi watavuka ng'ambo ya Yorodani pamoja nanyi, kila mwanamume anayetakiwa kuwa vitani
mbele za BWANA, na kama nchi mtaitawala mbele zenu, ndipo mtakapowapa eneo la Gileadi kuwa miliki
yao. **30** Lakini kama hawatavuka pamoja nanyi wakiwa na silaha zao, basi mtawapa urithi wao katika nchi
ya Kanaani." **31** Kwas hiyo wana wa uzao wa Gadi na wa Reubeni wakamjibu wakisema, Kama vile
BWANA alivyosema nasi, sisi watumwa wako, hiki ndicho tutakachokifanya. **32** Tutavuka tukiwa na silaha
zetu mbele za BWANA kuingia katika nchi ya Kanaani, lakini urithi wetu utabaki utabaki upande huu wa
Yorodani." **33** Kwa hiyo uzao wa Gadi na Reubeni, na pia nusu ya kabila la Manase mwana wa Yusufu,
Musa akawapa ufalme wa Sihoni, mfalme wa Waamori, na wa Ogi, mafalme wa Bashani, Aliwapa hiyo
nchi, na kuwagawia miji yake yote pamoja na mipaka yake, miji yote ya nchi inayowazunguka. **34** Wale wa
uzao wa Gadi wakaijenga Diboni, **35** Atarothi, Aroeri, Atrothi, Jazeri, Jogbehaha, Bethi Nimraha, **36** na
Bethi Harani kuwa miji iliyo na maboma na mazizi ya kondoo wao. **37** Wale wa uzao wa Reubeni
wakaijenga Heshiboni. Elealehi, Kiriathaimu, **38** Nebo, Baali Meoni - baadaye waliyabadili majina yao, na
Sibimaha. **39** Wale wa uzao wa Machiri mwana wa Manase walienda Gileadi na kuutwaa kutoka kwa
Waamori waliokuwa wakiishi humo. **40** Kisha Musa akaitoa Gileadi kwa Machiri mwana wa Manase, na

watu wake wakaishi humo. **41** Jairi mwana wa Manase alienda kuiteka miji yake na kuiita Havothi Jairi. **42** Nobaha alienda kuitieka Kenathi na vijiji vyake, na akauita kwa jina lake Nobaha.

Numbers 32:1

Sasa
Hili neno "sasa" linatumika hapa kuonesha mwanzo wa habari mpya. Musa anaanza kueleza historia ya Kabila la Reubeni na Gadi.

Atarothi, Diboni, Jazeri, Nimrahi, Heshiboni, Elealehi, Sabamu, Nebo na Beoni
Haya ni majina ya miji

Numbers 32:4

Taarifa kwa ujumla
Watu kutoka kwa Reubeni na Gadi wanaendelea kuongea na Musa, Eliezeri, na viongozi wengine

Haya ni maeneno ambayo BWANA laichukua mbele ya watu wa Israeli
"ardhi ambayo BWANA ametuwezesha kuwaangamiza watu waishio ndani yake"

Sisi watumishi wako
watu wa Reubeni na Gadi wantumia lugha hii kuonesha unyenyekevu wao kwa mtu mwenye mamlaka ya juu.

kama tumepata kibali mbele ya macho yako
"kama tumepata kibali kwako" au "kamaumependezwa na sisi"

tunaomba ardhi hii tupewe
"utupe ardhi hii"

Usituvushe ng'ambo ya Yorodani
"Usituvushe ng'ambo ya Yorodani ili kupata umiliki wa ardhi kule"

Numbers 32:6

Je. mngependa ndugu zenu waende vitani wakati ninyi mkikaa hapa?
"Si sahihi kwenu kukaa hapa wakati ndugu zenu wanaenda vitani"

Kwa nini kuwafisha moyo wana .... kwenye nchi ambayo BWANA amewapa?
"Msikatishe tamaa mioyo ... ardhi ambayo BWANA amewapa"

kuwafisha moyo wa Israeli wasivuke
"kuwafisha moyo watu wa Israel ili wasivuke" "au "msiwasababishe watu wa Israeli ili wasitake kuvuka kwenda"

Numbers 32:8

Taarifa kwa ujumla
Musa anaendelea kuongea na watu wa Reubeni na Gadi

Bonde la Eskoli
Tazama 13:23

Waliiona ile ardhi
"Waliwaona wale watu hodari na ile miji katika hiyo ardhi"

wakawafisha moyo watu wa Israeli
Tazama 32:6

Numbers 32:10

hasira ya BWANA iliwaka
"BWANA akakasirika sana"

hakuna mtu
"hakuna mtu kati ya watu." Kirai hiki kinamaanishsa watu wote waume kwa wake

walionifuata kwa ukamilifu
"walinitii kwa ukamilifu"

Yefune ... Nuni
Haya ni majina ya wanaume

Mkenizi
Hili ni jina la kikundi cha watu

Numbers 32:13

Hasira za BWANA ziliwaka
"BWANA alikasirika sana

miaka arobaini
"miaka 40"

kile kizazi ... kilipoteketea
"kizazi chote ... macho yake kilipokufa"

kilichofanya maovu mbele za macho yake
"kilichofanya maovu mbele za macho ya BWANA"

mmetokea katika nafasi za baba zenu
"mmeanza kutenda kama babu zenu"

ili kuongeza hasira ya BWANA kwa Israeli
"kumfanya BWANA kuwa na hasira zaidi kwa Israeli"

watu hawa wote
"kizazi chote hiki cha watu"

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Numbers 32:16

tutajipanga kijeshi
"tutakuwa tayari tukiwa na silaha" au "tutakuwa tayari kupigana vitani"

kwenye miji ya maboma
"katika miji salama"

Numbers 32:18

Taarifa kwa ujumla
Viongozi wa Reubeni na Gadi wanaendelea kuongea

apate urithi
"amechukua urithi wake wa ardhi"

Numbers 32:20

kama mtajipanga wenyewe
"kama mtachukua silaha zenu"

Mbele ya BWANA
"katika uwepo wa BWANA"

mpaka atakapowafukuza maadui zake
"mpaka BWANA atakapowawezesha maaskari kuwaangamiza maadui na kuwafu"kuza kutoka katika uwepo wake

na nchi itawaliwe na Israeli
"na katika uwepo wake Waisraeli watawatawala watu wanaoishi katika nchi hiyo"

mtaweza kurudi
"mtaweza kurudi katika nchi hii katika upande wa mashariki wa Yorodani

Hamtakuwa na hatia mbele za BWANA na mbele ya Israeli
Inamaanisha 1) "mtakuwa mmekamilisha wajibu wenu kwa BWANA na kwa Israeli 2)"Hakutakuwa nalawama toka kwa BWANA au kwa Israeli"

Numbers 32:23

Mwe na hakika kuwadhambi yenu itaonekana
"Mjue kwa uhakika kuwa BWANA atawaadhibu kwa dhambi yenu"

watumishi wako
"hii ni namna ya kunyeyekea pale mtu anapoongea na mtu mwenye mamlaka ya juu"

Numbers 32:26

tutavuka
"tutavuka mto Yorodani"

kila mtu ambaye yuko tayari kwa vita
"kila mtu aliyejiandaa kwa vita"

Numbers 32:28

kila mwanamume anayetakiwa kuwa vitani
"kila mwanamume aliyetayari akiwa na siilaha yake"

kama nchi mtaitawala mbele zenu
"kama BWANA atawatawala mbele yenu hao watu wanaoishi katika nchi hiyo"

basi mtawapa urithi wao katika nchi ya Kanaani"
Basi kile kizazi cha Gadi na Reubeni watapokea ardhi pamoja nanyi kule Kanaani

Numbers 32:31

Tutavuka tukiwa na silaha zetu
"Tutavuka Yorodani tukiwa tayari kwa vita"

urithi wetu
"Sehemu ya ardhi ambayo tutaridhi"

utabaki upande huu
"utakuwa wetu"

Numbers 32:33

ufalme wa Sihoni ... na wa Ogu
"ufalme wa Sihoni ... na ufalme wa Ogu"

Numbers 32:34

Diboni, Aroeri ...
Haya ni majina ya miji

Numbers 32:37

Heshiboni, Elealehi ...
Haya ni majina ya miji.

baadaye waliyabadili majina yao
"baadaye watu walibadili majina ya miji hii"

Numbers 32:40

Jairi ... Nobaha
Haya ni majina ya wanaume

Havothi Jairi ... Kenathi
Haya ni majina ya miji

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Hizi ndizo safari za wana wa Israeli hapo walipotoka katika nchi ya Misri pamoja na makundi yao ya kijeshi chini ya uongozi wa Musa na Haruni. **2** Musa aliandika maeneo yote tangu walipoondoka mpaka walipofika, kama alivyoamuriwa na BWANA. Hizi ndizo safari zao kama kutoka kwao kulivyokuwa kwa kila walipotoka. **3** Mwezi wa kwanza walisafiri kutoka Ramesi, waliondoka siku ya kumi na tano. Asubuhi siku iliyofuata baada ya Pasaka, Wana wa Israeli waliondoka wazi wazi, mbele ya machoya Wamisri wote. **4** Hii ilitokea wakati Wamisiri walipokuwa wakizika wazaliwa wao wa kwanza, ambao BWANA alikuwa amewaua miongoni mwao, kwa kuwa pia alikuwa ameiadhibu miungu yao. **5** Wana wa Israeli walisafiri kutoka Ramesi na kuweka kambi **6** Sukothi. Walisafiri toka Sukothi na kuweka kambi Ethamu, mwisho wa nyika. **7** Wakasafiri kutoka Ethamu wakarudi mpaka Pi-Hahirothi, ambayo inaikabili Baali Zephoni, ambapo waliweka kambi kuikabili Migidoli **8** Kisha wakasafiri toka mkabala wa Pi-Hairothi na kupita katikati ya bahari kuelekea nyikani. Wakasafiri safari ya siku tatu katika nyika ya Ethamu na kuweka kambi Mara. **9** Wakasafiri kutoka Mara kufika Elimu. Pale Elimu kulikuwa na chemichemi kumi na mbili za maji na miti sabini ya mitende. hapo ndipo walipoweka kambi. **10** Walisafiri kutoka Elimu na kuweka kambi karibu na Bahari ya Shamu. **11** Walisafiri kutoka Bahari ya Shamu na kuweka kambi katika nyika ya Sini. **12** Walisafiri kutoka nyika ya Sini na kuweka kambi Dofka. **13** Wakasafiri kutoka Dofka na kuweka kambi Alushi. **14** Wakasafiri kutoka Alushi na kuweka kambi Refidimu, ambapo watu walikosa maji ya kunywa. **15** Walisafiri kutoka Refidimu na kuweka kambi kwenye nyika ya Sinai. **16** Walisafiri kutoka nyika ya Sinai na kuweka kambi Kibrothi Hataava. **17** Walisafiri kutoka Kibrothi Hataava na kuweka kambi Hazerothi. **18** Walisafiri kutoka Hazerothi na kuweka kambi Rithima. **19** Walisafiri kutoka Rithima na kuweka kambi Rimoni Perezi. **20** Walisafiri kutoka Rimoni Perezi na kuweka kambi Libna. **21** Walisafiri kutoka Libna na kuweka kambi Risa. **22** Walisafiri kutoka Risa na kuweka kambi Kehelatha. **23** Walisafiri kutoka Kehelatha na kuweka kambi kwenye Mlima Sheferi. **24** Walisafiri kutoka Mlima Sheferi na kuweka kambi Harada. **25** Walisafiri kutoka Harada na kuweka kambi Makelothi. **26** Walisafiri kutoka Makelothi na kuweka kambi Tahathi. **27** Walisafiri kutoka Ttahalathi na kuweka kambi Tera. **28** Walisafiri kutokaTera na kuweka kambi Mithika. **29** Walisafiri kutoka Mithika na kuweka kambi Hashimona. **30** Walisafiri kutoka Hashimona na kuweka kambi Moserothi. **31** Walisafiri kutoka Moserothi na kuweka kambi Bene Jaakani. **32** Walisafiri kutoka Bene Jaakani na kuweka kambi Hori Hagidigadi. **33** Walisafiri kutoka Hori Hagidigadi na kuweka kambi Jotibatha. **34** Walisafiri kutoka Jotibatha na kuweka kambi Abrona. **35** Walisafiri kutoka Abrona na kuweka kambi Ezioni Geberi. **36** Walisafiri toka Ezioini Geberi na kuweka kambi katika nyika ya Sini kule Kadeshi. **37** Walisafiri kutoka Kadeshi na kuweka kambi Mlima Hori, Pembezoni mwa nchi ya Edomu. **38** Hapo ndipo Haruni kuhani alipoenda kwenye Mlima Hori kwa amri ya BWANA na kufa kule mwaka wa arobaini bada ya Wisraeli kutoka katika nchi ya Misri, katika siku ya kwanza ya mwezi wa tano. **39** Haruni alikuwa na umri wa mika 123 alipokufa pale juu ya Mlima Hori. **40** Wakanaani, mfalme wa Aradi, ambao waliishi kusini mwa nyika katika nchi ya Kanaani, walisikia juu ya ujio wa wana wa Israeli. **41** Walisafiri kutika Mlima Hori n a kuweka kambi Zalimona. **42** Walisafiri kutoka Zalimona na kuweka kambi Punoni. **43** Walisafiri kutoka Punoni na kuweka kambi Obothi. **44** Walisafiri kutoka Obothi na kuweka kambi Abarimu, katika mpaka wa Moabu. **45** Walisafiri kutoka Abarimu na kuweka kambi Diboni Gadi. **46** Walisafiri kutoka Diboni Gadi na kuweka kambi Alimoni Diblathaimu. **47** Walisafiri kutoka Alimoni Diblathaimu na kuweka kambi kwenye milima ya Abarimu mkabala na Nebo. **48** Walisafiri kutoka mlima wa Abarimuna kuweka kambi kwenye nyanda za Moabu karibu na Yorodani huko Yeriko. **49** Waliweka kambi karibu na Yorodani, kutoka Bethi Jeshimothi mpaka Abeli Shitimu katika nyanda za Moabu. **50** Hapo BWANA alinenana Musa katika nyanda za Moabu karibu na Yorodani kule Yeriko akasema, **51** "Nena na wana wa Israeli uwaambie. 'Mtakapovuka mto Yorodani kuingia Kanaani, **52** ndipo mtakapowafukuza wenyeji wote mbele yenu. Mtaziharibu sanamu zote za kuchongwa. Mtaziharibu sanamu zao za kusubu na kuharibu mahali pao pote palipoinuka. **53** Mtachukua hiyo ardhi iwe mali yenu na muishi ndani yake, kwa sababu nimewapeni hiyo nchi iwe mali yenu. **54** Mtairithi hiyo nchi kwa kupiga kura, kwa kufuata kila ukoo. Kwa zile koo kubwa kubwa mtawapa sehemu kubwa ya ardhi, na kwa zile koo ndogo ndogo mtawapa sehemu ndogo ya ardhi. Kura itakapoanguka kwenye kila ukoo, hiyo ardhi itakuwa mali yake. Mtairithi ardhi kufuata ukoo wa kabilla la jamaa zenu. **55** Lakini kama hamtawafukuza wenyeji wa nchi hiyo watoke mbele yenu, ndipo wale watu mtakaowaruhusu wakae nanyi watakapokuwa kama sindano machoni mwenu na miiba katika mbavu zenu. Watayafanya maisha yenu yawe magumu katika nchi mnayoishi. **56** Ndipo itakapotokea kuwa kile ambacho Mimi ninakusudia kufanya kwa wale watu, Nitawafanyia pia ninyi'"

generated on Tue Oct 24 10:45:40 2023

Numbers 33:1

pamoja na makundi y ao ya kijeshi
Tazama 1:1

kama ilivyoamriwa na BWANA
"kama BWANA alivyoamuru"

kutoka kwao kulivyokuwa kwa kila walipotoka
"kutoka eneo moja hadi jingine"

Numbers 33:3

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayo Waisraeli walipita baada ya kutoka Msri.

mwezi wa kwanza, waliondoka siku ya kumi na tano
Huu ni mwezi wa kwanza wa kalenda ya Kihebrania

Wana wa Israeli waliondoka waziwazi mbele ya macho ya Wamisri
"Waisraeli waliondoka wakati Wamisri wakiwaona"

wazaliwa wao wa kwanza
"wazaliwa wao wa kwanza wa kiume"

ka kuwa pia alikuwa ameiadhibu miungu yao
"kwa kuwa pia alikuwa amedhihirisha kuwa yeye ni mkuu kulikko miungu yao"

Numbers 33:5

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

walisafiri kutoka
"waliondokda"

mwisho wa nyika
"kwenye mpaka wa jangwa

Numbers 33:8

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

na kupita katikati ya bahari
Hii inamaanisha BWANA alipoigawa habari ya shamu ili kwamba Waisraeli waweza kutoroka toka jeshi la Wamisiri

chemichemi kumi na mbilu ... na mti sabin ya mitende
chemichemi 12 ... na mti 70 ya mitende

Numbers 33:11

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

ambapo watu walikoswa maji ya kunywa
" "ambapo watu hawakupata maji ya kunywa"

Numbers 33:15

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:19

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:23

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:27

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:31

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:35

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:38

mwaka wa araobaini baada ...
"baada ya miaka 40"

katika siku ya kwanza ya mwezi wa tano
siku ya 1 y a mwezi wa 5 kwa kalenda ya Kihebrania.

Numbers 33:40

Wakaanani, mfalme wa Aradi
"Mkanaani mfalme wa Aradi"

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Aradi
Hili lilikuwa jinala nji wa Kanaani.

walisikia juu ya ujio wa Israeli
"walisikia kuwa wana wa Israeli walikuwa wanakuja"

Numbers 33:41

Taarfa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:44

Taarifa kwa uumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Numbers 33:47

Taarifa kwa ujumla
Musa anaorodhesha maeneo ambayoaWaisraeli walipita walipotoka Misri.

Nyanda
eneo kubwa lililotambarare

Numbers 33:50

na kuharibu mahali pao pote plipoinuka
"kuvunja mahali pao pote palipoinuka"

Numbers 33:53

Taarifa kwa uumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya.

Mtairithi ardhi
Madai ya Waisraeli ya kuwa ile aradhi ni yao ndiko kunakofanya kusema kuwa watairithi ile ardhi.

Kura itakapoanguka kwenye kila ukoo, hiyo ardhiitakuwa mali yake
"Kila ukoo utapata ardhi kulingana na kura itakavyokuwa"

Numbers 33:55

Tarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya.

kama siindano machoni mwenu na miibakatika mbavu zenu
kama vile kitu idogo sana kinavyosababisha jicho kuuma ndivyo itakavyokuwa kwa Iwaisraeli kama watamwacha Mkanaani kukaa katika ile nchi.

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Chapter 34

1 BWANA akanena na Musa akasema, **2** "Waamuru watu wa Israeli na uwaambie, 'Mtakapoingia katika nchi ya Kanaani, nchi ambayo itakuwa mali yenu, nchi ya Kanaani na mipaka yake, mpaka wenu wa kusini utaendelea kutoka nyika ya Sini hadi mpaka wa Edomu. **3** Mwisho wa mpaka wa kusini utakuwa mwisho wa bahari ya chumvi kuelekea mashariki. **4** Mpaka wenu utageukia kusini kutoka mlima kuelekea Akrabimu na kupitia nyika ya Sini. na kutokea huko utaelelkea kusini mwa Kadeshi Barinea na kuelekea Hazari Adari mpaka Azimoni. **5** Kutoka huko, mpaka utageuka kutoka Azimoni kuelekea kijito cha Misri na kukifuata mpaka baharini. **6** Mpaka wa Magharibi utakuwa pwani ya bahari kuu. Huu ndio utakuwa mpaka wenuwa Magharibi. **7** Mpaka wenu wa kaskazini utaanzia kwenye bahari kuu hadi Mlima Hori, **8** kisha kutoka Mlima Hori hadi Lebo Hamathi, kisha Zedadi. **9** Mpaka utaendelea hadi Zifroni na kuishia Hazari Enani. Huu ndio utakuwa mpaka wenu wa kaskazini. **10** Kisha mtaweka alama za mpaka wenu wa mashariki ambao utaanzia Hazari Enani kuelekea kusini Shefamu. **11** Kisha mpaka wa kusini utaendelea kutoka Shefamu hadi Ribla, upande wa masharikia mwa Aini. Mpaka utaedelea upande huo wa mashariki hadi upande wa mashariki wa bahari ya Kinerethi. **12** Kisha mpaka utaendelea kuelekea kusini hadi mto Yorodani na hadi bahari ya chumvi. Hii ndiyo itakuwa nchi yenu, kwa kuifuata mipaka yake yote inayozunguka.'" **13** Kisha Musa akawaamuru watu wa Israeli akasema, "Hii ndiyo nchi ambayo mtaipokes kwa kura, ambayo BWANA ameamuru kuwapa wale makabila tisa na nusu. **14** Kabila ya uzao wa Reubeni, kwa kufuata jinsi walivyopewa urithi kwa jamaa ya kabila yao, na uzao wa kabila la Gadi, kwa kufuata jinsi walivyopewa urithi kwa jamaa ya kabila yao, na nusu ya Manase wamepata ardhi yao. **15** Wale makabila mawili na nusu wameshapata mgawo wao ng'ambo ya mto Yorodani upande wa mashariki, kuelekea kule linakotokea jua." **16** BWANA akanena na Musa akasema, **17** "Haya ndiyo majinaya watu watakaoigawa ardhi kwa ajili ya urithi wao: Eliazari kuhani na Joshua mwana wa Nuni. **18** Mtachagua kiongozi mmoja toka kila kabila ili kuigawa ardhi kwa koo zao. **19** Haya ndiyo majina ya wanaume: Kutoka kabila la Yuda, Kalebu mwana wa Yefune. **20** Kutoka kwenye kabila la uzao wa Simeoni, Shemueli mwana wa Amihudi. **21** Kutoka kabila la Benjamini, Elidadi mwana wa Kisloni. **22** Kiongozi kutoka kabila la uzao wa Dani, Buki mwana wa Jogili. **23** Kiongozi kutoka uzao wa Yusufu, kwenye kabila la Manase, Hannieli mwana wa Efodi. **24** Kiongozi kutoka kwenye kabila la uzao wa Efraimu, Kemueli mwana wa Shiftani. **25** Kiongozi kutoka kabila la uzao wa Zabuloni, Elizafani mwana wa Parinaki. **26** Kiongozi kutoka kwenye kabila la uzao wa Isakari, Palitieli mwana wa Azzani. **27** Kiongozi kutoka kabila la uzao wa Asheri, Ahihudi mwana wa Shelomi. **28** Kiongozi kutoka kabila la uzao wa Naftali, Pedaheli mwana wa Amihudi." **29** BWANA aliwaamuru wanaume hawa kuigawa nchi ya Kanaani na kuwapa kila kabla sehemu yao.

Numbers 34:1

jangwa l a Sini
Tazama 33:1

Numbers 34:4

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa ile Mipaka ilipo ya nchi ambayo BWANA anawaptia Waisraeli.

Numbers 34:6

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa ile Mipaka ilipo ya nchi ambayo BWANA anawaptia Waisraeli.

Numbers 34:7

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa ile Mipaka ilipo ya nchi ambayo BWANA anawaptia Waisraeli.

Mlima Hori
Tazama 20:22

Numbers 34:10

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa ile Mipaka ilipo ya nchi ambayo BWANA anawaptia Waisraeli.

Numbers 34:13

kwa makabila tisa na nusu
Hii inamaanisha kuwsa yale makabila yanayobaki ambayo tataishi ule upande wa magharibi wa Mto Yorodani katika nchi ya Kanaani. Tle makabila ya Reubeni na Gadi na nusu ya Manase yamepata urithi wao upande wa Mashariki wa Mto Yorodani.

kufuata jinsi walivyopewa urithi kwa jamaa ya kabila yao
"Kwa kufuata jinsi BWANA alivyoigawa mali kwa makabila ya mababu

generated on Tue Oct 24 10:45:40 2023

Yale makabila mawili na nusu
"Kabila la Reubeni la Gdi, na nusu ya Manase"

Numbers 34:16

Taarifa kwa ujumla
Hii ndiyo orodha ya wanaume watakaosaidia kuigawa ardhi kati ya yale makabila

Numbers 34:19

Taarifa kwa ujumla
Hii ndiyo orodha ya wanaume watakaosaidia kuigawa ardhi kati ya yale makabila

Numbers 34:21

Taarifa kwa ujumla
Hii ndiyo orodha ya wanaume watakaosaidia kuigawa ardhi kati ya yale makabila

Numbers 34:24

Taarifa kwa ujumla
Hii ndiyo orodha ya wanaume watakaosaidia kuigawa ardhi kati ya yale makabila

Numbers 34:27

Taarifa kwa ujumla
Hii ndiyo orodha ya wanaume watakaosaidia kuigawa ardhi kati ya yale makabila

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 BWANA akanena na Musa kwenye nyanda za Moabu karibu na Yorodani kule Yeriko akasema, **2** "Waamuru watu wa Israeli kutoa sehemu ya urithi wa ardhi yao kwa Walawi. Watawapa miji ya kuishi ndani yake na eneo la malisho kuzunguka miji hiyo. **3** Walawi watakuwa na miji hiyo ya kuishi. Eneo la malisho litakuwa kwa ajili ya ng'ombe zao, kondoo zao, na wanyama wao wote. **4** Hayo malisho yatakayozunguka miji hiyo ambayo mtawapa Walawi yataanzia kwenye maboma kwa ukubwa wa "mita 457" kila upande. **5** Utapima dhiraa elfu mbili kutoka nje ya mji kuelekea mashariki, na dhiraa elfu mbili kuelekea kusini, na dhiraa elfu mbili kuelekea upande wa magharibi, na dhiraa elfu mbilii kuelekea upandewa kaskazini. Haya yatakuwa maeneo ya malisho yao. Miji itakuwa katikati. **6** Katika hiyo miji sita mtakayowapatia Walawi itatumika kama miji ya ukimbizi. Mtatoa maeneo haya ili kama mtu ameua mtu apate mahali pa kukimbilia. Pia mtatoa miji mingine arobaini na mbli. **7** Jumla ya miji ambyo mtawapa Walawi itakuwa arobaini na nane. Mtawapa hiyo miji pamoja na maeneo yao ya malisho. **8** Zile kabila kubwa za watu wa Israeli, kabila ambalo lina ardhi zaidi, watatoa ardhi zaidi. Makabila madogo madogo watatoa miji michache. Kila kabila lazima watoe kwa ajili ya Walawi kwa kufuata mgawo waliopata." **9** Kisha BWANA akanena na Musa akamwambia, **10** "Sema na wana wa Israeli na uwaambie, 'Mtakapovuka Yorodani kuingia Kanaani, **11** Kisha mchague miji itakayotumika kama miji ya ukimbizi kwa, ajili yenu, mahali ambapo mtu aliyeua mtu pasipo kukusudia anaweza kukimbilia. **12** Hii miji itakuwa kwenu miji ya ukimbizi kwa mtu anayetaka kulipa kisasi. ili kwamba mtuhumiwa asije akauawa bila kwanza kusikilizwa na jamii. **13** Mtachagua miji sita kuwa miji ya ukimbizi. **14** Mtatoa miji mitatu kule ng'ambo ya Yorodani na miji mitatu huko Kanaani. Itakuwa miji ya ukimbizi. **15** Kwa ajili ya watu wa Israeli, wageni, kwa, yeyote anayeishi kati yenu, hii miji sita itatumika kama miji ya ukimbizi kwa mtu yeyote atakayeua mtu bila kukusudia anaweza kukimbila. **16** Lakini kama mtuhumiwa amempiga mtu na chombo cha chuma, na huyo mtu akafa, basi kwa hakika yule mtuhumiwa ni muuaji. Kwa hiyo anatakiwa kuuawa. **17** Kama yule mtuhumiwa amempiga mtu kwa jiwe mkonono mwake ambalo linaweza kumwua mtu, na kama yule mtu atakufa, basi hakika huyo mtuhumiwa ni mwuaji. Kwa hakika anatakiwa kuuawa. **18** Kama mtuhumiwa amempiga mtu kwa silaha ya mti ambayo inaweza kuua mtu na kama huyo mtu atakufa, basi kwa hakika huyo mtuhumiwa ni mwuaji. kwa hakika huyo anataikwa kuuawa. **19** Mwenye kulipa kisasi cha damu ndiye atakayemwua mwuaji. atkapokutana naye, anaweza kumwua. **20** Lakini kama yule mtuhumiwa atamshinda mtu yeyote yule anayemchukia au kama atamtupia kitu, wakati akimvizia, kiasi kwamba huyo mtu akafa, **21** au kama atampiga ngumi kwa chuki na mtu huyo akafa, ndipo yule mtuhumiwa aliyempiga hakika atauawa. Yeye ni mwuaji. Yule mlipa kisasi cha damu anaweza kumwua muuaji pale atakapokutana naye. **22** Lakini kama mtuhumiwa atampiga mtu ghafla bila kuwa na chuki hapo awali, au kama atamtupia kitu ambacho kitampiga mtu bila kumvizia **23** au kama atatupa jiwe amabalo linaweza kumwua mtu bila kumwona, basi huyo mtu hakua adui yake, hakukusudia kumwumiza huyo mtu. Basi hiki ndicho kitachofanywa kama mtu huyo atakufa. **24** Kwa tatizo la jinsi hiyo, Watu wataamua kati ya mlipa kisasi na mtuhumiwa kwa kufuata taratibu zifuatazo. **25** Watu watamwokoa mtuhumiwa kutoka kwenye nguvu za mlipa kisasi cha damu. Watu watamrudisha mtuhumiwa katika mji wa ukimbizi ambao hapo awali alikimbilia. Ataishi pale mpaka yule kuhani anayetumikia atakapokufa, ambaye alipakwa mafuta matakatifu. **26** Lakini kama yule mtuhumiwa muda fulani ataenda nje ya mipaka ya mji a ukimbizi ambao alikimbilia, **27** na kama yule mlipa kisasi cha damu atamwona nje ya mipaka ya mji wake wa ukimbizi, kama atamwua huyo mtuhumiwa, mlipa kisasi cha damu hatakuwa na hatia ya mauaji hayo. **28** Hii ni kwa sababu yule mtuhumiwa alitakiwa kubaki katika mji wake wa ukimbizi mpaka kuhani mkuu atakapokufa. Baada ya kifo cha kuhani mkuu, yule mtuhumiwa atarejea kwenye nchi yake ambako kuna mali yake. **29** Hizi amri zitakuwa maagizo kwenu kwa kizazi chote mahali kote mnakoishi. **30** Yeyote amwuaye mtu, mwuaji atauawa, kama neno la ushahidi litakavyotolewa. Lakini ushahidi wa mtu mmoja unaweza usitoshe kusababisha mtu kuuawa. **31** Pia, msipokee fidia kwa ajili ya uhai wa mwuaji ambaye ana hatia ya mauti. Kwa hakika lazima auawe. **32** Na msipokee fidia ya mtu aliyekimbilia kwenye miji ya ukimbizi. Msimruhusu kwa namna yeyote kurudi kwenye mali zake mpaka pale kuhani mkuu atakapokufa. **33** Msiiharibu nchi mnayokaa kwa namna hii, kwa kuwa damu ya mwuaji huharibu nchi. Hakuna sadaka ya upatanisho inayoweza kufanywa kwa nchi pale damu inapomwagika juu yake, isipokuwa kwa damu ya mtu aliyeimwaga. **34** Kwa hiyo msiinajisi nchi mnayoishi kwa sababu Mimi ninaishi ndani yake. Mimi BWANA huishi kati ya watu wa Israeli."'

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Numbers 35:1

nyanda
eneo kubwa ambalo ni tambarare

wa ardhi yao kwa Walawi
BWANA hakuwapatia Walawi ardhi yao, kwa hiyo walitakiwa kuishi kwenye miji ambayo ilikuwa ya makabila mengine.

eneo la malisho
eneo la malisho ambalo mifugo kuchungiwa

Numbers 35:3

dhiraa elfu moja
"mita 457"

Numbers 35:5

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya.

dhiraa elfu mbili
dhiraa moja ni sawa na sentimita 46

Numbers 35:6

kama mtu ameua mtu
Hii inawahusu watu walioua. Lakini bado haijaamuliwa kama waliua kwa makusdi.

arobaini na mbili ... arobaaini na nane
"42 ... 48"

Numbers 35:8

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa kufanya.

Numbers 35:9

pasipo kukusudia
"kwa bahati mbaya"

Numbers 35:12

mlipa kisasi
mtu anayetaka kulipa kisasi kwa kumwua mtuhumiwa

ili kwamba mtuhumiwa asije akauawa bila kwanza kusikilizwa na jamii
"ili kwamba mtu yeyote asije akamwua mtuhumiwa kabla jamii haijamhukumu barazani"

Numbers 35:14

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa ufanya.

Numbers 35:16

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa ufanya.

kwa hakika huyo anatakiwa kuuawa
"Lazima mwue"

Numbers 35:19

Mwenye kulipa kisasi cha damu
"Mtu yule ambaye anamlipizia mwuaji"

atamshinda mtu yeyoteyule anayemchukia
"atamzidi nguvu mtu fulani" au "amemtendea kwa ujeuri mtu fulani"

yule mtuhumiwa aliyempiga hakika atauawa
"mtuhumia lazima auawe"

Numbers 35:22

bila kukusudia
"bila kupanga kutokana na chuki hapa awali"

bila kumvizia
"bila kukusudia kujaribu kumwumiza"

Numbers 35:24

mlipa kisasi
Tazama 35:19

watu watamwokoa mtuhumiwa
jamiiitatakiwa kuamua kuwa kile kifo hakikusudiwa.

ambaye alipakwa mafuta matakatifu
ambaye mlimpaka mafuta matakatifu"

Numbers 35:26

mlipa kisasi
Tazama 35:19

Numbers 35:29

Taarifa kwa ujumla
BWANA anaendelea kumwambia Musa kile ambacho watu wanapaswa ufanya.

kwa kizazi chote
"na uzao wenu utakaoisi baada yenu"

mwuaji atauawa
"mtu fulani lazima amwua mwuaji"

generated on Tue Oct 24 10:45:40 2023

kama neno la ushahidi litatolewa
kulingana n a ushahidi wa mashahidi"

Lakiniushahidi wa mtu mmoja unaweza usitoshe kusababisha mtu kuuawa
"Lakini neno l s mshahidi mmoja tu hautoshi kumfanya mtu auawe"

Numbers 35:31

kwa hakika lazima auawe
"Lazima mwue"

Msimruhusu ... kurudi kwenye mali zake
M"simruhusu ... kuondoka kwenye ule mji wa ukimbizi nakurudi nyumbani kuishi kwenye mali zake"

kwa namna yeyote
"kwa kupokea fidia"

Numbers 35:33

Msiiharibu nchi mnayokaa kwa namna hii, kwa kuwa damu ya mwuaji huharibu nchi.
Msiifanye nchi ile mnapoishi isikubalike kwangu kwa namna hii, kwa sababu damu ya mwuaji huifanye nchi isikubalike kwangu"

kwa namna hii
kwa kutokutii sheria inayohusiana na mtu anayeua mtu"

Hakuna sadaka ya upatanisho inayoweza kufanywa kwa nchi pale damu inapomwagika juu yake isipokuwa kwa damu ya mtu aliyeimwaga.
"mtu anapokuwa amemwaga damu kwenye nchi, ni adhabu ya kifo cha mwuaji tu ndiyo inayoweza kufanyika kuwa fidia kwenye nchi hiyo"

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Kisha wale viongozi wa nyumba za mababa wa ukoo wa Gileadi mwana wa Machiri (ambaye alikuwa
mwana wa Manase), ambao walikuwa wa ukoo wa uzao wa Yusufu, walikuja wakasema mbele za Musa na
mbele za vionigozi wa familia za mababa wa watu wa Israeli. **2** Wakasema, "BWANA alikuamuru, wewe
bwana wetu, kutupa mgawo wa ardhi kwa kura kwa wana wa Israeli. Uliamuriwa na BWANA kutoa
mgawo wa Zerofehadi kaka yetu kwa binti zake. **3** Lakini hawa binti wameolewa na wanaume toka kabila
zingine za wana wa Israeli, basi mgawo wao wa ardhi utaondolewa kutoka kwenye mgawo wa mababa
zao. Utaongezwa kwenye mgawo wa makabila ambayo wao wanaungana nao. Kwa sababu hiyo,
Utaondolewa kwenye mgawo uliopangwa kwenye urithi wetu. **4** Kwa sababu hiyo, wakati wa mwaka wa
yubilee ya wana wa Israeli utakapofika, mgawo wao utaunganishwa na kabila ile waliyoungana nao. Kwa
sababu hii mgawo wao utaondolewa kwenye mgawo wa mababa zetu." **5** Basi Musa akawapa amri wana
wa Israeli, kwa neno la BWANA. Akasema, "Kile wanachosema watu wa kabila la Yusufu kiko sahihi. **6**
Hiki ndicho BWANA anaagiza kuhusu mabinti wa Zelofehadi. Anasema, 'Acha waolewa na wale ambao
wao wanaofikri ni vizuri zaidi, lakini lazima waolewe ndani ya kabila ya baba yao.' **7** Hakuna mgawo wa
watu utakaobadilika kutoka kabila moja kwenda jingine. Kila mtu wa Israeli ataendelea na mgawo wa
kabila ya baba y ake. **8** Kila mwanamke wa watu wa Israeli aliye na mgao kwenye kabila lake lazima
aolewe na mtu wa ukoo unaotoka kwenye kabila la baba yake. Hii itafanyika hivyo ili kila mtu wa wana wa
Israeli aweze kuwa na urithi kutoka kwa mababa zake. **9** Hakuna mgawo utakaobadilika kutoka kabila
nyingine kwenda kabila nyingine. Kila mtu wa kabila za watu wa Israeli atalinda urithi wake." **10** Kwa hiyo
wale binti wa Zelofehadi walifanya kama vile BWANA alivyokuwa amemwamuru Musa. Mahila, Tiriza,
Hogila, Milika, na Noha, binti za **11** Zelofehadi, waliolewa na wana wa uzao wa Manase. **12** Waliolewa
katika koo za uzao wa Manase mwana wa Yusufu. Kwa sababu hii, urithi wao ulibaki kwenye kabila la
ukoo ambalo baba yao alikuwa anatoka. **13** Hizi ndizo amri na maagizo ambayo BWANAaliyatoa kupitia
Musa kwa wana wa Israeli katika nyanda za Moabu karibu na Yorodani huko Yeriko.

Numbers 36:1

Machiri
Tazama 26:28

BWANA alikuamuru
"BWANA alikuamuru"

Zelofehadi
Tazama 26:33

Numbers 36:3

utaondolewa kutoka kwenye mgao wa mababu zao
"kamwe hatutakuwa kwenye mgao wa Mababu zetu"

Utaongezwa
"Utakuwa mali ya"

utaondolewa kwenye mgao uliopangwa kwenye urithi wetu.
"Kamwe hautakuwa sehemu ya urithi wetu"

mwaka wa yubilee ya wana wa Israeli
Hi ni sherehe inayotokea mara moja kila baada ya miaka hamsini. Katika sherehe hii, ardhi yote iliyouzwa lazima arudishiwe mmiliki wake wa kwanza.

mgao wao utaunganishwa
"mgao wao utakuwa mali ya..."

mgao wao utaondolewa kwenye mgao wa mababu zao
"watachukua mgao wa ardhi wa kabila letu"

Numbers 36:5

kwa neno l a BWANA
"kutokana na kile alichosema BWANA"

Acha waolewe na wale ambao wao wanafikiri ni vizuri
"Acha waolewe na wale wanaowataka"

lakini lazima waolewe ndani ya kabila ya baba yao
"lakini ni laziima waolewe na mtu kutoka kwenye kabila la baba yao"

Numbers 36:7

Hakuna mgao
Hakuna sehemu ya ardhi"

Numbers 36:8

aliye na mgao kwenye kabila lake
"aliye na mgao wa ardhi kwenye kabila lake"

aweze kuwa na urithi
ardhi ambayo kila ukoo unaimiliki inaongolewa kama urithi waliopokea.

generated on Tue Oct 24 10:45:40 2023

Hakuna mgao utakaobadilika kutoka kabila nyingine
"hakuna anayeweza kuhamisha umiliki wa mgao wowote wa ardhi kutoka kabila moja hadi nyingine"

Numbers 36:10

Mahilaha, Tiriza, Hogila, Milika, na Noha
Tazama 26:33

urithi wao
"ardhi ile waliyopewa kama urithi"

Numbers 36:13

Nyanda
eneo kubwa amabalo ni tambarare

generated on Tue Oct 24 10:45:40 2023

Book: Deuteronomy

Deuteronomy

Chapter 1

1 Haya ni maneno ambayo Musa aliyasema kwa Israeli wote ng'ambo ya jangwa la Yordani, katika tambarare ya mto wa Yordani juu ya Suph, katikati mwa Paran, Topheli, Laban, Hazeroth, na Di Zahab. **2** Ni safari ya siku kumi na moja toka Horabu kupitia njia ya mlima wa Seir kwenda Kadeshi Barnea. **3** Ilitokea kwenye mwaka wa nne, mwezi wa kumi na moja, siku ya kwanza ya mwezi, Musa alizungumza kwa watu wa Israeli, kuambia yote yale Yahwe aliyomwamuru kuhusu wao. **4** Hii ilikuwa baada ya Yahwe kumvamia Sihoni mfalme wa Amoria, ambaye aliishi huko Heshboni, na Ogi mfalme wa Bashani, ambaye aliishi huko Ashtarothi ya Edrei. **5** Ng'ambo ya Yordani, katika nchi ya Moabu, Musa alianza kutangaza maelekezo haya, akisema, **6** "Yahwe Mungu wetu alisema nasi huko Horebu, akisema, umeishi vya kutosha katika milima ya nchi hii. **7** Geuka na uanze safari yako, na uende kwenye nchi ya milima ya Amorites, na kwenye maeneo yote karibu na tambarare ya mto Yordani, katika nchi ya milima, na nyanda za chini, huko Negev, na pwani - nchi ya Wakanani na huko Lebanoni mbali ya mto mkuu wa Euphratesi. **8** Tazama, nimetenga nchi kwa ajili yako, nenda ndani na umiliki nchi ambayo Yahwe aliapa kwa baba zako, Ibrahimu, Isaka na Yakobo, kuwapa na uzao wao baada yao. **9** Nilisema nawe kwa wakati huo, nikisema, siwezi nikakubeba peke yangu, **10** Yahwe Mungu wako amekuzidisha, na tazama, leo umekuwa umati wa nyota angani. **11** Yahwe aweza, Mungu wa baba zako, kukufanya wewe mara elfu moja zaidi ya ulivyo, na kukubariki, kama alivyokuahidi! **12** Lakini inawezekanaje mimi peke yangu kubeba shehena zako, mizigo yako, na migogoro yako? **13** Chukua wanaume wa hekima, wanaume waelewa, na wanaume walio na sifa nzuri toka kila kabila, nitawafaya kuwa vichwa juu yenu. **14** Mlinijibu na kusema, 'Jambo ulilolisema ni zuri kwetu kufanya.' **15** Kwa hiyo nilichukua vichwa vya makabila yenu, wanaume wa hekima, na wanaume wenye sifa nzuri, na nikawafanya kuwa vichwa juu yenu, jemedari kwa elfu, jemedari kwa hamsini, jemedari kwa kumi, na maakida, kabila kwa kabila. **16** Niliwaamuru waamuzi wenu kwa wakati huo, kusema, 'Zikiliza mabishano kati ya ndugu zenu, na muhukumu ya haki kati ya ndugu na ndugu zake, na mgeni aliye pamoja naye. **17** Hamtaonesha upendeleo kwa yeyote katika mgogoro, mtasikia madogo na makubwa pia. Hamtaogopa uso wa mtu, kwa kuwa hukumu ni ya Mungu. Migogoro iliyo migumu kwenu, mtaniletea mimi, na mimi nitaisikiliza. **18** Niliwaamuru kwa wakati huo mambo yote mtakayofanya. **19** Tulisafiri toka Horebu na kwenda kupitia jangwa lile kubwa lote na lenye kutisha lile mliloliona, katika njia yetu kuelekea nchi ya milima huko Amorites, kama Yahwe Mungu wetu alivyotuamuru sisi, na tukaja Kadeshi ya Barnea. **20** Niliwambia, mmekuja kwenye nchi ya milima ya Amorites, ambayo Yahwe Mungu wetu anatupa sisi. **21** Tazama, Yahwe Mungu wenu amekwisha weka nchi mbele yenu; nenda juu, muimiliki, kama Yahwe, Mungu wa baba zenu, amekwisha zungumza nanyi, msiogope wala kukata tamaa. **22** Kila moja wenu alikuja kwangu na kusema, 'Basi tutume watu mbele yetu, ili kwamba waweze kupepeleza nchi kwa ajili yetu, na kutuletea sisi neno kuhusiana na njia ya wapi tuvamie, na kuhusiana na miji tutakayoingia. **23** Shauri hilo lilinibariki mimi, 'Nilichukua watu kumi na mbili kutoka kwenu, mtu moja kwa kila kabila. **24** Waligeuka na kwenda juu ya nchi ya milima, kufika kwenye bonde la Eshcol na kufanya upepelezi wa kina. **25** Walichukua baadhi ya mazao ya ardhi mikononi mwao na kuleta kwetu, Pia walileta neno na kusema, 'Ni nchi nzuri ambayo Yahweh Mungu wetu anatupa sisi' **26** Bado mlikataa kushambulia, lakini mliasi dhidi ya amri ya Yahwe Mungu wenu. **27** Mlilalamika katika mahema yenu na kusema, "Ni kwa sababu Yahwe alituchukia sisi kwa kuwa ametutoa katika nchi ya Misri, kuteweka katika mikono ya Amorites kutuangamiza. **28** Tuende wapi sasa? Ndugu zetu wamefanya mioyo yetu kuyeyuka, kusema, Hao watu ni wakubwa na warefu zaidi yetu, miji yao ni mikubwa na imeimarishwa kwenda mbinguni; zaidi ya yote, tumewaona wana wa Anakim huko" **29** Kisha nikasema nao, msitishwe wala msiwaogope. **30** Yahwe Mungu wenu, ambaye aenda mbele yenu, atawapigania, kama yote aliyofanya kwa ajili yenu huko Misri mbele ya macho yenu, **31** na pia katika jangwa, ambapo mmekwisha muona Yahwe Mungu wenu jinsi alivyowabeba, kama mtu abebavyo mtoto wake, kokote mlikoenda mpaka kufika hapa.' **32** Bado licha ya neno hili hakumwamini Yahwe Mungu wenu, **33** aliyeenda mbele yenu kwenye njia kutafuta eneo kwa ajili yenu kuweka kambi, katika moto kwa usiku, katika mawingu kwa mchana. **34** Yahwe alisikia sauti ya maneno yenu na alikasirika; aliapa na kusema, **35** Hakika hakuna mmoja ya hawa watu wa kizazi hiki kiovu wataona nchi nzuri ambayo niliapa kuwapa babu zao, **36** kasoro Kalebu mwana

generated on Tue Oct 24 10:45:40 2023

wa Jephuneeh; yeye ataiona. Yeye nitampa nchi ambayo amekwisha kuikanyanga, na watoto wake, kwa sababu alimfuata Yahwe kwa ukamilifu.' **37** Pia Yahweh alinikasirikia mimi kwa sababu yenu, kusema, 'Wewe pia hautaingia huko, **38** Yoshua mwana wa Nuh, ambaye amesimama mbele yako, yeye ataingia, mtie moyo, kwani yeye atawaongoza Israeli kuimiliki. **39** Zaidi ya yote, watoto wenu wadogo, ambao mlisema watakuwa waathirika, ambao leo hawana elimu ya uzuri au ubaya-wataenda ndani huko. Wao nitawapa nchi hiyo, na wataimiliki. **40** Lakini ninyi, geuka na muuanza safari kwenda jangwani kwa kuambaa njia ya bahari ya mianzi'. **41** Kisha mlinijibu na kusema kwangu, 'Tumetenda dhambi dhidi ya Yahwe, tutaenda juu na kupigana, tutafuata yote ambayo Yahwe Mungu wetu ametuamuru sisi kufanya'. Kila mtu miongoni mwenu aliweka silaha za vita, na mlikuwa tayari kuvamia nchi ya milima. **42** Yahwe alisema nami, 'Waambie, msivamie na kupigana, kwa kuwa sitakuwa pamoja nanyi, na mtashindwa na adui zenu'. **43** Nilizungumza nanyi kwa njia hii, lakini hamkunisikiliza, Mliasi dhidi ya amri ya Yahwe, mlikuwa wenye kiburi na mlivamia nchi ya milima. **44** Lakini Amorites, ambayo waliishi katika nchi hiyo ya milima, walitoka dhidi yenu na kuwafukuza kama nyuki, na kuwapiga chini huko Seir, mbali kama Hormah. **45** Mlirudi na kulia mbele ya Yahwe; lakini Yahwe hakusikiliza sauti zenu, wala hakuwa makini kwenu. **46** Kwa hiyo mlibaki Kadeshi siku nyingi, siku zote mlibaki huko.

Deuteronomy 1:1

zaidi ya Yordani
Hii urejea kwa nchi kuvuka mto wa Yordani, mashariki mwa Israel. Musa alikuwa mashariki mwa Yordani wakati alipozungumza na wanaIsraeli.

Sufu...Parani...Tofeli...Labani...Hazarothi...DiZahabu
Haya ni majina ya sehemu.

Ni safari ya siku kumi na moja kutoka Horebu... kwenda Kadeshi ya Barnea.
"Huchukua siku kumi na moja kutembea kutoka Horebu...kwenda Kadeshi ya Barnea"

Kumi na moja
11

Deuteronomy 1:3

Ilitokea katika mwaka wa arobaini, katika mwezi wa kumi na moja, siku ya kwanza ya mwezi, ambayo Musa alizungumza.
"Walikuwa wameishi jangwani miaka 40, miezi 11, na 1 siku, wakati Musa alipozungumza"

Arobaini
40th

katika mwezi wa kumi na moja, katika siku ya kwanza ya mwezi.
Huu ni mwezi wa kumi na moja wa Kiabrania. Siku ya kwanza iko karibu katikati mwa mwezi Januari kwa kalenda za Magharibi.

kumi na moja
11th

Yahwe alikuwa amevamia
"Yahwe alikuwa amewawezesha wanaisraeli kushinda"

Sihon...Og
Haya ni majina ya wafalme.

Heshbon... Ashtarothi ya Edrei
Haya ni majina ya miji

Deuteronomy 1:5

Zaidi ya Yordani
Hii urejea kwa nchi kuvuka mto wa Yordani, mashariki mwa Israeli. Musa alikuwa mashariki mwa Yordani aliposema hivi.

kuzunguma nasi
Neno "nasi" urejea kwa Musa na watu wengine wa Israel.

Umeishi muda wa kutosha katika nchi ya mlima
Hii ni nahau. "Hauhitaji kukaa karibu na mlima zaidi tenda.

Deuteronomy 1:7

Taarifa ya jumla
Musa anaendelea kuwakumbusha watu wa Israeli kile alichosema Yahwe kwao.

Geuka na anza safari yako
"Anza tena safari yako"

nchi ya mlima...Euphrates
Yahwe anaeleza maeneo katika nchi kwamba ameahidi kuwapa wanaisraeli.

nchi ya mlima
Hili ni eneo katika milima karibu na eneo ambapo Wamorites waliishi.

nchi ya chini
eneo la nchi ambayo liko chini na tambarare

Tazama
"Zingatia yale ninayoenda kusema"

Nimeweka nchi mbele yako
"Sasa naenda kukupa nchi hii"

generated on Tue Oct 24 10:45:40 2023

kwamba Yahwe aliapa
Yahwe anazungumza kama alikuwa mtu mwingine.

baba
Neno "baba" ni neno lenye maana sawa na mababu.

Deuteronomy 1:9

Taarifa ya jumla
Musa aliendelea kuwakumbusha watu wa Israeli ambayo Yahwe alivyosema nao.

Niliongea nanyi kwa watkia huo
Hapa "Ni" urejea kwa Musa. Maneno "kwa wakati huo" urejea kwa wakati wanaisrael walipokuwa Horebu, ambayo ni sawa kama mlima Sinai.

Siwezi kuwabeba mimi peke yangu
Hapa "kuwabeba" umaanisha "kuwaongoza ninyi" au kuwatawala ninyi." "Hii ni zaidi kwangu kuwaongoza mwenyewe"

kama umati wa nyota za mbinguni
Hii ni kutia chumvi ambako kunamaanisha Mungu ameongeza idadi ya wanaisraeli

mara elfu
Maneno "mara elfu" ni fumbo la "nyingi sana"

elfu
1000

Deuteronomy 1:12

Taarifa ya jumla
Musa anaendelea kuzungumza na watu wa Israeli

Lakini ni kwa namna gani mimi peke yangu nibebe shehena zenu, mizigo yenu, na mizozo yenu?
Musa anatumia swali kusisitiza kwamba hawezi kutatua shida zao yeye mwenyewe. Swali hili la kejeli linaweza kutofasiriwa kama taarifa.

beba shehena zenu, mizigo yenu
Musa anazungumza kama shida za watu na malalamiko aliyohitaji kushughulikia vilikuwa vitu vizito ambavyo alikuwa amebeba.

migogoro yenu
"mabishano yenu" au "kutokubaliana kwenu"

watu wa tabia nzuri kutoka kila kabila
"watu ambayo watu wa kila kabila la Israeli huwatii"

Deuteronomy 1:15

Taarifa ya ujumla
Musa aendelea kuzungumza kwa watu wa Israeli.

na watu wa tabia nzuri
"na watu ambao watu wako waliwaheshimu."

maelfu...mamia...hamsini...makumi
"ya makundi ya 1,000... ya makundi ya 100...ya makundi ya hamsini... na makundi ya 10"

nahodha...,maafisa
Hivi ni vyeo kwa viongozi tofauti katika serikali ya Israeli.

kabila kwa kabila
"kutoka kila kabila lenu"

hukumu kwa haki kati ya mtu na ndugu yake
"fanya sawa na maamuzi ya haki kuhusu migogoro wanaisraeli walio nayo wao kwa wao"

Deuteronomy 1:17

Taarifa ya ujumla
Musa aendelea kuzungumza na waamuzi, basi amri ni wingi.

Hautaonesha upendeleo
"Usioneshe upendeleo"

utasikia madogo na makubwa sawasawa
Huku kulikokithiri kuwili "madogo" na "makubwa" uwakilisha watu wote.

Hautaogopa uso wa mtu
Hapa neno "uso" ni neno badala ya mtu kamili. "Hauta" ni amri. "Usimuogope yeyote"

kwa wakati ule
Hii umaanisha wakati walipokuwa huko Horebu, katika mlima wa Sinai.

Deuteronomy 1:19

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha Israel walifanya.

jangwa la ajabu mliloliona
"jangwa kubwa na hatari ambalo mlivuka"

Deuteronomy 1:20

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel ambacho kizazi cha awali cha wanaisrael walifanya.

Tazama...Mungu wenu...mbele yenu;nenda juu, miliki...baba zenu...kwenu; usiogope, wala kukatishwa tamaa.
Musa anazungumza na wanaisraeli kama alikuwa anazungumza na mtu mmoja, basi fomu hizi zinapaswa kuwa umoja, siyo wingi.

ametayarisha nchi mbele yenu
"sasa anawapa nchi hii kwenu."

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 1:22

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha wanaisraeli walifanya.

watu kumi na mbili
"12 wanaume"

Waligeuka na kwenda
"Waliondoka eneo hilo na kwenda"

bonde la Eshcoli
Hili ni bonde katika mji wa Hebroni, ambao uko kusini mwa Yerusalemu.

waliutafuta
"walitazama kwa ajili ya maeneo wataweza kuvamia"

Deuteronomy 1:25

Taarifa ya ujumla:
Musa aendelea kuwakumbusha watu wa Israel kile kizazi cha awali cha wanaisraeli walifanya

Walichukua
"Wanaume 12 walichukua"

walichukua baadhi ya mazao ya nchi katika mikono yao
"walichukua baadhi ya mazao ya nchi"

walileta kwetu neno na kusema
Msemaji anazungumza kama vile "neno" vilikuwa vitu halisi ambavyo mtu fulani angeweza kuleta.

walisema, Ni nchi nzuri ambayo Yahwe Mungu wetu anatupa sisi!
Nukuu ya moja kwa moja inaweza kutofasiriwa kama nukuu ambayo siyo ya moja kwa moja. "kusema kuwa nchi ambayo Yahwe Mungu wetu alikuwa anatupa ilikuwa nzuri"

Deuteronomy 1:26

Taarifa ya ujumla:
Musa aendelea kuwakumbusha watu wa Israel kile kizazi cha awali cha wanaisraeli walifanya.

Bado mlikataa kuvamia
Mungu aliwaamuru wanaisraeli kuvamia na kuwamaliza Wamorites, lakini wanaisraeli waliwaogopa na kukataa kupigana nao.

katika mkono wa Wamorites
Hapa "katika mkono" anamaanisha kuwapa Wamorites nguvu juu yao.

Tuende wapi sasa?
Hapa swali hili linasisitiza namna gani walikuwa wameogopa. Swali hili la fumbo linaweza kutofasiriwa kama maelezo.

kufanya mioyo yetu kusinyaa
Hii inamaanisha kwamba waliogopa.

na yenye boma kuelekea mbinguni
Huku ni kutia chumvi ambako kunasisitiza namna ya watu waliovyotishwa walivyokuwa kwa sababu miji ilikuwa mipana na imara.

yenye boma kuelekea juu
"kuwa na kuta ambazo ziko juu kama"

wana wa Anakimu
Hawa ni wazao wa Anak watu ambayo walikuwa wakubwa na katili

Deuteronomy 1:29

Taarifa ya ujumla
Musa aliendelea kuwakumbusha watu wa Israel nini kizazi kilichopita cha Israel kilivyofanya.

Nilikuambia
"Niliwambia mababu zenu"

mbele ya macho yenu
Hapa maneno haya "mbele ya macho yenu" urejea kile walichokiona.

ulichokiona...Yahwe Mungu wenu aliwabeba...mlienda...mlikuja
Musa anazungumza na wana Israel kama walikuwa mtu mmoja, basi mifano ya "wewe" na "vyako" ni umoja.

Yahwe Mungu wenu aliwabeba, kama mtu anavyombeba mtoto wake.
Hapa kujali kwa Yahwe kwa watu wake kunalinganishwa kama kwa baba. "Yahwe Mungu wenu amewajali, kama baba anavyomjali mtoto wake"

mpaka ulipokuja katika eneo hili
"mpaka ulipokuja katika nchi hii ambayo Mungu ameahidi kukupa"

Deuteronomy 1:32

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha Israel kilivyofanya.

Yahwe Mungu wenu...yupi alienda mbele yenu
Musa anawakumbusha wao kwa njia za Yahwe alivyoenda mbele ya Israel wakati ya safair zao wakati zamani.

tengeneza kambi
"weka mahema yenu"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 1:34

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini Yahwe alivyosema nao.

alisikia sauti ya maneno yao
"alisikia kile mlikuwa mnasema"

aliapa na kusema
Mungu alifanya kiapo si kuwaruhusu wale walioasi dhidi yake kuingia nchi aliyowaahidia kuwapa.

utaona
"utaingia"

muokoe Kalebu
"isopokuwa Kalebu"

Jephunnehi
Hili ni jina la baba yake na Kalebu.

alimfuata kikamilifu Yahwe
Yahwe anazungumza kama alikuwa mtu mwingine.

Deuteronomy 1:37

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel kile kizazi cha awali cha Israeli kilichofanya.

Yahwe alikuwa na hasira nami kwa sababu yako
Hii urejea kwa wakati Musa aliposhindwa kutii kile Yahwe alichokuwa amemwambia kufanya kwa sababu Musa alikuwa na hasira na watu wa Israel.

Nun
Hili ni jina la baba yake Yoshua

yupi asimamae mbele yako
Kwanini Yoshua anasimama mbele ya Musa kunaweza kutajwa kwa ufasaha. "yupi anasimama mbele yako kama mtumishi" au "yupi anayekusaidia"

Deuteronomy 1:39

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel kile kizazi cha awali cha Israel kilichofanya.

hakuna maarifa mazuri au mabaya
Hawajui bado kipi kizuri na kipi kibaya.

geuka na anza safari yako
"geuka nyuma na uende tena kwa njia uliopitia"

Deuteronomy 1:41

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha Israeli kilichofanya

kufanya dhambi dhidi ya Yahwe
"tumeasi dhidi ya Yahwe kwa kutomtii yeye"

tutamfuata
"tutamtii"

kuvamia nchi ya mlima
Hapa maneno "nchi ya mlima" uwakilisha watu ambao wanaishi huko. "kuwavamia watu wanaoshi kwenye nchi ya mlima."

kwa kuwa sitakuwa na wewe, na utashindwa na adui zako
Hii inaweza kutajwa katika kauli tendaji. "maadui zako watakushinda kwa sababu sitakuwa pamoja nawe."

Deuteronomy 1:43

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

kuvamia nchi ya mlima
Haya maneno "nchi ya mlima" husimama kwa ajili ya watu ambao wanaishi huko. "wavamie watu ambayo wanaoishi kwenye nchi ya mlima"

kuwafukuza kama nyuki
Nyuki ni mdudu mdogo, arukae kwa kundi kubwa na kuuma watu wanaowatishia. Hii inamaanisha kwamba Wamorites wengi waliwavamia askari wa Israeli kwamba wanapaswa kuacha vita.

kukupiga chini huko Seir, mbali kama Hormah
"kukupiga wewe chini katika nchi ya Seir na kukufukuza wewe mbali kama mji wa Hormah"

kukupiga wewe chini
"kuua askari wengi wako"

Deuteronomy 1:45

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha Israeli kilichofanya.

kurudi
"kurudi Kadeshi"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha tuligeuka na kuanza safari kuelekea jangwani kwa njia ya Bahari ya Mianzi, kama Yahwe alivyosema nami, tulienda kuzunguka mlima wa Seir kwa siku nyingi. **2** Yahwe alizungumza nami, kusema, **3** Mmeuzungunga mlima huu kwa muda mrefu; geukeni kaskazini. **4** Waamuru watu, kusema, "Mtapita kupitia mpaka wa ndugu zenu, wazao wa Esau, ambao wanaishi Seir; watawaogopa ninyi. Kwa hiyo muwe makini **5** msipigane nao, kwa kuwa sitawapa nchi yoyote yao, hapana, hakuna hata vya kutosheleza unyao wa mguu kukanyanga, kwa kuwa nimekwisha mpa Esau Mlima wa Seir kama miliki. **6** Mtanunua chakula kutoka kwao kwa pesa, ili kwamba muweze kula, pia mtanunua maji kutoka kwao kwa pesa, ili kwamba muweze kunywa. Kwa kuwa **7** Yahwe Mungu wenu amewabariki katika kazi za mikono yenu, amejua kutembea kwenu kupitia jangwa hili kuu. Kwa hii miaka arobaini Yahwe Mungu wenu amekuwa pamoja nanyi, na hamjapungukiwa chochote. **8** Basi tulipita karibu na ndugu zetu, wa wazao wa Esau, ambao wanaishi Seir, mbali na barabara la Arabah, kutoka Elathi, na kutoka Ezioni Geber. Na tuligeuka na kupita karibu na jangwa la Moabu. **9** Yahweh aliniambia mimi,'Usiisumbue Moabu, na usipigane nao katika vita. Kwa kuwa sitakupa nchi yake kwa miliki yako, kwa sababu nimewapa Ar wazao wa Lot, kuwa miliki yao'. **10** (Hapo awali waliishi Waemi, watu kama wakuu, wengi, na warefu kama Waanaki; **11** hawa pia wanafikiriwa kuwa Rephaimu, kama Waanaki, lakini Wamoabi huwaita Waemi. **12** Wahori pia waliishi hapo awali Seiri, lakini wazao wa Esau waliwafuata. Waliwaharibu kutoka mbele yao na kuishi katika eneo lao, kama Israeli ilivyofanya kwa nchi ya umiliki wake ambayo Yahwe aliwapa.) **13** "Sasa inuka na uende kwenye kijito cha Zeredi". Kwa hiyo tulienda kwenye kijito cha Zeredi. **14** Sasa tangu siku ambapo tulikuja kutoka Kadesh Barnea mpaka tukavuka kijito cha Zeredi, ilikuwa miaka thelathini na nane. Ilikuwa kwa wakati huo kizazi chote cha watu waliofaa kupigana walikuwa wamekwisha ondoka kwa watu, kama Yahwe alivyokuwa ameapa kwao. **15** Zaidi ya yote, mkono wa Yahwe ulikuwa kinyume na kizazi hicho ili kuweza kuwaangamiza kutoka kwa watu mpaka walipoondoka. **16** Basi ilitokea, wakati watu wote waliofaa kwa kupigana walikuwa wamekufa, na kutoweka miongoni mwa watu, **17** kwamba Yahwe alizungumza nami, kusema, **18** Leo mtavuka Ar, mpaka wa Moabu. **19** Wakati mtakapofika karibu na mkabala wa watu wa Ammoni, msiwasumbue au kupigana nao, kwa kuwa sitawapa nchi yoyote ya watu wa Ammoni kama miliki, kwa sababu nimekwisha wapa wazao wa Lutu kama miliki". **20** (Hiyo tena ilifikiriwa kuwa nchi ya Rephaimu. Warephaimu waliishi hapo awali-lakini Wammonites wanawaita Zamzummim, **21** watu kama wakuu, wengi, na warefu kama Anakim. Lakini Yahwe aliwaharibu mbele ya Wammonites na waliwafuata na kuishi katika maeneo yao. **22** Yahwe huyu pia alifanya kwa watu wa Esau ambao wanaishi Seiri, wakati alipowangamiza Wahori kutoka mbele yao, na wazao wa Esau waliwafuata na waliishi katika maeneno yao mpaka leo. **23** Na Waavi, walioishi katika vijiji vya mbali ya Gaza, Wakaftori, ambao wanatokana na Kaftori, waliwangamiza na kuishi katika maeneo yao.) **24** Sasa inuka, nenda njia yako na uvuke bonde la Arnoni, tazama, nimekupa mkononi mwako Sihoni ya Amorite, mfalme wa Heshboni, na nchi yake. Anza kuimiliki na pigana naye katika vita. **25** Leo nitaanza kuweka woga na hofu yenu kwa watu ambao wako chini ya anga lote, watasikia habari kuhusu ninyi na watatemeka na kuwa na shida kwa sababu yenu'. **26** Nilituma wajumbe toka jangwa la Kedemothi kuelekea Sihoni, mfalme wa Heshbon, pamoja na maneno ya amani, kusema, **27** Hebu nipite katika nchi yako; nitapita kwenye barabara kuu, sitageuka mkono wa kulia wala kushoto. **28** Mtaniuzia mimi chakula kwa pesa, ili kwamba niweze kula, nipe maji kwa pesa, ili kwamba niweze kunywa, peke niruhusu kupitia kwa miguu yangu, **29** kama wazao wa Esau wanaoishi Seiri, na Moabu wanaoishi Ari, walifanya kwangu, mpaka nivuke Yordani ndani ya nchi ambayo Yahwe Mungu wetu anatupa sisi'. **30** Lakini Sihon, mfalme wa Heshbon, asingeturuhusu kupitia kwake; kwa kuwa Yahwe Mungu wenu ameifanya ngumu akili yake na kufanya moyo wake kuwa ukaidi, ili kwamba aweze kumshinda kwa nguvu zake, ambayo amekwisha kufanya leo. **31** Yahwe alisema kwangu, "tazama, Nimeanza kumuokoa Sihoni na nchi yake mbele yako; kuanza kuimiliki, ili kusudi muweze kumiliki nchi yake. **32** Kisha Sihon alikuja dhidi yetu, yeye na watu wote wake, kupigana huko Jahazi. **33** Yahwe Mungu wetu alimtoa kwetu na tulimshinda, tulimpiga mpaka kufa, watoto wake, na watu wake wote. **34** Tulichukua miji yake yote kwa wakati huo na kuharibu kabisa kila mji- wanaume na wanawake na watoto wadogo; hatukuacha aliyenusurika. **35** Ng'ombe peke tulichukua kama mateka kwa ajili yetu, sambamba na mateka ya miji tuliochukua. **36** Kutoka Aroer, ambayo iko kwenye ukingo wa bonde la Arnon, na kutoka kwenye mji ambao uko bondeni, yote kwa njia ya kuelekea Galeadi, hapakuwa na mji uliokuwa mrefu kwetu. Yahwe Mungu wetu alitupa ushindi dhidi ya maadui zetu mbele yetu. **37** Ilikuwa nchi ya wazao wa Ammoni peke yake ambayo hamkuingia, sambamba na sehemu zote za mto Jabboki, na miji ya nchi ya milima- popote pale Yahwe Mungu wetu ametukataza sisi kwenda.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 2:1

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel nini kizazi cha awali cha Israeli kilichofanya.

Kisha tuligeuka na kuanza safari yetu
"Kisha tuligeuka nyuma na kwenda"

tulienda nyuma Mlima wa Seir kwa siku nyingi
Maana zinazowekana ni 1) Wanaisraeli walisafiri karibu na mlima wa unaoitwa Seir kwa muda mrefu 2) Wanaisraeli walitangatanga katika mkoa unaoitwa Mlima wa Seir kwa muda mrefu.

Mlima Seir
Hili ni eneo la mlima kusuni mwa bahari mvu. Hii eneo linaitwa Edom.

siku nyingi
Lugha baadhi zinatofasiri hii kama "usiku mwingi"

Deuteronomy 2:4

Taarifa ya ujumla
Yahwe aendelea kuzungumza na Musa

wa ndugu zako, wazao wa Esau
"wa ndugu zako, wazao wa Esau"

Nimeutoa mlima Seir kwa Esau kama miliki
Yahwe anawakumbusha wanaisraeli kwamba amewapa eneo hili kwa wazao wa Esau.

Deuteronomy 2:6

Taarifa ya ujumla
Musa aendelea kuelekeza Israel kwa namna watakavyowatendea wazao wa Esau

Utanunua chakula toka kwao
Yahwe anawapa ruhusa au maelekezo, siyo amri, na anawambia wasiibe. "Ninakuamuru kununua chakula kutoka kwao" au "kama unahitaji chakula, utanunua kutoka kwao"

kutoka kwao
"kutoka uzao wa Esau"

kwa pesa
Kama haya maneno hayaitajiki au kufanya tofasiri kutokuwa sahihi, unaweza kuyatoa.

Mungu wenu amewabariki ninyi...mikono yenu...kutembea kwenu...Mungu wenu...pamoja nanyi, na hamjapungukiwa.
Musa azungumza kwa wanaisraeli kama walikuwa mtu mmoja, basi mifano "wewe" na "vyao" ni umoja

nyie katika kazi zenu za mkono
Hii "kazi za mkono yenu" urejea kwa kazi yote waliofanya.

amejua kutembea kwenu
Hili ni neno lenye maana sawa kwa "anajua kile kilichotokea kwenu wakati mlipokuwa mnatembea."

miaka arobaini
40 miaka

hamjapungukiwa kitu chochote
Hii inatumika kama takwimu ya hotuba "umekuwa na kila kitu ulichohitaji."

Deuteronomy 2:8

Taarifa ya ujumla
Musa aendelea kuzungumza kwa watu wa Israel.

kwa ndugu zetu
"kwa ndugu zetu"

Elathi...Ezioni Geberi
Haya ni majina ya miji

tuligeuka
"tuliendelea kwenda"

Deuteronomy 2:9

Taarifa ya ujumla
Huu ni mwisho wa sehemu wa hotuba ya Musa akiwakumbusha wanaisraeli kwa namna Yahwe alivyowaongoza jangwani.

Usiwasumbue Moabu
Neno "Moabu" ni neno lenye maana sawa na watu wa Moabu.

Ar
Hili ni jina la mji huko Moabu

uzao wa Lutu
Watu wa Israel walihusiana na uzao wa Maobu. Maobu alikuwa mtoto wa Lutu. Lutu alikuwa mpwa wa Abrahamu

Deuteronomy 2:10

Taarifa ya ujumla
Mwandishi anaanza kutoa taarifa za nyumba kuhusu watu wa nchi. Haya maneno siyo sehemu hotuba ya Musa kwa wanaisraeli.

Emim aliishi...kuwaita wao Emim
Haya maneno yanatoa taarifa ya nyuma kuhusu watu wa Emim, walioishi kwenye nchi kabla ya Moabites. Lugha yako inaweza kuwa na njia maalumu ya kuweka alama ya taarifa ya nyuma.

Emim...Rephaimu
Haya ni majina ya watu wa makundi ambayo yalijulikana kama watu wakubwa

generated on Tue Oct 24 10:45:40 2023

Anakimu
Hawa ni wazao wa Anak watu waliokuwa wakubwa na katili.

Deuteronomy 2:12

Taarifa ya ujumla
Hii inaendeleza taarifa ya nyuma kuhusu watu wa makundi tofauti walioishi katika nchi.

Horites
Hili ni jina la kundi la watu

kuwateketeza wao kutoka mbele zao
"Kuwaua wote hivyo hakuna yeyote kati yao waliobaki kuishi nao" au "kuwaondoa kutoka katika uwepo wao kwa kuwaua wote"

Deuteronomy 2:13

Taarifa ya ujumla
Musa aendelea kuwakumbusha wanaisraeli nini kilitokea kwao jangwani.

'Sasa inuka...Zeredi! hivyo
"Kisha Yahwe alisema, "Sasa inuka...Zeredi! hivyo" Hii inaweza kutofasiriwa kama nukuu ambayo siyo ya moja kwa moja. Kisha Yahwe alituambia kuinuka...Zeredi. Hivyo"

inuka
anza kufanya jambo fulani

kijito cha Zeredi
Mkondo huu utiririka kuelekea bahari iliyokufa kutoka kusini mashariki na utengeneza mpaka kati ya Edomu na Moabu.

Sasa siku
Neno "sasa" uweka alama ya badiliko kutoka hadithi kwenda taarifa ya nyuma kuhusu namna ya umbali wa watu wa Israel walivyotembea na kuhusu hasira ya Mungu kwa kizazi hicho. Kama lugha yenu ina njia ya kuonesha kwamba kile kifuatacho ni taarifa ya nyuma, unapaswa kuitumia hapa.

miaka thelasini na nane
miaka minane""- miaka 38

walikwisha enda kutoka kwa watu
Hii ni njia ya kusema kwa upole "amekwisha kufa."

mkono wa Yahwe ulikuwa kinyume
Hapa "mkono wa Yahwe" urejea kwa nguvu ya Yahwe. "Yahwe alitumia nguvu zake kinyume" au Yahwe aliadhibu

Deuteronomy 2:16

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel kwa kile kilichotokea nyuma

Wewe...umekuja...usihangaike...nakupa
Musa anazungumza kwa wanaisrael kama walikuwa mtu mmoja, hivyo mifano yote "wewe" na amri "usihangaike" ni umoja

pita juu ya Ar
Hili ni jina la mji wa Moabu.

uzao wa Lutu
Hawa watu wa Israel walihusiana na uzao wa Ammoni. Ammoni alikuwa mtoto wa Lutu. Lutu alikuwa mpwa wa Abrahamu.

Deuteronomy 2:20

Taarifa ya ujumla
Hii mistari inaanza kutoa taarifa ya nyuma kuhusu makundi ya watu yaliyokwisha ishi kwenye nchi hiyo. Kama lugha yenu ina njia ya kuonesha kwamba kile kifuatacho ni taarifa ya nyuma, inapaswa itumiwe hapa.

Hilo pia linafikiriwa
Hii inaweza kutajwa katika kauli tendaji.

Rephaimu
Hili ni jina la kikundi cha watu.

Zamzummim
Hili ni jina jingine la kikundi cha watu wa Rephaim.

Anakimu
Hili ni jina la kikundi cha watu

uwaharibu wao mbele ya Ammonites
"waliruhusu Ammonites kuwashinda wao" au "waliruhusu Ammonite kuwaua wote"

waliwaondoa na kuishi katika nchi yao
"Ammonites walichukua kila kitu Rephaim walivyokuwa wamemiliki na kuishi walikoishi Rephaim"

Horites
Hili ni jina la kikundi cha watu

waliwaondoa na kuishi katika eneo lao
"kuchukua kila kitu cha watu wa Horites walivyomiliki na kuishi ambako waliishi Horites"

Deuteronomy 2:23

Taarifa ya ujumla
Mwandishi anamalizia kufafanua namna Mungu alivyomuwezesha Esau kuchukua nchi ambayo Esau anaishi kwa sasa

Avvites...Caphtorim
Haya ni majina ya makundi ya watu

generated on Tue Oct 24 10:45:40 2023

Caphtor
Hili ni jina la eneo. Inaweza kuwa jina jingine la kisiwa cha Krete kinachopatikana katika bahari ya Mediterranean.

kuwaangamiza
"kuwaangamiza Avvim"

waliishi kwenye eneo lao
"waliishi ambako Avvim waliwahi kuishi"

Deuteronomy 2:24

Taarifa ya ujumla
Mwandishi amemaliza kutoa taarifa za nyuma na sasa tena anaeleza kile Musa alisema kwa wanaisraeli

Sasa inuka
Yahwe anamwambia Musa nini watu wanapaswa kufanya. "Sasa inuka" au "Sasa nenda"

nenda katika njia yako
"endelea safari yako"

bonde la Arnon
Hili ni jina la bonde la mto wa Arnon. Utengeneza mpaka kati ya Moabu na Amorites.

Nimejiweka katika mkono wako
Haya maneno "katika mkono wako" unamaanisha "kwenye utawala au nguvu yako" "Nimekupa nguvu ya kushinda"

mkono wako...Kuanza kumiliki...kupigana...kukutisha...habari kuhusu wewe...kwa sababu yako
Musa anazungumza kwa wanaisraeli kama alikuwa mtu mmoja, hivyo mifano mingi ya "wewe" na "yako" na amri " kuanza kumiliki" na "kupigana" ni umoja.

Sihoni
Hili ni jina la mfalme.

Heshboni
Hili ni jina la mji.

pigana naye
"pigana dhidi yake na jeshi lake"

weka uoga na utisho
Haya maneno "uoga" na "utisho" unamaanisha kwa msingi kitu kile kile na kusisitiza kwamba uoga ni mkubwa

watu ambao wako chini ya anga lote
Hii ni nahau "watu katika kila nchi"

kutetemeka na kuwa katika uchungu
Haya ni maelezo ya wazo moja katika maneno mawili na kusisitiza kwamba watu wata "ogopa kwa uchungu"

Deuteronomy 2:26

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israel.

Nakutuma
Hapa "na" urejea kwa Musa

jangwa la Kedemoth
Hili ni jina la eneo karibu na bonde la Arnon.

Sihon...Heshbon
Haya ni majina ya mwanaume na eneo.

pamoja na maneno ya amani
Hapa "maneno ya amani" umaanisha "pamoja na toleo la amani" au "pamoja na ujumbe kutoka kwangu kuuliza kwa ajili ya amani."

Nitageuka wala kwa mkono wa kulia wala wa kushoto.
Haya maneno yanasisitiza kwamba wakati wote wataenda kwa upande uleule. Inaweza kutajwa katika kauli chanja. "Nitageuza uelekeo" au "Nita wakati wote katika njia"

Deuteronomy 2:28

Taarifa ya ujumla
Hii inaendeleza ujumbe wa Musa kwa mfalme Sihoni

Utaniuzia chakula mimi kwa pesa, ili kwamba niweze kula; nipe maji kwa pesa, ili kwamba niweze kunywa.
Musa anamwambia Sihon kwamba wanaisraeli hawataiba kutoka kwa Amorite na maombi kwamba Sihon na watu wake wanauza chakula na maji kwa wanaisraeli; hawapi amri. "Nategemea kulipa kwa ajili ya chakula ili kwamba niweze kula na kulipa kwa ajili ya maji ili niweze kunywa"

niuzie mimi...niweze kula...nime mimi...niweze kunywa
Musa anarejea kwa watu wa Israel kama walikuwa Musa mwenyewe. "Niuzie maji na watu wangu...tuweze kula...tupe...tuweze kunywa"

pekee niruhusu nipite kwa miguu yangu
"pekee niruhusu kutembea kupitia mkono wako"

Ar
Hili ni jina la eneo.

Deuteronomy 2:30

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu kwa kile kilichotokea nyuma.

Sihoni...Heshbon
Haya ni majina ya mwanaume na eneo

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Mungu wako...uwezo wako
Musa anazungumza kwa wanaisraeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" viko katika umoja

kufanya akili yake kuwa ngumu na kufanya moyo wake wa ukaidi
Ote maneno yanamaanisha kitu kilekile na kusisitiza kwamba Yahwe "alisababisha afanyike kaida sana."

kuwaokoa Sihon na nchi yake mbele yako
"kukupa Sihoni na nchi yake kwako"

anza kuimiliki, ili kwamba uweze kuirithi nchi yake
"chukua miliki ya nchi yake, ili kwamba uweze kuimiliki"

Deuteronomy 2:32

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel kuhusu kile kilichotokea hapo nyuma

Sihoni
Hili ni jina la mwanaume.

Jahazi
Hili ni jina la mji wa Moabu

Deuteronomy 2:34

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu kuhusu kile kilichotokea hapo nyuma.

Tulichukua miji yake yote
"Tuliiteka miji yote ya mfalme Sihoni.

kuharibu kabisa kila mji
"kuua watu wote walioishi kwenye kila mji"

Deuteronomy 2:36

Aroer
Hili ni jina la mji ulioko kaskazini ukingoni mwa mto Arnon.

bonde la Arnon
"Arnon: ni jina la mto.

hapakuwa na mji mrefu kwetu
Taarifa hii iliyo chanya inatumika kusisitiza mafanikio yao kwenye vita. Hii inaweza kutajwa katika hali ya chanya. "tuliweza kuwashinda watu wa kila mji hata kama mji ulikuwa na kuta ndefu kuizunguka."

haukuenda
Musa anazungumza kwa wanaisraeli kama walikuwa mtu mmoja, hivyo "wewe" ni umoja

Mto Jabboki
Hili ni jina la mto ambao ulitengeneza mpaka kati ya nchi ya Sihoni na nchi ya Ammonites.

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Chapter 3

1 Kisha tuligeuka na kwenda njia ya juu Bashani. Ogi, mfalme wa Bashani, alikuja na kutuvamia, yeye na watu wake wote, kupigana huko Edrei. **2** Yahwe aliniambia mimi, "Usimuogope; kwa kuwa nimekupa ushindi dhidi yake na nimewaweka watu wake wote na nchi yake chini ya utawala wako. Utamfanya kama ulivyomfanya Sihoni, mfalme wa Amorites, aliyeishi Heshbon. **3** Kwa hiyo Yahwe Mungu wetu pia alitupa ushindi dhidi ya Ogi mfalme wa Bashani, na watu wake wote waliwekwa chini ya utawala wetu. Na tulimpiga mpaka kufa na hakuna yoyote wa watu wake walibaki. **4** Tulichukua miji yake yote kwa wakati huo; hapakuwa na mji hata mmoja ambao hatukuchukua kutoka kwao: miji sitini - mikoa ya Argobi yote, ufalme wa Ogi Bashani. **5** Hii ilikuwa miji iliyoimarishwa na kuta ndevu, malango, na vizuizi, hii ilikuwa licha ya vijiji vingi sana vilivyokuwa havina kuta. **6** Tuliviangamiza kabisa, kama tulivyofanya kwa Sihoni mfalme wa Heshbon, kabisa tuliangamiza kila mji- wanaume na wanawake na watoto wadogo. **7** Lakini ng'ombe wote na mateka ya miji, tilichukua kama mateka wetu. **8** Kwa wakati huo tulichukua nchi kutoka kwenye mkono wa wafalme wawili wa Amorites, waliokuwa ng'ambo ya pili ya Yordani, kutoka kwenye bonde la Arnon kwenda mlima wa Hermoni, **9** (Mlima wa Hermoni, Wasidonia huita Sirioni, na Wamorites huita Seniri) **10** na miji yote ya tambarare, yote Gileadi, na yote Bashani kupita njia yote ya Salekah na Edrei, miji ya ufalme wa Ogi huko Bashani". **11** (Kwa mabaki ya Refaimu, mfalme Ogi pekee wa Bashani alikuwa amebaki. Tazama! Kitanda chake kilikuwa cha chuma. Hakuna huko Rabbah, ambako wazao wa Ammoni waliishi? Ilikuwa dhiraa tisa urefu na dhiraa nne upana, hiyo njia walitumia watu kupima.) **12** "Hili eneo ambalo tulichukua kumiliki kwa wakati huo-kutoka Aroer, kwamba ni kwa bonde la Arnon, na nusu ya nchi ya mlima wa Gileadi, na miji yake-Nilimpa Reubenites na kwa Gadites. **13** Waliobaki wa Gileadi na Bashani yote, ufalme wa Ogi, Niliwapa nusu kabila la Manasseh: kwa wote wa Argob, na Bashani yote. (Eneo hilo linaitwa nchi ya Refaim) **14** Jair, mzao wa Manasseh, alichukuwa mkoa wote wa Argob, kuelekea mpaka wa Geshunites na wa Maacathites. Aliita mkoa hata Bashani kwa jina lake, Havvothi Jair, hadi leo.) **15** Nilimpa Gileadi kwa Machir. **16** Kwa Reubenites na kwa Gadites nilitoa eneo kutoka kwa Gileadi kuelekea bonde la Arnon- katikati mwa bonde ni mpaka wa eneo- na kuelekea mto wa Jabbok, ambao umepakana ni wazao wa Ammoni. **17** Moja ya mipaka mingine pia ni tambarare ya bonde la mto wa Yordani, kutoka Chinnerethi kuelekea bahari ya Arabah(ambayo ni bahari ya Chumvi) kuelekea miteremko wa mlima wa Pisgah mashariki. **18** Nilikuamuru wewe kwa wakati huo, kusema, Yahwe Mungu wako amekupa nchi hii kuimiliki, wewe, wamaume wote wa vita, watapita wakiwa na silaha mbele ya ndugu zako, watu wa Israeli. **19** Lakini wake zenu, watoto wenu, na ng'ombe zenu (najua ya kuwa una ng'ombe wengi) watabaki katika miji yenu niliyowapa, **20** mpaka Yahwe awape pumziko ndugu zenu, kama alivyo kwenu, mpaka wamiliki pia nchi ambayo Yahwe Mungu wenu anawapa ng'ambo ya pili Yordani, kisha mtageuka, kila mtu wenu, kwa mali zenu ambazo nimekwishawapa. **21** Nilimwamuru Yoshua kwa wakati huo, kusema, 'Macho yenu yameona yote yale Yahwe Mungu wenu amefanya kwa hawa wafalme wawili; Yahwe atafanya hivyo kwa falme zote kote mtakakoenda. **22** Hamtawaogopa, kwa kuwa Yahwe Mungu wenu ndiye atakaoawapigania.' **23** Nilimsihi Yahwe kwa wakati huo, kusema, **24** 'O Bwana Yahwe, umeanza kumuonesha mtumwa wako ukuu wako na mkono wako wa hodari; kwa kuwa nani mungu aliyeko huko mbinguni au duniani ambaye anaweza kufanya kazi zilezile kama ilivyofanya, na matendo yaleyale makuu? **25** Hebu niende juu, Ninakuoma, na nione nchi nzuri ambayo ng'ambo ya pili ya Yordani, ile nchi nzuri ya mlima, na pia Lebanoni. **26** Lakini Yahwe alikuwa amenikasirikia mimi kwa sababu yenu, hakunisikiliza mimi. Yahwe alisema kwangu, "Hebu hii iwe ya kutosha kwako - usizungumze zaidi tena kwangu kuhusu jambo hili. **27** nenda juu ya kilele cha Pisgah na uinue macho yako magharibi, mashariki, kusini na mashariki; tazama kwa macho yako kwa kuwa hautaenda zaidi ya Yordani. **28** Badala yake, mwelekeze Yoshua na kumtia moyo na kumuimarisha, kwa kuwa ataenda zaidi mbele ya watu, na atawasababisha kuirithi nchi ambayo mtaiona. **29** Kwa hiyo tulibaki katika bonde mkabala mwa Beth Peor.

Deuteronomy 3:1

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kwa kile kilichotokea hapo nyuma.

Ogi...Sihoni
Haya ni majina ya wafalme

Edrei...Heshbon
Haya ni majina ya miji.

generated on Tue Oct 24 10:45:40 2023

Yahwe alisema nami, 'Usimuogope; ...nimekupa...chini ya utawala wako...Utafanya...kama ulivyofanya...huko Heshbon.'
Yahwe anazungumza na Musa kama Musa alikuwa mwanaisraeli, hivyo amri "usiogope" na mifano yote ya "wewe" na "yako" viko katika wingi.

muogope yeye...juu yake...watu wake na nchi yake
Hapa maneno "yeye" na "yake" urejea kwa Ogi

Nimekwisha kukupa ushindi
Yahwe anazungumza kwa kile atakachofanya kama vile amekwisha fanya.

Utafanya kwake kama ulivyofanya kwa Sihoni
Neno "kwake" ni neno la badala la "watu wake." "Utamharibu Ogi na watu wake kama ulivyofanya kwa Sihoni"

Deuteronomy 3:3

na watu wake wote waliwekwa chini ya utawala wetu
Hii inaweza kutajwa katika hali tendaji. "na Yahwe aliwaweka watu wa Ogi chini ya utawala wetu"

tulimpiga kufa
Neno "tu" urejea kwa neno badala la watu wake wote. "tuliwauwa watu wake wote"

hakuna hata mmoja wa watu wake walibaki
Hii ni neno rahisi linalotumika kusisitiza kwamba wanasraeli hawakuacha yeyote kuishi. "watu wake wote waliuwawa"

hapakuwa na mji mmoja ambao hatukuuchukua
Hii ni maradufu ya hasi ambayo inasisitiza kwamba walichukua miji 60 yote. "tulichukua kila mmoja ya miji"

miji sitini
"60 miji"

mkoa wa Argobi
Hili ni jina la mkoa ndani ya Bashani

Deuteronomy 3:5

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israel kwa kile kilichotokea hapo nyuma.

Hii ilikuwa ni miji yenye ngome yote
"Hii ilikuwa miji iliyolindwa yote"

badala ya
"kwa nyongeza" au "si pamoja"

Sihoni
Hili ni jina la mfalme.

Heshbon
Hili ni jina la mji.

kuharibu kikamilifu kila mji
"kuua watu wote walioishi kwenye kila mji"

Deuteronomy 3:8

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

nje ya mkono wa wafalme wawili
Hapa maneno "nje ya mkono wa" unamaanisha 'kutoka utawala wa." "kutoka utawala wa wafalme wawili" au "toka kwa wafalme wawili"

Amorites...Bashani...Edrei...Ogi
"Watu wa Amorite...nchi ya Bashani...mji wa Edrei...mfalme wa Ogi:

ng'ambo ya pili ya Yordani
Hii urejea kwa nchi kuvuka mto Yordani kuelekea mashariki mwa Israeli. Musa alikuwa mashariki mwa Yordani wakati aliposema hivi: "mashariki mwa mto Yordani"

Mlima wa Hermoni...Sirioni...Seniri
Haya ni majina ya mlima ule ule ambao uko kaskazini mwa mpaka wa Bashani.

ya tambarare
Hii ni juu, nchi tambarare kati ya mto Arnon na Mlima Gileadi.

Salekah
Hili ni jina la mji uliokaribu na Edrei.

Deuteronomy 3:11

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

Kwa masalio...namna watu wanavyopima
Hii ni taarifa ya nyumba kuhusu mfalme Ogi

Tazama!
"Zingatia mambo muhimu ambayo naenda kukuambia"

Haikuwa kwa Rabbah..kuishi?
Mwandishi anatumia swali kuwakumbusha watu wa Israel kwamba wataweza kwenda Rabbab na kuona namna alivyofikia ukubwa Ogi. Hili swali linaweza kutofasiriwa kama maelezo . Maana zinazowezekana ni 1) "Ilikuwa ni huko Rabbah, ...kuishi." 2)"Ni huko Rabbah... kuishi."

thiraa
Thiraa ni sentimeta 46

namna watu wanapima
"kulingana na thiraa watu wengi wanatumia"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 3:12

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu kile kilichotokea hapo nyuma.

Ni eneo lilelile linaitwa nchi ya Rephaim
Mwandishi anaanza kuwasilisha taarifa ya nyuma kuhusu nchi ambayo watu wa Israeli waliiteka. Kama lugha yenu ina namna ya kuonesha kwamba kile kinachofuata ni taarifa ya nyuma, unapaswa kuitumia hapa.

Deuteronomy 3:14

Taarifa ya ujumla
Hii inaendeleza taarifa ya nyuma kuhusu nchi ambayo watu wa Israeli waliiteka.

Jair
Hili ni jina la mwanaume.

Geshunites na Maacathites
Haya ni makundi ya watu walioishi magharibi mwa Bashani.

Havvoth Jair
Mtofasiri anaweza kuweka maelezo haya kwa kusema: "Jina la 'Havvoth Jair' linamaanisha 'mahema ya kijijini Jair' au 'ulimwengu wa Jair"

Deuteronomy 3:15

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Nilimpa
Hapa "Ni" urejea kwa Musa.

kwa Machir
"kwa uzao wa Machir." Huyu ni mwana wa Manasseh. Alikufa kabla Musa hajatoa nchi hii.

bonde la Arnon
Hili ni jina la bonde la mto wa Arnon. Inatengeneza mpaka kati ya Moabu na Amorites.

Mto Jabbok
Hili ni jina la mto ambao ulitengeneza mpaka kati ya nchi ya Sihoni na nchi ya Ammonites.

Deuteronomy 3:17

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

Moja ya mipaka mingine pia
"Mpaka wa magharibi wa Rubeni na wilaya ya Gadi"

Chinnerethi
"bahari ya mchumvi." Hili ni eneo sawa kama "Bahari ya Galilaya" au "Ziwa la Genesareti"

Mlima Pisgah
Hili ni jina la mlima huko sehemu ya kaskazini wa mlima Abarimu

Deuteronomy 3:18

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Nilikuamuru kwa wakati huo
Musa anawakumbusha kabila la Reubeni, kabila la Gadi, na nusu ya kabila la Manasseh kwamba wanapaswa kuwasaidia waisraeli wengine kushinda nchi ambayo Mungu aliwaahidi.

tutapita tukiwa na silaha mbele
"tutachukua silaha zao na kuvuka mto Yordani mbele yao"

ndugu zenu, watu wa Israeli
"ndugu zenu wanaisraeli"

Deuteronomy 3:19

Taarifa ya ujumla
Musa aendelea kuzungumza kwa makabila ya Reuben na Gadi na nusu ya kabila la Manasseh.

Yahwe awapa ndugu zenu pumziko
Mwandishi anazungumza kama uwezo wa kupumzika ulikuwa ni suala la kimwili ambalo linaweza kutolewa kama zawadi. Neno "pumziko" pia ni mfano kwa maisha ya amani ambayo hayana vita. "Yahwe awaruhusu ndugu zenu kupumzika" au "Yahwe awaruhusu ndugu zenu kuacha kupigana vita na kuishi kwa amani"

ng'ambo ya Yordani
Hii inarejea kwa nchi kuvuka mto Yordani, mashariki mwa Israeli. Musa alikuwa mashariki mwa Yordani wakati aliposema hiki. "mashariki mwa mto Yordani."

kisha utarudi
Musa anasisitiza kwamba makabila mengine yanapaswa kumiliki maeneo yao kabla ya Yahwe ataruhusu haya makabila matatu kumili nchi yao. "kisha mtarudi peke yenu."

Deuteronomy 3:21

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea huko nyuma.

Macho yako yameona
Hapa "macho" urejea kwa Yoshua.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 3:23

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu kuhusu kile kilichotokea huko nyuma

Niliwasihi
Hapa "Ni" urejea kwa Musa. Hii inamaanisha alimuuliza Mungu kwa uhodari kabisa, kihisia.

kumuonesha mtumwa wako
Hapa "mtumwa wako" ni njia ya utulivu kuzungumza kwa mwingine na mamlaka makubwa.

mkono wako wa nguvu
Hapa neno "mkono" umaanisha utawala au nguvu.

kwa mungu yupi hapo...matendo?
Musa anatumia swali kusisitiza kwamba Yahwe ni Mungu pekee aliye na nguvu kufanya kazi alizozifanya. Swali hili linaweza kutofasiriwa kama maelezo. "kwa kuwa hakuna mungu...matendo."

huko mbinguni au duniani
Huku kulikothiri mara mbili kwa pamoja unamaanisha "popote."

Ng'ambo ya Yordani
"magharibi mwa mto Yordani." Wakati Musa alizungumza haya maneno kwa Yahwe, alikuwa mashariki mwa mto Yordani huko Moabu.

Deuteronomy 3:26

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israel kile kilichotokea huko nyuma

Yahwe alikasirika juu yangu kwa sababu
Hii inarejea kwa wakati Musa hakutii kile Yahwe alimwambia kufanya kwa sababu Musa alikuwa amewakasirikia watu wa Israeli.

inua macho yako
Haya maneno "Inua macho yako" yako ni maneno ambayo yana maanisha kutazama.

Deuteronomy 3:28

Taarifa ya ujumla
Yahwe aendelea kuzungumza na Musa

Betho Peor
Hili ni jina la mji huko Moab karibu na mlima Pisgah

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Chapter 4

1 Sasa, Israeli, sikiliza sheria na amri ambayo niko karibu kukufundisha, kuzifanya, ili kwamba uweze kuishi na kuingia ndani na kumiliki nchi ambayo Yahwe, Mungu wa baba zako, anakupa. **2** Hautaongeza maneno ambayo nakuamuru, wala hautayapunguza, ili kwamba uweze kushika amri ya Yahwe Mungu wako ambazo naenda kukuamuru. **3** Macho yako yamekwisha ona nini Yahwe alifanya kwa sababu ya Baal Peor, kwa kuwa watu wote waliomfuata Baali Peor, Yahwe Mungu wenu amekwisha kuwaangamiza kutoka miongoni mwenu. **4** Lakini walioambatana na Yahwe Mungu wenu wako hai leo, kila moja wenu. **5** Tazama, nimewafundisha sheria na amri, kama Yahwe Mungu wangu alivyoniamuru mimi, ila kwamba mfanye hivyo katikati mwa nchi ambayo mnaiendea ili kusudi muimiliki. **6** Kwa hiyo washikilieni na kuwafanya, kwa kuwa hii ni hekima yenu na uelewa wenu mbele ya macho ya watu watakaosikia amri hizi zote na kusema, "Hakika taifa hili kubwa lina watu wa hekima na uelewa.' **7** Kuna taifa gani jingine la vile liko hapo lina mungu karibu nao, kama Yahwe Mungu wetu tunapomwita wakati wowote? **8** Kuna taifa kubwa gani jingine liko hapo ambalo lina sheria na amri ili kwamba haki pamoja na sheria ambayo ninaweka mbele yenu leo? **9** Zingatia peke na kuwa makini kujilinda, ili usisahau mambo ambayo macho yako yameona, ili kwamba yasiuwache moyo wako kwa siku zote za maisha yako. Badala yake, yafanye yajulikane kwa watoto wako na wana watoto wako. **10** Kuhusu siku ile uliyosimama mbele ya Yahwe Mungu wako katika Horeb, wakati Yahwe alisema nami, 'Nikusanyie watu, na nitawafanya wasikia maneno yangu, ili kwamba waweze kujifunza kuniogopa mimi siku zote ambazo wanazoishi duniani, na kwamba waweze kuwafundisha watoto wao. **11** Mlikuja karibu na kusimama katika wayo wa mlima. Mlima uliwaka moto kwenye moyo wa mbinguni, pamoja na giza, mawingu na giza jembamba. **12** Yahwe alizungumza katikati ya moto, ulisikia suati pamoja na maneno yake, lakini hakuona umbo, ila ulisikia sauti peke. **13** Alitangaza kwenu agano lake ambalo aliwaamuru ninyi kulifanya, amri kumi. Aliziandika kwenye vibao viwili vya mawe. **14** Yahwe aliniamuru mimi kwa wakati huo kuwafundisha sheria na amri, ili kwamba muweze kuzifanya katika nchi mnaoivuka kwenda kuimiliki. **15** Basi iweni waangalifu ninyi wenyewe - kwa kuwa mliona hakuna namna ya umbo siku hiyo ambapo Yahweh alizungumza nanyi huko Horeb kutoka katikati mwa moto, **16** ili kwamba usiharibike na kuchonga umbo katika sura ya kiumbe chochote, umbo la mwanaume au mtu wa kike, **17** au sura ya mnyama aliye katika nchi, au sura ya ndege yoyote wa mabawa arukae katika anga, au **18** sura ya kitu chochote kitambaacho katika ardhi, au sura ya samaki yoyote katika maji chini ya ardhi. **19** Hautainua macho yako juu mbinguni na kutazama jua, mwezi, au nyota - jeshi lote la mbinguni- ukusogezwa na kuviabudu na kuvisujudia- vile vyote ambavyo Yahwe Mungu wenu amewapa hisa watu wote walio chini ya anga lote. **20** Lakini Yahwe amewatoa ninyi na kuwaleta nje ya tanuru la chuma, nje ya Misri, kuwa kwake watu wa urithi wake, kama mlivyo leo. **21** Yahwe alinikasirikia mimi kwa sababu yenu; aliapa kwamba nisiende ng'ambo ya Yordani, na kwamba nisiende kwenye nchi nzuri, nchi ambayo Yahwe Mungu wenu anawapa ninyi kama urithi. **22** Badala yake, ninapaswa kufa katika nchi hii, sipaswi kwenda ng'ambo ya Yordani, lakini mtaenda ng'ambo na kuimiliki nchi nzuri **23** Zingatia ninyi wenyewe, ili kwamba msisahau agano la Yahwe Mungu wenu, alilolifanya pamoja nanyi, na kujichongea mfano wa sanamu katika uombo la kitu chochote ambacho Yahwe Mungu wenu amewakataza kufanya. **24** Kwa kuwa Yahwe Mungu wenu ni moto ulao, Mungu wa wivu. **25** Wakati mnapozaa watoto na wana watoto, na wakati mtakapo kuwa katika nchi kwa muda mrefu, na kama mtaharibikiwa ninyi na kuchonga umbo la umbo lolote, na kufanya uovu machoni pa Yahwe Mungu wenu, kumchoche katika hasira- **26** Nitaita nchi na mbingu kushuhudia dhidi yenu leo kwa kuwa mapema kabisa mtaangamia kutoka katika nchi ambayo mnaiendea huko ng'ambo ya Yordani kuimiliki, hamtazidisha siku zenu ndani yake, lakini mtaangamizwa kabisa. **27** Yahwe atawatawanyisha ninyi miongoni mwa watu, na mtabaki wachache ki-idadi miongoni mwa mataifa, ambapo Yahwe atawaongoza mbali. **28** Huko mtatumikia miungu mingine, kazi ya mikono ya watu, mbao na mawe, ambayo wala haioni, kusikia, wala kunusa. **29** Lakini kuanzia hapo mtamtafuta Yahwe Mungu wenu, na mtampata, wakati mtakapomtafuta kwa moyo wenu wote na roho zenu zote. **30** Wakati mnakuwa katika dhiki, na wakati haya yote yatakuwa yamekuja kwenu, katika siku za badae mtamrudia Yahwe Mungu wenu na kusikia sauti yake. **31** Kwa kuwa Yahwe Mungu wenu ni Mungu wa rehema; hatawaangusha wala kuwaangamiza ninyi, wala kusahau agano la baba zenu ambalo aliapa kwao. **32** Kwa ajili ya kuuliza sasa kuhusu siku zilizopita ambazo zilikuwa mbele yenu: tangu siku ile ambayo Mungu alimuumba mtu katika nchi, kutoka pande moja ya mbingu hadi nyingine, uliza kama kumekuwepo chochote kama hiki kikubwa, au chochote kama hicho imewahi kusikiwa? **33** Ilishawahi kutokea watu kusikia sauti ya Mungu kuongea katikati ya moto, kama mlivyosikia, na kuishi? **34** Au Mungu ameshawahi kujaribu kwenda na kujichukulia kwa ajili yake taifa kutoka miongoni mwa taifa, kwa majaribu, ishara na maajabu na kwa vita, na mkono wa nguvu, na mkono ulionyoshwa, na magaidi wakuu, vile vyovyote ambavyo Yahwe Mungu wenu alifanya kwa ajili yenu Misri

generated on Tue Oct 24 10:45:40 2023

mbele ya macho yenu? **35** Kwenu haya yalioneshwa, ili muweze kujua kuwa Yahwe ni Mungu, na kwamba hakuna mwingine zaidi yake. **36** Toka mbinguni alifanya msikie sauti yake, ili kwamba aweze kuwaelekeza, juu ya nchi aliwafanya muone moto wake mkuu, mlisikia maneno yake toka katikati ya moto. **37** Kwa sababu aliwapenda baba zenu, alichagua wazao wao baada yao, na kuwatoa ninyi Misri kwa uwepo wake, kwa nguvu yake kubwa, **38** ili kusudi awatowe kutoka mbele ya mataifa makubwa na yenye nguvu kuliko ninyi, kuwaleta ndani, kuwapa ninyi nchi yao kama urithi, hivi leo. **39** Tambua hivi leo, weka kwenye moyo wako, Yahwe ni Mungu juu ya mbingu na chini ya dunia, hakuna mwingine yeyote. **40** Mtazishika sheria zake na amri zake ambazo nawaamuru leo, ili kwamba iweze kuwa vizuri kwenu na watoto wenu baada yenu, na kwamba muweze kuongeza siku zenu katika nchi ambayo Yahwe Mungu wenu amewapa milele." **41** Kisha Musa alichagua miji mitatu mashariki mwa Yordani, **42** ili kwamba yoyote aweze kukimbia kati ya moja yao kama imemuua mtu mwingine kwa ajili, pasipo kuwa adui hapo awali. Kwa kukimbilia kwenye moja ya miji hii, atakuwa amenusurika. **43** Walikuwa: Bezeri katika jangwa, nchi tambarare, kwa Warubenites; Ramothi huko Gileadi, kwa Gadites; na Golani huko Bashani, kwa Manassites. **44** Hii ni sheria ambayo Musa aliweka mbele ya watu wa Israeli, **45** hizi ni amri za agano, sheria, na amri zingine alizungumza na watu wa Israeli wakati walipotoka Misri, **46** pindi walikuwa Mashariki mwa Yordani, katika bonde mkabala wa Beth Peori, katika nchi ya Sihoni, mfalme wa Amorites, aliyewahi kuishi Heshbon, ambaye Musa na watu wa Israeli waliwahi kumshinda wakati walipotoka Misri. **47** Walichukua nchi yake kama urithi, na nchi ya Ogi mfalme wa Bashani- hawa, wafalme wawili wa Amorites, waliokuwa ng'ambo ya pili ya Yordani kuelekea Mashariki. **48** Himaya hii ilienda kutoka Aroer, katika ukingo wa bonde la Arnon, kwa mlima wa Sion (mlima Hermon), **49** na ilijumuisha tambarare zote za bonde la mto Yordani, Mashariki mwa ng'ambo ya pili ya Yordani, kuelekea bahari ya Arabah, kuelekea miteremko ya mlima Pisgah.

Deuteronomy 4:1

Ni karibu kukufundisha
Musa anawambia watu wa Israeli kile Mungu anataka wao kufanya.

kuwafanyia
"na kuwatii"

Hautayaongeza maneno ...wala kuyapunguza
Yahwe hataki watu wake kutengeneza sheria mpya, au kupuzia zile alizowapa tayari.

Deuteronomy 4:3

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

Macho yako yameona
Hapa "macho" urejea kwa watu wa Israeli

Kwa sababu ya Baali Peor
Maana kamili ya maelezo haya yanaweza kufanywa wazi. "kwa sababu ya dhambi ulifanya kwa Baali Peor"

Yahwe Mungu wako amewaangamiza kutoka kwenu
Musa anazungumza kwa watu wa Israeli kama walikuwa mtu mmoja, hivyo "yako" na "wewe" ni umoja.

wewe ulimshikilia Yahwe
Mwandishi anazungumza kama kumtegemea Yahwe na kumtii yeye kulikuwa kama kumshikilia mtu kimwili.

Deuteronomy 4:5

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Tazama
"Zingatia"

kwamba ufanye hivyo katikati mwa nchi
"kwamba uwatii wakati unaishi kwenye nchi"

zishike na kuzifanya
Haya makundi mawili ya maneno kwa msingi yana maanisha vilevile na kusisitiza kwamba watawaitii.

hii ni hekima yako na uelewa wako kwa mtazamo wa watu
Maneno "hekima" na "uelewa" ni maneno mbadala wa imani ya watu kwamba wanaisraeli walikuwa na hekima na uelewa kwa kile cha umuhimu. "hiki ndicho kitaonesha watu hekima yako na uelewa wako"

machoni pa watu
Maneno "machoni pa" unamaanisha "kwa mtazamo wa." Hii inamaanisha watu wengine watawatazama watu wa Israel kuwa na hekima.

hili taifa kubwa ni la watu wa hekima na uelewa.
Neno "taifa" ni neno kwa kwa ajili ya watu wa taifa hilo.

Deuteronomy 4:7

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

generated on Tue Oct 24 10:45:40 2023

Kuna taifa gani jingine la vile liko hapo ...yeye? Kuna taifa gani jingine kubwa la vile liko hapo...leo?
Haya maswali yanaweza kutofasiriwa kama maelezo. "Kwa kuwa hakuna taifa kubwa jingine...yeye. Hakuna taifa kubwa jingine leo."

Deuteronomy 4:9

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Zingatia peke na kuwa makini ... kujilinda, usisahau ... macho yako... moyo wako ... maisha yako... yafanye yajulikane kwa watoto wako na wana watoto wako ... uliyosimama mbele ya Yahwe Mungu wako
Musa anazungumza kwa wanaisraeli kama alikuwa mtu mmoja, hivyo mifano ya "wewe", "yako" na "mwenyewe," "linda," na "fanya ujulikane" ni umoja.

Zingatia kwa pekee na kwa makini ujilinda,
"Zingatia kwa makini na uwe na uhakika kukumbuka haya mambo daima"

usisahau...haziuwachi moyo wako
Haya maneno umaanisha kitu kilekile na kusisitiza kwamba watu wa Israel wanapaswa kukumbuka kile walichokiona.

macho yako yameoana
Hapa "macho " inasimama kwa nafsi.

Nikusanyie watu
"Walete watu kwa pamoja na walete kwangu"

Deuteronomy 4:11

Taarifa ya ujumla
Musa aendelea kuwakumbusha wanaisraeli historia yao.

pamoja na moto kwa moyo wa mbinguni
Haya maneno "Moyo wa" unamaanisha " katikati ya" au "sehemu ya ndani zaidi," na "mbingu" hapa urejea kwa anga. "pamoja na moto ambao ulienda angani"

kwa giza, mawingu, na giza nene
Hapa "giza nene" uelezea mawingu. "kwa nene, wingu la giza"

giza nene
Maana nyingine ni "wingu zito"

Deuteronomy 4:13

Taarifa ya ujumla
Musa aendelea kuzungumza kwa watu wa Israeli.

Alitangaza
"Yahwe alitangaza"

kwako
Hapa "kwako" urejea kwa wanaisraeli walioenda kwenye mlima Horebu.

katika nchi ambayo ulikuwa unavuka kuchukua miliki ya
"baada ya kuvuka mto wa Yordani na kuchukua miliki ya nchi"

Deuteronomy 4:15

Taarifa ya ujumla
Musa aendelea kuzungumza na watu Israeli

Kwa hiyo chukua tahadhari kubwa mwenyewe
Maana 1) "Kwa hiyo unahitaji kuwa makini namna unavyotenda" au 2) "Linda nafsi yako kwa makini."

usiwe fisadi mwenyewe
"usifanye kile kilichokibaya"

huenda kwa ardhi
tambaa juu ya ardhi"

Deuteronomy 4:19

Hautainua macho yako...na kutazama... na kusogezwa... Yahwe Mungu wako
Musa anazungumza kwa wanaisraeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" na maneno "inua," "tazama," na "kusogezwa" ni umoja.

Hautainua ... na kusogezwa mbali kuabudu
Hii inaweza kutofasiri katika kauli. "Usi... na usimwaache yoyote akufanye uabudu" au " Usi...na usikubali mwenyewe kuabudu"

jeshi lote la mbinguni
"chochote unachoweza kuona angani." Hii ni njia nyingine wa kurejesha kwa jua, mwezi, na nyota.

ambayo Yahwe Mungu wenu amewapa ushiriki watu wote
Hii ni nahau. Musa anazungumza juu ya nyota kama zilikuwa vitu vidogo kama chakula ambacho Yahwe alikuwa anagawa na kuwapa makundi ya watu. "kwamba Yahwe Mungu wenu ameweka hapo kusaidia makundi yote ya watu."

aliwatoa kutoka tanuru la chuma
Musa anazungumza juu ya Misri na kazi ngumu wanaisraeli walifanya huko kama vile oveni ambayo chuma kinachomwa na wanaisraeli walikuwa ni chuma.

Deuteronomy 4:21

Taarifa ya ujumla
Musa aendelea kuzungumza kwa watu wa Israeli.

Yahwe alikuwa amekasirika juu yangu kwa sababu
Hii inarejea wakati Musa alishindwa kutii kile Yahwe alimwambia kufanya kwa sababu Musa

generated on Tue Oct 24 10:45:40 2023

alikuwa amekasirika juu ya watu wa Israeli. Maana kamili ya maelezo haya inaweza kufanywa wazi.

Yahwe Mungu wenu anawapa
Musa anazungumza kwa wanaisraeli kama walikuwa mtu mmoja, hivyo "wewe" na "wako" ni umoja.

Deuteronomy 4:23

Zingatia mwenyewe
"Zingatia kwa makini"

Yahwe Mungu wenu amewakataza... Yahwe Mungu wenu
Musa anazungumza kwa wanaisraeli kama walikuwa mtu mmoja, hivyo maneno, "wewe" na "wako" ni umoja.

Yahwe Mungu wenu ni Mungu wa moto wa mawindo, wivu.
Musa analinganisha namna Yahwe anafanya wakati anakasirika kwa njia ya moto unavyoharibu vitu. " Yahwe Mungu wenu atawahukumu kwa ukali na kuwaharibu kama moto ufanyavyo kwa sababu hataki muwabudu miungu mingine"

Deuteronomy 4:25

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

unazaa... Yahwe Mungu wenu
Maneno "wewe" na "wako" ni umoja hapa.

kuzaa
unakuwa baba wa, au unakuwa babu wa

kama mnakuwa na tabia mbaya wenyewe
"kama mnafanya vibaya." maneno ya kufanana yanaonekana katika 4:15

na fanya kile kilicho kibaya mbele ya Yahwe Mungu wenu, kumkasirisha hasira yake
Hii ni nahau. "na unamfanya Yahwe Mungu wenu kukasirika kwa kufanya kile anachosema ni kiovu"

Naita mbingu na dunia kushuhudia
Maana zinazowezekana ni 1) Musa anaita wote wale wanaoishi mbinguni na duniani kuwa mashahidi kwa kile anachosema au 2) Musa anazungumza na mbingu na dunia kama walikuwa watu, na anawaita kuwa mashahidi kwa kile anachokisema.

utaziongeza siku zako
Siku ndefu ni mfano wa maisha marefu.

lakini utaangamiza kabisa
Kama inavyoonyeshwa katika 4:27, si kila mwisraeli atauwawa. Hapa "kuharibu kabisa" ni kusisitiza kwamba wanaisraeli wengi watakufa. "lakini Yahwe atawaangamiza wengi wao"

Deuteronomy 4:27

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Yahwe atawatawanyisha miongoni mwa watu
Musa anazungumza kama watu walikuwa mbegu ambayo Yahwe ataitawanyisha kuzunguka eneo. "Yahwe atawatuma ninyi kwa maeneo mengi tofauti na kuwalazimisha kuishi huko"

atawaongoza mbali
"atawatuma" au "atasababisha adui zenu kuwapeleka mbali"

kazi ya mikono ya watu, mbao na mawe
Hapa "mikono ya watu" urejea kwa wanaume wenyewe, na "kazi...mbao na mawe" kwa sanamu ambazo wamezichonga. "sanamu za mbao na mawe ambazo wanaume wamefanya"

Deuteronomy 4:29

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli. Anazungumza kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "wako" ni umoja.

Lakini kutoka huko
"Lakini wakati mlipokuwa katika mataifa yale mengine"

utatafuta
Neno "u" hapa ni wingi.

wakati utakapo nitafuta
"wakati unapojaribu kumtafuta yeye" au " wakati unajaribu kumjua yeye"

kwa moyo wako na nafsi yako
Hii ni nahau "kwa ote....moyo" unamaanisha "kabisa" na pamoja na ote...nafsi" umaanisha "na utu wetu wote." Haya maneno yana maana ile ile.

Deuteronomy 4:30

yatakuwa yamekuja
"yametokea kwa"

katika siku zile
"baada ya hapo" au "kisha"

sikiliza sauti yake
Hapa "sikiliza" ina maana kusikia na kutii, na "sauti yake" urejea kwa Yahwe na kile anachosema. "tii kile anachosema"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 4:32

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na amri "uliza sasa" ni umoja.

Imeshawahi watu kusikia ya Mungu anazungumza katikati mwa moto, kama umekwisha sikia, na kuishi?
Hapa watu wa Israeli wanakumbushwa kwa namna Yahwe amezungumza nao kwa njia ya ajabu siku za nyuma. Hili swali linaweza kutofasiriwa kama maelezo.

sikiliza sauti ya Mungu anazungumza
Neno "sauti" ni maneno kwa ajili ya Mungu, alikuwa anazungumza. "Sikiliza sauti ya Mungu azungumzapo"

Deuteronomy 4:34

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

na kwa mkono wa ushujaa, na kwa mkono ulionyoshwa
Hapa "mkono wa ushujaa" na "mkono kunyoshwa" ni mifano ya nguvu ya Yahwe.

mbele ya macho yenu
Hapa "macho" urejea kwa mtu mzima

Deuteronomy 4:35

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "wako" ni umoja.

Kwako mambo haya yalionyeshwa
Hii inaweza kutajwa katika kauli tendaji. "Yahwe aliwaonyesha mambo haya"

aliwafanya kusikia...aliwafanya kuona
"alihakikisha mnasikia...alihakikisha mmeona"

kuwafanya ... mlisikia
Musa anazungumza kama watu waliokuwa anaongea nao walikuwa ni watu alioongea nao kwenye mlima Sinai miaka mingi ya mwanzoni. Watu katika mlima Sinai kwa uhalisia walikuwa baba wa watu ambayo alikuwa anaongea maneno haya.

Deuteronomy 4:37

Taarifa ya ujumla
Musa aendelea kuzungumza na watu Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja.

baba zako
Hii inarejea kwa Abraham, Isaka, Yakobo, na wana wa Yakobo.

pamoja na uwepo wake, pamoja na nguvu zake kuu
"pamoja na nguvu kuu ambayo huja kutoka kwenye uwepo wake" au "pamoja na nguvu kuu"

Deuteronomy 4:39

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

iweke juu ya moyo wako
Hii ni nahau. "ikumbuke"

mbinguni zaidi na chini ya dunia
Haya maneno "mbinguni" na "duniani" uonyesha kukubwa kuwili na ina maanisha "kila sehemu."

kuongoza siku zako
Siku ndefu ni mfano wa maisha marefu. "kuweza kuishi maisha marefu."

Deuteronomy 4:41

Taarifa ya ujumla
Hotuba ya Musa, ambayo inaanza katika 1:5, imekwisha,na mwandishi aendelea na simulizi ambayo inakoma katika 1:5

Bezeri... Ramothi... Golani
Haya ni majina ya miji

Deuteronomy 4:44

Hii ni sheria
Hii inarejea kwa sheria za Musa zitakazotelewa katika sura zifuatazo.

Beth Peori
Hili ni jina la mji huko Moabu karibu na mlima Pisgah.

Sihoni...Amorites... Heshboni
"Mfalme Sihoni...watu wa Amorite...mji wa Heshboni."

Deuteronomy 4:47

nchi yake
nchi ya mfalme Sihoni

ng'ambo ya Yordani kuelekea mashariki...upande wa mashariki ng'ambo ya Yordani
Hii inarejea kwa nchi kuvuka mto Yordani, kuelekea mashariki mwa Israeli. Musa alikuwa Mashariki mwa Yordani wakati aliposema hivi. "kutoka upande wa mto Yordani kuelekea mashariki... upande wa mashariki kutoka upande wa mto Yordani"

Aroeri
Hili ni jina la mji.

generated on Tue Oct 24 10:45:40 2023

bonde la Arnon
Hili ni jina la eneo.

Mlima Sioni...Mlima Hermoni
Haya ni majina ya milima.

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Chapter 5

1 Musa aliwaita Israeli yote na akasema nao, "Sikiliza, Israeli, kwa amri na sheria ambazo nitasema katika masikio yenu leo, muweze kujifunza na kuzishika. **2** Yahwe Mungu wetu alifanya agano nasi huko Horeb. **3** Yahwe hakufanya agano hili pamoja na mababu zetu, lakini na sisi, sisi wote tu hai hapa leo. **4** Yahwe alizungumza nawe uso kwa uso kwenye mlima toka katikati mwa moto **5** (Nilisimama kati ya Yahwe na wewe kwa wakati huo, kukufunulia wewe neno lake, kwa kuwa ulikuwa umeogopa kwa sababu ya moto, na haukwenda juu ya mlima), Yahwe alisema, **6** 'Mimi ni Yahweh Mungu wako, niliyekutoa katika nchi ya Misri, kutoka nyumba ya utumwa. **7** Hautakuwa na miungu mingine mbele yangu. **8** Hautajifanyia mwenyewe sanamu ya kuchonga wala mfano wa kitu chochote kilicho juu mbinguni, au kilicho chini ya dunia, au kilicho chini ya maji. **9** Hautavisujudia au kuvitumikia, kwa kuwa Mimi, Yahwe Mungu wako, ni Mungu wa wivu, Nawaadhibu uovu wa mababu kwa kuleta adhabu juu ya watoto, kwa kizazi cha tatu na cha nne cha wale wanichukiao, **10** na kuonesha agano la uaminifu kwa maelfu, kwa wale wanaonipenda na kushika amri zangu. **11** Hautalichukua jina la Yahwe Mungu wako bure, kwa kuwa Yahwe hatamshikilia kuwa ana hatia yeye alichukuae jina bure. **12** Zingantia siku ya Sabato kwa kuiweka takatifu, kama Yahwe Mungu wako alivyokuamuru. **13** Kwa siku sita utafanya kazi na fanya kazi zako zote, **14** lakini siku ya saba ni Sabato kwa Yahwe Mungu wako. Kwa siku hiyo hautafanya kazi yoyote- si wewe, wala mwana wako, wala binti yako, wala mjakazi wako wa kiume, wala maksai wako, wala punda wako, wala mifugo wako, wala mgeni yeyote aliye katika malango yako. Hii ni kwamba mjakazi wako wa kiume na mjakazi wako wa kike wapate kumpuzika pamoja na wewe. **15** Utakumbuka katika akili yako kwamba ulikuo mtumwa katika nchi ya Misri, na Yahwe Mungu wako alikutoa kutoka huko kwa mkono wa uweza na mkono ulionyoshwa. Kwa hiyo Yahwe Mungu wako amekuamuru kuitunza siku ya Sabato. **16** Mheshimu baba yako na mama yako, kama Yahwe Mungu wako alivyokuamuru kufanya, ili kwamba uweze kuishi muda mrefu katika nchi ambayo Yahwe Mungu wako akupa, ili kwamba iende kwa uzuri kwako. **17** Hautaua, **18** hautazini, **19** hautaiba, **20** hautashuhudia uongo dhidi ya ndugu yako. **21** Hautamtamani mke wa jirani yako, hautatamani nyumba ya jirani yako, shamba lake, au mjakazi wake wa kiume, au mjakazi wake wa kike, maksai au punda wako, au chochote ambacho ni mali ya jirani yako. **22** Haya maneno Yahwe alisema kwa sauti kubwa kwa kusanyiko lako lote kwenye mlima toka katikati mwa moto, mawingu, giza zito, hakuongeza maneno yoyote zaidi. Na aliandika chini kwenye mbao mbili za mawe na akanipa mimi. **23** Ilipokaribia, pindi uliposikia sauti toka katikati mwa giza, wakati mlima unawaka moto, kuwa mlikuja karibu nami, wazee wako wote, na wakuu wa makibila yako. **24** Ulisema, Tazama, Yahwe Mungu wetu ametuonesha utukufu wake na ukuu wake, na tumeisikia sauti yake toka katikati mwa moto, tumeona leo kwamba wakati Mungu azungumza na watu, wanaweza kuishi. **25** Lakini kwanini tufe? Kwa kuwa mto huu mkuu utatutoshereza sisi; kama tutasikia sauti ya Yahwe Mungu wetu tena, tutakufa. **26** Kwa kuwa badala yetu kuna miongoni mwetu wa mwili ambao wamesikia sauti ya Mungu aliye hai akizungumza toka katikati mwa moto na kuishi, kama tulivyofanya? **27** Kwenu ninyi, mnapaswa kwenda na kusikiliza kila kitu ambacho Yahwe Mungu wetu asema; rudia kwetu kila kitu ambacho Yahwe Mungu wetu asema kwenu; tutamsikiliza na kumtii.' **28** Yahweh alisikia maneno yenu pindi mlipozungumza nami. Alisema na mimi, "Nimekwisha sikia maneno ya watu hawa, kile wanasema kwako. Kile walichosema kilikuwa kizuri. **29** Oh, kulikuwa na moyo wa namba hiyo ndani yao, kwamba wataniheshimu na daima kushika amri zangu zote, ili iweze kuwa vizuri kwao na pamoja na watoto wao milele! **30** Nenda useme nao, "Rudini kwenye mahema." **31** Lakini kwenu, simama karibu nami, na nitakuambia amri zote, sheria, na maagizo ambayo mtawafundisha, ili kwamba waweze kuyashika katika nchi ambayo nitawapa kumiliki.' **32** Utashika, kwa hiyo, kile Yahwe Mungu wenu amewaamuru; hamtageukia mkono wa kulia au kushoto. **33** Mtatembea katika njia zote ambazo Yahwe Mungu wenu, amewaamuru ili kusudi muweze kuishi, na ili kwamba iweze kwenda vizuri kwenu, na kwamba muweze kuongeza siku zenu katika nchi ambayo mtaimiliki.

Deuteronomy 5:1

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

kuitwa kwa Israeli yote
Musa alitaka kila mmoja Israeli kusikiliza na kutii maneno yake, lakini sauti yake inawezekana haikuwa kubwa kwamba kila mmoja kumsikia.

kwamba nitazungumza katika masikio yenu leo
Hapa "masikio" urejea kwa mtu ote. Huu mfano unasisitiza kwamba watu wanajua kile Musa

generated on Tue Oct 24 10:45:40 2023

alichosema kwao, ili kwamba wasitende dhambi na kisha wasiseme hawakujua kuwa walikuwa wanafanya dhambi.

Yahwe hakufanya agano hili na baba zenu
Maana zinawezekana ni 1) Yahwe hakufanya pekee agano na wale waliokuwa huko Horebu; agano pia lilikuwa na kizazi cha badae cha Israeli au 2) Yahwe hakufanya agano hili na baba zenu wa mbali, kama vile Abrahamu, Isaka, na Yakobo; badala yake, agano hili lilianza na wanaisraeli huko Horebu.

Deuteronomy 5:4

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

ana kwa ana
Tumia lugha ya mifano kwa watu wawili ambao wana karibiana na kutazamana wakati wanazungumza wao kwao wao.

juu ya mlima
"juu ya mlima"

kwa wakati huo
Musa anarejea kwa tukio ambalo lilitokea yapata miaka 40 ya mapema.

nje ya nyumba ya utumwa
Hapa maneno "nyumba ya utumwa" urejea kwa Misri ambako watu wa Israeli walikuwa watumwa.

Deuteronomy 5:7

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu kile Yahwe amewaamuru. Maneno "uta" na "hauta" amriwa. Anazungumza na wanaisraeli kama vile walikuwa mtu mmoja.

Hamtakuwa na miungu mingine mbele zangu
"Haupaswi kuabudu miungu yoyote lakini mimi"

hiyo iko chini ya dunia, au hiyo iko chini ya maji
Hii inaweza kufanywa kwa uwazi. "kwamba iko katika dunia chini ya miguu, au iko kwenye mahi chini ya dunia"

Deuteronomy 5:9

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja.

Hautavipigia magoti au kuvitumia
"Hautaabudu sanamu za kuchonga au fanya kama wanavyowa waamrisha"

Hauta
"Hapana"

Mimi...ni Mungu wa wivu
"Mimi...nataka mniabudu mimi pekee"

kwa maelfu, kwa wale wanapendao
Tofasiri zingine usoma " kwa vizazi elfu ambao wananipenda." Neno "elfu" ni mfano wa namba inayozidi kuhesabu.

Deuteronomy 5:11

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano ya "wewe" na "yako" ni umoja

Hautalichukua jina la Yahwe
"Hautalitumia jina la Yahwe"

kwa utupu
"kutojali" au "kutokuwa na heshima sahihi" au "kwa kusudi baya"

Yahwe hatamshikilia kuwa ana hatia
Hii inaweza kutajwa katika hali chanya. "Yahwe atamchukulia kuwa ana hatia" au "Yahwe atamhukumu"

Deuteronomy 5:12

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

kuiweka takatifu
"weka wakfu kwa Mungu"

fanya kazi yako yote
"fanya majukumu yako za kawaida"

siku ya saba
"Siku ya 7" Hapa "siku ya saba" ni namba ya kawaida kwa ajili ya saba

Juu yake hautafanya
"Siku ile usifanye"

ndani ya malango yako
Hapa "malango" ni rejeo ya mji wenyewe. "ndani ya jamii yako" au " ndani mji wako" au "kuishi pamoja nanyi"

Deuteronomy 5:15

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

Utaita akilini
Huu ni mfano. "Unapaswa kukumbuka"

generated on Tue Oct 24 10:45:40 2023

kuwa mkono hodari na mkono ulionyoshwa
Hapa "mkono hodari" na "mkono uluonyoshwa" ni mifano ya nguvu za Yahwe. Tofasiri hii kama ilivyo katika 4:34.

Deuteronomy 5:16

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

Deuteronomy 5:17

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

Hautazini
"Hautalala na yoyote tofauti na mwenzi wako"

Hautashuhudia uongo dhidi ya jirani yako
"Hautasema uongo kuhusu mtu yeyote"

Deuteronomy 5:21

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama walikuwa mtu mmoja, hivyo mifano yote ya "wewe" na "yako" ni umoja

Deuteronomy 5:22

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kile alichosema Yahwe.

Deuteronomy 5:23

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kile kilichotokea nyuma

kusikia sauti
Neno "sauti" ni maneno kwa ajili ya mlio wa sauti au kwa ajili ya mtu aliyekuwa anazungumza. "kusikia mlio wa sauti" au "kusikia Yahwe anazungumza"

Deuteronomy 5:25

Taarifa ya ujumla
Musa aendelea kuwakumbusha wanaisraeli kile walichokuwa wamesema kwa Musa

Lakini tufe?
Walikuwa wameogopa kwamba watakufa kama alizungumza nao. Hili swali linaweza kutofasiriwa kama maelezo. "Tunaogopa kuwa tutakufa"

Nani badala yetu yuko hapo...amefanya?
Hili swali linaweza kutofasiriwa kama maelezo. "Hakuna watu badala yetu...wamefanya"

nyama yote
Hili ni neno kwa ajili ya "watu wote" au "viumbe vyote."

Deuteronomy 5:28

wakati ulipozungumza na mimi
Hapa "mimi" urejea kwa Musa

Oh, kwamba walikuwa
Kama lugha yako ina maneno ya kueleza hamu ya nguvu kwa ajili ya kitu fulani, unaweza kutumia hapa.

Deuteronomy 5:31

Taarifa ya ujumla
Yahwe aendelea kuzungumza na Musa

utawafundisha
"utawafundisha watu wa Israeli"

Deuteronomy 5:32

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Utaishika
Musa anawapa amri watu wa Israeli.

hautageukia mkono wa kulia wala kushota
Hii inalinganisha mtu kutomtii Mungu na mtu kuiacha njia sahihi.

kuongeza siku zako
Siku ndefu ni mfano wa maisha marefu.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Sasa haya ni maagizo, amri, na sheria ambazo Yahwe Mungu wetu ameniamuru mimi kuwafundisha ninyi, ili kwamba muweze kuzishika katika nchi ambayo mnaenda ng'ambo ya pili ya Yordani kumiliki, **2** ili kwamba mpate kumheshimu Yahwe wenu, ili muzishike amri zake zote na maagizo ninayowaamuru-ninyi, wana wenu na wana wa wana wenu, siku zenu zote za maisha, ili kwamba siku zenu ziongezeke. **3** Kwa hiyo wasikilizeni, Israeli, na kuzishika ili kwamba iweze kuwa vizuri kwenu, ili kusudi muweze kuzidi mno kwenye nchi itiririkayo maziwa na asali, kama Yahwe Mungu wa Baba zenu, amewaahidi atafanya. **4** Sikiliza, Israel: Yahwe Mungu wetu ni mmoja. **5** Mtampenda Yahwe Mungu wenu kwa moyo wenu wote, kwa roho zenu zote, na kwa akili zenu zote. **6** Maneno ninayowaamuru ninyi leo yatakuwa katika moyo wenu; **7** na mtayafundisha kwa bidii kwa watoto wenu, mtayazungumza wakati mkaapo katika nyumba zenu, wakati mlalapo, na wakati mwinukapo. **8** Utazifunga kama ishara juu ya mkono wako, nayo yatakuwa utepe kati ya macho yako. **9** Utaziandika kwenye miimo ya mlango ya nyumba yako na kwenye malango. **10** Wakati Yahwe Mungu wako akuleta kwenye nchi ambayo aliaapa kwa baba zako, Ibrahimu, Isaka, na Yakobo, kwamba angekupa, pamoja na miji mikubwa na mizuri ambayo hamkuijenga, **11** na nyumba zilizojaa kila aina ya vitu vizuri ambavyo hamkuzifanya, visima ambavyo hamkuvichimba, mashamba na miti ya mizeituni ambayo hamkuipanda, mtakula na kutosheka- **12** basi iweni makini ili kwamba msije kumsahau Yahwe, aliyewaleta toka nchi ya Misri, toka nyumba ya utumwa. **13** Mtamheshimu Yahwe Mungu wenu, yeye mtamwabudu, na mtaapa kwa jina lake. **14** Hamtawaendea miungu mingine, miungu ya watu wanaowazunguka wote- **15** kwa kuwa Yahwe Mungu wenu katikati yenu ni Mungu wa wivu- kama mtafanya, hasira ya Yahwe Mungu wenu atawasha dhidi yenu na atawaangamiza kutoka kwenye uso wa dunia. **16** Hamtamjaribu Yahwe Mungu wenu kama mlivyomjaribu huko Massah. **17** Kwa bidii mtayashika maagizo ya Yahwe Mungu wenu, maagizo yake makini, na amri ambazo amewaamuru. **18** Mtafanya kile kilicho sahihi na kizuri katika macho ya Yahwe, kwamba iwe vizuri kwenu, na kwamba muweze kuingia na kumiliki nchi nzuri ambayo Yahwe aliaapa kwa baba zenu, **19** kuwaondoa maadui zenu wote mbele zenu, kama Yahwe alivyosema. **20** Wakati mwana wako auliza kwa wakati unaokuja, kusema,"Ni zipi amri za gano, sheria, na amri zingine ambazo Yahwe Mungu wetu alituamuru? **21** Basi utasema kwa mwana wako, tulikuwa watumwa wa Farao huko Misri, Yahwe alitutoa Misri kwa mkono wa uweza, **22** na alionesha ishara na maajabu, makuu na makali, Misri kwa Farao, na kwa nyumba yake yote, mbele ya macho yenu, **23** na alitutoa kutoka huko, ili kwamba atulete ndani, kutupa nchi ambayo aliaapa kwa baba zetu. **24** Yahwe alituamuru daima kuzishika amri hizi, kumuogopa Yahwe Mungu wetu kwa uzuri wetu, ili kwamba atuweke hai, kama tulivyo leo. **25** Kama tutashika maagizo haya yote mbele ya Yahwe Mungu wetu kama alivyotuamuru, hii itakuwa haki yetu.

Deuteronomy 6:1

Taarifa ya ujumla
Musa aendelea na hotuba kwa watu wa Israeli anaanza 5:1. Kuanzia mstari wa 2, anazungumza na watu wa Israeli kama walikuwa mtu mmoja.

kushika kwa nguvu...kushika
"utii kwa nguvu...kutii"

kwenda zaidi ya Yordani
"kwenda upande mwingine wa mto Yordani"

kwamba siku zako ziweze kuongezeka
Siku ndefu ni mfano wa maisha marefu. Hii inaweza kutajwa kwa kauli tendaji. Hii inaweza kutofasiriwa sawasawa na "kuongeza siku zako" 4:25 "kwamba niweze kuongeza siku zako" au "kwamba nikusababishe uishi muda mrefu"

Deuteronomy 6:3

Taarifa ya ujumla
Musa aendelea kuwambia watu wa Israeli maneno ya Yahwe kama wanaisraeli walikuwa mtu mmoja.

wasikilize wao
Hapa "wasikilize" ina maana kutii, na "wao" urejea kwa amri za Yahwe. Maana kamili ya maelezo haya yanaweza kufanya wazi. "sikiliza amri za Yahwe, sheria na amri"

kuwatii wao
"watii wao"

nchi itiririkayo maziwa na asali
Hii ni nahau. "nchi ambako maziwa na asali ya wingi utiririka" au " nchi ambayo iko vizuri kwa mifugo na kilimo"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 6:4

Taarifa ya ujumla
Musa aendelea kuwambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Yahwe Mungu wetu ni mmoja
"Mungu Yahwe wetu ni mmoja na pekee Mungu"

kwa moyo wako wote, kwa roho yako yote, na nguvu zako zote
Haya maneno yaliounganishwa yanasisitiza kwamba mtu anapaswa kumpenda Mungu kabisa na kwa ukamilifu kujitoa kwake.

Deuteronomy 6:6

Taarifa ya ujumla
Musa aendelea kuwambia watu wa Israeli maneno ya Yahwe kama wanaisraeli walikuwa mtu mmoja.

Ninakuamuru wewe
Musa anazungumza amri za Mungu kwa watu wa Israeli

itakuwa katika moyo wako
Hii ni nahau. "unapaswa daima kukumbuka"

utafundisha kwa bidii... utaongea
"Ninakuamuru wewe kufundisha kwa bidii...Ninakuamuru wewe kuongea." Msomaji anapaswa kuelewa haya kama amri.

Deuteronomy 6:8

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

yafunge
Hii ni neno kwa ajili ya "andika haya maneno kwenye ngozi, weka ngozi kwenye mkoba, na ufunge mkoba." Hili ni neno kwa nyogeza linaweza kuwa mfano kwa ajili ya "kutii haya maneno ili iwe kama yalikuwa kimwili hapo."

kama ishara juu ya mkono wako
"kama kitu fulani kufanya wewe kukumbuka sheria zangu"

nazo zitatumika kama utepe
Hii ni neno kwa ajili ya "andika haya maneno kwenye ngozi, weka ngozi kwenye mkoba, na ufunge mkoba kwenye kichwa chako ili ukae." Hili ni neno kinyume linaweza kuwa mfano kwa ajili ya "kutii haya maneno ili kwamba iwe kama vile vilikuwa katika uhalisia hapo."

utepe
mapambo mtu uvaa kwenye paji la uso

Utaandika
Hii ni amri

Deuteronomy 6:10

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

kubwa na miji mizuri sana ambayo hamkujenga
Miji hii yote itakuwa ya watu wa Israeli wakati wanawateka watu wa Canaan.

nje ya nyumba ya utumwa
Hapa maneno "nyumba ya utumwa" urejea kwa Misri, eneo ambalo watu wa Israeli walikuwa watumwa.

Deuteronomy 6:13

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Utamheshimu Yahwe Mungu wako; yeye utamwabudu, na utaapa kwa jina lake
"Ni Yahwe Mungu wenu na hakuna mmoja mwingine ambaye mtaheshimu; ni yeye peke yake ambaye mtamwabudu, na ni kwa jina lake na jina lake pekee mtaapa." Lugha yenu inaweza kuwa na njia nyingine ya kusisitiza kwamba Yahwe anawaambia wanaisraeli kutomwabudu au kumtumikia mungu mwingine.

utaapa kwa jina lake
Kuapa kwa jina la Yahwe ina maana kumfanya Yahwe msingi au nguvu ambayo inatumiwa kufanya kiapo. Maneno "jina lake" urejea kwa Yahwe mwenyewe.

katikati yenu
"ambaye anaishi miongoni mwenu"

hasira ya Yahwe Mungu wenu itawashwa dhidi yenu
Musa analinganisha hasira ya Yahwe na yeyote anawasha moto kuharibu vitu. Hii inaweza kutajwa kwa kauli tendaji. Kuwasha hasira ni mfano wa kuwa na hasira sana.

kuwaharibu ninyi toka
"kuwaharibu ili kwamba hakuna chochote kilichobaki kwenu popote"

Deuteronomy 6:16

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Hauta mjaribu Yahwe
Hapa "kujaribu" ina maana kutoa changamoto kwa Yahwe na kumlazimisha kujithibitisha.

generated on Tue Oct 24 10:45:40 2023

Massah
Hili ni jina la eneo huko jangwani. Mtofasiri anaweza kuongeza maneno kusema: "Jina la 'Massah' umaanisha 'kujaribu'

Deuteronomy 6:18

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Utafanya kilicho sawa na kizuri mbele ya Yahwe
Hii nahau ni amri na baraka. Kama wanaisraeli wanamtii Yahwe, watapokea baraka kutoka kwa Yahwe.

Deuteronomy 6:20

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja

Ni zipi amri za agano...amrisha ninyi
Hili swali ni maneno. "Nini amri za agano...aliamuru umaanisha kwako" au "Kwanini tunapaswa kutii amri za agano...amrisha ninyi"

mwana wako
Hii urejea kwa watoto wa watu wakubwa wa Israeli ambao Musa alikuwa anazungumza maneno ya Yahwe.

na mkono hodari
Hapa "mkono hodari" urejea kwa nguvu ya Yahwe/

na juu ya nyumba yake yote
Hapa maneno "nyuma yake" urejea kwa watu wa Yahwe.

mbele za macho yenu
Hapa neno "macho" urejea kwa mtu kamili

kuweza kutuleta sisi ndani
Maana kamili ya maelezo haya inaweza kufanywa wazi.

Deuteronomy 6:24

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja. Anawaambia kile wanachopaswa kuwaambia watoto wao kuhusu amri za Yahwe.

mbele ya Yahwe
"katika uwepo wa Yahwe" au "wapi Yahwe anaweza kutuon sisi"

shika
"tii"

hii itakuwa haki yetu
Hili ni neno. "atatuangalia sisi wenye haki"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Wakati Yahwe Mungu wenu atuleta katika nchi ambayo mnaenda kuimiliki na kuwaondoa mataifa mengi mbele zenu- Mhiti, Mgirgashi na Mwamori, na Mkanaani, na Mperizi, Mhivi, Myebusi- mataifa saba makubwa na yenye nguvu kuliko wewe. **2** Na wakati Yahwe Mungu wenu awapa ninyi ushindi juu yao pindi mnakutana nao katika vita, mtawashambulia, basi mnapaswa kuwateketeza kabisa. Hamtafanya agano nao, wala kuonesha huruma kwao. **3** Wala hamtapanga ndoa zozote pamoja nao, hamtawatoa binti zenu kwa vijana wao, na hamtawachukua binti zao kwa vijana wenu. **4** Kwa kuwa watawabadilisha vijana wenu kutonifuata mimi, ili kwamba waweze kuabudu miungu yao. Kwa hiyo hasira ya Yahwe itawashwa dhidi yenu na atawaangamiza haraka. **5** Hivi ndivyo mtakavyo washughulikia nao; mtavunja madhabahu zao, vunja nguzo zao za mawe katika vipande, kata chini ncha za Asherahi, na kuzichoma sanamu za kutupwa. **6** Kwa kuwa wewe ni taifa uliyetengwa kwa Yahwe Mungu wako. Amekuchagua wewe kuwa watu kwa ajili yake kumiliki, zaidi ya watu wengine wote ambao wako katika uso wa dunia. **7** Yahwe hakuweka upendo wake juu yenu au kuwachagua kwa sababu mlikuwa zaidi katika idadi kuliko watu wowote, kwa kuwa mlikuwa wachache kuliko watu wote- **8** Lakini kwa sababu anawapenda ninyi, anataka kushika kiapo alichoapa kwa baba zenu. Huyu ni Yahwe aliyewatoa kwa mkono wa uweza na kuwakomboa kutoka nyumba ya utumwa, kutoka mkono wa Farao, mfalme wa Misri. **9** Kwa hiyo tambua ya kuwa Yahwe Mungu wako-ni Mungu, Mungu mwaminifu, anayetunza maagano na uaminifu kwa vizazi elfu kwa wale wanaompenda na kuyashika maagizo yake, **10** lakini huwalipa wale wanaomchukia kwa sura zao, kuwaangamiza, hatakuwa na huruma kwa yeyote anayemchukia; atamlipa kwa uso wake. **11** Kwa hiyo utashika maagizo, amri, na sheria ninazokuamuru leo, ili kwamba uzifanye. **12** Kama mtasikiliza maagizo haya, kuyashika na kuyafanya, itakuwa Yahwe Mungu wenu atawashika pamoja na agano na uaminifu ambao aliapa kwa baba zenu. **13** Atawapenda, atawabariki, na kuwazidisha, pia atabariki tunda la miili yenu na tunda la ardhi yenu, nafaka zenu, divai mpya, mafuta yenu, atazidisha mifugo na kundi lako la mifugo michanga, katika nchi ambayo aliapa kwa baba zenu kuwapa. **14** Mtabarikiwa zaidi kuliko watu wengine wote; hapatakuwa na mwanaume asiyekuwa na mtoto au mwanamke tasa miongoni mwenu au miongoni mwa mifugo. **15** Yahwe atawaondolea magonjwa yote; hakuna magonjwa mabaya ya Misri ambayo mnayajua yatawekwa juu yenu, Lakini atayaweka kwa wote wanaowachukia ninyi. **16** Mtayaondoa makundi ya watu wote ambayo Yahwe Mungu wenu awapa ushindi, na jicho lenu halitawaonea huruma. Na hamtaabudu miungu yao, kwa kuwa huo utakuwa mtego kwenu. **17** Kama mtasema kwenye mioyo, Haya mataifa ni mengi zaidi kuliko mimi; nitawezaje kuwafukuza? **18** Usiwaogope; utakumbuka akilini Yahwe nini Mungu wenu alifanya kwa Farao na Misri yote? **19** Mateso makuu ambayo macho yenu yaliona, ishara, maajabu, mkono wa uweza, mkono ulionyoshwa ambao Yahwe Mungu wenu alivyowatoa. Yahwe Mungu wenu atafanya kile kile kwa watu wote ambao mnawaogopa. **20** Zaidi ya yote, Yahwe Mungu wenu atatuma nyigu miongoni mwao, mpaka wale waliobaki na wale wanaojificha wenyewe mbele yenu waangamizwa mbele ya uwepo wenu. **21** Hamtatishikeni nao, kwa kuwa Yahwe Mungu wenu yuko miongoni mwenu, Mungu mkuu na wa kuogofya. **22** Yahwe Mungu wenu atayaondoa mataifa mbele zenu kidogo kidogo. Hamtayashinda yote kwa wakati mmoja, au wanyama wa mwitu watakuwa wengi karibu yenu. **23** Lakini Yahwe Mungu wenu atawapa ninyi ushindi dhidi yao wakati mkutanapo vitani; atawachanganya kwa kiasi kikubwa mpaka wameangamizwa. **24** Atawaweka wafalme wao chini ya utawala wenu, na mtafanya jina lao kuangamia toka chini ya mbingu. Hakuna atakayeweza kusimama mbele yenu, mpaka muwaangamize. **25** Utazichoma sanamu za kuchonga za miungu yao- usitamani madini ya fedha au dhahabu yanayofunika na kuichukua kwa ajili yenu, kwa sababu mkifanya, mtanaswa nayo-kwa kuwa ni chukizo kwa Yahwe Mungu wenu. **26** Hamtaleta chukizo lolote ndani ya nyumba zenu na kuanza kuiabudu. Mtachukizwa kabisa na kuchukia kwa kuwa imetengwa kwa ajili ya uharibifu.

Deuteronomy 7:1

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Deuteronomy 7:2

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

anawapa ninyi ushindi juu yenu
Musa anazungumza ushindi kama vile ulikuwa kitu halisi mtu mmoja angeweza kumpa mwingine.

generated on Tue Oct 24 10:45:40 2023

juu yao
Hapa "wao" urejea kwa mataifa saba kutoka

Deuteronomy 7:4

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Kwa watakuwa
"Kama mtaruhusu watoto wenu kuoa watu kutoka mataifa mengine, watu kutoka mataifa watakuwa"

Kwa hiyo hasira ya Yahwe itawashwa dhidi yenu
Musa analinganisha hasira ya Yahwe kwa yeyote anawasha moto. Hii inasisitiza nguvu ya Yahwe kuharibu kile kimsababisha yeye kukasirika. Hii inaweza kutajwa katika kauli tendaji.

dhidi yenu
Neno "wewe" urejea kwa wanaisraeli wote na kwa hiyo ni wingi.

utashughulika...utavunja...kata..choma
Musa anazungumza na wanaisraeli wote, kwa hiyo haya maneno ni wingi.

Deuteronomy 7:6

Taarifa ya ujumla
Musa awaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

u taifa lililowekwa wakfu
Yahwe kuchagua watu wa Israeli kuwa watu wake katika njia maalumu inazungumzwa kama Yahwe kuwatenga toka mataifa mengine.

ambao wako juu wa uso wa dunia
Hii ni nahau. "ambao uishi juu ya dunia"

Deuteronomy 7:7

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe. Mifano yote ya "wewe" na "yako" ni uwingi.

hakuweka upendo wake juu yenu
"hakuwapenda ninyi"

pamoja na mkono hodari
Hapa "mkono hodari" urejea kwa nguvu ya Yahwe.

kuwakomboa toka nyumba ya utumwa
Musa anazungumza juu ya Yahwe kuwakomboa watu wa Israeli kutoka katika utumwa kama vile Yahwe amelipa pesa kwa mmiliki wa mtumwa.

nyumba ya utumwa
Hapa maneno "nyumba ya utumwa" urejea kwa Misri, eneo ambalo watu wa Israeli walikuwa watumwa.

mkono wa Farao
Hapa "mkono" una maana "utawala wa" "utawala wa Farao"

Deuteronomy 7:9

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

kwa vizazi elfu
"kwa 1,000 kizazi"

walipe wale wanaomchukia kwenye uso wao
Hii nahau ina maanisha "kuwalipa kwa haraka na uwazi ili kwamba wajue Mungu amewaadhibu."

hatakuwa na huruma kwa yeyote anayemchukia
"Yahwe atawahukumu kwa ukali wowote wanaomchukia"

Deuteronomy 7:12

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe. Anazungumza kama vile wanaisraeli wako mtu mmoja katika mstari wa 12 na kwa wote wale kama kundi katika mstari 13.

na kuwazidisha
"na kuongeza idadi ya watu wako"

matunda ya mwili wako
Hii ni nahau kwa ajili ya "watoto wako"

matunda ya ardhi yako
Hii ni nahau kwa "mazao yako"

kuzidisha kwa mifugo yako
"mifugo yako hivyo itakuwa mingi"

Deuteronomy 7:14

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama vile wanaisraeli wako mtu mmoja.

Utabarikiwa zaidi kuliko watu wengine wote
Hii inaweza kutajwa katika kauli tendaji. "Nitakubariki zaidi kuliko ninavyowabariki watu wengine wowote."

hapatakuwa na utasa wa kiume au wa kike miongoni mwenu au miongoni mwa mifugo yenu
Musa atumia maelezo hasi kusisitiza kwamba wote wataweza kuwa na watoto. Hii inaweza kutajwa katika hali chanya. "Wote ninyi mtaweza kuwa na watoto na mifugo wataweza kuzaa"

miongoni mwenu...mifugo
Maneno haya "wewe" na "yako" viko katika wingi.

generated on Tue Oct 24 10:45:40 2023

chukua mbali na magonjwa yako yote
"hakikisha haumwi" au "jiweke kabisa na afya"

hakuna hata magonjwa mabaya ... atakayoweka juu yenu, lakini atayaweka juu ya wale wanaomchukia.
Musa anazungumza kama ugonjwa ulikuwa kitu kizito ambacho Yahwe angeweka juu ya watu. "

Deuteronomy 7:16

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Mtaondoa makundi ya watu wote
"Ninakuamuru kuharibu kabisa makundi ya watu wote"

jicho lako halitawaonea huruma
Hii ni amri. Musa azungumza kama vile jicho lionavyo lilikuwa jicho lenyewe. "Usiruhusu kile unachoona kusababisha kuwahurumia" au "usiwe na huruma kwa sababu ya kile unachofanya kinawaumiza"

hautaabudu
"kamwe kuabudu"

kwamba itakuwa mtego kwako
Kama watu wanaabudu miungu mingine, watakuwa kama mnyama aliyeshikwa kwenye mtengo wa mawindo, na hawataweza kutoroka.

Deuteronomy 7:17

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Kama unasema kwenye moyo wako... usiogope
Watu hawapaswi kuogopa hata kama wanagundua kwamba mataifa yako na nguvu kuliko wao. "Hata kama mnasema moyoni mwenu"

sema kwenye moyo wako
"fikiri"

namna gani ataweza kuwafukuza wao?
Musa atumia swali kusisitiza kwamba watu wataweza kujihisi kuogopa mataifa mengine. Hili swali linaweza kutofasiriwa kama maelezo. "Siwezi kuwashinda wao"

mtafikiri akilini
Hii ni nahau. "unapaswa kukumbuka"

kile macho yenu yameona
Hapa "macho" urejea kwa watu walichoona.

mkono hodaru, na mkono ulionyoka
Hapa "mkono hodari" na "mkono ulionyoka" ni mifano ya nguvu ya Yahwe

Deuteronomy 7:20

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

Zaidi ya hayo
"Na pia"

tuma nyigu
Yamkini maana ni 1)Mungu atatuma wadudu walikuo ambao wanauuma watu na kusababisha maumivu, au 2) Mungu atasababisha watu kuogopa na kutaka kukimbia.

kuangamia kutoka uweponi mwako
"kufa ili usiwaone tena"

Hautakuwa
"Kamwe"

mkuu na Mungu wa kutisha
"mkuu na Mungu wa kutisha" au "Mungu mkuu asababishae watu kuogopa"

kidogo kwa kidogo
"polepole"

Deuteronomy 7:23

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe kama wanaisraeli wako mtu mmoja.

kuwapa ninyi ushindi
"kuwawezesha ninyi kushinda"

ushindi juu yao
Ushindi juu ya majeshi toka mataifa mengine"

atawachanganya kabisa
"atawafanya wao ili wasiweze kufikiri vizuri"

mpaka waangamizwe
Hii inaweza kutajwa katika kauli tendaji.

utafanya jina lao kuangamia toka chini ya mbingu
Wanaisraeli kabisa watawaangamiza watu toka mataifa hayo, na mbeleni hakuna atakayewakumbuka.

kusimama mbele yenu
"kusimama dhidi yako" au "kujitetea wao dhidi yenu"

Deuteronomy 7:25

Taarifa ya ujumla
Musa aendelea kuwaambia watu wa Israeli maneno ya Yahwe. Katika mstari wa 25 azungumza na makundi kama makundi, kwa hiyo mifumo ya "wewe" viko kwa wingi, lakini mstari wa 26

generated on Tue Oct 24 10:45:40 2023

azungumza kama wanaisraeli wako mtu mmoja, kwa hiyo mifumo iko kwa umoja.

Utachoma
Hii ni amri

miungu yao
"miungu ya mataifa mengine"

usitamani...utanaswa nayo
Haya maneno yaongeze kwa maelekezo ya kuchoma sanamu.

utanaswa nayo
Hata kama kuchukua dhahabu na fedha kwenye sinamu kungesababisha watu kuanza kuiabudu. Kwa kufanya hivyo watakuwa kama mnyama aliyeshikwa kwenye mtego. Hii inaweza kutajwa katika mfumo tendaji.

kwa kuwa ni chukizo kwa Yahwe Mungu wenu
Haya maneno uwambia kwanini Yahwe ataka watu kuchoma sanamu. "fanya hivi kwa sababu Yahwe Mungu achukua sana"

Kwa hakika utachukizwa na kuzuia
Maneno "kuchukiza" na "chukia" kwa msingi umaanisha kitu kile kilie na kusisitiza kiwango cha chukizo.

kwa kuwa imetengwa kwa ajili ya uharibifu
Yahwe analaani kitu fulani na kuahidi kukiharibu kama ilinavyozungumzwa kama Yahwe alikuwa anaweka kitu fulani tofauti na kila kitu. Hii inaweza kutajwa kwa mfumo tendaji. :"kwa kuwa Yahew amekwisha tenga kwa maangamizi"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Mnapaswa kuyashika maagizo yote ninayowapa leo, ili kwamba mweze kuishi na kuongezeka, na kuingia na kuimiliki nchi ambayo Yahwe aliaapa kwa baba zenu. **2** Mtakumbuka akilini njia zote ambazo Yahwe Mungu amewaongoza miaka hii arobaini kwenye jangwa, ili kwamba apate kuwanyenyekeza, ili kwamba awajaribu kujua nini kilikuwa ndani ya mioyo yenu, kama mungeweza kuyashika maagizo yake au hapana. **3** Aliwanyenyekeza, na kuwafanya kuwa na njaa, na kuwalisha manna, ambayo hamkuijua na ambayo baba zenu hawakuijua. Alifanya hivyo kuwafanya nyie kujua si kwa mkate tu watu wanaishi, badala ni kwa chochote hutoka kwenye kinywa cha Yahwe kwamba watu wanaishi. **4** Mavazi yenu hayakuchanika na kudondoka, na miguu yenu haikuvimba kipindi cha miaka hiyo arobaini. **5** Mtatafakari katika mioyo yenu kuhusu, namna, kama mtu anavyo mwadibisha kijana wake, hivyo Yahwe Mungu wenu anawadibisha ninyi. **6** Mtayashika maagizo ya Yahwe Mungu wenu, ili kwamba mweze kutembea katika njia zake na kumheshimu. **7** Kwa kuwa Yahwe Mungu wenu anawaleta katika nchi nzuri, nchi ya vijito vya maji, visima na chemchemi, vitiririkavyo kwenda kwenye mabonde na miongoni mwa milima, **8** nchi ya ngano na shayiri, mizabibu, mtini, na komamanga; nchi mizeituni na asali. **9** Ni nchi ambayo mtakula mkate bila kupungukiwa, na ambapo mtaenda bila chochote; nchi ambayo mawe yametengenezwa kwa chuma, na kutokana na milima mtaweze kuchimba shaba. **10** Mtakula na kushiba, na mtambariki Yahwe Mungu wenu kwa nchi nzuri ambayo amewapa. **11** Iweni makini kwamba msimsahau Yahwe Mungu wenu, na kwamba msipuuzie maagizo yake, hukumu zake, na sheria zake ambazo ninakuamuru leo, **12** vinginenyo unapokula na ukashiba, na wakati unajenga nyumba nzuri na kuishi ndani zao. **13** Na muwe makini wakati makundi yenu na mifugo yenu ikiongezeka, na wakati wa fedha zenu na dhahabu zenu zikiongezeka, na vyote mlivyonavyo kuongezeka, **14** basi kwamba mioyo yenu iliniuliza juu ya kumsahau Yahwe Mungu wenu-aliyewaleta kutoka nchi ya Misri, toka nyumba ya utumwa. **15** Usimsahau yeye aliyewaongoza kupitia jangwa kuu na la kutisha, ambako ndani yake kulikuwa na nyoka wa moto na nge, na pitia nchi yenye kiu ambako hapakuwa na maji, ambaye yeye alileta maji toka kwenye mwamba wa jiwe. **16** Ambaye aliwalisha kwenye jangwa kwa manna ambayo mababu zenu hawakuijua, ili kwamba awajaribu, kufanya uzuri kwenu mwishoni- **17** lakini mnaweza kusema mioyoni mwenu, Nguvu yangu na mkono wangu wa uweza umepata utajiri huu wote. **18** Lakini mtamkumbuka akilini Yahwe Mungu wenu, kwa kuwa ni yeye awapae ninyi nguvu ya kupata utajiri, ili kwamba aweze kuanzisha agano lake aliloapa kwa baba zenu, kama ilivyo leo. **19** Itakuwa kwamba, kama mtamsahau Yahwe Mungu wenu na kuwaendea miungu mingine, kuibudu, na kuiheshimu, nashuhudia kinyume dhidi yenu leo kwamba mtateketea. **20** Kama mataifa ambayo Yahwe anatengeneza kuyaangamiza mbele yenu, hivyo mtaangamia, kwa sababu hamkusikiliza sauti ya Yahwe Mungu wenu.

Deuteronomy 8:1

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja

Unapaswa kushika...uweze kuishi na kuongozeka, na kuingia ndani na kumiliki...baba zenu
Mifano yote ya "wewe" na "yako" na vitendo viko kwa wingi

miaka arobaini
"miaka 40"

apate kuwanyenyekeza
"apate kuwaonyesha ninyi namna mlivyo dhaifu na wenye dhambi"

Utafakari akilini
Hii ni nahau. "Unapaswa kukumbuka"

kujua
"kudhihirisha" au "kuonyesha"

nini kilikuwa katika moyo wenu
Moyo ni ishara ya tabia ya mtu.

Deuteronomy 8:3

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja. Aendelea kuwakumbusha nini wanapaswa "kutafakari akilini"

Aliwanyenyekeza
"Yahwe aliwaonyesha namna mlivyo dhaifu na wenye dhambi" Ona namna "anaweza kuwanyenyekeza" imetofasiriwa katika 8:1

aliwalisha kwa manna
"aliwapa manna kula"

generated on Tue Oct 24 10:45:40 2023

si kwa mkata tu kwamba watu waishi
Hapa "mkate" uwakilisha chakula. "chakula si kitu pekee watu wanahitaji ili waishi"

ni kwa kila kitu ambacho hutoka kinywani mwa Yahwe ambacho watu wanaishi
Hapa "kinywani mwa Yahwe" ni maneno ya Yahwe anayosema. "watu wanapaswa kutii amri za Yahwe ili kwamba waweze kuishi" au " watu wanapaswa kufanya kila Yahwe awaambia kufanya ili kwamba waweze kuishi"

Deuteronomy 8:4

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja.

Mavazi yenu...miaka arobaini
Hiki ni kifungu cha mwisho wanapaswa kukumbuka "tafakari akilini"

miaka arobaini
"miaka 40"

Utafikiri...Utashika... tembea katika njia zake na kumheshimu
Hii yaendeleza orodha ya amri ambazo zimeanza katika 8:1

Utafikiri kuhusu katika moyo wako
Hapa neno "moyo" uwakilisha mawazo na uelewa wa mtu.

Deuteronomy 8:7

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja

nchi ya
"nchi pamoja" au "nchi ambayo ina"

Deuteronomy 8:9

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja.

nchi ambayo mtakula mkate pasipo kupungukiwa
"nchi ambapo kutakuwa chakula kingi kwa ajili yenu"

ambapo hautaenda pasipo kuwa na kitu
Hii inaweza kutajwa katika mfumo chanya. "ambapo utakuwa na kila kitu unachohitaji"

mawe yaliyotengenezwa kwa chuma
Mawe yaliyojaa madini ya chuma. Chuma ni kigumu utumika kwa upanga na plau.

chimba shaba
"mgodi wa shaba." Shaba chuma kiliani utumika kwa kutengenezea vyombo vya nyumbani.

Mtakula na kushiba
"Mtakuwa na chakula cha kutosha kula mpaka mnashiba"

mtabariki
"mtasifu" au "mtatoa shukrani kwa"

Deuteronomy 8:11

Taarifa ya ujumla
Musa aendelea kuzungumzza na wanaisraeli kama walikuwa mtu mmoja.

usipuuzie amri zake
"usiache kutii amri zake" au "kuendelea kutii amri zake"

Uwe makini kwamba, wakati unakula... ishi kwazo
Musa aanza kuwaambia kitu cha pili wanachohitaji kuwa makini nacho. Hii ni orodha ndefu ambayo inaendelea katika mistari ifuatayo.

Uwe makini kwamba, wakati unakula na kushiba, na wakati unajenga
Yamkini maana nyingine ni kwamba hizi si "wakati" vishazi lakini ni mbadala ya mwanzo wa orodha ya matokeo ya kuupuzia amri za Yahwe: "Kama unapuuzia amri zake, utakula na kushiba na kujenga."

wakati unapokula na unashiba
"wakati unakuwa na chakula cha kutosha kula"

Deuteronomy 8:13

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja.

wakati kundi la wanyama...dhahabu inaongezeka
Haya maneno ni ya mwisho katika orodha ya "wakati" vishazi ambavyo huanza pamoja na "wakati unakula" 8:11

kundi la wanyama wako na mifugo yako
"kundi la ng'ombe wako na kundi la kondoo wako na mbuzi"

kuongezeka
"kuongezeka kwa namba" au "kuwa wengi"

vyote ambavyo umezidisha
"una vitu vingi zaidi" au "una umiliki mwingi zaidi"

kwamba wakati ule moyo wako ulipoiunuliwa... ulimsahau Yahwe
Musa ambia mambo mawili ambayo yatatokea kama wote "wakati" maelezo 8:11 yanakuwa kweli.

generated on Tue Oct 24 10:45:40 2023

moyo wako umefanyika kuinuliwa juu
Hii ni nahau "unaweza kuwa na kiburi"

nani alikuleta nje
Musa anaanza kuwakumbusha wanaisraeli kwa kile wanachojua kuhusu Yahwe.

nje ya nyuma ya utumwa
Huu ni mfano wa wakati walipokuwa watumwa huko Misri.

Deuteronomy 8:15

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja.

nani aliwaongoza...huko mwishoni
Musa aendelea kuwakumbusha wanaisraeli kwa kile wanachojua kuhusu Yahwe

na kupitia
"na kuwaongoza kupitia"

nyoka wa moto
"nyoka wa sumu"

ardhi ya kiu
Haya maneno yanaelezea ardhi kuwa na kiu kama vile mtu anavyokuwa na kiu wakati anapohitaji maji. "ardhi kavu"

nani aliongoza...nani alileta...nani alimlisha
"Yahwe, ndiye aliongoza...Yahwe,ndiye aliyeleta...Yahwe, ndiye alimlisha"

kukufanya wewe vizuri
"kukusaidia wewe" au "kwasababu itakuwa vizuri kwako"

na unasema moyoni mwako
Hili ni jambo la tatu watu wanaweza kufanya wakati mioyo yao "kuinuliwa juu" na wana "msahau Yahwe" 8:13. Hapa "moyo" ni maneno mbadala wa mawazo ya ndani ya mtu.

Nguvu yangu na mkono hodari wangu umepata utajiri wote huu.
Hapa "mkono" urejea kwa nguvu za mtu au uwezo. "Nimepata utajiri huu kwa sababu niko imara na nguvu" au "Nimepata vitu hivi vyote kwa nguvu zangu na uwezo wangu"

Deuteronomy 8:18

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama walikuwa mtu mmoja.

Lakini utafikiri akilini
Hii nahau ni amri. "Lakini kumbuka"

kwamba aweze
"kwa hiyo anaweza"

kwamba aweze kuanzisha
Yamkini maana ni 1) "kwa njia hii anaanzisha" au 2) "kwa njia hii ni mwaminifu kuanzisha."

kuanzisha
"kutimiza" au "kushika"

kama ilivyo leo
"kama anavyofanya sasa" au "kama anavyoanzisha agano lako sasa"

tembea baada ya miungu mengine
kutembea ni mfano wa kutii. "tumikia miungu mingine"

dhidi yako...uta...mbele yako...utaangamia...usinge...Mungu wako
Hii ni mifano ya "wewe" viko kwenye uwingi.

Nashuhudia dhidi yako
"Ninakuonya" au "Nakwambia mbele ya mashahidi "

utaangamia hakika
"hakika utakufa"

mbele yako
"mbele yako wewe"

hautasikiliza sauti ya Yahwe
Hapa "sauti ya Yahwe" ina maana kwamba Yahwe awambia watu wako kufanya.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Sikiliza, Israeli; umekaribia kuvuka ng'ambo ya pili ya Yordani leo, kuyafukuza mataifa yenye nguvu na ushujaa kuliko ninyi, na miji ambayo ni mikuu na yenye boma iliyoenda juu, **2** watu wakuu na warefu, wana wa Anakimu, ambaye mnamjua, na yule mliomsikia watu wakisema, 'Nani atasimama mbele ya wana wa Anak? **3** Kwa hiyo tambua leo kwamba, Yahwe Mungu wenu ni yeye ambaye huenda mbele yenu kama moto uwalao; atawaharibu na kuwaangamiza mbele yenu, kwa hiyo mtawaondosha na kuwafanya kuwapoteza kwa haraka, kama Yahwe alivyosema kwenu. **4** Msiseme kwenye mioyo yenu, baada ya Yahwe Mungu wenu kuwatupilia toka mbele yenu, "ilikuwa kwa sababu ya haki yangu kwamba Yahwe amenileta mimi kuimiliki nchi hii; kwa kuwa ilikuwa kwa sababu ya maovu ya mataifa haya kwamba Yahwe anawaondowa toka mbele yenu. **5** Si kwa sababu ya uadilifu wenu au unyofu wa mioyo yenu ambayo mnaenda kuingia kumiliki nchi yao, lakini ni kwa sababu ya maovu ya mataifa haya ambayo Mungu anawaondowa kutoka mbele zenu, na kusudi alifanye kuwa kweli neno ambalo aliapa kwa mababu zenu, Ibrahimu, Isaka na Yakabo. **6** Kwa hiyo tambua, kwamba Yahwe Mungu wenu awapi ninyi nchi hii nzuri kuimiliki kwa sababu ya uadilifu wenu kwa kuwa ni watu wakaidi. **7** Kumbuka na msisahau jinsi mlivyomchochea Yahwe Mungu wenu katika hasira huko jangwani; kutoka siku hiyo ambayo mliacha nchi ya Misri mpaka mlipokuja kwenye eneo hili, mmekuwa waasi dhidi ya Yahwe. **8** Pia huko Horebu mlimchochea Yahwe katika hasira, na Yahwe alikasirika vya kutosha kwenu kuwaangamiza. **9** Wakati nilipoenda juu ya mlima kupokea mbao za mawe, mbao za agano ambalo Yahwe alifanya nanyi, Nilibaki kwenye mlima kwa siku arobaini na usiku arobaini; Wala sikula mkate wala kunywa maji. **10** Yahwe alinipa mbao mbili za mawe zilizoandikwa kwa kidole chake; juu yake kuliandikwa kila kitu kama tu maneno yote ambayo Yahwe alitangaza kwenu juu ya mlima toka katikati mwa moto siku hiyo ya kusanyiko. **11** Ilitokea mwishoni mwa siku hizo arobaini na usiku arobaini ya kwamba Yahwe alinipa mimi mbao mbili za mawe, mbao za agano. **12** Yahwe alisema nami, 'Inuka, nenda chini haraka kutokea hapa, kwa kuwa watu wako, ambao uliwaleta toka Misri, wamekuwa wafisadi wenyewe. Kwa haraka wamegeuka toka kwenye njia ambayo niliwaamuru. Wamejifanyia wenyewe umbo la kutupwa. **13** Zaidi ya hayo, Yahwe alizungumza na mimi na kusema, "Nimewaona watu hawa; ni watu wakaidi. **14** Acha mimi peke yangu, ili kwamba niweze kuwaangamiza na kulifuta jina lao kutoka chini ya mbingu, na nitawafanya ninyi taifa lenye nguvu na kuu kuliko wao." **15** Kwa hiyo niligeuka nyuma na kushuka chini ya mlima, na mlima ulikuwa ukiwaka moto. Mbao mbili za agano zilikuwa kwenye mikono yangu. **16** Nilitazama, na tazama, mlikuwa mmefanya dhambi dhidi ya Yahwe Mungu wenu. Mmejitengenezea wenyewe ndama. Kwa haraka mmegeuka toka njia ambayo Yahwe alikuwa amewaamuru. **17** Nilizichukua mbao mbili na kuzitupa toka mikononi mwangu. Nilizivunja mbele ya macho yenu. **18** Tena nilala kifudifudi mbele ya Yahwe kwa siku arobaini na usiku arobaini; wala sikula mkate wala kunywa maji, kwa sababu dhambi zenu zote ambazo mlikuwa mmefanya, kwa kufanya hivyo ambavyo ilikuwa ni mbaya machoni pa Yahwe, ili kwamba kumchochea yeye katika hasira. **19** Kwa kuwa nilikuwa nimeogopa hasira na gadhabu kali ambayo Yahwe alikuwa amekasirika vya kutosha dhidi yenu kuwaangamiza. Lakini Yahwe alinisikiliza mimi kwa wakati huo pia. **20** Yahwe alikuwa na hasira nyingi na Aaroni kwa kusudi la kumuangamiza; pia niliomba kwa ajili ya Aaroni kwa wakati huohuo. **21** Nilichukua dhambi zenu, ndama mliyekuwa mmentengeza, na kumchoma, kumpiga, kumweka chini kuwa mdogo, mpaka ilipokuwa laini kama vumbi. Nilirusha vumbi lake katika mkondo ambao ulitiririka chini kutoka mlimani. **22** Huko Taberah, Massah, na huko Kibrothi Hattaavah, mlimchochea Yahwe kwenye adhabu. **23** Wakati Yahwe aliwatoa kutoka Kadeshi ya Barnea na kusema, 'Nenda juu na umiliki nchi ambayo nimekupa, 'ndipo mliasi dhidi ya agizo la Yahwe Mungu wenu, na hamkumwamini na kumsikiliza sauti yake. **24** Mmekuwa waasi dhidi ya Yahwe toka siku ile nilipowajua. **25** Kwa hiyo nilala kifudifudi mbele ya Yahwe siku zile arobaini na usiku arobaini, kwa sababu alikuwa amesema kwamba angewaangamiza. **26** Niliomba kwa Yahwe na kusema, 'Oh Bwana Yahwe, usiwaangamize watu wako au warithi wako ambao uliwaokoa kwa ukuu wako, ambapo uwatoa toka Misri kwa mkono wa uweza. **27** Akilini waite watumishi wenu Ibrahimu, Isaka, na Yakobo; msiangalie ukaidi wa watu hawa, wala maovu yao, dhambi zao, **28** ili kwamba nchi ambayo ulitutoa iseme, "Kwa sababu Yahwe hakuweza kuwaleta katika nchi aliyowaahadia, na kwa sababu aliwachukia, amewaleta nje kuwauwa katika jangwa. **29** Bado ni watu wa kwenu na urithi wenu, ambao uliwatoa kwa nguvu zako kuu na kwa kuonesha mamlaka yako,

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 9:1

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

Sikia, Israeli
"Sikiliza, watu wa Israeli." Neno "Israeli" ni maneno kwa ajili ya watu wa Israeli.

kuwafukuza
"kuchukua ardhi toka"

kuimarisha juu ya mbingu
Huku ni kutia chumvi ambako kunasisitiza namna watu waliogopa walivyokuwa kwa sababu miji ilikuwa mkubwa na imara. "ilikuwa na kuta ndefu"

Mwana wa Anakimu
Wazao wa Anak watu waliokuwa wakubwa na wakali.

Nani anaweza kusimama mbele ya wana wa Anak?
Hii ina maana kwamba wana wa Anak walikuwa na nguvu na watu waliwaogopa. Hili ni swali la kejeli linaweza kutofasiriwa kama maelezo. "Hakuna yeyote anayeweza kutetea mwenyewe dhidi ya wana wa Anaki."

Deuteronomy 9:3

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

leo
"sasa"

kama moto ulao
Yahwe ana nguvu na kuweza kuharibu majeshi ya mataifa mengine.

kuwaitiisha mbele zenu
"kuwafanya kuwa dhaifu ili muweze kuwatawala"

Deuteronomy 9:4

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

Usiseme katika moyo wako
Hapa "katika moyo wako" ina maana "katika mawazo yako"

amewatupa nje
"amewaondoa watu wengine nje"

Deuteronomy 9:5

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

unyofu wa moyo wako
"kwa sababu daima unafikiri na kutamani vitu sahihi"

ili kwamba aweze kufanya kuwa kweli neno
Hapa ni maneno "neno" urejea kwa kile Mungu ameahidi."ili kwamba aweze kutimiza ahadi"

babu zenu, Abrahamu, Isaka, na Yakobo
Abrahamu, Isaka, na Yakobo ni "mababu" ambao Musa anazungumza

Deuteronomy 9:6

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

Deuteronomy 9:7

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

Kumbuka na usisahau
Musa arudia amri ile ile vyote kwa chanya na hasi kusisitiza umuhimu wa kukumbuka.

namna mlivyomchochea Yahwe
Hapa "wewe" urejea kwa wanaisraeli ambao wako pamoja na Musa na pia wanaisraeli wa kizazi cha nyuma.

mlikuja eneo hili, mmekuwa waasi...mmechochea...pamoja na wewe kuharibu wewe
Mifano ya "wewe" ni uwingi.

kwenye eneo hili
Hii irejea kwenye mto Yordani wa bondeni.

Deuteronomy 9:9

Taarifa ya ujumla
Musa anawakumbusha watu wa Israeli nini kilitokea nyuma.

mbao za jiwe, mbao za agano ambalo Yahwe alifanya na ninyi
Hapa kikundi cha maneno ya pili ufafanua kwamba "mbao za jiwe" ni zile Mungu aliandika amri kumi.

siku arobaini na usiku arobaini
"siku 40 na usiku 40"

generated on Tue Oct 24 10:45:40 2023

juu yake ziliandikwa kila kitu kama maneno yote ambayo Yahwe alitangaza kwenu
Hii inaweza kutofasiriwa katika kauli tendaji. "Yahwe aliandika juu yake maneno yale yale aliyosema kwenu"

Yahwe alitangaza...nje katikati ya moto
Ilikuwa kama Yahwe alikuwa mtu anasimama katikati mwa moto na kuzungumza kwa sauti kubwa.

katika siku ya kusanyiko
Nomino kufikirika "kusanyiko" inaweza kuelezwa kama tendo "kusanya kwa pamoja." "katika siku wakati ninyi wanaisraeli wote mlikuja na kukutana pamoja eneo moja"

Deuteronomy 9:11

siku arobaini na usiku arobaini
"siku 40 na usiku arobaini"

mbao mbili za jiwe, mbao za agano
Kundi la maneno la pili ufafanua kwamba "mbao mbili za jiwe" ni zile ambazo Mungu aliandikwa amri kumi .

watu wako...wamekuwa wafisadi wenyewe
"watu wako...wanafanya kile kilichokibaya."

Wamegeuka kwa haraka kando nje ya njia amgayo niliwaamuru
Musa azungumza kama kutii amri za Mungu walikuwa wanatembea kando ya njia. "Tayari wameshindwa kutii amri zangu"

Deuteronomy 9:13

kuyafuta majina yao toka chini ya mbingu
"kufanya majina yao kupotea kabisa" au "kuwauwa wote ili asiwepo mmoja atakayewakumbuka."

Deuteronomy 9:15

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kile kilichotokea nyuma

tazama
Neno "tazama" hapa uonesha kwamba Musa alishangazwa kwa kile alichokiona

mmejitengenezea wenyewe ndama
Wanaisraeli wa kizazi cha mwanzo walikuwa wamemuuliza Aaaroni kutengeneza ndama wa chuma ili wamwabudu. Maana kamili ya maelezo haya yanaweza kuwekwa wazi.

Umegeuka kwa haraka kando nje ya njia ambayo Yahwe alikuwa amekuamuru.
Musa azungumza kama kutii amri za Mungu kulikuwa kutembea kando ya njia. "Kwa haraka umeshindwa kutii kile Yahwe alichokuwa amekuamuru."

Deuteronomy 9:17

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani.

Niliwavunjwa mbele ya macho yenu
Hapa "macho yenu" ni neno lenye maana sawa na watu wa Israeli.

kulala kifudifudi
"kulala pamoja na uso wangu kuelekea kwenye ardhi." Hii ni njia ya kuonesha kwamba Yahwe alikuwa mkuu na Musa hakuwa.

siku arobaini na usiku arobaini
"siku 40 na usiku 40"

Deuteronomy 9:19

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kile kilichotokea zamani.

Kwa kuwa nilikuwa nimeogopa hasira na gadhabu kali ambayo Yahwe alikuwa amekasirika vya kutosha dhidi yenu kuwaangamiza
Maneno "hasira na gadhabu kali" ni mbadala wa kile Yahwe atafanya kwa sababu ya hasira na kuchukizwa. "Yahwe aliwakasirikia ninyi - alichukizwa sana nanyi-- alikasirika vya kutosha kuwaangamiza ninyi, na kwa hiyo niliogopa kwa kile atakifanya"

Deuteronomy 9:21

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani

Nilichukua...kuchoma...kupiga....arhini...kuwatupa
Yamkini Musa aliwaamuru watu wengine kufanya kazi halisi.

dhambi zenu
ndama wa dhahabu. "sanamu mlifanya dhambi kwa kumtengeneza"

Deuteronomy 9:22

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani

Taberah...Massah...Kibrothi...Hattaavah
Haya ni majina ya maeneo ambayo watu wa Israeli walipita wakati wakiwa jangwani.

Nenda juu
Walikuwa kwenye nchi ya chini, na nchi Yahwe alikuwa amekwisha waambia kuichukua ilikuwa

kwenye mlima, kwa hiyo walipaswa kwenda juu ya mlima kuichukua.

waliasi dhidi ya amri
Neno "amri" ni mbadala wa Yahwe mwenyewe. "Mliasi dhidi ya Yahwe; hamkutii amri"

sikiliza sauti yake
Hapa "sauti yake" ina maana kile Mungu alikwisha sema.

kutoka siku ambayo nilikujua
"kutoka muda nilianza kukuongoza wewe." Tofasiri zingine usoma "kutoka siku ambayo nilikujua wewe," siku ambayo Yahwe kwanza aliwajua.

Deuteronomy 9:25

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani.

lala kifudifudi mbele ya Yahwe
"lala pamoja na uso kuelekea kwenye ardhi."

siku arobaini na usiku arobaini
"siku 40 na usiku 40"

umekwisha okoa
Musa azungumza kama Yahwe amekwisha kuwaokoa wanaisraeli kwa kulipa pesa kuwaweka huru kutoka utumwani.

kupitia ukuu wako
Neno "ukuuu" ni mbadala wa maneno kwa ajili ya nguvu kuu ya Yahwe.

kwa mkono hodari
Hapa "mkono hodari" urejea kwa nguvu ya Yahwe.

Deuteronomy 9:27

Taarifa ya ujumla
Musa aendelea kuomba kwa Yahwe ili aweze kuwaharibu watu wa Israeli.

Akilini
Hii ni nahau. "Kumbuka"

ili kwamba nchi ambayo ulitutoa
Maneno "nchi" ni maneno kwa ajili ya watu wa Israeli.

wapate kusema
"waweze kusema"

kwa nguvu zako kuu na kwa kuonesha mamlaka yako,
Haya maneno kwa msingi umaanisha kitu kile kile na kusisitiza ukuu wa nguvu za Yahwe ambao aliutumia kuwaokoa watu wake.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Kwa wakati ule Yahwe alisema kwangu, 'Chonga mbao mbili za mawe kama zile za kwanza, na njoo kwangu huku juu ya mlima, na utengeneze sanduku la mbao. **2** Nitaandika kwenye mbao maneno ambayo yalikuwa kwenye mbao za kwanza ulizozivunja, na utaziweka ndani ya sanduku. **3** Basi nilitengeneza sanduku la mbao za mikaratusi, na nikachonga mbao mbili za mawe kwa zile za kwanza, na nikaenda juu ya mlima, nikiwa na mbao mbili mkononi mwangu. **4** Aliandika kwenye mbao, kama maandishi ya kwanza, amri kumi ambazo Yahwe amesema nanyi kwenye mlima kutoka katikati mwa moto katika siku ya kusanyiko; ndipo Yahwe alilinipa mimi. **5** Niligeuka na kushuka chini kutoka mlimani, na kuweka mbao ndani ya sanduku nililokuwa nimetengeneza; hapo zilikaa, kama Yahwe alivyoniamuru." **6** (Watu wa Israeli walisafiri kutoka Beerothi ya Bene Jaakan kwenda Moserathi. Huko Aaroni alikufa, na huko alizikwa; Eleazar, mwana wake, alitumika katika ofisi ya ukuhani kwenye nafasi yake. **7** Kutokea huko walisafiri kwenda Gudgodah, na kutoka Gudgodah kwenda Jotbathah, nchi yenye mikondo ya maji. **8** Kwa wakati huo Yahwe alichagua kabila la Lawi kubeba sanduku la agano la Yahwe, kusimama mbele ya Yahwe kumtumikia na kubariki watu kwa jina lake, kama ilivyo leo. **9** Kwa hiyo Lawi hawana sehemu wala urithi wa nchi pamoja na ndugu zake; Yahwe ni urithi wao, kama Yahwe Mungu wenu alizungumza naye) **10** "Nilibaki kwenye mlima kama ilivyokuwa mara ya kwanza, siku arobaini na usiku arobaini. Yahwe alinisikiliza wakati huo pia; Yahwe hakutaka kukuangamiza. **11** Yahwe alisema nami, "Inuka, nenda mbele ya watu uwaongoze katika safari yao; wataingia na kumiliki nchi ambayo niliapa kwa mababu zao kuwapa.' **12** Sasa, Israeli, Yahwe Mungu wenu ataka nini kwenu, isipokuwa hofu ya Yahwe Mungu wenu, kutembea katika njia zake zote, kumpenda yeye, na kumwabudu Yahwe Mungu wenu kwa moyo wenu wote na roho yenu yote. **13** Kuzishika amri za Yahwe, na maagizo ambayo ninawaamuru ninyi leo kwa ajili ya uzuri wenu? **14** Tazama, kwa Yahwe Mungu wenu mbingu ni zake na mbingu za mbingu, dunia, vyote vilivyomo. **15** Yahwe peke alichukua furaha kwa baba zenu ili kwamba awapende, na aliwachagua ninyi, wazao wao, baada yao, zaidi kuliko ya watu wengine wowote, kama afanyavyo leo. **16** Kwa hiyo basi wataili govi la mioyo yao, na msiwe wakaidi tena. **17** Kwa kuwa Yahwe Mungu wenu, ni Mungu wa miungu na Bwana wa bwana, Mungu mkuu, mwenye nguvu na wakutisha, ambaye hapendelei yeyote na hapokei rushwa- **18** Hutekeleza haki kwa yatima na wajane, na huonesha upendo kwa mgeni kwa kumpa chakula na mavazi. **19** Kwa hiyo basi mpende mgeni; kwa kuwa mlikuwa wageni kutoka nchi ya Misri. **20** Mtamche Yahwe Mungu wenu yeye mtamwabudu. Mtashikamana kwake, na kwa jina lake mtaapa. **21** Yeye ni sifa yenu, ni Mungu wenu, ambaye amefanya kwa ajili yenu haya mambo makuu na kutisha, ambayo macho yenu yameyaona. **22** Baba zako walienda Misri kama watu sabini; sasa Yahwe Mungu wako amekufanya wewe kuwa wengi kama nyota za mbinguni.

Deuteronomy 10:1

Taarifa ya ujumla:
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani.

Kwa wakati ule
"Baada ya kumaliza kuomba"

kwanza
"kwanza: ni namba ya makutano kwa moja. Urejea kwa seti ya kwanza ya mbao ambazo Musa alizokuwa amevunja.

juu ya ule mlima
Hapa "mlima ule" urejea kwa mlima Sinai.

Deuteronomy 10:3

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani

kama kwanza
Hapa "kwanza" urejea kwa mbao za kwanza za jiwe. "kama mbao mbili za kwanza za jiwe"

alienda juu ya mlima
"alienda juu ya mlima Sinai"

nje katikati ya moto
Ilikuwa kama Yahwe alikuwa mtu anasimama katikati mwa moto na kuzungumza kwa sauti kubwa.

kwenye siku ya kusanyiko
Nomino ya kufikiri "kusanyiko" inaweza kuelezwa kama tendo "kusanya pamoja"

Deuteronomy 10:5

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani.

generated on Tue Oct 24 10:45:40 2023

Niligeuka
Hapa "Ni" urejea kwa Musa.

kuja chini kutoka kwenye mlima
kuja chini kutoka kwenye mlima Sinai"

kwenye safina
"kwenye boksi" au "kwenye kifua"

Deuteronomy 10:6

Taarifa ya ujumla
Mwandishi atoa sababu fupi wapi wanaisraeli walikuwa wamesafiri.

Watu wa Israeli...nchi yenye vijito vya maji
Hii utupa taarifa ya nyuma kuhusu wapi watu wa Israeli walisafiri. Pia inagusa kifo cha asili cha Moserathi.

Beerothi Bene Jaakani kwa Moserathi...Gudgodah...Jotbathah
Haya ni majina ya maeneno tofauti watu wa Israeli walipita wakati wakiwa jangwani.

Beerothi Bene Jaakan
Mtofasiri anaweza kuongeza maelezo: "Jina 'Beerothi Bene Jaakan' umaanisha "visima ambavyo vilikuwa vya watu wa Jaakan."

huko alizikwa
Hii ina kutofasiriwa kwa kauli tendaji. "Huko ndiko walikomzika" au wanaisraeli walimzika huko"

Eleazari
Hili ni jina la mwana wa Aaroni

Deuteronomy 10:8

Taarifa ya ujumla
Mwandishi atoa taarifa ya nyumba kuhusu kabila la Lawi.

kusimama mbele ya Yahwe kumtumikia
"kutoa dhabihu ambayo Yahwe anahitaji"

katika jina lake
"kwa mamlaka ya Yahwe" au "kama mwakilishi wa Yahwe"

kama leo
"kama wanavyofanya leo"

hakuna sehumu wala urithi wa nchi
Kabila la Lawi hawakupokea sehemu ya ahadi ya nchi wakati walipofika huko. Maana kamili ya maelezo haya inaweza kuwekwa wazi.

Yahwe ni mrithi wake
Yahwe azungumza kwa mahusiano maalamu ambayo Aaron na uzao wake watakuwa pamoja naye kama Yahwe alikuwa kitu watakachoridhi.

Yahwe Mungu wenu
Musa azungumza na wanaisraeli kama wako mtu mmoja, hivyo neno "wewe" hapa ni umoja.

kuzungumzwa kwake
"kuzungumzwa kwa kablia la Lawi."

Deuteronomy 10:10

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wa Israeli kuhusu kile kilichotokea zamani.

kama kwa wakati wa kwanza
"kwanza" ni namba ya makutano kwa ajili ya moja. Hapa urejea kwa wakati wa kwanza Musa alienda juu kwenye mlima wa Sinai kupokea mbao mbili toka Yahwe. "kama nilivyofanya kwanza"

siku arobaini na usiku arobaini
"siku 40 na usiku 40"

kuwaharibu
Musa azungumza na wanaisraeli kama wako mtu mmoja, hivyo neno "wewe" hapa ni umoja.

kumiliki nchi
"chukua nchi" au "chukua miliki ya nchi"

mababu wenu
Hii inarejea kwa Abrahamu, Isaka, na Yakobo

kuwapa wao
"ambacho nitawapa ninyi, wazao wao"

Deuteronomy 10:12

Taarifa ya ujumla
Musa anazungumza na wanaisraeli kama wako mtu mmoja.

Sasa, Israeli
Hapa neno "Israeli" urejea kwa watu wa Israeli.

nini Yahwe Mungu wenu uhitaji kwenu, isopokuwa kumuogopa...kwa uzuri wenu
Musa atumia swali kuwafundisha watu wa Israeli. Hili swali la kejeli linaweza kutofasiriwa kama maelezo. "hiki ndicho Yahwe Mungu wenu uhitaji ninyi kufanya: kumuogopa...kwa uzuri wenu

kutembea katika njia zake zote
Musa azungumza kama kumtii Yahwe kulikuwa kutembea kwenye njia.

kwa moyo wenu wote na roho yenu yote
Hii nahau "kwa moyo wenu wote" umaanisha "kabisa" na "kwa roho yenu" umaanisha "kwa utu wenu wote." Haya maneno yana maana ileile.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 10:14

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli kama wako mtu mmoja.

Tazama
Neno "tazama" usisitiza kwamba kile kilichosemwa badae ni muhimu. "Zingatia" au "Tazama" au "Sikiliza"

mbingu...ardhi
Haya maneno yanaonyesha kubwa mbili, na yameunganishwa kumaanisha kwamba vitu vyote popote ni mali ya Yahwe.

mbingu za mbingu
Hii urejea kwa maeneo ya juu zaidi huko mbinguni. Kila kitu mbinguni ni mali ya Mungu.

alikuchagua wewe
Hapa neno "wewe" urejea kwa wanaisraeli wote na liko kwa wingi.

Deuteronomy 10:16

Kwa hiyo
"Kwa sababu hii"

kutaili govi la moyo wako
Neno "govi" urejea kwa ngozi iliyojikunja kwa sehemu ya siri ya mwanaume ambayo uondolewa wakati wa kutaili. Hapa Musa anarejea kwa utalili wa kiroho. Hii ina maana watu wanapaswa kuiondoa dhambi toka maishani mwao.

Mungu wa miungu
"Mungu mkuu" au "Mungu pekee wa kweli"

Bwana wa bwana
"Bwana mkuu" au "Bwana mkuu"

wa kutisha
"yeye anayesababisha watu kuogopa"

Deuteronomy 10:18

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

Nitafanya haki kwa yatima
"Yahwe anahakikisha kwamba watu wanafanyia haki yatima"

yatima
Hawa ni watoto ambao wazazi wote wamekwisha kufa na hawana ndugu wa kuwajali.

mjane
Mjane wa kweli ni mwanamke ambaye mme amekwisha kufa na hana watoto wa kumjali kwa umri wake wa uzee.

Kwa hiyo
"Kwa sababu hii"

Deuteronomy 10:20

Taarifa ya ujumla
Musa azungumza na wanaisraeli kama wako mtu mmoja, hivyo mifano yote "wewe" na "wako" ni umoja.

yeye mtamwabudu
"ni yeye mnayepaswa kumwabudu"

Kwake mnapaswa kushikamana
Kuwa na uhisiano mzuri pamoja na Yahwe na kumtegemea kabisa yeye aliyezungumzwa kama watu walikuwa wanashikama kwa Yahwe. "Unapaswa kumtegemea" au "Ni yeye unayepaswa kumtegemea"

kwa jina lake utaapa
Kuaapa kwa jina la Yahwe kuna maanisha kumfanya Yahwe msingi au nguvu ambayo kiapo kitafanywa.

ambacho macho yako yameona
Hapa "macho" urejea kwa mtu kamili.

Yeye ni sifa yenu
Yamkini maana ni 1) "Ni yeye unapaswa kumsifu" au 2) "Ni kwa sababu unamwabudu yeye kwamba watu wengine watamsifu yeye"

Deuteronomy 10:22

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli kama wako mtu mmoja, hivyo "wewe" na "wako" viko kwa umoja.

alienda chini Misri
"alisafiri kusini mwa Misri" au "alienda Misri"

watu sabini
"watu 70"

nyingi kama nyota za mbinguni
Hii inasisitiza namba kubwa wanaisraeli ambao walikuwa na Musa.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Kwa hiyo mtampenda Yahwe Mungu wenu na daima mtashika maelekezo yake, maagizo yake, sheria zake, na amri zake. **2** Kumbuka kwamba siongei kwa watoto wako, ambao hawajajua wala kuona hukumu ya Yahwe Mungu wako, ukuu wake, mkono wake wa uweza, mkono wake ulionyoshwa, **3** Ishara na matendo ambayo alifanya katikati ya Misri kwa Farao, mfalme Misri, na nchi yake yote. **4** Wala hawakuona kile alichofanya kwa jeshi la Misri, kwa farasi wao, au magari yao; namna alivyoyafanya maji ya bahari ya Reeds kuwaelemea kwa sababu ya kuwafuatilia, na namna Yahwe alivyowaangamiza mpaka leo, **5** au nini alifanya kwenu kwenye jangwa mpaka mlikuja eneo hili. **6** Hawajaona nini Yahwe alichofanya kwa Dathani na Abiramu, wana wa Eliabu mwana wa Reubeni; namna dunia ilifungua kinywa chake na kuwameza, nyumba zao, mahema yao, na kila kitu hai kilichowafuata, katikati mwa Israeli yote. **7** Lakini macho yenu yameona kazi yote kuu ya Yahwe aliyoifanya. **8** Kwa hiyo shikeni amri zote ambazo ninawaamuru leo, kwamba mweze kuwa imara, na kuingia na kuimiliki nchi, ambayo unaenda zaidi kuimiliki; **9** na kwamba uweze kuongeza siku zako katika nchi ambayo Yahwe aliapa kwa baba zako kuwapa na uzao wao, nchi itiririkayo maziwa na asali. **10** Kwa kuwa nchi, ambayo unaingia kumiliki, siyo kama nchi ya Misri, ambako mlitoka, ambako mlipanda mbegu na kumwagilizia kwa miguu yenu, kama bustani ya mitishamba; **11** Lakini nchi, ambayo unaenda kuimiliki, ni nchi ya milima na mabonde, na kunywa maji ya mvua mbinguni, **12** nchi ambayo Yahwe Mungu wenu awajali; macho ya Yahwe Mungu wenu daima yako juu yake, kuanzia mwanzo wa mwaka mpaka mwisho wa mwaka. **13** Itatokea, kama mtazisikiliza kwa bidii amri zangu ambazo ninawaamuru leo kumpenda Yahwe Mungu wenu, na kumtumikia kwa moyo wenu wote na roho zenu zote, **14** kwamba nitawapa mvua nchi yenu kwa majira yake, mvua za awali na mvua za badaye, ili kwamba mweze kukusanya nafaka zenu, mvinyo wenu mpya, na mafuta yenu. **15** Nitawapa nyasi kwenye mashamba yenu kwa ajili ya mifugo yenu, na mtakula na kushiba. **16** Uwe makini mwenyewe, ili kwamba moyo wako usidanganyike, na kugeuka na kuabudu miungu mingine, na kuisujudia; **17** ili kwamba hasira ya Yahwe isiwashiwe dhidi yenu, na ili kwamba asifunge mbingu, kwamba pasiwe na mvua, na nchi haitavuna matunda, na ili kwamba mpotee kwa haraka kutoka nchi nzuri ambayo Yahwe anawapa. **18** Kwa hiyo yaweke haya maneno ndani ya moyo wako na roho; yafunge kama ishara kwenye mkono wako, na yawe utepe katikati ya macho yako. **19** Utayafundisha kwa watoto na kuongea juu yake wakati uketipo ndani ya nyumba yako, wakati utembeapo barabarani, wakati ulalapo, na wakati uinukapo. **20** Utayaandika kwenye miimo ya milango ya nyumba zenu na kwenye malango yenu, **21** kwamba siku zenu na siku za watoto wenu ziweze kuongezeka katika nchi ambayo Yahwe aliapa kwa mababu zenu kuwapa, maadamu mbingu ziko juu ya ardhi. **22** Kama mtayashika kwa bidii maagizo haya yote ambayo ninawaamuru nyinyi, ili kwamba myafanye, mpende Yahwe Mungu wenu, tembea katika njia zake zote, na kushikamana naye, **23** basi Yahwe atawaondosha mataifa haya yote kutoka mbele yenu, na mtayafukuza mataifa makubwa na yenye nguvu kuliko nyie. **24** Kila eneo ambalo unyao wa miguu utatembea litakuwa lenu; kutoka jangwani hadi Lebanoni, toka mto wa Euphratesi, hadi magharibi mwa bahari itakuwa mpaka wenu. **25** Hakuna mtu ataweza kusimama mbele yenu; Yahwe Mungu wenu ataweka hofu yenu na ugaidi wenu juu ya nchi yote mnayotembea juu yake kama alivyosema na ninyi. **26** Tazama, naweka mbele yenu baraka na laana; **27** baraka, kama mtasikiliza amri za Yahwe ambazo ninakuamuru leo, **28** na laana, kama hamtasikiliza amri za Yahwe Mungu wenu, lakini mkaicha njia ninayokuamuru leo, kuendea miungu mingine ambayo hamjaijua. **29** Itakuwa wakati Yahwe Mungu wenu anawaleta ninyi katika nchi ambayo mnaenda kumiliki, kwamba mtaweka baraka juu ya mlima Gerizimu na laana juu ya mlima Ebali. **30** Hawako ng'ambo ya pili zaidi ya Yordani, magharibi mwa barabara la magharibi, katika nchi ya Wakanani wanaoishi Arabah, juu dhidi ya Gilgali, kando ya mialo ya Moreh? **31** Kwa maana mtavuka ng'ambo ya pili ya Yordani kuingia kumiliki nchi ambayo Yahwe Mungu wenu anawapa, na mtamiliki na kuishi ndani yake. **32** Mtashika sheria zote na amri ninazoweka mbele yenu leo.

Deuteronomy 11:1

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

daima shika
"daima tii"

Deuteronomy 11:2

ambao hawajui wala hawajaona
"ambao hawajapata uzoefu"

generated on Tue Oct 24 10:45:40 2023

mkono wako hodari, au mkono wake ulionyoshwa
Hapa "mkono hodari" na "mkono ulionyoshwa" ni mifano kwa ajili ya nguvu ya Yahwe. Maneno yaleyale yanaonekana katika 4:34.

katikati mwa Misri
"katika Misri"

kwa nchi yake yote
Hapa "nchi" uwakilisha watu. "kwa watu wake wote"

Deuteronomy 11:4

Taarifa ya ujumla
Musa aendelea kuzungumza kwa wanaisraeli wakubwa ambao walikuwa na umri wa kutosha kuona yale Mungu alifanya huko Misri.

Wala hawakuona kile alichofanya
"Wala hawakuona watoto wao kile alichofanya Yahwe"

jeshi la Misri
"Wanajeshi wa kimisri"

waliwashawishi baada yao
Hapa "yao" umaanisha wanaisraeli ambao waliishi miaka 40 mapema.

kwa eneo hili
Hii inamaanisha tambarare ya bonde la mto Yordani ambako Musa anazungumza nao kabla ya kuvuka kuingia Kanani

Deuteronomy 11:6

Taarifa ya ujumla
Musa aendelea kuwakumbusha watu wakubwa kuwafundisha watoto wao matendo makubwa ya Mungu.

Dathani na Abiramu, wana Eliabu
Musa anarejea kwa tukio la zamani wakati Dathani na Abiramu waliasi dhidi ya MUsa na Aaroni. Maana kamili ya maelezo haya inaweza kufanywa wazi.

Dathani...Abiramu...Eliabu
Haya ni majina ya wanaume

mwana wa Reubeni
"uzao wa Reubeni"

ardhi ilifungua mdomo wake na kuwameza
Yahwe anasababisha nchi kugawanyika kufungua ili kwamba watu waanguke ndani ilizungumzwa kama nchi ilikuwa na mdomo na uwezo wa kumeza watu.

kila kiumbe hai kilichowafuata
Hii urejea kwa watumishi wao na wanyama

katikati mwa Isralie yote
Hii ina maanisha watu wote wa Israeli walishuhudia kile kilichotokea kwa Dathani, Abiramu, familia zao, na miliki zao.

Lakini macho yenu yameona
Hapa "macho" uwakikilisha mtu kamili

Deuteronomy 11:8

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

kumiliki nchi
"chukua nchi"

kule unaenda katika kuimiliki
Maneno haya "unaenda katika" inatumika kwa sababu ya watu wa Israeli watapaswa kuvuka mto Yordani kuingia Kanani.

kuongeza siku zenu
Siku ndefu ni mifano ya maisha marefu.

nchi imiminikayo maziwa na asali
Hii ni nahau. "nchi ambayo maziwa na asali ya kutosha yanamiminika" au "nchi ambayo iko vizuri kwa mifugo na kilimo"

Deuteronomy 11:10

kuimwagilizia kwa mguu yao
Yamkini maana ni 1) "mguu" ni neno ambalo linawakilisha kazi ngumu ya kutembea kubeba maji kwa mashamba au 2) wangeweza kutumia miguu yao kugeuza gurudumu la maji ambalo linatoa maji kwa mashamba.

bustani ya mimea
"bustani ya mboga" au "bustani ya mboga mboga"

kunywa maji ya mvua ya mbiguni
Nchi inapokea na kufyonza vya kutosha mvua inazungumzwa kama nchi inakunywa maji.

macho ya Yahwe Mungu wenu daima yako juu yake
Hapa "macho" uwakilisha uangalifu na utunzaji

tokea mwanzo wa mwaka kwenda mwishoni mwa mwaka
Hapa kubwa hizi mbili "mwanzo" na "mwisho" zinatumiwa kwa pamoja kumaanisha mwaka mzima.

Deuteronomy 11:13

Itatokea, kama
Hii ina maana kwamba kile Yahwe anachoahidi kitatokea kama wanaisraeli wanatii amri zake.

ambayo nakuamuru
Hapa "na" urejeaa kwa Musa.

generated on Tue Oct 24 10:45:40 2023

kwa moyo wako wote na roho yako yote
Hii nahau "kwa moyo wako wote" umaanisha "kabisa" na "kwa ...roho" umaanisha "na utu wako wote" Haya makundi ya maneno yana maana ileile.

Nitatoa mvua kwa nchi yenu kwa majira yake
"Nitasababisha inyeshe kwenye nchi yenu kwa majira sahihi"

Nitatoa
Hapa "ni" urejea kwa Yahwe. Hii inaweza kutajwa katika nafsi ya tatu.

mvua ya awali na mvua ya badae
Hii urejea kwa mvua za mwanzo wa majira ya kupanda na mvua za kukomaza mazao kwa ajili ya mavuno.

Deuteronomy 11:16

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli

Zingatia mwenyewe
"Uwe makini" au "jihadhari"

ili kwamba moyo wako usidanganywe
Hapa "moyo" uwakilisha hamu ya mtu au mawazo. Hii inaweza kutajwa kwa kauli tendaji.

unageuka upande na kuabudu miungu mingine
Kumkataa Yahwe na kuabudu miungu mingine inazungumzwa kama mtu anayeweza kugeuka kimwili na kwenda mwelekeo mwingine mbali na Yahwe.

ili kwamba hasira ya Yahwe iwashwe dhidi yenu
Mungu kuwa na hasira inazungumzwa kama ilikuwa ni moto ambao unaanza. Hii inaweza kutajwa kwa kauli tendaji. "ili kwamba Yahwe asiwe na hasira nanyi"

ili kwamba asifunge mbingu ili kwamba hapatakuwa na mvua, na nchi haitazaa matunda
Mungu anasababisha kukosekana mvua kudondoka toka angani inazungumzwa kama alikuwa anafunga anga.

Deuteronomy 11:18

yaweke haya maneno yangu ndani ya moyo na roho yako
Mtu daima ufikiri kuhusu na kuzingatia kile Musa aamuru inazungumzwa kama vile moyo na roho vilikuwa ni chombo cha maneno ya Musa yalikuwa ni maudhui kujaza chombo

haya maneno yangu
Hapa "maneno" uwakilisha amri za Musa ambazo anazungumza.

moyo wako na roho
Hapa "moyo: na "roho" uwakilisha akili ya mtu au mawazo.

zifunge
"yafunge haya maneno" Neno hili uwakilisha mtu akiandika maneno kwenye ngozi, kuweka ngozi kwenye mkoba, na kuufunga mkoba. Hili neno linaweza kuwa mfano kumaanisha watu wanapaswa kuwa waangalifu kutii amri za Musa.

kama ishara kwenye mkono wako
"kama kitu cha kukufanya wewe kukumbuka sheria zangu"

yawe utepe katikati ya macho yako
"yawe utepe katikati ya macho yako." Haya ni maneno badala ambayo uwakilisha mtu kuandika maneno ya Musa kwenye ngozi, kuweka ngozi kwenye mkoba, na kuifunga ili ikae kati ya macho yako. Mbadala huu unaweza kuwa mfano ambao unamaanisha mtu anapaswa kuwa mwangalifu kutii amri zote za Musa.

utepe
urembo mtu uvaa kwenye paji la uso

wakati unapoketi kwenye nyumba yako, wakati unapotembea njiani, wakati unapo lala chini, na wakati unapo nyanyuka.
Kutumia maeneo tofauti "kwenye nyumba" na "njiani," na kinyume "wakati unapo lala" na "kunyanyuka," uwakilisha popote, wakati wowote. Watu wa Israeli walipaswa kujadili amri za Mungu na kuzifundisha kwa watoto wao wakati wowote na popote.

Deuteronomy 11:20

Taarifa ya ujumla
Musa aendelea kuzungumza na watu wa Israeli.

kwamba siku zenu na siku za watoto wenu ziweze kuongezeka
Hapa "siku" uwakilisha muda mrefu wa wakati. Hii inaweza kutajwa kwa kauli tendaji. "ili kwamba Yahwe aweze kuwasababisha ninyi na watoto wenu kuishi muda mrefu"

kwa mababu zenu
Hii urejea kwa Abrahamu, Isaka, na Yakobo.

kuwapa maadamu mbingu ziko juu ya ardhi.
Hii ulinganisha kwa muda kiasi gani watu hawa wataweza kuishi katika nchi kwa muda kiasi anga litakuwepo juu ya ardhi. Hii ni njia ya kusema "milele"

Deuteronomy 11:22

Taarifa ya ujumla
Musa aendelea kuzungumza na wanaisraeli

Kama mtayashika kwa bidii maagizo haya yote ambayo ninawaamuru nyinyi, ili kwamba myafanye
"Kama mnakuwa makini kufanya kila kitu nilichokuamuru"

generated on Tue Oct 24 10:45:40 2023

tembea katika njia zake zote
Namna gani Yahwe anahitaji mtu aishi na kutenda inazungumza kama walikuwa njia au barabara ya Yahwe. Mtu kumtii Yahwe kunasemwa kama alikuwa anatembea kwenye njia au barabara ya Yahwe.

kushikama naye
Kuwa na ushirika na Yahwe na kumtegemea yeye kunazungumza kama mtu anayeshikamana na Yahwe.

yote haya mataifa toka mbele yako,na utawafukuza mataifa
Hapa "mataifa" uwakilisha makundi ya watu tayari yanaishi huko Kanaani. "Yote haya makundi ya watu kutoka mbele yako, na utachukua ardhi kutoka makundi ya watu"

Kubwa na nguvu zaidi kuliko ninyi
Ingawa jeshi la Israeli ni dogo na dhaifu zaidi kuliko vikundi vya watu wanaoishi Kanaani, Yahwe atawawezesha watu wa Israeli kuwashinda.

Deuteronomy 11:24

Habari za jumla
Musa aendelea kuzungumza na watu wa Israeli.

Kila mahali ambapo unyao wa mguu wako utaenda
Hapa "unyao wa mguu wako" uwakilisha mtu mzima.

kutoka kwenye mto, mto Euphrates
"kutoka kwenye mto Euphrates"

Hakuna mwanaume ataweza kusimama mbele yako.
Maneno "kusimama mbele yako" ni nahau. "hakuna mtu ataweza kukusimamisha" au "hakuna mtu ataweza kukupinga wewe"

Yahwe Mungu wako ataiweka hofu yako na hofu yako juu ya nchi yote unayoenda.
Yahwe anasababisha watu kuwa waoga sana inazungumwa kama kuogopa na hofu kilikuwa kitu ambacho ataweka juu ya watu.

kuogopa kwako na hofu yako
Maneno "kuogopa" na "hofu" umaanisha kitu kile kile na kusisitiza kiwango cha hofu.

juu ya nchi yote unayoiendea
Hapa "nchi" ni kielezo cha watu wote katika nchi.

Deuteronomy 11:26

Habari ya jumla
Hapa Musa afanya muhtasari wa chaguzi mbili za watu wa Israeli wanaweza kuchagua. Wanaweza kuchagua kumtii na kupokea baraka za Mungu au wanaweza kuchagua kutomtii na kupokea adhabu ya Mungu.

Tazama, naweka mbele yako leo baraka na laana.
Kuwapa watu chaguzi kama wao wanahitaji kubarikiwa au kulaaniwa huzungumzwa kwama baraka na laana ni vitu ambavyo Musa anaweka mbele yenu.

Baraka
Kitambulisho hiki kinaweza kutajwa kama kitenzi. "Mungu atawabariki ninyi"

laana
Kitambulisho hiki kinaweza kutajwa kama kitenzi. "Mungu atawalaani ninyi"

Lakini jiepushe na njia ambayo ninakuagiza leo, kufuata miungu mingine
Hizi amri za Yahwe ambazo Musa anawaambia watu huzungumzwa kama ilikuwa njia au barabara ya Mungu. Kutotii amri za Mungu husemwa kama mtu hugeuka kimwili mbali na Yahwe kufuata miungu mingine.

kufuata miungu mingine ambayo hujui
Maneno "miungu ambayo hujui" urejea kwa miungu ambayo makundi mengine uabudu. Waisraeli wanamjua Yahwe kwa sababu amejifunua mwenyewe kwao na wamepata uwezo wako.

Deuteronomy 11:29

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

utaweka baraka juu ya mlima Gerizimu, na laana juu ya Mlima Ebali
Baraka na laana huzungumzwa kama vilikuwa vitu ambavyo mtu ataweka kwenye milima. "baadhi yenu wanapaswa kusimama juu ya Mlima wa Gerazimu na kutangaza nini kitakachomfanya Yahwe awabariki, and wengine wanapaswa kusimama juu ya Mlima wa Ebali na kutangaza nini kitamsababisha Yahwe kuwalaani"

Mlima Gerizimu...Mlima Ebali
Haya ni majina ya milima huko upande wa mashariki mwa mto Yordani.

Je, si zaidi ya Yordani..Moreh?
Waisraeli wkao upande wa mashariki mwa mto Yordai. Musa atumia swali kuwakumsha watu ambapo milima hii iko wapi. Swali hili linaweza kutajwa kama taarifa.

zaidi ya Yordani
"upande wa magharibi wa Mto Yordani"

magharibi ya barabra ya magharibi
"magharibi"

juu ya Gilgal
"karibu na Gilgal" Hii inaweza kuwa si sawa na mji karibu na Jeriko. Musa anaweza kuwa akimaanisha mahali karibu na Schechem.

generated on Tue Oct 24 10:45:40 2023

Oaks ya Moreh
Hii ni miti takatifu karibu na Gilgali.

Deuteronomy 11:31

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

amri zote na amri
Hizi ni amri na amri Musa atawapa katika Kumbukumbu la Torati 12-26

Ninaweka mbele yenu leo
Hii haina maana hizi ni mpya. Musa anatazama amri sawa na amri ambazo alitoa miaka 40 mapema.

Ninaweka mbele yenu
Amri za Mungu na amri, ambazo Musa anawaambia watu, huzungumzwa kama vilikuwa ambavyo Musa anaweka mbele ya watu.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Hizi ni amri na sheria ambazo mtazishika katika nchi ambayo, Yahwe Mungu wa baba zenu, amewapa kumiliki, siku zote mnazoishi kwenye ardhi. **2** Hakika mtaharibu maeneo yote ambapo mataifa mtakayofukuza miungu yao walioabudu, kwenye milima mirefu, kwenye vilima, na chini ya kila mti wa kijani. **3** Na mtazivunja madhabahu zao chini, mtaharibu kwa vipandepande nguzo zao za mawe, na kuchoma ncha za Asherahi, mtazikata sanaa za kuchongwa za miungu yao na kuangamiza jina lao nje ya eneo hilo. **4** Hamtamwabudu Yahwe Mungu wenu kama hivyo. **5** Lakini kwa eneo ambalo Yahwe Mungu wenu atachagua kutoka makabila yenu kuweka jina lake, hapo patakuwa ni eneo analoishi na huko ndiyo mtaenda. **6** Ni huko ndiko mtaleta sadaka ya kutekeketezwa, dhabihu zenu, zaka zenu, na sadaka zinazotolewa kwa mkono wenu, sadaka zenu za viapo, sadaka za utayari na mzao wa kwanza wa mifugo na wanyama. **7** Ni huko mtakula mbele za Yahwe Mungu wenu na kufurahi kuhusu kila kitu ambacho mmeweka mkono, nyie na jamaa zenu, ambapo Yahwe Mungu wenu amewabariki. **8** Hamtafanya mambo yote ambayo tunafanya hapa leo; sasa kila moja anafanya chochote kile kizuri machoni pake, **9** kwa kuwa bado hamjapumzika, kwa urithi ambao Yahwe Mungu wenu anawapa. **10** Lakini pindi mnaenda ng'ambo ya pili ya Yordani na kuishi ndani ya nchi ambayo Yahwe Mungu wenu anasababisha ninyi kurithi, na wakati awapa pumziko kutoka kwa maadui zenu wanaowazunga karibu, ili kusudi muishi kwa usalama, **11** kisha itakuwa eneo ambalo Yahwe Mungu wenu atachagua kusababisha jina lake kuishi, huko mtaleta yote ninayowaamuru; sadaka za kuteketezwa, dhabihu zenu, zaka zenu, sadaka zilizotolewa kwa mkono wenu, na sadaka za chaguo lenu kwa ajili ya nadhiri mtakazotoa kwa Yahwe. **12** Mtafurahi mbele za Yahwe Mungu wenu-nyie, watoto wenu, binti zenu, wajakazi wa kiume, wajakazi wa kike, na Walawi walio ndani ya lango lenu, kwa sababu hana sehemu au urithi miongoni mwenu. **13** Uwe makini mwenyewe kwamba usitoe sadaka zako za kuteketezwa kila eneo unaloona; **14** lakini ni katika eneo hilo ambalo Yahwe atawachagua miongoni moja kati ya makabila yenu ambalo litatoa sadaka ya kuteketezwa, na huko mtafanya kila kitu ninachokuamuru. **15** Hata hivyo, mtaweza kuua na kula wanyama ndani ya malango yenu, kama mnavyotaka, kupokea baraka ya Yahwe Mungu wenu kwa ajili ya yote amewapa; na watu wasio safi na safi wote wanaweza kula, wanyama kama vile paa na kulungu. **16** Lakini hamtakula damu, mtaimwaga kwenye ardhi kama maji. **17** Mnaweza msile ndani ya malango kutoka kwenye zaka ya nafaka zenu, mvinyo wenu mpya, mafuta yenu au mzao wa kwanza wa mifugo au wanyama; na mnaweza msile nyama yoyote mnayoitoa dhabihu pamoja na viapo vyovyote vyenu mnafanya, wala sadaka yenu ya utayari, wala sadaka mnayotoa kwa mkono wenu. **18** Badala yake, mtakula mbele ya Yahwe Mugu wenu katika eneo ambalo Yahwe Mungu atachagua- nyie, mtoto wenu, binti yenu, mjakazi wa kiume, mjakazi wa kike, na Mlawi aliye malangoni mwenu; mtafurahi mbele ya Yahwe Mungu wenu kuhusu kila kitu ambacho mnaweka mkono wenu. **19** Muwe makini wenyewe ili kwamba msimwache Mlawi maadamu mnaishi kwenye nchi yenu. **20** Wakati Yahwe Mungu wenu apanua mipaka yenu, kama alivyowaahidi, na kusema, "Nitakula nyama," kwa sababu ya tamaa zenu mnakula nyama, mnaweza kula nyama, kama tanmaa za roho zenu. **21** Kama eneo ambalo Yahwe Mungu wenu achagua kuliweka jina lake ni mbali kutoka kwenu, basi mtaua baadhi ya mifugo yenu na wanyama wenu ambao Yahwe amewapa, kama nilivyowaamuru: hivyo mnaweza kula ndani ya malango yenu, kama tamaa za roho zenu. **22** Kama paa na Kulungu wanaliwa, hivyo mtakula watu wasio safi na wasafi wanaweze kula kadhalika. **23** Lakini muwe na uhakika kwamba hamtumii damu, kwa kuwa damu ni uhai, hamtakula uhai pamoja na nyama. **24** Hamtakula, mtaimwaga nje kwenye ardhi kama maji. **25** Hamtakula, ili kwamba iweze kuwa vizur kwenu, na watoto wenu baada yenu, wakati mtafanya kile kilicho sahihi machoni pa Yahwe. **26** Lakini mambo ambayo ni ya Yahwe ambayo mnayo na sadaka za viapo vyenu-mtachukua hizi na kwenda eneo ambalo Yahwe achagua. **27** Hapo mtatoa sadaka ya kuteketekezwa, nyama na damu, kwenye madhabahu ya Yahwe Mungu wenu, damu ya dhabihu zenu itamwangwa nje kwenye madhabahu ya Yahwe Mungu wenu, na mtakula nyama. **28** Mchunguze na msikilize haya maneno yote ambayo - ninawaamuru, ili iwe uzuri kwenu na watoto wenu baada yenu milele, wakati mnafanya kile kilicho kizuri na sawa machoni pa Yahwe Mungu wenu. **29** Wakati Yahwe Mungu wenu anapunguza mataifa kutoka kwenu, wakati mnaingia kuwafukuza, na mnawafukuza na kuishi katika nchi yao, **30** muwe makini wenyewe ili kwamba msinaswe kwa kuwafuata, baada ya kuangamizwa kutoka kwenu kunaswa katika kuchunguza miungu yao, katika kuuliza, "Kwa namna gani haya mataifa yanaabudu muingu yao? Nitafanya hivyo hivyo. **31** Hautafanya hivyo katika kumheshimu Yahwe Mungu wako, kwa kuwa kila kitu ambacho ni chukizo kwa Yahwe, mambo ambayo anayachukia- wamefanya haya na miungu yao, hata mnateketeza vijana wao na binti zao kwenye moto kwa ajili ya miungu yao. **32** Chochote ninakuamuru, chunguza. Usiongeze juu yake au kupunguza.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 12:1

Habari ya jumla
Musa bado anaongea na watu wa Israeli.

utazishika
"unapaswa kutii"

siku zote ambazo unaishi juu ya ardhi
Hapa "siku"uwakilisha muda mrefu zaidi. Pia, "kuishi juu ya ardhi" ni nahau ambayo inamaanisha muda mrefu mtu anaishi.

hakika utaangamiza
"Unapaswa kuangamiza"

mataifa utakayofukuza
Hapa "mataifa" uwakilisha makundi ya watu ambayo wanaishi huko Kanaani.

Deuteronomy 12:3

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

utavunja madhabahu zao
"lazima uondoe madhabahu ya mataifa hayo" au lazima uharibu madhabahu ya mataifa hayo"

vunja katika vipande vipande
"vunja vipande vipande au kupasua"

utakata chini
"unapaswa kukata"

haribu majina yao
Hapa "majina yao" uwakilisha "kumbukumbu zao.

mahali hapo
Hii urejea kwa kila eneo ambapo mataifa waliabudu miungu mingine.

Hutamwabudu Yahwe Mungu wako kama hivyo
"Haupaswi kumwabudu Yahwe Mungu wako kama vile haya matiafa mengine waliabudu miungu yao"

Deuteronomy 12:5

mahali ambapo Yahwe Mungu wako atachagua katika kabila zako zote ili kuweka jina lake
Hapa "jina lake" urejea kwa Mungu mwenyewe. Yahwe atachagua eneo moja ambako atakaa na watu watakuja kumwabudu huko.

ni huko mtaende
Wataenda kumwabudu ambako Mungu ameamua.

sadaka iliyotolewa kwa mkono wako
Hapa "mkono" uwakilisha mtu mzima.

"sadaka zako kwa ajili ya viapo, sadaka zako za uhuru
"sadaka zako hutimiza kiapo, sadaka zako za hiari. Hizi ni aina za sadaka.

mzaliwa wa kwanza wa ng'ombe zako na kondoo
Mungu anahitaji kwamba watu wampe kila mwanaume wa kwanza mazaliwa wa mifugo yao.

Deuteronomy 12:7

Ni pale
Hii urejea kwa eneo ambalo Yahwe atachagua kwa watoto wa Israeli kuabudu.

furahia juu ya kila kitu ambacho umeweka mkono wako
Hapa "umeweka mkono wako" uwakilisha mtu mzima na kazi aliyofanya.

Deuteronomy 12:8

Hauwezi kufanya mambo yote tunayofanya leo leo.
"Huwezzi kufanya kama tunavyofanya hapa leo." Hii ina maana kwamba wangeabudu katika nchi iliyoahidiwa tofauti na jinsi walivyokuwa wanaabudu wakati huo.

sasa kila mtu anafanya chochote kilicho sahihi machoni pake mwenyewe.
Hapa "machoni" uwakilisha mawazo ya mtu au maoni.

kwa wengine
Jina hili "kwa wengine" linaweza kutajwa kama tendo.

kwa urithi ambao Yahwe Mungu wenu anawapa ninyi
Nchi ambayo Mungu anawapa watu wa Israeli huzungumzwa kama miliki ambayo baba huacha kama urithi kwa watoto wake.

Deuteronomy 12:10

na kuishi katika nchi
Hii urejea kwa nchi ya Kanani.

katika nchi ambayo Yahwe Mungu anawasababisha kurithi
Mungu anawapa nchi ya Kanani kwa watu wa Israeli huzungumzwa kama walikuwa baba anawapa kama urithi watoto wake.

wakati anawapa ninyi pumziko toka maadui zenu wote waliowazunguka
wakati anawapa ninyi amani toka maadui zenu wote waliowazunguka"

kisha itakuwa kwamba kwa eneo ambalo Yahwe Mungu wenu atachagua kusababisha jina lake kuishi
Hapa "jina" uwakilisha Mungu mwenyewe.

sadaka iliyotolewa kwa mkono wako
Hapa "mkono" uwakilisha mtu mzima

generated on Tue Oct 24 10:45:40 2023

matoleo yako yote ya kuchagua kwa ajili ya viapo
"sadaka zako zote za hiari ili kutimiza ahadi

Deuteronomy 12:12

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

furahi mbele za Yahwe
"furahi katika uwepo wa Yahwe"

Walawi ambao wako ndani ya lango lako
Hapa " malango" kumbukumbu ya mji wenyewe.

kwa sababu hana sehemu au urithi miongoni mwenu
Ukweli kwamba Yahwe hawezi kutoa yoyote ya ardhi kwa Walawi huzungumzwa kama baba hakuwa anawapa urithi.

yeye hana sehemu
Hapa "yeye" urejea kwa Mlawi. Mlawi uwakilisha watoto wake

Deuteronomy 12:13

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Jihadhari wewe mwenyewe
kuwa mwangalifu

kila eneo ambalo unaloliona
"eneo lolote ambalo linakubariki wewe" au " popote unataka"

lakini ni mahali ambapo Yahwe atachagua
Sadaka za kuteketeza zinapaswa kufanywa hekaluni. Yahwe mwenyewe atachagua wapi hekalu liwekwe.

Deuteronomy 12:15

Hata hivyo, unaweza kuua na kula nyama ndani ya milango yako yote
Watu wataweza peke kuua wanyama kama dhabihu katika eneo ambalo Yahwe atachagua. Wangeweza kuua wanyama kwa ajili ya chakula popote wangetaka. Maana kamili ya maelezo haya yanaweza kufanywa wazi.

ndani ya malango yako
Hapa "malango" uwakilisha mji wote.

si mfsafi...watu
Watu ambao hapokelewi kwa makusudi ya Mungu huzungumzwa kama mtu ambaye si msafi.

watu safi
Mtu ambaye anapokelewa kwa makusudi ya Mungu huzungumzwa kama mtu ambaye ni msafi.

kulungu na paa
Hawa ni wanyama wa mwitu wenye miguu mrefu mwembamba ambayo inaweza kukimbia haraka

Lakini hautakula damu
Damu uwakilisha maisha na Mungu hakuruhusu watu kula damu sambamba na nyama.

Deuteronomy 12:17

Habari ya jumla
Musa anaelezea kwa watu sadaka zote maalumu na dhabihu ambazo zinapaswa kufanywa hekaluni.

ndani ya malango
Hapa "malango" uwakilisha mji mzima.

wala ile ya sadaka uliyoitoa kwa mkono wako
Hapa "mkono" uwakilisha mtu mzima.

Deuteronomy 12:18

Habari ya jumla
Yahwe aendelea kuzungumza kwa watu wa Israeli.

utakula
"utakula sadaka zako"

mbele ya Yahwe
"katika uwepo wa Yahwe

Mlawi aliyeko ndani ya malango yako
Hapa "mlango" uwakilisha mji mzima.

kila kitu ambacho unaweka mkono wako
Hapa "kuweka mkono wako" uwakilisha mtu mzima na kazi ambayo umefanya.

Uwe makini mwenyewe
"uwe mwangalifu"

kwamba usiache
Hii inaweza kutajwa kwa kauli chanya

Deuteronomy 12:20

kuza mipaka yako
"kuza eneo lako" au "jipe eneo kubwa zaidi"

unasema, 'nitakula nyama; kwa sababu ya hamu ya kula nyama
hii ni nukuu ndani ya nukuu. Hii ni nukuu ya moja kwa moja inaweza kutajwa kama nukuu ya siyo ya moja kwa moja.

kama hamu za royo yako
Hapa "roho" urejea kwa mtu mzima

Deuteronomy 12:21

Habari ya jumla
Musa aendelea kuzungumza kwa watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

anachagua kuweka jina lake
Hapa "jina" urejea kwa Mungu mwenyewe. Yahwe angeweza kuchagua eneo ambapo ataishi na watu watakuja kumwabudu yeye.

ndani ya malango yako
Hapa "malango" uwakilisha mji mzima

kama hamu ya nafsi yako
Hapa "nafsi" urejea kwa mtu mzima

Kama paa na kulungu wanaliwa
Hii inaweza kutofasiriwa kwa kauli tendaji.

paa na kulungu
Hawa ni wanyama wa mwituni mwenye miguu mirefu miembamba ambayo ukimbia kwa haraka.

asiye mfsafi...watu
Mtu asiyekubalika kwa kusudi la Mungu imesemwa kama mtu huyo alikuwa najisi kimwili.

watu safi
Mtu anayekubalika kwa kusudi la Mungu imesemwa kama mtu huyo alikuwa msafi kimwili.

Deuteronomy 12:23

damu ni uhai
hapa njia ambayo damu huimarisha uhai inazungumzwa kama kama damu ilikuwa maisha yenyewe.

hautakula maisha pamoja na nyama
Neno "maisha" hapa uwakilisha damu ambayo inaimarisha maisha.

kipi ni sawa machoni pa Yahwe
Hapa "macho" uwakilisha mawazo na maoni.

Deuteronomy 12:26

sadaka za viapo vyako
"sadaka kutimiza viapo" au "sadaka ya kiapo"

damu ya dhabihu zako itamwangwa nje
Hii inaweza kutajwa kwa kauli tendaji. "kuhani atamwanga damu ya dhabihu"

utakula nyama
Sheria ya Mungu inafafanua sehemu za mnyama ni za sadaka za kuteketezwa, ambayo sehemu ni za kuhani na ni sehemu gani za mtoaji.

Deuteronomy 12:28

Habari ya jumla
Musa aendelea kuzungumzwa kwa watu wa Israeli.

Chungunza na kusikiliza kwa maneno haya ambayo ninakuamuru
Hapa "maneno" uwakilisha nini Musa anasema.

ili iweze kukufanya vizuri wewe na watoto wako baada yako
Hapa "watoto" umaanisha watoto wako wote.

wakati unafanya kile kizuri na sawa
Maneno "uzuri" na "sawa" yana maana ya kufanana na msisitizo wa umuhimu wa tabia nzuri.

katika macho ya Yahwe
Hapa "macho" uwakilisha mawazo na maoni

Deuteronomy 12:29

hukataa mataifa
Yahwe kuwaharibu makundi ya watu huko Kanani huzungumza kama alikuwa akiwakata, kama mmoja angeweza kukata kwa vipande ngua au kukata tawi toka kwenye mti.

mataifa
Hapa "mataifa" uwakilisha watu kuishi huko Kanani.

wakati unapoenda kuwaondoa, na kuwaondoa
"wakati mnachukua vyote toka kwao"

uwa makini mwenywe
"uwe mwangalifu"

kwamba hujaingizwa katika kufuata...waliingia ndani ya kuchunguza miungu yao, kuuliza
Mtu kujifunza kuhusu na kuabudu miungu mingine huzungumzwa kama wameshikwa mtego wa mawindo. Hii inaweza kutajwa kwa kauli tendaji.

si kuingizwa ndani ya kufuata
Waisraeli kuabudu sanamu kama makundi ya watu Kanani kuabudu sanamu huzungumzwa kama Waisraeli walikuwa wanafuata nyuma ya makundi mengine ya watu.

baada ya kuharibiwa toka mbele yako
Hii inaweza kutajwa kwa kauli tendaji. "baada Yahwe awaharibu mbele yako"

katika kuuliza, "mataifa haya yanaabudu miungu yao? nitafanya hivyo'
Hii nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kutajwa kama nukuu ambayo si ya moja kwa moja.

Deuteronomy 12:31

Usiongeze au usiondoe
Hawapaswi kutengeneza sheria zaidi wala hawapaswi kupuuzia sheria ambazo Mungu amewapa.

Chapter 13

1 Kama miongoni mwenu ainuka nabii au muota ndoto, **2** na kama anawapa ishara au maajabu, na kama ishara au maajabu yanatokea, kama alivyozungumza kwenu na kusema, " Ebu tuifuate miungu mingine, ambayo hatuijui, na tuiabudu. **3** Usisikilize maneno ya nabii huyo, au kwa huyo muota ndoto, kwa kuwa Yahwe Mungu wako anakujaribu kujua kama unampenda Yahwe Mungu wako kwa moyo wako wote na roho yako yote. **4** Mtatembea baada ya Yahwe Mungu wenu, mheshimu, mzishike amri zake, na mtii sauti yake, na mtamwabudu na kushikamana naye. **5** Nabii huyo au muota ndoto atauwawa, kwa sababu amezungumza uasi dhidi ya Yahwe Mungu wenu, ambaye aliwaleta toka nchi ya Misri, na aliyewakomboa kutoka nyumba ya utumwa. Hivyo nabii anataka kuwaondoa katika njia ambayo Yahwe Mungu wenu aliwaamuru kutembea. Kwa hiyo weka mbali maouvu kutoka kwenu. **6** Tuseme kwamba ndugu yako, mwana wa mama yako, au mwana wako, au binti yako, au mke wa karibu nawe, au rafiki yako ambaye ni kama roho yako, kukushawishi kwa siri na kusema, "Acha tuende na tukaabudu miungu mingine ambayo hatujazijua, wala wewe wala mababu zako- **7** Miungu yeyote ya watu ambayo imewazunguka, karibu nanyi au mbali kutoka, kutoka mwisho wa dunia kwenda mwisho mwingine wa dunia. **8** Usimkubali au kumsikiliza. Wala macho yako yasione huruma, wala hautamuacha akiba au kumficha. **9** Badala yake, utamuacha hakika; mkono wako utakuwa wa kwanza kumuua, na badae mkono wa watu wote. **10** Mtamponda mpaka kufa kwa mawe, kwa sababu amejaribu kuwaondoa kutoka kwa Yahwe Mungu wenu, ambaye aliwatoa kutoka nchi ya Misri, nje ya nyumba ya utumwa. **11** Israel yote itasikia na kuogopa, na haitaendelea kufanya aina ya uovu miongoni mwenu. **12** Kama utasikia yeyote anasema kuhusu moja ya miji yenu, kwamba Yahwe Mungu wenu anawapa kuishi ndani yake. **13** Baadhi ya wenzuni waovu wamewaacha miongoni mwenu na kuacha kwa mbali wakazi wa miji yao na kusema, "Acha tuende na kuabudu miungu mingine ambayo hamjaijua. **14** Basi utaichunguza uthibitisho, kufanya utafiti na kuipeleleza kwa kina. Wakati unagundua kwamba ni kweli na hakuna shaka kwamba chukizo hilo lililofanyika miongoni mwenu, kisha utachukua hatua. **15** Utawashambulia hakika wenyeji wa mji huo kwa makali ya upanga. Utaangamiza kabisa na watu wote walio ndani yake, pamoja na mifugo yake, pamoja na makali ya upanga. **16** Utakusanya nyara zote kutoka katikati mwa mitaa yake na utuunguza mji, pamoja na nyara zake zote - kwa kuwa Yahwe Mungu wako. Mji utakuwa mchungu wa uharibifu milele; haupaswi kujengwa tena. **17** Hakuna hata kimoja kati ya vitu hivyo vimewekwa wakfu kwa ajili ya kuangamizwa vinapaswa kugadamana kwenye mkono wako. Hii inapaswa kuwa kesi, ili kwamba Yahwe atageuka kutoka kwenye ukali wa hasira yake, kumuonyesha rehema, kuwa na huruma kwako, na kukufanya wewe kuogezeka katika idadi, kama alivyoapa kwa baba zako. **18** Atafanya hivi kwa sababu unasikiliza sauti ya Yahwe Mungu wako, kuzishika amri zake ambazo ninakuamuru leo, kufanya kile kilicho sahihi mbele ya macho ya Yahwe Mungu wako.

Deuteronomy 13:1

Habari ya jumla
Musa aendelea kuzungumza kwa watu wa Israeli.

Ikiwa inainuka kati yenu
"Ikiwa inatokea miongoni mwenu" au "Ikiwa mmoja miongonu mwenu anadai kuwa"

mwotaji wa ndoto
Huyu ni yeyote ambaye anapokea ujumbe toka kwa Mungu kupitia ndoto.

ishara au maajabu
Haya ni maneno mawili yaliyo na maana ya kufanana na urejea kwa miujiza tofauti.

inakuja kuhusu
"inafanyika" au "hutokea"

ambayo alikuambia na akasema, 'hebu tufuate miungu mingine ambayo hamjui na tuiabudu.
Hii inaweza kutofasiriwa kama nukuu isiyo ya moja kwa moja.

Hebu tufuate miungu mingine.
Kuabudu miungu mingine huzungumzwa kama walikuwa wanaifuata au kufuata miungu mingine.

kufuata miungu mingine, ambayo hamjaijua
Maneno "miungu, ambayo hamjaijua" urejea kwa miungu ambayo makundi mengine ya watu kuabudu. Waisraeli wamjua Yahwe kwa sababu amejifunua mwenyewe kwao na wamepata udhoefu wa nguvu zake.

usisikilize maneno ya nabii, wala ya mwotaji wa ndoto
Hapa "maneno" uwakilisha kilichosemwa.

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kwa moyo wako wote na roho yako yote
Hii ni nahau "kwa moyo wako wote" inamaanisha "kabisa" na "kwa ...roho" inamaanisha "kwa uzima wako wote. Haya maneno yana maana ileile.

Deuteronomy 13:4

Utakwenda kumfuata Yahwe Mungu wako
Kumtii na kumwabudu Yahwe huzungumzwa kama watu walikuwa wanatembea au kumfuata Yahwe.

tii sauti yake
Hapa 'sauti' uwakilisha nini Yahwe asema.

kuambatana naye
Kuwa na mahusiano mazuri pamoja na Yahwe na kabisa kumtegemea huzungumzwa kama mtu ameshikamana kwa Yahwe.

utauawa
Hii inaweza kutajwa kwa kauli kazi

amezungumza uasi
Jina "uasi" linaweza kutajwa kama kitenzi

aliyekukomboa katika nyumba ya utumwa
Yahwe kuokoa watu wa Israeli toka utumwa huko Misri huzungumzwa kama Yahwe alilipa pesa kuwaokoa watu wako toka utumwani.

nyumba ya utumwa
Hapa "nyumba ya utumwa" uwakilisha Misri ambapo watu wa Yahwe walikuwa watumwa.

kukuchochea njia ambayo Yahwe Mungu wako alikuamuru uende.
Jinsi Mungu anataka mtu kuishi au kuzungumwa kama kama njia au barabara ambalo Mungu wake watembee. Mtu anayejaribu kumfanya mtu mwingine ache kumtii Mungu huzungumzwa kama mtu huyo alikuwa anajaribu kumfanya mtu mwingine aende njia ya Mungu au barabara.

Basi weka mbali uovu mbali miongoni mwenu
Hapa "uovu" urejea kwa mtu muovu au tabia mbaya. Hili jina kivumushi linaweza kutajwa kama kivumishi. "Unapaswa kumwondoa miongoni mwa watu wa Israeli mtu anayefanya kitu kiovu" au " Unapaswa kumuuwa mtu huyu muovu"

Deuteronomy 13:6

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

mke wa kifua chako
Kifua ni kifua cha mtu. Hii ni nahau ambayo anashikilia karibu na kifua chake, ambayo inamaanisha anampenda na kumthamini.

rafiki ambaye kwako ni kama nafsi yako
Hapa "nafsi" uwakilisha maisha ya mtu. Hii ina maana mtu anamjali rafiki wake zaidi kama anavyojali maisha yake mwenye.

kwa siri hukushawishi na kusema, hebu tuende na kuabudu mwisho mwingine wa dunia
Hii inaweza kutofasiriwa kama nukuu isiyo ya moja kwa moja. "kwa siri ujaribu kukushawishi uende na kuabudu... mwisho mwingine wa dunia."

ambayo ni pande zote karibu nawe
ambayo ni karibu nawe

kutoka mwisho wa dunia mpaka mwisho mwingine wa dunia
Hii ni kumbukumbu ya kutaja juu ya mambo makuu mawili ya dunia inamaanisha kila mahali duniani.

Deuteronomy 13:8

usimkubali
"Usikukabali kwa kile anataka "

Wala jicho lako lisimhurumie
Hapa "jicho lako" urejea kwa mtu mzima.

wala hautamzuia au kumficha
"wala hautamuonyesha huruma au kujificha kutoka kwa wengine kile alichokifanya"

mkono wako utakuwa wa kwanza kumuawa
Hii inamaanisha kwamba alikuwa wa kutupa jiwe la kwanza kwa mtu aliye na hatia. Neno "mkono" uwakilisha mtu mzima.

mkono wa watu wote
Hapa "mkono" uwakilisha mtu mzima. "watu wengine wataungana nawe"

Deuteronomy 13:10

amejaribu kukuchochea kutoka kwa Yahwe
"kugeuka mbali toka kwa Yahwe." Mtu anajaribu kusababisha mtu mwingine ache kumtii Yahwe husemwa kama mtu alikuwa anajaribu kumsababisha mtu kimwili kugeuka na kumwacha Yahwe.

nje na nyumba ya utumwa
Hapa "nyumba ya utumwa" uwakilisha Misri ambapo watu wa Yahwe walikuwa watumwa.

Israeli yote atasikia na kuogopa
Ilimaanisha kwamba wakati watu wanasikia kuhusu mtu aliyeuawa, watakuwa na hofu ya kutenda kama alivyofanya.

Deuteronomy 13:12

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Wenzake wengine waovu wamekwenda kati yenu
Maneno haya "kati yenu" umaanisha kwamba wanaume hawa waovu walikuwa Waisraeli walioishi kwenye jamii zao.

wamewaondoa wenyeji wa jiji lao na kusema tuache na kuabudu miungu mingine ambayo hamjui
Hii inaweza kutofasiriwa kama nukuu isiyo ya moja kwa moja.

amewaondoa wenyeji mbali na mji wao
Mtu anasababisha mtu mwingine kuacha kumtii Yahwe husemwa kama mtu aliyemsababisha mtu mwingine kimwili kugeuka na kumwacha Yahwe

kuchunguza ushahidi, kufanya utafutaji, na kuchunguza vizuri
Haya maneno yote umaanisha kimsingi kitu kilekile. Musa anasisitiza kwamba wanapaswa kwa umakini kujua nini kilichotokea kweli katika mji

kwamba kitu hicho cha machukizo kimefanyika kati yenu
Hii inaweza kutajwa kwa kauli tendaji. "kwamba watu wa mji wamefanya kitu kibaya"

Deuteronomy 13:15

kwa makali ya upanga
Hapa "makali" uwakilisha upanga mzima.

nyara zote
"nyara zote." Hii urejea kwa milki na hazina ambazo jeshi linakusanya baada ya kushinda vita

chungu cha uharibifu
"rundo la uharibifu"

kwamwe isijengwe tena
Hii inaweza kutajwa kwa kauli tendaji. "hakuna mmoja anapaswa kujenga mji huu"

Deuteronomy 13:17

Hakuna vitu vilivyotengwa kwa ajili ya uharibifu lazima viingie mkononi mwako
Yahwe alaani kitu fulani na kuahidi kukiharibu husemwa kama Yahwe alikuwa anaweka kitu mbali na vitu vingine. Hii inaweza kutajwa kwa kauli tendaji.

lazima viingine mkononi mwako
Hii ni nahau. "Unapaswa kuishika"

Yahwe atageuka kutoka kwa hasira yake kali
Yahwe hana hasira tana inaelezewa kuwa hasira yake ilikuwa kitu na Yahwe kimwili anageuka mbali nayo"

kwa baba zako
Hapa "baba" umaanisha babu ua baba waliotangulia.

unasikiliza sauti ya Yahwe
Hapa "sauti" uwakilisha nini Yahwe asema. "unatii kile Yahwe asema"

ambacho ni sahihi machoni pa Yahwe Mungu wenu
Hapa "machoni" uwakilisha mawazo au maoni.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Ninyi ni watu wa Yahwe Mungu wenu. Msijikate wenyewe, wala kunyoa sehemu za nyuso zenu kwa ajili ya wafu. **2** Kwa kuwa mu taifa lilowekwa wakfu kwa Yahwe Mungu wenu, na Yahwe amewachagua kuwa watu kwa ajili ya urithi wake, zaidi kuliko watu wote walio juu ya uso wa dunia. **3** Hampaswi kula kitu chochote kilicho chukizo. **4** Hawa ni wanyama ambao mnaweza kula: ng'ombe, kondoo, mbuzi, **5** kulungu, paa, kulungu wa kiume, mbuzi wa mwituni, paa mweupe na pofu na kondoo wa mlimani **6** Mnaweza kula wanyama wowote ambao wamegawanyika kwato, ambaye ana kwato zilizogawanyika mara mbili, na utafuna macheuo. **7** Hata hivyo, hampaswi kula baadhi ya wanyama ambao utafuna macheuo au ambao wana kwato zilizogawanyika mara mbili: ngamia, sungura, pomono, kwa sababu watafuna macheuo lakini hawajagawanyika kwato, ni najisi kwenu. **8** Nguruwe ni najisi kwenu pia kwa sababu amegawanyika kwato lakini hatafuni macheuo; ni najisi kwenu. Msile nyama ya nguruwe, na msiguse mizoga yao. **9** Haya yaliyo ndani ya maji mnaweza kula: chochote kilicho na mapesi na magamba; **10** lakini chochote kisichokuwa na mapesi na magamba msile; ni najisi kwenu. **11** Ndege wote safi mnaweza kula. **12** Lakini hawa ni ndege ambao hampaswi kula: tai, tumbusi, kipungu, **13** mwewe mwekundu na mweusi, aina yoyote ya kipanga. **14** Hampaswi kula aina yoyote ya kunguru, **15** na mbuzi na mwewe wa usiku, Lanes ndege wa baharini, aina yoyote ya mwewe, **16** bundi mdogo, bundi mkubwa, na bundi mweupe, **17** Mwari, nyamafu ya tai, mnandio. **18** Hampaswi kula korongo, aina yoyote ya kongoti, hudihudi, na popo. **19** Wote wenye mabawa; vitu vya utando ni najisi kwenu; havipaswi kuliwa. **20** Mnaweza kula vitu vyote virukavyo. **21** Hampaswi kula chochote kinachokufa chenyewe; mnaweza kumpa mgeni ambaye yuko katika mji wenu, kwamba anaweza kula au mnaweza kuuza kwa mgeni. Kwa kuwa mu taifa lililolowekwa wakfu kwa ajili ya Yahwe Mungu wenu. Hampaswi kumchemusha mbuzi kijana katika maziwa ya mama yake. **22** Hakika mnapaswa kutoa fungu la kumi la mavuno ya mbegu zenu zote, ambazo huja kutoka kwenye shamba kila mwaka. **23** Mnapaswa kula mbele ya Yahwe Mungu wenu, katika eneo ambalo atachagua kama patakatifu pake, fungu la kumi la nafaka zenu, za mvinyo mpya, na mafuta yenu, na mzaliwa wa kwanza wa wanyama na mifugo, kwamba mnaweza kujifunza daima kumheshimu Yahwe Mungu wenu. **24** Kama safari ni ndefu kwenu na kwamba hamwezi kuibeba, kwa sababu eneo ambalo Yahwe Mungu wenu atachagua kama patakatifu pake ni mbali kwenu, basi, wakati Yahwe Mngu anawabariki, **25** mtabadilisha sadaka katika pesa. Fungeni pesa kwenye mkono, na nendeni kwenye eneo ambalo Yahwe Mungu wenu atachagua. **26** Huko mtatumia pesa kwa chochote mnatamani kwa ng'ombe au kondoo, au kwa mvinyo, au kwa kinywaji imara, au kwa chochote mnatamani; mtakula hapo mbele ya Yahwe Mungu wenu, na mtafurahi, nyie na nyumba zenu. **27** Mlawi ambaye yuko malangoni mwenu- msimsahau, kwa kuwa hana sehemu wala urithi pamoja nanyi. **28** Mwisho mwa kila miaka mitatu mtawasilisha mafungu yote ya kumi ya mazao kwa mwaka huo huo, na mtatunza katika malango yenu; **29** na Mlawi, kwa sababu hana sehemu wala urithi pamoja nanyi, na mgeni, na yatima, na wajane walio ndani ya malango yenu, watakuja na kula na kurithika. Fanya hivyo kwa Yahwe Mungu wenu aweze kuwabariki katika kazi zote za mikono yenuo mnazofanya.

Deuteronomy 14:1

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Ninyi ni watu...ninyi ni taifa...amewachagua
tukio lote la "wewe" urejea kwa watu wa Israeli. Musa alijumuishwa kama sehemu ya watu.

Msijivunue, wala msiweke sehemu yoyote ya uso wako kwa wafu
Hizi zilikuwa njia za makundi ya watu waishio Kanani walionyesha kwamba walikuwa wakihuzunika juu ya watu walio kufa. Musa anawambia watu wa Israeli wasifanya kama wao. Maana kamili ya maelezo haya inaweza kuwa wazi.

wala kunyoa sehemu ya uso wao
"wala kunyoa mbele ya kichwa chako"

wewe ni taifa ambalo limetengwa kwa Yahwe Mungu wako.
Yahwe anachagua watu wa Israeli kuwa wake katika njia maalumu husemwa kama Yahwe aliwatenga kutoka mataifa mengine yote.

Yahwe amewachagua ninyi kuwa watu kwa ajili ya miliki yake.
Hii humaanisha kimsingi kitu kile kama sehemu ya kwanza ya sentensi. Vyote humaanisha watu wa Israeli kuwa sehemu ya Yahwe kwa njia maalumu.

watu kwa ajili ya miliki yake
"watu kwa ajili ya miliki ya hazina" au "watu wake"

generated on Tue Oct 24 10:45:40 2023

zaidi ya watu wote ambao wako juu wa uso wa ardhi.
nje ya makundi wa watu katika ulimwengu.

Deuteronomy 14:3

Haupaswi kula kitu chochote chukizo
Watu wa Israeli hakuwapaswa kula kitu chochote ambacho Mungu alisema hakikua kizuri kwa kuliwa.

paa, kulungu na kulungu wa kiume
Hizi ni aina za paa. Kama katika lugha yako hauna neno kwa kila mnyama inaweza kutofasiriwa kama "aina yote ya paa"

Kulungu
Huyu ni mnyama wa mwituni akiwa na miguu mirefu mwembamba ambayo inaweza kukumbia kwa haraka.

Kulungu wa kiume
aina ya paa

bebe, na swala
Wote hawa ni aina ya swala. Kama lugha yako haina neno kwa ajili ya mnyama inaweza kutofasiriwa kama "aina yote ya swala."

Deuteronomy 14:6

sehemu hiyo ya kwato
"ambayo wamegawanyika kwato" Hii ni kwato ambayo imegawanyika katika sehemu mbili badala ya kuwa moja kamili.

utafuna macheuo
Hii umaanisha wanyama uleta chakula chake juu toka tumboni na kutafuna tena.

sungura
Huyu ni mnyama mdogo mwenye masikio marefu ambaye huishi kwenye mashimu ya ardhi.

pomono
Huyu ni mnyama mdogo ambaye huishi kwenye maeneo ya miamba.

wako najisi kwenu
Kitu chochote Yahwe usema hakifai kwa watu wake kula husemwa kama kilikuwa najisi kimwili.

Deuteronomy 14:8

Nguruwe ni najisi kwenu
Kitu chochote Yahwe usema hakifai kwa watu wake kula husemwa kama kilikuwa najisi kimwili.

Deuteronomy 14:9

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Kwa vitu hivi ambavyo viko kwenye maji mnaweza kula
"Mnaweza kula aina hii ya wanyama ambayo huishia kwenye maji"

mapesi
mapesi, sehemu tambarare ambayo samaki hutumia kwenda kupitia maji

magamba
sahani ndogo zinazofunika mwili wa samaki

wao ni najisi kwa ajili yenu
Kitu Yahwe usema hakifai kwa ajili ya watu wake kula husemwa kama kilikuwa najisi kimwili.

Deuteronomy 14:11

ndege wote safi
Mnyama ambaye Mungu usema anafaa kwa ajili ya watu wake kula husemwa kama mnyama aliye msafi kimwili.

tai...tumbusi...kipungu...mwewe mwekundu na mweusi...kipanga.
Hizi ni ndege ambazo zinaweza kuamka usiku au kula wanyama wadogo na wanyama waliokufa.

Deuteronomy 14:14

kunguru...mnandio
Hizi ni aina yote ya ndege ambao wanaweza kuamka usiku au kula wanyama wadogo na wanyama waliokufa.

Deuteronomy 14:18

korongo...kongoti, hudihudi
Hizi ni aina za ndege ambao hula wanyama wadogo na mijusi.

popo
mnyama aliye na mabawa na mwili wa manyoya ambao umeamka hasa usiku na hula wadudu na panya.

vitu vyote vilivyo na mabawa, vyema
Hii umaanisha wadudu wote warukao ambao utembea kwa makundi makubwa.

wao ni najisi kwenu
Wanyama ambao Mungu usema hawafai kwa ajili ya watu wake kula husemwa kama wanyama walio najisi kimwili.

hawapaswi kuliwa
Hii inaweza kutajwa kwa kauli tendaji. "haupaswi kuwala"

vitu vyote visafi virukavyo
Wanyama ambayo Mungu husema wanafaa kwa ajili ya watu wake kula husemwa kama wanyama walio safi kimwili.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 14:21

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli

kitu chochote ambacho hufa chenyewe
Hii ina maanisha mnyama ambaye hufa kwa kifo cha kawaida.

Kwa kawa u taifa ambalo limewekwa wakfu kwa Yahwe Mungu wenu.
Yahwe kuchagua watu wa Israeli kuwa ni wake kwa anjia maalumu husemwa kama Yahwe amewatenga toka mataifa mengine.

Deuteronomy 14:22

toa sehemu ya kum ya mazaoa ya mbegu yako
Hii umaanisha wanapaswa kutoa moja ya sehemu nje ya kila kumi sawa na sehemu toka mazaoa yao.

miaka baada ya miaka
"kila mwaka"

mbele ya Yahwe
"kwenye uwepo wa Yahwe"

Deuteronomy 14:24

ibebbe
Hapa "i" urejea kwa kumi ya mazao na mifugo.

utabadilisha sadaka kwa fedha
"utauza sadaka yako kwa fedha"

funga fedha katika mkono wako, uende
"weka fedha kwenye mkoba na uchukue pamoja nawe"

Deuteronomy 14:26

kwa chochote utamanicho
"kwa chochote unataka"

mbele ya Yahwe
"kwenye uwepo wa Yahwe"

Mlawi aliye ndani ya malango yako
Hapa "langa" uwakilisha mji wote.

usimsahau yeye
Hii inaweza kutajwa kwa kauli chanya. "hakikisha unatoa moja ya kumi yako kwa Mlawi"

kwa kawa hana sehemu wala urithi pamoja nawe
Kabila la Lawi halikupokea sehemu ya ardhi kama urithi. Mgao wao wa urithi ulikuwa heshima ya kumtumikia Yahwe kama makuhani wake. Maana kamili ya maelezo haya inaweza kuwafanywa wazi.

hakuna sehemu wala urithi pamoja nawe
Mungu hakutoa ardhi kwa Walawi husemwa kama hakuwapa urithi.

Deuteronomy 14:28

kila baada miaka mitatu utawasilisha sehemu ya kumi ya mazao yako
Mara moja kwa kila miaka mitatu Waisraeli walipaswa kutunza moja ya kumi zao ndani ya miji yao ingetumika kutoa kwa Walawi, yatima, wajane na wageni.

ndani ya malango yenu
Hapa "malango" uwakilisha mji wote

kwa sababu hana sehemu wala urithi pamoja nawe
Mungu hawapi ardhi yoyote Walawi husemwa kama hakuwapa urithi.

yatima
Hawa ni watoto ambao wazazi wao wote wamekufa na hawana ndugu wa kuwajali.

mjane
Huyu ni mwanamke ambaye mme wake amekwisha kufa na hana watoto wa kumjali katika umri wake wa uzee.

kwa kazi yote mkon wako ambayo unafanya.
Hapa "mkono" uwakilisha mtu mzima. HIi inaweza kurejea kwa kazi ya mtu hufanya.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Kila mwisho wa kila miaka saba, mnapaswa kufuta madeni. **2** Hii ni tabia ya ukombozi. Kila mkopeshaji atafuta kile alichompa jirani yake, hata dai kutoka kwa jirani yake au ndugu yake kwa sababu ufutaji wa madeni wa Yahwe umetangazwa. **3** Kutoka kwa mgeni mnaweza kudai; lakini kwa chochote chenu kilicho na ndugu yenu mnapaswa mkitoe. **4** Hata hivyo, pasiwepo maskini miongoni mwenu (kwa kuwa Yahwe kwa hakika atawabariki kwenye nchi ambayo anawapa kama urithi kumiliki) **5** kama peke yenu mnasikiliza kwa bidii sauti ya Yahwe Mungu wenu, kuzishika amri zote ambazo anawaamuru leo. **6** Kwa kuwa Yahwe Mungu wenu atawabariki, kama alivyowaahidia; mtakopesha mataifa mengi, lakini hamtaazima; mtaongoza juu ya mataifa mengi, lakini hayatawaongoza ninyi. **7** Kama kuna mtu maskini miongoni mwenu, moja wa ndugu zenu, ndani ya malango yenu yoyote kwenye nchi yenu ambayo Yahwe Mungu wenu anawapa, msifanye migumu mioyo yenu wala kufunga mkono wenu toka kwa ndugu yenu, **8** Lakini mnapaswa hakika kufungua mkono wenu kwake na hakika mkopeshe yeye vya kutosha hitaji lake. **9** Muwe makini kutokuwa na wazo ovu au potovu katika moyo wenu, kusema, "Mwaka wa saba, mwaka wa ukombozi u karibu; ili kwamba msiwe wachoyo kuhusiana na ndugu zenu maskini na haumpi chochote; anaweza kumlilia Yahwe kuhusu nyie, na itakuwa dhambi yenu. **10** Mnapaswa kwa hakika mmpe, na moyo wenu hampaswi kuhuzunika wakati mnampa, kwa sababu kurudishiwa kwa Yahwe huyu Mungu wenu atawabariki katika kazi zenu zote na katika chochote mnaweka mkono wenu. **11** Kwa kuwa maskini kamwe hatakoma kuishi katika nchi, kwa hiyo nakuamuru wewe na kusema, "Unapaswa kwa hakika ufungue mkono wako kwa ndugu yako, kwa mhitaji wako, na kwa maskini wako katika nchi yako. **12** Kama ndugu yako, ni mwebrania wa kiume au mwebrania wa kike, ameuzwa kwako na anakutumikia kwa miaka saba, basi katika mwaka wa saba unapaswa umwache aende zake huru. **13** Unapomwacha aende zake huru, usimwache aende mkono mtupu. **14** Unapaswa kwa ukarimu hutoe kwake kutoka mifugo yako, kutoka pura iliyo chini, na kinu chako cha mvinyo. Kama Yahwe Mungu wako alivyokubariki, unapaswa umpe yeye. **15** Unapaswa kukumbuka kwamba ulikuwa mtumwa kwenye nchi ya Misri, na kwamba Yahwe Mungu wako alikukomboa; kwa hiyo ninakuamuru leo kufanya hivi. **16** Itakuwa kwamba kama atasema kwako, "Sitaenda mbali yako; kwa sababu anakupenda na nyumba yako, na kwa sababu ni mzuri kwako, **17** basi unapaswa kuchukua uma na msukumo kupitia sikio lake kwenye mlango, na atakuwa mtumwa wako milele. Na pia kwa mtumwa wako wa kike utafanya vilevile. **18** Isionekane kuwa vigumu kwako kumwachia aende zake huru, kwa sababu amekutumikia kwa miaka sita na amekupa mara mbili udhamani wa mtu aliyeajiriwa. Yahwe Mungu wako atakubariki katika yote unayofanya. **19** Wazao wote wa kwanza wa kiume katika wanyama na mifugo wako unapaswa uwatenge kwa Yahwe Mungu wako. Hautafanya kazi na mzao wa kwanza wa wanyama wako wala kumnyoa mzao wa kwanza wa mfugo wako. **20** Unapaswa umle mzaliwa wa kwanza mbele ya Yahwe Mungu wako kila mwaka katika eneo ambalo Yahwe atachagua, wewe na nyumba yako. **21** Kama ina kasoro yoyote- kwa mfano, kama ni kilema au kipofu, au ana kasoro yoyote- haupaswi kumtoa dhabihu kwa Yahwe Mungu wako. **22** Utamla ndani ya malango yako; mtu asiye najisi na aliye najisi ni sawa unapaswa kula, kama ungekula paa au kulungu. **23** Pekee haupaswi kunywa damu yake; unapaswa kuimwanga damu yake juu ya ardhi kama maji.

Deuteronomy 15:1

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

miaka saba
"miaka 7"

unapaswa kufuta madeni
"msamehe kila kitu ambacho watu bado wanadaiwa"

Hii ndiyo njia ya kutolewa
"Hii ni namna ya kufuta madeni"

mkopaji
mtu anayekopesha watu wengine fedha.

jirani yake au ndugu yake
Maneno "jirani" na "ndugu" kushiriki maana zilezile na msisitizo wa uhusiano wa karibu ambao wana nao na Waisraeli wenzake.

kwa sababu kufuta kwa madeni ya Yahwe kumetangazwa
Hii inaweza kutajwa kwa kauli tendaji. "kwa sababu Yahwe amehitaji kwamba kufutwe madeni"

mkono wako unapaswa kutolewa
Hii ni nahau. "unapaswa kudai tena" au " unapaswa ulipaji"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 15:4

hakuna masikini
Kitenzi cha jina "masikini" kinaweza kutajwa kama kitenzi. "hakuna watu masikini" au "hakuna mmoja ambaye ni masikini"

ardhi ambayo ametoa
Hii urejea kwa nchi ya Kanani.

anawapa ninyi kama urithi wa kumiliki
Nchi ambayo Yahwe anawapa watu wake husemwa kama ilikuwa ni urithi ambao Yahwe anawapa.

kama peke kwa bidii unasikiliza sauti ya Yahwe Mungu wako
Hapa maneno "sauti ya Yahwe" urejea kwa kile Yahwe mwenyewe asema. "kama peke unakuwa mwangalifu kutii kile Yahwe Mungu wako anasema"

utakopesha mikopo...huwezi kukopa
Neno "pesa" linaeleweka. Unaweza kufanya maana kamili ya maelezo haya wazi.

kwa mataifa mengi...juu ya mataifa mengi
Hapa "mataifa" uwakilisha watu. "kwa watu wa mataifa mengi...juu ya watu wa mataifa mengi"

utaongoza juu ya mataifa mengi, lakini hawatawaongoza juu yenu
Hapa "juu yenu" umaanisha kuwa mkuu wa kifedha. Hii umaanisha kimsingi kitu kile kama sehemu ya awali ya sentensi.

Deuteronomy 15:7

Kama kuna mtu maskini
Hapa "mtu" umaanisha mtu kwa ujumla.

moja wa ndugu zenu
"mmoja wa Waisraeli wenzako"

ndani ya malango yako
Hapa "malango" uwakilisha mji mzima.

haupaswi kuufanya mgumu moyo wako
Kuwa mkaidi husemwa kama mtu huyo alifanya mgumu moyo wao.

wala usifungi mkono wako kutoa kwa ndugu yako masikini.
Mtu ambaye akataa kuto kwa mtu maskini husemwa kama anafunga mkono wake kwamba mtu masikini hawezi kupata chochote toka kwake.

lakini unapaswa kwa uhakika kuufungua mkono wako kwake
Mtu anamsaidia mtu masikini husemwa kama alifungua mkono wake kwake.

Deuteronomy 15:9

hapana kuwa na mawazo maovu ndani ya moyo wako, kusema
Hapa "moyo" uwakilisha akili ya mtu. "usifikiri mawazi maovu"

Mwaka wa saba, mwaka wa kutolewa, u karibu
Ina maana kuwa kwa haraka mtu anafikiria hii atakuwa na wasiwasi kumsaidia mtu maskini kwa sababu inawezekana kwamba mtu maskini hatastahili kulipa tena. Maana kamili ya maelezo haya inaweza kufanywa wazi.

Mwaka wa saba
Neno "saba" ni namba ya upeo ya saba.

mwaka wa kutolewa
"mwaka wa kufuta madeni"

u karibu
Kitu fulani kitatokea mapema husemwa kama kilikuwa karibu kimwili.

ili usiwe na uchungu juu ya ndugu yako maskini na usimpe kitu
"ili usije ukaidi na kukataa kutoa chochote kwa Waisraeli wenzako"

lila kwa Yahwe
"piga kelele kwa Yahwe kwa ajili ya msaada"

itkauwa dhambi kwako
"Yahwe atachunguza yale uliyoyatenda kuwa ya dhambi

moyo wako lazima usiwe na huruma
Hapa "moyo" uwakilisha mtu mzima

katika yote ambayo unaweka mkono wako
Hapa "kuweka mkono wako" uwakilisha mtu mzima na kazi ambazo amefanya.

Deuteronomy 15:11

Kwa kuwa masikini kamwe wataacha kuishi kwenye nchi
Hii inaweza kutajwa kwa mfumo chanya. "Kwa kuwa daima kutakuwa na watu maskini katika nchi"

kwa masikini
Jina kitenzi "maskini" linaweza kutajwa kama kitenzi.

Nakuamuru na kusema, "Unapaswa hakika kufungua mkono wako...kwenye nchi yako.'
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kutajwa kama nukuu isiyo ya moja kwa moja.

fungua mkono wako kwa ndugu yako, kwa mhitaji, na masikini wako
Mtu ambaye ana utayari kumsaidia mtu mwingine husemwa kama mkono wake uko wazi.

generated on Tue Oct 24 10:45:40 2023

ndugu yako, kwa mhitaji wako, na masikini wako
Maneno "mhitaji" na "masikini" umaanisha kimsingi kitu kile kile na kusisitiza kwamba hawa ni watu ambao hawezi kujisaidia wenyewe.

Deuteronomy 15:12

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Kama ndugu yako
Hapa "ndugu" umaanisha Mwisraeli kwa ujumla, kama ni mwanaume au mwanamke.

imeuzwa kwako
Kama watu wasingeweza kulipa madeni, kwa wakati mwingine wanajiuza wenyewe kwa biashara ya utumwa kuplipa kile walichodaiwa.

miaka sita
"miaka 6"

mwaka wa saba
"mwaka wa saba." Huu "mwaka wa sabab ni namba ya upeo ya saba.

usiruhu aende zako mkono tupu
Mtu ambaye hana mali ya kujitolea mwenyewe au familia yake inazungumzwa kama kama mikono yake ilikuwa tupu.

kutoa kwa hiari
"hiari utoa kwake"

Deuteronomy 15:15

kumbuka ulikuwa mtumwa
Hapa "u" inajumuisha babu ambao walikuwa watumwa kwa miaka mingi.

kwamba Yahwe Mungu wenu aliwakomboa
Yahwe kuwaokoa watu wa Israeli kutoka utumwa huko Misri husemwa kama Yahwe alilipa pesa kuwaokoa watu wake kutoka utumwani.

kama anasema kwenu, "Sitaenda mbali nanyi"
Hii ni nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kutajwa kama nukuu isiyo ya moja kwa moja.

nyumba yako
Hapa "nyumba" uwakilisha familia ya mtu.

basi unapaswa kuchukua uma na kuifanya kupitia sikio lake kwa mlango
"basi utaweka mkono wako karibu na fremu ya mlango wa mbao kwenye nyumba yako, na kisha weka fikra za uma kupitia sikio ndani ya kuni"

uma
kikali, kifaa chenye ncha utumiwa kufanya shimo

milele
"mpaka mwisho wa maisha yake" au "mpaka afe"

Deuteronomy 15:18

Haipaswi kuonekana ngume kwenu kumruhusu yeye aende huru toka kwenu
Hii ina maana kwamba hawapendi wakati wa kuruhusu mtu aende huru.

kupewa mara mbili thamani ya mtu aliyeajiriwa
Hii ina maana mmiliki peke alipaswa kulipa ana kiasi kwa ajili ya mtumwa huyu kufanya kazi kuliko angemwajiri mtu kufanya kazi.

mtu kuajiriwa
Huyu ni mtu anayefanya kazi kwa malipo.

Deuteronomy 15:19

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

kumnyoa
kukata pamba au nywele

mbele ya Yahwe
"kwenye uwepo wa Yahwe"

mwaka kwa mwaka
"kila mwaka" au "kila mwaka"

kipofu
walemavu au asiyejiweza kimwili.

Deuteronomy 15:22

ndani ya malango
Hapa "malango" uwakilisha mji mzima.

najisi... watu
Mtu ambaye hakubaliki kwa makusudi ya Mungu husemwa kama mtu najisi kimwili.

watu wasafi
Mtu ambaye anakubalika kwa makusudi ya Mungu husemwa kama mtu msafi kimwili.

paa na kulungu
Hawa ni wanyama wa mwitu wakiwa na miguu mirefu na mwembamba ambao hukimbia kwa haraka.

haupaswi kula damu yake
"haupaswi kula damu yake." Yahwe hakuwaruhusu waisraeli kula damu kwa sababu damu iliwakilisha uhai.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Angalia mwezi wa Abibu, na uishike pasaka ya Yahwe Mungu wako, kwa kuwa katika mwezi wa Abibu Yahwe Mungu wako alikuleta toka Misri usiku. **2** Utamtolea dhabibu ya pasaka Yahwe Mungu wako na baadhi ya mifugo na wanyama kwenye eneo ambalo Yahwe atachagua kama patakatifu pake. **3** Hautakula mkate wa chachu pamoja nayo, siku saba utakula mkate usio na chachu, mkate wa mateso; kwa kuwa mlitoka katika nchi ya Misri kwa haraka. Fanya haya katika siku zako zote za maisha yako ili uweze kukumbuka akilini siku mliotoka nchi ya Misri. **4** Hakuna chachu inapaswa kuonekana miongoni mwenu ndani ya mipaka yenu wakati wa siku saba; wala nyama yoyote mnayotoa dhabihu jioni kwa siku ya kwanza inabaki mpaka asubuhi. **5** Msitoe dhabihu ya pasaka kati ya malango yenu ya ndani ambayo Yahwe Mungu wenu anawapa. **6** Badala yake, toa dhabihu katika eneo ambalo Yahwe Mungu wenu atachagua kama patakatifu pake. Hapo mtatoa dhabihu ya pasaka jioni wakati jua linazama, kwa wakati huo wa mwaka mlitoka Misri. **7** Mtapaswa kuichoma na kuila katika eneo ambalo Yahwe Mungu wenu atachagua; asubuhi mtageuka na kwenda kwenye mahema yenu. **8** Kwa siku sita mtakula mkate usiotia chachu; katika siku ya saba kutakuwa na kusanyiko makini kwa ajili ya Yahwe Mungu wenu; katika siku hiyo hamtafanya kazi. **9** Mtahesabu wiki saba kwa ajili yenu; tangu wakati mlipoanza kuweka mundu kwenye nafaka iliyosimama mtapaswa kuanza kuhesabu wiki saba. **10** Mtapaswa kushika wiki za sherehe ya Yahwe Mungu wenu pamoja na mchango wa sadaka ya utayari kutoka mkono wako ambayo utatoa, kulingana na Yahwe alivyokubariki. **11** Utafurahi mbele ya Yahwe Mungu wako- wewe, kijana wako, binti wako, mjakazi wako wa kiume, mjakazi wako wa kike, Mlawi aliye katika malango yako, na mgeni, yatima, na mjane alio miongoni mwenu, katika eneo ambalo Yahwe Mungu wako atachagua kwa ajili ya patakatifu pake. **12** Utakumbuka akilini kwamba ulikuwa mtumwa Misri; unapaswa kuangalia na kuzishika amri hizi. **13** Unapaswa kushika sherehe za vibanda kwa siku saba baada ya kuwa mmekusanya mavuno toka kwenye sakafu ya mapura na kutoka kwenye kinu chako cha divai. **14** Utafurahi wakati wa sherehe- wewe, kijana wako, binti wako, mjakazi wako wa kiume, mjakazi wako wa kike, Mlawi, na mgeni, na yatima na mjane walio ndani ya malango yako. **15** Kwa siku saba unapaswa kuangalia sherehe ya Yahwe Mungu wako katika eneo ambalo Yahwe atachagua, kwa sababu Yahwe Mungu wako atakubariki katika mavuno yako yote na kazi ya mikono yako yote, na unapaswa kuwa na furaha kabisa. **16** Mara tatu kwa mwaka wanaume wako wote wanapaswa kuonekana mbele za Yahwe Mungu wako katika eneo ambalo atachagua: katika sherehe ya mkate usiotiwa chachu, katika sherehe za wiki, na sherehe ya vibanda; na hawataonekana mbele za Yahwe mikono mitupu; **17** badala yake, kila mtu atatoa kama awezavyo, kwamba mtajua baraka kwamba Yahwe Mungu wako amekupa. **18** Unapaswa kufanya waamuzi na maakida ndani ya malango yako ambayo Yahwe Mungu wako anakupa; watachukuliwa toka kila kabila, and watahukumu watu kwa hukumu ya haki. **19** Haupaswi kuiondoa haki kwa nguvu; haupaswi kuonesha upendeleo wala kuchukua rushwa, kwa kuwa rushwa upofusha macho ya hekima na kupotosha maneno ya haki. **20** Unapaswa kufata baada ya haki, baada ya haki peke yake, ili kwamba uishi na kurithi nchi ambayo Yahwe Mungu wako anakupa. **21** Haupaswi kujitengenezea Asherahi, aina yoyote ya mti, kando ya madhabahu ya Yahwe Mungu wako ambayo utakayojitengenezea. **22** Wala usijitengenezee jiwe takatifu la nguzo, ambalo Yahwe Mungu wako anachukia.

Deuteronomy 16:1

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

mwezi wa Abibu
Huu ni mwezi wa kwanzza wa kalenda ya Kiebrania. Inaonyesha wakati Mungu aliwatoa watu wa Israeli toka Misri. Ni wakati wa sehemu ya mwisho wa mwezi wa tatu na sehemu ya kwanza ya mwezi wa nne kwa kalenda ya Magharibi.

ishike pasaka
Inamaanisha kwa "kushika pasaka" ambayo walikuwa wanasherehekea na kula chakula cha pasaka.

utatoa dhabihu ya pasaka
Hapa "Pasaka" uwakilisha mnyama ambaye anatolewa dhabihu kwa ajili ya sherehe.

Deuteronomy 16:3

nayo
Hapa "nayo" urejea kwa mnyama atakayetolewa dhabihu na kuliwa.

siku saba
"siku 7"

mkate wa taabu
Hii ilikuwa jina la mkate usiotiwa chachu.Maana kamili inaweza kutajwa kwa waziwazi.

generated on Tue Oct 24 10:45:40 2023

nje ya ardhi ya Misri kwa haraka
Watu walipaswa kuondoka Misri kwa haraka ambako hakuwa na muda wa kutosha kufanya mkate wa amila.

Fanya hili kwa siku zote za maisha yako
"Fanya hili kwa muda mrefu unapoishi"

kumbuka akilini
Hii ni nahau. "kumbuka"

Hakuna chachu lazima ionekane kati yenu
Hii inaweza kutajwa kwa mfumo tendaji. "Haupaswi kuwa na chachu yoyote miongoni mwenu"

ndani ya mipaka yenu
"ndani ya wilaya yako yote" au "katika nchi yako yote"

siku ya kwanza
Hii "kwanza" ni namba ya upeo kwa moja.

Deuteronomy 16:5

Huwezi kutoa dhabihu Pasaka
Hapa "Pasaka" uwakilisha mnyama ambaye atatolewa dhabihu.

ndani ya milango yako yote ya jiji
Hapa "milango" uwakilisha miji

wakati wa jua kwenda chini
"wakati wa jua kwenda chini"

Deuteronomy 16:7

lazima uipike
"Unapaswa kuipika"

siku sita
"siku 6"

siku ya saba
"saba" ni namba ya upeo kwa saba

mkusanyiko mzuri
"mkusanyiko maalumu"

Deuteronomy 16:9

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

hesabu wiki saba
"hesabu wiki 7"

tangu wakati unapoanza kuweka sungura kwenye nafaka zilizosimama.
Haya maneno "kuweka mundu kwenye nafaka" ni njia ya kurejea mwanzo wa muda wa kuvuna.

mundu
ni kifaa kilicho na wembe iliyopigwa kwa kukata nyasi, nafaka, na mizabibu.

pamoja na mchango wa sadaka ya kujitolea kutoka kwa mkono wako ambao utakupa
Hapa "mkono" uwakilisha mtu mzima.

kulingana na Yahwe Mungu wako amekubariki
"kulingana na mavuno ambayo Yahwe Mungu amekupa" Hii inamaanisha kwamba watu itatokana na kiasi ambacho wanatoa juu ya kiasi gani walichovuna mwaka huo.

Deuteronomy 16:11

mwana wako, binti yako, mjakazi wako wa kiume, mjakazi wako wa kike, Mlawi
Hawa hawarejei kwa mtu maalumu. Ina maana hawa ni aina ya watu kwa jumla.

ndani ya malango yako
Hapa "malango" uwakilisha miji

mgeni, yatima na mjane
Hii urejea kwa aina ya watu hawa kwa jumla

yatima
Hawa ni watoto ambao wazazi wao wote walifuga na hawana ndugu wa kuwajali.

mjane
Hii ina maana ya mwanamke ambaye mme wake amekufa na hana watoto wa kumjali kwa umri wa uzeeni.

kumbuka akilini
Hii ni nahau. "kumbuka"

Deuteronomy 16:13

Sherehe ya vipanda
Majina mengine ya sherehe ni "Sikukuu ya mahema," Sherehe ya vibanda," na "Sikukuu ya kukusanya." Wakati wa mavuno, wakulima wanategeneza vibanda vya muda kwenye mashamba. Hii sikukuu ilifanyika baada ya mavuno ya mwisho wa mwaka.

siku saba
"siku 7"

ndani ya malango
Hapa neno "malango" uwakilisha miji au mji.

Deuteronomy 16:15

sikukuu
"sikukuu ya vibanda"

kazi yote ya mikono yenu
Hapa "mikono" uwakilisha mtu mzima.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 16:16

wanaume wote wanapaswa kuonekana mbele ya Yahwe
Wanawake waliruhusiwa, lakini Yahwe hakuwahitaji kwamba waje. Wanaume wangeweza kuwakilisha familia zao zote.

wanapaswa kuonekana mbele ya Yahwe
"wanapaswa kuja na kusimama kwenye uwepo wa Yahwe"

hawataonekana mbele ya Yahwe mikono mitupu; badala yake, kila mtu
mitupu; badala yake, kila mtu- hawatakuja mbele ya Yahwe bila kuwa na sadaka; badala yake, kila mtu." Hizi sentensi mbili hasi kwa pamoja zina maana chanya.

Deuteronomy 16:18

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Mnapaswa kuwa na majaji
"Mnapaswa kuteua majaji" au " Mnapaswa kuchagua majaji"

ndani ya malango ya mji wenu
Hapa "malango" uwakilisha mji. "ndani ya miji yenu yote"

watachukuliwa
Hii inaweza kusemwa kwa mfumo tendaji. "utawachagua"

wahukumu watu kwa hukumu ya haki
"hukumu watu kwa haki"

Usiondoe haki kwa nguvu
Musa azungumzia haki kama kilikuwa kitu halisi ambacho mtu mwenye nguvu anaweza kwa ukali kutoa kwa mtu dhaifu. "Haupaswi kuwa na upendeleo wakati unahukumu. Hii inaweza kusemwa kwa mfumo chanya. Lugha yako inaweza kuwa na neno moja ambalo lina maanisha "tumia nguvu kuondoa." "Unapaswa kufanya maamuzi ya haki"

hampaswi
Hapa "m" urejea kwa wale watateuliwa kama majaji na maafisa.

kwa kuwa rusha upofusha macho ya hekima na kupotosha maneno ya wenye haki
Kuchukua rusha husemwa kama rushwa uwaharibu watu. "kwa kuwa hata mtu wa hekima ambaye apokea rushwa atakuwa kipofu, na hata mtu mwenye haki apokea rushwa atasema uongo"

rushwa upofusha macho ya mwenye hekima
Mtu wa hekima apokeae rushwa ili asiongee dhidi ya kitu kiovu husemwa kama amekuwa kipofu.

mwenye hekima
Kivumishi jina "mwenye hekima" kinaweza kutofasiriwa kama kivumishi.

na kupotoshwa maneno ya mwenye haki
Kivumishi jina "haki" kinaweza kutofasiriwa kama kivumishi.

kufuata baada ya haki, baada ya haki pekee
haki husemwa kama mtu ambaye anatembea. Mtu ambaye anafanya kile kilicho sawa na haki husemwa kama alikuwa anafuta kwa karibu nyuma ya haki.

urithi nchi ambayo Yahwe Mungu wenu anawapa
Kupokea nchi ambayo Mungu anawapa watu husemwa kama watu walikuwa wanarithi nchi kutoka kwa Mungu.

Deuteronomy 16:21

hampaswi
Hapa "m" urejea kwa watu wote wa Israeli.

nguzo yoyote ya jiwe takatifu, ambayo Yahwe Mungu wako huchukia.
Maneno "ambayo Yahwe Mungu wako huchukia" inakupa taarifa zaidi kuhusu jiwe takatifu.

nguzo ya jiwe takatifu
Hii urejea kwa nguzo ambazo ni sanamu hutumiwa kuabudu miungu wa uongo.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Haupaswi kumtolea dhabihu Yahwe Mungu wako ng'ombe au kondoo aliye na kasoro au kitu chochote kibaya, kwa kuwa hiyo itakuwa chukizo kwa Yahwe Mungu wako. **2** Kama kunapatikana miongoni mwenu, ndani ya malango ya mji wowote ambao Yahwe Mungu wenu anawapatia, mwanaume yoyote au mwanamke ambaye anafanya uovu mbele ya Yahwe Mungu wenu kuiharibu agano lake - **3** yoyote ambaye ameenda na kuabudu miungu mingine na kuisujudia, wala jua, mwezi, au kati ya jeshi la mbinguni- hakuna chochote nimekuamuru, **4** na kama ungeambiwa kuhusu hiki, au kama una mifugo- basi unapaswa kufanya uchunguzi wa makini. Kama ni kweli na hakika kwamba chukizo kama hilo limefanyika Israeli- **5** - basi utamleta huyo mwanaume au mwanamke, aliyefanya uovu huu, katika malango ya mji, kwamba mwanaume kabisa au mwanamke, na umponde huyo mtu mpaka kufa. **6** Kwa kinywa cha mashahidi wawili, au mashahidi watatu, itakuwa yeye anayepaswa kuuwawa; lakini kwa kinywa cha shahidi mmoja peke hatauwawa. **7** Mkono wa mashahidi unapaswa kuwa wa kwanza kumuuwa, na badae mkono wa watu wote; na mtamuondoa muovu miongoni mwenu. **8** Kama jambo linatokea ambalo ni gumu kwenu kufanya maamuzi- pengine swali la mauaji au kifo cha ajali, haki ya mtu mmoja na haki ya mtu mwingine, au swali moja la aina ya kuzulu kufanyika, au aina nyingine ya jambo-mambo ya utata ndani ya malango yenu, basi utapaswa kwenda kwenye eneo ambalo Yahwe Mungu wako atachagua kama patakatifu pake. **9** Utapaswa kwenda kwa makuhani, wazao wa Lawi, na kwa mwamuzi atakayetumika kwa wakati huo; mtatafuta ushauri wao, na watawapa ninyi maamuzi. **10** Mnapaswa kufuata sheria mliyopewa, katika eneo Yahwe atachagua kama patakatifu pake. Mtakuwa makini kufanya kila kitu ambacho wanawaelekeza kufanya. **11** Fuata sheria wanayowafundisha, na kufanya kulingana na maamuzi wanawapa. Msigeuke kutoka kwa kile wanawambia, kwa kulia au kushoto. **12** Yeyote anayefanya kwa kiburi, kwa kutomsikiliza kuhani anayesimama kutumika mbele ya Yahwe Mungu wako, au kwa kutomsikiliza mwamuzi- huyu mtu atakufa; mtaweka mbali uovu kutoka Israeli. **13** Watu wote wanapaswa kusikia na kuogopa, na kutofanya kwa kiburi tena. **14** Wakati mlipokuja kwenye nchi ambayo Yahwe Mungu anawapa, na wakati mnamiliki na kuanza kuishi ndani yake, na halafu unasema, 'Nitajiwekea mfalme juu yangu, kama mataifa yote yanayonizunguka mimi,' **15** basi unapaswa kwa hakika kujiwekea mfalme juu yako mtu yeyote ambaye Yahwe atachagua. Unapaswa kujiweka kama mfalme juu yako mtu yeyote kutoka miongoni mwa ndugu zenu. Haupaswi kuweka mgeni, ambaye si ndugu yenu, juu yenu. **16** Lakini hapaswi kuzidisha farasi kwa ajili yake, wala kusababisha watu kurudi Misri ili kwamba aweze kuzidisha farasi, kwa kuwa Yahwe alikwisha sema kwako, 'Unapaswa kuanzia sasa usirudi njia hiyo tena.' **17** Na hapaswi kuzidisha wake kwa ajili yake, ili kwamba moyo wake usigeuke kotoka kwa Yahwe; wala hapaswi sana kuzidisha kwa ajili yake fedha au dhahabu. **18** Wakati aketipo kwenye kiti cha enzi cha ufalme wake, anapaswa kuandika kwenye kitabu kwa ajili yake nakala ya sheria hii, kutoka kwenye sheria ambayo iko mbele ya makuhani, ambao ni Walawi. **19** Kitabu kinapaswa kuwa na yeye, na anapaswa kusoma ndani yake kwa siku zake zote, ili kwamba aweze kujifunza kumheshimu Yahwe Mungu wako, ili kwamba ashike maneno yote ya sheria hii na amri hizi, kuzishika. **20** Anapaswa kufanya hivi ili kwamba moyo wake usiinuliwe zaidi ya ndugu zake, na ili kwamba asigeuke mbali na amri, kwa kulia au kwa kushoto' kwa kusudi kwamba aweze kuzidisha siku zake katika ufalme wake, yeye na watoto wake, miongoni mwa Israel.

Deuteronomy 17:1

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

ambayo ni kosa lolote
"ambayo ina kosa" au "ambayo ina kitu kibaya" Mnyama anapaswa kuonekana mwenye afya pasipo kuwa na ulemavu.

hiyo itakuwa chukizo kwa Yahwe
"ambayo itakuwa machukizo kwa Yahwe"

Deuteronomy 17:2

kama kunapatikana miongoni mwenu
Hii inaweza kusemwa kwa kauli tendaji. "Kama unampata mtu" au "Kama kuna mtu yeyote miongoni mwenu"

ndani ya malango ya mji wenu wowote
Hapa "malango" uwakilisha miji. "kuishi kwenye moja ya miji yenu"

Je, ni jambo baya machoni pa Yahwe Mungu wako
Hapa, "machoni pa Yahwe" umaanisha nini Yahwe azingatia au kufikiri kuhusu kitu fulani. "kitu fulani ambacho Yahwe Mungu hufikiri ni kiovu"

generated on Tue Oct 24 10:45:40 2023

huvujika kwa agano lake
"kutotii agano lake"

yeyote ambaye ameshaenda
"kama unamkuta yoyote ambaye ameshaenda"

yeyote wa jeshi la mbinguni
"nyota yoyote"

hakuna kitu nilichokuamuru
"ambayo sijamwamuru yoyote kufanya"

ikiwa umeambiwa juu ya hili
Hii inaweza kusemwa kwa mfumo tendaji. "kama mtu anakuambia kuhusu hili tendo la kutotii"

fanya uchunguzi wa makini
Jina dhahania "uchunguzi" inaweza kusemwa kama kitenzi. "unapaswa kwa uangalifu uchunguzi kilichotokea"

Hitilafu hiyo imefanywa nchini Israeli.
Hii inaweza kusemwa kwa mfumo kazi.

Deuteronomy 17:5

Kwa kinywa cya mashahidi wawili, au watatu, yeye atakayekufa atauawa
Hapa "kinywa" uwakilisha ushuhuda wa mashahidi. Hii inaweza kutofasiriwa kwa mfumo kazi.

lakini kwa kinywa cha shahidi moja peke hapaswi kuawa
Hapa "kinywa" uwakilisha ushuhuda wa shahidi. Hii inaweza kutofasiriwa kwa mfumo kazi. "kama mtu mmoja peke anazungumza dhidi yake, basi unapaswa kumuawa"

Mkono wa shahidi unapaswa kuwa wa kwanza kumuawa, na baada ya hapo mkono wa watu wote
Hapa "mkono" uwakilisha mtu mzima. "Mashahidi wenyewe wanapaswa kuwa wa kwanza kumponda mawe. Basi watu wote watamuawa kwa mponda mawe"

na utaondoa uovu kutoka miongonu mwenu
Jina kuvumshi "uovu" inaweza kusemwa kama kuvumishi. "unapaswa kumuondoa miongoni mwa Waisraeli mtu huyu ambaye afanya uovu huu" au unapaswa kumuawa mtu huyu muovu"

Deuteronomy 17:8

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

ikiwa jambo linatokea
"kama kuna jambo" au "kama kuna hali"

haki ya mtu mmoja na mwingine
"haki" ni mamlaka ya kisheria kufanya kitu fulani au kumiliki kitu fulani.

ndani ya malango ya mji wako
Hapa "malango ya mji" uwakilisha miji. "ndani ya miji yenu"

utatafuta ushauri wako
Jina "ushauri" inaweza kusemwa kama kitenzi. "utawauliza wakushauri"

watakupa uamuzi
Jina "uamuzi" inaweza kusemwa kama kitenzi. "watafanya maaumuzi juu ya mambo"

Deuteronomy 17:10

Unapaswa kufuata sheria uliyokupa
Mtu kutii kile makuhani na mwamuzi wanachoamua husemwa kama mtu kimwili anafuata kwa nyuma sheria. Hii inaweza kusemwa kwa mfumo kazi. "Unapaswa kutii kile mwamuzi na makuhani wanamua kuhusu jambo"

Usigeuke kwa kile wanachokuambia, kwa mkono wa kulia au kushoto.
Mtu asipofanya hasa kila mwamuzi na makuhani wanasema anasemwa kama alikuwa ameiacha njia sahihi/

Deuteronomy 17:12

kwa kutomsikiliza kuhani...wala kwa kutomsikiliza mwamuzi
"na hakuna kumtii kuhani...wala hakuna kumtii mwamuzi"

utaondoa mbali uovu toka Israeli.
Jina kivumushi "uovu" inaweza kutofasiriwa kama kivumushi. "unapaswa kumwondoa mtu toka miongoni mwa Waisraeli mtu afanyae kitu kiovu" au "unapaswa kumuawa mtu huyu muovu"

Watu wote wanapaswa kusikiliza na kuogopa, na kutotenda kwa kiburi tena
Inamaanisha kwamba wakati watu wanasikia kuhusu mtu aliyeuawa kwa kufanya kwa kiburi, wataogopa na hawatafanya kwa kiburi wenyewe.

Deuteronomy 17:14

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Wakati ulipokuja kwenye nchi
Neno "kuja kwenye" linaweza kutofasiriwa kama "kwenda kwa" au "kuingia."

basi unasema, 'Nitaweka mfalme juu yangu, kama mataifa yote ambayo yananizunguka'
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kusemwa kama nukuu isiyo ya moja kwa moja. "basi unaweza kuamua kwamba unahitaji mfalme kama wa watu wa mataifa ambayo yana wafalme"

generated on Tue Oct 24 10:45:40 2023

weka mfalme juu yangu
Kumpa mtu mamlaka kutawala kama mfalme huko Israeli husemwa kama watu walikuwa wanamweka mtu katika sehemu iliyo juu yao.

kama matiafa yote ambayo yananizunguka mimi
"kama mataifa yaliozunguka"

mataifa yote
mataifa yote Hapa "matiafa" uwakilisha mtu anaishi kwenye mataifa.

moja kutoka miongoni mwa ndugu zenu
"moja ya Waisraeli wenzako"

mgeni, ambaye siyo ndugu yako
Yote haya makundi ya maneno umaanisha kitu kile. Ote urejea kwa mtu ambaye siyo Mwiisraeli.

Deuteronomy 17:16

kwa kuwa Yahwe alikwisha sema kwako, "Haupaswi kuanzia sasa kamwe usirudi njia hiyo tena'
Hii imekuwa nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kusemwa kama nukuu isiyo ya moja kwa moja. "kwa kuwa Yahwe amekwisha sema kwamba haupaswi kamwe kurudi Misri tena"

ili moyo wake usiondoke kutoka kwa Yahwe
Hapa "moyo" urejea kwa mtu mzima. Wafalme mara nyingi walioa wanawake kutoka mataifa mengine ambayo yaliabudi miungu tofauti. Mfalme wa Israeli ambaye anaanza kuabudu miungu ya uongo wa mke wake husemwa kama moyo wake umegeuka mbali kutoka Yahwe.

Deuteronomy 17:18

Wakati akaapo kwenye kiti cha enzi chake cha ufalme
Hapa "kiti cha enzi" uwakilisha ngu ya mtu na mamlaka kama mfalme. Kukaa kwneye kiti cha enzi umaanisha kuwa mfalem.

kutoka sheria ambayo ilikuwa mbele ya makuhani, ambao ni Walawi
"kutoka kwenye nakala ya sheria ambayo makuhani wa kilawi walitunza"

ili kuyashika yote maneno ya sheria na amri hizi, kuzitama
Haya makundi ya maneno umaanisha kimsingi kitu kilekile na kusisitiza kwamba mfalme anapaswa kutii sheria zote za Mungu.

Deuteronomy 17:20

ili kwamba moyo wako haujainuliwa zaid ya ndugu zake
Hapa "moyo wake" ujrea kwa mtu mzima. Mfalme kuwa na kiburi inasemwa kama moyo uliinuliwa

ili kwamba asiache njia kutoka kwa amri, kwa mkono wa kulia na wa kushoto.
Mfalem kutotii amri za Mungu husemwa kama mtu anaiacha njia sahihi.

kuongoze maisha yake
Siku ndefu ni mfano wa maisha marefu. Hii inaweza kutofasiriwa sawasawa na "kuzidisha siku yako" katika 4"25

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Makuhani, ambao ni Walawi, na makabila yote ya Lawi, hayatakuwa na mgao wala urithi pamoja na Israel; wanapaswa kula dhabihu ya Yahwe iliyotengenezwa kwa moto kama urithi wao. **2** Hawatakuwa na urithi miongoni mwa ndugu zao; Yahwe ni urithi wao, kama alivyosema nao. **3** Hii ni sababu ya makuhani kutoka kwa watu, kutoka kwa wale wanaotoa dhabihu, kama itakuwa ng'ombe au kondoo: wanapaswa kutoa kwa kuhani bega, mashavu mawili, na sehemu za ndani. **4** Mazao ya kwanza ya nafaka zako, mvinyo wako mpya, na mafuta yako, na manyoya ya kwanza ya kondoo zako, unapaswa umpe. **5** Kwa kuwa Yahwe Mungu wako amemchagua kutoka kwenye makabila yote yako kusimama kutumika kwa jina la Yahwe, yeye na wana wake milele. **6** Kama Mlawi anatoka kati ya miji yenu nje ya Israel yote kutoka ambapo anaishi, na utamani kwa moyo wake wote kuja katika eneo Yahwe atachagua, **7** basi anapaswa kutumika kwa jina la Yahwe Mungu wake kama ndugu zake wote Walawi wanafanya, wanaosimama mbele ya Yahwe. **8** Wanapaswa kuwa na mgao wa kufanana wa kula, badala ya kile kinachokuja kutokana na mauzo ya urithi wa familia yake. **9** Wakati mmekuja katika nchi ambayo Yahwe Mungu wenu anawapa, mnapaswa kujifunza kuangalia machukizo ya mataifa. **10** Pasipatikana miongoni mwenu mmoja anayemweka kijana wake au binti yake kwenye moto, yeyote anatumia uganga, yeyote anatabiri, au mchawi, mchawi yeyote, **11** yeyote aongeae na wafu, au yeyote aongeae na roho. **12** Kwa yeyote afanyae mambo haya ni chukizo kwa Yahwe; ni kwa sababu ya machukizo haya ambayo Yahwe Mungu wenu anawaondosha mbele zenu. **13** Mnapaswa kuwa wakamilifu mbele ya Yahwe Mungu wenu. **14** Kwa mataifa haya ambayo mtayafukuza kusikiliza wale wafanyao uchawi na uganga; lakini kwenu, Yahwe Mungu wenu amewakataza ninyi kufanya hivyo. **15** Yahwe Mungu wenu atainua kwa ajili yenu nabii kutoka miongoni mwenu, mmoja wa ndugu zenu, kama mimi. Mnapaswa kumsikiliza. **16** Hiki ndicho mlichouliza kutoka kwa Yahwe Mungu wenu huko Horebu katika siku ya kusanyiko, kusema, "Acha tusisikie tena sauti ya Yahwe Mungu wetu, wala kuona moto mkuu tena, wala tutakufa." **17** Yahwe alisema nami, "Kile walichosema ni kizuri. **18** Nitamwinua nabii kwa ajili yao kutoka miongoni mwa ndugu zao, kama wewe. Nitaweka maneno yangu katika kinywa chake, na ataongea nao yote niliyowakuamuru. **19** Itakuwa kama yeyote hatasikia maneno yangu ambayo anazungumza kwa jina langu, nitalitaka kwake. **20** Lakini nabii ambaye anazungumza neno kwa kiburi kwa jina langu, neno ambalo sijamuamuru kusema, au ambaye anayezungumza kwa jina la miungu mingine, huyo nabii atakufa. **21** Hivyo ndivyo unapaswa kusema katika mioyo yenu: "Tutagunduaje kuwa ujumbe ambao Yahwe hajazungumza? **22** Mtagundua ujumbe ambao Yahwe amezungumza pindi nabii azungumzapo kwa jina la Yahwe. Kama hiyo haitokei wala kufanyika, basi hicho ni kile ambacho Yahwe hajazungumza na nabii amezungumza kwa kiburi, na hampaswi kumuogopa.

Deuteronomy 18:1

Habari ya jumla
Musa aendelea kuwambia watu kile Yahwe anahitaji wao wafanye.

hatutakuwa na sehemu wala urithi pamoja na Israeli.
Walawi hawapokei ardhi yoyote kutoka kwa Yahwe husemwa kama hawatapokea urithi.

hakuna sehemu
"hakuna sehemu" au "hakuna sehemu"

miongoni mwa ndugu zake
"miongoni mwa makabila mengine ya Israeli" au miongoni mwa Waisraeli"

Yahwe ni urithi wao
Musa azungumza kwa heshima kwa Aroni na wazao wake watakuwa kwa kumtumikia Yahwe kama makuhani kama Yahwe alikuwa kitu watakachorithi.

Deuteronomy 18:3

yu kuhani
"madai ya makuhani" au "kushiriki kwa makuhani"

sehemu za ndani zaidi
Hii ni tumbo na matumbo.

unapaswa kumpa
"unapaswa kutoa kwa kuhani"

amemchagua yeye
Hapa "yeye" uwakilisha Walawi wote

kusimama kwa kutumika kwa jina la Yahwe
Hapa "jina la Yahwe" usimama kwa Yahwe mwenyewe na mamlaka yake. "kuwa watumishi wake maalumu" au " kutumika kama wawakilishi wa Yahwe"

yeye na watoto wake milele
Hapa "yeye" uwakilisha Walawi wote.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 18:6

kutamani kwa roho yake yote
Hii ni nahau. "anatamani sani" au "anataka kweli"

basi anapaswa kutumika kwa jina la Yahwe Mungu wake
Hapa "jina" uwakilisha Yahwe na mamlaka yake. "kisha anapaswa kumtumikia Yahwe na Mungu wake kama kuhani"

anasimama huko mbele ya Yahwe
"ambaye anatumika kwenye mahali patakatifu kwa uwepo wa Yahwe"

urithi wa familia yake
Hiki ndicho kuhani angeweza kurithi kutoka kwa baba yake

Deuteronomy 18:9

Wakati unapokuja
Hapa "kuja" kunaweza kutofasiriwa kama "kwenda" au "kuingia"

haupaswi kujifunza kuchunguza machukizo ya mataifa hayo
Mungu achukia shughuli za kidini za watu kwa mataifa yanayowazunguka. Anawazingatia kuwa mbaya sana. Hapa "mataifa" uwakilisha watu.

haipaswi kupatikana kati yenu yeyote
Hii inaweza kusemwa kwa mfumo kazi. "Pasiwepo miongoni mwenu"

kumweka kijana wake au binti wake kwenye moto
"kutoa dhabihu watoto wake kwenye moto juu ya madhabahu"

yoyote atumiae uchawi ...aongea na roho
Hawa ni watu tofauti wanaotumia uchawi. Mungu amekataza kila aina ya uchawi. Kama hauna neno kwa aina hii ya watu, inaweza kusemwa kwa ujumla. "yeyote atumiae uchawi kujaribu kungundua nini kitatokea badae, kuelezea, au kuongea na roho wafu"

kufungua
kutumia uchawi kutabili baadaye

Deuteronomy 18:12

kuwaondoa
Hapa "wao" urejea kwa watu tayari wanaishi huko Kanani.

Kwa mataifa haya
Hapa "mataifa" usimama kwa ajili ya makundi ya watu ambao wanaishi Kanani.

kuwaondoa
"kuwaondoa" au kuwatoa nje"

Deuteronomy 18:15

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

Yahwe Mungu wenu atainua kwa ajili yenu nabii
Yahwe kuteua mtu kuwa nabii husemwa kama Yahwe uinua mtu juu.

moja ya ndugu zenu
"moja ya ndugu Waisraeli"

Hiki ndicho ulichouliza
Hapa "wewe" urejea kwa Waisraeli huko kwenye Mlima Horebu kuhusu miaka 40 ya awali.

huko Horebu siku ile ya kusanyiko
"siku ile mlipokusanyika pamoja huko Horebu"

siku ya kusanyiko, kusema, "Hebu tuache kusikia tena sauti ya Yahwe Mungu wetu, wala kuona moto wake mkuu tena, au tutakufa'
Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kusemwa kama nukuu isiyo ya moja kwa moja. "siku ya kusanyiko wakati uliposema kwamba haukutaka kusikia sauti ya Yahwe Mungu wetu, wala kuona moto mkuu tena, kwa sababu uliogopa kwamba utakufa"

Hebu tuache kusikia tena sauti ya Yahwe Mungu wetu
Hapa "sauti" uwakilisha Yahwe anazungumza. "Hebu tuache kumsikia Yahwe Mungu wetu anazungumza tena"

Deuteronomy 18:17

Nitaunua nabii kwa ajili yenu
Yahwe kuteua mtu kuwa nabii husemwa kama Yahwe angeinua mtu juu.

kutoka miongoni mwa ndugu zenu
"kutoka miongoni wenzenu Waisraeli"

Nitaweka maneno yangu kwenye kinywa chake
Yahwe kumwambia nabii nini cha kusema husemwa kama Yahwe angeweka maneno kwenye kinywa cha nabii.

zungumza nao
"zungumza na watu wa Israeli"

usisikilize maneno yangu ambayo anazungumza kwa jina langu
Hapa "maneno" uwakilisha nini Yahwe asema. Hapa maneno "jina langu" uwakilisha Yahwe na mamlaka yake. "usimsikilize wakati azungumzapo ujumbe wangu"

kuhitaji hivyo
"Mimi nitamshikilia kuwajibika" au "Nitamwadhibu." Hapa "yeye" urejea kwa mtu asiyemsikiliza nabii.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 18:20

Habari ya jumla
Yahwe aendelea kuzungumza

ambaye aongea neno kwa kiburi
Hapa "neno" uwakilisha ujumbe.

kwa jina langu
Hapa "jina langu" urejea kwa Yahwe mwenye na mamlaka yake.

neno ambalo sijakuamuru
Hapa "neno" uwakilisha ujumbe "ujumbe ambao sijakuamuru"

ambaye azungumza kwa jina la miungu mingine
Hapa "jina" uwakilisha miungu yenyewe au mamlaka yao. Hii inamaanisha nabii adai kwamba miungu ya uongo alimwambia kuzungumza ujumbe fulani.

Hivi ndivyo unapaswa kusema kwenye moyo wako
Hapa "moyo" uwakilisha mawazo ya mtu. "Unazungumza mwenywe" au "Unapaswa kusema mwenywe"

Tutagundua je ujumbe wa Yahwe ambao hajazungumza?
"Namna gani tunaweza kujua kama ujumbe ambao nabii amezungumza umetoka kwa Yahwe? Hapa "tu" urejea kwa watu wa Israeli.

Deuteronomy 18:22

Habari ya jumla
Yahwe aendelea kuzungumza

nabii azungumza kwa jina la Yahwe
Hapa "jina la Yahwe" urejea kwa Yahwe mwenyewe na mamlaka yake. "nabii adai kuzungumza nami" au "nabii adai kuzungumza na mamlka yangu"

nabii amezungumza kwa kiburi
"nabii amezungumza ujumbe huu pasipo mamlaka yangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Wakati Yahwe Mungu wenu anayafutilia mbali mataifa, yale ambayo Yahwe Mungu wenu anawapa nchi yao, na wakati mnakuja kwao na kuishi katika miji yao na nyumba, **2** mnapaswa kuchagua miji mitatu kwa ajili yenu katikati mwa nchi yenu ambayo Yahwe Mungu anawapa kuimiliki. **3** Mnapaswa kujenga barabara na kugawa mipaka ya nchi yenu katika maeneo matatu, nchi ambayo Yahwe Mungu wenu anafanya kuimiliki, ili kwamba kila mmoja anayeua mtu mwingine apate kukimbia hapo. **4** Hii ni sheria kwa ajili ya mtu anayeua mwingine na anayekimbilia huko kuishi: yeyote auae jirani yake bila kujua, na hapo awali hakumchukia- **5** kama wakati mtu aingiapo katika msitu pamoja na jirani yake kukata kuni, na mkono wake ukata mti chini kwa shoka, na kichwa uteleza kutoka kwenye mpini na kumpiga jirani yake mpaka akafa- basi mtu huyu anapaswa kukimbilia katika moja ya miji hii na kuishi. **6** Vinginevyo damu ya mlipiza kisasi atamfuata yeye aliyetoa uhai, na kwa hasira kali anampita kwa sababu ilikuwa safari ndefu. Na anampiga na kumuua, ijapokuwa mtu huyo akustahili kufa; na hata akustahili adhabu ya kifo kwa sababu hakumchukia jirani yake kabla hili halijatokea. **7** Basi sasa ninakuamuru kuchagua miji mitatu kwa ajili yako. **8** Kama Yahwe Mungu wenu apanua mipaka yenu, kama alivyoapa kwa mababu zenu kufanya, na kuwapa nchi yote ambayo amewaahadia kuwapa mababu zenu; **9** kama mnazishika amri hizi zote kuzifanya, ambazo ninakuamuru leo- amri za kumpenda Yahwe Mungu wenu na daima kutembea katika njia zake, basi mnapaswa kuongeza miji mitatu zaidi kwa ajili yenu, isipokuwa ile mitatu. **10** Fanya hivi ili kwamba damu isiyo na hatia isimwangwe katikati ya nchi ambayo Yahwe Mungu wenu anawapa kwa ajili ya urithi, ili kwamba pasiwepo hatia ya damu kwenu. **11** Lakini kama yeyote anamchukia jirani yake, uongo unamsubiri, uinuka dhidi yake, na majeraha ya kufa kwake ili kwamba anakufa, na kama basi anakimbia katika moja ya miji hii- **12** basi wazee wa mji wake wanapaswa kumtoa na kumrudisha toka huko, na kumkabizi katika mkono wa ndugu mhusika, ili kwamba amuue. **13** Jicho lako halipaswi kumuonea huruma; badala yake; unapaswa kuondoa hatia ya damu kutoka Israel, ili kwamba iwe vizuri kwako. **14** Haupaswi kuondoa alama ya jirani yako ambayo wameweka katika eneo muda mrefu, katika urithi wako ambao utarithi, katika nchi ambayo Yahwe Mungu wako anakupa kumiliki. **15** Shahidi moja peke hapaswi kuinuka dhidi ya mtu kwa ajili ya uovu wowote, au kwa ajili ya dhambi yoyote, katika jambo lolote ambalo amefanya dhambi; kwa kinywa cha mashahidi wawili, au kwa kinywa cha mashahidi watatu, kunapaswa jambo lolote lilithibitishwe. **16** Kama ushuhuda wa mtu asiye na haki anainua dhidi ya mtu yeyote kushuhudia dhidi yake kwa mambo mabaya. **17** Basi watu wote wawili, mmoja kati ya yule utata upo, anapaswa kusimama mbele ya Yahwe, mbele ya makuhani na waamuzi ambao wanatumika siku hizo. **18** Waamuzi wanapaswa kuchunguza kwa uangalifu; ona, kama ushahidi ni ushahidi wa uongo na umeshuhudiwa kwa uongo dhidi ya ndugu yake, **19** basi unapaswa kufanya kwake, kama alivyokusudia kufanya kwa ndugu yake, na utaondoa uovu kutoka miongoni mwenu. **20** Basi wale wanaobaki watasikia na kuogopa, na kuanzia hapo na kuendelea hawatafanya tena aina ya ouvu miongoni mwao. **21** Macho yako hapaswi kuona huruma; maisha yatalipa kwa maisha, jicho kwa jicho, jino kwa jino, mkono kwa mkono, mguu kwa mguu.

Deuteronomy 19:1

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

Wakati Yahwe Mungu wenu huyapunguza mataifa
Yahwe kuwaharibu watu wanaoishi Kanani husemwa kama wamepungunzwa, kama mmoja angewapungunza kwa vipande vya nguo au kupungunza tawi la mti

mataifa
Hii uwakilisha makundi ya watu ambayo huishi huko Kanani.

wale ambao nchi Yahwe Mungu wenu anawapa
"yale mataifa ambayo yalikuwa yanaishi katika nchi ambayo Yahwe Mungu wenu anawapa"

kuja baada yao
"chukua nchi kutoka mataifa yale" au "miliki nchi baada ya yale mataifa yaliyoenda"

chagua miji mitatu
"chagua miji 3"

Unapaswa kujenga barabara
Walikuwa wanajenga barabara ili kwamba iwe rahisi kwa watu kusafiri kwa miji hii.

gawa mipaka ya ardhi yako kwa sehemu tatu
Ina maanisha kwamba moja ya miji waliochagua unapaswa kuwa kila sehemu ya nchi.

generated on Tue Oct 24 10:45:40 2023

nchi ambayo Yahwe Mungu wenu anasababisha ninyi kurithi
Yahwe atoa nchi kwa watu wa Israeli husemwa kama watu walikuwa wanarithi nchi.

Deuteronomy 19:4

Hii sheria mpya
"Haya ni maelekezo" au "Huu ni mwelekeo"

kwa yeyote anayemuuwa mwingine
Neno "mtu" linaeleweka. "kwa mtu ambaye anamuuwa mtu mwingine"

na ambaye anakimbilia huko
"na ambaye hutorokea kwa moja ya miji hii" au "na ambaye akimbilia kwa moja ya miji hii"

kuishi
"kuokoa maisha yake." Maana kamili ya maelezo haya inaweza kufanywa wazi. "ili familia ya mtu aliyekufa hamuuwi kwa kulipiza kisasi"

yeyote anayemwua jirani yake hajui
Hapa "jiran" umaanisha mtu kwa jumla. "mtu yeyote ambaye anamwua mtu mwingine kwa ajali"

na hakumchukia hapo awali
"lakini hakumchukia jirani yako kabla hajamuuwa." Hii inamaanisha hapakuwa na kisababishio cha yeye kumuuwa jirani yake kwa makusudi.

kama wakati mtu huenda kwenye msitu...kukata kuni
Mwandishi hutoa hali ya kufikiri ambapo mtu amuuwa mtu mwingine kwa ajali.

kichwa kinapiga kutoka shimoni
sehemu ya chuma ya shoka hutoka kwenye kushughulikia.

kumpiga jirani yake ili afe
Hii inamaanisha kichwa cha shoka hugonga na kumuuwa jirani.

kwa moja ya miji hii na kuishi
"kwa moja ya miji hii kuokoa maisha yake." Inamaanisha kwamba familia ya mtu aliyekufa yaweza kulipisa kisasi. Mtu aliyemuuwa anayeweza kukimbilia kwa moja ya miji hii, na watu wa huko watamlinda.

Deuteronomy 19:6

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

mlipuko wa damu
Hapa "damu" uwakilisha mtu ambaye aliyeuwawa. "mlipuko wa damu" ni ndugu wa karibu wa mtu aliyeuwawa. Huyu ndugu anawajibika kwa kumwadhibu muuaji.

mmoja aliyechukua maisha
Hii ni nahau. "yule aliyemwua mtu mwingine"

kwa hasira kali
mtu aliye na hasira sana anazungumzwa kama hasira ni kitu kinachoweza kuwa moto.

Na anampiga
"Na mlipuko wa damu huwapiga mtu aliyemwua mtu mwingine"

ingawa mtu huyo hakuwastahili kufa, na hivyo hastahili adhabu ya kifo tangu hakumchukia jirani yake kabla ya hili kutokea
"ingawa mtu huyo hakuwastahili kufa tangu alimuuwa kwa ajali mtu mwingine na hakuwa adui wake"

Deuteronomy 19:8

Habari ya jumla
Musa bado anazungumza kwa watu wa Israeli

kukuza mipaka yako
"ukupa ardhi zaidi kumiliki"

kama alivyowaapia baba zako kufanya
"kama alivyowaahidi babu zenu kwamba atafanya"

kama utayashika hizi amri kuzifanya
"kama unatii amri zote hizi"

daima kutembea kaitka njia zake
Namna Mungu anahitaji mtu aishi au kutenda husemwa kama ilikuwa njia ya Yahwe au barabara. Mtu ambaye anamtii Yahwe husemwa kama alikuwa anatembea kwenye njia ya Yahwe au barabara.

kisha unapaswa kuongeza miji mitatu au zaidi kwa ajili yako
Maana kamili ya maelezo haya inaweza kufanywa wazi. "kisha unapaswa kuchagua miji mitatu zaidi kwa ajili ya mtu kutoroka kama amemuuwa mtu kwa ajili"

badala ya hii mitatu
"kwa nyongeza ya miji mitatu uliyoanzisha tayari"

Fanya hivi ili damu ya asiye na hatia isimwangwe.
Hii inaweza kusemwa kwa mfumo wa kazi. "Fanya hivi ili kwamba ndugu wa familia wasiuwe mtu asiye na hatia"

katikati mwa nchi
"kwenye ardhi" au "kwenye wilaya"

Yahwe Mungu wenu anawapa kama urithi
Nchi ambayo Yahwe anawapa watu wa Israeli husemwa kama ilikuwa urithi.

ili usiwe na hatia ya damu kwako
Watu wa Israeli kuwa na hatia kwa ajili ya mtu kufa kwa sababu hawakujenga mji ambao angekuwa

generated on Tue Oct 24 10:45:40 2023

salama kutoka kwa "mlipizi wa damu" inasemwa kama hatia ya kifo chake kiko juu yao.

damu ya hatia
Hapa "damu" uwakilisha uhai na "hatia ya damu" urejea kwa hatia ya mtu aliyo nayo kwa kuuwa mtu asiye na hati.

labda iwe juu yenu
Hii ina maana ya kwamba ndugu wa familia anauwa mtu asiye na hati, basi watu wote wa Israeli watakuwa na hatia kwa kuruhusu hilo kufanyika.

Deuteronomy 19:11

jirani yake
Hapa "jirani" umaanisha mtu yeyote kwa jumla.

amelala kumngojea yeye
Maana kamili ya maelezo haya yanaweza kufanywa wazi. "jifiche na kusubiri kwa kusudi la kumuuwa" au " kupanga kumuwa yeye"

kuinuka dhidi yake
Hii ni nahau. "kumvamia yeye"

na kujeruhiwa na kufa
"na kuumiza yeye ili kwamba afe" au "na kumuuwa yeye"

unapaswa kutuma na kumleta nyuma kutoka huko
"unapaswa kutuma mtu kumchukua yeye na kumleta nyuma kutoka kwenye mji ambao alotorokea"

kumgeuza
Hii ni nahau "kumtoa yeye"

kwenye mkono wa ndugu wahusika
Hapa "mkono" uwakilisha mamlaka ya mtu.

anaweza kufa
"muuaji anaweza kufa" au " ndugu ahusikiae anaweza kumuuwa muuaji"

Macho yako hayapaswi kumuonea huruma
Hapa "macho yako" uwakilisha mtu mzima.

unapaswa kuondosha kutoka Israeli
Hapa "hatia ya damu" uwakilisha hatia kwa muuajia mtu asiye na hatia.

kutoka Israeli
Hapa "Israeli" urehea kwa watu wa Israeli.

Deuteronomy 19:14

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

Haupaswi kuondoa alama ya ardhi kwa jirani yako
Maana kamili ya maelezo haya inaweza kufanywa wazi. "Haupaswi kuchukua ardhi kutoka kwa jirani yako kwa kuondoa alama kwenye mipaka ya ardhi yake"

wao kuweka mahali
"ambayo babu zenu waliweka"

muda mrefu uliopita
Musa anamaanisha kwamba wakati watu walipoishi kwenye nchi kwa muda mrefu, hawapaswi kuondoa mipaka ambayo babu zao walifanya wakati walipochukua nchi.

katika urithi wenu ambayo mtarithi, katika nchi ambayo Yahwe Mungu wenu anawapa kumiliki
Yahwe kuwapa nchi kwa watu wa Israeli husemwa kama walikuwa wanarithi nchi.

Deuteronomy 19:15

Habari ya jumla
Musa bado anazungumza na watu wa Israeli.

Shahidi mmoja pekee
"Shahidi mmoja" au "shahidi mmoja pekee"

hapaswi kuinuka dhidi ya mtu
Hapa "kuinuka" umaanisha kusimama mahakamani na kusema kinyume ya mtu kwa jaji. "haupaswi kusema kwa majaji kuhusu kibaya alichofanya mtu"

katika jambo lolote ambalo amefanya dhambi
"wakati wowote ambao mtu ufanya kitu kibaya"

kwa kinywa cha mashahidi wawili, au kwa kinywa cha mashahidi watatu
Hapa "kinywa" uwakilisha nini mashahidi wanasema. Inamaanisha kwamba kunapaswa angalau kuwa na mashahidi wawili au watatu.

lazima jambo lolote lihakikishwe
Hii inaweza kusemwa kwa mfumo kazi. "utahakikisha kwamba mtu ana hatia"

Kama hivyo
"Wakati" au "kama"

shahidi asiye wa haki
"shahidi ambaye anatarajia kumdhuru mtu mwingine"

kuinuka kinyume cha mtu yoyote kushuhudia kinyume cha uovu wake.
Hapa "kuinuka" umaanisha kusimama mahakamani na kusema kinyume cha mtu kwa jaji. "umwambia jaji kwamba mtu alifanya dhambi ili kumuingiza mtu kwenye shida" au "umwambia jaji kwamba mtu alifanya dhambi, ili kwamba jaji amhukumu"

Deuteronomy 19:17

Habari ya jumla
Musa aendelea kuzungumza na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

mmoja kati ya yule utata upo
"mmoja kati hakubaliani na mwingine"

anapaswa kusimama mbele ya Yahwe, mbele ya makuhani na waamuzi
Hii inamaanisha watu wawili wanapaswa kwenda mahali patakatifu ambapo uwepo wa Yahwe ukaa. Mahali patakatifu wako makuhani na waamuzi ambao wana mamlaka kufanya maaumizi ya kisheria kwa Yahwe.

kusimama mbele ya Yahwe, mbele ya makuhani na waamuzi
Maneno "kusimama mbele" ni nahau. Inamaanisha kwenda kwa mtu aliye na mamlaka na kumwacha afanye maamuzi ya kisheria kuhusu jambo.

Waamuzi wanapaswa kuchunguza kwa uangalifu
"Waamuzi wanapaswa kufanya kazi kwa nguvu sana kuamua kilichotokea"

basi lazima umfanyie, kama alivyotaka kumfanyia ndugu yake
"basi unapaswa kumwadhibu shahidi muongo vilevile kama alivyokutaka wewe umwazibu mtu mwingine"

utaondoa uovu kutoka miongoni mwenu
Hili jina"uovu" linaweza kusemwa kama kivumishi. "kwa kumwadhibu shahidi muongo, utaacha uovu huu ndani ya taifa lenu"

Deuteronomy 19:20

Basi wale wanaobaki
"Wakati unapomwadhibu shahidi muongo, watu wengine "

watasikia na kuogopa
Maana kamili ya maelezo haya inaweza kufanywa wazi. "watasikia kuhusu adhabu na kuogopa kupata adhabu"

hawatafanya tena aina ya uovu
"kamwe tena hawatafanya uovu kama huo"

Macho yako hayapaswi kuona huruma
Hapa "macho" urejea kwa mtu mzima. "Haupaswi kumuonea huruma" au "Haupaswi kumuonyesha huruma"

maisha yatalipa kwa maisha... mguu kwa mguu.
Hapa maneno yamefupishwa kwa sababu maana inaeleweka. Inamaanisha watu wanapaswa kumwadhibu mtu kwa njia ileile alivyo mfanyia mwingine.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Pindi utokapo kwenda vitani kupigana dhidi ya adui zako, na kuona farasi, magari, na watu wengi zaidi kuliko wewe, haupaswi kuwaogopa; kwa kuwa Yahwe Mungu wako yu pamoja nawe, yeye aliyekuleta kutoka nchi ya Misri. **2** Wakati unakaribia kuingia kwenye vita, kuhani anapaswa kuwasogelea na kuongea na watu. **3** Anapaswa kuwaambia,"Sikilizeni, Israel, mnaenda kupigana dhidi ya maadui zenu. Msidhofishe moyo wenu. Msiohofu au kutetemeka. Msiwaogope. **4** Kwa kuwa Yahwe Mungu wenu ndiye aendae pamoja nanyi kupigana kwa ajili yenu dhidi ya maadui zenu na kuwaokoa. **5** Maakida wanapaswa kuzungumza na watu na kusema, "Ni mtu yupi aliyejenga nyumba mpya na hajaiweka wakfu? Acha aende na arudi nyumbani kwake, ili kwamba asife vitani na mtu mwingine aiweke wakfu. **6** Kuna yeyote ambaye amepanda mzabibu na hajafurahia matunda yake? Acha aende nyumbani, ili kwamba asife vitani na mtu mwingine afurahie matunda yake. **7** Ni mtu yupi aliyeposa kuoa mwanamke lakini bado hajamuoa? Acha aende nyumbani ili kwamba asife vitani na mume mwingine amuoa." **8** Maakida wanapaswa kuzungumza zaidi kwa watu na kusema, "Ni mwanaume gani aliye hapa ambaye ni mwenye hofu au mnyonge? Acha aende na arudi nyumbani kwake, ili kwamba moyo wa ndugu yake usiyeyuke kama moyo wake. **9** Wakati maakida wamemaliza kuzungumza na watu, wanapaswa kuteua majemedari juu yao. **10** Wakati mtokapo kuteka mji, wafanye watu hao toleo la amani. **11** Kama watapokea amani na kufungua malango yao kwako, watu wote wanaopatikana ndani yake wanapaswa kulazimishwa kukufanyia kazi na wanapaswa kukutumikia. **12** Lakini kama haitengenezi amani kwenu, lakani badala yake inatengeneza vita dhidi yenu, basi mnapaswa kumruhusu, **13** na wakati Yahwe Mungu wenu anawapa ushindi na kuwaweka chini ya utawala wenu, mnapaswa kuua kila mtu katika mji. **14** Lakini wanawake, wadogo, ng'ombe, na kila kitu kilicho ndani ya mji, na nyara zake zote, utavichukua kama mateka yako. Nawe utawamaliza mateka wa maadui zako, ambao Yahwe Mungu amekupa. **15** Unapaswa kuifanyia hivyo kuelekea miji yote ambayo iko mbali nawe, miji ambayo siyo miji ya mataifa yafuatayo. **16** Katika miji ya watu hawa ambayo Yahwe Mungu wenu anawapa kama urithi, mnapaswa kutunza chochote kilicho na uhai. **17** Badala yake, mnapaswa kabisa kuagamiza: Hittite, na Amorite, Wakanani, Waperezi, Hivite, na Wabusi, kama Yahwe Mungu wenu alivyowaamuru. **18** Fanya hivi ili kwamba wasiwafundishe kufanya katika njia za machukizo, kama walivyofanya kwa miungu yao. Kama mtafanya, mtafanya dhambi dhidi ya Yahwe Mungu wenu. **19** Wakati mtakapouzingira mji kwa muda mrefu, huku mkipigana dhidi yake kuuteka, hampaswi kuharibu miti yake kwa kushika shoka dhidi yake. Kwa kuwa utaweza kula matunda yake, kwa hiyo usiikate. Kwa maana mti wa kondeni mtu ambaye atauzingira? **20** Ila miti ambayo unaijua siyo miti ya chakula, unaweza kuharibu na kuikata chini; utajenga maburuji dhidi ya mji unaofanya vita nawe, mpaka uanguke.

Deuteronomy 20:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Pindi utokapo kwenda vitani kupigana dhidi ya adui zako
"Utakapokwenda kupigana katika vita dhidi ya adui zako"

na kuona farasi, vibandawazi
Watu walichukulia jeshi lenye farasi wengi na vibandawazi kuwa na nguvu sana. Maana kamili ya kauli hii yaweza kuwekwa wazi.

yeye aliyekuleta juu kutoka nchi ya Misri.
Yahwe aliwaleta watu kutoka Misri hadi Kaanani. Ilikuwa kawaida kutumia neno la "juu" kuzungumzia safari ya kutoka Misri kwenda Kaanani. "Yahwe aliyekuongoza kutoka katika nchi ya Misri"

Deuteronomy 20:2

Taarifa ya Jumla:
Musa aliendelea kuzungumza na watu wa Israeli.

kuongea na watu
"zungumza na maaskari wa Israeli"

Msidhofishe moyo wenu. Msiohofu au kutetemeka. Msiwaogope
Misemo hii minne yote ina maana moja na inasisitiza kwa nguvu ya kwamba hawapaswi kuogopa. Iwapo lugha yako haina njia nne ya kuelezea wazo hili, unaweza kutumia chini ya njia nne.

Msidhofishe moyo wenu
Hapa "moyo" inawakilisha ujasiri wa watu. Kwa moyo kudhoofika ni lugha nyingine inayomaanisha "Usiogope"

generated on Tue Oct 24 10:45:40 2023

Yahwe Mungu wenu ndiye aendae pamoja nanyi kupigana kwa ajili yenu dhidi ya maadui zenu
Yahwe kuwashinda adui wa watu wa Israeli inazungumziwa kana kwamba Yawhe alikuwa mpiganaji ambaye angepigana pamoja na watu wa Israeli.

kuwaokoa
"kukupa ushindi"

Deuteronomy 20:5

Taarifa ya Jumla:
Musa anasema kile ambacho maakida wa jeshi wanapaswa kuzungumza kwa watu wa Israeli kabla ya vita.

Maakida wanapaswa kuzungumza
Moja ya kazi za maakida ilikuwa kuamua nani ataondoka jeshini. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Ni mtu yupi ... Acha aende na arudi nyumbani kwake
"Iwapo askari yeyote hapa amejenga nyumba mpya na hajaiweka wakfu, anapaswa kurudi katika nyumba yake"

ili kwamba asife vitani na mtu mwingine aiweke wakfu
Maafisa wanaelezea tukio ambalo lingeweza kutokea kwa askari. "ili kwamba, kama atakufa vitani, mtu mwingine hataweka wakfu nyumba yake badala yake"

Deuteronomy 20:6

Taarifa ya Jumla:
Musa anaendelea kuelezea matukio yanayomruhusu mtu kuondoka jeshini.

Kuna yeyote ambaye amepanda ... Acha aende nyumbani
"Iwapo askari yeyote hapa ana shamba la mzabibu, lakini bado hajavuna matunda yake, anapaswa kurudi nyumbani kwake"

ili kwamba asife vitani na mtu mwingine afurahie matunda yake
Afisa anaelezea tukio ambalo linaweza kutokea kwa askari. "ili kwamba, kama atakufa vitani, mwanamume mwingine asivune matunda yake badala yake"

Ni mtu yupi aliyeposa kuoa mwanamke ... Acha aende nyumbani
"Iwapo askari yeyote hapa ameahidi kumuoa mwanamke, lakini bado hajamuoa, anapaswa kurudi nyumbani kwake"

ili kwamba asife vitani na mume mwingine amuoa
Afisa anaelezea tukio ambalo linaweza kutokea kwa askari. "ili kwamba, kama atakufa vitani, mwanamume mwingine asimuoe mwanamke badala yake"

Deuteronomy 20:8

Taarifa ya Jumla:
Musa anaendelea kuelezea matukio yanayomruhusu mtu kuondoka jeshini.

Ni mwanaume gani aliye hapa ambaye ni mwenye hofu au mnyonge? Acha aende na arudi nyumbani kwake
"Kama askari yeyote hapa ana hofu na sio jasiri, anapaswa kurudi nyumbani kwake"

hofu au mnyonge
Maneno haya yote mawili yana maana moja. "anaogopa kupigana vitani"

moyo wa ndugu yake usiyeyuke kama moyo wake mwenyewe
Hii ni lahaja. "Muisraeli mwingine hawi na hofu kama anaogopa"

moyo wa ndugu yake ... moyo wake mwenyewe
Hapa "moyo" unawakilisha ujasiri wa mtu.

wanapaswa kuteua majemedari juu yao
"maafisa wanapaswa kuteua watu kuwa majemedari na kuwaongoza watu wa Israeli"

Deuteronomy 20:10

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Wakati mtokapo kushambulia mji
Hapa "mji" unawakilisha watu. "Utakapokwenda kushambulia watu wa mji"

wafanye watu hao toleo la amani
"wape watu wa mji fursa ya kujisalimisha"

kufungua malango yao kwako
Hapa "malango" yana maana ya malango ya mji. Msemo wa "kufungua malango yao kwako" inawakilisha watu kujisalimisha na kuruhusu Waisraeli kuingia katika mji. "kuruhusu kuingia mji wao kwa amani"

watu wote wanaopatikana ndani yake
Hii inaweza kuelezwa kwa hali ya kutenda. "watu wote katika mji"

wanapaswa kulazimishwa kukufanyia kazi na wanapaswa kukutumikia.
"wanapaswa kuwa watumwa wako"

Deuteronomy 20:12

Lakini kama haitengenezi amani kwenu
Hapa "haitengenezi" ina maana ya mji ambao unawakilisha watu. "Lakini kama watu wa mji hawatajisalimisha" au "Lakini kama watu wa mji hawatapokewa ahadi ya amani"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 20:14

wadogo
"watoto"

na nyara zake zote
"na vitu vyote vya thamani"

mateka
Hivi ni vitu vya thamani ambavyo watu wanaoshinda vita huchukua kutoka kwa watu waliowashambulia.

miji yote
Hapa "miji" inawakilisha watu. "watu wote wanaoishi katika miji"

Deuteronomy 20:16

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Katika miji ya watu hawa ambayo Yahwe Mungu wenu anawapa kama urithi
Miji ya Kaanani ambayo Yahwe anawapa watu inazungumziwa kana kwamba miji ilikuwa urithi wa watu.

mnapaswa kutunza chochote kilicho na uhai
"hampaswi kuacha kiumbe chochote hai". Hii inaweza kuwekwa katika hali ya chanya. "Mnapaswa kuua kila kiumbe hai"

mnapaswa kabisa kuwaangamiza
"mnapaswa kuwaangamiza kabisa makundi haya ya watu"

Fanya hivi ili kwamba
"Yaangamize mataifa haya ili kwamba"

kufanya katika njia za machukizo ... miungu yao
"kufanya katika njia za machukizo kama watu wa mataifa walivyofanya kwa miungu yao"

Kama mtafanya, mtafanya dhambi dhidi ya Yahwe Mungu wenu
"Kama mtafanya kama watu hawa, mtafanya dhambi dhidi ya Yahwe Mungu wenu"

Deuteronomy 20:19

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

mkipigana
"kupigana vitani"

kwa kushika shoka dhidi yao
"kwa kukata chini miti kwa shoka"

Kwa maana mti wa kondeni mtu ambaye atauzingira?
Swali hili la balagha linawakumbusha watu kile ambacho walipaswa kukijua. Swali hili linaweza kutafsiriwa kama kauli. "Kwa maana mti ya kondeni sio watu, kwa hiyo sio adui zako"

unaijua siyo miti ya chakula
"unajua sio miti ambayo huotesha matunda ya kula"

utajenga maburuji
Hivi ni vifaa na miundo, kama vile ngazi na minara, ambayo inahitajika kujenga maburuji kwa mji.

mpaka ianguke
Hii ni lahaja. "mpaka watu wa mji watakaposhindwa vita"

ianguke
Hapa "ianguke" ina maana ya mji ambao unawakilisha watu wa mji.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Iwapo mtu amekutwa kauwawa ndani ya nchi ambayo Yahwe Mungu wako anawapatia kumiliki, kalala shambani, na haijulikani aliyemshambulia; **2** basi wazee wenu pamoja na waamuzi wenu wanapaswa kutoka nje, na kupima katika miji ambayo inamzunguka yule aliyeuawa. **3** Kisha wazee wa mji ulio karibu na mwili wa marehemu wanapaswa kuchukua mtamba kutoka kwenye kundi la mifugo, ambaye hajawahi kutumikishwa, wala kubebeshwa nira. **4** Kisha wanapaswa kumuongoza mtamba huyo mpaka chini ya bonde litiririkalo maji, bonde ambalo halijawahi kulimwa wala kupandwa, na mle bondeni wanapaswa kuvunja shingo ya mtamba huyo. **5** Makuhani, uzao wa Lawi, wanapaswa kuja mbele, kwa maana Yahwe Mungu wako amewachagua wamtumikie yeye na kutoa baraka katika jina la Yahwe na kuamua kila mtafaruku na ugomvi kwa neno lao. **6** Wazee wote wa mji ulio karibu na mtu aliyeuawa wanapaswa kunawa mikono yao juu ya mtamba aliyevunjwa shingo bondeni; **7** na wanapaswa kutoa suhulisho juu ya jambo hilo na kusema, ‘Mikono yetu haijamwaga damu hii, wala macho yetu hayajaona suala hili. **8** Tusamehe watu wako Israeli, Yahwe, ambao umewakomboa, na usiweke hatia juu ya umwagaji damu usio na kosa miongoni mwa watu wako Israeli. ’ Kisha umwagaji damu utasamehewa kwao. **9** Kwa njia hii utaweka mbali umwagaji damu usio na hatia miongoni mwenu, mtakapofanya yaliyo mema machoni pa YAHWE. **10** Utakapokwenda kupigana vita dhidi ya maadui zako na Yahwe Mungu wako atakapokupa ushindi na kuwaweka chini ya mamlaka yako, na ukawachukua mbali kuwa mateka, **11** kama kati ya mateka ukamwona mwanamke mzuri, nawe ukamtamani na kutaka kujitwalia awe mke wako, **12** basi utamleta nyumbani kwako; atanyoa nywele zake na kukata kucha zake. **13** Kisha atazivua nguo alizokuwa amezivaa wakati alipochukuliwa mateka na atabaki nyumbani kwako na kuwaomboleza baba yake na mama yake kwa mwezi mzima. Baada ya hapo unaweza kulala naye na kuwa mume wake, naye atakuwa mke wako. **14** Lakini usipofurahishwa naye, basi unatakiwa kumruhusu aondoke apendaye yeye. Lakini haupaswi kamwe kumuuza kwa fedha, pia haupaswi kumfanya kama mtumwa, kwa sababu umemdhalilisha. **15** Iwapo mwanamume ana wake wawili na mmoja wao ampenda na mwingine kumchukia, na wote wamekwisha mzalia watoto –wote mwanamke mpendwa na mwanamke achukiwae – **16** basi katika siku ambayo mwanamume atakapowarithisha mali zake wanawe, hapaswi kumfanya mwana wa mke ampendaye kuwa mzawa wa kwanza kabla ya mwana wa mke amchukiaye, ambaye ndiye mwana wa kwanza. **17** Badala yake, anapaswa kumtambua mwana wa kwanza, mwana wa mke asiyempenda, kwa kumpatia mara mbili ya mali zake; kwa maana huyo mwana ni mwanzo wa nguvu zake; haki za mzawa wa kwanza ni zake. **18** Iwapo mwanamume ana mwana mkaidi na muasi ambaye hatatii sauti ya baba yake au sauti ya mama yake, ambaye, hata baada ya kurekebishwa, hatawasikia; **19** basi baba yake na mama yake wanapaswa kumshika na kumleta mbele ya wazee wa mji na kwenye malango ya mji. **20** Wanapaswa kuwaambia wazee wa mji, “Huyu mwanetu ni mkaidi na muasi; hataki kusikia sauti zetu; ni mwasherati na pia ni mlevi’. **21** Kisha wanaume wote wa mji wanapaswa kumpiga kwa mawe hadi kufa; nanyi mtaondoa uovu miongoni mwenu. Israeli yote itasikia juu ya hili na kuogopa. **22** Iwapo mwanamume kafanya dhambi inayostahili kifo na kisha akauwawa, kwa kunyongwa juu ya mti, **23** basi mwili wake haupaswi kubaki usiku kucha juu ya mti. Badala yake, unapaswa kuhakikisha unamzika siku hiyo; kwa maana yeyote anyongwaye amekwisha laaniwa na Mungu. Tii amri hii ili kwamba usitie najisi nchi ambayo Yahwe Mungu wako anawapatia kama urithi.

Deuteronomy 21:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Iwapo mtu amekutwa kauwawa
Hii inaweza kuelezwa kwa hali ya kutenda. Iwapo mtu amemkuta mtu ambaye mtu mwingine amemuua"

kalala shambani
Mtu aliyekufa amelala shambani.

haijulikani aliyemshambulia
Hii inaweza kuelezwa kwa hali ya kutenda. "na hakuna mtu anayejua aliyemshambulia"

wanapaswa kupima katika miji
"wanapaswa kupima urefu katika miji"

yule aliyeuawa
Hii inaweza kuelezwa kwa hali ya kutenda. "yeye ambaye mtu amemuua" au "maiti"

Deuteronomy 21:3

hajawahi kubebeshwa nira
"hajawahi kuvaa nira"

generated on Tue Oct 24 10:45:40 2023

litiririkalo maji
Hii ni lahaja ya maji yanayotiririka. "kijito"

bonde ambalo halijawahi kulimwa wala kupandwa
Hii inaweza kuelezwa kwa hali ya kutenda. "bonde ambalo hakuna mtu hajalima nchi wala kupandwa mbegu"

Deuteronomy 21:5

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

wanapaswa kuja mbele
"wanapaswa kuja bondeni"

kwa maana Yahwe Mungu wako amewachagua wamtumikie yeye
"kwa sababu makuhani ndio wao ambao Yahwe Mungu wako amewachagua kumtumikia"

Yahwe Mungu wako
Musa anazungumza na Waisraeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo neno "wako" ni katika umoja.

kutoa baraka kwa watu
"kubariki watu wa Israeli"

katika jina la Yahwe
Hapa lugha nyingine "katika jina la" ina maana ya Yahwe na mamlaka yake. "kama yule asemavyo na kufanya kile Yahwe mwenyewe angesema na kufanya"

sikiliza ushauri wao
"sikiliza kile makuhani wanachosema"

kwa maana neno lao litakuwa hukumu
Hapa lugha nyingine "neno lao" ina maana ya kile makuhani wanachosema. "kwa sababu chochote makuhani wanchosema, huo utakuwa uamuzi wao"

katika kila mtafaruku na ugomvi
"kila wakati watu wanapokuwa mahakamani kwa sababu ya kutokuelewana baina yao au mtu kudhuru mtu mwingine"

Deuteronomy 21:6

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

mtamba aliyevunjwa shingo
Hii inaweza kuelezwa kwa hali ya kutenda. "mtamba ambaye shingo yake ilivunjwa na makuhani"

na wanapaswa kutoa suhulisho juu ya jambo hilo
"na wanapaswa kushuhudia kwa Yahwe juu ya jambo hili"

Mikono yetu haijamwaga damu hii
Hapa "mikono" ni lugha nyingine ya mtu mzima na "kumwaga damu" ni lugha nyingine ya kumuua mtu asiye na hatia. "Hatukumuua mtu huyu asiyekuwa na hatia"

wala macho yetu hayajaona suala hili
Hapa "macho" yana maana ya mtu mzima. "na hatuona mtu yeyote akimuua mtu huyu"

Deuteronomy 21:8

Taarifa ya Jumla:
Musa anaendelea kuwaambia viongozi kile wanachopaswa kusema watakapoosha mikono yao juu ya mtamba. Anazungumza nao kana kwamba anazungumza na mtu mmoja, kwa hiyo maneno "wako" na "kwao" ni katika umoja.

ambao umewakomboa
Yahwe kuwaokoa watu wa Israeli kutoka utumwani Misri inazungumziwa kana kwamba Yahwe alilipa pesa kuwakomboa watu wake kutoka utumwani.

na usiweke hatia juu ya umwagaji damu usio na kosa miongoni mwa watu wako Israeli
Hii ni lahaja. "na usiwafanye watu wa Israeli kana kwamba wana hatia ya kuua mtu asiyekuwa na hatia"

Kisha umwagaji damu utasamehewa kwao
Hii inaweza kuelezwa kwa hali ya kutenda. "Kisha Yahwe atasamehe watu wake Israeli kwa kifo cha mtu asiyekuwa na hatia"

utaweka mbali umwagaji damu usio na hatia miongoni mwenu
"hautakuwa na hatia tena kwa kuua mtu asiyekuwa na hatia"

yaliyo mema machoni pa Yahwe
Maneno "machoni pa Yahwe" ni lugha nyingine ya "kile Yahwe anachofikiri ni sahihi"

Deuteronomy 21:10

Taarifa ya Jumla
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo maneno "zako" na "yako" ni katika umoja.

Utakapokwenda
"nyie ambao ni askari nendeni nje"

nawe ukamtamani
"Unataka kulala naye"

kutaka kujitwalia awe mke wako
"unataka kumuoa"

atanyoa nywele zake
"atanyoa nywele kutoka katika kichwa chake"

generated on Tue Oct 24 10:45:40 2023

kukata kucha zake
"kukata kucha zake"

Deuteronomy 21:13

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo maneno "zako" na "yako" ni katika umoja.

atazivua nguo alizokuwa amezivaa
Atafanya hivi baada ya mwanamume kumleta katika nyumba yake na atakaponyoa nywele na kukata kucha kama zilivyotajwa katika 21:10. Maana kamili ya kauli hii inaweza kuwekwa wazi. "atazivua nguo zake za watu wake na kuvaa nguo za Kiisraeli"

wakati alipochukuliwa mateka
Hii inaweza kuelezwa kwa hali ya kutenda. "ulipomchukua mateka"

mwezi mzima
"mwezi mzima kamili" au "mwezi kamili"

Lakini usipofurahishwa naye
Unaweza kufanya hivi kuwa wazi ya kwamba mwanamume alilala na mwanamke. "Lakini ukilala naye na kisha kuamua ya kwamba haumtaki kama mkeo"

kumruhusu aondoke apendaye yeye
"mruhusu aondoke atakapo yeye"

kwa sababu umemdhalilisha
"kwa sababu umemuabisha kwa kulala naye na kisha kumfukuza"

Deuteronomy 21:15

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

a mmoja wao amempenda na mwingine kamchukia
Hii inaweza kuelezwa kwa hali ya kutenda. Maana zaweza kuwa 1) "na mwanamume anampenda mmoja wa wake zake na kumchukia mke mwingine" au 2) "na mwanamume anampenda mke mmoja zaidi ya anavyompenda mke mwingine"

na wote wamekwisha mzalia watoto
"na wake wote wawili wakapata watoto kupitia kwake"

kama mzawa wa kwanza ni wa mke asiyependwa
Hii inaweza kuelezwa kwa hali ya kutenda. "kama mzawa wa kwanza ni wa mke ambaye mwanamume anamchukia"

basi katika siku ambayo mwanamume
"pale ambapo mwanamume"

mwanamume atakapowarithisha mali zake wanawe
"mwanamume akatoa mali yake kwa wanawe kama urithi"

hapaswi kumfanya mwana wa mke ampendaye kuwa mzawa wa kwanza kabla ya mwana wa mke amchukiaye
"hapaswi kumfanya mwana wa mke anayempenda kana kwamba alikuwa mwana wa kwanza badala ya mwana wa mke asiyempenda"

mara mbili ya sehemu
"mara mbili zaidi"

huyo mwana ni mwanzo wa nguvu zake
Hii ni lahaja. "mwana huyo ndiye anayeonyesha ya kwamba mwanamume huyo anaweza kuwa baba wa wanawe"

Deuteronomy 21:18

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

ambaye hatatii sauti ya baba yake au sauti ya mama yake
Hapa "sauti" ni lugha nyingine kwa kile mtu anachozungumza. "ambaye hatatii kile baba yake au mama yake anasema"

kurekebishwa
"wanamuadhibu kwa kutenda ubaya wake" au "wanamfundisha na kumuelekeza"

anapaswa kumshika na kumleta mbele
"wanapaswa kumlazimisha kutoka nje"

Deuteronomy 21:20

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja.

Huyu mwanetu
"Mwana wetu"

hataki kusikia sauti zetu
Hapa "sauti" ni lugha nyingine kwa kile mtu anasema au lugha nyingine ya mtu mzima. "hatafanya kile ambacho tunamwambia kufanya" au "hatatutii".

mwasherati
mtu ambaye hula na kunywa sana

mlevi
mtu ambaye hunywa sana kileo na kulewa mara kwa mara.

kumpiga kwa mawe hadi kufa
"kutupa mawe kwake mpaka afe"

generated on Tue Oct 24 10:45:40 2023

mtaondoa uovu miongoni mwenu
Kivumishi "uovu" kinaweza kutafsiriwa kama msemo wa nomino. "unapaswa kuondoa miongoni mwa Waisraeli mtu ambaye anafanya uovu huu" au "mnapaswa kumuua mtu huyu muovu"

Israeli yote
Neno "Israeli" ni lugha nyingine la watu wa Israeli. "Watu wote wa Israeli"

tasikia juu ya hili na kuogopa
Maana kamili ya kauli hii inaweza kuwekwa wazi. "atasikia juu ya kilichotokea kwa mwana na kuogopa ya kwamba watu watamuadhibu pia"

Deuteronomy 21:22

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo maneno "zako" na "yako" ni katika umoja.

Iwapo mwanamume kafanya dhambi inayostahili kifo
"Iwapo mwanamume amefanya jambo baya sana hadi unahitajika kumuadhibu kwa kumuua"

akauwawa
Hii inaweza kuelezwa kwa hali ya kutenda. "kumuua" au "utamuua".

kwa kunyongwa juu ya mti
Maana zaweza kuwa 1) "na baada ya kufa unamnyonga ju ya mti" au 2) "na utamuua kwa kumyonga katika nguzo ya mbao"

unamzika siku hiyo
"mzike katika siku hiyo hiyo ambayo umemuua"

kwa maana yeyote anyongwaye amekwisha laaniwa
Hii inaweza kuelezwa kwa hali ya kutenda. Maana zaweza kuwa 1) "kwa sababu Mungu hulaani kila mtu ambaye watu humyonga kwenye miti" na 2) "watu huwanyonga mtini wale ambao Mungu amewalaani"

usitie najisi nchi
kwa kukiacha kitu ambacho Mungu amekilaani kikining'inia juu ya mti.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Hautakiwi kumtazama ng’ombe au kondoo wa Muisraeli mwenzako akikosea njia na ukajificha kwao;
hakika unapaswa kuwarejesha kwake. **2** Iwapo Muisraeli mwenzako hayupo karibu nawe, au kama
haumfahamu, basi unapaswa kumleta mnyama huyo nyumbani kwako, na lazima uwe naye mpaka pale
mwenyewe atakapomtafuta, na kisha lazima umrejeshee mwenyewe. **3** Unapaswa kufanya vivyo hivyo kwa
punda wake; unapaswa kufanya vivyo hivyo na vazi lake; unapaswa kufanya vivyo hivyo kwa kila kitu
alichopoteza Muisraeli mwenzako, kitu chochote alichopoteza na ukakipata; hautakiwi kujificha. **4**
Haupaswi kumwona punda wa Muisraeli mwenzako au ng’ombe wake kaanguka chini barabarani na
kujificha dhidi yao; hakika unapaswa kumsaidia kumwinua tena. **5** Mwanamke hatakiwi kuvaa
kinachokusudiwa kwa mwanamume, vilevile mwanamume hapaswi kuvaa mavazi ya mwanamke; kwa
maana yeyote afanyaye vitu hivi ni chukizo kwa Yahwe Mungu wako. **6** Iwapo kiota cha ndege
kikaonekana barabarani mbele yako, kwenye mti wowote au juu ya ardhi, kikiwa na makinda ya ndege au
mayai ndani mwake, na mama yao akiwa juu yao au juu ya mayai, haupaswi kumchukua mama pamoja na
makinda au mayai yake. **7** Hakika unapaswa kumuacha mama aende zake, ila makinda yake unaweza
kuyachukua. Tii amri hii ili uenende vyema, na siku zako ziweze kurefushwa. **8** Ujengapo nyumba mpya,
basi unapaswa kujenga kitalu kwa ajili ya paa yako ili usilete damu juu ya nyumba yako mtu akianguka
kutoka pale. **9** Haupaswi kupanda shamba lako la mizabibu kwa mbegu mbili, ili kwamba mavuno yote
yasichukuliwe na sehemu takatifu, mbegu uliyoipanda pamoja na matunda ya mzabibu. **10** Haupaswi
kulimia ng’ombe na punda kwa pamoja. **11** Haupaswi kuvaa kitambaa kilichotengenezwa kwa sufu na
kitani kwa pamoja. **12** Unapaswa kutengeneza pindo katika pembe nne za nguo unayoivaa. **13** Iwapo
mwanamume kachukua mke, kisha kalala naye, na baadae kumchukia, **14** na kisha kumtuhumu kwa vitu
vya aibu na kumharibia sifa yake kwa kusema, “Nilimchukua huyu mwanamke, lakini nilipomkaribia
sikukuta ushahidi waubikra kwake”. **15** Kisha baba na mama mzazi wa binti wanatakiwa kupeleka
ushahidi wa ubikra wake kwa wazee mlangoni mwa mji. **16** Baba wa binti anapaswa kuwaambia wazee,
“nilimpatia binti yangu kwa mwanamume huyu awe mkewe, naye anamchukia. **17** Tazama, amemtuhumu
na vitu vya aibu na kusema, “Sikukuta ushahidi wa ubikra kwa binti yako”. Lakini ushahidi huu hapa wa
ubikra wa binti yangu”. Kisha watatandaza shuka mbele ya wazee wa mji. **18** Wazee wa mji wanapaswa
kumchukua mwanamume huyo na kumuadhibu; **19** nao wanapaswa kumtoza faini ya shekeli mia moja ya
fedha, na kumpatia baba wa binti, kwa sababu mwanamume kasababisha sifa mbaya kwa bikra wa Israeli.
Binti huyu anapaswa kuwa mke wake; mwanamume huyu hatakiwi kumfukuza katika siku zake zote. **20** Ila
kama jambo hili ni la kweli, kwamba ushahidi wa bikra ya binti haukupatikana, **21** basi wanapaswa
kumpeleka binti mlangoni kwa baba yake, na kisha wanamume wa mji wake wanatakiwa kumpiga kwa
mawe hadi afe, kwa sababu amefanya jambo la aibu katika Israeli, kwa kutenda kama kahaba chini ya
nyumba ya baba yake, nanyi mtakuwa mmeondoa uovu miongoni mwenu. **22** Iwapo mwanamume kakutwa
analala na mwanamke ambaye ni mke wa mtu, basi wote wanapaswa kufa, mwanamume aliyelala na
mwanamke pamoja na mwanamke mwenyewe; nanyi mtakuwa mmeondoa uovu miongoni mwenu. **23**
Iwapo kuna msichana bikra, ambaye amechumbiwa na mwanamume, kisha mwanamume mwingine
kamkuta mjini na kulala naye, **24** wachukueni wote wawili malangoni mwa mji, na kuwapiga mawe.
Unapaswa kumpiga msichana mawe, kwa sababu hakupaza sauti kuomba msaada, ingawa alikuwa ndani
ya mji. Unapaswa kumpiga mwanamume mawe, kwa sababu amemwingilia mke wa jirani yake; nanyi
mtakuwa mmeondoa uovu miongoni mwenu **25** Lakini kama mwanamume amemkuta msichana
aliyechumbiwa shambani, na kama akamkamata na kulala naye, basi mwanamume pekee aliyelala naye
ndiye lazima afe. **26** Lakini kwake msichana msifanye chochote; hakuna dhambi inayostahili kifo kwake
msichana. Kwa maana suala hili ni kama mwanamume amshambuliapo jirani yake na kumuua. **27** Kwa
maana alimkuta shambani; msichana huyu aliyechumbiwa alipaza sauti, lakini hapakuwa na mtu wa
kumuokoa. **28** Iwapo mwanamume amemkuta msichana ambaye ni bikra lakini hajachumbiwa, na kama
akamkamata na kulala naye, na kama wakagundulika, **29** basi mwanamume aliyelala naye lazima atoe
shekeli hamsini za fedha kwa baba wa msichana, naye lazima awe mke wake, kwa sababu
amemdhalilisha. Hatakiwi kumfukuza katika siku zake zote. **30** Mwanamume hapaswi kumchukua mke wa
baba yake kama wake; hatakiwi kuchukua haki za ndoa za baba yake.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 22:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo maneno "zako" na "yako" ni katika umoja.

akikosea njia
"kutembea kutoka kwa mmiliki wake"

ukajificha kwao
Hii ni lahaja. "fanya kama vile hauwaoni" au "ondoka bila kutenda jambo lolote"

Iwapo Muisraeli mwenzako hayupo karibu nawe
"Kama Muisraeli mwenzako anaishi mbali na kwako"

au kama haumfahamu
"au kama haujui ni nani mmiliki wa mnyama ni nani"

na lazima uwe naye mpaka pale mwenyewe atakapomtafuta
"na unapaswa kukaa na mnyama mpaka pale mmiliki atakapokuja kumtafuta"

Deuteronomy 22:3

Taarifa ya Jumla:
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "unapaswa" ni katika umoja

Unapaswa kufanya vivyo hivyo kwa punda wake
"Unapaswa kurudisha punda wake katika njia hiyo hiyo"

unapaswa kufanya vivyo hivyo na vazi lake
"Unapaswa kurudisha mavazi yake katika njia hiyo hiyo"

hautakiwi kujificha
Hii ni lahaja. "haupaswi kufanya kana kwamba hauoni ya kuwa amepoteza kitu" au "haupaswi kuondoka bila kufanya kitu"

hakika unapaswa kumsaidia kumwinua tena
"unapaswa kumsaidia Muisraeli mwenzako kumuinua mnyama asimame kwa miguu yake"

Deuteronomy 22:5

Taarifa ya Jumla:
Musa bado anazungumza na watu wa Israeli.

kinachokusudiwa kwa mwanamume
"nguo za wanaume"

Deuteronomy 22:6

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" ni katika umoja.

kiota cha ndege
nyumba ambayo ndege hujitengenezea kwa kutumia vijiti, nyasi, mimea, na matope.

kikiwa na makinda ya ndege au mayai ndani mwake
"na watoto wa ndege aumayai ndani ya kiota"

na mama yao akiwa juu yao
"na mama wa ndege akikalia juu ya makinda ya ndege"

siku zako ziweze kurefushwa
Siku ndefu ni lugha nyingine kwa maisha marefu. "kuweza kuishi muda mrefu".

Deuteronomy 22:8

Taarifaya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" hapa ni katika umoja.

kitalu kwa ajili ya paa yako
uzio ulio chini ukizunguka ukingo wa paa ili watu wasianguke kutoka kwenye paa.

ili usilete damu juu ya nyumba yako
Damu ni alama ya kifo. "ili kwamba isiwe kosa ya nyumba yako iwapo mtu atakufa"

mtu akianguka kutoka pale
"kama mtu yeyote ataanguka kutoka kwenye paa kwa sababu haiukuweka kitalu"

Deuteronomy 22:9

Taarifaya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" hapa ni katika umoja.

ili kwamba mavuno yote yasichukuliwe na sehemu takatifu
Maneno "sehemu takatifu" ni lugha nyingine ya makuhani wanaofanya kazi katika sehemu takatifu. Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba makuhani katika sehemu takatifu ya Yahwe wasichukue mavuno yote" au "ili kwamba usitie najisi mavuno yote na makuhani wasikuruhusu kuyatumia".

na matunda ya mzabibu
"na matunda ambayo huota katika shamba la mzabibu"

generated on Tue Oct 24 10:45:40 2023

sufu
manyoya malaini, yalikunjika ambayo huota kwa kondoo

kitani
uzi unaotengezwa kutokana na mmea wa kitani

Deuteronomy 22:12

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" hapa ni katika umoja.

pembe
"manyamunyamu". Hizi ni nyuzi ambazo zimefungwa pamoja na kuning'inizwa kutoka kwenye pembe moja ya joho.

za nguo
Nguo ndefu ambalo mtu huvaa juu ya mavazi yake mengine.

Deuteronomy 22:13

Taarifaya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

na kisha kumtuhumu kwa vitu vya aibu
"na kisha kumtuhumu yeye kulala na mtu mwingine kabla hajaolewa"

na kumharibia sifa yake
Nomino inayojitegemea ya "sifa" inaweza kutafsiriwa kama msemo wa kitenzi. "na kufanya watu wengine kufikiri kuwa yeye ni mtu mbaya"

lakini nilipomkaribia
Hii ni njia ya upole ya kusema "kuwa na mahusiano ya kimapenzi na mtu". "lakini nilipolala naye"

sikukuta ushahidi wa ubikira kwake
Nomino inayojitegemea ya "ushahidi" inaweza kutafsiriwa kama msemo wa kitenzi. "hakuweza kutoa ushahidi kwangu ya kwamba alikuwa bikira"

Deuteronomy 22:15

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

wanatakiwa kupeleka ushahidi wa ubikira wake
Nomino inayojitegemea ya "ushahidi" inaweza kutafsiriwa kama msemo wa kitenzi. "anapaswa kupeleka kitu ambacho kitakuwa ushahidi ya kwamba alikuwa bikira"

Deuteronomy 22:16

Taarifa ya Jumla:
Musa bado anaendelea kuzungumza na watu wa Israeli.

amemtuhumu na vitu vya aibu
Maana kamili ya kauli hii inaweza kuwekwa wazi. "amemtuhumu kwa kulala na mtu mwingine kabla hajamuoa"

Sikukuta ushahidi wa ubikira kwa binti yako
Nomino zinazojitegemea za "ushahidi" na "bikira" zinaweza kutafsiriwa kama misemo ya vitenzi. "Binti yenu hakuweza kuthibitisha ya kuwa alikuwa bikira"

Lakini ushahidi huu hapa wa ubikira wa binti yangu
Nomino zinazojitegemea za "ushahidi" na "bikra" vinaweza kutafsiriwa kama misemo ya vitenzi. "Lakini hii inathibitisha ya kuwa binti yangu alikuwa bikira"

Kisha watatandaza shuka mbele ya wazee wa mji
Maana kamili ya kauli hii inaweza kuwekwa wazi. "Na kisha mama na baba watatoa nguo yenye doa la damu kwa wazee kama ushahidi ya kuwa alikuwa bikira"

Deuteronomy 22:18

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

nao wanapaswa kumtoza faini
"na wanapaswa kumfanya alipe kama adhabu"

shekeli mia moja
"Shekeli 100"

na kumpatia baba wa binti
"na kumpa pesa kwa baba wa binti"

kasababisha sifa mbaya kwa bikra wa Israeli
Nomino inayojitegemea "sifa" inaweza kutafsiriwa kama msemo wa kitenzi. "amesababisha watu kufikiri ya kwamba bikira wa Israeli ni mtu mbaya"

hatakiwi kumfukuza
"usimruhusu amuache"

katika siku zake zote
Hii ni lahaja. "katika maisha yake yote"

Deuteronomy 22:20

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Ila kama jambo hili ni la kweli
"Lakini kama ni kweli" au "Lakini kama kile ambacho mwanamume anasema ni kweli"

kwamba ushahidi wa bikira ya binti haukupatikana kwa binti
Hii inaweza kuelezwa kwa hali ya kutenda. "ya kwamba mwanamume hakupata ushahidi ya kwamba binti alikuwa bikira"

generated on Tue Oct 24 10:45:40 2023

ushahidi wa bikra
Nomino zinazojitegemea za "ushahidi" na "bikira" zinaweza kutafsiriwa kama misemo ya vitenzi. "kitu kinachothibitisha ya kwamba binti alikuwa bikira"

basi wanapaswa kumpeleka binti
"kisha wazee wanapaswa kumtoa binti nje"

kumpiga kwa mawe hadi afe
"kutupa mawe kwake mpaka afe"

kwa sababu amefanya jambo la aibu katika Israeli
"kwa sababu amefanya jambo la aibu katika Israeli"

kwa kutenda kama kahaba chini ya nyumba ya baba yake
"kutenda kama kahaba angali akiishi katika nyumba ya baba yake"

mtakuwa mmeondoa uovu
Kivumishi "uovu" kinaweza kutafsiriwa kama msemo wa nomino. "unapaswa kutoa miongoni mwa Waisraeli mtu ambaye anafanya jambo hili ovu" au "unapaswa kumuua mtu huyu muovu"

Deuteronomy 22:22

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" hapa ni katika umoja.

Iwapo mwanamume kakutwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Kama mtu anamkuta mwanamume"

anyi mtakuwa mmeondoa
"kwa njia hii utakuwa umetoa"

Deuteronomy 22:23

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" hapa ni katika umoja.

amechumbiwa na mwanamume
"'ambaye ameahidiwa kuolewa na mwanamume"

wachukueni ... kuwapiga mawe
Amri hizi zinatamkwa kwa Israeli kama kundi na kwa hiyo zipo katika wingi.

wachukueni wote wawili
"kisha unapaswa kuwaleta wote msichana na mwanamume aliyelala naye"

kwa sababu hakupaza sauti
"kwa sababu hakupaza sauti kuomba msaada"

kwa sababu amemwingilia mke wa jirani yake
Katika wakati huo Waisraeli walimchukulia mwanamume na mwanamke ambao walikuwa wamechumbiana kwa ajili ya ndia kama mume na mke. Maana kamili ya kauli hii inaweza kuwekwa wazi. "kwa sababu alilala na msichana ambaye alikuwa wa Muisraeli mwenzake"

nanyi mtakuwa mmeondoa uovu miongoni mwenu
Kivumishi cha "uovu" kinaweza kutafsiriwa kama msemo wa nomino. "unapaswa kuondoa miongoni mwa Israeli mtu ambaye anafanya jambo hili ovu" au "unapaswa kumuua mtu huyu muovu"

Deuteronomy 22:25

msichana aliyechumbiwa
Hii ina maana msichana ambaye wazazi wamekubali aolewe na mwanamume fulani, lakini msichana bado hajaolewa.

basi mwanamume pekee aliyelala naye ndiye lazima afe
"kisha unapaswa kumuua mwanamume tu ambaye alilala naye"

hakuna dhambi inayostahili kifo kwake msichana
"hautakiwi kumuadhibu kwa kumuua kwa kile alichofanya"

Kwa maana suala hili ni kama mwanamume amshambuliapo jirani yake na kumuua
"Kwa kwa sababu suala hili ni kama suala la mtu kumshambulia mtu mwingine na kumuua"

Kwa maana alimkuta shambani
"Kwa sababu mwanamume alimkuta msichana akifanya kazi shambani"

Deuteronomy 22:28

lakini hajachumbiwa
"lakini ambaye wazazi wake hawajamuahidi mwanamume mwingine ya kuwa ataolewa na yeye"

na kama wakagundulika
Hii inaweza kuelezwa kwa hali ya kutenda. "na kama mtu akagundua kilichotokea"

shekeli hamsini za fedha
Shekeli ina uzito wa gramu kumi na moja. "vipande hamsini vya fedha" au "gramu 550 za fedha"

Hatakiwi kumfukuza katika siku zake zote
Hii ni lahaja. "Hatakiwi kumpa talaka katika maisha yake yote"

Deuteronomy 22:30

hapaswi kumchukua mke wa baba yake kama wake
Maana kamili ya kauli hii inaweza kuwekwa wazi. "hatakiwi kumuoa mke wa zamani wa baba yake, hata kama si mama yake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Mwanamume aliyejeruhiwa kwa kupondwa au kukatwa haruhusiwi kuingia katika kusanyiko la Yahwe. **2** Mwana haramu haruhusiwi kuwa miongoni mwa kusanyiko la Yahwe; kutoka hadi kizazi cha kumi cha uzao wake, hakuna kati yao anatakiwa kuwa kwenye kusanyiko la Yahwe. **3** Muamori au Mmoabu haruhusiwi kuwa miongoni mwa kusanyiko la Yahwe; kutoka hadi kizazi cha kumi cha uzao wake, hakuna kati yao anatakiwa kuwa kwenye kusanyiko la Yahwe. **4** Hii ni kwa sababu hawakukutana nanyi kwa mkate na maji barabarani mlipokuwa mmetoka nje ya Misri, na kwa sababu walimkodisha Balaamu mwana wa Beoro kutoka Pethoro kule Aramu Naharaimu, awalaani. **5** Lakini Yahwe Mungu wako hakumsikiliza Balaamu; badala yake, Yahwe Mungu wako aligeuza laana kuwa baraka kwenu, kwa sababu Yahwe Mungu wako aliwapenda. **6** Hamtakiwi kutafuta amani au mafanikio yao, katika siku zenu zote. **7** Hutakiwi kumchukia Muedomi, kwa maana ni kaka yako; hutakiwi kumchukia Mmisri, kwa maana ulikuwa mgeni katika nchi yake. **8** Wazawa wa kizazi cha tatu wanaozaliwa kwao wanaweza kuwa katika kusanyiko la Yahwe. **9** Utakapotembea kijeshi dhidi ya maadui zako, basi unapaswa kujitenga na kila aina ya uovu. **10** Iwapo miongoni mwenu kuna mwanamume ambaye sio msafi kwa sababu ya jambo lililofanyika kwake usiku, basi anatakiwa atoke nje ya kambi ya jeshi; hatakiwi kurudi kambini. **11** Jioni ikifika, anatakiwa ajiogeshe kwa maji; na jua likizama atarudi ndani kambini. **12** Pia unatakiwa kuwa na eneo nje ya kambi ambayo utakwenda; **13** na utakuwa na kitu katika zana zako cha kuchimbia; utakapochuchumaa kujisaidia, unapaswa kuchimbia nacho na kisha kurudishia udongo na kufunika kile kilichotoka kwako. **14** Kwa maana Yahwe Mungu wako anatembea miongoni mwa kambi yenu kuwapa ushindi na kuwapa maadui zenu mkononi mwenu. Kwa hiyo kambi yenu lazima iwe takatifu, ili kwamba asione kitu chochote kichafu miongoni mwenu na kuwaacha. **15** Hutakiwi kumrudishia bwana mtumwa aliyetoroka kwake. **16** Mruhusu aishi pamoja nawe, katika mji wowote atakaochagua. Usimuonee. **17** Hapatakiwi kuwa na kahaba wa kidhehebu miongoni mwa mabinti wa Israeli, na wala hapatakiwi kuwa na kahaba wa kidhehebu miongoni mwa wana wa kiume wa Israeli. **18** Hautakiwi kuleta mshahara wa kahaba au mshahara wa mbwa katika nyumba ya Yahwe Mungu wako kwa kiapo chochote; kwa maana vyote hivi na machukizo mbele ya Yahwe Mungu wako. **19** Hutakiwi kumkopesha Muisraeli mwenzako kwa riba – riba ya fedha, riba ya chakula, au riba ya kitu chochote kinachokopeshwa kwa riba. **20** Kwa mgeni unaweza kukopesha kwa riba; lakini kwa Muisraeli mwenzako haupaswi kukopesha kwa riba, ili kwamba Yahwe Mungu wako aweze kukubariki katika kila jambo uwekalo mkono wako, katika nchi ambayo mnaenda kumiliki. **21** Unapofanya kiapo kwa Yahwe Mungu wako, haupaswi kukawia kuikamilsha, kwa maana Yahwe Mungu wako hakika atadai kiapo hicho; itakuwa dhambi kako usipokamilisha. **22** Lakini iwapo utajizuia kutoa kiapo, haitakuwa dhambi kwako. **23** Kile ambacho kimetoka kinywani mwako unapaswa kukifuata na kukitekeleza; kulingana na kiapo ulichotamka kwa Yahwe Mungu wako, chochote ulichotamka kwa hiari kwa kinywa chako. **24** Utakapokwenda katika shamba la mizabibu la jirani yako, unatakiwa kula mizabibu idadi yoyote unayotaka, lakini hautakiwi kuhifadhi yoyote katika kikapu chako. **25** Utakapokwenda katika shamba la zao lililoiva la jirani yako, unaweza kuvuna kichwa cha mavuno kwa mkono wako, lakini haupaswi kutumia mundu kuvuna zao lililoiva la jirani yako.

Deuteronomy 23:1

Mwanamume aliyejeruhiwa kwa kupondwa au kukatwa
"mwanamume ambaye sehemu zake za siri zimepondwa au kukatwa"

kuingia katika kusanyiko la Yahwe
Hii ni lahaja. "anaweza kuwa mshiriki kamili wa jamii ya Israeli"

Mwana haramu
Maana zaweza kuwa 1) mtoto aliyezaliwa kwa wazazi ambao walijamiiana kwa maharimu au kuzini au 2) mtoto aliyezaliwa kwa kahaba.

kutoka hadi kizazi cha kumi cha uzao wake
Hii "kumi" ni nambari ya mpango ya kumi. "hata baada ya kizazi cha kumi cha vizazi vya mwana haramu"

hakuna kati yao
"hakuna kati ya vizazi hivi"

Deuteronomy 23:3

haruhusiwi kuwa miongoni mwa kusanyiko la Yahwe
Hii ni lahaja. "hawezi kuwa mshiriki kamili wa jamii ya Israeli"

generated on Tue Oct 24 10:45:40 2023

kutoka hadi kizazi cha kumi cha uzao wake
Hii "kumi" ni mpangilio wa nambari kwa ajili ya kumi. "hata baada ya kizazi cha kumi cha uzao wake"

hawaku kutana nanyi kwa mkate na maji
Maana kamili ya kauli hii inaweza kuwekwa wazi. "hawaku kukaribisha kwa kukuletea chakula na kinywaji"

dhidi yako ... awalaani
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Deuteronomy 23:5

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno ya "wako" na "yako" hapa ni katika umoja.

hakumsikiliza
Hii ni lahaja. "hakuwa msikivu"

aligeuza laana kuwa baraka
"akamfanya ambariki na kutokulaani"

Hamtakiwi kutafuta amani au mafanikio yao
Maana zaweza kuwa 1) "Haupaswi kufanya makubaliano ya amani na Waamori na Wamoabu" au 2) "Haupaswi kufanya jambo lolote kusababisha masuala kwenda vizuri kwa yale makundi mawili ya watu kuwawezesha wafanikiwe"

katika siku zenu zote
Hii ni lahaja. "ikiwa bado wewe ni taifa"

Deuteronomy 23:7

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja

Hutakiwi kumchukia Muedomi
"Usimchukie Muedomi"

kwa maana ni ndugu yako
"kwa sababu ni jamaa yako"

hutakiwi kumchukia Mmisri
"Usimchukie Mmisri"

Wazawa wa kizazi cha tatu wanaozaliwa kwao wanaweza kuwa katika kusanyiko la Yahwe
Hii "tatu" ni mpangilio wa nambari ya tatu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Kama Muedomi au Mmisri anakuja kuishi katika jamii ya Kiisraeli, wajukuu wake wanaweza kuwa washiriki kamili wa jamii"

Deuteronomy 23:9

Utakapotembea kijeshi dhidi ya maadui zako, basi unapaswa kujitenga
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

dhidi ya maadui zako
"kupigana dhidi ya maadui zako"

kujitenga na kila aina ya uovu
"jitenge na mambo yote mabaya"

mwanamume ambaye sio msafi kwa sababu ya jambo lililofanyika kwake usiku
Hii ni njia ya upole ya kusema ya kwamba alikuwa na kutokwa kwa shahawa . "mwanamume yeyote ambaye ni mchafu kwa sababu alikuwa akitokwa na shahawa alipokuwa amelala"

Deuteronomy 23:12

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

na utakuwa na kitu katika zana zako cha kuchimbia
"na unatakiwa kuwa na kifaa utakachotumia kuchimbia"

utakapochuchumaa kujisaidia
Hii ni njia ya upole ya kusema kunya. "unapochuchumaa chini kunya"

unapaswa kuchimbia nacho
"unapaswa kuchimba shimo kwa kifaa"

kufunika kile kilichotoka kwako
"funika kinyesi chako"

ili kwamba asione kitu chochote kichafu miongoni mwenu
"ili kwamba Yahwe asione kitu chochote kichafu miongoni mwenu"

Deuteronomy 23:15

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

mtumwa aliyetoroka kwa bwana wake
Maana kamili inaweza kuwekwa wazi. "mtumwa kutoka katika nchi nyingine aliyetoroka kwa bwana wake na kuja Israeli"

Mruhusu aishi pamoja nawe
"Mruhusu mtumwa kusihi miongoni mwa watu wenu"

Deuteronomy 23:17

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

kahaba wa kidini ... kahaba wa kidini ... kahaba ... mbwa
Yahwe anatoa orodha kamili ya aina mbili za ukahaba za wanamume na wanawake kukataza ukahaba wa mtu kwa sababu yoyote ile.

kahaba wa kidini ... miongoni mwa mabinti ... miongoni mwa wana wa kiume
Maana zaweza kuwa ya kwamba Musa 1) alikataza wazi wanawake na wanamume kufanya matendo ya ngono kama sehemu ya ibaada hekaluni au 2) anatumia tasifida kukataza wanawake na wanamume kufanya matendo ya ngono kupokea pesa.

Hautakiwi kuleta mshahara wa kahaba ... katika nyumba
"Mwanamke anayepata pesa kama kahaba hatakiwi kuleta pesa hiyo ... katika nyumba"

mbwa
mwanamume ambaye anaruhusu wanamume kufanya ngono na yeye kwa pesa

katika nyumba ya Yahwe Mungu wako
"katika hekalu"

kwa kiapo chochote
"kutimiza kiapo"

vyote hivi
mshahara wa kahaba wa kike na kahaba wa kiume.

Deuteronomy 23:19

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Hutakiwi kumkopesha Muisraeli mwenzako kwa riba
"Kama utakopesha kitu kwa Muisraeli mwenzako, hautakiwi kumfanya alipe zaidi ya alivyokopa"

kukopesha kwa riba
kumkopesha mtu na kumlazimisha mtu huyo kulipa zaidi ya kile alichokopa

riba ya fedha ... kitu chochote kinachokopeshwa kwa riba
"hautakiwi kulipiza riba unapomkopesha mtu pesa, chakula, au kitu chochote"

kila jambo uwekalo mkono wako
Hii ni lahaja. "kila unachofanya"

Deuteronomy 23:21

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "kwako" na "wako" hapa ni katika umoja.

haupaswi kukawia kuikamilisha
"hautakiwi kutumia muda mrefu kukamilisha kiapo hiki"

maana Yahwe Mungu wako hakika atadai kiapo hicho
"kwa sababu Yahwe Mungu wako atakulaumu na kukuadhibu iwapo hautakamilisha kiapo chako"

Lakini iwapo utajizuia kutoa kiapo, haitakuwa dhambi kwako
Maana kamili ya kauli hii inaweza kuwekwa wazi. "Lakini, kama hautatoa kiapo, hautakuwa umetenda dhambi kwa sababu hautakuwa na kiapo cha kutimiza"

Kile ambacho kimetoka kinywani mwako
Hii ni lahaja. "Maneno uliyozungumza"

kulingana na kiapo ulichotamka kwa Yahwe Mungu wako
"chochote ulichoapa kwa Yahwe Mungu wako ambacho utafanya"

chochote ulichotamka kwa hiari kwa kinywa chako
"chochote ambacho watu wamesikia ukiahidi kufanya kwa sababu ulitaka kukifanya"

kinywa chako
"ili kwamba watu wasikie ukikitamka"

Deuteronomy 23:24

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno ya "wako" na "yako" hapa ni katika umoja.

unaweza kula mizabibu idadi yoyote unayotaka
"kisha unaweza kufurahia kula mizabibu mpaka utosheke"

lakini usiweke yoyote katika kikapu chako
Maana kamili ya kauli hii inaweza kuwekwa wazi. "lakini haupaswi kuweka mizabibu yoyote katika kikapu chako kubeba pamoja nayo"

Utakapokwenda katika shamba la zao lililoiva la jirani yako
"Utakapokwenda katika shamba la jirani yako ambapo kuna zao linaota"

unaweza kuvuna kichwa cha mavuno kwa mkono wako
"kisha unaweza kula viini vya mbegu kwa mikono yako"

generated on Tue Oct 24 10:45:40 2023

lakini haupaswi kutumia mundu kuvuna zao lililoiva la jirani yako
"lakini usikate chini mazao yalioiva ya jirani yako na kuchukua"

mundu
kifaa chenye ncha kali ambacho wakulima hutumia kuvuna ngano

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Mwanamume akimchukua mke na kumuoa, na mke asipokubalika machoni pa mumewe kwa sababu kagundua jambo ambalo si jema kwake, basi anatakiwa amwandikie talaka, aiweke mkononi mwake, na kumfukuza nyumbani kwake. **2** Akishaondoka nyumbani kwake, anaweza kwenda na kuwa mke wa mwanamume mwingine. **3** Iwapo mume wa pili akamchukia na kumwandikia talaka, akaiweka mkononi mwake, na kumfukuza nyumbani kwake; au huyu mume wa pili akafariki, mwanamume aliyemchukua kuwa mke wake – **4** basi mume wa awali, yule aliyemfukuza mara ya kwanza, haruhusiwi kumchukua tena awe mke wake, baada ya yeye kuwa mchafu, kwa maana hiyo itakuwa ni chukizo kwa Yahwe. Hautakiwi kusababisha nchi iwe na hatia, nchi ambayo Yahwe Mungu wako anakupatia kama urithi. **5** Mwanamume atakapochukua mke mpya, hatakwenda vitani na jeshi, na wala hataamrishwa kwenda kwenye shughuli yoyote ya kulazimishwa; atakuwa huru kuwa nyumbani kwa mwaka mzima na atamfurahisha mke wake aliyemchukua. **6** Mwanamume yeyote hatachukua kinu wala jiwe la kinu kama dhamana, kwa maana hivyo itakuwa kuchukua Maisha ya mtu kama dhamana. **7** Iwapo mwanamume kakutwa kamteka mmoja wa kaka zake miongoni mwa watu wa Israeli, na kumtendea kama mtumwa na kisha kumuuza, huyo mwizi lazima afe; na utakuwa umeondoa uovu miongoni mwenu. **8** Kuwa mwangalifu kuhusu kiini chochote cha ukoma, ili kwamba uwe makini katika kuchunguza na kufuata kila agizo linalopewa kwako ambalo makuhani, Walawi, wanakufundisha; kama nilivyowaamuru, ili utekeleze. **9** Kumbukeni nini Yahwe Mungu wako alichomfanya Miriam ulipokuwa ukitoka Misri. **10** Utoapo mkopo wa aina yoyote kwa jirani yako, hautakiwi kwenda ndani ya nyumba yake kutafuta dhamana yake. **11** Utasimama nje, na mwanamume aliyekopa kwako ataleta dhamana yake nje kwako. **12** Iwapo ni mtu maskini, hautakiwi kulala na dhamana yake ikiwa mikononi mwako. **13** Hakika unapaswa kumrejeshea dhamana yake kabla jua halijazama, ili aweze kulala ndani ya vazi lake na akubariki; itakuwa utakatifu kwako mbele za Yahwe Mungu wako. **14** Hautakiwi kumuonea mtumishi wa kuajiriwa ambaye ni maskini na mhitaji, hata kama ni jamaa wa Israeli, au ni kati ya wageni mbao wamo katika nchi ndani ya malango ya mji wako; **15** Kila siku unapaswa kumlipa mshahara wake; jua halipaswi kuzama kabla ya suala hili kutatuliwa, kwa maana ni maskini na anautegemea. Fanya hivi ili asilie dhidi yako kwa Yahwe, na kwamba isiwe ikawa dhambi ambayo umeitenda. **16** Wazazi hawapaswi kuuwawa kwa niaba ya watoto wao, na wala watoto hawapaswi kuuawa kwa niaba ya wazazi wao. Badala yake, kila mtu anapaswa kuuwawa kwa dhambi yake mwenyewe. **17** Haupaswi kutumia nguvu kuchukua haki inayomhusu mgeni au yatima, wala kuchukua vazi la mjane kama dhamana. **18** Badala yake, unapaswa ukumbuke ya kwamba ulikuwa mtumwa Misri, na kwamba Yahwe Mungu wako alikukomboa kutoka kule. Kwa hiyo ninakuagiza kutii amri hii. **19** Utakapovuna zao lako shambani mwako, na ukasahau kipande cha mbegu shambani, haupaswi kurudi na kukichukua; kinapaswa kuwa cha mgeni, cha yatima, au cha mjane, ili Yahwe Mungu wako akubariki katika kazi ya mikono yako. **20** Utakapotikisa mti wako wa mzeituni, haupaswi kupanda juu ya matawi tena; itakuwa kwa ajili ya mgeni, kwa yatima na kwa mjane. **21** Utakapokusanya mizabibu shambani mwako, haupaswi kukusanya masazo yake tena. Kinachobaki kitakuwa cha mgeni, cha yatima na cha mjane. **22** Unatakiwa ukumbuke kuwa ulikuwa mtumwa katika nchi ya Misri; kwa hiyo nakuagiza kutii amri hii.

Deuteronomy 24:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Mwanamume akimchukua mke na kumuoa
Misemo "kuchukua mke" na "kumuoa" ina maana moja. "Mwanamume anapomuoa mwanamke"

asipokubalika machoni pa mumewe
Hapa "machoni pake" ina maana ya mtu mzima. "akiamua ya kwamba hampendi"

kwa sababu kagundua jambo ambalo si jema kwake
"kwa sababu fulani ameamua ya kwamba hataki kukaa naye"

anatakiwa amwandikie talaka
"anapaswa kumpa mke wake karatasi rasmi inayosema ya kwamba hawajoana tena"

anaweza kwenda na kuwa mke wa mwanamume mwingine
"anaweza kuondoka na kuolewa na mwanamume mwingine"

Deuteronomy 24:3

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli juu ya mwanamume anayepata talaka na kuoa mwanamume mwingine.

generated on Tue Oct 24 10:45:40 2023

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Iwapo mume wa pili akamchukia
"Kama mume wa pili akaamua ya kwamba anamchukia mwanamke huyu"

talaka
Hii ni karatasi rasmi inayosema ya kwamba mwanamume na mwanamke hawajaoana tena.

akaiweka mkononi mwake
"kumpatia mwanamke"

mwanamume aliyemchukua kuwa mke wake
"mwanamume wa pili aliyemuoa mwanamke"

baada ya yeye kuwa mchafu
Maana kamili ya kauli hii inawez akuwekwa wazi. "baada ya kuwa mchafu kwa talak na ndoa nyingine kwa mwanamume mwingine"

Hautakiwi kusababisha nchi iwe na hatia
Nchi inazungumziwa kana kwamba inaweza kutenda dhambi. "hautakiwi kusambaza hatia katika nchi"

Deuteronomy 24:5

Taarifa ya Jumla:
Musa bado anaendelea kuzungumza na watu wa Israeli.

Mwanamume atakapochukua mke mpya
"Mwanamume anapokuwa ameoa mke mpya"

na wala hataamrishwa kwenda kwenye shughuli yoyote ya kulazimishwa
Hii inaweza kuwekwa katika hali ya kutenda. "na hakuna mtu wa kumlazimisha kuishi mbali na nyumba yake na kufanya aina yoyote ya kazi"

atakuwa huru kuwa nyumbani
"atakuwa huru kuishi nyumbani"

Deuteronomy 24:6

kinu
kifaa kinachotumika kutengeneza unga kwa kusaga mbegu katikati ya mawe mawili mazito.

jiwe la kinu
sehemu ya juu ya jiwe katika kinu

kwa maana hivyo itakuwa kuchukua maisha ya mtu kama dhamana
Neno "maisha" ni lugha nyingine ya kile mtu anachohitaji kuweza kuishi. "kwa sababu atakuwa amechukua kutoka kwa mtu kile ambacho mtu anahitaji kutengeneza chakula kwa ajili ya familia yake"

Deuteronomy 24:7

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Iwapo mwanamume kakutwa kamteka
Hii ni lahaja kwa ajili ya "Kama mwanamume anamteka". Inaweza kuwekwa katika hali ya kutenda. "kama utamkuta mwanamume amemteka"

kamteka
kutumia nguvu kwa lazima kumchukua mtu asiye na hatia kutoka nyumbani kwake na kumfunga mateka

moja wa kaka zake miongoni mwa watu wa Israeli
"moja kati ya Waisraeli wenzake"

huyo mwizi lazima afe
"kisha Waisraeli wengine wanapaswa kumuua mwizi huyo kama adhabu ya kile alichofanya"

na utakuwa umeondoa uovu miongoni mwenu
Kivumishi cha "uovu" kinaweza kutafsiriwa kama kitenzi. "na unatakiwa kumtoa miongoni mwa Waisraeli mtu anayefanya uovu huu" au "nawe unapaswa kumuua mtu huyu muovu"

Deuteronomy 24:8

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Kuwa mwangalifu ... makini katika kuchunguza ... Kumbukeni nini Yahwe Mungu wako
Musa anazungumza na Waisraeli hapa kana kwamaba wao ni mtu mmoja, kwa hiyo neno "wako" na amri "kuwa mwangalifu" na "kumbukeni" ni katika umoja.

Kuwa mwangalifu kuhusu kiini chochote cha ukoma
"kuwa makini iwapo utapata ukoma" au "Kuwa makini kama utakuwa na ukoma"

kila agizo linalopewa kwako ambalo makuhani, Walawi, wanakufundisha
Hii inaweza kuwekwa katika hali ya kutenda. "maagizo yote ambayo nimekupatia na ambayo makuhani, ambao ni Walawi, wanakufundisha kufanya"

wanakufundisha ... utekeleze ... ulipokuwa ukitoka
Musa hapa anazungumza na Waisraeli kama kikundi kwa hiyo maneno "ukitoka" ni katika wingi.

kama nilivyowaamuru, ili utekeleze
"unapaswa kuhakikisha ya kwamba unafanya kama nilivyowaamuru wao"

generated on Tue Oct 24 10:45:40 2023

nilivyowaamuru
Neno la "wao" lina maana ya makuhani, ambao ni makuhani.

Kumbukeni
Hii ni lahaja. "Kumbuka"

ulipokuwa ukitoka Misri
"katika kipindi ambacho ulikuwa unaondoka Misri"

Deuteronomy 24:10

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

Utoapo mkopo wa aina yoyote kwa jirani yako
"Unapotoa mkpo wa kitu kwa jirani yako"

kutafuta dhamana yake
"kuchukua dhamana yake"

dhamana yake
Hii ni lugha nyingine ya "kile alichoahidi angefanya kutoa kama angeshindwa kulipa kile alichokopa"

Utasimama nje
"unatakiwa kusubiri nje ya nyumba"

Deuteronomy 24:12

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

hautakiwi kulala na dhamana yake ikiwa mikononi mwako
"Hautakiwi kubaki na koti lake usiku wote"

dhamana yake
Hii ni lugha nyingine ya "kile alichoahidi angefanya kutoa kama angeshindwa kulipa kile alichokopa"

kumrejeshea dhamana yake
"umrudishie alichokupatia kukuonyesha ya kwamba atalipa mkopo wake"

ili aweze kulala ndani ya vazi lake na akubariki
Maana kamili ya kauli hii inaweza kuwekwa wazi. "ili kwamba aweze kuwa na koti lake kujipatia joto anapolala, na kuwa na shukurani kwako"

vazi
Koti au nguo nyingine ambayo humpatia mtu joto wakati wa usiku. Yawezekana hii ilikuwa "dhamana" ambayo Musa alikuwa akizungumzia katika 24:10.

itakuwa utakatifu kwako mbele za Yahwe Mungu wako
"Yahwe Mungu wako atatoa kibali kwa jinsi ulivyosimamia suala hili"

Deuteronomy 24:14

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo maneno "yako" na "wako" hapa ni katika umoja.

Hautakiwi kumuonea mtumishi wa kuajiriwa
"Hautakiwi kumtendea mtumishi wa kuajiriwa vibaya"

mtumishi wa kuajiriwa
mtu ambaye hulipwa kila siku kwa kazi yake

maskini na muhitaji
Maneno haya mawili yana maana za kufanana na husisitiza ya kwamba mtu huyu hawezi kujisaidia mwenyewe.

ndani ya malango ya mji wako
Hapa "malango ya mji" ina maana ya miji au mjini. "moja ya miji yenu"

Kila siku unapaswa kumlipa mshahara wake
"Unapaswa kumpatia mwanamume pesa anayopata kila siku"

jua halipaswi kuzama kabla ya suala hili kutatuliwa
Hii ni lahaja. Waisraeli walichukulia siku mpya kuanza pale jua linapozama. "unatakiwa kumlipa mtu katika siku hiyo anayofanya kazi"

kwa maana ni maskini na anautegemea
Maana kamili ya kauli hii inaweza kuwekwa wazi. "kwa sababu ni maskini na anategemea mshahara wake kununua chakula chake cha siku inayofuata"

asilie dhidi yako kwa Yahwe
"asipaze sauti kwa Yawhe na kumuomba akuadhibu"

Deuteronomy 24:16

Wazazi hawapaswi kuuwawa kwa niaba ya watoto wao
Hii inaweza kuwekwa katika hali ya kutenda. "Haupaswi kuwaua wazazi kwa sababu ya jambo baya ambalo mmoja wa watoto wamefanya"

na wala watoto hawapaswi kuuawa kwa niaba ya wazazi wao
Hii inaweza kuwekwa katika hali ya kutenda. "na haupaswi kuwaua watoto kwa sababu ya jambo baya ambalo wazazi wao wamefanya"

kila mtu anapaswa kuuwawa kwa dhambi yake mwenyewe
Hii inaweza kuwekwa katika hali ya kutenda. "unapaswa kumuua mtu kwa sababa ya jambo baya alilofanya mwenyewe tu"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 24:17

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Haupaswi kutumia nguvu kuchukua haki inayomhusu mgeni au yatima
Musa anazungumzia haki kana kwamba ilikuwa kitu halisi ambacho mtu mwenye nguzu zaidi anaweza kukivuta kwa nguvu kutoka kwa mtu mnyonge. "Haupaswi kumtendea mgeni au yatima kinyume na haki"

yatima
Hii ina maana ya watoto ambao wazazi wote wamefariki na hawana ndugu wa kuwatunza.

wala kuchukua vazi la mjane kama dhamana
Mkopeshaji huchukua kitu kutoka kwa mkopaji kuhakikisha ya kuwa angewez kumlipa. Hakuruhusiwa kuchukua vazi lake kwa maana alihitaji kumpatia joto. Maana kamili ya kauli hii inaweza kuwekwa wazi. "na usichukue vazi la mjane kama dhamana kwa sababu anahitaji kuwa na joto"

ukumbuke
Hii ni lahaja. "kumbuka"

Deuteronomy 24:19

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Utakapovuna zao lako shambani mwako
"Utakapokata zao la shamba lako"

tita
mazao ambayo mvunaji amezifunga pamoja

kinapaswa kuwa cha mgeni, cha yatima, au cha mjane
Unaweza kufanya taarifa ieleweke. "unatakiwa kubakia tita ili kwamba mgeni, na yatima, au mjane anaweza kuchukua"

katika kazi ya mikono yako
Hapa "mikono" ina maana ya mtu mzima. "katika kazi yako yote unayofanya"

Utakapotikisa mti wako wa mzeituni
Unaweza kufanya taarifa ieleweke. "Unapotikisa matawi ya mti wa mzeituni, kusababisha mzeituni kuanguka kwenye nchi ili uweze kuchukua"

haupaswi kupanda juu ya matawi tena
"usiokote kila tawi moja kutoka kwenye mti"

itakuwa kwa ajili ya mgeni, kwa yatima na kwa mjane
Unaweza kufanya taarifa ieleweke. "mizeituni inayobaki katika matawi ni kwa ajili ya wageni, yatima, na wajane kuokota na kuondoka navyo"

Deuteronomy 24:21

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

kitakuwa cha mgeni, cha yatima na cha mjane
"mizabibu ambayo hautaokota itakuwa kwa ajili ya mgeni, yatima, na mjane kuokota"

cha mgeni, cha yatima na cha mjane
Hii ina maana yamakundi ya watu. "kwa ajili ya wageni, kwa wale yatima, au kwa wajane"

ukumbuke
Hii ni lahaja. "kumbuka"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Iwapo kutakuwa na malumbano kati ya wanaume na wakaenda mahakamani, na waamuzi wakawahukumu, basi watamwachilia mtakatifu na kumhukumu muovu. **2** Iwapo mwanamume mwenye hatia anastahili kupigwa, basi muamuzi atamfanya alale chini na kupigwa mbele zake kwa idadi iliyoamriwa kulingana na kosa lake. **3** Muamuzi anaweza kumpatia mapigo arobaini, lakini hapaswi kuvuka idadi hiyo; kwa maana akivuka idadi hiyo na kumpiga kwa mapigo mengi zaidi, basi Muisraeli mwenzako atakuwa kaaibishwa mbele ya macho yenu. **4** Haupaswi kumfunga punda wako pua na mdomo anapokuwa akilima shamba lako. **5** Iwapo kaka wanaishi pamoja na mmoja wao akafariki bila kuwa na mwana, basi mke wa marehemu hatakiwi kuolewa na mtu nje ya familia. Badala yake, kaka yake mumewe anapaswa kulala naye na kumchukua kuwa mke wake na kutekeleza wajibu wa kaka wa mume kwake. **6** Hii ni kwamba mtoto wa kwanza atakayezaliwa arithi chini ya jina la kaka yake mwanamume aliyefariki, ili jina lake lisiangamie ndani ya Israeli. **7** Lakini kama mwanamume hataki kumchukua mke wa kaka yake awe wake, basi mke wa kaka yake anapaswa kwenda malangoni mpaka kwa wazee na kusema, “Kaka wa mume wangu amekataa kuwajibika kwa niaba ya jina la kaka yake humu Israeli; hataki kufanya wajibu wa kaka wa mume kwangu”. **8** Kisha wazee wa mji wake wanapaswa kumuita na kuzungumza naye. Lakini tuseme atasisitiza na kusema, “Sitaki kumchukua”. **9** Basi mke wa kaka yake anatakiwa kuja kwake mbele ya wazee, kumvua ndara zake miguuni mwake, na kumtemea usoni. Anapaswa kumjibu na kusema, “Hivi ndivyo kinachofanyika kwa mwanamume asiyetaka kujenga nyumba ya kaka yake”. **10** Jina lake Israeli litaitwa, “Nyumba ya mtu aliyevuliwa ndara zake”. **11** Iwapo wanamume wamepigana wao kwa wao, na mke wa mmoja wao kaja kumkomboa mumewe dhidi ya yule aliyempiga, naye akanyosha mkono wake na kumshika sehemu za siri, **12** basi unapaswa kuukata mkono yake; jicho lako halipaswi kuwa na huruma. **13** Haupaswi kuwa na mizani ya uzito tofauti katika mfuko wako, mkubwa na mdogo. **14** Hautakiwi kuwa na vipimo tofauti ndani ya nyumba yako, vikubwa na vidogo. **15** Unatakiwa kuwa na uzito kamili na wa haki; unatakiwa kuwa na vipimo kamili na vya haki, ili siku zako ziwe ndefu katika nchi ambayo Yahwe Mungu wako anakupatia. **16** Kwa maana wote wanaofanya vitu hivi, wote wanaovunja haki, ni chukizo kwa Yahwe Mungu wako. **17** Kumbuka ni jambo gani Amaleki alichofanya kwako barabarani ulipokuwa ukitoka Misri, **18** jinsi alivyokutana na wewe barabarani na kuwashambulia kati yenu kwa nyuma, wale waliokuwa wamelegea nyuma, mlipokuwa dhaifu na kuchoka, hakumheshimu Mungu. **19** Kwa hiyo, Yahwe Mungu wako atakapowapa pumziko kutoka kwa maadui zako kila sehemu, katika nchi ambayo Yahwe Mungu wako anawapatia kumiliki kama urithi, hautakiwi kusahau kuwa unapaswa kufuta kumbukumbu ya Waamaleki chini ya mbingu.

Deuteronomy 25:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Iwapo mwanamume mwenye hatia anastahili kupigwa
Hii inaweza kuwekwa katika hali ya kutenda. "Kama muamuzi ataamuru wampige mtu mwenye hatia"

na kupigwa mbele zake
Hii inaweza kuelezwa kwa hali ya kutenda. "na atawatazama wakimpiga"

kwa idadi iliyoamriwa kulingana na kosa lake
"idadi ya namba aliyoamuru kwa sababu ya matendo mabaya aliyoyafanya"

Deuteronomy 25:3

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Muamuzi anaweza kumpatia mapigo arobaini
"Muamuzi anaweza kusema ya kwamba wanatakiwa kumpiga mtu mwenye hatia mara 40"

lakini hapaswi kuvuka idadi hiyo
"lakini muamuzi hapaswi kuwaamuru wampige zaidi ya mara 40"

kwa maana akivuka idadi hiyo na kumpiga kwa mapigo mengi zaidi
"kwa sababu kama muamuzi atawaamuru kumpiga zaidi ya mara 40"

basi Muisraeli mwenzako atakuwa kaaibishwa mbele ya macho yenu
Hii inaweza kuelezwa kwa hali ya kutenda. "kisha muamuzi atamuaibisha Muisraeli mwenzako mbele ya watu wote wa Israeli"

kaaibishwa mbele ya macho yenu
Hapa lugha nyinginr ya "mbele ya macho yenu" ina maana ya kile watakachokiona. "kuaibishwa, nanyi wote mtaona". Maneno ya kufanana hujitokeza katika 1:7

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 25:4

Haupaswi kumfunga punda
"Hautakiwi kuweka kitu kwenye mdomo wa punda"

anapokuwa akilima shamba
wakati akitenganisha mazao na makapi kwa kutembea juu yake au kuburuza mbao nzito juu yake

Deuteronomy 25:5

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

Iwapo kaka wanaishi pamoja
Maana zaweza kuwa 1) "kama ndugu wanaishi katika mahali pamoja" au 2) "kama ndugu wanaishi karibu na mwenzake".

basi mke wa marehemu hatakiwi kuolewa na mtu
Hii inaweza kuelezwa kwa hali ya kutenda. "kisha familia ya mtu aliyekufa anapaswa kumruhusu mjane aolewe na mtu"

na kutekeleza wajibu wa kaka wa mume kwake
"na kufanya kile ambacho kaka wa mume aliyefariki anatakiwa kufanya"

atarithi chini ya jina la kaka yake mwanamume aliyefariki
Neno "jina" ni lugha nyingine ya ukoo wa mtu. "ataendeleza ukoo wa kaka wa mtu aliyekufa"

ili jina lake lisiangamie ndani ya Israeli
Neno "jina" ni lugha nyingine ya ukoo wa mtu. "ili kwamba ukoo wake usipotee kutoka Israeli"

Deuteronomy 25:7

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

napaswa kwenda malangoni mpaka kwa wazee
Maana kamili ya kauli hii inaweza kuwekwa wazi. "unapaswa kwenda juu katika malango ya mji ambapo wazee huamua masuala"

amekataa kuwajibika kwa niaba ya jina la kaka yake
Hapa "jina" ina maana ya kumbukumbu ya mtu kupitia uzao wake. "anakataa kumpatia kaka yake mwana"

hataki kufanya wajibu wa kaka wa mume kwangu
"hatafanya kile ambacho kaka wa mume wake anatakiwa kufanya na kunioa"

Sitaki kumchukua
"Sitaki kumuoa yeye"

Deuteronomy 25:9

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

anatakiwa kuja kwake mbele ya wazee
"anapaswa kutembea kwake huku wazee wakimuangalia"

asiyetaka kujenga nyumba ya kaka yake
Hapa "nyumba" ni lugha nyingine ya familia. "ambaye hampatii kaka yake mwana na kuendeleza ukoo wa kaka yake"

Jina lake Israeli litaitwa
"Watu wa Israeli watajua familia yake kama"

Nyumba ya mtu aliyevuliwa ndara zake
Hapa kutoa ndara inaashiria ya kwamba kaka asingepokea mali yoyote ya kaka yake aliyefariki. Maana kamili ya kauli hii inaweza kuwekwa wazi. Hii inaweza kuelezwa kwa hali ya kutenda. "Nyumba ya yule ambaye ndara yake ilivuliwa na mjane wa kaka yake aliyekufa ambaye hakumuoa" au "familia ambayo kila mtu anaichukia" au "Familia ambayo ni ya aibu"

Deuteronomy 25:11

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "lako" hapa ni katika umoja.

kutoka mikononi mwa yule aliyempiga
Hapa "mkono" una maana ya nguvu au utawala. "kwa hiyo yule aliyempiga hatampiga tena" au "kutoka kwa mwanamume aliyempiga"

jicho lako halipaswi kuwa na huruma
Hapa "jicho" lina maana ya mtu mzima. "hautakiwi kumhurumia" au "hautakiwi kuonyesha huruma kwake"

Deuteronomy 25:13

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Haupaswi kuwa na mizani ya uzito tofauti katika mfuko wako, mkubwa na mdogo
Maana kamili ya kauli hii inaweza kuwekwa wazi. Unaweza kuweka wazi taarifa inayoeleweka. "Hautakiwi kudanganya watu kwa kutumia uzito ambao ni mkubwa kuliko jinsi ulivyosema ulikuwa unaponunua vitu na kwa kutumia uzito ambao ni mdogo zaidi ya ulivyosema ulikuwa unapouza vitu"

mizani
Mizani ni mawe yanayotumika juu ya usawa kuthibitisha jinsi gani kitu kina uzito

generated on Tue Oct 24 10:45:40 2023

Hautakiwi kuwa na vipimo tofauti ndani ya nyumba yako, vikubwa na vidogo
Maana kamili ya kauli hii inaweza kuwekwa wazi. Unaweza kuweka wazi taarifa inayoeleweka. "Hautakiwi kudanganya watu kwa kutumia uzito ambao ni mkubwa kuliko jinsi ulivyosema ulikuwa unaponunua vitu na kwa kutumia uzito ambao ni mdogo zaidi ya ulivyosema ulikuwa unapouza vitu"

vipimo
Kipimo kilikuwa kikapu au chombo kingine cha kupimia jinsi gani kitu kilikuwa na ujazo.

Deuteronomy 25:15

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba alikuwa akizungumza na mtu mmoja, kwa hiyo maneno "zako" na "wako" ni katika umoja.

kamili na wa haki
"sahihi na haki"

uzito ... vipimo
Uzito ni mawe yanayotumika juu ya usawa kuthibitisha jinsi gani kitu kina uzito. Kipimo kilikuwa kikapu au chombo kingine cha kupimia jinsi gani kitu kilikuwa na ujazo.

siku zako ziwe ndefu
Hii ni lahaja. "unaweza kuishi kwa muda mrefu"

Kwa maana wote wanaofanya vitu hivi, wote wanaovunja haki
"kwa sababu kila mtu anayedanganya watu kwa kutumia ukubwa tofauti wa uzito na vipimo.

Deuteronomy 25:17

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Kumbuka ni jambo gani Amaleki alichofanya kwako
Hii ni lahaja, na "Amaleki" ni lugha nyingine kwa ajili ya watu wa Amaleki. "Kumbukeni kile Waamaleki walichowafanyia"

ulipokuwa ukitoka
Neno "ukitoka" hapa ni katika wingi.

jinsi alivyokutana na wewe barabarani
"jinsi walivyokutana na wewe njiani"

na kuwashambulia kati yenu kwa nyuma
"na kushambulia wale watu wenu waliokuwa mstari wa nyuma"

wale waliokuwa wamelegea nyuma
"watu wote waliokuwa dhaifu nyuma ya mstari"

dhaifu na kuchoka
Maneno haya yana maana moja na yanasisitiza jinsi watu walivyokuwa wamechoka. "kuchoka na kuchoka kabisa"

hakumheshimu Mungu
Maana kamili ya kauli hii inaweza kuwekwa wazi. "hakuwa anaogopa adhabu ya Mungu" au "hakumheshimu Mungu"

unapaswa kufuta kumbukumbu ya Waamaleki chini ya mbingu
"unatakiwa kuwaua Waamaleki wote ili kwamba hakuna yeyote atakayewakumbuka tena"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Utakapofika katika nchi ambayo Yahwe Mungu wako anakupatia kama urithi, na utakapoimiliki na kuishi ndani yake, **2** basi unatakiwa kuchukua baadhi ya mavuno yote ya kwanza ya ardhi uliyoyaleta kutoka katika nchi ambayo Yahwe Mungu wako anakupatia. Unatakiwa kuyaweka ndani ya kikapu na kuelekea katika eneo ambalo Yahwe Mungu wako atapachagua kama mahali patakatifu. **3** Unatakiwa kwenda kwa kuhani ambaye atakuwa akihudumu katika siku hizo na kumwambia, “Siku ya leo ninakiri kwa Yahwe Mungu wako ya kuwa nimekuja katika nchi ambayo Yahwe aliapa kwa mababu zetu kutupatia”. **4** Kuhani anatakiwa kuchukua kikapu mkononi mwako na kukiweka madhabahuni ya Yahwe Mungu wako. **5** Unapaswa kusema mbele ya Yahwe Mungu wako, “Babu yangu alikuwa Mwaremi mzururaji. Alikwenda chini hadi Misri na kukaa kule, na idadi ya watu wake ilikuwa chache. Kule akawa taifa kubwa, lenye nguvu na idadi kubwa. **6** Wamisri walitutendea vibaya na kututesa. Walitulazimisha kufanya kazi za watumwa. **7** Tulimlilia Yahwe, Mungu wa baba zetu, naye akasikia sauti yetu na kuona mateso yetu, kazi zetu na mateso yetu. **8** Yahwe alituondoa Misri kwa mkono wake mkuu, kwa mkono wake ulionyoshwa, kwa hofu kuu, kwa ishara na miujiza; **9** na ametuleta katika sehemu hii na kutupatia nchi hii, nchi inayotiririka kwa maziwa na asali. **10** Tazama sasa, nimeleta mavuno ya kwanza kutoka katika nchi ambayo wewe, Yahwe, umenipatia. ” Unapaswa kuweka chini mbele ya Yahwe Mungu wako na kuabudu mbele zake; **11** na unapaswa kufurahia katika mema yote ambayo Yahwe Mungu wako amekufanyia, kwa ajili na nyumba yako – wewe, na Mlawi, na mgeni aliye miongoni mwako. **12** Utakapomaliza kutoa zaka yote ya mavuno katika mwaka wa tatu, yaani, mwaka wa kutoa zaka, basi unapaswa kuwapatia Mlawi, kwa mgeni, kwa yatima, na kwa mjane, ili kwamba waweze kula ndani ya malango yenu ya mji na kujazilishwa. **13** Unatakiwa kusema mbele ya Yahwe Mungu wako, “Nimetoa kutoka nyumbani mwangu vitu ambavyo ni mali ya Yahwe, na kumpatia Mlawi, mgeni, yatima, na mjane, kulingana na amri zote ulizonipatia. Sijavunja amri yako yoyote, wala sijazisahau. **14** Sijala kati yao wakati wa maombolezo yangu, wala sijaziweka mahali pengine nilipokuwa mchafu, wala sijazitoa kati yao kwa heshima ya wafu. Nimesikiliza sauti ya Yahwe Mungu wangu; Nimetii kila kitu ulichoniamuru kukifanya. **15** Tazama chini kutoka mahali patakatifu unapoishi, kutoka mbinguni, na ubariki watu wako Israeli, na nchi uliyotupatia, kama ulivyoapa kwa mababu zetu, nchi inayotiririka kwa maziwa na asali. **16** Leo Yahwe Mungu wako anawaamuru kuzitii sheria na amri hizi; basi utazishikilia na kuzitenda kwa moyo wako wote na kwa nafsi yako yote. **17** Umetamka leo ya kuwa Yahwe ni Mungu wako, na kwamba utatembea katika njia zake na kushikilia sheria zake, maagizo yake na amri zake, na kwamba utaisikiliza sauti yake. **18** Leo Yahwe ametamka ya kwamba mu watu ambao ni mali yake, kama alivyoahidi kwenu, na kwamba mnapaswa kushikilia amri zake zote. **19** Na atawaweka juu zaidi ya mataifa mengine aliyoyaumba nanyi mtapokea sifa, umaarufu na heshima. Mtakuwa watu waliowekwa kando kwa Yahwe Mungu wako, kama alivyosema."

Deuteronomy 26:1

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

baadhi ya mavuno yote ya kwanza
"baadhi ya matunda ya kwanza ya mavuno" au "baadhi ya mazao ya kwanza ya mavuno". Hii "kwanza" ni mpangilio wa nambari ya moja.

Deuteronomy 26:3

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Deuteronomy 26:5

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Babu yangu alikuwa Mwaremi mzururaji
Huu ni mwanzo wa kauli ya kwamba mwanamume wa Kiisraeli anatakiwa kutengeneza anapoleta kikapu chake.

Mwaremi mzururaji
Hii ina maana ya Yakobo, ambaye alikuwa baba wa Waisraeli wote. Aliishi miaka mingi katika Aramu-Nahairamu, eneo lililopo Shamu.

na kukaa kule
"na kuishi maisha yake yote kule"

generated on Tue Oct 24 10:45:40 2023

Kule akawa
Neno "akawa" ni lugha nyingine kwa ajili ya "uzao wa Yakobo"

kubwa, lenye nguvu
Maneno haya kimsingi yana maana moja. Yanasisitiza ya kwamba Israeli ikawa taifa kubwa na lenye nguvu. "kubwa sana"

Deuteronomy 26:6

Taarifa ya Jumla:
Hii inaendeleza kile Muisraeli anapswa kulema anapoleta mazao yake ya kwanza kwa Yahwe.

walitutendea vibaya na kututesa
Misemo hii miwili kimsingi inasema kitu kimoja. Inasisitiza ya kwamba Wamisri walitenda kwa ukatili sana.

walitutendea
Hapa "walitutendea" ina maana ya watu wa Israeli ambao walikuwa wakiishi Misri. Mwandishi anajijumuisha mwenyewe kama mmoja wa watu hata kama aliishi Misri au la.

akasikia sauti yetu
Hapa "sauti" ina maana ya mtu mzima na kilio au maombi yake. "alisikia vilio vyetu" au "alisikia maombi yetu"

mateso yetu, kazi zetu na mateso yetu
"ya kwamba Wamisri walikuwa wakitutesa, ya kwamba tulikuwa tukifanya kazi ngumu sana, na kwamba Wamisri walikuwa wakitutesa"

Deuteronomy 26:8

Taarifa ya Jumla:
Hii inaendeleza kile ambacho Muisraeli anatakiwa kusema pale anapoleta mazao yake ya kwanza kwa Yahwe.

Yahwe alituondoa
Hapa "alituondoa" ina maana ya watu wa Israeli ambao walikuwa wakiishi Misri. Mwandishi anajijumlisha mwenyewe kama mmoja wa watu hata kama aliishi Misri au la.

kwa mkono wake mkuu, kwa mkono wake ulionyoshwa
Hapa "mkono mkuu" na "mkono ulionyoka" ni sitiari kwa nguvu ya Yahwe. "kwa kuonyesha nguvu yake" Maneno kama haya hujitokeza katika 4:34.

kwa hofu kuu
"kwa matendo ambayo yaliwatisha watu waliyoyaona"

nchi inayotiririka kwa maziwa na asali
Hii ni lahaja. "nchi yenye maziwa mengi na mtiririko wa asali" au "nchi ambayo inafaa kwa mifugo na ukulima"

Deuteronomy 26:10

Taarifa ya Jumla:
Musa anaendelea kuwaambia Waisraeli kile wanachotakiwa kusema pale watakapoleta mazao yao ya kwanza kwa Yahwe. Anazungumza kwao kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" na "yako" hapa ni katika umoja.

mavuno ya kwanza
"matunda ya kwanza ya mavuno" au "mazao ya kwanza ya mavuno"

Unapaswa kuweka chini
"Unapaswa kuweka kikapu chini"

unapaswa kufurahia katika mema yote ambayo Yahwe Mungu wako amekufanyia
"unapaswa kufurahi na kushukuru kwa mambo yote mazuri ambayo Yahwe Mungu wako amekufanyia"

Deuteronomy 26:12

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" na "yako" hapa ni katika umoja.

katika mwaka wa tatu
Hapa "tatu" ni mpangilio wa nambari ya tatu. Kila miaka mitatu watu wa Israeli walitoa moja ya kumi ya mavuno kwa maskini.

yatima
Hawa ni watoto ambao wazazi wao wote wamefariki na hawana jamaa wa kuwatunza.

mjane
Hii ina maana mwanamke ambaye mume wake amefariki na hana watoto wa kumtunza sasa akiwa mzee.

kula ndani ya malango yenu ya mji na kujazilishwa
Hapa "malango" ina maana ya miji au mji. "ili kwamba wale wanaoishi ndani ya miji yenu wawe na chakula cha kutosha kwa kula"

Nimetoa kutoka
Haya ni maneno ya kwanza ya kauli nyingine ambayo Muisraeli alitakiwa kusema.

wala sijazisahau.
Hii ina maana ya kwamba ametii amri zote za Mungu.

Deuteronomy 26:14

Taarifa ya Jumla:
Hii inaendeleza kile ambacho Muisraeli anapaswa kusema kwa Yahwe anapotoa zaka yake kwa maskini.

generated on Tue Oct 24 10:45:40 2023

Sijala kati yao wakati wa maombolezo yangu
"Sijala chochote katika zaka nilipokuwa nikiomboleza"

nilipokuwa mchafu
Hapa "mchafu" ina maana ya mtu ambaye sio msafi kulingana na Sheria. Mungu haruhusu mtu aliye mchafu kugusa zaka anayotoa kwa Mungu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "nilipokuwa mchafu kulingana na Sheria" au "sheria inaposema siwezi kuigusa"

Nimesikiliza sauti ya Yahwe Mungu wangu; Nimetii kila kitu ulichoniamuru kukifanya
Hapa "sauti ya Yahwe" ni lugha nyingine kwa kile Yahwe alichosema. Kauli hizi mbili zinatumia maana moja. Zinasisitiza ya kwamba mtu ametii amri zote za Mungu.

kutoka mahali patakatifu unapoishi, kutoka mbinguni
Misemo hii miwili ina maana moja. "kutoka mbinguni, sehemu yako takatifu"

nchi inayotiririka kwa maziwa na asali.
Hii ni lahaja. "nchi ambapo kuna maziwa na asali inayotiririka" au "nchi ambayo inafaa sana kwa mifugo na kilimo"

Deuteronomy 26:16

Taarifa ya Jumla
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

kwa moyo wako wote na kwa nafsi yako yote
Lahaja ya "kwa moyo wako" ina maana "kikamilifu" na "kwa nafsi yote" ina maana ya "nafsi yako yote". Misemo hii miwili ina maana moja. "kwa nafsi yako yote" au "kwa nguvu zako zote".

kwamba utatembea katika njia zake na kushikilia sheria zake, maagizo yake na amri zake, na kwamba utaisikiliza sauti yake
Maneno "utatembea", "kushikilia", na "utasikiliza" ina maana ya kufanana hapa. Hapa "sauti" ina maana ya kile Mungu alichosema. "ya kwamba utatii kikamilifu kila kitu Yahwe anachoamuru"

Deuteronomy 26:18

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

watu ambao ni mali yake
"watu ambao ni wa kwake"

atawaweka juu zaidi
Hii ni lahaja. "atakufanya uwe wa muhimu zaidi kuliko" au "atakufanya uwe mkubwa zaidi ya"

atawaweka juu zaidi ya mataifa mengine aliyoyaumba nanyi mtapokea sifa, umaarufu na heshima
Maana zaweza kuwa 1) "atakusababisha uwe mkubwa kuliko taifa lingine lolote ambalo ameimarisha, naye atakuwezesha kumsifu na kumheshimu" au 2) "atakuwa na watu wakimsifu zaidi ya jinsi wanavyosifu taifa lingine ambalo alifanya; watu watasema ya kwamba wewe ni bora zaidi ya taifa lingine, nawe watakuheshimu"

Mtakuwa watu waliowekwa kando kwa Yahwe Mungu wako
Yahwe kuchagua watu wa Israeli wawe wake ni njia maalumu ambayo inazungumziwa kana kwamba Yahwe aliwaweka kando kutoka kwa matiafa mengine. Hii inaweza kuwekwa katika hali ya kutenda. "Yahwe Mungu wako atakuweka kando kutoka kwa mataifa mengine"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Musa na wazee wa Israeli waliwaamuru watu na kusema, “Zishikeni amri zote ninazowaamuru leo. **2** Katika siku mtakapopita juu ya Yordani kwenye nchi ambayo Yahwe Mungu wako anawapatia, mnapaswa kutengeneza mawe kiasi makubwa na kuyachapa kwa lipu. **3** Mnatakiwa kuyaandika juu yake maneno yote ya sheria hii pale mtakapovuka; ili muweze kwenda katika nchi ambayo Yahwe Mungu wako anawapatia, nchi inayotiririka kwa maziwa na asali, kama Yahwe, Mungu wa mababu zenu, alivyowaahidi. **4** Mtakapovuka juu ya Yordani, yapangane haya mawe ninayowaamuru leo, juu ya mlima wa Ebali, na myapige kwa lipu. **5** Hapo mnapaswa kujenga dhabahu kwa Yahwe Mungu wako, dhabahu la mawe; lakini hautakiwi kuinua chombo cha chuma kujenga mawe. **6** Unatakiwa kujenga dhabahu ya Yahwe Mungu wako kwa mawe yasiyokuwa na kazi; unatakiwa kutoa dhabihu ya kuteketeza juu yake kwa Yahwe Mungu wako, **7** na utatoa sadaka ya pamoja na utakula pale; utafurahia mbele ya Yahwe Mungu wako. **8** Utaandika juu ya mawe maneno yote ya sheria hii kwa wazi. **9** Musa na makuhani, Walawi, waliongea na Waisraeli wote na kusema, “Nyamazeni na sikilizeni Israel: Leo mmekuwa watu wa Yahwe Mungu wenu. **10** Mnapaswa basi kutii sauti ya Yahwe Mungu wenu na kutii amri na sheria zake ambazo ninawaamuru leo.” **11** Musa aliwaamuru watu siku hiyo hiyo na kusema, **12** “Makabila haya yanapaswa kusimama katika mlima Gerizimu kuwabariki watu baada ya nyinyi kuvuka Yordani; Simeoni, Lawi, Judah, Isakari, Yusufu na Benyamini. **13** Haya ni makabila ambayo lazima yasimame juu yam lima Ebali kutamka laana: Rubeni, Gadi, Asheri, Zabuloni, Dan na Naftali. **14** Walawi watajibu na kusema kwa wanamume wote wa Israeli kwa sauti kubwa: **15** “Alaaniwe mwanamume atakayechonga sanamu au kinyago, chukizo kwa Yahwe, kazi ya mikono ya fundi, ambayo ataifanya sirini”. Kisha watu wote wanapaswa kujibu na kusema, ‘Amina’. **16** Alaaniwe mwanamume atakayemuaibisha baba yake au mama yake. Kisha watu wote waseme, 'Amina'. **17** Alaaniwe mwanamume anayetoa alama ya ardhi.' Kisha watu wote na waseme, 'Amina'. **18** Alaaniwe mwanamume asababishae kipofu kutoka nje ya barabara. Kisha watu wote waseme, ‘Amina’. **19** Alaaniwe mwanamume atumiaye nguvu kupokonya haki inayomstahili mgeni, yatima, au mjane. Kisha watu wote lazima waseme, ‘Amina’. **20** Alaaniwe mwanamume atakayelala na mke wa baba yake, kwa sababu atakuwa amechukua haki za baba yake’. Kisha watu wote lazima waseme, ‘Amina’. **21** Alaaniwe mwanamume atakayelala na aina yoyote ya mnyama’. Kisha watu wote lazima waseme, ‘Amina’. **22** Alaaniwe mwanamume atakayelala na dada yake, binti wa baba yake, au binti wa mama yake. Kisha watu wote lazima waseme, ‘Amina’. **23** Alaaniwe mwanamume atakayelala na mama mkwe’. Kisha watu wote lazima waseme, ‘Amina’. **24** Alaaniwe mwanamume atakayemuua jirani yake kwa siri’. Kisha watu wote lazima waseme, ‘Amina’. **25** Alaaniwe mwanamume apokeaye rushwa kumuua mtu asiye na hatia’. Kisha watu wote lazima waseme, ‘Amina’. **26** Alaaniwe mwanamume asiyethibitisha maneno ya sheria hii, ili kwamba ayatii. ’ Kisha watu wote lazima waseme, ‘Amina’.

Deuteronomy 27:1

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo isipokuwa, maneno "yake" ni katika umoja.

ninazowaamuru leo ... mtakapopita
Musa anazungumza na Waisraeli kama kundi, kwa hiyo sehemu zote mbili za neno "wako" ni katika wingi.

ninazowaamuru
Hapa "ninazowaamuru" ina maana ya Musa. Wazee wapo pale kwa makubaliano na Musa, lakini ni yeye peke yake anayezungumza.

kuyachapa kwa lipu
Lipu mara kwa mara ni mchanganyiko wa chokaa, mchanga, na maji ambazo husambazwa juu ya kitu.

nchi inayotiririka kwa maziwa na asali
Hii ni lahaja. "nchi ambayo maziwa mengi na asali hutiririka" au "nchi ambayo ni sahihi kwa mifugo na kilimo"

Deuteronomy 27:4

Taarifa ya Jumla:
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Mtakapovuka ... yapangane ... ninayowaamuru
Musa anawataarifu Waisraeli kama kundi, kwa hiyo sehemu za "wako" na amri "yapangane" ni katika wingi.

myapige kwa lipu
"sambaza lipu juu yao" au "zitengeneze ili kwamba uweze kuandika juu yao"

generated on Tue Oct 24 10:45:40 2023

mlima wa Ebali
Huu ni mlima karibu na Shekemu.

hautakiwi kuinua chombo cha chuma kujenga mawe
Hii ina maana ya patasi ambayo zingetengeneza mawe kuwa laini, ili yaweze kutosha pamoja vizuri zaidi. Maana kamili ya kauli hii inaweza kuwekwa wazi. "hautachonga mawe ya madhabahu kwa vifaa vya chuma"

Deuteronomy 27:6

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

mawe yasiyokuwa na kazi
mawe yaliyo katika maumbo yao ya asili ambayo hakuna mtu aliyeyachonga kwa vifaa vya chuma

Utaandika juu ya mawe
Hii ina maana ya mawe yaliyowekwa juu ya mlima wa Ebali na kufunikwa kwa lipu.

Deuteronomy 27:9

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

utii sauti ya Yahwe Mungu wako
Hapa lugha nyingine ya "sauti ya Yahwe" ina maana ya kile anachosema. "tii kile Yahwe Mungu wako anachosema"

ninawaamuru
Musa anawaamuru. Walawi wapo pale kukubaliana na Musa, lakini ni yeye peke yake anayezungumza.

Deuteronomy 27:11

Makabila haya
Hapa lugha nyingine ya "makabila" ina maana ya watu kutoka kwa makabila ya Simeoni, Lawi, Yuda, Isakari, Yusufu, na Benyamini. "Watu kutoka kwa makabila haya"

mlima Gerizimu
Mlima mdogo kaskazini mwa Mlima Ebali.

Yusufu
Hii inajumlisha makabila ya Efraimu na Manase, ambao ni vizazi vya Yusufu.

Deuteronomy 27:13

mlima Ebali
Haya ni maneno ya milima iliyo upande wa magharibi wa Mto Yordani.

kutamka laana
"kusema kwa sauti kuu jinsi Yahwe atakavyokulaani Israeli"

Deuteronomy 27:15

Alaaniwe mwanamume ... ataifanya sirini
Hii ni kauli ambayo Walawi wanapaswa kupaza sauti kwa watu wote wa Israeli. Inaweza kuwekwa katika hali ya kutenda. "Yahwe na alaani mtu ... kuwekwa kando sirini"

kazi ya mikono ya fundi
Hii ni lahaja. "jambo ambalo mtu amefanya"

fundi
mwanamume ambaye anajua kufanya mambo yawe bora

Deuteronomy 27:16

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachopaswa kusema.

Alaaniwe mwanamume
Hii inaweza kuwekwa katika hali ya kutenda. "Na Yahwe na alaani mwanamume"

anayetoa alama ya ardhi ya jirani yake
Maana kamili ya kauli hii inaweza kuwekwa wazi. "ambaye anachukua ardhi kutoka kwa jirani yake kwa kutoa alama za mipaka ya ardhi yake"

Deuteronomy 27:18

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachopaswa kusema.

Alaaniwe mwanamume
Hii inaweza kuwekwa katika hali ya kutenda. "Na Yahwe alaani mwanamume"

atumiaye nguvu kupokonya haki inayomstahili mgeni ... mjane
Musa anazungumzia haki kana kwamba ilikuwa kitu halisia ambayo mtu mwenye nguvu anaweza kuvuta kwa nguvu kutoka kwa mtu dhaifu. Lugha yako inaweza kuwa na neno moja yenye maana "kutumia nguvu kuchukua". Maana zingine zinajitokeza katika 24:17."kumtendea mgeni ... mjane bila haki"

yatima
Hawa ni watoto ambao wazazi wake wawili wamefariki na hawana jamaa wa kuwatunza.

mjane
Hii ina maana ya mwanamke ambaye mume wake amefariki na hana watoto ambao wanamtunza katika uzee wake.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 27:20

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachotakiwa kusema.

Alaaniwe mwanamume
Hii inaweza kuelezwa kwa hali ya kutenda. "Na Yahwe amlaani mtu"

mke wa baba yake
Hii haimaanishi mama wa mwanamume, lakini mke mwingine wa baba yake.

amechukua haki za baba yake
Mwanamume anapomuoa mwanamke, ni yeye pekee ana haki halali ya kulala naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "amechukua haki halali za baba yake"

atakayelala na aina yoyote ya mnyama
Maana kamili ya kauli hii inaweza kuwekwa wazi. "anayelala na aina yoyote ya mnyama kwa namna ambayo mwanamume hulala na mwanamke"

Deuteronomy 27:22

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachotakiwa kusema.

Alaaniwe mwanamume
Hii inaweza kuelezwa kwa hali ya kutenda. "na Yahwe amlaani mtu"

binti wa baba yake, au binti wa mama yake
Hii ina maana mwanamume hatakiwi kulala na dada yake, hata kama ana mama au baba tofauti.

Deuteronomy 27:24

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachotakiwa kusema.

Alaaniwe mwanamume
Hii inaweza kuelezwa kwa hali ya kutenda. "na Yahwe amlaani mtu

Deuteronomy 27:26

Taarifa ya Jumla:
Musa anaendelea kuwaambia Walawi na watu kile wanachotakiwa kusema

Alaaniwe mwanamume
Hii inaweza kuelezwa kwa hali ya kutenda. "na Yahwe amlaani mtu

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Utakaposikiliza kwa makini sauti ya Yahwe Mungu wako ili kwamba ushikilie amri zake zote ambazo
nakuamuru leo, Yahwe Mungu wako atakuweka juu ya mataifa yote ya ulimwengu. **2** Baraka hizi zote
zitakuja kwako na kukupita, kama utasikiliza sauti ya Yahwe Mungu wako. **3** Utabarikiwa ndani ya mji, na
utabarikiwa shambani. **4** Matunda ya mwili wako yatabarikiwa, na matunda ya ardhi yako, na matunda ya
wanyama wako, ongezeko la ng’ombe wako, na wachanga wa mifugo wako. **5** Kitabarikiwa kikapu chako
na chombo cha kukandia. **6** Utabarikiwa utakaporudi ndani, na utabarikiwa utakapotoka nje. **7** Yahwe
atasababisha maadui zako wanaoinuka dhidi yako kupigwa chini mbele yako; watajitokeza dhidi yako kwa
njia moja lakini watakimbia mbele zako kwa njia saba. **8** Yahwe ataamuru baraka kuja kwako katika
maghala yako na katika kila unapoweka mkono wako; atakubariki katika nchi anayokupatia. **9** Yahwe
atawaimarisha kama watu waliotengwa kwa ajili yake, kama alivyoapa kwenu, iwapo mtashikilia amri za
Yahwe Mungu wenu, na kutembea katika njia zake. **10** Watu wote wa ulimwengu wataona ya kwamba
mmeitwa kwa jina la Yahwe, nao watawaogopa. **11** Yahwe atakufanya kuwa na mafanikio sana katika
matunda ya mwili wako, katika matunda ya ng’ombe zako, katika matunda ya ardhi yako, katika nchi
aliyoapa kwa mababu zako kuwapatia. **12** Yahwe atafungua kwako ghala lake la mbingu kuruhusu mvua
juu ya ardhi katika muda sahihi, na kubariki kazi zote za mikono yako; utakopesha kwa mataifa mengi,
lakini wewe hautakopa. **13** Yahwe atakufanya kuwa kichwa, na sio mkia; utakuwa juu tu, na hautakuwa
chini, iwapo utaisikiliza amri za Yahwe Mungu wako ambazo ninakuamuru leo, ili kuzishikilia na
kuzitenda, **14** na usipogeuka kinyume na maneno yoyote ninayokuamuru leo, kulia kwako wala kushoto
kwako, na kufuata miungu mingine na kuwatumikia. **15** Lakini usiposikiliza sauti ya Yahwe Mungu wako,
na kushikilia amri zake zote na sheria zake ninazokuamuru leo, basi laana hizi zote zitakuja kwako na
kukupita. **16** Utalaaniwa utakapokuwa mjini, na utalaaniwa utakapokuwa shambani. **17** Kitalaaniwa kikapu
chako na chombo chako cha kukandia. **18** Litalaaniwa tunda la mwili wako, tunda la ardhi yako, ongezeko
la ng’ombe wako, na wachanga wa mifugo. **19** Utalaaniwa utakaporudi, na utalaaniwa utokapo. **20** Yahwe
atatuma laana juu yako, kuchanganyikiwa, na shutuma katika kila jambo uwekalo mikono yako, hadi
utakapoangamizwa, na hadi utakapotoweka haraka kwa sababu ya matendo yako maovu ambayo utakuwa
umenitelekeza mimi. **21** Yahwe atafanya pigo likung’ang’anie mpaka kukuangamiza kutoka katika nchi
utakayoenda kumiliki. **22** Yahwe atakushambulia kwa magonjwa ya kuambukiza, kwa homa, kwa uvimbe,
na kwa kiangazi na jua kali, na kwa upepo mkali na ukungu. Hivi vitakufukuza hadi uangamie. **23** Mbingu
zilizo juu ya vichwa vyenu zitakuwa shaba, na ardhi chini yenu itakuwa chuma. **24** Yahwe atafanya mvua
ya ardhi yako kuwa unga na vumbi, kutoka mbinguni vitashuka kwako, hadi utakapoangamizwa. **25** Yahwe
atakusababishia upigwe mbele ya maadui zako; utawafuata kwa njia moja dhidi yao lakini utakimbia
mbele zao kwa njia saba. Utapelekwa huku na kule miongoni mwa falme za nchi. **26** Mzoga wako utakuwa
chakula kwa ndege wote wa angani na kwa wanyama wa ulimwengu; hakutakuwa na mtu wa kuwatisha.
27 Yahwe atawashambulia na majipu ya Misri na vidonda, kiseyeye na mwasho ambazo hautapona. **28**
Yahwe atakushambulia kwa ukichaa, kwa upofu, pamoja na kuchanganyikiwa kwa akili. **29** Utapapasa
papasa mchana kama kipofu apapasavyo usiku, na hautafanikiwa katika njia zako; daima utakandamizwa
na kuporwa, na hakutakuwa na mtu wa kukuokoa. **30** Utamchumbia mwanamke, lakini mwanamume
mwingine atamkamata na kumbaka. Utajenga nyumba lakini hautaishi ndani mwake; utapanda shamba la
mizabibu lakini hautafurahia matunda yake. **31** Ng’ombe wako atachinjwa mbele ya macho yako, lakini
hautakula nyama yake; punda wako atachukuliwa kwa nguvu mbele yako na hatarejeshwa kwako. Kondoo
wako watapewa maadui zako, na hautakuwa na mtu wa kukusaidia. **32** Watoto wa kiume na mabinti zako
watapewa kwa watu wengine; macho yako yatawatafuta siku nzima, lakini yatashindwa kwa shauku juu
yao. Hakutakuwa na nguvu mikononi mwako. **33** Mavuno ya ardhi yako na ya kazi yako yote – taifa
usilolijua litayatafuna; daima utaonewa na kugandamizwa, **34** ili upatwe na wazimu kwa yale utakayoona
yakitendeka. **35** Yahwe atakushambulia kwenye magoti na miguu kwa majibu makali ambayo hutaweza
kupona, kutoka chini ya miguu yako mpaka juu ya kichwa chako. **36** Yahwe atawachukua pamoja na
mfalme ambaye mtakuwa mmemuweka juu yenu kwa taifa ambalo hamjalijua, wala nyie au mababu zenu;
kule mtaabudu miungu mingine ya mbao na mawe. **37** Nawe utakuwa chanzo cha kitisho, mithali, na
uvumi, miongoni mwa watu wote ambako Yahwe atakupeleka. **38** Utaweka mbegu nyingi shambani, lakini
utakusanya mbegu chache, kwa maana nzige itaziangamiza. **39** Utapanda mashamba ya mizabibu na
kuyapalilia, lakini hautakunywa divai yoyote, wala hautakusanya matunda yoyote, kwa maana funza
watayala. **40** Utakuwa na miti ya mizeituni katika eneo lako, lakini hautajipaka mafuta yoyote juu yako,
kwa maana mti wako wa mzeituni utaangusha matunda yake. **41** Utakuwa na wana wa kiume na mabinti,
lakini hawatabaki kuwa wako, kwani watachukuliwa mateka. **42** Miti yako yote na matunda ya ardhi yako

– nzige watajitwalia. **43** Mgeni aliye miongoni mwako atainuka juu zaidi yako juu na juu; wewe mwenyewe utashuka chini na chini. **44** Atakukopesha, lakini hautamkopesha; atakuwa kichwa, nawe utakuwa mkia. **45** Laana hizi zote zitakujia juu yako na kukuandama na kukupita hadi utakapoangamizwa. Hii itatokea kwa sababu haukuisikia sauti ya Yahwe Mungu wako, ili kushikilia amri na maagizo yake aliyokuamuru. **46** Laana hizi zitakuwa juu yako kama ishara na miujiza, na juu ya uzao wako milele. **47** Kwa sababu hukumuabudu Yahwe Mungu wako kwa shangwe na furaha moyoni mwako ulipokuwa na mafanikio, **48** kwa hiyo utatumikia maadui ambao Yahwe atatuma dhidi yako; utawatumikia katika njaa, katika kiu, katika uchi, na katika umaskini. Ataweka mzigo wa chuma juu ya shingo yako hadi akuangamize. **49** Yahwe ataleta taifa dhidi yako kutoka mbali, kutoka mwisho wa ulimwengu, kama tai arukaye kwa mhanga wake, taifa ambalo lugha yake hauelewi; **50** taifa lenye sura katili ambalo haliheshimu wazee na halionyeshi fadhila kwa wadogo. **51** Watakula wachanga wa ng’ombe wako na matunda ya ardhi yako hadi utakapoangamizwa. Hawatawaachia nafaka, divai mpya, au mafuta, wachanga wa ng’ombe au mifugo yako, hadi watakaposababisha kutoweka kwako. **52** Watawazingira katika malango ya miji yenu, hadi kuta zenu ndefu na imara zitakaposhuka chini ardhini, kuta ambazo mliziamini. Watawazingira ndani ya malango ya miji yenu kotekote katika nchi ambayo Yahwe Mungu wenu amewapatia. **53** Utakula tunda la mwili wako mwenyewe, nyama ya watoto wa kiume na binti zako, ambao Yahwe Mungu wako aliwapatia, katika uvamizi na katika dhiki ambayo adui zako wataweka juu yako. **54** Mwanamume laini na mlegevu miongoni mwenu – atakuwa na wivu kwa kaka yake na kwa mkewe, na kwa watoto wowote waliosalia. **55** Kwa hiyo hatawapatia kati yao nyama ya watoto wake ambayo ataenda kuila, kwa sababu hatabakiwa na chochote katika uvamizi na dhiki ambayo adui yako ataiweka juu yako ndani ya malango yote ya mji wako. **56** Mwanamke laini na mlegevu miongoni mwenu, ambaye hatadiriki kuweka tako la mguu wake ardhini kwa sababu ya ulaini na maringo yake – atakuwa na wivu kwa mume kipenzi wake mwenyewe, kwa mtoto wake wa kiume, na kwa binti yake, **57** na kwa mtoto wake mchanga atakayetoka katikati ya miguu yake, na kwa watoto atakayewazaa. Atawala kwa siri kwa kukosa kitu kingine, katika uvamizi na dhiki ambayo adui yako ataweka juu yako ndani ya malango ya mji wako. **58** Iwapo hautashika maneno yote ya sheria yaliyoandikwa katika kitabu hiki, ili kuheshimu jina hili tukufu na la kutisha, Yahwe Mungu wako, **59** basi Yahwe atafanya mapigo yako kuwa ya kutisha, na yale ya wazao wako; yatakuwa mapigo makuu, ya muda mrefu, na magonjwa makali, ya muda mrefu. **60** Ataleta juu yako mara nyingine magonjwa yote ya Misri ambayo ulikuwa unayaogopa; yatakung’ang’ania. **61** Pia kila gonjwa na pigo ambalo halijaandikwa katika kitabu cha sheria hii, hayo pia Yahwe atayaleta juu yako hadi utakapoangamizwa. **62** Utabaki wachache kwa idadi, ingawa ulikuwa kama nyota wa mbinguni kwa idadi, kwa sababu haukuisikiliza sauti ya Yawhe Mungu wako. **63** Kama vile hapo awali Yawhe alivyofurahia juu yako na kutenda mema, na kuwazidisha, basi atafurahia juu yako kwa kufanya upotee na kwa kukuangamiza. Utang’olewa katika nchi utakayoenda kuimiliki. **64** Yahwe atakusambaza miongoni mwa watu wote kutoka mwisho mmoja wa dunia hadi mwisho mwingine wa dunia; huko utaabudu miungu mingine ambayo hujawajua, wewe wala mababu zako, miungu ya mbao na jiwe. **65** Miongoni mwa mataifa haya hautapata utulivu, na hakutakuwa na pumziko chini ya miguu yako; badala yake, Yahwe atakupatia huko moyo wa kutetemeka, macho yanayofeli na nafsi inayoomboleza. **66** Maisha yako yataning’inia kwa mashaka mbele yako; utaogopa kila usiku na mchana na hutakuwa na uhakika kabisa maishani mwako. **67** Asubuhi utasema, “Natamani ingekuwa jioni! ” na jioni utasema, “Natamani ingekuwa asubuhi! ” kwa sababu ya hofu mioyoni mwenu na vitu ambavyo macho yako italazimu kuona. **68** Yahwe atakuleta Misri mara nyingine kwa meli, kwa njia ambayo nilikuambia, “Hutaiona Misri tena”. Kule utajitoa kuuzwa kwa maadui zako kama watumwa wa kiume na kike, lakini hakutakuwa na mtu wa kuwanunua.

Deuteronomy 28:1

Habari ya jumla
Musa uzungumza na Waisraeli kama walikuwa mtu mmoja, kwa hiyo maneno "wewe" na "wako" hapa ni umoja

kwa sauti ya Yahwe Mungu wako
Hapa maneno "sauti ya Yahwe" urejea kwa kile asemavyo. "Kwa kile Yahwe Mungu wenu asemavyo"

ili kushika
"na kutii"

jiweke juu
Musa uzungumza kuwa muhimu au kuwa kuu kama ilikuwa kubwa kimwili, kama juu ya mlima."kukufanya wewe muhimu zaidi kuliko" au kukufanya wewe mkuu kuliko"

Baraka hizo zote zitakuwa kwako na kukupita
Musa aelezea baraka kama mtu ambaye angeweza kukuwavamia kwa mshituo au nafasi na kuzishika.

generated on Tue Oct 24 10:45:40 2023

"Yahwe atakubariki kwa njia hizi ambazo zitakushitusha kabisa, na itakuwa kama hautakwepa yeye kukubariki"

Deuteronomy 28:3

Habari ya jumla
Musa uzungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "wako" hapa ni umoja.

Kubarikiwa itakuwa kwako
Hii inaweza kusemwa kwa mfumo kazi. "Yahwe atakubariki"

kwenye mji...kwenye shamba
Hii "merism" umaanisha kwamba Yahwe atawabariki popote.

matunda ya mwili wako, na matunda ya ardhi yako, na matunda ya wanyama
Hizi ni nahau kwa " watoto wako, na mazao yako, na wanyama wote wako" umbo la "merism" kwa kila kitu Waisraeli wathaminio.

matunda ya wanyama, ongezeko la mifugo yako, na kundi la wanyama wadogo
Kujirudiarudia mara mbili kuko katika njia tatu za kusema kwamba Yahwe atawafanya wanyama wa Waisraeli wengi na wenye nguvu. "wanyama wako wote pamoja na ndama wa ng'ombe na kundi la kondoo"

Deuteronomy 28:5

Habari ya jumla
Musa uzungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

Ubarikiwa
Hii inaweza kusemwa kwa mfumo kazi. "Yahwe atakubariki"

vikapu vyako na chombo cha kukandia
Waisraeli walitumia kikapu kubeba nafaka. Chombo cha kukandia lilikuwa bakuri walilotumia kuchanganyia nafaka na kutengeneza mkate.

wakati unakuja ndani...wakati unaenda nje
"merism" urejea kwa shughuli zote za maisha kila sehemu walipoenda.

Deuteronomy 28:7

Habari ya jumla
Musa azungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

kusababisha maadui zako wanaoinuka dhidi yako kupigwa chini mbele zako
Hii inaweza kusemwa kwa mfumo kazi. "kusababisha wewe kuwashinda majeshi ambayo yanawavamia"

lakini watakimbia mbele yako njia saba
"lakini watakimbia mbali kutoka kwako kwa njia saba"

njia saba
"kwa njia nyingi tofauti"

Yahwe ataamuru baraka kuja kwako katika maghala yako
Musa amwelezea Yahwe kuwabariki Waisraeli kama Yahwe alikuwa anamwamuru mtu kuwavamia kwa kumshangao.

na kwa yote ambayo unaweka mkono wako
Hii ni nahau. "na kila kitu unachofanya"

Deuteronomy 28:9

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

Yahwe atakuanzisha wewe kama watu ambao wametengwa kwa ajili yake
Yahwe kuchagua watu wa Israeli kuwa wake kwa njia maalumu husemwa kama Yahwe amewaweka katika eneo tofauati kutoka eneo la mataifa mengine yote yanaoishi humo. "Yahwe atakufamya wewe kuwa watu watakatifu ambao ni wake"

mnaitwa kwa jina la Yahwe
Hapa maneno "kuitwa kwa jina la Yahwe" inamaanisha kuwa wake. Hii inaweza kusemwa kwa mfumo kazi. "Yahwe amewaita wake"

Deuteronomy 28:11

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

matunda ya mwili wako, katika matunda ya ng'ombe zako, katika matunda ya ardhi yako
Hii ni nahau. "pmaoja na watoto, wanyama, na mazao"

ghala lake la mbinguni
Musa anazungumza juu ya mawingu ambayo mvua huanguka kama walikuwa ni jengo ambao anatunzia mvua.

kwa mkono wa kulia
"wakati mazao uhitaji"

generated on Tue Oct 24 10:45:40 2023

kazi zote za mikono yako
Neno "mkono" ni neno badala la mtu mzima.

Deuteronomy 28:13

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

kichwa, na wala siyo mkia
Hii uelezea taifa la Israeli kama mnyama na umaanisha Waisraeli daima watakuwa viongozi juu ya mataifa mengine na kamwe watumishi watawafuata kwa nyuma. Waisraeli watakuwa bora kwa nguvu, pesa, na heshima.

watakuwa pekee juu...kamwe hawatakuwa chini
Waisraeli wataongoza wengine lakini kamwe hawatawapa wengine kuwatawala.

Ninakuamuru wewe
Musa anazungumza na Waisraeli wote, hivyo maneno "wewe" ni wingi.

kama hautageuka mbali kutoka...kwenda mkono wa kulia au kwenda wa kushoto
"kama hautatii... kwa njia yoyote"

Deuteronomy 28:15

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja

lakini kama
Hapa Musa aanza kuelezea laana watu watapata kama hawatatii.

Sauti ya Yahwe Mungu wenu
Hapa maneno "sauti ya Yahwe"umaanisha kile Yahwe asemavyo. "nini Yahwe Mungu wenu anasema"

basi laana hizi zote zitakuja kwako na kukupita
Musa aelezea laana kama mtu anavyowavamia kwa mshituko au kwa nafasi na kuwashika. "Yahwe atakulaani hivi katika njia ambazo kabisa zitakushangaza, na itakuwa kama hautatoroka akulaanipo"

Deuteronomy 28:16

Habari ya jumla
Musa anazungumza na Waisraeli kam walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

Habari ya jumla
Haya maneno yalitokea mapema katika sura.

Utalaaniwa
Hii inaweza kusemwa kwa mfumo kazi. "Yahwe atakulaana wewe"

katika mji...katika shamba
Hii "merism" umaanisha kwamba Yahwe atawabariki wao kila sehemu.

kikapu chako na chombo cha kukandia
Waisraeli walitumia kikapu kubeba nafaka. "chombo cha kukandia" kilikuwa ni bakuri walilotumia kuchanganyia nafaka na kutengeneza mkate.

Deuteronomy 28:18

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja.

Habari ya jumla
Haya maneno yalitokea mapema katika sura.

Utalaaniwa
Hii inaweza kusemwa kwa mfumo kazi. "Yahwe atawalaani"

matunda ya mwili wako, matunda ya ardhi yako
Hii ni nahauu kwa ajili "watoto wako, mazao yako"

ongezeko la ng'ombe wako, na kundi la kondoo wako
Kujirudiarudia mara mbili mbili kuko kwa njia mbili kusema kwamba Yahwe atawafanya wanyama wa Waisraeli wengi na imara.

wakati unakuja ndani...wakati unaenda nje
Hii "merism" urejea kwa shughuli zote za kimaisha popote waendako.

Deuteronomy 28:20

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa ni umoja

laana, machafuko, kukemea
"maafa, hofu, na kukatisha tamaa"

kwa yote unayoweka mkono wako
Hii ni nahau. "kila kitu unachofanya"

mpaka uharibiwe
Hii inaweza kusemwa kwa mfumo kazi. "mpaka maadui zako wakuharibu wewe"

kuniacha mimi
Hapa "mimi" urejea kwa Yahwe

kushikamana
kubaki kwako"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 28:22

Habari ya jumla
Musa azungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa viko kwenye umoja

magonjwa ya kuambukiza, kwa homa, kwa uvimbe
Haya yote urejea kwa magonhwa ambayo husababisha watu kuwa wadhaifu na kufa. "magonjwa na kuwaka homa ambayo itawafanya kuwa dhaifu"

kwa kiangazi
"kwa upungufu wa mvua"

ukungu
ukungu ambao ukuwa kwenye mazao na kuyasababisha kuoza

Hivi vitakufukuza
Musa anazungumza kwa mambo mabaya ambayo yangeweza kutokea kwa Waisraeli kama walikuwa watu au wanyama ambayo wangewakimbiza baada ya Waisraeli.

Deuteronomy 28:23

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa viko kwenye umoja.

mbingu...zitakuwa shaba
Musa anazungumza juu ya mbingu kuwa kama shaba kwa sababu hapatakuwa na mvua.

ardhi...itakuwa chuma
Musa anazungumza na ardhi kuwa kama chuma kwa sababu hakuna mazao yatakuuwa.

fanya mvua ya ardhi yako kuwa unga na vumbi
"badala ya mvua, kutakuwa na kivumbi"

hadi utakapoangamizwa
Hii inaweza kusemwa kwa mfumo kazi. "mpaka ikuangamize"

Deuteronomy 28:25

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa viko kwenye umoja.

Yahwe atakusababishia upigwe mbele ya maadu zako
Hii inaweza kusemwa kwa mfumo kazi. "Yahwe atasababisha maadui zako kukupiga wewe chini"

utakimbia mbele zao kwa njia saba
Hii ina maanisha Waisraeli wataogopa na hofu na kukimbia kutoka kwa maadui zao.

njia saba
"kwa pande nyingi tofauti"

Utapelekwa huku na kule miongoni mwa falme
Hii inaweza kusemwa kwa mfumo kazi. "Watu wa mataifa mengine watawaondoa toka tafaifa moja kwa jingine"

Deuteronomy 28:27

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja

majipu ya Misri
"ugonjwa ule ule wa ngozi ambao niliwalaani Wamisri"

majipu...vidonda , kiseyeye
Haya ni aina ya magonjwa ya ngozi

ambazo hautapona
Hii inaweza kusemwa kwa mfumo kazi. "ambazo hakuna mmoja ataweza kuwaponya"

Utapapasa papasa mchana kama kipofu apapasavyo gizani
Waisraeli watakuwa na maisha magumu hata wakati kila mmoja anafurahia maisha. "watakuwa kama watu vipofu ambao upapasa gizani hata wakati wa mchana"

daima utakandamizwa na kuporwa
"watu wa nguvu sana daima watawakandamiza na kuwapora"

Deuteronomy 28:30

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

Ng'ombe wako atachinjwa mbele ya macho yako
Hii inaweza kusemwa kwa mfumo kazi. "Utashuhudia mtu fulani anamuawa ng'ombe wako"

punda wako atachukuliwa kwa nguvu mbele yako na hatarejeshwa kwako.
Hii inaweza kusemwa kwa mfumo kazi. "mtu fulani atamchukua punda wako kwa nguvu na hatamrudisha"

Kondoo wako watapewa maadui zako
Hii inaweza kusemwa kwa mfumo kazi. "Nitawapa kondoo zako maadui wako" au "Nitawaruhusu maadui zako kuchukua kondoo wako"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 28:32

Habari ya jumla
Mus anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

Watoto wa kiume na mabinti zako watapewa kwa watu wengine
Hii inaweza kusemwa kwa mfumo kazi. "Nitawapa watoto na binti zako kwa watu wengine" au " Maadui zako watawachukua watoto na binti zako"

macho yako yatawatafuta siku nzima, lakini yatashindwa kwa shauku juu yao.
Hapa "macho yako" urejea kwa mtu mzima. "utachoka wakati udumu kuwatazama na kutamani kuwaona tena."

Hakutakuwa na nguvu mikononi mwako.
Hapa "nguvu mkononi mwako" urejea kwa nguvu.

Deuteronomy 28:33

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

taifa
Hapa neno "taifa" umaanisha watu toka kwa taifa.

daima utaonewa na kugandamizwa
Maneno "kuonewa" na "kugandamizwa" kimsingi umaanisha kitu kile kile. Hii inaweza kusemwa kwa mfumo kazi. "daima wataonewa na kugandamizwa" au " watawaonea daima"

upatwe na wazimu kwa yale utakayoona yakitendeka
"kile unachoona kitakufanya kuwa wazimu"

ambayo hutaweza kupona
Hii inaweza kusemwa kwa mfumo kazi. "kwamba hakuna mmoja atakayeweza kuponya"

Deuteronomy 28:36

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

mithali, na uvumi, miongoni mwa watu wote ambako Yahwe atakupeleka.
Maneno "mithali" na "uvumi" kimsingi umaanisha kitu kile kile. Hii inaweza kutofasiriwa kama sentensi mpya. "na watu watafanya mithali na uvumi kuhusu wewe" au "Yahwe atakutuma wewe kwa watu ambao watakucheka wewe na kukuziaki."

uvumi
neno au kikundu cha maneno ambayo watu utumia kuwaabisha wengine.

Deuteronomy 28:38

Habari ya jumla
Musa anazungumza na Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja/

lakini utakusanya mbegu chache
"lakini utavuna chakula kidogo sana"

Deuteronomy 28:40

Habari ya jumla
Musa aendelea kuelezea laana za Mungu kama watu hawatamtii. Anazungumza na Waisraeli kam walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

lakini hautajipaka mafuta yoyote ju yako
Watu wangejipaka mafuta ya mizeituni juu yao kufanya ngozi yao kuwa na afya.

mti wako wa mzeituni utaangusha matunda yake
"mti wako wa mzeituni utaangusha matunda yake kabla hayajaiva" au "mzeituni utaanguka kwa miti ya mzeituni kabla hayajaiva"

Deuteronomy 28:42

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

atainuka juu zaidi yako juu na juu; wewe mwenyewe utashuka chini na chini.
Hii ni nahau inayomaanisha mgeni atakuwa zaidi na nguvu, pesa, na heshima kuliko Waisraeli.

atakuwa kichwa, nawe utakuwa mkia
Hii inamaanisha mgeni atakuwa kiongozi wa Waisraeli.

Deuteronomy 28:45

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

Laana hizi zote zitakujia juu yako na kukuandama na kukupita hadi utakapoangamizwa.
Musa aelezea laana kama mtu ambaye angewavamia kwa mshutuko au kuwakimbiza na kuwashika.

sauti ya Yahwe Mungu wako
Hapa maneno "sauti ya Yahwe" ni maneno kwa kile Yahwe alisema.

generated on Tue Oct 24 10:45:40 2023

amri na maagizo yake
Maneno "amri" na "maagizo" ni ya kujirudiarudia mara mbili mbili kwa "yote yale Yahwe amekuamuru kufanya."

Deuteronomy 28:47

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

shangwe na furaha moyoni
Hapa "shangwe" na "furaha moyoni" umaanisha kitu kile kile. Yanasisitiza kwamba watu wanapaswa kuwa na furaha kumwabudu Yahwe.

Ataweka mzigo wa chuma juu ya shingo yako
Huu ni mfano kwa ajili ya Yahwe kumruhusu adui kuwafanyia Waisraeli kwa ukatili na kuwafanya watumwa.

Deuteronomy 28:49

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yapo kwenye umoja.

kutoka mwisho wa ulimwengu
Haya makundi ya maneno umaanisha kitu kile kile na kusisitiza kwamba adui atatokea taifa ambalo liko mbali sana na Israeli.

kutoka mwisho wa ulimwengu
Hii ni nahau. "kutoka maeneo ambayo haujui kitu chochote kuhusu"

kama tai arukaye kwa mhanga wake
Hii umaanisha adui atakuja kwa ghafla na Waisraeli hawataweza kuwazuia.

taifa lenye sura katili ambayo haiheshimu wazee na haionyeshi fadhila
Neno "taifa" ni mfano wa neno kwa ajili ya watu wa taifa hilo.

hadi mmeangamizwa
Hii inaweza kusemwa kwa mfumo kazi. "hadi waangamize" au " hadi wawaache bila kitu"

Deuteronomy 28:52

Habari ya jumla
Musa aendelea kueleza jeshi ambalo litawavamia Waisraeli kama hawatamtii Yahwe. Anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

malango ya mji yenu
Hapa kukindi cha maneno "malango ya mji" uwakilisha mji

tunda la mwili wako mwenyewe, nyama ya watoto wa kiume na binti zako
Hapa "nyama ya watoto wako na binti zako" uelezea mfano "tunda la mwili wako mwenyewe." Watu watakuwa na njaa baada ya jeshi la maadui kuuzunguka mji wao ambao watakula watoto wao.

tunda la mwili wako mwenyewe
Hii ni nahau. "watoto wako mwenyewe"

Deuteronomy 28:54

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

ambaye ni laini na mlegevu miongoni mwenu-a
Musa anasema kwamba si wale peke yao mmoja angetegemea kula watoto wao, lakini hata mtu wa mwisho angetegemea kula watoto wake mwenyewe atakula watoto wake. "ambaye ni laini na mlegevu sana miongoni mwenu - hata yeye"

miongoni mwenu
Musa anazungumza kwa Waisraeli wote kama kundi, hivyo maneno "wewe" hapa ni uwingi.

malango yote ya mji wenu
Hapa "malango ya mji" uwakilisha miji.

Deuteronomy 28:56

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

Mwanamke laini na mlegevu miongoni mwenu...maringo
Musa anasema kwamba siyo wale peke mmoja anategemea kula watoto wao, lakini hata wanawake wa uzao wa heshima na upole wa kawaida, ambao mmoja kamwe asingetegemea kula watoto wao, watakula watoto wao. Neno "wewe" hapa ni umoja.

ambaye hatadiriki kuweka tako la mguu wake ardhini kwa sababu ya ulaini na maringo yake
Musa anatia chumvi. Anasisitiza kwamba mwanamke wa heshima yuko tajiri sana na huishi katika kifahari kwamba hataweza kujiruhusu mwenyewe kuwa mchafu.

ulaini na maringo
Hii jina "ulaini" na "maringo" yanaweza kusemwa kama kishazi

ndani ya malango ya mji wako
Hapa "malango ya mji" uwakilisha miji yenyewe.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 28:58

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

ambayo yalioandikwa
Hii inaweza kusemwa kwa mfumo kazi. "ambayo nimeyaandika"

hili tukufu na la kutisha jina, Yahwe Mungu wako
Hapa "jina" urejea kwa Yahwe mwenyewe. "Yahwe Mungu wako ni wa utukufu na wa kushangaza"

Yahwe atafanya mapigo yako kuwa ya kutisha, na yale ya wazao wako;
"Yahwe atatuma mapigo ya kutisha juu yako na uzao wako" au "Yahwe atahakikisha kwamba wewe na uzao wako utateseka kwa mapigo ya kutisha"

Deuteronomy 28:60

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

Ataleta juu yako mara nyingine magonjwa yote ya Misri
"Atahakikisha kuwa tena unateseka kwa magonjwa ya Misri"

yatakung'ang'ania
magonjwa hayataacha, na hakuna mmoja ataweza kukuponya kwayo"

kila ugonjwa na pigo ambalo halijaandikwa
Huku kupigwa chuku kunaweza kusemwa kwa mfumo kazi. "hata magonjwa na mapigo ambayo sijaandika"

hadi umeangamizwa
Hii inaweza kusemwa kwa mfumo kazi. "hadi amewaangamiza"

Utabaki wachache kwa idadi... mlikuwa kama...hamkusikiliza
Musa anazungumza kwa Waisraeli kama kundi hivyo mifano yote ya "wewe" ni uwingi.

ulikuwa kama nyota wa mbinguni kwa idadi
Hii ina maanisha kwamba zamani kulikuwa na Waisraeli wengi.

sauti ya Yahwe
Hapa maneno "sauti ya Yahwe" urejea kwa kile Yahwe asemavyo.

Deuteronomy 28:63

juu yako na kutenda mema, na kuwazidisha...atafurahia juu yako kwa kufanya upotee na kwa kukuangamiza. Utang'olewa
Musa anazungumza kwa Waisraeli kama kundi, hivyo mifano yote ya "wewe" ni uwingi.

utakayoenda...atakusambaza...utaabudu...ambayo hujawajua...wewe wala mababu zako
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja

Awali Yahwe alivyofurahia juu yako kwa kutenda mema, na kuwazidisha
"Yahwe awali alivyofurahia kutenda mema na kukusababisha wewe kuwa wengi"

atafurahia juu yako kwa kufanya upotee
"atafurahia kukufanya wewe kufa"

Utang'olewa katika nchi utakayoenda kuimiliki.
Musa anazungumza juu ya watu kama walikuwa matunda ambayo Yahwe atayaondoa kwa kichaka. Hii inaweza kusemwa kwa mfumo kazi. "Atawaondoa kutoka kwenye nchi ambayo mnaingia kuimiliki"

kutoka mwisho mmoja wa dunia hadi mwisho mwingine wa dunia;
Hizi kulikokithiri kuwili kwa pamoja umaanisha kila sehemu duniani.

Deuteronomy 28:65

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" ma "yako" hapa yako kwenye umoja.

hakutakuwa na pumziko chini ya miguu yako
Hapa kikundi cha maneno "chini ya miguu yako" urejea kwa mtu mzima.

Yahwe atakupatia huko moyo wa kutetemeka, macho yanayofeli na nafsi inayoomboleza.
Hii ni nahau. "Yahwe atakusababisha wewe kuogopa, pasipo tumaini, na huzuni"

Maisha yako yataning'inia kwa mashaka mbele yako
"Hautajua kama utaishi au kufa"

Deuteronomy 28:67

Habari ya jumla
Musa anazungumza kwa Waisraeli kama walikuwa mtu mmoja, hivyo maneno "wewe" na "yako" hapa yako kwenye umoja.

kwa sababu ya hofu moyoni mwenu
Hii ni nahau. "kwa sababu ya hofu mliyonayo"

generated on Tue Oct 24 10:45:40 2023

vitu ambavyo macho yako italazimu kuona
Hapa "macho" urejea kwa mtu mzima.

nilikuambia
Hapa "ni" urejea kwa Yahwe.

utajitoa kuuzwa kwa maadui zako...kuwanunua
Musa anazungumza kwa Waisraeli kama kundi, hivyo mifano yote ya "wewe" na "yako mwenyewe" ni uwingi.

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Haya ni maneno ambayo Yahwe alimuamuru Musa kuwaambia watu wa Israeli katika nchi ya Moabu,
maneno ambayo yaliongezwa katika agano alilolifanya pamoja nao kule Horebu. **2** Musa aliwaita Waisraeli
wote na kuwaambia, “Mmeona kila kitu ambacho Yahwe alifanya mbele ya macho yenu katika nchi ya
Misri kwa Farao, kwa watumishi wake wote, na kwa nchi yake yote – **3** mateso makubwa ambayo macho
yenu yaliona, ishara, pamoja na ile miujiza mikubwa. **4** Lakini mpaka leo Yahwe hajawapatia moyo wa
kufahamu, macho ya kuona, au masikio ya kusikia. **5** Nimewaongoza kwa miaka arobaini jangwani; mavazi
yenu hayakuchakaa juu yenu, na ndala zenu hazikuchakaa miguuni mwenu. **6** Hamkula mkate wowote, na
wala hamkunywa divai yoyote au kinywaji chochote chenye ulevi, ili kwamba muweze kujua kuwa mimi ni
Yahwe Mungu wenu. **7** Mlipokuja mahali hapa, Sihoni, mfalme wa Heshboni, na Ogu, mfalme wa Bashani,
walikuja dhidi yetu kutupiga, na tukawapiga. **8** Tulichukua ardhi yao na kuwapa kama urithi Wareubeni,
kwa Wagadi, na kwa nusu ya kabila ya Manase. **9** Kwa hiyo shikilia maneno ya agano hili na kuyatenda, ili
ufanikiwe katika kila kitu ufanyacho. **10** Nyie wote, mnasimama leo, mbele ya Yahwe Mungu wenu;
machifu wenu, makabila yenu, wazee wenu, na maafisa wenu – wanaume wote wa Israeli, **11** watoto wenu,
wake zenu, na wageni ambao wamo miongoni wa kambi yenu, kutoka kwa yule anayekata mbao zenu
mpaka kwa yule atekaye maji. **12** Mpo hapa ili kwamba muingie katika agano la Yahwe Mungu wenu na
katika kiapo ambacho Yahwe Mungu wako anafanya na wewe leo, **13** ili kwamba awafanye leo kuwa watu
wake, na kwamba aweze kuwa Mungu kwa ajili yako, kama alivyonena kwako, na kama alivyoapa kwa
mababu zako, kwa Abrahamu, kwa Isaka na kwa Yakobo. **14** Kwa maana ninafanya agano hili na kiapo hiki
sio na wewe tu – **15** pamoja kila mtu aliyesimama hapa pamoja nasi leo mbele ya Yahwe Mungu wetu –
bali na wale ambao hawapo pamoja nasi leo pia. **16** Unajua jinsi tulivyoishi katika nchi ya Misri, na jinsi
tulivyopenya miongoni mwa mataifa ambao uliwapita. **17** Mmeona sanamu zao zinazokera
zilizotengenezwa kwa mbao na mawe, fedha na dhahabu, ambazo zilikuwa miongoni mwenu. **18** Hakikisha
hakuna kati yenu mwanamume, mwanamke, ukoo, au kabila ambaye moyo wake unamuacha Yahwe
Mungu wetu leo, ili kwenda na kuabudu miungu ya mataifa hayo. Hakikisha hakuna kati yenu mzizi
utakaozaa nyongo na pakanga. **19** Wakati mtu huyo anaposikia maneno ya laana hii, atajifariji moyoni
mwake na kusema, “Nitakuwa na amani, ingawa natembea katika ukaidi wa moyo wangu”. Hii
itaangamiza ubichi pamoja na ukavu. **20** Yahwe hatamsamehe, lakini badala yake, hasira ya Yahwe na
wivu wake utambanika mtu huyo, na laana zote zilizoandikwa katika kitabu hiki vitakuwa juu yake, na
Yahwe ataliondoa jina lake kutoka mbinguni. **21** Yahwe atamuweka kando kwa ajili ya maafa kutoka katika
makabila yote ya Israeli, kwa kuzingatia laana zote za agano ambazo zimeandikwa katika kitabu hiki cha
sheria. **22** Kizazi kifuatacho, watoto wako watakaoinuka baada yako, na mgeni atakayekuja kutoka nchi ya
mbali, watazungumza watakapoona mapigo juu ya nchi hii na magonjwa ambayo Yahwe ameyafanya yawe
– **23** na watakapoona kuwa nchi yote imekuwa salfa na chumvi ichomayo, ambapo hakuna kitu
kipandwacho au kuzaa matunda, ambapo hapaoti mmea wowote, kama anguko la Sodoma na Gomora,
Adma na Seboimu, ambayo Yahwe aliangamiza katika ghadhabu na hasira yake – **24** watasema kwa
pamoja na mataifa mengine, “Kwa nini Yahwe amefanya hili katika nchi hii? Joto ya hasira hii kali
inamaanisha nini?” **25** Kisha watu watasema, “Ni kwa sababu walitelekeza agano la Yahwe, Mungu wa
mababu zao, alilofanya nao alipowatoa kutoka Misri, **26** na kwa sababu waliondoka na kutumikia miungu
mingine na kuzisujudu, miungu ambayo hawakujiua na ambayo hakuwapatia. **27** Kwa hiyo hasira ya
Yahwe imewaka dhidi ya nchi hii, ili kuleta juu yake laana zote zilizoandikwa katika kitabu hiki. **28** Yahwe
amewang’oa kutoka nchini kwao kwa hasira, kwa ghadhanu, na kwa ghadhabu kali, na kuwatupa katika
nchi nyingine, leo. **29** Mambo ya siri ni ya Yahwe Mungu wetu pekee; lakini mambo yaliyofichuliwa ni ya
kwetu milele pamoja na wazawa wetu, ili tufanye maneno yote ya sheria hii.

Deuteronomy 29:1

Haya ni maneno ambayo Yahwe alimuamuru Musa kuwaambia
Hii ina maana ya maneno ambayo Musa anataka kuzungumza.

katika nchi ya Moabu
Hii ipo mashariki mwa upande wa Yordani ambapo Waisraeli walikuwa wakikaa kabla hawajaingia katika nchi ya Kaanani. "walipokuwa katika nchi ya Moabu"

generated on Tue Oct 24 10:45:40 2023

maneno ambayo yaliongezwa katika agano ... kule Horebu
Hizi amri za ziada zilitolewa kufanya agano la Yahwe kueleweka vizuri zaidi kwa watu pale watakapokaa katika nchi yao mpya. Amri hizi mpya hazikuwa za agano jipya, lakini ongezeko kwa agano la awali.

Deuteronomy 29:2

Mmeona kila kitu ambacho Yahwe alifanya mbele ya macho yenu
Hapa "macho" yanasisitiza ya kwamba Yahwe alitarajia wao kukumbuka ya kwamba walikiona. "Mmeona yote ambayo Yahwe alifanya ili kwamba muone na kukumbuka alichofanya"

mateso makubwa ambayo macho yenu yaliona
Hapa "macho" yanasisitiza ya kwamba Yahwe alitarajia wao kukumbuka ya kwamba walikiona. "mmeona wenyewe ya kwamba watu waliteseka vibaya"

macho yako
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

ishara, pamoja na ile miujiza mikubwa
Maneno "ishara" na "miujiza" yote ina maana ya mapigo ambayo Yahwe alituma juu ya Misri. "na vitu vyote vyenye uwezo ambavyo Yahwe alifanya"

Yahwe hajawapatia moyo wa kufahamu, macho ya kuona, au masikio ya kusikia
Watu wana mioyo, macho, na masikio. Lugha hii inasema ya kwamba Yahwe hajawawezesha kuelewa kile walichokiona na kusikia kutoka kwa Yahwe, na kwa nini na namna gani wanapaswa kumtii"

hajawapatia moyo wa kufahamu
Hii ni lahaja. "kuwawezesha kuelewa"

Deuteronomy 29:5

Nimewaongoza
Yahwe anazungumza na watu wa Israeli.

miaka arobaini
"miaka 40"

ndala zako ... miguuni mwenu
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

kinywaji chochote chenye ulevi
Vinywaji vyenye vileo yawezekana vilivyotengenezwa kwa mazao ya kuvundikwa. havikuwa pombe iliyochujwa.

Deuteronomy 29:7

Sihoni, mfalme wa Heshboni, na Ogu, mfalme wa Bashani
Haya ni majina ya wafalme.

walikuja dhidi yetu
Hapa "yetu" ina maana ya Musa na watu wa Israeli.

shikilia maneno ya agano hili na kuyatenda
Misemo hii miwili ina maana moja na inasisitiza ya kwamba watu walipaswa kutii amri za Mungu. "tii maneno yote ya agano hili"

Deuteronomy 29:10

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli.

miongoni mwa kambi yenu ... mbao zenu ... maji yako
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

mgeni ambaye yumo miongoni mwa kambi yenu, kutoka kwa yule anayekata mbao zenu mpaka kwa yule atekaye
Kulikuwa na wageni wengi miongoni wa Waisraeli. "wageni ambao wamo miongoni mwenu katika kambi yenu, kutoka kwao wale wanaokata mbao na wale wanaoteka maji"

Deuteronomy 29:12

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

muingie katika agano la Yahwe Mungu wenu na katika kiapo ambacho Yahwe Mungu wako anafanya na wewe leo
"kukubaliana na agano na kuapa ya kwamba utatii yote ambayo Yahwe Mungu wako anaamuru"

watu kwa ajili yake
"kikundi cha watu kinachokuwa cha kwake pekee"

Deuteronomy 29:14

ninafanya
Hapa "ninafanya" ina maana ya Yahwe. "Yahwe anafanya"

aliyesimama hapa pamoja nasi
Hapa "nasi" ina maana ya Musa na watu wa Israeli.

wale ambao hawapo hapa
"vizazi vya baadaye, ambavyo havipo hapa"

tulivyoishi
"tulikuwa watumwa"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 29:17

moyo wake unamuacha Yahwe Mungu wetu leo
Hapa "moyo" ina maana ya mtu mzima, na "kumuacha" ina maana ya kukoma kutii. "ambaye hamtii Yahwe Mungu wetu tena"

mzizi wowote utakaozaa nyongo na pakanga
Musa anazungumza na mtu ambaye humsifu Mungu mwingine sirini kana kwamba alikuwa mzizi, na matendo ya uovu anayofanya kutumikia mungu huyo, na ambayo anamtia moyo wengine kufanya vile. "mtu yeyote anayeabudu miungu na kusababisha wengine kutomtii Yahwe"

mtu huyo
Mtu aliyeelezwa katika mstari wa 18.

atajifariji moyoni mwake
Hii ni lahaja. "akajipongeza" au "akajitia moyo"

ingawa natembea katika ukaidi wa moyo wangu
Hii ni lahaja. "ingawa bado ninakataa kumtii Yahwe"

Hii itaangamiza ubichi pamoja na ukavu
Hapa maneno "ubichi" na "ukavu" ni sitiari ya watu watakatifu na watu waovu. Hii inaunda mkusanyiko wa maneno yenye maana mbili tofauti ya "kila mmoja". "Hii ingesababisha Yahwe kuangamiza wote watakatifu na waovu katika nchi"

ubichi ... ukavu
Vivumishi hivi vya nambari vinaweza kutafsiriwa kama nomino. Kwa sababu mara kwa mara nchi ilikuwa kavu na watu walihitaji mvua ili mazao yao yaote, maneno haya ni sitiari kwa "kuishi ... kufa" au "mema ... mabaya". "vitu vibichi ... vitu vikavu" au "watu wema .. watu wabaya"

Deuteronomy 29:20

hasira ya Yahwe na wivu wake utambanika
Kama vile moto unavyokua katika makali, kwa hiyo hasira ya Mungu na wivu unakua katika makali. "hasira ya wivu ya Yahwe utaota kama moto"

hasira ya Yahwe na wivu wake
Hapa neno "wivu" inaelezea "hasira ya Yahwe". "Hasira ya wivu wa Yahwe"

zilizoandikwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo nimeandika"

laana zilizoandikwa katika kitabu hiki vitakuwa juu yake
Musa anaeleza laana kama mtu atakayemshambulia kwa mshtuko. "Yahwe atamlaani na laana zilizoandikwa ndani ya kitabu hiki kwa njia ambazo zitamshangaza kabisa". Maneno yanayofanana yanajitokeza katika 28:15.

Yahwe ataliondoa jina lake kutoka mbinguni
Hii ina maana Mungu atawaangamiza kabisa mtu na familia yake. Baadaye watu hawatamkumbuka. Msemo wa kufanana unajitokeza katika 7:23.

Deuteronomy 29:22

Kizazi kifuatacho, watoto wako watakaoinuka baada yako
Maneno "watoto wako ...baada yako" kusema nani "kizazi kifuatacho" ni kipi.

mapigo juu ya nchi hii na magonjwa ambayo Yahwe ameyafanya yawe
"jinsi Mungu alivyolaani nchi ya Kaanani na mapigo na maradhi"

watakapoona kuwa nchi yote imekuwa salfa na chumvi ichomayo
Watu waliweka salfa na chumvi juu ya ardhi kuzuia kitu kuota. "watakapoona ya kwamba Yahwe amechoma nchi kwa salfa na chumvi"

ambapo hakuna kitu kipandwacho au kuzaa matunda
Hii inaweza kuelezwa kwa hali ya kutenda. "pale ambapo hakuna mtu awezaye kupanda mbegu na mazao hayawezi kuzaa matunda"

kama anguko la Sodoma na Gomora
Nomino inayojitegemea "anguko" inaweza kuwekwa kama ibara. "kama vile Yahwe alivyowaangamiza kabisa Sodoma na Gomora"

Adma na Seboimu
Haya ni majina ya miji ambayo Yahwe aliangamiza pamoja na Sodoma na Gomora.

katika ghadhabu na hasira yake
Nomino inayojitegemea "hasira" na "ghadhabu" kimsingi ina maana ya kitu kimoja na inaweza kutafsiriwa kama msemo wa kivumishi. "alipokuwa na hasira sana"

watasema pamoja na mataifa mengine ... inamaanisha nini?
Hii inaweza kutafsiriwa kama nukuu isiyokuwa moja kwa moja. "watauliza pamoja na mataifa mengine yote kwa nini Yahwe amefanya hili juu ya nchi, na maana ya joto la hasira hii kuu ina maana gani"

watasema pamoja na mataifa mengine
"vizazi vyako na watu wa mataifa mengine yote watasema"

Joto ya hasira hii kali inamaanisha nini?
Mwandishi anawasilisha wazo moja kutumia maneno mawili. "Hasira hii mbaya ina maana gani?"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 29:25

Ni kwa sababu walitelekeza agano la Yahwe, Mungu wa mababu zao
Hili ni jibu la "Kwa nini Yahwe alifanya hivi katika nchi hii?" 29:22. "Yahwe amefanya hivi katika nchi kwa sababu Waisraeli hawakufuata ahadi na sheria za agano lake"

kutumikia miungu mingine na kuzisujudu
"walitii miungu mingine na kuiabudu"

Deuteronomy 29:27

hasira ya Yahwe imewaka dhidi ya nchi hii
Musa analinganisha Yahwe kuwa na hasira na mtu anayeanzisha moto. Hii inasisitiza nguvu ya Mungu ya kuangamiza chochote kinachomkasirisha, na inaweza kuwekwa katika hali ya kutenda. "Yahwe amekuwa na hasira sana na nchi hii"

nchi hii, ili kuleta
Hapa "nchi" ni lugha nyingine inayowakilisha watu. "watu wa nchi hii, ili kwamba kuleta juu yao"

zilizoandikwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo nimeandika"

Yahwe amewang’oa kutoka nchini ... na kuwatupa
Israeli analinganishwa na mmea mbaya ambao Yahwe ameong'oa na kuutupa nje ya bustani. "Yahwe amewaondoa kutoka katika nchi yao ... na amewalazimisha wao kuondoka"

kwa hasira, kwa ghadhanu, na kwa ghadhabu kali
Maneno "hasira" na "ghadhabu" kimsingi yana maana ya kitu kimoja na yanasisitiza ukubwa mpana wa hasira ya Yahwe. "katika hasira kubwa sana" au "kwa sababu alikuwa na hasira sana"

Deuteronomy 29:29

Mambo ya siri ni ya Yahwe Mungu wetu pekee
"Baadhi ya mambo Yahwe Mungu wetu hajayafunua, na ni yeye pekee anayajua"

yaliyofichuliwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo ameyafunua"

tufanye maneno yote ya sheria hii
Maneno "maneno" ni lugha nyingine kwa "amri". "tunaweza kufanya kila kitu ambacho sheria hii inatuamuru kufanya"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Vitu hivi vitakavyokuja juu yako, baraka na laana nilizoziweka mbele yako, na utakapozirejea akilini miongoni mwa mataifa mengine ambapo Yahwe Mungu wako kawapeleka, **2** na utakapomrudia Yahwe Mungu wako na kutii sauti yake, na kufuata yote ambayo nayokuamuru leo – wewe na watoto wako – kwa moyo wako wote na kwa nafsi yako yote, **3** kisha Yahwe Mungu wako atageuza kutekwa kwako na kukuhurumia; atawarudisha na kuwakusanya kutoka kwa watu wote ambapo Yahwe Mungu wako aliwatawanya. **4** Iwapo yeyote ya watu walio uhamishoni wapo katika sehemu za mbali sana chini ya mbingu, kutoka huko Yawhe Mungu wako atawakusanya, na kutoka huko atawarejesha. **5** Yahwe Mungu wako atawaleta katika nchi ambayo mababu zenu walimiliki, nanyi mtaimiliki tena; atawatendea mema na kuwazidisha zaidi ya alivyofanya kwa mababu zenu. **6** Yahwe Mungu wako atatahiri moyo wako na moyo wa uzao wako, ili umpende Yahwe Mungu wako kwa moyo wako wote na kwa nafsi yako yote, ili kwamba uweze kuishi. **7** Yahwe Mungu wako ataweka laana hizi zote kwa maadui zako na kwa wote wakuchukiayo, wale waliokutesa. **8** Utarudi na kutii sauti ya Yahwe, nawe utatenda amri zake zote ambazo ninakuamuru leo. **9** Yahwe Mungu wako atakufanikisha katika kazi yote ya mkono wako, katika matunda ya mwili wako, katika matunda ya mifugo yako, na katika matunda ya nchi yako, kwa mafanikio; kwa maana Yahwe atafurahia tena mafanikio yako, kama alivyofurahia kwa baba zako. **10** Atafanya hivi iwapo utatii sauti ya Yahwe Mungu wako, ili kuzishika amri zake na kanuni zake zilizoandikwa katika kitabu hiki cha sheria, iwapo utamgeukia Yahwe Mungu wako kwa moyo wako wote na kwa nafsi yako yote. **11** Kwa maana amri hii nayokuamuru leo sio ngumu sana, wala haipo nje ya uwezo wako kufikia. **12** Haipo mbinguni, ili usije ukasema, “Nani atayekwenda kwa ajili yetu mbinguni na kutuletea kwetu na kutufanya tuisikie, ili tuweze kutekeleza?” **13** Wala haipo ng’ambo ya bahari, ili usije ukasema, “Nani atakwenda ng’ambo ya pili ya bahari kwa ajili yetu na kutuletea kwetu na kutufanya tuisikie, ili tuweze kuifanya? ”. **14** Lakini neno lipo karibu sana kwako, katika kinywa chako na moyo wako, ili uweze kutekeleza. **15** Tazama, leo nimeweka mbele yako uzima na wema, mauti na uovu. **16** Iwapo utatii maagizo ya Yahwe Mungu wako, ambayo ninakuamuru leo kumpenda Yahwe Mungu wako, kutembea katika njia zake, na kushikilia amri zake, kanuni zake, na sheria zake, utaishi na kuongezeka, na Yahwe Mungu wako atakubariki katika nchi ambayo unaingia kumiliki. **17** Lakini moyo wako ukigeuka, na usisikilize na badala yake unavutwa na kusujudia miungu mingine na kuwaabudu, **18** basi leo nakutangazia kwako ya kwamba hakika utaangamia; siku zako hazitaongezeka katika nchi unayoipita juu ya Yordani kuingia na kumiliki. **19** Naziita mbingu na nchi kushuhudia dhidi yako ya kuwa nimeweka mbele yako uzima na mauti, baraka na laana; kwa hiyo chagua uzima ili kwamba uweze kuishi, wewe na uzao wako. **20** Fanya hivi ili umpende Yahwe Mungu wako, kutii sauti yake, na kung’ang’ania kwake. Kwa maana yeye ni uzima wako na urefu wa siku zako; fanya hivi ili kwamba uweze kuishi katika nchi ambayo Yahwe aliapa kwa mababu zako, kwa Abrahamu, kwa Isaka, na kwa Yakobo, kuwapatia.

Deuteronomy 30:1

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Vitu hivi vitakavyokuja juu yako
Hapa "vitu hivi" ina maana ya baraka na laana inayoelezwa katika sura ya 28-29. Msemo "itakavyokuja juu yako" ni lahaja ambayo ina maana ya kutokea. "Vitu hivi vyote vitakavyotokea kwako"

ambazo nimeziweka mbele yako
Hii inazungumzia juu ya baraka na laana ambazo Musa aliwaambia watu kana kwamba walikuwa vyombo ambavyo aliviweka kando mbele yao. "ambayo nimekwisha kukuambia sasa hivi

utakapozirejea akilini
Hii ni lahaja. "kumbukeni"

miongoni mwa mataifa mengine
"utakapokuwa ukiishi katika mataifa mengine"

kawapeleka
"amekulazimisha kuondoka"

kutii sauti yake
Hapa "sauti" ina maana ya kile Yahwe anachosema. "tii kile anachosema"

kwa moyo wako wote na kwa nafsi yako yote
Lahaja ya "kwa moyo .... wote" ina maana ya "yote" na "yako yot ... nafsi" ina maana "na nafsi yako yote". Misemo hii miwili ina maana moja. "kwa nafsi yako yote" au "kwa nguvu zako zote"

generated on Tue Oct 24 10:45:40 2023

atageuza kutekwa kwako
"kuwaweka huru kutoka kifungoni kwako". Nomino inayojitegemea ya "kutekwa" inaweza kutafsiriwa kama kishazi. "kukuweka huru kutoka kwa yule aliyekukamata"

Deuteronomy 30:4

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Iwapo yeyote ya watu walio uhamishoni wapo katika sehemu za mbali sana
"Hata wale watu walio uhamishoni ambao wapo katika sehemu za mbali sana"

chini ya mbingu
"chini ya mbingu" au "juu ya dunia"

Deuteronomy 30:6

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

atatahiri moyo wako
Hii sio kutoa kwa nyama kihalisia. Ina maana ya kuwa Mungu atatoa dhambi yao na kuwawezesha kumpenda na kumtii yeye.

kwa moyo wako wote na kwa nafsi yako yote
Hii lahaja ya "kwa moyo .... wote" ina maana ya "yote" na "yako yot ... nafsi" ina maana "na nafsi yako yote". Misemo hii miwili ina maana moja. "kwa nafsi yako yote" au "kwa nguvu zako zote"

kutii sauti ya Yahwe
Hapa "sauti" ina maana ya kile Yahwe anasema. "tii kile Yahwe anasema"

ataweka laana hizi zote kwa maadui zako
Musa anazungumzia laana kana kwamba walikuwa mzigo au kifuniko ambacho mtu angeweza kuweka kihalisia juu ya mtu. "atasababisha adui zako kuteseka kutokana na laana hizi"

Deuteronomy 30:9

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

kazi yote ya mkono wako
Hapa "mkono" ina maana ya mtu mzima. "katika kazi yako yote unayofanya"

katika matunda ya mwili wako ... katika matunda ya mifugo yako ... katika matunda ya nchi yako
Misemo hii mitatu ni lahaja ya "kwa watoto ... kwa ndama ... kwa mazao."

zilizoandikwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo nimeandika"

kwa moyo wako wote na kwa nafsi yako yote
Hii lahaja ya "kwa moyo .... wote" ina maana ya "yote" na "yako yot ... nafsi" ina maana "na nafsi yako yote". Misemo hii miwili ina maana moja. "kwa nafsi yako yote" au "kwa nguvu zako zote"

Deuteronomy 30:11

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

wala haipo nje ya uwezo wako kufikia
Musa anazungumza kuweza kuelewa amri inahitaji mtu afanye nini kana kwamba mtu huyo anaweza kufikia kitu halisia. "wala sio vigumu sana kwako kuelewa kile Yahwe anahitaji ufanye"

Nani atayekwenda kwa ajili yetu mbinguni na kutuletea kwetu na kutufanya tuisikie, ili tuweze kuifanya?
Hapa Musa anatumia swali la balagha kusisitiza ya kwamba watu wa Israeli wanafikiri kuwa amri za Yahwe ni ngumu sana kwao kuzifahamu. Swali hili linaweza kutafsiriwa kama kauli. "Mtu anaweza kusafiri kwenda mbinguni kujifunza amri za Mungu na kisha kurudi kutuambia walichokiona ili tuweze kukitii"

Deuteronomy 30:13

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" hapa ni katika umoja.

Nani atakwenda ng'ambo ya pili ya bahari kwa ajili yetu na kutuletea kwetu na kutufanya tuisikie, ili tuweze kuifanya?
Hili swali la balagha linaendeleza wazo ya kwamba watu wa Israeli wanafikiri amri za Yahwe ni ngumu sana kufahamu. Swali hili linaweza kutafsiriwa kama kauli. "Mtu anatakiwa kusafiri katika bahari kujifunza amri za Mungu na kisha kurudi na kutuambia zikoje"

katika kinywa chako na moyo wako
Hii ina maana watu tayari wanajua amri za Mungu na wanaweza kuzisema kwa wengine.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 30:15

Taarifa ya Jumla
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

nimeweka mbele yako
Kuweka kitu pale ambapo mtu mwingine anawez kukona ni sitiari ya kumwambia mtu jambo. "nimekuambia kuhusu"

uzima na wema, mauti na uovu
Unaweza kuweka wazi maana inayojitokeza. "ni nini kizuri na kitasababisha uishi, na nini ni kiovu na kitasababisha ufe"

na kuongezeka
"na kuwa na vizazi vingi"

Deuteronomy 30:17

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "zako" hapa ni katika umoja.

Lakini moyo wako ukigeuka ... badala yake unavutwa na kusujudia miungu mingine na kuwaabudu
Hapa "moyo" una maana ya mtu mzima. Hii inaweza kuwekwa katika hali ya kutenda. "ukiacha kuwa mwaminifu kwa Mungu .. na watu waishio katika nchi hiyo kukushawishi kuinama chini na kuabudu miungu mingine"

kwako leo ya kwamba ... siku zako hazitaongezeka
Musa anaongea na Waisraeli kama kundi.

siku zako hazitaongezeka
Siku kuongezeka ni sitiari ya maisha marefu. "uweze kuishi muda mrefu"

Deuteronomy 30:19

Taarifa ya Jumla:
Musa anaongea na Waisraeli kana kwamba walikuwa mtu mmoja, isipokuwa pale inapoandikwa neno "yako" ni katika umoja.

Naziita mbingu na nchi kushuhudia
Maana zaweza kuwa 1) Musa anawaita wale wanaoishi mbinguni na duniani kwa mashahidi kwa kile anachosema, au 2) Musa anazungumza kwa mbingu na dunia kana kwamba ni watu, na kuziita kama mahsahidi kwa kile anachosema.

kushuhudia dhidi yako
"kuwa tayari kusema ya kwamba umefanya mambo maovu"

dhidi yako leo
Musa anazungumza na Waisraeli kama kundi.

kutii sauti yake
Hapa "sauti" ina maana ya kile Yahwe alischosema. "tii kile anachosema"

na kung'ang'ania kwake
"na kumtegemea yey"

Kwa maana yeye ni uzima wako na urefu wa siku zako
"Uzima wako" na "urefu wa siku zako" ni lugha nyingine kwa yule ambaye hutoa uhai na urefu wa siku. Unaweza kuunganisha misemo hii miwili ukihitaji. "Yahwe ni yeye pekee anayeweza kukuwezesha kuishi maisha marefu"

aliapa kwa mababu zako
udondoshaji wa maneno unaweza kujazwa. "aliapa ya kwamba angewapa mababu zako"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Musa alikwenda na kuzungumza maneno haya kwa Israeli yote. **2** Alisema kwao, “Kwa sasa nina umri
wa miaka mia moja na ishirini; Siwezi kutoka na kuingia tena; Yahwe ameniambia, “Hautavuka Yordani
hii” **3** Yahwe Mungu wako, atakutangulia mbele yako; ataangamiza mataifa haya mbele yako, nawe
utawanyanganya. Yoshua atakwenda kabla yako, kama Yahwe alivyonena. **4** Yahwe atawafanya kwao kama
alivyofanya kwa Sihoni na kwa Ogu, wafalme wa Waamori, na kwa nchi yao, aliyoiangamiza. **5** Yahwe
atakupatia ushindi juu yao utakapokutana nao vitani, nawe utafanya kwao yote ntakayokuamuru. **6** Uwe
hodari na mwenye ujasiri mwema, usiogope, na usiwaogope; kwa maana Yahwe Mungu wako, ni yeye
aendaye kabla yako; hatakuangusha wala kukuacha.” **7** Musa akamwita Yoshua na akamwambia machoni
pa Israeli yote, “Uwe hodari na mwenye ujasiri mwema, kwa kuwa utaondoka na hawa watu katika nchi
ambayo Yahwe ameapa kwa mababu zao kuwapatia; utafanya wairithi. **8** Yahwe, yeye ndiye atakwenda
kabla yako; atakuwa pamoja nawe; hatakuangusha wala hatakutelekeza; usiogope, usivunjike moyo.” **9**
Musa aliandika sheria hii na kuwapatia makuhani, wana wa Walawi, ambao walibeba sanduku la agano la
Yahwe; pia aligawa nakala zake kwa wazee wote wa Israeli. **10** Musa aliwaamuru na kusema, “Katika kila
mwisho wa miaka saba, kwa muda uliowekwa wa kudumu kwa ajili ya kufuta madeni, katika Sikukuu ya
Vibanda, **11** ambapo Israeli yote imekuja kujitokeza mbele ya Yahwe Mungu wako katika mahali
atakayochagua kuwa patakatifu pake, utasoma sheria hii mbele ya Israeli yote wakisikia. **12** Kusanya
watu, wanaume, wanawake, na wadogo, na mgeni wako aliye miongoni mwa malango yako, ili waweze
kusikia na kujifunza, na ili kwamba wamheshimu Yahwe Mungu wako na kushika maneno yote ya sheria
hii. **13** Fanya hivi ili kwamba watoto wao, ambao hawajajua, waweze kusikia na kujifunza kumheshimu
Yahwe Mungu wako, maadamu unaishi katika nchi ambayo utaenda juu ya Yordani kuimiliki.” **14** Yahwe
alimwambia Musa, “Tazama, siku inakuja ambayo lazima utakakufa; muite Yoshua na mjidhihirishe katika
hema la makutano, ili kwamba niweze kuwapatia amri. ” Musa an Yoshua waliondoka na kujidhihirisha
katika hema la makutano. **15** Yahwe alijifunua kwenye hema kwa nguzo ya wingu; nguzo ya wingu
ilisimama juu ya mlango wa hema. **16** Yahwe alimwambia Musa, “Tazama, utalala na baba zako; watu
hawa watainuka na kujifanya kama kahaba na kwenda kwa miungu ya ajabu ambayo imo miongoni mwao
katika nchi wanapokwenda. Wataniacha na kuvunja agano langu ambalo nimefanya nao. **17** Basi, katika
siku hiyo, hasira yangu itawaka dhidi yao nami nitawaacha. Nitaficha uso wangu kwao nao watamezwa.
Maafa na taabu nyingi yatawakumba ili waseme katika siku hiyo, “Maafa haya hayajaja kwetu kwa sababu
Mungu hayupo kati yetu? ” **18** Hakika nitaficha uso wangu kwao katika siku hiyo kwa sababu ya uovu
wote ambao watakuwa wametenda, kwa sababu wamegeukia miungu mingine. **19** Basi sasa andika wimbo
huu kwa ajili yenu na wafundishe watu wa Israeli. Uweke vinywani mwao, ili kwamba wimbo huu uweze
kuwa shahidi kwangu dhidi ya watu wa Israeli. **20** Kwa maana nitakapowaleta katika nchi ambayo niliapa
kwa mababu zao, nchi inayotiririka kwa maziwa na asali, na watakapokula na kuridhika na kunenepa,
ndipo watageukia miungu mingine nao watawatumikia na kunidharau na watavunja agano langu. **21**
Maovu na taabu nyingi zitakapokuja juu ya watu hawa, huu wimbo utashuhudia mbele yao (kwa maana
hautasahaulika vinywani mwa uzao wao). Kwa maana najua mipango wanayotengeneza leo, hata kabla
sijawaleta katika nchi niliyowaahidi. **22** Kwa hiyo Musa aliandika huu wimbo siku hiyo hiyo na
kuwafundisha watu wa Israeli. **23** Yahwe alimpa Yoshua mwana wa Nuni amri na kusema, “Uwe hodari na
mwenye ujasiri mwema; kwa maana utawaleta watu wa Israeli katika nchi niliyoapa kwao, nami nitakuwa
pamoja nawe.” **24** Ikatokea kwamba Musa alipomaliza kuandika maneno ya sheria hii katika kitabu, **25**
aliwaamuru Walawi waliobeba sanduku la agano la Yahwe, na kusema, **26** “Chukua kitabu hiki cha sheria
na kiweke pembeni mwa sanduku la agano la Yahwe Mungu wenu, ili kiweze kuwa pale kama ushahidi
dhidi yenu. **27** Maana nafahamu uasi wenu na shingo zenu ngumu; tazama, maadamu nipo hai pamoja
nanyi hata leo, mmekuwa waasi dhidi ya Yahwe; itakuaje baada ya mimi kufa? **28** Nikusanyieni wazee
wote wa makabila yenu, na maafisa wenu, ili nizungumze maneno haya masikioni mwao na kuziita mbingu
na nchi kushuhudia dhidi yao. **29** Kwa maana najua baada ya kifo changu mtajiharibu kabisa na kugeuka
kuiacha njia niliyowaamuru; maafa yatawakumba katika siku zijazo. Haya yatatokea kwa sababu mtafanya
yaliyo maovu machoni pa Yahwe, ili kumchokoza katika hasira kwa mikono ya kazi yenu.” **30** Musa alinena
masikioni mwa kusanyiko lote la Israeli maneno yote ya wimbo huu hadi yalipokamilika.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 31:1

umri wa miaka mia moja na ishirini
"umri wa miaka 120"

Siwezi kutoka na kuingia tena
Hapa upeo wa "kutoka" na "kuingia" inatumika pamoja kumaanisha ya kwamba Musa hawezi tena kufanya kile ambacho mwenye afya anaweza kufanya. "Siwezi kwenda sehemu zote unazohitaji kwenda, kwa hiyo siwezi kuwa kiongozi wenu tena"

Mungu wako ... mbele yako ... mbele yako ... utawanyanganya ... mbele yako
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

utawanyanganya
"utachukua nchi yao"

Yoshua atakwenda kabla yako, kama Yahwe alivyonena
"Yoshua atawaongoza kupita mto, kama Yahwe alivyoahidi"

Deuteronomy 31:4

Taarifa ya Jumla:
Musa anaendelea kuzungumza na Waisraeli.

alivyofanya kwa Sihoni na kwa Ogu, wafalme wa Waamori
Hapa "Sihoni" na "Ogu" ina maana ya wafalme wawili wa Waamori na majeshi yao. "alifanya kwa Sihoni na Ogu, wafalme wa Waamori, na kwa majeshi wake"

Uwe hodari na mwenye ujasiri mwema
"uwe hodari na jasiri"

usiogope, na usiwaogope
"usiwaogope kabisa"

Yahwe Mungu wako ... pamoja nawe ... hatakuangusha wala kukuacha
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

hatakuangusha wala kukuacha
Hii inaweza kuwekwa kama tamshi poza na kutafsiriwa kwa chanya. "siku zote atatimiza ahadi zake kwako na atakuwa pamoja nawe siku zote"

Deuteronomy 31:7

Taarifa ya Jumla:
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

machoni pa Israeli yote
Hii ina maana ya kwamba watu wote wa Israeli walikuwa pale. "katika uwepo wa Waisraeli wote"

Uwe hodari na mwenye ujasiri mwema
"uwe hodari na jasiri"

utasababisha wairithi
"utawasaidia kuchukua nchi"

Deuteronomy 31:9

kuwapatia makuhani, wana wa Walawi
"kuwapatia Walawi, ambao ni makuhani"

miaka saba
"miaka 7"

wa kudumu kwa ajili ya kufuta madeni
"kwa kufuta madeni"

Sikukuu ya Vibanda
Majina mengine ya sikukuu hii ni "Sikukuu ya Tabenakulo", "Sikukuu ya Vibanda", na "Sikukuu ya Kusanyiko". Wakati wa mavuno, wakulima hutenga makazi ya muda shambani. Sikukuu hii ilifanyika baada ya mavuno ya mwisho ya mwaka.

Yahwe Mungu wako ... utasoma
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

katika kusikia kwao
"ili kwamba waweze kusikia"

Deuteronomy 31:12

Taarifa ya Jumla:
Musa anaendelea kuzungumza na makuhani na wazee.

mgeni wako aliye miongoni mwa malango yako
Hapa "malango ya mji" yanawakilisha wao wenyewe. Musa anazungumza na Waisraeli kana kwamba walikuwa mtu moja, kwa hiyo sehemu za "wao" hapa ni katika umoja. "mgeni wako anayeishi ndani ya miji yako"

kushika maneno yote ya sheria hii
"kutii kwa uangalifu amri zote katika sheria hii"

Deuteronomy 31:14

Tazama
"Vuta nadhari kwa kile ninachotaka kukuambia"

nguzo ya wingu
Hii ilikuwa wingu zito la moshi katika umbo la mnara uliosimama.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 31:16

Tazama
"Vuta nadhari kwa kile ninachotaka kukuambia"

utalala na baba zako
Hii ni njia ya upole ya kusema "utakufa". "utakufa na kujiunga na mababu zako ambao wameshakufa kabla yako"

watainuka na kujifanya kama kahaba
Kuwa kahaba ni sitiari ya kuabudu miungu mingine tofauti na Yahwe. "kuanza kutokuwa mwaminifu kwangu"

Deuteronomy 31:17

Taarifa ya Jumla:
Yahwe anaendelea kuzungumza na Musa.

hasira yangu itawaka dhidi yao
Yahwe analinganisha hasira na mtu anayewasha moto. Hii inasisitiza nguvu ya Mungu kuangamiza chochote kinachomkasirisha. Hii inaweza kuwekwa katika hali ya kutenda. "Nitawasha hasira yangu dhidi yao" au "Nitakuwa na hasira na wao"

Nitaficha uso wangu kwao
Hii ni lahaja. "Sitawasaidia"

watamezwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitawameza" au "Nitaruhusu maadui zao kuwameza"

watamezwa
Hii ni sitiari ya "kuangamizwa kabisa".

Maafa na taabu nyingi zitawakumba
Hii inaelezea maafa na taabu kama yalikuwa binadamu. "Watapatwa na maafa na taabu nyingi"

Maafa haya hayajaja kwetu ... kati yetu?
Hii inaelezea maafa na taabu kama yalikuwa binadamu. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Maafa haya yananiangamiza .. kati yetu."

Mungu hayupo kati yetu
"Mungu hatulindi tena" au "Mungu ametuacha peke yetu"

Deuteronomy 31:19

Taarifa ya Jumla:
Yahwe anaendlea kuzungumza na Musa kuhusu Waisraeli.

Uweke vinywani mwao
Hii ni lahaja. "Wafanye wakariri na kuimba"

nchi inayotiririka kwa maziwa na asali
Hii ni lahaja. "nchi ambayo maziwa na asali zinatiririka kwa wingi" au "nchi ambayo ni sahihi kwa mifugo na kilimo".

Deuteronomy 31:21

Maovu na taabu nyingi zitakapokuja juu ya watu hawa
Hapa maovu na taabu zinaelezwa kana kwamba ni binadamu na inweza kuwapata watu. "Watu hawa watapopitia maovu na taabu nyingi"

wimbo huu utashuhudia mbele yao kama shahidi
Hii inazungumzia juu ya wimbo kana kwamba ilikuwa shahidi wa kibinadamu akishuhudia mahakamani dhidi ya Israeli.

hautasahaulika vinywani mwa uzao wao
Hii inaweza kuelezwa kwa hali ya kutenda. "vizazi vyake havitasahau kushika kinyani mwao"

hautasahaulika vinywani mwa uzao wao
Hii inaweza kuwekwa kama chanya. "uzao wao watakumbuka kushika kinywani mwao"

hautasahaulika vinywani mwa uzao wao
Lahaja ya "kusahau kutoka kinywani mwao" ina maana ya kuacha kuzungumzia juu yake. "uzao wao wataacha kuzungumzia juu yake baina yao"

mipango wanayotengeneza
Kile ambacho watu hupanga kufanya inazungumziwa kana kwamba ilikuwa kitu halisia. "kile walichopanga kufanya"

nchi niliyowaahidi
"nchi ambayo nilikuahidi ningewapatia wao"

Deuteronomy 31:22

Uwe hodari na mwenye ujasiri mwema
"Uwe hodari na jasiri"

Deuteronomy 31:24

ushahidi dhidi yako
Musa anazungumza na Walawi kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" ni katika umoja.

Deuteronomy 31:27

Taarifa ya Jumla:
Musa anaendelea kuzungumza na Walawi kuhusu watu wote wa Israeli.

uasi wako na shingo yako ngumu
Musa anazungumza na Walawi kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" ni katika umoja.

generated on Tue Oct 24 10:45:40 2023

shingo yako ngumu
"mkaidi"

itakuaje baada ya kifo changu?
Swali hili la balagha linasisitiza jinsi watu walivyokuwa waasi. Inaweza kutafsiriwa kama kauli. "utakuwa muasi zaidi baada ya kufa kwangu"

ili nizungumze maneno haya masikioni mwao
Hapa "masikioni mwao" ina maana ya watu wenyewe. "ili kwamba niweze kuzungumza maneno ya wimbo huu kwao"

kuziita mbingu na nchi kushuhudia dhidi yao
Maana zaweza kuwa 1) Musa anawaita wale wote wanaoishi mbinguni na duniani kushuhudia kile asemacho au 2) Musa anazungumza na mbingu na dunia kana kwamba vilikuwa binadamu, na anawaita wawe mashahidi kwa kile asemacho. Msemo kama huu unajitokeza katika 30:19

mtajiharibu kabisa
"mtafanya kile ambacho ni kibaya kabisa"

kugeuka kuiacha njia niliyowaamuru
"acha kufuata maagizo niliyokupatia"

kwa sababu mtafanya yaliyo maovu machoni pa Yahwe
Hapa "machoni pa Yahwe" ina maana "kwa maoni ya Yahwe"

kwa mikono ya kazi yenu
Hapa "mikono yako" ina maana ya watu wenyewe. "kwa sababu ya kile ulichotengeneza"

Deuteronomy 31:30

Musa alinena masikioni mwa kusanyiko lote la Israeli
Hapa "masikio" ina maana ya mtu mzima. "Musa alinena kwa watu wote wa Israeli"

alinena
Maana zaweza kuwa 1) "aliimba" au 2) "alizungumza"

maneno yote ya wimbo huu
Unaweza kuweka wazi taarifa inayoeleweka. "maneno ya wimbo ambayo Yahwe alimfundisha"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Tega sikio, enyi mbingu, na niruhusu kuzungumza. **2** Acha dunia isikie maneno ya kinywa changu. Acha mafundisho yangu yamwagike chini kama mvua, acha usemi wangu udondoke kama umande, kama mvua tulivu juu ya majani laini, na kama mvua za manyunyu juu ya mimea. **3** Kwa maana nitatangaza jina la Yahwe, na kumpatia ukuu Mungu wetu. **4** Mwamba, kazi yake ni kamili; kwa maana njia zake ni za haki. Yeye ni Mungu mwaminifu, hana udhalimu. Yeye ni wa haki na mwadilifu. **5** Wamefanya yaliyo maovu dhidi yake. Wao sio watoto wake. Ni aibu kwao. Wao ni kizazi kiovu na kilichopindika. **6** Je! Unamzawadia Yahwe kwa njia hii, enyi watu wapumbavu na msiojitambua? Je! yeye si baba yenu, yule ambaye aliwaumba? Aliwaumba na kuwaimarisha. **7** Kumbukeni siku zile za zamani, tafakari juu ya miaka mingi ya nyuma. Muulize baba yako naye atakuonyesha, wazee wako nao watakuambia. **8** Pale ambapo Aliye Juu alipowapatia mataifa urithi wao – alipowagawa wanadamu wote, na kuweka mipaka ya watu, na alipoimarisha idadi ya miungu yao. **9** Kwa maana fungu la Yahwe ni watu wake; Yakobo ni mgao wa urithi wake. **10** Alimpata katika nchi ya jangwa, na katika jangwa kame na livumalo upepo; alimkinga na kumtunza, alimlinda kama mboni ya jicho lake. **11** Kama tai akichungaye kiota chake na kupiga piga mabawa juu ya makinda yake, Yahwe alitandaza mabawa yake na kuwachukua, na kuwabeba kwenye mapapatio yake. **12** Yahwe pekee alimuongoza, hapakuwa na mungu mgeni pamoja naye. **13** Alimfanya aendeshe katika maeneo ya juu ya nchi, na alimlisha matunda ya mbugani; alimrutubisha kwa asali kutoka kwenye jiwe, na mafuta kutoka kwenye mwamba mgumu sana. **14** Alikula siagi kutoka katika kundi na kunywa maziwa kutoka katika kundi la mifugo, pamoja na mafuta ya wanakondoo, kondoo dume wa Bashani na mbuzi, pamoja na ngano safi kabisa – nawe ulikunywa divai itokayo povu iliyotengenezwa kwa juisi ya mizabibu. **15** Lakini Yeshuruni akakua kwa unene na kupiga mateke – ulikua kwa unene, ulikua mnene sana, na ulikuwa umekula ujazo wako – alimuacha Mungu aliyemuumba, na kukataa Mwamba wa wokovu wake. **16** Walimfanya Yahwe apatwe wivu kwa miungu yao ya ajabu; kwa maudhi yao walimkasirisha. **17** Walitoa dhabihu kwa mapepo, ambayo sio Mungu – miungu ambayo hawajaijua, miungu ambayo imejitokeza hivi karibuni, miungu ambayo mababu zenu hawakuogopa. **18** Umetelekeza Mwamba, ambao ulikuwa baba yako, na ukasahau Mungu aliyekuzaa. **19** Yahwe aliliona hili na kuwakataa, kwa sababu watoto wake wa kiume na mabinti zake walimchokoza. **20** “Nitaficha uso wangu kwao”, alisema, “nami nitaona mwisho wao utakuaje; maana wao ni kazazi kaidi, watoto ambao sio waaminifu. **21** Wamenifanya kuwa na wivu kwa kile ambacho sio mungu na kunikasirisha kwa mambo yao yasiyo na maana. Nitawafanya waone wivu kwa wale ambao sio taifa; nitawakasirisha kwa taifa pumbavu. **22** Kwa maana moto kuwashwa kwa hasira yangu na inawaka hadi chini mwa Sheoli; inameza ulimwengu na mavuno yake; inawasha moto misingi ya milima. **23** Nitarundia maafa juu yao; nitafyatua mishale yangu yote kwao; **24** Watapotea kwa njaa na kumezwa kwa joto liwakalo na uharibifu mchungu; nitatuma kwao meno ya wanyama wa mwituni, pamoja na sumu ya vitu vitambaao mavumbini. **25** Nje panga litawatwaa, na ndani ya vyumba hofu kuu itafanya hivyo. Wote mwanamume kijana na bikra nitawaangamiza, mchanga anyonyaye, na mwanamume mwenye mvi. **26** Nilisema nitawasambaza mbali, kwamba nitafanya kumbukumbu yao kukoma miongoni mwa wanadamu. **27** Isingekuwa kwamba naogopa uchokozi wa adui, na kwamba adui zake wangehukumu kimakosa, na kwamba wangesema, “Mkono wetu umeinuliwa, ” ningefanya haya yote. **28** Kwa maana Israeli ni taifa linalopungukiwa na hekima, na hakuna ufahamu ndani mwao. **29** Ah laiti wangekuwa na hekima, wangeelewa hili, na kuzingatia ujio wa hatima yao! **30** Inawezekanaje mmoja kufukuza maelfu, na wawili kuweka makumi elfu mbioni, isipokuwa Mwamba wao hajawauza, na Yahwe hajawaachilia kwao? **31** Kwa maana mwamba wa maadui zetu si kama Mwamba wetu, kama vile maadui zetu wanavyokiri. **32** Kwa maana mzabibu wao unatoka kwenye mzabibu wa Sodoma, na kwenye mashamba ya Gomorra; na zabibu zake ni zabibu za sumu; vishada vyao ni vichungu. **33** Mvinyo yao ni sumu ya nyoka na sumu katili ya nyoka. **34** Huu mpango haujafichwa kwangu kwa siri, na kufungwa kabisa katika hazina zangu? **35** Kisasi ni changu kutoa, na fidia, katika muda mguu wao utakapotereza; kwa maana siku ya maafa kwao ipo karibu, na vitu vitakavyokuja juu yao vitaharakisha kutendeka. **36** Kwa maana Yahwe atatoa haki kwa watu wake, na atawahurumia watumishi wake. Atahakikisha kuwa nguvu yao imetoweka, na hakuna atakayesalia, iwe watumwa au watu huru. **37** Kisha atasema, “wako wapi miungu yao, mwamba ambao wamekimbilia? – **38** miungu iliyokula sadaka zao nene na kunywa mvinyo wa sadaka zao za kinywaji? Na wainuke na kukusaidia; na wawe ulinzi kwako. **39** Tazama sasa mimi, hata mimi, ni Mungu, na kwamba hakuna mungu tofauti yangu; ninaua, na ninaleta uhai; ninajeruhi, na ninaponya, na hakuna mtu atakayekuokoa kutoka kwa uwezo wangu. **40** Kwa maana ninainua mikono yangu mbinguni na kusema, “Niishivyo milele, nitatenda. **41** Nitakapong’oa panga langu lingaaro, na mkono wangu utakapoanza kuleta haki, nitalipiza kisasi juu ya maadui zangu, na kuwalipa

wale wote wanichukiao. **42** Nitafanya mishale yangu kulewa na damu, na panga langu litameza nyama kwa damu ya waliouawa na mateka, na kutoka kwa vichwa vya viongozi wa adui.” **43** Furahi, enyi mataifa, na watu wa Mungu, kwa maana atalipiza kisasi damu ya watumishi wake; atalipiza kisasi juu ya maadui zake, naye atafanya upatanisho kwa ajili ya nchi yake, kwa watu wake. **44** Musa alikuja na kunena maneno yote ya wimbo huu masikioni mwa watu, yeye na Yoshua mwana wa Nuni. **45** Kisha Musa alimaliza kunena maneno haya yote kwa Israeli yote. **46** Aliwaambia, “Imarisheni akili yenu kwa haya maneno ambayo nimewashuhudia kwenu leo, ili kwamba muwaamuru watoto wenu kuyashika, maneno yote ya sheria hii. **47** Kwa maana hili si jambo dogo kwako, kwa sababu ni uzima wako, na kupitia jambo hili utarefusha siku zako katika nchi ambayo unakwenda juu ya Yordani kumiliki.” **48** Yahwe alizungumza na Musa katika siku hiyo hiyo na kusema, **49** “Nenda katika usawa huu wa milima wa Abarimu, juu ya mlima wa Nebo, ambao upo katika nchi ya Moabu, mkabala na Yeriko. Utatazama nchi ya Kanani, ambayo ninawapatia watu wa Israeli kama miliki yao. **50** Utakufa katika mlima utakaopanda, na utakusanywa kwa watu wako, kama Haruni Muisraeli mwenzako alivyokufa juu ya mlima wa Hori na kukusanywa kwa watu wake. Hii **51** itatendeka kwa sababu haukuwa mwaminifu kwangu miongoni mwa watu wa Israeli katika maji ya Meriba kule Kadeshi, katika jangwa la Zini; kwa sababu haukunitendea utukufu na heshima miongoni mwa watu wa Israeli. **52** Kwa maana utaona nchi mbele yako, lakini hautakwenda kule, katika nchi ninayowapatia watu wa Israeli.”

Deuteronomy 32:1

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Tega sikio, enyi mbingu ... Acha dunia isikie
Yahwe anazungumza kwa mbingu na dunia kana kwamba zinasikiliza. Maana zaweza kuwa 1) Yahwe anazungumza na wakazi wa mbinguni na duniani au 2) Yahwe anazungumza na mbingu na dunia kana kwamba ni wanadamu.

Acha mafundisho yangu yamwagike chini kama mvua ... kama mvua tulivu juu ya majani laini
Hii ina maana Yahwe anataka watu kutaka kupokea fundisho lake lenye msaada.

udondoke
Kujitokeza kwa umande.

umande
maji yanajiunda juu ya majani na nyasi juu ya asubuhi baridi.

majani laini
"mimea mipya"

mvua tulivu
mvua nzito

Deuteronomy 32:3

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

nitatangaza jina la Yahwe
Hii ni lahaja. "kusema jinsi gani Yahwe ni mwema"

kumpatia ukuu Mungu wetu
"hakikisha watu wanajua ya kwamba Mungu wetu ni mkuu"

Mwamba
Hii ni jina sahihi ambalo Musa anampatia Yahwe, ambaye, kama mwamba, ni mwenye nguvu na anaweza kulinda watu wake.

kazi yake
"kila kitu afanyacho"

njia zake zote ni za haki
"anafanya kila kitu kwa njia ya haki"

Yeye ni wa haki na mwadilifu
Maneno haya mawili kimsingi yana maana moja na yanasisitiza ya kwamba Yahwe ni mwenye haki na anafanya kilicho sahihi.

Deuteronomy 32:5

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Musa anaendelea kutumia lugha ya kufanana kusisitiza kile anachosema.

Wamefanya yaliyo maovu dhidi yake
"alimzuia kwa kufanya kilicho kiovu" Maneno ya kufanana yanajitokeza katika 4:15.

kizazi kiovu na kilichopindika
Maneno "kiouvu" na "kilichopindika" kimsingi ina maana moja. Musa anazitumia kusisitiza jinsi kizazi kilivyokuwa kiovu. "kizazi kilicho kiovu kabisa"

Je! Unamzawadia Yahwe kwa njia hii ... watu?
Musa anatumia swali kukaripia watu. "Unatakiwa kumpatia yahwe sifastahiki ... watu"

generated on Tue Oct 24 10:45:40 2023

enyi watu wapumbavu na msiojitambua
Maneno "wapumbavu" na "msiojitambua" ina maana ya kitu kimoja na inasisitiza jinsi watu walivyo wapumbavu kwa kutomtii Yahwe. "nyie watu wapumbavu kabisa"

baba yenu ... aliwaumba ... Aliwafanya na kuwaimarisha
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Je! yeye si baba yenu, yule ambaye aliwaumba?
Musa anatumia swali kukaripia watu. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Yahwe ni baba yako na yule aliyekuomba"

Deuteronomy 32:7

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Kumbukeni ... tafakari ... baba yako ... atakuonyesha ... wazee wako ... watakuambia
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Kumbukeni
Hii ni lahaja. "Kumbuka"

siku zile za zamani
"siku za zamani". Musa ana maana ya kipindi ambapo mababu wa watu wa Israeli walikuwa hai.

tafakari juu ya miaka mingi ya nyuma
Haya ni marudio ya kile ambacho Musa amemaliza kusema katika sehemu iliyopita. Musa anataka watu wa Israeli kulenga historia yao kama taifa.

atakuonyesha
"atafanya iwe wazi kwako" au "atakuwezesha kuelewa"

alipowapatia mataifa urithi wao
Hii ni lahaja. "kuweka mataifa katika sehemu ambazo wangeishi". Maneno yanayofanana, "kuwapatia kama urithi," inajitokeza katika 4:21.

na kuweka mipaka ya watu, na alipoimarisha idadi ya miungu yao
Mungu aliwapa kila kundi la watu, pamoja na miungu yao, eneo lake mwenyewe. Kwa njia hii, alipunguza ushawishi wa miungu ya kundi la watu.

Deuteronomy 32:9

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anavyozungumza kwa Waisraeli, anaongea juu yao kana kwamba walikuwa mtu mwingine na kana kwamba walikuwa mtu mmoja.

Kwa maana fungu la Yahwe ni watu wake; Yakobo ni mgao wa urithi wake
Misemo hii miwili kimsingi ina maana moja na inaweza kuunganishwa. "Uzao wa Yakobo ni urithi wa Yahwe"

Alimpata ... alimkinga na kumtunza ... alimlinda
"Alimpata Yakobo ... alimkinga na kumtunza ... alimlinda" Unaweza kutafsiri hii kana kwamba Musa alikuwa akizungumza kuhusu Waisraeli kama watu wengi. "Aliwapata mababu zetu ... akawakinga na kuwatunza .. akawalinda"

jangwa kame na livumalo upepo
Hapa "livumalo" ina maana ya sauti ambayo upepo inafanya inapovuma katika nchi tupu.

alimlinda kama mboni ya jicho lake
Hii ni lahaja. Mboni ya jicho ina maana ya sehemu ya giza ya jicho ambayo humruhusu mtu kuona. Hii ni sehemu muhimu sana ya mwili. Hii ina maana ya kwamba watu wa Israeli ni muhimu sana kwa Mungu na kitu anachokilinda. "alimlinda kama kitu chenye thamani sana.

Deuteronomy 32:11

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Kama tai akichungaye kiota chake na kupiga piga mabawa juu ya makinda yake, Yahwe alitandaza mabawa yake na kuwachukua, na kuwabeba kwenye mapapatio yake
Hii ina maana Yahwe aliwachunga na kuwalinda Waisraeli walipokuwa jangwani.

mapapatio
sehemu ya nje ya ukingo wa mabawa ya ndege

alimuongoza ... pamoja naye
Musa anazungumza na Waisraeli tena kama "Yakobo" (32:9). Unaweza kuhitaji kutafsiri kana kwamba Musa alikuwa akizungumza na Waisraeli kama watu wengi. "aliwaongoza .. pamoja nao"

Deuteronomy 32:13

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Alimfanya aendeshe katika maeneo ya juu ya nchi
Hii ni lahaja. Neno "alimfanya" ina maana ya watu wa Israeli. "Yahwe aliwafanya waendeshe juu sehemu za juu ya nchi" au "Yahwe aliwasaidia kuchukua na kukaa juu ya nchi"

Alimfanya aendeshe ... alimlisha ... alimrutubisha
Musa anaendelea kuzungumza na Waisraeli kama "Yakobo" (32:9). Unaweza kutafsiri hiki kana kwamba Musa alikuwa akizungumzia Waisraeli

generated on Tue Oct 24 10:45:40 2023

kama watu wengi. "alifanya mababu zetu kuendesha ... aliwalisha .. aliwarutubisha"

alimlisha matunda ya mbugani
"alimleta katika nchi ya mazao mengi awezavyo kula"

alimrutubisha kwa asali kutoka kwenye jiwe, na mafuta kutoka kwenye mwamba mgumu sana
Nchi ilikuwa na nyuki pori nyingi, ambazo hutoa asali, pamoja na mzinga wa nyuki ndani ya mashimo ya mawe. Kulikuwa na miti mingi ya mizeituni, ambayo hutoa mafuta, na huota juu ya mawe, vilima na milima.

alimrutubisha kwa asali
Hii ni kama mama akimpatia mchanga ziwa lake. "alimruhusu kunyonya asali"

Deuteronomy 32:14

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anazungumza kwa Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Alikula
Musa anaendelea kuzungumza na Waisraeli kama "Yakobo" (32:9). Unaweza kutafsiri hiki kana kwamba Musa alikuwa akizungumzia Waisraeli kama watu wengi. "Mababu zetu walikula"

mafuta ya wanakondoo, kondoo dume wa Bashani na mbuzi
Watu wa Israeli walikuwa na makundi mengi yenye afya ya wanyama.

Deuteronomy 32:15

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Yeshuruni
Musa anazungumzia Waisraeli kana kwamba walikuwa mnyama aliyelishwa vizuri ambaye mmiliki wake alimuita Yeshuruni. Unaweza kuongeza maandishi yanayosema, "Jina la "Yeshuruni" ina maana ya "mnyoofu". Kama lugha yako haiwezi kuzungumza juu ya Waisraeli kama Yeshuruni, unaweza kuwasema Waisraeli kama watu wengi.

akakua kwa unene na kupiga mateke
Yeshuruni, mnyama aliyelishwa vizuri ambaye hupiga mateke badala ya kuwa mpole ni sitiari ya Waisraeli, ambao waliasi ingawa Mungu aliwatunza.

ulikua kwa unene, ulikua mnene sana, na ulikuwa umekula ujazo wako
Musa anawakaripia Waisraeli kwa kuzungumza ndani ya wimbo kwa Yeshuruni. "ukawa mnene, ukwa mnene zaidi, na ukawa mnene kadri uwezavyo kuwa"

Mwamba wa wokovu wake
Hii ina maana Yahwe ana nguvu kama mwamba na anaweza kuwalinda watu wake.

Mwamba
Hii ni jina stahiki ambalo Musa anampatia Yahwe, ambaye, kama mwamba, ana nguvu na anaweza kuwalinda watu wake.

Walimfanya Yahwe apatwe wivu
Waisraeli walimfanya Yahwe awe na wivu.

Deuteronomy 32:17

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Walitoa sadaka
"Watu wa Israeli walitoa sadaka"

miungu ambayo imejitokeza hivi karibuni
Hii ina maana Waisraeli hivi karibuni walijua kuhusu miungu hawa.

baba zako
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika wingi.

Umetelekeza ... baba yako ... ukasahau ... aliyekuzaa
Musa anazungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na "wako" hapa ni katika umoja.

Umetelekeza Mwamba
Hapa Yahwe anaitwa mwamba kwa sababu ana nguvu na analinda. "Umeacha matunzo ya kilinzi ya Yahwe"

Mwamba
Hii ni jina stahiki ambalo Musa anampatia Yahwe, ambaye, kama mwamba, ana nguvu na anaweza kuwalinda watu wake.

ambao ulikuwa baba yako ... aliyekuzaa
Hii inamlinganisha Yahwe na baba na mama. Hii ina maana ya kwamba Mungu aliwasababisha waishi kuwa taifa. "aliyekuwa baba yako ... aliyekupa uhai kwako"

Deuteronomy 32:19

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

wana wake wa kiume na mabinti zake
Hii ina maana ya watu wa Israeli ambaye Yahwe aliwapa uzima na kuwafanya kuwa taifa.

generated on Tue Oct 24 10:45:40 2023

Nitaficha uso wangu kwao
Hii ni lahaja. "Nitageuka kutoka kwao" au "Nitaacha kuwasaidia"

nitaona mwisho wao utakuaje
"Nitaona nini kitatokea kwao"

Deuteronomy 32:21

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Wamenifanya kuwa na wivu
Hapa "wamenifanya" ina maana ya Yahwe.

kile ambacho sio mungu
"ambayo ni miungu ya uongo"

mambo yao yasiyo na maana
Unaweza kuweka wazi ambayo "vitu" ni nini. "sanamu zisizo na maana"

wale ambao sio taifa
"watu ambao hawapo miongoni mwa kundi moja la watu"

taifa pumbavu
Maneno "wapumbavu" na "msiojitambua" ina maana ya kitu kimoja na inasisitiza jinsi watu walivyo wapumbavu kwa kutomtii Yahwe. "nyie watu wapumbavu kabisa"

Deuteronomy 32:22

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Kwa maana moto kuwashwa kwa hasira yangu ... misingi ya milima
Yahwe analinganisha hasira yake na moto. Hii inasisitiza nguvu yake ya kuangamiza kile kinachomkasirisha.

moto kuwashwa kwa hasira yangu na inawaka ... inameza ... inawasha
Hii inaweza kuwekwa katika hali ya kutenda. "Ninaanza moto kwa sababu nimekasirika, na inachoma .. inameza ... inawasha" au "napokuwa nimekasirika, ninaangamiza adui zangu kama moto, na ninaangamiza kila kitu juu ya nchi na ndani .. ninameza ... ninawasha"

hadi chini mwa Sheoli
"hadi katika dunia ya wafu"

Deuteronomy 32:23

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Nitarundia maafa juu yao
Yahwe anazungumzia mambo mabaya ambayo yangetokea kwa Waisraeli kana kwamba ilikuwa kitu kama uchafu ambao unaweza kurundikana juu ya Waisraeli. "Nitahakikisha ya kuwa mambo mengi mabaya yanatokea kwao"

nitafyatua mishale yangu yote kwao
Hapa Yahwe analinganisha mambo mabaya ambayo atahakikisha yanatokea kwa Waisraeli kwa mtu anavyofyatua mishale kutoka kwenye upinde. "Nitafanya kila niwezalo kufanya kuwaua"

Watapotea kwa njaa
Hii inaweza kuelezwa kwa hali ya kutenda. Nomino inayojitegemea ya "njaa" inaweza kutafsiriwa kama kitenzi "kuwa na njaa". "Watakuwa wadhaifu na kufa kwa sababu wana njaa"

Wata ... njaa na kumezwa kwa joto liwakalo na uharibifu mchungu
Labda maana ya "joto liwakalo" ni 1) Waisraeli watateseka kutokana na homa au 2) hali ya hewa itakuwa na joto ajabu wakati wa kiangazi na njaa. Hii inaweza kuelezwa kwa hali ya kutenda. "Wata ... njaa, na joto liwakalo na maafa mabaya yatawameza" au "Wata ... njaa, na watakufa kutokana na joto lichomalo na maafa mabaya"

nitatuma kwao meno ya wanyama wa mwituni, pamoja na sumu ya vitu vitambaao mavumbini
Meno na sumu ni lugha nyingine ya wanyama wanaotumia vitu hivi kuua. "Nitatuma wanyama pori kuwauma, na vitu vitambaacho mavumbini kuwauma na kuwatia sumu"

Deuteronomy 32:25

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Nje panga litawatwaa
Hapa "panga" inawakilisha jeshi la maadui. "Waisraeli wanapokuwa nje, jeshi la adui litawaua"

hofu kuu itafanya hivyo
Yahwe anazungumzia kuwa na hofu kana kwamba ilikuwa mtu anayekuja ndani ya nyumba na kuua wale waishio ndani yake. "utakufa kwa sababu unaogopa"

mwanamume kijana na bikra nitawaangamiza, mchanga anyonyaye, na mwanamume mwenye mvi
Misemo hii inayoelezea watu wa umri tofauti imeunganishwa kumaanisha ya kuwa kila aina ya watu watakufa.

Nilisema nita ... mbali, kwamba nita ... wanadamu
Hii inaweza kutafsiriwa kama nukuu iliyo moja kwa moja. "Nilisema, "nita .. mbali, na nita... binadamu"

generated on Tue Oct 24 10:45:40 2023

nitafanya kumbukumbu yao kukoma miongoni mwa wanadamu
"Nitawafanya watu wote kusahau kuhusu wao"

Deuteronomy 32:27

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Isingekuwa kwamba naogopa uchokozi wa adui
"Niliogopa uchokozi wa adui"

uchokozi wa adui
Nomino hii inayojitegemea inaweza kutafsiriwa kama kitenzi. "ya kwamba adui angenichokoza" au "ya kwamba adui angenifanya niwe na hasira"

adui
Yahwe anazungumzia kuhusu maadui wake kana kwamba walikuwa mtu mmoja. "adui wangu" au "maadui wangu"

wangehukumu kimakosa
"hawakueleweka"

Mkono wetu umeinuliwa
Hapa "mkono" inawakilisha nguvu na uwezo wa mtu. Kuinuliwa ni lahaja ya kumshinda adui. "Tumemshinda adui kwa sababu tuna nguvu zaidi"

Deuteronomy 32:28

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Laiti wangekuwa na hekima, wangeelewa hili, na kuzingatia ujio wa hatima yao
Musa anasema jambo ambalo anatamani lilikuwa kweli, lakini anajua ya kwamba hawana hekima na hawaelewi ya kuwa kutokutii kwao kutasababisha Yahwe kuleta maafa haya juu yao.

ujio wa hatima yao
Nomino inayojitegemea ya"hatima" inaweza kutafsiriwa kama kitenzi. "kile kinachokwenda kutokea kwao"

Deuteronomy 32:30

Taarifa ya Jumla:
Musa anazungumzia wimbo wa shairi kwa watu wa Israeli. Anaendela kunukuu maneno ya Yahwe na kuwaambia zaidi ya yale waliyopaswa kuelewa iwapo wangekuwa na hekima (32:28).

Inawezekanaje mmoja kufukuza maelfu ... Yahwe hajawaachilia kwao?
Musa anatumia swali kukaripia watu kwa kutokuwa na hekima ya kutosha kuelewa kwa nini adui zao wanawashinda. Swali hili linaweza kutafsiriwa kama kauli.

Inawezekanaje mmoja kufukuza maelfu, na wawili kuweka makumi elfu mbioni
Unaweza kuweka wazi taarifa inayoeleweka. "Inawezekanaje askari adui mmoja kufukuza wanamume 1,000, na maaskari wawili adui kusababisha wanamume wako 10,000 kukimbia"

isipokuwa Mwamba wao hajawauza
Neno la "Mwamba" lina maana ya Yahwe amnaye ana nguvu na anaweza kulinda watu wake. "isipokuwa Yahwe, Mwamba wao, asingewapa kwao"

Mwamba wao ... Mwamba wetu
"Mwamba" ni jina stahiki ambalo Musa anamptia Yakwe, ambaye, kama mwamba, ana nguvu na anaweza kulinda watu wake.

mwamba wa maadui zetu si kama Mwamba wetu
Sanamu za maadui na miungu ya uongo havina nguvu kama za Yahwe.

kama vile maadui zetu wanavyokiri
"sio tu hatusemi hivyo, lakni adui wetu wanasema hivyo pia"

Deuteronomy 32:32

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Kwa maana mzabibu wao unatoka kwenye mzabibu wa Sodoma ... vishada vyao ni vichungu
Musa analinganisha adui ambao huabudu miungu ya uongo na watu waovu wanaoishi Sodoma na Gomora na mzabibu ambayo huzaa matunda ya sumu. Hii ina maana adui zao ni waovu na watasababisha Waisraeli kufa kama Waisraeli wataanza kutenda kama watu wanavyoishi ambao wanawazunguka.

mzabibu wao unatoka kwenye mzabibu wa Sodoma, na kwenye mashamba ya Gomorra
Mzabibu ni sitiari ya kundi la watu. Ni kana kwamba mzabibu wao ulikuwa tawi la mzabibu ambalo liliota katika shamba la Sodoma na Gomora. "wanafanya ouvu kwa njia hiyo hiyo ambayo watu walioishi Sodoma na Gomora walifanya"

vishada vyao
"vishada vyao vya mizabibu"

Deuteronomy 32:33

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Anaendelea kutoa nukuu maneno ya Yahwe.

Mvinyo yao ni sumu ya nyoka na sumu katili ya nyoka
Musa anaendelea kulinganisha adui wa watu wa Israeli kwa mizabibu ambayo kuzaa matunda ya sumu na divai. Hii ina maana adui wao ni waovu.

generated on Tue Oct 24 10:45:40 2023

nyoka
"nyoka"

Huu mpango haujafichwa kwangu kwa siri, na kufungwa kabisa katika hazina zangu?
Swali hili linasisitiza ya kwamba mipango ya Yahwe kwa watu wa Israeli inawekwa siri kama hazina ya thamani. Swali hili la balagha linaweza kutafsiriwa kama kauli. Linaweza kuwekwa pia katika hali ya kutenda. "NInajua kile nilichopanga kufanya kwa watu wa Israeli na kwa adui zake, na nimefungia mipango hiyo kama mtu anavyofungia mali yake ya thamani"

Deuteronomy 32:35

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli. Huu ni mwisho wa nukuu ya Musa ya maneno ya Yahwe ambayo inaanza katika 32:19.

Kisasi ni changu kutoa, na fidia
Maneno "kisasi" na "fidia" kimsingi ina maana moja. "Nitakuwa na kisasi na kuadhibu adui wa Israeli"

fidia
kuadhibu au kuzawadia mtu kwa kile alichofanya

mguu wao utakapotereza
Jambo baya limefanyika kwao. "hawajiwezi"

siku ya maafa kwao
"wakati wangu kuwaangamiza"

na vitu vitakavyokuja juu yao vitaharakisha kutendeka
Yahwe anazungumzia kuhusu mambo mabaya yatakayotokea kwa adui zake kana kwamba mambo mabaya walikuwa watu wanaokimbia kwa shauku kuwaadhibu. "na nitawaadhibu haraka"

Deuteronomy 32:36

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Kwa maana Yahwe atatoa haki kwa watu wake
Nomino inayojitegemea ya "haki" inaweza kutafsiriwa kama kitenzi. "Kwa Yahwe atatenda haki kwa watu wake"

atawahurumia watumishi wake
"atahisi ya kuwa anahitaji kusaidia watumishi wake"

Deuteronomy 32:37

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

wako wapi miungu yao, mwamba ambao wamekimbilia?
Yahwe anakaripia watu wa Israeli kwa kutafuta ulinzi kutoka kwa miungu mingine. Swali hili linaweza kutafsiriwa kama kauli. "Tazama, miungu ambayo Waisraeli walifikiri ingewalinda haijaja kuwaokoa"

miungu iliyokula sadaka zao nene na kunywa mvinyo wa sadaka zao za kinywaji?
Hapa Yahwe anawadhihaki watu wa Israeli kwa kutoa sadaka kwa miungu mingine. Swali hili linaweza kutafsiriwa kama kauli. "Miungu ambayo Waisraeli walitoa nyama na divai kwao hawajaja kuwasaidia"

Na wainuke na kukusaidia; na wawe ulinzi kwako.
Yahwe anasema hivi kuwadhihaki Waisraeli. Anajua kuwa miungu hawa hawawezi kuwasaidia. "Sanamu hizi hata hawawezi kusimama na kuwasaidia au kuwalinda"

Deuteronomy 32:39

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

mimi, hata mimi
"Mimi, mimi" au "mimi mwenyewe". Yahwe anarudia "mimi" kusisitiza ya kuwa yeye pekee ndiye Mungu.

ninainua mikono yangu mbinguni na kusema
"Ninainua mkono wangu mbinguni na kuapa" au "Nimetamka kiapo". Kwa kuinua juu mkono ni ishara ya kutoa kiapo.

Niishivyo milele
"Niishivyo milele" au "Ninaapa kwa maisha yangu ambayo hayana mwisho". Kauli hii inawahakikishia watu ya kwamba kile asemacho Mungu katika 32:41-32-42 kitatokea.

Deuteronomy 32:41

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Nitakaponoa panga langu lingaaro
Hii ina maana Mungu anaandaa kuhukumu na kuadhibu adui zake. "Ninaponoa panga langu ling'aaro" au "Nitakapokuwa tayari kuhukumu adui zangu"

mkono wangu utakapoanza kuleta haki
Hapa "mkono" inawakilisha mtu mzima. "nitakapokuwa tayari kuhukumu waovu"

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 32:42

Taarifa ya Jumla:
Musa anazungumza wimbo wa shairi kwa watu wa Israeli.

Nitafanya mishale yangu kulewa na damu, na panga langu litameza nyama kwa damu
Yahwe anazungumzia mishale kana kwamba ni watu ambao angewapa kilevi na kuwafanya walewe, na kuhusu panga kana kwamba lilikuwa mtu ambaye alikuwa na njaa sana hadi aweze kula mnyama kabla ya kutoa damu nje. Sitiari hizi ni lugha nyingine kwa askari kutumia mishale na upanga kuwaua maadui wengi. Hii pia ni lugha nyingine ya Yahwe kuwaua adui zake vitani.

kutoka kwa vichwa vya viongozi wa adui
Maana yaweza kuwa "kutoka kwa vichwa vyenye nywele nyingi vya maadui"

Deuteronomy 32:43

Taarifa ya Jumla:
Huu ni mwisho wa wimbo wa Musa.

Furahi, enyi mataifa
Musa anaongea na watu wa mataifa yote kana kwamba walikuwa wakisikiliza.

kwa maana atalipiza kisasi damu ya watumishi wake; atalipiza kisasi juu ya maadui zake
Hapa "damu ya watumishi wake" inawakilisha maisha ya watumishi wake wasio na hatia ambao waliuawa. "kwa maana atalipiza kisasi kwa adui zake, ambao waliwaua watumishi wake"

Deuteronomy 32:44

kunena ...ananena
Maana zaweza kuwa 1) "alizungumza ... kuzungumza" au 2) "aliimba ... kuimba"

masikioni mwa watu
Hapa "masikio" yanawakilisha watu wenyewe na yanasisitiza ya kwamba Musa alitaka kuhakikisha walisikia wimbo vizuri. "kwa watu ili waweze kuwa na uhakika wa kuusikia"

Deuteronomy 32:46

Aliwaambia
"Musa alisema kwa watu wa Israeli"

Imarisheni akili yenu kwa
Hii ni lahaja. "Vuta nadhari kwa" au "Fikiri kuhusu"

nimewashuhudia kwenu
Maana zaweza kuwa 1) "nimeshuhudia kwako" ikimaanisha kwa kile Yahwe alichosema atafanya kwa Waisraeli iwapo hawatatii, au 2) "Nimekuamuru" inamaana ya kile Yahwe alichowaamuru kufanya.

watoto wenu
"watoto na uzao wenu"

hili
"sheria hii ni"

jambo dogo
Tamshi poza hizi zinaweza kuwekwa katika hali ya chanya. "jambo muhimu sana"

kwa sababu ni uzima wako
"kwa sababu utaishi kama utaitii"

utarefusha siku zako
Siku ndefu ni sitiari ya maisha marefu. "kuweza kuishi muda mrefu"

Deuteronomy 32:48

milima wa Abarimu
Hili ni jina la usawa wa mlima Moabu.

Abarimu, juu ya mlima wa Nebo
"Abarimu na kupanda juu wa mlima Nebo"

mlima wa Nebo
Hii ni sehemu ya juu kabisa katika milima ya Abarimu.

mkabala na Yeriko
"katika upande mwingine wa mto wa Yordani"

Deuteronomy 32:50

Taarifa ya Jumla:
Yahwe anamaliza kuzungumza na Musa.

utakusanywa kwa watu wako
Hii ni njia ya upole ya kusema roho ya Musa itaungana na roho za ndugu zake katika ulimwengu wa wafu. "jiunge na mababu zako ambao walikufa kabla yako"

mlima wa Hori
Hili ni jina la mlima katika mpaka wa Edomu.

Meriba
Hili ni jina la sehemu katika jangwa ambapo Musa hakumtii Mungu.

jangwa la Sini
Hili ni jina la nyika katika mpaka wa kusini wa Yuda.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Hii ni baraka ambayo Musa mtu wa Mungu aliwabariki watu wa Israeli kabla ya kifo chake. **2** Alisema: Yahwe alikuja kutoka Sinai na akainuka kutoka Seiri juu yao. Aling'ara kutoka mlima wa Paramu, na akaja na elfu kumi ya watakatifu. Katika mkono wake wa kuume radi zilimulika. **3** Kweli, anawapenda watu; watakatifu wake wote wapo mikononi mwako, na walimsujudu mguuni mwake; walipokea maneno yako. **4** Musa alituamuru sheria, urithi kwa kusanyiko la Yakobo. **5** Kisha pakawa na mfalme Yeshurumu, pale ambapo wakuu wa watu walipokusanyika, makabila yote ya Israeli pamoja. **6** Acha Rubeni aishi na asife, lakini wanaume wake wawe wachache. **7** Hii ni baraka ya Yuda. Musa akasema: Sikiliza sauti ya Yuda, Yahwe, na umlete kwa watu wake tena. Mpiganie; kuwa msaada dhidi ya maadui wake. **8** Kuhusu Lawi, Musa akasema: Thumimu yako na Urimu yako ni ya mtakatifu wako, yule uliyemjaribu kule Masa, ambaye ulishindana naye katika maji ya Meriba. **9** Mtu aliyesema juu ya baba na mama yake, “Sijawaona. ” Wala hakuwatambua kaka zake, wala hakuzingatia juu ya watoto wake wenyewe. Kwa maana alilinda neno lako na kushika agano lako. **10** Anafundisha Yakobo maagizo yako na Israeli sheria yako. Ataweka ubani mbele yako na sadaka kamili ya kuteketezwa juu ya dhabahu lako. **11** Bariki mali zake, Yahwe, na kubali kazi ya mikono yake. Vunja viuno vya wale wanaoinuka dhidi yake, na wale watu wanaomchukia, ili wasiinuke tena. **12** Kuhusu Benyamini, Musa akasema: Yule anayependwa na Yahwe anaishi kwa usalama kando yake; Yahwe anamkinga siku nzima, naye huishi katikati ya mikono ya Yahwe. **13** Kuhusu Yusufu, Musa akasema: Nchi yake na ibarikiwe na Yahwe na vitu vya thamani vya mbinguni, na umande, na kina kilalacho chini. **14** Nchi yake na ibarikiwe na vitu vya thamani mavuno ya jua, na vitu vya thamani mazao ya miezi, **15** kwa vitu vizuri vya milima ya zamani, na kwa vitu vya thamani vya milima ya milele. **16** Nchi yake ibarikiwe na vitu vya thamani vya ardhi na wingi wake, na kwa mapenzi mema ya yule aliyekuwa kichakani. Baraka na ifike juu ya kichwa cha Yusufu, na juu ya kichwa cha yule aliyekuwa mwana wa mfalme kwa kaka zake. **17** Mzawa wa kwanza wa ng’ombe, katika utukufu wake, na pembe zake ni pembe za ng’ombe mwitu. Kwa hawa atawasukuma watu, wote, hadi mwisho wa ulimwengu. Hawa ni maelfu makumi ya Efraimu; hawa ni maelfu wa Manase. **18** Kuhusu Zabuloni, Musa alisema: Furahi, Zabuloni, katika kutoka kwako, na wewe, Isakari, katika mahema yako. **19** Watawaita watu hadi milimani. Huko watatoa sadaka za utakatifu. Maana watanyonya wingi wa bahari, na mchanga wa ufukweni. **20** Kuhusu Gadi, Musa alisema: Abarikiwe yule amkuzaye Gadi. Ataishi pale kama simba jike, naye atanyakua mkono au kichwa. **21** Alitoa sehemu nzuri kwake mwenyewe, maana kulikuwa na fungu la ardhi la kiongozi lililohifadhiwa. Alikuja na vichwa vya watu. Alitekeleza haki ya Yahwe na maagizo yake pamoja na Israeli. **22** Kuhusu Dani, Musa alisema: Dani ni mwana wa simba arukaye kutoka Bashani. **23** Kuhusu Naftali, Musa alisema: Naftali, aliyeridhika na fadhila, na kujaa kwa baraka za Yahwe, miliki nchi iliyopo magharibi na kusini. **24** Kuhusu Asheri, Musa alisema: Abarakiwe Asheri Zaidi ya watoto wengine wa kiume; naye akubalike kwa kaka zake, na achovye mguu wake ndani ya mafuta ya zeituni. **25** Vyuma vya mji wako na viwe chuma na shaba; kama vile siku zako zitakavyokuwa, ndivyo usalama wako utakavyokuwa. **26** Hakuna aliye kama Mungu, Yeshurumu – aliyekamili, anayeendesha katika mbingu kukusaidia, na katika utukufu wake juu ya mawingu. **27** Mungu wa milele ni kimbilio, na chini yake kuna mikono ya milele. Husukuma adui mbele yako, naye alisema, “Angamiza!” **28** Israeli waliishi katika usalama. Wana wa Yakobo walikuwa salama katika nchi ya nafaka na divai mpya; hakika, mbingu na idondoshe umande juu yake. **29** Baraka zako ni nyingi, Israeli! Nani kama wewe, watu waliokombolewa na Yahwe, ngao ya msaada wako, na upanga wa utukufu wako? Maadui zako watakuja kwako kwa kutetemeka; utakanyanga sehemu zao zilizoinuka.

Deuteronomy 33:1

Taarifa ya Jumla:
Musa anaanza kuwabariki makabila ya Israeli. Musa anazungumza baraka kwa njia ya shairi fupi.

Yahwe alikuja kutoka Sinai na akainuka kutoka Seiri juu yao. Alingara kutoka Mlima wa Paramu
Musa analinganisha Yahwe na kuchomoza kwa jua. "Yahwe anapokuja Sinai, aliwatazama kama jua linavyochomoza kutoka Seiri na kung'aa kutoka mlima Parani"

juu yao
"juuya watu wa Israeli"

elfu kumi ya watakatifu
"malaika 10,000"

katika mkono wake wa kuume radi zilimulika
Maana zingine zaweza kuwa 1) "katika mkono wake wa kuume kulikuwa miale ya moto" au 2) "Aliwapa

generated on Tue Oct 24 10:45:40 2023

sheria ya moto" au 3) "Alikuja kutoka kusini, chini ya miteremko ya mlima wake"

Deuteronomy 33:3

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, ambapo alianza kufanya katika 33:1; Musa anazungumza baraka kwa njia ya shairi fupi.

Taarifa ya Jumla:
Mistari hii ni migumu kuelewa.

watu
"watu wa Israeli"

watakatifu wake wote wapo mikononi mwako ... mguuni mwako ... maneno yako
Viwakilishi nomino "mwako" na "yako" ina maana ya Yahwe. "watakatifu wa Yahwe wote wapo mikononi mwake .. miguuni mwake ... maneno yake"

watakatifu wake wote wapo mikononi mwako
Mkononi ni lugha nyingine ya nguvu na ulinzi. "unalinda watakatifu wake wote"

urithi
"miliki" au "miliki ya thamani"

Deuteronomy 33:5

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, ambapo alianza kufanya katika 33:1; baraka ni shairi fupi.

Taarifa ya Jumla:
Mstari wa 5 ni mgumu kuelewa.

pakawa na mfalme
"Yahwe akawa mfalme"

Yeshurumu
Hili ni jina lingine la Israeli.

Ruhusu Rubeni aishi
Hii inaanza baraka za Musa kwa kabila binafsi za Israeli.

lakini wanaume wake wawe wachache
Maana zingine zaweza kuwa 1) "na wanamume wake wawe wachache" au 2) "hata kama wanamume wake ni wachache"

Deuteronomy 33:7

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, ambapo alianza kufanya katika 33:1; baraka ni shairi fupi.

sauti ya Yuda
Hapa "sauti ya Yuda" ina maana ya vilio na maombi ya watu wa Yuda. "watu wa Yuda watakapoomba kwako"

kuwa msaada
Nomino inayojitegema "msaada" inaweza kutafsiriwa kama kitenzi. "msaidie kupigana"

Deuteronomy 33:8

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, ambapo alianza kufanya katika 33:1; baraka ni shairi fupi.

Thumimu yako na Urimu yako
Haya yalikuwa mawe matakatifu ambayo kuhani wakuu alibeba kifuani kwake na kutumia mara zingine kuamua mapenzi ya Mungu. Hapa "yako" ina maana ya Yahwe.

ya mwaminifu wako
"mtakatifu wako" au "yule ambaye anatafuta kukufurahisha". Hii ina maana ya kabila la Lawi.

Masa
Jina la "Masa" lina maana ya "kujaribu".

Meriba
Jina la "Meriba" lina maana ya "bishana" au "ugomvi".

Deuteronomy 33:9

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, ambapo alianza kufanya katika 33:1; baraka ni shairi fupi. Anaendelea kufafanua kabila la Lawi, ambapo alianza kufanya katika 33:8.

kwa maana alilinda neno lako
Hapa "neno" lina maana ya amri za Yahwe. "kwa maana walitii amri zako"

alilinda ... kushika
Maneno haya yote ina maana ya kuangalia na kulinda. Mara kwa mara zilikuwa sitiari kwa "kutii", lakini hapa zinaweza kutafsiriwa kwa sababu zinamaana ya muda ambapo Walawi waliwaua watu waliokuwa wakiasi dhidi ya Yahwe.

Deuteronomy 33:10

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la lawi, ambapo alianza kufanya katika 33:8.

yako ... lako ... yako ... lako
Musa anazungumza na Yahwe, kwa hiyo maneno haya yote ni katika umoja.

Deuteronomy 33:11

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la Lawi, ambalo alianza kufanya katika 33:8.

kubali
"kufurahishwa na" au "kufurahia kupokea"

kazi ya mikono yake
Hapa neno "mikono" lina maana ya mtu mzima. "kazi yote ambayo anafanya"

Vunja viuno vya
Viuno vilichukuliwa kiini cha nguvu. "Kuondoa nguvu ya" au "Kuangamiza kabisa"

wanaoinuka ... wanaoinuka
Msemo huu unatumika mara mbili kama sitiari. "kuinuka kupigana ... kusababisha matatizo zaidi"

wanaoinuka dhidi
Hii ni lahaja. "kupigana dhidi"

Deuteronomy 33:12

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, baraka ni shairi fupi.

Yule anayependwa na Yahwe anaishi
Hapa Musa anamaanisha ya washiriki wa kabila la Benyamini. Hii inaweza kuwekwa kwa hali ya kutenda. "Wale ambao Yahwe anawapenda anaishi"

anaishi kwa usalama
Nomino inayojitegemea "usalama" inaweza kutafsiriwa kutumia kitenzi. "anaishi ambapo hakuna mtu wa kumdhuru"

huishi katikati ya mikono ya Yahwe
Maana zaweza kuwa 1) Yahwe hulinda kabila la Benyamini kwa nguvu yake au 2) Yahwe anaishi katika eneo la mlima wa kabila la Benyamini. Katika tafsiri zote mbili, ina maana yahwe huwatunza.

Deuteronomy 33:13

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, baraka ni shairi fupi.

Kuhusu Yusufu
Hii ina maana ya kabila la Efraimu na kabila la Manase. Kabila zote mbili zilitokana kwa Yusufu.

Nchi yake na ibarikiwe na Yahwe
Hii inaweza kuelezwa kwa hali ya kutenda. "na Yahwe abariki nchi yao"

na vitu vya thamani vya mbinguni, na umande
"kwa umande wa thamani kutoka mbinguni" au "kwa mvua ya thamani kutoka mbinguni"

umande
maji ambayo hujiunda juu ya majani na nyasi katika asubuhi za baridi.

kina kilalacho chini
Hii ina maana ya maji chini ya ardhi.

Deuteronomy 33:14

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la Yusufu, ambalo alianza kufanya katika 33:13.

Nchi yake na ibarikiwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Na Yahwe abariki nchi yake".

na vitu vya thamani mavuno ya jua
"kwa mazao bora ambayo jua ilisababisha kuota"

na vitu vya thamani mazao ya miezi
"kwa mazao bora kabisa ambayo huota mwezi hadi mwezi"

vitu vizuri ... vitu vya thamani
Musa yawezekana anamaanisha mazao ya chakula. Maana kamili ya kauli hii inaweza kuwekwa wazi. "matunda bora kabisa ... matunda ya thamani"

milima ya zamani
"milima ambayo ilikuwepo zamani"

milima ya milele
"milima itakayokuwepo milele"

Deuteronomy 33:16

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la Yusufu, ambalo alianza kufanya katika 33:13.

Nchi yake ibarikiwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Na Yahwe abariki mkono wake"

wingi wake
Nomino inayojitegemea "wingi" inaweza kutafsiriwa kama kitenzi. "kile inachotoa kwa idadi kubwa"

yule aliyekuwa kichakani
Maana kamili ya kauli hii inaweza kuwekwa wazi. "Yahwe, ambaye alizungumza na Musa kutoka katika kichaka kiwakacho moto"

Baraka na ifike juu ya kichwa cha Yusufu
Sitiari hii ni ya mtu anayeweka mkono wake juu ya kichwa cha mwana na kumuomba Mungu kumbariki

generated on Tue Oct 24 10:45:40 2023

mwana huyo. Mtu huyo hapa ni Yahwe. "Yahwe ambariki Yusufu kama baba anavyombariki mwanawe"

ifike juu ya kichwa cha Yusufu, na juu ya kichwa cha yule
Hapa "kichwa" na "juu ya kichwa" ina maana ya mtu mzima na inalenga uzao wa Yusufu. "iwe juu ya uzao wa Yusufu"

juu ya kichwa
Maana nyingine yaweza kuwa "nyusi" au "kipaji cha uso"

Deuteronomy 33:17

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la Yusufu, ambalo alianza kufanya katika 33:13.

Mzawa wa kwanza wa ng'ombe, katika utukufu wake
Ng'ombe ni sitiari ya kitu kikubwa chenye nguvu. Neno "mzawa wa kwanza" ni sitiari ya heshima. "Watu wataheshimu uzao wa Yusufu, ambao ni wengi na wenye nguvu"

pembe zake ni pembe za
Pembe ni sitiari kwa nguvu. "ana nguvu kama"

kwa hawa atawasukuma
Kusukuma kwa pembe zake ni sitiari ya nguvu. "Ana nguvu kiasi kwamba atawasukuma"

maelfu makumi ya Efraimu ... maelfu wa Manase
Hii ina maana ya kabila la Efraimu litakuwa lenye nguvu kuliko kabila la Manase. "watu wa Efraimu, ambao huhesabika mara nyingi kama 10,000 ... watu wa Manase, ambao huhesabika mara nyingi kuwa 1,000"

Deuteronomy 33:18

Taarifa ya Jumla:
Musa anaendelea kubariki kila kabila la Israeli; baraka ni shairi fupi. Anazungumza na kabila za Zabuloni na Isakari kana kwamba wao ni mtu mmoja, kwa hiyo neno "kwako" na "yako" na amri "furahi" hapa ni katika umoja.

Furahi, Zabuloni, katika kutoka kwako, na wewe, Isakari, katika mahema yako
Watu wa Zabuloni walikuwa karibu na bahari kuu. Walisafiri kwa bahari na kufanya biashara na watu wengine. Watu wa Isakari walipendelea kuishi kwa amnai na kulima ardhi na kufuga mifugo. Unaweza kufanya wazi taarifa inayoeleweka.

Huko watatoa
"Ni huko ambako watatoa"

sadaka za utakatifu
"sadaka zinazokubalika" au "sadaka zinazofaa"

Maana watanyonya wingi wa bahari, na mchanga wa ufukweni
Maana zaweza kuwa 1) watafanya biashara na watu kutoka upande wa pili wa bahari au 2) walianza kutumia mchanga kutengeneza ufinyanzi"

Maana watanyonya wingi wa bahari
Neno la Kiebrania linalotafsiriwa "kunyonya" hapa lina maana ya namna mtoto ananyonya katika ziwa la mama yake. Ina maana ya watu watapata utajiri kutokana na bahari kama mtoto anavyopata maziwa kutoka kwa mama yake"

Deuteronomy 33:20

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, baraka ni shairi fupi.

Abarikiwe yule amkuzaye Gadi
Hii inaweza kuelezwa kwa hali ya kutenda. Maana zaweza kuwa 1) "Yahwe ambariki Gadi na kumpatia nchi kubwa kuishi ndani mwake" au 2) "Watu wanatakiwa kusema ya kwamba Yahwe ni mwema kwa sababu amempatia Gadi nchi kubwa ya kuishi"

Ataishi pale kama simba jike, naye atanyakua mkono au kichwa
Hii ina maana watu wa Gadi wana nguvu na wako salama, na watawashinda adui zao vitani"

Deuteronomy 33:21

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anaendelea kuelezea kabila la Gadi kama mtu mmoja, ambalo alianza kufanya katika 33:20.

fungu la kiongozi
Hii ina maana ya kipande kikubwa cha ardhi ambacho kiongozi mara nyingi alichukua.

Alikuja na vichwa vya watu
"Walikutana na viongozi wote wa Waisraeli"

Alitekeleza haki ya Yahwe na maagizo yake pamoja na Israeli
"Walitii yote ambayo Yahwe aliwaamuru Waisraeli"

Deuteronomy 33:22

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, baraka ni shairi fupi.

Dani ni mwana wa simba arukaye kutoka Bashani
Watu wa Dani wana nguvu kama mwana wa simba, na wanashambulia adui zao waishio Bashani. Unaweza kuweka taarifa inayoeleweka wazi.

generated on Tue Oct 24 10:45:40 2023

Deuteronomy 33:23

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli; baraka ni shairi fupi. Anazungumza na uzao wa Naftali kana kwamba wao ni mtu mmoja.

aliyeridhika na fadhila
Yahwe kufurahishwa na Naftali inazungumziwa kama "fadhila" ilikuwa chakula ambacho Naftali alikuwa hadi akawa hana njaa tena. "ambaye ana mambo yote mazuri anayotamani kwa sababu Yahwe amefurahishwa naye"

kujaa kwa baraka za Yahwe
Baraka zinazungumziwa kana kwamba zilikuwa chakula ambacho Naftali alikula mpaka hakuhitaji tena. "ambaye Yahwe alimbariki ili kwamba akawa na kila kitu anachohitaji"

miliki
Musa anazungumza kana kwamba kabila la Naftali ni mtu mmoja, kwa hiyo maneno haya ni katika umoja.

nchi iliyopo magharibi na kusini
Hii ina maana ya nchi inayozunguka ziwa la Galilaya. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Deuteronomy 33:24

Taarifa ya Jumla:
Musa anaendelea kubariki kabila za Israeli, baraka ni shairi fupi.

achovye mguu wake ndani ya mafuta ya zeituni
Mafuta ya zeituni yalitumika kwa chakula na kwa ajili ya ngozi ya usoni na mikononi. Miguu ilikuwa michafu, kwa hiyo kuweka miguu katika mafuta ya zeituni ilikuwa kuharibu mafuta ya thamani. Maana kamili ya kauli hii inaweza kuwekwa wazi. "kuwa na mafuta mengi ya zeituni hadi anaweza kuyapoteza"

Vyuma vya mji wako ... siku zako ... usalama wako
Musa anaendelea kuzungumza na kabila la Asheri kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Vyuma vya mji wako na viwe chuma na shaba
Miji ilikuwa na vyuma vikubwa katika malango yao kuwaweka adui nje. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Na uwe salama na mashambulizi ya adui zako"

Deuteronomy 33:26

Yeshurumu
Hili ni jina lingine la watu wa Israeli. Ina maana ya "mwenye haki".

anayeendesha katika mbingu ... juu ya mawingu
Hii ni picha ya Yahwe akiendesha juu ya mawingu katika mbingu kama mfalme juu ya kibandawazi katika kiwanja cha vita. "anaendesha katika mbingu kama mfalme anavyoendesha katika kiwanja cha vita ... juu ya mawingu kama mfalme juu ya kibandawazi chake"

kukusaidia
"kukusaidia". Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" hapa ni katika umoja.

Deuteronomy 33:27

Mungu wa milele ni kimbilio
Nomino inayojitegemea ya "kimbilio" ambayo ina maana ya hifadhi au sehemu salama na hatari, inaweza kuwekwa kama kitenzi. "Mungu wa milele atalinda watu wake"

chini yake kuna mikono ya milele
Maneno "mikono ya milele" ni sitiari kwa ajili ya ahadi za Yahwe kulinda watu wake milele. "atawaimarisha na kuwatunza watu wake milele"

Husukuma ... naye alisema
Musa anazungumzia muda wa baadaye kana kwamba ilikuwa muda wa nyuma kusisitiza ya kwamba kile anachosema kitakuwa kweli. ""Atasukuma nje ... atasema"

mbele yako ... Angamiza
Musa anazungumza na Waisraeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "yako" na amri "angamiza" hapa ni katika umoja.

alisema, “Angamiza!”
Kama nukuu ya moja kwa moja haitafanya vizuri katia lugha yako, unaweza kuiweka kama nukuu isiyo moja kwa moja. "atakuambia kuwangamiza!"

Deuteronomy 33:28

Israeli waliishi ...Wana wa Yakobo walikuwa salama
Maana zaweza kuwa 1) Musa anazungumzia hapo baadaye kana kwamba ilikuwa zamani kusisitiza ya kwamba alichosema kitakuwa kweli, "Israeli ataishi ... uzao wa Yakobo watakuwa salama" au 2) Musa anambariki Israeli, "Israeli aishi ... na uzao wa Yakobo uweze kuwa salama"

Wana wa Yakobo
Maana zaweza kuwa 1) nyumba ya Yakobo au 2) vizazi vya Yakobo.

mbingu na idondoshe umande
Umande inazungumziwa kama kuwa mwingi sana hadi kuwa kana kwamba ilikuwa ikinyesha. Maana zaweza kuwa 1) Musa anabariki Israeli, "na umande mwingi ufunike nchi kama mvua" au 2) Musa anasema kitakachotokea hapo baadaye, "umande mwingi utafunika nchi kama mvua"

generated on Tue Oct 24 10:45:40 2023

umande
maji ambayo hujiunda juu ya majani na nyasi katika asubuhi za baridi.

Deuteronomy 33:29

Taarifa ya Jumla:
Musa anaendelea kuzungumza na watu wa Israeli kana kwamba walikuwa mtu mmoja, kwa hiyo neno "wako" na "zako" hapa ni katika umoja.

Nani kama wewe, watu waliokombolewa na Yahwe ... utukufu?
Swali hili la balagha linaweza kutafsiriwa kama kauli. Linaweza kuwekwa katika hali ya kutenda. "Hakuna kundi la watu wengine kama wewe ... utukufu"

ngao ...upanga
Lugha hii ya kujumlisha inamzungumzia Yahwe kuwatetea Waisraeli kutoka kwa adui zao na kuwawezesha kushambulia adui zao.

ngao ya msaada wako
Neno "ngao" ni sitiari ya Yahwe kulinda na kuteteta Waisraeli. Nomino inayojitegemea "msaada" inaweza kutafsiriwa kama kitenzi. "yule ambaye anakulinda na kukusaidia"

upanga wa utukufu wako
Neno "upanga" ni sitiari kwa ajili ya nguvu ya kuua kwa upanga ili kushinda vita. "yule ambaye anakuwezesha kushinda vita na kuwa na utukufu"

utakanyanga sehemu zao zilizoinuka
Maana zaweza kuwa 1) Waisraeli wataangamiza sehemu ambazo watu wengine wanaabudu miungu ya uongo au 2) Waisraeli watatembea juu ya migongo ya adui zao Waisraeli watakapowashinda.

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Musa aliondoka kutoka nyanda za Moabu mpaka mlima wa Nebo, hadi kilele cha Pisga, kilicho mkabala
na Yeriсho. Huko Yahwe alimwonyesha nchi yote ya Gileadi kutoka umbali wa Dani, **2** na Naftali yote, na
nchi ya Efraimu na Manase, na nchi yote ya Yuda, mpaka bahari ya magharibi, **3** na Negevi, na uwanda
wa bonde la Yeriсho, mji wa mitende, mpaka umbali wa Soari. **4** Yahwe alimwambia, “Hii ni nchi niliyoapa
kwa Abrahamu, kwa Isaka, na kwa Yakobo, na kusema, “Nitawapatia uzao wako. ” Nimekuruhusu
uitazame kwa macho yako, lakini hautakwenda kule. ” **5** Basi Musa mtumishi wa Yahwe, alikufa pale
katika nchi ya Moabu, kama neno la Yahwe lilivyoahidi. **6** Yahwe alimzika katika bonde katika nchi ya
Moabu mkabala na Beth-peori, lakini hakuna ajuaye kaburi lake lilipo hadi leo hii. **7** Musa alikuwa na umri
wa miaka mia moja na ishirini alipokufa; macho yake hayakufifia, wala nguvu asili zake hazikupungua. **8**
Watu wa Israeli walimuomboleza Musa katika nyanda za Moabu kwa siku thelathini, hapo ndipo siku za
maombolezo ya Musa zilipotimia. **9** Yoshua mwana wa Nuni alikuwa amejawa na roho ya hekima, kwa
maana Musa alimwekea mkono juu yake. Watu wa Israeli walimsikiliza na kufanya yale ambayo Yahwe
alimuamuru Musa. **10** Tangu hapo hakujatokea nabii katika Israeli kama Musa, ambaye Yahwe alimjua uso
kwa uso. **11** Hakujawahi kuwa na nabii yeyote kama yeye kwa ishara na miujiza ambayo Yahwe alimtuma
kufanya katika nchi ya Misri, kwa Farao, na kwa watumishi wake, na kwa nchi yake yote. **12** Hakujawahi
kuwa na nabii yeyote kama yeye kwa mambo yote makubwa, ya kutisha ambayo Musa aliyafanya machoni
pa Israeli yote.

Deuteronomy 34:1

mlima wa Nebo
Hii ni sehemu ya juu ya mlima Pisga ambao upo sehemu ya magharibi ya usawa wa mlima wa Abarimu.

Pisga
Hili ni jina la mlima sehemu ya magharibi wa usawa wa mlima wa Abarimu.

mji wa mitende
Hili ni jina lingine la Yeriko

Deuteronomy 34:4

Beth-peori
Huu ulikuwa mji Moabu.

uitazame kwa macho yako
"jionee mwenyewe"

hadi leo hii
Hii ina maana ya muda ambao hii iliandikwa au kurekebishwa, sio kipindi cha sasa cha karne ya ishirini na moja.

Deuteronomy 34:7

miaka mia moja na ishirini ... siku thelathini
"miaka 120 .. siku 30"

macho yake hayakufifia, wala nguvu asili zake hazikupungua
Hii ina maana macho yake na mwili ulikuwa bado na nguvu na afya njema.

Deuteronomy 34:9

mwana wa Nuni
Hili ni jina la baba yake Yoshua.

Yoshua ... alikuwa amejaa na roho ya hekima
Mwandishi anazungumza kana kwamba Yoshua alikuwa chombo na roho ilikuwa kitu halisia ambacho kinaweza kuwekwa ndani ya chombo. "Yahwe alimwezesha Yoshua .. kuwa na hekima sana"

Musa alimwekea mkono juu yake
Maana kamili ya kauli inaweza kuwekwa wazi. "Musu aliweka mikono yake juu yake kumweka Yoshua kando ili Yoshua amtumikie Yahwe"

Deuteronomy 34:10

Yahwe alimjua uso kwa uso
Hii ni lahaja. Ina maana ya kwamba Yahwe na Musa walikuwa na uhusiano wa karibu sana.

mambo makubwa
"ambaye alifanya mambo yote makubwa"

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generated on Tue Oct 24 10:45:40 2023

Book: Joshua

Joshua

Chapter 1

1 Sasa ilitokea baada ya kufa kwa Musa, mtumishi wa Yahweh, Yahweh alimwambia Yoshua, mwana wa Nuni, msaidizi mkuu wa Musa, kusema, **2** "Musa, mtumishi wangu amekufa. Sasa basi inuka, vuka mto huu wa Yordani, wewe na watu hawa wote, kuingia katika nchi ambayo ninawapa - watu waisraeli. **3** Nimewapa ninyi kila sehemu ambapo nyayo za miguu yenu itakanyaga. Nimewapa ninyi, kama nilivyomwahidi Musa. **4** kuanzia jangwani na Lebanoni, hadi mto mkubwa wa Frati, nchi yote ya Wahiti, na hata Bahari kuu, ambako jua huzama, itakuwa nchi yenu. **5** Hakuna mtu awaye yote atakayeweza kusimama kinyume chako siku zote za maisha yako. Nitakuwa pamoja nawe kama nilivyokuwa na Musa. Sitakupungukia wala kukuacha. **6** Uwe hodari na jasiri. Wewe utawafanya watu hawa wairithi nchi ambayo niliwaahidi baba zao kuwa ningewapa. **7** Uwe hodari na jasiri sana. uwe makini kutii sheria zote ambazo Musa mtumishi wangu alikuagiza. Usikengeuke upande wa kulia au wa kushoto, ili uweze kufanikiwa kila mahali utakapoenda. **8** Siku zote uuongee juu ya kitabu hiki cha sheria. Utakitafakari mchana na usiku ili kwamba uweze kutii yote yaliyoandikwa humo. Kisha utastawi na kufanikiwa. **9** Je si mimi niliyekuagiza? Uwe hadori na jasiri! Usiogope. Usivunjike moyo. Yahweh Mungu wako yuko pamoja nawe kila uendeko. **10** Kisha Yoshua akawaagiza viongozi wa watu, **11** "Nendeni katika kambi na waagizeni watu, 'andaeni chakula kwa ajili yenu. Baada ya siku tatu mtavuka mto huu wa Yordani na kuingia ndani na kuimiliki nchi ambayo Yahweh Mungu wenu awapeni ninyi ili kuimiliki."" **12** Yoshua akawaambia Wareubeni, Wagadi na nusu ya kabila la Manase, **13** "Kumbukeni maneno ambayo Musa, mtumishi wa Yahweh, aliwaaagiza aliposema, 'Yahweh Mungu wenu awapeni ninyi pumziko, naye awapeni ninyi nchi hii.' **14** Wake zenu, na watoto wenu na mifugo yenu itakaa katika nchi ambayo Musa aliwapa ninyi ng'ambo ya Yordani. Lakini watu wenu wa vita wataenda pamoja na ndugu zao na kuwasaidia. **15** Mpaka hapo Yahweh atakapowapa ndugu zenu pumziko kama alivyowapa ninyi. Na wao pia watamiliki nchi ambayo Yahweh Mungu wenu awapeni ninyi. Kisha mtarudi katika nchi yenu na kuimiliki, nchi ambayo Musa mtumishi wa Yahweh aliwapa ninyi ng'ambo ya Yordani, mahali pa mapambazuko ya jua." **16** Nao wakamjibu Yoshua, na kusema, " Mambo yote uliyotuagiza tutayafanya, na kila mahali utakapotutuma tutaenda. **17** Tutakutii kama tulivyomtii Musa. Yahweh Mungu wako na awe pamoja nawe tu kama aliyokuwa pamoja na Musa. **18** Yeyote anayeasi maagizo yako na kutotii maneno yako atauawa. Uwe hodari na jasiri tu.

Joshua 1:1

Yahwe
Hili ni jina la Mungu ambalo alilidhihirisha kwa watu wake katika Agano la Kale.

Nuni
Baba yake na Yoshua

Vuka mto huu wa Yordani
''Kuvuka" ina maana ya " kwenda upande mwingine wa mto,"au kusafiri kutoka upande mmoja wa mto hadi upande wa pili."

wewe pamoja na watu hawa
Neno 'wewe' humrejelea Yoshua.

Nimewapeni ninyi
Neno "ninyi' linarejelea Yoshua na taifa la Israeli.

Nyao za miguu yenu
Ina maana ya sehemu zote ambazo Yoshua atazitembelea katika safari yake ng'ambo ya Mto Yordani.

Joshua 1:4

Maelezo ya jumla
Yahweh anaendelea kuzungumza na Yoshua

Nchi yenu
Neno 'yenu' linarejelea makabila ya Israeli na si Yoshua pekee yake.

kusimama kinyume chako
Katika mstari wa 5 maneno 'chako' na 'yako' yanamrejelea Yoshua.

generated on Tue Oct 24 10:45:40 2023

Sitakupungukia wala kukuacha
Maneno 'sitakupungukia' na 'kukuacha' kimsingi yanamaanisha kitu kile kile. Yahwe aliyatumia kwa pamoja ili kukazia na kuonesha kwamba hatayafanya mambo haya. "Nitakuwa pamoja nawe siku zote."

Joshua 1:6

Maelezo ya jumla
Yahwe anampa Yoshua mfululizo wa maagizo

Uwe hodari na jasiri sana
Yahwe anamwagiza Yoshua ashinde hofu zake kwa ujasiri.

Usikengeuke upande wa kulia au wa kushoto
Maneno haya yaweza kumaanisha agizo halisi. "Ifuate sheria kwa hakika" au ''Zifuate kwa ukweli na hakika"

ili uweze kufanikiwa
"kutimiza lengo lako" au "kufikia lengo lango"

Joshua 1:8

Maelezo ya jumla
Yahweh anaendelea kuongea na Yoshua

Siku zote uuongee
Hii ina maana kwamba Yoshua alitakiwa kuongea juu kitabu cha sheria mara kwa mara. Neno 'mchana na usiku' huongeza mkazo na uzito.

Kisha utastawi na kufanikiwa
Kimsingi maneno haya mawili yanamaanisha kitu kile kile na pia yanatia mkazo juu ya kufanikiwa kwa hali kubwa.

Je si mimi niliyekuagiza?
Hii inamrejelea Yahweh akimwamuru Yoshua. "Ni mimi niliyekuagiza!"

Uwe hadori na jasiri!
Yahweh anamwagiza Yoshua.

Joshua 1:10

Nendeni katika kambi na waagizeni watu, 'andaeni... kuimilik
Nukuu ya maneno yaliyo katika funga semi yaweza kuelezwa kama "Nendeni katika kambi na uwaamuru watu waandae mahitaji kwa ajili yao. Baada ya siku tatu watavuka mto huu wa Yordani na kuingia ndani yake na kuimiliki nchi ambayo Yahweh Mungu wao anawapa ili kuimiliki.

Watu
Watu wa Israeli

katika siku tatu
Siku tatu baada ya sasa

vukeni mto huu wa Yordani
"kuvuka" ina maana ya kutoka sehemu moja kwenda sehemu nyingine ya mto.

Joshua 1:12

Maneno ya jumla
Makabila ya Rubeni, Gadi na nusu ya kabila la Manasee yalichagua kukaa mashariki mwa Mto wa Yordani.

Warubeni
Hawa ni wazawa wa Warubeni.

Wagadi
Hawa walikuwa ni wazawa wa Gadi.

Joshua 1:14

Maelezo kwa ujumla
Yoshua anaendelea kuongea na Warubeni, Wagadi na nusu ya kabila la Manase.

Watoto wenu
"watoto wenu wadogo"

ng'ambo ya Yordani
Inarejelea upande wa mashariki wa mto Yordani. baadaye Waisraeli wengli waliweza kuishi magharibi wa Yordani, hivyo wakaaita sehemu ya mashariki "ng'ambo ya Yordani' Lakini kwa wakati huu watu wote wakali katika upande wa mashariki mwa Yordani.

kuwapa ndugu zenu pumziko
Hii inarejelea waisraeli kuwashinda manabii wao wote wanaokaa katika nchi ya Kanaani ambao walipaswa kuwashinda.

uta…….. na kuimiliki
Hii ina maana ya kuishi maisha yao kwa amani katika nchi

ng'ambo ya Yordani, mahali jua linapochomoza
Inarejelea upande wa mashariki mwa mto wa Yordani.

Joshua 1:16

Maelezo ya jumla
Waisraeli hawa walikuwa ni Warubeni, Wagadi, na nusu ya kabila la Manase ambao walimjibu Yoshua.

Yeyote anayeasi maagizo yako na kutotii maneno yako
Virai hivi vya manane kimsingi vina maana moja tu na pia vinatia mkazo kuwa aina yoyote ya uasi itaadhibiwa.

atauawa
Hii inaweza kuelezwa kwa kauli tendaji: ''Tutamwua''

generated on Tue Oct 24 10:45:40 2023

Uwe hodari na jasiri tu
Mungu pamoja na Waisraeli walizingatia mambo yote kuwa ya muhimu kwa Yoshua kuendelea kama kiongozi wao.

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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha Yoshua mwana wa Nuni aliwatuma watu wawili kwa siri kama wapelelezi kutoka Shitimu. Akisema, "Nendeni mkaiangalie nchi, hasa Yeriko." Walienda na wakafika katika nyumba ya kahaba ambaye jina lake ni Rahabu, na wakalala hapo. **2** Mfalme wa Yeriko aliambiwa, "Tazama watu wa Israeli wamekuja kuipeleleza nchi." **3** Mfalme akatuma neno kwa Rahabu kusema, " Watoe watu waliokuja kwako ambao wameingia nyumbani mwako, kwa kuwa wamekuja kuipeleleza nchi yote." **4** Lakini mwanamke alikuwa amekwisha kuwachukua wale watu wawili na kuwaficha. Na akasema, "Ndiyo, watu walikuja kwangu, lakini sikujua walikotoka. **5** Ilipokuwa jioni wakati wa kufungwa kwa lango la mji, waliondoka. Sijui mahali walikoelekea. Mnaweza kuwakamata kama mtawafuata upesi. **6** Lakini yeye aliwapandisha juu darini na kuwaficha kwa mabua ya kitani ambayo alikuwa ameyalaza darini. **7** Hivyo, watu waliwafuatilia njiani iliyoeleka katika vivuko vya Yordani. Na milango ilifungwa mara tu baada ya wale watu waliofuata kutoka nje. **8** Wale wanaume walikuwa hajalala usiku, wakati alipowaendea kule darini. **9** Akawaambia, " Ninajua kwamba Yahweh amewapa ninyi nchi na kwamba hofu juu yenu imetuingia. Watu wote wanaoishi katika nchi watayeyuka mbele yenu. **10** Tumesikia jinsi ambavyo Yahweh alivyokausha maji ya Bahari ya Mianzi kwa ajili yenu wakati mkitoka Misri. Na tumesikia mlichokifanya kwa wafalme wawili wa Waamori walioko upande mwingine wa Yordani - Sihoni na Ogu - ambao mmewaangamiza kabisa. **11** Mara tu tuliposikia, mioyo yetu iliyeyuka na hapakuwa na ujasiri wowote uliosalia kwa mtu yeyote - kwa kuwa Yahweh Mungu wenu, ni Mungu aliye juu mbinguni na chini duniani. **12** Sasa basi, tafadhali mniapie kwa Yahweh kwamba kama nilivyokuwa mwema kweu, nanyi pia mtaitendea mema nyumba ya baba yangu. Nipeni ishara ya uhakika **13** kwamba mtanihifadhi maisha ya baba, mama, kaka, dada zangu na famiie zao, na kwamba mtatuokoa kutoka katika kifo. **14** Wanaume wakamjibu, "maisha yetu kwa ajili ya yenu, hata kifo! Kama hamtasema habari zetu, na Yahweh akisha kutupa nchi hii, tutakuwa wenye huruma na waaminifu kwenu." **15** hivyo aliwashusha chini kwa kupitia dirishani kwa kutumia kamba. Nyumba ambayo alikuwa anaishi ilijengwa katika ukuta wa mji. **16** Akawaambia, "Nendeni milimani la sivyo watu waliowafuata watawaona. Jificheni huko kwa siku tatu mpaka watu waliowafuata watakaporudi. Kisha nendeni zenu." **17** Wanaume wakamwambia, "Hatutakuwa tumefungwa na ahadi ulizotufanya tuape mbele zako, kama hautalifanya hili. **18** Tutakapokuja katika nchi, ni lazima uifunge kamba hii nyekundu katika dirisha ulilotushushia chini, na utawakusanya katika nyumba baba yako, mama yako, kaka zako na wote wa nyumba ya baba yako. **19** Na yeyote aendaye mtaani nje ya milango ya nyumba yako,, damu yao itakuwa juu ya vichwa vyao na hatutakuwa na hatia yoyote. Lakini kama mkono utanyoshwa juu ya mtu yeyote aliye pamoja nawe katika nyumba, damu yake itakuwa juu ya vichwa vyetu. **20** Na ikiwa utaongea juu ya suala letu, tutakuwa huru dhidi ya kiapo ulichotuapisha. **21** Rahabu akawajibu, " Yote mliyosema nayatimie." Akawatoa mbali na wakaondoka. Kisha akaifunga kamba nyekundu katika dirisha. **22** Wakaondoka na kwenda juu milimani na walikaa huko kwa siku tatu hadi pale wale waliowafuatilia waliporudi. Wale waliowafuata walitafuta njiani pote bila kuwaona. **23** Wale watu wawili walirudi na kuvuka mto na wakafika kwa Yoshua mwana wa Nuni, na walimwambia kila kitu kilichotokea kwao. **24** Nao wakasema kwa Joshua, "kwa kweli Yahweh ametupa nchi hii. Wenyeji wote wa nchi wanayeyuka kwasababu yetu.

Joshua 2:1

Nuni
Huyu ni baba yake na Yoshua

Shitimu
Hili ni jina la mahali katika upande wa mashariki wa Mto wa Yordani. Ina maana ya "Miti ya Akasia."

Wapelelezi
Hawa ni watu waliotembelea nchi ili kupata taarifa juu ya jinsi ya Israeli kuitwaa.

Joshua 2:4

Maelezo ya jumla
Rahabu yule kahaba aliwahifadhi wale wapelezi wawili wa Israeli ili wasidhuriwe.

Lakini mwanamke alikuwa amewachukua na kuwaficha
Tukio hili lilifanyika kabla ya wajumbe wa wafalme hawajaongea naye.

Mwanamke
Neno hili linamrejelea Rahabu, kahaba.

Machweo
Huu ni muda ambao siku inaanza kubadilika na kuwa giza la usiku.

generated on Tue Oct 24 10:45:40 2023

Joshua 2:6

Lakini alikuwa amewachukua.....darini
Haya ni maelezo ya msingi na yanaeleza jinsi alivyowaficha wanaume katika 2:4

Darini
Dari lilikuwa bapa na imara, ambalo watu waweza kutembea tembea juu yake

kitani
NI mmea ambao ulikuaukiwa na nyuzi nyuzi, ambazo zilitumika kwa kutengeneza nguo

Hivyo, watu waliwafuatilia njiani
Watu waliwafuatilia wapelelezi kwasababu ya kile ambacho Rahabu alikuwa amewaambia katika 2:4

vivuko
Hizi ni sehemu za mto ambazo hazina kina kirefu cha maji kiasi kwamba watu wanaweza kuvuka kwa kutembea kwa miguu.

Joshua 2:8

walikuwa hawajalala
Hii inarejelea kwenda kulala wakati wa usiku

Ninajua kwamba Yahweh amewapa ninyi nchi
Neno 'ninyi' linawarejelea watu wa Israeli

hofu juu yenu imetuingia
"hofu yaweza kuelezewa kwa hali tofauti." " Sisi tunawaogopeni ninyi."

watayeyuka mbele yenu
Watu wenye hofu wanalinganishwa na kuyeyuka kwa barafu na kutiririkia mbali. Maana zinazokubalika ni 1)watakuwa wadhaifu mbele za uwepo wa Waisraeli 2) watasambazwa.

Joshua 2:10

Maelezo ya jumla
Rahabu anaendelea kuongea na wapelelezi wa Kiisraeli.

Bahari ya mianzi
Hili ni jina jingine la Bahari Nyekundu

Sihoni na Ogu
Haya ni majina ya wafalme wa Waamori

mioyo yetu iliyeyuka na hapakuwa na ujasiri wowote uliosalia
Virai hivi vya maneno vina maana sawa, yameunguanishwa ili kuonesha mkazo. Maneno "mioyo yetu ikayeyuka" yanalinganisha mioyo ya watu waoga na kuyeyuka kwa barafu na kutiririka.

Joshua 2:12

Maelezo ya jumla
Rahabu anaendelea kuongea na wapelelezi wa kutoka Israeli

tafadhali mniapie ... Nipeni ishara ya uhakika
Maneno haya yanafanana kimaana kumhusu Rahabu akitafuta uhakika kutoka kwa wapelelezi.

Nimekuwa mwema kwenu
Neno 'kwenu' linarejelea wapelelezi wawili

kuhifadhi maisha...mtatuokoa katika kifo
Ni njia ya upole ya kusema "msituue sisi."

Joshua 2:14

Maelezo ya jumla
Wapelelezi wa Kiisraeli wanatoa ahadi ambayo Rahabu aliiomba

Maisha yetu kwa ajli ya maisha yenu
Hii ni njia nyingine ya kusema, " Kama tukifa, mtakufa. Kama tukiishi, nanyi mtaishi."

Joshua 2:15

Maelezo ya jumla
Wapelelezi wa Israeli wanaendelea kuongea na Rahabu.

kama hautalifanya hili
jambo hili linaelezea juu ya sharti la ahadi ambalo wapelelezi walikuwa wamelifanya kwa Rahabu. Neno 'hili' linarejelea juu ya kufunga kamba katika dirisha katika 2:18

Joshua 2:18

Sentensi kiunganishi
Wapelelezi wa Kiisraeli wanafafanua sharti walilolisema katika 2:15

Maelezo ya jumla
Wapelelezi wa Kiisraeli wanaendelea kuongea na Rahabu

Na yeyote aendaye mtaani nje ya milango ya nyumba yako
Maneno haya yanaelezea juu ya sharti kwa kuweka hali ambayo yaweza kutokea

damu yao itakuwa juu ya vichwa vyao
Hii ina maana ya "kifo chao kitakuwa kwasababu ya makosa yao wenyewe"

juu ya vichwa vyao
Neno "vichwa" linawakilisha uwajibikaji binafsi

hawatakuwa na hatia yoyote
watakuwa waadilifu wasio na kosa

generated on Tue Oct 24 10:45:40 2023

kama mkono utanyoshwa juu
"kama tutasababisha madhara

Joshua 2:20

Maelezo ya jumla
Wapelelezi wa Kiisraeli wanaendelea kuonge na Rahabu juu ya ahadi zao kwake

Maelezo ya jumla
Wapelelezi walimtaka Rahabu kukaa kimya juu ya safari yao la sivyo wangekuwa huru dhidi ya kiapo cha kuilinda familia yake.

Ikiwa utaongea
kiwakilishi 'u' kinamrejelea Rahabu

Yote uliyoyasema nayatimie
Rahabu alikubaliana na matakwa ya kiapo ili kuokoa familia yake

Joshua 2:22

Maelezo ya jumla
Wapelelezi wa Israeli wanaondoka Yeriko

watu waliowafuatilia walirudi
Wale watu waliowafuatilia walirudi katika mji wa Yeriko

bila kuwaona
Hili linarejelea hao watu ambao hawakuwapata wapelelezi

Joshua 2:23

Wale watu wawili walirudi
Watu wawili walirudi katika kambi ya Waisraeli

walirudi na kuvuka mto
Haya maelezo ya maana sawa yakirejelea kurudi kule walikokuwa katika kambi ya Waisraeli

kuvuka
"kuvuka'' ina maana ya kwenda upande wa pili wa ukingo wa mto. Kusafiri kutoka upande huu hadi upande wa pili wa Yordani"

Nuni
Hili ni jina la kiume; baba yake na Yoshua

kila kitu kilichotokea kwao
"mambo yote ambayo watu walikuwa wameyapata na kuyaona."

sisi
Neno hili 'sisi' linawarejelea Waisraeli

Wenyeji wote wa nchi wanayeyuka
Watu wa nchi mbele ya Israeli ni kama kitu kinachoyeyuka katika joto.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Yoshua aliamka asubuhi na mapema, nao walisafiri kutoka Shitimu. Walifika Yordani, yeye na watu wote wa Israeli, na wakapiga kambi hapo kabla hawajavuka ng'ambo. **2** Baada ya siku tatu, maafisa walienda katika kambi, wakawaagiza watu, **3** "Mtakapoona sanduku la agano la Yahweh Mungu wenu, na makuhani kutoka miongoni mwa Walawi wamelibeba, ni lazima muondoke sehemu hii na kulifuata. **4** Lazima kuwe na umbali wa dhiraa elfu moja kati yenu na sanduku. Msilisogelee karibu, ili muweze kuiona njia ya kupitia, kwakuwa hamjawahi kupita njia hii kabla. **5** Yoshua akawaambia watu, "Jitakaseni ninyi wenyewe keso, kwa kuwa Yahweh atafanya maajabu miongoni mwenu." **6** Kisha Yoshua akawaambia makuhani, "Chukueni sanduku la agano, na kulipitisha mbele za watu." Hivyo, wakalichukua sanduku la agano na wakaenda mbele za watu. **7** Yahweh akamwambia Yoshua, "Siku hii nitakufanya kuwa mtu mkubwa katika macho ya Waisraeli wote. Watajua kuwa kama nilivyokuwa na Musa ndivyo nitakavyokuwa pamoja na wewe. **8** Utawaamuru makuhani ambao hulibeba sanduku la agano, 'Mtakapofika katika ukingo wa maji ya Yordani, ni lazima msimame katika Mto Yordani.'" **9** Kisha Yoshu akawaambia watu wa Israeli, "Njooni hapa na msikilize maneno ya Yahweh Mungu wenu. **10** Kwa hili mtajua kwamba Mungu aliye hai yuko miongoni mwenu na kwamba atawaondosha mbele yenu Wakanaani, Wahiti, Wahivi, Waperizi, Wagrigashi, Waamori na Wayebusi. **11** Tazama! Sanduku la agano la Bwana wa nchi yote litavuka mbele yenu katika Yordani. **12** Sasa chagueni wanaume kumi na wawili kutoka katika makabila ya Israeli, mmoja katika kila kabila. **13** Wakati nyayo za miguu ya makuhani walichukualo sanduku la Yahweh, Bwana wa nchi yote, zitakapogusa maji ya Yordani, maji ya Yordani yatatindika, na hata maji yatiririkayo kutoka juu yatakoma kutiririka nayo yatasimama kama chuguu. **14** Hivyo wakati watu walipotoka ili kuvuka Yordani, makuhani waliobeba sanduku la agano waende mbele ya watu. **15** Mara tu wale walichukuao sanduku wakiisha kufika Yordani, na miguu ya watu wale waliobeba sanduku itakapotiwa katika ukingo wa maji (maana sasa Yordani hujaa hadi katika kingo zake zote katika kipindi chote cha mavuno), **16** maji yote yaliyotiririka kutoka juu yalisimama katika chuguu kimoja. Maji yakakoma kutiririka kutoka katika umbali mrefu. Maji yaliacha kutiririka kutoka Adam, mji ulio karibu na Zarethani, hadi bahari ya Negevu, Bahari ya Chumvi. Na watu walivuka ng'ambo karibu na Yeriko. **17** Makuhani waliolibeba sanduku la agano la Yahweh walisimama katika nchi kavu katikati ya Yordani mpaka watu wote wa Israeli walipokwisha kuvuka katika nchi kavu.

Joshua 3:1

Aliamka
Maana ya neno "alimka'' ina maana ya ''kuinuka"

Shitimu
Ni sehemu katika nchi ya Moabu, maghariibi mwa Mto Yordani mahali ambapo Waisraeli walikuwa wamepiga kambi kabla ya kuingi katika nchi ya Kanaani.

Joshua 3:2

Maafisa
Hawa ni watu walioshikilia nafasi za maamlaka na kutoa maagizo

watu
Hili ni taifa la Israeli

dhiraa elfu mbili
"dhiraa 2,000" Neno ''dhiraa'' ni kipimo ambacho ni sawa na umbali kutoka kwenye kiwiko cha mkono hadi mwisho wa vidole.

Joshua 3:5

Jitakaseni ninyi wenyewe
Maneno haya yanarejelea maandalizi maalumu ya kuwa safi kidini au kiroho mbele za Mungu.

Yahweh atafanya maajabu
Yahweh atakuwa akifanya miujiza kwa ajili ya watu wote kuona na kushuhudia

Chukueni sanduku la agano
Haya yanawarejelea walawi ambao hulichukua Sanduku la Agano kwa kusudi la kulibeba kutoka sehemu moja hadi nyingine.

Joshua 3:7

Maelezo ya jumla
Yahweh anamwambia Yoshua kile ambacho kuhani alipaswa kufanya

nitakufanya kuwa mtu mkubwa
Yahweh atamheshimu Yoshua mbele ya watu wote wa Israeli.

macho ya Waisraeli
Inawarejelea Waisraeli wote watakaoona tukio hili

generated on Tue Oct 24 10:45:40 2023

ukingo wa maji ya Yordani,
Yoshua ataukaribia ukingo wa Mto wa Yordani

Joshua 3:9

Maelezo ya jumla
Yoshua anawaambia kile ambacho Yahweh alikuwa yuko karibu kufanya

atawaondosha mbele yenu
Yahweh atafukuzia mbali watu wengine walioishi katika ili watoke au wauwawe.

kuvuka
"kuvuka" ina maana ya kwenda upande mwingie wa ukingo wa mto, au '' kusafiri kutoka upande kwenda upande mwingine."

Joshua 3:12

Maelezo ya jumla
Yoshua anaendelea kuwaambia Waisraeli juu ya miujiza ambayo Yahweh ataifanya

Maelezo ya jumla
Kama vile baba wa Israeli walivyovuka katika Bahari nyekundu, watu hawa watashuhudia kuvuka Mto Yordani katika nchi kavu.

nyayo za miguu
ina maana ya sehemu za chini ya miguu yao

chemichemi
Neno hili linarejelea mwelekeo wa mtiririko wa maji ya mto Yordani kuelekea Israeli.

yatasimama katika chuguu moja
Maji yatatulia katika sehemu moja. Hayatatiririka kuelekea waliko makuhani.

Joshua 3:14

sanduku la agano
Neno ''sanduku'' hapa linarejelea sanduku ambalo lina mbao za mawe

ukingo wa maji
Inarejelea sehemu ya juu ya maji kama vile ilivyo katika ukingo wa kisima ambapo maji hutiririkia katika sehemu kavu

Yordani hujaa hadi katika kingo zake zote katika kipindi chote cha mavuno
Haya ni maelezo ya msingi na yanakazia yale ambayo Yahweh anayafanya.

Joshua 3:17

Maelezo ya jumla
Uvukaji wa kimuujiza wa Mto Yordani unaendelea

Yordani
Neno hili linarejelea sehemu ya chini udongoni ya Mto Yordani

kuvuka
Neno hili lina maana ya kwenda upande mwingine wa mto. Kusafiri kutoka upande mwingine kwenda upande wa pili.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Watu wote walipokwisha kuvuka Yordani, Yahweh akamwambia Yoshua, **2** "Chagueni wenyewe watu waume kumi na wawili, mmoja katika kila kabila. **3** Wape agizo hilo: 'Chukueni mawe kumi na mbili kutoka katikati ya Yordani mahali wanaposimama makuhani katika nchi kavu, na wayalete na kuyaweka chini katika sehemu ambapo mtalala usiku wa leo. **4** Kisha Yoshua akawaita wanaume kumi na wawili ambao aliwachagua kutoka katika makabila ya Israeli, mmoja kutoka kila kabila. **5** Yoshua akawaambia, "Nendeni mbele za sanduku la Yahweh Mungu wenu katikati ya Yordani. Kila mmoja wenu achukue jiwe moja mabegani mwake, kulingana na hesabu ya makabila ya watu wa Israeli. **6** Hii itakuwa ni ishara miongoni mwenu kwa ajili yenu wakati watoto wenu watakapowauliza katika siku zijazo, 'Nini maana ya mawe haya kwenu?' **7** Ndipo mtakapowaambia, 'Maji ya Yordani yalitengwa mbele ya sanduku la Yahweh. Lililpopitishwa katika Yordani, maji ya Yordani yalisimamishwa. Hivyo, mawe haya yatakuwa kumbukumbu kwa watu wa Israeli milele.'" **8** Watu waisraeli walifanya kama Yoshua alivyowaagiza, na walichukua mawe kumi na mbili kutoka katikati ya Yordani, kama Yahweh alivyomwambia Yoshua, walipangwa sawa sawa na hesabu ya makabila ya watu wa Israeli. Waliyachukua mawe mpaka mahali walipolala na wakayaweka chini huko. **9** Kisha Yoshua akayapanga mawe kumi na mbili katikati ya Yordani, katika sehemu ambapo ilisimama miguu ya makuhani waliolichukua sanduku la agano. Na kumbukumbu hiyo ipo hadi leo. **10** Makuhani waliolichukua sanduku walisimama katikati ya Yordani mpaka pale kila kitu ambacho Yahweh alimwamuru Yoshua kuwaambia watu kilipokamilika, sawa sawa na yote ambayo Musa alimwagiza Yoshua. Watu walifanya haraka na wakavuka. **11** Wakati watu wote walipokwisha kuvuka, sanduku la Yahweh pamoja na makuhani walivuka mbele za watu. **12** Kabila la Rubeni, kabila la Gadi, na nusu ya kabila la Manase walipita kama jeshi mbele ya watu wa Israeli, kama ambavyo Musa alivyowaambia. **13** Yapata watu watu elfu arobaini walioandaliwa kwa vita walipita mbele za Yahweh, kwa ajili ya vita katika uwanda wa Yeriko. **14** Katika siku hiyo Yahweh alimfanya Yoshua kuwa mkuu katika macho ya watu wote wa Israeli. Walimheshimu - kama walivyomheshimu Musa - siku zake zote. **15** Kisha Yahweh akamwambia Yoshua, **16** "Waamuru makuhani wanaolibeba sanduku la ushuhuda watoke katika Yordani." **17** Hivyo Yoshua akawaamuru makuhani, '' pandeni mtoke Yordani." **18** Wakati makuhani wenye kulibeba sanduku la agano la Yahweh walitoka katikati ya Yordani, na nyayo za miguu yao ilikuwa imeinuliwa katika nchi kavu, kisha maji ya Yordani yalirudi katika sehemu zake na kujaa hadi katika kingo zake kama ilivyokuwa siku nne zilizopita. **19** Katika siku ya kumi ya mwezi wa kwanza, watu walikwea kutoka Yordani. Wakakaa huko Gilgali, mashariki mwa Yeriko. **20** Mawe kumi na mawili ambayo yalichukuliwa katika Yordani, Yoshuua aliyasimamisha hapo Gilgali. **21** Aliwaambia watu wa Israeli, " wakati watoto wenu watakapowauliza baba zao katika wakai ujao, 'Mawe haya ni ya nini?' **22** Waambieni watoto wenu, 'Hapa ndipo Waisraeli walivuka Yordani katika nchi kavu. **23** Yahweh Mungu wenu aliyakausha maji ya Yordani, mpaka hapo Yahweh Mungu wako aliyoyafanya katika bahari ya mianzi, ambayo aliikausha kwa ajili yetu ili tupite juu yakes, **24** ili kwamba watu wote wa nchi wajue kwamba mkono wa Yahweh ni nguvu, na kwamba mtamweshimu Yahweh Mungu wenu milele.''

Joshua 4:1

Maelezo ya jumla
Ingawa Yahweh alikuwa anaongea moja kwa moja na Yoshua, matukio yote yalihusu Israeli.

kuvuka
Neno hili lina maana ya kwenda upande mwingine wa mto. Kusafiri kutoka upande mwingine kwenda upande wa pili

Yordani
Mto Yordani

Uwape agizo hili.....
Nukuu hii inaweza kuelezwa kwa kauli isiyo ya moja kwa moja. "Uwape agizo hili wachukue mawe kumi na mbili kutoka katikati ya mto Yordani mahali ambapo makuhani walisimama katika nchi kavu na kuyaleta na kuyaweka mahali mtakapolala usiku huu."

Joshua 4:4

Maelezo ya jumla
Yoshua anawaambia watu kumi na wawili kitu cha kufanya

katikati ya Yordani. Kila mmoja wenu achukue jiwe moja mabegani
Kila mtu kati ya watu kumi na wawili walitakiwa kuchukua mawe makubwa kutoka sehemu ya chini ya Mto Yordani na kuyabeba mpaka sehemu nyingine ili kujenga jengo la ukumbusho.

generated on Tue Oct 24 10:45:40 2023

Joshua 4:6

Maelezo ya jumla
Yoshua anawaambia Waisraeli maana ya fungu la mawe kumi na mawili.

Maji ya Yordani yalitengwa mbele ya sanduku la Yahweh
Sentesi hii inaweza kuelezwa katika kauli tendaji: "Yahweh aliyatenga maji ya Yordani mbele ya sanduku la agano lake"

Maji ya Yordani
Mto Yordani

yalitengwa mbele ya sanduku la Yahweh
Mto Yordani ulizuiliwa na Mungu ili usitiririke kuelekea sanduku la Agano ambalo lilikuwa limebebwa na makuhani.

maji ya Yordani yalisimamishwa
Maji yaliyotiririka katika Mto Yordani yalikoma mbele ya sanduku ili kwamba kila mtu pamoja na agano lenyewe lisafiri katika nchi kavu.

Joshua 4:8

Maelezo ya jumla
Yoshua na Israeli wanaendelea kufanya kama Yahweh alivyowaagiza.

walichukua mawe kumi na mbili kutoka katikati ya Yordani
Hii inawarejelea watu kumi na wawili waliochukua mawe kutoka udongo ulio katikati ya Mto Yordani

Kisha Yoshua akayapanga mawe kumi na mbili katikati ya Yordani
Haya yalikuwa mawe kumi na mawili ya ziada, siyo yale mawe ambayo watu kumi na wawili waliyachukua kutoka katika undongo wa mto.

Joshua 4:10

Yordani
linarejelea Mto Yordani

Watu
Linarejelea taifa la Israeli.

Kuvuka
Hii ina maana ya kwenda upande mkabala wa ukingo wa mto. "kusafiri kutoka upande mmoja kwenda upande mwingine."

mbele za watu
Hii inarejelea kuwa mbele za watu au katika macho ya watu wote. Kila mmoja aliliona sanduku lililokuwa limebebwa na makuhani.

Joshua 4:12

Kabila la Rubeni, kabila la Gadi, na nusu ya kabila la Manase walipita kama jeshi
Hawa walikuwa ni wanajeshi wa makabila matatu ambayo yalikuwa yanatimiliza wajibu wao wa kuwaongoza Waisraeli katika vita kwa ajili ya kukaa upande wa mashariki wa Mto Yordani.

kama ambavyo wa....
Neno 'wa' linarejelea watu wa Israeli

Walimheshimu Musa
Neno hili halimaanishi to kuheshimu lakini pia kutii agizo lake na kumjali kama amiri jeshi wa jeshi lao kama walivyomfuata Musa.

Joshua 4:15

Maelezo ya jumla
Yahweh anamwambia Yoshua ili awaambie makuhani watoke katika Mto Yordani.

Joshua 4:17

Maelezo ya jumla
Mwandishi alikuwa anakiweka wazi kile kilichogawanya Mto Yordani hakikuwa cha tofauti na kile kilichogawanya Bahari Nyekundu kwa ajili ya kizazi kilichotangulia.

maji ya Yordani yalirudi katika sehemu zake na kujaa hadi katika kingo zake
Mto Yordani ulikuwa ukifurika katika kingo zake na kugharikisha eneo kabla na baada ya Israeli kuvuka katika nchi kavu.

Siku nne
Siku 4

Joshua 4:19

kukwea kutoka Yordani
Hii inarejelea kipindi ambacho Israeli ilivuka Mto Yordani katika nchi kavu.

Katika siku ya kumi ya mwezi wa kwanza
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Siku ya kumi iko karibu na mwisho wa mwezi wa tatu wa kalenda za Kimagharibi.

Mawe kumi na mawili ambayo yalichukuliwa katika Yordani
Kila kabila lilitakiwa kuchukua jiwe moja kutoka katika Mto wa Yordani ili Yoshua aweze kutengeneza kumbukumbu ya tukio la kuvuka mto.

Joshua 4:22

Maelezo ya jumla
Yoshua anaendelea kuwakumbusha watu kusudi la kurundika mawe.

generated on Tue Oct 24 10:45:40 2023

waambieni watoto wenu
Ilikuwa ni kazi ya Israeli kuwafundisha watoto wao juu ya miujiza ya Mungu ili kwamba waweze kumheshimu Yahweh milele.

mkono wa Yahweh ni nguvu
Kifungu hiki kinarejelea Nguvu ya Yahweh kuwa ni wenye nguvu. "Yahweh ni Mwenye nguvu"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Mara tu waliposikia wafalme wa Waamori walio upande wa magharibi wa Yordani, na wafalme wote wa Wakanaani waliokuwa katika pwani ya Ziwa kuu, waliposikia ya kwamba Yahweh alikuwa ameyakausha maji ya Yordani mpaka pale waisraeli wote walipomaliza kuvuka, mioyo yao ikayeyuka, na hapakuwa na moyo wowote ndani yao kwa sababu ya watu wa Israeli. **2** Kwa wakati huo Yahweh alimwambia Yoshua, "Tengenezeni visu vya mawe na mara moja mwatahiri wanaume wote wa Israeli." **3** Kisha Yoshua alijifanyia visu vya mawe na akawatahiri wanaume wote wa Gibea Haaraloti. **4** Na hii ndo sababu ya Yoshua kuwatahiri; wanaume wote waliotoka Misri, pamoja na wanaume wa vita walikuwa wamekwisha kufa njiani katika nyikani, baada ya kukwea kutoka Misri. **5** Ingawa wanaume wote waliotoka Misri walikuwa wametahiriwa, bado hapakuwa na kijana yeyote aliyekuwa ametahiriwa kati ya vijana wote waliozaliwa nyikani katika njia ya kutoka Misri. **6** Kwasababu watu wa Israeli walitembea nyikani miaka arobaini, mpaka watu wa vita, yaani wanaume wote waliotoka Misri walikufa, kwasababu hawakuitii sauti ya Yahweh. Yahweh aliwaapia kwamba hawataruhusu kuiona nchi ambayo aliwaapia mababa zao kwamba angetupatia sisi, nchi inayotiririka maziwa na asali. **7** Na badala yao, Yahweh aliwainua watoto wao kuchukua nafasi zao ambao Yoshua aliwatahiri, kwasababu walikuwa bado hajatahiriwa njiani. **8** Walipokwisha kutahiriwa wote, walibaki mahali walipokuwa katika kambi mpaka walipopona. **9** Na Yahweh akasema na Yoshua, "Siku hii nimeiondoa kwenu aibu ya Misri." Hivyo, mahali pale paliitwa Gilgali hadi leo. **10** Watu wa Israeli walipiga kambi hapo Gilgali. Waliitunza Pasaka katika siku ya kumi na nne ya mwezi, wakati wa jioni, katika uwanda wa Yeriko. **11** Na siku iliyofuata baada ya Pasaka, walikula sehemu ya mazao ya nchi, mikate isiyotiwa chachu na nafaka iliyokaangwa katika siku hiyo iyo. **12** Mana zilikoma siku ile walipokula mazao ya nchi. Hapakuwa tena na mana kwa watu wa Israeli, bali walikula mazao ya nchi ya Kanaani mwaka huo. **13** Wakati Yoshua alipokaribia Yeriko, aliinua macho na kuangalia, na tazama, mtu alikuwa amesimama mbele yake, alikuwa amechomoa upanga wake na ulikuwa mkononi mwake. Yoshua alimwendea na kumwambia, "Je uko kwa ajili yetu au kwa ajli ya maadui zetu?" **14** Akajibu, la hasha. Maana mimi ni amiri wa jeshi la Yahweh. Sasa nimekuja. Kisha Yoshua akainamisha uso wake juu ya nchi akaabudu na akamwambia, "Bwana wangu anasema nini kwa mtumwa wake?" **15** Amiri wa jeshi la Yahweh akamwambia Musa, "Vua viatu vyako miguuni mwako, kwasababu sehemu uliyosimama ni takatifu." Na Yoshua akafanya hivyo.

Joshua 5:1

mioyo yao ikayeyuka, na hapakuwa na moyo wowote ndani yao
Virai hivi viwili kimsingi vinamaaanisha kitu kimoja na kutia mkazo zaidi juu ya hofu yao.

mioyo yao ikayeyuka
Hapa "mioyo" inarejelea ujasiri wao. Walikuwa wameogopa sana kana kwamba ujasiri wao uliyeyuka kama sega la asali katika moto. "Walipoteza ujasiri wao wote."

hapakuwa na moyo wowote ndani yao
Hapa neno "moyo" linarejelea juu ya utashi wao wa kupigana. "Hawana tena hamu ya kupigana"

Joshua 5:2

Tengenezeni visu vya mawe na mara moja mwatahiri wanaume wote
Kulikuwa na watu waume zaidi ya 600,000/, hivyo na ijulikane kuwa wakati Yoshua alikua ni kiongozi wa kazi hii, watu wengi walimsaidia. Twaweza kusema pia "Yoshua na waisraeli wenyewe walijitengenezea visu vya mawe..... waliwatahiri wanaume wote.

Gibea Haaraloti
Hili ni jina la mahali/sehemu ambalo lilikuwa ni kwa ajili ya kumbukumbu ya Waisraeli kujitoa kwao mbele kwa Yahweh. Ina maana ya "kilima cha magovi"

Joshua 5:4

Maelezo ya jumla
Sababu ya kuwafanya wanaume wote watahiriwe imeelezwa

watu wa vita
Hawa ni watu amba walikuwa na umri wa kutosha kuwa wanajeshi.

Joshua 5:6

hawakuitii sauti ya Yahweh
Hapa neno "sauti" linarejelea vitu ambavyo Yahweh aliyasema. "tii mambo yale ambayo Yahweh amewaagiza"

nchi inayotiririka maziwa na asali
Mungu alizungumzia juu ya nchi ambayo ilikuwa nzuri kwa wanyama na mimea kana kwamba yalikuwa ni maziwa na asali kutoka kwa wanyama

generated on Tue Oct 24 10:45:40 2023

na mimea ilikuwa ikitiririka katika nchi. Pia twaweza kusema "Nchi ambayo ilikuwa ni ni nzuri kwa kufugia mifugo na kukuzia mazao."

Joshua 5:8

Siku hii nimeiondoa kwenu aibu ya Misri.
Aibu yao imeongelewa kana kwamba ni jiwe kubwa lililozuia njia yao. Hapa neno "kuiondoa'' ina maana ya "kuihamisha" Au twaweza kusema, Siku hii ya leo nimeiondoa aibu yako ya Misri

Joshua 5:10

siku ya kumi na nne ya mwezi,
Hii ni siku ya karibu na mwisho wa mwezi Marchi katika Kalenda ya Nchi za Magharibi. "Siku ya kumi na nne ya mwezi wa Kwanza"

Joshua 5:12

Mana
Mana kilikuwa ni chakula cheupe cha nafaka ambacho Mungu aliwapatia Wana wa Israeli ili wale katika kipindi cha miaka 40 walioishi jangwaani baada ya kuwa wametoka Misri.

- Mana ilionekana kama vipande vyeupe vilivyoonekana juu ya nchi kila asubuhi katika umande. Ilikuwa na ladha tamu kama asali.
- Waisraeli walikusanya mana kila siku isipokuwa siku ya Sabato.
- Siku moja kabla ya Sabato Mungu aliwaambia waisraeli kukusanya mana mara mbili ili wasikusanye siku ya kupumzika.

Neno 'mana' lina maana ya ''Hiki ni nini?"

- Katika Biblia neno 'Mana' pia hurejelewa kama "Mkate kutoka mbinguni" na "nafaka kutoka mbinguni."

Israeli, Waisraeli, taifa la Israeli.
Istilahi hii "Israeli" ni jina ambalo Mungu alimpa Yakobo. Lina maana ya "Alishindana na Mungu."

- Uzao wa Yakobo ulikuja ukajulikana kama "Watu wa Israeli," "taifa la Israeli''l au Waisraeli.
- Mungu alifanya Agano na taifa la Israeli. Walikuwa ni watu wake wateule.
- Taifa la Israeli liliundwa na makabila kumi na mawili. .

Kanaani, Wakanaani
Kanaani alikuwa ni mtoto wa Hamu, ambaye alikuwa ni mmoja kati ya wana wa Nuhu. Wakanaani walikuwa ni uzao wa Kanaani.

- Neno "Kaanani" au "nchi ya Kanaani" pia inarejelea sehemu ya nchi iliyo katikati ya Mto Yordani na Bahari Kuu (Meditraniani).
- Nchi hii ilikaliwa na Wakanaani, pamoja na baadhi ya makabila mengine.
- Mungu alimwahidi Ibrahimu kumpa nchi ya Kanaani na uzao wake, yaani Waisraeli.

Joshua 5:13

aliinua macho
Hapa, neno kuinua macho linazungumziwa kana kwamba Yoshua aliinua macho yake dhahiri katika mikono yake. Maneno haya yana maana ya "aliaangalia juu"

tazama
Neno "tazama" linalotoa tahadhari kwetu ili tuweze kuzingatia kwa namna ya kipekee kwa maelezo mapya.

alikuwa amechomoa upanga wake na ulikuwa mkononi mwake
Kiwakilishi 'a' na kimilikishi 'wake' yanmrejelea mtu yule aliyekuwa amesimama mbele ya Yoshua.

Joshua 5:14

Akajibu
Kiwakilishi 'a' kinawakilisha mtu yule ambaye Yoshua alimwona

la hasha
Hili ni neno la mwanzoni la jibu la mtu kwa swali la Yoshua. "Je uko upande wetu au wa maadui zetu?"Jibu fupi hili laweza kuelezwa kama "Siko upande wenu wala upande wa adui zenu"

Yoshua akainamisha uso wake juu ya nchi akaabudu
Hili lilikuwa ni tendo la ibada/ kuabudu

Vua viatu vyako miguuni mwako
Hili lilikuwa ni tendo la heshima na unyenyekevu

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Basi, milango yote ya Yeriko ilikuwa imefungwa kwasababu ya jeshi la Israeli. Hapakuwa na mtu wa kutoka nje au kuingia ndani. **2** Yahweh akamwambia Yoshua, "Tazama, nimeweka Yeriko katika mkono wako, mfalme wake pamoja na wanajeshi wake waliofunzwa. **3** Ni lazima kutembea kwa kuuzunguka mji, wanaume wote wa vita wauzunguke mji mara moja. Ni lazima mfanye hivi kwa siku sita. **4** Makuhani saba lazima wabebe tarumbeta za pembe za kondoo waume mbele za sanduku. Na katika siku ya saba, ni lazima mtembee kwa kuuzunguka mji mara saba, na makuhani lazima wapulize tarumbeta. **5** Kisha watapuliza pembe za kondoo waume kwa nguvu kuu, na mtakaposikia sauti za tarumbeta watu wote na wapige kelele kwa mshindo mkuu, na ukuta wa mji utaanguka chini pale pale. Wanajeshi ni lazime washambulie, kila mmoja eende mbele moja kwa moja. **6** Ndipo Yoshua mwana wa Nuni, aliwaita makuhani na kuwaambia, "Lichukueni sanduku la agano, na waacheni makuhani saba wabebe tarumbeta za pembe za kondoo waume mbele ya sanduku la Yahweh." **7** Yoshua aliwaambia watu, "Nendeni na mkatembee kuuzunguka mji, na watu wa vita wataenda mbele ya sanduku la Yahweh." **8** Makuhani saba walibeba tarumbeta saba za pembe za kondoo mbele ya Yahweh kama Yoshua alivyowaambia watu. Na walivyokuwa akiendelea mbele, walipuliza tarumbeta. **9** Sanduku la Yahweh liliwafuata kwa nyuma yao. Watu wa vita walitembea mbele ya makuhani, na walipuliza tarumbeta zao, lakini walinzi wa nyuma walilifuata sanduku kwa nyuma, na makuhani waliendelea kupuliza tarumbeta zao. **10** Lakini Yoshua aliwaagiza watu, akisema, "Msipige kelele. Sauti yoyote isitoke vinywani mwenu mpaka siku nitakayowaambia kupiga kelele. Ndipo hapo mtakapopiga kelele." **11** Hivyo, alisababisha sanduku la Yahweh kuuzunguka mji mara moja kwa siku hiyo. Kisha wakaingia katika kambi yao, wakakaa usiku ule katika kambi. **12** Basi Yoshua aliamka asubuhi na mapema, na makuhani wakalichukua sanduku la Yahweh. **13** Makuhani saba waliobeba tarumbeta saba za pembe za kondoo waume walikuwa mbele ya sanduku la Yahweh, wakitembea kwa ushupavu, huku wakipuliza tarumbeta. Wanajeshi wenye silaha walikuwa wakitembea mbele yao, lakini walinzi wa nyuma walitembea nyuma ya sanduku la Yahweh, huku tarumbeta ziliendelea kupigwa. **14** Walitembea kuuzunguka mji mara moja katika siku ya pili na kisha wakarudi kambini. Walifanya hivi kwa siku sita. **15** Ilikuwa ni katika siku ya saba ambayo waliamka mapema katika mapambazuko, na walitembea kuuzunguka mji kwa namna ile kama ilivyokuwa kawaida yao, katika siku hii walifanya mara saba. **16** Ilikuwa ni katika siku ya saba ambapo makuhani walipiga tarumbeta, na ya kwamba Yoshua aliwaagiza watu, "Pigeni kelele! Kwa kuwa Yahweh amewapa ninyi mji. **17** Mji pamoja na vitu vyote ndani yake vitatengwa kwa Yahweh kwa ajili ya uharibifu. Ni Rahabu yule kahaba pekee ataishi - yeye pamoja wote waliokuwa pamoja naye katika nyumba - kwasababu aliwaficha watu tuliowatuma. **18** Lakini kwenu, iweni waangalifu juu ya kuchukua vitu vilivyotengwa kwa ajili ya uharibifu, ili baada ya kuvitia alama kwa ajili ya kuharibiwa, msichukue hata kimoja wapo. Na kama mtafanya hivi, mtaifanya kambi ya Waisraeli iharibiwe na mtaleta matatizo katika kambi. **19** Fedha zote, dhahabu na vitu vilivyotengenezwa kwa shaba na chuma vilitengwa kwa ajli ya Yahweh." **20** Hivyo, watu wakapiga kelele, na wakatoa sauti kwa kupuliza tarumbeta. Ilikuwa watu waliposikia sauti za tarumbeta, walipiga kelele kwa sauti kuu, na ukuta ulianguka chini kabisa na kwamba watu waliungia mji, kila mmoja alisonga mbele moja kwa moja. Na waliuteka mji. **21** Waliteketeza kabisa kila kitu kilichokuwa katika mji kwa makali ya upanga - wanaume kwa wanawake, wadogo kwa wakubwa, ng'ombe, kondoo na punda. **22** Kisha Yoshua akawaambia wale watu wawili walioipeleleza nchi, "Nendeni katika nyumba ya kahaba, mtoeni mwanamke na wote walio pamoja naye, kama mlivyomwapia." **23** Basi, vijana wale walioipeleleza nchi waliingia ndani na kumtoa Rahabu nje. Walimtoa nje baba yake, mama, kaka, na ndugu wote waliokuwa pamoja naye. waliwaleta katika sehemu ya nje ya kambi ya Waisraeli. **24** Na ndipo waliuteketeza mji na kila kitu ndani yake. Isipokuwa fedha, dhahabu na vyombo vya fedha na chuma viliwekwa kwa hazina ya nyumba ya Yahweh. **25** Bali Yoshua alimruhusu Rahabu kahaba, nyumba ya baba yake, na wote waliokuwa pamoja naye waishi. Mpaka leo hivi anaishi Israeli kwasababu aliwaficha watu waliotumwa na Yoshua kuipeleleza Yeriko. **26** Kisha katika kipindi hicho, Yoshua aliwaamuru kwa kiapo na kusema, "Alaaniwe machoni pa Yahweh mtu yule anayeujenga mji huu, Yeriko. Ataujenga msingi kwa gharama ya mzaliwa wake wa kwanza, na kwa gharama ya mzaliwa wake wa pili atapachika milango yake." **27** Basi Yahweh alikuwa pamoja na Yoshua, na umaarufu wake ulienea katika nchi yote.

generated on Tue Oct 24 10:45:40 2023

Joshua 6:1

Basi
Neno hili limetumika hapa kuonesha pumziko katika masimulizi. Hapa msimlizi anatueleza kwanini malango ya Yeriko yalikuwa yamefungwa

nimeweka Yeriko katika mkono wako, mfalme wake pamoja na wanajeshi wake waliofunzwa.
Sehemu hii maneno "katika mkono wako" yana maana kwamba Yahweh alimpa Yoshua uwezo wa kuwaangamiza. Pia twaweza kusema, "Ninakupatia nguvu za kuishinda Yeriko, mfalme wake, na wanajeshi wakeo waliofundishwa."

Joshua 6:3

Sentensi kiunganishi
Mungu anaendelea kuongea na Yoshua juu ya kile ambacho watu walitakiwa kukifanya.

Ni lazima mfanye hivi kwa siku sita
"Ni lazima ufanye hivi mara moja kila siku kwa siku sita"

Makuhani saba lazima wabebe tarumbeta za pembe za kondoo waume mbele za sanduku
Makuhani saba wangetembea mbele ya makuhani wengine ambao walikuwa wanalibeba sanduku na kutembea kuuzunguka mji.

Joshua 6:5

Sentensi kiunganishi
Mungu aendelea kuongea na Yoshua juu ya kile watu walichopaswa kufanya

watapuliza pembe za kondoo waume kwa nguvu kuu,
Kiwakilishi 'wa' kinarejelea makuhani saba. "Pembe za kondoo" na "tarumbeta" ni tarumbeta za pembe za kondoo dume ambazo makuhani walikuwa wakizipuliza katika 6:3

ukuta wa mji
"Huu ulikuwa ni ukuta wa nje wa mji" au "ukuta uliouzingira mji."

Joshua 6:6

Nuni
Huyu ni baba yake na Yoshua

Lichukueni sanduku la agano
"Libebeni sanduku la agano"

Joshua 6:8

Makuhani saba walibeba tarumbeta saba za pembe za kondoo mbele ya Yahweh
Maana zinazoweza kukubalika juu ya "mbele za Yahweh ni 1)"katika utii kwa Yahweh" 2) sehemu ya mbele ya sanduku la Yahweh"

walipuliza tarumbeta
"Walizipiga tarumbeta zao sana" au "makuhani walipuliza tarumbeta za pembe za beberu"

Sanduku la Yahweh liliwafuata kwa nyuma yao
Inaweza kuelezwa dhahiri kuwa kulikuwa na watu waliobeba sanduku. au " Makuhani walikuwa wamelibeba sanduku la agano la Yahweh waliwafuata kwa nyuma yao.""

walipuliza tarumbeta zao
"Walizipiga tarumbeta zao sana" au "makuhani walipuliza tarumbeta za pembe za beberu"

Joshua 6:10

Sauti yoyote isitoke vinywani Sauti yoyote isitoke vinywani
Sauti kutoka vinywani mwao inarejelea kuongea au kupiga kelele kwao

Lakini Yoshua aliwaagiza watu
Yoshua alikuwa amewaamuru watu kabla ya kuanza kutembea kwa kuuzunguka mji.

Joshua 6:12

wakipuliza tarumbeta
Hii ina maana kwamba walizipuliza tarumbeta kiasi cha kuzifanya zitoe sauti kubwa kwa mara nyingi. Pia inaweza kumaanisha kuwa "Waliendelea kuzipiga tarumbeta zao kwa nguvu," au "Makuhani waliendelea kuzipuliza pembe za kondoo dume."

Walifanya hivi
Hii ina maana ya "Waisraeli walitembea kuizunguka Yeriko mara moja kwa kila siku."

Joshua 6:15

Watu
Neno hili linawarejelea watu wa Israeli

walipiga tarumbeta
"Waliziliza tarumbeta kwa nguvu" au "kuzipuliza tarumbeta za pembe za beberu"

amewapa ninyi
Neno"ninyi" linarejelea taifa lote la Israeli.

Joshua 6:17

Sentensi kiunganishi
Yoshua anaendelea kuongea na watu wa israeli.

Mji pamoja na vitu vyote ndani yake vitatengwa kwa Yahweh kwa ajili ya uharibifu.
Sentensi hii yaweza kuelezwa kwa kauli tendaji: "Ni lazima kuzitenga kwa Yahweh mji na kila kitu ndani yake kwa ajili ya kuharibiwa"

generated on Tue Oct 24 10:45:40 2023

iweni waangalifu juu ya kuchukua vitu
Kuwa mwangalifu kunaongelewa kana kwamba wao ni walinzi wenyewe. "Iweni waangalifu msivichukue vitu"

mtaleta matatizo katika kambi
Kufanya kitu fulani kinachofanya mambo mabayaa kutokea katika mji kunasemwa kama kuleta matatizo juu yake.

Hazina ya Yahweh
Mkusanyiko wa vitu vilivyotengwa kwa ajili ya kumwabudia Yahweh.

Joshua 6:20

watu wakapiga kelele
"Watu wa Israeli wapiga kelele"

Ilikuwa
Neno hili limetumika hapa kuonesha tukio muhimu katika habari.

makali ya upanga
Ingawa watu wengi wa Israeli hutumia upanga, katika sehemu hiii inarejelea mashambulizi yenye vurugu au vita kwa ujumla. Au twaweza kusema "Kwa panga zao zenye makali" au "katika vita"

Joshua 6:23

Na wakachoma mji
kiwakilishi 'wa'kinawarejelea wanajeshi wa Kiisraeli. Hairejelei wale vijana wawili tu waliowatoa nje Rahabu na familia yake.

Joshua 6:25

anaishi Israeli
Kiwakilishi 'a'kinamrejelea Rahabu na kinawakilisha uzao wake. Yaani "Uzao wake unaishi Israeli."

mpaka leo
"sasa" au "hata leo" uzao wa Rahabu ulikuwa bado unaishi Israeli wakati mwandishi wa awali alipokuwa akiandika habari hii.

Joshua 6:26

Alaaniwe machoni pa Yahweh mtu yule anayeujenga mji huu
kulaaniwa mbele la Yahweh ina maana ya kulaaaniwa na Yahweh. Yaani "Yahweh na amlaani mtu yule atakayejenga.."

Ataujenga msingi kwa gharama ya mzaliwa wake wa kwanza
Matokeo ya mtu kuweka malango mapya kwa mji wa Yeriko ilikuwa ni kwamba mwana wake wa kwanza wa kiume angekufa. Hii inaongelewa kana kwamba ilikuwa ni gharama ambayo mtu alitakiwa kuilipa. "Kama utauweka msingi, atampoteza mwana wake wa kwanza.

kwa gharama ya mzaliwa wake wa pili atapachika milango yake
Matokeo ya mtu kuweka malango mapya kwa mji wa Yeriko ilikuwa ni kwamba mtoto wake mdogo wa kiume angekufa. Hii inaongelewa kana kwamba ilikuwa ni gharama ambayo mtu alitakiwa kuilipa. "Kama utauweka msingi, atampoteza mwana wwake mdogo."

umaarufu wake ulienea
"Umaarufu wa Yoshua ulienea" Kujulikana miongoni wa watu katika nchi yote, kunasemwa kama kuenea kwa umaarufu wake. "Yoshua alijulikana na kuwa maarufu katika nchi yote.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Lakini watu wa Israeli hawakutenda katika uaminifu kuhusiana na vitu vilivyotengwa kwa ajili ya uharibifu. Akani mwana wa Karmi, mwana wa Zabdi, mwana wa Zera, kutoka katika kabila la Yuda, alivitwaa baadhi ya vitu hivyo vilivyokuwa vimetengwa kwa ajili ya uharibifu, na hasira ya Yahweh iliwaka juu yawatu wa Israeli. **2** Yoshua alituma watu kutoka Yeriko kwenda Ai, mji uliokuwa karibu na Bethi Aveni, mashariki mwa Betheli. Aliwaambia, "Nendeni na mkaipeleleza nchi." Wale watu walikwea na kuipeleleza Ai. **3** Waliporudi kwa Yoshua, walimwambia, "Usitume watu wote kwenda Ai. Tuma tu watu elfu mbili au elfu tatu waende kuiteka Ai. Usiwafanye watu wateseke katika vita, kwani ni watu wachache." **4** Hivyo ni watu wapatao elfu tatu tu kutoka katika jeshi ndio walioenda, lakini watu hawa waliwakimbia watu wa Ai. **5** Watu wa Ai waliwaua watu wapatao thelathini na sita, waliwafuata katika lango la mji hadi katika machimbo ya mawe, na waliwauwa walipokuwa wakishuka katika kilima. Na mioyo ya watu ilijawa hofu na ujasiri wao ukawatoka. **6** Basi Yoshua alizirarua nguo zake. Yeye pamoja na wazewe wa Israeli waliweka mavumbi juu ya vichwa vyao na wakainamisha vichwa vyao hadi katika nchi mbele ya sanduku la Yahweh, na walibaki pale mpaka jioni. **7** Kisha Yoshua akasema, "Oo, Yahweh Bwana, kwanini umewavusha watu hawa ng'ambo ya Yordani? Kutuweka katika mikono ya Waamori ili kutuangamiza? ikiwa kama tulifanya maamuzi tofauti na tungekaa katika upande mwingine wa Yordani! **8** Bwana, niseme nini, baada ya Israeli kuwatega migongo maadui zao? **9** Kwa kuwa Wakaanani na wenyeji wote wa nchi watakaposikia, watatuzunguka na kuwafanya watu wa nchi kulisahau jina letu. Na utafanya nini kwa ajili ya jina lako kuu? **10** Yahweh akamwambia Yoshua, "Inuka! kwanini umelala kifudifudi? **11** Israeli imetenda dhambi. Wamevunja agano langu nililowaagiza. Wameiba baadhi ya vitu vilivyokuwa vimetengwa. Wameiba na kisha pia wakaficha dhambi yao kwa kuweka vitu vile walivyochukua miongoni mwa mali zao wenyewe. **12** Na matokeo yake ni kwamba watu wa Israeli hawataweza kusimama mbele za maadui zao. Walitega migongo yao kwa maadui zao kwasababu wao wenyewe wametengwa kwa ajili ya uharibifu. Sitakuwa pamoja nanyi tena mpaka pale mtakapoteketeza vitu vile vilivyotakiwa kuharibiwa, lakini sasa bado viko miongoni mwenu. **13** Inuka! Waweke watu wakfu kwangu, na uwaambie, 'Jiwekeeni wakfu ninyi wenyewe kesho. Kwa kuwa, Yahweh, Mungu wa Israeli asema hivi, "Kuna vitu vilitengwa ili kuteketezwa ambavyo bado viko miongoni mwenu, Israeli. Hamtaweza kusimama mbele ya maadui zenu mpaka pale mtakapoviondoa miongoni mwenu vitu vyote ambavyo vilitengwa kwa ajili ya kuteketezwa." **14** Asubuhi, mtajisogeza wenyewe kwa makabila. Kabila lile ambalo Yahweh atalichagua litasogea karibu kwa koo zake. Ukoo ule ambao Yahweh atauchagua lazima usogee karibu kwa nyumba. Nyumba ambayo Yahweh ataichagua lazima isogee karibu kwa mtu mmoja mmoja. **15** Itakuwa hivi mtu yule atakayechaguliwa na aliye navyo vitu hivyo vilivyotengwa kwa ajili ya kuharibiwa, atachomwa moto, yeye na kila kitu alichonacho, kwasababu amelivunja agano la Yahweh na kwasababu amefanya jambo la aibu katika Israeli.'" **16** Basi, Yoshua aliamka asubuhi na mapema na aliwaleta Israeli karibu, kabila kwa kabila, na kabila la Yuda lilichaguliwa. **17** Yoshua akazisogeza koo za Yuda karibu, na ukoo wa Zera ulichaguliwa. Akausogeza karibu ukoo wa Zera mtu kwa mtu, na Zabdi alichaguliwa. **18** Akaisogeza karibu nyumba ya Zabdi mtu kwa mtu, na Akani mwana wa Karmi, mwana wa Zabdi, mwana wa Zera, kutoka kabila la Yuda, alichaguliwa. **19** Kisha Yoshua akamwambia Akani, "Mwanangu, niambie ukweli mbele za Yahweh, Mungu wa Israel, na ufanye ukiri wako kwake. Tafadhali niambie kile ulichofanya. Usinifiche." **20** Akani akamjibu Yoshua, " Kwa kweli nimetenda dhambi mbele Yahweh, Mungu wa Israeli. **21** Nilichofanya ni hiki: Nilipoona miongoni mwa nyara mkoti mzuri kutoka Babeli, shekeli mia mbili za fedha, na kipande cha dhahabu chenye uzito wa shekeli hamsini, nilivitamani na nikavichukua. Vimefichwa chini ardhini katikati ya hema langu, na fedha iko chini yake." **22** Yoshua akatuma wajumbe waliokimbia mpaka kwenye hema mahali palipokuwa na vile vitu. Walipoangalia, waliviona vimefichwa katika hema lake, na fedha chini yake. **23** Walivichukua vitu hivyo kutoka katikati ya hema na kuvileta kwa Yoshua na watu wote wa Israeli. Walivimwaga mbele za Yahweh. **24** Kisha Yoshua na Waisraeli wote pamoja naye, walimchukua Akani mwana wa Zera, na fedha, na koti, na kipande cha dhahabu, wana na binti zake, ng'ombe zake, punda zake, kondoo zake, hema lake, na kila kitu alichokuwa nacho, na wakavileta hata bonde la Akori. **25** Kisha Yoshua akasema, "Kwanini umetusumbua? Leo Yahweh atakutesa na wewe." Waisraeli wote wakampiga kwa mawe. Na wakawachoma wote kwa moto, na wakawapiga mawe. **26** Kisha wakaweka juu yake kichuguu kikubwa cha mawe ambayo yapo hata leo. Yahweh akaachilia mbali hasira yake. Hivyo basi, jina la mahali hapo likawa Akori hata leo.

generated on Tue Oct 24 10:45:40 2023

Joshua 7:1

vitu vilivyotengwa kwa ajili ya uharibifu
"Vitu ambavyo Mungu alikuwa amevisema lazima vitengwe kwa ajili yake kwa kuviteketeza"

Akani...Karmi... Zabdi...
Haya ni majina ya wanaume.

Hasira ya Yahweh ikawaka
"Hasira" na "kuwaka" yanaonesha uzito, siyo kwamba moto ulikuwapo dhahiri. "Hasira ya Yahweh iliwaka kama moto"

Joshua 7:2

Watu wote
Inarejelea jeshi lote la Israeli.

watu ni wachache
linarejelea watu wa Ai

Joshua 7:4

watu wapatao elfu tatu tu kutoka katika jeshi
Hawa ni wanaume walikuwa sehemu ya jeshi. "Watu elfu tatu waliokuwa ni sehemu ya jeshi waliopanda."

watu elfu tatu.... watu thelathini na sita
wanaume sita..-"3,000 watu ... 36 wanaume"

mioyo ya watu iliogopa... ujasiri wao uliwatoka
Vifungu hivi viwili vya maneno vina maana sawa na vimeunganishwa ili kutilia mkazo kwamba watu waliogopa sana.

mioyo ya watu
Kirai hiki kinawarejelea wanajeshi wa Kiisraeli

ujasiri wao ukawatoka
"hawakuwa na ujasiri tena ndani yao"

Joshua 7:6

alizirarua nguo zake. Yeye pamoja na wazewe wa Israeli waliweka mavumbi juu ya vichwa vyao na wakainamisha vichwa vyao hadi katika nchi mbele ya sanduku la Yahweh
Walifanya vitu hivi ili kumwonesha Mungu jinsi walivyo na huzunisshwa na kufedheheshwa.

Kutuweka katika mikono ya Waamori ili kutuangamiza?
Yoshua alikuwa anauliza kama hii ni sababu ya Mungu kuwaleta ng'ambo ya Yordani. "Je ulifanya hivi ili kututia katika mikono ya Waamori ili kututeketeza?"

Kutuweka katika mikono ya Waamori ili kutuangamiza?
Katika mikono ya Waamori inawakilisha utawala na mamlaka. Kuwatia Waisraeli katika mikono ya Waamori ni kuwaruhusu Waamori kuwa na mamlaka juu ya Waisraeli na kuwaangamiza.

ikiwa kama tulifanya maamuzi tofauti
Neno "ikiwa kama" linaonesha kuwa haya ni matakwa ambayo bado hayajatokea. "Ninatamani tungefanya maamuzi tofauti."

Joshua 7:8

Maelezo ya jumla
Yoshua anamwelezea Mungu juu ya wasiwasi uliokuwepo

niseme nini, baada ya Israeli kuwatega migongo maadui zao!
Yoshua aliyasema haya kuonesha jinsi alivyokuwa amekatishwa tamaa kana kwamba alikuwa hana hata neno la kusema. "Sijui kitu cha kusema.Israeli imegeuka na kukimbia mbele za adui zao."

Israeli kuwatega migongo maadui zao
Kufanya hivyo kunamaanisha kukimbia kutoka kwa maadui zao. "Israeli imekimbia kutoka kwa maadui zao."

watatuzunguka na kuwafanya watu wa nchi kulisahau jina letu
Kuwafanya watu wasahau jina la Israeli ina maana ya kuwafanya waasahau Waisraeli. Kwa namna hii watalifanya hili kwa kuwaua Waisraeli. "Watatuzunguka na kutuua, na watu wa dunia watatusahau sisi."

Na utafanya nini kwa ajili ya jina lako kuu?
Kifungu cha maneno "jina lako kuu" mahali hapa kina maana ya Sifa za Mungu na uweza. "Na je utafanya nini ili watu wajue kuwa wewe ni mkuu."

Na utafanya nini kwa ajili ya jina lako kuu?
Yoshua alitumia swali hili kwa ajili ya kumtahadharisha Mungu kwamba kama Waisraeli watauwawa, ndipo watu wengine watadhani kuwa Mungu si mkuu. "Hakutakuwa na kitu utakachokifanya kwa ajili ya jina lako kuu" au "Watu hawatajua kwamba wewe ni mkuu."

Joshua 7:10

Maelezo ya jumla
Yahweh anamwambia Yoshua kwanini Israeli imelaaniwa.

kwanini umelala kifudifudi?
Mungu alitumia swali hili kumkemea Yoshua kwa kulala kifudifudi. "Acha kulala hapo kifudifudi katika uchafu!."

vitu vilivyokuwa vimetengwa
Hivi ni vitu "viliwekwa kwa ajili ya kuharibiwa" kutoka katika 6:17 "Vitu vilivyolaaniwa" au "Vitu vile ambavyo Mungu amevilaani"

Wameiba na kisha pia wakaficha dhambi yao
Kuficha dhambi ina maana ya kujaribu kuwafanya watu wengine wasijue kuwa wametenda dhambi.

generated on Tue Oct 24 10:45:40 2023

"Wameviiba vitu vile na kisha walijaribu kuwaficha watu wasijue kuwa wametenda dhambi"

hawataweza kusimama mbele za maadui zao
Kusimama mbele ya maadui zao kuna maana ya kupigana kwa mafanikio dhidi ya maadui zao. Hivyo ina maana ya "hawataweza kupigana kwa mafanikio dhidi ya maadui zao" au "hawataweza kuwashinda maadui zao."

Walitega migongo yao kwa maadui zao
Kutega migongo kuna maana ya kukimbia mbali kutoka kwa maadui zao.

Sitakuwa pamoja nanyi tena
Kuwa pamoja na Israeli kuna maana ya kuwasaidia Waisraeli. "Sitawasaidieni tena."

Joshua 7:13

Sentensi kiunganishi
Yahweh anaendelea kuongea na Yoshua na kumwambia kitu cha kuwaambia watu

Watu
Inarejelea watu wa Israeli

Hamtaweza kusimama mbele ya maadui zenu
Kusimama mbele za maadui zao kuna maana ya kupigana kwa mafanikio dhidi yao. "Hamtaweza kuwashinda maadui zenu"

Joshua 7:14

Sentensi kiunganishi
Yahweh anaendelea kumwambia Yoshua kile anachopaswa kuwaambia watu.

mtajisogeza wenyewe kwa makabila
Kulikuwa na makabila kumi na mawili yaliyowafanya watu wa Israeli. Kifungu cha maneno "kwa makabila" kina maana ya "kila kabila"

Kabila lile ambalo Yahweh atalichagua litasogea karibu kwa koo zake
Kabila hujengwa na makabila mengi. "Kutoka katika kabila ambalo Yahweh amelichagua, kila kabila litakaribia,"

Kabila ambalo Yahweh atalichagua
Viongozi wa Israeli watapiga kura, na kwa kufanya hivi, wangejifunza ni kabila gani Yahweh alikuwa amelichagua.

Ukoo ule ambao Yahweh atauchagua lazima usogee karibu kwa nyumba
Ukoo ulijengwa na familia/nyumba kadhaa. "Kutoka katika ukoo ambao Yahweh ameuchagua, kila nyumba itasogea karibu."

Nyumba ambayo Yahweh ataichagua lazima isogee karibu kwa mtu mmoja mmoja
Nyumba iliundwa na watu kadhaa. "Kutoka katika nyumba ambayo Yahweh ameichagua, kila mtu atasogea karibu"

Itakuwa hivi mtu yule atakayechaguliwa
Maneno haya yaweza kuelezwa kwa muundo tendaji "Yeye ambaye Yahweh anamchagua"

amelivunja agano la Yahweh
Kuvunja agana kuna maana ya kutolitii. "Ameliasia agano la Yahweh"

Joshua 7:16

Maelezo ya jumla
Yoshua anafuata agizo la Yahweh la kuwaleta Waisraeli mbele za Yahweh.

aliwaleta Israeli karibu
Maneno "kabila kwa kabila" lina maana ya kila kabila.

Kabila la Yuda lilichaguliwa
Maneno haya yanaweza kuelezwa kawa muundo tendaji. "Yahweh alilichagua kabila la Yuda"

Akausogeza karibu ukoo wa Zera mtu kwa mtu,
kirai "mtu kwa mtu" ina maana ya kila mtu. Watu katika sentensi hii walikuwa ni viongozi wa nyumba zao.

ukoo wa Zera
Ukoo uliitwa kawa jina la mtu aliyeitwa Zera

Zabdi...Akani...Karmi...Zera
Haya ni majina ya wanaume.

Joshua 7:19

ufanye ukiri wako kwake
Maneno "fanya ukiri wako" yaweza kufafanuliwa kwa kitenzi 'kiri' "Kiri kwake"

Usinifiche
Kuficha maelezo ina maana ya kujaribu kumficha mtu asijue. "usinizuie kujua kile ulichokifanya."

Shekeli mia mbili
Hii ni zaidi ya kilogramu mbili

shekeli hamsini
Hii ni zaidi ya gramu 500

Vimefichwa chini ardhini
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Nilivificha chini ardhini."

Joshua 7:22

Walipoangalia
"Watu wale Yoshua aliwatuma waliaangalia"

generated on Tue Oct 24 10:45:40 2023

Walivimwaga
kumwaga vitu vingi chini

Joshua 7:24

bonde la Akori
Jina la maana ya "bonde la matatizo," lakini ni vizuri kulitafsiri jina Akori kama linavyosikika.

Joshua 7:25

"Kwanini umetusumbua?
Yoshua anatumia swali hili kumkemea Akani. "Umetutesa"

Na wakawachoma wote kwa moto, na wakawapiga mawe
Maana zinazokubalika 1) Waisraeli waliichoma familia ya Akani hadi kifo na kisha wakawafunika kwa mawe. 2) Waisraeli waliipiga kwa mawe familia ya Akani na kisha wakaichoma kwa moto miili yao.

Yahweh akaachilia mbali hasira yake
Kuachilia mbali hasira ina maana ya kuacha kuwa na hasira. Kuwaka kwa hasira ina maana ya kuwa na hasira kali.

hata leo
Ilikuwa bado linaitwa bonde la Akori katika kipindi ambacho mwandishi aliandika. "hata leo" au "hata sasa"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahweh akamwambia Yoshua, "Usiogope; usivunjike moyo. Chukua pamoja nawe watu wa vita. Pandeni kwenda Ai. Tazama nimemtia mkononi mwako mfalme wa Ai, watu wake, mji wake na nchi yake. **2** Mtafanya hivyo pia huko Ai na mfalme wake kama mlivyofanya kwa Yeriko na mfalme wake, isipokuwa mtachukua nyara na mifugo kwa ajili yenu. Pangeni mashambulizi ya uviziaji nyuma ya mji." **3** Basi Yoshua aliinuka na akawachukua kwenda Ai watu wote wa vita. Kisha Yoshua akachagua watu elfu thelathini - wenye nguvu na ujasiri - na aliwatuma waende wakati wa usiku. **4** Aliwaamuru, "Tazama, mtalala katika hali ya mashambulizi ya uviziaji dhidi ya mji, kwa nyuma yake. Usiende mbali sana na mji, lakini ninyi nyote muwe tayari. **5** Mimi pamoja na watu wote walio pamoja nami tutaukaribia mji. Na wakati watakapokuja kutushambulia sisi, tutawakimbia kama tulivyofanya hapo mwanzo. **6** Watatoka nje watukimbize mpaka hapo tutakapokuwa tumewavuta mbali sana na mji, watasema, "Wanatukimbia kama walivyofanya mara ya mwisho.' Hivyo tutawakimbia na kwenda mbali. **7** Kisha mtapanda kutoka sehemu mliyojificha, na mtauteka mji. Yahweh Mungu wenu atawapa mkononi mwenu. **8** Tazama nimewaamuru, mtakapouteka mji, mtauchoma moto. Mtayafanya haya wakati mtakapotii agizo lililotolewa katika neno la Yahweh." **9** Yoshua akawatuma, na wakaenda sehemu ya uviziajia, na wakajificha kati ya Betheli na Ai sehemu ya magharibi ya Ai. Yoshua akalala miongoni mwa watu usiku ule. **10** Yoshua aliamka asubuhi na mapema na akawaandaa tayari wanajeshi wake, Yoshua na wazee wa Israeli walishambuliwa watu wa Ai. **11** Watu wote wa vita waliokuwa pamoja naye walipanda na kuukaribia mji. Walisogea karibu na mji na wakapiga kambi sehemu ya kasikazini mwa Ai. Kulikuwa na bonde kati yao na Ai. **12** Alichukua watu wapatao elfu tano hivi na akawaweka katika hali ya kuvizia katika upande wa magharibi mwa mji kati ya Betheli na Ai. **13** Waliwapanga wanajeshi wote, jeshi kuu katika upande wa kasikazini mwa mji, na walinzi wa nyuma upande wa magharibi mwa mji. Yoshua alilala bondeni usiku ule. **14** Na ilikuwa alipoona hilo mfalme wa Ai, yeye pamoja na jeshi lake, waliamka asubuhi na mapema na walitoka kwa haraka kwenda kuwashambulia Israeli katika eneo linalokabili bonde la Mto Yordani. Hakujua kuwa kulikuwa na shambulizi la kuvizia lilikuwa linasubiria kushambulia kutokea kwa nyuma ya mji. **15** Yoshua na Waisraeli wote walikubali wenyewe kushindwa mbele yenu, na wakakimbia kuelekea nyikani. **16** Watu wote waliokuwa kwenye mji waliitwa kwa pamoja waende mbele yao, na walienda mbele ya Yoshua na kwa jinsi hiyo walivutwa mbali na mji. **17** Hapakuwa na mtu mme aliyesalia Ai na Betheli ambaye alikuwa hajaenda nje kuwafuatilia waisraeli. Na walipokuwa wanawafuatilia Waisraeli, Wakatoka na waliuacha mji wazi. **18** Yahweh akamwambia Yoshua, "Nyosha mkuki huo ulio mkononi mwako kuelekea Ai, kwa kuwa nitaitia Ai mikononi mwako." Yoshua akaunyosha mkuki uliokuwa mkononi mwake kuuelekea mji. **19** Wanajeshi waliojificha katika hali ya kuvizia walitoka upesi katika eneo lao mara tu alipounyosha mkono wake. Walikimbia mbio na kuuingia mji na kuuteka. Na kwa haraka wakauchoma moto mji. **20** Watu wa Ai waligeuka na kuangalia nyuma. Waliona moshi kutoka katika mji ukipanda kwenda angani, na hawakuweza kutoroka kwa njia hii au ile. Kwa kuwa wanajeshi wa Israelei waliokuwa wamekimbia katika nyika, sasa walirudi kuwakabili wale waliokuwa wanawafuatilia. **21** Na wakati Yoshua na Israeli wote walipoona kuwa wale watu wa kuvizia wameuteka mji kwa ule moshi uliokuwa ukipanda, waligeuka nyuma na kuwaua watu wa Ai. **22** Na wanajeshi wengine wa Israeli, wale waliokuwa wameingia ndani ya mji, walitoka nje ili kuwashambulia. Hivyo, watu wa Ai walikamatwa katikati ya majeshi ya Israeli, baadhi katika upande huu na wengine katika upande ule. **23** Lakini walimhifadhi mfalme wa Ai, ambaye walimteka akiwa hai, na kisha wakamleta kwa Yoshua. **24** Ilikuwa baada ya Israeli walipokuwa wamemaliza kuuwaua wenyeji wote wa Ai katika uwanda kariibu na nyika mahali walipowafuata, na baada ya wao wote, hata yule wa mwisho, walipokuwa wamekwisha kulala kwa ncha ya upanga, Waisraeli wote walirudi Ai. Waliuteka mji kwa ncha ya upanga. **25** Wale wote walikufa siku hiyo walikuwa watu elfu kumi na mbili elfu, wanaume na wanawake, wote ni watu wa Ai. **26** Yoshua hakuukunja mkono wake ambao alikuwa ameunyosha huku akishikilia mkuki wake, mpaka pale alipowateketeza kabisa watu wote wa Ai. **27** Waisraeli walichukua tu wanyama na nyara kutoka katika mji kwa ajili yao wenyewe, kama Yahweh alivyokuwa amemwagiza Yoshua. **28** Yoshua aliichoma Ai na kuigeuza kuwa kichuguu cha mapango. Ni mahali palipoachwa ukiwa hata leo. **29** Alimtundika mfalme wa Ai juu ya mti mpaka jioni. Na jua lilipokuwa linaenda kuzama, Yoshua aliwaagiza na wakautoa mwili wa mfalme wakaushusha chini ya mti na kuutupa mbele ya malango ya mji. Huko wakaweka kichuguu kikubwa cha mawe juu yake. Kichuguu hicho kimebaki huko hata leo. **30** Kisha Yoshua akajenga madhabahu kwa Yahweh, Mungu wa Israeli katika Mlima wa Ebali, **31** kama vile Musa mtumishi wa Yahweh alivyowaagiza watu wa Israeli, kama ilivyoandikwa katika kitabu cha sheria ya Musa: "Madhabahu ya mawe yasiyochongwa, ambayo juu yake hakuna mtu yeyote aliyetumia zana ya chuma." Na allimtolea Yahweh sadaka ya kuteketezwa juu yake na wakatoa sadaka ya amani. **32** Na huko aliandika juu ya mawe nakala ya sheria za Musa mbele ya

generated on Tue Oct 24 10:45:40 2023

watu wa Israeli. **33** Waisraeli wote, wazee wao, maafisa, na waamuzi wao walisimama katika sehemu mbili za sanduku mbele ya makuhani na Walawi ambao hulibeba sanduku la Agano la Yahweh - wageni pamoja na wazalia, nusu yao walisimama mbele ya Mlima Gerizimu na nusu walisimama mbele ya Mlima Ebali. Waliwabariki watu wa Israeli kama Musa mtumishi wa Yahweh alivyowaagiza hapo mwanzo. **34** Baada ya hayo, Yoshua alisoma maneno yote ya sheria, baraka na laana, kama zilivyoandikwa katika kitabu cha sheria. **35** Halikusalia hata neno moja katika yote ambayo Musa alimwagiza Yoshua ambalo halikusomwa mbele ya kusanyiko la Waisraeli lilojumuisha wanawake, watoto wadogo na wageni walioishi miongoni mwao.

Joshua 8:1

Usiogope; usivunjike moyo
Vifungu hivi viwili vya maneno kimsingi vinamaanisha kitu kimoja. Yahweh ameviunganisha pamoja kutia mkazo kwamba hakuna sababu ya kuogopa.

nimemtia mkononi mwako mfalme wa Ai... na nchi yake
Kuwatia katika mkono wa Israeli ina maana ya kuwapa waisraeli ushindi na kuwatawala. "Nimewapeni ushindi dhidi ya mfalme wa Ai na watu wake, na nimewapeni utawala juu ya mji wake na nchi yake."

Nimewapeni
Mungu anaongelea juu ya ahadi alizoahidi kufanya kana kwamba alikuwa ameshakifanya, kwasababu atalifanya kwa uhakika. "NItawapa kwa uhakika"

mfalme wake
Neno 'wake' inarejelea mji wa Ai.

Joshua 8:3

watu wa vita
"jeshi la Israeli"

watu elfu thelathini
wanaume 30,000

Joshua 8:5

Maelezo ya jumla
Yoshua anaendelea to kuelezea mapango wa vita kwa wanajeshi wake

atawapa mkononi mwenu.
"mkono" inaashiria utawala na nguvu za watu walizo nazo juu ya maadui zao.

Joshua 8:8

Maelezo ya jumla
Yoshu anamalizia kueleza mpango wa vita kwa wanajeshi wake.

Yoshua akawatuma
Maneno haya yanamrejelea Yoshua akiwatuma watu thelathini walikuwa wamechaguliwa ili kuivamia Ai mahali ambapo watakaa ili kuvizia.

sehemu ya kuvizia
"mahali ambapo wangejificha mpaka wakati wa kushambulia."

Joshua 8:10

watu elfu tano
"Wanaume 5,000" Kundi hii linaonekana kuwa sehemu ya watu "elfu thelathini (8:8). Hili ni kundi dogo lilosalia katika hali ya kuvizia wakati watu wengine 25,000 walipouvamia mji.

Joshua 8:13

Maelezo ya jumla
Waisraeli wanajianda kupigana na watu wa Ai.

jeshi kubwa
kundi kubwa la watu wapiganaji, si kundi lile lililokuwa katika hali ya kusubiri

walinzi wa nyuma
wale walikuwa wamewekwa katika hali ya kuvizia upande wa magharibi mwa mji.

Joshua 8:15

walikubali wenyewe kushindwa mbele yenu
"waache washindwe mbele ya watu wa Ai." Maneno"mbele yao" yana maana ya kile ambacho watu wa Ai wakiona na kukifikiria.

walikubali wenyewe kushindwa mbele yenu
Neno "kushindwa" laweza kuelezwa kwa muundo tendaji. "waache watu wa Ai wafikiri kwamba wameshawashinda Waisraeli."

mbele yao...waliwafuata...walivutwa mpaka mbali
Maneno "yao" na "wa" yanarejelea jeshi la Ai.

walikimbia... waliwafuata
Maneno haya yanalihusu jeshi la Israeli.

Watu wote waliokuwa kwenye mji waliitwa kwa pamoja
Maneno haya yanaweza kuelezwa kwa muundo tendaji. " viongozi wa mji walliwaita watu wote kwa pamoja katika mji.

generated on Tue Oct 24 10:45:40 2023

Watu wote waliokuwa katika mji
Mwandishi anaongelea kwa njia ya jumala juu ya watu wote, lakini ilikuwa ni juu ya watu wote wanaoweza kupigana.

Waliuacha mji
"Waliuacha mji ukiwa hauna ulinzi kabisa" au " baada ya kutoka, kulikuwa hakuna mtu yeyote wa kuulinda mji"

Joshua 8:18

nitaitia Ai mikononi mwako.
Kuiweka Ai katika mkono wa Israeli ina maana ya kuipa Israeli ushinid na utawala juu ya Israeli.

Joshua 8:24

baada ya Israeli walipokuwa wamemaliza kuuwaua wenyeji ... baada ya wao wote... walipokuwa wamekwisha kulala kwa ncha ya upanga
Mwandishi anatumia sentens hizi, ambazo zote zina maana moja, zikiwa na maana ya Israeli walikuwa wamelitii agizo la Mungu la kumwua kila mtu huko Ai.

walikuwa wameanguka kwa makali ya upanga
Hapa maana ya kuanguka ni kufa, na makali ya upanga yanamaanisha vita au jeshi la Israeli.

elfu kumi na mbili
"12,000"

Joshua 8:27

mahali palipoachwa ukiwa
Ni sehemu ambapo watu walioishi hapo kwanza, lakini sasa hakuna mtu aishiye hapo.

Joshua 8:29

hata leo
"leo" au "hata sasa"

Joshua 8:30

Mlima Ebali
Ni mlima ulioko huko Kanaani.

Joshua 8:34

Halikusalia hata neno moja katika yote ambayo Musa alimwagiza Yoshua ambalo halikusomwa
Maneno haya yaweza kuelezwa kwa kauli kubalifu kama "Yoshua alisoma kila neno kati ya yote ambayo Musa aliyaagiza" au "Yoshua aliisoma sheria yote ya Musa."

Israeli
Neno hili linalirejelea taifa la Israeli

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kisha wafalme wote walioishi ng'ambo ya mto Yordani katika nchi ya milima, na katika nchi za chini katika pwani za Bahari Kuu mbele ya Lebanoni - Wahiti, Waamori, Wakanaani, Waperizi, Wahivi na Wayebusi - **2** hawa waliungana pamoja chini ya amri moja kuinua vita dhidi ya Yoshua na Israeli. **3** Waliposikia wenyeji wa Gibeoni juu ya mambo aliyoyafanya Yoshua katika Yeriko na Ai, **4** walipanga mpango wa udanganyifu. Walienda kama wajumbe. Walichukua magunia yaliyochakaa na kuyaweka juu ya punda. Walichukua pia viriba vilivyochakaa na kuchanika chanika na vilivyozibwa zibwa. **5** Walivaa miguuni mwao viatu vilivyozeeka na kutoboka toboka, na walivaa nguo kuukuu, zilichanika chanika. Na mikate yote katika chombo ilikuwa mikavu na yenye uvundo. **6** Kisha wakamwendea Yoshua katika kambi huko Giligali na wakamwambia yeye pamoja wa watu wa Israeli wakisema, " **7** Tumesafiri kutoka nchi ya mbali, basi fanyeni agano nasi." Watu wa Israeli wakawaamba Wahivi, "Huenda mnaishi karibu nasi. Twawezeje kufanya agano nanyi?" **8** Wakamwambia Yoshua, "Sisi ni watumishi wako."Yoshua akawauliza, "Ninyi ni akina nani? Mnatokea wapi? **9** Wakamwambia, "Watumishi wako wamekuja hapa kutokea nchi ya mbali, kwasababu ya jina la Yahweh Mungu wako. Tumesikia habari kumhusu na kuhusu kila kitu alichokifanya Misri - **10** na kila kitu alichokifanya kwa wafalme wawili wa Waamori katika upande mwingine wa Yordani - kwa mfalme Sihoni wa Heshiboni, na kwa Ogu wa Bashani aliyekuwa katika Ashitarothi. **11** Wazee wetu na wenyeji wote wa nchi yetu walituambia," Chukueni chakula mikononi mwenu kwa ajili ya safari. Nendeni mkakutane nao, na kisha muwambie, "Sisi ni watumishi wenu. Fanyeni agano pamoja nasi." **12** Huu ni mkate wetu, ulikuwa wa moto tulipouchukua kutoka katika nyumba zetu katika siku ile tulipotoka kuja kwenu. Lakini sasa, tazama, imekuwa kavu na yenye ukungu. **13** Viriba hivi vilikuwa vipya tulipovijaza, na tazama, sasa vinavuja. Nguo zetu na viatu vyetu vimechakaa na kuwa vikuukuu kwasababu ya safari ndefu." **14** kwahiyo, Waisraeli wakatwaa sehemu ya vyakula vyao, lakini walifanya hivyo bila ya kumwuliza Yahweh ili awaongoze. **15** Yoshua akafanya amani pamoja nao na kufanya agano pamoja nao ili waishi. Viongozi wa watu nao pia wakawaapia. **16** Siku tatu baada ya Waisraeli kufanya agano pamoja nao, waligundua kuwa walikuwa ni majirani zao na ya kwamba waliishi karibu nao. **17** Kisha watu wa Israeli walisafiri na kufika katika miji yao katika siku ya tatu. Miji yao ilikuwa Gibeoni, Kefira, Beerothi, na Kiriathi Yearimu. **18** Watu wa Israeli wahakushambulia kwasababu viongozi wao walikuwa wamewaapia mbele za Yahweh, Mungu wa Israeli. Waisraeli wote walikuwa wananung'unika kinyume na viongozi wao. **19** Lakini viongozi wote waliawaambia watu wote wa Israeli, "Tumeapa kwa Yahweh, Mungu wa Israeli kwa ajili yao, na sasa hatuwezi kuwadhuru. **20** Hiki ndicho tutakachowafanyia: Tutawaacha waishi ili tuepuke ghadhabu ambayo yaweza kuja juu yetu kwasababu ya kiapo tulichowaapia." **21** Viongozi wakawaambia watu, "Waacheni waishi." Hivyo Wagibeoni wakawa wakata kuni na wachota maji wa Waisraeli wote, kama vile viongozi walivyosema juu yao. **22** Yoshua aliwaita na kuwaambia, " Kwanini mlitudanya wakati mliposema, "Tuko mbali sana nanyi' wakati mnaishi hapa hapa miongoni mwetu? **23** Na kwasababu hii, mmelaaniwa na baadhi yenu mtakuwa watumwa siku zote, wenye kukata kuni na kuchota maji kwa ajli ya nyumba ya Mungu wangu." **24** Walimjibu Yoshua na kusema, "Ni kwasababu watumishi wako waliambiwa kwamba Yahweh Mungu wenu alimwagiza Musa mtumishi wake kuwapa ninyi nchi yote, na kuwateteza wenyeji wote wa nchi mbele yenu - hivyo tuliogopa kwasababu yenu kwa ajili ya maisha yetu. Ndio maana tulifanya jambo hili. **25** Tazama sasa, mnatumiliki chini ya utawala wenu. Chochote kilichochema na haki kwenu kutufanyia, fanyeni." **26** Basi Yoshua aliwafanyia hivi: aliwaondoa katika mamlaka ya watu wa Israeli, na Waisraeli hawakuwaua. **27** Siku hiyo Yoshua aliwafanya Wagibeoni kuwa wakata kuni na wachotaji wa maji kwa jamii, na kwa madhabahu ya Yahweh hadi leo katika sehemu ambayo Yahweh huichagua.

Joshua 9:1

Yordani
Jina la Mto Yordani

chini ya amri moja
amri hapa inamwakilisha mtu yule aliyewaamrisha. Kuwa chini yake ina maana ya kutii amri yake. "Kutii amri ya kiongozi mmoja."

Joshua 9:3

mpango wa udanganyifu
mpango wa uongo ulikusudia kuwahada Yoshua na Waisraeli.

mikavu na yenye uvundo
"kavu na iliyojaa fangasi" au iliyochina na kuharibika"

generated on Tue Oct 24 10:45:40 2023

Joshua 9:6

Watu wa Israeli
inalirejelea taifa lote la Israeli

Wahivi
Hili ni jina jingine la Wagibeoni

Huenda mnaishi karibu nasi. Twawezeje kufanya agano nanyi?
Yoshua anatia mkazo kuwa watu wa Israeli lazima wafuate amri ya yahweh juu ya vitu vyote. "kama mnaishi karibu nasi, hatuwezi kufanya agano nanyi"

Joshua 9:9

Yordani
Hili ni jina la Mto Yordani

Sihoni
Hili ni jina la Mfalme wa Waamori aliyeshindwa.

Heshiboni
Hili ni jina la mji wa kifalme wa taifa la Moabu.

Ogu
Hili ni jina la mfalme wa Bashani aliyeshindwa

Ashitarothi
Hili ni jina la mji uliojulikana kwa kuabudu mungu mke aliyeitwa kwa jina hilo hilo.

Joshua 9:11

mkononi mwako
Kifungu hiki cha maneno kina maana ya "kuchukua" Neno 'mkono' linamaanisha kumiliki vitu vya Wagibeoni.

mkutane nao na muwaambia
Neno 'nao' linawarejelea watu wa Israeli.

Joshua 9:14

Yoshua akafanya amani pamoja nao na kufanya agano pamoja nao ili waishi. Viongozi wa watu nao pia wakawaapia
Sentensi hizi mbili zinaongelea juu ya jambo lile lile lililotokea. Yoshua, kiongozi wa taifa aliahidi kutowaua Wagibeoni. Viongozi wa taifa la Israeli, hivyo hivyo walifanya agano. "Yoshua na viongozi wa Israeli walifanya agano la damu na watu wa Gibeoni."

watu
Neno hili hapa linawarejelea watu wa Israeli.

Joshua 9:16

siku tatu
inarejelea namba tatu katika mpangilio

Kefira
Huu ni mmoja kati ya miji ya Wagibeoni.

Beerothi
Hili ni jina la mahali.

Kiriathi Yearimu
Hili ni jina la mahali.

Joshua 9:18

watu
Neno hili hapa linamaanisha taifa la Israeli.

Joshua 9:20

Wagibeoni wakawa wakata kuni na wachota maji
"Wagibeoni wakawa wakata kuni na wabeba maji."

Joshua 9:22

nyumba ya Mungu wangu
Maneno haya hapa yana maana ya sehemu ya Yahweh ya kukaa, yaani Hema la kukutania.

Joshua 9:24

Chochote kilicho chema na haki
Maneno 'chema' na 'haki' yanamaanisha kimsingi kitu kile kile. "chochote kilicho sawa na haki"

Joshua 9:26

aliwafanyia
neno hili linawarejelea Wagibeoni.

hadi leo
Kirai "hadi leo" kina maana ya wakati ambao mwandishi alikuwa anaishi. "hata sasa"

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Chapter 10

1 Ikawa Adonizedeki, mfalme wa Yerusalemu, alisikia kuwa Yoshua ameiteka Ai na ameiteketeza kabisa, kama alivyokwisha kufaya huko Yeriko na mfalme wake. Na alisikia jinsi ambavyo watu wa Gibeoni walivyofanya amani na watu wa Israeli na walikuwa wanaishi miongoni mwao. **2** Watu wa Yerusalemu waliogopa sana kwasababu Gibeoni ulikuwa mji mkubwa, kama mmoja wa miji ya kifalme. Ilikuwa kubwa kuliko Ai, na watu wake wote walikuwa ni mashujaa wenye nguvu. **3** Hivyo Adonizedeki, mfalme wa Yerusalemu, alituma ujumbe kwa Hohamu, mfalme wa Hebroni, na kwa Piramu, mfalme wa Yarimuthi, na kwaYafia, mfalme wa Lakishi, na kwa Debiri, mfalme wa Eguloni: **4** "Njooni kwangu na mnisaidie. Tuishambulie Gibeoni kwasababu wamefanya amani na Yoshua pamoja na watu wa Israeli. **5** Wafalme watano wa Waamori; mfalme wa Yerusalemu, mfalme wa Hebroni, mfalme wa Yarimuthi, mfalme wa Lakishi, na mfalme wa Eguloni walikwea, wao pamoja na majeshi yao yote. Walipanga sehemu yao kinyume na Wagibeoni na waliwashambulia. **6** Watu wa Gibeoni walituma ujumbe kwa Yoshua na kwa jeshi huko Giligali. Walisema, " Upesi! Msiuondoa mkono wenu kutoka kwa watumishi wenu. Kwaeni mje haraka na mtuokoe. Mtusaide, maana wafalme wote wa Waamori wanaoishi katika nchi ya milima wamekusanyika kwa pamoja ili watushambulie. **7** "Yoshua alipanda kutoka Giligali, yeye na watu wote wa vita pamoja naye, na watu wote wapiganaji. **8** Yahweh akamwambia Yoshua, "Usiwaogope. Nimewatiwa wote katika mkono wako. Hakuna hata mmoja wao atakayeweza kuzuia mashambulizi yako." **9** Baada ya kutembea usiku kucha kutoka Giligali, ghafla Yoshua aliwafikilia. **10** Na Yahweh alichanganya maadui mbele za Israeli - ambao waliwaua mauaji makubwa mno huko Gibeoni, na wale waliowafuata njiani iendayo Bethi Horoni, nao waliuwaua katika njia iendayo Azeka na Makeda. **11** Na walipokuwa wakikimbia mbio kutoka kwa Waisraeli, chini ya mlima kutoka Bethi Horoni, Yahweh alitupa mawe makubwa kutoka mbinguni juu yao wote katika njia iendayo Azeka, nao wakafa. Watu waliouawa kwa mawe walikuwa ni wengi zaidi kuliko wale waliouawa kwa upanga wa watu wa Israeli. **12** Kisha Yoshua akamwambia Yahweh katika siku ambayo Yahweh aliwapa watu wa Israeli ushindi dhidi ya Waamori. Hiki ndicho Yoshua alichosema kwa Yahweh mbele ya Israeli. " Jua lisimame katika Gibeoni, na mwezi, usimame katika bonde la Aijaloni." **13** Jua lilisimama, na mwezi ukaacha kwenda mpaka taifa lilipolipiza kisasi dhidi ya maadui zao. Je hili halikuandikwa katika Kitabu cha Yashari? Jua lilikaa katikati ya anga; halilkuzama kwa siku nzima hivi. **14** Haijawahi kutokea siku nyingine kama hiyo kabla au baada yake, wakati Yahweh alipotii sauti ya mtu. Kwa kuwa Yahweh alikuwa akifanya vita badala ya Israeli. **15** Yoshua na Israeli yote pamoja naye walirudi kambini huko Giligali. **16** Basi wale wafalme watano walikuwa wametoroka na kujificha wao wenyewe katika pango huko Makeda. **17** Taarifa zilimfikia Yoshua kusema, "Wafalme watano wamepatikana wamejificha katika pango huko Makeda!" **18** Yoshua akasema, "Viringisheni mawe makubwa katika mlango wa pango na muweke wanajeshi hapo ili kuwalinda. **19** Msibaki na kukaa nyie wenyewe. Bali wafuatilieni maadui zenu na kuwashumbulia kutokea kwa nyuma. Msiwaruhusu kuingia katika miji yao, kwa kuwa Yahweh Mungu wenu amewatia katika mkono wenu." **20** Yoshua na wana Waisraeli walikuwa wamemaliza kuwaua kwa mauaji makubwa sana, mpaka pale walipokuwa wameteketezwa kabisa; watu wachache tu walipona waliotoroka walifika miji ya ngome. **21** Kisha jeshi lote lilirudi kwa Yoshua likiwa na amani katika kambi huko Makeda. Na hakuna hata mmoja aliyethubutu kusema hata neno moja kinyume na watu wa Israeli. **22** Kisha Yoshua akasema, "Fungueni mlango wa pango, watoeni nje na waleteni kwangu hawa wafalme watano." **23** Walifanya kama Yoshua alivyosema. Waliwaleta wafalme watano kutoka katika pango - mfalme wa Yerusalemu, mfalme wa Hebroni, mfalme wa Yarmuthi, mfalme wa Lakishi na mfalme wa Egloni. **24** Na walipowaleta wafalme kwa Yoshua, alimwita kila mtu wa Israeli, na aliwaambia maakida wa wanajeshi waliokuwa wameenda vitani pamoja naye " Kanyageni miguu yenu juu ya shingo zao." Basi walikuja na kukanyaga miguu yao juu ya shingo zao. **25** Kisha akawaambia, 'Msiogope wala kufadhaika. uwe na moyo mkuu na jasiri. Na hiki ndicho Mungu atakachokifanya kwa maadui wenu wote ambao mtapigana nao'. **26** Kisha Yoshua akawashambulia na kuwaua wafalme. Aliwatundika wote watano juu ya miti. Waliwatundika juu ya miti hata jioni. **27** Ilipokuwa jioni, Yoshua alitoa maagizo, nao waliwashusha chini ya miti na kisha wakawatupa katika pango ambalo walikuwa wamejificha wao wenyewe. Waliweka mawe makubwa juu ya mlango wa pango. Mawe hayo yapo pale hadi leo hii. **28** Na kwa namna hii, katika siku hiyo Yoshua aliuteka mji wa Makeda na aliwaua watu wote huko kwa upanga, pamoja na mfalme wake. Aliwateketeza wote kabisa pamoja na kila kiumbe hai kilichokuwa huko. Hakuna hata mmoja aliyesalia. Alichomfanyia mfalme wa Makeda ni sawa sawa na kile alichokuwa amemfanyia mfalme wa Yeriko. **29** Yoshua na Israeli wote waliipita Makeda na kufika Libna. Na huko waliingia katika vita dhidi ya Libna. **30** Yahweh pia aliitia katika mkono wa Israeli pamoja na mfalme wake. Yoshua alishambulia kila kiumbe hai ndani yake kwa upanga. Hakuacha hai hata mtu mmoja. Alichomfanyia mfalme ni sawa sawa na kile alichokuwa

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amemfanyia mfalme wa Yeriko. **31** Baadaye Yoshua na Israeli wote pamoja naye walipanda kutoka Libna na kwenda Lakishi. Alipiga kambi karibu yake na wakafanya vita dhidi yake. **32** Yahweh aliitia Lakishi katika mkono wa Israeli. Yoshua aliiteka katika siku ya pili. Alishambulia kwa upanga kilia kiumbe hai kilichokuwa ndani yake, kama vile aliyokuwa amefanya huko Libna. **33** Kisha Horamu, mfalme wa Gezeri alikwea ili kuisaida Lakishi. Yoshua alimshambulia yeye na jeshi lake mpaka pale ambapo hapakuwa na mtu hata mmoja aliyesalia. **34** Baada ya hapo, Yoshua na Israeli wote walitoka Lakishi na kwenda Egloni. Walipiga kambi karibu yake na kisha wakafanya vita dhidi yake, **35** na siku hiyo hiyo wakaiteka. Waliupiga kwa upanga na waliteketeza kila mtu ndani yake kama vile Yoshua alivyofanya huko Lakishi. **36** Kisha Joshua na Israeli wote wakatoka Egloni na kwenda Hebroni. Wakainua vita dhidi yake. **37** Waliuteka mji na kuwaua kwa upanga watu wote ndani yake pamoja na mfalme wake, kujumuisha na vijiji vyote vilivyoizunguka. Waliteketeza kabisa kila kiumbe hai ndani yake, hawakuacha hata mtu mmoja aliyesalia, ni sawa sawa na vile Yoshua alivyoitenda Egloni. Aliiteketeza kabisa, na kila kiumbe hai ndani yake. **38** Baada ya hapo, Yoshua alirudi pamoja na jeshi lote la Israeli pamoja naye, wakasafiri kwenda Debiri na kufanya vita dhidi yake. **39** Aliuteka mji na mfalme wake, pamoja na vijiji vyake vya jirani. Waliwaua wote kwa upanga na waliteketeza kila kiumbe hai ndani yake. Joshua hakuacha hata mmoja hai, kama alivyokuwa amefanya kwa Hebroni na mfalme wake, na kama alivyokuwa amefanya kwa Libna na mfalme wake. **40** Yoshua aliishinda nchi yote, nchi ya milima, Negevu, nchi, nchi ya tambarare na nchi ya miteremko. Hakuna hata mfalme moja aliyebaki hai kati ya wafalme wake wote. Kwa kweli aliteketeza kila kiumbe hai, kama ambavyo Yahweh, Mungu wa Israeli alivyomwaagiza. **41** Yoshua aliwaua kwa upanga kutoka Kadeshi Barnea hadi Gaza, na nchi yote ya Gosheni hata Gibeoni. **42** Yoshua aliwateka wafalme wote hawa na nchi zao kwa wakati mmoja, kwasababu Yahweh, Mungu wa Israeli, alipigana kwa ajili ya Israeli. **43** Baada ya hayo Yoshua na Waisraeli wote pamoja naye, walirudi katika kambi huko Gilgali.

Joshua 10:1

Ikawa
Neno hili limetumika hapa kuonesha pumziko katika mtiririko wa masimulizi ya habari. Hapa mwandishi anaongelea mtu mpaya katika habari, Adonizedeki.

Adonizedeki
Hili ni jina la kiume la mfalme muhimu

Joshua 10:3

Yarmuthi
Hili ni jina la mji

Lakishi
Hili ni jina la mji

Egloni
Hili ni jina la mji

Hohamu...Piramu...Yafia... Debiri
Haya ni majina ya wafalme

Njooni kwangu
Yerusalemu ni mji ulioinuliwa sana kuliko miji mingine ya Kanaani. "Safirini mje hapa nilipo"

Joshua 10:5

Yarmuthi
Hili ni jina la mji

Lakishi
Hili ni jina la mji

Egloni
Hili ni jina la mji

Joshua 10:6

Walisema
Kiwakilishi 'wa' kinawarejelea Wagibeoni.

Msiuondoe
Hili ni ombi la upole lililoelezwa kwa kauli hali lakini likitegemea tendo chanya.

mikono yenu
Neno 'mkono' lina maana ya nguvu za watu wa Israeli. "Tumia nguvu zako kutulinda sisi."

Joshua 10:8

Nimewatiwa wote katika mkono wako
Hapa neno "mkono" linawakilisha nguvu za watu wa Israeli na uwezo wao wa kuwashinda maadui zao.

Joshua 10:9

Yoshua aliwafikilia
Jina Yoshua, kamanda wao, limetumika hapa kuonesha Jeshi lote la Israeli.

Bethi Horoni
Hili ni jina la sehemu

generated on Tue Oct 24 10:45:40 2023

Azeka...Makeda
Haya ni majina ya sehemu

Joshua 10:11

alitupa mawe makubwa kutoka mbingun
"kutupa mawe makubwa ya mvua kutoka mawinguni"

Joshua 10:12

Jua lisimame katika Gibeoni, na mwezi, usimame katika bonde la Aijalon
Yoshua anaomba kwamba Yahweh angefanya mwendelezo wa muda ukome katika siku hii.

jua...mwezi
Yoshua analiagiza jua na mwezi kana kwamba walikuwa ni watu.

Bonde la Aijaloni
Hili ni jina la mahali

Joshua 10:13

taifa
Hili linarejelea watu wa Israeli.

Je hili halikuandikwa katika Kitabu cha Yashari
Mwandishi anatumia swali hili kama usuli kuwakumbusha msomaji kwamba tukio hilo ni vizuri kumbukumbu. Katika: 'hii imeandikwa katika Kitabu cha Yashari'

Joshua 10:15

Makeda
Hili ni jina la mji

Taarifa zilimfikia Yoshua
Wajumbe walikuja na kumwambia Yoshua. "Mtu fulani alimwambia Yoshua."

Joshua 10:18

katika mkono wenu
Maneno haya "katika mkono wenu" hapa yana maana ya "utawala wako"

Joshua 10:20

Makeda
Hili ni jina la mahali

Na hakuna hata mmoja aliyethubutu kusema hata neno moja kinyume na watu wa Israeli.
Hapa "neno moja" linaongelea juu ya maadui wa Israeli. "Hakuna hata mmoja aliyethubutu kulaumu au kupinga kinyume"

Joshua 10:22

Yarmuthi...Lakishi... Eguloni
Haya ni majina ya sehemu

Joshua 10:24

Kila mtu wa Israeli
Kila askari jeshi wa Israeli

Joshua 10:26

hadi leo
mpaka mwandishi alipoandika habari hii

Joshua 10:28

Aliwateketeza wote kabisa pamoja na kila kiumbe hai kilichokuwa huko. Hakuna hata mmoja aliyesalia.
Sentensi ya pili ni fupisha sentensi na kutia mkazo kwamba Yoshua hakumwacha hai mtu au mnyama yeyote.

Joshua 10:29

Libna
Hili ni jina la mji

aliitia katika mkono wa Israeli
hapa neno 'mkono' una maana ya "kutawala" "Aliwapa Israeli utawala dhidi yao"

Joshua 10:31

Libna... Lakishi
Haya ni majina ya miji muhimu

katika mkono wa Israeli
Kauli hii ina maana ya "kuwata utawala kwa taifa la Israelil." "Bwana aliiweka Lakishi chini ya utawala wa Israeli

Joshua 10:33

Horamu
Hili ni jina la kiume la mfalme

Gezeri
HIli ni jina la mji

Joshua 10:34

Egloni
Hili ni jina mji

Waliupiga kwa upanga na waliteketeza kila mtu ndani yake
Sentensihizi zina maana moja. kwa pamoja vinaonesha utimilifu

Lakishi
Hili ni jina la mji

generated on Tue Oct 24 10:45:40 2023

Joshua 10:36

Egloni
Hili ni jina la mji

aliuteka mji na kuwaua kwa upanga
upanga unawakilisha jeshi la Israeli, na kitendo cha kuwapiga na kuna maana ya kuwachinja

Waliuteka mji na kuwaua kwa upanga watu wote ndani yake pamoja na mfalme wake, kujumuisha na vijiji vyote vilivyoizunguka. Waliteketeza kabisa kila kiumbe hai ndani yake, hawakuacha hata mtu mmoja aliyesalia
Sentensi hizi mbili zinazungumzia kimsingi maana moja, na zimeunganishwa ili kutia mkazo. Kwa pamoja zinatia mkazo na kuonesha ukamilifu wa uharibifu.

Joshua 10:38

Debiri
Hili ni jina la mji

Waliwaua wote kwa upanga
Neno 'upanga' linawakilisha jeshi la Israeli na kuwaua ina maanya ya wazo la kuwaua na kuwaharibu.

Joshua 10:40

Hakuna hata mfalme moja aliyebaki hai kati ya wafalme wake wote
virai hivi viwili vina maana sawa na vinatia mkazo juu uharibifu halisi ambao watu Israeli walikuwa wameagizwa naYahweh.

Yoshua aliwaua kwa upanga
upanga unawakilisha jeshi la Israeli na kuwaua ina maanaya wazo la kuwaua na kuwaharibu.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Basi ikawa aliposikia haya, Yabini, mfalme wa Hazori, alituma ujumbe kwa Yobabu, mfalme wa Madoni, na kwa mfalme Shimroni, na kwa mfalme wa Akshafu. **2** Alituma pia ujumbe kwa wafalme walikuwa katika mlima wa kaskazini mwa nchi, katika bonde la Mto Yordani kusini mwa Kinerethi, katika nchi za tambarare, na katika nchi za milima ya Dori kuelekea magharibi. **3** Pia, alituma ujumbe kwa Wakanaani walioko mashariki na magharibi, Waamori, Wahiti, Waperizi, Wayebusi katika nchi za milima, na Wahivi karibu na Mlima Hermoni katika nchi ya Mizipa. **4** Maadui zao wote walitoka pamoja nao, wanajeshi wengi sana, hesabu yao ilikuwa kama mchanga wa pwani. Walikuwa na farasi wengi sana na magari. **5** Wafalme wote hawa walikutana katika muda waliokuwa wameupanga, na walipiga kambi katika maji ya Meromu ili kupigana vita na Israeli. **6** Yahweh akamwambia Yoshua, "Usiogope mbele zao, kwa kuwa muda kama huu kesho ninawatia hao kwa Waisraeli wakiwa wafu. Utaivunja vunja miguu ya farasi zao, na utayachoma moto magari yao." **7** Yoshua na watu wote wa vita walitoka na mara wakafika katika maji ya Meromu, na wakawashambulia maadui. **8** Yahweh akawatia maadui katika mkono wa Israeli, na waliwapiga kwa upanga na wakawafuata mpaka Sidoni, Misrefothi - Maimu, na katika bonde la Mizipa upande wa mashariki. Waliwaua wote hakuna hata mmoja aliyeachwa hai. **9** Yoshua aliwatendea kama vile Yahweh alivyomwambia. Alivunja miguu ya farasi na magari aliyachoma moto. **10** Kwa wakati huo, Yoshua alirudi na akauteka mji wa Hazori. Alimwua mfalme wake kwa upanga (Hazori ulikuwa ni kichwa cha falme hizi zote). **11** Waliwapiga kwa upanga kila kiumbe chenye uhai kilichokuwa huko, na alivitenga ili viteketezwe, hivyo hapakuwa na kiumbe hai kilichoachwa hai. Na kisha aliuchoma moto Hazori. **12** Yoshua aliiteka miji yote ya wafalme hawa. Aliwateka pia wafalme wake wote na akawapiga wote kwa upanga. Aliwateketeza kabisa kwa upanga, kama Musa mtumishi wa Yahweh alivyoagiza. **13** Waisraeli hawakuchoma moto mji wowote miongoni mwa miji iliyojengwa juu ya vilima vya vifuasi vya udongo, isipokuwa Hazori, ndio mji pekee ambao Yoshua aliuchoma kwa moto. **14** Jeshi la Israeli lilichukua nyara kutoka katika miji pamoja na mifugo kwa ajili yao wenyewe. Waliua kila mtu kwa upanga hadi pale walipokufa wote. Hakuna kiumbe hai kilichoachwa hai. **15** Kama vile Yahweh alivyomwagiza mtumishi wake Musa, na kwa namna hiyo hiyo, Musa alivyomwagiza Yoshua. Na katika mambo yote ambayo Yahweh alimwamuru Musa kuyafanya, Yoshua hakuacha kufanya hata jambo moja. **16** Yoshua alitwaa nchi hiyo yote, nchi ya milima, Negevu yote, nchi yote ya Gosheni, nchi ya vilima vidogo, bonde la Mto Yordani, nchi ya milima ya Israeli, na nchi tambarare. **17** Kutoka Mlima Halaki karibu na Edomu, kuelekea kasikazini hadi Baali Gadi katika bonde karibu na Lebanoni chini ya Mlima Hermoni, aliwateka wafalme wake wote na kuwaua. **18** Yoshua alipigana vita na wafalme wote kwa muda mrefu. **19** Hakuna hata mji mmoja uliofanya amani na jeshi la Israeli isipokuwa Wahivi walioishi Gibeoni. Israeli ilitwaa miji yote iliyosalia katika vita. **20** Kwa kuwa alikuwa ni Yahweh ambaye alikuwa ameifanya kuwa migumu mioyo yao ili wapande na kufanya vita dhidi ya Israeli, ili kwamba aweze kuwaangamiza kabisa, na kutowaonesha huruma, kama alivyomwaagiza Musa. **21** Kisha Yoshua akaja kwa wakati ule na aliiangamiza Anakimu. Aliyafanya haya katika nchi ya milima, huko Hebroni, Debiri, Anabu, na katika nchi yote ya Yuda, na katika nchi yote ya milima ya Israeli. Yoshua aliwaangamiza kabisa pamoja na miji yao. **22** Hakuna hata mmoja wa watu wa Anakimu aliyeachwa katika nchi ya Israeli, isipokuwa huko Gaza, Gathi na Ashidodi. **23** Hivyo Yoshua aliiteka nchi yote, kama vile Yahweh alivyomwambia Musa. Yoshua aliwapa Israeli kama urithi, kila kabila lilipewa sehemu yake. Kisha nchi ikapumzika bila vita.

Joshua 11:1

Yabini...Yobabu
Haya ni majina ya wafalme

Ashafu...Kinerethi...Dori...Mlima Hermoni
Haya ni majina ya mahali

Hazori...Madoni...Shimuroni...Akshafu...Kinerethi...Dori ...Mlima Hermoni
Haya ni majina ya mahali

Joshua 11:4

Maelezo ya jumla
Wafalme wa Kanaani wamshambulia Yoshua na taifa la Israeli.

wanajeshi wengi sana, hesabu yao ilikuwa kama mchanga wa pwani
Maneno haya ya kutia chumvi yanatia mkazo kwamba jeshi lilikuwa kubwa lenye watu wengi sana ambalo wafalme hawa walilikusanya.

Meromu
Hili ni jina la sehemu/mahali

generated on Tue Oct 24 10:45:40 2023

Joshua 11:6

ninawatia hao kwa Waisraeli wakiwa wafu
Yahweh anaiwezesha Israeli kulishinda jeshi la adui na kuwaua wanajeshi wote, na inaongelewa kana kwamba Yahweh ndiye aliyewaua wanajeshi na kisha akawatia kwa Waisraeli. "NItaiwezesha Israeli kuwaua wote katika vita."

Utaivunja vunja miguu ya farasi zao
"kuifanya farasi zao kuwa kilema kwa kuivunja miguu yao." Tendo hili ni la kukata misuli ya nyuma ya miguu ili farasi wasiweze kutembea.

Meromu
Hili ni jina la Mahali/sehemu

Joshua 11:8

Yahweh akawatia maadui katika mkono wa Israeli
Hapa neno "mkono" linawakilisha nguvu. Yahweh analiwezesha jeshi la Israeli kuwashinda maadui zao, kitendo hiki kinasemwa kana kwamba Yahweh aliwaweka jeshi la maadui katika mkono wa waisraeli.

waliwapiga kwa upanga...Waliwaua wote
Hapa neno "upanga" unawakilisha silaha zote zilizotumika kuwashambulia adui zao.

Misrefothi - Maimu
HIli ni jina la sehemu/mahali

Alivunja miguu ya farasi
Hiki ni kitendo ambacho cha kukata misuli ya nyuma ya miguu ya farasi ili farasi washindwe kukimbia.

Joshua 11:10

Alimwua mfalme wake kwa upanga
"Yoshua alimwua mfalme wa Hazori kwa upanga wake"

Hazori ulikuwa ni kichwa cha falme hizi zote
Mji wa Hazori ni mji muhimu, unatajwa kama kichwa cha falme zingine.

Waliwapiga kwa upanga kila kiumbe chenye uhai kilichokuwa huko, na alivitenga ili viteketezwe, hivyo hapakuwa na kiumbe hai kilichoachwa hai
Virai hivi viwili vina maana sawa na vinatilia mkazo kuwa maangamizi halisi.

alivitenga ili viteketezwe
Kiwakilishi 'a' kinamwakilisha Yoshua na kinajumuisha jeshi lote ambalo alikuwa akiliongoza. Walikiteketeza kabisa kila kitu kilicho hai katika mji. Vitu hivi vinasemwa kana kwamba viliwekwa wakfu ili viteketezwe.

Joshua 11:12

akawapiga wote kwa upanga
"Aliwauwa"

miji iliyojengwa juu ya vilima vya vifuasi vya udongo
"miji iliyojengwa juu vilima vidogo"

Joshua 11:14

kwa ajili yao wenyewe
Kirai hiki kinarejelea juu ya jeshi la Israeli.

Waliua kila mtu kwa upanga hadi pale walipokufa wote. Hakuna kiumbe hai kilichoachwa hai
Virai hivi viweili vina maana sawa na vinatilia mkazo juu ya uharibifu halisi

Yoshua hakuacha kufanya hata jambo moja
Kauli hii ya kukanusha inatilia mkazo kwamba Yoshua alifanya kili kitu ambacho Yahweh alimwagiza.

Joshua 11:16

Mlima Halaki...Baali Gadi
Haya ni majina ya sehemu/mahali

Joshua 11:18

Yahweh ambaye alikuwa ameifanya kuwa migumu mioyo yao
Yahweh aliwasababisha watu wa miji kuwa wakaidi, inasemwa kana kwamba Yahweh ndiye alikuwa ameifanya mioyo yao kuwa migumu.

Joshua 11:21

Anakimu
Hawa walikuwa ni wazawa wa Anaki

Debiri... Ababu
Haya ni majina ya sehemu/mahali

Joshua 11:23

Yoshua aliwapa Israeli kama urithi
Kitendo cha Yoshua kuwapa waisraeli nchi kunasemwa kana kwamba alikuwa amewapa Israeli urithi kama mali ya kudumu.

nchi ikapumzika bila vita
Watu walikuwa wahapigani vita tena, nchi inasemwa kana kwamba alikuwa ni mtu aliyepumzika kutoka katika vita. "Watu hawakupigana vita tena katika nchi" au "kulikuwa na amani katika nchi"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Basi hawa ndio wafalme wa nchi, ambao watu wa Israeli walishindwa. Waisraeli walichukua miliki ya nchi katika upande wa mashariki mwa Yordani sehemu ambako jua huchomoza, kutoka bonde la Mto Arnoni hadi Mlima Hermoni, na nchi yote ya Araba kuelekea kusini. **2** Sihoni, mfalme wa Waamori, aliishi katika Heshiboni. Alitawala kutoka Aroeri, ambayo iko juu ya bonde la Arnoni kutoka katikati ya bonde, na nusu ya Geleadi kushuka mpaka Mto Yaboki katika mpaka wa Waamori. **3** Sihoni pia alitawala juu ya Araba mpaka Bahari ya Kinerethi, kwenda mashariki, kuelekea Bahari ya Araba (Bahari ya Chumvi) upande wa mashariki, hadi huko Bethi Yeshimothi na upande wa kusini, kuelekea chini ya miteremko wa Mlima Pisiga. **4** Ogu, mfalme wa Bashani, mmoja kati ya mabaki ya Rephaimu, aliyeishi huko Shatarothi na Edrei. **5** Alitawala juu ya Mlima Hermoni, Saleka, na Bahani yote, hadi mpaka wa watu wa Geshuri na Wamakathi, na nusu ya Gleadi, hadi kufika mpaka wa Sihohi, mfalme wa Heshboni. **6** Musa mtumishi wa Yahweh, na watu wa Israeli walikuwa wamewashinda, na Musa mtumishi wa Yahweh aliwapa nchi kama mali ya Wareubeni, Wagadi na nusu ya kabila la Manase. **7** Hawa ndio wafalme wa nchi ambayo Yoshua na watu wa Israeli waliwashinda katika upande wa magharibi mwa mto Yordani, kutoka Baali Gadi katika bonde karibu na Lebanoni hadi Mlima Halaki karibu na Edom. Yoshua aliyapa nchi makabila ya Israeli ili yaimiliki. **8** Aliwapa nchi ya milima, tambarare, Araba, sehemu za milima, nyika na Negevu, nchi ya Wahiti, Waamori, Wakanaani, Waperizi, Wahivi, na Wayebusi. **9** Wafalme hawa walikuwa ni mfalme wa Yeriko, mfalme wa Ai iliyo karibu na Betheli, **10** mfalme wa Yerusalemu, mfalme wa Enaimu, **11** mfalme wa Yarmuthi, mfalme wa Lakishi, **12** mfalme wa Egloni, mfalme wa Gezeri, **13** mfalme wa Debiri, mfalme wa Gederi, **14** mfalme wa Horima, mfalme wa Aradi, **15** mfalme wa Libna, mfalme wa Adula, **16** mfalme wa Makeda, mfalme wa Betheli, **17** mfalme wa Tapua, mfalme wa Heferi, **18** mfalme wa Afeki, mfalme wa Lasharoni, **19** mfalme wa Madoni, mfalme wa Hazori, **20** mfalme wa Shimroni - Meroni, mfalme wa Akshafu. **21** mfalme wa Taanaki, mfalme wa Megido, **22** mfalme wa Kedeshi, mfalme wa Jokineamu katika Karmeli, **23** mfalme wa Dori katika Nafutali Dori, mfalme Goyimu katika Giligali, na **24** mfalme Tiriza. Hesabu ya wafalme ilikuwa ni thelathini na moja kwa ujumla wake.

Joshua 12:1

Basi
Neno hili limetumika hapa kuonesha pumziko katika habari kuu. Hapa mwandishi anaanza kutoa maneno ya nyuma.

hawa ni wafalme
inawarejelea orodha ya wafalme na inaendelea mpaka katika mstari wa 24

Araba... Aroeri
Haya ni majina ya mahali/sehemu

Sihoni... Heshiboni
Tafsiri maneno haya kama vile ulivyofanya katika 9:9

Joshua 12:3

Bahari ya Kinerethi
Hii ni sehemu. Tafsiri kama vile alivyofanya katika 11:1

Bethi Yeshimothi... Mlima PIsiga... Ashitarothi..Edrei..Saleka.
Haya ni majina ya sehemu/mahali

Ogu, mfalme wa Bashani
Tafsiri maneno haya kama vile ulivyofanya katika 9:9

Refaimu... Wamakathi
haya yalikuwa majina ya makundi ya watu

Joshua 12:6

Waerubeni
Hawa walikuwa wazawa wa Rubeni

Wagadi
Hawa walikuwa wazawa wa Gadi

nusu ya kabila la Manase
Wanaitwa nusu ya kabila kwasababu nusu nyingine ya kabila walipewa urithi wao katika nchi ya Kanaani.

Joshua 12:7

Baali Gadi..Mlima Halaki...Araba
Haya ni majina ya sehemu/mahali

Joshua 12:9

Enaimu...Yarmuthi...Lakishi...Eguloni..Gezeri
Haya ni majina ya miji. Tafsiri "Yarmuthi, Lakishi na Eguloni" kama ulivyofanya katika 10:3

generated on Tue Oct 24 10:45:40 2023

Joshua 12:13

Debiri...
Gederi...Horma..Aradi...Libna...Adulamu...Makeka
Haya ni majina ya miji

Joshua 12:17

Tapua..Heferi...Afeki...Lasharoni...Madoni...Hazori...Shimroni
Meroni..Akshafu
Haya ni majina ya miji

Joshua 12:21

Taanaki...Megido...Kedeshi...Yokneamu...Dori...Goyimu.....Tiriza
Haya ni majina ya miji

thelathini na moja kwa ujumla
"31 kwa ujumla"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Sasa Yoshua alikuwa mzee wakati Yahweh alipomwambia, "Umekuwa mzee, lakini bado kuna nchi kubwa ya kuteka. **2** Nchi iliyosalia ndio hii: mikoa yote ya Wafilisti, na mikoa ile ya Wageshuri, **3** (tangu Shihori, iliyoko mashariki mwa Misri, na upande wa kaskazini kuelekea mpaka wa Ekroni, inayofikiriwa kuwa ni mali ya Wakanaani; wafalme watano wa Wafilisti, wale wafalme wa Gaza, Ashidodi, Ashikeloni, Gathi na Ekroni - miliki ya Waavi. **4** Katika upande wa kusini, kulisalia nchi yote ya Wakanaani, na Meara ambayo ni miliki ya Wasidoni, hadi Afeki, hata mpaka wa Waamori; **5** nchi ya Wagebali, Lebanoni kuelekea upande wa mapambazuko ya jua, kutoka Baali- Gadi chini ya Mlima Hermoni mpaka Lebo Hamathi. **6** Pia, wenyeji wote wa nchi ya milima kutoka Lebanoni hadi Misrefothi - Maimu, pamoja na watu wa Sidoni. Nitawafukuza mbele ya jeshi la Israeli. Uwe na uhakika wa kuwapa Waisraeli nchi kama urithi, kama nilivyokuagiza. **7** Igawanye nchi hii kama urithi kwa makabila tisa na kwa nusu ya kabila la Manase. **8** Pamoja na nusu nyingine ya kabila la Manase, Wareubeni na Wagadi wamekwisha kupokea urithi wao ambao Musa aliwapa katika upande wa mashariki wa Yordani, **9** kutoka Aroeri, iliyo katika ukingo wa bonde la mto Arnoni (kujumuisha na mji ambao uko katikati ya bonde), kwa nyanda zote za Medeba hadi Diboni; **10** miji yote ya Sihoni, mfalme wa Waamori, ambaye alitawala katika Heshiboni, hata mpaka wa Waamori, **11** Gileadi na mkoa wa Wageshuri na Maakathi, mlima wote wa Hermoni, Bashani yote mpaka Saleka; **12** ufalme wote wa Ogu katika Bashani, aliyetawala katika Ashitarothi na Edrei - hawa ni wale waliosalia katika Refaimu - ambao Musa aliwapiga na kuwafukuzia mbali. **13** Lakini watu wa Israeli hawakuwafukuza Wageshuri wala Wamakathi. Badala yake, Wageshuri na Wamakathi wanaishi miongoni mwa Waisraeli hadi leo. **14** Kabila la Lawi pekee halikupewa urithi na Musa. Urithi wao ni sadaka za Yahweh, Mungu wa Israeli, zilizotolewa kwa moto, kama Mungu alivyomwagiza Musa. **15** Musa aliwapa urithi kabila la Rubeni, ukoo kwa ukoo. **16** Miliki yao ilikuwa kutoka Aroeri, juu ya ukingo wa bonde la Mto Arnoni, na mji ulio katikati ya bonde, na nyanda zote za Medeba. **17** Wareubeni walipata pia Heshiboni, na miji yake yote zilizo katika uwanda, Diboni, na Bamathi Baali, na Bethi Baalimeoni, **18** na Yahazi, na Kedemothi, na Mefaathi, **19** na Kiriathaimu, na Sibuma, na Zerethishahari juu ya kilima cha bonde. **20** Wareubeni walipata pia Bethi Peori, miteremko ya Pisiga, Bethi Yeshimothi, **21** miji yote ya uwanda, na ufalme wote wa Sihoni, mfalme wa Waamori, ambaye alikuwa ametawala katika Heshiboni, ambaye Musa alikuwa amemshinda pamoja na viongozi wa Midiani, Evi, Rekemu, Zuri, Huri na Reba, wana wa mfalme wa Sihoni, ambao walikuwa wameishi katika nchi. **22** Pia, watu wa Israeli walimwua kwa upanga Baalam mwana wa Beori, ambaye alifanya mambo ya uaguzi, miongoni mwa wale waliowaua. **23** Mpaka wa kabila la Rubeni ni Mto Yordani; huu ndio mpaka wao. Huu ulikuwa ni urithi wa kabila la Rubeni, uliotolewa kwa kila ukoo, pamoja na miji na vijiji vyao. **24** Hiki ndicho Musa alilipa kabila la Gadi, ukoo kwa ukoo: **25** Himaya yao ilikuwa Yazeri, miji yote ya Gileadi na nusu ya nchi ya Waamoni, hadi Aroeri, iliyo mashariki mwa Raba, **26** kutoka Heshiboni hadi Ramathi - Mizipe na Betonimu, kutoka Mahanaimu mpaka himaya ya Debiri. **27** Katika bonde, Musa aliwapa Bethi -Haramu, Bethi - Nimra, Sukothi, na Zafoni, ufalme uliobakia wa Sihoni mfalme wa Heshiboni, pamoja na Yordani kama mpaka, katika sehemu za chini za mwisho wa Bahari ya Kinerethi, upande wa mashariki ng'ambo ya Yordani. **28** Huu ni urithi wa kabila la Gadi, ukoo kwa ukoo, pamoja na miji na vijiji vyao. **29** Musa aliwapa urithi nusu ya kabila la Manase. Urithi uligawiwa kwa nusu ya kabila la watu wa Manase kutokana na kabila zao. **30** Miliki yao ilikuwa kutoka Mahanaimu, Bashani yote, ufalme wote wa mfalme Ogu wa Bashani, na miji yote ya Yairi, iliyo katika Bashani, miji sitini; **31** nusu ya Gileadi, na Ashitarothi na Edrei (miji ya kifalme ya Ogu katika Bashani). Miji hii iligawanywa kwa ukoo wa Makiri mwana wa Manase -nusu ya watu wa Makiri, walipewa kwa kila familia zao. **32** Huu ndio urithi ambao Musa aliowagawia katika nyanda za Moabu, ng'ambo ya Yordani mashariki mwa Yeriko. **33** Musa hakulipa urithi kabila la Lawi. kwa kuwa Yahweh, Mungu wa israeli, ni urithi wao, kama vile alivyowaambia.

Joshua 13:2

Nchi iliyosalia ndio hii
Unaweza kuifafanua kwamba nchi ya Israeli ilikuwa bado inahitaji.

Shihori
Hili ni jina la mahali

inayofikiriwa kuwa ni mali ya Wakanaani;
Kauli hii inawezaa kuelezwa kwa muundo tendaji. "ambayo Wakanaani hufikiri kuwa ni mali yao."

Waavi
Hili ni jina la kikundi

generated on Tue Oct 24 10:45:40 2023

Joshua 13:4

Meara...Afeki...Baali Gadi...Mlima Hermoni
Haya ni majina ya sehemu

Wagebali
Hili ni jina la kikundi cha watu walioishi huko Geba.

Joshua 13:6

Misrefothi Maimu
Jina la mahali

nchi ....kama urithi
Nchi ambayo Israeli wataichukua inasemwa kuwa kama ilikuwa urithi ambao wataupokea kama mali ya kudumu.

Joshua 13:8

Aroer...Medeba...Diboni
Haya ni majina ya mahali

bonde
sehemu ya mto iliyo ya chini sana kutoka usawa wa nchi katika kingo zake.

nyanda
nchi tambarare juu ya mto

Joshua 13:10

Heshiboni...Saleka... Ashitarothi...Edrei
Haya ni majina ya sehemu/mahali

Maakathi...Refaimu
Haya ni majina ya makundi ya watu

Mkoa wa Wageshuri
"nchi ambayo Wageshuri waliishi"

Musa aliwapiga
Hapa "Musa" inawakilisha jeshi la Waisraeli ambalo Musa aliliongoza. "Musa na Waisraeli waliwashambulia."

Joshua 13:13

Wageshuri au Wamakathi
Haya ni majina ya makundi ya watu

Wageshuri na Wamakathi wanaishi miongoni mwa Waisraeli
"Geshuri" na "Makathi" ni majina ya waanzilishi au mababu wa Wageshuri na Wamaakathi au ni majina ya miji walioishi. "Watu wale waliishi kati ya Waisraeli.

hadi leo
hii inarejelea kipindi ambacho mwandishi alikuwa akiandika.

Joshua 13:14

halikupewa urithi na Musa
Nchi ambayo Musa aliyapa makabila ya Israeli inasemwa kana kwamba ulikuwa ni urithi ambao watu waliupokea kama mali ya kudumu.

Urithi wao ni sadaka za Yahweh
Mwandishi anaongelea juu ya heshima kubwa ambayo Walawi walikuwa nayo ya kumtumikia Yahweh kama makuhani na ya kwamba sadaka zingekuwa urithi wao.

sadaka za Yahweh
"sadaka ambazo watu walizileta kwa Yahweh"

zilitolewa kwa moto
kauli hii inaweza kuelezwa kwa muundo tendaji. "ambazo makuhani walizichoma kwa moto"

Joshua 13:15

Aroeri...Medeba
Haya ni majina ya sehemu/mahali

bonde... nyanda
Tafsiri manen haya kama ulivyofanya katika 13:8

Joshua 13:17

Heshiboni...Diboni...Bamothi...Baali... Bethi Baalimeoni...Yahazi....Kedemothi....Mefathi... Kiriathaimu.....Sibuma...Zerethishahari.
Haya ni majina ya sehemu/mahali

Joshua 13:20

Bethi Peori...Pisiga..Bethi Yeshimothi...Heshiboni
Haya ni majina ya sehemu/mahali

Sihoni...Evi...Rekemu...Zuri...Huri...Reba
Haya ni majina ya watu

pamoja na viongozi wa Midiani
"kama ambavyo alikuwa amewashinda viongozi wa Midiani"

Joshua 13:22

huu ni mpaka wao
Mto Yordani ulikuwa mpaka upande wa magharibi wa nchi ambayo kabila la Reubeni waliipokea.

Huu ulikuwa urithi wa kabila la Rubeni
Nchi ambayo Musa aliwagawia kabila la Rubeni inazungumziwa kana kwamba ilikuwa ni urithi ambao kabila la Rubeni walipokea kama mali ya kudumu.

uliotolewa kwa kila ukoo,
Hii inaweza kuelezwa kwa muundo tendaji: "ambao Musa aliwapa kila ukoo."

generated on Tue Oct 24 10:45:40 2023

Joshua 13:24

Yazeri...Aroeri...Heshiboni...Ramathi Mizipe...Betonimu...Mahanaimu...Debiri
Haya ni majina ya mahali

Joshua 13:27

Bethi Haramu...Bethi Nimra....Zafoni....Heshiboni
Haya ni majina ya mahali/sehemu

Huu ni urithi wa kabila la Gadi
Nchi ambayo Musa aliwagawia kabila la Gadi inazungumziwa kana kwamba ilikuwa ni urithi ambao kabila la Gadi walipokea kama mali ya kudumu.

Joshua 13:29

Musa aliwapa urithi nusu ya kabila la Manase
Nchi ambayo Musa aliwapa nusu ya kabila la Manase inazungumziwa kana kwamba ulikuwa ni urithi ambao aliwapa kama mali ya kudumu.

nusu ya kabila la Manase
Ni nusu tu ya kabila ilipokea nchi hii kwasababu nusu nyingine ilipokea nchi katika upande mwingine wa mto Yordani.

Uligawiwa
Hii inaweza kuelezwa kwa muundo tendaji. "Musa aliugawa"

Mahanaimu...Yairi...Ashitarothi...Edrei.
haya ni majina ya mahali/sehemu

Makiri
Hili ni jina la mwanaume.

hii iligawanywa
Hii inaweza kuelezwa kwa muundo tendaji. "Musa alizigawa hii miji"

Joshua 13:32

Huu ni urithi ambao Musa aliowagawia
Nchi ambayo Musa aliyagawia makabila ya Israeli upande wa mashariki wa mto Yordani unazungumziwa kana kwamba ilikuwa ni urithi ambao Musaaliwapakama urithi.

Yahweh, Mungu wa israeli, ni urithi wao
Mwandishi anazungumzia juu ya heshima kubwa ambayo Walawi walikuwa nayo kwa kumtumikia Yahweh kama makuhani kana kwamba Yahweh kilikuwa ni kitu fulani ambacho watarithi.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Maeneo haya ya nchi ambayo watu wa Israeli waliyapokea kama urithi wao katika nchi ya Kanaani. Urith huu uligawanywa kwao na Eliazeri kuhani, na Yoshua mwana wa Nuni, na viongozi wa makabila ya mababu wa familia zao kati ya watu wa Israeli. **2** Urithi wao ulichaguliwa kwa kupiga kura kwa makabila tisa na nusu, kama vile Yahweh alivyoagiza kwa mkono wa Musa. **3** Kwa kuwa Musa alikuwa amewapa urithi makabila mawili na nusu ng'ambo ya Yordani, lakini Walawi hawakupewa urithi wowote. **4** Kabila la Yusufu kwa uhalisia yalikuwa makabila mawili, Manase na Efraimu. Na hakuna sehemu yoyote ya urithi waliyopewa Walawi katika nchi, lakini walipewa miji ya kuishi ndani yake pamoja na sehemu ya malisho ya mifugo yao na kwa ajili ya riziki zao. **5** Watu wa Israeli walifanya hivyo kama vile Yahweh alivyomwagiza Musa, basi waliiganywa nchi. **6** Kisha kabila la Yuda lilikuja kwa Yoshua huko Giligali. Kalebu mwana wa Yefune Mkenizi, akamwambia,"Unajua kile Yahweh alichomwambia Musa mtu wa Mungu juu yako na mimi huko Barnea. **7** Nilikuwa na umri wa miaka arobani wakati Musa mtumishi wa Yahweh aliponituma kutoka Kadeshi Barnea kuipeleleza nchi. Nilimletea taarifa tena kama nilivyotakiwa kufanya katika moyo wangu. **8** Lakini ndugu zangu walioenda pamoja nami waliifanya mioyo ya watu iyeyuke kwa woga. Lakini mimi nilimfuata Yahweh kabisa. **9** Musa aliapa katika siku hiyo akisema, "Hakika nchi ambayo miguu yako imetembea juu yake itakuwa urithi wako na kwa watoto wako milele, kwasababu umemfuata kabisa Yahweh Mungu wangu. **10** Tazama! sasa, Yahweh amenihifadhi hai kwa miaka hii arobaini na tano, kama alivyosema - tangu kipindi kile Yahweh alivyomwambia Musa neno hili, wakati huo Waisraeli walikuwa wakitembea jangwani. Tazama! sasa katika siku hii ya leo nina miaka themanini na mitano. **11** Bado hata siku hii ya leo nina nguvu kama nilivyokuwa katika siku ile ambayo Musa alinituma. Nguvu zangu za sasa ni sawa na nguvu zangu za kipindi kile, kwa ajili ya vita na kwa kwenda na kwa kuja. **12** Sasa basi, nipe nchi hii ya milima, ambayo Yahweh aliniahidi katika siku hiyo. Kwa kuwa ulisikia katika siku hiyo kuwa Wanakimu walikuwa huko katika miji yenye ngome. Itakuwa kwamba Yahweh atakuwa pamoja nami na ya kwamba nitawafukuzia mbali, kama vile Yahweh alivyosema." **13** Kisha Yoshua alimbariki Kalebu mwana wa Yefune na alimpa Hebroni kama urithi wake. **14** Hivyo Hebroni ikawa urithi wa Kalebu mwana wa Yefune Mkenizi hata leo, kwasababu alimfuata kabisa Yahweh, Mungu wa Israeli. **15** Basi, jina la Hebroni hapo mwanzo lilikuwa ni Kiriathi Arba (Arba ambaye alikuwa ni mtu mkuu miongoni mwa Wanakim). Kisha nchi ikawa na raha bila vita.

Joshua 14:1

Maeneo haya ya nchi ambayo watu wa Israeli waliyapokea kama urithi wao
Nchi ambayo waisraeli waliipata inazungumzwa kana kwamba ilikuwa ni urithi ambao waliupata kama mali ya kudumu.

Urith huu uligawanywa kwao na Eliazeri kuhani, na Yoshua mwana wa Nuni, na viongozi wa makabila ya mababu wa familia zao kati ya watu wa Israeli
Hii inaweza kuelezwa kwa muundo tendaji. "ambao Eliazeri kuhani , mwana wa Yoshua mwana wa Nuni na viongozi wa makabila ya familia za mababu zao katika Israeli waliwapa."

Viongozi wa makabila
Hawa walikuwa viongozi wa kila kabila

Joshua 14:2

Urithi wao ulichaguliwa kwa kupiga kura
Hii inaweza kuelezwa kwa muundo tendaji. Eliazeri, Yoshua na viongozi wa makabila walipiga kura kuamua urithi wao."

kwa mkono wa Musa
Hapa neno "mkono" unamwakilisha Musa mwenyewe na ina maana ya Yahweh alimtumia Musas kama wakala ili kutoa agizo hili.

Musa alikuwa amewapa urithi makabila mawili na nusu ng'ambo ya Yordani, lakini Walawi hawakupewa urithi wowote
Makabila mawili na Nusu yalipewa urithi ng'ambo ya Yordani, lakini kwa Walawi hawakupewa urithi wowote. Nchi ambayo Musa aliyapa makabila inasemwa kana kwamba ni urithi ambao walipokea kama miliki yao ya kudumu.

Na hakuna sehemu yoyote ya urithi waliyopewa Walawi katika nchi
Hii inaweza kuelezwa kwa muundo tendaji. "Na Musa hakuwapa sehemu yoyote ya urithi kwa Walawi katika nchi."

sehemu ya nchi
Kipande cha ardhi

lakini walipewa miji ya kuishi ndani yake
Kitenzi huenda kimetolewa kwa maelezo yaliyotangullia."lakini aliwapa miji fulani ili kuishi ndani yake."

generated on Tue Oct 24 10:45:40 2023

maeneo ya malisho
haya ni mashamba ya nyasi kwa ajili kulishia mifugo.

riziki zao
hivi ni vitu walivyohitaji ili waweze kuhudumia familia zao.

Joshua 14:6

Yefune
Hili ni jina la mwanaume

Mkenizi
Hili ni jina la kikundi cha watu

Nilimletea taarifa tena kama nilivyotakiwa kufanya katika moyo wangu.
Hapa neno "moyo" linawakilisha mawazo. Hii ni nahau inayorejelea taarifa iliyotolewa kwa uadilifu.

Joshua 14:8

waliifanya mioyo ya watu iyeyuke kwa woga
Kitendo cha kuwafanya watu waogope kinaongelewa kama ilikuwa ni kuyeyusha mioyo ya watu.

Lakini mimi nilimfuata Yahweh kabisa
Kuwa mwaminifu kwa Yahweh kunaongelewa kama kumfuata Yahweh. "Nilibaki mwaminifu kwa Yahweh"

nchi ambayo miguu yako imetembea juu yake itakuwa urithi wako na kwa watoto wako milele
Nchi ambayo Kalebu na watoto wake wangepewa inaongelewa kana kwamba ni urithi ambao wangeupokea kama miliki ya kudumu.

nchi ambayo miguu yako imetembea juu yake
hapa maneno "miguu yako" inamwakilisha Kalebu.

Joshua 14:10

Tazama
"Sikiliza" Neno hili linaongeza mkazo kwa kile kilichosemwa baadaye.

wakati huo Waisraeli walikuwa wakitembea jangwani
"Wakati watu wa israeli walisafiri huko jangwani"

Nguvu zangu za sasa ni sawa na nguvu zangu za kipindi kile
"Bado nina nguvu sasa kama nilivyokuwa hapo mwanzo."

kwa kwenda na kwa kuja.
Hii ni nahau inayorejelea shughuli za kila siku. "Kwa ajili ya mambo ninayoyafanya kila siku."

Joshua 14:12

nchi ya milima
Maana zinazokubalika a) vilima vingi vikubwa au milima midogo au b)mlima mmoja.

Anakimu
Hili ni jina la kikundi cha watu

Joshua 14:13

alimpa Hebroni kama urithi wake
Hebroni inaongelewa kana kwamba ulikuwa ni urithi ambao Kalebu aliupokea kama mali ya kudumu.

hata leo
hii inarejelea kipindi ambacho mwandishi wa kitabu hiki

alimfuata kabisa Yahweh,
Kuwa mwaminifu kwa Yahweh kunatajwa kana kwamba kumfuata Yahweh kweli kweli. "Alibaki akiwa mwaminifu kwa Yahweh"

Kiriathi Arba
Hili ni jina la mahali/sehemu

Kisha nchi ikawa na raha bila vita.
Watu walikuwa hawapigani vita tena. Hali hii inaangaliwa kama nchi kupumzika kama vile mtu anavyopumzika kutoka katika vita.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Ugawanaji wa nchi kwa kabila la watu wa Yuda, walipewa kwa kufuatana na koo zao, kutoka upande wa kusini hadi mpaka wa Edomu, pamoja na nyika ya Sini iliyokuwa mbali sana kuelekea kusini. **2** Mpaka wao wa upande wa kusini ulianzia mwisho wa Bahari ya Chumvi, kutoka ghuba iliyokabili upande wa kusini. **3** Mpaka wao mwingine ulielekea upande wa kusini wa mlima wa Akrabimu na kupita kuelekea Sini, na kupanda upande wa Kadeshi Barnea, karibu na Hezroni, hadi Addari mahali ambapo ulipinda kuelekea Karika. **4** Ulipita katika Azimoni, kuelekea kijito cha Misri, na mwisho ulikuwa katika bahari. Huu ulikuwa ni mpaka wa kusini. **5** Mpaka wa mashariki ulikuwa ni Bahari ya Chumvi, katika mdomo wa Yordani. Mpaka wa upande wa kasikazini ulianzia katika ghuba ya bahari katika mdomo wa Yordani. **6** Ulielekea mpaka Bethi Hogla na ulipita kaskazini mwa Bethi Araba. Kisha ulipanda hata JIwe la Bohani mwana wa Rubeni. **7** Basi mpaka ule ulienda hadi Debiri kutoka katika bonde la Akori, kuelekea upande wa kasikazini, kuendelea hadi Giligali, ambayo iko mkabala na mlima Adumimu, iliyo upande wa kusini wa bonde. Kisha mpaka uliendelea hata katika chemichemi za Eni Shemeshi na kufika Eni Rogeli. **8** kisha mpaka ulishuka hadi bonde la Beni Hinomu kuelekea upande wa kusini wa mji wa Wayebusi (ambao ni Yerusalemu). Kisha ulipanda hata katika mlima ulio juu ya bonde la Hinomu, katika upande wa magharibi, ulio mwishoni mwa bonde la Refaimu katika upande wa kasikazini. **9** Kisha mpaka ulitanuka kutoka katika kilele cha milima hata chemichemi ya Nefutoa, na ulipanda kutoka hapo kuelekea miji ya Mlima Efroni. Kisha mpaka ulipiga kona kuelekea Baala (ambao ndio Kiriathi Yearimu). **10** Baadaye mpaka ulizunguka kuelekea magharibi mwa Baala kukabili Mlima Seiri, na kupita kufuata upande wa Mlima wa Yearimu katika upande wa kasikazini (ambao ndio Kesaloni), ulienda chini hadi Bethi Shemeshi na kuvuka hata ng'ambo ya Timna. **11** Mpaka uliendelea karibu na mlima wa kasikazini mwa mlima wa Ekroni, na kisha ukakata kona kuzunguka Shikeroni na kupita kuelekea sambasamba na Mlima Baala, kutoka hapo uliendelea hadi Yabneeli. Mpaka ule ulikomea katika bahari. **12** Mpaka wa magharibi ulikuwa Bahari Kuu na katika ukanda wa pwani yake. Huu ndio mpaka uliozunguka kabila la Yuda, ukoo kwa ukoo. **13** Katika kulitunza agizo la Yahweh kwa Yoshua, Yoshua alimpa Kalebu mwana wa Yefune mgao wa nchi ya. miongoni mwa kabila la Yuda, alimgawia nchi Kiriathi Arba, ambayo ndio Hebroni (Arba alikuwa ni baba wa Anaki). **14** Kalebu aliwafukuzia mbali wana watatu wa Anaki: Sheshai, Ahimani na Talmai, wazawa wa Anaki. **15** Alipanda kutoka pale kinyume cha wenyeji wa Debiri (Debiri hapo mwanzo iliitwa Kiriathi Seferi). **16** Kalebu akasema, "Mtu atakayeishambulia Kiriathi Seferi na kuiteka, nitampa binti yangau, Akisa, awe mke wake. **17** Wakati huo Othinieli mwana wa Kenazi, kaka yake na Kalebu, aliuteka mji, na Kalebu alimpatia Akisa, binti yake awe mke wake. **18** Mara baada ya hayo, Akisa alienda kwa Othinieli na alimsihi amwombe baba yake shamba. Na mara aliposhuka kutoka katika punda wake, Kalebu alimwambia Akisa, "Unataka nini?" **19** Akisa akamjibu, "Nifanyie neema. Kwa kuwa umeshanipa nchi ya Negevu, nipe pia baadhi ya chemichemi za maji." Na Kalebu alimpa chemichemi ya juu na chemichemi ya chini. **20** Huu ulikuwa ndio urithi wa kabila la Yuda, waliopewa kufuatana na koo zao. **21** Miji iliyo mali ya kabila la Yuda katika upande wa kusini, kuelekea mpaka wa Edomu, ilikuwa ni Kabzeeli, Eda, Yaguri, **22** Kina, Dimona, Adada, **23** Kadeshi, Hazor, Ithinani, **24** Zifu, Telemu, Bealothi. **25** Hazori Hadata, Keriothi Hezroni (mji huu ulijulikana kama Hazori), **26** Amamu, shema, Molada, **27** Hazari Gada, Heshimoni, Bethi Peleti, **28** Hazari Shuali, Beerisheba, Biziothia. **29** Baala, Limu, Ezemu, **30** Eltoladi, Kesili, Horma, **31** Ziklagi, Madimana, Sansana, **32** Lebaothi, Shilihimu, Aini, na Rimoni. Miji hii ilikuwa ishirini na tisa kwa ujumla, kujumlisha na vijiji vyake. **33** Katika nchi iliyo chini ya mlima upande wa magharibi, kulikuwa na miji ya Eshtaoli, Zora, Ashina, **34** Zanaoa, Eni Ganimu, Tapua, Enamu, **35** Yarmuthi, Adulamu, Soko, Azeka, **36** Shaaraimu, Adithaimu, na Gedera (ambayo ndio Gederothaimu). Hesabu ya miji hii ilikuwa ni kumi na nne, pamoja na vijiji vyao. **37** Zena, Hadasha, Migidagadi, **38** Dileani, Mizipa, Yokitheeli, **39** Lakishi, Bozikathi, Egloni. **40** Kaboni, Lahmamu, Kitilishi, **41** Gederothi, Bethi Dagoni, Naama, Makeda. Hesabu ya miji hii ilikuwa kumi na sita, kujumlisha na vijiji vyao. **42** Libna, Etheri, Ashani, **43** Ifuta, Ashina, Nezibu, **44** Keila, Akizibu, na Maresha. Hii ilikuwa ni miji tisa, kujumlisha na vijiji vyao. **45** Ekroni, pamoja na miji na vijiji vyake vinavyoizunguka; **46** kutoka Ekroni kuelekea Bahari Kuu, makazi yote ambayo yalikuwa karibu na Ashidodi, pamoja na vijiji vyake. **47** Ashidodi, na miji na vijiji vyake vinavyoizunguka; Gaza na miji na vijiji vyake vinavyoizunguka; hata kufika kijito cha Misri, na kuelekea Bahari Kuu pamoja na ukanda wake wa pwani. **48** Katika nchi ya milima, kuna miji ya Shamiri, Yatiri, Soko, **49** Dana, Kiriathi Sana (ambayo ndio Debiri), **50** Anabu, Eshitemo, Animu, **51** Gosheni, Holoni, na Gilo. Hii ilikuwa ni miji kumi na moja, kujumuisha na vijiji vyake. **52** Arabu, Duma, Ehani, **53** Yanimu, Bethi Tapua, Afeka, **54** Humta, Kiriathi Arba (ambayo ndio Hebroni), na Ziori. Hii ilikuwa miji tisa, pamoja na vijiji vyake. **55** Maoni, Karmeli, Zifu, Yuta, **56** Yezreeli, Yokdeamu, Zanoa, **57** Kaini, Gibea, na Timna. Hii ilikuwa ni miji

generated on Tue Oct 24 10:45:40 2023

kumi, kujumuisha na vijiji vyake. **58** Halhuli, Bethi Zuri, Gedori, **59** Maarathi, Bethi Anothi, na Elitekoni. Hii ilikuwa miji sita, pamoja na vijiji vyake. **60** Kiriathi Baali (ambayo ndio Kiriathi Yearimu), na Raba. Hii ilikuwa ni miji miwili, pamoja na vijiji vyake. **61** Katika nyika, kulikuwa na miji ya Bethi Araba, Midini, Sekaka, **62** Nibushani, mji wa chumvi, na Eni Gedi. Hii ilikuwa miji, pamoja na vijiji vyao. **63** Lakini kwa Wayebusi, wenyeji wa Yerusalemu, kabila la Yuda halikuweza kuwafukuza, na hivyo, Wayebusi wanaishi pamoja na kabila la Yuda hadi leo hii.

Joshua 15:1

Sini
Hili ni jina la sehemu ya jangwa

ghuba
sehemu ndogo ya ziwa ambayo imeingia katika sehemu ya nchi kavu

ulianzia mwisho wa Bahari ya Chumvi, kutoka ghuba iliyokabili upande wa kusini
"kutoka katika ghuba iliyokabili upande wa kusini sehemu ya mwisho ya Bahari ya Chumvi" Virai hivi viwili vya maneno vinarejelea sehemu moja. Kirai cha pili kinafafanua sehemu unapoanzia mpaka wa kusini.

iliyokabili upande wa kusini
"ambayo imegeukia kuelekea kusini"

Joshua 15:3

Mpaka wao
"Mpaka wa nchi iliyo mali ya kabila la Yuda"

Akirabimu…sini….Hebroni… Addari…Karka…Azimoni
Haya ni majina ya sehemu/mahali

kijito cha Misri
huu ni mto mdogo wa maji katika ukingo wa upande wa kusini magharibi mwa nchi, karibu na Misri.

Joshua 15:5

katika mdomo wa Yordani
Sehemu ambayo mto humwaga maji yake baharini inazungumzwa kana kwamba ulikuwa ni mdomo wa mto.

mpaka…ulianzia
"mpaka…ulikuwa"

Bethi Hogla…Bethi Araba
haya ni majina ya sehemu/mahali

JIwe la Bohani
Hili lilikuwa ni jiwe kubwa lililowekwa na mtu fulani kama alama ya mpaka na liliitwa kwa jina la mtu aliyeitwa Hohani.

Joshua 15:7

Debiri…bonde la Akori…mlima wa Adumimu..En shemeshi… En Rogeli…bonde la Ben Hinnomu..Bonde la Refaimu
Haya ni majina ya sehemu/mahali

Joshua 15:9

Nefutoa..Mlima Efroni…Baala..Kiriathi Yearimu..Mlima Seiri..Mlima Yearimu…. Kesaloni…Bethi Shemeshi…Timna.
Haya ni majina ya sehemu/mahali

Joshua 15:11

Shikeroni…Mlima baala…Yabuneeli
Haya ni majina ya sehemu/mahali

Joshua 15:13

Kiriathi Arba…Debiri…Kiriathi Seferi
Haya ni majina ya sehemu/mahali

Arba…Anaki…Sheshai…Ahimani…Talmai
Haya ni majina ya watu

wana watatu wa Anaki: Sheshai, Ahimani na Talmai, wazawa wa Anaki
Majina haya yanawakilisha koo za watu ambao walikuwa ni uzao wa Sheshai, Ahimani, na Talmai. Maneno "wana' na "wazawa" katika muktadha huu yanamaanisha kitu hicho hicho kimoja. "Koo tatu , Sheshai, Ahimani na Talmai, waliokuwa wazawa wa Anaki."

Alipanda kutoka pale kinyume
"Alienda kutoka hapo ili kupigana dhidi"

Joshua 15:16

Kiriathi Seferi
Hili ni jina la sehemu/mahali

Akisa
Hili ni jina la mwanamke

othinieli …Kenazi
Haya ni majina ya wanaume.

generated on Tue Oct 24 10:45:40 2023

Joshua 15:18

Akisa alienda kwa Othinieli
Hii ni nahau ambayo inamrejelea Akisa kuwa mke wa othinieli. "Wakati Akisa alipokuwa mke wa Othinieli."

alimsihi amwombe baba yake shamba
Hii inaweza kutafsiriwa kama kauli ya moja kwa moja. 'alimsihi, 'mwombe baba yangu anipe shamba"

Joshua 15:19

chemichemi ya juu na chemichemi ya chini
Maneno "juu" na "chini" yanaongelea masuala ya mwinuko wa kijiografia katika sehemu za vijito vya maji.

Joshua 15:20

Huu ulikuwa ndio urithi wa kabila la Yuda,
Nchi ambayo kabila la Yuda lilipokea inaongelewa kana kwamba ulikuwa ni urithi ambao waliupata kama mali ya kudumu.

waliopewa kufuatana na koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao"

Joshua 15:21

Sentensi kiunganishi
mwandishi anaorodhesha miji ya kusini ambayo Yuda waliimiliki. Orodha inaendelea mpaka 15:29

Joshua 15:25

Maelezo unganishi
Orodha ya miji inaendelea

Joshua 15:29

maelezo unganishi
Orodha ya miji inaendelea

Joshua 15:33

Maelezo ya jumla
Mwandishi anaorodhesha miji ya upande wa Kaskazini ambayo Yuda iliimiliki.

Joshua 15:37

sentensi kiunganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:40

Sentensi kiunganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:42

Sentensi kiunganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:45

Sentensi kiunganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

makazi
"vijiji"

Kijito cha Misri
Mto mdogo wa maji katika ukingo wa upande wa kusini wa nchi karibu na Misri.

Joshua 15:48

Sentensi unganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:52

Sentensi unganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:55

Sentensi unganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:58

Sentensi unganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:60

Sentensi unganishi
Mwandishi anaorodhesha miji ambayo Yuda ilipewa kuimiliki

Joshua 15:63

hadi leo hii
kipindi kinachorejelewa hapa ni kipindi ambacho mwandishi aliandika kitabu hiki.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Nchi waliyopewa kabila la Yusufu ilianzia katika Yordani huko Yeriko, mashariki mwa chemichemi za Yeriko, kupitia nyikani, kupanda kutoka Yeriko kupitia nchi ya milima ya Betheli. **2** Kisha uliendelea kutoka Betheli hadi Luzi na kupita hata Atarothi, iliyo miliki ya Waarkiti. **3** Kisha ilishuka chini upande wa magharibi kuelekea himaya ya Wayafuleti, hadi kufika miliki ya Loweri Bethi Horoni, na kisha iliendelea hadi Gezeri; na ilikomea katika bahari. **4** Ilikuwa ni kwa njia hii makabila ya Yusufu, yaani Manase na Efraimu yalipata urithi wao. **5** Eneo la kabila la Efraimu ambalo lilikuwa limegawanya kwa koo zao lilikuwa kama ifuatavyo: mpaka wa urithi wao katika upande wa mashariki ulikuwa Atarothi Ada uliopanda kuelekea Bethi Horoni ya juu, **6** na kutoka pale uliendelea hadi katika bahari. Kutoka Mikimethathi katika upande wa Kasikazini ulipinda upande wa mashariki kuelkea Taanathi Shilo na kupita ng'ambo yake katika upande wa mashariki kukabili Yanoa. **7** Kisha ulishuka kutoka Yanoa hadi Atarothi na hata Naara, na kisha ukafika Yeriko, na kuishia katika Yordani. **8** Kutoka Tapua, mpaka uliendelea katika upande wa magharibi hata kijito cha Kana na ulikomea katika bahari. Huu ulikuwa ni urithi wa kabila la Efraimu, uliogawanywa katika koo zao, **9** pamoja na miji yao iliyochaguliwa kwa ajili ya kabila la Efraimu iliyokuwa ndani ya urithi wa kabila la Manase - miji yote pamoja na vijiji vyao. **10** Lakini hawakuwafukuza Wakanaani walioishi katika Gezeri, hivyo basi Wakanaani wanaishi ndani ya Efraimu hadi leo, lakini watu hawa walifanywa kuwa watumwa.

Joshua 16:1

Kabila la Yusufu
Kabila la Yusufu liliunganisha makabila ya wana wake wawili, Manase na Efraimu. Kwakuwa nusu ya kabila la Manase lilikuwa limeweka makazi mashariki mwa Yordani, sehemu hii inarejelea kabila la Efraimu na nusu nyingine ya kabila la Manase.

Luzi ...Atarothi
Haya ni majina ya mahali

Waarkiti
hili ni jina la kikundi cha watu

Joshua 16:3

Wayafuleti
Hili ni jina la kikundi cha watu

Loweri Bethi Horoni ... Gezeri
haya ni majina ya sehemu

makabila ya Yusufu, Manase na Efraimu
"makabila ya Manase na Efraimu, wana wa Yusufu"

waliupokea uirithi wao
Nchi ambayo makabila ya Manase na Efraimu waliimiliki inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu.

Joshua 16:5

Eneo la kabila la Efraimu ambalo lilikuwa limegawanya kwa koo zao
Sentensi hii yaweza kuelezwa kwa muundo tendaji. "Eneo ...ambalo Yoshua aliwagawia kwa kufuata koo zao."

Atarothi Addari...Bethi Horoni ya juu...Mikimethathi...Taanathi Shilo...Yanoa...Naara
Haya ni majina ya sehemu/mahali

Joshua 16:8

Tapua...Kana
Haya ni majina ya sehemu

Huu ulikuwa ni urithi wa kabila la Efraimu
Nchi ambayo kabila la Efraimu waliimiliki inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

Walipewa kwa koo zao
Maelezo haya yaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwagawia kwa koo zao"

miji yao iliyochaguliwa
Maelezo haya yaweza kuelezwa kwa kauli tendaji. Miji ambayo Yoshua alikuwa ameichagua."

iyokuwa ndani ya urithi wa kabila la Manase
Nchi ambayo kabila la Manase waliimiliki inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

Joshua 16:10

hadi leo
kipindi hiki kinachorejelewa hapa ni kipindi ambbacho mwandishi aliandika kitabu hiki.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Na huu ndio mgao wa nchi kwa ajili ya kabila la Manase (aliyekuwa mzaliwa wa kwanza wa Yusufu), ambayo ilikuwa kwa ajili ya Makiri, mzaliwa wa kwanza wa Manase, ambaye alikuwa ni baba wa Gilieadi. Watoto wa Makiri walipewa nchi ya Gileadi na Bashani, kwasababu Makiri alikuwa ni mtu wa vita. **2** Nchi iliyobaki iligawiwa kwa kabila la Manase, walipewa kwa koo zao, ambazo ni Abi Ezeri, Heleki, Asrieli, Shekemu, Heferi, na Shemida. Hawa walikuwa ni watoto wa kiume wa Manase mwana wa Yusufu, waliwakilishwa na koo zao. **3** Basi Zelofehadi mwana wa Heferi mwana wa Gileadi mwana wa Makiri mwana wa Manase hakuwa na watoto wa kiume, bali alikuwa na watoto wa kike tu. Na majina ya binti zake yalikuwa Mahila, Noa, Hogla, Milka na Tirsa. **4** Walimwendea Eliazeri kuhani, Yoshua mwana wa Nuni, na viongozi na wakasema, "Yahweh alimwagiza Musa atupatie urithi wetu pamoja na kaka zetu." Hivyo, kwa kuzingatia agizo la Yahweh, aliwapa wanawake hao urithi miongoni mwa ndugu za baba yao. **5** Manase alipewa sehemu kumi za nchi katika Gileadi na Bashani, ambayo iko upande mwingine wa Yordani, **6** kwasababu ya binti za Manase walipokea urithi pamona na watoto wake wa kiume. Nchi ya Gileadi iligawanywa kwa kabila la Manase lililosalia. **7** Eneo la Manase lilianzia Asheri hadi Mikimethathi, ambayo iko mashariki mwa Shekemu. Kisha mpaka ulienda upande wa kusini kwa wale walioishi karibu na chemichemi ya Tapua. **8** (Nchi ya Tapua ilikuwa ni miliki ya Manase, lakini mji wa Tapua katika mpaka wa Manase ilikuwa ni mali ya kabila la Efraimu.) **9** Kisha mpaka ulishuka kuelekea kijito cha Kana. Miji hii kusini mwa kijito miongoni mwa miji ya Manase ilikuwa ni mali ya Efraimu. Mpaka wa Manase ulikuwa upande wa kaskazini wa kijito, na ulikomea katika **10** bahari. Na nchi iliyokuwa upande wa kusini ilikuwa ni ya Efraimu, na nchi iliyo upande wa Kasikazini ilikuwa ni ya Manase; bahari ilikuwa ndoi mpaka. Kwa upande wa kaskazini ulifika hata Asheri, na upande wa mashariki, Isakari. **11** Pia katika Isakari na katika Asheri, Manase alimiliki Bethi Shani na vijiji vyake, Ibleamu na vijiji vyake, wenyeji wa Dori na vijiji vyake, wenyeji wa Endori na vijiji vyake, wenyeji wa Taanaki na vijiji vyake, na wenyeji wa Megido na vijiji vyake (na mji wa tatu ni Nafethi). **12** Lakini kabila la Manase halikuweza kuimiliki miji hiyo, kwa kuwa Wakanaani waliendelea kuishi katika nchi hii. **13** Hata wakati watu wa Israeli walipopata nguvu zaidi, hawakuwafukuzia mbali kabisa Wakanaani, bali waliwafanya kuwa watumwa. **14** Kisha wazawa wa Yusufu wakamwambia Yoshua, wakisema, " Kwanini umetupa mgao mmoja wa nchi na sehemu moja kwa ajili ya urithi, kwa kuwa tuko wengi, na kwa muda wote Yahweh umetubaliriki? **15** Yoshua akawaambia, "Kama ninyi ni watu wengi katika hesabu, pandeni ninyi wenyewe katika msitu na kuisafisha nchi kwa ajili yenu wenyewe katika nchi ya Waperizi na ya Refaimu. Fanyeni hivi kwa kuwa nchi ya milima ya Efraimu ni ndogo kwenu." **16** Wazawa wa Yusufu wakasema, "Nchi ya milima haitutoshi. Lakini Wakanaani wote wanaoishi katika bonde wana magari ya chuma, wote walio katikaBethi Shani na vijiji vyake, na wale walio katika bonde la Yezreeli." **17** Kisha Yoshua akawaambi nyumba ya Yusufu, ambao ni Efraimu na Manase, " Ninyi ni watu mlio wengi katika hesabu, na mna nguvu kubwa. Hamtakiwi kuwa na sehemu moja ya nchi mliogawiwa. **18** Nchi ya milima itakuwa yenu pia. Ingawa ni msitu, mtaufyeka na kuimiliki hata mipaka yake ya mbali. Mtawafukuzia mbali Wakanaani, ingawa wanayo magari ya chuma na ingawa pia wanazo nguvu."

Joshua 17:1

mzaliwa wa kwanza wa Manase, ambaye alikuwa
"alikuwa ni mzaliwa wa kwanza"

Makiri...Abi Ezeri, Heleki, Asrieli, Shekemu, Heferi, na Shemida
Haya yalikuwa ni majina ya wanaume

Watoto wa Makiri walipewa nchi ya Gileadi na Bashani
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Yoshua aliwapa nchi ya Gileadi na Bashani wazawa wa Makiri.

Nchi iliyobaki iligawiwa .... walipewa kwa koo zao
Maelezo haya yaweza kuelezwa kwa muundo tendaji. "Yoshua aliwapa nchi.... na aliwapa kwa kufuata koo zao."

Joshua 17:3

Zelofehadi...Heferi...Eliazari
Haya ni majina ya wanaume

Mahila, Noa, Hogila, Milka, na Tirsa
Haya ni majina ya wanawake.

atupatie urithi wetu
Nchi inaongelewa hapa kana kwamba ulikuwa ni urithi ambao watu walilpewa kama mali ya kudumu. "kutupa sisi sehemu ya nchi kama urithi"

aliwapa wanawake hao urithi
Maana zinazokubalika a)"Yoshua aliwapa wale wanawake urithi" b) Eliazeri aliwapa wanawake urithi.

generated on Tue Oct 24 10:45:40 2023

Joshua 17:5

alipewa sehemu kumi za nchi
Hii inaweza kuelezwa kwa muundo tendaji. "Yoshua aliwapa sehemu kumi za nchi."

"sehemu kumi"
"vipande kumi"

aliupokea urithi
Nchi inaongelewa hapa kana kwamba ulikuwa ni urithi ambao watu walilpewa kama mali ya kudumu. "kutupa sisi sehemu ya nchi kama urithi"

Nchi ya Gileadi iligawanywa
Hii inaweza kuelezwa kwa kutumia muundo tendaji. "Yoshua aliwapa nchi ya Gileadi"

Joshua 17:7

Upande wa Kusini
"kuelekea kusini"

Mikimethathi ...Tapua
Haya ni majina ya mahali/sehemu

Joshua 17:9

Mpaka
"Mpaka wa nchi ya Manase"

kijito
sehemu ndogo ya mto

Kana
Jina la kijito

Kwa upande wa kaskazini ulifika hata Asheri
Maana zinakubalika ni a) mpaka wa nchi ya Manase ulifika na kugusua nchi ya kabila la Asheri b)ambayo waweza kusafiri kutoka Kaskazini na kufika Asheri.

upande wa mashariki, Isakari
Kitenzi huenda ni kile kile ambacho kimetolewa virai vilivyotangulia.

Joshua 17:11

Bethi Shani...Ibleamu...Dori...Endori...Taanaki...Megido....Nafethi.
Haya ni majina ya sehemu/mahali

Joshua 17:14

wazawa wa Yusufu
Inarejelea makabila ya Efraimu na Manase

Kwanini umetupa mgao mmoja wa nchi na sehemu moja kwa ajili ya urithi, kwa kuwa tuko wengi , na kwa muda wote Yahweh umetubariki?
Watu wa makabila ya Efraimu na Manase waliuliza swali hili ili kutia mkazo kwamba Yoshua alitakiwa kuwapa sehemu kubwa ya nchi. "Ulitakiwa ungekuwa umetupa sisi sehemu zaidi ya kila mtu...Yahweh ametubariki."

mgao mmoja wa nchi na sehemu moja kwa ajili ya urithi
Virai hivi viwili kwa msingi vina maana moja. Katika kirai cha pili kinahusu juu nchi inayozungumziwa kama urithi ambao watu waliupokea kama mali kudumu.

sehemu
Kipande

watu wengi
Watu wengi kwa namba

"Kama ninyi ni watu wengi katika hesabu
Kwa kuwa ninyi ni watu wengi sana katika hesabu yao.

Refaimu
Hili ni jina kikundi cha watu

Joshua 17:16

Bethi Shani....Yezreeli
Haya ni majina ya mahali/sehemu

Nyumba ya Yusufu
Hapa neno "nyumba" inarejelea wazawa

Mtaufyeka
"Mtausafisha msitu wa miti" au " mtaikata miti yake"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Kisha kusanyiko lote la watu wa Israeli walikusanyika pamoja hapo Shilo. Walilijenga hema la kukutania hapo na waliishinda nchi mbele yao. **2** Kulikuwa na makabila saba miongoni mwa watu wa Israeli ambayo yalikuwa bado hayajapewa urithi wao. **3** Yoshua aliwaambia watu wa Israeli, "Je mtaacha mpaka lini katika kuingia nchi ambayo Yahweh, Mungu wa baba zenu, amewapeni ninyi? **4** Chagueni ninyi wenyewe watu watatu kutoka katika kila kabila, na nitawatuma. Wataenda na kuipeleleza nchi juu na chini. Wataandika maelezo pamoja na maelekezo kuhusu urithi wao, na kisha watarudi kwangu. **5** Wataigawanya nchi katika sehemu saba. Yuda itasalia katika eneo lao upande wa kusini, na nyumba ya Yusufu itaendelea katika himaya yao katika upande wa kaskazini. **6** Mtaigawanya nchi katika sehemu saba na kisha mtaniletea maelezo hayo hapa kwangu. Nami nitapiga kura kwa ajili yenu hapa mbele za Yahweh Mungu wetu. **7** Walawi hana sehemu miongoni mwenu, kwa kuwa ukuhani wa Yahweh ni urithi wao. Makabila ya Gadi, Rubeni na nusu ya kabila la Manase wameshapokea urithi wao ng'ambo ya Yordani. Huu ni urithi ambao Musa mtumishi wa Yahweh aliwapa wao. **8** Hivyo, watu waliinuka na wakaenda. Yoshua akawaamuru wale walioenda kuandika maelezo ya nchi, akisema, "Pandeni juu na mshuke chini katika nchi na andikeni maelezo kuhusu nchi na kisha mrejee kwangu. Nitapiga kura kwa ajili yenu hapa mbele za Yahweh huko Shilo. **9** Watu walienda na walitembea juu na chini katika nchi na wakaandika maelezo kuihusu nchi hiyo juu ya gombo kwa miji yake katika sehemu saba, kwa kutaja miji, kila mmoja katika sehemu moja. Kisha wakarudi kwa Yoshua katika kambi huko Shilo. **10** Kisha Yoshua akapiga kura kwa ajili yao huko Shilo mbele za Yahweh. Na hapo Yoshua akaigawa nchi kwa watu wa Israeli, kila kabila lilipewa sehemu ya nchi. **11** Katika kabila la Benyamini, ugawanaji wa nchi ulifanyika kwa kupewa kwa koo zao. Eneo la nchi waliyopewa lilikuwa kati ya wazawa wa Yuda na wazawa wa Yusufu. **12** Katika upande wa kusini, mpaka wao ulianzia katika Yordani. Mpaka ulipanda hata sehemu ya juu kaskazini mwa Yeriko, na kisha ukapita katikati ya nchi ya milima upande wa magharibi. Huko ukafika hadi nyika ya Bethi Aveni. **13** Kutoka hapo mpaka ulipita upande wa kusini katika mwelekeo wa Luzi (sehemu ile ile inayoitwa Betheli). Kisha mpaka ukashuka chini hata Atarothi Adda, karibu na mlima uliolekea kusini mwa Bethi Horoni. **14** Kisha mpaka ukaendelea upande mwingine: katika upande wa magharibi uligeukia upande wa kusini, ulienda mbele kuukabili mlima ulio ng'ambo ya Bethi Horoni. Mpaka huu ulikomea huko Kiriathi Baali (ambao ndio Kiriathi Yearimu), mji ambao ulikuwa ni wa kabila la Yuda. Na huu ndio ulikuwa ni mpaka katika upande wa magharibi. **15** Katika upande wa kusini, mpaka ulianzia nje tu ya Kiriathi Yearimu. Mpaka uliendelea kutoka Efroni hata chemichemi ya maji ya Neftoa. **16** Kisha mpaka ulishuka chini hadi mpaka wa mlima ambao ulikuwa mkabala ya bonde la Beni Hinomu, ambalo lililokuwa katika upande wa kaskazini mwishoni mwa bonde la Refaimu. Kisha ulishuka chini kuelekea bonde la Hinomu, sehemu ya kusini mwa mteremko wa Wayebusi, na uliendelea kushuka chini hadi Eni Rogeli. **17** Ulizunguka upande wa kaskazini, kuelekea mwelekeo wa Eni Shemeshi, na kutoka hapa ulienda hadi Gelilothi, ambao ulikuwa mkabala na mwinuko wa Adumimu. Kisha ulishuka chini kuelekea Jiwe la Bohani mwana wa Rubeni. **18** Ulipita kuelekea upande wa kaskazini wa bega la Bethi Araba na chini kuelekea Araba. **19** Mpaka ulipita hadi upande wa bega la kaskazini la Bethi Hogla. Mpaka ulikome katika ghuba ya kaskazini mwa Bahari ya Chumvi, katika upande wa kusini mwishoni mwa Yordani. Huu ulikuwa ni mpaka wa upande wa kusini. **20** Yordani ulikuwa mpaka wake katika upande wa mashariki. Na huu ulikuwa ni urithi wa kabila la Benyamini, na walipewa kwa kila ukoo wao, mpaka baada ya mpaka, kwa kuizunguka nchi yote. **21** Kwa hiyo sasa miji ya kabila la Benyamini kufuatana na koo zao ilikuwa ni Yeriko, **22** Bethi Hogla, Emeki Kezizi, Bethi Araba, Zemaraimu, Betheli, **23** Avimu, Para, Ofra, **24** Kefari Amoni, Ofini, na Geba. Ilikuwa ni miji kumi na miwili, pamoja na vijiji vyake. **25** Kulikuwa pia na miji ya Gibeoni, Rama, Beerothi, **26** Mizpe, Kefira, Moza, **27** Rekemu, Iripeeli, Tarala, **28** Zela, Haelefu, Yebusi (ambao ndio Yerusalemu), Gibea, na Kiriathi. Kulikuwa na miji kumi na nne, pamoja na vijiji vyake. Huu ulikuwa ni urithi wa Benyamini kufuatana na koo zao.

Joshua 18:1

na waliishinda nchi
Walikuwa wamewashinda watu walioishi katika nchi kabla hawajaweka hema la kukutania.

yalikuwa bado hayajapewa urithi wao
Nchi ambayo watu watairithi inaongelewa kana kwamba ulikuwa ni urithi ambao wangeupokea kama mali yao ya kudumu.

generated on Tue Oct 24 10:45:40 2023

Joshua 18:3

Je mtaacha mpaka lini katika kuingia nchi ambayo Yahweh, Mungu wa baba zenu, amewapeni ninyi?
Yoshua aliuliza swali hili ili kuwatia moyo Waisraeli kuchukua umiliki wa nchi.

nchi juu na chini
maneno "juu na chini" yana maana ya kila mwelekeo/sehemu

Wataandika maelezo pamoja na maelekezo kuhusu urithi
Hii ina maana kwamba wataeleza sehemu za nchi ambazo kila kabila lingepokea kwa ajili ya urithi.

urithi wao
Nchi ambayo watu watairithi inaongelewa kana kwamba ulikuwa ni urithi ambao wangeupokea kama mali yao ya kudumu

Joshua 18:5

Maelezo ya jumla
Yoshua anaendeleza hotuba yake kwa watoto wa israeli

Wataigawanya nchi
Wataigawa nchi

Yuda itasalia
"Kabila la Yuda litabaki"

nyumba ya Yusufu
Hapa neno "nyumba" inawakilisha wazawa wa Yusufu. Kirai kinayarejelea makabila ya Efraimu na Manase.

Joshua 18:7

Maelezo ya jumla
Yoshua anaendeleza hutoba yake kwa watoto wa Israeli.

hana sehemu
Hakuna sehemu ya nchi

kwa kuwa ukuhani wa Yahweh ni urithi wao
Yoshua anazungumzia juu ya heshima kubwa ambayo Walawi walikuwa nayo kwa kumtumikia Yahweh, ilikuwa kana kwamba ulikuwa ni urithi.

nusu ya kabila la Manase
"nusu ya kabila la Manase"

wameshapokea urithi wao
Nchi ambayo watu watairithi inaongelewa kana kwamba ulikuwa ni urithi ambao wangeupokea kama mali yao ya kudumu

Joshua 18:8

Maelezo ya jumla
Yoshua anaongea na watu Ishirini na moja ambao walitakiwa kwenda kuiangalia nchi.

Juu na chini katika nchi
Maneno "juu na chini" yana maana ya sehemu zote."Pande zote za nchi" au "katika nchi yote"

Joshua 18:10

kila kabila lilipewa sehemu ya nchi.
Hii inaweza kuelezwa kwa muundo tendaji. "kwa kila kabila Yoshua aliwapa sehemu ya nchi"

Joshua 18:11

Katika kabila la Benyamini, ugawanaji wa nchi ulifanyika kwa kupewa kwa koo zao
Hii inaweza kuelezwa muundo tendaji. "Kila kabila la Benyamini lilipewa kwa kufuata koo zao."

ati ya wazawa wa Yuda na wazawa wa Yusufu
"kati ya nchi ambayo ni mali ya wazawa wa Yuda na nchi iliyo mali ya wana wa Yusufu."

Wazawa wa Yusufu
hii inawarejelea kabila la Efraimu na Manase.

Bethi Aveni
Hili ni jina la mahali/sehemu

Joshua 18:13

Luzi...Atarothi Addari...Bethi Horoni...Kiriathi Baali...Kiriath Yearimu.
Haya ni majina ya sehemu/mahali

Joshua 18:15

Kiriathi Yearimu...Efroni...Neftoa...Beni Hinomu...Refaimu...Hinnomu...En Rogeli
Haya ni majina ya sehemu/mahali

Joshua 18:17

Eni Shemeshi...Gelilothi...Adumimu...Bethi Araba
Haya ni majina ya sehemu/mahali

Jiwe la Bohani
Hili lilikuwa ni jiwe kubwa ambalo mtu fulani aliliweka kama alama na liliitwa kwa jina la mtu aliyeitwa Bohani.

bega la Bethi Araba
Nchi ambayo ina mteremko au mgongo ulioinama inasemwa kana kwamba ni bega. "Mteremko wa Bethi Araba"

generated on Tue Oct 24 10:45:40 2023

Joshua 18:19

Bega la kaskazini la Bethi Hogla
Nchi ambayo ina muundo wa mteremko inazungumzwa kana kwamba ni bega.

Bethi Hogla
Hili ni jina la sehemu/mahali

huu ulikuwa ni urithi wa kabila la Benyamini
Nchi ambayo kabila la Benyamini iliipokea inazungumzwa kana kwamba ilikuwa ni urithi wa ambao waliupokea kama mali ya kudumu.

walipewa kwa kila ukoo wao
Hii inaweza kuelezwa kwa muundo tendaji: "Yoshua aliwapa nchi kwa kila koo"

Joshua 18:21

Maelezo ya jumla
Mwandishi anaorodhosha miji ambayo ilikuwa katika nchi na ambazo kabila la Benyamini walipewa kuimiliki kama urithi wao.

vijiji vyake
"Vijiji vilivyoizunguka"

Joshua 18:25

Maelezo ya jumla
Mwandishi anaendelea kuorodhoshe miji ambayo ilikuwa katika nchi na ambazo kabila ala Benyamini.

Huu ulikuwa ni urithi wa Benyamini
Nchi na miji ambayo kabila l Benyamini walipewa inaongelewa kana kwamba ilikuwa ni urithi kama mali ya kudumu.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Upigaji wa pili wa kura uliangukia kwa Simoni na waligawiwa kwa kila ukoo wao. Urithi wao ulikuwa katikati ya urithi ulikuwa ni mali ya kabila la Yuda. **2** Urithi waliokuwa nao ni Beerisheba, Sheba, Molada, **3** Hazari Shuali, Bala, Ezemu, **4** Elitoladi, Bethuli na Horma. **5** Simoni alikuwa pia na Ziklagi, Bethi Markabothi, Hazari Susa, **6** Bethi Lebaothi, na Sharuheni. Kulikuwa na miji kumi na mitatu pamoja na vijiji vyake. Vile vile **7** Simoni alimiliki Aini, Rimon, Etheri, na Ashani. Hii ilikuwa ni miji minne pamoja na vijiji vyake. **8** Miji hii pamoja na vijiji vilivyoizunguka hata kufika Baalathi Beeri (ambao ndio Rama katika Negevu). Huu ulikuwa ni urithi wa kabila la Simoni, waliopewa kwa koo zao. **9** Urithi wa kabila la Simoni ulikuwa sehemu ya himaya ya kabila la Yuda. Hii ni kwasababu nchi waliyopewa kabila la Yuda ilikuwa ni kubwa kwao, na hivyo kabila la Simoni lilipokea urithi wao kutoka katika sehemu yao ya katikati. **10** Upigaji wa kura ya tatu uliangukia kwa kabila la Zabuloni, na walipewa kwa koo zao. Mpaka wa urithi wao ulianzia huko Saridi. **11** Mpaka wao ulipanda upande wa magharibi kuelekea Marala na ukaigusa Dabeshethi, na kisha ukasonga kuelekea kijito kilichokuwa mkabala na Yokineamu. **12** Kutoka Saridi mpaka ulizunguka upande wa mashariki kuelekea mashariki na ulienda hadi mpaka wa Kislothi Tabori. Kutoka hapo uliendelea hadi Daberathi na kisha ulipanda hata Yafia. **13** Kutoka hapo ulipita katika upande wa mashariki mwa Gathi Heferi, na kisha ukafika Ethikazini, baadaye ulienda hadi Rimoni na kisha ukageuka kuelekea Nea. **14** Mpaka ulizunguka kueleka kaskazini ukafika Hanathoni na ulikomea katika bonde la Ifta Eli. **15** Mkoa huu ulijumuisha miji ya Katathi, Nahalali, Shimroni, Idala, na Bethlehemu. Kulikuwa na miji kumi na miwili, pamoja na vijiji vyake. **16** Huu ulikuwa ni urithi wa kabila la Zabuloni, waliopewa kwa kufuatana na koo zao - miji pamoja na vijiji vyake. **17** Upigaji kura wa nne uliangukia kwa Isakari, na waligawiwa kufuatana na koo zao. **18** Eneo lao lilijumuisha Jezreelli, Kesuloothi, Shunemu, **19** Hafaraimu, Shioni, na Anaharathi. **20** Pia ilijumuisha miji ya Rabithi, Kishioni, Ebezi, **21** Remethi, Enganimu, Enihada, na Bethipazezi. **22** Mpaka wao ulifika Tabor, Shahazuma, na Bethi Shemeshi, na ukakomea katika Yordani. Ilikuwa ni miji kumi na sita, pamoja na vijiji vyake. **23** Huu ulikuwa ni urithi wa kabila la Isakari, na walipewa kufuatana na koo zao - miji pamoja na vijiji vyake. **24** Upigaji wa kura ya tano uliangukia kwa kabila la Asheri, na walipewa kwa koo zao. **25** Eneo lao lilijumuisha miji ya Helikathi, Hali, Beteni, Akashafu, **26** Alameleki, Amadi, na Mshali. Mpaka wa magharibi ulitanuka hadi Karmeli na Shihori Libnathi. **27** Kisha ulizunguka upande wa mashariki kueleka Bethi Dagoni na ukaenda hadi Zabuloni, na kisha ukafika katika bonde la ifutaheli, upande wa kaskazini mwa Bethemeki na Neieli. Baadaye uliendelea mbele hata Kabuli kueleka upande wa Kaskazini. **28** Na kisha ulienda hadi Ebroni, Rehobu, Hammoni, na Kana, hata kufika mji mkubwa wa Sidoni. **29** Mpaka ulirudi nyuma kuelekea Rama, na kisha ukafika kwenye mji wa Tiro uliokuwa na ngome. Baada ya hapo mpaka ulizunguka kuelekea Hosa na ulikomea katika bahari, katika mkoa wa Akizibu, **30** Umma, Afeki, na Rehobu. Kulikuwa na miji ishirini na miwili, pamoja na vijiji vyake. **31** Huu ulikuwa ni urithi wa kabila la Asheri, na waliopewa kwa koo zao - miji pamoja na vijiji vyake. **32** Upigaji wa kura wa mara ya sita uliangukia kwa kabila la Nafutali, na walipewa kufuatana na koo zao. **33** Mpaka wao ulianzia Helefu, kutoka katika mwaloni huko Zaananimu, ulipanda hadi Adaminekebu na Yabneeli, umbali kama Lakumu; na ulikomea katka Yordani. **34** Mpaka ule ulizunguka upande wa magharibi kuelekea Aznothi Tabori na ulipanda hadi Hukoki; uligusa Zabuloni katika upande wa kusini, na ulifika hata Asheri katika upande wa magharibi, na Yuda katika upande wa mashariki huko katika mto Yordani. **35** Miji yenye ngome ilikuwa ni Zidimu, Zeri, Hammathi, Rakathi, Kinnerethi, **36** Adama, Rama, Hazori, **37** Kedeshi, Edrei, na Eni Hazori. **38** Pia kulikuwa na miji ya Yironi, Migdaleli, Horemu, Bethi Anathi, na Bethi Shemeshi. Kulikuwa na miji kumi na tisa, pamoja na vijiji vyake. **39** Huu ulikuwa ni urithi wa kabila la Nafutali, na walipewa miji pamoja na vijiji vyake kufuatana na koo zao. **40** Upigaji wa kura ya saba uliangukia kwa kabila la Dani, na walipewa kufuatana na koo zao. **41** Eneo lao la urithi lilijumuisha miji ya Zora, Eshitaoli, Iri Shemeshi, **42** Shaalabini, Aijaloni, na Ithila. **43** Vile vile lilijumuisha miji ya Eloni, Timna, Ekroni, **44** Eliteke, Gibethoni, Baalathi, **45** Yehudi, Bene - Beraki, Gathi Rimoni, **46** Me -Yarkoni, na Rakoni sambamba na eneo la karibu na Yopa. **47** Ilitokea wakati mpaka wa kabila la Dani ulipowapotea, kabila la Dani waliishambulia Leshemu, wakapigana nao, na wakauteka. Waliua kila mtu kwa upanga, wakauchukua ukawa mali yao, na wakakaa ndani yake. Wakauita mji ule Dani jina la babu yao badala ya Leshemu. **48** Huu ulikuwa urithi wa kabila la Dani, waliopewa kufuatana na koo zao - miji pamoja na vijiji vyake. **49** Walipomaliza kugawana urithi wa nchi, watu wa Israeli walimpa urithi Yoshua mwana wa Nuni kutoka miongoni mwao. **50** Kwa amri ya Yahweh walimpatia mji wa Timnathi Sera ambao aliuomba, ulikuwa katika nchi ya milima ya Efraimu. Aliujenga mji na akaishi huko. **51** Na huu ndio urithi ambao Eliazari kuhani, na Yoshua mwana wa Nuni, na viongozi wa makabila ya

generated on Tue Oct 24 10:45:40 2023

familia za mababu zao miongoni mwa watu wa Israeli, waligawa kwa kupiga kura huko Shilo, mbele za Yahweh katika mlango wa hema la kukutania. Na hivyo wakamaliza kuigawa nchi.

Joshua 19:1

Upigaji wa pili wa kura uliangukia kwa Simoni
"Mara ya pili Yoshua alipopiga kura, kura ilionesha kabila la Simoni"

wa pili
Namba ya pili katika orodha

waligawiwa kwa kila ukoo wao
Hii inaweza kuelezwa kwa muundo tendaji: " Yoshua aligawa nchi kwa kila kabila lao"

Urithi wao ulikuwa katikati ya urithi ulikuwa ni mali ya kabila la Yuda.
Nchi waliyopewa makabila haya inazungumzwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu. "Nchi waliyopokea kama urithi ilikuwa katikati ya nchi ambayo kabila la Yuda walipewa kama urithi"

Joshua 19:2

Maelezo ya jumla
Mwandishi anaorodhesha miji ambayo ilikuwa katika nchi ambayo kabila la Simoni waliipokea kama urithi wao.

Urithi waliokuwa nao
Nchi na miji ambayo kabila la Simoni liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu.

Joshua 19:5

Maelezo ya jumla
Mwandishi anaorodhesha miji ambayo ilikuwa katika nchi ambayo kabila la Simoni waliipokea kama urithi wao.

Ziklagi
Tafasiri kama ulivyofanya katika 15;19

Joshua 19:8

Huu ulikuwa ni urithi wa kabila la Simon
Nchi na miji ambayo kabila la Simoni liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

waliopewa kwa koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao"

Hii ni kwasababu nchi waliyopewa kabila la Yuda
Sentensi hii inaweza kuelezwa wa muundo tendaji: "Sehemu ya nchi ambayo Yoshua aliigawa kwa kabila la Yuda"

sehemu yao ya katikati
"Katikati ya sehemu ya nchi ya Yuda"

Joshua 19:10

Upigaji wa kura ya tatu
Tafasiri kirai hiki kama vile ulivyofanya katika 19:1

ya tatu
namba ya tatu katika orodha

Saridi...Marala..Dabeshethi...Yokineamu
Haya ni majina ya sehemu/mahali

mkabala na Yokineamu
"ng'ambo ya pili kutoka Yokineamu"

Joshua 19:12

Saridi....Kisilothi Tabori....Daberathi...Yafia...Gathi Hefa...Ethikazini...Rimoni...Nea
Haya ni majina ya sehemu/mahali.

Joshua 19:14

Hannathoni...Efta Eli Katathi...Nahalali...Shimroni...Idala...Bethlehemu
Haya ni majina ya sehemu/mahali

Bethlehemu
Hii siyo ile "Bethlehemu" ambayo iko kusini mwa Yerusalemu katika Yuda.

Huu ulikuwa ni urithi wa kabila la Zabuloni,
Nchi na miji ambayo kabila la Zabuloni liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

waliopewa kwa kufuatana na koo za
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao"

Joshua 19:17

Upigaji kura wa nne
Tafasiri kirai hiki kama vile ulivyofanya katika 19:1

wa nne
namba ya nne katika orodha

Kesulothi...Shunemu...Hafaraimu...Shioni...Anaharathi
Haya ni majina ya mahali/sehemu

Joshua 19:20

Rabithi...Kishioni...Ebezi...Remethi...Enganimu...Enihada...Bethipazezi..
Haya ni majina ya mahali/sehemu

generated on Tue Oct 24 10:45:40 2023

Tabori
Hili ni jina la mlima

Joshua 19:23

Huu ulikuwa ni urithi wa kabila la Isakari
Nchi na miji ambayo kabila la Zabuloni liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

waliopewa kwa kufuatana na koo za
Hii inaweza kuelezwa kwa muundo tendaji. "Yoshua aliwapa kwa koo zao."

Joshua 19:24

Upigaji wa kura ya tano
Tafasiri kirai hiki kama ulivyofanya katika 19:1

wa tano
namba ya tano katika orodha

walipewa kwa koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao"

Helkathi, hali, Beteni, Akshafu, Allameleki, Amadi, na Mishali..Shihori Libnathhi
Haya ni majina ya sehemu/mahali

Joshua 19:27

Bethi Dagoni...Bonde la Iftaheli...Bethimeki..Neieli..Kabuli...Ebroni...Rehobu...Hammoni ...Kana.
Haya ni majina ya sehemu/mahali

Joshua 19:29

Hosa...Akizibu...Umma... Afeki...Rehobu
Haya ni majina ya sehemu/mahali

Joshua 19:31

Huu ulikuwa ni urithi wa kabila la Asheri
Nchi na miji ambayo kabila la Asheri liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu waliopewa kwa kufuatana na koo zao

waliopewa kwa koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao"

Joshua 19:32

Upigaji wa kura wa mara ya sita
Tafasiri kirai hiki kama ulivyofanya katika 19:1

ya sita
namba ya sita katika orodha

walipewa kufuatana na koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao

Helefu...Zaananimu...Adaminekebu...Yabuneeli...Lakumu...Zazinothi Tabori Hukkoki
Haya ni majina ya miji

Joshua 19:35

Ziddimu...Zeri...Hamathi..Rakathi...Kinerethi...Adama...Raa..Hazori...Ed Hazori
Haya ni majina ya miji

Hamathi
Hii si lile eneo la "Hamathi" bali ni eneo la upande wa magharibi mwa Bahari ya Galilaya.

Joshua 19:38

Yironi...Migdaleli..Horemu...Bethi Anathi
Haya ni majina ya miji

Huu ulikuwa ni urithi wa kabila la Nafutali
Nchi na miji ambayo kabila la Nafutali liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu,

walipewa miji pamoja na vijiji vyake kufuatana na koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao

Joshua 19:40

Upigaji wa kura ya saba
Tafasiri kirai hiki kama ulivyofanya katika 19:1

ya saba
namba ya saba katika orodha

Eneo lao la urithi
Nchi na miji ambayo kabila la Dani liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu,

Zora, Eshitaoli, Iri Shemeshi, 42Shaalabini, Aijaloni, na Ithila
Haya ni majina ya mahali/sehemu

Joshua 19:43

Eloni, Timna, Ekroni, 44Eliteke, Gibethoni, Baalathi, 45Yehudi, Bene - Beraki, Gathi Rimoni, Me -Yarkoni, na Rakoni
Haya ni majina ya miji

sambamba na eneo la karibu na Yopa
"mkabala na Yopa" au "pembeni ya Yopa"

generated on Tue Oct 24 10:45:40 2023

Joshua 19:47

Leshemu
Hili ni jina la mji

Huu ulikuwa urithi wa kabila la Dani,
Nchi na miji ambayo kabila la Dani liliipokea inasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu,

waliopewa kufuatana na koo zao
Hii inaweza kuelezwa kwa muundo tendaji. "ambayo Yoshua aliwapa kwa koo zao

Joshua 19:49

walimpa urithi Yoshua mwana wa Nuni kutoka miongoni mwao
Mji ambao Yoshua alipokea unasemwa kana kwamba ulikuwa ni urithi ambao waliupokea kama mali ya kudumu

Timnathi Sera
Hili ni jina la mji

Joshua 19:51

Na huu ndio urith...waligawa
Nchi na miji ambayo makabila mbalimbali yaliipokea inasemwa kama ulikuwa ni urithi ambao waliupokea kama mali ya kudumu.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Baada ya hayo, Yahweh akamwambia Yoshua, **2** "Waambia watu wa Israeli, na kusema, 'Chagueni miji ya makimbilio ambayo niliwaambia kupitia kwa Musa. **3** Fanyeni hivi ili mtu akiua mtu bila kukusudia aweze kwenda huko. Miji hii itakuwa ni sehemu ya kukimbilia kutoka kwa mtu yeyote yule anayetaka kulipiza kisasi kwa damu ya mtu aliyeuliwa. **4** Atakimbilia kwa mji mmoja miongoni mwa miji hiyo na atasimama mlangoni mwa lango la mji, na ataeleza kesi yake kwa wazee wa mji ule. Kisha watamwingiza ndani ya mji na watampatia sehemu yake ya kuishi miongoni mwao. **5** Na kama mtu akija akataka kulipiza kisasi kwa damu ya mtu yule ambaye aliuliwa, ndipo watu wa mji hawatatakiwa kumtoa kwa wenye mamlaka mtu huyo aliyeua. Hawaruhusiwi kufanya hivyo kwasababu alimwua jirani bila kukusudia na hakuwa na chuki naye hapo awali. **6** Ni lazima akae katika mji ule mpaka pale atakapokuwa amesimama mbele ya kusanyiko kwa ajili ya kuhukumiwa, hadi pale atakapokufa mtu yule anayetumika katika nafasi ya kuhani mkuu katka siku hizo. Na kisha mtu yule aliyeua bila kukusudia aweza kurudi nyumbani kwake, katika mji ule ulikotoka. **7** Kwahiyo, Waisraeli wakaichaguia Kedeshi iliyoko Galilaya katika nchi ya milima ya Nafutali, Shekemu katika nchi ya milima ya Efraimu, na Kiriathi Arba (ambayo ndio Herbroni) katika nchi ya milima ya Yuda. **8** Katika ng'ambo ya Yordani mashariki mwa Yeriko, walichagua mji wa Bezeri huko nyikani katika nyanda za kabila la Rubeni; na Ramothi Gileadi kutoka kabila la Gadi; na Golani katika Bashani, kutoka katika kabila la Manase. **9** Hii ni miji iliyochaguliwa kwa ajili ya watu wote wa Israeli na kwa ajili ya wageni wanaoishi miongoni mwao, ili kwamba mtu yeyote amwuaye mtu bila kukusudia aweza kukimbilia huko kwa ajili ya kupata usalama. Mtu huyu hatakufa kwa mkono wa mtu yule anayetake kulipiza kisasi cha damu iliyomwagwa, mpaka hapo kwanza mtuhumiwa atakaposimama mbele ya kusanyiko la watu.

Joshua 20:1

kwa mkono wa Musa
Hapa neno "mkono" linarejelea maandiko ambayo Musa aliyaandika. "kupitia mambo ambayo Musa aliyaandika"

akiua mtu bila kukusudia
Hii hutokea pale ambapo mtu humwua mtu mwingine bila kunuia kufanya hivyo.

kulipiza kisasi kwa damu ya mtu aliyeuliwa kulipiza kisasi kwa damu ya mtu aliyeuliwa
Hapa kumwaga damu ya mtu kuna maana ya kifo. Muundo tendaji unaweza kutumika."kulipiza kisasi cha kifo cha mtu"

Joshua 20:4

Atakimbilia
Hapa kiwakilishi 'a' kinamrejelea mtu yule aliyeua bila kukusudia.

na ataeleza kesi yake kwa wazee wa mji ule
"kuwashawishi wazee wa mji ule ya kwamba aliua mtu bila kukusudia.

Kisha watamwingiza
Kiwakilishi 'wa' kinawarejelea wazee na kiwakilishi "m' kinamrejelea mtu aliyeua bila kukusudia.

kuishi miongoni mwao
Hii inarejelea mji wote kwa ujumla, na si kwa wazee tu.

Joshua 20:5

kulipiza kisasi kwa damu ya mtu yule ambaye aliuliwa
Sentensi hii yaweza kutumia muundo tendaji. "kulipiza kifo cha mtu"

kumtoa
Neno hili lina maana ya kumweka mtu chini ya mtu mwingine mwenye mamlaka.

amesimama mbele ya kusanyiko
Hiki ni kirai kinachoeleza juu ya kutafuta haki kutoka katika mahakamaya kusanyiko la wananchi wenzake.

Joshua 20:7

Maelezo ya jumla
Kuna majina mengi sana katika sehemu hii

Yordani
Hili ni jina la Mto Yordani

Joshua 20:9

Mtu huyu hatakufa kwa mkono wa mtu yule
Hapa neno "mkono" lina maana kwamba mtu huyu atakuwa mhanga au mtendwa wa moja kwa moja wa mtu aliyemwua mkimbizi

kulipiza kisasi cha damu iliyomwagw
Hii inaweza kuelezwa kwa kutumia muundo tendaji. "kulipiza kifo cha mtu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Kisha wakuu wa koo za Walawi walimwendea Eliazari kuhani, na kwa Yoshua mwana wa Nuni, na kwa viongozi wa familia za mababu zao miongoni mwa watu wa Israeli. **2** Waliwaambia, "Yahweh aliwaagizeni ninyi kwa mkono wa Musa kwamba mtupatieni miji ya kuishi yenye maeneo kwa ajili ya kuchungia ya mifugo." waliyasema haya huko Shilo katika nchi ya Kanaani. **3** Hivyo, kwa agizo la Yahweh, watu wa Israeli waliwapa Walawi kutoka katika urithi wa wao miji ifuatayo pamoja na maeneo yao ya kuchungia. **4** Upigaji wa kura kwa ajili ya koo za Wakohathi ulileta matokeo haya: makuhani ambao ni wazawa wa Haruni ambao walitokana na Walawi, walipokea miji kumi na mitatu waliopewa kutoka kwa kabila la Yuda, kutoka kabila la Simoni, na kutoka kabila la Benyamini. **5** Koo zilizobaki za Wakohathi walipokea kwa kupiga kura kwa miji kumi kutoka katika kabila za Efraimu, Dani, na kutoka kwa nusu ya kabila la Manase. **6** Na watu wazawa wa Gershoni walipewa miji kumi na mitatu kwa kupigiwa kura kutoka kwa koo za kabila la Isakari, Asheri, Nafutali, na nusu ya kabila la Manase katika Bashani. **7** Watu waliokuwa wazawa wa Merari walipokea miji kumi na miwili kutoka katika makabila ya Rubeni, Gadi na Zabuloni. **8** Basi, watu wa Israeli waliwapa Walawi miji hii pamoja na maeneo yao ya kuchungia, kwa kupiga kura, kama vile Yahweh alivyokuwa ameagiza kwa mkono wa Musa. **9** Kutoka kwa makabila la Yuda na Simoni, waliwapa nchi katika miji ifuatayo iliyoorodheshwa kwa majina. **10** Miji hii walipewa wazawa wa Haruni, ambao walikuwa miongoni mwa koo za Wakohathi, ambao walitoka katika kabila la Lawi. Kwa kuwa upigaji wa kura ya kwanza uliwaangukiwa wao. **11** Waisraeli waliwapatia Kiriathi Arba (Arba alikuwa ni baba wa Anaki), eneo hilo liliitwa pia Hebroni, katika nchi ya milima ya Yuda, pamoja na maeneo ya kulishia mifugo yaliyouzunguka mji. **12** Lakini mashamba ya mji na vijiji vyake vilikuwa tayari ameshapewa Kalebu mwana Yefune, kama mali yake. **13** Na kwa wana wa Haruni kuhani, waliwapa Hebroni pamoja na eneo lake la kulishia mifugo ambao ulikuwa ni mji wa makimbilio kwa mtu aliyeua mtu bila kukusudia na Libna pamoja na maeneo ya kulishia mifugo. **14** Na Yatiri pamoaja na maeno yake ya kuchungia, na Eshitemoa pamoja na maeneo yake ya malisho. **15** Lakini pia waliwapa Holoni pamoja na maeneo yake ya malisho, Debiri pamoja na maeneo yake ya malisho, **16** Aini pampoja na maeneo yake ya malisho, na Bethi Shemeshi pamoja na maeneo yake ya malisho. Ilikuwa ni miji kumi na tisa ambayo walipewa kutoka katika makabila haya mawilil. **17** Kutoka katika kabilala Benyamini walipewa Gibea pamoja na maeneo yake ya malisho, na Geba pamoja na maeneo yake ya malisho, **18** na Anathothi pamoja na maeneo yake ya malisho, na amoni pamoja na vitongoji vyake vinne. **19** Miji waliyopewa makuhani, wana wa Haruni, ilikuwa ni miji kumi na mitatu kwa ujumla, kujumlisha na maeneo yake ya malisho. **20** Na kwa ajili ya sehemu ya familia ya Kohathi iliyosalia, wale Walawi walio wa familia ya Kohathi, walipewa miji kutoka katika kabila la Efraimu kwa kupiga kura. **21** Walipewa Shekemu pamoja na maeneo yake ya malisho katika nchi ya milima ya Efraimu - mji wa makimbilio kwa mtu aliyeua mtu bila kukusudia, na Gezeri pamoja na maeneo yake ya malisho, **22** na Kibzaimu pamoja na maeneo yake ya malisho, na Bethi Horoni pamoja na maeneo yake ya malisho, ilikuwa miji minne kwa ujumla wake. **23** Kutoka katika kabila la Dani, ukoo wa Kohathi ulipewa Elteke pamoja na maeneo yake ya malisho, na Gibethoni pamoja na maeneo yake ya malisho, na **24** Aijaloni pamoja na maeneo yake ya malisho, na Gathrimoni pamoja na maeneo yake ya malisho, ilikuwa ni miji minne kwa ujumla wake. **25** Kutoka katika nusu ya kabila la Manase, ukoo wa Kohathi walipewa miji miwili - Taanaki pamoja na maeneo yake ya malisho na Gathirimoni pamoja na maeneo yake ya malisho. **26** Kulikuwa na miji kumi kwa ujumla wake kwa ajili ya koo zilizosalia za Wakohathi, pamoja na maeneo yao ya malisho. **27** Kutoka katika nusu ya kabila la Manase, jamaa za Gershoni, ambazo hizi zilikuwa ni koo zingine za Walawi, zilipewa Golani katika Bashani pamoja na maeneo yao ya malisho, ni mji wa makimbilio kwa ajili ya mtu yeyote aliyeua mtu bila kukusudia, sambamba na Beeshitera pamoja na maeneo yake ya malisho - ilikuwa miji miwili kwa ujumla. **28** Koo za Gershoni zilipewa pia miji minne kutoka kwa kabila la Isakari - Kishoni sambamba na maeneo yake ya malisho, Daberathi pamoja na maeneo yake ya malisho, **29** Yarmuthi pamoja na maeneo yake ya malisho, na Engnimu pamoja na maeneo yake ya malisho. **30** Kutoka katika kabila la Asheri, walipewa miji minne kwa ujumla - Mishali pamoja na maeneo yake ya malisho, Abdoni pamoja na maeneo yake ya malisho, **31** Helikathi pamoja na maeneo yake ya malisho, na Rehobu pamoja na maeneo yake ya malisho. **32** Kutoka kwa kabila la Nafutali, nasaba za Gershoni walipewa miji mitatu kwa ujumla - Kedeshi katika Galilaya pamoja na maeneo yake ya malisho, ulikuwa ni mji wa makimbilio kwa mtu yeyote aliyeua mtu bila kukusudia; na Hamothidori pamoja na maeneo yake ya malisho, na Kartani pamoja na maeneo yake ya malisho. **33** Kulikuwa na miji kumi na mitatu kwa ujumla, kujumuisha na maeneo yake ya malisho, kwa ajili ya koo za Gershoni. **34** Na kwa Walawi waliosalia, koo za Merari waliokuwa wamepewa kutoka katika kabila la Zabuloni: Yokneamu pamoa na maeneo yake ya marisho, Karta pamoja na maeneo yake ya

generated on Tue Oct 24 10:45:40 2023

malisho, [35] Dimna pamoja na maeneo yake ya malisho, na Nahalali pamoja na maeneo yake ya malisho- ilikuwa ni miji minne kwa ujumla. [36] Kwa mbari za Merari walipewa miji minne kutoka katika kabila la Rubeni: Bezeri pamoja na maeneo yake ya malisho, Yahazi pamoja na maene yake ya malisho, [37] na Kedemothi pamoja na maeneo yake ya malisho, na Mefaathi pamoja na maeneo yake ya malisho. [38] Kutoka katika kabila la Gadi walipewa miji ya Ramothi katika Gileadi pamoja na sehemu zake za malisho - huu ulikuwa ni mji wa makimbilio kwa mtu aliyeua mtu mwenzake bila kukusudia - na Mahanaimu pamoja na sehemu zake za malisho. [39] Koo za Merari zilipewa pia Heshiboni pamoja na maeneo yake ya malisho, na Yazeri pamoja na malisho yake. [40] Hii ilikuwa ni miji minne kwa ujumla wake. Hii yote ilikuwa ni miji ya koo kadhaa za Merari, ambao walitoka katika kabila la Lawi, miji kumi na miwili walipewa wao kwa kupiga kura. [41] Miji waliyopewa Walawi kutoka katikati ya nchi iliyomilikiwa na watu wa Israeli ilikuwa miji arobaini na nane, kujumuisha na sehemu za malisho yao. [42] Miji hii kila mmoja ulikuwa na maeneo yake ya malisho kwa kuuzunguka mji. Miji hii yote ilikuwa hivyo. [43] Basi Yahweh aliwapa Israeli nchi yote ambayo aliwaapia baba zao kuwa atawapa. Waisraeli waliimiliki nchi na wakakaa humo. [44] Kisha Yahweh akawapa pumziko kwa kila upande, kama tu alivyowaahidia baba zao. Hakuna hata adui mmoja atakayeweza kuwashinda. Yawhew aliwatia maadui wao wote mikononi mwao. [45] Hakuna hata kitu kimoja miongoni kwa ahadi nzuri ambazo Yahweh alizisema kwa nyumba ya Israeli ambazo hazikutimia. Ahadi zote zilitimia.

Joshua 21:1

Eliazari...Nuni
Haya ni majina ya watu

Waliwaambia
"Walawi wakawaambia"

Yahweh aliwaagizeni ninyi kwa mkono wa Musa
Kirai "kwa mkono wa" kina maana kwamba Yahweh alimtumia Musa kama chombo ili kuleta agizo lake.

Joshua 21:3

miji ifuatayo
Hii inarejelea miji ambayo itaorodheshwa kwenye mstari unaofuata.

Joshua 21:4

Upigaji wa kura
Hii ni njia ya kuchagua ambayo ilikuwa ya kubahatisha yaani bila mpango maalumu ili kuondoa utashi wa viongozi, mara kwa mara ilifanywa kwa wazo kuwa Mungu ataamua matokeo.

Wakohathi
Makuhani hwa katika kundi hili walikuwa ni wazao wa Mwana wa Lawi aliyeitwa Kohathi. Na sehemu yao walikuwa ni wazawa wa Haruni, ambaye ni mjukuu wa Kohathi.

miji kumi na tatu....miji kumi
Hii ni hesabu ya miji

Nusu kabila
Nusu ya kabila kwasababu nusu nyingine ilikuwa imepokea urithi wake kabla ya kuvuka Mto Yordani.

Joshua 21:6

Gershoni
Gershoni alikuwa ni mmoja wa wana wa Lawi

Upigaji wa kura
Hii ni njia ya kuchagua ambayo ilikuwa ya kubahatisha yaani bila mpango maalumu ili kuondoa utashi wa viongozi, mara kwa mara ilifanywa kwa wazo kuwa Mungu ataamua matokeo

Merari
Merari alikuwa ni mmoja kati ya wana wa Lawi

Joshua 21:8

Yahweh alivyokuwa ameagiza kwa mkono wa Musa
Kirai "kwa mkono wa" kina maana kwamba Yahweh alimtumia Musa kama chombo ili kuleta agizo lake.

koo za Wakohathi
Makuhani katika kundi hili walikuwa ni wazawa wa mwana wa Lawi aliyeitwa Kohathi. Sehemu yao nyingine walikuwa ni wazawa wa Haruni, ambaye ni mjukuu wa Kohathi.

Upigaji wa kura
Hii ni njia ya kuchagua ambayo ilikuwa ya kubahatisha yaani bila mpango maalumu ili kuondoa utashi wa viongozi, mara kwa mara ilifanywa kwa wazo kuwa Mungu ataamua matokeo

Joshua 21:11

Arba alikuwa ni baba wa Anaki
Haya ni maelezo ya nyuma juu ya jina la mtu aliyeuanzisha mji wa Kiriathi Arba.

Anaki
Hili ni jina la mwanaume

generated on Tue Oct 24 10:45:40 2023

Nchi ya milima
Hii ni sehemu ya nchi ambayo kiuasilia imeinuka, ni ndogo kuliko mlima

Maeneo ya malishi
Hii ni sehemu iliyo na majani mengi au mimea inayofaa kwa ajili ya kulishia mifugo au wanyama

Mashamba ya mji
Maeneo ya nchi yaliyo wazi, mara nyingine huwa imepandwa mazao ambayo ni mali au yameuzunguka mji.

Vijiji
hizi ni jamii ndogo, mara nyingi ni ndogo kuliko mji

Joshua 21:13

Libna...Yatiri...Eshetmoa...Holoni...Debiri...Aini...Yutta
haya ni majina ya miji

miji tisa...makabila mawili
hesabu ya miji na makabila katika kifungu

Joshua 21:17

Kutoka katika kabila la Benyamini walipewa Gibea pamoja na maeneo yake ya malisho, na Geba
hii inaweza kuelezwa kwa muundo tendaji. "Kabila la Benyamini lilipewa Gibea."

Geba...Anathothi...Almoni
haya ni majina ya miji

miji kumi na tatu
"miji 13"

Joshua 21:20

familia ya Kohathi
Makuhani katika kundi hili walikuwa ni wazawa wa mwana wa Lawi aliyeitwa Kohathi. Sehemu yao nyingine walikuwa ni wazawa wa Haruni, ambaye ni mjukuu wa Kohathi.

walipewa miji
Hii inaweza kuelezwa muundo tendaji: "Walipokea miji"

upigaji wa kura
Hii ni njia ya kuchagua ambayo ilikuwa ya kubahatisha yaani bila mpango maalumu ili kuondoa utashi wa viongozi, mara kwa mara ilifanywa kwa wazo kuwa Mungu ataamua matokeo

Gezeri...Kibzaimu...Bethi Horoni
haya ni majina ya miji

miji minne kwa ujumla
Hii inarejelea orodha kwa hesaby yake kwa jumla.

Joshua 21:23

Kutoka katika kabila la Dani, ukoo wa Kohathi ulipewa Elteke
Hii inaeweza kuelezwa kwa kutumia muundo tendaji. "Kabila la Dani waliwapa ukoo wa Kohathi eneo la Elteke.

ukoo wa Kohathhi
Makuhani katika kundi hili walikuwa ni wazawa wa mwana wa Lawi aliyeitwa Kohathi. Sehemu yao nyingine walikuwa ni wazawa wa Haruni, ambaye ni mjukuu wa Kohathi.

Elteke...Gibethoni..Aijaloni...Gathrimoni
Haya ni majinia ya miji

Joshua 21:25

Kutoka katika nusu ya kabila la Manase, ukoo wa Kohathi walipewa miji miwili - Taanak
Hii inaweza kuelezwa kwa kauli tenda. "Nusu ya kabila la Manesa waliwapa ukoo wa Kohathi mji wa Taahaki."

Taanaki ...Gathirimmoni
Haya ni majina ya miji

miji miwili...miji kumi kwa ujumla
Hesabu ya miji iliyoorodhoshwa

ukoo wa Kohathi... koo za Wakolathi
Makuhani katika kundi hili walikuwa ni wazawa wa mwana wa Lawi aliyeitwa Kohathi. Sehemu yao nyingine walikuwa ni wazawa wa Haruni, ambaye ni mjukuu wa Kohathi.

Joshua 21:27

Kutoka katika nusu ya kabila la Manase, jamaa za Gershoni, ambazo hizi zilikuwa ni koo zingine za Walawi, zilipewa Golan
Maelezo haya yaweza kuelezwa kwa muundo tendaji. "Nusu ya kabila la Manase, koo zingine za walawi, walipokea kutoka kwa nusu ya kabila la Manase mji wa Golani."

Golani...Beeshitera
Majina ya miji

aliyeua mtu bila kukusudia
Hii na kifo kilichotokana na tendo la ambaye hakukusudia kumdhuru mtu.

miji miwili
hesabu ya miji

Joshua 21:28

Koo za Gershoni zilipewa pia miji minne kutoka kwa kabila la Isakari - Kishoni
Hii inaweza kuelezwa kwa muundo tendaji. "Koo za Gershoni walipokea pia Kishoni"

Kishoni....Daberathi...Yarmuthi....Enganimu...Mishali...Abdon...Helkathi...Rehobu
Haya ni majina ya miji

Kutoka katika kabila la Asheri, walipewa miji minne kwa ujumla - Mishali
Hii inaweza kuelezwa kwa muundo tenda. "Walipokea kutoka kabila la Asheri mji wa Mishali."

miji minne kwa ujumla
Hii inarejelea hesabu ya miji iliyoorodheshwa

Joshua 21:32

Kutoka kwa kabila la Nafutali, nasaba za Gershoni walipewa miji mitatu kwa ujumla - Kedeshi
Muundo tendaji unaweza kutumika pia. "Koo za Gershoni zilipokea Kadeshi kutoka kwa kabila la Nafutali"

Gershoni
Hili ni jina la mtu

Hamothidori...Kartani
Haya ni majina ya miji

miji kumi na mitatu kwa ujumla
"miji 13 kwa ujumla wake"

Joshua 21:34

Na kwa Walawi waliosalia, koo za Merari waliokuwa wamepewa kutoka katika kabila la Zabuloni: Yokneamu
Hii yaweza kuelezwa kwa muundo tendaji: "Walawi waliobaki - koo za Merari - walipokea Yokneamu kutoka katika kabila la Zabuloni

Merari
Jina la mtu

Yokneamu ..Karta..Dimna ....Nahalali
Majina ya miji

miji minne kwa ujumla
Miji inarejelewa kwa ujumla katika hesabu yake.

Joshua 21:36

Kwa mbari za Merari walipewa miji minne kutoka katika kabila la Rubeni: Bezeri
Hii inaweza kuelezwa kwa muundo tendaji. "Koo za Merari zilipata Bezeri kutoka katika kabila la Rubeni."

miji minne
Hii inarejelea jumla ya hesabu ya miji

Bezeri...Yahazi...Kedemothi...Mefaathi...Ramothi
majina ya miji

Kutoka katika kabila la Gadi walipewa miji ya Ramothi
Hii inaweza kuelezwa kwa muundo tendaji. " Walipata mji wa Ramothi kutoka kwa kabila la Gadi."

Mahanaimu...Rehobu
Hili ni jina la mji

Joshua 21:39

Koo za Merari zilipewa pia Heshiboni
Maelezo haya yaweza kuelezwa kwa muundo tandaji. " Koo za Merari zilipata pia mji wa Heshiboni"

Heshiboni...Yazeri
haya ni majina ya miji

miji kumi na miwili kwa ujumla
"miji 12 jumla yake"

miji kumi na miwili walipewa wao kwa kupiga kura.
Hii inaweza kuelezwa kwa muundo tendaji. "Walipata miji kumi na miwili kwa kupiga kura."

kupiga kura
Hii ni njia ya kuchagua ambayo ilikuwa ya kubahatisha yaani bila mpango maalumu ili kuondoa utashi wa viongozi, mara kwa mara ilifanywa kwa wazo kuwa Mungu ataamua matokeo

Joshua 21:41

Miji waliyopewa Walawi kutoka katikati ya nchi
Hii yaweza kuelezwa kwa muundo tendaji. "Walawi walipata miji yao katika sehemu ya katikati ya nchi"

miji Arobaini na minane
"miji 48"

Joshua 21:43

aliwaapia
"alitoa kiapo"

Hakuna hata adui mmoja atakayeweza kuwashinda
Hii inaweza kuelezwa kwa muundo tendaji. "Walimshinda kila mmoja miongoni mwa adui zao."

Yawhew aliwatia maadui wao wote mikononi mwao.
hapa kirai "mikononi mwao" ina maana "ndani ya mamlaka yao"

Hakuna hata kitu kimoja miongoni kwa ahadi nzuri ambazo Yahweh alizisema kwa nyumba ya Israeli ambazo hazikutimia. Ahadi zote zilitimia
sentensi imeelezwa kwa kukanusha ili kutia nguvu maelezo yake. "Kila ahadi njema ambayo Yahweh alikuwa ameisema kwa nyumba ya Israeli ilikuwa kweli."

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Kwa wakati huo, Yoshua aliwaita Warubeni, Wagadi, na nusu ya kabila la Manase. **2** Aliwaambia, "Mmefanya kila kitu ambacho Musa mtumishi wa Yahweh aliwaagiza ninyi. Mmeitii sauti yangu katika yote niliyowaagiza. **3** Bado hamjawaacha ndugu zenu hawa kwa siku zote hizi, mpaka siku hii ya leo. Na mmetimiza wajibu unaotakiwa na amri za Yahweh Mungu wenu. **4** Sasa Yahweh Mungu wenu amewapa pumziko ndugu zenu, kama alivyowaahidi. Hivyo basi, rudini na mwende katika hema zenu katika nchi mnayoimiliki, ambayo Musa mtumishi wa Yahweh aliwapeni katika upande mwingine wa Yordani. **5** Lakini zingatieni kuzishika amri na sheria ambazo Musa mtumishi wa Yahweh aliwaagiza ninyi, kumpenda Yahweh Mungu wenu, kutembea katika njia zake, kuzitunza amri zake, na kuambatana naye na kumwabudu yeye kwa moyo wenu wote na kwa roho zenu zote. **6** Basi Yoshua akawabariki na kisha akawaacha waende zao, nao wakarudi katika hema zao. **7** Na kwa nusu ya kabila la Manase, Musa alikuwa amewapa urithi katika Bashani, lakini kwa nusu ya kabila hilo, Yoshua aliwapa urithi karibu na ndugu zao katika nchi magharibi mwa Yordani. Yoshua aliwaaga waende katika hema zao; aliwabarikia, **8** na kisha akawaambia, "Rudini katika hema zenu mkiwa na pesa nyingi, na mkiwa na mifugo mingi, pamoja na na fedha, na dhahabu, na shaba na chuma, na nguo nyingi. Gawaneni na ndugu zenu nyara mlizochukua kutoka kwa maadui zenu. **9** Hivyo, wazawa wa Rubeni, wazawa wa Gadi na nusu ya kabila la Manase walirudi nyumbani, waliwaacha watu wa Isaeli hapo Shilo, ambayo imo ndani ya nchi ya Kanaani. Waliondoka wakaenda katika mkoa wa Gileadi, katika nchi yao, ambayo wao wenyewe waliimiliki, katika utiifu wa amri za Yahweh, kwa mkono wa Musa. **10** Nao walipofika hapo Yordani iliyo katika nchi ya Kanaani, Warubeni na Wagadi na nusu ya kabila la Manase walijenga madhabahu karibu na Yordani, madhabahu kubwa na iliyotokeza na mashuhuri. **11** Watu wa Israeli walisikia habari hizo na wakaseam, "Tazama! Watu wa Rubeni, Gadi na nusu ya kabila la Manase wamejenga madhabahu mbele ya nchi ya Kanaani, huko Gelilothi, katika mkoa karibu na Yordani, katika upande ambao ni miliki ya watu wa Israeli." **12** Wakati watu wa Israeli waliposikia hivyo, kusanyiko lote la watu wa Israeli walikusanyika kwa pamoja huko Shilo ili wapande kupigana vita nao. **13** Kisha watu wa Israeli walituma wajumbe kwa Warubeni, Wagadi na nusu ya kabila la Manase, katika nchi ya Gileadi. Walimtuma pia Finehasi mwana wa Eliezari, kuhani, **14** na viongozi kumi pamoja naye, mmoja kutoka katika familia za mababa wa Israeli, na kila mmoja wao alikuwa ni kiongozi wa ukoo miongoni mwa watu wa Israeli. **15** Walienda kwa watu wa Rubeni, Gadi, na nusu ya kabila la Manase, katika nchi ya Gileadi, na wakawaambia: **16** "Kusanyiko lote la Yahweh linasema kuwa, ' Ni jambo gani hili lisilo la uaminifu ambalo mmelitenda kinyume na Mungu wa Israeli, kwa kugeuka badala ya kumfuata Yahweh siku hii na kujijengea wenyewe madhabahu katika uasi kinyume na Yahweh katika siku hii? **17** Je dhambi zetu huko Peori hazikututosha? Bado hata sasa hatujajitakasa wenyewe kwa dhambi hiyo. Kwa ajili ya dhambi ile lilikuja pigo kwa kusanyiko lote la Yahweh. **18** Je, nanyi leo pia mwageuka na kuacha kumfuata Yahweh? Kama mtaasi kinyume na Yahweh leo, kesho atakuwa na hasira na kusanyiko lote la Israeli. **19** Na kama nchi ambayo mnaimiliki imetiwa unajisi, basi mwaweza kuvuka katika nchi ambayo Sanduku la Yahweh lasimama na mjichukulie kwa ajili yenu umiliki miongoni mwetu. Hamtakiwi kuasi kinyume na Yahweh tu, wala kuasi kinyume chetu kwa kujenga madhabahu kwa ajili yenu wenyewe badala ya madhabahu ya Yahweh Mungu wa wetu. **20** Je hakuwa Akani mwana wa Zera aliyeivunja imani kwa vitu vile ambavyo vilikuwa vimetunzwa kwa ajili ya Mungu? Na je ghadhabu ya Mungu haikushuka kwa watu wote wa Israeli? Mtu yule hakuangamia peke yake kwa uovu wake. **21** Kisha makabila ya Rubeni, Gadi na nusu ya kabila la Manase wakawajibu wazee wa koo za Israeli: **22** "Yahweh, Mungu Mwenye nguvu! Yahweh, Mungu Mwenye nguvu! Yeye anajua, na Israeli naijue yenyewe! Kama ilikuwa ni katika uasi au katika kuvunja imani kinyume na Yahweh, msituache hai katika siku hii ya leo **23** kwa ajili ya kujenga madhabahu ili tugeuka na kuacha kumfuata Yahweh. Kama tumejenga madhabahu hii ili kutoa juu yake sadaka ya kuteketezwa, sadaka ya nafaka, au sadaka ya amani, basi Yahweh na atuadhibu. **24** La hasha, tulifanya hivyo kwa sababu ya hofu kwamba katika siku zijazo watoto wenu wanaweza kuwaambia watoto wetu, ' Mna nini ninyi na Yahweh, Mungu wa Israeli? **25** Kwa kuwa Yahweh ameifanya Yordani kuwa mpaka kati yetu na ninyi. Ninyi watu wa Rubeni na watu wa Gadi, hamna kitu chochote naYahweh.' Na kwa hali hiyo, watoto wenu wanaweza kuwafanya watoto wetu waacha kumwabudu Yahweh. **26** Basi tukasema, 'Hebu na tujenge sasa madhabahu, si kwa ajili ya sadaka ya kuteketezwa wala si kwa sadaka yoyote ile, **27** ila iwe ni ushahidi kati yetu na ninyi, na kati ya kizazi chetu baada yetu, kwamba tutafanya ibada ya Yahweh mbele yake, pamoja na sadaka zetu za kuteketezwa na dhabihu zetu na sadaka zetu za amani, ili kwamba watoto wenu wasiweze kuwaambia watoto wetu katika siku zijazo kuwa, "Hamna sehemu katika Yahweh."' **28** Hivyo tukasema, 'kama hili litasemwa kwa kwetu au kwa watoto wetu katika siku zijazo, tutasema, " Tazama! Huu ni mfano wa madhabahu ya Yahweh, ambayo mababu zetu waliifanya, si kwa ajili ya sadaka za kuteketezwa, wala si kwa dhabihu, bali kwa ajili ya ushahidi kati yetu ninyi." **29** Na iwe mbali nasi kwamba tunataka kugeuka

kinyume na Yahweh, na kuacha kumfuata yeye kwa kujenga madhabahu kwa ajili sadaka ya kuteketezwa, na kwa sadaka ya nafaka, au kwa dhabihu, badala ya madhabahu ya Yahweh Mungu wetu ambayo iko mbele ya hema la kukutania.'" **30** Finehasi kuhani na viongozi wa watu, ambao ni wakuu wa koo za Waisraeli ambao walikuwa pamoja naye, waliposikia maneno amabayo watu wa Rubeni, Gadi na nusu ya kabila la Manase, kwamba yalikuwa ni mazuri machoni pao. **31** Finehasi mwana wa Eliazeri kuhani aliwaambia watu wa Rubeni, Gadi na Manase, "Leo tumejua kwambaYahweh yuko miongoni mwetu, kwa kuwa hamjatenda uvunjaji wa imani kinyume naye. Sasa, mmewaokoa watu wa Israeli kutoka katika mkono wa Yahweh." **32** Kisha Finehasi mwana wa Eliazeri kuhani, na viongozi walirudi kutoka kwa Warubeni na Wagadi, kutoka katika nchi ya Gileadi, na kurudi katika nchi ya Kanaani, kwa watu wa Israeli, na waliwaletea taarifa. **33** Taarifa yao ilikuwa nzuri katika macho ya watu wa Israeli. Watu wa Israeli walimbarikia Mungu na hawakuendelea kusema tena juu ya kuinua vita dhidi ya Warubeni na Wagadi, ili kuiharibu nchi ambayo walikuwa wanaishi. **34** Warubeni na Wagadi waliita ile madhabahu "Ushahidi," kwa kuwa walisema, "Ni ushahidi miongoni mwetu kuwa Yahweh ni Mungu."

Joshua 22:1

Warubeni
watu wa kabila la Yuda

Wagadi
Watu wa kabila la Gadi

Mmeitii sauti yangu
mahali hapa "sauti yangu" ina maana ya vitu ambavyo Yoshua alikuwa amevisema. "mlitii kila kitu nilichosema."

Bado hamjawaacha ndugu zenu
Hii inaweza kusemwa kwa namna isiyo ya kukanusha. "Mmebakia pamoja na ndugu zetu."

Joshua 22:4

kutembea katika njia zake
Mtu anayemtii Yahweh anasemwa kana kwamba alikuwa anatembea katika njia au barabara za Yahweh. "kutii kila kitu anachokisema"

kwa moyo wenu wote na kwa roho zenu zote.
Maneno "moyo" na "roho" hapa yametumika kurejelea mtu mzima. "kwa vyote unavyovifikiria na kuvihisi" au "kwa utu wako mzima"

Joshua 22:7

Yordani
Jina la Mto Yordani

chuma
Metali ngumu, imara na ya sumaku

nyara
jeshi lililoshinda huchukua kila kitu chenye thamani kutoka kwa watu waliowashinda.

Joshua 22:9

amri za Yahweh, kwa mkono wa Musa.
Kirai "kwa mkono wa" kina maana ya kwamba Yahweh alimtumia Musa kama wakala kufikisha agizo lake. "Amri ambayo Yahweh alimwambia Musa awapeni ninyi."

Joshua 22:10

Yordani
Huu ni ufupisho wa Mto Yordani

mbele ya nchi ya Kanaani
Makabila ya Israeli walioishi ng'ambo ya Mto Yordani wangeingia Kanaani kwa kupitia sehemu ambayo walijenga madhabahu. Hii sehemu inasemwa kana kwamba ilikuwa mbele ya au kwenye lango la kuingia Kanaani ambapo makabila mengine yalikuwa yanaishi.

Gelilothi
Jina la mji

Joshua 22:12

vita
hali ya mapigano au ugomvi wa silaha baina ya mataifa mawili au makundi ya watu.

Joshua 22:13

Eliezari
Jina la mtu

Joshua 22:15

Kusanyiko lote la Yahweh linasema
Watu wote wa Israeli wanasemwa kwa pamoja kwa umoja kana kwamba ni mtu mmoja. "Watu wengi wote wa Israeli wanauliza"

Joshua 22:17

Je dhambi zetu huko Peori hazikututosha?
Swali hili hutia mkazo juu ya dhambi zao za awali. Hii inaweza kuandikwa kwa maelezo haya. "Tumeshatenda dhambi huko Peori."

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Bado hata sasa hatujajitakasa wenyewe kwa dhambi hiyo
sentensi hii inaweza kuelezeka vizuri kwa kauli ya kukubali. Bado tunahangaika na hatia za dhambi ile.

Je, nanyi leo pia mwageuka na kuacha kumfuata Yahweh?
Swali hili limetumika kwa ajili ya kuwakemea watu kwa ajili ya dhambi yao. Hii pia yaweza kuandikwa kama maelezo. "Hamtakiwi kugeuka na kuacha kumfuata Yahweh leo!"

Joshua 22:19

Akani...Zera
majina ya wanaume

Je hakuwa Akani mwana wa Zera aliyeivunja imani kwa vitu vile ambavyo vilikuwa vimetunzwa kwa ajili ya Mungu? Na je ghadhabu ya Mungu haikushuka kwa watu wote wa Israeli?
Maswali haya yametumika kuwakumbusha watu juu ya hukumu kwa ajli ya dhambi zilizopita. Maswali haya yanaweza yakaandikwa kama maelezo. "Akani mwana wa Zera, alitenda dhambi kwa kuchukua vitu vilivyokuwa vimetunzwa kwa ajili ya Mungu. Na kwasababu ya hiyo Mungu aliwaadhibu watu wote wa Israeli."

Joshua 22:21

Kama ilikuwa ni katika uasi..... basi Yahweh na atuadhibu.
Makabila matatu yanafanya kauli mbili zenye nadharia tete zinazosisitiza kuwa haikuwa kweli. Hawakujenga madhabahu ili kumwabudu mungu mwingine.

Joshua 22:24

Maelezo ya jumla
Makabila ya Rubeni, Gadi na nusu ya Manase wanatoa majibu yao sasa.

watoto wenu wanaweza kuwaambia watoto wetu.....Mungu wa Israeli?
Haya ni mashitaka ya kinadharia ambayo makabila haya matatu yanadhani kuwa watoto wa makabila mengine wangeweza kufanya kwa wakati ujao.

Mna nini ninyi na Yahweh, Mungu wa Israeli?
Makabila matatu yanatumia swali lisilohitaji majibu ili kutilia mkazo juu ya hali ambayo walikuwa wakiiepuka. Swali hili laweza kuandikwa kama maelezo. "Hamna kitu cha kufanya na Yahweh, Mungu wa Israeli."

Joshua 22:25

Maelezo ya jumla
Makabila ya Rubeni, Gadi, na nusu ya Manase yanaendelea kutoa majibu yao

Kwa kuwa Yahweh ameifanya Yordani....hamna kitu chochote naYahweh
Huu ni mwendelezo wa mashitaka ya kinadharia ambayo makabila yale matatu yanadhani kuwa watoto wa makabila mengine wangeweza kufanya kwa wakati ujao.

Yordani
Huu ni ufupisho wa Mto Yordani

watoto wenu wanaweza kuwafanya watoto wetu waacha kumwabudu Yahweh.
Makabila haya matatu yalijenga madhabahu ili kuepuka hali inayodhania isije ikatokea wakati ujao.

Joshua 22:26

Maelezo ya jumla
Makabila ya Rubeni, Gadi na nusu ya Manase wanatoa majibu yao sasa.

iwe ni ushahidi kati yetu na ninyi
Madhabahu inazungumzwa kana kwamba ilikuwa ni ushahidi ambao ungeweza kushuhudia haki kwa makabila matatu.

ili kwamba watoto wenu wasiweze kuwaambia watoto wetu katika siku zijazo kuwa, "Hamna sehemu katika Yahweh."'
Hii ni hali nadharia inayodhaniwa ambayo makabila matatu hayakutaka itokee.

ili kwamba watoto wenu wasiweze kuwaambia watoto wetu katika siku zijazo kuwa, "Hamna sehemu katika Yahweh."'
"hakuna sehemu" au " hamna urithi"

Joshua 22:28

Maelezo ya jumla
Makabila ya Rubeni, Gadi na nusu ya kabila la Manase wanamalizia kujibu sasa

'kama hili litasemwa....ushahidi kati yetu ninyi.
Makabila matatu yanaelezea uwezekano wa jibu lao kwa shutuma ambazo zinaweza kutokea au zisitokee hapo baadaye.

Na iwe mbali nasi kwamba tunataka kugeuka kinyume na Yahweh,
Nafasi isiyowezekana ya kuasi inasemwa kana kwamba ni kitu kilicho mbali sana kutoka kwao. "Hakika tusingeasi"

kuacha kumfuata yeye
kuacha kumfuata Yahweh kunasemwa kana kwamba walikuwa wanageukia mbali na kumwacha.

Joshua 22:30

waliposikia maneno
Hapa "maneno"yanarejelea juu ya ujumbe ambao uliundwa kwa maneno. "walisikia ujumbe"

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yalikuwa ni mazuri machoni pao
Hapa maneno "machoni pao" inamaanisha "katika mawazo yao"

hamjatenda uvunjaji wa imani kinyume naye
"kuvunja agano lako kwake"

mmewaokoa watu wa Israeli kutoka katika mkono wa Yahweh.
Mahali hapa kirai "mkono wa Yahweh" inarejelea juu ya hukumu. Kitendo cha kulinda watu kinasemwa kama ni kuwaokoa kutoka katika mkono wake.

Joshua 22:32

Taarifa yao ilikuwa nzuri katika macho ya watu
Mahali hapa maneno "nzuri katika macho" ina maana ya "kupokelewa" "Watu waliipokea taarifa ya viongozi"

kuiharibu nchi
"kuharibu kila kitu katika nchi."

Joshua 22:34

kwa kuwa walisema
Hii inarejelea kwa Warubeni na Wagadi

Ni ushahidi miongoni mwetu
Madhabahu inasemwa kana kwamba alikuwa ni shahidi ambaye angeshuhudia kwa ajili ya makabila matatu.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Na baada ya siku nyingi, kipindi ambacho Yahweh alikuwa ameipa Israeli pumziko kutoka maadui zao waliowazunguka, **2** Joshua alikuwa mzee sana. Yoshua aliwaita Waisraeli wote, na wazee wao, na viongozi, na waamuzi, na kwa maafisa, na kisha akawaambia, "Mimi nimezeeka sana. **3** Mmeshaona kila kitu ambacho Yahweh Mungu wenu ameshafanya kwa mataifa haya yote kwa ajili yenu, kwa kuwa ni Yahweh Mungu wenu ambaye amewapigania ninyi. **4** Tazama! Nimeshawakabidhi kwenu mataifa yaliyosalia ili kuyateka kwa ajili ya kupata urithi ya makabila yenu, sambasamba na mataifa yote ambayo tayari nimeshayaangamiza, tangu Yordani hadi Bahari kuu katika upande wa magharibi. **5** Yahweh Mungu wenu atayaondoa. Atayafukuzia mbali kutoka kwenu. Ataiteka nchi yao, nanyi mtaimiliki nchi yao, kama vile Yahweh Mungu wenu alivyowaahidi ninyi. **6** Hivyo, iweni jasiri, ili kwamba mtunze na kuyafanya yale yote yaliyoandikwa katika kitabu cha sheria ya Musa, msikengeuke upande wa kulia wala upande wa kushoto, **7** basi msichanganyikane na mataifa haya ambayo yamesalia miongoni mwenu, wala msiyataje majina ya miungu yao, wala msiape kwayo, wala msiiabudu, wala msiipigie magoti. **8** Badala yake, mnatakiwa kumshika sana Yahweh Mungu wenu kama vile mlivyofanya siku hii ya leo. **9** Kwa kuwa Yahweh ameyafukuzia mbali mbele yenu mataifa makubwa yenye nguvu. Hakuna hata mmoja aliyeweza kusimama mbele yenu hata siku hii ya leo. **10** Mtu yeyote mmoja wa kwenu atawafanya watu elfu wakimbie mbali, kwa kuwa Yahweh Mungu wenu, ndiye anayepigania ninyi, kama vile alivyowaahidi. **11** Zingatieni kwa uangalifu ili mmpende Yahweh Mungu wenu. **12** Lakini kama mkiegeuka na kushikamana na watu walioalia wa mataifa haya waliobaki miongoni mwenu, au kuoana nao, au kama mkishirikiana pamoja nao, na wao pamoja nanyi, **13** jueni kwa hakika kwamba Yahweh Mungu wenu hatayafukuzia mbali mataifa haya yatoke kati yenu. Badala yake, watakuwa kitanzi na mtego kwenu, viboko migongoni mwenu na miiba machoni mwenu, mpaka pale mtakapoangamia katika nchi hii nzuri ambayo Yahweh Mungu wenu amewapeni ninyi. **14** Na sasa ninaenda katika njia ya dunia yote, na mnajua kwa moyo na roho zenu zote kwamba hakuna hata neno moja ambalo halijatimia kati ya mambo yote mazuri ambayo Yahweh Mungu wenu aliyaahidi juu yenu. Vitu hivi vyote vimetokea kwa ajili yenu. Hakuna hata moja lililoshindikana. **15** Lakini kama kila neno ambalo Yahweh Mungu wenu alilowaahidi limekwisha kutimia, hivyo Yahweh atawaletea juu yenu mabaya yote mpaka pale atakapokuwa amewaangamiza katika nchi hii nzuri ambayo Yahweh Mungu wenu amewapeni ninyi. **16** Atafanya hivi kama mtalivunja agano la Yahweh Mungu wenu, ambalo aliwaagizeni kulitunza. Kama mtaenda na kuiabudu miungu mingine na kuiinamia, ndipo hasira ya Yahweh itawaka kinyume nanyi, na ninyi mtaangamia upesi katika nchi nzuri ambayo amekwisha kuwapeni ninyi."

Joshua 23:1

mzee sana
aliishi miaka mingi

Joshua 23:4

Yordani
Kifupisho cha Mto Yordani

Upande wa magharibi
Hii inaonesha mwelekeo wa machweo ya jua.

Joshua 23:6

msikengeuke upande wa kulia wala upande wa kushoto
Kitendo cha kutotiii maagizo ya sheria za Musa kinasemwa kana kwamba ni kugeuka upande wa kulia au upande wa kushoto mbali na njia sahihi.

msichanganyikane
Maana zinazokubalika 1)kuwa na urafiki wa karibu nao 2) kuoana nao

msiyataje
kuyasema

miungu yao
Hii inarejelea juu ya miungu ya mataifa yaliyosalia.

kumshika sana Yahweh
"kumshikilia Yahweh kwa nguvu" Kumwamini Yahweh kunasemwa kana kwamba ni kumshikilia kwa nguvu.

hadi leo
"mpaka muda wa sasa"

Joshua 23:9

kusimama mbele yenu
Mahali hapa neno "kusimama" linawakilisha kujiweka imara kwa kusimama juu ya ardhi katika vita. Neno "yenu" linalejelea taifa zima la Israeli.

mmoja
namba moja

generated on Tue Oct 24 10:45:40 2023

elfu
"1,000"

Joshua 23:12

kushikamana na watu walioalia wa mataifa haya walioba
Kitendo cha kubali imani za mataifa haya kunasemwa kana kwamba ni kuwashikilia kwa nguvu. "kubali imani za watu walisalia za mataifa haya."

kitanzi na mtego
Maneno haya "kitanzi" na "mtego" kimsingi yanamaanisha kitu kile kile. kwa pamoja yanaongelea juu ya mataifa mengine kana kwamba yalikuwa ni mitego hatari kwa waisraeli kwa kusababisha matatizo.

viboko migongoni mwenu na miiba machoni mwenu
Virai hivi vinaongelea juu ya matatizo ambayo yataletwa na mataifa haya juu ya Israeli kana kwamba vilikuwa ni viboko na miiba kwao.

Joshua 23:14

Na sasa ninaenda katika njia ya dunia yote
Yoshua anatumia neno la upole kurejelea juu ya kifo chake. "Ninakwenda kufa"

mnajua kwa moyo na roho zenu zote
Mahali hapa maneno "moyo" na "roho" yana maana sawa. Kwa pamoja yanatia mkazo juu ya ufahamu wa ndani wa mtu binafsi.

Hakuna hata moja lililoshindikana
Maneno haya yanatia mkazo kwamba ahadi zote za Yahweh zimetimia. Hii pia yaweza kuelezwa kawa kauli kubalifu. "kila neno lilitimia"

Joshua 23:16

Atafanya hivi
Hii inarejelea juu ya hukumu iliyotishiwa katika mstari uliotangulia.

kuiabudu miungu mingine na kuiinamia
Virai hivi viwili kimsingi vinazungumzia juu ya jambo moja lile lile. Kirai cha pili kinaelezea jinsi watu "wanavyoabudu miungu mingine"

ndipo hasira ya Yahweh itawaka kinyume nanyi
"kuwaka"ni lugha ya picha kuonesha mwanzo wa hasira ya Yahweh, kama moto, inawashwa au inaanzishwa au inaanza kuwaka kiurahisi kama kwenye majani makavu au vijiti vidogo vidogo. "Yahweh ataanza kuwa na hasira nanyi"

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Chapter 24

1 Kisha Yoshua aliyakusanya pamoja makabila yote ya Israeli huko Shekemu na aliwaita wazee wa Israeli, viongozi, waamuzi na maafisa wao, nao wakajihudhurisha mbele za Mungu. **2** Yoshua akawaambia watu wote, "Hiki ndicho Yahweh, Mungu wa Israeli anachokisema, 'Mababu zenu kwa miaka mingi iliyopita waliishi ng'ambo ya mto Frati - Tera, baba wa Ibrahimu na baba wa Nahori - nao waliabudu miungu mingine. **3** Lakini nilimchukua baba yenu kutoka ng'ambo ya Frati na nikamwongoza mpaka katika nchi ya Kanaani, na nilimpa watoto wengi kupitia kwa Isaka mwanaye. **4** Na Isaka nikampa Yakobo na Esau. Nilimpa Esau nchi ya milima ya Seiri ili aimiliki, lakini Yakobo na watoto wake walishuka kwenda Misri. **5** Nilimtuma Musa na Haruni, na niliwapiga Wamisri kwa mapigo. Baada ya hapo, niliwatoa ninyi. **6** Niliwatoa baba zenu nje ya nchi ya Misri, nanyi mkafika hata katika bahari. Wamisri waliwafuata kwa magari na wapanda farasi hata katika bahari ya matete. **7** Na baba zenu walipomwita Yahweh, aliweka giza kati yenu na Wamisri. Aliileta bahari ije juu yao na kuwafunika. Mliona yale niliyoyakifanya huko Misri. Kisha mliishi jangwaani kwa muda mrefu. **8** Niliwaleta katika nchi wa Waamori, ambao waliishi katika upande mwingine mwa Yordani. Walipigana nanyi, nami niliwatia katika mkono wenu. Mliimiliki nchi yao, nami niliwaangamiza mbele yenu. **9** Kisha Balaki mwana wa Zipori, mfalme wa Moabu, aliinuka na kuishambulia Israeli. Alimwita na kumtuma Baalamu mwana wa Beori, ili kuwalaani ninyi. **10** Lakini sikumsikiliza Balaamu. Kwa hakika, aliwabarikia ninyi. Basi, niliwaokoa na mkono wake. **11** Mlivuka Yordani na mkafika Yeriko. Viongozi wa Yeriko waliinuka wapigane nanyi, pamoja na Waamori, Waperizi, Wakanaani, Wahiti, Wagirgashi, Wahivi na Wayebusi. Niliwapa ninyi ushindi dhidi yao na niliwaweka chini ya mamlaka yenu. **12** Nilituma manyingu mbele yenu, ambayo yaliwafukuzia mbali na wafalme wawili wa Waamori watoke mbele yenu. Haikutokea kwa sababu ya upanga wenu wala kwa upinde wenu. **13** Niliwapeni ninyi nchi ambayo hamkuifanyia kazi na miji ambayo hamkuijenga, na sasa mnaishi ndani yake. Mnakula matunda ya mizabibu na na mashamba ya mizeituni ambayo hamkuyapanda'. **14** Basi sasa mcheni Yahweh na kumwabudu yeye kwa uadilifu na uaminifu wote; jitengeni na miungu ambayo baba zenu waliiabudu ng'ambo ya Frati na katika Misri, na mkamwabudu Yahweh. **15** Na kama inaonekana kuwa ni vibaya machoni penu kumwabudu Yahweh, chagueni ninyi katika siku hii ya leo ni nani mtakayemtumikia, kama ni miungu ambayo baba zenu waliiabudu ng'ambo ya Frati, au miungu ya Waamori, ambao ninyi mnakaa ndani ya nchi yao. Lakini kwangu mimi na nyumba yangu, tutumwabudu Yahweh." **16** Watu walijibu na kusema, "Hatutaweza kumwacha Yahweh na kuitumikia miungu mingine, **17** kwa kuwa ni Yahweh Mungu wetu ambaye alitutoa sisi na baba zetu kutoka katika nchi ya Misri, katika nyumba ya utumwa, na ambaye alifanya hizo ishara kubwa mbele yetu, na ambaye alituhifadhi sisi katika njia zote ambazo sisi tuliziendea, na miongoni mwa mataifa yote ambayo tulipita kati kati yake, **18** Na Yahweh aliwaondoa mbele yetu watu wote, na Waamori walioishi katika nchi hii. Hivyo, tutamwabudu Yahweh pia, kwa kuwa ni Mungu wetu" **19** Lakini Yoshua akawaambia watu, "Hamwezi kumtumikia Yahweh, kwa kuwa ni Mungu mtakatifu; ni Mungu mwenye wivu; hatawasamehe makosa na dhambi zenu. **20** Kama mtamwacha Yahweh na kuabudu miungu ya kigeni, basi atageuka na kuwaharibu. Atawaangamizeni baada ya kuwa amewatendea mema." **21** Lakini watu walimwambia Yoshua, "Hapana, tutamwabudu Yahweh." **22** Kisha Yoshua akawaambia watu, "Ninyi ni mashahidi dhidi yenu wenyewe kuwa mmemchagua Yahweh ninyi wenyewe, ili mmwabudu yeye." Watu walijibu, "Sisi ni mashahidi." **23** "Sasa wekeni mbali miungu ya kigeni iliyoko kwenu, na geuzeni moyo wenu umwelekee Yahweh, Mungu wa Israeli." **24** Watu wakamwambia Yoshua, "Tutamwabudu Yahweh Mungu wetu. Tutaisikiliza sauti yake. **25** Yoshua alifanya agano na watu siku hiyo. Aliziweka maagizo na sheria huko Shekemu. **26** Yoshua aliyaandika maneno haya katika kitabu cha sheria za Mungu. Alichukua jiwe kubwa na kulisimamisha hapo chini ya mti wa mwaloni uliokuwa karibu na mahali pa takatifu pa Yahweh. **27** Yoshua akawaambia watu, "Tazama, jiwe hili litakuwa ushuhuda dhidi yenu. Limeyasikia maneno yote ambayo Yahweh alitwambia. Hivyo, litakuwa ni shahidi dhidi yenu, hamtakiwi kumkana Mungu wenu." **28** Basi Yoshua aliwaacha watu waende zao, kila mmoja alienda kwenye urithi wake. **29** Baada ya mambo haya, Yoshua mwana wa Nuni, mtumishi wa Yahweh, alikufa akiwa na miaka 110. **30** Walimzika katika mpaka wa urithi wake mwenyewe huko Timnathi Sera, ambayo iko kwenye nchi ya milima ya Efraimu, upande wa Mlima Gaashi. **31** Israeli ilimwabudu Yahweh siku zote za maisha ya Yoshua, na siku zote za wazee ambao walidumu pamoja na Yoshua, wale ambao waliona kila kitu ambacho Yahweh alikuwa ameifanyia Israeli. **32** Mifupa ya Yusufu ambayo watu wa Israeli waliileta kutoka Misri, waliizika huko shekemu, katika sehemu ya nchi ambayo Yakobo alikuwa ameinunua kutoka kwa wana wa Hamori, baba wa Shekemu. Aliinunua kwa vipande mia moja vya fedha, na ulikuwa urithi kwa wazawa wa Yusufu. **33** Eliazeri mwana wa Haruni alikufa pia. Walimzika huko Gibea, katika mji wa ambao alikuwa amepewa Finehasi mwanaye, na ulikuwa katika nchi ya milima ya Efraimu.

generated on Tue Oct 24 10:45:40 2023

Joshua 24:1

Kisha Yoshua aliyakusanya pamoja makabila yote ya Israeli
Kitendo cha Yoshua kuyaalika makabila kinazungumzwa kana kwamba ni kuyakusanya kwa pamoja katika kikapu. "Yoshua aliyaomba makabila yote ya israeli yakutane pamoja naye."

wakajihudhurisha mbele
"walikuja na kusimama mbele ya" au "kuja mbele"

miaka mingi iliyopita
miaka mingi ya nyuma

Hiki ndicho
Yoshua anaanza kwa kunukuru kile Yahweh alikuwa amekisema hapo mwanzo. Nukuu inaendelea mpaka mstari wa 13.

Tera...Nahori
Haya ni majina ya wanaume

Joshua 24:3

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake.

Seiri
Jina la sehemu au mahali

Walishuka kwenda
Misri ilikuwa ni sehemu ya chini katika mwinuko wa nchi ya Kanaani

Joshua 24:5

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake

niliwatoa ninyi...niliwatoa baba zenu nje
Yahweh anaendelea kuelezea katika virai hivi viwili ambavyo vinawarejelea waisraeli wote, kwa wakati uliopita na wa sasa.

Joshua 24:7

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake

Baba zenu...yenu
Yahweh anaendelea kuelezea katika virai hivi viwili ambavyo vinawarejelea waisraeli wote, kwa wakati uliopita na wa sasa

bahari
hapa inarejelewa bahari ya mitende

jangwaani
sehemu isiyokaliwa na watu, kame,

Joshua 24:8

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake

nanyi
Neno "nanyi" ni wingi katika hotuba hii ikirejelea taifa lote la Israeli.

Yordani
Ni ufupisho wa Mto wa Yordani

niliwatia katika mkono wenu
Hapa neno "mkono" linarejelea nguvu, uwezo au mamlaka. "kuwawezesha ninyi ili kuwashinda"

Joshua 24:9

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake

Balaki...Zipori
majina ya wanaume

ninyi
Neno hili "ninyi" limetumika katika wingi kurejelea taifa lote la Israeli.

niliwaokoa na mkono wake
Hapa neno "mkono" linarejelea nguvu, uwezo au mamlaka. "kuwawezesha ninyi ili kuwashinda"

Joshua 24:11

Maelezo ya jumla
Yoshua anaendelea kunukuu kile ambacho Yahweh alikisema katika kujishughulisha kwake na watu wake

Nanyi
Neno hili "nanyi" limetumika katika wingi kurejelea taifa lote la Israeli.

Yordani
hiki ni kifupisho cha Mto Yordani

manyigu
ni wadudu wadogo wanaopaa kwa kasi wanaoishi katika kundi kubwa la wadudu.

generated on Tue Oct 24 10:45:40 2023

Joshua 24:13

Maelezo ya jumla
Yoshua anahitimisha kunukuru kile ambacho Yahweh alikuwa amekisema katika kushughulika na watu wake.

Joshua 24:14

Na kama inaonekana kuwa ni vibaya machoni penu
Hapa maneno "machoni penu" ni lugha mbili za picha zimetumika, inarejelea kwanza kwa macho yao, au inahusishwa na hamu/tamaa yao.

nyumba yangu
Hapa inarejelea familia iliyoishi katika nyumba yake.

Joshua 24:16

sisi na baba zetu ..sisi
Watu wanaongea kana kwamba walikuwa pamoja na baba zao kwa wakati huo, na kuongea maneno haya "sis" na "baba zetu"

nyumba ya utumwa
Mahali hapa neno "nyumba" ni lugha ya nahau kurejelea sehemu/mahali pa utumwa wao. "sehemu ambapo sisi tulikuwa watumwa"

mataifa yote ambayo tulipita kati kati yake
"mataifa ambayo sisi tulipita katikati yake"

Joshua 24:19

watu
hii inawarejelea Waisraeli

Mungu mwenye nguvu
Mungu anataka watu wake kumwabudu Yeye peke yake

Atawaangamizeni
Hasira ya Yahweh inaongelewa kana kwamba ilikuwa ni moto ambao ungewateketeza.

Joshua 24:21

Watu
inawarejelea Waisraeli

geuzeni moyo wenu umwelekee Yahweh,
Kuamua kumtii Yahweh ni kitendo kinachosemwa kuwa ni sawa na kugeuza moyo wao kumwelekea Yeye. Mahali hapa, neno "moyo" linawakilisha mtu mzima. Na kwa hali hii, "moyo" liko katika wingi kurejelea Waisraeli kama kundi moja.

Joshua 24:24

Watu
inawarejelea Waisraeli

Tutaisikiliza sauti yake
Mahali hapa neno "kuisikiliza" lina maana ya kutii. "Tutatii kila kitu atakachotwambia kufanya"

Aliziweka maagizo na sheria
Kitendo cha kuweka sheria kinasemwa kana kwamba Yoshua aliweka kitu halisi mahali fulani.

kitabu cha sheria za Mungu
Hii inaonekana kuwa ni mwendelezao wa maandishiya Musa

kulisimamisha hapo
"kuliweka hapo"

Joshua 24:27

watu
Inawarejelea Waisraeli

jiwe hili litakuwa ushuhuda ….limeyasikia maneno yote
Jiwe ambalo Yoshua aliliweka linasemwa kana kwamba alikuwa ni mtu ambaye alisikia kile kilichosemwa na angekuwa na uwezo wa kushuhudia juu ya kile kilichosemwa.

hamtakiwi
"kama mtafanya"

Joshua 24:29

miaka 110
"miaka mia moja na kumi"

Timnathi Sera…Mlima Gaashi
haya ni majina ya sehemu/mahali

Joshua 24:31

Siku zote za Maisha ya Yoshua
Lugha hii imetumika kuonesha maisha yote ya Yoshua.

walidumu pamoja na Yoshua
"waliishi muda mrefu zaidi ya Yoshua"

Joshua 24:32

Mifupa ya Yusufu ambayo watu wa Israeli waliileta kutoka Misri, waliizika huko shekemu
Mpangilio wa sentensi hii unaweza kubadilishwa hasa sehemu yake ya mwanzo ili kuleta msaada zaidi. "Watu wa Israeli walileta mifupa ya Yusufu kutoka Misri na kuizika huko Shekemu"

vipande mia moja
"vipande 100"

Eliazeri
Jina la mwanaume

generated on Tue Oct 24 10:45:40 2023

Gibea
Hili ni jina la sehemu/mahali

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generated on Tue Oct 24 10:45:40 2023

Book: Judges

Judges

Chapter 1

1 Baada ya kifo cha Yoshua, wana wa Israeli walimuuliza Yahweh wakisema, "Ni nani atawashambulia
kwanza Wakanaani kwa ajili yetu, ili kupigana nao? **2** Yahweh akasema, "Yuda atawashambulia. Tazama,
nimewapa kumiliki nchi hii. **3** Watu wa Yuda wakawaambia wana wa Simeoni, ndugu zao, "Njoo pamoja
nasi katika eneo letu ambalo tumepewa ili kwa pamoja tupigane na Wakanaani. Na sisi pia tutakwenda
nanyi katika eneo mlilopewa." Basi kabila la Simeoni wakaenda pamoja nao. **4** Watu wa Yuda wakashinda,
na Bwana akawapa ushindi juu ya Wakanaani na Waperizi. Wakawaua watu elfu kumi huko Bezeki. **5**
Wakamkuta Adoni Bezeki huko Bezeki, nao wakapigana naye na kuwashinda Wakanaani na Waperizi. **6**
Lakini Adoni Bezeki akamkimbilia, wakamfuata na kumshika, nao wakavikata vidole gumba na vidole
vyake vikubwa. **7** Adoni Bezek akasema, "Wafalme sabini, ambao na vidole gumba vyako na vidole
vikubwa vilivyokatwa, walikusanya chakula chao chini ya meza yangu. Kama nilivyofanya, hata hivyo
Mungu amefanya kwangu." Wakamleta Yerusalemu, naye akafa huko. **8** Watu wa Yuda wakapigana dhidi
ya jiji la Yerusalemu na kulichukua. Walishambulia kwa makali ya upanga na wakauwasha mji kwa moto. **9**
Baada ya hayo, watu wa Yuda walikwenda kupigana na Wakanaani waliokaa mlimani, Negebu, na
magharibi mwa milima. **10** Yuda akaenda dhidi ya Wakanaani waliokaa Hebroni (jina la Hebroni hapo
awali ilikuwa Kiriath-arba), nao wakamshinda Sheshai, Ahimani na Talmai. **11** Kutoka huko watu wa Yuda
walipigana na wenyeji wa Debiri (jina la Debiri hapo awali ilikuwa Kiriath-seferi). **12** Kalebu akasema,
Yeyote atakayeivamia Kiriath-seferi na kuichukua, nitampa Aksa, binti yangu, awe mkewe. **13** Otinieli,
mwana wa Kenazi, ndugu mdogo wa Kalebu, akaiteka Debiri, naye Kalebu akampa Aksa, binti yake, awe
mkewe. **14** Ndipo Aksa alifika kwa Othnieli, naye akamsihi amuombe baba yake ampe shamba. Alipokuwa
akishuka katika punda wake, Kalebu akamwuliza, "Nikufanyie nini?" **15** Akamwambia, Nibariki. Kwa kuwa
umenipa nchi ya Negebu, nipe pia chemchemi za maji. Kwa hiyo Kalebu akampa chemchemi za juu na
chemchemi za chini. **16** Kizazi cha Mkeeni shemeji yake na Musa, walikwenda kutoka mji wa Mitende
pamoja na watu wa Yuda, mpaka jangwa la Yuda, ambalo liko Negevu, kuishi na watu wa Yuda karibu na
Arad. **17** Nao watu wa Yuda wakaenda pamoja na wana wa Simeoni ndugu zao, wakawaangamiza
Wakanaani waliokaa Zefathi, wakaiharibu kabisa. Mji uliitwa Horma. **18** Watu wa Yuda pia waliiteka Gaza
na nchi iliyoizunguka, Ashkeloni na nchi iliyoizunguka, na Ekron na nchi iliyoizunguka. **19** Yahweh alikuwa
pamoja na watu wa Yuda na wakaimiliki nchi ya milima, lakini hawakuweza kuwatoa wenyeji wa kwenye
bonde kwa sababu walikuwa na magari ya chuma. **20** Hebroni alipewa Kalebu (kama Musa alivyosema),
naye akawafukuza kutoka huko wana watatu wa Anaki. **21** Lakini wana wa Benyamini hawakuwafukuza
Wayebusi waliokaa Yerusalemu. Basi Wayebusi wakakaa na watu wa Benyamini huko Yerusalemu hata leo.
22 Nyumba ya Yusufu ilijiandaa kuishambulia Betheli, na Yahweh alikuwa pamoja nao. **23** Walipeleka watu
kuipeleleza Betheli (jiji lililoitwa Luzu). **24** Wapelelezi waliona mtu akitoka nje ya jiji, wakamwambia,
"Tafadhali tuonyeshe jinsi ya kuingia ndani ya jiji, na tutakutendea mema." **25** Aliwaonyesha njia ya
kuingia kwenye mji. Waliuteka mji kwa makali ya upanga, lakini wakamuacha mtu huyo na ndugu zake
wote waondoke. **26** Na mtu huyo akaenda nchi ya Wahiti, akajenga mji, akauita Luzu, ambalo jina lake
hata leo. **27** Watu wa Manase hawakuwafukuza watu waliokuwa katika miji ya Bethsheani na vijiji vyake,
au Taanaki na vijiji vyake, au wale waliokaa Dori na vijiji vyake, wala wale waliokaa Ibleamu na vijiji
vyake, wala walioshi Megido na vijiji vyake, kwa sababu Wakanaani walikuwa wameamua kuishi katika
nchi hiyo. **28** Israeli ipokuwa na nguvu, waliwalazimisha Wakanaani wawatumikie kwa kazi ngumu, lakini
hawakuwafukuza kabisa. **29** Efraimu hakuwafukuza Wakanaani waliokaa Gezeri; kwa hiyo Wakanaani
wakakaa kati yao. **30** Zebuloni hakuwafukuza watu wa Kitroni, wala watu waliokuwa Nahaloli; na
Wakanaani wakaendelea kuishi pamoja nao; lakini Zabuloni akawalazimisha Wakanaani wawatumikie kwa
kazi ngumu. **31** Asheri hakuwafukuza watu wanaoishi Aka, au watu wanaoishi Sidoni, au wale wanaoishi
Alabu, Akzib, Helba, Afeka, au Rehobu. **32** Kwa hiyo kabila ya Asheri iliishi kati ya Wakanaani (waliokaa
katika nchi hiyo), kwa sababu hawakuwafukuza. **33** Na kabila la Naftali halikuwafukuza watu waliokuwa
wakiishi Bethshemeshi, wala waliokuwa wakiishi Bethanathi. Kwa hiyo kabila la Naftali liliishi kati ya
Wakanaani (watu waliokuwa wakiishi katika nchi hiyo). Hata hivyo, wenyeji wa Bethshemeshi na
Bethanathi walilazimishwa kufanya kazi ngumu kwa Naphthali. **34** Waamori waliwalazimisha kabila la

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Dani kuishi katika nchi ya kilima, hawakuwaruhusu kuja bondeni. **35** Basi Waamori waliishi katika mlima wa Heresi, huko Aiyaloni, na Shaalbimu, lakini nguvu za kijeshi za nyumba ya Yusufu ziliwashinda, nao wakalazimishwa kuwatumikia kwa kazi ngumu. **36** Mpaka wa Waamori ulikuwa kutoka kilima cha Akrabimu huko Sela hadi nchi ya vilima.

Judges 1:1

Sentensi unganishi
Kitabu cha Waamuzi kinaendeleza simulizi ya Yoshua na pia ni mwanzo wa simulizi nyingine mpya.

atawashambulia Wakanaani kwa ajili yetu,
Neno "yetu" linamaanisha wana wa Israeli

Yuda atawashambulia
Hapa "Yuda" linawakilisha watu wa kabila la Yuda. Mungu anawaamuru watu hawa kushambulia kwanza. "Watu wa Yuda watashambulia kwanza"

Tazama
"Angalia" au "kweli". Hii inaongeza msisitizo wa kile kinachofuata.

Nchi hii
Hii inamaanisha nchi ambayo Wakanaani waliishi. "nchi ya Wakanaani"

Ndugu zao
"waisraeli wenzao" au "ndugu zao"

Njooni pamoja nasi
Watu wa kabila la Yuda na Simeoni waliweka kambi pamoja na Waisraeli katika bonde la mto Yordani. Yuda alipewa nchi ambayo ipo kwenye vilima juu ya bonde. Lugha zingine hazijaelezea kama watu walikwenda juu au chini. "njooni pamoja nasi" au "twendeni pamoja"

ambalo tulipewa... ambali mlipewa
"Ambalo Bwana alitupa sisi... ambalo Bwana aliwapa ninyi"

Tutakwenda pamoja nanyi
"sisi pia tutakwenda pamoja nanyi" au "kwa namna ile ile tutakwenda pamoja nanyi"

Judges 1:4

Watu wa Yuda wakavamia
Inamaanisha kwamba watu wa Simoni walivamiwa na watu wa Yuda.

Wakawaua watu elfu kumi
"waliwaua watu takribani 10,000" au "waliua idadi kubwa ya watu"

Hao
"askari Wakanaani na Waperizi" au "maadui"

Bezeki
Hili ni eneo la milima ya Kanaani

Adoni Bezeki
Alikuwa kiongozi wa jeshi la Wakanaani na Waperizi

Wakapigana naye
"naye" inamuelezea Adoni Bezeki na jeshi lake. "walipigana naye pamoja na jeshi lake"

Judges 1:6

Wakamfuata
"wakamkimbiza"

Wafalme sabini
"Wafalme 70"

walikusanya chakula chao chini ya meza yangu
"walikula vipande vya chakula chili ya meza yangu." Aliwalazimisha hawa wafalme kula vipande vya chakula inaonesha namna gani Adoni Bezeki alivyowanyanyasa hawa wafalme.

ambao na vidole gumba vyako na vidole vikubwa vilikatwa
"niliwaambia watu wangu wavikate vidole gumba vyao na vidole vikubwa"

Judges 1:8

jiji la Yerusalemu na kulichukua
Hapa "jiji" lina maanisha watu. "watu wanaoishi Yerusalemu na kuwashinda"

Walishambulia
Walishambulia jiji linaliwakilisha watu wa mji. "Walishambulia watu wa jiji"

kwa makali ya upanga
Hapa "Upanga" inamaanisha upanga au silaha nyingine inayotumiwa na askari vitani. "na upanga wao" au "na silaha zao"

watu wa Yuda walikwenda chini kupigana
Ilikuwa kawaida kutumia neno chini ikiwa ina maanisha kusafiri toka Yerusalemu. "Watu wa Yuda walikwenda kupigana"

Negebu
Kusini mwa jangwa la Yuda

Milima
vilima vilivyo chini ya mlima.

generated on Tue Oct 24 10:45:40 2023

jina la Hebroni hapo awali ilikuwa Kiriath-arba
Hii ni taarifa. baadhi ya watu ambao walisoma kitabu hiki mwanzoni yamkini walisikia juu ya Kiriath-arba lakini hawakufahamu kuwa ilikuwa ni mji wa Hebroni.

Sheshai, Ahimani na Talmai
Haya ni majina ya viongozi watatu wa Kikanaani wa Hebroni. Kila kiongozi anawakilisha jeshi lake.

Judges 1:11

Maelezo ya jumla
Tazama: tafsiri ya majina

jina la Debiri hapo awali ilikuwa Kiriath-seferi
Mwandishi aliandika hivi kwa kuwa yamkini wasomaji wake walifahamu juu ya mji wa Debiri. lakini wakati ambao Israeli walivamia palikuwa pakiitwa Kiriath-seferi.

Awali
"siku za nyuma" au "wakati wa nyuma"

Yeyote atakayeivamia Kiriath-seferi na kuichukua
"Kiriath-seferi" ina maanisha watu. Yeyote atakayeivamia na kuiteka Kiriath-seferi na kuchukua mji wao"

Aksa
Jina la binti wa Kalebu

Otinieli, mwana wa Kenazi
Haya ni majina ya wanaume

Judges 1:14

Akamsihi
"Aksa akamsihi Othnieli"

akampa nchi ... kwa kuwa umenipa nchi
Hii inaelezea kuwa Kalebu alimpa nchi aliyoiomba katika sura ya 14. Katika sura ya 15 anaomba sasa na chemichemi ya maji.

Nibariki
"Nepe neema" au "Nifanyie hivi"

Kwa kuwa umenipa nchi ya Negebu
Kalebu alimpa Aksa aolewe na Othnieli, hivyo aliishi pamoja na Othnieli katika mji waliouteka Negebu.

Judges 1:16

Mkwe wake na Musa
"mkwe" "baba yake na mke wa musa"

Mkeeni, mkwe alikwenda
"mkwe ambaye alikuwa ni moja ya watu wa Keeni, alikwenda"

walikwenda kutoka mji wa Mitende ... mpaka jangwa
"aliondoka kwenye mji wa mitende ... akaenda jangwani"

Mji wa mitende
Hili ni jina lingine la mji wa Yeriko

Arad
Hili ni jina la mji wa Kanaani

wana wa Simeoni ndugu zao
"ndugu" hii inamaanisha ndugu waliopo katika kabila lingine la Israeli.

Zefathi
Hili ni jina la mji wa Kanaani

Mji uliitwa Horma
Baada ya Israeli kuiharibu Zefathi, walibadilisha jina na kupaita Horma. Jina Horma lina maana ya "uharibifu kamili."

Judges 1:18

Yahweh alikuwa pamoja na watu wa Yuda
"alikuwa pamoja" ina maana ya kwamba Bwana aliwasaidia watu wa Yuda.

Bonde
eneo kubwa lisilo na miti

Judges 1:20

Hebroni alipewa Kalebu (kama Musa alivyosema)
"Musa alimkabidhi Hebroni kwa Kalebu"

wana watatu wa Anaki
Viongozi wa watu wa kundi wamezoea kumaanisha kundi zima. "wana watatu wa Anaki na watu wao"

Anaki
Hili ni jina la mtu. Uzao wake wana sifa ya kuwa warefu sana wa kimo.

Hata leo
"mpaka sasa" Hii inamaanisha wakati kitabu cha Waamuzi kilipokuwa kinaandikwa.

Judges 1:22

Nyumba ya Yusufu
Hapa "Nyumba" inamaanisha uzao. Manase na Efraimu walikuwa watoto wa Yusufu na "nyumba ya Yusufu" inaweza kuwa na maana ya uzao wa Manase na Efraimu. "uzao wa Manase na Efraimu"

kushambulia Betheli
"Betheli" inamaanisha watu wanaoishi Betheli.

peleleza
kupata taarifa kwa siri

generated on Tue Oct 24 10:45:40 2023

jiji lililoitwa Luzu
Hii ni taarifa. watu wengine waliosoma kitabu hiki kwa mara ya kwanza yamkini walisikia kuhusu Luzu ila hawakufahamu kuwa ni sawa na mji ulioitwa Betheli.

Wapelelezi
Watu wanaopata taarifa kwa siri

Judges 1:25

Waliuteka mji
"mji" inamaanisha watu. " Waliwateka watu wa mji"

kwa makali ya upanga
Hapa "Upanga" inamaanisha upanga au silaha nyingine inayotumiwa na askari vitani. "na upanga wao" au "na silaha zao"

Waondoke
"toroka"

Luzu
Mji huu mpya ulianza katika nchi ya Wahiti.

ambalo jina lake hata leo.
"ambalo bado ni jina lake.

Judges 1:27

Bethsheani ...Taanaki ... Dori ... Ibleamu ... Megido
Haya ni majina ya miji

kwa sababu Wakanaani walikuwa wameamua kuishi katika nchi hiyo
"kwa sababu Wkanaani waliamua kwa dhati kuwa hawataiacha hiyo nchi"

Israeli ipokuwa na nguvu
"Israeli" inamaanisha watu. "Watu wa Israeli walipokuwa na nguvu"

waliwalazimisha Wakanaani wawatumikie kwa kazi ngumu
"Waliwalazimisha wakaanani wawafanyie kazi ngumu"

Judges 1:29

Efraimu hakuwafukuza
"Efraimu" ni watu au askari wa kabila la Efraimu.

Gezeri
Jina la mji katika Efraimu.

Judges 1:30

Zebuloni hakuwafukuza
"Zebuloni" ni watu au askari wa kabila la Zebuloni.

Kitroni ... Nahaloli
Haya ni majina ya mji katika nchi ya Kanaani.

lakini Zebuloni akawalazimisha
"Zebuloni" ni watu wa kabila la Zebuloni.

kazi ngumu
"kazi ngumu"

Judges 1:31

Asheri hakuwafukuza
"Asheri" linamaanisha watu au askari wa kabila la Asheri.

Aka ... Sidoni ...Alabu, Akzib, Helba, Afeka ... Rehobu.
Haya ni majina ya miji katika nchi ya Kanaani.

Judges 1:33

Bethshemeshi ... Bethanathi.
Hata ni majina ya miji

wenyeji wa Bethshemeshi na Bethanathi walilazimishwa kufanya kazi ngumu kwa Naphthali.
Hii inaweza kutafsiriwa kama "watu wa Naftali walilazimishwa na watu wa Bethshemeshi naa Bethanathi kuwafanyia kazi kama watumwa.

Judges 1:34

Maelezo ya jumla
Tazama; tafsiri ya majina

hawakuwaruhusu kuja bondeni
"aliwakataza kushuka bondeni"

bonde
eneo kubwa la ardhi lisilo na miti

Mlima wa Heresi
Hili ni jina la mlima mkubwa ambapo mji wa Aiyaloni ulijengwa.

Aiyaloni... Shaalbimu,
Haya ni majina ya miji

nguvu za kijeshi za nyumba ya Yusufu ziliwashinda
"kabila la watu wa uzao wa Yusufu waliweza kuwashinda kwa sababu walikuwa na jeshi lenye nguvu"

Nyumba ya Yusufu
Hapa "Nyumba" inamaanisha uzao. Manase na Efraimu walikuwa watoto wa Yusufu na "nyumba ya Yusufu" inaweza kuwa na maana ya uzao wa Manase na Efraimu. "uzao wa Manase na Efraimu"

kilima cha Akrabimu
Hiki kilikuwa njiani kusini mashariki na Bahari ya shamu. Pia inaitwa "njia ya nge"

Sela
Hili ni jina la mji

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Malaika wa Bwana akatoka Gilgali, akaenda Bokimu, akasema, "Nimekuleta kutoka Misri, na nimekuleta katika nchi niliyoapa kuwapa baba zako. **2** Nikasema, 'Sitakuvunja kamwe agano langu na wewe. Usifanye agano na wale wanaoishi katika nchi hii. Ziangushe madhabahu zao. Lakini hukusikiliza sauti yangu. Je! ni nini hiki ulichokifanya? **3** Basi sasa nasema, "Sitawafukuza Wakanaani mbele yenu, nao watakuwa miiba kwenu, na miungu yao itakuwa mtego kwa ajili yenu." **4** Malaika wa Bwana alipowaambia maneno hayo kwa watu wote wa Israeli, watu wakapiga kelele na kulia. **5** Waliita mahali hapo Bokimu. Hapo wakatoa dhabihu kwa Bwana. **6** Yoshua alipowaruhusu watu waende zao, wana wa Israeli kila mmoja akaenda mahali alipopewa, wakiwa na umiliki wa ardhi yao. **7** Watu walimtumikia Bwana wakati wa maisha ya Yoshua na wazee walioendelea baada yake, ni wale waliokuwa wameona matendo yote makuu ya Bwana aliyoyafanya kwa Israeli. **8** Yoshua mwana wa Nuni, mtumishi wa Bwana, alikufa akiwa na umri wa miaka 110. **9** Wakamzika ndani ya mpaka wa nchi aliyopewa huko Timnath Heresi, katika mlima wa Efraimu, kaskazini mwa Mlima Gaash. **10** Kizazi hicho chote kilikusanyika kwa baba zao. Kizazi kingine kilichofuata baada yao ambao hakikumjua Bwana au kile alichokifanya kwa Israeli. **11** Watu wa Israeli walifanya yaliyo mabaya machoni pa Bwana, nao wakawatumikia Mabaali. **12** Wakaondoka kwa Bwana, Mungu wa baba zao, aliyewatoa kutoka Misri. Wakaifuata miungu mingine, miungu ya watu waliokuwa karibu nao, nao wakaisujudia. Wakamkasirisha BWANA kwa sababu **13** waliondoka kwa Bwana na kumwabudu Baal na Maashtoreti. **14** Hasira ya Bwana ikawaka juu ya Israeli, naye akawapa washambuliaji walioiba mali zao kutoka kwao. Aliwauza kama watumwa waliofanyika kwa nguvu za maadui zao waliowazunguka, hivyo hawakuweza kujikinga dhidi ya adui zao. **15** Israeli walipokwenda kupigana, mkono wa Bwana ulikuwa dhidi yao kuwashinda, kama alivyowaapia. Na walikuwa katika shida kali. **16** Ndipo Bwana akawainua waamuzi, waliowaokoa katika mikono ya wale waliokuwa wakiba mali zao. **17** Hata hivyo hawakuwasikiliza waamuzi wao. Hawakuwa waaminifu kwa Bwana na wakajitoa wenyewe kama makahaba kwa miungu mingine na kuabudu. Waligeuka upesi na kuiacha njia waliyoishi baba zao-wale waliotii amri za Bwana-lakini wao wenyewe hawakufanya hivyo. **18** Bwana aliinua waamuzi kwa ajili yao, Bwana akawasaidia waamuzi na kuwakomboa kutoka kwa mikono ya adui zao siku zote muamuzi aliishi. Bwana aliwahurumia walipougua kwa sababu ya wale waliowadhulumu na kuwasumbua. **19** Lakini mwamuzi alipokufa, waligeuka na kufanya mambo ambayo yalikuwa mabaya zaidi kuliko baba zao walivyofanya. Wakaenda kuifuata miungu mingine kuitumikia na kuiabudu. Walikataa kuacha matendo yao yote mabaya au njia zao za ukaidi. **20** Hasira ya Bwana iliwaka juu ya Israeli; akasema, Kwa sababu taifa hili limevunja masharti ya agano langu ambalo nililiweka kwa ajili ya baba zao-kwa sababu hawakuisikiliza sauti yangu. **21** Tangu sasa sitaliondoa mbele yao taifa lolote alililoliacha Yoshua baada ya kufa. **22** Nitafanya hivi ili kuwajaribu Israeli, ikiwa watafuata njia ya Bwana au sivyo, kama vile baba zao walivyoifuata. **23** Ndiyo sababu Bwana aliwaacha mataifa hayo, wala hakuwafukuza haraka na kuwatia mikononi mwa Yoshua.

Judges 2:1

Malaika wa Bwana
yaweza kuwa na maana ya 1) "malaika anayemuwakilisha Bwana" au 2) "malaika anayemtumikia Bwana" au 3) yaweza kumaanisha Bwana mwenyewe, aliyeonekana kama malaika akiwa anazungumza na mtu.

akatoka Gilgali, akaenda Bokimu
"akaondoka Gilgali akaenda Bokimu"

Bokimu
Wana wa Irsaeli walipaita mahali hapa katika sura ya 2:5 baada ya malaika kuwakemea watu. "Bokimu" ina maana ya "kilio"

akasema
inaeleweka kuwa malaika wa Bwana alikuwa akizungumza na wana wa Israeli. "akasema na wana wa Israeli"

Nimekuleta kutoka Misri
"nimekutoa Misri"

Baba zako
"mababu zako"

kuvunja agano langu na wewe
"kushindwa kufanya yale niliyopaswa kufanya kwako"

Haukuisikiliza sauti yangu
"sauti" ina maanisha alichokisema Bwana. "haukusikiliza ammri zangu"

generated on Tue Oct 24 10:45:40 2023

Ni nini hiki ulichokifanya?
Swali hili linaulizwa ili kuwafanya wana wa Israeli wagundue kuwa hawajamtii Mungu na watateseka kwa sababu hiyo. "Mmefanya jambo baya"

Judges 2:3

Maelezo ya jumla
Malaika wa Bwana anaendelea kuzungumza na wana wa Israeli.

Basi sasa nasema, "Sitawafukuza... miiba kwenu
Hii ni nukuu ndani ya nukuu. "Basi sasa nawaambia sitawafukuza ... miiba kwenu.'"

watakuwa miiba kwenu
Wakanaani wanaowasumbua Waisraeli wanazungumzwa kuwa Wakanaani watakuwa miiba kwa Waisraeli. "watawasababishia matatizo"

Miiba
Kipande cha mbao chenye ncha kali mpaka sentimeta 7 ambacho huchomoza pembeni ya mmea.

miungu yao itakuwa mtego kwa ajili yenu
Waisraeli kuabudu miungu ya Wakanaani ni sawa na miungu ya uongo inayofananishwa na mtego wa mwindaji unaowakamata wanyama na kusababisha madhara.

wakapiga kelele na kulia
"wakalia machozi mengi"

Judges 2:6

Sasa Yoshua
"Sasa" imetumika kama alama ya kituo toka kwenye simulizi. Hapa mwandishi anaanza kwa kuelezea uzao wa Israeli baada ya Yoshua kuasi na kuabudu miungu ya uongo na Bwana akawaadhibu, lakini atawatuma waamuzi kuja kuwaokoa.

Yoshua alipo ... alikufa akiwa na umri wa miaka 110
Matukio ya 1:1-2:5 yalitokea baada ya Yoshua kufa. Hapa inahesabu matukio yaliyotokea mwishoni mwa kitabu cha Yoshua.

mahali alipopewa
"Mahali alipopewa na Bwana"

wakati wa maisha
Ina maana ya wakati ambao mtu alikuwa hai. "wakati wa uhai"

Wazee
Inamaanisha watu waliosaidia kuingoza Israeli, walioshiriki katika mambo ya kijamii na kidini kama vile kutii amri ya Musa.

Walioendelea baada yake
Hii inamaanisha kuishi mda mrefu zaidi ya mtu mwingine. "Kuishi mda mrefu zaidi yake"

Nuni
Hili ni jina la mwanamume.

Judges 2:9

Aliyopewa
"Ambayo Mungu alimpa"

Timnath Heresi
Hili ni jina la eneo.

Mlima Gaash
Hili ni jina la mlima

Kizazi hicho chote kilikusanyika kwa baba zao
Sentensi "kilikusanyika kwa baba zao" ina maanisha kwamba watu wa kizazi kile walikufa, nafsi zao zikaenda sehemu ile ile ambayo mababu zao waliokufa kwanza walienda. Ni namna nzuri ya kusema walikufa.

Baba
Hapa ina maanisha mababu wa mtu au kikundi fulani cha watu.

Kukua
"kuongezeka umri" au "kuwa mzee"

Ambao hawakumjua Bwana
"hawakumjua" ina maanisha hawakumtambua Bwana au nguvu zake kama ambavyo kizazi kilichopita kilimtambua.

Judges 2:11

Yaliyo mabaya machoni mwa Bwana
"machoni mwa Bwana" inawakilisha kile ambacho Bwana alikifikiria.

Mabaali
Huu ni wingi wa Baali. Baali ni jina la mungu wa uongo.

Wakaondoka kwa Bwana
Waisraeli hawakutii tena anayosema Bwana hivyo wakawa wameondoka mbele ya Bwana.

Baba
"Mababu"

Wakaifuata miungu mingine
Waisraeli kuanza kuabudu miungu ya uongo wanafananishwa kama Waisraeli walioondoka na kuifuata miungu ya uongo.

Wakaisujudia
Hili ni tendo la kuabudu au kutoa heshima kwa mtu.

Wakamkasirisha Bwana
Wakasababisha Bwana akasirike"

Maashtoreti.
Huu ni wingi wa Ashtoreti, aliyeabudiwa kama mungu kwa namna nyingi.

Judges 2:14

Hasira ya Bwana ikawaka juu ya Israeli
Hasira ya Bwana inaelezewa kama moto uwakao. "Bwana akakasirika juu ya wana wa Israeli"

akawapa washambuliaji walioiba mali zao kutoka kwao
"Akawaacha washambuliaji waibe mali zao"

Aliwauza kama watumwa waliofanyika kwa nguvu za maadui zao waliowazunguka, hivyo hawakuweza kujikinga dhidi ya adui zao
Bwana akaruhusu adui zao wawachukue Waisraeli kama watumwa, wakauzwa utumwani. "Aliwaruhusu adui zao kuwashinda na kuwachukua kama watumwa na hawakuweza kuishinda nguvu ya adui"

mkono wa Bwana ulikuwa dhidi yao kuwashinda
"Mkono" inawakilisha nguvu ya Bwana. "Bwana aliwasaidia adui zao kuwashinda"

walikuwa katika shida kali
"Waliteseka sana"

Judges 2:16

Ndipo Bwana akawainua waamuzi
Bwana aliwachagua watu kuwa waamuzi akawainua.

katika mikono ya wale
"mikono" ni nguvu. "Toka kwenye nguvu za adui zao"

Hawakuwasikiliza waamuzi wao
"hawakuwatii waamuzi wao"

wakajitoa wenyewe kama makahaba kwa miungu mingine na kuabudu
Watu kumsaliti Mungu na kuiabudu miungu mingine wanafananishwa na makahaba. "walimsaliti kwa kuiabudu miungu ya uongo"

Waligeuka upesi na kuiacha njia waliyoishi baba zao
Watu hawakufanya kama vile babu zao walivyomuabudu Bwana, waligeukia upande mwingine.

Baba zao
"mababu zao"

Judges 2:18

Bwana aliinua waamuzi.
Bwana alichagua watu kuwa waamuzi kwa njia ya kuwainua juu.

waamuzi kwa ajili yao ... kuwaokoa
"yao" ina maanisha Waisraeli.

mikono ya adui zao
"mkono" ina maanisha nguvu za adui za kuwaumiza Waisraeli.

siku zote muamuzi aliishi
"kwa muda muamuzi alioishi"

Huruma
Kuwa na huruma juu ya kitu fulani au mtu

walipougua
Huu ni mlio unatolewa na mtu anayeteseka, inatumika kuelezea maumivu ya Waisraeli.

Waligeuka
Watu hawakuendelea kumtii Bwana waligeuka.

Baba zao
"mababu zao"

Wakaenda kuifuata miungu mingine kuitumikia na kuiabudu
Waisraeli kuiabudu miungu mingine inafananishwa kama vile walitembea kuifuata miungu mingine. "Waliitumikia na kuabudu miungu mingine"

Walikataa kuacha matendo yao yote mabaya au njia zao za ukaidi.
"Walikataa kuacha kufanya mambo maovu na wakawa wakaidi."

Judges 2:20

Hasira ya Bwana iliwaka juu ya Israeli
Hasira ya Bwana inaelezewa kama moto uwakao.

Taifa hili limevunjika
"taifa" inawakilisha watu. "watu hawa wamevunjika" au "Waisraeli wamevunjika"

Baba
Hapa inamaanisha mababu wa mtu fulani au wa kundi fulani la watu.

Hawakuisikiliza sauti yangu
"sauti" inawakilisha yale aliyosema Bwana. "hawajatii niliyowaamuru" au "hawajanitii mimi"

Taifa lolote
"taifa" inawakilisha kundi la watu walioishi Kanaani kabla ya Waisraeli.

Watashika njia ya Bwana na kuifuata
Namna ambavyo Bwana anataka watu waishi inafananishwa kama vile wapo njiani. Watu kumtii Bwana ni sawa na kutembea katika njia zake.

Hakumruhusu Yoshua kuwashinda
"hakumuacha Yoshua kuwashinda"

generated on Tue Oct 24 10:45:40 2023

Hakumruhusu Yoshua
Hapa "Yoshua" anawakilisha jeshi lake.
Hakumruhusu Yoshua na jeshi lake.

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generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sasa Bwana aliyaacha mataifa haya yaijaribu Israeli, yaani kila mtu katika Israeli ambaye hakushiriki
vita yoyote huko Kanaani. **2** (Alifanya hivyo ili kuwafundisha vita kizazi kipya cha Waisraeli ambao
hawakujua kabla). **3** Haya ndio mataifa: wafalme watano kutoka kwa Wafilisti, Wakanaani wote, Wasidoni,
na Wahivi waliokaa milima ya Lebanoni, kutoka Mlima Baali Hermoni hadi Hamathi. **4** Mataifa haya
yaliachwa kama njia ambayo Bwana angeijaribu Israeli, kuthibitisha kama watazitii amri alizowapa babu
zao kupitia Musa. **5** Basi wana wa Israeli wakakaa kati ya Wakanaani, na Wahiti, na Waamori, na Waperizi,
na Wahivi, na Wayebusi. **6** Waliwachukua binti zao kuwa wake zao, nao wakawapa wana wao binti zao,
nao wakaitumikia miungu yao. **7** Wana wa Israeli walifanya yaliyo mabaya machoni pa Bwana,
wakamsahau Bwana, Mungu wao. Waliabudu Baali na Asherah. **8** Basi, hasira ya Bwana ikawaka juu ya
Israeli, naye akawauza mkononi mwa Kushan-rishathaimu mfalme wa Aram Naharaimu. Watu wa Israeli
walitumikia Kushan Rishathaimu kwa miaka nane. **9** Watu wa Israeli walipomwomba Bwana, Bwana
akamuinua mtu atakayewasaidia wana wa Israeli, na mtu atakayewaokoa: Othnieli mwana wa Kenazi
(ndugu mdogo wa Kalebu). **10** Roho wa Bwana akamtia nguvu, naye akahukumu Israeli na akatoka
kwenda vitani. Bwana akampa kuishinda Kush-rishataimu mfalme wa Aramu. Mkono wa Othnieli alishinda
Kushan Rishathaimu. **11** Nchi ilikuwa na amani kwa miaka arobaini. Ndipo Otinieli mwana wa Kenazi
akafa. **12** Baada ya hayo, Waisraeli wakafanya yaliyo mabaya machoni pa Bwana; Bwana akampa Egloni
mfalme wa Moabu nguvu, kuwashinda Waisraeli. **13** Eglon alijiunga na wana wa Amoni na Waamaleki
wakaenda na kuwashinda Israeli, na walichukua mji wa Mitende. **14** Watu wa Israeli walimtumikia Eglon
mfalme wa Moabu kwa miaka kumi na nane. **15** Wana wa Israeli walipomwomba Bwana, Bwana
akamwinua mtu aliyewasaidia, Ehudi mwana wa Gera, Mbenjamini, mtu shoto. Wana wa Israeli
wakamtuma kwa Egloni, mfalme wa Moabu, kwa malipo yao ya kodi. **16** Ehudi akajifanyia upanga
uliokuwa na makali kuwili, urefu wa dhiraa moja; aliufunga chini ya nguo zake juu ya mguu wake wa
kulia. **17** Akampa Egloni Mfalme wa Moabu malipo ya kodi. (Egloni alikuwa mtu mnene sana.) **18** Baada ya
Ehudi kulipa malipo ya kodi, aliondoka na wale waliokuwa wameibeba. **19** Hata hivyo Ehudi mwenyewe,
alipofikia mahali ambapo sanamu za kuchonga zilitengenezwa karibu na Gilgali, akageuka na kurudi,
akasema, 'Nina ujumbe wa siri kwako, mfalme wangu.' Eglon akasema, 'Nyamazeni kimya!' Kwa hiyo
wote waliomtumikia wakatoka kwenye chumba. **20** Ehudi akaja kwake. Mfalme alikuwa amekaa peke
yake, peke yake katika chumba cha juu cha baridi. Ehudi akasema, 'Nina ujumbe kutoka kwa Mungu kwa
ajili yeko.' Mfalme akasimama kutoka katika kiti chake. **21** Ehudi akanyoosha mkono wake wa kushoto na
akachukua upanga kutoka mguu wake wa kulia, na akautia ndani ya mwili wa mfalme. **22** Na kipini cha
upanga kikaingia ndani yake baada ya upanga, nao ukatokea nyuma yake, na mafuta yakashikamana juu
ya upanga, kwa kuwa Ehudi hakuutoa upanga nje ya mwili wake. **23** Kisha Ehudi akatoka kwenye ukumbi
na akafunga milango ya chumba cha juu nyuma yake na akawafungia. **24** Baada ya Ehudi kuondoka,
watumishi wa mfalme wakaja; wakaona milango ya chumba cha juu imefungwa, kwa hiyo wakafikiri,
'Hakika atakuwa anajitoa mwenyewe katika hali ya baridi ya chumba cha juu.' **25** Walizidi kuwa na
wasiwasi hata walipoanza kuhisi kuwa walikuwa wakipuuza wajibu wao wakati mfalme bado hakufungua
milango ya chumba cha juu. Kwa hiyo walichukua ufunguo wakawafungua, tazama bwana wao,
ameanguka chini, amekufa. **26** Wakati watumishi wakisubiri, wakijiuliza nini wanapaswa kufanya, Ehudi
alikimbia na kupita mahali ambako kulikuwa na sanamu za kuchonga, na hivyo akakimbia kwenda Seira.
27 Alipofika, alipiga tarumbeta katika nchi ya mlima wa Efraimu. Kisha wana wa Israeli wakashuka
pamoja naye kutoka milimani, naye akawaongoza. **28** Akawaambia, Nifuate, kwa kuwa Bwana
atawashinda adui zenu, Wamoabu. Wakamfuata, wakakamata vivuko vya Bonde la Yordani, toka kwa
Wamoabi, wala hawakuruhusu mtu yeyote kuvuka mto. **29** Wakati huo waliwaua watu elfu kumi wa
Moabu, na wote walikuwa watu wenye nguvu na wenye uwezo. Hakuna aliyekimbia. **30** Kwa hiyo siku hiyo
Moabu ilishindwa na nguvu ya Israeli. Na nchi ilikuwa na amani kwa miaka thelathini. **31** Baada ya Ehudi,
mwamuzi aliyefuata alikuwa Shamgari mwana wa Anathi ambaye aliwaua Wafilisti 600 kwa konzo la
ng'ombe. Pia aliwaokoa Israeli kutoka kwenye hatari.

Judges 3:1

Sasa Bwana
"sasa" inaonesha mwanzo wa simulizi.

Mataifa haya
Hili ni kundi la watu wanaozungumzwa katika 3:3.

generated on Tue Oct 24 10:45:40 2023

ambaye hakushiriki vita yoyote huko Kanaani
Inaweza kuanza kama "ambaye hakupigana vita yoyote huko Kanaani.

Alifanya hivyo ili kuwafundisha vita kizazi kipya cha Waisraeli ambao hawakujua kabla
Msimuliaji anatoa taarifa kwanini Bwana aliwaacha baadhi ya watu Kanaani. "Bwana aliyaacha mataifa kati ya Israeli ili awafundishe vijana ambao hawakupigana vita"

Wafalme watano
Wafalme hawa watano wanawakilisha watu wao. "wafalme watano na watu wao"

Mlima Baali Hermoni
Huu ni mlima mrefu sana Israeli.

Hamathi
Hili ni jina la eneo kaskazini mwa mpaka wa Kanaani.

Judges 3:4

Mataifa haya yaliachwa
Inaweza kuanza kama "Bwana aliyaacha mataifa haya Kanaani" au "Bwana aliruhusu mataifa haya kuendelea kuishi Kanaani"

kama njia
"kama namna"

kama watazitii ... alizowapa babu zao
Maneno "wao" na "zao" yanawaelezea wana wa Israeli.

amri alizowapa
"amri ambazo Bwana aliwapa"

Judges 3:7

yaliyo mabaya machoni pa Bwana
"machoni mwa Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani.

wakamsahau Bwana, Mungu wao
"kumsahau" ni fumbo lenyhe maana ya "waliacha kumtii"

hasira ya Bwana ikawaka
Bwana kuwa na hasira inafananishwa na kitu ambacho kinaweza kuwaka moto. "Bwana akakasirika sana"

akawauza mkononi mwa Kushan-rishathaimu
Akaruhusu wana wa Israeli kutekwa inazungumzwa kama vile Bwana amewauza kwa Kushan-rishathaimu. "Akaruhusu Kushan-rishathaimu na jeshi lake kuwashinda"

mkononi mwa Kushan-rishathaimu
"mkono" ina maanisha nguvu ya kutawala. pia Kushan-rishathaimu inawakilisha jeshi lake.

Kushan-rishathaimu
Hili ni jina la mwanaume.

Aram Naharaimu
Hili ni jina la nchi.

Judges 3:9

Bwana akamuinua mtu
Bwana akamchagua mtu kufanya kazi maalumu kwa ajili yake.

Othnieli ... Kenazi
Majina haya ni ya wanaume.

akamtia nguvu
Maneno haya yanamaanisha kwamba Bwana akamsaidia Othnieli kukuza sifa alizozitaka ili awe kiongozi bora.

akahukumu Israeli
"kuhukumu" inamaanisha kuwaongoza wana wa Israeli.

naye akatoka kwenda vitani
"naye" inamuelezea Othnieli ambaye anawakilisha jeshi la Israeli. "Othnieli na jeshi la Israeli wakatoka kwenda kupigana na jeshi la Kushan-rishathaimu"

Bwana akampa kuishinda Kush-rishataimu mfalme wa Aramu
"Kush-rishataimu" anawakilisha jeshi lake. "Bwana akalisaidia jeshi la Israeli kulishinda jeshi la Kush-rishataimu mfalme wa Aramu"

Mkono wa Othnieli
Hapa neno "mkono" limesimama badala ya jeshi. "Jeshi la Othnieli"

Nchi ilikuwa na amani
"nchi" imetumika kuelezea watu waishio ndani yake. "Watu waliishi kwa amani"

Miaka arobaini
"miaka 40"

Judges 3:12

yaliyo mabaya machoni pa Bwana
"machoni mwa Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani

Bwana akampa Egloni mfalme wa Moabu nguvu
"Bwana akamfanya Elgoni mfalme wa Moabu kuwa na nguvu"

Egloni mfalme wa Moabu, kuwashinda Waisraeli
"Egloni mfalme wa Moabu" inawakilisha jeshi lake. "Egloni mfalme wa Moabu na askari wake wakavamia jeshi la Israeli"

Egloni
Hili ni jina la mfalme.

generated on Tue Oct 24 10:45:40 2023

mji wa Mitende.
Hili ni jina lingine la mji wa Yeriko.

Miaka kumi na nane
"miaka 18"

Judges 3:15

walipomwomba Bwana
Hii inamaanisha walipaza sauti kwa nguvu kwa mtu aliye mbali. pia inaweza kumaanisha mtu anaomba msaada hasa kwa Mungu.

akamwinua mtu
Bwana akamchagua mtu kufanya kazi maalumu kwa ajili yake.

Ehudi ... Gera
Haya ni majina ya wanaume.

mtu shoto
shoto. Ehudi alikuwa na uwezo wa kutumia upanga kwa mkono wa kushoto.

Judges 3:16

dhiraa moja
Kama kuna ulazima wa kutumia njia za kisasa za kupima urefu, kuna njia mbili za kufanya hivyo. "urefu sentimeta 46" au "urefu zaidi ya mita moja na nusu"

aliufunga chini ya nguo zake juu ya mguu wake wa kulia
"aliufunga kwenye mguu wake wa kulia chini ya nguo"

mguu
"paja"

Egloni alikuwa mtu mnene sana
Hapa msimuliaji anatupa taarifa juu ya Elgoni.

Judges 3:19

alipofikia mahali ambapo sanamu za kuchonga zilitengenezwa karibu na Gilgali,
"Alipofika mahali karibu na Gigali sehemu ambapo sanamu za kuchongwa hutengenezwa"

katika chumba cha juu cha baridi
Hiki ni chumba cha juu kilichotumika kwa ajili ya kupumzika na chenye ubaridi hata wakati wa joto.

Mfalme akasimama kutoka katika kiti chake
Kusimama ni ishara ya kumheshimu Mungu wakati wa kusikiliza ujumbe wake.

Judges 3:21

nao ukatokea nyuma yake
"ncha ya upanga ikatokea nyuma yake"

hakuutoa
"hakuuvuta"

ukumbi
Hiki ni chumba cha nje chenye ukuta mdogo na kilichoezekwa.

Judges 3:24

Hakika atakuwa anajitoa mwenyewe
Hii ni hali ya kuzungumza kwa upole kuhusu mtu ambaye anataka kujisaidia.

hata walipoanza kuhisi kuwa walikuwa wakipuuza wajibu wao
Walisubiri mpaka wakaanza kuwa na wasiwasi kuwa kuna kitu hakipo sawa na ulikuwa wajibu wao kufungua mlango katika chumba binafsi cha mfalme wao.

walichukua ufunguo wakawafungua
"walichukua ufunguo na kufungua mlango"

Judges 3:26

Wakati watumishi wakisubiri ... Ehudi alikimbia
Hii inaeleza nini kilitokea kabla watumishi hawajafungua mlango wa chumba cha juu na kukuta mfalme amekufa. "Wakati watumishi walipokuwa wakisubiri nje ya chumba cha juu ... Ehudi alikimbia"

Seira.
Hili ni jina la mji.

Alipofika
"Alipofika Seira"

Judges 3:28

Maelezo ya jumla:
Ehudi anazungumza na watu wa Israeli huko Efraimu.

kwa kuwa Bwana atawashinda adui zenu
Bwana aliwasaidia Waisraeli kuwashinda adui zao kama vile Bwana ndiye shujaa anayepigana na kuwashinda adui zao.

wakakamata vivuko
"Wakamiliki vivuko"

Vivuko
Sehemu ya mto ambayo ni rahisi kupita kuwenda upande mwingine.

hawakuruhusu mtu yeyote kuvuka
"hawakuacha mtu yeyote avuke"

Watu elfu kumi
"watu 10,000"

generated on Tue Oct 24 10:45:40 2023

Watu wenye uwezo
"watu wenye uwezo wa kupigana vizuri"

Moabu ilishindwa na nguvu ya Israeli
Hii inaweza kuanza "jeshi la Waisraeli liliwashinda Wamoabu"

Nguvu ya Israeli
Hapa "nguvu" inawakilisha jeshi la Israeli.

nchi ilikuwa na amani
Hapa "nchi" inawakilisha watu. "Waisraeli waliishi kwa amani"

Miaka themanini
"miaka 80"

Judges 3:31

Mwamuzi
Mungu alichagua mwamuzi kuwaongoza wana wa Israeli katika nyakati za shida baada ya kuingia katika nchi ya ahadi na kabla ya kuwa na wafalme. mara nyingi waamuzi waliwaokoa Waisraeli toka kwa maadui.

Shamgari
Ni jina la mwanaume.

Athani
Ni jina la mwanaume.

konzo
"kusogeza" au "kuongoza"

Pia aliwaokoa Israeli kutoka kwenye hatari.
"Hatari" inamaanisha maadui waliotaka kuwadhuru Waisraeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Baada ya Ehudi kufa, watu wa Israeli walifanya tena yaliyo mabaya machoni pa Bwana. **2** Bwana akawatia mkononi mwa Yabini, mfalme wa Kanaani, aliyewala huko Hasori. Kamanda wa jeshi lake aitwaye Sisera, naye aliishi Harosheti ya Mataifa. **3** Wana wa Israeli wakamwomba Bwana awasaidie, kwa sababu Sisera alikuwa na magari ya chuma mia tisa na akawashinda wana wa Israeli kwa nguvu kwa miaka ishirini. **4** Basi Debora, nabii wa kike (mke wa Lapidothi), alikuwa mwamuzi anayeongoza katika Israeli wakati huo. **5** Naye aliketi chini ya mtende wa Debora kati ya Rama na Betheli katika nchi ya mlima wa Efraimu, na watu wa Israeli walimwendea ili kutatua migogoro yao. **6** Akamtuma Baraka mwana wa Abinoamu kutoka Kedeshi huko Naftali. Akamwambia, Bwana, Mungu wa Israeli, anakuamuru, Nenda katika mlima wa Tabori, uende pamoja nawe watu elfu kumi kutoka Naftali na Zabuloni. **7** Nitamfukuza Sisera, jemadari wa jeshi la Yabini, akutane nawe karibu na mto Kishoni, pamoja na magari yake na jeshi lake, na nitakupa ushindi juu yake. ' **8** Baraka akamwambia, 'Ikiwa utakwenda nami, nitakwenda, lakini ikiwa huendi pamoja nami, sitaenda.' **9** Alisema, 'Nitakwenda nawe. Hata hivyo, njia unayoienda haitakupa heshima wewe, kwa kuwa Bwana atamuuza Sisera mkononi mwa mwanamke. Ndipo Debora akainuka, akaenda pamoja na Baraka Kedeshi. **10** Baraki akawaita wana wa Zebuloni na Naftali kusanyika Kedeshi. Watu elfu kumi walimfuata, na Debora akaenda pamoja naye. **11** Heberi (Mkeni) alijitenganisha na Wakeni - walikuwa wazao wa Hobabu (mkwe wa Musa) - na akaweka hema yake mwaloni uliopo huko Saanaimu karibu na Kedesh. **12** Walipomwambia Sisera kwamba Baraka, mwana wa Abinoamu, alikuwa amekwenda mlima wa Tabori, **13** Sisera akawaita magari yake yote, magari ya farasi mia tisa, na askari wote waliokuwa pamoja naye, kutoka Haroshethi ya Mataifa mpaka Mto Kishoni. **14** Debora akamwambia Baraka, Nenda! Kwa maana hii ndiyo siku ambayo Bwana amekupa ushindi juu ya Sisera. Je! si Bwana anayekuongoza? Basi Baraka akashuka kutoka mlima wa Tabori na watu kumi elfu wakamfuata. **15** Bwana alifanya jeshi la Sisera kuchanganyikiwa, magari yake yote, na jeshi lake lote. Watu wa Baraka waliwashinda na Sisera akaanguka kutoka kwenye gari lake na kukimbia kwa miguu. **16** Lakini Baraka akayafuata magari na jeshi mpaka Haroshethi ya Mataifa, na jeshi lote la Sisera likauawa kwa upanga, wala hakuna mtu aliyeokoka. **17** Lakini Sisera akakimbia kwa miguu mpaka hema ya Yaeli, mkewe Heberi Mkeni; kwa sababu kulikuwa na amani kati ya Yabini mfalme wa Hazori, na nyumba ya Heberi Mkeni. **18** Jaeli akatoka kumlaki Sisera, akamwambia, karibu, bwana wangu; karibu kwangu, wala usiogope. Basi akakaribia kwake, akaingia hemani kwake, naye akamvika bushuti. **19** Akamwambia, Tafadhali nipe maji kidogo ninywe, kwa maana nina kiu. Alifungua mfuko wa ngozi ya maziwa akampa anywe, kisha akamfunika tena. **20** Akamwambia, "Simama mlangoni pa hema. Ikiwa mtu atakuja na kukuuliza, 'Je, kuna mtu hapa?', Sema 'Hapana'." **21** Kisha Jaeli (mke wa Heberi) akachukua kigingi cha hema na nyundo mkononi mwake akamwendea kwa siri, kwa sababu alikuwa amelala usingizi mzito, naye akakitia kigingi cha hema upande wa kichwa chake akamchoma na kikapenya kushuka chini. Hivyo akafa. **22** Baraka alipokuwa akimfuata Sisera, Jaeli alitoka kukutana naye akamwambia, "Njoo, nitakuonyesha mtu unayemtafuta." Basi akaingia pamoja naye, tazama Sisera amekufa, na kigingi cha hema kando ya kichwa chake. **23** Basi siku hiyo Mungu alimshinda Jabin, mfalme wa Kanaani, mbele ya watu wa Israeli. **24** Uwezo wa watu wa Israeli ulikua na nguvu zaidi dhidi ya Jabin mfalme wa Kanaani, hata walipomwangamiza.

Judges 4:1

Ehudi
Hili ni jina la mwanaume.

yaliyo mabaya machoni pa Bwana.
"machoni mwa Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani

Bwana akawatia mkononi mwa Yabini, mfalme wa Kanaani
Hapa "mkono" ina maanisha nguvu za Yabini juu ya Israeli.

Yabini ... Sisera
Haya ni majina ya wanaume

Hasori ... Harosheti
Haya ni majina ya miji au mahali.

magari ya chuma mia tisa
"magari ya chuma 900"

miaka ishirini
"miaka 20"

generated on Tue Oct 24 10:45:40 2023

Judges 4:4

Sasa
hapa msimuliaji anatuelezea habari kuhusu Debora.

Debora
Hili ni jina la mwanamke.

Lapidothi
Hili ni jina la mwanaume.

Mwamuzi
Mungu alichagua mwamuzi kuwaongoza wana wa Israeli katika nyakati za shida baada ya kuingia katika nchi ya ahadi na kabla ya kuwa na wafalme. mara nyingi waamuzi waliwaokoa Waisraeli toka kwa maadui.

mtende wa Debora
Mti huu ulipewa jina la Debora.

Judges 4:6

Taarifa ya jumla
Mwandishi wa Waamuzi anaelezea watu, miji, milima na mito kwa majina yake.

Baraka ... Abinoamu
Haya ni majina ya wanaume.

mlima wa Tabori
Hili ni jina la mlima.

watu elfu kumi
"watu 10,000"

Mimi nitamfukuza
"Mimi" linamaanisha Mungu.

Nitamfukuza Sisera
Hapa "sisera" inawakilisha jeshi lake. "nitamfukuza Sisera na jeshi lake"

Kufukuza
Kuwatoa watu waondoke sehemu salama.

Sisera ... Yabini,
Haya ni majina ya wanaume.

Kishoni
Hili ni jina la mto.

Judges 4:8

Taarifa ya jumla:
Baraka anafanya majadiliano na Debora.

Baraka
Hili ni jina la mwanaume.

njia unayoienda haitakupa heshima
Maamuzi aliyoyafanya Baraka yanafananishwa kama njia aliyoichagua Baraka kusafiria. Pia "heshima" inazungumzwa kama mwisho wa safari.

kwa kuwa Bwana atamuuza Sisera mkononi mwa mwanamke
Hapa "mkono" imetumika kama nguvu za kumuua. "Kwa maana Bwana atasababisha mwanamke amshinde Sisera"

Sisera
Hili ni jina la mwanaume.

Debora
Hili ni jina la mwanaume.

Judges 4:10

Watu elfu kumi
"watu 10,000"

Judges 4:11

Sasa
hapa msimuliaji anatuelezea habari kuhusu Heberi.

Heberi ... Hobabu
Haya ni majina ya wanaume.

Mkeni
Huyu ni mmoja ya watu wa Keeni.

Mkwe wa Musa
"Baba yake na mke wa Musa"

Saanaimu
Hili ni jina la mji.

Judges 4:12

Walipomwambia Sisera
Hapa haijambainisha mtu moja kwa moja. "mtu alipomwambia Sisera"

Sisera
Hili ni jina la mwanaume.

Baraka ... Abinoamu ... mlima wa Tabori
Baraka na Abinoamu ni majina ya mwanaume. Na mlima wa Tabori ni jina la mlima.

Sisera akayaita magari yake yote
"magari" yanawakilisha askari wanaoendesha magari.

magari ya farasi mia tisa
"Magari ya farasi 900"

Haroshethi
Hili ni jina la mahali.

generated on Tue Oct 24 10:45:40 2023

Mto Kishoni.
Hili ni jinala mto.

Judges 4:14

Bwana amekupa ushindi
Debora ana uhakika na ushindi. anazungumza kama vile Baraka ameshapata ushindi. "Bwana atakupa ushindi"

Je! si Bwana anayekuongoza?
Debora anamuuliza hili Swali Baraka ili kumkumbusha kuwa wanapigana wakiwa upande wa Bwana. "Kumbuka Bwana anakuongoza"

Kumi elfu
"10,000"

Judges 4:15

Bwana alifanya jeshi la Sisera kuchanganyikiwa
"Bwana akamfanya Sisera ashindwe kufikiri vizuri" au Bwana akalifanya jeshi la Sisera kuchanganyikiwa"

magari yake yote
"magari" yanawakilisha askari wanaoendesha magari.

Baraka akayafuata
"Baraka" anawakilisha jeshi lake. Baraka na jeshi lake wakayafuata"

Haroshethi
Hili ni jina la mji.

jeshi lote la Sisera likauawa kwa upanga
Hapa neno "upanga" linawakilisha upanga au siliha nyingine ambayo askari hutumia vitani.

Judges 4:17

Sisera ... Yabini ... Hazori
Sisera na Yabini haya ni majina ya wanaume bali Hazori hili ni jina la mji.

akakimbia kwa miguu
Hii ina mana ya kuwa alikuwa anatembea kwa miguu na sio kutumia farasi.

Yaeli
Hili ni jinala mwanaume.

Heberi
Hili ni jina la mwanaume.

Mkeni
Huyu ni mmoja ya watu wa Keeni.

nyumba ya Heberi Mkeni
Hapa "nyumba" inawakilisha familia. "familia ya Heberi mkeni"

Akageuka kando
Hii inamaanisha kupumzika katika safari.

Bushuti
Ni shuka kubwa analojifunika mtu ili mwili upate joto wakati wa kulala, hutengenezwa kwa sufu au ngozi ya mnyama.

Judges 4:19

Akamwambia
"Sisera akamwambia Yaeli"

Judges 4:21

kigingi cha hema
Kipande cha mbao au chuma, kama sindano kubwa ambayo inachomekwa chini na kushikilia kona ya hema.

Nyundo
Kifaa kizito kinachotumika kugongea kigingi cha hema chini.

Usingizi mzito
Kama mtu aliye katika shimo kubwa hawezi kupanda juu, mtu aliye katika usingizi mzito haweze kuamka haraka.

kupenya
"ikatengeneza shimo"

Baraka alimfuata
"Baraka alimkimbilia" au "Baraka alimfuata kwa nyuma"

Judges 4:23

Mungu alimshinda Jabin, mfalme wa Kanaani, mbele ya watu wa Israeli
Mungu aliwafanya Waisraeli wamshinde Yabini pamoja na jeshi lake.

Uwezo
"Nguvu za jeshi"

wakamwangamiza yeye
"yeye" inamaanisha Yabini na jeshi lake. "Wakamwangamiza Yabini na jeshi lake"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Siku hiyo Debora na Baraka, mwana wa Abinoamu waliimba wimbo huu: **2** 'Viongozi wanapoongoza
mbele ya Israeli, watu wanapojitolea kupigana vita, tunamsifu Bwana! **3** Sikiliza, ninyi wafalme! Sikiliza
kwa makini, ninyi viongozi! Mimi nitamwimbia Bwana; Nami nitamsifu Bwana, Mungu wa Israeli. **4** Ee
Bwana, wakati ulipotoka Seiri, ulipokwenda kutoka Edomu, nchi ilitetemeka, na mbingu pia ilitetemeka;
pia mawingu yalitoa maji. **5** Milima ikatoka mbele ya uso wa Bwana; hata Mlima Sinai ukatetemeka mbele
ya uso wa Bwana, Mungu wa Israeli. **6** Katika siku za Shamgari (mwana wa Anathi), katika siku za Jael,
barabara kuu ziliachwa, na wale ambao walitembea tu walitumia njia za upepo. **7** Kulikuwa na mashujaa
wachache huko Israeli, mpaka mimi, Debora, nilipochukua amri- mama alichukua amri katika Israeli! **8**
Walichagua miungu mpya, kulikuwa na vita katika malango ya jiji lakini bado hapakuwa na ngao au
mikuki iliyoonekana kati ya watu elfu arobaini nchini Israeli. **9** Moyo wangu unawaendea wakuu wa
Israeli, pamoja na watu ambao walijitolea -tunambariki Bwana kwa ajili yao! **10** Fikiria juu ya hili- ninyi
ambao hupanda punda weupe mmeketi kwenye mazulia, nanyi mnaotembea njiani. **11** Sikiliza sauti za
wale wanaoimba kwenye maeneo ya kutekea maji. Huko wanasema tena juu ya matendo ya haki ya
Bwana, na matendo ya haki ya wapiganaji wake katika Israeli. Ndipo watu wa Bwana wakashuka kwenye
malango ya mji. **12** Amka, amka, Debora! Amka, amka, imba wimbo! Simama, Baraka, na uwakamate
wafungwa wako, wewe mwana wa Abinoamu. **13** Wale waliokoka wakaja chini kwa watu wenye nguvu;
watu wa Bwana walikuja kwangu pamoja na mashujaa. **14** Walikuja kutoka Efraimu, ambao mizizi yao iko
katika Amaleki; watu wa Benyamini walikufuata. Wakuu wa Makiri walitoka, na kutoka Zebuloni wale
wanaobeba fimbo ya afisa. **15** Na wakuu wangu katika Isakari walikuwa pamoja na Debora; na Isakari
alikuwa na Baraka waliingia bobdeni kwa kasi chini ya amri yake. Miongoni mwa jamaa za Reubeni
kulikuwa na utafutaji mkubwa wa moyo. **16** Kwa nini uliketi katikati ya moto, ukisikiliza wachungaji
wakipiga filimbi yao kwa makundi yao? Na kwa jamaa za Reubeni kulikuwa na utafutaji mkubwa wa moyo.
17 Gileadi alikaa upande wa pili wa Yordani; na Dani, kwa nini alizunguka juu ya meli? Asheri alibakia
pwani na akaishi karibu na bandari zake. **18** Zabuloni lilikuwa kabila ambayo lingeweza kuhatarisha
maisha yao mpaka kufikia kifo, Nafthali, pia, katika uwanja wa vita. **19** Wafalme walikuja, wakapigana;
wafalme wa Kanaani wakapigana huko Taanaki karibu na maji ya Megido. Lakini hawakuondoa fedha
kama nyara. **20** Nyota zilipigana kutoka mbinguni, kutoka katika njia zao za mbinguni zilipigana na Sisera
21 Mto Kishoni uliwaondoa, mto ule wa kale, Mto Kishoni. Endelea mbele nafsi yangu, jipe nguvu! **22**
Kisha sauti za hofu za farasi-kupiga mbio, kupigana kwa watu wake wenye nguvu. **23** 'Ilaani Meroz!'
asema malaika wa Bwana. 'Hakika walaani wenyeji wake!' Kwa sababu hawakuja kumsaidia Bwana,
kumsaidia Bwana katika vita dhidi ya mashujaa wenye nguvu. **24** Yaeli amebarikiawa zaidi kuliko
wanawake wengine wote, Yaeli (mke wa Heberi Mkeni), amebarikiwa zaidi kuliko wanawake wote
wanaoishi katika hema. **25** Mtu yule aliomba maji, naye akampa maziwa; akamletea siagi katika sahani
inayofaa kwa wakuu. **26** Aliweka mkono wake kwenye kigingi cha hema, na mkono wake wa kuia katika
nyundo ya mfanyakazi; kwa nyundo akampiga Sisera, alimpiga kichwani kwake. Aliligawanya fuvu lake
vipande vipande wakati alipompiga pembeni ya kichwa chake. **27** Akaanguka katikati ya miguu yake,
akaanguka akalala pale. Kati ya miguu yake akaanguka. Mahali alipoanguka ni pale ambapo aliuawa kwa
ukatili. **28** Aliangalia dirishani - mama yake Sisera aliangalia kupitia kamba na akasema kwa huzuni, 'Kwa
nini gari lakelimechelewa kuja? Kwa nini viboko vya farasi vinavyovuta magari yake vimechelewa? ' **29**
Wafalme wake wenye hekima walijibu, na yeye mwenyewe akajibu jibu lile **30** 'Je, hawakupata na
kugawanya nyara? Tumbo, matumbo mawili kwa kila mtu; nyara ya kitambaa kilichofunikwa kwa Sisera,
nyara ya kitambaa kilichofunikwa, nguo mbili za rangi iliyofunikwa kwa misumari ya wale waliopora? **31**
Naam, adui zako wote wataangamia, Ee Bwana! Lakini marafiki zako watakuwa kama jua wakati
linapoongezeka kwa uwezo wake. Na nchi ikawa na amani kwa miaka arobaini.

Judges 5:1

Siku hiyo
Maana halisi ya sentensi hii yaweza kuwa "Siku hiyo Waisraeli walilishinda jeshi la Yabini"

Debora
Hili ni jina la mwanamke.

Baraka ... Abinoamu
Haya ni majina ya wanaume.

watu wanapojitolea kupigana vita
"watu walipokubali kupigana vitani"

generated on Tue Oct 24 10:45:40 2023

Judges 5:3

Taarifa za jumla:
wimbo wa Debora na Baraka kwa kutumia ushairi unaendelea.

Sikiliza, ninyi wafalme! Sikiliza kwa makini, ninyi viongozi
Debora na Baraka wanazungumza na wafalme na viongozi kama vile wanawasikilizisha wimbo.

Ninyi wafalme ... ninyi viongozi
Hii inamaanisha wafalme na viongozi kwa ujumla, na sio viongozi au wafalme fulani.

wakati ulipotoka Seiri, ulipokwenda kutoka Edomu
Hii inarejea wakati ambao Waisraeli waliondoka Edomu na kuanza kuwateka watu wa Kanaani. Bwana aliwatia nguvu watu wake wakawashinda watu wa Kanaani.

Seiri
Huu ni mlima uliopo mpakani mwa Israeli na Edomu.

nchi ilitetemeka, na mbingu pia ilitetemeka; pia mawingu yalitoa maji.
Yaweza kuwa na maana ya 1) Hii ni lugha ya kishairi ambayo inasisitiza nguvu ya Bwana ambazo zina uwezo wa kusababisha tetemeko la ardhi au 2) watu wa Kanaani walianza kuogopa baada ya Waisraeli kutaka kuwavamia inafananishwa kama vile mbingu na nchi zinatetemeka.

Judges 5:5

Taarifa za jumla:
wimbo wa Debora na Baraka kwa kutumia ushairi unaendelea.

Milima inatetemeka
Imerejea tetemeko la ardhi ili kuonesha kuwa milima inatetemeka kwa sababu inamuogopa Bwana.

mbele ya uso wa Bwana
"uso" ina maanisha uwepo wa Bwana. "kwenye uwepo wa Bwana"

hata Mlima Sinai ukatetemeka
Musa na Waisraeli walipokuwa mlima Sinai ulitetemeka. "Hapo zamani hata mlima Sinai ulitetemeka"

Katika siku za
Hapa "siku" inawakilisha muda mrefu uliopita.

Shamgari ... Anathi ... Jael
Haya ni majina ya watu.

Mwana wa Anathi
Baba yake na Shamgari anatajwa ili kusaidia kumtambua Shamgari.

barabara kuu ziliachwa
"Watu waliacha kutumia barabara kuu kwa sababu waliwaogopa maadui wa Israeli.

njia za upepo
Hizi ni njia ndogo ambazo watu wachache walizitumia.

Judges 5:7

mama alichukua amri katika Israeli
Hii inazungumzia juu ya uongozi wa Debora kama mama wa Israeli. "Aliwajali Waisraeli kama ambavyo mama anawajali watoto wake"

Walichagua miungu wapya
"Wana wa Israeli waliabudu miungo mipya"

kulikuwa na vita katika malango ya jiji
Neno "malango" linawakilisha mji mzima. "maadui waliwashambulia watu ndani ya miji ya Israeli"

hapakuwa na ngao au mikuki iliyoonekana kati ya watu elfu arobaini nchini Israeli.
Hii sentensi inaelezea ni kwa kiasi gani Waisraeli walikuwa na silaha chache.

elfu arobaini nchini Israeli
"40,000 nchini Israeli"

Judges 5:9

Moyo wangu unawaendea wakuu wa Israeli
"moyo" unawakilisha hisia za mtu. Debora anatoa shukrani kwa wakuu wa Israeli.

ninyi ambao hupanda punda weupe ... nanyi mnaotembea njiani.
Maelezo haya yanawaelezea matajiri na masikini, zote hizi zimetumika ili kumuelezea kila mtu.

mmeketi kwenye mazulia
Mazulia yalitumika kuweka kwenye mgongo wa punda ili kumfanya mtumiaji wa punda kuwa huru zaidi.

Judges 5:11

Taarifa ya jumla:
Wimbo wa Debora na Baraka unaendelea.

Sikiliza sauti za wale
"sauti" inawakilisha watu wakiimba.

wakashuka kwenye malango ya mji.
"malango" inawakilisha mji mzima. "wakarudi kwenye miji yao"

Judges 5:12

Taarifa ya jumla:
wimbo wa Debora na Baraka kwa kutumia ushairi unaendelea.

generated on Tue Oct 24 10:45:40 2023

Amka, amka
Wazungumzaji wanaweza kuwa 1) wana wa Israeli au 2) Debora anajiambia mwenyewe au 3) mshairi aliyeandika wimbo.

Debora
Hili ni jina la mwanamke.

Baraka ... Abinoamu
Hya ni majina ya wanaume.

kwangu pamoja na mashujaa
"kwangu" inamaanisha Debora.

Judges 5:14

kutoka Efraimu, ambao mizizi yao iko katika Amaleki
Wana wa Efraimu waliokuwa wakiishi walikuwa uzao wa Amaleki.

walikufuata wewe
"wewe" inamaanisha watu wa Efraimu.

Mariki
Hili ni eneo ambalo uzao wa Mariki waliishi. Mariki alikuwa mwana wa Manase na mjukuu wa Yusufu.

kutoka Zebuloni wale wanaobeba fimbo ya afisa.
Viongozi wa kivita walitambulika kwa fimbo kama ishara ya mamlaka. "Kiongozi wa kivita wa Zebuloni"

Judges 5:15

Na wakuu wangu katika Isakari walikuwa pamoja na Debora
"wangu" ina maanisha Debora. Sentensi hii inaweza kuandikwa "Na wakuu wangu katika Isakari walikuwa pamoja nami"

Debora
Hili ni jina la mwanamke.

Isakari alikuwa na Baraka
"Isakari" ni kabila la Isakari.

Baraka
hili ni jina la mwanaume.

waliingia bondeni kwa kasi chini ya amri yake.
"kutii amri zake na kumfuata bondeni"

Kumfuata
"kumfuata nyuma kwa kasi"

kulikuwa na utafutaji mkubwa wa moyo.
"moyo" inawakilisha fikra. Watu kujadili wao kwa wao lakini wakashindwa kuamua nini cha kufanya inafananishwa na kutafuta mioyo yao.

Judges 5:16

Kwa nini uliketi katikati ya moto, ukisikiliza wachungaji wakipiga filimbi yao kwa makundi yao?
Hili swali limeulizwa ili kuwapinga wana wa Rubeni kwa sababu hawakuamua kwenda vitani. Pia inaweza kutafsiriwa "Mngetusaidia kupigana badala ya kukaa nyumbani na kusikiliza wachungaji wakipiga filimbi kwa makundi yao"

Moto
Tafsiri zingine za Biblia zinatafsiri "mazizi ya kondoo"

kulikuwa na utafutaji mkubwa wa moyo.
"moyo" inawakilisha fikra. Watu kujadili wao kwa wao lakini wakashindwa kuamua nini cha kufanya inafananishwa na kutafuta mioyo yao.

Judges 5:17

Gileadi alikaa
"Gileadi" inawakilisha watu wa Gileadi ambao walitakiwa kwenda vitani kupigana.

upande wa pili wa Yordani
Huuni upande wa mashariki wa Yordani.

na Dani, kwa nini alizunguka juu ya meli?
Swali hili liliulizwa ili kuelezea hasira kwa sababu watu wa Dani hawakupigana kwa ajili ya Israeli. "Na watu wa kabila la Dani hawakutusaidia vitani, badala yake walikuwa wakizunguka juu ya meli."

Dani, kwa nini
"Dani" inawakilisha watu wa Dani waliopaswa kwenda vitani kupigana.

kuzunguka juu ya meli
Kabila la Dani waliishi karibu na bahari ya Mediteraniani. Walifanya biashara kupitia bahari pamoja na uvuvi.

Asheri alibakia pwani na akaishi karibu na bandari zake
"Watu wa kabila la Asheri hawakutusaidia. walibaki pwani karibu na bandari zao."

Asheri alibaki
"Asheri" inawakilisha watu waliopaswa kwenda kwenda vitani kupigana.

Bandari
Pwani ya bahari yenye maji yenye kina kirefu ambapo meli huwekwa.

Naftali, pia
"Naftali lilikuwa kabila ambalo lilitoa maosha yake hata hatua ya kufa"

generated on Tue Oct 24 10:45:40 2023

Judges 5:19

Wafalme walikuja, wakapigana ... wafalme wa Kanaani wakapigana
Mfalme wa kundi la watu hutumika kuelezea jeshi ambalo analiamuru.

Wakapigana ... wakapiagana
"Wakapigana nasi"

Taanaki ... Megido
Haya ni majina ya mahali

hakuna fedha kama nyara
"fedha" inawakilisha mali kwa ujumla.

nyara
Kitu kinachochukuliwa kwa nguvu, hasa katika vita au na wezi.

Nyota zilipigana kutoka mbinguni, kutoka katika njia zao za mbinguni zilipigana na Sisera
Bwana anawasaidia Waisraeli kumshinda Sisera na jeshi lake kama vile nyota zenyewe zinavyopigana na Sisera na jeshi lake. Mara nyingi Bwana hutumia vitu vya kawaida kama mvua ya radi kuipiga Sisera.

Dhidi ya Sisera
"Sisera" inawakilisha jeshi lake lote.

Sisera
Hili ni jina la mwanaume.

Judges 5:21

Mto Kishoni uliwaondoa
Kwa sababu ya mvua kubwa mto ulijaa haraka na ukasababisha magari yakwame kwenye tope na askari wengi kukwama.

Kishoni
Hili ni jina la mto.

Endelea mbele nafsi yangu, jipe nguvu
"nafsi" inamaanisha mtu. "yangu" ina maanisha Debora.

Kisha sauti za hofu za farasi-kupiga mbio, kupigana kwa watu wake wenye nguvu.
Hii inaelezea sauti ya farasi wengi wakikimbia toka vitani.

kupiga mbio
kukimbia haraka

Judges 5:23

Ilaani Merozi
"Merozi" inawakilisha watu waliokuwa wakiishi huko.

Merozi
Hili ni jina la mji.

Wenyeji
Watu waishio mahali fulani

Judges 5:24

Yaeli
Hili ni jina la mwanamke.

Heberi
Hili ni jina la mwanaume.

Mkeni
Moja ya mtu wa Keeni.

akamletea siagi
"siagi" ni maziwa mazito. Haya yalikuwa maziwa mazuri na kinywaji pendwa kwa watu wa Yaeli.

sahani inayofaa kwa wakuu
Hii inamaanisha kuwa sahani ile ilikuwa ya thamani sana kwa sababu wakuu walitumia vitu vya thamani.

Judges 5:26

Aliweka mkono wake kwenye kigingi cha hema
"Yaeli alitoa kigingi cha hema kwa mkono wake wa kushoto"

kigingi cha hema
Kipande cha mbao au chuma, kama sindano kubwa ambayo inachomekwa chini na kushikilia kona ya hema.

na mkono wake wa kuia katika nyundo ya mfanyakazi
"akachukua nyundo kwa mkono wake wa kulia"

Nyundo
Kifaa kizito kinachotumika kugongea kigingi cha hema chini.

Sisera
Hili ni jina la mwanaume

Akalala
Bila nguvu

aliuawa kwa ukatili
"alimuua" au "alikufa"

Judges 5:28

kamba
Huu ni mwonekano wa dirisha lililotengenezwa kwa mbao.

Kwa nini gari lake limechelewa kuja? Kwa nini viboko vya farasi vinavyovuta magari yake vimechelewa
Maswali haya yote yanamaana moja. "Kwa nini imemchukua Sisera mda mrefu kurudi nyumbani?"

generated on Tue Oct 24 10:45:40 2023

gari lake limechukua ... nini viboko vya farasi vinavyovuta magari yake
Hivi vyote vinamuwakilisha Sisera. "Kumchukua Sisera ... kwa nini yeye"

Judges 5:29

Binti mfalme mwenye hekima
Huyu ni binti wa mfalme lakini pia anaweza kuwa mshauri wa kike wa familia ya kifalme.

akajibu jibu lile
"akajiambia mwenyewe kitu kile kile"

Je, hawakupata na kugawanya nyara?
"Watakuwa na nyara nyingi sana ndio maana wanachukua mda mrefu kugawana"

Tumbo, matumbo mawili kwa kila mtu ... kwa wale waliopora?
Wanawake wanatumia swali kusisitiza kuwa wanaamini hili ndilo lilitokea.

Tumbo, matumbo mawili kwa kila mtu
"tumbo" linawakilisha mwanamke. "Kila askari atapata mwanamke mmoja au wawili"

Nguo za rangi
"ngio zenye rangi"

Iliyofumwa
"imeshonwa vizuri"

misumari ya wale waliopora
"misumari" inawakilisha askari wa Sisera.

Judges 5:31

Waache wale wanaompenda
"Waache wale wanaompenda Bwana"

kama jua wakati linapoongezeka katika uwezo wake
Watu wa Israeli walitamani kuwa kama jua linapowaka kwa sababu hakuna jeshi lolote lenye nguvu ya kulizuia jua.

Nchi ilikuwa na amani
"nchi" inawakilisha watu wa Israeli.

Kwa miaka arobaini
"kwa miaka 40"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Wana wa Israeli wakafanya yaliyo mabaya machoni pa Bwana; naye akawatia mikononi mwa Midiani kwa miaka saba. **2** Uwezo wa Midiani uliwanyanyasa Israeli. Kwa sababu ya Midiani, watu wa Israeli walitengeneza makao wenyewe kutoka kwenye mabwawa katika milima, mapango, na ngome. **3** Kisha ikawa kwamba wakati wowote Waisraeli walipopanda mazao yao, Wamidiani na Waamaleki na watu kutoka mashariki waliwavamia Waisraeli. **4** Waliweza kutengenezajeshi lao juu ya ardhi na kuharibu mazao, mpaka njia ya Gaza. Hawakuacha chakula huko Israeli, wala kondoo wala ng'ombe wala punda. **5** Kila wakati wao na mifugo yao na mahema walipokuja, walikuja kama kundi la nzige, na haikuwezekana kuhesabu watu au ngamia zao. Walivamia ardhi ili kuiharibu. **6** Midiani iliwadhoofisha Waisraeli sana mpaka watu wa Israeli wakamwita Bwana. **7** Watu wa Israeli walipomwomba Bwana kwa sababu ya Midiani, **8** Bwana alimtuma nabii kwa wana wa Israeli. Nabii akawaambia, Bwana, Mungu wa Israeli, asema hivi, Nimekuleta kutoka Misri; Nilikutoa nje ya nyumba ya utumwa. **9** Naliwaokoa kutoka kwenye mikono ya Wamisri, na kutoka kwenye mkono wa wote waliokuwa wakikunyanyasa. Niliwafukuza mbele yenu, na nimewapa nchi yao. **10** Niliwaambia, "Mimi ndimi Bwana, Mungu wenu; Nimewaamuru msiabudu miungu ya Waamori, ambao mnaishi katika nchi yao. Lakini hamkuitii sauti yangu." **11** Basi malaika wa Bwana akaja na kukaa chini ya mwaloni huko Ofra, uliokuwa wa Yoashi (Mwabiyezeri), wakati Gidioni, mwana wa Yoashi, akitenganisha ngano katika sakafu, katika kikapu cha divai-kuificha toka kwa Wamidiani. **12** Malaika wa Bwana akamtokea, akamwambia, Bwana yu pamoja nanyi, mpiganaji mwenye nguvu! **13** Gideoni akamwambia, Oo, bwana wangu, ikiwa Bwana yu pamoja nasi, kwa nini basi yote haya yanatupata? Je, yako wapi matendo yake yote mazuri ambayo baba zetu walituambia, waliposema, 'Je! si Bwana aliyetukomboa kutoka Misri?' Lakini sasa Bwana ametuacha na kututia mikononi mwa Midiani. ' **14** Bwana akamtazama na kusema, "Nenda katika nguvu uliyo nayo tayari. Uiokoe Israeli kutoka mkononi wa Midiani. Je, sikukutuma?" **15** Gideoni akamwambia, "Tafadhali, Bwana, nawezeje kuwaokoa Israeli? Angalia, familia yangu ni dhaifu zaidi katika Manase, na mimi si muhimu katika nyumba ya baba yangu." **16** Bwana akamwambia, "Nitakuwa pamoja nawe, nawe utalishinda jeshi lote la Midiani kama mtu mmoja." **17** Gideoni akamwambia, "Ikiwa unapendezwa na mimi, nipe basi ishara kwamba wewe ndio unenena nami. **18** Tafadhali, usiondoke hapa, mpaka nitakapokuja kwako na kuleta zawadi yangu na kuiweka mbele yako." Bwana akasema, "Nitasubiri mpaka utakaporudi." **19** Gideoni akaenda, akaandaa mwana mbuzi, na efa moja ya unga akafanya mikate isiyotiwa chachu. Akaiweka nyama hiyo katika kikapu, na akaweka mchuzi ndani ya sufuria na kuviletea chini ya mti wa mwaloni, akavitowa. **20** Malaika wa Mungu akamwambia, "Chukua nyama na mikate isiyotiwa chachu, ukaweke juu ya mwamba huu, ukamwage mchuzi juu yake." Gideoni akafanya hivyo. **21** Kisha malaika wa Bwana akashika ncha ya fimbo mkononi mwake. Kwa hiyo akagusa nyama na mikate isiyotiwa chachu; moto ukatoka nje ya mwamba, ukateketeza nyama na mikate isiyotiwa chachu. Kisha malaika wa Bwana akaenda, na Gideoni hakuweza kumwona tena. **22** Gideoni alielewa kuwa yule alikuwa malaika wa Bwana. Gideoni akasema, "Ewe Bwana MUNGU! Kwa maana nimemwona malaika wa Bwana uso kwa uso!" **23** Bwana akamwambia, "Amani iwe kwako! Usiogope, huwezi kufa." **24** Basi Gideoni akamjengea Bwana madhabahu huko. Aliiita, "Bwana ni Amani." Hadi leo bado iko katika Ofra ya jamaa ya Waabiezeri. **25** Usiku huo, Bwana akamwambia, "Twaa ng'ombe wa baba yako, na ng'ombe wa pili wa umri wa miaka saba, ukaondoe madhabahu ya Baali, ambayo ni ya baba yako, na kukata Ashera iliyo karibu nayo. **26** Jenga madhabahu kwa Bwana, Mungu wako juu ya mahali pa kukimbilia, na kuijenga njia sahihi. Toa ng'ombe ya pili kama sadaka ya kuteketezwa, ukitumia kuni kutoka Ashera uliyoikata. ' **27** Gideoni akachukua watumishi wake kumi na kufanya kama Bwana alivyomwambia. Lakini kwa sababu aliogopa sana watu wa nyumba ya baba yake na watu wa mji hakufanya hivyo wakati wa mchana, alifanya hivyo usiku. **28** Asubuhi wakati watu wa mji walipoamka, madhabahu ya Baali imebomolewa, na Ashera iliyokuwa karibu nayo imekatwa, na ng'ombe wa pili ametolewa sadaka kwenye madhabahu iliyojengwa. **29** Watu wa mji wakaambiana, "Ni nani aliyefanya jambo hili?" Walipokuwa wakiongea na wengine na kutafuta majibu, wakasema, 'Gidioni mwana wa Yoashi amefanya jambo hili." **30** Ndipo watu wa mji wakamwambia Yoashi, "Mtoe mtoto wako ili afe, kwa sababu ameibomoa madhabahu ya Baali, na kwa sababu ameikata Ashera karibu nayo." **31** Yoashi akawaambia wote waliompinga, "Je, ninyi mtamsihi Baali? Je, mtamuokoa? Mtu yeyote atakayemtetea, basi atauawa asubuhi hii. Ikiwa Baali ni mungu, basi atajitetea mwenyewe wakati mtu anaibomoa madhabahu yake." **32** Kwa hiyo siku hiyo wakamwita Gideoni "Yerubaali," kwa sababu alisema, "Baali ajijitetee dhidi yake," kwa sababu Gidioni alivunja madhabahu ya Baali. **33** Basi Wamidiani wote, Waamaleki, na watu wa mashariki walikusanyika pamoja. Wakavuka Yordani na wakapanga katika bonde la Yezreeli. **34** Lakini Roho wa Bwana akaja juu ya Gideoni. Gideoni akapiga tarumbeta, akawaita jamaa ya

generated on Tue Oct 24 10:45:40 2023

Abiezeri, ili wapate kumfuata. **35** Aliwatuma wajumbe wote katika Manase, na wao pia, waliitwa nje kumfuata. Naye akatuma wajumbe kwa Asheri, na Zabuloni, na Naftali; nao wakaenda kumlaki. **36** Gideoni akamwambia Mungu, "Ikiwa ungependa kunitumia kuokoa Israeli, kama ulivyosema, **37** tazameni, ninaweka ngozi ya samazi kwenye sakafu. Ikiwa kuna umande tu juu ya ngozi, na ni kavu duniani, basi nitajua kwamba utanitumia kuokoa Israeli, kama ulivyosema." **38** Hivi ndivyo ilivyotokea-Gideoni aliamka mapama asubuhi, akaikamua ngozi hiyo, na akatoa umande kwenye ngozi, wa kutosha kujaza bakuli kwa maji. **39** Gideoni akamwambia Mungu, 'Usinikasirikie, nitasema tena kwa mara nyingine. Tafadhali niruhusu nijaribu tena kwa kutumia ngozi. Wakati huu uifanye kavu, na iwe na umande juu ya ardhi yote kuzunguka. **40** Mungu alifanya kile alichoomba usiku huo. Ngozi ilikuwa kavu, na kulikuwa na umande katika ardhi yote iliyozunguka.

Judges 6:1

yaliyo mabaya machoni pa Bwana
"machoni mwa Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani

mikononi mwa Midiani
"Midiani" inawakilisha watu wa Midiani. Pia "mkono" unawakilisha kutawala. "utawala wa watu wa Midiani"

Uwezo wa Midiani uliwanyanyasa Israeli
"uwezo wa Midiani" inamaanisha watu wa Midiani. "Watu wa Midiani walikuwa na nguvu kuliko watu wa Israeli na waliwanyanyasa"

Mabwawa
Eneo lenye miamba linaloweza kuwa makazi.

Judges 6:3

Waliweza kutengeneza jeshi
"Jeshi lao liliweka kambi" au "jeshi lao lilitengeneza hema"

Judges 6:5

Kila wakati wao na mifugo yao na mahema walipokuja
Nchi ya Midiani ilikuwa kusini mwa nchi ya Israeli pembeni mwa bahari ya Shamu.

walikuja kama kundi la nzige
Wamidiani wanafananishwa na kundi la nzige kwa sababu walikuja na kundi kubwa la watu na wanayama wao walikula kilakitu kilichopandwa.

Haikuwezekana kuhesabu
Hii inaonesha kuwa namba ilikuwa kubwa sana.

Midiani iliwadhoofisha
"Midiani" inawakilisha watu wa Midiani.

Wakamwita Bwana
"wakamwomba Bwana msaada"

Judges 6:7

walipomwomba Bwana
"wakamwomba Bwana msaada"

Kwa sababu ya Midiani.
"Midiani" inawakilisha watu wa Midiani.

Nimekuleta kutoka Misri
"Nimekuongoza kutoka Misri"

Nyumba ya utumwa
Musa anaizungumzia Misri kama nyumba ambayo watu waliwahifadhi watumwa. "sehemu ambayo mlikuwa watumwa"

Judges 6:9

Kutoka kwenye mkono
"mkono" unawakilisha nguvu na mamlaka.

Kutii sauti yangu
"sauti yangu" inawakilisha kitu ambacho Bwana ameamuru.

Judges 6:11

Sasa
Hapa msimuliaji anaanza kueleza sehemu mpya ya simulizi.

Malaika wa Bwana
Bwana anamtokea Gidioni kwa mfano wa malaika.

Ofra
Hili ni jina la mji.

Abiyezeri
Hili ni kundi la watu waliojiita baada ya babu yao Abiyezeri.

akitenganisha ngano katika sakafu
Hii ni hatua ya kupura nafaka. Gidioni alipura nafaka katika sakafu ili kutenganisha ngano na makapi.

Akamtokea
"akamwendea"

generated on Tue Oct 24 10:45:40 2023

Judges 6:13

bwana wangu
Gidioni anatumia neno "bwana" kama njia ya unyenyekevu ya kumsalimia mgeni. Hakugundua kuwa anazungumza na Bwana kwa namna ya malaika.

Je, yako wapi matendo yake yote mazuri ambayo baba zetu walituambia, waliposema, 'Je! si Bwana aliyetukomboa kutoka Misri?'
Gidioni anatumia swali ili kuipinga sentensi ya mgeni kuwa Bwana yuko pamoja naye. Sentensi hii yaweza kuwa moja kwa moja kama "Hatujaona matendo makuu kama tuliyoambiwa na baba zetu kwamba Bwana aliwatoa Misri"

kututia mikononi mwa Midiani.
"kututia" inamaanisha Bwana aliruhusu Waisraeli washindwe.

kututia mikononi
"mkono" inawakilisha nguvu na utawala.

mwa Midiani
"Midiani" inawakilisha watu wa Midiani.

Judges 6:14

Bwana akamtazama.
"Bwana akamtazama Gidioni"

kutoka mkononi
"mkono inawakilisha nguvu au utawala.

Mwa Midiani
"Midiani inawakilisha watu wa Midiani"

Je, sikukutuma?
Bwana anatumia hili swali ili kumuhakikishia Gidioni kuwa amametuma. "kumtuma" inamaanisha kuwa Bwana amemchagua Gidioni kwa kazi maalumu.

Tafadhali, Bwana
Gidioni sasa anamuita Bwana. Inaonesha kuwa inaonekana Gidioni anatambua au anahisi kwamba anazungumza na Bwana.

Nawezaje kuwaokoa Israeli?
Gidioni aliuliza swali ili kusisitiza kuwa anafikiri hawezi kuwaokoa Waisraeli.

Tazama
"tafadhali elewa" au "sikiliza"

Katika Manase
"katika kabila la manase"

Katika nyumba ya baba yangu
"nyumba" inawakilisha familia. "katika familia ya baba yangu"

Judges 6:16

Nitakuwa pamoja nawe.
Hii inamaanisha kuwa Bwana atamsaidia na kumbariki Gidioni.

kama mtu mmoja
Hii yaweza kuwa na maana ya "itakuwa rahisi kama vile unapigana na mtu mmoja tuu.

kuiweka mbele yako
"kukuwekea mbele yako"

Judges 6:19

efa ya unga
Kama kuna ulazima wa kutumia njia za kisasa za kuonesha vipimo, hii ni moja wapo ya kufanya hivyo. "lita 22 za unga"

Mchuzi
Maji yaliyochanganywa na mboga kama vile nyama na kupikwa pamoja.

kumletea
"kumletea malaika wa Bwana"

Malaika wa Mungu.
Hii ni sawa na malaika wa Bwana. "Mungu aliye kama mfano wa Malaika"

Judges 6:21

Malaika wa Bwana.
Bwana akamtokea Gidioni kwa mfano wa Malaika.

Akaondoka
"akapotea"

Judges 6:22

Malaika wa Bwana
Bwana akamtokea Gidioni kwa mfano wa Malaika.

Ewe Bwana MUNGU!
"ewe" hii inaonesha kuwa Gidioni alikuwa na hofu.

nimemwona malaika wa Bwana uso kwa uso
Hii inaelezea namna ambavyo watuu wawili wapo karibu. "nimemwona kabisa malaika wa Bwana"

Bwana akamwambia
Bwana alizungumza na Gidioni toka mbinguni.

Hadi leo
Hii inamaanisha wakati ambao kitabu kitabu cha Waamuzi kimeandikwa.

Ofra
Hili ni jina la mji.

generated on Tue Oct 24 10:45:40 2023

jamaa ya Abiezeri
Hili ni kundi la watu wa Abiezeri.

Judges 6:25

Ng'ombe wa pili
Hii inaonesha idadi kwamba kulikuwa na ng'ombe mwingine.

Karibu nayo
"karibu na madhabahu ya Baali"

juu ya mahali pa kukimbilia
Mji wa Ofra ulikuwa juu ya mlima. Waisraeli walikumbilia huko toka kwa Wamidiani ili wapate makazi.

kuijenga kwa njia sahihi
"weka matofali sehemu sahihi" au "ijenge vizuri"

Judges 6:27

Kufanya kama Bwana alivyomwambia
Hapa anatekeleza agizo la Bwana aliloambiwa katika 6:25

Judges 6:28

Alipoamka
"alipoinuka toka kitandani"

madhabahu ya Baali imebomolewa, na Ashera iliyokuwa karibu nayo imekatwa, na ng'ombe wa pili ametolewa sadaka kwenye madhabahu iliyojengwa
Hii inaweza kutafsiriwa kuwa "waligundua kuwa kuna mtu ameibomoa madhabahu ya Baali, akaikatakata Ashera iliyokuwa pembeni na akajenga madhabahu na kutoa kafara ng'ombe wa pili juu yake"

Judges 6:30

ili auawe
"tumuuwe kama adhabu"

Judges 6:31

Je, ninyi mtamsihi Baali?
Yoashi anatumia swali kusisitiza kuwa mwanadamu hatakiwi kuiokoa miungu.

Mtamsihi
"mtamtetea" au "mtatoa sababu"

Je mtamuokoa?
Yoashi anatumia swali kusisitiza kuwa mwanadamu hatakiwi kuiokoa miungu.

Yerubaali
Hili ni jina lingine la Gidioni likiwa na maana ya "Baali ajitetee mwenyewe"

Kwa sababu alisema.
"Kwa sababu Yoashi alisema"

Judges 6:33

Sasa
Hapa msimuliaji anaanza kueleza sehemu mpya ya simulizi.

Walikusanyika pamoja.
"walikusanyika pamoja kama jeshi"

Judges 6:34

Akaja juu ya Gideoni.
"kumtawala Gideoni"

Jamaa ya Abiezeri.
Hili ni kundi la watu wa Abiezeri.

ili wamfuate
"ili wamfuate katika vita"

na wao pia, waliitwa nje kumfuata
"waliitwa nje wamfuate"

Asheri, Zabuloni, na Naftali
Yote haya yanawakilisha watu wa kila kabila.
"kabila la Asheri, Zebuloni na Naftali"

Judges 6:36

ngozi ya samazi
Nguo itokanayo na ngozi ya kondoo.

umande
maji yanayotoka kwenye mimea wakati wa usiku.

basi nitajua kwamba utanitumia
Maana halisi ya sentensi hii yaweza kuwa "Hii itakuwa ishara toka kwako, kisha nitajua kwamba utanituma"

Judges 6:38

Gideoni aliamka
Gideoni alitoka kitandani

akatoa
kukamua kitu au kusogeza ili kuondoa maji.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Ndipo Yerubaali (yaani Gideoni) akainuka mapema, na watu wote waliokuwa pamoja naye, wakaweka kambi kando ya chemchemi ya Harodi. Kambi ya Midiani ilikuwa kaskazini mwao katika bonde karibu na kilima cha More. **2** Bwana akamwambia Gideoni, Kuna askari wengi sana kwa mimi kukupa ushindi juu ya Wamidiani, ili Waisraeli wasijisifu juu yangu, wakisema, 'Nguvu zetu zimetuokoa'. **3** Basi, tangaza masikioni mwa watu, ukisema, Yeyote anayeogopa, anayetetemeka, arudi na atoke katika mlima Gileadi. 'Basi, watu elfu ishirini na mbili wakaondoka, na elfu kumi wakabaki. **4** Bwana akamwambia Gideoni, 'Watu bado ni wengi sana. Wapeleke chini kwenye maji, na nitafanya idadi yao iwe ndogo kwa ajili yako. Kama nikisema, 'Huyu atakwenda pamoja nawe,' atakwenda pamoja nawe; lakini kama nikisema, 'Huyu hawezi kwenda pamoja nawe,' hatakwenda. ' **5** Gideoni akawapeleka watu kwenye maji; Bwana akamwambia, "Ondoa kila mtu atakayelamba maji, kama mbwa alambavyo, kutoka kwa wale wanaopiga magoti na kunywa." **6** Wanaume mia tatu walilamba. Wengine wote walipiga magoti kunywa maji. **7** Bwana akamwambia Gideoni, "Kwa watu hawa mia tatu waliokwisha kulamba maji, nitakuokoa na kukupa ushindi juu ya Wamidiani. Acha kila mtu arudi mahali pake." **8** Kwa hiyo wale waliochaguliwa walichukua vifaa vyao na tarumbeta zao. Gideoni akawarudisha watu wote wa Israeli, kila mtu kwenda kwenye hema yake, lakini akawaweka watu mia tatu. Basi kambi ya Midiani ilikuwa chini yake katika bonde. **9** Usiku huo huo Bwana akamwambia, "Simama! Kavamie kambi, kwa maana nitakupa ushindi juu yake. **10** Lakini ikiwa unaogopa kushuka, shka kwenye kambi pamoja na Purh mtumishi wako, **11** na usikilize kile wanachosema, na ujasiri wako utaimarishwa kushambulia kambi." Basi Gidioni akaenda pamoja na Pura mtumishi wake, mpaka chini kwa walinzi wa kambi. **12** Wamidiani, Waamaleki, na watu wote wa mashariki walikaa karibu na bonde, wengi kama wingu la nzige. Ngamia zao walikuwa zaidi ya mawingu; walikuwa zaidi kuliko idadi ya mchanga katika bahari. **13** Gideoni alipofika huko, mtu alikuwa akimwambia mwenzake ndoto. Mtu huyo akasema, "Angalia! Niliota ndoto, na nikaona mkate wa shayiri umeanguka ndani ya kambi ya Midiani. Ukaja hemani, na kuipiga kwa nguvu sana hata ikaanguka chini ikapinduka na kulala chini. ' **14** Mtu mwingine akasema, 'Hii si kitu kingine isipokuwa upanga wa Gideoni (mwana wa Yoashi), Mwisraeli. Mungu amempa ushindi juu ya Midiani na jeshi lake lote. ' **15** Gideoni aliposikia habari ya ile ndoto na tafsiri yake, akainama chini na kuabudu. Alirudi kwenye kambi ya Israeli na kusema, "Simameni! Bwana ametupa ushindi juu ya jeshi la Midiani." **16** Akawagawa watu mia tatu katika makundi matatu, na akawapa tarumbeta zote na mitungi tupu, na taa ndani ya kila mtungi. **17** Akawaambia, 'Niangalieni mimi na kufanya yale ninayoyafanya. Tazama! Ninapofika kwenye mwisho wa kambi, ni lazima mfanye kile ninachofanya. **18** Nitakapopiga tarumbeta, mimi na wote Mlio pamoja nami, basi mtapiga tarumbeta zenu katika kila upande wa kambi nzima na kupiga kelele, "Kwa Bwana na Gideoni!" **19** Basi Gideoni na watu mia moja waliokuwa pamoja naye walifika mwisho wa kambi, hapo mwanzoni mwa saa ya kati. Wakati Wamidiani walikuwa wakibadilisha walinzi, walipiga tarumbeta na kuvunja mitungi iliyokuwa mikononi mwao. **20** Vikosi vitatu vilipiga tarumbeta na kuvunja mitungi. Walikuwa na taa katika mikono yao ya kushoto na tarumbeta katika mikono yao ya kulia ili kuwapiga. Walipiga kelele, "Upanga wa Bwana na wa Gideoni." **21** Kila mtu alisimama mahali pake kando ya kambi na jeshi la Midiani likakimbia. Walipiga kelele na kukimbia **22** Walipopiga tarumbeta mia tatu, Bwana akaweka upanga wa kila mtu wa Midiani dhidi ya wenzake na dhidi ya jeshi lake lote. Jeshi likimbia mpaka Bethshita kuelekea Serera, mpaka mpaka wa Abel Mehola, karibu na Tabathi. **23** Watu wa Israeli kutoka Naftali, Asheri, na Manase wote waliitwa nje, nao wakawafuata Midiani. **24** Gideoni akatuma wajumbe katika nchi zote za mlima wa Efraimu, akisema, "Nenda chini dhidi ya Midiani na umiliki Mto Yordani mpaka Bethbara, ukawazuie." Basi wanaume wote wa Efraimu walikusanyika pamoja na kuimiliki maji, mpaka Bethbara na Mto Yordani. **25** Wakawatwaa wakuu wawili wa Midiani, Orebu na Zeebu. Wakamwua Orebu kwenye mwamba wa Orebu, nao wakamwua Zeebu katika shinikizo la divai la Zeebu. Wakawafuata Wamidiani, wakamletea Gideoni vichwa vya Orebu na Zeebu, ng'ambo ya pili ya Yordani.

Judges 7:1

Yerubaali
Hili ni jina lingine la Gideoni.

Wakaweka kambi
"wakatengeneza kambi yao"

Chemchemi ya Harodi ... kilima cha More
Haya ni majina ya mahali.

Kambi ya Midiani ilikuwa kaskazini mwao
"Midiani" inawakilisha jeshi la Wamidiani. "Jeshi la Wamidiani liliweka kambi kaskazini mwa jeshi la Israeli"

generated on Tue Oct 24 10:45:40 2023

Judges 7:2

kwa mimi kukupa ushindi juu ya Wamidiani
"kwa mimi kukuruhusu wewe uwashinde wa Midiani"

Nguvu zetu zimetuokoa
"nguvu" inawakilisha watu wenyewe. "Tumejiokoa wenyewe bila msaada wa Mungu"

Sasa
Hii haimaanishi "wakati huu" bali inatengeneza usikivu wa jambo muhimu linalofuata.

tangaza masikioni mwa watu
Neno "masikio" hapa linamaanisha mtu mwenyewe. "watangazie watu"

Yeyote anayeogopa, anayetetemeka
Maneno haya yote yana maana sawa.

Kutetemeka
neno hili linaelezea namna ambavyo hofu inaweza kusababisha mtu akatetemeka.

Muache arudi
"muache arejee nyumbani kwake"

Mlima Gileadi
Hili ni jina la mliama uliopo katika mji wa Gileadi.

Elfu ishirini na mbili
"22,000"

Elfu kumi wakabaki
"watu 10,000 wakabaki"

Elfu kumi
"10,000"

Judges 7:4

nitafanya idadi yao iwe ndogo kwa ajili yako
"idadi" inawakilisha jeshi. Sentensi hii yaweza kuwa "nitakuonesha ni akina nani wa kuwarudisha nyumbani ili jeshi liwe na watu kidogo"

Judges 7:5

Gideoni akawapeleka
"kuwapeleka" inaweza kutafsiriwa kama "kuwachukua" au "kuwaongoza"

kulamba
"kunywa maji kwa kuyalamba kutumia ulimi"

Watu mia tatu
"watu 300"

Judges 7:7

Watu mia tatu
"watu 300"

nitakuokoa na kukupa ushindi
Hapa alikuwa anamwambia Gideoni ila akimaanisha Gideoni na Waisraeli.

Kwa hiyo wale waliochaguliwa
"kwa hiyo wale waliochaguliwa na Bwana"

walichukua vifaa vyao na tarumbeta zao.
"zao" inawakilisha askari wa Israeli walioondoka kwenye jeshi.

Sasa
Hili ni nenp linalotumiwa na msimuliaji kuanza sehemu mpya ya simulizi.

Judges 7:9

Kavamie kambi, kwa maana nitakupa ushindi juu yake
"kambi" inamaana ya jeshi zima la Wamidiani.

Anaogopa kushuka
"anaogopa kwenda chini kuvamia"

Pura
Hili ni jina la mwanaume

ujasiri wako utaimarishwa
"Na unayoyasikia yatakupa ujasiri"

Sehemu ya walinzi
Sehemu ambayo askari husimama kutizama jeshi la adui.

Judges 7:12

wengi kama wingu la nzige
Hapa "wingu" inamaanisha kundi. Mwandishi analizungumzia jeshi kama kundi la nzige ili kusisitiza kuwa idadi ya askari ilikuwa kubwa.

Ngamia zao walikuwa zaidi ... kuliko idadi ya mchanga katika bahari.
Mwandishi anasisitiza kuonesha idadi kubwa ya ngamia waliokuwepo.

Ngamia zao walikuwa zaidi ya mawingu
"Ngamia zao zilikuwa nyingi na walishindwa kuzihesabu"

Judges 7:13

Hii si kitu kingine isipokuwa upanga wa Gideoni
"upanga wa Gideoni" inamaanisha jeshi la Gideoni linavamia. "mkate wa shayiri katika ndoto yako ni jeshi la Gideoni.

generated on Tue Oct 24 10:45:40 2023

Mungu amempa ushindi juu ya Midiani
Hili tukio la baadae linazungumzwa kama vile ni tukio lililopita. Inasisitiza kuwa lazima itatokea.

Judges 7:15

Watu mia tatu
"watu 300"

Judges 7:17

Kwa Bwana na Gideoni
"Tunapigana kwa ajili ya Bwana na Gideoni"

Judges 7:19

Watu mia moja
"watu 100"

hapo mwanzoni mwa saa ya kati.
Mwanzoni mwa saa ya kati yaweza kuwa saa 10 kamili usiku.

Judges 7:20

Upanga wa Bwana na wa Gideon
"upanga" inamaanisha mapigano. "Tunapigana kwa ajili ya Bwana na Gideoni"

Judges 7:22

tarumbeta mia tatu
"tarumbeta 300"

Bwana akaweka upanga wa kila mtu wa Midiani dhidi ya wenzake
"Upanga" ina maanisha kuwa kushambulia kwao ni kwa kutumia upanga. "Bwana akasababisha kila Mmidiani kupigana na askari mwenzake"

Bethshita ... Serera ... Abel ... Mehola ...Tabathi
Haya ni majina ya miji.

Watu wa Israeli kutoka Naftali, Asheri, na Manase wote waliitwa nje
Hii yaweza kuwa "Gideoni waliwaita nje Waisraeli toka kwenye kabila la Naftali, Asheri na Manase.

Judges 7:24

Bethbara
Hili ni jina la mji.

walikusanyika pamoja na kumiliki maji, mpaka Bethbara na Mto Yordani
"na kumiliki eneo la mto Yordani mpaka Bethbara"

Orebu ... Zeebu
Haya ni majina ya wanaume.

mwamba wa Orebu ... katika shinikizo la divai la Zeebu
Haya ni maeneo ambayo yalipewa majina baada ya Waisraeli kumuuwa Orebu na Beebu.

generated on Tue Oct 24 10:45:40 2023

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Chapter 8

1 Watu wa Efraimu wakamwambia Gideoni, "Ni nini hiki umetutenda? Haukuita wakati ulipokwenda kupigana na Midiani." Wakamwambia kwa nguvu. **2** Akawaambia, "Nimefanya nini sasa kulinganisha na mlichofanya ninyi? Je! Mavuno ya zabibu za Efraimu si bora zaidi kuliko mavuno ya zabibu ya Abiezeri? **3** Mungu amewapa ushindi juu ya wakuu wa Midiani-Orebu na Zeeb! Mimi nimefanya nini ukilinganisha na ninyi?" Hasira yao ikashuka chini aliposema hili. **4** Gideoni alikuja Yordani na akavuka juu yake, yeye na watu mia tatu waliokuwa pamoja naye. Walikuwa wamechoka, lakini bado waliendelea kufuatilia. **5** Akawaambia watu wa Sukothi, "Tafadhali wape mikate kwa watu wanaonifuata, kwa kuwa wamechoka, nami niwafuatilia Zeba na Salmuna, wafalme wa Midiani. **6** Na wakuu wakasema, "Je, mikono ya Zeba na Salmuna sasa ipo mikononi mwako? Kwa nini tulipe jeshi lako mikate?" **7** Gideoni akasema, "Bwana akitupa ushindi juu ya Zeba na Salmunna, nitainyunyiza ngozi yenu kwa miiba ya jangwani na michongoma. **8** Akatoka huko, akaenda Penieli, akawaambia watu maneno hayo hayo; lakini watu wa Penieli wakamjibu kama watu wa Sukothi walivyojibu. **9** Akawaambia pia watu wa Penieli, akasema, "Nitakapokuja kwa amani, nitauangusha mnara huu." **10** Sasa Zeba na Salmuna walikuwa huko Karkori pamoja na jeshi lao, karibu na watu elfu kumi na tano, wote waliosalia nje ya jeshi lote la watu wa Mashariki, kwa kuwa walianguka watu 120, 000 waliofundishwa kupigana na upanga. **11** Gideoni akapanda barabara iliyochukuliwa na wakaazi wa hema, Noba na Yogbena. Akalishinda jeshi la adui, kwa sababu hawakuwa wanatarajia shambulio. **12** Zeba na Salmuna walikimbia, na Gideoni alipowafuata, akawatwaa wafalme wawili wa Midiani-Zeba na Salmunna- na kulifanya jeshi lote kuwa na hofu. **13** Gideoni, mwana wa Yoashi, alirudi kutoka kwenye vita kwenda kupitia Heresi. **14** Akamkimbilia kijana mmoja wa watu wa Sukothi na kutafuta ushauri kutoka kwake. Kijana huyo alimwelezea viongozi wa Sukothi na wazee wake, watu sabini na saba. **15** Gideoni akaja kwa watu wa Sukothi, akasema, "Tazameni Zeba na Salmuna, ambao mlinidhihaki kwa ajili yao, nikasema, 'Je! mmemshinda Zeba na Salmuna? Hatujui kwamba tunapaswa kulipa jeshi lako mkate." **16** Gideoni akawachukua wazee wa mji, naye akawaadhibu watu wa Sukothi pamoja na miiba ya jangwa na michongoma. **17** Akaangusha mnara wa Penieli na kuwaua watu wa mji huo. **18** Gideoni akamwambia Zeba na Salmuna, "Ni watu wa aina gani mliwauawa Tabori?" Wakajibu, "Kama wewe ulivyo, ndivyo walivyyokuwa. Kila mmoja wao alionekana kama mwana wa mfalme." **19** Gideoni akasema, 'Wao walikuwa ndugu zangu, wana wa mama yangu. Kama Bwana anaishivyo, kama mngewaacha hai, nisingewauwa." **20** Akamwambia Yetheri (mzaliwa wake wa kwanza), "Simama uwaue!" Lakini kijana huyo hakutoa upanga wake kwa kuwa aliogopa, kwa sababu alikuwa bado kijana mdogo. **21** Ndipo Zeba na Salmuna wakasema, simama mwenyewe, utuue! Kwa maana kama mtu alivyo, ndivyo zilivyo nguvu zake. Gideoni akasimama na kumwua Zeba na Salmuna. Pia aliondoa mapambo yaliyokuwa juu ya shingo za ngamia zao. **22** Ndipo wana wa Israeli wakamwambia Gideoni, "Ututawale, wewe, mtoto wako, na mjukuu wako; kwa sababu umetuokoa mikononi mwa Midiani." **23** Gideoni akawaambia, "Mimi sitatawala juu yenu, wala mtoto wangu hatatawala juu yenu. Bwana atatawala juu yenu." **24** Gideoni akawaambia, "Nina haja yangu niitakayo kwenu kwamba kila mmoja wenu atanipe pete kutoka kwenye nyara zake." (Wamidiani walikuwa na pete za dhahabu kwa sababu walikuwa Waishmaeli.) **25** Wakamjibu, "Tunafurahi kukupa." Wakatandika vazi na kila mtu akatupa pete kutoka kwenye nyara zake. **26** Uzito wa pete za dhahabu alizoomba zilikuwa shekeli 1, 700 za dhahabu. Nyara hizi zilikuwa ni pamoja na mapambo ya makoja, vidani, nguo ya rangi ya zambarau waliyovaa na wafalme wa Midiani, na zaidi ya minyororo iliyokuwa karibu na shingo za ngamia zao. **27** Gideoni akafanya efodi kutoka katika pete na kuiweka katika mji wake, huko Ofra, na Israeli wote wakaiandama kwa ukahaba na kuabudu. Ilikuwa mtego kwa Gideoni na kwa wale walio nyumbani kwake. **28** Kwa hiyo Midiani ilishindwa mbele ya watu wa Israeli na hawakuinua vichwa vyao tena. Na nchi ikawa na amani kwa miaka arobaini siku za Gideoni. **29** Yerubaali, mwana wa Yoashi, akaenda akakaa nyumbani kwake. **30** Gideoni alikuwa na wana sabini, waliokuwa uzao wake, kwa kuwa alikuwa na wake wengi. **31** Mwanamke wake, aliyekuwa Shekemu, akamzaa pia mwana, na Gideoni akampa jina lake Abimeleki. **32** Gideoni, mwana wa Yoashi, akafa katika uzee mzuri, akazikwa huko Ofra katika kaburi la baba yake Joashi, wa jamaa ya Abiyezeri. **33** Ikawa, Gideoni alipokufa, watu wa Israeli wakageuka tena na kujifanyia ukahaba wenyewe kwa kuabudu Mabaali. Wamlifanya Baali Berith kuwa mungu wao. **34** Watu wa Israeli hawakukumbuka kumtukuza Bwana, Mungu wao, aliyewaokoa kutoka kwa mikono ya adui zao kila upande. **35** Hawakuweka ahadi zao kwa nyumba ya Yerubaali (yaani Gidioni), kwa ajili ya mema yote aliyoyafanya katika Israeli.

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Judges 8:1

Ni nini hiki umetutenda?
Watu wa kabila la Efraimu wanamkemea Gideoni kwa kutumia swali kwa kuwa hakuwaweka katika jeshi lake.

Dhidi ya Midiani.
"Midiani" inawakilisha jeshi la Midiani.

Wakamwambia kwa nguvu
"wakamwambia kwa hasira" au "wakamkemea kwa nguvu"

Judges 8:2

Taarifa ya jumla
Gideoni anawajibu watu wa Efraimu.

Nimefanya nini sasa kulinganisha na mlichofanya ninyi?
Gideoni anatumia swali kuonesha heshima kwa watu wa Efraimu. "Nimefanya mambo madogo gasa ukilinganisha na mliyofanya"

Je! Mavuno ya zabibu za Efraimu si bora zaidi kuliko mavuno ya zabibu ya Abiezeri?
"Mavuno ya Zabibu zenu watu wa Efraimu ni bora kuliko yetu sisi watu wa Abiezeri"

Je! Mavuno ya zabibu za Efraimu si bora zaidi kuliko mavuno ya zabibu ya Abiezeri?
Gideoni na jeshi lake kuwashinda Wamidiani kunafananishwa na mavuno ya zabibu. Watu wa Efraimi kumuua Orebu na Zeebu kunafananishwa na mavuno ya zabibu katika kipindi cha mavuno. "Jambo ambalo ninyi watu wa Efraimu mmefanya mwishoni mwa vita ni muhimu kuliko jambo ambalo sisi uzao wa Abiezeri tumefanya mwanzoni"

Abiezeri
Hili ni jina la mababu wa Gideoni. Gideoni alilitumia kuelezea uzao wa Abiezeri na nchi yao.

Orebu na Zeebu
Haya ni majina ya wanaume.

Mimi nimefanya nini ukilinganisha na ninyi?
Gideoni anatumia swali kuonesha heshima kwa watu wa Efraimu. "Nimefanya mambo madogo gasa ukilinganisha na mliyofanya"

Ikashuka chini
"ikapungua"

Judges 8:4

Watu mia tatu
"watu 300"

bado waliendelea kufuatilia
"Kufuatilia" ni neno ambalo linaweza kutumika kama "waliendelea kuwafukuza adui zao"

Zeba na Salmuna
Haya ni majina ya wanaume.

Judges 8:6

Je, mikono ya Zeba na Salmuna sasa ipo mikononi mwako?
Viongozi wanatumia swali kusisitiza kuwa Waisraeli bado hawajawakamata Zeba na Salmuna.

mikono ya Zeba na Salmuna
Hapa "mikono inamaanisha mwili mzima.

sasa ipo mikononi mwako
"mkono" inawakilisha nguvu na mamlaka.

Kwa nini tulipe jeshi lako mikate?
Viongozi wanatumia swali hili kusisitiza kuwa hawana sababu yoyote ya kuwapa mkate Waisraeli.

nitairarua ngozi yenu kwa miiba ya jangwani na michongoma.
Nitatengeneza mjeledi kwa kutumia miiba na michongoma ya jangwani na kuitumia kukupiga"

Miiba na michongoma
Vipande vyenye ncha kali vinavyokuwepo kwenye miti ambavyo vinaweza kuchoma watu au wanyama.

Judges 8:8

Akatoka huko
Hapa anazungumziwa Gideoni pamoja na askari waliomfuata. "Gideoni na watu 300 wakatoka huko"

Penieli
Hili ni jina la mahali.

akawaambia watu maneno hayo hayo
"akaomba chakula hapo kwa namna ile ile" au " pia akawaomba chakula"

Nitakapokuja kwa amani
Hii ni namna ya heshima ya kuzungumza juu ya kumshinda adui. "Baada ya kumaliza kulishinda jeshi la Midiani"

nitauangusha mnara huu
"Mimi" inawakilisha Gideoni na watu wake. "Watu wangu na mimi tutauangusha mnara huu"

Judges 8:10

Sasa
Hapa msimuliaji anaanza kusimulia sehemu nyingine mpya ya simulizi.

Zeba na Salmuna
Haya ni majina ya wanaume.

Karkori
Hili ni jina la mji.

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Watu elfu kumi na tano
"watu 15,000"

watu waliofundishwa kupigana na upanga
Hii ni njia nyingine ya kuwaelezea askari

Na upanga
"upanga" inawakilisha upanga au silaha nyingine ambazo askari huzitumia vitani.

walianguka
Hii ni lugha ya upole inayomaanisha watu waliokufa vitani.

Judges 8:11

Gideoni akapanda
"Gideoni" inawakilisha askari wake wote. "Gideoni na askari wake"

Akalishinda
"Gideoni na jeshi lake wakalishinda"

Noba na Yogbena
Haya ni majina ya miji.

Zeba na Salmuna
Haya ni majina ya wanaume.

Hofu
Uwoga uliopitiliza unaosababisha mtu akashindwa kufikiri vizuri.

Judges 8:13

kupitia Heresi
Hili ni jina la barabara inayopita katikati ya milima miwili.

Akamkimbilia kijana mmoja
"akakutana na kijana mmoja"

kutafuta ushauri kutoka kwake
"Alimuomba amtajie majina ya viongozi wote wa mji"

Watu sabini na saba
"watu 77"

Judges 8:15

Zeba na Salmuna
Haya ni majina ya wanaume.

Je! mmemshinda Zeba na Salmuna?
Gideoni anarejea swali kwa watu wa Sukothi ili kuwakejeli. "Bado hamjamshinda Zeba na Salmuna."

Gideoni akawachukua ... naye akawaadhibu ... akaangusha
Hapa "Gideoni" anawakilisha askari wake.

Miiba na michongoma.
Vipande vyenye ncha kali vinavyokuwepo kwenye miti ambavyo vinaweza kuchoma watu au wanyama.

Penueli
Hili ni jina la mji.

Judges 8:18

Zeba na Salmuna
Haya ni majina ya wanaume.

Tabori
Hili ni jina la mji.

Kama wewe ulivyo, ndivyo walivyokuwa
"walikuwa kama wewe ulivyo"

Kama Bwana aishivyo
Hiki ni kiapo cha dini kinachoonesha kuwa anachotaka kuzungumza ni ukweli.

Judges 8:20

Yetheri
Hili ni jina la mtoto wa Gideoni.

kama mtu alivyo, ndivyo zilivyo nguvu zake
"Hii ni kazi ya mwanaume"

Makoja
Hili ni umbo ambalo hutokea wakati ambao mwezi umefunikwa kwa kiwango kikubwa na kivuli.

Mapambo
"mapambo"

Judges 8:22

wewe, mtoto wako, na mjukuu wako
Hii inaelezea kuwa walitaka uzao wa Gideoni kutawala juu yao baada ya yeye kufa.

umetuokoa mikononi mwa Midiani
"mkono" inawakilisha nguvu za Wamidiani juu ya Israeli.

Wamidiani
"Midiani" inawakilisha watu wa Midiani.

Judges 8:24

Gideoni akawaambia
"Gideoni akawaambia wana wa Israeli"

Hereni
dhahabu inayovaliwa sikioni

Nyara
Hivi ni vitu vilivyochukuliwa kwa nguvu au vilivyochukuliwa kwa watu waliokufa vitani.

generated on Tue Oct 24 10:45:40 2023

Wamidiani walikuwa na pete za dhahabu kwa sababu walikuwa Waishmaeli
Hapa msimuliaji anatuelezea historia ya Wamidiani.

Vazi
Nguo kubwa inayotengenezwa kwa kipande kikubwa cha kitambaa na huvaliwa mabegani kama koti.

Judges 8:26

shekeli 1,700 za dhahabu
Ukitumia njia za kisasa kuonesha ukubwa wake yaweza kuwa "kilogramu 18.7 za dhahabu" au "karibu kilogramu 20 za dhahabu"

mapambo ya makoja
"mapambo"

Vidani
Ni pambo linaloning'inia shingoni.

Iliyovaliwa na wafalme wa Midiani.
"Ambazo Wafalme wa Midiani walivaa"

Judges 8:27

Gideoni akafanya efodi kutoka katika pete
"Gideoni alitumia dhahabu toka kwenye pete na kutengeneza efodi"

Ofra
Hili ni jina la mji.

Israeli wote wakaiandama kwa ukahaba na kuabudu
Kuabudu miungu ya uongo inafananishwa na ukahaba. "Waisraeli walimtenda Bwana dhambi kwa kuabudu efodi"

Waisraeli wote
Hii ni namna ya kusisitiza kuonesha kuwa idadi kubwa ya Waisraei waliabudu miugu.

Ilikuwa mtego kwa Gideoni na kwa wale walio nyumbani kwake.
Kuiabudu efodi inaelezwa kuwa ilikuwa mtego kwao. "ilikuwa jaribu kwa Gideoni na familia yake" au "Gideoni na familia yake walitenda dhambi kwa kuiabudu"

kwa wale walio nyumbani kwake
"nyumbani kwake" inawakilisha familia ya Gideoni.

Kwa hiyo Midiani ilishindwa mbele ya watu wa Israeli
Hii inaweza kuanza kama "Kwa hiyo Bwana akawafanya Wamidiani kushindwa mbele ya watu wa Israeli" au "kwa hiyo Bwana akawasaidia Waisraeli kuwashinda Wamidiani"

hawakuinua vichwa vyao tena
"Hawakuwavamia Waisraeli tena"

Na nchi ikawa na amani
"nchi" inawakilisha wana wa Israeli. "Na Waisraeli walikaa kwa amani"

Miaka arobaini
"miaka 40"

Siku za Gideoni
"siku" inamanisha kipindi cha uhai wake.

Judges 8:29

Yerubaali
Hili ni jina lingine la Gideoni.

Wana sabini
"wana 70"

Judges 8:32

uzee mzuri
"Alipokuwa mzee"

Akazikwa
Inaweza kuandikwa hivi "wakamzika"

Ofra
Hili ni jina la mji.

jamaa ya Abiyezeri
Hili ni kundi la watu toka katika uzao wa Abiezeri.

Ikawa
Hii hutumika kuonesha mwanzo wa sehemu mpya ya simulizi. Kama lugha yako ina njia nyingine ya kufanya hivi unaweza kuitumia.

wakageuka tena
Watu walimkataa Bwana na hii imefananishwa na kitendo cha kugeuka toka kwake. "waliacha kumuabudu Bwana"

kujifanyia ukahaba wenyewe kwa kuabudu Mabaali
Kuabudu miungu ya uongo inafananishwa na ukahaba.

Baali Berith
Hili ni jina la mungu wa uongo

Judges 8:34

kutoka kwa mikono ya adui
"mkono" unawakilisha nguvu na utawala. "toka kwenye nguvu za adui zao wote"

Kila upande
"waliowazunguka"

Nyumba ya Yerubaali.
"nyumba ya" inawakilisha familia ya mtu.

generated on Tue Oct 24 10:45:40 2023

Yerubaali
Hili ni jina lingine la Gideoni

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Abimeleki, mwana wa Yerubaali, akaenda kwa jamaa za mama yake huko Shekemu, akawaambia, na jamaa yote ya mama yake, **2** Tafadhali sema haya, ili wakuu wote wa Shekemu wasikie, Ni kipi bora kwako Je, wana sabini wote wa Yerubali kutawala juu yenu, au kwamba moja tu atawale juu yenu? Kumbuka kwamba mimi ni mfupa na nyama yenu. **3** Ndugu za mama yake waliongea kwa niaba yake kwa viongozi wa Shekemu, nao wakakubali kumfuata Abimeleki, wakasema, Yeye ndiye ndugu yetu. **4** Wakampa vipande sabini vya fedha katika nyumba ya Baali Berith; Abimeleki akazitumia kwa kuajiri watu wasio na sheria na wasiokuwa wajinga, waliomfuata. **5** Abimeleki akaenda nyumbani kwa baba yake huko Ofra; na juu ya jiwe moja akawaua ndugu zake sabini, wana wa Yerubaali. Yotamu ndiye aliyebaki, mwana mdogo kabisa wa Yerubaali, kwa kuwa alijificha. **6** Wakuu wote wa Shekemu na Beth Milo wakaungana, wakaenda kumfanya Abimeleki mfalme, karibu na mwaloni karibu na nguzo iliyoko Shekemu. **7** Yotamu alipoambiwa juu ya jambo hilo, akaenda, akasimama juu ya Mlima Gerizimu. Alipiga kelele akawaambia, 'Sikilizeni, enyi viongozi wa Shekemu, ili Mungu awasikilize. **8** Siku moja miti ilikwenda kumtia mafuta mfalme juu yao. Wakauambia mzeituni, tawala juu yetu. **9** Lakini mti wa mizeituni ukawaambia, Je! Nitaacha mafuta yangu, ambayo hutumiwa kuheshimu miungu na wanadamu, ili nipate kurudi na kuvuka juu ya miti mingine? **10** Miti hiyo ikamwambia mtini, 'Njoo utawale juu yetu.' **11** Lakini mtini ukawaambia, Je, nitaacha utamu wangu na matunda yangu mazuri, ili nipate kurudi na kuvuka juu ya miti mingine? **12** Miti hiyo ikamwambia mzabibu, 'Njoo utawale juu yetu.' **13** Mzabibu ukawaambia, Je, nitaacha divai yangu mpya, ambayo hufurahisha miungu na wanadamu, na kurudi na kuvuka juu ya miti mingine? **14** Kisha miti yote ikawaambia mchanga, 'Njoo utawale juu yetu.' **15** Miti ya miiba ikaiambia miti, 'Ikiwa unataka kunipaka mafuta niwe mfalme juu yako, njoo na upate usalama chini ya kivuli changu. Ikiwa sivyo, basi moto lazima uondoke kwenye mchanga na uiteketeze mierezi ya Lebanoni. ' **16** Basi, ikiwa umefanya kweli na uaminifu, ulimfanya Abimeleki mfalme, na ikiwa umefanya vizuri juu ya Yerubaali na nyumba yake, na ikiwa umemuadhibu kama anavyostahili, **17** - na kufikiri kwamba baba yangu alipigana kwa ajili yenu, akahatarisha maisha yake, na akawaokoa kutoka kwenye mkono wa Midiani - **18** lakini leo umeamka juu ya nyumba ya baba yangu na kuwaua watoto wake, watu sabini, juu ya jiwe moja. Na umemfanya Abimeleki, mwana wa mtumishi wake, awe mfalme juu ya wakuu wa Shekemu, kwa sababu yeye ni ndugu yenu. **19** Ikiwa mlifanya kwa uaminifu na uelekevu pamoja na Jerubalai na nyumba yake, basi mnapaswa kufurahi katika Abimeleki, naye apate kufurahi ndani yenu. **20** Lakini ikiwa sio, moto utoke kwa Abimeleki, ukawaangamize watu wa Shekemu na Beth Milo. Basi moto utoke kwa watu wa Shekemu na Beth Milo, ili kumteketeza Abimeleki. **21** Yothamu akakimbia, naye akaenda Beeri. Aliishi huko kwa sababu ilikuwa mbali na Abimeleki, kaka yake. **22** Abimeleki akatawala juu ya Israeli kwa miaka mitatu. **23** Mungu alituma roho mbaya kati ya Abimeleki na viongozi wa Shekemu. Viongozi wa Shekemu walisaliti uaminifu waliokuwa nao kwa Abimeleki. **24** Mungu alifanya hivyo ili uhalifu uliofanywa kwa wana sabini wa Yerubaali uweze kulipizwa kisasi, na Abimeleki ndugu yao atawajibishwa kwa kuwaua, na watu wa Shekemu watawajibishwa kwa sababu walimsaidia kuua ndugu zake. **25** Basi wakuu wa Shekemu wakawaweka wanaume wamkisubiri juu ya vilima ili wamwangamize, nao wakawaibia wote waliokuwa wamepita katika barabara hiyo. Hii iliripotiwa kwa Abimeleki. **26** Gaali mwana wa Ebedi akenda pamoja na ndugu zake, wakavuka Shekemu. Viongozi wa Shekemu walimwamini. **27** Wakaenda shambani wakakusanya zabibu kutoka kwa mizabibu, nao wakazikanyaga. Walifanya sherehe katika nyumba ya mungu wao, walikula na kunywa, kumlaani Abimeleki. **28** Gaali mwana wa Ebedi, akasema, Abimeleki ni nani, na Shekemu ni nani, hata tumtumikie? Je, si mwana wa Yerubaali? Na Zebuli si afisa wake? Watumikieni watu wa Hamori, baba yake Shekemu! Kwa nini tunapaswa kumtumikia? **29** Laiti watu hawa wangekukuwa chini ya amri yangu! Kisha ningemuondoa Abimeleki. Ningemwambia Abimeleki, 'liondoe nje jeshi lako lote.' **30** Zebul, mkuu wa mji, aliposikia maneno ya Gaali, mwana wa Ebedi, hasira yake ikawaka. **31** Akatuma wajumbe kwa Abimeleki ili wapate kudanganya, akisema, Tazama, Gaali mwana wa Ebedi na ndugu zake wanafika Shekemu; nao wanauchochea mji dhidi yako. **32** Sasa, amka wakati wa usiku, wewe na askari pamoja nawe, na uandae uvamizi katika mashamba. **33** Kisha asubuhi, jua litakapokwisha, inuka mapema na uangamize mji. Na yeye na watu waliokuwa pamoja naye watakapokuja juu yenu, fanyeni chochote mnachoweza. **34** Basi Abimeleki akainuka usiku, yeye na watu wote waliokuwa pamoja naye, wakaandaa uvamizi dhidi ya Shekemu, wakagawanyika vitengo vinne. **35** Gaali mwana wa Ebedi akatoka, akasimama penye mlango wa mji. Abimeleki na watu waliokuwa pamoja naye wakatoka mahali pa kuficha. **36** Gaali alipowaona hao watu, akamwambia Zebuli, "Tazama, watu wanatoka kwenye vilima!" Zebuli akamwambia, "Wewe unaona vivuli juu ya vilima kama vile watu". **37** Gaali akaongea tena na kusema, "Angalia, watu wanashuka katikati ya nchi, na kitengo kimoja kinakuja kwa njia ya mwaloni

generated on Tue Oct 24 10:45:40 2023

wa Maenenimu." **38** Ndipo Zebuli akamwambia, "Je, maneno yako ya kiburi yako wapi sasa, wewe uliyesema, 'Abimeleki ni nani, ili tumtumikie?' Je, hao sio watu ambao uliwadharau? Toka sasa na pigana nao." **39** Gaali akatoka na alikuwa akiwaongoza watu wa Shekemu, naye alipigana na Abimeleki. **40** Abimeleki akamfukuza, na Gaali akakimbia mbele yake. Na wengi wakaanguka na majeraha ya mauti mbele ya mingilio ya lango la mji. **41** Abimeleki alikaa Aruma. Zebul akawalazimisha Gaal na ndugu zake watoke Shekemu. **42** Siku ya pili watu wa Shekemu wakatoka shambani, na habari hii ikamfikia Abimeleki. **43** Aliwachukua watu wake, akawagawanywa katika vitengo vitatu, na wakaandaa uvamizi mashambani. Aliangalia na kuona watu wakitoka mjini. Akawakamata na kuwaua. **44** Abimeleki na vitengo vilivyokuwa pamoja naye vilishambulia na kuzuia maingilio ya lango la mji. Vitengo vingine viwili vilishambulia wote waliokuwa katika shamba na wakawaua. **45** Abimeleki alipigana na huo mji siku nzima. Aliteka mji huo, na kuwaua watu waliokuwa ndani yake. Akabomoa kuta za mji na kueneza chumvi juu yake. **46** Wakati wakuu wote wa mnara wa Shekemu waliposikia hayo, waliingia katika ngome ya nyumba ya El Berithi. **47** Abimeleki aliambiwa kuwa viongozi wote walikuwa wamekusanyika pamoja kwenye mnara wa Shekemu. **48** Abimeleki akaenda mpaka mlima wa Salmoni, yeye na watu wote waliokuwa pamoja naye. Abimeleki akachukua shoka na kukata matawi. Akaweka juu ya bega lake na kuwaagiza watu waliokuwa pamoja naye, 'Mlichoona nimekifanya fanyeni kama nilivyofanya.' **49** Basi kila mmoja akakata matawi, wakamfuata Abimeleki. Wakayafungia juu ya ukuta wa mnara, nao wakawasha moto, hata watu wote wa mnara wa Shekemu wakafa, wanaume na wanawake elfu. **50** Abimeleki akaenda Tebezi, naye akapiga kambi dhidi ya Thebezi, akautwaa. **51** Lakini kulikuwa na mnara wenye nguvu katika mji, wanaume na wanawake wote na viongozi wote wa mji walikimbilia na kujifungia wenyewe. Kisha wakaenda juu ya paa la mnara. **52** Abimeleki alikwenda kwenye mnara na kupigana nao, naye akaenda karibu na mlango wa mnara ili kuuchoma. **53** Lakini mwanamke akatupa jiwe la juu, juu ya kichwa cha Abimeleki likavunja fuvu lake. **54** Kisha akamwita yule kijana aliyekuwa anamchukulia silaha zake, akamwambia, "Chukua upanga wako ukaniue, kwa hiyo hakuna mtu atakayesema juu yangu, 'Mwanamke alimwua.'" Basi kijana wake akamchoma naye akafa. **55** Watu wa Israeli walipoona kwamba Abimeleki amekufa, wakaenda nyumbani. **56** Basi Mungu akalipiza kisasi cha uovu wa Abimeleki alichomfanyia baba yake kwa kuua ndugu zake sabini. **57** Mungu akafanya uovu wote wa watu wa Shekemu ugeuke juu ya vichwa vyao wenyewe, na juu yao ilikuja laana ya Yothamu mwana wa Yerubaali.

Judges 9:1

Yerubaali
Hili ni jina lingine la Gideoni.

Tafadhali sema haya, ili wakuu wote wa Shekemu wasikie, Ni kipi bora kwako Je, wana sabini wote wa Yerubali kutawala juu yenu, au kwamba moja tu atawale juu yenu?
"Tafadhali waulize watu wa Shekemu kama wapo tayari kutawaliwa na wasa sabini wa Yerubaali au wana mmoja tuu atawale juu yao"

Sabini
"70"

mimi ni mfupa na nyama yenu.
"mifupa yenu na nyama yenu" inaelezea kuwa na undugu na mtu fulani.

Judges 9:3

Ndugu za mama yake waliongea kwa niaba yake kwa viongozi
Hii ina maana ya kwamba ndugu za mama yake Abimeleki walizungumza na viongozi, wakapendekeza wamfanye Abimeleki kuwa mfalme.

wakakubali kumfuata Abimeleki
"wakakubali Abimeleki awe kiongozi wao"

Nyumba
"nyumba" inawakilisha hekalu.

vipande sabini vya fedha
Hii inamaanisha shekeli. Shekeli ina uzito wa gramu 11. "karibia kilo moja ya fedha"

Sabini
"70"

Baali Berith
Hili ni jina la mungu wa uongo.

wasio na sheria na wajinga
"wakorofi na wajinga"

Judges 9:5

Ofra
Hili ni jina la mji.

Jiwe moja
"jiwe 1"

generated on Tue Oct 24 10:45:40 2023

Sabini
"70"

Yerubaali
Hili ni jina lingine la Gideoni.

Beth Milo
Hili ni jina la mahali.

Judges 9:7

Taarifa ya jumla:
Yotamu anaanza kuelezea fumbo ambalo miti inafananishwa na makundi mbalimbali ya watu.

Yotamu alipoambiwa juu ya jambo hilo
"Yotamu aliposikia kuwa Abimeleki amemuua ndugu yake"

Mlima Gerizimu
Huu ni mlima.

Siku moja miti ilikwenda kumtia mafuta mfalme juu yao. Wakauambia mzeituni, tawala juu yetu.
Miti inazungumziwa kwa kufananishwa na watu.

kumtia mafuta mfalme juu yao
Kutia mafuta ni ishara ya kuwakilisha kitendo cha kumteua mtu kuwa mfalme.

Tawala juu yetu
"kuwa mfalme wetu"

Judges 9:9

Taarifa ya jumla:
Yotamu anaendelea kuelezea fumbo ambapo miti inawakilisha makundi mbalimbali ya watu.

mti wa mizeituni ukawaambia
Mti unafananishwa na mtu anayeweza kusikia na kuongea.

Je! Nitaacha mafuta yangu ... juu ya miti mingine?
Mzeituni unauliza swali la kukataa kuwa na huruma. Swali hili linaweza kuelezewa kama sentensi "Sitaacha mafuta yangu ... juu ya miti mingine"

Kuvuka juu
Mti unatumia maneno haya ukimaanisha "kutawala juu"

Mtini
Mti unafananishwa na mtu anayeweza kusikia na kuongea.

Je, nitaacha utamu wangu ... Je, nitaacha utamu wangu
Mtini unauliza swali la kukataa kuwa na huruma. "sitaacha utamu wangu ... juu ya miti mingine"

utamu wangu na matunda yangu
"utamu" ni neno linaloonesha kuwa matunda ya mti ule yamekomaa.

Judges 9:12

Taarifa ya jumla:
Yotamu anaendelea kuelezea fumbo ambapo miti inawakilisha makundi mbalimbali ya watu.

Mti ukasema
Mti unafananishwa na mtu anayeweza kusikia na kuongea.

Mzabibu
Mzabibu unafananishwa na mtu anayeweza kusikia na kuongea.

Je, nitaacha divai yangu mpya ... juu ya miti mingine?
Mzabibu unauliza swali la kukataa kuwa na huruma. "Sitaacha divai yangu mpya ... juu ya miti mingine."

Mti wa miiba
Hii ni miida ambayo ina ncha kali sana inayoumiza. kichaka hiki kina miiba mingi katika matawi yake.

Judges 9:15

Taarifa ya jumla:
Yotamu anaendelea kuelezea fumbo ambapo miti inawakilisha makundi mbalimbali ya watu.

Miti ya miiba
Miiba inafananishwa na mtu anayeweza kusikia na kuongea.

kunipaka mafuta niwe mfalme juu yako
Kupaka mafuta ni ishara ya kumteua mtu kuwa mfalme.

upate usalama
"uwe salama"

Acha moto utoke kwenye miti ya miiba
Hapa miti ya miiba inajielezea yenyewe. "acha moto utoke kwangu"

Acha moto utoke kwenye miti ya miiba na uiteketeze mierezi ya Lebanoni.
Hii inamaanisha acha miiba iwake moto ili iiteketeze mierezi.

Sasa
Hii inaleta umakini na kuonesha umuhimu wa jambo linalofuata.

ikiwa umefanya vizuri juu ya Yerubaali na nyumba yake, na ikiwa umemuadhibu kama anavyostahili
Yotamu anaonesha kuwa kwa namna moja walichokifanya ni kitu kizuri japokuwa Yotamu haamini moja kwa moja kuwa wamefanya jambo zuri.

Yerubaali
Hili ni jina lingine la Gideoni.

Nyumba yake
"nyumba" inawakilisha familia ya Gideoni.

Judges 9:17

Taarifa ya jumla:
Yotamu anafanya maombi juu ya hali iliyopo mda ule na sehemu ile.

na kufikiri kwamba baba yangu alipigana kwa ajili yenu ... kutoka kwenye mkono wa Midiani
Yotamu anaelezea ni kwa jinsi gani haamini vitendo vyao vibaya walivyovifanya watu wa Shekemu kwa Gideoni na familia yake japokuwa Gideoni alipigana ili kuwaokoa watu wa Shekemu.

kutoka kwenye mkono wa Midiani
"mkono" unawakilisha nguvu na utawala.

umeamka juu ya
"umeipinga" au "umeasi juu ya"

Nyumba ya baba yangu
"nyumba" inawakilisha familia.

Sabini
"70"

Jiwe moja
"jiwe 1"

Mtumishi wake wa kike
"wake" inasimama badala ya Gideoni.

Judges 9:19

Ikiwa mlifanya kwa uaminifu na uelekevu pamoja na Jerubalai na nyumba yake
Yotamu anaonesha kuwa kwa namna moja walichokifanya ni kitu kizuri japokuwa Yotamu haamini moja kwa moja kuwa wamefanya jambo zuri.

Yerubaali
Hili ni jina lingine la Gideoni

Nyumba yake
"nyumba" inawakilisha familia.

Lakini ikiwa sio
Yotamu anaonesha upande mwingine kuwa wakichokifanya ni makosa na anatoa laana. Yotamu anaamini kuwa walichokifanya ni makosa.

moto utoke kwa Abimeleki, ukawaangamize watu wa Shekemu
Yotamu anatoa laana. anazungumza juu ya Abimeleki kuwaharibu watu wa Shekemu kwa kuwaangamiza kwa moto.

Basi moto utoke kwa watu wa Shekemu na Beth Milo, ili kumteketeza Abimeleki.
Yotamu anatoa laana. anazungumza juu ya Shekemu na Beth Milo kumteketeza Abimeleki kwa kumuangamiza kwa moto.

Beth Milo
Hili ni jina la mahali.

Beeri
Hili ni jina la mji

Judges 9:22

tatu
"3"

Mungu alituma roho mbaya kati ya Abimeleki na viongozi wa Shekemu
Hii inamaanisha kuwa Mungu aliifanyia kazi laana aliyoitoa Yotamu kwa kutuma roho mbaya isababishe tatizo kati ya Abimeleki na viongozi wa Shekemu.

Mungu alifanya hivyo ili uhalifu uliofanywa ... walimsaidia kuua ndugu zake.
"Mungu alifanya hivi ili kulipiza kisasi cha wana sabini ambao waliuawa na Abimeleki na watu wa Shekemu wakamsaidia"

Sabini
"70"

Yerubaali
Hili ni jina lingine la Gideoni.

Judges 9:25

wakawaweka wanaume wakimsubiri juu ya vilima ili wamwangamize
"akatuma watu wajifiche kwenye vilima na wasubiri kumuangamiza Abimeleki"

Hii iliripotiwa kwa Abimeleki
"kuna mtu alimwambia Abimeleki kuhusu watu wanaomsubiri ili wamwangamize"

Judges 9:26

Gaali ... Ebedi
Haya ni majina ya wanaume.

walimwamini
Hiki ni kitendo cha kumwamini mtu.

Wakaenda shambani
Hapa Gaali na ndugu zake na watu wa Shekemu ndio wanaozungumziwa.

wakazikanyaga
Walifanya hivi ili kupata maji ya matunda ya mizabibu kwa ajili ya kutengeneza mvinyo.

generated on Tue Oct 24 10:45:40 2023

kukanyaga
"kuponda"

katika nyumba
"nyumba" inawakilisha hekalu.

Judges 9:28

Gaali ... Ebedi
Haya ni majina ya wanaume.

Abimeleki ni nani, na Shekemu ni nani, hata tumtumikie?
Gaali anatumia swali kusisitiza kuwa watu wa Shekemu hawawezi kumtumikia Abimeleki.

Abimeleki ni nani, na Shekemu ni nani,
Maswali haya yanamaana moja. Gaali anamuelezea Abimeleki kama Shekemu maana mama yake na Abimeleki alitoka Shekemu.

Je, si mwana wa Yerubaali? Na Zebuli si afisa wake?
Gaali anatumia swali kusisitiza kuwa watu wa Shekemu hawawezi kumtumikia Abimeleki.

Yerubaali
Hili ni jina lingine la Gideoni.

Zebuli
Hili ni jina la mwanaume.

Watumikieni watu wa Hamori, baba yake Shekemu
Gaali anamaanisha watu wa Shekemu wawatumikie watu wa uzao wa Hamori.

Kwa nini tunapaswa kumtumikia?
Gaali anatumia swali kusisitiza kuwa watu wa Shekemu hawawezi kumtumikia Abimeleki.

Laiti watu hawa wangekukuwa chini ya amri yangu
"natamani ningekuwa nawatawala watu wa Shekemu"

Judges 9:30

Zebuli
Hili ni jina la mwanaume.

aliposikia maneno ya Gaali, mwana wa Ebedi
"maneno" inawakilisha kile alichokisema.

Gaali ... Ebedi
Haya ni majina ya wanaume.

hasira yake ikawaka
Kitendo cha kuwa na hasira kinafananishwa na moto unaoanza kuwaka.

ili wapate kudanganya
Zebuli anamdanganya Gaali na watu wa Shekemu.

nao wanauchochea mji dhidi yako
"wanawashawishi watu wa mji waasi dhidi yako"

mji
"mji" inawakilisha watu wa mjini.

Judges 9:32

Taarifa ya jumla:
Mjumbe wa Zebuli anaendelea kuzungumza na Abimeleki.

Sasa
Neno hili linaonesha umuhimu wa jambo linalofuata.

uvamizi
"kujificha na kushambulia ghafla"

fanyeni chochote mnachoweza
Hii inamaanisha wanaweza kufanya jambo lolote ili kuwaangamiza wafuasi wa Gaali.

Judges 9:34

watu wote waliokuwa pamoja
"na watu wote wakamsindikiza Abimeleki"

wakaandaa uvamizi dhidi ya Shekemu
"Shekemu" inawakilisha watu wa Shekemu.

wakagawanyika vitengo vinne
"wakagawanyika katika makundi 4"

Gaali ... Ebedi
Haya ni majina ya wanaume.

Judges 9:36

Gaali
Hili ni jina la mwanaume.

Zebuli
Hili ni jina la mwanaume.

Wewe unaona vivuli juu ya vilima kama vile watu
Zebuli anajaribu kumchanganya Gaali na kusababisha asijiandae na vita. "Hao sio watu ni vivuli tuu juu ya vilima"

kitengo kimoja
"kundi 1"

Judges 9:38

Zebuli
Hili ni jina la mwanaume.

Je, maneno yako ya kiburi yako wapi sasa?
"maneno" yanawakilisha kile alichosema. "kiburi chako kiko wapi sasa."

generated on Tue Oct 24 10:45:40 2023

wewe uliyesema, 'Abimeleki ni nani, ili tumtumikie?
Zebuli ananukuu swali la Gaali kwa Gaali mwenyewe. "wewe ndiye uliyesema kwamba tusimtumikie Abimeleki."

Je, hao sio watu ambao uliwadharau?
Swali hili linaweza kuwekwa katika senytensi kama "Hawa ndo watu ambao uliwadharau"

Aliwadharau
"aliwachukia" au "hakuwapenda"

Gaali
Hili ni jina la mwanaume

Na wengi wakaanguka na majeraha ya mauti
"na wengi wakafa kwa sababu ya majeraha"

Judges 9:41

Aruma
Hili ni jina la mji.

Zebuli
Hili ni jina la mwanaume.

Gaali
Hili ni jina la mwanaume.

hii ikamfikia Abimeleki
"kuna mtu alimfikishia taarifa Abimeleki"

akawagawanywa katika vitengo vitatu
"Akawatenganisha kati ka vitengo 3"

wakaandaa uvamizi mashambani
"Walijificha mashambana na kuwavamia watu ghafla.

Akawakamata
Huyu ni Abimeleki anayewakilisha askari wake.

Judges 9:44

vitengo
"Makundi ya askari"

vingine viwili
"vingine 2"

Abimeleki alipigana ... Akabomoa
"Abimeleki" anawakilisha askari wake. "Abimeleki na askari wake walipigana... wakabomoa"

Dhidi ya mji
"mji" inawakilisha watu. "dhidi ya watu wa Shekemu"

Akabomoa
Akaharibu

kueneza chumvi juu yake
Kitendo cha kumwaga chunvi juu ya nchi ni kitendo cha kuzuia kitu chochote kisistawi hapo"

Judges 9:46

nyumba
Hii inawakilisha hekalu.

El Berithi
Neno "El" inamaana ya mungu. Hili ni jina la mungu wa uongo.

Abimeleki aliambiwa
"kuna mtu alimwambia Abimeleki"

Judges 9:48

Mlima Salmoni
Hili ni jina la mlima.

Wakayafungia
Kuyashikiza na kuyafunga pamoja.

Elfu moja
"1,000"

Judges 9:50

Thebezi
Hili ni jina la mji

akapiga kambi dhidi ya Thebezi
"akapiga kambi nje ya mji wa Thebezi"

Judges 9:52

kupigana nao
"kuwavamia"

jiwe la juu
Mawe makubwa mawili yaliyokuwa yanatumika kusagia nafaka. Jiwe la juu ni lile lililokuwa juu ambalo lilizungushwa ili kusaga nafaka.

mbeba silaha
Huyu ni mtu aliyekuwa anabeba silaha za Abimeleki.

akamchoma
Hii inamaanisha kuwa kijana alichomeka upanga kwenye mwili wa Abimeleki.

Judges 9:55

Sabini
"70"

generated on Tue Oct 24 10:45:40 2023

akafanya uovu wote wa watu wa Shekemu ugeuke juu ya vichwa vyao wenyewe
"uovu wao ukawarudia juu ya vichwa vyao" "kuwaadhibu watu wa Shekemu kwa uovu waliofanya"

juu yao ilikuja laana ya Yothamu mwana wa Yerubaali
"laana ya Yothamu mwana wa Yerubaali ikawapata"

Yerubaali
Hili ni jina lingine la Gideoni.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Baada ya Abimeleki, Tola, mwana wa Pua, mwana wa Dodo, mtu wa Isakari, aliyekaa Shamiri, katika mlima wa Efraimu, akaondoka ili kuwaokoa Israeli. **2** Akawa mwamuzi wa Israeli miaka ishirini na mitatu. Alikufa na kuzikwa Shamiri. **3** Alifuatiwa na Yairi Mgileadi. Akawa mwamuzi wa Israeli miaka ishirini na miwili. **4** Alikuwa na wana thelathini waliokuwa wakipanda kwenye punda thelathini, na walikuwa na miji thelathini, ambayo inaitwa Hawoth Yairi hata leo, iliyo katika nchi ya Gileadi. **5** Yairi alikufa na kuzikwa Kamoni. **6** Watu wa Israeli waliendelea kutenda maovu mbele za Bwana, wakaabudu Mabaali, Maashtoreti, miungu ya Aramu, miungu ya Sidoni, miungu ya Moabu, miungu ya wana wa Amoni, na miungu ya Wafilisti. Wakamsahau Bwana na hawakamsujudia tena. **7** Hasira ya Bwana ikawaka juu ya Israeli, naye akawauza mikononi mwa Wafilisti na katika mikono ya wana wa Amoni. **8** Wakawaangamiza na kuwadhulumu watu wa Israeli mwaka huo, na kwa muda wa miaka kumi na nane waliwafukuza watu wote wa Israeli waliokuwa ng'ambo ya Yordani katika nchi ya Waamori, iliyoko Gileadi. **9** Nao wana wa Amoni wakavuka Yordani, wakapigana na Yuda, na Benyamini, na nyumba ya Efraimu; Israeli akasumbuliwa sana. **10** Ndipo wana wa Israeli wakamwita Bwana, wakisema, "Tumekukosea, kwa sababu tumemwacha Mungu wetu, tukaabudu Mabaali." **11** Bwana akawaambia wana wa Israeli, "Je, sikuwatoa ninyi kutoka kwa Wamisri, na Waamori, na Waamoni, na Wafilisti, **12** na pia kwa Wasidoni? Waamaleki na Wamaoni walipowakandamiza; mliniita, nami nikawaokoa kutoka katika nguvu zao. **13** Lakini ninyi mliniacha tena na kuabudu miungu mingine. Kwa hiyo, sitawaokoa tena. **14** Nendeni mkaiite miungu mnayoiabudu. Ili iwaokoe wakati wa shida. **15** Wana wa Israeli wakamwambia Bwana, Tumefanya dhambi. Tufanyie chochote kinachoonekana kuwa kizuri kwako. Tafadhali, tuokoe leo. **16** Wakaiacha miungu ya kigeni waliyokuwa nayo, nao wakamwabudu Bwana. Naye akawa na subira juu ya taabu ya Israeli. **17** Ndipo Waamoni wakakusanyika, wakaweka kambi Gileadi. Waisraeli walikutana na kuweka kambi yao huko Mispa. **18** Viongozi wa watu wa Gileadi wakaambiana, 'Ni nani atakayeanza kupigana na Waamoni? Yeye atakuwa kiongozi juu ya wote wanaoishi Gileadi.

Judges 10:1

Tola ... Pua ... Dodo
Haya ni majina ya wanaume.

Shamiri
Hili ni jina la mahali.

akaondoka ili kuwaokoa Israeli
"akaenda kuwaokoa Israeli" au "akawa kiongozi na kuwaokoa Israeli"

kuwaokoa Israeli
"Israeli" inawakilisha watu wa Israeli.

Akawa mwamuzi wa Israeli
"kuamua" inamaanisha kuwaongoza watu wa Israeli.

Miaka ishirini na tatu
"Miaka 23"

Akazikwa
"wakamzika"

Judges 10:3

Alifuatiwa na Yairi Mgileadi
"Yairi Mgileadi alikuwa kiongozi baada ya Tola"

Yairi
Hili mi jina la mwanaume.

Mgileadi
Yairi alitoka katika kabila la Gileadi.

Akawa mwamuzi wa Israeli.
"kuamua" inamaanisha kuwaongoza watu wa Israeli.

Israeli
"Israeli" inawakilisha watu wa Israeli.

Miaka ishirini
"miaka 20"

Thelathini
"30"

Hawoth Yairi
Hili ni jina la mji lililotokana na jina la mtu.

hata leo
Hii inamaanisha wakati ambao kitabu cha waamuzi kinaandikwa.

Akazikwa
"wakamzika"

Kamoni
Hili ni jina la mahali.

generated on Tue Oct 24 10:45:40 2023

Judges 10:6

waliendelea kutenda maovu mbele za Bwana
"waliendelea kufanya mambo ambayo Bwana alisema ni uovu"

mbele za Bwana
"mbele za Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani.

Maashtoreti
Huu ni wingi wa Ashtoreti aliyekuwa anaabudiwa kama mungu wa uongo kwa namna mbalimbali.

Wakamsahau Bwana na hawakamsujudia tena
"waliacha kabisa kumwabudu Bwana"

Wakamsahau Bwana
Kumtii na kumwabudu Bwana inazungumzwa kama kitendo cha watu kumwacha Bwana na kwenda mahali pengine.

Hasira ya Bwana ikawaka juu ya Israeli
Kitendo cha Bwana kuwa na hasira kinafananishwa na moto uwakao.

akawauza mikononi mwa Wafilisti na katika mikono ya wana wa Amoni
Bwana akaruhusu Wafilisti na Waamoni wawashinde Waisraeli.

mkononi mwa
"mkono" unawakilisha nguvu na utawala.

Judges 10:8

Kuwaangamiza na kuwadhulumu
Haya maneno mawili yana maana moja ya kusisitiza ni kwa namna gani wana wa Israeli walikuwa wanateseka.

Miaka kumi na nane
"miaka 18"

waliokuwa ng'ambo ya Yordani
Hii inamaanisha waliokuwa mashariki mwa mto Yordani.

iliyoko Gileadi
"huu mji pia uliitwa Gileadi"

Yuda ... Benyamini
"Yuda" na "Benyamini" inasimama badala ya watu waliotoka katika makabila haya. "watu wa kabila la Yuda ... watu wa kabila la Benyamini"

Nyumba ya Efraimu
"nyumba" inasimama badala ya kabila la Efraimu.

Israeli akasumbuliwa sana
"israeli" inasimama badala ya watu wa Israeli. "watu wa Israeli wakateseka sana"

Judges 10:10

wana wa Israeli wakamwita Bwana
Hii ina maana kuwa wana wa Israeli waliomba msaada kwa Bwana.

kwa sababu tumemwacha Mungu wetu
Watu waliacha kumtii na kumuabudu Bwana, walimuacha na kwenda kuabudu miungu mingine.

tumemwacha Mungu wetu
"kukuacha wewe, Mungu wetu"

Je, sikuwatoa ninyi ... Wasidoni?
Bwana aliwakemea wana wa Israeli kwa kitendo chao cha kuabudu miungu mingine.

Waamoni
Hawa ni watu wa familia ya Amoni.

kutoka katika nguvu zao
"Nguvu" inawakilisha Waamaleki na Wamaoni.

Judges 10:13

mliniacha tena
Watu waliacha kumtii na kumuabudu Bwana, walimuacha na kwenda kuabudu miungu mingine.

Kwa hiyo, sitawaokoa tena.
"Sitaendelea kuwaokoa tena na tena"

Judges 10:15

Wakaiacha miungu ya kigeni
Watu wakaacha kuabudu miungu ya uongo.

miungu ya kigeni waliyokuwa nayo
"miungu ya kigeni ambayo walimiliki sanamu zake"

Naye akawa na subira juu ya taabu ya Israeli.
"Naye hakutaka watu wa Israeli wateseke tena"

Judges 10:17

Ni nani atakayeanza kupigana na Waamoni?
"Nani ataongoza jeshi letu ili kupigana na Waamoni?"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Yeftha Mgileadi alikuwa shujaa mwenye nguvu, lakini alikuwa mwana wa kahaba. Gileadi alikuwa baba yake. **2** Mke wa Gileadi pia alizaa wanawe wengine. Wana wa mkewe walipokua, walimlazimisha Yeftha aondoke nyumbani na kumwambia, "Huwezi kurithi chochote kutoka katika familia yetu. Wewe ni mwana wa mwanamke mwingine." **3** Basi Yeftha akaondoka toka kwa ndugu zake, akaishi katika nchi ya Tobu. Watu wasiokuwa na sheria waliungana na Yeftha na wakaja na kwenda pamoja naye. **4** Siku kadhaa baadaye, wana wa Amoni walipigana na Israeli. **5** Wana wa Amoni walipopigana na Israeli, wazee wa Gileadi wakaenda kumleta Yeftha kutoka nchi ya Tobu. **6** Wakamwambia Yeftha, "Njoo uwe kiongozi wetu ili tupigane na wana wa Amoni." **7** YEphtha akawaambia viongozi wa Gileadi, "mlinichukia na kunilazimisha kuondoka nyumbani kwa baba yangu. Kwa nini mnakuja kwangu sasa munapokuwa na shida?" **8** Wazee wa Gileadi wakamwambia Yeftha, "Ndiyo sababu tunakugeukia sasa; njoo pamoja nasi pigana na watu wa Amoni, na wewe utakuwa kiongozi juu ya wote wanaoishi Gileadi. **9** Yeftha akawaambia wazee wa Gileadi, "Ikiwa mnanirejesha nyumbani tena ili kupigana na wana wa Amoni, na kama Bwana atatupa ushindi juu yao, nitakuwa kiongozi wenu." **10** wazee wa Gileadi wakamwambia Yeftha, "Bwana awe shahidi kati yetu ikiwa hatutafanya kama tunavyosema!" **11** Yeftha akaenda pamoja na wazee wa Gileadi, nao watu wakamfanya awe msimamizi na mkuu juu yao. Alipokuwa mbele ya Bwana huko Mizpa, Yeftha akarudia ahadi zote alizozifanya. **12** Ndipo Yeftha akatuma wajumbe kwa mfalme wa wana wa Amoni, akisema, "Ni nini mgogoro huu kati yetu? Kwa nini umekuja kwa nguvu kuchukua ardhi yetu?" **13** Mfalme wa wana wa Amoni akawajibu wajumbe wa Yeftha, "Kwa sababu Israeli walipopanda kutoka Misri, walichukua nchi yangu toka Arnoni hata Yaboki, mpaka Yordani. Sasa rudisha ardhi hizo kwa amani." **14** Yefta akatuma tena wajumbe kwa mfalme wa wana wa Amoni, **15** akasema, "Yefita asema hivi, Israeli hawakuchukua nchi ya Moabu na nchi ya wana wa Amoni; **16** lakini walitoka Misri, na Israeli wakaenda kupitia jangwa hadi Bahari ya Shamu na Kadeshi. **17** Israeli walipomtuma wajumbe kwa mfalme wa Edomu, wakisema, 'Tafadhali tunaomba ruhusa tupite katika nchi yako,' mfalme wa Edomu hakuwasikiliza. Wakawatuma wajumbe kwa mfalme wa Moabu, lakini akakataa. Basi Israeli wakakaa Kadeshi. **18** Kisha wakapitia jangwani, wakaondoka katika nchi ya Edomu, na nchi ya Moabu; wakavuka upande wa mashariki wa nchi ya Moabu, wakapanga ng'ambo ya Arnoni. Lakini hawakuingia mpaka wa Moabu, maana Arnoni ilikuwa mpaka wa Moabu. **19** Israeli wakatuma wajumbe kwa Sihoni, mfalme wa Waamori, ambaye alitawala huko Heshboni; Israeli akamwambia, 'Tafadhali, tunaomba tupite katika nchi yako hata mahali petu.' **20** Lakini Sihoni hakumwamini Israeli apite katika eneo lake. Basi Sihoni akakusanya jeshi lake lote, akalipeleka Yahasa, na huko akapigana na Israeli **21** Bwana, Mungu wa Israeli, akamtia Sihoni na watu wake wote mkononi mwa Israeli, nao wakawashinda. Basi Israeli wakachukua nchi yote ya Waamori waliokaa katika nchi hiyo. **22** Wachukua kila kitu ndani ya wilaya ya Waamori, kutoka Arnoni hadi Yaboki, na kutoka jangwani hadi Yordani. **23** Basi, Bwana, Mungu wa Israeli, amewafukuza Waamori mbele ya watu wake Israeli, na sasa mnataka kuimiliki nchi yao? **24** Je, huwezi kuchukua nchi ambayo Kemoshi, mungu wako, anakupa? Kwa hiyo nchi yoyote Bwana, Mungu wetu, ametupa, tutachukua. **25** Sasa wewe ni bora zaidi kuliko Balaki, mwana wa Sipori, mfalme wa Moabu? Je, alidai kuwa na hoja na Israeli? Je, yeye amewahi kupigana vita dhidi yao? **26** Wakati Israeli walipoishia miaka mia tatu huko Heshboni na vijiji vyake, na Aroeri na vijiji vyake, na katika miji yote iliyo karibu na Arnoni, kwa nini hamkuwachukua tena wakati huo? **27** Sijawafanyia vibaya, lakini mnanifanyia vibaya kwa kunishambulia. Bwana, mwamuzi, ataamua leo kati ya wana wa Israeli na wana wa Amoni. **28** Lakini mfalme wa wana wa Amoni akakataa onyo alilotumiwa na Yeftha. **29** Basi, Roho wa Bwana akamjia Yeftha, akapita Gileadi na Manase, akapitia Mizpa ya Gileadi, na kutoka Mispa ya Gileadi akapita kwa wana wa Amoni. **30** Yeftha akaahidi kwa Bwana, akasema, "Ikiwa utanipa ushindi juu ya wana wa Amoni, **31** chochote kinachotoka mlangoni mwa nyumba yangu kunijia mimi nitakaporudi kwa amani kutoka kwa wana wa Amoni kitakuwa cha Bwana; Nami nitatoa hiyo sadaka ya kuteketezwa." **32** Basi Yeftha akapita kwa wana wa Amoni ili kupigana nao, naye Bwana akampa ushindi. **33** Akawashinda na kusababisha mauaji makubwa kutoka Aroeri hadi miji ishirini na miwili-na Abeli Keramimu. Basi wana wa Amoni waliwekwa chini ya uangalizi wa watu wa Israeli. **34** Yeftha alifika nyumbani kwake huko Mizpa, na binti yake akatoka kumlaki na ngoma na kucheza. Alikuwa mtoto wake pekee, na badala yake hakuwa na mwana wa kiume wala binti. **35** Mara tu alipopomwona, alirarua nguo zake akasema, 'Loo! Binti yangu! Umenivunja kwa huzuni, na umekuwa mtu anayenisababishia maumivu yangu! Kwa maana nimeapa kwa Bwana, wala siwezi kurudisha ahadi yangu. **36** Akamwambia, "Baba yangu, umeweka ahadi kwa Bwana, unifanyie kila kitu ulichoahidi; kwa kuwa Bwana amekulipia kisasi juu ya adui zako, wana wa Amoni." **37** Akamwambia baba yake, "Hebu ahadi hii ihifadhiwe kwa ajili yangu. Niache kwa miezi miwili, nipate

generated on Tue Oct 24 10:45:40 2023

kuondoka na kwenda kwenye vilima na kuomboleza juu ya ubikira wangu, mimi na wenzangu." **38** Akasema, "Nenda." Alimtuma kwa muda wa miezi miwili. Akamwondoa, yeye na wenzake, nao wakauomboleza ubikira wake katika milimani. **39** Mwishoni mwa miezi miwili alirudi kwa baba yake, ambaye alifanya kulingana na ahadi ya aliyoifanya. Sasa alikuwa hajalala na mwanaume, na ikawa desturi katika Israeli **40** kwamba binti za Israeli kila mwaka, kwa siku nne, waweze kurejea hadithi ya binti ya Yeftha Mgileadi.

Judges 11:1

Mgileadi
Huyu ni mtu anayetoka katika mji wa Gileadi.

Wana wa mkewe walipokua
"Wana wa mke wa Gileadi walipokuwa wakubwa"

nchi ya Tobu
Hili ni jina la mji.

wakaja na kwenda pamoja naye.
"wakamfuata" au "walienda kila sehemu pamoja"

Judges 11:4

Siku kadhaa baadae
"Siku zilizofuata"

walipopigana na Israeli
Waliwashambulia Waisraeli na kupigana vita pamoja nao.

ili tupigane na
"ili tupigane dhidi ya"

Judges 11:7

Nyumba ya baba yangu.
"nyumba" inawakilisha watu waishio nyumbani.

Ndiyo sababu tunakugeukia sasa
"tunakuja kwako sasa kwa sababu tupo kwenye shida"

pigana na watu wa Amoni
"pigana dhidi ya watu wa Amoni"

Judges 11:9

msimamizi na mkuu
Maneno haya yana maana moja na yanasisitiza ni kwa namna gani Yeftha alikuwa wa muhimu.

Alipokuwa mbele ya Bwana huko Mizpa, Yeftha akarudia ahadi zote alizozifanya.
"mbele ya Bwana" inamaanisha kuwa alirudia ahadi zake kama kiapo mbele za Bwana.

ahadi zote alizozifanya
Hizi ni ahadi alizozitoa kwa viongozi wa Gileadi kwa kuwa kiongozi wao.

Judges 11:12

Ni nini mgogoro huu kati yetu?
"Kwa nini kuna mgogoro kati yetu?" Yeftha anamuuliza mfalme kwa nini wana hasira na Israeli.

Kwa nini umekuja kwa nguvu kuchukua ardhi yetu?
"Kwa nini askari wako wamekuja kuchukua ardhi yetu"

umekuja kwa nguvu kuchukua
"kuja kuchukua kwa nguvu"

Arnoni ... Yaboki
Haya ni majina ya mito miwili.

mpaka Yordani
"Upande mwingine wa mto Yordani"

Kwa amani
"amani"

Judges 11:14

Akasema
Mjumbe ndiye anayezungumza na mfalme. "Yeftha alimwambia mjumbe aseme"

walitoka Misri
Waisraeli walipotoka Misri walikuwa njiani kuelekea katika nchi ya ahadi.

Judges 11:17

Taarifa ya jumla:
Mjumbe wa Yeftha anaendelea kuzungumza.

Israeli walipotuma wajumbe
Wajumbe hawa walitumwa na viongozi wa Israeli.

Kupita
"kipitia" au "kukatisha"

Walikataa
"kukataa" au "kutosikiliza ombi lao"

Wakawatuma wajumbe kwa mfalme wa Moabu
"pia walituma wajumbe kwa mfalme wa Moabu juu ya ombi hilo hilo"

lakini akakataa
Mfalme wa Moabu alikataa ombi la Waisraeli kupita katika Moabu.

generated on Tue Oct 24 10:45:40 2023

Arnoni
Hili ni jina la mto.

Judges 11:19

Taarifa ya jumla:
Mjumbe wa Yeftha anaendelea kuzungumza.

Israeli wakatuma wajumbe kwa Sihoni
Wajumbe walitumwa na viongozi wa Israeli.

Sihoni
Hili ni jina la mtu.

Heshboni ... Yahasa
Haya ni majina ya miji.

Lakini Sihoni hakumwamini Israeli apite katika eneo lake
Sihoni hakumuamini Israeli apite katika nchi yake kwa amani.

Akapigana huko
Sihoni anawakilisha jeshi lake. "wakapigana huko" au "jeshi lake likapigana huko"

Judges 11:21

Taarifa ya jumla:
Mjumbe wa Yeftha anaendelea kuzungumza.

Sihoni
Hili ni jina la mwanaume.

akamtia Sihoni na watu wake wote mkononi mwa Israeli
"mkono" inamaanisha nguvu ya kushinda vitani.

Arnoni ... Yaboki
Haya ni majina ya mito.

Judges 11:23

Taarifa ya jumla:
Mjumbe wa Yeftha anaendelea kuzungumza.

na sasa mnataka kuimiliki nchi yao?
"kwa hiyo hamtakiwi kuchukua umiliki wa nchi yao."

Je, huwezi kuchukua nchi ambayo Kemoshi, mungu wako, anakupa?
Yeftha anamkemea mfalme wa Waamoni kwa kutumia swali. "mlipaswa kuchukua ardhi ambayo mungu wenu Kemoshi amewapa."

kuchukua
"kumiliki" au "kutawala"

Kemoshi
Hili ni jina la mungu wa uongo.

Sasa wewe ni bora zaidi kuliko Balaki, mwana wa Sipori, mfalme wa Moabu?
Yeftha anamkemea mfalme wa Waamoni kwa kutumia swali. "wewe sio bora kama Balaki mwana wa Sipori mfalme wa Moabu."

Balaki ... Zipori
Haya ni majina ya wanaume.

Je, alidai kuwa na hoja na Israeli?
Yeftha anamkemea mfalme wa Waamoni kwa kutumia swali.

Je, yeye amewahi kupigana vita dhidi yao?
Yeftha anamkemea mfalme wa Waamoni kwa kutumia swali. "Hakupigana vita dhidi yao."

Judges 11:26

Taarifa ya jumla:
Mjumbe wa Yeftha anaendelea kuzungumza.

Miaka mia tatu
"miaka 300"

Heshboni
Hili ni jina la mji.

Aroeri
Hili ni jina la mji.

Arnoni
Hili ni jina la mji.

kwa nini hamkuwachukua tena wakati huo?
"Mngewachukua tena wakati huo" au "sasa mmechelewa; mngewachukua wakati huo."

ijawafanyia vibaya, lakini mnanifanyia vibaya kwa kunishambulia
Yeftha anazungumza na Sihoni. "Waisraeli hawajakufanyia mabaya, lakini watu wako wanatutendea mabaya kwa kutushambulia.

kuwatenda mabaya ... kunitendea mabaya
Kumtendea mtu mabaya inamaana kumfanyia mtu jambo baya.

Judges 11:29

Roho wa Bwana akamjia Yeftha
"Roho wa Bwana akamtawala Yeftha"

akapita Gileadi na Manase ... kutoka Mispa ya Gileadi
Yeftha alipita maeneo haya akiorodhesha watu kwa ajili ya jeshi lake kwenda vitani na watu wa Amoni.

Nami nitatoa hiyo sadaka
Kutoa kitu kwa ajili ya sadaka. "Nitakitoa kwako"

generated on Tue Oct 24 10:45:40 2023

Judges 11:32

Basi Yeftha akapita kwa ... Bwana akampa ushindi ... Akawashinda
"Basi Yeftha na jeshi lake wakapita kwa ... Bwana akawapa ushindi ... wakavamia"

Aroeri
Hili ni jina la mji.

Minithi ... Abeli Keramimu
Haya ni majina ya miji.

Miji ishirini
"Miji 20"

Judges 11:34

Ngoma
Hiki ni kifaa cha muziki kinachopigwa kwa kutumia vipande vya chuma.

alirarua nguo zake
Hiki ni kitendo cha kuonesha kuomboleza au huzuni kubwa.

Umenivunja kwa huzuni ... umekuwa mtu anayenisababishia maumivu yangu
"Yeftha anazungumza kitu kile kile kusistiza ni kwa kiasi gani aamehuzunika"

Umenivunja kwa huzuni
Yeftha anaizungumzia huzuni yake kama vile kitu kilichovunjwa. "Umenisababishia huzuni kubwa"

umekuwa mtu anayenisababishia maumivu yangu
Yeftha anazungumza juu ya shida aliyonayo akiifananisha na maumivu.

siwezi kurudisha ahadi yangu.
Yeftha hawezi kuacha kufanya alichoahidi kukifanya.

Judges 11:36

amekulipia kisasi juu ya adui zako, wana wa Amoni
"amekulipa kisasi juu ya adui zako, wana wa Amoni kwa kuwashinda wao"

Hebu ahadi hii ihifadhiwe kwa ajili yangu
"Itunze ahadi hii kwa ajili yangu" au "itunze ahadi hii kuhusu mimi"

kuomboleza juu ya ubikira wangu
"kuomboleza kwa sababu mimi ni bikira" au "kuomboleza kwa sababu sitaolewa"

Judges 11:38

Mgileadi
Yairi alitoka katika kabila la Gileadi.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Watu wa Efraimu walitoka pamoja; nao wakapitia Zafoni, wakamwambia Yeftha, Kwa nini umetangulia kupigana na wana wa Amoni, wala hukutuita twende pamoja nawe? Tutachoma nyumba yako. **2** Yeftha akawaambia, Mimi na watu wangu tulikuwa katika vita kubwa na wana wa Amoni. Nilipokuita, hukuniokoa kutoka kwao. **3** Nilipoona ya kuwa hamkuniokoa, nikaweka uhai wangu na nguvu yangu mwenyewe, na kupita kipita ili kupigana na wana wa Amoni, na Bwana alinipa ushindi. Kwa nini mmekuja kupigana nami leo?" **4** Yeftha akawakusanya watu wote wa Gileadi na akapigana na Efraimu. Watu wa Gileadi waliwaangamiza wana wa Efraimu kwa sababu walisema, "Ninyi Wagileadi ni wakimbizi katika Efraimu-katika Efraimu na Manase." **5** Wagileadi waliteketeza ngome za Yordani zinaelekea Efraimu. Ikiwa yeyote kati ya waliopona wa Efraimu akisema, Nipe ruhusa niende juu ya mto; watu wa Gileadi wakamwambia, "Je, wewe ni Mwefraimu?" Ikiwa akasema, "Hapana," **6** basi watamwambia, Sema Shiboleth. Na kama akisema 'Sibboleth' (kwa maana hakuweza kutamka neno hilo kwa usahihi), Wagileadi watamkamata na kumwua kwenye mabwawa ya Yordani. Waefraimu elfu arobaini waliuawa wakati huo. **7** Yeftha alikuwa mwamuzi juu ya Israeli kwa miaka sita. Ndipo Yeftha Mgileadi akafa, akazikwa katika moja ya miji ya Gileadi. **8** Baada yake, Ibzani wa Bethlehemu akawa mwamuzi juu ya Israeli. **9** Alikuwa na wana thelathini. Aliwapeleka binti thelathini katika ndoa, naye akaleta binti thelathini kutoka nje kwa ajili ya wanawe,. Alikuwa mwamuzi wa Israeli kwa miaka saba. **10** Ibzani alikufa na kuzikwa huko Bethlehemu. **11** Baada yake, Eloni wa Zabuloni akawa mwamuzi juu ya Israeli. Akawaamua Israeli kwa miaka kumi. **12** Eloni wa Zabuloni akafa, akazikwa huko Aiyaloni katika nchi ya Zabuloni. **13** Baada ya huyo, Abdoni mwana wa Hileli, Mpirathoni, akawa mwamuzi juu ya Israeli. **14** Alikuwa na wana arobaini na wajukuu thelathini. Walikuwa wakipanda punda sabini, naye akawaamua Israeli kwa miaka nane. **15** Abdoni mwana wa Hileli, Mpirathoni, akafa, akazikwa huko Pirathoni katika nchi ya Efraimu, katika kilima cha Waamaleki.

Judges 12:1

Watu wa Efraimu walitoka pamoja
"Watu wa Efraimu waliitwa pamoja" au "Watu wa Efraimu waliwakusanya askari wao"

Zafoni
Hili ni jina la mji.

wakapitia ... umetangulia
"kusafiri kupitia" au "kusafiri"

Tutachoma nyumba yako.
Hii inamaanisha tutachoma moto nyumba yako na watu walioko ndani.

Nilipokuita,
Hii imetumika kama wingi ikimaanisha watu wa Efraimu.

hukuniokoa
Hapa Yeftha anawaelezea watu wa Gileadi kama yeye mwenyewe. "hamkutuokoa sisi"

Judges 12:3

hamkuniokoa
Yeftha anawazungumzia watu wa Gileadi pamoja na yeye mwenyewe.

nikaweka uhai wangu na nguvu yangu mwenyewe
Hii inamaanisha kuyatoa muhanga maisha yako na kutegemea nguvu zako mwenyewe.

Bwana alinipa ushindi
Yeftha anaonesha kuwa Bwana aliwapa ushindi watu wa Gileadi juu ya Waanoni.

akapigana na Efraimu
Yeftha na watu wote wa Gileadi walipigana na Efraimu.

Kwa nini mmekuja kupigana nami leo?
Yeftha inamaanisha watu wa Gileadi. "Kwa nini mmekuja kupigana nasi"

Ninyi Wagileadi ni wakimbizi
"ninyi Wagileadi hapa sio kwenu. Mmekuja hapa kuishi tuu"

kupita ili kupigana na wana wa Amoni
Hii inamaanisha walipigana na Waamoni walipokuwa wakipita Amoni.

Wagileadi
"watu kutoka Gileadi"

katika Efraimu-katika Efraimu na Manase
"katika mji wa Efraimu na manase" au "katika nchi ya Efraimu na Manase"

generated on Tue Oct 24 10:45:40 2023

Judges 12:5

kwa Efraimu
"katika nchi ya Efraimu"

Wagileadi waliteketeza
"Wagileadi walitawala"

Vivuko
Sehemu ambazo unaweza kupita kuvuka mto kwa miguu.

Mwefraimu
"Mtu toka kabila la Efraimu"

Shiboleth ... 'Sibboleth
Maneno haya hayana maana yoyote.

kutamka
"sema"

Elfu arobaini na mbili
"42,000"

Waefraimu elfu arobaini na mbili waliuawa
"Waliwaua Waefraimu elfu arobaini na mbili"

Judges 12:7

Yeftha Mgileadi akafa na akazikwa
"Yeftha Mgileadi akafa na wakamzika"

Judges 12:8

Ibzani
Hili ni jina la mtu toka Betlehemu.

Aliwapeleka binti thelathini katika ndoa
Hii inamaanisha aliwaruhusu binti zake kuolewa.

naye akaleta binti thelathini kutoka nje kwa ajili ya wanawe
"aliandaa mabinti thelathini toka nje ya jamaa yake kwa ajili ya kuolewa na watoto wake wa kiume"

Judges 12:10

Alizikwa Bethlehemu.
"wakamzika Bethlehemu"

Eloni
Hili ni jina la mwanaume.

Mzabuloni
Mtu kutoka kabila la Zabuloni.

Aiyaloni
Hili ni jina la mahali.

akazikwa huko Aiyaloni
"wakamzika huko Aiyaloni"

Judges 12:13

Abdoni ... Hileli
Haya ni majina ya wanaume.

Mpirathoni ... Pirathoni
Pirathoni ni jina la mahali, na mtu anayetokea huko anaitwa Mpirathoni.

Walipanda punda sabini
Watu hawa walimiliki punda sabini ambao waliwapanda.

wana arobaini ... wajukuu thelathini ... punda sabini
"wana 40 ... wajukuu 30 ... punda 70"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Watu wa Israeli wakafanya yaliyo mabaya machoni pa Bwana, naye akawatia mikononi mwa Wafilisti kwa miaka arobaini. **2** Kulikuwa na mtu kutoka Sora, wa jamaa ya Wadani, jina lake Manoa. Mke wake hakuweza kupata mimba na hivyo hakuzaa. **3** Malaika wa Bwana akamtokea yule mwanamke akamwambia, Tazame sasa, umeshindwa kupata mimba, wala hujazaa, lakini utakuwa na mimba na utazaa mtoto. **4** Sasa kuwa makini usinywe divai au kileo, wala usile kitu chochote kilicho najisi. **5** Angalia, utakuwa na mjamzito na kuzaliwa mtoto mwanaume. Hakuna wembe itakayotumiwa juu ya kichwa chake, kwa kuwa mtoto atakuwa Mnaziri kwa Mungu kutoka tumboni, naye ataanza kuwaokoa Israeli kutoka mkono wa Wafilisti. **6** Kisha mwanamke akaenda kumwambia mumewe, "Mtu wa Mungu alikuja kwangu, na kuonekana kwake kulikuwa kama malaika wa Mungu, wa kutisha sana. Sikumwuliza ametokea wapi, na hakuniambia jina lake. **7** Akaniambia, 'Tazama! Utakuwa mjamzito, na utazaa mtoto. Basi usinywe divai au kileo, wala usile chakula chochote ambacho sheria inasema kuwa si safi, kwa kuwa mtoto huyo atakuwa Mnaziri kwa Mungu tangu akipokuwa tumboni mwako mpaka siku ya kufa kwake." **8** Ndipo Manoa akamwomba Bwana, akasema, Ee Bwana, tafadhali mruhusu mtu wa Mungu uliyemtuma arudi kwetu ili atufundishe kile tutakachotendea kwa mtoto atakayezaliwa hivi karibuni. **9** Mungu akajibu sala ya Manoa, na malaika wa Mungu akamwendea mwanamke tena akiwa ameketi shambani. Lakini Manoa mumewe hakuwa pamoja naye. **10** Basi mwanamke akakimbia haraka akamwambia mumewe, "Tazama! Yule mtu ameonekana kwangu-aliyekuja kwangu siku ile!" **11** Manoa akasimama na kumfuata mkewe. Alipofika kwa mtu huyo, akasema, "Je, wewe ndiwe mtu aliyezungumza na mke wangu?'" Mtu huyo akasema, "Ni mimi." **12** Manoa akasema, Sasa maneno yako yatimike. Je! kuna maagizo gani kwa ajili ya mtoto, na kazi yake itakuwa nini? ' **13** Malaika wa Bwana akamwambia Manoa, 'Lazima mkeo afanye kila kitu nilichomwambia. **14** Asile kitu chochote kinachotokana na mizabibu, wala usimruhusu kunywa divai au kileo; usimruhusu ale chakula chochote ambacho sheria inasema kuwa si safi. Anapaswa kutii kila kitu nilichoamuru afanye. **15** Manoa akamwambia malaika wa Bwana, Tafadhali keti kwa muda, utupe wakati wa kuandaa mbuzi kwa ajili yako. **16** Malaika wa Bwana akamwambia Manowa, Hata kama nitakaa, sitakula chakula chako. Lakini ukitayarisha sadaka ya kuteketezwa, toa kwa Bwana. ' (Manowa hakujua kwamba alikuwa malaika wa Bwana.) **17** Manoa akamwambia malaika wa Bwana, Jina lako ni nani, ili tukuheshimu wakati maneno yako yatakapotimia? **18** Malaika wa Bwana akamwambia, Mbona unauliza jina langu? Ni ajabu! ' **19** Manoa akamchukua huyo mbuzi pamoja na sadaka ya nafaka, akatoa sadaka juu ya mwamba kwa Bwana. Alifanya jambo la ajabu wakati Manoah na mke wake walikuwa wakiangalia. **20** Wakati huo moto ukatoka juu ya madhabahu kwenda mbinguni, malaika wa Bwana akapanda katika moto wa madhabahu. Manoah na mkewe waliona jambo hilo wakainamisha vichwa vyao chini. **21** malaika wa Bwana hakuonekana tena kwa Manoa au mkewe. Manoa akajua kwamba yule ndiye malaika wa Bwana. **22** Manoa akamwambia mkewe, 'Hakika tutakufa, kwa sababu tumemwona Mungu!' **23** Lakini mkewe akamwambia, Ikiwa Bwana alitaka kutuua, asingepokea sadaka ya kuteketezwa na sadaka ya nafaka tuliyompa. Asingetuonesha mambo haya yote, wala wakati huu asingeweza kuturuhusu tusikie mambo hayo. **24** Baadaye mwanamke akamzaa mtoto, akamwita jina lake Samsoni. Mtoto alikua na Bwana akambariki. **25** Roho wa Bwana akaanza kumchochea Mahane Dani, kati ya Sora na Eshtaoli.

Judges 13:1

yaliyo mabaya machoni pa Bwana
"machoni pa Bwana" inawakilisha kitu ambacho Bwana anakifikiria au kuwaza juu ya jambo fulani.

akawatia mikononi mwa Wafilisti
"mkono" inamaanisha nguvu ya kushinda vitani. "aliruhusu Wafilisti wawashinde"

Miaka arobaini
"miaka 40"

Sora
Hili lilikuwa jina la mji katika Israeli. Ilikuwa katika mji wa Yuda karibu na mpaka wa Dani.

Wadani
Watu wa kabila la Dani.

Manoa
Hili ni jina la mwanaume.

Judges 13:3

kuzaa mtoto mwanaume.
"kuzaa mtoto wa kiume" au "kuwa na mtoto wa kiume"

generated on Tue Oct 24 10:45:40 2023

chochote kilicho najisi
Kitu ambacho Bwana amesema hakifai kuliwa kinaonekana kuwa ni najisi.

Tazama
"sikiliza"

Hakuna wembe itakayotumiwa juu ya kichwa chake
"kichwa" inamaanisha nywele. "Hakuna mtu atakayekata nywele zake"

Wembe
Ni kisu kikali kitumikacho kukata nywele karibu na ngozi.

Mnaziri wa Mungu
"alitolewa kwa Mungu kama Mnaziri"

kutoka tumboni
"kabla hajazaliwa"

mkono wa Wafilisti
"mkono" inamaanisha utawala. "kuwa chini ya utawala wa Wafilisti"

Judges 13:6

Mtu wa Mungu
Hii inamaanisha kuwa mtu huyu alitumwa na Mungu.

kuonekana kwake kulikuwa kama malaika wa Mungu, wa kutisha sana.
"Nilimwogopa kwa sababu alionekama kama malaika wa Mungu"

Tazama
"sikia"

Utazaa mtoto mwanaume
"kuzaa mtoto wa kiume" au "kuwa na mtoto wa kiume"

chakula chochote ambacho sheria inasema kuwa si safi
Kitu ambacho Bwana amesema hakifai kuliwa kinaonekana kuwa ni najisi.

Mnaziri wa Mungu.
"alitolewa kwa Mungu kama Mnaziri"

tangu alipokuwa tumboni mwako mpaka siku ya kufa kwake
Hii inasisitiza kuwa itakuwa hivi kwa kipindi chote cha maisha yake.

Judges 13:8

Manoa
Hili ni jina la mwanaume.

akamwendea mwanamke
"akamwendea mke wa Manoa"

Judges 13:10

Tazama
"Sikia" au "tega sikio na ninayotaka kukwambia"

Mtu
Hii inamaanisha malaika wa Mungu.

Judges 13:12

Maneno yako
Haya ni maneno ambayo yule mtu aliyasema. "maneno uliyosema"

kitu chochote kinachotokana na mizabibu
Hapa malaika anamaanisha chakula chochote kitokanacho na mizabibu.

chochote ambacho sheria inasema kuwa si safi
Kitu ambacho Bwana amesema hakifai kuliwa kinaonekana kuwa ni najisi

Judges 13:15

kuandaa mbuzi kwa ajili yako
"kupika mbuzi kwa ajili yako ili upate kula"

Judges 13:17

maneno yako yatakapotimia
"maneno yako" haya ni maneno ambayo malaika aliyasema.

Mbona unauliza jina langu?
Malaika anamuuliza swali kwa kumkemea. swali hili laweza kuwa "Hupaswi kuniuliza jina langu"

Ni ajabu
"Ni ajabu kwako kuelewa"

Judges 13:19

sadaka ya nafaka
Sheria hii inataka sadaka ya nafaka itolewe wakati sadaka ya kuteketezwa inatolewa.

juu ya mwamba
"juu ya madhabahu"

Alifanya jambo
"Malaika alifanya jambo"

malaika wa Bwana akapanda katika moto wa madhabahu
"malaika wa Bwana akarudi mbinguni kupitia miale ya moto juu ya madhabahu"

wakainamisha vichwa vyao chini
Hii ni ishara ya utii na heshima lakini pia inaonesha walikuwa na hofu ya Bwana.

generated on Tue Oct 24 10:45:40 2023

Judges 13:21

kwamba yule ndiye malaika wa Bwana
"yule" inamuelezea yule mtu ambaye Manoa na mke wake walimuona.

Hakika tutakufa, kwa sababu tumemwona Mungu
"Mungu atatufanya tufe kwa sababu tumemuona yeye"

Judges 13:23

Asingetuonesha mambo haya yote, wala wakati huu asingeweza kuturuhusu tusikie mambo hayo.
Mke wa manoa alizungumza jambo lile lile.

Judges 13:24

Mwanamke
"Mke wa Manoa"

kuzaa mtoto mwanaume
"kuzaa mtoto wa kiume" au "kuwa na mtoto wa kiume"

alikua
"akawa kijana" au "akapevuka"

Roho wa Bwana akaanza kumchochea
"Roho wa Bwana akaanza kumchochea Samsoni"

Mahane Dani ... Eshtaoli
Mahane Dani ni jina la kambi ya muda ambayo kabila la Wadani waliishi hapo wakiwa wanatafuta makazi ya kudumu.

Sora
Hili ni jina la mji.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Samsoni akashuka kwenda Timna, na huko akaona mwanamke, mmojawapo wa binti za Wafilisti. Aliporudi, akamwambia baba yake na mama yake, **2** 'Nimemwona mwanamke huko Timna, mmojawapo wa binti za Wafilisti. Sasa mkanichukulie awe mke wangu. **3** Baba yake na mama yake wakamwambia, "Je, hakuna mwanamke kati ya binti za ndugu zako, au kati ya watu wetu wote? Je! Utachukua mke kutoka kwa Wafilisti wasiotahiriwa?" Samsoni akamwambia baba yake, "Nichukulie kwa ajili yangu, kwa maana wakati nilipomwangalia, alinipendeza.' **4** Lakini baba yake na mama yake hawakujua kwamba suala hili lilikuja kutoka kwa Bwana, kwa maana alitaka kutengeneza mgogoro na Wafilisti (kwa wakati huo Wafilisti walikuwa wakitawala Israeli). **5** Basi Samsoni akaenda Timna pamoja na baba yake na mama yake; nao wakafika kwenye mashamba ya mizabibu ya Timna. Na, tazama, kuna simba mdogo wa alikuja na alikuwa akiunguruma. **6** Roho wa Bwana ghafla akaja juu yake, naye akamrarua simba kwa urahisi kama ambavyo angeweza kumrarua mbuzi mdogo, naye hakuwa na kitu mkononi mwake. Lakini hakuwaambia baba au mama yake kile alichofanya. **7** Alikwenda na kuzungumza na mwanamke, na alipopomtazama, alimpendeza Samsoni. **8** Siku chache baadaye aliporudi kumwoa, akageuka na kutafuta mzoga wa simba. Na, tazama, kulikuwa na kundi la nyuki na asali katika kile kilichobaki katika mwili wa simba. **9** Akaweka asali mikononi mwake na akaenda, akala huku akienda. Alipokuja kwa baba yake na mama yake, akawapa, nao wakala. Lakini hakuwaambia kuwa amechukua asali nje ya kile kilichobaki kwenye mwili wa simba. **10** Baba yake Samsoni akaenda chini alipokuwa mwanamke, na Samsoni akafanya sikukuu huko, kwa maana hii ilikuwa desturi ya vijana. **11** Mara tu ndugu zake walipomwona, walimletea rafiki zao thelathini kuwa pamoja naye. **12** Samsoni akawaambia, Hebu nawaambieni kitendawili. Ikiwa mmoja wenu anaweza kuipata na kuniambia jibu wakati wa siku saba za sikukuu, nitatoa nguo za kitani thelathini na seti ya nguo thelathini. **13** Lakini ikiwa hamuwezi kuniambia jibu, basi utanipa nguo za kitani thelathini na seti za nguo thelathini. ' Wakamwambia, Utuambie kitendawili chako, ili tukisikie. **14** Akawaambia, 'Kati ya mtu aliyekula alikuwa kitu cha kula; nje ya nguvu ilikuwa kitu tamu. Lakini wageni wake hawakuweza kupata jibu katika siku tatu. **15** Siku ya nne wakamwambia mkewe Samsoni, 'Mdanganye mume wako ili atuambie jibu la kitendawili, au tutakuchoma moto wewe na nyumba ya baba yako. Je, umetualika hapa ili kutufanya maskini? ' **16** Mke wa Samsoni alianza kulia mbele yake; Akasema, 'Yote unayoyafanya ni kunichukia! Hunipendi. Umesema kitendawili kwa baadhi ya watu wangu, lakini hujawaambia jibu. ' Samsoni akamwambia, 'Angalia hapa, kama sijawaambia baba yangu au mama yangu, nikuambie wewe?' **17** Alilia kwa siku saba ambazosikukuu yao iliendelea. Siku ya saba alimwambia jibu kwa sababu alimlazimisha sana. Akawaambia jibu jamaa zake. **18** Na watu wa mji wakamwambia, siku ya saba kabla ya jua kuzama, 'Ni nini kilicho bora zaidi kuliko asali? Ni kitu gani chenye nguvu kuliko simba? ' Samsoni akawaambia, 'Ikiwa hamkulima na ng'ombe wangu, hamtapata jibu la kitendawili changu.' **19** Kisha Roho wa Bwana akaja kwa Samsoni kwa nguvu. Samsoni akashuka kwenda Ashkeloni na kuuawa watu thelathini kati ya watu hao. Akachukua mateka yao, na akawapa seti ya nguo kwa wale waliomjibu kitendawili chake. Alikasirika akaenda nyumbani kwa baba yake. **20** Na mke wake akachukuliwa na rafiki yake wa karibu.

Judges 14:1

Samsoni akashuka kwenda Timna
Neno "kushuka" linatumika kwa sababu Timna ipo juu ya ilipokuwa nyumba ya baba yake na Samsoni. Timna ni jina la mji uliopo kwenye bonde la Soreki.

mmojawapo wa binti za Wafilisti.
"binti" ni njia moja wapo ya kuelezea kuwa mwanamke huyu alikuwa hajaolewa.

Sasa mkanichukulie awe mke wangu.
Samsoni aliwaomba wazazi wake wazungumze na wazazi wa yule mwanamke kuhusu ndoa.

Judges 14:3

Je, hakuna mwanamke kati ya binti za ndugu zako, au kati ya watu wetu wote?
Waliuliza swali kwa kutoa maoni kuwa wanaweza kumtaftia Samsoni mke kati ya jamaa zao.

binti za ndugu zako
"binti" ni njia moja wapo ya kuelezea kuwa mwanamke huyu alikuwa hajaolewa.

Je! Utachukua mke kutoka kwa Wafilisti wasiotahiriwa?
Swali hili linaulizwa ili kumkemea Samsoni. "Hutakiwi kuoa mwanamke wa Kifilisti kwa sababu Wafilisti hawamwabudu Bwana"

generated on Tue Oct 24 10:45:40 2023

Nichukulie kwa ajili yangu
Samsoni aliwaomba wazazi wake wazungumze na wazazi wa yule mwanamke kuhusu ndoa.

Ananipendeza mimi
Samsoni alifikiri kuwa binti yule ni mzuri. "Ananipendeza kwa namna alivyo mzuri"

suala hili
Hili ni ombi la Samsoni kuoa wanamke wa Kifilisti.

kwa maana alitaka kutengeneza mgogoro na Wafilisti
Kwa maana Bwana alitaka kutengeneza mgogoro na Wafilisti.

Judges 14:5

Samsoni akashuka Timna
Neno "kushuka" linatumika kwa sababu Timna ipo juu ya ilipokuwa nyumba ya baba yake na Samsoni. Timna ni jina la mji uliopo kwenye bonde la Soreki.

Na, tazama, kuna simba mdogo wa alikuja
"Tazama" ni neno lililotumika ili kumfanya msomaji awe makini kwa tukio linalofuata katika simulizi.

alikuwa akiunguruma
"alikuwa akimtisha." Hii ni sauti ya simba ambayo huitoa akiwa anataka kuvamia kitu.

Roho wa Bwana ghafla akaja juu yake
Roho wa Bwana akamchochea Samsoni. Akamfanya kuwa na nguvu sana.

Kumrarua ... vipande
Akamrarua vipande viwili.

hakuwa na kitu mkononi mwake
Hakuwa na kitu mkononi mwake ikimaanisha kuwa hakuwa na silaha yoyote.

Judges 14:7

alimpendeza Samsoni
Samsoni anafikiri kuwa binti yule ni mzuri. "Ananipendeza kwa namna alivyo mzuri"

Akageuka
Hii inamaanisha aliiacha njia na kufanya jambo fulani.

Mzoga
"Kiumbe kilichokufa"

Na, tazama, kulikuwa na kundi la nyuki
"Tazama" ni neno lililotumika ili kumfanya msomaji awe makini kwa tukio linalofuata katika simulizi. "

Kundi
"kundi kubwa la wadudu"

Akaweka
"akakusanya"

Judges 14:10

Baba yake Samsoni akaenda chini alipokuwa mwanamke
Neno "kushuka" linatumika kwa sababu Timna ipo juu ya ilipokuwa nyumba ya baba yake na Samsoni. Hapa inaonesha kuwa alikuwa Timna pamoja na Samsoni.

desturi ya vijana
"desturi ya vijana waliokaribia kuoa"

rafiki zao thelathin
"rafiki zao 30"

Judges 14:12

Kitendawili
Huu ni mchezo ambao wachezaji wanatakiwa wagundue jibu kutokana na swali gumu.

anaweza kuipata
"Anaweza kuipata maana yake"

nguo za kitani thelathini na seti ya nguo thelathini
"nguo za kitani 30 na seti ya nguo 30"

Lakini ikiwa hamuwezi kuniambia
Anawaambia maneno haya wageni waliokuwa kwenye sherehe.

Kitani
Aina ya nguo.

Judges 14:14

Taarifa ya jumla:
Samsoni anawaambia kitendawili.

Kati ya mtu aliyekula kilikuwepo kitu cha kula
"kitu cha kula kilikuwepo ndani ya mtu aliyekula"

"aliyekula"
Inaweza kuelezewa kama "kitu kinachokula"

nje ya nguvu kilikuwa kitu tamu
"Kitu ambacho ni kitamu kimetoka kwenye kitu chenye nguvu"

yenye nguvu
"kitu chenye nguvu"

Wageni wake
"watu waliokuwepo kwenye shherehe"

Hawakupata jibu
"Hawakugundua jibu"

Judges 14:15

siku ya nne
"siku ya 4"

generated on Tue Oct 24 10:45:40 2023

mdanganye
Kumdanganya mtu afanye jambo ambalo hataki kufanya.

Nyumba ya baba yako
Hii yaweza kuwa na maana ya 1) inamaanisha nyumba kabisa. 2)"nyumba" inamaanisha watu wanaoishi ndani yake.

Tutachoma moto
"kuchoma moto" inamaanisha kukiteketeza kutu kwa moto. Kama mtu akichomwa moto inamaana mtu huyo ameteketea kwa moto mpaka kufa.

Je, umetualika hapa ili kutufanya maskini?
Wanamuuliza swali hili kwa kumshataki kuwa amewaalika ili awafanye maskini. "umetuleta hapa ili kutufanya maskini"

kutufanya maskini
Watakuwa masikini kama watamnunulia nguo mpya ikiwa watashindwa kutegua kitendawili.

Judges 14:16

Yote unayoyafanya ni kunichukia! Hunipendi
"Hunipendi mimi kabisa"

Kitendawili
Huu ni mchezo ambao wachezaji wanatakiwa wagundue jibu kutokana na swali gumu.

Angalia hapa
"angalia" inamanisha "sikiliza" "nisikilize mimi" au "kuwa makini kwa ninachotaka kukwambia"

kama sijawaambia baba yangu au mama yangu, nikuambie wewe?
Samsoni anamkemea mke wake baada ya mkewe kumlazimisha amwambie jibu.

kwa siku saba ambazo sikukuu yao iliendelea
Yaweza kuwa na maana ya 1)"katika siku saba za sikukuu yao" au 2) "katika siku saba zilizobaki za sikukuu yao"

Siku ya saba
"siku ya 7"

Alimlazimisha sana
"Aliendelea kumlazimisha ili amwambie"

Judges 14:18

Siku ya saba
"siku ya 7"

Watu wa mji
Hawa ni ndugu wa mke wa Samsoni.

Ni nini kilicho bora zaidi kuliko asali? Ni kitu gani chenye nguvu kuliko simba?
Hili ndilo jibu la kitendawili. "asali ni tamu na simba ni mkali" au "asali ni tamu na imetoka kwa simba"

Ikiwa hamkulima na ng'ombe wangu
Samsoni anafananisha kumtumia mke wake kupata jibu kama kutumia ng'ombe wa mtu kulima shamba lake. "Kama msingemtumia mke wangu"

Kulima
Hiki ni kitendo cha kutumia mnyama kuvuta jembe kuandaa ardi kwa ajili ya kuweka mbegu.

Judges 14:19

akaja kwa Samsoni kwa nguvu
"akaja" hii inamaanisha kuwa roho wa Bwana alimchochea Samsoni. "akamfanya Samsoni kuwa na nguvu sana"

Akawauwa watu thelathini
"Akawauwa watu 30"

watu hao
"watu walioishi hapo"

Nyara
Vitu vinavyochukuliwa kwa nguvu, hasa baada ya mapigano vitani.

Seti ya nguo
"Seti ya nguo alizochukua"

alikasirika
"kukasirika sana"

akaenda nyumbani kwa baba yake
Samsoni alikuwa Timna ambapo kulikuwa juu kuliko sehemu ambayo nyumba ya baba yake ilikuwepo.

Na mke wake akachukuliwa na rafiki yake
"baba wa mke wake alimkabidhi kwa rafiki yake wa karibu"

Rafiki wa karibu
"rafiki wa karibu"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Baada ya siku kadhaa, wakati wa mavuno ya ngano, Samsoni akachukua mbuzi mdogo akaenda kumtembelea mkewe. Akajiambia mwenyewe, "Nitaenda kwenye chumba cha mke wangu." Lakini baba yake hakumruhusu aingie. **2** Baba yake akasema, "Nilidhani umemchukia, hivyo nikampatia rafiki yako. Dada yake mdogo ni mzuri kuliko yeye, Mchukue badala yake." **3** Samsoni akawaambia, 'Wakati huu sitakuwa na hatia juu ya Wafilisti wakati nikiwaumiza.' **4** Samsoni akaenda na kukamata mbweha mia tatu akawafunga pamoja kila jozi, mkia hadi mkia. Kisha akachukua taa na kuzifunga katikati ya kila mkia. **5** Alipokwisha kuviwasha moto vienge, akawaachia mbweha katika nafaka za Wafilisti zilizosimama, nao wakawasha moto nafaka zote zilizopandwa, na nafaka iliyosimama shambani, pamoja na mashamba ya mizabibu na mizeituni. **6** Wafilisti waliuliza, "Ni nani aliyefanya hili?" Wakaambiwa, "Samsoni, mkwe wa Mtimna alifanya hivyo kwa sababu Mtimna alimchukua mke wa Samsoni akampa rafiki yake." Basi Wafilisti wakamwendea wakamchoma kwa moto yeye na baba yake. **7** Samsoni akawaambia, "Ikiwa ndivyo mnavyofanya, nitalipiza kisasi juu yenu, na baada ya hayo, nitaacha." **8** Kisha akawakata vipande vipande, paja na mguu, kwa kuwauwa sana. Kisha akashuka chini akaishi katika pango katika mwamba wa Etamu. **9** Ndipo Wafilisti wakaja, wakajitahidi kupigana vita huko Yuda, wakaanzisha jeshi lao huko Lehi. **10** Watu wa Yuda wakasema, "Kwa nini mmekuja kutupiga?" Wakasema, "Tunashambulia ili tuweze kumkamata Samsoni, na tumtendee kama alivyotutendea." **11** Kisha watu elfu tatu wa Yuda wakashuka hata kwenye pango la Eatamu, wakamwambia Samsoni, "Je, hujui kwamba Wafilisti hutawala juu yetu? Je! umetutendea nini?" Samsoni akawaambia, "Kwa kadili walivyonitendea mimi, vivyo hivyo nimewatendea wao." **12** Wakamwambia Samsoni, "Tumeshuka kukufunga na kukutia mikononi mwa Wafilisti." Samsoni akawaambia, "Niapieni kwamba hamtaniua ninyi wenyewe." **13** Wakamwambia, "La, tutakufunga tu kwa kamba na kukupeleka kwao. Tunakuahidi sisi hatutakuua." Kisha wakamfunga na kamba mbili mpya na kumleta kutoka kwenye mwamba. **14** Alipofika Lehi, Wafilisti walipiga kelele walipokutana naye. Kisha Roho wa Bwana akaja juu yake kwa nguvu. Kamba zilizokuwa juu ya mikono yake zikawa kama kitambaa cha kuteketezwa, na zikaanguka mikononi mwake. **15** Samsoni alipata mfupa mbichi wa taya ya punda, naye akaichukua na kuua watu elfu kwa mfupa huo. **16** Samsoni akasema, "Kwa taya ya punda, chungu juu ya chungu, na njaa ya punda nimewaua watu elfu." **17** Samsoni alipomaliza kuzungumza, akatupa taya, na akaita mahali pale Ramath Lehi. **18** Samsoni alikuwa na kiu sana akamwita Bwana na kusema, "Umempa mtumishi wako ushindi mkubwa. Lakini sasa nitakufa kwa kiu na kuanguka mikononi mwa wale wasiootahiriwa?" **19** Na Mungu akapafungua mahali pa shimo palipo katika Lehi, na maji yakatoka. Alipokunywa, nguvu zake zikarejea na akahuishwa. Kwa hiyo aliita jina la mahali hapo Enhakore, na ni huko Lehi hadi leo. **20** Samsoni alikuwa mwamuzi wa Israeli katika siku za Wafilisti kwa miaka ishirini.

Judges 15:1

Akajiambia mwenyewe
"Akafikiri mwenyewe"

Nitaenda kwenye chumba cha mke wangu
"Nitaenda kwenye chumba cha mke wangu ili tulale pamoja"

hakumruhusu aingie
"jakumpa ruhusa aingie chumbani kwake"

hivyo nikampatia rafiki yako
"Hivyo nikampa aolewe na rafiki yako"

Je sio?
Anauliza swali hili kuonesha kuwa Samsoni anapaswa kukubali. "Natumaini unakubali"

Mchukue badala yake
"Mchukue awe mke wako badala yake"

Judges 15:3

sitakuwa na hatia juu ya Wafilisti wakati nikiwaumiza
Samsoni anafikiri kuwa kwa sababu Wafilisti wamemkosea hivyo hatakuwa na hatia akiwavamia.

Mbweha mia tatu
"mbweha 300"

Mbweha
Mbweha ni wanayama wadogo kama mbwa wenye mikia mirefu wanaokula wanyama wadogo wadogo na ndege.

Kila jozi
Jozi ni vitu viwili. Mfano mbweha wawili au mikia miwili.

Mkia kwa mkia
"kwa mikia yao"

generated on Tue Oct 24 10:45:40 2023

Taa
Ni fimbo ya mbao inayowaka na kutoa mwanga ambayo mara nyingi hutumika usiku.

Judges 15:5

Nafaka
Nafaka ambazo zinaendelea kukua katika shamba.

Nafaka
Nafaka zilizokusanywa kabla hazijavunwa.

Mashamba
Hii ni sehemu ambayo miti ya matunda inakua.

Mtimna
Ni mtu anayetoka Timna.

Mkwe wa Mtimna
"mkwe"

alimchukua mke wa Samsoni akampa rafiki yake
"akamchukua mke wa Samsoni na kuruhusu aolewe na rafiki yake"

Wakamchoma
Hii inaonesha kuwa mtu alichomwa moto mpaka kufa.

Judges 15:7

akawaambia
"akawaambia Wafilisti"

Ikiwa ndivyo mnavyofanya
"kwa sababu mnafanya hivi"

akawakata vipande vipande, paja na mguu
"Akakata miili yao vipande vipande"

akashuka chini
"akashuka chini" au "akaenda"

pango
Sehemu ya wazi iliyopo mlimani.

Mwamba
mwamba uliopo kwenye mlima.

Etamu
Hili ni jina la mwamba karibu na Yerusalemu.

Judges 15:9

Wafilisti wakaja ... huko Yuda
Wafilisti walienda Yuda ambapo ni juu toka kwenye nchi yao.

kujiandaa na vita
"kujipanga wenyewe kwa ajili ya vita"

Lehi
Hili ni jina la mji uliopo Yuda.

tumtendee kama alivyotutendea
"tumuuwe kama alivyowaua watu wetu"

Judges 15:11

Watu elfu tatu wa Yuda
"watu 3,000 wa Yuda"

mwamba la Eatamu
Hili ni jina la mwamba lililopo karibu na Yerusalemu.

Je, hujui kwamba Wafilisti hutawala juu yetu? Je! umetutendea nini?
"Unajua kwamba Wafilisti wanatutawala lakini unafanya kama vile hawatutawali. Unayoyafanya yanatusababishia madhara makubwa."

Kwa kadiri walivyonitendea mimi, vivyo hivyo nimewatendea wao.
"Wamemuua mke wangu hivyo nimewaua na wao"

Judges 15:12

mikononi mwa Wafilisti
"Mikono" inamaanisha nguvu. "utawala wa Wafilisti"

kukupeleka kwao
"kukupeleka kwa Wafilisti"

kutoka kwenye mwamba
Huu ni mwamba wa Eatamu ambao Samsoni alienda.

Judges 15:14

Alipofika
"Samsoni hakusafiri pekeyake, alikuwa akiongozwa na watu waliokuwa wamemfunga kwa kamba"

Lehi
Hili ni jina la mji uliopo Yuda.

akaja juu yake kwa nguvu
Roho wa Bwana alimchochea Samsoni. "akamfanya Samsoni kuwa na nguvu"

Kamba zilizokuwa juu ya mikono yake zikawa kama kitambaa cha kuteketezwa
"Alizikata kamba zilizokuwa mikononi mwake kwa urahisi kama kitambaa kilichokuwa kinateketezwa"

Kitambaa
Hiki kimetokana na mmea ambacho hutumika kutengenezea nyuzi na nguo.

generated on Tue Oct 24 10:45:40 2023

Judges 15:15

mfupa mbichi
Hii inamaanisha kuwa punda alikufa siku za karibuni na mfupa wake haukuanza kuharibika.

watu elfu moja
"watu 1,000"

taya ya punda
"taya ya punda"

Chungu juu ya chungu
Maneno haya yanaelezea ni kwa namna gani Samsoni aliwaua watu wengi sana.

Judges 15:17

Ramath Lehi
Hili ni jina la mahali. Lenye maana ya kilima cha taya.

alikuwa na kiu sana
"alihitaji maji ya kunywa"

Lakini sasa nitakufa kwa kiu na kuanguka
Yaweza kuwa na maana ya 1)Samsoni alikuwa na kiu sana kiasi cha kufa. 2)Samsoni alitia chunvi kuonesha ni kwa kiasi gani alikuwa na kiu.

kufa kwa kiu
Hii inamaanisha kuwa kufa kwa sababu hujanywa maji ya kutosha hivyo hauna maji ya kutosha mwilini.

kuanguka mikononi mwa wale wasiootahiriwa?
"kuanguka mikononi" Hii inamaanisha kukamatwa. "Wasiotairiwa" hawa ni Wafilisti, hii inasisitiza kuonesha kuwa hawakumwabudu Bwana.

Judges 15:19

akapafungua mahali pa shimo
"akapafungua mahali pa shimo" Hii ni sehemu ya chini ambayo Bwana alisababisha maji ya chemchemi yatoke.

Lehi
Hili ni jina la mji uliopo Yuda.

nguvu zake zikarejea na akahuishwa
"akapata nguvu tena" au "nguvu zake zikarejea"

Enhakore
Hili ni jina la chemchemi.

ni huko Lehi hadi leo
"chemchemi ipo mpaka leo huko Lehi"

katika siku za Wafilisti
"Katika wakati wa Wafilisti kuwatawala Waisraeli"

miaka ishirini
"miaka 20"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Samsoni alikwenda Gaza na akamwona kahaba huko, naye akalala pamoja naye. **2** Watu wa Gaza wakaambiwa, "Samsoni amekuja hapa." Watu wa Gaza wakazunguka mahali hapo kwa siri, wakamngoja usiku wote katika lango la jiji. Walikaa kimya usiku wote. Wakisema, "Hebu tusubiri mpaka mchana, na kisha tumwuue." **3** Samsoni akalala kitandani mpaka usiku wa manane. Usiku wa manane akaamka na akashika mlango wa jiji na miimo yake miwili. Akavivuta kutoka nje, komeo na vyote, akaviweka kwenye mabega yake, akavichukua hadi juu ya kilima, mbele ya Hebroni. **4** Baada ya hayo, Samsoni alimpenda mwanamke aliyeishi katika bonde la Soreki. Jina lake alikuwa Delila. **5** Wale wakuu wa Wafilisti wakamwendea, wakamwambia, "mdanganye Samsoni ili uone mahali zilipo nguvu zake kuu, na kwa namna gani tunaweza kumshinda, ili tumfunge na kumtesa. Fanya hili, na kila mmoja wetu atakupa vipande 1, 100 vya fedha." **6** Ndipo Delila akamwambia Samsoni, "Tafadhali, niambie ni kwa jinsi gani wewe ni mwenye nguvu sana, na kwa namna gani mtu anaweza kukufunga, ili aweze kukudhibiti?" **7** Samsoni akamwambia, "Ikiwa watanifunga na kamba saba safi ambazo hazijakauka, nitakuwa dhaifu na kuwa kama mtu mwingine yeyote." **8** Basi wakuu wa Wafilisti wakamletea Delila kamba saba ambazo hazijakauka, naye akamfunga Samsoni. **9** Sasa alikuwa na watu waliojificha kwa siri, walikaa katika chumba chake cha ndani. Akamwambia, "Wafilisti wako juu yako, Samsoni!" Lakini akazikata kamba kama uzi wakati unapogusa moto. Na hawakujifunza siri ya nguvu zake. **10** Ndipo Delila akamwambia Samsoni, "Ndivyo ulivyonidanganya mimi na kuniambia uongo. Tafadhali, niambie kwa namna gani unaweza kufungwa." **11** Akamwambia, "Ikiwa watanifunga na kamba mpya ambayo haijawahi kutumika kwa kazi, nitakuwa dhaifu na kama mtu mwingine yeyote." **12** Basi Delila alichukua kamba mpya akamfunga pamoja naye, akamwambia, "Wafilisti wako juu yako Samsoni!" Watu waliokuwa wakisubiri walikuwa ndani ya chumba cha ndani. Lakini Samsoni akaondoa kamba kutoka mikono yake kama kilikuwa kipande cha uzi. **13** Delila akamwambia Samsoni, "Mpaka sasa umenidanganya na kuniambia uongo. Niambie kwa namna gani unaweza kufungwa." Samsoni akamwambia, 'Ikiwa utavifuma vifungo saba vya nywele zangu na kuvifunga kwenye kitambaa, kisha kufunga kwenye msumari, nitakuwa kama mtu mwingine yeyote." **14** Alipokuwa amelala, Dalila akavifuma vifungo saba vya nywele zake akavifunga ndani ya kitambaa na kuzifunga kwenye msumari, akamwambia, "Wafilisti wako juu yako, Samsoni!" Aliamka kutoka usingizini akang'oa kitambaa na pini zilizokuwa zimefungwa. **15** Akamwambia, "Wawezaje kusema," Unanipenda, wakati hushiriki siri zako na mimi? Umenidhihaki mara tatu hizi na hukukuambia ni kwa jinsi gani unazo nguvu nyingi." **16** Kila siku alisisitiza kwa bidii na maneno yake, naye akamkemea sana kiasi kwamba alitamani kufa. **17** Basi Samsoni alimwambia kila kitu, akamwambia, "Wembe haujawahi kukata nywele juu ya kichwa changu, kwa maana nimekuwa Mnaziri kwa Mungu kutoka tumboni mwa mama yangu. Ikiwa kichwa changu kitanyolewa, basi nguvu zangu zitaniacha, nami nitakuwa dhaifu na kuwa kama kila mtu mwingine. ' **18** Delila alipoona kwamba amemwambia ukweli juu ya kila kitu, akawatuma na kuwaita watawala wa Wafilisti, akisema, "Njooni tena, kwa maana ameniambia kila kitu." Ndipo wakuu wa Wafilisti wakamwendea, wakaleta fedha mkononi mwao. **19** Alimfanya alale katika magoti yake. Alimwita mtu avinyoe vifungo saba vya kichwa chake, naye akaanza kumshinda, kwa maana nguvu zake zilikuwa zimemwacha. **20** Alisema, "Wafilisti wako juu yako, Samsoni!" Aliamka nje ya usingizi wake akasema, "Nitatoka nje kama nyakati nyingine na kujiweka huru." Lakini hakujua kwamba Bwana amemwacha. **21** Wafilisti walimkamata na kumng'oa macho. Wakampeleka Gaza na kumfunga kwa shaba. Alikuwa akisaga ngano katika gerezani. **22** Lakini nywele juu ya kichwa chake zilianza kukua tena baada ya kunyolewa. **23** Watawala wa Wafilisti walikusanyika ili kutoa dhabihu kubwa kwa Dagoni mungu wao, na kufurahi. Walisema, "mungu wetu amemshinda Samsoni, adui yetu, na kumtia katika ufahamu wetu." **24** Watu walipomwona, walimsifu mungu wao, kwa sababu walisema, "mungu wetu ameshinda adui yetu na kutupa sisi - mharibifu wa nchi yetu, ambaye aliwaua wengi wetu." **25** Walipokuwa wakisherehekea, wakasema, 'Mwite Samsoni, aje kutufurahisha.' Walimwita Samsoni nje ya jela na akawafanya wacheke. Walimsimamisha katikati ya nguzo. **26** Samsoni akamwambia yule kijana ambaye alikuwa ameshika mkono wake, 'Niruhusu nishike nguzo zilizoshikilia nyumba hii, ili nipate kuegemea." **27** Sasa nyumba ilikuwa imejaa wanaume na wanawake. Watawala wote wa Wafilisti walikuwa huko. Juu ya paa kulikuwa na wanaume na wanawake elfu tatu, ambao walikuwa wakiangalia wakati Samsoni alipokuwa akiwafurahisha. **28** Samsoni akamwita Bwana, akasema, "Bwana MUNGU, nipe nia! Tafadhali niimarishe mara moja tu, Mungu, ili nipate kulipiza kisasi kwa Wafilisti kwa kuchukua macho yangu mawili. **29** Samsoni aliweka nguzo mbili katikati ambzo zinashikilia nyumba hiyo, naye akaegemea juu yake, nguzo moja kwa mkono wake wa kuume, na mwingine kwa kushoto kwake. **30** Samsoni akasema, "Na nife pamoja na Wafilisti!" Alipanda kwa nguvu zake na jengo likaanguka juu ya watawala na juu ya watu wote waliokuwa ndani yake. Hivyo waliouawa wakati alikufa walikuwa zaidi ya wale waliouawa wakati wa maisha yake. **31** Kisha ndugu zake na nyumba yote ya baba yake wakashuka. Wakamchukua,

wakamrudisha na kumzika kati ya Sora na Eshtaoli katika mahali pa kuzikwa Manoa, baba yake. Samsoni alikuwa mwamuzi wa Israeli kwa miaka ishirini.

Judges 16:1

akalala pamoja naye
"Akalala naye"

Watu wa Gaza wakaambiwa
"Kuna mtu aliwaambia watu wa Gaza"

Watu wa Gaza wakazunguka mahali hapo ... wakamngoja usiku wote katika lango la jiji
Hii inaonesha kuwa Wagaza walizunguka sehemu ambayo Samsoni alikuwepo na wengine wakasubiri katika lango la jiji ili asiondoke.

Walikaa kimya usiku wote
"Hawakupiga kelele zozote usiku kucha" au "hawakutaka kumkamata usiku"

Judges 16:3

Usiku wa manane
"katikati ya usiku"

Miimo miwili
Yawezekana ilitengenezwa kwa magogo ya miti na ilichimbiwa chini ya ardhi kwa ajili ya kusikilia malango ya jiji.

Komeo na vyote
Komeo ni kifaa kizito cha chuma kinachounganishwa na mlango.

mabega
Hii ni sehemu ya mwili wa binadamu ambapo mikono na shingo vimeunganishwa pamoja.

Hebroni
Hili ni jina la mji.

Judges 16:4

Bonde la Sereki
Hili ni jina la bonde lililokuwa karibu na nyumba ya Samsoni.

Danganya
ni kitendo cha kumpotosha mtu ili afanye jambo ambalo hataki kufanya.

ili uone
"ili uelewe" au "ili ujifunze"

mahali zilipo nguvu zake kuu
"kinachomsababisha awe na nguvu"

kwa namna gani tunaweza kumshinda
"kwa jinsi gani tunaweza kumshinda"

Judges 16:6

kukufunga, ili aweze kukudhibiti
"kukufunga ili kukudhibiti"

kamba safi
Kamba hutengenezwa kwa kutumia wanyama. kamba safi ni zile ambazo zimetoka kwa mnyama ambaye amechinjwa na hajakauka bado.

ambazo hazijakauka
"ambazo hazijawa kavu"

Judges 16:8

ambazo hazijakauka
"ambazo hazijawa kavu"

akamfunga Samsoni
"Delila akamfunga Samsoni na kamba safi"

Sasa
Mwandishi anatueleza simulizi kuhusu Wafilisti na Delila wanavyosubiri kumkamata Samsoni.

Wafilisti wako juu yako
"Wafilisti wako hapa ili kukukamata"

akazikata kamba kama uzi wakati unapogusa moto
Mwandishi anaelezea ni kwa jinsi gani ilikuwa rahisi kwa Samsoni kuzikata kamba kama vile zinavyokatika zikiwa katika moto.

Judges 16:10

Ndivyo ulivyonidanganya mimi ... kuniambia uongo
"Umenidanganya"

Unaweza kufungwa
"watu wanaweza kukushinda"

Wafilisti wako juu yako
"Wafilisti wako hapa ili kukukamata"

waliokuwa wakisubiri
"wakimsubiri ili kumshambulia"

kama kilikuwa kipande cha uzi.
Mwandishi anaelezea ni kwa jinsi gani ilikuwa rahisi kwa Samsoni kuzikata kamba akifananisha na kipande cha uzi.

Judges 16:13

umenidanganya na kuniambia uongo
"Umenidanganya"

generated on Tue Oct 24 10:45:40 2023

unaweza kufungwa
"watu wanaweza kukushinda"

Kufuma
Kupishanisha vipande pamoja ili vishikane.

vifungo vya nywele zangu
Vipande vidogo vya nywele

Kitambaa
nguo iliyotengenezwa kwa kufuma.

Kitanda cha mfumi
Hii ni mashine inayochanganya nyuzi na kutengeneza nguo.

kisha ukafunga kwenye kitanda cha mfumi
"kisha ukafunga kitambaa kwenye kitanda cha mfumi"

kufunga
Kufunga kitu sehemu moja.

nitakuwa kama mtu mwingine yeyote
"Nitakuwa na udhaifu kama mtu mwingine"

Wafilisti wako juu yako
"Wafilisti wako hapa ili kukukamata"

akang'oa kitambaa na pini zilizokuwa zimefungwa
"alizitoa nywele zake, pamoja akang'oa na pini zilizokuwa zimefungwa na kitambaa kilichokua kwenye kitanda cha mfumi"

Judges 16:15

Wawezaje kusema, 'Unanipenda', wakati hushiriki siri zako na mimi
Delila anauliza hili swali akiwa na maana ya kuwa kama Samsoni anampenda kwa dhati alipaswa kumwambia siri zake.

alisisitiza kwa bidii ... akamkemea sana
Hapa mwandishi anaonesha ni kwa kiasi gani Delila alimsisitiza Samsoni ili amwambie anachotaka kukifahamu.

na maneno yake
Haya ni maneno aliyosema Samsoni kwa Delila.

alitamani kufa
Hapa mwandishi ametia chunvi kuonesha ni jinsi gani Samsoni alichoshwa na maneno ya Delila.

Judges 16:17

alimwambia kila kitu
Alimwambia kila kitu juu ya asili ya nguvu zake.

wembe
Hiki ni kifaa chenye makali kinachotumika kinyolea nywele.

Mnaziri wa Mungu.
"alitolewa kwa Mungu kama Mnaziri"

kutoka tumboni mwa mama yangu
"kabla sijazaliwa"

Ikiwa kichwa changu kitanyolewa
"kama mtu atanyoa kichwa changu"

Kunyoa
Ni kitendo cha kukata nywele.

nguvu zangu zitaniacha
"sitakuwa na nguvu tena"

Judges 16:18

Delila alipoona
"kuona" inamaana ya alipotambua.

ukweli juu ya kila kitu
"ukweli juu ya nguvu za Samsoni"

Njooni tena
Delila anawaambia viongozi waende anapoishi.

wakaleta fedha mkononi mwao
Hii inamaanisha kuwa walimleta fedha walizomuahidi kuwa watampa ikiwa atawasaidia kumkamata Samsoni.

Alimfanya alale
"Alimsababisha alale usingizi"

kwenye mapaja yake
"alilaza kichwa chake kwenye mapaja yake"

Paja
Paja ni eneo la mguu wa juu.

Vifungo saba vya nywele zake
Samsoni alikuwa na vifungo saba katika nywele zake.

kumshinda
"kumtawala"

nguvu zake zilikuwa zimemwacha.
"nguvu zake ziliondoka" au "hakuwa na nguvu tena"

Judges 16:20

Wafilisti wako juu yako, Samsoni
Wafilisti wamekuja kukukamata.

Aliamka
"kuamka"

Nitatoka nje
"nitatoroka"

wakamng'oa macho yake
Hiki ni kitendo cha kutoa macho yake.

generated on Tue Oct 24 10:45:40 2023

Wakampeleka Gaza.
Gaza ni sehemu iliyokuwa chini toka kwenye nyumba waliyomkamata.

wakamfunga kwa shaba
"wakamfunga kwa kutumia shaba"

Pingu
Hivi ni vifungo vinavyofungwa mwisho wa minyororo ili kushikilia miguu na mikono ya mfungwa.

Akisaga ngano
"kusaga ngano kuzunguka duara"

Jiwe la kusagia
Hili ni jiwe kubwa lenye umbo la duara ambalo hutumika kusagia nafaka. Huwa linazunguswa na wanyama kama ng'ombe au farasi.

baada ya kunyolewa.
"Baada ya Wafilisti kuzinyoa"

Judges 16:23

Dagoni
Alikuwa mungu wa uongo wa Wafilisti.

amemshinda
"amemshinda"

kumtia katika ufahamu
Mwandishi anaonesha kuwa Samsoni alikuwa chini ya utawala wa Wafilisti.

mharibifu wa nchi yetu
"mtu aliyeharibu nchi yetu"

aliwaua wengi wetu
"mtu aliyeua watu wetu"

Judges 16:25

Mwite Samsoni ... Walimwita Samsoni
Kwa kuwa Samsoni alikuwa mfungwa hakuitwa moja kwa moja, bali watu walimuomba mtu aliyekuwa muhusika ili amlete Samsoni.

Kijana
Huyu hakuwa mtoto mdogo lakini alikuwa kijana.

Niruhusu nishike nguzo zilizoshikilia nyumba hii, ili nipate kuegemea
"Niruhusu nishike nguzo zilizoshikilia nyumba"

Judges 16:27

Sasa
Hapa mwandishi anaelezea taarifa fulani kwa kukatisha simulizi.

wanaume na wanawake elfu tatu
"wanaume na wanawake 3,000"

Wakiangalia
"wakitazama"

wakati Samsoni alipokuwa akiwafurahisha
"Wakati Samsoni akiwafurahisha." "kufurahisha" ni kitendo cha kusimama katikati ya watu na kuwafanya wafurahi na kucheka.

Judges 16:28

Akamwita Bwana
"Akamwomba Bwana"

Nipe nia
"nikumbuke mimi"

mara moja tu
"kwa mara nyingine"

kwa wakati mmoja
Hii inamaanisha Samsoni anataka kulipiza kisasi ;lakini ili ikamilike inahitaji kitendo kimoja cha ngubu ambacho ni kuziangusha nguzo.

ambazo zinashikilia nyumba
"ambazo zinaishikilia jengo"

Judges 16:30

Alisukuma kwa nguvu zake
"alitumia nguvu zake kusukuma nguzo"

Waliouawa
"watu waliokufa"

walikuwa zaidi
"idadi yao ilikuwa kubwa sana"

nyumba yote ya baba yake
"familia yote ya baba yake"

Kisha ndugu zake na nyumba yote ya baba yake wakashuka
"Walishuka" kwa sababu sehemu ambayo familia ya Samsoni walitoka ilikuwa juu ya Gaza.

Sora ... Eshtaoli
Haya ni majina ya mahali.

mahali pa kuzikwa Manoa, baba yake
"mahali alipozikwa Manoa baba yake"

Manoa
Hili ni jina la mwanaume.

Samsoni alikuwa mwamuzi wa Israeli kwa miaka ishirini
"Samsoni alikuwa mwamuzi wa Israeli kwa miaka ishirini kabla hajafa"

Miaka ishirini
"miaka 20"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Kulikuwa na mtu katika nchi ya vilima ya Efraimu, na jina lake ni Mika. **2** Akamwambia mama yake, "Shilingi 1, 100 za fedha ambazo zilichukuliwa kutoka kwako, ambazo ulizungumza kwa kiapo, na kuniambia-tazama hapa! Ninazo fedha pamoja nami. Nimeziiba." Mama yake akasema, 'Na Bwana atakubariki, mwanangu!' **3** Alirejesha vipande 1, 100 vya fedha kwa mama yake na mama yake akasema, "Nimeweka fedha hii kwa Bwana, kwa ajili ya mwanangu kuifanya na kuchonga takwimu za chuma. **4** Kwa hiyo sasa, ninawarejesha." Alipokuwa amrudishia mama yake fedha, mama yake alichukua vipande mia mbili za fedha na akawapa mfanyakazi wa chuma ambaye aliwafanya kuwa sanamu na kuchonga takwimu za chuma, na wakawekwa ndani ya nyumba ya Mika. **5** Mtu huyo Mika alikuwa na nyumba ya sanamu, naye akafanya efodi na nyumba ya miungu, naye akaajiri mmoja wa wanawe awe mkuhani wake. **6** Siku hizo hapakuwa na mfalme huko Israeli, na kila mtu alifanya yaliyo sawa machoni pake. **7** Kisha kulikuwa na kijana mmoja wa Bethlehemu huko Yuda, wa jamaa ya Yuda, ambaye alikuwa Mlawi. Alikaa huko ili kutimiza majukumu yake. **8** Mtu huyo aliondoka Bethlehemu huko Yuda kwenda kutafuta mahali pa kuishi. Alipokuwa akienda, afika nyumbani kwa Mika katika nchi ya mlima wa Efraimu. **9** Mika akamwambia, Unatoka wapi? Huyo mtu akamwambia, Mimi ni Mlawi wa Bethlehemu huko Yuda, ninakwenda kutafuta mahali nipate kuishi. **10** Mika akamwambia, "kaa pamoja nami, uwe baba yangu na kuhani wangu. Nitawapa vipande kumi vya fedha kwa mwaka, suti ya nguo, na chakula chako." Basi Mlawi akaingia nyumbani mwake. **11** Mlawi alikuwa na furaha ya kuishi na mtu huyo, na huyo kijana kwa Mika akawa kama mmoja wa wanawe. **12** Mika akamtenga Mlawi kwa ajili ya kazi takatifu, na huyo kijana akawa kuhani wake, naye alikuwa katika nyumba ya Mika. **13** Ndipo Mika akasema, Sasa najua ya kuwa Bwana atanifanyia mema, kwa kuwa Mlawi huyu amekuwa kuhani wangu.

Judges 17:1

Kulikuwa na mtu
Hii ni njia ya kumtambulisha mtu mwingine katika simulizi.

Mika
Hili ni jina la mwanaume.

ambazo zilichukuliwa kutoka kwako
"ambazo mtu aliziiba toka kwako"

Nimeziiba
"mimi ndiye niliyezichukua"

Judges 17:3

Nimeweka
Hii inamaanisha kuweka kitu kwa ajili ya kusudi maalumu.

takwimu za chuma
Chuma kilichoyeyushwa na kutengeneza umbo maalumu.

Nakurudishia wewe
"Nairudisha kwako"

Vipande mia mbili vya fedha
"vipande 200 vya fedha"

Vikawekwa ndani ya nyumba ya Mika
"Mika akaviweka ndani ya nyumba yake"

Judges 17:5

nyumba ya sanamu
Hii ni nyumba ambayo ni maalumu kwa ajili ya kuabudu sanamu. "alikuwa na nyumba ya kuabudia sanamu"

kila mtu alifanya yaliyo sawa machoni pake.
"kila mtu alifanya kile alichoona kilikuwa sawa"

Judges 17:7

Wa Bethlehemu
"toka Bethlehemu"

wa jamaa ya Yuda
Hii inamaana kuwa alikuwa akiishi kati ya familia ya Yuda, ambalo ni kabila la Yuda.

Alikaa huko ili kutimiza majukumu yake
"Alikaa na kufanya kazi huko"

kutafuta mahali pa kuishi
"kutafuta sehemu tofauti ya kuishi"

nipate kuishi
"ambapo nitaishi na kupata kazi"

Judges 17:10

baba na kuhani
Hapa "baba" imetumika kama mshauri. "mshauri na kuhani"

generated on Tue Oct 24 10:45:40 2023

suti ya nguo
"suti ya nguo kila mwaka"

Basi Mlawi akaingia nyumbani mwake
"Hivyo Mlawi akakubaliana na alichoambiwa na akaingia kwenye nyumba yake"

huyo kijana kwa Mika akawa kama mmoja wa wanawe
Uhusiano kati ya Mika na Mlawi ukawa wa karibu sana kama uhusiano wa baba na mtoto wake.

Judges 17:12

Mika akamtenga Mlawi
"Kumtenga" maana yake ni kumtoa. "Mika akamtoa Mlawi"

katika nyumba ya Mika
"aliishi katika nyumba ya Mika"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Siku hizo hapakuwa na mfalme huko Israeli. Kabila la Wadani lilikuwa linatafuta makazi ya kuishi, kwa maana mpaka siku hiyo hawakupokea urithi wowote kutoka miongoni mwa makabila ya Israeli. **2** Watu wa Dani walituma watu watano kutoka kwa idadi yote ya kabila lao, wanaume wenye ujasiri kutoka Sora na kutoka Eshtaoi, ili kukagua ardhi kwa miguu, na kuiangalia. Wakawaambia, "Nendeni mkaangalie nchi.' Wakafika nchi ya mlima wa Efraimu, kwa nyumba ya Mika wakalala huko. **3** Walipokuwa karibu na nyumba ya Mika, walitambua maneno ya Mlawi. Basi wakamsimama na kumwuliza, "Nani alikuleta hapa? Unafanya nini hapa? Kwa nini uko hapa?" **4** Akawaambia, "Hivi ndivyo Mika amefanya kwa ajili yangu Yeye aliniajiri mimi kuwa kahani wake." **5** Wakamwambia, "Tafadhali tafuta ushauri kwa Mungu, ili tuweze kujua kama safari tunayoendea itafanikiwa." **6** Kuhani huyo akawaambia, "Nenda kwa amani. Bwana atakuongoza katika njia unayoiendea." **7** Kisha wale watu watano wakaondoka na wakafika Laishia, na waliona watu waliokuwa pale waliishi salama- vivyo hivyo Wasidoni waliishi bila kusumbuliwa na kwa usalama. Hapakuwa na mtu aliyewashinda katika nchi hiyo, au aliyewasumbua kwa namna yoyote. Waliishi mbali na Wasidoni, na hawakuwa na ushirikiano na mtu yeyote. **8** Walirudi kwa kabila lao huko Zora na Eshtaol. Ndugu zao waliwauliza, 'Mna habari gani?' **9** Wakasema, "Njoo! Hebu tuwashambulie! Tumeona ardhi na ni nzuri sana. Je hamfanyi kitu? Msiwe wavivu kushambulia na kuchukua ardhi. **10** Mnapoenda, mtakuta watu wanaofikiri wapo salama, na nchi ni pana! Mungu amewapa ninyi-mahali ambako hapajapungukiwa kitu chochote duniani. ' **11** Watu mia sita wa kabila la Dani, wenye silaha za vita, waliondoka kutoka Sora na Eshtaoli. **12** Wakasafiri, wakapanga Kiriath-yearimu, huko Yuda. Ndio maana watu walipaita mahali pale Mahane Dani hata leo; ni magharibi ya Kiriath yearimu. **13** Wakaondoka huko na kwenda nchi ya mlima wa Efraimu, wakafika nyumbani kwa Mika. **14** Kisha watu watano waliokuwa wamekwenda kutazama nchi ya Laisha waliwaambia jamaa zao, "Je, mnajua kwamba katika nyumba hizi kuna efodi, miungu ya kaya, sanamu zilizochongwa, na sanamu za chuma? Amua sasa utakachofanya." **15** Basi wakarudi huko, wakafika nyumbani mwa Mlawi, nyumbani mwa Mika; wakamsalimu. **16** Wana Daniani mia sita, wenye silaha za vita, walisimama kwenye maingilio ya lango. **17** Wale watu watano waliokuwa wamekwenda kutembelea nchi walikwenda huko na wakachukua sanamu zilizochongwa, efodi, na miungu ya nyumba, na sanamu ya chuma, wakati kuhani alipokuwa amesimama kwenye maingilio ya lango na wanaume mia sita wenye silaha za vita. **18** Walipokuwa wakiingia nyumbani kwa Mika na kuchukua sanamu zilizochongwa, efodi, miungu ya nyumba, na sanamu za chuma, kuhani akasema, "mnafanya nini?" **19** Wakamwambia, "Tulia! Weka mkono wako kwenye kinywa chako na uje nasi, na uwe kwetu baba na kuhani. Je, ni bora kuwa wewe kuhani kwa ajili ya nyumba ya mtu mmoja, au kuhani kwa kabila na jamaa katika Israeli?" **20** Moyo wa kuhani ulifurahi. Akachukua efodi, miungu ya nyumba, na sanamu ya kuchongwa, akaenda pamoja na hao watu. **21** Basi wakageuka wakaenda. Wameweka watoto wadogo mbele yao wenyewe, pamoja na ng'ombe na mali zao. **22** Walipokuwa umbali mzuri kutoka kwa nyumba ya Mika, watu waliokuwa ndani ya nyumba iliyo karibu na nyumba ya Mika waliitwa, nao wakawafikia Wadani. **23** Waliwapigia kelele Wadani, nao wakageuka, wakamwambia Mika, "Kwa nini mmekuja pamoja? **24** Akasema, "ninyi mmeiba miungu niliyoifanya, mmemchukua kuhani wangu, na mnaondoka. Je, nina nini tena? Unawezaje kuniuliza, 'Ni nini kinachokusumbua?'" **25** 'Watu wa Dani wakamwambia," Usiruhusu tusikie chochote unachosema, au baadhi ya watu wenye hasira sana watawapiga, wewe na familia yako mtauawa." **26** Ndipo watu wa Dani wakaenda zao. Mika alipoona kwamba walikuwa na nguvu sana juu yake, akageuka na kurudi nyumbani kwake. **27** Watu wa Dani walichukua kile alichokifanya Mika, pamoja na kuhani wake, na wakafika Laisha, kwa watu waliokuwa hawasumbuliwi na wenye usalama na salama wakawaua kwa upanga na kuuchoma mji huo. **28** Hapakuwa na mtu wa kuwaokoa kwa sababu palikuwa na umbali mrefu kutoka Sidoni, na hawakuwa na uhusiano na mtu yeyote. Palikuwa katika bonde lililo karibu na Beth Rehobu. Wadani wakaujenga mji na kuishi huko. **29** Wakauita jina lake Dani, jina la baba zao Dani, ambaye alikuwa mmoja wa wana wa Israeli. Lakini jina la mji hapo mwanzo ulikuwa Laisha. **30** Watu wa Dani walijenga sanamu za kuchonga wenyewe. Naye Yonathani, mwana wa Gershomu, mwana wa Musa, yeye na wanawe walikuwa makuhani wa kabila la Wadani mpaka siku ya uhamisho wa nchi. **31** Basi wakaiabudu sanamu ya kuchonga ya Mika aliyoifanya wakati wa nyumba ya Mungu huko Shilo.

generated on Tue Oct 24 10:45:40 2023

Judges 18:1

Siku hizo ... miongoni mwa makabila ya Israeli
Haya ni maelezo juu ya Israeli na watu wa kabila la Dani.

Siku hizo
Hii inaonesha mwanzo wa tukio katika simulizi.

hawakupokea urithi wowote kutoka
"hawakupokea ardhi kama urithi"

kutoka kwa idadi yote ya kabila lao
"idadi yote" inamaanisha watu wa kabila lile.

wenye ujasiri
"wenye uzoefu wa kupigana"

ili kukagua ardhi kwa miguu
"miguu" inamaanisha kutembea.

Sora
Hili ni jina la mji.

Eshtaoi
Hili ni jina la mji.

Mika
Hili ni jina la mtu.

Judges 18:3

walitambua maneno ya Mlawi
Walimtambua yule mtu kwa namna alivyoongea.

Judges 18:7

Laishia
Hili ni jina la mji.

Hapakuwa na mtu aliyewashinda katika nchi hiyo
"Hapakuwa na adui yeyote aliyeishi kwenye nchi yao na kuwashinda"

hawakuwa na ushirikiano na mtu yeyote
"hawakuwa na mawasiliano na mtu yeyote wa nje" Hii inamaanisha kuwa walikuwa mbali sana na miji mingine.

Zora
Hili ni jina la mji.

Eshtaol
Hili ni jina la mji.

Judges 18:9

Je hamfanyi kitu?
Hili ni swali lenye maana ya kuwa mnapaswa kufanya jambo. "Mnapaswa kuchukua hatua sasa"

Msiwe wavivu kushambulia
"Shambulieni haraka"

nchi ni pana
"Nchi ni kubwa"

hapajapungukiwa kitu chochote duniani
"tutakuwa na kila kitu tunachokitaka"

hakujapungukiwa
"kuna kila kitu"

Judges 18:11

Watu mia sita
"watu 600"

Kiriath-yearimu
Hili ni jina la mji.

Mahane Dani
Hili ni jina la mji.

hata leo
Hii inamaanisha kuwa kitu kile kipo vile vile. "na mpaka leo ndio jina lake"

Judges 18:13

Laisha
Hili ni jina la mji.

Je, mnajua kwamba katika nyumba hizi kuna efodi ... sanamu za chuma? Amua utakachofanya.
Watu watano waliuliza hili swali kama njia ya kupendekeza na kuwahimiza wenzao ili waibe zile sanamu.

Judges 18:15

Wakarudi huko
"wakarudi"

wakamsalimu
"wakamsalimu Mlawi"

Wadani mia sita
"Wadani 600"

Judges 18:17

Watu mia sita
"Watu 600"

Judges 18:19

Je, ni bora kuwa wewe kuhani kwa ajili ya nyumba ya mtu mmoja ... jamaa katika Israeli?
"Ni vizuri kwako kuwa kuhani wakabila na jamaa wa Israeli kuliko kuwa kuhani wa mtu mmoja"

generated on Tue Oct 24 10:45:40 2023

Moyo wa kuhani ulifurahi
"Kuhani alifurahi"

Judges 18:21

Wameweka watoto wadogo mbele yao wenyewe
Walisafiri kwa namna hii ili kuwalinda watoto.

umbali mzuri
Huu sio umbali mrefu lakini unatosha kupima namna mnavyoendelea.

watu waliokuwa ndani ya nyumba zilizo karibu na nyumba ya Mika waliitwa
"Mika aliwaita watu waliokuwa wakiishi katika nyumba zilizokuwa karibu na nyumba yake"

wakawafikia Wadani
"waliwakimbilia Wadani na wakawafikia"

wakageuka
"Wadani wakageuka"

Kwa nini mmewaita pamoja?
"Msingewaita watu wenu pamoja ili kutukimbiza"

mmewaita pamoja
"mmewaita watu hawa pamoja"

Judges 18:24

miungu niliyoifanya
Mika hakuitengeneza miungu lakini fundi aliitengeneza.

Je, nina nini tena?
"sijabakiwa na kitu" au "mmechukua kila kitu ambacho ni muhimu kwangu"

Unawezaje kuniuliza, 'Ni nini kinachokusumbua?
Mika anauliza hili swali akiwa na maana kuwa Wadani wanafahamu kitu kinachomsumbua.

Usiruhusu tusikie chochote unachosema
"Usirihusu tukagundua chochote ulichozungumza" au "usiseme chochote juu ya hili"

Kusikia ukisema chochote
"kukusikia ukisema chochote juu ya swala hili"

familia yako mtauawa
"na kuiuwa familia yako"

wakaenda zao
Hii ina maana ya kuwa wakaendelea na safari yao.

walikuwa na nguvu sana juu yake
Wadani walikuwa na nguvu sana juu ya Mika na watu wake.

Judges 18:27

kile alichokifanya Mika
Mika hakuitengeneza miungu lakini fundi aliitengeneza.

Laisha
Hili ni jina la mji.

kwa upanga
"upanga" unawakilisha upanga au silaha nyingine zinazotumiwa na askari vitani.

hawakuwa na uhusiano na mtu yeyote
Hii inamaanisha kuwa walikuwa wakiishi mbali na miji mingine hivyo walikuwa mbali na watu.

Beth Rehobu
Hili ni jina la mji.

Judges 18:30

Yonathani ... Gershomu ... Musa
Hili ni jina la Mlawi aliyekuwa kuhani wa Mika.

mpaka siku ya uhamisho wa nchi.
Hii ina maana ya kipindi ambacho watu wa Dani wachukuliwa mateka na adui zao. "mpaka siku ambayo adui waliiteka nchi yao"

aliyoifanya
Mika hakuitengeneza miungu lakini fundi aliitengeneza.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Katika siku hizo, wakati hakuna mfalme katika Israeli, kulikuwa na mtu, Mlawi, aliyekuwa akiishi kwa muda kidogo katika eneo la mbali zaidi ya nchi ya Efraimu. Alijichukulia mwanamke, masuria kutoka Bethlehemu huko Yuda. **2** Lakini mkewe hakuwa mwaminifu kwake; akaondoka na kurudi nyumbani kwa baba yake huko Bethlehemu ya Yuda. Alikaa huko kwa muda wa miezi minne. **3** Kisha mumewe akaondoka na kumfuata ili kumshawishi arudi. Mtumishi wake alikuwa pamoja naye, na punda wawili. Akamleta nyumbani kwa baba yake. Baba wa msichana alipomwona, alifurahi. **4** Baba mkwe wake, baba wa msichana, alimshawishi kukaa siku tatu. Walikula na kunywa, na walikaa usiku huko. **5** Siku ya nne waliamka mapema na alijiandaa kuondoka, lakini baba wa msichana akamwambia mkwewe, "Jipe nguvu na mkate kidogo, kisha unaweza kwenda." **6** Basi hao wawili wakaketi kula na kunywa pamoja. Kisha baba ya msichana akasema, "Tafadhali uwe tayari kukaa usiku huu na kuwa na wakati mzuri.' **7** Mlawi alipoinuka ili aondoke, baba wa mwanamke huyo alimwomba akae, hivyo alibadili mpango wake na akalala usiku tena. **8** Siku ya tano aliamka mapema kuondoka, lakini baba wa msichana akasema, 'Jitie nguvu mwenyewe, na kusubiri mpaka alasiri.' Kwa hiyo hao wawili wakala chakula. **9** Mlawi na suria wake na mtumishi wake wakainuka ili kuondoka, baba mkwe wake, baba wa msichana akamwambia, "Angalia, sasa mchana unaelekea jioni. Tafadhali kaa usiku mwingine, na uwe na wakati mzuri. Unaweza kuamka kesho mapema na kurudi nyumbani." **10** Lakini Mlawi hakuwa tayari kukaa usiku. Aliamka na kuondoka. Akaenda kuelekea Yebusi (hiyo ni Yerusalemu). Alikuwa na pande mbili za punda-na masuria wake alikuwa pamoja naye. **11** Walipokuwa karibu na Yebusi, siku hiyo ilikuwa imeenda mno, na mtumishi akamwambia bwana wake, Haya, tupate kwenda kwa mji wa Wayebusi, tukakae ndani yake usiku huu. **12** Bwana wake akamwambia, "Hatuwezi kwenda katika mji wa wageni ambao si wa wana wa Israeli." Tutakwenda Gibea. **13** Mlawi akamwambia yule kijana, "Njoo, twende sehemu moja wapo, na tukae usiku huko Gibea au Rama." **14** Basi, wakaenda, na jua likachwea wakiwa karibu na Gibea, katika eneo la Benyamini. **15** Wakageuka huko ili wawezenkukaa usiku huko Gibea. Naye akaingia na kukaa katika njia kuu ya jiji, maana hakuna mtu aliyewaingiza nyumbani kwake usiku. **16** Lakini mtu mzee alikuwa akija kutoka kazini kwake katika shamba jioni hiyo. Alikuwa kutoka mlima wa Efraimu, naye alikuwa akikaa kwa muda huko Gibea. Lakini watu wanaoishi mahali hapo walikuwa Wabenyamini. **17** Aliinua macho na kumwona msafiri katika njia kuu ya jiji. Huyo mzee akasema, "Unakwenda wapi? Unatoka wapi?" **18** Mlawi akamwambia, "Tunaenda kutoka Betelehemu ya Yuda mpaka sehemu ya mbali zaidi ya nchi ya kilima ya Efraimu, ambako mimi hutoka. Nilikwenda Bethlehemu huko Yuda, nami nenda nyumbani mwa Bwana; lakini hakuna mtu atakayenichukua nyumbani kwake. **19** Tuna nyasi za kulisha punda zetu, na kuna mkate na divai kwa ajili yangu na mtumishi wako mwanamke hapa, na kwa kijana huyu pamoja na watumishi wako. Hatujapungukiwa chochote. ' **20** Huyo mzee akawasalimu, "Amani iwe na wewe! Nitakupatia mahitaji yako yote. Usikae usiku tu katika njia kuu." **21** Basi huyo mtu akamleta Mlawi nyumbani kwake, akawalisha punda. Wakaosha miguu yao na kula na kunywa. **22** Walipokuwa wakifurahisha mioyo yao, watu wengine wa jiji, watu wasiokuwa na maana, walizunguka nyumba, wakipiga mlango. Wakamwambia yule mzee, mwenye nyumba, wakisema, "Mtoe mtu aliyeingia nyumbani kwako, ili tuweze kufanya mapenzi naye." **23** Yule mtu, mwenye nyumba, akawajia, akawaambia, "Hapana, ndugu zangu, tafadhali msifanye jambo baya! Kwa kuwa mtu huyu ni mgeni nyumbani kwangu, musifanye jambo hili baya!" **24** Angalia, binti yangu bikira na masuria wake hawa hapa. Ngoja niwalete sasa. Wapuuze na kufanya nao chochote mnachopenda. Lakini msifanyie jambo hili mbaya kwa mtu huyu!" **25** Lakini watu hawakumsikiliza, kwa hiyo huyo mwanamume akamshika yule mwanamke, akamleta nje. Walimkamata, wakambaka, na kumtendea uovu usiku mzima, na asubuhi wakamruhusu aende. **26** Asubuhi mwanamke alikuja akaanguka chini ya mlango wa nyumba ya mtu ambapo bwana wake alikuwa, na yeye akalala pale mpaka kulipokucha. **27** Bwana wake akaondoka asubuhi na kufungua milango ya nyumba, akatoka kwenda njiani. Aliweza kumwona mwanamke wake amelala pale mlangoni, mikono yake ikiwa juu ya kizingiti. **28** Mlawi akamwambia, "Simama twende." Lakini hakujibiwa. Alimuweka juu ya punda, na huyo mtu akaondoka nyumbani. **29** Mlawi alipofika nyumbani kwake, akachukua kisu, naye akamshika suria wake, akamkataa, mguu kwa mguu, akafanya vipande kumi na viwili, akapeleka vipande kila mahali katika Israeli. **30** Wote waliona hili wakasema, "Kitu hicho hakijawahi kufanyika au kuonekana tangu siku ambayo watu wa Israeli walikuja kutoka nchi ya Misri mpaka leo. Fikiria juu ya hili! Tupe ushauri! Tuambie nini cha kufanya!"

generated on Tue Oct 24 10:45:40 2023

Judges 19:1

Katika siku hizo
Hii inaonesha mwanzo wa tukio lingine katika simulizi.

mbali
"mbali na mahali ambapo watu wengi waliishi"

hakuwa mwaminifu kwake
Hii inamaanisha kuwa hakuwa mwaminifu katika mahusiano yao na alianza kulala na wanaume wengine.

Judges 19:3

alimshawishi kukaa
"alizungumza naye ili aamue kukaa"

Judges 19:5

alijiandaa
Mlawi alijiandaa

Jipe nguvu na mkate kidogo
"Mkate" inamaanisha chakula. "Kula chakula kidogo ili upate nguvu ya kusafiri"

Tafadhali uwe tayari kukaa usiku
"Tafadhali kaa tena usiku huu"

Judges 19:7

Jitie nguvu mwenyewe, na usubiri mpaka alasiri
Baba mkwe alitoa mawazo kuwa ajipe nguvu kwa kula chakula. Pia alimuomba asubirie mpaka alasiri ndipo aondoke.

Judges 19:9

sasa mchana unaelekea jioni
"siku inakaribia kuisha" au "jioni inakaribia"

Judges 19:10

hiyo ni Yerusalemu
"Ambayo baadae iliitwa Yerusalemu"

Alikuwa na saruji katika punda
"Aliweka saruji katika punda wake wawili"

Njoo
"Nafikiri"

Tupate kwenda
Hii ina maana ya kupumzika na kusimama mahali katikati ya safari.

Judges 19:12

Tupate kwenda
Hii ina maana ya kupumzika na kusimama mahali katikati ya safari.

Njoo
"Nafikiri"

Judges 19:14

Wakageuka huko
Hii ina maana ya kupumzika na kusimama mahali katikati ya safari.

Naye akaingia
"Naye" inamzungumzia Mlawi lakini pia inazungumzia pamoja na watumishi wake na suria wake.

aliyewaingiza nyumbani kwake
"atakayenikaribisha nyumbani kwake usiku huo"

Judges 19:16

Wabenyamini
Hawa ni uzao wa Benyamini.

Aliinua macho
Hapa mtu aliangalia kwa makini kuona kilichopo pembeni yake. "alitizama juu"

Njia kuu ya mji
Ni sehemu ya soko ambayo watu hukusanyika wakati wa mchana, ni njia kuu za mji.

Judges 19:18

atakayenichukua nyumbani kwake
"atakayenikaribisha nyumbani kwake"

atakayenichukua
Hapa Mlawi alikuwa anamaanisha yeye pamoja na watumishi wake na masuria wake.

na kuna mkate na divai
"na kuna chakula cha kutosha na vinywaji"

yangu na mtumishi wako mwanamke hapa, na kwa kijana huyu pamoja na watumishi wako.
Mlawi anazungumza juu yake pamoja na wengine kama watumishi.

Hatujapungukiwa chochote
"Tuna kila kitu"

Judges 19:20

Usikae
Neno hili linasisitiza kuwa hakutaka Mlawi akae.

generated on Tue Oct 24 10:45:40 2023

Njia kuu
Hii inamaanisha njia kuu za mji pia ni sehemu ya soko ambayo watu hukusanyika wakati wa mchana.

akamleta Mlawi nyumbani kwake
Hii inamaanisha kuwa akamkaribisha Mlawi ashinde nyumbani kwake usiku ule.

Judges 19:22

watu ... walizunguka nyumba
Watu wengi walizunguka pande zote za numba"

Judges 19:24

Angalia
"Sikiliza"

Lakini watu hawakumsikiliza
"watu hawakukipokea kile walichopewa"

huyo mwanamume akamshika yule mwanamke
"Mlawi akamshika mwanamke wake"

Asubuhi
"jua lilipoanza kuchomoza"

huyo mwanamume akamshika yule mwanamke
"mpaka jua lilipochomoza kabisa"

Judges 19:27

Lakini hakujibiwa
Mwanamke hakujibu chochote kwa sababu alikuwa amekufa.

Judges 19:29

Mguu kwa mguu
Mwandishi anatumua maneno haya kuonesha ni kwa namna gani Mlawi aliugawa mwili wa yule mwanamke vipande vipande.

Vipande kumi na mbili
"Vipande 12"

akapeleka vipande kila mahali katika Israeli
"akapeleka kila kipande maeneo tofauti katika Israeli"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ndipo watu wote wa Israeli wakatoka kama mtu mmoja, toka Dani mpaka Beer-sheba, pamoja na nchi ya Gileadi; nao wakakusanyika mbele za Bwana huko Mispa. **2** Viongozi wa watu wote, wa kabila zote za Israeli, wakachukua nafasi zao kwenye kusanyiko la watu wa Mungu-watu 400, 000 waendao kwa miguu, ambao walikuwa tayari kupigana na upanga. **3** Basi wana wa Benyamini waliposikia kwamba watu wa Israeli walikuwa wamepanda Mispa. Wana wa Israeli wakasema, "Tuambieni ni kwa namna gani huu uovu umefanyika." **4** Mlawi, mume wa mwanamke aliyeuawa, akajibu, Nilikuja Gibea katika nchi ya Benyamini, mimi na suria wangu, ili tulale. **5** Wakati wa usiku, viongozi wa Gibea walinishambulia, wakizunguka nyumba na wakakusudia kuniua. Walimkamata na kumbaka suria wangu, naye akafa. **6** Nilimchukua suria wangu na kumkata mwili wake vipande vipande, na kuweka katika kila nchi ya urithi wa Israeli, kwa sababu wamefanya uovu huo na upumbavu katika Israeli. **7** Sasa, ninyi Waisraeli wote, toeni maneno na ushauri wenu hapa." **8** Watu wote wakaondoka pamoja kama mtu mmoja, wakasema, Hakuna hata mmoja wetu atakayeenda hemani kwake, wala hakuna hata mmoja wetu atakayerudi nyumbani kwake. **9** Lakini sasa hivi ndivyo tutakavyoifanyia Gibea tutaishambulia kama kura inavyotuongoza. **10** Tutachukua watu kumi katika mia moja katika makabila yote ya Israeli, na mia moja katika elfu, na elfu moja katika elfu kumi, kuwapa chakula kwa ajili ya watu hawa, ili waweze kufika Gibea katika Benyamini, watawaadhibu kwa uovu wao waliofanya katika Israeli. **11** Basi askari wote wa Israeli wakakusanyika juu ya mji, kama mtu mmoja. **12** Makabila ya Israeli waliwatuma watu kwa kabila lote la Benyamini, wakisema, "Uovu huu uliofanywa kati yenu ni nini? **13** Kwa hiyo, tupeni watu hao waovu wa Gibea, tupate kuwaua, na hivyo tutaondoa kabisa uovu huu kutoka kwa Israeli." Lakini Wabenyamini hawakusikiliza sauti ya ndugu zao, watu wa Israeli, **14** Ndipo wana wa Benyamini wakakusanyika kutoka mijini kwenda Gibea, wakajiandaa kupigana na wana wa Israeli. **15** Watu wa Benyamini wakakusanya kutoka miji yao ili kupigana siku ile, askari elfu ishirini na sita waliopangwa kupigana na upanga. Walakini, kuna watu mia saba waliochaguliwa kutoka kwa wenyeji wa Gibea. **16** Miongoni mwa askari wote hawa walikuwa watu mia saba waliochaguliwa ambao walikuwa wenye shoto. Kila mmoja wao angeweza kupiga unywele kwa mawe na asikose. **17** Watu wa Israeli, bila kuhesabu namba kutoka kwa Benyamini, walikuwa na watu 400, 000 waliokuwa wamejifunza kupigana na upanga. Wote hawa walikuwa watu wa vita. **18** Watu wa Israeli waliondoka, wakaenda Betheli, wakaomba ushauri kutoka kwa Mungu. Wakauliza, "Ni nani kwanza atakayewaangamiza watu wa Benyamini kwa ajili yetu?" Bwana akasema, "Yuda atashambulia kwanza." **19** Watu wa Israeli waliamka asubuhi na wakahamisha kambi yao karibu na Gibea. **20** Watu wa Israeli walikwenda kupigana na Benyamini. Wakaweka nafasi zao za vita dhidi yao huko Gibea. **21** Watu wa Benyamini wakatoka Gibea, nao wakawaua watu elfu ishirini na mbili wa jeshi la Israeli siku ile. **22** Wana wa Israeli walijitia nguvu wenyewe, na wakaunda mstari wa vita mahali pale walipokwisha kuchukua nafasi siku ya kwanza. **23** Na wana wa Israeli wakaenda, wakalia mbele za Bwana hata jioni. Walitaka mwongozo kutoka kwa Bwana "Je, tunapaswa kwenda tena kupigana na ndugu zetu, watu wa Benyamini?" Naye Bwana akasema, "Wapigeni!" **24** Basi watu wa Israeli wakapigana na askari wa Benyamini siku ya pili. **25** Siku ya pili, Benyamini alitoka kupigana nao kutoka Gibea, nao wakawaua watu wa Israeli elfu kumi na nane. Wote walikuwa watu ambao walijifunza kupigana na upanga. **26** Basi askari wote wa Israeli na watu wote wakaenda Betheli, wakalia, wakakaa mbele za Bwana; nao wakafunga siku hiyo hata jioni, wakatoa sadaka za kuteketezwa na sadaka za amani mbele za Bwana. **27** Wana wa Israeli wakamwomba Bwana, - kwa sababu ya sanduku la agano la Mungu lilikuwapo siku hizo; **28** na Finehasi, mwana wa Eleazari, mwana wa Haruni, aliyekuwa akihudumia mbele ya sanduku siku hizo. "Je twende vitani tena dhidi ya watu wa Benyamini, ndugu zetu, au tuache?" Bwana akasema, "Wapigeni, kwa maana kesho nitawasaidia kuwashinda. **29** Basi Israeli akaweka watu mahali pa siri karibu na Gibea. **30** Watu wa Israeli wakapigana na wana wa Benyamini kwa siku ya tatu, nao wakajenga vita vyao juu ya Gibea, kama walivyotangulia. **31** Watu wa Benyamini wakaenda kupigana na watu, nao wakachukuliwa mbali na mji. Walianza kuua baadhi ya watu. Kulikuwa na watu thelathini wa Israeli ambao walikufa katika mashamba na barabara. Njia moja ilienda Betheli, na nyingine ikaenda Gibea. **32** Ndipo wana wa Benyamini wakasema, "Wameshindwa na wanatukimbia, kama hapo awali." Lakini askari wa Israeli wakasema, "Hebu tukimbie na kuwavuta mbali na mji hadi barabarani." **33** Watu wote wa Israeli waliondoka kutoka mahali pao na wakajipanga kwa vita huko Baal-Tamari. Basi askari wa Israeli waliokuwa wakijificha mahali pa siri walikimbia kutoka Maare-Geba. **34** Wakatoka juu ya Gibea watu kumi elfu waliochaguliwa kutoka Israeli yote, na vita vilikuwa kali, lakini Wabenjamini hawakujua kwamba msiba ulikuwa karibu nao. **35** Bwana akamshinda Benyamini mbele ya Israeli. Siku hiyo, askari wa Israeli waliwauawa watu wa Benyamini 25, 100. Wote hawa waliokufa walikuwa wale waliokuwa wamejifunza kupigana na upanga. **36**

generated on Tue Oct 24 10:45:40 2023

Basi askari wa Benyamini waliona wameshindwa. Wana wa Israeli walikuwa wametoa ardhi kwa Benyamini, kwa kuwa walikuwa wakihesabu watu waliowaweka katika nafasi zilizofichwa nje ya Gibea. **37** Ndipo watu waliokuwa wameficha wakainuka na haraka na wakamkimbia Gibea. Nao wakauawa kila mtu aliyeishi mjini kwa upanga wao. **38** Ishara iliyopangwa kati ya askari wa Israeli na watu waliojificha kwa siri itakuwa wingu kubwa la moshi litatokea nje ya mji. **39** Ishara ilipokuja askari wa Israeli wakageuka kutoka kwenye vita. Basi Benyamini wakaanza kushambulia na wakawaua watu wa Israeli thelathini, wakasema, "Hakika wanapigwa mbele yetu, kama katika vita vya kwanza." **40** Lakini wakati nguzo ya moshi ilipoanza kuinuka nje ya mji, Wabenjamini waligeuka na kuona moshi ukitanda mbinguni kutoka mji mzima. **41** Ndipo watu wa Israeli wakawageuka. Wana wa Benyamini waliogopa, kwa sababu waliona kwamba maafa yaliwajia. **42** Basi wakakimbia kutoka kwa wana wa Israeli, kuelekea njia ya jangwani. Lakini vita viliwapata. Askari wa Israeli walitoka mijini na wakawaua pale waliposimama. **43** Waliwalzungukia wana wa Benjamini na wakawafuata. Nao wakawakanyaga huko Noha, wakawaua mpaka upande wa mashariki wa Gibea. **44** Kutoka kabila la Benyamini, watu kumi na nane elfu walikufa, wote walikuwa wanaume waliojulikana katika vita. **45** Wakageuka na kukimbia kuelekea jangwani hadi mwamba wa Rimoni. Waisraeli waliuawa zaidi ya elfu tano kati yao barabarani. Waliendelea kuwafuata, wakifuata kwa njia kuu kwenda Gidomu, na huko waliuawa elfu mbili zaidi. **46** Askari wote wa Benyamini walioshuka siku hiyo walikuwa watu ishirini na tano waliokuwa wamejifunza kupigana kwa upanga; wote walikuwa wanajulikana katika vita. **47** Lakini watu mia sita wakageuka na kukimbilia jangwani, kuelekea mwamba wa Rimoni. Wakakaa katika mwamba wa Rimoni kwa muda wa miezi minne. **48** Askari wa Israeli waliwarudia watu wa Benyamini na wakawashinda na kuwaua-mji mzima, ng'ombe, na kila kitu walichopata. Pia walichoma moto kila mji katika njia yao.

Judges 20:1

mtu mmoja
Hii inazungumzia kundi la watu ambalo lipo kama mtu mmoja.

Dani mpaka Beer-sheba
Hii ni nchi kwa ujumla.

Mungu-watu 400,000 waendao kwa miguu
"Mungu na pia askari 400,000 walikuja"

tayari kupigana
"wenye uwezo wa kupigana." Hawakupigana wao kwa wao.

Judges 20:3

Sasa
Mwandishi anatuambia taarifa ya ni kitu gani wanachokifahamu Wabenyamini.

wamepanda Mispa
Mispa ilikuwa juu ya milima.

Ili tulale
"tukae usiku huu"

Judges 20:5

uovu na upumbavu
Huu ni uovu.

Sasa
Hili neno limetumika kuonesha mwisho wa maneno ya Mlawi

toeni maneno na ushauri wenu hapa
"amueni ni nini kifanyike kuhusu jambo hili"

Judges 20:8

kama mmoja
Hii inazungumzia kundi la watu ambalo lipo kama mtu mmoja.

Hakuna hata mmoja wetu atakayeenda hemani kwake ... hakuna hata mmoja wetu atakayerudi nyumbani kwake
Sentensi hizi mbili zina maana moja na hapa zinaonesha msisitizo. "Tutakaa hapa wote"

Lakini sasa
Maneno haya yanaonesha ni kitu gani watu walikuwa wanazungumza.

kama kura inavyotuongoza
Hii inahusisha kuzungusha mawe madogo ili kujua Mungu anataka nini.

Judges 20:10

watu kumi katika mia moja ... mia moja katika elfu ... elfu moja katika elfu kumi
"Watu 10 katika 100 ... 100 katika 1,000 .... 1,000 katika 10,000"

Chakula
"mahitaji"

wakakusanyika juu ya mji
"Wakakusanyika pamoja ili kuuvamia mji"

generated on Tue Oct 24 10:45:40 2023

Judges 20:12

tupate kuwaua
"kuwaua"

sauti ya ndugu zao
"Sauti" inawakilisha ujumbe uliosemwa. "Kile ambacho ndugu yao alikisema"

Judges 20:15

Ishirini na sita elfu
"26,000"

Mia saba
"700"

shoto
Mtu mwenye shoto ni mtu mwenye uwezo wa kutumia mkono wake wa kushoto vizuri kuliko wa kulia.

angeweza kupiga unywele kwa mawe na asikose
"anaweza kupiga kwa kutumia jiwe vizuri"

Judges 20:17

Bila kuhesabu
"bila kujumuishwa"

wakaomba ushauri kutoka kwa Mungu
Wakamuomba Mungu awaambie ni nini cha kufanya"

Judges 20:19

wakahamisha kambi yao karibu na Gibea
"wakatoka na kutazamana na Gibea"

Elfu ishirini na mbili
"22,000"

Judges 20:22

walijitia nguvu wenyewe
Walijipa moyo wenyewe.

wakaunda mstari wa vita
Waisraeli waliandaa mistari yao ya kivita kwa ajili ya siku iliyofuata ya mapigano.

Walitaka mwongozo kutoka kwa Bwana
Kuhani alitegemea mapenzi ya Mungu.

Judges 20:24

Elfu kumi na nane
"18,000"

Judges 20:26

Mbele za Bwana
"kwenye uwepo wa Bwana"

Judges 20:27

wa sababu ya sanduku la agano la Mungu ... akihudumia mbele ya sanduku siku hizo
Mwandishi anatueleza ni kwa namna gani watu waliomba msaada kwa Bwana.

lilikuwapo siku hizo
"lilikuwepo Batheli siku hizo"

akihudumia mbele ya sanduku
"akihudumu kama kuhani mbele ya sanduku"

Wapigeni
"Wapigeni jeshi la Benyamini"

Judges 20:29

Israeli akaweka watu
"Israeli" inamaanisha watu wa Israeli. "Waisraeli"

mahali pa siri
"kwa kuvamia"

Judges 20:31

kupigana na watu
"Kupigana dhidi ya watu wa Israeli"

wakachukuliwa mbali na mji
"Watu wa Israeli wakawachukua nje ya mji"

Walianza kuua baadhi ya watu
"Watu wa Benyamini wakaanza kuwaua baadhi ya watu wa Israeli"

Judges 20:32

kama hapo awali
"kama hapo mwanzo"

Baal-Tamari
Hili ni jina la mji.

Maare-Geba
Hili ni jina la mahali.

Judges 20:34

Elfu kumi
"10,000"

waliochaguliwa
"Askari waliofundishwa vizuri"

msiba ulikuwa karibu nao
"muda si mrefu wataangamizwa kabisa"

generated on Tue Oct 24 10:45:40 2023

Judges 20:36

Wana wa Israeli walikuwa wametoa ardhi kwa Benyamini, kwa kuwa walikuwa wakihesabu watu waliowaweka katika nafasi zilizofichwa nje ya Gibea.
Sentensi hii mpaka mstari wa 41 unaelezea ni kwa namna gani uvamizi ulisababisha Wabenyamini kushindwa.

wametoa ardhi kwa Benyamini
"Waliwaruhusu Wabenyamini kusogea mbele"

walikuwa wakihesabu watu
Waliwaamini watu wao.

Judges 20:39

Taarifa ya jumla:
mstari huu unaelezea ni kwa namna gani uvamizi ulisababisha Wabenyamini kushindwa.

wakageuka kutoka kwenye vita
"wakaondoka vitani"

wanapigwa mbele yetu
"tumewapiga wao"

Judges 20:40

Taarifa ya jumla:
mstari huu unaendelea kuelezea ni kwa namna gani uvamizi ulisababisha Wabenyamini kushindwa.

maafa
"majanga" au "matatizo"

yaliwajia
"yaliwapata"

Judges 20:42

Lakini vita viliwapata
"Lakini hawakuweza kuikimbia vita"

Judges 20:43

Noha
Hili ni jina la mahali.

Nao wakawakanyaga
"wakawaharibu kabisa"

wakawaua
"waliwaua walipokuwa wakikimbia"

Kumi na nane elfu
"18,000"

waliojulikana
"waliopigana kwa ujasiri katika vita"

Judges 20:45

Wakageuka na kukimbia
"Wabenyamini waliobakia waligeuka na kukimbia"

Elfu tano ... elfu mbili
"5,000 ... 2,000"

Gidomu
Hili ni jina la sehemu.

Elfu ishirini na tano
"25,000"

Judges 20:47

Mia sita
"600"

waliwarudia watu wa Benyamini
Watu hawa wa Benyamini ni wale waliokuwepo katika mji.

mji mzima
"mji" inamanisha watu wa mji ule. "kila mtu aliyekuwepo mjini"

katika njia yao
Hii inaelezea kila kitu walichokikuta walipokuwa wakielekea mjini.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Sasa watu wa Israeli walikuwa wameahidi huko Mispa, "Hakuna hata mmoja wetu atakayempa binti
yake kuolewa na Mbenyamini." **2** Ndipo watu wakaenda Betheli, wakakaa huko mbele ya Mungu hata
jioni; wakalia kwa sauti kubwa. **3** Walipiga kelele, "Kwa nini, Bwana, Mungu wa Israeli, amefanya jambo
hili kwa Waisraeli, kwamba moja ya makabila yetu linapotea leo?" **4** Siku iliyofuata watu waliamka
mapema na wakajenga madhabahu huko na kutoa sadaka za kuteketezwa na sadaka za amani. **5** Watu wa
Israeli wakasema, "Ni nani kati ya kabila zote za Israeli hawakuja katika mkutano wa Bwana?" Kwa kuwa
walikuwa wamefanya ahadi muhimu juu ya mtu yeyote ambaye hakuja kwa Bwana huko Mispa.
Wakasema, "Hakika yeye atauawa." **6** Watu wa Israeli walikuwa na huruma kwa ndugu yao Benyamini.
Wakasema, "Leo hii kabila moja limekatiliwa mbali kutoka Israeli. **7** Ni nani atakayewapa wale
walioachwa wake, kwa kuwa tumeahidi kwa Bwana kwamba hatuwezi kuwaruhusu yeyote kati yao aoe
binti zetu?" **8** Wakasema, "Ni nani kati ya kabila za Israeli hawakuja kwa Bwana huko Mispa? Ilionekana
kuwa hakuna mtu aliyekuja kwenye mkusanyiko kutoka Jabeshi-Gileadi. **9** Kwa maana watu walipokuwa
wamepangwa kwa utaratibu, tazama, hakuna hata mmoja wa wenyeji wa Yabeshi Gileadi. **10** Mkutano huo
uliwatuma watu kumi na wawili wa watu wao wenye ujasiri kwa maagizo ya kwenda Jabeshi-gileadi na
kuwaangamiza, na kuwaua, hata wanawake na watoto. **11** "Fanya hivi unapaswa kuua kila mume na kila
mwanamke aliyelala na mwanaume." **12** Watu wale walikuta watu kati ya hao waliokaa Yabeshi-gileadi,
wanawake mia nne ambao hawakulala na mwanaume, wakawapeleka kwenye kambi huko Shilo, huko
Kanaani. **13** Mkutano wote ukatuma ujumbe na kuwaambia watu wa Benyamini waliokuwa kwenye
mwamba wa Rimoni kwamba walikuwa wanawapa amani. **14** Wabenyamini walirudi wakati huo na
walipewa wanawake wa Yabeshi Gileadi, lakini hapakuwa na wanawake wa kutosha kwa wote. **15** Watu
waliomboleza kwa kile kilichotokea Benyamini, kwa kuwa Bwana alifanya mgawanyiko kati ya makabila
ya Israeli. **16** Kisha wakuu wa mkutano wakasema, "Tutafanyaje ili Wabenyamini wapate wake, kwa kuwa
wanawake wa Benyamini wameuawa?" **17** Wakasema, 'Lazima kuwe na urithi kwa Wabenyamini
waliosalia, ili kabila lisiharibiwe kutoka Israeli. **18** Hatuwezi kuwapa wake kutoka kwa binti zetu, kwa
kuwa wana wa Israeli walikuwa wametoa ahadi, 'Na alaaniwe mtu atakayempa Benyamini mke.'" **19**
Wakasema, "Mnajua kuwa kuna sikukuu kwa Bwana kila mwaka huko Shilo (ambayo ni kaskazini ya
Betheli, mashariki ya barabara inayopanda kutoka Betheli hadi Shekemu, na kusini mwa Lebona). **20**
Wakawaagiza wana wa Benyamini, wakisema, "Nendeni, mjifiche kwa siri, na kusubiri katika mashamba
ya mizabibu. **21** Tazama wakati ambapo wasichana kutoka Shilo watatoka kucheza, Tokeni nje ya mizabibu
na kila mmoja wenu anapaswa kunyakua mke kutoka kwa wasichana wa Shilo, kisha kurudi kwenye nchi
ya Benyamini. **22** Wakati baba zao au ndugu zao watakapokuja kutupinga, tutawaambia, 'Tupeni neema!
Waache wabaki kwa sababu hatukupata wake kwa kila mtu wakati wa vita. Na ninyi hamna hatia juu ya
ahadi, kwa sababu hamkuwapa wao binti zenu.'" **23** Watu wa Benyamini walifanya hivyo. Walichukua idadi
ya wake waliowahitaji kutoka kwa wasichana waliokuwa wakicheza, nao wakawachukua ili wawe wake
zao. Wakaenda na kurudi mahali pa urithi wao; wakajenga tena miji, na wakaishi ndani yao. **24** Kisha watu
wa Israeli wakatoka mahali hapo na kwenda nyumbani, kila mmoja kwa kabila lake na ukoo, na kila
mmoja kwa urithi wake mwenyewe. **25** Siku hizo hapakuwa na mfalme huko Israeli. Kila mtu alifanya
yaliyo sawa machoni pake mwenyewe.

Judges 21:1

Sasa watu wa Israeli walikuwa wameahidi huko ... kuolewa na Mbenyamini
Mwandishi anatuambia juu ya ahadi waliyoifanya Waisraeli kabla ya vita na Wabenyamini.

Mbenyamini
Hili ni jina la uzao wa Benyamini.

Kwa nini, Bwana, Mungu wa Israeli, amefanya jambo hili kwa Waisraeli, kwamba moja ya makabila yetu linapotea leo?
Waisraeli walitumia swali hili kuelezea ni kwa namna gani walikuwa na huzuni kubwa.

Judges 21:4

Watu wa Israeli wakasema, "Ni nani kati ya kabila zote za Israeli hawakuja katika mkutano wa Bwana?
Watu wanaukumbuka mkutano wa Waisraeli kule Mispa kabla ya kuwakamata Wabenyamini.

Kwa kuwa walikuwa wamefanya ahadi muhimu juu ya mtu yeyote ambaye hakuja kwa Bwana huko Mispa. Wakasema, "Hakika yeye atauawa."
Mwandishi anaeleza ahadi ambayo Waisraeli waliifanya huko Mispa kabla hawajakamatwa na Wabenyamini.

generated on Tue Oct 24 10:45:40 2023

Judges 21:6

ndugu yao Benyamini.
"ndugu yao Benyamini" inamaanisha uzao uliobaki wa Benjamini.

kabila moja limekatiliwa mbali kutoka Israeli
Kuharibiwa kwa kabila la Benyamini kunafananishwa na kukatiliwa mbali kutoka katika Israeli.

Ni nani atakayewapa wale walioachwa wake, kwa kuwa tumeahidi kwa Bwana kwamba hatuwezi kuwaruhusu yeyote kati yao aoe binti zetu?
Waisraeli walitaka kuwapa wake Wabenyamini waliosalia lakini ahadi waliyoiweka Mispa iliwazuia kufanya hivyo.

Judges 21:8

Jabeshi-Gileadi
Hili ni jina la mji.

watu walipokuwa wamepangwa kwa utaratibu
"watu waliokuwa wamekusanyika huko Mispa walikuwa wamepangwa"

hakuna hata mmoja wa wenyeji wa Yabeshi Gileadi
"hakuna hata mmoja wa uzao wa Yabeshi Gileadi aliyekuwepo Mispa"

Kumi na mbili elfu
"12,000"

Waueni, hata wanawake na watoto.
Mistari inayofuata inaweka mipaka juu ya maelekezo haya.

Judges 21:11

Yabeshi-gileadi
Hili ni jina la mji.

kulala na mwanaume
Hiki ni kitendo cha kuwa na uhusiano wa kimapenzi.

Wanawake mia nne
"wanawake 400"

Judges 21:13

walikuwa wanawapa amani
"Walitaka kufanya amani pamoja nao"

Yabeshi Gileadi
Hili ni jina la mji.

hapakuwa na wanawake wa kutosha kwa wote
Kulikuwa na Wabenyamini mia sita na wanawake kutoka Yabeshi Gileadi walikuwa mia nne.

alifanya mgawanyiko kati ya makabila ya Israeli.
"alisababisha makabila ya Israeli yasiwe na umoja"

Judges 21:16

Mbenyamini
Huu ni uzao wa Benyamini.

wanawake wa Benyamini wameuawa
"tumewauwa wanawake wote wa Benyamini"

Lazima kuwe na urithi ... lisiharibiwe kutoka Israeli.
Waisraeli wanaongeza chunvi tuu. Tayari walishawapa Wabenyamini wake mia nne hivyo kabila halitaharibiwa moja kwa moja.

Judges 21:18

mke kwa Benyamini
"mke kwa watu wa Benyamini"

ambayo ni kaskazini ya Betheli, mashariki ya barabara inayopanda kutoka Betheli hadi Shekemu, na kusini mwa Lebona
Haya ni maelezo yanayotolewa ili kumuwezesha msomaji kuelewa ulipo mji wa Shilo.

Lebona
Hili ni jina la mji.

Judges 21:20

kila mmoja wenu anapaswa kunyakua mke ... rudi kwenye nchi ya Benyamini
"Kila mmoja wenu anapaswa kuchukua binti toka Shilo na kisha kuondoka nao kuwapeleka kwenye nchi ya Benyamini na kuwa wake zenu"

Judges 21:22

Tupeni neema
"tuonesheni upole sisi pamoja na watu wa Benyamini"

kwa sababu hatukupata wake kwa kila mtu wakati wa vita
"kwa sababu hatukupata wake kwa kila mtu wakati wa vita na Yabeshi Gileadi"

ninyi hamna hatia ... hamkuwapa wao binti zenu
Hapa wanaambiwa watu wa Shilo. Hawakuwatoa binti zao kwa watu wa Benyamini na hivyo hawakuvunja ahadi yao ya kutokufanya hivyo.

Judges 21:23

idadi ya wake waliowahitaji
Mke mmoja kwa kila Wabenyamini mia mbili ambao hawakupewa wake kutoka Yabeshi Gileadi.

generated on Tue Oct 24 10:45:40 2023

Judges 21:25

hapakuwa na mfalme huko Israeli
"Bado Israeli haikuwa na mfalme"

yaliyo sawa machoni pake mwenyewe
"macho" inawakilisha mawazo ya mtu au fikra zake. "aliyoyaona kuwa ni sawa"

generated on Tue Oct 24 10:45:40 2023

Book: Ruth

Ruth

Chapter 1

1 Ilitokea katika siku za utawala wa majaji kuwa kulikuwa na njaa katika nchi, na mtu mmoja wa Bethelehemu ya Yuda alikwenda katika nchi ya Moabu pamoja na mke wake na watoto wake walili wa kiume. **2** Jina la mtu huyo lilikuwa Elimeleki, na jina la mke wake lilikuwa Naomi. Majina ya watoto wake wawili wa kiume waliitwa Mahiloni na Kileoni, ambao walikuwa Waefraimu wa Betherehemu ya Yuda. Waliwasili katika nchi ya Moabu na kuishi hapo. **3** Ndipo Elimeleki, mume wa Naomi, alikufa, na Naomi aliachwa na watoto wake wa kiume wawili. **4** Watoto hawa walioa wanawake wa Moabu; jina la mmoja lilikuwa Oripa, na jina la mwingine lilikuwa Ruth. waliishi huko kwa takribani miaka kumi. **5** Kisha wote Mahiloni na Kileoni walikufa, na kumuacha Naomi bila mme wake na bila watoto wake wawili. **6** Ndipo Naomi aliamua kuondoka Moabu pamoja na wake wa watoto wake na kurudi Yuda kwa sababu alikuwa amesikia katika mkoa wa Moabu kuwa Yahweh amewasaidia watu wake katika uhitaji na amewapa chakula. **7** Hivyo aliondoka sehemu aliyokuwa pamoja na wake wa watoto wake wawili, walitelemka njia kurudi kwenye nchi ya Yuda. **8** Naomi aliwaambia wake wa watoto wake, "Nendeni, mrudi, kila mmoja wenu, kwenye nyumba ya mama yake. na Mungu aonyeshe wema juu yenu, kama mlivyo onyesha wema kwao waliokufa na kwangu. **9** Mungu awajalie ninyi kupata pumziko, kila mmoja wenu katika nyumba ya mme mwingine." Kisha akawabusu, na wakapaza sauti zao na kulia. **10** Wakamwambia, "Hapana! tutarudi pamoja na wewe kwa watu wako." **11** Lakini Naomi alisema, "Rudini, wanangu! Kwa nini mtakwenda na mimi? Kwani bado nina watoto katika tumbo langu kwa ajili yenu, ili kwamba waje wawe waume zenu? **12** Rudini, wanangu, nendeni katika njia zenu wenyewe, kwa kuwa mimi ni mzee sana kuwa na mme. Kama nikisema, 'Natumaini nipate mume usiku huu,' na kisha kuzaa watoto wakiume, kwa hiyo mnaweza kusubiri mpaka wakue? **13** Mtasubiri na msiolewe sasa? Hapana, wanangu! Ina nihuzunisha zaidi, kuliko inavyo wahuzunisha ninyi, kwa sababu mkono wa Yahweh umeenda kinyume na mimi." **14** Ndipo wake wa watoto wake wakapaza sauti zao na kulia tena. Oripa alimuaga kwa kumbusu, lakini Ruth aliendelea kubaki naye. **15** Naomi alisema, "sikiliza, mwenzako amerudi kwa watu wake na miungu yake. Ruri pamoja naye." **16** lakini Ruth alisema, "Usiniache niondoke mbali nawe, kwa kuwa uendako, nitakwenda, utakapoishi, nitaishi; watu wako watakuwa watu wangu, na Mungu wako atakuwa Mungu wangu. **17** Mahali utakapofia, nitafia hapo, na hapo nitazikwa. Yahweh aniwezeshe, na hata zaidi, ikiwa kuna chochote isipokuwa kifo kamwe hakiwezi kututenganisha. **18** Naomi alipoona kuwa Ruth alikuwa ameamua kwenda naye, aliacha kubishana naye. **19** Hivyo wote wawili walisafiri mpaka walipofika mjini Bethelehemu. Kwa hiyo walipofika Bethlehemu, mji wote uliwafurahia, wanawake walisema, "Huyu ni Naomi?" **20** Lakini aliwaambia, "Msiniite Naomi. Niiteni Mchungu, kwa kuwa Mwenyezi Mungu amenitenda mambo machungu sana. **21** Nilikwenda nikiwa nimejaa, lakini Yahweh kanirudisha nyumbani nikiwa sina wote. Hivyo kwa nini mnaniita Naomi, wakati mnaona Yahweh amenihukumu, kuwa Mwenyezi Mungu amenitaabisha?" **22** Kwa hivyo Naomi na Ruth Mmoabu, mke wa mtoto wake, walirudi kutoka nchi ya Moabu. walirudi Bethrehemu mwazo wa mavuno ya shairi.

Ruth 1:1

Ikatokea
"ilikuwa"

wakati waamuzi walipo tawala
"kipindi waamuzi waliongoza Israeli"

katika nchi
"katika nchi ya Israeli"

mwanaume mmoja
"mwanaume" Hii ni namna ya kukaribisha mtu kwenye stori.

Ruth 1:3

aliachwa na wanae wawili
"Naomi alikuwa na wanae wawiili"

akachukuwa wake
"akaoa wanawake"

generated on Tue Oct 24 10:45:40 2023

kutoka wanawake wa Moabu
Wana wa Naomi walioa wanawake kutoka kabila la Moabu

jina la mmoja
"jina la mmoja wa wanawake"

Ruth 1:6

alisikia katika nchi ya Moabu
"wakati Naomi anaishi na Moabu alisikia"

Yahweh
Hili ni jina la Mungu alilo lirihidhisha kwa watu wa Agano la Kale.

alisaidia watu wake kwenye shida
Mungu aliona mahitaji yao na kutoa mavuno mazuri kwa ajili yao

Ruth 1:8

kila mmoja wenu
Naomi alikuwa anaongelea watu wawili

nyumba ya mama yenu
"kwa nyumba ya mama zenu"

alionyesha ukarimu
"alirihidhisha uaminifu"

kwa wafu
"kwa waume zenu, waliyo kufa"

kwenye nyumba ya mume mwingine
na waume zao wapya, sio mume wa mtu mwingine

Ruth 1:11

kwanini uende na mimi?
Hili ni swali lisilo itaji jibu

Bado ni wana wa kiume tumboni mwangu , ili kwamba wawe waume zenu?
Naomi anatumia hili swali kusema kuwa hana tena wana wa kiume wa kuwaoa

mzee sana kuwa na mume
Hii yaweza andikwa kwa uwazi zaidi

Ruth 1:14

wakainua sauti zao na kulia
Hii ina maana walilia kwa uchungu

sikia
"Sikia" hapa ina maana ya "chukuwa tahadhari"

Ruth 1:16

una ishi wapi
"wapi unaishi"

watu wako watakuwa watu wangu
Ruthi anaeleza kuhusu watu wa Naomi, Waisraeli

Utakapo kufa nitakufa
Hii ina onyesha matamanio ya Ruthi ya kuishi maisha yake yote sehemu moja na Naomi

Ruth 1:19

ikatokea
"ikaja kutokea"

mji wote
"kila mtu katika mji"

Ruth 1:22

Kwaiyo Naomi na Ruthi
Hii ina hitimisha

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Basi Elimeleki mme wa Naomi, alikuwa na jamaa aitwaye Boazi, aliye kuwa tajiri, na mtu maarufu. **2** Ruth, Mmoabu, alimwambia Naomi, "Ngoja niende nikakusanye mabaki ya chakula katika shamba. Nitamfuata yeyote ambaye nitapata kibali machoni pake." Hivyo naomi akamwambia, "Nenda, mwanangu." **3** Ruth alienda kuvuna kwenye shamba akiwafuata kwa nyuma wavunaji. Na kumbe ile sehemu ya shamba ilikuwa ni mali ya Boazi, aliyekuwa na mahusiano na Elimeleki. **4** Tazama, Boazi alikuja kutoka bethelehemu na kuwaambia wavunaji, "Yahweh awe nanyi." Wakamjibu, "Yahweh akubariki." **5** Ndipo Boazi akamwambia mtumishi wake aliyekuwa akiwasimamia wavunaji, "Vipi bwana huyu msichana ni wa nani?" **6** Mtumishi msimamizi wa wavunaji alijibu na kusema, "Ni msichana Mmoabu aliyerudi na Naomi kutoka nchi ya Moabu. **7** Aliniambia, 'Tafadhali niruhusu kuvuna na kukusanya mabaki ya wavunaji.' Hivyo alikuja na ameendelea kuvuna toka asubuhi mpaka sasa, isipokuwa amepumzika kidogo katika nyumba." **8** Kisha Boazi akamwambia Ruth, "Unanisikiliza, mwanangu? Usiende kuvuna kwenye shamba lingine; usiondoke shambani kwangu. Badala yake, baki hapa na wasichana wangu wa kazi. **9** Yaelekeze tu macho yako kwenye shamba ambamo wanaume wanavuna na ufuatie nyuma ya wanawake wengine. Je, sikuwaelekeza wanaume wasikuguse? Na upatapo kiu, unaweza kwenda kunywa maji kwenye mtungi ambao wanaume wamejaza." **10** Ndipo akapiga magoti mbele ya Boazi, na kugusisha kichwa chake chini. Akamwambia, "Kwa nini nimepata kibali machoni pako, hata unijali mimi mgeni?" **11** Boazi akajibu na kumwabia, "Nimekwisha ambiwa, yote uliyo yafanya tangu mme wako afariki. Umewaacha baba yako, mama, na nchi uliyozaliwa kumfuata mama mkwe wako na kuja kwa watu usiowajua. **12** Yahweh akulipe kwa matendo yako. Yahweh akulipe kwa wingi, Mungu wa Israeli, ambaye chini ya mbawa zake umepata kimbilio." **13** Ruth akasema, "Nipate kibali machoni pako, bwana wangu, kwa kuwa umenifariji, na umeongea wema kwangu, ingawa mimi sio mmoja wa watumishi wako wa kike." **14** Wakati wa chakula Boazi alimwambia Ruth, "Njoo hapa, ule baadhi ya mikate, na uchovye kipande katika divai." Alikaa kando ya wavunaji, na Boazi akampatia kiasi cha nafaka zilizo kaangwa. Ruth alikula mpaka alipotosheka na kusaza. **15** Alipoinuka kwenda kuvuna, Boazi aliamuru vijana wake, akisema, "Mwacheni avune hata katika masuke, na msimwambie lolote baya. **16** Na pia muachie baadhi ya masuke katika vifurushi kwa ajili yake, na muaache ili ayavune. Msimkemee." **17** Kwa hiyo alivuna mpaka jioni. Kisha akatenganisha nafaka na majani ambayo amevuna, nazo nafaka zilikuwa kama efa moja ya shairi. **18** Akazibeba na kwenda katika mji. Ndipo mama mkwe wake aliona kile alichokivuna. Ruth pia alimletea mama mkwe wake nafaka zilizo kaangwa alizobakiza kwenye chakula chake. **19** Mama mkwe wake akamwambia, "Umevunia wapi uliko vunia leo? Ulienda kufanyia wapi kazi? abarikiwe mtu aliye kusaidia." Ndipo Ruth akamwambia mama mkwe wake kuhusu mtu aliye miliki shamba alilokuwa akifanya kazi. Alimwambia, "Jina la mtu ambaye alimiliki shamba nililokuwa nikifanya kazi ni Boazi." **20** Naomi akamwambia Ruth, "Abarikiwe na Yahweh, ambaye hakuondoa uaminifu wake kwa walio hai na wafu." Naomi akamwambia, "Huyo mtu ni jamaa wa karibu nasi, ni jamaa yetu mkombozi." **21** Ruth Mmoabu akamwambia, "Ni kweli, aliniambia, 'Ukae karibu na vijana wangu wa kiume mpaka watakapo maliza mavuno yangu yote.'" **22** Naomi akamwambia Ruth mke wa mtoto wake wa kiume, "Ni vizuri, mwanangu, kuwa uende pamoja na wasichana wake wa kazi, ili kwamba usije pata madhara yeyote katika shamba lolote." **23** Kwa hiyo alikaa karibu na wafanyakazi wa kike ili avune mpaka mwisho wa mavuno ya shayiri na mavuno ya ngano. Na alikuwa akiishi pamoja na mama mkwe wake.

Ruth 2:1

Sasa mume wa Naomi
Hii ina tambulisha taarifa kabla ya stori kuendelea.

tajiri, wanaume mwenye ushawishi
"mtu maarufu, tajiri"

Ruthi, Wamoabu
Hapa stori inaendelea.

Wamoabu
Hii ni njia ingine ya kusema mwanamke alitoka nchi au kabila la Moabu

Ruth 2:3

Tazama, Boazi
Neno "tazama" lina ashiria tukio muhimu Boazi akija shambani

akatoka Bethilehemu
Mashamba yalikuwa ya yajatajwa umbali na Bethilehemu

kukubariki
"kukupa vitu vizuri"

generated on Tue Oct 24 10:45:40 2023

Ruth 2:5

Huyu mwanamke mdogo ni wa mwanamme gani?
Maana zinazo wezekana ni 1) Boazi alikuwa anauliza kuhusu mume wa Ruthi au 2) Boazi alikuwa anauliza wazazi au walezi

usimamizi
"muhusika wa"

Ruth 2:8

Una nisikiliza mimi, binti yangu
Hii yaweza andikwa kama amri

binti yangu
Hii ilikuwa namna ya ukarimu ya kumtaja mwanamke

Eka macho yako shambani
Macho yanawakilisha kutizama kitu

Ruth 2:10

akainama mbele za Boazi, akishika kichwa chake kwenye ardhi
Haya ni matendo ya heshima na hofu.

kwanini nimepata kibali
Ruthi anauliza swali

mgeni
Ruthi aliweka uaminifu wake kwa Mungu wa Israeli sirini, lakini alijulikana hadharani kama Mmoabu

Imeletwa kwangu
Hii yaweza andikwa kama kitenzi tendaji.

Ruth 2:13

Acha nipate kibali machoni pako
Hii yaeleza kuomba baraka

Ruth 2:14

Wakati wa chakula
Hii ina maana ya mchana

Ruth 2:15

Alipo inuka kukusanya nafaka, Boazi aliamuru vijana wake
Katika muktadha wa amri, inawezekana Ruthi alikuwa mbali sana na maelekezo ya Boazi

Alipo inuka
"Alipo inuka"

usimkeme
"usimsababishie aibu"

Ruth 2:17

maskio ya nafaka
Hii ina maana ya vitu vinavyo liwa vya nafaka

Akainua juu na kwenda mjini
Ina ashiriwa kwamba Ruthi alibeba nafaka nyumbani

mama mkwe wake aliona
Naomi aliona

Ruth 2:19

yeye abarikiwe na Yahweh
Naomi ana muuliza Mungu kumpa thawabu Boazi kwa ukarimu wake kwa Ruthi na yeye.

kwa waliyo hai
"kwa watu wanao ishi"

wafu
"watu waliyo kufa"

Ruth 2:21

Hakika, alisema kwangu
"Ata aliniambia"

kuwa karibu na vijana wangu
Boazi alikuwa anaongelea ulinzi wa kimwili vijana wake wanaweza mpa

toka na
"fanya na"

Ruth 2:23

alikuwa karibu
Ruthi alifanya kazi shambani mwa Boazi na wafanya kazi wake mchana, ili awe salama

aliishi na mama mkwe wake
Ruthi alienda kwa Naomi kulala usiku

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Naomi, mama mkwe wake, alimwambia, "Mwanangu, hainilazimu kutafuta mahali pa wewe kupumzika, ili kwamba mambo yako yaende vizuri? **2** Naye Boazi, mtu ambaye umekuwa pamoja na wasichana wake wa kazi, yeye si jamaa yetu? Tazama, jioni hii atakuwa akikung'uta shairi katika sakafu ya kupuria. **3** Kwa hiyo, oga, jipake mafuta, uvae nguo zako nzuri, na ushuke kwenda kwenye sakafu ya kupuria. Lakini usijulikane kwa mtu huyu mpaka atakapo maliza kula na kunywa. **4** Na uhakikishe kuwa, atakapo lala chini, ukumbuke mahali alipo lala ili kwamba baadaye uende kwake, ufunue miguu yake, na ulale hapo. Kisha atakuambia cha kufanya." **5** Ruth alimwambia Naomi, "Nitafanya kila kitu ulicho sema." **6** Alishuka kwenda kwenye sakafu ya kupuria, na alifuata maelekezo aliyopewa na mama mkwe wake. **7** Boazi alipomaliza kula na kunywa na moyo wake ulikuwa na furaha, alienda kulala chini mwisho wa sehemu ya kuhifadhia nafaka. Kisha Ruth akaenda taratibu, akaaifunua miguu ya Boazi, na kulala hapo chini. **8** Panapo usiku wa manane Boazi alisituka. Akajigeuza, na hapo mwanamke alikuwa amelala katika miguu yake! **9** Akamwambia, "Wewe ni nani?" Akajibu, "Mimi ni Ruth, mtumishi wako wa kike. Nifunike shuka lako mimi mtumishi wako wa kike, kwa kuwa wewe ni jamaa wa karibu." **10** Boazi akamwambia, "Mwanangu, Yahweh akubariki. Umeonyesha wema mwishoni kuliko mwazoni, kwa sababu hukwenda kwa wanaume vijana, awe tajiri au masikini. **11** Na sasa, mwanangu, usiogope! Nitakufanyia yote unayosema, kwa sababu mji wa watu wangu wote wanajua kuwa wewe ni mwanamke unayestahili. **12** Nikweli kuwa mimi ni jamaa wa karibu; hata hivyo, kuna jamaa wa karibu kuliko mimi. **13** Baki hapa usiku huu, na asubuhi, ikiwa atafanya jukumu lake la jamaa wa karibu, vizuri, muache afanye jukumu lake la kindugu. lakini kama hata fanya jukumu la kindugu kwako, ndipo mimi nitafanya, kama Yahweh aishivyo. Lala mpaka asubuhi." **14** Kwa hiyo Ruth alilala kwenye miguu ya Boazi hadi asubuhi. Lakini aliamka mapema kabla ya yeyote kuweza kumtambua mtu mwingine. Kwa kuwa alikwisha mwambia, "Isijulikane kuwa mwanamke alikuja kwenye sakafu ya kupuria." **15** Kisha Boazi akamwambia, lete mtandio wako na uushikilie." Alipo fanya hivyo, alipima vipimo vikubwa sita vya shairi katika mtandio na kumtwisha Ruth. Kisha Boazi akaenda mjini. **16** Ruth aliporudi kwa mama mkwe wake, alisema, "Ulifanyaje, mwanangu?" Ndipo Ruth akamwambia mambo yote aliyotendewa na mtu huyo. **17** Alimwambia, "Hivi vipimo sita vya shairi ni vile alivyonipa yeye, kwa kuwa alisema, 'Usiende mikono mitupu kwa mama mkwe wako.'" **18** Kisha Naomi akasema, "Baki hapa, mwanangu, mpaka utakapojua yatakavyo kuwa, kwa kuwa Boazi hata pumzika mpaka atakapolimaliza jambo hili leo."

Ruth 3:1

mama mkwe
Naomi ni mama wa mume wa Ruthi aliye kufa

Binti yangu
Ruthi alikuwa binti wa Naomi kwa kumuoa mwanae na kwa matendo yake baadae kwa kumjali Naomi baada ya kurudi Bethilehemu

wafanya kazi wa kike uliyo kuwa nao
"wafanya kazi wa kike umekuwa ukifanya nao kazi"

sio ndugu yetu?
Naomi labda alitumia hili swali kumkumbusha Ruthi kitu

Angalia
Hii ina maana kuwa maelezo ya fuatayo ni muhimu sana

Ruth 3:3

jipake mafuta mwenyewe
Ina inazekana ni kujipaka mafuta ya kunukia mwilini, kama wanawake wanavyo jipaka marashi leo

lala chini hapo
"lala kwenye miguu yake"

Ruth 3:6

moyo wake ulifurahi
"aliridhika"

alikuja tarajibu
"alinyata ndani"

akafunua miguu yake
"aliondoa shuka miguuni mwake"

generated on Tue Oct 24 10:45:40 2023

Ruth 3:8

Ikaja kuwa kwamba
Haya maneno yanatumika kuonyesha jambo muhimu katika stori.

usiku wa manane
"katikati ya usiku"

Aligeuka
Aliangalia nini kimemgusa

mwanamke alikuwa amelala miguuni mwake
Mwanamke alikuwa Ruthi, lakini Boazi hakuweza kumtambua gizani

Ruth 3:10

binti yangu
Boazi alitumia msemo huu kama ishara ya heshima kwa Ruthi kama mwanamke mdogo

ukarimu mwishoni kuliko mwanzoni
"ukarimu zaidi sasa kuliko kabla"

ukarimu mwishon
Hii ina eleza kuwa Ruthi anamuomba Boazi kumuoa

Ruth 3:12

kama hatafanya jukumu la ndugu
"kama hatamuoa ndugu wa mjane wake na kuzaa watoto kwa ndugu yake aliyo kufa

kwa maisha
"hakika kama Yahweh aishvyo"

Ruth 3:14

amelala miguuni mwake
Ruthi alilala miguuni mwa Boazi. Hawaku fanya mapenzi

kabla ya mtu yeyote kumtambua mwenzake
Wakati huu wa siku unaweza elezwa kama giza

kuweka mzigo juu yake
Kiasi cha nafaka kilikuwa kikubwa hadi Ruthi alihitaji msaada kubeba

Ruth 3:16

Ulifanyaje binti yangu?
Alicho maanisha Ruthi kwa hili swali la weza andikwa wazi zaidi.

yote mwanaume aliyo fanya
"yote Boazi aliyo fanya"

Usiende mtupu
"usiende mikono mitupu"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Ndipo Boazi akaenda kwenye lango la Bethelehemu na kukaa chini. Muda mfupi tu akaja ndugu wa karibu ambaye Boazi alimuongelea. Boazi akamwambia, "Rafiki yangu, njoo hapa na uketi. Kisha mtu huyo akaja na kuketi. **2** Ndipo Boazi akakusanya viongozi kumi wa mji na kusema, "Katini hapa." Hivyo wakaketi. **3** Boazi alimwambia yule jamaa wa karibu, "Naomi aliyerudi kutoka mji wa Moabu, anauza sehemu ya aridhi ambayo ilikuwa ni miliki ya kaka yetu Elimeleki. **4** Nilifikiria kukujulisha na kukwambia, 'Inunue mbele ya hawa waliokaa hapa, na mbele ya viongozi wa watu wangu.' Ikiwa utapenda kuikomboa, ikomboe. Lakini ikiwa hauhitaji kuikomboa, uniambie, ili nijue, kwa kuwa hakuna mwingine wa kuikomboa isipokuwa wewe, na mimi ni mdogo wako." Ndipo huyo mtu mwingine akasema, "Nitalikomboa." **5** Kisha Boazi akasema, "Ile siku utakayonunua shamba kutoka mkononi mwa Naomi, yakupasa pia kumchukua Ruth Mmoabu, mjane wa mtoto wa Elimeleki, ili kuliinua jina la marehemu kama urithi wake." **6** Ndipo yule jamaa wa karibu akasema, "Mimi siwezi kuikomboa ardhi kwa ajili yangu bila kuleta athari kwenye urithi wangu binafsi. Nakupa wewe haki ya kuikomboa kwa ajili yako mwenyewe, kwa kuwa mimi sitoweza." **7** Hii ilikuwa ni desturi ya zamani ya Israeli kuhusu ukombozi na kubadilishana mazuri. Kudhibitisha mambo haya yote, mtu huyu alivua kiatu chake na kumpatia jirani yake; hii ilikuwa ni namna ya kufanya makubaliano ya kisheria katika Israeli. **8** Kwa hiyo huyu jamaa wa karibu akamwambia Boazi, "Inunue mwenyewe." Kisha akavua kiatu chake. **9** Ndipo Boazi akawaambia viongozi na watu wote, "Ninyi ni mashaidi kuwa nimenunua kila kilichokuwa cha Elimeleki na kila kilichokuwa na Kileoni na Mahilon kutoka kwenye mikono ya Naomi. **10** Zaidi ya hayo kumhusu Ruth Mmoabu, mke wa Mahlon: nimempa kibali cha kuwa mke wangu, ili kuendeleza jina na urithi wa marehumu, ili kwamba jina lake lisipotee kati ya ndugu zake na lango la watu wake. Ninyi ni mashahidi leo." **11** Watu wote na viongozi waliokuwa katika lango, walisema, "Tu mashahidi. Yahweh amfanye mwanamke huyu ambaye amekuja nyumbani kwako kama Raheli na Leya, ambao wawili hawa wameijenga nyumba ya Israeli. Na ubarikiwe katika Efrata na kuwa mashuhuri katika Bethelehem. **12** Na nyumba yako kama nyumba ya Peres, ambaye Tamari alimzalia yuda, kupitia uzao ambao Yahweh atakupatia pamoja na msichana huyu." **13** Hivyo Boazi alimchukua Ruth, na akawa mke wake. Boazi alilala naye, na Yahweh alimruhusu kupata mimba, na alizaa mtoto wa kiume. **14** Wanamke huyu akamwambia Naomi, "Yahweh abarikiwe, ambaye hajakuacha bila ndugu wa karibu, yaani mtoto huyu. Jina lake na liwe maarufu katika Israeli. **15** Na awe kwako mrutubishaji wa maisha na mwenye ruzuku uzeeni mwako, kwa kuwa mtoto wako mkwe, ambaye anakupenda, ambaye ni bora kwako kuliko watoto wa kiume saba, amemzaa. **16** Kisha naomi akamchukua mtoto, akamlaza kifuani pake, na kumhudumia. **17** Na majirani wa yule mwanamke, wakampa jina, wakisema, "Mtoto amezaliwa kwa Naomi." Wakawita Obedi. Ambaye alikuja kuwa baba yake na Jese, ambaye alikuja kuwa baba yake na Daudi. **18** Hiki kilikuwa ni kizazi cha Peresi: Peres alimzaa Hezroni, **19** Hezroni akamzaa Ram, Ram akamzaa Aminadabu, **20** Aminadabu akamzaa Nashon, Nashon akamzaa Salmon, **21** Salmon akamzaa Boazi, Boazi akamzaa Obed, **22** Obedi akamzaa Jese, na Jese akamzaa Daudi.

Ruth 4:1

lango
"lango la mji" Hili lilikuwa mwingilio wa mji wa ukuta wa Bethilehemu.

ndugu wa karibu
Huyu alikuwa ndugu wa karibu wa Elimeleki

wazee wa mji
"viongozi wa mji"

Ruth 4:3

katika uwepo wa
Hii ilifanya muamala wa kisheria na wa kufunga

kumboa
Hii ili maanisha kununua ardhi ili kuweka ndani ya familia yao

Niko baada yako
Boazi alikuwa ndugu anaye fuata kununua ardhi

Ruth 4:5

Siku utakayo nunua ... lazima pia
Boazi anatumia huu msemo kutambulisha ndugu zake majukumu ya ziada atakayo kuwa nayo atakapo nunua ardhi

kutoka nchi ya Naomi
"kutoka kwenye umiliki wa Naomi"

generated on Tue Oct 24 10:45:40 2023

lazima pia umchukuwe Ruthi
"lazima umuoe Ruthi"

Ruthi ... mke kwa mwanaume aliye kufa
"Ruthi ... mjane wa mwana wa Elimeleki"

Ruth 4:7

Sasa hii ilikuwa desturi
Mwandishi wa kitabu anaelezea desturi za kubadilishana kipindi cha Ruthi

wakati wa awali
"kipindi cha nyuma"

kiatu
"ndala"

jirani yake
Hii yaeleza mtu aliye kuwa anafanya naye makubaliano.

Ruth 4:9

kwa wazee na watu wote
Hii yaeleza watu wote waliyo kuwepo sehemu hiyo, sio kila mtu mjini

yote yaliyo kuwa ya Elimeleki na yote yaliyo kuwa ya Kilioni na Mahaloni
Hii yaeleza mali za mume wa Naomi aliye kufa na wanae

kutoka mkono wa Naomi
Mkono wa Naomi una wakilisha Naomi

Ruth 4:11

watu waliyo kuwa langoni
"watu waliyo kuwa wanakutana pamoja langoni"

jenga nyumba ya Israeli
"kuzaa watoto wengi waliyo kuwa taifa la Israeli"

kama Raheli na Lea
Hawa walkuwa wake wawili wa Yakobo, ambaye jina lake lilibadilishwa kuwa Israeli

nyumba yako iwe kama
Mungu kwa utele alimbariki Yuda kupitia mwanae Perezi.

Ruth 4:13

Boazi akamchukuwa Ruthi
"Boazi alimuoa Ruthi"

Akalala naye
"Akafanya naye mapenzi"

ambaye hajakuacha leo bila ndugu wa karibu
"ambaye leo amekupatia ndugu mzuri wa karibu"

Ruth 4:16

Naomi akachukuwa mtoto
Hii ya husu Naomi kushikilia mtoto.

akamueka kifuani
Hii sentensi ya upendo kwa mtoto

mwana wa kiume amezaliwa kwa Naomi
Ilieleweka kwamba mtoto alikuwa mjukuu wa Naomi, sio mtoto wake wa kimwili

baba wa Daudi
"mtoto wa mfalme Daudi"

Ruth 4:18

wazao wa Perezi
"wazao waliyo rithi." Mwandishi anaendelea kuorodhesha familia ya Perezi

generated on Tue Oct 24 10:45:40 2023

Book: 1 Samuel

1 Samuel

Samweli 1

1 Palikuwa na mtu mmoja wa Rama Msufi, wa nchi ya milima milima ya Efraimu; jina lake aliitwa Elikana mwana Yerohamu mwana Elihu mwana wa Tohu mwana wa Sufu, Mwefraimu. **2** Mtu huyo alioa wanawake wawili, jina la mke wa kwanza aliitwa Hana, na yule wa pili aliitwa Penina, Penina alizaa watoto, lakini Hana hakuzaa. **3** Kila mwaka, mtu huyu aliondoka mjini kwake kwenda kuabudu na kutoa dhabihu kwa BWANA wa majeshi huko Shilo. Wana wawili wa Eli, Hofni na Finehasi, makuhani wa BWANA, walikuwepo huko Shilo. **4** Kila mwaka zamu ya Elikana ya kutoa dhabihu ilipofika, alikuwa daima akimpa sehemu ya nyama Penina mkewe, watoto wake wote wa kiume na wakike **5** Lakini kwa mgawo wa Hana daima alimpa mara mbili zaidi, kwa sababu alimpenda Hana, ingawa BWANA alikuwa amelifunga tumbo lake. **6** Hasimu wake alimchokoza sana ili kumkasilisha, kwa sababu BWANA alikuwa amelifunga tumbo lake. **7** Hivyo kila mwaka, alipokuwa akienda katika nyumba ya BWANA pamoja na familia yake, hasimu wake alizidi kumchokoza, Hatimaye alikuwa mtu wa kulia kila wakati na hakula kitu chochote. **8** Elikana mmewe kila wakati alimuuliza, "Hana, kwa nini unalia? Kwa nini huli chakula? Kwa nini una huzuni moyoni mwako? Mimi sibora kwako kuliko wana kumi? **9** Wakati fulani, walipokuwa wamemaliza kula na kunywa huko Shilo, Hana alinyanyuka. Wakati huo Eli, kuhani alikuwa amekaa juu ya kiti chake mlangoni kuelekea nyumba ya BWANA. **10** Hana alijawa na uchungu sana; akamwomba BWANA na akalia mno. **11** Aliweka nadhili na kusema, "BWANA wa majeshi, kama utalitazama teso la mjakazi wako na kunikumbuka, na usipomsahau mjakazi wako, na kumpatia mjakazi wako mtoto wa kiume, ndipo nitamtoa huyo mtoto kwa BWANA siku zote za maisha yake, na wembe hautapita juu ya kichwa chake kamwe". **12** 1 Samweli 1: 12-14 Hana kiendelea kuomba mbele za BWANA, Eli alikitazama kinywa chake. **13** Hana aliongea moyoni mwake. Midomo yake ilitikisika, lakini sauti yake haikusikika. Hivyo Eli alimdhania kuwa amelewa. **14** Eli akamwambia, "Utakuwa mlevi mpaka lini? Weka mbali divai yako." **15** Hana akajibu, "Sivyo bwana wangu, mimi ni mwanamke mwenye roho ya huzuni. Sijanywa divai wala kinywaji chochote cha kulevya, bali nimekuwa nikiimimina nafsi yangu mbele za BWANA." **16** Usimchukulie mjakazi wako kama mwanamke duni; nimekuwa nikiongea kutokana na maumivu na masikitiko yangu." **17** Kisha Eli alimjibu na kusema, "Nenda kwa amani; na Mungu wa Israeli akupatie kile ulichomuomba." **18** Hana akasema, " Na mjakazi wako apate kibali machoni pako." Ndipo huyo mwanamke alienda zake na kula chakula na hakuhuzunika tena. **19** Waliamka asubuhi na mapema wakaenda wakamtukuza BWANA, na baadaye walirudi nyumbani kwao Rama. Elikana alilala na mke wake Hana, na BWANA akamkumbuka. **20** Baada ya muda fulani, Hana alibeba mimba na akazaa mtoto wa kiume. Akamwita jina lake Samweli, akasema, "Kwa sababu huyu nilimuomba kutoka kwa BWANA." **21** Mara nyingine, Elikana na nyumba yake, walipanda kwenda kumtolea BWANA dhabihu ya Mwaka na kuondoa nadhiri yake. **22** Lakini Hana hakwenda huko; alikuwa amekwisha mwambia mmewe, "Sitaenda huko hadi mtoto aache kunyonya; ndipo nitamleta, ili ahudhurie mbele za BWANA na akae huko daima." **23** Mme wake Hana, Elikana, akamwambia, "Fanya yale yakupendezayo. Ngojea hadi utakapokuwa umemwachisha kunyonya; BWANA aweze peke yake kuthibitisha neno lake." Hivyo yule mwanamke alibaki akimnyonyesha mtoto wake mpaka pale alipomwachisha ziwa. **24** Alipokuwa amemwachisha kunyonya, alimbeba, akimchukua pamoja ng'ombe dume wa miaka mitatu, unga kama kilo thelathini na chupa ya mvinyo, akampeleka katika nyumba ya BWANA huko Shilo. Na mtoto huyo alikuwa bado mdogo. **25** Walimchinja yule ng'ombe, na wakamkabidhi mtoto kwa Eli. **26** Akasema, "Ee bwana wangu! Kama uishivyo, bwana wangu, Mimi ndiye yule mwanamke niliyesimama hapa karibu nawe nikimwomba BWANA. **27** Niliomba kwa ajili ya mtoto huyu na BWANA akawa amenijibu ombi la dua yangu nililomwomba. **28** Nami nimemtoa kwa BWANA; kwa maisha yake yote, nimempa BWANA." Ndipo Elikana na familia yake wakamtukuza BWANA huko Shilo.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 1:1

Rama Msufi
Hili ni jina la kijiji kidogo kilichokuwa kilometa nane mashariki mwa Yerusalemu.

Elikana ... Yerohamu ... Elihu ... Tohu ... Sufu
Haya ni majina ya wanaume.

Penina
Hili ni jina la mwanamke.

1 Samuel 1:3

Mtu huyu
"Mtu huyu" inamuelezea Elikana.

Eli, Hofni na Finehasi
Haya ni majina ya wanaume.

1 Samuel 1:5

Hana
Hili ni jina la mwanamke.

Hasimu wake alimchokoza sana.
Mke mwingine alimdhihaki na kumuaibisha Hana.

Amelifunga tumbo lake
"amemfanya kuwa mgumba" au "amezuia kupata mimba."

1 Samuel 1:7

Hasimu wake
Huyu ni Penina mke mwingine wa Elikana. Hasimu ni mtu anayeshindana na mtu mwingine. Penina alikuwa anashindana na Hana na kujaribu kumfanya Elikana ampende yeye zaidi.

"Hana, kwa nini unalia? Kwa nini huli chakula? Kwa nini una huzuni moyoni mwako? Mimi si bora kwako kuliko wana kumi?
Swahi hili linaweza kutafsiriwa kama sentensi isemayo, "Hana usilie. Yakupasa ule na moyo wako ufurahi kwa sababu mimi ni bora kuliko wana kumi!"

Kuliko wana kumi
Elikana alitumia maneno haya kusisitiza kouonesha ni kwa kiasi gani Hana alikuwa na umuhimu kwake.

1 Samuel 1:9

Maelezo ya jumla:
Hana anaanza kuomba kwa Bwana na Eli anamtazama.

Hana alinyanyuka
Taarifa hii yaweza kuwa na maana ya kuwa Hema ya Hana ilikuwa karibu na maskani au alitembea toka kwenye Hema yake mpaka maskani kuomba. "Hana alinyanyuka na akaenda kwenye nyumba ya Bwana kuomba."

Wakati huo Eli kuhani
Hapa mwandishi anatuambia kuhusu mtu mwingine katika simulizi. Mtu huyu ni kuhani Eli.

Hekalu la Bwana.
Hekalu ni Hema lakini ilikuwa ni sehemu ambayo watu hutumia kuabudu hivyo ni vyema kuitafsiri kama Hekalu.

Alikuwa na uchungu sana.
Alikuwa ana katika matatizo makubwa au katika kuomboleza kwa sababu ya kutokuwa na mtoto na kuonewa na Penina mke mwingine wa Elikana.

1 Samuel 1:11

Taarifa ya jumla:
Maombi ya Hana kwa Bwana yanaendelea.

teso la mjakazi wako
Hii yaweza kuwa na maana ya 1) Hana kutokuwa na uwezo wa kuwa mjamzito au 2) namna ambavyo Penina anamdhihaki.

Unikumbuke
Hili ni ombi maalumu kwa Mungu. Mungu anajua yanayompata Hana hajasahau.

Usimsahau mjakazi wako
Hii ina maana sawa na "unikumbuke."

1 Samuel 1:12

Eli alimtazama
Eli alikuwa kuhani mkuu, hivyo alikuwa ndani ya hema ya Mungu na akiwaongoza.

1 Samuel 1:15

mimi ni mwanamke mwenye roho ya huzuni
"Mimi ni mwanamke mwenye huzuni sana"

nimemimina nafsi yangu mbele za Bwana
"Namwambia Bwana hisia zangu za ndani"

mjakazi wako
Hana anajizungumzia mwenyewe kwa kuonesha unyenyekevu.

nimekuwa nikiongea kutokana na maumivu na masikitiko yangu
Hii ni namna nyingine ya kusema kuwa ana "roho ya huzuni" Hii inaweza kutafsiriwa kama "Ninazungumza kwa sababu nina huzuni sana na hasimu wangu ananidhihaki sana"

maumivu na masikitiko
Maneno haya yote yanaonesha kuwa Hana amekosa raha na anahuzuni kwa sababu ya kudhihakiwa na Hasimu wake.

generated on Tue Oct 24 10:45:40 2023

Maumivu
Haya ni mambo ambayo Penina alimfanyia ya kumuumiza.

Masikitiko
Hana anaelezea maumivu na aibu anayoipata kwa sababu ya namna Hana anavyomfanyia.

1 Samuel 1:17

Kisha Eli akamjibu
Eli akiliwa kuhani mkuu aliyeishi katika maskani.

Mjakazi wako
Hana anajizungumzia mwenyewe kwa kuonesha unyenyekevu na heshima kwa Eli kuhani mkuu.

na kula; uso wake
Hapa "uso wke" inamaanisha Hana mwenyewe.

1 Samuel 1:19

akamkumbuka
Mungu alijua yaliyokuwa yanampata Hana hakusahau.

Hana akapata mimba
"Hana akawa mjamzito?

1 Samuel 1:21

Nyumba yake
"Nyumba" inamaanisha watu wanaoishi ndani ya nyumba. "Familia yake"

Aache kunyonya
Kuacha kunywa maziwa na kuanza kula vyakula vyenye kimimimika.

ahudhurie mbele za BWANA na akae huko daima
Hana alimuahidi Mungu kuwa atamruhusu Samweli aishi na kufanyakazi na Eli katika hekalu.

kumnyonyesha mtoto
"kumpa mtoto wake maziwa"

1 Samuel 1:24

Efa
Efa ni kama lita 22 za unga.

Chupa
Mvinyo uliwekwa katika ngozi ya wanyama na sio chupa chuma.

1 Samuel 1:26

Akasema, "Ee bwana wangu! Kama uishivyo, bwana wangu
"Kama uishivyo" inaonesha kuwa Hana amekuwa mkweli na mwaminifu. "bwana ninachokwenda kukwambia ni kweli"

amenijibu ombi la dua yangu nililomwomba
Hana anazungumza juu ya dua kama kitu ambacho mtu anaweza kumpa mtu mwingine pia anazungumza juu ya dua kama jibu la ombi lake. Hii inaweza kutafsiriwa kama "amekubali kunifanyia nilichomuomba anifanyie"

Alimwabudu Bwana
Hii inamuelezea Elikana lakini tafsiri zingine humuelezea Elikana na familia yake.

nimempa BWANA
Hii inaweza kutafsiriwa kama "Nimemkopesha kwa Bwana"

generated on Tue Oct 24 10:45:40 2023

Samweli 2

1 Hana aliomba akasema, "moyo wangu wamtukuza BWANA. Pembe yangu imejulikana katika BWANA. Kinywa changu kinatamba dhidi ya maadui zangu, kwa kuwa naufurahia wokovu wako. **2** Hakuna aliye mtakatifu kama BWANA, kwa kuwa hakuna mwingine zaidi yako; hakuna mwamba kama Mungu wetu. **3** Msijivune sana hivyo kwa kiburi; vinywa vyenu visitoke majivuno. Kwa kuwa BWANA ni Mungu wa maarifa; yeye huyapima matendo kwa mizani. **4** Pinde za mashujaa zimevunjika, bali wale wanaojikwaa hujivika nguvu kama mshipi. **5** Wale walio na shibe ya kutosha wamejikodisha ili wapate chakula; wale waliokuwa na njaa hawana njaa tena. Hata yule aliye kuwa tasa amezaa watoto saba, bali mwanamke mwenye watoto wengi amenyong'onyea. **6** BWANA huua na huuisha. Hushusha kuzimu na huleta tena juu. **7** BWANA humfanya maskini, na yeye ndiye humtajirisha mtu. Yeye hudhili, lakini pia hukweza **8** Yeye humwinua juu maskini toka mavumbini: Huwainua wahitaji toka jalalani na kuwaketisha pamoja na wakuu na kuwarithisha kiti cha enzi cha utukufu. Kwa kuwa nguzo za dunia ni za BWANA na ameukalisha ulimwengu juu yake. **9** Yeye atazilinda nyayo za watu wake waaminifu, bali waovu watanyamazishwa gizani, kwa maana hakuna atayeshinda kwa nguvu zake. **10** Wale wampingao BWANA watavunjwa vipande vipande; atawapiga radi kutokea mbinguni. BWANA atahukumu miisho ya dunia; atampa nguvu mfalme wake na kuinua pembe ya mtiwa mafuta wake." **11** Nndipo Elikana akenda Rama, nyumbani kwake. Na yule mtoto akamtumikia BWANA machoni pa Eli, kuhani. **12** Basi, watoto wa Eli walikuwa wakorofi. Wao hawakumheshimu BWANA. **13** Desturi ya makuhani na watu ilikuwa kwamba endapo mtu yeyote ametoa dhabihu, mtumishi wa kuhani angekuja akiwa na uma wa meno matatu mkononi mwake, nyama ilipokuwa inatokoswa. **14** Naye angeutia uma huo sufuriani, au birikani au chomboni au chunguni; nyama yote ambayo ingeinuliwa na uma huo ingetwaliwa na kuhani mwenyewe. Ndivyo walivyofanya huko Shilo kwa Waisraeli wote waliokwenda huko. **15** Tena, kabla ya kuteketeza mafuta, mtumishi wa kuhani alikuja, na kumwambia aliyekuwa akitoa dhabihu, " Tenga nyama ya kuchoma kwa ajili ya kuhani; kwa sababu hataikubali ile ya kutokosa kutoka kwako, bali tu ile mbichi." **16** Ikiwa mtu atamwambia, "Wachome mafuta kwanza, na kisha uchukue kiasi utakacho." Ndipo angesema, "Hapana, utanipatia sasa hivi; la sivyo; Nitaichukua kwa lazima." **17** Dhambi ya vijana hawa ilikuwa mbaya sana mbele za BWANA, kwa sababu waliidharau dhabihu ya BWANA. **18** Lakini Samweli alimtumikia BWANA akiwa mdogo akivaa nguo ya naivera ya kitani. **19** Kila mwaka mama yake alimtengenezea kanzu dogo na kumletea, wakati wakija na mmewe kutoa dhabihu ya kila mwaka. **20** Eli aliwabariki Elikana na mke wake na kusema, "BWANA akupatie watoto zaidi kwa mwanamke huyu kwa sababu ya ahadi yake aliyoitoa kwa BWANA." Baadaye walirudi nyumbani kwao. **21** BWANA alimsaidia tena Hana, akawa amebeba mimba nyingine. Akazaa watoto watatu wa kiume na wa kike wawili. Wakati huo huo mtoto Samweli akakua akiwa mbele za BWANA. **22** Basi Eli alikuwa mzee sana, akayasikia yote ambayo watoto wake walikuwa wakiwafanyia Waisraeli wote, na jinsi walivyotembea na mwanamke aliyekuwa akitumika katika lango la hema ya kukutania. **23** Akawaambia, "Kwa nini mnafanya mambo hayo? Kwa maana nasikia matendo yenu maovu kutoka kwa watu hawa wote." **24** Sivyo hivyo, watoto wangu, maana hii ninayoisikia siyo taarifa njema. Mnawakosesha watu wa BWANA. **25** "Kama mtu mmoja akimkosea mwenzake, Mungu atamhukumu; Lakini mtu akimkosea BWANA, ni nani atakayemtetea mtu huyo?" Lakini hawakuitii sauti ya baba yao, sababu BWANA alinuia kuwaua. **26** Yule mtoto Samweli aliongezeka umri, na kupata kibali kwa BWANA na kwa watu pia. **27** Kisha mtu wa Mungu akamwendea Eli na kumwambia, "BWANA asema, 'Je, sikujifunua mwenyewe kwa nyumba ya baba zako, walipokuwa Misri utumwani nyumbani mwa Farao? **28** Mimi nilimchagua yeye kutoka makabila yote ya Israeli awe kuhani wangu, apande madhabahuni kwangu, na kufukiza uvumba, na kuvaa kanzu ya naivera mbele yangu. Niliwapa nyumba ya baba zako dhabihu zote za wana wa Israeli zilizotolewa kwa moto. **29** Kwanini basi, unaidharau dhabihu yangu na sadaka ambazo ninazitaka mahali ninapoishi? Kwanini unawaheshimu watoto wako kuliko mimi, kwa kujinenepesha ninyi wenyewe kwa uzuri wa kila sadaka ya watu wangu Israeli?' **30** Maana, BWANA, Mungu wa Isareli, asema, niliahidi kwamba nyumba yako, na nyumba ya baba yako, yawapasa kwenda mbele zangu milele,' Lakini sasa BWANA asema. 'Mambo haya yapishe mbali. nami nisifanye hivi, maana nitawaheshimu wanaoniheshimu, bali wanaonidharau mimi hawatakuwa na thamani. **31** Tazama, siku zinakuja nitakapoondoa nguvu zako na nguvu za nyumba za baba yako, ili kwamba pasije kuwepo mtu mzee katika nyumba yako. **32** Nawe utalitazama hangaiko katika makao yangu. Ingawa Israeli watapewa jambo jema, hapatakuwapo tena mtu yeyote mzee katika nyumba yako. **33** Yeyote miongoni mwenu nisiye mwondoa kutoka madhabahuni pangu, Nitasababisha macho yenu yaanguke, na ita nitasababisha huzuni maishani mwenu. Wanaume wote waliozaliwa katika familia yako watakufa. **34** Hii ndiyo itakuwa ishara kwako ambayo itawaijia watoto wako wakiume wawili, juu ya Hofni na Finehasi: Wote wawili watakufa siku moja. **35** Nami nitamwinua juu kuhani wangu mwaminifu atakaye fanya kile kilichomo moyoni

generated on Tue Oct 24 10:45:40 2023

mwangu na nafisini mwangu. Nami nitamjengea nyumba madhubuti; naye atakwenda mbele ya mfalme wangu mbarikiwa milele. **36** Kila mmoja aliyebakia nyumbani mwako atakuja na kusujudu mbele ya mtu huyo, akiomba kipande cha fedha na mkate mmoja, naye atasema, "Tafadhali uniajiri katika moja ya nafasi za kuhani ili niweze kula kipande cha mkate'"'

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1 Samuel 2:1

Taarifa ya jumla:
Hana anamwimbia Bwana wimbo.

Moyo wangu wamtukuza
"nina furaha kubwa"

Katika Bwana.
"Kwa sababu ya Bwana" au "kwa sababu Bwana ni mkuu"

Pembe yangu imejulikana
Pembe ni ishara ya nguvu. "Sasa nina nguvu."

1 Samuel 2:2

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

hakuna mwamba kama Mungu wetu.
Hii ni namna nyingine ya kusema kuwa Mungu ni mwenye nguvu na mwaminifu.

Mwamba
Huu ni mwamba mkubwa ambao unaweza kujificha nyuma yake na kuwa juu ya adui.

1 Samuel 2:3

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana wimbo. Anazungumza kama vile watu wengine wanamsikiliza.

Hakuna majivuno
"hakuna maneno ya majivuno"

Kwa yeye matendo hupimwa
Hii inaweza kuandikwa kama "Yeye anapima matendo ya watu"

Pinde za mashujaa zimevunjika
Yaweza kuwa na maana ya 1) pinde zenyewe zimevunjika au 2) watu waliobeba pinde wamekatazwa kufanya. "Watu wenye ushujaa wamenyimwa kufanya"

Pinde za mashujaa zimevunjika
Hii inaweza kutafsiriwa kama "Bwana amezivunja pinde za mashujaa" au "Bwana amewafanya hata watu wenye nguvu kuwa dhaifu"

wale wanaojikwaa hujivika nguvu kama mshipi
Hii inamaanisha kuwa hawatajikwaa tena bali nguvu zao zitakuwa pamoja nao kama mshipi uliobana. "Bali atawafanya waliojikwaa kuwa na nguvu"

kujivika ... mshipi
Hiki ni kitendo cha kuvaa kitu kuzunguka kiuno na kujiandaa na kazi.

1 Samuel 2:5

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

amezaa saba
amezaa watoto saba

amenyong'onyea
kutokuwa na nguvu na kuwa mpweke.

1 Samuel 2:6

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

Bwana huua ... huuisha... hushusha... huleta juu ... humfanya mtu masikini ... mwingine tajiri ... hunyenyekeza ... hukweza.
Bwana ndiye mwenye mamlaka na kila kitu.

1 Samuel 2:8

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

Wahitaji
Watu wasiokuwa na kitu wanachohitaji.

toka mavumbini ... toka jalalani
Hii inaonesha hali ya watu wa daraja la chini katika jamii.

1 Samuel 2:9

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

anazilinda nyayo za watu wake waaminifu
"nyayo" inamaana ya njia za mtu anazopita, ambayo ni maisha ambayo mtu ameamua kuishi. "anawalinda watu wake waaminifu wasifanye maamuzi mabaya" au "anawasaidia watu wake waaminifu kufanya maamuzi ya busara"

generated on Tue Oct 24 10:45:40 2023

waovu watanyamazishwa gizani
Hii ni njia ya busara ya kusemma kuwa Bwana atawaua watu waovu.

waovu watanyamazishwa
Neno "kunyamazishwa" inamaana ya "kumfanya anyamaze" Bwana atawafanya wanyamaze.

kwa nguvu
"kwa sababu ana nguvu"

1 Samuel 2:10

Taarifa ya jumla:
Hana anaendelea kumwimbia Bwana.

Wale wampingao BWANA watavunjwa
"Bwana atawavunja wale wanaompinga"

Kuvunjwa vipande vipanade
Hii inamaana ya "watashindwa"

miisho ya dunia
Neno hili linamaana ya kila sehemu. "dunia nzima"

kuinua pembe ya mtiwa mafuta wake
Pembe ni ishara ya nguvu. " viongozi aliowachagua atawapa nguvu zaidi ya adui zao"

mtiwa mafuta wake
Hii inaweza kutafsiriwa kama "aliyetiwa mafuta" Mafuta ilikuwa ishara kuwa Bwana amemchagua mtu huyo ambaye amempaka mafuta ili aongoze juu ya watu.

1 Samuel 2:12

Taarifa ya jumla:
Watu walipokuwa wakitoa dhabihu za wanyama, walichoma mafuta ya mnyama kwanza kisha walichemsha nyama na kula.

Hawakumjua Bwana
Hawakumsikiliza Bwana au kumtii.

Desturi
Desturi ni tendoambalo watu hulifanya mara kwa mara.

sufuria ... birika ... chombo ... chungu
Hivi ni vyombo vinavyotumika kupikia chakula.

sufuria
Ni chombo kidogo cha chuma kwa ajili ya kuchemshia.

Birika
Ni chombo kikubwa kizito cha chuma kwa ajili ya kuchemshia.

chombo
Ni chombo kikubwa kizito cha chuma kwa ajili ya kuchemshia.

chungu
Ni chombo cha udongo kwa ajili ya kupikia

1 Samuel 2:15

Taarifa ya jumla:
Watu walipokuwa wakitoa dhabihu za wanyama, walichoma mafuta ya mnyama kwanza kisha walichemsha nyama na kula.

mbaya, kabla
"Walifanya jambo bata zaidi kuliko hapo mwanzo."

Walichoma
"Mtu aliyetoa dhabihu alichukua dhabihu yake akaipeleka kwa kuhani kisha kuhani akaichoma"

Nipe nyama ya kuchoma kwa ajili ya kuhani
"Nipe mimi nyama ili nikampe kuhani aichome"

Kuchoma
Kupika juu ya moto

Kuchemsha
Kupika ndani ya maji

Mbichi
Haijapikwa

waliidharau dhabihu ya BWANA
Vijana hawakupenda maelekezo ya Bwana kuhusu dhabihu na hawakujali.

1 Samuel 2:20

sababu ya ahadi yake aliyoitoa kwa Bwana
Hana alimuomba Bwana ampe mtoto na aliahidi kuwa atamtoa mtoto amtumikie katika hekalu.

Mbele za Bwana
Mahali ambapo Bwana atamuona na Samweli atajifunza mambo ya Bwana.

1 Samuel 2:22

Kwa nini mnafanya mambo hayo?
Swali hili linaweza kutafsiriwa kama "Ni vibaya kufanya mambo haya!"

1 Samuel 2:25

ni nani atakayemtetea mtu huyo?
Swahi hili linaweza kiutafsiriwa kama sentensi "Hakuna mtu atakayemtetea mtu huyo."

kumtetea mtu huyo
"Kumuomba Bwana rehema juu ya mtu huyo"

Sauti ya baba yao
Sauti inawakilisha mtu. "Aliyoyasema baba yao"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 2:27

Mtu wa Mungu
Mara nyingi humaanisha nabii wa Bwana. "Mtu anayesikia na kusema maneno toka kwa Mungu"

Je, sikujifunua mwenyewe ... nyumba?
Swali hili linaweza kutafsiriwa kama sentensi "Mnapaswa kujua kuwa nilijifunua mwenyewe ... nyumba."

nyumba ya baba zako
"Nyumba" inamaanisha watu wanaokaa ndani ya nyumba. "Famila ya baba zako"

Baba yako
Haruni

apande madhabahuni kwangu, na kufukiza uvumba
Hii inamaana ya kutoa sadaka kwa Bwana.

kuvaa kanzu ya naivera mbele yangu
Maneno "kuvaa kanzu ya naivera" inaonesha kazi ya makuhani wanaovaa naivera. "Kufanya niliyowaamuru makuhani wafanye"

1 Samuel 2:29

Kwanini basi, unaidharau dhabihu yangu ... ninapoishi?
"Hampaswi kudharau dhabihu yangu ... mahali ninapoishi."

Mahali ninapoishi
"Mahali ambapo watu wangu huniletea dhabihu"

kujinenepesha ninyi wenyewe kwa uzuri wa kila sadaka
Sehemu nzuri ya sadaka ilitakiwa kuchomwa kama sadaka kwa Bwana lakini makuhali walikuwa wanakula.

Nyumba ya baba yako
"Nyumba" inamaanisha watu wanaokaa ndani ya nyumba. "Famila ya baba zako"

yawapasa kwenda mbele zangu
"Kuishi kwa kunitii mimi"

Mambo haya yapishe mbali nami nisifanye hivi
"Sitaruhusu familia yako wanitumikie daima"

wanaonidharau mimi hawatakuwa na thamani.
"Hawatakuwa na thamani hao wanaonidharau" au "Nitawadharau hao wanaonidharau"

1 Samuel 2:31

Tazama
"Sikiliza kwa makini ninayotaka kuzungumza" au "ninayotaka kuzungumza ni ya muhimu sana"

Nitaondoa nguvu zako na nguvu za nyumba za baba yako
"Nitakuua wewe pamoja na vijana wtote wenye nguvu wakiume wa uzao wa familia yako"

Nitasababisha macho yenu yashindwe
"nitasababisha mshinwe kuona" au "ntasababisha muwe vipofu"

1 Samuel 2:34

nitamwinua ... kuhani wangu mwaminifu
"Nitamfanya mtu awe kuhani"

kwa ajili yangu
"anitumikie mimi"

kile kilichomo moyoni mwangu na nafisini mwangu
"Ninachotaka afanye na nitakachomwambia afanye"

Nitamjengea nyumba madhubuti
Hapa "nyumba" imeelezewa kama "uzao." Nitahakikisha kuwa uzao wake unatumika kama kuhani mkuu.

1 Samuel 2:36

Yeye
Kuhani mwaminifu atakayeinuliwa na Bwana.

ili niweze kula kipande cha mkate
"Kipande cha mkate kimetumika kama "chakula." Ili niweze kula.

generated on Tue Oct 24 10:45:40 2023

Samweli 3

1 Yule mtoto Samweli alimtumikia BWANA chini ya uangalizi wa Eli. Neno la BWANA halikupatikana kwa wingi siku hizo; hapakuwa na maono ya mara kwa mara ya kinabii. **2** Wakati huo, nguvu ya macho ya Eli ilikuwa imefifia kiasi cha kutoweza kuona vizuri, na alikuwa amelala kitandani mwake. **3** Ile taa ya BWANA bado ilikuwa bado inawaka, na Samweli alikuwa amelala katika nyumba ya BWANA, palipokuwa na sanduku la Mungu. **4** BWANA akamwita Samweli, naye akaitika, "Niko hapa" **5** Samweli alimwedea Eli na kusema, "Niko hapa, sababu uliniita." Eli akasema, "Sikukuita; kalale tena." Hivyo Samweli akarudi na kulala. **6** BWANA akamwita tena, "Samweli." Saamweli aliamka tena na kwenda kwa Eli na kusema, Niko hapa, sababu umeniita." Eli akajibu, "Sijakuita, mwanangu; kalale tu tena." **7** Basi Samweli bado hakuwa na uzoefu kuhusu Bwana, wala hakuwahi kupata ujumbe wowote kutoka kwa BWANA ukifunuliwa kwake. **8** BWANA akamwita tena Samweli kwa mara ya tatu. Samweli alinyanyuka tena na kwenda kwa Eli na kusema, "Niko hapa, sababu uliniita," Ndipo Eli alitambua kwamba BWANA alimwita kijana. **9** Kisha Eli aka, mwambia Samweli, "Nenda ukalale tena; ikiwa atakuita tena, sharti useme, 'Sema, BWANA, maana mtumwa wako anasikiliza."' Hivyo Samweli akaenda na kulala mahali pake tena. **10** BWANA alikuja na kusimama; akaita vilevile kama vile mwanzoni, "Samweli, Samweli." Ndipo Samweli akasema, "Nena, kwa sababu mtumwa wako anasikiliza." **11** BWANA akasema na Samweli, "Tazama, Niko tayari kufanya jambo katika Israeli ambalo masikio ya kila mmoja akisikia atashtuka. **12** Siku hiyo nitatimiza kila kitu nilichokisema dhidi ya Eli kuhusu nyumba yake, kutoka mwanzo hadi mwisho. **13** Nimemwambia kwamba niko tayari kuhukumu nyumba yake mara moja kwa ile dhambi aliyoifahamu, kwa sababu watoto wake walijiletea laana juu yao wenyewe na hakuwazuia. **14** Hii ndiyo sababu nimeapa kwa nyumba ya Eli, kwamba dhambi za nyumba yake hazitasahehewa kwa dhabihu au kwa sadaka kamwe." **15** Samweli akalala hadi asubuhi; baadaye alifungua milango ya nyumba ya BWANA. Lakini Samweli aliogopa kumwambia Eli kuhusu maono hayo. **16** Kisha Eli akamwita Samweli na kusema, "Samweli, mwanangu." Samweli akasema, "Niko hapa." **17** Akamuuliza, "Ni neno gani alilokusemesha? Tafadhali usinifiche jambo hilo. Mungu akutendee hivyo na kukuzidishia, endapo utanificha kitu chochote kati ya yote ambayo amesema nawe." **18** Samweli akamweleza kila kitu; hakumficha jambo lolote. Eli akasema, "Ni BWANA. Na afanye linaloonekana jema kwake." **19** Samweli akakua, na BWANA alikuwa pamoja naye na hakuacha kutimiza maneno yake ya unabii. **20** Israeli yote tokea Dani hadi Beersheba walijua kwamba Samweli aliteuliwa kuwa nabii wa BWANA. **21** Naye BWANA alionekana tena huko Shilo, maana alijifunua mwenyewe kwa Samweli huko Shilo kwa neno lake.

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1 Samuel 3:1

Neno la Bwana halikupatikana kwa wimngi
"Bwana hakuzungumza mara kwa mara na watu"

Taa ya Mungu
Huu ni mshumaa wa saba uliopo mahali patakatifu pa maskani unaowaka kila siku mchana na usiku mpaka unapokwisha.

Hekalu la Bwana.
Hekalu ni Hema lakini ilikuwa ni sehemu ambayo watu hutumia kuabudu hivyo ni vyema kuitafsiri kama Hekalu.

1 Samuel 3:5

Mwanangu
Eli hakuwa baba yake na Samweli. Eli anazungumza kama vile yeye ndiye baba yake na Samweli kuonesha kuwa hajamkasirikia lakini Samweli anapaswa kumsikiliza.

1 Samuel 3:7

wala hakuwahi kupata ujumbe wowote kutoka kwa BWANA ukifunuliwa kwake
"Wala Bwana hakukufunua ujumbe wowote kwake"

1 Samuel 3:9

Mtumishi wako ana
Eli alimwambia Samweli azungumze na Bwana ili Samweli aoneshe heshima kwa Bwana.

1 Samuel 3:10

Bwana alikuja na kusimama
Hii inaweza kuwa na maana ya 1) Bwana alimtokea Samweli na kusimama mbele yake au 2) Bwana alifanya uwepo wake uonekane kwa Samweli.

Mtumishi wako ana
Samweli anazungumza na Bwana na kuonesha heshima.

generated on Tue Oct 24 10:45:40 2023

ambalo masikio ya kila mmoja yakisikia yatashtuka
Hapa "masikio ... yatashtuka" inamaanisha kuwa kila mtu atashituka kutokana na kitu atakachokisikia.

Kushtuka
Kuhisi kama vile mtu anakuchoma na kitu chenye ncha au kushtuka kwa sababu mtu amepiga kibao sehemu fulani ya mwili.

1 Samuel 3:12

kutoka mwanzo hadi mwisho
"karibu kila kitu"

walijiletea laana juu yao wenyewe
"walifanya mambo ambayo Bwana alisema kuwa atawaadhibu wanaofanya mambo hayo"

dhambi za nyumba yake hazitasahehewa kwa dhabihu au kwa sadaka
"Hakuna dhabihu au sadaka ambayo mtu ataitoa na kufanya dhambi za nyumba hii zisamehewe"

Dhambi za nyumba yake
"dhambi ambazo watu wa nyumba yake wamefanya"

1 Samuel 3:15

Nyumba ya Bwana
"nyumba" ni hema lakini hapa imetafsiriwa kama nyumba.

Mwanangu
Eli hakuwa baba yake na Samweli. Eli anazungumza kama vile yeye ndiye baba yake na Samweli kuonesha kuwa hajamkasirikia lakini Samweli anapaswa kumsikiliza.

1 Samuel 3:17

Neno alilosema
"ujumbe alioutoa Bwana"

Mungu akutendee hivyo na kukuzidishia
Hii inaonesha ni kwa namna gani Eli alikuwa anasisitiza "Mungu akuadhibu sawasawa na alivyosema ataniadhibu na hata zaidi"

1 Samuel 3:19

hakuacha kutimiza maneno yake ya unabii
"alifanya mambo yote aliyoyafanyia unabii kutimia"

Israeli yote
Watu wote wa Israeli.

tokea Dani hadi Beersheba
"sehemu zote za nchi" au "toka mwisho wa nchi hadi upande mwingine"

Samweli aliteuliwa
Bwana alimteua

generated on Tue Oct 24 10:45:40 2023

Samweli 4

1 Neno la Samweli likawafikia Israeli wote. Basi Israeli wakatoka kupigana dhidi ya Wafilisti. Nao wakaweka kambi hapo Ebenezeri, na Wafilisti waliweka kambi yao huko Afeki. **2** Nao Wafilisti walijipanga kwa ajili ya vita dhidi ya Waisraeli. Vita ilipopamba moto, Israeli ilishindwa na Wafilisti, wakauawa watu wapatao elfu nne kwenye uwanja wa vita. **3** Watu walipokuja kambini, wazee wa Israeli walisema, "Kwa nini BWANA ametushinda leo mbele ya Wafilisti? Hebu tulilete hapa sanduku la ushuhuda wa BWANA kutoka Shilo, ili kwamba liwe hapa pamoja nasi, ili litufanye tuwe salama kutokana na nguvu za maadui zetu." **4** Hivyo waliwatuma watu huko Shilo; kutokea huko walilibeba sanduku la ushuhuda wa BWANA wa majeshi, akaaye juu ya makerubi. Hofni na Finehasi, watoto wawili wa Eli, walikuwapo pamoja na lile sanduku la ushuhuda wa Mungu. **5** Sanduku la ushuhuda wa BWANA lilipofika kambini, watu wote wa Israeli walipiga yowe, na nchi ikavuma. **6** Wafilisti waliposikia kelele za mayowe, wakasema, "sauti hii ya mayowe katika kambi ya Waebrania inamaanisha nini?" Baadaye walitambua kwamba sanduku la BWANA limefika kambini. **7** Wafilisti waliogopa sana, "Mungu ameingia kambini." Wakasema, "Ole wetu! Jambo kama hili halijawahi kutokea huko nyuma! **8** Ole wetu! Ni nani atatulinda dhidi ya nguvu za Mungu mwenye uwezo? Huyu ndiye Mungu aliyewashambulia Wamisri kwa aina tofauti za mapigo mengi jangwani. **9** Enyi Wafilisti, iweni hodari, na fanyeni kiume, vinginevyo mtakuwa watumwa wa Waebrabia, kama walivyokuwa watumwa wenu. Fanyeni kiume, na piganeni nao." **10** Wafilisti walipigana, na Waisraeli wakashindwa. Kila mtu alikimbilia nyumbani kwake, na mauaji yalikuwa makubwa sana; maana askari wa Israeli elfu thelathini waendao kwa miguu vitani, walianguka. **11** Lile sanduku la Mungu lilichukuliwa, na watoto wa Eli, Hofni na Finehasi waliuawa. **12** Mtu mmoja wa Benjamini alikimbia kutoka uwanja wa vita akaja Shilo siku iyo hiyo, aliwasili na mavazi yake yamechanika na matope kichwani pake. **13** Alipofika, Eli alikuwa amekaa kitini pake karibu na barabara akitazama kwa sababu moyo wake ulitetemeka kwa ajili ya sanduku la Mungu. Mtu yule alipoingia mjini na kutoa taarifa, mji wote ulilia. **14** Eli aliposikia kelele ya kilio kile, alisema, "Kilio hicho kina maana gani?" Kwa haraka mtu yule alikuja na kumweleza Eli. **15** Basi Eli alikuwa na umri wa miaka tisini na nane; macho yake yamepofuka, na hakuweza kuona. **16** Yule mtu akamwambia Eli, "Mimi ndiye nimechomoka kutoka vitani. Nimetoroka kutoka kwenye mapigano leo." Eli akasema, "Mambo yalienda namna gani, mwanangu?" **17** Yule mtu aliyeleta hizo habari alijibu na kusema, "Israeli wamewakimbia Wafilisti. Pia watu wengi wameuwawa. Watoto wako, Hofni na Finehasi, wamekufa, na sanduku la Mungu limechukuliwa." **18** Alipotamka sanduku la Mungu, Eli alianguka chali kutoka kwenye kiti chake karibu na mlango. akavunjika shingo lake, na kufariki, kwa sababu alikuwa mzee tena mzito. Naye alikuwa mwamuzi wa Israeli kwa miaka arobaini. **19** Basi mkwewe, mke wa Finihasi, alikuwa mjamzito akikaribia kujifungua. aliposikia habari kwamba sanduku la Mungu limetekwa nyara na kwamba baba mkwe na mme wake wamefariki, alichuchumaa chini akajifungua, lakini utungu wake ulimzidi na ulimtaabisha sana. **20** Alipokaribia kufariki, wanawake waliokuwa wakimhudumia walisema, "Usiogope, maana umejifungua mtoto wa kiume." Lakini hakuwajibu lolote au kuzingatia alichoambiwa. **21** Akamwita mtoto Ikabodi, akisema, "Utukufu umetoweka Israeli!" Kwa sababu sanduku la Mungu limetekwa nyara, na kwa sababu ya kifo cha baba mkwe na mme wake. **22** Na alisema, "Utukufu umetoweka kutoka Israeli, kwa sababu sanduku la Mungu limetekwa nyala."

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1 Samuel 4:1

Ebenezeri ... Afeki
Haya ni majina ya mahali.

Israeli ilishindwa na Wafilisti
"Wafilisti waliwashinda Waisraeli na kuwaua."

watu wapatao elfu nne
Idadi hii sio kamili yaweza kuwa zaidi ya watu elfu nne au pungufu ya watu elfu nne, hii inaonesha kuwa hakukuwa na idadi kamili.

1 Samuel 4:3

Watu
Askari waliokuwa wakipigani vitani.

Kwa nini BWANA ametushinda leo mbele ya Wafilisti? Hebu tulilete
Wazee hawakujua kwa nini Bwana amewashinda lakini walifikiri kuwa wanafahamu namna ya kufanya ili hali hiyo isijirudie tena.

akaaye juu ya makerubi
Japokuwa Bwana yupo kila mahali alijionesha mwenyewe kwa wana wa Israeli juu ya makerubi waliokuwepo juu ya sanduku.

generated on Tue Oct 24 10:45:40 2023

Finehasi
Finehasi huyu hakuwa mjukuu wa Haruni katika Kutoka na Hesabu.

Walikuwepo huko
Walikuwepo Shilo.

1 Samuel 4:5

Sanduku la agano lilipokuja kambini
"watu walipolipeleka sanduku la agano la Bwana katika kambi" "Watu waliokuwepo pamoja na Hofini na Finehasi walilibeba sanduku la agano la Bwana na kulipeleka kambini."

Sanduku la Bwana lilifika kambini
"Watu walilipeleka sanduku la Bwana kambini"

1 Samuel 4:7

Wakasema ... wakasema
Wafilisti walisemezana wao kwa wao. "walisemezana wao kwa wao... walisemezana wao kwa wao"

mungu ameingia
Wafilisti waliabudu miungu mingi hivyo waliamini kuwa moja kati ya miungu ambayo hawakuiabudu alikuja kambini. Walikuwa wakizungumza juu ya Mungu wa Israeli. Baadhi ya tafsiri zinasomeka "Mungu ameingia"

miungu yenye nguvu ... miungu inayoshambulia
Kwa sababu neno mungu (au Mungu) katika sura ya 4:7 ni umoja tafsiri nyingi zimeandika "mungu mwenye nguvu ... mungu anayeshambulia" au "Mungu mwenye nguvu ... Mungu anayeshambulia" tumia jina sahihi la Mungu wa Israeli.

Ni nani atatulinda dhidi ya nguvu za Mungu mwenye uwezo?
Swali hili linaonesha hisia za uoga. "Hakuna mtu atakayetulinda na Mungu huyu mwenye uwezo."

Kuweni wanaume
"kuweni na nguvu na mpigane"

1 Samuel 4:10

Israeli wakashindwa
"Waliwashinda Waisraeli" Hapa Israeli inamaanisha jeshi la Israeli.

Sanduku la Mungu lilichukuliwa
"Wafilisti walilichukua sanduku la Mungu.

1 Samuel 4:12

mavazi yamechanika na matope kichwani mwake
Hii ni njia ya kuonesha maombolezo makubwa katika desturi ya Israeli.

moyo wake ulitetemeka kwa ajili
Eli aliogopa kuwa jambo fulani baya limetokea.

Mji mzima
"Watu wote wa mji."

1 Samuel 4:14

Mtu
"Mtu wa Benyamini"

1 Samuel 4:16

Akamwambia
"Eli akasema"

Mwanangu
Eli hakuwa baba yake na Samweli. Eli anazungumza kama vile yeye ndiye baba yake na Samweli kuonesha kuwa hajamkasirikia lakini Samweli anapaswa kumsikiliza.

Israeli wamewakimbia Wafilisti
Hii inaelezea juu ya kilichotokea.

Pia kumekuwa ... watu. Pia watoto wako wawili
"Sasa nitakwambia kitu kibaya ... sasa nitakwambia kitu kibaya" au "Sio hayo tuu yaliyotokea huko ... lakini watoto wako wawili"

Sanduku la Bwana limechukuliwa
"Wafilisti wamechukua sanduku la Bwana"

1 Samuel 4:18

Alipotamka
"Yule mtu wa Benyamini alipotamka"

Kutamka
"Kuzungumza"

Shingo yake ilivunjika
"Shingo yake ilivunjika kwa sababu alianguka"

1 Samuel 4:19

Mkwe wake
"mkwe wa Eli"

Sanduku la Bwana limekamatwa
"Wafilisti wamelikamata sanduku la Bwana"

Aliyaweka moyoni yale aliyoambiwa
"aliyazingatia yale aliyoambiwa"

1 Samuel 4:21

Ikabodi
Jina hili lina maana ya "hakuna utukufu"

generated on Tue Oct 24 10:45:40 2023

**Kwa sababu sanduku la Mungu limetekwa nyara ...
sababu sanduku la Mungu limetekwa nyala.**
"Kwa sababu Wafilisti wameteka nyara sanduku la Mungu ... Kwa sababu Wafilisti wameteka nyara sanduku la Mungu"

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generated on Tue Oct 24 10:45:40 2023

Samweli 5

1 Basi Wafilisti wakawa wamelitwaa sanduku la Mungu, wakalileta kutoka Ebenezeri hadi Ashdodi. **2** Wafilisti walilichukua sanduku la Mungu, wakalileta ndani ya nyumba ya Dagoni, na wakalikalisha pembeni mwa Dagoni. **3** Watu wa Ashdodi walipoamka mapema siku ya pili, tazama, Dagoni ilianguka chini kifudifudi mbele ya sanduku la BWANA. Hivyo waliichukua Dagoni na kuisimamisha tena katika sehemu yake. **4** Lakini walipoamka mapema kesho yake, tazama, Dagoni alikuwa ameanguka chini kifudifudi mbele ya sanduku la BWANA. Kichwa cha Dagoni na vitanga vyake miwili vilikatika na kulala mlangoni. Kiwiliwili cha Dagoni ndicho kilibaki tu. **5** Na hii ndiyo sababu, makuhani wa Dagoni na yeyote aingiae ndani ya nyumba ya Dagoni, hata leo, hawezi kukanyaga mlango wa Dagoni katika Ashdodi. **6** Mkono wa BWANA ulikuwa mzito juu ya watu wa Ashdodi. Aliwaangamiza akawatesa kwa majipu, Ashdodi na wilaya zake kwa pamoja. **7** Watu wa Ashdodi walipotambua kilichokuwa kinatokea, walisema, "Sanduku la Mungu wa Israeli lisikae kwetu, kwa sababu mkono wake ni mzito juu yetu na juu ya mungu wetu Dagoni." **8** Basi wakawatuma watu wawakusanye pamoja viongozi wote wa Wafilisti; wakawambia, "Tufanye nini na sanduku la Mungu wa Israeli?" Wakawajibu, "Sanduku la Mungu wa Israeli lihamishwe na kupelekwa Gathi." Basi wakalihamisha hilo sanduku la Mungu wa Israeli hadi huko Gathi. **9** Lakini baada ya kulipeleka huko, mkono wa BWANA ulikuwa juu ya mji huo, ukasababisha machafuko makubwa. Akawatesa watu wa mji huo, wakubwa kwa wadogo; na majipu yakaota juu ya miili yao. **10** Basi, wakalipeleka sanduku la Mungu hadi Ekroni. Lakini mara tu sanduku la Mungu lilipoingia Ekroni, watu wa Ekroni walipiga kelele wakisema, "Wametuletea sanduku la Mungu wa Israeli kutuua sisi na watu wetu." **11** Basi wakawatuma watu wawakusanye pamoja viongozi wote wa Wafilisti; wakawambia, "Lipelekeni mbali sanduku la Mungu wa Israeli, na lirudishwe katika makao yake, ili lisije kutuua sisi na watu wetu." Kwa maana kulikuwa na hofu ya kutisha mjini mwote; Mkono wa Mungu ulikuwa mzito mno huko. **12** Watu ambao hawakufa waliteswa na majipu, na kilio cha mji kilipanda hadi mbinguni.

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1 Samuel 5:1

Basi
Neno hili linaonesha mwanzo wa sehemu mpya ya simulizi.

Nyumba ya Dagoni
Hili ni hekalu la Dagoni mungu wa Wafilisti.

Tazama Dagoni
"Walipatwa na mshangao walipoona Dagoni"

Dagoni ilianguka chini kifudifudi
Msomaji anatakiwa atambue kuwa Bwana alisababisha sanamu ianguke chini wakati wa usiku.

1 Samuel 5:4

Dagoni alikuwa ameanguka
Msomaji anatakiwa atambue kuwa Bwana alisababisha Dagoni aanguke.

Kichwa cha Dagoni na vitanga vyake viwili vilikatika na kulala
Ilikuwa kama vile Bwana ni askarialiyewashinda adui zake na kuwakata kichwa na mikono.

Mikono
Vitanga vya mikono vimanaanisha mikono yote.

Na hii ndiyo sababu, hata leo
Mwandishi anatuelezea taarifa na kutenganisha na simulizi inayosimuliwa.

1 Samuel 5:6

Mkono wa Bwana ulikuwa mzito juu ya
"Bwana aliwahukumu sana"

majipu
Huu ni ugonjwa wa ngozi.

Ashdodi na wilaya zake kwa pamoja
"Watu wote wa Ashdodi na watu wa nchi inayozunguka Ashidodi"

walipotambua
"walipofahamu"

sanduku la Mungu wa Israeli
Yaweza kuwa na maana ya 1) walikuwa wakizungumza juu ya jina kamili la Mungu wa Israeli au 2) waliamini kuwa Israeli waliabudu moja kati ya miungu mingi.

1 Samuel 5:8

wafanye juu ya sanduku la Munga wa Israeli ... Sanduku la Mungu wa Israeli lihamishwe
Yaweza kuwa na maana ya 1) walikuwa wakizungumza juu ya jina kamili la Mungu wa Israeli au 2) waliamini kuwa Israeli waliabudu moja kati ya miungu mingi.

Wakalibeba sanduku la Mungu wa Israeli.
Mwandishi anatumia jina sahihi la Mungu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Mkono wa Bwana ulikuwa dhidi ya
"Bwana aliadhibu"

wote wakubwa kwa wadogo
Wao wote "wadogo kwa wakubwa, masikini na tajiri"

Majipu
Huu ni ugonjwa wa ngozi.

1 Samuel 5:10

Walipiga kelele
"walipiga kelele kwa hofu"

1 Samuel 5:11

Mungu wa Israeli
Yaweza kuwa na maana ya 1) walikuwa wakizungumza juu ya jina kamili la Mungu wa Israeli au 2) waliamini kuwa Israeli waliabudu moja kati ya miungu mingi.

kulikuwa na hofu ya kutisha mjini mwote
Watu wote wa mji waliogopa kuwa watakufa"

Mkono wa Mungu ulikuwa mzito mno huko
"Mungu aliwaadhibu sana watu huko"

Watu ambao hawakufa
Hii inaonesha kuwa watu wengi walikufa.

Majipu
Huu ni ugonjwa wa ngozi

kilio cha mji kilipanda hadi mbinguni
"Watu wa mji walilia kwa sauti kubwa" Neno "mbinguni" linamaanisha miungu ya watu. "Watu wa mji wakaililia miungu yao"

generated on Tue Oct 24 10:45:40 2023

Samweli 6

1 Basi sanduku la BWANA lilikaa katika nchi ya Wafilisti kwa miezi saba. **2** Ndipo Wafilisti wakawaita
makuhani na waganga; wakawaambia, "Tulifanyie nini sanduku la BWANA? Twambieni jinsi ambavyo
tunapaswa kulirudisha sanduku katika nchi yake." **3** Makuhani na waganga wakasema, "Kama
mtalirudisha sanduku la Mungu wa Israeli, msilipeleke bila zawadi; kwa namna yoyote ile mpelekeeni
sadakaa ya hatia. Hapo ndipo mtapona, na mtajua ni kwanini mkono wake hadi sasa haujaondoka juu
yenu." **4** Ndipo wakawauliza, "Sadaka ya hatia itakuwa nini kwamba tunampelekea?" Wakawajibu,
"Majipu matano ya dhahabu na panya watano wa dhahabu, Idadi hiyo ya watano ni sawa na idadi ya
viongozi wa Wafilisti. Kwa sababu tauni ya aina moja iliwashambulia ninyi na viongozi wenu. **5** Kwa hiyo,
nilazima mtengeneze mifano ya majipu yenu, na mifano ya panya wenu ambayo huiharibu nchi, na mpeni
utukufu Mungu wa Israeli. Labda ataondoa mkono wake kutoka juu yenu, kutoka juu ya miungu yenu, na
kutoka juu ya nchi yenu. **6** Kwanini mfanye mioyo yenu kwa migumu, kama vile Wamisri na Farao
walifanya mioyo yao kuwa migumu? Hicho ni kipindi ambacho Mungu wa Israeli aliwashughilikia sana; Je,
Wamisri hawakuwaachilia watu, na wakaondoka? **7** Basi sasa, andaeni mkokoteni mpya pamoja na
ng'ombe wawili wake wanaonyonyesha, ambao hawajawahi kufungwa nira. Wafungeni ng'ombe hao
kwenye mkokoteni, lakini warudisheni wale ndama wao nyumbani. **8** Kisha lichukueni sanduku la BWANA
na kuliweka ndani ya mkokoteni. Wekeni ndani ya kasha yale maumbo ya dhahabu mnayompelekea ambyo
ni sadaka ya hatia kando yake. Ndipo mlipeleke lipate kuondoka. **9** Kisha muwe makini; kama litapanda
kwenda kwa njia hadi nchini mwake hadi Beth Shemeshi, basi mjue kuwa BWANA ndiye aliyetenda pigo
hili kubwa. Lakini kama halitakwenda, ndipo tutajua kwamba siyo mkono wake uliotupatia mateso; badala
yake tutajua kuwa yaliyotupata ilikuwa ni kwa bahati mbaya tu. **10** Watu hao wakafanya kama
walivyoambiwa, walichukuwa ng'ombe wawili wanaonyonyesha, wakawafunga kwenye mkokoteni, na
kuwabakiza ndama wao nyumbani. **11** Wakaliweka sanduku la BWANA juu ya mkokoteni, pamoja na lile
kasha lililobeba panya wa dhahabu na yale maumbo ya majipu yao. **12** Hao ng'ombe waliondoka moja kwa
moja kuelekea Beth Shemeshi. Walikwenda kwa kuifuata nija moja kuu, wakiteremka walipokuwa
wakienda, na hwakugeuka upande wa kushoto au kulia. Viongozi wa Wafilisti walifuata kwa nyuma hadi
mpaka wa Beth Shemeshi. **13** Nao watu wa Beth Shemeshi walikuwa wakivuna ngano yao katika bonde.
Waliponyanyua macho yao juu na kuliona sanduku, wakafurahi. **14** Huo mkokoteni ulifikia ndani ya
shamba la Yoshua wa Beth Shemeshi na ukasimama hapo. Kulikuapo jiwe kubwa mahali hapo,
wakatayarisha kuni kutokana na mkokoteni huo, na wakawatoa ng'ombe hao kama sadaka ya
kuteketezwa kwa ajili ya BWANA. **15** Walawi walilitelemsha sanduku la BWANA chini pamoja na kasha
lake lililoyatunza yale maumbo ya dhahabu, wakaweka vitu hivyo juu ya hilo jiwe kubwa. Watu wa Beth
Shemeshi walitoa sadaka za kuteketezwa na kutoa dhabihu kwa BWANA siku iyo hiyo. **16** Hao viongozi
watano wa Wafilisti walipoona hayo, walirejea Ekroni siku iyo hiyo. **17** Haya ndiyo majipu ya dhahabu
ambayo Wafilisti walirudisha kama sadaka ya hatia kwa BWANA: moja kwa ajili ya Ashdodi, moja kwa
Gaza, moja kwa Ashkeloni, moja kwa Gathi, na moja kwa Ekroni. **18** Idadi ya wale panya wa dhahabu
ilikuwa sawa na ile ya idadi ya miji yote ya Wafilisti inayomilikiwa na viongozi watano, kwa miji
iliyojengewa maboma na vijiji vya mashambani. Lile jiwe kubwa, ambalo kando yake waliweka sanduku la
BWANA, lipo kama ushuhuda hadi leo katika shamba la Yoshua Mbeth- Shemeshi. **19** BWANA
akawashambulia baadhi ya watu wa Bethi Shemeshi kwa sababu walichungulia ndani ya sanduku lake.
Aliwaua watu sabini. Watu wakaomboleza, kwa sababu BWANA aliwapa watu pigo kubwa mno. **20** Watu
wa Bethi Shemeshi wakasema, "Ni nani mwenye uwezo wa kushindana na BWANA, huyu Mungu
mtakatifu? Na atampandia nani akitoka kwetu."" Je, ni nani awezaye kusimama mbele ya BWANA, huyu
Mungu mtakatifu? Na ni kwa nani ambako sanduku litaenda likitoka hapa." **21** Wakawatuma wajumbe
kwenda kwa wenyeji wa Kiriath Yearimu, wakisema, "Wafilisti wamelirudisha sanduku la BWANA;
teremkeni na mkalipeleke kwenu."

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1 Samuel 6:1

Makuhani na waganga
Hawa walikuwa ni makuhani na waganga wa kipagani walimwabudu Dagoni.

wambieni jinsi ambavyo tunapaswa kulirudisha
Wafilisti walitaka kujua namna watakavyolirudisha sanduku la Bwana bila kumkasirisha zaidi.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 6:3

Mungu wa Israeli
Yaweza kuwa na maana ya 1) walikuwa wakizungumza juu ya jina kamili la Mungu wa Israeli au 2) waliamini kuwa Israeli waliabudu moja kati ya miungu mingi.

kwa namna yoyote ile mpelekeeni sadakaa ya hatia
Maneno "kwa namna yoyote ile" ni namna ya kuelezea jamno. "Lazima mpeleke sadaka ya hatia"

Mtapona
"hamtaumwa tena"

Ninyi
Ni wingi inayomaanisha Wafilisti wote.

kwa nini mkono wake hadi sasa haujaondoka juu yenu
"Mkono" imetumika kuwakilisha nguvu za Mungu za kuadabisha. "kwa nini hajayaondoa mateso yenu"

Majipu
Huu ni ugonjwa wa ngozi.

Panya
Hapa anaelezea panya zaidi ya mmoja.

1 Samuel 6:5

Mifano
Mifano ni kitu kinachofanana na kitu fulani.

Majipu
Ni ugonjwa wa ngozi.

Panya
Hapa anaelezea panya zaidi ya mmoja.

ambayo huiharibu
"ambayo huangamiza"

Mungu wa Israeli
Yaweza kuwa na maana ya 1) walikuwa wakizungumza juu ya jina kamili la Mungu wa Israeli au 2) waliamini kuwa Israeli waliabudu moja kati ya miungu mingi.

ataondoa mkono wake kutoka juu yenu, kutoka juu ya miungu yenu, na kutoka juu ya nchi yenu.
ataondoa mkono wake kutoka juu yenu, kutoka juu ya miungu yenu, na kutoka juu ya nchi yenu. "ataacha kuwaadhibu ninyi na miungu yenu na nchi yenu."

Kwanini mfanye mioyo yenu kwa migumu, kama vile Wamisri na Farao walifanya mioyo yao kuwa migumu?
Makuhani na waganya wanatumia swali ili kuwafanya Wafilisti wafikirie kwa makini juu ya kile kitakachowapata ikiwa watakataa kumtii Mungu.

Kuifanya mioyo yenu kuwa migumu.
"kuacha kumtii Mungu"

Je, Wamisri hawakuwaachilia watu, na wakaondoka?
Hili swali limetumika kuwakumbusha Wafilisti kuwa Wamisri waliwaruhusu Waisraeli watoke Misri ili Mungu aache kuwaadhibu Wamisri.

1 Samuel 6:7

Ng'ombe wawili wanyonyeshao
"Ng'ombe wawili wenye ndama ambao bado wananyonya"

Ndipo mlipeleke lipate kuondoka.
Ng'ombe wawili watakwenda nyumbani kwenye ndama wao.

ikiwa watakwenda ... hadi Beth Shemeshi, basi mjue kuwa ni Bwana
Sio kawaida kwa ng'ombe kuchagua kwenda Beth Shemeshi wakati ndama wamerudi kwenye nchi ya Wafilisti.

1 Samuel 6:10

Ng'ombe wawili wanyonyeshao
"Ng'ombe wawili wenye ndama ambao bado wananyonya"

Mumbo ya majipu yao
"Mfano wa majipu yao"

Majipu
Huuu ni ugonjwa wa ngozi.

Ng'ombe waliondoka moja kwa moja kuelekea Beth Shemeshi
Ng'ombe wanaonyonyesha huwarudia ndama wao lakini ng'ombe hawa walikwenda Beth Shemeshi.

Wakipiga kelele walipokuwa wakienda
Kupiga kelele ni milio waliyokuwa wanatoa ngombe sauti zao.

hawakugeuka upande wa kushoto au kulia
"Walikwenda moja kwa moja mbele"

1 Samuel 6:13

Basi
Mwandishi anatambulisha sehemu mpya ya simulizi.

watu wa Beth Shemeshi
Hawa walikuwa Waisraeli.

Waliponyanyua macho yao
Walipotizama juu

1 Samuel 6:14

Kulikuapo jiwe kubwa mahali hapo
Jiwe hili ndilo jiwe lililotumika kama madhabahu walipotoa sadaka ya ng'ombe kama dhabihu.

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Walawi walilitelemsha chini sanduku la Bwana
Hii ilitokea baada ya kutayarisha kuni zilizotokana na mkokoteni na kutengeneza moto uliotumika kutolea sadaka ya ng'ombe kwa Bwana.

Walawi walilitelemsha chini sanduku
Kutokana na sheria za Musa Walawi tuu ndio walioruhusiwa kulishughulikia sanduku.

pamoja na kasha lake lililoyatunza yale maumbo ya dhahabu,
"kasha ambalo maumbo ya dhahabu ya panya na majipu yalikuwepo"

1 Samuel 6:16

Viongozi watano wa Wafilisti
"Wafalme watano wa Wafilisti"

1 Samuel 6:17

Majipu
Huu ni ugonjwa wa ngozi

Panya
Hapa ana maana ya panya zaidi ya mmoja.

miji iliyojengewa maboma
Hii ni miji iliyozungushiwa kuta ndefu ili kuwalinda watu waliopo ndani yake wasivamiwe na adui.

Lile jiwe kubwa ... likabaki kama ushuhuda
Jiwe linafananishwa kama mtu awezaye kuona. "Jiwe kubwa ... bado liko hapo na watu wanakumbuka yaliyotokea juu yake"

Yoshua Mbeth- Shemeshi
"Yoshua toka Beth- Shemeshi"

Hadi leo
Hata wakati ambao mwandishi aliandika kitabu.

1 Samuel 6:19

walichungulia ndani ya sanduku
Sanduku lilikuwa takatifu sana na hakuna mtu aliyeruhusiwa kulitizama nadani. Makuhani tuu ndio walioruhusiwa.

Aliwaua watu sabini
"Aliwaua watu 70"

Je, ni nani awezaye kusimama mbele ya BWANA, huyu Mungu mtakatifu?
Yaweza kuwa na maana ya 1) Hakuna mtu anayeweza kushindana na Bwana kwa sababu ni mtakatifu. au 2) Yatupasa kumtafuta mtu atakayemtumikia Bwana kama Kuhani, je nani kati yetu anastahili?

Atapanda kwenda kwa nani kutoka kwetu?
Hili ni swali ambalo watu wanatafuta majibu. Yaweza kuwa na maana ya 1) "Bwana atakwenda kwa nani kutoka kwetu?" au 2) "sanduku litakwenda kwa nani kutoka kwetu?"

1 Samuel 6:21

Kiriath Yearimu
Huu ulikuwa mji katika Israeli.

generated on Tue Oct 24 10:45:40 2023

Samweli 7

1 Watu wa Kiriath Yearimu walikuja, wakalichukua sanduku la BWANA, wakalileta ndani ya nyumba ya Abinadabu mlimani iliyokuwa kilimani. Wakamteua Eleazari, mwanawe, kulitunza sanduku la BWANA. **2** Tangu siku ambayo sanduku lilikaa huko Kiiriath Yearimu, ulipita muda mrefu, miaka ishirini. Nyumba yote ya Israeli iliomboleza na ikaazimu kumrudia BWANA. **3** Samweli akawaambia watu wote wa Israeli, "Kama mtamrudia BWANA kwa moyo wenu wote, mkaiondoa miungu migeni na Ashtorethi kutoka katikati yenu, igeuzeni mioyo yenu kwa BWANA, na mwabuduni yeye peke yake, ndipo atawaokoa kutoka mkono wa Wafilisti." **4** Ndipo watu wa Israeli wakamuondoa Baali na Ashtorethi, na wakamwabudu BWANA peke yake. **5** Ndipo Samweli akasema, "Waleteni Israeli wote hadi Mizpa, nami nitamwomba BWANA kwa ajili yenu." **6** Wakakusanyika Mispa, wakateka maji na kuyamwaga chini mbele za BWANA. Siku hiyo walifunga na kusema, "Tumemfanyia BWANA dhambi." Hapo Mispa ndipo Samweli aliwaamu na kuwaongoza watu wa Iraeli. **7** Basi Wafilisti waliposikiakwamba Waisraeli wamekusanyika hapo Mispa, viongozi wa Wafilisti waliwashambulia Israeli. Waisraeli waliposikia hivyo, waliwaogopa Wafilisti. **8** Ndipo Waisraeli wakamwambia Samweli, "Usiache kumwomba BWANA Mungu wetu kwa ajili yetu, ili atuokoe kutoka mkono wa Wafilisti." **9** Samweli alimchukua kondoo mchanga nakumtoa sadaka ya kuteketezwa kikamilifu kwa BWANA. Ndipo Samweli akamlilia BWANA kwa ajili ya Israeli, na BWANA akamjibu. **10** Hata Samweli alipokuwa akitoa sadaka ya kuteketezwa, Wafilisti wakasogea karibu kuwashambulia Israeli; lakini BWANA alipiga kwa nguromo ya sauti kubwa siku hiyo dhidi ya Wafilisti na kuwatia kiwewe, na wakashindwa mbele ya Israeli. **11** Waisraeli wakaondoka Mispa, wakawafuatia Wafilisti na kuwaua hadi kufika chini ya Beth kari. **12** KIsha Samweli akachukua jiwe akalisimamisha kati ya Mispa na Sheni. Akaliita hilo jiwe Ebeneza, akisema, "Hata sasa BWANA ametusaidia." **13** Kwa hiyo, Wafilisti walishindwa na hawakuingia katika mipaka ya Israeli. Mkono wa BWANA uliwalemea Wafilisti siku zote za Samweli. **14** Miji ambayo Wafilisti waliitwaa kutoka kwa Israeli ilirudishwa, kutokea Ekroni hadi Gathi; Israeli ikarudisha tena sehemu za nchi zake kutoka kwa Wafilisti. Ndipo ikawa amani kati ya Israeli na Waamori. **15** Samweli akawa mwamuzi wa Israeli siku zote za maisha yake. **16** Kila mwaka alienda Betheli kwa kuzunguka, akienda Gilgali, na huko Mispa. **17** Kisha angerudi Rama, kwa sababu mji wake ulikuwa huko; na huko pia aliwaamua Waisiraeli. Hata huko Rama, pia alimjengea BWANA madhabahu.

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1 Samuel 7:1

Kiriath Yearimu
Hili ni jina la mahali.

Abinadabu ... Eleazari
Haya ni majina ya wanaume.

Miaka ishirini
"Miaka 20"

1 Samuel 7:3

Nyumba yote ya Israeli
"Nyumba" inamaanisha watu wanaoishi ndani ya nyumba na uzao wao. "Uzao wote wa Israeli" au "watu wote wa Israeli"

Kumrudia Bwana kwa moyo wenu wote
"Kujitoa moja kwa moja kumuabudu na kumtii Bwana tuu"

1 Samuel 7:5

Israeli wote
"Watu wote wa Israeli" au "Waisraeli wote"

Kumwaga chini mbele za Bwana
Hii yaweza kuwa na maana ya 1) watu walijinyima maji kama sehemu ya kufunga au 2) walitoa maji visimaji na kuyamwaga chini kama ishara ya kuonesha namna gani wanajutia dhambi zao.

1 Samuel 7:7

viongozi wa Wafilisti waliwashambulia Israeli
"Viongozi wa Israeli waliongoza majeshi yao kuishambulia Israeli"

atuokoe kutoka mkono wa Wafilisti
"atuokoe toka kwenye jeshi la Wafilisti"

1 Samuel 7:9

ndama mchanga
Ndama ambaye bado ananyonya maziwa ya mama yake.

Akamlilia
Akaomba msaada

Bwana akamjibu
Bwana akafanya yale ambayo Samweli alimuomba ayafanye.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 7:10

Hata Samweli ... Beth kari
Hii inaelezea kuwa mwandishi anamaanisha kuwa "Bwana alimjibu"

Kuwachanganya
Kusababisha Wafilisti washindwe kufikiri vizuri na wasijue la kufanya.

Wakashindwa mbele ya Israeli
Hii inaweza kutafsiriwa kama 1) Bwana akawafanya washindwe mbele ya Israeli" au "Israeli wakawashinda wao."

Kuwashindwa
Kuwashinda watu ni kuwadhibiti kabla hawasababisha maafa.

Beth kari
Hili ni jina la mji.

1 Samuel 7:12

Akachukua jiwe na kulisimamisha
Waisraeli na watu wengine wa nchi ile waliweka jiwe kubwa mahali ambapo matukio ya muhimu yalitokea kama kumbukumbu ya msaada wa Mungu.

Mispa ... Sheni
Haya ni majina ya mahali.

1 Samuel 7:13

Kwa hiyo, Wafilisti walishindwa
Mwandishi anamaliza kuwa kutuelezea namna ambavyo Wafilisti walishindwa.

Wafilisti walishindwa
Bwana aliwafanya Wafilisti washindwe.

hawakuingia katika mipaka ya Israeli
Wafilisti hawakuingia katika mpaka wa Israeli ili kuwashambulia.

Mkono wa Bwana ulikuwa dhidi ya Wafilisti.
"Bwana alitumia nguvu zake dhidi ya Wafilisti"

Miji ... kutoka kwa Israeli ikarudishwa kwa Israeli
Hii inaweza kuwa na maana ya 1) "Bwana aliirudisha miji ya nchi ya Israeli ... toka Israeli" au 2) "watu wa Israeli waliweza kuidai miji yao ... toka Israeli"

1 Samuel 7:15

Wakazunguka
Wakasafiri toka sehemu moja mpaka nyingine kwa kuzunguka.

Aliamua migogoro
Migogoro ni malumbano au kutokuelewana kati ya watu wawili au zaidi.

generated on Tue Oct 24 10:45:40 2023

Samweli 8

1 Samweli alipozeeka, aliwaweka watoto wake wawe waamuzi juu ya Israeli. **2** Mtoto wake wa kwanza aliitwa Yoeli, na mtoto wake wa pili aliitwa Abiya. Hawa walikuwa waamuzi katika Bersheba. **3** Watoto wake hawakuenenda katika njia za baba yao, bali walipiga mbio kutafuta mapato ya udhalimu. Walipokea rushwa na na kupotosha hukumu. **4** Ndipo wazee wote wa Israeli walikutana pamoja na kumwendea Samweli huko Rama. **5** Wakamwambia, "Angalia, wewe umekuwa mzee, na watoto wako hawaenendi katika njia zako. Tuchagulie mfalme wakutuamua kama yalivyo mataifa yote." **6** Lakini haikumpendeza Sameli waliposema, "Utupatie mfalme wa kutuamua." Hivyo akamwomba BWANA. **7** Na BWANA akamwambia Samweli, "Sikiliza sauti ya watu kwa kila jambo wanalokwambia; kwa sababu hwajakukataa wewe, bali wamenikataa mimi nisiwe mfalme wao. **8** Sasa wanafanya kama vile walivyotenda tangu siku ile nilipowatoa huko Misri, kwa kuniacha, na kuwatumikia miungu mingine, na ndivyo hivyo pia wanakufanyia na wewe. **9** Basi sasa uwasikilize; lakini uwaonye sawasawa na uwafahamishe tabia ya mfalme atakaye waongoza. **10** Kwa hiyo Samweli akawaambia watu waliokuwa wakiomba mfalme maneno yote ya BWANA. **11** Akasema, "Hivi ndivyo jinsi mfalme atakavyowatawala. **12** Atawachukua watoto wenu wa kiume na kuwaweka juu ya magari ya vita na kuwa wapanda farasi wake, na kukimbia mbele ya magari yake. Atawaweka ma- kapteni wake juu ya maelfu ya askari, na ma-kapteni juu ya askari hamsini. Wengine atawafanya wakulima wamashamba yake, wengine wavunaji wa mazao yake, wengine watatengeneza silaha zake na zana za magari yake. **13** Naye atawachukua binti zenu kuwa watengeneza manukato, wapishi, na waoka mikate. **14** Atachukua mashamba yenu mazuri, mashamba ya mizabibu, na yale ya mizeituni na kuwapa watumishi wake. **15** Atachukua moja ya kumi ya nafaka zenu na mizabibu na na kuwapa maofisa na watumishi wake. **16** Atawachukua watumwa wenu na wajakazi wenu na vijana wenu waliowazuri na punda wenu; atawatumikisha wote kwa ajili yake. **17** Atawatoza moja ya kumi ya mifugo yenu, na mtakuwa watumwa wake. **18** Ndipo mtalia siku ile kwa sababu ya mfalme wenu mliyemchagua kwa ajili yenu; lakini siku ile BWANA hatawajibu **19** Lakini watu walikataa kumsikiliza Samweli; wakasema, "Hapana!" Lazima awepo mfalme juu yetu. **20** Ili tuweze kuwa kama mataifa mengine yote, na hivyo mfalme wetu aweze kutuamua na atoke mbele yetu na atupiganie vita yetu. **21** Naye Samweli aliposikia maneno yote ya watu, akayarudia katika masiko ya BWANA. **22** BWANA akamwambia Samweli, "Sikiliza sauti yao na uwafanyie mfalme." Hivyo Samweli akawaambia watu wa Israeli, "Kila mtu na arudi mjini kwake."

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1 Samuel 8:1

walipiga mbio kutafuta mapato ya udhalimu
"Walifanya kazi kwa nguvu ili kupata mapato kwa njia ya udhalimu"

Kupotosha hukumu
"Kutoa hukumu kwa kuwapendelea wanaofanya uovu"

1 Samuel 8:4

hawaenendi katika njia zako
"hawafanyi vitu unavyofanya" au "hawafanyi kama vile unavyofanya wewe"

Tuchagulie mfalme wakutuamua kama yalivyo mataifa yote
Hii yaweza kuwa na maana ya 1) "Tuchagulie mfalme kama wafalme wa mataifa yote ili atuamue" au Tuchagulie mfalme atakayetuamua kama wafalme wa mataifa wanavyowaamua wao"

Tuchagulie mfalme wakutuamua
Viongozi waliamini vibaya kuwa mfalme na wana wake wataongoza kwa haki.

1 Samuel 8:6

Lakini haikumpendeza Sameli ... Utupatie mfalme
Samweli hakuwa na furaha kwamba watu hawakutaka yeye awaondoe watoto wake waliokuwa waovu na kumteua mwamuzi mwingine lakini walitaka mfalme wa kutawala juu yao kama nchi nyingine zinavyofanya.

Sikiliza sauti ya watu
Hapa neno "sauti" linamaana ya mapenzi au matakwa ya watu. "Fanya kama vile watu wanavyotaka"

bali wamenikataa mimi
Bwana alijua kuwa watu hawakuwakataa viongozi waovu tuu bali walimkataa yeye kama mfalme wao.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 8:8

Niliwatoa Misrai
Hiki ni kitendo cha Bwana kuwatoa Waisraeli utumwani Misri miaka mingi iliyopita.

Sasa wasikilize
"Sasa fanya kama vile wanavyokuomba ufanye"

Waonye sawasawa
"uwe makini unapowaonya"

1 Samuel 8:10

Hivi ndivyo mfalme atakavyotawala ... atachukua
Matendo ya mfalme yatakuwa kuchukua. Huu ni mwanzo wa vitu ambavyo mfalme atachukua.

Hivi ndivyo jinsi mfalme atakavyowatawala.
"Hivi ndivyo mfalme atakayetawala juu yenu atakavyofanya"

Atawaweka juu ya magari yake
"Atawafanya waendeshe magari vitani"

Kuwa wapanda farasi wake
Wataendesha farasi kwenda vitani.

1 Samuel 8:13

Taarifa ya jumla:
Samweli anaendelea kuwaambia vitu ambavyo mfalme atavichukua.

kuwa watengeneza manukato
"Kutengeneza mafuta yanayonukia vizuri kwa ajili ya kujipaka mwilini"

mizeituni
"mashamba ya miti ya mizeituni"

moja ya kumi ya nafaka zenu
Watagawanya nafaka zao katika mafungu kumi yaliyosawa kisha kutoa fungu moja maafisa wa mfalme na watumishi.

moja ya kumi ya mizabibu
Watagawanya divai waliyoipata toka kwenye mizabibu katika mafungu kumi kisha kutoa fungu moja kwa maafisa wa mfalme na watumishi.

Afisa
Ni kiongozi katika jeshi la mfalme.

1 Samuel 8:16

Taarifa ya jumla:
Samweli anaendelea kuwaambia vitu ambavyo mfalme atavichukua.

moja ya kumi ya mifugo yenu
Watagawanya mifugo yao katika mafungu kumi yaliyosawa kisha kutoa fungu moja maafisa wa mfalme na watumishi.

mtakuwa watumwa wake
"mtahisi kama vile nyie ni watumwa wake"

Mtalia
Yaweza kuwa na maana ya 1)watu watamuomba Bwana awaokoe toka kwa mfalme au 2) watu watamuomba mfalme aache kuwanyanyasa.

1 Samuel 8:21

akayarudia katika masiko ya Bwana.
"Masikio ya Bwana" inamuelezea Bwana. Samweli alimuomba Bwana kwa kurudia yote ambayo watu walimwambia.

Sikiliza sauti yao
"Wasikilize watu"

uwafanyie mfalme
"Mfanye mtu kuwa mfalme juu yao"

arudi mjini kwake
"akarudi nyumbani"

generated on Tue Oct 24 10:45:40 2023

Samweli 9

1 Basi kulikuwa na mtu mmoja kutoka Benyamini, mtu mashuhuri. Jina lake aliitwa Kishi mwana wa Abieli, mwana wa Zerori, mwana wa Bekorathi, mwana wa Afia, mwana wa Mbenyamini. **2** Huyu alikuwa na mtoto wa kiume aliyeitwa Sauli, kijana mzuri wa uso. Hapakuwapo mwanaume mzuri wa uso kuliko huyu miongoni mwa watu wote wa Israeli. Kutoka mabegani kwenda juu alikuwa mrefu kuliko watu wengine. **3** Na punda wa Kishi, baba yake na Sauli walipotea. hivyo Kishi akamwambia Sauli mwanawe, "Mchukue mmoja wa watumishi; uamke uende kuwatafuta punda," **4** Sauli akapita katika nchi ya vilima vilima ya Efraimu na akaenda akapita katika nchi ya Shalisha, lakini hawakuwaona. Kisha walipita katika nchi ya Shaalimu, lakini hawakuwa huko. Baadaye alipita katika nchi ya Wabenyamini, lakini hawakuwaona wale punda. **5** Na walipofika nchi ya Sufu, Sauli alimwambia mtumishi wake aliyekuwa naye, "Njoo na turudi, pengine baba aweza kuacha kuchunga punda na kuanza kutuhofia sisi." **6** Lakini mtumishi akamwmbia, "Sikiliza, Yupo mtu wa Mungu katika mji huu. Naye ni mtu wa kuheshimiwa sana; kila asemalo huwa kweli. Hebu twende huko; labda anaweza kutuambia tupitie wapi katika safari yetu." **7** Ndipo Sauli akamwambia mtumish iwake, "Lakini kama tukienda kwake, twaweza kumpelekea nini? Maana hata mkate katika mfuko wetu umekwisha, na hakuna zawadi ya kumpelekea mtumishi wa Mungu. Tuna kitu gani? **8** Huyo mtumishi akamjibu Sauli na kusema, "Hapa, ninayo robo ya shekeli ya fedha ambayo nitampa mtumishi wa Mungu, atuambie ni njia ipi yatupasa tuiendee." **9** (Zamani katika Israeli, mtu alipotaka kujua neno kuhusu mapenzi ya Mungu, alisema, "Njoo, haya twende kwa mwonaji." Kwa maana nabii wa leo, zamani aliitwa Mwonaji). **10** Ndipo Sauli akamwambia mtumishi wake, "Umesema vyema. Haya, njoo twende." Basi wakaenda katika mji ambao mtu wa Mungu alikuwamo. **11** Walipopanda mlima kuelekea mjini, walikutana na wasichana wakienda kuteka maji; Sauli na mtumishi wake wakawauliza, "Mwonaji hupo hapa?" **12** Nao wakawajibu, na kusema, "Yupo; tazameni, yuko mbele yenu. Harakisheni, kwa maana anakuja mjini leo, sababu leo watu wanatoa dhabihu zao mahali pa juu. **13** Mara tu mtakapoingia mjini mtamuona, kabla hajapanda mahali pa juu kla chakula. Watu hawatakula hata atakapokuja, kwa sababu ndiye ataibariki dhabihu; na baadaye wale ambao wamealikwa hula. Basi pandeni, mtamuona sasa hivi." **14** Kwa hiyo walikwea kwenda mjini. Walipokuwa wakiingia mjini, walimuona Samweli akija mbele yao, akipanda kwenda mahali pa juu. **15** Siku moja kabla Sauli hajafika, BWANA alikuwa amemfunulia Samweli: **16** "Kesho wakati kama huu nitakutumia mtu kutoka nchi ya Benyamini, nawe utamtia mafuta awe mfalme juu ya watu wangu Israeli. Atawaokoa watu wangu kutoka mkono wa Wafilisti. Kwa kuwa nimewaonea huruma watu wangu na kilio cha kutaka msaada kimenifikia." **17** Samweli alipomuona Sauli, BWANA akamwambia, "Huyu ndiye mtu niliyekwambia habari zake! Yeye ndiye atakayewatawala watu wangu." **18** Ndipo Sauli akaja karibu na Samweli katika lango na kusema, "Niambie nyumba ya Mwonaji iko wapi? **19** Samweli akamjibu Sauli akisema, "Mimi ndiye mwonaji. Tangulia mbele hadi mahali pa juu, nami nitakueleza kila kitu kilichomoyoni mwako. **20** Kama punda wenu waliopotea siku tatu zilizopita, msihofu kuhusu hao punda, kwa kuwa wamekwishapatikana. Na yote yaliyotamanika kwa ajili ya Israeli yanamwangukia nani? Siyo kwako na nyumba ya baba yako yote?" **21** Sauli akamjibu na kusema, Siyo mimi Mbenyamini, kutoka kabila lililo dogo sana kwa makabila ya Israeli? Siyo ukoo wangu ulio mdogo sana kwa kabila la Benyamini? Kwa nini basi unaniambia kwa namna hii?" **22** Hivyo Samweli akamchukua Sauli na mtumishi wake, akawaingiza ukumbini, akawakalisha mahali pa heshima pa wale walioalikwa, idadi yao takribani watu thelathini. **23** Samweli akamwambia mpishi, "Lete sehemu niliyokupatia, sehemu ambayo nilikwambia hivi, "Itenge."' **24** Basi mpishi alichukua paja lililokuwa limeinuliwa katika dhabihu na kile kilichokuwa pamoja nalo, akaitenga mbele ya Sauli. Kisha Samweli akasema, "Angalia kile kilichokuwa kimetunzwa kwa ajili yako! Kula, kwa sababu kilitunzwa hadi wakati maalum ufike kwa ajili yako. Na kwa sasa waweza kusema, 'Nimewaalika watu."' Kwa hiyo Sauli alikula pamoja na Samweli siku hiyo. **25** Walipokuwa wamekwisha shuka chini kutoka sehemu ya juu na kuingia mjini, Samweli akazungumza na Sauli darini. **26** Na kulipopambazuka, Samweli alimwita Sauli darini na kusema, "Amka, kusudi nikusindikize uende zako," Hivyo Sauli aliamka, na wote wawili, yeye na Samweli walitoka kwenda mtaani. **27** Walipokuwa wakienda nje ya viunga vya mji, Samweli akamwambia Sauli, "Mwambie mtumishi wako atanguliye mbele yetu(na alitangulia mbele), Lakini wewe sharti usubiri kidogo, nipate kukuambia ujumbe wa Mungu."

generated on Tue Oct 24 10:45:40 2023

1 Samuel 9:1

Taarifa ya jumla
Mwandishi anatupa taarifa ya jumla katika mistari hii.

mtu mashuhuri
Mtu ambaye watu wanamuheshimu na wanasikiliza anachokisema.

Kishi ... Abieli ... Zerori ... Bekorathi ... Afia
Haya ni majina ya wanaume katika ukoo ya familia ya sauli.

Mbenyamini
Mbenyamini ni mtu anayetoka katika kabila la Wabenyamini.

mzuri wa uso
Mtu mwenye muonekano mzuri.

Kutoka mabegani kwenda juu alikuwa mrefu kuliko watu wengine
Watu wengine warefu katika Israeli hawakumfikia mabegani wake.

1 Samuel 9:3

Sasa
Mwandishi ameanza sehemu mpya ya simulizi.

amka
"acha kufanya unachokifanya"

nchi ya vilima vilima ya Efraimu ... nchi ya Shalisha ... nchi ya Shaalimu ... nchi ya Wabenyamini
Haya ni maeneo katika Israeli.

hawakuwaona ... hawakuwa huko ... hawakuwaona
Hapa wanazungumziwa punda.

1 Samuel 9:5

nchi ya Sufu
Hili ni eneo katika Israeli kaskazini mwa Yerusalemu.

Mtu wa Mungu
Mara nyingi humaanisha nabii wa Bwana. "Mtu anayesikia na kusema maneno toka kwa Mungu"

tupitie wapi katika safari yetu
"tupite njia gani ili tuwapate punda wetu"

1 Samuel 9:7

twaweza kumpelekea nini?
Kupeleka zawadi ni alama ya heshima kwa mtu wa Mungu.

Mtu wa Mungu
Mara nyingi humaanisha nabii wa Bwana. "Mtu anayesikia na kusema maneno toka kwa Mungu"

robo ya shekeli
Robo ya shekeli ni aina ya fedha ambayo ilitumika katika agano la kale.

1 Samuel 9:9

Zamani katika Israeli ... mwonaji
Hii ni taarifa ya desturi ambayo iliongezwa na mwandishi wa Kiebrania.

Kwa maana nabii wa leo, zamani aliitwa Mwonaji
"Mwonaji ni jina la zamani la nabii"

1 Samuel 9:12

leo watu wanatoa dhabihu
Hizi ni kama sikukuu au dhabihu za matunda ya kwanza, sio dhabihu za dhambi ambazo lazima zifanyikie katika hema.

1 Samuel 9:14

akipanda kwenda mahali pa juu
Hapa ni mahali ambapo watu wamepafanya kuwa mahali patakatifu pa kutolea dhabihu na sadaka kwa Bwana.

1 Samuel 9:15

Taarifa ya jumla:
Mwandishi ameacha kutuelezea simulizi na anatoa taarifa ya jumla ili msomaji aelewe ni kitu gani kinafuata.

nawe utamtia mafuta awe mkuu
Neno mkuu limetumika badala ya neno mfalme. Huyu ni mtu ambaye Bwana amemchagua awe mfalme wa Israeli.

nchi ya Benyamini
"nchi ambayo watu wa kabila la Benyamini waliishi"

kutoka kwenye mkono wa Wafilisti
"Ktutoka kwenye utawala wa Wafilisti"

Kwa kuwa nimewaonea huruma watu wangu
"Watu wangu wanateseka na ninataka kuwasaidia"

1 Samuel 9:17

Bwana akamwambia
"Bwana akamwambia Samweli"

Mwonaji
"Nabii wa Bwana"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 9:20

Na yote yaliyotamanika kwa ajili ya Israeli yanamwangukia nani? Siyo kwako na nyumba ya baba yako yote?
Maswali haya yanaelezea kwa undani kuthibitisha kuwa Sauli ndiye aliyechaguliwa na Bwana kuwa Mfalme wa Israeli.

Siyo mimi Mbenyamini ... ya Israeli? Kwa nini basi unaniambia kwa namna hii?
Sauli anashangaa kwa sababu Waisraeli wwengine walilichukulia kabila la Benyamini kama kabila ovu na Wabenyamini walichukulia ukoo aliotoka Sauli kuwa haukuwa wa muhimu.

1 Samuel 9:22

Ukumbini
Mwandishi anaonesha kuwa karibu na sehemu ya kutolea dhabihu kulikuwa na jengo kubwa ambalo watu walikuwa wakila pamoja huko.

mahali pa heshima
"Hiki ni kiti cha heshima"

thelathini
"30"

1 Samuel 9:23

paja lililokuwa limeinuliwa katika dhabihu
Kuhani aliyeinua paja katika dhabuhu ndiye anayepaswa kula. Samweli alimfanya Sauli ale ili kuonesha kuwa kuwa mfalme ni kazi takatifu.

Kilichokuwa pamoja nayo
Yaweza kuwa na maana ya 1)chakula kingine ambacho Sauli alikula pamoja na nyama au 2) sehemu nyingine ya ng'ombe.

Kisha Samweli akasema
Hii yaweza kuwa na maana ya "Mpishi akasema."

Na kwa sasa waweza kusema, 'Nimewaalika watu.'
Yaweza kuwa na maana ya 1) Sauli anaweza kusema kuwa aliwaalika watu au 2) Samweli aliwaalika watu

1 Samuel 9:25

darini
Hii ilikuwa sehemu ya kawaida kwa familia na wageni kula na kulala. Huwa na ubaridi jioni usiku kuliko sehemu nyingine za nyumba.

Samweli alimwita Sauli darini na kusema
"Sauli alipokuwa amelala darini Samweli alimuita na kusema"

1 Samuel 9:27

mbele yetu ... na alitangulia mbele ... Lakini wewe sharti usubiri
Yaweza kuwa na maana ya "mbele yetu na atakapokwenda mbele yetu yakupasa usubiri"

nipate kukuambia ujumbe wa Mungu
"Ili nikuambie ujumbe wa Mungu kwa ajili yako"

generated on Tue Oct 24 10:45:40 2023

Samweli 10

1 Ndipo Samweli akachukua chupa ya mafuta, akayamimina juu ya kichwa cha Sauli, na akambusu. Akasema, "Je, Mungu hajakutia mafuta uwe mtawala juu ya urithi wake? **2** Utakapoondoka kwangu leo, utawaona wanaume wawili na kaburi la Raheli, katika nchi ya Benyamini hapo Selsa. Watu hao watakuambia, 'Wale punda mliokuwa mkiwatafuta wamepatikana. Sasa, Baba yako ameacha kuwatunza punda, na ana hofu juu yenu, anasema, "Nitafanya nini kuhusu mwanangu?" **3** Kisha utakwenda mbele kutoka hapo, na utafika katika mwaloni wa Tabori. Utakutana na watu watatu hapo wakienda kwa Mungu huko Betheli, mmoja akibeba wana-mbuzi watatu, mwingine akibeba mikate mitatu, na mwingine akibeba kiriba cha divai. **4** Watawasalimu na watawapatia mikate miwili, kutoka mikononi mwao. **5** Baada ya hayo, utafika katika mlima wa Mungu, mahali ilipo ngome ya Wafilisti. Utakapofika mjini, utakutana na kundi la manabii wakiteremka chini kutoka mahali pa juu wakiwa na kinanda, tari, kinubi na filimbi mbele yao; na watakuwa wakitabiri. **6** Roho ya BWANA itakujaza, nawe utatabiri pamoja nao, na utabadilishwa na kuwa mtu tofauti. **7** Basi, ishara hizi zikikufikia, fanya lolote ambalo mikono yako itaona ifanye, kwa sababu Mungu yu pamoja nawe. **8** Nenda ushuke mbele yangu hadi Gilgali. Kisha nitakufuata huko nitoe dhabihu za kuteketezwa na kutoa dhabihu za amani. Nisubiri kwa muda wa siku saba hadi nije kwako na nikuoneshe unachopaswa kufanya." **9** Sauli alipotega mgongo amuache Samweli, Mungu akampa moyo mwingine. Ndipo ishara zote hizi zikatimia siku hiyo. **10** Walipofika mlimani, kundi la manabii lilikutana naye, na Roho ya Mungu ikamjilia kwa nguvu ili atabiri pamoja nao. **11** Kila mtu aliyemfahamu kabla hajamwona akitabiri pamoja na manabii, watu waliambizana wao kwa wao, "Kitu gani kimempata mtoto wa Kishi? Hivi Sauli ni mmoja wa manabii siku hizi?" **12** Mtu mmoja kutoka eneo hilo akajibu, "Na ni nani baba yao?" Kwa sababu ya jambo hili, ukawapo msemo, "Hivi Sauli naye ni mmoja wa manabii?" **13** Alipomaliza kutabiri, akafika mahali pa juu. **14** 1 Samweli 10: 14-16 Ndipo baba yake mdogo na akamuuliza Sauli na mtumishi wake, "Mlienda wapi?" Naye akamjibu, "Kuwatafuta punnda; tulipoona kwamba hatuwezi kuwapata, tukaenda kwa Samweli." **15** Baba yake mdogo akasema, "Tafadhali niambie kile alichosema kwako Samweli," **16** Sauli akamjibu baba yake mdogo, "Alituambia waziwazi kwamba punda wamepatikana." Lakini kuhusu swala la ufalme alilosema Samweli hakumwambia. **17** Basi Samweli aliwaita watu pamoja huko Mispa. **18** Akwaambia watu wa Israeli, "Hivi ndivyo BWANA, Mungu wa Israeli asemavyo: 'Niliwatoa Israeli kutoka Misri, na niliwaokoa kutoka nchi ya Wamisri, na kutoka mkono wa falme zote zilizowaonea.' **19** Lakini leo mmemkataa Mungu wenu, awaokoaye kutoka kwenye majanga na mahangaiko; na mmemwambia, ' Tuwekee mfalme juu yetu; Sasa jihudhurisheni wenyewe mbele za BWANA kwa kabila na jamaa zenu." **20** Kisha Samweli akawaleta kabila zote za Isareli karibu, na kulichagua kabila la Benyamini. **21** Akawasogeza karibu kabila la Benyamini kwa kufuata jamaa zao; na jamaa ya Wamatri ikachaguliwa; na Sauli mwana wa Kishi akachaguliwa. Lakini walipokwenda kumtafuta, hakuweza kuonekana. **22** Kisha watu walitaka kumuuliza Mungu maswali zaidi, "Bado yupo mtu mwingine ajaye?" BWANA akajibu, " Yeye mwenyewe kajificha kwenye mizigo." **23** Wakaenda mbio na kumleta Sauli kutoka humo. Aliposimama kati yao, alikuwa mrefu kuliko watu wote kuanzia mabega yake kwenda juu. **24** Kisha Samweli akawaambia watu, "Je, mnamuona mtu ambaye BWANA amemchagua? Hakuna mtu kama yeye kati ya watu wote." Watu wote wakapiga Kelele, "Mfalme na aishi" **25** Ndipo Samweli akawaambia watu desturi na sheria za ufalme, akaziandika katika kitabu, na kuziweke mbele za BWANA. Baadaye Samweli akawaruhusu watu waondoke kila mtu aende nyumbani kwake. **26** Sauli pia alienda nyumbani kwake huko Gibea, akiwa na baadhi ya watu wenye nguvu, wenye mioyo iliyoguswa na Mungu. **27** Lakini baadhi ya watu wasiofaa walisema, "Huyu mtu atatuokoaje?" Watu hawa walimdharau Sauli na hawakumletea zawadi zozote. Lakini Sauli alinyamaza kimya.

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1 Samuel 10:1

akachukua chupa ya mafuta, akayamimina juu ya kichwa cha Sauli
Katika tamaduni za Israeli nabii inapomimina mafuta katika kichwa cha mtu huyo mtu anapokea baraka toka kwa Bwana.

Chupa
Ni chombo kidogo kilichotengenezwa kwa udongo.

Je, Mungu hajakutia mafuta uwe mtawala juu ya urithi wake?
Samweli anajua jibu la swali hili. Anamkumbusha Sauli kuwa Bwana amemchagua yeye kuwa mfalme wa Israeli.

Selsa
Hili ni jina la mahali.

generated on Tue Oct 24 10:45:40 2023

Nitafanya nini kuhusu mwanangu?
Baba yake na Sauli anaanza kuwa na hofu juu ya mtoto wake na anataka kumtafuta.

1 Samuel 10:3

Tabori
Hili ni jina la mahali.

kuchukua toka mikononi mwao
"kuchukua toka kwao" au "kukubali"

1 Samuel 10:5

Matari
Ni kifaa cha muziki kama ngoma ambacho kinaweza kupigwa na chenye vipande vya chupa huzunguka kifaa hicho, vipande hivi hulia kifaa kinapotikiswa.

Roho wa Bwana atakujaza
Hii inamaana kuwa roho wa Bwana atamchochea Sauli. Atamfanya Sauli atoe unabii na kuwa tofauti na watu wengine.

1 Samuel 10:7

fanya lolote ambalo mikono yako itaona ifanye
Hapa Samweli anazungumza juu ya mikono ya Sauli. "fanya kile ambacho unafikiri ni sahihi kufanya"

1 Samuel 10:9

Mungu akampa moyo mwingine
Mungu akamfanya Samweli afikiri tofauti na alivyofikiri mwanzo.

Roho ya Mungu ikamjilia
"Roho ya Mungu ikamtawala kabisa.

1 Samuel 10:11

Kitu gani kimempata mtoto wa Kishi?
Hii inaweza kuwa na maana ya 1) watu wanauliza ili kupata taarifa au 2) yaweza kuwa Swali linaloonesha kuwa Sauli sio wa muhimu. "Kishi sio mtu wa muhimu hivyo haiwezekani mtoto wake akawa nabii"

Mwana wa Kishi
"Sauli, mwana wa Kishi"

Na ni nani baba yao?
Swali hili linawakumbusha watu kuwa kuwa nabii haina uhusiano na baba yako ni nani. "Haijalishi Manabii hawa wazazi wao ni akina nani"

Kwa sababu ya jambo hili, ukawapo msemo, "Hivi Sauli naye ni mmoja wa manabii?"
"Na hii ndiyo sababu, wakati ambapo watu hawakuamini baadhi ya taarifa walifikiri juu ya kilichotokea kwa Sauli na kusema 'Hivi Sauli naye ni mmoja wa manabii?'"

Hivi Sauli naye ni mmoja wa manabii?
Kwa Sababu Sauli ni mmoja wa manabii watu walifikiri kuwa hata watu wasiokuwa na umuhimu wanaweza kuwa manabii.

1 Samuel 10:14

Ndipo baba yake mdogo na Sauli akamwambia
"Ndipo kaka yake na baba yake na Sauli akamwambia Sauli"

Hakumwambia kuhusu swala la ufalme
"Sauli hakumwambia baba yake mdogo kuwa Mungu amemchagua kuwa mfalme wa Israeli"

1 Samuel 10:17

Niliwatoa Israeli kutoka Misri
"Niliwatoa watu wa Israeli kutoka Misri"

Leo
"sasa"

Mkono wa Wamisri ... mkono wa falme zote
"Mkono" inamaanisha mguvu. "Nguvu za Wamisri ... nguvu za mataifa yote"

Tuwekee mfalme juu yetu
Tupe mfalme wa kutuongoza.

jihudhurisheni wenyewe mbele za BWANA kwa kabila na jamaa zenu
"Wakusanye makabila na jamaa na msimame mbele za Bwana"

1 Samuel 10:20

Kabila la Benyamini lilichaguliwa ... jamaa ya Wamatri ikachaguliwa ... Sauli mwana wa Kishi akachaguliwa
"Bwana alichagua kabila la Benyamini... Bwana alichagua jamaa ya Wamatri... Bwana alimchagua Sauli mwana wa Kishi"

1 Samuel 10:22

alikuwa mrefu kuliko watu wote kuanzia mabega yake kwenda juu
Watu wengine warefu katika Israeli hawakumfikia mabegani wake.

1 Samuel 10:25

desturi na sheria za ufalme
"Mambo ambayo mfalme atawalazimisha wayafanye na mambo yote ambayo mfalme anapaswa kuyafanya"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 10:26

wenye mioyo iliyoguswa na Mungu
Mungu anapougusa mioyo ya watu ina maana ya kuwa Mungu ameweka kitu kwenye mioyo yao na kuwafanya watende jambo fulani.

Huyu mtu atatuokoaje?
"mtu huyu hana nguvu za kutuokoa"

Walimdharau
"Hawakumpenda"

generated on Tue Oct 24 10:45:40 2023

Samweli 11

1 Ndipo Nahashi Mwamoni akaenda na kupiga kambi kuzunguka Yabeshi Gileadi. Watu wote wa Yabeshi wakamwambia Nahashi, "Fanya mkataba nasi, na tutakutumikia," **2** Nahashi Mwamoni akawajibu, "Kwa sharti hili nitafanya mkataba na ninyi, kwamba wote niwang'oe macho ya kulia, na kwa kitendo hiki kilete fedheha katika Israeli yote." **3** Basi wazee wa Yabeshi wakamjibu, "Tuache kwa siku saba, ili tuwatume wajumbe katika nchi yote ya Israeli. Ndiposa, kama hakuna mtu wa kutuokoa, tutasalimu amri kwako." **4** Nao wajumbe wakafika Gibea, alipoishi Sauli, na wakawaeleza watu kile kilichotokea. Watu wote wakalia kwa sauti kuu. **5** Na Sauli alikuwa akiwafuata nyuma maksai kutoka shambani. Sauli akauliza, "Watu wamepatwa na nini hadi wanalia?" Ndipo wakamweleza Sauli kile ambacho watu wa Yabeshi walikisema. **6** Sauli aliposikia kile walichosema, Roho ya Mungu ikamjia kwa nguvu, na akakasirika. **7** Akashika nira ya maksai, akawakata hao ng'ombe vipande vipande, na akavituma hivyo vipande katika nchi yote ya Israeli kwa kuwatumia wajumbe, Akasema, "Yeyote asiyejitokeza akimfuata Sauli na Samweli, hivi ndivyo ng'ombe wake watakavyofanywa." Na hofu ya BWANA ikawaingia watu, na wakajitokeza wote kwa pamoja. **8** Alipowahesabu hapo Beseki, watu wa Israeli walikuwa elfu mia tatu, na watu wa Yuda elfu thelathini. **9** Wakawaambia wale wajumbe waliotumwa, "Mtawaambia watu wa Yabeshi Gileadi, 'Kesho, wakati wa jua kali, Mtaokolewa."' Basi wale wajumbe wakaenda na kuwaambia watu wa Yabeshi, na watu wakafurahi. **10** Ndipo watu wa Yabeshi wakamwambia Nahashi, "Kesho tutasalimu amri kwako, na utaweza kutufanyia chochote unachoona kinakupendeza." **11** Siku iliyofuata Sauli akawapanga watu katika vikosi vitatu. Wakafika katikati ya Kambi wakati wa asubuhi, wakawashambulia na kuwashinda Waamoni ilipofika mchana. Waliosalimika nao walitawanyika, kiasi kwamba hata watu wawili hawakuachwa pamoja. **12** Ndipo watu wakamwambia Samweli, "Wako wapi waliosema, 'Hivi kweli Sauli atatutawala?' Walete watu hao, ili tuwauwe." **13** Lakini Sauli akasema, "Hakuna atakayeuwawa siku ya leo, kwa sababu leo BWANA amemuokoa Isreli." **14** Kisha Samweli akawaambia watu, "Njoni, twendeni Gilgali na tuimarishe ufalme tena huko." **15** Hivyo watu wote wakaenda Gilgali na wakamsimika Sauli kuwa mfalme mbele za BWANA huko Gilgali. Na huko walitoa sadaka za amani mbele za BWANA, na watu wote wa Israeli wakafurahi sana.

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1 Samuel 11:1

Nahashi
Alikwa Mwamoni, uzao wa Lutu.

Yabeshi Gileadi
Hili ni jina la mahali.

Niling'oa
"Nilikata"

Kuleta fedheha
"kuleta aibu"

1 Samuel 11:3

Siku saba
"Siku 7"

1 Samuel 11:4

Gibea
Hili ni jina la mahali.

1 Samuel 11:6

Roho ya Mungu ikamjia kwa nguvu
Roho ya Bwana ikamchochea Sauli. Ikamfanya Sauli asababishe watu wamuogope kwa kumuheshimu kama mfalme wao na kujiunga na jeshi lake.

asiyejitokeza akimfuata
Sauli aliwaita watu wote wa Israeli waende kupigana dhidi ya Nahashi na Waamoni.

Na hofu ya Bwana ikawaingia watu
Bwana akasababisha watu wamuogope na kumuheshimu Sauli kama mfalme wao.

Beseki
Hili ni jina la mji ulikokuwa karibu na Yabeshi Gileadi.

watu wa Israeli walikuwa mia tatu elfu, na watu wa Yuda elfu thelathini.
"Watu wa Israeli walikuwa 300,000 na watu wa yuda walikuwa 30,000"

1 Samuel 11:9

Wakawaambia wale wajumbe
Hapa anazungumziwa Samweli na Sauli.

generated on Tue Oct 24 10:45:40 2023

wakati wa jua kali
"kabla ya mchana"

Yabeshi Gileadi ... Yabeshi
Haya ni majina ya mahali.

Nahashi
Hili ni jina la mfalme.

1 Samuel 11:11

wakati wa asubuhi
Mda huu ni kabla ya mapambazuko ambapo watu wengi kwenye kambi walikuwa bado wamelala.

1 Samuel 11:14

Wakamsimika Sauli kuwa mfalme mbele za Bwana
"Wakamsimika Sauli kuwa mfalme wakati Bwana anaangalia"

Na huko walitoa sadaka za amani mbele za Bwana
Sehemu ya huduma ya Samweli kwa Bwana ni kutoa dhabihu japokuwa hakutoka katika ukoo wa Haruni wala wa Lawi.

generated on Tue Oct 24 10:45:40 2023

Samweli 12

1 Samweli aksema na Israeli wote, "Nimesikia kila kitu mlichoniambia, na nimemweka mfalme juu yenu. **2** Basi, yupo hapa mfalme aliyeko mbele yenu, mimi nimezeeka nakujaa mvi; na watoto wangu wako pamoja nanyi. Nimekuwa kiongozi wenu tangu ujana wangu hadi leo. **3** Mimi niko hap, Nishuhudieni mbele za BWANA na mbele za mtiwa mafuta wake. Nimechukua ng'ombe wa nani? Nimechukua punda wa nani? Ni nani nimemdhulumu? Nimemwonea nani? Nimepokea rushwa kutoka mikono ya nani inipofushe macho yangu? Nishuhudieni, nami nitawarudishia **4** Nao wakasema, Haujatudanganya, kutuonea, au kuiba chochote kutoka mkono wa mtu yeyote." **5** Akawaambia, "BWANA ni shahidi juu yenu, na masihi wake leo ni shahidi, kwamba hamkuona kitu mkononi mwangu." Na wao wakajibu, "BWANAni shahidi." **6** Samweli akawaambia watu, "BWANA ndiye aliyemteua Musa na Haruni, na ndiye aliyewatoa baba zenu kutoka nchi ya Misri. **7** Basi sasa, jihudhurisheni, ili niweze kutoa utetezi juu yenu kwa BWANA kuhusu matendo yote ya haki ya BWANA, ambayo aliwafanyia ninyi na baba zenu. **8** Yakobo alipokuwa amefika Misri, na babu zenu walimlilia BWANA. BWANA alimtuma Musa na Haruni, waliowaongoza babu zenu kutoka Misri na wakaja kukaa sehemu hii. **9** Lakini walimsahau BWANA Mungu wao; akawauza katika mkono wa Sisera, jemedari wa majeshi ya Hazori, katika mkono wa Wafilisti, na katika mkono wa mfalme wa Moabu; hawa wote walipigana na babu zenu. **10** Wakamlilia BWANA mkasema, 'Tumefanya dhambi, kwa sababu tumemwacha BWANA na tumewatumikia Mabaali na Mashtorethi. Lakini sasa tuokoe kutoka mikono ya maadui zetu, na tutakutumikia.' **11** Hivyo BWANA akawatuma Yerubu Baali, Bedani, Yefta na Samweli, na akawapa ushindi dhidi ya maadui zenu wote waliowazunguka, na kwamba mliishi kwa amani. **12** Mlipoona kwamba Nahashi mfalme wa watu wa Amoni amekuja dhidi yenu, mkaniambia, 'Hapana! Badala yake, mfalme awepo atawale juu yetu'- ingawa BWANA, Mungu wenu, alikuwa mfalme wenu. **13** Sasa yupo hapa mfalme ambaye mmemchagua, mliyemuomba na ambaye BWANA amemteua awe mfalme juu yenu. **14** Ikiwa mnamhofu BWANA, mtumikieni, muitii sauti yake, msikaidi amri ya BWANA, basi wote wawili ninyi na mfalme anayewatawala mtakuwa wafuasi wa BWANA Mungu wenu. **15** Kama hamtaitii sauti ya BWANA, mkaasi amri za BWANA, ndipo mkono wa BWANA utakuwa juu yenu, kama ulivyokuwa juu ya babu zenu. **16** Hata sasa muwepo kabisa na muone jambo kubwa ambalo BWANA atalifanya mbele ya macho yenu. **17** Je, leo si mavuno ya ngano? Nitamwomba BWANA, naye ataleta ngurumo na mvua. Ndipo mtajua na kuona kwamba uovu wenu ni mwingi, mlioufanya machoni pa BWANA, kujiombea mfalme wenu ninyi wenyewe." **18** Hivyo Samweli akamwomba BWANA; na siku iyo hiyo BWANA akatuma ngurumo na mvua. Ndipo watu wote wakamwogopa sana BWANA pamoja na Samweli. **19** Kisha watu wote wakamwambia Samweli, "Waombee watumishi wako kwa BWANA Mungu wako, ili tusife. Kwa maana tumeongeza uovu huu juu ya dhambi zetu tulipojiombea mfalme sisi wenyewe." **20** Samweli akawajibu, "Msiogope. Mmefanya uovu wote huu, lakini msigeukie mbali na BWANA, bali mtumikieni BWANA kwa moyo wenu wote. **21** Wala msigeuke na kufuata mambo matupu yasiyo na faida au kuwaokoa, kwa sababu ni ubatili. **22** Kwa ajili ya jina lake kuu, BWANA hatawakataa watu wake, kwa sababu imempendeza BWANA kuwafanya ninyi kuwa watu kwa ajili yake. **23** Kwangu mimi, iwe mbali nami kumtenda BWANA dhambi kwa kuacha kuwaombea ninyi. Badala yake, nitawafundisha njia iliyo njema na sahihi. **24** Mcheni BWANA tu na mtumikieni yeye katika kweli kwa moyo wenu wote. Tafakarini mambo makuu aliyowatendeeni. **25** Lakini kama mtadumu kufanya uovu, ninyi wote na mfalme wenu mtaangamizwa."

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1 Samuel 12:1

yupo hapa mfalme aliyeko mbele yenu ... nami nimekuwako mbele yenu
Sentensi hizi zinaonesha kuwa watu waliweza kuona maisha ambayo Sauli na Samweli waliishi. "Maisha ya mfalme yalionekana ... maisha yangu yalionekana"

1 Samuel 12:3

Mimi niko hapa , Nishuhudieni mbele za BWANA na mbele za mtiwa mafuta wake.
Samweli anawasihi watu waeleze ikiwa amefanya jambo lolote baya.

Nimechukua ng'ombe wa nani? Nimechukua punda wa nani?
Samweli anatumia maswali kuwakumbusha watu kuwa hakuwahi kuwaibia wanyama wao.

Ni nani nimemdhulumu?
Samweli anatumia swali hili kuonesha kuwa amekuwa mkweli wakati wote.

Nishuhudieni, nami nitawarudishia
"Ikiwa nimefanya mabaya yoyote semeni sasa na nitawalipa mnavyonidai."

generated on Tue Oct 24 10:45:40 2023

1 Samuel 12:4

kutoka mkono wa mtu yeyote ... kwenye mkono wangu
Hii ni namna nzuri ya kusema kuwa hakuiba waka kutoa au kupokea rushwa.

1 Samuel 12:6

matendo yote ya haki ya BWANA
Samweli anawaonesha historia ya Bwana alivyokuwa anawatendea Waisraeli, namna ilivyojawa na mambo mema na kusudi.

1 Samuel 12:8

Yakobo ... Musa ... Haruni ... Sisera
Haya ni majina ya watu.

Hazori
Hili ni jina la mahali.

akawauza
Hii inaelezea namna ambavyo Mungu aliwatoa juu ya adui zao kama watumwa.

Kwenye mikono ya Sisera ... Wafilisti ... Mfalme wa Moabu
"kwenye nguvu za Sisera ... Wafilisti na mfalme wa Moabu"

1 Samuel 12:10

Wakamlilia Bwana
Hawa ni taifa la Israeli.

tumewatumikia Mabaali na Mashtorethi
Kumtumikia imetumika hapa kama kumwabudu, "waliabudu miungu ya uongo"

Mkono wa adui zako
"Nguvu au utawala wa adui zako"

Yerubu Baali
Hili ni jina la heshima na nguvu ya kupigana na Mungu wauongo.

Bwana akawatuma ... na akawapa ushindi
Samweli anasimulia simulizi ya namna ambavyo Mungu alifanya baada ya watu kutubu dhambi zao na kuomba msaada.

Yerubu Baali, Bedani, Yefta na Samweli
Haya ni majina ya baadhi ya waamuzi ambao Mungu aliwainua.

1 Samuel 12:12

'Hapana! Badala yake, mfalme awepo atawale juu yetu
Sentensi hii inaonesha namna ambavyo taifa la Israeli lilimpinga Samweli alipowaambia kuwa wamwamini Mungu kwa sababu Mungu aliwaokoa zamani.

ambaye mmemchagua, ambaye mlimuomba
Sentensi hizi zina maana moja na zinasisitiza kuwa huyu ndiye mfalme ambaye watu wanamtaka.

1 Samuel 12:14

mnamuhofu ... mtumikieni ... mtiini.... msimuasi
Maneno haya yanayofanana yametumika ili kusisitiza umuhimu wa jambo hili.

dipo mkono wa BWANA utakuwa juu yenu, kama ulivyokuwa juu ya babu zenu.
"Bwana atawaadhibu ninyi kama walivyowaadhibu babu zenu"

1 Samuel 12:16

Mbele ya macho yenu
"macho" inawakilisha watu wa taifa la Israeli.

Je, leo si mavuno ya ngano?
Samweli anajua kuwa ni wakati wa mavuno. "Ni wakati wa mavuno na mvua hainyeshi katika wakati huu"

Akatuma radi na mvua
Samweli anamuomba Bwana awaadhibu Israeli kwa kutaka mfalme kwa mumuomba atume mvua ya radi wakati wa mavuno ambayo itaharibu mavuno.

1 Samuel 12:19

Ili tusife
Adhabu ya dhambi ni kifo. Taifa la Israeli liliona Bwana akiharibu mataifa yaliyowanyanyasa. Walikuwa na wasiwasi kuwa wataharibiwa kama mataifa mengine.

Msiogope
Watu walifanya maovu na waliogopa kuwa Mungu atawaharibu. "Msiogope kuwa Mungu atakasirika na kuwaharibu kwa sababu ya dhambi hii"

msigeuke na kufuata mambo matupu
"msikimbilie kuabudu miungu ya uongo"

1 Samuel 12:22

Kwa ajili ya jina lake kuu
"Hivyo watu wataendelea kumuheshimu na kumtii Bwana"

Kwangu mimi, iwe mbali nami kumtenda BWANA dhambi kwa kuacha kuwaombea ninyi.
Watu walishikwa na hofu kwa sababu ya radi na mvua ambavyo Bwana alivituma Samweli alipoomba. Watu wengine walihisi kuwa Samweli atatumia maombi yake kuwaangamiza.

generated on Tue Oct 24 10:45:40 2023

Samweli 13

1 Sauli alikwa na umri wa miaka [thelathini] alipoanza kutawala; alipokuwa ametawala Israeli kwa miaka [arobaini], **2** aliwachagua wanaume elfu tatu wa Israeli. Elfu mbili walikuwa pamoja naye huko Mikmashi na katika nchi ya milima ya Betheli, wakati huo wale elfu moja walikuwa pamoja na Yonathani katika Gibea ya Benyamini. Askari waliobaki aliwarudisha nyumbani, kila mtu hemani kwake. **3** Yonathani akaishinda ngome ya jeshi la Wafilisti iliyokuwa Geba na Wafilisti wakasikia habari hiyo. Baadaye Sauli alipiga tarumbeta katika nchi yote, akisema, "Sikieni enyi Waebrania." **4** Israeli yote imesikia kwamba Sauli ameipiga ngome ya Wafilisti, na pia kwamba Israeli imekuwa uvundo kwa Wafilisti. Ndipo askari wakaitwa kwa pamoja kuungana na Sauli huko Gilgali. **5** Wafilisti walijikusanya pamoja kupigana dhidi ya Waisraeli: magari elfu tatu, watu elfu sita wakuendesha magari, na majeshi mengi kama mchanga ufukoni mwa bahari. Wakapanda na kupiga kambi huko Mikimashi, mashariki mwa Beth aveni. **6** Watu wa Israeli walipoona kuwa wapo katika matatizo -kwa maana watu walikata tamaa, wakajificha kwenye mapango, kwenye vichaka, kwenye miamba, kwenye visima na katika mashimo. **7** Baadhi ya Waebrania walipanda kwenda Yordani katika nchi ya Gadi na Gileadi. Lakini Sauli alibaki Gilgali, na watu waliomfuata wakitetemeka. **8** Alisubiri kwa siku saba, muda uliopangwa na Samweli. Lakini Samweli hakufika huko Gilgali, na watu wakatawanyika mbali na Sauli. **9** Sauli akasema, "Nileteeni sadaka ya kuteketezwa na sdaka ya amani." Kisha akatoa sadaka ya kuteketezwa. **10** Mara tu alipomaliza kutoa sadaka ya kuteketezwa Samweli akawasili. Sauli akatoka nje wakutane na kumsalimia. **11** Basi Samweli akasema, "Umefanya nini?" Sauli akajibu, "Nilipoona kwamba watu wanaiacha, na kwamba umechelewa hukufika kwa muda uliopangwa, na kwamba Wafilisti wamekwisha jikusanya huko Mikmashi, **12** nikasema, 'Sasa Wafilisti watashuka dhidi yangu huko Gilgali, na sijaomba kibali cha BWANA.' Kwa hiyo nikajilazimisha mwenyewe kutoa sadaka ya kuteketezwa." **13** Ndipo Samweli akamwambia Sauli, "Umetenda mambo ya kipumbavu. Hukuheshimu amri ya BWANA Mungu wako aliyokupatia. Kwa maana BWANA angeutengeneza utawala wako juu ya Israeli milele. **14** Lakini sasa utawala wako hautaendelea. BWANA ametafuta mtu anayekubaliwa na moyo wake, kwa sababu wewe hukutii alichokuamuru." **15** Ndipo Samweli akasimama akapanda kutoka Gilgali hadi Gibea ya Benyamini. Basi Sauli akawahesabu watu waliokuwapo pamoja naye, idadi yao ilikuwa kama watu mia sita. **16** Sauli, mtoto wake Yonathani, na watu waliokuwa pamoja nao, wakabaki Geba ya Benyamimni. Lakini Wafilisti wakapiga kambi huko Mikmashi. **17** Wateka nyara makundi matatu wakaja kutoka kambi ya Wafilisti. Kundi moja likapinda kuelekea Ofra, hadi nchi ya Shuali. **18** Kundi jingine likageuka kuelekea Bethholoni, na kundi jingine likaelekea katika mpaka kulikabili bonde la Seboimu kuelekea jangwani. **19** Hakuna hata mhunzi aliyeonekana katika nchi yote ya Israeli, kwa sababu Wafilisti walisema, " Waebrania wasije wakajitengenezea mapanga au mikuki." **20** Lakini Waisraeli wote huwa wakiteremka kwa Wafilisti, kila mtu kunoa jembe lake, sululu yake, shoka lake na mundu wake. **21** Gharama za kunoa ncha za majembe, sululu, mashoka na kunyoosha michokoo ilikuwa theluthi moja ya shekeli. **22** Hivyo siku ya vita, hakukuwa na mapanga au mikuki iliyoonekana katika mikono yoyote ya askali waliokuwa na Sauli na Yonathani; Ni Sauli na mtoto wake tu ndio walikuwa nazo. **23** Vikosi vya Wafilisti wakatokeza katika nija ya Mikmashi.

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1 Samuel 13:1

Taarifa ya jumla:
Samweli anawakumbusha watu kumfuata Bwana.

Sauli alikwa na umri wa miaka thelathini ... juu ya Israeli
Maneno katika mistari hii yamenukuliwa toka katika vitabu vya zamani hivyo kwa matoleo ya kisasa kunaweza kuwa na tafsiri ya tofauti.

Askari waliobaki aliwarudisha nyumbani
"Aliwarudisha askari waliobaki nyumbani"

Aliwachagua watu elfu tatu
"Aliwachagua watu 3,000"

Elfu mbili walikuwa pamoja naye huko Mikmashi
"2,000 walikuwa pamoja naye huko Mikmashi"

Gibea ya Benyamini
Gibea ni jina la mji.

1 Samuel 13:3

ngome ya Wafilisti
"ngome ya jeshi la Wafilisti" au "kambi ya jeshi la Wafilisti"

Geba
Hili ni jina la mji ambapo ngome ya Wafilisti ilikuwepo huko.

generated on Tue Oct 24 10:45:40 2023

Israeli yote imesikia kwamba Sauli ameipiga
Hii yaweza kuwa na maana ya 1)Sauli alichukua jukumu la vitendo vya Yonathani au 2)Sauli alichukua pongezi kwa vitendo vya Yonathani.

Uvundo
Taifa la Israeli linafananishwa na uvundo.

Ndipo askari wakaitwa kwa pamoja kuungana na Sauli huko Gilgali.
"Sauli akawaita askari kwa pamoja kuungana naye huko Gilgali"

1 Samuel 13:5

elfu tatu ... elfu sita
"3,000 ... 6,000"

majeshi mengi kama mchanga ufukoni mwa bahari
Kundi la askari walikuwa wengi na ilikuwa ngumu kuwahesabu.

Mikimashi
Hili ni jina la mahali.

Beth aveni.
Hili ni jina la mahali.

1 Samuel 13:6

Taarifa ya jumla:
Wafilisti walikusanyika ili kupigana dhidi ya Israeli.

Watu
Taifa la Israeli.

watu walikata tamaa
"watu waliogopa sana"

nchi ya Gadi na Gileadi
Haya ni majina ya miji.

Walimfuata wakitetemeka
Watu walikuwa wanogopa sana.

1 Samuel 13:8

muda uliopangwa na Samweli.
"kutokana na muda ambao Samweli alimwambia kuwa atakuja"

watu wakatawanyika mbali na Sauli
"Watu wakaanza kumuacha Sauli"

Kisha akatoa sadaka ya kuteketezwa
Ukoo wa Haruni tuu ndio ulioruhusiwa kutoa sadaka ya kuteketezwa kwa Bwana.

1 Samuel 13:11

Umefanya nini?
Samweli alikuwa haulizi swali ila alikuwa akimkemea Sauli. Sauli akaanza kujitetea japokuwa alikosea.

Mikmashi
Hili ni jina la mahali.

1 Samuel 13:13

Taarifa ya jumla:
Sauli anamwambia Samweli kwa nini amefanya kitendo hicho kama kuhani na kutoa sadaka.

Hukuheshimu amri ya BWANA
Sauli alipaswa amsubiri Sauli afike na atoe sadaka ya kuteketezwa kwa Bwana na sio kufanya hivyo yeye.

Aliutengeneza utawala wako
"Aliuweka utawala wako" au "aliuchagua utawala wako"

utawala wako hautaendelea
"Utawala wako utakoma muda si mrefu"

mtu anayekubaliwa na moyo wake
"Mtu atakayefuata amri zake"

1 Samuel 13:15

Samweli akasimama na kwenda
"Samweli akaondoka na kwenda mpaka"

mpaka Gilgali
Gilgali ni jina la mji.

Gibea ya Benyamini
Gibea ni jina la mji.

Watu mia sita
"600"

Geba ya Benyamimni
Geba ni mji.

Wafilisti wakapiga kambi huko Mikmashi
Mikmashi ni jina la mahali.

1 Samuel 13:17

Wateka nyara
Wateka nyara ni askari jeshi wanovamia vijiji vya adui zao kwa ajili ya chakula na mahitaji mengine.

Ofra, hadi nchi ya Shuali ... Bethholoni ...bonde la Seboimu
Haya ni majina ya mahali.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 13:19

Taarifa ya jumla:
Msimuliajia nasimulia kusuhu wafua vyuma wa Israeli.

Hakuna hata mhunzi aliyeonekana
"Hakuna mtu atakayempata mhunzi"

Mhuzni
Mhuzi ni mtu anayetengeneza vifaa vya chuma na silaha.

kunoa jembe lake
Jembe ni kifaa cha chuma ambacho hutumika kulimia ardhini kwa ajili ya kupanda mazao.

sululu ... shoka ... mundu
Hivi ni vifaa vya kwenye bustani

Sululu
Ni kifaa chenye ncha kali kinachotumika kupasulia udongo mgumu.

mundu
Ni kifaa cha ncha kali kinachotumika kukatia majani na nafaka.

Theluthi mbili ya shekeli
Shekeli imegawanywa katika sehemu tatu na mbili ya tau imetolewa.

kunyoosha michokoo
Kuondoa mchokoo na kumfanya ng'ombe anyooke ili aweze kutumika.

1 Samuel 13:22

Taarifa ya jumla
Simulizi inaendelea:

hakukuwa na mapanga au mikuki
Hii inaelezea ni kwa nini jeshi la Sauli lilikuwa linaogopa. Hawakuwa na silaha kwa ajili ya mapigano.

generated on Tue Oct 24 10:45:40 2023

Samweli 14

1 Siku moja, Yonathani mwana wa Sauli alimwambia mbeba silaha wake aliye mdogo, "Njoo, hebu twende hadi upande mwingine kwenye ngome ya Wafilisti." Lakini hakumjulisha baba yake. **2** Sauli alikuwa akikaa nje ya mji wa Gibea chini ya mti wa mkomamanga ulio katika Migroni. Takribani watu mia sita walikwa pamoja naye, **3** akiwemo Ahiya mwana wa Ahitubu (nduguye Ikabodi) mwana wa Finehasi, mwana wa Eli, kuhani wa BWANA huko Shilo, aliyevaa naivera. Watu hao hawakujua kwamba Yonathani ameondoka. **4** Katikati ya vichochoro, ambavyo Yonathani alinuia kuvipita hadi ngome ya Wafilisti, kulikuwa na mwamba wenye mteremko mkali upande mmoja, na mteremko mkali upande mwingine. Jabali moja liliitwa Bosesi, na jingine liliitwa Sene. **5** Lile jabali lenye mteremko mkali zaidi liliinuka upande wa kaskazini mbele ya Mikmashi, na jingine upande wa kusini mbele ya Geba. **6** Yonathani akamwambia kijana mbeba silaha, "Njoo, na tuvuke hadi ngome ya hawa wasiotahiriwa. Pengine BWANA atatenda kwa niaba yetu, kwa maana hakuna kitu kiwezacho kumzuia BWANA asiokoe kwa wengi au kwa watu wachache." **7** Mbeba silaha wake akajibu, "Fanya kila kitu kilicho ndani ya moyo wako. Songa mbele, tazama, niko pamoja nawe, nitatii maagizo yako yote." **8** Ndipo Yonathani akasema, "Tutavuka twende kwa watu hao, na tutajionesha wenyewe kwao. **9** Kama watatuambia, 'Subirini hapo hadi tutakapokuja kwenu' - basi tutabaki katika sehemu yetu na hatutavuka kwenda kwao. **10** Lakini kama watajibu, 'Njoni kwetu,' ndipo tutavuka; kwa sababu BWANA amewaweka mkononi mwetu. Hii ndiyo itakuwa ishara yetu." **11** Kwa hiyo wote wawili wakajifunua mbele ya ngome ya Wafilisti. Wafilisti wakasema, "Angalia, Webrania wanakuja kutokea kwenye mashimo walimojificha." **12** Ndipo watu wa ile ngome wakamwita Yonathani na mbeba silaha wake, wakisema, "Njoni huku kwetu, tutawaonesha jambo fulani." Na Yonathani akamwambia mbeba silaha wake; "Nifuate nyuma yangu, kwa sababu BWANA amewaweka katika mkono wa Israeli." **13** Yonathani alipanda juu kwa mikono na miguu yake, na mbeba silaha akimfuata nyuma yake. Wafilisti waliuwawa mbele ya Yonathani, na mbeba silaha wake akiwaua baadhi nyuma yake. **14** Hilo shambulio la kwanza walilofanya Yonathani na mbeba silaha wake, waliua watu wapatao ishirini katika urefu wa nusu handaki kwenye eka moja ya ardhi. **15** Kukawa na hofu kubwa katika kambi, uwandani, na katika watu. Hata ngome ya jeshi na watekaji nyara nao wakawa na hofu kubwa **16** Ndipo walinzi wa Sauli huko Gibea ya Benyamini wakaona kundi la askari wa Wafilisti likitawanyika, wakienda kule na huku. **17** Kisha Sauli akawaambia watu aliokuwa nao, "Mjihesabu ili muone nani hayupo hapa."Walipokuwa wamehesabu, wakagundua kuwa Yonathani na mbebaji wa silaha zake hawapo. **18** Sauli akamwambia Ahiya, "Lete hapa naivera ya Mungu"- kwa maana siku hiyo Ahiya alivaa naivera akiwa pamoja na askari wa Israeli. **19** Wakati Sauli akiongea na kuhani, kelele na ghasia kubwa iliendelea na kuongezeka katika kambi ya Wafilisti. dipo sauli akamwambia kuhani, "Acha kazi unayofanya." **20** Sauli na watu wote aliokuwa nao wakajipanga na kwenda kwenye mapigano. Upanga wa kila Mfilisti ulikwa juu ya Mfilisti mwenzake, na kulikuwa na ghasia kubwa. **21** Basi Waebrania ambao mwanzoni walijiunga na Wafilisti, na kwenda kwenye kambi yao, wao pia waliungana na Waisraeli waliokuwa pamoja na Sauli na Yonathani. **22** Waisraeli wote waliokuwa wamejificha katika milima karibu na Efraimu waliposikia kwamba Wafilisti wamekimbia, nao pia wakawafuata Wafilisti nakuwafukuza kwenye hiyo vita. **23** Hivyo siku hiyo BWANA aliwaokoa Israeli, na mapigano yalivuka kupitiliza Beth aveni. **24** Siku hiyo watu wa Israeli walifadhaika kwa sababu Sauli aliwaweka watu chini ya kiapo akasema, "Na alaaniwe mtu atakaye kula chakula kabla ya jioni na kabla sijalipiza kisasi kwa maadui zangu." Hivyo hakuna hata mmoja kati ya watu wote aliyeonja chakula. **25** Ndipo watu wote wakaingia msituni na kuona asali ikiwa juu ya ardhi. **26** Watu walipoingia humo msituni, asali ilitiririka, lakini hakuna aliyeweka mkono wake kinywani kwa maana watu waliogopa kiapo. **27** Lakini Yonathani alikuwa hajasikia kwamba baba yake amewaagiza watu kwa kiapo. Akanyoosha ncha ya fimbo iliyokuwa mkononi mwake na kuichovya kwenye sega la asali. Kisha akanyoosha mkono wake hadi kinywani mwake, na macho yake yakaangaziwa. **28** Ndipo mmoja wa watu hao, akamwambia, "Baba yako aliwaagiza watu kwa mkazo na kwa kiapo, kwa kusema, 'Alaaniwe mtu atakaye kula chakula kwa siku ya leo,' ingawa watu wamedhoofika kwa ajili ya njaa." **29** Baadaye Yonathani alisema, "Baba yangu amefanya matatizo katika nchi. Angalia jinsi macho yangu alivyotiwa nuru kwa sababu nilionja asali hii kidogo. **30** Je, siyo vivuri sana kama leo watu wangekula bila kizuizi nyara walizopata kutoka kwa maadui zao? Kwa sababu sasa mauaji hayakuwa makubwa katikati ya Wafilisti." **31** Siku hiyo waliwashambulia Wafilisti kutoka Mikmashi hadi Aiyaloni. Na watu walikuwa wamechoka sana. **32** Hivyo watu wakazivamia nyara na kuchukua kondoo, ng'ombe na ndama na kuwachinja hapo chini. Watu walikula nyama zao pamoja na damu. **33** KIsha wakamwambia Sauli, "Tazama, watu wanamtenda BWANA dhambi kwa kula pamoja na damu." Sauli akasema, "Mmetenda isivyo haki. Sasa, viringisheni jiwe kubwa kwangu." Sauli akasema, **34** "Nendeni kati watu, na muwaambie, 'Kila mtu alete ng'ombe na kondoo wake, wawachinje hapa, na kuwala. Msimtende BWANA

generated on Tue Oct 24 10:45:40 2023

dhambi kwa kula na damu."' Kwa hiyo watu wote wakaleta kila mtu na ng'ombe wake usiku huo na kuwachinja mahali hapo. **35** Sauli akamjengea BWANA madhabahu, ambayo ilikuwa ya kwanza kwake kumjengea BWANA. **36** Ndipo Sauli akasema, "Haya tuwafukuze Wafilisti usiku na kuwateka nyara hadi asubuhi; tusimwache hata mtu mmoja akiwa hai." Nao wakamjibu, "Fanya unaloona linakupendeza." Lakini kuhani akasema, "Hebu na tumkaribie Mungu mahali hapa." **37** Sauli alitaka kumuuliza Mungu maswali zaidi, "Je, inanipasa kuwafukuza Wafilisti? Je, utawaweka katika mkono wa Israeli?" Lakini siku hiyo BWANA hakumjibu kitu. **38** Ndipo Sauli akasema, "Njoni hapa, viongozi wote wa watu; mjue na kuona jinsi dhambi hii ilivyotokea leo. **39** Kwa maana, kama BWANA aishivyo, aliyewaokoa Israeli, hata kama angekuwa mwanangu Yonathani, atapaswa kufa." Lakini hakuna hata mtu mmoja miongoni mwa watu aliye mjibu neno. **40** Basi akawaambia Waisraeli wote, "Simameni upande mmoja, na mimi na Yonathani tutasimama upande mwingine." Kisha watu wakamwambia Sauli, "Fanya lile unaloona jema kwako." **41** Kwa hiyo, Sauli akamwambia BWANA, Mungu wa Israeli, "Tuoneshe Thumimu." Yonathani na Sauli wakatwaliwa, lakini watu walinusurika kuchaguliwa. **42** Basi Sauli akasema, "Tupa mawe ya bahati nasibu tuone kati yangu na mwanangu Yonathani." Ndipo Yonathani akatwaliwa. **43** Kisha Sauli akamwambia Yonathani, "Niambie umefanya nini." Yonathani akamwambia baba yake, "Nilionja asali kidogo kwa kutumia ncha ya fimbo iliyokuwa mkononi mwangu. Niko hapa; Nitakufa." **44** Sauli akasema, "Mungu afanye hivyo na kuzidi hata kwangu, kama Yonathani hautakufa." **45** Basi watu wakamuuliza Sauli, "Je, inampasa Sauli afe, ni nani aliyetekeleza ushindi huu mkubwa kwa ajili ya Israeli? Mbali na hayo! Kama BWANA aishivyo, hata unywele mmoja wa kichwa chake hautaanguka chini, kwa maana leo amefanya kazi pamoja na Mungu." Hivyo hao watu walimuokoa Yonathani ili asife. **46** Basi Sauli akasita kuwafuatia Wafilisti, nao wakarudi katika makao yao. **47** Sauli alipoanza kutawala juu ya Israeli, alipigana na adui zake wote kila upande. Alipigana dhidi ya Moabu, dhidi ya watu wa Amoni, Edomu, wafalme wa Zoba, na Wafilisti. Popote alipogeukia aliwapiga kwa adhabu adui zake. **48** Alitenda kwa ushujaa mkubwa na kuwashinda Waamaleki. Aliwaokoa Israeli kutoka mikono ya watu ambao waliwateka nyara. **49** Basi wana wa Sauli walikuwa ni hawa Yonathani, Ishvi, na Malkishua. Na majina ya binti zake wawili yalikuwa ni haya, Merabu mzaliwa wa kwanza, na mdogo aliitwa Mikali. **50** Jina la mke wa Sauli aliitwa Ahinoamu; naye alikuwa binti Ahimaasi. Na jina la Jemedari wa jeshi lake aliitwa Abneri mwana wa Neri, baba mdogo wa Sauli. **51** Kishi alikuwa baba yake Sauli; na Neri alikuwa baba yake na Abneri, wote walikuwa wana wa Abieli. **52** Kulikuwa na mapigano makali dhidi ya Wafilisti katika siku zote za Sauli. Naye alipomwona mtu yeyote mwenye nguvu, au mtu yeyote jasiri, alimuunganisha kwake.

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1 Samuel 14:1

Taarifa ya jumla:
Yonathani anaanza uvamizi wake wa pili katika jeshi la Wafilisti.

mbeba silaha wake aliye mdogo,
Kijana mdogo aliyekuwa na jukumu la kubeba silaha za bwana wake kwa ajili ya vita.

gome ya Wafilisti
Hii ni sehemu ambayo jeshi la Wafilisti iliweka kambi.

1 Samuel 14:2

Gibea
Hili ni jina la kilima kaskazini mwa Yerusalemu.

chini ya mti wa mkomamanga
Ni mti ambao matunda yake yana ganda gumu, la duara jekundu na lenye mbegu nyingi kwa ajili ya kula.

ulio katika Migroni
Migroni ni eneo lililopo Kaskazini mwa Yerusalemu.

watu mia sita walikuwa pamoja naye
"watu 600 walikuwa pamoja naye"

mwana wa Ahitubu (nduguye Ikabodi)
"Ahitubu" n"a Ikabodi" ni majina ya wanaume.

Finehasi mwana wa Eli
Finehasi alikwa mmoja wa makuhani.

1 Samuel 14:4

Jabali moja liliitwa Bosesi
Jabali ni mwamba wenye mteremko mkali. Jabali hili lilijulikana sana na lilipewa jina la "Bosesi"

Jabali lingine liliitwa Sene
Hili lilikuwa jina la jabali lingine.

Mikmashi
"Mikmashi" ulikuwa mji kaskazini mwaYerusalemu.

Geba
"Geba" ulikuwa mji kaskazini mwaYerusalemu.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 14:6

kijana mbeba silaha wake
Kijana mdogo aliyekuwa na jukumu la kubeba silaha za bwana wake kwa ajili ya vita.

wasiotahiriwa
Hili ni neno lililotumika kuwaelezea watu ambao hawakuwa Wayahudi.

atatenda kwa niaba yetu
"atatusaidia"

hakuna kitu kiwezacho kumzuia Bwana asiokoe
"Bwana anaweza kuokoa"

kwa wengi au kwa watu wachache
"Kwa idadi yoyote ya watu"

kila kitu kilicho ndani ya moyo wako
"kila kitu unachotamani kufanya"

1 Samuel 14:8

hatutavuka kwenda kwao
"hatutakwenda katika upande mwingine wa bonde ambapo Wafilisti wapo"

amewaweka mkononi mwetu
"atatuwezesha kuwashinda"

Hii ndiyo itakuwa ishara yetu
"Hii itathibitisha kuwa Bwana atakuwa pamoja nasi"

1 Samuel 14:11

wakajifunua mbele ya ngome ya Wafilisti
"wakaruhusu askari wa Wafilisti wawaone"

mgome
"Kambi ya jeshi"

wanakuja kutokea kwenye mashimo walimojificha
Wafilisti wanaelezea kuwa Waebrania walijificha kwenye mashimo chini kama wanyama.

tutawaonesha jambo
"tutawafundisha jambo"

amewaweka katika mkono wa Israeli
"Atawawezesha Waisraeli kuwashinda"

1 Samuel 14:13

Yonathani alipanda juu kwa mikono na miguu yake
"Hivyo Yonathani akapanda juu kwa kutumia mikono na miguu yake kwa sababu kulikuwa na

Wafilisti waliuwawa mbele ya Yonathani
"Yonathani aliwaua Wafilisti"

mbeba silaha wake akiwaua baadhi nyuma yake
"Mbeba silaha wa Yonathani alimfuata na kuwaua askari wa Wafilisti"

1 Samuel 14:15

Kukawa na hofu
"kulikuwa na woga sana"

Wateka nyara
Wafilisti waliokuwa wakiteka nyara miji ya Israeli.

Nchi ikatetemeka
"Mungu alisababisha nchi ikatetemeka"

1 Samuel 14:16

Gibea
Hili ni jina la mji.

likitawanyika ... wakienda kule na huku
Maneno haya yanamaana sawa yakisisitiza kuwa askari walikuwa wakikimbia kila mahali.

1 Samuel 14:18

Lete hapa Sanduku la Mungu
Matoleo mapya yameandika "naivera" badala ya "sanduku la Mungu"

ghasia
"kelele nyingi na kuchanganyikiwa"

Acha kazi unayofanya
"Acha kufanya jambo unalofanya" Sauli hakutaka Ahiya aendelee kulitumia sanduku la Mungu kuulizia uelekeo"

1 Samuel 14:20

watu aliokuwa nao
Jeshi la Israeli ambalo lilibaki pamoja na Sauli.

Upanga wa kila Mfilisti ulikuwa juu ya Mfilisti mwenzake
"Wafilisti walipigana wao kwa wao kwa upanga"

1 Samuel 14:22

Waisraeli wote waliokuwa wamejificha katika milima
Askari hawa walijificha kwa sababu waliwaogopa Wafilisti.

Beth aveni
Hili ni jina la sehemu katika Israeli.

1 Samuel 14:24

Hivyo hakuna hata mmoja kati ya watu wote aliyeonja chakula
Ilieleweka kwa watu kuwa chini ya kiapo cha Sauli hakuna chakula kilichoruhusiwa.

generated on Tue Oct 24 10:45:40 2023

Watu wakaingia msituni
Askari wa Wafilisti walikimbilia msituni na askari wa Israeli wakawafuata.

Asali ilitiririka
Hii inasisitiza kuwa "kulikuwa na asali nyingi kila mahali"

hakuna aliyeweka mkono wake kinywani
"hakuna aliyekula chochote"

watu waliogopa kiapo
Watu hawakukiogopa kiapo ila waliogopa adhabu iliyoambatana na kuvunja kiapo.

1 Samuel 14:27

Taarifa ya jumla:
Yonathani anagundua juu ya kiapo cha baba yake.

amewaagiza watu kwa kiapo
"aliwaamuru watu kwa kutii kiapo"

akanyoosha mkono wake hadi kinywani mwake
"Alikula asali"

macho yake yakaangaziwa
Sentensi hii inamaanisha kuwa alipata nguvu. "alirejeshewa nguvu zake"

1 Samuel 14:29

nchi
Hii inawakilisha taifa la Israeli.

Macho yangu yalitiwa nuru
Sentensi hii inamaanisha kuwa alipata nguvu. "alirejeshewa nguvu zake"

Je, siyo vizuri sana kama watu ... walizopata?
Yonathani anatumia swali hili kueleza kuwa watu walitakiwa waruhusiwe kula. "Ushindi wetu ungekuwa mzuri sana ikiwa watu wangekuwa huru kula nyara walizochukua toka kwa adui zao"

Nyara
Hivi ni vitu ambavyo watu huchukua wakiwa vitani toka kwa adui zao.

Kwa sababu sasa mauaji hayakuwa makubwa
Kwa sababu askari hawakuweza kula wakati wa vita walikuwa dhaifu. Kwa sababu hii hawakuweza kuwaua Wafilisti wengi.

1 Samuel 14:31

Taarifa ya jumla:
Maneno ya Yonathani yakawafanya watu wamtende Mungu dhambi katika njaa yao kuu.

Mikmashi
Hili ni jina la mji.

Aiyaloni
"Aiyaloni" ni sehemu huko Zebuloni Israeli.

Watu
Hawa ni Waisraeli.

walikula nyama zao pamoja na damu.
Walikuwa na njaa sana hivyo walikula mpaka damu. Hapa walikiuka sharia aliyopewa Munsa kwa ajili ya taifa la Israeli.

1 Samuel 14:33

kula pamoja na damu
Hii ilikuwa ukiukwaji wa sharia ambayo Musa alipewa kwa ajili ya taifa la Israeli.

Mmetenda isivyo haki
Sauli analishitaki jeshi lake lote kwa kutenda bila uaminifu japokuwa sio wote waliofanya hivyo.

Sasa, viringisheni jiwe kubwa kwangu
Jiwe lingewashikilia wanyama na kusababisha damu ikauke haraka kwenye miili yao.

wawachinje hapa, na kuwala
Hii ingemuwezesha Sauli kuona kuwa damu ilikauka toka kwa wanyama.

1 Samuel 14:35

Taarifa ya jumla:
Sauli anawaambia watu wawawekee wanyama jiwe kubwa ili kuwaua na kuwala.

Sauli akamjengea Bwana madhabahu
Haipo wazi kama Sauli alijenga madhabahu hii kwa jiwe kubwa ambalo watu walimletea.

1 Samuel 14:36

Taarifa ya jumla:
Sauli anataka kuendelea kupigana na Wafilisti.

tusimwache hata mtu mmoja akiwa hai
"Tumuue kila mtu"

Fanya unaloona linakupendeza
Sauli aliungwa mkono na jeshi lake katika kuendeleza mapigano.

Hebu na tumkaribie Mungu mahali hapa
"kumkaribia Mungu" ni kitendo cha kutaka ushauri kwake. " hebu tumuulize Mungu la kufanya"

utawaweka katika mkono wa Israeli
"utatusaidia kuwashinda"

Lakini Mungu hakumjibu siku hiyo
Hii inadhihirisha kuwa Mungu hakuwa tayari kumsaidia Sauli.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 14:38

mjue na kuona jinsi dhambi hii ilivyotokea leo
"mjue nani aliyefanya dhambi"

Watu
Hawa ni Waisraeli.

hata kama angekuwa mwanangu Yonathani, atapaswa kufa
Sauli alisema hivi kwa sababu hakuamini kuwa mwanaye Yonadhani alikuwa na makosa.

akini hakuna hata mtu mmoja miongoni mwa watu aliye mjibu neno.
Watu walikuwa kimya kwa sababu wengi wao walijua kuwa Yonathani alivunja kiapo cha Sauli.

1 Samuel 14:40

Basi akawaambia Waisraeli wote
"Akawaambia askari wa Israeli waliokuwepo hapo"

Tuoneshe Thumimu ... wakatwaliwa ... piga kura
Wakati huo Waisraeli walitumia wawe maalumu yaliyoitwa Urimu na Thumimu katika kupokea maelekezo toka kwa Mungu.

1 Samuel 14:43

Taarifa ya jumla:
Kura ilionesha kuwa Yonathani alitenda dhambi.

Niambie umefanya nini
"Niambie ni kwa namna gani umetenda dhambi" au "niambie ni kosa gani umefanya"

Nitakufa
Yaweza kuwa na maana ya 1) "nipo tayari kufa" au 2) "Je nina sitahili kufa kwa sababu ya nilichokifanya"

Mungu afanye hivyo na kuzidi hata kwangu, kama Yonathani hautakufa
Sauli alifanya tena kiapo kibaya. "Mungu na aniue kama sitakuua wewe Yonathani"

1 Samuel 14:45

Taarifa ya jumla:
Jeshi linamtetea na kumlinda Yonathani toka kwa Sauli.

Je, inampasa Sauli afe, ni nani aliyetekeleza ushindi huu mkubwa kwa ajili ya Israeli? Mbali na hayo
"Yonathani amekamilisha ushindi huu mkubwa. Hakika hatakufa"

Kama Bwana aishivyo
Watu wanaonesha uhakika wao kuwa hawataruhusu lolote limpate Yonathani.

hata unywele mmoja wa kichwa chake hautaanguka chini
Hii inaonesha kuwa Watu wa Israeli watamlinda Yonathani. "tutamlinda na mabaya yote"

1 Samuel 14:47

Taarifa ya jumla:
Kwa muda mfupi Sauli aliwapiga maadui wa Israeli.

Israeli
Israeli inawakilisha watu wa Israeli.

Moabu
Hii inawakilisha watu wa Moabu.

Edomu
Hii inawakilisha watu wa Moabu.

Popote alipogeukia
"popote alipotuma jeshi lake"

kutoka kwenye mikono
"kutoka kwenye utawala"

1 Samuel 14:49

Taarifa ya jumla:
Hii inaonesha taarifa ya familia ya Sauli.

Ishvi ... Malkishua
Haya ni majina ya wanaume.

Merabu ... Mikali
Haya ni majina ya wanawake.

Ahinoamu ... Ahimaasi
Haya ni majina ya wanawake.

Abneri ... Neri ... Kishi ... Kishi
Haya ni majina ya wanaume.

1 Samuel 14:52

Siku zote za Sauli
"maisha yote ya Sauli"

alimuunganisha kwake
"alimlazimisha kujiunga na jeshi lake"

generated on Tue Oct 24 10:45:40 2023

Samweli 15

1 Samweli akamwambia Sauli, "BWANA alinituma nikutie mafuta uwe mfalme wa watu wake Israeli. Basi sikiliza maneno ya BWANA. **2** Hivi ndivyo BWANA wa majeshi asemavyo, 'Nilichunguza jinsi Amaleki alivyomfanyia Israeli kwa kuwapinga njiani, walipopanda kutoka Misri. **3** Sasa nenda umshambulie Amaleki na ukaangamize kabisa vitu vyote walivyo navyo. Usiwaache, ua wote mwanamme na mwanamke, mtoto na mtoto mchanga, ng'ombe na kondoo, ngamia na punda."' **4** Sauli akwaita watu na kuwahesabu katika mji wa Talemu: watu mia mbili elfu waendao kwa miguu, na watu elfu kumi kutoka Yuda. **5** Kisha Sauli akaja hadi mji wa Amaleki akangoja huko bondeni. **6** Ndipo Sauli akawaambia Wakeni, "Nendeni, muondoke, mkajitenge na Waamaleki, nisije kuwaangamiza pamoja nao. Kwa maana ulionesha wema kwa watu wote wa Israeli, walipotoka Misri." Kwa hiyo Wakeni wakajitenga na Waamaleki. **7** Kisha sauli akawashambulia Waamaleki, kutoka Havila hadi kufika Shuri, ulio mashariki mwa Misri. **8** Basi akamchukua Agagi mfalme wa Waamaleki akiwa hai; aliwaangamiza kabisa watu wote kwa ncha ya upanga. **9** Lakini Sauli na watu wake wakamwacha Agagi akiwa hai, pamoja na kondoo wazuri, ng'ombe, ndama wanono, na wanakondoo. Kila kitu kilichokuwa kizuri, hawakukiangamiza. Bali waliangamiza kabisa chochote kilichodharaulika na kisicho na thamani. **10** Baadaye neno la BWANA likamjia Samweli, kusema, **11** "Inanihuzunisha kwamba nimemchagua Samweli awe mfalme, kwa maana aligeuka nyuma asinifuate na hakutekeleza maagizo yangu." Samweli alikasirika; akamlilia BWANA usiku kucha. **12** Samweli aliamka mapema akutane na Sauli wakati wa asubuhi. Samweli aliambiwa, "Sauli alifika Karmeli na amejijengea ukumbusho kwa ajili yake, kisha aligeuka na kuendelea chini hadi Gilgali." Ndipo **13** Samweli akamwendea Sauli, na Sauli akamwambia, "Umebarikiwa na BWANA! Nami nimetekeleza amri ya BWANA." **14** Samweli akasema, "Hicho kilio cha kondoo ni cha nini basi masikioni mwangu, na hiyo milio ya ng'ombe ninayosikia? **15** Sauli akamjibu, "Wao wamewaleta kutoka kwa Waamaleki. Kwa sababu watu waliwaacha hai kondoo wazuri na ng'ombe, kwa ajili ya sadaka kwa BWANA Mungu wako. Zilizobaki tuliziangamiza kabisa." **16** Ndipo Samweli akamwambia Sauli, "Subiri nitakumbia kile ambacho BWANA amekisema kwangu usiku." Sauli akamwambia, "Sema!" **17** Samweli akasema, "Ingawa wewe ni mdogo machoni pako mwenyewe, je, hukufanywa mkuu wa kabila za Israeli? Na BWANA akakutia mafuta uwe mfalme juu ya Israeli; **18** BWANA alikutuma katika safari yako akisema, 'nenda na uangamize kabisa wenye dhambi, Waamaleki, na upigane dhidi yao hadi wameangamizwa.' **19** Kwa nini basi haukuitii sauti ya BWANA, bali badala yake ulishikilia nyara na ukafanya uovu machoni pa BWANA?" **20** Ndipo Sauli akamwambia Samweli, "Kweli kabisa niliitii sauti ya BWANA, Na nimeifuata njia ambayo BWANA alinituma. Nimemteka Agagi, mfalme wa Waamaleki, na kuwaangamiza kabisa Waamaleki. **21** Lakini watu walichukua baadhi ya nyara-kondoo na ng'ombe, na vitu vizuri vilivyokusudiwa kuangamizwa, ili wavitoe dhabihu kwa BWANA, Mungu wako, huko Gilgali." **22** Samweli akajibu, "Je, BWANA hufurahia sadaka za kuteketezwa na dhabihu kama ilivyo kuitii sauti yake? Utii ni bora kuliko dhabihu, na kusikia ni bora kuliko mafuta ya beberu. **23** Kwa maana uasi ni sawa na dhambi ya uchawi, na ukaidi ni sawa na uovu na udhalimu. Kwa kuwa umelikataa neno la BWANA, naye pia amekukataa usiwe mfalme." **24** Ndipo Sauli akamwambia Samweli, "Nimetenda dhambi; kwa maana nimevunja amri ya BWANA na maneno yako, kwa sababu niliwaogopa watu na kuitii sauti yao. **25** Sasa, tafadhali nisamehe dhambi yangu, na urudi nami ili nipate kumcha BWANA." **26** Samweli akamwambia Sauli, "Sitarudi pamoja na wewe; kwa sababu umekataa neno la BWANA, naye BWANA amekukataa usiwe mfalme juu ya Israeli." **27** Samweli alipogeuka kuondoka, Sauli akashika pindo la kanzu yake, na likachanika. **28** Samweli akamwambia, "BWANA ameuchana ufalme wa Israeli kutoka kwako leo na amempa ufalme huo jirani yako, aliye bora kuliko wewe. **29** Pia, yeye ni Uwezo wa Israeli hatasema uongo wala kubadili nia yake; kwa sababu si mwanadamu, kwamba abadili nia yake." **30** Kisha Sauli akasema, "Nimetenda dhambi. Lakini tafadhali nipe heshima wakati huu mbele ya wakuu wa watu wangu na mbele ya Israeli. Urudi tena pamoja nami, kusudi niweze kumcha BWANA, Mungu wako." **31** Hivyo Samweli akamrudia tena Sauli, na Sauli akamcha BWANA. **32** Kisha Samweli akasema, "Mmlete hapa kwangu Agagi mfalme wa Waamaleki." Agagi akafika kwake akiwa amefungwa minyororo na kusema, "Hakika uchungu wa kifo umepita." **33** Naye Samweli akamjibu, "Jinsi upanga wako ulivyofanya wanawake wapoteze watoto, vivyo hivyo mama yako naye hatakuwa na mtoto miongoni mwa wanawake." Kisha Samweli akamkata Agagi vipande vipande mbele za BWANA huko Gilgali. **34** Samweli akaenda Rama, na Sauli akapanda kwenda nyumbani kwake Gibea ya Sauli. **35** Samweli hakumuona tena Sauli hadi siku ya kifo chake, lakini alimwombolezea Sauli. Na BWANA alijuta kwa kumfanya Sauli awe mfalme juu ya Israeli.

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1 Samuel 15:1

Maneno ya Bwana
"ujumbe wa Bwana"

ukaangamize kabisa vitu vyote walivyo navyo ... ua wote mwanamme na mwanamke, mtoto na mtoto mchanga, ng'ombe na kondoo, ngamia na punda
Sentensi hizi zina maana moja. Sentensi ya pili inaelezea kwa undani vitu ambavyo vinapaswa kuharibiwa.

Usiwaache
Hii inasisitiza kuharibu kila kitu.

1 Samuel 15:4

Watu
"jeshi"

kuwahesabu
"kuwahesabu"

mji wa Talemu
Mji ulioko kusini mwa Yuda.

watu mia mbili elfu waendao kwa miguu, na watu elfu kumi kutoka Yuda
watu 200,000 waendao kwa miguu, na watu 10,000 kutoka Yuda

1 Samuel 15:6

Wakeni
Kundi la wafugaji ambalo walikuwa marafiki wa taifa la Israeli.

Havila ... Shuri
Haya ni majina ya mahali.

1 Samuel 15:8

Taarifa ya jumla:
Sauli anapuuzia maeneo ambayo Bwana aliagiza yaangamizwe.

akamchukua Agagi
"akamkamata Agagi"

ncha ya upanga
"ncha ya upanga" inawakilisha jeshi la taifa la Israeli.

Sauli ... wakamwacha Agagi
Sauli hakumtii Mungu kwa kumuacha Agagi aishi.

pamoja na kondoo wazuri
Sauli hakumtii Mungu kwa kuchukua wanyama wazuri.

Hawakuangamiza
"waliviweka kwa ajili yao wenyewe"

1 Samuel 15:10

Neno la Bwana likamjia
"Bwana akasema maneno yake"

Neno la Bwana
"ujumbe wa Bwana"

Inanihuzunisha
"Nina huzuni"

aligeuka nyuma asinifuate
"Aliacha kunifuata"

hakutekeleza maagizo yangu
"hakutii yale niliyomuamuru ayafanye"

Samweli alikasirika
Samweli alikasirika kwa sababu ya kutotii kwa Sauli.

1 Samuel 15:12

Samweli aliambiwa
"mtu alimwambia Samweli"

amejijengea ukumbusho kwa ajili yake
Sauli alikuwa na kiburi

chini hadi Gilgali
Gilgali ilikuwa chini zaidi ya Karimeli.

nimetekeleza amri ya Bwana
Haipo wazi ikiwa Sauli anaelewa kuwa hakutii amri ya Mungu ya kuwaangamiza kabisa Waamaleki.

1 Samuel 15:14

Taarifa ya jumla:
Samweli anauliza kwa nini Sauli hakuwaangamiza kabisa Waameleki.

masikioni mwangu ... ninayosikia
Maneno haya yana maana sawa. "masikioni mwangu" ina maana ya "kusikia"

kilio cha kondoo ... milio ya ng'ombe
Hii ni milio ambayo wanyama hutoa. Lugha yako yaweza kuwa na maneno tofauti.

Wao wamewaleta ... watu waliwaacha
Watu hawa wanaozungumziwa hapa ni jeshi la Sauli.

Sadaka kwa Bwana Mungu wako
Sauli anajitetea kuwa wanyama kwa ajili ya dhabihu walikuwa sababu ya kutotii amri ya Bwana ya kutoangamiza kila kitu.

Bwana Mungu wako
Sauli hapa hamuelezei Mungu wa Samweli kama Mungu wake mwenyewe.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 15:17

machoni pako mwenyewe
"kwa mawazo yako mwenyewe"

je, hukufanywa mkuu wa kabila za Israeli?
Samweli anatumia swali hili kumueleza Sauli ni vitu vingapi Mungu amempa. "Mungu amekufanya kuwa mtawala wa kabila za Israeli"

Kwa nini basi haukuitii ... ukafanya uovu machoni pa Bwana?
Samweli anauliza swali hili kwa kumkemea Sauli kwa kutomtii Mungu.

Sauti ya Bwana
"Vitu ambavyo Bwana ameamuru"

bali badala yake ulishikilia nyara
Samweli anamshitaki Sauli moja kwa moja kwa kutokutii.

Nyara
"Nyara" ni vitu unavyovichukua toka kwa adui.

Uovu machoni pa Bwana
"ambayo Bwana anayaona kuwa ni uovu"

1 Samuel 15:20

Kweli kabisa niliitii sauti ya Bwana.
Sentensi hii haipo wazi kama Sauli alifikiri kuwa hili ni kweli au alikuwa akijitetea kwa sababu ya dhambi yake.

Sauti ya Bwana
"Vitu ambavyo Bwana ameamuru"

Lakini watu walichukua
Hapa anahamisha lawama kwa watu.

vitu vilivyokusudiwa kuangamizwa
Wanyama ambao Bwana aliamuru waharibiwe"

Gilgali
Hili ni jina la mahali.

Agagi
Hili ni jina la mfalme wa Waameleki.

1 Samuel 15:22

Je, BWANA hufurahia sadaka za kuteketezwa na dhabihu kama ilivyo kuitii sauti yake?
Samweli alitumia swali hili kusisitiza kuwa kutii ni jambo la muhimu sana kuliko dhabihu.

Sauti ya Bwana
"Vitu ambavyo Bwana ameamuru"

Utii ni bora kuliko dhabihu
Mungu alitaka Sauli amtii kabisa kwa kuwaangamiza Waamaleki. Hakuna kilichokuwepo kwenye nchi ambacho kilifaa kwa dhabihu.

bora kuliko mafuta ya beberu
"bora kuliko dhabihu ya mafuta ua beberu kama sadaka ya kuteketezwa"

uasi ni sawa na dhambi ya uchawi
"uasi ni kama dhambi ya kufanya uchawi"

ukaidi ni sawa na uovu na udhalimu
"Kuwa mkaidi ni sawa na dhambi ya kuabudu sanamu"

umelikataa neno la Bwana
"umekataa kufanya jambo ambalo Bwana ameamuru"

amekukataa usiwe mfalme
"ameamua kuwa hautakuwa tena mfalme"

1 Samuel 15:24

nimevunja amri ya BWANA
"Sikutii alililoliamuru Bwana"

kwa sababu niliwaogopa watu
"Kwa sababu niliwaogopa askari"

kuitii sauti yao
"kufanya kile walichokiomba"

urudi nami
Sauli na Samweli walikuwa waliongea faragha mbali na watu wengine.

1 Samuel 15:26

kwa sababu umekataa neno la BWANA
Samweli anaonesha wazi kuwa Sauli ameelewa kuwa hakumtii Bwana wakati ambapo waliwaacha wanyama wazuri na hakumuua Agagi.

Umekataa neno la Bwana
"Umekataa kufanya alililoliamuru Mwana"

Sauli akashika pindo la kanzu yake
Sauli alifanya hivi ili kumzuia Samweli asiondoke.

pindo la kanzu yake
"mwisho wa kanzu yake"

1 Samuel 15:28

Bwana ameuchana ufalme wa Israeli
"Kama ulivyochana kanzu yangu vivyo hivyo Bwana ameuchana ufalme wa Israeli"

generated on Tue Oct 24 10:45:40 2023

amempa jirani yako, aliye bora kuliko wewe.
Mungu ameshaamua ni nani atakuwa mfalme baada ya Sauli.

Uwezo wa Israeli
Hii inamuelezea Mungu ambaye huwapa nguvu Waisraeli.

hatasema uongo wala kubadili nia yake
Hii inasisitiza kuwa Mungu hasemi uongo.

nia yake
"alichoamua kukifanya"

si mwanadamu, kwamba abadili nia yake
"Yeye ni Mungu na atafanya alichosema kuwa atakifanya"

1 Samuel 15:30

Lakini tafadhali nipe heshima wakati huu mbele ya wakuu
Sauli alikuwa anatamani sana kuheshimiwa na watu badala ya kumwabudu Mungu.

mbele ya wakuu wa watu wangu na mbele ya Israeli
"mbele ya watu wa Israeli na viongozi wanaowaongoza"

Urudi tena pamoja nami
"Urudi pamoja nami"

Hivyo Samweli akamrudia tena Sauli
Hii inaonesha kuwa Samweli alibadili mawazo yake na akarudi pamoja na Sauli walipokuwepo watu.

1 Samuel 15:32

Agagi akafika kwake akiwa amefungwa minyororo
"walimpeleka Agagi akiwa amefungwa minyororo"

Hakika uchungu wa kifo umepita
"Kwa hakika sipo tena katika hatari au kufa"

Jinsi upanga wako ulivyofanya wanawake wapoteze watoto, vivyo hivyo mama yako naye hatakuwa na mtoto miongoni mwa wanawake
Maneno haya yana maana moja "Kwa kuwa umewaua watu, wewe pia utauawa"

ulivyofanya wanawake wapoteze watoto, vivyo hivyo mama yako naye hatakuwa na mtoto
"umewaua watoto wa wanawake wengine, hivyo nitamuua mtoto wa mama yako"

Kisha Samweli akamkata Agagi vipande vipande
Samweli aliimaliza kazi ambayo Bwana alimuamuru Samweli alifanye.

1 Samuel 15:34

Rama ... Gibea
Haya ni majina ya mahali.

akapanda kwenda nyumbani kwake Gibea
Gibea ilikuwa juu kuliko Gilgali ambapo Sauli na Samweli walikuwa wakizungumza.

Samweli hakumuona tena Sauli hadi siku ya kifo chake
Hii inaonesha kuwa Samweli alikufa mbele ya Sauli lakini hakumuona Sauli tena kipindi akiwa hai.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Samweli 16

1 BWANA akamwambia Samweli, "Utamlilia Sauli kwa muda gani, ikiwa nimemkataa asiwe mfalme juu ya
Israeli? Ijaze pembe yako mafuta na uende. Nitakutuma kwa Yese akaaye Bethlehemu, maana
nimejichagulia mfalme katika wanawe. **2** Samweli akasema, "Jinsi gani nitaenda? Kama Sauli akisikia
jambo hili, ataniua." BWANA akasema, "chukua mtamba na useme, 'Nimekuja kutoa dhabihu kwa
BWANA.' **3** Umwite Yese aje kwenye dhabihu, nami nitakuonesha kile utakachofanya. Utamtia mafuta kwa
ajili yangu yule nitakaye kuambia." **4** Samweli akafanya kama BWANA alivyosema na akaenda
Bethlehemu. Wazee wa mji walikuwa wakitetemeka walipokuja kuonana naye na wakasema, "Je, umekuja
kwa amani?" **5** Naye akasema, "kwa amani; Nimekuja kutoa dhabihu kwa BWANA. Jitoeni wenyewe kwa
BWANA kwa ajili ya dhabihu na muandamane nami," Na akamweka wakfu Yese na watoto wake kwa
BWANA, na baadaye aliwaita wote kwenye dhabihu. **6** Walipofika, akamwangalia Eliabu na akajisemea
mwenyewe kwamba mtiwa mafuta wa BWANA hakika amesimama mbele yake. **7** Lakini BWANA
akamwambia Samweli, "Usimwangalie sura yake ya nje, au kimo cha umbo lake; kwa sababu nimemkataa.
Maana BWANA haangalii kama mtu aangaliavyo; mtu hutazama sura ya nje, bali BWANA huutazama
moyo." **8** Kisha Yese akamwita Abinadabu akamwambia apite mbele ya Samweli. Na Samweli akasema,
"Hata huyu BWANA hakumchagua." **9** Kisha Yese akmwambia Shama apite karibu. Na Samweli akasema,
"Hata huyu BWANA hakumchagua." **10** Yese akawaleta watoto wake saba wakapita mbele ya Samweli. Na
Samweli akamwambia Yese, "Hakuna hata mmoja aliyechaguliwa na BWANA kati ya hawa." **11** Kisha
Samweli akamuulia Yese, "Je, watoto wako wote wako hapa?" Naye akajibu, "Yupo mdogo kabisa lakini
anachunga kondoo." Samweli akamwambia Yese, "Tuma watu wakamwite; maana hatutakaa chini hadi
atakapofika hapa." **12** Yese akawatuma watu wakamleta. Naye kijana huyu alikuwa mwekundu na mwenye
macho mazuri na mwenye muonekano mzuri. BWANA akasema, "Amka, umtie mafuta; maana huyu
ndiye." **13** Ndipo Samweli akachukua pembe yenye mafuta na kumtia mafuta katikati ya kaka zake. Roho
wa BWANA akamwijia Daudi kwa nguvu tangu siku hiyo na kuendelea. Kisha Samweli akanyanyuka na
kwenda Rama. **14** Basi Roho wa BWANA akamwacha Sauli, badala yake roho ya ubaya kutoka kwa
BWANA ikamsumbua. **15** Watumishi wa Sauli wakamwambia, "Tazama, roho ya ubaya kutoka kwa Mungu
inakusumbua. **16** Haya bwana wetu hebu sasa amuru watumishi wako walio mbele yako wamtafute mtu
mwenye ujuzi wa kupiga kinubi. Basi ikwa roho wa ubaya kutoka kwa Mungu yuko juu yako, atakipiga
kinubi nawe utajisikia vizuri." **17** Sauli akawaambia watumishi wake, "Mnitafutie mtu anayeweza kupiga
vizuri na mmlete kwangu." **18** Ndipo kijana mmoja kati yao akajibu, na kusema, "Nimemuona mtoto wa
Yese Mbethtelehemu, aliye mjuzi katika kupiga, ni mwenye nguvu, mtu jasiri, mtu wa vita, mwenye
busara aongeapo, mtu mzuri kwa uso; na BWANA yuko pamoja naye." **19** Hivyo Sauli akawatuma wajumbe
kwa Yese, na kusema, "Nitumie mtoto wako Daudi, anayewatunza kondoo." **20** Yese akamchukua punda
aliyebeba mikate, na kiriba cha divai, na mwana-mbuzi, na akamtuma kwa Sauli pamoja na vitu hivyo. **21**
Ndipo Daudi akafika kwa Sauli na kuanza kazi yake. Sauli alimpenda sana Daudi, na akawa mbeba silaha
wake. **22** Sauli akawatuma wajumbe kwa Yese, akisema, "Mruhusu Daudi awe mbele yangu, maana
amepata kibali machoni pangu." **23** Wakati wowote roho ya usumbufu kutoka kwa Mungu ikiwapo juu ya
Sauli, Daudi alichukuwa kinubi na kukipiga. Hivyo Sauli angeburudishwa na kupona, na huyo roho wa
usumbufu angemtoka.

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1 Samuel 16:1

Utamlilia Sauli kwa muda gani, ikiwa nimemkataa asiwe mfalme juu ya Israeli?
"Acha kumlilia Sauli niliyemkataa asiwe mfalme juu ya Israeli"

Ijaze pembe yako mafuta
Pembe ilitumika mara nyingine kama chupa. Chupa ya mafuta ilitumika kwa ajili ya kumpaka mafuta mfalme, kama Samweli alivyofanya kwa Daudi.

1 Samuel 16:2

Nitakwendaje?
Samweli anatumia swali kusisitiza kuwa anaogopa kwenda Bethlehemu.

pamoja nawe na usema
"pamoja nawe mpaka Bethlehemu na uzungumze na watu wa huko"

na useme, 'Nimekuja kutoa dhabihu kwa BWANA
"na uwaambie watu wa huko kuwa umekwenda kutoa dhabihu kwa Bwana"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 16:4

Wazee wa mji walikuwa wakitetemeka walipokuja kuonana
Wazee walikuwa wakitetemeka kwa sababu waliogopa kuwa Samweli amekwenda kuwakemea.

Kwa amani
"ndio, nimekuja kwa amani"

Jitoeni wenyewe
"Kujitoa" inamaana ya kuwa watu wajitoe wenyewe tayari kwa ajili ya kusudi la Mungu kwa kujitakasa kutokana na sheria ya Musa.

1 Samuel 16:6

Walipofika
"Hawa ni Yese na watoto wake"

akamwangalia Eliabu
Samweli alimuangalia Eliabu.

Eliabu
Hili ni jina la moja wa wana wakubwa wa Yese.

amesimama mbele yake
Mbele ya Bwana.

Bwana haangalii kama mtu aangaliavyo.
"Kuangalia" ina maana ya kutathimini jambo.

Kwa kuwa Bwana haangalii ... Bwana anaangalia
"Kwa kuwa mimi Bwana siangalii ... Mimi Bwana naangalia"

Moyo
"Moyo" inawakilisha sehemu ya ndani ya mtu.

1 Samuel 16:8

Abinadabu ... Shama
Haya ni majina ya wana wa Yese.

akamwambia apite mbele ya Samweli
"Akamwambia aende kwa Samweli"

Kisha Yese akmwambia Shama apite
"Kisha Yese akamwambia Shama aende kwa Samweli"

1 Samuel 16:11

Yupo mdogo kabisa amesalia
"Bado yupo mtoto wangu mdogo"

hatutakaa chini
"Hatutakaa chini ili tule"

Naye ... muonekano
Hapa msimuliaji anatusimulia kuhusu mtu mwingine katika simulizi.

kijana huyu alikuwa mwekundu
Hii inamaanisha kuwa Daudi alikuwa na mwonekano wenye afya.

1 Samuel 16:13

pembe yenye mafuta
Pembe ilitumika mara nyingine kama chupa. Chupa ya mafuta ilitumika kwa ajili ya kumpaka mafuta mfalme, kama Samweli alivyofanya kwa Daudi.

Samweli akanyanyuka na kwenda
Hii inaonesha kuwa alinyanyuka baada ya kukaa na kula.

Roho wa Bwana akamwijia Daudi
Roho wa Bwana alimchochea Daudi. Roho wa Bwana alimuwezzesha Daudi kutimiza yote ambayo Bwana alimtaka ayafanye.

1 Samuel 16:14

Basi
Hapa msimuliaji anaanza kutuambia sehemu mpya ya simulizi.

roho ya ubaya kutoka kwa Bwana
"roho ya ubaya" ni "roho inayosababisha matatizo"

Haya bwana wetu hebu sasa amuru
Watumishi wanamchukulia Sauli kama bwana wao.

amuru watumishi wako walio mbele yako wamtafute
"tuamuru sisi watumishi wako tunaokutumikia tumtafute"

yuko juu yako
"anakusumbua wewe"

1 Samuel 16:17

mwenye nguvu, mtu jasiri
Yaweza kuwa na maana ya 1) "shujaa" au 2) "mtu mwenye hekima"

mwenye busara aongeapo
"anayeongea kwa busara"

Bwana yuko pamoja naye
Hii inamaanisha kuwa Bwana alimsaidia na kumbariki Daudi.

1 Samuel 16:20

Daudi akafika kwa Sauli
"Daudi akaenda kwa Sauli.

kuanza kazi yake
"na akaanza kumtumikia"

akawa mbeba silaha wake
Daudi akawa mbeba silaha wa Sauli.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 16:22

Mruhusu Daudi awe mbele yangu
"Kusimama mbele yangu" inamaanisha kuwa aendelee kumtumikia Sauli"

amepata kibali machoni pangu
"Nimependezwa naye"

Roho ya ubaya kutoka kwa Bwana.
"roho ya ubaya" ni "roho inayosababisha matatizo"

kiwapo juu ya Sauli
Ikamsumbua Sauli"

Sauli angeburudishwa na kupona
"Muziki ungemfurahisha Sauli na kumfanya ajisikie vizuri"

generated on Tue Oct 24 10:45:40 2023

Samweli 17

1 Basi Wafilisti walikusanya majeshi yao kwa ajili ya vita. Walikusanyika huko Soko, iliyoko Yuda. Nao
wakapiga kambi kati ya Soko na Aseka katika Efesdamimu. **2** Sauli na watu wa Israeli alijikusanya na
kuweka kambi katika bonde la Ela, na wakapanga vita kukutana na Wafilisti. **3** Wafilisti walisimama juu ya
mlima upande mmoja, na Iraeli nao walisimama juu ya mlima upande mwingine wakitenganishwa na
bonde kati yao. **4** Mtu mmoja mwenye nguvu akatoka katika kambi ya Wafilisti, mtu huyo aliitwa Goliathi
wa Gathi, kimo chake mikono sita na shubiri moja. **5** Alikuwa na chepeo ya shaba kichwani mwake, na
alivaa dirii ya chuma. Hiyo dirii ilikuwa na uzito wa shekeli elfu hamsini za shaba. **6** Alikuwa na mabampa
ya shaba kwenye miguu yake na mkuki wa shaba katikati ya mabega yake. **7** Ule mpini wa mkuki wake
ulikuwa mkubwa, wenye kamba iliyo na kitanzi kwa ajili ya kuutupia kama kamba ya sindano ya mfumaji.
Kichwa cha mkuki wake kilikuwa na uzito wa shekeli mia sita za chuma. Aliyembebea ngao alitembea
mbele yake. **8** Alisimama akayapigia kelele majeshi ya Israeli, "Kwa nini mmekuja na mmejipanga kwa ajili
ya vita? Mimi si Mfilisti, na ninyi si watumishi wa Sauli? Chagueni mtu kutoka kwenu ateremke na kuja
kwangu. **9** Kama anaweza kupigana nami na kuniua, hapo ndipo tutakuwa watumwa wenu. Lakini kama
nitamshinda na kumuua, basi mtakuwa watumwa wetu na kututumikia." **10** Mfilisti huyo akasema tena,
"Leo ninayapa changamoto majeshi ya Israeli. Mnipe mtu ili tuweze kupigana naye." **11** Sauli na Israeli
wote waliposikia alichosema Mfilisti huyo, walikata tamaa na kuogopa sana. **12** Basi Daudi alikuwa mwana
wa Mwefraimu wa Bethtelehemu ya Yuda, aliyeitwa Yese. Naye alikuwa na watoto wanane wa kiume. Yese
alikuwa mtu mzee katika siku za Sauli, mwenye umri mkubwa kati ya watu. **13** Watoto watatu wakubwa
wa Yese walimfuata Sauli vitani. Majina ya watoto wake watatu waliokwenda vitani yalikwa ni Eliabu
mzaliwa wa kwanza, aliyemfuata Abinadabu, na watatu aliitwa Shama. **14** Daudi ndiye aliyekuwa mdogo
kabisa. Hao wakubwa watatu walimfuata Sauli. **15** Basi Daudi alikwenda na kurudi akipita kati ya majeshi
ya Sauli akiwa na kondoo za baba yake huko Bethtelehemu, ili kuwachunga. **16** Kwa muda wa siku
arobaini yule Mfilisti mwenye nguvu alikuwa akijitokeza asubuhi na jioni kwa ajili ya vita. **17** Kisha Yese
akamwambia mwanawe Daudi, "Wapelekee kaka zako efa ya bisi na hii mikate kumi, na uzipeleke upesi
kule kambini kwa ajili ya kaka zako. **18** Pia peleka hizi jibini kumi kwa jemedari wa kikosi chao cha elfu.
Ukawaangalie wako na hali gani kisha uniletee habari kuhusu wanavyoendelea vizuri. **19** Kaka zako wako
pamoja na Sauli na watu wote wa Israeli katika bonde la Ela, wanapigana na Wafilisti." **20** Daudi aliamka
asubuhi na mapema na kuliacha kundi chini ya uangalizi wa mchungaji. Akachukua vile vitu na kuondoka,
kama Yese alivyomwamuru. Akafika kambini wakati jeshi linaondoka kwenda uwanja wa vita wakipiga
kelele za vita. **21** Nao Israeli na Wafilisti walijipanga kivita, jeshi dhidi ya jeshi. **22** Daudi aliviacha vitu
vyake kwa mtunza mahitaji, akalikimbilia jeshi, na kuwasalimia kaka zake. **23** Alipoongea nao, yule mtu
mwenye nguvu, Mfilisti wa Gathi, jina lake Goliathi, akajitokeza kutoka majeshi ya Wafilisti, naye akasema
maneno yaleyale kama hapo mwanzo. Naye Daudi akayasikia. **24** Watu wote wa Israeli walipomwona
Goliathi, walimkimbia na waliogopa sana. **25** Watu wa Israeli walisema, "Umemuona mtu huyu
aliyejitokeza? Amekuja kuipa changamoto Israeli. Basi mfalme atampa mali nyingi mtu atakayemua,
atamuozesha binti yake, na familia ya baba yake haitalipa kodi katika Israeli." **26** Daudi akawauliza watu
waliosimama karibu naye, "Atafanyiwa nini mtu ambaye atamuua Mfilisti huyu na kuiondolea Israeli
fedheha? Ni nani Mfilisti huyu asiyetahiriwa ayatukanaye majeshi ya Mungu aliye hai?" **27** Ndipo watu
wakarudia kile walichokuwa wamesema na kumwambia, "Ndivyo iitakavyofanyika kwa mtu
atakayemuua." **28** Kaka yake mkubwa Eliabu, alisikia wakati akisema na watu. Hasira ya Eliabu ikawaka
moto dhidi ya Daudi, naye akamuuliza, "Kwa nini umekuja hapa? Wale kondoo wachache umewaacha na
nani huko nyikani? Nakijua kiburi chako, na utundu wa moyo wako; maana umekuja hapa ili uweze kuona
mapigano." **29** Naye Daudi akamjibu, "Nimefanya nini sasa? Mimi si nuliuliza swali tu? **30** Akamgeukia
mtu mwingine na kumwacha huyo, na kusema vivyo hivyo. Nao watu wakajibu vilevile kama mwanzo. **31**
Maneno aliyosema Daudi yaliposikika, askari waliyasema tena kwa Sauli, naye akawatuma kwa Daudi. **32**
Kisha Daudi akamwambia Sauli, "Pasiwepo moyo wa mtu atakayezimia kwa sababu ya Mfilisti huyo;
Mtumishi wako atakwenda kupigana na Mfilisti huyu." **33** Sauli akamwambia Daudi, "Huwezi kumpinga
Mfilisti ama kupigana naye; wewe ni kijana tu, na yeye amekuwa mtu wa vita tangu ujana wake." **34**
Lakini Daudi akamwambia Sauli, "Mtumishi wako alikuwa akichunga kondoo za baba yake. Mara simba
au dubu alikuja akamchukua mwana kondoo kutoka kundini, **35** Nilimfukuza na kumshambulia na
kumpokonya kutoka kinywani mwake. Na aliponirukia, nilimshika ndevu zake, nilimpiga, na kumuua. **36**
Mtumishi wako amekwisha kmuua simba na dubu. N huyu Mfilisti asiyetahiriwa atakuwa kama mmoja wa
wanyama hao, kwa kuwa ameyadharau majeshi ya Mungu aliye hai." **37** Daudi akasema, "BWANA
aliyeniokoa kutoka makucha ya simba na makucha ya dubu. Ataniokoa kutoka mkono wa Mfilisti huyu."

generated on Tue Oct 24 10:45:40 2023

Kisha Sauli akamwambia Daudi, "Nenda, BWANA awe pamoja nawe." **38** Sauli akamvika Daudi vazi lake la vita. Akamvika chepeo ya shaba kichwani pake, na akamvika koti la chuma. **39** Daudi akaufunga upanga wake juu ya vazi la Sauli. Lakini hakuweza kutembea, kwa sababu hakupata mafunzo kwa mavazi hayo. Ndipo Daudi akamwambia Sauli, "Siwezi kwenda kupigana nikiwa na haya, maana sikupata mafunzo kwa haya." Kwa hiyo Daudi akayavua. **40** Akachukua fimbo mkononi mwake na akachagua mawe matano laini kutoka katika kijito; akayaweka kwenye mfuko wake wa kichungaji. Kombeo lake lilikuwa mkononi akawa anamsogelea yule Mfilisti. **41** Yule Mfilisti akaja na kumsogelea Daudi, mbeba ngao yake akiwa mbele yake. **42** Mfilisti alipotazama kila upande na kumuona Daudi, akamdharau, maana alikuwa kijana tu, mwekundu, na umbo la kupendeza. **43** Ndipo Mfilisti akamuuliza Daudi, "Je, mimi ni mbwa, hata ukanijia na fimbo? Naye Mfilisti kwa miungu yake akamlaani Daudi. **44** Huyo Mfilisti akamwambia Daudi, "Njoo kwangu, na nyama yako nitawatupia ndege wa angani na wanyama wa mwituni." **45** Daudi akamjibu Mfilisti, "Unaniijia kwa upanga, kwa mkuki na mkuki mdogo. Bali mimi nakuijia kwa jina la BWANA wa majeshi, Mungu wa Majeshi ya Israeli, uliyemdharau. **46** Leo BWANA atanipa ushindi dhidi yako, na nitakuua na kukiondoa kichwa chako kwenye kiwiliwili. Leo nitawapa ndege wa angani na wanyama wa mwituni walioko duniani mizoga ya jeshi la Wafilisti, ili dunia yote ijue kwamba yupo Mungu katika Israeli, **47** na kusanyiko hili lote lijue kwamba BWANA hatoi ushindi kwa upanga wala kwa mkuki. Kwa kuwa vita ni ya BWANA, na atawaweka katika mkono wetu." **48** Mfilisti aliponyanyuka na kukaribia akutane na Daudi, ndipo Daudi akakimbia kwa haraka kuelekea jeshi la adui ili akutane naye. **49** Daudi aliweka mkono wake mfukoni, akachukua jiwe kutoka humo, akalitupa kwa kombeo, na likampiga Mfilisti kwenye paji la uso, akaanguka chini kifudifudi. **50** Daudi alimshinda Mfilisti kwa kombeo na kwa jiwe moja. Alimpiga huyo Mfilisti na kumuua. Mkononi mwa Daudi hakukuwa na upanga. **51** Ndipo Daudi akakimbia akasimama juu ya Mfilisti na kutwaa upanga wake, akauchomoa kutoka alani, akamuua, na kukata kichwa chake kwa upanga huo. **52** Ndipo watu wa Israeli na wale wa Yuda wakaamka kwa kelele, na kuwafukuza Wafilisti kuvuka bonde na malango ya Ekroni. Na maiti za Wafilisti walilala katika njia iendayo Shaaraimu, na njia yote kuelekea Gathi na Ekroni. **53** Watu wa Israeli wakarejea kutoka kuwafukuza Wafilisti, na wakateka nyara kambi yao. **54** Daudi akachukua kichwa cha Mfilisti na kukipeleka Yerusalemu, lakini akaliweka vazi la vita katika hema lake. **55** Sauli alipomuona Daudi akienda kukabiliana na yule Mfilisti, akamwambia Abneri, jemedari wa jeshi, "Abneri, kijana huyu ni mtoto wa nani? Abneri akasema, "Kama uishivyo, mfalme, mimi sijui." **56** Naye mfalme akasema, "Waulize wanaoweza kufahamu, mvulana huyu ni kijana wa nani." **57** Daudi aliporudi kutoka kumuua yule Mfilisti, Abneri alimchukuwa, na kumleta mbele ya Sauli akiwa na kichwa cha Mfilisti mkononi mwake. **58** Sauli akamuuliza, "Kijana, wewe ni mtoto wa nani? Na Daudi akamjibu, "Mimi ni mtoto wa mtumishi wako Yese Mbethlehemu."

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1 Samuel 17:2

bonde la Ela
Hili ni jina la bonde.

1 Samuel 17:4

mikono sita na shubiri moja
Mkono mmoja ni sawa na sentimeta 46. Shubiri ni sawa na urefu wa sentimeta 23.

alivaa dirii ya chuma
"alijilinda mwenyewe kwa kuvaa dirii ya chuma"

Shekeli elfu tano
Shekeli ni kama ujazo wa gramu 11.

1 Samuel 17:6

mkuki wa shaba
Huu ni mkuki mdogo ambao upo kwa aliji ya kurushwa.

mpini wa mkuki wake
"mshikio wa mkuki wake"

kamba ya sindano ya mfumaji
"kamba inayozunguka"

Kichwa cha mkuki wake
"Mwanzoni wa mkuki wake"

shekeli mia sita
Yapata kilogramu 7"

1 Samuel 17:8

Kwa nini mmekuja na mmejipanga kwa ajili ya vita?
"kwa nini mmekuja kupigana dhidi yetu?" Goliati alitumia swali hili ili kuwadhihaki Waisraeli.

Mimi si Mfilisti, na ninyi si watumishi wa Sauli?
Goliati alitumia swali hili ili kuwadhihaki Waisraeli. "Mimi ni Mfilisti mkuu na ninyi ni watumishi wa Sauli"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 17:10

Leo ninayapa changamoto majeshi ya Israeli
"Ninalipa changamoto jeshi wa Israeli"

Israeli wote
Hawa ni askari wa Israeli waliokuwepo huko.

walikata tamaa na kuogopa sana
Maneno haya yanamaana moja ya kuonesha walikuwa na hofu kuu.

1 Samuel 17:12

alikuwa na watoto wanane
Hapa anazungumziwa Yese.

Yese alikuwa mzee ... mzee mwenye umri mkubwa
Maneno haya yanaonesha msisitizo mkubwa.

aliyemfuata Abinadabu, na watatu aliitwa Shama
"Abinadabu alikuwa mtoto wa pili na Shama alikuwa wa tatu.

1 Samuel 17:14

wakubwa watatu
"Wana wakubwa watatu wa Yese"

Kwa siku arobaini
"kwa siku 40"

akajitokeza kwa ajili ya vita
"akajitokeza kuwa yupo tayari kwa ajili ya vita"

1 Samuel 17:17

Efa
Efa ni kipimo sawa na lita 22.

jemedari kikosi chao cha elfu
Jeshi liligawanyika katika makundi ya watu elfu na kila kundi kilikuwa na jemedari.

Ukawaangalie wako na hali gani
"kaangalie na uone kaka zako wanaendeleaje"

1 Samuel 17:19

Watu wote wa Israeli
"askari wote wa Israeli"

bonde la Ela
Hili ni jina la bonde.

1 Samuel 17:22

jina lake Goliathi
"Ambaye jina lake aliitwa Goliati"

akajitokeza kutoka majeshi ya Wafilisti
"akatokeza mbele toka kwa jeshi la Wafilisti"

1 Samuel 17:25

Umemuona mtu huyu aliyejitokeza?
"Muangalie mtu huyu aliyejitokeza"

Mfalme
"mfalme wetu"

Binti yake
Huyu ni binti wa mfalme.

atampa ... nyumba ya baba yake
Huyu ni mtu atakayemuua Goliati.

ataifanya familia ya baba yake isilipe kodi katika Israeli.
"hataruhusu familia yake ilipe kodi"

1 Samuel 17:26

kuiondolea Israeli fedheha
"na akaifanya Israeli isifedheheke tena"

Ni nani Mfilisti huyu asiyetahiriwa ayatukanaye majeshi ya Mungu aliye hai?
Daudi alisema maneno haya kuonesha hasira yake kwa Wafilisti wanaolidharau jeshi la Mungu.

Mfilisti huyu asiyetahiriwa
Maneno haya yanaonesha kuwa Goliati hakuwa mtu wa Mungu aliye hai.

1 Samuel 17:28

Hasira ya Eliabu ikawaka moto dhidi ya Daudi
Hapa hasira inafananishwa na moto uwakao.

Kwa nini umekuja hapa?
Eliabu anatumia swali hili kuonesha kuwa alikuwa na hasira na Daudi.

Wale kondoo wachache umewaacha na nani huko nyikani?
Eliabu alitumia swali hili kwa kumdhihaki Daudi kwa kuonesha kuwa kazi yake haikuwa ya muhimu na kumuhukumu kwa kutokuangalia kondoo wa baba yake.

kiburi chako, na utundu wa moyo wako
Maneno haya yanaonesha msisitizo.

"Nimefanya nini sasa? Mimi si numeliuliza swali tu?
"Sijafanya jambo lolote baya, nilikuwa nauliza swali tuu"

Akamgeukia na kumuacha
Hapa Daudi aligeuka na kumuacha Eliabu.

1 Samuel 17:31

Maneno aliyosema Daudi yaliposikika
"Askari waliposikia aliyoyasema Daudi"

generated on Tue Oct 24 10:45:40 2023

Pasiwepo moyo wa mtu atakayezimia
"asiwepo mtu atakayepoteza ujasiri"

Mtumishi wako atakwenda
"Mimi mtumishi wako nitakwenda"

1 Samuel 17:34

Mtumishi wako alikuwa akichunga kondoo za baba yake
Daudi anajizungumzia mwenyewe kama "mtumishi wako" kuonesha heshima kwa Sauli.

alikuwa akichunga kondoo za baba yake
"alikuwa akitunza kondoo wa baba yake"

dubu
Dubu ni mnyama mkubwa mwenye miguu minne lakini anaweza kusimama na miguu miwili kama mtu.

Nilimfukuza na kumshambulia
Hapa anazungumziwa simba au dubu.

na kumpokonya kutoka kinywani mwake
Hapa anazungumziwa mwana kondoo.

aliponirukia
"alinivamia"

nilimshika ndevu zake
"ndevu" zinamuelezea simba au nywele zilizopo katika uso wa dubu.

1 Samuel 17:36

Sentensi unganishi
Daudi anaendelea kuzungumza na mfalme Sauli.

Mfilisti asiyetahiriwa
Maneno haya yanaonesha kuwa Goliati hakuwa mtu wa Mungu aliye hai.

atakuwa kama mmoja wao
Daudi ataweza kumuua Mfilisti kama alivyoweza kumuua simba na dubu.

1 Samuel 17:37

kutoka makucha ya simba na makucha ya dubu
Simba na dubu hutumia kucha zao kuvamia hivyo "kucha" inawakilisha kuvamia.

mkono wa Mfilisti
"nguvu za Mfilisti huyu"

chepeo ya shaba
Vazi la kivita lililofunikwa kwa mabamba madogo.

1 Samuel 17:39

upanga wake juu ya vazi lake
"upanga wa Sauli juu ya vazi lake"

fimbo mkononi mwake
Hapa anamuelezea Daudi.

Kombeo lake lilikuwa mkononi mwake
Kombeo ni silaha iliyotumika kwa ajili ya kurusha mawe.

1 Samuel 17:41

mbeba ngao yake akiwa mbele yake.
"na mbeba ngao yake alikuwa mbele yake"

akamdharau
"akamchukia"

mwekundu
"mwenye afya"

Je, mimi ni mbwa, hata ukanijia na fimbo?
Mbwa anawakilisha mnyama mdogo ambaye mtu anaweza kumuua kwa urahisi. "Umenidharau kwa kunujia kwa fimbo kama vile nimekuwa mbwa"

1 Samuel 17:44

nyama yako nitawatupia ndege wa angani na wanyama wa mwituni
Goliati anazungumzia kumuua Daudi na kuacha mwili wake chini kwa ajili ya kuliwa na wanyama kama vile kuutoa mwili wa Daudi ili uliwe na wanyama.

Ndege wa angani
"ndege"

wanyama wa mwituni
"wanyama wa porini"

Kwa jina la Bwana
"kwa nguvu ya Bwana" au "kwa mamlaka ya Bwana"

uliyemdharau
"uliyemdhihaki"

1 Samuel 17:46

Sentensi unganishi:
Daudi anaendelea kuaongea na Goliati.

Nitawapa mizoga ... ndege ... na wanyama wa mwituni
Daudi anaongea katika kuwaongoza Waisraeli kuwaua Wafilisti na kuacha maiti zao katika ardhi ili wanyama wale. "Tutawaua Wafilisti na ndege wa angani na wanyama wa mwituni watawala"

dunia yote ijue
"watu wote wa duniani wajue"

Bwana hatui ushindi kwa upanga wala mkuki
Panga na mkuki ni silaha za vita. "Ushindi anaoutoa Bwana hautegemei upanga wala mkuki"

generated on Tue Oct 24 10:45:40 2023

Vita ni ya Bwana
"Bwana huwa anashinda vita wakati wote"

atawaweka katika mkono wetu
"atatusaidia kuwashinda"

1 Samuel 17:50

Daudi alimshinda ... Alimpiga ... kumuua ... Mkononi mwa Daudi hakukuwa na upanga
Mstari wa 50 unaonesha ushindi wa pekee wa Daudi juu ya Goliati. Inaonesha namna ambavyo Daudi alimuua Goliati.

Ndipo Daudi akakimbia akasimama juu ya Mfilisti
Daudi alifanya hivi baada ya Goliati kuanguka chini.

Akachukua upanga wake
"akachukua upanga wa Mfilisti"

1 Samuel 17:52

Na maiti za Wafilisti walilala katika njia iendayo Shaaraimu
"Na wakawaua Wafilisti na maiti za Wafilisti katika njia iendayo Shaaraimu"

wakateka nyara kambi yao
"Waisraeli waliteka nyara kambi za Wafilisti"

akaliweka vazi la vita katika hema lake
"akaweka vazi la vita la Goliati katika hema yake"

1 Samuel 17:55

Sauli alipomuona Daudi
Mazungumzo katika 17:55-56 yalitokea kabla Daudi hajamuua Goliati.

akienda kukabiliana na yule Mfilisti
"akienda kupigana na Mfilisti"

kijana huyu ni mtoto wa nani
"baba yake na huyu kijana ni nani"

Kama uishivyo
Hii ni namna ya kuapa na kuonesha kuwa anayotaka kuyasema ni kweli.

mvulana huyu ni kijana wa nani
"baba yake na kijana huyu ni nani"

1 Samuel 17:57

mkononi mwake
Hapa anazungumziwa Daudi

wewe ni mtoto wa nani?
"Baba yako ni nani"

Mimi ni mtoto wa mtumishi wako Yese Mbethlehemu
"Baba yangu ni mtumishi wako Yese Mbethlehemu"

Mtumishi wako Yese
Daudi anatumia neno hili "mtumishi wako" kuonesha kuwa baba yake alikuwa mwaminifu kwa mfalme Sauli.

generated on Tue Oct 24 10:45:40 2023

Samweli 18

1 Daudi alipokuwa amemaliza kuongea na Sauli, roho ya Yonathani ilishikana na roho ya Daudi, na Yonathani akampenda kama roho yake mwenyewe. **2** Sauli akamweka kazini Daudi siku hiyo, hakumwacha arudi nyumbani kwa baba yake. **3** Kisha Yonathani na Daudi wakafanya makubaliano ya urafiki kwa sababu Yonathani alimenda kama roho yake mwenyewe. **4** Yonathani akavua kanzu aliyokuwa amevaa na kumpa Daudi, akampa na vazi lake la kivita, pamoja na upanga, upinde, na mshipi. **5** Daudi alikwenda popote ambapo Sauli alimtuma, naye alifanikiwa. Sauli akamteua Daudi awe mkuu wa wapiganaji. Jambo hili lilipendeza machoni pa watu na katika macho ya watumishi wa Sauli. **6** Wakati wanarudi nyumbani kutoka kuwapiga Wafilisti, wanawake walitoka miji yote ya Israeli, wakiimba na kucheza, ili kukutana na mfalme Sauli, wakiwa na matowazi, wenye furaha, na wakiwa na ala za muziki. **7** Hao wanawake waliimba kwa kupokezana huku wakicheza; Wakiimba: "Sauli ameua maelfu yake, Na Daudi ameua makumi elfu yake." **8** Sauli alikasirika sana, na wimbo huu haukumpendeza. Naye akasema, "Wamemsifia Daudi juu ya makumi elfu, lakini wamenisifia melfu tu mimi! Atapata kitu gani zaidi isipokuwa ufalme? **9** Kuanzia siku hiyo na kuendelea, Sauli alimuangalia Daudi kwa mashaka. **10** Kesho yake yule roho ya ubaya kutoka kwa Mungu ikamwingia Sauli kwa nguvu. Naye akawa anafanya kama mwendawazimu nyumbani mwake. Hivyo Daudi akapiga kifaa chake, kama alivyofanya kila siku. Sauli alikuwa na mkuki wake mkononi. **11** Sauli akatupa mkuki wake, kwani alifikiri, "Nitampigilia ukutani." Lakini Daudi mara mbili aliepa uwepo wa Sauli. **12** Sauli alimwogopa Daudi, kwa sababu BWANA alikuwa pamoja naye, lakini hakuwa na Sauli tena. **13** Hivyo Sauli alimuondoa Daudi mbele yake na akamteua kuwa kamanda wa kikosi cha askari elfu moja. Kwa namna hii David alitoka na kuingia mbele ya watu. **14** Daudi alikuwa akistawi kwa mambo yake yote, maana BWANA alikuwa pamoja naye. **15** Sauli alipoona kwamba Daudi anastawi, alimwogopa. **16** Lakini Israeli yote na Yuda walimpenda Daudi, maana alitoka na kuingia mbele yao. **17** Kisha Sauli akamwambia Daudi, "Huyu hapa ni binti yangu mkubwa Merabu. Nitakupatia awe mke wako. Ila tu uwe jasiri kwa ajili yangu na upigane vita vya BWANA." Maana Sauli alifikiri, "Usije mkono wangu ukawa juu yake, ila acha mkono wa Wafilisti uwe juu yake." **18** Daudi akamwambia Sauli, "Mimi ni nani, na maisha yangu yana nini, au hata maisha ya familia ya baba yangu katika Israeli, kiasi cha kuwa mkwe wa mfalme?" **19** Lakini wakati ambao Merabu, binti Sauli, ilipasa kuwa ameolewa na Daudi, aliozwa kwa Adrieli Mmeholathi. **20** Lakini Mikali, binti Sauli, alimpenda Daudi. Na watu walimwambia Sauli, na jambo hilo likampendeza. **21** Ndipo Sauli akafikiri, "Nitampatia huyu awe mke wake, ili uwe mtego kwake, na hivyo mkono wa Wafilisti pengine uwe juu yake." Kwa hiyo Sauli akamwambia Daudi mara ya pili, "Wewe utakuwa mkwe wangu." **22** Sauli akawaamuru watumishi wake, "Ongeeni na Daudi kwa njia ya siri, na mseme, 'Tazama, mfalme anakufurahia, na watumishi wake wote wanakupenda. Sasa basi, uwe mkwe wa mfalme.'" **23** Hivyo watumishi wa Sauli wakayasema maneno haya kwa Daudi. Na Daudi akasema, "Kwenu ninyi mnaona ni jambo dogo kuwa mkwe wa mfalme, mimi ni maskini, na heshima yangu ni ndogo." **24** Watumishi wa Sauli wakarudisha kwake taarifa ya maneno ambayo Daudi aliyasema. **25** Na Sauli akasema, "Hivi ndivyo mtakavyo mwambia Daudi, 'Mfalme haitaji mahari yoyote, isipokuwa govi mia moja za Wafilisti, ili ajilipize kisasi kwa adui wa mfalme."' Basi Sauli alifikiri atamwangusha Daudi kwa mkono wa Wafilisti. **26** Watumishi wake walipomwambia maneno haya, yakamvutia Daudi awe mkwe wa mfalme. **27** Kabla siku hizo hazijapita, Daudi aliondoka na watu wake na kuwaua Wafilisti mia mbili. Daudi akazileta govi zao, na kumkadhi mfalme kulingana na idadi yake, ili aweze kufanyika mkwe wa mfalme. Kwa hiyo Sauli akamwoza Mikali, binti yake, awe mkewe. **28** Basi Sauli aliona na kufahamu kwamba BWANA alikuwa pamoja na Daudi. Mikali, binti Sauli, akampenda Daudi. **29** Sauli akazidi kumwogopa Daudi. Sauli akawa adui wa Daudi daima. **30** Ndipo wakuu wa Wafilisti wakajitokeza kwa ajili ya vita, na mara zote walipojitokeza Daudi alifanikiwa zaidi kuliko watumishi wote wa Sauli, hivyo jina lake likapata heshima kubwa.

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1 Samuel 18:1

roho ya Yonathani ilishikana na roho ya Daudi
Urafiki wa karibu sana unasemwa kama unavyounganisha roho za watu wawili. Hii inaweza kuelezwa katika fomu ya kazi. AT "Yonathani alipenda sana Daudi' au 'Yonathani alijitolea kwa Daudi"

Yonathani akampenda kama roho yake mwenyewe
Hapa "kupendwa" inaonyesha upendo kati ya marafiki, si upendo wa kimapenzi. Neno "nafsi" linawakilisha mtu au maisha ya mtu. AT "Yonathani alipenda Daudi kama alivyojipenda mwenyewe" au "Yonathani alipenda Daudi kama alipenda maisha yake mwenyewe"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 18:3

Yonathani akampenda kama roho yake mwenyewe
Hapa "kupendwa" inaonyesha upendo kati ya marafiki, si upendo wa kimapenzi. Neno "nafsi" linawakilisha mtu au maisha ya mtu. Angalia jinsi ulivyotafasiri hii katika 18:1. Wakati "Yonathani alipenda Daudi kama alivyojipenda mwenyewe" au "Yonathani alipenda Daudi kama alipenda maisha yake mwenyewe"

1 Samuel 18:5

naye alifanikiwa
"naye alifanikiwa"

Jambo hili lilipendeza machoni pa watu na katika macho ya watumishi wa Sauli.
Maneno "mbele ya" na "mbele ya" yanamaanisha kitu kimoja. Maoni ya watu yanasemwa kuwa kitu ambacho wanachokiona kama kizuri au mbaya. AT "Hii ilikuwa ya kupendeza katika maoni ya watu wote na watumishi wa Sauli" au "Hii iliwafaidi watu wote na watumishi wa Sauli"

1 Samuel 18:6

kutoka miji yote ya Israeli
Hii ni kufanya kusisitiza idadi kubwa ya wanawake waliokuja. AT "kutoka miji mingi katika Israeli"

wakiwa na matowazi, wenye furaha, na wakiwa na ala za muziki
"kucheza matowazi kwa furaha na ala za muziki"

wakiwa na matowazi
"matowazi" ni ngoma ndogo ya mkono

Na Daudi ameua makumi elfu yake
Kitenzi kinaweza kutolewa kutoka kwenye mstari uliopita. AT "na Daudi ameua makumi elfu"

1 Samuel 18:8

Wamemsifia
"Wameshukuru"

Atapata kitu gani zaidi isipokuwa ufalme?
Swali hili la uongo linaweza kutafsiriwa kama taarifa. AT "Kitu pekee ambacho anahitaji ni ufalme."

1 Samuel 18:10

roho ya ubaya kutoka kwa Mungu
Hapa "roho ya ubaya" inaweza kutaja "roho inayosababisha shida" au "roho ya ubaya." Tazama jinsi ulivyotafasiri hii katika 16"14.

roho ya ubaya kutoka kwa Mungu ikamwingia Sauli
Maneno "ikamuingia" yanamaanisha roho ya madhara yalisaidia Sauli. Katika kesi hii ina maana kwamba umesababisha Sauli kuwa na wasiwasi na kutenda mambo. Tazama jinsi ulivyotafasiri maneno sawa katika 10:5.

na akachukiza
"Naye akajifanya kichaa"

Bwana alikuwa pamoja nae
"Bwana alikuwa pamoja na Daudi"

1 Samuel 18:13

Hivyo Sauli alimuondoa Daudi mbele yake
"Basi Sauli akamwondoa Daudi kuondoka mbele yake"

maelfu
Hii inaweza kuwakilishwa kwa nambari. AT "watu 1,000"

David alitoka na kuingia mbele ya watu
Hapa "watu" hutaja askari chini ya amri ya Daudi. Maneno ambayo "kutoka" na "kuingia" ni maadui ambayo inahusu kuwaongoza watu katika vita na kuwaongoza nyumbani kutoka vita. AT "Daudi aliwaongoza askari wake katika vita na kuwaongoza nyumbani kutoka vita"

1 Samuel 18:15

alimwogopa
Hapa "kumwogopa" ni maneno ambayo ina maana ya hofu. AT "alimwogopa Daudi"

watu wote wa Israeli na Yuda walimpenda Daudi
Hapa "Israeli na Yuda" wanawakilisha watu wa kabila zote. AT "watu wote wa Israeli na Yuda walimpenda Daudi"

alitoka na kuingia mbele yao
Maneno ambayo "toka" na "ingia" ni maneno ambayo yanahusu kuwaongoza watu katika vita na kuwaongoza kwenda nyumbani kutoka vitani. Tazama jinsi ulivyotafasiri hii katika 18:13. AT "aliongoza askari wake katika vita na kuwaongoza nyumbani kutoka vitani"

1 Samuel 18:17

Usije mkono wangu ukawa juu yake, ila acha mkono wa Wafilisti uwe juu yake
Kumharibu mtu kunazungumzwa kama kuwachini ya mtu huyo. Hapa, Sauli anataja kumwua Daudi. AT "Mimi sio nitakaye kumwua; Nitawawezesha Wafilisti kumwua"

Mimi ni nani, na maisha yangu yana nini, au hata maisha ya familia ya baba yangu katika Israeli……kwa mfalme?
Daudi hutumia swali hili la kuvutia ili kusisitiza kuwa hastahili kuwa mkwe wa Sauli. AT "Mimi si mtu na jamaa zangu wala familia ya baba yangu ni muhimu sana kwa Israeli ... kwa mfalme."

generated on Tue Oct 24 10:45:40 2023

mkwe wa mfalme
mkwe wa mfalme - "mume wa binti ya mfalme"

1 Samuel 18:19

wakati Merabu, binti ya Sauli, angepaswa kupewa Daudi
Hii inaweza kuelezwa katika fomu harisi. AT "wakati Sauli angempati Daudi binti yake Merabu"

aliozwa kwa Adrieli
Hii inaweza kuelezwa katika fomu harisi. AT "Sauli akampa Adrieli"

1 Samuel 18:20

Mikali.... alimpenda Daudi
Hapa "kupendwa" maana yake alikuwa na hisia za kimapenzi kwa Daudi.

Akamuambia Sauli
Hapa "wao" inahusisha watu ambao walijua kuhusu hisia za Mikali, si kwa Daudi na Mikali.

hivyo mkono wa Wafilisti pengine uwe juu yake
Kumharibu mtu kunazungumzwa kama kunaweka mtu chini ya mwingine. Hapa, Sauli akimaanisha kumwua Daudi. Tazama jinsi ulivyotafasiri maneno sawa katika 18:17. AT "ili Wafilisti wasimwue"

Wewe utakuwa mkwe wangu
mkwewe - "utakuwa mume wa binti yangu"

1 Samuel 18:22

watumishi wake wote wanakupenda
"watumishi wake wote wanakubali"

Sasa basi
"Kwa sababu hizi unapaswa"

1 Samuel 18:23

Kwenu ninyi mnaona ni jambo dogo kuwa mkwe wa mfalme, mimi ni maskini, na heshima yangu ni ndogo?
mkwe, kwani mimi ni mtu maskini, na ninahesabiwa kidogo? - Daudi anauliza swali hili la kuvutia ili kusisitiza kuwa hastahili kuwa mkwe wa mfalme. AT "Ni jambo kubwa kuwa mkwe wa mfalme, na mimi ni maskini sana na si muhimu kwa hilo."

1 Samuel 18:25

'Mfalme haitaji mahari yoyote, isipokuwa govi mia moja
Kitenzi cha maneno ya pili inaweza kutolewa kutoka kwa ya kwanza. AT "Mfalme hataki zawadi yoyote; anahitaji tu kwamba unamletea govi 100"

govi
"mahali". Katika utamaduni huu, mtu huyo alihitajika kutoa zawadi kwa baba mkwe.

govi
Neno "govi" linamaanisha ngozi ya kwenye sehemu za siri ambayo inaondolewa wakati wa kutahiriwa.

ili ajilipize kisasi kwa adui wa mfalme
Hii inaweza kuelezwa katika fomu ya kazi. AT "kulipiza kisasi juu ya maadui wa mfalme"

kumfanya Daudi kuangukia kwenye mikono ya Wafilisti
Hapa "kuanguka" maana yake kufa. Neno "mkono" linawakilisha Wafilisti. Hii inaweza kuelezwa katika fomu harisi. AT "Wafilisti kumuua Daudi"

1 Samuel 18:27

Wafilisti mia mbili
Hii inaweza kutafsiriwa kwa nambari. AT "200 Wafilisti"

kumkadhi mfalme kulingana na idadi yake
"Daudi na watu wake wote waliwapa mfalme"

Sauli akaona, na akajua
Hapa maneno "kuona" na "kujua" yanashiriki maana sawa na kusisitiza kwamba Sauli alijua kwa uhakika. AT "Sauli alijua"

Mikali, binti Sauli, akampenda
Hapa "kupendwa" maana yake alikuwa na hisia za kimapenzi kwa Daudi.

1 Samuel 18:30

hivyo jina lake likapata heshima kubw
Hapa "jina" ni msamiati kwa Daudi. Hii inaweza kuelezwa katika fomu harisi. AT "ili watu wamheshimu sana Daudi"

generated on Tue Oct 24 10:45:40 2023

Samweli 19

1 Sauli akamwambia Yonathani mwanawe na watumishi wake wote kwamba wanapaswa kumuua Daudi. Lakini Yonathani, mwana wa Sauli, alitamani sana akae na Daudi. **2** Hivyo Yonathani akamwambia Daudi, "Baba yangu Sauli anatafuta kukuua. Kwa hiyo uwe macho wakati wa asubuhi na jifiche mahali pa siri. **3** Nami nitatoka nje na kusimama kando ya baba yangu huko shambani uliko wewe, na nitazungumza na baba yangu kuhusu wewe. Kama nikijua jambo lolote nitakuambia." **4** Yonathani alimsifia Daudi mbele ya Sauli baba yake akisema, "Mfalme asije akafanya dhambi dhidi ya mtumishi wake Daudi. Maana yeye hajakutenda dhambi, mambo aliyofanya yamekusaidia sana. **5** Maana alijitoa maisha yake na kumuua yule Mfilisti, naye BWANA akawaletea Waisraeli wote wokovu mkuu. Tena uliuona na kufurahi. Kwa nini utende dhambi juu damu isiyo na hatia kwa kumuua Daudi bila sababu?" **6** Sauli alimsikiliza Yonathani. Sauli akaapa, "Kama BWANA aishivyo, Yonathani hatauawa." **7** Ndipo Yonathani akamwita Daudi na kumwambia mambo hayo yote. Na Yonathani akamleta Daudi kwa Sauli, naye Daudi akawa mbele zake kama zamani. **8** Baadaye kukawa na vita tena. Daudi akatoka na kupigana na Wafilisti na kuwashinda kwa mauaji makubwa mno. Nao wakakimbia mbele yake. **9** Yule roho wa ubaya kutoka kwa BWANA ikamjia Sauli alipokuwa ameketi nyumbani mwake na mkuki mkononi mwake, na Daudi akiwa anapiga chombo chake. **10** Sauli alijaribu kumpigilia Daudi ukutani kwa mkuki wake, lakini akaponyoka kutoka machoni pake, na kwamba Sauli akashindilia mkuki ndani ya ukuta. Daudi alikimbia na kutoroka usiku huo. **11** Bado Sauli aliwatuma wajumbe nyumbani kwa Daudi wamvizie kusudi aweze kumuua asubuhi. Mkewe Daudi, Mikali, akamwambia, "Usipoyaokoa maisha yako usiku huu, kesho utauawawa." **12** Hivyo Mikali akamteremsha Daudi kupita dirishani. Naye akaenda, akakimbia na kutoroka. **13** Mikali alichukua kinyago na kukilaza juu ya kitanda. Kisha akaweka mto wa singa za mbuzi kichwani pake, na akakifunika na nguo. **14** Sauli alipowatuma wajumbe kumchukua Daudi, mkewe akasema, " Daudi ni mgonjwa." **15** Kisha Sauli akawatuma wajumbe kumtazama; akisema, "Mleteni kwangu akiwa kitandani, ili nimuue." **16** Wale wajumbe walipoingia ndani, tazama, kile kinyago kilikuwa kitandani pamoja na mto wa singa za mbuzi kichwani. **17** Sauli akamuuliza Mikali, "Kwa nini umenidanganya na kumwachilia adui yangu aende, na tena ametoroka?" Mikali akamjibu Sauli, "Aliniambia, 'Acha niende. Kwa nini nikuuwe?"' **18** Basi Daudi akakimbia na kutoroka, na akaenda kwa Samweli huko Rama na kumweleza yote ambayo Sauli amemtendea. Ndipo yeye na Samweli wakaenda na kukaa Nayothi. **19** Naye Sauli akaambiwa kwamba, "Tazama, Daudi yuko huko Nayothi iliyoko Rama." **20** Kisha Sauli akawatuma wajumbe kumkamata Daudi. Nao walipowaona kundi la manabii wakitabiri, na Samweli akisimama kama kiongozi wao, Roho wa Mungu akawaingia wale wajumbe wa Sauli, nao pia wakatabiri. **21** Sauli alipoambiwa hivyo, akawatuma wajumbe wengine, nao pia wakatabiri. Basi Sauli aliwatuma tena wajumbe kwa mara ya tatu, na hao pia wakatabiri. **22** Kisha naye akaenda Rama na kufika katika kisima kirefu kilichoko huko Seku. Akauliza, "Samweli na Daudi wako wapi?" Mtu mmoja akasema, "Angalia, Wako Nayothi huko Rama." **23** Hivyo Sauli akaenda Nayothi huko Rama. Ndipo Roho wa Mungu pia akaja juu yake, naye alipokuwa akienda alitabiri, hadi alipofika Nayothi huko Rama. **24** Na yeye pia, alirarua mavazi yake, naye pia akatabiri mbele ya Samweli siku hiyo akilala uchi mchana kutwa na usiku kucha. Kwa sababu ya jambo hili, watu husema, "Je, Sauli pia ni miongoni mwa manabii?"

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1 Samuel 19:1

watumishi wake wote
Hapa "wake" inamhusu Sauli.

alimfurahia sana Daudi
Yonathani alifurahi sana kuwa na Daudi.

1 Samuel 19:4

Mfalme asije akafanya dhambi dhidi ya mtumishi wake
Yonathani anaongea kama Sauli ni mtu mwingine kuonyesha Sauli kwamba Yonathani anamheshimu Sauli. AT "Usitende dhambi dhidi ya mtumishi wako"

alijitoa maisha yake
Hapa "kujitoa maisha yake" ni idiom ambayo inahusu kuhatarisha maisha yake. AT "alihatarisha maisha yake"

Kwa nini utende dhambi juu damu isiyo na hatia kwa kumuua Daudi bila sababu?
Yonathani anauliza swali hili kumkemea Sauli. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "hupaswi kutenda dhambi dhidi ya damu isiyo na hatia na kumwua Daudi bila sababu."

dhambi juu damu isiyo na hatia
Hapa "damu" ni muhimu kwa maisha ya mtu asiye na hatia. AT "kufanya dhambi ya mauaji"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 19:6

yeye hatauawa
Hii inaweza kuelezwa katika fomu harisi. AT "Sitamwua" au "Sitamwua" au "Nitamfanya awe hai"

alikuwa mbele yake
Daudi alikuwa mbele ya Sauli.

1 Samuel 19:8

Yule roho mchafu kutoka kwa Bwana
Hapa "roho mchafu" inaweza kutaja 'roho inayosababisha shida" au "roho mchafu." Tafsiri kama katika 16:14.

1 Samuel 19:10

kumpigilia Daudi ukutani kwa mkuki
kutupa mkuki wake uweze kupita kwa Daudi na kwenye ukuta

anaweza kumwua
"Sauli anaweza kumwua Daudi"

Mikali.... akamuambia
Mikali alimwambia Daudi

Usipoyaokoa maisha yako
Hapa "Usipoyaokoa maisha yako" ni tendo ambalo linahusu kutoroka. AT "Ikiwa hutatoroka"

utauwawa
Hii inaweza kuelezwa katika fomu harisi. AT "mtu atakuua"

1 Samuel 19:12

Taarifa ya jumla
Mikali anamsaidia Daudi kumtoroka Mfalme Sauli. Anatumia sanamu ili kuonekana kwamba Daudi aonekane kuwa amelala kitandani.

akaweka mto wa singa za mbuzi kichwani pake, na akakifunika na nguo
Inawezekana maana ni 1) kichwa cha sanamu kilikuwa kimelala mto wa nywele za mbuzi na Mikali amevaa sanamu katika nguo za Daudi au 2) Mikali alitumia nguo za Daudi kama kifuniko ili kufunika kabisa sanamu na akafanya "mto" wa nywele za mbuzi kuonekana kama nywele za Daudi zikidondoka chini ya blangeti ya nguo.

1 Samuel 19:14

Taarifa za jumla
Sauli anaonyesha tamaa yake ya kumwua Daudi

akamchukua Daudi
'"akamrudisha Daudi kwa Sauli"

yeye akamuambia
Hapa "yeye" inamhusu Mikali.

Mleteni kwangu akiwa kitandani
Sababu kwa nini watu walidhani Daudi alikuwa kitandani inaweza kuwekwa wazi. AT "Ikiwa yeye ni mgonjwa sana hawezi kuja kwangu, uniletee akiwa kitandani"

1 Samuel 19:16

singa za mbuzi
Kama tafsiriwa katika 19:12.

tazama
Neno "tazama" hapa linaonyesha kwamba wajumbe walishangaa kwa kile walichoona.

Kwa nini umenidanganya na kumwachilia adui yangu aende, na tena ametoroka?
Maana iwezekanavyo ni 1) Sauli anataka kujua kwa nini Mikali alifanya kile alichofanya au 2) Sauli anatumia swali hili kumkemea Mikali. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Wewe haukupaswa kunidanganya na kuruhusu adui yangu aende, kwa hiyo ametoroka."

Acha niende. Kwa nini nikuuwe?
Ijapokuwa Daudi hakuweza kusema, Mikali anamwambia Sauli kwamba Daudi alimtishia kwa swali hili. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Mimi nitakuua ikiwa hunisaidia kuktoroka."

1 Samuel 19:18

Taarifa za jumla
Daudi anamkimbia Samweli.

Sasa
Neno hili linatumika hapa kuonyesha kwamba mwandishi ameanza kuongea sehemu mpya ya hadithi.

Nae Sauli akaambiwa
Hii inaweza kuelezwa katika fomu harisi. AT "Mtu alimwambia Sauli"

Tazama
"Angalia" au "Sikiliza" au "Jihadharini na kile ninachokuambia"

akisimama kama kiongozi wao
Hapa "kichwa" inahusu nafasi ya mamlaka. AT "akifanya kama kiongozi wao"

1 Samuel 19:21

Sauli alipoambiwa hivyo
Hii inaweza kuanza katika fomu harisi "Pale mtu alipomuambia Sauli hivyo"

generated on Tue Oct 24 10:45:40 2023

Rama....Seku...Nayothi
Haya ni majina ya mahari

1 Samuel 19:23

Kwa sababu hii, wanasema, "Je! Sauli pia ni mmoja wa manabii?"
Hii ikawa miongoni mwa Waisraeli. Inaonekana watu walisema hii kueleza mshangao wakati mtu bila kutarajia alifanya kitu ambacho hakuwa amefanya kabla. Maana ya swali inaweza kuelezwa waziwazi. Angalia jinsi ulivyotafasiri hii katika 10:11. AT "Hiyo ndio sababu wakati watu wanapoona mtu akifanya jambo ambalo haliwezekani, wanasema," Je! Sauli pia ni nabii"

wanasuliza
Hapa "wao" inahusu watu kwa ujumla. Swali lilikuwa maelekezo kati ya watu.

generated on Tue Oct 24 10:45:40 2023

Samweli 20

1 Kisha Daudi akakimbia kutoka Nayothi huko Rama akaenda na kumwambia Yonathani, "Nimefanya nini? Uovu wangu ni upi? Dhambi yangu ni ipi kwa baba yako, inayofanya atafute kuutoa uhai wangu." **2** Yonathani akamwambia Daudi, "La hasha; hautakufa. Baba yangu hafanyi jambo kubwa wala dogo bila kunijulisha. Kwa nini inamlazimu baba yangu anifiche jambo hili? La, siyo hivyo?" **3** Bado Daudi aliapa tena na akasema, "Baba yako anajua wazi kwamba nimepata kibali machoni pako. Pengine anasema, 'Asije Yonathani akajua jambo hili, labda atahuzunika.' Lakini kweli kama BWANA aishivyo, kama wewe uishivyo, kuna hatua moja tu kati yangu na mauti." **4** Kisha Yonathani akamwambia Daudi, "Lolote utakalosema, nitakufanyia." **5** Daudi akamwambia Yonathani, "Kesho ni siku ya mwezi mpya, na inanibidi kukaa na kula pamoja na mfalme. Lakini acha niende, ili niweze kujificha katika shamba hadi siku ya tatu jioni. **6** Baba yako akinikosa kabisa, ndipo utasema, 'Daudi aliniomba kwa msisitizo ruhusa aondoke kwenda mjini kwake Bethlehemu; kwa sababu huko ni kipindi cha utoaji wa dhabihu ya mwaka kwa familia yao yote.' **7** Kama atasema kuwa ni vyema, 'basi mtumishi wako atakuwa na amani. Lakini kama atakasirika sana, ndipo utajua kwamba ameamua kunitendea uovu. **8** Kwa hiyo, umtendee wema mtumishi wako. Kwa maana umemweka mtumishi katika agano la BWANA pamoja na wewe. Lakini kama kuna dhambi ndani yangu, wewe mwenyewe uniuwe; maana kwa nini basi unipeleke kwa baba yako?" **9** Yonathani akasema, "La hasha! Ikiwa ninajua kwamba baba ameamua baya likupate, siwezi kukuambia?" **10** Ndipo Daudi akamwambia Yonathani, "Ni nani ataniambia ikiwa imetokea, baba yako akakujibu kwa ukali?" **11** Yonathani akamwambia Daudi, "Njoo, hebu twende huko shambani." Ndipo wote wakaondoka kwenda shambani. **12** Yonathani akamwambia Daudi, "Na BWANA, Mungu wa Israeli, awe shahidi. Kesho muda kama huu, nitakuwa nimemuuliza baba yangu, au siku ya tatu, tazama, ikiwa kutakuwa na jambo zuri upande wa Daudi; je, nisikutumie taarifa na kulidhihirisha kwako? **13** Na kama ikimpendeza baba yangu akufanyie madhara, Basi BWANA ayafanye hayo kwa Yonathani na kuzidi ikiwa sitakujulisha jambo na kukupeleka mbali, ili kwamba uende kwa amani. Na BWANA awe pamoja nawe, kama alivyokuwa na baba yangu. **14** Kama bado nikiwa hai, hautanionesha uaminifu wa agano la BWANA, kwamba siwezi kufa? **15** Na usivunje kabisa uaminifu wako wa agano kati yako na nyumba yangu, hata wakati BWANA atakapowaodoa kila mmoja wa adui za Daudi kutoka uso wa dunia." **16** Basi Yonathani akafanya agano na nyumba ya Daudi na kusema, "Naye BWANA atawaondoa maadui wa Daudi." (KISWAHILI IDIOM? ==== ULB ENGLISH IDIOM) **17** Yonathani akamtaka Daudi aape tena kwa sababu ya upendo aliokuwa nao juu yake, kwa sababu alimpenda kama alivyopenda roho yake mwenyewe. **18** Kisha Yonathani akamwambia Daudi, "Kesho ni siku ya mwezi mpya. Hautakuwapo, kwa sababu kiti chako kitakuwa wazi. **19** Utakapokuwa umekaa huko siku tatu, uende upesi hadi mahala ulipojificha mara ya kwanza, wakati shughuli ikifanyika, na ukaye karibu jiwe Ezeli. **20** Nitatupa mishale mitatu pembeni mwa jiwe, kama vile ninalenga kitu fulani. **21** Kisha nitamtuma kijana wangu na kumwambia, 'Nenda utafute hiyo mishale.' Kama nitamwambia kijana hivi, 'Tazama, mishale iko upande huu wa kwako; kaichukue," ndipo uje; maana hapo kutakuwa na usalama kwako na siyo madhara, kama BWANA aishivyo. **22** "Lakini kama nikimwambia kijana hivi, 'Tazama, mishale iko mbele yako,' ndipo utakapokwenda zako, maana BWANA ametaka uende zako. **23** Kulingana na makubaliano ambayo mimi na wewe tumeongea, angalia, BWANA yupo kati yangu na wewe milele.'" **24** Kwa hiyo Daudi akajificha mle shambani. Pindi mwezi ulipoandama, mfalme aliketi chini ale chakula. **25** Mfalme alikaa juu ya kiti chake, kama kawaida kwenye kiti karibu na ukuta. Yonathani alisimama wima, na Abneri alikaa ubavuni mwa Sauli. Lakini nafasi ya Daudi ilikuwa wazi. **26** Hata hivyo Sauli hakusema kitu siku hiyo, kwa sababu alifikiri, "Kuna jambo limempata Daudi. Hayuko safi; hakika hayuko safi." **27** Lakini siku ya pili, siku moja baada ya mwandamo wa mwezi, bado nafasi ya Daudi ilikuwa tupu. Ndipo Sauli akamuuliza Yonathani mwanaye, "Kwa nini mwana wa Yese hakuja kwenye chakula, jana na hata leo?" **28** Yonathani akamjibu Sauli, "Daudi aliomba kwangu ruhusa kwa dhati ili aende Bethlehemu. **29** Alisema, 'Tafadhali niruhusu niende. Maana familia yetu wanayo dhabihu huko mjini, na kaka yangu ameniagiza niwe huko. Basi kama nimepata kibali machoni pako, tafadhali niruhusu niende nikawaone kaka zangu.' Hakuja kwenye meza ya mfalme kwa sababu hii." **30** Ndipo hasira ya Sauli iliwaka juu ya Yonathani, na akamwambia, "Wee mwana wa mwanamke mkaidi na muasi! Wadhani kwamba sijui kuwa umemchagua Mwana wa Yese kwa ajili ya aibu yako, na kwa aibu ya uchi wa mama yako? **31** Kwa kuwa mwana wa Yese anaishi duniani, siyo wewe wala ufalme wako utakaoimarika. Sasa basi, tuma watu wamlete kwangu, kwa sababu inampasa kufa." **32** Yonathani akamjibu Sauli baba yake, "Kwa sababu gani inampasa kuuwawa? Amefanya nini?" **33** Ndipo Sauli akamtupia mkuki apate kumuua. Kwa hiyo Yonatani akatambua kwamba baba yake alinuia kumuua Daudi. **34** Yonathani alitoka mezani akiwa na hasira kali bila kula chakula siku ya pili ya mwezi, kwa sababu

generated on Tue Oct 24 10:45:40 2023

alimhuzunikia Daudi, na kwa sababu baba yake amemwaibisha. **35** Ikawa asubuhi, Yonathani akaenda huko shambani kama walivyoahidiana na Daudi, akiwa pamoja na kijana wake. **36** Akamwambia yule kijana wake, "Kimbia utafute ile mishale niliyoitupa." Na kijana alikimbia, akatupa mshale mwingine mbele yake. **37** Kijana alipofika katika eneo ambapo mshale ulitua, ule alioutuma Yonathani, akamwita tena kijana, na kusema, "Huo mshale hauko mbele yako?" **38** Kisha Yonathani akamwita yule kijana, "Upesi, harakisha, usikawie!" Hivyo kijana wa Yonathani akaikusanya mishale na kurudi kwa bwana wake. **39** Lakini huyo kijana hakujua lolote. Ni Yonathani na Daudi tu ndio walijua habari yenyewe. **40** Yonathani akampa kijana wake silaha na kumwambia, "Nenda, uzipeleke mjini." **41** Punde tu kijana alipoondoka, Daudi akasimama kutokea upande wa kusini, akiwa amelala kifudifudi, akainama mara tatu. Walibusiana wao kwa wao na wote wakalia kwa pamoja, Daudi akilia zaidi. **42** Yonathani akamwambia Daudi, "Nenda kwa amani, kwa sababu wote tumeapa kwa jina la BWANA na tulisema, 'BWANA awe kati yangu na wewe, na awe kati ya uzao wangu na uzao wako, milele.'" Kisha Daudi alisimama na akaondoka, na Yonathani akarudi mjini.

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1 Samuel 20:1

Nimefanya nini? Uovu wangu ni upi? Dhambi yangu ni ipi kwa baba yako, inayofanya atafute kuutoa uhai wangu
Maswali haya matatu yanamaanisha jambo sawa. Daudi anawatumia ili kusisitiza kwamba hakumfanyia chochote kibaya kwa Sauli. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "sijafanya chochote kibaya. Sijafanya uovu wowote. Sijafanya dhambi dhidi ya baba yako. Yeye hana sababu ya kuchukua maisha yangu."

kwamba anataka kuutoa uhai wangu?
Hapa "kuchukua maisha yangu" ni maana ya "kuniua."

Mbali na hayo
Hapa "mbali na hayo" ni dhana inayoelezea kwamba si kweli. AT "Hii si kweli"

hakuna chochote kikubwa au kidogo
Maneno "kubwa au ndogo" yanajumuisha kila kitu katikati. AT "hakuna chochote"

Kwa nini inamlazimu baba yangu anifiche jambo hili?
Yonathani anatumia swali hili kusisitiza kwamba Sauli angemwambia kama angepanga kumwua Daudi. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Baba yangu hana sababu ya kuficha jambo hili kwangu" au "Ikiwa jambo hili ni kweli, baba yangu hakika nitanijulishe"

La, siyo hivyo
"Si kweli"

1 Samuel 20:3

Nimepata kibali machoni pako
Hapa macho yanawakilisha kuona, na kuona inawakilisha mawazo au hukumu. AT "Nimekupendeza wewe" au "unaniona vizuri"

atakuwa mwenye huzuni
Hii inaweza kuelezwa katika fomu harisi. AT "hii itashuhudia yeye" au "atakuwa na huzuni sana"

kuna hatua moja tu kati yangu na mauti
Hapa "hatua kati yangu na mauti" ni msemo ambao unahusu kuwa karibu sana na mauti. AT "Mimi ni karibu sana mauti"

1 Samuel 20:4

Taarifa za jumla
Daudi anapendekeza jaribu dhidi ya Mfalme Sauli kwa Yonathani

Kesho ni siku ya mwezi mpya
Siku ya kwanza ya mwezi kila mwezi watu walisherehekea na kutoa sadaka kwa Mungu.

hadi siku ya tatu jioni
"mpaka jioni ya siku ya kesho"

1 Samuel 20:6

Sentensi Unganishi
Daudi anaendelea kuelezea jaribu analopendekeza.

aliuliza kuondoka kwangu
"aliniuliza kama nitamruhusu aondoke"

anasema ... yeye ni ... ameamua
Neno "yeye" linamaanisha Sauli.

mtumishi wako atakuwa na amani
Daudi anazungumza mwenyewe kama ni mtu mwingine kuonyesha kwamba anamheshimu Yonathani. AT "Mimi, mtumishi wako, nitakuwa na amani"

1 Samuel 20:8

Sentensi Unganishi
Daudi anaendelea kuongea na Yonathani.

na mtumishi wako ... nimemleta mtumishi wako
Daudi anajiambia mwenyewe katika mtu wa tatu kama aina ya unyenyekevu. "Na mimi, mtumishi wako ... amenileta, mtumishi wako "au" pamoja nami ... amenifanya"

generated on Tue Oct 24 10:45:40 2023

umemweka mtumishi katika agano la BWANA pamoja na wewe
Ni nini ambacho wanaume wawili walikubaliana juu yao wanaweza kufanywa wazi. AT 'Yahweh alisikia wakati ulifanya makubaliano mazuri na mimi kwamba wewe na mimi tutakuwa marafiki mara zote'

maana kwa nini basi unipeleke kwa baba yako?
Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "basi hapakuwa na sababu ya kunileta kwa baba yako"

La hasha!
Huu ni msemo ambao una maana kwamba haitafanyika kamwe kwako. AT "Hii haitafanyika kamwe kwako!"

siwezi kukuambia?
Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Mimi hakika nitakuambia."

1 Samuel 20:12

Tazama
"kuangalia" au "kusikiliza" au "kuwa makini kwa kile ninachokuambia"

ikiwa kuna mapenzi mema
"kama baba yangu anataka kufanya mambo mema kwa ajili yenu"

je, nisikutumie taarifa na kulidhihirisha kwako?
Yonathani anatumia swali hili kusisitiza kwamba atamwambia Daudi ikiwa Sauli anataka kumdhuru. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "basi nitalituma kwenu na kukujulisha"

Bwana atamfanyie Yonathani na zaidi
Huu ndio idiom. Jonathan hutumia kiapo hiki kwa kusisitiza na anajishughulisha mwenyewe kama alikuwa mtu mwingine. AT "Bwana atanifanyia chochote kilichomdhuru baba yangu ananakusudia kukufanyia, na hata zaidi ya hayo"

1 Samuel 20:14

Taarifa za jumla
Yonathani anamwomba Daudi asiwauwe kabisa watoto wake wote ili mabaki yasalie.

hautanionesha uaminifu wa agano la BWANA, kwamba siwezi kufa?
Yonathani anauliza swali hili kuthibitisha kwamba Daudi atafanya jambo hili. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Tafadhali unionyeshe uaminifu wa agano la Bwana, ili nisipate kufa"

nionesha uaminifu wa agano la Bwana
"Nionyeshe aina ya uaminifu wa agano kwamba Bwana anaonyesha"

nyumba ya Daudi
Neno "nyumba" ni metonym kwa watu wanaoishi ndani ya nyumba. AT "familia ya Daudi"

Bwana awe na uhasimu kutoka kwa mkono wa maadui wa Daudi
Mkono ni kingo kwa mtu. Maana iwezekanavyo ni 1) "Na Bwana awatumie maadui wa Daudi kumuadhabu ikiwa Daudi atavunja ahadi hii" au 2) "Na Bwana awaangamize maadui wa Daudi."

1 Samuel 20:17

alimpenda kama alivyopenda roho yake mwenyewe
Hapa "roho yake mwenyewe" anajielezea mwenyewe. AT "Yonathani alimpenda Daudi kama alivyojipenda mwenyewe"

Hautakuwapo
Hii inaweza kuelezwa katika fomu harisi. AT "Baba yangu atakukosa"

wakati shughuli ikifanyika
Hapa "shughuli ikifanyika" ni idiom ambayo inahusu wakati kila kitu kilichotokea. AT "wakati kila kitu kilichotokea"

jiwe la Ezeli
"Ezeli" ilikuwa jina la jiwe. AT "jiwe ambalo watu huita Ezeli"

1 Samuel 20:20

Sentensi Unganishi
Yonathani anaendelea kusema na Daudi.

kwa upande wake
Hapa neno "wake" linamaanisha jiwe ambalo Daudi alikuwa amejificha.

kijana wangu ... kijana mdogo
Hizi zinarejea mtu huyo huyo.

Tazama
"Sikiliza" au "Kuwa makini na kile nitakachokuambia"

ndipo uje
"ndipo wewe, Daudi, uje"

1 Samuel 20:22

Sentensi Unganishi
Yonathai anaendelea kusema na Daudi.

Tazama
Neno "tazama" hapa linaongeza mkazo kwa kifuatavyo. AT "kweli"

Bwana yupo kati yangu na wewe
Maana iwezekanavyo ni 1) "Bwana ni shahidi kati yako na mimi' au "Bwana ataangalia jinsi tunavyogusa" au 2) "Na Bwana awe shahidi kati

yako na mimi" au "Je! Bwana angalia jinsi tunavyohusika kila mmoja nyingine" '^^

1 Samuel 20:24

Yonathani alisimama wima
Nakala za zamani zimekuwa na "Yonathani ameketi karibu naye" (UDB).

1 Samuel 20:26

Hayuko safi; hakika hayuko safi
Kwa mujibu wa sheria ya Musa, mtu asiye najisi kwa sherehe sio kushiriki katika sikukuu mpaka kuhani atangaza kwamba yeye ni safi. Sauli anarudia maneno haya kama anajaribu kujihakikishia.

1 Samuel 20:28

aliniomba ruhusa aende
"aliniuliza nitamruhusu aende"

kama nimepata kibali machoni pako
Hapa macho yanawakilisha kuona, na kuona inawakilisha mawazo au hukumu. kama ilivyotafsiriwa katika 20:3. AT "Nimekufurahia wewe" au "unaniona vizuri"

meza ya mfalme
Yonathani anamzungumzia Sauli kama kwamba yeye ni mtu mwingine kuonyesha kwamba anamheshimu Sauli. AT "meza yako"

1 Samuel 20:30

Hasira ya Sauli iliwaka yakuteketezwa dhidi ya Yonathani
Hapa "hasira ya kuteketezwa" ni metonymy ambayo inamaanisha kuwa hasira sana. AT "Sauli alimkasirika sana Yonathani"

Wee mwana wa mwanamke mkaidi na muasi!
Huu ndio mfano. Sauli anatumia maneno haya kama adhabu kali kwa Yonathani na wasiwasi wake kwa Daudi. AT "Wewe mwana mjinga wa kahaba" au "Wewe mjinga mjinga"

Wadhani kwamba sijui kuwa umemchagua Mwana wa Yese ……chi wa mama
Sauli anatumia swali hili kusisitiza kwamba anajua kwamba Yonathani na Daudi ni marafiki. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Najua kwamba umemchagua mwana wa Yese ... uchi wa mama."

aibu ya uchi wa mama yako
Hapa "uchi wa mama" ni msemo ambao unamhusu mama aliyekuzaa. AT "kwa aibu ya mama yako aliyekuzaa"

siyo wewe wala ufalme wako utakaoimarika
Hii inaweza kuelezwa katika fomu harisi. AT "huwezi kuwa mfalme na hautaanzisha ufalme wako"

1 Samuel 20:32

Kwa sababu gani inampasa kuuwawa? Amefanya nini?
Jonathan anajaribu kumtia Sauli kufikiria kwa makini kuhusu kile anachofanya. Hii inaweza kutafsiriwa kama taarifa, na maneno "anapaswa kuuawa" yanaweza kutafsiriwa kwa fomu harisi. AT "Huna sababu nzuri ya kumwua. Hakufanya chochote kibaya." au "huna sababu ya kumwua. Hakufanya chochote kibaya."

siku ya pili ya mwezi
Hii "pili" ni namba ya upeo ambayo inahusu mbili. AT "siku ya pili ya tamasha mwezi"

alimhuzunikia Daudi
Hii inaweza kuelezwa katika fomu harisi. AT "alikuwa akimhuzunikia Daudi"

alikuwa amemwaibisha
Hapa "yeye" anaelezea Daudi.

1 Samuel 20:35

kijana alikuwa pamoja naye
Hapa "yeye" ina maana ya Yonathani.

alipiga mshale zaidi yake
"Yonathani alipiga mshale zaidi ya kijana"

mshale hauko mbele yako?
Yonathani hutumia swali hili kusisitiza kwamba mshale ni mbele zaidi ya huyo kijana. Matumizi ya kutafsiri pia inasisitiza hili. Swali la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Unapaswa kujua kwamba mshale ni zaidi ya wewe" au "Mshale ni mbali na wewe"

1 Samuel 20:38

akamwita yule kijana, "Upesi,
"alimwita kijana huyo, ambaye alikuwa akikimbia kutoka kwake," Upesi"

1 Samuel 20:41

kilima
Inaonekana kwamba Daudi alikuwa akificha nyuma ya rundo la ardhi au mawe (tazama UDB).

akiwa amelala kifudifudi, akainama mara tatu
Daudi akainama mbele ya Yonathani, ambaye alikuwa bado mwana wa Mfalme, anastahili heshima hiyo. Pia, hii ndiyo mara ya mwisho Daudi alikutana na Yonathani.

Bwana awe awe kati yako na mimi
Maana iwezekanavyo ni 1) "Yahweh ni shahidi kati ya yako na mimi" au "Yahweh ataangalia jinsi tunavyogusa' au 2) "Na Bwana awe shahidi kati yako na mimi" au "Je! Bwana angalia jinsi tunavyohusika kila mmoja nyingine. Tafsiri kama ilivyo katika 20:22.

generated on Tue Oct 24 10:45:40 2023

Samweli 21

1 Kisha Daudi akafika Nobu kumuona Ahimeleki kuhani. Ahimeleki akaja akutane na Daudi huku akitetemeka na kumwambia, "Kwa nini uko peke yako huna mtu wa kuambatana na wewe?" **2** Daudi akamjibu Ahimeleki kuhani, "Mfalme amenituma kwa jambo maalum na ameniambia hivi, 'Asiwepo hata mtu mmoja anayejua chochote kuhusu shughuli niliyokutuma, na kile nilichokuagiza.' Nimewaelekeza vijana kwenda sehemu fulani. **3** Sasa basi chakula gani kinapatikana hapa? Nipatie mikate mitano, au chochote kilichopo hapa." **4** Huyo Kuhani alimjibu Daudi na kusema, "Hakuna mkate wa kawaida mkononi, lakini ipo mikate takatifu- kama vijana hawajatembea na wanawake." **5** Daudi akamjibu kuhani, "Hakika hatujatembea na wanawake kwa siku hizi tatu. Nilipoanza safari, miili ya vijana iliwekwa wakfu kwa BWANA, ingawa ilikuwa safari ya kawaida. Je, si zaidi sana leo miili yao ikawekwa wakfu kwa BWANA." **6** Hivyo kuhani akampa mikate iliyokuwa imewekwa wakfu kwa BWANA. Maana haikuwepo mikate mingine hapo, isipokuwa tu ile ya wonyesho, ambayo iliondolewa kutoka kwa BWANA, ili sehemu yake iwekwe mikate ya moto, inapokuwa imeondolewa. **7** Basi siku hiyo mmoja wa watumishi wa Sauli alikuwapo mahali hapo, ameshilkiliwa mbele za BWANA. Jina la mtu huyo aliitwa Doegi Mwedomu, mkuu wa wachungaji wa Sauli. **8** Daudi akamwambia Ahimeleki, "Je, hakuna hata mkuki wowote au upanga? Maana mimi sikubeba upanga wangu wala silaha zangu, maana ile shughuli ya mfalme ilikuwa ya muhimu." **9** Kuhani akasema, "Ule upanga wa Mfilisti Goliathi, uliyemuua katika bonde la Ela, uko hapa umefunikwa katika nguo nyuma ya naivera. kama unataka kuuchukua huo, uchukue, maana hakuna silaha nyingine hapa." Daudi akasema, "Hakuna silaha nyingine kama hiyo, nipatie hiyo." **10** Daudi aliamka na kukimbia mbali na Sauli na akaenda kwa Akishi, mfalme wa Gathi. **11** Mtumishi wa Akishi akamwambia, "huyu siye Daudi mfalme wa nchi hii? Je, wanawake hawakupokezana wakiimba na kucheza, 'Sauli ameua maelfu yake, na Daudi makumi elfu yake?"' **12** Daudi akayaweka maneno hayo moyoni mwake na akamwogopa sana Akishi, mfalme wa Gathi. **13** Daudi akabadili mwenendo wake mbele yao na akajifanya kuwa mwendawazimu machoni pao; akachora-chora alama kwenye vizingiti vya milango huku akitiririsha mate yake chini ya ndevu zake. **14** Ndipo Akishi akawaambia watumishi wake, "Tazameni, mnaona mtu huyu ni mwehu. **15** Kwa nini mmemleta kwangu? Je, mimi nina haja na wehu, kumbe mmemleta mtu huyu ili anifanyie hayo mbele yangu? Hivi kweli huyu ataingia nyumbani mwangu?

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1 Samuel 21:1

Nobu
jina la mahari

Ahimeleki
jina la mtu

kutetemeka
kutetemeka kwa hofu

kwa jambo
"kufanya kazi kwa ajili yake"

Nimewaelekeza vijana kwenda sehemu fulani
"Nimewaambia vijana hao kwenda mahali pengine, nami nitakutana nao hapo baadaye" (Angalia UDB)

1 Samuel 21:3

Sasa basi
Daudi anaanza sehemu mpya ya mazungumzo.

chakula gani kinapatikana hapa?
Hapa "kwa upande" ni metonymy ambayo ina maana inapatikana. AT "Ni chakula gani ambacho unaweza kunipa?"

Nipatie mikate mitano
Hili ni ombi la heshima.

mkate wa kawaida
mkate ambao makuhani hawakutumia katika ibada

mkate mtakatifu
mkate ambao makuhani wametumia katika ibada

kama vijana hawajatembea na wanawake.
Hii inaweza kutafsiriwa kama hukumu kamili. AT "Wanaume wako wanaweza kula kama hawajalala na wanawake hivi karibuni"

1 Samuel 21:5

wanawake wamewekwa kutoka kwetu
Hii inaweza kutafsiriwa kwa fomu. AT "tumejiweka wenyewe kwa wanawake"

siku tatu
3 siku

nilipo ondoka
mimi nilipoanza safari

generated on Tue Oct 24 10:45:40 2023

miili ya vijana iliwekwa wakfu
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "Wanaume waliweka vile ambavyo vimetengwa"

Je, si zaidi sana leo miili yao ikawekwa wakfu
Hii ni kauli, sio swali. Inaweza kutafsiriwa kwa fomu ya kazi. AT "Ni kweli hasa leo kwamba wataweka wakfu vile walivyo navyo"

mkate ambao uliwekwa wakfu
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "mkate ambao makuhani walikuwa wameweka"

kilicho ondolewa mbele za Bwana, ili waweke
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "ambayo makuhani waliondoa mbele ya Bwana ili waweze kuweka"

1 Samuel 21:7

Doegi.....wachungaji
Unaweza kuhitaji kusema wazi kwamba Doegi aliona kile Daudi alichofanya. AT " Doegi ... wachungaji, na aliona kile Ahimeleki alivyofanya"

Doegi
jina la mwanaume

ameshilkiliwa mbele za Bwana
Maana iwezekanavyo ni 1) "kwa kuwa Bwana amemzuia hapo," labda Doeg aliweza kumaliza kufanya kitu alichoahidi Bwana angekifanya (angalia UDB) au 2) hakuna mtu anayejua kwa nini alikuwa huko, "kwa sababu fulani"

wachungaji
watunzaji na walinzi wa kundi, hasa ng'ombe au kondoo

1 Samuel 21:8

Sasa hakuna hata mkuki wowote au upanga?
Hapa "upande" ni maana ya metonymy "inapatikana." AT "Je, una mkuki au upanga ambao unaweza kunipatia?" Tafsiri kama katika 21 3.

silaha
jina la jumla kwa mambo kama vile mapanga, visu, upinde na mishale, na mikuki

Bonde la Ela
Hii ndio jina la mahali pa Israeli

1 Samuel 21:10

huyu siye Daudi mfalme wa nchi hii
Walikuwa wakifanya kiburi wakati wakisema Daudi alikuwa mfalme wa nchi hiyo. Walitumia swali hili kuthibitisha kuwa Daudi alikuwa adui mwenye nguvu na Akishi hawapaswi kumruhusu awe kukaa huko. AT "Unajua kwamba hii ni Daudi, ambaye ni hatari kama mfalme wa nchi"

Je hawakupokezana kuimba na kucheza, 'Sauli ..... maelfu
Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Unajua kwamba wakati watu wa nchi walipokuwa wanacheza, waliimba kwa kila mmoja juu yake,' Sauli ... maelfu."

1 Samuel 21:12

Daudi akayaweka maneno hayo moyoni
Hapa "ilichukua ... moyoni" ni hali ya kufikiri kwa bidii juu ya kile kilichosemwa. AT "Daudi alifikiria kwa undani kuhusu yale waliyosema watumishi"

mokononi mwake
Hapa "mikono" ni metonym kwa mtu. "mbele yao"

1 Samuel 21:14

Kwa nini mumemleta kwangu?
Maana iwezekanavyo ni 1) Achish anadai kwamba watumishi wake wanasema kwa nini walimletea Daudi au 2) Akishi anawafukuza kwa swali la uwazi. AT "Unapaswa kujua kuwa hakumletea."

Kwa nini mmemleta kwangu? Je, mimi nina haja na wehu, kumbe mmemleta mtu huyu ili anifanyie hayo mbele yangu?
Swali hili la uhuishaji ni kukataa. AT "Kuna vichaa wa kutosha hapa ambao hupoteza muda wangu. Unapaswa kumleta mtu huyu awe kama mmoja mbele yangu."

Hivi kweli huyu ataingia nyumbani mwangu?
Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Usiruhusu mtu huyu aingie nyumbani mwangu."

generated on Tue Oct 24 10:45:40 2023

Samweli 22

1 Basi Daudi aliondoka hapo na akatoroka kwenda kwenye pango la Adulamu. Kaka zake na wote wa nyumba ya baba yake waliposikia hayo, wakateremka kumwendea huko. **2** Kila mmoja aliyekuwa na mahangaiko, kila mmoja aliyekuwa na deni, na kila mmoja ambaye hakuwa na furaha moyoni-wote walijikusanya kwake, na Daudi akawa jemedari wao. Kulikuwa na wanaume wapatao mia nne waliokuwa pamoja naye. **3** Kisha Daudi alitoka huko akaenda Mispa huko Moabu. Akamwambia mfalme wa Moabu, "Tafadhali waruhusu baba na mama yangu wakae kwako hadi hapo nitakapojua kitu gani ambacho Mungu atafanya kwa ajili yangu." **4** Basi akawaacha kwa Mfalme wa Moabu. Baba na mama yake wakakaa na mfalme kwa muda wote ambao Daudi alikuwa kwenye ngome yake. **5** Kisha nabii Gadi akamwambia Daudi, "Usikae tena katika ngome yako. Ondoka na uende katika nchi ya Yuda." Kwa hiyo Daudi akatoka hapo na akaenda katika msitu wa Harethi. **6** Sauli akasikia kwamba Daudi amepatikana, akiwa pamoja na watu aliokuwa nao. Wakati huo Sauli alikuwa akikaa Gibea chini ya mti wa mkwaju huko Rama, akiwa na mkuki wake mkononi mwake, na watumishi wake wote walikuwa wamesimama wamemzunguka. **7** Sauli akawaambia watumishi wake, Sasa sikilizeni, watu wa Benyamini! Je, mwana wa Yese atawapa mashamba na mashamba ya mizabibu? Je, atawafanya nyote kuwa majemedari wa maelfu na majemedari wa mamia, **8** hata ninyi nyote mnapanga njama dhidi yangu? Hakuna hata mmoja wenu anayenijulisha kwamba mwanangu anafanya agano na mwana wa Yese. Hakuna hata mmoja wenu anayenionea huruma. Hakuna hata mmoja wenu anayenijulisha kwamba mwanangu anamchochea mtumishi wangu Daudi awe kinyume changu. Leo mejificha na ananisubiri ili anishambulie." **9** Kisha Doegi Mwedomu, aliyesimama karibu na watumishi wa Sauli, akajibu, Nilimwona mwana wa Yese akienda Nobu, kwa Ahimeleki mwana wa Ahitubu. **10** Alimwomba BWANA ili apate kumsaidia, na alimpatia mahitaji na upanga wa Goliathi, Mfilisti" **11** Kisha Mfalme akamtuma mtu amwite kuhani Ahimeleki mwana wa Ahitubu na watu wote wa nyumba ya baba yake, makuhani waliokuwa huko Nobu. Wote walifika mbele ya mfalme. **12** Sauli akasema, "Sasa sikiliza, mwana wa Ahitubu," Naye akajibu, "Niko hapa, bwana wangu." **13** Sauli akamwambia, "Kwa nini unapanga njama dhidi yangu, wewe pamoja na mwana wa Yese, kwa kumpatia mikate, na upanga, na umemwomba Mungu kusudi amsaidie Daudi, kusudi aniasi mimi, na kujificha sehemu ya siri, kama alivyofanya leo?" **14** Ndipo Ahimeleki akamjibu mfalme na kusema, "Je, ni nani miongoni mwa watumishi wako wote aliyemwaminifu kama Daudi, ni nani mkwe wa mfalme na yuko juu ya walinzi wako, na mwenye heshima nyumbani mwako? **15** Je, leo ni mara ya kwanza kwangu kumuomba Mungu apate kumsaidia? Hapana! Mfalme usinilaumu mimi mtumishi wako kwa jambo lolote wala jamaa zangu wote. Maana mimi mtumishi wako sijui lolote kuhusu kadhia hii." **16** Mfalme akamjibu, "Hakika utakufa, Ahimeleki, wewe na jamaa yote ya nyumba ya baba yako." **17** Mfalme akamwambia mlinzi aliyesimama karibu naye, "Geuka na uwauwe makuhani wa BWANA. Kwa sababu wanamuunga mkono Daudi, na sababu walijua kwamba alikimbia, lakini hawakunijulisha." Lakini watumishi wa mfalme hawakunyoosha mkono wao kuwaua makuhani wa BWANA. **18** Ndipo mfalme akamwambia Doegi, "Geuka na uwauwe makuhani." Hivyo Doegi Mwedomu akageuka na kuwapiga makuhani; akawaua watu themanini na watano waliovaa naivera ya kitani siku hiyo. **19** Kwa ncha ya upanga, aliupiga Nobu, mji wa makuhani, akiwaua wanaume na wanawake, watoto na wanyonyao, ng'ombe na punda na kondoo. Wote aliwaua kwa ncha ya upanga. **20** Lakini mmoja wa wana wa Ahimeleki mwana wa Ahitubu, aliyeitwa Abiathari, aliponyoka na kukimbilia kwa Daudi. **21** Abiathari akamwambia Daudi kwamba Sauli amewaua manabii wa BWANA. **22** Daudi akamwambia Abiathari, "Nilifahamu kuwa siku hiyo, Doegi Mwedomu alikuwa mahali pale, kwamba hakika angemwambia Sauli. Nina wajibika kwa kifo cha kila mtu katika familia ya baba yako! **23** Kaa pamoja nami na usiogope. Maana mtu anayetafuta roho yako anatafuta pia roho yangu. Utakuwa salama ukiwa pamoja nami."

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1 Samuel 22:1

pango
nafasi ya mashimo chini ya ardhi, kwa ujumla kufungua upande wa kilima, kubwa ya kutosha kwa watu kuingia

Adulamu
Hii ni jina la mji karibu na mji wa Gaza.

waliposikia hayo
aliposikia kwamba Daudi alikuwa amekwenda kujificha katika pango

Kila mmoja aliyekuwa na mahangaiko.....kila mmoja ambaye hakuwa na furaha
Hiki ni kisichozidi. AT "Watu wengi ambao walikuwa na shida ... watu wengi ambao hawakuwa na furaha"

generated on Tue Oct 24 10:45:40 2023

jemedari
afisa wa kijeshi anayeongoza askari

mia nne
"400"

1 Samuel 22:3

Kisha Daudi alitoka huko
"Ndipo Daudi akaondoka pango la Adula"

Mispa
Hii ni jina la mji.

nenda pamoja nawe
Daudi alitaka wazazi wake wapate kuishi na mfalme wa Moabu ili Mfalme Sauli asiweze kuwadhuru. Watafsiri wanaweza kueleza maana yake ya msingi kwa kutumia mawazo ya "kuja kukaa na wewe," "kukaa na wewe," au "kuishi hapa na wewe," kama katika UDB.

nenda katika nchi ya Yuda
"nenda kwenye nyumba yako ya Yuda"

Harethi
Hii ni jina la mji.

1 Samuel 22:6

Daudi amepatikana, akiwa pamoja na watu aliokuwa nao
Sauli alikuwa na hamu zaidi kwa Daudi, kwa hivyo mwandishi huwaambia watu wengine tofauti. Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "mtu alikuwa amegundua ambapo Daudi na wanaume wote waliokuwa pamoja naye walikuwa wameficha"

mti wa mkwaju
Hii ni aina ya mti. AT "mti mkubwa wa kivuli"

huko Rama
Rama ni jina la mahali huko Gibea. Jina linamaanisha "mahali pa juu." Inawezekana maana ni 1) inaelezea hapa mahali panaitwa Ramah, au 2) inahusu sehemu yoyote ya juu. AT "kwenye kilima" (UDB)

1 Samuel 22:7

Je, mwana wa Yese atawapa mashamba na mashamba ya mizabibu?
Sauli anatumia swali ili kusisitiza kwamba Daudi, ambaye ni wa kabila la Yuda, hataki kufanya hivyo kwa watu wa kabila la Benyamini. AT "Mwana wa Yese hatakupa mashamba au mizabibu."

Je, mwana wa Yese atawapa
Wakati atakapotoa inaweza kufanywa wazi. AT "Wakati mwana wa Yese atakapokuwa mfalme, atatoa"

mwana wa Yese
"Daudi"

Je, atawafanya nyote kuwa majemedari.... mimi?
Sauli anatumia swali ili kusisitiza kwamba Daudi, ambaye ni wa kabila la Yuda, hataki kufanya hivyo kwa watu wa kabila la Benyamini. AT "Yeye hawezi kukufanya jemedari ... dhidi yangu."

Je, atawafanya nyote kuwa majemedari
Unaweza kuhitaji kutoa wazi wakati atawafanya kuwa maakida. AT "Atakapokuwa mfalme, je, atawafanya ninyi nyota majemedari"

majamedari
maofisa wa kijeshi ambao huongoza askari

1 Samuel 22:9

Doegi Mwedomu
jina la mtu. Tafsiri kama katika 21:7.

Nobu..... Ahimeleki
jina la mahali na jina la mwanadamu. Tafsiri kama katika 21:1.

Ahitubu
jina la mtu

Alimwomba BWANA ili apate kumsaidia, na alimpatia
Ahitubu akamwomba Bwana, ili Bwana amsaidie Daudi, na Ahitubu akampa Daudi

1 Samuel 22:11

kwa kumpatia
"kwa kutoa"

kuinuka
"waasi" au "kupambana"

1 Samuel 22:14

Nani miongoni mwa watumishi wako wote aliyemwaminifu kama Daudi.... nyumbani?
Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Hakuna hata mmoja wa watumishi wako ni mwaminifu kama Daudi ... nyumba."

mlinzi
mtu au kundi la watu wanaolinda mtu

mwenye heshima nyumbani mwako
Neno "nyumba" ni kielelezo kwa familia inayoishi ndani ya nyumba. Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "ambaye familia yako inaheshimu"

Je, leo ni mara ya kwanza kwangu kumuomba Mungu apate kumsaidia?
Ahimeleki anajiuliza swali hili kabla Sauli hajaweza kuuliza, basi mara moja hujibu. Swali hili la uhuishaji linaweza kutafsiriwa kama taarifa. AT "Hii sio mara ya kwanza nimeomba kwa Mungu kumsaidia Daudi."

generated on Tue Oct 24 10:45:40 2023

Iwe mbali nami!
msamiati huu una maana "kabisa"

Usimruhusu mfalme awe na shauri kwa mtumishi wake au kwa nyumba yote ya baba yangu. Kwa maana mtumishi wako hajui chochote
Ahimeleki anaongea mwenyewe katika mtu wa tatu kama "mtumishi." Ahimeleki pia anamwambia Sauli katika mtu wa tatu kama 'mfalme." Ahimeleki anaongea hivi kwa njia ya kumheshimu Sauli. AT "Tafadhali, Mfalme Sauli, usione mimi, mtumishi wako, au mtu yeyote katika nyumba ya baba yangu kuwa na hatia. Kwa maana sijui chochote "

shauri
kuzingatia mtu mwenye hatia

nyumba yote ya baba yangu.
Hapa "nyumba" inawakilisha "familia." AT "kwa familia ya baba yangu yote"

1 Samuel 22:16

nyumba ya baba yako
Neno "nyumba" ni kielelezo kwa familia inayoishi ndani ya nyumba. AT "familia ya baba yako" au "wazao wa baba yako"

mlinzi aliyesimama karibu naye
"askari wamesimama karibu ili kumlinda"

Geuka na uwauwe
Hapa "Geuka" ina maana ya kugeuka au ageuka mbali na mfalme. AT "Nenda na kuua" au "Uua"

mkono wake u juu ya Daudi
Neno "mkono" ni msisitizo kwa kazi iliyofanywa kwa mkono. AT "pia wanamsaidia Daudi"

hawakunyoosha mkono wao kuwaua
Neno "mkono" ni msisitizo kwa kazi iliyofanywa kwa mkono. AT"hakufanya chochote kuua" au "kukataa kuua"

1 Samuel 22:18

Geuka na uwauwe makuhani....akageuka na kuwapiga makuhani
Hapa "Geuka" ina maana ya kugeuka au kugeuka mbali na mfalme. Tafsiri kama katika 22:16. AT "Nenda na kuua makuhani ... akaenda na kushambulia" au "Uua kuhani ... aliwashambulia makuhani"

Doegi Mwedomu akageuka na kuwapiga..... akawauwa..... akawapiga...akawauwa
Maana iwezekanavyo ni 1) Doegi aliwauawa makuhani wote mwenyewe au 2) neno "Doegi" ni synecdoche kwa Doegi na wanaume ambao walikwenda pamoja naye. AT "Doegi na wanaume wake waligeuka na kushambulia ... waliuawa ... walishambulia ... Waliuawa"

watu themanini-watano
watu watano - "85 watu "au "85 makuhani"

Kwa makali ya upanga
"Kwa upanga"

aliishambulia Nobu
Hapa "kushambuliwa" inamaanisha kuuawa. AT "aliwaua watu wengi katika jiji la Nobu"

1 Samuel 22:20

Abiathari
Hili ni jina la mwanaume.

generated on Tue Oct 24 10:45:40 2023

Samweli 23

1 Wakamwambia Daudi, "Tazama, Wafilisti wanaupiga Keila na wanapora nafaka inayopurwa." **2** Hivyo Daudi akamwomba BWANA kwa ajili ya msaada, na akamuuliza," Je, niondoke niwapige hawa Wafilisti? BWANA akamwambia Daudi, "Nenda ukawapige Wafilisti na kuokoa Keila." **3** Daudi akaambiwa na watu wake, "Angalia, hapa Yuda tunaogopa. Je, si zaidi sana kama tutaenda Keila kupambana na majeshi ya Wafilisti?" **4** Ndipo Daudi akamwomba BWANA kwa ajili ya msaada, bado tena, BWANA akamjibu, "Amka, uteremke hadi Keila. Maana nitakupatia ushindi dhidi ya Wafilisti." **5** Daudi na watu wake wakaenda Keila na kupigana na Wafilisti. Wakahamisha ng'ombe wao na kuwapiga kwa mauaji makubwa mno. Hivyo Daudi akawaokoa wenyeji wa Keila. **6** Abiathari mwana wa Ahimeleki alipokuwa amekimbilia kwa Daudi huko Keila, alibeba naivera mkononi mwake. **7** Sauli aliambiwa kwamba Daudi amekwenda Keila. Sauli akasema, "Mungu amemweka mkononi mwangu. Bila shaka amefungiwa ndani kwa sababu ameingia katika mji ulio na malango na makomeo." **8** Sauli akayaita majeshi yake yote kwa ajili ya vita, waende hadi Keila, wamteke Daudi na watu wake. **9** Daudi alijua kwamba Sauli alikuwa anapanga njama za kumdhuru yeye. Ndipo akamwambia kuhani Abiathari kuhani, "Ulete hapa naivera." **10** Kisha Daudi akasema, "BWANA, Mungu wa Israeli, mtumishi wako hakika amesikia kwamba Sauli anatafuta namna ya kuja Keila, ili auteketeze mji kwa ajili yangu. **11** Je, watu wa Keila watanisalimisha mkononi mwake? Je, Sauli atashuka hadi huko, kama mtumishi wako alivyosikia? BWANA, Mungu wa Israeli, nakusihi, tafadhali mwambie mtumishi wako. "BWANA akasema, "Atakuja huko." **12** Kisha Daudi akauliza, "Je, watu wa Keila watanisalimisha mimi na watu wangu katika mkono wa Sauli?" BWANA akasema, "Watu hao watawasalimisha kwao." **13** Kisha Daudi na watu wake, waliokuwa kama mia sita, walitoka na kwenda mbali na Keila, na wakazunguka kila sehemu. Kisha Sauli akaambiwa kwamba Daudi ametoroka kutoka Keila, hivyo akasitisha kumfuatia. **14** Daudi alikaa ngomeni katika jangwa, kwenye nchi ya milima katika jangwa la Zifu. Kila siku Sauli alimtafuta, lakini Mungu hakumweka mkononi mwake. **15** Daudi aliona kwamba Sauli amejitokeza kuangamiza maisha yake; basi Daudi alikuwa katika jjangwa la Zifu huko Horeshi. **16** Kisha Yonathani, mwana wa Sauli, akaamuka akaenda kwa Daudi huko Horshi, naye akamtia moyo amtumainie Mungu. **17** Akamwambia, "Usiogope. Kwa maana mkono wa baba yangu Sauli hautakupata. Utakuwa mfalme juu ya Israeli, na mimi nitakuwa msaidizi wako. Baba yangu Sauli pia anajua hivyo." **18** Basi wote wawili wakafanya agano mbele za BWANA. Kisha Daudi alibaki Horeshi, na Yonathani akaenda nyumbani. **19** Nndipo Wazifi wakamwendea Sauli huko Gibea wakisema, "Je, Daudi hakujificha kati yetu kwenye ngome huko Horeshi, juu ya mlima wa Hakila, ulioko kusini mwa Yeshimoni? **20** Basi uje, mfalme! Kulingana na matakwa yako, uje! Kazi yetu itakuwa kumtia katika mkono wa mfalme." **21** Sauli akasema, "Mbarikiwe na BWANA. Kwa sababu mmenihurumia. **22** Nendeni, mhakikishe sawasawa. Tafuteni na kujua maficho yake yako wapi na ni nani amemwona huko. Nimeambiwa kwamba yeye ni mjanja sana. **23** Kwa hiyo chunguzeni, mjue sehemu zote anakojificha. Baadaye rudini kwangu mkiwa na taarifa kamili, na kisha nitaongozana nanyi. Ikiwa yupo katika nchi, nitamtafuta kutoka miongoni mwa elfu zote za Yuda." **24** Ndipo wakaamka na kwenda hadi Zifu mbele ya Sauli. Wakati huo Daudi na watu wake walikuwa katika jangwa la Maoni, huko Araba upande wa kusini mwa Yeshimoni. **25** Sauli na watu wake wakaenda kumtafuta Daudi. Na Daudi akaambiwa habari hiyo, hivyo akateremka hadi kwenye mlima wa miamba na akakaa katika jangwa la Maoni. Sauli aliposikia hivyo, akamfukuza Daudi katika Jangwa la Maoni. **26** Sauli akaenda akawa upande mmoja wa mlima, na Daudi na watu wake walikuwa wakienda upande mwingine wa mlima. Daudi kwa haraka akatoweka akae mbali na Sauli. Kwa sababu Sauli na watu wake walikuwa wakimzunguka Daudi na watu wake wawakamate, **27** mjumbe mmoja akaja kwa Sauli na kusema, "Njoo, harakisha maana Wafilisti wamepanga uvamizi juu ya nchi." **28** Kwa hiyo Sauli akarudi asimfuatie Daudi na akaenda kupambana na Wafilisti. Kwa hiyo sehemu ile iliitwa Mwamba wa Maficho. **29** Daudi akapanda kutoka huko na kukaa katika ngome ya Engedi.

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1 Samuel 23:1

Kupura
Kutenganisha ngano au mbegu toka kwenye makapi.

1 Samuel 23:3

Je, si zaidi sana kama tutaenda Keila kupambana na majeshi ya Wafilisti?
"tutakuwa na hofu zaidi kama tukienda Keila kupigana na jeshi la Wafilisti."

generated on Tue Oct 24 10:45:40 2023

1 Samuel 23:5

wakaenda ... kupigana ... Wakahamisha ... kuwapiga ... akawaokoa
Mwandishi anamuelezea sana Daudi hapa japikuwa watu wa Daudi walimsaidia kufanya mambo haya yote.

1 Samuel 23:7

Sauli aliambiwa
Hii inaweza kutafsiriwa kwa fomu. AT "Mtu alimwambia Sauli" au "Walisema Sauli"

aliita
"aitwaye" au "wamekusanyika"

1 Samuel 23:10

Daudi akasema
"Daudi aliuliza" au "Daudi aliomba"

mtumishi wako hakika amesikia..... kama mtumishi wako alivyosikia.....mwambie mtumishi wako
Daudi anaongea kama mtu mwingine aliyeonyesha heshima yake kwa Bwana. AT "Nimesikia hakika ... kama nilivyosikia ... niambie"

watanisalimisha mkononi mwake
Hapa "mkono" inawakilisha nguvu au udhibiti. AT "nipe juu ya Sauli"

kuharibu
"kushindwa kabisa"

1 Samuel 23:12

Daudi akasema
"Daudi aliuliza" au "Daudi aliomba"

watanisalimisha mimi na watu wangu katika mkono wa Sauli
Hapa "mkono" inawakilisha nguvu au udhibiti. AT "nipe mimi na watu wangu juu ya Sauli"

1 Samuel 23:13

mia sita
"600"

Sauli akaambiwa
"mtu alimwambia Sauli" au "walimwambia Sauli"

ametoroka
"amemkimbia"

hakumweka mkononi mwake
"hakumruhusu Sauli awe na nguvu juu ya Daudi" au "hakumruhusu Sauli amkamate Daudi"

1 Samuel 23:15

kuangamiza maisha yake
"kujaribu kumuua"

akamtia moyo amtumainie Mungu
akamuhimiza amuamini Mungu

1 Samuel 23:17

Kwa maana mkono wa baba yangu Sauli hautakupata
"kwa maana baba yangu hatakuwa na nguvu juu yako"

1 Samuel 23:19

Je, Daudi hakujificha kati yetu kwenye ... Yeshimoni?
"Daudi amejificha kati yetu kwenye ... Yeshimoni?

Yeshimoni
Hii ni maana nyingine ya "jangwa"

kumtia katika mkono wa mfalme
"kumleta Daudi kwako ili ufanyie kama uavyotaka"

1 Samuel 23:21

Mbarikiwe na BWANA
Hii inaweza kutafsiriwa kwa fomu. AT "Natumaini kwamba Bwana atakubariki"

mmenihurumia mimi
"umeniambia hii"

Jifunze na ujue
Maneno haya mawili yanamaanisha kitu kimoja na inaweza kutafsiriwa kama neno moja. AT "Fahamu kwa uhakika"

nani ambae amemuona
"nani aliyemuona"

Nimeambiwa
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "Watu wameniambia" au "Nimesikia"

miongoni mwa elfu zote za Yuda
Huu ndio ukweli. AT "hata ikiwa ninahitaji kumkamata kila mtu katika Yuda" au "kati ya jamaa zote za Yuda"

1 Samuel 23:24

Kisha wakasimama
Waliacha kile walichokuwa wakifanya. Msomaji haipaswi kuamini kwamba walikuwa ameketi au amelala.

Kisha wao
"Basi wazifu"

generated on Tue Oct 24 10:45:40 2023

Zifu
Hili ni jina la mahali. Tafsiri hii kama ilivyo katika 23:13.

Yeshimoni
Hili ni jina la eneo la jangwa karibu na Bahari ya Ufu. Inaweza pia kutafsiriwa kama "Jangwa la Yudea" au "uharibifu." Tafsiri kama katika 23:19.

Daudi akaambiwa habari hiyo
Hii inaweza kutafsiriwa kwa fomu . AT "Mtu fulani alimwambia Daudi kwamba walikuwa wanakuja" au "Daudi alijifunza kwamba walikuwa wanakuja"

Mlima wa miamba
mlima uliofunikwa na miamba mingi au majabari

miongoni mwa maelfu wa Yuda
Huu ndio msemo. AT "hata ikiwa ninahitaji kumfunga kila mtu katika Yuda" au "kati ya jamaa zote za Yuda"

1 Samuel 23:26

njoo harakisha
"njoo haraka"

1 Samuel 23:28

kumfuatia
"kumkimbiza" au "kumfuata ili kumkamata"

Mwamba wa maficho
kumbukumbu au alama ya kutoroka kwa Daudim toka kwa Sauli.

generated on Tue Oct 24 10:45:40 2023

Samweli 24

1 Sauli aliporudi kuwafukuza Wafilisti, akaambiwa kwamba, "Daudi yuko katika jangwa la Engedi." **2** Ndipo Sauli akachukua watu elfu tatu waliochaguliwa kutoka Iraeli yote, wakaenda kumtafuta Daudi na watu wake katika miamba ya Mbuzi Mwitu. **3** Akafika penye mazizi ya kondoo kando ya njia, mahali palipokuwa na pango. Sauli akaingia ndani yake kujisaidia. Wakati huo Daudi na watu wake walikuwa wamekaa mbali zaidi ndani ya pango lilelile. **4** Watu wake Daudi wakamwambia, "Hii ndiyo siku ambayo BWANA aliisema akikuambia, 'Nitamweka adui wako mkononi mwako, ili umtendee kama unavyotaka."' Kisha Daudi akainuka na kumnyemelea kwa mbele kimya kimya na kulikata pindo la kanzu ya Sauli. **5** Baadaye moyo wa Daudi ukamchoma kwa sababu alilikata pindo la kanzu ya Sauli. **6** Akawaambia watu wake, "BWANA anisamehe, sikupaswa kumtendea jambo hili bwana wangu, Mtiwa mafuta wa BWANA, kwa kunyoosha mkono wangu juu yake, maana yeye ni masihi wa BWANA." **7** Hivyo Daudi akawakemea watu wake kwa maneno haya, na kuwazuia wasimpige Sauli. Sauli akasimama, akatoka pangoni, na kwenda zake. **8** Baadaye tena, Daudi akasimama juu, akatoka pangoni, na kumwita Sauli: "Bwana wangu mfalme." Sauli alipotazama nyuma, Daudi akasujudu hadi chini na kuonyesha heshima. **9** Daudi akamwambia Sauli, "Kwa nini unawasikiliza watu ambao wanasema, "Angalia, Daudi anatafuta kukudhuru?' **10** Leo macho yako yameona jinsi BWANA alivyokuweka mkononi mwangu tulipokuwa ndani ya pango. Wengine waliniambia nikuuwe, lakini nilikuacha hai. Nikasema, 'Sitanyoosha mkono wangu juu ya bwana wangu; kwa kuwa ni masihi wa BWANA.' **11** Tazama, baba yangu, angalia pindo la kanzu yako mkononi mwangu. Kwa maana kama nilikata pindo la kanzu yako na sikukuua, basi ujuwe na uone kwamba sina uovu au kosa katika mkono wangu, na sijafanya dhambi juu yako, ingawa unawinda kuutoa uhai wangu. **12** BWANA aamue kati yangu na wewe, na BWANA anilipizie kisasi juu yako, lakini mkono wangu kamwe hautakuwa juu yako. **13** Kama mithali ya wazee isemavyo, 'Katika waovu hutoka uovu.' Lakini mkono wangu hautakuwa juu yako. **14** Mfalme wa Israeli ametoka kumuandama nani? Unamsaka nani? Unasaka mzoga wa mbwa! Unasaka kiroboto! **15** BWANA na awe mwamuzi na atoe hukumu kati yangu na wewe, na akaione, na akatetee sababu yangu na aniruhusu kuepuka mkono wako." **16** Daudi alipomaliza kuongea maneno haya kwa Sauli, Sauli akasema, "Hii ni sauti yako, mwanangu Daudi?" Sauli alinyanyua sauti yake akalia. **17** Akamwambia Daudi, "Wewe ni mwenye haki kuliko mimi. Kwa sababu umenilipa mazuri, wakati mimi nimekulipa maovu. **18** Leo umetangaza jinsi ulivyonitendea mazuri, kwa sababu hukuniua wakati BWANA aliponiweka katika rehema yako. **19** Kwa kuwa mtu akimpata adui yake, atamwacha aende zake salama? Na BWANA akuzawadie mema kwa kile ulichonifanyia leo. **20** Basi, najua kwa hakika kwamba utakuwa mfalme na kwamba ufalme wa Israeli utaimarika katika mkono wako. **21** Niapie kwa BWANA kwamba baada yangu hautawakatilia mbali uzao wangu, na kwamba hautaliharibu jina langu katika nyumba ya baba yangu." **22** Hivyo Daudi akamwapia Sauli kiapo. Kisha Sauli akaenda nyumbani, lakini Daudi na watu wake wakapanda kwenda ngomeni.

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1 Samuel 24:1

Akaambiwa
"mtu akamwambia" au "wakamwambia"

elfu tatu
"3,000"

waliochaguliwa
watu waliochaguliwa kwa sababu ya uwezo wao mkubwa wa kivita

jangwa la Engedi
Engedi ni eneo kavu lililokuwa na maji katika Israeli ya mangharibu.

1 Samuel 24:3

mazizi ya kondoo
"boma la kondoo"

kujisaidia
"kwenda haja"

pango
hili ni shimo la asili lililopo chini ya ardhi na lenye uwazi kwenye upande wa kilima

Kisha Daudi akainuka na kumnyemelea kwa mbele kimya kimya
"Daudi alichukua hatua; alimnyemelea taratibu"

kunyemelea
kwenda taratibu

1 Samuel 24:5

moyo wa Daudi ukamchoma
"Daudi alihuzunika kwa sababu alitenda jambo baya"

generated on Tue Oct 24 10:45:40 2023

Mtiwa mafuta wa Bwana
"mtu ambaye Bwana alimchagua kuwaongoza watu wake"

kunyoosha mkono wangu juu yake
"kumdhuru kwa namna yoyote"

1 Samuel 24:8

Kwa nini unawasikiliza watu ambao wanasema, "Angalia, Daudi anatafuta kukudhuru?
"Hupaswi kuwasikiliza watu wanaosema, 'angalia Daudi anatafuta kukudhuru.?"

1 Samuel 24:10

macho yako yameona
Hapa "macho yako" yanawakilisha Mfalme Sauli. AT "umeona kwa macho yako mwenyewe"

alivyokuweka mkononi mwangu
Neno "mkono" ni msisitizo ya udhibiti. AT "kukuweka ambapo ningeweza kukuua au kuruhusu kuishi"

Baba yangu
Sauli hakuwa baba halisi wa Daudi. Daudi anamwita "baba" kuonyesha kwamba anamheshimu Sauli.

hakuna uovu au uasi katika mkono wangu
Daudi anaongea kama uovu na uasi ni vitu vya kimwili ambavyo angeweza kushikilia mkononi mwake. Hapa "mkono" unawakilisha mtu anayefanya au kufanya kitu fulani. AT "Sikufanya chochote kibaya juu yenu, wala sijui juu yenu"

1 Samuel 24:12

mkono wangu hautakuwa juu yako
"kumdhuru kwa namna yoyote"

wazee
"watu walioishi zamani"

1 Samuel 24:14

Mfalme wa Israeli ametoka kumuandama nani? Unamsaka nani?
Swali hili linaweza kutafsiriwa kama sentensi "acha niwaambia mfalme wa Israeli amekuja kumuandama nani. Acha niwaambie ni nani unayemsaka."

Unasaka mzoga wa mbwa
"Unamsaka mtu ambaye hana nguvu kama mbwa aliyekufa"

Unasaka kiroboto
"Unasaka mtu asiye na umuhimu kama kiroboto"

ukaione na ukaitetee sababu yangu
Yaweza kuwa na maana ya 1) "kufanya yaliyo sawa na kutetea sababu yangu" au 2) "kuona kuwa sababu yangu ipo sawa na kupigana kwa ajili yangu"

toka kwenye mkono wako
"ili usiwe na nguvu juu yangu"

1 Samuel 24:16

Mwanangu Daudi
Sauli anazungumza na Daudi kama vile ni mtoto wake kumuonesha Daudi kuwa anampenda.

alinyanyua sauti yake akalia
"alilia kwa nguvu"

1 Samuel 24:17

umenitendea mema
Sauli anakiri kwamba Daudi alionyesha kwamba aliunga mkono Mfalme Sauli na alikuwa mwaminifu kwake kwa kutomwua.

kwa kuwa hukuniua wakati BWANA aliponiweka katika rehema yako
Sauli anakubali kwamba Daudi alichagua kuonyesha huruma na alionyesha uaminifu wake kwa Mfalme Sauli kama mafuta ya Bwana.

1 Samuel 24:19

Kwa kuwa mtu akimpata adui yake, atamwacha aende zake salama?
"Kama mtu akimpata adui yake hatamuacha aende salma"

9Kwa kuwa mtu akimpata adui yake, atamwacha aende zake salama?
Sauli alipoamini kuwa Daudi alikuwa adui yake na akatambua kuwa japokuwa Daudi atakuwa mfalme, Daudi hatachukua ufalmetoka kwa Sauli bali atasubiria muda wa Bwana wa kuchaguliwa.

ufalme wa Israeli utaimarika
"Bwana ataimarisha ufalme wa Israeli" au "Ufalme wa Israeli utaimarika"

katika mkono wako
"kwa mamlaka yako" au "kupitia kazi utakazozifanya"

1 Samuel 24:21

hutawakatilia mbali uzao wang baada yangu
"hutawaua wana wangu na familia zao." Ilikuwa ya kawaida kwa mfalme mpya ambaye hakuwa na mstari wa familia uliopita ili kuua watoto wote wa mfalme wa zamani ili kuzuia yeyote kati yao kumsababisha kiti cha enzi.

generated on Tue Oct 24 10:45:40 2023

hautaliharibu jina langu katika nyumba ya baba yangu
Ni muhimu kwa kila familia katika Israeli kuwa na uzao kutoka kizazi hadi kizazi kinachoendelea jina la familia na urithi wa nchi. AT "huwezi kuharibu familia yangu na uzao" au "utaruhusu familia yangu kuishi"

Daudi na watu wawke
"Daudi na jeshi lake"

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Samweli 25

1 Basi Samweli akafariki. Waisraeli wote wakakusanyika pamoja na kumwomboleza, na wakamzika
nyumbani kwake huko Rama. Kisha Daudi akainuka na akashuka hadi jangwa la Parani. **2** Kulikuwa na
mtu mmoja huko Maoni, na mali zake zilikuwa huko Karmali. Mtu huyo alikuwa tajiri sana. Alikuwa na
kondoo elfu tatu na mbuzi elfu moja. Naye alikuwa akiwakata manyoya kondoo wake huko Karmeli. **3** Na
mtu huyo aliitwa Nabali, na jina la mke wake aliitwa Abigaili. Mwanamke huyo alikuwa mwenye busara
na mzuri kwa sura. Lakini mwanaume alikwa mkaidi na mwovu katika mambo yake. Alikuwa wa uzao wa
nyumba ya Kalebu. **4** Daudi akasikia akiwa jangwani kwamba Nabali alikuwa akiwakata manyoya kondoo
wake. **5** Hivyo Daudi aliwatuma kwake vijana kumi. Akawaambia wale vijana, "Pandeni kwanda Karmeli,
mwendeeni Nabali, na mkamsalimie kwa jina langu. **6** Mtamwambia, 'Uishi katika baraka, Uwe na amani
na nyumba yako iwe na amani, na wote ulionao wawe na amani. **7** Nasikia kwamba unao wakata manyoya.
Wachungaji wako walikuwa pamoja nasi, na hatukuwafanyia ubaya, na muda wote wakiwa Karmeli
hawakupotelewa kitu chochote. **8** Waulize vijana wako, nao watakuambia. Basi vijana wangu wapate kibali
machoni pako, maana tumefika siku ya sherehe. Tafadhali utoe cho chote ulicho nacho mkononi kwa
watumishi wako na kwa Daudi mwanao.'" **9** Vijana wa Daudi walipofika, walimwambia Nabali yote haya
kwa niaba ya Daudi na kisha wakasubiri. **10** Nabali akawajibu watumishi wa Daudi, "Daudi ni nani? Na ni
nani mwana wa Yese? Siku hizi wapo watumishi wengi wanaotoroka bwana zao. **11** Je, nichukue mkate
wangu na maji yangu na nyama yangu ambayo nimewachinjia wakata manyoya wangu, na niwape watu
wanaotoka nisikokujua?" **12** Hivyo vijana wa Daudi waligeuka na kurudi, nakumwambia kila kitu
kilichosemwa. **13** Daudi akawaambia watu wake, "Kila mtu ajifunge upanga wake." Kila mtu akajifunga
upanga wake. Daudi naye pia akajifunga upanga wake. Yapata kama watu mia nne wakafuatana na Daudi,
na wengine mia mbili walibaki kulinda mizigo yao. **14** Lakini kijana mmojawapo alimwambia Abigaili, mke
wa Nabali akasema, "Daudi aliwatuma wajumbe kutoka jangwani waje wamsalimu bwana wetu, na yeye
akawatukana. **15** Bado watu hawa walitutendea mema. Hatukudhurika na hatukupoteza chochote wakati
wote tulipotembea nao tulipokuwa mbugani. **16** Walikuwa ukuta wetu usiku na mchana, wakati wote
tulikuwa pamoja nao tukichunga kondoo. **17** Kwa hiyo tambua hili na zingatia utafanya nini, maana ubaya
unamvizia bwana wetu, na utakuwa juu ya nyumba yake yote. Yeye ni mtu asiyefaa na hakuna awezaye
kushauriana naye." **18** Ndipo Abigaili akaharakisha na akachukuwa mikate mia mbili, chupa mbili za divai,
kondoo watano waliokwisha andaliwa, vipimo vitano vya bisi, vishada mia moja vya zabibu, na mikate mia
mbili ya tini na akavipakia juu ya punda. **19** Akamwambia kijana wake, "Tangulia mbele yangu, nami
nitakuja nyuma yako." Lakini hakumwambia mmewe Nabali. **20** Alipokuwa akienda juu ya punda wake na
kutelemka penye kificho cha mlima, Daudi na watu wake walishuka chini wakimwelekea Abigaili, naye
akakutana nao. **21** Basi Daudi alikuwa amesema, "Hakika nimelinda bure vyote alivyonavyo mtu huyu
huko nyikani, na vyote alivyonavyo hakuna kilichopotea, pamoja na hayo amenilipa mabaya badala ya
mema. **22** Mungu na anitendee hivyo mimi, Daudi, pia iwe zaidi, iwapo nitamwacha hata mtu mmoja wa
kwake akiwa hai ifikapo kesho asubuhi. **23** Abigaili alipomwona Daudi, aliharakisha na kushuka chini ya
punda wake, akalala kifudifudi na kujiinamisha hadi chini. **24** Akamwangukia miguuni pake na kusema,
"Juu yangu tu, bwana wangu, na uwe uovu. Tafadhali acha mjakazi wako aseme nawe, tena uyasikilize
maneno ya mjakazi wako. **25** Nakusihi bwana wangu usimjali mtu huyu asiyefaa, Nabali, kwa maana kama
jina lake lilivyo, ndivyo alivyo. Jina lake ni Nabali, na upumbavu uko pamoja naye. Lakini mimi mjakazi
wako sikuwaona vijana wa bwana wangu, uliowatuma. **26** Sasa basi, bwana wangu, kama BWANA
aishivyo, na kama unavyoishi, kwa kuwa BWANA amekuondoa kutoka kumwaga damu, na kuacha kulipiza
kisasi kwa mkono mwenyewe, basi adui zako, na wale ambao wanatafuta kumfanyia uovu bwana wangu,
wawe kama Nabali **27** Na sasa zawadi hii ambayo mjakazi wako ameileta kwa bwana wangu, na wapewe
vijana ambao wanamfuata bwana wangu. **28** Tafadhali ulisamehe kosa la mjakazi wako, maana BWANA
hakika atamfanyia bwana wangu nyumba imara, kwa sababu bwana wangu anapigana vita vya BWANA;
na uovu hautaonekana ndani yako maadamu unaishi. **29** Na ingawa watu wangeinuka na kukuandama ili
wakuue, bado uhai wa bwana wangu utafungwa katika furushi la walio hai na BWANA Mungu wako; na
atayatupa maisha ya adui zako mbali, kama vile kutoka katika mfuko wa kombeo. **30** Na itakuwa, BWANA
atakapokuwa amemtimizia bwana wangu mambo yote mazuri ambayo amekuahidi, na alivyokufanya
kiongozi juu ya Israeli, **31** jambo hili halitakuwa huzuni kwako, wala chukizo moyoni kwa bwana wangu,
kwa sababu hukumwaga damu bila sababu, na hujajilipizia kisasi. Na BWANA akikuletea mafanikio,
umkumbuke mjakazi wako." **32** Ndipo Daudi akamwambia Abigaili, "BWANA, Mungu wa Israeli,
abarikiwe, aliyekutuma uonane na mimi leo. **33** Na hekima yako ibarikiwe, nawe umebarikiwa, kwa
sababu leo umenizuia nisiwe na hatia ya kumwaga damu, na kutojilipizia kisasi kwa mkono wangu
mwenyewe. **34** Kwa kweli, kama BWANA, Mungu wa Israeli, aishivyo, ambaye amenizuia nisikuumize,

generated on Tue Oct 24 10:45:40 2023

kama usinge harakisha kuja ukutane nami, kwa hakika kesho asubuhi asinge salia hata mtoto mmoja wa kiume kwa Nabali." **35** Kwa hiyo Daudi akavipokea kutoka mkononi mwake vile alivyokuwa amemletea; akamwambia, "Nenda kwa amani hadi nyumbani kwako; tazama, nimeisikiliza sauti yako na nimekubali." **36** Abigaili akarudi kwa Nabali; tazama, alikuwa akifanya sherehe katika mji wake, kama sherehe ya mfalme; na moyo wa Nabali ulifurahi ndani yake, kwa sababu alikwa amelewa sana. Kwa hiyo hakumwambia chochote kabisa hadi kulipopambazuka **37** Ikawa asubuhi, divai ilipokuwa imemtoka Nabali, basi mkewe akamwambia mambo hayo; moyo wake ukafa ndani yake, na akawa kama jiwe. **38** Ikawa baada ya siku kumi BWANA alimpiga Nabali naye akafa. **39** Naye Daudi aliposikia kwamba Nabali amekufa, akasema, "BWANA abarikiwe, aliyenichukulia hatua ya shutuma yangu kutoka mkono wa Nabali, na kumzuia mtumishi wake asifanye maovu. Na amemrudishia Nabali tendo la uovu juu ya kichwa chake mwenyewe." Ndipo Daudi akawatuma watu wakaongee na Abigaili, ili amchukue awe mke wake. **40** Watumishi wake Daudi walipofika kwa Abigaili huko Karmeli, wakaongea naye na kusema, "Daudi ametutuma kwako tukuchukue hadi kwake uwe mke wake." **41** Abigaili aliinuka, akainamisha uso chini, na akasema, "Tazama, mjakazi wako ni mtumwa aoshaye miguu ya watumishi wa bwana wangu." **42** Akaharakisha na kuamka, akapanda punda akiwa na vijakazi wake watano waliofuatana naye; akawafuata wajumbe wa Daudi, na akawa mke wake. **43** Daudi pia alimchukua Ahinoamu wa Yezreeli akamwoa; wote wawili wakawa wake zake. **44** Wakati huo Sauli alikuwa amempa Palti, mwana wa Laishi mtu wa Galimu, Mikali, binti yake, aliyekuwa mke wa Daudi.

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1 Samuel 25:1

Waisraeli wote wakakusanyika pamoja na kumwomboleza
Hii inawezekana kuwa kizazi. Idadi kubwa ya watu wa Israeli walikuwa labda huko, lakini wengine hawakuweza kuhudhuria.

wakakusanyika pamoja
wakakutana pamoja

wakamzika nyumbani kwake huko Rama
Inawezekana maana ni kwamba walimzika Samweli 1) katika mji wake wa Rama au 2) katika ardhi ya familia yake huko Rama lakini si kimwili ndani ya nyumba au 3) nyumbani kwake huko Rama.

Daudi akainuka na akashuka
"Daudi na watu wake wakaondok na wakashuka"

1 Samuel 25:2

Kulikuwa na mtu mmoja huko Maoni, na mali zake zilikuwa huko Karmali. Mtu huyo alikuwa tajiri sana. Alikuwa na kondoo elfu tatu na mbuzi elfu moja. Naye alikuwa akiwakata manyoya kondoo wake huko Karmeli. 3Na mtu huyo aliitwa Nabali, na jina la mke wake aliitwa Abigaili. Mwanamke huyo alikuwa mwenye busara na mzuri kwa sura. Lakini mwanaume alikwa mkaidi na mwovu katika mambo yake. Alikuwa wa uzao wa nyumba ya Kalebu.
Baadhi ya watafsiri wanaweza kuweka mawazo haya tofauti. "Kulikuwa na mtu jina lake Nabali, mzao wa nyumba ya Kalebu, aliyekuwa tajiri sana. Aliishi Maoni lakini mali zake zilikuwa Karmali: Alikuwa na kondoo elfu tatu na mbuzi elfu moja. Mtu huyu alikuwa mkaidi na muovu. Mke wake aliitwa Abigaili. Mwanamke huyu alikuwa na busara na mzuri wa sura. Sasa alikuwa akiwakata manyoya kondoo wake.

Maoni
Hili ni jina la mji.

Karmali
Hili ni jina la mji.

Elfu tatu
"3,000"

elfu moja
"1,000"

akiwakata manyoya kondoo wake
"kuwanyoa sufu kondoo wake"

1 Samuel 25:4

akiwakata manyoya kondoo wake
"kuwanyoa sufu kondoo wake"

mkamsalimie kwa jina langu
"mumsalimie kama ambavyo mimi ningemsalimia nimkiwa pale"

Uishi katika baraka
"ninatamani kuwa uishi katika mafanikio"

Uwe na amani na nyumba yako iwe na amani, na wote ulionao
"ninatamani kuwa amani iwe kwako, kwa nyumba yako na vyote unavyomiliki"

1 Samuel 25:7

unao wakata manyoya
"wakata manyoya wako wanafanya kazi" Daudi alitaka watu wake wamwambie hivi Nabali ili afahamu kuwa kondoo wake wapo salama kwa sababu watu wa Daudi waliwasaidia kuwalinda.

generated on Tue Oct 24 10:45:40 2023

hatukuwafanyia ubaya, na hawakupotelewa kitu chochote
Daudi anaonesha ni kwa namna gani yeye na watu wake waliwalinda watumishi wa Nabali na mifugo yao.

Basi vijana wangu wapate kibali machoni pako
"Basi ukapendezwe na vijana wangu"

kwa mtumishi wako
Daudi anaonesha heshima mbele ya Nabali kwa kuwaita watu wake watumishi wa Nabali.

mwanao Daudi
Daudi anazungumza kama vile ni mtoto wa Nabali ili kuonesha heshima kwa Nabali aliyekuwa mtu mzima.

1 Samuel 25:9

vijana wa Daudi
"jeshi la Daudi"

walimwambia Nabali yote haya kwa niaba ya Daudi
"wakampa Nabali ujumbe wote"

Daudi ni nani? Na ni nani mwana wa Yese?
Nabali alimfahamu Daudi ni nani lakini hakutaka kumsaaidia Daudi. "Huyu Daudi mwana wa Yese mnayemzungumzia ni nani ... simfahamu."

wanaotoroka
"wanaowageuka" au "wanaoasi dhidi ya"

mkate wangu
Hapa "mkate" umetumika kama aina yoyote ya chakula.

watu wanaotoka nisikokujua
"watu nisiofahamu wanatoka wapi" au "watu nisiowafahamu"

1 Samuel 25:12

kilichosemwa
"alichokisema Nabali"

akawaambia watu wake
"akaliambia jeshi lake"

ajifunge upanga wake." Kila mtu akajifunga upanga wake. Daudi naye pia akajifunga upanga wake.
"jiandaeni kwa ajili ya vita" Na kila mtu akajiandaa kwa ajili ya vita. Daudi naye akajiandaa.

mia nne
"400"

mia mbili
"200"

walibaki kulinda mizigo
Walibaki katika kambi yao ili kulinda wavamizi wasije kuiba mali zao.

1 Samuel 25:14

kijana mmojawapo alimwambia Abigaili, mke wa Nabali akasema
"Mmoja wa watumishi wa Nabali aligundua kitu ambacho Daudi na watu wake walipanga kufanya, hivyo akaenda kwa mke wa NAbali Abigaili"

Hatukudhurika
"hakuna mtu aliyetudhuru" au "tulikuwa salama"

na hatukupoteza chochote wakati wote tulipotembea nao
Watu wa Daudi waliwazuia wanyama wa mwituni na watu wengine wasiibe mifugo ya Nabali.

1 Samuel 25:16

Walikuwa ukuta
Watu wa Daudi walikuwa kama ukuta unaozunguka mji ambao unawalinda watu wa mji huo toka kwa adui zao.

ubaya unamvizia bwana wetu
"mtu anapanga kumfanyia mambo maovu bwana wetu"

bwana wetu
Mzungumzaji anazungumza juu ya Daudi kwa kuonesha kuwa anamuheshimu Daudi.

1 Samuel 25:18

mia mbili
"200"

mikate
Boflo ya mkate ni kama keki ya mkate.

waliokwisha andaliwa
"kitu ambacho kimekwisha pikwa" au "tayari kwa mtu kukipika"

vipimo
vipimo

bisi
"bisi iliyopikwa"

vishada vya zabibu
"zabibu nyingi"

1 Samuel 25:20

Daudi na watu wake
Daudi na jeshi lake

generated on Tue Oct 24 10:45:40 2023

kwa kifuniko cha mlima
Maana iwezekanavyo ni 1) kwenye kitanda cha chini cha mto mkondo au 2) ambapo watu walikuwa wameficha.

1 Samuel 25:21

Taarifa ya jumla:
Mwandishi anatupa taarifa kabla hajaendelea na simulizi.

Basi Daudi alikuwa amesema, "Hakika ... wa kwake"
Msomaji anatakiwa aelewe kuwa Daudi alisema maneno haya kabla hajasema "Kila mtu afunge upanga wake" katika 25:12

Basi Daudi
Neno "basi" linaonesha kuwa mwandishi ameacha kuandika kuhusu Abigaili na akaanza kuandika kuhusu Daudi.

na vyote alivyonavyo hakuna kilichopotea
"Bado anacho kila kitu ambacho ni chake"

Mungu na anitendee hivyo mimi
"Mungu awapige adui wa Daudi"

wote wa kwake
"watu wote ambao wako chini yake" au "wale wa familia yake"

1 Samuel 25:23

Sentensi Unganishi
Mwandishi amekamilisha kutoa maelezo ya historia, hivyo anaendelea na hadithi.

akaweka mbele ya Daudi na akainama chini ya ardhi
Abigaili alikuwa akijinyenyekeza na kuonyesha kwamba angeitii Daudi kwa sababu alikuwa kiongozi mwenye nguvu

nisikilize
"sikia"

bwana wangu.... mtumishi wako....maneno ya mtumishi wako
"wewe ... maneno yangu." Abigaili anazungumzia mwenyewe na Daudi kama kwamba ni watu wawili tofauti kuonyesha kwamba anaheshimu Daudi.

1 Samuel 25:25

Taarifa ya jumla
Abigaili anaendelea kumshauri Daudi asilipe kisasi.

Nakusihi bwana wangu usimjali ... mimi mjakazi wako ... vijana wa bwana wangu ... bwana wangu ... bwana wangu
Abigaili anajizungumzia mwenyewe kwa Daudi kama vile ni watu wawili ili kuonesha heshima kwa Daudi.

Lakini mimi ... sikuwaona ... uliowatuma
"Lakini kama ... ningewaona ... uliowatuma, Ningewapa chakula"

kumwaga damu
kuua

kulipiza kisasi kwa mkono wako mwenyewe
"kulipiza kisasi mwenyewe badala ya kumuachia Bwana afanye"

adui zako ... wawe kama Nabali
Abigaili anazungumza kama vile Bwana amekwisha muadhibu Nabali. "Natumaini kuwa Bwana atawaadhibu adui zako ... kama atakavyomuadhibu Nabali"

1 Samuel 25:27

Taarifa ya jumla:
Abigaili anaendelea kumuomba Daudi asikasirike.

zawadi hii
Hata hivyo "zawadi" zilikuwa nyingi.

mtumishi wako ... bwana wangu ... bwana wangu ... kosa la mjakazi wako ... bwana wangu ... bwana wangu
Abigaili anajizungumzia mwenyewe kwa Daudi kama vile ni watu wawili ili kuonesha heshima kwa Daudi.

wapewe vijana
"tafadhali wape vijana"

Hakika Bwana atamfanyia bwana wangu nyumba imara.
"Bwana atahakikisha kuwa wazao wa bwana wangu watatumika kama wafalme.

anapigana vita ya Bwana
"anapigana dhidi ya adui wa Mungu:"

uovu hautaonekana ndani yako
"hakuna mtu atakayekuona ukifanhya uovu wowote" au "hautafanya uovu wowote"

1 Samuel 25:29

kukuandama
"kukimbiza" au "kuwinda"

uhai wa bwana wangu utafungwa katika furushi la walio hai na Bwana Mungu wako
"Bwana Mungu wako atayafunga maisha ya bwana wangu katika furushi la walio hai" au "Bwana Mungu wako atakuweka hai pamoja na walio hai"

Maisha ya Bwana wangu
Abigaili anajizungumzia mwenyewe kwa Daudi kama vile ni watu wawili ili kuonesha heshima kwa Daudi.

generated on Tue Oct 24 10:45:40 2023

atayatupa maisha ya adui zako mbali, kama vile kutoka katika mfuko wa kombeo.
"Atawaua adui zako kwa urahisi kama mtu anayetupa kombeo umbali mrefu"

Kombeo
Ni kipande cha ngozi ya mnyama chenye kamba ndefu kwenye miisho yote ambapo mtu anaweza kuweka jiwe na kulirusha umbali mrefu.

1 Samuel 25:30

Senetensi Unganishi
Abigaili anaendelea kujadiliana na Daudi.

bwana wangu.... bwana wangu.....bwana wangu...mtumishi wako
Abigaili anazungumzia mwenyewe na Daudi kama kwamba ni watu wawili tofauti kuonyesha kwamba anaheshimu Daudi. "wewe ... wewe ... wewe ... mimi"

Hii haitakuwa mzigo mkubwa sana kwako
Abigaili anasema kwamba kama Daudi akichagua kutolipa kisasi atakuwa na dhamiri safi wakati Bwana atomfanya awe mfalme wa Israeli. Hii inaweza kuelezwa kwa fomu nzuri. AT "Utakuwa na furaha daima ulifanya kama ulivyofanya"

Bwana atakapomtendea bwana wangu mema
Hiyo ni, wakati Bwana amemfanya awe mfalme baada ya utawala wa Sauli kuisha.

1 Samuel 25:32

Taarifa ya jumla:
Daudi anakubali ushauri wa Abigaili na zawadi zake.

Bwana ... abarikiwe yeye
Hii inaweza kutafsiriwa kama 1) "Namtukuza Bwana ... yeye" au 2) "watu wote wamtukuze Bwana ... yeye"

Na hekima yako imebarikiwa, nawe umebarikiwa, kwa sababu
"Namshukuru Bwana kwa sababu amekubariki wewe kwa kukupa hekima na kwa sababu"

kumwaga damu
mauaji

kwa mkono wangu mwenyewe
"kwa matendo yangu mwenyewe"

1 Samuel 25:34

Taarifa ya jumla:
Daudi anakubali zawadi za Abigaili na anakubali kufanya kama alivyoshauriwa.

kwa hakika asinge salia hata mtoto mmoja wa kiume kwa Nabali
"Nisingemuachia Nabali hata mtoto mmoja mwamaume"

akavipokea kutoka mkononi mwake
"akakubali zawadi zote ambazo aliletewa"

nimeisikiliza sauti yako
"nimesikiliza ulichoniambia nifanye" au "nitafanya kama ulivyonishauri"

1 Samuel 25:36

kulipopambazuka
alfajiri

moyo wa Nabali ulifurahi ndani yake
Nabali alikuwa na furaha sana

1 Samuel 25:37

Taarifa ya jumla:
Bwana anamuhukumu Nabali

divai ilipokuwa imemtoka Nabali
"Nabali hakuwa amelewa tena hivyo hakuwa na furaha tena"

moyo wake ukafa ndani yake
Nabali alishindwa kusogea kwa sababu aliogopa sana afya yake haikuwa nzuri tena yamkini kwa sababu alipata mshtuko.

1 Samuel 25:39

Taarifa ya jumla:
Daudi anajitoa kumlinda Abigaili kwa kumuoa.

Bwana abarikiwe
(1) "namtukuza Bwana" au 2) "watu wote wamtukuze Bwana"

aliyenichukulia hatua ya shutuma yangu kutoka mkono wa Nabali
"aliyenitetea baada ya Nabali kunidhihaki"

aliyenichukulia hatua ya shutuma yangu
Hii yaweza kuwa na maana ya "amenionesha kuwa nililokuwa nalifanya lilikuwa sahihi kwa Kumuadhibu Nabali aliyenidhihaki"

na kumzuia mtumishi wake asifanye maovu
Daudi anazungumza hivi kuonesha heshima kwa Bwana "alinizuia nisifanye uovu"

Na amemrudishia Nabali tendo la uovu juu ya kichwa chake mwenyewe
"amemfanyia Nabdali jambo ambali Nabali alipanga kunifanyia"

juu ya kichwa chake mwenyewe
"juu yake"

generated on Tue Oct 24 10:45:40 2023

akawatuma wakaongee na Abigaili, ili amchukue awe mke wake
"akawatuma watu waongee na Abigaili na kumwambia kuwa Daudi anataka kumchukua awe mke wake.

1 Samuel 25:41

aliinuka, akainamisha uso
Abigaili aliitikia kwa kuinamisha kichwa. Msomaji anatakiwa afahamu kuwa alikuwa amekwisha simama wanaume wale walipokuwa wakiongea naye.

Tazama, mjakazi wako ni mtumwa aoshaye miguu ya watumishi wa bwana wangu
Abigaili anazungumza hivi kuonesha heshima. "tazama mimi nitakutumikia, mtumishi wa bwana wangu Daudi, kwa kuosha miguu yako"

Akaharakisha na kuamka
Haraka alifanya alichopaswa kufanya kwa ajili ya kujiandaa na safari kisha akaamka.

watumishi wake watano waliofuatana naye
Abigaili alikuwa amepanda kwenye punda lakini watumishi wake walitembea

1 Samuel 25:43

Daudi pia alimchukua Ahinoamu ... Sauli alikuwa amempa Palti
Matukio haya yalitokea kabla Daudi hajamuoa Abigaili.

Palti ... Palti
Haya ni majina ya wanaume.

Mikali
Hili ni jina la mwanamke

Galimu
Huu ni mji uliopo kaskazini mwa Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

Samweli 26

1 Wazifi wakamwendea Sauli huko Gibea na kusema, "Je, Daudi akujificha katika vilima vya Hakila, ambavyo viko mbele ya jangwa?" **2** Kisha Sauli akaamka na kwenda chini ya jangwa la Zifu, akiwa na watu elfu tatu waliochaguliwa katika Israeli, wamtafute Daudi katika jangwa la Zifu. **3** Sauli akaweka kambi kwenye kilima cha Hakila, kilicho mbele ya jangwa, kando ya barabara. Lakini Daudi alikuwa akikaa nyikani, na akaona kwamba Sauli alikuwa anamfuatia huko jangwani. **4** Hivyo Daudi akawatuma wapelelezi na akafahamu kwamba hakika Sauli alikuwa amekuja. **5** Daudi akaamka na kwenda hadi mahali ambapo Sauli alipiga kambi; akaona mahali alipolala Sauli, na Abneri mwana wa Neri, mkuu wa jeshi lake; Sauli alilala katikati ya kambi, na watu walipiga kambi kumzunguka, na wote wamesinzia. **6** Ndipo Daudi akamwambia Ahimeleki Mhiti, na Abishai mwana wa Seruya, ndugu yake Yoabu, "Ni nani atakwenda nami kambini kwa Sauli? Abishai akasema, "Mimi nitashuka pamoja nawe." **7** Hivyo Daudi na Abishai wakaliendea jeshi usiku. Na Sauli alikuwapo akisinzia ndani ya kambi, mkuki wake umechomekwa chini pembeni mwa kichwa chake. Abneri na Askari wake wamelala kwa kumzunguka. **8** Kisha Abishai akamwambia Daudi, "Leo Mungu amemweka adui yako mkononi mwako. Basi tafadhali acha nimchome mkuki nimtoboe hadi chini kwa pigo moja. Sitampiga mara mbili." **9** Daudi akamwambia Abishai, "Usimwangamize; kwa maana nani awezaye kunyoosha mkono wake dhidi ya mtiwa mafuta wa BWANA na asiwe na hatia?" **10** Daudi akasema, "Kama BWANA aishivyo, BWANA atamuua, au siku ya kufa kwake itakuja, au atakwenda katika vita na ataangamia. **11** BWANA apishe mbali nisinyooshe mkono wangu dhidi ya mtiwa mafuta wake; lakini sasa, nakusihi chukua mkuki uliokichwani pake na jagi la maji, tuondoke." **12** Hivyo Daudi akachukua mkuki na jagi la maji kutoka kichwani pa Daudi, wakatoweka. Hakuna mtu aliyewaona au kufahamu habari hii, wala hakuna aliyetoka usingizini, maana wote walisinzia, kwa sababu usingizi mzito kutoka kwa BWANA uliwaangukia. **13** Kisha Daudi akaenda upande mwingine na akasimama juu ya mlima mbali sana; ukiwepo umbali mkubwa katikati yao. **14** Daudi akawapigia kelele watu hao na Abneri mwana Neri; akisema, "Hujibu neno, Abneri?" Ndipo Abneri akajibu na kusema, "Wewe ni nani unayempigia mfalme kelele?" **15** Daudi akamwambia Abneri, "Wewe siye mtu jasiri? Ni nani yuko kama wewe katika Israeli? Kwa nini basi hukukaa macho kumlinda bwana wako mfalme? Kwa maana mtu fulani aliingia kumuua mfalme, bwana wako. **16** Jambo hili ulilolifanya siyo zuri. Kama BWANA aishivyo, unapaswa kufa kwa sababu hukumlinda bwana wako, mtiwa mafuta wa BWANA. Na sasa tazama ulipo mkuki wa mfalme, na jagi la maji lililokuwa kichwani pake." **17** Sauli aliitambua sauti ya Daudi akasema, "Hiyo ni sauti yako, Daudi mwanangu?" Daudi akasema, "Ni sauti yangu, mfalme, bwana wangu." **18** Daudi akasema, "Kwa nini bwana wangu anamwandama mtumishi wake? Nimefanya nini? Mkononi mwangu kuna uovu gani? **19** Kwa hiyo sasa, nakusihi, bwana wangu mfalme asikilize maneno ya mtumishi wake. Kama ni BWANA ndiye amekuchochea dhidi yangu, na aikubali sadaka; lakini kama ni wanadamu, na walaaniwe mbele za BWANA, maana leo wamenifukuza, nisishikamane na urithi wa BWANA; wameniambia, 'Nenda ukaabudu miungu mingine.' **20** Kwa hiyo, sasa, usiiachilie damu yangu ianguke ardhini mbali na uwepo wa BWANA; kwa kuwa mfalme wa Israeli ametoka nje kutafuta kiroboto, kama vile mtu awindavyo kware milimani." **21** Kisha Sauli akasema, "Nimefanya dhambi. Rudi, Mwanangu, Daudi; maana sitakudhuru tena, kwa sababu leo maisha yangu yalikuwa yenye thamani machoni pako. Tazama, nimetenda upumbavu na nimekosa sana." **22** Daudi akajibu na akasema, "Tazama, mkuki wako uko hapa, mfalme! Mruhusu kijana mmojawapo aje auchukue na aulete kwako. **23** Na BWANA amlipe kila mtu kwa ajili ya uadilifu wake na kwa uaminifu wake; kwa sababu leo BWANA alikuweka mkononi mwangu, lakini nisinge mpiga mtiwa mafuta wake. **24** Na tazama, kama maisha yako leo yalivyokuwa ya thamani machoni pangu, vivyo hivyo maisha yangu yathaminiwe sana machoni pa BWANA, na aweze kuniokoa katika shida zote." **25** Ndipo Sauli akamwambia Daudi, "Na ubarikiwe, mwanangu Daudi, ili uweze kutenda mambo makuu, na hakika uweze kufanikiwa." Ndipo Daudi akaenda zake, na Sauli akarudi kwake.

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1 Samuel 26:1

Je, Daudi hakujificha ... jangwa?
"Daudi amejificha ... jangwa!"

mbele ya jangwa
"ambapo unaweza kuliona jangwa"

jangwa
Maana nyingine ni nyika.

Sauli akaamka na kwenda
Sauli akachukua hatua; akaenda"

generated on Tue Oct 24 10:45:40 2023

elfu tatu
"3,000"

watu waliochaguliwa
watu waliochaguliwa kwa sababu ya uwezo wao katika vita"

1 Samuel 26:3

mbele ya jangwa
"ambapo unaweza kuliona jangwa"

jangwa
Maana nyingine ni nyika.

1 Samuel 26:5

Daudi akaamka na kwenda
"Daudi alichukua hatua; akaenda"

Abneri ... Neri
Haya ni majina ya wanaume.

1 Samuel 26:6

Ahimeleki ... Abishai
Haya ni majina ya wanaume.

Seruya
Jina la mwanamke.

nitashuka ... mpaka
Inaonekana kuwa Daudi na watu wake walikuwa kilimani.

Mimi nitashuka
"nitaka kuwa mmoja ambaye nitashuka"

Mungu amemweka adui yako mkononi mwako
"Mungu amekupa kumtawala kabisa adui yako"

nimchome mkuki nimtoboe hadi chini kwa mkuki
"kumuua kwa mkuki"

Sitampiga mara mbili
"sihitaji kkumpiga mara ya mbili"

1 Samuel 26:9

awezaye kunyoosha mkono wake dhidi ya mtiwa mafuta wa BWANA na asiwe na hatia?
"Hakuna awezaye kumpiga mpakwa mafuta wa BWANA na asiwe na hatia"

Kama Bwana aishivyo
"kama kweli Bwana aishivyo"

siku ya kufa kwake itakuja
"atakufa kifo cha kawaida"

1 Samuel 26:11

ninyooshe mkono wangu dhidi ya
"kufanya chochote kumdhuru"

tuondoke
Daudi anamjumuisha Abishai.

sababu usingizi mzito kutoka kwa Bwana uliwaangukia
Bwana alisababisha walele usingizi mzito.

1 Samuel 26:13

Hujibu neno, Abneri?
"Nijibu, Abineri!"

kelele
"kuongea kwa nguvu"

1 Samuel 26:15

Wewe siye mtu jasiri?
"wewe ni mtu jasiri"

Ni nani yuko kama wewe katika Israeli?
Swali hili laweza kutafsiriwa kama sentensi likiwa na maana ya 1) Daudi anaendelea kumkemea Abineri "wewe ni mtu mkuu katika Israeli" au 2) Daudi anaendelea kumwambia Abineri "unataka watu wote wafikiri kuwa wewe ni mtu mkuu sana katika Israeli, lakini siyo."

hukumlinda ... mfalme?
Swali hili linaweza kutafsiriwa kama sentensi. Yaweza kuwa na maan ya 1) Daudi anataka Abneri ajibu au 2) "ulipaswa kumlinda ... mfalme."

1 Samuel 26:17

Mwanangu
Sauli hakuwa baba yake na Daudi. Sauli anazungumza kama vile alikuwa baba yake na Daudi kuonesha kuwa anataka Daudi amuamini na amtii kama vile Daudi anavyomuamini na kumtii baba yake.

Kwa nini bwana wangu anamwandama mtumishi wake?
"bwana wangu hana sababu yoyote ya kumwandama mtumishi wake"

Nimefanya nini?
Yaweza kuwa na maana ya 1) Daudi anataka Sauli amjibu swali hili au 2) "unajua kabisa sijafanya lolote kukudhuru."

Mkononi mwangu kuna uovu gani?
Yaweza kuwa na maana ya 1) "unajua kuwa sijafanya lolote bata kwako" au 2) "unaona kuwa sijapanga kukufanyia lolote baya"

generated on Tue Oct 24 10:45:40 2023

1 Samuel 26:19

nakusihi, bwana wangu mfalme asikilize maneno ya mtumishi wake ... mfalme wa Israeli
"wewe mfalme wangu, sikiliza maneno yangu ... wewe"

amekuchochea dhidi yangu
"kusababisha wewe uwe na hasira juu yangu"

aikubali sadaka
"nitampa sadaka ili asisababishe tena uwe na hasira juu yangu"

Walaaniwe mbele za Bwana
"Bwana aamue kuwaadhibu"

maana leo wamenifukuza, nisishikamane na urithi wa Bwana; wameniambia, 'Nenda ukaabudu miungu mingine.'
"kwa maana leo wamenifukuza. Kwa sababu wanataka nisishikamane na urithi wa Bwana. Wameniambia 'nenda ukaabudu miungu mingine'"

usiiachilie damu yangu ianguke ardhini
"usiniue"

kiroboto mmoja
Daudi alitumia neno "kiroboto" kuonesha kuwa mtu au yeye mwenyewe hawezi kufanya madhara makubwa. "mimi sitakudhuru tena kama kiroboto mmoja awezavyo"

nisishikamane na urithi wa Bwana
"kwamba nisiamini tena kuwa Bwana atanipa mimi alichoniahidi"

kama vile mtu awindavyo kware milimani
Sauli alimkimbiza Daudi kama vile anawinda mnyama wa maana wa mwituni.

1 Samuel 26:21

Rudi
Yaweza kuwa na maana ya 1) "rudi unitumikie katika mahali pangu" au "rudi nyumbani kwako"

Mwanangu
Sauli hakuwa baba yake na Daudi. Sauli anazungumza kama vile alikuwa baba yake na Daudi kuonesha kuwa anataka Daudi amuamini na amtii kama vile Daudi anavyomuamini na kumtii baba yake.

maisha yangu yalikuwa yenye thamani machoni pak
"umeonesha kuwa unaniheshimu kabisa"

nimetenda upumbavu
"nimekuwa mpumbavu"

1 Samuel 26:22

Bwana likuweka mkononi mwangu
"Bwana alinipa nafasi ya kukuvamia leo"

amlipe
"heshima" au "tuzo"

mtiwa mafuta wake
"aliyechaguliwa kuwa mfalme"

1 Samuel 26:24

maisha yako yalikuwa ya thamani machoni mwangu
"nimekuonesha kuwa ninakuheshimu"

hivyo maisha yangu yathaminiwe sana machoni pa Bwana
"na Bwana ayathamini maisha yangu kama vile nilivyoyathamini maisha yako"

Na ubarikiwe
"Na Bwana akubariki"

mwanangu
Sauli hakuwa baba yake na Daudi. Sauli anazungumza kama vile alikuwa baba yake na Daudi kuonesha kuwa anataka Daudi amuamini na amtii kama vile Daudi anavyomuamini na kumtii baba yake.

generated on Tue Oct 24 10:45:40 2023

Samweli 27

1 Daudi alisema moyoni mwake, "Basi, siku moja nitaangamia kwa mkono wa Sauli; hakuna jambo zuri
kwangu kuliko kutoroka hadi nchi ya Wafilisti; Sauli atakata tamaa asinitafute tena ndani ya mipaka yote
ya Israeli; kwa njia hii nitaponyoka kutoka mkono wake." **2** Daudi akaondoka na kuvuka, akiwa pamoja na
watu mia sita hadi kwa Akishi mwana wa Maoki, mfalme wa Gathi. **3** Daudi akaishi na Akishi huko Gathi
pamoja na watu wake, na kila mtu na familia yake, na Daudi akiwa na wake zake wawili, Ahinoamu
Myezreeli, na Abigaili Mkarmeli aliyekuwa mke wa Nabali. **4** Sauli akaambiwa kuwa Daudi amekimbilia
Gathi, hivyo hakumtafuta tena. **5** Daudi akamwambia Akishi, "Kama nimepata kibali machoni pako,
wanipatie mahali katika mojawapo ya miji ya nchi, ili nikae huko: kwa nini mtumishi wako akae pamoja na
wewe katika mji wa kifalme?" **6** Hivyo siku hiyo Akishi akampa Daudi Ziklagi; ndiyo sababu mji wa Ziklagi
ni mali ya wafalme wa Yuda hadi leo. **7** Idadi ya siku ambazo Daudi aliishi katika nchi ya Wafilisti ulikuwa
mwaka mmoja na miezi minne. **8** Daudi na watu wake walizipiga sehemu mbalimbali, wakiteka nyara
Wageshuri, Wagirizi, na Waamaleki; kwa maana mataifa hayo ndio walikuwa wakaaji wa nchi, kwa
uelekeo wa kwenda Shuri hadi kufika nchi ya Misri. Walikuwa wamekaa katika nchi hiyo toka nyakati za
zamani. **9** Daudi aliipiga nchi na hakumwacha mwanaume wala mwanamke akiwa hai; akatwaa kondoo,
ng'ombe, punda, ngamia, na nguo; kisha alirudi na kufika tena kwa Akishi. **10** Ndipo Akishi humuuliza,
"Je, leo umefanya mashambulizi dhidi ya nani?" Daudi humjibu, "Nimefanya dhidi ya kusini mwa Yuda," au
dhidi ya kusini mwa Wayerameeli," au "dhidi ya kusini mwa Wakeni." **11** Daudi asingemwacha mwanaume
wala mwanamke akiwa hai awalete hadi Gathi, akisema, "ili wasije kututeta, 'Daudi amefanya hivi na
vile."' Hivi ndivyo alivyofanya kwa kipindi chote alichokaa katika nchi ya Wafilisti. **12** Akishi alimwamini
Daudi, akisema, "Amesababisha watu wake Israeli wamchukie kabisa; kwa hiyo atakuwa mtumishi wangu
milele."

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1 Samuel 27:1

Daudi alisema moyoni mwake
"Daudi alifikiri mwenyewe"

nitaponyoka kutoka mkono wake
"nitamtoroka yeye"

1 Samuel 27:2

Daudi akaondoka na kuvuka
"Daudi alichukua hatua; akavuka"

kuvuka
"akavuka mpaka kati ya Israeli na Philistia"

Watu mia sita
"600"

Sauli akaambiwa
"mtu alimwambia Sauli" au "Sauli alisikia"

1 Samuel 27:5

Kama nimepata kibali machoni pako
"kama nimekupendeza" au "kama utanitendea wema"

wanipatie mahali
"tafadhali nipatie mahali"

mojawapo ya miji ya nchi
"mojawapo ya miji nje ya jiji"

kwa nini mtumishi wako akae pamoja na wewe katika mji wa kifalme?
"Mimi sio wa muhimu sana mpaka nikae pamoja na wewe katika mji wa kifalme"

Mtumishi wako
Daudi anazungumza kwa kuonesha heshima kwa Akishi.

1 Samuel 27:8

wakiteka nyara
Mara nyingi walivamia na kuchukua mali.

Wagirizi
Kundi la watu waliokuwa wakiishi kati ya Filistia na Misri.

uelekeo wa kwenda Shuri
"njiani ambapo watu wengi walisafiri kuelekea Shuri"

Shuri
Ni mkoa uliokuwepo kaskazini mwa mpaka wa Misri.

Akishi
Mfalme wa Gathi.

1 Samuel 27:10

Akishi
Mfalme wa Gathi.

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Wayerameeli,
Ukoo toka kabila la Yuda.

Wakeni
Kundi la watu lililoishi katika nchi ya Midiani.

1 Samuel 27:11

Gathi
Moja ya miji mikuu mitano ya Wafilisti.

Akishi
Mfalme wa Gathi.

generated on Tue Oct 24 10:45:40 2023

Samweli 28

1 Ikawa katika siku hizo Wafilisti walikusanya majeshi yao pamoja kwa ajili ya vita, wapigane na Israeli. Akishi akamwambia Daudi, "Ujue kwa hakika kwamba utakwenda nami ndani ya jeshi, wewe na watu wako." **2** Naye Daudi akamwambia Akishi, "Sasa utajua kile ambacho mtumishi wako anaweza kufanya." Akishi akamwambia Daudi, "Basi sasa, nitakufanya uwe mlinzi wangu binafsi daima." **3** Samweli alikuwa amefariki; Waisraeli wote walimwomboleza na kumzika huko Rama, katika mji wake mwenyewe. Wakati huo Sauli alikuwa amewafukuza kutoka nchini wote walioongea na wafu au pepo. **4** Wafilisti walijikusanya wao wenyewe wakaja na kuweka kambi huko Shunemu; na Sauli akawakusanya Israeli wote pamoja, na wakaweka kambi yao huko Gilboa. **5** Sauli alipoona jeshi la Wafilisti, aliogopa na moyo wake ukatetemeka sana. **6** Sauli alipomuomba BWANA kwa ajili ya msaada, BWANA hakumjibu - si kwa ndoto wala kwa Urimu, wala kwa manabii. **7** Ndipo Sauli akawaambia watumishi wake, "Mnitafutie mwanamke ambaye anaweza kuongea na wafu, ili ni mwendee na kutafuta msaada wake." Watumishi wake wakamwambia, "Tazama, yupo mwanamke huko Endori awezaye kuongea na wafu." **8** Basi Sauli akajigeuza, akavaa nguo nyingine tofauti, akaondoka yeye pamoja na watu wawili; wakamwendea yule mwanamke wakati wa usiku. Akasema, "Nitabirie, nakuomba, kwa kuongea na wafu, na uniinulie yule nitakayekutajia." **9** Yule mwanamke akamwambia, "Tazama, unajua alichofanya Sauli, jinsi alivyowafukuza kutoka katika nchi wanaoongea na wafu au mizimu. Basi kwa nini mnatega mtego kwa ajili ya uhai wangu, ili kuniua?" **10** Sauli akamwapia kwa BWANA na kusema, "Kama BWANA aishivyo, hakuna adhabu utakayopata kutokana na jambo hili." **11** Kisha yule mwanamke akasema, "Je, nikuinulie nani?" Sauli akasema, "Niinulie Samweli." **12** Yule mwanamke alipomwona Samweli, akalia kwa sauti kuu na kusema na Sauli, akisema, "Kwa nini umenidanganya? Maana wewe ni Sauli." **13** Mfalme akamwambia, "Usiogope. Unaona kitu gani?" Yule mwanamke akamwambia Sauli, "Naona mungu akitoka katika nchi." Akamuuliza mwanamke, **14** "Je, anafanana na nani?" Mwanamke akajibu, "Mtu mzee anazuka; naye amevaa kanzu." Sauli akafahamu kuwa huyo ni Samweli, naye Sauli akainamisha uso wake hadi chini akionesha heshima. **15** Samweli akamwambia Sauli, "Kwa nini umenisumbua na kuniinua juu?" Sauli akajibu, "Nimetaabika sana, maana Wafilisti wamepanga vita dhidi yangu, na Mungu ameniacha na hanipi majibu tena, si kwa manabii, wala kwa ndoto. Kwa hiyo nimekuita, ili unijulishe kile nitakachofanya." **16** Samweli akasema, "Kwa kuwa BWANA amekuacha, basi unaniuliza nini, naye amekuwa adui yako? **17** BWANA amekutendea kile alichosema kuwa angekifanya. BWANA amerarua ufalme kutoka mkononi mwako na amempa ufalme mtu mwingine - amempa Daudi. **18** Kwa sababu hukuitii sauti ya BWANA na hukutekeleza hasira yake kali juu ya Amaleki, kwa hiyo leo naye amefanya hili kwako. **19** Zaidi ya hayo, BWANA atamweka Israeli pamoja na wewe katika mkono wa Wafilisti. Kesho wewe na wanao mtakuwa pamoja nami. BWANA pia ataliweka jeshi la Israeli katika mkono wa Wafilisti." **20** Ndipo ghafla Sauli alianguka chini kifudifudi na aliogopa kwa sababu ya yale maneno ya Samweli. Aliishiwa nguvu mwilini mwake, kwa kuwa siku hiyo alikuwa hajala chakula, hata kwa usiku huo wote. **21** Ndipo yule mwanamke akaja kwa Sauli na akaona kwamba Sauli amepata shida, naye akamwambia, "Tazama, mjakazi wako ameisikiliza sauti yako; Nimeyaweka maisha yangu mkononi mwangu na nimeyasikiliza maneno uliyoniambia. **22** Hivyo basi, nakusihi, sikiliza pia sauti ya mjakazi wako, na uniruhusu nilete chakula kidogo mbele yako. Ule ili upate nguvu za kwenda kule uendako." **23** Lakini Sauli alikataa na kusema, "Sitakula." Lakini watumishi wake, pamoja na yule mwanamke, wakamlazimisha hatimaye alisikiliza sauti zao. Hivyo aliinuka kutoka chini na kukaa kitandani. **24** Yule mwanamke alikuwa na ndama mnono hapo nyumbani; akafanya haraka na kumchinja; akachua unga, akaukanda, na akatengeneza mikate isiyotiwa chachu kwa unga huo. **25** Akaileta mbele ya Sauli na watumishi wake, nao wakala. Baaadaye waliinuka na kuondoka usiku huo.

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1 Samuel 28:1

jeshi
Kundi kubwa la majeshi.

Daudi akamwambia Akishi, "Sasa ... kufanya." Akishi akamwambia Daudi, "Basi ... mlinzi."
Neno "basi" linaonesha kuwa mzungumzaji amekubaliana na mtu mwingine kwa aliyoyasema. "Daudi alimwambia Akishi kuwa, 'kwa sababu umesema hivyo, ... fanya.' Akishi akawambia Daudi, 'kwa sababu umefanya hivyi, ... mlinzi.'"

utajua kile ambacho mtumishi wako anaweza kufanya
Daudi alitaka Akishi afikiri kuwa Daudi atawaua Wafilisti wengi, lakini "mtumishi wako anaweza kufanya" inamaana kuwa Daudi alipanga kuwaua Wafilisti.

generated on Tue Oct 24 10:45:40 2023

Mtumishi wako
Daudi anazungumza kwa kuonesha heshima kwa Akishi.

Nitakufanya
Hapa anazungumziwa Daudi.

mlinzi
"mtu anayemlinda mtu mwingine"

1 Samuel 28:3

Sasa Samweli ... na pepo
Mwandishi anaonesha mwanzo wa simulizi ili kumuandaa msomaji kwa ajili ya matukio yanayofuata.

amewafukuza kutoka nchini
Kuondolewa rasmi toka kwenye nchi au mji au kuzuiwa kuingia.

wale walioongea na wafu au pepo
Maneno haya "wale walioongea na wafu" yatafsiri kwa neno moja kwa lugha asili na maneno "wale walioongea na pepo" pia tafsiri neno moja kwa lugha ya asili. Kama lugha yako ina neno moja lenye maana ya wale wanaoongea na pepo au wale wanaoongea na wafu unaweza kutumia maneno haya hapa.

Wafilisti walijikusanya
Baada ya Daudi na Akishi kuzungumza.

akawakusanya Israeli wote pamoja,
"akakusanya jeshi lake lote katika Israeli pamoja"

Shunemu ... Gilboa
Haya ni majina ya mahali.

1 Samuel 28:5

aliogopa na moyo wake ukatetemeka sana
Maneno haya yana maana sawa na yanasisitiza hofu aliyokuwa nayo.

Urimu
Kuhani mkuu alibeba kura takatifu inayoitwa Urimu na Thumimu katika ngao yake.

kuongea na wafu
Maneno haya yatafsiri kwa neno moja la lugha ya asili. Kama lugha yako ina nono moja kwa mtu anayezungumza na wafu unaweza kutumia neno hilo hapa.

Endori
Hili ni jina la mahali.

1 Samuel 28:8

Sauli akajigeuza ... akaondoka... yule mwanamke wakati wa usiku
Sauli alijigeuza kwa sababu njia ya kutoka Giboa kwenda Endori ilikuwa ya kupitia mahali ambapo Wafilisti waliishi. Alisafiri siku nzima na kumfikia mwanamke baada ya jua kuzama.

Kujigeuza
Kubadilisha mwonekano wake wa kawaida ili mtu yeyote asimtambue.

wale wanaoongea na wafu au mizimu
Maneno haya "wale walioongea na wafu" yatafsiri kwa neno moja kwa lugha asili na maneno "wale walioongea na mizimu" pia tafsiri neno moja kwa lugha ya asili. Kama lugha yako ina neno moja lenye maana ya wale wanaoongea na mizimu au wale wanaoongea na wafu unaweza kutumia maneno haya hapa.

Nitabirie ... na wafu
"ongea na waliokufa kwa niaba yangu"

Maisha yangu
Neno "maisha" inasimama badala ya mtu.

1 Samuel 28:13

mungu
Yaweza kuwa na maana ya 1)"Hakuna kama Mungu" au 2) "hakimu"

1 Samuel 28:16

amerarua ufalme kutoka mkononi mwako
"amemfanya mtu mwingine kuwa mfalme katika nafasi yako"

1 Samuel 28:18

BWANA atamweka Israeli pamoja na wewe katika mkono wa Wafilisti
"Bwana atawaruhusu Wafilisti wawafanyie chochote wanachotaka kuwafanyia wewe pamoja na watu wa Israeli"

mtakuwa pamoja nami
Hii ni njia nzuri ya kumwambia Sauli kuwa atakufa.

BWANA pia ataliweka jeshi la Israeli katika mkono wa Wafilisti
"Bwana atawaruhusu Wafilisti wawafanyie chochote wanachotaka kuwafanyia jeshi la Israeli"

1 Samuel 28:20

kwa kuwa siku hiyo alikuwa hajala chakula, hata kwa usiku huo wote
Sauli hakula chakula usiku kabla ya safari kutoka Gilboa mpaka Endori, wala mchana wakati wa

generated on Tue Oct 24 10:45:40 2023

safari wala usiku alipokwenda kumtembelea mwanamke.

Nimeyaweka maisha yangu mkononi mwangu na nimeyasikiliza
"Ninaweza kufa kwa sababu nimesikiliza"

1 Samuel 28:22

sauti ya mjakazi wako mwanamke
Mwanamke anazungumza kwa namna hii kuonesha kuwa anamuheshimu Sauli.

alikataa
"hakukubali" au "hakufanya kama walivyomuomba"

wakamlazimisha
"wakamuhimiza"

1 Samuel 28:24

ndama mnono
Ndama ambaye amekua na amelishwa kuwa tayari kwa ajili ya sikukuu maalumu.

yeye ... akaukanda
Alichanganya unga na mafuta, akachanganya ma mikono yake ili kutengeneza unga kwa ajili ya kuoka.

generated on Tue Oct 24 10:45:40 2023

Samweli 29

1 Basi Wafilisti walikusanya pamoja majeshi yao yote huko Afeki; Waisraeli wakapiga kambi karibu na chemchemi iliyoko Yezreeli. **2** Nao wakuu wa Wafilisti wakapitwa na mamia kwa maelfu; Daudi na watu wake wakapita wakiwa wa mwisho pamoja na Akishi. **3** Kisha wakuu wa Wafilisti wakasema, "Hawa Waebrania wanafanya nini hapa?" Akishi akawaambia wakuu wengine wa Wafilisti, "Huyu si Daudi, mtumishi wa Sauli, mfalme wa Israeli, ambaye amekaa nami kwa siku hizi, au kwa miaka hii, nami nimeona hana kosa tangu aje kwangu hadi leo?" **4** Lakini wale wakuu wa Wafilisti walimkasirikia Akishi; wakamwabia, Mfukuze mtu huyo, aende kwake kule ulikompatia; usimruhusu aende nasi vitani, ili asiwe adui yetu katika vita. Kwa jinsi gani mtu huyu angeweza kufanya amani na bwana wake? Siyo kwa gharama ya vichwa vya watu wetu? **5** Je, huyu siye Daudi ambaye walimuimba kwa kupokezana na kucheza, wakisema: 'Sauli ameua maelfu yake, Na Daudi makumi elfu yake?"' **6** Ndipo Akishi alimwita Daudi na kumwambia, "Kama BWANA aishivyo, umekuwa mwema, na kutoka kwako na kuingia kwako pamoja nami katika jeshi ni kwema kama nionavyo mimi; maana sijaona kosa kwako tangu siku unakuja kwangu hadi siku hii ya leo. Hata hivyo, wakuu hawakupendi. **7** Basi sasa rudi na uende kwa amani, ili usiwakwaze wakuu wa Wafilisti." **8** Daudi akamwambia Akishi, "Lakini nimefanya nini? Kitu gani umekiona kwa mtumishi wako kwa muda ambao nimekuwa mbele yako hadi leo, kiasi kwamba nisiende kupigana na adui za bwana wangu mfalme?" **9** Akishi akajibu na kumwambia Daudi, "Najua kwamba hauna lawama mbele zangu kama alivyo malaika wa Mungu; hata hivyo, wale wakuu wa Wafilisti wamesema, Kamwe hatapanda pamoja nasi hadi vitani.' **10** Basi sasa amka asubuhi na mapema na watumishi wa bwana wako waliokuja pamoja nawe; mara tu muamkapo asubuhi na mapema na kupata mwanga, ondokeni." **11** Hivyo Daudi aliamka mapema, yeye pamoja na watu wake, waondoke asubuhi, warudi kule katika nchi ya Wafilisti. Lakini Wafilisti walipanda kwenda Yezreeli.

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1 Samuel 29:1

chemchemi
Ni mkondo mdogo wa maji unaotoa maji toka ardhini.

wakapita na mamia kwa maelfu
"akaenda pamoja na kundi la mamia kwa kundi la maelfu"

mamia ... maelfu
100 ...1,000

Daudi na watu wake wakapita wakiwa wa mwisho pamoja na Akishi
Kundi la watu mamia na ma walipita kwanza kisha Akishi na wasaidizi wake na Daudi, watu wake na askari wengine wa Wafilisti waliokuwa wakimlinda Akishi.

1 Samuel 29:3

Hawa Waebrania wanafanya nini hapa?
Yaweza kuwa na maana ya 1) "hukupaswa kuwaruhusu Waebrania hawa, adui zetu kuwa hapa pamoja na sisi." au 2) "Tuambie Waebrania hawa ni akina nani."

Huyu si Daudi ... kwa miaka hii ... hadi leo
Hii ina maana ya "Unatakiwa kufahamu kuwa huyu ni Daudi ... miaka hii. Nimeona ... siku hii.."

nami nimeona hana kosa
"Sijui lolote baya alilolifanya" au "Nimependezwa naye sana"

1 Samuel 29:4

usimruhusu aende nasi vitani
"usirihusu jeshi lake liungane na jeshi letu dhidi ya adui zetu"

Kwa jinsi gani mtu huyu angeweza kufanya amani na bwana wake? Siyo kwa gharama ya vichwa vya watu wetu?
"Njia pekee ya Daudi kufanya amani na Bwana wake ni kwa kuua askari wetu!"

1 Samuel 29:5

Je, huyu siye Daudi ambaye walimuimba kwa kupokezana na kucheza, wakisema, 'Sauli ... makumi elfu'?
Hii yaweza kutafsiriwa kama "hupaswi kumuamini Daudi - yeye ndiye wanayemuimba kwa kupokezana na kucheza, wakisema 'Sauli ... makumi elfu'!

elfu ... makumi elfu
"1,000 ... 10,000"

1 Samuel 29:6

Kama Bwana aishivyo
"Hii ni kauli ya kweli"

generated on Tue Oct 24 10:45:40 2023

kutoka kwako na kuingia kwako pamoja nami katika jeshi ni kwema
"Nina furaha kwa sababu umetoka na kuingia pamoja nami na jeshi langu"

1 Samuel 29:8

bwana wangu mfalme
Daudi anazungumza na Akishi ili Akishi afikiri kuwa Daudi anamuheshimu. "wewe, bwana wangu na mfalme"

hata hivyo, wale wakuu
"hatahivyo, wakuu"

1 Samuel 29:10

bwana wako
Msomaji anatakiwa aelewe kuwa Akishi anamzungumzia Sauli.

kupata mwanga
"unaweza kuona kwa kutumia jua la asubuhi"

generated on Tue Oct 24 10:45:40 2023

Samweli 30

1 Ikawa, Daudi na watu wake walipokuwa wamefika Ziklagi siku ya tatu, Waamaleki walifanya
mashambulizi katika Negevu na Ziklagi. Waliupiga Ziklagi, wakauchoma moto mji, **2** na kuwachukua
mateka wanawake na kila mmoja aliyekuwa ndani yake, mkubwa kwa mdogo. Wao hawakuua hata mmoja,
lakini waliwachukua watu na kuondoka nao. **3** Daudi na watu wake walipofika kwenye mji, ulikuwa
umechomwa moto - na wake zao, watoto wao wakiume na wakike walichukuliwa mateka. **4** Ndipo Daudi
na watu aliokuwa nao wakapaza sauti zao na kulia hadi walipokuwa hawana nguvu zaidi za kulia. **5** Wake
wawili wa Daudi walichukuliwa mateka, yaani Ahinoamu Myezreeli, na Abigaili aliyekuwa mke wa Nabali
Mkarmeli. **6** Daudi aliguswa sana, maana watu walikuwa wanaongea kuhusu kumpiga mawe, kwa sababu
roho za watu wote walihuzunika, kila mtu kwa ajili ya mtoto wake wakiume na wakike, lakini Daudi
alijiimarisha katika BWANA, Mungu wake. **7** Daudi akamwambia Abiathari, kuhani, mwana wa Ahimeleki,
"Tafadhali, niletee hapa ile naivera."Abiathari akaileta hiyo naivera kwa Daudi. **8** Daudi akamwomba
BWANA kwa ajili ya mwongozo, akisema, "Je, kama nikiliandama jeshi hili, nitalipata?" BWANA akamjibu,
"Wafuate, maana kweli utawapata, na kwa hakika utarudisha kila kitu." **9** Kwa hiyo Daudi akaenda, yeye
na wale watu mia sita waliokuwa pamoja naye; nao wakafika katika kijito cha Bethori, mahali walipokaa
wale walioachwa nyuma. **10** Lakini Daudi aliendelea kuwafuata, yeye na watu mia nne; maana wale mia
mbili walibaki nyuma, wakiwa wamechoka kiasi cha kutoweza kuvuka kijito cha Besori. **11** Nao walimkuta
Mmisri shambani na wakamleta kwa Daudi; wakampatia mkate, na akala; wakampa maji ya kunywa; **12**
kisha walimpa kipande cha keki ya tini na vishada viwili vya zabibu. Alipomaliza kula, akapata nguvu
tena, kwa kuwa alikuwa hajala mkate wala kunywa maji, siku tatu mchana na usiku. **13** Ndipo Daudi
akamuuliza, "Wewe ni mtu wa nani? Je, unatoka wapi?" Naye akajibu, "Mimi ni kijana wa Misri, mtumishi
wa Mwamaleki mmoja; bwana wangu aliniacha, kwa sababu siku tatu zilizopita nilikuwa mgonjwa. **14**
Tulifanya mashambulizi dhidi ya Negevu ya Wakerethi, na iliyochini ya Yuda, na ile Negevu ya Kalebu, na
kuichoma moto Ziklagi." **15** Daudi akamwambia, "Je, utanipeleka hadi kwa jeshi lililofanya mashabulizi?"
Huyo Mmisri akasema, "Uniapie kwa Mungu kwamba hautaniua au kunisaliti na kuniweka katika mikono
ya bwana wangu, nami nitakupeleka liliko hilo jeshi." **16** Yule Mmisri alipompeleka huko Daudi, hao
wateka nyara walikuwa wametawanyika kila sehemu, wakila na kunywa, na wakicheza, kwa sababu ya
nyara zote walizokuwa wamezitwaa kutoka nchi ya Wafilisti na kutoka nchi ya Yuda. **17** Daudi
akawashambulia tangu jua lilipozama hadi jioni ya siku ya pili. Hakuna mtu aliyeponyoka isipokuwa vijana
mia nne, waliopanda ngamia na kukimbia. **18** Daudi akarudisha vyote ambavyo Waamaleki walikuwa
wamevichukua; na Daudi akawaokoa wake zake wawili. **19** Hakuna kilichopotea, si kidogo wala kikubwa,
si watoto wa kiume wala wa kike, si mali iliyotekwa, wala chochote ambacho wavamizi alikichukuwa kwa
ajili yao. Daudi akawa amerejesha kila kitu. **20** Akachukua makundi yote ya kondoo na ng'ombe, ambayo
watu waliyatanguliza mbele ya ng'ombe wengine. Wakisema, "Hizi ni nyara za Daudi." **21** Daudi akafika
kwa wale watu mia mbili waliokuwa wamechoka kufuatana naye, wale walioachwa wakae katika kijito cha
Besori. Watu hawa wakajitokeza kumlaki na watu waliokuwa naye. **22** Ndipo watu wote waovu na
wasiofaa miongoni mwa waliokwenda na Daudi wakasema, "Kwa sababu watu hawa hawakwenda nasi,
hatutawapa chochote kutoka katika nyara tulizorudisha. Isipokuwa kila mtu aweza kuchukuwa mke na
watoto wake, wawatoe na kwenda zao." **23** Ndipo Daudi akasema, "Ndugu zangu, msifanye hivyo, kwa vitu
ambavyo BWANA ametupatia. Ametuhifadhi na kuwaweka mkononi mwetu wavamizi waliotuinukia. **24** Ni
nani atawasikiliza kuhusu jambo hili? Kwa maana mgawo ni kwa yeyote aendae vitani, basi pia mgawo ni
kwa yeyote aliyelinda mizigo; Nao watapata tena kilicho sawa." **25** Ilikuwa hivyo tangu siku hiyo hadi leo,
maana Daudi aliamua iwe sheria na amri kwa Israeli. **26** Daudi alipofika Ziklagi, alituma sehemu ya nyara
kwa wazee wa Yuda, kwa rafiki zake, akisema, "Tazama, hii ni zawadi yenu kutokana na nyara za adui wa
BWANA." **27** Zawadi zilienda kwa wazee waliokuwa Bethueli, na kwa hao waliokuwa Ramothi iliyoko
kusini, na kwa hao waliokuwa Yatiri, **28** na kwa hao waliokuwa Aroeri, na kwa hao waliokuwa Sifmothi, na
kwa hao waliokuwa Eshtemoa **29** Pia kwa wazee waliokuwa Rakali, na kwa hao waliokuwa katika miji ya
Wayerameeli, na kwa hao waliokuwa katika miji ya Wakeni, **30** na kwa hao waliokuwa Horma, na kwa hao
waliokuwa Borashani, na kwa hao waliokuwa Athaki, **31** na kwa hao waliokuwa Hebroni, na kwa sehemu
zote ambazo Daudi mwenyewe na watu wake walizoea kwenda.

generated on Tue Oct 24 10:45:40 2023

1 Samuel 30:1

Ziklagi
Huu ni mji uliopo kusini mwa Yuda. Huku ndiko ambapo Daudi na watu wake waliziweka familia zao.

Wao
Waamaleki

Mkubwa na mdogo
Yaweza kuwa na maana ya 1) "watu wasio na umuhimu na wenye umuhimu" au 2) "watu wakubwa na wadogo"

1 Samuel 30:3

wake zao ... watoto wa kiume ... na watoto wa kike
Waliokuwa wanamuhusu Daudi na watu wake

umechomwa moto, na wake zao... binti zao walichukuliwa mateka
"waliwaona watu wakichoma moto na kuchukua wake zao ... mateka"

watu aliokuwa nao
Hawa walikuwa watu wa jeshi lake.

1 Samuel 30:5

Taarifa ya jumla:
Daudi anapata nguvu kwa Bwana baada ya uvamizi.

Ahinoamu Myezreeli
"Ahinoamu toka Yezreeli"

Nabali Mkarmeli
"Nabali toka Karmeli"

Ahinoamu ... Abigaili
Haya ni majina ya wanawake

dhiki
Mateso

roho za watu wote zilihuzunika
"watu wote walikuwa tayari kuasi dhidi ya Daudi" au "watu wote hawakuwa na furaha"

Daudi alijiimarisha katika BWANA, Mungu wake
Yaweza kuwa na maana ya 1) "Daudi alijiimarisha kwa sababu alijua kuwa Bwana Mungu wake atamsaidia" au 2) "Bwana Mungu wake alimpa nguvu Daudi"

1 Samuel 30:7

Taarifa ya jumla:
Daudi anaomba maelikezo toka kwa Bwana juu ya wavamizi wa watu wake.

Daudi akamwomba BWANA kwa ajili ya mwongozo
"Daudi alimuomba Bwana ili amwambie ni nini anapaswa kufanya"

nikiliandama
"kufukuza" au "kufuata"

1 Samuel 30:9

watu mia sita
"600"

kijito
mto mdogo

kuandama
"kufukuza" au "kufuata"

watu mia nne
"watu 400"

mia mbili
"watu 200"

waliokuwa wamechoka
Hawakuwa na nguvu tena ya kuendelea.

1 Samuel 30:11

Mmisri shambani
Aliachwa hapo ili afe na kundi la Waamaleki wavamizi.

vishada vya zabibu
"vishada vya zabibu zilizokauka"

1 Samuel 30:13

Daudi akamuuliza
Daudi akamuuliza swali mtumwa wa Misri.

siku tatu zilizopita
"siku tatu kabla"

mashambulizi
uvamizi katika mji na kuchukua mali.

1 Samuel 30:15

jeshi lililofanya mashabulizi
ni kundi la mashujaa wenye silaha wanaovamia watu au mahali ghafla.

hautaniua ... kunisaliti na kuniweka katika mikono ya bwana wangu
"hautaniua ... kuvunja uaminifu nilionao kwako kwa kumruhusu bwana wangu anitawale tena.

1 Samuel 30:16

nyara
mali zilizoibiwa katika uvamizi

generated on Tue Oct 24 10:45:40 2023

jua lilipozama
muda baada ya jua kuzama mpaka anga linapokuwa na giza.

mia nne
"400"

1 Samuel 30:18

akawaokoa
"aliwaokoa" au "kuwa huru"

Hakuna kilichopotea
"hakuna kilichopotea kati ya vilivyochukuliwa na Waamaleki"

si kidogo wala kikubwa
Yaweza kuwa na maana ya 1) "watu wasio na umuhimu na wenye umuhimu" au 2) "watu wakubwa na wadogo"

nyara
mali zilizoibiwa na Waamaleki.

1 Samuel 30:21

mia mbili
"200"

kijito
mto mdogo

Besori
Hili ni jina la mto mdogo.

kumlaki
"kumkaribisha"

nyara
mali zilizochukuliwa toka kwa adui katika vita.

kurudisha
"kupata tena"

1 Samuel 30:23

Ni nani atawasikiliza kuhusu jambo hili?
"Hakuna atakayewasikiliza katika jambo hili"

Kwa maana mgawo ni kwa yeyote aendae
"kwa maana ni kwa ajili ya kila mtu aendaye"

yeyote aendae vitani
mashujaa waliopigana katika vita

watapata tena kilicho sawa
"atahakikisha kuwa kila mtu anapokea kiasi sawa"

yeyote aliyelinda mizigo
watu waliowasaidia mashujaa kutunza na kilinda vitu vyao

mzigo
vitu ambavyo mashujaa waliviacha nyuma walipokwenda vitani

1 Samuel 30:26

Taarifa ya jumla:
Mwandishi anaandika miji ambayo wazee wake walipokea zawadi toka kwa Daudi.

Ziklagi ... Bethueli ... Yatiri ... Aroeri ... Sifmothi ... Eshtemoa
Haya ni majina ya miji.

nyara
vitu ambavyo Daudi alivichukua toka kwa Waamaleki baada ya vita.

zawadi
hedaya

1 Samuel 30:29

Taarifa ya jumla:
Mwandishi anamalizia majina ya miji ambayo wazee wake walipewa zawadi na Daudi.

Rakali ... Horma ... Borashani ... Athaki
Haya ni majina ya miji.

Wayerameeli ... Wakeni
Haya ni majina ya makundi ya watu.

generated on Tue Oct 24 10:45:40 2023

Samweli 31

1 Basi Wafilisti wakapigana dhidi ya Waisraeli. Waisraeli wakakimbia mbele ya Wafilisti na wakaanguka chini wakafa katika mlima wa Gilboa. **2** Wafilisti wakamwandama Sauli na wanawe kwa karibu. Wakawaua wanawe Yonathani, Abinadabu, and Malkishua. **3** Vita vikamwelemea Sauli, na wapiga upinde wakampata. Akapata maumivu makali kwa sababu yao. **4** Kisha Sauli akamwambia mbeba silaha wake, "Chomoa upanga wako unichome nao. Vinginevyo, hawa wasiotahiriwa watakuja na kuninyanyasa." Lakini mbeba silaha wake hakukubali, kwa kuwa aliogopa sana. Hivyo Sauli alichukua upanga wake mwenyewe na kuuangukia. **5** Yule mbeba silaha akaona kwamba Sauli amekufa, yeye naye vivyo hivyo akauangukia upanga wake akafa pamoja naye. **6** Kwa hiyo Sauli alikufa, wanawe watatu, na mbeba silaha wake - watu hawa wote walikufa pamoja siku iyo hiyo. **7** Watu wa Israeli waliokuwa upande mwingine wa bonde, na hao waliokuwa ng'ambo ya Yordani, walipoona kwamba Waisraeli wamekimbia, na kwamba Sauli na wanawe wamekufa, waliiacha miji yao na kukimbia, nao Wafilisti wakaja na kukaa humo. **8** IKawa katika siku iliyofuata, Wafilisti wakafika kuchukua nyara za waliokufa, ndipo wakamuona Sauli na wanawe watatu wameanguka juu ya mlima wa Gilboa. **9** Nao wakakata kichwa chake na kuondoa silaha zake, na wakawatuma wajumbe kwenda pande zote katika nchi ya Wafilisti kutangaza habari hizo katika mahekalu yao ya sanamu na kwa watu. **10** Wakaziweka silaha zake katika hekalu la Ashtorethi, nao wakakitundika kiwiliwili chake kwenye ukuta wa mji wa Bethi Shani. **11** Na wenyeji wa Yabeshi Gileadi waliposikia kile Wafilisti walichomfanyia Sauli, **12** wapiganaji wote wakainuka na kwenda usiku wote na wakauondoa mwili wa Sauli na miili ya wanawe kutoka ukuta wa Bethi Shani. Nao wakaenda Yabeshi na wakaichoma moto hiyo miili huko. **13** Kisha wakachukua mifupa yao na kuizika chini ya mti wa mkwaju huko Yabeshi, na wakafunga siku saba.

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1 Samuel 31:1

Basi Wafilisti wakapigana dhidi ya Waisraeli.
Vita hivi ni matokeo ya ugonvi kati ya Daudi na wafilisti katika sura ya 29:10.

Wafilisti wakapigana dhidi ya Waisraeli
"Wafilisti wakapigana dhidi ya watu wa Israeli"

mlima wa Gilboa
Hili ni jina la mlima.

wakamwandama Sauli na wanawe kwa karibu
"walimfukuza Sauli na watoto wake watatu"

Abinadabu, and Malkishua
Haya ni majina ya wanaume.

Vita vikamwelemea Sauli
"jeshi la Sauli likaanza kushindwa katika vita"

1 Samuel 31:4

mbeba silaha
Mbeba silaha alibeba ngao kubwa ya jemadari wake na silaha zingine.

hawa wasiotahiriwa
"watu hawa ambao hawajatahiriwa" au "watu ambao sio Waisraeli"

hakukubali
"hakukubali kufanya kile ambacho Sauli alimwambia afanye"

alichukua upanga wake mwenyewe na kuuangukia
"akajiua mwenyewe kwa upanga wake"

siku iyo hiyo
"siku hiyo moja"

1 Samuel 31:7

kukaa humo
kushi kwenye miji ambayo watu wa Israeli waliondoka

nyara za waliokufa
kuchukua silaha katika miili ya Waisraeli waliokufa.

Mlima Gilboa
Mlima unaoelekea bonde la Yezreeli kaskazini mwa Israeli toka Nazareti.

1 Samuel 31:9

pande zote katika nchi ya Wafilisti
"maeneo yote katika nchi ya Wafilisti"

kutangaza habari
"kuwaambia watu"

mahekalu yao ya sanamu
majengo ambayo waliabudu sanamu zao

Ashtorethi
huyu ni mungu wa uongo na sanamu

generated on Tue Oct 24 10:45:40 2023

kutundika
"kubandika" (yaweza kuwa kwa kutumia msumari)

Bethi Shani
Hili ni jina la mji.

1 Samuel 31:11

Yabeshi
Hili ni jina la mji.

kile ambacho Wafilisti walimfanyia Sauli
"namna ambavyo Wafilisti walimdharau Sauli"

usiku wote
"usiku kucha"

Mkwaju
Huu ni aina ya mti, "mti mkubwa wenye kivuli"

generated on Tue Oct 24 10:45:40 2023

Book: 2 Samuel

2 Samuel

Chapter 1

1 Baada ya kifo cha Sauli, Daud alirudi kutoka kuwashambulia Waamaleki na akakaa Siklagi kwa siku mbili. **2** Siku ya tatu, mtu mmoja alikuja kutoka kambi ya Sauli nguo zake zikiwa zimeraruliwa na akiwa na vumbi juu ya kichwa chake. Alipofika kwa Daudi alinamisha uso wake chini akajifanya yeye mwenyewe kuwa si kitu. **3** Daudi akamuliza, "Unatoka wapi?" Yeye akajibu, "Nimeponyoka kutoka kambi ya Israeli." **4** Daudi akamwambia, "Tafadhari nieleze jinsi mambo yalivyokuwa." Akajibu, "Watu walikimbia kutoka vitani. Wengi wameanguka, na wengi wao wameuawa. Sauli na Yonathani mwanawe pia wameuawa." **5** Daudi akamwuliza kijana, "unajuaje kuwa Sauli na Yonathani mwanawe wameuawa?" **6** Yule kijana akajibu, "Kwa bahati nilikuwa juu ya Mlima Gilboa, na pale alikuwepo Sauli ameegemea mkuki wake, na magari ya farasi na waongozaji walikuwa karibu kumkamata. **7** Sauli alipogeuka aliniona na akaniita. Nikajibu, 'Mimi hapa.' **8** Akaniuliza, 'Wewe ni nani?' Nikamjibu, 'Mimi ni Mwamaleki,' **9** Akaniambia, Tafadhari simama juu yangu uniuwe, kwa kuwa shida kubwa imenipata, lakini uhai ungalimo ndani yangu.' **10** Hivyo nilisimama juu yake nikamuuwa, kwa maana nilijua kwamba asingeweza kuishi baada ya kuwa ameanguka. Ndipo nikachukuwa taji iliyokuwa juu ya kichwa chake na kikuku kilichokuwa mkononi mwake, na nimevileta hapa kwako, bwana wangu." **11** Kisha Daudi akararua mavazi yake, na watu wote waliokuwa pamoja naye wakafanya vilevile. **12** Walilia, wakaomboleza na kufunga mpaka jioni kwa ajili ya Sauli, Yonathani mwanawe, watu wa Yahwe, na kwa ajili ya nyumba ya Israeli kwa maana wameanguka kwa upanga. **13** Daudi akamwambia yule kijana, "Unatokea wapi?" Akajibu, mimi ni kijana wa mgeni Mwamaleki." **14** Daudi akamwambia, "Kwa nini haukuogopa kumwua mfalme, mtiwa mafuta wa Yahwe kwa mkono wako?" **15** Daudi akamwita mmojawapo wa vijana na akamwambia, "Nenda ukamuue." Hivyo kijana huyo akaenda na kumpiga hata ata chini, Mwamaleki akafa. **16** Ndipo Daudi akamwambia Mwamaleke aliyekufa, "Damu yako iwe juu ya kichwa chako kwa kuwa kinywa chako kimeshuhudia dhidi yako kusema, Nimemuua mfalme mtiwa mafuta wa Yahwe. **17** Ndipo Daudi akaimba wimbo wa maombolezo juu ya Sauli na Yonathani mwanawe. **18** Akawaamuru watu kuufundisha wimbo wa Bow kwa wana wa Yuda, ambao umeandikwa katika Kitabu cha Yashari. **19** "Utukufu wako, Israel, umeondolewa, umeondolewa juu ya mahali pako pa juu! Jinsi mwenye nguvu alivyoanguka! **20** Msiiseme katika Gathi, msiitangaze katika mitaa ya Ashikeloni, ili binti za wafilisti wasifurahi, ili binti za wasiotailiwa wasisherehekee. **21** Milima ya Gilboa, kusiwe na umande au mvua juu yenu. wala mashamba yasitoe nafaka kwa ajili ya sadaka, kwa maana hapo ngao ya mwenye nguvu imeharibiwa. Ngao ya Sauli haiwezi tena kutiwa mafuta. **22** Kutoka katika damu ya waliouawa, kutoka katika miili ya wenye nguvu, upinde wa Yonathani haukurudi nyuma, na upanga wa Sauli haukurudi patupu. **23** Sauli na Yonathani walikuwa wakipendwa na walikuwa wenye neema maishani, hata wakati wa mauti yao walikuwa pamoja. Walikuwa na kasi kuliko tai, walikuwa na nguvu kuliko simba. **24** Enyi binti wa Israeli lieni juu ya Sauli, aliyewavika mavazi ya thamani pamoja na vito vya thamani, na aliyetia mapambo ya dhahabu katika mavazi yenu. **25** Jinsi wenye nguvu walivyoanguka vitani! Yonathani ameuawa juu ya mahali pako pa juu. **26** Nimesikitishwa sana kwa ajili yako, Yonathani ndugu yangu. Ulikuwa mpendwa wangu sana. Upendo wako kwangu ulikuwa wa ajabu, ukipita upendo wa wanawake. **27** Jinsi wenye nguvu walivyoanguka na silaha za vita zimeteketea!"

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2 Samuel 1:1

Siku ya tatu
"Baada ya siku tatu"

Nguo zake zikiwazimeraruliwa na akiwa na vumbi juu ya kichwa chake
Katika utamaduni huu, mtu kurarua mavazi yake na kuweka vumbi kichwani pa mtu lilikuwa tendo la kuombolezo.

generated on Tue Oct 24 10:45:40 2023

Aliinamisha uso wake chini na kujifanya yeye mwenyewe kuwa si kitu
Hili lilikuwa ni tendo la kuonesha utii kwa Daudi, ambaye kwa wakati huo alikuwa mfalme wa Israeli.

2 Samuel 1:3

Wengi wameanguka na wengi wameuawa
Maana yake yaweza kuwa 1) "Wengi walikuwa wamejeruhiwa na wengine walikuwa wameuawa" au 2) "Wengi walikuwa wamejeruhiwa na kuuawa."

2 Samuel 1:6

Kwa bahati nilikuwa
Taarifa hii inasisitiza kwamba mtu yule hakuwa amepanga kukutana na Sauli

Sauli alikuwa ameegemea mkuki wake
Maana yake yaweza kuwa 1) Sauli alikuwa amedhoofika na alitumia mkuki kumsaidia au 2) Sauli alikuwa akijaribu kujiuwa kwa kuuangukia mkuki wake.

2 Samuel 1:8

Akaniuliza, 'Wewe ni nani?' Nikamjibu, 'Mimi ni Mwamaleki.'
Nukuu hii ingeweza kutaarifiwa kama kauli tendwa. Mfano "Aliniuliza mimi nilikuwa nani, nami nikamwambia kuwa nilikuwa Mwamaleki"

Mimi ni Mwamaleki
Hawa ni watu walewale Daudi aliokuwa ametoka kuwashambulia katika 1:1.

shida kubwa imenipata
Shida ya Sauli inasemwa kama kitu cha kutisha ambachokimemshikilia. Maana nyingine yaweza kuwa "nimeteswa vibaya sana"

uhai ungalimo ndani yangu
Nahau hii inamaanisha kwamba yu ngali hai au "ningali hai"

asingeweza kuishi baada ya kuwa ameanguka
"Hata hivyo angekufa tu"

2 Samuel 1:11

Daudi akararua mavazi yake... watu waliokuwa pamoja naye wakafanya vilevile
Daudi na watu wake walirarua mavazi yao kama ishara ya kuomboleza kwa ajili ya Mfalme Sauli.

alikuwa ameanguka
Hii inamaanisha "alikuwa ameuawa."

Kwa upanga
Hapa upanga unahusianishwa na vita, yaweza kumaanisha "katika magwanda ya kijeshi"

Unatoka wapi?
Yule mtu alikuwa amekwisha eleza kuwa yeye ni Mwamaleki katika 1:8. Bila shaka Daudi anamwuliza yule mtu kuthibitisha kwa sababu ya hukumu kali aliyokuwa anaelekea kuitamka juu ya mtu yule.

2 Samuel 1:14

Kwa nini hakuogopa kumwua mtiwa mafuta wa Yahwe... mkono?
Mbalaga ni swali linalotumika kumkemea mtu. inaweza kutafsiriwa kama taarifa. Ulipaswa kumwogopa Yahwe na usingemwua mtiwa mafuta wake... mkono!"

Mfalme aliyetiwa mafuta na Yahwe
Usemi huu unasimama badala ya Sauli, ambaye alikuwa amechaguliwa na Mungu.

mkono wako
Kirai hiki kinaonesha kufanya jambo fulani wewe mwenyewe, wewe "mwenyewe" au "binafsi"

Mpige chini
Nahau hii inamaanisha "alimwua."

Damu yako i juu ya kichwa chako
Hapa "damu" inaonesha "kumwaga damu" na inahusishwa na kifo. Hapa "kichwa chako" inamwonesha yule mtu na inamaanisha kwamba anawajibika. Yaani "unahusika kwa kifo chako mwenyewe" au "Umesababisha kifo chako mwenyewe"

kinywa chako kimeshuhudia dhidi yako
Hapa "kinywa chako mwenyewe" inamwone yule mtu mwenyewe. "Umejishuhudia mwenyewe"

2 Samuel 1:17

Maelezo kwa Ujumla
Daudi anaimba wimbo wa maombolezo kwa Sauli na Yonathani

Wimbo wa Upinde
Hili lilikuwa jina la wimbo

Kitabu cha Yashari
Neno "Yashari" humaanisha "Unyofu."

iliyoandikwa katika Kitabu cha Yashari
Hii ni taarifa ya mwanzo iliyoongezwa kumweleza msomaji yaliyotendeka katika wimbo

Utukufu wako, Israeli, umekufa
"Utukufu wako" inamwonesha Sauli.

Wenye uwezo
Kifungu "wenye uwezo" inamhusu Sauli na Yonathani. Kisifa nomino hiki kipo katika wingi, na kinaweza kutaarifiwa kama "wenye uwezo"

generated on Tue Oct 24 10:45:40 2023

wameanguka
Neno "wameanguka" linamaanisha "kufa"

Msisema katika Gathi...msiitangaze katika mitaa ya Ashkeloni
Vifungu hivi viwili vinamaanisha jambo moja na vimerudiwa kama sehemu ya ushairi wa wimbo

Gath...Ashkeloni
Gathi na Ashkeloni ni miwili kati ya miji mikubwa ya Wafilisiti. Wafilisiti walimwua Sauli na Yonathani

ili binti za Wafilisiti wasifurahi...ili binti za wasiotahiriwa wasisherehekehee.
Vifungu hivi viwili vinamaanisha jambo moja na vimerudiwa kama sehemu ya ushairi wa wimbo.

binti za wasiotahiriwa
kifungu hiki kinawahusu watu wasiomfuata Yahwe, kama vile Wafilisiti.

2 Samuel 1:21

Milima ya Gilboa
Daudi anaongea moja kwa moja kwa "Milima ya Gilboa" kama kwamba ilikuwa ikisikiliza wimbo wake

Haya na kusiwe na umande juu yenu
Daudi analaani ardhi alipofia Mfalme Sauli vitani. Hii ilikuwa siyo heshima kwa Sauli, aliyekuwa mfalme mtiwa mafuta wa Mungu.

ngao ya mwenye uwezo imechafuliwa
"Mwenye uwezo" hapa inaonesha kwa Sauli. Ngao ilichafuliwa kwa sababu ilianguka juu ya ardhi, na kwa sababu damu ya mfalme ilimwagwa juu yake.

Ngao ya Sauli haijatiwa mafuta tena
Ngao ya Sauli ilikuwa imetengenezwa kwa ngozi. Ili kuitunza, ilipakwa mafuta. Inaweza pia kutafsiriwa kuwa "hakuna mtu atayeijali ngao ya Sauli tena"

Kutoka katika damu yao waliouawa, kutoka miili ya wenye nguvu, upinde wa Yonathani haukurudi nyuma, na upanga wa Sauli haukurudi patupu
Sauli na Yonathani wanaoneshwa hapa kuwa wapiganaji hatari na mashujaa.

upanga wa Sauli haukurudi patupu
Upanga wa Sauli unazungumziwa kama kitu hai kwamba ungeweza kurudi wenyewe. Badala ya kurudi patupu, ulikuwa ukiwa na damu ya adui wa Sauli uliowauwa.

2 Samuel 1:23

hawakutenganishwa wakati wa kufa kwao
Kirai "hawakutenganishwa"kinasisitiza kuwa walikuwa pamoja wakati wote. Inaweza pia kuwa kwamba "hata wakati wa kufa kwao walikuwa pamoja"

Walikuwa wepesi kuliko tai, walikuwa na nguvu kuliko simba.
Sauli na Yonathani wanaongelewa kana kwamba walikuwa na kasi kuliko tai na nguvu kuliko simba.

aliyewavika mavazi ya thamani pamoja na vito vya thamani, na aliyetia mapambo ya dhahabu katika mavazi yenu.
"Aliyewapa mavazi mazuri na mapambo." Virai viwili hivi vinamaana moja inayolenga juu kuwaandalia wanawake mavazi ya thamani na ya kuvutia.

2 Samuel 1:25

Jinsi wenye uwezo walivyoanguka
Kifungu hiki kinajirudia katika mstari wa 25 na 27 kusistiza kwamba mashujaa hodari wa Israeli wamekufa. Inaweza pia kuwa "Watu wenye uwezo wamekufa vitani.

wenye nguvu
"nguvu" hapa ina wingi na inaweza kumhusu Sauli na Yonathani pekee, au askari wote wa Israeli. Inaweza pia kuwa mashujaa wenye nguvu.

wameanguka
hii ni njia laini ya kusema "wamekufa vitani."

Yonathani amekufa
Hii inaweza kutaarifiwa katika kauli tendaji. Yaani "Yonathani amekufa vitani" au adui amemwua Yonathani"

Juu ya mahali pako pa juu
Daudi anaendelea kuielekeza sehemu hii ya wimbo katika milima ya Gilboa kama alivyoanza katika 1:21.

Yonathani ndugu yangu
"ndugu" hapa imetumika katika hali ya urafiki wa karibu sana.

Upendo wako kwangu ulikuwa wa ajabu, kupita upendo wa wanawake.
Hapa "upendo" umetumika katika hali ya urafiki na uaminifu. Uaminifu wa Yonathani kwa Daudi ulikuwa mkuu kuliko uaminifu alionao mwanamke kwa mmewew na watoto.

silaha za vita zimeangamizwa
"silaha zao zimeharibiwa"

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Chapter 2

1 Ikawa baada ya haya Daudi akamuuliza Yahwe, "Je naweza kuupandia mmojawapo wa miji ya Yuda?" Yahweh akamjibu, "Panda." Daudi akauliza, "Niuendee mji upi? Yahwe akajibu, "Hebroni" **2** Hivyo Daudi akakwea pamoja na wake zake wawili, Ahinoamu wa Yezreeli, na Abigaili wa Karmeli, mjane wa Nabali. **3** Daudi akawaleta watu waliokuwa pamoja naye, na kila mmoja akaleta familia yake katika mji wa Hebroni walipoanza kuishi. **4** Kisha watu wa Yuda wakaja na kumtia Daudi mafuta kuwa mfalme juu ya nyumba ya Yuda. Wakamwambia Daudi, "Watu wa Yabeshi Gileadi wamemzika Sauli." **5** Hivyo Daudi akatuma wajumbe kwa watu wa Yabeshi Gileadi akawambia, "Mbarikiwe na Yahwe, kwa kuwa mmeonesha utiifu huu kwa bwana wenu Sauli mliyemzika. **6** Sasa Yahwe awadhihirishie utiifu na uaminifu wa kiagano. Nami pia nitawaonesha wema kwa sababu ya yale mliyoyafanya. **7** Sasa basi, mikono yenu itiwe nguvu; mwe jasiri kwa maana Sauli bwana wenu amekufa, na nyumba yote ya Yuda imenitia mafuta niwe mfalime wao. **8** Lakini Abneri mwana wa Neri, mkuu wa jeshi la Sauli, akamchukuwa Ishboshethi mwana wa Sauli akamleta Mahanaimu. **9** Akamfanya Ishboshethi mfalme juu ya Gileadi, Asheri, Yezreeli, Efraimu, Benjamini na juu ya Israeli yote. **10** Ishiboshethi mwana wa Sauli alikuwa na umri wa miaka arobaini alipoanza kutawala juu ya Israeli, akatawala miaka miwili. Lakini nyumba ya Yuda ikaambatana na Daudi. **11** Muda ambao Daudi alikuwa mfalme juu ya nyumba ya Yuda huko Hebroni ni miaka saba na miezi sita. **12** Abneri mwana wa Neri na watumishi wa Ishboshethi mwana wa Sauli walitoka Mahanaimu kwenda Gibeoni. **13** Yoabu mwana wa Seruya na watumishi wa Daudi wakatoka na kukutana nao katika bwawa la Gibeoni. Wakakaa pale, kundi moja upande huu wa bwawa na kundi lingine upande wa pili. **14** Abneri akamwambia Yoabu, "haya, vijana na wainuke na kushindana mbele yetu." Yoabu akajibu, "haya na wainuke." **15** Ndipo vijana walipoinuka na kukutana, kumi na wawili kwa ajili ya Banjamini na Ishboshethi mwana wa Sauli, na kumi na wawili kutoka kwa watumishi wa Daudi. **16** Kila mtu akakamata kichwa cha adui yake na kupiga upanga wake katika ubavu wa adui yake, wakaanguka chini pamoja. Kwa hiyo mahali pale pakaitwa kwa Kiebrania, "Helkath Hazzurim," yaani "konde la upanga," lililopo Gibeoni. **17** Vita ikawa kali sana siku ile na Abneri na watu wa Israeli wakashindwa na watumishi wa Daudi. **18** Wana watatu wa Seruya walikuwepo pale: Yoabu, Abishai na Asaheli. **19** Asaheli alikuwa mwepesi miguuni kama paa. Akamfuatilia Abneri kwa karibu bila kugeuka upande wowote. **20** Abneri akaangalia nyuma yake na kusema, "Ni wewe Asaheli?" Akajibu, "ni mimi." **21** Abneri akamwambia, "Geuka upande wako wa kuria au kushoto umshike mmojawapo wa vijana na kuchukua silaha yake." Lakini Asaheli hakugeuka. **22** Ndipo Abneri alipomwambia tena Asaheli, "Simama usinifuate. Kwa nini nikupige hata chini? Nitautazamaje uso wa Yoabu ndugu yako?" **23** Lakini Asaheli hakukubari kugeuka. na hivyo Abneri akamchoma kwa nchi ya mkuki wake, hata ukatokea upande wa pili. Asaheli akaanguka chini akafa. Hata ikawa kila mmoja aliyefika mahali pale Asaheli alipoanguka na kufa, alisimama hapo hapo. **24** Lakini Yoabu na Abishai wakamfuatilia Abneri. Wakati jua linazama walikuwa wamefika mlima wa Amma, uliopo karibu na Gia katika njia ielekeayo nyika ya Gibeoni. **25** Wabenjamini wakajikusanya nyuma ya Abneri na kusimama juu ya kilima. **26** Kisha Abneri akamwita Yoabu na kusema, "Je ni lazima upanga uendelee kurarua daima? Je haujui kwamba mwisho wake utakuwa mchungu? Hata line ndipo uwaambie watu wako waache kuwafuatia ndugu zao?" **27** Yoabu akajibu, "Kama Mungu aishivyo, usingesema hivyo, askari wangu wangewafuatia ndugu zao hata asubuhi!" **28** Ndipo Yoabu akapiga tarumbeta, na watu wake wote wakasimama na hawakuendelea kuwafuata Israeli tena wala hawakupigana tena. **29** Abneri na watu wake wakasafiri usiku wote kupitia Araba. Wakavuka Yordani, wakatembea asubuhi yote iliyofuata, na hata wakafika Mahanaimu. **30** Yoabu akarudi kutoka katika kumfuatia Abneri. Akawakusanya watu wake wote, ambopo Asahali na askari wengine kumi na tisa wa Daudi walipungua. **31** Lakini watu wa Daudi walikuwa wameua watu 360 wa Benjamini na Abneri. **32** Kisha wakamchukua Asahali na kumzika katika kaburi la baba yake, lililokuwapo Bethlehemu. Yoabu na watu wake wakasafiri usiku wote, kukacha wakati wanafika Hebroni.

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2 Samuel 2:1

baada ya haya
Baada ya Daudi kuomboleza kifo vya Sauli na Yonathani vitani.

panda katika mojawapo ya miji ya Yuda
Siklagi ulikuwa chini katika mwinuko kuliko Yuda. Inaweza pia kuwa "uendee mmojawapo ya miji ya Yuda"

generated on Tue Oct 24 10:45:40 2023

Daudi akaenda pamoja na wakezi wawili.
Siklagi ulikuwa chini kuliko Hebroni. Inaweza kuwa pia kwamba "Daudi alisafiri kwenda Hebrani pamoja na wake wake wawili"

2 Samuel 2:4

Daudi alitiwa mafuta kuwa mfalme
Katika tendo hili la fumbo, walitia mafuta juu ya kichwa cha Daudi kuonesha kwamba amechaguliwa kuwa mfalme.

nyumba ya Yuda
Hapa "nyumba" imetumika kuonesha kabila. Yaani kabila la Yuda.

Yabeshi Gileadi
Hili ni jina la mji katika eneo la Gibea.

2 Samuel 2:6

Maelezo kwa Jumla
Daudi anaongea na watu wa Yabeshi Gileadi

Jambo hili
Walimzika Sauli

mikono yenu itiwe nguvu
Hapa "mikono" inawaonesha watu wa Yabeshi Gileadi. Yaani "mwe imara"

wamenitia mafuta kuwa mfalme
Katika tendo hili, walimimina mafuta juu ya kichwa cha Daudi kuonesha kwamba alikuwa amechaguliwa kuwa mfalme.

2 Samuel 2:8

Ner...Ishboshethi
Haya ni majina ya wanaume

Mahanaim...Gileadi...Yezreeli
Haya ni majini ya sehemu

2 Samuel 2:10

nyumba ya Yuda
Hapa ''nyumba" imetumika kumaanisha "kabila"

nyumba ya Yuda ilimfuata Daudi
Kutii utawala wa Daudi kunaoneshwa kama kumfuata. Yaani "kabila la Yuda walimtii Daudi kama mfalme wao"

2 Samuel 2:12

Abneri...Neri...Ishboshethi...Sauli...Seruya
Haya ni majina ya wanaume

2 Samuel 2:14

Abneri
Abneri alikuwa ni binamu wa Mfalme Sauli katika Agano la Kale

- Abneri alikuwa Jemedari mkuu wa jeshi la Sauli, na alimtambulisha kijana Daudi kwa Sauli baada ya Daudi kumwua Goliathi

-inuka,inuka,inuka,inuka, inuka
-inuka, inuka juu - kwa ujumla, neno "inuka" linamaanisha"inuka juu" au "weka juu."

Benjamini
Alikuwa mtoto mdogo kuliko wote aliyezaliwa kwa Yakobo na mke wake Raheli. Jina linamaanisha, "mwana wa mkono wangu wa kuume"

2 Samuel 2:16

walianguka chini pamoja
Hii ni njia nyepesi ya kusema walikufa. Yaani "walikufa wote wawili"

Helkathi Hazzurimu
Hili ni jina lilitotolewa kuwakumbusha watu kilichotokea pale.

Vita ilikuwa kali sana siku ile
Inaweza kusaidia kueleza kwa ufupi kwamba hii ilikuwa vita kubwa iliyotokea baada ya mashindano ya vijana. Yaani "Wengine pia walianza kupigana pia. Ilikuwa vita kali sana siku hiyo"

2 Samuel 2:18

Seruya...Yoabu...Abishai...Asaheli...Abneri
Haya ni majina ya wanaume

Asaheli alikuwa mwepesi miguuni kama swala.
Hapa Asaheli analinganishwa na swala, mnyama akimbiaye kwa kasi sana.

swala pori
Mnyama huyu mdogo mwenye miguu minne, na pembe mbili ndefu kichwani, hukimbia haraka sana.

Akimfuatia bila kugeuka upande mwingine
Hapa "bila kugeuka" imeelezwa kwa muundo hasi kusistiza ukaribu alioifuata njia ya Abneri.

2 Samuel 2:20

Asaheli
Hili ni jina la mwanaume

Kugeuka...geuka upande
"usinifuate...acha kumfuata Abneri"

generated on Tue Oct 24 10:45:40 2023

kamata mmojawapo ya vijana na uchukue silaha yake
Abneri alikuwa akimwambia Asaheli kuua na kumteka askari kijana ambaye siyo hatari kama Abneri. Hakutaka kumwua Asaheli.

2 Samuel 2:22

Kwa nini nikupige hata chini
Swali hili lisiloitaji jibu linatumika kumwonya Asaheli hatari iliyomkabili. "Kupiga hadi chini" ni njia laini ya kusema "kuuwa." Yaani "sitamani kukuuwa."

Jinsi gani basi ningeweza kumtazama usoni Yoabu, nduguyo?
Swali hili lisilohitaji jibu linasisitiza kwamba Abneri hapendi kupigana na kumwua Asaheli kwa sababu ingeharibu uhusiano wake na Yoabu. Hapa "kuinua uso wangu kwa Yoabu" inamaanisha angekuwa na aibu sana kumtazama Yoabu.

geuka upande
Hii inamaanisha "kuacha kumfuatia"

sehemu ya mwisho ya mkiki wake
Hii inaonesha mpini, ambayo siyo kali au kuweza kuchoma kitu. Inaweza kuwa kwamba Abneri alikuwa akijaribu kumzuia Asaheli asimfuatie, na hakukusudia kumwua.

2 Samuel 2:24

Abishai
Hili ni jina la mwanamme

kilima cha Ama...Gia
Haya ni majina ya sehemu

2 Samuel 2:26

Kuita
"piga kelele"

Ni lazima upanga urarue daima?
Swali hili linasisitiza kwamba vita ilikuwa imeendelea muda mrefu. Hapa "upanga" inaonesha mapigano. Mauaji katika vita yanaoneshwa kama mnyama wa mwituni anakula askari. Inamaanisha pia "Hatuitaji kutumia kupigana na kuuana."

Je haujui kwamba itakuwa uchungu mwishowe?
Swali linatumika kumlazimisha Yoabu kukubari kwamba kuendelea kupigana kungeishia maafa makubwa. Hapa "uchungu" ni neno lililotumika kuonesha matesa makali ambayo yangetukia.

Je hata lini utawazuia watu wako wasiwafuatie ndugu zao.
Swali hili linakusudiwa kumshawishi Yoabu kuacha kupigana na Waisraeli wenzake. Hapa "ndugu" inawakilisha watu wa taifa la Israeli. Yaani "Acha sasa jambo hili ili Waisraeli wasiendelee kuuana.

kama Mungu aishivyo
Hiki ni kiapo kikubwa sana. Inamaana ya "pamoja na Mungu kama shahidi wangu" au "Mungu anathibitisha kuwa namaanisha ninachosema."

kama usingesema hivyo...kuwafuatia ndugu zao hata asubuhi
Taarifa hii ya kukisia inaongelea ambacho kingetokea kama Abneri asingemwambia Yoabu kwa hekima.

2 Samuel 2:28

piga tarumbeta
tarumbeta zilitumika kuashiria agizo kulingana na umbali.

kuwafuatia Israeli tena
Hapa "Israeli"inaonesha watu waliokuwa wanapigana upande wa Israeli.

Araba...Mahanaimu
Haya ni majina ya sehemu

2 Samuel 2:30

Asaheli
Hili ni jina la mwanamme

watu 360 wa Benjamini pamoja na Abneri
"watu 360 kutoka Benjamini waliomfuata Abneri." Abneri hakufa.

wa Benjamini
Kifungu kinamaanisha "kutoka kabila la Benjamini."

Kumwinua Asaheli
"waliochukua mwili wa Asaheli"

Siku ikawia asubuhi huko Hebroni
"walifika Hebrono alfajiri asubuhi iliyofuata."

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Kulikuwa na vita ya mda mrefu kati ya nyumba ya Sauli na nyumba ya Daudi. Daudi akaendelea kupata nguvu zaidi, lakini nyumba ya Sauli iliendelea kudhoofika na kuthoofika. **2** Wana wakazaliwa kwa Daudi huko Hebron. Mzaliwa wake wa kwanza alikuwa Amnoni, kwa Ahinoamu wa Yezreeli. **3** Mwanawe wa pili, Kileabu, alizaliwa kwa Abigaili, mjane wa Nabali wa Karmeli. Wa tatu, Absalomu, alikuwa mwana wa Maaka, binti Talmai, mfalme wa Geshuri. **4** Mwana wa nne wa Daudi, Adoniya, alikuwa mwana wa Hagithi. Mwanawe wa tano alikuwa Shefatia mwana wa Abitali, **5** na wa sita, Ithreamu, alikuwa mwana wa Egla mkewe Daudi. Hawa wote walizaliwa kwa Daudi huko Hebroni. **6** Ikawa wakati wa vita kati ya nyumba ya Sauli na nyumba ya Daudi Abneri akajifanya mwenye nguvu katika nyumba ya Sauli. **7** Sauli alikuwa na suria jina lake Rispa, binti Aiya. Ishboshethi akamuuliza Abneri, "Kwa nini umelala na suria wa baba yangu?" **8** Hata ikawa Abneri akakasirika sana kutokana na maneno ya Ishboshethi naye akasema, "Je mimi ni kichwa cha mbwa wa Yuda? Ninaonesha uaminifu kwa nyumba ya Sauli, baba yako, kwa jamaa yake, na rafiki zake, kwa kutokukuweka katika mkono wa Daudi. Na bado leo unanishutumu kuhusu mwanamke. **9** Mungu na anifanyie hivyo, Abneri, na kuzidi, ikiwa sitafanya kwa Daudi kama Yahwe alivyomwapia, **10** kuuhamisha ufalme kutoka nyumba ya Sauli na kukisimika kiti cha enzi cha Daudi juu ya Israeli na juu ya Yuda, kutoka Dani hadi Beersheba." **11** Ishboshethi hakuweza kumjibu Abneri neno tena, kwani alimuogopa. **12** Kisha Abneri akatuma wajumbe kwa Daudi kusema, "Nchi hii ni ya nani? Fanya agano nami, nawe utaona kwamba mkono wangu uko nawe, kuiIeta Israeli yote kwako." **13** Daudi akajibu, "Vema, nitafanya agano nawe. Lakini neno moja ninalolitaka kutoka kwako ni kwamba hautauona uso wangu usipomuleta kwanza Mikali, binti Sauli, unapokuja kuonana nami." **14** Kisha Daudi akatuma wajumbe kwa Ishboshethi, mwana wa Sauli, kusema, "Nipe Mikali, mke wangu niliyetoa kwa ajili yake govi mia moja za Wafilisti." **15** Hivyo Ishboshethi akatuma kwa Mikali na kumchukua kutoka kwa mme wake, Paltieli mwana wa Laishi. **16** Mme wake akafuatana naye, huku akilia, akaendelea hadi Bahurimu. Kisha Abneri akamwambia, "basi sasa rudi nyumbani." Hivyo akarudi. **17** Abneri akaongea na wazee wa Israeli kusema, "Zamani mlitaka Daudi awe mfalme wenu. **18** Basi sasa fanyeni hivyo. Kwa maana Yahwe alisema kuhusu Daudi kusema, "Kwa mkono wa Daudi mtumishi wangu nitawaokoa watu wangu Israeli kutoka katika mkono wa Wafilisti na kutoka katika mkono wa adui zao wote." **19** Pia Abneri akasema na watu wa Benjamini ana kwa ana. Kisha Abneri akaenda kuongea na Daudi huko Hebroni akaeleza kila jambo ambalo Israeli na nyumba yote ya Benjamini walitamani kulitimiza. **20** Wakati Abneri na watu ishirini kati ya watu wake walifika Hebroni kumuona Daudi, Daudi akaandaa sherehe kwa ajili yao. **21** Abneri akamweleza Daudi, "Nitainuka na kukukusanyia Israeli wote, bwana wangu mfalme, ili kwamba wafanye agano nawe, kwamba utawale juu ya yote unayotaka." Hivyo Daudi akamruhusu Abneri kuondoka, Abneri akaondoka kwa amani. **22** Kisha askari wa Daudi na Yoabu wakarudi kutoka katika kuteka nyara na wakaja na nyara nyingi. Lakini Abneri hakuwepo Hebroni pamoja na Daudi. Daudi alikuwa amemruhusu kuondoka, na alikuwa ameondoka kwa amani. **23** Wakati Yoabu na Jeshi lote walipofika, Yoabu aliambiwa, "Abneri mwana wa Neri alikuja kwa mfalme, na mfalme amemruhusu kuondoka, naye Abneri ameondoka kwa amani." **24** Kisha Yoabu akaja kwa mfalme na kusema, "Umefanya nini? Tazama, Abneri alikuja kwako! Kwa nini umemruhusu kuondoka, naye amenda? **25** Haujui kwamba Abneri mwana wa Neri alikuja kukudanganya na kupeleleza hali yako na kuangalia kila unalofanya?" **26** Yoabu alipoondoka kwa Daudi, alituma wajumbe kumfuatia Abneri, nao wakamrudisha kutoka katika kisima cha Sirah, lakini Daudi hakulijua hili. **27** Abneri aliporudi Hebroni, Yoabu alimchukua kando kati ya lango ili aongee naye faraghani. Hapohapo Yoabu alimchoka tumboni na kumuua. Hivyo, akalipa kisasi cha damu ya Asaheli nduguye. **28** Daudi alipolisikia jambo hili akasema, "Mimi na ufalme wangu hatuna hatia mbele za Yahwe daima, kuhusiana na damu ya Abneri mwana wa Neri. **29** Hatia ya damu ya Abneri na iwe juu ya Yoabu na nyumba yote ya baba yake. Na asikosekane katika familia ya Yoabu mtu mwenye vidonda, au mwenye ukoma, au kirema atembeaye kwa fimbo au aliyeuawa kwa upanga au mwenye kukosa chakula." **30** Hivyo Yoabu na Abishai nduguye wakamwua Abneri, kwa sababu alimwua Asaheli ndugu yao vitani huko Gibeoni. **31** Daudi akamwambia Yoabu na wote waliokuwa pamoja naye, "Rarueni mavazi yenu, jivikeni nguo za magunia, na muomboleze mbele ya mwili wa Abneri." Na mfalme Daudi akaufuata mwili wa Abneri wakati wa mazishi. **32** Wakamzika Abneri huko Hebroni. Mfalme akalia kwa sauti katika kaburi la Abneri, na watu wote pia wakalia. **33** Mfalme akamwombolea Abneri naye akaimbo, "Je ilipasa Abneri afe kama afavyo mpumbavu? **34** Mikono yako haikufungwa. Miguu yako hakuwa imefungwa minyororo. Kama mtu aangukavyo mbele ya wana wa uovu, ndivyo ulivyoanguka." Watu wote wakamlilia zaidi. **35** Watu wote wakaja kumtaka Daudi ale wakati kungali mchana, lakini Daudi akaapa, "Mungu na anifanyie hivyo, na kuzidi, ikiwa nitaonja mkate au chochote kabla jua halijazama." **36** Watu

generated on Tue Oct 24 10:45:40 2023

wote wakaiona huzuni ya Daudi, na ikawapendeza, hivyo kila alichokifanya mfalme kikawapendeza. [37] Hivyo watu wote na Israeli wote wakatambua siku hiyo kwamba haikuwa nia ya mfalme Abneri mwana wa Neri afe. [38] Mfalme akawaambia watumishi wake, "je hamjui kuwa mtu mkuu ameanguka leo hii katika Israeli? [39] Nami leo nimedhoofika, japokuwa nimetiwa mafuta kuwa mfalme. Watu hawa, wana wa Seruya ni hatari sana kwangu. Yahwe na amrudishie mwovu kwa kumlipa kwa ajili ya uovu wake kama anavyostahili.

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2 Samuel 3:1

Sasa
Neno limetumika hapa kuonesha mkato katika habari kuu. Samweli hapa anatoa habari kuhusu vita kati ya Daudi na wafuasi wa Sauli.

nyumba
hapa "nyumba" inamaanisha "wafuasi."

kuwa imara zaidi na zaidi
kifungu hiki kinamaana ya idadi ya watu waliomsaidia Daudi kuongezeka

kudhoofika zaidi na zaidi
kifungu hiki kinamaanisha kupungua kwa idadi ya walioisaidia nyumba ya Sauli

2 Samuel 3:2

wana walizaliwa kwa Daudi
Hii inaweza kutaafiwa katika muundo tendaji. Yaani wake wa Daudi walizaa wana sita

mzaliwa wa kwanza...mwana wa pili...tatu
Hii ni hesabu kwa mpangilio wa wana wa Daudi

Ahinoamu...Abigaili...Maaka
Haya ni majina ya wanawake. Ni wake wa Daudi.

Kileabu...Nabali...Talmai
Haya ni majina ya wanaume.

2 Samuel 3:4

mwana wa nne...mwana wa tano...wa sita
Hii ni hesabu ya mpangilio wa wana wa Daudi

Shefatia...Ithreamu
Haya ni majina ya wana wa Daudi

Haggithi...Abitali...Egla
Haya ni majina ya wakeze Daudi.

2 Samuel 3:6

Ikawa
Inatambulisha tukio jipya katika habari ya mzozo kati ya wafuasi wa Daudi na familia ya Sauli.

Nyumba ya Sauli
Inaonesha familia ya Sauli na wafuasi waliochukuo umiliki wa maeneo yake alipokufa.

nyumba ya Daudi
Inaonesha wafuasi wa Daudi.

Abneri akajipa nguvu katika nyumba ya Sauli
Kuongezeka kwa nguvu ya Abneri juu ya familia ya Sauli kunasemwa kama alikuwa na nguvu za mwili. Yaani "Abneri akawa na nguvu zaidi juu ya familia na wafuasi wa Sauli"

Rizpa...Aiya
Haya ni majina ya wanawake.

Ishboshethi
Hili ni jina la kiume, mwana wa Sauli.

Kwa nini ulilala na suria wa baba yangu?
Isboshethi anauliza swali hili kumkemea Abneri akifanya kama mfalme. Yaani "Haukuwa na haki ya kulala na suria wa baba yangu!"

kulala na
Hili ni linalopunguza ukali wa neno likimaanisha kukutana kimwili.

2 Samuel 3:8

Je mimi ni kichwa cha mbwa aliye wa Yuda?
Swali hili limetumiwa na Abnera kama hasira ya kukataa lawama ya Isboshethi. Hinaweza kufasriwa kama taarifa. Yaani "mimi siyo msaliti nikimtumikia Daudi!"

mkonono mwa Daudi
Hapa "mkono"inawakilisha nguvu ya kushinda.

Na bado leo unaniraumu kwa ajili ya huyu mwanamke?
Abneri anauliza swali hili kwa ajili ya kumkemea Ishboshethi. Haiko wazi kama kweli Abneri alilala na Rispa, au kama aliraumiwa kwa uongo. Maana yake inaweza kuwa 1) Abneri alikuwa na hatia. Yaani "haupaswi kujisikia vibaya kwamba nililala na mwanamke huyu!" au 2) Abneri hakuwa na hatia. Yaani "haupaswi kudhani kwamba nimelala na mwanamke huyu!"

2 Samuel 3:9

Mungu na anitendee hivyo ...na zaidi pia, ikiwa sifanyi
Huu ni muundo wa nadhiri ya dhati katika siku hizo. Abneri anamwomba Mungu amhukumu kw a ukali asipoitunza nadhiri yake. Lugh yako mara nyingi ina njia ya kuonesha kiapo. Yaani "namwomba Mungu kuniadhibu nisipotenda.

generated on Tue Oct 24 10:45:40 2023

nyumba ya Sauli
Hapa "nyumba" inaonesha familia na wafuasi wa liosalimiki katika kifo cha Sauli.

kiti cha enzi cha Daudi
Kifungu hiki kinaonesha mamalaka ya Daudi kama mfalme.

2 Samuel 3:12

kwa Daudi
Baadhi ya matoleo yanaongeza "alipokuwa huko Hebroni" na mengine yameondoa hiyo. Unaweza kuongeza kifungu ikiwa kimo katika toleo la taifa.

Nchi hii ni ya nani?
Nakala la halisi ya swali hili haiko wazi. Maana pendekezwa ni 1) Abneri alikuwa na nguvu ya kumpa Daudi nchi. Yaani "Nchi hii ni yangu au 2) Daudi amechanguliwa na Mungu kuitawala nchi: Yaani nchi hii ni haki yako.

mkono wangu uko pamoja nawe
Hapa "mkono" unawakilisha msaada waa Abneri anaoutoa kwa Daudi. Yaani:"Nitakusaidia"

hautauona uso wangu mpaka umlete kwanza Mikali
Daudi anaeleza masharti ya kukutana na Abneri. Hapa "uso" inamhusu Daudi mwenyewe. Yaani: "Hautaniona mpaka umlete Mikali kwanza.

Mikali
Hili ni jina la binti Sauli. Alikuwa mke wa kwanza wa Daudi.

2 Samuel 3:14

magovi mia moja ya Wafilisiti
Hii inawakilisha namba ya watu aliowaua Daudi ili Sauli amruhusu kumwoa Mikali. Govi ni sehemu iliyojikunja inayofunika kiungo cha uzazi cha mwanamme.

kumtoa kwa mme wake
Paltieli alikuwa mme wa pili wa Mikali. Sauli alimpa baada ya Daudi kumkimbia Sauli.

Paltieli... Laishi
Haya ni majina ya wanaume

Bahurimu
Hili ni jina la kijiji.

2 Samuel 3:17

Basi fanya hivyo
"Hivyo sasa mfanyeni Daudi kuwa mfalme wenu"

Kwa mkono wa mtumishi wangu Daudi
Hapa "mkono" unataja nguvu ya Daudi kuwashinda Wafilisiti. Yaani nitamtia nguvu mtumishi wangu Daudi"

mkono wa Wafilisiti
Hapa "mkono" unaonesha nguvu juu ya Israeli. Yaani:"nguvu ya Wafilisiti"

mkono wa adui zao wote
Hapa "mkono" unaonesha nguvu juu ya Israeli. Yaani: "nguvu ya adui zao wote"

2 Samuel 3:19

ishirini kati ya watu wake
Idadi ya watu waliokuja na Abneri

watu wa Benjamini...nyumba yote ya Benjamini
taarifa zote mbili zinahusu wazao wa Benjamini, waliokuwa mojawapo ya makabila ya Israeli

2 Samuel 3:21

Israeli wote
Kifungu himi kinamaanisha "wote katika taifa la Israeli."

Hivyo Daudi akamruhusu Abneri kuondoka
Waliachana kama marafiki. Daudi hakuwa amemkasirikia Abneri.

2 Samuel 3:22

mateka
Hivi ni vitu vinavyochukuliwa kutoka kwa adui.

Abneri hakuwa na Daudi huko Hebroni
Tiyari Abneri alikuwa ameondoka kurudi nyumbani.

wakamwambia Yoabu
"mtu fulani alimwambia Yoabu"

Neri
Hili ni jina la mwanamme. Yeye ni babu wa Sauli.

2 Samuel 3:24

Umefanya nini?
Hili ni swali lililoulizwa na Yoabu ili kumkemea Daudi kwa kumwacha Abneri kuondoka kwa amani. "Usingefanya hivi!"

Kwa nini umemwacha aondoke?
Yoabu anauliza swali hili kwa kumkemea Daudi kwa kumwacha Abneri kutoroka. Inaweta kufasiriwa kama taarifa. Yaani "Abneri alikuwa hapa nawe umemwacha aondoke!"

Je haujui...kila ukifanyacho?
Yoabu anauliza swali hili kumshawishi Daudi kuamini kwamba Abneri anapanga njama dhiki ya Daudi. Yaani: "Hakika unajua... kila ukifanyacho."

Kisima cha Sira
"Sara" ni jina la mahali kisima kilipokuwa.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 3:27

katikati ya lango
Hii inahusu mojawapo ya malango katika ukuta wa mji huko Hebroni. Kama UDB inavyoonesha, malango ya mji yalijengwa kama sehehu ya majengo yaliyowekwa ukutani. Ndani ya njia kulikuwa na milango kuelekea vyumba vya ndani, mahali wageni wangepokelewa na biashara na shughuli za kimahakama zingefanyika. Yawezekana ilikuwa ndani ya mojawapo ya vyumba hivi Yoabu alimwua Abneri

damu ya Asaheli
Hapa "damu"inahusishwa na kifo cha Asaheli. Yaani: "kifo cha Asaheli"

Asaheli
Hili ni jina la mwanamme.

2 Samuel 3:28

Neri...Abishai...Asaheli
Haya ni majina ya wanaume.

damu ya Abneri
"Damu" hapa inahusu kifo cha Abneri.

iwe juu ya kichwa cha Yoabu
Kifungu kinamaanisha tokeo la hatia litakuwa juu ya Yoabu na familia yake kama kitu kizito kilichoanguka juu yao. Yaani kusababisha "matatizo kwa Yoabu siku zote"

nyumba yote ya baba yake
"Nyumba" hapa inahusu vizazi. Kifungu "nyumba yote ya baba yake" kinarejea kwa uzao wote wa baba wa Yoabu.

Kusikosekane kuwa
Huu ukanushi wa kujirudia unasisitiza kuwa kutakuwa na mtu daima mwenye matatiza yaliyoainishwa.

ameuawa kwa upanga
"Upanga" hapa unarejesha kwa kifo kibaya. "Yaani alikufa vibaya"

anayekwenda bila chakula
"mwenye njaa"

2 Samuel 3:31

Rarua mavazi yako, vaa gunia
Haya yalikuwa matendo ya kuonesha uzuni.

Mfalme alilia kwa sauti
Maneno "alilia" na "alilia kwa sauti" kwa kawaida yanamaanisha kitu kimoja na yanasisitiza jinsi gani Daudi alimwombolezea Abneri.

2 Samuel 3:33

Je ilimpasa Abneri kufa kama afavyo mpumbavu?
Hili swali lisiloitaji jibu hutumika kuonesha kwamba kifo chake hakikuwa cha haki.

Mikono yako haikuwa imefungwa. Miguu yako haikuwa imefungwa minyororo.
Sentensi mbili hizi zinaonesha wazo moja. Yanaweza kuunganishwa katika sentense moja. Yaani "Haukuwa mwalifu gerezani" au "ulikuwa mwenye haki kwa kutofanya kosa"

Mikono yako haikuwa imefungwa
Hii inaweza kuelezwa katika kauli tendaji. Yaani "Hakuna aliyekuwa amekufunga mikono"

Miguu yako haikuwa imefungwa
Hii inaweza kuelezwa katika kauli tendaji. Yaani "Hakuna mtu aliyekuwa amekufunga minyororo miguu.

wana wa uovu
Hii inarejea kwa watu wasio haki au waovu.

2 Samuel 3:35

watu wote wakaja
Huku kutia chumvi kwa kukusudia kunatumika kuonesha kuwa taifa la Israeli kumjari Daudi katika uzuni yake. Yaani:"Watu wengi walikuja"

Mungu na anifanyie hivyo, na zaidi, ikiwa
Huu ni muundo wa nadhiri ya dhati wakati huo. Daudi anamwomba Mungu kumhukumu kwa ukali ikiwa atakula chochote kabla ya jua kuchwa. Yaani "Ninamwomba Mungu anaifanyie hivyo ikiwa"

2 Samuel 3:37

Je hamjui kwamba mtu mkuu ameanguka leo hii katika Israeli?
Swali hili lisilodai jibu limetumika kuonesha jinsi Daudi alivyomweshimu Abneri. Hapa "kuanguka"ni neno linalomaanisha "kifo". Inaweza kutafsiriwa kama taarifa. Yaani: Ni wazi kwamba mtu mkuu amekufa leo katika Israeli!"

mwana mfalme na mtu mkuu
Vifungu hivi viwili vyote vinamrejerea Abneri.

Neri...Seruya
Haya ni majina ya wanaume.

ukatili
"bila huruma"

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Chapter 4

1 Ikawa Ishboshethi, mwana wa Sauli, aliposikia kwamba Abneri amekufa huko Hebroni, mikono yake ikadhoofika, na Israeli yote ikataabika. **2** Basi mwana wa Sauli alikuwa na watu wawili waliokuwa wakuu wa vikosi vya askari. Mmoja wao alikuwa Baana na mwingine alikuwa Rekabu, wana wa Rimoni Mbeerothi wa wana wa Benjamini(kwa maana Berothi ilihesabiwa kuwa sehemu ya Benjamini, **3** na Waberothi walikimbilia Gitaimu na wamekuwa wakiishi pale hadi sasa). **4** Basi Yonathani, mwana wa Sauli, alikuwa na mwana mlemavu wa miguu. Alikuwa na umri wa miaka mitano habari kuhusu Sauli na Yonathani ilipofika Yezreeli. Yaya wake akamchukua ili akimbie. Lakini wakati anakimbia, mwana wa Yonathani alianguka na akawa kirema. Jina lake aliitwa Mefiboshethi. **5** Hivyo wana wa Rimoni mbeerothi, Rekabu na Baana, wakasafiri mchana wakati wa jua kali mpaka nyumbani mwa Ishbothethi, yeye alikuwa amepumzika mchana. **6** Mwanamke aliyekuwa akililinda lango alisinzia wakati akipepeta ngano, Rekabu na Baana waliingia ndani polepole na wakampita. **7** Hivyo walipoingia ndani ya nyumba, walimpiga na kumuua wakati amelala chumbani mwake. Kisha wakakata kichwa chake na wakaondoka nacho, wakasafiri njiani usiku kucha mpaka Araba. **8** Wakaleta kichwa cha Ishboshethi kwa Daudi huko Hebroni, nao wakamwambia mfalme, "Tazama, hiki ni kichwa cha Ishboshethi mwana wa Sauli, adui yako, aliyekuwa akiutafuta uhai wako. Leo Yahwe amemlipia kisasi bwana wetu mfalme dhidi ya Sauli na uzao wake." **9** Daudi akawajibu Rekabu na Baana nduguye, wana wa Rimoni mbeerothi, akawambia, "Kama Yahwe aishivyo, aliyeuokoa uhai wangu na kila shida, **10** mtu mmoja aliponiambia, 'Tazama, Sauli amekufa,' akifikiri alileta habari njema, nilimkamata na kumwua huko Siklagi. Huo ndio ujira niliompa kwa habari yake. **11** Namna gani, mtu mwovu anapomwua mwenye haki kitandi mwake ndani ya nyumba, Je nisiitake damu yake kutoka katika mikono yenu, na kuwaondoa duniani?" **12** Kisha Daudi akawaagiza vijana, nao wakawaua wakakata mikono na miguu yao na kuwatundika kando ya bwawa huko Hebroni. Lakini wakakichukua kichwa cha Ishboshethi na kukizika katika kaburi la Abneri katika Hebroni.

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2 Samuel 4:1

Ishbosheth...Baana...Rekabu...Rimoni
Haya ni majina ya wanaume.

Basi mwana wa Sauli alikuwa na watu wawili...muda huu
Hii inawatambulisha Baana na Rekabu katika habari.

mikono yake ikadhoofika
Katika kifungu hiki "mikono yake" inamwakilisha Ishboshethi. Yaani: "Ishboshethi akadhoofika au kupoteza nguvu"

maana Beerothi pia ilihesabiwa kuwa sehemu ya Benjamini, na Wabeerothi walikimbilia Tittaim na wamekuwa wakiishi pale mpaka sasa
Hapa mwandishi anatoa mazingira ya Beerothi kwa msomaji. Beerothi ilikuwa sehemu ya nchi ya Benjamini.

Beeroth...Gittaim
Haya ni majina ya sehemu.

2 Samuel 4:4

Maelezo kwa Jumla
Mstari huu unaacha habari kuu na kutoa maelezo ya mazingira kuhusu Mefiboshethi, uzao wa Sauli kupitia Yonathani badala ya Ishboshethi. Baadaye Mefibosheshi atakuwa mhusika mhimu katika kitabu.

Umri wa miaka mitano
Huu ulikuwa ni umri wa mwana wa Yonathani wakati wa kifo cha baba yake.

Kilema cha miguu
Kifungu kinamaanisha "kutokuweza kutembea."

habari kuhusu Sauli na Yonathani
Hii inarejea kwa taarifa kuhusu vifo vyao.

Mlezi
Huyu ni mwanamke au msichana aliyeajiriwa kulea watoto wadogo

akawa kilema
Hii inaeleza jinsi Mefiboshethi alivyojeruhiwa hivyo kutokuweza kutembea.

Mefiboshethi
Hili ni jina la mwana wa Yonathani, mjukuu wa Sauli.

2 Samuel 4:5

Maelezo kwa Jumla
Habari inarudi kwa tendo la Baana na Rehabu waliokuwa wemetambulishwa katika 4:1

Joto la mchana
Mchana, sehemu ya siku ambapo joto ni kali zaidi

kupepeta ngano
"kuondoa makapi kutoka katika ngano.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 4:8

anatafuta maisha yako
usemi unamaanisha "anataka kukuua."

Kama aishivyo Yahwe
Hii ni kati ya nadhiri zenye nguvu Daudi alizoziapa, kama ambavyo Yahwe ni shahidi. Yaani: "Naapa kwa uhai wa Yahwe"

aliyeniuokoa uhai wangu
"Uhai" hapa unarejea kwa Daudi mwenyewe. Yaani "aliyeniokoa"

2 Samuel 4:11

Ni kiasi gani zaidi...nisiutake uhai wake kutoka mkononi mwako, na kukuondoa kutoka duniani?
Swali hili linaonesha kwamba watu walikuwa wametenda kosa kubwa sana. Inaweza kutafsiriwa kama taarifa. Yaani: "hata unahatia kubwa zaidi! Ni wajibu wangu kutaka damu yake kutoka mkononi mwako na kukuondoa duniani."

kutaka damu yake mkononi mwako
Kifungu "damu yake" kinawakilisha uhai wa Ishboshethi. Hapa "kutoka mkononi mwako"inawakilisha Rehab na Baana, wana wa Rimon Mbeerothi kutoka 4:5. Yaani: "tazama unawajibika kwa kifo cha Ishboshethi"

kata mikono na miguu yao na kuwatundika
Hii yalikuwa matendo ya kuonesha ukali kwa hao watu.

wakakichukua kichwa cha Ishboshethi na kukizika kaburini
hili lilikuwa ni tendo la kuonesha heshima kwa Ishboshethi. Hii ingeweza kuelezwa kwa ufupi. Yaani "walimweshimu Ishboshethi kwa kuzika kichwa chake kaburini."

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Chapter 5

1 Kisha kabila zote za Israeli wakamwendea mfalme huko Hebroni nao wakasema, "Tazama, sisi ni nyama na mifupa yako. **2** Kipindi kilichopita, Sauli alipokuwa mfalme juu yetu, ni wewe uliyeliongoza jeshi la Waisraeli. Yahwe akakwambia, 'Utawachunga watu wangu Israeli, na utakuwa mtawala juu ya Israeli." **3** Hivyo wazee wote wa Israeli wakaja kwa mfalme huko Hebron na mfalme Daudi akafanya nao agano mbele ya Yahweh. Wakamtawaza Daudi kuwa mfalme wa Israeli. **4** Daudi alikuwa na umri wa miaka thelathini alipoanza kutawala, naye akatawala miaka arobaini. **5** Alitawala juu ya Yuda miaka saba na miezi sit a huko Hebroni, na huko Yerusalemu akatawala miaka thelathini na mitatu juu ya Israeli yote na Yuda. **6** Mfalme na watu wake wakaenda Yerusalemu kupigana na wayebusi, waliokuwa wenyeji wa nchi. Wakamwambia Daudi, "Hautaweza kuja hapa kwani hata wipofu na vilema waweza kukudhuia kuingia. Daudi haweze kuja hapa." **7** Lakini, Daudi akaiteka ngome ya Sayuni, ambayo sasa ni mji wa Daudi. **8** Wakati huo Daudi akasema, "Waliowashambulia wayebusi watapaswa kupita katika mfereji wa maji ili wawafikie virema na vipofu ambao ni adui wa Daudi." Hii ndiyo maana watu husema, "Vipofu na virema wasingie katika kasri." **9** Hivyo Daudi akaishi ngemeni naye akaiita mji wa Daudi. Akaizungushia ukuta, kuanzia barazani kuelekea ndani. **10** Daudi akawa na nguvu sana kwa maana Yahwe, Mungu wa utukufu, alikuwa pamoja naye. **11** Kisha Hiramu mfalme wa Tiro akatuma wajumbe kwa Daudi, na miti ya mierezi, mafundi seremala na wajenzi. Wakamjengea Daudi nyumba. **12** Daudi akatambua kuwa Yahwe alikuwa amemweka ili awe mfalme juu ya Israeli, na kwamba alikuwa ameutukuza ufalme wake kwa ajili ya Israeli watu wake. **13** Baada ya Daudi kuondoka Hebroni na kwenda Yerusalemu, akajitwalia wake na masuria wengi huko Yerusalemu, na wana na binti wengi walizaliwa kwake. **14** Haya ndiyo majina ya wanawe waliozaliwa kwake huko Yerusalemu: Shamua, Shobabu, Nathani, Selemani, **15** Ibhari, Elishua, Nefegi, Yafia, **16** Elishama, Eliada na Elifeleti. **17** Basi wafilisti waliposikia kwamba Daudi ametiwa mafuta kuwa mfalme juu ya Israeli, wakaenda wote kumtafuta. Daudi aliposikia hilo akashuka ngomeni. **18** Basi Wafilisiti walikuwa wamekuja na kuenea katika bonde la Mrefai. **19** Kisha Daudi akaomba msaada kutoka kwa Yahwe. Akasema, "Je niwashambulie wafilisti? Je utanipa ushindi juu yao?" Yahwe akamwambia Daudi, "Washambulia, kwa hakika nitakupa ushindi juu ya wafilisti." **20** Hivyo Daudi akawashambulia huko Baali Perasimu, naye akawashinda. Akasema, Yahwe amewafurikia adui zangu mbele yangu kama mafuriko ya maji. Kwa hiyo jina la mahali pale likawa Baali Perasimu. **21** Wafilisiti wakaacha vinyago vyao pale, na Daudi na watu wake wakaviondoa. **22** Kisha wafilisiti wakaja kwa mara nyingine tena na kujieneza zaidi katika bonde la Mrefai. **23** Hivyo Daudi akatafuta msaada tena kutoka kwa Yahweh, naye Yahweh akamwambia, "Usiwashambulie kwa mbele, lakini uwazunguke kwa nyuma na uwaendee kupitia miti ya miforosadi. **24** Wakati utakaposikia sauti za mwendo katika upepo uvumao juu ya miti ya miforosadi, hapo ushambulie kwa nguvu. Fanya hivi kwa kuwa Yahwe atatangulia mbele yako kulishambulia jeshi la Wafilisiti." **25** Hivyo Daudi akafanya kama Yahwe alivyomwamuru. Akawaua wafilisti njiani mwote toka Geba hadi Gezeri.

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2 Samuel 5:1

tu nyama na mfupa wako
Kifungu kinamaanisha "undugu." Yaani "sisi tunauhusiano nawe" au sisi tu wa familia moja."

wakati mfupi uliopita
Hii ni habari ya kihistoria. Sauli alikuwa mfalme wao kabla ya Daudi.

Utawachunga watu wangu Israeli, nawe utakuwa mtawala juu ya Israeli
Vishazi viwili hivi vinamaanisha kimsingi jambo moja na linasistiza kwamba Yahwe alikuwa amemchagua Daudi kuwa mfalme.

Utawachunga watu wngu Israeli
Hapa kuwatawala watu kunazungumzwa kana kwamba ni kuwachunga. Yaani: "utawaangalia watu wangu Israeli" au "Utatawala juu ya Israeli watu wangu"

2 Samuel 5:3

Wakamtia mafuta Daudi kuwa mfalme juu ya Israeli
"Kutiwa mafuta" ni tendo la alama ya kuonesha kwamba wanatambua kwamba Mungu alikuwa amemchagua Daudi kama mfalme.

2 Samuel 5:6

Maelezo kwa Jumla
Daudi na jeshi la Israeli wanaishambulia Yerusalemu

generated on Tue Oct 24 10:45:40 2023

Hautaingia humu isipokuwa utazuiwa na vilema na vipofu
Hii inaweza kuelezwa katika muundo chanya. Yaani: "ikiwa utakuja hapa, hata vipofu na vilema wataweza kukuondoa."

vipofu na vilema
Watu wasioweza kuona wala kutembea

2 Samuel 5:8

Daudi akasema, "Watakaowapiga Wayebusi
Daudi alikuwa akiongea na askari wake. Yaani: Daudi aliwambia askari wake, "Wanaotaka kuwa ondoa Wayebus" (UDB)

'Vipofu na vilema'
Maana pendekezwa ni 1) hii inarejerea kwa watu ambao ni vilema na vipofu kweli au 2) hii ni maana inayoonesha Wayebusi ndani ya Yerusalemu kama wote walikuwa dhaifu na wasio na uwezo.

2 Samuel 5:11

Hiram
Hili ni jina la mwanamme

mafundi selemala
wanaoshughulika na mbao

Wajenzi
wanaojenga

2 Samuel 5:13

Shamua…Shobabu…Nathani…Sulemani…Ibari…Elisha…Nefegi…Eliada…Elifeleti
Haya ni Majin ya wana wa Daudi

wana na binti walizaliwa kwake
hii inaweza kuelezwa katika muundo tendaji. Yaani: "alikuwa na wana zaidi na mabinti" au "walimzalia wana zaidi na mabinti"

waliozaliwa kwake
Hii inaweza kuelezwa katika muundo tendaji. Yaani "kwamba wakeze walimzalia" au "alikuwa"

2 Samuel 5:17

Daudi alikuwa ametiwa mafuta kama mfalme juu ya Israeli
Hii inaweza kuelezwa katika muundo tendaji. Yaani: "Israeli walikuwa wamemtia mafuta Daudi kama mfalme"

wakatoka wate wakimtafuta
Kifungu hiki kinarejea kwa baadhi ya Wafilisiti wakimtafuta Daudi.. Kina tia chumvi kuonesha ni kiasi gani Wafilisiti walivyotaka kumpata Daudi.

Bonde la Mrefai
Hili ni jina la mahali

2 Samuel 5:19

Baali Perazimu
Hili ni jina la sehemu.

Yahwe amewafurikia adui zangu mbele zangu kama mafuriko ya maji
Daudi anazungumzia ushindi aliompa Yahwe kama yalikuwa mafuriko yaliyopitiliza kingo zake na kuifunika nchi, yakisababisha uharibifu. Yaani: "Yahwe amewashinda adui zangu kama mafuriko yanavyoishinda nchi"

2 Samuel 5:22

Wafilisiti wakaja tena
"Walikuja" kwa sababu Wafilisiti waliishi upande wa chini kuliko ngome ya Daudi.

Bonde la Mrefai
Hili ni jina la sehemu.

miti ya miforosadi
"Miforosadi" ni aina ya miti, na "miti" inaelezea miti ya miforosadi iliyopamoja.

2 Samuel 5:24

Mtakaposikia…Yahwe atakuwa amekwenda mbele yenu kulipiga jeshi la Wafilisiti
Hii ni mwendelezo wa maelekezo ya Yahwe kwa Daudi yaliyoanza katika 5:22. Yahwe hapa anajisema katika nafsi ya tatu.

Mtakaposikia sauti ya kwenda katika upepo ukivuma kupitia juu ya miti ya miforsadi
"Wakati upepo unavuma kupitia juu ya miti ya miforsadi kama watu wanaotembea"

Geba…Gezeri
Haya ni majina ya mahali.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Basi kwa mara nyingine Daudi akawakusanya wateuli wa Israeli, elfu thelathini. **2** Daudi akainuka na akaenda na watu wake wote waliokuwa pamoja naye kutoka Baala ulioko Yuda ili alilete sanduku la Mungu, liitwalo kwa jina la Yahwe wa majeshi, akaaye juu ya makerubi. **3** Wakaliweka sanduku la Mungu juu ya mkokoteni mpya. Wakalitoa katika nyumba ya Abinadabu, iliyokuwa juu ya kilima. Uza na Ahio, wanawe, wakauongoza mkokoteni. **4** Wakautoa mkokoteni na sanduku la Mungu juu yake nyumbani mwa Abinadabu juu ya kilima. Ahio alikuwa ametangulia mbele ya sanduku. **5** Kisha Daudi na nyumba yote ya Israeli wakaanza kucheza mbele ya Yahwe, wakishangilia kwa vyombo vya mziki, vinubi, vinanda, matari, kayamba na matowazi. **6** Hata walipofika katika shinikizo la Nasoni, wale ng'ombe wakakwama, Uza akanyosha mkono wake na kulikumbatia sanduku la Mungu, naye akalishikilia. **7** Kisha asira ya Yahweh ikawaka dhidi ya Uza. Mungu akampiga kwa ajili ya dhambi yake. Uza akafa pale pale kando ya sandaku la Mungu. **8** Daudi akakasirika kwa kuwa Yahwe alimpiga Uza, naye akapaita mahali pale Peresi Uza. Eneo hilo linaitwa Peres Uza hata leo. **9** Daudi akamwogopa Yahweh siku hiyo. Akasema, "Sanduku la Yahwe lawezaje kuja kwangu?" **10** Hivyo Daudi hakuwatayari tena kulichukua sanduku la Yahwe katika mji wa Daudi. Badala yake, akaliweka kando katika nyumba ya Obedi Edomu Mgiti. **11** Sanduku la Yahwe likakaa katika nyumba ya Obedi Edomu Mgiti kwa miezi mitatu. Kwa hiyo Yahwe akambariki yeye na nyumba yake yote. **12** Kisha mfalme Daudi akaambiwa, "Yahwe ameibariki nyumba ya Obedi Edomu na kila kitu alichonacho kwa sababu ya sanduku la Mungu." Hivyo Daudi akaenda na kulipandisha sanduku la Mungu kutoka katika nyumba ya Obedi Edomu hadi mji wa Daudi kwa furaha. **13** Ikawa waliolibeba sanduku la Yahwe walipochukua hatua sita, akatoa sadaka ng'ombe na ndama aliyenona. **14** Daudi akacheza mbele ya Yahwe kwa nguvu zake zote; alikuwa amevaa naivera ya kitani pekee. **15** Hivyo Daudi na nyumba yote ya Israeli wakalipandisha sanduku la Yahwe kwa vifijo na sauti za tarumbeta. **16** Hata ikawa sanduku la Yahwe lilipofika mjini mwa Daudi, Mikali, binti Sauli, alichungulia dirishani. Akamwona mfalme Daudi akiruka na kucheza mbele ya Yahwe. Akamdharau moyoni mwake. **17** Wakaliingiza sanduku la Yahwe na kuliweka mahali pake, katikati ya hema ambayo Daudi alikuwa ameliwekea. Kisha Daudi akatoa sadaka ya kuteketezwa na matoleo ya amani mbele za Yahwe. **18** Ikawa Daudi alipomaliza kutoa sadaka za kuteketezwa na sadaka za amani, akawabariki watu kwa jina la Yahwe wa majeshi. **19** Kisha akawagawia watu wote, umati wote wa Israeli, wanaume kwa wanawake, kipande cha mkate, nyama na keki ya zabibu. Kisha watu wote wakaondoka; kila mmoja akarudi kwake. **20** Kisha Daudi akarudi ili aibariki familia yake. Mikali, binti Sauli, akatoka ili akutane na Daudi naye akasema, "Jinsi gani mtukufu mfalme wa Israeli alivyokuwa leo, aliyejiacha uchi mbele ya macho ya vijakazi miongoni mwa watumishi wake, kama mmoja wa wapumbavu ambaye bila aibu hujifunua yeye mwenyewe!" **21** Daudi akamjibu Mikali, "Nilifanya hivyo mbele ya Yahwe, aliyenichagua juu ya baba yako na juu ya familia yake yote, aliyeniweka kuwa kiongozi juu ya watu wa Yahwe, juu ya Israeli. Mbele ya Yahwe nitafurahi! **22** Nitakuwa nisiye na heshima hata zaidi ya hapa, na nitajishusha mbele za macho yangu mwenyewe. Lakini kwa hawa vijakazi uliowasema, nitaheshimiwa." **23** Hivyo Mikali, binti Sauli, hakuwa na watato hata alipokufa.

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2 Samuel 6:1

Basi
Neno hili linaonesha sehemu mpya ya taarifa.

watu wote wateule wa Israeli
Aina hii ya maana inawakilisha jeshi la taifa la Israeli.

Elfu thelathini
"30,000"

kutoka Baala katika Yuda kulileta sanduku kutoka pale
Inaonesha kuwa wanalichukua sanduku kutoka Yerusalemu. Yaani: "kutoka Baala uliopo Yuda kulipeleka Sanduku la Mungu huko Yerusalemu"

kulileta sanduku la Mungu kutoka pale
Yerusalemu ilikuwa juu kuliko pengine sehemu nyingine yoyote katika Israeli, hivyo ilikuwa kawaida kwa Waisraeli kusema kukwea au kushuka kutoka Yerusalemu.

kulipandisha
Neno "leta" laweza kutafsiriwa kama "chukua."

Baala
Hili ni jina la mahali

ambalo linaitwa kwa jina langu Yahwe wa majeshi
Jina la Yahwe lilikuwa limeandikwa juu ya sanduku.

akaaye juu ya makerubi
"akaaye katika sehemu ya mamlaka kati ya makerubi"

generated on Tue Oct 24 10:45:40 2023

kukaa katika kiti cha enzi
kukaa juu ya kiti cha enzi au mahali pa mamlaka

2 Samuel 6:3

Maelezo kwa Jumla
Daudi na jeshi la taifa la Israeli wanaliondoa sanduku la agano.

Abinadabu...Uza...Ahio
Haya ni majina ya wanaume.

nyumba yote ya Israeli
Aina hii ya maana inawakilisha watu wa Israeli. Yaani: "Waisraeli wengine wote pamoja nao"

Matari
Hiki ni chombo cha kimziki kama kichwa cha ngoma pamoja na vipande vya chuma kuzunguka sehemu inayosikika kifaa kinapotikiswa au kupigwa.

kayamba
chombo cha mziki chenye vitu vingi vidogo vigumu ndani yake, ikifa sauti ya kimziki kinapotikiswa

Matowazi
Sahani mbili nyembamba za chuma zinazogongwa pamoja kufanya sauti ya juu.

2 Samuel 6:6

Nikoni
Hili ni jina la mwanaume.

hasira ya Yahwe ikawaka
Hapa "hasira ya Yahwe" inaongelewa kama ilikuwa ni moto.

kwa dhambi zake
Ilikuwa ni dhambi ya Uza kulishika sanduku kwa sababu Yahwe alikuwa ameamru kwamba kusiwepo mtu atakayeligusa sanduku.

2 Samuel 6:8

Peresi Uza
Hili ni jina la mahali. Mtu anayetafasiri anaweza kuongeza maelezo ya chini kusema, "Jina Peresi Uza linamaanisha 'adhabu ya Uza."'

hadi siku hiyo
Hii inamaanisha hadi wakati habari hii ilipokuwa inaandikwa, siyo sasa katika karne ya ishirini na moja.

Jinsi gani sanduku la Yahwe lije kwangu?
Daudi anatumia swali hili kusisitiza kwamba anaogopa kulipeleka sanduku Yerusalem. Yaani: "Ninaogopa sana kulileta sanduku la Yahwe Yerusalemu."

2 Samuel 6:10

Obedi Edomu Mgiti
Hili ni jina la mwanamme.

alimbariki
"Yey" hapa inarejerea kwa Obedi Edomu Mgiti.

2 Samuel 6:12

Basi
Neno hili linaanza kama sehemu mpya ya habari.

Daudi aliambiwa
Hii inaweza kutaarifiwa katika muundo tendaji. Yaani: "watu walimwambia mfalme Daudi"

Nyumba ya Obedi Edomu
"Nyumba" hapa inawakilisha familia. Yaani: "Obedi Edomu na familia yake"

wakalileta sanduku la Mungu
Yerusalemu ilikuwa juu kuliko karibu eneo lolote katika Israeli, hivyo ilikuwa kawaida kwa Waisraeli kuzungumzia kupanda kwenda au kushuka kutoka Yerusalemu. Yaani: "kuondoa sanduku la Mungu"

kupandisha
Neno "kuleta" laweza kufasiriwa kuwa "chukua."

2 Samuel 6:14

Daudi akacheza mbele ya Yahwe kwa nguvu zake zote
Kucheza hapa ni aina ya kumwabudu Yahwe kwa furaha.

kitani
nguo iliyotengenezwa kutokana na nyuzi za mti wa kitani.

nyumba yote ya Israeli
Hapa "nyumba" inawakilisha watu wa Israeli. Yaani: "Waisraeli wengine wote pamoja naye"

kulipandisha sanduku la Yahwe
Yerusalemu ilikuwa juu pengine kuliko eneo lolote katika Israeli, hivyo ilikuwa kawaida kwa Waisreali kusema juu ya kupanda kwenda au kushuka kutoka Yerusalemu.

kupandisha
kifungu hiki"kupandisha" chaweza kufasiriwa kama "chukua."

2 Samuel 6:16

Basi...moyoni mwake
Neno "basi" linaonesha kukatishwa kwa habari. Hapa msimuliaji anatoa taarifa juu ya Mikali.

generated on Tue Oct 24 10:45:40 2023

Mikali
Alikuwa ni binti wa Mfalme Sauli na pia mke wa kwanza wa Daudi.

alimdharau moyoni mwake
Hapa "moyo" unawakilisha mawazo na hisia. Yaani: "alimwangalia kwa dharau"

mbele za Yahwe
"kwa Yahwe"

2 Samuel 6:18

aliwabariki watu kwa jina la Yahwe wa majeshi
Kubariki "katika jina la Yahwe wa majeshi" inamaanisha kubariki kwa nguvu na mamalaka ya Yahwe, au kama mwakilishi wake.

keki ya zabibu kavu
mkate mtamu uliookwa kutokana na zabibu kavu

2 Samuel 6:20

Mikali
Ni jina la mke wa kwanza wa Daudi.

ondoka
Hapa "alikuja" laweza kufasiriwa kama "kwenda."

Jinsi gani mfalme wa Israeli alivyokuwa mtukufu leo.
Hii ni aina ya usemi. Mikali anamaanisha kinyume cha kile alichosema, na haamini Daudi alitenda kwa heshima. Mikali anazungumzia kucheza kwa Mfalme Daudi na mwenendo wake bila heshima.

mbele ya wacho ya wajakazi
Hapa "macho ya wajakazi" inawakilisha wajakazi. Yaani: "mbele ya wajakazi"

mpumbavu
Daudi analinganishwa na mtu asiye na adabu na mpumbavu.

2 Samuel 6:21

aliyenichagua juu ya baba yako
Hapa "yako" inarejerea kwa Mikali.

juu ya watu wa Yahwe, Israeli
Hapa "juu ya watu wa Yahwe" na "Israeli" inamaanisha kitu kimoja.

nitakuwa hata zaidi nisiyefaa kuliko hivi
Daudi anatumia usemi wa kumaanisha kinyume chake. Haamini kwamba alichokifanya hakikuwa na heshima au kwamba matendo yake yatakuwa hayaheshimiwi.

Nitajishusha mbele ya macho yangu mwenyewe
Hapa "katika macho yangu mwenyewe" inawakilisha anachofikiri mtu au kufikiri juu ya kitu fulani. Yaani: "nitajihesabu mimi mwenyewe si kitu"

Lakini kwa hawa wajakazi uliowasema, nitaheshimiwa.
Hii inaweza kuelezwa katika muundo tendaji. Yaani: "Lakini wajakazi uliowasema wataniheshimu"

hakuwa na watoto hata siku ya kufa kwake
"hakuwa na uwezo wakuzaa watoto hata siku ya kufa kwake"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Ikawa mfalme alipokuwa amekwisha kukaa katika nyumba yake, na baada ya Yahwe kuwa amemstarehesha kutokana na adui zake wate waliomzunguka, **2** mfalme akamwambia nabii Nathani, "Tazama, mimi ninaishi katika nyumba ya mierezi, lakini sanduku la Mungu lipo hemani. **3** Basi Nathani akamwambia mfalme, "Nenda, fanya lililo moyoni mwako, kwa maana Yahwe yupo nawe." **4** Lakini usiku usiku uleule neno la Yahwe lilimjia Nathani kusema, **5** "Nenda na umwambie mtumishi wangu Daudi, 'Hivi ndivyo asemavyo Yahwe: Je utanijengea nyumba ya kuishi?" **6** Kwa maana sijawai kuishi katika nyumba tangu siku ile nilipowaleta wana wa Israeli kutoka Misri hata leo; badala yake nimekuwa nikitembea katika hema, hema la kukutania. **7** Mahali pote ambapo nimekuwa nikihama miongoni mwa wana wote wa Israeli, Je niliwai kusema lolote na viongozi wa Israeli niliowaweka kuwachunga watu wangu Israeli, kusema, "Kwa nini hamjanijengea nyumba ya mierezi?" **8** Sasa basi, mwambie Daudi, mtumishi wangu, "Hiki ndicho asemacho Yahwe wa majeshi: 'Nilikutwaa kutoka machungani, kutoka katika kuwafuata kondoo, ili uwe mtawala juu ya watu wangu Israeli. **9** Nimekuwa pamoja nawe popote ulipokwenda na nimewakatilia mbali adui zako wote mbele yako. Na nitakutengenezea jina kubwa, kama jina la mojawapo ya wakuu walio juu ya nchi. **10** Nitatenga mahali kwa ajili ya watu wangu Israeli nami nitawapanda pale, ili kwamba waweze kuishi mahali pao wenyewe na wasisumbuliwe tena. Waovu hawatawatesa tena, kama walivyofanya mwanzo. **11** Kama walivyofanya tangu siku ile nilipoamuru waamuzi juu ya watu wangu Israeli. Nami nitakustarehesha kutokana na adui zako wote. Zaidi ya hayo, Mimi, Yahwe, nakutamkia kwamba nitakutengenezea nyumba. **12** Siku zako zitakapokwisha na ukalala pamoja na baba zako, nitainua mzao baada yako, atokaye katika mwili wako mwenyewe, nitauimalisha ufalme wake. **13** Naye atajenga nyumba kwa jina langu, nami nitakiimalisha kiti chake cha enzi daima. **14** Nitakuwa baba kwake, naye atakuwa mwanangu. Atakapotenda dhambi, nitamwadhibu kwa fimbo ya wanadamu na kwa mapigo ya wana wa watu. **15** Lakini uaminifu wa agano langu hautamwondokea, kama nilivyouondoa kutoka kwa Sauli, niliyemwondoa mbele yako. **16** Nyumba yako na ufalme wako utathibitiswa mbele yako daima. Kiti chako cha enzi kitakuwa imara daima." **17** Nathani akamwambia Daudi na kumtaarifu maneno haya yote, na akamwambia kuhusu ono lote. **18** Kisha mfalme Daudi akaingia ndani na kuketi mbele ya Yahwe; akasema, "Mimi ni nani, Yahwe Mungu, na familia yangu ni nini hata umenileta hapa nilipo? **19** Na hili lilikuwa jambo dogo mbele yako, Bwana Yahwe. Hata ukasema kuhusu familia ya mtumishi wako wakati mkuu ujao, nawe umenionesha vizazi vijavyo, Bwana Yahwe! **20** Mimi Daudi, niseme nini zaidi kwako? Umemweshimu mtumishi wako, Bwana Yahwe. **21** Kwa ajili ya neno lako, na kwa ajili ya kutimiza kusudi lako mwenyewe, umefanya jambo kubwa namna hii na kulidhihirisha kwa mtumishi wako. **22** Kwa hiyo wewe ni mkuu, Bwana Yahwe. Kwa maana hakuna mwingine aliye kama wewe, na hakuna Mungu mwingine badala yako, kama jinsi ambayo tumesikia kwa masikio yetu wenyewe. **23** Kwani kuna taifa lipi lililo kama watu wako Israeli, taifa moja juu ya nchi ambalo wewe, Mungu, ulikwenda na kuwakomboa kwa ajili yako wewe mwenyewe? Ulifanya hivi ili kwamba wawe watu kwa ajili yako mwenyewe, kujifanyia jina kwa ajili yako mwenyewe, na kufanya matendo makuu na ya kuogofya kwa ajili ya nchi yako. Uliyaondoa mataifa na miungu yao kutoka mbele ya watu wako, uliowakomboa kutoka Misri. **24** Umeiimarisha Israel kama watu wako daima, na wewe, Yahwe, kuwa Mungu wao. **25** Basi sasa, Yahwe Mungu, ahadi uliyofanya kuhusu mtumishi wako na familia yake iwe imara daima. Ufanye kame uilivyo sema. **26** Na jina lako liwe kuu daima, ili watu waseme, 'Yahwe wa majeshi ni Mungu wa Israeli,' wakati nyumba yangu, Daudi, mtumishi wako itakapokaa imara mbele zako daima. **27** Kwa maana wewe, Yahwe wa majeshi, Mungu wa Israeli, umedhihirisha kwa mtumishi wako kwamba utamjengea nyumba. Ndiyo maana mimi, mtumishi wako, nimepata ujasiri kuomba kwako. **28** Sasa, Bwana Yahwe, wewe ni Mungu, na maneno yako ni amini, na umefanya ahadi hii njema kwa mtumishi wako. **29** Sasa basi, na ikupendeze kuibariki nyumba ya mtumishi wako, ili iendelee mbele yako daima. Kwa maana wewe, Bwana Yahwe, umeyasema mambo haya, na kwa ahadi yako nyumba ya mtumishi wako itabarikiwa daima.

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2 Samuel 7:1

Ikawa
Kifungu kinaonesha mwanzo wa habari nyingine.

alipewa kupumzika kutokana na adui wote waliomzunguka
"kupewa usalama kutokana na adui wote waliomzunguka." Hapa "pumziko" ni jina dhahania. Yaani: "kusababisha makundi ya maadui kuacha kushambulia Israeli"

generated on Tue Oct 24 10:45:40 2023

Ninaishi katika nyumba ya mwerezi
Mwerezi ni aina ya mti unaojulikana kwa uimara. Ni sawa na mninga katika utamaduni wetu. Inaaweza kuwa: "Ninaishi katika nyumba nzuri na ya kudumu"

sanduku la Mungu linakaa katikati ya hema
Hema ni makazi ya muda. Yaani: sanduku la Mungu lakaa katika eneo la muda"

2 Samuel 7:3

fanya lililomo moyoni mwako
Hapa "moyo" unawakilisha akili. Yaani: "fanya unalofikiri linapaswa kufanyika"

maana Yahwe yupo nawe
Hapa "pamoja nawe" linamaanisha Mungu anamsaidia na kumbariki Daudi.

neno la Yahwe lilikuja
Hii ni aina ya usemi kumaanisha kwamba Yahwe alisema. "Yahwe alisema ujumbe"

neno la Yahwe
Hapa "neno" linawakilisha ujumbe wa Yahwe

na akasema, "Nenda na umwambie Daudi mtumishi wangu, 'Hivi ndivyo asemavyo Yahwe: Je wewe utanijengea nyumba ya kuishi?
Hii ina nukuu ndani ya nukuu. Yaani: "na kusema, "Nenda na umuulize Daudi kama anadhani atakuwa ndiye wa kunijengea nyumba nitakayoishi."

Je wewe utanijengea nyumba ya kuishi?
Yahwe anatumia nukuu kusisitiza kwamba Daudi hatajenga nyumba kwa ajili ya Yahwe. Nukuu hii inaweza kufasiriwa kama taarifa. Yaani: "Hautanijengea nyumba ya kuishi"

kunijengea nyumba
Hapa nyumba inamaanisha hekalu. Katika 7:11 Yahwe atasema kwamba atamjengea Daudi nyumba. Pale "nyumba" inamaanisha familia.

2 Samuel 7:6

Je niliwai kusema jambo lolote kwa kiongozi yeyote wa Israeli niliyemchagua kuwachunga watu wangu Israeli, kusema, "Kwa nini hamjanijengea nyumba ya mwerezi?
Hii ina nukuu ndani ya nukuu nyingine. Nukuu ya moja kwa moja inaweza kuelezwa kama nukuu isiyo ya moja kwa moja. Yaani: "Sijawai kumwambia mmojawapo wa viongozi, niliowachagua, kunijengea hekalu la mbao za mwerezi."

Je niliwai kusema jambo lolote kwa kiongozi yeyote wa Israeli
Yahwe anatumia nukuu kusisitiza kwamba hakuwai kuwambia viongozi wa Israeli kumjengea nyumba.

Kwa nini hamkuwai kunijengea nyumba ya mwerezi?
Ikiwa Yahwe alikuwa amewauliza viongozi swali hili, angekuwa ametumia swali kuwalaumu kwa kutomjengea nyumba ya mwerezi. Lakini, Yahwe alisema hapo mwanzo kwamba hakuwa amewauliza swali hili. Yaani: "Mlipaswa kuwa mmenijengea nyumba ya mwerezi."

niliowateua kuwachunga watu wangu Israeli
Viongozi wanasemwa kama wachungaji na watu kama kondoo.

2 Samuel 7:8

Maelezo kwa Jumla
Yahwe anafafanua ahadi zake kwa Mfalme Daudi kupitia nabii Nathani.

Basi
Hii haimaanishi "sasa," lakini imetumika kuonesha utayari kwa jambo mhimu lifuatalo.

mwambie mtumishi wangu Daudi, "Hivi ndivyo asemavyo Yahwe wa majeshi: 'nilikutoa...jina kuu kwa ajili yako, kama jina la wakuu waliopo juu ya nchi.
Hii inanukuu ndani ya nukuu. Yaweza kufasiriwa: "mwambie Daudi mtumishi wangu kwamba nilimtoa... jina kuu kwa ajili yake, kama jina la mojawapo wa watu wakuu waliopo duniani"

mwambie Daudi mtumishi wangu
Yahwe bado anamwambia nabii Nathani anachopaswa kumwambia Daudi.

nimekuwa pamoja nawe
Hapa "pamoja nawe" inamaanisha kwamba Yahwe amemsaidia na kumbariki Daudi.

na nimewaondoa adui zako wote
Yahwe aliwaaribu adui wa Daudi inazungumzwa kana kwamba Yahwe aliowaondolea mbali, kama ambavyo mtu angekata vipande vya nguo au tawi kutoka katika mti.

kufanya jina kuu kwa ajili yako
Hapa "jina" inawakilisha heshima ya mtu.

kama jina la wakuu waliopo duniani
Kifungu "wakuu" inamaanisha watu mashuhuri.

2 Samuel 7:10

Maelezo ya Jumla
Yahwe anaendelea kueleza ahadi zake kwa Mfalme Daudi kupitia nabii Nathani.

Nitateua mahali
"Nitachagua sehemu"

nitawapanda pale
Yahwe anawafanya watu waishi katika nchi daima na kwa usalama inazungumzwa kama kama angewapanda katika nchi.

na hawatasumbuliwa tena
Hii inaweza kuelezwa katika muundo tendaji: Yaani: "na hakuna atakayewasumbua tena"

kutoka siku
Hapa "siku" inawakilisha kipindi kirefu.

Niliwaamru waamzi
Baada ya Waisraeli kuingia katika nchi ya Kanaani na kabla ya kuwa na wafalme wa kuwatawala, Mungu aliteua viongozi walioitwa "waamzi" kuwaongoza katika nyakati za shida.

Nami nitakupa pumziko kutoka kwa adui zako wote...anakwambia kwamba atakutengenezea nyumba
Yaweza kufasiriwa: "Nami nitampa pumziko kutoka kwa adui zake wote... anamwambia kwamba atamtengenezea nyumba"

Nikupumzisha kutoka kwa adui zako wote
"Nitakupa usalama kutoka kwa adui zako wote." Hapa "pumziko" ni nomino dhahania. Yaweza kuwa: "Nitawafanya adui zako wote waache kukushambulia"

Nitakutengenezea nyumba
Maana hii hapa ya "nyumba" inarejea kwa wazao wa Daudi kuendelea kumiliki katika Israeli. Katika 7:3 Yahwe alimuuliza Daudi ikiwa angemjengea nyumba. Pale "nyumba" inawakilisha hekalu.

2 Samuel 7:12

Maelezo ya Jumla
Yahwe anaendelea kueleza ahadi zake kwa Mfalme Daudi kupitia nabii Nathani.

Siku zako zitakapokamilika na ukalala na baba zako
Vifungu hivi viwili vina maana sawa na vimeunganishwa kwa msisitizo. Vyote ni njia ya nyepesi ya kuonesha kifo na kufa.

Nitainua mzao baada yako
Yahwe aliteua mzao wa Daudi inaoneshwa kama Yahwe angeinua juu.

atakaye toka katika mwili wako
Usemi huu unamaanisha kwamba mtu huyo atakuwa mzao wa Daudi.

Nitauimarisha ufalme wake
Hapa "ufalme wake" inawakilisha nguvu ya kumiliki.

nyumba kwa jina langu
Hapa "jina" renarejea kwa Yahwe. Yaani: "makazi yangu ya kudumu"

Nitakifanya imara kiti cha enzi cha ufalme wake daima.
Hapa "kiti cha enzi" inawakilisha nguvu ya mtu kumilki kama mfalme.

Nitakuwa baba kwake, naye atakuwa mwanangu
Unabii katika 7:12-14 unarejea kwa Sulemani, mwana wa Daudi. Lakini, mambo ya unabii yatatimizwa na Yesu.

2 Samuel 7:15

Maelezo ya Jumla
Yahwe alimaliza kueleza ahadi zake kwa Mfalme Daudi kupitia nabii Nathani.

Lakini umaminifu wangu wa kiagano hautamwacha, kama nilivyomwondolea Sauli
Neno "uaminifu" ni jina dhahania linaloweza kuelezwa kama "aminifu." Lakini pia taarifa hii yaweza kufasiriwa katika muundo chanya. Yaani: "Lakini nitabaki mwaminifu kwake, tofauti na nilivyokuwa kwa Sauli"

kutoka mbele yako. Nyumba yako... mbele yako. Kiti chako cha enzi
Hapa "wewe" inarejea kwa "Daudi". "kutoka mbele ya Daudi. Nyumba ya Daudi... mbele yake. Kiti chake cha enzi"

Nyumba yako na ufalme wako utathibitishwa daima mbele yako. Kiti chako cha enzi kitasimamishwa daima.
Sentensi hizi mbili zinamaana sawa na zinasisitiza nasaba ya Daudi kutawala daima.

Nyumba yako na ufalme wako utaimalika daima mbele yako
Hapa neno "nyumba" inawakilisha uzao wa Daudi, watakao tawala kama wafalme. Hapa "ufalme" humaanisha jambo lilelile kama "nyumba." Utaona nikiimalisha familia yako na utawala wao juu ya watu wa Israeli daima"

Kiti chako cha enzi kitakuwa imara daima
Hapa "kiti cha enzi" kinawakilisha nguvu ya kutawala kama mfalme.

maneno haya yote
Hapa "maneno" yanawakilisha kile alichokisema Yahwe.

Alimwambia kuhusu ono lote
"Alimwambia kuhusu kila kiti Yahwe aliyomwonesha"

2 Samuel 7:18

Mimi ni nani, Yahwe Mungu, na familia yangu ni nini hata umenileta katika kiwango hiki?
Daudi anauliza swali hili kuonesha hisia za ndani alizozihisi baada ya kusikia tamko ya Yahwe. Swali hili lisiloitaji jibu laweza kufasiriwa: "mimi na familia yangu hatusitahili heshima hii, Yahwe Mungu."

Hili lilikuwa jamba dogo mbele yako
Hapa "mbele yako" inawakilisha alichokikusudia Yahwe kiwe.

familia ya mtumishi wako
Hapa Daudi anajirejerea kama "mtumishi wako."

generated on Tue Oct 24 10:45:40 2023

Kwa kitambo kijacho
Hii inaongelea wakati kama kitu fulani kisafiricho na kuwasili mahali fulani.

Nini zaidi, Mimi Daudi naweza kukwambia?
Daudi anatumia swali hili kusisitiza kwamba hana kilichaobaki cha kumwambia Yahwe.

mtumishi wako
Hapa Daudi anajirejerea kama "mtumishi wako." Hii yaweza kuelezwa katika nafsi ya kwanza

2 Samuel 7:21

Kwa ajili ya neno lako
Hapa "neno" linawakilisha alikiahidi Mungu.

kutimiza kusudi lako mwenyewe
"kukamilisha ulichopanga kufanya"

kwa mtumishi wako
Daudi anajirejerea kama "mtumishi wako."

Kama tulivyosikia kwa masikio yetu
Kifungu "kwa macho yetu wenyewe" inatumika kwa msisitizo.

Kama tulivyosikia
Hapa "sisi" inamwonesha Daudi na taifa la Israeli.

Na ni taifa gani lililo kama watu wako Israeli, taifa pekee juu ya dunia ambalo wewe, Mungu, ukikwenda na kukikomboa kwa ajili yako mwenyewe?
Daudi anatumia msisitizo wa swali kwamba hakuna taifa lingine kama Israeli. Yaani: "Hakuna taifa lililo kama watu wako Israeli, taifa moja juu ya nchi ambalo wewe, Mungu, ulikwenda na kulikomboa kwa ajili yako."

Kijifanyia jina wewe mwenyewe
Hapa "jina" inawakilisha heshima ya Yahwe.

kwa nchi yako
Hapa "nchi" inawakilisha watu.

Uliyaondoa mataifa
Hapa "mataifa" inawakilisha makundi ya watu waliokuwa wakiishi Kanaani.

2 Samuel 7:24

Maelezo ya Jumla
Daudi aliendelea kuongea na Yahwe.

Hivyo basi
Hapa "basi" haimaanishi "sasa," lakini inatumika kuleta usikivu kwa jambo muhimu kama ifuatavyo.

Na ahadi uliyoifanya kuhusu mtumishi wako na familia yake iwe imara daima
Hii inaweza kuelezwa kwa muundo tendaji. Yaani: "Na ufanye ulichoniahidi na familia yangu, na ahadi yako isibadilike"

mtumishi wako na familia yake
Daudi anajisema katika nafsi ya tatu. Yaweza kuwa: "mimi na familia yangu"

Jina lako na liwe kuu daima
Hapa "jina" inawakilisha heshima ya Yahwe.

Nyumba yangu, Daudi, mtumishi wako
Hapa "nyumba" inawakilisha familia.

Umethibitishwa mbele yako
Hii yaweza kuwa "ni salama kwa sababu wewe" au "unaendelea kwa sababu yako"

2 Samuel 7:27

kwa mtumishi wako kwamba utamjengea nyumba
Daudi anajirejerea kama "mtumishi wako"

kwamba utamjengea nyumba
Hapa aina hii ya usemi "nyumba" inarejea kwa uzao wa Daudi kuendelea kuwa watawala wa Israeli. Katika 7:3 Yahwe alimwambia Daudi kama angekuwa mjenzi wa nyumba ya Yahwe. Hapa "nyumba" inawakilisha hekalu.

Basi
Hii haimaanishi "sasa," lakini inatumika kutoa angalizo kwa jambo mhimu lifuatalo.

maneno yako ni ya kuaminika
Hapa "maneno" yanawakilisha anachosema Yahwe. Yaani: "Ninaamini ukisemacho"

na kwa baraka yako nyumba ya mtumishi wako itabarikiwa daima
Hii inaweza kutaarifiwa kwa muundo tendaji. Yaani: "na utaendelea kuibariki familia yangu daima.

nyumba ya mtumishi wako
Hapa Daudi anajirejerea mwenyewe kama "mtumishi wako." Yaani: "nyumba yangu" au "familia yangu"

nyumba
Hapa "nyumba" inawakilisha familia ya Daudi.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 ikawa baada ya haya Daudi aliwashambulia Wafilisti na kuwashinda. Hivyo Daudi akaichukua Gathi na
vijiji vyake kutoka katika mamlaka ya wafilisti. **2** Kisha akaishinda Moabu na akawapima watu wake kwa
mstari kwa kuwafanya walale chini juu ya ardhi. Alipima mistari miwili ya kuua, na mstari mmoja kamili
kuwahifadhi hai. Hivyo Wamoabu wakawa watumishi wa Daudi na wakaanza kumlipa kodi. **3** Kisha Daudi
akamshinda Hadadezeri mwana wa Rehobu, mfalme wa Soba, Hadadezeri aliposafiri kuurudisha ufalme
wake katika mto Frati. **4** Daudi aliteka magari 1, 700 ya farasi na askari ishirini elfu waendao kwa miguu.
Daudi akawakata miguu farasi wa magari, lakini akahifadhi wakutosha magari mia moja. **5** Wakati
Washami wa Dameski walipokuja kumsaidia Hadadeziri mfalme wa Soba, Daudi akaua katika Washami
watu ishirini na mbili elfu. **6** Daudi akaweka ngome huko Shamu ya Dameski, na Washami wakawa
watumishi wake na wakaleta kodi. Yahwe akampa Daudi ushindi kila alikokwenda. **7** Daudi akachukua
ngao za dhahabu walizokuwa nazo watumishi wa Hadadezeri naye akazileta Yerusalemu. **8** Mfalme Daudi
akachukua shaba nyingi kutoka Beta na Berosai, miji ya Hadadezeri. **9** Wakati Tou, mfalme wa Hamathi,
aliposikia kwamba Daudi amelishinda jeshi lote la Hadadezeri, **10** Tou akamtuma Hadoramu mwanawe
kwa mfalme Daudi kumpa salamu na kumbariki, kwa kuwa Daudi alikuwa amepigana na Hadadezeri na
kumshinda, maana Hadadezeri alikuwa amepiga vita dhidi ya Tou. Hadoramu akaja pamoja na vitu vya
fedha, dhahabu, na shaba. **11** Mfalme Daudi akaviweka wakfu vitu hivi kwa ajili ya Yahwe, pamoja na
fedha na dhahabu kutoka katika mataifa yote aliyokuwa ameyashinda- **12** kutoka Shamu, Moabu,
Waamoni, Wafilist, Waamaleki, pamoja na nyara zote alizoziteka kutoka kwa Hadadezeri mwana wa
Rehobu, mfalme wa Soba. **13** Jina la Daudi likajulikana sana alipowashinda washami katika bonde la
Chumvi, pamoja na watu wao wapatao elfu kumi na nane. **14** Akaweka ngome katika Edomu yote, na
Waedomu wote wakawa watumishi wake. Yahwe akampa Daudi ushindi kila alipokwenda. **15** Daudi
akatawala juu ya Israeli yote, naye akatenda kwa haki na usawa kwa watu wote. **16** Yoabu mwana wa
Seruya alikuwa mkuu wa jeshi, na Yehoshafati mwana wa Ahiludi alikuwa mwenye kuandika taarifa. **17**
Sadoki mwana wa Ahitubu na Ahimeleki mwana wa Abiathari walikuwa makuhani, na Seraya alikuwa
mwandishi. **18** Benaya mwana wa Yehoyada alikuwa juu ya Wakerethi na Wapelethi, na wana wa Daudi
walikuwa washauri wa mfalme.

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2 Samuel 8:1

Daudi akashambulia
Hapa Daudi anawakilisha askari wake.

2 Samuel 8:2

Kisha akashinda
Hapa "yeye" inarejea kwa Daudi anayewakilisha askari wake.

akawapima watu wakekwa mstari... akapima mistari miwili ya kuuwa, na mstari mmoja kamili wa kuacha hai.
Hapa "mstari" ni "kamba." Daudi aliwafanya askari walale chini ili wapimwe na kuwekwa katika makundi matatu. Waliokuwa katika makundi mawili waliuawa, na katika la tatu, waliachwa hai.

2 Samuel 8:3

Kisha Daudi akamshinda Hadadezeri
Hapa wote "Daudi" na "Hadadezeri" wanawakilisha majeshi yao. "Daudi na jeshi lake walimshinda Hadadezeri na jeshi lake"

Hadadezeri... Rehobu
Haya ni majina ya wanaume.

Soba
Hili ni jina la jimbo katika Shamu.

Kuurudisha ufalme wake
"Kurudisha utawala juu ya mkoa" au "kulishika tena mkoa"

askari wa miguu ishirini elfu
"20,000 watu wa miguu"

Daudi akawakata miguu
Hili ni tenda ambapo sehemu ya nyuma ya miguu inakatwa ili farasi wasiweze kukimbia.

kutunza ya kutosha
"kutenga ya kutosha" au kutunza ya kutosha"

vibandawazi mia moja
"vibanda wazi 100"

2 Samuel 8:5

Daudi akaua
Hapa Daudi anawakilisha askari wake.

Washami elfu ishirini
washami 22,000

generated on Tue Oct 24 10:45:40 2023

Akaweka ngome huko Shamu
"aliagiza kundi kubwa la askari wake kubaki Shamu"

2 Samuel 8:7

Daudi akachukua... Mfalme Daudi akachukua
Hapa Daudi anawakilisha askari wake.

Beta na Berothai
Haya ni majina ya mahali.

2 Samuel 8:9

Tou...Hadoramu
Haya ni majina ya wanaume.

Hamathi
Hili ni jina la mahali.

Daudi alishinda
Hapa "Daudi" inawakilisha jeshi lake.

2 Samuel 8:11

na Amaleki
"na Waamaleki"

Vitu vilivyotekwa
Hivi ni vitu vya thamani askari wanavyoviteka kutoka kwa walioshindwa.

Hadadezeri mwana wa Rehobu, mfalme wa Soba
Hili ni jina la mfalme wa Soba

2 Samuel 8:13

Jina la Daudi likajulikana sana
Hapa "jina" linarejea kwa heshima ya Daudi. Yaani "Daudi alikuwa maarufu sana"

Bonde la chumvi
Hili ni jina la mahali. Mahali pake kabisa hapafahamiki.

Watu elfu themanini.
"watu 18,000"

Akaweka ngome katika Edomu yote.
"Aliagiza makundi ya askari wake kubaki katika maeneo yote ya Edomu"

2 Samuel 8:15

Yoabu mwana wa Seruya
Hili ni jina la mwanaume

Ahiludi... Ahitubu... Ahimeleki... Seraya... Yehoiada
Haya ni majina ya wanaume.

Ahiludi alikuwa mwenye kuandika taarifa.
Mwandishi alikuwa mtu aliyekuwa akiongea na watu na kuwambia matangazo ya mfalme.

Wakerethi... Wapelethi
Haya ni majina ya makundi ya watu. Hawa walikuwa walinzi wa Daudi.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Daudi akasema, "Je kuna yeyote aliyesalia wa familia ya Sauli ambaye naweza kumwonyesha kwa fadhiri
kwa ajili ya Yonathani? **2** Alikuwepo mtumishi katika familia ya Sauli jina lake Siba, akaitwa kwa Daudi.
Mfalme akamuuliza, "Je wewe ndiye Siba?" Akajibu, "Mimi ni mtumishi wako, ndiye." **3** Hivyo mfalme
akasema, "Je hakuna aliyesalia wa familia ya Sauli ambaye naweza kumuonesha wema wa Mungu?" Siba
akamjibu mfalme, "Yonathani ana mwana, ambaye ni mlemavu wa miguu. **4** Mfalme akamwambia, "Yupo
wapi?" Siba akamjibu mfalme, "Tazama, yupo katika nyumba ya Makiri mwana wa Amieli huko Lo Debari.
5 Ndipo mfalme Daudi akatuma watu na kumtoa katika nyumba ya Makiri mwana wa Amieli huko Lo
Debari. **6** Hivyo Mefiboshethi mwana wa Yonathani mwana wa Sauli, akaja kwa Daudi naye akainama uso
wake hadi katika sakafu kwa kumheshimu Daudi. Daudi akasema, "Mefiboshethi." Naye akajibu, "Angalia,
mimi ni mtumishi wako! **7** Daudi akamwambia, "Usiogope, maana hakika nitakufadhiri kwa ajili ya
Yonathani baba yako, nami nitakurudishia ardhi yote ya Sauli babu yako, nawe utakula katika meza yangu
daima." **8** Mefiboshethi akainama na kusema, "Mtumishi wako ni nani, hata ukamwangalia kwa fadhiri
mbwa mfu kama nilivyo?" **9** Kisha mfalme akamwita Siba, mtumishi wa Sauli, na kumwambia, "Yote yaliyo
ya Sauli na familia yake nimempa mjukuu wa bwana wako. **10** Wewe, wanao, na watumishi wako mtalima
mashamba kwa ajili yake nanyi mtavuna mazao ili kwamba mjukuu wa bwana wako apate chakula. Kwa
maana Mefiboshethi, mjukuu wa bwana wako, atakula katika meza yangu daima." Basi Siba alikuwa na
wana kumi na watano na watumishi ishirini. **11** Kisha Siba akamwambia mfalme, "Mtumishi wako
atafanya yote ambayo bwana wangu mfalme amemwamuru mtumishi wake." Mfalme akaongeza kusema,
kwa Mefiboshethi yeye atakula katika meza yangu, kama mmojawapo ya wana wa mfalme." **12**
Mefiboshethi alikuwa na mwana mdogo jina lake Mika. Na wote waliokuwa wanaishi katika nyumba ya
Siba walikuwa watumishi wa Mefiboshethi. **13** Hivyo Mefiboshethi akaishi Yerusalemu, naye akala chakula
cha daima katika meza ya mfalme, japokuwa alikuwa mlemavu wa miguu yote.

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2 Samuel 9:1

Kwa ajili ya Yonathani
"kwa sababu ya upendo wangu kwa Yonathani"

Kwa ajili ya Yonathani
Yonathani alikuwa mwana wa Sauli na rafiki wa karibu sana wa Daudi.

Siba
Hili ni jina la mwanaume.

Mimi ni mtumishi wako
Siba anajiita "mtumishi wako" kuonesha heshima kubwa kwa Daudi.

2 Samuel 9:3

Ninaweza kuonesha ukarimu wa Mungu
Yaweza kufasiriwa kuwa "naweza kuwa mkarimu kama niliyomwaidi Mungu"

mlemavu katika miguu yake
"Ambaye miguu yake imearibika." Neno "miguu" hapa linaonesha uwezo wa kutembea.

Makiri... Amieli
Haya ni majina ya wanaume.

Lo Debari
Hili ni jina la sehemu.

2 Samuel 9:5

Mfalme Daudi akatuma
Inafahamika kwamba Daudi alituma wajumbe.

Mefiboshethi
Hili ni jina la mwanaume

alikuja kwa Daudi
Neno "alikuja" laweza fasiriwa kuwa "alikwenda."

Mimi ni mtumishi wako
Mefiboshethi anajirejerea kama "mtumishi wako" kuonesha heshima kubwa kwa mfalme.

2 Samuel 9:7

Kwa ajili ya Yonathani baba yako
"Kwa sababu nilimpenda baba yako, Yonathani"

Utakula daima katika meza yangu.
Hapa "meza" inawakilisha kuwa pamoja na Daudi katika uwepo. Kula na mfalme mezani ilikuwa ni heshima kubwa.

Mtumishi wako ni nini, hata umwangalie kwa upndeleo mbwa mfu kama mimi?
Swali hili lisiloitaji jibu laonesha kuwa Mefiboshethi anafahamu kuwa hana umuhimu wowote wa mfalme kumjari.

generated on Tue Oct 24 10:45:40 2023

mbwa mfu huyo
Hapa Mefiboshethi anawakilisha uzao wa Sauli, na anajilinganisha na "mbwa mfu." Mbwa walikuwa wanyama wasioheshimiwa, mbwa mfu alikuwa hana umuhimu kabisa.

2 Samuel 9:9

Ni lazima ale Daima katika meza yangu
Hapa "meza yangu" inawakilisha kuwa pamoja na Daudi.

Basi Siba... watumishi
Hapa "basi" inaonesha mkato wa habari. Msimuliaji anatoa taarifa kuhusu Siba.

wana kumi na watano na watumishi ishirini
"wana 15 na watumishi 20"

2 Samuel 9:11

Mtumishi wako atafanya yote ambayo bwana wangu mfalme amemwagiza mtumishi wake
Siba anajitaja kama "mtumishi wako" na kumtaja Daudi kama "bwana wangu". Mtumishi wako atafanya yote ambayo wewe bwana wangu mfalme umeagiza.

Mika
Hili ni jina la mwana wa Mefiboshethi.

wate walioishi katika nyumba ya Siba
Hapa "nyumba" inawakilisha familia ya Siba.

Anakula katika meza ya mfalme daima
Hapa "meza" inawakilisha kuwa pamoja na Daudi au katika uwepo wake.

Japokuwa alikuwa kilema katika miguu yote miwili.
Hakuweza kutembea.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Ikawa baadaye mfalme wa watu wa Amoni akafa, na Hanuni mwanaye akawa mfalme mahali pake. **2** Daudi akasema, "Nitaonesha fadhiri Hanuni mwana wa Nahashi, kwa kuwa baba yake alinifadhiri." Hivyo Daudi akatuma watumishi wake kumfariji Hanuni kwa habari ya baba yake. Watumishi wake wakaingia katika nchi ya watu wa Amoni. **3** Lakini viongozi wa watu wa Amoni wakamwambia Hanuni bwana wao, "Je unathani kwa hakika Daudi anamweshimu baba yako hata ametuma watu kukutia moyo? Daudi hajawatuma watumishi wake kwako ili kuuangalia mji, kuupeleleza, ili kuupindua? **4** Hivyo Hanuni akawachukuwa watumishi wa Daudi, akawanyoa nusu ya ndevu zao, akachana mavazi yao hadi kwenye matako, naye akawaacha waende zao. **5** Daudi alipoelezwa kuhusu hili, akatuma watu kwenda kuwalaki, kwa kuwa walikuwa wamefedheheshwa sana. Mfalme akawambia, "Kaeni Yeriko mpaka ndevu zenu zitakapoota, ndipo mrudi." **6** Watu wa Amoni walipoona kwamba wamenuka kwa Daudi, wakatuma wajumbe na kuwaajiri Washami wa Bethi Rehobu na Soba, askari elfu ishirini waendao kwa mguu, na mfalme wa Maaka pamoja na watu elfu, na watu wa Tobu elfu kumi na mbili. **7** Daudi aliposikia, akamtuma Yoabu na jeshi lote la askari. **8** Waamoni wakatoka na wakafanya mistari ya vita katika maingilio ya lango la mji wao, wakati Washami wa Soba na wale wa Rehobu, na watu wa Tobu na Maaka, wakasimama peke yao uwandani. **9** Yoabu alipoona mistari ya vita ikimkabili pote mbele na nyuma, alichagua baadhi ya waisraeli wajuao kupigana vizuri na akawapanga dhidi ya Washami. **10** Na sehemu iliyosalia ya jeshi, akawaweka chini ya Abishai nduguye, naye akawaweka katika mistari ya vita dhidi ya jeshi la Amoni. **11** Yoabu akasema, "ikiwa Washami watakuwa na nguvu zaidi juu yangu, kisha wewe, Abishai, lazima uniokoe. Lakini ikiwa jeshi la Amoni litakuwa na nguvu zaidi juu yako, nitakuja kukuokoa. **12** Iweni na nguvu, nasi tujioneshe kuwa wenye nguvu kwa ajili ya watu wetu na miji ya Mungu wetu, kwa maana Yahwe atatenda yapendezayo kwa ajili ya kusudi lake. **13** Hivyo Yoabu na askari wa jeshi lake wakasonga mbele katika vita dhidi ya Washami, waliolazimika kukimbia mbele ya jeshi la Israeli. **14** Jeshi la Amoni lilipoona kwamba Washami wamekimbia, nao pia wakakimbia kutoka kwa Abishai wakarudi ndani ya mji. Ndipo Yoabu akarudi kutoka kwa watu wa Amoni na akarejea Yerusalemu. **15** Washami walipoona kwamba wameshindwa na Israeli, walijikusanya pamoja tena. **16** Kisha Hadareza akatuma kuleta vikosi vya Washami ng'ambo ya Mto Frati. Wakaja Helamu pamoja na Shobaki, mkuu wa jeshi la Hadareza juu yao. **17** Daudi alipoambiwa, aliwakusanya Israeli wote pamoja, akavuka Yordani, na akafika Helamu. Washami wakajipanga katika mistari ya vita dhidi ya Daudi na wakapigana naye. **18** Washami wakakimbia mbele ya Israeli. Daudi akaua askari mia saba wa magari na askari wa farasi elfu arobaini. Shobaki mkuu wa jeshi lao alijeruhiwa na akafa huko. **19** Wafalme wote waliokuwa watumishi wa Hadareza walipoona kuwa wameshindwa na Israeli, walifanya amani na Israeli na wakawa watumishi wao. Hivyo washami wakaogopa kuwasaidia watu wa Amoni tena.

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2 Samuel 10:1

Hanuni...Nahashi
Haya ni majina ya wanaume

Je unadhani...wewe?
Viongozi wanatumia swali kushauri kwamba mfalme asimwamini Daudi.

Kupeleleza
Kutafuta habari kuhusu mtu fulani kwa siri.

Je Daudi haja...uteka?
Viongozi wanatumia swali kushauri kwamba mfalme asimwamini Daudi.

Ili kuupindua
Hapa "huo" inarejea kwa mji ambao unawakilisha watu walioishi pale.

mji
Hapa "mji" inahusu Raba, mji mkuu wa Waamoni.

2 Samuel 10:4

kunyoa ndevu nusu ya zao
Inamaanisha tusi la kuwadharirisha watu.

walikuwa wameaibika sana
Hapa "kwa kina" ni usemi unaomaanisha "sana"

Kisha mrudi
Inamaanisha kwamba watapaswa kurudi Yerusalemu

2 Samuel 10:6

wakawa harufu mbaya kwa Daudi
Kifungu "kuwa harufu mbaya" inamaanisha kuwa chukizo

Beth Rehobu... Soba... Maaka... Tobu
Haya ni majina ya mahali.

generated on Tue Oct 24 10:45:40 2023

Elfu ishirini... elfu... elfu kumi na mbili
"20,000... 1,000...12,000"

kwa langu la mji wao
Hapa "mji" inarejea kwa Raba, mji mkuu wa Waamoni

2 Samuel 10:9

Maelezo ya Jumla
Vita na ya Washami na Amoni inaendelea.

Na kwa sehemu ya jeshi iliyosalia, akaiweka chini ya mamlaka ya Abishai nduguye.
"Akamweka Abishai nduguye mkuu wa jeshe lililosalia"

2 Samuel 10:11

Maelezo ya Jumla
Yoabu analiweka tayari jeshi kwa vita.

Kwangu, kisha wewe, Abishai, lazima uniokoe
Hapa "mimi" inarejea kwa Yoabu anayewakilisha askari wake. Pia, Abishai anawakilisha jeshi lake.

2 Samuel 10:13

Kutoka kwa Abishai
Hapa Abishai anawakilisha askari wake.

Ndani ya mji
Hapa "Mji" unahusu Raba, makao makuu ya Waamaoni.

Na kurudi Yerusalemu
"na kurudi Yerusalemu

2 Samuel 10:15

Washami walipoona kwamba wameshindwa na Israeli
Hii yaweza kufasiriwa kama: "Washami walipotambua kuwa Waisraeli walikuwa wanawashinda"

Hadadezeri... Shobaki
Haya ni majina ya wanaume.

kutoka ng'ambo ya Mto Frati
Hii inamaanisha upande wa mashariki wa Mto Frati.

Walikuja kwa Helamu
Hapa "walikuja kwa" yaweza kufasiriwa kuwa "walikwenda kwa" au "walikutanika kwa"

Helamu
Hili ni jina la sehemu.

katika kichwa chao
Kifungu hiki kinaoneshwa nafasi ya mamlaka.

2 Samuel 10:17

Daudi alivyoambiwa hiki
Inamaanisha "Daudi aliposikia kuhusu hili"

Kusanya Isreali wote pamoja
Hapa "Israeli" inawakilisha jeshi la Israeli.

Helamu
Jina la mahali

Kinyume na Daudi na kupigana naye
Hapa Daud anawakilisha askari wake.

Daudi aliua
Hapa Daudi anawakilisha askari wake.

Mia saba... elfu arobaini
"700... 40,000"

Shobaki jemedari wa jeshi lao alijeruhiwa na kufa pale
Hii yaweza kufasiriwa: "Waisraeli walimjeruhi Shobaki jemedari wa jeshi wa Washami, na akafa pale"

Shobaki... Hadareza
Haya ni majina ya wanaume.

waliona kwamba walikuwa wameshindwa na Israeli
Yaweza kufasiriwa kuwa " walitambua kuwa Waisraeli walikuwa wamewashinda"

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Chapter 11

1 Ikawa wakati wa majira ya kipupwe, wakati ambapo kwa kawaida wafalme huenda vitani, Daudi akamtuma Yoabu, mtumishi wake, na jeshi lote la Israeli. Wakaliaribu jeshi la Amoni na kuuhusuru Raba. Lakini Daudi akakaa Yerusalemu. **2** Hivyo ikawa siku moja wakati wa jioni Daudi akaamka kutoka kitandani na akatembea katika dari la kasri. Akiwa pale akamwona mwanamke aliyekuwa akioga, mwanamke yule alikuwa mzuri sana kwa mwonekano. **3** Hivyo Daudi akatuma na kuuliza watu waliomfahamu yule mwanamke. Mtu mmoja akasema, "Je huyu siye Bathsheba, binti Eliamu, naye si mke wa Uria mhiti? **4** Daudi akatuma wajumbe nao wakamchukua; akaja kwake, na akalala naye(kwani ndo alikuwa amejitakasa kutoka siku zake). Kisha akarudi nyumbani kwake. **5** Mwanamke akawa mjamzito, naye akatuma na kumwambia Daudi; akasema, "mimi ni mjamzito." **6** Kisha Daudi akatuma watu kwa Yoabu kusema, "Umtume kwangu Uria mhiti." Hivyo Yoabu akamtuma Uria kwa Daudi. **7** Uria alipofika, Daudi akamuuliza hali ya Yoabu. Jinsi jeshi lilivyokuwa likiendelea, na jinsi vita vilivyokuwa vinaendelea. **8** Daudi akamwambia Uria, "Shuka nyumbani kwako, unawe miguu yako. "Hivyo Uria akaondoka katika kasri la mfalme, mfalme akamtumia zawadi kwa Uria. **9** Lakini Uria akalala pamoja na watumishi wa bwana wake katika lango la kasri, wala hakushuka nyumbani kwake. **10** Daudi alipoambiwa, "Uria hakushuka nyumbani kwake," akamwambia Uria, Je haukutoka safarini? Kwa nini haukushuka nyumbani kwako?" **11** Uria akamjibu Daudi, "Sanduku, na Israeli na Yuda wamo kwenye mahema, na Yoabu na watumishi wa bwana wangu wamepiga hema uwandani. Jinsi gani basi mimi naweza kwenda nyumbani kwangu kula kunywa na kulala na mke wangu? kwa hakika kama uishivyo, sitafanya hivyo. **12** Hivyo Daudi akamwambia Uria, "Ukae leo pia, kesho nitakuacha uende." Kwa hiyo uria akakaa Yerusalemu siku hiyo na iliyofuata. **13** Daudi alipomwita, alikula na kunywa pamoja naye, Daudi akamfanya alewe. Wakati wa jioni Uria akaenda kulala kitandani pake pamoja na watumish wa bwana wake; hakushuka nyumbani kwake. **14** Hivyo asubuhi Daudi akamwandikia Yoabu barua, naye akaituma kwa mkono wa Uria. **15** Ndani ya barua Daudi aliandika hivi, "Mweke Uria mbele ya vita vikali sana, na kisha, mmwache, ili apigwe na afe. **16** Hivyo Yoabu alipoona mji ukizingirwa, alimweka Uria katika sehemu aliyojua askari adui wenye nguvu wangekuwa wakipigana. **17** Wakati watu wa mji walipotoka na kupigana dhidi ya jeshi la Yoabu, baadhi ya askari wa Daudi wakaanguka, na Uria Mhiti pia akauwawa. **18** Wakati Yoabu alipotuma neno kwa mfalme kuhusu hali ya vita, **19** alimwagiza mjumbe, kusema, "Utakapomaliza kumwambia mfalme kuhusu hali ya vita, **20** yawezekana mfalme akakasirika, naye akakwambia, 'Kwa nini mlipigana na mji kwa karibu hivyo, hamkujua kwamba wangeweza kushambulia kutokea ukutani? **21** Ni nani aliyemwua Abimeleki mwana wa Yerubeshethi? Siye mwanamke aliyerusha jiwe la kusagia juu yake kutoka ukutani, hata akafa huko Thebesi? Kwanini basi mliukaribia ukuta jinsi hiyo? Nawe umjibu, 'Uria mtumishi wako amekufa pia." **22** Hivyo mjumbe akaondoka na kwenda kwa Daudi akamwambia kila jambo ambalo Yoabu alimtuma kusema. **23** Na mjumbe akamwambia Daudi, "Mwanzoni adui walikuwa na nguvu kuliko sisi; walitukabili uwandani, lakini tukawarudisha nyuma kwenye maingilio ya lango. **24** Na wapiga mishale wao wakawarushia watumishi wako kutoka ukutani, na baadhi ya watumishi wa mfalme wameuawa, na mtumishi wako Uria mhiti pia ameuawa." **25** Kisha Daudi akamwambia mjumbe, "Mwambie hivi Yoabu, 'Usiruhusu jamba hili likuhuzunishe, kwa maana upanga huangamiza huyu kama uangamizavyo na mwingine. Vifanye vita vyako kuwa vyenye nguvu zaidi dhidi ya mji, na uuteke.' Mtie moyo Yoabu." **26** Hivyo mke Uria aliposikia kwamba mme wake amekufa, akaomboleza sana kwa ajili yake. **27** Huzuni yake ilipoisha, Daudi akatuma na kumchukua kwake katika kasri lake, naye akawa mkewe na akamzalia mwana. Lakini alichokifanya Daudi hakikumpendeza Yahwe.

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2 Samuel 11:1

Ikawa wakati wa majira ya kipupwe
"Ilitokea wakati wa majira ya kipupwe." Hii inatambulisha tukio jingine katika habari.

katika wakati
"wakati wa mwaka"

Daudi akampeleka Yoabu, watumishi wake, na jeshi lote la Israeli
Daudi aliwapeleka waende vitani.

Jeshi la Amoni
"Jeshi la Waamoni"

Raba
Hili ni jina la mji.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 11:2

Hivyo ikawa
"Hivyo ikatokea" au "Hivyo ikatendeka". Mwandishi anatumia kifungu hiki kutambulisha tukio jipya katika habari.

Hivyo Daudi akatuma
Hapa neno "tuma" linamaanisha Daudi alipeleka mjumbe.

Akawauliza watu ambao wangeweza kujua kuhusu mwanamke
Daudi alikuwa anajaribu kutafuta mwanamke yule alikuwa nani. Neno "yeye" inarejea kwa Daudi, lakini inamaanisha mjumbe aliyetumwa na Daudi. Alipaswa kuuliza habari kuhusu mwanamke.

Je siye Bethsheba... naye ni mke wa Uria Mhiti.
Swali hili linatoa taarifa na laweza kuandikwa kwa maelezo. Huyu ni Bathsheba... naye ni mke wa Uria Mhiti."

2 Samuel 11:4

Hezi
Kipindi cha mwanamke cha mwezi

na kumchukua
"na kumchukua." Daudi alimchukua mwanamke, lakini alikuwa mjumbe aliyekuwa ametumwa aliyemchukuwa na kumleta kwa Daudi.

Akaja kwake ndani, naye akalala naye
Kifungu "alikuja kwake ndani" inaonesha hali ya Daudi kufanya tendo la ndoa na mwanamke.

Alituma na kumwambia Daudi; akasema, "Niko mjamzito"
Hapa neno "alipeleka" linamaanisha kwamba alipeleka mjumbe kumwambia Daudi kwamba alikuwa mjamzito.

2 Samuel 11:6

Kisha Daudi akatuma
Hapa neno "kutuma" inamaanisha kwamba Daudi alituma mjumbe.

Yoabu anaendeleaje, jeshi linaendeleaje, na vita inaendeleaje
Daudi alikuwa akiuliza ikiwa Yoabu na jeshi walikuwa wanaendelea vema na kuhusu maendeleo ya vita.

Shuka nyumbani kwako
Maana pendekezwa kwa kifungu "shuka chini" ni 1) Nyumba ya Uria ilikuwa chini kuliko kasiri la Daudi au 2) Nyumba ya Uria ilikuwa na umuhimu mdogo kulinganisha na kasiri la mfalme.

Nawa miguu yako
Kifungu hiki kinamaanisha kurudi nyumbani kupumzika wakati wa usiku baada ya kufanya kazi mchana kutwa.

Mfalme alituma zawadi kwa Uria
Daudi alituma mtu kupeleka zawadi kwa Uria.

2 Samuel 11:9

Bwana wake
Neno "yake" inarejerea kwa Uria na neno "bwana" inarejerea kwa Daudi.

Je haujatoka safarini? Kwa nini haukwenda nyumbani kwako?
Hili swali linaonesha ushangao wa Uria kwa nini hakumtembelea mke wake.

Israeli na Yuda
Hii inarejea kwa majeshi yao yaani "majeshi ya Israeli na Yuda"

Jinsi gani basi mimi naweza kwenda kwangu... pamoja na mke wangu?
Swali hili linasisitiza hali ya Uria kukataa kumtembelea mke wake.

Kwa hakika kama uishivyo, sitafanya hivyo.
Uria anaapa kwa ahadi yenye nguvu kwamba hatakwenda nyumbani kwa mke wake kwa vile askari wengine wapo vitani.

2 Samuel 11:12

alikula na kunywa mbele yake
Uria alikula na kunywa na Daudi

chini katika nyumba yake
Maana pendekezwa hapa kwa neno "chini" 1) nyumba ya Uria ilikuwa chini ya ile ya Daudi. 2) nyumba ya Uria ilikuwa na umuhimu mdogo kuliko ile ya Daudi

2 Samuel 11:14

akaituma kwa mkono wa Uria
Kifungu "mkono wa Uria" inamrejea Uria mwenyewe.

Mbele kabisa ya vita vikali zaidi
"mbele zaidi ya vita mahali ambapo vita ni vikali sana"

Kumwacha
"Amru askari kurudi nyuma na kumwacha"

awe amepigwa na kuuawa
"Awe amejeruhiwa na kuuawa"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 11:16

Kuhusuru mji
Neno "kuhusuru" linaweza kuelezwa kwa kitendo "kuzingira" na "kushambulia". Yaani "jeshi lake lilizunguka na kuushambulia mki"

baadi ya askari wa Daudi walianguka
Neno "anguka" ni usemi laini wa kuonesha askari waliouawa. Yaani "baadhi ya askari wa Daudi waliuawa.

Na Uria Mhiti aliuawa pale
Inamaanisha "Uria Mhiti naye alikuwa miongoni mwao.

2 Samuel 11:18

Yoabu alituma neno kwa Daudi
"Kutuma neno" kunamaanisha kuwa alituma mjumbe kutoa taarifa kwa Daudi

Kwa nini mlikaribia hivyo... kutoka katika ukuta?
Yoabu anasema kwamba Daudi anaweza kumkemea kwa kuuliza swali hili. Yaweza kuwa "Hamkupaswa kuwa mmeukaribia mji hivyo ili kupigana nao. Kwani wangeweza kurusha mishale kutokea ukutani"

Piga kutoka ukutani
Inaonesha watu wa mji wakirusha mishale kwa adui wao kutokea ukutani.

2 Samuel 11:21

Ni nani aliyemwua Abimeleki mwana wa Yerubeshethi?
Yoabu anasema Daudi anaweza kumkemea kwa kuuliza swali hili. Yafaa kuwa "Kumbuka jinsi Abimeleki mwana wa Yerubeshethi alivyouawa!"

Abimeleki mwana wa Yerubeshethi
Hili ni jina la mwanaume. Babaye anajulikana pia kwa jina la Gideoni.

Je mwanamke hakurusha jiwe la juu la kusagia juu yake kutoka ukutani hivyo kwamba alikufa katika Thebezi?
Yoabu anasema Daudi aweza kumkemea kwa kuuliza swali. Yafaa kuwa "Kumbuka alikufa huko Thebezi mwanamke aliporusha jiwe la juu la kusagia juu yake kutokea ukutani"

kutokea ukutani
"kutokea juu ya ukuta wa mji"

Jiwe la kusagia nafaka
Jiwe zito ambalo lingeweza kuzunguka, lililotumika kwa kusaga nafaka ili kutengeneza mkate

Thebezi
Hili ni jina la mji.

Kwa nini mliukaribia ukuta kiasi hicho?
"Hamkupaswa kuwa mmeukaribia ukuta kiasi hicho!"

2 Samuel 11:22

lango
"lango la mji"

2 Samuel 11:24

Warusha mishale wao warusha
"Walirusha mishale"

Baadhi ya watumishi wa mfalme waliuawa
"Waliwauwa baadhi ya watumishi wa mfalme"

Mtumishi wako Uria Mhiti ameuawa
"Walimwua mtumishi wako Uria pia"

Watumishi wa mfalme
Hapa "watumishi" inarejerea askari, siyo watumwa, kwa sababu askari walikuwa watumishi wa mfalme.

Maana upanga hula huyu kama ulavyo mwingine.
Hapa "upanga" inarejerea kwa mtu anayemwua mwingine kwa upanga. Kumwua mtu kwa upanga unazungumzwa kama vile ni "kula" watu.

Ongezeni mashambulizi
"Piganeni kwa nguvu zaidi"

2 Samuel 11:26

Aliomboleza kwa kina
Hapa mwandishi anazungumza maombolezo yake kama yalikuwa ndani yake zaidi.

Huzuni
Hisia kali ya huzuni iliyosababisha maumivu, kukata tamaa au matatizo

Daudi alituma na kumchukua nyumbani
Hapa neno "tuma" linamaanisha alituma mjumbe kumchukua na kumleta kwake.

Kutopendezwa
"aliyehuzunishwa" au "kasirishwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Kisha Yahwe akamtuma Nathani kwa Daudi. Akaja kwake na kusema, "Kulikuwa na watu wawili katika mji. Mmoja alikuwa tajiri na mwingine alikuwa masikini. **2** Yule tajiri alikuwa na kundi la ng'ombe na kondoo wengi sana, **3** lakini maskini hakuwa na chochote isipokuwa mwanakondoo, aliyekuwa amemnunua na kumlisha na kumlea. Akakua pamoja naye na pamoja na watoto wake. Yule mwanakondoo hata alikula naye na kunywa kutoka katika kikombe chake, naye akalala katika mikono yake na alikuwa kama binti kwake. **4** Siku moja tajiri akapata mgeni, lakini yeye hakuwa tiyari kuchukua mnyama kutoka katika kundi lake la ng'ombe au kundi la kondoo ili kumwandalia chakula. Badala yake alichukua mwanakondoo wa masikini na akampika kwa ajili ya mgeni wake. **5** Hasira ya Daudi ikawaka dhidi ya tajiri yule, naye akamwambia Nathani kwa hasira, "Kama Yahwe aishivyo, mtu aliyelitenda jambo hili anastahili kufa. **6** Ni lazima alipe mwanakondoo mara nne zaidi kwa ajili ya kile alichokifanya, na kwa sababu hakuwa na huruma kwa mtu maskini. **7** Ndipo Nathani akamwambia Daudi, "Wewe ndiye yule mtu! Yahweh, Mungu wa Israeli, asema, 'Nilikutia mafuta uwe mfalme juu ya Israeli, na nilikuokoa kutoka katika mkono wa Sauli. **8** Nikakupa nyumba ya bwana wako, na wake zake mikononi mwako. Nilikupa pia nyumba ya Israeli na Yuda. Na ikiwa hayo yalikuwa kidogo zaidi kwako, ningeweza kukuongezea mengine zaidi. **9** Hivyo basi kwa nini umedharau maagizo ya Yahwe, hata ukafanya yaliyo maovu mbele zake? Umeua Uria Mhiti kwa upanga na umechukua mkewe kuwa mke wako. Uliua kwa upanga wa jeshi la Amoni. **10** Hivyo basi upanga hautaondoka nyumbani mwako, kwa kuwa umenidharau na umemchukua mke wa Uria mhiti kuwa mke wako.' **11** Yahwe asema, 'Tazama, nitaleta maafa dhidi yako kutoka katika nyumba yako mwenyewe. Nitachukua wake zako, mbele ya macho yako na kumpa jirani yako, naye atalala na wake zako wakati wa mchana. **12** Kwa maana wewe ulitenda dhambi hii sirini, lakini mimi nitatenda jambo hili wakati wa mchana mbele za Israeli wote. **13** Ndipo Daudi alipomwambia Nathani, "Nimemtenda dhambi Yahwe." Nathani akamjibu Daudi, "Yahwe naye ameiachilia dhambi yako. Hautakufa. **14** Lakini, kwa kuwa kwa tendo hili umemdharau Yahwe, mtoto aliyezaliwa kwako hakika atakufa." **15** Kisha Nathani akaondoka na kwenda kwake. Yahwe akampiga mtoto ambaye mke wa Uria alimzaa kwa Daudi, naye akaugua sana. **16** Kisha Daudi akamwomba Mungu kwa ajili ya kijana. Daudi akafunga naye akaingia ndani na kulala usiku wote juu ya sakafu. **17** Wazee wa nyumba yake wakainuka na kusimama kando yake, ili wamwinue kutoka sakafuni. Lakini hakuinuka, na hakula pamoja nao. **18** Ikawa siku ya saba mtoto akafa. Watumishi wa Daudi wakaogopa kumwambia kwamba mtoto amekufa, kwa maana walisema, "Tazama, wakati mtoto alipokuwa hai tuliongea naye, lakini hakuisikiliza sauti yetu. Atakuwaje ikiwa tutamwambia kwamba kijana amekufa?!" **19** Daudi alipoona kwamba watumishi wake walikuwa wakinong'onezana, Akatambua kwamba mtoto amekufa. Akawauliza, "Je mtoto amekufa?" Wakajibu, "Amekufa." **20** Kisha Daudi akainuka kutoka sakafuni naye akaoga, akajipaka mafuta, na kubadili mavazi yake. Akaenda katika hema la kukutania na akaabudu pale, kisha akarudu katika kasri lake. Akataka chakula kiletwe, wakamwandalia, naye akala. **21** Ndipo watumishi wake walipomwambia, "Kwa nini umefanya jambo hili? Ulifunga na kulia kwa ajili ya mtoto wakati alipokuwa hai, lakini mtoto alipokufa, ukainuka na kula." **22** Daudi akajibu, "Wakati mtoto alipokuwa hai nilifunga na kulia. Nilisema, Ni nani ajuaye kwamba Yahwe angeweza kunihurumia mtoto akaishi au sivyo? **23** Lakini sasa amekufa, hivyo nifungie nini? Je naweza kumrudisha tena? Nitakwenda kwake, lakini yeye hawezi kunirudia." **24** Daudi akamfariji Bethsheba mkewe, akaingia kwake, na akalala naye. Baadaye akazaa mtoto wa kiume, naye akaitwa Selemani. Yahwe akampenda **25** naye akatuma neno kupitia nabii Nathani kumwita Yedidia, kwa sababu Yahwe alimpenda. **26** Basi Yoabu akapigana na Raba, mji wa kifalme wa watu wa Amoni, naye akaiteka ngome yake. **27** Hivyo Yoabu akatuma wajumbe kwa Daudi na kusema, "Nimepigana na Raba, nami nimeshikilia sehemu inayosambaza maji ya mji. **28** Kwa hiyo sasa likusanye jeshi lililosalia uhuzingire mji na kuuteka, kwa maana ikiwa nitauteka, utaitwa kwa jina langu." **29** Hivyo Daudi akalikusanya jeshi lote na kwenda Raba; akapigana nao na kuuteka. **30** Daudi akachukua taji ya dhahabu kutoka katika kichwa cha mfalme wao iliyokuwa na uzito wa talanta, na ilikuwa na jiwe la thamani ndani yake. Taji ikawekwa juu ya kichwa cha Daudi. Kisha akachukua nyara za mji kwa wingi. **31** Akawatoa watu waliokuwa mjini naye akawalazimisha kufanya kazi kwa misumeno, sululu na shoka; lakini pia akawalazimisha kutengeneza matofali. Daudi akailazimisha miji yote ya watu wa Amoni kufanya kazi hiyo. Kisha Daudi na jeshi lote wakarudi Yerusalemu

generated on Tue Oct 24 10:45:40 2023

2 Samuel 12:1

kondoo jike
kondoo jike

alikuwa kama binti kwake
Hii inaonesha ukaribu wa mtu huyu na kondoo wake mdogo.

2 Samuel 12:4

Mtamba wa kondoo
Kondoo jike

Hasira ya Daudi ikawaka kinyume cha
Hapa mwandishi anaeleza jinsi Daudi alikuwa na hasira sana kama vile mwili wake ulikuwa umechemka kwa sababu ya hasira.

Mgeni wake
Ilikuwa ni kwa ajili ya chakula cha mgeni wake

Akamwambia Nathani kwa hasira
Hii inamaanisha kwamba Daudi aliongea na Nathani kwa hasira.

Kama Yahwe aishivyo
Hii inaeleza kwamba Daudi alikuwa akiapa kiapo au ahadi ya kuaminika.

Kumwua
Hii inamaanisha kumwua. Yaani kufa

Anapaswa kulipa kondoo mara nne
Kiasi tajiri alichopaswa kulipa kilikuwa mara nne ya thamani ya kondoo.

Huruma
Kujisikia huzuni na upendo kwa anayeumia au kutopendwa

2 Samuel 12:7

Kutoka mkononi mwa Sauli
Hapa neno "mkono" linaonesha utawala. Yaani "kutoka katika utawala wa Sauli"

wake za bwana wako katika mikono yako
Hapa Yahwe anaeleza Daudi akiwa na wake za bwana wake kama wake wake mwenyewe, kwa kusema kwamba wako "mikononi mwako."

Pia nilikupa nyumba ya Israeli na Yuda
Hapa Yahwe anaongelea jinsi alivyompa Daudi mamlaka yake kama mfalme juu ya Israeli na Yuda kama vile alimpa nyumba ya Israeli na Yuda. Kifungu "nyumba ya" kinamaanisha "watu wa."

Ikiwa hayo yangekuwa machache kwako
"Ikiwa nisingekupa vya kutosha"

2 Samuel 12:9

Hivyo kwa nini umedharau... Yahwe, hata kufanya maovu mbele zake?
Swali hili linatumika kumkemea Daudi. Yaani "haukupaswa kumdharau ... Yahwe na kufanya yaliyomaovu mbele zake!"

Hata kufanya yaliyomaovu mbele zake
"Mbele" ya Yahwe inarejea kwa kile anachofikiri. Hii inazungumzia anachohesabu kuwa uovu halisi.

Umemwua Uria Mhiti kwa upanga
Daudi hakumwua Uria kwa mkono wake, bali alipanga Uria alivyouawa. Kifungu "kwa upanga" kinaonesha jinsi alivyokufa vitani.

Ulimwua kwa upanga wa jeshi la Amoni
Inaonesha kwamba Daudi hakumwua kwa mkono wake bali alipanga jinsi ya kuuawa kwa Uria mkononi mwa Waamoni.

Upanga hautaondoka nyumbani mwako
Hapa neno "upanga" linaonesha watu wanaokufa vitani. "Nyumba" ya Daudi inarejerea wazawa wake.

2 Samuel 12:11

Katika nyumba yako mwenyewe
Hapa "nyumba" ya Daudi inarejerea kwa familia yake.

Mbele za macho yako
Hapa Daudi anarejerewa kwa kutajwa macho yake kusisitiza ambacho angeona.

mbele ya Israeli yote
Hapa inaonesha watu wote wa Israeli kujua juu ya kilichotendeka kwa wake zake kama vile wote walishuhudia tukio.

Wakati wa mchana
Wazo la kufanya jambo "hadharani" au katika njia ambayo watu wanafahamu kinachotendeka kama kinafanyika mchana.

Kutenda dhambi yako
"alitenda dhambi"

Kupita
Yahwe amesamehe dhambi ya Daudi. Hii inazungumzwa kama Yahwe anaipitisha dhambi kama kilikuwa kitu alichokipita na kutokukijari.

Hautakufa
Hatakufa kwa sababu ya kutenda dhambi hii na mwanamke.

2 Samuel 12:14

Kudharau
Kutokupenda au kumchukia mtu au kitu

generated on Tue Oct 24 10:45:40 2023

Yahwe alimpiga mtoto... na akawa mgonjwa sana.
Yahwe anaonekana kusababisha ugonjwa wa mtoto kama vili amempiga.

mtoto aliyezaliwa kwako
Kifungu "kuzaliwa kwako" inamaanisha kwamba huyu ni mtoto wa Daudi

Mtoto ambaye mke wa Uria alimzalia Daudi
Hii inamaana kwamba alizaa mtoto ambaye Daudi ndo alikuwa baba yake.

2 Samuel 12:16

Kusihi
Kuombeleza au kuomba kwa hamu kubwa

kwenda ndani
Daudi alikwenda ndani ya chumba chake alipokuwa peke yake.

Kumwinua kutoka sakafuni
" na kumsihi kuinuka kutoka chini"

Ikawa
"Ilitokea"

Hakuisikiliza sauti yetu
Hapa "sauti" inasisitiza kwamba walikuwa wakiongea.

Siku ya saba
Hii ni siku ya saba tangu mtoto azaliwe

Tazama
Usemi unatumika kuwafanya watu wawe "makini"

Je atajitendeaje ikiwa tutamwambia kwmba mtoto amekufa?!
Watumishi wanauliza swali hili kuonesha hofu yao. Yaani "tunaogopa kwamba anaweza kujidhuru ikiwa tutamwambia kwamba mtoto amekufa!"

2 Samuel 12:19

Kunong'oneza
"kuongea polepole sana"

Kutambua
"Kuelewa"

Inuka
"simama juu"

2 Samuel 12:21

Maelezo ya Jumla
Mistari hii ina maswali yasiyoitaji majibu msisitizo ambao Daudi anatambua kwamba Yahwe ameruhusu hili kutendeka.

Nani ajuaye kuwa Yahwe atanirehemu, ili mtoto aishi?
Daudi anauliza swali hili kusisitiza kwamba hakuna ajuaye kama Yahwe angemwacha mtoto aishi. Hii inaweza kuandikwa kama taarifa. Hakuna ajuaye kwamba Yahwe atanirehemu ili mtoto aishi.

Lakini sasa amekufa, hivyo kwa nini nifunge?
Daudi anatumia swali hili kutoa msisitizo kwamba hana haja ya kufunga tena.

Je naweza kumrudisha tena?
Daudi anatumia swali hili kutoa msisitizo kwamba mtoto hawezi kurudi kuwa hai.

Nitakwenda kwake
Daudi anaonesha kwamba atakapokufa atakwenda kwa mtoto.

2 Samuel 12:24

Akaingia kwake, na kulala naye
Kifungu "kuingia kwake" ni tamathali ya kuonesha kwamba Daudi alifanya tendo la ndoa na mkewe. Vifungu hivi viwili vinamaana moja na vinatumika kusisitiza kwamba walilala pamoja.

Alituma neno kupitia nabii Nathani
Hapa "neno" inarejerea kwa Yahwe aliyemwambia Nathani kumwambia Daudi.

Yedidia
Hili ni jina lingine la Sulemani mwana wa Daudi, Yahwe alilolichagua kwa ajili yake.

2 Samuel 12:26

Yoabu akapigana... akaukamata
Hapa mwandishi anasema "Yoabu" lakini anarejerea kwa Yoabu na askari waliopigana pamoja naye.

Raba
Kupigana dhidi ya mji hu, halisia inamaanisha kupigana dhidi ya watu wa Raba.

Hivyo Yoabu akatuma wajumbe kwa Daudi na kusema
"Hivyo Yoabu akatuma wajumbe kwa Daudi kumwambia"

Wamechukua sehemu ya kusambaza maji mjini
"Kukamata" eneo inamaanisha kuchukua umilki.

Kupiga kambi kinyume
Hii inamaanisha kuzunguka na kushambulia.

Nimepigana... nimekamata... ikiwa nitachukua
Hapa Yoabu anajisemea mwenyewe wakati halisia anarejerea kwake na askari wake.

Uchukue... chukua mji
"Kuchukua" eneo inamaanisha kuchukua umilki.

generated on Tue Oct 24 10:45:40 2023

Utaitwa
Hii inaweza kuelezwa katika muundo tendaji. Yaani "watu watauita"

2 Samuel 12:29

Alipigana
Hapa mwandishi anazungumzia Daudi wakati kwa uhalisia anarejerea kwa Daudi na askari wake.

Talanta
Kwa vipimo vya sasa ni sawa na "kilo 34"

Jiwe la thamani
Jiwe la nadra kupatikana kama vile almasi, rubi, na mengine

Taji iliwekwa katika kichwa cha Daudi mwenyewe
Waliweka taji katika kichwa cha Daudi.

Akaondoa
Hapa mwandishi anazungumzia Daudi wakati ki halisia anarejerea kwa askari wa Daudi.

Mateka
Vitu vya thamani vinavyochukuliwa kutoka kwa adui aliyeshindwa.

Kwa wingi
"kiwango" au "idadi"

2 Samuel 12:31

Akawaleta watu nje
Daudi hakuwaleta nje watu mwenyewe; aliwaagiza askari wake kuwaleta nje.

misumeno, sululu, na shoka
Hivi ni vifaa vya kukata miti au kuvuja ardhi.

Sehemu ya kutengenezea matofali
Sehemu ambapo matofali yanakausha na kufanywa magumu

Miji yote ya watu wa Amoni
Hii inarejerea kwa watu katika mji.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Ikawa baada ya hayo kwamba Amnoni mwana wa Daudi, akamtamani sana Tamari dada yake wa kambo aliyekuwa mzuri, alikuwa tumbo moja na Absalome, mwana wingine wa Daudi. **2** Amnoni akasononeka sana kiasi cha kuugua kwa ajili ya Tamari dada yake. Tamari alikuwa bikra, na hivyo ilionekana haiwezekani Amnoni kufanya neno lolote kwake. **3** Lakini Amnoni alikuwa na rafiki jina lake Yehonadabu mwana wa Shama, nduguye Daudi. **4** Yehonadabu alikuwa mtu mwelevu sana. Akamwambia Amnoni, "Kwa nini, mwana wa mfalme, unadhoofika kila siku? Kwa nini uniambii? Ndipo Amnoni akamjibu, "Nampenda Tamari, dada yake Absalome ndugu yangu." **5** Ndipo Yehonadabu akamwambia, "Lala kitandani mwako na ujifanye kuwa mgonjwa. Wakati baba yako atakapo kuja kukuona, mwambie, Tafadhari mtume dada yangu Tamari aandaye chakula mbele yangu, ili kwamba nikione na kula kutoka mkononi mwake?" **6** Hivyo Amnoni akalala na kujifanya kuwa mgonjwa. Mfalme alipokuja kumwona, Amnoni akamwambia mfalme, "Tafadhari mtume Tamari dada yangu aandaye chakula kwa ajili ya ugonjwa wangu mbele yangu ili kwamba nikile kutoka mkononi mwake. **7** Ndipo Daudi katika kasri lake akatuma neno kwa Tamari, kusema, "Nenda katika nyumba ya nduguyo Amnoni na umwandalie chakula. Hivyo **8** Tamari akaenda katika nyumba ya Amnoni nduguye alipokuwa amelala. Akachukua donge na kulifinyanga na kuandaa mkate mbele zake, kisha akauoka. **9** Akachukua kikaangio na kumpa mkate, lakini akakataa kula. Kisha Amnoni akawambia waliokuwepo, "Kila mtu na aondoke." Hivyo kila mmoja akaondoka. **10** Amnoni akamwambia Tamari, "Lete chakula chumbani kwangu nikile katika mkono wako." Tamari akachukua mkate aliokuwa ameuandaa, na kuuleta katika chumba cha Amnoni kaka yake. **11** Alipoleta chakula kwake, Amnoni akamshikilia na kumwambia, "Njoo, ulale nami, dada yangu." **12** Yeye akamjibu, "Hapana, kaka yangu, usinilazimishe, kwani hakuna jambo kama hili linapaswa kufanyika katika Israeli. Usifanye jambo la aibu kiasi hiki! **13** Nitakwenda wapi ili nijiepushe na aibu ambayo jambo hili litaileta juu ya maisha yangu? Na tendo hili litakuonesha kuwa mpumbavu usiye na aibu katika Israeli yote. Tafadhari, ninakuomba uongee na mfalme. Yeye atakuruhusu unioe." **14** Lakini Amnoni hakuweza kumsikiliza. Kwa kuwa alikuwa zaidi akamkamata na akalala naye. **15** Kisha Amnoni akamchukia Tamari kwa chuki kuu. Akamchukia zaidi ya jinsi alivyokuwa amemtamani. Amnoni akamwambia, "Inuka na uondoke." **16** Lakini yeye akamjibu, "Hapana! kwa maana uovu wa kunifanya ni uondoke ni mbaya zaidi ya kile ulichonitenda!" Lakini Amnoni hakumsikiliza. **17** Badala yake, akamwita mtumishi wake na akasema, "Mwondoe mwanamke huyu mbele yangu, na uufunge mlango nyuma yake." **18** Hivyo mtumishi wake akamtoa na kufunga mlango. Tamari alikuwa amevaa vazi lilinakishiwa kwani ndivyo binti za wafalme waliobikra valivyokuwa wakivaa. **19** Tamari akaweka majivu juu ya kichwa chake na akalirarua vazi lake **20** Absalome, kaka yake, akamwambia, "Amnoni, kaka yako, amekuwa nawe? Lakini sasa nyamaza, dada yangu. Yeye ni kaka yako. Usiliweke hili moyoni." Hivyo Tamari akakaa peke yake katika nyumba ya Absalomu kaka yake. **21** Mfalme Daudi aliposikia haya yote, alikasirika sana. **22** Absalome hakusema chochote kwa Amnoni, kwa maana Absalome alimchukia kwa kile alichokifanya, kumdhalilisha Tamari, dada yake. **23** Ikawa baada ya miaka miwili mizima Absalomu akawa na wakatao kondoo manyoya wakifanya kazi huko Baali Hazori, ulioko karibu na Efraim, naye Absalomu akawaarika wana wote wa mfalme kufika huko. **24** Absalomu akamwendea mfalme na kusema, "Tazama sasa, mtumishi wako anao wakatao kondoo manyoya. Tafadhari, naomba mfalme na watumishi wake waende nami, mtumishi wako." **25** Mfalme akamjibu Absalomu, "hapana mwanangu, tusiende sisi yote kwani tutakuwa mzigo kwako." Absalomu akamhakikishia mfalme, lakini yeye asikubali kwenda, ila alimbariki Absalomu. **26** Kisha Absalomu akasema, "kama sivyo, basi tafadhari mwache ndugu yangu Amnoni aende nasi." Mfalme akamuliza, "Kwa nini Amnoni aende nanyi?" **27** Absalomu akamsihi Daudi, hivyo akamruhusu Amnoni na wana wengine wa mfalme kwenda naye. **28** Absalomu akawaamuru watumishi wake kusema, "Sikilizeni kwa makini. Amnoni atakapokuwa amelewa mvinyo, na nitakapowambia, 'Mpigeni Amnoni,' msiogope mwueni. Je siyo mimi niliyewamru? Mwe jasiri na hodari." **29** Hivyo watumishi wa Absalome wakamtendea Amnoni kama walivyoamriwa. Kisha wana wote wa mfalme wakainuka na kila mmoja akapanda nyumbu wake akakimbia. **30** Hata ikawa wakati wakiwa njiani habari zikafika kwa Daudi kusema, "Absalomu ameua wana wote wa mfalme na hakuna hata mmoja aliyesalia." **31** Kisha mfalme akainuka na kurarua mavazi yake na kujilaza juu ya sakafu; watumishi wake wote wakasimama karibu naye mavazi yao yameraruriwa. **32** Yehonadabu mwana wa Shama, nduguye Daudi, akajibu na kusema, "Bwana wangu asidhani kuwa vijana wote ambao ni wana wa mfalme wameuawa, kwa maana ni Amnoni pekee ndiye aliyeuawa. Absalomu alilipanga jambo hili tangu siku ile Amnoni alivyomwaribu Tamari, dada yake. **33** Kwa hiyo basi, bwana wangu mfalme asiiweke taarifa hii moyoni, kudhani kwamba wana wote wa mfalme wameuawa, kwani aliyeuawa ni Amnoni peke yake." **34** Absalomu akakimbia. Mtumishi aliyekuwa akiangalia akainua macho yake na kuona watu wengi wakija njiani kando ya kilima upande wake wa

generated on Tue Oct 24 10:45:40 2023

magharibi. **35** Kisha Yehonadabu akamwambia mfalme, "Tazama, wana wa mfalme wanakuja. kama mtumishi wako alivyosema." **36** Ikawa mara alipomaliza kusema wana wa mfalme wakafika, wakainua sauti zao na kulia. Na mfalme pamoja na watumishi wake wote pia wakalia kwa uchungu. **37** Lakini Absalomu akakimbia na kwenda kwa Talmai mwana wa Amihudi, mfalme wa Geshuri. Mfalme akaomboleza kila siku kwa ajili ya mwanaye. **38** Hivyo Absalomu akakimbia na kwenda Geshuri na akakaa huko kwa miaka mitatu. **39** Moyo wa mfalme Daudi ukatamani kwenda kumwona Absalomu, kwa maana alikuwa amefarijika kwa habari ya kifo cha Amnoni.

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2 Samuel 13:1

Ikawa baada ya haya
"Ilitukia baada ya haya." Kifungu hiki inatambulisha tukio jipya katika habari.

Dada wa kambo
Amnoni na Tamari walikuwa watoto wa baba mmoja lakini mama tofauti

Dada
Absalomu na Tamari walikuwa watoto wa baba na mama mmoja.

Amnoni alichanganyikiwa kiasi cha kuwa mgojwa kwa kwa sababu ya Tamari dada yake
Hii ni kwa sababu Amnoni alimtamani ili alale nae.

2 Samuel 13:3

Yehonadabu mwana wa Shama, nduguye Daudi
Haya ni majina ya wanaume. Shama alikuwa kaka wa Daudi.

Mwelevu
mwenye akili au mdanganyifu

Kuwa na mawazo
Ni hali ya kihisia au huzuni ya hali ya juu

Je hautaniambia?
Swali hili ni ombi la Yehonadabu ili aambiwe kwa nini Amnoni ana hali hiyo.

2 Samuel 13:5

Yehonadabu
Hili ni jina la mwanaume

Kujifanya kuugua
Kuwa na mwonekano wa kuwa mgonjwa

na kula kutoka mkononi mwake... niweze kula mkononi mwake
Hili ni ombi lake ili ahudumiwe chakula peke yake.

kwa ugonjwa wangu mbele yangu
Chakula si kwa ajili ya ugonjwa wake, bali ni kwa ajili yake kwa sababu ni mgonjwa. Kifungu "mbele yangu" ni ombi kwa kuandaa chakula mbele yake.

2 Samuel 13:7

Daudi akatuma neno
Hii inamaanisha kwamba alituma mjumbe kuongea na Tamari

Donge
Mchanganyiko wa unga na maji unaotumika kwa kuokea.

Kuukanda
Kutumia mikono kulichanganya donge

mbele yake
Hii inamaanisha kwamba Tamari alitengeneza mkate mbele ya Amnoni.

Hivyo kila mtu akatoka
"Kutoka nje kwa mtu" inamaanisha kuwaacha.

2 Samuel 13:10

Ili nile mkononi mwako
Hili ni ombi kwa Tamari kumhudumia chakula binafsi

Usinilazimishe
Hii inamaanisha kwamba "usinilazimishe kulala nawe"

Jambo lisilofaa
La kuaibisha sana

2 Samuel 13:13

Maelezo ya Jumla
Tamari anaendelea kuongea na Amnoni

Ningeenda wapi kujiepusha na aibu ambayo ingewekwa juu yangu maishani?
Tamari anauliza swali hili kusisitiza kiasi gani angeona aibu kama atalala naye.

Kujiepusha na aibu hii.
Tamari anazungumzia kuondoa aibu yake kama vile ingekuwa adui au mtesaji aliyetaka kumkwepa.

2 Samuel 13:15

Maana uovu huu wa kunifanya niondoke ni mkuu zaidi
Jina la dhahania "uovu huu mkuu" linaweza kuoneshwa kwa kitenzi.

generated on Tue Oct 24 10:45:40 2023

Funga mlango nyumba yake
Hii inamaanisha kufunga mlango ili asiingie tena.

2 Samuel 13:18

Akafunga mlango nyuma yake
Hii inamaanisha kufunga mlango ili kwamba asiweze kuingia tena.

akaweka majivu kichwani pake na kuchana vazi lake. Akaweka mikono yake kichwani pake
Haya ni matendo ya kuomboleza au kuhuzunika katika utamaduni wa Kiisraeli. Hii ilionesha kwamba alikuwa na huzuni sana.

2 Samuel 13:20

Je amekuwa nawe Amnoni nduguyo?
Hii ni njia laini ya kuuliza je Amnoni amekuwa na uhusiano wa tendo la ndoa nawe.

Nyamaza
Hii inamaanisha kutomwambia mtu juu ya jambo fulani.

Usiliweke jambo hili moyoni
Kifungu "kuweka jambo moyoni" inamaanisha "kuhofu juu yake."

Hivyo Tamari akabaki peke yake
Hii inamaanisha kwamba hakuolewa.

hakusema lolote
"alinyamaza"

2 Samuel 13:23

Ikawa baada ya miaka miwili mizima
Hii inamaanisha kuwa miaka miwili imepita na inatambulisha tukio linalofuata katika habari. Kifungu "mikaa kamili" inamaanisha miaka miwili kamili.

Wakata manyoya
Hawa ni watu wanaokata manyoya ya kondoo

Baal Hazori
Hili ni jina la mahali.

Basi tazama
Hiki ni kifungu inachotumika kuonesha umakini kwa ajili ya kile kinachofuata.

mtumishi wako
Absalomu anajiita "mtumishi wako" kuonesha heshima.

Anawakatao kondoo manyoya
Ilikuwa desturi kwa watu katika Israeli kufanya sherehe baada ya kukata kondoo wao manyoya.

mfalme aweza
Japokuwa na aongea na mfalme baba yake, anamwita "mfalme" badala ya "wewe" kuonesha heshima yake.

2 Samuel 13:25

Tafadhari mwache ndugu yangu Amnoni aende nasi
Mwana mkuu alimwakilisha baba yake katika utamaduni wa Kiisraeli. Amnoni alikuwa mwana mkuu wa Daudi.

Kwa nini Amnoni aende nanyi?
Daudi alifahamu kwamba Absalomu na Amnoni hawakuwa marafiki.

2 Samuel 13:27

Absalomu alimsihi Daudi
Hapa mwandishi anamzungumzia Absalomu akimsihi Daudi kumwacha Amnoni kuja kama vile kuweka msukumu wa kimwili juu yake.

Msiogope
Hii inamaanishi hawaitaji kuogopa matokeo ya kumwua Amnoni.

Je siyo mimi niliyewaagiza?
Absalomu anauliza swali hili kusistiza kwamba atalaumiwa yeye kwa kuagiza wafanye hivyo.

si kuwaagiza
Kile alichokiagiza Absalomu kinaweza kuelezwa kwa swali kama je sikuwaagiza kumwua?

wana wote wa mfalme
Hii haiwahusishi Absalomu na Amnoni aliyekufa. Inawahusu wana wa mfalme aliowaruhusu kwenda kwenye sherehe.

kila mtu
Hii inahusisha wana wa mfalme walioondoka shereheni.

2 Samuel 13:30

Hivyo ikawa
"Ikatukia." Kifungu hiki kimetumika kutambulisha tukio linalofuata katika habari.

Njiani
"kusafiri njiani"

Habari ikamfikia Daudi kusema
Hapa inasema kwamba habari ilikuja,mtu alikuja na kumwambia Daudi ile habari.

Ndipo mfalme alipoinuka
"Kisha mfalme akainuka"

akachana nguo zake, na kulala juu ya sakafu
Alifanya hivi kuonesha kwamba alikuwa na huzuni sana.

generated on Tue Oct 24 10:45:40 2023

pamoja na nguo zao zimechanwa
Walifanya hivi kuonesha huzuni yao na kuomboleza pamoja na mfalme.

2 Samuel 13:32

Yehonadabu... Shama
Huyu ni mwana wa nduguye Daudi

Bwana wau asiamini
"Bwana wangu, usiamini"

bwana wangu
Yehonadabu anamwita Daudi "bwana wangu" kuonesha heshima.

Amnoni alimwaribu dada yake
Hii ni njia rahisi ya kusema Amnoni alimbaka dada yake.

bwana wangu mfalme asi
"bwana wangu mfalme, usi"

kuweka taarifa hii moyoni
Kifungu "kuweka jambo moyoni" inamaanisha "kuhofu juu ya jambo fulani."

2 Samuel 13:34

Kuangalia
Hii inamaanisha mtumishi alikuwa akiangalia kwa mbali wakati akilinda katika ukuta wa mji.

Kuinua macho yake
Hapa mtumishi anaangalia juu ya kitu kinachozungumziwa kama aliinua macho yake.

Hivyo ikawa
Kifungu hiki inatambulisha jambo linalofuata katika habari.

Wakainua sauti zao
Hapa wana kulia kwa sauti kunasemwa kama vile sauti zao zilikuwa kitu kilichoinuliwa angani.

2 Samuel 13:37

Talmai... Amihudi
Haya ni majina ya wanaume.

kwa ajili ya mwanawe
"mwanawe Amnoni"

Alipokuwa kwa miaka mitatu
"Alipokaa kwa muda wa miaka mitatu"

Akili wa Mfalme Daudi ulitamani
Hapa Daudi anarejerewa kwa moyo wake kusisitiza mawazo yake.

Maana alikuwa amefarijika kuhusu Amnoni na kifo chake.
"Hii ni kwa sababu hakuwa na huzuni tena juu ya Amnoni kufa.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yoabu mwana wa Seruya akatambua kwamba moyo wa mfalme ulitamani kumwona Absalomu. **2** Hivyo Yoabu akatuma neno huko Tekoa kumleta kwake mwanamke mwelevu. Akamwambia, "Tafadhari, vaa mavazi ya uombolezaji ujifanye kuwa mwombolezaji. Usijipake mafuta, lakini uwe kama mwanamke ambaye ameomboleza kwa muda mrefu kwa ajili yake aliyekufa. **3** Kisha ingia kwa mfalme na umwambiye maneno nitakayokueleza." Hivyo Yoabu akamwambia maneno ambayo angeyasema kwa mfalme. **4** Wakati mwanamke kutoka Tekoa alipoongea na mfalme, aliinamisha uso wake chini na kusema, **5** "Mfalme, anisaidie." Mfalme akamwambia, "Shida yako ni nini?" Akajibu, Ukweli ni kwamba mimi ni mjane, mme wangu alikufa. **6** Mimi, mtumishi wako, nilikuwa na wana wawili, wakagombana shambani, na hakukuwa na wa kuwaachanisha. Mmoja wao akampiga mwenziwe na kumwua. **7** Na sasa ukoo wote umeinuka juu ya mtumishi wako, wanasema, 'Mtoe aliyempiga nduguye, ili tumwue kulipe uhai wa nduguye aliyeuawa.' Na hivyo watamwangamiza mrithi. Hivyo watalizima kaa liwakalo nililobakiwa, hata kumwondolea mme wangu jina na mzao juu ya uso wa nchi." **8** Hivyo mfalme akamwambia mwanamke, "Nenda nyumbani kwako, nami nitaagiza jambo la kukufanyia." **9** Mwanamke kutoka Tekoa akamjibu mfalme, "Bwana wangu mfalme, hatia na iwe juu yangu na juu ya familia ya baba yangu. Mfalme na kiti chake cha enzi hawana hatia." **10** Mfalme akasema, "Yeyote atakayekwambia neno umlete kwangu, naye hatakugusa tena." **11** Kisha mwanamke akasema, "Tafadhari mfalme amkumbuke Yahwe Mungu wake, ili kwamba mlipa kisasi cha damu asiaribu zaidi, ili kwamba wasimwangamize mwanangu." Mfalme akajibu, "Kama Mungu aishivyo, hakuna hata unywele mmoja wa mwanao utaanguka chini." **12** Kisha mwanamke akasema, "Tafadhari acha mtumishi wako anene neno moja zaidi kwa bwana wangu mfalme." Akasema, "Sema." **13** Hivyo mwanamke akasema, "Kwa nini basi umetenda kwa hila dhidi ya watu Mungu? Maana kwa kusema hivi, mfalme ni kama mtu mwenye hatia, kwa kuwa mfalme hamjamrudisha tena mwanaye aliyeondoka. **14** Kwa maana sisi sote tutakufa, kwa kuwa tu kama maji yamwagwayo juu ya ardhi na kwamba hayawezi kukusanywa tena. Lakini Mungu hatachukua uhai; badala yake, utafuta njia kwa walio mbali kurejeshwa. **15** Sasa basi, nimesema jambo hili kwa bwana wangu mfalme, kwa sababu watu wamenitisha. Hivyo mtumishi wako akajinenea nafsini mwake, 'Sasa nitaongea na mfalme. Huenda mfalme akampa mtumishi wake haja yake. **16** Kwa maana mfalme atanisikiliza, ili kwamba kumtoa mtumishi wake katika mikono ya mtu ambaye angeniangamiza mimi na mwanangu pamoja, tutoke katika urithi wa Mungu. **17** Kisha mtumishi wako akaomba, 'Yahwe, tafadhari ruhusu neno la bwana wangu mfalme linipe msaada, kwa maana bwana wangu mfalme ni kama malaika wa Mungu kwa kutofautisha wema na ubaya.' Yahwe, Mungu na awe pamoja nawe." **18** Ndipo mfalme akajibu na kumwambia yule mwanamke, Tafadhari usinifiche neno lolote nikuulizalo." Mwanamke akajibu, "Basi bwana wangu mfalme na aseme sasa. **19** Mfalme akasema, Je siyo mkono wa Yoabu ulio pamoja nawe katika haya yote? Mwanamke akajibu na kusema, "Kama uishivyo bwana wangu mfalme, hakuna awezae kuelekea mkono wa kulia wala wa kushoto kwa yale bwana wangu mfalme aliyosema. Ni mtumishi wako Yoabu aliyeniambia na kuniagiza kusema kile mtumishi wako alichokisema. **20** Mtumishi wako Yoabu amefanya hivi ili kubadilisha hali ya kile kinachotendeka. Bwana wangu ni mwenye akili kama hekima ya malaika wa Mungu, ajuaye yote yatendekayo ndani ya nchi." **21** Hivyo mfalme akamwambia Yoabu, "Tazama, nitatenda jambo hili. Nenda na umrudishe huyo kijana Absalomu." **22** HivyoYoabu akainamisha uso wake chini juu ya ardhi katika heshima na shukurani kwa mfalme. Yoabu akasema, "Mtumishi wako amejua kwamba amepata neema mbele zako, bwana wangu, mfalme, kwa vile mfalme amempa mtumishi wake haja ya moyo wake. **23** Hivyo Yoabu akainuka na kwenda Geshuri, akamrejesha Absalomu Yerusalemu tena. **24** Mfalme akasema, "Na arudi nyumbani kwake, lakini hasinione uso wangu." Hivyo Absalomu akarudi katika nyumba yake mwenyewe, na hakuweza kuuona uso wa mfalme. **25** Hakukuwa na mtu katika Israeli aliyesifiwa kwa uzuri kama Absalomu. Kutoka katika wayo wa mguu wake hadi katika utosi wake hakuwa na waa lolote. **26** Alipokata nywele za kichwa chake mwishoni mwa kila mwaka, kwa sababu zilikuwa nzito juu yake, alipima nywele zake zaidi ya shekeli mia mbili, kwa kiwango cha kipimo cha mfalme. **27** Kwake Absalomu walizaliwa wana watatu na binti mmoja, jina lake Tamari. Alikuwa mwanamke mzuri. **28** Absalomu akaishi Yerusalem miaka miwili pasipo kuona uso wa mfalme. **29** Kisha Absalome akatuma neno kwa Yoabu ili ampeleke kwa mfalme, lakini Yoabu hakwenda kwake. Hivyo Absalomu akatuma neno mara ya pili, lakini Yoabu hakuja bado. **30** Hivyo Absalomu akawambia watumishi wake, "Tazameni, shamba la Yoabu lipo karibu na langu, naye ana shayiri kule. Nendeni mkalichome moto" Hivyo watumishi wa Absalome wakalichoma moto lile shamba. **31** Kisha Yoabu akainuka na kwenda nyumbani kwa Absalomu akamwambia, "Kwa nini watumishi wako wamelichoma moto shamba langu? **32** Absalomu akamjibu Yoabu, "Tazama nilituma neno kwako kusema, 'Njoo ili nikutume kwa mfalme kusema, "Kwa nini nilikuja kutoka Geshuri? Ingekuwa heri kwangu kama ningesalia huko. Kwa hiyo sasa niache niuone uso wa

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mfalme na kama nina hatia basi na aniue." [33] Hivyo Yoabu akaenda kwa mfalme na kumwambia. Mfalme alipomwita, Absalomu alikuja kwa mfalme na akainama hadi juu ya uso nchi mbele ya mfalme na mfalme akambusu Absalomu.

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2 Samuel 14:1

Basi
Neno hili linatumika hapa kuonesha kikomo katika habari kuu. Hapa mwandishi anazungumzia mtu mwingine katika habari.

Seruya
Hili ni jina la mwanamme

Kufahamu
Hii inamaana kuwa Yoabu alitambua alichokuwa anafikiri Daudi.

akapeleka neno Tekoa na kutaka mwanamke mwerevu aletwe.
Hii inamaanisha kuwa alituma mtu akiwa na ujumbe huko Tekoa na kumletea mwanamke.

Tekoa
Hili ni jina la eneo

Uwe kama mwanamke aliyeomboleza
Yoabu anatoa mlinganisho, akieleza kwa mwanamke jinsi alivyomtaka aonekane.

aliyekufa
Hii inarejea kwa mtu aliyekufa, siyo wafu wote kwa jumla.

2 Samuel 14:4

akainamisha uso wake juu ya ardhi
Alifanya hivyo kuonesha heshima yake na utii kwa mfalme.

mmoja alimpiga mwingine
"mmoja wa wanangu alimpiga mwenzake kwa kitu.

2 Samuel 14:7

ukoo wote
"familia yangu yote"

Mtumishi wako
Mwanamke anatumia jina hili kuonesha heshima yake kwa mfalme

Kumwua
Hii inamaanisha kuua

Wangemwaribu na mrithi pia
Ikiwa wangemwua na ndugu mkosaji kusingekuwa na mwana aliyesalia kurithi mali ya familia.

Hivyo wangelizima hata kaa liwakalo lililosalia
Hapa mwanamke anarejerea kwa mwana pekee aliyesalia kama kaa liwakalo. Anazungumzia mtu kumwua mwanawe kama kulizima kaa liwakalo.

Hawatamwachia mme wangu siyo jina wala mzao
Hii inaweza kuelezwa katika muundo chanya.

Siyo jina wala mzao
Hii inahusu mwna kubeba jina la familia kwa kizazi kijacho.

juu ya uso wa nchi
"juu ya nchi." Kifungu hiki kinasisitiza familia isingeendelea kuwepo baada ya mme kufariki. "juu ya nchi" inamaanisha juu ya ardhi ambapo watu wanatembea.

2 Samuel 14:8

Nitaagiza jambo utakalofanyiwa
Inamaanisha nitalishugulikia jambo hili

Tekoa
Ni jina la sehemu

Hatia iwe juu yangu na juu ya familia ya babangu
Hii inamaanisha kwamba ikiwa watu watasema kwamba mfalme amekosea kusaidia familia ya mwanamke yeye hatakuwa na hatia.

mfalme na kiti chake cha enzi
Hapa neno "kiti cha enzi" linarejerea yeyote angekuja kuwa mfalme mahala pa Daudi.

Hawana hatia
"Ni msafi." Hapa mwanamke anaongelea mfalme kuwa safi kwa kuisaidia familia yake ikiwa angekuwa ameisaidia tayari.

2 Samuel 14:10

Kusema chochote kwako
Hapa vitisho vya maneno vinazungumzwa kwa ujumla.

Hatakugusa tena
Hapa Daudi anazungumzia mtu kutomgusa au kumtisha, kwa kusema kwamba mtu hata kugusa. Inaonesha kwamba Daudi hataruhusu mtu kumtisha ili kumsumbua.

kwamba wasimwaribu mwanangu
"Kwamba hawatamwua mwanangu" au "kwamba hawatamnyonga mwanangu"

generated on Tue Oct 24 10:45:40 2023

Tafadhari, mfalme na amkumbuke Yahwe Mungu wake
Maana kisiwa 1) Kifungu "kukumbuka" ni usemi unaomaanisha kuomba. Yaani "Tafadhari mwombe Yahwe Mungu wako au 2) Hapa "kumbuka" inamaanisha kukumbuka na inaonesha kwamba baada ya kumkumbuka Yahwe atatoa ahadi kwa jina lake.

Mlipa kisasi cha damu
Hii inarejerea kwa mtu anayetaka kulipiza kisasi cha kifo cha ndugu yake.

Kumwangamiza mwingine zaidi
"kusababisha mwingine zaidi afe." Hii ni nyongeza kwa mwingine aliyeuawa.

Hakuna hata unywele mmoja wa mwanao utakaoanguka chini.
Hii inamaana kwamba mwanawe hatapata madhara, ambayo inatia chumvi kwamba hatapoteza hata unywele mmoja.

Kama Yahwe aishivyo
Mara kwa mara watu waliahidi na kulinganisha kwa uhakika jinsi ambavyo wangeakikisha ahadi zao kwa jinsi Yahwe anavyoishi.

2 Samuel 14:12

sema neno zaidi
"kusema nawe neno zaidi." Mwanamke anaomba kusema na mfalme jambo lingine.

Mtumishi wako
Kuonesha heshima kwa mfalme

Kuongea zaidi
Mfalme alimpa ruhusu kuongea zaidi.

Kwa nini basi umetenda jambo la namna hiyo kwa watu wa Mungu?
Mwanamke anauliza swali hili kumkemea Daudi kwa jinsi alivyomtendea Absalomu.

Mfalme ni kama mwenye hatia
Mwanamke anamlinganisha mfalme na mtu mwingine aliye na hatia bila kusema moja kwa moja.

Mwanawe aliyefukuzwa
Hii inaweza kuelezwa kama "mwanawe aliyetengwa.

Maana wote ni lazima tufe, nasi ni kama maji tukimwagika juu ya ardhi... juu tena.
Hapa mwanamke anazungumzia mtu anayekufa kama maji yamwagikayo juu ya nchi.

Mungu... hutafuta njia kwa wale waliofukuzwa kurudishwa tena.
Mwanamke anaonesha kwamba Daudi anapaswa kumrudisha mwanawe.

2 Samuel 14:15

kwa sababu watu wamenitisha.
Maneno yanayokosekana yanaweza kuongezwa katika kifungu hiki. Yaani "kwa sababu watu wameniogopesha hata nimekuja"

Mtumishi wako
Hii ni kuonesha heshima kwa mfalme hivyo anajiita "mtumishi wako"

Kumtoa mtumishi wake
Hapa kifungu "kumtoa" inamaanisha kumkabizi katika mikono ya mtu mwingine.

Kutoka katika mkono wa mtu
Hapa "mkono" unarejerea katika mamlka ya mtu.

Kutoka katika urithi wa Mungu
Hii inamaanisha kwamba wasingekuwa na mzao yeyote wa kuishi katika nchi ambayo ingelithiwa na wazao wao.

Neno la bwana wangu mfalme
Kirai jina "neno" kinaweza kuelezwa na kitenzi "husema"

Maana kama malaika wa Mungu, ndivyo alivyo bwana wangu... kutoka uovu
Hapa Daudi, mfalme, analinganishwa na "malaika wa Mungu." Hii ni kwa sababu wote wanajua jinsi ya kutofautisha mema kutoka mabaya.

2 Samuel 14:18

Tafadhari usinifiche neno lolote nikuulizalo
Muundo wa kinyume umetumika hapa ili kusisitiza na unaweza kuelelezwa kwa muundo chanya. Yaani "tafadhari niambie ukweli kuhusu lolote ninalokuuliza"

Je si mkono wa Yoabu uliopamoja nawe katika hili
Hapa neno "mkono" linaonesha ushawishi wa Yoabu.

Kama uishivyo
"Hakika kama uishivyo." Hapa mwanamke analinganisha uhakika wa alichokisema Daudi amesema kwa hakika kwamba anaishi, ili kusisitiza jinsi taarifa ilivyo ya kweli

Hakuna awezaye kuelekea mkono wa kulia... mfalme alivyosema
Hapa mwanamke anaeleza ugumu wa kuongea na mfalme na kumficha asigundue ukweli kwa kulinganisha na mtu asivyoweza kuelekea upande wowote.

Mkono wa kulia au wa kushoto
Taarifa inatoa milengo miwili na inamaanisha "popote."

generated on Tue Oct 24 10:45:40 2023

Bwana wangu ni mwelevu
Bwana wangu mfalme ni mwenye hekima"

Ni mwenye hekima, kama hekima ya malaika wa Mungu
Mwanamke analinganisha hekima ya Daudi na ya malaika kusisitiza jinsi alivyo mwenye hekima.

2 Samuel 14:21

Hivyo mfalme akamwambia Yoabu
Hii inamaana kwamba mfalme alitaka Yoabu aletwe mbele yake ili kwamba aongee naye.

Basi tazama
Kifungu kimetumika kuonesha usikivu wa mtu kwa kusikiliza kwa makini kinachosemwa baada ya hapo.

Jambo hili
Hii inarejea kwa anachotaka Yoabu mfalme akifanye.

Yoabu akainamisha uso wake chini
Yoabu alifanya hivi kwa kumweshimu mfalme na kuonesha shukurani yake.

mtumishi wako
Hii ni kuonesha heshima kwa mfalme

Nimepata kibari mbele zako
Kifungu "kuona kibari" kinamaanisha kuthibitishwa na mtu fulani. Kifungu "mbele yako" kinarejea kwa anachokifikiri mfalme.

Katika hilo mfalme
"kwa sababu mfalme"

Mfalme ametimiza haja
"Umefanya nilichokuomba kufanya"

2 Samuel 14:23

lakini hataweza kuuona uso wangu... uso wa mfalme
Hapa neno "uso" linamrejerea mfalme.

2 Samuel 14:25

Basi
"Basi" inaonesha badiliko katika habari kuu. Hapa Samweli anatoa sehemu nyingine ya habari.

Hakukuwa na mtu katika Israeli aliyesifiwa kwa uzuri kama Absalomu
Watu walimsifu Absalomu kwa uzuri wake wa sura kuliko walivyomsifu mwingine yeyote.

Kutoka katika wayo wa mguu wake hadi katika utosi wake hakuwa na waa lolote
Hii inamaanisha kwamba hakuwa na kasoro.

shekeli mia mbili
Katika vipimo vya sasa ni sawa na "kilo mbili na nusu"

Kwa kiwango cha kipimo cha mfalme
Mfalme alikuwa na kipimo kilichoamua kiwango cha uzito wa shekeli, uzito mwingine na vipimo vingine.

Walizaliwa kwa Absalomu wana watatu na binti mmoja
Inamaanisha Absalomu alikuwa na watoto watatu wa kiume na binti mmoja.

2 Samuel 14:28

Uso wa mfalme
Hii inamaansisha mfalme.

Absalomu akatuma neno kwa Yoabu
Hii inamaanisha kwamba alittuma mjumbe kwa Yoabu akiwa na ombi.

Kumpeleka kwa mfalme
Inaoneshwa kwamba Absalomu alimtaka Yoabu kuja kwake ili amwone na kuingilia kati ili aweze kumwona mfalme.

Hivyo Absalomu akatuma neno mara ya pili
Hii inamaanisha kwamba alituma tena mjumbe kwa Yoabu akiwa na ombi lilelile.

2 Samuel 14:30

Tazama
Hapa neno hili linatumima kama usemi kuwakumbusha watu juu ya jambo fulani.

2 Samuel 14:32

Tazama
Neno hili limetumika hapa kama usemi kusisitiza, na kuthibitisha kinachosemwa baada ya hapa.

Nilituma neno
Hii inamaana alituma mjumbe.

Kwa mfalme kusema
Ujumbe kwa mfalme hapa umeandikwa kama Absalomu ndiye alikuwa mzungumzaji. Absalomu alikuwa akimwomba Yoabu kusema ujumbe kwa niaba yake.

Uso wa mfalme
Hii inamrejerea mfalme.

Aliinama chini mbele ya mfalme hadi kwenye ardhi
Absalomu anaonesha heshima kwa mfalme.

Mfalme akambusu Absalomu
Hii inamaanisha kwamba mfalme alisamehe na kumrudisha Absalomu.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Ikawa baada ya haya Absalomu akaandaa gari la farasi na farasi kwa ajili yake pamoja na watu hamsini wa kwenda mbele zake. **2** Absalomu alikuwa akiamka mapema na kusimama kando ya njia iliyoelekea katika lango la mji. Mtu yeyote aliyekuwa na shauri la kuja kwa mfalme kwa ajili ya hukumu, Absalomu alimwita na kumwuliza, "Unatoka mji upi?" Na mtu yule hujibu, Mtumishi wako anatoka mojawapo ya kabila za Israeli." **3** Hivyo Absalomu umwambia, "Tazama, shitaka lako ni jema na la haki, lakini hakuna aliyepewa mamlaka na mfalme kusikiliza shitaka lako. **4** Absalomu uongeza, "Natamani kwamba ningefanywa mwamzi ndani ya nchi ili kwamba kila mtu aliye na shitaka angeweza kuja kwangu nami ningempa haki. **5** Hivyo ikawa kila mtu aliyekuja kumweshimu Absalomu yeye hunyosha mkono na kumshika na kumbusu. **6** Absalomu alifanya hivi kwa Israeli wote waliokuja kwa mfalme kwa ajili ya hukumu. Hivyo Absalomu akaipotosha mioyo ya watu wa Israeli. **7** Ikawa mwishoni mwa miaka minne Absalomu akamwambia mfalme, "Tafadhari niruhusu niende ili nitimize nadhiri niliyoiweka kwa Yahwe huko Hebroni. **8** Kwa maana mtumishi wako aliweka nadhiri alipokuwako Geshuri katika Shamu akisema, 'Ikiwa Yahwe kweli atanirejesha Yerusalemu, ndipo nitamwabudu yeye." **9** Hivyo mfalme akamwambia, "Nenda kwa amani". Absalomu akainuka na kwenda Hebroni. **10** Kisha Absalomu akatuma wapelelezi katika jamaa zote za Israeli, kusema, "Mara msikiapo sauti ya tarumbeta semeni, 'Absalomu anatawala katika Hebroni." **11** Watu mia mbili waliokuwa wamearikwa kutoka Yerusalemu wakaenda na Absalomu. Wakaenda katika ujinga wao bila kujua Absalomu alichokipanga. Wakati **12** Absalomu akitoa dhabihu, alituma watu kwa Ahithofeli katika mji wake huko Gilo. Yeye alikuwa mshauri wa Daudi. Uaini wa Absalomu ukawa na nguvu kwa kuwa watu waliomfuata waliendelea kuongezeka. **13** Mjumbe akaja kwa Daudi na kusema, "Mioyo ya watu wa Israeli inaambatana na Absalomu." **14** Hivyo Daudi akawambia watumishi wake waliokuwa pamoja naye huko Yerusalemu, "Haya na tuinuke na kukimbia kwani hakuna hata mmoja atakayesalimika kwa Absalomu. Jiandaeni kuondoka mara moja asije akatupata mara hata akasababisha madhara juu yetu na kuushambulia mji kwa makali ya upanga." **15** Watumishi wa mfalme wakamwambia, "Tazama, watumishi wako wapo tiyari kufanya lolote bwana wetu mfalme atakaloamua. **16** Mfalme akaondoka na familia yake yote pamoja naye, lakini mfalme akawaacha wanawake kumi waliokuwa masuria wa mfalme ili walitunze kasri. **17** Baada ya mfalme kwenda na watu wote pamoja naye, wakasimama katika nyumba ya mwisho. **18** Jeshi lake lote likaenda pamoja naye na mbele yake wakaenda Wakerethi na Wapelethi, na Wagiti mia sita wote waliokuwa wamemfuata kutoka Gathi. **19** Kisha mfalme akamwambia Itai Mgiti, "Kwa nini wewe pia uende nasi? Rudi na ukae na mfalme Absalomu kwa kuwa wewe ni mgeni tena mfungwa. Rudi mahali pako mwenyewe. **20** Kwani ni jana tu umeondoka, kwa nini nikufanye uzunguke nasi popote? Hata sijui niendako. Hivyo rudi pamoja na wenzako. Utiifu na uaminifu viambatane nawe." **21** Lakini Itai akamjibu mfalme na kusema, "Kama Yahwe aishivyo na kama bwana wangu mfalme aishivyo, kwa hakika mahali popote bwana wangu mfalme aendako, mtumishi wako pia ndipo atakapokwenda, kwamba ni maisha au kifo." **22** Hivyo Daudi akamwambia Itai, haya tangulia uende pamoja nasi." Hivyo Itai Mgiti akaenda pamoja na mfalme, pamoja na watu wake wote na familia zao zote. **23** Nchi yote ikalia kwa sauti kadili watu walivyokuwa wakivuka Bonde la Kidroni, mfalme naye pia akavuka. Watu wote wakasafiri kuelekea nyikani. **24** Walikuwepo pia Sadoki pamoja na Walawi wote wamebeba sanduku la Mungu la agano. Wakaliweka sanduku la Mungu chini na kisha Abiathari akaungana nao. Wakasubiri mpaka watu wote walioondoka mjini walipokwisha kupita. **25** Mfalme akamwambia Sadoki, "Ulirudishe sanduku la Mungu mjini. Ikiwa nitaona neema machoni pa Yahwe atanirudisha na kunionesha tena sanduku na mahali likaapo. **26** Lakini ikiwa atasema, sipendezwi nawe,' tazama mimi nipo hapa, na anitendee yaliyo mema machoni pake." **27** Pia mfalme akamwambia Sadoki kuhani, "Je wewe siyo mwonaji? Rudi mjini kwa amani na wanao wawili, Ahimaazi mwanao na Yonathani mwana wa Abiathari. **28** Tazama nitasubiri katika vivuko vya Araba mpaka nitakapo pata neno kutoka kwenu kunitaarifu." **29** Hivyo Sadoki na Abiathari wakalirudish sanduku la Mungu Yerusalemu nao wakakaa humo. **30** Lakini Daudi akaenda bila viatu huku akilia hata Mlima wa Mizeituni, naye alikuwa amefunika kichwa chake. Kila mtu miongoni mwao waliokuwa pamoja naye akafunika kichwa chake, nao wakaenda huku wakilia. **31** Mtu mmoja akamwambia Daudi kusema, Ahithofeli ni miongoni mwa waaini walio pamoja na Absalomu." Hivyo Daudi akaomba, "Ee Yahwe, tafadhari badili ushauri wa Ahithofeli kuwa upumbavu." **32** Ikawa Daudi alipofika juu njiani mahala Mungu alipokuwa akiabudiwa, Hushai Mwarki akaja kumlaki vazi lake limeraruliwa na mavumbi kichwani pake. **33** Daudi akamwambia, "Ikiwa utaenda nami utakuwa mzigo kwangu. **34** Lakini ukirudi mjini na kumwambia Absalomu, 'Nitakuwa mtumishi wa mfalme kama nilivokuwa mtumishi wa baba yako, ndivyo nitakavyokuwa mtumishi wako,' ndipo utayageuza mashauri ya Ahithofeli kwa ajili yangu. **35** Je haunao pamoja nawe Sadoki na Abiathari

generated on Tue Oct 24 10:45:40 2023

makuhani? Hivyo chochote ukisikiacho katika kasri, uwaambie Sadoki na Abiathari makuhani. **36** Tazama wanao pamoja nao wana wao wawili, Ahimaasi, mwana wa Sadoki, na Yonathani mwana wa Abiathari. Mniletee habari juu ya kila mnachokisikia." **37** Hivyo Hushai, rafiki wa Daudi, akaja mjini wakati Absalomu anafika na kuingia Yerusalemu.

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2 Samuel 15:1

Ikawa
Kifungu hiki kinatambulisha tukio jingine katika habari

Na watu hamsini kwenda mbele yake
Watu hawa wangekwenda mbele ya kibandawazi kwa kumweshimu Absalomu.

Mtumishi wako
Mtu alipomjibu Absalomu alimrejerea kwa kusema "mtumishi wako" kuonesha heshima yake kwa Absalomu.

2 Samuel 15:3

Hivyo Absalomu angemwambia
Inaonesha kwamba mtu alimwambia Absalomu shitaka lake. Yaani Absalomu angemwuliza tatizo lake lilikuwa ni nini, ndipo mtu alipomweleza Absalomu kwa nini alitafuta haki.

Vema na haki
Maneno yana maana moja na yanatumika pamoja kusisitiza kwamba shitaka lake lilikuwa jema.

kusikiliza kesi yako
"Kusikiliza" shitaka inamaanisha kuisikiliza na kufanya maamuzi.

2 Samuel 15:5

yeye hunyosha mkono na kumshika na kumbusu
Hili ni tendo la salamu ya kiurafiki.

kwa hukumu
Hii inamaanisha kwamba walimjia mfalme ili kuamua migogoro yao

Hivyo Absalomu akaiba mioyo ya watu wa Israeli
Hii inamaanisha kwamba Absalomu aliwashawishi watu kumtii yeya zaidi ya Daudi. Hapa mwandishi anaongelea jinsi watu walivyomtii Absalomu kwa kusema aliiba mioyo ya watu.

2 Samuel 15:7

Ikawa
Kifungu hiki kinatumika kutambulisha tukio linalofuata katika habari.

hata mwisho wa miaka minne Absalomu
Hii inarejerea miaka minne baada ya kurudi Yerusalemu.

na kutimiza nadhiri niliyoiweka kwa Yahwe nilipokuwepo Hebroni
"kwenda Hebroni na pale nitatimiza nadhiri niliyomfanyia Yahwe"

Kwa miaka minne
Hapa Absalomu anajirejerea katika namna ya kumweshimu mfalme.

2 Samuel 15:9

Hivyo Absalomu akainuka
"Hivyo Absalomu anaondoka"

Katika makabila yote ya Israeli
Hapa sehemu walipoishi makabila ya Israeli zinatajwa kama makabila yenyewe.

Sauti ya tarumbeta
"tarumbeta ikipigwa"

2 Samuel 15:11

Waliokuwa wamearikwa
Inamaanisha "watu waliokuwa wamepewa taarifa"

Wakaenda katika ujinga wao
Hawakuwa wanatambua kwa undani kilichokuwa kinakwenda kutendeka

Akamwita Ahithofeli
Hii inamaanisha kwamba alituma wajumbe kumwita Ahithofeli na kumleta kwake.

Ahithofeli
Hili ni jina la mwanamme.

Gilo
Hili ni jina la sehemu.

2 Samuel 15:13

Mioyo ya watu wa Israeli inaambatana
Hapa watu wanarejerewa kwa "mioyo" kusisitiza utiifu wao kwa Absalomu.

kujiepusha na Absalomu... kwa haraka... na ataleta
Hapa Daudi anaongelea Absalomu na watu aliokuwa nao kama "Absalomu" yeye mwenyewe kwa sababu watu walikuwa wanafuata mamlaka ya Absalomu.

generated on Tue Oct 24 10:45:40 2023

kuushambulia mji kwa ukali wa upanga
"Mji" unatajwa kuonesha watu wa mji. "Ncha ya upanga" inarejerea kwa panga za waisraeli kusisitiza kwamba waliwaua watu vitani.

kusababisha madhara
Hii inamaanisha kusababisha madhara kutokea.

2 Samuel 15:16

kulitunza kasiri
Hapa neno "kutunza" linamaanisha kutunza.

katika nyumba ya mwisho
Hii inarejerea nyumba ya mwisho ambayo wangefikia wakati wanaondoka mjini.

Wakerethi... Wapelethi
Hawa walikuwa watumishi wa Daudi

Wagiti
Hili ni kundi la watu waliokuwa katika nchi ya Palesitina

Watu mia sita
"watu 600"

2 Samuel 15:19

Itai
Hili ni jina la mwanamme.

Mgiti
Hii ni aina ya kabila fulani

Kwa nini ulikwenda nasi pia?
Swali hili linaonesha kwamba mfalme hakuwa amewaomba kwenda naye.

Kwa nini mimi niwafanye mtangetange pamoja nasi?
Swali hili linasisitiza kwamba Daudi hakutaka Itai aende.

Kwa vile uliondoka jana tu
Kutia chumvi huku kunatumika kusisitiza. Itai Mgiti alikuwa amekaa pale kwa miaka kazaa.

Utiifu na uaminifu na uambatane nanyi.
Hii ni baraka ambayo Daudi anampa.

2 Samuel 15:21

Kama Yahwe aishivyo, na kama bwana wangu mfalme aishivyo
Hapa mwandisha anafanya ahadi ya dhadi. Analinganisha uhakika wa kutimiza ahadi kwa uhakika wa kuishi kwa mfalme na Yahwe.

mtumishi wako
Itai anajitaja kwa heshima ya mfalme.

kwamba ni maisha au kifo
"hata kama nitauawa nikikusaidia"

Nchi yote ikalia kwa sauti kuu
Wengi wa watu wa Israeli walilia kwa sauti walipomwona mfalme akiondoka. Huku ni kutia chumvi kwamba nchi yote ililia.

kwa sauti kuu
Hapa watu wengi waliokuwa wakilia wanatajwa kama walishirikiana sauti kuu.

Bonde la Kidroni
Hili ni jina la eneo karibu na Yerusalemu

2 Samuel 15:24

Nikiona kibari machoni pa Yahwe
Hapa "macho ya Yahwe" inaonesha mawazo na maoni ya Yahwe. Ikiwa "nitaona kibari" inamaanisha kama atapendezwa nawe.

Mahali aishipo
"Mahali uwepo wake ulipo." Sanduku la agano linaashiria uwepo wa Yahwe. Hii inarejerea mahali sanduku lilipo.

2 Samuel 15:27

Ahimaasi
Hili ni jina la mwanamme.

Abiathari
Hili ni jina la mwanamme

Je wewe si mwonaji?
Swali hili linatumika kumkemea Sadoki.

Tazama
Hii inamtaka msikilizaji kuwa msikivu kwa kinachofuata.

Hata neno litakapotoka kwenu
Hii inaonesha yeye akipeleka mjumbe kwa mfalme.

Kunitaarifu
Hapa mfalme anaonesha kwamba atapokea ujumbe kumtaarifu kinachofanyika Yerusalemu.

2 Samuel 15:30

mikuu mitupu
bila kuvaa viatu au kandambili

kichwa chake kimefunikwa
Hii ni ishara ya kuomboleza na aibi

Ahithofeli
Hili ni jina la mwanamme

waaini
Watu wanaoungana kinyume cha mwingine

generated on Tue Oct 24 10:45:40 2023

Tafadhari ligeuze shauri la Ahithofeli katika upumbavu
Daudi anamwomba Yahwe alifanye shauri la Aithofeli katika upumbavu na kutokufaa.

2 Samuel 15:32

Ikawa
"Ilitukia." Kifungu hiki kinaonesha tukio linalofuata katika habari.

juu njiani
Neno "juu" limetumika hapa kwa sababu Daudi alipanda juu katika mwinuko na yupo juu ya kilima.

Mahali Mungu alipokuwa akiabudiwa
Hii inaweza kuelezwa kuwa "mahali ambapo watu walikuwa wakimwabudu Mungu"

Hushai
Hili ni jina la mwanamme.

Mwarki
Hili ni jina la kundi la watu.

Vazi lake likiwa limechanwa na udongo kichwani
Hili ni tendo la kuonesha aibu au toba. Hapa neno "udongo" linamaanisha uchafu.

Utalibadili shauri la Aithofeli kwa ajili yangu
Maoni ya Daudi kwa Hushai kwamba apinge kile Aithofeli anachoshauri.

2 Samuel 15:35

Je haunao pamoja nawe Sadoki na Abiathari makuhani?
Daudi anauliza swali hili ili kumwambia Hushai kwamba hayupo peke yake. Yaani kuonesha kwamba "Sadoki na Abiathari makuhani watakuwepo kukusaidia."

chochote unachosikia... lolote usikialo
Hii ni kuzidisha maana; haimaanishi kila neno asikialo. Inamaanisha mambo muhimu ayasikiayo.

Ahimaasi... Yonathani
Haya ni majina ya watu.

Kwa mikono yao
Kifungu "mikono yao" kinarejerea kwa wana na kinamaanisha kwamba wangehudumu kama wajumbe.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Daudi alipokuwa amekwenda kitambo juu ya kilele cha kilima, Siba mtumishi wa Mefiboshethi akaja kumlaki akiwa na punda wawili waliokuwa wamebeba vipande mia mbili vya mikate, vishada mia moja vya mizeituni, vishada mia moja vya tini na mfuko wa ngozi uliojaa mvinyo. **2** Mfalme akamuliza Siba, "Kwa nini umeleta hivi vitu?" Siba akajibu, "punda ni kwa ajili ya familia yako kupanda, mikate na matunda ni kwa ajili ya matumizi ya askari wako, na mvinyo ni kwa ajili kunywa watakaozimia nyikani." **3** Mfalme akauliza, "Na mjukuu wa bwana wako yuko wapi?" Siba akamjibu mfalme, "Tazama, yeye amesalia Yerusalemu kwa maana alisema, 'Leo nyumba ya Israeli itanirudishia ufalme wa baba yangu." **4** Kisha mfalme akamwambia Siba, "Tazama, yote yaliyomilikiwa na Mefiboshethi sasa yatakuwa yako." Siba akajibu, "Nainama kwa unyenyekevu kwako bwana wangu mfalme. Na nipate kibari mbele zako." **5** Mfalme Daudi alipokaribia Bahurimu, akaja mtu kutoka katika ukoo wa Sauli, jina lake Shimei mwana wa Gera. Kadiri alivyokuwa akitembea alikuwa akilaani. **6** Akamrushia Daudi mawe na maofisa wa mfalme, bila kujali jeshi na walinzi wa mfalme waliokuwa kulia na kushoto mwa mfalme. **7** Shimei akalaani, "Nenda zako, toka hapa, mwovu wewe, mtu wa damu! **8** Yahwe amelipa yote kwa ajili ya damu ya familia ya Sauli, ambaye unatawala badala yake. Yahwe ameweka ufalme katika mkono wa Absalomu mwanao. Na sasa umeangamia kwa kuwa ni mtu wa damu." **9** Ndipo Abishai mwana wa Seruya, akamwambia mfalme, "Kwa nini mbwa mfu anamlaani bwana wangu mfalme? Tafadhari niache niende nikamwondolee kichwa chake." **10** Lakini mfalme akasema, "Nifanye nini nanyi enyi wana wa Seruya? Pengine ananilaani kwa kuwa Yahwe amemwambia, 'Mlaani Daudi.' Nani sasa awezaye kumwambia, 'Kwa nini unamlaani mfalme." **11** Hivyo Daudi akamwambia Abishai na watumishi wake wote, "Tazameni, mwanangu aliyezaliwa kutoka katika mwili wangu anatafuta uhai wangu. "Si zaidi sana mbenjamini huyu akatamani anguko langu? Mwacheni alaani, kwa maana Yahwe amemwamru kufanya hivyo. **12** Huenda Yahwe akaangalia maangaiko niliyofungiwa, na kunirudishia mema kwa jinsi nilivyolaaniwa leo." **13** Hivyo Daudi na watu wake wakaendelea njiani wakati Shimei kando yake ubavuni mwa mlima, aliendelea kulaani na kumrushia mavumbi na mawe huku akienda. **14** Kisha mfalme na watu wake wote wakachoka, na akapumzika wakati wa usiku walipopumzika wote. **15** Absalomu na watu wote wa Israeli waliokuwa pamoja naye wakaja Yerusalemu na Ahithofeli alikuwa pamoja naye. **16** Ikawa Hushai Mwarki, rafiki yake Daudi, akaja kwa Absalomu, naye akamwambia Absalomu, "Mfalme aishi daima! mfalme aishi daima. **17** Absalomu akamwambia Hushai, "Je huu ndiyo utiifu wako kwa rafiki yako? Kwa nini haukwenda pamoja naye?" **18** Hushai akamwambia Absalomu, "Hapana! badala yake, yule ambaye Yahwe, watu hawa na watu wote wa Israeli wamemchagua huyo ndiye nitakaye kuwa upande wake na ndiye nitakaye kaa naye. **19** Kwani ni nani ninayepaswa kumtumikia? Je sipaswi kutumika mbele za mwana? kama nilivyotumika mbele za baba yako ndivyo nitakavyofanya mbele zako" **20** Kisha Absalomu akamwambia Ahithofeli, "Tupe shauri lako kuhusu tunachopaswa kufanya." **21** Ahithofeli akamwambia Absalomu, "Nenda ulale na masuria wa baba yako aliowaacha kutunza kasri, na waisraeli wote watasikia kwamba umekuwa kitu kinachonuka kwa baba yako. Kisha mikono ya wote walio pamoja nawe itatiwa nguvu." **22** Hivyo wakatanda hema kwa ajili ya Absalomu juu ya kasri na Absalomu akalala na masuria wa baba yake mbele za Israeli wote. **23** Nyakati hizo ushauri aliokuwa akitoa Ahithofeli ulikuwa ni kama mtu anavyosikia kutoka katika kinywa cha Mungu mwenyewe. Hivyo ndivyo jinsi ushauri wa Ahithofeli ulivyoonekana kwa Daudi na Absalomu

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2 Samuel 16:1

Siba
Hili ni jina la mwanamme

Mefiboshethi
Hili ni jina la kijana wa Yonathani mwana wa Sauli.

Mikate mia mbili... vichala mia moja... vishada mia moja
"mikate 200 ... vichala 100... vishada 100"

Vipande vya mikate
visehemu vya mikate

vishada mia moja vya mizeituni... vishada vya tini
Kifungu hiki kinamaanisha vishada vya mizeituni vilivyosindikwa pamoja

Mizeituni
vichala vilivyo kaushwa

Kiriba vya mvinyo
"Kiriba cha ngozi kilichojaa mvinyo"

Kuzimia
"Kuchoka sana sana"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 16:3

Mjukuu wa bwana wako
"Mefiboshethi, mjukuu wa bwana wako"

mjukuu
mwana wa mtoto wa mtu.

Tazama
Hapa neno hili linatumika kuvuta makini ya mtu kwa kinachofuata.

Nyumba ya Israeli
Hii inahusu watu wa Israeli

Nitaurudisha ufalme wa baba yangu kwangu
Mjukuu wa Sauli kuruhusiwa kutawala kunazungumzwa kana kwamba ni kuurudisha ufalme katika familia yao.

Mefiboshethi
Hili ni jina la mwanamme, aliyekuwa kijana wa Yonathani mwana wa mfalme Sauli.

Nainama kwa unyenyekevu kwako
Siba hainami kiuhalisia mbele za mfalme anapoongea. Hii inamaanisha kwamba atamtumikia mfalme kwa kiwango kilekile cha unyenyekevu kama ambavyo angefanya kama angeinama kiuhalisia mbele zake.

kupata kibari mbele zako
Kifungu "kuona kibari" kinamaanisha kukubaliwa na mtu. Kingungu "mbele zako" inaonesha anachofikiri mfalme.

2 Samuel 16:5

Bahurimu
Jina la mahali

Shimei... Gera
Haya ni majina ya wanaume

Badala ya
"Hata hivyo kulikuwa na"

Walinzi
Hawa ni watu wanaomlinda mtu mhimu.

2 Samuel 16:7

mwovu
Mtu mwovu, mkosaji au mvunja sheria.

mtu wa damu
Hapa "damu" inaonesha watu wote aliokuwa amewaua vitani.

Yahwe amekulipa
Yahwe anawalipa kwa kuwaadhibu.

Kwa damu ya familia ya Sauli
Hapa "damu" inaonesha watu waliokuwa wameuawa kutoka katika familia ya Sauli. Mfalme alikuwa anawajibika kwa kufa kwao.

ambaye umemiliki badala yake
Daudi alitawala kama mfalme juu ya watu ambao Sauli alikuwa amewamilki.

katika mkono wa Absalomu
Hapa "mkono" unaonesha mamlaka.

2 Samuel 16:9

Abishai
Hili ni jina la mwanamme

Seruya
Hili ni jina la mwanamme

Kwa nini mbwa mfu huyu amlaani bwana wangu mfalme
Abishai aliuliza swali hili kuonesha hasira yake juu ya mtu yule.

Umbwa mfu huyu
Hapa mtu anaelezwa kwamba hafai kwa kulinganishwa na mbwa mfu.

Nifanye nini nanyi, wana wa Seruya
Swali hili liliulizwa ili kuwakosoa wana wa Seruya.

Pengine ananilaani kwa sababu
"Anaweza kuwa ananilaani kwa sababu"

Mlaani Daudi.' Nani sasa awezaye kumwambia, 'Kwa nini unamlaani mfalme
Hii inasemwa kama swali kusisitiza kwamba jibu ni kwamba "hakuna."

2 Samuel 16:11

Mwanangu, aliyetoka katika mwili wangu
Daudi anamweleza mwanawe katika njia hii kusisitiza ukaribu uliopo kati ya baba na mwana.

anataka kuchukua uhai wangu
Hii ni njia laini ya kuonesha hali ya kumwua mtu.

Si zaidi sana mbenjamini huyu akatamani anguko langu
Daudi anatumia swali hili kuonesha kwamba hashangazwi kwamba mtu yule anataka kumwua.

anatamani anguko langu
Hapa Daudi anaelezea tamaa ya mtu ya kumwua kama vile Daudi alikuwa kitu ambacho mtu alitaka kukiangamiza.

Mwache peke yake alaani
Hapa kifungu "mwache peke yake" kinamaanisha kuacha kumzuia kufanya anachokifanya.

ataangalia
Hapa "kutazama" kunamaanisha "kujari"

generated on Tue Oct 24 10:45:40 2023

maangaiko niliyofungiwa
Hapa Daudi anazungumzia maangaiko kama vile yalikuwa ni mnyama mkari ambaye Mbenjamini amemfungia.

2 Samuel 16:13

Shimei alikwenda kando yake juu ya upande wa kilima
Shimei alikuwa akitembea sambaba na Daudi na watu wake, japokuwa Shimei alikuwa juu upande wa kilima.

2 Samuel 16:15

Ahithofeli
Hili ni jina la mwanamme

Hushai
Hili ni jina la mwanamme

Ikawa kwamba
"Ikawa kwamba." Kifungu hiki kinatumika kutambulisha tukio linalofuata katika habari

Mwarki
Hili ni jina la mwanamme

2 Samuel 16:17

Utiifu
Hisia nzito ya kusaidia na upendo

Je huu ndiyo utiifu wako kwa rafiki yako? Kwa nini haukwenda pamoja naye?
Maswali haya yanaulizwa kumkosoa Hushai.

Yule ambaye Yahwe
Hushai anamrejerea Absalomu

Yule ambaye... huyo ndiye mtu... pamoja naye
Hapa Hushai anamrejerea Absalomu katika nafsi ya tatu kuchukua msisitizo kutoka kwake na kuelekeza kwa Yahwe na watu aliowachagua. Hii inaweza kuandikwa katika nafsi ya pili.

2 Samuel 16:19

Kwani ni nani ninayepaswa kumtumikia? Je sipaswi kutumika mbele za mwana?
Hushai anauliza swali hili kusisitiza kwamba anataka kumtumikia Absalomu.

2 Samuel 16:20

Ahithofeli
Hili ni jina la mwanamme

kulitunza kasiri
Kifungu "kutunza" kinamaanisha kuangalia.

kuwa kitu kinachonuka mbele ya baba yako
Ahithofeli anazungumia Absalomu kumchukiza baba yake kama vile kingekuwa kitu ambacho kina harufu ya kuchukiza.

Kisha mikono ya wote walio pamoja nawe itatiwa nguvu
Hapa watu waliomfuata Absalomu wanarejerea kwa kutaja mikono yao. Habari hii itaitia nguvu utiifu wa watu kwa Absalomu na kuwapa hamasa.

2 Samuel 16:22

Kutanda
"Kuweka"

juu ya kasri na Absalomu akalala... masuria wa baba yake mbele za Israeli wote.
Hii inamaanisha kwamba watu walikuwa wanaweza kuliona hema na Absalomu akiingia na kutoka ndani ya hema pamoja na wanawake. Kifungu hiki "Israeli wote" kinatia chumvi, maana ni wale tu walikuwa karibu na kasiri wangeweza kuiona.

Basi ushauri wa Ahithofeli... ilikuwa kama vile mtu alisikia
Hapa mwandishi analinganisha ni kwa kiasi gani watu waliamini ushauri wa Ahithofeli kama vile ambavyo wangeamini ushauri wa moja kwa moja kutoka kwa Mungu.

kama mtu anavyosikia kutoka katika kinywa cha Mungu mwenyewe
Hapa kinywa cha Mungu kinamwakilisha na kinasisitiza hotuba yake.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Kisha Ahithofeli akamwambia Absalomu, "Niruhusu sasa nichague watu elfu kumi na mbili nami nitaondoka na kumfuatia Daudi usiku huu. **2** Nitampata kwa ghafla wakati amechoka na dhaifu nami nitamstukiza kwa hofu. Watu waliopamoja naye watakimbia nami nitamshambulia mfalme peke yake. **3** Nitawarejesha watu wote kwako kama bibi harusi ajavyo kwa bwana wake, na watu wote watakuwa katika amani chini yako." **4** Alichokisema Ahithofeli kikampendeza mfalme na wazee wote wa Israeli. **5** Kisha Absalomu akasema, "Sasa mwiteni pia Hushai Mwarki ili tusikie yeye pia anasemavyo." **6** Hushai alipofika kwa Absalomu, Absalomu akamweleza kile ambacho Ahithofeli alikuwa amesema na kisha akamwuliza Hushai, "Je tufanye alivyosema Ahithofeli? Ikiwa hapana, tueleze kile unachoshauri." **7** Hivyo Hushai akamwambia Absalomu, "Ushauri aliotoa Ahithofeli siyo mzuri kwa wakati huu." **8** Hushai akaongeza, "Unamjua baba yako na kwamba watu wake ni mashujaa na kwa sasa wanauchungu, ni kama dubu aliyenyang'anywa watoto wake mwituni. Baba yako ni mtu wa vita; hatalala na jeshi usiku huu. **9** Tazama, kwa wakati huu pengine amejificha katika shimo fulani au mahali pengine. Itakuwa kwamba baadhi ya watu wako watakapokuwa wameuawa mwanzoni mwa shambulio hata kila mtu atakayesikia atasema, mauaji yamefanyika kwa askari wanaomfuata Absalomu.' **10** Kisha hata askari jasiri zaidi ambao moyo wao ni kama moyo wa simba, wataogopa kwa kuwa Israeli yote inajua kwamba baba yako ni mtu mwenye nguvu na kwamba watu alionao ni wenye nguvu sana. **11** Hivyo ninashauri kwamba Israeli wote wakutanike kwako pamoja kutoka Dani hadi Beersheba, wengi kama mchanga ufuoni mwa bahari na kwamba wewe mwenyewe uende vitani. **12** Kisha tutampata popote atakapokuwa nasi tutamfunika kama umande uangukavyo juu ya nchi. Hatutamwachia hata mmoja aliye hai kati ya watu wake wala yeye mwenyewe. **13** Ikiwa ataingia ndani ya mji kisha Israeli wote tutaleta kamba juu ya mji huo na kuukokotea mtoni, hata kusionekane hata jiwe moja dogo lililosalia." **14** Kisha Absalomu na watu wa Israeli wakasema, "Shauri la Hushai Mwarki ni jema kuliko lile la Ahithofeli. Yahwe aliwafanya wakatae shauri jema la Ahithofeli ili kumwangamiza Absalomu. **15** Kisha Hushai akawambia Sadoki na Abiathari makuhani, "Ahithofeli alimshauri Absalomu na wazee wa Israeli hivi na hivi, lakini mimi nimeshauri vinginevyo. **16** Sasa basi, nendeni haraka na mmtaarifu Daudi kusema, 'Usipige kambi usiku huu katika vivuko vya Araba, lakini kwa namna yoyote vukeni, tofauti na hapo mfalme atamezwa pamoja na watu wote walio pamoja naye." **17** Yonathani na Ahimaasi walikuwako katika chemichemi za En Rogeli. Hivyo kijakazi mmoja alikuwa akienda na kuwapasha habari waliyopaswa kuifahamu, ili kwamba wasihatarishe maisha yao kwa kuonwa wakiingia mjini. Ujumbe ulipofika ndipo huenda na kumtaarifu mfalme Daudi. **18** Lakini kijana mmoja akawaoni mara akamwambia Absalomu. Hivyo Yonathani na Ahimaasi wakaenda kwa haraka na wakaingia katika nyumba ya mtu mmoja huko Bahurimu, aliyekuwa na kisima katika ua wake wakaingia humo. **19** Mke wa mtu huyo akachukua kifuniko na kukikufunika kwenye mlango wa kisima kisha akaanika nafaka juu yake, hivyo hakuna aliyejua kwamba Yonathani na Ahimaasi walikuwa kisimani. **20** Watu wa Absalomu wakaja kwa mwanamke na kumwuliza, "Ahimaasi na Yonathani wako wapi?" Mwanamke akawaambia, "Wamevuka mto." Hivyo baada ya kuwatafuta bila kuwaona kurejea Yerusalemu. **21** Ikawa baada yao kuondoka Yonathani na Ahimaasi wakatoka ndani ya kisima. Wakaenda kumtaarifu mfalme Daudi; wakamwambia, "Inuka na uvuke maji haraka kwa maana Ahithofeli ametoa mashauri haya na haya juu yako." **22** Kisha Daudi akainuka pamoja na watu wote walikuwa pamoja naye, nao wakauvuka Yordani. Hata ilipofika alfajiri hakuna hata mmoja aliyesalia kwa kutouvuka Yordani. **23** Ikawa Ahithofeli alipoona kwamba ushauri wake haukufuatwa, akapanda punda wake na kuondoka. Akaenda nyumbani katika mji wake mwenyewe, akaweka mambo yake katika utaratibu na kisha akajinyonga. Kwa hiyo akafa na kuzikwa katika kaburi la baba yake. **24** Ndipo Daudi akaja Mahanaimu. Lakini Absalomu yeye akavuka Yordani yeye pamoja na watu wote wa Israeli waliokuwa pamoja naye. **25** Absalomu alikuwa amemweka Amasa juu ya jeshi badala ya Yoabu. Naye huyo Amasa alikuwa mwana wa Yetheri Mwishmaeli, aliyekuwa amelala na Abigaili, aliyekuwa binti Nahashi na dada wa Seruya, mamaye Yoabu. **26** Kisha Israeli na Absalomu wakapiga kambi katika nchi ya Gileadi. **27** Ikawa wakati Daudi alipokuwa amekuja Mahanaimu, huyo Shobi mwana wa Nahashi kutoka Raba ya Waamoni na Makiri mwana wa Amieli wa kutoka Lo Debari, na Berzilai Mgileadi wa Rogelimu, **28** wakaleta magodoro na mabulangeti, mabakuri na vyungu, na ngano, unga wa shayiri, nafaka zilizokaangwa, maharage, dengu, **29** asali, siagi, kondoo na samli, ili kwamba Daudi na watu waliokuwa pamoja naye waweze kula. Kwani walisema, "Watu wana njaa, wamechoka na wana kiu huko nyikani."

generated on Tue Oct 24 10:45:40 2023

2 Samuel 17:1

Ahithofeli
Hili ni jina la mwanamke

Watu kumi na mbili elfu
"watu 12,000"

inuka na
"kuanza ku"

njoo
"Kuja kwa"

amechoka na dhaifu
Kimsingi maneno haya yanamaanisha kitu kimoja na yanatumika kwa pamoja kusisitiza jinsi Daudi alivyokuwa dhaifu.

tutamshangaza kwa hofu
Hapa neno "hofu" laweza kuelezwa kwa kisifa "kuogopa."

Nitamshambulia mfalme peke yake
Inaonesha kwamba alikusudia kumwua mfalme.

kuwarudisha watu wote
Hii inamaanisha watu wote waliokuwa pamoja na Daudi.

kama bibi harusi akija kwa mmewe
Hapa Ahithofeli anazunguza furaha ya watu kwa kulinganisha na furaha ya bibi harusi.

Kuwa katika amani
Hii inamaanisha kuwa na amani au kuishi kwa amani.

chini yako
Hii inahusu kuwa chini ya mamlaka ya mfalme.

2 Samuel 17:5

Hushai Mwarki
Huyu alikuwa rafiki wa Daudi

Ahithofeli
Hili ni jina la mwanaume.

2 Samuel 17:8

Wako kama dubu aliyenyang'anywa watoto wake
Hasira ya askari hapa inalinganiswa na dubu jike aliyenyang'anywa watoto wake.

dubu
mnyama mkubwa na mkali anayetembea kwa miguu minne na ana makucha na meno makali

Mtu wa vita
Hii inamaanisha amepigana vita nyingi na anajua kwa kina njia ya vita.

Tazama
Neno hili limetumika kuvuta makini ya mtu kwa kile kinachofuata

shimo
tundu refu katika ardhi

au katika sehemu ningine
Hili ni eneo lingine analoweza kuwa amejificha.

baadhi ya watu wako watakapokuwa wameuawa
Inamaanisha watu wa Daudi watakapokuwa wamewauwa baadhi ya watu wa Absalomu

mauaji yamefanyika kwa askari wanaomfuata Absalomu
Nomino "machinjo" inamaanisha tukio ambapo watu wengi wameuawa kwa ukatili.

ambao mioyo yao ni kama mioyo ya simba
Hapa askari wanatajwa kwa "mioyo" yao. Pia, ujasiri wao mkuu unalinganishwa na ule wa simba.

2 Samuel 17:11

kwamba Israeli wote wakusanywe pamoja kwako
Askari wote wanatajwa hapa kama "Israeli wote"

kutoka Dani hadi Beersheba
Kifungu hiki kinamaanisha kutoka mpaka wa kaskazini hadi mpaka wa kusini wa Israeli

wengi kama mchanga ulioko ufuweni mwa bahari
Hii ni kuzidisha maana pale chembe zote za mchanga zinalinganishwa na idadi ya askari wa Israeli.

kwamba wewe mwenyewe unakwenda vitani
Kifungu hiki "binafsi" kinamaanisha kwenda wewe mwenyewe na wala siyo kutuma mtu mwingine.

kuja juu yake
Hii inamaana ya kwenda kwake kwa kusudi la kumshambulia.

tutamfunika kama umande unavyofunika ardhi
Jeshi la Absalomu linaelezwa kulifunika jeshi la Daudi kama umande unavyoifunika ardhi wakati wa asubuhi.

umande
mvuke unaoanguka juu ya ardhi kama maji na kuifunika ardhi wakati wa usiku na kuacha ardhi imeloa.

Hatutaacha hata mmojawao ... akiwa hai
Sentensi hii imetumika kusisitiza kwamba watamwua kila mtu.

Yeye mwenyewe
Maneno haya yote yanamtaja Daudi.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 17:13

Ndipo Israeli wote
Hii inawahusu askari wa Israeli na siyo Waisraeli wote.

tutaleta kamba juu ya mji huo na kuukokotea mtoni, hata kusionekane hata jiwe moja dogo lililosalia
Hii inamaanisha kwamba askari wangeuangusha mji chini na kukokota vipande vyake katika mto

hata kusionekane hata jiwe moja dogo lililosalia.
Hii ni kutia chumvi kwa kueleza ni jinsi gani watakavyouangamiza mji. Hii siyo katika hali halisia.

Hushai Mwarki
Huyu ni rafiki wa mfalme Daudi. Arki ni jina la kundi la watu katika Israeli

Ahithofeli
hili ni jina la mshauri wa Daudi

Kukataliwa kwa shauri jema la Ahithofeli
Neno "kukataliwa" linaweza kuelezwa na kitenzi "kataa"

kulete angamizo juu ya Absalomu
"Kuleta" kitu fulani juu ya mtu inamaanisha kusababisha jambo kufanyika kwake.

2 Samuel 17:15

Sadoki ... Abiathari
Haya ni majina ya wanaume

vile na kwa njia hiyo
Kifungu kinamaanisha "kama hivi" kuhusu kile Ahithofeli alichokuwa amekisema mwanzo

vivuko vya Araba
Hii ni sehemu ya mto isiyo na kina kirefu ambayo watu wanaweza kuvuka kwa kutembea. Araba ni nchi kandokando ya sehemu zote mbili za mto Yordani

Kwa jinsi yoyote
Hii inamaanisha kuhakikisha unafanya jambo kwa namna yoyote.

Mfalme atamwezwa
Hapa mfalme na watu wake kuuawa wanaelezwa kama vile walikuwa "wamemezwa" na adui.

2 Samuel 17:17

Yonathani... Ahimaasi
Haya ni majina ya wanaume

Ujumbe ulipokuja
Hapa "ujumbe" unaelezwa kama unakuja kwao, wakati uhalisia ni mwanamke aliyeleta taarifa kwo.

wakati huu
wakati mmoja

Hivyo Yonathani na Ahimaasi wakaondoka
Inaoneshwa kwamba walikuta kwamba kijana amemwambia Absalomu kuwepo kwao pale.

chemichemi za En Rogeli... Bahurimu
Haya ni majina ya sehemu, karibu na Yerusalemu. Bahurimu ni mji mdogo.

Wakashuka
"Waliteremka wenyewe kisimani na kujificha"

2 Samuel 17:19

Mama wa nyumba ile
"mke wa mtu yule"

Ahimaasi... Yonathani
Haya ni majina ya wanaume.

2 Samuel 17:21

Ikawa
"Ikatukia." Kifungu hiki kinaonesha tukio jingine katika habari

vuka juu ya maji haraka
Hapa "maji" yanarejerea Mto Yordani.

Ahithofeli ametoa mashauri haya na haya
usemi "haya na haya" umetumika mahali pa habari ambayo tiyari msomaji anaifahamu. Hapa inahusu ushauri alioutoa Aithofeli kwa Absalomu katika 17:1.

Hata ilipofika alfajiri hakuna hata mmoja aliyesalia kwa kutouvuka Yordani
Sentence hii imetumika kusisitiza kwamba wote walivuka mto.

2 Samuel 17:23

Ona
"jua" au "tambua"

ushauri wake haukufuatwa
Hii inaweza kuelezwa kwamb "Absalomu hakuwa ameufuata ushauri wake"

kupanda juu ya punda
Kuweka nguo au ngozi ya kukalia juu ya punda au farasi kwa aliyempanda kukaa juu yake.

Kuweka mambo yake katika utaratibu
Alijiandaa kwa kifo chake kwa kuwaambia familia yake cha kufanya baada kufa kwake.

Kwa njia hii
"Hivi ndivyo ilivyo"

generated on Tue Oct 24 10:45:40 2023

alizikwa
Hii yaweza kuelezwa "kuwa walimzika"

2 Samuel 17:24

Mahanaimu... Gileadi
Hii ni baadhi ya miji katika Israeli

Amasa... Yoabu... Yetheri... Nahashi
Haya ni majina ya wanaume

Mwishimaeli
Huyu ni uzao wa Ishmaeli. Baadhi ya nakala zinaonesha kuwa "Mwisraeli"

Abigaili... Seruya
Haya ni majina ya wanawake.

2 Samuel 17:27

Ikawa
Kifungu kinatambulisha tukio linalofuata katika habari

Mahanaimu... Raba... Lo Debari... Rogelimu
Haya ni majina ya miji au sehemu.

Shobi... Nahashi... Makiri... Amieli... Barzilai
Haya ni majina ya wanaume.

Mwamoni... Mgileadi
Haya ni majina ya makundi ya watu

magodoro na mabulangeti
godoro ni kitu laini cha kulalia, na blangeti ni nguo ya kujifunika ili kupata joto.

Unga
Unga ni nafaka iliyopondwa kuwa laini na unatumika kutengeneza mkate au ugali.

Iliyookwa
"Iliyopikwa"

Maharage
mbegu zipikwazo kwa kuliwa

dengu
Ni aina ya mbegu zinazopikwa na kuliwa

siagi
maziwa yaliyoganda na kuwa magumu

Kiu
Hitaji la maji ya kunywa au kimiminika kingine.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Daudi akawahesabu askari waliokuwa pamoja naye na akaweka akida wa elfu na akida wa mia juu yao. **2** Kisha Daudi akalipeleka jeshi, thelusi moja chini ya Yoabu, thelusi nyingine chini ya Abishai mwana wa Seruya, ndugu wa Yoabu, na thelusi nyingine tena chini ya Itai Mgiti. Mfalme akaliambia jeshi, "kwa hakika mimi mwenyewe pia nitakwenda pamoja nanyi. **3** Lakini watu wakasema, "Wewe usiende vitani, kwani ikiwa tutakimbia hawatatujari sisi, ama nusu yetu wakifa hawatajari. Lakini wewe ni zaidi ya elfu kumi yetu sisi! Kwa hiyo ni afadhari zaidi ukitusaidia ukiwa mjini." **4** Hivyo mfalme akawajibu, "Nitafanya lolote lionekanalo jema machoni penu." Mfalme akasimama kati ya lango la mji wakati jeshi lilipoondoka katika mamia na katika maelfu. **5** Mfalme akawaagiza Yoabu, Abishai, na Itai kusema, "Mmtendee huyo kijana, Absalomu, kwa upole kwa ajili yangu." Watu wote wakasikia jinsi mfalme alivyowaagiza maakida kuhusu Absalomu. **6** Hivyo jeshi likaenda nyikani dhidi ya Israeli; vita ikaenea katika msitu wa Efraimu. **7** Jeshi la Israeli likashindwa mbele ya askari wa Daudi; kulikuwa na machinjo makuu kwa watu elfu ishirini siku hiyo. **8** Vita ikaenea katika eneo lote na watu wengi wakaangamizwa na msitu kuliko upanga. **9** Ikatukia kwamba Absalomu akakutana na askari wa Daudi. Absalomu alikuwa amepanda juu ya nyumbu wake na nyumbu akapita chini ya matawi manene ya mti wa mwaloni, na kichwa chake kikanaswa katika matawi ya mti. Akaachwa akining'inia kati ya nchi na anga wakati nyumbu alipoendelea mbele. **10** Mtu mmoja akaona lililotukia na akamwambia Yoabu, "Tazama, nilimwona Absalomu akining'inia katika mwaloni!" **11** Yoabu akamwambia aliyemwambia kuhusu Absalomu, "Tazama! Ulimwona! Kwa nini haukumpiga hata chini. Ningekupa shekeli kumi za fedha na mkanda." **12** Yule mtu akamjibu Yoabu, "Hata kama ningepewa shekeli elfu za fedha hata hivyo nisingeinua mkono wangu juu ya mwana wa mfalme, kwa maana sisi sote tulimsikia mfalme akiwaagiza wewe, Abishai na Itai kusema, mtu asimguse huyo kijana Absalomu.' **13** Ikiwa ningehatarisha maisha yangu kwa uongo(na hakuna jambo linalofichika kwa mfalme), ungejitenga nami." **14** Ndipo Yoabu aliposema, "sitakusubiri." Kisha akachukua mishale mitatu mkononi mwake na akairusha katika moyo wa Absalomu wakati yu ngali hai na amening'inia katika mwaloni. **15** Kisha vijana kumi waliochukua slaha za Yoabu wakamzunguka Absalomu, wakampiga na kumwua. **16** Kisha Yoabu akapiga tarumbeta na jeshi likarudi kutoka kuwafuatia Israeli, hivyo Yoabu akalirudisha jeshi. **17** Wakamchukua Absalomu na kumtupa katika shimo kubwa msituni; wakaufukia mwili wake chini ya rundo kubwa la mawe, wakati Israeli wote walipokimbia kila mtu nyumbani kwake. **18** Wakati Absalomu alipokuwa yu ngali hai alijijengea nguzo kubwa ya jiwe katika Bonde la Mfalme, kwani alisema, "Sina mwana wa kuchukua kumbukumbu ya jina langu." Akaiita nguzo kwa jina lake, hivyo inaitwa Mnara wa Absalomu hata leo. **19** Kisha Ahimaasi mwana wa Sadoki akasema, "Niruhusu niende kwa mfalme na habari njema, jinsi Yahwe alivyomwokoa kutoka mkono wa adui zake." **20** Yoabu akamjibu, "Wewe hautakuwa mchukua habari leo; utafanya hivyo siku nyingine. Leo hautachukua habari yoyote kwa maana mwana wa mfalme ameuawa." **21** Ndipo Yoabu akamwambia Mkushi, "Nenda umwambia mfalme ulichokiona." Mkushi akamwinamia Yoabu, na kisha akakimbia. **22** Kisha tena, Ahimaasi mwana wa Sadoki akamwambia Yoabu, "Pamoja na yote yanayoweza kutokea, tafadhari niruhusu nami pia niende nimfuate Mkushi." Yoabu akajibu, "Mwanangu kwa nini unataka kwenda, hautapata thawabu yoyote kwa ajili ya habari hii?" **23** "Vyovyote itakavyokuwa niache niende," Ahimaasi alijibu. Hivyo Yoabu akamjibu, "Nenda." Ndipo Ahimaasi akakimbia kwa njia ya tambarare na akampita Mkushi. **24** Basi Daudi alikuwa amekaa kati ya lango la ndani na lango la nje. Na mlinzi alikuwa juu ya lango ukutani naye akainua macho yake. Alipokuwa akiangalia, akamwona mtu anakaribia huku akikimbia peke yake. **25** Mlinzi akaita kwa sauti na kumwambia mfalme. Ndipo mfalme akasema, "Ikiwa yupo peke yake ana habari katika kinywa chake." Mkimbiaji akasogea na kuukaribia mji. **26** Kisha mlinzi akaona mtu mwingine aliyekuwa anakimbia, naye akamwambia bawabu; kusema, "Tazama, kuna mtu mwingine anakimbia peke yake." Mfalme akasema, "Yeye pia analeta habari." **27** Ndipo mlinzi akasema, Nadhani kukimbia kwake mtu aliye mbele ni kama kukimbia kwake Ahimaasi mwana wa Sadoki." Mfalme akasema, "Yeye ni mtu mwema naye anakuja na habari njema." **28** Ndipo Ahimaasi akaita na kumwambia mfalme, "Yote ni mema." Kisha akainama yeye mwenyewe uso wake chini mbele ya mfalme na kusema, Atukuzwe Yahwe Mungu wako, aliyewatoa watu walioinua mkono wao kinyume cha bwana wangu mfalme." **29** Hivyo mfalme akauliza, "Je huyo kijana Absalomu hajambo?" Ahimaasi akajibu, "Wakati Yoabu ananituma kwako mfalme, mimi mtumishi wa mfalme, niliona fujo kubwa sana lakini sikutambua ilihusu nini." **30** Mfalme akamwambia, "Geuka usimame kando." Hivyo Ahimaasi akageuka na kusimama. **31** Mara Mkushi akafika na kusema, "Kuna habari njema kwa bwana wangu mfalme kwa kuwa leo Yahwe amekulipia kisasi kwa wale wote walioinuka kinyume chako." **32** Ndipo mfalme akamwuliza, "Je huyo kijana Absalomu ni mzima?" Mkushi akajibu, "Adui wa bwana wangu mfalme na wote wainukao kukudhuru na wawe kama huyo kijana." **33** Ndipo mfalme alipohuzunishwa sana naye akaenda chumbani juu ya lango na kulia. Kadili alivyokwenda

generated on Tue Oct 24 10:45:40 2023

aliomboleza, mwanangu Absalomu, mwanangu, mwanangu Absalomu! afadhari ningekufa badala yako, Absalomu, mwanangu, mwanangu!"

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2 Samuel 18:1

Daudi akawahesabu askari waliokuwa pamoja naye na akaweka
Daudi hakuhesabu watu wote mwenyewe, lakini ni watu wake waliowahesabu.

Makapteni
Kapteni ni mtu mwenye mamlaka juu ya kundi la askari.

moja ya tatu... tatu nyingine
tatu... tatu nyingine - "moja ya tatu ya jeshi... therusi nyingine ya jeshi." Therusi ni sehemu moja kati ya sehemu tatu ya kitu kimoja kizima.

Abishai... Seruya
Haya ni majina ya wanaume

Itai
Hili ni jina la mwanamme.

Mgiti
Huyu ni mtu kutoka Gathi, mji wa Wafilisiti.

Mimi mwenyewe nitakwenda pamoja nanyi pia bila shaka
Hii ni kwenda pamoja na jeshi vitani.

2 Samuel 18:3

Nusu yetu
Neno "nusu" linarejea kwa kitu kimoja kati ya viwili vinavyolingana.

Wewe ni zaidi ya watu elfu kumi kati yetu
Hii inamaanisha kwamba jeshi la adui linahesabu kumwua Daudi kuna thamani ya kuua watu 10,000. Idadi ya watu 10,000 ni hesabu iliyotiwa chumvi ili kusisitiza idadi kubwa zaidi ya watu.

elfu kumi
"10,000"

Kwa hiyo ni afadhari zaidi ukitusaidia ukiwa mjini
Daudi angeweza kuwasaidia akiwa mjini kwa kuwashauri na kupeleka watu kuwasaidia.

2 Samuel 18:5

Abishai
Hili ni jina la mwanamme

Itai
Hili ni jina la mwanamme

Mmtendee kwa upole kwa ajili yangu
"Kwa ajili yangu, msimdhuru." Kifungu "mmtendee kwa upole" inamaanisha kuwa mpole kwa mtu bila kumdhuru.

Kwa ajili yangu
"faida yangu" au "kwa ajili yangu"

kijana, pamoja na Absalom
"Kijana Absalomu"

2 Samuel 18:6

jeshi likaenda nyikani dhidi ya Israel
Hii inamaanisha kwamba walikwenda na kupigana nao vitani.

eshi la Israeli likashindwa mbele ya askari wa Daudi
Inaweza kuelezwa katika muundo tendaji yaani "Askari wa Daudi walilishinda jeshi la Israeli"

Machinjo makuu
Tukio ambapo watu wengi waliuawa kwa ukatili.

Watu elfu ishirini
"20,000"

watu wengi wakaangamizwa na msitu kuliko upanga
Hapa "msitu" unaelezwa kama ulikuwa hai kuweza kufanya kitendo. "Upanga" inahusu jeshi la Daudi lililoweza kupigana kwa upanga.

2 Samuel 18:9

Ikatukia kwamba Absalomu akakutana na askari wa Daudi
Hili ni tukio lilotokea wakati wa vita.

na kichwa chake kikanaswa katika matawi ya mti
Absalomu alikuwa na nywele ndefu zilizonasa kwenye matawi ya mti.

Tazama
Neno hili linavuta makini ya mtu kwa ajili ya kinachofuata.

Ning'inia
Kuelea juu bila kukanyaga juu ya nchi au kitu.

kati ya nchi na anga
"Hewani"

Kwa nini haukumpiga hata chini
Swali hili linamaanisha alipaswa kuwa amemuua.

shekeli kumi za fedha na mkanda
Katika viwango vya sasa ni sawa na gramu 110 za fedha.

generated on Tue Oct 24 10:45:40 2023

mkanda
Huu ni mkanda maalumu unaoonesha kwamba mtu fulani ni askari mwenye cheo ili apewe heshima.

2 Samuel 18:12

shekeli elfu za fedha
"shekeli 1,000 za fedha." Katika vipimo vya sasa ni sawa na salafu 1,000" au "kilo 11 za sarafu"

nisingeinua mkono wangu juu ya mwana wa mfalme
Kifungu "kuinua mkono" kinamaana ya kushambulia.

Mtu asimguse
Hapa "kugusa" inamaanisha "kudhuru"

Uongo
Neno "uongo" laweza kuelezwa kwa kirai kitenzi. Lakini pia inahusu kutotii agizo la mfalme.

Hakuna cha kufichika kwa mfalme
Hii inamaana jinsi mfalme anavyojua karibu kila kitu kitendekacho kama vile kila kitu kilikuwa na umbo kujua kilipo.

2 Samuel 18:14

Sitakusubiri
Yoabu anamaanisha kwamba hawezi kusubiri kwa kuongea na yule mtu.

Moyo wa Absalomu
Hapa moyo wa Absalomu unatajwa kama kifua au sehemu ya juu ya mwili.

Silaha
Hii inarejerea vyote viwili silaha za kuvaliwa kwa kujilinda na silaha za kumshambulia adui.

2 Samuel 18:16

likarudi kutoka kuwafuatia Israeli
Hapa "Israeli" inarejerea kwa jeshi la Waisraeli.

Kisha Yoabu akapiga tarumbeta na jeshi likarudi kutoka kuwafuatia Israeli, hivyo Yoabu akalirudisha jeshi
Hii inaelezea alichokiagiza Yoabu kwa kupinga tarumbeta. Yaweza pia kutafsiriwa kuwa "kisha Yoabu akapiga tarumbeta kuwarudisha wanajeshi na jeshi likarudi kutoka katika kuwafuata Israeli"

Walimchukua Absalomu na kumtupa
"Walichukua mwili wa Absalomu na kuurusha shimoni"

wakaufukia mwili wake chini ya rundo kubwa la mawe
Baada ya kuuweka mwili wake shimoni waliufunika kwa rundo la mawe.

Wakati Israeli wote
Hapa "Israeli wote" inarejerea kwa askari wa Kiisraeli. Neno "kimbia" lamaanisha kuondoka.

2 Samuel 18:18

Bonde la Mfalme
Hili ni jina la eneo.

Sina mwana wa kuchukua kumbukumbu ya jina langu
Absalomu anatumia kifungu "jina langu" kujitaja mwenyewe na familia yake.

hivyo inaitwa Mnara wa Absalomu hata leo
Hii yaweza kuelezwa kuwa hivyo watu wakaiita nguzo ya Absalomu tangu siku hiyo.

Hata leo hii
Hii inamaanisha wakati kitabu kinaandikwa.

2 Samuel 18:19

Sadoki
Hili ni jina la mwanamme.

Ahimaasi
Hili ni jina la mwanamme

niende kwa mfalme na habari njema
Hapa Ahimaasi anazungumzia kukimbia na kwenda kumwambia mfalme habari njema kama vile habari njema ilikuwa ni kitu alichokibeba.

mkono wa adui zake
Hapa "mkono" unamaanisha kutawala. Yaani "kuwatawala adui"

mchukua habari
"Anaye toa taarifa"

Hautachukua taarifa
Hii inamaanisha kutokupeleka taarifa kwa mfalme.

2 Samuel 18:21

mwambie mfalme ulichokiona
Yoabu anamwambia kwenda na kumwambia mfalme kuhusu habari ya vita.

2 Samuel 18:24

Basi
Neno hili limetumika hapa kuonesha mwisho wa habari na kuana kwa sehemu nyingine katika habari.

na kuinua macho yake
Hapa mlinzi kuona jambo inazungumzwa kana kwamba aliinua macho yake.

Anahabari kinywani
Hapa mfalme anaongelea mtu mwenye taarifa kama vile taarifa ilikuwa ni kitu kilichokaa kinywani mwake.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 18:26

Nadhani kukimbia kwake mtu aliye mbele ni kama kukimbia kwake Ahimaasi mwana wa Sadoki
Mlinzi analinganisha jinsi mtu anavyokimbia kama jinsi Aimaasi anavyokimbia kudhani kwamba anaweza kuwa yeye.

Ahimaasi... Sadoki
Haya ni majina ya wanaume

2 Samuel 18:28

akainama yeye mwenyewe uso wake chini mbele ya mfalme
Alifanya hivi ili kumweshimu Mfalme.

Atukuzwe Yahwe
"Atukuzwe Yahwe." Hapa "kubarika inamaanisha kutukuza.

watu walioinua mkono wao kinyume cha bwana wangu mfalme
Hapa Ahimaasi anazungumzia watu wanaompinga mfalme kama vile walikuwa wakiinua mikono yao juu yake.

fujo kubwa
Hii inamaanisha kuwa watu walikuwa wakifanya mambo kama hayakuwa sawa

Geuka kando
"Toka njiani" au "simama kando"

2 Samuel 18:31

Inuka kinyume
Inamaanisha kupinga.

Adui wa bwana wangu mfalme,... wawe kama huyo kijana
Mkushi anatumia kulinganisha kama njia laini ya kumwambia mfalme juu ya kifo cha Absalomu.

kuhuzunika
kuchanganyikiwa

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Chapter 19

1 Yoabu akaambiwa, "Tazama, mfalme analia na kumwombolea Absalomu." **2** Hivyo siku ile ushindi
uligeuzwa kuwa maombolezo kwa jeshi lote, kwa maana jeshi likasikia ikisemwa siku hiyo, "Mfalme
anaomboleza kwa ajili ya mwanaye." **3** Siku ile askari waliingia mjini kwa kunyemelea kimyakimya kama
watu waonao haya baada ya kukimbia vitani. **4** Mfalme akafunika uso wake na kulia kwa sauti,
"Mwanangu Absalomu, Absalomu, mwanangu, mwangangu!" **5** Ndipo Yoabu akaingia ndani kwa mfalme
na kumwambia, "Leo umeziaibisha nyuso za askari wako, waliookoa maisha yako leo, maisha ya wanao na
binti zako, maisha ya wake zako na maisha ya masuria wako, **6** kwa maana wawapenda wakuchukiao na
kuwachukia wakupendao. Kwa kuwa leo umeonesha kwamba maakida na askari si chochote kwako.
Natambua sasa kwamba kame Absalomu angesalia na sisi sote tungekufa hilo lingekufurahisha. **7** Sasa
basi, inuka na uende kuongea na askari wako kwa upole, kwani nakuapia kwa Yahwe, ikiwa hutakwenda
hakuna mtu hata mmoja atakayesalia nawe usiku huu. Na hii itakuwa vibaya sana kwako kuliko madhara
yoyote yaliyowai kukupata tangu ujana wako." **8** Hivyo mfalme akainuka na kuketi kati ya lango la mji,
watu wote wakaambiwa, "Tazama, mfalme ameketi kati ya lango." Ndipo watu wote wakaja mbele za
mfalme. Walakini, Israeli walikimbia kila mtu nyumbani kwake. **9** Watu wote wakahojiana wao kwa wao
katika jamaa zote za Israeli kusema, "Mfalme alituokoa na mkono wa adui zetu. Alitukomboa na mkono
wa Wafilisti lakini sasa ameikimbia nchi mbele ya Absalomu. **10** Na Absalomu tuliyemtia mafuta juu yetu
amekufa vitani. Hivyo kwa nini hatuongei juu ya kumrudisha mfalme tena?" **11** Mfalme Daudi akatuma
kwa Sadoki na kwa Abiathari makuhani kusema, "Ongeeni na wazee wa Yuda kusema, Kwa nini ninyi
mmekuwa wa mwisho kumrudisha mfalme kwenye kasri lake tena, kwa vile usemi wa Israeli wote
unamtaka mfalme arudi katika kasri lake? **12** Ninyi ni ndugu zangu, mwili na mifupa yangu. Kwa nini basi
mmekuwa wa mwisho kumrudisha mfalme?' **13** Na mwambieni Amasa, 'Je wewe si mwili na mfupa
wangu? Mungu anifanyie hivyo na kuzidi pia ikiwa hautakuwa jamadari wa jeshi langu tangu sasa na
baadaye mahali pa Yoabu. **14** Naye akaishinda mioyo ya watu wote wa Yuda kama mtu mmoja, hata
wakatuma kwa mfalme kusema, "Rudi sasa na watu wako wote." **15** Hivyo mfalme akarudi naye akaja
Yordani. Na watu wa Yuda wakaja Gilgali kwenda kumlaki mfalme ili kumvusha mfalme juu ya Yordani. **16**
Shimei mwana wa Gera, Mbenjamini, kutoka Bahurimu, akaharakisha kushuka pamoja na watu wa Yuda
ili kumlaki mfalme Daudi. **17** Kulikuwa na watu elfu moja kutoka Benjamini waliokuwa pamoja naye, na
Siba mtumishi wa Sauli na wanawe kumi na watano na watumish wake ishirini walikuwa pamoja naye.
Wakavuka Yordani mbele za mfalme. **18** Wakavuka ili kuivusha familia ya mfalme na kumfanyia lolote
aliloona jema. Shimei mwana wa Gera akainama chini mbele za mfalme mara alipoanza kuuvuka Yordani.
19 Shimei akamwambia mfalme, "Bwana wangu asinione mwenye hatia au kuyaweka moyoni ambayo
mtumishi wake alifanya kwa ukaidi siku bwana wangu mfalme alipoondoka Yerusalemu. Tafadhari,
mfalme na asiyaweke moyoni. **20** Kwa maana mtumishi wako anatambua kwamba amekosa. Tazama, ndiyo
maana nimekuja leo wa kwanza katika nyumba ya Yusufu ili kumlaki bwana wangu mfalme." **21** Lakini
Abishai mwana wa Seruya akajibu na kusema, "Je Shimei asife kwa hili kwa vile alivyomlaani mtiwa
mafuta wa Yahweh?" **22** Ndipo Daudi akasema, "Nifanye nini nanyi enyi wana wa Seruya, hata leo mkawa
adui zangu? Je mtu yeyote atauawa leo katika Israeli? Kwani sijui kama leo mimi ni mfalme juu ya Israeli?
23 Hivyo mfalme akamwambia Shimei, "Hautakufa." Mfalme akamwahidi kwa kiapo. **24** Kisha
Mefiboshethi mwana wa Sauli akashuka ili kumlaki mfalme. Hakuwa ameivalisha miguu yake wala kunyoa
ndevu zake wala kufua nguo zake tangu siku mfalme alipoondoka hata siku aliporudi kwa amani. **25** Na
hivyo alipotoka Yerusalemu ili kumlaki mfalme, mfalme akamwambia, "Mefiboshethi Kwa nini haukwenda
pamoja nami?" **26** Akajibu, "Bwana wangu mfalme mtumishi wangu alinidanganya, kwani nilisema,
nitapanda juu ya punda ili niende na mfalme, kwa kuwa mtumishi wako ni mlemavu.' **27** Mtumishi wangu
Siba amenisemea uongo, mtumishi wako, kwa bwana wangu mfalme. Lakini bwana wangu mfalme ni
kama malaika wa Mungu. Kwa hiyo fanya lililojema machoni pako. **28** Kwa maana nyumba yote ya baba
yangu walikuwa maiti mbele ya bwana wangu mfalme, lakini ukamweka mtumishi wako miongoni mwao
walao mezani pako. Kwa hiyo nililiye haki gani zaidi kwa mfalme?" **29** "Kisha mfalme akamwambia, "Kwa
nini kueleza yote zaidi? Nimekwisha amua kwamba wewe na Siba mtagawana mashamba." **30** Ndipo
Mefiboshethi akamjibu mfalme, "Sawa, acha achukue yote kwa vile bwana wangu mfalme amerudi salama
nyumbani kwake." **31** Kisha Berzilai Mgileadi akashuka kutoka Rogelimu ili avuke Yordani pamoja na
mfalme, naye akamsaidia mfalme kuuvuka Yordani. **32** Basi Berzilai alikuwa mzee sana mwenye umri wa
miaka themanini. Alikuwa amemsaidia mfalme kwa mahitaji alipokuwako Mahanaimu kwani alikuwa na
mali nyingi. **33** Mfalme akamwambia Berzilai, njoo pamoja nami, nami nitaandaa kwa ajili yako huko
Yerusalemu." **34** Berzilai akamjibu mfalme, "Kwani kuna siku ngapi zilizosalia maishani mwangu, hata
niende na mfalme huko Yerusalemu? **35** Nina umri wa miaka themanini. Je naweza kutofautisha mema na

mabaya? Je mtumishi wako anaweza kuonja ninachokula au kunywa? Je naweza kusikia sauti zaidi za wanaume na wanawake waimbao? Kwa nini basi mtumishi wako awe mzigo kwa bwana wangu mfalme? **36** Mtumishi wako angependa tu kuvuka Yordani pamoja na mfalme. Kwa nini mfalme anilipe kwa thawabu kama hiyo? **37** Tafadhari mruhusu mtumishi wako arudi nyumbani, ili kwamba nife katika mji wangu katika kaburi la baba na mama yangu. Lakini tazama, huyu hapa mtumishi wako Kimhamu. Haya yeye na avuke na bwana wangu mfalme na umfanyie lolote lipendezalo kwako." **38** Mfalme akajibu, "Kimhamu atakwenda pamoja nami, nami nitamtendea kila lionekanalo jema kwako, na lolote unalotamani kutoka kwangu nitakutendea." **39** Kisha watu wote wakavuka Yordani, mfalme naye akavuka, kisha mfalme akambusu Berzilai na kumbariki. Kisha Berzilai akarudi nyumbani kwake. **40** Hivyo mfalme akavuka kuelekea Gilgali, na Kimhamu akavuka pamoja naye. Jeshi la Yuda lote na nusu ya jeshi la Israeli likamleta mfalme. **41** Mara watu wa Israeli wote wakaanza kuja kwa mfalme na kumwambia, "Kwa nini ndugu zetu, watu wa Yuda, wamemwiba na kumleta mfalme na familia yake juu ya Yordani na watu wote wa Daudi pamoja naye? **42** Hivyo watu wa Yuda wakawajibu watu wa Israeli, "Ni kwa kuwa mfalme anahusiana nasi kwa karibu zaidi. Kwa nini basi mkasirike juu ya hili? Je sisi tumekula chochote ambacho mfalme amekitoa? Je ametupa zawadi yoyote? **43** Watu wa Israeli wakawajibu watu wa Yuda, Sisi tuna kabila kumi zaidi kwa mfalme hivyo tuna sehemu kubwa zaidi kwa Daudi kuliko ninyi. Kwa nini basi mlitudharau? Je hatukuwa wa kwanza kupendekeza kumrudisha mfalme wetu? Lakini maneno ya watu wa Yuda hata yakawa makali kuliko maneno ya watu wa Israeli.

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2 Samuel 19:1

Yoabu aliambiwa
Yaweza kuelezwa kuwa kuna mtu alimwambia Yoabu.

Tazama
Hii inavuta makini ya mtu kwa ajili ya kifuatacho.

Hivyo siku ile ushindi uligeuzwa kuwa maombolezo kwa jeshi lote
Hii inamaanisha kwamba jeshi lote liliomboleza badala ya kusherehekea.

2 Samuel 19:3

kama watu waonao haya baada ya kukimbia vitani
Mwandishi analinganisha jinsi askari alivyokuwa akiingia mji kama ambavyo askari wanavyokwenda baada ya kukimbia vita. Hii inamaanisha kwamba walijisikia kuaibika.

Nyemelea
Kwenda bila kutakawengine wakuone

Mfalme alifunika uso wake
Hii ni njia ya kuonesha huzuni na maombolezo.

2 Samuel 19:5

Leo umeziaibisha nyuso za askari wako
Hapa askari wanatajwa kwa nyuso zao kusisitiza jinsi ambavyo wangeficha nyuso zao kwa sababu ya aibu.

Siyo kitu kwako
Kifungu hiki kimetiwa chumvi, lakini kinaonesha uthamani mdogo alionao Daudi kwa jeshi lake.

kame Absalomu angesalia na sisi sote tungekufa hilo lingekufurahisha
mwandishi anaonesha hali ya kuhisi.

2 Samuel 19:7

Naapa kwa Yahwe
Yoabu anafanya nadhiri madhubuti.

Usipokwenda, hakuna mtu hata mmoja atakayebaki
Hii inamaanisha kwamba askari wangebaki iwapo tu Daudi angekwenda.

Hakuna atakayesalia
Hii inaonesha wao kubaki watiifu kwake.

Wote wakaambiwa
Hii inaweza kuelezwa kuwa wengi wao.

Tazama
Hii imetumika kuvuta makini ya mtu kwa ajili ya habari inayofuata.

Watu wote
Hapa "watu" inahusu waliomfuata Daudi.

Israeli walikimbia kila mtu nyumbani kwake
Hapa "Israeli" inahusu askari wa Waisraeli waliomfuata Absalomu.

2 Samuel 19:9

kutoka katika mkono wa adui zetu
Hapa "mkono" unamaanisha umiliki.

kutoka katika mkono wa Wafilisiti
Hapa "mkono" unamaanisha umiliki. Yaani kutoka chini ya miliki ya Wafilisiti.

kuikimbia nchi mbele ya Absalomu
Hii inamaanisha aliikimbia nchi mbele ya Absalomu.

generated on Tue Oct 24 10:45:40 2023

Amekufa vitani
"alikufa vitani"

kwa nini hatuongei juu ya kumrudisha mfalme tena
Hii inamaanisha wanapaswa kuangalia uwezekano wa kumrudisha Daudi kwa kuwa Absalomu alikuwa amekufa.

mfalme
Inamrejerea Daudi

2 Samuel 19:11

akapeleka kwa Sadoki na Abiathari
Hii inamaanisha kwamba Daudi alipeleka mjumbe kwa Sadoki na Abiathari.

Kwa nini ninyi mmekuwa wa mwisho kumrudisha mfalme kwenye kasri lake?
Swali hili linaulizwa kuwakemea wazee wa Yuda. Yaweza kuwa "mngekuwa wa kwanza kumrudisha mfalme, siyo watu wa Israeli."

kwa vile usemi wa Israeli wote unamtaka mfalme arudi
Neno "ongea" ni nomino dhahania linaloweza kuelezwa kwa kitenzi "ongea" au "sema"

Kumrudisha mfalme katika kasiri lake
Hapa kurejesha mamlaka ya mfalme yanazungumzwa kama vile kumrudisha katika makao yake.

Ninyi ni ndugu zangu, nyama na mfupa wangu
Hapa mfalme anaeleza jinsi wanavyohusiana kwa kusema kwamba wana mwili na mfupa mmoja. Lakini pia maneno "ninyi ni" yaweza kuongezwa katika kirai cha pili.

Kwa nini basi mmekuwa wa mwisho kumrudisha mfalme?
Hili ni swali la pili na pia ni karipia kwa wazee wa Yuda.

2 Samuel 19:13

Amasa
Hili ni jina la mwanamme

Je wewe si mwili na mfupa wangu?
Daudi anatumia swali kusisitiza uhusiano wao.

mwili wangu na mfupa wangu
Hapa Daudi anawazungumzia kuhusiana kwao kwa kusema kwamba wana mwili na mfupa mmoja.

Mungu anifanyie hivyo
Huu ni usema unaomaanisha Mungu kumwua

Akaishawishi mioyo
Hapa utiifu wa watu unazungumzwa kama "mioyo".

Kama mtu mmoja
Hii inazungumzia watu kuungana katika utiifu wao kwa mfalme kama vile walikuwa walikuwa na nia moja.

walipeleka kwa mfalme
Hii inamaanisha kwamba walipeleka ujumbe kwa mfalme.

2 Samuel 19:16

Gera... Siba
Haya ni majina ya wanaume.

Bahurimu
Hili ni jina la sehemu

watu elfu moja... wana kumi na watano... watumishi ishirini
"watu 1,000... wana 15... watumishi 20"

mbele ya mfalme
Hii inamaanisha kwamba mfalme alikuwepo na alikuwa anafahamu kilichokuwa kinaendelea.

2 Samuel 19:19

Kukumbuka
Ni kukumbuka jambo

mtumishi wako
Hapa Shimei anajitaja kwa njia hii kuonesha heshima kwa mfalme.

2 Samuel 19:21

Abishai
Hili ni jina la mwanamme

Seruya
Hili ni jina la mwanamme.

Je Shimei asife kwa hili kwa vile alivyomlaani mtiwa mafuta wa Yahweh?
Seruya alimkasirikia Shimei kwa kumlaani Daudi na anasema anapaswa kufa.

Mtiwa mafuta wa Yahwe
Hii inamrejerea Daudi. Inamaana kwamba Daudi alikuwa mfalme aliyetiwa mafuta na Yahwe

Nifanye nini nanyi... hata leo mkawa adui zangu?
Daudi anatumia swali hili kumkemea Abishai. Hii inamaanisha kwamba hawakuwa na sababu ya kuwa adui.

Je mtu yeyote atauawa leo katika Israeli? Kwani sijui kama leo mimi ni mfalme juu ya Israeli?
Daudi anatumia swali kuendelea kumkemea Abishai. Kumaanisha "Hakuna mtu atakayeuawa leo katika taifa la Israeli.

generated on Tue Oct 24 10:45:40 2023

Je kuna mtu atakayeuawa
Kifungu "kuuawa" inamaanisha kunyongwa au kuuawa.

Kwani sijui kama leo mimi ni mfalme juu ya Israeli?
Maana yake yaweza kuwa 1) "Ninajua kwamba mimi bado ni mfalme wa Israeli." 2) "Leo mimi ni mfalme juu ya Israeli!"

2 Samuel 19:24

Mefiboshethi
Hili ni jina la mwanaume

Hakuwa ameivalisha miguu yake
"Hakuwa ameitunza miguu yake." Miguu ya Mefiboshethi ilikuwa na ulemavu. Kifungu kinaonesha hakuwa ameitunza miguu yake vizuri.

Kwa nini haukwenda nami, Mefiboshethi?
Daudi anazungumzia kwa nini hakwenda naye pale yeye na watu waliomfuata walipoondoka Yerusalme.

2 Samuel 19:26

Siba
Hili ni jina la mwanamme

Bwana wangu mfalme ni kama malaika wa Mungu
Hapa hekima ya Daudi inalinganishwa na hekima ya malaika.

Fanya lililojema machoni pako
Hii inamaanisha kufanya unalodhani kuwa sawa.

Kwa maana nyumba yote ya baba yangu walikuwa maiti mbele ya bwana wangu mfalme
Mefiboshethi anazungumza jinsi ndugu zake walivyostahili kuuawa kama vile tiyari walikuwa wameuawa na walikuwa wafu.

nyumba ya bwana wangu
Hii inawahusu ndugu wa baba yake.

hiyo nililiye haki gani zaidi kwa mfalme?
Mefiboshethi anatumia swali kusisitiza kwamba hana haki ya kuomba chochote kwa mfalme.

2 Samuel 19:29

Kwa nini kueleza yote zaidi?
Daudi anatumia swali kumwambia haitajiki kuendelea kuongelea mgogoro wake na Siba.

2 Samuel 19:31

Berzilai
Hili ni jina la mwanaume

Rogelimu... Mahanaimu
Haya ni majina ya maeneo

Mgileadi
Hili ni jina la ukoo katika Israeli.

Yordani
Mto Yordani

Miaka themanini
"Umri wa miaka 80"

Kuhudumia
"kuandaa"

2 Samuel 19:34

Kwani kuna siku ngapi zilizosalia maishani mwangu, hata niende na mfalme huko Yerusalemu?
Hapa Berzillai anamaanisha kwamba yeye ni mzee na kwamba hakuna haja ya yeye kumsindikiza Daudi. Yaweza kumaanisha kuwa sitaweza kuishi muda mrefu. Kwa hiyo hakuna haja ya kwenda na mfalme huko Yerusalem.

Miaka themanini
"umri wa miaka 80"

Kwa nini basi mtumishi wako awe mzigo kwa bwana wangu mfalme?
Hapa Berzilai anamaanisha kwamba hapendi kuwa mzigo kwa mfalme.

Je naweza kutofautisha kati ya mema na mabaya?
Berzilai anatumia maswali kusisitiza kwa nini hapendi kwenda Yerusalemu. "Mema" na "mabaya" yanamaanisha kinachotamaniwa na kisichotamaniwa.

Je mtumishi wako aweza kuonja anachokula na kunywa?
Barizilai anatumia maswali ya kusisitiza kwa nini haitaji kwenda Yerusalemu.

Je naweza kuisia zaidi sauti za wanaume na wanawake waimbao?
Berizilai anatumia maswali ya msisitizo kwa nini hapendi kwenda Yerusalemu.

Kwa nini basi mtumishi wako awe mzigo kwa bwana wangu mfalme?
Berizilai anatumia swali kusisitiza kwamba hafikirii kwama anapaswa kwenda na mfalme huko Yerusalemu.

Kwa nini mfalme anilipe kwa thawabu hiyo?
Berizilai anatumia swali kusisitiza kwamba hajui ni lini mfalme angemlipa kwa njia hii.

2 Samuel 19:37

Maelezo ya Jumla
Berzilai anaomba kwamba Kimhamu aachwe kuchukua nafasi yake.

Kimhamu
Hili ni jina la mwanaume

generated on Tue Oct 24 10:45:40 2023

katika kaburi la baba na mama yangu
Hii haimaanishi kwamba anataka kufa mara tu baada ya makaburi yao, lakini anamaanisha kwamba anataka afe katika mji walipozikwa.

Yeye avuke
Hii inamaanisha kuvuka Mto Yordani.

2 Samuel 19:38

Kimhamu atavuka nami.
Hii inarejerea kuvuka Mto Yordani.

2 Samuel 19:40

akavuka kuelekea Gilgali
Walivuka Mto Yordani kuelekea Gilgali.

Kimhamu
Hili ni jina la mwanamme

kumleta mfalme
"kumsindikiza mfalme." Walivuka Mto Yordani.

Jeshi la Yuda lote na nusu ya jeshi la Israeli likamleta mfalme.
"Jeshi la Yuda lote na nusu jeshi ya Israeli likamleta mfalme"

Kwa nini ndugu zetu, watu wa Yuda... na watu wote wa Daudi pamoja naye?
Watu wa Israeli wanatumia swali hili kuonesha kwama wajisikia kwamba wamesalitiwa na ndugu zao wa Yuda.

Kukutolosha
Waisraeli wanazungumza jinsi watu wa Yuda walivyomsindikiza mfalme kuvuka mto kama vile mfalme alikuwa kitu kilichoibwa kisicho chao.

Yordani
Mto Yordani

2 Samuel 19:42

Kwa nini basi mkasirike juu ya hili?
Watu wa Israeli wanauliza swali hili kuwakemea watu wa Israeli.

Je sisi tumekula chochote ambacho mfalme amekitoa? Je ametupa zawadi yoyote?
Watu wa Yuda kama swali linavyoonesha wanaonesha kwamba hawajachukua chochote kwa mfalme.

Hata hivyo tuna haki zaidi kwa mfalme kuliko ninyi
"Tuna madai makubwa kwa Daudi kuliko ninyi." Yaani "tuna haki zaidi ya kumhudumia mfalme na kuwa naye kuliko ninyi"

Kwa nini basi kutudharau?
Waisraeli wanauliza swali hili kuonesha hasira yao. Yaweza kuwa "hamkupaswa kutudharau hivyo!"

Je hatukuwa wa kwanza kupendekeza kumrudisha mfalme wetu?
Watu wa Israeli wanauliza swali hili kuwakumbusha na kuwakemea watu wa Yuda.

Lakini maneno ya watu wa Yuda hata yakawa makali kuliko maneno ya watu wa Israeli.
Hapa "maneno" yarejerea mazungumzo ya watu wa Yuda.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ikatukia pia kuwa katika eneo lilelile kulikuwa mfanya fujo jina lake Sheba mwana wa Bikri Mbenjamini. Akapiga tarumbeta na kusema, "Sisi hatuna sehemu katika Daudi, wala hatuna urithi katika mwana wa Yese. Haya kila mtu na aende nyumbani kwake, Israeli." **2** Hivyo watu wote wa Israeli wakamwacha Daudi na kumfuata Sheba mwana wa Bikri. Lakini watu wa Yuda wakamfuata mfalme wao kwa karibu sana, kutoka Yordani njia yote hadi Yerusalemu. **3** Daudi alipofika katika kasri lake huko Yerusalemu, akawachukua masuria aliokuwa amewaacha kulitunza kasri, na akawaweka katika nyumba chini ya uangalizi. Aliwaandalia mahitaji yao lakini hakulala nao tena. Hivyo walikuwa wametengwa hadi siku ya kufa kwao, waliishi kama wajane. **4** Kisha mfalme akamwambia Amasa, "Uwaite watu wa Yuda ndani ya siku hizi tatu; wewe pia uwepo hapa." **5** Hivyo Amasa akaenda kuwaalika watu wote wa Yuda kwa pamoja, lakini akatumia muda mrefu kulika mfalme alivyokuwa amemwamuru. **6** Hivyo Daudi akamwambia Abishai, "Sasa Sheba mwana wa Bikri atatufanyia madhara zaidi ya Absalomu. Chukua watumishi wa bwana wako, askari wangu, na umfuatie asije akaingia katika mji wenye ngome na kututoroka." **7** Ndipo watu wa Yoabu wakamfuatia, pamoja na Wakerethi na Wapelethi na mashujaa wote. Wakatoka Yerusalemu ili kumfuatia Sheba mwana wa Bikri. **8** Walipokuwa katika jiwe kubwa lililoko Gibeoni, Amasa akaja kuwalaki. Yoabu alikuwa amevaa silaha ya vita aliyokuwa ameivaa, alikuwa pia na upanga uliokuwa umefungwa na mkanda katika kiuno chake. Kadili alivyoendelea mbele upanga ukadondoka. **9** Hivyo Yoabu akamwambia Amasa, "Haujambo binamu yangu?" Kwa utaratibu Yoabu akakishika kidevu cha Amasa kwa mkono wake wa kulia ili ambusu. **10** Amasa hakutambua kwamba kulikuwa na jambia katika mkono wa kushoto wa Yoabu. Yoabu akamchoma Amasa tumboni na matumbo yake yakadondoka chini. Wala Yoabu hakumpiga tena, na Amasa akafa. Hivyo Yoabu na Abishai nduguye wakamfuatia Sheba mwana wa Bikri. **11** Kisha mmoja wa watu wa Yoabu akasimama kando ya Amasa naye akasema, "Aliye upande wa Yoabu na aliyeupande wa Daudi na amfuate Yoabu." **12** Amasa akawa anagalagala katika damu yake katikati ya njia. Mtu yule alipoona kwamba watu wote wamesimama, akambeba Amasa na kumweka shambani kando ya njia. Akatupa vazi juu yake kwa maana aliona kila mmoja aliyekuja alisimamaa pale. **13** Baada ya Amasa kuondolewa njiani watu wote wakamfuata Yoabu katika kumfuatia Sheba mwana wa Bikri. **14** Sheba akazipita kabila zote za Israeli mpaka Abeli wa Beth Maaka, na katika nchi yote ya Berite ambao pia walijikusanya pamoja pia na kumfuatia Sheba. **15** Walimpata na kumzingira huko Abeli wa Bethi Maaka. Wakajenga buruji ya kuhusuru mji nyuma ya ukuta. Jeshi lote lilokuwa pamoja na Yoabu likaugongagonga ukuta ili uanguke. **16** Ndipo mwanamke mwerevu akapiga kelele kutoka ndani ya mji, "Sikiliza, Yoabu, tafadhari sikiliza! Sogea karibu nami ili niongee nawe." **17** Hivyo Yoabu akakaribia, mwanamke akamwambia, "Je wewe ni Yoabu? Akajibu, "ni mimi." mwanamke akamwambia, "Sikiliza maneno ya mtumishi wako." Akajibu, "Nasikiliza." **18** Ndipo aliposema,"Hapo zamani ilisemwa, 'Bila shaka tafuteni ushauri huko Abeli,' na kwamba ushauri huo utakata maneno. **19** Sisi ni mji ulio miongoni mwa miji yenye nguvu na aminifu sana katika Israeli. Mnataka kuharibu mji ambao ni mama katika Israeli. Kwa nini unataka kuumeza urithi wa Yahwe?" **20** Ndipo Yoabu alipojibu na kusema, "Iwe mbali, iwe mbali nami, hata nikameze au kuharibu. **21** Hiyo si kweli. Lakini mtu kutoka katika nchi ya milima ya Efraimu, aitwaye Sheba mwana wa Bikri, ameinua mkono wake kinyume cha mfalme, kinyume cha Daudi. Mtoeni yeye nami nitauacha mji." Mwanamke akamwambia Yoabu, "Utarushiwa kichwa chake kutoka juu ya ukuta." **22** Kisha mwanamke akawaendea watu wote wa mji kwa hekima yake. Wakakiondoa kichwa cha Sheba mwana wa Bikri na kumrushia Yoabu. Ndipo alipopiga tarumbeta na watu wa Yoabu wakauacha mji kila mtu nyumbani kwake. Na Yoabu akarejea Yerusalemu kwa mfalme. **23** Yoabu alikuwa juu ya jeshi lote la Israeli na Benaya mwana wa Yehoiada alikuwa juu ya Wakerethi na Wapelethi. **24** Adoramu alikuwa juu ya watu waliofanya kazi ya shokoa na Yehoshafati mwana wa Ahiludi alikuwa mkumbushaji. **25** Sheva alikuwa mwandishi, na Sadoki na Abiathari walikuwa makuhani. **26** Ira wa Yairi alikuwa mhudumu mkuu wa Daudi.

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2 Samuel 20:1

kuwa mahali pamoja
Hii inarejerea mji wa Gilgali.

Sheba... Bikri
Haya ni majina ya wanaume.

Sisi hatuna sehemu katika Daudi, wala hatuna urithi katika mwana wa Yese
Maelezo haya yote yanamaanisha kitu kimoja. Shiba anasisitiza kwamba yeye na makabila ya Israeli hawana uhusiano na Daudi. Yaani urithi wa Daudi na familia ya baba yake hawana uhusiano na Israeli.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 20:3

kulitunza kasiri
Hapa kifungu "kutunza" inamaanisha kuangalia.

nyumbani chini ya ulinzi
Ikiwa nyumba iko "chini ya ulinzi" inamaanisha kuna mlinzi aliyepo katika nyumba.

walikuwa imefungwa
Inamaana hawakuruhusiwa kutoka ndani

wajane
Hawa ni wanawake ambao waume zao wamefariki.

2 Samuel 20:4

Amasa
Huyu ni jemedari wa jeshi la Daudi.

2 Samuel 20:6

Abishai
Huyu ni jemedari mwingine wa jeshi la Daudi.

Hasitudhuru zaidi
"hasituumize zaidi"

watumishi wa bwana wako, askari wangu
Kifungu "askari wangu" inafafanua "watumishi" wapi. Daudi anajitaja mwenyewe kama "bwana wako" kama njia rasmi ya kuongeza na mtu mwenye cheo cha chini.

kumfuatia
"kufukuza mtu"

mbali na upeo wa macho yetu
Hapa Daudi anataja jeshi lake kwa uoni wao kusisitiza kwamba Shiba na watu wake wangejificha hata wasiwakamate.

ataona miji yenye ngome
Hii inamaana kwamba Shiba na watu wake wangeingia katika miji hii na kujificha kutoka jeshi la Daudi. Neno "yeye" linasimama badala ya Shiba lakini linawarejerea wote Shiba na watu wake.

Wakelethi... Wapelethi
Haya ni majina ya makundi ya watu waliokuwa wakimlinda Mfalme Daudi.

2 Samuel 20:8

Walipokuwa
"Walipokuwa Yoabu na watu wa Yuda"

mkanda
mshipi wa ngozi au kitu kingine kilichotengenezwa kufunga vazi au silaha.

upanga ukadondoka
upanga ukaanguka

upanga ukadondoka
Yoabu aliuacha upanga uanguka ili kumpumbaza Amasa kwa kufikiri kwamba Yoabu hakuwa na silaha, hata amruhusu Yoabu kumkaribia.

2 Samuel 20:9

binamu yangu
Amasa alikuwa mwana wa dada wa mama wa Yoabu.

kwa utaratibu
"kwa upole"

akakishika kidevu cha Amasa kwa mkono wake wa kulia ili ambusu
Hii ilikuwa njia ya kawaida a watu kusalimiana.

jambia
upanga mfupi ambao ni rahisi kuuficha ulikuwa mapigano ya karibu na mauaji.

matumbo kumwagika
utumbo ulitoka nje.

2 Samuel 20:11

aliye kwa ajili ya Daudi
Kuwa "kwa ajili" ya mtu inamaanisha kumuunga mkono.

Amasa akalala akigaagaa katika damu yake
Amasa alikuwa akaijivingirisha katika damu yake, lakini kwa wakati huu yawezekana alikwisha kufa. Inaelezwa hivi kuonesha mwili wake ulivyoonekana.

watu wote wakasimama... kumkaribia wakasimama
Inaanisha waliacha kutembea na kushangaa maiti ya Amasa.

Alimbeba Amasa
"aliubeba mwili wa Amasa"

Baada ya Amasa kuondolewa njiani
Hii yaweza kuelezawa kuwa baada ya mtu kuuondoa mwili wa Amasa njiani.

katika kumfuatia
Nomino dhahania yaweza kuelezwa kama kitenzi.

2 Samuel 20:14

Sheba akapita
Hapa "Sheba" inarejerea kwa wote Sheba na jeshi lake.

Abeli wa Bethi Maaka
"Abeli wa Bethi Maaka." Majina yote yanahusu sehemu moja na yaweza kuunganishwa. Ni mji karibu na kabila ya Yuda.

generated on Tue Oct 24 10:45:40 2023

Wa Waberite
Hili ni jina la kundi la watu.

na pia kumfuata Sheba
"Walimfuata Sheba pia"

kujenga buruji
Hii inamaanisha walitumia silaha ya kubomolea kuungonga ukuta. Chombo hiki kilikuwa ni mti mrefu wenye ncha or kuwekewa ncha ya chuma. Kilishikiliwa na watu kadhaa ambao gonga ncha kwenye ukuta.

Walimpata
"Yoabu na askari walimpata"

dhidi ya ukuta kinyume cha mji
"dhidi ya ukuta wa mji"

Sikilizeni, sikilizeni tafadhari
Kurudia kwa neno "sikilizeni" kunasisitiza ombi la mwanamke.

2 Samuel 20:17

Sikiliza maneno ya mtumishi wako
Mwanamke anajitaja kama "mtumishi wako." Hii in njia laini ya mtu kuongea na mtu mwenye mamlaka.

na ushauri huo ungemaliza jambo
"na ushauri huo ungetatua tatizo"

wenye amani na uaminifu zaidi katika Israeli
Maneno yanayokosekana waweza kuongeza kuwa wa amani na mji mwaminifu zaidi katika Israeli"

Mji mama katika Israeli
Hii inamaanisha umuhimu wa mji katika nchi ya Israeli kama vile ulikuwa mji wenye heshima kama mama mwenye heshima.

Kwa nini unataka kuumeza urithi wa Yahwe?
Hapa mwanamke anatumia swali kupendekeza kwa Yoabu cha kuacha kufanya.

Kuumeza
Mwanamke anazungumzia adui kuuaribu mji kama ulikuwa chakula cha kumezwa.

urithi wa Yahwe
Mji unaoneshwa kama urithi wa Yahwe kusisitiza kwamba unamilikiwa na Yahwe.

2 Samuel 20:20

Iwe mbali, iwe mbali nami, hata
Hapa anarudia kifungu hiki kusisitiza kwamba asingefanya vile.

hata nikameze au kuharibu
Hii inamaanisha kuharibu mji.

kumeza au kuharibu
Katika vifungu vyote maana yake ni kuharibu. Katika kifungu cha kwanza "kuharibu" inasemwa kama ndiko "kumeza." Hii yaweza kuunganishwa.

ameinua mkono wake dhidi ya
Hii inamaanisha kuasi na kupigana na mtu fulani.

Mtoeni peke yake
Yoabu anawambia watu wa mji kumtoa Sheba peke yake.

Nitauacha mji
Hapa "mimi" inawataja wote Yoabu na askari.

Kichwa chake kitarushwa
Yaweza kuwa tutakurushia kichwa chake.

Kisha mwanamke akawaendea watu wa mji katika hekima yake
Inamaanisha mwanamke alitenda kwa busara na kuongea na watu wake walichopaswa kufanya.

kila mtu nyumbani kwake
"Kila mtu alirudi nyumbani kwake"

2 Samuel 20:23

Basi
Inaonesha mkato katika habari. Sehemu inayofuata inatoa mazingira ya watu waliomtumikia Mfalme Daudi

Yoabu alikuwa juu... Benaya mwana wa Yehoyada alikuwa juu... Adoramu alikuwa juu
Kifungu "alikuwa juu" kinaonesha kuwa na mamlaka juu ya kundi la watu.

Yehoyada... Yehoshafati... Ahiludi
Haya ni majina ya wanamme.

Wakerethi... Wapelethi
Hawa walikuwa walinzi binafsi wa Daudi

Watu waliofanya kazi ya shuruti
"watumwa"

Adoramu... Sheva... Ira
Haya ni majina ya wanaume

Muyairi
Hili ni jina la kundi la watu.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Kulikuwa na njaa kwa miaka mitatu katika siku za utawala wa Daudi, na Daudi akautafuta uso wa Yahwe. "Hivyo Yahwe akasema, "njaa hii ni kwa sababu ya mauaji ya Sauli na familia yake, kwa kuwa aliwauwa Wagibeoni." **2** Basi Wagibeoni hawakuwa uzao wa Israeli; walikuwa ni masalia ya Waamori. Watu wa Israeli walikuwa wameapa kutowauwa, lakini Sauli alitaka kuwaangamiza wote kwa husuda kwa ajili ya watu wa Israeli na Yuda. **3** Ndipo Daudi alipowaita pamoja Wagibeoni na kuwaambia, "Niwafanyie nini kwa ajili ya upatanisho? Ili kwamba mweze kuwabariki watu wa Yahwe wanaorithi wema na ahadi zake?" **4** Wagibeoni wakamjibu, "Hili siyo jambo la fedha wala dhahabu kati yatu na Sauli au familia yake. Na siyo hitaji letu kumwua mtu yeyote katika Israeli." Daudi akasema, "Chochote mtakacho omba nitawafanyia." **5** Wakamjibu mfalme, "Mtu aliyetaka kutuuwa aliyepanga kunyume chetu, ili kutuangamiza na kukosa eneo katika mipaka ya Israeli - **6** haya na tupewe watu saba kutoka katika uzao wake, nasi tutawatundika mbele ya Yahwe katika Gibea ya Sauli, palipochaguliwa na Yahwe." Mfalme akasema, "Nitawapeni" **7** Lakini mfalme akamwifadhi Mefiboshethi mwana wa Yonathani mwana wa Sauli, kwa ajili ya kiapo cha Yahwe kati ya Daudi na Yonathani mwana wa Sauli. **8** Mfalme akawachukua wana wawili wa Rispa binti Ayia aliomzalia Sauli, hawa wana wawili waliitwa Armoni na Mefiboshethi; na pia Daudi akawachukua wana watano wa Mikali binti Sauli, aliomzalia Adrieli mwana wa Berzilai Mmeholathi. **9** Akawaweka katika mikono ya Wagibeoni. Nao wakawatundika juu ya mlima mbele za Bwana, na wote saba wakafa pamoja. Waliuawa katika kipindi cha mavuno, katika siku ya kwanza mwanzoni mwa mavuno ya shayiri. **10** Kisha Rispa, binti Aiya, akachukua nguo ya gunia na akajitanda mwenyewe juu ya mlima kando ya miili ya waliokufa tangu mwanzo wa mavuno mpaka wakati mvua ilipoanza kunyesha. Hakuruhusu ndege wa angani kutua juu ya miili mchana wala ayawani wa mwituni wakati wa usiku. **11** Daudi akaambia alichokifanya Rispa, binti Aiya, suria wa Sauli. **12** Hivyo Daudi akaenda na kuchukua mifupa ya Sauli na mifupa ya Yonathani mwanawe kutoka kwa watu wa Yabeshi Gileadi, waliokuwa wameiiba kutoka katika eneo la jumuiya la Beth Shani, Wafilisti walipokuwa wamewatundika baada ya Wafilisti kumwua Sauli katika Gilboa. **13** Daudi akaiondoa pale mifupa ya Sauli na mifupa ya Yonathani mwanawe, na wakakusanya pia mifupa ya wale watu saba waliotundikwa. **14** Wakaizika mifupa ya Sauli na Yonathani mwanawe huko Zela katika nchi ya Benjamini, katika kaburi la Kishi babaye. Wakafanya kila alichoagiza mfalme. Ndipo Mungu akajibu maombi yao kwa ajili ya nchi. **15** Kisha Wafilisti wakaenda tena katika vita na Israeli. Hivyo Daudi na jeshi lake wakashuka na kupigana na Wafilisti. Akiwa vitani Daudi akachoshwa na vita. **16** Ishbibenobu, wa uzao wa majitu, ambaye mkuki wake wa shaba ulikuwa na uzito wa shekeli mia tatu na alikuwa na upanga mpya, alitaka kumwua Daudi. **17** Lakini Abishai mwana wa Seruya akamwokoa Daudi, akampiga Mfilisti na kumwua. Ndipo watu wa Daudi wakamwapia, kusema, "Hautakwenda vitani pamoja nasi tena usije ukaizima taa ya Israeli." **18** Ikawa baadaye kuwa na vita tena kati ya Wafilisti huko Gobu, wakati Sibekai Mhushathi alipomwua Safu, aliyekuwa miongoni mwa uzao wa Warefai. **19** Ikawa tena katika vita na Wafilisti huko Gobu, huyo Elhanani mwana wa Jari Mbethlehemu akamwua Goliathi Mgiti, ambaye fumo la mkuki wake lilikuwa kama mti wa mfumaji. **20** Ikawa katika vita nyingine huko Gathi kulikuwa na mtu mrefu sana mwenye vidole sita katika kila mkono na vidole sita katika kila mguu, jumla yake ishirini na vinne. Yeye naye alikuwa wa uzao wa Warefai. **21** Alipowatukana Israeli, Yonathani mwana mwana wa Shama, nduguye Daudi, akamwua. **22** Hawa walikuwa wa uzao wa Warefai wa Gathi, waliuawa kwa mkono wa Daudi na kwa mkono wa askari wake

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2 Samuel 21:1

alitafuta uso wa Yahwe
"Uso" inamaanisha uwepo wa Yahwe. Inamana Daudi aliomba kwa Yahwe kwa ajili ya njaa.

kwa sababu ya Sauli na familia yake ya mauaji
Sauli alikuwa ameuwauwa Wagibioni wengi, na wazao wake wana hatia kwa sababu ya dhambi hii.

2 Samuel 21:2

Basi
Inaonesha kuisha kwa habari na kutoa mazingira ya habari inayofuata kuhusu Wagibeoni.

Niwatendee nini? Nifanyeje upatanisho... ahadi?
Mistari hii miwili ina maana inayofanana. Yaani "Nifanyeje kuondoa dhambi hii, ili mwabariki watu wa Yahwe, waumilikio wema wake na ahadi zake?

generated on Tue Oct 24 10:45:40 2023

2 Samuel 21:4

Si jambo la fedha wala dhahabu
"Pesa hazitaweza kutatua tatizo"

2 Samuel 21:5

aliyepanga kinyume chetu
"aliyefanya mipango dhidi yetu"

haya na tupewe watu saba kutoka katika uzao wake
Yamaanisha "waruhusu watu wako kutopa wazao wake saba"

Tutawatundika
"tutawanyonga kwa kuwatundika"

Katika Gibea ya Sauli
Sauli alikuwa anatoka katika mji wa Gibea.

Aliyeteuliwa na Yahwe
Yaweza kuwa "atakayechaguliwa na Yahwe"

2 Samuel 21:7

Mefiboshethi
Alikuwa mwana wa Yonathani.

Rispa... Aiya
Rispa alikuwa mwanamke na babaye aliitwa Aiya.

Amoni na Mefiboshethi... Adrieli... Barzilai
Haya ni majina ya wanaume. Huyu siyo Mefiboshethi mwana wa Yonathani.

Mikali
Hili ni jina la binti wa mfalme Sauli na alikuwa mke wa kwanza wa Daudi.

Mmeolathi
Hili ni jina la kundi la watu.

Akawakabidhi katika mikono ya Wagibeoni.
"mikono ya wagibeoni" inamaanisha Wagibeoni.

Wakauawa
Wagibeoni waliwauwa.

2 Samuel 21:10

Rispa... Aiya
Rispa alikuwa mwanamke na babaye aliitwa Aiya

Daudi aliambiwa
Mtu fulani alimwambia Daudi

2 Samuel 21:12

Yabeshi Gileadi
Huu ulikuwa ni mji katika eneo la Gibea.

Eneo la wazi
Hili ni eneo karibu na lango la mji ambapo watu walifanya kazi mbalimbali.

Bethi Shani
Hili ni jina la eneo

Gilboa
Hili ni jina la mlima

Waliokuwa wametundikwa
"Ambao Wagibeoni waliwanyonga kwa kuwatundika"

2 Samuel 21:14

Zela
Hili ni jina la mji huko Benjamini

Kishi
Hili ni jina la mwanamme.

Babaye
"baba yake Sauli"

2 Samuel 21:15

Ishibibenobu
Hili ni jina la mwanamme.

shekeli mia tatu
"shekeli 300"

Abishai mwana wa Seruya
Abishai na Seruya ni majina ya wanaume

usije ukaizima taa ya Israel
"Taa ya Israeli" ni usemi unaomaanisha uongozi wa Daudi na kama angekufa watu wangekosa mwelekeo sahihi.

2 Samuel 21:18

Ikawa baada ya haya
Kifungu kinaonesha mwanzo wa sehemu inayofuata

Gobu
Hili ni jina la mji.

Sibekai... Safu... Elhanani mwana wa Jari... Goliathi
Haya ni majina ya wanaume.

Muhushathi... Mrefai... Mbethlehemu... Mgiti
Haya ni majina ya wakundi ya watu.

Mrefai
Kundi hili la watu walijulikana kwa ushujaa wao mkubwa.

ambaye mkuki wake ulikuwa kama mti wa mfumaji
Mtu alipokuwa anafuma nguo alipitisha nyuzi katika ndoano zilizounganishwa katika mti ulioitwa "mti

generated on Tue Oct 24 10:45:40 2023

wa mfumaji." Hii inamaana kwamba mkuki wa Goliathi ulikuwa siyo mkuki wa kawaida.

2 Samuel 21:20

Numba ishirini na nne
Numba ina - "vidole 24 vya mikono na miguu kwa pamoja"

Mrefai
Kundi hili la watu walijulikana kwa ushujaa wao mkubwa.

Yonathani mwana wa Shama
Huyu alikuwa nduguye Daudi.

waliuawa kwa mkono wa Daudi na kwa mkono wa askari wake
"kwa mkono wa" humaanisha "kupitia" au "kwa". Maana yake ni Daudi na watu wake waliwaua.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Daudi akamwimbia Yahwe maneno ya wimbo huu siku ile Yahwe alipomwokoa katika mkono wa adui zake wote na katika mkono wa Sauli. **2** Akaomba hivi, "Yahwe ni mwamba wangu, ngome yangu, aliyeniokoa. **3** Mungu ni mwamba wangu. Yeye ni kimbilio langu. Ngao yangu, pembe ya wokovu wangu, ngome yangu na kimbilio langu, aniokoaye na mabaya yote. **4** Nitamwita Yahwe, astahiliye kutukuzwa, nami nitaokolewa kutoka kwa adui zangu. **5** Maana mawimbi ya mauti yalinizunguka, mafuriko ya maji ya uharibifu yakanishinda. **6** Vifungo vya kuzimu vilinizunguka; kamba za mauti zikaninasa. **7** Katika shida yangu nalimwita Yahwe; nilimwita Mungu wangu; akaisikia sauti yangu katika hekalu lake, na kilio changu cha msaada kikafika masikioni mwake. **8** Ndipo nchi ilipotikisika na kutetemeka. Misingi ya mbingu ikatetemeka na kutikiswa, kwa kuwa Mungu alikasirika. **9** Moshi ukatoka katika pua yake, na miale ya moto ikatoka katika kinywa chake. Makaa yakawashwa nayo. **10** Alizifungua mbingu akashuka, na giza totoro lilikuwa chini ya miguu yake. **11** Alipanda juu ya kerubi na kuruka. Alionekana katika mawingu ya upepo. **12** Naye akalifanya giza kuwa hema kumzunguka, akakusanya mawingu makubwa ya mvua angani. **13** Makaa ya moto yalidondoka mbele zake kutoka katika radi. **14** Yahwe alishuka kutoka katika mbingu. Aliyejuu alipiga kelele. **15** Alipiga mishale na kuwatawanya adui zake--miale ya radi na kuwasambaratisha. **16** Kisha njia za maji zikaonekana; misingi ya dunia ikawa wazi katika kilio cha vita ya Yahweh, katika sauti za pumzi ya pua zake. **17** Kutoka juu alifika chini; akanishikilia! Aliniondoa katika vilindi vya maji. **18** Aliniokoa kutoka kwa adui zangu wenye nguvu, kwao walionichukia, kwa maana walikuwa na nguvu sana kwangu. **19** Walikuja kinyume changu siku ya shida yangu, lakini Yahwe alikuwa msaada wangu. **20** Pia aliniweka mahali panapo nafasi. Aliniokoa kwa kuwa alipendezwa nami. **21** Yahwe amenituza kwa kipimo cha haki yangu; amenirejesha kwa kiwango cha usafi wa mikono yangu. **22** Kwa maana nimezishika njia za Yahwe na sijafanya uovu kwa kugeuka kutoka kwa Mungu. **23** Kwa kuwa maagizo yake yote ya haki yamekuwa mbele yangu; kwa kuwa sheria zake, sikujiepusha nazo. **24** Nimekuwa bila hatia mbele zake pia, na nimejiepusha na dhambi. **25** Kwa hiyo Yahwe amenirejesha kwa kiasi cha uadilifu wangu, kwa kipimo cha usafi wangu mbele zake. **26** Kwa mwaminifu, unajionesha kuwa mwaminifu; kwake asiye na hatia; unajionesha kuwa hauna hatia. **27** Kwa usafi unajionesha kuwa msafi, lakini kwa wakaidi unajionesha kuwa mkaidi. **28** Unaokoa walioteswa, lakini macho yako ni kinyume cha wenye kiburi, unawashusha chini. **29** Kwa maana wewe ni taa yangu, Yahwe. Yahwe huangaza katika giza langu. **30** Maana kwa ajili yake ninaweza kupita vipingamizi; kwa msaada wa Mungu wangu naweza kuruka juu ya ukuta. **31** Maana njia za Mungu ni kamilifu. Neno la Yahwe ni safi. Yeye ni ngao yao wanaomkimbilia. **32** Maana ni nani aliye Mungu isipokuwa Yahwe? Na ni nani aliyemwamba isipokuwa Mungu? **33** Mungu ni kimbilio langu, na umwongoza katika njia yake mtu asiye na hatia. **34** Huifanya myepesi miguu yangu kama kurungu na kuniweka katika vilima virefu. **35** Huifundisha mikono yangu kwa vita, na viganja vyangu kupinda upinde wa shaba. **36** Umenipa ngao ya wokovu wako, na matakwa yako yamenifanya mkuu. **37** Umeitengenezea miguu yangu nafasi chini yangu, hivyo miguu yangu haikujikwaa. **38** Niliwafuatia adui zangu na kuwaangamiza. Sikurudi nyuma hadi walipoangamizwa. **39** Niliwararua na kuwasambaratisha; hawawezi kuinuka. Wameanguka chini ya miguu yangu. **40** Unaweka nguvu ndani yangu kama mkanda kwa vita; unawaweka chini yangu wanaoinuka kinyume changu. **41** Ulinipa migongo ya shingo za adui zangu; niliwaangamiza kabisa wale wanaonichukia. **42** Walilia kwa msaada, lakini hakuna aliyewaokoa; walimlilia Yahwe, lakini hakuwajibu. **43** Niliwaponda katika vipande kama mavumbi juu ya ardhi, niliwakanyaga kama matope mitaani. **44** Umeniokoa pia kutoka katika mashutumu ya watu wangu. Umeniweka kama kichwa cha mataifa. Watu nisiowajua wananitumikia. **45** Wageni walishurutishwa kuniinamia. Mara waliposikia kuhusu mimi, walinitii. **46** Wageni walikuja wakitetemeka kutoka katika ngome zao. **47** Yahwe anaishi! Mwamba wangu atukuzwe. Mungu na ainuliwe, mwamba wa wokovu wangu. **48** Huyu ndiye Mungu anilipiaye kisasi, awawekaye watu chini yangu. **49** Uniweka huru mbali na adui zangu. Hakika, uliniinua juu yao walioinuka kinyume changu. Uliniokoa kutoka kwa watu wenye ghasia. **50** Kwa hiyo nitakushukuru, Yahwe, kati ya mataifa; nitaliimbia sifa jina lako. **51** Mungu hutoa ushindi mkuu kwa mfalme wake, na uonesha uaminifu wake wa kiagano kwa mtiwa mafuta wake, kwa Daudi na uzao wake daima."

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22:1

Maelizo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaanza. Anatumia usambaba kusisitiza akisemacho

katika mkono wa adui zake wote na katika mkono wa Sauli
Huu ni mwendelezo kutoka maadui na kwenda kwa adui maalumu wa Daudi, Mfalme Sauli.

kutoka mkono wa
"Inamaanisha kutoka katika nguvu ya"

Yahwe ni mwamba wangu, ngome yangu
Usemi huu unamaanisha mwendelezo katika sehemu, "mwamba" kwa ujumla "ngome." Ngome inajengwa kwa mawe mengi makubwa. Hii inamaanisha kwamba Yahwe ananguvu za kulinda watu wake katika madhara.

2 Samuel 22:3

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaanza. Anatumia usambaba kusisitiza akisemacho

Mungu ni mwamba wangu... Yeye ni ngao yangu, pembe ya wokovu wangu, ngome yangu.
Semi hizi zote ni alama za nguvu na uwezo wa Mungu. Zinasisitiza uwezo wa Mungu wa kulinda na kuokoa watu wake

Astahiliye kusifiwa
Yaani "anayestahili kupokea sifa"

Nitaokolewa na adui zangu
"Ataniokoa na adui zangu"

2 Samuel 22:5

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaanza. Anatumia usambaba kusisitiza akisemacho.

Maana mawimbi ya mauti yalinizunguka, mafuriko ya maji ya uharibifu yakanishinda
Daudi anawalinganisha waovu waliotaka kumwua kama mafuriko ya maji yatakayo kumzamisha. Mistari hii miwili ina maana moja na imetumika kwa msisitizo.

Maana mawimbi ya mauti yalinizunguka
Hii ni picha ya maji yaendayo kasi na kuharibu kila kitu yapitapo.

Vifungo vya kuzimu vilinizunguka; kamba za mauti zikaninasa
Daudi anazungumzia mauti na kuzimu kama watu watakao kumnasa kama mwindaji anasavyo mnyama. Vifung viwili hivi vina maana moja na imetumika kwa msisitizo.

2 Samuel 22:7

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Katika shida yangu
"katika taabu zangu kubwa"

akaisikia sauti yangu katika hekalu lake,
Daudi anamaanisha hekalu la mbinguni anapoishi Yahwe. Hekalu la duniani lilikuwa bado kujengwa.

kilio changu cha msaada kikafika masikioni mwake
Usemi wa "masikio yake" inaonesha Yahwe akisikiliza kilio cha Daudi kwa msaada.

2 Samuel 22:8

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Kisha nchi ilitikisika... ikawashwa kwayo
Hili ni jibu la Yahwe kwa kilio cha Daudi msaada kutoka kwa adui zake. Daudi anatumia taswira ya dunia kutikisika na moto kutoka kwa Yahwe kusisitiza hasira kari ya Yahwe.

Dunia ilitikisika... mbingu zikatetemeka
Daudi anazungumzia mitizamo hii miwili kuhusisha kila kitu katika uumbaji.

na ilitikiswa , kwa sababu Mungu alikuwa na hasira.
Hii yaweza kumaanisha "kwa sababu hasira ya Mungu ilizitikisa."

mianzi ya pua yake... kinywa chake
Daudi anamzungumzia Yahwe kama vile alikuwa na sehemu hizi za wanadamu.

Makaa yaliwasha kwayo
Hapa hasira ya Yahwe inalinganishwa na moto, uliosababisha makaa kuwashwa.

2 Samuel 22:10

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Alizifungua mbingu... akamwaga mawingu angani
Daudi anazungumzia njia za Yahwe kwa kumwokoa Daudi kutoka kwa adui zake kama mawingu ya dhoruba yakusanyikayo juu ya sehemu. Hii inasisitiza nguvu za Mungu na hasira yake.

chini ya miguu yake
Daudi anamzungumzia Mungu kama ana miguu ya watu.

generated on Tue Oct 24 10:45:40 2023

Alionekana katika mawingu ya upepo
Yaweza kuwa "alionekana juu ya mawingu ya upepo"

mawingu ya upepo
Hii inaonesha upepo kama ulikuwa ni ndege

Na akafanya giza hema kumzunguka
Giza alilolifanya Yahwe linalinganishwa na hema limfichalo kabisa.

2 Samuel 22:13

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Kutoka katika radi mbele zake... miale ya radi na kuwasambaratisha
Daudi anaendelea kumweleza Yahwe, anayemlinganisha na kimbunga, akija kumwokoa kutoka kwa adui. Hii inasisitiza nguvu ya Mungu na hasira yake kwa adui wa Daudi.

Makaa ya moto yalidondoka mbele zake kutoka katika radi
Maana yake yaweza kuwa 1) "kutoka katika mwanga mwangavu alituma makaa yawakayo" au 2) "kutoka katika mwangaza wake alituma radi"

Aliyejuu sana alipiga kelele. Akapiga mishale.
Daudi anamweleza Yahwe akifanya matendo anayoweza kufanya mtu.

Alipiga mishale... miale ya radi
Daudi analinganisha radi kutoka kwa tufani ya Yahwe na mishale wangetumia askari.

2 Samuel 22:16

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Ndipo njia za maji zilipoonekana... pumzi ya pua zake
Yahwe alipopiga kelele katika shambulio lake kwa adui za Daudi, inalinganishwa na nguvu zake za kufanya mambo katika vilindi vya bahari na nchi. Hii inaonesha uwezo wake mkuu na hasira yake kali.

misingi... ilifunuliwa
Daudi analinganisha hasira ya Yahwe na miondoka ya ardhi.

2 Samuel 22:17

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

kutoka katika vilindi vya maji
Daudi analinganisha adui zake na mafuriko yanayotishia kumzamisha.

Aliokoa kuatoka kwa adui yangu mwenye nguvu.
Adui wa Daudi walikuwa na nguvu. Alimsifu Mungu kwa kumkomboa kutoka kwa adui zake wote.

2 Samuel 22:19

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea. Anatumia usambaba kusisitiza akisemacho

Walikuja kinyume changu siku ya shida yangu
"Adui zangu walipigana nami nilipokuwa katika shida kubwa"

siku ya shida yangu
Neno "siku" linawakilisha muda Daudi alipokuwa katika shida.

Lakini Yahwe alikuwa msaada wangu
"lakini Yahwe alinisaidia"

mahali palipo na nafasi
Hapa ni mahali pasipo na hatari na adui wasingemnasa.

kipimo cha usafi wa mikono yangu
Hapa "usafi wa mikono yangu" inamaanisha kitu kimoja "haki"

2 Samuel 22:22

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

Nimezitii njia za Yahwe
"Njia za Yahwe" inamaanisha jinsi Yahwe anavyotaka watu wake kuenenda. Hii inamaanisha Daudi alifanya kile Yahwe alichotaka afanye.

mekuwa mbele yangu
Hii inamaanisha Daudi mara kwa mara husoma na kutafakari maagizo ya Mungu

2 Samuel 22:24

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

Nimejiepusha na dhambi
Hii ni kuchagua kutomtenda dhambi Yahwe

kwa kadiri ya usafi wangu mbele zake
"Usafi wangu" inamaanisha kilekile "utakatifu wangu"

generated on Tue Oct 24 10:45:40 2023

2 Samuel 22:26

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

lakini kwa wakaidi unajionesha kuwa mkaidi
"kaidi" inamaanisha kuwa mkaidi, na "mpotevu" inamaanisha kutoka katika mema na haki. Inamaanisha Mungu huwashughulikia watu kwa hekima.

2 Samuel 22:28

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

macho yako ni kinyume cha wenye kiburi
"macho yako" inamaanisha anachoona Yahwe. Inamaanisha Mungu humwona mwenye kiburi.

Unawashusha chini
"unaharibu kiburi chao"

wewe ni taa yangu, Yahwe. Yahwe humlika katika giza langu.
Usemi huu unamlinganisha Yahwe na taa, inamaana Humpa Daudi nuru na msaada wa kuona mambo yanapoaribika.

2 Samuel 22:30

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

Naweza kupita vipingamizi
"Vipingamizi" vyamaanisha kundi la askari au ukuta wa mawe. Yote yamaanisha Mungu humwezesha Daudi kuwashinda adui zake.

Naweza kuruka ukuta
Daudi ametia chumvi ili kusisitiza msaada wa Yahwe.

Neno la Yahwe ni safi
"Kila anachosema Yahwe ni kweli"

Yeye ni ngao
"Ngao" yasisitiza uwezo wa Mungu kuwalinda watu wake.

2 Samuel 22:32

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea.

Maana ni nani aliye Mungu isipokuwa Yahwe? Na ni nani aliyemwamba isipokuwa Mungu?
Daudi anatumia maswali kusisitiza kwamba hakuna Mungu zaidi ya Yahwe.

aliyemwamba
Daudi anamlinganisha Yahwe na mwamba kusisitiza nguvu zake na uwezo wa kuwalinda watu wake.

humwongoza asiye na hatia katika njia yake
Yahwe humlinda asiye na hatia katika usalama na kuondoa kila kinachoweza kumdhuru.

2 Samuel 22:34

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea.

Huifanya myepesi miguu yangu kama kurungu na kuniweka katika vilima virefu.
Miguu ya Daudi inafananishwa na ya kurungu kwa kutiwa chumvi. Yahwe anampa Daudi nguvu za kuondoka kwa kasi na kumwandalia mahali salama kwa ulinzi na pumziko.

Mikono yangu... na vitanga vyangu
Vyote vinamrejerea Daudi.

Kupinda upinde wa shaba
Ni mtu mwenye nguvu pekee awezaye kutumia upinde ulitengenezwa kwa madini.

2 Samuel 22:36

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

hii ngao ya wokovu wako
Daudi anailinganisha nguvu ya Yahwe ya kuokoa sawa na ngao inayomkinga askari na adui yake.

Matakwa yako
Mungu alijibu maombi ya Daudi na kumpa baraka na mafanikio juu ya adui zake

7Umeitengenezea miguu yangu nafasi chini yangu
Yahwe amemweka Daudi mahala salama ambapo adui zake hawawezi kumnasa. "Miguu" inamaanisha uwezo wa Daudi wa kusimama salama.

2 Samuel 22:38

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

fuatia adui zangu
"kufukuza adui zangu"

Niliwararua na kuwasambaratisha
Daudi anajilinganisha na hayawani wakali.

chini ya miguu yangu
"Miguu" hapa inamaanisha nguvu na kumiliki ushindi juu ya adui zake.

2 Samuel 22:40

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

generated on Tue Oct 24 10:45:40 2023

Unanivika nguvu kama mkanda kwa vita
Hapa nguvu atoazo Yahwe zafananishwa na mkanda unaomwezesha Daudi kufanya mambo yenye nguvu.

unawaweka chini yangu wanaoinuka kinyume changu
"ulinisaidia kuwashinda walioshindana nami"

migongo ya shingo za adui zangu
Maana yake yaweza kuwa 1) Daudi kuona migogo ya adui zake walipokimbia au 2) Daudi kuwaka mguu wake nyuma ya shingo ya adui zake baada ya kuwashinda.

niliwaangamiza kabisa
"Niliwaangazi kabisa"

2 Samuel 22:42

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

Walilia
"adui zangu walilia"

walimlilia Yahwe, lakini hakuwajibu
Muda wa hukumu ya Yahwe juu yao ilikuwa juu yao.

kama vumbi juu ya ardhi... kama matope mitaani
Inamaanisha Daudi aliwaangamiza adui zake kabisa. Vifungu hivi viwili "kama vumbi juu ya ardhi" na "kama tope mitaani" vina maana moja na vimetumika kwa msisitizo.

2 Samuel 22:44

Maelezo ya Jumla:
Wimbo wa Daudi kwa Yahwe unaendelea

kutoka katika mashutumu ya watu wangu
Hii inarejerea miongoni mwa Waisraeli walioasi dhidi ya Mfalme Daudi.

Umeniweka kama kichwa cha mataifa.
"Uliniweka kama mtawala juu ya mataifa." Hapa "mataifa" yamaanisha nchi nyingine tofauti na Israeli.

Watu ambao sikuwajua
"Wageni"

kutoka katika mashutumu ya watu wangu
Yaweza kuwa "wageni walinipigia magoti"

2 Samuel 22:47

Mwamba wangu atukuzwe. Mungu na ainuliwe
Mistari hii ina maana inayofanana na imetumika kwa msisitizo.

mwamba wangu... mwamba
Daudi anamlinganisha Yahwe na mwamba kusisitiza uwezo wake wa kuwalinda watu wake.

awawekaye watu chini yangu.
Yeye awawekaye watu chini ya utawala wangu.

Uniweka huru mbali na adui zangu
"Uliniokoa na adui zangu na kunipa heshima"

kutoka kwa watu wenye ghasia
"kutoka kwao watakao kunidhuru"

2 Samuel 22:50

Maelezo ya Ujumla
Daudi anahitimisha wimbo wake kwa Yahwe

kwa jina lako
Hapa neno "jina" inaonesha heshima ya Yahwe.

na uonesha uaminifu wake wa kiagano kwa mtiwa mafuta wake
Daudi anaweza kuwa anarejerea ahadi alizosifanya Yahwe katika 7:8

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Haya ni maneno ya mwisho ya Daudi-Daudi mwana wa Yese, mtu aliyeheshimiwa sana, aliyetiwa mafuta
na Mungu wa Yakobo, mwandishi mzuri wa zaburi wa Israeli. **2** "Roho ya Yahwe alisema nami, na neno
lake lilikuwa ulimini mwangu. **3** Mungu wa Israeli alinena, Mwamba wa Israeli aliniambia, "Atawalaye
kwa haki juu yangu, atawalaye katika hofu ya Mungu. **4** Atakuwa kama nuru ya asubuhi jua
linapochomoza, asubuhi isiyo na mawingu, wakati mche mwororo unapochipua kutoka ardhini kupitia
mwangaza wa mng'ao wa jua baada ya mvua. **5** Hakika, je familia yangu haiko hivi mbele za Mungu? Je
hajafanya nami agano la milele, taratibu la uhakika kwa kila njia? Je yeye haongezi wokovu wangu na
kutimiza kila hitaji langu? **6** Lakini yasiyofaa yote yatakuwa kama miiba na kutupwa mbali, kwa maana
haiwezekani kukusanywa kwa mikono. **7** Ayagusaye ni lazima atumie chombo cha chuma au au fumo la
mkuki. Ni lazima yachomwe mahali yalipo. **8** Haya ni majina ya askari wa Daudi: Yashobeamu Mhakmoni
alikuwa kiongozi wa mashujaa. Aliua watu mia nne wakati mmoja. **9** Baada yake alikuwa Elieza mwana wa
Dodo, mwana wa mwahohi, mmoja wa mashujaa watatu wa Daudi. Alikuwepo walipowashinda Wafilisti
waliokuwa wamekusanyika kwa vita, na wakati watu wa Israeli walipokuwa wamekimbia. **10** Elieza
akasimama na kuwapiga Wafilisti mpaka mkono wake ukachoka, mpaka mkono wake ukang'ang'ania
mpini wa upanga wake. Siku hiyo Yahwe akatoa ushindi mkuu. Jeshi likarejea kwa ajili ya kuteka tu nyara
za waliouawa na Elieza. **11** Baada yake alikuwa Shama mwana wa Agee, Mharari. Wafilisti wakajikusanya
pamoja palipokuwa na shamba la dengu, na jeshi likawakimbia. **12** Lakini Shama akasimama katikati ya
shamba na kulitetea. Aliwauwa Wafilisti, na Yahwe akaleta ushindi mkuu. **13** Watatu kati ya askari
thelathini walishuka kwa Daudi nyakati za mavuno, katika pango la Adulamu. Jeshi la Wafilisti lilikuwa
limepiga kambi katika bonde la Mrefai. **14** Wakati huo Daudi alikuwa katika ngome yake, pangoni, wakati
Wafilisti walikuwa wanaimilk Bethlehemu. **15** Daudi alitamani maji na akasema, "Kama ingekuwa mtu
mmoja angenipa maji ya kunywa kutoka kisima kilichopo Bethlehemu, kisima kilichopo langoni!" **16** Hivyo
mashujaa hawa watatu wakapita kati ya jeshi la Wafilisti na kuchota maji katika kisima cha Bethlehemu,
kilichopo langoni. Wakachukua maji na kuyaleta kwa Daudi, lakini yeye akakataa kuyanywa. Badala yake
akayamwaga mbele za Yahwe. **17** Kisha akasema, "Iwe mbali nami, Yahwe, kwamba niyanywe haya. Je
ninywe damu ya watu waliohatarisha maisha yao?" Hivyo akakataa kuyanywa. Haya ni mambo
yaliyofanywa na mashujaa watatu. **18** Abishai, nduguye Yoabu na mwana wa Seruya, alikuwa akida wa
watatu. Alipigana kwa mkuki wake na watu mia tatu na akawauwa wote mara. Mara kwa mara alitajwa
kati ya mashujaa watatu. **19** Hakuwa maarufu kuliko wale watatu? Alifanywa akida wao. Lakini, umaarufu
wake haukulingana na umaarufu wa wale mashujaa watatu. **20** Benaya kutoka Kabseeli mwana wa
Yehoyada; alikuwa mtu hodari aliyefanya matendo makuu. Aliwauwa wana wawili wa Arieli wa Moabu. Pia
alishuka shimoni na kuuwa simba wakati wa theruji. **21** Na alimwua Mmisri aliyekuwa mtu mnene sana.
Mmisri alikuwa na mkuki mkononi, lakini Benaya alipigana naye kwa fimbo tu. Aliuchukua mkuki mkononi
mwa Mmisri na kisha kumwua nao. **22** Benaya mwana wa Yehoyada alifanya matendo haya, naye alitajwa
kati ya mashujaa watatu. **23** Alikuwa na heshima kuliko mashujaa thelathini kwa ujumla wao, lakini
hakuwa na heshima kama wale mashujaa watatu. Hata hivyo Daudi alimweka kuwa mlinzi wake. **24**
Wafuatao ni wale watu thelathini: Asaheli nduguye Yoabu, Elhanani mwana wa Dodo kutoka Bethlehemu,
25 Shama Mharodi, Elika Mharodi, **26** Helesi Mpeloni, Ira mwana wa Ikeshi Mtekoi, **27** Abi Ezeri
Mwanathothi, Mebunai Mhushathi, **28** Salmoni Mhahoi, Maharai Mnetofathi; **29** Helebu mwana wa Baana,
Mnetofathi, Itai mwana wa Rabai kutoka Gibea ya Wabenjamini, **30** Benaya Mpirathoni, Hidai wa
mabonde ya Gaashi. **31** Abieliboni Mwarbathi, Azmawethi Mbarhumi, **32** Eliaba Mshalboni, wana wa
Yasheni, Yonathani mwana wa Shama Mharari; **33** Ahiamu mwana wa Sharari Mharari, **34** Elifeleti mwana
wa Ahasbai Mmaakathi, Eliamu mwana wa Ahithofeli Mgiloni, **35** Hezro Mkarmeli, Parai Mwarbi, **36** Igali
mwana wa Nathani kutoka Soba, Bani kutoka kabila la Gadi, **37** Zeleki Mwamoni, Naharai Mbeerothi,
mbeba silaha wa Yoabu mwana wa Seruya, **38** Ira Mwithri, Garebu Mwithri, **39** Uria Mhiti - jumla yao
thelathini na wanane.

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2 Samuel 23:1

Basi
Hii inaonesha mwanzo wa sehemu nyingine ya kitabu

haya ni maneno ya mwisho
Hii inaonesha atakachokisema Daudi katika 23:1.

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mtu aliyeheshimiwa sana, aliyetiwa mafuta na Mungu wa Yakobo
Hii yaweza kumaanisha: "Mtu ambaye Mungu wa Yakobo alimweshimu na kumtia mafuta"

aliyetiwa mafuta na Mungu wa Yakobo
Kutiwa mafuta kulifanywa kwa kumimina mafuta juu ya kichwa cha mtu katia kuchagua ambaye angemtumikia Mungu kama mfalme au kuhani.

Mzaburi
Huyu ni mtu aandikaye zaburi au nyimbo.

kwangu
kwa Daudi

na neno lake lilikuwa katika ulimi wangu
"juu ya ulimi wangu" ni usemi unaomaanisha Daudi.

2 Samuel 23:3

Maelezo ya Ujumla
Hii inaendeleza maneno ya mwisho ya Daudi.

Mungu wa Israeli alinena, Mwamba wa Israeli... nami
Hapa "Mungu wa Israeli" na "Mwamba wa Israeli" ni yuleyule. Vingungu vyote viwili vinazungumzia jambo moja la msingi. Daudi anamlinganisha Mungu na mwamba kusisitiza uwezo wake wa kulinda watu.

Atawalaye kwa haki juu yangu, atawalaye katika hofu ya Mungu
Mistari miwili hii inasema kwamba mfalme atamweshimu Mungu na kufanya Mungu anachotaka.

kwa hofu ya Mungu
"kumweshimu Mungu"

Atakuwa kama mwanga wa asubuhi...nuru ya jua baada ya mvua
Hapa Mungu anamlinganisha mfalme na nuru ya asubuhi na nuru ya jua baada ya mvua. Zote ni njia za kusema mfalme huyu angekuwa wa kupendwa na Mungu na baraka kwa watu. Vifungu hivi viwili vina maana inayofanana na vimetumika kwa msisitizo.

2 Samuel 23:5

Maelezo ya Ujumla
Hii inaendeleza maneno ya mwisho ya Daudi

Hakika, je familia yangu haiko hivi mbele za Mungu?
Hapa Daudi anakubaliana ya Mungu.

Je yeye hajafanya... njia?
Daudi anakubari kwamba Mungu amefanya agano naye.

taratibu na hakika
Hii inamaanisha agano la Mungu limeratibiwa vizuri na halitabadilika hivyo familia ya Daudi inaweza kuliamini.

Je yeye haongezi wokovu wangu... tamaa?
Daudi anaaamini kwamba Mungu atamsaidia daima na kumfanya afanikiwe.

2 Samuel 23:6

Maelezo ya Ujumla
Hii inahitimisha maneno ya mwisho ya Daudi.

Lakini yasiyofaa yote yatakuwa kama miiba na kutupwa mbali
Hapa waovu wanalinganishwa na miba isiyofaa.

kwa maana haiwezekani kukusanywa kwa mikono
"Kwa maana hakuna awezaye kuichukua kwa mikono yake bila kumwumiza"

Ni lazima yachomwe mahali yalipo
"Yalipo" ndipo yanapochomewa." Hii inamaanisha kwamba Mungu atawaharibu waovu.

2 Samuel 23:8

Yeshbaali
Hili ni jina la mwanamme. Matoleo mengine yanasomeka Yoshebu Bashebethi, Jashobeamu, Ishbaali, au Ishboshethi kwa hiyo nakala mbalimbali za kale zina tofauti hizi.

Mhakimoni
Hili ni jina la kundi la watu.

Mia nane
"800"

2 Samuel 23:9

Maelezo ya Ujumla
Hii inaendeleza orodha ya mashujaa wa Daudi.

Jeshi likarudi baada ya Eleaza
Hii inamaana jeshi lilirudi baada ya Eleaza kurudi kutoka vitani. Yaweza pia kuwa "Jeshi la Israeli lilirudi kwenye uwanja wa vita baada ya Eleaza kuwa ameshinda vita"

kwa ajili tu ya kuteka nyara miili
"Kuchua pekee walivyotaka katika maiti za maadui"

2 Samuel 23:11

Maelezo ya Ujumla
Hii inaendeleza orodha ya mashujaa wa Daudi

shamba la dengu
"katika shamba ambalo mtu alikuwa amepanda zao la dengu"

generated on Tue Oct 24 10:45:40 2023

dengu
mbegu ya bapa, inaliwa kama maharage

jeshi lilikimbia
"jeshi la Waisraeli lilikimbia"

2 Samuel 23:13

Watatu kati ya thelathini
Hawa siyo askari waliotajwa katika 23:8

thelathini
"30" au "Askari thelathini wa Israeli waliokuwa mashujaa zaidi"

Pango la Adulamu
"Pango lililopo karibu na mji wa Adulamu." "Adulamu ipo karibu na Bethlehemu.

Bondel la Mrefai
Mrefai ni mtu aliyekuwa mmiliki wa bonde.

katika ngome yake
"katika eneo lake la ulinzi"

Wafilisiti wlikuwa wamejieneza katika Bethlehemu
"Baadhi ya askari wa Wafilisiti walikuwa wakimiliki kijiji cha Bethlehemu"

2 Samuel 23:15

kupita kati ya jeshi
"walipigania njia yao kupitia jeshi la adui"

Je ninywe damu ya watu waliohatilisha maisha yao?
Daudi analinganisha maji na damu kwa sababu wale watu walihatarisha maisha yao ili kuyalete kwake. Anatumia swali kusisitiza hili.

2 Samuel 23:18

Abishai ... Seruya.
Haya ni majina ya wanaume

kapteni juu ya watatu
Inamaana Abishai alikuwa kiongozi wa wale watatu walikwenda kumchukulia Daudi maji.

watu mia tatu
"watu 300"

alitajwa pamoja na wale askari watatu.
"Watu walimtaja walipozungumzia wale mashujaa zaidi watatu"

hakuwa maarufu zaidi ya wale watatu?
Swali linasisitiza jinsi alivyokuwa maarufu.

wale mashujaa watatu
Hii inarejerea kwa Yoshebu Bashebethi, Eleaza na Shama. Abishai hakuwa maarufu kama hawa askari hawa.

2 Samuel 23:20

Kabseeli
Hili ni jina la mji.

Yehoiyada
Hili ni jina la mwanamme.

Arieli
Hili ni jina la mwanamme.

2 Samuel 23:22

alifanya matendo haya
"alifanya matendo haya makuu"

naye alitajwa kati ya mashujaa watatu
"watu walimsifu kama wale mashujaa watatu"

Alikuwa na heshima kuliko mashujaa thelathini kwa ujumla wao, lakini hakuwa na heshima kama wale mashujaa watatu
"Alikuwa maarufu zaidi ya askari wale 30 isopokuwa wale watatu bora zaidi"

wale mashujaa zaidi watatu
Hii inamaanisha Yoshebu Bashebethi, Eleaza, na Shama.

mlinzi wake
Kundi la askari waliowajibika kumlinda Daudi

2 Samuel 23:24

Maelezo ya Ujumla
Hii ni orodha ya mashujaa wa Daudi

Thelathini
"Askari 30 maarufu zaidi"

2 Samuel 23:29

Maelezo ya Ujumla
Hii inaendeleza orodha ya mashujaa wa Daudi

2 Samuel 23:33

Maelezo ya Ujumla
Hii inaendeleza orodha ya mashujaa wa Daudi

2 Samuel 23:37

Maelezo ya Ujumla
Hii inahitimisha orodha ya mashujaa wa Daudi

Jumla yao thelathini na saba
jumla yao saba - "kulikuwa na 37 jumla yao"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Kisha hasira ya Yahwe ikawaka dhidi ya Israeli, naye akamchochea Daudi kinyume chao kusema, "Nenda, ukawahesabu Israeli na Yuda." **2** Mfalme akamwambia Yoabu, jemedari wa jeshi, aliyekuwa pamoja naye, "Nenda upite katika kabila zote za Israeli, toka Dani mpaka Beersheba, uwahesabu watu wote, ili niweze kujua idadi kamili ya watu wanaofaa kwa vita." **3** Yoabu akamwambia mfalme, "Yahwe Mungu wako na aizidishe hesabu ya watu mara mia, na macho ya bwana wangu mfalme yaone ikifanyika. Lakini kwa nini bwana wangu mfalme analitaka jambo hili? **4** Walakini neno la mfalme lilikuwa la mwisho dhidi ya Yoabu na dhidhi ya majemedari wa jeshi. Hivyo Yoabu na majemedari wakatoka mbele ya mfalme kuwahesabu watu wa Israeli. **5** Wakavuka Yordani na kupiga kambi karibu na Aroeri, kusini mwa mji bondeni. Kisha wakasafiri kupitia Gadi mpaka Yazeri. **6** Wakaja Gileadi na nchi ya Tahtimu Hodshi, kisha Dani, Jaani na karibu kuelekea Sidoni. **7** Wakafika ngome ya Tiro na miji yote ya Wahivi na Wakanaani. Kisha wakaenda Negebu katika Yuda huko Beersheba. **8** Walipokuwa wamepita katika nchi yote, wakarejea Yerusalemu mwishoni mwa miezi tisa na siku ishirini. **9** Ndipo Yoabu alipotoa taarifa ya hesabu kamili kwa mfalme kuhusu watu wawezao kupigana vita. Katika Israeli kulikuwa na watu 800, 000 jasiri wawezao kutoa upanga, na wale wa Yuda walikuwa watu 500, 000. **10** Ndipo moyo wa Daudi ukamchoma alipokuwa amewahesabu watu. Hivyo akamwambia Yahwe, "Kwa kufanya hivi nimetenda dhambi sana. Sasa, Yahwe, uiondoe hatia ya mtumishi wako, kwani nimetenda kwa upumbavu." **11** Daudi alipoinuka asubuhi, neno la Yahwe likamjia nabii Gadi, mwonaji wa Daudi, kusema, **12** Nenda umwambie Daudi; 'Hivi ndivyo asemavyo Yahwe: "Ninakupa mambo matatu. Uchague mojawapo." **13** Hivyo Gadi akaenda kwa Daudi na kumwambia, "Je miaka mitatu ya njaa ije katika nchi yako? au miezi mitatu ukimbie kutoka kwa adui zako huku wakikufuatia? au kuwe na tauni ya siku tatu katika nchi yako? Amua sasa jibu gani nimrudishie aliyenituma." **14** Ndipo Daudi alipomwambia Gadi, "Nipo katika shida kubwa. Haya na tuanguke katika mikono ya Yahwe kuliko kuanguka katika mikono ya mwanadamu, kwani matendo yake ya rehema ni makuu sana." **15** Hivyo akatuma tauni juu ya Israeli kuanzia asubuhi kwa muda ulioamriwa, na watu sabini na tano elfu kutoka Dani mpaka Beersheba wakafa. **16** Malaika aliponyosha mkono wake kuelekea Yerusalemu ili kuuharibu, Yahwe akabadili nia yake kuhusu madhara, na akamwambia malaika aliyekuwa tiyari kuwaangamiza watu, "Yatosha! Rudisha mkono wako sasa." Wakati huo malaika wa Yahwe alikuwa amesimama katika kiwanja cha kupuria cha Arauna Myebusi. **17** Daudi alipomwona malaika aliyekuwa amewapiga watu, akamwambia Yahwe kusema, "Nimetenda dhambi, na nimetenda kwa upumbavu. Lakini kondoo hawa, wamefanya nini? Tafadhari, mkono wako na uniadhibu mimi na familia ya baba yangu!" **18** Kisha Gadi akaja siku hiyo kwa Daudi na kumwambia, "Kwea na ujenge madhabahu kwa ajili ya Yahwe katika kiwanja cha kupuria cha Arauna Myebusi." **19** Hivyo Daudi akakwea kama Gadi alivyomwelekeza kufanya, kama Yahwe alivyokuwa ameagiza. **20** Arauna akatazama na kumwona mfalme na watumishi wake wakikaribia. Ndipo Arauna akaondoka na kumsujudia mfalme uso wake mpaka juu ya ardhi. **21** Kisha Arauna akasema, "Kwa nini bwana wangu mfalme amekuja kwangu, mtumishi wake? Daudi akajibu, "Kununua uwanja wako wa kupuria, ili nimjengee Yahwe madhabahu, ili kwamba tauni iondolewe kwa watu." **22** Arauna akamwambia Daudi, "Chukua liwe lako, bwana wangu mfalme. Ulifanyie lolote lolote lililojema machoni pako. Tazama, ng'ombe kwa ajili ya sadaka ya kuteketezwa na miganda ya kupuria na nira kwa kuni. **23** Haya yote bwana wangu mfalme, mimi Arauna nakupa." Kisha akamwambia mfalme, "Yahwe Mungu wako na awe nawe." **24** Mfalme akamwambia Arauna, "Hapana, nahimiza kukinunua kwa thamani yake. Sitatoa kama sadaka ya kuteketezwa kwa Yahwe chochote nisichokigharimia." Hivyo Daudi akakinunua kiwanja cha kupuria na ng'ombe kwa shekeli hamsini za fedha. **25** Daudi akajenga madhabahu kwa Yahwe pale na kutoa juu yake sadaka za kuteketezwa na sadaka za amani. Hivyo wakamsihi Yahwe kwa niaba ya nchi, hivyo akaizuia tauni katika katika Israeli yote.

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2 Samuel 24:1

Hasira ya Yahwe iliwaka juu ya Israeli
Neno "kuwaka" linamaanisha kuwasha moto. Hasira ya Yahwe inalinganishwa hapa na kule kuwasha moto

alimchochea Daudi kinyume chao
"alimfanya Daudi kuwapinga"

Nenda, wahesabu Israeli na Yuda
Katika sheria ya Musa, Mungu alizuia wafalme wa Israeli kuhesabu wapiganaji.

generated on Tue Oct 24 10:45:40 2023

Dani hadi Beersheba
Kifungu kinatumia majina mawili, Dani kaskazini ya mbali na Bersheba, kusini ya mbali, kuwakilisha nchi nzima.

Hesabu watu wote... wanaofaa kwa vita
Hii inamaanisha wanaume wote isipokuwa walio watoto, wazee, au wasioweza kupigana kwa sababu ya udahifu wa miili yaoo.

2 Samuel 24:3

wazidishe... mara mia zaidi
Inamaanisha "kuzalisha watu mia moja kwa kila mtu aliyekuwepo wakati huo."

neno la mfalme lilikuwa la mwisho dhidi ya Yoabu
Yoabu na majemedari wengine wa Mfalme Daudi hawakufanikiwa kumshawishi Daudi kutochukua sensa.

neno la mfalme
Kifungu kinawakilisha agizo la mfalme juu yao.

2 Samuel 24:5

Walivuka
"Yoabu na majemedari wengine wa jeshi walivuka"

Aroeri
Huu ulikuwa mji katika ukingo wa Mto Arnoni.

Yazeri
Huu ni mji huko Gadi.

Tahitimu Hodshi
Huu waweza kuwa mji wa Kadehsi katika nchi ya Wahiti.

2 Samuel 24:8

walikuwa wameondoka
"Yoabu na majemedari walikuwa wameondoka"

miezi minane na siku ishirini
"miezi 9 na siku 20"

Ndipo Yoabu alipotoa taarifa ya hesabu kamili kwa mfalme kuhusu watu wawezao kupigana vita
Ndipo Yoabu alipomwambia mfalme jumla ya watu waliotayari kwa vita"

Katika Israeli
Hii inahusu makabila ya kaskazini mwa Israeli.

800,000... 500,000
"mia nane elfu... mia tano elfu"

wafutao upanga
Hii inamaanisha watu waliokuwa tiyari kwa vita jeshini.

wa Yuda
Hii inamaanisha kabila ya Yuda.

2 Samuel 24:10

moyo wa Daudi ukamchoma
"moyo" hapa unamaanisha hisia na dhamira ya Daudi.

Sasa, Yahwe, iondoe hatia ya mtumishi wako
Daudi anajitaja kama "mtumishi wako." Hii ni njia ya upole ya kuongea na mwenye mamlaka.

2 Samuel 24:11

neno la Yahwe likaja
Inamaanisha Yahwe aliongea. "Yahwe aliongea ujumbe wake."

neno la Yahwe
Hapa "neno" linawakilisha ujumbe wa Yahwe.

mwonaji wa Daudi
Hii inamaanisha Gadi alikuwa nabii wa ikulu.

2 Samuel 24:13

nipo katika shida kubwa
"nipo katika shida ya kutisha"

Haya na tuanguke katika mikono ya Yahwe kuliko kuanguka katika mikono ya mwanadamu
Hapa "mikono" inamaanisha mamlaka au umilki.

2 Samuel 24:15

muda uliopangwa
Huu ni muda Mungu aliokuwa amepanga kusitisha tauni.

elfu sabini
"70,000"

kutoka Dani hadi Beersheba
Hii inamaanisha taifa lote

6Malaika aliponyosha mkono wake kuelekea Yerusalemu ili kuuharibu
"mkono" unawakilisha nguvu ya malaika.

Yahwe akabadilisha nia yake kuhusu madhara
Inamaanisha Yahwe alisitisha baya alilokuwa amemruhusu malaika kufanya.

Basi rudisha mkono wako
"mkono" unamaanisha nguvu ya malaika.

Arauna
Hili ni jina la mwanamme

sakafu ya kupulia
Hii ilikuwa ni sehemu ngumu, iliyo na ubapa mahali nafaka zilikuwa zinapulwa.

generated on Tue Oct 24 10:45:40 2023

2 Samuel 24:17

Nimetenda dhambi, na nimetenda kwa ukaidi
Hivi vifungu vinamaanisha kitu kimoja na vimetumika kwa msisitizo.

Lakini kondoo hawa, wamefanya nini?
Daudi anatumia swali na analinganisha watu na kondoo kusisitiza kwamba hawajakosa.

Tafadhari mkono wako uniadhibu mimi
Hapa "mkono" unamaanisha nguvu.

2 Samuel 24:18

kumsujudia mfalme uso wake mpaka juu ya ardhi
Alikuwa akionesha heshima kubwa kwa mfalme.

2 Samuel 24:21

ili tauni iondolewe miongoni mwa watu
"Ili kwamba Yahwe aiondoe tauni kutoka kwa watu"

Ulifanyie lolote lolote lililojema machoni pako
Kifungu "machoni pako" kinawakilisha wazo au oni la Daudi.

miganda ya kupuria
fito zilizotumika kupuria ngano.

2 Samuel 24:24

sitatoa chochote... nisichokigharimia
"Nitatoa tu kile nilichokilipia"

shekeli hamsini
"shekeli 50." Shekeli ni sawa na gramu 11.

badala ya nchi
Neno "nchi" linawakilisha watu wa Israeli.

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Book: 1 Kings

1 Kings

Chapter 1

1 Mfalme Daudi alipokuwa mzee sana, walimfunika kwa nguo, lakini hakupata joto. **2** Kwa hiyo watumishi wake wakamwambia, "Na tutafute msichana bikra kwa ajili ya mfalme bwana wetu. Ili amtumikie na kumtunza. Naye atalala kwenye mikono yake ili bwana mfalme wetu apate joto. **3** Kwa hiyo wakatafuta msichana mrembo katika mipaka yote ya Israeli. Wakampata Abishagi Mshunami wakamlte kwa mfalme. **4** Yule msichana alikuwa mrembo sana. Naye akamtumikia mfalme na kumtunza, Lakini mfalme hakumjua. **5** Wakati huo, Adoniya mwana wa Hagithi alijiinua akisema, "Nitakuwa mfalme." Kwa hiyo akajiandalia magari na wapanda farasi hamsini ili wapige mbio mbele yake. **6** Baba yake alikuwa hajawahi kumsumbua, kwa kusema, "kwa nini umefanya hili na lile?" Adoniya allikuwa mwanamume mzuri sana aliyezaliwa baada ya Absalomu. **7** Akashauriana na Yoabu mwana wa Seruya na Abiathari kuhani. Wakamfuata Adoniya wakamsaidia. **8** Lakini Sadoki kuhani, Benaya mwana wa Yehoyada, nabii Nathani, Shimei, Rei, na watu mashujaa wa Daudi hawakumfuata Adoniya. **9** Adoniya akataoa dhabihu za Kondoo, na ndama walionona kwenye jiwe la Sohelethi, ambalo liko karibu na Eni Rogeli. Akawakaribisha ndugu zake wote, watoto wa mfalme, wanaume wote wa Yuda, na watumishi wa mfalme. **10** Lakini hakumkaribisha nabii Nathan, Benaya, wanaume mashujaa, au ndugu yake Sulemani. **11** Kisha Nathani akamwambia Bethisheba mama wa Sulemani, akaisema, "Je, haujasikia kuwa Adoniya mwana wa Hagathi amekuwa mfalme, na Daudi bwana wetu halijui hilo? **12** Kwa hiyo sasa nakupa ushauri, ili kwamba uweze kuokoa maisha yako na maisha ya mwanao Suleimani. **13** Nenda kwa mfalme Daudi; ukamwambie, 'Bwana wangu mfalme, Je, haukumwapia mtumishi wako, ukisema, "Hakika Sulemani mwanao atatawala baada yangu, na ataketi kwenye kiti changu cha enzi?" Kwa nini basi Adoniya anatawala?' **14** Wakati ukiwa pale ukiongea na mfalme, Nitaingia baada yako na kuthibitisha hayo. **15** Kwa hiyo Bathisheba akaingia chumbani kwa mfalme. Wakati huo mfalme alikuwa mzee sana, na Abishagi Mshunami alikuwa akimtunza mfalme. **16** Bathisheba akaiinama kifudifudi mbele ya mfalme. Na kisha mfalme akasema, "Una haja gani?" **17** Naye akamwambia, "Bwana wangu, ulimwapia mtumishi wako kwa jina la BWANA, Mungu wako, ukisema, 'Hakika Sulemani mwanao atatawala, baada yangu, naye ataketi kwenye kiti changu cha enzi.' **18** Sasa, tazama, Adoniya ni mfalme, na bwana wangu mfalme hajui jambo hili. **19** Ametoa dhabihu ya makisai, ndama walionona, na kondoo wengi, na amewakaribisha wana wote wa mfalme, Abiathari kuhani, na Yoabu jemedari wa jeshi, lakini hajamkaribisha Sulemani mtumishi wako. **20** Mfalme bwana wangu, macho yote ya Israeli yako kwako, yakisubiri usemi wako juu ya nani atakayeti kwenye kiti cha enzi baada yako, bwana wangu. **21** Vinginevyo itatokea, wakati bwana wangu atakapolala na baba zake, kwamba Mimi na mwanangu Sulemani kuhesabiwa wahaini." **22** Wakati alipokuwa akiendelea na mfalme, nabii Nathani aliingia. **23** Watumshi wakamwambia mfalme, "Nabii Nathani yuko hapa," Naye alipoingia mbele ya mfalme, akalala kifudifudi mbele ya mfalme na uso wake ukielekea chini. **24** Nathani akamwambia, "Mfalme bwana wangu, Je, umesema, Adoniya atatawala baada yangu, na ataketi kwenye kiti changu cha enzi? **25** kwani leo ameshuka na ametoa dhabihu ya makisai, ndama walionona, na kondoo wengi, na amewakaribisha wana wote wa mfalme, jemedari wa jeshi, na Abiatahari kuhani. Nao wanakuka na kunywa mbele zake, na kusema, 'Mfalme Adoniya na aishi milele!' **26** Lakini mimi, mtumishi wako, Sadoki kuhani, Benaya mwana wa Yehoyada, na mtumishi wako Suleimani, hajatukaribisha. **27** Je, bwana wangu mfalme amefanya haya pasipo kutuambia sisi, watumishi wako, ni nani atakayeketi kwenye kiti cha enzi baada yake?" **28** Ndipo mfalme Daudi lipojibu na kusema, "Mwiteni Bathisheba arudi." Naye akaja akasimama mbele ya mfalme. **29** Mfalme akafanya kiapo akasema, "Kama BWANA aishivyo, ambaye ameniokoa toka tabu zote, **30** kama nilivyokuapia kwa BWANA, Mungu wa Israeli, nikisema, 'Sulemani mwanao atatawala baada yangu, naye ndiye atakayeketi kwenye kiti changu cha enzi, mahali pangu,' Nitafanya hivi leo." **31** Kisha Bathisheba akalala kifudifudi na sura yake ikielekea chini mbele ya mfalme akasema, "Bwana wangu mfalme Daudi n a aishi milele!" **32** Mflme Daudi akasema, "Niitieni Sadoki kuhani, nabii Nathani na Benaya mwana wa Yehoyada." Nao wakaja mbele ya mfalme. **33** Mfalme akawaambia, "Uwachukue watumishi wangu, bwana wako, na umfanye Sulemani mwanangu apande juu ya nyumba yangu mimi na mkamtelemshe mpaka chini Gihoni. **34** Na Sadoki kuhani na nabii Nathani wamtawaze awe mfalme wa Israeli na tarumbeta zipigwe, 'Mfalme Suleimani na uishi milele!' **35** Kisha

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njoni mkiwa nyuma yake, naye atakuja na kukaa kwenye kiti changu cha enzi; kwani yeye ndiye atakayekuwa mfalme mahali pangu. Nimemchagua yeye kuwa mtawala wa Israeli na Yuda." **36** Benaya mwana wa Yehoyada akamjibu mfalme, akasema, "Na iwe hivyo! Na BWANA, Mungu wa mfalme bwana wangu, alithibitishe hilo. **37** Kama vile BWANA alivyokuwa na mfalme bwana wangu na awe na Sulemani hivyo hivyo, na kuifanya enzi yake kuwa kubwa kuliko zaidi ya enzi ya bwana wangu Daudi." **38** Kwa hiyo Sadoki kuhani, nabii Nathani, Benaya mwana wa Yehoyada, na Wakerethi na Wapelethi wakamfanya Sulemani akapanda juu ya nyumba ya mfalme Daudi; wakamleta Gihoni. **39** Naye Sadoki kuhani akachukua pembe lenye mafuta hemani akamtia mafuta Sulemani kisha wakapiga tarumbeta, na watu wote wakasema, 'Mfalme Sulemani na aishi milele!' **40** Kisha watu wote wakamfuata, na watu wakapiga zomari wakafurahi furaha kubwa mno, kiasi kwamba dunia ikatetemeka kwa sauti zao. **41** Kisha Adoniya na wageni wake waliokuwa pamoja naye wakasikia hayo walipomaliza kula. Yoabu alipozisikia sauti za panda, akasema, "Kwa nini jiji lilko katika hali ya taharuki?" **42** Wakati alipokuwa akiongea, Yonatahani mwana wa Abiathari kuhani alifika. Adoniya akamwambia, "Karibu, 'kwa kuwa wewe wastahili kutuletea habari." **43** Naye Yonathani akamjibu Adoniya, "Mfalme bwana wetu Daudi amemfanya Sulemani kuwa mfalme. **44** Na mfalme amemtuma pamoja naye Sadoki, nabii Nathani, Benaya mwana wa Yehoyada, na Wakerethi pamoja na Wapelethi. Wamempandisha Sulemani juu ya nyumba ya mfalme. **45** Sadoki kuhani na nabii Nathani wamemtawaza kuwa mfalme kule Gihoni, na wametokea huko wakifurahi, ndiyo maana jiji liko katika taharuki. Na hizi ndizo sauti ulizosikia. **46** Pia, Sulemani ameketi kwenye kiti cha enzi cha ufalme. **47** Zaidi ya yote, watumishi wa mfalme walikuja kumbariki mfalme bwana wetu Daudi, wakisema, 'Mungu wako na alifanye jina la Sulemani kuwa zuri kuliko jina lako, na kuifanya enzi yako kuwa kubwa kuliko yako.' na mfalme akasujudu mwenyewe kitandani. **48** Mfalme pia alisema, 'Abarikiwe BWANA, Mungu wa Israeli, ambaye amempa mtu kuketi kwenye enzi yangu siku hii ya leo, na kwamba macho yangu yamejionea hilo.'" **49** Ndipo wageni wote wa Adoniya walipoogopa sana. Wakasimama na kila mtu akaenda njia yake. **50** Pia Adoniya alimwaogopa Sulemani na akasimama, na akaondoka, akachukua pembe la madhabahuni. **51** Kisha Sulemani akaambiwa hilo, wakasema, "Tazama, Adoniya amemwogopa mfalme Sulemani, kwa kuwa ameshikilia pembe la madhabahuni, akisema, 'Mfalme Sulemani na aniapie kwanza kuwa hatamwua mtumishi wake kwa upanga.'" **52** Sulemani akasema, "Kama atajionyesha kuwa ni mtu wa kweli, hakuna hata unywele mmoja utakaoanguka duniani, bali kama uovu utaonekana kwake, atakufa." **53** Kwa hiyo mfalme Sulemani akatuma watu, waliomleta Adoniya kutoka madhabahuni. Naye akaja akapiga magoti kwa Sulemani, na Sulemani akamwambia, "Nenda nyumbani kwako."

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1 Kings 1:1

walimfunika kwa nguo
Waliweka blanketi nyingi juu yake ili apate joto.

1 Kings 1:3

Kwa hiyo wakatafuta
"Kwa hiyo watumishi wa mfalme wakatafuta"

Katika mipaka yote ya Israeli
"katika nchi yote ya Israeli"

Abishaagi Mshunami
"Abishagi kutoka Shunami"

Mshunami
Mtu kutoka katika mji wa Shunami

mfalme
Mfalme Daudi

1 Kings 1:5

Adoniya mwana wa Hagithi
Hagithi alikuwa mke wa Daudi

alijiinua
"alianza kujivuna"

wapanda farasi
Watu wanaoendesha magari yanayovutwa na Farasi

magari na wapanda farasi hamsini ili wapige mbio mbele yake
Hawa watu walienda walitangulia mbele ya magari ili kuwaandalia njia na kuwalinda

alikuwa hajawahi mumsumbua, kwa kusema
"Alikuwa hajawahi kumsumbua. Alikuwa hajawahi hata kumwuliza" au "alikuwa hajawahi hata kutaka kumfanya awe na hasira, kwa hiyo hakuwahi hata kumwuliza"

Kwa nini umefanya hili na lile?
"Unapaswa kutambua kuwa kile ulichokifanya hakiko sawa."

aliyezaliwa baada ya Absalomu
Daudi alikuwa mzazi wa wote Absalomu na Adoniya, lakini walikuwa na mama zao tofauti. Absalomu alizaliwa, kisha Adoniya.

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1 Kings 1:7

Akashauriana n a Yoabu
"Adoniya alijadili mipango yake na Yoabu"

Yoabu ... Seruya ... Abiathari ... Adonya ... Sadoki ... Benaya ... Yehoyada ... Nathani ... Shemei ... Rei
Mainaya wanaume

wakumfuata Adoniya
"wakamfauata na kumsaidia Adoniya" au "waliahidi kumsadia Adoniya"

1 Kings 1:9

ndama walionona
"ndama waliokuwa wamepewa chakula cha kutosha ili wanenepe" au "ng'ombe wachanga waliokuwa wameandaliwa kwa ajili ya sadaka"

jiwe la Sohelethi
Hili ni eneo lenye mwamba lililokaribu na Yerusalemu.

Eni Rogeli
Hili liliuwa jina la kisima ambacho watu walipata maji

ndugu zake wote, watoto wa mfalme
virai hivi viwili vinamaanisha kitu kilekile

wanaume wote wa Yuda, na watumishi wa mfalme
Virai hivi viwili vinamaanisha jambo lilelile.

1 Kings 1:11

Je, haujasikia kuwa ... hilo?
"unaonekana kuwa haujasikia ...hilo" au "Je, umesikia juu ... hilo?

Kuwa Adonya mwana wa Hagathi amekuwa mfalme
"Kwamba mwana wa Hagathi Adoniya amekuwa mfalme"

Hagathi
mama wa Adoniya na mke wa Dsudi.

1 Kings 1:13

Taarifa kwa ujumla
Nabii Nathani anendelea kuongea na Bathisheba

Je, haukumwapia mtumishi ... enzi?
"ulimwapia mtumishi wako ... enzi"

mtumishi wako
"kwangu, mtumishi wako"

ataketi kwenye kiti changu cha enzi
"atakuwa mfalme kama nilivyokuwa"

Kwa nini basi Adoniya anatawla?
"Kwa hiyo basi, Adoniya anapaswa kutokutawala"

kuthibitisha hayo
"mwambie kuwa hayo uliyosema ni ya kweli"

1 Kings 1:15

chumbani kwa mfalme
"chumba ambacho mfalme alilala"

Abishagi Mshunami
Tazama 1:3

akainama kifudifudi mbele ya mfalme
"akainama kuikaribia sakafu mbele ya mfalme"

una haja gani?
"unataka nikufanyie ini?"

ulimwapia mtumishi wako
Kiwakilishi cha "u" ni kinasisitiza kuwa "wewe mwenyewe uliapa"

mtumishi wako
Tazama 1:3

ataketi kwenye kiti changu cha enzi
Tazama 1:3

1 Kings 1:18

Taarifa kwa ujumla
Bathisheba anaendelea kuoongea na Daudi

Tazama
"Sikiliza kwa makini ninachotaka kukuambia"

Makaisai, ndama walionona,, na kondoo"
"makiisai wengi, ndama walionona na kondo wengi"

1 Kings 1:20

Taarifa kwa ujumla
Bathisheba anaendelea kuongea na Daudi

macho yote ya Israeli yako kwako
Neno "macho" liinamaanisha watu. "watu wote wa Israeli wanakutazama wewe"

atakayeketi kwenye kiti cha enzi
Tazama 1:13

wakati bwana wangu atakapolala na baba zake
"utakapolala na baba zako"

atakapolala na baba zake
Hii ni tafsida ya neno "kufa"

Mimi na mwanangu Sulemani kuhesabiwa wahaini
"Mfalme mpya atatuhesabu mimi na mwanangu Sulemani kuwa ni wahaini"

generated on Tue Oct 24 10:45:40 2023

1 Kings 1:22

Taarifa kwa ujumla
Nabii Nthani anaongea na Daudi

akalala kifudifudi
"akasujudu chini sana"

1 Kings 1:24

Taarifa kwa ujumla
Nabii Nathani anaendelea kuongea na Daudi

ataketi kwenye kiti changu cha enzi
Tazama 1:3

wanakula na kunywa
"wanankula na kunywa pamoja naye"

1 Kings 1:26

Taarifa kwa ujumla
Nabii Nthani anandea kuongea na Daudi

bwana wangu mfalme
Nathani anaongea na Daudi kana kwamba mfalme Daudi ni mtu mwingine ili kuonesha heshima kwa Daudi

ataketi kwenye kiti changucha enzi
Tazama 1:13

1 Kings 1:28

Taarifa kwa ujumla
Mfalme Daudi anamwahidi Bathisheba

akaja akasimama mbele ya mfalme
"akaja mbele ya mfalme" au "akarudi kwa mfalme"

akafanya kiapo
"akafanya ahadi "

atakayeketi kwenye kiti changu cha enzi
Tazama 1:13

Bwana wangu mfalme Daudi na aishi milele
Bathisheba alijua kuwa Daudi hataishi milele, hii ni namna ya kusema kuwa Daudi ni mfalme mwema.

1 Kings 1:32

Taarifa kwa ujumla
Daudi anampaka mafuta Sulemani kuwa mfalme

uwachukue watumishi wangu
"watumishi wangu"

Gihoni
Hilini jiina la kisima

1 Kings 1:35

Taarifa kwa ujumla
Mfalme Daudi anaendelea kuongea kwa niaba ya Sulemani kuwa yeye ndiye atakayekuwa mfalme

atakuja kukaa kwenye kiti changu
Tazama 1:13

Na iwe hivyo
Walikubali na kufanya kama vile mfalme Daudi alivyosema

BWANA, Mungu wa mafalme bwana wangu, alithibitishe hilo
"Bwana wangu mfalme, BWANA, Mungu wako na alithibitishe"

alivyokuwana mfalme bwana wangu
"amekuwa na wewe, bwana wangu mfalme, kwa hiyo"

na kuifanya enzi yake kuwa kubwa kuliko enzi ya bwana wangu Daudi.
neno "enzi" linamaanisha 1) mtu anayekaa kwenye kiti cha enzi. "kumfanya yule anayekaa kwenye kiti cha enzi kuwa mkubwa kuliko bwana wangu Daudi" au 2) ufalme ambao yule aketiye kwenye kiti cha enzi anatawala, au "kuufanya ufame wake kuwa mkubwa kuliko ufame wa bwana wangu Daudi"

enzi ya bwana wangu Daudi
"enzi yako, bwana wangu mfalme Daudi"

1 Kings 1:38

Taarifa kwa ujumla
Watu wa Israeli wanampaka mafuta Sulemani kuwa mfalme wa Israeli.

Wakerethi ... Wapelethi
majina ya makundi ya watu

Gihoni
jina la kisima, mahali ambapo maji baridi hutoka katikta ardhi

akachukua pembe lenye mafuta hemani
alichukua pemba maalumu la mnyama lililokuwa limejaa mafuta ya mizeituni ambayo makuhani walikuwa wameyatunza kwenye hema maalumu ya BWANA.

pembe ya mafuta
Hii inaweza kumaanisha 1) pembe ya mnyama iliyojaa mafuta ya mizeiituni au 2) choombo ambacho kilitumika badala ya pembe lakini watu bado waliendelea kuita pembe, "chombo cha mafuta"

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1 Kings 1:41

Taarifa kwa ujumla
Adoniya anasikia kelele na anasubiri habari.

1 Kings 1:43

Taarifa kwa ujumla
Adoniya anagundua kuwa Sulemani ndiye mfalme mpya

Wakerethi ... Wapelethi
majina ya makundi ya watu.

1 Kings 1:46

Taarifa kwa ujumla
Yonathani anaenedelea kumwambia Adoniya juu ya Sulemani

amaeketi kwenye kiti cha enzi cha ufalme
Tazama 1:35

mtu kuketi kwenye enzi yangu
Tazama 1:35

1 Kings 1:49

Taarifs kwa ujumla
Adoniya anamwogopa mfalme Sulemani

Wakasimama
"Walianza kufanya mabo yao haraka"

Adoniya ... akasimama kisha
"Adoniya kwa haraka"

Adoniya ... akachukua pembe la madhabahuni
"pembe la madhabahuni" inaonyesha ulinzi wa BWANA.

amemwogopa mfalme Sulemani
"anakuogopa, Mfalame Sulemani"

hatamwua mtumishi wake
"hataniua"

1 Kings 1:52

Taarifa kwa ujumla
Sulemani anaghairi kumwua Adoniya

hakunahata unywele mmoja utakaoanguka
"Nitamlinda awe sakama"

uovu utaonekana kwake
"atakapofanya uovu"

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Chapter 2

1 Daudi alipokaribia kufa, alimwamuru Sulemani mwanae, akisema, **2** "Mimi sasa ninaiendea njia ya dunia yote. Kwa hiyo, uwe imara, na ujionyeshe mwenyewe kama mwanamume. Uzilinde amri za BWANA, Mungu wako ukitembea katika njia zake, utii maaagizo yake, amari zake, **3** maamuzi yake, na maagizo ya maagano yake, uwe mwamngalifu kufanya yale yaliyoandikwa katika sheria za Musa, ili ufanikiwe katika yote utakayoyafanya, popote kule utakakokuwa, **4** na BWANA atayatimiza maneno yake aliyosema kuhusu mimi, aliposema, 'kama wanao watajilinda katika tabia zao, wakatembea mbele yangu kwa uaminifu kwa mioyo yao yote na kwa roho zao zote, hawatakoma kuwa na mtu aliyeketi katika kiti cha enzi cha Israeli. **5** Wewe pia wajua kile Yoabu mwana wa Seruya alichonifanyia, na kile alichowafnyia majemedari wa majeshi y a Israeli, kwa Abina mwana wa Neri, na kwa Amasa mwana wa Yetheri, ambaye alimwua. Alimwaga damu vitani wakati wa amani na kuiweka ile damu kwenye mshipi uliokuwa kiunoni mwake na kwenye vile viatu miguuni mwake. **6** Mshughulikie Yoabu kwa hekima ambayo umejifunza, lakini usiache mvi zake ziingie kaburini kwa amani. **7** Hata hivyo, uonyeshe utu kwa wana wa Barizilai Mgileadi, na uwaache wawe miongoni mwa wale wanaokula mezani kwako, kwa kuwa walikuja kwangu wakati nilipomkimbia ndugu yangu Absalomu. **8** Tazama, Shimei mwana wa Gera yuko pamoja na wewe, Wabenjamini wa Bahurimu, walionilaani kwa laana ya fujo siku niliyoenda kwa Mahanaimu. Shimei alishuka kuja kuniona pale Yorodani, na nikamwapia kwa BWANA, nikisema, 'Sitawaua kwa upanga,' **9** Kwa hiyo sasa usimwache aiepuke adhabu. Wewe ni mwenye hekima, na utajua jinsi itakavyokupasa kumtendea. Utakileta hicho kichwa chenye mvi chini kaburini." **10** Ndipo Daudi alipolala na mababu zake na alizikwa kwenye mji wa Daudi. **11** Siku ambazo Daudi alitwala Israeli zilikuwani miaka arobaini. Alikuwa ametawala kwa miaka saba kule Hebroni na kwa miaka thelethini na tatu kule Yerusalemu. **12** Kisha Sulemani akaketi kwenye kiti cha enzi cha baba yake Daudi, na utawala wake ulikuwa imara. **13** Kisha Adoniya mwana wa Hagathi alikuja kwa Bathisheba mama wa Sulemani., Naye akamwuliza, "Je, unakuja kwa amani?" Naye akajiibu. "kwa amani." **14** Kisha akasema, "Nina jambo la kukuambia." Naye akajibu, "Sema." **15** Adoniya amesema, "Unajua kuwa ufalme ulikuwa wangu, na kwamba Israeli yote ilikuwa inanitegemea mimi kuwa mfalme. Hata hivyo, ufalme umegeuzwa na umekuwa wa ndugu yangu, kwani ulikuwa wake toka kwa BWANA. **16** Sasa nina ombi moja kwako. Usinikatalie."Bathisheba akamwambia, "Sema." **17** Naye akamwambia, "Tafadhali mwambie mfalme Sulemani, kwa kuwa hatakukatalia, ili kwamba anipatie Abishagi Mshunami awe mke wangu." **18** Bathisheba akamwambia, "Vyema sana, nitamwambia mfalme" **19** Kwa hiyo Bathisheba akaenda kumwambia, mfalme Sulemani kwa niaba ya Adoniya. Mfalme akainuka kumlaki na akapiga magoti mbele yake. Kisha akaa kwenye kiti chake cha enzi na kulikuwa na kiti kingine cha enzi kilicholetwa kwa ajili ya mama wa mfalme. Naye akaa mkono wa kuume wa mfalme. **20** Ndipo alipomwambia, "Napenda kukuomba ombi moja dogo. Usinikalie." Mfalme, akamjibu, "Mama omba kwa kuwa sitakukatalia." **21** Naya akamwambia, "Naomba Abishagi Mshunami apewe Adoniya ndugu yako awe mke wake." **22** Mfalme Sulemani akamjibu mama yake, "Kwa nini unamwombea Adoniya huyo Abishagi Mshunami? Kwa nini usimwombee ufalme pia, kwa kuwa ni ndugu yangu mkubwa? - au kwa Abiathari kuhani, au Yoabu mwana wa Seruya?" **23** Kisha mfalme Sulemani akaapa kwa BWANA, akisema, "Mungu wangu na anifanyie hivyo, na zaidi pia, kama Adoniya hajayasema haya kinyume na maisha yake. **24** Sasa basi kama BWANA aishivyo, ambaye ndiye alinifanya mimi kuwepo na kunipa kiti cha enzi cha Daudi baba yangu, na ambaye amenifanyia nyumba kwa ahadi yake, hakika Adoniya lazima auawe leo." **25** Kwa hiyo mfalme Sulemani akamtuma Benaya mwana wa Yehoyada naye akamkuta Adoniya na kumwua. **26** Kisha akamwambia Abiathari kuhani, "Nenda kwa Anathothi, kwenye mashamba yako. unastahili kufa, lakini sitakua sasa hivi, kwa sababu ulilbeba sanduku la BWANA mbele ya Daudi baba yangu na kujitabisha kwa namna mbalimbali kama baba yangu alivyopata tabu." **27** Kwa hiyo Sulemani akamfukuza Abiathari asiwe kuhani wa BWANA, ili kwamba atimilize maneno ya BWANA, aliyokuwa amesema juu ya nyumba ya Eli. **28** Habari hizo zikamfikia Yoabu, Kwani Yoabu alimuunga mkono Adoniya, ingawa hakumuunga mkono Absalomu. Kwa hiyo Yoabu akakimbilia kwenye hema ya BWANA karibu na madhabahu na akabeba pembe za madhabahu. **29** Sulemani alipoambiwa kuwa Yoabu amekimbilia kwenye hema ya BWANA na sasa alikuwa karibu na madhabahu. Ndipo Sulemani alipomtuma Benaya mwana wa Yehoyada, akisema, "Nenda, ukamwue." **30** Kwa hiyo Benaya akaenda kwenye hema ya BWANA na kumwambia, "Mfalme anasema utoke hemani." Yoabu akamjibu, "Hapana, Nitafia hapa," Kwa hiyo Benaya akarudi kwa mfalme, akasema, "Yoabu amesema atafia kwenye madhabahu," **31** Naye mfalme akamwambia, "Kafanye kama alivyosema. Muue na ukamzike, ili kwamba uitoe kwangu na kwenye nyumba ya baba yangu damu ambayo Yoabu alimwaga bila sababu. **32** BWANA na amrudishie damu yake kichwani kwake, kwa sababu aliwaua wanaume wawili wasio na hatia na wema kuliko yeye na akawaua kwa upanga, Abineri mwana wa Neri, Jemedari wa Jeshi

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la Israeli, na Amasa mwana wa Jetheri, jemedari wa jeshi la Yuda, bila baba yangu Daudi kujua. **33** Kwa hiyo damu yao na imrudie Yoabu kichwani pake na kwenye vichwa vya uzao wake milele na milele. Lakini kwa Daudi na uzao wake, na nyumba yake, na kwenye kiti chake cha enzi, kuwe na amani ya kudumu kutoka kwa BWANA." **34** Kisha Benaya mwana wa Yehoyada akaenda akamvamia Yoabu na kumwua. Alizikwa kwenye nyumba yake kule jangwani. **35** Mfalme akamwinua Benaya mwana wa Yehoyada kuwa juu ya jeshi badala yake, na akamweka Sadoki kuhani kwenye nafasi ya Abiatahari. **36** Kisha Mfalme akatuma watu kumwita Shimei, na akamwambia, "Kajijengee nyumba kwa ajili yako kule Yerusalemu na ushi huko, na usitoke nje ya Huo mji na kwenda mahali pengine. **37** Kwa kuwa siku utakayoenda mahali pengine, na kupita bonde la Kidroni, ujue kwa hakika kuwa utakufa. Damu yako itakuwa juu ya kichwa chako." **38** Kwa hiyo Shimei akamwambia mfalme, "Unachosema ni chema. Kama vike mfalme bwana wangu alivyosema, ndivyo ambavyo mtumishi wako atakavyofanya." Kwa hiyo Shimei akaishi Yerusalemu kwa miaka mingi. **39** Lakiini mwishoni mwa mwaka wa tatu, watumishi wawili wa Shimei wakakimbilia kwa Akishi mwana wa Maaka, mfalme wa Gathi. Kwa hiyo wakamwambia Shimei, wakisema, "Tazama, watumishi wako wameenda Gathi," **40** Kisha Shimei akainuka, akapanda punda wake akaenda kwa Akishi huko Gathi kuwatafuta watumishi wake. Akaenda na akawaleta watumishi wake toka Gathi. **41** Sulemani alipoambiwa kuwa Shimei alikuwa ametoka Yerusalemu kwenda Gathi na amerudi, **42** mfalme akatuma wito kwa Shimei na kumwambia, "Je, sikukuapisha kwa BWANA na kushuhudia kwako, nikisema, 'Tambua kuwa siku utakayotoka kwenda nje na kwenda mahali popote, hakika utakufa'? Na ukaniambia kuwa unachosema ni chema.' **43** Kwa nini basi umeshindwa kulinda kiapo chako kwa BWANA na amri niliyokupa?" **44** Pia mfalme akamwambia Shimei, "Unajua katika moyo wako maovu yote uliyofanya kwa baba yangu Daudi. Kwa hiyo BWANA atakurudishia maovu yako kichwani pako. **45** Lakini Sulemani atabarikiwa na enzi ya Daudi itaimarika mbele ya BWANA milele." **46** Kwa hiyo mfalme akamwamuru Benaya mwana wa Yehoyada kwenda kumwua Shimei. Kwa hiyo ule utawala ulikuwa mwema kwa mkono wa Sulemain.

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1 Kings 2:1

Mimi sas ninnaiendea njia ya dunia yote
Hii ni tafsida ya kusema "Mimi naelekea kufa"

ujionyeshe mwenyewe kama mwanamume
"Mwonyeshe kila mmoja kuwa wewe ni mwanamume" au ":uishi maisha ambayo kila mmoja atakuona kuwa wewe ni mwanamume mwema"

ukitembea katika njia zake
"uishi maisha anayokuamuru"

ufanikiwe
"kufanikisha" au "kufanya vizuri"

atayatimiza maneno yake
"atafanya kila kitu alichoahidi kufanya"

kama wanao ... hawatakoma
BWANAanamwambia Daudi, kwa hiyo maneno "o" na "wa" yanamwakilisha Daudi.

wakatembea mbele yangu kwa uaminifu
BWANA anamwabia Daudi. kwa hiyo neno "yangu" linamwakilisha BWANA.

kwa mioyo yao yote na kwa roho zao zote
kujitoa kikamilifu

hawatakoma kuwa na mtu katika kiti cha enzi cha Israeli
"Mmoja wa wana wa kizazi chako ataendelea kuwa mfalme."

1 Kings 2:5

Taarifa kwa ujumla
Mfalme Daudi anaendelea kumwambia Sulemani jinsi ya kuingoza Israeli.

kile Yoabu ...alichonifanyia, na kike alichowafanyia
Dudi anamaanisha kitu kilekile mara mbili. "kile Yoabu ... alichonifanyia, hiyo maanisha,kile alichofanya"

alimwaga damu vitani wakati wa amani
Yaweza kumaanisha 1) "aliwaua wale wanaume wakati wa amani kama vile ilikuwa wakati wa vita" au 2) "aliwalipizia kisasi wale wanaume wakati wa amani kwa sababu walikuwa wameuwa watu vitani"

na kuiweka ile damu kwenye mshipi na kwenye vie viatu miguuni mwake
Yoabu alikuwa karibu sana na wale wanaume wakati alipokuwa akiuwaua kiasi kwamba damu yao ilirukia kwenye mshipi wake na kwenye viatu vyake.

viatu
kile ambacho watu huvaa miguuni

usiache mvi zake ziingie kaburini kwa amani
"hakikisha Yoabu anakufa kifo cha kuuawa kabla hajazeeka."

generated on Tue Oct 24 10:45:40 2023

1 Kings 2:7

Taarifa kwa ujumla
Mfalme Daudi anaendelea kumwambia Sulemani jinsi ya kuingoza Israeli.

Barizilai
jiina la mwanamume

uwaache wawe miongoni mwa wale wanaokula mezani mwako
"uwakaribishe kula mezani kwako"

1 Kings 2:8

Taarifa kwa ujumla
Mfalme Daudi anaendelea kumwambia Sulemani jinsi ya kuingoza Israeli.

Shimei ... Gera
Haya nimajina ya wanaume

Wabenjamini
Wana wa uzao wa Benjamini

Bahurimu ... Mahanaimu
Majina ya mahali

usimwache aiepuke adhabu
"hakikisha unamwadahibu

Uatkileta hicho kichwa chenye mvi kaburini
"hakikisha anakufa kifo cha kuuawa"

1 Kings 2:10

Taarifa kwa ujumla
Daudi anakufa na Sulemani anakuwa mfalme mpya wa Israeli.

alipolala na mababu zake
"alipokufa"

Daudi ... na alizikwa
"Daudi ... na wakamzika"

Siku ambazo Daudi alitawala Israeli zilikuwa ni
"Muda ambao Daudi alitawala Israeli walikuwa" au "Daudi alitawala Israeli kwa muda wa "

akaketi kwenye kiti cha enzi cha baba yake Daudi
"kiti cha enzi kinawakilisha mamlaka ya mfalme

akaketi kwenye kiti cha babayake Daudi
"akawa mfalme, kama vile Daudi baba yake alivyokuwa"

1 Kings 2:13

Taarifa kwa ujumla
Adoniya anakuja kuongea na Bathisheba

kwa amani
"bila kuwa na kusudio la kusababisha maumivu"

mambo yamebadilika
"Kile kilichokusudiwa kutokea hakikutokea"

ufalme umegeuzwa na umekuwa wa ndugu yangu
"BWANA alimpatia ufalme ndugu yangu" au "ndugu yangu amekuwa mfalme"

1 Kings 2:16

Taarifa kwa ujumla
Adoniya anamshirikisha Bathisheba ombi lake

Usinikatalie ... hatakukatalia
"Tafaadhali fanya kama ninavyofanya ... kwa hakika atafanya kama unavyosema"

Abishagi Mshunami
Tazama 1:3

1 Kings 2:19

Taarifa kwa ujumla
Bathisheba anaenda kwa mfalme Sulemani akiwa na ombi la Adoniya

kiti kingine cha enzi kilicholetwa
"alimwagiza mtu kuleta kiti cha enzi

sitakukatalia
"Nitakupa utakachoomba"

1 Kings 2:22

Taarifa kwa ujumla
Mfalme Sulemani anatoa jibu la ombi la Adoniya

Kwa nini unamwombea ... Adoniya? Kwa nini usimwombea na ufalme pia ... Sruya?
"Umekosea kumwombea ... Adoniya! Hii ni sawa na kumwombea ufalme pia ... Seruya!" au "Nadhani nimruhusu kuwa mtawala wa ufalme pia!"

Mungu wangu na anifanyie hivyo, na zaidi pia, k ama Adoniya hajayasema hayo kinyume na maisha yake
Mungu atakuwa na haki zote za kuniua na hata kunifanyia hata mabaya zaidi kama sitamwuwa Adoniya kwa sababu ametoa ombi hili"

1 Kings 2:24

Taarifa kwa ujumla
Mfalme Sulemani anamwua Adoniya

na kunipa kiti cha enzi
"Neno "kiti cha enzi" linamaanisha mamlaka ya Sulemani ya muwa mtawala kama alivyokuwa amepewa na BWANA.

generated on Tue Oct 24 10:45:40 2023

ambaye amenifanyia nyumba
Neno "nyumba" linamaanisha uzao ambao Mungu alikuwa amempa mfalme Sulemani, ambao utaendelea kutawala baada ya Yake.

1 Kings 2:26

Taarifa kwa ujumla
Abiatahari amefukuzwsa kwenye ukuhani na mfalme Sulemani.

na kujitaabisha kwa namna mbalimbali kama baba yangu alivyopata tabu
Abiathari alijitabisha pamoja na mfalme Daudi kabla Daudi hajawa mfalme.

ili kwamba atimilize
Neno "a" linamwakilisha mfalme Sulemani

alivyokuwa amesema
neno "a" linamwakilisha BWANA

1 Kings 2:28

Taarifa kwa ujumla
Mfalme Sulemani anamwagiza Benaya kumwusa Yoabu

Habari hizo zikamfikia Yoabu
"Yaabu akasikia kile ambacho Sulemani alifanya baada ya kuwa mfalme"

pembe za madhabahuni
pembe za madhabahuni zinamaanisha mamlaka ya BWANA na ulinzi.

1 Kings 2:30

Taarifa kwa ujumla
Benaya anaenda kumwua Yoabu

uitoe kwangu na kwenye nyumba ya baba yangu damu ambayo Yoabu alimwaga bila sababu
"uiondoe hatia ya mauaji ambayo Yoabu aliyafanya kutoka kwangu na familia yangu"

1 Kings 2:32

Taarifa kwa ujumla
Mfalme Sulemani anaeleza sababu ya Yoabu kuuawa

BWANA na amrudishie damu yake kichwani mwake
"Neno "mwake" linamaanisha Yoabu. "Damu" linamaanisha hatia.

wasio na hatia na wema kuliko yeye
Maneno haya mawili yanamaanisha kitu kilekile na yanatia msisitizo kuwa Abineri na Amasa walikuwa wanaume wema kuliko Yoabu.

Yoabu kichwani pake na kwenye kichwa cha uzao wake
Neno "kichwa " linatumika kumaanisha mtu kamili

na nyumba yak,e na kwenye kiti chake cha enzi
Neno "nyumba" na "kiti cha enzi" linamaanisha uzao wa Daudi na utawala wa Daudi."

1 Kings 2:34

Taarifa kwa ujumla
Benaya anamwua Yoabu na anakuwa na akuwa mkuu wa jeshi la mfalme Sulemani

Alizikwa kwenye nyumba yake
"Yoabu alizikwa kwenye nyumba yakae

1 Kings 2:36

Taarifa wa ujumla
Mfalme Sulemani anamwambia Shimei kubaki Yerusalemu vinginevyo atakufa

Damu yako itakuwa juuy a kichwa chako
Neno "damu: linawakilisha hatia.

1 Kings 2:39

Taarifa kwa ujumla
Shimei anaondoka Yerusalemu

Akishi ... Maaka ... Gathi
Akishi na Maaka nii majina ya wanaume; Gathi ni jina lamji wa Filisti

1 Kings 2:41

Taarifa kwa ujumla
Mfalme Sulemani anamhukumu Shimei kwa kuondoka Yerusalemu

Je, sikukuapisha ... nikisema, Tambua ...utakufa?
"Unatambua vizuri sana kuwa nilikuapisha ...Nikisema, 'Tambua ... utakufa'!"

1 Kings 2:43

Taarifa kwa ujumla
Mfalme Sulemani anatoa hukumu juu ya Shimei kwa sababu ya kuondoka Yerusalemu.

Kwa nini basi umeshindwa kulinda kiapo chako ... nuliyokupa?
Inaweza kumaanisha 1) Sulemani anataka kjua jibu au 2)"umefanya makosa kwa kuvunja kiapo chako ... wewe"

kichwani pako
Neno "kichwa" linamaanisha mtu kamili. "juu yako"

1 Kings 2:45

Taarifa kwa ujumla
Mfalme Sulemani anatoamari ya kumwua Shimei

generated on Tue Oct 24 10:45:40 2023

na enzi ya Daudi itaimrika mbele ya BWANA milele
Neno "enzi ya Daudi" linamaanisha mamlaka na utawala wa Daudi na uzao wake wote milele.

Kwa mkono wa Sulemani
matumizi ya "mkono" unawakilisha nguvu ya Sulemani

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sulemani akawa na ushirikiano wa kindoa na Farao mfalme wa Misri. Alimwoa binti wa Farao na
kumleta katika mji wa Daudi mpaka alipomaliza kujenga nyumba yake, nyumba ya BWANA, na ukuta wa
Yerusalemu. **2** Watu walikuw wakitoa sadaka kwenye maeneo ya juu, kwa sababu hapakuwa bado na
nyumba iliyokuwa imejengwa kwa jina la BWANA. **3** Sulemani alionyesha upendo wake kwa BWANA kwa
kutembea katika maagizo ya Daudi baba yake, isipokuwa tu alitoa dhabihu na kuchoma uvumba mahali pa
juu. **4** Mfalme akaenda Gibioni kutoa sadaka kule, kwa kuwa hilo ndilo lilikuwa eneo kuu la juu. Sulemani
katoa sadaka maelfu katika madhabu hiyo. **5** BWANA akaonekana kwa Sulemani huko Gibioni katika
ndoto ya usiku; akasema, "Omba! uanataka nikupe nini?" **6** Kwa hiyo Sulemani akasema, "umeonyesha
uaminifu wa agano mkuu kwa mtumishi wako, Daudi baba yangu, kwa sababu alitembea mbele yako kwa
ukweli na uaminifu, katika haki ya moyo na katika unyofu wa moyo. Umetunza kwa ajili yake hili agano
kuu kwa uaminifu na umempa mwana wake kuketi kwenye kiti chake cha enzi leo. **7** Na sasa, BWANA,
Mungu wangu, umemfanya mtumishi wako kuwa mfalme katika nafasi ya Daudi baba yangu, japo mimi ni
mtoto mdogo. Sijui namna ya kuiingia na kutoka. **8** Mtumishi wako yuko katikati ya watu wako
uliowachagua, kundi kubwa, watu wangi wasiohesabika. **9** Kwa hiyo umpe mtumishi wako moyo wa
uelewa wa kuwahukumu watu wako. Kwani ni nani awezaye kuwahukumu watu wako hawa walio wengi?"
10 Ombi hili la Sulemani likampendeza Bwana. **11** Kwa hiyo Mungu akamwambia. "Kwa sababu umeomba
jambo hili na haujajiombea maisha marefu au utajiri au uhai wa maadui wako, lakini umeomba ufahamu
wa kutambua hukumu ya haki, **12** Tazama sasa nitafanya yote uliyoniomba wakati uliponipa ombi lako.
Ninakupa moyo wa hekima na ufahamu, kwa kuwa hapajawahi kuwa na mtu wa kuwa kama wewe kabla
yako, na hakuna wa kuwa kama wewe atakayeinuka baada yako. **13** Pia ninakupa hata ambayo hujaomba,
vyote heshima na utajiri, ili kwamba pasije pakawa na mfalme wa kuwa kama wewe katika siku zako zote.
14 Kama utatembea katika njia zangu na kuyatunza maagizo yangu na maagizo yangu, kama alivyofanya
baba yako Daudi, ndipo nitakapoziongeza siku zako." **15** Kisha Sulemani alipoamka, na tazama, ilikuwa
ndoto. Akaja Yerusalemu na akasimama mbele ya sanduku na agano la Bwana. Akatoa sadaka za
kuteketezwa na sadaka za amani, na akawafanyia sherehe watumishi wake wote. **16** Kisha wanawake
wawili waliokuwa makahaba wakaja mbele ya mfalme wakasimama mbele yake. **17** Mwanamke mmoja
akasema, "Aa, bwana wangu, mwanamke huyu na mimi tunaishi katika nyumba moja, Nilizaa mtoto
tukiwa pamoj na yeye katika nyumba yetu. **18** Ikatokea siku ya tatu baada ya kujifungua na yeye
akajifungua. Tulikuwa sisi tu. Hapakuwepo na mtu mwingine yeyote katika nyumba yetu, ila sisi tu wawili
katika hiyo nyumba. **19** Kisha mtoto wa mwanamke huyu akafa wakati wa usiku, kwa sababu alimlalia. **20**
kwa hiyo akamka wakati huo wa usiku wa manane akamchukua mwanangu toka pembeni yangu, wakati
mimi mtumishi wako nilipokuwa usingizini, na akamlaza kwenye kifua chake, na akamlaza mtoto wake
aliyekufa juu ya kifua changu. **21** Asubuhi nilipoamka ili kumhudumia mwanangu, nikaona kuwa alikuwa
amekufa. Lakini nilipomwangalia kwa makini wakati huo wa asubuhi, nikagundua kuwa hakuwa yule
mwanangu niliyezaa," **22** Yule mwanamke mwingine akasema, "Hapana, Huyu aliye hai ndiye wangu. Na
yule aliyekufa ndiye wako." Yule mwanamke wa kwanza akasema, "Hapana, Yule mtoto aliyekufa ndiye
mwanao, na huyu aliye hai ndiye wangu." Hivi ndivyo walivyoongea mbele ya mfalme. **23** Kisha mfalme
akasema, "Mmoja wenu anasema, 'huyu aliye hai ni wangu, na kumbe mwanao ndiye aliye kufa,'na
mwingine naye anasema, 'Hapana, mwanao ni yule aliyekufa, na mwanangu ni huyu aliye hai.'" **24** Mfalme
akasema, ''Nileteeni upanga." Kwa hiyo wakaleta upanga kwa mfalme. **25** Kisha mfalme akasema, "Mgawe
mtoto aliye hai katika vipande viwili, na huyu mwanamke apewe nusu na yule mwingine naye apewe
nusu." **26** Yule mwanamke mwenye mtoto aliyekuwa hai akamwambia mfalme, kwa kuwa moyo wake
ulikuwa na huruma sana kwa mwanae, akasema, "Aa, bwana wangu, mpatie huyu mtoto aliye hai, na
usimwue kamwe." Lakini yule mwanamke mwingine akasema, "Hatakuwa wangu wala wako. Mgawe." **27**
Ndipo mfalme aliposema, "Mpe yule mwanamke wa kwanza mtoto aliye hai, na kamwe usimwue. Yeye
ndiye mama wa mtoto huyu." **28** Israeli wote waliposikia hukumu ambayo mafalme ametoa, walimwogopa
mfalme, kwa sababu waliona kuwa hekima ya Mungu ilikuwa ndani yake kwa ajili ya kutoa kuhukumu.

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1 Kings 3:1

Taarifa kwa ujumla
Sulemani anamwoa mwanamke wa Kimisri

Sulemani akawa na ushirikiiano ... na Farao mfalme wa Misri
Sulemani anaanzisha uhusiano na Farao

generated on Tue Oct 24 10:45:40 2023

nyumba ya BWANA
"hekalu"

mahali pa juu
"mahali ambapo watu huabudu na kufanya makafara kwa miungu"

1 Kings 3:4

Taarifa kwa ujumla
Mungu anamwuliza Sulemani kuwa amfanyie nini:

eneo kuu la juu
"eneo linalofahamika sana kwa kutolea kafara" au "madahabu ya muhimu sana"

Omba! unataka nikupe nini?
"Niombe unalotaka nami nitakupa" au "Unataka nini?

1 Kings 3:6

Taarifa kwa ujumla
Sulemani anajibu swali la Mungu

Umeonesha uaminifu wa agano mkuu
"Umekuwa mwaminifu kwa makubaliano yako"

kwa sababu alitembea mbele yako kwa ukweli na uaminifu, katika haki ya moyo
"kwa sababu alikuwa mwaminifu, mwenye haki na mkweli"

kuketi kwenye kiti chake cha enzi
"kutawala mahali pake"

1 Kings 3:7

Taarifa kwa ujumla
Sulemani anaomba hekima

Mimi ni mtoto mdogo
Sulemani anasema kuwea yeye ni kama mtoto mdogo ambaye hajui kama baba yake anavyojua.

Sijui namna ya kuingia na kutoka
"Sijui njia sahihi ya kufikiri" au "Sijui namna ya kuwa mfalme"

Kwani ni nani awezaye kuwahukumu watu watu wako hawa walio wengi?
Sulemani anauliza swali ambalo jibu lake liko wazi. Jibu lake ni kwamba "hakuna awezaye." "Hakuuna awezaye kuwahukumuhawa watu wako wakuu"."

1 Kings 3:10

Taarifa kwa ujumla
Munga anampatia Sulelmani hekima na vitu vingine.

uhai wa adui zako
Sulemai hakumwamba Mingu ampe uwezo dhidi ya adui zake. "adui zako wauawe" au "uwezo wa kuwaua adui zako"

Tazama sasa nitafanya yote uliyoomba wakati uliponipa ombi lako
"Nitafanya kile ulichoomba nifanye pale uliposema nami"

1 Kings 3:13

kama utataembea katika njia zangu na kuyatunza maagizo
"kuishi kama nianvyotaka na ktii"

nitakapoziongeza siku zako
"siku" linamaanisha siku za Sulemani. "nitakufanya uishi maisha marefu"

1 Kings 3:15

ndoto
Ndoto ni kitu ambacho huwapata watu katika akili zao wanapokuwa katika usingizi. Hutokea na watu wakaona kama ni katu halisi na kumbe sivyo. Wakati mwingine Mungu hutumia ndoto kufikisha ujumbe kwa watu wake.

Yerusalemu
Kwa asili Yerusalmu ulikuwa mji wa Wakanaani ambao b aadaye ulikuja kuwa mji wa muhimu wa Israeli. Mjihuu uko kilomita 34 magharibi mwa bahari ya chumvi na kaskazini kidogo mwa Bethelehemu. Mpaka sasa bado ni mji mkuu wa Israeli.

sanduku la agano la Bwana, sanduku laamri ya agano, sanduku la BWANA
sentensi hizi zinamaanisha sanduku maalumu ambalo limesakafiwa kwa dhahabu, ambalo ndani mwake kulikuwa na vile vidonge viwili vya mawe vilivyokuwa vimeandikwa amri kumi za Mungu. Pia lilikuwa na fimbo ya Haruni pamoja na jagi la mana.

Bwana
Neno "Bwana" linamaanisha mtu aliye naumiliki fulani pia mwenye mamlaka juu ya watu. Lina hili linapoanza kwa herufi kubwa humaanisha Mungu.

sadaka za kuteketezwa, sadaka za moto
sadaka za kuteketezwa zilikuwa ni aina za sadaka ambazo zilikuwa zimechomwa kwa moto madhabahuni. Zilitengenezwa kwa ajili ya fidia ya dhambi za watu. Sadaka hizi zilijulikana pia kama "sadakaza moto."

sadaka za amani
"sadaka za amani" zilikuwa ni moja kati ya sadaka nyingi ambazo Mungu aliwaamuru Waisraeli kutoa. Pia ziliitwa "sadaka za shukurani" au "sadaka za amani"

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sherehe
Neno "sherehe" linamaanisha tukio ambalo makundi ya watu walikula chakula kingi kwa pamoja kwa lengo la kufurahia jambo fulani. Wakati mwingine kunakuwa na chakula maalumu.

mtumishi, mtumwa, utumwa
Neno "mtumishi" linaweza kumaanisha "mtumwa" lenye maana ya mtu anayetumika kwa mtu mwingine kwa kupenda yeye au kwa kulazimishwa.

1 Kings 3:16

Taarifa kwa ujumla
Makahaba wawili wanamwomba Sulemani awaamue

1 Kings 3:18

Taarifa kwa ujumla
Wale makahaba wawili wanamsimulia Sulemani kisa chao

alimlalia
"kwa bahati mbaya alijigeuza juu ya yule mt

1 Kings 3:21

Taarifa kwa ujumla
Makahaba wawili wanaendelea kumweleza kisa chao Sulemani

kumhudumia mwanangu
Hii inamaanisha kumnyonyesha mtoto kwa maziwa yake.

mbele ya mfalme
"mbele ya Sulemani"

1 Kings 3:23

Taarifa kwa ujumla
Sulemani anafanya uamuzi kwa wale wanawake wawili.

1 Kings 3:26

Taarifa kwa ujumla
Yule mama halisi wa yule mtoto anamwomba mfalme asimwue yule mtoto.

moyo wake ulikuwa na huruma sana kwa mwanae
"alimpenda sana mtoto wake"

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Chapter 4

1 Mfalme Sulemani alikuwa mfalme wa Israeli. **2** Hawa ndio waliokuwa wakuu wake: Azaria mwana wa Sadoki alikuwa kuhani. **3** Elihorefu na Ahiya mwana wa Shisha, walikuwa makatibu. Yehoshafati mwana wa Ahilui alikuwa mwandishi. **4** Benaya mwana wa Yehoyada alikuwa mkuu wa jeshi. Sadoki na Abiatahari walikuwa makuhani. **5** Azaria mwana wa Natahani ndiye aliyekuwa juu ya hawa maakida. Zabudi mwana wa Nathani alikuwa kuhani na rafiki wa mfalme. **6** Ahishari alikuwa mkuu wa nyumba. Adoniramu mwana wa Abda alikuwa mkuu wa watenda kazi. **7** Sulemani alikuwa na maakida kumi na wawili juu ya Israeli yote, ambao walitoa chakula kwa mfalme na watu wake wote. Kila mtu alikuwa na zamu ya kuhudumia kwa mwezi mmoja katka mwaka. **8** Majina yao yalikuwa ndiyo haya: Beni Huri, Kutoka milima ya Efraimu; **9** Beni Dekeri wa Makazi, Shaalibimu, Bethi Shemeshi, na Elonbethi Hanaan; **10** Beni Hesed, wa Arubothi (kutoka kwake alipatikana Sokohi na nchi yote ya Hefa); **11** Ben Abinadabu, wa wilaya yote ya Dori (alikuwa na Tafathi binti wa mfalme ambaye alikuwa mke wake); **12** Baana mwana wa Ahiludi, wa Taanaki na Megido, na Beth Shani iliyo upande mwingine wa Zarethani chini ya Yezreel, Kutoak Bethi Shani mpaka Abeli Mehola iliyo upande mwingine wa Jokimeamu; **13** Ben Geberi, ya Ramothi Gileadi (kutoka kwake tunapata miji ya Yairi mwana wa Manase, ambayo iko Gileadi, na mkoa wa Arigobu ulikuwa wake, ambao uko Bashani, miji sitini yenye maboma na yenye nguzo za malango ya shaba); **14** Ahinadabu mwana wa Ido, wa Mahanaimu; **15** Ahimaazi, wa Naftali (ambaye pia alimwoa Basimathi binti wa Sulemani kuwa mke wake); **16** Baana mwana wa Hushai, ya Asherina Bealothi; **17** Yehoshafati mwana wa Paruha, kwa Isakari; **18** Shimei mwana wa Ela, wa Benjamini; **19** na Geberi mwana wa Uri, katika nchi ya Gileadi, ambayo ni nchi ya Sihoni mfalme wa Waamori na Ogi mfalme wa Bashani, na yeye ndiye akida pekee aliyekuwa katika nchi hiyo. **20** Yuda na Israeli walikuwa wengi kama mchanga wa baharini. Nao walikuwa wakila na kunywa na kufurahi. **21** Suleimani alitawala utawala wote kutoka mtoni hadi kwenye nchi ya Wafilisti na hadi kwenye mpaka wa Misri. Wote walileta kodi na walimtumikia Sulemani katika siku za maisha yake yote. **22** Mahitaji ya Sulemani kwa siku moja yalikuwa ni Kori thelathini za unga mzuri na kori unga wa ngano, **23** makisai kumi walionona, na fahari ishirini wa malisho, na kondoo mia moja, nje ya ayala, paa, na kulungu na kuku walionona. **24** Kwa kuwa utawala wake ulikuwa zaidi ya nchi yote upande huu wa mto, kutoka Tifsa mpaka Gaza, juu ya wafalme wote wa upande huu wa mto, naye alikuwa na amani pande zote. **25** Yuda na Israeli waliishi kwa usalama, kila mtu chini y a mzabibu wake na chini ya mtini wake, kutoka Dani mpaka Beerisheba, siku zote za Sulemani. **26** Sulemani alikuwa na mabanda ya farasi arobaini elfu kwa ajili ya magari yake, na wapanda farasi elfu kumi na mbili. **27** Na maakida walileta chakula kwa Sulemani na kwa wale walioketi kwenye meza ya mfalme Sulemani, kila mtu katika mwezi wake. Walihakikisha hakuna kinachopungua. **28** Na pia walileta kwenye eneo husika shayiri na majani kwa ajili ya wale farasi wa magari na kwa wale farasi wa mbio kila mmoja alileta kadri alivyoweza. **29** Mungu alimpa Sulemani hekima kubwa, ufahamu, na upana wa uelewa kama mchanga wa baharini. **30** Hekima ya Sulemani ilizidi hekima ya watu wote wa mashariki na hekima yote ya Misri. **31** Alikuwa na hekima kuliko wanaume wote - kuliko Ethani Muezrahi, Hemani, Kaliko, na Darda, wana wa Maholi - na habari zake zikaenea hadi kwenye mataifa yote yaliyomzunguka. **32** Aliongea mithali elfu tatu na idadi ya nyimbo zake zilikuwa elfu moja na tano. **33** Aliifafanua mimea, kuanzia mierezi iliyoko Lebanoni hadi Hisopo imeao ukutani. Aliwafafanua wanyama, ndege, vitu vitambaavyo na samaki. Watu walikuja kutoka mataifa yote kuisikia hekima ya Sulemani. **34** Watu walikuja kutoka falme zote za duniani waliosikia juu ya hekima yake.

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1 Kings 4:1

Taarifa kwa ujumla
wakuu wa ofisi ya Sulemani

Azaria ... Sadoki ... Elihorefu ... Ahiya ... Shisha ... Yehoshafati ... Ahiludi .. Benaya ... Yehoyaida ... Abiathari
Haya yote ni majina ya wanaume

1 Kings 4:5

Taarifa kwa ujumla
Wakuu wengine wa Ofisi ya Sulemani

Azaria ... Nathani ... Zabudi ... Adoniramu ... Abda
Haya yote ni majina ya wanaume

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1 Kings 4:7

Taarifa kwa ujumla
Mwendelezowa wakuu wa ofisi ya Sulemani

Beni Huri ... Beni Dekeri ... Beni Hesedi
Haya ni majina ya wanaume. Neno "Beni" nyuma ya jina inamaanisha "mwana wa" kwa hyo "Beni Huri" inamaanisha "mwana wa Huri."

Efraimu ... Makazi ... Shaalibimu ... Bethi Shemeshi ... Elonbethi Hanani ... Arubothi ... Sokohi Hefa
Haya ni majina ya mahali

1 Kings 4:11

Sentensi unganishi
Mwendelezo wa wakuu wa ofisi ya Sulemani

Beni Abinadabu ... Beni Geberi ... Yairi ... Manase ... Ahinadabu ... Ido
Haya ni majina ya wanaume

Tafathi
Hili ni jina la mwanamke

Dori ... Bethi Shani ... Zarethani ... Yezreeli ... Bethi Shani hadi Abeli Mehola ... Jokimeamu ... Ramothi Gileadi ... Arigobu ... Bashani ... Mahanaimu
Haya ni majina ya mahali

1 Kings 4:15

Taarifa kwa ujumla
Mwenedelezo wa wakuu wa ofisi ya Sulemani

Ahimaazi
Yeye alikuwa anatoka kabila la Naftali na laimwoa Basemathi

Baana
Baba yake, Husahi, alikuwa anatoka kabila ya Asheri na alimwoa Bealothi.

Yehoshafati
Baba yake, Parua, alikuwa anatoka kabila ya Isakari.

1 Kings 4:18

Taarifa kwa ujumla
Mwenedelezo wa wakuu wa ofisi ya Sulemani

katikanchi
Neno "nchi" linamaanisha nchi ya Yuda; wale wakuu wa ofifi ya Sulemani walikuwa wanatoka sehemu mbalimabli za Israeli

1 Kings 4:20

wengi kama mchanga wa bahariini
Hii ni lugha ya umbo

Mto
"Mto Frati"

Nchi ya Wafilisti
Eneo walimoishi Wafilisti

Kori thelathini
Kori moja kilikuwa kipimo cha mzigo mmoja

ayala, paa, na kulungu
"hawa ni aina ya ayala"

1 Kings 4:24

Tifsa
Hili ni eneoambalo leoliko Kaskazini mashariki mwa Ashuru

Yuda na Israeli
Majinaya Yuda na Israeli hutumika kumaanisha watu wa Israeli na wa Yuda.

kila mtu chini ya mzabibu wake na chini ya mtini wake
"kilafamilia ilikuwa na bustani yake ya mizabibu na mitini," ahaii inamaanisha kuwa watu waliishi kwa amani kwa sababu hawakuishi wakati wa vita na hivyo walikuwa na muda kwa ajili ya kufanya shughuli za bustanini.

Kutoka Dani mpaka Bereerisheba
Hii inamaanisha nchi yote ya Israeli kwa maana ya kutokaDani ambako ni kaskazinihadi Beerisheba ambako ni kusini.

1 Kings 4:26

mabanda ya farasi
Banda ni mahali ambapo hukaa wanyama kama vile punda

Walihakikisha hakuna kilichopungua
"walitoa kila kitu ambacho Sulemani alihitaji"

1 Kings 4:29

ufahamu na upana wa kuelewa kama mchanga wa baharini
Ule ukubwa wa uelewa wa Sulemani umefananishwa na mchcanfa wa baharini, ambao kimsingi hakuna awezaye kuuhesabu

watu wote wa mashariki
Hii inamaanisha nchi zilizokuwa mashariki mwa nchi ya Israeli kama vile Arabia na Mesopotamia.

Etheni ... Hemani ... Kaliko Darda... Maholi
Haya ni majina ya wanaume

1 Kings 4:32

Mierezi ... Hisopo
Majina ya miti

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Hiramu mfalme wa Tiro aliwatuma watumishi wake kwa Sulemani kwa kuwa alisikia kuwa walikuwa wamemtawaza kuwa mfalme mahali pa baba yake, kwani Hiramu alimpenda Daudi. **2** Sulemani akatuma ujumbe kwa Hiramu, akisema, **3** "Unajua kuwa Daudi baba yangu hakujenga nyumba kwa jina la BWANA, Mungu wake kwa sababu ya vile vita vilivyomzunguka, kwa kuwa wakati wa uhai wake BWANA alikuwa akiweka maadui wake chini ya nyayo za miguu yake. **4** Lakini sasa BWANA amenipa mimi pumziko toka pande zote. Hakuna maadui wala majanga. **5** Kwa hiyo ninakusudia kujenga hekalu kwa jina la BWANA, Mungu wangu, kama BWANA alivyosema kwa Daudi baba yangu, akisema, 'Mwanao ambaye nitamweka kwenye kiti chako cha enzi mahali pako, ndiye atakayenijengea hekalu kwa jina langu.' **6** Kwa hiyo sasa amuru wakate mierezi kutoka Lebanoni kwa ajili yangu. Watumishi wangu wataungana na watumishi wako, nami nitakulipa kwa ajili ya watumishi wako ili kwamba upate malipo mazuri kwa kila kitu utakchokubali kukifanya. Kwa kuwa unajua kuwa hakuna mtu mioingoni mwetu anayejua kukata miti kama Wasidoni." **7** Hiramu aliposikia maneno ya Sulemani, akafurahi sana akasema, "BWANA na abarikiwe leo, ambaye amempa Daudi mwana wa hekiima juu ya kundi hili kubwa." **8** Hiramu akatuma neno kwa Sulemani, akisema, "Nimeupata ujumbe ule ulionitumia. Nitatoa miti yote ya mierezi na miti ya miberoshi ambayo unahitaji. **9** Watumishi wangu wataileta miti kutoka Lebanoni hadi baharini, nami nitaiendesha baharini mpaka mahali utakaponielekeza. Nitaigawa pale, nawe utaichukua. Utafanya kile ninachohitaji kwa kuwapa chakula watumishi wangu." **10** Kwa hiyo Hiramu akampa Sulemani miti yote ya mierezi na miti ya miberoshi ambayo alihitaji. **11** Sulemani akampa Hiramu kori ishirini elfu za ngano kwa ajili ya chakula cha watumishi wake na kori ishirii za mafuta safi. Sulemani akavitoa hivi kwa Hiramu mwaka baad ya mwaka. **12** BWANA akampa Sulemani hekima, kama alivyokuwa amemwahidi. Kulikuwa na amani kati ya Hiramu na Sulemani na wote wawili wakafanya agano. **13** Mfalme Sulemani akaandaa wafanya kazi kutoka Israeli yote. Idadi ya watenda kazi walioandaliwa ilikuwa wanaume elfu thelathini. **14** Aliwatuma kwenda Lebanoni, aliwatuma kwa zamu ya watu elfu kumi kila mwezi. Kwa mwezi mmoja walienda Lebanoni na miezi miwili walikaa nyumbani. Adoniramu ndiye aliyekuwa msimamizi wa watenda kazi. **15** Sulemani alikuwa na watu elfu sabini waliokuwa wabeba mizigo na watu elfu themanini wa kukata mawe milimani, **16** zaidi ya hao, walikuwepo maakida 3, 300 ambao pia waliokuwa wakiisimamia hiyo kazi. **17** Kwa amri ya mfalme walileta mawe makubwa ya thamani kwa ajili ya kulaza kwenye msingi wa hekalu. **18** Kwa hiyo wajenzi wa Sulemani na wajenzi wa Hiramu na Wagebaliti walifanya kazi ya kukata na kuandaa mbao kwa ajili ya ujenzi wa hekalu.

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1 Kings 5:1

Taarifa kwa ujumla
Sulemani anaongea na mfalme Hiramu juu ya ujenzi wa hekalu

kwani Hiramu alimpenda Daudi
"kwa kuwa Hiramu alikuwa rafiki wa karibu wa Daudi"

kwa kuwa wakati wa uhai wake BWANA alikuwa akiwaweka adui zake chini ya nyayo za miguu yake
"BWANA alikuwa akimsadia Daudi kuwashinda adui zake" au"Daudi alikuwa na majukumu mengi kwa kuwa BWANA alikuwa akimpatia ushindi dhidi ya adui zake."

kujenga nyumba kwa jina la BWANA
"kujenga hekalu ambalo kwalo tutamwabudu BWANA"

1 Kings 5:4

Taarifa kwa ujumla
Sulemani anaendelea kuongea na mfalme Hiramu juu ya ujenzi wa hekalu

amenipa mimi pumziko toka pande zote
wakati wamfalme Daudi natu wa Israeli kulikuwa na vita, lakini sasa mafalme Sulemani na watu walikuwa na pumziko na amani.

nitamweka kwenye kiti chako cha enzi
"nitamfanya kuwa mfalme baada yako"

1 Kings 5:6

Taarifa kwa ujumla
Sulemani anaendelea kuongea na mfalme Hiramu juu ya ujenziwa hekalu

Lebanoni
Mfalme Hiramu alikuwa mfalme wa mji wa Tiro, ambao ulikuwa kwenye eneo hilohilo ambalo kwa leo linaitwa Lebanoni

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Hakuna mtu miongoni mwetu anayejua kukata miti kama Wasidoni
"Wafanya kazi wako wanajua kukati miti kuliko watu wangu"

Wasidoni
"Watu wa Sidoni"

1 Kings 5:7

Taarifa kwa ujumla
mfalme Hiramu anamjibu Sulemani

maneno ya Sulemani
"Kile ambacho Sulemani alisema"

BWANA na abarikiwe leo
"Ninamsifu BWANA leo"

Mierezi
Mierezi ni aina fulani ya miti ambayo itatumika katika ujenzi wa hekalu

1 Kings 5:9

Taarifa kwa uumla
Mfalme Hiramu anaendelea kumjibu Hiramu

nami nitaileta katika makundi
"kuifunga kwa pamoja ili iweze kuelea kwa makundi

Nitaigawa pale
"nitayafungua hayo makundi ya miti"

Utafanya kile ninachohitaji
"Unaweza kufanya kile ninachotaka" au " unaweza kunilipa"

1 Kings 5:10

Miberoshi
Neno "Miberoshi" linamaanisha aina nyingi ya miti ikiwemo mierezi

Kori za ngano
Hiki kilikuwa kipimo cha vitu vikavu ambapo mafuta ndiyo yaliyokuwa kipimo cha kimiminika.

mwaka kwa mwaka
"kila mwaka"

1 Kings 5:13

Taarifa kwa ujumla
Sulemani anawashurutisha watu kujenga hekalu

akaandaa wafanyakazi kutoka Israeli yote
"akawashurutisha toka Israeli yote"

kwa zamu
Wafanyakazihawakwenda wote kwa pamoja; makundi yalienda moja baada ya lingine ili kushirikiana katika kazi.

Kwa mwezi mmoja walienda Lebanoni na miezi miwili walikaa nyumbani
Kila yale makundi matatu walitumia mwezi mmoja wakifanya kazi Lebanoni na kisha walikaa miezi miwili nyumbani Israeli.

1 Kings 5:15

Taarifa kwa ujumla
Sulemani anaendelea kuwashurutisha watu kujenga hekalu

mizigo
"vitu vizito"

wakata mawe milimani
"wanaume waliochimba mawe kutoka ardhini na kuyachonga"

1 Kings 5:17

Taarifa kwa ujumla
Sulemani anaendelea kuwashururtisha watu kujenga hekalu

walileta mawe makubwa ya thamani
"walichimba mawe mazuri kutoka mlimani n a kuyachonga katika sura takiwa"

Wagebaliti
"Hawa ni wanaume toka mji wa Gebali" Gebali ulikuwa mji uliokuwa mlimani karibu na Tiro huko Lebanoni.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Kwa hiyo Sulemani akaanza kulijenga hekalu. Hii ilikuwa mwaka wa 480 baada ya wana wa Israeli kutoka katika nchi ya Misri, katika mwaka wa nne wa utawala wa Sulemani huko Israeli, katika mwezi wa Ziv, ambao ndio mwezi wa pili. **2** Hekalu ambalo mfalme Sulemani alimjengea BWANA lilikuwa na urefu wa mita 27, na upana wa mita 9, na kimo cha mita 13. 5. **3** Na ukumbi uliokuwa mbele ya hekalu ulikuwa na urefu wa mita 9 na upana wa mita 4. 5 sawa na upana wa sehemu kuu ya hekalu. **4** Lile hekalu alilitengenezea madirisha ambayo fremu zake kwa nje yalifanya yaonekane membamba kuliko ile sehemu ya ndani. **5** Na ukuta wa nyumba aliuzungushia vyumba kuzunguka pande zake, kushikamana na vyumba vya nje na vya ndani ya hekalu. Akajenga vyumba katika pande zote. **6** Kile chumba cha chini kilikuwa na upana wa mita 2. 3, kile cha kati kilikuwa na upana wa mita 2. 8. na kile cha tatu kilikuwa na upana wa mita 3. 2. upande wa nje akaupunguza ukuta wa nyumba pande zote, ili boriti zisishikamane ukutani mwa nyumba. **7** Hekalu lilijengwa kwa mawe yaliyokuwa yamechongwa chimboni. Hakuna nyundo, wala shoka au chombo chochote cha chuma kilisikika wakati hekalu lilipokuwa likjengwa. **8** Upande wa kusini wa hekalu kulikuwa na lango la chini, ambalo mtu hupanda kwa madaraja mpaka juu kwenye chumba cha kati, na kutoka chumba cha kati hadi chumba cha tatu. **9** Kwa hiyo Sulemani akalijenga hekalu mpaka akalimaliza, akalifunika hekalu kwa boriti na mbao za mwerezi. **10** Akajenga vyumba vya pembeni mwa hekalu, kila upande mita 2. 3 kwenda juu. Navyo vikaunganishwa na hekalu kwa mbao za mierezi. **11** Neno la BWANA likamjia Sulemani, likisema, **12** "Kuhusu hili hekalu ambalo unajenga, kama utatatembea katika maagizo yangu na kuhukumu kwa haki, na kutunza amri zangu na kuishi kwa hizo, ndipo ntakapozithibitisha ahadi zangu na wewe ambazo niliziahidi kwa baba yako Daudi. **13** Nitaishi kati ya watu wa Israeli nami sitawatupa." **14** Kwa hiyo Sulemani akalijenga hekalu mpaka akalimaliza. **15** Kisha akajenga kuta za ndani za hekalu kwa mbao za mwerezi. Kuanzia sakafu ya hekalu hadi boriti za juu, kwa ndani akazifunika kwa miti, na akaifunika sakafu kwa mbao za miberoshi. **16** Alijenga mita 9 ndani ya hekalu kwa mbao za miberoshi kutoka sakafuni hadi juu. Hiki ni chumba cha ndani, cha patakatifu sana. **17** Ule ukumbu mkuu, ulikuwa mahali pakatifu amabao ulikuwa mbele ya patakatifu sana, ulikuwa wa mita 18. hapo kulikwa na mbao za mwerezi ndani ya hekalu, zilizokuwa zimechongwa kwa sura ya vibuyu na maua yaliyochanua. **18** Zote zilikuwa za mierezi kwa ndani. Hapakuonekana chochote ndani kilichokuwa kimetengenezwa kwa mawe. **19** Sulemani alitengeneza kile chumba cha ndani kwa lengo la kuweka sanduku la agano la BWANA. **20** Kile chumba cha ndani kilikuwa na upana wa mita 9, na kimo cha mita 9. Sulemani alizifunika kuta kwa dhabahu na madhabahu aliifunika kwa mbao za mierezi. **21** Sulemani alifunika ndani ya hekalu kwa dhahabu safi na akaweka mikufu ya dhahabu iliyopita mbele ya chumba cha ndani, na kulifunika eneo la mbele kwa dhabahu. **22** Akalisakafia kwa dhahabu eneo lote la ndani mpaka akamaliza hekalu lote. Pia akalisakafia kwa dhahabu madhahabu yote ya chumba cha ndani. **23** Sulemani akatengeneza makerubi mawili kwa mbao za mizeituni, kila moja lilikuwa na kimo cha mita 4. 5 kwa ajili ya chumba cha ndani. **24** Bawa moja la kerubi wa kwanza lilikuwa na urefu wa mita 2. 3. Kwa hiyo kutoka ncha ya bawa moja hadi ncha ya bawa lingine kulikuwa na umbali wa mita 4. 5. Yule **25** kerubi mwingine naye alikuwa na bawa lenye kipimo cha mita 4. 5 Makerubi hawa walikuwa wanafanana kwa umbo na kwa vipimo. **26** Kimo cha kerubi mmoja kilikuwa mita 4. 5 na yule wa pili alikuwa hivyo hivyo. **27** Sulemani aliwaweka hao kerubi kwenye chumba cha patakatifu sana. Bawa moja la kerubi lilikuwa limeenea kiasi kwamba bawa moja liligusa ukuta huu na bawa la yule wa pili nalo liligusa ukuta wa upande mwingine. Hayo mabawa yalikuwa yanakutana katikati ya chumba cha patakatifu sana. **28** Sulemani aliwafunika hao kerubi kwa dhahabu. **29** Akazinakshi kuta zote kwa sura za makerubi, miti ya mitende, na maua yaliyochanua, kwa vyumba vya nje na vya ndani. **30** Sulemani akalisakafia hekalu kwa dhahabu, kwa vyumba vyote vya ndani na vya nje. **31** Sulemani akatengeneza milango ya mbao za mizeituni kwenye lango la kuingia ndani. Aliweka vizingiti na miimo kwenye pande tano. **32** Kwa hiyo akatengeneza na milango miwili ya mizeituni, na akainakshi kwa makerubi, na mitende, na maua yaliyochanua. Akasakafia kwa dhahabu na akatandaza dhahabu kwenye makerubi na kwenye mitende. **33** Kwa njia hii, akalitengenezea hekalu miimo miwili ya mbao za mizeituni yenye pande nne **34** na milango miwili ya mbao za mierezi. Zile mbao mbili za mlango mmoja zilikuwa zikijikunja na mbao mbili za mlango wa pili nazo zilikuwa zikijikunja pia. **35** Akazinakshi kwa makerubi, mitende, na maua yaliyochanua, na pia akazisakafia kwa dhahabu juu ya zile nakshi. **36** Akalijengs Korido la ndani kwa safu tatu za mawe ya kuchongwa na safu moja ya mhimili wa mierezi. **37** Msingi wa hekalu ulijengwa katika mwaka wa nne, wa mwezi wa Ziv. **38** Mwaka wa kumi na moja mwezi wa Buli, ambao ndio mwezi wa nane, sehemu zote za hekalu zilimalizika na sharti zake zote. Sulemani alilijenga hekalu kwa miaka saba.

generated on Tue Oct 24 10:45:40 2023

1 Kings 6:1

Taarifa kwa ujumla
Maandiko yanaorodhesha vipimo vya hekalu

Sulemani akaanza kujenga
Sulemani hakujenga pekee yake; watumishi wake ndio waioifanya hiyo kazi

wa 480 ... wa nne
wa 480 ... wa4

katika mwezi wa Zivi, ambao ndio mwezi wa pili
"Zivi" ni jiina la mwezi wa pili wa kalenda ya Kihebrania. Mwezi huu uko kati ya sehemu ya mwisho wa mwezi wa Aprili na mwanzo wa sehemu ya mwezi Meyi wa kalenda ya Kimagharibi.

dhiraa
Dhiraa moja ni sawa na sentimenta 46

1 Kings 6:3

Taarifa kwa ujumla
Maandiko yanaorodhesha vipimo vya hekalu

ukumbi
ni sehemu ya jengo yenye safu na paa inayoonyesha uelekeo na kuunganisha jengo na sehemu ya mlango kuingilia.

1 Kings 6:5

Taarifa kwa ujumla
Maandiko yanaorodhesha vipimo vya hekalu

Kile chumba cha chini ... cha kati ... cha tatu
Hii inaonyesha vyumba vya kila sehemu ya jengo

Aupande wa nje akaupunguza upande wa nyumba
Walitengeneza kuta kuzunguka jengo ili kuzilinda nguzo za vyumba vidogovidogo

boriti
Hiki ni kipande kirefu na kizito cha ubao unaotenengenezwa ili kulinda jengo.

1 Kings 6:7

nyumba
Neno "nyumba" limetumika kumaanisha nyumba ya Mungu, hekalu

mawe yaliyokuwa yamechongwa chimboni
Chimo ni sehemu ambayo mawe makubwayalikuwa yakichimbwa huko mlimani na kuchongwa kwa vifaa ili kuyalainisha. Mawe yaliandaliwa chimboni na kuletwa hekaluni.

1 Kings 6:9

Sulemani akalijenga hekalu akalimaliza
Sulemai ahakulijenga hekalu pekee yake; watumishi wake ndio walioifanya hiyo kazi

Akavijenga na vyumba vya pembeni
Hivi ni vyumba vilevile ambavy ovimeonyeshwa kwenye jengo.

kwa boriti na mbao za mwerezi
boriti ni kipande kirefu na kizito cha ubao unaotengenezwa ili kulinda jengo. Papi ni kipande cha mti uliobapa ambao pia hutumika katika ujenzi.

vyumba vya ndani
"kuta za ndani"

mbao za mierezi
Neno "mbao" ni neno la jumla ambalo linatumika kuonesha ubao unaotumika kwa kujengea, kama vile boriti na papi

1 Kings 6:11

Neno la BWANA
"BWANA alinena ujumbe wake"

Nno la BWANA
Hapa "neno" linawakailisha ujumbe wa BWANA.

utatembea katika maagizo yangu
"utaendelea kutii maagizo yangu yote"

kuhukumu kwa haki
kutii na kufuata sheria za Mungu

kutunza amri zangu na kuishi kwa hizo
"kuwa mwangalifu na kufanya kila kitu nilichokuambia"

nitakapozithibitisha ahadi zangu
Muungu atazithibitisha ahadi zake kwa kutimiza kile alichoahidi kufanya.

Nitaishi
"Roho yangu itakaa hekaluni"

1 Kings 6:14

Sulemani
"wafanya kazi wa Sulemani"

za ndani
"ndani"

mierezi
mierezi ni aina ya miti iliyotumika kujenga hekalu

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1 Kings 6:16

Dhiraa
Dhiraa moja ni kama sentimita 46

ukumbi mkuu
"chumba kikuu"

vibuyu
ni aina ya mboga za majani zenye umbo la duara ambazo hupandwa kwenye mizabibu

maua yaliyochanua
"maua yaliyofunguka"

1 Kings 6:19

madhabahu aliifunika kwa mbao za mierezi
Madhabau ilitumika kwa kuchoma ubani

1 Kings 6:21

Akaisakafia
"aliifunika"

madhabahu yote ya chumba cha ndani
"madhabahu ya uvumba iliyokuwa kwenye lango la kuingia chumba cha ndani"

1 Kings 6:23

mbao za mizeituni"
mbao zinazotokana na miti ya mizeituni

bawa mojahadi jingine
umbali uliokuwepo toka bawa moja hadi jingine

vipimo
"kiasi cha ukubwa"

1 Kings 6:27

Sulemani aliliweka ... Sulemani aliwafunika
"Sulemani" kwa maneno haya inamaanisha wafanyakazi wake

chumba cha ndani kabisa
jina jingine la patakatifu sana

aliwafunika
"alisakafia"

1 Kings 6:29

sura
umbo

1 Kings 6:31

Sulemani akatengeneza
"Wafanyakazi wa Sulemani walitengeneza"

vizingiti
sehemu ya juu inayoshikilia miimo ya mlango

kwenye pande tano
mashikio yaliyo katika pande za milango

Akasakafia
"akafunika"

1 Kings 6:33

Kwa njia hii, akalitengenezea hekalu miimo
Sulemani alitengeneza pia miimo kwenye lango la hekalu

yenye pande
yenye mashikio

Zile mbao mbili za mlanago mmoja
Inamaanisha kuwa kila mlango ulikuwa na sehemu mbilia ambazo zilikuwa zimefungwa pamoja.

1 Kings 6:36

Akalijenga korido la ndani
"Sulemani alizijenga kuta za korido la ndani" au "wafanya kazi wa Sulemani wakazijenga kuta za korido la ndani"

mihimili ya mierezi
Hizi ni mbao kubwakubwa za mierezi ambazo ziliwekwa kwa ajili ya kulinda kuta

1 Kings 6:37

mwaka wa nne ... mwaka wa kumi na moja
Hii ni miaka inayohesabiwa tangu Sulemani alipokuwa mfalme

Nyumba ya BWANA
"hekalu"

katika mwezi wa Ziv
Tazama 6:1

Katika mwezi wa Buli
"Buli" ni mwezi wa nane wa kalenda Kihebrania. Mwezi huu uko katika ya sehemu ya mwezi Oktoba na sehemu ya kwanza ya mwezi wa Novemba.

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Chapter 7

1 Ilimchukua Sulemani miaka kumi na tatu kujenga ikulu yake. **2** Aliijenga ikulu iliyoitwa mwitu wa Lebanoni. Urefu wake ulikuwa mita 46, na upanawake ulikuwa mita 23, na kimo chake kilikuwa mita 14. Nayo ilikuwa na safu nne ya nguzo za mierezi na mithili ya mwerezi juu ya nguzo. **3** Paa la ikulu lilikuwa la mwerezi ambalo lilikaa juu ya mihimili. Mihili hiyo ilikuwa imeshikiliwa na nguzo. Kulikuwa na mihimili arobaini na tano, ambayo ilikuwa katika safu kumi na tano. **4** Nayo mihimili ilikuwa safu tatu, na kila dirisha lilikabili dirisha lingine katika madaraja matatu. **5** Milango yote na miimo ilitengenezwa kwa mraba, na madirisha yalikuwa yakikabiliana katika madaraja matatu **6** Akatengeneza baraza lenye uerfu wa mita 23 na upana wa mita 14. Mbele yake kulikuwa na ukumbi ulioezekwa. **7** Sulemani akajenga baraza yenye kiti cha enzi ambacho alitolea hukumu ya haki. Nayo ilikuwa imeezekwa kwa mwerezi kutoka sakafu moja hadi nyingine. **8** Nyumba ya Sulemani ambayo alikusudia kuishi, katika behewa nyingine ndani ya sehemu ya chini ya ikulu, ilitengenezwa kwa kazi hiyo hiyo. Pia alimjengea binti wa Farao nyumba kama hii, ambaye alikuwa mke wake **9** Majengo haya yalipmbwa kwa vitu vya thamaini, mawe ya thamani, yaliyochongwa na kukatwa kwa msimeno kufuata vipimo sahihi na kulainishwa pande zote. Mawe ya namna hii ndiyo yale yaliyotumika kuanzia kwenye msingi hadi juu, pia na nje hadi kwenye baraza. **10** Msingi ulijengwa kwa mawe makubwa sana na ya thamani yenye urefu wa mita 3. 7 na mengine mita 4. 8. **11** Kwa juu ilipambwa kwa, mawe ya thamani yaliyochongwa sawa sawa kwa msimeno na kwa mihimili ya mierezi. **12** Na behewa kubwa iliyokuwa ikizunguka ikulu ilikuwa na safu tatu za mawe yaliyokatwa na safu moja ya mihimili ya mierezi kama ilivyo kwenye baraza la ndani la hekalu la BWANA na ule ukumbi wa hekalu. **13** Mfalme Sulemani alituma watu kumleta Huramu kutoka Tiro. **14** Huramu alikuwa mwana wa mjane wa kabila ya Naftali; baba yake alikuwa mtu wa Tiro, mfua shaba. Huramu alikuwa mwingi wa hekima na ufahamu na stadi za kufanya kazi kubwa za shaba. Aliletwa kwa mfalme ili kufanya kazi zilizohusiana na shaba kwa mfalme. **15** Huramu alizilemba zile nguzo mbili za shaba, kila moja ilikuwa na kimo cha mita 8. 3 na mzingo wa mita 5. 5. **16** Akatengeneza taji mbili za shaba za kuwekwa juu ya zile nguzo. Kimo cha kila taji ilikuwa mita 2. 3. **17** Kulikuwa na nyavu za kuwa kama kazi ya kusuka, na masongo ya mikufu, kwa ajili ya kuvipamba vile vichwa vya nguzo, nayo yailikuwa saba kwa kila kichwa. **18** Kwa hiyo Huramu akafanya safu mbili za komamanga kuzunguka vile vichwa vya nguzo ili kuvipamba vile vichwa. **19** Zile taji kwenye vile vichwa vya nguzo za ukumbi zilikuwa zimepambwa kwa maua, yenye vimo vya mita 1. 8. **20** Hizo taji kwenye hizo nguzo mbili kwenye vichwa vyake, karibu yake kulikuwa na makomamanga mia mbili yote yakiwa kwenye safu. **21** Alisimamisha nguzo kwenye ukumbi wa hekalu. Ile nguzo ya kuume akaipa jina la Yakini, na ile ya kushoto akaipa jina la Boazi. **22** Na juu ya zile nguzo kulikuwa na mapambo kama maua. Hivyo ndivyo zile nguzo zilivyotengenezwa. **23** Tena akafanya bahari ya kusubu ya, yenye mita 2. 3 kutoka ukingo hadi ukingo, kimo chake kilikuwa mita 4. 6, mziingo wake ulikuwa mita 13. 7. **24** Na chini ya ile bahari kulikuwa na vibuyu vilivyoizunguka, vilikuwa vibuyu kumi na nane katika kila mita, vilivyowekwa katika kila hicho kipande wakati bahari inapokuwa kalibu. **25** Bahari ikakaa juu ya makisai kumi na mbili, tatu, zilitazama kaskazini, tatu zikitazama magharibi, tatu zikitazama kusini na tatu zikitazama kaskazini. Ile bahari iliwekwa juu yao, na pande zao zote za nyuma zilikuwa ndani. **26** Bahari ilikuwa nene kama upana wa mkono, na ukingo wake ulikuwakama ukingo wa kikombe, kama ua la yungi huingia bathi elfu mbili za maji. **27** Huramu akatengeneza makalio kumi ya shaba. Kila kalio lilkuwa na urefu wa mita 1. 8, upana wa mita 1. 8, na kimo cha mita 1. 3. **28** Hivi ndivyo kazi za makalio zilivyofanywa. Yalikuwa na papi ambazo zilikaa kati kati ya vipandio, **29** na juu ya papi na vipandio kulikuwa na simba, makisai, na makerubi. Chini na juu simba kulikuwa na masongo ya kazi ya kufuliwa. **30** Kila kalio lilikuwa na magurudumu ya shaba na vipini, na pande zake nne na miguu yake minne ilikuwa na mataruma chini ya birika. Chini ya birika yalikuweko mataruma ya kusubu yenye masongo katika kila upande. **31** Na kinywa chake kilikuwa cha kuviringana, chenye upana wa sentimita araobaini na sita, na ile taji ilikuwa na sentimita ishirini na tatu. Na kinywa chake kilikuwa na nakshi, na papi zake zilikuwa za mraba, na wala siyo za mvringo. **32** Yale magurudumu mawili yalikuwa chini ya papi, na mikono ya magurudumu yalikuwa ndani ya makalio. Kimo cha yale magurudumu kilikuwa sentimeta sitini na tisa. **33** Yale magurudumu yalikuwa kama ya gari. Mikono yake, na maduara, matindi yake, na vipande vya ndani vyote vilikuwa vya kusubu. **34** Kulikuwa na mataruma manne katika pande zake nne za makalio, yaliyokuwa yameshikamanishwa na kalio lenyewe. **35** Juu ya makalio kulikuwa na duara yenye kina cha sentimita ishirini na tatu, na juu ya makalio mashikio yake na papi zake zikiwa zimeshikamanishwa. **36** Juu ya mabamba na papi zake Huramu akachora makerubi, simba, na mitende ambayo ilifunika nafasi ya juu, nayo ilikuwa imezungukwa na masongo. **37** Alitengeneza makalio kumi kwa jinsi hii. Yote yalikuwa yametengenezwa kwa kufanana, na yalikuwa ya

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vipimo sawa, na sura inayofanana. **38** Huramu akatengeneza birika kumi za shaba. Birika moja liliweza kubeba bathi arobaini za maji. Kila birika lilikuwa mita 1. 8 toka birika moja hadi jingine na kulikuwa na birika moja katika kila kalio kati ya yale kumi. **39** Alitengeneza makalio tano upande wa kusini unaoelekea upande wa hekalu. Akatengeneza bahari katika upande wa mashariki, ukielekea upande wa kusini wa hekalu. **40** Huramu akatengeneza birika na koleo na besini la kunyunyizia. Kisha akamaliza kazi yote aliyofanya kwa mfalme Sulemani katika hekalu la BWANA: **41** Zile nguzo mbili, na lile besini lakawa kama taji ambalo lilikuwa juu ya zile nguzo, na nyavu mbili za mapambo za kufunika zile besini mbili za kuwa kama taji zilizokuwa juu ya nguzo. **42** Kisha akatengeneza makomamanga mia nne kwa ajili ya zile nyavu mbili za mapambo: safu mbili za makomamamanga kwa kila kazi ya nyavu kwa ajili ya kufunikia zile besini mbili kama taji iliyo juu ya nguzo, **43** yale makalio kumi, na birika kumi kwenye makalio. **44** Akatengeneza bahari na makisai kumi chini yake; **45** na masufuria, koleo, birika na vyombo vingine vyote. Huramu akivitengeneza kwa shaba iliyosuguliwa, kwa ajili ya mfalme Sulemani, na kawa ajili ya hekalu la BWANA. **46** Mfalme alivisubu katika uwanda wa Yorodani, katika udongo mfinyanzi kati ya Sukoti na Zarethani. **47** Sulemani hakuvipima vyombo vyote kwa sababu vilikuwa vingi mno kuvipima, na kwa sababu uzito wa shaba ulikuwa hauwezi kupimwa. **48** Sulemani akatengeneza mapambo yote yaliyokuwa kwenye hekalu la BWANA kwa kutumia dhahabu: Ile madhabahu ya dhahabu na ile meza ambayo iliwekwa mikate ya wonyesho. **49** Vile vinara vya dhahabu, ambavyo vitano vilikuwa upande wa kulia na vitano mkono wa kushoto, mbele ya chumba cha ndani, vilikuwa vya dhahabu safi, na maua, na taa na koleo zilikuwa za dhahabu. **50** Vile vikombe, na makasi, mabakuri, na vijiko, na vyetezo vyote vilikuwa vimetengenezwa kwa dhahabu safi. na bawaba za dhahabu za milango ya ndani, ambazoo ndio mahali patakatifu sana, na milango ya ukumbi mkubwa, vyote vilitengenezwa kwa dhahabu. **51** Kwa njia hii, kazi yote ambayo mfalme Sulemani alifanya kwa ajili ya hekalu ilimalizika. Kwa Sulemani akaviingiza ndani yake vitu vile vilivyokuwa vimewekwa wakfu na Daudi, baba yake, na fedha na dhahabu, na mapambo, na vile vya ndani ya hazina ya BWANA.

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1 Kings 7:1

Taarifa kwa ujumla
Mwandishi anaandika juu ya ikulu ya Sulemani

Iliimchukua Sulemani miaka kumi na tatu kujenga ikulu yake
Kwa Sulemani alikuwa mfalme, wafanyakazi wake walifanya kazi kwa niaba yake.

ikulu yake
nyumba ya utawala

ikulu iliyoitwa mwitu wa Lebanoni
nyumba ya mwitu wa Lebanoni

Dhiraa
kiasi cha sentimita 46

mihimili
Hizi ni mbao kubwakubwa za mierezi ambazo ziliwekwa kwa ajili ya kulinda paa

1 Kings 7:3

Taarifa kwa ujumla
Baadhi ya taarifa ziinazohusu jengo la ikulu zinatolewa.

Paa la ikulu lilezekwa kwa mierezi
"kuliwekwa mihimili ya mierezi kwa lengo la kulinda paa"

mihimili
Hizi ni mbao kubwakubwa za mierezi ambazo ziliwekwa kwa ajili ya kulinda paa

Milango na miimo yake ilikuwa ya mraba
"fremu ngumu za umbo la mstatili"

1 Kings 7:6

Taarifa kwa ujumla
Mwandishi anaandika juu ya muundo wa ukumbi wa nguzo.

baraza
sehemu ya jengo ambayo imejengwa kwa safu ambayo inaunganisha sehemu zingine za jengo pamoja na lango.

1 Kings 7:7

Taarifa kwa ujumla
Mwandishi anaandika juu ya ukumbi wa ikulu

Sulemani akaijengabaraza yenye kiti cha enzi
"Sulemani alijenga nyumba iliyoitwa "nyumba ya kiti cha mfalme"

ilikuwa imeezekwa kwa mierezi
"wafanyakazi waliizeka ile nyumba kwa mierezi"

kutoka sakafu moja hadi nyingine
sakafu yote ilikuwa ya mierezi, kutoka ukuta mmoja hadi mwingine.

generated on Tue Oct 24 10:45:40 2023

1 Kings 7:8

Taarifa kwa ujumla
Mwandishi anaendelea kuandika juu ya eneo la ikulu.

1 Kings 7:9

Taarifa kwa ujumla
Mwandishi anaandika juu ya mawe yaliyotumika kujengea hayo majengo

Majengo hayo yalipambwa kwa vitu vya thamani, mawe ya thamani
"Wafanyakazi waliyanakishi hayo majengo kwa mawe ya thamani na vitu vya thamani"

mawe ya thamani, yaliyochongwa na kukatwa kwa msimeno kufuata vipimo sahihi na kulainishwa
Wafanyakazi waliyapima mawe na kuyakata kwa usahihi na kuyalainisha"

Mawe ya namna hii ndiyo yaliyotumika
"wafanyakazi waliyatumia mawe hayo"

kuwanzia kwenye msingi hadi juu, pia na nje hadi kwenye baraza
Mwandishi anasisitiza kuwa wafanyakazi walitumia mawe ya thamani kwenye msingi na hata jengo lote kwa ujumla.

Msingi ulijengwa
"Wale wafanyakazi waliujenga msingi"

Dhiraa
Takribani sentimita 46

1 Kings 7:11

mihimili ya mierezi
Mhimili ni ubao mrefu unaojengwa kwa lengo la kushikilia kitu fulani kwenye mfumo wa ujenzi

safu tatu za mawe yaliyokatwa na safu moja ya mihimili ya mierezi
Tazama 6:36.

1 Kings 7:13

Kumleta Huramu kutoka Tiro
Huramu aliupokea wito wa Sulemani wa kuja Yerusalemu

mwana wa mjane ... baba yake alikuwa mtu wa Tiro
Mjane ni mwanamke ambaye mume wake alishafariki, na tunajiridhisha kuwa baba yake kweli alishakufa.

Huramau alikuwa mwingi wa hekima na ufahamu na stadi
Neno "hekima naufahamu" yanamaanisha kitu kilekile, yametumika kuonyesha msisitizo. "Mungu alimjaza Huramu kwa hekima, ufahamu na stadi"

1 Kings 7:15

Dhiraa kumi na nane
Dhiraa moja ni sentimita 46

mzingo wa mita 5.5
"mzingo" ni kipimo cha urefu wa kitu cha duara.

Akatengeneza taji mbili
Neno "taji" linamaanishapamba linalowekwa juu ya nguzo.

shaba
Shaba iling'aishwa ili kuaksi mwanga wa jua

Kulikuwa na nyavu za kuwa kama kaziy a kusuka
"Mikufu ya vyuma iliyosukwa"

1 Kings 7:18

safu mbili za komomanga
Komamanga ni tunda lenye ganda gumu, rangi nyekundu kwa ndani na mbegu nyingi zenye maji matamu. Huramu hakutumia makomamanga halisi kupamba hizo nguzo. Atengeneza kwa kutumia shaba.

Zile taji ...zilikuwa zimepambwa kwa maua, vyenye vimo vya mita 1.8
"Huramu alizipamba zile taji ... kwa maua ya shsaba, yenye vimo mita 1.8"

vichwa vya nguzo za ukumbi
Tazama 7:6

1 Kings 7:20

makomamanga mia mbili
"makomamanga 200"

Alisimamisha nguzo
Neno "Ali" linamaanisha wafanyakazi wa Huramu. "Wafanyakazi wa Huramu walisimamisha nguzo"

Ile nguzo ya kuume akaipa jina la Yakini
"jina la nguzo ya kuume illitwa Yakini"

Ile nguzo ya kushoto ilikuwa inaitwa Boaz
"Jna la nguzo ya kushoto iliitwa Boazi"

Hivyo ndivyo zile nguzo zilivyotengenezwa
"Hivyo ndivyo Huramu alivyozipamba zike nguzo"

1 Kings 7:23

bahari ya kusubu
Hi inamaanisha kalai la shaba ambalo liliweza kubeba maji.

vyuma vya kusubu
Huramu aliyeyusha shaba na kuvitengeneza

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mita 2.3 kutoka ukingo hadi ukingo
kutoka ukingo mmoja hadi mwingine

mzingo wake ulikuwa mita 13.7
"mzingo" ni kipimo cha urefu wa mzunguko wa kitu cha dauara.

na vibuyu vilivyoizunguka
Kibuyu ni aina ya mboga yenye ganda gumu na lenye duara ambalo huoteshwa kwenye shamba la mizabibu.

wakati bahari inapokuwa kalibu
"wakati Huramu alipoitengeneza bahari"

1 Kings 7:25

Bahari
Bahari ya kutengeneza ya shaba

Bahari ilikaa juu ya
"ilikuwa juu ya"

Ile bahari iliwekwa juu yao
"Wafanyakazi wa Huramu walliweka bahari juu ya wale makiasai wa shaba

pande zao zote za nyuma
Hii ni sehemu ya nyuma ya mwili wa mnyama mwenye miguu minne

na ukingo wake ulikuwa kama ukingo wa kikombe, kama ua l a yungi
"Huramu aliitengeneza ukingo ukafanana n a ukingo wa kikombe, ukapinda kwa nje kama ua"

bathi elfu mbili
bathi moja ni sawa na lita 22.

1 Kings 7:27

urefu wa mita 1.8
Huo ni urefu wa kalio moja

Hivi ndivyo kazi za makalio zilivyofanywa
Hii inamaanisha kuwa mwandishi atayafafanua makalio katika maneno yafuatayo.

na juu ya papi na vipandio kulikuwa na simba, makisai, na makerubi
Kulikuwa na vipande vya nakshi katikasura za simba, makisai, na makerubi yaliyokuwa yameunganishwa katika pande za makalio.

masongo ya kazi y a kufuliwa
Neno "masongo" linamaanishsa vipande vya shaba vyenye sura ya kusokotwa.

1 Kings 7:30

magurudumu ya shaba na vipini, na pande zake nne
kulikuwa na pini moja kwa kila jozi yamagurudumu. "magurudumu manne napini mbili"

pande zake nne
"pande nne za kila kwa kila kalio"

Chini ya birika yalikuweko mataruma ya kusubu yenye masongo
"Huramu aliweka mataruma yenye vipande vya sura ya masongo"

na ile taji ilikuwa
Neno "taji" inamaanisha kipande cha mviringo kilichokuwa kimesimama wazi ili kibebe yale makalai.

na papi zake zilikuwa za maraba
Tazama 7:27

1 Kings 7:32

yalikuwa ndani ya makalio
neno "yao" linamaanha zile papi na neno "ndani" linamaanisha jinsi ile mikono ilivyokuwa ilivyokuwa imechomekwa kwenye zile papi.

Yale magurudumu yalikuwa kama ya gari.
"Huramu alitengeneza yale magrurdumu kuwa kama magurudumu madogo ya gari"

Mikono yake, na maduara, matindi yake, na vipande vya ndani
Neno "yake" limaanishsa yale magurudumu.

1 Kings 7:34

Kulikuwa na mataruma manne katika pande zake nne za makaliio
"Kulikuwa na mataruma katika kila upande wa kalio"

kina cha sentimita ishirini na tatu
sentimita ishirini na tatu ni sawa na "nusu ya dhiraa moja"

na juu ya makalio mashikio yake na papi zakae zikawa zimeshikanishwa
"Huramu alishikamanisha mashikio yake na papi na juu ya kila kalio"

1 Kings 7:36

nayo ilikuwa imezungukwa
Neno "nayo" linamaanisha Makerubi, simba, n a miti ya mitende.

ilikuwa imezungukwa na masongo
Neno "masongo" linamaanisha sura za kusukwa za vipande vya masongo.

Yote yalikuwa yametengenezwa kwa kufanana
"Huramu alitenegeneza makalio yote katika mfumo uleule"

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na yalikuwa na vipimo sawa, na sura inayofanana
"makalio yote yalikuwa na vipimo sawa na sura sawa"

1 Kings 7:38

bathi arobaini
Bathi moja ni sawa na lita 22

upande wa mashariki, ukielekea upande wa kusini wa hekalu
"upande wa kusini mashariki wa hekalu"

1 Kings 7:40

lile besini la kuwa kama taji
mataji yalikuwa na sura kama ya beseni

mapambo ya kufunika
"mikufu ya vyuma iliyosukwa"

1 Kings 7:42

makomamanga mia nne
"makomamanga 400"

1 Kings 7:44

Akatengeneza
neno "aka" linamaanisha Hurama na wasaidizi wake.

na vyombo vingine vyote
"zana zingine zote"

shaba iliyosuguliwa
shaba inayong'aa na kuaksi mwanga

1 Kings 7:46

Mfalme alivisubu
"Mfalme alimruhusu Huramu awaagize wafanyakazi wake kuvisubu"

uwanda wa Yorodani
Hii inamaanisha eneo lililo tambarare karibu na Mto wa Yorodani.

kati ya Sukoti na Zarethani
"Sukoti" ni mji ulio upande wa mashariki mwa Mto Yorodani

Sulemani hakuvipima vyombo vyote
"Sulemani hakumwambia Huramu na wafanyakazi wake kuvipima vyombo vyote"

kwa sababu uzani wa shaba ulikuwa hauwezi kupimwa
"hakuna ambaye angeweza kuupima uzani wa shaba"

1 Kings 7:48

Sulemani akatengeneza
"Wafnyakazi wa Sulemani walitengeneza"

ile meza ambayo iliwekwa mikate ya wonyesho
"ambayo makuhani waliweka mikate ya wonyesho"

maua, na taa
"maua" na "taa" vilikuwa sehemu ya vinara.

1 Kings 7:50

Vile vikombe ... vilikuwa vimetengenezwa kwa dhahabu
"Wafanyakazi walivitengeneza vikombe ... kwa kutumia dhahabu halisi"

Na bawaba ... vyote vilitengenezwa kwa dhahabu
"Pia walizitengeneza bawaba ... kwa kutumia dhahabu"

bawaba za milngo
bawaba in aweza kumaanisha ima 1)bawaba ambazo huruhusu milango kugeuka, au 2) mashikio mabayo hushikilia milango.

1 Kings 7:51

kazi yote ambayo mfalme Sulemani kwa ajili ya hekalu ilimalika
wafanyakazi waliimaliz kaziyote ambayo Sulemani aliwataka wafanye kwa ajili ya nyumba ya BWANA"

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Chapter 8

1 Kisha Sulemani akawakusanya wazee wa Israeli, wakuu wote wa makabila, na viongozi wa familia za
wana wa Israeli, mbele yake kuleYerusalemu, ili waliingize ndani lile sanduku la agano la BWANA kutoka
mji wa Daudi, ambao ni Sayuni. **2** Wanaume wote wa Israeli walikusanyika mbele ya mfalme Sulemani
kwenye sherehe, katika mwezi wa Ethanim, ambao ndio mwezi wa saba. **3** Wazee wote wa Israeli
walikuja, na makuhani wakalibeba lile sanduku. **4** Wakalileta lile sanduku la BWANA, lIle hema la
kukutania na mapambo yote matakatifu ambayo yalikuwa kwenye hema. Makuhani na Walawi wakavileta
vitu hivi. **5** Mfame Sulemani na mkutano wote wa Israeli wakaja pamoja mbele ya sanduku, wakatoa
sadaka za kondoo na makisai ambazo hazikuweza kuhasabika. **6** Makuhani wakalingiza ndani lile sanduku
la agano la BWANA na wakaliweka mahali pake, ndani ya chumba cha ndani, patakatifu sana, chini ya
yale mabawa ya makerubi. **7** Kwa kuwa makerubi walitandaza mabawa yao hadi mahali pa sanduku la
agano, na walifunika sanduku na miti yake kwani ilitumika kulibeba. **8** Ile miti ilikuwa mirefu sana kiasi
kwamba miishio yake ilionekana tokea kwenye eneo takatifu mbele ya chumba cha ndani, lakini
haikuweza kuonekana kutokea nje. Miti hiyo iko mpaka leo. **9** Ndani ya sanduku hapakuwemo na kitu
chochote isipokuwa vile vidonge vya mawe ambavyo Musa aliviweka alipokuwa mlima Horebu, wakati
BWANA alipofanya agano na watu wa Israeli walipotoka kwenye nchi ya Misri. **10** Ilitokea kwamba wakati
makuhani walipotoka mahali patakatifu, lile wingu lilifunika hekalu la BWANA. **11** Makuhani hawakuweza
kusimama kwa ajili ya kutumika kwa sababu utukufu wa BWANA ulifunika hekalu. **12** Kisha Sulemani
akasema, "BWANA amsema kuwa anaweza kuishi hata kwenye giza nene, **13** Lakinni nimekujengea makao
ya kujivunia, mahali pako pa kuishi milele." **14** Kisha mfalme akageuka na kuwabariki mkusanyiko wa
watu wa Israeli, wakati huo mkusanyiko wa Waisraeli walikuwa wamesimama. **15** Akasema, "BWANA,
Mungu wa Israeli, asifiwe, ambaye alisema na baba yangu Daudi, na ametimiza kwa mikono yake,
akisema, **16** 'Tangu siku ile niliyowatoa watu wangu Israeli kutoka Misri, sikuchagua mji wowote toka kwa
makabila yote ya Israeli ambako ningeijenga nyumba, kwa ajili ya jina langu kuwemo humo. Hata hivyo,
nilimchagua Daudi kuwatawala watu wangu Israeli. **17** Sasa ilikuwa kwenye moyo wa Daudi baba yangu
kujenga nyumba kwa jina la BWANA, Mungu wa Israeli. **18** Lakini BWANA alimwambia baba yangu Daudi,
'Ilikuwa ndani ya moyo wako kunijengea nyumba kwa jina langu, ulifanya vyema kwa hilo kuwa ndani ya
moyo wako. **19** Ingawa hutanijengea nyumba; badala yake mwanao, mmoja wa wanao atakayezaliwa toka
viunoni mwako, atanijengea nyumba kwa jina langu,' **20** BWANA amelibeba lile neno slilokuwa amesema,
kwa kuwa nimeinuka mahali pa baba yangu Daudi, na nimeketi kwenye kiti cha enzi cha Israeli, kama
BWANA alivyoahidi. Nimeijenga nyumba kwa jina la BWANA, Mungu wa Israeli. **21** Nimetengeneza mahali
kwa ajili ya sanduku ndani yake, ambamo ndani yake kuna agano la BWANA, ambalo alifanya na baba
zetu alipowatoa toka nchi ya Misri," **22** Sulemani alisimama mbele ya madhabahu ya BWANA, mbela ya
mkusanyiko wote wa Waisraeli, naye akanyosha mikono yake kuelekea mbinguni. **23** Akasema, "BWANA,
Mungu wa Israeli, hakuna Mungu kama wewe juu mbinguni au chini duniani, ambaye hutunza agano lake
kwa uaminifu kwa watumishi wako ambao hutembea mbele yako kwa mioyo yao yote; **24** wewe ambaye
umetunza ahadi yako na mtumishi wako Daudi baba yangu ile uliyomwahidi. Naam, ulisema kwa kinywa
chako na sasa umeitimiza kwa mkono wako, kama ilivyo leo. **25** Sasa basi, BWANA, Mungu wa Israeli,
timiza kile ulichomwahidi mtumishi wako Daudi baba yangu, pale uliposema, 'Hautashindwa kunipa mtu
mbele ya macho yangu ambaye ataketi katika kiti cha enzi cha Israeli, kama tu uzao wako watakuwa
waangalifu kutembea mbele yangu, kama vile wewe ulivyotembea mbele yangu.' **26** Sasa basi, Mungu wa
Israeli, Ninaomba kwamba ile ahadi uliyofanya kwa mtumishi wako Daudi baba yangu, itimie. **27** Je, ni
kweli kwamba Mungu ataishi duniani? Tazama, Ulimwengu wote na mbingu hazikutoshi - sembuse
nyumba hii niliyoijenga! **28** Kwa hiyo Mungu naomba uyajali maombi haya ya mtumishi wako na maombi
yake, BWANA, Mungu wangu; sikiliza kilio na maombi ambayo mtumishi wako anakuomba leo. **29**
Naomba ulitazame hekalu hili mchana na usiku, mahali ambapo ulisema, 'Jina langu na uwepo wangu
utakuwa' - ili niweze kuwa nasikiliza maombi ambayo mtumishi wako ataomba mahali hapa. **30** Kwa hiyo
sikia maombi ya mtumishi wako na ya watu wako Israeli tunapokuwa tunaomba mahali hapa. Ndiyo, sikia
kutokea mahali ambapo unaishi, kutoka katika mbingu za mbingu; na unaposikia tafadhali samehe. **31**
Kama mtu atamtendea uovu jirani yake na anapewa sharti la kiapo, na kama atakuja na kuapa mbele ya
madhabahu yako katika nyumba hii, **32** basi usikie kutoka mbinguni ukatende na kuwahukumu watumishi
wako, ukamhukumu mwovu, ili kuwaletea tabia zake kichwani mwake, na kumtunza mwenye haki kuwa
hana hatia, na kumpa thawabu yake ya haki. **33** Watu wako Israeli watakapopigwa na adui kwa sabau ya
kutenda dhambi dhidi yako, na kama watakurudia, na kulikiri jina lako, na kukusihi, na kuomba msamaha
kwako katika hekalu hili- **34** tafadhali nakuomba usikie kutoka mbinguni na usamehe dhambi za watu

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wako Israeli; uwarudishe katika nchi ambayo uliwapa mababu zao. **35** Kama mbingu zitafungwa na mvua hazinyeshi kwa sababu watu wamekutenda dhambi wewe - na kama wataomba mahali hapa, na kulikiri jina lako, na kugeuka toka dhambi zao na kama umewapiga - **36** basi sikia tokea mbinguni na usamehe dhambi za watumishi wako na za watu wako Israeli, utakapowafundisha njia njema inayowapasa; basi uinyeshee mvua nchi yako, ambayo uliwapa watu wako kuwa urithi. **37** Na kama kuna njaa katika nchi, au kama kuna magonjwa, au ukungu, nzige au funza; au kama adui atavamia malango ya mji katika nchi yao, kama kuna tauni au magonjwa yeyote - **38** na kama kuna mtu au wata wa Israeli wataomba - kila mmoja akaijua hiyo tauni katika moyo wake wakati akinyosha mikono yake katika hekalu hili. **39** Basi usikie kutoka mbinguni, mahali unapoishi, utende na kusamehe, na umpe kila mtu thawabu anayostahili kwa kile anachofanya; wewe unajua moyo wake, kwa sababu ni wewe pekee yako ujuaye mioyo ya watu. **40** Fanya hivi ili kwamba wawe na hofu kwako katika siku zote za maisha yao wanayoishi katika nchi uliyowapa mababu zetu. **41** Na nyongeza yake, kuhusiana na mgeni ambaye si mtu wako wa Israeli: atakapokuja kutokea nchi ya mbali kwa sababu ya jina lako - **42** kwa sababu watasikia jina lako lilivyo kuu, mkono wako wenye nguvu, na mkono wako ulioinuliwa - atakapokuja na kuomba mahali hapa pa hekalu, **43** tafadhali usikie kutokea katika mbingu, mahali unapoishi, na umfanyie huyo mgeni akuombacho. Fanya hivi ili makundi ya wtu wote duniani wakujue jina lako na kukuhofia, kama wanavyofanya watu Israeli. Fanya hivyo ili wajue kwamba nyumba hii niliyoijenga inaitwa kwa jina lako. **44** Na kama watu wko wataenda vitani dhidi ya adui, kwa njia yeyote unayoweza kuwatuma, na kama watakuomba wewe, BWANA, kuelekea mji huu uliuchagua, na kuekea nyumba ambayo nimeijenga kwa jina lako. **45** Basi sikia tokea mbinguni maombi yao, dua zao, na uwasaidie wanachohitaji. **46** Na kama watafanya dhambi dhidi yako, kwa kuwa hakuna hata mtu mmoja asiyefanya dhambi, na kama una hasira dhidi yao na kuwapeleka kwa maadui, ili kwamba maadui wawachukue mateka katika nchi yao, mbali au karibu. **47** Na kama watatambua kuwa wako katika nchi ya utumwa, na kama watatubu na kuomba neema kwako kutokea katika nchi ya watekaji. Na kama watasema, 'tumetenda kwa ukaidi na tumefanya dhambi. Tumetenda kwa uovu.' **48** Na kama watarudi kwako kwa mioyo yao yote na kwa roho zao zote katika chi ya maadui ambao wanawakamata, na kama watakuomba wewe kuelekea nchi yao, ambayo uliwapa mababu zao, na kuelekea katika mji uliouchagua, nakuelekea kaika nyumba ambayo nimeijenga kwa jina lako. **49** Basi usikie maombi yao, na dua zao tokea mbinguni, mahali unapoishi, na ukaitetee haki yao. **50** Wasamehe watu wako waliotenda dhambi dhidi yako, na dhambi zao zote ambazo kwazo wamekukosea wewe dhidi ya amri zako. Uwahurumie mbele ya maadui zao ambao waliwachukua mateka, ili kwamba maadui zao pia wawahurumie watu wako. **51** Hawa ni watu wako uliowachagau, ambao uliwaokoa toka nchi ya Misri kama kwamba walikuwa katikati ya tanuru amabamo vyuma huyeyushwa. **52** Naomba kwamba macho yako yatazame dua za mtumishi wako na kwa dua za watu wako Issraeli, ili uwasike kila wanapokulilia. **53** Kwa kuwa uliwatenga toka kwa watu wengine wa duniani ili wawe wako nakupokea ahadi zako, kama vile ulivyomwambia Musa mtumishi wako, wakati ulipowatoa babazetu toka Misri, BWANA." **54** Kwa hiyo ilitokea wakati Sulemaeni alipomaliza kuomba maombi haya na dua zake kwa BWANA, aliamka toka madhabahu ya BWANA, pale alipokuwa amepiga magoti na mikono yake ikiwa imenyoshwa kuelekea mbinguni. **55** Alisimama na kuubariki mkutano wote wa Israeli kwa sauti kuu, alisema, **56** "Asifiwe BWANA, aliywapatia pumziko watu hawa Israeli, akitunza ahadi zake zote. Hakuna hata moja ambayo haijatekelezwa katika ahadi njema za BWANA ambazo aliahidi akiwa na Musa mtumishi wake. **57** BWANA, mungu wetu awe pamoja nasi, kama alivyokuwa pamoja na mababu zetu. Asituache wala kututelekeza, **58** kwamba aunganishe mioyo yetu na yeye, ili tuishi katika njia zake na kuzishika amri zake na taratibu zake na maagizo yake, ambayo aliwaagiza baba zetu. **59** Na maeneo haya ambayo nimesema, ambayo nimesihi mbele ya BWANA, yawe karibu n a BWANA, Mungu wetu usiku na mchana, ili kwamba awasadie katika haki za mtumishi wake na haki za watu wake Israeli, kama watakavyoomba kila siku; **60** kwamba watu wote duniani wajue kwamba BWANA, ndiye Mungu, na hakuna Mungu mwingine! **61** Kwa hiyo ifanyeni mioyo yenu iwe ya haki mbele ya BWANA. Mungu wetu, ili tutembee katika maagizo na kuzishika amri zake, kama ilivyo leo. **62** Kwa hiyo mfalme na watu wote pamoja naye wakatoa sadaka kwa BWANA. **63** Sulemani akatoa sadaka ya amani, ambayo aliifanya kwa BWANA: Nayo ilikuwa makisai elfu ishirini na mbili, na kondoo 120, 000. Kwa hiyo mfalme na watu wa Israeli wakaiweka wakfu nyumba ya BWANA. **64** Siku hiyo mfalme aliweka wakfu behewa ya katikati mbele ya hekalu la BWANA, kwa kuwa pale ndipo alipotoa sadaka za kuteketezwa, sadaka za unga, na sadaka za mafuta ya amani, kwa sababu ile madhabahu ya shaba iliyokuwa mbele ya BWANA ilikuwa ndogo sana kwa sadaka za kuteketezwa, sadaka za unga, na mafuta ya sadaka za amani. **65** Kwa hiyo Sulemani akafanya sherehe wakati huo, Nayo Israeli yote pamoja naye, mkutano mkubwa, kutoka Lebo Hamathi hadi kijito cha Misri, wakaja mbele ya BWANA, Mungu wetu kwa muda wa siku saba na pia kwa siku saba zingine, ambayo jumla yake ni siku kumi na nne. **66** Na ilipofika siku ya nane aliwatawanya watu, nao wakambariki mfalme kisha wakaenda nyumbani kwao kwa furaha na mioyo ya shangwe kwa wema wote ambao BWANA alimwonyesha Daudi, mtumishi wake, na kwa watu wake, Israeli.

generated on Tue Oct 24 10:45:40 2023

1 Kings 8:1

akawakusanya wazee wa Israeli
"aliwaita pamoja viongozi wa Israeli"

wanaume wote
Hii yaweza kumaanisha 1) watu ambao Sulemani aliwaita kule Yerusalemu ambao pia wameorodheshwa kwenye 8:1 au 2) kwa wale ambao walisafiri kwenda Yerusalemu kwa ajili ya sikukuu, na siyo lazima kuwa ni wanaume wote walioishi Israeli.

Kwenye sikukuu
Hii inamaanisha sikukuu ya vibanda

Katika mwezi wa Ethanimu, ambao ndio mwezi wa saba
"Ethanimu" ni m Huu mwezi ulikuwa kati ya mwezi wa saba wa kalenda ya Kihebrania. Huu mwezi ulikuwa kati ya sehemu ya mwisho wa mwezi wa Septemba na mwanzoni mwa mwezi wa Oktoba kwa kalenda ya Magharibi.

1 Kings 8:3

ambazo hazikuweza kuhesabiwa
"ambazo hakuna mtu aliyekuwa na uwezo wa kuzihesabu"

1 Kings 8:6

ndani ya chumba cha ndani, mahali patakatifu sana
Sentensi ya pili inatumika kufafanua sentensi ya kwanza.

miti yake kwani ilitumika kulibebea
"miti ambayo makuhani walitumia kulibebea"

haikuweza kuonekana
"hakuna aliyeweza kuwaona"

1 Kings 8:9

ilitokea kwamba
Kirai hiki kimetumika hapa ili kuonyesha tukio la muhimu katika habari. Kama lugha yako ina namna ya kuonyesha hilo, unaweza kuitumia

1 Kings 8:12

makao ya kujivunia
"Nyumba iliyoinuliwa"

1 Kings 8:14

BWANA, Mungu wa Israeli, asifiwe
"Msifuni BWANA, Mungu wa Israeli"

kwa mkono wake
"kwa nguvu zake"

1 Kings 8:17

ilikuwa kwenye moyo wa Daudi
"ilikuwa hamu ya Daudi"

mmoja wa wanao atakayezaliwa toka viunoni mwako
"mmoja mabye atakuwa mzaliwa wa wana wako" au "mmoja ambaye wewe utakuwa baba kwake"

1 Kings 8:20

nimeketi kwenye kiti cha enzi cha Israeli
"Ninatawala juu ya Israeli"

1 Kings 8:22

hutembea mbele yako kwa mioyo yao yote
"kuishi kwa moyo wote ambao wewe unapenda waishi"

umetimiza kwa mkono wako
"kwa nguvu zako umetimiza ulichosema"

1 Kings 8:25

ataketi katika kiti cha enzi cha Israeli
"kuitawala Israeli"

kutembea mbele yangu
"kuishi kwa kunitii mimi"

1 Kings 8:27

Je, ni kweli Mungu ataishi duniani?
"Lakiini kwa hakika haiwezekani kuwa Mungu ataishi duniani!"

maombi haya ya mtumishi wako na haja yake
Neno "maombi" na "haja" yanamaanisha kitu kilekile. Yametumika kuonesha msisitizo wa maombi yake.

uyajali maombi haya ya mtumishi wako ... sikiliza kilio na maombi ambayo mtumishi wako anakuomba leo
sehemu ya kwanza na ya mwisho ya sentensi hizi zinamaanisha kitu kilekile. Sehemu zote zinaonesha maombi ya Sulemani.

1 Kings 8:29

Naomba ulitazame hekealu hili
"Naomba uliangalie"

mchana nausiku
"wakati wote" au "kila mara"

Jina langu na uwepo wangu
Maneno haya kwa pamoja yanasisitiza kuwa BWANA ataishi hekaluni.

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1 Kings 8:31

anapewa sharti la kiapo
mtu mmoja anamtaka aape

kichwani mwake
kichwa kinamaanisha mtu kamili. "juu yake"

thawabu yake ya haki
"kile anachohitaji kwa sababu ya kutokuwa na hatia"

1 Kings 8:33

Watu wako Israeli watakapopigwa na adui
adui amewashinda watu wako Israeli

1 Kings 8:35

mbingu zitafungwa na mvua hazinyeshi
Virai vyote viwili vinamaanisha kitu kilekile

njia njema itakayowapasa
"ambayo kwayo wanatakiwa kuishi"

1 Kings 8:37

magonjwa au ukungu
haya nimajina ya magonjwa ya mazao ya kilimo yanayomaanisha kifo cha mazao kutokana uhaba wa mvua au mvua iliyozidi.

nzige au funza
"nzige" niaainaya panzi ambaye husababisha uharibifu kwa njia ya kula mazao, Neno "funza" ni hatua ya mwanzo wa kukua kwa nzige.

na kama kuna mtu au watu wataomba
mtu au watu wako wote wa Israeli, wataomba na kukupa dua"

akaijua hiyo tauni katika moyo wake
Hii inaweza kumaanisha 1) "kuijua dhambi katika moyo wake" au 2) "kujua katika moyo wake kwamba ile tauni ni matokeo ya dhambi yake

1 Kings 8:39

mbinguni, angani
mbinguni ni mahali ambapo Mungu huishi. Pia linaweza kumaanisha angani kutemea na mukhutadha. Lakini mbinguni ni mahali pa juu ya ardhi au dunia.

uhai, kuishi, maisha, aliye hai
maneno haya yote yanamaanisha kuwa hai kimwili.

samehe, msamaha
kumsamehe mtu kunamaanisha kutokushikilia hasira dhidiya mtu aliyekuumiza.

zawadi
zawadi linamaanisha kitu ambacho mtu hupokea kwa sababu ya kufanya kitu fulani

moyo
katika biblia, neno "moyo" limetumika kama lugha ya umbo kumaanisha mawazo, hisia, tamaa au utashi.

hofu, kuogopa, hofu ya BWANA
Nno "hofu" na "kuogopa" yanamaanisha hisisa hasi ambazo mtu huwa nazo pale kunapokuwepo na kitisho. Lakini pia neno "hofu" linamaanisha heshima ya ndani kabisa kwa mtu mwenye mamlaka.

1 Kings 8:41

mkono wako wenye nguvu, na mkono wako ulioinuliwa
Virai hivi viwili vinamaanisha kitu kilekile na vivnalenga mamlaka ya Mungu.

nyumba hii niliyoijenga inaitwa kwa jina lako
Kirai kinachosema "inaitwa kwa jin lako" kinamaanisha umiliki. "wewe ndiye mmiliki wa nyumba hii ambayo nimeijenga"

1 Kings 8:44

maombi yao, na dua zao
Neno "maombi" na "dua" yana maana moja yametumika kuonyesha juhudi ya kile ambacho watu wanamwomba BWANA awafanyie.

1 Kings 8:46

kutokea katika nchi ya watekaji
"ambako adui zao wamewapeleka kama mateka"

katika nchi ya watekaji
Neno "watekaji" linamaasha wale watu ambao huwafanya watu kuwa mateka.

Tuemetenda kwa ukaidi, na tumefanya dhambi. Tumetenda kwa uovu.
Virai hivi viwili vinvamaanisha kitu kimoja na vimetumika kuonyesha msisitizo wa jinsi hawa watu walivyofanya mabaya.

tumetenda kwa ukaidi, na tumefanya dhambi
Maneno haya mawili ya namaanisha kitu kilekile na yametumika kuonyesha jinsi wale watu walivyofanya uovu.

1 Kings 8:48

kwa mioyo yao yote na kwa roho zao zote
Tazama 2:1

kuelekea nchi yao
Neno "nchi yao" linamaanisha nchi ya walke wanaoomba, nayo ni, Israeli.

generated on Tue Oct 24 10:45:40 2023

1 Kings 8:49

maombi yao, dua zao
Tazama 8:44

Wasamehe watu wako waliotenda dhambi dhidi yako, na dhambi zao zote ambazo kwazo, wamekukosea wewe dhidi ya amri zako
Sulemani anamwomba BWANA mara mbili kuwasamehe watu. Hii inasisitiza ile juhudi ya dua yake.

1 Kings 8:51

tanuru ambamo vyuma huyeyushwa
"tanuru ambalo watuhuyeyusha vyuma"

macho yako yatazame
"utazingatia"

1 Kings 8:54

Asiwe BWANA
"Msifuni BWANA"

1 Kings 8:57

Asituache wala kututelekeza
Virai hivi viwili vinamaanisha kitu kilekile na vinasisitza hamu ya BWANA ya kuwa pamoja na watu.

aunganishe mioyo yetu na yeye
"atufanye tujitoe kwake"

tuishi katika njia zake
"kuishi kama anavyotutaka kufanya"

1 Kings 8:59

mchana na usiku
"muda wote"

mioyo yenu iwe ya haki
"kujitoa kikamilifu"

1 Kings 8:62

watu pamoja naye
Tazama 8:1

1 Kings 8:64

madhabahu ya shaba iliyokuwa mbele yakae
"madhabahu ya shaba iliykuwa mbele ya BWANA"

1 Kings 8:65

Israeli yote pamoja naye
Tazama 8:62

siku saba ... siku saba ... siku kumi na nne
"siku 7 ... siku 7 ... siku 14"

kwa furaha na mioyo ya shangwe
Virai hivi viwili vinmaanisha kitu sawa

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Chapter 9

1 Sulemani alipomaliza kulijenga hekalu la BWANA, na ikulu ya mfalme, na baada ya kukamilisha vyote alivyokusudia kufanya, **2** BWANA alionekana kwa Sulemani kwa mara ya pili, kama alivyoonekana kwake kule Gibeoni. **3** Na BWANA akamwambia, " Nimeyasikia maombi yako na dua zako ambazo umeniomba. Nimeitakasa nyumba hii ambayo umeijenga, kwa ajili yangu, ili niweke jina langu humo milele. Macho yangu na moyo wangu yatakuwa humo kwa nyakati zote. **4** Lakini pia na wewe, kama utatembea mbele zangu kama Daudi baba yako alivyotembea kwa haki na unyofu katika moyo wako, ukitii yote niliyokuamuru na kuyashika maagizo na sheria zangu, **5** ndipo nitakapoimarisha kiti cha enzi kwa Israeli milele, kama nilivyomwahidi baba yako Daudi, nikiseama, 'uzao wako hautaondoka katika kiti cha enzi cha Israeli. **6** Lakini kama utageuka, wewe au watoto wako, na kutozishika amri zangu na maagizo yangu ambayo nimeyaweka mbele zako, na kama utaenda kuabudu miungu mingine na kuisujidia, **7** basi nitaikatilia mbali Israeli kutoka katika ardhi niliyowapa; na nyumba hii niliyoitakasa kwa jina langu, nitaitupilia mbali na macho yangu, na Israeli itakuwa mfano wa kukejeliwa na kitu cha kutusiwa katika mataifa yote. **8** Ijapokuwa hekalu hili limetukuka sasa, kila mtu atakayepita pembeni yake atasituka na kuzoomea. Watajiuliza, 'Kwa nini BWANA amefanya hili katika chi hii na kwa nyumba hii?' **9** Na wengine watajibu, 'Ni kwa sababu walimwacha BWANA, Mungu wao, ambaye aliwaleta mababu zao toka Misri, na sasa wamegeukia miungu mingine ambayo wameiinamia na kuisujudu. Hiyo ndiyo sababu BWANA amewaletea majanga haya yote." **10** Ilitokea mwishoni mwa miaka ishirini, Sulemani alikuwa amemaliza kuyajenga majengo yote mawili, hekalu la BWANA na ikulu ya mfalme. **11** Basi Hiramu, mfalme wa Tiro, alikuwa amemletea Sulemani mbao za mierezi na miboreshi, pamoa na dhahabu; vitu vyote ambavyo Sulemani alitamani. Kwa hiyo mfalme Sulemani akampatia Hiramu miji ishirini huko Galilaya. **12** Hiramu akaja kutoka Tiro kuiona ile miji ambayo Sulemani alikuwa amempatia, lakini hakupendezwa nayo. **13** Kwa hiyo Hiramu akasema, "Ndugu yangu, ni miji gani hii uliynipatia? Hiramu akaiita nchi ya Kabuli mpaka leo. **14** Hiramu alikuwa amemtumia mfalme tani nne za dhahabu. **15** Vifuatavyo ndivyo vigezo ambavyo mfalme Sulemani aliweka: ili kulijenga hekalu la BWANA na ikulu yake, kuijenga Milo na ukuta wa Yerusalemu, na Hazori, Megido, na Gezari. **16** Farao mfalme wa Misri alikuwa ameenda kuitwaa Gezeri, akaichoma moto, na kuwaua Wakanaani katika mji. Kisha Farao akampatia binti yake ule mji, mke wa Sulemani kuwa zawadi ya arusi. **17** Kwa hiyo Sulemani akaijenga Gezeri na Bethi Horoni ya Loweri, **18** Baalathi na Tamari jangwani katika nchi ya Yuda, **19** na miji yote ya hazina yote iliyokuwa yake, na miji ya magari yake, na miji ya wapanda farasi wake, na hata kama alipenda kuijenga kwa ajili ya fahari yake kule Yerusalemu, Lebanoni, na katika nchi yote kwenye utawala wake. **20** Na kwa watu wote waliokuwa wamesalia wa Waamori, Wahiti, Waperezi, Wahivi, na Yebu, ambao hawakuwa Waisraeli, **21** na uzao wao waliokuwa wamesalia baada yao katika nchi, ambao Waisraeli hawakuweza kuwaangamiza kabisa - Sulemani akawafanya kuwa vibarua, ambao wako hata leo. **22** Hata hivyo, Sulemani hakuwafanya kuwa shokoa watu wa Israeli. Badala yake, walifanyika kuwa wanajeshi wake na watumishi wake, maakida wake, na wakuu wake, na majemedari wake na wapanda farasi wake. **23** Hawa ndio waliokuwa maakida wakuu waliokuwa wakiwasimamia kazi za Sulemani, watu 550, walikuwa wasimamizi wa watu waliokuwa wakifanya kazi. **24** Binti wa Farao alihama kutoka mji wa Daudi kwenda kwenye ile nyumba ambayo Sulemani alimjengea. Baadaye, Sulemani akaijenga Milo. **25** Mara tatu kwa kila mwaka Sulemani alitoa sadaka za kuteketezwa na sadaka za amani katika madhabahu ambayo alimjengea BWANA, akifukiza uvumba pamoja nazo juu ya madhabahu ilyokuwa mbele ya BWANA. Kwa hiyo akalimalizia hekalu na sasa alikuwa akilitumia. **26** Tena Sulemani alitengeneza merikebu kule Ezioni Geberi, ambayo iko karibu na Elathi katika ufukwe wa bahari ya shamu, katika nchi ya Edomu. **27** Hiramu alituma watumishi kwenye merikebu ya Sulemani, wanamaji wanaoijua bahari, pamoja na watumishi wake Sulemani. **28** Walikwenda kwa Ofri pamoja na watumishi wa Sulemani. Kutoka huko walileta takribani tani 14. 5 za dhahabu kwa Sulemani.

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1 Kings 9:1

Sulemani
Sulemani alikuwa mwana wa mfalme Daudi ambaye alikuwa mtoto wa Bthisheba.

nyumba
neno nyumba limetumika kama lugha ya umbo katika biblia. Wakati mwingine limemaanisha "wanafamilia", wakati mwingine limemaanisha uzao wa mtu fulani, na wakati mwingine limemaanisha Hekalu au masikani ya BWANA. Pengine

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limemaanisha watu wa Mungu na wakati mwingine taifa la Israeli.

BWANA
Neno "BWANA" ni jina binafsi la Mungu ambalo lilijifunua wakati wa Mungu alipojidhihirisha kwa Musa kwenye kile kichaka kilichokuwa kinawaka moto.

mfalme
Neno "mfalme" linamaanisha mtu mwenye mamlaka makubwa ya mji, serikali au ya nchi.

Ikulu
Neno "ikulu" linamaanisha nyumba anayoishi mfalme, pamoja n a wanafamilia wake, na watumishi wake.

Gibioni, Wagibioni
Gibioni ni mji uliokuwa umbali wa kilomita 13 kaskazini m ashariki mwa Yerusalemu. Watu waliokuwa wakiishi kwenye huo mji waliitwa Wagibioni.

1 Kings 9:3

ili niweke jina langu humo milele
"ili kuishi humo na kuwa mmliki milele na milele"

Macho yangu na moyo wangu utakuwa humo nyakati zote
"Nitalilinda na kulitunza"

1 Kings 9:4

kama utatembea mbele yangu kama baba yako Daudi alivyotembea
"Kama utaisha kama ninavyokutaka uishi, kama vile Daudi baba yako alivyofanya"

kwa haki na unyofu katika moyo
Virai hivi viwili vinamaanisha kitu kilekile, vimetumika kuonyesha msisitizo wa jinsi Daudi alivyokuwa.

kiti chako cha enzi
"utawala wako"

uzao wako hautaondoka katika kiti cha enzi cha Israeli
"daima utatawala katika Israeli"

1 Kings 9:6

amri zangu na maagizo yangu
"maagizo" na "amri" yanamaanishakitu kilekile yametumika kusisitiza kuwa BWANA aliamuru.

kuabudu miungu mingine na kusujudu
Virai hivi vinamaanisha kitu kilekile, na vimeunganiswa kwa ajili ya msisitizo.

niliyoitakasa kwa jina langu
"niliyoitenga kwa ajili yangu"

Nitaitupilia mbali
"Nitaikataa"

1 Kings 9:8

Ijapokuwa hekalu hili limetukuka sasa
"japokuwa hekalu hili ni kubwa na zuri"

atasituka na kuzomea
"ataonyesha mshangao na kutoa sauti ya dharau"

wameinamia na kuiabudu
Virai hivi vinamaanisha kitu kilekile. Kirai "kuiinamia" kinaonyesha kitendo ambacho watu hutumia wa wakati wa kuabudu.

1 Kings 9:10

Ilitokea
Nneo hili limetumika ili kuonesha mwanzo mpya wa habari. Unaweza kutumia neneo ambalo lugha yako huwa inatumia.

mwishoni mwa miaka ishirini
"baada ya miaka 20"

Sulemani alikuwa amemaliza kuyajenga
"Wafanyakazi wa Sulemani walikua wamemaliza kuyajenga"

1 Kings 9:12

Ndugu yangu, ni miji gani hii uliyonipa?
"Hii miji uliyonipa ni mizuri lakini haina faida yeyote."

akaiita nchi ya Kabuli mpaka leo
"Na watu bado huiita hivyo mpaka leo"

tani alfu nne za dhahabu
"kiasi cha kilogramu 4000"

1 Kings 9:15

vigezo ambavyo Sulemani aliweka ili kujenga hekalu
"sababu ambazo Sulemani aliweka kwa wafanyazi ili wajenge hekalu"

kuijenga Milo
Inaweza kumaanisha "kujenga ule mfumo wa ngazi"

Farao mfalme wa Misiri alikuwa ameenda
"Jeshi la Farao, mfalme wa Misri, lilikuwa limeenda"

1 Kings 9:17

Kwa hiyo Sulemani akaijenga Gezeri
"Wafanyakazi wa Sulemani wakaijenga Gezeri"

generated on Tue Oct 24 10:45:40 2023

1 Kings 9:20

makundi ya watu, watu wengi, watu, mtu
Hayao ni , makundi ya watu wenye lugha moja na utamaduni mmoja.

Mwamori
Waamori walikuwa watu wenye nguvu ambao walikuwa wanatokana na mjukuu wa Nuhu aliyeitwa Kanaani.

Mhiti
Wahiti walitokana na uzao wa Hamu kupitia mwanae Kanaani. Baadaye walikuja kuwa dola kubwa ambayo leo iko kwenye eneo la Uturuki na Palestina y a kaskazini.

Waperezi
Waperezi walikuwa moja ya makundi ta watu waliokuwa katika nchi ya Kanaani. Tunafahamu machache sana juu ya mababu wa hili kundi na hata sehemu hasa walikoishi huko Kanaani

uzao, walitokana n a
"uzad" ni mtu ambaye ana uhusiano wa moja kwa moja au uhusiano wa damu na mtu katika historia.

Yebuse, Wayebuse
Wayebuse walikuwa ni moja ya makundi ya watu walioishi katika nchi ya Kanaani. Walitokana na mtoto wa Hamu aliyeitwa Kanaani.

kazi, wafanya kazi
Neno "kazi" linamaanisha kufanya kazi fulani ngumu.

1 Kings 9:22

Sulemai hakuwafanya kuwa shokoa watu wa Israeli
"Sileani hakuwashurutisha watu wa Israeli kufanya kazi"

1 Kings 9:23

watu 550
"watu mia tano na hamsini"

1 Kings 9:24

akaijenga Milo
Tazama 9:15

1 Kings 9:25

madhabahu iliyokuwa mbele ya BWANA
Tazama 8:64

Kwa hiyo akalimaliza hekalu
"Kwa hiyo wafanya kazi wake wakalimaliza hekalu"

1 Kings 9:26

Sulemani alitengeneza
"Wafanyakazi wa Sulemani walijenga"

Merikebu
"kundi kubwa la meli"

tani 14.5 za dhahabu
"kiasi cha kilo 14,000 za dhahabu

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Malkia wa Sheba aliposikia uvumi wa Sulemani kuhusu jina la BWANA, alikuja kumjaribu kwa maswali magumu. **2** Alikuja Yerusalemu na msafara mrefu, pamoja na ngamia waliokuwa wamebeba mizigo ya manukato, dhahabu nyingi, na mawe mengi ya thamani, akamwambia Sulemani yote yaliyokuwa moyoni mwake. **3** Sulemani akajibu maswali yake yote. Hapakuwepo na swali ambalo aliuliza na mfalme akashindwa kujibu. **4** Malkia wa Sheba alipoona hekima yote ya Sulemani, na ikulu aliyokuwa amejenga, **5** chakula cha mezani kwake, kuketi kwa watumishi wake, kazi ya watumishi wake na kuvaa kwao, pia wanyweshaji wake, na jinsi alivyotoa sadaka za kuteketezwa katika nyumba ya BWANA, roho yake ilizimia. **6** Akamwambia mfalme, "Ni kweli, ile taarifa ambayo nimeisikia nchini kwangu juu ya maneno yako na hekima yako. **7** Sikuamini kile nilichosikia hadi nilipofika hapa, na sasa macho yangu yamejionea. Hata nusu ya hekima na utajiri wako! Umezidi uvumi ambao nilikuwa nimesikia. **8** Tazama jinsi walivyobarikiwa wake zako, na jinsi walivyobarikwa watumishi wako ambao daima husimama mbele yako, kwa sababu wanasikia hekima zako. **9** BWANA, Mungu wako asifiwe, ambaye amependezwa na wewe, ambaye alikuweka kwenye kiti cha enzi cha Israeli. Kwa sababu BWANA aliipenda Israeli milele, na sasa amekufanya wewe kuwa mfalme, ili kwamba utoe hukumu ya kweli na ya haki. **10** Basi Malikia alimpatia mfalme zaidi ya kilo 4500 za dhahabu na kiasi kikubwa cha mawe ya thamani. Hapakuwahi kutokea kiasi kikubwa cha viungo kama hiki ambacho Malkia wa Sheba alitoa kwa mfalme Sulemani kuwahi kutolewa tena. **11** Ile merikebu ya Hiramu, ambayo ilileta dhahabu kutoka Ofri, pia ilileta Kutoka Ofri kiasi kikubwa cha miti ya msandali na vito vya thamani. **12** Mfalme alitengeneza nguzo za hekalu kwa ajili ya hekalu la BWANA na kwa nyumba ya mfalme, na vinubi na vinanda kwa hao waimbaji. haijatokea kiasi cha miti ya misandali kama hicho ambacho kimewahi kutokea hadi leo. **13** Mfame Sulemani alimpatia Malkia wa Sheba kila kitu ambacho alihitaji, na kila kitu alichoomba, na zaidi ya yote Sulemani alimpatia kwa ukarimu wake vitu vya kifalme. Kisha akarudi kwake na watumishi wake. **14** Kiasi cha dhahabu ambazo zililetwa kwa Sulemani kwa mwaka mmoja kilikuwa takribani kilo elfu ishirini na tatu za dhahabu, **15** zaidi ya dhahabu ambazo wafanya biashara na wachuuzi walileta. Wafame wote wa Uarabuni na maliwali wa nchi pia walileta dhahabu na fedha kwa Sulemani. **16** Mfalme Sulemani alitengeneza ngao mia mbili za dhahabu iliyofuliwa, shekeli mia sita za dhahabu zilichukuliwa pamoja na ngao. **17** Pia alitengeneza ngao mia tatu za dhahabu iliyofuliwa. Mane tatu za dhahabu ziliambatana pamoja na ngao moja moja; mfalme aliviweka katika ikulu ya mwitu ya Lebanoni. **18** Kisha mfalme akafanya kiti kikubwa cha enzi kwa pembe na akakisakafia kwa dhahabu laini. **19** Hicho kiti kilikuwa na ngazi sita, na kitako chake kilikuwa cha mviringo. Na kilikuwa kimezungushiwa kwa mikono pande zake zote. Na simba wawili walisimama pembeni mwa ile mikono. **20** Kulikuwa na simba kumi na wawili waliokuwa wamesimama kwenye ile ngazi. Moja katika kila upande wa ngazi hizo. Hapakuwepo na kiti kama hicho katika ufalme mwingine. **21** Vikombe vyote vya kunywea vya mfalme Sulemani vilikuwa vya dhahabu. Na vikombe vyote vya kunywea vya ikulu ya mwitu wa Lebanoni vilikuwa vya dhahabu safi. Hapakuwepo na kikombe cha fedha, kwa sababu fedha haikuwa na thamani katika siku za Sulemani. **22** Mfalme alikuwa na merikebu za kusafiri pamoja na merikebu za Hiramu. Mara moja kila mwaka merikebu zilileta dhahabu, fedha, na pembe za ndovu, pamoja na nyani na tumbili. **23** Kwa hiyo mfalme Sulemani aliwazidi wafalme wote ulimwenguni katika utajiri n a hekiima. **24** Dunia yote ilitafuta uwepo wa Sulemani ili kusikia hekima yake, ambayo Mungu alikuwa ameweka katika moyo wake. **25** Na wote waliomtembelea walilipa Kodi, vyombo vya fedha na vya dhahabu, na nguo na manukato na silaha na farasi na nyumbu, mwaka baada ya mwaka. **26** Sulemani alikusanya pamoja magari n a wapanda farasi. Alikuwa na magari 1, 400 na wapanda farasi elfu kumi na mbili ambao alikuwa amewaweka kwenye miji ya magari pamoja naye Yerusalemu. **27** Mfalme alikuwa na fedha kule Yerusalemu, pamoja na mawe ardhini. Alitengeneza miti ya mierezi kuwa mingi kama mikuyu iliyo katika nyanda za chini. **28** Sulemani alimiliiki farasi waliokuwa wamenunuliwa kutoka Misri na Kilikia. Wachuuzi wa mfalme waliwanunua kwa makundi, kila kundi kwa bei yake. **29** Magari yalinunuliwa kutoka Misri kwa shekeli mia sita za fedha kila moja, na farasi kwa shekeli 150 kila moja. Vitu vingi katika hivi baadaye viliuzwa kwa wafalme wote wa Wahiti na Aramu.

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1 Kings 10:1

Uvumi wa Sulemani kuhusu jina la BWANA
Inaweza kumaanisha 1) "Uvumi wa Sulemani uliomtukuza BWANA" au 2) "Uvumi wa Sulemani aliopewa na BWANA"

yote yaliyokuwa moyoni mwake
"vyote alivyotaka kujua"

1 Kings 10:3

kuketi kwa watumishi wake
Inaweza kumaanisha 1) "Jinsi watumishi wake walivyokuwa wameketi kuzunguka meza" au 2) "Mahli ambapo watumishi wake waliishi"

roho yake ilizimika
"aliishiwa pumzi"

1 Kings 10:6

maneno yako na hekiima yako
Neno "hekima" linbeba uzito wa "maneno". "hekima ya semi zako"

macho yangu yamejionea
"Nimejionea"

Hata nusu ya hekima na utajri wako umezidi uvumi ambao nilikuwa nimesikia
"watu waliniambia kidogo sana"

1 Kings 10:8

ambao daima husimama mbele yako
"ambao wako katika uwepo wako wakisubiri kukutumikia"

BWANA, Mungu wako atukuzwe
"Watu na wamtukuze BWANA Mungu wako"

alikuweka kwenye kiti cha enzi cha Israeli
"Aliyekufanya kuwa mfalme"

1 Kings 10:10

kilo za dhahabu elfu nne na miatano
kilo 4500 za dhahabu

Hapakuwahi kutokea kiasi kikubwa cha viungo ... alitoa kwa mfalme Sulemani kuwahi kutolewa tena
"Hakuna tena mtu aliyetoa kwa mfalme Sulemani viungo kama vile ambavyo malkia wa Sheba alimpa"

1 Kings 10:11

Mfalme alitengeneza nguzo
"Wafanyakazi wa mfalme walitengeneza nguzo za hekalu"

kimewahi kutokea hadi leo
"wala hakuna aliyewahi kuona kiasi kikubwa tena"

1 Kings 10:13

kila kitu ambacho alihitaji, na kila kitu alichoomba
Virai hivi viwili vinamaanisha kitu kilekile na vitumika kwa pamoja kuonyesha msisitizo.

kwa ukarimu wake
"kutokana na ukarimu wake"

1 Kings 10:14

kwa mwaka mmoja
Hii inamaanisha kwa kila mwaka katika utawala wa Sulemani, na wala siyo mara moja tu. "kila mwaka"

kilo elfu ishrini na tatu za dhahabu
kilo 23,000za dhahabu

1 Kings 10:16

Mfalme Sulemani alitengeneza
"wafanyakazi wa mfalme Sulemani walitengeneza"

ngao kubwa mia mbili
"ngao 200 kubwa"

shekeli mia sita za dhahabu
Shekeli moja ina kipimmo ch a gramu 11. "Ni kama kiasi cha kilo 6.6 cha dhahabu"

shekeli mia sita
ni sawa na kilo tatu

ngao mia tatu
"ngao 300"

Mane tatu za dhahabu
Mane moja ni kipimo kilicho karibu sawa na gramu 600."sawa na kiasi cha kilo 1.8 za dhahabu"

ikulu ya mwitu wa Lebanoni
Tazama 7:1

1 Kings 10:18

mfalme akafanya
"wafanyakazi wa mfalme walifanya"

enzi kwa pembe
Pembe ni vitu vigumu vyeupe ambavyo vinatokana na pembe za tembo.

1 Kings 10:21

ikulu ya mwitu wa Lebanoni
Tazama 7:1

generated on Tue Oct 24 10:45:40 2023

1 Kings 10:23

wote ulimwenguni
"watu kutoka sehemu zote"

ilitafuta uwepo wa Sulemani
"walitafuta kumtembelea Sulemani"

ambayo Mungu alikuwa ameweka katika moyo wake
"ambacho Mungu alikuwa ameweka katika akili zake" au "ambacho Mungu alikuwa amempatia"

1 Kings 10:26

magari 1,400 na wapanda farasi elfu kumi na mbili
"magari 1,400 na wapanda farasi 12,000"

1 Kings 10:28

waliokuwa wamenunuliwa kutoka Misri
"amabao wachuuzi wake waliwanunua Misri"

Magari yalinunuliwa
"Wachuuzi wake walinunua magari"

kwa shekeli mia sita za fedha ... shekeli 150
Shekeli moja ina uzani wa ulioswa na gramu 11. "karibu sawa na kilo 6.6 za fedha ... sawa na kilo 1.7"

Vitu vingi katika hivi baadaye viliuzwa
"Wachuuzi wake baadaye waliviuza vitu hivi"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Basi mfalme Sulemani aliwapenda wanawake wengi wa kigeni: binti wa Farao na wanawake wa Wamoabu, Waamori, Waedomu, Wasidoni, na Wahiti - Haya na **2** mataifa ambayo BWANA alikuwa amewaambia Waisraeli kwamba, "Msiwaoe, wala binti zenu kuolewa nao, kwani kwa hakika wataigeuza mioyo yenu ili mfuate miungu yao." Lakini Sulemani aliwapenda wanawake hao. **3** Sulemani alikuwa na wanawake halali mia saba na masuria mia tatu. Wake zake waliugeuza moyo wake. **4** Kwa kuwa Sulemani alipozeeka, wake zake waliugeuza moyo wake kwa miungu mingine; hakuutoa moyo wake wote kwa BWANA, Mungu wake, kama ulivyokuwa moyo wa Daudi baba yake. **5** Kwani Sulemani alimfuata Ashtoreth, mungu mke wa Wasidoni, na alimfuata Milkom, ambayo ni sanamu chukizo ya Waamori. **6** Sulemani akafanya maovu mbele ya BWANA; hakumfuata BWANA kwa moyo wake wote, kama alivyofanya Daudi baba yake. **7** Kisha Sulemani akajenga mahali pa juu pa Kemoshi, ambayo ni sanamu chukizo ya Wamoabu, mashariki mwa Yerusalemu juu ya kilima, na vivyo hivyo na Moleki, Sanamu chukizo ya Waamoni. **8** Na kadhalika ndivyo alivyowafanyia wake zake wa kigeni, ambao walifukiza uvumba na kutoa sadaka kwa miungu yao. **9** BWANA alichukizwa na Sulemani, kwa sababu moyo wake ulikuwa umemwacha Mungu wa Israeli, ingawa alikuwa amejionyesha kwake mara mbili **10** na kumwamuru juu ya mambo haya, kwamba asiwaendee miungu wengine. Bali Sulemani hakutii kile ambacho BWANA alikuwa amemwamuru. **11** Kwa hiyo BWANA akamwambia Sulemani, "Kwa kuwa umeyafanya haya haukulishika agano langu na maagizo ambayo nilikuamuru, basi nitaugawa ufalme kutoka kwako na kuwapatia watumishi wako. **12** Hata hivyo, kwa ajili ya Daudi, sitalifanya hilo wakati wa uhai wako, bali nitaugawa wakati ukiwa chini ya mwanao. **13** Bado sitaugawanya ufalme wote; Nitampa mwanao kabila moja kwa ajili ya Daudi mtumishi wangu, na kwa ajili ya Yerusalemu, ambayo nimeichagua." **14** Kisha BWANA akamwinulia uadui Sulemani, Hadadi Mwedomu. Alikuwa anatoka kwenye familiia ya mfalme wa Edomu. **15** Daudi alipokuwa Edomu, Yoabu mkuu wa jeshi alikuwa ameenda kuzika mfu, kila mtu aliyekuwa ameuawa kule Edomu. **16** Yoabu na Israeli yote walibaki huko kwa miezi sita mpaka alipokuwa amewaua wanaume wote wa Edomu. **17** Lakini Hadadi alichulukuliwa na Waedomu wengine na watumishi wa baba yake hadi Misri, kuanzia Hadadi alipokuwa mtoto mdogo. **18** Waliondoka Midiani wakaja Parani, ambapo walichukuliwa na wanaume mpaka Misri, kwa Farao wa Misri, ambaye alimpa nyumba na ardhi yenye chakula. **19** Hadadi alipata neema kubwa machoni pa Farao, kwa hiyoFarao akampatia mke, umbu wa mke wake mwenyewe, umbu la Tapenesi aliyekuwa Malkia. **20** Naye huyo umbu la Tapenesi alimzalia Hadadi mwana. Wakamwita jina lake Genubathi. Tapenesi akamlea katika ikulu ya Farao. Kwa hiyo Genubathi alikulia kwenye ikulu ya Farao pamoja na watoto wa Farao. **21** Naye alipokuwa huko Misri, Hadadi alisikia kuwa Daudi alishalala na mababu zake na kwamba Yoabu mkuu wa majeshi alishakufa, Hadadi akamwambia Farao, "Acha niondoke nirudi nchini kwangu." **22** Lakini Farao alimwambia, "Umepungukiwa nini kwangu, kwamba sasa unatafuta kurudi nchini kwako?" Naye Hadadi akamjibu, "Hapana kitu lakini tafadhali niache niende." **23** Pia Mungu akamwinulia Sulemani adui mwingine, Rezoni mwana wa Eliada, aliyekuwa amemkimbia bwana wake Hadadezeri mfalme wa Soba. **24** Rezoni alijikusanyia wanaume naye akawa mkuu wa jeshi dogo, Daudi ali[owapiga wanaume wa Soba. Wale wanume Rezoni walienda Dameski kuishi huko, na Rezoni aliitawala Dameski. **25** Yeye akawa adui wa Israeli katika siku zote za mfalme Sulemani, zaidi ya madhara ambayo Hadadi alisababisha. Rezoni akawachukia Israeli na akawa juu ya Shamu **26** Kisha Yeroboamu mwana wa Nebati, mwefraimu wa Sereda, akida wa Sulemani, ambaye jina la mama yake lilikuwa Serua, mjane, pia akainua mkono wake dhidi ya mfalme. **27** Kisa cha kuinua mkono wake kinyume cha mfalme ilikuwa ni mfalme Sulemani kujenga Milo na kufunga mahali palipobomoka katika mji wa Daudi baba yake. **28** Yeroboamu alikuwa mtu hodari na shujaa. Sulemani akaona kuwa huyo kijana alikuwa na bidii, kwa hiyo akampa kuwa na mamlaka juu ya wafanyakazi katika nyumba ya Yusufu. **29** Wakati huo, Yeroboamu alipokuwa akitoka katika Yerusalemu, nabii Ahiya Mshilo akamkuta barabarani. Sasa Ahiya alikuwa amevaa vazi jipya na kwamba hawa wawili walikuwa pekee yao kondeni. **30** Kisha Ahiya akalishika lile vazi jipya ambalo alikuwa nalo na akalichana katika vipande kumi na viwili. **31** Akamwambia Yeroboamu. "Chukua vipande kumi, kwani BWANA, Mungu wa Israeli, anasema, 'Tazama, Nitaugawa ufalme toka katika mkono wa Sulemani nami nitakupa makabila kumi. **32** (lakini Sulemani atabaki na kabila moja, kwa ajili ya mtumishi wangu Daudi na kwa ajili ya mji wangu Yerusalemu - mji ambao nimeuchagua toka kwenye kabila zote za Israeli), **33** kwa kuwa ameniacha na kumwabudu Ashtorethi mungu mke wa Wasidoni, Kemoshi Mungu wa Wamoabu, na Milikomu mungu wa watu wa Amoni. Wameziacha njia zangu, hawakufanya kilicho chema katika macho yangu, wala hawa kuzishika amri na maagizo yangu, kama alivyofanya Daudi baba yake. **34** Hata hivyo. Stauchukua ufalme wote toka kwenye mkono wa Sulemani. Badala yake, nimemfanya kuwa mtawala katika siku zake zote za uhai wake, kwa ajili ya Daudi mtumishi wangu ambaye nilimchagua, mtu

generated on Tue Oct 24 10:45:40 2023

ambaye alizishika amri na maagizo yangu. **35** Bali nitauchukua ufalme ukiwa chini ya mkono wa mwanae na nitakupa wewe, makabila kumi. **36** Nitampa kabila moja mwana wa Sulemani ili kwamba Daudi mtumishi wagu atabaki kuwa nuru mbele yangu huko Yerusalemu, mji ambao nimeuchagua ili niweke jina langu. **37** Nami nitakuchukua, nawe utatawala ili kutimiza haja yako, nawe utakuwa mfalme juu ya Israeli. **38** Kama utasikiliza yote ninayokuagaza, na kama utatembea katika njia zangu na kufanya kinachopendeza mbele ya macho yangu, ukayashika maagizo na amri zangu, kama Daudi mtumishi wangu alivyofanya, ndipo nitakapokuwa na wewe na nitakujengea nyumba ya uhakika, kama niliyomjengea Daudi, nami nitakupa Israeli. **39** Nitawaadhibu uzao wa Daudi, lakini si milele." **40** Kwa hiyo Sulemani akajaribu kumwua Yeroboamu. Lakini Yeroboamu akaamka na kukimbilia Misri, Kwa Shishaki mfalme wa Misri, naye akabaki Misri mpaka Sulemani alipokufa. **41** Na kwa mambo mengine yanayomhusu Sulemani, Yote ambayo alifanya na hekima zake, je, hayakuandikwa katika kitabu cha matukio ya **42** Sulemani? Sulemani alitawala Yerusalemu juu ya Israeli yote kwa miaka arobaini. **43** Naye akalala na mababu zake na alizikwa katika mji wa Daudi baba yake. Rehoboamu mwanae akawa mfalme mahali pake.

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1 Kings 11:1

Wamoabu, Waamori, Waedomu, Wasidoni na Wahiti
Haya ni majina ya makundi ya watu

Basi mfalme Sulemani
Neno "basi" linaonyesha mwanzo wa habari mpya.

wataigeuza mioyo yenu ili mfuate miungu yao
"watawashawishi kuabudu miungu wanayoiabudu"

1 Kings 11:3

wanawake halali mia saba namasuria mia tatu
"wanawake halali 700 na masuria 300"

waliugeuza moyo wake
"waliugeuza moyo wake toka kwa BWANA" au "walimgeuza akaacha kumwabudu BWANA"

hakuutoa moyo wake wote
"hakuwa amejito akikamilifu"

1 Kings 11:5

Ashitorethi, Milikomu
Haya ni majina ya miiungu ya uongo

Wasidoni
Hili jinala kundi la watu

maovu mbele ya BWANA
"kile ambacho BWANA alikiona kuwa ni kiovu"

alimfuata Milikomu
"Milikomu" ni jina lingine la "Moleki"

1 Kings 11:7

walifukiza uvumba na kuwatolea sadaka
Neno "kuwa" linamaanisha hao miungu ambao Sulemani aliwajengea.

1 Kings 11:9

Moyo wake ulikuwa umemwacha Mungu
"Sulemani alimwacha kumwabudu BWANA"

alikuwa amejionyesha kwake mara mbili
"BWANA alikuwa amejionyesha kwa Sukemani mara mbili"

1 Kings 11:11

nitaugawa ufalme kutoka kwako
Mungu atauondo ufalme kutoka kwenye uzao wa Sulemani kama vile mtu achanavyo kipande cha nguo.

ukiwa chini ya mwanao
"mamlaka ya mwanao"

1 Kings 11:14

Daudi alipokuwa Edomu ... Hadadi alipokuwa mtoto mdogo
Hii ni habari ya historia iliyotokea hapo kale.

Yoabu na Israeli yote
"Yoabu na jeshi lote la Israeli"

Hadadi alichukuliwa na Waedumu wengine na watumishi wa baba yake
"watumishi wa baba wa Hadadi walimchukua pamoja na Waedomu wengine"

1 Kings 11:18

Taarifa kwa ujumla
Tazama 4:11

Waliondoka Midiani
Tazama 11:14

1 Kings 11:20

Daudi alishalala na mababu zake
"Daudi alikuwa amekufa"

generated on Tue Oct 24 10:45:40 2023

1 Kings 11:23

Daudi aliwapiga
Wakati jeshi la Daudi lilkipowaua

Rezoni akawachukia Israeli
"Rezoni aliwachukia sana Waisraeli"

1 Kings 11:26

akainua mkono wake dhidi ya mfalme
"akamwasi mfalme"

Sulemani kujenga Milo
Tazama9:15

1 Kings 11:28

Mtu hodari na shujaa
Inaweza kumaanisha 1) "shuja mkuu" 2) "mtu mwenye uwezo mkubwa" au 3)mtu tajiri na mwenye ushawishi."

akampa kuwa na mamlaka
"akamfanya kuwa kamanda"

1 Kings 11:31

Akamwabia
Neno "a" linamaanisha Ahiya

Nitaugawa ufalme
Tazama 11:11

mkono wa Sulemani
"mamalaka ya Sulemani

Sulemani atabaki
"Mwana wa Sulemani a" au "Uzao wa Sulemani utabaki"

kilicho chema katika macho yangu
"Ninachokiona kuwa sawa"

1 Kings 11:34

Taarifa kwa ujumla
Ahiya anaendelea kumwambia Yeroboamu kile ambacho BWANA alisema.

Sitauchukua
"Neno "si" linamaanisha BWANA

kwenye mkono wa Sulemani
"toka kwenye mamlaka ya Sulemani"

Nitampa
Neno "m" Yeroboamu.

atabaki kuwa nuru mbele yangu
"daima kutakuwa na kizazi kitakachotawala ili kuwa ukumbusho wa familia ya Daudi"

1 Kings 11:37

Taarifa kwa ujumla
Ahiya anaendeleea kumwambia Yeroboamu kile ambacho BWANA amesema.

Nitakuchukua
Neno "ni" linamaanisha BWANA na neno "ku" linamaanisha Yeroboaomu.

kinachopendeza mbele yangu
Tazama 1:31

nitakujengea nyumba ya uhakika
"Nitakuanzia ufalme wa milele"

1 Kings 11:40

Yeroboamu
Yeroboamu mwana wa Nebati ndiye aliyekuwa mfalme wa kwanza wa dola ya kaskazini ya Israeli kati ya mwaka 910 - 900 KK. Yeroboamu mwingine, mwana wa Yehoashi, alitawala Israeli baada ya miaka 120

Misri, Wamisri
Misri ni nchi iliyo kasikazini mwa Afrika, kusini magharibi mwa nchi ya Kanaani.

kifo. kufa, aliyekufa
Neno hili linatumika kuonyesha kifo cha kimwili na cha kiroho.

1 Kings 11:41

je, hayakuandikwa katika kitabu cha matukio y a Sulemani?
"unaweza kuyapata kwenye kitabu cha matukio ya Sulemani."

Kitabu cha matukio ya Sulemani
hiki ni kitabu ambacho kwa sasa hakipo tena

Naye akalala na mababu zake
"Akafa"

alizikwa
"watu wakamzika"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Rehoboamu akaenda Shekemu, kwa kuwa Israeli yote walikuwa wameenda Shekemu kumfanya awe mfalme. **2** Ikatokea kuwa Yeroboamu mwana wa Nebati akayasikia haya (Kwa kuwa alikuwa bado yuko Misri, ambako alikuwa amekimbilia kumkwepa mfalme Sulemani), Kwani Yeroboamu alikuwa anaishi Misri. **3** Kwa hiyo wakatuma watu kumwita, na Yeroboamu pamoja na mkutano wote wa Israeli wakaja wakamwambia Rehoboamu, **4** Baba yako aliifanya nira yetu kuwa nzito. Sasa ifanye kazi ngumu ya baba yako kuwa nyepesi kuliko nira ngumu ambayo baba yako alituwekea, nasi tutakutumikia." **5** Naye Rehobiamu akawaambia, "Ondokeni kwa siku tatu, kisha nirudieni." Kwa hiyo watu wakaondoka. **6** Mfalme Rehoboamu akatafuta ushauri kwa wazee waliokuwa wamesimama mbele ya Sulemani baba yake wakati wa uhai wake, naye akasema, "mnanishauri niwajibuje hawa watu?" **7** Nao wakamwambia, "Kama wewe utakuwa mtumishi wa hawa watu na akawatumikia, na akawapa majibu ya maneno mema, ndipo watakapokuwa watumishi wako daima." **8** Lakini Rehoboamu akapuuzia ushauri aliopewa na wazee na akaenda kuomba ushauri kwa vijana ambao alikua pamoja nao wakasimama mbele yake. **9** Akawaambia, "Mnanipa ushauri gani ili niweze kuwajibu hawa watu waliosema nami kwamba, 'ifanye nyepesi nira ambayo baba yako alituwekea'" **10** Wale vijana waliokua pamoja na Rehoboamu wakamjibu, wakisema, "Waambie hawa watu kuwa baba yako Sulemani aliifanya nira yenu kuwa nzito lakini ninyi wenyewe mnaweza kuifanya rahisi. Uwaambie hivi, 'Kidole changu kidogo ni kinene kuliko kiuno cha baba yangu. **11** Kwa hiyo sasa, ingawa baba yangu aliwatwika kongwa zito, Mimi nitaiongeza kongwa lenu. Baba yangu aliwaadhibu kwa mijeredi, Lakini mimi nitawaadhibu kwa nge.'" **12** Kwa hiyo siku ya tatu Yeroboamu na watu wote wakaja kwa Rehoboamu, kama mfalme alivyokuwa amewaelekeza aliposema, "mrudi kwangu siku ya tatu." **13** Naye mfalme akawaambia wale watu kwa ukali na akapuuzia ushauri wa wale wazee ule waliokuwa wamempatia. **14** Akawaambia akifuata ushauri wa wale vijana; akasema, "Baba yangu aliwatwika kongwa zito, lakini mimi nitaongeze kongwa lenu. Baba yangu aliwaadhibu kwa mijeredi, mimi nitawaadhibu kwa nge." **15** Kwa hiyo mfalme hakuwasikiliza wale watu, kwa kuwa ilikuwa zamu ya tukio lililoletwa na BWANA, ili kwamba aweze kulitimiza neno lake ambalo alikuwa amelisema kupitia Ahiya. **16** Israeli yote ilipoona kuwa mfalme hakuwasikiliza, watu wakamjibu wakimwambia, "Je, tuna sehemu gani kwa Daudi? Hatuna urithi kwa mwana wa Yese! Nenda kwenye hema zako, ewe Israeli. Sasa tazama kwenye nyumba yako, Daudi." Kwa hiyo Israeli akarudi kwenye hema zake. **17** Lakini kwa watu wa Israeli waliokuwa wakiishi kwenye miji ya Yuda, Rehoboamu akawa mfalme juu yao. **18** Kisha mfalme Rehoboamu akamtuma Adoramu, aliyekuwa juu ya shokoa, lakini Waisraeli wote wakampiga kwa mawe wakamwua kwa mawe. Mflme Rehoboamu akakimbia haraka kwa gari lake kwenda Yerusalemu. **19** Kwa hiyo Israeli wakawa wapinzani dhidi ya nyumba ya Daudi mpaka leo. **20** Ndipo Israeli yote waliposikia kuwa Yeroboamu alikuwa amerudi, walimwita kwenye kusanyiko lao wakamweka kuwa mfalme wa Israeli. Hapakuwepo na mtu aliyeifuata familia ya Daudi, isipokuwa tu kabila la Yuda. **21** Rehoboamu alipofika Yerusalemu, akawakusanya wote wa nyumba ya Yuda na kabila la Benjamini; walichaguliwa wanaume wanajeshi180, 000 ili wapigane na nyumba ya Israeli, kwa lengo la kurudisha ufalme kwa Rehoboamu mwana wa Sulemani. **22** Lakini neno la Mungu likamjia Shemaya, mtu wa Mungu; likisema, **23** "Mwambie Rehoboamu mwana wa Sulemani, mfalme wa Yuda, na kwa nuymba yote ya Yuda na Benjamini, na kwa watu wote; uwaambie, **24** "BWANA asema hivi, Usipigane wala kuwavamia ndugu zako watu wa Israeli. Kila mtu lazima arudi nyumbani kwake, kwa kuwa jambo hili nimelisababisha mimi." Kwa hiyo wakalisikiliza neno la BWANA na wakrudi nyumbani kwa njia zao na wakalitii neno lake. **25** Kisha Yeroboamu akaijenga Shekemu katika nchi ya milima ya Efraimu, na akaishi huko. Akatoka huko na kuijenga Penueli. **26** Yeroboamu akafikiri moyoni mwake, "Sasa ufalme utarudi kwenye nyumba ya Daudi. **27** Kama hawa watu wataenda kutoa sadaka kwenye hekalu la BWANA kule Yerusalemu, basi mioyo ya hawa watu itarudi tena kwa bwana wao, kwa Rehoboamu mfalme wa Yuda. Wataniua na kurudi kwa Rehoboamu mfalme wa Yuda." **28** Kwa hiyo mfalme Yeroboamu akatafuta ushauri na akafanya ndama wawili wa dhahabu; akawaambia watu, "Ni vigumu sana kwenu kwenda Yerusalemu. Tazameni, hawa ndiyo miungu yenu, Ee Israeli, iliyowatoa toka nchi ya Misri." **29** Akamweka mmoja Betheli na mwingine Dani. **30** Kwa hiyo jambo hili likawa dhambi. Watu wakaenda kwa huyo na wengine kwa hawa, mpaka huko Dani. **31** Yeroboamu akajenga nyumba mahali pa juu na kufanya makuhani kutoka kwa watu wote, ambao hawakuwa wana wa Lawi. **32** Yeroboamu akafanya sikukuu katika mwezi wa nane, katika siku ya kumi na tano ya mwezi, kama sikukuu ambayo iko Yuda, na akaenda juu kwenye madhabahu. Akafanya hivyo kule Betheli, akawatolea sadaka wale ndama aliokuwa amewatengeneza, na akaweka kuhani huko Betheli mahali pa juu alipokuwa amepatengeneza. **33** Yeroboamu akapanda kwenda kwenye madhabahu ambayo aliitengeneza kule Betheli katika siku ya kumi na tano ya mwezi wa nane, ndio mwezi aliokuwa

generated on Tue Oct 24 10:45:40 2023

amefikiri katika akili yake; akafanya sikukuu kwa watu wa Israeli n a akaenda madhabahuni kufukiza uvumba.

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1 Kings 12:1

Israeli yote walikua wanaenda
"Wanaume wote wa Israeli"

Ikatokea kuwa
Neno hili linaonyesha mwanzo wa habari mpya. Waweza kutumia neno lililo katika lugha yako.

1 Kings 12:3

kumwita
Herufi "m" inamaanisha Yeroboamu

ailiifanya nira yetu kuwa nzito
"alitutendea kwa ukatili" au "alitushurutisha kufanya kazi"

1 Kings 12:6

kwa wazee waliokuwa wamesimama mbele ya Sulemain
"wazee waliomshauri Sulemani" au "wazee waliohudhuria kwa Sulemani"

1 Kings 12:8

wakasimama mbele yake
"waliomshauri" au "waliohudhuria kwake"

ifanye nyepesi nira ambayo baba yako alituwekea"
"usitutenee kwa ukatilii kama baba yako alivyotutendea" au "usitushurutishe kufanya kazi kama baba yako alivyotufanyia"

1 Kings 12:10

kidole changu kidogo ni kinene kuliko kiuno cha baba yangu
Maana yake ni kwamba Rehoboamu ni mkali na mwenye kuogofya kuliko baba yake.

Baba yangu aliwaadhibu kwa mijeredi, lakini mimi nitawaadhibu kwa nge
Hii inamaanisha kuwa adhabu ambayo Rehoboamu ataitoa ni mbaya kuliko alitoa baba yake.

nitawaadhibu kwa nge
Neno "nge" linaweza kumaanisha 1)mjeredi wenye ncha za vyuma, au 2) kiumbe mwenye mkia wa sumu.

1 Kings 12:12

baba yangu aliwatwika kongwa zito ... mimi nitawaadhibu kwa nge
Tazama 12:10

1 Kings 12:15

kwa kuwa ilikuwa zamu ya tukio lililoletwa na BWANA
"BWANA alisababisha hili litokee"

1 Kings 12:16

Israeli yote
"watu wote wa Israeli waliokuwepo"

Je, tuna sehemu gani kwa Daudi?
"hatutakuwa na sehemu katika familia ya Daudi"

Hatuna urithi kwa mwana wa Yese"
"Hatutakuwa na chochote cha kufanya katika uzao wa Yese"

"Nenda kwenye hema zako
"Nendeni nyumbani kwenu, enyi watu wa Israeli"

sasa tazama kwenye nyumba yako
"Sasa uangalie utawala wako, uzao wa Daudi"

1 Kings 12:18

Waisraeli wote wakampiga kwa mawe
"Watu wote wa Israeli waliokuwepo pale"

nyumba ya Daudi
"Wafalme wanaotokana na uzao wa Daudi"

1 Kings 12:20

Ndipo Israeli
Neno hili limetumika kuonesha kuwa kuna tukio la muhimu kwenye habari. Waweza kutumia neno lolote lililo kwenye kabila yako lenye mukhutadha huo.

Israeli yote
"Viongozi wote wa Israeli waliposikia"

kuwa mfalme wa Israeli
"mfalme wa makabila yote 10 ya Israeli"

familia ya Daudi
"Uzao wa Daudi"

kabila ya Yuda
"watu wa kabila ya Yuda"

1 Kings 12:21

nyumba ya Yuda
Watu kutoka kabil ya Yuda

generated on Tue Oct 24 10:45:40 2023

wanaume wanajeshi 180,000
"askari 180,000 waliochaaguliwa kwa uangalifu" au "askari wazuri 180,000"

nyumba ya Israeli
watu kutoka makabila 10 ya Israeli yaliyokuwa kaskazini

1 Kings 12:22

Neno la Mungu lkamjia
"Mungu alisema neno lake"

mtu wa Mungu
Hili jina lingine la nabii, "Nabii"

kwa nyumba yote ya Yuda na Benjamini
"watu wote wa kabila Yuda na Benjamini"

ndugu zako watu wa Israeli
Neno "ndugu" na "watu wa Israeli" vyote vivnamaanisha wanaume wa makabila kumi ya kaskazini mwa Israeli na vinatoa msisitizo wa uhusiano wa kifamilia kati yao na Rehoboamu.

kwa kuwa jambo hili nimelisababisha mimi
"Kwa sababu mimi ndiye niliyelifanya litokee"

1 Kings 12:25

Yeroboamu akaijenga Shekemu
"Wafanyakazi wa Yeroboamu wakaijenga Shekemu"

akafikiri moyoni mwake
"mwenyewe akafikiri"

nyumba ya Daudi
"wafalme waliotokana na Daudi"

Kama hawa watu wataenda
Neno "watu hawa" linamaanisha wale watu wa makabila kumi ya Waisraeli wa kaskazini.

basi mioyo ya hawa watu itarudi tena kwa bwana wao, kwa Rehoboamu mfalme wa Yuda ... na kurudi kwa Rehoboamu mfalme wa Yuda
Virai hivi vina maana moja ambavyo vimetumika pamoja kuonesha msisitizo.

1 Kings 12:28

iliyowatoa toka
"iliyowatoa mababu zenu toka"

1 Kings 12:31

Yeroboamu akajenga nyumba mahali pa juu
"Wafanyakazi wa Yeroboamu walijenga nyumba mahali pa juu"

kufanya makuhani
"aliwachagua watu kuwa makuhani"

watu wote
"watu wote wa makabila kumi ya kaskazini"

katika mweziwa , wa siku ya kumi na tano ya mwezi
Huu ni mwezi wa nane wa kalenda ya Wahebrania. Siku ya kumi na tano ni kaaribu na mwanzo wa mwezi wa Novemba wa kalenda ya kimagharibi.
"siku ya kumi na tano ya mwezi wa nane"

akaenda juu kwenye madhabahu
"akatoa sadaka kwenye madhabahu"

1 Kings 12:33

akaenda juu kwenye madhabahu
"akatoa sadaka madhabahuni"

ndio mwezialiokuwa amefikiri katika akili yake
"katika mwezi aliokuwa ameamua"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Mtu wa Mungu alikuja tokea Yuda kwa neno la BWANA kule Betheli. Naye Yeroboamu alikuwa amesimama karibu na madhabahu ili kufukiza uvumba. **2** Akalia kinyume na zile madhabahu kwa neno la BWANA: "Ee madhabahu, madhabahu" hivi ndivyo asemavyo BWANA, 'Tazama, mwana aitwaye Yosia atazaliwa katika familia ya Daudi, na juu yenu atawachinja makuhani ambao sasa wanafukiza uvumba mahali hapa pa juu kwa ajili yako. Juu yako watachoma mifupa ya watu.'" **3** Kisha mtu wa Mungu akatoa ishara siku hiyohiyo, akisema, "Hii ndiyo isharaya kwamba BWANA amesema: 'Tazama, madhabahu zitavuunjika, na majivu yaliyo juu yatamwagika." **4** Naye mfalme aliposikia kile mtu wa Mungu alichosema, kwamba amelia kinyume cha zile madhabahu kule Betheli, Yeroboamu akanyosha mkono wake kutoka madhabahuni, akisema, "mkamateni." Ndipo ule mkono aliokuwa ameunyosha dhidi ya mtu wa Mungu ukakauka, kiasi kwamba hakuweza kuurudisha mwenyewe. **5** Na ile madhabahu ikavunjika vipande vipande, na yale majivu yakamwagika kutoka madhabahuni, kama ilivyokuwa imefafanuliwa kuwa ndiyo ishara ya kwamba mtu wa Mungu alikuwa amepewa kwa neno la BWANA. **6** Mfalme Yeroboamu akajibu akimwambia mtu wa Mungu, "Msihi BWANA, Mungu wako akupe neema ili uniombee, ili kwamba mkono wangu urejee kwangu tena." Kwa hiyo mtu wa Mungu akamwomba BWANA, na mkono wa mfalme ukarejea katika hali yake tena, na ukawa kama ulivyokuwa mwanzoni. **7** Yule mfalme akamwambia mtu wa Mungu, "twende nyumbani kwangu upate chakula, nami nitakupa zawadi." **8** Yule mtu wa Mungu akamwambia mfalme, "Hata kama utanipa nusu ya miliki yako. staende na wewe, wala sitakula au kunywa maji mahali hapa, **9** kwa sababu BWANA ameniamuru kwa neno lake, 'hutakula mkate wala kunywa maji, wala kurudi kwa njia ulioijia.'" **10** Kwa hiyo mtu wa Mungu akaondoka na hakurudi nyumbani kwa njia aliyokuja nayo huko Betheli. **11** Sasa kulikuwa na nabii mwingine mzee aliyekuwa akiishi Betheli, na mmoja wa wana wake akaja kumwambia mambo yote ambayo mtu wa Mungu amefanya siku hiyo kule Betheli. Wana wake wakamwambia pia maneno ambayo Yule mtu wa Mungu alimwambia mfalme. **12** Baba yao akawaambia, "Alienda kwa njia gani?" Wale wanawe walikuwa wamemwona yule mtu wa Mungu kutoka Yuda njia aliyotumia kurudi. **13** Kwa hiyo akawaambia wanawe, "Nitandikeni punda." Kwa hiyo wakamtandikia punda naye akampanda. **14** Yule nabii mzee akamfuata yule mtu wa Mungu na akamkuta amekaa chini ya mti wa mwaloni; akamwambia, "Je, wewe ndiye mtu wa Mungu aliyetoka Yuda?" Naye akamjibu, "Mimi ndiye." **15** Kisha yule nabii mzee akamwambia, "twende nyumbani kwangu ukale chakula." **16** Yule mtu wa Mungu akamjibu, "Siwezi kurudi na wewe wala kuingia ndani na wewe, tena sitakula chakula wala kunywa maji pamoja na wewe mahali hapa, **17** kwa sababu niliamuriwa hivyo kwa neno la BWANA, 'Hautakula chakula wala kunywa maji kule, wala kurudi kwa njia utakayokuja nayo.'" **18** Kwa hiyo yule nabii mzee akamwambia, "Mimi pia ni nabii kama ulivyo, na malaika amesema na mimi neno la BWANA, akisema, 'Mrudishe aje na wewe katika nyumba yako, ili aweze kula chakula na kunywa maji.'" Lakini alikuwa anamdanganya mtu wa Mungu. **19** Kwa hiyo yule mtu wa Mungu akarudi pamoja na yule nabii mzee na akala chakula nyumbani kwake na akanywa maji. **20** Walipokuwa wamekaa mezani, neno la BWANA likamjia yule nabii aliyemrudisha, **21** naye akalia kwa mtu wa Mungu aliyetoka Yuda, akisema "BWANA anasema, 'Kwa kuwa umeshindwa kutii nenola BWANA na umeshindwa kuishika amri ya BWANA ambayo Mungu wako alikupa, **22** bali umerudi na umekula chakula na kunywa maji mahali ambapo BWANA alikwambia usile chakula wala kunywa maji, basi mwili wako hautazikwa kwenye makaburi ya baba zako.'" **23** Baada ya kula chakula na kunywa maji, Yule nabii akatandika punda wa mtu wa Mungu, yule mtu aliyerudi naye. **24** Baada ya mtu wa Mungu kuondoka, akakutana na simba njiani na kumwua barabarani, na mwili wake uliachwa barabarani. Na yule punda akasimama pembeni yake, na yule simba naye akasimama pembeni ya ule mwili. **25** Watu walipopita na kuuona ule mwili umeachwa barabarani, na yule simba akisimama karibu na ule mwili, walikuja wakaeleza habari hiyo mjini kule ambako yule nabii mzee aliishi. **26** Yule nabii aliyemrudisha toka njiani aliposikia, akasema, "Yeye mtu wa Muugu ndiye aliyeshindwa kutii neno la BWANA. Kwa hiyo BWANA alimtoa kwa simba, ambaye amemrarua katika vipande vipande na kumwua, kama vile neno la BWANA lilivyokuwa limemwonya." **27** Kwa hiyo yule nabii mzee akawaamnbia wanawe, akisema, "Tandikeni punda wangu," nao wakamtandikia. **28** Akaenda akaukuta mwili umeachwa barabarani, punda na simba wamesimama pembeni ya ule mwili. Yule simba hakuula ule mwili, wala hakumshambulia yule punda. **29** Yule nabii akauchukua ule mwili wa mtu wa Mungu, akaulaza juu ya punda, na akaurudisha. Akaja kwenye mji wake kuomboleza na kuuzika. **30** Akaulaza mwili kwenye kaburi lake, nao wakamwombolezea, wakisema, "Aa! ndugu yangu!" **31** Kisha baada ya kumzika, yule nabii mzee akawaambia wanawe, akasema, "Nitakapokufa, mtanizika kwenye kaburi ambalo tumemzika mtu wa Mungu. Mtalaza mifupa yangu pembeni mwa mifupa yake. **32** Kwa kuwa ule ujumbe uliosemwa na BWANA, dhidi ya madhabahu kule Betheli na dhidi ya nyumba zote za mahali pa juu katika mji wa Samaria, hakika yatatokea. **33** Baada ya haya Yeroboamu hakuuacha uovu

generated on Tue Oct 24 10:45:40 2023

wake, aliendelea kuchagua makuhani wa kawaida kwa ajili ya mahali pa juu kutoka kwa watu wa kila aina. Yeyote ambaye angeweza kutumika alimtakasa kuwa kuhani. **34** Jambo hili likawa dhambi kwenye familia ya Yeroboamu na kusababisha familia yake kuangamizwa na kuondolewa kabisa katika uso wa dunia.

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1 Kings 13:1

mtu wa Mungu
Hili jina lingine la nabii. "Nabii"

Alia kinyumem na zile madhabahu
"Alitoa unabii kwa sauti kubwa kinyume na zile madhdabahu"

Ee madhabau, madhabau
Nabii iliziambia zile madhabahu kama vile anamwambia mtu anyeweza kumsikia. Alisema mara mbili ili kusisitiza.

mwana aitwaye Yosia atazaliwa katikafamilia ya Daudi
"mwana wa uzao wa Daudi atakuwa na mwana aitwaye Yosia"

watachoma
Neno "wa" linamaanisha Yosia na watu atakaokuwa nao.

madhabahu zitavunjika, na majivu ylyo juu yatamwagika
"BWANA atazivunja madhabahu na atayasambaza majivu yaliyo juu yake"

1 Kings 13:4

Na ile madhabahu ikavunjika vipande vipande, na majivu yakamwagika kutoka madhabahuni
"Mungu akazivunja zile madhabahu na akayamwaga yale majivu kutoka madhabahuni"

kama iloivyokuwa imefafanuliwa kuwa ndiyo ishara ya kwamba mtu wa Mungu alikuwa amepewa kwa neno la Mungu
"kama ishara ambayo mtu wa Mungu alikuwa amefafanua kwa neno la BWANA"

1 Kings 13:6

mkono wangu urejee
" BWANA arejeshe mkoo wangu"

mkonio wa mfalme ukarejea
"BWANA alirejesha mkono wa mfalme"

1 Kings 13:8

Hata kama utanipa nusu ya milki yako. Sitaenda na wewe
"Unadhani kuwa kama utanipa nusu ya miliki yako nitaenda na wewe. Lakini hata kama utafanya hivyo, sitaenda na wewe"

1 Kings 13:11

Wale wanawe walikuwa wamemwona yule mtu Mungu kutoka Yuda njia aliyotumia
"wanawe walimwonyesha njia"

1 Kings 13:14

Yulenabii mzee
"Nabii kutoka Betheli"

akamwambia
"nabii mzee akamwambia mtu wa Mungu"

Naye akamjibu
"Mtu wa Mungu akamjibu"

mahali hapa
"Hapa Betheli"

1 Kings 13:18

malaika amesema nami neno la BWANA
"malaika ameniambia kile ammbacho BWANA amesema" au "malaika ameniambia ujumbe kutoka kwa BWANA"

1 Kings 13:20

Walipokuwa wamekaa mezani
"Walipokuwa wameketi mezani wakila"

Neno la BWANA likamjia yule nabii
Tazama 6:11

aliyemrudisha
Herufi "m" inamaanisha mtu wa Mungu

1 Kings 13:23

na mwili wake uliachwa barabarani
"na akaucha mwili wake barabarani"

walikuja wakaeleza
"walikuja wakawambia watu juu ya ule mwili"

1 Kings 13:26

neno la Mungu, neno la BWANA, neno la Bwana, maandiko
Katika biblia, "neno la Mungu" linamaanisha kitu chochite ambacho Mungu amesema kwa watu. Hii inajumuisha kilichoandikwa na kilichosemwa. Yesu pia anaitwa "neno la Mungu"

generated on Tue Oct 24 10:45:40 2023

mwana, mwana wa
Neno "mwana" linamlenga mtoto wa kiume au mwanamume katiak uhusiano na mzazi wake. Inaweza pia kumaanisha mtoto wa kiume aliyeasiliwa.

1 Kings 13:29

wakamwombolezea
Hapa herufi "wa" inamaanisha yule nabii na wanawe.

Aa, ndugu yangu
Neno "Aa" linaonyesha huzuni kubwa

1 Kings 13:31

baada ya kumzika
alieyemzika ni yule nabii mzee, na herufi "m" inamaanisha yule mtu wa Mungu.

1 Kings 13:33

Jambo hiloi likawa dhambi kwenye familia ya Yeroboamu
"Familia ya Yeroboamu ikawa imefanya dhambi kwa kufanya jambo hili"

Jambo hili
Hii inamaanisha kitendo cha Yeroboamu kujenga madhabahu ya miungu na kuchagua makuhani.

na kusababishsa familia yake kuangamizwa na kuondolewa kabisa katika uso wa dunia
"Munugu aliiangamiza na kuiondoa familia ya Yeroboamu katika usowa dunia"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Wakati huo Abiya mwana wa Yeroboamu akawa mgonjwa sana. **2** Yeroboamu akamwambia mke wake, "amka ujibadilishe, ili wasikutambue kuwa wewe ndiye mke wangu, na uende Shilo, kwa sababu nabii Ahiya yuko huko, yeye ndiye aliyeninea mimi kuwa nitakuwa mfalme juu ya watu hawa. **3** Uchukue mikate kumi, na kaki na mtungi wa asali, na uende kwa Ahiya. Naye atakuambia kitakachotokea kwa mtoto." **4** Mke wa Yeroboamu akafanya hivyo; akaenda Shilo mpaka kwenye nyumba ya Ahiya. Wakati huo Ahiya alikuwa hawezi kuona, kwa kuwa macho yake yalikuwa yameishiwa nguvu kwa sababu ya umri wake. **5** BWANA akamwambia Ahiya, "Tazama mke wa Ahiya anakuja kutafuta kutaka ushauri toka kwako kuhusiana na mwanae, kwa kuwa ni mgonjwa. Mwambie hivi na hivi, kwa sababu atakapofika atajifanya kuwa ni mwanamke mwingine." **6** Naye Ahiya aliposikia sauti za miguu yake alipokuwa akiukaribia mlango, akasema, "karibu, mke wa Yeroboamu. Kwa nini unajifanya kuwa mtu mwingine? Nimetumwa kwako nikiwa na habaari mbaya. **7** Nenda ukamwambia Yeroboamu kwamba BWANA, Mungu wa Israeli, anasema, 'Nilikuinua kutoka kati ya watu na kukufanya uwe kiongozi wa watu wangu Israeli. **8** Niliugawa ufalme kutoka kwa Daudi na kukupa wewe, lakini bado hutaki kuwa kama mtumishi wangu Daudi, ambaye alizishika amri zangu na kunifuata kwa moyo wake wote, na kufanya kilichokuwa sawa mbele ya macho yangu. **9** Badala yake, umefanya maovu, zaidi ya wote waliokutangulia. Umetengeneza miungu mingine, na umetengeneza sanamu za kuyeyushwa ili kunikasirisha na kunitupa nyuma yako. **10** Kwa hiyo, tazama, Nitaleta majanga kwenye familia yako; Nitawatupilia mbali watoto wako wote wa kiume katika Israeli, kama ni mtumwa au ni huru, na nitaiondoa familia yako, kama mtu anayechoma mavi mpaka yaishe. **11** Yeyote ambaye ni mwanafamilia yako atakayefia mjini ataliwa na mbwa, na yeyote atakayefia shamabani ataliwa na ndege wa angani, kwa kuwa Mimi BWANA, nimesema; **12** Kwa hiyo inuka wewe mke wa Yeroboamu, na uende nyumbani kwako; na mguu wako utakapokanyaga mjini, yule mtoto wa Abiya atakufa. **13** Na Israeli yote itamwombolezea na kumzika. Ni yeye pekee katika familia ya Abiya atakayepelekwa makaburini, kwa sababu ni yeye pekee yake kutoka kwenye nyumba ya Abiya, ambaye BWANA, Mungu wa Israeli alimwona kuwa ni mwema. **14** Pia BWANA atainua mfalme katika Israeli ambaye ataifutilia mbali familia ya Yeroboamu katika siku hiyo. Leo ndiyo siku hiyo, sasa hivi. **15** Kwa kuwa BWANA ataishambulia Israeli kama vile majani yanavyotikiswa majini, na ataing'oa Israeli katika nchi hii njema ambayo aliwpa mababu. Atawatawanya hata ng'ambo ya Mto Frati, kwa sababu wamefanya nguzo za Ashera kumkasirisha BWANA. **16** Ataiacha Israeli kwa sababu ya dhambi ya Yeroboamu, dhambi ambazo ametenda, na kwa hizo ameifanya Israeli kufanya dhambi. **17** Kwa hiyo mke wa Yeroboamu akainuka na akaondoka na akaenda mpaka Tirza. Naye alipofika kizingitini kwa nyumba yake, yule mtoto akafa. **18** Isareli wote wakamzika na kumwombolezea, kama vile alivyokuwa ameambiwa kwa neno la BWANA ambalo amelisema kupitia mtumishi wake nabii Ahiya. **19** Na kwa mambo mengine yanayOmhusu Yeroboamu, jinsi alivyopigana vita na jinsi alivyotawala, tazama yameandikwa katika kitabu cha matukio ya wafalme wa Israeli. **20** Yeroboamu alitawala kwa miaka ishirini na mbili naye akalala na babu zake, na Nadabu mwanawe akawa mfalme mahali pake. **21** Sasa Rehoboamu mwana wa Sulemani alikuwa mtawala wa Yuda. Rehoboamu alikuwa na umri wa miaka arobaini na moja alipokuwa mfalme, na akatawala kwa miaka kumi na saba kule Yerusalemu, mji ambao BWANA alikuwa ameuchagua kati ya makabila yote ya Israeli ili aweke jina lake kule. Jina la mama yake alikuwa Naama Mwamori. **22** Yuda ikafanya yaliyo maovu mbele ya macho ya BWANA; wakamtia wivu kwa makosa yao, zaidi ya yote ambayo baba zao walikuwa wamefanya **23** Kwa kuwa walijijengea wenyewe mahali pa juu, nguzo za mawe, na nguzo za Ashera katika kila mahali pa juu na katika kila mti wenye majani mabichi. **24** Pia kulikuwepo na ukahaba wa kipagani katika nchi. Walifanya machukizo yaleyale kama wa mataifa yale ambayo BWANA alikuwa amewafukuza kutoka kwa watu wa Israeli. **25** Ilitokea wakati wa mwaka wa tano wa mfalme Rehoboamu wakati Shishaki akiwa mfalme wa Misri, akaja kinyume na Yerusalemu. **26** Akaichukua hazina iliyokuwa kwenye nyumba ya BWANA, na ile hazina iliyokuwa kwenye nyumba ya Mfalme. Akachukua kila kitu; Pia alizichukua zile ngao za dhahabu ambazo Sulemani alikuwa ametengeneza. **27** Mfalme Rehoboamu akatengeneza ngao za shaba mahali pake na akazikabidhi kwa wakuu wa walinzi, ambao walilinda malango ya kuingia kwa mfalme. **28** Na ikawa kila mfalme alipoingia kwenye nyumba ya BWANA, wale walinzi walizibeba na baadaye walizirudisha katika chumba cha walinzi. **29** Lakini katika mambo mengine kuhusiana na Rehoboamu, na yote yale aliyofanya, je, hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **30** Kulikuwa na mapigano yasiyokoma kati ya nyumba ya Rehoboamu na nyumba ya Yeroboamu. **31** Kwa hiyo Rehoboamu akalala na mababu zake naye akazikwa pamoja nao katika mji wa Daudi Jina la mama yake alikuwa Naama Mwamori. Abiya mwanawe akawa mfalme mahali pake

generated on Tue Oct 24 10:45:40 2023

1 Kings 14:1

ili wasikutambue
"hakuna atakayekutambua"

1 Kings 14:4

Tazama, mke wa Yeroboamu
Neno "Tazama" linamaanisha "sikiliza kwa uangalifu"

Mwambie hivi na hivi
Neno "hivi" na "hivi" linamaanisha kuwa BWANA alikuwa amemwambia Ahiya kitu cha kusema. "mwabia hivi"

1 Kings 14:6

kwa nini unajifanya kuwa mtu mwingine?
Acha kujifanya kuwa mtu mwingine;Mimki najua kuwa wewe ni nani?

Nimetumwa kwako nikiwa na habari mbaya
"BWANA ameniambia nikwambie habari mbaya"

Niliugawa ufalme
Mungu aliugawa ufalme kama vile mtu achanavyo kipande cha nguo.

1 Kings 14:9

kunitupa nyumavyako
Yeroboamu ameacha kumheshimu BWANA amekuwa kama mtu anayetupa takataka

1 Kings 14:11

Yeyote ambaye ni mwanfamila yako ... ataliwa na mbwa
"Mbwa watawala kila mmojaambaye ni mwanafamilia yako atakayefia mjini"

na yeyote atakayefia ... ataliwa na ndege wa angani
"ndege wa angani watamla yeyote anyefia shambani"

je, kuna jambo lolote jema lililoonekana katika macho ya BWANA, Mungu wa Israeli.
"Je, BWANA, Mungu wa Israeli, ameona jambo lolote jema?"

1 Kings 14:14

kama vile majani yanavyotikiswa majini
"kama vile mto wa maji utikizavyo jani"

ataing'oa Israeli katika nchihii njema
BWANA anailingnisha Israeli na mmea ambao ataung'oa kutoka ardhini kwa mizizi yake

1 Kings 14:17

Israeli wote walimzika
"Idadi kubwa ya watu wa Israeli walikuwepo wakati watu walipomzika"

kama vile alivyokuwa ameambiwa kwa neno la BWANA
"kama vile BWANA alivyomwambia"

1 Kings 14:19

yameandikwa
"kuna mtua liyeyanadika"

naye akalala n abau zake
"kisha akafa"

1 Kings 14:21

miaka arobaiini na moja ... miaka kumina saba
"miaka 17 ... miaka 41"

ili aweke jina lake
Tazama 9:3

jina la mama yake
kiwakilishi "yake" kinamwakilisha Rehoboamu

1 Kings 14:23

kila mahali pa juuna katika kila mti wenye majani mabichi
"mahali pa juu na chini ya miti mibichi"

walifanya machukizo yaleyale kama wa mataifa yale ambayo
"mabo yale yale yenye kuchukiza ambayo watu walifanya, ambao"

1 Kings 14:25

akaja kinyume
"jeshi lake lilivamia

ambazo Sulemani alikuwa ametengeneza
"ambazo Sulemani aliwaamuru wafanyakazi wake kutengeneza"

1 Kings 14:27

Mfalme Rehoboamu akatengeneza ngao
"Wafanyakazi wa mfalme Rehoboamu walitengenza ngao"

mahali pake
"mahali pa ngao za dhahabu"

na akazikabidhi kwa wakuu wa walinzi
"akawapa kuwa jukumu la walinzi"

generated on Tue Oct 24 10:45:40 2023

1 Kings 14:29

je, hayakuandikwa kwenye kitabu cha matukio cha wafalme wa Yuda?
"Yameandikwa kwenye kitabu cha matukio ya wafalme wa Yuda"

Rehoboamu akalala na mababu zake n a watu wakamzika
"Rehoboamu akafa na watu wakamzika"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Katika mwaka wa kumi na tano wa mfame Yeroboamu mwana wa Nebati, Abiya alianza kutawala juu yaYuda. **2** Alitawala kwa miaka mitata kule Yerusalemu. Jina la mama yake allikuwa Maaka. Alikuwa binti wa Absalomu. **3** Naye alitembea katika dhambi zote ambazo baba yake alizifanya kabla yake; moyo wake haukuwa mkalifu kwa BWANA, Mungu wake kama moyo wa Daudi, babu yake ulivyokuwa. **4** Hata hivyo, kwa ajili ya Daudi, BWANA, Mungu wake alimpa taa Yerusalemu kwa kumwinua mwanae baada yake ili kuiimarisha Yerusalemu. **5** Mungu alifanya haya kwa sababu Daudi alifanya yaliyo mema machoni pake; wakati wote wa uhai wake, hakugeuka wala hakukosa katika yote aliyomwamuru, isipokuwa tu swala la Uria Mhiti. **6** Sasa kulikuwa na vita kati ya Rehoboamu na Jeroboamu katika siku zote za maisha ya Abiya. **7** Kwa mambo mengine ya Abiya, yote aliyofanya, je, hayajaandikwa katika kitabu cha matukio ya wafalme wa Yuda? Sasa kulikuwa na vita kati ya Abiya na Yeroboamu. **8** Abiya akalala na mababu zake, nao wakamzika katika mji wa Daudi. Asa mwanae akawa mfalme mahali pake. **9** Katika mwaka wa ishirini wa Yeroboamu mfalme wa Israeli, Asa akaanza kutawala Yuda. **10** Alitawala kwa miaka arobaini na moja kule Yerusalemu. Bibi yake alikuwa Maaka, binti wa Absalomu. **11** Asa akafanya yaliyo mema machono mwa BWANA, kama alivyofanya Daudi, babu yake. **12** Yeye aliwafukuza kutoka katika nchi wale makahaba wa kipagani na akaziondoa sanamu zote ambazo babu zake walikuwa wametengeneza. **13** Pia alimwondoa bibi yake asiwe Malkia, kwa sababu alikuwa amefanya sanamu ya kuchukiza kwa Ashera. Asa aliikata sanamu ya kuchukiza na kuiteketeza katika Bonde la Kidroni. **14** Lakini pale mahali pa juu hapakuchukuliwa. Hata hivyo. Moyo wa Asa ulikuwa mkamilifu mbele ya BWANA katika siku zake zote. **15** Alivirerjesha katika nyumba ya BWANA vitu vile vilivyokuwa vimetengwa kwa ajili ya BWANA, na vile vitu vyake vilivyokuwa vimetengezwa kwa fedha, na dhahabu na vyombo. **16** Basi kulikuwa na vita kati ya Asa na Baasha mfalme wa Israeli, kwa miaka yao yote. **17** Baasha mfalme wa Israeli, akaivamia na kuijenga Rama, kiasi kwamba hakumruhusu yeyote kuondoka au kuingia katika nchi ya Asa mfalme wa Yuda. **18** Kisha Asa akazichukua zile fedha na dhahabu zilizokuwa zimebaki kwenye hazina kwenye nyumba ya BWANA, na katika hazina ya ikulu ya mfalme. Akaziweka katika mikono ya watumishi wake na kuzituma kwa Beni Hadadi mwana wa Tabrimoni mwana wa Hezioni, mfalme wa Shamu ambaye alikuwa akishi Dameski. Akamwambia, **19** "Naomba tufanye patano kati yangu na wewe, kama ilivyokuwa kati ya baba yangu na baba yako. Tazama, Nimekutumia zawadi ya fedha na dhahabu. Ili uvunje agano lako na Baasha mfalme wa Israeli, ili kwamba aniache." **20** Beni Hadadi akamsikiliza mfalme Asa na kutuma wakuu wa majeshi yake, nao wakaishambulia miji ya Israeli. Wakaishambulia Ijoni, Dani, Abeliya Bethi Maaka, na Kinerothi yote, pamoja na nchi yote ya Naftali. **21** Ikawa Baasha aliposikia haya, akaacha kuijenga Rama akarudi Tirza. **22** Kisha mfalme Asa akaitangazia Yuda yote. Hakuna aliyeachwa. Wakayabeba mawe na miti ya Rama ambayo Baasha alikuwa akijengea mji. Kisha mfalme Asa akavitumia hivyo vitu kuijenga Geba ya Benjamini na Mispa. **23** Mambo mengine yanyohusu utawala wa Asa, uwezo wake wote, yote aliyofanya, na miji aliyoijenga, je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Yuda? Lakini wakati wa uzee wake alipata ugonjwa wa miguu. **24** Kisha Asa akalala na mababu zake na akazikwa pamoja nao katika mji wa Daudi baba yake. Yehoshafati mwanae akawa mfalme mahali pake. **25** Nadabu mwana wa Yerobiamu alianza kutawala huko Israeli wakati wa mwaka wa pili wa Asa mfalme wa Yuda; Aliitawala Israeli kwa miaka miwili. **26** Akafanya yaliyo maovu mbele y a macho ya BWANA naye akatembea katika njia ya baba yake, na katika dhambi yake, aliisababisha Israeli kufanya dhambi. **27** Baasha mwana wa Ahiya, wa familia ya Isakari, akafanya hila dhidi ya Nadabu; Baasha akamwua huko Gibethoni, ambao ulikuwa mji wa Wafilisti, kwa kuwa Nadabu na Israeli walikuwa wakiuhusuru Gibethoni. **28** Katika mwaka wa tatu wa Asa mfalme wa Yuda, Baasha alimwua Nadabu naye akawa mfalme mahali pake. **29** Mara tu baad ya kuwa mfalme, Baasha aliwaua watu wote wa familia ya Yeroboamu. Hakumwacha hata mmoja wa uzao wa Yeroboamu awe hai; Kwa njia hii akawa ameuharibu ukoo wote wa kifalme, kama vile BWANA alivyokuwa amesema kupitia mtumishi wake Ahiya Mshilo, **30** kwa sababu ya dhambi za Yeroboamu ambazo alifanya na akaisababishia Israeli kufanya dhambi, kwa kuwa alimkasirisha BWANA, Mungu wa Israeli. **31** Mambo mengine yanayomhusu Nadabu, na yote aliyofanya, je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli? **32** Kisha kulikuwa na vita kati ya Asa na Baasha mfalme wa Israeli katika siku zao zote. **33** Katika mwaka wa tatu wa Asa mfalme wa Yuda, Baasha mwana wa Ahiya alianza kuitawala Israeli yote huko Tirza naye alitawala kwa miaka ishirini na nne. **34** Naye akafanya yaliyo mabaya katika macho ya BWANA na akatembea katika njia ya Yeroboamu na katika dhambi yake ambayo kwa hiyo aliifanya Israeli kufanya dhambi.

generated on Tue Oct 24 10:45:40 2023

1 Kings 15:1

Katika mwaka wa kumi na nane
"katika mwaka wa 18"

miaka mitatu
"miaka 3"

"akatembea katika dhambi zote"
"Akaendelea kufanya dhambi zote"

moyo wake haukuwa mkamilifu
"alikuwa hajajitoa"

1 Kings 15:4

alimpa taa Yerusalemu ... ili kuimarisha Yerusalemu
"alimpa Daudi mwana wa Uazao kutawala Yerusalemu ka ukumbusho wa agano na familia ya Daudi"

yaliyo mema machoni pake
"Yale ambayo BWANA aliyaona kuwa mema"

Kati ya Rehoboamu na Yeroboamu
"Kati ya majeshi ya Rehoboamu na Yeroboamu"

1 Kings 15:7

yote aliyofanya, je, hayajaandikwa katika kitabu cha matukio ya wafalme wa Yuda?
Tazama 14:29

Abiya akalala na mababu zake
"Abiya akafa"

1 Kings 15:9

mwaka wa Ishirini
"katika mwaka wa 20"

miaka arobaini na moja
"miaka 41"

akafanya yaliyo mema machoni mwa BWANA
"yale amabyo BWANA aliyaona kuwa mema"

1 Kings 15:12

Asa aliikata sanamu ya kuchukiza
"Wafanyakazi wa Asa waliiangusaha ile sanamu ya kuchuliza"

1 Kings 15:14

Lakini pale mahali pa juu hapakuchukuliwa
"Lakini Asa hakuwaamuru watu kupachukua mahali pa juu"

Moyo wa Asa ulikuwa mkamilifu mbele ya BWANA
"Asa alikuwa mkamilifu mbele ya BWANA"

1 Kings 15:16

akaivamia na kuitendea kwa ukatili Yuda
"aliivamia Yuda"

akaijenga Rama
"aliiteka na kuijengea ngome Rama"

1 Kings 15:18

Akaziweka katika mikono ya watumishi
"Akaiweka kwa mtumishi wake"

Akasema
"Akawaambia watumishi wake"

Tazama
Neno "Tazama" linaongeza msisitizo kwa kilke kinachofuata na kuhalalisha kile kilichokuwa kimesemwa, "Kama uhakika wa kuwa nahitaji mkataba na wewe"

uvunje agano lako na Baasha
"Vunja agano lako na Baasha na uaivamie Israeli"

1 Kings 15:20

Ikawa Baasha aliposikia
Kirai hiki kimetumika hapa kuonyeha tukio kubwa kwenye habari. Waweza kutumia neno lililo kwenye lugha yako.

akaacha kuijenga
"Aliwazuia wafanyakazi wake kujenga"

1 Kings 15:23

je, hayajaandikwa katikakitabu cha matukio ya wafalme wa Yuda?
Tazama 14:29

Akalala na mababu zake na akazikwa pamoja nao
Tazama 14:29

Daudi baba yake
"Daudi babu yake"

1 Kings 15:25

Akafanya yaliyo maovu mbele ya macho ya BWANA
"kile ambacho BWANA aliona kuwa ni maovu"

akatembea katika njia ya baba yake
"alkifanya sawa nakile ambacho baba yake alifanya"

1 Kings 15:27

akafanya hila dhidi ya Nadabu
"Afanya mbinu kwa siri kumwua Nadabu"

Nadabu na Israeli yote
"Nadabu na jeshi la Israeli"

generated on Tue Oct 24 10:45:40 2023

1 Kings 15:29

Baasha aliwaua watu wote wa familia ya Yeroboamu. Hakumwaacha hata mmoja wa uzao wa Yeroboamu awe hai
Sentensi hizi mbili zinamaanisha jambo moja vimetumika kwa ajili ya kutia msisitizo.

ukoo wake wote
Neno "wake" linamaanisha Yeroboamu

Ahiyo Mshilo
Ahiya alikuwa anatoka Shilo

1 Kings 15:31

je, hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Israeli
"Yameandikwa kwenye kitabu cha matukio ya wafalme wa Israeli"

1 Kings 15:33

yaliyo mabaya katika macho ya BWANA
"yale ambayo BWANA aliyaona kuwa maovu"

akatembea katika njia ya Yeroboamu
"aliishi katika njia za Yeroboamu" au "alifanya mabo yaleyale ambayo Yeroboamu alifanya"

katika dhambi yake
Neno "yake" linamwakilisha Baasha

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Neno la BWANA lilimjia Yehu mwana wa Hanani kinyume cha Baasha, likisema, **2** Ingawa Nilikuinua kutoka kwenye mavumbi na kukufanya kuwa kiongozi wa watu wangu Israeli, Lakini umetembea katika njia za Yeroboamu na umewafanya watu wangu Israeli kufanya dhambi, ili kunikasirisha dhidi ya dhambi zao. **3** Tazama, Nitamfagia kabisa Baasha na familia yake na nitaifanya familia yako kama familia ya Yeroboamu mwana wa Nebati. **4** Mbwa watamla yeyote ambaye anatoka kwa Baasha wanaofia mjini, na ndege wa angani watamla yeyote anayaefia shambani." **5** Lakini kwa mambo mengine yanayohusiana na Baasha, aliyofanya, na uwezo wake, je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli? **6** Baasha akalala na mababu zake na akazikwa Tirza, na Ela mwanae akawa mfalme mahali pake. **7** Kwa kupitia nabii Yehu mwana wa Hanani neno la BWANA likaja kinyume na Baasha na familia yake, wote kwa sababu ya maovu yote aliyofanya machoni pa BWANA, akamghadhabisha kwa kazi ya mikono yake, kama familia ya Yeroboamu, na kwa sababu alikuwa ameiua familia yote ya Yeroboamu. **8** Katika mwaka wa kumi na sita wa Asa mfalme wa Yuda, Ela mwana wa Baasha akaanza kutawala juu ya Israeli kule Tirza; akatawala kwa miaka miwili. **9** Mtumishi wake Zimri, mkuu wa nusu ya magari yake akatengeneza hila dhidi yake. Wakati huo Ela alikuwa Tirza, akinywa na kulewa kwenye nyumba ya Arza, ambaye alikuwa mkuu wa watumishi wa nyumbani huko Tirza. **10** Zimri akaiingia ndani, akamshambulia na kumwua, katika mwaka wa ishirini na saba wa Asa mfalme wa Yuda, naye akawa mfalme mahali pake. **11** Zimri alipoaanza kutawala, mara tu baada ya kukaa kwenye kiti cha enzi, akawaua wanafamilia wote wa Baasha. Hakumwacha mtoto hata mmoja wa kiume, hakuna hata wa ndugu yake wala wa rafiki zake. **12** Kwa hiyo Zimri aliingamiza familia yote ya Baasha, kama alivyokuwa ameambiwa kwa neno la BWANA, ambalo lilinenwa kinyume na Baasha na nabii Yehu, **13** kwa dhambi zote za Baasha na za Ela mwanae ambazo walizifanya, ambazo kwazo waliisababisha Israeli kufanya dhambi, kiasi c ha kumghadhabisha BWANA, Mungu wa Israeli, kuzikasilikia sanamu zao. **14** Kwa mambo mengine yanayohusiana na Ela, yote ambayo alifanya, je hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Israeli? **15** Katika mwaka wa ishirini na saba wa Asa mfalme wa Yuda, Zimri alitawala kwa siku saba tu kule Tirza. Jeshi likafanya kambi kule Gibethoni, ambao ni mji wa Wafilisti. **16** Lile jeshi lililokuwa limeweka kambi kule lilisikika lilksema, "Zimri amepanga njama na amemwua mfalme." Kwa hiyo siku hiyo hapo kambini, Israeli yote ikamtangaza Omri, mkuu wa jeshi, kuwa mfalme wa Israeli. **17** Omri akapanda kutoka Gibethoni na Israeli yote pamoja naye, nao wakauhusuru Tirza. **18** Kwa hiyoZimri alipoona kuwa mji umetekwa, akaingia kwenye ngome na akaivamia ikulu ya mfalme na kulichoma moto jengo lote pamoja na yeye; kwa hiyo akafa kwa moto. **19** Hii ilikuwa ni kwa sababu ya dhambi alizofanya kwa kufanya maovu mbele ya macho ya BWANA, kwa kutembea katika njia ya Yeroboamu na katika dhambi ambazo alifanya, kiasi cha kuifanya Israeli wafanye dhambi. **20** Pia kwa mambo mengiine yanayomhusu Zimri, na fitina yake aliyofanya, je, hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli? **21** Sasa watu wa Israeli walikuwa wamegawanyika katika makundi mawili. Nusu ya watu walimfuata Tibni mwana wa Ginathi, wakamfanya kuwa mfalme, na Nusu walimfufata Omri. **22** Lakini watu waliomfuata Omri walikuwa na nguvu kuliko wale waliomfuata Tibni mwana wa Ginathi. Kwa hiyo Tibni akafa, na Omri akawa mfalme. **23** Omri alianza kutawala juu ya Israeli katika mwaka wa thelathini na moja wa Asa mfalme wa Yuda, naye akatawala miaka kumi na miwili. Alitawala akiwa Tirza kwa miaka sita. **24** Akakinunua kilima cha Samaria kutoka kwa Shemeri kwa kilo 68 za fedha. Akajenga mji juu ya mlima na ule mji akauita Samaria, kwa sababu ya jina la Shemeri, mmiliki wa awali wa kile kilima. **25** Omri akafanya maovu mbele ya BWANA na akafanya yaliyo maovu zaidi kuliko wale waliokuwa kabla yake. **26** Kwa kuwa alitembea katika njia zote za Yeroboamu mwana wa Nebati na katika dhambi zake ambazo kwa hizo aliwaongoza Waisraeli kufanya dhambi, ili kumkasirisha BWANA, Mungu wa Israeli, ili kuwa na hasira juu ya sanamu zao za ubatili. **27** Kwa mambo mengine yanayomhusu Omri ambayo alfanya, na nguvu zake alizoonyesha, je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli? **28** Kwa hiyo Omri akalala na mababu zake na akazikwa Samaria na Ahabu mwanae akawa mfalme mahali pake. **29** Katika mwaka wa thelathiini na nane wa Asa mfalme wa Yuda, Ahabu mwana wa Omri akaanza kutawala juu ya Israeli. Ahabu mwana wa Omri akatawala Israeli kule Samaria kwa miaka ishirini na mbili. **30** Ahabu mwana wa Omri akafanya yaliyo maovu mbele ya BWANA, zaidi ya wote waliokuwa kabla yake. **31** Ikawa kidogo tu Ahabu ayaendee makosa ya Yeroboamu mwana wa Nebati, kwa hiyo akamwoa Yezebeli binti wa Ethibaali, mfalme wa Wasidoni; akaenda akamwabudu baali na akamsujudia. **32** Akamjengea madhabahu Baali, ambayo alikuwa ameijenga kule Samaria. **33** Ahabu akatengeneza Ashera. Ahabu akafanya maovu zaidi kumghadhabisha BWANA, Mungu wa Isareli, akamkasirisha kuliko wafalme wote wa Israeli waliokuwa kabla yake. **34** Katika siku zake Hieli Mbetheli aliijenga tena Yeriko. Akaijenga misingi ya mji kwa kufiwa na Abiramu mzaliwa wake wa kwanza, naye akayajenga malango ya mji kwa kufiwa na mwanae mdogo Segebu, na

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walifanya hivi kwa sababu walitii neno la BWANA, ambalo alikuwa amelinena kwa kinywa cha Joshua mwana wa Nuni.

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1 Kings 16:1

Neno la BWANA lilimjia
Tazama6:11

kutoka kwenye mavumbi
"kutoka nafasi ya chini isiyo na thamani kabisa"

umetembea katika njia za Yeroboamu
"umefanya mambo yaleyale ambyao Yeroboamu alifanya"

1 Kings 16:3

nitaifanya familia yako
Neno "yako" linamwakilishsa Baasha

1 Kings 16:5

je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli?
Tazama 15:31

akalala n a mababu zake na akazikwa
Tazama 14:29

1 Kings 16:7

Neno la BWANA lilimjia
Tazama 6:11

maovu yote aliyofanya mbele ya BWANA
"mambo aliyofanya ambayo BWANA aliyaona kuwa ni maovu"

kazi ya mikonko yake
"mambo ambayo alikuwa amefanya"

1 Kings 16:8

Mtumishi wake Zimri
Neno "wake" linamwakilisha Ela

1 Kings 16:11

kama alivyokuwa ameambiwa kwa neno la BWANA
"kama BWANA alivyokuwa amemwambia"

Mungu wa Israeli
Neno "Israeli linamaanisha watu wote wa makabila kmi na mbili ambayo yametoka kwa Yakobo

1 Kings 16:14

yote ambayo alifanya , je hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Tazama 15:31

1 Kings 16:15

lile jeshi lililokuwa limeweka kamabi kule lilisikika likisema
Wale wanajeshi waliokuwa wameweka kambi kule walimsikia mtu akisema"

Israeli yote wakamtangaza
"watu wote wa jeshi wakamtangaza"

1 Kings 16:18

yale yalIyokuwa maovu machoni pa BWANA
"yale ambayo BWANA alyaona kuwa maovu"

alitembea katika njia ya Yeroboamu
"alifanya mambo yaleyale ambayo Yeroboamu alifanya"

je, hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Tazama 15:31

1 Kings 16:21

walimfuata Tibni ... walimfuata Omri
Walimsaidia Tibni ... walimsaidia Omri

walikuwa na nguvu kuliko wale waliomfuata Tibni
"waliwazidi nguvu wale waliomfuata Tibni

1 Kings 16:23

talanta mbili za fedha
karibu kiasi cha kilo 68 cha fedha

Akajenga mji
"wafanyakazi wa Omri walijenga mji"

1 Kings 16:25

akafanya maovu mbele ya BWANA
"yaliyokuwa maovu mbele ya macho ya BWANA"

akatembea katika njia zote za Yeroboamu mwana wa Nebati
"Akafanya mambo yaleyale ambayo Yeroboamu mwana wa Nebati alifanya"

ilI kumkasirisha BWANA ... kuwa na hasira juu yasanamu zao za ubatili
Tazama 16:11

1 Kings 16:27

je, hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli
Tazama 15:31

generated on Tue Oct 24 10:45:40 2023

akalala na mababu zake na akazikwa
Tazama 14:29

1 Kings 16:29

Yale yaliyokuwa maovu mbele ya macho ya BWANA
"yale ambayo BWANA aliyona kuwa ni maovu"

1 Kings 16:31

Ikawa kidogo tu kwa Ahabu ayaendee makosa ya Yeroboamu mwana wa Nebati
Kama vile kutenda dhambi sawa na zile alizofanya Yeroboamu mwana wa Nebaati hazimkutosha Ahabu"

Ikawa kidogo tu
"kitu ambacho hakina umuhimu"

akamwabudu baali na akamsujudia
Virai hivi viwili vinamaanisha jambo lilelile. Kirai cha "akamwabudu" kinafafanua kile kitendo cha kuabudu ambacho watu walifanya wakati wa kuabudu.

1 Kings 16:34

siku zake
Neno "zake" linamwakilisha Ahabu

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Chapter 17

1 Eliyas Mtishibi, kutoka Tishibi ya Gileadi, akamwambia Ahabu, "Kama BWANA, Mungu wa Israeli aishivyo, ambaye ninasimama, hakutakuwa na umande wala mvua isiipokuwa kwa neno langu." **2** Kisha nenola BWANA, likammjia Eliya, likisema, **3** "Ondoka hapa uende mashariki; ukajifiche karibu na kijito cha Kerithi, mashariki mwa Yorodani. **4** Nawe utakunywa maji ya kijito, na nimewaamuru kunguru kukulisha mahali hapo." **5** Kwa hiyo Eliya akaenda kama neno la BWANA lilivyomwamuru. Akaenda kuishi karibu na kijito cha Kerithi, mashariki mwa Yorodani. **6** Nao kunguru wakamletea mkate na nyama asubuhi, na mkate na nyama jioni, naye akanywa maji ya kijito kile. **7** Lakini baada ya muda kile kijito kikakauka kwa sababu hapakuwepo na mvua katika nchi. **8** Neno la BWANA likamjia, likisema, **9** "Inuka, uende Sarepta, ambao ni mji wa Sidoni, na ukaishi huko. Tazama nimemmwamuru mjane kukulisha." **10** Kwa hiyo akainuka na akaenda Sarepta, na alipofika kwenye lango la mji, kulikuwa na mjane akiokota kuni. Kwa hiyo akamwita na akamwambia, "Tafadhali niletee maji kidogo kwenye jagi ninywe." **11** Naye alipokuwa akienda kuleta maji alimwita, akamwambia, "tafadhali uniletee na kipande cha mkate mkononi." **12** Naye akamjibu, "Kama BWANA Mungu wako aishivyo, sina mkate wowote, bali konzi moja ya unga katika chombo na mafuta kidogo kwenye chupa. Tazama, ninaokota kuni mbili ili niende kupika kwa ajili yangu na mwanangu, ili tule, na tusubiri kufa." **13** Eliya akamwambia, "Usiogope. Nenda ukafanye kama usemavyo. lakini nitengenezee kwanza mimi na uniletee. Ndipo baadaye ujitenegenezee wewe na mwanao. **14** Kwa kuwa BWANA, Mungu wa Israeli anasema 'Lile pipa la unga halitaisha, wala ile chupa ya mafuta kukoma kutoa mafuta, mpaka siku ile BWANA atakapotuma mvua duniani." **15** Kwa hiyo yule mjane akafanya kama Eliya alivyomwelekeza, yeye, na Eliya, na mwanae wakala kwa siku nyingi. **16** Lile pipa la Unga halikuisha, wala ile chupa ya mafuta haikukoma kutoa mafuta, kama vile neno la BWANA lilivyosema, kupitia kinywa cha Eliya. **17** Baada ya hayo mambo, yule mwana wa yule mwanamke, yule mwanamke mwenye nyumba, aliugua. Ugonjwa wake ukazidi hata akaishiwa pumzi kabisa. **18** Kwa hiyo mama yake akamwambia Eliya, "Je, una nini nami, ewe mtu wa Mungu? Je, umekuja kwangu ili kunikumbusha dhambi zangu na kumwua mwanangu?" **19** Naye Eliya akamjibu, "Nipe hapa mwanao." Akambeba mtoto mikononi mwake na akampeleka mpaka chumbani alimokuwa akikaa, akamlaza yule mtoto kitanadani pake mwenyewe. **20** Akamlilia BWANA akisema, "BWANA Mungu wangu, kwa nini umeleta majanga kwa mjane ambaye mimi ninakaa, kwa kumwua mwanae?" **21** Kisha Eliya akajinyosha mwenyewe juu ya mtoto mara tatu; akamlilia BWANA akisema, "BWANA Mungu wangu, Ninakuomba, tafadhali uhai wa mtoto huyu umrudie." **22** BWANA akaisikiliza sauti ya Eliya; uhai wa mtoto ukamrudia, na akawa hai. **23** Eliya akamchukua mtoto na akamtoa toka chumbani kwake akamleta kwenye ile nyumba; akampatia mama yake yule mtoto na akasema, "Tazama, mwanao yuko hai." **24** Yule mwanamke akamwambia Eliya, "Sasa natambua kuwa wewe ni mtu wa Mungu, na kwamba neno la BWANA kinywani mwako ni la kweli."

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1 Kings 17:1

Mtishibi
Hili jina la kundi la watu kutoka Tishibi

Tishibi
Hili ni jina la mji katika mkoa wa Gileadi

Kama vile BWANA, Mungu wa Israeli aishivyo
Kirai hiki ni kiapo kinchomaanisha kuwa kile anachosema ni kweli.

ambaye mbele yake ninasimama
Hii ni nahau ambayo inamaanisha "kutumika" "ambaye ninamtumikia"

umande
matone ya mvua ambayo hutokea kwenye mmea wakati wa usiku

1 Kings 17:2

Neno la BWANA lilimjia
Tazama 6:11

Neno la BWANA
Neno linawakilisha ujumbe wa wa BWANA. "ujumbe wa BWANA"

Kerithi
Hili ni jina la kisima kidogo.

Nawe utakunywa
Kirai hiki kimetumika kuonyesha kuwa BWANA atamtunza Eliya wsakati wa ukame. "kule"

kunguru
ndege wakubwa, weusi

generated on Tue Oct 24 10:45:40 2023

1 Kings 17:5

kama neno la BWANA lilivyoamuru
Hapa "neno" linamwakilisha BWANA mwenyewe. "kama BWANA alivyoamuru"

kijito
Tazama 17"2

katiaka nchi
"katika eneo hilo" au "katika nchi hiyo"

1 Kings 17:8

Neno la BWANA lililmjia
Tazama 6:11

Neno la BWANA
"Neno" linawakilisha ujumbe wa BWANA, "ujumbe wa BWANA"

lilimjia
Neno "m" linamwakiklisha Eliya.

Sarepta
Huuni mji

Tazama
Neno "Tazama" linaongeza msisitizo kwa kile kiniachofuata

1 Kings 17:11

Kama BWANA Mungu wako aishivyo
Kirai hii ni kiapo kinachosisitiza kuwa kile atakachokisema ni kweli.

konzi moja ya unga tu
ni kidogo tu kwa ajili ya mlo mdogo

unga
"unga uliotumika kutengeneza mkate

kuni mbili
Hii inamaanisha vijiti viwili

ili tule, na tusubiri kufa
"kwamba tuweze kula na baada ya hapo tusubiri kufa"

Ndipo baadaye ujitengenezee wewe na mwanao
Hii iko wazi kabisa kuwa kutakuwa na unga wa kutosha na mafuta kwa ajili ya mikate zaidi.

1 Kings 17:14

BWANA atakapotuma mvua
"BWANA ndiye asababishaye mvua kunyesha"

kama vile neno la BWANA lilivyosema
"kama vile BWANA alivyokuwa amesema"

1 Kings 17:17

mwana , yule mwanamke, yule mwanamke mwenye nyumba
"mwana wa yule mwanamke mwenye nyumba"

akaishiwa pumzi kabisa
Hii ni tafsuda ya kusema kuwa mtoto alikuwa amekufa. "Alikoma kupumua" au "alikufa"

mtu wa Mungu
Mtu wa Mungu ni aina nyingine ya kusema nabii

dhambi zangu
Hii inamaanisha kuwa dhambi ni kitu cha jumla wala si kitu mahususi. "juu ya dhambi zangu"

1 Kings 17:19

alimokuwa akikaa
Herufi "mo" inamwakilisha Eliya

kitandani pake
Neno "pake" linamaanisha Eliya

umeleta majanga kwa mjane ambaye mimi nikaa, kwa kumwua mwanae
Inaweza kumaanisha 1) Eliya anauliza swali kweli. "kwa nini unamsababishia mjane ambaye mimi ninakaa kupata majanga zaidi kiasicha kumwua mwanae? au 2) Eliya anatumia swali kueleza huzuni aliyo nayo, "Kwa kweli hungemsbsbia majanga mjane ambaye mimi ninakaa kwa kumwua mwanae."

umeletea majanga kwa mjane
kumsababishia mjane maumivu ndiko kunakoongelewa kama "majanga" hiki ni kitu ambacho kiliwekwa kwa mjane.

pia umeleta majanga
neno "pia" nyongeza ya majanga ambayo ukame umesababisha

akajinyosha mwenyewe juu ya mtoto
"akalala juu ya mtoto"

1 Kings 17:22

BWANA akaisikiliza sauti ya Eliya
"BWANA akajibu maombi ya Eliya"

uhai wa mtoto ukamrudia, na akawa hai.
"mtoto akarudia uhai wake"

chumbani kwake
"kwake" Eliya

Tazama, mwanao yuko hai
Neno "Tazama" linatuandaa kuwa makinii kwa taarfa ambazo ziinafuata.

generated on Tue Oct 24 10:45:40 2023

Neno la BWANA kinywani mwako ni la kweli
"Neno" linawakilisha ujumbe. Pia "kinywani" linamaanishsa kile Eliya alichosema kutoka kwa BWANA ni cha ukweli"

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generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Kwa hiyo baada ya siku nyingi neno la BWANA likamjia Eliya, katika mwaka wa tatu wa ukame, likisema, "Nenda ukajionyeshe mwenyewe kwa Ahabu nami nitainyeshea ardhi mvua." **2** Eliya akaenda kujionyesha mwenyewe kwa Ahabu; sasa njaa ilikuwa kali sana kule Samaria. **3** Ahabu akamwita Obadia, aliyekuwa mkuu wa ikulu. Obadia alimheshimu sana BWANA, **4** kwa kuwa wakati Yezebeli alipokuwa akiwaua manabii wa BWANA, Obadia alichukua manabii mia akawaficha katika makundi ya hamsini hamsini katika pango na akawalisha kwa mikate na maji. **5** Ahabu akamwambia Obadia, "Pita katika nchi yote na katika chemichemi zote za maji na vijito. Yamkini tunaweza kupata maji na nyasi ili tuwaokoa hawa farasi na nyumbu, ili tusiwakose wanyama wote." **6** Kwa hiyo wakaigawa nchi kati yao ili wapite kati yake wakitafuta maji. Ahabu akaenda njia yake mwenyewe na Obadia naye akaenda njia yake. **7** Wakati Obadia akiwa njiani, akakutana na Eliya pasipo kutegemea. Obadia akamtambua na akalala kifudifudi chini. Akamwambia, "Ndiye wewe, bwana wangu Eliya?" **8** Naye Eliya akamjibu, Ni mimi. Nenda umwambie bwana wako, 'Tazama, Eliya yuko hapa.'" **9** Obadia akamjibu. "Nimekoseaje, kwamba umtoe mtumishi wako katika mkono wa Ahabu ili aniue? **10** Kama BWANA Mungu wako aishivyo, hakuna taifa wala ufalme ambapo bwana wangu hajatuma watu kukutafuta. Kila taifa au ufalme unaposema, "Eliya hayuko hapa,' Ahabu hufanya waape ni kweli hawajakuona. **11** Na sasa wewe unasema, 'Nenda, ukamwambie bwana wako kwamba Eliya yuko hapa.' **12** Mara tu baada ya kukuacha Roho wa BWANA atakuchukua na kukupeleka mahali ambapo sitapajua. Kisha nikienda na kumwambia Ahabu, na asipokuona, ataniua. Bado, mimi, mtumishi wako, nimekuwa nikimwabudu BWANA kutoka ujana wangu. **13** Je, haujaambiwa, bwana wangu, nilichokifanya wakati Yezebeli alipowaua manabii wa BWANA, jinsi nilivyowaficha wale manabii mia moja wa BWANA katika makundi ya hamsini kwenye pango na kuwalisha kwa mikate na maji? **14** Na sasa unasema, 'Nenda umwambie bwana wako kwamba Eliya yuko hapa,' kwa hiyo ataniua." **15** Ndipo Eliya alipomjibu, "Kama vile BWANA wa majeshi aishivyo, ambaye mimi ninasimama, Kwa hakika nitajionyeshakwa Ahabu leo." **16** Kwa hiyo Obadia akaenda kukutana na Ahabu, nakumwambia kile Eliya alichokuwa amemwambia. Ndipo mfalme alipoenda kukutana na Eliya. **17** Ahabu alipomwona Eliya, akamwambia, "Je, ni wewe? Wewe mtabishaji wa Israeli!" **18** Eliya akamwambia, "Mimi sijaitabisha Israeli, Lakiini wewe na familia ya baba yako ndio watabishaji kwa kuziacha amri za BWANA na kufuata sanamu za Baali. **19** Kwa hiyo sasa, Tuma neno na unikusanyie Israeli yote katika mlima Kameli, pamoja na manabii 450 wa Baali na wale manabii 400 wa Ashera wanaokula kwenye meza ya Yezebeli." **20** Kwa hiyo Ahabu akatuma neno kwa watu wote wa Israeli na akawakusanya manabii wote kwenye mlima Kameli. **21** Eliya akaja karibu na watu wote akasema, "Mtaendelea kubadilisha mawazo yenu mpaka lini? Kama BWANA ni Mungu, mfuateni yeye, Lakini kama Baali ni Mungu, basi mfuateni yeye," Lakini watu hawakumjibu neno. **22** Kisha Eliya akawaambia wale watu, "Mimi, pekee yangu, ndiye niliyebaki kuwa nabii wa BWANA, lakini manabii wa Baali wako 450. **23** Hebu tutoleeni ng'ombe wawili. Nao wajichagulie ng'ombe mmoja na wamchinje na kumkatakata katika vipnde, na wamweke kwenye kuni, na wasitie moto chini yake. Nami nitamwandaa yule wa pili na kumweke juu ya kuni nami sitatia moto chini yake. **24** Kisha mtaliita jina la mungu wenu, nami nitaliita jina la BWANA, na Mungu atakayejibu kwa moto, huyo ndiye Mungu." Watu wote wakajibu na kusema, "Hilo ni jambo jema." **25** Kwa Eliya akawaambia manabii wa Baali, "Chagueni ng'ombe mmoja kwa ajili yenu na mwe wa kwanza kumwamdaa, kwa kuwa ninyi ni wengi, Kisha liiteni jina la mungu wenu, lakini msiwashe moto." **26** Nao wakamchukua yule ng'ombe waliokuwa wamepewa na wakamwandaa, na ndipo walipoliita jina la Baali kuanzia asubuhi hadi adhuhuri, wakisema, "Baali, tusikie." Lakini hapakuwepo na Sauti, na wala hakuna aliyejibu. Wakachezacheza kuizunguka madhabahu waliyotengeneza. **27** Ilipofika adhuhuri Eliya akawakejeli akisema, "Mwiteni kwa nguvu! Huyo ni mungu! labda anawaza kitu, au amepumzika, au yuko safarini, au pengine amelala sharti aamshwe." **28** Kwa hiyo wakamwita kwa nguvu, wakajikatakata kama kawaida yao ilivyokuwa, kwa upanga na nyembe, mpaka damu ikawachuruzika. **29** Ikawa wakati wa adhuhuri ulipopita, na bado walikuwa wakiendelea kutabiri mpaka wakati wa jioni wa kutoa dhabihu, lakini hapakuwepo na sauti wala mtu wa kuwajibu; wala hapakuwepo na yeyote wa kujibu wala wa kuangalia. **30** Kisha Eliya akawaambia watu wote, "Nisogeleeni," na watu wote wakamsogelea. Naye akatengeneza ile madhabahu ya BWANA ambayo ilikuwa imeharibika. **31** Eliya akachukua mawe kumi na mawili, kila jiwe moja liliwakilisha kabila moja la wana wa Yakobo - ni kupitia Yakobo kwamba neno la BWANA lilikuja, likisema, "Jina lako litakuwa Israel." **32** Kwa kutumia hayo mawe aliijenga ile madhabahu kwa jina la BWANA na akachimba mfereji kuizunguka ile madhabahu kubwa kiasi cha kubeba lita kumi na tano za maji. **33** Kisha akaweka kuni kwa ajili ya moto na akamkatakata yule ng'ombe katika vipande vipande na akaweka vile vipande juu ya kuni. Na akasema, "Vijazeni maji hivyo vyombo na yamwageni kwenye hiyo sadaka ya kueketezwa na juu ya hizo kuni." **34** Akasema tena fanyeni hivyo mara ya pili," nao

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wakafanya kwa mara ya pili. kisha akasema, "Fanyeni mara ya tatu," nao wakafanya kwa mara ya tatu. **35** Maji yakaizunguka ile madhabahu na kuujaza ule mfereji. **36** Ikawa wakati wa kutoa dhabihu ya jioni, nabii Eliya akasogea na akasema, "BWANA, Mungu wa Abrahamu, na wa Isaka, na wa Israeli, na ijulikane leo kwamba wewe ndiye Mungu wa Israeli, na kwamba mimi ni mtumishi wako, na kwamba nimeyafanya mambo haya yote kwa jina lako. **37** Nisikie, BWANA, nisike, ili hawa watu wajue kuwa wewe, BWANA, ndiye Mungu, na kwamba umeirudisha mioyo yao kwako tena." **38** Ndipo moto wa BWANA ukashuka ukairamba ile sadaka, pamoja na zile kuni, mawe na mavumbi, na kuyaramba yale maji yaliyokuwa kwenye ule mfereji. **39** watu wote walipoona haya, wakalala kifudifudi chini wakasema, "BWANA, ndiye Mungu! BWANA ndiye Mungu! **40** Kwa hiyo Eliya akawaambia, "Wakamateni manabii wa Baali. Msimwache hata mmoja wao atoroke." Kwa hiyo wakawakamata, na Eliya akawaleta manabii wa Baali chini kwenye kijito cha Kishoni na akawaua huko. **41** Eliya akamwambia Ahabu, "Inuka, ule na kunywa, kwa kuwa kuna sauti ya mvua kubwa." **42** Kwa hiyo Ahabu akaenda akala na knywa. Kisha Eliya akaenda juu ya mlima Kameli, akasudu chini na akaweka uso wake katikati ya magoti. **43** Akamwambia mtumishi wake, "Nenda sasa, utazame upande wa bahari." mtumishi wake akaenda na akasema, "Hakuna kitu," Eliya akamwambia, "Nenda tena, mpaka mara saba." **44** Ile mara ya saba mtumishi wake akasema, "Tazama, kuna wingu linapanda kutoka baharini, ni dogo kama mkono wa mtu." Eliya akamjibu, Nenda ukamwambie Ahabu, 'Andaa gari lako na ushuke kabla mvua haijakuzuia.'" **45** Ikatokea baada ya muda mfupi mbingu zikawa nyeusi kwa mawingu na upepo, na kulikuwa na mvua kubwa. Ahabu akapanda gari akaenda zake Yezreeli, **46** lakini mkono wa BWANA ulikuwa juu ya Eliya. Akalikaza vazi lake kwa mshipi wake na akakimbia mbele ya Ahabu kwenye lango la Yezreeli.

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1 Kings 18:1

Neno la BWANA lilimjia
Tazama 6:11

nitainyeshea ardhi mvuva
"nitasababisha mvua iinyeshee ardhi

sasa njaa ilikuwa kali sana
Neno "sasa" limetumika kuonyesha mwanzo wa katika habari kuu. Na hapa mwandishi anaeleza madhara yaliyosababishwa na njaa huko samaria

1 Kings 18:3

Obadia alimheshimu sana BWANA
Hapa mwandishi anaeleza juu ya mtu mwingine katika habari.

manabii mia moja akawaficha katika makundi ya hamsini hamsini
"manabii 100 akawaficha katika makundi ya 50"

1 Kings 18:5

tuwaokoe hawa farasi na nyumbu ... ili tusiwakose wanyama wote
"tuzuie kifo kwa farasi na nyumbu hawa"

Ahabuakaenda njia yke mwenyewe na Obadia naye akaenda njia yake
Ahabu akaongoza Kikosi kuelekea upande mwingine na Obadia akaongoza kikosi kuelekea upande mwingine.

1 Kings 18:7

Ndiye wewe bwana wangu Eliya?
"Eliya Bwana, umekuja!"

bwana Eliya
Neno "bwana" limetumika kuonesha heshima

Nenda umwambie bwana wako, 'Tazama, Eliya yuko hapa."
Neno "bwana" linamaanisha Ahabu

Tazama
Neno "Tazama" hapa linonesha msisitizo wa kile kinachofuata.

1 Kings 18:9

Nimekoseaje ... ili aniue?
"Sijakukosea wewe ... kwa yeye kuniua,"

umtoe mtumishi wako katika mkono wa Ahabu
"umtoe mtumishi wako kwa Ahabu"

mtumishi
Obadia anjiona mwenyewe kuwa ni mtumishi wa Eliya ili kumheshimu Eliya

Kama BWANA Mungu wako aishivyo
Hiki ni kiapo ambacho kilitumika kuonyesha kuwa kile anachosema ni cha kweli.

hakuna taifa wala ufalme ... ambapo bwana wangu hajatuma watu
"bwana wangu ametuma watu kila mahali"

generated on Tue Oct 24 10:45:40 2023

Na sasa wewe
Neno hili limetumika kuonyesha hatari ya kile ambacho Eliya anamwambia Eliya kufanya.

1 Kings 18:12

Je, haujaambiwa ... kwa mikate na maji
"Kwa hakika umeshambiwa juu y a kile nilichokifanya ... kwa mikate na maji,"

bwana wangu
neno "bwana" ni neno la heshima inayotolewa kwa Eliya

manabii miamoja wa BWANA katika makundi ya hamsini
"manabii 100 wa BWANA katika makundi ya 50"

1 Kings 18:14

Nenda umwambie bwana wako kwamba Eliya yuko hapa
Tazama 18:9

bwana wako
Neno "bwana" hapa linamaanisha Ahabu

kama vile BWANA wa majeshi aishivyo
Hiki ni kiapo kinachomaanisha kuwa anachokisema ni cha kweli

ambaye mimi ninasimama
"ambaye ninamtumikia"

1 Kings 18:16

na kumwambia
"Obadia akamwambia Ahabu kile ambacho Eliya amemwambia kusema"

"Je, ni wewe? mtabishaji wa Israeli!"
"Kwa hiyo leo nimekuona . Wewe mtabishaji wa Israeli!"

1 Kings 18:18

Israeli yote
Hii inamaanisha viongozi na watu wote wa makabila kumi ya Israeli yaliyoko kwenye utfalme wa kaskazini.

manabii 450
"manabii mia nne na hamsini"

manabii mia nne
"manabii 400"

1 Kings 18:20

akatuma neno
"akatuma ujumbe"

Mtaendelea kubadilisha mawazo yenu mpaka lini?
"Mmesitasita katikati ya mawazo kwa muda mrefu sana"

Lakini watu hawakumjibu neno
"hawakusema chochote" au "walibaki kimya"

1 Kings 18:22

Mimi, pekee yangu, ndiye niliyebaki
Neno "Mimi" limerudiwa kwa aji;li ya msisitizo.

kisha mtaliita jna la mungu wenu ... nitaliita jiina la BWANA
"mwiteni mungu wenu ... nitamwita BWANA"

Watu wote wakajibu na kusema, "Hilo ni jambo jema"
watu wote wakasema, "hili ni jambo jema"

1 Kings 18:25

kumwandaa
"mfanyeni tayari kwa sadaka"

ninyi ni wengi
Neno "ninyi" ni la wingi.

Nao wakamchukua yule nfahari
"manabii wa baali wakamchukua yule fahari"

waliyekuwa wamepewa
yule fahari ambaye mtu aliwapa

Lakini hapakuwepo na sauti, wala aliyejibu
"Lakini Baali hakusema wala kufanya chochote"

1 Kings 18:27

Labda
"yawezekana" au "inaweza kuwa"

anapumzika
"bafuni"

sharti aamushwe
"lazima mwamshe"

bado walikuwa wakiendelea
"waliendelea na tabia yao isiyo ya kawaida"

wakati wa jioni wa kutoa dhabihu
kutoa dhabihu ya jioni

jioni
wakati jua linapoanza kutoweka na giza kuanza kuingia

lakini hapakuwepo na sauti wala mtu wa kujibu; wala hapakuwepo na yeyote wa kujibu wala wa kuangalia.
"lakini Baali hakusema wala kufanya chochote wala kuangalia"

generated on Tue Oct 24 10:45:40 2023

lakini hapakuwepo na sauti wala mtu wa kujibu;
Tazama 18:25

1 Kings 18:30

mawe kumi na mbili
"mawe 12"

katika jina la BWANA
Inaanisha 1) "kumheshimu BWANA" au 2) "kwa mamlaka ya BWANA."

mfereji
ni njia ndogo ya maji

1 Kings 18:33

akaweka kuni kwa ajili ya moto
"akaweka kuni kwa ajili ya moto madhabahuni"

vyombo vinne
"vyombo 4"

pipa
pipa ni chombo cha kuwekea maji

mfereji
Tazama 18:30

1 Kings 18:36

Ikawa
Neno hili hutumika kuonyesha tukio la muhimu katika historia. Waweza kutumia neno jingine linalofaa katika lugha yako

Jioni
Tazama 18:27

BWANA, Mungu wa Ibrahimu, wa Isaka, na wa Yakobo
Hapa "Israeli" inamaanisha Yakobo. Mungu alilibadilisha jina la Yakobo likiwa Israeli (Mwanzo 32:28). Pia Mungu aliwaita wana wa uzao wa Yakobo "Israeli."

na ijulikane leo kuwa
"kuwafanya hawa watu wajue leo"

Nisikie ... nisikie
Neno hili limerudiwa kwa ajiloi ya kutia msisitizo

umerudisha mioyo yao kwako tena
"umewafanya wakuabudu tena"

1 Kings 18:38

moto wa BWANA ukashuka
"moto wa BWANA ukashuka chini"

BWANA, ndiye Mungu! BWANA, ndiye Mungu
Neno limerudiwa kwaajiliya kusisitiza

kijito cha Kishoni
"kijito" ni chemichemi ndogo za maji.

1 Kings 18:41

kuna sauti ya mvua kubwa
"kuna sauti kama ya mvuva kubwa itakayonyesha"

akasujudu chini na akaweka uso wake katikati ya magoti
Hiki ni kitendo kilichokuwa kikitumika waktati wa kuabudu.

1 Kings 18:43

mara saba
"mara 7"

dogo kama mkono wa mtu
kutoka mbali, wingu linaweza kuonekana kama mkono wa mtu.

1 Kings 18:45

Ikatokea
Neno hili limetumika hapa ili kuonyesha mahali ambapo tendo linaanzia. waweza kutumia neno linalotumika katika lugha yako

mkono wa BWANA ulikuwa juu ya Eliya
"BWANA alimpa Eliya mkono wake"

Akalikaza vazi lake kwa mshipi
Eliya alilikaza vazi lake kiunoni iloi kwamba miguu yake iwe tayari kukimbia.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Ahabu akamwambia Yezebeli mambo yote ambayo Eliya amefanya na jinsi alivyowaua manabii wote kwa upanga. **2** Ndipo Yezebeli alipotuma mjumbe kwa Eliya, akisema, "miungu wanifanye hivyo na mimi, na zaidi yake, kama kesho muda kama huu sitayafanya maisha yako kuwa kama mmoja wa hao manabii waliokufa." **3** Eliya aliposikia hayo, akaiinuka na akakimbia kwa ajili ya kuokoa maisha yake akaja mpaka Beerisheba, ambao ni mji wa Yuda, na akamwacha mtumishi wake huko. **4** Lakini yeye mwenyewe akaenda mwendo wa siku moja huko jangwani, akaja akakaa chini ya mti wa mretemu. Akajiombea mwenyewe kufa, akasema, "Sasa yatosha, BWANA, ichukue roho yangu, kwa kuwa mimi si mzuri kuliko mababu zangu waliokufa." **5** Kwa hiyo akalala chini ya mretemu. Ghafula malaika akamgusa na akamwambia, "Inuka ule." **6** Eliya akatazama, karibu na kichwa chake kulikuwa na mkate uliokuwa umeokwa kwa mkaa na gudulia la maji. Kwa hiyo akala na kunywa na kulala tena. **7** Malaika wa BWANA akaja tena mara ya pili akamgusa na kumwambia, "Inuka ule, kwa sababu safari bado ndefu kwako." **8** Kwa hiyo akainuka na kula na kunywa, naye akasafiri kwa nguvu ya chakula hicho kwa siku arobaini mchana na usiku hata akafika Horebu, mlima wa Mungu. **9** Akaingia kwenye pango akakaa humo. Kisha neno la BWANA likamjia likimwambia, "Unafanya nini hapa, Eliya?" **10** Eliya akajibu, "Nimeona wivu mwingi kwa BWANA, Mungu wa majeshi, kwa kuwa watu wa Israeli wameliacha agano lako, wameziharibu madhabahu zako, na wamewaua manabii wako kwa upanga. Sasa ni mimi, pekee yangu, nimebaki na wanataka kuichukua roho yangu. **11** BWANA akamwambia, "Nenda nje ukasimame kwenye mlima mbele yangu." Kisha BWANA akapita, na upepo mkali ukaupiga mlima ukavunja miamba katika vipande vipande mbele ya BWANA, lakini BWANA hakuwemo kwenye huo mlima. Kisha baada ya upepo, tetemeko lakaja, lakini BWANA hakuwemo kwenye hilo tetemeko. **12** Kisha baada ya tetemeko, moto ukaja, lakini BWANA hakuwemo kwenye moto. Ndipo baada ya moto, sauti ya upole ikaja. **13** Naye Eliya alipoisikia sauti, akafunika uso wake kwa vazi lake, akatoka nje, akasimama kwenye lango la hilo pango. Na sauti ikaja kwake ikisema, "unafanya nini hapa?, **14** Eliya akajibu, "nimeona wivu sana kwa ajili ya BWANA, Muungu wa majeshi, kwa kuwa watu wa Israeli wameliacha agano lako, wameziharibu madhabahu zako, na wamewaua manabii kwa upanga. Sasa, ni mimi pekee yangu, nimebaki na wanajaribu kuichukua roho yangu." **15** Kisha BWANA akamwambia, "Nenda, rudi kwa njia yako kwenye jangwa la Dameski, na utakapofika utamtia mafuta Hazaeli awe Mfalme wa Shamu, **16** na utamtia mafuta Yehu mwana wa Nimshi kuwa mfalme wa Israeli, na utamtia mafuta Elisha mwana wa Shafeti wa Abeli Mehola kuwa nabii mahali pako. **17** Itakuwa hivi Yehu atamwua kila mmoja atakayejaribu kutoroka upanga wa Hazaeli, na kwamba Elisha atamwua kila atakayejaribu kukwepa upanga wa Yehu. **18** Lakini nitawaacha watu elfu saba katika Israeli kwa ajili yangu, ambao magoti yao hayajawahi kupigwa kwa Baali, na ambao midomo yao haijambusu." **19** Kwa hiyo Eliya akaondoka mahali pale na akamkuta Elisha mwana wa Shafati, akilima na jozi za makisai kumi na mbili mbele yake, na yeye mwenyewe alikuwa akilima na ile jozi ya kumi na mbili. Eliya akaenda mpaka kwa Elisha akamtupia vazi lake juu yake. **20** Elisha naye akawaacha wale makisai akamkimbilia Eliya; akamwambia, "Tafadhali naomba nikambusu baba yangu na mama yangu kisha nitakufuata." Naye Eliya akamwambia, "Rudi, lakini fikiria juu ya kile nilichokufanyia." **21** Kwa hiyo Elisha akarudi toka kwa Eliya na akachukua ile jozi ya makisai, akawaua wale wanyama, na akapika ile nyama kwa kuni za ile nira. Kisha akawapa watu wakala. Kisha akaamka, akamfuata Eliya akamtumikia.

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1 Kings 19:1

miungu wanifanye hivyo na mimi, na zaidi
"miungu waniue na nawanifanyie mabaya zaidi"

muda kama huu sitayafanya maisha yako kuwa kama mmooja wa hao manabii waliokufa.
"kama sitakua kama ulivyowaua hao manabii"

akainuka
"akasimama"

1 Kings 19:4

Lakini ye ye mwenyewe akaenda mwendo wa siku moja
"altembea mwenyewe kwa siku moja"

mti wa mretemu
"huu ni mtiunaokua kwenye jangwa"

Akajiombea mwenyewe kufa
"Akaomba kwamba afe"

Sasa yatosha, BWANA
"Mateso haya ni makubwa sana kwangu, BWANA" au "Sasa ninamashaka sana, BWANA"

generated on Tue Oct 24 10:45:40 2023

Inuka
"amka"

mkate uliokuwa umeokwa kwa mkaa
"mkate ambao mtu alikuwa ameuoka kwenye jiwe lenye joyo"

gudulia la maji
"chombo cha maji"

1 Kings 19:7

safari bado ndefu kwako
"itakuwa ndefu sana kwako"

akasafri kwa nguvu ya chaku;a hicho kwa muda wa siku arobaini mchana na usiku
"chakua hicho kilimpa nguvu ya kusafiri siku 40"

1 Kings 19:9

kwenye pango akakaa humo
Neno "humo" linamaanisha Mlima Horebu. Pango ni sehemu iliyowazi maaeneo ya milima ambayo hufanya kitu kama chumba cha asili au chumba kilicho chini aridhini.

Neno la BWANA lilimjia likimwambia
Tazama 6:11

Unafanya nini hapa Eliya
"Hapa si mahali unapotakiwa kuwa, Eliya"

Mimi, pekee yangu, nimebaki
Neno "mimi" limerudiwa kwa aji;i ya msisitizo.

1 Kings 19:11

kwenye mlima mbele yangu
"mlimani katika uwepo wangu"

ukaupige mlima
"upige mlima"

1 Kings 19:13

akaufunika uso wake kwa vazi lake
Akuficha uso wake kwa vazi lake" au"akaficha macho yake asimwone Mungu"

lango
ule uwaziambao mtu huutumia kuingilia pangoni au kwenye chumba"

Na sauti ikaja kwake
"Kisha akaisikia sauti"

unafanya nini hapa? ... wanajaribu kuichukua roho yangu
Tazama 19:9

1 Kings 19:15

kuwa nabii mahali pako
"nabii badala yako"

1 Kings 19:17

Itakuwa hivi
"Kitakachotokea ni"

atakayejaribu kutoroka upanga wa Hazaeli
"ambaye Hazaeli hatamwua kwa upanga"

ntawaacha kwa ajili yangu
Neno "ni" linamaanishsa BWANA. "Nitawaokoa kutoka kwenye kifo"

watu elfu saba
"watu 7000"

ambao magoti yao hayajawahi kupigwa kwa Baali, na ambao midomo yao haijambusu."
"Ambao hawajawahi kumwabudu na kumbusu Baali"

1 Kings 19:19

akilima
akilima kwa jembe la kukokotwa na wanyama linlovunja vunja udongo ili kwamba mbegu zipandwe.

jozi za makisai kumi na mbili
"jozi 12 za makisai"

yeye mwenyewe alikuwa akilima na ile ozi ya kumi na mbili
Neno "mwenyewe" linaonyesha kuwa Elisha alikuwa akilima na ile jozi ya mwisho, wakati wale wanume wengine walikuwa wakilima na zile jozi kumi na moja.

akamwambia, "tafadhali"
Neno "mwa" linamaanisha Elisha

1 Kings 19:21

akawapa watu
Elisha aliwapa nyama iliyopikwa wale watu wa mji.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Beni Hadadi mfalme wa Shamu akakusanya jeshi lake lote pamoja. Kulikuwa na wafalme thelathini na mbili wasaidizi pamoja naye, na magari na farasi. Akapanda, akaihusuru Samaria na kupigana nayo. **2** Akatuma wajumbe katika mji kwa Ahabu mfalme wa Israeli, akamwambia, "Beni Hadadi anasema hivi: **3** Fedha zako na dhahabu zako ni zangu. Pia wake zako na watoto, wale wazuri, sasa ni wangu." **4** Mfalme wa Israeli akajibu akasema, "Na iwe kama unavyosema, bwana wangu, mfalme. Mimi pamoja na vile nilivyo navyo ni mali yako." **5** Wale wajumbe wakaja tena wakasema, "Beni Hadadi anasema hivi, 'Nilituma neno kwako nikisema kwamba lazima ukabidhi kwangu fedha zako, dhahabu zako, wake zako na watoto wako. **6** Lakini kesho nitatuma watumishi wangu kwako wakati kama huu, nao wataichunguza nyumba yako na nyumba za watumishi wako. Nao watatia mikononi mwao na kukichukua kila wakipendacho machoni mwao.'" **7** Ndipo mfalme wa Israeli akawaita wazee wote wa nchi pamoja akawaambia, ''Hebu angalieni jinsi huyu mtu anavyotafuta matatizo. Amenitumia ujumbe kwamba anataka kuchukua wake zangu, watoto wangu, fedha na dhahabu zangu, nami sijamkatalia." **8** Wazee wote na watu wote wakamwambia Ahabu, "Usimsikilize wala kukubaliana na matakwa yake." **9** Ahabu akawaambia wajumbe wa Beni Hadadi, "Mwambieni bwana wangu mfalme kwamba, 'Ninakubaliana na kila kitu ambacho kwanza uliwatuma watumishi wako kufanya kwangu, lakini sikubaliani na matakwa yako haya ya pili.'" Wale watumishi wa Beni Hadadi wakaondoka wakampelekea mrejesho Beni Hadadi. **10** Naye Beni Hadadi akatuma tena majibu yake kwa Ahabu, akaisema, "basi miungu inifanyie hivyo na zaidi, kama hata mavumbi ya Samaria yatawatosheleza watu watu wote wanaonifuata kuchukua kila mmoja angalau konzi mkononi mwake." **11** Naye mfalme wa Israeli akamjibu akisema, "Mwabieni Beni Hadadi, 'Hakuna abebaye silaha yake, atakayejivuna kama wakati wa kuishusha."' **12** Beni Hadadi aliusikia ujumbe huu wakati alipokuwa akinywa, yeye na wafalme walikuwa pamoja naye waliokuwa kwenye mahema yao. Beni Hadadi akayaamuru majaeshi yake, "Jipangeni katika sehemu zenu kwa ajili ya vita." Kwa hiyo wakajiandaa kivita ili kuuvamia mji. **13** Tazama, nabii akaja kwa Ahabu mfalme wa Israeli akasema, "BWANA asema, 'Je umeliona hili jeshi kubwa? Tazama, nitaliweka katika mkono wako leo, nawe utatambua kuwa mimi ni BWANA.'" **14** Naye Ahabu akajibu, ''kwa nani? BWANA akamjibu akasema, "kwa kuwatumia viijana wanaotumikia maliwali wa wilaya." kisha Ahabu akasema, "Ni nani atakayepewa hiyo vita?' BWANA akamwambia, "wewe." **15** Ndipo Ahabu alipowataarifu wale vijna wanaowatumikia maliwali wa wilaya. Idadi yao ilikuwa 232. Baada yao aliwahesabu wanajeshi wote, jeshi lote la Israeli; idadi yao ilikuwa elfu saba. **16** Nao wakatoka wakati wa adhuhuri. Naye Beni Hadadi alikuwa akinywa na kulewa hemani mwake, yeye na wale wafalme wadogo thelathini na mbili waliokuwa wakimsaidia. **17** Wale maakida vijana waliokuwa wakiwasaidia maliwali wa wilaya walitangulia kwanza. Kisha Beni Hadadi alitaarifiwa na wanaskauti aliokuwa amewatuma kwamaba, "kuna watu wanakuja kutoka Samaria." **18** Beni Hadadi akasema, "wawe wamekuja kwa amani au kwa vita, wakamteni wakiwa hai." **19** Kwa hiyo wale vijvana wanaowatumikia maliwali wa wilaya wakaenda mjini na jeshi likawafuata kwa nyuma. **20** Kila mmoja akaua adui wake na wale washami wakakimbia. Israeli ikawashinda. Beni Hadadi mfalme wa Shamu akatoroka kwa farasi pamoja na wapanda farasi. **21** Kisha mfalme wa Israeli akaenda akawashambulia farasi na magari, na kuwaua washami kwa mauaji makubwa. **22** Yule nabii akaja kwa mfalme wa Israeli akamwambia, "Nenda, ukajiimarishe mwenyewe, uelewa na kupanga kile unachofanya, kwa sababu mwakani mfalme wa Shamu atapanda dhidi yako tena." **23** Wale watumishi wa mfalme wa Shamu wakamwambia, "Mungu wao ni mungu wa milimani. Hiyo ndiyo sababu walikuwa na nguvu kuliko tulivyokuwa. Lakini sasa hebu tupigane nao katika nchi tambarare, na kwa hakika tutakuwa na nguvu kuliko wao. **24** Na ufanye hivi: waondoe wafalme; mwondoe kila mmoja mahali pake ukaweke majemedari mahali pao. **25** Kisha ujihesabie jeshi kama lile jeshi ulilopoteza, farasi kwa farasi na gari kwa gari, nasi tutapigana nao katika nchi tambarare. Kwa hakika tutakuwa na nguvu kuliko walivyo." Kwa hiyo Beni Hadadi akausikiliza ushauri huo naye akafanya kama alivyoshauriwa. **26** Baada ya mwanzo wa mwaka mpya, Beni Hadadi akawahesabu Washami na akapanda Afeki kupigana na Israeli. **27** Watu wa Israeli walikuwa wamehesabiwa na walikuwa wamejipanga kupigana nao. Watu wa Israeli wakafanya kambi mbele yao kama makundi mawili madogo ya mbuzi, lakini Washami wakaujaza upande wa nchi. **28** Ndipo mtu wa Mungu akaja karibu akaongea mfalme wa Israeli akamwambia, "BWANA anasema: 'Kwa kuwa Washami wamesema kuwa BWANA ni mungu wa milima, na wala si mungu wa mabondeni, nitaliweka hili jeshi kubwa mkononi mwako, nawe utajua kuwa mimi ni BWANA.'" **29** Kwa hiyo majeshi yakaweka kambi yakikabiliana kwa muda wa siku saba. Kisha siku ya saba vita vikaanza. Watu wa Israeli wakawaua Washami 100, 000 wanajeshi wa ardhini kwa siku moja. **30** Waliobaki wakakimbilia Afeki, mjini, na ule ukuta ukaanguka juu ya watu ishiriinina saba elfu waliobaki. Naye Beni Hadadi akakimbilia mjini. akaingia kwenye chumba cha ndani. **31** Wale watumishi wa Beni Hadadi wakamwambia, "Tazama sasa,

generated on Tue Oct 24 10:45:40 2023

tumesikia kwamba wale wafalme wa nyumba ya Israeli ni wenye rehema. Tafadhali hebu tuvaeni magaunia viunoni mwetu na kamba vichwani mwetu, na twendeni kwa mfalme wa Israeli. Labda atakuokoa roho yako." **32** Kwa hiyo wakavaa magunia viunoni mwao na kujifunga kamba vichwani mwao na kisha wakaenda kwa mfalme wa Israeli wakamwambia, "Mtumishi wako Beni Hadadi, anasema, 'tafadhali niachie uhai wangu." Ahabu akawaambia, "Je, bado yuko hai? Yeye ni ndugu yangu." **33** Sasa wale watu walikuwa wakisikiliza ishara yeyote kutoka kwa Ahabu, kwa hiyo wakamjibu haraka, "Ndiyo ndugu yako Beni Hadadi bado yuko hai." Ahabu akawaambia, "Nendeni mkamlete." Ndipo Beni Hadadi alipokuja kwake, na Ahabu akamwacha aje kwenye gari lake. **34** Beni Hadadi akamwambia Ahabu, "Nitakurudishia miji yako ambayo baba yangu alichukua toka kwa baba yako, na unaweza kutengeneza masoko kwa ajili yako Dameski, kama baba yangu alivyofanya kule Samaria." Ahabu akajibu, "Nitakuacha uende kwa agano hili." Kwa hiyo Ahabu akafanya agano naye kisha akamwacha aende. **35** Mtu mmoja, mmoja wana wa wana wa manabii, akamwambia mmoja wa wale manabii wenzake kwa neno la BWANA, "Tafadhali nipige." Lakini yule mtu akakataa kumpiga. **36** Kisha yule nabii akamwambia nabii mwenzake, " Kwa sababu umekataa kutii sauti ya BWANA, mara tu utakaponiacha, simba atakuua." na mara tu baad ya yule mtu kumwacha, simba akamkuta na kumwua. **37** Kisha yule nabii akamkuta mtu mwingine akamwambia, "Tafadhali nipige."Yule mtu akampiga na kumwumiza. **38** Kisha yule nabii akaondoka akaenda kumsubiri yule mfalme barabarani; naye alikuwa amejibadilisha kwa kilemba machoni pake. **39** Ikawa mfalme alipokuwa akipita, Yule nabii akamwita mfalme na kumwambia, "Mtumishi wako alienda katikati ya pigano, na askari akasimama akamleta adui kwangu akasema, 'Mwangalie mtu huyu. Na ikiwa kwa vyovyote atatoroka, basi maisha yako yatatolewa kwa ajili ya maisha yake vinginevyo utalipa kilo thelathini za fedha. **40** Lakini kwa kuwa mtumishi wako alikuwa na mambo mengi akienda huku na kule, yule askari adui akatoroka." Basi mfalme wa Israeli akamwambia, Hivyo ndivyo itakavyokuwa hukukmu yako - umejihukumu mwenyewe." **41** Ndipo yule nabii alipoondoa haraka kile kilemba machoni pake, na mfalme wa Israeli alipotambua kuwa huyo alikuwa mmoja wa manabii. **42** Yule nabii akamwambia mfalme, "BWANA anasema, 'Kwa sababu umemwachia aende mtu yule niliyekuwa nimemhukumu kifo, maisha yako yatachukua nafasi ya maisha yake.'" **43** Kwa hiyo mfalme wa Israeli akaenda nyumbani kwake akiwa na moyo mzito na mwenye hasira, akafika Samaria.

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1 Kings 20:1

Beni Hadadi
Hili jina la mwanamume

wafalme thelathini na mbili wasaidizi
"wafalme wasaidizi 32"

wafalme wasaidizi
"wafalme wanaotawala makundi madogo madogo ya watu"

1 Kings 20:4

iwe kama unavyosema
"ninakubaliana n a wewe"

kesho wakati kama huu
"kesho wakati wa saa kama huu wa sasa"

kila wakipendacho machoni mwao
"chochote kinachowapendeza"

1 Kings 20:7

wa nchi
"wa watu wa Israeli"

Hebu angalieni
"agalieni kwa makini"

sijamkatalia
"Nimekubaliana na matakwa yake"

watu wote
"watu wote waliokuwepo"

1 Kings 20:9

matakwa yako haya ya pili
"vitu vile ulivyoomba mara ya pili"

basi miungu inifanye hivyo na zaidi
Tazama 19:1

kama mavumbi ya Samaria yatawatosheleza watu wote wanaonifuata kuchukuc angalau kila mmoja angalau konzi mkononi mwake
Bebi Hadadi anasema kuwa jeshi lake litaangamiza kabisa kila kitu Samaria.

1 Kings 20:11

Mwambieni Bebi Hadadi, 'Hakuna abaebaye silaha yake, atakayejivuna kama wakati wa kuishusha
"Mwambieni Beni Hadadi, 'usijivune kana kwamba tayari umekwisha kushinda vita ambavyo bado hujapigana."

generated on Tue Oct 24 10:45:40 2023

1 Kings 20:13

Tazama
Neno "tazama" linatuandaa kuonekana kwa mtu mwingine kwenye hii habari. Lugha yako inaweza kuwa na neno zurizaidi.

Je, umeliona hili jeshi kubwa?
"Tazama hili jeshi kubwa"

Tazama, nitaliweka katika mkono wako leo
Neno "tazama" linatuandaa kusikiataaraifa za kushangaza zinazofuatia.

Nitaliweka katika mkono wako
"Nitakupa ushindi dhidi ya jeshi hilo"

Ni nani?
"Utafanya hilo kwa kumtumia nani?"

Ndipo Ahabu alipowataarifu wale vijana
"Ahabu akawakusanyawale maofisa vijana"

232
"mia mbili thelethini na mbili"

wanajeshiwote, jeshi lote
Virai hivi vinmaanisha jambo lilelile. Vimetumia kwa ajili ya kuonesha msisitizo.

elfu saba
"7000"

1 Kings 20:16

Nao wakatka
Neno "wa" linamaanisha Waisraeli

wasaidiziwa wafalme
Tazama 20:1

Kisha Bebni Hadadi alitaarifiwa na wale wanaskauti aliokuwa amewatuma
"Wale wanaskauti ambao Beni Hadadi alikuwa amewatuma walimtaarifu"

Skauti
"Skauti" ni mwanjeshi anyetumwa kukusanya taarifa.

1 Kings 20:18

amani, kwa amani
Neno "amani" linamaanisha ile hali ya kutokuwa na machafuko, mashaka, au hofu.

Maisha, kuishi naishi ,yuko hai
Maneno haya yoe ynamaanisha ile hali ya kuwa hai kimwili wala siyo kufa.

1 Kings 20:20

Israeli ikawashinda
"Wale wanaume wa jeshi la Israwli likawashinda"

Kisha mfalme wa Israeli akaenda akawashambulia
Mfalme wa Israeli na wanajeshi wake walienda kuwashanbulia

1 Kings 20:22

ukajiimaishe mwenyewe
"imarisha majeshi yako

uelewe na kupanga
"fanaya uamuzi"

mwakani
inawezakumaanisha majira kama haya mwaka ujao.

hebu tupigane ... tutakuwa na nguvu
Kiwakilishi "tu" n a "tu"kinamaanisha watumishi, wafalme, a jeshi

1 Kings 20:24

waondoe wafalme; mwondoe kila mmoja mahali pake ukaweke majemedari
"lazima uwaondoe wale wasaidizi wa wafalme thelathini na mbili ambao wanaongoza vikosi"

1 Kings 20:26

Afeki
Hili ni jina la mji

kupigana na Israeli
"kupigana na jeshi la israeli"

watu wa Israeli walikuwa wamehesabiwa
Jeshi la Waisraeli lilikusanywa pamoja na walipewa vitu ambavyo walihitaji kwa ajili ya vita

kama makundi mawili madogo ya mbuzi
Jeshi l a Waisraeli linaonekana dogo nadhaifu kama mbuzi mchanga.

1 Kings 20:28

mtu wa Mungu
Hili jina lingiinela nabii. "Nabii"

nitaliweka hili jeshi kubwa mikononi mwako
"nitakupa ushindi juu ya hili jeshi kubwa"

1 Kings 20:29

siku saba
"siku 7"

100,000
"laki moja"

generated on Tue Oct 24 10:45:40 2023

wanajeshi wa ardhini
"mwanjeshi wa ardhini" ni askari anayetenbea kwa mguu.

waliobaki walikimbilia Afeki
"wanajeshi wa Shamu waliobaki"

elfu ishirini na saba
"27,000"

1 Kings 20:31

Tazama sasa
"Sikiliza" au "Sikiliza kwa makini kile ninachotaka kukuambia"

tuvaeni magunia viunoni mwetu, na kamba vichwani mwetu
Hii ni ishara ya kjiachilia.

Je bado yuko hai?
"Ninashangaa kwamba bado yuko hai!"

Yeye ni ndugu yangu
"Ni kama ndugu yangu"

1 Kings 20:33

Sasa wale watu
Neno "sasa" halimaanishi "wakati huu," Bali limetumika ili kupata usikivu kwa ajili ya mambo yanayofufata.

ishara yeyote kutoka kwa Ahabu
"Kwa kuwa tendo lolote toka kwa Ahabu ambalo litawaonesha kuwa Ahabu anataka kuwa mwenye neema"

1 Kings 20:35

mmoja wa wana wa manabii
"mmoja wa wa kundila manabii

Kwa neno la BWANA
"kama BWANA alivyomwambia"

umekataa kutii sauti ya BWANA
"hujamtii BWANA"

1 Kings 20:37

Mfalme
Neno "mfalme" linamaanisha mtu ambaye ni kiongozi wa juu kabisa wa mji, serikali au nchi.

1 Kings 20:39

Mtumishi wako alienda
Nabii anajisemea yeye katika nafsiya tatu kama ishara ya kumheshimu mfalme

katikati ya pigano
"mahali pale ambapo pigano lilikuwa kali sana"

maishsa yako yatatolewa kwa ajili ya maisha yake
"basi utakufa kwa niaba yake"

talanta moja ya fedha
"kilo 34 za fedha"

akienda huku na kule
"akifanya mambo mengine" au "akifanya hili na lile

1 Kings 20:41

kwa kuwa umemwachia aende
"umemwachia" au "umemwacha hai"

maisha yako yatachukua nafasi ya maisha yake na watu wako kwa watu wake
"utakufa badala yake, na watu wako watakufa kwa nafasi ya watu wako"

moyo mzito na mwenye hasira
Maneno haya mawili yanamaanisha kitu kilekile. Yametumika kuonesha uzito wa hisia zake.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Basi ikawa baada ya hayo, Nabothi Myezreeli alikuwa na shamba la mizabibu kule Yezreeli, karibu na ikulu ya Ahabu, mfalme wa Samaria. **2** Ahabu akamwambia Nabothi, akisema, "Nipe shamba lako, ili nilifanye kuwa bustani ya mboga, kwa sababu iko karibu na nyumba yangu. Badala yake nitakupa shamba zuri la mizabibu, au, kama ukipenda nitakulipa thamani yake kwa fedha." **3** Nabothi akamjibu Ahabu, "BWANA na alizuie hilo nisije nikatoa urithi wa mababu zangu kwako." **4** Ahabu akaingia kwenye ikulu yake akiwa mchovu na mwenye hasira kwa sababu ya jibu ambalo Nabothi Myezreeli alimpa aliposema, "Sitakupa urithi wa mababu zangu." Akalala kitandani kwake, akiwa amegeuza uso wake upande ule, na akagoma kula chakula chochote. **5** Yezebeli mke wake akaiingia kwake, akamwambia "Kwa nini moyo wako una huzuni, kiasi kwamba hutaki kula?" **6** Naye akamjibu," Niliongea na Nabothi Myezreeli nikamwambia, 'Nipe shamba lako nami nitakupa pesa, au kama inakupendeza, nitakupa shamba jingine ili liwe lako.' Naye akanijibu, 'Sitakupa shamba langu.'" **7** Naye Yezebeli mkewe akamjibu, "Je, wewe si mtawala wa ufalme wa Israeli? Inuka ule; na moyo wako uwe na amani. Nitalichukua hilo shamba la mizabibu la Nabothi Myezreeli kwa ajili yako. **8** Kwa hiyo Yezebeli akaandika barua kwa jina la Ahabu, akaitia muhuri wake, akazituma kwa wazee na kwa watu tajiri alioketi nao kwenye vikao, na ambao pia waliishi karibu na Nabothi. **9** Katika ile barua aliyoandika, ilisema hivi, "Pigeni mbiu ya kufunga mkamkalishe Nabothi juu mbele ya watu. **10** Pia mwaweke watu wawili wasiokuwa waaminifu pamoja naye na wale watu watoe ushahidi kinyume naye, waseme, 'Ulimlaani Mungu na mfalme."Halafu mchukueni nje mkampige kwa mawe mpaka afe. **11** Kwa hiyo watu wa mji wake, wazee na watu tajiri waishio kwenye huo mji, wakafanya kama Yezebeli alivyowaeleza, kama ilivyoandikwa kwenye zile baraua ambazo alikuwa amewatumia. **12** Wakapiga mbiu ya kufunga wakamkalisha Nabothi juu mbele ya watu. **13** Na wale watu wawili wasiokuwa waaminifu wakaja wakakaa mbele ya Nabothi; nao wakatoa ushuhuda wao dhidi ya Nabothi kuwa amemlaani Mungu na mfalme." Kisha wakamchukua nje ya mji wakampiga kwa mawe mpaka akafa. **14** Kisha wazee wakatuma neno kwa Yezebeli, wakisema, "Nabothi ameshapigwa mawe na amekufa." **15** Naye Yezebeli aliposikia kuwa Nabothi ameshapigwa mawe na alikuwa amekufa, akamwabia Ahabu, "Inuka na ukamiliki shamba la mizabibu la Nabothi Myezreeli, ambalo alikataa kukuuzia, kwa sababu Nabothi hayuko hai, bali amekufa." **16** Ahabu aliposikia kuwa Nabothi amekufa, akainuka ili aende kwenye lile shamba la mizabibu la Nabothi Myezreeli na kulimiliki. **17** Ndipo neno la BWANA likamjia Eliya Mtishibi, likisema, **18** "Inuka uende ukakutane na Ahabu mfalme wa Israeli, ambaye anaishi Samaria. Yumo kwenye shamba la Nabothi, ambako ameenda kuchukua umiliki wa shamba hilo. **19** Ukaongee naye umwambie kwamba BWANA anasema, 'Je, umeua na kujimilikisha?' na utamwambia kwamba BWANA anasema, 'Mahali pale ambapo mbwa wameramba damu ya Nabothi, ndipo mbwa watakaporamba damu yako, ndiyo, damu yako.'" **20** Ahabu akamwambia Eliya, "Je, umenipatia, adui yangu?" Eliya akamjibu, "Nimekupata wewe kwa sababu, umejiuza mwenyewe kufanya yaliyo maovu mbele ya macho ya BWANA. **21** BWANA anakwambia hivi: 'Tazama, Nitaleta janga kwako na litakuangamiza kabisa na kufutilia mbali kila mtoto mume na mtumwa na mtu huru katika Israeli. **22** Nitaifanya familia yako kama familia ya Yeroboamu mwana wa Nebati, na kama familia ya Baasha mwana wa Ahiya, kwa sababu umenighadhabisha na umewasababisha Israeli kufanya dhambi. **23** Pia BWANA ameongea kuhusu Yezebeli, amesema, "mbwa watamla Yezebeli pembeni mwa ukuta wa Yezreeli.' **24** Yeyote ambaye ni mtu wa familia ya Ahabu ambaye atafia mjini - mbwa watamla. Na yeyote ambaye atafia shambani - ataliwa na ndege wa angani." **25** Hapakuwepo na mtu kama Ahabu, ambaye alijiuza mwenyewe kufanya maovu mbele ya macho ya BWANA, ambaye mke wake Yezebeli alimchochea kufanya dhambi. **26** Ahabu alifanya matendo yachukizayo kwa ajili ya sanamu alizofanya, kama vile yale yote ambayo Waamori walifanya, BWANA akawafukuza mbele ya watu wa Israeli. **27** Ahabu aliposikis maneno haya, Akachana mavazi yake na akavaa magunia kwenye mwili wake na akfaunga, na akalala kwenye magunia na akahuzunika sana. **28** Kisha neno la BWANA likamjia Eliya Mtishibi likisema, **29** "Je, unamwona jinsi Ahabu anavyojinyenyekeza mbele yangu? Kwa sababu anajinyeyenyekeza mwenyewe mbele yangu, Sitaleta lile janga katika siku zake; Ni katika siku za mwanae, nitakpolileta hilo janga katika familia yake."

generated on Tue Oct 24 10:45:40 2023

1 Kings 21:1

Basi ikawa baada ya hayo
Kirai hiki kimetumika kuonyesha mwanzo wa habari mpya. Kama lugha yako ina namna ya kuseema hili basi litumike hapa.

Nabothi Myezreeli
Hili ni jiina la mtu kutoka Yezreeli

Mfalme wa Samaria
Ahabu alitawala Israeli kutokea Samaria. "Mfalme wa Israeli"

1 Kings 21:3

BWANA na alizuie
"Natumaini BWANA atanilinda ili nisiharibu uaminifu huo"

akiwa mchovu
Tazama 20:41

1 Kings 21:5

Kwa nini moyo wako una huzuni
Hapa "moyo" unamaanisha hisia. "kwa nini una huzuni sana"

Je, wewe si mtawala wa ufalme wa Israeli?
Wewe bado ni mtawala wa utawala wa Israeli."

moyo wako uwe na amani
"uwe na furaha"

1 Kings 21:8

kwa jina la Ahabu
"na akaweka saini kwa jina la Ahabu"

watu tajiri alioketi nao
"watu tajiri walioketi na Nabothi"

juu mbele ya watu
"katika eneo la heshima miongoni mwa watu"

watoe ushahidi kinyume naye
"waambie hawa watu wamshitaki Nabothi kwa mashitaka ya kwamba amemlaani Mungu na mfalme"

1 Kings 21:11

watu tajiri waishio
watu tajiri wanaoishhi"

kama Yezebeli alivyowaeleza, kama ilivyoandikwa kwenye zile barua ambazo alikuwa amewatumia
Virai hivi viwili vinamaanisha jambo moja. Vimetumika kuonesha msisitizo

kama ilivyoandikwa kwenye zile barua
"kama alivyoandika kwenye hizo barua"

juu mbele ya watu
katiak eneo la heshima miongoni mwa watu

wakamchukua nje
Neno "wa" linamaanisha watu wa mji

Nabothi ameshapigwa mawe na amekufa
"Tumempiga mawe Nabothi na amekufa"

1 Kings 21:15

Nabothi ameshapigwa mawe na alikuwa amekufa
"kwamba watu walikuwa wamempiga mawe Nabothi na alikuwa amekufa"

Nabothi hayuko hai, bali amekufa
Maneno haya mawili yanafanana kwa maana. Yametumika kuonesha msisitizo kuwa Nabothi amekufa.

1 Kings 21:17

neno la BWANA likamjia
Tazama 6:11

1 Kings 21:19

Je, umeua na kujimilikisha?
Umemwua Nabothi na kuiba shamba lake la mizabibu?

damu yako, ndiyo, damu yako
Neno limerudiwa ili kusisitiza

Je, umenipatia, adui yangu
"umegundua kile nilichofanya, adui yangu!"

umejiuza mwenyewe kufanya yaliyo maovu
"umejitoa mwenyewe kufanya yaliyi maovu"

yaliyo maovu mbele ya macho ya BWANA
"yale ambayo BWANA huyaona kuwa ni maovu"

1 Kings 21:21

Tazama
"Sikiliza" au "angalia kwa makini kile ninachotaka kukuambia"

litakuangamiza kabisa na kukufutilia mbali
Senrwnsi hizi zina aana moja zinasisitiza kuangamiza kabisa kwa familia ya Ahabu.

Nitaifanya familia yako kama familia ya Yeroboamu ...na kama familia ya Baasha
BWANA ataiangamiz afamilia ya Ahabu kama alivyoaangamiza familia ya Yeroboamu na Baasha.

generated on Tue Oct 24 10:45:40 2023

1 Kings 21:23

Yeyote ambaye ni mtu wa familia ya Ahabu
"Mtu yeyote ambaye ni wa familia ya Ahabu"

1 Kings 21:25

ambaye alijiuza mwenyewe kufanya maovu
"alijitoa mwenyewe kufanya maovu"

maovu mbele ya macho ya BWANA
"kile ambacho BWANA hukiona kuwa ni kiovu"

ambaye mke wake Yezebeli ... alimchochea
Neno "ambaye" linamwakilisha Ahabu

akawafukuza mbele ya watu wa Israeli
"akawafukuza kutoka katika uwepo wa watuwa Israeli"

1 Kings 21:27

Je, unamwona jinsi Ahabu anavyojinyenyekeza mbele yangu?
"Nimeona jinsi Ahabu anavyojinyenyekeza mbele yangu"

katika siku zake ... siku za mwanae
wakatiwa uhai wake ...wakati wa uhai wa mwanae"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Miaka mitatu ilipita bila kuwepo na vita kati ya Washami na Wisraeli. **2** Ikawa katika mwaka wa tatu, Yehoshafati mfalme wa Israeli akashuka kwa mfalme wa Isreli. **3** Mfalme wa Israeli alikuwa amewaambia watumishi wake, "Je, mnajua kuwa Ramothi Gileadi ni yetu, ila hatufanyi chochote kuitwaa kutoka kwenye mkono wa mfalme wa Shamu?" **4** Kwa hiyo akamwambia Yehoshafati, "Je, utakwenda na mimi katika vita huko Ramothi Gileadi?" Yehoshafati akamjibu mfalme wa Israeli, "Mimi ni kama wewe, watu wangu ni kama watu wako, na farasi wangu ni kama farasi wako." **5** Yehoshafati akamwambia mfalme wa Israeli, "Tafadhali tafuta mwongozo kutoka neno la BWANA juu ya kile unachopaswa kufanya kwanza." **6** Ndipo mfalme wa Israeli akawakusanya manabii pamoja, walikuwa wanaume elfu nne, akawaambia, "Je, niende Ramothi Gileadi kupigana, au nisiende?" Nao wakamwambia, "Ivamie, kwa kuwa Bwana ataitoa katika mkono wa mfalme." **7** Lakini Yehoshafati akasema, "Je, hapa hayupo nabii mwingine wa BWANA ambaye tunaweza kupata ushauri?" **8** Mfalme wa Israeli akamwambia Yehoshafati, "Bado kuna mtu mmoja ambaye tunaweza kupata ushauri toka kwa BWANA ili kusaidia, Makaya mwana wa Imla, lakini namchukia kwa sababu huwa hanitabirii mazuri yanayonihusu, ila hunitabiria matatizo tu." Lakini Yehoshafat akasema, "mfalme na asiseme hivyo," **9** Kisha mfalme wa Israeli akmwita akida na akamwamuru, "Kamlete Makaya mwana wa Imla, sasa hivi." **10** Wakati huo Ahabu mfalme wa Israeli na Yehoshafati mfalme wa Yuda walikuwa wameketi kila mmoja kwenye kiti cha enzi, wamevaa mavazi yao, katika eneo la wazi kwenye lango la kuingilia Samaria, na manabii walikuwa wakiwatabiria. **11** Sedekia mwana wa Kenaana akajitengenezea pembe za chuma akasema, "BWANA asema hivi: 'Kwa hili utawasukuma Washami mpaka watakapoisha.'" **12** Na manabii wengine wote wakasema hivyo, wakisema, "Ishambulie Ramothi Gileadi na ushinde, kwa kuwa BWANA ameiweka kwenye mkono wa mfalme." **13** Yule mjumbe aliyeenda kumwita Makaya akamwambia, akisema, "Tazama sasa, maneno ya manabii kwa kinywa kimoja wanatabiri mambo mema kwa mfalme. Tafadhali maneno yako yawe kama yao ukaseme mambo mazuri." **14** Makaya akajibu, "Kama BWANA aishivyo, kile BWANA atakachosema kwangu ndicho nitakachosema.'" **15** Naye alipokuja kwa mfalme, mfalme akamwambia, "Makaya, je twende Ramothi Gileadi kupigana, au tusiende?" Makaya akamjibu, "Ivamie na ushinde. BWANA ataitoa kwenye mkono wa mfalme." **16** Kisha mfalme akamwambia. "Je, nikutake mara ngapi ili kuniapia ukweli kwa jna la BWANA?" **17** Makaya akasema, "Ninaiona Israeli yote imesambaa kwenye milima, kama kondoo wasiokuwa na mchungaji, na BWANA amesema, 'Hawa hawana mchungaji. Kila mtu na arudi nyumbani kwake kwa amani.'" **18** Kwa hiyo mfalme wa Israeli akamwambia Yehoshafati, "Je sikukwambia kuwa huwa hanitabirii mambo mema yanayonihusu, ila majanga tu?" **19** Kisha Makaya akasema, "Kwa hiyo sikiliza neno la BWANA: Nimemwona BWANA akiwa ameketi kwenye kiti chake cha enzi, na majeshi yote ya mbinguni yalikuwa yamesimama karibu yake upande wake wa kulia na upande wake wa kushoto. **20** BWANA akasema, 'Ni nani atakayemdanganya Ahabu, ili kwamba apande akafie Ramothi Gileadi? Na mtu mmoja akajibu kwa njia hii, na mwingine akajbu kwa njia ile. **21** Ndipo pepo moja akajitokeza, akasimama mbele ya BWANA, akasema, 'Mimi nitamdanganya.' BWANA akmwuliza, 'Kwa jinsi gani?' **22** Yule pepo akamjibu, 'Nitakwenda na kuwa roho idanganyayo katika vinywa vya manabii wake,' BWANA akamjibu, 'utaweza kumdanganya, na utafanikiwa. Nenda sasa ukafanye hivyo.' **23** Tazama sasa, BWANA ameweka roho idangayo kwenye vinywa vya hawa manabii wako, na BWANA ametangaza janga kwako." **24** Kisha Sedekia mwana wa Kenaana, akaja, akamzabua Makaya shavuni, akasema, "Je, yule roho wa Bwana alitokaje kwangu ili asema na wewe?" **25** Makaya akasema, "Tazama, "utatambua hilo katika siku hiyo, utakapokimbilia katika chumba cha ndani kujificha." **26** Mfalme wa Israeli akamwambia mtumishi wake, "Mkamate Makaya umpeleke kwa Amoni, liwali wa mji, na kwa mwanangu, Yoashi. **27** Mwambie, 'mfalme anasema mweke huyo gerezani na awe anampa mkate kidogo na maji kidogo, mpaka nitakaporudi salama.'" **28** Naye Makaya akasema, "Kama utarudi salama basi BWANA hajasema kupitia kinywa changu." Na akaongeza, "Sikilizeni hili, ninyi watu." **29** Ahabu, mfalme wa Israeli, na Yehoshafati mfalme wa Yuda, wamepanda Ramothi Gileadi. **30** Mfalme wa Israeli akamwambia Yehoshafati, "Nitajibadilisha mwenyewe niende vitani, lakini wewe uvae vazi lako la kifalme." Kwa hiyo mfalme wa Israeli akajibadilisha na akaenda vitani. **31** Naye mfalme wa Shamu alikuwa amewaamuru majemedari thelathini na mbili wa magari yake, akisema, "Msimwamgamize askari wa muhimu au ambaye si wa muhimu, badala yake mshambulieni mfalme wa Israeli tu." **32** Ikawa wakati majemedari wa magari walipomwona Yehoshafati wakasema, "Hakika huyu ndiye mfalme wa Israeli." Wakageuka ili kumshambulia, kwahiyo Yehoshafati akapiga kelele. **33** Ikawa majemedari wa magari walipoona kuwa yeye hakuwa mfalme wa Israeli, wakamwacha. **34** Lakini mtu mmoja akavuta upinde wake kwa kubahatisha na akampiga mfalme wa Israeli katikati ya mwunganiko wa mavazi yake ya chuma. Ahabu akamawambia dereva wa gari lake, "geuza unirudishe kutoka vitani, kwa kuwa nimeumizwa sana." **35** Vita ikawa mbaya sana siku hiyo na

generated on Tue Oct 24 10:45:40 2023

mfalme akalazwazwa garini mwake akiwakabili Washami. Akafa jioni hiyo. Damu ilimwagika kutoka kwenye jeraha lake ndani ya gari. **36** Ikawa wakati wa kuzama jua, kilio kikatawala kwa jeshi lote, wakisema, "Kila mtu arudi kwenye mji wake; na kila mtu arudi kwenye mkoa wake!" **37** Kwa hiyo mfalme Ahabu akafa na akaletwa Samaria, wakamzika huko Samaria. **38** Wakaliosha lile gari kwenye birika la Samaria, na mbwa wakaramba damu yake (hapa ni mahali ambapo makahaba waliogea), kama vile neno la BWANA lilivyokuwa limesema. **39** Kwa mambo mengine yanayohusisana na Ahabu, yote ambayo alifanya, ile nyumba ya pembe aliyojenga, na miji yote aliyojenga, je, hayakuandikwa kwenye kitabu cha matukio cha wafalme wa Israeli? **40** Kwa hiyo Ahabu akalala pamoja na mababu zake, na Ahaziya mwanae akawa mfalme mahali pake. **41** Kisha Yehoshafati mwana wa Asa alianza kutawala juu ya Yuda katika mwaka wa nne wa Ahabu mfalme wa Israeli. **42** Yehoshafati alikuwa na umri wa miaka thelathini na tano alipoanza kutawala, na akatawala Yerusalemu kwa miaka ishirini na mitano. Mama yake alikuwa Azuba, binti wa Shilhi. **43** Akatembea katika njia za Asa, baba yake, hakuziacha; akafanya yaliyokuwa mema mbele ya macho ya BWANA. Lakini bado mahali pa juu palikuwa hapajabomolewa. Watu walikuwa bado wanaendelea kutoa dhabihu na kufukiza uvumba mahali pa juu. **44** Yehoshafati akafanya amani na mfalme wa Israeli. **45** Kwa mambo mengine kuhusiana na Yehoshafati, na nguvu zake alizoonyesha, na jinsi alivyopigana vita, je, hayajaandikwa katika kitabu cha matukio cha wafalme wa Israeli? **46** Aliwaondoa kutoka katka nchi wale makahaba wa kipagani waliokuwa wamebaki katika siku za baba yake Asa. **47** Hapakuwepo mfalme katika Edomu isipokuwa kaimu mtawala. **48** Yehoshafati alijenga merikebu: ziende Tarshishi na Ofri kuleta dhahabu, lakini hazikusafiri kwa sababu zile merikebu zilivunjika kule Esioni Geberi. Kisha **49** Ahazia mwana wa Ahabu akamwambia Yehoshafati, "Naomba watumishi wangu waende pamoja na watumishi wako merikebuni. "Lakini Yehoshafati hakuruhusu hilo. **50** Yehoshafati akalala na mababu zake na akazikwa pamoja nao katika mji wa Daudi, babu yake; Yoramu mwanawe akawa mfalme mahali pake. **51** Ahazia mwana Ahabu alianza kutawala juu ya Israeli ya Samaria katika mwaka wa kumi na saba wa mfalme Yehoshafati mfalme wa Yuda, na akatawala kwa mika miwili juu ya Israeli. **52** Naye akafanya yaliyo maovu mbele ya macho ya BWANA akatembea katika njia za baba yake, katika njia za mama yake na katika njia za Yeroboamu mwana wa Nebati, ambazo kwazo aliifanya Israeli kufanya dhambi. **53** Alimtumikia Baali na kumwabudu na kwa hiyo akamghadhabisha BWANA, Mungu wa Israeli, katika hasira, kama vile baba yake alivyofanya.

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1 Kings 22:1

Miaka mitatu
"Miaka 3"

Ikawa katika
Kirai hiki kimetumika hapa ili konesha mwanzo wa habari mpya. Wawea kutumia neno lililo kwenye lugha yako lenye maana ya mwanzo wa tukio jipya

1 Kings 22:3

Je, mnajua kuwa Ramothi Gileadi ni yetu, ila hatufanyi chochote kuitwaa ktoka kwenye mikono ya mfalme wsa Shamu?
Ramothi Gileadi ni yetu, Lakini hataujafanya lolote kuitwaa kutoka kwenye mikono ya mfalme wa Shamu."

Kuitwaa kutoka kwenye mikonao ya mfalme wa Shamu
"Kuitwaa kutoka kwenye utawala wa mfalme wa Shamu"

Mimi ni kama wewe, watu wangu ni kama watu wako, na farasi wangu ni kama farasi wako
"Ninawatoa askari wangu, watu wangu, na farasi wangu kwako kuwatumia katika njia uzipendazo"

1 Kings 22:5

watu mia nne
"watu 400"

Bwana ataitoa katika mkono wa mfalme
"Bwana atamruhusu mfalme kuiteka"

1 Kings 22:10

akajitengenezea pembe
akatengeneza pembe kwa ajili yake

Kwa hili utawsukuma Washami mpaka watakapoisha
Anachokisema nabii ni kwamba jeshi la Ahabu litashinda kwa nguvu nyingi kama vilr fahari anavyomshambulia mnyama mwingine. "watatakapoisha" ni usemi unaomaanisha kuwa "kuangamiza"

mpaka watakapoisha
"mpaka uwaangamiza"akapo

ameiweka kwenye mkono wa mfalme
"amemruhusu mfalme kuivamia"

generated on Tue Oct 24 10:45:40 2023

1 Kings 22:13

Tazama sasa
"Sikiliza" au "Uwe msikivu kwa jambo ninalotaka kukuambia"

maneno ya manabii kwa kinywa kimoa wanatabiri mambo mema kwa mfalme
Kirai cha "kwa kinywa kimoja" kinamaanisha kwamba wote wanasema jambo lilelile jema kwa mfalme"

Tafadhli maneno yako yawe kama yao
"yao" inamaanisha "maneno ya manabii." kile unachosema kifanane na kile walichosema"

je, twende
Neno "twe" linamaanisha Ahabu, Yehoshafati, na majaeshi yao lakini si Mikaya.

BWANA ataitoa kwenye mkono wa mfalme
Tazama 22:5

1 Kings 22:16

Je, nikutake mara ngapi ili nikuapia ukweli ... kwa jina la BWANA?
"Nimekutaka mara nyingi sana ...katika jina la BWANA."

katika jina la BWANA
"kama mwakilishi wa BWANA"

Ninaiona Israeli
"Ninaliona jeshi lote la Israeli"

kama kondoo wasiokuwa na mchungaji
Wanajeshi wamefananishwa na kondoo wasiokuwa na mtu wa kuwaongoza kwa zababu mchungaji wao, mfalme, ameuawa

1 Kings 22:18

Je, sikukuambia kuwa ...majanga tu?
"Nilikuambia ...majanga tu"

akafia Ramothi Gileadi
"akafa akiwa Ramothi Gileadi"

mtu mmoja ... mwiingine
"malaika wa mbinguni"

1 Kings 22:21

Tazama sasa
Neno "tazama" linaongeza msisitizo wa kile kinachofuata.

na kuwa roho idanganyayo katika vinywa vya manabii
Neno "roho" linamaanisha mtazamo wa manabii; "vinywa" inamaanisha kile watakachosema.
"Nitawafanya manabii wote waseme uongo"

BWANA ameweka roho idanganyayokwenye vinywa vya hawa manabii wako
"amewafanya manabii wako wote kuongea uongo"

1 Kings 22:24

Je, yule roho wa BWANA alitokaje kwangu ili aseme na wewe?
"Usidhani kwamba roho wa BWANA ameniacha ili anene na wewe!"

Tazama
"Sikiliza" au "Uwe mwangalifu kwa kile ninachotaka kukuambia"

utatambua
"utajua kuwa ni nani anayetabiri ukweli"

1 Kings 22:26

Kama utarudi salama
Hii ineleza kitu ambacho kwa hakika hakitatokea. BWANA alikuwa amemwambia Mikaya keamba mfalme hatarudi salama.

1 Kings 22:31

majemedari thelethini na mbili
"majenedari 32"

Msimwangamize askari wa muhimu au ambaye si wa muhimu.
Msimvamie askari yeyote

Ikawa wakati
Hiki kirai kietumika hapa ili kuonyesha tukiola muhimu katiakhabari. Waweza kutumia neno lililo kwenye lugha yako kwa jambo kama hili.

1 Kings 22:35

mfalme akalazwa garini mwake
"mtu mmoja akamweka mfalme kwenye gari lake

kilio kiatawala
"wanajeshi walianza kupiga kelele

Kila mtu arudi kwenye mji wake; na kilamtu arudi kwenye mkoa wake
Senrensi hizi zinamaanisha jambo moja. Vimeunganishwa kwa ajili ya msisitizo.

1 Kings 22:37

akaletwa Samaria
"wanajeshi wake wakauleta mwili Samaria"

wakamzika
"watu wakamzika"

kama vile neno la BWANA lilivyokuwa limesema
kama vile BWANA alivyonena

generated on Tue Oct 24 10:45:40 2023

1 Kings 22:39

je, hayakuandikwa katika kitabu cha matukio ya waflme wa Israeli?
Tazama 15:31

akalala pamoja na mababu zake
Tazama 14:29

1 Kings 22:41

miaka thelethini na tano
"miaka 35"

miaka ishirini natano
"miaka 25"

1 Kings 22:43

Akatembea katika njia za Asa
"Alifanya vituvilevile ambavyo Asa, baba yake alifanya"

akafanya yaliyo mema mbele ya macho ya BWANA
BWANA aliyoyaona kuwa ni mema

Lakini mahali pa juu palikuwa hapajabomolewa
Bado alikwa hajapabomowa mahali pa juu

1 Kings 22:45

je, hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Tazama 14:29

1 Kings 22:48

zile merikebu zilivunjika
"merikebu zilivunjika"

akalala na mababu zake na akazikwa
Tazama 14:29

1 Kings 22:51

akatawala kwa miaka miwili
"akatawala kwa miaka 2"

akafanya yaliyo maovu mbele za BWANA
"yale ambayo BWANA aliyaona kuwa ni maovu"

akatembea katika njia za baba yake, katikanjia za mama yake, na katika njia za Yeroboamu mwana wa Nebati
"Alifanya sawa na baba yake alivyofanya, mama naYeroboamu mwana wa Nebati alivyofanya"

aliifanya Israeli kufanya dhambi
Neno "Israeli" linmaanisha makabila kumi ya dola ya Israeli iliyokuwa kaskazini

Alimtumika Baali na kumwabudu
"Alimtumikia" na "kumwabudu" maneno hayo yanamaanishakitu kimoja.

Mungu wa Israeli
"Israeli" linamaanishaWaisraeli wote waliotokana na Yakobo.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Book: 2 Kings

2 Kings

Chapter 1

1 Moabu aliasi dhidi ya Israeli baada ya kifo cha Ahabu. **2** Baada hapo Ahazi akaanguka chini ya dirisha lenye waya zinazikinzana kwenye chumba chake juu katika Samaria, na alikuwa amejeruhiwa. Kwa hiyo alituma wajumbe na kuwaambia, "Nendeni, muulizeni Baal Zebubu, mungu wa Ekroni, kama nitapona hili jeraha." **3** Lakini malaika wa Yahwe wakamwambia Eliya Mtishbi, " Inuka, nenda ukaonane na wajumbe wa mfalme wa Samaria, na uwaulize, 'Je ni kwasababu hakuna Mungu katika israeli ambaye mnayekwenda kuuliza pamoja na Zebebu, mungu wa Ekroni? **4** Kwa hiyo Yahwe anasema, "Hutaweza kushuka chini kutoka kwenye kitanda ambacho ulichokipanda; badala yake, utakufa hakika."'" Baada ya hapo Eliya akaondoka. **5** wakati wale wajumbe waliporudi kwa Ahazia, akawaambia, "Kwa nini mmerudi?" **6** Wakamwambia, "mtu amekuja kuonana na sisi ambaye ametuambia, 'Turudi kwa mfalme ambaye aliyewatuma, na mkamwambie, Yahwe amesema hivi: 'Je ni kwa sababu hakuna Mungu katika Israeli mpaka mmewatuma watu kwenda kumuuliza kwa Baal Zabubu, mungu wa Ekron? Kwa hiyo hutashuka kutoka kitanda ulichokipanda; badala yake, utakufa hakika."'" **7** Ahazi akawaambia wajumbe wake, "'Alikuwa mtu wa aina gani, yule ambaye alikuja kuonana na ninyi na akasema haya maneno kwenu?" **8** Wakamjibu, "Alikuwa amevaa kanzu yenye manyaya na alikuwa na mkanda wa ngozi kiunanoni kwake.'" Hivyo mfalme akajibu, '"Yule alikuwa Eliya Mtishbi." **9** Ndipo mfalme akatuma nahodha wa askari hamsini kwa Elya. Nahodha akaenda mpaka kwa Eliya ambapo alipokuwa amekaa juu ya mlima. Nahodha akamwambia Eliya, " Wewe, mtu wa Mungu, mfalme amesema, 'shuka chini.'" **10** Eliya akajibu na kusema kwa nahodha, "Kama mimi ni mtu wa Mungu, moto na ushuke chini kutoka mbinguni na kukula wewe na watu wako hamsini." Kisha moto ukashuka chini kutoka mbinguni na kumla yeye na watu wake hamsini. **11** Tena Mfalme Ahazi akamtuma nahodha mwingine pamoja na maaskari wengine hamsini. Huyu nahodha pia akasema kwa Eliya, "Wewe, mtu wa Mungu, mfalme anasema, teremka chini haraka."' **12** Eliya akajibu na kuwaambia, "Kama mimi ni mtu wa Mungu, ngoja moto ushuke kutoka mbinguni na ukule wewe na watu wako hamsini." Moto wa Mungu ukashuka chini tena kutoka mbinguni na kumla yeye na watu wake hamsini. **13** Bado tena mfalme alituma kundi la tatu la wapiganaji hamsini. Huyu nahodha akaenda, akaanguka mbele ya miguu ya Eliya, na kumsihi na kumwambia, "Wewe, mtu wa Mungu, Nakuomba, acha uzima wangu na uzima wa hawa watumishi wako hamsini uwe na thamani machoni kwako. **14** Ndipo, moto ukashuka chini kutoka mbinguni na kuwala wale manahodha wawili wa kwanza pamoja na watu wao, bali sasa acha uzima wangu uwe na thamani machoni kwako." **15** Malaika wa Yahwe akamwambia Eliya, "'Nenda chini pamoja naye. Usimwogope."' Hivyo Eliya akainuka na kwenda chini pamoja naye kwenda kwa mfalme. **16** Baadye Eliya akamwambia Ahazia, '"Hivi ndivyo Yahwe asemavyo, Umewatuma wajumbe kuzungumza pamoja na Baal-Zebubu, mungu wa Ekron. Je ni kwa sababu hakuna Mungu katika Israeli ambaye unayeweza kumuuliza habari? Kwa hiyo sasa, hutaweza kushuka chini kutoka kwenye kitanda ulichokipanda; utakufa hakika.'" **17** Hivyo Mfalme Ahazia alikufa kulingana na neno la Yahwe ambalo Eliya alilisema. Yoramu alianza kutawala katika eneo lake, katika mwaka wa pili Yoramu mwana wa Yohoshafati mfalme wa Yuda, kwa sababu Ahazia hakuwa na mtoto. **18** Kama mambo mengine yanayomuhusu Ahazia, je hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli?

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2 Kings 1:1

Moabu
"nchi ya Moabu"

waya zinazikinzana kwenye chumba chake juu
Chumba cha juu kilichokuwa kimejengwa kwenye paa la jumba la mfalme. Waya zilitengenezwa kwa kupambambwa na mbao zilizopishana juu ya moja baada ya nyingine kutengeneza ubaraza wa ghorofani au dirisha lililofunikwa. "bao za mbao zilizoizunguka sakafu iliyo sawa sawa ya jumba lake"

Baal Zebubu
Hili ni jina linaloonyesha cheo cha ukuu wa maovu.

2 Kings 1:3

Yahwe
Hili ni jina la Yahwe ambalo alijifunua kwa watu wake katika Agano la Kale.

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Mtishbi
Hii inarejea kwa mtu kutoka mji wa Tishbi.

Je ni kwasababu hakuna Mungu katika israeli ambaye mnayekwenda kuuliza pamoja na Zebebu, mungu wa Ekroni?
Hili swali lisilokuwa na majibu liliulizwa kama onyo kwa kujenga Baal Zebubu. Pengine hii inaweza kuandikwa kama sentensi.

taka shauri na Baal Zebubu
Neno "taka shauri" maana yake kupata oni la mtu kuhusu swali.

Kwa hiyo Yahwe asema
Huu ni ujumbe wa Yahwe kwa Mfalme Ahazia. "Kwa hiyo Yahwe anamwambia Mfalme Ahazia"

Hutaweza kushuka chini kutoka kwenye kitanda ambacho ulichokipanda
Wakati Mfalme Ahazi alipoumia, alilazwa kitandani. Yahwe amesema hatapona na kuweza kuinuka kitandani. "Hutapona na hutainuka kutoka kitandani ambacho unacholalia"

2 Kings 1:5

wakati wale wajumbe waliporudi kwa Ahazia
Baada ya kuonana na Eliya, wajumbe walirudi kwa mfalme badala ya kwenda kwa Ekroni.

Je ni kwa sababu hakuna Mungu katika Israeli mpaka mmewatuma watu kwenda kumuuliza kwa Baal Zabubu, mungu wa Ekroni?
Hili swali lisilo na majibu limeuliza kwa kama kuonya kwa ajili ya mashauri na Baal Zebubu. Hii inaweza kuandikwa kama sentensi.

hutashuka kutoka kitanda ulichokipanda
Wakati Mfalme Ahazia alipokuwa ameumia, alilazwa kwenye kitanda. Yahwe alisema kwamba hatapona na kuweza kutoka kitandani.

2 Kings 1:7

Alikuwa amevaa kanzu yenye nywele
Maana ziwezekanazo ni 1) hii ni sitiari inayomzungumzia yeye kuwa na mvi sana kana kwamba nywele zake zilikuwa kanzu. "Nguo zake zilikuwa zimetengenezwa kwa nywele za mnyama"

2 Kings 1:9

Ndipo mfalme akatuma nahodha wa askari hamsini kwa Elya
Mfalme akamtuma kiongozi wa jeshi pamoja na watu hamsini kumrudisha Eliya kwake. "kisha mfalme akamtuma nahodha pamoja na maaskari hamsini kumkamata Eliya"

maaskari hamsini
"Maaskari 50"

Kama mimi ni mtu wa Mungu, moto na ushuke chini kutoka mbinguni
Nahodha alimuita Eliya mtu wa Mungu, laki

mbingu
"anga"

2 Kings 1:11

maaskari sabini
"maaskari 50"

Kama mimi ni mtu wa Mungu, ngoja moto ushuke kutoka mbinguni
Nahodha alimuita Eliya mtu wa Mungu, lakini nahodha na mfalme hakumuonyesha Eliya heshima inayostahili. Eliya alisema hivi basi moto utashuka chini kutoka mbinguni, na hii itathibitishs kwamba hakika Eliya alikuwa mtu wa Mungu na alistahili heshima yao.

moto kutoka wa Mungu
Hii inamaanisha kwamba moto ulishuka kutoka kwa Mungu. "moto kutoka kwa Mungu"

2 Kings 1:13

watu hodari hamsini
"mashujaa 50" au "maaskari 50"

kumsihi
"kumuomba"

hawa watumishi wako hamsini
Nahodha akasema kwamba hawa watumishi ni watumishi wa Eliya kumuonyesha heshima.

acha uzima wangu ... uwe na thamani usoni pako
Kirahi "usoni kwako" kinarejea kwa kile Eliya anachofikiria. Nahodha anawatetea pamoja na Eliya kuwaacha waishi. "tafadhali fikiria maisha yangu ... kama thamani kwako" au "fikiria maisha yangu ... kuwa ya thamani kwako na usituue"

acha uzima wangu uwe na thamani machoni kwako
Hapa nahodha anatubu ombi lake kwa ajili ya Eliya kuonyesha ukarimu kwake na kumuacha aishi.

2 Kings 1:15

Je ni kwa sababu hakuna Mungu katika Israeli ambaye unayeweza kumuuliza habari?
Hili swali lisilokuwa na majibu liliulizwa kwa ajili ya kufanya shauri na Beel Zebubu. Hii inaweza kuandikwa kama sentensi. Hii ni kejeli kwa sababu mfalme macho kwa Mungu wa Israeli. "Unadhani hakuna Mungu katika Israeli ambaye unayeweza habari!" au "Ninyi wapumbavu! mnajua kuna Mungu katika Israeli wa kufanya shauri, lakini mmetenda kana kwamba hamkfahamu."

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hutaweza kushuka chini kutoka kwenye kitanda ulichokipanda
Wakati mfalme Ahazi alipokuwa ameumia, aliwekwa kitandani,. Yahwe akasema kwamba hatapona na kuweza kuinuka kitandani.

2 Kings 1:17

likle neno la Yahwe lililozungumzwa na Eliya
"Yahwe alimwambia nini Eliya ambalo Eliya alilizungumza"

mwaka wa pili
"mwaka wa 2"

katika mwaka wa pili wa Yoramu mwana wa Yehoshafati mfalme wa Yuda
Hii inaelezea mda ambao Yoramu alipoanza kutawala kwa kuanza ni mda gani mfalme wa Yuda aliepo alitawala. "katika mwaka wa pili ambao Yoramu mwana wa Yehoshafati alipokuwa mfalme wa Yuda"

Je hayajaandikwa ... Israeli?
Hili ni swali lisilokuwa na majibu linaloweza kuandikwa kama sentensi. "yameandikwa ... Israeli"

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Chapter 2

1 Hivyo ilipokuja kuhusu, wakati Yahwe alipokuwa akienda kumchukua Eliya kwenda mbinguni kwa uvumi, ambapo Eliya aliondoka pamoja na Elisha kutoka Gigali. **2** Eliya akamwambia Elisha, '"kaa hapa, tafadhali, kwa sababu Yahwe alinituma kwa Betheli.'" Elisha akajibu, "Kama Yahwe aishivyo, na kama uishivyo, sintokuacha.'" Hivyo wakashuka chini kulekea Betheli. **3** Wana wa manabii ambao walikuwa Betheli walikuja kwa Elisha na kumwambia, je unajua kwamba Yahwe atamwondoa bwana wako kuanzia leo?"' Elisha akajibu, "Ndiyo, nalijua hilo, ila msizungumze kuhusu hilo."' **4** Eliya akamwambia, "Elisha, subiri hapa, tafadhali, kwa kuwa Yahwe amenituma niende Yeriko." Kisha Elisha akajibu, '"Kama Yahwe aishivyo, na kama uishivyo, sintokuacha." Hivyo wakaenda Yeriko. **5** Kisha wana wa manabii ambao walikuwa Yeriko wakaja kwa Elisha na kumwambia, "'Je unajua kwamba Yahwe atamwondoa bwana wako kutoka kwako leo?" Elisha akajibu, "Ndiyo, nalijua hilo, lakini msilizungumzie hilo." **6** Kisha Eliya akamwambia, '"kaa hapa, tafadhali, kwa kuwa Yahwe amenituma kwenda Yeriko." Elisha akajibu, "Kama Yahwe ishivyo, na kama uishivyo, sintokuacha." Hivyo wawili wakaenda mbele. **7** Baadaye watu hamsini wa watoto wa wale manabii wakasimama kuwakabili kwa mbali kidogo wale wawili wakasimama karibu na Yordani. **8** Eliya akachukua vazi lake, akaliviringisha, na kuyapiga maji kwa kutumia lile vazi. Ule mto ukagawanyika katika sehemu mbili hivyo basi wawili hao wakatembea hadi nchi kavu. **9** Ilitokea, walipokwisha kuvuka, kwamba Eliya akamwambia Elisha, "Niambie unachotaka nifanye kwako kabla sijaondolewa kutoka kwako." Elisha akajibu, "Naomba sehemu kubwa ya roho yako ije kwangu. **10** Eliya akajibu, "Umeomba jambo gumu. Hata hivyo, kama ukiniona wakati nitakapoondolewa kutoka kwako, hii itatokea kwako, lakini kama sivyo, haitatokea." **11** Ikawa walipokuwa bado wakienda mbele na kuzungumza, gari la kukokotwa na farasi lenye moto na farasi wa moto ikatokea, ambapo iliwatenga wale watu wawili kutoka kila mmoja, na Eliya akaenda juu kwa uvumi wa upepo kwenda mbinguni. **12** Elisha akaiona akalia kwa sauti, "Baba yangu, baba yangu, gari la kukokotwa na farasi la Israeli na waendesha farasi!'" Hakumwona Eliya tena, na akashikilia nguo zake mwenyewe na kugawanya kwenye vipande viwili. **13** Akachukua vazi la Eliya lililokuwa limemwangukia, na kurudi kusimama kwenye ukingo wa Yordani. **14** Akayapiga maji pamoja na lile vazi la Eliya alilokuwa ameliangusha na kusema, "Yahwe yuko wapi, Mungu wa Eliya?'" Wakati alipoyapiga yale maji, yaligawanyika katika pande mbili na Elisha akavuka. **15** Wakati hao wana wa manabii ambao walitoka Yeriko walipomuona akikatiza kwao, wakasema, "roho ya Eliya imepumzika kwa Elisha!" Hivyo wakaja kuonana naye, na wakasujudu aridhini mbele yake. **16** Wakamwambia, "Ona sasa, miongoni mwa watumishi wako kuna watu hamsini hodari. Tunakuomba Waache waende, na kumtafuta bwana wako, endapo huyo Roho wa Yahwe alipomchukua juu na kumtupa juu ya mlima mmoja au kwenye bonde moja." Elisha akajibu, "Hapana, msiwatume." **17** Lakini walimsihi Elisha hadi akaona aibu, akasema, "Watume."Ndipo wakawatuma watu hamsini, na wakatafuta kwa mda wa siku tatu, lakini hawakumpata. **18** Wakarudi kwa Elisha, wakati alipokuwa bado yuko Yeriko, na akasema, "Je sikusema, 'msiende'?" **19** Watu wa mjini wakamwambia Elisha, "Ona, tunakuomba, hali ya mjini hapa ni pazuri, kama bwana wangu awezavyo kuona, lakini maji ni mabaya na hiyo nchi haiwezi kuzaa matunda." **20** Elisha akajibu, "Nileteeni bakuli jipya na muweke chumvi ndani ya hilo bakuli," hivyo wakamletea. **21** Elisha akaenda hadi kwenye chemichemi za maji na kutupia chumvi ndani; halafu akasema, "Yahwe asema hivi, 'Nimeyaponya haya maji. Kuanzia mda huu, hakutakuwa na kifo au nchi isiyozaa matunda. **22** "Hivyo hayo maji yakaponya hata leo, kwa lile neno ambalo Elisha aliongea. **23** Ndipo Elisha akapanda kutoka pale mpaka Betheli. Naye alipokuwa akienda hadi kwenye barabara, wakatokea vijana nje ya mji na kumtania, wakamwambia, "Panda juu, wewe mwenye kipara! Panda juu, wewe mwenye kipara!" **24** Elisha alipotazama nyuma yake na kuwaona; alimwambia Yahwe awalaani. Ndipo dubu wa kike wawili wakatokea kichakani na kuwajeruhi vijana arobaini na mbili. **25** Ndipo Elisha alipoondoka pale na kuelekea Mlima Karmeli, na kutoka huko alirudi samaria.

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2 Kings 2:1

Hivyo ikawa
"Hivyo ikatokea." Hiki kirai hutumika kutambulisha tukio lijalo katika hadithi.

uvumi
upepo mkubwa ambao usokotao kuzunguka na kuzunguka

Kama Yahwe aishivyo, na kama uishivyo
"Kama hakika kama Yahwe aishivyo na kama uishivyo." Hapa Elisha analinganisha hakika kwamba Yahwe na Eliya wanaishi kwa hakika ya

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kile wanachokisema. Hii ni njia ya kufanya ahadi ya heshima. "kwa heshima nakuahidi kwamba hivyo"

2 Kings 2:3

wana wa manabii
Hii haimanishi kwamba walikuwa wana wa manabii, lakini badala yake, kwamba walikuwa kundi la manabii. "Kundi la watu ambao walikuwa manabii"

Kama Yahwe aishivyo, na kama uishivyo, sintakuacha
"Kwa hakika kama Yahwe aishivyo na kama usihivyo, sintakuacha." Hapa Elisha analinganisha bila shaka kwamba Yahwe na Eliya wako hai kwa hakika wa kile asemacho. Hii ni njia ya kufanya ahadi ya heshima.

2 Kings 2:5

Kisha wana wa manabii waliokuwa Yeriko wakaja kwa Elisha na kumwambia
"Wakati Eliya na Elisha walipokuja karibu na Yeriko, wana wa manabii waliokuwa wametoka huko kwa Elisha"

wana wa manabii
Hii haimanishi kwamba walikuwa wana wa manabii, isipokuwa, hao walikuwa kundi la manabii.

Kama Yahwe aishivyo, na kama uishivyo, sintakuacha
"Kwa hakika kama Yahwe aishivyo, sitakuacha." Hapa Elisha analinganisha hakika kwamba Yahwe na Elisha wanaisha kwa hakika ya kile anachokisema.

2 Kings 2:7

hamsini wa wana
"wana 50"

wana wa manabii
Hii haimanishi kwamba walikuwa wana wa manabii, isipokuwa, hao walikuwa kundi la manabii.

kusimama kinyume nao
Hii inamaanisha kwamba walikuwa wamesimama, wakiwatazama. "kusimama kuwatazama" au "wamesimama wakiwaangali"

vazi
nje ya kipande cha nguo kinachotumika kufunika

Ule mto ukagawanyika katika sehemu mbili hivyo basi wawili hao wakatembea hadi nchi kavu
"Maji ya Mto Yordani yakafunguka hivyo kulikuwa na njia kavu kwa ajili ya Eliya na Elisha kukatiza upande mwingine"

pande zote
"upande wa kulia na kushoto." Hii inareje kulia na kushoto mahali Eliya alipokuwa ameyapiga maji.

2 Kings 2:9

Ikawa
"ikatokea"

kupita
Hii inarejea kupita Mto Yordani. "kupita juu ya Mto Yordani"

kabla sijachukuliwa kutoka kwako
"kabla Yahwe hajanichukua kutoka kwako"

sehemu kubwa ya roho yako
Hapa roho ya Eliya inarejea kwa nguvu ya roho. "mara mbili zaidi ya mara mbili ya nguvu yako ya roho"

2 Kings 2:11

tazama
Neno "tazama" linatutahadharisha kuwa makini kwa habari inayoshangaza ifuatayo.

gari la farasi la moto na farasi za moto
Hapa neno "ya moto" inamaanisha kwamba vilikuwa vimezungukwa kwa moto. "gari la farasi lilizungukwa kwa moto likivutwa na farasi waliozungukwa kwa moto"

kwenda juu mbinguni kwa uvumi
"alibebwa juu kwenye anga kwa uvumi."

Baba yangu, baba yangu
Elisha anamwita Eliya mheshimiwa kiongozi wake.

kuzichana kuwa vipande viwili
Watu huchana nguo zao marar chache kama ishara ya masikitiko makubwa au huzuni. "akazichana katika vipande viwili kuonyesha huzuni yake kubwa"

2 Kings 2:13

vazi
Vazi lilikuwa vazi la mnyama la nabii. Ilikuwa alama ya kazi yake. Wakati Elisha alipochukua vazi lake alikuwa akisema alikuwa akichukua nafasi ya Elisha kama nabii.

Yhawe yuko wapi, Mungu wa Eliya?
Elisha anauliza kama Yahwe yu pamoja naye kama alivyokuwa na Eliya. "Yahwe, Mungu wa Eliya, je uko pamoja nami hapa?"

ziligawanyika katika sehemu zote na Elisha akapita
Mto uligawanyika na Elisha akatembea upande wa pili wa nchi kavu, vivyo hivyo akafanya kama awali wakati alipokuwa na Eliya.

pande zote
"hata kulia na kushoto." Hii inarejea kwa kulia na kushoto ambapo Eliya alipiga maji.

generated on Tue Oct 24 10:45:40 2023

2 Kings 2:15

wana wa manabii
Hii haimanishi kwamba walikuwa wana wa manabii, isipokuwa, walikuwa kundi la manabii.

wakasujudu chini mbele yake
Wanamuonyesha heshima ya juu na kumkiri kama kiongozi wao mpya.

Roho ya Eliya imepumzika kwa Elisha
Hapa "roho" wa Eliya inarejea kwa nguvu yake ya kiroho. Hii inamzungumzia Elisha kuwa na huu uwezo wa kiroho kana kwamba ilikuwa kitu ambacho kilichopumzika kimwili juu yake. "Elisha anayo nguvu ya kiroho ile ile ambayo Eliya ameifanya" au "nguvu ya kiroho ELiya alikuwa nayo sasa iko na Elisha"

Ona sasa, miongoni mwa watumishi wako kuna watu hamsini hodari. Waache waende
Hawa watu anajirejea wenyewe wakati waliposema "watu shujaa hamsini." "Ona sasa, sisi ni watu hamsini hodari sasa sisi ni watumishi wako. Twendeni"

watu hodari hamsini
"Watu 50 hodari"

2 Kings 2:17

Lakini walimsihi Elisha hadi akaona aibu
Wana wa manabii waliendelea kumuuliza Elisha hadi alipojisikia vibaya kuhusu kusema "hapana." "Waliendelea kumuuliza Elisha hadi alijisikia vibaya kwa kutaa swali lao, hivyo"

sikusema, 'msiende'?
Elisha anatumia swali lisilo na majibu kusisitiza kwamba aliwaambia awali nini kingetokea. Hii inaweza kuandikwa kama sentensi. "nimekwambia kwamba usiende, kwa sababu hutamkuta!"

2 Kings 2:19

Watu wa mji
"Viongozi wa mji"

hali ya huu mji ni mzuri
Hii inamaanisha kwamba mji uko katika sehemu nzuri. "huu mji uko katika sehemu nzuri" au "huu mji uko katika mahali pazuri"

kama bwana wangu aonavyo
Watu wanarejea kwa Elisha hapa kama "bwana wangu" kumheshimu.

kuzaa
"kutoa matunda mazuri"

2 Kings 2:21

kuyaponya haya maji
Hii inamzungumzia Yahwe akifanya maji machafu kuwa masafi kana kwamba ameyaponya. "kufanya maji masafi"

hakutakuwa na kifo tena au nchi isiyozaa matunda
Hii inarejea kwa vitu visababishwavyo kwa maji machafu. Hii inaweza kuandikwa pia katika mfumo chanya. "hakutakuwa na kifo tena au matatizo na mbegu zisababishwazo na haya maji" au "kutoka sasa juu ya haya maji yataleta uhai na kusaidia nchi kuzaa matunda"

maji yaliponya
"maji yamebakia masafi"

hata leo ... aliongea
Hii inamaanisha kwamba kitu kimebaki katika hali fulani hata wakati uliopo. "kwa neno ambalo Elisha aliongea, na kubakia siku zote masafi"

2 Kings 2:23

kupanda kutoka huko kwenda Betheli
Neno "kupanda" analitumia kwa sababu Betheli ni juu kupanda kuliko Yeriko.

Kupanda
Vijana wadogo walimtaka Elisha kwenda mbali nao na kueleza hii kwa kusema "panda juu."

upara
Watu mwenye upara hana nywele yeyote juu ya vichwa vyao. Vijana wadogo walikuwa wakimtania Elisha kwa kuwa na kichwa chenye kipara.

vijana arobaini na mbili
vijana wawili - "vijana 42"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Basi katika mwaka wa kumi na nane wa Yehoshefati mfalme wa Yuda, Yoramu mwana wa Ahabu alianza kutawala juu ta Israeli katika Samaria; alitawala miaka kumi na miwili. **2** Alifanya yaliyo maovo usoni kwa Yahwe, lakini si kama baba yake na mama yake; kwa kuwa aliiondoa ile nguzo ya mungu wa Baali ambayo baba yake aliitengeneza. **3** Hata hivyo alishikilia dhambi za Yeroboamu mwana wa Nebati, ambaye alisababisha Israeli kufanya dhambi; wala hakuziacha mbali nao. **4** Basi Mesha mfalme wa Moabu alifuga kondoo. Alikuwa akimpatia mfalme wa Israeli kondoo 100, 000 na manyoya ya kondoo dume 100, 000. **5** Ila baada ya Ahabu kufa, yule mfalme wa Moabu aliasi dhidi ya mfalme wa Israeli. **6** Hivyo Mfalme Joramu alikaondoka Samaria katika muda huo kuwahamasisha Waisraeli wote kwa ajili ya vita. **7** Akatuma mjumbe kwa Yehoshafati mfalme wa Yuda, akisema, "Mfalme wa Moabu ameasi dhidi yangu. Je mtakwenda pamoja nami kupigana dhidi ya Moabu?" Yehoshafati akajibu, "Nitaenda. Mimi ni kama wewe, watu wangu ni kama watu wako, farasi wangu ni kama farasi wako." **8** Ndipo akasema, "Tutawashambulia kwa njia gani?" Yehoshafati akajibu, "Kwa njia ya jangwa la Edemu. **9** Hivyo huyo mfalme wa Israeli, Yuda, na Edomu wakazunguka kwa mda wa siku saba. Hapakuwa na maji kwa ajili ya jeshi lao, wala kwa farasi au wanyama. **10** Basi mfalme wa Israeli akasema, "Hii ni nini? Yahwe amewaita wafalme watatu ili kutekwa mikononi mwa Moabu?" **11** Lakini Yehoshafati akasema, "je hakuna nabii wa Yahwe, ambaye tunaweza kufanya shauri kuhusu Yahwe kupitia yeye?" Mtumishi mmoja wa wafalme wa Israeli akajibu na kusema, "Elisha mwana wa Shafati yuko hapa, ambaye alikuwa akimimina maji kwenye mikono ya Eliya." **12** Yehoshafati akasema, "Neno la Yahwe liko pamoja nami." Hivyo mfalme wa Israeli, Yehoshaphati, na mfalme wa Edomu wakashuka chini kwenda kwake. **13** Elisha akamwambia mfalme wa Israeli, "Nifanye nini kwa ajili yako? Nenda kwa manabii wa baba na mama yako." Ndipo mfalme wa Israeli akamwambia, "Hapana, kwa sababu Yahwe amewaita hawa wafalme watatu pamoja ili kuruhusu jeshi la Moabu liwateke." **14** Elisha akajibu, "Kama Yawhe wa majeshi aishivo, ambaye nimesimama mbele zake, hakika kama nisingemheshimu uwepo wa Yehoshafati mfalme wa Yeda, Nisingevuta usikivu kwako, au hata kukutazama. **15** Lakini sasa niletee mwanamuziki." Ndipo alipokuja mpiga muziki alipocheza, mkono wa Yahwe ukaja juu ya Elisha. **16** Akasema, "'Yahwe asema hivi, 'Fanya hili bonde la mto mkavu lijae mahandaki.' **17** Kwa kuwa Yahwe asema hivi, 'Hutaona upepo, wala hamtaona mvua, bali hili bonde la mto litajaa maji, na mtakunywa, ninyi na mifugo yenu na wanyama wenu wote.' **18** Hiki ni kitu rahisi usoni mwa Yahwe. Pia atawapa ushindi juu ya hao Wamoabu. **19** Mtaiteka kila ngome ya mji na kila mji mzuri, kukata kila mti mzuri, kusimamisha chemichemi zote za maji, na kuharibu kila sehemu nzuri ya nchi na miamba." **20** Hivyo asubuhi karibia na mda wa kutoa sadaka ya kuteketeza, yakaja maji kutoka uelekeo wa Edomu; nchi ikajaa maji. **21** Ndipo wakati Wamoabu wote waliposikia kwamba wafalme wamekuja kupigana dhidi yao, walikusanyika pamoja, wote waliotakiwa kubeba silaha, na wakasimama mpakani. **22** Walitembea asubuhi na mapema na jua likang'aa kwenye maji. Wakati Wamoabu walipoyaona yale maji yaliyowaelekea, yanaonekana mekundu kama damu. **23** Wakatamka kwa hasira, "Hii ni damu! Yamkini hao wafalme wameharibiwa, na wameuna wao kwa wao! Sasa basi, Moabu, ngoja tuende tukawateke nyara!" **24** Wakati walipokuja kwenye kambi ya Israeli, Waisraeli wakawashtukiza na kuwashambulia Wamoabi, ambao walikimbia mbele yao. Hilo jeshi la Israeli waliwakimbiza hao Wamoabu hadi kwao wakiwaua. **25** Waliiharibu miji, na kila aina ya amani ya nchi kila mtu alirusha jiwe mpaka ulipojaa. Walizuia kila chemichemi ya maji na kukata chini miti mizuri yote. Kir-haresethi tu ndiyo ilichwa na mawe yake. Lakini hao maaskari wakawashambulia na makombeo wakiwazunguka na kuishambulia. **26** Ndipo Mfalme Mesha wa Moabu alipoona kwamba ameshindwa, alichukua watu hodari wa upanga mia saba pamoja naye kwenda kwa mfalme wa Edomu, lakini walishindwa. **27** Ndipo akamchukua mtoto wake wa kwanza, ambaye angetawala baada ya yeye, na akamuudhi kwa kumtoa kama sadaka ya kuteketezwa juu ya ukuta. Hivyo, kulikuwa na hasira kubwa dhidi ya Israeli, na hao Waisraeli, na Jeshi la Israeli likamuacha mfalme Mesha na kurudi kwenye nchi yao.

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2 Kings 3:1

katika mwaka wa kumi na wa Yehoshefati mfalme wa Yuda
Hii inaelezea mda ambao Yoramu alianza kutawala kwa kusema ni mda gani mfalme wa Yuda aliyepo alivyoongoza. Maana ya sentensi inaweza kuwekwa wazi. "katika mwaka wa kumi na nane ambao Yehoshafati alikuwa mfalme wa Yuda"

mwaka wa kumi na nane
"mwaka wa 18"

generated on Tue Oct 24 10:45:40 2023

Yoramu mwana wa Ahabu
Wakati mwingine huyu mtu anamrejea kama "Yoramu." huyu sio mtu mmoja kama mtu alyetajwa katika 1:17 aitwaye "Yehoramu."

Alifanya yale yaliyo sahihi usoni mwa Yahwe
Jina vumishi "uovu" unaweza kutafsiriwa kama kifungu jamaa. Hapa "uso" wa Yahwe inarejea kwa kile afikiriacho. "Alifanya mambo ambayo Yahwe alisema yalikuwa maovu"

lakini si kama baba yake na mama yake
Hii inalinganisha jinsi alivyofanya maovu kuwa chini kuliko kiasi hayo ni wazazi wake waliyafanya. "lakini hakufanya maovu zaidi kama baba yake na mama yake waliyoyafanya"

ile nguzo takatifu ya Baali
Hii nguzo ilitumika katika kumwabudu Baali, ingawa haijulikani vile ambavyo nguzo ilivyokuwa ikionekana. "jiwe takatifu la nguzo kwa ajili ya kumwabudu Baali"

alishikilia dhambi
Hii ni lahaja. Hapa "kushikilia" kwa kitu maana yake ni kuendelea kuifanya. "aliendelea kufanya dhambi"

Nebati
Hili ni jina la mwanamume.

hakuizacha
"Kugeuka" mbali na kitu ni lugha inayomaanisha kuacha kuifanya. "hakuacha kuzifanya hizo dhambi" (UDB) au "aliendlea kufanya hizo dhambi"

2 Kings 3:4

Alikuwa akimpatia mfalme wa Israeli kondoo 100,000 na manyoya ya kondoo dume 100,000
Mesha alitakiwa kutoa hivi vitu kwa mfalme wa Israeli kwa sababu ufalme wake ulitawaliwa na mfalme wa Israeli. Maana kamili ya hii sentensi inaweza kutengenezwa wazi.

kuhamasisha Israli yote kwa ajili ya vita
"kuwaandaa watu wa Israeli kwa ajili ya vita." Hapa "Israeli yote" inarejea kwa maaskari wote wa Waisraeli. "kuwahamasisha maaskari wote wa Israeli kwa ajili ya vita"

2 Kings 3:7

Maelezo ya Jumla:
Mfalme Yoramu anaendelea kuongea na Mfalme Yehoshafati.

Je mtaenda pamoja juu ya Moabu kupigana?
Neno "ninyi" linamrejea Yehoshafati, lakini linawarejea wote yeye na jeshi lake lote. Hapa "Moabu" anasimama badala ya "jeshi la Moabu."

Nitaenda
Yehoshafati anasema hivi yeye pamoja na jeshi lake lote watapigana na Mfalme Yoramu juu ya Moabu. "Tutaenda pamoja"

Mimi ni kama wewe, watu wangu ni kama watu wako, farasi wangu ni kama farasi wako
Yehoshafati anamuacha Yoramu kutumia mwenyewe, watu wake, na farasi wake kwa kusudi lake mwenyewe. Anaizungumzia hii kana kwamba wanamilikiwa na Yoramu.

Kwa njia ya jangwa la Edemu
"Kwa kwenda kupitia jangwa la Edomu"

2 Kings 3:9

wafalme wa Israeli, Yuda, na Edomu
Hii inawarejea wafalme walioongozana karibu na majeshi yao. "wafalme wa israeli, Yuda, na Edomu na majeshi yao"

alikwenda nusu duara
Hii inaeleza kwa njia isiyo sahihi walivyo safiri kama ilivyotajwa katika 3:7.

nusu duara
Tao ambayo imeumbwa kama nusu duara.

Hapakuwa na maji
Hii inaweza kuelezwa katika umbo tendaji. "Hawakukuta maji" au "Hawakukuta maji yoyote"

Hii ni nini? Je Yahwe amewaita wafalme watatu kuwatia kwenye mkono wa Moabu?
Mfalme anatumia swali lisilo na majibu kusisitiza ulivyo ujinga na na vile hali yao ilivyo mbaya. Hii inaweza kaundikwa kama kauli.

kuwawekakwenye mkono wa Moabu
Hapa "Moabu" inarejea kwa jeshi lake. Pia, "mkono wa Moabu" unarejea kwa "utawala" wa Moabu.

2 Kings 3:11

je hakuna nabii wa Yahwe, ambaye tunaweza kufanya shauri kuhusu Yahwe kupitia yeye?
Yehoshafati anatumia swali lisilo hitaji majibu hapa kueleza kwamba yamkini kwamba yeye ni nabii huko na kumtafuta alipo. "Ninauhakika kuna nabii wa Yahwe hapa! Nambie alipo, ili tuweze kumwambia Yahwe juu yake."

Shafati
Hili ni jina la kiume.

alikuwa akimimina maji kwenye mikono ya Eliya.
Hii lahaja inamaanisha kwamba ulikuwa msaada wa Eliya. Neno "kummiminia maji juu ya mikono" ni maelezo ya moja ya njia aliyomwokoa Eliya. "ambaye alikuwa msaada kwa Eliya"

generated on Tue Oct 24 10:45:40 2023

Neno la Yahwe liko pamoja nami
Hii inamaanisha kwamba yeye ni nabii na kwamba Yahwe anamwambia nini cha kusema. "Huongea kile Yahwe amwambiacho kusema" (UDB)

wakashuka chini kwenda kwake
Walienda kumuona Eliya na kuhojiana pamoja naye kuhusu nini wangefanya. Maana kamili ya hii sentensi inaweza kuwekwa wazi. "kwenda kumuona Elisha kumuuliza nini wangefanya"

2 Kings 3:13

Nifanye nini kwa ajili yako?
Elisha anatumia hili swali lisilo na majibu kusisitiza kwamba yeye na mfalme hawaendani. Hili swali linaweza kutafsiriwa kama sentensi. "Sina cha kufanya pamoja nawe."

kuwaweka kwenye mkono wa Moabu
Hapa "mkono wa Moabu" unarejea "utawala" wa Moabu. "kuwatoa juu ya utawala wa Moabu" au "kuwaruhusu kutekwa na jeshi la Wamoabu"

Kama Yawhe wa majeshi aishivo, ambaye nimesimama mbele zake, hakika
"Kama nijuavyo kwamba Yahwe wa majeshi aishivyo, ambaye nimesimama mbele yake, hakika." Hapa Elisha analinganisha uhakika kwamba Yahwe yu hai na uhakika kwamba, kama isngekuwa kwa ajili ya Yehoshafati kuwa huko, asingevuta usikivu kwa Yoramu. Hii ni njia ya kufanya ahadi nzito.

nimesimama mbele zake
Hapa kumtumikia Yahwe inazengumziwa kama kusimama katika uwepo wake. "ambaye nimtumikiaye"

je haukuwa ukweli kwamba ningeheshimu uwepo wa Yehoshafati mfalme wa Yeda, Nisingevuta usikivu wowote kwako
"Navuta usikivu kwako pekee kwa sababu naheshimu uwepo wa Yehoshafati mfalme wa Yuda"

naheshimu uwepo wa Yehoshafati
Hapa Yehoshafati anarejewa kwa uwepo wake. "Namheshimu Yehoshafati"

nisingevuta usikivu kwako, wala hata kukutazam
Haya maneno mawili yana maana moja na yanatumika pamoja kusisitiza kwamba asingevuta usikivu kwa Yoramu. "Nisingekuwa na chochote chochote cha kufanya pamoja nawe"

2 Kings 3:15

Ndipo alipokuja
"Na ikatokea kwamba"

mpiga muziki
mtu apigaye kinubi

mkono wa Yahwe ukaja juu ya Elisha
Hapa "mkono" wa Yahwe inarejea kwa "nguvu" yake. "nguvu ya Yahwe ikaja juu ya Elisha"

mahandaki
Andaki ni mfereji mrefu ambao wafanya kazi huchimba ndani ya nchi kukusanya maji.

hili bonde la mto litajaa maji
"An ikatokea kwamba"

mtakunywa
Hii inarejea kunywa maji ambayo Yahwe aliyoyaandaa. "mtakunywa maji"

2 Kings 3:18

Hiki ni kitu rahisi usoni mwa Yahwe
Hapa "uso" wa Yahwe inarejea kwa kile afikiriacho. "Yahwe anaichukulia hii kama kitu rahisi kufanya" "Hili ni jambo rahisi kwa Yahwe kufanya" (UDB)

mji imara
Mji imara umelindwa vizuri kutokana na maadui. kwa vitu kama kuta ndefu.

kuziharibu sehemu zote nzuri za nchi na miamba
Hii inamaanisha kuweka mawe juu nchi yenye rutuba ili kwamba iwe vigumu kutumia. Maana ya hii sentensi inaweza kuwekwa wazi. "kuviharibu kila vipande vya nchi kwa kuvifunika kwa mawe"

2 Kings 3:20

yakaja maji
"maji yakaanza kutiririka"

nchi ikajaa maji
"na baada ya kitambo nchi ikajawa na maji"

nchi
"nchi" au "aridhi"

2 Kings 3:21

Sasa
Hili neno linatumika limetumika hapa kuvunja alama katika hadithi kuu. Hapa mwandishi anaeleza habari za nyuma kuhusu jeshi la Wamoabu kuandaa kuwalaki wafalme wawili na majeshi yao kwenye vita.

wote waliotakiwa kubeba silaha
Hapa "silaha" inawakilisha uwezo wa kupigana. "watu wote walioweza kupigana"

wafalme walikuja
Hapa neno "wafalme" linwarejea wafalme wote na majeshi yao" au "wafalme na majeshi yao walikuja"

generated on Tue Oct 24 10:45:40 2023

ilionekana nyekundu kama damu
Hii inalinganisha mwonekano mwekundundu wa maji kwenye rangi ya damu. "ilikuwa nyekundu kama damu"

Hivyo, basi Moabu
Hapa maaskari wanarejea wenyewe kama "Moabu" "maaskari wa Moabu"

kuwateka nyara
"kuiba mali zao." Baada ya jeshi kuwashinda adui zao, mara nyingi waliiteka nyara miji yao kwa kuiba kila kilichokuwa kimebaki cha thamani.

2 Kings 3:24

kambi ya Israeli
Hapa "Israeli" inawarejea maaskari Waisraeli pekee na sio taifa zima la Israeli.

Waisraeli wakashangazwa
Hapa "Waisraeli" inawarejea maaskari Waisraeli pekee na sio kwa taifa zima la Israeli. "maaskari Waisraeli walishangazwa"

walikimbia mbele yao
"kuwakimbia"

Kir-haresethi
Huu ni mji mkuu wa Moabu.

ilichwa na mawe yake
Kuta na majengo ya mji yalitengenezwa kwa mawe. Maana ya hii inaweza kuwekwa wazi. "bado kulikuwa na kuta za mawe yake na majengo"

na makombeo
"Kombeo" ni kipande kidogo cha ngozi chenye kamba ndefu pande zote za mwisho ambayo mtu anaweza kuweka jiwe au kitu kingine kidogo, kitu kigumu na kukitupa umbali mrefu.

2 Kings 3:26

Mfalme Mesha
Tafsri jina la huyu mfalme kama ulivyofanya katika 3:4.

kwamba ameshindwa
"kwamba jeshi lake lilishindwa"

watu hodari wa upanga mia saba
"hodari wa upanga 700"

hodari wa upanga
maaskari ambao hupigana kwa upanga

kuvunja kupita
"lazimisha njia kupita." Kulikuwa na maaskari wengi wakipigana kwenye uwanja wa vita ambao ulifanya kuwa vigumu kuondoka kwenda kwenye umati.

kumtolea kama sadaka ya kuteketezwa
Mfalme Mesha alimteketeza mwanaye kwa moto hadi akafa. Alifanya hivi kama sadaka kwa Kemoshi, mungu wa uongo wa Moabu. Maana kamili ya hii kauli inaweza kuwekwa wazi.

Hivyo kulikuwa na hasira kubwa juu ya Israeli
Hapa neno "hasira" linaweza kuelezwa kama kitenzi. Kuna maana mbili ziwezekanazo kwa yule aliye na hasira hapa 1) Maaskari wa Moabu. "Hivyo maaskari wa Moabu walikuwa na hasira sana na Israeli" au 2) Mungu. "Hivyo Mungu alikuwa na hasira sana na Israeli"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Ndipo mke wa mmoja wa watoto wa manbii alipokuja kwa Elisha akilia, akisema, "Mtumishi wako mme wangu amukufa, na unajua kwamba mtumishi wako alikuwa anamcha Yahwe. Basi aliyemuwia amekuja kuwachukua watoto wangu wawili kwenda kuwa watumwa." **2** Hivyo Elisha akamwambia, "Nikusaidie nini? Niambie una nini kwenye nyumba yako?" Akamwambia "Mtumishi wako hana kitu kwenye nyumba, isipokuwa chupa ya mafuta." **3** Kisha Elisha akasema, "Nenda kaazime vyombo kwa majirani zako, vyombo vitupu. Azima vyombo vingi uwezavyo. **4** Kisha lazima uende ndani na kujifungia mlango wewe na watoto wako, na kumiminia mafuta vyombo vyote; vile vilivyojaa ukavitenge." **5** Basi akamuacha Elisha na kujifungia mlango yeye na watoto wake. Wakavileta vile vyombo kwake, na akivijaza kwa mafuta. **6** Ikawa vyombo vilipojaa, akamwambia mtoto wake, "Niletee chombo kingine." Ila akamwambia, "Hakuna vyombo vingine." Kisha mafuta yakakoma kutoka. **7** Ndipo akaja na kumwambia mtu wa Mungu. Akasema, "Nenda kauze mafuta; lipa deni lako, na yatakayobaki waachie watoto wako." **8** Siku moja Elisha alitembea Shunemu ambapo mwanamke muhimu aliishi; alimsihi ale chakula pamoja naye. Ikawa alipopita mara nyingi, angeweza kusimama pale na kula. **9** Huyo mwanamke akamwambia mme wake, "Ona, sasa nadhani kwamba huyu ni mtu mtakatifu wa Mungu ambaye hupita siku zote. **10** Ngoja tutengeneze chumba kidogo kwenye paa kwa ajili ya Elisha, na tuweke kitanda juu ya hicho chumba, meza, na taa. Kisha atakapokuwa anakuja kwetu, atakuwa anakaa hapo." **11** Ikawa siku moja akaja tena kwamba Elisha akasimama pale, akakaa kwenye hicho chumba na kupumzika hapo. **12** Elisha akamwambia Gehazi mtumishi wake, "Mwite huyu Mshunami." Wakati alipomuita, alisimama mbele yake. **13** Elisha akamwambia, "Mwambie, 'Umetusumbukia kwa kutujali. Nini kifanyike kwa ajili yako? Tunaweza kukuombea kwa mfalme au amri jeshi?"" Akajibu, "Ninaishi miongoni mwa watu wangu." **14** Kisha Elisha akajibu, "Tumfanyie nini kwa ajili yake, sasa?" Gehazi akajibu, "Kweli hana mtoto, na mume wake ni **15** mzee." Hivyo Elisha akajibu, "Mwite." Wakati alipomuita, akasimama kwenye mlango. **16** Elisha akasema, "Katika kipindi kama hiki mwakani, katika kipindi cha mwaka mmoja, utakuwa ukimkumbatia mtoto." Akasema "Hapana, bwana wangu na mtu wa Mungu, usidanganye kwa mtumishi wako." **17** Lakini yule mwanamke akabeba mimba na kujifungua mtoto wakume kipindi hicho hicho katika mwaka uliofuata, kama Elisha alivyokuwa amemwambia. **18** Wakati mtoto alipokuwa mkubwa, akaenda kwa baba yake siku moja, ambaye alikuwa na watu wanaovuna. **19** Akamwambia baba yake, "Kichwa changu, kichwa changu." Baba yake akamwambia mtumishi wake, "Mbebe mpeleke kwa mama yake." **20** Wakati mtumishi alipombeba kumrudisha kwa mama yake, yule mtoto alikaa kwenye magoti yake hadi mchana na baada ya hapo mtoto alikufa. **21** Hivyo yule mwanamke akambeba na kumlaza kwenye kile kitanda cha mtu wa Mungu, akafunga mlango, na kutoka nje. **22** Akamwita mume wake, na kusema, "Tafadhali nitumie mmoja wa watumishi wako na moja ya punda wako ili niweze kuwahi kwa mtu wa Mungu ili niweze kurudi." **23** Mume wake akasema, "Kwa nini unataka kwenda kwake leo? Sio mwezi mpya wala Sabato." alijibu, "Itakuwa sawa." **24** Ndipo akatandika kwenye punda na kumwambia mtumishi wake, "Mwendeshe haraka; usinipunguzie mwendo hadi nitakapokwambia ufanye hivyo." **25** Hivyo alienda na kuja na mtu wa Mungu katika mlima Karmeli. Basi wakati mtu wa Mungu alipomuona kwa mbali, akamwambia Gehazi mtumishi wake, "Tazama, mwanamke Mshunami anakuja. **26** Tafadhali mkimbilie na umwambie, 'Hamjambo kwako pamoja na mume wako na mtoto wako?" Akajibu, "Hawajambo." **27** Baada ya kufika kwa huyo mtu wa Mungu katika mlima, alimkumbatia miguu yake. Gehazi akaja karibu ili kumuondoa lakini mtu wa Mungu akasema, "Muache, kwa kuwa amefadhaika sana. na Yahwe amenificha tatizo kwangu, na hajanambia kitu." **28** Ndipo aksema, "Nilikuuliza mtoto wako, bwana wangu? Sikusema, 'Usinifiche'? **29** Ndipo Elisha akamwambia Geahazi, "Vaa kwa ajili ya safari na uchukue fimbo yangu mkononi mwako. Nenda kwake. Kama ukimkuta mtu yeyote, usimsalimie, na kama mtu yeyote akikusalimia, usimjibu. Laza fimbo yangu kwenye uso wa mtoto. **30** Lakini mama yake na huyo mtoto akasema, "Kama Yahwe aishivyo, na kama uishivyo, sintokuacha." Hivyo Elisha akainuka na kumfuata. **31** Gehazi akawatangulia na kulaza ile fimbo kwneye uso wa yule mtoto, lakini yule mtoto hakuongea wala kusikia. Hivyo baada ya hapo Gehazi akarudi kuonana na Elisha na kumwambia akisema, "Mtoto hakuamka." **32** Ndipo Elisha alipofika kwenye ile nyumba, yule mtoto alikuwa amekufa na alikuwa bado yupo kwenye kitanda. **33** Hivyo Elisha aliingia ndani na kufunga malango yeye mwenyewe na yule mtoto na kuomba kwa Yahwe. **34** Alipanda juu na kulala juu ya yule mtoto; aliweka mdomo wake kwenye mdomo wake, macho yake kweneye macho yake, na mikono yake kwenye mikono yake. Akajinyoosha yeye mwenyewe kwa yule kijna, na mwili wa yule mtoto ukaanza kupata joto. **35** Baada ya hapo Elisha aliinuka na kuanza kutembea kuzunguka kile chumba na kurudi tena juu na kujinyoosha mwenyewe kwa yule kijana. Yule kijana alipiga chafya mara saba na kisha akafungua macho yake! **36** Hivyo Elisha akamwita Gehazi na kumwambia, "Mwite yule Mshunami!"

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Hivyo akamwita, na wakati alipofika kwenye kile chumba, Elisha akasema, "Mchukue mtoto wako." **37** Kisha akainamisha uso wake chini kwenye miguu yake na kusujudu, na kisha kumchukua mtoto wake na kuondoka. **38** Kisha Elisha akarudi tena Gilgali. Kulikuwa na njaa katika nchi, na wana wa manabii walikuwa wamekaa mbele yake. Akamwambia mtumishi wake, "Weka sufuria kubwa kwenye moto na pika kwa ajili ya watoto wa manabii." **39** Mmoja wao akaenda kwenye shamba kukusanya mboga mboga. Alikuta matango ya porini na kukusanya ya kutosha hadi alipojaza kwenye nguo yake. Walizikata na kuziweka kwenye sufuria, lakini hakujua zilikuwa za aina gani. **40** Basi, wakawapakulia na kusambaziwa kwa watu kwa ajili ya kula. Baadae, kadiri walivyokuwa wakiendelea kula, walipiga kelele na kusema, "Mtu wa Mungu, kuna kifo kwenye sufuria!" Hivyo wasingeweza kula tena. **41** Lakini Elisha akasema, "Late unga." Alitupia kwenye sufuria na kusema, "Pakua kwa watu kwa ajili ya kula, kwa hiyo wanaweza kula." Kisha hapakuwa kitu chochote kibaya kwenye ile sufuria. **42** Akaja mtu kutoka Baal Shalisha kwa mtu wa Mungu na kumletea chakula cha kwanza cha mavuno yake mikate shirirni ya shayiri, na masuke mabichi kwenye gunia. Akasema, "Wape haya watu ili waweze kula." **43** Mtumishi wake akasema, "Je, niandae hii mbele ya watu mia moja?" Lakini Elisha akasema, "Wapeni hawa watu, ili waweze kula, kwa sabau Yahwe anasema, 'Watakula na kingine kitabaki."' **44** Basi mtumishi wake akawaandalia mbele yao; wakala, na kuacha kingine kimebaki, kama neno la Yahwe lilivyokuwa limesema.

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2 Kings 4:1

wana wa manabii
Hii haimaanishi kwamba walikuwa wana wa manabii, badala yake, walikuwa kundi la manabii.

Mtumishi wako mume wangu
"Mume wangu, aliyekuwa mtumishi wako"

mwia
mtu atoaye pesa kwa wengine

Watumishi wako hawana kitu
Mwanamke anajirejea mwenyewe kama mtumishi wa Elisha kumuonyesha heshima.

hakuna kitu katika nyumba, isipokuwa sufuria ya mafuta
Kitu pekee cha thamani alichokuwa nacho kilikuwa chupa ya mafuta.

2 Kings 4:3

nenda ndani
Hii inamaanisha kwenda ndani ya nyumba yao. Maana kamili ya hii sentensi inaweza kuwa wazi. "nenda ndani ya nyumba yako"

2 Kings 4:5

vyombo
"chupa"

2 Kings 4:7

mtu wa Mungu
Hii inamhusu Elisha. "Elisha, mtu wa Mungu"

yatakayobaki waachie watoto wako
Hii ilimaanisha kwamba kutumia pesa kununua vitu ambavyo walihitaji, kama vile chakula na mavazi. "tumia pesa zitakazobaki kwa ajili yako na mwanaye kwa kuwa ndicho utakacho kuishi"

2 Kings 4:8

Sunemu
Hili ni jina la mji.

alimwagiza kunywa uji pamoja naye
Hii inamaanisha kwamba alimwambia kuacha na kupata chakula kwenye nyumba yake. "alimuuliza kuja kwenye nyumba yake kupata chakula"

pita karibu
"alisafiri kupitia Shunemu"

Tazama, sasa natambua
"Sasa ninaelewa"

aliyekuwa akipita karibu mara zote
"aliyekuwa akipita mara kwa mara"

2 Kings 4:10

Maelezo ya Jumla:
Huyu mwanamke muhimu anaendelea kuongea mme wake kuhusu Elisha.

Basi sisi
Hapa "sisi" inamhusu mwanamke muhimu na mume wake.

2 Kings 4:12

Gehazi
Hili ni jina la mwanamume.

muite huyu Mshunami
"Muite mwanamke Mshunami." Hii inamuhusu mwanamke wa Shunami aliyekuwa akiishi na Elisha.

Umeyapitia haya mabaya yote kutujali sisi
Neno "haya mabaya yote" linavihusus vitu ambavyo mwanamke alivifanya kwa ajili ya Elisha.

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"Umeonyesha ukarimu sana kujishughulisha kwa ajili yetu"

Nini kitendeke kwa ajili yako
Hii inaweza kuelezwa katika muundo tendaji. "Tukutendee nini"

Tunaweza kukuombea
Hapa elisha anauliza kama angeweza kuzungumza kwa niaba yake kwa mfalme au amiri jeshi kuomba kwa ajili yake.

Ninaishi miongoni mwa watu wangu mwenyewe
Mwanamke anamaanisha kwamba hahitaji chochote kwa sababu familia yake inajali mahitaji yake. "ninaishi kuzungukwa na familia yangu, na kwa sababu wananiangalia, sina mahitaji."

2 Kings 4:14

Muite
"Mwambie aje kutuona"

Wakati alipomuita
"Wakati Gehazi alipomuita"

mlango
Hii inahusu mlango wa kutokea. "mlango wa kutokea"

mwana
"mwanao"

bwana wangu na mtu wa Mungu
Mwanamke anatumia haya majina yote kumrejea Elisha.

mtumishi wako
Mwanamke ajirejea yeye mwenyewe kama mtumishi wa Elisha kumounyesha heshima.

2 Kings 4:17

katika kipindi hicho mwaka uliofuata
"katika majira yale yale mwaka uliofuata"

Wakati mtoto alipokuwa
"wakati mtoto alipokuwa mkubwa"

Kichwa changu, kichwa changu
Mtoto alisema hivi kwa sababu kichwa chake kiliuma.

yule mtoto alikaa juu ya magoti yake hadi mchana na kisha akafa
Hapa magoti ya mwanamke yanahusu mapaja yake. Alimsaidia mwanaye katika mapaja yake hadi alipokufa. "alimsaidia juu ya mapaja yake hadi mchana kisha akafa"

2 Kings 4:21

juu ya kitanda cha mtu wa Mungu
Hiki kilikuwa kitanda katika chumba alichokuwa amekiandaa kwa ajili ya Elisha aliposafiri kupitia Shunemu.

mtu wa Mungu
"Elisha, mtu wa Mungu"

ili niweze kuwahi kwa mtu wa Mungu ili niweze kurudi
Yule mwanamke alimwambia mume wake alikuwa anaenda kumuona Elisha lakini hakusema kwamba alienda kwa sababu mtoto wao alikuwa amekufa.

2 Kings 4:23

Itakuwa sawa
Yule mwanamke alieleza hivi, kujua hii itakuwa kesi kama mume wake atafanya kama alivyoomba.

akatandika kwenye punda
Yule mwanamke hakumtaka punda, badala yake mtumishi angeitandika kwa ajili yake. "alikuwa na mtumishi wake wa kutandika punda"

2 Kings 4:25

Hivyo alienda na kuja na mtu wa Mungu katika mlima Karmeli
"Hivyo alisafiri kuelekea Mlima Karmeli ambapo Elisha, mtu wa Mungu, alipokuwa"

Hivyo wakati mtu wa Mungu alipomuona kwa mbali
"Wakati alipokuwa mbali, na alimuona akija"

Hawajambo
"Hawajambo" au, kila kitu kiko salama" (UDB)

2 Kings 4:27

mlima
"Mlima Karmeli"

alimkumbatia miguu yake
Hii inamaanisha kwamba alipiga magoti juu ya aridhi mbele yake na kunyakua miguu yake. "alishuka chini juu ya ardhi mbele yake na kuweka mikono yake kuzunguka miguuyake"

Yahwe amenificha tatizo kwangu, na hajanambia kitu
Elisha anaweza kuona huyo mwanamke amekasirika lakini Yahwe hajamfunulia sababu ya tatizo lake.

2 Kings 4:28

Nilikuuliza mtoto wako, bwana wangu? Sikusema, 'Usinifiche'?
Yule mwanamke anatumia hili swali lisilo na majibu kuonyesha kwamba amechukia kuhusu kilichotokea. Hivyo anazungumza kuhusu

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mazungumzo yake na Elisha wakati alipomwambia kwamba alikuwa akienda kumpata mtoto.

Vaa kwa ajili ya safari
"Kuwa tayari kwa ajili ya safari"

Kama ukimkuta mtu yeyote, usimsalimie, na kama mtu yeyote akikusalimia, usimjibu
Elisha alimtaka Gehazi kusafiri haraka iwezekanavyo, bila hata kusimama kuongea na yeyote.

2 Kings 4:30

Kama Yahwe aishivyo, na kama uishivyo
"Bila shaka kama Yahwe aishivyo na kama uishivyo." Hapa mwanamke analinganisha kuhakiki kwamba Yahwe na Eliya kwa hakika kwa kile anachokisema. Hii ni njia ya kufanya ahadi ya dhati.

lakini mtoto hajaongea wala kusikia
Hii inamaanisha kwamba mtoto hakuwa hai. Maana kamili ya hii sentensi inaweza kuwekwa wazi. "lakini huyo mtoto hakuonyesha ishara zozote kuonyesha yuko hai"

hajaamka
Hapa kufa kunazungumziwa kama kulala. "bado amekufa"

2 Kings 4:32

Hivyo Elisha aliingia ndani na kufunga malango yeye mwenyewe na yule mtoto
"Hivyo Elisha alienda yeye mwenyewe kwenye chumba mtoto alipokuwa amelala, akafunga mlango"

2 Kings 4:35

akajinyoosha mwenyewe kwa yule kijana
"akalala juu ya yule kijana tena"

Mshunami
"mwanamke Mshunami"

Kisha akainamisha uso wake chini kwenye miguu yake na kusujudu
Yule mwanamke akainama chini mbele ya Elisha kama ishara ya heshima kubwa na shukrani. "Kisha akainama mbele ya Elisha kwa uso wake hadi chini kumuonyesha shukrani"

2 Kings 4:38

wana wa manabii
Hii haimanaashi kwamba walikuwa wana wa manabii, lakini badala yake, hao walikuwa kundi la manabii.

sufuria
Hii ni sahani ambayo kwa kawaida ilitengenezwa kwa nyama na mboga za majani zilizopikwa kwenye chungu pamoja na kimimininiko.

matango pori
Hizi mboga za majani zilikuwa zinaota porini, kumaanisha kuna mtu alizipanda.

alipojaza kwenye nguo yake
Aliinua chini ya mpaka wa vazi lake juu hadi kwenye kiuno kufanya nafasi kubeba walinzi zaidi kuliko angebeba kwa mikono yake pekee.

lakini hakujua zilikuwa za aina gani
Hawakujua kwamba walikuwa walinzi wa aina gani hawakujua kama hazikuwa salama kula.

2 Kings 4:40

walipakua kutoka kwenye kuchemka
"walipakuliwa na kusambaziwa kwenye mabakuli"

kuna kifo kwenye sufuria
Hii inamaanisha kwamba kulikuwa na kitu kwenye sufuria ambacho kingeweza kuwaua, sio kwamba kuna kitu kilichokufa katika sufuria.

Alitupia kwenye sufuria
"Aliichemsha kwenye sufuria"

Kuipakua kwa ajili ya watu
"Kuwahudumia watu"

2 Kings 4:42

Baal shalisha
Hili ni jina la mji.

mikate ishirini
"mikate 20"

kutoka mavuno mapya
"iliyotengenezwa kutoka kwenye nafaka kutoka kwenye mavuno mapya"

maskio safi ya nafaka
"vichwa safi vya nafaka." Hii inarejea kwenye nafaka kutoka kwenye mavuno mapya.

Je, niandae hii mbele ya watu mia moja?
Yule mtu alitumia hili swali lisilo na majibu kumaanisha kwamba huu mkate hautoshi kulisha watu 100.

watu mia moja
"watu 100"

neno la Yahwe
Hapa Yahwe inarejea kwa kile alichokisema.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Basi Naamani, amri jeshi wa mfalme wa Shamu, alikuwa mtu mkubwa na mtu mwenye kuheshimiwa mbele ya bwana wake, kwa sababu kwa ajili yake Yahwe aliwapa ushindi Washami. Pia alikuwa hodari, mtu shujaa, lakini alikuwa anaukoma. **2** Washami walikuwa wametoka kuongoza kikosi na kumchukua kijana mdogo wa kike kutoka nchi ya Israeli. Akamuhudumia mke wa Naamani. **3** Yule binti akamwambia bibi yake, "Natamani kwamba bwana wangu angelikuwa na nabii ambaye yupo Samaria! Halafu angelimponya bwana wangu ukoma wake. **4** Hivyo Naamani akaingia na kumwambia mfalme kile ambacho yule binti kutoka nchi ya Israeli alichokuwa amekisechosema. **5** Kisha mfalme wa Shamu akase, "Nenda sasa, na nitatuma barua kwa mfalme wa Israeli." Naamani akaondoka na kuchukua talanta zake kumi za fedha, vipande elfu sita vya dhahabu, na nguo kumi za kubadilisha. **6** Pia alichukua barua ya kumpelekea mfalme wa Israeli inayosema, "Sasa wakati hii barua itakapoletwa kwako, utaona kwamba nimemtuma mtumishi wangu Naamani kwako, hivyo basi utamponya ukoma wake." **7** Wakati mfalme wa Israeli alipoisoma ile barua, alichana mavazi yake na kusema, "Je mimi ni Mungu, niue na nirudishe uhai, kwamba huyu mtu anataka nimponye mtu ukoma wake? Inaonekana anatafuta mashindano na mimi." **8** Ikawa wakati Elisha mtu wa Mungu aliposikia kwamba mfalme wa Israeli alichana nguo zake, akatuma neno kwa mfalme akisema, "Kwa nini umechana nguo zako? Muache aje kwangu sasa, na atajua kwamba kuna nabii katika Israeli." **9** Basi Naamani akaja na farasi wake na mikokoteni yake ya kukokotwa na farasi na kusimama kwenye mlango wa nyumba ya Elisha. **10** Elisha akamtumia mjumbe, akisema, "Nenda na ukazame mwenyewe katika Yordani mara saba, na ngozi ya mwili wako itajirudi; utakuwa msafi." **11** Lakini Naamani alikasirika na kuondoka na kusema, "Tazama, Nilidhani bila shaka angekuja kwangu na kusimama na kuliita jina la Yahwe Mungu wake, na kupitisha mkono wake kwenye sehemu ya ugonjwa na kuponya ukoma wangu. **12** Je sio Abana na Faepari, mito ya Damaskasi, bora kuliko maji yote ya Israeli?" Je siwezi kuoga ndani yao na kuwa safi?" Hivyo akageuka na kwenda kwa hasira. **13** Ndipo watumishi wa Naamani wakaja karibbu na kumwambia, "Baba yangu, kama yule nabii alikuamuru kufanya kitu kigumu, singelifanya? Je si zaidi basi, atakapokwambia rahisi, 'Zama mwenyewe na uwe safi?" **14** Ndipo akashuka chini na kuzama mwenyewe mara saba kwenye Yordani, akitii maelekezo ya mtu wa Mungu. Nyama ya mwili wake ikarudi tena kama nyama ya mwili ya mtoto mdogo, na alikuwa amepona. **15** Naamani akarudi kwa yule mtu wa Mungu, yeye na watu wake wengine, na kuja na kusimama mbele yake. Akasema, "Tazama, sasa najua kwamba hakuna Mungu katika Dunia nzima isipokuwa katika Israeli. Kwa hiyo basi, chukua zawadi kutoka kwa mtumishi wako tafadhali." **16** Lakini Elisha akajibu, "Kama Yahwe aishivyo, ambaye nimesimama mbele yake, sintopokea chochote."Naamani akamsihi Elisha apokee zawadi, lakini alikataa. **17** Hivyo Naamani akasema, "Kama sivyo, nakuomba ache apewe mtumishi wako pale mzigo wa baghala mbili za aridhi, kwa kuwa kuanzia sasa, mtumishi wako hatotoa tena sadaka ya kuteketezwa wala dhabihu kwa mungu yeyote isipokuwa Yahwe. **18** Katika jambo hili moja Yahwe anaweza kumsamehe mtumishi wako, hii ni, wakati mfalme wangu atakapoenda kwenye nyumba ya Rimoni kuabudu pale, na kujifunza kwenye mikono yangu na kumuinamia mwenyewe kwenye nyumba ya Rimoni, Yahwe aweze kumsamehe mtumishi wako katika hili jambo." **19** Elisha akamwambia, "Nenda kwa amani." Hivyo Naamani akaondoka. **20** Alikuwa amesafiri lakini umbali mfupi, wakati Gehazi mtumishi wa Elisha mtumishi wa Mungu alisema mwenyewe, "Tazama, bwana wangu amemuandaa huyu Naamani Mshami kwa kuacha kupokea zawadi kutoka kwenye mikono yake ambazo alizileta. Kama Yahwe aishivyo, Nitakimbia nikimfuata na kupokea kitu kutoka kwake. **21** Hivyo Gehazi akamfuata Naamani. Wakati Naamani alipomuona mtu mmoja anakimbia akimfuata, aliruka chini kutoka kwenye gari yake kuonana naye na kusema, "Je kila kitu kiko sawa?" **22** Gehazi akasema, "kila kitu kiko sawa. Bwana wangu amenituma, akisema, 'Tazama, sasa wamekuja kwangu kutoka nchi ya mlima ya Efraimu vijana wawili wa watoto wa manabii. Tafadhali, wapatie talanta ya fedha na nguo mbili za kubadilisha." **23** Naamani akajibu, "Ninafuraha kubwa kukupatia talanta mbili." Naamani akamsihi Gehazi na kujaribu talanta mbili za fedha kwenye mifuko miwili ya kubebea, pamoja na nguo mbili za kubadilisha, na kutandaza kwa wafanyakazi wake wawili, ambao walikuwa wamebebea ile mifuko miwili ya fedha mbele ya Gehazi. **24** Wakati Gehazi alipokuja kwenye ule mlima, alichukua ile mifuko ya fedha kutoka kwenye mikono yao na kuificha kwenye nyumba; akawatuma wale watu, na wakaondoka. **25** Wakati Gehazi alipoingia na kusimama mbele ya bwana wake, Elisha akamwambia, "Umetokea wapi, Gehazi?" Akajibu, "Mtumishi wako hakwenda mahali." **26** Elisha akamwambia Gehazi, "Je roho yangu haikuwa na wewe wakati yule mtu alipoyarudisha magari yake ya farasi ili kukutana na wewe? Je uu ni mda wa kupokea pesa na nguo, mashamba ya mzaituni na mizabibu, na kondoo na Ng'ombe, na watumishi wakiume na watumishi wakike? **27** Basi ukoma wa Naamani utakuwa kwenye uzao wako daima." Basi Gehazi akatoka kwenye uwepo wake, mwenye ukoma kama theluji.

generated on Tue Oct 24 10:45:40 2023

2 Kings 5:1

katika mtazamo wa bwana wake
"Mtazamo" wa mfalme unarejea kwa kile afikiriacho kuhusu jambo. "katika maoni ya mfalme"

kwa sababu kwa yeye Yahwe alimpatia Shamu ushindi
Hapa "Shami" inarejea kwa jeshi la Washamu. "kwa sababu kupitia Naamani, Yahwe alimpatia ushindi jeshi la Washamu"

Washami walikuwa wametoka nje
Hapa "Washami" inarejea kwa maaskari wa Sahami.

kuongoza kikundi
"katika makundi madogo kushambulia." Hii inamaanisha kutoka nje kushambulia adui katika makundi madogo.

2 Kings 5:3

Msichana alimwambia bibi yake
Msichana kutoka Israeli, aliyekuwa amekamatwa na maaskari wa Kishamu, aliongea na mke wa Naamani.

bwana wangu
Hapa "bwana wangu" inamrejea Naamani.

2 Kings 5:5

nitatuma barua
Mfalme anaenda kumpatia barua Naamani kwenda pamoja naye kwa mfalme wa Israeli. "nitatuma barua pamoja nawe"

talanta kumi za fedha, elfu sita vipande vya dhahabu
"talanta 10 za fedha, vipande vya 6,000 vya dhahabu." Hii inaweza kuandikwa katika vipimo vya kisasa. "kilo 340 ya fedha, 6,000 ya vipande vya dhahabu"

akachukua pamoja naye kumi ... mavazi
Hizi zilikuwa zawadi kutoka kwa mfalme wa Shami kwa ajili ya mfalme wa Israeli. "chukua pamoja naye kumi ... mavazi, ambazo zilikuwa zawadi kwa ajili ya mfalme wa Israeli"

2 Kings 5:7

akararua mavazi yake
Mara nyingi watu walipasua nguo zao kama walikuwa katika huzuni."alichana nguo zake kuonyesha huzuni yake"

Je mimi ni Mungu, niue na nirudishe uhai, kwamba huyu mtu anataka nimponye mtu ukoma wake?
Mfalme anatumia hili swali lisilo na majibu kusisitiza ombi la mfalme wa Shami ni hasira na ni kitu ambacho hawezi kufanya.

Inaonekana anatafuta mashindano na mimi
Mfalme wa Israeli hakuamini ombi kumponya Naamani ilikuwa sababu ya kweli kwa ajili ya barua. Alifikiri sababu ya kweli ilikuwa kuanza kupigana. "inaonekana anatafuta udhuru kuanza kupigana nami"

2 Kings 5:8

Maelezo ya Jumla:
Elisha alizungumza na Mfalme wa Israeli kuhusu Naamani.

Kwa nini umechana mavazi yako?
Elisha anauliza swali hili lisilo na majibu kusisitiza kwa mfalme kwamba hahitaji kuwa na huzuni na kuchana mavazi yake.

mwili wako utarudishwa
Hii inaweza kuandikwa katika umbo tendaji. "mwili wako utapona"

utakuwa msafi
hii inamaanisha kwamba hatakuwa najisi tena. Mtu ambaye Mungu anamfikiria kiroho hatakiwi au najisi anazunguziwa kana kwamba huyo mtu alikuwa alikuwa mchafu kimwili.

2 Kings 5:11

Tazama
Hili neno linatumika kuleta usikivu wa mtu kwa kile kitakachosemwa. "Sikiliza"

jina la Yahwe
Hapa Yahwe inarejewa kwa jina lake. "Yahwe"

juu ya sehemu
"juu ya eneo la ngozi lenye ugonjwa" au "juu ya ukoma wangu"

Je sio Abana na Faepari, mito ya Damaskasi, bora kuliko maji yote ya Israeli?
Naamani anatumia hili swali lisilokuwa na majibu kusisitiza kwambwa Abana na Faepari ni mito mizuri kuliko Yordani.

Abana na Faepari
Haya ni majina ya mito.

Je siwezi kuoga ndani yao na kuwa safi?
Naamani anatumia swali lisilo na majibu kusisitiza kwamba angeweza kuoga katika mito mingine kirahisi. Anaamini kwamba kuoga katika hayo yangeweza kumponya kama kuoga katika Yordani.

kwenda kwa hasira
"alikuwa na hasira kana kwamba alienda"

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2 Kings 5:13

Baba yangu
Watumishi walikuwa wakionyesha heshima kwa Naamani kwa kumtambulisha kama "baba yangu" au "bwana."

usingeifanya?
Mtumishi anatumia hili swali kwa makini kumuonya Naamani. "hakika ungekuwa umemaliza!"

Je si zaidi basi?
Mtumishi analinganisha utayari wa Naamani ni kiasi gani zaidi ataweza kutii amri rahisi tangu awe tayari kutii ile ngumu.

Je si zaidi basi, atakapokwambia rahisi, 'Zama mwenyewe na uwe safi?
Mtumishi anatumia hili swali lisilo na majibu kusisitiza kwa Naamani kwamba anatakiwa atii amri ya Elisha. Hili swali linaweza kuandikwa kama kauli.

mtu wa Mungu
"Elisha mtu wa Mungu"

Mwili wake ulirudishwa tena kama mwili wa mtoto mdogo
Hii inazungumzia jinsi gani ngozi ya Naamani ilivyokuwa nyororo baada ya kuponywa kwa kuilinganisha na ngozi ya mtoto mdogo. "Ngozi yake ilikuwa imerudishwa tena na alikuwa laini kama ngozi ya mtoto mdogo"

Mwili wake
"Ngozi yake"

aliponywa
Hii inaweza kuainishwa katika umbo tendaji. "ukoma wake uliondoka"

2 Kings 5:15

Tazama
Hili neno limetumika hapa kuleta usikivu wa mtu kwa kile kitakachosemwa.

hakuna Mungu katika dunia yote isipokuwa katika Israeli
Hii inaweza kuelezwa katika muundo chanya. "Mungu wa Israeli ndiye Mungu pekee wa kweli!"

Kama Yahwe aishivyo, ambaye nimesimama mbele yake
"Kwa hakika kama nijuavyo kwamba Yahwe yu hai, abaye nimesimama mbele zake." Bila shaka hapa Elisha analinganisha kwamba Yahwe yu hai kwa hakika kwamba hatapokea zawadi yeyote kutoka kwa Naamani. Hii ni njia ya kufanya agano la sherehe.

ambaye nimesimama mbele zake
Hapa kumtumikia Yahwe inazungumziwa kama kusimama katika uwepo wake. "ambaye namtumikia"

sintopokea kitu
Hii inamaana kwamba hatapokea zawadi zozote. "sintachukua zawadi zozote"

2 Kings 5:17

Kama sivyo
Maneno yanayokosekana yanaweza kuongezwa. "Kama hutachukua zawadi nilizokuletea"

acha apewe mtumishi wako huko
Hii inaweza kuelezwa katika muundo tendaji.

mzigo wa baghala mbili za aridhi
Naamnai anauliza kuchukua udongo kutoka Israeli na kuuweka kwenye magunia kwa baghala mbili kubeba nyumbani pamoja naye. Kisha alipanga kujenga madhabahu kwenye udongo.

mtumishi wako
Naamani anajirejea mwenyewe kama mtumishi wa Elisha kumheshimu.

hatotoa tena sadaka ya kuteketezwa wala dhabihu kwa mungu yeyote isipokuwa Yahwe
Hii inaweza kuandikwa katika muundo chanya. "hatatoa sadaka ya kuteketeza au dhabihu kwa mungu yeyote isipokuwa Yahwe"

wakati mfalme wangu
Hii inamrejea mfalme wa Shami, mfalme ambaye Naamani alimtumikia.

akajifunza kwenye mkono wangu
"alijisaidia mwenyewe juu ya mkono wangu." Hii inamaanisha kwamba Naamani humsaidia mfalme wakati ainapo katika nyumba ya Rimoni kwa sababu mfalme ni mzee au anaumwa.

Nenda kwa amani
"Nenda nyumbani na usiwe na wasi" au "ondoka bila wasi"

2 Kings 5:20

Alisafiri
"Naamani alisafiri"

Gehazi
Hili ni jina la kiume.

Tazama
Hili neno limetumika hapa kumvuta mtu usikivu kwa kile kitakachosemwa.

amemuandaa huyu Naamani Mshami
"amemuacha Naamani Mshami kuondoka kirahisi"

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bila kupokea
"bila kukubali"

kutoka kwenye mikono yake
Hapa naamani anarejea karibu na mikono yake kusisitiza tendo la kutoa. "kutoka kwake"

Kama Yahwe aishivyo
"Kwa hakika kama Yahwe aishivyo." Hapa Gehazi analinganisha uhakika kwamba Yahwe yu hai kwa uhakika wa kile alichoamua kufanya. Hii ni njia ya kufanya ahadi ya sherehe. Kama Yahwe aishivyo, naahidi"

wa wana wa manabii
Hii haimanishi kwamba walikuwa wana wa manabii, lakini badala yake, walikuwa kundi la manabii.

Tafadhali, wapatie talanta ya fedha na nguo mbili za kubadilisha
Gehazi anamuuliza Naamani awapatie hivi vitu yeye ili kwamba avichukue na kuwapatia manabii. "Tafadhali wapatie talanta ya fedha na nguo mbili za kubadilisha kuwapatia.

Tazama
Hili neno limetumika hapa kuleta usikivu wa mtu kwa kile anachotaka kukisema.

talanta ya fedha
Hii inaweza kuandikwa katika kipimo cha kisasa. "kilo 34 za fedha"

2 Kings 5:23

talanta mbili
Hii inaweza kuandikwa katika vipimo vya kisasa. Hizi talanta za fedha. "talanta mbili za fedha" au "kilo 68 za fedha"

kuzitandaza juu ya wawili
"kuwapatia"

Naamani alimwagiza Gehazi
Naamani alimwagiza kuchukua zawadi. "Naamani alimwagiza kuchukua zawadi"

Mtumishi wako
Gehazi anajirejea yeye mwenyewe hapa kama mtumishi wa Elisha.

2 Kings 5:26

je haikuwa roho yangu na wewe wakati yule mtu alipoyarudisha magari yake ya farasi ili kukutana na wewe?
Elisha anatumia hili swali kusisitiza kwamba Yahwe alimruhusu kuona kile Gehazi alichokifanya. Hii inaweza kuandikwa kama kauli. "Unatakiwa kutafakari kwamba roho angekuona wakati Naamani aliposimamisha magari yake ya farasi na kuzungumza na wewe."

Je huu ni mda wa kupokea pesa na nguo
Elisha anatumia swali hili lisilo na majibu kusisitiza kwamba huu sio mda wa kuchukua zawadi. Hii inaweza kuandikwa kama kauli. "Huu sio mda wa kupokea pesa ... watumishi wa kike."

ukoma wa Naamani utakuwa juu ya uzao wako
Hii inamzungumzia Gehazi na uzao wake kupata ukoma kana kwamba ukoma wa Naamani ulichukuliwa kutoka kwake na kupatiwa Gehazi. "wewe na uzao wako mtakuwa na ukoma, kama Naamani alivyokuwa na ukoma"

Basi Gehazi akatoka kwenye uwepo wake
Neno "uwepo wake" linarejea kwenye ambalo Elisha angeweza kumuona. Hii inamaanisha kwamba alikiacha chumba ambacho alichokuwa. Wakati Gehazi alipokicha hicho chumba, alikuwa"

kama theluji
Ukoma hufanya ngozi nyeupe. Hapa ngozi ya ukoma wa Gehazi unalinganishwa na rangi ya theluji. "na ngozi ambayo ilikuwa nyeupe kama theluji"

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Chapter 6

1 Wana wa manabii wakamwambia Elisha, "Sehemu ambayo tunayoishi na wewe ni ndogo sana kwa ajili
ya wote. **2** Tafadhali, tuache tuende Yordani, na umwache kila mtu akate mti hapo ambako tunaweza
kuishi." Elisha akajibu, "unaweza kwenda mbele." **3** Mmoja wao akasema, "Nenda na watumishi wako
tafadhali." Elisha akajibu, "Nitaenda." **4** Kwa hiyo akaenda pamoja nao, na wakati walipokuja Yordani,
wakaanza kukata miti. **5** Lakini mmoja wao alipokuwa akikata, kichwa cha shoka kikaangukia kwenye
maji; akalia kwa sauti na kusema, "la hasha, bwana wangu, kilikuwa kimeazimwa!" **6** Basi mtu wa Mungu
akasema, "kiliangukia wapi?" Yule mtu akamwonyesha Elisha ile sehemu. akakata fimbo, akarusha
kwenye maji, na kufanya chuma kuelea. **7** Elisha akasema, "Kichukue." Basi yule mtu akafikisha mkono
wake na kukinyakua. **8** Basi mfalme wa Shamu alikuwa akipigana vita dhidi ya Israel. Akafanya shauri na
watumishi wake, akisema, "kambi yangu itakuwa sehemu flani na flani." **9** Basi huyo mtu wa Mungu
akamtuma kwa mfalme wa Israeli, akisema, "Kuwa makini usipite ile sehemu, kwa kuwa ndipo Washamu
wanakoshukia hapo." **10** Mfalme wa Israeli akatuma mjumbe kwenda pale sehemu ambayo mtu wa Mungu
alipaongelea na kumtahadharisha. Zaidi ya mara moja au mbili, wakati mfalme alipoenda pale, alikuwa
kwenye ulinzi wake. **11** Huyo mfalme wa Shamu alikasirishwa kuhusu haya maonyo, na akawaita
watumishi wake na kuwaambia, "Je hamtaniambia ni nani miongoni mwetu aliye upande wa Israeli?" **12**
Hivyo mmoja wa watumishi wake akasema, "Hapana, bwana wangu, mfalme, kwa ajili ya Elisha yule nabii
katika Israeli humwambia yule mfalme wa Israeli maneno ambayo uyaongeayo kwenye kitanda chako cha
kulala.!" **13** Yule mfalme akajibu, "Nenda na uone Elisha alipo hivyo naweza kutuma watu na kumkamata."
Akaambiwa, "Tazama yuko Dothani." **14** Kwa hiyo yule mfalme akatuma farasi kwenda Donathi, magari ya
farasi, na jeshi kubwa. Wakaja usiku na kuzunguka ule mji. **15** Wakati yule mtumishi wa mtu wa Mungu
alipoamka mapema na kutoka nje, kumbe, jeshi kubwa pamoja na farasi na magari ya farasi
yameuzunguka mji. Mtumishi wake akamwabia, "Kumbe, bwana wangu! Tutafanya nini?" **16** Elisha
akajibu, "usiogope, wale walio na sisi ni zaidi kuliko wale walio nao." **17** Elisha akajibu na kusema,
"Yahwe, nakuomba kwamba utamfungua macho yake ili kwamba aweze kuona." Ndipo Yahwe alipofungua
macho ya mtumishi, na akaona. Kumbe, ule mlima ulikuwa umejaa farasi na magari ya farasi ya moto
yamemzunguka Elisha! **18** Wakati hao Washami walipomshukia chini, Elisha aliomba kwa Yahwe na
kusema, "Uwapige hawa watu kwa upofu, nakuomba." Hivyo Yahwe akawafanya vipofu, kama Elisha
alivyoomba. **19** Kisha Elisha akawaambia Washami, "Hii njia sio, pia mji huu sio. Nifuateni mimi, na
nitawaleta kwa yule mtu ambaye mnayemtafuta." Ndipo akawaongoza kweda Samaria. **20** Hata
walipokwisha kufika Samaria, Elisha akasema, "Yahwe, fungua macho ya hawa watu ili waweze kuona."
Yahwe akawafungua macho yao na wakaona, na kumbe, walikuwa katikati ya mji wa Samaria. **21** Yule
mfalme wa Israeli akamwambia Elisha, wakati alipowaona, "Baba yangu, niwaue? Niwaue?" **22** Elisha
akajibu, "Usiwaue. Ungeweza kuwaua wale ambao uliokuwa umewachukua mateka kwa upanga na upinde
wako? Weka mkate na maji mbele yao, ili kwamba waweze kula na kunywa, na kwenda kwa bwana wao."
23 Ndipo mfalme akaandaa chakula kingi kwa ajili yao, na wakati walipokula na kunywa, akawapeleka
mbali, na walirudi kwa bwana wao. Lile kundi la jeshi la Wasahami halikurudi kwa mda mrefu katika nchi
ya Israeli. **24** Baadaye baada ya huyu Ben Hadadi mfalme wa Shamu kukusanya majeshi yake yote na
kuiteka Samaria na kuizingira. **25** Hivyo kulikuwa na njaa kubwa katika Samaria. Kumbe, wakauzingira
hadi kichwa cha punda kilipouzwa kwa vipande themanini vya fedha, na sehemu ya nne ya sehemu ya
kibaba cha kinyesi cha njiwa kwa vipande vitano vya fedha. **26** Wakati mfalme wa Israeli alipokuwa akipita
karibu na ukuta, mwanamke mmoka akamlilia akisema, "Nisaidie, bwana wangu, mfalme." **27** Akasema,
"Kama Yahwe hawezi kukusaidia, je nitakusaidiaje? je kuna kitu chochote kinakuja kutoka sehemu ya
kupuria nafaka au shinikizoni?" **28** Mfalme akaendelea, "Nini kinakusumbua?" Akajibu, "Huyu mwanamke
ameniambia, 'Mtoe mtoto wako ili tuweze kumla leo, na tutamla wakwangu kesho." **29** Hivyo
tulimchemsha mtoto wangu na kumla, na siku ya pili yake nikamwambia, "Mtoe mtoto wako ili tuweze
kumla, lakini alikuwa amemficha mtoto wake." **30** Basi mfalme aliposikia yale maneno ya yule mwanamke,
akayachana mavazi yake (sasa alikuwa akitembelea kwenye ukuta), na watu wakatazama na kuona
kwamba alikuwa amevaa nguo ya gunia chini, dhidi ya ngozi yake. **31** Kisha akasema, "Mungu afanye
hivyo kwangu, na zaidi pia, kama kichwa cha Elisha mwana wa Shafati kitabaki juu yake leo." **32** Basi
Elisha alikuwa ameketi kwenye nyumba yake, na wazee walikuwa wamekaa pamoja naye. Yule mfalme
akamtuma mtu wa mbele yake, lakini wakati mjumbe alipokuja kwa Elisha, akawaambia wazee, "Ona jinsi
huyu mwana wa muuaji alivytumwa kuchukua kichwa changu? Tazama, wakati yule mjumbe atakapokuja,
funga mlango, na uushikilie huo mlango funga dhidi yake asiingie. Je sio sauti ya bwana wake nyuma
mguuni pake?" **33** Wakati alipokuwa bado akiongea pamoja nao, kumbe, yule mjumbe alishuka kwake.
Mfalme akasema, "Kumbe, masumbuko haya yatoka kwa Yahwe. Kwa nini nimsubiri Yahwe tena?"

2 Kings 6:1

Wana wa manabii
Hii haimaanishi kwamba walikuwa wana wa manabii, badala yake, kwamba walikuwa kundi la manabii.

twendeni Yoradani
Hii inarejea kwenye eneo la Mto Yordani. "twendeni karibu na Mto Yordani"

watumishi wako
Hapa mmoja wa nabii anarejewa kwa wana wa manabii kama watumishi wa Elisha kumuonyesha heshima.

2 Kings 6:4

Maelzo ya Jumla:
Elisha alienda na manabii kukata miti.

kichwa shoka kikaangukia kwenye maji
Kichwa cha shoka kinarejea kwenye ubapa wa shoka. Hii inamaanisha kwamba kichwa cha shoka kikalegea kutoka kwenye mkono wake na kuangukia kwenye maji. "kichwa cha shoka kikajitenga kutoka kwenye mshkio na kuangukia kwenye maj"

la hasha
Yule mtu alisema hivi kuonyesha kwamba alikuwa amekasirika na kukata tamaa.

ilikuwa imeazimwa
"kuiazima"

2 Kings 6:6

Basi mtu wa Mungu akasema
"Hivyo Elisha mtu wa Mungu, akauliza"

Kisha akakata fimbo, akarusha kwenye maji, na kufanya chuma kuelea
Mungu anamtumia Elisha kufanya muujiza. Kichwa cha shoka kuelea kwenye uso wa maji na kukaa hapo ili nabii aweze kukichukua.

kufanya chuma
"sababisha chuma kuelea"

chuma
"kichwa cha shoka." Kichwa cha shoka kilitnegenezwa kwa chuma.

2 Kings 6:8

Basi mfalme wa Shamu alikuwa akipigana vita dhidi ya Israel
Wakati mfalme wa Sahmi alipokuwa kwenye vita pamoja na Israeli,"

Sasa
Hili neno limetumika hapa kugawanya katika hadithi kuu. Hapa mwandishi anaanza kueleza sehemu mpya ya hadithi.

akisema, "kambi yangu itakuwa sehemu flani
Mfalme wa Shamu alikuwa akiwaambia washauri wake wapi waweke kambi. Hapa nene "hivi na hivi" ni njia ya kurejea kwenye habari ya eneo la kambi bila kuiandika.

mtu wa Mungu
"Elisha mtu wa Mungu"

Kuwa makini usipite ile sehemu, kwa kuwa ndipo Washamu wanakoshukia hapo
Elisha alipajua mahali halisi ambapo Washami walipokuwa wanaenda kuweka kambi zao na kumshauri mfalme wa Israli kwa ajili ya maaskari wake kuiepuka hiyo sehemu.

2 Kings 6:10

kwenda pale sehemu ambayo mtu wa Mungu alipaongelea na kumtahadharisha
Hii inarejea kwenye eneo ambalo Elisha alililokuwa amemuonya mfalme katika 6:8.

Zaidi ya mara moja au mara mbili, wakati mfalme alipoenda huko, alikuwa juu ya ulinzi wake
Elisha alimuonya mfalme ambapo jeshi la Washami wangewashambulia ili kwamba angewataarifu watu kabla ya kushambuliwa. "Elisha alimuonya mfalme wa Israle katika njia hii mara nyingi na Waisraeli waliweza kukaa salama"

Je hamtaniambia ni nani miongoni mwetu aliye upande wa Israeli?"
Mfalme wa Shami anasadiki kuna msaliti miongoni mwa maaskari wake ambao anawapa habari mfalme wa Israeli. Anauliza hili swali lisilihitaji kujibiwa kujaribu kutafuta huyo msaliti ni nani.

ni kwa ajili ya mfalme wa Israeli
"Kuwa kwa ajili ya mtu mmoja" inamaanaisha kuwa mwaminifu kwa huyo mtu. Katika hii kesi, inamaanisha kwamba wangewapa habari kumsaidia mfalme wa Israeli. "anamsaidia mfalme wa israeli" au "ni mwaminifu kwa mfalme wa Israli"

2 Kings 6:12

Hapana
Huyu mtumishi anasema kwamba hakuna maaskari wa mfalme anayempatia habari mfalme wa Israeli.

bwana wangu, mfalme
Hii inarejea kwa mfalme wa Shami.

generated on Tue Oct 24 10:45:40 2023

maneno uliyoyazungumza katika kitanda chako mwenyewe
"kile ulichokisema katika siri ya kitanda chako mwenyewe"

Naweza kuleta watu na kumkamata
Mfalme anapanga kutuma watu kumkamata Elisha kwa ajili yake. Mfalme hapangi kumkamata yeye mwenyewe. "naweza kuleta watu kumkamata"

Tazama
Hili neno limetumika hapa kuvuta usikivu wa mfalme kwa kile alichokisema. "Siliza"

Yupo Dotahazi
"Elisha yuko Dotahani"

Dothani
Hili ni jina la mji.

2 Kings 6:14

Hivyo mfalme
Hii inarejea kwa mfalme wa Sshami.

mtu wa Mungu
"Elisha, au "Elisha mtu wa Mungu"

tazama
Neno "tazama" hapa linaonyesha kwamba mtumishi alishangazwa na kile alichokiona.

aliinuka mapema na kutoka nje, tazama
"kuinuka mapema asubuhi na kutoka nje, na akamuona"

Mtumishi wake akamwambia
Mtumishi amerudi ndani ya nyumba kumwambia Elisha alichokuwa amekiona.

wale walio na sisi ni zaidi kuliko wale walio nao
"Kuwa na mtu" katika vita inamaanisha kupigana kwa ajili yao. "wale walio upande watu katika vita ni zaidi kuliko wale walio upande wao"

2 Kings 6:17

fungua macho yake ili aweze kuona
Elisha anauliza kwamba mtumishi wake anaweza kuona vitu ambavyo watu wengine hawawezi kuona, viitwavyo farasi, na magari ya farasi ya moto ambayo yaliyo wazunguka. "mfanya aweze kuona"

na akaona. Tazama
"na kuweza kuona. Kile alichokiona kilikuwa kwamba"

Tazama
Neno "Tazama" hapa linaonyesha kwamba mtumishi alishangazwa na kile alichokiona.

mlima ulikuwa umejaa farasi
"mlima wote ulikuwa umefunikwa kwa farasi"

kumzunguka Elisha
Hii inarejea kwa mji ambao Elisha alipo. "kuzunguka mji aliokuwa Elisha"

hawa watu
Hii inarejea kwa maaskari Washami.

Wapige hawa watu upofu
"Wafanya hawa watu kuwa vipofu!" Hii inarejea kwa yahwe kuwasababisha kutoona vizuri.

Hii sio njia, wala huu mji
Elisha anawachanganya Washami kwa kuwaambia kwamba hawapo katika mji wanaoutafuta. "Hii sio njia, wala sio mji mliokuwa mnautafuta"

2 Kings 6:20

Ikawa kuhusu hilo
"Ikatokea kwamba" au "Kisha,"

fungua macho ya hawa watu ili waweze kuona
Elisha anamuuliza Yahwe kuwafanya watu kuona dhahiri tena. "ruhusu hawa kuona".

Yahwe alifungua macho yao na wakaona
Yahwe aliwaruhusu watu kuona dhahiri tena. "Yahwe aliuchukua upofu wao" au "Yahwe aliwaruhusu kuona dhahiri"

tazama
Neno "tazama" hapa linaonyesha Washami walishangazwa kwa kile walichokiona

wakati alipowaona
"wakati alipowaona maaskari Washami"

Baba yangu
Mfalme anazungumza na Elisha nabii na kumuita "baba" kuonyesha heshima.

niwaue? niwaue?
Hapa mfalme wa Israeli anarejea kwa jeshi lake kama yeye mwenyewe. "Niliagize jeshi langu kuwaua hawa maadui maaskari?"

2 Kings 6:22

Elisha akajibu
Elisha alikuwa akimjibu Elisha mfalme wa Israeli swali.

Ungeweza kuwaua wale ambao uliokuwa umewachukua mateka kwa upanga na upinde wako?
Elisha anauliza hili swali lisilo na majibu kusisitiza kwa mfalme kwamba asiwaue hawa watu.

ulikuwa umechukuliwa mateka na upanga wako na upinde
Hii inawazungumzia maaskari wa mfalme kuwachukua watu mateka kana kwamba mfalme mwenyewe alikuwa ndiye aliye wateka. "maaskari

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wako walikamatwa mateka pamoja na panga zao na mikuki"

pamoja na upanga wako na upinde
Hizi ni silaha zilizokuwa zikitumika katika vita. "katika vita pamoja na upanga wako na upinde"

Weka mkate na maji mbele yao, kwamba wanaweza kula na kunywa
Hapa "mkate" unarejea kwa chakula kwa ujumla. "Kuwapatia chakula kula na maji kunywa,"

nenda kwa bwana wao
Hii inarejea kwa mfalme wa Shami.

Hivyo mfalme aliandaa chakula kwa ajili yao
Mfalme aliwaagiza watumishi wake kuandaa chakula. Hakuandaa chakula mwenyewe. "Kisha mfalme aliwaagiza watumishi wake kuandaa chakula kingi kwa ajili yao"

Hale makundi
"Hayo makundi"

halikurudi kwa mda mrefu katika nchi ya Israeli.
Hii inamaanisha kwamba hawakuishambulia Israeli kwa mda mrefu. "kuacha kuishambulia nchi ya Israeli kwa mda mrefu"

2 Kings 6:24

Ben Hadadi
Jina la mfalme wa Shami. Jina lake linamaanisha "mwana wa Hadadi."

kuiteka Samaria
Mfalme na jeshi lake waliiteka Samria. "waliiteka Samaria"

Tazama
Neno "tazama" hapa linatutahadharisha kuvuta usikivu kwenye habari za kushangaza zinazofuata.

kichwa cha punda kiliuzwa kwa
"gharama ya kichwa cha punda

vipande themanini vya fedha
"vipande 80 vya fedha"

sehemu ya nne ya kibaba
Hii inaweza kuandikwa katika vipimo vya kisasa. "sehemu ya nne ya lita" au " robo ya lita"

sehemu ya nne
"sehemu ya nne." Hii ni sehemu moja ya nne yenye sehemu sawa sawa.

kinyesi cha njiwa kwa
Neni linalokosekana linaweza kuongezwa. "kinyesi cha njiwa kiliuzwa kwa" au "ghara ya kinyesi cha njiwa"

akipita juu ya ukuta
"kutembea juu ya mji wa ukuta"

bwana wangu
Mwanamke anarejewa kwa mfalme kwa hili jina kumwonyesha heshima.

2 Kings 6:27

Alisema
"Mfalme wa Israeli alimjibu yule mwanamke,"

Kama Yahwe hawezi kukusaidia, nitakusaidiaje?
Mfalme anatumia hili swali lisilohitaji majibu kumwambia mwanamke kwamba hawezi kumsaidia. "Kama Yahwe hakusaidii, kisha siwezi kukusaidia."

je kuna kitu chochote kinakuja kutoka sehemu ya kupuria nafaka au shinikizoni
Mfalme anatumia hili swali lisilohitaji majibu kusisitiza kwamba hakuna chakula kinachopatikana.

Mfalme akaendelea
"Mfalme alisema." Hii inamaanisha kwamba waliendelea kuongea.

tulichemsha
"tulipika"

2 Kings 6:30

aliposikia yale maneno ya yule mwanamke
"msikilize mwanamke mwambie alikuwa na mwanamke mwingine alifanya,"

alirarua mavazi yake
Mfalme alichana mavazi yake ya nje kuonyesha huzuni yake. "alirarua mavazi yake katika huzuni"

sasa alikuwa akipita juu ya ukuta
alikuwa akitembea juu ya ukuta wa mji wakati mwanamke alipoitwa naye nje.

alikuwa amevaa nguo ya gunia chini, dhidi ya ngozi yake
Kwa kuvaa mavazi ya gunia hata kwa ajili ya vazi la ndani, mfalme alionyesha kwamba alikuwa na huzuni kubwa sana na kufadhaika sana.

Mungu afanye hivyo kwangu, na zaidi pia
Mfalme anasema anatumaini Mungu atamuadhibu na hata kuua kama Elisha nabii hatakufa kwa sababu ya mambo yaliyotokea katika mji wa Samaria. "Mungu aniadhibu na kuniua"

kama kichwa cha Elisha mwana wa Shefati
Hii inamrejea Elisha kufa, dhahiri kukatwa kichwa. "kama Elisha mwana wa Shafati hajakatwa kichwa leo"

2 Kings 6:32

Mfalme alimtuma mtu wa mbele yake
"Kuwa mbele ya mfalme" maana yake kuwa kuwa mmoja ya hawa watumishi wake. "Mfalme wa

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Israeli alimtuma mmoja wa watumishi wake kama mjumbe"

wakati mjumbe alipokuja kwa Elisha, aliwaambia wazee
Hapa Elisha anaongea na wazee mbele ya mjumbe wa mfalme alipofika. "wakati mjumbe alipokaribia kufika, Elisha akawaambia wazee"

"Ona jinsi huyu mwana wa muuaji alivytumwa kuchukua kichwa changu?
Elisha anatumia hili swali lisilohitaji majibu kuleta usikivu kwa wajumbe wa mfalme na kumdhalilisha mfalme.

mwana wa muuaje
Hii inamaanisha kwamba mfalme wa Israeli anatabia za mauaji. "huyu ambaye yuko kama muuaji" au "muuaji"

amemtuma
Maneno yanayokosekana yanaweza kuongezwa. "amemtuma mtu kwa"

kuchukua kichwa changu
Hii inamaanisha kumkata kichwa. "kukata kichwa changu"

Tazama
Elisha anatumia hili neno hapa kuleta usikivu wa wazee kwa kile anachotaka kukisema.

shika mlango funga juu yake
Kama mlango ukifungwa juu ya mtu inamaana kwamba umefungwa na kwamba hawawezi kuingia kupitia huo. "shika mlango funga ili asiweze kuingia"

Je sio sauti ya mguu wa bwana wake nyuma yake?
Elisha anatumia hili swali kuwahakikishia wazee kwamba mfalme anakuja sio mbali naye.

tazam, mjumbe
Neno "tazam" linatutahadharisha kufika kwa wageni

mjumbe akashuka chini kwenda kwake
Mjumbe, alifika, na mfalme alifanya, kama Elisha alivyokuwa amesema angefanya. Neno "alishuka chini kwake" linamaanisha kwamba walifika mahali ambapo alipokwa. "mjumbe na mfalme walifika"

Tazama, hii shinda
"Hakika, hii shida." "Neno "tazama" hapa inaongeza msisitizo kwa kile kifuatacho.

Kwa nini nimsubiri Yahwe tena?
Huyu mfalme anatumia hili swali lisilohitaji kijibiwa kusisitiza kwamba haamini kwamba Yahwe anaenda kuwasaidia.

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Chapter 7

1 Elisha akasema, "Sikiliza neno la Yahwe. Hivi ndivyo Yahwe asemavyo: "Kesho mda kama huu kipimo cha unga mzuri kitauzwa kwa shekeli, na vipimo viwili vya shayiri kwa shekeli, kwenye lango la Samaria."" **2** Basi yule nahodha ambaye alikuwa akitegemea mkono wake amemjibu mtu wa Mungu, na kusema, "Ona, hata kama Yahwe ataweka madirisha mbinguni, je jambo hili linawezekana?" Elisha akajibu, "Ona, utaona ikitokea kwa macho yako mwenyewe, lakini hutakula chochote katika hilo." **3** Basi, kulikuwa na watu wanne wenye ukoma upande wa nje wa lango la mji. Wakaambizana kila mmoja, "Kwa nini tukae hapa hadi hapo tutakapokufa? **4** Kama tukisema kwamba tutaenda kwenye ule mji, maana mjini kuna njaa, na tutakufa hapo. Lakini kama tukiendelea kukaa hapa, bado tutakufa. Sawa, njoni, twendeni kwenye lile jeshi la Washami. Kama wakitupa uhai, tutakuwa hai, na kama wakituua, tutakufa tu." **5** Hivyo wakaamka asubuhi kabla giza halijaisha kwenda kwenye kambi ya Washami; Wakati walipofika sehemu ya mwanzo wa kambi, hapakuwa na mtu hapo. **6** Kwa kuwa Bwana alikuwa ameunda jeshi la Washami kusikia sauti ya magari ya farasi, na sauti za farasi-sauti za jeshi jingine kubwa, ndipo wakaambizana kila mmoja wao, "Yule mfalme wa Israeli amekodisha wafalme wa Wahiti na Wamisri waje wapigane dhidi yetu." **7** Hivyo wale maaskari wakaondoka kungali giza; waliacha mahema yao, punda zao, na kambi kama ilivyokuwa, na kukimbia kwa ajili ya maisha yao. **8** Wakati wale watu wenye ukoma walipokuja sehemu ya mwisho wa kambi, wakaenda kwenye hema moja na kula na kunywa, na kubeba fedha na dhahabu na nguo, na kwenda na kuzificha. Wakarudi na kuingia kwenye hema nyingine na kubeba kutoka pale pia, na kwenda kuvificha. **9** Basi, wakaambizana kila mmoja, "Hatufanyi sahihi. Siku hii ni siku ya habari njema, lakini tunanyamaza kimya kuhusu hili. Kama tukisubiri mpaka kutakapopambazuka, adhabu itakuwa juu yetu. Basi, njoni, twendeni na kuwaambia nyumba ya mfalme." **10** Kwa hiyo wakaenda na kuwaita mabawabu wa mji. Wakawaambia, wakisema, "Tumeenda kambi ya Washami, lakini hapakuwa na mtu pale, hakuna sauti ya mtu yeyote, lakini kulikuwa na farasi wamefungwa, na punda wamefungwa, na zile hema kama zilivyokuwa." **11** Ndipo mabawabu wakatoa habari, ndipo wakaambiwa ndani ya nyumba ya mfalme. **12** Basi yule mfalme akainuka usiku nakusema kwa watumishi wake, "Nitawaambia sasa kile ambacho Washami walichotufanyia. Wanajua kwamba tunanjaa, hivyo wameondoka kwenye kambi kwenda kujificha kwenye mashamba. Wanasema, 'Wakati watakapotoka mjini, tutawakamata wakiwa hai, na kuingia mjini." **13** Mmoja wa wale watumishi wa mfalme akajibu na kusema, "Nakuomba, ngoja baadhi ya watu wachukue farasi watano wale waliosalia, ambao wamebaki kwenye mji. Wako kama mkutano wote wa Israeli waliobaki-wengi wamekufa; ngoja tuwatume na tuone." **14** Hivyo wakachukua magari mawili ya farasi pamoja na farasi, na mfalme akawatuma baada ya jeshi la Washami, akisema, "Enendeni mkaone." **15** Wakawafuata kwenda Yordani, na barabara zote zilikuwa zimejaa na vifaa ambavyo Washami walivitupa wapate kukimbia haraka. Kwa hiyo wale wajumbe wakarudi na kumwambia mfalme. **16** Wale watu wakatoka nje na wakaziteka nyara zile kambi za Washami. Hivyo kipimo cha unga mzuri uliuzwa kwa shekeli moja, na vipimo viwili vya shayiri kwa shekeli moja, kama vile ambavyo neno la Yahwe lilivyosema. **17** Naye mfalme alimwagiza yule nahodha ambaye alitegemea mkono wake kuwa mkuu wa lango, na watu wakamkanyaga chini langoni. Alikufa kama mtu wa Mungu alivyosema, ambaye ameongea wakati yule mfalme alipomshukia. **18** Basi ikatokea kama yule mtu wa Mungu alivyosema kwa mfalme akisema, "Mda kama huu kwenye lango la Samaria, vipimo viwili vya shayiri vitapatikana kwa shekeli, na kipimo cha unga mzuri kwa shekeli." **19** Yule nahodha alimjibu yule mtu wa Mungu na kusema, "Tazama, hata kama Yahwe angefanya madirisha mbinguni, je hiki kitu kingeweza kutokea" Elisha akasema, "Tazama, utaona kikitokea kwa macho yako mwenyewe, lakini hutakula chochote katika hicho." **20** Hivyo ndivyo haswa kilichompata, kwa kuwa watu wakamkanyaga kwenye lango, na kufa.

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2 Kings 7:1

kipimo cha unga mzuri kitauzwa kwa shekeli, na vipimo viwili vya shayiri kwa shekeli
Inaeleza kwamba Waisraeli watakuwa wakilipa pesa kidogo kwa ajili ya hivi vitu kuliko walivyokuwa. Hii inaweza kuanza katika muundo tendaji. Watu watanunua kipimo cha unga mzuri kwa shekeli moja na vipimo viwili vya shayiri kwa shekeli moja"

kipimo kimoja cha unga mzuri ... vipimo viwili vya shayiri
Hapa neno "kipimo" linatafsiri neno "sea," ambacho ni kipimo kikavu sawa na kama lita 7. "lita 7 za unga mzuri ... lita 14 za shayiri"

shekeli moja
Shekeli moja muunganiko wa uzito sawa na kama gram 11. "kama gram 11 za fedha" au Fedha moja ya sarafu"

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nahodha ambaye mkono wake mfalme alijifunza
Cheo cha juu cha nahodha ambaye alikuwa msaidizi wa mfalme anazungumziwa kana kwamba mtu ambaye mfalme alijifunza mkono wake. "nahodha ambaye alikuwa karibu na mfalme" au "nahodha ambaye alikuwa msaidizi"

hata kama Yahwe angefanya madirisha mbinguni
Yahwe anafanya mvua kubwa kunyesha ili kufanya mimea kukua inazungumziwa kana kwamba Yahwe alikuwa akifungua madirisha mbinguni kupitia ambavyo amwagapo mvua chini. "hata kama Yahwe alisababisha mvua kubwa kunyesha kutoka mbinguni"

hili jambo linaweza kutokea?
Nahodha anauliza hili swali kueleza kutokuamini kwake. Hili swali lisilo na majibu linaweza kutafsiriwa kama kauli. "hii haitatokea!"

utaona ikitokea kwa macho yake mwenyewe
Neno "kwa macho yako mwenyewe" linasisitiza kwamba nahodha hakika ataona mambo ambavyo Elisha alivyovitabiri. "wewe mwenyewe utaona haya mambo yakitokea"

lakini hutakula chochote katika hicho
"lakini hutakula unga wowote au shayiri"

2 Kings 7:3

Sasa
Hili neno limetumika hapa kuvunja alama katika hadithi kuu. Hapa mwandishi anaanza kueleza mwanzo wa hadithi.

Kwa nini tuketi hapa hadi tutakapokufa?
I+ngawa hapa kulikuwa na watu wanne, ni kama mmoja wao aliuliza hili swali. Hili swali ni swali lisilo na majibu

Kama wakitupa uhai, tutakuwa hai, na kama wakituua, tutakufa tu
Wale watu wanne wenye ukoma wanasema kwamba Waaramu wangeweza kuwajaza ili kwamba waweze kuishi, au wanaweza kuwaua, ambapo hakutakuwa na ubaya zaidi wangekufa vyovyote.

2 Kings 7:5

wakati wa jioni
Hii inarejea mapema jioni baada ya jua kuzama, lakini kabla ya giza.

Washami kusikia sauti ya magari ya farasi, na sauti za farasi-sauti za jeshi jingine kubwa
Maaskari wa Shami walisikia s

jeshi la Washami kusikia sauti ya magari ya farasi, na sauti za farasi-sauti za jeshi jingine kubwa
Maaskari wa jeshi Washami walisikia sauti zilizokuwa zinalia kama jeshi kubwa linalokaribia kuwapiga. Hili halikuwa jeshi halisi, lakini Bwana aliwatengeneza kusikia hizi sauti.

waliambizana kila mmoja
"maaskari wa Washami waliambizana kila mmoja"

wafalme wa Wahitina Wamisri
Hapa neno "wafalme" linawakilisha majeshi ya haya mataifa. "majeshi ya Wahiti na Wamisri"

kuja juu yetu
"kutupiga sisi" au "kutushambulia"

2 Kings 7:7

Maelezo ya Jumla
Hivi ndivyo ilivyotokea baada ya Bwana kusababisha maaskari Washami kufikiri wamesikia jeshi kubwa la adui linakaribia kambi yao.

jioni
Hii inarejea jioni mapema baada ya jua kuzama, lakini nyuma yake ni giza.

nyara
Hii inarejea kwa vitu ambavyo huchukuliwa na jeshi lililoshinda kutoka jeshi jingine ambalo limeshindwa. Hapa inarejea kwa "fedha na dhahabu na nguo."

2 Kings 7:9

hadi macheo
"hadi asubuhi"

adhabu itatupata
Mmoja anawaadhibu watu wanne anazungumziwa kana kwamba adhabu ilikuwa mtu awakamataye. "watu watatuadhibu" au "mtu atatuadhibu"

waambie kaya ya mfalme
Hapa neno "kaya" inawakilisha watu ambao waishio katika nyumba ya mfalme. "mwambie mfalme na watu wake"

kama walivyokuwa
Habari za wazi inaweza kusambazwa katika tafsiri. "kama walivyokuwa wakati maaskari walipokuwa huko"

ndipo walipoambiwa ndani ya kaya ya mfalme
Hii inaweza kuanza katika muundo tendaji. "kisha watu waliiambia nyumba kaya ya mfalme"

2 Kings 7:12

walichotufanyia
"kinachopangwa kufanywa kwetu" au "walichofanya kutudanganya"

kuwakamata wakiwa hai
Hii inamaana kwamba wangewakamata watu na sio kuwaua.

farasi waliobaki, ambao waliobaki katika mji
Farasi wengi ni mali ya Waisraeli walikufa kwa sababu ya njaa. Maana ya hii inaweza kuwekwa wazi. "farasi katika mji ambao bado wako hai"

Wako kama mkutano wote wa Israeli waliobaki
Watu watakao enda kwa kambi ya Washamu watashiriki mauti ile ile kama mabaki ya Waisraeli waliobaki katika mji. Pengine watakufa kwa njaa, au labda kuwa kama karibu na Washami.

na tazama
Habari ya wazi inaweza kuongezwa kufanya maana wazi. "na tazama kama hawa wakoma walichokisema ni kweli?

2 Kings 7:14

Nenda na tazama
Habari ya uwazi inaweza kuongezwa kufanya maana wazi. "Nenda na tazama kama hawa wakoma walichikisema ni kweli"

Walifuatana nao kwenda Yordani
"Walifuata njia ya jeshi la Washamu kuchukua njia ya mto Yordani"

njia zote zilikuwa zimejaa nguo na vifaa
Hii inamaanisha kwamba watu waliviona hivi vitu vimetawanyika karibu na barabara walipokuwa wakisafiri. "kulikuwa na nguo na vitu vyote karibu na barabara"

2 Kings 7:16

wakaziteka nyara kambi
Hii inarejea kuchukua vitu kutoka jeshi lililoshindwa.

Hivyo kipimo cha unga mzuri uliuzwa kwa shekeli moja, na vipimo viwili vya shayiri kwa shekeli moja
Hii inaweza kutafsiriwa katika muundo tendaji. "Hivyo watu waliuza kipimo kimoja cha unga mzuri kwa shekeli moja na vipimo viwili vya shayiri kwa shekeli moja"

kipimo kimoja cha unga mzuri ... vipimo viwili vya shayiri
Hapa neno "kipimo" linatafsiri neno "sea," ambayo ni moja ya kipimo kikavu sawa na kama lita 7. "lita 7 za unga mzuri ... lita 14 za shayiri"

shekeli
Shekeli uzito mmoja sawa na kama gram 11. "kama gram 11 za fedha" au "fedha moja ya sarafu"

kama neno la Yahwe lilivyokuwa amesema
Hapa "neno" limuwakilisha Yahwe. "kama Yahwe alivyokuwa amesema"

nahodha ambaye mkono wake ulikuwa umejifunza
Nahodha wa daraja la juu aliyekuwa msaidizi wa mfalme anazungumziwa kana kwamba alikuwa mtu ambaye mfalme amejifunza mkono wake.

kumkanyaga chini
Kundi la watu lilikuwa katika kukurupuka kupata chakula katika kambi waligonga juu ya mtu na kumkanyaga hati kufa.

2 Kings 7:18

Maelezo ya Jumla:
Katika huu mstari, mwandishi amefupisha kilichotokea kwa kurudia matukio ambayo alielezea katika 7:1.

Mda kama huu
"Mda kama huu kesho"

vipimo viwili vya shayiri ... kipimo kimoja cha unga mzuri
Hapa neno "kipimo" unatafsri neno "sea," ambayo ni umoja wa kipimo kikavu sawa na lita 7. "lita 14 za shayiri ... lita 7 za unga mzuri"

shekeli
Shekeli ni moja ya uzito sawa na kama gram 11. "kama gram 11 za fedha" au "fedha moja ya sarafu"

Ona
"sana." Neno "Ona" hapa linaongeza msisitizo kwa kile kifuatacho.

hata kama Yahwe akiweka madirisha mbinguni
Yahwe analeta mvua kubwa sana kunyesha kwa ajili ya kufanya mimea ikue inazungumziwa kana kwamba Yahwe alikuwa akifungua madirisha mbinguni ambavyo ashuahapo mvua chini.

je hili jambo linaweza kutokea?
Nahodha anauliza hili swali kuelezea kutokuamini kwake. Hili swali linaweza kuatafsiriwa kama kauli.

utaona ikitokea kwa macho yako mwenyewe
Neno "kwa macho yako mwenyewe" linasisitiza kwamba nahodha anaona bila shaka mambo ambayo Elisha aliyoyatabiri.

lakini hutakula chochote katika hicho
"lakini hutakula chochote katika unga au shayiri"

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Chapter 8

1 Basi, Elisha alikuwa amemwambia yule mwanamke ambaye alimfufulia mtoto wake. Akamwambia, "Inuka na uenede pamoja na nyumba yako, na uishi popote uwezapo katika nchi nyingine, kwa sababu Yahwe ameiita njaa ambayo itakuja katika hii nchi kwa miaka saba." **2** Basi yule mwanamke akainuka na akatii lile neno la mtumishi wa Mungu. Akaenda na nyumba yake na kuishi kwenye nchi ya Wafilisti miaka saba. **3** Ikafika kama mwishoni mwa miaka saba yule mwanamke akarudi kutoka kwenye ile nchi ya Wafilisti, na kwenda kwa mfalme kumuomba nyumba yake na kwa ajili ya nchi yake. **4** Basi mfalme alikuwa anaongea na Gehazi yule mtumishi wa Mungu, akisema, "Tafadhali niambie yale mambo makubwa ambayo Elisha ameyafanya." **5** Basi alipokuwa akimwambia yule mfalme jinsi gani Elisha alivyomfufua yule mtoto aliyekufa, huyo mwanamke ambaye mtoto wake aliyekuwa amefufuliwa akaja kumuomba yule mfalme kwa ajili ya nyumba yake na nchi yake. Gehazi akasema, "Bwana wangu, mfalme, huyu ndiye yule mwanamke, na huyu ndiye mtoto wake, ambaye Elisha amemfufua." **6** Wakati yule mfalme alipomuuliza yule mwanamke kuhusu mtoto wake, alimwelezea yule mfalme. Ndipo mfalme akamwagizia ofisa makini, akisema, "Mrudishie vyote vilivyokuwa vyake na mavuno yake yote ya kwenye mashamba tangu siku alipoondoka hadi sasa." **7** Elisha akaja Damaskasi ambako Ben Hadadi yule mfalme wa Shamu alikuwa anaumwa. Yule mfalme aliambiwa, "Yule mtu wa Mungu amekuja hapa." **8** Mfalme akamwambia Hazaeli, "Chukua zawadi kwenye mkono wako na uende ukakutane na mtu wa Mungu, na ukazungumze na Yahwe kupitia yeye, ukisema, "Je nitapona huu ugonjwa wangu?" **9** Basi Hazaeli akaenda kuonana naye na kuchukua zawadi zake za kila kitu kizuri cha Damskasi, akabeba ngamia arobaini. Hivyo Hazaeli akaja na kusimama mbele ya Elisha na kusema, "Mtoto wako Ben Hadadi mfalme wa Shamu amenituma kwako, kusema, "Je nitapona huu ugonjwa?" **10** Elisha akamwambia, "Nenda, kwa Ben Hadadi, 'Utapona hakika,' lakini Yahwe amenionyesha kwamba atakufa hahkika." **11** Basi Elisha akamtumbulia macho Hazaeli hadi alipojisikia aibu, na yule mtu wa Mungu akalia machozi. **12** Hazaeli akauliza, kwa nini unalia, bwana wangu?" Akajibu, "Kwa sababu najua uovu ambao utakaoufanya kwa watu wa Israeli. Utazichoma moto ngome zao kwa moto, na utawaua vijana wao kwa upanga, kuwaseta vipande vipande watoto wao wachanga, na kuwapasua mimba zao wanawake wenye mimba." **13** Hazaeli akajibu, Ni nani mtumwa wako, ambaye atafanya jambo hili kubwa? Yeye ni mbwa tu." Elisha akajibu, "Yahwe amenionyesha kwamba utakuwa mfalme juu ya Shamu." **14** Ndipo Hazaeli akamwacha Elisha na kuja kwa bwana wake, ambaye alimwambia, "Je Elisha alikwambiaje?" Akajibu, "Ameniambia kwamba utapona bila shaka." **15** Basi siku ya pili yake Hazaeli akachukua blangeti na kulichovya kwenye maji, na kulitandaza kwenye uso wa Ben Hadadi hivyo akafa. Basi Hazaeli akawa mfalme katika sehemu sehemu yake. **16** Katika mwaka wa kumi na tano wa Yoramu mwana wa Ahabu, mfalme wa Israeli, Yehoramu akaanza kutawala. Alikuwa mwana wa Yehoshafati mfalme wa Yuda. Alianza wakati Yehoshafati alikuwa mfalme wa Yuda. **17** Yoramu alikuwa na umri wa miaka thelathini na mbili alipoanza kutawala, na alitawala kwa mda wa miaka minane katika Yerusalemu. **18** Yoramu akatembea kwenye njia ya huyo mfalme wa Israeli, kama walivyokuwa wakifanya kwenye nyumba ya Ahabu; kwa kuwa alikuwa na binti wa Ahabu kama mke wake, na alifanya uovu usoni kwa Yahwe. **19** Walakini, kwa sababu ya mtumishi wake Daudi, Yahwe hakutaka kuiharibu Yuda, tangu alipomwambia kwamba atampatia wazao. **20** Katika siku za Yoramu, Edomu akaasi kutoka chini ya mkono wa Yuda, na wakamfanya mfalme juu yao wenyewe. **21** Basi Yehoramu akaenda na maamri jeshi na magari ya farasi yote. Ilitokea kwamba akaamka usiku na kushambulia na kuwazunguka Waedomu, waliokuwa wamemzunguka na wale maamri jeshi wa magari ya farasi. Ndipo wanajeshi wa Yehoramu wakakimbilia wajumbani kwao. **22** Hivyo Edomu aliasi dhidi ya utawala wa Yuda katika siku hizi. Libna pia aliasi katika kipindi hicho hicho. **23** Kwa mambo mengine yamhusuyo Yehoramu, yote aliyoyafanya, je hayakuandikwa kwenye kitabu cha matukio ya mfalme wa Yuda? **24** Yehoramu akafa na kuzikwa pamoja na baba zake, na akalala pamoja na baba zake katika mji wa Daudi. Ndipo Ahazi mtoto wake akawa mfalme katika sehemu yake. **25** Katika mwaka wa kumi na mbili wa Yohoramu mwana wa Ahabu, mfalme wa Israeli, Ahazi mwana wa Yehoramu, mfalme wa Yuda, alianza kutawala. **26** Ahazi alikuwa ana umri wa miaka ishirini na mbili wakati alipoanza kutawala; alitawala kwa mda wa mwaka mmoja katika Yerusalemu. Mama yake alikuwa anaitwa Athalia; alikuwa mtoto wa Omri, mfalme wa Israeli. **27** Ahazia alitembelea katika nyumba ya Ahabu; alifanya yale yaliyo maovu katika uso wa Yahwe, kama nyumba ya Ahabu ilivyokuwa ikifanya, kwa kuwa Ahazia alikuwa mkwe kwenye nyumba ya Aabu. **28** Ahazia akaenda pamoja na Yoramu mwana wa Ahabu, kupigana dhidi ya Hazaeli, mfalme wa Shamu, katika Ramath Geleadi. Washami wakamjeruhi Yoramu. **29** Mfalme Yoramu akarudi ili auguzwe huko Yezreeli kwenye yale majeraha ambayo Washami walimpatia huko Rama. Wakati alipopigana dhidi ya Hazaeli mfalme wa Shamu. Hivyo Ahazi mwana wa Yehoramu, mfalme Yuda, akashuka kwa Yezreeli kumuona Yoramu mwana wa Ahabu, kwa sababu Yoramu alikuwa amejeruhiwa.

generated on Tue Oct 24 10:45:40 2023

2 Kings 8:1

Sasa
Hili neno linatumika hapa kugawanya mwanzoni mwa hadithi. Hapa mwandishi anaanza kueleza sehemu mpya ya hadithi.

yule mwanamke ambaye mwanaye alifufuliwa
Hadithi ya huyu mwanamke na mwanaye inapatikana kwenye 4:8.

alifufuliwa
"alisababisha akafufuliwa tena"

Inuka
"kuinika kutoka ulipo"

mtu wa Mungu
"Elisha, mtu wa Mungu"

2 Kings 8:3

kwa mfalme
Hii inarejelea kwa mfalme wa Israeli.

kwa ajili ya nyumba yake na nchi yake
wakati yule mwanamke alipokwenda, nyumba yake na vitu vyake vilizingirwa. Anaanza kuvirudisha kwa ajili yake.

Sasa
Hili neno linatumika hapa kugawanya kwenye hadithi kuu. Hapa mwandishi anatuambia historia kuhusu mfalme alichokuwa akifanya wakati mwanamke alipofika.

2 Kings 8:5

mtoto aliyekuwa amekufa alifufuliwa
"alisababisha mtoto aliyekuwa amekufa kuwa hai tena"

kwa ajili ya nyumba yake na nchi
Wakati yule mwanamke alipoondoka, nyumba yake na mali zake vilizingirwa. Anawaomba arudishwe.

kuhusu mwanaye
Hii inarejlea hadithi ya mwanaye akifa na Elisha kurejeshea uhai wake.

mafuno yote ya shambani mwake
Haya maelezo yanarejea kwa kiasi cha pesa ambacho mavuno ya shambani kwake yalikuwa ya thamani wakati alipokuwa mbali. Manufaa yote ya mavuno ya shamba lake"

2 Kings 8:7

Ben Hadadi
Hili ni jina la mfalme wa Shami. Jina lake linamaanisha "mwana wa Hadadi."

Hazaeli
Hili ni jina la kiume.

Chukua zawadi
Hazaeli alichukua zawadi nyingi, sio moja tu. "chukua zawadi nyingi"

katika mkono wako
Hili neno "katika mkono wako" ni lugha inayomaanisha kwake kuchukua zawadi pamoja naye. "pamoja nawe"

mtu wa Mungu
Elisha, mtu wa Mungu"

kushauriana na Yahwe kupitia yeye, kusema
"muulize Elisha kumwambia Yahwe"

kubeba ngamia arobaini
Hii inaweza kuelezwa katika muundo tendaji. "alibeba ngamia arobaini"

ngamia arobaini
"ngamia 40"

Mtoto wako Ben Hadadi mfalme wa Shamii
Ben Hadadi hasa alikuwa mwana wa Elisha, lakini Hazaeli alimuita ili kwamba kuonyesha uhusiano wa karibu kati yao. "Ben Hadadi mfalme wa Shami, ambaye ni kama mtoto kwako,"

2 Kings 8:10

hadi alipoona aibu
"hadi Hazaeli alijisikia hana raha"

bwana wangu
Hazaeli anarejea kwa Elisha kwa njia hii kumheshimu yeye.

Kwa najua
Mungu alimuonyesha Elisha nini kitchukua nafasi mbeleni.

utafanya
Neno "wewe" linamrejea Hazaeli na kumrejea yeye mwenyewe na maaskari chini ya utawala wake wakti wakiwa mfalme. "utasababisha itokee" au "utawaagiza maaskari wako"

Utaweka ... utawaua
Neno "wewe" linamuwakilisha Hazaeli hapa kurejea kwa maaskari na sio kwa Hazaeli mwenyewe. "Ninyi maaskari mtawekwa ... maaskari wako watauawa"

kuwaseta vipande vipande watoto wao
"kuwaponda watoto wao wadogo. "Haya ni maelezo ya ukatili ya maaskari kuwau watoto.

generated on Tue Oct 24 10:45:40 2023

kuwaua watoto wao wadogo kwa upanga
Hii inamaanisha kwamba wanaume watauawa kwa kwenye vita. Upanga ulikuwa silaha kubwa iliyokuwa ikitumika katika vita. "kuwaua watoto wao wa kiume wadogo katika vita"

kupasua mimba zao wanawake
Hii inarejea hasa kupasua wazi matumbo yao. "pasua wazi matumbo ya mimba za wanawake kwa upanga"

2 Kings 8:13

Mtumwa wako ni nani, ambaye atafanya hili jambo hili kubwa
Hazaeli anarejea kwake mwenyewe hapa kama mtumishi wa Elisha. Hazaeli anatumia hili swali lisilodai jibu kusisitiza kwamba hafikirii angefanya mambo mabaya ambayo Elisha ameyasema.

jambo hili kubwa
"jambo hili kubwa." Hapa neno "kubwa" linarejea kwa kitu ambacho kina madhara makubwa na kibaya.

Yeye ni mbwa tu
Hazaeli anajizungumzia mwenyewe. Anaongea kwa hali ya chini na kupungukiwa na ushawishi kwa kujilinganisha na mbwa. Hapa mbwa anawakilisha mbwa mnyama wa chini.

kuja kwa bwana wake
Neno "bwana wake" inamrejea Ben Hadadi.

uso hivyo basi akafa
Hii inamaanisha kwamba Ben Hadadi akakosa hewa kwenye blangeti. Maana kamili ya hii sentensi inaweza kuwekwa wazi. "uso. Ben Hadadi hakuweza kupumua kupitia hiyo, na hivyo akafa"

2 Kings 8:16

Maelezo ya Jumla:
Yohoramu akawa mfalme wa Yuda.

Katika mwaka wa tano wa Yoramu mwana wa Ahabu, mfalme wa Israeli
Hii inaeleza kipindi ambacho Yehoramu alipoanza kutawala kueleza mda gani Yoramu, mfalme aliyepo wa Israeli, alitawala. "Katika tano ambao Yoramu mwana wa Ahabu alipokuwa mfalme wa Israeli"

mwaka wa tano
"mwaka wa 5"

Yoramu alianza kutawala
Yoramu, mwana wa Yehoshafati, akawa mfalme wa Yuda.

umri wa miaka kumi na mbili
umri wa miaka miwili - "miaka 32"

2 Kings 8:18

Yehoramu akaenenda katika njia za wafalme wa Israeli
Hapa "kuenenda" ni lugha inayorejea jinsi alivyoishi na kutawala kama mfalme. Katika kipindi hiki kihistoria, wafalme wa Israeli walikuwa wafalme waovu. Maana halisi ya hii sentensi inaweza kuwekwa wazi. "Yehoramu alikuwa mfalme muovu, kama wafalme wengine wa Israeli waliotawala kabla yake alivotawala"

kama nyumba ya Ahabu ilivokuwa ikifanya
Hapa "nyumba" ya Ahabu inarejea kwa wadau wa familia ya Ahabu na uzao wake mpya. Ahabu ni mkwe wa Yoramu. "sawa kama familia iliyobaki ya Ahabu ilivyokuwa inafanya"

kwa kuwa alikuwa na binti wa Ahabu kama mkewe
Yehoramu alimuoa binti Ahabu.

alifanya yaliyo maovu usoni mwa Yahwe
Hapa "uso" wa Yahwe unarejea kwa yale ayafikiriyo. "alifanya mambo ambayo Yahwe aliyoyasema yalikuwa maovu"

angamiza Yuda
Hapa "Yuda" ni kielelezo kwa ajili ya watu walioishi huko. "angamiza watu wa Yuda"

tangu alipomwambia kwamba atampatia wazao
"tangu Yahwe alipomwambia Daudi kwamba angeupatia uzao wa Daudi." Hii inarejea kwa ahadi ya Yahwe kwa Daudi kwamba ukoo wake ungeitawala Yuda. Maana kamili ya hii sentence inaweza kuwekwa wazi. "tangu alipomwambia Daudi kwamba huu ni ukoo utakaoitawala Yuda.

2 Kings 8:20

Edomu akaasi kutoka chini
"Edemu aliasi juu ya"

mkono wa Yuda
Hapa neno neno "mkono" inarejea kwa utawala wa Yuda, na "Yuda"

wakamuweka mfalme juu yao
"kamteua mfalme kutawala juu yao"

Kisha Yehoramu akavuka
ilikuwa kuvuka nini "akavuka" inaweza kuelezwa wazi. "Kisha Yehoramu akavuka mistari ya adui"

Ikatokea akainuka usiku
"Kisha, usiku, akainuka"

akainuka
Hapa neno "yeye" inawakilisha Yehoramu na kurejelea kwa yeye mwenyewe na makamanda wake. "yeye na makamanda wake"

generated on Tue Oct 24 10:45:40 2023

2 Kings 8:22

Maelezo ya Jumla:
Mfalme Yoramu wa Yuda akafa na mwana wake Ahazia akawa mfalme.

Edomu aliasi dhidi ya utawala wa Yuda katika siku hizi
"Hivyo baada ya hayo, Edomu hakutawaliwa tena na Yuda, na bado iko hivyo" (UDB)

utawala wa Yuda
Hapa "Yuda" inarejea kwa mfalme wa Yuda. "utawala wa mfalme wa Yuda" au "mamlaka ya mfalme wa Yuda"

hadi sasa
hadi hiki kitabu kilipoandikwa

Libna aliasi pia mda huo huo
Libna aliasi juu ya mfalme wa Yuda kama Edomu alivyokuwa. "Katika kipindi hicho hicho, Libna pia aliasi juu ya mfalme wa Yuda"

Libna
Hili ni jiji jingine ambalo lililokuwa sehemu ya Yuda kwa asili. Hapa "Libna" inarejea kwa watu wanaishi hapa. "watu wa Libna"

Kama kwa mambo mengine yanayomhusu Yoramu, yote aliyoyafanya
"Kusoma zaidi kuhusu hadithi ya Yoramu na kile alichokifanya,"

je hayajaandikwa ... Yuda?
Hili swali linatumika pengine kujulisha au kuwakumbusha wasomaji kwamba habari kuhusu Yoramu ipo katika hiki kitabu. "haya mambo yameandikwa ... Yuda." au "unaweza kusoma kuhusu wao ... Yuda."

Yoramu alikufa na kupumzika na baba yake, na alizikwa na baba yake
Hapa "kupumzika" ni heshima ya kurejea kwa mtu kufa. Baada ya kufa, mwili wake ulizikwa sehemu moja na miili ya baba zake. Neno "alizikwa" linweza kuelezwa katika muundo tendaji. "Yoramu alikufa, na walimzika pamoja na baba zake"

Kisha Ahazia mwanaye akawa mfalme
"Kisha Ahazia, mwana wa Yoramu, akawa mfalme baada ya yeye kufa"

2 Kings 8:25

Maelezo ya Jumla:
Ahazia akawa mfalme wa Yuda.

Katika mwaka wa kumi na mbili wa Yuoramu mwana wa Ahabu, mfalme wa Israeli
Hii inaeleza mda ambao Ahazi alianza kutawala kama mfalme wa Yuda kwa kusema ni mda gani Yoramu, mfalme wa sasa wa Israeli, alitawala, "katika mwaka wa kumi na mbili ambao Yoramu mwana wa Ahabu alikuwa mfalme wa Israeli"

mwaka wa kumi na mbili
"mwaka wa 12"

miaka ishirini na mbili
ishirini na mbili - miaka 22"

Athalia ... Omri
Athalia ni jina la mwanamke. Omri ni jina la mwanamume.

Ahazia alienenda katika njia za
Hapa "enenda" inarejea tabia yake au vile alivyoishi. "Ahazia aliishi kama wengine"

nyumba ya Ahabu
Hapa "nyumba" ya Ahabu inarejea kwa familia yake. "familia ya Ahabu"

alifanya yaliyo maovu usoni mwa Yahwe
Hapa "uso" wa Yahwe unawakilisha kile afikiriacho. "alifanya mambo ambayo Yahwe aliyahesabu kuwa maovo" au "alifanya mambo ambayo Yahwe alisema yalikuwa maovu"

mkwewe kwenye nyumba ya Ahabu
mkwewe kwenye nyumba ya Ahabu* - Hii inaielezea mahusiano ya familia ya Ahazia kwa Ahabu. Baba yake na alimuoa binti wa Ahabu. Maana ya hii inaweza kuwekwa wazi. "mwana wa mkwewe na Ahabu" au "mjukuu wa Mfalme wa Ahabu"

2 Kings 8:28

Ahazia akaenda pamoja na Yoramu mwana wa Ahabu, kupigana dhidi ya Hazaeli, mfalme wa Shamu
Majina ya wafalme watatu wametajwa hapa ni maneno yenye maana sawa na pia yanareje kwa adui zao ambao walioongozana nao. Jeshi la Ahazia lilijiunga na jeshi la Mfalme Yoramu wa Israeli kupigana juu ya jeshi la Mfalme Hazaeli wa Shami" (UDB)

kuponywa
Hii inaweza kuelezwa katika mfumo tendaji. au "kupona"

juu ya Hazaeli mfalme wa Shami
Hapa "Hazaeli" inamrejea mwenyewe na jeshi lake. "jeshi la Hazaeli mfalme wa Shami"

Yoramu alijeruhuiwa
Hii inaweza kuelezwa katika muundo tendaji. "Washami walimjeruhi Yoramu"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Nabii Elisha akamwita mmoja wa watoto wa manabii na kumwambia, "Vaa kwa kwa safari, halafu chukua hii chupa ndogo ya mafuta kwenye mikono yako na uende Romoth Geliadi. **2** Wakati utakapofika, mtafute Yehu mwana wa Yehoshafati mwana wa Nimshi, na uende ukaingie na kumfanya ainuke kutoka miongoni mwa rafiki zake, na ukampeleke katika chumba cha ndani. **3** Kisha chukua ile chupa ya mafuta na imiminie kwenye kichwa chake na kusema, 'Yahwe anasema hivi: "Nimekumiminia mafuta uwe mfalme juu ya Israeli. "Halafu fungua mlango, na kukimbia; usichelewe." **4** Basi yule kijana, yule nabii kijana, akaenda Romoth Geliadi. **5** Wakati alipofika, kumbe, wale manahodha wa lile jeshi walikuwa wamekaa. Hivyo yule nabii kijana akasema, "Nimekuja mara moja naneno kwako, nahodha." Yehu akajibu, "kwa yupi katika sisi?" Yule nabii kijana akajibu, "Kwako nahodha." **6** Basi Yehu akainuka na kwenda kwenye nyumba, na yule nabii akammiminia mafuta kwenye kichwa chake na kumwambia Yehu, "Yahwe, Mungu wa Israeli, anasema hivi: 'Nimekumiminia mafuta uwe mfalme juu ya watu wa Yahwe, juu ya Isaraeli. **7** Wewe lazima uiue familia ya Ahabu bwana wako, ili niweze kulipiza kisasi cha damu ya watumishi wangu manabii, na damu ya watumishi wote wa Yahwe, ambao waliokuwa wameuawa kwa mkono wa Yezebeli. **8** Kwa kuwa nyumba yote ya Ahabu itaangamia, na nitamkatilia mbali kila mtoto wa kiume wa Ahabu, yeyote awe mtumwa au mtu huru. **9** Nitaifanya nyumba ya Ahabu kama nyumba ya Yerobohamu mwana wa Nebati na kama nyumba ya Baasha mwana wa Ahiya. **10** Mbwa watamla Yezebeli katika Yezreeli, na hakutakuwa na mtu wa kumzika." Kisha nabii akafungua mlango na kukimbia. **11** Kisha Yehu akatoka kwenda kwa watumishi wa bwana wake, na mmoja akamwambia, "Je kila kitu kiko sawa? Kwa nini huyu mwenda wazimu amekuja kwako?" Yehu akawajibu, "Mnamjua huyo mtu na mambo asemayo." **12** Wakasema, "Huo ni uongo. Tuambie." Yehu akajibu, "Alisema hivi na vile juu yangu, na pia akasema, 'hivi ndivyo Yahwe asemavyo: Nimekumiminia mafuta kama mfalme juu ya Israeli."" **13** Kisha kila mmoja wao akachukua vazi haraka na kuweka chini ya Yehu juu ya madaraja. Wakapiga baragumu na kusema, "Yehu ni mfalme." **14** Katika njia hii Yehu mwana wa Yehoshafati mwana wa Nimshi akafanya njama juu ya Yoramu. Basi Yoramu alikuwa akiilinda Ramothi Gileadi, yeye na Israeli yote, kwa sababu ya Hazaeli mfalme wa Shamu, **15** lakini mfalme Yoramu alikuwa amesharudi kwa Yezreeli ili kuponywa yale majeraha aliyokuwa ameyapewa na Washami, wakati akiwa anapigana dhidi ya Hazaeli mfalme wa Shamu. Yehu akawaambia watumishi wa Yoramu, "kama hili ndilo wazo lako, kisha usimwache mtu aondoke na kwenda nje ya mji, ili aende kupeleka habari hii Yezreeli." **16** Basi Yehu akaendesha gari la farasi mpaka Yezreeli; kwa kuwa Yoramu alikuwa amelala huko. Basi Ahazi mfalme wa Yuda alikuwa ameshuka chini kuonana na Yoramu. **17** Mlinzi alikuwa amesimama juu ya mnara katika Yezreeli, akaliona lile kundi la Yehu alipokuwa akija kwa mbali kidogo; akasema, "Naona kundi la watu wanakuja." Yoramu akasema, "Chukua mwendesha farasi, na umtume akakutane nao; mwambie aseme, "Je mnakuja kwa amani?"" **18** Hivyo mwendesha farasi akatoka kumlaki; akasema, "Mfalme asema hivi: Je mnakuja kwa amani?"' Basi Yehu akasema, "Wewe una nini na amani? Geuka na unifuate nyuma." Kisha yule mlinzi akamwambia mfalme, Yule mjumbe ameshaonana nao, lakini anarudi." **19** Kisha akapeleka mpanda farasi wa pili, ambaye alikuja kwao na kusema, "Mfalme asema hivi: 'Je mnakuja na amani?"' Yehu akajibu, "Wewe una nini na amani? Geuka na kunifuata nyuma. **20** Tena yule mlinzi akatoa taarifa, "Amekwisha kuonana nao, lakini hatorudi. Kwa kuwa hilo gari la farasi limekuwa likiendeshwa ndivyo ambavyo Yehu mwana wa Nimshi aendeshavyo; anaendesha kwa kasi." **21** Hivyo Yoramu akasema, "Andaa gari langu la farasi liwe tayari." Wakaandaa gari lake la farasi, na Yoramu mfalme wa Israeli na Ahazi mfalme wa Yuda akaendesha, kila mmoja kwenye gari lake la farasi, kumlaki Yehu. Wakamkuta kwenye mali ya Nabothi Myezreeli. **22** Wakati Yoramu alipomuona Yehu, alisema, "Je unakuja katika hali ya amani, Yehu?" Akajibu, "Amani gani hapo, wakati uzinzi wa ukahaba hufanywa na uchawi wa mama yako Yezebeli umejaa tele?" **23** Basi Yoramu akarudisha magari yake ya farasi na kukimbia na kumwambia Ahazia, "Kuna udanganyifu, Ahazia. **24** Ndipo Yehu akauvuta upinde wake kwa nguvu zake zote na kumpiga Yoramu kati ya mabega yake; mshale ukaenda kwenye moyo wake, akaanguka chini kwenye gari lake la farasi. **25** Ndipo Yehu akamwambia Bidkari nahodha wake, "Mchukue na mtupie kwenye shamba la Nabothi Myezreeni. Fikiria kuhusu vile ambavyo wewe na mimi tulivyoendesha pamoja baada ya Ahabu baba yake, Yahwe aliuweka juu unabii dhidi yake: **26** Jana niliona damu ya Nabothi na damu ya watoto wake - asema Yahwe - na nitahakikisha unalipia hili shamba - asema Yahwe. Sasa basi, mchukue na mtupe kwenye hili shamba, sawa sawa na neno la Yahwe." **27** Wakati Ahazi yule mfalme wa Yuda alipoliona hili, akakimbia kwa njia ya Bethi Hagani. Lakini Yehu akamfuata, na kusema, "Muulie humo kwenye gari la farasi," na wakampiga mahali pa kupandia Guri, karibu na Ebleamu. Ahazi akakimbilia Megido na kufia pale. **28** Watumishi wake wakaubeba mwili wake kwa magari ya farasi kwenda Yerusalemu na kumzika kwenye kaburi lake pamoja na baba zake katika mji wa Daudi. **29** Basi ilikuwa mwaka wa kumi na moja wa Yoramu mwana wa Ahabu

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huyo Ahazia akaanza kutawala juu ya Yuda. **30** Wakati Yahu alipokuja kwa Yezebeli, Yezebeli akasikia juu ya hilo, akapaka wanja kwenye macho yake, akatengeneza nywele zake vizuri, na kuchungulia kwenye dirisha. **31** Kadiri Yehu alipokuwa akiingia kwenye lango, akamwambia, "Je unakuja kwa amani, wewe Zimri, muuaji wa bwana wako?" **32** Yehu akatazama juu ya dirisha na kusema, "Ni nani yuko upande wangu? Nani?" Matowashi wawili au watatu wakachungulia nje. **33** Basi Yehu aksema, "Mtupeni chini." Hivyo wakamtupa Yezebeli chini, na damu yake nyingine ikamwagika kwenye ukuta na farasi, na Yehu akamkanyaga kanyaga chini ya miguu. **34** Basi Yehu akaingia hiyo sehemu, akala na kunywa. Kisha akasema, "Mtazamani sasa huyu mwanamke aliyelaaniwa na kumzika, kwa kuwa ni binti wa mfalme." **35** Wakaenda kumzika, lakini hawakumkuta ila fuvu, miguu, na viganga vya mikono yake. **36** Basi wakarudi na kumwambia Yehu. Akasema, "Hili ndilo neno la Yahwe ambalo ameliongea kupitia Eliya Mtishbi, likisema, 'Katika nchi Yezreeli mbwa ataula mwili wa Yezebeli, **37** na mwili wa Yezebeli utakuwa kama kinyesi juu ya uso wa mashamba katika nchi ya Yezreeli, kwa hiyo basi hakuna atakayeweza kusema, "Huyu ni Yezebeli.""

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2 Kings 9:1

wana wa manabii
Hii haimaanishi kwamba walikuwa wana wa manabii, badala yake, walikuwa kundi la manabii.

katika mkono wako
Neno "katika mkono wako" ni lugha inayomaanisha kwake yeye kushika chupa pamoja naye. "pamoja nawe"

Ramothi Geliadi
Hili ni jina la kiume.

Yehu mwana wa Yehoshafati mwana wa Nimshi
Hii inamaanisha kwamba Yehoshafati ni baba yake na Yehu na kwamba Nimshi ni baba yake Yehoshafati.

marafiki
Hawa ni watu ambao Yehu aliokuwa ameketi nao.

kumpeleka
"kwenda pamoja naye kwa"

chumba cha ndani
"chumba binafsi"

2 Kings 9:4

tazama
Mwandisha anatumia neno "tazama" kupeleka umakini kwa kile kifuatacho.

manahodha wa jeshi walikuwa wameketi
Yehu alikuwa ameketi miongoni mwa manahodha. "Yehu na baadhi maafisa wa majeshi mengine waliokuwa wameketi pamoja"

Yupi kati yetu
Neno "sisi" linarejea kwa Yehu na manahodha wengine.

2 Kings 9:7

Maelezo ya Jumla:
Nabii mdogo anaendelea kunena na Yehu, ambaye alikuwa amepakwa mafuta kama mfalme juu ya Israeli.

niweze kulipiza kisasi cha damu ya watumishi wangu manabii, na damu ya watumishi wote wa Yahwe
Hapa manabii na watumishi "damu" linarejea kwa vifo vyao. "naweza kulipa kisasi cha kifo cha watumishi wangu manabii na watumishi wote wa Yahwe" au "hivyo basi ninaweza kuwaadhibu kwa kuwaua watumishi wangu manabii na watumishi wote wa Yahwe"

na damu
Neno linalokosekana "kulipa kisasi" linaweza kuongezwa "na kulipa kisasi cha damu"

nani aliuawa kwa mkono wa Yezebeli
"ambaye Yezebeli aliwaamuru watumishi wake kuua"

kwa mkono wa Yezebe
Hii inamaanisha kwamba Yezebeli aliwaamuru watu kuuawa. "kwa agizo kutoka Yezebeli" au "kwa amri ya Yezebeli"

Kwa kuwa nyumba yote ya Ahabu itaangamia, na nitamkatilia mbali kila mtoto wa kiume wa Ahabu
Hapa ku "kata" maana yake kuuawa. "Kwa ajili ya familia yote ya Ahabu itaangamia, na nitamfanya kila mtoto wa kiume katika familia yake kuuawa" au "Kila mwanajumuiya wa familia ya Ahabu atakufa, pamoja kila mtoto wa kiume"

kila mtoto wa kiume
Hili neno limetumika kumrejea kila mwanamume, lakini imwekwa bayana "mtoto

generated on Tue Oct 24 10:45:40 2023

2 Kings 9:9

Maelezo ya Jumla:
Nabii mdogo anaendelea kunena maneno ya Yahwe kwa Yehu, ambaye alikuwa amepakwa mafuta kama mfalme juu ya Israeli.

Nitaifanya nyumba ya Ahabu kama
Hii inamaanisha kwamba Mungu atamwangamiza Ahabu na familia yake kama alivyomwangamiza Yeroboamu na Baasha na familia zao. "nitaiendesha nyumba ya Ahabu kama ninavyoiendesha ya"

nyumba ya
Hili neno limetumika katika huu mstari mara tatu. Kila wakati, neno "nyumba" linarejea kwa "familia" ya mtu maalumu. "familia ya"

Nebati ... Ahiya
Haya ni majina ya wanaume.

Mbwa watamla Yezebeli
Hii inamaanisha kwamba mbwa wataila maiti yake. "Mbwa wataila maiti ya Yezebeli"

2 Kings 9:11

watumishi wa bwana wake
Hii inarejea kwa maafisa wengine waliokuwa wakimtumikia Mfalme Ahabu.

mwenda wazimu
"mtu mjinga"

Unamjua huyo mtu na mambo asemayo
Yehu asema kwamba yeye ni nabii mdogo na wote ni familia pamoja na aina ya mambo yote ya jumla yasemwayo na manabii.

Tuambie
"Tuambie alichokwambia"

Amesema hivi na vile juu yangu
"Alinena kuhusu baadhi ya mambo"

kila mmoja wao akachukua vazi haraka na kuweka chini ya Yehu
Katika utamaduni hii, kuweka nguo juu ya ardhi ilikuwa njia ya kumheshimu mfalme, ili kwamba miguu yake isiguse ardhi kavu.

Wakapiga baragumu na kusema
Sio kila mmoja alipiga baragumu. Inaelekea mtu mmoja alipiga tarumbeta. "mmoja wao walipiga tarumbeta na wote walisema"

2 Kings 9:14

Nimshi
Nimshi ni jina la baba wa Yehoshafati

Basi Yoramu
Hili neno limetumika hapa kuvunja alama katika hadithi kuu. Hapa mwandishi anaeleza habari ya historia jinsi Yoramu alivyokuwa amejeruhiwa na kwenda kupona katika Yezreeli.

Israeli yote
Hii inarejea kwa jeshi la Waisraeli pekee na sio kwa kila mmoja aishie katika Israeli. "yeye na jeshi lake" au "yeye na jeshi la Israeli"

kuponywa
"kupona kutokana na"

majeraha aliyokuwa ameyapewa na Washami
Hii inamaanisha kwamba alikuwa amejeruhiwa katika vita pamoja na Washami. "majeraha ambayo Yoramu aliyapata kipindi cha vita pamoja na jeshi la Shami"

juu ya Hezekia mfalme wa Shamu
Hii inamrejea Hazaeli na jeshi lake. "juu ya na jeshi lake"

Hazaeli
Hazaeli alikuwa mfalme wa Shami

Yehu aliwaambia watumishi wa Yoramu
Hii inawarejea maafisa waliokuwa pamoja na Romath Gileadi.

Kama hili ni wazo lako
"Kama upo kwenye makubaliano pamoja nami" Yehu anatumia hili neno kurejea kama watu wanamuunga mkono kuwa mfalme na maamuzi yake. "Kama kweli mnataka niwe mfalme wenu"

ili kwenda kusema hizi habari katika Yezreeli
Hii inarejea kumwambia Yoramu na jeshi lake la mbinu za Yehu. "kumuonya mfalme Yoramu na jeshi lake katika Yezreeli"

Basi Ahazia
Neno "basi" limetumika hapa kuvunja alama katika kichwa cha hadithi. Hapa mwandishi anaeleza habari za nyumba kuhusu Ahazia kumtembelea Yoramu.

2 Kings 9:17

mlinzi
"ulinzi"

lile kundi la Yehu alipokuwa akija kwa mbali kidogo
"Yehu na watu wake walipokuwa bado wako mbali"

Unataka kufanya nini na amani?
Yehu anatumia swali lisilohitaji jibu kumwambia mjumbe kwamba haimuhusu kama akija katika amani au hapana.

generated on Tue Oct 24 10:45:40 2023

Mjumbe amekutana nao, lakini harudi
Mlinzi alimwambia Mfalme Yoramu kwamba yule mtu aliyemtuma harudi pamoja majibu ya swali la mfalme.

2 Kings 9:19

Kisha akapeleka mpanda farasi wa pili, ambaye alikuja kwao
"Kisha mfalme Yoramu akamtuma mjumbe kuendesha farasi, ambaye alitoka nje kumlaki Yehu na jeshi lake"

mtu wa pili
"mtu wa 2"

Wewe una nini na amani
Yehu anatumia hili swali lisilohitaji majibu kumwambia mjumbe kwamba haimuhusu kama akija kwa amani au hapana. Hii inaweza kuandikwa kama sentensi. ""Haiko juu yako kujua kama nimekuja kwa amani!"

Kwa kuwa hilo gari la farasi limekuwa likiendeshwa ndivyo ambavyo Yehu mwana wa Nimshi aendeshavyo
"Kwa sababu dereva wa gari la farasi huendesha kama ambavyo yehu mwana wa Namshi huendesha"

2 Kings 9:21

kila mmoja kwenye gari lake la farasi
"kila mmoja katika gari lake mwenyewe la farasi" (UDB)

kila mmoja kwenye
"Walipomfikia Yehu, alikuwa kwenye"

Nabothi
Hili ni jina la mwanamume.

Myezreeli
Hii inarejea kwa mtu kutoka Yezreeli.

Amani gani hapo, wakati uzinzi wa ukahaba hufanywa na uchawi wa mama yako Yezebeli umejaa tele?
Yehu anatumia hili swali lisilohitaji majibu kueleza kwa nini haji kwa amani.

2 Kings 9:23

akarudisha magari yake ya farasi na kukimbia
"akageuza gari lake la farasi kuzunguka kujaribu kukimbia"

udanganyifu
udanganyifu au hila

kwa nguvu zake zote
"kwa nguvu zake zote" au "kwa uwezo wake wote"

akaanguka chini kwenye gari lake la farasi
Yoramu akafa kwa kupigwa na mshale. "Yoramu akaanguka chini akafa katika gari lake la farasi"

2 Kings 9:25

Bidkari
Hili ni jina la mwanamume.

Mchukue na mtupie
"Ichukue maiti yake na itupe"

Fikiri kuhusu ambavyo
"Kumbuka"

baada ya Ahabu baba yake
Hii inamaanisha kwamba waliendesha katika gari la farasi nyuma ya gari la farasi la Ahabu. "nyuma ya baba yake gari la farasi la Ahabu"

Yahwe akamuweka huyu nabii dhidi yake
"Yahwe alinena huu unabii huu dhidi ya Ahabu"

damu ya Nabothi na damu ya watot wake
Hapa neno "damu" linarejea kwa "kuua" "mauaji ya Nabothi na mauaji ya watoto wake"

nitakulipa
Hii inamaanisha kwamba atamuadhibu Ahabu kama astahilivyo kwa ajili ya uovu alioufanya. "nitakupatia unachostahili kwa ajili ya uovu ulioufanya"

mchukue na mtupie kwenye hiyo sehemu, hilo shamba
"ichukue maiti ya Yoramu na itupe kwenye shamba lile lile, shamba la Nabothi"

kuleta kupita kile tulichokuwa tumeambiwa kingetokea
"kutimiza unabii ulionenwa kwetu"

tuliambiwa itatokea kwa neno la Yahwe
"kile Yahwe alichosema kingetokea" (UDB)

2 Kings 9:27

Maelezo ya Jumla:
Hii ni hesabu ya kile kilichotokea kwa Ahazia, mfalme wa Yuda, baada ya Yehu kuua Yoramu.

alipoliona hili
"alipoona kilichotokea kwa Yoramu"

Bethi Hagani ... Guri ... Ebleamu ... Magido
Haya ni majina ya mahali

mahali pa kupandia Guri
Neno "kupandia" linamaanisha walikuwa wakipanda juu ya kilima wakiwa wanasafiri juu ya barabara ya Guri. "juu ya barabara ya kupanda juu kwenda Guri"

baba zake
"babu zake"

generated on Tue Oct 24 10:45:40 2023

2 Kings 9:29

katika mwaka wa kumi na moja wa Yoramu mwana wa Ahabu
Hii inaeleza wakati ambao Ahazia alianza kutawala kwa kuanza wakati gani mfalme aliyepo wa israeli alikuwa ametawala. "katika mwaka wa kumi na moja wa ambao Yoramu mwana wa Ahabu alipokuwa mfalme wa Israeli"

mwaka wa kumi na moja
"mwaka wa 11"

2 Kings 9:30

akapaka wanja macho yake, akatengeneza nywele zake vizuri
"kuweka mwonekano, alifanya nyele zake kuonekana nadhifu"

Unakuja kwa amani, wewe Zimri, bwana wako muuaji?
Yezebeli anatumia hili swali lisilo na majibu kumshtaki Yehu kwa kutokuja kwa amani. "Yamkini unakuja bila amani, wewe Zimri, bwana wako muuaji!"

wewe Zimri, bwana wako muuaji
Hapa Yezebeli anamuita Yehu "Zimri" kusema kwamba yeye ni muuaji. Zimri alikuwa kamanda wa jeshi la Israeli lililomuua mfalme wa Israeli kwa sababu alitaka kuwa mfalme. "umemuua bwana wako, kama Zimri alivyomuua bwana wake"

Zimri
Hili ni jina la mwanamume.

Ambaye yu upande yangu
"Kuwa juu ya upande wa mtu mwingine" maana yake kuwa mwaminifu kwao na kuwasaidia. "Ambaye aliye mtiifu kwangu"

2 Kings 9:33

Kumtupa chini
Yehu alimwambia towashi kumtupa Yezebeli nje ya dirisha.

Hivyo wakamtupa Yezebeli chini
Matowashi wakamtupa Yezebeli nje ya dirisha la juu akafa wakati alipopiga chini.

na Yehu akamseta chini ya miguu
Hii inamaanisha kwamba aliende farasi wake ambao walikuwa wakivuta gari lake kuseta mwili wake chini ya miguu yake"

Mtazameni
Neno "mtazameni" maana yake kutoa umakini kwa yeyote aliyewekwa wazi. "Sasa nenda kwa"

kwa kuwa ni binti wa mfalme
kwa kuwa Yezebeli alikuwa binti wa mfalme, ilikuwa lazima kumzika nabii wake. "kwa sababu alikuwa binti wa mfalme na kwa hiyo angezikwa inavyostahili" (UDB)

2 Kings 9:35

hawakumkuta ila
"hawakumkuta ila mwili wake"

viganja vya mkono wake
Kiganja ni sehemu ya ndani ya mkono.

Mtishibi
Hii inarejea kwa mtu kutoka mji wa Tishbi.

mwili wa Yezebeli utakuwa kama kinyesi juu ya uso wa mashamba katika nchi ya Yezreeli, kwa hiyo basi hakuna atakayeweza kusema
Hii inazungumzia vipande vya mwili wa Yezebeli kutawasambaa katika shamba kana kwamba walikuwa kinyesi kilichosambazwa katika shamba. Tangu vipande vya mwili wake vilipokuwa vidogo na kutawanyika hapakuwa na kitu ambacho kingeweza kukusanywa na kuzikwa. "vipande vya mwili wa Yezebeli utatawanyika kama kinyesi katika mashamba, ili kwamba pasiwe na mtu atakayeweza kuitambua na kusema"

kinyesi
"mbolea" Hii inarejea dhaihiri kwenye kwa kinyesi kilichotumika kama mbolea.

basi hakuna atakayeweza kusema, "Huyu ni Yezebeli."
"basi hakuna atakayeweza kueleza huyu alikuwa Yezebeli."

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Basi Ahabu alikuwa na watoto sabini katika Samaria. Yehu akaandika barua na kuzituma kwenda
Samaria, kwa watawala wa Yezreeli, pamoja na wazee na walinzi wa wana wa Ahabu akisema, **2** "Wana wa
bwana wako wako pamoja na wewe, na wewe pia una magari ya farasi na farasi na kuimarisha mji dhidi
ya maadui na silaha. Hivyo basi, haraka iwezekanavyo barua hii ikufikiapo, **3** mchagueni aliye bora na
anayestahili miongoni mwa mtoto wa bwana wenu na kumuweka kwenye kiti cha kifalme cha baba yake,
na kupigania ufalme wa bwana wenu." **4** Lakini waliogopa na kusema miongoni mwao, "Tazama, wafalme
wawili hawatasimama mbele ya Yehu. Hivyo tutasimamaje?" **5** Kisha yule mtu ambaye alikuwa kiongozi
kwenye nyumba ya mfalme, na wale waliowalea watoto, wakatuma ujumbe kwa Yehu, kusema, "Sisi ni
watumishi wako. Tutafanya chochote utakacho tuamuru. Hatutamfanya mtu yeyote kuwa mfalme. Fanya
lile lililojema machoni pako." **6** Kisha Yehu akaandika barua mara ya pili, akisema, "Kama mko upande
wangu, na kama mtasikiliza sauti yangu, mtachukua vichwa vya watu wa wana wa mabwana wenu, na mje
kwangu Yezreeli kesho mda kama huu." Ndipo wana wa wafalme, sabini kwa hesabu, waliokuwa watu
muhimu huko mjini, ambao walikuwa wakiwaleta. **7** Hivyo barua ilipokuja kwao, waliwachukua wana wa
wafalme na kisha kuwaua, watu sabini, wakaweka vichwa vyao kwenye vikapu, na kuivituma kwa Yehu
katika Yezreeli. **8** Mjumbe mmoja akaja kwa Yehu, akisema, "Wamevileta vile vichwa vya watoto wa
wafalme." Hivyo akasema, viwekeni kwenye mafungu mawili kwenye lango hadi asubuhi." **9** Asubuhi Yehu
akatoka nje na kusimama, na kusema kwa watu wote, "Ninyi hamna hatia. Tazameni, nimefanya fitina
dhidi ya bwana wangu na kumuua, lakini ni nani aliyewaua hawa wote? **10** Sasa hakika tafakarini kwamba
hakuna sehemu ya neno la Yahwe, lile alilonena Yahwe kuhusu familia ya Ahabu, itaanguka kwenye
aridhini, kwa kuwa Yahwe amefanya kile alichokiongea kupitia mtumishi wake Eliya." **11** Basi Yehu
akawaua wote waliokuwa wamebakia wa familia ya Ahabu katika Yezreeli, na watu wake muhimu wote,
marafiki zake wa karibu, na makuhani wake, hakuna hata mmoja wao alisalia. **12** Kisha Yehu akainuka na
kuondoka; akaenda Samaria. Kadiri alivyokuwa akikaribia Bethi Ekedi ya wachungaji, **13** akamlaki na
ndugu wa Ahazia mfalme wa Yuda. Yehu akawaambia, "Ninyi ni akina nani?" Wakajibu, "Sisi ni ndugu zake
na Ahazia, na tunashuka chini kuwasalimia watoto wa mfalme na watoto wa Malkia Yezebeli." **14** Yehu
akawaambia watu wake mwenyewe, "Wachukue wakiwa hai." Hivyo wakawachukua wakiwa hai na
kuwaua kwenye kisima cha Bethi Ekedi, watu wote arobaini na mbili. Hakumwacha hata mmoja wao
akiwa hai. **15** Baada ya Yehu kuondoka huko, akakutana na Yehonadabu mwana wa Rekabu anakuja
kukutana naye. Yehu akamsalimia na kisha akamwambia, "Je moyo wako uko na mimi, kama moyo wangu
ulivyo pamoja na wako?" Yehonadabu akajibu, Ndio." Yehu akasema, "kama ni ndio, nipatie mkono wako."
Kisha Yehonadabu akampatia mkono wake, na Yehu akampandisha Yehonadabu juu kwenye magari ya
farasi pamoja naye. **16** Yehu akasema, "Fuatana pamoja nami na uone wivu wangu kwa Yahwe." Hivyo
alikuwa na Yehonadabu akiendesha gari la farasi. **17** Wakati alipokuja Samaria, Yehu akawaua wote
waliobakia kutoka uzao wa Ahabu katika Samaria, hata akawaangamiza ukoo wa kifalme wa Ahabu, kama
walivyokuwa wameambiwa kabla ya neno la Yahwe, ambalo aliloambiwa Eliya. **18** Kisha Yehu
akawakusanya watu wote akwaambia, "Ahabu alimtumikia Baali kidogo, lakini Yehu atamtumikia sana. **19**
Basi niitieni manabii wote wa Baali, wote wamwabuduo, na makuhani wake wote. Asikosekane mtu hata
mmoja, kwa kuwa nina dhabihu kubwa nataka kutoa kwa Baali. Yeyote atakayeshindwa kuja hataishi."
Lakini Yehu alifanya haya kwa udanganyifu, kwa dhamira ya kuwaua wanaomwabudu Baali. **20** Yehu
akasema, "Tengeni mda tuwe na mkutano kwa ajili ya Baali." Hivyo wakalitangaza. **21** Kisha Yehu akatuma
Israeli yote na wamwabuduo Baali waje, hivyo basi hakuna mtu hata mmoja ambaye aliacha kuja. Walikuja
kwenye hekalu la Baali, na ilijaa kutoka mwanzo hadi mwisho. **22** Yehu akamwambia yule mtu aliyekuwa
anatunza kabati la nguo za makuhani, "Uwatolee mavazi wote wamwabuduo Baali." Basi yule mtu
akawatolea nguo. **23** Basi Yehu akaingia pamoja na Yohonadabu mwana wa Rekabu kwenye nyumba ya
Baali, na kisha akawaambia wanaomwabudu Baali, "Tafuteni na muhahakishe kwamba hakuna mtu hapa
pamoja na ninyi kutoka watumishi wa Yahwe, lakini wamwabuduo Baali peke yao." **24** Kisha wakaenda
kutoa dhabihu na sadaka ya kutekeza. Basi Yehu alichagua watu themanini ambao walikuwa
wamesimama nje, na aliwaambia, Kama mtu yeyote miongoni mwa hawa watu ambao nimewaleta kwenye
mikono yenu atoroke, yeyote atakayemwacha huyo mtu atoroke, maisha yake yatachukuliwa kwa ajili ya
yule aliyeokoka." **25** Hivyo kisha baada ya mda mfupi Yehu alipomaliza kutoa sadaka ya kutekezwa,
akamwambia mlinzi na manahodha, "Ingieni na muwaue. Msimwache mtu yeyote atoke." Basi waliwaua
kwa makali ya upanga, na mlinzi na manahodha wakawatupa nje na kwenda kwenye chumba cha ndani
cha nyumba ya Baali. **26** Wakazitoa nguzo za mawe ambazo zilikuwa kwenye nyumba ya Baali, na kisha
kuzichoma. **27** Kisha wakazivunja zile nguzo za Baali, na kuiharibu nyumba ya Baali na kuifanya choo,
ambacho kipo hadi leo. **28** Hivi ndivyo ambavyo Yehu alivyomharibu muabudu Baali kutoka Israeli. **29**
Lakini Yehu hakuacha dhambi za Yeroboamu mwana wa Nebati, ambayo ilfanya Israeli kutenda dhambi-

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ambayo ni, kumwabudu ndama wa dhahabu katika Betheli na Dani. **30** Hivyo Yahwe akamwambia Yehu, "Kwa kuwa umefanya vema kwa kufanya yaliyo sahihi kwenye macho yangu, na kumailiza kwenye nyumba ya Ahabu kulingana na yote yaliyokuwa kwenye moyo wangu, uzao wako utakaa kwenye kiti cha Israeli hadi kizazi cha nne." **31** Lakini Yehu hakujali kutembea kwenye sheria ya Yahwe, Mungu wa Israeli, kwa moyo wake wote. Hakugeuka kutoka kwenye dhambi za Yeroboamu, ambayo iliwafanya Israeli kutende dhambi. **32** Siku zile Yahwe akaanza kupunguza mikoa ya Israeli, na Hazaeli kuwashinda Waisraeli mipakani mwa Israeli, **33** kutoka Yordani upande wa mashariki, nchi yote ya Gileadi, Wagadi, na Wareubeni, na Wamanase, kutoka Aroeri, alipo karibu na bonde la Arnoni, kupita Geleadi hadi Bashani. **34** Kama kwa mambo mengine yamhusuyo Yehu, na yote aliyoyafanya, na ushujaa wake, je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli? **35** Yehu akalala na wazee wake, na walimzika katika Samaria. Kisha Yehoahazi mwanaye akawa mfalme katika sehemu yake. **36** Mda ambao Yehu alitawala juu ya Israeli katika Samaria ulikuwa miaka ishini na nane.

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2 Kings 10:1

zao sabini
"zao 70"

Yehu aliandika barua na kuwatuma kwenda Samaria
Hii inamaanisha kwamba Yehu alituma mjumbe kupeleka barua. "Yehu aliandika barua na kumtuma mjumbe kuzipeleka Samaria"

kusema, "Wa bwana wako
"Barua zilisema, 'Ya bwana wako"

kumuweka juu ya kiti cha kifalme cha baba yake
Hapa, kumuweka juu ya kiti cha kifalme inamaanisha kuteuliwa kama mfalme. "kumfanya mfalme katika mahali pa baba yake"

kwa ajili ya safu ya ufalme wa bwana wako
"uzao wa bwana wako" Hapa huyo mtu ambaye waliye mchagua kuwa mfalme anarejewa kwa safu ya uzao ufalme wa Ahabu. "kulinda uzao wa bwana wako" au "kumlinda"

2 Kings 10:4

Lakini waliogopa
"Kisha waliogopa"

wafalme wawili
"wafalme wawili, Yoramu na Ahazia"

wasingeweza kusismama mbele ya Yehu
Hapa "simama" inamaanisha kuweza kustahimili chini ya shida. "wasingeweza kustahimili juu ya Yehu" au "wasingeweza kumpinga Yehu"

Hivyo tunawezaje kusimama?
Uzao unatumia swali lisilohitaji jibu kuonyesha kwamba hawawezi kusimama juu ya Yehu. "Hatuwezi kusimama juu yake popote!" au "Hatuwezi kumpinga popote!"

huyo mtu aliyekuwa juu ya mji
"meya wa mji" (UDB). Hapa kuwa "mwisho" kitu inamaanisha kuwa na mamlaka na wajibu juu yake. "yule mtu aliyekuwa msimamizi wa mji"

wale waliowalea watoto
Hii inarejea kwa watu waliowalea watoto wa mfalme. "wale waliowalea watoto wa mfalme"

Fanya kilicho chema katika macho yako
Hapa "mcho" ya Yehu inarejea kwa "uso" wake. "Uso" wake inarejea kwa kile afikiriacho. "Fanya kilicho chema katika uso wako" au "Fanya chochote ufikiriacho ni bora"

2 Kings 10:6

mara ya pili
"mara ya 2"

upande wangu
Kuwa "upande wa mwingine" inamaanisha kuwa mttifu kwao na kuwasaidia. "mwaminifu kwangu"

sikia
kusikiliza na kutii

sauti yangu
Hapa "sauti" ya Yehu inarejea kile akisemacho. "kwa kile asemacho"

mtachukua vichwa ... na mje kwangu
Inaonyesha kwamba wanatakiwa kuleta vichwa vya uzao wa Ahabu na kuviweka kwa Yehu. "mtachukua vichwa ... na kuvileta kwangu"

mtachukua vichwa ... na mje kwangu
Inaonyesha kwamba wanatakiwa kuleta vichwa kwa uzao wa Ahabu na kuviweka kwa Yehu. "mtavichukua vichwa ... na kuvileta kwangu"

mtachukua vichwa vya watu wa uzao wa bwana wenu
Hii inarejea kuwaua na kuwaondoa vichwa vyao. "kuua uzao wa bwana wenu na kuvikata vichwa vyao"

sabini katika namba ... watu sabini
"70 katika namba ... watu 70"

generated on Tue Oct 24 10:45:40 2023

waliokuwa wakiwapandisha juu
Hii inamaanisha kwamba walikuwa wakiwasimamia na kuwafundisha. "waliokuwa wakiwalea" au "waliokuwa wakiwasimamia"

na kuwapeleka kwa Yehu
Hii inaanisha kwamba waliwatuma watu kupeleka vikapu kwa Yehu. "na kuwapeleka watu kuwachukua kwa Yehu"

2 Kings 10:8

wa wana wa mfalme
"wa ukoo wa Ahabu" (UDB)

Yehu alitoka na kusimama
"Yehu alienda kwenye lango la mji na kusimama mbele ya watu"

huna hatia
Inaweza kuelezwa wazi walikuwa hawana hatia kwa lipi. "Huna hatia kwa kile kilichotokea kwa Yoramu na familia yake" au "Huna hatia kwa hili jambo"

Ona
Yehu anatumia hili neno hapa kuleta usikivu wa watu kwa kile anachotaka kukisema"

lakini ni nani aliyewaua hawa wote?
Yehu anatumika swali lisilo hitaji majibu kuwafanya watu kufikiria kwa undani kuhusu hii hali. Hii inaweza kuandikwa kama sentensi. "lakini ilikuwa mapenzi ya Yahwe hawa watu kufa"

2 Kings 10:10

hakika tafakarini
"elewa" au "kuwa makini usipingika kwamba"

hakuna sehemu ya neno la Yahwe ... litaanguka kwenye nchi
Hii inazungumzia kila kitu kinachotokea kwamba Yahwe amesema kitatokea kana kwamba kilikuwa kitu ambacho kilikuwa kimekufa na kuanguka katika nchi.

Yahwe amefanya
Hii inamzungumzika Yahwe kuufanya uzao wa Ahabu kuuawa kana kwamba amewaua yeye. "Yahwe amefanya itokee"

Hivyo Yehu aliwaua wote ... na makuhani wake
Yehu hakuwaua hawa watu wote mwenyewe, isipokuwa aliwaamuru wauawe. "Hivyo Yehu aliwaamuru wote ... kuuwa"

wote waliosalia
"wote waliokuwa hai" au "wote waliokuwa wameondoka"

hakuna hata mmoja wao alisalia
hii inamaanisha kwamba wote wote waliuawa. au "hadi wote walipokufa"

2 Kings 10:12

Bethi Ekedi ya mchungaji
hili lilikuwa jina la mahali ambapo kondoo walipokuwa wakinyolewa.

kwenda chini kusalimia
"kwenda kutembelea"

watoto wa mfalme
"watoto wa Mfalme Yoramu"

Kuwachukua hai
Hii inamaanisha kuwakamata, lakini sio kuwaua. "Kuwatwaa!" (UDB) au "Kuwakamata!"

Hivyo waliwachukua wakiwa hai
"Hivyo waliwakamata"

watu arobaini na mbili
watu wawili "watu 42"

Hakumwacha hata mmoja wao akiwa hai
Hii inaweza kuelezwa katika muundo hasi. "aliwaua wote"

2 Kings 10:15

Yonadabu mwana wa Rekabu
Hili ni jina la mwanamume.

Je moyo wako uko na mimi, kama moyo wangu ulivyo pamoja na wako? ... "ndiyo."
Hapa "moyo" wa mtu inarejea kwa uaminifu wao. Kama uaminifu wa mtu uko "pamoja na mtu," inamaanisha kwamba ni waaminifu kwa hao watu. "utakuwa mwaminifu kwangu, kama nitakavokuwa mwaminifu kwako? ... 'ndio."'

Kama ipo, nipatie mkono wako
"Kama ni hivyo weka mkono wako ndani yangu" au "Kama ni hivyo, tushikane mikono" Katika tamaduni nyingi, wakati watu wawili washikanapo mokono, inaimarisha makubaliano yao.

na uone wivu wangu
Neno "wivu" unaweza kuelezwa kama kivumishi. "na tazama jinsi nilivyo na wivu"

safu ya familika ya kifalme
"familika yote ya kifalme"

kama walivyokuwa wameambiwa kabla ya neno la Yahwe, ambalo aliloambiwa Eliya
"kukamilisha unabii ambao Eliya alikuwa ameunena, ambao yahwe aliwapatia"

2 Kings 10:18

akawakusanya
"akawaita"

generated on Tue Oct 24 10:45:40 2023

watu wote pamoja
"watu wote wa Samaria"

kumwokoa zaidi
"kumwokoa zaidi kuliko Ahahbu"

Asikosekane mtu hata mmoja
"Usimwache mtu hata mmoja nje"

Yeyote ambaye hatakuja hataishi
Hii inamaanisha kwamba kama hawatakuja watapingwa. "Tutawapinga yeyote ambaye hatakuja"

Tengeni mda
Hii inamaanisha kuonyesha na kuandaa majira ya mda kwa ajili ya kitu. Katika kesi hii walitakiwa kuandaa kwa ajili ya mkutano wa Baali. "Andaa"

2 Kings 10:21

Kisha Yehu akaituma
Hii inamaanisha kwamba kutuma wajumbe kuuchukua huu ujumbe kupitia nchi. "Kisha Yehu akawatuma wajumbe" au "Kisha Yehu akatuma ujumbe"

hivyo basi hakuna mtu hata mmoja ambaye aliacha kuja
"hivyo basi kila mwabudu Baali alikuwa huko" au "hivyo basi kila mtu akaja"

lilijaa
"waliijaza"

aliyekuwa anatunza kabati la nguo za makuhani
Hapa "kutunza" kitu inamaanisha kuiangalia na kuisimamia. "ambaye alikuwa msimamizi wa kabati la mfalme"

2 Kings 10:23

akawaambia wamwabuduo Baali
"na Yehu akawaambia watu waliokuwa katika hekalu kumwabudu Baali"

lakini wamwabuduo Baali pekee
"lakini wale wanaomwabudu Baali wako hapa"

Kama mtu yeyote miongoni mwa hawa watu ambao nimewaleta kwenye mikono yenu atoroke
Hapa "mikono" ya watu inarejea kwa "utawala" wao. Kwa kuwa katika lindo kuzunguka hekalu walikuwa katika utawala wa lindo na ilikuwa juu yao eidha watu waliweza kutoroka au hapana. "Kama mmoja wa hawa watu niliowaleta katika utawala wako wakitoroka" au "Kama yeyote katika hawa watu walio ndani wakitoka"

yeyote atakayemwacha huyo mtu atoroke, maisha yake yatachukuliwa kwa ajili ya yule aliyeokoka
"tutamuua yule mtu aliye mwachia aondoke"

uhai wake utachukuliwa
Hii ni njia ya heshima kumrejea mtu aliyeuawa. "tutachukua uhai wake" au "tutamuua"

kwa kuwa wa yule
"katika kubadilishana uhai wa uyo mtu" Hapa huyu mtu inarejea kwa "uhai" wake, kusisitiza kwamba hakuwa amekufa. "kwa kuwa huyo mtu"

2 Kings 10:25

aliwaambia mlinzi na manahodha
Yehu alitoka nje ya hekalu kabla ya kunena na mlinzi. "alirudi nje ya hekalu la Baali na kuwaambia walinzi na manahodha"

kwa ukali wa upanga
Kisha watu wakatumia panga kuwaua wamwabuduo Baali. Hili neno linarejea kwa panga zao. "pamoja na panga zao" (UDB)

wakawatupa nje
Hii inamaanisha kwamba walizitupa maiti nje za watu ya hekalu. "walizitupa maiti zao nje ya hekalu"

kuifanya choo
"kuifanya choo cha uma" Choo ni chumba cha kuogea, au eneo la choo, kawaida kwa ajili ya kambi au majengo yalitumika kwa nyumba ya maaskari.

ambacho kipo hadi leo
Hii inamaanisha kwamba hicho kitu kilichosalia katika hali flani hadi wakati huu. "na tangu hapo ilikuwa hivyo siku zote"

2 Kings 10:29

hakuacha dhambi za Yeroboamu mwana wa Nebati
Hii inamzungumzia Yehu akifanya dhambi zile zile ambazo Yeroboamu alizozifanya, kana kwamba dhambi za Yeroboamu zilikuwa sehemu ambayo Yehu hakuziacha. "hakuacha kufanya aina ya dhambi ambazo Yeroboamu mwana wa Nabeti alizifanya" (UDB)

Nabeti
Hili ni jina la kiume

dhambi ya Israeli
Hapa "Israeli" inarejea kwa watu walioshi huko. "dhambi ya watu wa Israeli"

katika kutimiza
"katika kutekeleza" au "katika kukamlisha"

kile kilicho sahihi katika macho wangu
Macho yanawakilisha kuona, na kuona kunawakilisha mawazo au hukumu. "Kile nilichohukumu kuwa sahihi" au "kile nifikiriacho kuwa sawa"

generated on Tue Oct 24 10:45:40 2023

nyumba ya Ahabu
Hapa "nyumba" ya Ahabu inarejea kwa "familia" yake." "familia ya Ahabu"

yote hayo yalikuwa katika moyo wangu
Hapa "moyo" unawakilisha "tamaa" "yote ninayoyatamani kwa ajili yako kufanya" au "yote ambayo ninayoyataka uyafanye"

kukaa juu ya kiti cha kifalme
"kuwa wafalme"

hata kizazi cha nne
"hata kizazi cha 4" au "kwa vizazi vinne vijavyo." Hii inarejea kwa mwana wake, mjukuu, kitukuu, na nyanya.

Yahwe hakuwa makini kutembea katika sheria ya Yahwe
Hapa "kutembea" inarejea kwa "kuishi." "Yehu hakuwa makini kuishi kulingana na sheria ya Yahwe"

kwa moyo wake wote
Hapa "moyo" inarejea kwa matashi ya mtu na tamaa. "katika kila kitu alichokifanya"

Hakuzigeukia dhambi za Yeroboamu
Ku "geukia" kutoka kwenye kitu inamaanisha kuacha kukifanya. "Yehu hakuacha kufanya dhambi kama alivyofanya Yeroboamu"

2 Kings 10:32

kupunguza mikoa ya Israeli
"kuanza kusababisha himaya iliyotawaliwa na Israeli kuwa ndogo"

mikoa
"maeneo ya nchi"

Hazaeli kuwashinda
Hapa "Hazaeli" inamrejea mwenyewe na jeshi lake. "Hazaeli na jeshi lake"

Hazaeli
Hili lilikuwa jina la kiume

kutoka magharibi mwa Yordani
"kutoka kwenye nchi mashariki ya Yordani"

Aroeri ... Bashani
Haya yote ni majina ya sehemu.

Arnoni
"Mto Arnnoni" Hili ni jina la mto.

2 Kings 10:34

je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Hili ni swali lisilohitaji majibu linaloweza kuandikwa kama sentensi. "yameandikwa kwenye Kitabu cha matukio ya Wafalme wa Israeli."

Yehu akalala na wazee wake, na walimzika katika Samaria
Hii inamaanisha kwamba yehu alikufa. Hii inazungumzia yeye kuzikwa walipozikwa wazee wake kana kwamba alikuwa amelala pamoja nao. "Yehu akafa na kuzikwa katika Samaria, ambapo pia walizikwa wazee wake."

Yehoahazi
Hili ni jina lwa mwanamume.

Mda ambao Yehu alitawala juu ya Israeli katika Samaria ulikuwa miaka ishini na nane
miaka ishirini - "Yehu alitawala juu ya Israeli katika Samaria kwa mda wa miaka ishirini na nane"

miaka ishirini na nane
miaka minane - "miaka 28"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Basi Athalia, mama yake na Ahazia, alipoona kwamba mtoto wake amekufa, aliinuka na kuwaua watoto wote wa kifalme. **2** Lakini Yehosheba, binti wa mfalme Yehoramu na dada wa Ahazia, akamchukua Yoashi mwana wa Ahazia, na kumficha mbali mwa miongoni mwa watoto wa mfalme waliokuwa wameuawa, wakati wote pamoja na mlezi wake; akawaweka kwenye chumba cha kulala. Wakamficha kutoka Athalia kwa hiyo hakuuawa. **3** Alikuwa pamoja na Yehosheba, wamejificha kwenye nyumba ya Yahwe, kwa mda wa miaka sita, wakati Athalia alipotawala juu ya nchi. **4** Katika mwaka wa saba, Yehoyada alituma ujumbe na kuleta maamiri jeshi mamia wa Wakari na wa walinzi, na kuwaleta kwake mwenyewe, ndani ya nyumba ya Yahwe. Akafanya agano pamoja nao, na kuwaapisha kiapo katika nyumba ya Yahwe. Kisha akawaonyesha mtoto wa mfalme. **5** Akawaamuru, akisema, "Hivi ndivyo mnavyotakiwa kufanya. Theluthi yenu mtakaokuja kwenye Sabato mtakuwa mkiiangalia nyumba ya mfalme, **6** na theluthi mtakuwa langoni mwa Suri, na theluthi langoni nyuma ya walinzi." **7** Makundi mengine mawili ambayo hayatumikii Sabato, Mtayalinda juu ya nyumba ya Yahwe kwa ajili ya mfalme. **8** Ni lazima mumzunguke mfalme, kila mmoja na silaha zake kwenye mkono wake. Yeyote aingiaye ndani ya safu, auwawe. Lazima mkae pamoja na mfalme kila atokapo na kila aingiapo. **9** Hivyo mamia ya maamri jeshi wakatii kila kitu Yehoyada kuhani alichokiamuru. Kila mmoja akachukua watu wake, wale ambao walitakiwa kuja kutumika siku ya hiyo Sabato, na wale ambao wataacha kuitumika kwenye hiyo Sabato; ndipo wakaja kwa Yehoyada kuhani. **10** Kisha Yehoyada yule kuhani akawapa mikuki na ngao mamia wa maamri jeshi ambayo ilikuwa mali ya mfalme Daudi ambayo ilikuwa kwenye nyumba ya Yahwe. **11** Basi walinzi wakasimama, kila mtu na silaha kwenye mkono wake, kutoka upande wa kuume wa hekalu, kwenda upande wa kushoto, karibu na madhabahu ya hekelu, wakimzunguka mfalme. **12** Kisha Yehoyada akamleta nje mtoto wa mfalme Yoashi, na kumvalisha taji la kifalme, na kumpatia mikataba ya agano. Kisha wakamfanya mfalme na kummiminia mafuta. Wakapiga makofi wakisema, "Mfalme na aishi!" **13** Wakati Athalia aliposikia sauti za walinzi na za watu, alikuja kwa wale watu kwenye nyumba ya Yahwe. **14** Akatazama, na, kisha, yule mfalme alikuwa amesimama kwenye nguzo, kama ilivyokuwa desturi, na manahodha na wapiga mabaragumu walikuwa karibu na mfalme. Watu wote wa nchi hiyo walikuwa wakifurahi na kupiga matarumbeta. Kisha Athalia akachana mavazi yake kwa hasira na kupiga kelele, "Uhaini! Uhaini!" **15** Ndipo Yehoyada yule kuhani akawaagiza maamri jeshi wa mamia ambao waliokuwa juu ya jeshi, akisema, "Mtoeni kwenye safu." Atakayemfuata, muueni kwa upanga." Kwa kuwa kuhani alisema, "Msimwache auawe kwenye nyumba ya Yahwe." **16** Hivyo wakamtwaa kadiri walivyokuwa wakiikaribia hiyo sehemu iliyokuwa na farasi wakaingia chini, na akauawa huko. **17** Kisha Yehoyada akafanya agano kati ya Yahwe na mfalme na watu, ambao wangekuwa watu wa Yahwe, na pia kati ya mfalme na watu. **18** Basi watu wote wa nchi wakaenda kwenye nyumba ya Baali na kuingusha chini. Wakaangusha madhabahu ya Baali na sanamu zake wakazivunja vipande vipande, na kumuua Matani, mfalme wa Baali, mbele ya haya madhabahu. Kisha Yehoyada kuhani akawachagua walinzi juu ya hekalu la Yahwe. **19** Yehoyada akawachukua maamiri jeshi wa mamia, Wakari, walinzi, na watu wote wa nchi, na kwa pamoja wakamleta chini mfalme kutoka kwenye nyumba ya Yahwe na wakaenda kwenye nyumba ya mfalme, wakaingia kwa njia ya lango la walinzi. Yoashi akachukua nafasi yake kwenye kiti cha enzi cha mfalme. **20** Hivyo watu wote wa nchi wakamsifu, na nchi ilikuwa kimya baada ya Athalia kuuawa kwa upanga kwenye nyumba ya mfalme. **21** Yoashi alikuwa na umri wa miaka saba tangu alipoanza kutawala.

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2 Kings 11:1

Athalia ... Yehosheba ... Yoashi
watoto wa mfalme

kuona kwamba mtoto wake alikuwa amekufa
"kuwa makini kwamba mtoto wake alikuwa amekufa"

aliinuka na kuwaua watoto wote wa kifalme
Athalia hakuwaua watoto mwenyewe. "aliwaamuru watumishi wake kuwaua idadi yote ya familia ya Ahazia walioweza kuwa wafalme"

akamchukua Yoashi mwana wa Ahazia, na kumficha mbali mwa miongoni mwa watoto wa mfalme waliokuwa wameuawa, wakati wote pamoja na mlezi wake; akawaweka kwenye chumba cha kulala. Wakamficha kutoka Athalia kwa hiyo hakuuawa
"akamchukua mtoto mdogo sana wa Ahazia Yoashi na kumficha na mhudumu wake katika chumba cha kulala katika hekalu. Hivyo hakuuawa." (UDB)

Alikuwa pamoja na Yehosheba, wamejificha kwenye nyumba ya Yahwe, kwa mda wa miaka sita, wakati Athalia alipotawala juu ya nchi
Hii inaweza kuelezwa katika muundo tendaji. "Yoashi na Yehosheba alijificha miaka sita katika nyumba ya Yahwe kama Athalia alivyoongoza nchi"

generated on Tue Oct 24 10:45:40 2023

nchi
"ufalme"

2 Kings 11:4

Kauli Unganishi:
Hii inaendelea hadithi ya kilichotokea baada ya Yoashi, mwana wa Mfalme Azaia, alijificha kwenye hekalu baada ya Wafalme wote wa uzao wa Ahazia kuawa.

Katika siku ya saba
"Katika siku ya saba ya utawala wa Athalia" au "Katika mwaka wa 7 wa utawala wa Athalia"

Yehoyada
kuhani mkuu

Wakari
Hili ni jina la kundi maalumu la walinzi wa kifalme.

kuwaleta kwake
Yehoyada, kuhani mkuu, alikuwa na hawa askari wa kijeshi wakitoa taarifa kwake kwenye hekalu. "walikuja kuonana naye kwenye hekalu"

Kisha akawaonyesha mwana wa mfalme
Yehoyada akawafunulia kwamba Yoashi, mwana wa Mfalme Azahia, alikuwa bado yu hai.

2 Kings 11:7

Maelezo ya Jumla:
Yehoyada anaendelea kutoa mwelekeo kwa maaskari ambao watamlinda Mfalme Yoashi.

kwa ajili ya mfalme
Walitakiwa waendelee kuangalia kwa lengo la kumlinda mfalme kuumizwa. "ili kumlinda Mfalme Yoashi"

Yeyote aingiaye ndani ya safu yako
Safu inarejea mstari wa maaskari. "Yeyote aingiaye kwenda nyuma yako wakati unamlinda Mfalme Yoashi"

acha auawe
Hii inaweza kuanza katika muundo tendaji. "lazima umuue"

Lazima mkae pamoja na mfalme kila atokapo na kila aingiapo
Haya mambo mawili ya kinyume ni uaminifu ambayo yanarejea kwa kila kitu mfalme afanyacho. "Lazima ukae karibu na mfalme mda wote"

2 Kings 11:9

mamia ya makamanda
Hii inareje kwa maafisa waliowashangaza walinzi wa kifalme na walinzi wa nyumba ya kifalme.

Kila mmoja
"Kila kamanda"

ambayo katika nyumba ya Yahwe
"ilipokuwa imetunzwa kwenye hekalu"

2 Kings 11:11

kutoka upande wa kuume wa hekalu, kwenda upande wa kushoto, karibu na madhabahu ya hekelu
Haiko wazi kama neno "nyumba" hapa inarejea kwenye hekalu au jumba la kifalme.

kumleta nje mwana wa mfalme
Yehoyada, kuhani mkuu, akamleta mwana wa mfalme, Yoashi, nje kutoka kwenye hekalu la fleti ambapo alipokuwa amefufuka kwa kujificha.

kumpatia mikataba ya agano
"kumzawadia kwa kitabu cha sheria"

kumpaka mfuta
Kuhani alimwagiwa mafuta ya mzaituni juu ya kichwa cha Yoashi kama ishara kwamba sasa alikuwa mfalme. "kumwagiwa mafuta ya mzaituni juu ya kichwa cha Yoashi"' (UDB)

kupiga makofi
Kupiga makofi ilikuwa ishara ya furaha ya watu kwenye kupakwa mafuta ya mfalme mpya.

2 Kings 11:13

sauti ya mlinzi
Hii inarejea kwenye sauti iliyotengenezwa na maaskari wote.

alikuja kwa watu katika nyumba ya Yahwe
"alikuja mahali ambapo watu walipokuwa wakikusanyika kwenye hekalu"

Alitazama, na, tazama, mfalme alikuwa amesimama
Hapa "tazama" inasisitiza kwamba alishangazwa kumuona Yoashi. "Wakati alipofika, alishangazwa kumuona Mfalme Yoashi amesimama"

karibu na nguzo
"karibu na moja ya nguzo za hekalu"

kama utamaduni ulivyokuwa
"ambapo ilikuwa kawaida jumba kwa ajili mfalme kusimama"

tarumbeta
watu ambao wachezao tarumbeta

Athalia alirarua mavazi yake
Alirarua mavazi yake kuonyesha kwamba alikuwa alikuwa amekasirika sana na hasira.

Uhaini! Uhaini!
"Wewe ni mhaini! Umenisaliti!" (UDB)

generated on Tue Oct 24 10:45:40 2023

2 Kings 11:15

mamia ya makamanda
Hii inarejea kwa maafisa waliosimamia walinzi wa kifalme na walinzi wa nyumba ya kifalme.

Mtoeni kwenye safu
Safu ni mistari au mstari wa maaskari.

Yeyote amfuataye
Inadokeza kwamba mtu aliyemfuata atakuwa anajaribu kumsaidia. "Yeyote anayemfuata kujaribu kumuokoa"

wakamtwaa kadiri walivyokuwa wakiikaribia hiyo sehemu iliyokuwa na farasi wakaingia chini, na akauawa huko
Baadhi ya matoleo yanatafsiri hii kama "walinzi wakamtwaa na kumchukua hadi kwenye jumba la kifalme, hadi kwenye jumba la kifalme ambapo farasi huingia kwenye ua."

2 Kings 11:17

pia kati ya mfalme na watu
"pia kutengeneza agano kati ya mfalme na watu"

watu wote wa nchi
Huku ni kuenea kuonyesha kwamba kundi kubwa la watu walilia chini kwenye hekalu la Baali. idadi kubwa ya watu wa nchi"

nyumba ya Baali
"hekalu la Baali"

Matani
Hili ni jina la kuhani wa kiume.

2 Kings 11:19

Maelzo ya Jumla:
Wamemchukua mfalme mpya, Yoashi, kutoka kwenye hekalu hata kwenye nyumba ya mfalme.

mamia ya makamanda
Hii inareje kwa maafisa waliowashangaza walinzi na walinzi wa nyumba ya mfalme.

Wakari
Hili ni jina la kundi maalumu la walinzi wa kifalme.

wakamleta chini mfalme kutoka kwenye nyumba ya Yahwe na wakaenda kwenye nyumba ya mfalme
"kumleta mfalme kutoka kwenye hekalu hadi kwenye nyumba ya mfalme"

watu wote wa nchi furahini
Hii ni kujumuisha. Inawezekana kwamba wengine hawakufurahi.

mji ulikuwa kimya
"mji ulikuwa shwari" au "mji ulikuwa na amani"

2 Kings 11:21

Yoashi alikuwa na umri wa miaka saba
"Yoashi alikuwa na umri wa miaka 7"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Katika mwaka wa saba wa Yehu, utawala wa Yoashi ulianza; alitawala kwa mda wa miaka arobaini huko Yerusalimu. Mama yake alikuwa anaitwa Sibia, wa Beersheba. **2** Yoashi akafanya yaliyo mema usoni mwa Yahwe siku zote, kwa sababu Yehoyada kuhani alimfundisha. **3** Lakini sehemu ya juu haikuchukuliwa. Watu wakaendelea kutoa sadaka na kuchoma ubani kwenye sehemu za juu. **4** Yoashi akamwambia kuhani, "Pesa zote zilizokuja kama sadaka takatifu kwenye nyumba ya Yahwe, pesa ya matumizi pesa ya watu kadiri alivyoandikiwa kila mtu, na pesa yote aonayo moyoni mwake kuileta kwenye nyumba ya Yahwe- **5** makuhani watapokea pesa kutoka miongoni mwa mmoja wa watunza pesa na kutengeneza kila sehemu itakayoonekana imeharibika kwenye hekalu." **6** Lakini kama mwaka wa ishirini na tatu wa mfalme Yoashi, makuhani hawakuwa wameandaa kitu chochote kwenye hekalu. **7** Mfalme Yoashi akamwita Yehoyada kuhani na kuhani mwingine; akawaambia, "Kwa nini hamjaandaa kitu chochote kwenye hekalu? Sasa msichukue tena pesa kutoka kwa walipa kodi wenu, lakini chukueni kile kilichokuwa kikikusanywa kwa ajili ya matengenezo ya hekalu na uwapatia wale wanaoweza kufanya matengenezo. **8** Hivyo makuhani wakakubaliana wasichukue pesa tena kutoka kwa watu na wasitengeneze wenyewe. **9** Badala yake, Yehoyada yule kuhani akachukua kasha, akatoboa tundu kwenye kifuniko chake, na kuliweka karibu na madhabahu, upande wa kulia kama mtu anaingia kwenye madhabahu ya Yahwe. Makuhani ambao walikuwa wakilinda mlango wa hekalu wakatumbukiza pesa zote ambazo zilizokuwa zimeletwa kwenye nyumba ya Yahwe. **10** Ikawa walipoona kwamba kulikuwa na pesa za kutosha kwenye kasha, mwadishi wa mfalme na kuhani mkuu wakaja na kuweka pesa kwenye mifuko na kisha kuhesabu, pesa ikaonekana kwenye nyumba ya Yahwe. **11** Wakawapa pesa ambayo ilikuwa imepimwa kwenye mikono ya watu ambao waliokuwa wanatunza nyumba ya Yahwe. Wakawalipa mafundi seremala na wajenzi ambao walikuwa wemefanya kazi kwenye nyumba ya Yahwe, **12** na waashi na wakata mawe, kwa ajili ya kununua mbao na kukata mawe kwa ajili ya kutengenezea nyumba ya Yahwe, na yote iliyokuwa inahitajika kulipwa kwa ajili ya kuitengeneza. **13** Lakini ile pesa iliyokuwa imeletwa kwenye nyumba ya Yahwe haikulipwa kwa ajili ya vikombe vya fedha, mabeseni, au dhahabu au fedha yoyote ya vyombo. **14** Waliwapa hizi fedha wale ambao waliokuwa wamefanya kazi ya kutengeneza nyumba ya Yahwe. **15** Pia, hakukuhitajika zile pesa zilipwe kwa ajili ya matengenezo ili kuwajibika kwa kuwa watu walizipokea nakuzilipa kwa watenda kazi, kwa sababu hawa watu walikuwa waadilifu. **16** Lakini pesa kwa ajili ya matoleo ya hatia na pesa kwa ajili ya matoleo ya dhambi hazikuwa zimeletwa kwenye hekalu la Yahwe, kwa sababu zilikuwa mali ya makuhani. **17** Kisha Hazaeli mfalme wa Shamu akashambuliwa na kupigana dhidi ya Gathi, na kuichukua. **18** Ndipo Hazaeli akageuka kuishambulia Yerusalemu. Yoashi mfalme wa Yuda akavichukua vitu vyote ambavyo Yehoshefati na Yehoramu na Ahazia, baba zake, wafalme wa Yuda, na kuviweka wakfu, na vile alivyokuwa ameviweka wakfu, na dhahabu zote zilizokuwa zimeonekana kwenye gala la nyumba ya Yahwe na la mfalme akawatuma kwenda kwa Ahazi mfalme wa Shamu. Kisha Hazaeli akaenda zake kutoka Yerusamu. **19** Kama mambo mengine yanayomuhusu Yoashi, yote aliyoyafanya, je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **20** Watumishi wake wakainuka na kupanga pamoja; wakamteka Yoashi katika Bethi Milo, kwenye njia ya kushukia kwa Sila. **21** Yozakari mwana wa Shimeathi, na Yehozabadi mwana wa Shomeri, watumishi wake, wakamshambulia na akafa. Wakamzika Yoashi pamoja na mababu zake katika mji wa Daudi, na Amazia, mtoto wake, akawa mfalme kwenye sehemu yake.

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2 Kings 12:1

Katika siku ya saba ya Yehu
"Kipindi cha mwaka wa 7 wa utawala wa Yehu juu ya Israeli"

utawala wa Yoashi ulianza
"Yoashi alianza kutawala juu ya Yuda"

Sibia
Hili lilikuwa jina la mwanamke.

Sibia, wa Bersheba
"Sibia, kutoka mji wa Bersheba" (UDB)

kile kilicho sahihi usoni mwa Yahwe
Neno "uso wa Yahwe" linawakilisha asili ya Yahwe. "kile kilichokuwa kinampendeza Yahwe"

kumwelekeza
"kumfundisha"

Lakini mahali za juu hazikuwa pamechukuliwa
Hii inaweza kuelezwa katika muundo tendaji. "Lakini watu hawakuziharibu mahali za juu"

Watu wakaendelea kutoa sadaka na kuchoma ubani kwenye sehemu za juu
Yahwe aliwakataza watu kuabudu katika hizi sehemu. Hii inaweza kuwa wazi. "Watu waliendelea

generated on Tue Oct 24 10:45:40 2023

kwenda sehemu ambazo hazikukubaliwa na Yahwe, kufanya dhabihu na kuchoma ubani"

2 Kings 12:4

pesa zote zilizokuja kama sadaka takatifu kwenye nyumba ya Yahwe
Hii inazirejea pesa ambazo watu huto kusaidia hekalu. Hizi pesa huja katika miundo mitatu ambayo zimeelezwa katika mwisho wa sentensi.

pesa zilizoletwa na watu zilimuhasisha Yahwe katika mioyo yao kutoa
Hii inazirejea pesa ambazo watu waliamua kuzitoa kwa uhuru kwa Yahwe.

2 Kings 12:6

karibu na mwaka wa ishirini na tatu wa Mfalme Yoashi
mwaka wa tatu wa Mfalme Yoashi* - "wakati Yoashi alipokuwa mfalme kwa miaka ishirini na tatu"

Kwa nini hujakarabati kitu chochote kwenye Hekalu?
Yoashi anauliza hili swali kuwakemea makuhani. "Mlitakiwa muwe mmekarabati hekalu!"

wapatie wale ambao wanweza kufanya ukarabati.
"kulipa watenda kazi watakaofanya ukarabati"

2 Kings 12:9

Badala yake
"Badala ya makuhani kukusanya pesa"

upande wa kulia kama mtu anaingia kwenye madhabahu ya Yahwe
"upande wa kulia wa kuingia kwenye hekalu"

weka kwenye
"weka kwenye kasha" au "kuweka kwenye sanduku" (UDB)

pesa ambazo zilizokuwa zimeletwa
Hii inaweza kuelezwa katika muundo tendaji. "pesa ambazo watu walizileta"

kuweka pesa katika mfuko na kisha kuzihesabu
Matoleo mengi yanaiweka hii katika mpango wa mantiki kama vile "kuhesabu pesa na kuziweka katika mifuko."

weka pesa kwenye mifuko
Maana ziwezekanazo ni 1) "kuweka pesa katika mifuko" au 2) "kufunga pesa juu katika mifuko" (UDB).

pesa zilipatikana
"pesa zilizokuwa zimepatikana katika kasha"

2 Kings 12:11

imepimwa
"imehesabiwa"

kwenye mikono ya watu
Hapa "mikono" inarejea kwa watu. "kwa watu"

waliokuwa wanatunza hekalu
"waliokuwa wanakarabati hekalu"

maseremala
watu wajengao na kukarabati vitu vilivyotengenezwa kwa mbao

waashi
watu wajengao kwa mawe

wakata mawe
watu wakatao mawe kwenye kipimo kimoja na umbo

kwa ajili ya kununua mbao na kukata mawe
"kununua mbao na kukata jiwe"

yote iliyokuwa inahitajika kulipwa kwa ajili ya kuitengeneza
"kulipa kwa ajili ya ukarabati wote"

2 Kings 12:13

haikulipwa kwa kufanya chochote
"hazikutumika kulipwa kwa ajili ya sehemu yoyote ya hekalu"

vikombe vya fedha, mabeseni, au dhahabu au fedha yoyote ya vyombo
Hivi ni vitu ambavyo vilikuwa vitumike na makuhani kwa ajili ya kazi mbali mbali, kama vile dhabihu au sikukuu.

2 Kings 12:15

hazikuzihitajika zile pesa zilipwe kwa ajili ya matengenezo ili kuhesabiwa kwa ajili ya watu waliozipokea nakuzilipa kwa watenda kazi
Hii inaweza kuelezwa katika muundo tendaji. "hawakuwataka watu waliopokea pesa na kuwalipa watenda kazi kwa ajili ya kukarabati kuhesabu pesa"

kuwajibika kwa ajili ya
kuendelea kuhifadhi ni kiasi gani cha fedha kilichokuwa kimepokewa na kutumika

pesa kwa ajili ya matoleo ya hatia na pesa kwa ajili ya matoleo ya dhambi hazikuwa zimeletwa kwenye hekalu la Yahwe
Inaelezwa kwamba hizi pesa hazikutumika kwa ajili ya ukarabati. Hii inaweza kuelzwa katika muundo tendaji. "hawakutumia pesa kutoka kwenye sadaka za hatia na sadaka za dhambi kulipa kwa ajili ya kukarabati hekalu la Yahwe"

generated on Tue Oct 24 10:45:40 2023

2 Kings 12:17

Hazaeli mfalme wa Shamu akatekwa ... Hazaeli akarudi kuishambulia
Hii inarejea kwa jeshi la Hazaeli pia kama kwa Hazaeli. "Hazaeli mfalme wa Shamu na jeshi lake wakashambuliwa ... Kisha wakarudi kushambulia"

Hazaeli
Hili ni jina la mfalme wa nchi ya Siria.

kuichukua
"kushinda na kuitawala"

Yehoshafati na Yehoramu na Ahazia, baba zake
Hawa watu walikuwa wafalme waliopita wa yuda.

iliyotengwa
"weka wakfu"

dhahabu iliyokuwa imepatikana katika vyumba vya kuhifadhi"
"dhahabu ambayo ambayo ilikuwa imehifadhiwa kwenye vyumba vya kuhifadhi"

Kisha Hazaeli akaondoka kutoka Yerusalemu
Zawadi Yoashi alizompatia Hazaeli zilimshawishi asiishambulie Yerusalemu. Hii inaweza kuwekwa wazi. "Basi Hazaeli aliacha kuishambulia Yerusalemu na kuondoka"

2 Kings 12:19

je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Yuda?
Hili swali linatumika kumkumbusha msomaji kwamba haya mambo yamerekodiwa. "yameandikwa katika kitabu cha historia ya Wafalme wa Yuda."

Sila
Eneo la hii sehemu haijulikani.

Yozakari ... Shimeathi ... Yehozabadi ... Shomeri ... Amazia
Haya ni majina ya wanaume.

pamoja na baba zake
"katika jumba la kifalmeambapo baba zake walipokuwa wamezikwa (UDB)

akawa mfalme katika mahali pake
"akawa mfalme wa Yuda aliyefuata"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Katika mwaka wa ishirini na tatu wa Yoashi mwana wa Ahazia mfalme wa Yuda, Yehoazi mwana wa Yehu alianza kutawala juu ya Israeli katika Samaria; alitawala miaka kumi na saba. **2** Alifanya yaliyo maovu usoni mwa Yahwe na kufuata dhambi za Yeroboamu mwana wa Nebati, ambaye alisababisha Israeli kuasi; na Yehoazi hakurudi kutoka kwao **3** Hasira ya Bwana ikawaka juu ya Israeli, na akaendelea kuwakabidhi kwenye mikono ya Hazaeli mfalme wa Shamu na kwenye mikono ya Ben Hadadi mwana wa Hazaeli. **4** Hivyo Yehoazi akamsihi Yahwe, na Yahwe akamsikiliza kwa sababu aliona mateso ya Israeli, vile mfalme wa Shamu alivyokuwa akiwatesa. **5** Basi Yahwe akawapa Israeli ulinzi, na wakakimbia kutoka kwenye mikono ya Washami, na watu wa Israeli wakaanza kuishi kwenye nyumba zao kama walivyokuwa kabla. **6** Hata hivyo, hawakuziacha dhambi za nyumba ya Yeroboamu, ambaye alisabisha Israeli kuasi, na wakaendelea katika hayo; na huyo Ashera akabaki hivyo katika Samaria. **7** Washami wakamuacha Yehoazi pamoja na waendesha farasi hamsini tu, magari ya farasi kumi, na watembea kwa miguu elfu kumi, kwa ajili ya mfalme wa Shamu alikuwa ameiharibu na kuwafanya kama makapi yaliyopurwa. **8** Kama mambo mengine yanayomuhusu Yehoazi, na yote aliyoyafanya na nguvu zake, je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli? **9** Basi Yehoyazi akalala na mababu zake, na wakamzika katika samaria. Yohoashi mwanaye akawa mfalme katika sehemu yake. **10** Katika mwaka wa thelathini na saba wa Yoashi mfalme wa Yuda, utawala wa Yehoashi mwana wa Yehoazi ulianza juu ya Israeli katika Samaria; alitawala miaka kumi na sita. **11** Akafanya yaliyo maovu kwenye uso wa Yahwe. Hakuacha nyuma dhambi zozote za Yeroboamu mwana wa Nebati, kwa kuwa aliwafanya Israeli kuasi, lakini alitembea pamoja nao. **12** Kama kwa mambo mengine yanayomuhusu Yehoashi, na yote aliyoyafanya, na shujaa wake ambaye aliyepigana dhidi ya Amazia mfalme wa Yuda, je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli? **13** Yehoashi akalala na mababu zake, na Yeroboamu akakalia kiti chake cha enzi cha kifalme. Yehoashi akazikwa katika Samaria pamoja na wafalme wa Israeli. **14** Basi Elisha akaugua ugonjwa ambao baadae ulimuua, hivyo Yehoashi yule mfalme wa Israeli akashuka chini kwake na kumlilia juu yake. Akasema, "Baba yangu, baba yangu, haya magari ya farasi ya Israeli na hawa waendesha farasi wanakuchukua!" **15** Elisha akamwambia, "Chukua upinde na mishale," basi Yoashi akachukua upinde na mishale. **16** Elisha akamwambia mfalme wa Israeli, "Weka mkono wako kwenye upinde," basi akaweka mkono wake kwenye huo. Kisha Elisha akalaza mikono yake kwenye mikono ya mfalme. **17** Elisha akasema, "Fungua dirisha upande wa mashariki," basi akalifungua. Kisha Elisha akasema, "Funga", na akafunga. Elisha akasema, "Huu ndiyo mshale wa ushindi wa Yahwe, huu mshale wa ushindi juu ya Shamu, kwa kuwa utawapiga Washami katika Afeki hadi utakapowaangamiza." **18** Kisha Elisha aksema, "Chukua mishale," basi Yoashi akaichukua. Akamwambia mfalme wa Israeli, "Piga chini pamoja nao," na akapiga chini mara tatu, kisha akaacha. **19** Lakini mtu wa Mungu alikuwa na hasira naye na akasema, "Ungelipiga chini mara tano au mara sita. Ndipo ungeipiga Shamu hadi kuiangamiza, lakini sasa utaipiga Shamu mara tatu tu." **20** Kisha Elisha akafa, na wakamzika. Sasa vikundi vya Wamoabi wakaingia kwenye nchi mwanzoni mwa mwaka. **21** Ikawa walipokuwa wakimzika huyo mtu, wakaona kundi la Wamoabi, hivyo wakautupia ule mwili kwenye kaburi la Elisha. Mara yule mtu alipoigusa mifupa ya Elisha, alifufuka na kusimama kwa miguu yake. **22** Hazaeli mfalme wa Shamu akawatesa Israeli siku zote za Yehoazi. **23** Lakini Yahwe aliwahurumia Israeli, na alikuwa na huruma juu yao na kushuhulika kwa ajili yao, kwa sababu ya agano lake na Ibrahimu, Isaka, na Yakobo. Hivyo Yahwe hakuwaangamiza, na bado hakuwatupa kutoka kwenye uwepo wake. **24** Hazaeli mfalme wa Shamu akafa, na Ben Hadadi mtoto wake akawa mfalme katika sehemu yake. **25** Yehoashi mwana wa Yehoazi akairudisha kutoka kwa Ben Hadadi mwana wa Hazaeli miji ambayo aliichukua kutoka Yehoazi baba yake kwa vita. Yehoashi akamshambulia mara tatu, na akaipata miji ya Israeli.

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2 Kings 13:1

Katika mwaka wa ishirini na tatu wa Yoashi mwana wa Ahazia mfalme wa Yuda
mwaka wa tatu wa Yoashi mwana wa Ahazia mfalme wa Yuda - "Baada ya Yoashi alipokuwa akitawala Yuda kwa takribani miaka 23"

kutawala juu ya Israeli katika Samaria
"tawala juu ya ufalme wa Israeli iliyopo katika Samaria"

alitawala miaka kumi na saba
"Yehoahazi alikuwa mfalme kwa miaka 17"

Alifanya yale yaliyo maovu usoni mwa Yahwe
Hapa "katika uso wa" inarejea kwa maoni ya Yahwe. "Alifanya yale yaliyo maovu kulingana na Yahwe"

generated on Tue Oct 24 10:45:40 2023

kufuata dhambi za Yeroboamu
"kufanya dhambi zile zile kama Yeroboamu"

Yehoahazi hakugeuka kutoka kwao
Hapa kusimama dhambi yake inazungumziwa kana kwamba amerudi kutoka kwao. Hii pia inaweza kuelezwa katika muundo chanya. "Yehoyazi hakuacha kufanya dhambi za Yeroboamu" au "Yehoyazi aliendelea kufanya dhambi zile zile kama Yeroboamu"

2 Kings 13:3

Hasira ya Yahwe ikawaka juu ya israeli
Yahwe kuwa na hasira na Israeli inazungumziwa kana kwamba hasira yake ilikuwa moto uliokuwa unawaka. "Kisha Yahwe akawa na hasira sana na Israeli"

akaendelea kuwakabidhi kwenye mikono ya Hazaeli mfalme wa Shamu na kwenye mikono ya Ben Hadadi mwana wa Hazaeli
Hapa "wao" inarejea kwa Israeli na "mkono" inarejea kwenye nguvu kuwatawala. "kumruhusu Hazaeli mfalme wa Shami, na Ben Hadadi, mwanaye, kuwashinda mara kwa mara Waisraeli katika vita"

kumsihi Yahwe
"kumuomba Yahwe"

aliona mateso ya Israeli, vile mfalme wa Shamu alivyokuwa akiwatesa
Haya maneno mawi yanamaaanisha kitu kimoja na yamerudiwa kusisitiza. "ukandamizaji" inamaanisha kama "mfalme wa Shami alivyokuwa akiwakandamiza."aliona mara kwa mara mfalme wa Shami alikuwa akiwakandamiza Israeli"

mkombozi
"mtu wa kuwaokoa"

walikimbia kutoka kwenye mkono wa Washami
Hapa "mkono" unarejea kwa nguvu ya kuwatawala. "aliwawezesha kuwa huru kutoka nguvu ya Shami"

2 Kings 13:6

hawakuziacha dhambi za nyumba ya Yeroboamu
Kuacha kufanya dhambi kunazungumziwa kana kwamba waliondoka kutoka kwenye dhambi. "Israeli hawakuacha kufanya dhambi zile zile kama Yerobamu alizokuwa amezifanya" au "Israeli iliendelea kufanya dhambi zile zile kama Yeroboamu alizokuwa amezifanya"

nyumba ya Yeroboamu
"familia ya Yeroboamu"

aliwaangamiza
"alilishinda jeshi la Yehoahazi"

kuwafanya kama makapi yaliyopurwa
Jeshi la Washami liliwashinda moja kwa moja jeshi la Israeli ambacho kilichokuwa kimebaki hakikuwa na thamani ambacho kinalinganishwa na makapi ya ngano ambayo wafanya kazi hutembea kwenye kipindi cha mavuno. "aliwaangamiza kama wafanyakazi waangamizavyo makapi chini ya miguu yao wakati wa mavuno"

2 Kings 13:8

je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Hili swali limetumika kumkumbusha msomaji kwamba matendo ya Yehoahazi yameandikwa kwenye kitabu kingine. Ona jinsi hili neno lilivyotafsiriwa katika 1:17. "yameandikwa katika Kitabu cha matukio ya wafalme wa Israeli."

akalala na mababu zake
Hii ni njia ya heshima ya kusema kwamba amekufa.

2 Kings 13:10

Katika mwaka wa thelathini na saba wa Yoashi mfalme wa Yuda
mwaka wa saba wa Yoashi mfalme wa Yuda - "Baada ya Yoashi kutawala Yuda kama miaka 37"

utawala wa Yoashi mwana wa Yehoashi ulianza juu ya Israeli katika Samaria
"Yehoashi mwana wa Yehoahazi alianza kutwala juu ya Israeli katika Samaria"

Yehoashi
Huyu alikuwa mfalmew aIsraeli ambaye alikuwa mwana wa Yehoahazi.

Alifanya yaliyo maovu usoni mwani Yahwe
Hapa "uso" unawakilisha mwazo wa Yahwe au hukumu. "Alifanya mambo ambayo Yahwe aliyoyafikiria kuwa uovu"

Hakuacha nyuma dhambi zake zozote za Yeroboamu
Kuacha kufanya dhambi inzungumziwa kana kwamba aliacha dhambi nyuma" Hii inaweza kuelezwa katika muundo chanya. "Yoashi hakuacha kutenda dhambi kama Yeroboamu" "Yoashi aliendelea kufanya dhambi kama dhambi za Yeroboamu"

ambayo aliifanya Israeli kuasi
"ambayo Yeroboamu aliifanya Israeli kuasi"

lakini alitembea katikati yao
Kutenda dhambi kunzungumziwa kana kwamba alikuwa akitembea karibu na njia ya dhamb. "lakini Yoashi anaendelea kufanya dhambi hizi hizi"

generated on Tue Oct 24 10:45:40 2023

2 Kings 13:12

na shujaa wake ambaye aliyepigana dhidi ya Amazia mfalme wa Yuda
"na nguvu ambayo jeshi lake ilionyesha wakati walipokuwa wakipigana juu ya jeshi la Amazia mfalme wa Yuda"

je hayakuandikwa kwenye kitabu cha matukio ya wafalme wa Israeli?
Hili swali linatumika kumkumbusha msomaji kwamba matendo ya Yehoahazi yaliandikwa katika kitabu kingine. Taza jinsi ambavyo ilivyotafsiriwa katika 1:17. "yameandikwa katika kitabu cha matukio ya wafalme wa Israeli."

Yehoashi akalala na babu zake
"Hii ni njia ya heshima kusema Yehoashi amekufa.

Yeroboamu alikaa juu yakiti chake
Hapa "alikaa juu ya kiti chake" inarejea kutawala kama mfalme. "Yeroboamu akawa mfalme baada ya yeye" au "Yeroboamu akaanza kutawala baada ya yeye"

2 Kings 13:14

omboleza juu yake
"omboleza kwa sababu Elisha alikuwa anaumwa"

Baba yangu, baba yangu
Elisha hakuwa baba wa mfalme halisi. Mfalme Yoashi alitumia hili neno kama alama ya heshima.

magari ya farasi ya Israeli na hawa waendesha farasi wanakuchukua
Hii ni kumbukumbu kwa Elisha kwanda mbinguni katika 2:11. Yoashi anatumika hili neno kusema kwamba Elisha alikwa anaenda kufa. "magari ya farasi ya Israeli na waendesha farasi wanakuchukua kwenda mbinguni"

waendesha farasi
Hii inarejea kwa watu waliokuwa wakiendesha farasi. "waendesha magari ya farasi"

2 Kings 13:17

Maelezo ya Jumla:
Elisha anaendelea kuongea na Yoashi, mfalme wa Israeli.

Fungua dirisha upande wa mashariki
"fungua dirisha lielekee mashariki" au "fungua hilo dirisha kuelekea mashariki" (UDB)

hivyo alilifungua
Tangu hii ilipotokea baada ya Yoashi kuchukua upinde na mishale, inaweza kuwa alikuwa mtumishi wa kufungua dirisha.

akarusha
"Yoashi akarusha mshale"

Huu ndiyo mshale wa ushindi wa Yahwe, huu mshale wa ushindi juu ya Shamu
Mahusiano kati ya mshale na ushindi unaweza kuwekwa wazi. "Huu mshale ni alama kutoka kwa Yahwe ambao atakupatia ushindi juu ya Shami"

Afeki
Huu ulikuwa mji katika nchi ya Israeli.

Lakini mtu wa Mungu alikuwa na hasira naye
"Lakini Elisha alikuwa na hasira na Mfalme Yoashi"

hadi ulipoingamiza
"hadi ulipoiangamiza kabisa"

2 Kings 13:20

Sasa
"Wakati ule"

mwanzoni mwa mwaka
"kila mwaka majira ya machipuko" (UDB)

Walipokuwa wakimzika mtu flani
"Kama baadhi ya Waisraeli walipokuwa wakiuzika mwili wa mtu"

waliona kundi la Wamoabu
Inaweza kuwekwa wazi kwamba walikuwa wakiogopa Wamoabu. "waliona kundi la Wamoabu washambuliaji wakija kuwaelekea na waliogopa"

kaburi la Elisha
"kaburi ambalo Elisha alizikwa"

Mara yule mtu alipoigusa mifupa ya Elisha
Hapa "mtu" inarejea kwa maiti yake. Hii inaweza kuwekwa wazi. ""Mara alipokufa mwili wake uliigusa mifupa ya Elisha"

alifika na kusimama kwa miguu yake
"maiti ya mtu ilifufuka na kusimama juu"

2 Kings 13:22

Lakini Yahwe aliwahurumia Israeli, na alikuwa na huruma juu yao na kushuhulika kwa ajili yao
Inaweza kuwa msaada kugawanya sentensi yake kwenye sehemu ndogo ndogo. "Lakini Yahwe alikuwa mkarimu sana kwa watu Waisraili. Aliwasaidia" (UDB)

Hivyo Yahwe hakuwaangamiza
Agano ya Yahwe ni sababu hakuiangamiza Israeli. Hii inaweza kuwekwa wazi. "Hii ni sababu kwamba Yahwe hakuwaangamiza" au "Kwa sababu ya agano lake, Yahwe hakuwaangamiza"

hakuwatupa kutoka kwenye uwepo wake
Kukataa kwa Yahwe kunazungumziwa kana kwamba alikuwa akiitoa Israeli kwa mwili kutoka alipokuwa. "hakuwakataa" (UDB)

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Katika mwaka wa pili wa Yehoashi mwana wa Yehoazi, mfalme wa Israeli, Amazia mwana wa Yoashi, mfalme wa Yuda, alianza kutawala. **2** Alikuwa na umri wa miaka ishirini na tanao wakati alipoanza kutawala; alitawala kwa mda wa miaka ishirini na tisa katika Yerusalemu. **3** Mama yake alikuwa anaitwa Yehoyadani, wa Yerusalemu. Alifanya yale yaliyo mema usoni mwa macho ya Yahwe, sio kama baba yake Daudi. Alifanya kila kitu ambacho Yoashi, baba yake, alichukuwa amekifanya. **4** Lakini sehemu ya juu haikuondolewa. Watu wakaendelea kutoa dhabihu na kufukiza ubani katika sehemu mahala pa juu. **5** Ikawa mara utawala wake ulipokuwa imara, aliwaua watumishi ambao waliokuwa wamemuua baba yake, mfalme. **6** Ila hakuwaweka watoto wa wale wauaji kwenye kifo; isipokuwa, alifanya kutokana na kile kilichokuwa kimeandikwa kwenye sheria, kwenye kitabu cha Musa, kama Yahwe alivyokuwa ameamuru, akisema, "Wababa wasife kwa ajili ya watoto wao, wala watoto wasife kwa ajili ya makosa ya wazazi wao. Isipokuwa, kila mtu atakufa kwa ajili ya dhambi zake mwenyewe." **7** Aliua maaskari elfu kumi wa Edomi kwenye bonde la chumvi; pia alimchukua Sela kwenye vita na kuiita Yoktheeli, ndivyo paitwavyo hadi leo. **8** Kisha Amazia akatuma wajumbe kwa Yehoashi mwana wa Yehoahazi mwana wa Yehu mfalme wa Israeli, akisema, "Njoo, tuonane kila mmoja macho kwa macho kwenye mashinadano." **9** Lakini Yehoashi mfalme wa Israeli akawatuma wajumbe kurudi kwa Amazia mfalme wa Yuda, akisema, "Mbaruti uliokuwa Lebanoni ulituma kwa mwerezi katika Lebanuni, kusema, 'Mpatie mwanangu binti yako amuoe; lakini hayawani aliyekuwako Lebanoni akaukanyaga chini ule mbaruti. **10** Umempiga sana Edomu, na moyo wako umekuinua. Jisifu katika ushindi wako, lakini kaa nyumbani, kwa nini unataka kujisababishia mataizo na kuanguka, wote wewe na Yuda pamoja nawe?" **11** Lakini Amazia hakutaka kusikia. Hivyo Yehoashi mfalme wa Israeli akakwea yeye na Amazia mfalme wa Yuda wakakutana uso kwa uso huko Beth Shemeshi, ambayo ilikuwa ya Yuda. **12** Yuda walishindwa mbele ya Israeli, na kila mtu akakimbia nyumbani. **13** Yehoashi mfalme wa Israeli, akamchukua Amazia, mfalme wa Yuda mwana wa Yehoashi mwana wa Ahazia, huko Beth Shemeshi. Akaja Yerusalemu na kuuangusha chini ukuta wa Yerusalemu kutoka lango la Efraimu mpaka kwenye pembe ya lango, urefu wa mbali wa dhiraa mia nne. **14** Akachukua dhahabu na fedha zote, na vitu vyote ambavyo vilipatikana katika nyumba ya Yahwe, na vitu vya thamani kwenye nyumba ya mfalme, pamoja na mateka pia, na kurudi samaria. **15** Kama ilivyo kwa mambo mengine yamhusuyo Yehoashi, yote aliyoyafanya, ushujaa wake, na jinsi alivyopigana na Amazia mfalme wa Yuda, je hayakuandikwa kwenye kitabu cha matukio ya mfalme wa Israeli? **16** Kisha Yehoashi akalala na wazee wake na ailizikwa katika Samaria pamoja na wafalme wa Israeli, na Yeroboamu, mwanaye, akawa mfalme katika eneo lake. **17** Amazia mwana wa Yoashi, mfalme wa Yuda, akaishi miaka kumi na tano baada ya Yehoashi mwana wa Yehoahazi, mfalme wa Israeli. **18** Kama ilivyo kwa mambo mengine yanayomhusu Amazia, je hayakuandikwa kwenye kitabu cha matukio ya mfalme wa Yuda? **19** Wakafanya njama dhidi ya Amazia katika Yerusalimu, akakimbilia Lakishi. Akakimbia hadi Lakishi, lakini wakawatuma watu kumfuata hadi Lakishi na kumuua huko. **20** Wakamrudisha kwa farasi, na alizikwa pamoja na wazee wake katika mji wa Saudi. **21** Watu wote wa Yuda wakamchukua Uzaria, ambaye alikuwa na umri wa miaka kumi na minne, na walimfanya kuwa mfalme katika nyumba ya kifalme wa baba yake Uzaria. **22** Alikuwa Uzaria ambaye alijenga Elathi na kuirudisha kwa Yuda, baada ya mfalme Uzaria akalala pamoja na mababu zake. **23** Katika mwaka wa kumi na tano wa Amazia mwana wa Yoashi mfalme wa Yuda, Yeroboamu mwana wa Yoashi mfalme wa Israeli alianza kutawala katika Samaria; alitawala kwa muda wa miaka arobaini na moja. **24** Akafanya yaliyo maovu usoni mwa Yahwe. Hakuziacha dhambi zake za Yeroboamu mwana wa Nabeti, ambaye aliisababisha Israeli kuasi. **25** Akairudisha mipaka ya Israeli kutoka Lebo Hamathi mpaka kwenye Bahari ya Araba, kufuata amri ya neno la Yahwe, Mungu wa Israeli, ambalo aliongea kupitia mtumishi wake Yona mwana wa Amitai, yule nabii, ambaye alitokea Gathi Heferi. **26** Kwa kuwa Yahwe aliyaona mateso ya Israeli, ambayo yalikuwa makali kwa kila mmoja, wote mtumwa na asyemtumwa, na kwamba hapakuwa na ulinzi kwa ajili ya Israeli. **27** Basi Yahwe akasema kwamba hatoweza kulifuta jina la Israeli chini ya mbingu; badala yake, aliwaokoa kwa mkono wa Yeroboamu mwana wa Yehoashi. **28** Kama ilivyo kwa mambo mengine yamhusuyo Yeroboamu, yote aliyoyafanya, ushujaa wake, jinsi alivyo pigana vita na kuipata tena Damaskasi na Hamathi, ambayo ilikuwa ya Yuda, kwa Israeli, je hayakuandikwa katika kitabu cha matukio ya wafalme wa Israeli? **29** Yeroboamu akalala na mababu zake, pamoja na mfalme wa Israeli, na Zekaria mtoto wake akawa mfalme katika sehemu yake.

generated on Tue Oct 24 10:45:40 2023

2 Kings 14:1

Katika mwaka wa pili wa Yehoashi mwana wa Yehoazi, mfalme wa Israeli
"wakati Yehu mwana wa Yehoazi alipokuwa mfalme wa Israeli takribani miaka miwili"

Amazia mwana wa Yoashi, mfalme wa Yuda, akaanza kutawla
Amazia mwana wa Yoashi, akawa mfalme wa Yuda"

Alikuwa na umri wa miaka ishirini na tano alipoanza kutawala
miaka ishirini na tano wakati alipoanza kutawala - "Alikuwa na umri wa miaka 25 alipokuwa mfalme"

alitawala miaka ishirini na tisa katika Yerusalemu
miaka tisa katika Yerusalemu - "alikuwa mfalme katika Yerusalemu kwa miaka 29"

Yehoyadani
hili ni jina la mwanamke

Alifanya yaliyo sahihi katika uso wa Yahwe, sio kama Daudi baba yake
Hapa "usoni mwa Yahwe" inaurejea uso wake, na uso wake unarejea hukumu yake. "Amazia alifanya mambo mengi yaliyompendeza Yahwe, lakini hakufanya mambo mengi ambayo yalimtukuza Yahwe kama mfalme Daudi aliyokuwa ameyafanya"

Alifanya kila kitu ambacho Yoashi, baba yake, alifanya
Yoashi alimtii Yahwe na kufanya mambo mazuri. "Alifanya baadhi ya mambo mazuri ambayo baba yake Yoashi aliyafanya"

2 Kings 14:4

Maelezo ya Jumla:
Hadithi ya kanuni ya Amazia kama mfalme wa Yuda inaednelea.

Lakini mahali pa juu hapakuwa pamechukuliwa
Mahali pa juu palikuwa pakitumika kwa ajili ya kuabudu kipagani. "Lakini hakupaondoa mahali pajuu"

kutoa sadaka na kufukiza ubani hapo mahali pa juu
"Mahali pa juu palitumika kwa ajili ya kuabudu kipagani. "kutoa sadaka na kufukiza ubani kwa miungu ya kipagani mahali pa juu"

Ikawa mara
Hii inatumika kutambulisha tukio jipya.

mapema kama kanuni yake ilipokuwa imeanzishwa vizuri
"mapema kama Amazia alipotambulisha kanuni ya kifalme na mamlaka ya kifalme"

aliwaua watumishi
Amazia ni kama aliwaagiza watu wengine kuwaua maafisa. "aliwafanya watumishi wake kuwatekeleza maafisa" (UDB)

2 Kings 14:6

Maelezo ya Jumla:
Msimuliaji anaeleza kuhusu kile alichofanya mfalme Amazia baada ya baba yake Mfalme Yoashi kuuawa.

Ila hakuwaweka wana wa wauaji kwenye kifo
Mfalme Amazia hakuwaagiza watumishi wake kuwaua watoto wa watu waliomuua baba yao. "Lakini hakuwaambia watumishi wake kuwatekeleza hao watoto wa maafisa" (UDB)

Mababa wasiuawe kwa ajili ya watoto wao, wala watoto wasiuawe kwa ajili ya wazazi wao
"Watu wasiwaue mababa kwa ajili ya dhambi za watoto wao, na wasiwaue watoto kwa ajili ya dhambi za wazazi wao"

kila mtu atauawa kwa ajili ya dhambi yake mwenyewe
"kila mtu atakufa kwa ajili ya dhambi yake mwenyewe"

Aliwaua
Hapa "Yeye" inarejea kwa jeshi lake. "Jeshi la Amazia liliuawa" au " Maaskari wa Amazia waliuawa" (UDB)

maaskari elefu kumi
"maaskari 10,000"

Bonde la Chumvi
Hili ni jina la mahali panapoonyesha kusini mwa Bahari mfu.

pia aliichukua Sela katika vita
Hapa "Yeye" inarejea jeshi lake. "Jeshi la mfalme Amazia liliuchukua mji wa Sela

Sela ... Yoktheeli
Waliupa mji wa Sela. Jina jipya lilikuwa Yoktheeli.

2 Kings 14:8

Kisha Amazia akatuma wajumbe kwa Yehoashi mwana wa Yehoahazi mwana wa Yehu mfalme wa Israeli, akisema, "Njoo, tuonane kila mmoja macho kwa macho kwenye mashinadano."
Hapa "kila mmoja" kujumuisha na majeshi yao. "Kisha Amazia akapeleka wajumbe kwa Mfalme Yehoashi wa Israeli, akisema, "Njooni hapa tuyaache majeshi yetu yapigane katika vita" (UDB)

"Mbaruti uliokuwa Lebanoni ulituma kwa mwerezi katika Lebanuni ... umeanguka chini ya mbaruti
Hili ni neno la picha na fumbo. Mti wa mkangazi ni mkubwa na mbaruti ni mdogo na usio na thamani. Yehoashi anajilinganisha yeye na mkangazi na Amazia na mbaruti na kumuonya Amazia asimshambulie.

generated on Tue Oct 24 10:45:40 2023

mbaruti
"kichaka chenye miba"

akisema, "Mtoe binti yako kwa mwanangu kuwa mke;
Hii nukuu ya moja kwa moja inaweza kuelezwa kama nukuu isiyo ya moja kwa moja. "kuuliza mkangazi kumtoa binti yake kwa mbaruti mwana wa mke"

Umemshambulia Edomu sana
Hii ni sehemu ya onyo la ujumbe wa Yuda kwa Amazia. "Amazia, umeishinda Edomu kabisa"

moyo wako umekuinua
Hii ni lugha ambayo inayorejea kuwa na kiburi. "una kiburi kwa kile ulichokifanya"

Chukua sifa katika ushindi wako
"Ridhika na ushindi wako"

kwa nini unataka kujisababishia matatizo na kuanguka
Yehoashi anatumia hili swali kumuonya Amazia asimshamulie.

2 Kings 14:11

Lakini Amazia hakutaka kusikia.
Hapa "kusikia" inarejea kutii onyo. "Ingawa, Amazia hakutii onyo la Yehoashi"

Hivyo Yehoashi mfalme wa Israeli akashambulia ... Amazia mfalme wa Yuda wakakuta uso kwa uso
Majeshi ya hawa wafalme yalienda kupigana nao. "Hivyo Yehoashi na jeshi lake wakaenda kupigana na Amazia na jeshi lake wakaonana uso kwa uso"

Bethi Shemeshi
Huu ni mji katika Yuda karibu na mpaka wa Israeli.

Yuda alishindwa na Israeli
"Israeli iliishinda Yuda"

kila mtu alikimbia nyumbani
"watu wote waliokuwa katika jeshi la Yuda walikimbia nyumbani"

2 Kings 14:13

Maelezo ya Jumla:
Hii ni jinsi ilivyotokea baada ya jeshi la Israeli kulishinda jeshi la Yuda huko Bethi Shemeshi.

Akaja ... Akachukua
Hapa "Yeye" inarejea kwa Yehoashi na jeshi lake. "Yehoyashi na jeshi lake wakaja ... maaskari wa Yehoyashi wakachukua"

lango la Efraimu ... pembe ya lango
Kuna majina ya malango katika ukuta wa Yerusalemu.

dhiraa mia nne
"kama mita 180"

dhiraa
Ridhaa moja ilikuwa kama sentimita 46.

pamoja na mateka pia, na kurudi Samaria
Hii inaonyesha kwamba Yehoyashi alihitaji kuchukua hawa mateka kumlinda Amazia asitekwe tena. Hii inaweza kuwekwa wazi. "na pia walimchukua baadhi ya wafungwa kuhakikisha kwamba Amazia asingewasababishia matatizo tena

2 Kings 14:15

je hayakuandikwa kwenye kitabu cha matukio ya mfalme wa Israeli?
Hili swali limetumika kumkumbusha msomaji kwamba matendo ya Yehoahazi yamehifadhiwa katika kitabu kingine. "yameandikwa katika Kitabu cha matukio ya wafalme wa Israeli."

Kisha Yehoashi akalala na wazee wake
Hii ni heshima kusema kwamba alikufa. "Kisha Yehoashi akafa"

akawa mfalme katika eneo lake
"akawa mfalme baada ya yeye"

2 Kings 14:17

je hayakuandikwa kwenye kitabu cha matukio ya mfalme wa Yuda?
Hili swali limetumika kuwakumbusha wasomaji kwamba haya mambo yamehifadhiwa. "yameandikwa katika kitabu cha historia cha Wafalme wa Yuda."

Wakafanya njama dhidi ya Amazia katika Yerusalimu
Njama ni mpango wa siri wa kuleta madhara kwa mtu au kitu. "Baadhi ya watu katika Yerusalemu walifanya njama juu ya Amazia"

Lakishi
Huu ni mji katika kusini ya magharibi mwa Yuda.

lakini walipeleka watu baada ya yeye kwenda Lakishi
Watu waliokuwa wametengeneza njama waliwatuma watu wengine kumfuata Amazia kwenda Lakishi.

2 Kings 14:20

Maelezo ya Jumla:
Hivi ndivyo ilivyotokea baada ya kifo cha Mfalme Amazia.

Wakamrudisha juu ya farasi
"Wakaurudhisha mwili wa Amazia juu ya farasi"

Watu wote wa Yuda wakamchukua Azaria, ambaye alikuwa na umri wa miaka kumi na minne, na walimfanya kuwa mfalme katika nyumba ya kifalme wa baba yake Amazia
Hii inajumiosha. Baadhi watu wanaweza wasimtake kuwa mfalme. "Watu wa Yuda walimchukua Azaria

generated on Tue Oct 24 10:45:40 2023

akiwa na miaka 16 na kumfanya kuwa mfalme baada ya baba yake, Amazia"

Alikuwa Azaria aliyeijenga Elathi
Azaria hakulifanya hili peke yake. "Alikuwa Azaria aliyemwagiza Eliathi kujengwa" au "Alikuwa Azaria aliyesimamia kujengwa tena kwa Eliathi"

Azaria
Huyu mfalme anafahamika sasa kwa jina la Uzia."

Eliathi
mji mmoja katika Yuda

kuirudishia Yuda
"kuirejesha ka Yuda"

kulala na wazee wake
Hii ni heshima kusema alikufa.

2 Kings 14:23

Maelezo ya Jumla:
Hii inaeleza kile Mfalme Uzia alichokifanya baada ya kuwa mfalme.

Katika mwaka wa kumi na tano wa Amazia
"katika mwaka wa 15 wa Amzia"

miaka arobaini na moja
mwaka mmoja - "miaka 41"

uovu katika uso wa Yahwe
Hapa "uso" ni picha kwa ajili ya kuhukumu. "uovu kulingana na Yahwe"

Hakuziacha dhambi yoyote ya kutoka kwa Yeroboamu
Kuacha kuasi imezungumziwa kama kupita njia. Hii inaweza kuelezwa katika mfumo tendaji. "Hakuacha kufanya dhambi kama dhambi za Yeroboamu" au "Aliendelea kufanya dhambi kama dhambi za Yeroboamu"

Akarudisha mipaka
Hii inamaanisha jeshi lake lilirudisha nchi hata kwenye mpaka. "Maaskari wake wakayashinda baadhi ya maeneo yaliyokuwa yamemilikiwa na Israeli"

Lebo Hamathi
Huu mji pia ulikuwa unaitwa Hamathi.

Bahari ya Araba
"Bahari mfu" (UDB)

2 Kings 14:26

yalikuwa machungu sana
Kuteseka ilikuwa vigumu ilizungumziwa kana kwamba ilikuwa ladha chungu. "ilikuwa chungu sana"

hapakuwa na mwokozi kwa ajili ya israeli
"hapakuwa na mtu yeyote angeweza kuiokoa israeli"

kufuta
Kuiangamiza Israeli kabisa inazungumziwa kana kwamba Yahwe amewasafisha kwa nguo. "angamiza kabisa"

jina la Israeli
Hapa "jina la Israeli" linawakilisha Israeli yote na wenyeji wake. "watu wa Israeli"

chini ya mbingu
"juu ya nchi"

aliwaokoa kwa mkono wa Yeroboamu mwana Yehoashi
Hapa "mkono" unarejea kwa uweza. Yeroboamu aliwashinda maadui wa Israeli kwa msaada wa jeshi lake. "alimuwezesha Mfalme Yeroboamu na jeshi lake kuwaokoa"

2 Kings 14:28

Je hayajaandikwa katika Kitabu cha matukio ya Wafalme wa Israeli?
Hili swali limetumika kumkumbusha msomaji kwamba matendo ya Yehoyazi yamehifadhiwa katika kitabu kingine. "yameandikwa katika Kitabu cha matukio ya Wafalme waa Israeli.

Yeroboamu akalala na wazee wake, pamoja na wafalme wa Israeli
Hii ni njia ya heshima kusema kwamba alikufa na alizikwa. "Yeroboamu akafa, na alizikwa walipokuwa wamepelekwa wafalme wengine wa Israeli walipozikwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Katika mwaka wa ishirini na saba wa Yeroboamu mfalme wa Israeli, Azaria mwana wa Amazia mfalme wa Yuda akaanza kutawala. **2** Azaria alikuwa na umri wa miaka kumi na sita alipoanza kutawala, na alitawala kwa mda wa miaka hamsini na mbili katika Yerusalemu. Mama yake alikuwa anaitwa Yekolia, na alikuwa anatokea Yerusalemu. **3** Alifanya yaliyo mema machoni pa Yahwe, kama baba yake Amazia alivyofanya. **4** Lakini, mahali pa juu hapakuwa pameondolewa. Watu wakaendelea kutoa sadaka na kufukiza ubani katika mahala pa juu. **5** Yhawe akampiga mfalme hivyo basi akawa na ukoma mpaka siku ya kifo chake na alikaa kwenye nyumba ya pekee. Yothamu, mtoto wa mfalme, alikuwa juu ya watu na kuwaongoza watu wa nchi. **6** Kama kwa mambo mengine yanayomhusu Azaria, yote aliyoyafanya, je hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **7** Hivyo Azaria alilala pamoja na babu zake katika mji wa Daudi. Yothamu, mtoto wake, akawa mfalme katika mahala pake. **8** Katika mwaka wa thelathini na nane mwaka wa Azaria mfalme wa Yuda, Zekaria mwana wa Yeroboamu akatawala juu ya Israeli katika Samaria kwa miezi sita. **9** Alifanya yaliyo maovu usoni mwa Yahwe, kama baba zake waliyoyafanya. Hakuziacha dhambi za Yeroboamu mwana wa Nabeti, ambaye alisababisha Israeli kuasi **10** Shalumu mwana wa Yabeshi akafanya njama dhidi ya Zekaria, akamshambulia katika Ibleamu, na kumuua. Kisha akawa mfalme katika mahala pake. **11** Kama kwa mambo mengine yanayomuhusu Zekaria, yameandikwa kwenye kitabu cha matukio ya wafalme wa Israeli. **12** Hili ndilo lililokuwa neno la Yahwe ambalo aliongea na Yehu, kusema, "Kizazi chako kitakaa katika kiti cha Israeli mpaka kizazi cha nne." Hiyo ikatokea. **13** Shalumu mwana wa Yabeshi akaanza kutawala katika mwaka wa thelathini na tisa wa Azaria mfalme wa Yuda, na kutawala kwa mwezi mmoja tu katika Samaria. **14** Menahemu mwana wa Gadi akapanda kutoka Tirza kwenda Samaria. Akamshambulia Shalumu mwana wa Yabeshi hapo, katika Samria. Akamuua na kuwa mfalme katika mahali pake. **15** Kama kwa mambo mengine yanayomuhusu Shalumu na njama aliyoifanya, yameandikwa kwenye kitabu cha matukio cha wafle wa Israeli. **16** Ndipo Menahemu akamshambulia Tifsa na wote waliokuwa pale, na mipaka yote kuzunguka Tizra, kwasababu hawakufungua kwenye mji. Hivyo akaushambulia, na akawapasua wanawake wajawazito wote katika hicho kijiji. **17** Katika mwaka wa thelathini na tisa wa Ahazia mfalme wa Yuda, Menahemu mwana wa Gadi akaanza kutawala; alitawala kwa miaka kumi katika Samaria. **18** Alifanya yaliyo maovu usoni mwa Yahwe. Katika maisha yake yote, hakuziacha dhambi za Yeroboamu mwana wa Nabeti, ambaye alifanya Israeli kufanya dhambi. **19** Kisha Pulu mfalme wa Ashuru akaja kinyume cha nchi, na Menahemu akampatia Pulu talanta elfu moja za fedha, hivyo msaada wa Pulu ungeweza kuwa na yeye kuimarisha utawala wa Israeli katika nchi yake. **20** Menahemu akatoza hii pesa kutoka Israeli kwa kumtaka kila mtu tajiri alipe shekeli hamsini za fedha kwake kumpatia mfalme wa Ashura. Hivyo mfalme wa Ashuru akarudi na hakukaa pale katika ile nchi. **21** Kama kwa mabo mengine yanayomuhusu Menahemu, na yote aliyoyafanya, je hayajaandikwa kwenye kitabu cha matukio ya waflme wa Israeli? **22** Hivyo Menahemu akalala pamoja na babu zake, na Pekahia mtoto wake akawa mfalme katika mahala pake. **23** Katika mwaka wa hamsini wa Azaria mfalme wa Yuda, Pekahia mwana wa Menahemu akaanza kutawala juu ya Israeli katika Samaria; alitawala kwa muda wa miaka miwili. **24** Alifanya yaliyo maovu usoni pa Yahwe. Hakuziacha dhambi za Yeroboamu mwana wa Nabeti, ambazo kwa hizo alisababisha Israeli kufanya dhambi. **25** Pekahia alikuwa na afisa aliyekuwa anaitwa Peka mwana wa Remalia, ambaye alifanya njama dhidi yake. Pamoja na watu hamsini wa Gileadi, Peka akamuua Pekahia pamoja na Argobu na Arie katika Samaria, katika ngome ya nyumba ya mfalme. Peka akamuua alipomua Pekahia akawa mfalme katika mahala pake. **26** Kama kwa mambo mengine yanayomuhusu Pekahia, yote aliyoyafanya, yameandikwa kwenye kitabu cha matukio ya wafalme wa Israeli. **27** Katika mwaka wa hamsini na mbili wa Azia mfalme wa Yuda, Peka mwana wa Remalia akaanza kutawala juu ya Israeli katika Samaria; alitawala miaka Ishirini. **28** Alifanya yaliyo maovu usoni mwa Yahwe. Hakuziacha dhambi za Yeroboamu mwana wa Nabati, ambaye alisababisha Israeli kufanya dhambi. **29** Katika siku za Peka mfalme wa Israeli, Tiglath Pileseri mfalme wa Ashuru akaja na kuichukua Iyoni, Abel Beth Maaka, Yanoa, Kadeshi, Hazori, Gileadi, na nchi yote ya Naftali. Akawachukua hao watu hadi Ashuru. **30** Hivyo Hoshea mwana wa Ela akafanya njama dhidi ya Peka mwana wa Remalia. Akaishambulia na kisha kumuua. Kisha akawa mfalme katika mahali pake, katika mwaka wa ishirini wa Yothamu mwana wa Uzia. **31** Kama kwa mambo mengine yanayomuhusu Peka, yote aliyoyafanya, yameandikwa kwenye kitabu cha matukio ya wafalme wa Israeli. **32** Katika mwaka wa pili wa Peka mwana wa Remalia, mfalme wa Israeli, Yothamu mwana wa Azaria, mfalme wa Yuda akaanza kutawala. **33** Alikuwa na umri wa miaka ishirini alipoanza kutawala; alitawala kwa muda wa miaka kumi na sita katika Yerusalimu. Mama yake alikuwa anaitwa Yerusha; alikuwa binti ya Sadoki. **34** Yotahmu alifanya yaliyo sahihi usoni pa Yahwe. Alifuata mfano wa yote baba yake Azaria aliyofanya. **35** Ila, mahali

generated on Tue Oct 24 10:45:40 2023

pa juu hapakuchukuliwa. Watu walikuwa wakitio sadaka na kufukiza ubani katika mahali pa juu. Yothamu akajenga lango la juu la nyumba ya Yahwe. [36] Kama kwa mambo mengine yanayomuhusu Yothamu, na yote aliyoyafanya, je yameandikwa katika kitabu cha matukio ya wafalme wa Yuda? [37] Katika zamani hizo Yahwe akaanza kumtuma dhidi ya Yuda Rezini mfalme wa Sahmu, na Peka mwana wa Remalia. [38] Yothamu akalala pamoja na babu zake na akazikwa pamoja na babu zake katika mji wa Daudi, babu yake. Kisha Ahazi, mtoto wake, akwa mfalme katika mhali pake.

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2 Kings 15:1

Katika mwaka wa ishirini na saba wa Yeroboamu
Mwaka wa saba wa Yeroboamu - huu ni mwaka wa ishirini na saba wa utawala wake. "Katika mwaka wa 27 wa utawala wa Yeroboamu"

Azaaria
Huyu mfalme anajulikana vizuri leo kwa jina la Uziya."

Yekolia
Hili ni jina la mama yake na Amazia

Alifanya yaliyo sahihi
"Amazia alifanya yaliyo sahihi"

yaliyo sahihi katika macho ya Yahwe
Neno "macho ya Yahwe" linasimama kwa ajili ya uso wa Yahwe, ambao ni badala ya hukumu ya Yahwe. "yaliyo sahihi katika hukumu ya Yahwe"

2 Kings 15:4

mahala pa juu hapakuwa pameondolewa
"hakuna aliyepaondoa mahali pa juu" au "Azaria hakuwa na yeyote wa kupaondoka mahali pa juu"

hapakuchukuliwa
Kuchukuliwa inawakilisha kuharibiwa. "paliharibiwa"

hata siku yake ya kufa
"kifo" "kufa" "hata siku aliyokufa"

Yothamu, mwana wa mfalme, alikuwa juu ya kaya
Neno "kaya" linarejea kwa watu waishio katika nyumba ya kifalme. Kwa sababu Azaria alikuwa na ukoma, alitakiwa aishi katika nyumba iliyojitenga. Hivyo mwana wake, Yothamu, akachukua shtaka juu ya nyumba ya kifalme.

alikuwa juu ya kaya
Kuwa juu ya kaya inawakilisha kuwa na mamlaka juu ya walio humo. "alikuwa kiongozi wa kaya" au "alikuwa na mamlaka juu ya wale walio katika nyumba ya Hazaria"

2 Kings 15:6

je hayajaandikwa ... Yuda?
Hili swali limetumika pengine kufahamisha au kukumbusha wasomaji kwamba habari kuhusu Azaria zipo katika hiki kitabu. "yameandikwa ... uda."

Azaria akalala na wazee wake
Kulala inawakilisha kufa. "Azaria alikufa kama wazee wake" au "kama wazee wake, Azaria alikufa"

walimzika pamoja na wazee wake
"familia yake ilimzika walipozikwa wazee wake walipokuwa wamezikwa"

akawa mfalme katika mahali pake
Neno "katika mahali pake" ni sitari ikimaanisha "badala yake." "akawa mfalme badala ya Azaria"

2 Kings 15:8

Katika mwaka wa thelathini na nane wa Azaria mfalme wa yuda
mwaka wa nane wa Azaria mfalme wa Yuda - Inaweza kuelezwa wazi kwamba hii ni miaka thelathini na nane mwaka wa utawala wake. "Katika mwaka wa 38 wa utawala wa Azaria mfalme wa Yuda"

Zakaria mwana wa Yeroboamu
Huyu Yeroboamu alikuwa mfalme wa pili wa Israeli ambaye alikuwa na hilo jina. Alikuwa mwana wa mfalme Yoashi.

alitawala juu ya Israeli katika Samaria kwa miezi sita
Samaria ni mji ambao Zekaria aliishi huko alipokuwa mfalme wa Israeli. "aliishi Samaria na kutawala juu ya Israeli kwa miezi sita"

Alifanya yaliyo maovu
"Zekaria alifanya yaliyo maovu"

yaliyo maovu katika uso wa Yahwe
Uso wa Yahwe unawakilisha hukumu ya Yahwe. "yaliyo maovu katika hukumu ya Yahwe" au "kile Yahwe afikiriacho kuwa uovu"

Hakuziacha dhambi za Yeroboamu mwana wa Nabeti
Kuziacha`dhambi inawakilisha kuzifanya hizo dhambi. "Zekaria hakukataa kufanya dhambi za Yeroboamu mwana wa Nabeti" au "aliasi kama Yeroboamu mwana wa Nabeti alivyo asi"

Yeroboamu mwana wa Nabeti
Huyu Yeroboamu alikuwa mfalme wa kwanza kati ya makabila kumi ya kaskazini ambayo yaliutengeneza ufalme wa Israeli.

generated on Tue Oct 24 10:45:40 2023

ambaye aliisababisha Israeli kuasi
Hapa neno "Israeli" linawakilisha watu wa ufalme wa Israeli. "ambao walisababisha watu wa Israeli kuasi"

2 Kings 15:10

Shalumu ... Yabeshi
Haya ni majina wanaume.

Zekaria
"Mfalme Zakaria"

Ibleamu
Hili lilikuwa jina la mji.

Kisha akawa mfalme katika mahali pake
"Kisha Shalumu akawa mfalme katika mahali pa Zekaria"

yameandikwa katika Kitabu cha Matukio ya Wafalme wa Israeli
"mnaweza kuyasoma katika Kitabu cha Matukio ya Wafalme wa Israeli"

Kisha akawa mfalme katika mahali pake
"Kisha Shalumu akawa mfalme katika mahali pa Zekaria"

Uzao wako utaketi juu ya kikti cha Israeli hata kizazi cha nne
Kukaa juu ya kiti inawakilisha kuwa mfalme. "Uzao wako utakuwa wafalme wa Israeli kwa vizazi vinne"

2 Kings 15:13

katika mwaka wa thelathini na tisa wa Azaria mfalme wa Yuda
mwaka wa tisa wa Azaria mfalme wa Yuda - Inaweza kuelezwa wazi kwamba huu ni mwaka wa thelathini na nane wa utawala wake. "katika mwaka wa 39 wa utawala wa Azaria mfalme wa Yuda"

Shalumu ... Yuda
Haya ni majina ya wanaume.

Menahemu ... Gadi
Haya ni majina ya wanaume wawili.

alitawala mwezi mmoja pekee katika Samaria
Samaria ni mji ambao aliishi alipokuwa mfalme wa Israeli. "Shalumu aliishi katika Samaria na kutwala juu ya Israeli kwa mda wa mwezi mmoja tu"

akawa mfalme katika mahali pake
Neno "katika mahali pake" ni sitiari inayomaanisha "badala yake." "kuwa mfalme badala ya Shalumu"

2 Kings 15:15

njama aliyoifanya
"njama" "mpango." Inaweza kuelezwa wazi hii njama ilikuwa nini. "alipangaje kumuua Mfalme Zekaria" na jinsi gani alimuua Mfalme Zekaria"

yameandikwa katika Kitabu cha Matukio ya Mfalme wa Israeli
"mnaweza kuyasoma katika Kitabu cha Matukio ya Wafalme wa Israeli"

Tifsa
Hili ni jina la mji. Baadhi ya matoleo yana "Tapua," ambalo ni jina la mji mwingine.

2 Kings 15:17

Katika mwaka wa thelathini na nane wa Azaria mfalme wa Yuda
mwaka wa tisa wa Azaria mfalme wa Yuda -Inaweza kuwekwa wazi kwamba huu ni mwaka wa thelathini na tisa wa utawala wake. "Katika mwaka wa 39 wa utawala wa Azaria mfalme wa Yuda"

yale yaliyo maovu usoni mwa Yahwe
Uso wa Yahwe unawakilisha hukumu ya Yahwe. "yale yaliyo maovu katika hukumu ya Yahwe"

Katika maisha yake yote
"maisha" inaweza kutafsiriwa pamoja na kitenzi "kuishi." "Wakati wote ambao aliishi"

hakuziacha dhambi za Yeroboamu mwana wa Nebati
Kuacha dhambi inawakilisha kukataa kuzifanya hizo dhambi. "Zekaria hakukataa kufanya dhambi za Yeroboamu mwana wa Nebati" au "Aliasi kama Yeroboamu mwana wa Nebati alivyoasi"

aliyekuwa ameifanya israeli kuasi
Hapa neno "Israeli" linawakilisha watu wa ufalme wa israeli. "walikuwa wamewasababisha watu wa Israeli kuasi"

2 Kings 15:19

Pulu mfalme wa Ashuru akaja juu ya nchi
Neno "Pulu mfalme wa Ashuru" inawakilisha Pulu na jeshi lake. "Pulu mfalme wa Ashuru akaja pamoja na jeshi lake juu ya nchi"

Pulu mfalme wa Ashuru
Pulu ni jina la mwanamume ambaye alikuwa mfalme wa Ashuru. Pia alikuwa anaitwa Tiglath Pilesa.

kuja juu ya nchi
Kuja juu ya nchi inawakilisha kuja kuwashambulia watu. "nchi" inarejea kwa nchi na watu wa Israeli. "kuja pamoja na jeshi kuwashambulia watu wa Israeli"

generated on Tue Oct 24 10:45:40 2023

talanta elfu moja za fedha
"talenti 1000 za fedha." unaweza kubadislisha hii na kipimo cha kisasa. " kilo elfu thalathini na nne za fedha"

ili kwamba msaada wa Pulu unaweza kuwa naye
"msaada" inaweza kutafsiriwa pamoja na kitenzi "msaada." "Pulu anaweza kumsaidia"

kuimarisha utawala wa Israeli katika mkono wake
Kuwa na ufalme katika mkono wake inawakilisha kutawala ufalme. "kuimarisha utawala wake juu ya ufalme wa Israeli"

kutoza hii pesa kutoka Israeli
"kuchukua hii pesa kutoka israeli"

shekeli hamsini za fedha
Unaweza kubadilisha kwa kipimo cha kisasa. "gram mia sita za fedha"

na hakukaa huko katika nchi
"na hakukaa huko katika Israeli"

2 Kings 15:21

je yameandikwa .. Israeli?
Hili swali linatumika labda kujulisha au kukumbusha wasomaji hiyo habari kuhusu Menahemu ipo katika hiki kitabu. "yameandikwa katika Kitabu cha Matukio ya Waflme wa Israeli."

Menahemu akalala na wazee wake
Kulala inawakilisha kufa. "Menahemu alikufa kama wazee wake walivyokufa" au "kama wazee wake, Menahemu alikufa"

Pekahia
Hili ni jina la kiume.

kuwa mfalme katika mahali pake
Neno "katika mahali pake" ni sitiari inayomaansha "badala ya yeye." "kuwa mfalme badala ya menahemu"

2 Kings 15:23

Katika mwaka wa hamsini wa Azaria mfalme wa Yuda
Inaweza kuelezwa wazi kwamba huu ni mwaka wa hamsini wa utawala wake. "Katika mwaka wa 50 wa utawala wa Azaria mfalme wa Yuda"

Pekahia
Hili ni jina la kiume.

yaliyo maovu usoni mwa Yahwe
Uso wa Yahwe unawakilisha hukumu ya Yahwe.

Hakuziacha dhambi za Yeroboamu mwana wa Nebati
Kuacha dhambi inawakilisha kuacha kuzifanya hizo dhambi. "Pekahia hakuacha kufanya dhambi za Yeroboamu mwana Nebati" au "kuasi kama Yeroboamu mwana wa nebati"

alisababisha israeli kuasi
Hapa neno "Israeli" inawakilisha watu wa ufalme wa israeli.

2 Kings 15:25

Peka ... Remalia
Haya ni majina yakiume.

njama dhidi yake
"mpango wa siri kumuua Pekahia"

watu hamsini
"watu 50"

Argobu ... Arie
Haya ni majina yakiume.

ngome ya nyumba ya kifalme
"sehemu ya ngome ya nyumba ya mfalme" au "sehemu salama katika nyumba ya mfalme"

akawa mfalme katika mahali pake
Neno "katika mahali pake" ni sitiari inayomaanisha "badala yake" "kuwa mfalme badala ya Pekahia"

yameandikwa katika Kitabu cha Matukio ya Wafalme wa Israeli
"mnaweza kuyasoma katika Kitabu cha Mtukio ya Wafalme wa Israeli"

2 Kings 15:27

Katika mwaka wa hamsini na mbili wa Uzia mfalme wa Yuda
mwaka wa pili wa Azaria mfalme wa Yuda - Inaweza kuelezwa wazi kwamba huu ni mwaka wa hamsini na mbili wa utawala wake. "Katika mwaka wa 52 wa uwala Azaria mfalme wa Yuda"

yaliyo maovu usoni mwa Yahwe
Uso wa Yahwe unawakilisha hukumu ya Yahwe. "yaliyo maovu katika hukumu ya Yahwe" au "kile yahwe aonacho kuwa kiovu"

Hakuaziacha dhambi za Yeroboamu mwana wa Nebati
Kuacha dhambi inawakilisha kuacha kufanya hizo dhambi. "Zekaria hakuacha kufanya dhambi za Yeroboamu mwana wa Nebati" au "Aliasi kama Yeroboamu mwana wa Nebati alivyo asi"

2 Kings 15:29

Katika siku za Peka mfalme wa Israeli
Inaweza kuelezwa wazi kwamba hii inarejea kwenye wakati wa utawala wa peka. "Katika siku za utawala wa Peka mfalme wa Israeli" au "Kipindi wakati ambao Peka alikuwa mfalme wa Israeli"

Tiglath Pileseri
Katika Biblia 2 Wafalme huyu mtu alikuwa akiitwa "Puli"

generated on Tue Oct 24 10:45:40 2023

Iyoni ... Abel Beth Maaka ... Yanoa ... Kadeshi ... Hazori ... Gileadi ... Galilaya ... Naftali
Haya ni majina ya miji au mikoa.

Akawachukua watu kwenda Ashuru
Hapa "Yeye" inarejea kwa Tiglathi Pileseri na inamuwakilisha yeye na jeshi lake. Kuwabeba watu wa Ashuru. "Yeye na jeshi lake waliwalazimisha watu kwenda Ashuru

watu
Inaweza kuwekwa wazi hawa ni watu wa namna gani. "wata wa hayo maeneo" au "watu wa Israeli"

Hoshea ... Ela
Haya ni majina ya kiume

njama
Njama ni mpango wa siri kwa kundi kufanya madhara kwa mwingine au kitu.

Alimshambulia na kumuua
"Hoshea alimshambulia na kumuua"

akawa mfalme katika mahali pake
Neno "katika mahali pake" ni sitiari inayomaanisha "badala yake." akawa mfalme badala ya Peka"

katika mwaka wa ishirini wa Yothamu mwana wa Uzia
Inaweza kuelezwa wazi kwamba huo ni mwaka wa ishirini wa utawala wake. "Katika mwaka wa 20 wa utawala wa Yothamu mwana wa Uzia"

yameandikwa katika Kitabu cha Matukio cha Wafalme wa Israeli
"mnaweza kuyasoma katika Kitabu cha Matukio ya Wafalme wa Israeli"

2 Kings 15:32

Katik,a mwaka wa pili wa Peka mwana wa Remalia, mfalme wa Israeli
Inaweza kuelezwa wazi kwamba huu ni mwaka wa pili wa utawala wake. "Katika mwaka wa 2 wa utawala wa Peka mwana wa Remalia, mfalme wa Israeli,"

Yothamu mwana wa Azaria, mfalme wa yuda akaanza kutawala
"Yothamu mwana wa Azaria, mfalme wa Yuda akawa mfalme wa Yuda"

Alikuwa na umri wa miaka ishirini na tano ... miaka kumi na sita
umri wa miaka mitano ... miaka kumi na sita - "Alikuwa na umri wa miaka 25 ... miaka 16"

Yerusha
Hili ni jina la mwanamke.

2 Kings 15:34

yale yaliyosahihi machoni mwa Yahwe
Neno "macho" sitiari kwa uso wa Yahwe, ambaye ni sitiari kwa ajili ya hukumu ya Yahwe. "yaliyo sahihi katika hukumu ya Yahwe"

mahali pa juu hapakuwa pameondolewa
"hakuna mtu aliyepaondoa mahali pa juu" au "Yothamu hakuwa na mtu yeyote wa kupaondoa mahali pa juu"

hapakuondolewa
Kuondolewa inawakilisha kuharibiwa. "hapakuharibiwa"

Yothamu alijenga langa la juu
"Yothamu alipajenga" inawakilisha Yothamu kuwafanya watenda kazi kuijenga. "Yothamu alikuwa na watenda kazi wake wakijenga langa la juu"

je hayajaandikwa ... Yuda?
Hili swali linatumika ama kuwajulisha au kuwakumbusha wasomaji kwamba hiyo habari kuhusu Yothamu ipo katika hiki kitabu kingine. "yameandikwa katika Kitabu cha Matukio ya Wafalme wa Yuda."

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Katika mwaka wa kumi na saba wa Peka mwana wa Pemalia, Ahazi mwana wa Yothamu mfalme wa Yuda, akaanza kutawala. **2** Ahazi alikuwa na umri wa miaka ishirini alipoanza kutawala, na alitawala kwa muda wa miaka kumi na sita katika Yerusalemu. Alifanya yasiyo haki usoni mwa Yahwe Mungu wake, kama Daudi babu yake. **3** Badala yake, akatembea katika njia ya wafalme wa Israeli; hasa, akamuweka mwanaye kwenye moto kama sadaka ya kuteketeza, kufuatana na machukizo ya mataifa, ambayo Yahwe aliwafukuza wana wa Israeli. **4** Akatoa sadaka na kuchoma ubani mahali pa juu, juu ya milima, na chini ya kila mti mbichi. **5** Kisha Riseni, mfalme wa Shamu na Peka mwana wa Remalia, mfalme wa Israeli, wakaja mpaka Yerusalemu kuteka. Wakamzunguka Ahazi, lakini hawakuweza kumshinda. **6** Katika kipindi hicho, Resini mfalme wa Shamu akamponya Elathi kwa Shamu na kuwapeleka watu wa Yuda nje ya Elathi. Kisha Washami wakaja kwa Elathi ambapo waliishi hadi leo. **7** Hivyo Ahazi akatuma wajumbe kwenda kwa Tiglath Pileseri mfalme wa Ashuru, akisema, "Mimi ni mtumishi wako na mwanao. Panda juu na uniokoe kutoka kwenye mikononi ya mfalme wa Shamu na kutoka kwenye mkono wa mfalme wa Israeli, ambao wameniteka." **8** Hivyo Ahazi akachukua fedha na dhahabu iliyokuwa imepatikana katika nyumba ya Yahwe na mingoni mwa waweka hazina wa nyumba ya mfalme na kuituma kama zawadi kwa mfalme wa Ashuru. **9** Kisha mfalme wa Ashuru akamsikiliza, na mfalme wa Ashuru akaenda juu dhidi ya Damaski, akaishinda na kuwabeba watu wake kama wafungwa hadi Kiri. Akamuua Resini pia yule mfalme wa Shamu. **10** Mfalme Ahazi akaenda Dameski kuonana na Tiglath Pileseri mfalme wa Ashuru. akaiona mdhabahu huko Damski. Akampelekea Uria kuhani mfano wa ile madhabahu na mpangilio wake na mchoro kwa ustadi wote ulikuwa umehitajika. **11** Hivyo Uria yule kuhani akajenga madhabahu kuwa kama mipango ambayo Mfalme Ahazi atakaporudi kutoka Damaski. Akaimaliza kabla mfalme Ahazi hajarudi kutoka Dameski. **12** Kisha mfalme akaja kuto Dameski akaiona ile madhabahu; mfalme akaikaribia ile madhabahu na kutoa sadaka juu yake. **13** Akatengeneza sadaka yake ya kuteketezwa na sadaka yake ya nafaka, na kunyunyiza damu ya washirika wake sadaka juu ya madhabahu. **14** Madhabahu ya shaba ambayo ilikuwa mbele ya Yahwe-akaileta kutoka mbele ya hekalu, kutoka kati ya madhabahu yake na hekalu la Yahwe na kuiweka upande wa kaskazini wa madhabahu yake. **15** Kisha mfalme Ahazi akamwiamuru Uria kuhani, akisema, "Juu ya madhabahu kubwa teketeza sadaka ya kutekezwa ya asubuhi na sadaka ya kuteketezwa ya nafaka ya jioni, pamoja na sadaka ya watu wote wa nchi, na matoleo ya sadaka ya mazao na sadaka zao za kinywaji. Nyunyiza juu ya hiyo damu yote ya sadaka ya kuteketeza, na damu yote ya kuteketeza. Lakini ile madhabahu ya shaba itakuwa kwa ajili yangu ili niulize ushauri." **16** Uria kuhani akafanya kile ambacho Ahazi aliamuru. **17** Kisha mfalme Ahazi akaondoa jopo na mabeseni vitako vinavyobebeka; pia akachukua bahari kutoka juu ya ng'ombe wa shaba ambayo ilikuwa chini ya hiyo na kuiweka juu ya sakafu ya mawe. **18** Aliondoa njia iliyokuwa kwa ajili ya kuingia kwenye Sabato ambayo walikuwa wamejenga kwenye hekalu, wote pamoja na mahali pa kuingilia mfalme kwenye hekalu la Yahwe, kwasababu ya mfalme wa Ashuru. **19** Kama kwa mambo mengine yanayomuhusu Ahazi na yale aliyoyafanya, je yameandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **20** Ahazi alilala pamoja na babu zake na kuzikwa pamoja babu zake katika mji wa Daudi. Hezekia mtoto wake akawa mfalme katika mahala pake.

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2 Kings 16:1

Katika mwaka wa kumi na saba wa mfalme Peka mwana wa Remalia
Inaweza kuelezwa wazi kwamba huu ni mwaka wa kumi na saba wa utawala wake. "Katika mwaka wa 17 wa utawala wa Peka mwana wa Remalia"

Peka ... Remalia
Haya ni majina yakiume. Peka alikuwa mfalme wa Israeli.

kile kilicho sahihi katika macho ya Yahwe Mungu wake
Hili neno "machoni mwa Yahwe" ni picha kwa ajili ya uso wa Yahwe, "kile kilichokuwa sahihi katika Yahwe hukumu ya Mungu wake" au "kile Yahwe Mungu wake alichofikiria kuwa sahihi"

kama Daudi mzee wake alichokuwa amefanya
Daudi alifanya yaliyosahihi.

2 Kings 16:3

akatembea katika njia ya wafalme wa Israeli
Kutembea inawakilisha tabia na matendo. "Mfalme Ahazi alitenda kama ambavyo wafalme wa Israeli walivyotenda" au "alifanya mambo ambayo wafalme wa Israeli waliyoyafanya"

kufuatana na machukizo yafanywayo na mataifa
Hapa "kufuata" inawakilisha yale wengine wafanyayo. "kunakili mambo maovu ambayo mataifa mengine wamefanya"

generated on Tue Oct 24 10:45:40 2023

mataifa
Neno "mataifa" linawakilisha watu wa mataifa mengine. Hapa inarejea kwa watu wa mataifa waliokuwa wakiishi katika hiyo nchi. "watu wa mataifa mengine"

ambayo Yahwe aliwafukuza
"Kuwafukuza" inaamanisha "kuwatoa kwa nguvu." "ambao Yahwe aliwalazimisha kuondoka"

mbele ya watu wa Israli
Watu wa hayo mataifa walikimbia kama watu wa Israeli walivyoondoka kwenye nchi. "mbele ya watu wa Israeli waliondoka kwenye nchi" au "kama watu wa Israeli walivyoondoka kwenye nchi"

mahali pa juu, juu ya milima, na chini ya kila mti mbichi
Haya ni maeneo ambapo watu wa mataifa mengine walipoabudu miungu yao ya uongo.

chini ya kila mti mbichi
Mungu aliwataka watu wake kutoa sadaka kwake katika Yerusalimu. Neno "kila" hapa ni kutia chumvi kuonyesha jinsi Mfalme Ahazi alivyodhamiria kutokumtii Mungu kwa kutoa sadaka katika mahali pengine badala yake. "chini ya miti mingi mibichi" au "chini ya miti mingine izungukayo nchi"

2 Kings 16:5

Riseni ... Peka ... Remalia
Haya ni majina ya wanaume.

wakamzunguka Ahazi
Ahazi alikuwa Yerusalemu. Hapa "Ahazi" inamuwakilisha yeye mwenyewe na watu waliokuwa katika Yerusalemu pamoja naye. "waliuzunzunguka mji pamoja na Ahazi katika huo" au "walimzunguka Ahazi na wengine katika mji pamoja naye"

akamponya Elathi kwa Shamu
Hii inawakilisha kuchukua utawala wa Elathi ili kwamba uwe milki ya watu wa Shamu. "kuchukua utawla wa mji wa Eliathi"

Eliathi
Hili ni jina la mji.

kuwapeleka watu wa Yuda nje ya Elathi
"kuwalazimisha watu wa Yuda kuondoka Elathi"

2 Kings 16:7

Tiglath Pileseri
Katika 15:19 huyu mtu alikuwa anaitwa "Puli."

mimi ni mtumishi wako na mwanao
Kuwa mtumishi na mwana inawakilisha kutii mamlaka ya mtu. "nitakutii kana kwamba nilikuwa mtumishi wako au mwana wako"

kutoka kwenye mkono wa mfalme wa Ashuru na kutoka kwenye mkono wa mfalme wa Israeli
Mkono ni picha inayowakilisha uweza. "kutoka kwenye uweza wa mfalme wa Ashuru na kutoka kwenye uweza wa mfalme wa Israeli"

ambaye aliyenishambulia
Wafalme kumteka Ahazi inawakilisha maadui wa hao wafalme kunishambulia pamoja na maadui zao"

Mfalme wa Shamu akapanda juu Damaskasi
Neno "mfalme" linawakilisha mfalme na jeshi lake. "mfalme wa Ashuru na jeshi lake walipanda juu ya Damaskasi"

kuwabeba watu wake kama hata Kiri
Kuwabeba watu wake inawakilisha kuwalazimisha kwenda mbali. "kuwafanya watu wake wafungwa na kuwalazimisha kwenda Kiri"

Kiri
Hili ni jina la mji

2 Kings 16:10

mchoro kwa ustadi wote ulikuwa umehitajika
Hii inaweza kutafsiriwa katika mfumo tendaji. "maelekezo yote jinsi ilivyohitajika kujengwa" au "maelekezo yote ambayo watenda kazi walihiji ili kuujenga"

2 Kings 16:13

Maelezo ya Jumla:
Hivi ndivyo Ahazi alifanya baada ya kurudi kutoka Damaskasi na kutembelea madhabahu mpya aliyokuwa ameagiza ijengwe.

Alitengeneza sadaka yake ya kuteketeza
"Mfalme Ahazi alitengeneza sadaka yake ya kuteketeza"

juu ya madhabahu
Hii inarejea kwa madhabahu ambayo Mfalme Ahazi aliyomwambia Uria kujenga.

Mdhabahu ya shaba iliyokuwa mbele ya Yahwe
Hii ilikuwa ambayo watu wa Israeli waliitengeneza siku za nyuma zilizopita kulingana na maelekezo ya Mungu.

Madhabahu ya shaba yaliyokuwa mbele ya Yahwe
Neno "mbele ya Yahwe" ni picha inayorejea sehemu ambayo Yahwe alionyesha utukufu wake wa nyuma. "Madhabahu ya shaba iliyokuwa mbele ya hekalu"

kutoka mbele ya hekalu ... kutoka katikati ya madhabahu yake na hekalu la Yahwe
Haya maneno mawili yanaeleza madhabahu ya shaba ilipokuwa.

generated on Tue Oct 24 10:45:40 2023

2 Kings 16:15

madhabahu kubwa
Hii inarejea kwa madhabahu ambayo Ahazi alimwambia Uria kuijenga.

sadaka ya kuteketeza ya mfalme na sadaka ya unga
Wakati Ahazi aliposema "mfalme" na "vyake," alikuwa akijirejea yeye mwenyewe. "sadaka yangu ya kuteketeza na sadaka yangu ya unga"

2 Kings 16:17

vitako vinavyobebeka
Hivi vitako vilikuwa magurudumu juu yao hivyo wangeweza kuvihamisha kuzunguka. "vitako vya kuhamisha" au "mikokoteni"

pia alichukua bahari
"Bahari" lilikuwa beseni kubwa au bakuli la maji ambalo lilitengenezwa kwa shaba. "pia aliondoa bakuli kubwa"

kwa sababu ya mfalme wa Ashuru
Kwa nini walifanya hivi inaweza kuwekwa wazi. "kumfurahisha mfalme wa Ashuru"

2 Kings 16:19

je hayajaandikwa ... Yuda?
Hili swali lilitumika pengine kuwajulisha au kuwakumbusha wasomaji ambao habari kuhusu Yothamu ipo katika hiki kitabu kingine. "yaliandikwa katika Kitabu cha matukio ya Wafalme wa Yuda."

Ahazia akalala na wazee wake
Kulala inawakilisha kufa. "Ahazia akafa kama wazee wake walivyokufa" au "kama wazee wake, Ahazia alikufa"

na alizikwa pamoja nao
"na watu walimzika pamoja na wazee wake"

akawa mfalme katika mahali pake
Hili neno "katika mahali pake." "akawa mfalme badala ya Ahazi"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Katika mwaka wa kumi na moja wa Ahazi mfalme Yuda, utawala wa Hoshea mwana wa Elahi ulianza. Alitawala katika Samaria juu ya Israeli kwa muda wa miaka minane. **2** Alifanya yaliyo maovu usoni pa Yahwe, ila sio kama waflme wa Israeli ambao ulikuwa kabla yake. **3** Shalmanesa mfalme wa Ashuru akamshambulia, na Hoshea akawa mtumishi na kumletea kodi. **4** Kisha mfalme wa Ashuru akaona kwamba Hoshea alikuwa na njama dhidi ya yake, kwa kuwa Hoshea aliwatuma wajumbe kwa So mfalme wa Misri; pia, hakumpatia kodi mfalme wa Ashuru, kama alivyofanya mwaka hadi mwaka. **5** Basi mfalme wa Ashuru akamfunga akamtia kifungoni. Kisha mfalme wa Ashuru akaishambulia nchi yote, akaishambulia Samaria na kuizunguka kwa miaka mitatu. **6** Katika mwaka wa tisa wa Hoshea, mfalme wa Ashuru akaichukua Samaria na akawapeleka Israeli hadi Ashuru. Akawaweka kwenye Hala, kwenye Habori Mto wa Gozani, na katika mji wa Wamedi. **7** Utekwaji huu ulitokea kwa sababu wana wa Israeli walifanya dhambi dhidi ya Yahwe Mungu wao, ambaye aliwaleta kutoka nchi ya Misri, kutoka chini ya mkono wa Farao mfalme wa Misri. Watu walikuwa wakiabudu miungu mingine **8** na kutembea katika matendo ya wamataifa ambao Yahwe aliwafukuza mbele ya watu wa Israeli, na katika matendo ya wafalme wa Israeli ambayo waliyokuwa wameyafanya. **9** Wana wa Israeli wakafanya kwa siri mambo mabaya dhidi ya Yahwe Mungu wao. Wakajijengea mahala pa juu katika miji yao yote, kutoka mnara wa walinzi hadi mji wenye boma. **10** Pia wakasimamisha nguzo za mawe na Ashera juu ya kila mlima chini ya kila mti mbichi. **11** Huko wakafukiza ubani katika mahali pa juu pote, kama mataifa walivyokuwa wamefanya, ambao Yahwe aliwafukuza mbele yao. Waisraeli wakafanya mambo maovu ili kuchochea hasira ya Yahwe, **12** wakaabudu sanamu, ambazo Yahwe alizokuwa amewaambia, "Msifanye jambo hili." **13** Bado Yahwe aliwashuhudia Israeli na Yuda kwa kila nabii na kila muonaji, kusema, "Geukeni kutoka nija zenu mbaya na kuzishika amri zangu na hukumu zangu, na kuwa makini kufuata ile sheria yote niliyowaamuru baba zenu, na ambayo niliwapelekea kwa watumishi wangu manabii." **14** Lakini hawakuweza kusikia; badala yake walikuwa wakaidi kama baba zao ambao hawakumwamini Yahwe Mungu wao. **15** Walizikataa sheria zake na lile agano ambalo alilifanya pamoja na babu zao, na hilo agano wakakubaliana wapewe. Wakafuata mambo yao yasiyofaa na wakawa hawafai. Wakawafuata mataifa ya kipagani ambao waliwazunguka, ambao Yahwe alikuwa amewaamuru wasiige. **16** Wakazipuuza amri zote za Yahwe Mungu wao. Wakatengeneza sanamu za kusubu za ndama wawili kuziabudu. Wakatengeza nguzo ya Ashera, na wakaziabudu nyota zote za mbinguni na Baali. **17** Wakawatupia watoto wao wakike kwa wakiume kwenye moto, wakapiga ramli na uchawi, wakajiuza wenyewe kufanya yale ambayo yalikuwa maovu usoni pa Yahwe, na kuichochea hasira yake. **18** Kwa hiyo Yahwe alikuwa na hasira na Israeli na kuwaondoa usoni mwake. Hakubakia mtu hata mmoja isipokuwa kabila la Yuda peke yake. **19** Hata watu wa Yuda hawakushika amri za Yahwe Mungu wao, lakini badala yake walifuata mambo hayo hayo ya kipagani ambayo Israeli walifuata. **20** Hivyo Yahwe akawakataa vizazi vyote vya Israeli; akawatesa na kuwatia kwenye mkono wa wale wenye kuwateka nyara, hadi atakapokuwa amewatupa usoni mwake. **21** Akawatoa Israeli kutoka kwenye mstari wa kifalme wa Daudi, na wakamfanya Yeroboamu mwana wa Nabeti mfalme. Yeroboamu akawapeleka Israeli mbali kutoka kumfuata Yahwe na kuwafanya wafanye dhambi kubwa. **22** Wana wa Israeli wakafuata dhambi zote za Yeroboamu na hawakujiepusha nazo, **23** basi Yahwe akawaondoa Israeli kutoka usoni pake, kama alivyokuwa amesema kupitia watumishi wake wote manabii kwamba angeweza kufanya. Hivyo Israeli walichukuliwa kutoka nchi yao kwenda Ashuru, na iko hivyo hata leo. **24** Mfalme wa Ashuru akawaleta watu kutoka Babeli na kutoka Kutha, na kutoka Ava, na kutoka Hamathi na Sefarvaimu, na kuwaweka katika mji wa Samaria na kuishi katika huo mji wake. **25** Ikatokea wakati walipoanza kuishi huko hawakumcha Yahwe. Hivyo Yahwe akatuma simba miongoni mwao ambao waliwaua baadhi yao. **26** Basi wakaongea na mfalme wa Ashuru, wakisema, "Wale mataifa uliowaamisha na kuwaweka kwenye miji ya Samaria hawayajui mambo wanayotakiwa kuyafanya kutokana na mungu wa nchi. Hivyo alikuwa amewatuma simba kwenda kwao, na, tazama, wale simba walikuwa wakiwauua watu huko kwa sababu hawakufahamu yale mambo waliyokuwa wanatakiwa kuyafanya kwa mungu wa nchi." **27** Kisha mfalme wa Ashuru akatoa amri, akisema, "Mchukueni mmoja wa makuhani hapo ambaye mmemleta kutoka huko, na mumwache aende na kuishi huko, na mumwache awafundishe mambo yanayotakiwa kwa mungu wa nchi." **28** Hivyo mmoja wa makuhani ambaye walimchukua kutoka Samaria akaja na kuishi katika Betheli; akawafundisha jinsi wavyotakiwa mcha Yahwe. **29** Watu wa kila kabila wakajifanyia miungu yao wenyewe, na kuiweka mahala pa juu ambapo Wasamaria walifanya kila kabila katika mji ambako walipoishi. **30** Watu wa Babeli wakatengeneza Sakoth Benithi; watu wa Sakoth wakatengeneza Nergali; watu wa Hamathi wakatengeza Ashima; **31** Waavi wakatengeneza Nibhazi na Tartaki. Nao Wasefarvi wakwachoma watoto wao kwenye moto kwa Adrameleki na Anameleki, wale miungu wa Sefarvaimu. **32** Pia wakamcha Yahwe, na kuwateua kutoka miongoni mwao makuhani wa

generated on Tue Oct 24 10:45:40 2023

mahali pa juu, ambao waliteketeza kwa ajili yao kwenye hekalun mahali pa juu. **33** Wakamcha Yahwe na pia kuabudu miungu yao wenyewe, sawa sawa na tamaduni za mataifa kutoka miongoni mwao waliokuwa wamewachukua. **34** Hadi siku hii ya leo wameshikilia tamaduni zao za zamani. Wala hawamwogopi Yahwe, wala hawazifuati sheria zake, torati, au amri ambazo Yahwe aliwapa watu wa Yakobo ambaye alemwita jina Israeli **35** pamoja na ambao Yahwe alifanya agano nao na kuwaamuru, "Msiiche miungu mingine, wala kuisujudia, wala kuiabudu, wala kuitolea sadaka. **36** Lakini Yahwe, ambaye aliwatoa kutoka nchi ya Misri kwa nguvu kubwa na mkono ulionyooshwa, yeye ndiye mnayetakiwa kumwabudu, yeye ndiye manayetakiwa kumsujudia, na yeye ndiye mnayetakiwa kumtolea sadaka. **37** Na sheria na hukumu, na torati na amri ambazo alizoziandika kwa ajili yenu, mtazishika milele. Hivyo msiiche miungu mingine, **38** na agano ambalo nimelifanya pamoja nanyi, hamtalisahau; wala kuicha miungu mingine. **39** Lakini Yahwe Mungu wenu, ndiye ambaye mtakayemcha. Atawalinda mbali na nguvu ya maadui zenu," **40** Hawatasikia, kwasababu waliendelea kufanya yale waliyokuwa wameyafanya nyuma. **41** Hivyo haya mataifa wakamcha Yahwe na pia wakaabudu sanamu zao za kuchonga, na watoto wao wakafanya hivyo hivyo na watoto wa watoto wao. Wakaendelea kufanya yale ambayo babu zao waliyoyafanya, hata leo.

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2 Kings 17:1

Hoshea mwana wa Elahi
Hoshea akawa mfalme wa ufalme wa kaskazini ya Israeli.

Elahi
Hili ni jina la mwanamume.

Alitawala Samaria
Samaria ilikuwa mji mkuu wa Israeli.

uovu katika uso wa Yahwe
Hakutii sheria za Yahwe kama alivyopewa na Musa. "Katika uso wa " ni mfano kwa ajili ya hukumu au maoni. "uovu kwa Yahwe"

Hoshea akawa mtumishi na kumletea kodi
Hoshea akafanya kama Mfalme wa Ashuru alivyomwamuru na kumletea pesa ili kwamba Mfalme asiiangamize Israeli.

Shalmanesa
Hili ni jina la mwanamume.

2 Kings 17:4

So
Hili ni jina la mwanamume.

mwaka kwa mwaka
"kila mwaka" (UDB)

akamfunga na kumfungia katika gereza
"kumuweka Hoshea katika gereza" (UDB)

kuizingira
kuweka majeshi kuzunguka mji kwa ajili ya kuulzimisha kujisalimisha

kuichukua Israeli kwenda Shuru
Jina "Israeli" ni mfano kwa ajili ya watu wanaoishi huko. "kuwachukua Waisraeli kwenda Ashuru" (UDB)

Hala ... Mto Habori ... Gozani
Haya ni majina ya maeneo.

Waamedi
Hili ni jina la kundi la watu.

2 Kings 17:7

Maelezo ya Jumla:
Maelezo ya kuacha mhutasari wa hukumu ya Yahwe juu ya Israeli.

Huu uhamisho
Hii inarejea kwa mateka wa Israeli na Waashuru.

mkono wa
"Mkono" ni picha ya utawala, malmlaka au nguvu. "utawala wa"

kutembea katika mazoezi
"Kutembea" ni picha ya njia au mfumo wa tabia watu hutumia katika maisha yao. "kufanya kazi"

2 Kings 17:9

Maelezo ya Jumla:
Hadithi inaendelea kufupishwa hukumu ya Yahwe juu ya Israeli.

juu ya kila mlima mrefu na chini ya kila mti wa kijani
Huu ni ueneaji kuonyesha kwamba kuabudu miungu wa uongo ilienea. "juu ya milima mirefu na chini ya miti ya kijani kila mahali"

2 Kings 17:11

Maelezo ya Umla:
Hii hadithi inaendelea kufupishwa hukumu ya Yahwe juu ya Israeli.

kufanya mambo maovu kuchochea hasira ya Yahwe
Njia ziwezekanazo kuonyesha hii: 1) "kufanya mambo mengi maovu yaliyomfanya Yahwe kuwa na

generated on Tue Oct 24 10:45:40 2023

hasira" (UDB) au 2) "kufanya mambo ya dhambi yaliyomfanya Yahwe kukasirika"

kuhusu zile Yahwe alizokuwa amewaambia
"kuhusu zile Yahwe alizokuwa amewaonya"

2 Kings 17:13

Maelezo ya Jumla:
Hadithi inaendelea kufupishwa huku ya Yahwe juu ya Israeli.

Yahwe alishuhudia ... kwa kila nabii
Yahwe alizungumza kupitia manabii.

Keuka kutoka njia zako mbaya
"Kuacha kufanya mambo maovu uliyokuwa ukiyafanya"

nakuletea watumishi wangu manabii
Manabii walitumwa na Yahwe kuwakumbusha watu wa sheria za Mungu na kuzitii.

2 Kings 17:14

Maelezo ya Jumla:
Muhtasari wa hukumu wa Yahwe juu ya Israeli unaendelea.

walikuwa wakaidi
Hawakuwa tayari kufuata sheria za Mungu na kumtegemea Yahwe kama Mungu wao.

walikataa maagizo yake
Walikataa kutii shiria za Yahwe.

Walifuata mambo yasiyofaa
Walifuata mambo ya watu waliowazunguka.

kutokufuatisha
"kutonakili"

2 Kings 17:16

Maelezo ya Jumla:
Muhtasari wa hukumu ya Yahwe juu ya Israeli unaenedelea.

sanamu za kusubu
Sanamu za kusubu ni vitu vilivyotengenezwa kwa kuchemsha chuma kuwa umbo (au finyanga) kutengeneza umbo.

uchawi
"uchawi" (UDB)

wakajiuza wenyewe kufanya yale ambayo yalikuwa maovu usoni pa Yahwe
"Kujiuza wenyewe" ni picha kwa ajili ya kufanya kabisa kufanya yale yaliyo maovu. "kufanya wenyewe kufanya mambo ambayo Yahwe alisema yalikuwa maovu"

kuwaondoa usoni mwake
"Uso" ni picha ya kuwa ndani uangalifu wa Yahwe hivyo hawajali tena. "kuwaondoa kutoka kwenye uangalizi wake"

2 Kings 17:19

Maelzo ya Jumla:
Mhutasari wa huku ya Yahwe unaendelea juu ya Israeli pamoja na jinsi Yuda alivyojisikia kwenye kuabudu sanamu.

Yuda
Mahali "Yuda" ni picha kwa ajili ya watu waishio huko. "watu wa Yuda"

aliwatesa
"Yahwe aliwaadibu Waisraeli"

kuwatia kwenye mkono wa wale wenye kuwateka nyara
"Mkono" ni picha ya kwa ajili ya utawala, nguvu au mamlaka. "kuwapeleka juu ya wale walio waibia mali zao"

hadi atakapokuwa amewatupa usoni mwake
"uso wake" ni picha kwa ajili ya umakini na kujali.

2 Kings 17:21

Maelezo ya Jumla:
Sabau ya hukumu ya Yahwe juu ya Israeli kuendelea kuhusiana na historia nyuma yake.

Akawatoa
"Akawatoa" ni picha ya kuwatoa kwa kikatili. "Yahwe aliwatoa watu wa Israeli"

kutoka kwenye ukoo wa kifalme wa Daudi
"kutoka kwenye uzao wa Daudi" (UDB)

akawapeleka Israeli mbali na kumfuata Yahwe
"aliwageuza watu wa Israeli mbali na kumfuata Yahwe"

hawakujiepusha nazo
"Waisraeli hawakuacha kufanya hizi dhambi" au "Hawakugeuka kutoka kwenye hizo dhambo" (UDB)

basi Yahwe akawaondoa Israeli kutoka usoni mwake
"Uso" ni picha ya umakini na kujali. "Basi Yahwe aliwaondoa watu wa Israeli kutoka kwenye uangalifu wake na utunzaji"

2 Kings 17:24

Maelezo ya Jumla:
Hukumu ya Yahwe inaendelea juu ya wenyeji wa Waashuru mpya waliozoea dini zao za kipagani.

Kuthi ... Ava ... Hamathi ... Sefarvaimu
Hizi ni sehemu katika ufalme wa Kiashuru.

generated on Tue Oct 24 10:45:40 2023

Ilitokea mwanzoni mwa makazi yao huko
"Wakati hao watu walipoishi kwa mara ya kwamnza huko"

Mataifa uliyoyachukua na kuyaweka katika miji ya Samaria
"Watu uliowaondoa kutoka nchi nyingine na kuwapeleka kuishi katika miji ya Samaria"

hawakujua yale mambo waliyokuwa wanatakiwa kuyafanya kwa mungu wa nchi
"hawakujua jinsi ya kumwabudu Mungu ambaye aliyeabudiwa na Waisraeli katika hii nchi" (UDB)

2 Kings 17:27

Mchukueni mmoja wa makuhani hapo ambaye mmemleta kutoka huko
"Mchukueni mmoja wa makuhani kutoka Samaria aliyebaki huko,"

na kumruhusu awafundishe
"na kumruhusu kuhani Msamaria kuwafundisha watu wanaoishi huko sasa"

2 Kings 17:29

Sakoth Benithi ... Nergali ... Ashma ... Nibhazi ... Tartaki ... Adrameleki ... Anameleki
Haya ni majina ya miungu, wote wakiume na wakike.

Kuthahi ... Hamathi
Haya ni majina ya mahali.

Waavi ... Sefarvaimu
Haya ni majina ya makundi ya watu.

wakawachoma watoto wao katika moto
"wakawatoa dhabihu watoto wao wenyewe" (UDB) au (wakawachoma watoto wao katika moto kama dhabihu"

2 Kings 17:32

Wao
Hii inawahusu watu wapagani ambao mfalme wa Ashuru aliwahamisha kwenda miji ya Samaria.

2 Kings 17:34

wameshikilia tamaduni zao
"waliendelea katika tabia zao zile zile kama zamani."

Wala hawamwogopi Yahwe
Watu walivutiwa na kumpendeza Yahwe pekee. Wala hawakuwa na shauku wala kutokuwa makini Yahwe alikuwa na shauku katika mahusiano nao.

2 Kings 17:36

Maelezo ya Jumla:
Ufupisho unaelekea mbele mwishoni pamoja kwa muomba Yahwe pekee.

pamoja na nguvu kubwa na mkono ulionyooshwa
Neno "mkono ulionyooshwa" ni picha ya kuonyesha nguvu na kumaanisha kimsingi jambo moja kama "nguvu kubwa." pamoja na nguvu kubwa" (UDB)

kuzishika
"kuzitii"

2 Kings 17:39

Maelezo ya Jumla:
Ufupisho sasa unaishia na ombi kumwabudu Yahwe pekee na maelezo ya dhambi za watu.

Hawatasikiliza
"Sikiliza" ni picha ya kuvuta usikivu na kutenda juu ya amri. "Hawakutii"

haya mataifa yalimwogopa Yahwe
Haya mataifa yalimwogopa Yahwe pekee kuelekea kumpendeza vile vile kama walivyoitenda miungu yao.

hata leo
"Siku hi" ni picha kwa ya kipindi ambacho mwandishi alichoishi.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Ikawa katika mwaka wa tatu wa Hoshea mwana wa Ela, mfalme wa Israeli, Hezekia mwana wa Ahazi, mfalme wa Yuda akaanza kutawala. **2** Alikuwa na umri wa miaka ishirini na tano alipoanza kutawala; alitawala miaka ishirini na tisa katika Yerusalemu. Jina la mama yake alikuwa anaitwa Abija; alikuwa binti wa Zekaria. **3** Alifanya yaliyo mema usoni pa Yahwe, kufuata mfano wa yote ambayo Daudi, babu yake, aliyoyafanya. **4** Alipaondoa mahali pa juu, akaiharibu nguzo ya jiwe, akaikata hiyo nguzo ya Ashera. Akavunja vipande vipande ile nyoka ambayo Musa aliyokuwa ameifanya, kwa sababu siku zile wana wa Israeli walikuwa wakichoma ubani katika hiyo; ilikuwa inaitwa "Nehushtani." **5** Hezekia alimwamini Yahwe, Mungu wa Israeli, hivyo basi baada ya yeye hapakuwa kama yeye miongoni mwa wafalme wote wa Yuda, wala miongoni mwa wafalme ambao walikuwa kabla yake. **6** Aliambatana na Yahwe. Hakuacha kumfuata lakini alizifuata amri zake, ambazo Yahwe alimwamuru Musa. **7** Hivyo Yahwe alikuwa na Hezekia, kila alipokwenda alifanikiwa. Akaasi dhidi ya mfalme wa Ashuru na hakumtumikia. **8** Akawashambulia Wafilisti hadi Gaza na mipaka inayoizunguka, kutoka mnara wa walinzi hadi hadi mji wenye ngome. **9** Katika mwaka wa nne wa Mfalme Hezekia, ambao ulikuwa mwaka wa saba wa Hoshea mwana wa Ela mfalme wa Israeli, Shalmanesa mfalme wa Ashuru akapanda hadi Samaria na kuizunguka. **10** Mwishoni mwa miaka mitatu wakaichukua, katika mwaka wa sita wa Hezekia, ambao ulikuwa mwaka wa tisa wa Hoshea mfalme wa Israeli; hivi ndivyo Samaria ilivyotekwa. **11** Basi mfalme wa Ashuru akawachukua Israeli kwenda Ashuru na kuwaweka kwenye Hala, na katika mto Habori katika Gozani, na katika mji wa Wamedi. **12** Alifanya hivi kwasababu hakutii sauti ya Yahwe Mungu wao, lakini walikiuka makubaliano ya agano lake, yote yale ambayo Musa yule mtumishi wa Yahwe aliwaamuru. Walikataa kuyasikiliza au kuyafanya. **13** Kisha katika mwaka wa kumi na nne wa mfalme Hezekia, Senakerebu mfalme wa Ashuru akaishambulia miji yote yenye boma na kuwateka mateka. **14** Basi Hezekia mfalme wa Yuda akatuma neno kwenda kwa mfalalme wa Yuda akatuma neno kwa mfalme wa Ashuru, ambaye alikuwa Lachishi, akisema, "Nimekuudhi. Nichukue. Popote utakaponiweka nitavumulia". Mfalme wa Ashuru akamtaka Hezekia mfalme wa Yuda kulipa talanta mia tatu za fedha na talanta thelathini za dhahabu. **15** Hivyo Hezekia akampatia fedha zote ambazo zilikuwa zimepatikana kwenye nyumba ya Yahwe na kawenye hazina nyumba ya mfalme. **16** Kisha Hezekia akaikata ile dhahabu kutoka kwenye milango ya hekalu la Yahwe na kutoka juu ya nguzo; akampatia dhahabu mfalme wa Ashuru. **17** Lakini mfalme wa Ashuru akalihamasisha jeshi lake kubwa, akawatuma Tartani na Rabsarisi na amiri jeshi mkuu kutoka Lakishi kwenda kwa Hezekia huko Yerusalemu. Wakasafiri hadi kwenye mabarabara na kufika nje ya Yerusalemu. Wakakaribia karibu na mfereji wa birika la juu, kwenye barabara kuu ya shamba la dobi, na kusimama hapo. **18** Wakati walipokuwa wamemwita Mfalme Hezekia, Eliakimu mwana wa Hilkia, ambaye alikuwa kiongozi wa nyumba ya mfalme na Shebna mwandishi, na Joa mwana wa Asafu, anayeandika kumbukumbu, wakatoka nje kwenda kuwalaki **19** Basi yule amiri jeshi mkuu akawaambia wamwambie Hezekia kile alichosema mfalme mkuu, mfalme wa Ashuru, amesema: "Nini chanzo cha ujasiri wako? **20** Unaongea maneno yasiyo na maana, kusema lipo neno na nguvu ya vita. Sasa unamtumainia nani? Nani anakupa ujasiri wa kuasi dhidi yangu? **21** Tazama, unatumainia kutembelea fimbo ya mwanzi huu uliopondeka wa Misri, lakini kama mtu akiutegemea, utamchapa kwenye mkono wake na kuutoboa. Hicho ndicho Farao mfalme wa Misri kwa ymtu yeyote ambaye anayemtumainia. **22** Lakini kama ukiniambia, 'Tunamwamini Yahwe Mungu watu; je si yeye ambaye mahali pa juu na madhabahu Hezekia amezichukua, na kumwambia Yuda na kwa Yerusalemu, 'Lazima uabudu mbele ya hii madhabahu katika Yerusalemu'? **23** Basi kwa hiyo, nataka kukufanyia ahadi nzuri kutoka kwa bwana wangu mfalme wa Ashuru. Nitakupatia farasi elfu mbili, kama unaweza kuwatafuta kuwaendesha kwa ajili yao. **24** Wanawezaje kumpinga hata nahodha mmoja wa watumishi walio wadogo? Mmeweka tumaini lenu katika Misri kwa magari ya farasi na waendesha farasi! **25** Je nimesafiri kwenda huko juu bila Yahwe kupapigania hapa mahali na kupaharibu? Yahwe ameniambia, 'Ishambulie hii nchi na uiharibu."' **26** Kisha Elikana mwana wa Hilkia, na Shebna, na Joa wakamwambia amiri jeshi mkuu, "Tafadhali ongea na watumishi wako katika lugha ya Kiaramu, kwa kuwa tunaielewa. Usiongee nasi katika lugha ya Yuda katika masikio ya watu ambao wako ukutani." **27** Lakini yule amiri jeshi mkuu akawaambia, "Je bwana wangu amenituma kwa bwana wako na kuwachukua kuongea haya maneno? Je hajanituma kwa hawa watu ambao wameketi kwenye ukuta, ambao watakula kinyesi chao na kunywa mkojo wao wenyewe?" **28** Kisha yule amiri jeshi mkuu akasimama na akapiga kelele kubwa kwa lugha ya Kiyahudi, akisema, "Sikilizeni neno la mfalme mkuu, mfale wa Ashuru. **29** Mfalme asema, 'Msimwache Hezekia akawadanganya, kwa kuwa hataweza kuwaokoa kwenye nguvu yangu. **30** Msimwache Hezekia akawatumainisha katika Yahwe, akisema, "Yahwe atatuokoa hakika, na huu mji hautawekwa kwenye mkono wa mfalme wa Ashuru.'" **31** Msikilize Hezekia, kwa kuwa hivi ndivyo mfalme wa Ashuru asemavyo:

generated on Tue Oct 24 10:45:40 2023

'Fanyeni amani pamoja nami na njooni kwangu. Kisha kila mmoja wenu atakula kutoka kwenye mzabibu wake mwenyewe na kutoka kwenye mtini wake mwenyewe, na kunywa kutoka kwenye maji kwenye maji ya birika lake mwenyewe. **32** Mtafanya hivyo hadi nitakapokuja na kuwachukua kwenda kwenye nchi kama nchi yenu, nchi ya nafaka na divai, nchi ya mkate na mashamba ya mizabibu, nchi ya miti ya mizaituni na asali, ili muweze kuishi na sio kufa.' Msimsikilize Hezekia wakati atakapojaribu kuwashawishi, akisema, 'Yahwe atatuokoa.' **33** Je miungu yeyote ya watu inayewaokoa kutoka kwenye nchi ya mfalme wa Ashuru? **34** Iko wapi miungu ya Hamathi na Arpadi? iko wapi miungu ya Sefarvaimu, Hena, na Iva? Je imeiokoa Samaria kutoka mkono wangu? **35** Miongoni mwa miungu yote ya nchi, je kuna mungu ambaye ameiokoa nchi yake kutoka kwenye nguvu yangu? Inawezekanaje Yahwe akaiokoa Yerusalemu kutoka kwenye uwezo wangu?" **36** Lakini watu wakabaki kimya na hawakujibu, kwa kuwa mfalme alikuwa ameamuru, "Msimjibu." **37** Kisha Eliakimu mwana wa Hilkia, ambaye alikuwa juu ya nyumba ya mfalme; Shebna yule mwandishi; na Joa mwana wa Asafu, mtunza kumbukumbu, akaja kwa Hezekia pamoja na nguo zao zilizoraruliwa, na kumpatia taarifa ya maneno ya yule amiri mkuu.

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2 Kings 18:1

Maelezo ya Jumla:
Hezekia akawa mfalme juu ya Yuda katika sehemu ya baba yake Mfalme Ahazi.

Hoshea ... Ela ... Zekaria
Haya ni majina ya wanaume.

Abija
Hili ni jina la mwanamke.

Alifanya yale yaliyo sahihi usoni mwa Yahwe
"Katika macho" ni mfano wa umakini wa Yahwe na kujali. "Mfalme Hezekia alifanya yale yaliyokuwa sahihi mbele ya Yahwe" au "Hezekia alifanya mambo ambayo Yahwe alisema yalikuwa sahihi"

2 Kings 18:4

Maelezo ya Jumla:
Hadithi ya utawala wa Mfalme Hezekia inaendelea.

Aliziondoa mahali za juu, akaiharibu nguzo ya jiwe, akaikata hiyo nguzo ya Ashera
"Hezekia aliziondoa mahali za juu za kuabudu, akaziangusha kuwa vipande vipande mawe ya kumbukumbu, na kuzikata nguzo za miti za Ashera"

Nehushtani
"Sanamu ya Joka la shaba"

2 Kings 18:6

Maelezo ya Jumla:
Hadithi ya utawala wa Mfalme Hezekia inaendelea.

alishikamana na Yahwe
Ku "ambatana na Yahwe" ni picha ya kusema uaminifu na kuambatana. "Hezekia alikuwa mwaminifu kwa Yahwe" au "Hezekia alibaki mwaminifu kwa Yahwe"

na popote alipoenda alifanikiwa
"na popote Hezekia alipoenda alifanikiwa."

mji imara
mji wenye ukuta uliouzunguka

2 Kings 18:9

Hoshea ... Ela ... Shalmanesa
Haya ni majina ya wanaume.

2 Kings 18:11

Hala ... Mto Habori ... Gozani
Haya ni majina ya mahali.

Wamedi
Hili ni jina la kundi la watu.

Basi mfalme wa Ashuru akawachukua Israeli kwenda Ashuru
"Hivyo mfalme wa Ashuru aliliamuru jeshi lake kuwachukua Waisraeli mbali kutoka nyumba zao, na kuwafanya waishi Ashuru"

sauti ya Yahwe
"Sauti" ni picha ya ujumbe kuhusu amri ya Yahwe. "amri ya Yahwe"

2 Kings 18:13

Senakerebu
Hili ni jina la mtu.

Lakishi
Hili ni jina la mji.

mji imara
Mji wenye kuta zilizoizunguka kwa ajili ya ulinzi.

Nichukue
Haya maelezo yasadiki kwamba "mimi" inawakilisha ufalme wa Hezekia. "Chukua jeshi lako nje ya eneo langu"

Popote utakaponiweka nitavumulia
"nitakulipa popote utakaponitaka"

generated on Tue Oct 24 10:45:40 2023

talanta
Hili ni jina la aina ya uzito ambao ulitumika kwa ajili ya pesa.

hazina
Hapa palikuwa mahali katika mahali ambapo pesa na vitu vya thamani vilihifadhiwa.

2 Kings 18:16

mfalme wa Ashuru akalihamasisha jeshi lake kubwa, akawatuma Tartani na Rabsarisi na amiri jeshi mkuu
Senakeribu alipeleka kundi la watu kutoka jeshi lake kwenda Yerusalemu kuonana pamoja na Mfalme Hezekia, pamoja na maafisa waitwao Tartani na Robsarisi.

Tartani ... Rabsarisi
Baadhi ya Biblia zinatafsiri haya kama majina pekee. Matoleo mengine ya Biblia yanayatafsiri kama vyeo. "Tartani ... Rabsarisi" au "kiongozi wa askari ...afisa wa mahakama"

Lakishi
Hili ni jina la mji.

mfereji wa bwawa la juu
mfeji ambapo maji yalihifadhiwa katika "bwawa la juu" ububujikao kwenda mji wa Yerusalemu

kusimama huko
"na kumsubiri mfalme Ahazi huko kuonana nao"

Eliakimu ... Hilkia ... Shebna ... Joa ... Asafu
Haya ni majina ya watu.

2 Kings 18:19

Maelezo ya Jumla:
Rabshake anaendelea kusikiliza ujumbe kutoka mfalme wa Ashuru kwa watu wa Mfalme Hezekia.

Nini chanzo cha ujasiri wako? Sasa unamtumainia nani? Nani anakupa ujasiri wa kuasi dhidi yangu?
Mfalme wa Ashuru (kupitia mjumbe wake Rabshake) hajauliza haya maswali kutafuta majibu, lakini kutaka kumfanya shaka ya Mfalme Hezekia mwenyewe na msaada wa Misri. "Usimwamini kila mtu yeyote. Ulikuwa mjinga kuasi juu yangu."

kutembelea fimbo ya mwanzi huu uliopondeka wa Misri
Mfalme wa Ashuru analinganisha Misri kutembelea fimbo, unatajia hiyo itakusaidia wakati unapoiengemea, lakini badala yake itavunjika na kukukata. "msaada dhaifu kutoka Misri"

lakini kama mtu ... na kumtoboa
huyu mnenaji anaeneza picha kwa kueleza kilichotokea mwanzi unapotumika kama msaada. "lakini kama mtu atumiapo hii kwa ajili ya msaada, atajeruhiwa"

2 Kings 18:22

Maelezo ya Jumla:
Rabshake anaendelea kueleza ujumbe kutoka kwa watu wa mfalme wa Ashuru.

si yeye ambaye mahali pa juu ... Yerusalemu
Hili swali linasadiki wasikilizaji wanajua jibu na limetumika kwa ajili ya kusisitiza.

2 Kings 18:24

Maelezo ya Jumla:
Rabshake anaendelea kusema ujumbe kutoka kwa mfalme wa Ashuru kwa watu wa Mfalme Hezekia.

Wanawezaje kumpinga hata nahodha mmoja wa watumishi walio wadogo?
Aliuliza hili swali kusisitiza kwamba jeshi la Hezekia halina rasilimali kupigana' "usingelishinda kundi la maaskari walioamriwa na afisa wake mdogo."

Je nimesafiri kwenda huko juu bila Yahwe kupapigania hapa mahali na kupaharibu?
Anauliza hili swali kusisitiza kwamba Yahwe yu nyuma ya rasilimali zake kutii amri kuiangamiza Israeli. "Yahwe mwenyewe alituambia kuja hapa na kuiangamiza hii nchi!"

2 Kings 18:26

Eliakimu ... Hilkia ... Shebna ... Joa
Haya ni majina ya wanaume

katika masikio ya watu walio juu ya ukuta
"Katika maskio" ni picha ya kuweza kusikiliza. "kwa sababu watu wamesimama juu ya ukuta wataisikia na kuogopa"

Je bwana wangu amenituma kwa bwana wako na kuwachukua kuongea haya maneno? Je hajanituma kwa hawa watu ambao wameketi kwenye ukuta, ambao watakula kinyesi chao na kunywa mkojo wao wenyewe?
Anauliza haya maswali kuwahakikishia wasomaji kujua majibu kusisitiza kusudi lao kuwaangamiza na kuwadhililisha viongozi na watu wa Yerusalemu.

2 Kings 18:28

kutoka nguvu yangu
"nguvu yangu" ni picha ya uwezo wa mfalme mwenyewe. "kutoka kwangu" au "kutoka kwenye nguvu ya jeshi langu"

huu mji hautawekwa kwenye mkono wa mfalme wa Ashuru
Yahwe hatamruhusu mfalme wa jeshi Ashuru kuuchukua huu mji"

mkono
"mkono" ni ishara ya utawala, mamlaka na nguvu.

generated on Tue Oct 24 10:45:40 2023

2 Kings 18:31

Fanyeni amani pamoja nami na njooni kwangu
"Tokeni kwenye mji na jisalimisheni kwangu" (UDB) au "Fanyeni makubaliano pamoja nami kujisalimisha, na tokeni kwenye mji mje kwangu"

mzabibu wake mwenyewe ... mti wake mwenyewe wa mtini ... birika lake mwenyewe
Hivi vyanzo vya chakula na maji ni picha ya ulinzi na wingi. Hii pia ilikuwa kawaida ya kueleza hili wazo.

nchi ya nafaka na divai yetu ... mkate na mashamba ya mizabibu ... na miti ya mizaituni na asali
Huu ni mfano wa vitu vizuri na wingi kila siku.

2 Kings 18:33

Maelezo ya Jumla:
Rabshake anaendelea kueleza ujumbe kutoka kwa mfalme wa Ashuru kwa watu Mfalme Hezekia.

Je miungu yoyote ... Ashuru?
Je miungu yoyote ... Ashuru? Anazungumza hili swali kusisitiza kwa sababu wanajua majibu. "Hakuna miungu ya watu iliyowaokoa ... Ashuru."

Iko wapi miungu ya ... Arpadi?
Anauliza hili swali kwa msisitizo kwa sababu wanajua majibu. "nimeiharibu miungu ya ... Arpadi"

Hamathi ... Arpadi ... Sefarvaimu ... Hena ... Iva ... Samaria
Haya ni majina ya mahali yanayowakilisha watu wanaoishi huko.

kutoka mkono wangu
"mkono" ni picha ya utawala, nguvu, au mamlaka. "nje ya utawala wangu"

je kuna mungu aliyeiokoa nchi yake kutoka nguvu yangu."
Anauliza hili swali kwa ajili ya kusisitiza kwa sababu wanajua majibu. "Hakuna mungu aliyeiokoa yake kutoka uweza wangu."

kutoka uweza wangu
"Uweza wangu" ni picha ya mtu anayeishilia. "kutoka kwangu"

Inawezekanaje Yahwe akaiokoa Yerusalemu kutoka kwenye uwezo wangu?"
Anazungumzia hili swali kwa ajili kusisitiza kwa sababu wanalijua jibu. "Hakuna njia Yahwe anaweza kuiokoa Yerusalemu kutoka uweza wangu!"

2 Kings 18:36

Eliakimi ... Shebna ... Joa ... Asafa
Haya ni majina ya wanaume.

ambaye alikuwa juu ya nyumba ya mfalme
"aliyeisimamia nyumba ya mfalme"

mtunza kumbu kumbu
"mtunza hadithi"

kamanda mkuu
ni tafsiri ya Kiebrania; wengine wanaiona hii kama jina la mtu, "Rabshake"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Ikawa kuhusu kwamba wakati Mfalme Hezekia aliposikia taazrifa zao, akararua mavazi yake, akavaa nguo za magunia, na kwenda kwenye nyumba ya Yahwe. **2** Akamtuma Elkana, ambaye alikua msimamizi wa nyumba ya mfalme, na Shebna yule mwandishi, na wazee wa makuhani, wote walikuwa wamefunikwa na nguo za magunia, kwenda kwa Isaya mwana wa Amozi, yule nabii. **3** Wakamwambia, "Hezekia wakisema, 'siku hii ni siku ya mateso, shutuma, na fedheha, kwa kuwa wakati umewadia watoto kuzaliwa, lakini hakuna nguvu ili wazaliwe. **4** Inaweza kuwa Yahwe Mungu wako atasikia maneno yote ya amiri jeshi mkuu, ambaye mfalme wa Ashuru bwana wake amemtuma kumkaidi Mungu aliye hai, naye atayakemea yale maneno ambayo Yahwe Mungu wako aliyasikia. Sasa inua maombi yako juu kwa ajili ya mabaki yaliyo bakia hapo."' **5** Hivyo watumishi wa mfalme Hezekia wakaja kwa Isaya, **6** na Isaya akawaambia, "Mwambieni bwana wenu: 'Yahwe asema hivi, "Usiyaogope maneno ambayo uliyoyasikia, pamoja na kwamba watumishi wa mfalme wa Ashuru wamenitukana. **7** Tazama, nitaweka roho ndani yake, na yamkini atasikia taarifa na kurudi kwenye nchi yake mwenyewe. Nitamfanya aanguke kwa upanga katika nchi yake mwenyewe.""' **8** Kisha amiri jeshi mkuu akarudi na kumkuta mfalme wa Ashuru akipigana dhidi ya Libna, kwa kuwa alisikia kwamba mfalme alikuwa ameenda kutoka Lakishi. **9** Kisha Senakeribu akasikia kwamba Tirhaka mfalme wa Kushi na Misri alihamasisha kupigana dhidi yake, hivyo akatuma wajumbe tena kwa Hezekia pamoja na ujumbe: **10** "Mwambieni Hezekia mfalme wa Yuda, 'Asikudanganye Mungu wako unayemwamini, kusema, "Yerusalemu haitawekwa kwenye mikono ya mikono ya mfalme wa Ashuru." **11** Tazama, umesikia kwamba wafalme wa Ashuru wamemaliza nchi zote kwa kuziharibu kabisa. Kwa hiyo je utaokoka? **12** Je wale miungu wa mataifa wamewaokoa, mataifa ambao baba zangu waliyaharibu: Gozani, Harani, Resefu, na watu wa Edeni katika Telasari? **13** Je yuko wapi mfalme wa Hamathi, mfalme Arpadi, mfalme wa miji ya Sefarvaimu, wa Hena, na Iva?"' **14** Hezekia akapokea hii barua kutoka wale wajumbe na kuisoma. Kisha akapanda hata kwenye nyumba ya Yahwe na kuukunjua mbele yake. **15** Kisha Hezekia akaomba mbele ya Yahwe na kusema, "Yahwe wa majeshi, Mungu wa Israeli, uketiye juu ya makerubi, wewe ni Mungu wa pekee juu ya tawala zote za dunia. Uliyeziumba mbingu na nchi. **16** Tega sikio lako, Yahwe, na usikie. Fungua macho yako, Yahwe, na tazama, na sikia maneno ya Senakeribu, ambayo ameyatuma kumdhihaki Mungu aliye hai. **17** Ni kweli, Yahwe, wafalme wa Ashuru ameyaharibu mataifa na nchi zao. **18** Wameiweka miungu yao kwenye moto, kwa kuwa hawakuwa miungu lakini ilikuwa kazi ya mikono ya watu, ilikuwa miti na mawe. Hivyo Waashuru wamewaharibu. **19** Basi sasa, Yahwe Mungu wetu, tuokoe, nakusihi, kutoka kwenye nguvu zake, ili kwamba mamlaka zote za dunia zipate kujua yakwamba wewe, Yahwe, ndiye Mungu wa pekee." **20** Kisha Isaya mwana wa Amozi akatuma ujumbe kwa Hezekia, akisema, "Yahwe, Mungu wa Israeli asema, 'Kwasababu umeomba kwangu kuhusiana na Senakeribu mfalme wa Ashuru, nimekusikia. **21** Hili ndilo neno ambalo Yahwe ameliongea kuhusu yeye: "Bikira binti Sayuni amekudharau na kukucheka kwa dharau. Binti wa Yerusalemu akatikisa kichwa juu yako. **22** Je ni nani uliyemchokoza na kumtukana? Dhidi ya nani umeinua sauti yako na kuinua macho yako katika majivuno? Juu ya Mtakatifu wa Israeli! **23** Kupitia wajumbe wako wamemdharau Bwana, na kusema, 'Pamoja na wingi wa magari yangu ya farasi nimeenda juu ya vilele ya milima, hata juu ya kilele cha Lebanoni. Nitaikata mierezi mirefu na kuchagua miti ya mivinje huko. Nitaingia sehemu za makazi yake yaliyo mbali, msitu wake uzaao sana. **24** Nimechimba visima na kunywa maji mageni. Nimekausha mito yote ya Misri chini ya soli ya miguu yangu.' **25** Je hukusikia jinsi nilivyoagiza tangu zamani, na kuyafanya tangu siku za zamani? Sasa ninalileta kupita. Uko hapa kupunguza miji isiyoingilika kwenye rundo la maangamizi. **26** Makazi yao, ya nguvu kidogo, imevunjwa vunjwa na aibu. Wamekuwa mimea katika shamba, majani ya kijani, majani juu kwenye dari au kwenye shamba, lililochomwa kabla halijakua. **27** Lakini najua kuketi kwako chini, na kutoka kwako, kuingia kwako dhidi yangu. **28** Kwasababu kiburi chako kimeyafikia masikio yangu, Nitaweka kulabu yangu kwenye pua yako, na hatamu yangu kwenye mdomo wako; nitakurudisha nyuma kwa njia ile ile uliyoijia." **29** Hii ndiyo itakuwa ishara kwako: Mwaka huu mtakula vitu viotavyo porini, na katika mwaka wa pili vile vikuavyo katika huo. Lakini katika mwaka wa tatu ni lazima mpande na kuvuna, kupanda mashamba ya mizabibu na kula matunda yake. **30** Mabaki ya nyumba ya Yuda ambayo yataokoka yatachukua tena mizizi na kuzaa matunda. **31** Kwa kuwa mabaki yatatoka Yerusalemu, kutoka Mlima Sayuni wenye kuokoka utakuja. Wivu wa Yahwe wa majeshi utafanya hivyo. **32** Kwa hiyo Yahwe asema hivi kuhusu mfalme wa Ashuru: "Hatakuja kwenye huu mji wala kupiga mshale hapa. Wala hatakuja mbele yake na ngao au kujenga boma dhidi yake. **33** Njia ile ile aliyoijia ndiyo njia atakayoondokea; hatoingia mji huu - hivi ndivyo asemavyo Yahwe." **34** Kwa maana nitaulinda huu mji na kuuokoa, kwa ajili yangu mwenyewe na kwa ajili ya Daudi mtumishi wangu."' **35** Ikawa kuhusu usiku huo ambao malaika wa Yahwe alitoka na kuvamia kambi ya Waashuru, akawaua maaskari185, 000. Kisha watu wakaamka asubuhi na mapema, miili ya watu waliokuwa wamekufa ilikuwa

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imelala kila mahali. **36** Hivyo Senakeribu mfalme wa Ashuru akaondoka Israeli na kwenda nyumbani na kuishi katika Ninawi. **37** Baadaye, alipokuwa akiabudu kwenye nyumba ya Nisroki mungu wake, watoto wake Adramaleki na Shareza wakamuua kwa upanga. Kisha wakakimbilia kwenye nchi ya Ararati. Kisha Esarhodani mwanaye akawa mfalme katika mahali pake.

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2 Kings 19:1

nyumba ya Yahwe
Hii ni njia nyingine ya kusema "hekalu la Yahwe."

Eliakimu ... Shebna ... Isaya ... Amozi
Haya ni majina ya wanaume.

Alimtuma Eliakimu
"Hezekia alimtuma Eliakimu"

wote walikuwa wamefunikwa na nguo za magunia
"wote waliovaa nguo za magunia"

2 Kings 19:3

siku hii ni siku ya mateso
Hapa "siku" ni neno lenye maana sawa na mda. "Huu ni wakati wa dhiki"

wakati umewadia watoto kuzaliwa, lakini hakuna nguvu ili wazaliwe
Hii ni picha ya kuelezea jinsi watu na viongozi wao wamekuwa wadhaifu na kutoweza kupigana na adui.

maneno yote
"Maneno" ni neno lenye maana sawa na ule ujumbe wa maneno.

inua maombi yako juu
Hii ni njia ya kawaida (neno) kutumia tendo la kuinua picha ya kuwakilisha maombi kwa bidii kwa Yahwe ambaye yuko juu yetu. "omba kwa bidii"

2 Kings 19:5

nitaweka roho ndani yake, na yamkini atasikia taarifa na kurudi kwenye nchi yake mwenyewe
"Nitatawala mtazamo wa mfalme wa Ashuru, hivyo wakati asikiapo taarifa, atataka kurudi kwenye nchi yake mwenyewe"

nitaweka roho katika yeye
Hapa "roho" huenda linarejea kwa mtazamo wake na mawazo, kuliko kuliko ukiroho. "nitashawishi kufikiri kwake" au "nitamfanya kufikiria tofauti"

nitamfanya afe kwa upanga
"Kuanguka kwa upanga" ni picha ya kuuawa. "nitamfanya afe kwa upanga" au "nitawafanya watu wamuue kwa upanga"

2 Kings 19:8

kamanda mkuu
"afisa kutoka Ashuru msimamizi chini ya mfalme"

kumkuta mfalme wa Ashuru akipigana
"aligundua kwamba jeshi la Ashuru lilikuwa likipigana"

Libna ... Lakishi
Majina ya miji katika ufalme wa Yuda.

Senakeribu ... Tirhaka
Haya ni majina ya wanaume.

alihamasisha kupigana dhidi
"aliliandaa jeshi lake kupigana dhidi ya Ashuru"

hivyo akamtuma
"hivyo Senakeribu aliwatuma"

ujumbe
Huu ujumbe uliandikwa katika barua.

2 Kings 19:10

Maelezo ya Jumla:
Huu ni ujumbe ambao Mfalme Senakaribu wa Ashuru aliutuma kwa Mfalme Hezekia.

Asikudanganye Mungu wako unayemwamini, kusema
"Usimwamini Mungu wako unayemwamini. Anadanganya wakati asemapo"

mkono wa mfalme wa Ashuru
"mkono" ni picha ya utawala, mamlaka au nguvu. "utawala wa serikali ya Ashuru"

Ona, umesikia
"Tazama, umesikia" au "Yamkini umesikia" (UDB). Hapa "ona" ilitumika kuleta usikivu kwa kile alichokuwa anataka kukisema.

Kwa hiyo je utaokoka?
Senakaribu alitumia hili swali kusisitiza kwamba Mungu hataweza kuwaokoa. "Mungu wako hatakuokoa" au "Hutaweza kukimbia popote"

2 Kings 19:12

Maelezo ya Jumla:
Ujumbe wa falme Senakaribu kwa Mfalme Ahazi unaendelea.

generated on Tue Oct 24 10:45:40 2023

miungu wa mataifa wamewaokoa
Hili swali linaonyesha Hezekia anajua jibu na kupatia msisitizo. "miungu wa mataifa hawakuwaokoa bila shaka"

baba zangu
"wafalme wa Ashuru aliyepita" au "majeshi yaliyopita ya wafalme wa Ashuru" (UDB)

Gozani ... Harani ... Resefu ... Edeni ... Telasar ...Hamathi ... Arpadi ... Sefarvaimu ... Hena ... Iva
Haya yote ni majina ya mahali.

2 Kings 19:14

hii barua
Hii inarejea kwa barua ambayo Mfalme senakeribu wa Ashuru aliituma kwa Hezekia.

2 Kings 19:16

Maelezo ya Jumla:
Mfalme Hezekia anaendelea kuomba kwa Yahwe baada ya kupokea barua kutoka kwa Mfalme Senakeribu wa Ashuru.

Tega sikio lako, Yahwe, na usikie. Fungua macho yako, Yahwe, na tazama
Sentensi hizi zote zinamsihi Yahwe kuvuta usikivu kwa vitu ambavyo Senakaribu anasema.

Tega sikio lako, Yahwe, na usikie
Maneno "Tega sikio lako" na "sikia" vinamaanisha kitu kimoja ni yanaongeza msisitizo kwenye maombi. "Yahwe, tafadhali sikiliza anachokisema."

Fungua macho yako, Yahwe, na ona
Maneno "Fungua macho yako" na "ona" yanamaanisha kitu kimoja na kuongeza msisitizo kwenye maombi. "Yahwe, tafadhali kuwa makini kwa kile kinachotokea."

Wameweka miungu yao kwenye moto
Wafalme wa Ashuru wamewachoma miungu ya mataifa mengine.

Waashuru wamewaangamiza
Waashuru wameiangamiza miungu yote ya mataifa na mataifa.

2 Kings 19:19

Maelezo ya Jumla:
Mfalme Hezekia anaendelea kuomba kwa Yahwe baada ya kupokea barua kutoka kwa Mfalme Senakeribu wa Ashuru.

nakusihi
"nakuomba,"

kutoka kwenye nguvu yake
"kutoka kwenye nguvu ya Mfalme wa Ashuru" (UDB) au "kutoka kwenye majeshi ya Mfalme wa Ashuru."

2 Kings 19:20

Bikira binti Sayuni
"Bikira binti Sayuni ni picha ya watu wa Yerusalemu kana kwamba ni wadogo, mahiri na mzuri. "Watu wazuri wa Yerusalemu" Neno "binti" lilitumika kumpatia mtu tabia kwenye mji na baadhi ya waandishi wa kibiblia.

Bikira binti Sayuni amekudharau na kukucheka kwa dharau. Binti wa Yerusalemu akatikisa kichwa juu yako
Sentensi hizi zote zinakusudia kutoa maana moja.

Binti wa Yerusalemu
"Binti" ni picha ya watu wa Yerusalemu. "Watu wa mji wa Yerusalemu"

akatikisa kichwa juu yako
Hili tendo ni picha ya kuwakilisha dharau kwenye kuburi cha Waashuru.

kuinua macho yako katika majivuno
Inua macho yako katika majivuno" ni ishara ya mwenyeh kiburi au kuonyesha uso wa kiburi.

Mtakatifu wa Israeli
Msemo wa Mungu wa Israeli, Yahwe.

2 Kings 19:23

Maelezo ya Jumla:
Hii inaendeleza ujumbe kutoka kwa Yahwe uliotolewa kwa Isaya, nabii, kwa Mfalme Hezekia kuhusiana na Mfalme Senakeribu.

mmemnajisi Yahwe
Ku "asi" ni kukataa kwa uwazi au dhihaka.

nimepanda ... nitaangusha chini ... nitaingia
Haya majivuno yalifanywa na Senakeribu yangeweza kukamilishwa na jeshi lake.

Nimekausha mito yote ya Misri chini ya soli ya miguu yangu
"Na kwa kutembea kupitia kijito cha Misri, tumevikausha vyote!"

2 Kings 19:25

Maelezo ya Jumla:
Hii inaendeleza ujumbe wa Yahwe, uliotolewa kwa Isaya, nabii, kwa ajili ya Mfalme Hezekia kuhusiana na Mfalme Senakeribu.

hukusikia jinsi ... zamani?
Kufanya hatua imara hili swali linasadiki msikilizaji kujua jibu. "Hakika unajua jinsi ... zamani."

generated on Tue Oct 24 10:45:40 2023

miji isiyoingilika
"miji ambayo haiwezi kunyakuliwa" au "miji iliyzizunguka kuta ndefu" (UDB)

mimea katika shamba, majani ya kijani
Hii picha inalinganisha majanga dhaifu ya Ashuru mimea dhaifu kuendelea. "kama mimea dhaifu na majani katika shamba" (UDB)

majani juu kwenye dari au kwenye shamba, lililochomwa kabla halijakua
Hii inaendeleza kulinganisha picha ya waathiriwa dhaifu wa Ashuru.

2 Kings 19:27

Maelezo ya Jumla:
Hii inaendeleza ujumbe kutoka kwa Yahwe, uliotoklewa kwa Isaya, nabii, kwa Mfalme Hezekia kuhusiana na Mfalme Senekeribu.

kuyafikia masikio yangu
"hasira yako inapiga kelele kuhusu mimi,"

kwa sababu kiburi chako kimeyafikia masikio yako
"Masikio" ni picha ya kusikiliza au kusikia. "kwa sababu nimesikia maneno yako ya majivuno,"

Nitaweka kulabu yangu kwenye pua yako, na hatamu yangu kwenye mdomo wako
"Kulabu" na "hatamu" (kuongoza farasi) ni picha ya utawala kwa ajili ya Yahwe wa Senakeribu. "Nitakutawala kama mnyama."

nitakurudisha nyuma kwa njia iliyoijia
Kwamba Senakeribu atarudi nyumbani kabla hajaweza kuishinda Yerusalemu inaweza kuwekwa wazi. "Nitakufanya kurudi katika nchi yako mwenyewe kama ulivyokuja, bila kuishinda Yerusalemu."

2 Kings 19:29

Maelezo ya Jumla:
Hapa Isaya anaongea na Mfalme Hezekia. Anaendelea kutumia msambamba wowote.

viotavyo porini
"viotavyo bila kupandandwa,"

Mabaki ya nyumba ya Yuda ambayo yataokoka yatachukua tena mizizi na kuzaa matunda
"Watu wa Yuda waliosalia hai watafufuliwa uzima wao na ustawi."

Wivu wa Yahwe wa majeshi utafanya hivyo
"Tendo thabiti la Yahwe litafanya hii itokee."

2 Kings 19:32

Maelezo ya Jumla:
Huu ndio mwisho wa ujumbe kutoka kwa Yahwe, uliozungumzwa kupitia nabii Isaya kwa Mfalme Hezekia.

wala kupiga mshale hapa
"Mshale" ni picha ya kuwakilisha vifaa vyote vya kivita na uharibifu.

au kujenga boma dhidi yake
"na wala hawatajenga matuta marefu ya dunia dhidi ya ukuta kuwawezesha kuuteka mji." (UDB)

Hivi ndivyo asemavyo Yahwe
Kwa Yahwe ku "sema" ni ahadi ya Yahwe kuahidi agano au kufanya kile alichokisema atafanya.

kwa ajili yangu mwenyewe na kwa ajili ya Daudi mtumishi wangu
"kwa ajili yangu mwenyewe na kwa sababu ya kile nilichokiahidi kwa Mfalme Daudi, aliyeniokoa vema." (UDB)

2 Kings 19:35

Ikawa kuhusu
"Ilitokea"

Wakati watu walipoamka
"wakati watu waliokuwa wameachwa hai walipoamka asubuhi iliyofuata"

Nisroki ... Adramaleki ... Shareza ... Esarhodani
Haya ni majina ya kiume.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Katika siku hizo Hezekia aliugua akawa kwenye hatari ya kufa. Hivyo Isaya mwana wa Amozi, akaja, na kumwambia, "Yahwe asema, 'Weka nyumba yako kwenye mpangilio; kwa kuwa utakufa, na hutapona.'" **2** Kisha Ahazi akageuza uso wake kwenye ukuta na kumuomba Yahwe, akisema, **3** "Tafadhali, Yahwe, ukumbuke jinsi nilivyo mwaminifu kutembea mbele yako kwa moyo wangu wote, na jinsi nilivyofanya yaliyo mazuri usoni kwako." Kisha Hezekia akalia kwa sauti. **4** Kabla ya Isaya hajatoka nje kwenye mji wa kati, neno la Yahwe likamjia, kusema, **5** '"Rudi, na umwambie Hezekia, kiongozi wa watu wangu, 'Hivi ndivyo Yahwe, Mungu wa Daudi babu yako, asemavyo: "Nimesikia maombi yako, na nimeyaona machozi yako. Nitakuponya katika siku ya tatu, na utapanda juu kwenye nyumba ya Yahwe. **6** Nitakuongeza miaka kumi na tano ya maisha yako, na nitakulinda na huu mji kwa ajili yangu na kwa ajili ya mtumishi wangu.""' **7** Hivyo Isaya akasema, "Chukueni mkate wa tini." Walifanya hivyo na kuweka kwenye jipu lake, na akapona. **8** Hezekia akamwambia Isaya, "Je kutakuwa na alama gani ambayo Yahwe ataniponya, na kwamba nitapanda juu hadi kwenye hekalu la Yahwe katika siku ya tatu?" **9** Isaya akajibu, "Hii ndiyo itakuwa ishara kwako kutoka kwa Yahwe, kwamba Yahwe atafanya kitu amacho alichokisema. Je kivuli kitaenda mbele hatua saba, au kurudi nyuma hatua saba?" **10** Hezekia akajibu, "Ni kitu chepesi kwa kivuli kwenda mbele hatua kumi. Hapana, hicho kivuli kirudi nyuma hatua kumi." **11** Hivyo Isaya nabii akamlilia Yahwe, na akaleta kivuli hatua kumi nyuma, kutoka pale ambapo zilikuwa zimevuka kwenye ngazi za Ahazi. **12** Katika kipindi hicho Merodak Baladani mfalme wa Babeli alituma barua na zawadi kwa Hezekia, kwa kuwa alisikia kwamba Hezekia alikuwa anaumwa. **13** Hezekia akasikiliza hizo barua, na kisha kuwaonyesha wajumbe sehemu zote na sehemu zake za thamani, fedha, dhahabu, manukato na marhamu na nyumba yenye ghala la silaha zake, na yote yaliyokutwa kwenye ghala za nyumba zake. Hapakuwa na kitu kwenye nyumba, wala kwenye ufalme wake wote, ambao Hezekia hakuwaonyesha. **14** Kisha Isaya akaja kwa Hezekia na kumuuliza, "Hawa watu walikuwa wanakwambiaje? Wanatokea wapi?" Hezekia aksema, "Wamekuja kutoka nchi ya mbali ya Babeli. **15** Isaya akauliza, "Wameona nini kwenye nyumba yako?" Hezekia akajibu, "Wameona kila kitu kwenye nyumba yangu. Hakuna kitu miongoni mwa vitu vyangu vya thamani ambavyo sijawaonyesha." **16** Basi Isaya akamwambia Hezekia, "Sikiliza neno la Yahwe: **17** 'Tazama siku zinakuja wakati kila kitu kwenye kwenye nyumba yako ya kifalme, vitu ambavyo babu zako walivitunza huko hadi leo, vitabebwa kwenda Babeli. Hakuna kitakachobakia, Yahwe asema. **18** Watoto waliozaliwa na wewe, ambao umewazaa wewe mwenyewe-watawachukua mbali, na watakuwa matowashi kwenye nyumba ya kifalme ya mfalme wa Babeli.'" **19** Hezekia akamwambia Isaya, "neno la Yahwe ulilioliongea ni jema." Kwa kuwa alifikiri, Je sivyo ikiwapo amani na kweli katika siku zangu?" **20** Kama kwa mambo mengine yanamuhusu Hezekia, na ushujaa wake wote, na jinsi alivyotengeza bwawa la maji na mfereji, na kuleta maji kwenye mji-hayakuandikwa kwenye kitabu cha ya matukio ya wafalme wa Yuda? **21** Hezekia akalala na babu zake, na Manase mwanae akawa mfalme katika sehemu yake.

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2 Kings 20:1

Weka nyumba yako katika mpangilio
"Nyumba" ni picha kwa kile kilichokuwa chini ya utawala wa Hezekia. "Toa maelezo ya mwisho kwa wafanyakazi wako na serikali"

kukumbuka
Hii ni njia ya kawaida ya kuzungumza, lugha, kumsihi Yahwe kukumbuka. "kumbuka"

tembea
"tembea" ni ishara ya mwenedo wa maisha.

nzuri usoni mwako
Hapa uso unawakilisha hukumu au tathmini. "katika hukumu yako"

2 Kings 20:4

neno la Yahwe likaja
"Neno" ni picha ya ujumbe wa Yahwe uliofunuliwa kwa Isaya. Hii ni njia ya kawaida ya kuongea, lugha. "Yahwe alizungumza neno lake"

Nimesikia maombi yako, na nimeyaonamachozi yako
Sehemu ya pili inaimarisha sehemu ya kwanza kufanya ujumbe mmoja kwa kutumia usambamba. "Nimesikia maombi yako na kuona machozi yako."

siku ya tatu
"siku mbili kutoka sasa" (UDB) Siku Isaya aliposema hii ilikuwa siku ya kwanza, hivyo "siku ya tatu" ingekuwa sawa na "siku mbili kutoka sas."

generated on Tue Oct 24 10:45:40 2023

2 Kings 20:6

Maelezo ya Jumla:
Ujumbe kutoka kwa Yahwe kwa Mfalme Hezekia kupitia nabii Isaya unaendelea.

Miaka kumi na tano
miaka 15

kutoka kwenye mkono wa mfalme wa Ashuru
"Mkono" ni ishara ya nguvu, mamlaka na amri. "kutoka kwa amri ya mfalme wa Ashuru"

mkate wa tini
"gundi iliyotengenezwa na tini iliyochemshwa

Walifanya hivyo na kuiweka juu ya jipu lake
"Watumishi wa Hezekia walifanya hivyo na kuweka ile gundi kwenye uvimbe wa Hezekia"

2 Kings 20:8

Je kivuli kitaenda mbele ngazi saba, au kurudi nyuma hatua saba?"
Chanzo cha kivuli kiendapo mbele hatua kumi, au kirudipo hatua kumi?"

ngazi saba
Haya maelezo yanarejea kwa Ahazi "ngazi za Ahazi" katika 20:10. Hii ilikuwa ni kama ngazi maalumu zilizojengwa kwa ajili ya Mfalme Ahazi katika njia hii kwamba ngazi zake ziliweka alama za masaa kuwa wakati jua lichomoapo kuendelea karibu nao. Kwa njia hii, ngazi zinahumu kueleza muda wakati wa mchana.

2 Kings 20:10

Ni kitu chepesi kwa kivuli kwenda mbele hatua kumi
Kwa nini "ni kitu rahisi" kinaweza kuanza wazi. "Ni rahisi kusababisha kivuli kwenda mbele hatua kumi, kwa sababu hicho ni kitu cha kawaida kufanya"

ngazi za Ahazi
Hii ilikuwa ni kama ngazi ya pekee ilijengwa kwa ajili ya Mfalme Ahazi.

2 Kings 20:12

Merodaki Baladani ... Baladani
Haya ni majina ya mfalme wa Babeli na wana wake.

zisikilize hizo barua
(1) "kwa umakini fikiria hizo barua" au 2) "sikia ujumbe kutoka kwa mfalme wa Babeli"

Hapakuwa na kitu ... ambacho Hezekia hakuwaonyesha
"Hakuna" na "hapana" kushauriana kila mmoja kufanya wazo chanya.

2 Kings 20:14

hawa watu
Hii inarejea kwa watu waliotumwa kwa Mfalme Hezekia pamoja na ujumbe na zawadi kutoka Berodaki Baladani.

Wameona kila kitu kwenye nyumba yangu. Hakuna kitu miongoni mwa vitu vyangu vya thamani ambavyo sijawaonyesha
Hezekia anatubu katika wazo hilo hilo katika njia mbili kusisitiza hatua yake.

Hakuna kitu miongoni mwa vitu vyangu vya thamani ambavyo sijawaonyesha
"Hakuna jambo" na "hakuna" shauriana wenyewe kwa wenyewe nje kufanya wazo chanya. Huu ubaguzi umetumika kwa ajili ya kusisitiza. "Nimewaonyesha hasa kila mmoja vitu vyangu vya thamani"

2 Kings 20:16

Hivyo Isaya akamwambia Hezekia
Kwa nini usemi wa Isaya unaweza kuwa wazi. "Hivyo kwa sababu Isaya alimfahamu Hezekia alivyokuwa mpumbavu kuwaonyesha watu vitu vyake vyote vya thamani, Isaya alimwambia"

neno la Yahwe
"Neno" ni picha kwa ajili ya ujumbe ambao una neno ndani yake. "ujumbe wa Yahwe"

Tazama, siku zinakaribia kuja wakati
"Nisikilize, siku yaja kutakuwa wakati"; "Tazama" imetumika kuleta umakini kwa kile Isaya anachotaka kumwambia Hezekia.

siku
"Siku" inatumika kurejea shubiri isiyoelezeka.

2 Kings 20:19

kwa kuwa alifikiri
"Kwa sababu Hezekia alifikiri"

je hakutakuwa na amani na utahbiti huko katika siku zangu?
Hezekia anauliza hili swali kwa kusisitiza kujua jibu tayari. "Ninaweza kuwa na uhakika kwamba kutakuwa na amani na thabiti katika siku zangu."

bwawa
Eneo dogo litunzalo maji

mfereji
Njia ya kubebea maji

je yameandikwa katika Kitabu cha matukio ya Wafalme wa Yuda?
Hili swali linatumika kumkumbusha msomaji haya mambo hameandikwa. "yameandikwa katika kitabu cha historia cha Wafalme wa Yuda."

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Manase alikuwa na umri wa miaka kumi na mbili wakati alipoanza kutawala; alitawala miaka hamsini na tano katika Yerusalemu. Mama yake alikuwa anaitwa Hefziba. **2** Alifanya maovu usoni kwa Yahwe, kama machukizo ya mataifa ambayo Yahwe aliyafukuza nje mbele ya wana wa Israeli. **3** Kwa kupajenga tena mahala pa juu ambapo Hezekia baba yake alipaharibu, na akajenga madhabahu kwa ajili ya Baali, akafanya Ashera, kama Ahabu mfalme wa Israeli alivyofanya, akasujudu kwa nyota zote za mbinguni na kuwaabudu wao. **4** Manase akajenga madhabahu za kipagani kwenye nyumba ya Yahwe, ingawaje Yahwe aliamuru, "Jina langu litakuwa Yerusalemu daima." **5** Akajenga madhabahu kwa ajili ya nyota zote za mbinguni katika behewa mbili za nyumba ya Yahwe. **6** Akamuweka mtoto wake wa kiume kwenye moto; akatazama bao ushirikina na kujishuhulisha pamoja wale ambao wenye pepo wa utambuzi na wale wachawi. Akafanya maovu mengi usoni kwa Yahwe na kuchochea hasira kwa Mungu. **7** Sanamu ya kuchongwa ya Ashera ambayo aliitnegeneza, akaiweka kwenye nyumba ya Yahwe. Nyumba hii ndiyo ambayo Yahwe alimwambia Daudi na Sulemani mwanawe; alisema: "Ni nyumba hii na katika Yerusalemu, ambayo nimeichagua kutoka makabila yote ya Isaraeli, ambako nitaliweka jina langu milele. **8** Sintofanya miguu ya Israeli kushindwa tena nje ya nchi ambayo niliwapa babu zao, kama tu watakuwa makini kutii yale yote niliyowaamuru, na kufuata sheria zote ambazo mtumishi wangu Musa aliwaamuru." **9** Lakini watu hawakusikia, na Manase akawaongoza kufanya maovu zaidi kuliko yale ya mataifa ambayo Yahwe aliyaharibu mbele ya watu wa Israeli. **10** Basi Yahwe akaongea na watumishi wake manabii, akisema, **11** Kwasababu Manase mfalme wa Yuda amefanya haya machukizo, na kutenda maovu zaidi kuliko yote waliyoyatenda Waamori ambao walikuwa mbele yake walikubali, na pia aliwafanya Yuda kuasi kwa sanamu zake, **12** kwa hiyo Yahwe, Mungu wa Israeli, akasema hivi: Tazama, nakaribia kuleta uovu juu ya Yerusalemu na Yuda ambayo kila mtu asikiapo kuhusu hilo, masikio yake yote yatang'aa. **13** Nitanyoosha juu ya Yerusalemu kipimo kilichotumika dhidi ya Samaria, na kuangusha msatari utakaotumika dhidi ya nyumba ya Ahabu; Nitaifuta Yerusalemu safi, kama kufuta sahani, kuifuta na kuifunika juu chini. **14** Nitawatupa masalia ya urithi wangu na kuwaweka mikononi mwa maadui zao. Watakuwa nyara na mateka kwa maadui zao wote, **15** kwa sababu wamefanya yaliyo maovu usoni kwangu, na kunichochea hasira, tangu siku babu zao walipotoka Misri, hadi leo." **16** Aidha, Manase akazimwaga damu nyingi za wasio na hatia, hadi alipoijaza Yerusalemu kutoka upande huu kwenda mwingine kwa kifo. Hii ilikuwa ni kuongeza kwenye dhambi ambayo aliifanya Yuda kuasi, wakati walipofanya uovu mbele za Yahwe. **17** Kama kwa mambo mengine yamhusuyo Manase, yote aliyoyafanya, na dhambi ambayo aliyoifanya, je haya hayajaandikwa kwenye kitabu cha matukio cha wafalme wa Yuda? **18** Manase akalala pamoja na babu zake na alizikwa kwenye bustani ya nyumba yake, katika bustani ya Uza. Amoni mwanawe akawa mfalme katika sehemu yake. **19** Amoni alikuwa na miaka kumi na mbili alipoanza kutawala; alitawala miaka miwili katika Yerusalemu. Mama yake alikuwa anaitwa Meshlemethi; alikuwa binti wa Haruzi wa Yotba. **20** Alifanya yaliyo maovu usoni mwa Yahwe, kama manase baba yake alivyofanya. **21** Amoni alifuata njia zote ambazo baba yake alizotembelea na kuabudu sanamu ambazo baba yake aliziabudu, na kuzisujudia. **22** Akajitenga na Yahwe, Mungu wa baba zake, na hakutembea katika njia ya Yahwe. **23** Watumishi wa Amoni wakafanya njama dhidi yake na kumuua mfalme kwenye nyumba yake mwenyewe. **24** Lakini watu wa nchi wakawaua watu wote waliofanya njama dhidi ya mfalme Amoni, na wakamfanya Yosia mtoto wake kuwa mfalme katika sehemu yake. **25** Kama ilivyo kwa mambo mengine yamhusuyo Amoni yale aliyoyafanya, je hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **26** Watu wakamzika kwenye kaburi lake katika bustani ya Uza, na Yosia mwanawe akawa mfalme katika sehemu yake.

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2 Kings 21:1

Hefziba
Mama wa Mfalme Manase

yale yaliyo maovu usoni mwa Yahwe
"uove" "mambo ambay ... mabay." Hapa "uso" wa Yahwe unajea vile uhukumuvyo au kuamua juu ya mambo.

kama mambo ya machukizo
maana nyingine iwezekanayo ni "pamoja na mambo ya machukizo."

akaijenga tena
Manase akaijenga tena"

2 Kings 21:4

Maelezo ya Jumla:
Hadithi ya utawala wa Mfalme Manase inaendelea.

generated on Tue Oct 24 10:45:40 2023

Jina langu ndipo litakuwa Yerusalemu milele
Jina ni picha kwa ajili ya mtu. "Yerusalemu ndipo nitalifanya jina langu lijulikane mimi ni nani."

akajenga madhabahu kwa ajili ya nyota zote za mbinguni katika behewa mbili za nyumba ya Yahwe
Inaonekana kwamba, alijenga haya madhabahu ili watu waweze kufanya dhabihu na kuabudu nyota. "alijenga nyota kwenye nyua mbili za nyumba mbili za Yahwe ili kwamba watu waweze kuziabudu nyota na kuzitolea dhabihu"

Alimuweka mtoto wake kwenye moto
Unaweza kuweka wazi kwa nini alimuweka mtoto wake kwenye moto na nini kilitokea baada ya kufanya hivyo. "Alimchoma mwanae kwenye oto hadi kufa kama sadaka kwa miungu wake."

kutaka shauri
"tafuta habari kutoka"

uovu usoni mwa Yahwe
"uovu" "mambo ambayo ..." Hapa "uso" wa Yahwe unarejea au kuamua juu ya thamani ya jambo.

2 Kings 21:7

Maelezo ya Jumla:
Hadithi ya utawala wa Mfalme inaendelea.

ambayo aliitengeneza
Manase ni kama hakufanya kazi. Watumishi wake walimaliza kufanya kazi. "ambayo Manase aliagiza watenda kazi wake waifanye"

ambako nitaliweka jina langu milele
"ambako nataka watu wangu waniabudu milele"

miguu ya Israeli
Miguu ni mfani wa kwenye Biblia kwa ajili ya mtu, na jina la kundi la watu ni mfano wa watu wenyewe. "Waisraeli"

hata zaidi kuliko yale ya mataifa ambayo Yahwe aliyaharibu mbele ya watu wa Israeli
Hapa "mataifa" inawarejea watu ambao waliishi katika ya "Kanaanani" kabla ya Waisraeli hawajafika. "hata zaidi ya watu ambao Yahwe aliwaangamiza kama watu wa Israeli kuendelea kwenye nchi"

2 Kings 21:10

sanamu," kwa hiyo Yahwe, Mungu wa Israeli, asema, "Tazama
Tafsiri hii inaeleweka maneno "kwa hiyo ... asema" manabii wanaotarajiwa. Maana nyingine iwezekanayo ni kwamba Yahwe anarejea kwake mwenyewe kana kwamba alikuwa mtu mwingine: "sanamu. Kwa hiyo Yahwe, Mungu wa Israli, asema, 'Tazama ... ona."

kila alisikiaye, masikio yake yote yatang'aa
Hisia halisi ni ishara kwa ajili ya mhemko wa hisiaambao unaoisababisha. "wale wasikiao kile Yahwe afanyacho, kitashtusha."

2 Kings 21:13

nitanyoosha juu ya Yerusalemu kipimo kilichotumika dhidi ya Samaria, na kuangusha msatari utakaotumika dhidi ya nyumba ya Ahabu
Maneno "kipimo cha mstari" na "kuunganisha mstari" ni picha kwa ajili ya kiwango cha Yhwe atumiacho kuwahukumu watu. "hukumu Yerusalemu kutumia kipimo kile kile ni nilichotumia wakati nilipoihumu Samaria na nyumba ya Ahabu"

juu ya Samaria
Samaria ni mji mkuu na inawakilisha watu wote wa ufalme wa Israeli"

kipimo cha mstari
ni kifaa chenye uzito mkubwa na kamba nyembamba kitutumikacho kuonyesha kama ukuta umenyooka

nyumba ya Ahabu
Hapa "nyumba" inawakilisha familia. "familia ya Ahabu"

Nitatupa
"nitakataa"

wapatia kwenye mkono wa maadui zao
"acha maadui zao wawashinde na kuchukua nchi yao"

2 Kings 21:16

Aidha
"Vile vile" au "Kwa kuongeza"

Manase akazimwaga damu nyingi za wasio na hatia
Maneno "kumwaga damu nyingi" ni picha ya ya kuua watu kwa nguvu. "Manase aliagiza maaskari wake kuwaua watu wengi wasiokuwa na hatia"

alipoijaza Yerusalemu kutoka upande huu kwenda mwingine kwa kifo
Hii mbalagha inaweka msisitizo namba kubwa ya watu Manase aliwauwa popote Yerusalemu. "kifo" kinaweza kuelezwa kama "watu waliokufa"." "kulikuwa na watu wengi waliokufa Yerusalemu kote"

yale yaliyo maovu usoni mwa Yahwe
"uovu" mambo ambayo ni mabaya. Hapa "uso" wa Yahwe unarejea ambavyo ahukumuvyo au kuamua juu ya thamani ya jambo.

hayajaandikwa ... Yuda?
Swali halina majibu na linatumika kwa ajili ya kusisitiza.

generated on Tue Oct 24 10:45:40 2023

kulala na baba zake na
Hii ni lugha ya upole ya kusema ali "kufa," kama baba zake walivyo lala, na"

bustani ya Uza
Maana ziwezekanazo 1) "bustani ambayo ilyokuwa ikimilikiwa na mtu aitwaye Uza" au 2) "Bustani ya Uza."

Amoni
Hili ni jina la mwanamume

2 Kings 21:19

Amoni ... Haruzi
Haya ni majina ya wanaume.

Meshlemethi;
Hili ni jina la mwanamke.

Yotba
Hili ni jina la mji.

yaliyo maovu usoni mwa Yahwe
"uovu" "mambo ambayo ... uovu." Hapa "uso" wa Yahwe unarejea vile ahukumuvyo au kuamua juu ya uthamani wa jambo.

2 Kings 21:21

kufuata njia zote ambazo baba yake alienenda kwazo
"kutembea katika njia zote ambazo baba yake alienenda kwazo." Jinsi ambavyo mtu aishivyo inzungumziwa kana kwamba huyo mtu alikuwa akitembea kwenye njia. "kuishi hasa ambavyo baba yake alivyoishi"

Alijitenga na Yahwe
"Alienda mbali na Yahwe" au "Hakumsikiliza tena Yahwe"

kufanya njama juu yake
"kufanya mpango na kufanya kazi pamoja kwa ajili ya kumdhuru"

2 Kings 21:24

watu wanchi
Huu ni ujumla. "baadhi ya watu wa Yuda"

njama dhidi
"kufanya mipango na kufanya kazi pamoja kudhuru"

hayajaandikwa ... Yuda?
Hili swali halina majibu na linatumika kusisitiza. "Yameandikwa ... Yuda"

bustani ya Uza
Maana ziwezekanazo ni 1) "bustani ambayo ilimilikiwa na mtu aitwaye Uza" au 2) Bustani ta Uza.

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Yosia alikuwa na umri wa miaka minane wakati alipoanza kutawala; alitawala kwa mda wa miaka thelathini na moja katika Yerusalemu. Mama yake alikuwa anaitwa Yedida (Alikuwa binti wa Adaye wa Bozkathi). **2** Alifanya yale yaliyo mema usoni mwa Yahwe. Alitembea kwenye njia zote za Daudi babu yake, na hakugeuka wala upande wa kulia au kushoto. **3** Ikawa kwamba katika mwaka wa kumi na nane mfalme Yosia, akamtuma Shafani mwana wa Azalia mwana wa Meshulamu, mwandishi, kwenye nyumba ya Yahwe, akisema, **4** "Panda juu kwa Hilkia yule kuhani mkuu na mwambie ahesabu pesa ambazo zilizokuwa zimeletwa kwenye nyumba ya Yahwe, ambazo walinzi wa hekalu wamezikusanya kutoka kwa watu. **5** Zigawanywe kwenye mikono ya wafanyakazi ambao ni wasimamizi wa nyumba ya Yahwe, na waache wawapatie wafanya kazi ambao wako kwenye nyumba ya Yahwe, ili waweze kutengeneza pale palipoharibika. **6** Wapewe pesa maseremala, wajenzi, na waashi, na pia kununua mbao na kukata jiwe kukarabati nyumba ya Yahwe." **7** Lakini zile pesa hazikutakiwa kuhesabiwa wakati walipokuwa wanapewa, kwa sababu waliimudu ile kazi kwa uaminifu. **8** Hilkia kuhani mkuu akamwambia Shafani yule mwandishi, "Nimekipata kitabu cha sheria katika nyumba ya Yahwe." Basi Hilkia akampatia kile kitabu Shafani, na kukisoma. **9** Shafani akaenda na kuchukua kile kitabu kwa mfalme, na pia kumjulisha, akisema, "Watumishi wako wamezitumia zile pesa ambazo zilizokuwa zimepatikana kwenye hekalu na zimegawiwa kwenye mikono ya wafanya kazi ambao husimamia kuangalia nyumba ya Yahwe." **10** Kisha Shafani yule mwandishi akamwambia mfalme, "Hilkia yule kuhani amenipatia kitabu." Kisha Shafani akakisoma mbele ya mfalme. **11** Ikawa kwamba wakati mfalme aliposikia maneno ya sheria, alichana nguo zake. **12** Kisha mfalme akamwamuru Hilkia yule kuhani, Ahikamu mwana wa Shafani, Akbori mwana wa Mikaya, Shafani mwandishi, na Asaya, mtumishi wake mwenyewe, akisema, **13** Nenda na ukaongee pamoja na Yahwe kwa ajili yangu, na kwa ajili ya watu na kwa Yuda yote, kwa sababu ya maneno ya hiki kitabu ambacho kilichopatikana. Kwa hasira kubwa ya Yahwe ambayo ametukasirikia dhidi yetu kwa sababu babu zetu hawakusikiliza maneno ya hiki kitabu hivyo kama kutii yote ambayo yalikuwa yameandikwa kuhusiana na sisi. **14** Basi Hilkia yule kuhani, Ahikamu, Akbori, Shafani, na Asaya wakaenda kwa Hulda nabii wa kike, mke wa Shalumu mwana wa Tikva mwana wa Harhasi, mtunza kabati la nguo (aliishi katika Yerusalemu katika mtaa wa pili), na wakaongea pamoja naye. **15** Akawaambia, "Hivi ndivyo Yahwe, Mungu wa Israeli, asemavyo: 'Mwambie huyu mtu aliyekutuma kwangu, **16** "Hivi ndivyo Yahwe asemavyo: 'Tazama, nitaleta janga kwenye hii sehemu na juu ya wakaao hapa, kulingana na kila kitu kilichoandikwa kwenye kitabu ambacho mfalme wa Yuda alichokisoma. **17** Kwa sababu wamenitelekeza na kufukiza ubani kwa miungu mingine, hivyo basi wanaweza kunichochea hasira pamoja na matendo yote waliyoyafanya-kwa hiyo hasira yangu ilikuwa inawaka dhidi ya hii sehemu, na haitazimika."' **18** Lakini kwa mfalme wa Yuda, aliye watuma kuuliza mapenzi ya Yahwe, hivi ndivyo mtakavyo mwambia: "Yahwe, Mungu wa Israeli asema hivi: Kuhusu yale maneno uliyoyasikia, **19** kwa sababu moyo wako ulikuwa mlaini, na kwa sababu umejinyenyekesha mwenyewe mbele za Yahwe, wakati uliposikia nilichokisema dhidi ya hii sehemu na wenyeji wake, kwamba wanaweza kuwa wakiwa na laana, na kwasaabu ulizozirarua nguo zako na kulia mbele yangu, Nami pia nimekusikia-hivi ndivyo Yahwe asemavyo. **20** Tazama, nitakukusanya na babu zako, nawe utawekwa kaburini kwako kwa amani. Macho yako hayataona maafa yote ambayo nitayaleta kwenye hii sehemu. """ Hivyo watu wakachukua ujumbe huu kuurudisha kwa mfalme.

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2 Kings 22:1

miaka thelathini na moja
mwaka mmoja - "miaka 31"

Yedida
Hili ni jinala mwanamke.

Adaye
Hili ni jina na mwanamume.

Bozkathi
Hili ni jina la mji wa Yuda.

Alifanya yale yaliyo sawa usoni kwenye macho ya Yahwe
Hapa "macho" inawakilisha mawazo ya Yahwe au kile anachokiwaza kuhusu jambo. "Alifanya ambacho Yahwe alikiona ni sawa" au "Alifanya kile kilichokuwa sawa kutokana na Yahwe"

Alienenda katika njia zote za Daudi baba yake
"Alitembea katika njia zote za Daudi baba yake" Yosia alitenda kama Daudi alivyofanya anazungumzia kana kwamba alitembea kwenye njia moja au kama njia ya Daudi. "Alifuata mfano wa Daudi baba yake"

generated on Tue Oct 24 10:45:40 2023

hakugeuka wala upande wa kulia au kushoto
Kumtii Yahwe kikamilifu kunazungumziwa kana kwamba mtu alikuwa kwenye barabara sahihi na hakurudi kutoka kwayo. "hakufanya chochote ambacho hakikumpendeza Yahwe"

2 Kings 22:3

Ikawa kwamba
Baada ya hayo kutokea

mwaka wa kumi na nane
"kumi na nane" ni mpango wa namba ya 18. "mwaka wa 18"

Shafani ... Azia ... Meshulamu ... Hilkia
Haya ni majina ya kiume.

nyumba ya Yahwe ... katika hekalu
Hapa "nyumba ya Yahwe" na "hekalu" inamaanisha jambo moja.

Panda juu kwa Hilkia
Kirai "Panda juu" imetumika kwa sababu hekalu la Yahwe lilikuwa juu kwenye mwinuko kisha Mfalme Yosia alipokuwa. "Panda juu kwa Hilkia"

ambazo walinzi wa hekalu wamezikusanya kutoka kwa watu
"wale walinzi wa hekalu waliokuwa wamekusanya pesa kutoka kwa watu waliokuwa wamezileta kwenye hekalu la Yahwe"

Acha zigawanywe kwa mkono ya watendakzi
Hapa "mkono" inawakilisha watenda kazi wote. "Mwambie Hilkia awapatie pesa kwa watenda kazi"

2 Kings 22:6

Maelezo ya Jumla:
Ujumbe kutoka kwa Mfalme Yosia kwa Hilkia, kuhani mkuu, anaendelea.

Waacheni wapewe pesa ... walipewa ... kwa sababu waliimudu
Hapa "wao" na "-wa" inarejea kwa wafanyakazi ambao ni wasimamizi wa nyumba ya Yahwe katika 22:3.

mafundi seremala, wajenzi, na waashi
Hawa ni sawa na wafanyakazi waliopo katika nyumba ya Yahwe katika 22:3. Hapa wafanya kazi wanaelezwa kinaganaga zaidi.

wajenzi
watenda kazi wajengao kwa mbao

waashi
watenda kazi wajengao kwa mawe

zile pesa hazikutakiwa kuhesabiwa wakati walipokuwa wanapewa
"watenda kazi waliokuwa wasimamizi hawakutoa taarifa jinsi walivyotumia pesa ambayo walinzi wa hekalu waliwapatia"

kwa sababu walizimudu kwa uaminifu
"kwa sababu walitumia pesa kwa unyoofu"

2 Kings 22:8

Hilkia
Hili ni jina la mwanamume.

Kitabu cha sheria
Sheria zipendwazo sana ziliandikwa kwenye hati ya kukunja kuliko kwenye kitabu.

zilitolewa kwenye mkono wa wafanyakazi
Hapa "mkono" unawakilisha wafanyakazi kama wote.

2 Kings 22:11

Ikawa kwamba
Kama lugha yako ina njia ya kuweka alama mwanzoni mwa sehemu mpya ya hadithi, fikiria kuitumia hapa.

aliposikia maneno ya sheria
Hapa "maneno" huwakilisha ujumbe wa sheria. "alisikia sheria iliyokuwa imeandikwa katika kitabu" au alisikia sheria iliyokuwa imeandikwa katika hati ya kukunja"

alirarua mavazi yake
Hii ni alama inayoashiria huzuni kubwa sana au masikitiko.

Ahikamu ... Shafani ... Akbori ... Mikaya ... Asaya
Haya ni majina ya wanaume.

kujadiliana na Yahwe
Imewekwa wazi katika 22:14 kwamba watu wangeweza kujadiliana na Yahwe kubainisha mapenzi yake.

mjadala
kwenda kwa mtu kutafuta ushauri

maneno ya hiki kitabu yaliyopatikana
Hapa "maneno" yanawakilisha sheria. "sheria katika hiki kitabu ambacho hilikia amekikuta"

Kwa kuwa hasira kubwa ya Yahwe ambayo ametukasirikia dhidi yetu
Hasira ya Yahwe inazungumziwa kana kwamba ulikuwa mto uliokuwa unawaka. "Kwa kuwa Yahwe anahasira sana na sisi"

yote yaliandikwa kuhusiana na sisi
Hii inarejea kwenye sheria iliyokuwa imetolewa na Israeli. "yote ambayo Musa aliyoyaandika katika

sheria ambayo tunatakiwa kuyafanya" au "sheria yote ya Mungu aliyoitoa kupitia Musa kwa watu wa Israeli"

2 Kings 22:14

Hulda
Hili ni jina la mwanamke.

Shalumu ... Tikva ... Harhasi
Haya ni majina ya wanaume.

mtunza kabati la nguo
Maana ziwezekanazo 1) mtu anayeangalia nguo ambazo makuhani huvaa katika hekalu au 2) mtu anayeangali nguo za mfalme.

aliishi Yerusalemu katika mtaa wa pili
Hapa "theluthi ya pili" inarejea kwa sehemu mpya ambayo ilikuwa imejengwa kwa upande wa kaskazini mwa Yerusalemu. Pia, "aliishi Yerusalemu katika sehemu mpya ya Yerusalemu"

huyo mtu aliyekutuma kwangu
Hapa "huyo mtu" inamrejea mfalme Yosia.

Nitaleta msiba mahali pake na kwa wenyeji wake
Yahwe anafanya mambo mabaya yatokee imezungumzwa kana kwamba "msiba" ulikuwa kitu ambacho angekileta hiyo sehemu.

hapa mahali
Hapa inarejea kwenye mji wa Yerusalemu ambao unawakilisha nchi yote ya Yuda.

2 Kings 22:17

Maelezo ya Jumba:
Ujumbe wa Yahwe ulitumwa kwa Mfalme Yosia kupitia Hulda, unabii, unaendelea.

hasira yangu ilikuwa inawaka dhidi ya hii sehemu, na haitazimika
Yahwe anapatwa na hasira kali sana inazungumzwa kana kwamba hasira yake ilikuwa moto uliokuwa umewaka na usiweza kuzimwa. "hasira yangu juu ya hii sehemu ni kama moto ambao hauwezi kuzimwa"

hi sehemu
Hapa "mahali" inawakilisha watu waishio katika Yerusalemu na Yuda. "hawa watu"

Kuhusu maneno uliyosikia
Hapa "maneno" inawakilisha ujumbe ambao Hulda alioungea. "kuhusu ujumbe ambao uliousikia"

Kwa sababu moyo wako ulikuwa mlaini
Hapa "moyo" unawakilisha utu wa mtu wa ndani. Kuomba samahani inazungumziwa kana kwamba moyo ulikuwa malaini. "kwa sababu ulisamehe" au "kwa sababu umetubu"

kwamba wanaweza kuwa wakiwa na laana
"ukiwa" na "laana" unaweza kuanza kama kuvumishi na kitenzi. "kwamba nitawalaani na kulaani nchi yao kuwa ukiwa"

chana mavazi yako
Hii ni tendo la ishara linaloonyesha huzuni kubwa sana masikitiko.

huu ni usemi wa Yahwe
Hapa anajizungumzia mwenyewe katika nafsi ya tatu. Inaweza kuanza katika nafsi ya kwanza. "hivi ndivyo nisemavyo"

2 Kings 22:20

Maelezo ya Jumala:
Huu ni mwisho wa ujumbe kutoka kwa Yahwe kwa mfalme Yosia kupitia utabiri wa Hulda.

Tazama, nitakukusanya na babu zako; nawe utawekwa kaburini kwako kwa amani
Sentensi zote kimsingi zinamaanisha kitu kimoja. Ni za njia ya heshima ya kusema atakufa. "Sikiliza, nikuruhusu ufe kwa amani"

Macho yako hayataona
Hapa "macho" yanawakilisha utu wote, na, "hutaona" inawakilisha hayatapitia"

janga nitakalolileta juu ya hii sehemu
Yahwe huleta mambo mabaya yatokee yazungumzwa kana kwamba "janga" yalikuwa kitu ambacho Yahwe angeleta mahali. "nitafanya mambo mabaya yatokee katika hii sehemu"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Hivyo mfalme akawatuma wajumbe waliokuwa wamemzunguka wazee wote wa Yuda na wa Yerusalemu.
2 Kisha mfalme akapanda hadi kwenye nyumba ya Yahwe, na watu wote wa Yuda na wenyeji wote wa Yerusalemu pamoja naye, na makuhani, manabii, na watu wote, kuanzia mdogo hadi mkubwa. Kisha akasoma katika masikioni kwao maneno yote ya kitabu cha agano ambalo lililokuwa limepatikana kwenye nyumba ya Yahwe. **3** Mfalme akasimama karibu na nguzo na kufanya agano mbele ya Yahwe, kutembea pamoja na Yahwe na kukumbuka maagizo yake, kanuni zake, na sheria zake, kwa moyo wake wote na kwa roho yake yote, kuthibitisha maneno ya hili agano ambalo lililokuwa limeandikwa kwenye hiki kitabu. Hivyo watu wote wakakubaliana kusimama kwenye agano **4** Mfalme akamwamuru Hilkia yule kuhani mkuu, makuhani chini yake, na walinzi wa lango watoe kwenye hekalu vyombo vilivyokuwa vimetengenezwa kwa ajili ya Baali na Ashera, na kwa ajili ya nyota zote za mbinguni. Akivichoma moto Yerusalimu kwenye mashamba ya bonde la Kidroni na kubeba majivu yake kwenda Betheli. **5** Akawaondoa makuhani waliokuwa wanaabudu miungu ambao wafalme wa Yuda waliwachagua ili kwa ajili ya kufukiza ubani katika mahali pa juu kwenye miji ya Yuda na sehemu zinazoizunguka Yerusalemu-wale waliokuwa wanchoma ubani kwa Baali, kwa juana kwa mwezi, kwa sayari, na kwa nyota zote za mbinguni. **6** Akaiondoa Ashera kutoka kwenye hekalu la Yahwe, nje ya Yerusalemu hata bonde la Kidroni na kuichoma hapo. Akaipiga kwenye mavumbi na kuiyatupa yale mavumbi kwenye makaburi ya watu wa kawaida. **7** Akavisafisha vyumba vya makahaba ambao walikuwa kwenye hekalu la Yahwe, ambako wanawake waliposhonea nguo kwa ajili ya Ashera **8** Yosia akawaleta makuhani wote nje ya miji ya Yuda na kupanajisi mahali pa juu ambako makuhani walipokuwa wakichomea ubani, kutoka Geba hata Bersheba. Akapaharibu mahala pa juu kwenye malango ambayo yaliyokuwa ya kuingilia kwenda kwenye lango la Yoshua (liwali wa mji), upande wa kushoto wa lango la mji. **9** Ingawa makuhani wa mahali pa juu hawakuruhusiwa kuhudumu kwenye madhabahu ya Yahwe katika Yerusalemu, wakala mikate isiyotiwa chachu miongoni mwa ndugu zao. **10** Yosia akainajisi Tofethi, ambayo ipo kwenye bonde la Ben Hinomu, ili kwamba mtu yeyote asimuweke mtoto wake wa kiume au binti yake kwenye moto kama sadaka kwa Molaki. **11** Akawachukua farasi ambao wafalme wa Yuda waliokuwa wametolewa kwa ajili ya jua. Walikuwa kwenye eneo la lango la uingilia kwenye hekalu la Yahwe, karibu na chumba cha Nathani Meleki, msimamizi mkuu wa nyumba ya mfalme. Yosia akayachoma yale magari ya farasi ya jua **12** Yosia mfalme akayaharibu madhabahu yaliyokuwa kwenye dari ya juu ya chumba cha Ahazi, ambacho wafalme wa Yuda walikitengeneza, na madhabahu ambayo Manase aliyatengeneza kwenye behewa mbili za nyumba ya Yahwe. Yosia akazivunga vipande vipande na kuvitupa kwenye bonde la Kidroni. **13** Mfalme akapaangamiza mahali pa juu magharibi mwa Yerusalemu, kusini mwa mlima wa uharibifu ambapo Sulemani mfalme wa Israeli alipajenga kwa ajili ya Ashtorithi, chukizo la Wamoabu; sanamu za karaha za Wasidoni; kwa Kemoshi, sanamu za karaha wa Moabu; na kwa Moleki, sanamu wa karaha wa watu wa Amoni. **14** Akazivunja nguzo za jiwe kuwa vipande vipande na kuziangusha chini nguzo za Ashera na kuzijaza zile sehemu kwa mifupa ya watu. **15** Yosia pia akaiteketeza kabisa madhabahu iliyokuwa Betheli na mahali pa juu ambako Yeroboamu mwana wa Nebati (ambaye aliwafanya Waisraeli kuasi) aliijenga. Pia aliichoma moto ile madhabahu na mahali pa juu na kupapiga hadi pakawa vumbi. Pia akaichoma moto nguzo ya Ashera. **16** Yosia alipotazama kwenye lile eneo, akagundua kwamba yale makaburi yalikuwa juu ya mlima. Akawatuma watu kuichukua mifupa kutoka kwenye yale makaburi; kisha akaichoma kwenye madhabahu, akainajisi. Hii ilitokana na neno la Yahwe ambalo mtu wa Mungu alilliongea, yule mtu aliyekuwa ameongea haya mambo kabla. **17** Kisha akasema, "Ni ukumbusho wa nani ule ninao uona?" Mtu wa ule mji akamwambia, "Lile ni kaburi la mtu wa Mungu ambaye alikuja kutoka Yuda na kuongea kuhusu haya mambo ambayo ameyafanya dhidi ya madhabahu ya Betheli." **18** Hivyo Yosia akasema, "Mwacheni. Mtu asihamishe mifupa yake." Hivyo wakaacha mifupa yake, pamoja na mifupa ya nabii ambaye alikuja kutoka Samaria. **19** Kisha Yosia akahamisha nyumba zote za mahali pa juu ambazo zilikuwa katika mji wa Samaria, ambazo wafalme wa Israeli walizokuwa wamezitengeneza, na ambazo zilizokuwa zimemgadhabisha Yahwe kwa hasira. **20** Aliwafanyia kile ambacho kilikuwa kimefanyika katika Betheli. Aliwachinja makuhani wote wa mahali pa juu ya madhabahu na aliichoma mifupa ya watu juu yao. Kisha akarudi Yerusalemu. **21** Kisha mfalme akawaamuru watu wote, akisema, "Itunzeni Pasaka ya Yahwe Mungu wenu, kama ilivyoandikwa kwenye hiki kitabu cha agano." **22** Hiyo Pasaka haijawahi kufanyika tangu siku za waamuzi ambao waliiongoza Israeli, wala katika siku zote za wafalme wa Israeli au Yuda. **23** Lakini katika mwaka wa kumi na nane wa Mfalme Yosia hii Pasaka ya Yahwe ilisheherekewa katika Yerusalemu. **24** Yosia pia akawafukuza wale ambao waliokuwa wameongea na wafu au na roho. Pia aliifukuza miungu ya sananmu, sanamu, na vitu vyote ambavyo ni chukizo vilivyokuwa vinaonekana katika nchi ya Yuda na katika Yerusalemu, hivyo kwa kuthibitisha yale maneno ya sheria ambayo iliyokuwa imeandikwa kwenye kitabu cha Hilkia yule kuhani aliyekuwa amepatikana kwenye nyumba ya Yahwe. **25**

generated on Tue Oct 24 10:45:40 2023

Kabla ya Yosia, hapakuwa na mfalme kama yeye, aliyekuwa amemwelekea yahwe kwa moyo wake wote, roho yake yote, na nguvu zake zote, ambaye alifuata sheria zote za Musa. Hapakuwa na mfalme kama Yosia aliyeinuka baada ya yeye. **26** Walakini, Yahwe hakugeuka kutoka kwenye ukali wa hasira yake, ambayo ilikuwa dhidi ya Yuda kwa waabudu wapagani wote pamoja ambao Manase aliokuwa amemgadhibisha. **27** Hivyo Yahwe akasema, "Pia nitaiondoa Yuda usoni kwangu, kama nilivyoiondoa Israeli, na nitautupilia mbali huu mji ambao nilio uchagua, Yerusalemu, na ile nyumba ambayo niliyokuwa nimesema, 'Jina langu litakuwa humo."' **28** Kama kwa mambo mengine yanayo muhusu Yosia, kila kitu alichofanya, je vimeandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **29** Katika siku zake, Farao Neko, mfalme wa Misri, alienda kupigana dhidi ya mfalme wa Ashuru huko mto Frati. Mfalme Yosia akaenda kuonana na Neco katika mapigano, na Neko akamuua huko Megido. **30** Watumishi wa Yosia wakambeba kwenye gari la farasi akiwa amekufa kutoka Migido, kumleta Yerusalemu, na kumzika katika kaburi lake mwenyewe. Kisha watu wa nchi wakamchukua Yehoahazi mwana wa Yosia, wakamtia mafuta, na kumfanya kuwa mfalme katika mahali pake. **31** Yehoahazi alikuwa na umri wa miaka ishirini na tatu alipoanza kutawala, na alitawala miezi mitatu katika Yerusalemu. Mama yake alikuwa akiitwa Hamutali; alikuwa binti wa Yeremia wa Libana. **32** Yehoahazi alifanya yaliyo maovu usoni kwa Yahwe, kama kila kitu ambacho babu zake walichokifanya. **33** Farao Neko akamfunga gerezani huko Ribla katika nchi ya Hamathi, hivyo asiweze kutawala katika Yerusalemu. Kisha Neko akaitoza Yuda talanta mia moja za fedha na talanta moja ya dhahabu. **34** Farao Neko akamfanya Eliakimu mwana wa Yosia mfalme katika mahali pa Yosia baba yake, na kubadilisha jina lake kuwa Yehoyakimu. Lakini akamchukua mfalme Yehoahazi kwenda Misri, na Yehoahazi akafia huko. **35** Yehoyakimu akalipa fedha na dhahabu kwa Farao. Ili akutane na amri ya Farao, Yehoyakimu akaitoza nchi na kulazimisha kila mtu miongoni mwa watu wa nchi wamlipe fedha na dhahabu kulingana na makadirio yao. **36** Yehoyakimu alikuwa na umri wa miaka ishirini na tano alipoanza kutawala, na alitawala miaka kumi na moja katika Yerusalemu. Mama yake alikuwa akiitwa Zebida; alikuwa binti wa Pedaia wa Ruma. **37** Yehoyakimu akafanya yale yaliyo maovu usoni kwa Yahwe, kama waliyoyafanya babu zake.

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2 Kings 23:1

watu wote wa Yuda na wenyeji wote wa Yerusalemu
Hiki ni kizazi. "watu wengine wengi"

kuanzia ndogo hadi kubwa
"kutoka kwenye orodha ya chini muhimu hata kwenye orodha ya juu muhimu"

Kisha akasoma kwa sauti
"Kisha mfalme akasoma kwa saujti ili kwamba waweze kusikia"

ambalo limepatikana
"ambalo Hilkia alilipata" au "walilipata"

2 Kings 23:3

tembea na Yahwe
Vile mtu aishivyo inaongea kana kwamba huyo mtu alikuwa akitembea kwenye njia, "kutembea naye" mtu mmoja ni ishara kwa kufanya ambacho huyo mtu mwingine kufanya au kutaka wengine kufanya. "ishi kumtii Yahwe"

amri zake, maagizo yake, na sheria zake
Haya maneno yote yanamaanisha maana moja. Kwa pamoja yasisitiza kila kitu ambacho Yahwe alichoamuru katika sheria.

kwa moyo wake wote na roho yake
Lugha "kwa moyo wake wote" inamaana "kabisa" na "kwa roho yake yote" inamaana "pamoja na uhai wake wote" au "kwa nguvu zake zote"

ambayo yaliandikwa kkatika hiki kitabu
"ambayo yaliandikwa katika hiki kitabu" au "yale yaliyomo ndani ya hiki kitabu"

simama kwa agano
Hii lugha inamaanisha "kutii maneno ya agano."

2 Kings 23:4

kuhani chini yake
"makuhani wengine waliomtumikia"

mlinzi wa lango
watu ambao walikuwa wakilinda malango kwenye hekalu

kwa ajili ya Baali ... kwa nyota zote
"hivyo watu wangewatumia kumwabudu Baali ... hivyo watu wangeweza kuwatumia kuziabudu nyota zote"

Akachoma ... na kubeba ... Akawaondoa
Mifano miwili ya "Yeye" inamrejea Yosia, lakini inaweza kuwa bora kutafsiri ili kwamba msomaji aelewe kwamba watu wengine, huenda Hilkia na "makuhani chini yake" (23:4), inaweza kuwa Yosia hufanya hivo.

generated on Tue Oct 24 10:45:40 2023

Bonde la Kidroni ... Betheli
majina ya mahali

kwa Baali, kwa juana kwa mwezi, kwa sayari, na kwa nyota zote
"kama njia ya kumwabudu Baali, jua na mwezi, sayari, na nyota"

2 Kings 23:6

Maelzo ya Jumla
Hii inaendelea kueleza kile ambacho mflme Yosia alichokifanya katika kujibu ujumbe kutoka kwa Yahwe.

Akaiondoa ... na kuichoma ... Akaipiga ... na kuitupa ... Akavisafisha
Mifano yote ya "Yeye" inamrejea Yosia, lakini inaweza kuwa bora kutafsiri ili kwamba msomaji awaelewe hao watu wengine, huenda Hilkia na "makuhani chini yake" (23:4), yawezekana wamemsaidia Yosia kwa haya mambo.

kushona nguo
"tengeza nguo"

2 Kings 23:8

Yosia akawaleta ... na kupanajisi ... akapaharibu
Inaweza kuwa tafsiri bora ili kwamba msomaji aelewe kwamba watu wengine, huenda Hilkia na "makuhani chini yake" wanaweza kumsaidia Yosia kufanya hivi.

Geba ... Bersheba
majina ya mahali

Yoshua (liwali wa mji)
"mji wa utawala uitwao Yoshua" au kiongozi wa mji aitwaye Yoshua." Huyu ni tofauti na Yoshua kutoka katika kitabu cha Agano la Kale cha Yoshua.

ndugu zao
Hapa "ndugu" inarejea kwa makuhani wenzao aliohudumu katika hekalu.

2 Kings 23:10

Tofeli ... Ben Hinomi
majina ya mahali

akamuweka mwanaye au binti yake kwenye moto kama sadaka ya Molaki
"kumuweka mwanaye au bintiye katika moto na kuwachoma kama sadaka kwa Molaki"

Akachukua
Inaweza kuwa njia bora kutafsiri ili kwamba msomaji aelewe kwamba watu wengine, huenda Hilkia na "makuhani chini yake," wanaweza kumsaidia Yosia kufanya hivyo.

farasi
Maana ziwezekanazo ni 1) farasi halisi 2) sanamu za farasi.

alitoa kwa jua
"alitumika kuabudu jua."

Nathani Meleki
jina la kiume

2 Kings 23:12

Yosia mfalme akayaharibu ... piga ... tupa ... vunja ... katalia chini ... jaza
Inaweza kuwa tafsiri bora ili kwamba msomaji awaelewe hao watu wengine, huenda Hilkia na "makuhani chini yake"

bonde la Kidroni
jina la mahali.

hizo sehemu zikajazwa kwa mifupa ya wanadamu
"ardhi kufunikwa na mifupa ya wanadamu ili watu wasiweze kuitumia tena kama madhabahu"

2 Kings 23:15

Yosia pia akaiteketeza kabisa ... Pia alichoma ... na kupiga ... pia alichoma
Inaweza kuwa tafsiri bora ili kwamba msomaji aelewe kwamba watu wengine, huenda Hilkia na "makuhani chini yake"

aliyekuwa ameongea haya mambo kabla
"alisema hayo mambo yatatokea"

2 Kings 23:17

ukumbusho
alama au sheria ambayo humuheshimu mwanadamu.

Hivyo wakaiacha mifupa yake, pamoja na mifupa ya
"Hivyo hawakuigusa mifupa yake au mifupa ya"

2 Kings 23:19

Yosia akahamisha ... alifanya ... alichinja ... alichoma
Inaweza kuwa bora kutafsiri ili msomaji aelewe kwamba watu wengine, huenda Hilkia na "makuhani chini yake" (23:4), ingewezekana Yosia kusaidiwa kufanya haya mambo.

nini kilifanyika
"alifanya nini"

alichoma mifupa ya binadamu juu yao
"alichoma mifupa juu yao hivyo hakuna hata mmoja wao ataitumia tena"

generated on Tue Oct 24 10:45:40 2023

2 Kings 23:21

Itunzeni pasaka
"Lazima kuisherekea pasaka"

Pasakakama hiyo haijawahi kufanyika tangu siku za
"Uzao wa Israeli haukusherekea sikukuu ya pasaka kwa njia hiyo kubwa katika wakati wa"

alitawala Israeli
Jina "Israeli" linasimama kwa ajili ya uzao wa Israeli."

siku za wafalme wa Israeli au Yuda
"kipindi wakati wana wa Israeli walipokuwa na mfalme wao wa watu wa Yuda walipokuwa na mfalme wao"

Pasaka hii ya Yahwe ilisherekewa
"watu wa Yuda walisherekea hii Pasaka ya Yahwe"

2 Kings 23:24

aliwafukuza ... roho
"kuzilazimisha hizo ... roho kuishi" au "kufanya sheria ambayo wale .. roho zilizokuwa ziondoke"

wale walioongea na wafu au na roho
Maneno yafananayo, "wale wliouawa na wafu na ... wale waliouawa na roho."

miungu
vitu ambavyo watu huamini kimakosa vyenye nguvu ya ajabu

ambaye amemgeukia Yahwe
"alijitoa mwenyewe kabisa kwa Yahwe"

Hapakuwa na mfalme kama Yosia aliyeinuka baada ya yeye
"Na tangu hapo hajawahi kutokea mfalme kama Yosia"

2 Kings 23:26

Walakini
Mwandishi anatumia hili neno kuonyesha kwamba hata kama haya mambo yote ambayo Yosia aliyafanya yalikuwa mema, Yahwe bado alikuwa na hasira na Yuda.

Yahwe hakugeuka kutoka kwenye ukali wa hasira yake, ambayo ilikuwa dhidi ya
Moto ni ishara ya hasira, na moto ni ishara ya hasira kuanza kuwa na hasira. "ukali" na "hasira" inaweza kuatafsiriwa kama vivumishi. "Yahwe hakugeuka kutoka kwenye ukali wa hasira yake kubwa, ambayo ilikuwa juu ya" au "Yahwe hakuacha kuwa mkali kwa sababu alikuwa na hasira na"

aligadhabisha
"alisababisha kuwa na hasira"

kuondoa usoni kwangu
"kutoka nilipo" au "kutoka kuwa karibu nami"

Jina langu litakuwa huko
Jina ni badala ya heshima ambayo watu wanayotakiwa kutoa kwa mtu. "Watu watatakiwa kuniheshimu hulo"

2 Kings 23:28

hayajaandikwa ... Yuda?
Swali halina majibu na linatumika kwa ajili ya kusisitiza. "huwezi kuyakuta ... Yuda."

Katika siku zake, Farao Niko, mfalme wa Misri
"Katika kipindi Yosia alipokuwa mfalme wa Misri, Farao Niko"

Niko ... Megido
Niko ni jina la kiume. Megido ni jina la mji.

2 Kings 23:31

umri wa miaka ishirini na tatu
umri wa miaka mitatu - "umri wa miaka 23"

Hamathi
Hili ni jina la mwanamume.

Libna ... Libna ... Hamathi
Haya ni majina ya maeneo.

Yehoahazi alifanya yaliyo maovu usoni kwa Yahwe
"Uovu" unaweza kutafsiriwa kama "vitu ambavyo ... viovu." Hapa "uso" wa Yahwe unarejea vile ahukumuvyo.

kumuweka kifungoni
Baada ya kumfunga kwa minyororo, huenda alimuweka katika gereza. "kumuweka katika kifungo"

kuitoza Yuda
"kuwalzimisha watu wa Yuda kumpatia" (UDB)

talanta mia moja ... talanta moja
Talanta moja ilikuwa kama kilogramu 33. "3,3000 kilogramu ... kilogramu 33"

2 Kings 23:34

Yehoyakimu akaitoza nchi kodi
"Yehoyakimu alikusanya kodi kutoka wamilikio nchi"

watu wa nchi
"watu wa nchi ya Yuda." Maana ziwezekanazo 1) "watu walioishi katika nchi ya Yuda" au 2) "tajiri na hodari zaidi wa wale walioishi katika Yuda."

generated on Tue Oct 24 10:45:40 2023

2 Kings 23:36

Zabida
Jina la kika

Pedaia
Jina la kiume

Ruma
Jina la mahali

Joakimu alifacho yaliyo maovu usoni mwa Yahwe
"uovu" unaweza kutafsiriwa kama "vitu ambavyo...uovu." Hapa "uso" wa Yahwe unarejea vile ahukumuvyo au kuamua juu ya thamani ya kitu.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Katika siku za Yehoyakimu, Nebukadreza mfalme wa Babeli akaiteka Yuda; Yehoyakimu akawa mtumishi kwa muda wa miaka mitatu. Kisha Yehoyakimu akarudi na kuasi dhidi ya Nebukadreza. **2** Yahwe akatuma vikosi vya Wakaldayo dhidi ya Yehoyakimu,, Washami, Wamoabu, na Waamoni; akawatuma dhidi ya Yuda kuiharibu. Hii ilikuwa ni kuthibitisha pamoja na neno la Yahwe ambalo aliloliongea kupitia watumishi wake manabii. **3** Ilikuwa baada ya mda mfupi kwenye kinywa cha Yahwe kwamba hili likaja juu ya Yuda, kuwaondoa usoni mwa uso wake, kwa sabau ya dhambi za Manase, yote aliyoyafanya, **4** na pia kwa sababu ya damu isiyokuwa na hatia aliyoimwaga, kwa kuijaza Yerusalemu kwa damu isiyokuwa na hatia. Yahwe hakuwa tayari kusamehe hilo. **5** Kama kwa mambo mengine yanayomuhusu Yehoyakimu, na yote aliyoyafanya, je hayajaandikwa kwenye kitabu cha matukio ya wafalme wa Yuda? **6** Yehoyakimu akalala pamoja na wazee wake, na Yekonia mtoto wake akawa mfalme katika sehemu yake. **7** Mfalme wa Misri hakushambulia tena nje ya nchi yake, kwa sababu mfalme wa Babeli alakuwa amezishinda nchi zote ambazo zilikuwa zikitawaliwa na mfalme wa Misri, kutoka kwenye kitabu cha Misri mpaka Mto wa Frati. **8** Yekonia alikuwa na umri wa miaka kumi na nane alipoanza kutawala; alitawala Yerusalemu miezi mitatu. Mama yake alikuwa anaitwa Nehushta; alikuwa binti wa Elnathani wa Yerusalemu. **9** Alifanya yaliyo maovu usoni mwa Yahwe; alifanya yale yote ambayo baba yake aliyafanya. **10** Katika kipindi hicho jeshi la Nebukadreza mfalme wa Babeli liliishambulia Yerusalemu na kuuzunguka mji. **11** Nebukadreza mfalme wa Babeli akaja kwenye mji wakati maaskari wake walipokuwa wameuzunguka, **12** na Yekonia mfalme wa Yuda akatoka nje kwenda kwa mfalme wa Babeli, yeye, mama yake, watumishi wake, watoto wake, na maafisa wake. Mfalme wa Babeli akamteka katika mwaka wa nane wa utawala wake. **13** Nebukadreza akachukua kutoka pale vitu vyote vya thamani katika nyumba ya Yahwe, na walio katika nyumba ya kifalme. Akavikata vipande vipande vitu vyote vya dhahabu ambavyo Suleimani mfalme wa Israeli alivitengeneza katika hekalu la Yahwe, kama alivyokuwa amesema ingetokea. **14** Akawachukua wote utumwani Yerusalemu, viongozi wote, na wapiganaji wote, mateka elfu kumi, na mafundi wote, na wafua vyuma. hakuna aliyekuwa amesalia isipokuwa watu maskini katika nchi. **15** Nebukadreza akamchukua Yekonia utumwani Babeli, pia na mama yake na mfalme, wake, maafisa, na wakuu wa nchi. Akawachukua kwenda utumwani kutoka Yerusalemu mpaka Babeli. **16** Wapiganaji wote, elfu saba kwa hesabu, na mafundi elfu moja na wafua vyuma, wote wanaostahili kumpiga- mfalme wa Babeli aliwaleta hawa watu kwenye utumwa Babeli. **17** Mfalme wa Babeli akamfanya Matania, kaka yake na baba yake na Yehokimu, mfalme katika sehemu yake, na kubadilisha jina lake kuwa Sedekia. **18** Sedekia alikuwa na umri wa miaka ishirini na moja wakati alipoanza kutawala; alitawala miaka kumi na moja katika Yerusalemu. Mama yake alikuwa anaitwa Hamutali; alikuwa binti wa Yeremia kutoka Libna. **19** Alifanya yaliyo maovu machoni mwa Yahwe; aliyafanya yale yote ambayo Yehokimu aliyoyafanya. **20** Kupitia hasira ya Yahwe, haya matukio yote yalitokea Yerusalemu na Yuda, hadi alipowaondoa kwenye uso wake. Kisha Sedekia akaasi dhidi ya mfalme wa Babeli.

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2 Kings 24:1

Katika siku za Yehoyakimu
"Katika kipindi ambacho Yehoyakimu alipoitawala Yuda"

akaiteka Yuda
"aliiteka na kuishinda Yuda"

Hii ilikuwa ni kuthibitisha pamoja na neno la Yahwe ambalo aliloliongea kupitia watumishi wake manabii
"Hii ilikuwa inatokana na neno la Yahwe kwamba watumishi wake manabii walipo nena" au "Hii ilikuwa dhahiri kile Yahwe alichowaambia watumishi wake manabii kusema kitakachotokea"

2 Kings 24:3

Ilikuwa baada ya mda mfupi kwenye kinywa cha Yahwe
Baadhi ya matoleo yana, "Ilikuwa baada ya mda mfupi kwa sababu hasira ya Yahwe," ambayo ni nzuri kusoma ujumbe halisi.

kwenye kinywa cha Yahwe
Hapa "mdomo" unawakilisha amri ya Yahwe. "kama Yahwe alivyoamuru"

waondoe kwenye uso wake
"kuwaondoa" au "waharibu"

damu isiyo na hatia aliyoimwaga
Damu ni ishara kwa ajili ya uhai usio na hatia, na kumwaga damu ni ishara ya kuua watu wasio na hatia. "watu wasio na hatia aliowaua"

generated on Tue Oct 24 10:45:40 2023

aliijaza Yerusalemu kwa damu isiyo na hatia
Damu ni ishara kwa uhai usio na hatia, na kumwaga damu ni ishara ya kuwaua watu wasio na hatia. "aliwaua watu wengi wasio na hatia katika Yerusalemu"

2 Kings 24:5

hayajaandikwa ...Yuda?
Hii imeandikwa kama swali lisilokuwa na majibu kwa sababu kwenye huo mda haya yalikuwa yameandikwa watu walikuwa tayari makini na hii habari.

lala na babu zake
"kufa na alizikwa karibu na babu zake"

2 Kings 24:7

Mfalme wa Misri hakushambulia tena nje ya nchi yake
"Mfalme wa Misri hakutoka kwenye nchi yake tena kuwashambulia makundi ya watu wengine"

2 Kings 24:8

Nehushta ... Elnathani
Nehushta ni jina la mwanamke. Elnathani ni jina la mwanamume.

Alifanya yaliyo maovu usoni mwa Yahwe
"uovu" unaweza kutafsiriwa kama "vitu ambavyo .. viovu." Hapa "uso" wa Yahwe unarejea ahukumuvyo au aamuavyo juu ya thamani ya kitu.

alifanya yote baba yake aliyoyafanya
Hii inajumuisha. "alifanya baadhi ya dhambi baba yake alizokuwa amezifanya"

2 Kings 24:10

Yekonia mfalme wa Yuda akatoka nje kwenda kwa mfalme wa Babeli, yeye, mama yake, maafisa wake
Unaweza kuhitaji kufanya ufafanuzi kwa nini Yekonia alienda kumlaki Nebukadreza. "Yekonia mfalme wa Yuda, mama yake, watumishi wake, wana wake, na maafisa wake wote walienda hata ambapo mfalme wa Babeli alipokuwa, kusaliti amri kwake"

Mfalme wa Babeli akamteka katika mwaka wa nane wa utawala wake
"Baada ya mfalme wa Babeli kuwa mfalme kwa mda wa miaka saba, alimchukua Yekonia"

2 Kings 24:13

Suleimani mfalme wa Israeli alivitengeneza
Unaweza kutaka kutafsiri hivi ili msomaji aelewe kwamba Suleimani anaweza kuwa alikuwa na msaada mwingine kufanya hivo.

Aliwachukua Yerusalemu wote kwenda uhamishoni
Hii ni kutengwa, na neno "Yerusalemu" ni ishara kwa ajili ya watu walioishi huku. "Nebukadreza aliwachukua watu wote muhimu kutoka Yerusalemu"

na mafundi wote, na wafua vyuma
"watu waliojua jinsi ya kufanya na kukarabati vitu ambavyo vimetengenezwa kwa chuma"

Hakuna aliyeondoka isipokuwa watu maskini kabisa katika nchi
Hii inaweza kutafsiriwa kama sentensi chanya. "Watu maskini kabisa pekee katika nchi bado wanaishi huko"

2 Kings 24:15

elfu saba ... elfu moja
"7,000 ... 1,000"

Matania
Hili ni jina la kiume.

2 Kings 24:18

ishirini na moja ... kumi na moja
moja ... kumi na moja - "21 ... 11"

Hamutali
Hili ni jina la mwanamke.

Yeremia
Hili ni jina la kiume.

Libna
Hili ni jina la mahali

Alifanya uovu usoni mwa Yahwe
"uovu" unaweza kutafsiriwa kama "vitu ambavyo ... viovu." Hapa "uso" wa Yahwe unarejea vile ahukumuvyo au kuamua kwenye thamani ya kitu.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Ilitokea kwamba katika mwaka wa tisa wa utawala wa mfalme Sedekia, katika mwezi wa kumi, na siku
ya kumi ya huo mwezi, Nebukadreza mfalme wa Babeli alikuja pamoja na jeshi lake lote kwa ajili ya
kupigana dhidi ya Yerusalemu. Akaweka kambi kuelekeana nayo, na wakajenga ukuta kuizunguka. **2**
Hivyo mji huo ulizungukwa mpaka miaka kumi na moja ya utawala wa Sedekia. **3** Katika siku ya tisa ya
mwezi wa nne wa huo mwaka, njaa ilikuwa kali sana kwenye huo mji kwamba hapakuwa na chakula kwa
ajili ya watu wa nchi. **4** Wakati huo ule mji ulikuwa umebomoka ndani, na wapiganaji wote wakakimbia
usiku kwa njia ya lango kati ya kuta mbili, karibu na bustani ya mfalme, ingawa Wakaldayo walikuwa wote
wameuzunguka mji. Mfalme akaenda kuelekea upande wa Araba. **5** Lakini jeshi la Wakaldayo likamfuata
mfalme Sedekia na kumchukua katika tambarare ya bonde la Mto Yoradani karibu na Yeriko. Jeshi lake
lote lilitawanyika wakamwacha. **6** Wakamkamata mfalme na kumleta mpaka kwa mfalme wa Babeli huko
Ribla, ambapo walipitisha hukumu juu yake. **7** Kama kwa watoto wa Sedekia, wakawachinja mbele ya
macho yake. Kisha akamtoa macho Sedekia, wakamfunga pingu, na kumpeleka hadi Babeli. **8** Basi katika
mwezi wa tano, katika siku ya saba ya mwezi, ambapo ulikuwa mwaka wa kumi na tisa wa utawala wa
Nebukadreza mfalme wa Babeli, Nebuzaradani, mtumishi wa mfalme wa Babeli na amrijeshi wa walinzi
wake, wakaja hadi Yerusalemu. **9** Akaichoma moto nyumba ya Yahwe, nyumba ya mfalme, na nyumba zote
za Yeruselemu; pia kila jengo la muhimu katika mji akayachoma. **10** Kama kwa kuta zote zilizoizunguka
Yerusalemu, jeshi lote la Wababeli ambao walikuwa chini ya amrishi wa walinzi wakaziharibu. **11** Basi
watu waliokuwa wamebaki ambao walikuwa wameondoka katika mji, wale waliokuwa wameasi kwa
mfalme wa Babeli, na mabaki ya watu-Nebuzadani, amiri jeshi wa mlinzi, wakachukuliwa kwenda
utumwani. **12** Lakini amiri jeshi wa mlinzi aliwaacha baadhi ya maskini wa nchi ili wafanye kazi kwenye
shamba la mizabibu na kulima. **13** Na zile nguzo za shaba ambazo zilikuwa kwenye nyumba ya Yahwe, na
misimamio na bahari ya chuma ambayo ilikuwa kwenye nyumba ya Yahwe, Wakaldayo wakazivunja
vipande vipande na kubeba shaba kuirudisha Babeli. **14** Masufuria, mabeleshi, makasi, vijiko, na vyombo
vyote vya shaba ambavyo kuhani alivyokuwa amevitunza kwenye hekalu-Wakaldayo wakavichukua vyote.
15 Masufuria ya kuhamisha majivu na mabakuli ambayo yalikuwa yametengenezwa kwa dhahabu, na yale
yaliyotengenezwa kwa fedha-yule nahodha wa mlinzi wa mfalme akavichukua pia. **16** Zile nguzo mbili, ile
bahari, na vile vitako ambavyo Suleimani alivitengeneza kwa ajili ya nyumba ya Yahwe shaba ya vyombo
hivyo vyote haikuwa na uzani. **17** Urefu wa ile nguzo ya kwanza ulikuwa ridhaa kumi na nane, na kichwa
cha shaba kilikuwa juu yake. Na urefu wa kichwa ulikuwa ridhaa tatu, pamoja na mapambo ya wavu na
makomamanga yote yakizunguka kwenye hicho kichwa, vyote vilikuwa vimetengenezwa kwa shaba. Na ile
nguzo nyingine ilikuwa vivyo hivyo kama ile ya kwanza pamoja na wavu wake. **18** Yule amiri jeshi wa
mlinzi akamchukua Seraya kuhani mkuu, pamoja za Sefania, yule kuhani wa pili, na walinzi watatu wa
kwenye lango. **19** Kutoka mjini akamchukua mlinzi, afisa mmoja ambaye aliyekuwa msimamizi wa
maaskari, na watu watano ambao walikuwa wakimshauri mfalme, ambao walikuwa bado katika mji. Pia
alimchukua mfungwa wa afisa jeshi la mfalme, kwa ajili ya kuandika watu kwenye jeshi, pamoja na watu
sitini muhimu kutoka hiyo nchi ambao walikuwa katika mji. **20** Kisha Nebuzaradani, amiri wa mlinzi,
akawachukua na kuwapeleka kwa mfalme Babeli huko Ribla. **21** Mfalme wa Babeli akawaua huko Ribla
katika nchi ya Hamathi. Kwa njia hii, Yuda akaiacha nchi yake kwenda utumwani. **22** Na wale watu
waliokuwa wamebakia katika nchi ya Yuda, wale ambao Nebukadreza mfalme wa Babeli aliwaacha,
akamuweka Gedalia mwana wa Ahikamu, mwana wa Shafani, msimamizi wao. **23** Kisha wakati maamiri
wote wa majeshi, wao na watu wao, waliposikia kwamba mfalme wa Babeli amemfanya Gedalia kuwa
liwali, wakaenda kwa Gedalia huko Mispa. Hawa watu walikuwa Ishmaeli mwana wa Nethania, Yohanani
mwana wa Karea, Seraya mwana wa Tanhumethi Mnetofa, na Yezania mwana wa Mmaaka-wao na watu
wao. **24** Gedalia akafanya kiapo kwa watu wake na kuwaambia, "Msiwaogope Wakaldayo. Muishi katika
nchi na kumtumikia mfalme wa Babeli, na itakuwa vema kwenu." **25** Lakini ilitokea kwamba katika mwezi
wa saba Ishmaeli mwana wa Nethania mwana wa Elishama, kutoka familia ya kifalme, wakaja na watu
kumi na kumshambulia Gedalia. Gedalia akafa, pamoja na watu wa Yuda na Wababeli ambao walikuwa
pamoja nae huko Mizpa. **26** Kisha wale watu wote, kutoka chini kwenda juu, na maamiri wa jeshi,
wakainuka na kwenda Misri, kwasababu walikuwa wanawaogopa Wababeli. **27** Ilitokea baadaye katika
mwaka wa thelathini na saba wa utumwa wa Yekonia mfalme wa Yuda, katika mwezi wa kumi na mbili,
siku ya ishirini na saba ya mwezi, Evil-merodaki mfalme wa Babeli akamtoa Yekonia mfalme wa Yuda
kutoka gerezani. Hii ilitokea katika mwaka ambao Evil-Merodaki alipoanza kutawala. **28** Akaongea naye
kwa ukarimu na kumpatia kiti kizuri zaidi kuliko kile cha wafalme wengine ambao walikuwa pamoja naye
Babeli. **29** Evil-Merodaki akamvua Yekonia nguo za gerezani, **30** na Yekinia akala siku zote kwenye meza
ya mfalme katika maisha yake yote yaliyokuwa yamebakia.

generated on Tue Oct 24 10:45:40 2023

2 Kings 25:1

katika mwaka wa tisa
Namba tisa mara nyingi imetumika katika Biblia kueleza nafasi ya kitu kilicho katika orodha.

katika mwezi wa kumi, na siku ya kumi ya mwezi
Huu ni mwezi wa kumi wa kalenda Kiebrania. Siku ya kumi ikaribu na mwishoni mwa mwezi wa kumi na mbili kwenye kalenda za Magharibi. Hiki ni kipindi cha msimu wa baridi wakati huo huweza kuwa na baridi na barafu.

kuja na jeshi lake lote juu ya Yerusalemu
Jina "Yerusalemu" ni ishara kwa ajili ya watu waishio humu. "Kuja na jeshi lake lote kupigana juu ya watu wa Yerusalemu" au "kuja na jeshi lake lote kuishinda Yerusalemu"

siku ya tisa ya mwezi wa nne
Huu ni mwezi wa kalenda ya Kiebrania. Siku ya tisa liyo karibu na mwezi wa Saba kwa kalenda ya Magharibi. Hiki ni kipindi cha majira ya ukame wakati huo huwa na mvua kidogo au hakuna kabisa.

watu wa nchi
Hawa ni wenyeji wa Yerusalemu, pamoja na wakimbizi kutoka vijiji vilivyozunguka waliokimbia Yerusalemu wakati vita ilipoanza.

2 Kings 25:4

Kisha mji ulivunjwa kuwa
Hii inaweza kutafsiriwa katika mfumo tendaji. "Kisha jeshi la Wababeli lilivunjika kuwa mji"

watu wote wapiganaji
"mashujaa wote"

kwa njia ya lango
"kwa kutumia lango"

Wakaldayo
Baadhi ya tafsiri zinatumia "Wakaldayo" na nyingine hutumia "Wababeli." Njia zote zinarejea kwa kundi moja la watu.

Mfalme akaenda katika mwelekeo wa
"Mfalme Zakaria pia alikimbia na kuelekea mbele"

Jeshi lake lote lilitawanyika mbali naye
Hii inaweza kutafsiriwa katika mfumo tendaji. "Jeshi lake lote lilikimbia mbali naye"

2 Kings 25:6

Ribla
Hii ni sehemu ya mahali

pitisha hukumu juu yake
"amua jinsi watakavo mwadibu"

wakawachinja mbele ya macho yake
Macho yamemwona nafsi yake yote. "walimlazimisha mfalme Zedekia kuwaangalia wasiwaue wana watoto wake"

akamtoa macho yake
"Nebukadreza aliyatoa macho ya Zakaria."

2 Kings 25:8

katika mwezi wa tano, siku ya saba ya mwezi
Huu ni mwezi wa tano wa kalenda ya Kiebrania. Siku ya saba ikaribu na mwezi wa Saba kwenye kalenda ya Kaskazini.

mwaka wa kumi na tisa
Hii ni namba ya mpangilio ya namba 19.

Nebuzaradani
Hili ni jina la mtu.

Kama kwa kuta zote zilizozunguka Yerusalemu, yote
"Hivi ndivyo ilivyotokea kwa kuta zote zilizoizunguka Yerusalemu: yote"

ambaye alikuwa chini ya
"ambaye alikuwa akifuata maagizo ya"

2 Kings 25:11

Kama kwa mabaki ya watu ... mji, wale
"Hiki ni kile kilichowatokea mabaki ya watu ... mji: ambao"

mabaki ya watu waliokuwa wamebaki katika mji
"watu waliobaki katika mji"

asi kwa mfalme
"kuacha mji na kwenda kuwa na mfalme"

2 Kings 25:13

Na zile nguzo za shaba ambazo zilikuwa kwenye nyumba ya Yahwe, Wakaldayo
"Hivi ndivyo ilivyotokea kwa kwa nguzo za chuma ... Yahwe: Wakaldayo"

misimamio
Hii inarejea kwa stendi kubwa zihamishikazo pamoja magurudumu ya shaba na ekseli. "zile stendi za nguzo za kuhamisha"

bahari ya shaba
"beseni kubwa ka shaba"

zivunje kuwa vipande vipande
"kuzivunja vipande vipande" au "kuzichonga kuwa vipande vipande"

generated on Tue Oct 24 10:45:40 2023

mabeleshi
Beleshi kilikuwa kifaa kilichokuwa kikitumika kusafishia madhabahu, hasa kutolea vumbi la manyoya laini ya zulia, mchanga, au majivu.

pamoja ambavyo kuhani alivyokuwa amevitunza kwenye hekalu
"ambayo makuhani walivyokuwa wakitumika katika huduma ya hekalu"

Masufuria ya kuhamishia majivu
Unaweza kuhitaji kufanya dhahiri ambapo majivu huzungumiwa. "Masufuria hutumika kwa ajili ya kutolea majivu kutoka kwenye madhabahu"

2 Kings 25:16

bahari
"beseni kubwa la shaba."

stendi
Hii inarejea kwa stendi kubwa zihamishikazo pamoja magurudumu ya shaba na ekseli. "zile stendi za nguzo za kuhamisha

dhiraa kumi na nane ... dhiraa tatu
Dhiraa ilikuwa sintimita 46. "takribani mita 8.3 ... takribani mita 1.4"

kichwa cha shaba
"msanii, mbunifu wa shaba" au kipande cha shaba pamoja na ubunifu"

kazi ya kiunzi cha fito
Huu ulikuwa ubunifu uliotengenezwa kwa tepe zilizopishana zilizokuwa zikionekana kama wavu.

vyote vilitengenezwa kwa shaba
"vilitengenezwa kwa shaba kabisa"

2 Kings 25:18

Kamanda wa mlinzi
maneno yametokea sawa sawa katika 25:8.

Seraya
Hili ni jina la mtu.

kuhani wa pili
Hili neno linamrejea Zefania. Maana nyingine iwezekanayo ni "kuhani chini ya Seraya."

walinzi wa lango
Tafsiri kama katika 7:9.

chukua mfungwa
"chukua na kutunza bila kukimbia"

afisa aliyekuwa msimamizi wa maaskari
Tafsiri nyingine inaweza kusomwa "towashi aliyekuwa msimamizi wa maaskari." Towashi ni mtu ambaye ametolewa sehemu zake za siri.

wajibu wa afisa kwa kugawa kundi la watu kwenye jeshi
Maana ziwezekanazo 1) afisa kulazimisha watu kuwa maaskari au 2) afisa kuandika chini majina ya watu watakaokuwa maaskari.

2 Kings 25:20

Nebuzaradani
Hili nina la mtu.

Ribla
Hili ni jina la mahali.

kuwaua
Hii ni njia nzuri ya kusema "wameuawa." Inaweza kuwa nzuri kutafsiri ili kwamba msomaji aelewe kwamba watu wengine wamemsaidia mfalme kufanya jivyo.

Katika njia hii, Yuda aliiacha nchi yake kwenda uhamishoni
"Hivyo Yuda alichukuliwa kutoka kwenye nchi yake kwenda uhamishoni"

Yuda aliiacha nchi yake
Yuda, jina la kundi la watu, ni kati ya watu wenyewe. Watu wa Yuda walitoka katika nchi yao"

2 Kings 25:22

Gedalia ... Ahikamu ... Shafani ... Ishmaeli ... Nathania ... Yohanani ... Karea ... Seraya ... Yezania
Haya ni majina ya wanaume.

Mnetofa
Uzao wa mtu aitwaye Netofa

Mmaaka
kutoka sehemu iitwayo Maaka

2 Kings 25:25

Mwezi wa saba
Huu ni mwezi wa saba kwenye kalenda ya Kiebrania. Iko katika kipindi cha sehemu ya mwishoni mwa Mwezi wa tisa na sehemu ya kwanza ya Mwezi wa kumi huko magharibi.

Elishama
Hili ni jina la mtu

watu wote
Hiki ni kizazi. "watu wengi"

kutoka chini kwenda juu
Hii inamaanisha "Kila mtu," ambayo ni ujumla. "kutoka chini muhimu kwenda juu muhimu" au "kila mmoja"

2 Kings 25:27

katika mwaka wa saba
mwaka wa saba

generated on Tue Oct 24 10:45:40 2023

katika mwezi wa kumi na mbili, siku ya ishirini na saba ya mwezi
siku ya saba ya mwezi - Huuulikuwa mwezi wa kumi na moja wa kalenda Kiebrania. Siku ya saba ikaribu na mwanzoni mwa Mwezi wa nne kwenye kalenda kaskazini.

Evil-Merodaki
Merodaki - Hili ndivyo ambavyo jina la mtu linatamkika, namna yake.

2 Kings 25:28

kiti kizuri zaidi kuliko kile cha wafalme
Kutoa sehemu nzuri kwenye meza ya chakula ni namna ya kumheshimu. "heshima zaidi kuliko wafalme wengine"

akamvua Yekonia nguo za gerezani
Msomaji aelewe kwamba kumvua nguo zake za gerezani ni ishara ya kumfanya mtu huru.

kwenye meza ya mfalme
"pamoja na mfalme na maafisa wake"

Chakula cha siku zote kiliruhusiwa apewe yeye
Hii inaweza kufsiriwa katika umbo tendaji. "Mfalme alihakikisha kwamba alikuwa na chakula cha marupurupu siku zote"

Chakula cha kila siku kiliruhusiwa
"Pesa ya kununulia chakula"

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Book: 1 Chronicles

1 Chronicles

Chapter 1

1 Adamu, Sethi, Enoshi, **2** Kenani, Mahalaleli, Yaredi, **3** Henoko, Methusela, Lameki. **4** Wana wa Nuhu walikuwa ni Shemu, Hamu, na Yafethi. **5** Wana wa Yafethi walikuwa ni Gomeri, Magogu, Madai, Yavani, Tubali, Mesheki, na Tirasi. **6** Wana wa Gomeri walikuwa Ashkenazi, Rifathi na Togama. **7** Wana wa Yavani walikuwa ni Elisha, Tarshishi, Kitimu, na Warodani. **8** Wana wa Hamu walikuwa ni Kushi, Misri, Putu, na Kanaani. **9** Wana wa Kushi walikuwa ni Seba, Havila, Sabta, Raama, na Sabteka. Wana wa Raama walikuwa ni Sheba na Dedani. **10** Kushi akawa baba wa Nimrodi, aliyekuwa shujaa wa Kwanza katika dunia. **11** Misri akawa babu wa Waludi, Waanami, Walehabi, Wanaftuhi, **12** Wapathrusi, Wakasluhi (Wafilisti walipotoka), na Wakaftori. **13** Kanaani akawa baba wa Sidoni, mwanae wa kwanza, na wa Hethi. **14** Pia akawa babu wa Myebusi, Mwamori, Mgirgashi, **15** Mhivi, Mwarki, Msini, **16** Mwarvadi, Msemari, na Mhamathi. **17** Wana wa Shemu walikuwa Elamu, Ashuru, Arfaksadi, Ludi, Aramu, Usi, Huli, Getheri, na Mashi. **18** Arfaksadi akawa baba wa Sala, na Sala akawa baba wa Eberi. **19** Eberi alikuwa na wana wawili wa kiume. Jina la wa kwanza lilikuwa Pelegi, kwa kuwa katika siku zake dunia ilikuwa imegawanyika. Jina la kaka yake lilikuwa Yoktani. **20** Yoktani akawa baba wa Almodadi, Shelefu, Hasarmawethi, Yera, **21** Hadoramu, Uzali, Dikla, **22** Obali, Abimaeli, Sheba, **23** Ofiri, Havila, na Yobabu; wote hawa walikuwa uzao wa Yoktani. **24** Shemu, Arfaksadi, Sala, **25** Eberi, Pelegi, Reu, **26** Serugi, Nahori, Tera, **27** Abramu, aliye kuwa Ibrahimu. **28** Wana wa Ibrahimu walikuwa Isaka na Ishmaeli. **29** Hawa ndio wanao: mzaliwa wa kwanza alikuwa ni Nebayothi, kisha Kedari, Abdeeli, Mibsamu, **30** Mishma, Duma, Masa, Hadadi, Tema, **31** Yeturi, Nafishi, na Kedama. Hawa ndio wana wa Ishamaeli. **32** Wana wa Ketura, suria wa Ibrahimu, walikuwa Zimrani, Yokshani, Medani, Midiani, Ishbaki, na Shua. Wana wa Yokshani walikuwa Sheba na Dedani. **33** Wana wa Midiani walikuwa Efa, Eferi, Hanoki, Abida, na Eldaa. Wote hawa walikuwa uzaowa Ketura. **34** Ibrahimu akawa baba wa Isaka. Wana wa Isaka walikuwa Esau na Israeli. **35** Wana wa Esau walikuwa ni Elifazi, Reueli, Yeushi, Yalamu, na Kora. **36** Wana wa Elifazi walikuwa ni Temani, Omari, Sefo, Gatamu, Kenazi, Timna, na Amaleki. **37** Wana wa Reueli walikuwa ni Nahathi, Zera, Shama, na Miza. **38** Wana wa Seiri walikuwa ni Lotani, Shobali, Sebioni, Ana, Dishoni, Eseri, na Dishani. **39** Wana wa Lotani walikuwa ni Hori na Hemamu, na Timna alikuwa dada yake Lotani. **40** Wana wa Shobali walikuwa ni Alvani, Manahathi, Ebali, Shefo, na Onamu. Wana wa Sebeoni walikuwa ni Aya na Ana. **41** Mwana wa Ana alikuwa ni Dishoni. Wana wa Dishoni walikuwa Hemdani, Eshbani, Ithrani, na Kerani. **42** Wana wa Eseri walikuwa Bilhani, Zaawani, na Akani. Wana wa Dishani walikuwa Usi na Arani. **43** Hawa ndio wafalme walio tawala katika nchi ya Edomu kabla ya mfalme yeyote kuwatawala Waisraeli: Bela mwana wa Beori; na jina la mji wake ulikuwa Dinhaba. **44** Bela alipo kufa, Yohabu mwana wa Zera wa Bosra akatawala badala yake. **45** Yohabu alipo kufa, Hushamu wa nchi ya Watemani akatawala badala yake. **46** Hushamu alipo kufa, Hadadi mwana wa Bedadi, aliye washinda Wamidiani katika uwanja wa Moabu, akatawa badala yake. Jina la mji wake ulikuwa Avithi. **47** Hadadi alipo kufa, Samla wa Masreka akatawala badala yake. **48** Samla alipo kufa, Shauli wa Rehobothi Hanahari akatawala badala yake. **49** Shauli alipo kufa, Baal-Hanani mwana wa Akbori akatawala badala yake. **50** Baal-Hanani mwana wa Akbori alipo kufa, Hadari akatawala badala yake. Jina la mji wake ni Pau. Jina la mke wake lilikuwa ni Mehetabeli binti wa Matredi binti wa Mezahabu. **51** Hadadi akafa. Wajumbe wa ukoo wa Edomu walikuwa Timna, Alva, Yethethi, **52** Oholibama, Ela, Pinoni, **53** Kenazi, Temani, Mibsari, **54** Magdieli, na Iramu. Hawa ndio walikuwa wajumbe wa ukoo wa Edomu.

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1 Chronicles 1:1

Wana wa Nuhu walikuwa ni Shemu, Hamu, na Yafethi
Tafsiri zingine, pamoja na ULB na UDB, za usisha "Wana wana" ili kuweka wazi kuwa Shemu, Hamu, na Yafethi walikuwa ni ndugu na wana wa Nuhu. Lasihivyo, msomaji ata dhani kila mtu aliwakilisha kizazi kimoja mbali na Nuhu, babu yao.

Enoshi, Kenani, Mahalaleli, Yaredi ... Methusela
Haya majina ni orodha ya mababu.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 1:5

Gomeri ... Dodanimu
Tafsiri haya majina jinsi ungetafsiri majina kwenye lugha yako. Haya yote ni majina ya wanaume.

Dodanimu
Hili jina uwa latafsiriwa "Rodanimu" kama kwenye UDB.

1 Chronicles 1:8

Mizraimu ... Nimrodi
Haya ni majina ya watu.

1 Chronicles 1:11

kwa yeye ambaye Wafilisti walitoka
"mababu wa Wafilisti"

1 Chronicles 1:13

Hethi
Hili ni jina la mtu.

Mwarki ... Mhamathi
Haya ni majina ya vikundi vya watu

1 Chronicles 1:17

Arfaksadi ... Yoktani
Haya ni majina ya watu.

1 Chronicles 1:20

Yoktani ... Yobabu
Haya ni majina ya watu.

1 Chronicles 1:24

Shemu ... Serugi
Haya ni majina ya watu.

1 Chronicles 1:28

Nebayothi ... Kedema
Haya ni majina ya watu.

1 Chronicles 1:32

Ketura ... Elda
Haya ni majina ya watu.

1 Chronicles 1:34

Elifazi ... Miza
Haya ni majina ya watu.

1 Chronicles 1:38

Lotani ... Ana
Haya ni majina ya watu.

1 Chronicles 1:41

Ana ... Arani
Haya ni majina ya watu.

1 Chronicles 1:43

Bela ... Beori ... Yobabu .. Zera .. Hushamu
Haya ni majina ya watu.

Dinhaba ... Bozra
Haya ni majina ya sehemu

Hushamu wa nchi ya Watemani akatawala badala yake
'Hushamu, kutoka nchi ambayo uzao wa Temani waishi, alitawala baada yake."

Watemani
Hili ni jina la kundi la watu

1 Chronicles 1:46

Hushamu ... Hadadi ... Bedadi ... Samla ... Shauli
Haya ni majina ya watu.

Avithi ... Masreka ... Rehobothi
Haya ni majina ya sehemu

1 Chronicles 1:49

Shauli ... Baali Hanani ... Akbori ... Hadari ... Mehetabeli ... Matredi ... Me Zahabu
Haya ni majina ya watu.

Pai
Hili ni jina la sehemu.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Hawa ndio wana wa Israeli: Reubeni, Simioni, Lawi, Yuda, Isakari, Zebuloni, **2** Dani, Yusufu, Benyamini,
Naftali, Gadi, na Asheri. **3** Wana wa Yuda walikuwa Eri, Onani, na Shela, ambao walizaliwa na binti wa
Shua, Wakanaani. Eri, mzaliwa wa kwanza wa Yuda, alikuwa muovu katika macho ya Yahweh, na Yahweh
akamwua. **4** Tamari, mkwe wake, alimzalia Peresi na Zera. Yuda alikuwa na wana wa kiume wa tano. **5**
Wana wa Peresi walikuwa Hesroni na Hamuli. **6** Wana wa Zera walikuwa Zimri, Ethani, Hemani, Kalikoli
na Darda, wote kwa jumla ni watano. **7** Mwana wa Karmi alikuwa ni Akani, aliye leta taabu katika Israeli
alipo iba kile kilicho hifadhiwa kwa ajili ya Mungu. **8** Mwana wa Ethani alikuwa Azaria. **9** Wana wa
Hezroni walikuwa ni Yerameeli, Ramu, na Kalebu. **10** Ramu akawa baba wa Aminadabu, na Aminadabu
akawa baba wa Nashoni, kiongozi miongoni uzao wa Yuda. **11** Nashoni akawa baba wa Salmoni, na
Salmon akawa baba wa Boazi. **12** Boazi akawa baba wa Obedi, na Obedi akawa baba wa Yese. **13** Yese
akawa baba wa mzaliwa wake wa kwanza Eliabu, wa pili Abinadabu, wa tatu Shama. **14** Nethaneli wa nne,
Radai wa tano. **15** Ozemu wa sita, na Daudi wa saba. **16** Dada zao walikuwa Seruya na Abigaili. Wana wa
Seruya walikuwa Abishai, Yoabu, na Asaheli, jumla watatu. **17** Abigali akamzaa Amasa, ambaye baba yake
alikuwa Yetheri Mwishmaeli. **18** Kalebu mwana wa Hesroni akawa baba wa watoto wa Azubu mkewe, na
Yeriothi. Wanawe walikuwa Yesheri, Shobabu, na Ardoni. **19** Azuba akafa, na Kalebu akamuoa Efrathi,
aliye mzalia Huri. **20** Huri akawa baba wa Uri, na Uri akawa baba wa Besaleli. **21** Baadae Hesroni (alipo
kuwa na miaka sitini) akamuoa binti wa Makiri, baba wa Gileadi. Akamzalia Segubu. **22** Segubu akawa
baba wa Yairi, aliye miliki miji ishirini na mitatu katika nchi ya Gileadi. **23** Geshuri na Aramu
wakawapokonya miji ya Yairi na Kenathi, pamoja na miji sitini iliyo zunguka. Hawa wakazi wote walikuwa
ni uzao wa Makiri, baba wa Gileadi. **24** Baada ya kifo cha Hesroni, Kalebu akalala na Efrata, mke wa baba
yake Hesroni. Akamzalia Ashuri, baba wa Tekoa. **25** Wana wa Yerameeli, mzaliwa wa kwanza wa Hesroni,
walikuwa ni Ramu mzaliwa wa kwanza, Buna, Oreni, Ozemu, na Ahiya. **26** Yerameeli alikuwa na mke
mwingine, Jina lake lilikuwa Atara. Yeye alikuwa mama wa Onamu. **27** Wana wa Ramu, mzaliwa wa
kwanza wa Yerameeli, walikuwa Maasi, Yamini, na Ekeri. **28** Wana wa Onamu walikuwa ni Shamai na
Yada. Wana wa Shamai walikuwa ni Nadabu na Abishuri. **29** Jina la mke wa Abishuri lilikuwa Abihaili, na
akamzalia Abani na Molidi. **30** Wana wa Nadabu walikuwa Seledi na Apaimu, lakini Seledi alikufa pasipo
watoto. **31** Mwana wa Apaimu alikuwa Ishi. Mwana wa Ishi alikuwa Sheshani. Mwana wa Sheshani
alikuwa Alai. **32** Wana wa Yada, kaka yake Shamai, walikuwa Yetheri na Yonathani. Yetheri alikufa pasipo
mtoto. **33** Wana wa Yonathani walikuwa Pelethi na Zaza. Hawa ndio uzao wa Yerameeli. **34** Sasa Sheshani
hakuwa na watoto wa kiume, bali wa kike pekee. Sheshani alikuwa na mtumishi, wa Kimisri, ambaye jina
lake lilikuwa Yariha. **35** Sheshani alimkabidhi binti yake kwa Yariha mtumishi wake kama mke wake.
Akamzalia Atai. **36** Atai akawa baba wa Nathani, na Nathani akawa baba wa Zabadi. **37** Zabadi akawa
baba wa Efalali, na Afalali akawa baba wa Obedi. **38** Obedi akawa baba wa Yehu, na Yehu akawa baba wa
Azaria. **39** Azaria akawa baba wa Helesi, na Helesi akawa baba wa Eleasa. **40** Eleasa akawa baba wa
Sismai, na Sismai akawa baba wa Shalumu. **41** Shalumu akawa baba wa Yekamia, na Yekamia akawa baba
wa Elishama. **42** Wana wa Kalebu, kaka yake Yerameeli, walikuwa ni Mesha mzaliwa wake wa kwanza,
aliye kuwa baba wa Zifu. Mwanae wa pili, Maresha, allikuwa baba wa Hebroni. **43** Wana wa Hebroni
walikuwa Kora, Tapua, Rekemu, na Shema. **44** Shema akawa baba wa Rahamu, baba wa Yorkeamu.
Rekemu akawa baba wa Shamai. **45** Mwana wa Shamai alikuwa Maoni, na Maoni alikuwa baba wa
Bethsuri. **46** Efa, suria wa Kalebu, alimza Harani, Mosa, na Gazezi. Harani akawa baba wa Gazezi. **47**
Wana wa Yadai walikuwa Regemu, Yothamu, Geshani, Peleti, Efa, na Shaafa. **48** Maaka, suria wa Kalebu,
alimza Sheberi na Tirhana. **49** Pia akamza Shaafu baba wa Madmana, Sheva baba wa Makbena na baba
wa Gibea. Binti wa Kalebu alikuwa Aksa. Hawa walikuwa uzao wa Kalebu. **50** Hawa walikuwa wana wa
Huri, mzaliwa wake wa kwanza kwa Efratha: Shobali baba wa Kiriath-Yearimu. **51** Salma baba wa
Bethlehemu, na Harefu baba wa Beth-gaderi. **52** Shobali baba wa kiriath-Yearimu alikuwa na uzao: Haroe,
nusu ya watu Wamenuthite, **53** na ukoo wa Kiriath-Yearimu: Waithri, Waputhi, Washumathi, na Wamishrai.
Wasorathi na Waeshtaoli walitoka huku. **54** Ukoo wa Salma ulikuwa kama ufatao: Bethlehemu,
Wanetofathi, Atroth-Beth-Yoabu, na nusu ya Wamenuhothi na Wazori, **55** ukoo wa waandishi walio ishi
Yabesi: Watirathi, Washimeathi, na Wasukathi. Hawa walikuwa Wakeni walio toka katika uzao wa
Hamathi, babu wa Warekabu.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 2:1

Rubeni ... Asheri
Haya ni majina ya watu.

1 Chronicles 2:3

Yahweh
Hili ni jina la Mungu alilo lirihidhisha kwa watu wake wa Agano la Kale.

alimzalia Peresi na Zera
"aliza wana wake Perezi na Zera"

wana wa tano
"wana wa 5"

macho ya Yahweh
"kwa mujibu wa Yahweh|"

Yahweh akamwua
Hii inamaanisha Yahweh aliruhusu Eri auliwe.

mkwe wake
Hii ina maana ya mke wa mwanae.

1 Chronicles 2:13

wa pili ... wa tatu
"mwanae wa pili ... mwanae wa tatu"

1 Chronicles 2:16

Yetheri Mwishmaeli
Hii ina maanisha kuwa Yetheri alikuwa uzao wa Ishmaeli.

1 Chronicles 2:18

aliye mzalia
"alimzaa"

1 Chronicles 2:21

aliye mzalia
"alimzaa"

1 Chronicles 2:23

aliye mzalia
"alimzaa"

1 Chronicles 2:25

Atara
Hili ni jina la mwanamke.

1 Chronicles 2:34

aliye mzalia
"alimzaa"

1 Chronicles 2:42

Wana wa Kalebu ... Maresha
Tafsri tofauti zinaelewa mahusiano miongoni mwa hawa watu kwa njia tofauti. Baadhi ya wafasiri wanaamini kwamba "baba wa Hebroni ... baba wa Rahama, baba wa Yorkeamu ... baba wa Shamai" ya maanisha "mzinduzi wa ukoo wa Hebroni," nk. Baadhi ya tafsiri za weza tumia hii lugha.

1 Chronicles 2:48

alimzaa
"alimzalia"

1 Chronicles 2:52

Wanuthi ... Waithri, Waputhi, Washumathi, na Wamishrai. Wazora na Waeshtaoli
Haya ni majina ya koo.

1 Chronicles 2:54

Wanetofathi, Atroth-Beth-Yoabu, na nusu ya Wamenuhothi na Wazori ... Watirathi, Washimeathi, na Wasukathi ... Wakeni ... Warekabu
Haya ni majina ya koo.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sasa hawa ndio wana wa Daudi waliozaliwa kwake huko Hebroni: mzaliwa wa kwanza alikuwa Amnoni, kwa Ahinoamu kutoka Yezreeli; wa pili alikuwa Danieli, kwa Abigaili kutoka Karmeli; **2** watatu alikuwa Absalomu, ambaye mama yake alikuwa ni Maaka, binti wa Talmai mfalme wa Geshuri. Wanne alikuwa ni Adoniya mwana wa Hagithi; **3** watano alikuwa ni Shefatia kwa Abitali, wasita alikuwa ni Ithraeamu kwa Egla mkewe. **4** Hawa sita walizaliwa kwa Daudi huko Hebroni, alipo tawala miaka saba na miezi sita. Kisha akatawala miaka thelathini na mitatu huko Yerusalemu. **5** Hawa wana wa nne, kwa Bathshua binti wa Amieli, walizaliwa kwake huko Yerusalemu: Shamua, Nathani, na Sulemani. **6** Wana tisa wengine wa Daudi walikuwa ni: Ibhari, Elishua, Elipeleti, **7** Noga, Nefegi, Yafia, **8** Elishama, na Elifeleti. **9** Hawa walikuwa wana wa Daudi, pasipo kuwehesababu wana wa masuria wake. Tamari alikuwa dada yao. **10** Mwana wa Sulemani alikuwa ni Rehoboamu. Mwana wa Rehoboamu alikuwa Abiya. Mwana wa Abiya alikuwa Asa. Mwana wa Asa alikuwa Yehoshafati. **11** Mwana wa Yehoshafati alikuwa Yoramu. Mwana wa Yoramu alikuwa Ahazia. Mwana wa Ahazia alikuwa Yoashi. **12** Mwana wa Yoashi alikuwa Amazia. Mwana wa Amazia alikuwa Azaria. Mwana wa Azaria alikuwa Yothamu. **13** Mwana wa Yothamu alikuwa Ahazi. Mwana wa Ahazi alikuwa Hezekia. Mwana wa Hezekia alikuwa Manase. **14** Mwana wa Manase alikuwa Amoni. Mwana wa Amoni alikuwa Yosia. **15** Wana wa Yosia aliyekuwa mzaliwa wake wa kwanza ni Yohana, wapili Yehoyakimu, mwanae watatu Sedekia, na mwanae wanne Shalumu. **16** Wana wa Yehoyakimu walikuwa Yehoyakini na Sedekia. **17** Wana wa YehoYakini, mateka, walikuwa Shealtieli, **18** Malkiramu, Pedaya, Shenezari, Yekamia, Hoshama, na Nedabia. **19** Wana wa Pedaya walikuwa Zerubabeli na Shimei. Wana wa Zerubabeli walikuwa Meshulamu na Hanania; Shelomithi alikuwa dada yao. **20** Wanae watano walikuwa Hashuba, Oheli, Berekia, Hasadia, na Yushabu Hesedi. **21** Wana wa Hanania walikuwa Pelatia na Yeshaya. Mwanawe alikuwa Refaya, na uzao wake zaidi walikuwa ni Arnani, Obadia, na Shekania. **22** Mwana wa Shekania alikuwa Shemaya. Wana wa Shemaya walikuwa Hatushi, Igali, Baria, Nearia, na Shafati. **23** Wana watatu wa Nearia walikuwa Elioenai, Hizekia, na Azrikamu. **24** Wana saba wa Elioenai walikuwa Hodavia, Eliashibu, Pelaya, Akubu, Yohana, Delaya, na Anani.

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1 Chronicles 3:1

Daudi
Daudi alikuwa mwana wa Yese, aliye kuwa uzao wa Yuda.

Ahinoamu ... Abigail ... Maaka ... Hagithi ... Abitali ... Egla
Haya ni majina ya wanawake.

Talmai ... Shefatia ... Ithraeamu
Haya ni majina ya wanaume.

Danieli
Huyu mtu ana jina kama la nabii wa Israeli lakini ni mtu tofauti.

Egla mkewe
"Egla, mke wa Daudi." Daudi alikuwa na zaidi ya mke mmoja. "Mke wa Daudi Egla"

1 Chronicles 3:4

alipo tawala miaka saba na miezi sita
Hii ya weza tafsiriwa kama sentensi yenyewe: "Daudi alitawala huko miaka saba na miezi mitatu."

miaka thelathini na mitatu
miaka mitatu - " miaka 33"

Ammieli ... Shammua ... Shobabu ... Nadhani
Haya ni majina ya watu.

1 Chronicles 3:6

Ibhari ... Elishama ... Elifeleti ... Noga ... Nefegi ... Yafia ... Eliada
Haya ni majina ya wanaume.

Elishama ... Elifeleti
Haya majina yametumika kwa wana wawili.

1 Chronicles 3:10

Maelezo ya jumla:
Huu ni mwanzo wa orodha ya uzao wa Daudi ya walio kuwa wafalme.

Mwana wa Sulemani alikuwa ni Rehoboamu. Mwana wa Rehoboamu alikuwa Abiya
Sulemani alikuwa na zaidi ya mwana mmoja. Hii ni kweli kwa kwa wanaume wengine kwenye orodha. "Sulemani alikuwa baba wa Rehoboamu. Rehoboamu alikuwa baba wa Abiya"

Azaria
Hili ni jina lingine la Uzia, jina linalo julikana vizuri kwa huyu mfalme. Wafasiri wanaweza amua kutumia "Uzia" kila sehemu kwa huyu mfalme.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 3:13

Maelezo ya Jumla
Huu ni mwendelezo wa orodha ya uzao wa Daudi ya walio kuwa wafalme. Tunga hizi sentensi kama ulivyo fanya kuanzia 3:10.

Amoni
Hili ni jina la mwanaume.

1 Chronicles 3:15

Maelezo ya Jumla
Huu ni mwendelezo wa orodha ya uzao wa Daudi ya walio kuwa wafalme. Tunga hizi sentensi kama ulivyo fanya kuanzia 3:10.

Yohanani ... Shalumu ... Yehoyakini
Haya ni majina ya wanaume.

1 Chronicles 3:17

Yehoyakini
Baadhi ya tafsiri zina "Yekonia," ambayo ni mbadala wa "Yehoyakini."

watekwa
Hii inaweza kuwa cheo kilichopewa Yehoyakini kwasababu alichukuliwa matekani. Ingawa, baadhi ya tafsiri za eleza hilo neno kama "Asiri," jina la mmoja wa wanae.

YehoYakini ... Shealtieli, Malkiramu, Pedaya, Shenezari, Yekamia, Hoshama, na Nedabia
Haya ni majina ya wanaume.

1 Chronicles 3:19

Pedaya ... Shimei ... Meshulamu ... Hanania ... Hashuba ... Oheli ... Berekia ... Hasadia ... Yushabu Hesedi ... Pelatia ... Yeshaia ... Refaya ... Arnani ... Shekania
Haya ni majina ya wanaume.

Shelomithi
Hili ni jina la mwanamke.

Obadia
Huyu mwanaume ana jina sawa na nabii wa Israeli Obadia lakini ni mtu tofauti.

uzao wake zaidi walikuwa ni Arnani, Obadia, na Shekania.
Tafsiri tofauti zinawaweka hawa watu katika mahusiano tofauti wao kwa wao, kwasababu lugha ya Kiebrania haijafafanua kuwahusu.

1 Chronicles 3:22

Shemaia ... Hatushi ... Igali ... Baria ... Nearia ... Shafati ... Elionai ... Hizekia ... Azrikamu ... Hodavia ... Eliashibu ... Pelaya ... Akubu ... Delaia ... Anani
Haya ni majina ya wanaume.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Uzao wa Yuda ulikuwa Peresi, Hesroni, Karmi, Huri, na Shobali. **2** Shobali alikuwa baba wa Reaya. Reaya alikuwa baba wa Yahathi. Yahathi alikuwa baba wa Ahumai na Lahadi. Hawa walikuwa mababu wa koo za Wasorathi. **3** Hawa walikuwa mababu wa ukoo katika mji wa Etamu: Yezreeli, Ishma, na Idbashi. Babu yao alikuwa Haselelponi. **4** Penueli alikuwa babu wa koo katika mji wa Gedori. Ezeri alikuwa muanzilishi wa koo katika Husha. Hawa walikuwa uzao wa Huri, mzaliwa wa kwanza wa Efrathi na muanzilishi wa Bethelehemu. **5** Ashuri baba wa Tekoa alikuwa na wake wawili, Hela na Naara. **6** Naara alimzalia Ahuzamu, Heferi, Temeni na Ahashtari. Hawa walikua wana wa Naara. **7** Wana wa Hela walikua Serethi, Ishari, Ethnani, **8** na Kozi, alikua baba wa Anubu na Sobeba, na koo zilizotoka kwa Aharheli mwana wa Harumu. **9** Yabesi aliheshimika zaidi ya kaka zake. Mama yake alimuita Yabesi. Alisema, "Kwasababu nimemzaa katika huzuni." **10** Yabesi akamuita Mungu wa Israeli na kusema, "Kama tu utanibariki mimi, ongeza mipaka yangu, na mkono wako ukuwa juu yangu. Ukifanya hivi utaninusuru na mabaya, ili kwamba niwe huru na huzuni!" Kwa hivyo Mungu akamjalia maombi yake. **11** Kelubu kaka wa Shuha akawa baba wa Mehiri, aliyekuwa baba wa Eshtoni. **12** Eshtoni akawa baba wa Beth-Rafa, Pasea, na Tehina, ambaye alianzisha mji wa Nahashi. Hawa ni wanaume walioishi Reka. **13** Wana wa Kenazi walikua Othinieli na Seraia. Wana wa Othinieli walikuwa Hathathi na Meonothai. **14** Meonothai akawa baba wa Ofara, na Seraia akawa baba wa Yohabu, mwanzilishi wa Ge Harashimu, ambao watu wake walikua wahunzi. **15** Wana wa Kalebu mwana wa Yefune walikua Iru, Ele na Namu. Wana wa Ela alikua Kenazi. **16** Wana wa Yehaleli walikua Zifi, Zifa, Tiriya, na Azareli. **17** Wana wa Ezra walikua Yetheri, Meredi, Eferi, na Yaloni. **18** Mke wake Meredi wa Kimisri alimzalia Miriamu, Shamai, na Ishibahi, aliyekua baba wa Eshitemoa. Hawa walikua wana wa Bithia, binti wa Farao, ambaye Meredi alimuoa. Mke wa Kiyahudi wa Meredi alimzalia Yeredi, ambaye alikua baba wa Gedore; Heberi, aliyekua baba wa Soko; na Yekuthieli aliyekua baba wa Zanoa. **19** Kati ya watoto wawili wa mke wa Hodia, dada wa Nahamu, mmoja wao kawa baba wa Keila Mgarimite. Mwingine alikua Eshitemoa Mmakathite. **20** Wana wa Shimoni walikua Amnoni, Rina, Beni Hanani, na Tilon. Wana wa Ishi walikua Zohethi na Beni Zoheti. **21** Uzao wa Shela mwana wa Yuda, Ulikua ni Eri baba wa Leka, Laada baba wa Maresha na koo za wafanyakazi wa kushona kule Beth Ashbea, **22** Yoakimu, Wanaume wa Kozeba, na Yoashi na Sarafi, waliokua na mali huko Moabu, lakini walirudi Bethlehemu. (Maelezo haya yametoka kwenye nakala za zamani.) **23** Baadhi ya watu hawa walikuwa ni wafinyanzi walioishi Netaimu na Gedera na wakawa wafanyakazi wa Mfalme. **24** Uzao wa Simeoni ulikua Jamini, Jaribu, Zera, na Shauli. **25** Shalumu alikua mwana wa Shauli, Mibisamu mwana wa Shalumu, na Mishima mwana wa Mibisamu. **26** Ukoo wa Mishima ulikua Hamueli mwana wake, Zakuri mjukuu wake, na Shimei kitukuu chake. **27** Shimei alikua na wana kumi na sita na mabinti sita. Kaka yake hakua na watoto wengi, Hivyo koo zao hazikuongezeka kwa idadi kubwa kama wato wa Yuda walivyoongezeka. **28** Waliishi Beasheba, Molada, na Hazari Shuali. **29** Pia waliishi Bilha, Ezemu, Toladi, **30** Bethueli, Horma, Zikilagi, **31** Bethi Markabothi, Hazari Susimi, Bethi Biri, na Shaaraimu. Hii ilikua miji yao mpaka utawala wa Daudi. **32** Vijiji vyao vitano vilikua Etamu, Aini, Tocheni, na Ashani, **33** pamoja na mipaka ya vijiji kwa umbali wa Baali. Haya yalikua makazi yao, na walitunza kumbukumbu za uzao wao. **34** Viongozi wa ukoo walikua Meshobabu, Yamileki, Yoshahi mwana wa Amazia, **35** Yoeli, Yehu mwana wa Yoshibia mwana wa Seraia mwana wa Asieli, **36** Elioenai, Yaakoba, Yeshohaia, Asaia, Adieli, Yesimieli, Benaia, **37** na Ziza mwana wa Shifi mwana wa Aloni mwana wa Yedaia mwana wa Shimiri mwana wa Shemaia. **38** Hawa walio orodheshwa kwa majina walikua viongozi wa koo zao, na koo zao ziliongezeka sana. **39** Walienda karibu na Gedori, mashariki mwa bonde, kutafuta malisho ya mifugo yao. **40** Walipata malisho mengi na mazuri. Nchi ilikua tambarare, tulivu na ya amani. Wahamu waliishi hapo awali. **41** Hao walio orodheshwa hapo kwa majina walikuja katika siku za Hezekia mfalme wa Yuda, na wakashambulia makazi ya Wahamu na Wameuni, ambao pia walikua hapo. Waliwaangamiza kabisa na kuishi hapo sababu walipata malisho kwa ajili ya mifugo yao. **42** Wanaume mia tano wa kabila la Simeoni walienda katika mlima Seiri, na viongozi wao Pelatia, Nearia, Refaia, na Uzieli, wana wa Ishi. **43** Waliwashinda wakimbizi wa Waamaleki waliobakia, na wakaishi hapo hadi siku hii.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 4:1

Perezi ... Hezroni ... Karmi ... Huri ... Shobali ... Reaia ... Yahathi ... Ahumai ... Lahadi
Haya ni majina ya wanaume

Zora
Hili kundi la watu liliitwa kwa jina la mji wa Zora walipoisi

1 Chronicles 4:3

Hawa walikuwa mababu
Hii ya husu orodha ya mistari ya awali. Ingawa, baadhi ya tafsiri ya husisha haya majina katika mahusiano ya baba-mwana. Katika namna hii, baadhi ya tafsiri ya husisha Penueli kama baba wa Gedori, badala ya muanzilishi wa ukoo wa Gedori.

Etamu ... Gedori ... Husha
Hay ni majina ya miji.

Ishma ... Idbashi ... Penueli ... Ezeri ... Efrathi
Haya ni majina ya wanaume.

Haselelponi
Hili ni jina la mwanamke.

Hawa walikuwa uzao wa Huri
"Penueli na Ezeri walikuwa uzao wa Huri." Hii ya tanguliza orodha itayofuata.

1 Chronicles 4:5

Ashuri ... Tekoa ... Ahuzamu ... Heferi ... Serethi ... Ishari ... Ethnani ... Kozi ... Anubu ... Zobeba ... Aharheli ... Harumu
Haya ni majina ya wanaume.

Temeni ... Ahashatari
Haya hapa yana fahamika kama majina ya wanaume. Ingawa, baadhi ya tafsiri inayaelewa kama majina ya koo zilizo anzishwa na Ashuri.

Hela ... Naara
Haya ni majina ya wanawake.

alimzalia
"aliwaza wana wake"

a koo zilizotoka kwa Aharheli mwana wa Harumu
Sentensi mpya ya anza hapa. "Kozi pia akawa babu wa Harumu na koo zilizotoka kwa Harumu mwana wa Aharheli"

1 Chronicles 4:9

Yabesi
Hili ni jina la mwanaume.

ongeza mipaka yangu
"nipe mimi eneo zaid"

mkono wako ukuwa juu yangu
Baadhi ya maana ni kwamba mkono wa Mungu wa wakilisha 1) muongozo wake, 2) nguvu zake, au 3) ulinzi wake. "nilinde mimi" au "nifanye ni fanikiwe" au "nilinde." Pia yaweza tafsiriwa kwa ujumla kama "kuwa na mimi."

akamjalia maombi yake
"akafanya sawa na maombi yake"

1 Chronicles 4:11

Kelubu ... Shuha ... Mehiri ... Eshtoni ... Bethi - Rafa ... Pasea ... Tehina
Haya ni majina ya wanaume.

Tehina, ambaye alianzisha mji wa Nahashi
"Tehina, mwanzilishi wa mji wa Nahashi"

Nahashi
Hili ni jina la mji.

Reka
Hili ni jina la sehemu.

1 Chronicles 4:13

Maelezo ya jumla
Itasaidia kutengeneza muunganiko wa mstari na kuweka mstari wa 15 pamoja na mstari wa 13 maana Kenazi alikuwa mzao wa Yefune na Kalebu.

Kenazi ... Othinieli ... Seraia ... Hathathi ... Meonothai ... Ofara ... Yoabu ... Yefune ... Iru ... Ele ... Namu ... Yehaleli ... Zifi .. Zifa ... Tiriya ... Asareli
Haya ni majina ya wanaume.

Ge Harashimu, ambaye watu wake walikuwa wahunzi
Ge Harashimu ina maana ya "Bonde la Wahunzi". Maana ya jina ya weza tafsiriwa au ya weza kufanywa kama lilivyo na maelezo yake: "Ge Harashimu, lenye maana ya 'Bonde la Wahunzi.' Liliitwa hivi sababu watu wake walikuwa wahunzi."

Wahunzi
watu walio na ujuzi wa kutengeneza au kujenga vitu

1 Chronicles 4:17

Maelezo ya Jumla
Maelezo ya 4:17 yamepangiliwa tena ili maana yake ieleweke kwa urahisi zaidi.

Ezra ... Yetheri ... Meredi ... Eferi ... Yaloni ... Miriamu ... Shamai ... Ishibahi ... Eshitemoa ... Yeredi ... Gedori ... Heberi ... Soko ... Yekuthieli ... Zanoa
Haya ni majina ya wanaume.

Hawa walikua wana wa Bithia
Neno "hawa" la mtaja Miriamu, Shamai, na Ishibahi. Walikuwa wana Bithia aliye mzalia mme wake Meredi.

generated on Tue Oct 24 10:45:40 2023

Bithia
Hili ni jina la mwanamke.

Mke wa Kiyahudi wa Meredi
Maandishi ya Kiebrania yasema, "Mke wake wa Kiyahudi," lakini tafsiri nyingi za elewa "wa" ya mhusu Meredi. Hii ya taja mke tofauti wa Meredi, ukiongeza kwa Bithia

1 Chronicles 4:19

Hodaia ... Nahamu ... Keila ... Eshtemoa ... Shimoni ... Amnoni ... Rina ... Ben Hanani ... Tiloni ... Ishi ... Zohethi ... Beni Zoheti
Haya ni majina ya wanaume.

Mgarimi
mtu wa kundi la wa Gari

Mmakathi
mtu kutoka eneo la Maka, linalo itwa pia Makathi.

1 Chronicles 4:21

Shela ... Er ... Leka ... Laada Maresha ... Yoakimu ... Yoashi ... Sarafi
Haya ni majina ya watu

wafinyanzi
watu wanao tengeneza mikebe kutokana na udogo

Bethi Ashbea ... Kozeba ... Netaimu ... Gedera
Haya ni majina ya wanaume

1 Chronicles 4:24

Nemueli ... Yamini ... Yaribu .. Zera ... Shauli ... Shalumu ... Mibsamu ... Mishima ... Hamueli ... Zakuri ... Shimei
Haya ni majina ya wanume

mjukuu
mwana wa mtoto wa mtu

kitukuu
mjukuu - mwana wa mjukuu wa mtu au mjukuu wa kike

1 Chronicles 4:27

wana kumi na sita na mabinti sita
"wana 16 na mabinti 6"

Molada ... Hazari Shuali
Haya ni majina ya miji.

1 Chronicles 4:29

Maelezo ya Jumla
Orodha ya miji ya uzao wa Simeoni uliishi ya endelea

Bilha, Ezemu, Toladi, Bethueli, Horma, Zikilagi, Bethi Markabothi, Hazari Susimi, Bethi Biri, Shaaraimu
Haya ni majina ya miji.

1 Chronicles 4:32

Maelezo ya Jumla
Orodha ya sehemu uzao wa Simeoni uliishi yaendelea.

Etamu ... Aini .. Rimoni ... Tocheni ... Ashani
Haya ni majina ya vijiji.

mipaka
mbali na idadi kubwa ya watu

1 Chronicles 4:34

Meshobabu, Yamileki, Yoshahi mwana wa Amazia, Yoeli, Yehu mwana wa Yoshibia mwana wa Seraia, Asieli, Elioenai, Yaakoba, Yeshohaia, Asaia, Adieli, Yesimieli, Benaia, Ziza, Shifi, Aloni Yedaia Shimiri Shemaia
Haya ni majina ya wanaume

Hawa walio orodheshwa kwa majina walikua viongozi
"Hawa wanaume walikuwa viongozi"

koo zao ziliongezeka sana
idadi ya watu kwenye koo zao iliongezeka sana"

1 Chronicles 4:39

Gedori
Hili ni jina la mji

malishoni
eneo ambao wanyama wana kula nyasi

mengi
kiasi kikubwa

Wahami
uzao wa Hamu

Wameuni
Hili ni jina la kundi la watu. "uzao wa Meuni"

1 Chronicles 4:42

Wanaume mia tano
"wanaume 500"

Pelatia, Nearia, Refaia, Uzieli, Ishi
Haya ni majina ya watu.

wakimbizi wa Waamaleki waliobakia
"wakimbizi walio baki"

wakimbizi
watu walio lazimishwa kuondoka nchini kwao

hadi siku hii
"kutoka kwao hadi sasa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Wana wa Rubeni mzaliwa wa kwanza wa Israeli - sasa Rubeni alikuwa mzaliwa wa kwanza wa Israeli, lakini haki yake ya mzaliwa wa kwanza ilipewa kwa wana wa Yusufu mwana wa Israeli kwa sababu Rubeni alinajisi kochi la baba yake. Hivyo hajanakiliwa kama mwana wa kwanza. **2** Yuda alikuwa mwenye nguvu kuliko kaka zake, na kiongozi ata toka kwake. Lakini haki ya mzaliwa wa kwanza ilikuwa ya Yusufu - **3** wana wa Rubeni, mzaliwa wa kwanza wa Israeli alikuwa Hanoki, Palu, Hezroni, na Karmi. **4** Uzao wa Yoeli ulikuwa huu: Mwana wa Yoeli alikuwa Shemaia. Mwana wa Shemaia alikuwa Gogi. Mwana wa Gogi alikuwa Shimei. **5** Mwana wa Shimei alikuwa Mika. Mwana wa Mika alikuwa Reaia. Mwana wa Reaia alikuwa Baali. **6** Mwana wa Baali alikuwa Bera, ambaye Tiligathi Pileseri alimpeleka matekani kule Assiria. Bera alikuwa kiongozi katika kabila la Rubeni. **7** Ndugu wa Bera kwa makabila yao ni hawa wafuatao, wameorodheshwa katika nakala za uzao wao: Yeieli wa kwanza, Zekaria, na **8** Bela mwana wa Azazi mwana wa Shema mwana wa Yoeli. Waliishi Aroeri, kwa umbali wa Nebo na Baali Meoni, **9** na mwanzo wa mashariki mwa jangwa lenye umbali wa hadi Mto Efarati. Hii ni kwa sababu walikuwa na mifugo mingi katika nchi ya Gileadi. **10** Katika siku za Sauli, kabila la Rubeni lilishambulia Wahagiri na kuwa shinda. Wakaishi ndani ya hema za Wahagiri katika nchi yote mashariki mwa Gileadi. **11** Kabila la Gadi liliishi karibu nao, katika nchi ya Bashani umbali wa Saleka. **12** Viongozi wao walikuwa Yoeli, aliyekuwa kichwa wa ukoo, na Shafamu alikuwa kichwa wa ukoo mwingine, na Yanai na Shafati walikuwa wa Bashani. **13** Ndugu zao, kwa familia za baba yao, walikuwa Mikaeli, Meshulamu, Sheba, Yorai, Yakani, na Eberi - jumla saba wote. **14** Hawa watu walio tajwa hapo juu ni uzao wa Abihaili, na Abihaili alikuwa mwana wa Huri. Huri alikuwa mwana w a Yaroa. Yaroa alikuwa mwana wa Gileadi. Gileadi alikuwa mwana wa Mikaeli. Mikaeli alikuwa mwana wa Yeshishai. Yeshishai alikuwa mwana wa Yado. Yado alikuwa mwana wa Buzi. **15** Ahi mwana wa Abidieli mwana wa Guni, alikuwa kichwa cha familia ya baba yake. **16** Waliishi Gileadi, Bashani, katika miji, na katika nchi zote za malisho ya Sharoni kwa umbali wa mipaka yake. **17** Hawa wote waliorodheshwa katika nakaka za uzao katika siku za Yothamu mfalme wa Yuda na Yeroboamu mfalme wa Israeli. **18** Warubeni, Wagadi, na nusu ya kabila la Manase walikuwa na wana jeshi elfu arobaini na nne walio fuzu kwa vita, walio beba ngao na upanga, na pinde na mishale. **19** Waliwashambulia Wahagri, Yeturi, Nafishi, na Nodabu. **20** Walipokea msaada wa Kimungu dhidi yao. Katika hili Wahagri na wote walio kuwa nao walishindwa. Hii ni kwa sababu Waisraeli walipaza sauti katika vita, na yeye akawajibu, kwa sababu waliweka tumaini lao kwake. **21** Walikamata wanya wao, pamoja na ngamia elfu hamsini, kondoo 250, 000, punda elfu mbili, na wanaume 100, 000. **22** Kwa sababu Mungu aliwapigania, waliua maadui wengi. Waliishi katika nchi yao mpaka mateka. **23** Baadhi ya watu wa kabila la Manase waliishi katika nchi ya Bashani kwa umbali wa Hermoni na Seniri (hiyo ni, Mlima Hermoni). **24** Hawa walikuwa viongozi wa familia zao: Eferi, Ishi, Elieli, Azrieli, Yeremia, Hodavia, na Yahdieli. Walikuwa wenye nguvu na wanaume wa jasiri, wanaume maharufu, viongozi wa familia zao. **25** Lakini walikuwa sio wa aminifu kwa Mungu wa babu zao. Badala yake, waliabudu miungu ya watu waio nchi, ambao Mungu aliwaangamiza mbele yao. **26** Mungu wa Israeli alimchochea Puli mfalme wa Assiria (ambaye pia uitwa Tiligathi Pileseri, mfalme wa Assiria). Aliwa peleka matekani Warubeni, Wagadi, na nusu ya kabila la Manase. Aliwaleta kwa Hala, Habori, Hara, na kwenye mto wa Gozani, ambapo wapo adi leo.

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1 Chronicles 5:1

sasa Ruben
Neno "sasa" limetumika hapa kuweka alama ya mabadiliko kutoka orodha ya uzao hadi maelezo ya awali ya Rubeni

lakini haki yake ya mzaliwa wa kwanza ilipewa kwa wana wa Yusufu mwana wa Israeli
"lakini Israeli aliwapa haki ya mzaliwa wa kwanza ya Rubeni kwa wana wa Yusufu, mwengine wa watoto wa Israeli"

Rubeni alinajisi kochi la baba yake
Hii ni namna ya adabu ya kusema kuwa Rubeni alilala na mke wa pili wa baba yake. Kochi ni sehemu mwanaume na mke wake walilala pamoja.

Hivyo hajanakiliwa kama mwana wa kwanza
"Hivyo historia ya familia ya haimuorodheshi Rubeni kama mwana mkubwa"

Hanoki, Palu, Hezroni, Karmi
Haya ni majina ya wanaume

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 5:4

Yoeli ... Shemaia ... Gogi ... Shimei ... Mika Reaia ... Reaia ... Baali ... Bera ... Tiligathi Pileser
Haya ni majina ya wanaume

Tiligath Pileseri
Hili jina limeandikwa pia kama Tiglathi Pileaseri katika sehemu zingine za Biblia

1 Chronicles 5:7

wameorodheshwa katika nakala za uzao wao
Hii yaeza anza sentensi mpya: "Nakala zao za uzao zimewaorodhesha kama"

nakala za uzao
nakala zinazoonyesha jinsi watu katika familia wanavyo husiana wao kwa wao

Yeieli ... Zekaria ... Bela ... Azazi ... Shema
Haya ni majina ya wanaume

Aroeri ... Nebo ... Baali Meoni
Haya ni majina ya miji

1 Chronicles 5:10

Wahagiri
Haya ni majina makundi ya watu.

1 Chronicles 5:11

Saleka
Hili ni jina la mji

Yoeli ... Shafamu ... Yanai ... Shafati ... Mikaeli ... Meshulamu ... Sheba ... Yorai ... Yakani ... Zia ... Eberi
Haya ni majina ya wanaume

1 Chronicles 5:14

Abihaili ... Huri ... Yaroa ... Gileadi ... Mikaeli ... Yeshishai ... Yado ... Buzi ... Ahi ... Abdieli ... Guni
Haya ni majina ya wanaume

1 Chronicles 5:16

Waliishi
"Kabila la shule liliishi"

nchi za malisho
maeno wanyama wanayo kula nyasi

Hawa wote waliorodheshwa katika nakaka za uzao
"Nakala za uzao ziliwaorodhesha wote" au "Nakala zao familia za mababu ziliwaorodhesha"

Hawa wote
Haiko wazi ni idadi gani ya watu walio tangulia imetajwa

1 Chronicles 5:18

Warubeni
Hii ya husu watu kutoka kabila la Rubeni

Wagadi
Hii ya husu watu kutoka kabila la Gadi

wana jeshi elfu arobaini na nne
wana jeshi elfu nne "44, 000 soldiers"

walio beba ngao na upanga, na pinde na mishale
Wanajeshi wanaelezwa kama wenye ujuzi vitani kwa silaha walizo beba. "Walifunzwa kupambana vizuri vitani"

Wahagri ... Yeturi ... Nafishi ... Nodabu
Haya ni majina ya makundi ya watu.

1 Chronicles 5:20

Waisraeli walipaza sauti kwa Mungu
"Waisraeli walimuomba Mungu kwa sauti kwa ajili ya Msaada"

Walikamata
"Waisraeli walikamata Wahagri"

ngamia elfu hamsini
"ngamia 50,000"

punda elfu mbili
"punda 2,000"

Kwa sababu Mungu aliwapigania
Msaada wa Mungu waelezwa kama mwanajeshi aliye pigana vitani. "Kwasababu Mungu aliwasaidia"

1 Chronicles 5:23

Baali Herimoni ... Seniri
Haya ni majina ya milima

Eferi, Ishi, Elieli, Azrieli, Yeremia, Hodavia, na Yahdieli
Haya ni majina ya wanaume

1 Chronicles 5:25

Puli ... Tiligathi Pileseri
Haya ni majina ya wanaume

Warubeni ... Wagadi
Haya ni majina ya makundi ya watu

Hala ... Habori ... Hara
Haya ni majina ya miji

Gozani
Hili ni jina la mto

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Wana wa Levi walikuwa Gerishoni, Kohathi, na Merari. **2** Wana wa Kohathi walikuwa Amramu, Izhari, Hebroni, na Uzieli. **3** Wana wa Amramu walikuwa Aruni, Musa, Miriamu. Wana wa Aruni walikuwa Nadabu, Abihu, Eleazari, na Ithamari. **4** Eleazari akawa baba wa Finehasi, na Finehasi akawa baba wa Abishua. **5** Abishua akawa baba wa Buki, na Buki akawa baba wa Uzi. **6** Uzi akawa baba wa Zerahia, na Zerahia akawa baba wa Meraioti. **7** Meraioti akawa baba wa Amaria, na Amaria akawa baba wa Ahitubi. **8** Ahitubi akawa baba wa Zadoki, na Zadoki akawa baba wa Ahimazi. **9** Ahimazi akawa baba wa Azaria, na Azaria akawa baba wa Yohanani. **10** Yohanani akawa baba wa Azaria, aliye hudumu katika hekalu alilo lijenga Sulemani ndaniya Yerusalemu. **11** Azaria akawa baba wa Amaria, na Amaria akawa baba wa Ahitubi. **12** Ahitubi akawa baba wa Zadoki, na Zadoki akawa baba wa Shalumu. **13** Shalumu akawa baba wa Hilikia, na Hilikia akawa baba wa Azaria. **14** Azaria akawa baba Seraia, na Seraia akawa baba wa Yehozadaki. **15** Yehozadaki akaenda matekani Yahweh alipo wapeleka utumwani Yuda na Yerusalemu kwa mkono wa Nebukadneza. **16** Wana wa Levi walikuwa Gerishomu, Kohathi, na Merari. **17** Wana wa Gerishomu walikuwa Libini na Shimei. **18** Wana wa Kohathi walikuwa Amramu, Izhari, Hebroni, na Uzieli. **19** Wana wa Merari walikuwa Mahili na Mushi. Hawa walikuwa koo za Walawi kwa familia za baba zao. **20** Uzao wa Gerishomu ulianza na mwanae Libini. Mwana wa Libini alikuwa Jahathi. Mwanae alikuwa Zima. **21** Mwanae alikuwa Yoa. Mwanae alikuwa alikuwa Ido. Mwanae alikuwa Zera. Mwanae alikuwa Yeatherai. **22** Uzao wa Kohathi ulianza na mwanae Aminadabu. Mwanae alikuwa Kora. Mwanae alikuwa Asiri. **23** Mwanae alikuwa Elikana. Mwanae alikuwa Ebiasa. Mwanae alikuwa Asiri. **24** Mwanae alikuwa Tahathi. Mwanae alikuwa Urieli. Mwanae alikuwa uzia. Mwanae alikuwa Shauli. **25** Wana wa Elikana walikuwa Amasai, Ahimothi, na Elikana. **26** Mwana wa huyu Elikana wa pili alikuwa Zofai. Mwanae alikuwa Nahathi. **27** Mwanae alikuwa Eliabu. Mwanae alikuwa Yehoramu. Mwanae alikuwa Elikana. **28** Wana wa Samwali walikuwa mzaliwa wa kwanza, Yoeli, na Abija, wa pili. **29** Mwana wa Merari alikuwa Mahili. Mwanae alikuwa Libini. **30** Mwanae alikuwa Shimei. Mwanae alikuwa Uza. Mwanae alikuwa Shimea. Mwanae alikuwa Hagia. Mwana alikuwa Asaia. **31** Haya ndio majina ya wanaume ambao Daudi waliwaeka kusimamia muziki katika nyumba ya Yahweh, baada ya sanduku kuja hapo. **32** Walitumika kwa kuimba mbele ya hema, hema la kukutania, mpaka Sulemani alipo jenga nyumba ya Yahweh ndani ya Yerusalemu. Walikamilisha wajibu wao kwa kadiri ya maelekezo waliopewa. **33** Hawa walitumika pamoja na wana wao. Katika makabila ya Wakohathi alitoka Hemani mwana muziki. Babu zake walikuwa hawa, kurudi nyuma ya wakati: Hemani alikuwa mwana wa Yoeli. Yoeli alikuwa mwana wa Samweli. **34** Samweli alikuwa mwana wa Elikana. Elikana alikuwa mwana wa Yerohamu. Yerohamu alikuwa mwana wa Elieli. Elieli alikuwa mwana wa Toa. **35** Toa alikuwa mwana wa Zufi. Zufi alikuwa mwana wa Elikana. Elikana alikuwa mwana wa Mahathi. Mahathi alikuwa mwana wa Amasai. Amasai alikuwa mwana wa Elikana. **36** Elikana alikuwa mwana wa Yoeli. Yoeli alikuwa mwana wa Azaria. Azaria alikuwa mwana wa Zefania. **37** Zefania alikuwa mwana wa Tahathi. Tahathi alikuwa mwana wa Asiri. Asiri alikuwa mwana wa Ebiasa. Ebiasa alikuwa mwana wa Kora. **38** Kora alikuwa mwana wa Izhari. Izhari alikuwa mwana wa Kohathi. Kohathi alikuwa mwana wa Levi. Levi alikuwa mwana wa Israeli. **39** Msaidizi wa Hemani alikuwa Asafu, aliye simama mkono wake wa kuume. Asafu alikuwa mwana Berekia. Berekia alikuwa mwana wa Shimea. **40** Shimea alikuwa mwana Mikaeli. Mikaeli alikuwa mwana wa Baaseia. Baaseia alikuwa mwana wa Malikiya. **41** Malikiya alikuwa mwana wa Ethini. Ethini alikuwa mwana wa Zera. Zera alikuwa mwana wa Adaia. **42** Adaia alikuwa mwana wa Ethani. Ethani alikuwa mwana wa Zima. Zima alikuwa mwana wa Shimei. **43** Shimei alikuwa mwana wa Yahathi. Yahathi alikuwa mwana wa Gerishomu. Gerishomu alikuwa mwana wa Levi. **44** Upande wa mkono wa koshoto wa Hemani walikuwa wasaidizi wake wana wa Merari. Alikuwa Ethani mwana wa Kishi. Kishi alikuwa mwana wa Abdi. Abdi alikuwa mwana wa Maluki. **45** Maluki alikuwa mwana wa Hashabia. Hashabia alikuwa mwana wa Amazia. Amazia alikuwa mwana wa Hilikia. **46** Hilikia alikuwa mwana wa Amzi. Amzi alikuwa mwana wa Bani. Bani alikuwa mwana wa Shemeri. **47** Shemeri alikuwa mwana wa Mahili. Mahili alikuwa mwana wa Mushi. Mushi alikuwa mwana wa Merari. Merari alikuwa mwana wa Levi. **48** Walawi, alipangiwa kufanya kazi zote za hema, nyumba ya Mungu. **49** Aruni na wana wake walitoa sadaka katika madhabahu kwa ajili ya sadaka za kuteketeza; na sadaka katika madhabahu ya uvumba kwa kazi zote katika pa patakatifu. Hizi sadaka zilifanya maombezi kwa ajili ya Waisraeli, kwa kadiri ya yote ambayo Musa mtumishi wa Mungu aliwaamuru. **50** Uzao wa Aruni una kumbukwa kama ifuatavyo: Mwana wa Aruni alikuwa Eleazari. Mwana Eleazari alikuwa Finehasi. Mwana wa Finehasi alikuwa Abishua. **51** Mwana wa Abishua alikuwa Buki. Mwana wa Buki alikuwa Uzi. Mwana wa Buki alikuwa Zerahia. **52** Mwana wa Zerahia alikuwa Meraiothi. Mwana wa

generated on Tue Oct 24 10:45:40 2023

Meraiothi alikuwa Amaria. Mwana wa Amaria alikuwa Ahitubi. **53** Mwana wa Ahitubi alikuwa Zadoki. Mwana wa Zadoki alikuwa Ahimazi. **54** Hizi ni sehemu ambazo wazao wa Aruni walipangiwa kuishi, wazao wa Aruni ambao walitoka katika koo za Wakohathi (maeneo ya kwanza yalikuwa yao). **55** Walipewa Hebroni katika nchi ya Yuda na nchi ya malisho, **56** lakini maeneo ya mji na vijiji alipewa Kalebu mwana wa Yefune. **57** Kwa wazao wa Aruni waliwapa: Hebroni (mji wa makimblio), na Libina pamoja na nchi ya malisho, Yatiri, Eshitemoa pamoja na nchi ya malisho, **58** Hileni pamoja na nchi ya malisho, na Debiri pamoja na nchi ya malisho. **59** Waliwapa uzao wa Aruni: Ashani pamoja na nchi ya malisho na Bethi Shemeshi pamoja na nchi ya malisho; **60** na kutoka katika kabila la Benjamini walipewa Geba pamoja na nchi ya malisho, Alemethi pamoja na nchi ya malisho, na Anothothi na nchi ya malisho. Jumla ya miji yao ilikuwa kumi na tatu. **61** Uzao mwengine wa Kohathi waliwapa kwa sehemu miji kumi kutoka kwa kabila la Manase. **62** Kwa uzao wa Gerishomu kwa koo zao tofauti walipewa miji kumi na tatu kutoka kwa makabila ya Isakari, Asheri, Naftali, na nusu ya kabila la Manase huko Bashani. **63** Kwa uzao wa Merari walipewa miji kumi, kulingana na koo zao, kutoka kwa makabila ya Rubeni, Gadi, na Zebuluni. **64** Hivyo watu wa Israeli walitoa hii miji pamoja na nchi za malisho kwa Walawi. **65** Walitoa kwa sehemu miji iliyo tajwa awali kutoka katika kabila la Yuda, Simeoni, na Benjamini. **66** Kwa baadhi ya koo za Wakohathi walitoa miji kutoka kwa kabila la Efraimu. **67** Waliwapa: Shekemu (mji wa makimbilio) pamoja na nchi ya malisho katika milima ya Efraimu, Gezeri na nchi ya malisho, **68** Jokimeamu pamoja na nchi ya malisho, Bethi Horoni pamoja na nchi ya malisho, **69** Aiyaloni pamoja na nchi ya malisho, na Gathi Rimoni pamoja na nchi ya malisho. **70** Nusu ya kabila la Manase waliwapa Wakohathi: Aneri pamoja na nchi ya malisho na Bileamu pamoja na nchi ya malisho. Hizi zikawa mali za koo za Wakohathi. **71** Kwa uzao wa Gerishomu kutoka koo za nusu ya kabila la Manase, waliwapa: Golani huko Baashani na nchi ya malisho na Ashitarothi pamoja na nchi ya malisho. **72** Kabila la Isakari liliwapa uzao wa Gerishomu: Kedeshi pamoja na nchi ya malisho, Dabera pamoja na nchi ya malisho, **73** Ramothi pamoja na nchi ya malisho, na Anemu pamoja na nchi ya malisho. **74** Isakari alipokea kutoka kwa kabila la Asheri: Mashali pamoja na nchi ya malisho, Abdoni pamoja na nchi ya malisho, **75** Hukoki pamoja na nchi ya malisho, na Rehobu pamoja na nchi ya malisho. **76** Walipokea kutoka kabila la Naftali: Kedeshi iliyo Galileya pamoja na nchi ya malisho, Hamoni pamoja na nchi ya malisho, na Kiriathaimu pamoja na nchi ya malisho. **77** Kwa Walawi wengine, uzao wa Merari, walipewa kutoka kabila la Zebuluni: Rimono pamoja na nchi ya malisho na Tabori pamoja na nchi ya malisho. **78-79** Kwa wao pia walipewa, upande wa pili wa Yordani huko Yeriko, kwa upande wa mashariki mwa mto: Bezeri katika jangwa pamoja na nchi ya malisho, Yahzahi pamoja na nchi ya malisho, Kedemothi pamoka na nchi ya malisho, ma Mefathi pamoja na nchi ya malisho. Hizi zilitolewa kutoka kabila la Rubeni. **80** Walawi walipokea kutoka kabila la Gadi: Ramothi ya Gileadi pamoja na nchi ya malisho, Mahanaimu pamoja na nchi ya malisho, **81** Heshiboni pamoja na nchi ya malisho, na Yazeri pamoja na nchi ya malisho.

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1 Chronicles 6:1

Gerishoni ... Kohathi ... Merari ... Amramu ... Izhari ... Hebroni ... Uzieli ... Nadabu ... Abihu ... Eleazari ... Ithamari
Haya ni majina ya wanaume.

1 Chronicles 6:4

Eleazari ... Abishua ... Buki ... Uzi ... Zerahia ... Meraioti
Haya ni majina ya wanaume.

1 Chronicles 6:7

Meraioti ... Amaria ... Ahitubi ... Zadoki ... Ahimazi ... Yohanani
haya ni majina ya wanaume.

1 Chronicles 6:10

Amaria ... Ahitubi ... Zadoki ... Shalumu
Haya ni majina ya wanaume.

1 Chronicles 6:13

Hilikia ... Seraia ... Yehozadaki
Haya ni majina ya wanaume.

wapeleka utumwani Yuda na Yerusalemu kwa mkono wa Nebukadneza.
Nguvu ya Nebukadneza kupitia jeshi lake inafafanuliwa kama sehemu ya mwili wake ("mkono") alitumika kuongoza jeshi lake. " aliruhusu jeshi la Nebukadneza kushinda majeshi ya Yuda na Yerusalemu na kuchukua watu kwenda matekani."

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 6:16

Gershomi ... Kohathi ... Merari
Ona jinsi ulivyo tafsiri haya majina 6:1

Libni ... Shimei
Haya ni majina ya wanaume

Amramu ... Izhari ... Hebroni ... Uzieli
Ona jinsi ulivyo tafsiri haya majina 6:1

1 Chronicles 6:19

Merari ... Mahili ... Mushi ... Yahathi ... Zima ... Yoa ... Ido ... Zera ... Yeatherai ...
Haya ni majina ya wanaume

1 Chronicles 6:22

Aminadabu ... Kora ... Asiri ... Elikana ... Ebiasa ... Tahathi ... Urieli ... Uzia ... Shauli
Haya ni majina ya wanaume

1 Chronicles 6:25

Elikana ... Amasai ... Ahimothi ... Zofai ... Nahathi ... Eliabu .. Yerohamu
Haya ni majina ya wanawake

1 Chronicles 6:28

Yoeli ... Merari ... Mahli ... Libni ... Shimei ... uza ... Shimea ... Hagia ... Asaia
Haya ni majina ya wanaume

mzaliwa wa pili
"wana wa pili kuzaliwa"

1 Chronicles 6:31

sanduku kuja hapo
"watu wa Israeli walieka sanduku kule"

hema, hema la kukutania
Maana kadha ni 1) kwamba "hema la kukutania" la eleza jina lingine la "maskani" (UDB) au 2) "eneo takatifu la hema la kukutani"

Walikamilisha wajibu wao kwa kadiri ya maelekezo waliopewa
"Waimbaji walitii maelekezo ya Daudi"

1 Chronicles 6:33

Hawa
"Hawa walikuwa wana muziki"

Wakohathi
Hili ni jina la kundi la watu

kurudi nyuma ya wakati
Hii ina maana orodha inaenda kutokana na wa hivi karibuni na wa zamani.

Hemani ... Yerohamu ... Elieli ... Toa ... Zufi ... Mahathi
Haya ni majina ya wanaume.

Elikana ... Amasai
Ona jinsi ulivyo tafsiri haya majina ya hawa wanaume 6:25

1 Chronicles 6:36

Tahathi ... Asiri ... Ebiasa .. Izhari ... kohathi
Haya ni majina ya watu

1 Chronicles 6:39

Berekia ... Shimea ... Mikaeli ... Baaseia ... Malikiya ... Ethani ... Zima ... Shimei Yahathi ... Gerishomu
Haya ni majina ya watu

Msaidizi
"mfanya kazi mwenza"

aliye simama mkono wake wa kuume
Mamlaka ya mtu yaelezwa kama kwa wapi wanapo simama. Mkono wa kulia wa mtu ni sehemu mtu mwenye mamlaka alisimama.

1 Chronicles 6:44

mkono wa koshoto wa Heman
"Kusimama mkono wa kushuto wa Hemani"

Msaidizi
"Mfanya kazi mwenza"

1 Chronicles 6:48

Walawi, alipangiwa kufanya
"Ilikuwa ni kazi ya wafanya kazi wenza, Walawi, kufanya"

1 Chronicles 6:49

izi sadaka zilifanya maombezi kwa ajili ya Waisraeli
"Hizi sadaka zilikuwa za kufanya maombezi kwa dhambi za watu wa Israeli"

1 Chronicles 6:50

Uzao wa Aruni una kumbukwa kama ifuatavyo
"Hawa walikuwa uzao wa Aruni"

1 Chronicles 6:54

Hizi ni sehemu ambazo wazao wa Aruni walipangiwa kuishi, wazao wa Aruni ambao walitoka katika koo za Wakohathi (maeneo ya kwanza yalikuwa yao)
"Haya ndiyo maeno ambayo uzao wa Aruni, koo za Wakohathi, waliishi (kura zilpigwa kujua wapi wataishi)"

Wakohathi
Ona jinsi ulivyo tafsiri 6:33

generated on Tue Oct 24 10:45:40 2023

Walipewa Hebron
"Waliwapatia Hebroni kuwa yao"

lakini maeneo ya mji na vijiji alipewa Kalebu mwana wa Yefune
"Kalebu na familia yake walienda kuishi kwenye mashamba ya Hebroni na vijiji vizungukavyo"

nchi ya malisho
Hii ni sehemu ya nyasi ambapo wanyama wanakula.

1 Chronicles 6:59

Jumla ya miji yao ilikuwa kumi na tatu
"Walikuwa na jumla ya miji kumi na tatu"

1 Chronicles 6:61

Gerishomu kwa koo zao tofauti walipewa miji kumi na tatu
"Koo za Gerishomu uzao wake ulipata miji 13"

Kohathi ... Gerishomu
Ona jinsi ulivyo tafsiri 6:1

1 Chronicles 6:63

Merari
Ona jinsi ulivyo tafsiri 6:1

miji iliyo tajwa awali kutoka
"hiyo miji kutoka"

1 Chronicles 6:66

Wakohathi
Ona jinsi ulivyo tafsiri 6:33

1 Chronicles 6:71

Gerishomu
Ona jinsi ulivyo tafsiri 6:1

1 Chronicles 6:77

Merari
Ona jinsi ulivyo tafsiri 6:1

Merari ... nchi ya malisho
"kabila la Zebuluni ili wapa uzao wa Merari Rimono na nchi yake yamalisho na Tabori na nchi yake ya Malisho"

Kwa wao pia walipewa ... kabila la Rubeni
Maelezo katika 6:77 yamepangiliwa tena ili maana yake iweze kueleweka kwa uraisi.

Kwa wao pia walipewa
"Pia walipata zaidi"

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Chapter 7

1 Isiakari alikuwa na wana wanne Tola, Pua, Yashubi, na Shimironi. **2** Wana wa Tola walikuwa Uzi, Refaia, Yerie, Yamai, Ibisami, Shemueli. Walikua vichwa katika nyumba za baba yao, toka uzao wa Tola na waliorodheshwa kama mashujaa hodari miongoni mwa kizazi chao. Katika siku za Daudi walikua na idadi ya 22, 600. **3** Mwana wa Uzi alikua Izrahia. Mwana wake alikua Michaeli, Obadia, Yoeli, na Ishia, wote watano walikua viongozi wa ukoo **4** Pamoja nao walikua na jeshi la watu elfu thelathini na sita kwa mapambano, Kwa mujibu wa orodha zilizomilikiwa na koo za mababu zao, kwa kuwa walikuwa na wake wengi pamoja na wana. **5** Kaka zao, kabila la Isakari, walikua na wanaume wa vita themanini na saba, kwa mujibu wa orodha zilizomilikiwa na koo za mababu zao. **6** Wana watatu wa Benjamini walikuwa Bela, Beka, na Yediaeli. **7** Wana watano wa Bela walikuwa Ezibono, Uzi, Uzieli, Yerimoti, na Iri. Walikua ni wanajeshi na waanzilishi wa koo. Watu wao walikuwa na idadi ya wanaume wa vita 22, 034, kwa mujibu wa orodha zilizomilikiwa na koo za mababu zao. **8** Wana wa Beka walikuwa Zemira, Yoashi, Elieza, Elionai, Omri, Yeremoti, Abiya, Anatoti, na Alemeti. Wote hawa walikuwa wana wake. **9** Orodha ya koo zao ilikua na idadi ya 20, 200 viongozi wa familia na wanaume wa vita. **10** Mwana wa Yediaeli alikuwa Bilhani. Wana wa Bilhani walikuwa Yeushi, Benjamini, Ehudi, Kenaana, Zetani, Tarishishi, na Ahishahari. **11** Wote hawa waikuwa wana wa Yediaeli. Waliorodheshwa katika ukoo orodha ilikuwa 17, 200 viongozi na wanaume wa vita imara kwa kazi ya jeshi. **12** (Shupimu na Hupimu walikuwa wana wa Iri, na Hushimu alikuwa mwana wa Aheri.) **13** Wana wa Naftali walikuwa Yazieli, Guni, Yezeri, na Shalumu. Hawa walikuwa wajukuu wa Bilhahi. **14** Manasse alikua na mtoto wa kiume aliitwa Asrieli, Ambaye suria wake wa Kiaramia alimzalia. Pia alimzaa na Makiri, baba wa Gileadi. **15** Makiri alimchukua mke wake kutoka Hupite na Shupite. Jina la dada yake lilikuwa Maaka. Mwingine wa uzao wa Manasse alikuwa Zalofehadi, ambaye alikuwa na mabinti pekee. **16** Maaka mke wa Makiri, alimzaa mwana na alimuita Pereshi. Kaka yake aliitwa Shereshi, na wana wake walikuwa Ulamu na Rakemu. **17** Mwana wa Ulami alikuwa Bedani. Hawa walikuwa uzao wa Gileadi mwana wa Makiri mwana wa Manase. **18** Dada wa Gileadi Hamoleketi alimzaa Ishihodi, Abi Ezeri, na Mahila. **19** Wana wa Shemida walikuwa Ahiana, Shekemu, Liki, na Aniamu. **20** Uzao wa Efraimu ulikuwa kama ifuatavyo: Efraimu mwana wa Shutela. Shutela mwana wa Beredi. Beredi mwana wa Tahati. **21** Tahati mwana wa Eleada. Eleada mwana wa Shutela. (Eza na Eleadi waliuawa na wanaume wa Gati, wenyeji wa nchi, walipoenda kuiba mifugo yao. **22** Efraimu baba yao aliomboleza kwa siku nyingi, na kaka zake walikuja kumfariji. **23** Alilala na mkewe. Akapata mimba akamzaa mwana. Efraimu akamuita Beria, kwa sababu maafa yalishakuja nyumbani mwake. **24** Binti yake alikuwa Sheera, ambaye alijenga miji juu na chini Beth Horon na Uzzen Sheerah.) **25** Mwana wake alikuwa Rafa. Mwana wa Rafa alikuwa Reshefi. Mwana wa Reshafi alikuwa Tela. Mwana wa Tela alikuwa Tahani. **26** Mwana wa Tahani alikuwa Ladani. Mwana wa Ladani alikuwa Amihudi. Mwana wa Amihudi alikuwa Elishama. **27** Mwana wa Elishama alikuwa Nuni. Mwana wa Nuni alikuwa Joshua. **28** Mali zao na makazi yao yalikuwa Betheli na yalizungukwa na vijiji. Waliongeza upande wa mashariki hadi Naarani na upande wa magharibi hadi Gezeri na vijiji vyake, na Shekemu na vijiji vyake hadi Aya na vijiji vyake. **29** Katika mipaka pamoja na Manasse kulikuwa na Beti shani na vijiji vyake, Taanaki na vijiji vyake, Megido na vijiji vyake, na Dori na vijiji vyake. Katika huu mji waliishi uzao wa Josefu mwana wa Israeli. **30** Wana wa Asha walikuwa Imna, Ishiva, Ishivi, na Beria. Sera alikuwa dada yao. **31** Wana wa Beria walikuwa Heberi na Malchieli, Ambaye alikuwa baba wa Birzaiti. **32** Wana wa Heberi walikuwa Yafeti, Shomer, na Hotamu. dada yao alikuwa Shua. **33** Wana wa Yafeti walikuwa Pasach, Bimhali, na Ashivati. hawa walikuwa watoto wa yafeti. **34** shoma, kaka wa Yafeti alikuwa na wana hawa: Roga, Yehuba, Aram. **35** Kaka yake Shema, Helemu, alikuwa na wana hawa: Zofa, Imna, Sheleshi na Amali. **36** Wana wa Zofa walikuwa Sua, Harinefa, Shua, Beri, IMra, **37** Beza, Hodi, Shamma, Shilsha, Ithrani, na Beera. **38** Wana wa Yeta walikuwa Jefune, Pispa, na Ara. **39** Wana wa Ulla walikwa Ara, Hannieli, na Rizia. **40** Hawa wote walikuwa uzao wa Asha. Walikua mababu wa ukoo, viongozi wa familia, wananume wa kipekee, wanaume wa vita, na machifu kati ya viongozi. Kulikuwa na wanaume elfu ishirini na sita walioorodheshwa waliokuwa imara kwa kazi ya jeshi, kwa mujibu wa idadi iliyo orodheshwa.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 7:1

walikua na idadi ya 22,600
"Walikuwa wanaume elfu ishirini na mbili na mia sita"

Katika siku za Daudi
"kipindi cha maisha ya Daudi

1 Chronicles 7:4

Pamoja nao walikua na
"Miongoni mwao walikuwa"

jeshi la watu elfu thelathini na sita kwa mapambano
wana jeshi elfu sita kwa pambano - "wana jeshi 36,000 walio kuwa tayari kwa pambano"

1 Chronicles 7:6

waanzilishi
"baba" au "mababu"

1 Chronicles 7:11

Yedieli ... Iri ... Aheri
Haya ni majina ya wanawake

Waliorodheshwa katika ukoo orodha ilikuwa 17,200
"Orodha ya ukoo ilikuwa na elfu kumi na saba na mia mbili"

Shupimu ... Hupimu ... Hushimu
Haya ni majina ya wanaume

1 Chronicles 7:13

Yazieli, Guni, Yezeri, na Shalumu
Haya ni majina ya wanaume

wajukuu wa Bilhahi
"wana wa wana wa Bilhahi"

1 Chronicles 7:14

Waarami
Hii yaeleza mtu wakutoka Aramu, eneo la Syria

suria wake wa Kiaramia alimzalia
"Suria wa Kiaramia alimza"

1 Chronicles 7:20

Eza na Eleadi waliuawa na wanaume wa Gati, wenyeji wa nchi
"Wanaume wa Gathi, wenyeji wa nchi, waliwaua Eza na Eleadi"

walipoenda kuiba mifugo yao
"ndugu walienda kuiba mifugo kutoka kwa watu wa Gathi"

1 Chronicles 7:23

Akapata mimba akamzaa mwana
"Alishika mimba na kuzaa mwana"

akamuita
"alimpa jina"

Beria ... Sheera
Haya ni majina ya watu

juu na chini Beth Horon na Uzzen Sheerah
Haya ni majina ya sehemu.

1 Chronicles 7:28

makazi yao yalikuwa
"nyumbani kwao kulikuwa"

atika huu mji waliishi uzao wa Josefu mwana wa Israeli
"Uzao wa Yusufu, mwana wa Israeli, waliishi kwenye hii miji"

1 Chronicles 7:39

wananume wa kipekee
"wanaume muhimu"

Kulikuwa na wanaume elfu ishirini na sita walioorodheshwa waliokuwa imara kwa kazi ya jeshi, kwa mujibu wa idadi iliyo orodheshwa
wanaume elfu sita waliorodhesha walikuwa tayari kwa ajili ya kazi ya jeshi, kwa mujibu wa idadi ya orodha* "Kwa mujibu wa nakala za koo, walikuwa 26,000 wanaume wanao weza kutumika kwenye jeshi.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Wana watano wa Benjamini walikuwa Bela mwana wake wa kwanza, Asibeli, Ahara, **2** Noha, na Rafa. **3** Wana wa Bela walikuwa Adari, Gera, Abihudi, **4** Abishau, Naamani, Ahoa, **5** Gera, Shefufani, na Huramu. **6** Hawa walikuwa uzao wa Ehudi ambao walikuwa vichwa vya koo kwa wakazi wa Geba, ambao walihimizwa kuhamia Manahati: **7** Naamani, Ahijahi, na Gera. Wa mwishi, Gera, aliwaongoza katika kuhama. Alikuwa baba wa Uza na Ahihudi. **8** Shaharaimu akawa baba wa watoto katika ardhi ya Moabu, baada ya kuwatariki wake zake Hushimu na Baara. **9** kwa mke wake Hodeshi, Shaharaimu akawa baba wa Yobabu, Zibia, Mesha, Malkamu, **10** Yeuzi, Shachia, na Mirima. Hawa walikuwa wana wake, viongozi katika koo zao. **11** Alikwisha kuwa baba wa Abitubi, na Elipaali kwa Hushimu. **12** Wana wa Elipaali walikuwa Eba, Mishamu, na Shemedi (ambao walijenga Ono na Lod pamoja na vijiji vilivyozunguka.) **13** Pia walikuwako Beria na Shema. Walikuwa vichwa vya koo walizoishi Aijalon, Ambao waliwaondoa wakazi wa Gati. **14** Beria alikuwa na wana watatu: Ahio, Shashaki, Jeremothi, **15** Zebadia, Aradi, Eda, **16** Mikaeli, Ishipa, na Joha. **17-18** Elipaa alikuwa na wana hawa: Zebadia, Meshulamu, Hiziki, Heba, Ishimerai, Izilia, na Yobabu. **19** Shimei alikuwa na wana hawa: Yokimu, Zikri, Zabdi, **20** Elienai, Zilletai, Elieli, **21** Adaia, Beraia, na Shimrati. **22** Shashaki alikuwa na wana hawa: Ishipani, Eba, Elieli, **23** Abdoni, Zikri, Hanani, **24** Hanania, Elamu, Antotoja, **25** Ifdeia, na Penueli. **26** Yerohamu alikuwa na wana hawa: Shamsherai, Sheharia, Atli, **27** Yaareshia, Elija, na Zikri. **28** Hawa walikuwa vichwa vya koo na viongozi walioishi Yerusalemu. **29** Baba wa Gibeoni, Jeieli, ambaye mke wake aliitwa Maaka, aliishi ndani ya Gibeoni. **30** Uzao wake wa kwanza alikuwa Abdoni, akafatia Zuri, Kishi, Baali, Nadab, **31** Gedori, Ahio, na Zekari. **32** Mwana mwingine wa Yeieli alikuwa Mikloti, ambaye akaja kuwa baba wa Shimea. Pia wanaishi karibu na ndugu zao Yerusalemu. **33** Neri alikuwa baba wa Kishi. Kishi alikuwa baba wa Sauli. Sauli alikuwa baba wa Yonathani, Malkishua, Abinadabu, na Ishbaali. **34** Mwana wa Yonathani alikuwa Meribu Baali. Meribu Baali alikuwa baba wa Mika. **35** Wana wa Mika walikuwa Pithoni, Meleki, Tarea, and Ahazi. **36** Ahazi akawa baba wa Yehoada. Yehoada alikuwa baba wa Amelethi, Azimavethi, na Zimri. Zimri alikuwa baba wa Moza. **37** Moza alikuwa baba wa Binea. Binea alikuwa baba wa Rafa. Rafa alikuwa baba wa Eleasa. Eleasa alikuwa baba wa Azeli. **38** Azeli alikuwa na wana sita: Azrikamu, Bokeru, Ishimaeli, Obadia, na Hanani. Wote hawa walikuwa wana wa Azeli. **39** Wana wa Esheki, kaka yake, walikuwa Ulamu mzaliwa wake wa kwanza, Yeushi wa pili, na Elifeleti wa tatu. **40** Wana wa Ulamu walikuwa wanaume wa mapambano na warusha mishale wa zuri. Walikuwa na wana wengi na wajukuu, jumla ya 150. Wote hawa walikuwa uzao wa Benjamini.

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1 Chronicles 8:6

walihimizwa kuhamia
"waliitaji kuhama" au "waliitaji kuhama"

1 Chronicles 8:8

Shaharaimu ... Yobabu ... Zibia ... Mesha ... Malkamu ... Yeuzi ... Shachia ... Mirima ... Abitubi ... Elipaali
Haya ni majina ya wanaume

Hushimu ... Baara ... Hodeshi
Haya ni majina ya wanawake

kwa mke wake Hodeshi, Shaharaimu akawa baba wa
"Shaharaimu na mkewe Hodeshi walikuwa na wana wafuatao"

1 Chronicles 8:12

Elipaali ... Eberi ... Mishamu ... Shemedi ... Beria ... Shema
Haya ni majina ya wanaume.

Ono ... Lodi ... Aijaloni
Haya ni majina ya sehemu

1 Chronicles 8:14

Elipaali ... na Yobabu
Maelezo katika 8:14 yamepangiliwa tena ili maana yake ieleweke kwa urahisi zaidi.

1 Chronicles 8:19

Maelezo ya Jumla
Maelezo katika 8:19 yamepangiliwa tena ili maana yake ieleweke kwa urahisi zaidi.

1 Chronicles 8:22

Maelezo ya Jumla
Maelezo katika 8:22 yamepangiliwa tena ili maana yake ieleweke kwa urahisi zaidi.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 8:26

Hawa walikuwa vichwa vya koo na viongozi
Maneno "vichwa vya familia" na "viongozi" ina maana moja.

1 Chronicles 8:29

Baba wa Gibeoni, Jeieli, ambaye mke wake aliitwa Maaka, aliishi ndani ya Gibeoni
Hapa "baba wa" ya husu hali ya Wayahudi kama kiongozi wa mji wa Gibeoni. "Yeieli, kiongozi wa Gibeoni, aliishi Gibeoni. Jina la mkewe lilikuwa Maaka"

Uzao wake wa kwanza
"mzaliwa wa kwanza wa Yeieli"

1 Chronicles 8:38

Yeushi wa pili, na Elifeleti wa tat
"Yeushi mwana wa 2, na Elifeleti wa tatu"

Walikuwa na wana wengi na wajukuu, jumla ya 150
"Walikuwa na jumla ya wana mia na hamsini na tano na wajuu"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kwa hivyo watu wote wa Israeli walinakiliwa ki uzao. Walinakiliwa katika vitabu vya kifalme vya Israeli. Yuda, walipelekwa matekani Babylon kwasababu ya dhambi zao. **2** Wakwanza kurudi kuishi katika miiji yao walikuwa Waisraeli, Makuhani, Walawi, na Watumishi wa hekalu. **3** Baadhi ya uzao wa Yuda, Benjamin, Efraimu, na Manase waliishi Yerusalemu. **4** Wahamiaji walijumusha Uthai mwana wa Ammihudi mwana wa Omri mwana wa Bani, moja ya uzao wa Perezi mwana wa Yuda. **5** Kati ya Mashilonite kulikuwa na Asaia mtoto wa kwanza na wana wake. **6** Kati ya uzao wa Zera alikuwa Yeuli. Uzao wao ulikuwa na namba 690. **7** Katika uzao Benjamini walikuwa Salu mwana wa Meshulamu mwana wa hodavia mwana wa Hssenua. **8** Pia walikuwa Ibneia mwana wa Yerohamu; Ela mwana wa Uzzi mwana wa Mikri; na Meshullam mwana wa Shefatia mwana waReuli mwana wa Ibnija. **9** Ndugu zao waliandika kwenye orodha ya namba 956 ya vizazi vyao. Wanaume wote hawa walikuwa viongozi wa koo za mababu zao. **10** Makuhani walikuwa Yedaia, Yehoiarib, na Yokini. **11** Walikuwa pia Azaria mwana wa Hilkia mwana wa Meshullamu mwana wa Zadoki mwana wa Meraioti mwana wa Ahitubi, aliyekuwa na mamlaka katika nyumba ya Mungu. **12** Kulikuwa na Adaia mwana wa Yerohamu mwana wa Pashuri mwana wa Malkija. Pia kulikuwa na Maasai mwanawa Adieli mwana wa Yazera mwana wa Meshulamu mwana wa Meshilemiti mwana wa Imma. **13** Ndugu zao, ambao walikuwa viongozi katika koo za mababu zao, idadi ya 1, 760. Walikuwa ni wanaume wenye uwezo sana wa kufanya kazi katika nyumba ya Mungu. **14** Kati ya Walawii, kulikuwa na Shemaia mwana wa Hashubu mwana wa Azrikam mwana wa Hashabia, kati ya uzao wa Merari. **15** Walikuwako pia Bakbakari, Hereshi, Galali, na Mattania mwana wa Mika mwana wa Zikri mwana wa Asafu. **16** Walikuwako pia Obadia mwana wa Shemaia mwana wa Galali mwana wa Yedutuni; na Berekia mwana wa Asa mwana wa Elkana, aliyeishikatika vijiji vya Netophathites. **17** Walinzi wa lango walikuwa Shalumu, Akubi, Talimoni, Ahimani, na uzao wao. Shalumu alikuwa kiongozi wao. **18** Awali walisimama kulinda katika geti la mfalme upande wa mashariki wa kambi ya uzao wa Walawi. **19** Shalumu mwana wa Kore mwana wa Ebiasafu, ambaye kama mwana wa Kora, na ndugu zake kutoka nyumba ya baba yake, Korahite, alikuwa na mamlaka kwa kazi ya huduma, Walilinda mlango wa hema, kama mababu zao walivyolinda kambi ya Yawehi, na pia walilinda lango la kuingilia. **20** Finehasi mwana wa Eleaza aliwaongoza kipindi cha nyuma, na Yahwehi alikuwa pamoja nae. **21** Zekaria mwana wa Meshelemia alikua mlinzi katika mlango wa kuingilia hekalu, "eneo la kukutania." **22** Hawa wote walichaguliwa kana walinzi wa mageti ya kuingilia kwa idadi ya 212. Majina yao yaliandikwa kwenye kumbukumbu za watu katika vijiji vyao. Mtabiri aliwaweka Daudi na Samueli katika nafasi ya uaminifu. **23** Kwa hivyo wao na watotot wao walilinda mageti katika nyumba ya Yawehi, hema la kuabudia. **24** Walinzi wa mageti waliwekwa katika pande zote nne, upande wa mashariki, magharibi, kaskazini, na kusini. **25** Kaka zao, walioishi kwenye vijiji vyao, walikuja kuwasaidia baada ya mzunguko wa siku saba. **26** Lakini viongozi wanne wa walinzi, ambao walikwa walawi, walipangiwa kulinda vyumba na vyumba vya kuhifadhi katika nyumba ya Mungu. **27** Walitumia usiku wao sehemu walizowekwa kuzunguka nyumba ya Mungu, kwao ilikuwa ni wajibu wao kulinda. Na walifungua geti kila asubuhi. **28** Baadhi yao waliwajibika katika hekalu la vifaa; walihesabu makala zilizo ingizwa ndani na zilizo tolewa nje. **29** Baadhi yao pia waliwekwa kutunza vitu vitakatifu, vifaa, na vitu, kujuisha unga safi, mvinyo, mafuta, manukato, na uvumba. **30** Baadhi ya wana wa makuhani walichanganya uvumba. **31** Matithia, mmoja wa walawi, ambaye alikuwa mtoto wa kwanza wa Shalumu wa Wakorahi, alikuwa na wajibu wa kuandaa mikate kwa ajili ya sadaka. **32** Baadhi ya kaka zao, uzao wa kohathite, waliwajibika kwa mikate ya uwepo, kuandaa kila Sabatho. **33** Waimbaji na viongozi wa familia ya Walawi waliishi ndani ya vyumba katika mahali takatifu walipo kuwa hawafanyi kazi, kwa sababu wapiswa kufanya kazi walio pangiwa usiku na mchana. **34** Hawa walikuwa viongozi wa familia miongoni mwa Walawi, kama ilivyo orodheshwa katika kumbukumbu za uzao wao. Waliishi Yerusalemu. **35** Baba wa Gibeoni, Yeiel, ambaye mkewe aliitwa Maaka, aliishi Gibeoni. **36** Mtoto wake wa kwanza alikuwa Abdoni, alafu wana wake Zuri, Kishi, Baali, Neri, Nadabu, **37** Gedori, Ahio, Zekaria, na Mikloti. **38** Mikloti alikuwa baba wa Shimeamu. Pia waliishi karibu na kaka yao huko Yerusalemu. **39** Neri alikuwa baba wa Kishi. Kishi alikuwa baba wa Sauli. sauli alikuwa baba wa Yonathani, malkishua, Abinadabu, na Ishbaali. **40** Mwana wa Jonathani alikuwa Merib baali. Merib baali alikuwa baba wa Mika. **41** Mwana wa Mika walikuwa pithoni, Meleki, Tahrea, na ahazi. **42** Ahazi alikuwa baba wa Jara. Jara alikuwa baba wa Alemeti, Azmaveti, na zimri. Zimri alikuwa baba wa Moza. **43** Moza alikuwa baba wa Binea. Binea alikuwa baba wa Refaia. Refaia alikuwa baba wa Eleas. eleasa alikuwa baba wa Azeli. **44** Wana sita wa Azeli walikuwa Azrikamu, Bochera, Ishmaeli, shearia, Obdia, na Hanani. hawa walikuwa wana wa Azeli

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 9:1

Kwa hivyo watu wote wa Israeli walinakiliwa ki uzao
Nakala ya uzao yaeleza kumbukumbu ya uzao wa familia au mababu wa mtu.

Walinakiliwa katika vitabu vya kifalme vya Israeli
Hii ya husu kitabu ambacho hakipo tena.

1 Chronicles 9:4

Washiloni
Hili ni jina la group lilitoka Shela.

1 Chronicles 9:12

Walikuwa ni wanaume wenye uwezo sana wa kufanya kazi katika nyumba ya Mungu
Hawa wanaume wenye uwezo walifanya kazi katika nyumba ya Mungu"

1 Chronicles 9:14

Shemaia ... Elikana
Haya ni majina ya wanaume

kati ya uzao
"mmoja wa uzao"

Wanetofa
Hili ni jina la kundi la watu.

1 Chronicles 9:17

Walinzi wa langoni
"askari" au "walinzi wa langoni"

Awali walisimama kulinda katika geti la mfalme upande wa mashariki wa kambi ya uzao wa Walawi
"Uzao wa Walawi ulilinda langoni la mfalme upande wa mashariki ya kambi"

mlango wa hema ... ango la kuingilia
Haya maneno yote yanaelezea mwingilio wa hema ya kukutania, au maskani

1 Chronicles 9:20

aliwaongoza
"aliwaongoza maaskari"

1 Chronicles 9:22

Majina yao yaliandikwa kwenye kumbukumbu za watu katika vijiji vyao
"Nakala zao katika vijiji vya hawa watu vilijumuisha majina ya hawa wanaume

watoto wao
"uzao wao"

Walinzi wa mageti waliwekwa
"wanaume walilinda miingilio"

pande zote nne, upande wa mashariki, magharibi, kaskazini, na kusini
"pande zote"

1 Chronicles 9:25

Kaka zao
"kaka za walinzi"

walikuja kuwasaidia baada ya mzunguko wa siku saba
mzunguko wa siku, wa awamu "walikuja kusaidia kwa mzunguko wa siku 7, wakipeana awamu"

walipangiwa kulinda vyumba
"walilinda vyumba"

1 Chronicles 9:28

Baadhi yao
"Baadhi ya askari"

walihesabu makala zilizo ingizwa ndani na zilizo tolewa nje
"walihesabau makala watu waliotoa nje kutumia, na wakahesabu makala watu walipo rudisha"

waliwekwa kutunza
"kutunza" au "kujali"

1 Chronicles 9:30

Matithia ... Shalumu
Haya ni majina ya watu.

Wakorahi ... Wakohathi
Haya ni majina ya makundi ya watu.

mikate ya uwepo
Ona kurasa ya neno kuhusu "mkate" kwa maelezo fasii kuhusu "mkate wa uwepo"

1 Chronicles 9:33

walipo kuwa hawafanyi kazi
"hawakuwa na haja ya kufanya kazi nyingine"

kufanya kazi walio pangiwa
"waliitaji kukamilisha kazi yao ya kupangiwa"

usiku na mchana
Hii ina maanisha "wakati wote" na ya weza kufasiriwa kwa kutumia maneno au neno kutoka lugha yako au tamaduni yako yenye kuleta maana moja

generated on Tue Oct 24 10:45:40 2023

Hawa walikuwa viongozi wa familia miongoni mwa Walawi, kama ilivyo orodheshwa katika kumbukumbu za uzao wao
" Historia ya familia orodha yake yataja majina ya Walawi viongozi wa familia"

1 Chronicles 9:35

Gibeoni
Maelezo ya kwanza ya Gibeoni ya eleza mtu lakini ya pili ya taja mji.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Wafilisti wakapigana dhidi ya Israeli. Kila mwanaume wa Israeli alikimbia Wafilisti na kuanguka na kufa katika Mlima Giliboa. **2** Wafilisti waliwakimbiza Sauli na mwanae. Waflisti walimuua Yonathani, Abinadabu, na Malichishua, wana wake. **3** Pambano lilikuwa zito kwa Sauli, na wapiga mishale wakamshambulia. Alipatwa na maumivu makali sababu ya wapiga mishale. **4** Kisha Sauli akasema kwa mbeba ngao wake, "Vuta upanga wako na unichome nao. Lasihivyo, hawa wasio tahiriwa watukuja na kunitesa". Lakini mbeba ngao wake hakutaka, kwa kuwa aliogopa sana. Kwa hiyo Sauli akachukuwa upanga wake na kuuangukia. **5** Mbeba ngao alivyoona kuwa Sauli amekufa, naye akaangukia upanga wake na kufa. **6** Kwaiyo Sauli akafa, na wana wake watatu, wote wa nyumba yake wakafa pamoja. **7** Kila mwanaume wa Israeli katika bonde alivyoona kuwa wamekimbia, na Sauli na wana wake wamekufa, walitelekeza miji yao na kukimbia. Kisha Wafilisti wakaja na kuishi humo. **8** Ikawa siku inayofuata, Wafilisti walipo kuja kukagua wafu, walimkuta Sauli na wana wake wameanguka katika Mlima Giliboa. **9** Wakamvua nguo zote na kuchukuwa kichwa chake na ngao yake. Wakatuma wajumbe wapeleke habari Filistia yote kwa miungu yao na watu wote. **10** Ngao yake wakaeka ndani ya hekalu la miungu yao, na kichwa chake waka kining'iniza katika hekalu la Dagoni. **11** Yabeshi Gileadi yote ilipo sikia Wafilisti waliyo mtendea Sauli, **12** wanaume wote wa vita wakaenda na kuchukuwa mwili wa Sauli na hiyo ya wanae, na kuirejesha Yabeshi. Walizika mifupa yao chini ya mti huko Yabeshi na wakafunga siku saba. **13** Kwaiyo Sauli akafa kwa kuwa hakuwa mwaminifu kwa Yahweh. Hakutii maelekezo ya Yahweh, lakini akauliza ushauri kwa mtu anaye ongea na wafu. **14** Hakutafuta mwongozo kwa Yahweh, hivyo Yahweh akamua na kupindua ufalme kwa Daudi mwana wa Yese.

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1 Chronicles 10:1

Kila mwanaume wa Israeli alikimbia Wafilisti
"Jeshi la Waisraeli liliwakimbia kutoka"

kuanguka na kufa
"kufa"

1 Chronicles 10:4

unichome nao
"niue nao"

Lasihivyo, hawa wasio tahiriwa watukuja
Maelezo kuhusu "wasio tahiriwa" hapa ni kashfa, ikihashiria kuwa hawa watu ni wageni na hawana mahusiano na Mungu.

kuangukia
"alijiua nao"

1 Chronicles 10:5

a wana wake watatu
"na wana wake wa 3 wakafa"

1 Chronicles 10:7

Kila mwanaume wa Israeli
"Wanaume wa Israeli walipo"

kuishi humo
"waliishi katika miji ya Waisraeli"

Ikawa siku
Hili neno hapa la tumika kueka alama ya tukio muhimu katika historia. Kama lugha yako ina namna ya kufanya hivi, fikiria kutumia hapa.

kukagua wafu
"kuchukuwa kila kitu cha thamani miilini mwa wafu"

Sauli na wana wake wameanguka
"Sauli na wana wake wamekufa"

1 Chronicles 10:9

Wakamvu
"Wafilisti waliondoa kutoka mwilini mwa Sauli"

Ngao yake wakaeka
"Wafilisti wakachukuwa ngao ya Sauli"

Dagoni
Hili ni jina la mungu wa uongo.

1 Chronicles 10:11

Yabeshi Gileadi yote ilipo sikia Wafilisti waliyo
"Watu wa Yabeshi Gileadi walipo sikia nini wana jeshi wa Wafilisti"

mifupa yao
"miili yao" au "mabaki yao"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 10:13

ushauri
Hii ni maoni au pendekezo kuhusu nini mtu afanye.

ngea na wafu
"alidai kuongea na hao walio kufa"

mwongozo
Hii ni msaada au ushauri kuhusu nini tufanye.

akamua na kupindua ufalme
"kuwapa uongozi wa watu wa Israeli kwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Kisha Waisraeli wote walikuja Hebroni kwa Daudi na kusema, "Angalia, sisi ni nyama na mifupa yako. **2** Katika wakati uliopita, Sauli alipoo kuwa mfalme juu yetu, ni wewe uliye ongoza jeshi la Israeli. Yahweh Mungu wako alisema kwako, 'utawachunga watu wangu wa Isaraeli, na utakuwa mtawala wa watu wangu wa Israeli"'. **3** Kwaiyo wazee wote wa Israeli wakamjia mfalme huko Hebroni, na Daudi akafanya agano nao mbele ya Yahweh. Wakampaka mafuta Daudi kuwa mfalme wa Israeli. Kwa namna hii, neno la Yahweh lilo nenwa na Samweli likawa kweli. **4** Daudi na Israeli yote wakaenda Yerusalemu (yani, Yebusi). Sasa Wayebusi, wakazi wa nchi, walikuwa pale. **5** Wakazi wa yebusi wakamwabia Daudi, "Hautakuja humu." Lakini Daudi alichukuwa ngome ya Sayuni, mji wa Daudi. **6** Daudi alisema, "Yeyote atakaye washambulia Wayebusi wa kwanza atakuwa mkuu wa jeshi" kwaiyo Yoabu mwana wa Zeruia akashambulia wa kwanza, hivyo akafanywa mkuu wa jeshi. **7** Daudi akaanza kuishi katika hiyo ngome. Kwaiyo wakaiita mji wa Daudi. **8** Akaimarisha mji kutoka Milo na hadi mpaka ukuta unao zunguka. Yoabu akaimairisha mji wote uliyo baki. **9** Daudi akawa mkuu na mkuu kwa sababu Yahweh wa Majeshi alikuwa naye. **10** Hawa walikuwa viongozi Daudi aliyo kuwa nao, waliyo jionyesha imara katika ufalme wake, pamoja na Israeli, kumfanya mfalme, kutii neno la Yahweh kuhusu Israeli. **11** Hii ni orodha ya wanajeshi shupavu wa Daudi. Yashobeami, mwana wa Mhakimoni, alikuwa mkuu wa kikosi cha thelathini. Aliwaua wanaume mia tatu na mkuki wake katika sehemu moja. **12** Baada ya yeye alikuwa Eleazari mwana wa Dodo, Mahohi, aliyekuwa mmoja wa wanaume watatu hodari. **13** Alikuwa na Daudi huko Pasidamimu, na pale Wafilisti wakakusanyika pamoja kwa mapambano, ambapo palikuwa na uwanja wa ngano na jeshi liliwakimbia Wafilisti. **14** Walisimama katikati ya uwanja. Wakautetea na kuwakata Wafilisti na Yahweh akawaokoa na ushindi mkubwa. **15** Kisha watatu wa viongozi thelathini wakashuka chini kwenye mwamba wa Daudi, katika pango la Adulamu. Jeshi la Wafilisti walieka kambi katika bonde la Refaim. **16** Kwa wakati huo Daudi alikuwa katika ngome yake, pangoni, Wafilisti walikita kambi yao Bethilehemu. **17** Daudi alikuwa na kiu ya maji na akasema, "Laiti mtu akanipatia maji ya kunywa kutoka kisima kilicho Bethilehemu, kisima kilicho pembeni mwa lango!" **18** Hawa wanaume hodari watatu wakatoboa kupita jeshi la Wafilisti na kuchota maji kwenye kisima cha Bethilehemu, kisima pembeni mwa lango. Wakachukuwa maji na kumletea Daudi, lakini alikataa kunywa. Badala yake, akamwaga chini kwa Yahweh. **19** Kisha akasema, "Yahweh, iwe mbali na mimi, kwamba ni yanywe haya maji. Je ninywe damu ya wanaume walio hatarisha maisha yao?" Kwa sababu wameeka maisha ya hatarini, akakataa kunywa. Haya ni mambo wanaume hodari watatu walio fanya. **20** Abishai kaka wa Yoabu, alikuwa kiongozi wa watatu. Alitumia mkuki wake dhidi ya watu mia tatu na kuwaua. Ametajwa pamoja na wale watatu. **21** Kati ya wale watatu, yeye alipewa heshima mara mbili na akawa kiongozi wao. Japo hakuwa mmoja wa miongoni mwao. **22** Benaia mwana wa Yehoiada alikuwa mwanaume mwenye nguvu aliye fanya mambo makuu. Aliua wana wawili wa Arieli wa Moabu. Pia alishuka chini ya shimo na kumuua simba wakati theluji ikianguka. **23** Alimua hadi Mmisri, mwanaume mwenye mita mbili na theluthi moja. Mmisri alikuwa na mkuki kama gongo la mshonaji, lakini alimfuata chini na fimbo tu. Akakamata mkuki katika mkono wa Mmisri na kumuua na mkuki wake. **24** Benaia mwana wa Yehoiada alifanya haya matukio, na akatajwa miongoni mwa wale wanaume hodari watatu. **25** Alisifika zaidi ya wale wanajeshi thelathini kwa ujumla, lakini hakuwa pewa hadhi ya wale wanajeshi watatu hodari. Daudi alimueka kiongozi wa walinzi wake. **26** Wanaume hodari walikuwa Asaheli kaka wa Yoabu, Elhanani mwana wa Dodo wa Bethilehemu, **27** Shamothi Mherori, Helezi Mpeloni, **28** Ira mwana wa Ikeshi Mtekoi, Abi Eza Manathothi, **29** Sibekai Mhushathite, Ilai Mahohite, **30** Maharai Mnetofathi, Heledi mwana wa Baana Mnetofathite, **31** Itai mwana wa Ribai wa Gibea uzao wa Benjamini, Benaia Mpirathoni, **32** Hurai wa mabonde ya Gaashi, Abieli Marbathi, **33** Azmavethi Mbaharumi, Eliaba Mshaalboni, **34** Mwana wa Hashemu Mgizoni, Yonathani mwana wa Shagee Mhararite, **35** Ahiamu mwana wa Sacari Mhararite, Elifali mwana wa Uri, **36** Hefa Mmekarathi, Ahija Mpeloni, **37** Hezro Mcarmeli, Maarai mwana wa Ezibai, **38** Yoeli kaka wa Nathani, Mibhari mwana wa Hagiri, **39** Zeleki Mamoni, Naharai Mberothi (mbeba ngao ya Yoabu mwana wa Zeruia), **40** Ira Mithire, Garebu Mithire, **41** Uria Mhiti, Zabadi mwana wa Ahlai, **42** Adina mwana wa Shiza Mreubeni (kiongozi wa Wareubeni) na thelathini pamoja nae, **43** Hanani mwana wa Maaka, na Yoshafati Mmithini, **44** Uzia Mashiterathi, Shama na Yeieli wana wa Hothamu Waaroeri, **45** Jediaeli mwana wa Shimri, Joha (kaka yake Mtize), **46** Elieli Mmahavi, Yeribai na Yoshavia mwana wa Elnaamu, Ithima Mmoabi, **47** Elieli, Obedi, na Yaasieli Wamezobai.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 11:1

sisi ni nyama na mifupa yako
"sisi ni ndugu zako" au "tuna mababu sawa na wewe"

neno la Yahweh
"ujumbe wa Yahweh"

1 Chronicles 11:4

Yebusi
Hili lilikuwa jina fupi la Yerusalemu baada ya Wayebusi kuuteka mji, kabla ya Waisraeli kuchukuwa.

Daudi alichukuwa
"Lakini jeshi la Daudi lilishinda"

mji wa Daudi
"na wakauita mji wa Daudi"

hivyo akafanywa mkuu wa jeshi
"Hivyo Daudi akamfanya Yoabu mkuu"

1 Chronicles 11:7

Akaimarisha mji
"Waisraeli wakafanya ukuta kuuzunguka mji imara"

kutoka Milo
Hii yaeleza ngome ya Yerusalemu, labda iliyo tengenezwa na Wayebusi.

alikuwa naye
"alimsaidia"

1 Chronicles 11:10

viongozi Daudi aliyo kuwa nao
"viongozi chini ya Daudi"

waliyo jionyesha imara katika ufalme wake
"aliyo saidia uongozi wa Daudi kubaki imara"

thelathini
"wanaume hodari 30"

katika sehemu moja
"kwa wakati mmoja"

1 Chronicles 11:12

na kuwakata Wafilisti
"na kuwaua wafilisti wengi"

1 Chronicles 11:15

watatu wa viongozi thelathini
"3 wa 30"

Kwa wakati huo Daudi alikuwa katika ngome yake, pangoni, Wafilisti walikita kambi yao Bethilehemu
Daudi alikuwa sehemu salama katika pango wakati wana jeshi Wafilisti wakilinda Bethlehemu"

Wafilisti walikita kambi yao Bethilehemu
"Wafilisti waliweka wana jeshi Bethilehemu"

1 Chronicles 11:18

wanaume hodari watatu
wanaume hodari 3"

kisima cha Bethilehemu, kisima pembeni mwa lango
Haya maneno mawili yanahusu kisima kimoja. Ya pili ya husu kisima gani Bethilehemu.

Yahweh, iwe mbali na mimi, kwamba ni yanywe haya maji
Mungu, tafadhali usiniache ninywe dhabihu kama hii kwa gharama ya wanaume wangu"

Je ninywe damu ya wanaume walio hatarisha maisha yao?
Daudi anasema kwa swali kuwa maji yana dhamani kwasababu ya dhabihu iliyo tolewa na hao walioenda kufuata. "Sitakunywa damu ya wanaume walio radhi kufa kwa ajili yangu" au "Sitakunywa maji wanaume walio hatarisha maisha yao kuyapata"

1 Chronicles 11:20

wa watatu
"mashujaa Watatu"

alikuwa kiongozi wa watatu
"Abishai alikuwa kiongozi wa mashujaa watatu

yeye alipewa heshima mara mbili na akawa kiongozi wao
"wana jeshi walikuwa na heshima kubwa kwa Abishai na wakamfanya kiongozi, japo hawaku mhesabu kama kiongozi wa mashujaa Watatu"

1 Chronicles 11:22

mambo makuu
Haya ni matendo yanayoonyesha ujasiri, uweza, au ujuzi.

theluji ikianguka
"wakati wa dhoruba ya theluji"

lakini alimfuata chini
"Benaia alikutana na Mmisri"

mkuki kama gongo la mshonaji
"mkuki mkubwa sana"

1 Chronicles 11:24

akatajwa miongoni mwa wale wanaume hodari watatu
"alikuwa maarufu kama wanaume hodari 3"

generated on Tue Oct 24 10:45:40 2023

Alisifika zaidi ya wale wanajeshi thelathini kwa ujumla, lakini hakuwa pewa hadhi ya wale wanajeshi watatu hodari
"Watu walimheshimu kuliko wana jeshi wale 30, lakini sio zaidi ya wale 3 wenye ujuzi wa juu"

walinzi
Huyu ni mtu au kundi la watu wenye wajibu wakumlinda mtu muhimu.

1 Chronicles 11:42

thelathini pamoja nae
"wanaume 30 pamoja nae"

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Chapter 12

1 Hawa walikuwa wanaume walio kuja kwa Daudi huko Zikilagi, wakati akiwa bado amefukuzwa katika uwepo wa Sauli mwana wa Kishi. Walikuwa miongoni mwa wanajeshi, wasaidizi wake katika mapambano. **2** Walikuwa wana upinde na waliweza kutumia mkono wa kuume na wakushoto kurusha mawe na manati na kupiga mishale kutoka kwenye upinde. Walikuwa Wabenjamini, ndugu wa kabila moja na Sauli. **3** Kiongozi alikuwa Ahi Eza, halafu Yoashi, Wana wote wa Shemaa Mgibeathi. Kulikuwa na Yezieli na Peleti, wana wa Azimavethi. Kulikuwa pia na Beraka, Yehu Waanathothi, **4** Ishimaia Mgibeoni, mwanajeshi kati ya wale thelathini (na kiongozi wa wale thelathini); Yeremia, Yahazieli, Yohana, Yozabadi Wagederathi, **5** Eluzai, Yerimothi, Bealia, Shemaria, Shefatia Waharufi, **6** Wakorahi ni Elkana, Ishia, Azareli, Yoeza, Yashobeamu, na **7** Yoela na Zebadia, wana wa Yeroham wa Gedori. **8** Baadhi ya Wagadi walijiunga na Daudi katika ngome iliyo nyikani. Walikuwa wanaume wapiganaji, waliofundishwa kwa mapambano, walioweza kumudu ngao na mkuki; ambao nyuso zao zilikuwa kali kama za simba. Walikuwa wepesi kwenye milima kama swala. **9** Kulikuwa na Eza kiongozi, Obadia wapili, Eliabu watatu, **10** Mishimana wanne, Yeremia watano, **11** Atai wasita, Elieli wasaba, **12** Yohana wanane, Elizabadi watisa, **13** Yeremia wakumi, Makibanai wakumi na moja. **14** Wana wa Gadi walikuwa viongozi wa jeshi. Wamwisho aliongoza mia moja, na mkubwa aliongoza elfu moja. **15** Walikatisha Yordani kwa mwezi wa kwanza, wakati vijito vyake vilipofurika, na kuwafukuza wote wanaoishi katika mabonde, pande zote za mashariki na magharibi. **16** Baadhi ya wanaume wa Benjamini na Yuda walikuja kwenye ngome kwa Daudi. **17** Daudi alienda nje kuwasalimu na kuwahutubia: "kama mmekuja kwa amani kunisaidia, mnaweza kujiunga nami. Lakini kama mmekuja kunisaliti kwa maadui zangu, Ee Mungu wa mababu zetu awaone na kuwakemea, tangu sijafanya kosa." **18** Kisha roho ikaja juu ya Amasai, ambaye alikuwa kiongozi wa wale thelathini. Amasai alisema, "Sisi ni wako, Daudi. Sisi tupo upande wako, mwana wa Yesse. na amani iwe juu ya yeyote atakaye kusaidia. Kuwa Mungu wako anakusaidia." Kisha Daudi akawapokea na kuwafanya wakuu wa watu wake. **19** Baadhi kutoka kwa Manase pia wakamwendea Daudi alipokuja na Wafilisti dhidi ya Sauli katika pambano. Lakini hawakuwasaidia Wafilisti kwasababu mabwana wa Wafilisti walishauriana na wakamfukuza Daudi. Walisema, "Atamwendea Bwana wake Sauli na kuhatarisha maisha yetu." **20** Alipokwenda kwa Zikilagi, wanaume wa Manase walioungana nae walikuwa Adina, Yozabadi, Yediaeli, Yozabadi, Elihu, na Zilethai, viongozi wa maelfu wa Manase. **21** Walimsaidia Daudi kupigana na kikundi cha wezi, maana walikuwa wanaume wa mapambano. Baadae walikuwa wakuu katika jeshi. **22** Siku hadi siku, wanaume walikuja kwa Daudi kumsaidia, mpaka wakawa jeshi kubwa, kama jeshi la Mungu. **23** Hii ni kumbukumbu ya wanajeshi wa vita, walio kuja kwa Daudi Hebroni, kuupindua ufalme wa Sauli kwake, ilikutimiza neno la Yahweh. **24** Kutoka Yuda walio beba ngao na mkuki ni 6, 800, tayari kwa vita. **25** Kutoka kwa Wasimeoni walikuwa 7, 100 wanaume wa mapambano. **26** Kutoka kwa Walawi kulikuwa na wanaume wa mapambano 4, 600. **27** Yehoiada alikuwa kiongozi wa uzao wa Aruni, na kwa yeye walikuwa 3, 700. **28** Kwa Zadoki, kijana, mwenye nguvu, na mjasiri, walikuwa viongozi ishirini na mbili kwa familia ya baba yake. **29** Kutoka kwa Benjamini, kabila la Sauli, walikuwa elfu tatu. Wengi wao walibaki waaminifu kwa Sauli mpaka muda huu. **30** Kutoka kwa Waefraimu palikuwa na wanume wa mapambano 20, 800, wanaume maharufu kwenye familia za baba zao. **31** Kutoka kabila nusu la Manase palikuwa na wanaume elfu kumi na nane maharufu walio kuja kufanya Daudi mfalme. **32** Kutoka kwa Isakari, palikuwa na viongozi mia mbili walio kuwa na ufahamu wa nyakati na walijua nini Israeli ya paswa kufanya. Ndugu zao wote walikuwa chini ya amri yao. **33** Kutoka Zebuloni palikuwa na wanaume elfu hamsini wa mapambano, tayari kwa vita, na silaha zote za vita, na tayari kutoa uwaminifu usio pungua. **34** Kutoka kwa Naftali palikuwa na askari elfu moja, na pamoja nao wanaume elfu thelathini na saba wenye ngao na mikuki. **35** Kutoka kwa Wadani palikuwa na wanaume 28, 600 wameandaliwa kwa ajili ya pambano. **36** Kutoka kwa Asheri palikuwa na wanaume elfu arobaini wameandaliwa kwa pambano. **37** Kutoka upande wa pili wa Yordani, kutoka kwa Warubeni, Wagadi, na nusu kabila la Manase, palikuwa na wanaume 120, 000 wameandaliwa na silaha za kila namna kwa ajili ya pambano. **38** Wanajeshi hawa wote, waliandaliwa kwa pambano, kuja Hebroni kwa dhumuni maalumu la kumfanya Daudi mfalme wa Israeli yote. Israeli yote ilikubaliana na kumfanya Daudi mfalme. **39** Walikuwa na Daudi siku tatu, kula na kunywa, kwa kuwa ndugu zao waliwapa mahitaji ya kwenda nayo. **40** Kwa kuongezea, wao walio kuwa karibu nao, kwa umbali wa Isakari na Zebuloni na Naftali, walileta mkate kwa punda, ngamia, ng'ombe, na keki, mvinyo, mafuta, ng'ombe, na kondoo, kwa kuwa Israeli walikuwa wana sherehekea

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 12:1

wakati akiwa bado amefukuzwa katika uwepo wa
"wakati alipo kuwa hawezi kuwa katika uwepo wa"

Walikuwa wana upinde na waliweza kutumia mkono wa kuume na wakushoto
"Silaha zao zilikuwa upinde, na waliweza kutumia upinde kwa mkono wa kulia au wakushoto"

mawe na manati
Manati ilizungushiwa ngozi iliyo mruhusu mtu kutupa jiwe kwa umbali mrefu. Jiwe liliwekwa katikati wakati mtu alishika miisho na kuzungusha kwa duara. Alipo achilia, jiwe liliruka palipo lengwa.

1 Chronicles 12:3

wale thelathini
"wale wana jeshi 30"

1 Chronicles 12:8

ambao nyuso zao zilikuwa kali kama za simba
"walio kuwa wakali sana"

Walikuwa wepesi kama swala
"Walikuwa wana mbio sana"

swala
Hawa ni wanyama walio wa pole na wepesi, mfano wa ayala.

1 Chronicles 12:9

wapili ... wakumi na moja
Hii ya waorodhesha hawa wanaume kwa vyeo vya uongozi. "2 ... 3 ... 4 ... 5 ... 6 ... 7... 8 ... 9 ... 10 ... 11"

1 Chronicles 12:14

Wamwisho aliongoza mia moja
Hii ina maana kuwa kundi dogo kiongozi alilo ongozi ni 100.

mkubwa aliongoza elfu moja
Hii ina maana kuwa kundi kubwa kiongozi alilo ongozi ni 1000.

mwezi wa kwanza
Huu ni mwezi wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Machi na sehemu ya kwanza Aprili kwa kalenda za magharibi. Ni mwanzo wa masika mvua za mwisho zaja.

1 Chronicles 12:16

wanaume wa Benjamini na Yuda
"wanaume kutoka kabila la Benjamini na Yuda"

1 Chronicles 12:18

roho ikaja juu ya
"Roho ikampa nguvu"

wale thelathini
"wale 30"

Sisi ni wako, Daudi. Sisi tupo upande wako, mwana wa Yesse
Haya maneno ya shiriki maana moja na mkazo wa kumfuata Daudi.

1 Chronicles 12:19

Atamwendea
"kuwaacha viongozi wao kujiunga na"

wa maelfu
"Zaidi ya wanaume 1000"

1 Chronicles 12:21

kikundi cha wezi
"makundi ya watu waliyo wapora nchi nzima"

kama jeshi la Mungu
Hii inalinganisha ukubwa wa jeshi la Daudi kwa jeshi la malaika wa Mungu.

1 Chronicles 12:23

uupindua ufalme wa Sauli kwake
"kumpa utawala wa Sauli kwa Daudi"

ilikutimiza neno la Yahweh
"walifanya neno la Yahweh kweli" au "kutimiza neno la Yahweh"

Kutoka Yuda
"Kutoka kabila la Yuda"

1 Chronicles 12:29

Kutoka kwa Benjamini, kabila la Sauli
"Kutoka kabila la Yuda, kabila la Benjamini"

nusu kabila
Ona jinsi ulivyo tafsiri 5:18

1 Chronicles 12:36

wameandaliwa na silaha za kila namna
"wabeba silaha za kila namna"

1 Chronicles 12:38

dhumuni maalumu
"mipango"

waliandaliwa kwa pambano
"kwa silaha zao kwa ajili ya vita"

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siku tatu
"siku 3"

zabibu kavu
Haya ni mizabibu iliyo kaushwa, tunda dogo linalo kuwa kwenye mzabibu

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Chapter 13

1 Daudi akashuriana na wakuu wa jeshi la maelfu na mamia, na kila kiongozi. **2** Daudi akasema kwa kusanyiko la Isaraeli, "Kama itakuwa vyema, na kama hii inatoka kwa Yahweh Mungu wetu, na tutume wajumbe kila sehemu kwa ndugu zetu walio baki maeneo yote ya Israeli, na kwa makuhani na Walawi walio kwenye miji yao. Waambiwe wajiunge nasi. **3** Na tulete sanduku la Mungu wetu, kwa kuwa hatukutafuta mapenzi yake katika siku za Sauli." **4** Kusanyiko lote liliafiki kufanya haya yote, kwa kuwa yalionekana sawa machoni pa watu wote. **5** Kwaiyo Daudi akakusanya Israeli yote, kutoka mto Shihori ulio Misri hadi Lebo Hamathi, kuleta sandaku la Mungu kutoka Kiriathi Yearimu. **6** Daudi na Israeli yote walienda mpaka Baala, ambayo ni, Kiriathi Yearimu, ambao ni ya Yuda, kuleta sanduku la Mungu, ambalo linaitwa kwa jina la Yahweh, Yahweh, ambaye ameketi juu ya makerubi. **7** Kwaiyo wakaketisha sanduku la Mungu juu ya chombo kipya cha matairi. Wakaleta nje ya nyumba ya Abinadabu. Uza na Ahio walikuwa wakilinda hicho chombo. **8** Daudi na Israeli yote walikuwa wakishangilia mbele za Mungu kwa nguvu zao zote. Walikuwa wakiimba na vyombo vya uzi, vinubi, upatu, na tarumbeta. **9** Walipo kuja eneo la kupeta mazao huko Kidoni, Uza alinyoosha mkono wake kuzuia sandaku, sababu ng'ombe aliyekuwa amebeba sanduku aliyumba. **10** Hasira ya Yahweh ikawaka juu ya Uza, na Yahweh akamua kwasababu Uza alishika na mkono wake sanduku. Akafa pale mbele za Mungu. **11** Daudi alipatwa na hasira kwa kuwa Yahweh alimshambulia Uza. Hiyo sehemu inaitwa Perezi Uza hadi leo. **12** Daudi alimuogopa Mungu hiyo siku. Akasema, "Nawezaje kuleta sanduku la Mungu nyumbani mwangu?" **13** Kwaiyo Daudi hakuleta sanduku kwenye mji wa Daudi, lakini aliweka pembeni mwa nyumba ya Obedi Edomu Mgiti. **14** Sanduku la Mungu lilibaki nyumbani mwa Obedi Edomu kwa miezi mitatu. Kwaiyo Yahweh akabariki nyumba yake na yote aliyo miliki.

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1 Chronicles 13:1

maelfu na mamia
Jeshi lilikuwa na wakuu walio waongoza makundi ya wana jeshi wa kila kimo. "zaidi ya wanaume 1000 na zaidi ya wanaume 100"

yalionekana sawa machoni pa watu wote
Hapa "macho yana wakilisha mawazo na maoni ya watu. "watu wote walidhani haya ni mambo sahihi ya kufanya"

1 Chronicles 13:5

Baala
Hili ni jina lingine la Kiriathi Yearimu.

ambaye ameketi juu ya makerubi
"anaye tawala kutoka amri za viumbe wenye mabawa katika sanduku la agano"

1 Chronicles 13:7

chombo kipya cha matairi
Hili ni gari la matairi linalo vutwa na mnyama ambaye hajawai kutumika.

tari
chombo cha muziki chenye kichwa cha ngoma kinacho weza kupigwa na chenye vipande vya chuma vilivyo zunguka vinavyo toa sauti ngoma inapo pigwa.

upatu
nyembamba, sahani za chuma zinazo gonganishwa pamoja kufanya sauti kubwa

1 Chronicles 13:9

Hasira ya Yahweh ikawaka juu ya Uza
"Yahweh alikuwa na hasira sana kwa Uza"

mbele za Mungu
"katika uwepo wa Mungu"

Daudi alipatwa na hasira
Daudi alishikwa na hasira dhidi ya Yahweh

hadi leo
Ona ulivyo tafsiri 4:42

1 Chronicles 13:12

Nawezaje kuleta sanduku la Mungu nyumbani mwangu?
Daudi anaeleza hasira yake kuhusu kifo cha Uza alipo kuwa ana jaribu kurudisha sanduku kwenye mji wake. "Siwezi kurudisha sanduku la Mungu kwenye mji wangu" au "Niambie Sheria za kurudisha sanduku, sijui jinsi ya kufanya hivi"

miezi mitatu
"miezi 3"

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Chapter 14

1 Kisha Hiramu mfalme wa Tire alituma wajumbe kwa Daudi, na miti ya mierezi, maseremala, na wajenzi. Walijenga nyumba kwa ajili yake. **2** Daudi alijua kuwa Yahweh alimfanya kuwa mfalme juu ya Waisraeli, na hivyo ufalme wake ulitukuzwa juu sana kwa ajili ya watu wa Israeli **3** Ndani ya Yerusalemu, Daudi aliongeza wake, na akawa baba wa wana wengi na mabinti. **4** Haya yalikuwa majina ya watoto waliozaliwa nae huko yerusalemu: Shammua, Shobabu, nathani, Solimoni, **5** Ibhari, Elishama, Elpeleti, **6** Noga, Nefegi, Jafia, **7** Elishama, Beliada, na Elifeleti. **8** Sasa tangu Wafilisti waliposikia Daudi amepakwa mafuta kama mfalme juu ya Waisraeli, wote walitoka nje kwenda kumtafuta. Lakini Daudi alisikia kuhusu hilo nae akaenda nje kinyume nao. **9** Sasa wafilisti walikuja na kufanya shambulio katika bonde la Refaimu. **10** Kisha Daudi akaomba msaada kwa Mungu. Akasema, "Je niwashambulie Wafilisti? Utanipa ushindi juu yao?" Yahweh akamwambia, " Shambulia, kwa uhakika nitawakabidhi kwako." **11** Kwa hivyo wakaja Baali Perazimu na akawashinda. Akasema, " Yahweh kapasua maadui zangu kwa mkono wangu kama vile mpasuko wa mafuriko ya maji." Hivyo jina la sehemu ile likawa Baali Perazimu. **12** Wafilisti walitelekeza miungu yao pale, na Daudi akatoa amri wateketezwe kwa moto. **13** Kisha Wafilisti wakavamia kwa mara nyingine tena. **14** Hivyo Daudi akaomba msaada kwa Mungu tena. Mungu akamwambia, " Usiwashambulie kwa mbele, lakini wazunguke kwa nyuma yao na uwajie kupitia misitu ya balisamu. **15** Utakaposikia sauti ya wanajeshi wanatembea kwenye upepo uvumao kutoka juu ya miti ya balisamu, kisha shambulia kwa nguvu. Fanya hivyo kwasababu Mungu atakutangulia kwenda kuwashambulia majeshi ya wafilisti." **16** Hivyo Daudi alifanya kama Mungu alivyo muamuru. Aliwashinda jeshi la Wafilisti kutoka Gibeoni mpaka Gezeri. **17** Kisha umaarufu wa Daudi ukaenda katika nchi zote, na Yahweh akasababisha mataifa yote kumuhofia.

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1 Chronicles 14:1

Hiramu
Jina la mfalme

maseremala
Hawa ni watu ambao kazi yao ni kufanya vitu vya mbao.

wajenzi
Hawa ni watu wa kufanya vitu kwa mawe au tofali.

alimfanya kuwa
"kumfanya"

ufalme wake ulitukuzwa juu sana kwa ajili ya watu wa Israeli
"Yahweh alimpa Daudi heshima katika ufalme wake kuwasaidia watu wa Israeli"

1 Chronicles 14:8

Daudi amepakwa mafuta kama mfalme juu ya Waisrael
"watu wa Israeli walimpaka mafuta Daudi kuwa mfalme wao"

bonde la Refaimu
Hili ni jina la sehemu

1 Chronicles 14:10

nitawakabidhi kwako
"nitakupa ushindi juu yao"

Baali Perazimu
Hili ni jina la sehemu

kwa mkono wangu
Hii ya husu vifaa vya Daudi. "kutumia jeshi langu"

kama vile mpasuko wa mafuriko ya maji.
Nguvu na ushindi wa jeshi la Daudi wafananishwa na mpasuko wa mafuriko ya maji. "kwa urahisi"

wateketezwe kwa moto
"kuchoma miungu yao ya uongo"

1 Chronicles 14:13

bonde
"bonde la Refaimu"

Usiwashambulie kwa mbele
"kushambulia kwa mbele"

wazunguke kwa nyuma yao na uwajie kupitia misitu ya balisamu
"nenda kupita msitu wa balisamu na kuwashumbulia kwa nyuma"

balisamu
Huu ni aina ya mti

1 Chronicles 14:15

Maelezo ya Jumla
Mungu anaendelea kumjibu Daudi kwa swali lake.

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atakutangulia kwenda
"ataenda mbele yako kukupigania"

Gezeri
Hili ni jina la mji

umaarufu wa Daudi ukaenda katika nchi zote
"Watu wa mbali wakaskia ushinde wa Daudi dhidi ya Wafilisti"

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Chapter 15

1 Daudi akajingea nyumba zake katika mji wa Daudi. Akaanda sehemu kwa ajili ya sanduku la Mungu na hema lake. **2** Kisha Daudi akasema, "Walawi pekee ndio watabeba sanduku la Mungu, kwa kuwa walichaguliwa na Yahweh kubeba sanduku la Yahweh, na kumtumikia milele." **3** Kisha Daudi akakusanya Israeli yote Yerusalemu, kuleta sanduku la Yahweh sehemu aliyo iandaa. **4** Daudi akakusanya uzao wa Aruni na Walawi pamoja. **5** Kutoka uzao wa Kohathi, palikuwa na Urieli kiongozi na ndugu zake, wanaume 120. **6** Kutoka uzao wa Merari, palikuwa na Asaia kiongozi na ndugu zake, wanaume 220. **7** Kutoka uzao wa Gerishomu, palikuwa na Yoeli kiongozi na ndugu zake, wanaume 130. **8** Kutoka uzao wa Elizafani, palikuwa na Shemaia kiongozi na ndugu zake, wanaume 200. **9** Kutoka uzao wa Hebroni, palikuwa na Elieli kiongozi na ndugu zake, wanaume themanini. **10** Kutoka uzao wa Uzieli, palikuwa na Aminadabu kiongozi na ndugu zake, wanaume 112. **11** Daudi akaagiza Zadoki kuitwa na Abiathari kuhuani, na Walawi Urieli, Asaia, Yoeli, Shemaia, Elieli, na Aminadabu. **12** Akasema, "Nyinyi ni viongozi wa familia za Kilawi. Jiwekeni wakfu, nyie na ndugu zenu, ilikwamba mlete sanduku la Yahweh, Mungu wa Israeli, kwenye sehemu niliyo iandaa. **13** Mara ya kwanza hamkubeba. Ndio maana Yahweh Mungu wetu akawa na hasira kwetu, kwa kuwa hatuku mtafuta wala kutii amri yake." **14** Hivyo makuhani na Walawi waka jiweka wakfu iliwaweze kuleta sanduku la Yahweh, Mungu wa Israeli. **15** Walawi wakabeba sanduku la Mungu katika mabega yao na nguzo, kama Musa alivyo amuru-kwa kufuata sheria zilizo tolewa na Yahweh. **16** Daudi akazungumza na viongozi wa Walawi kuwapangia ndugu zao kuwa wana muziki wenye vyombo vya muziki, vyombo vya uzi, vinubi na upatu, kwa kupiga kwa sauti na furaha wakipaza sauti zao. **17** Hivyo Walawi wakamchagua Hemani mwana wa Yoeli na mmoja wa kaka zake, Asafu mwana wa Berekia. Pia walimchagua ndugu wa uzao wa Merari na Ethani mwana wa Kushaia. **18** Pamoja nao walikuwa ndugu wa daraja la pili: Zekarai, Yaazieli, Shemiramothi, Yehieli, Uni, Eliabu, Benaia, Maasaeia, Matithia, Elifelehu, Mikineaia, Obedi Edomu, na Yeieli, mlinzi wa lango. **19** Wanamuziki Hemani, Asafu, na Ethani walichaguliwa kupiga upatu wa shaba. **20** Zekaria, Azieli, Shemiramothi, Yehieli, Uni Eliabu, Maaseia, na Benaia walicheza vyombo vya uzi. **21** Matithia, Elifelehu, Mikineia, Obedi Edomu, Yeieli, na Azazia waliongoza njia na vinubi. **22** Kenania, kiongozi wa Walawi, aliongoza uimbaji sababu alikuwa mwalimu wa muziki. **23** Berekia na Elikana walikuwa walinzi wa sanduku. **24** Shebania, Yoshafati, Nethanieli, Amasai, Zekaria, Benaia, na Eliezeri, makuhani, walikuwa wa kupuliza matarumbeta mbele ya sanduku la Mungu. Obedi Edomu na Yehia walikuwa walinzi wa sanduku. **25** Hivyo Daudi, wazee wa Israeli, na wakuu wa maelfu wakaenda kuchukua sanduku la agano la Yahweh kutoka nyumba ya Obedi Edomu kwa shangwe. **26** Wakati Mungu alipo wasaidia Walawi kubeba sanduku la agano la Yahweh, walitoa ng'ombe saba na mbuzi **27** Daudi alivishwa joho safi la maridadi, pamoja na Walawi walio beba sanduku, waimbaji, na Kenania, kiongozi wa nyimbo na waimbaji. Daudi alivaa juu ya joho lake naivera. **28** Hivyo Israeli yote wakaleta sanduku la agano la Yahweh na kelele za shangwe, na sauti za tarumbeta, ngoma za saani, na vyombo vya uzi na vinubi. **29** Lakini sanduku la Yahweh lilivyokuja kwa mji wa Daudi, Mikali binti wa Sauli, alitazama nje ya dirisha, Akamuona Mfalme Daudi akicheza na kusherehekea. Kisha akamdharau moyoni mwake.

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1 Chronicles 15:1

Daudi akajingea nyumba zake
"Watu wakamjengea nyumba Daudi"

Akaanda sehemu
"akaamuru sehemu maalumu iandaliwe"

akakusanya Israeli yote
"akaamuru watu wote wa Israeli waje pamoja"

kuleta sanduku
"kusherehekea wakati Walawi wakibeba sanduku"

1 Chronicles 15:4

ndugu
watu walio wa sehemu ya familia au kabila moja

1 Chronicles 15:11

niliyo iandaa.
"Nimewaamuru Walawi kuianda"

1 Chronicles 15:13

Mara ya kwanza hamkubeba
"Hamkubeba sanduku kabla"

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hatuku mtafuta
"hatukumuliza kwa maelekezo"

akawa na hasira kwetu
"akatuadhibu sisi"

Walawi waka jiweka wakfu iliwaweze kuleta
"Walawi walijisafisha ili kuweza kubeba"

1 Chronicles 15:16

upatu
Ona ulivyo tafsiri 3:7

wakipaza sauti zao
"kuimba"

daraja la pili
"mamlaka ya chini" au "darja la 2"

mlinzi wa lango
watu waliyo linda lango

1 Chronicles 15:19

upatu
Ona ulivyo tafsiri 3:7

waliongoza njia
"waliwaongoza wana muziki wengine" ua "waliongoza msafara"

1 Chronicles 15:25

wa maelfu
"zaidi ya wanaume 1000"

Obedi Edomu
Hili ni jina la mwanaume.

1 Chronicles 15:27

Daudi alivishwa joho safi la maridadi, pamoja na Walawi walio beba sanduku, waimbaji, na Kenania, kiongozi wa nyimbo na waimbaji
"Daudi, Walawi, na waimbaji wote walivaa mavazi safi ya majoho"

Joho
Hii ni aina nyororo, ya kitamba kigumu.

Kenania
Hili ni jina la mwanaume

Hivyo Israeli yote wakaleta sanduku la agano la Yahweh
"Hivyo umati mkubwa wa Waisraeli walileta sanduku la agano la Yahweh kutoka nyumba ya Obedi Edomu hadi Yerusalemu"

upatu
Ona jinsi ulivyo tafsiri 13:7

1 Chronicles 15:29

sanduku la Yahweh lilivyokuja kwa mji wa Daudi
"watu walileta sanduku la agano la Yahweh kwenye mji wa Daudi"

Mikali
Hili ni jina la mke wa Daudi

akamdharau moyoni mwake
"alimdharau sana katika fikra zake"

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Chapter 16

1 Wakaleta ndani Sanduku la Mungu na kuweka katika ya hema ambalo Daudi aliandaa. Kisha wakatoa sadaka ya kuteketeza na sadaka ya ushirika mbele ya Mungu. **2** Daudi alipo maliza kutoa dhabiu ya kuteketeza na sadaka za ushirika, aliwabariki watu kwa jina la Yahweh. **3** Alisambaza kwa kila Misraeli, mwanaume na mwanamke, kipande cha mkate, na kipande cha nyama, na keki ya mzabibu. **4** Daudi aliewapangia baadhi ya Walawi kutumika mbele ya sanduku la Yahweh, na kusheherekea, kushukuru na kumsifu Yahweh, Mungu wa Israeli. **5** Hawa Walawi walikuwa Asafu kiongozi, wa pili kutoka kwake Zekaria, Yeieli, Shemiramothi, Yehieli, Matithia, Eliabu, Benaia, Obedi Edomu, na Yeieli. Hawa walikuwa wacheze na vyombo vya uzi na vinubi. Asafu alikuwa apige upatu, kwa kelele. **6** Benaia na Yahazieli walikuwa wakupiga tarumbeta kila mara, mbele sanduku la agano la Mungu. **7** Kisha katika hiyo siku Daudi akawachagua Asafu na kaka zake kuimba hii nyimbo ya shukurani kwa Yahweh. **8** Mpeni shukurani Yahweh, liitieni jina lake; fahamisheni mataifa matendo yake. **9** Mwiimbieni, imbeni sifa kwake; semeni matendo yake ya ajabu. **10** Jisifuni katika jina lake takatifu; mioyo ya wanao mtafuta Yahweh ishangilie. **11** Mtafute Yahweh na nguvu zake; tafuteni uwepo wake siku zote. **12** Kumbukeni matendo aliyo ya fanya kwenu, miujiza yake na amri za kinywa chake, **13** enyi uzao wa Israeli mtumishi wake, enyi watu wa Yakobo, wateule wake. **14** Yeye ni Yahweh, Mungu wetu. Amri zake zipo duniani kote. **15** Tunzeni agano lake akilini mwenu milele, neno alilo liamuru kwa vizazi elfu moja. **16** Anakumbuka agano alilo lifanya na Ibrahimu, na nadhiri yake kwake Isaka. **17** Hili ndilo alilo lithibitisha kwa Yakobo kama amri maalumu, na kwa Israeli kama agano la milele. **18** Alisema, "Nitakupa nchi ya Kanani kama sehemu ya urithi wako." **19** Nilisema hili mlipo kuwa wachache kwa idadi, wachache sana, mlipo kuwa wageni katika nchi. **20** Walienda taifa hadi taifa, kutoka ufalme mmoja hadi mwingine. **21** Hakuwaruhusu yeyote awatese; aliwahadhibu wafalme kwa ajili yao. **22** Alisema, " Msiwaguse wapakwa mafuta wangu, na msiwadhuru manabii wangu." **23** Imbeni kwa Yahweh, dunia yote; tangazeni wokovu wake siku hadi siku. **24** Kirini utukufu wake kwa mataifa, matendo yake makuu kwa mataifa yote. **25** Kwa kuwa Yahweh ni mkuu na ni wakusifiwa sana, na ni wakuogopewa kuliko miungu yote. **26** Kwa kuwa miungu ya mataifa ni sanamu, lakini ni Yahweh aliye umba mbingu. **27** Uzuri wa ajabu na utukufu upo uweponi mwake. Uwezo na furaha upo kwake. **28** Mpeni sifa Yahweh, enyi koo za watu, mpeni sifa Yahweh utukufu na uwezo; **29** Mpeni Yahweh utukufu upasao jina lake. Leta sadaka na mje kwake. Muinamieni Yahweh katika utakatifu wa uzuri wake. **30** Mtetemeke mbele zake, dunia yote. Dunia imeimarishwa; haiwezi kutikisika. **31** Mbingu nazo ziwe nafuraha, na dunia ifurahi; na wasema kwa mataifa yote, "Yahweh anatawala." **32** Bahari na ingurume, na inayo ijaza ipige kelele kwa furaha. Mashamba yawe na furaha tele, na vyote vilivyomo ndani yake. **33** Na miti iliyopo misituni ipige kelele kwa Yahweh, kwa kuwa anakuja kuhukumu dunia. **34** Toeni shukurani kwa Yahweh, kwa kuwa ni mwema, uaminifu wa agano lake la dumu ata milele. **35** Kisha sema, "Tuokoe, Mungu wa wokovu wetu. Tukusanye pamoja na utuokoe kutoka kwa mataifa mengine, ilikwamba tutoe shukurani kwa jina lako takatifu na tufurahi katika sifa zako." **36** Na Yahweh, Mungu wa Israeli, asifiwe kutoka milele na milele. Watu wote wakasema, "Amina" na wakamsifu Yahweh. **37** Hivyo Daudi akamwacha Asafu na kaka zake pale mbele ya sanduku la Yahweh, kutumika daima mbele ya sanduku, kama kazi za kila siku zilivyo itaji. Obedi Edomu pamoja na ndugu sitini na nane walijumuishwa. **38** Obedi Edomu mwana wa Yeduthuni, pamoja na Hosa, walikuwa wawe walinzi wa lango. **39** Zadoki kuhani na makuhani wenzake walikuwa watumike mbele ya hema la Yahweh katika mahali pa juu huko Gibeoni. **40** Walikuwa watoe sadaka za kuteketeza kwa Yahweh kwenye madhabahu ya sadaka za kuteketeza daima asubui na jioni, kwa mujibu wa yote yalio andikwa katika amri za Yahweh, aliyo wapa Waisraeli kama sheria. **41** Hemani na Yeduthuni walikuwa nao, pamoja na walio chaguliwa kwa jina, kumpa shukurani Yahweh, kwasababu uaminifu wa agano lake la dumu ata milele **42** Hemani na Yeduthuni walikuwa viongozi wa wao waliopiga tarumbeta, upatu, na vyombo vingine kwa muziki wa kumuabudu Mungu. Wana wa Yeduthuni walilinda lango. **43** Kisha watu wote walirudi nyumbani, na Daudi akarudi kubariki nyumba yake.

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1 Chronicles 16:1

Wakaleta ndani Sanduku
"Waisraeli wakaleta sanduku"

kipande cha mkate
kipande kimoja cha mkate wa kuoka, wenye hamira

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zabibu kavu
Hizi ni zabibu zilizo kavu, tunda dogo linalo ota kwenye mizabibu.

1 Chronicles 16:4

upatu
Ona ulivyo tafsiri 13:7

1 Chronicles 16:7

Kisha katika hiyo siku
Hii ya husu siku sanduku la agano liliamishwa kutoka nyumba ya Obedi Edomu kwenda Yerusalemu.

nyimbo ya shukurani
"nyimbo ya kutoa shukrani"

liitieni jina lake
"omba kwa Yahweh"

1 Chronicles 16:10

katika jina lake takatifu
"vile Mungu alivyo"

mioyo ya wanao mtafuta Yahweh
"acha hao wanaotaka kumjua Yahweh zaidi"

Mtafute Yahweh na nguvu zake; tafuteni uwepo wake siku zote
Haya maneno yanashiriki maana moja na yanatumika kutia mkazo. "Mtafute Yahweh na nguvu zake; tafuta kuwa karibu naye daima"

1 Chronicles 16:12

Kumbukeni matendo
"Kumbuka mambo mazuri"

kinywa chake
"aliyo nena"

3enyi uzao wa Israeli mtumishi wake, enyi watu wa Yakobo, wateule wake
Haya maneno yanashiriki maana moja na yanatumika kutia mkazo.

Amri zake zipo duniani kote
"Amri zake ni za watu wote wa dunia"

1 Chronicles 16:15

Tunzeni agano lake akilini mwenu
"Kumbuka agano la Yahweh"

vizazi elfu moja
"vizazi 1,000"

Anakumbuka
"Yahweh anakumbuka"

kama sehemu
"kama sehemu yako"

1 Chronicles 16:19

Nilisema hili mlipo kuwa wachache kwa idadi, wachache sana
"Yahweh alisema hili Waisraeli walipo kuwa kundi dogo la watu"

wageni katika nchi
"wageni katika nchi"

Walienda taifa hadi taifa, kutoka ufalme mmoja hadi mwingine
Haya maneno yanashiriki maana moja na kutilia mkazo umbali Waisraeli walivyo tanga.

kwa ajili yao
"kwa sababu yao"

1 Chronicles 16:23

dunia yote
Kila kitu kwenye dunia cha leta utukufu kwa Mungu.

siku hadi siku
"kila siku"

1 Chronicles 16:25

Uzuri wa ajabu na utukufu upo uweponi mwake
"Uzuri na ajabu vimemzunguka"

Uwezo na furaha upo kwake
"Yahweh anaonyesha nguvu na furaha yake"

1 Chronicles 16:28

Mpeni sifa Yahweh
"Mpe sifa Yahweh kwa"

upasao jina lake
"anastahili au anastahili kupokea"

1 Chronicles 16:30

Mtetemeke mbele zake
"Onyesha hofu ya heshima kwa wazo lake"

Mbingu nazo ziwe nafuraha, na dunia ifurahi
"Acha kila mtu afurahi"

1 Chronicles 16:32

Bahari na ingurume
"Bahari itafanya sauti kubwa sana"

na inayo ijaza
"viumbe wa bahari"

generated on Tue Oct 24 10:45:40 2023

miti iliyopo misituni ipige kele
Hii ina zungumzia miti kama ni watu wanao weza kupiga kelele kwa furaha.

1 Chronicles 16:34

Chema, wema
Neno "wema" lina maana tofauti kulingana na muktadha. Lugha nyingi zitatumia maneno tofauti kutafsiri hizi maana tofauti.

- Kwa ujumla, kitu ni chema kama kinalingana na tabia ya Mungu, kusudi, na mapenzi.
- Kitu ambacho ni "chema" cha weza pendeza, bora, saidia, kufaa, faidisha, au kubalika kimaadili.
- Ardhi iliyo "njema" yaweza itwa "rotubisha" au "inayozalisha."
- Zao "jema" la weza kuwa zao "tele"
- Mtu anaweza kuwa "mwema" kwa kile anachofanya kama wana ujuzi kwa kazi yao au ajira, kama, "mkulima mwema."
- Katika Biblia, maana ya jumla ya "jema" mara nyingi utofautishwa na "uovu"
- Neno "wema" mara kwa mara la husu kuwa na maadili mema au wenye haki katika mawazo na matendo.
- Wema wa Mungu wa husu jinsi anavyo bariki watu kwa kuwapa vitu vyema na vya faida. Yaweza pia kumaanisha ukamilifu wake wa adili.

uaminifu wa agano, utii wa agano, upendo mwema, upendo usio shindwa
Hili neno la tumika kuelezea kujitolea kwa Mungu kutimiza ahadi alizo ziweka kwa watu.

- Mungu alifanya ahadi kwa Waisraeli katika makubaliano rasmi yani "maagano"
- "uaminifu wa agano" au "utii wa agano" la Yahweh ya husu ukweli kwamba Yahweh ana shika ahadi zake kwa watu wake.
- Uaminifu wa Mungu wa kushika ahadi za agano lake ni muonekano wa neema yake kwa watu wake.
- Neno "utii" ni neno lingine linalo husu kuwa muhusika na kutegemewa kufanya na kusema yale yaliyo ahidiwa na kumsaidia mtu mwengine.

dumu, kudumu
Neno "dumu" la maanisha kubaki kwa kipindi kirefu au kuvumili kitu kigumu kwa subira.

- Lina maana pia ya kusimama imara kipindi majaribu yanapo kuja, bila kukata tamaa.
- Neno "kudumu" la weza maanisha "subira" "kustahimili mapito" au "kuvumilia wakati wa dhiki"
- Faraja ya kwa Wakristo "kudumu ata mwisho" ya waeleza wa mtii Yesu, ata kama hili litawa sababisha wateseke.
- Ku "vumilia mateso" ya weza maanisha pia "kupitia mateso"

milele
Kwenye Biblia, neno "milele" la eleza muda usio kwisha. Wakati mwengine la tumika kifumbo kumaanisha, "muda mrefu sana"

- Neno "milelel na milele" la tilia mkazo kwamba kitu kita kuwepo tu.
- Maneno "milele na milele" ni namna ya kueleza umilele au uzima wa milele ni nini. Pia lina wazo la muda usio kwisha.
- Mungu alisema kuwa kiti cha Daudi kitadumu "milele". Hili linahusu ukweli kwamba mzao wa Daudi Yesu ata tawala kama mfalme hadi mwisho.

Mungu
Katika Biblia, neno "Mungu" la husu kiumbe wa milele aliye umba ulimwengu bila chochote. Mungu yupo kama Baba, Mwana, na Roho Mtakatifu. Jina la Mungu la binafsi ni "Yahweh"

- Mungu amekuwepo daima; amekuwepo kabla ya chochote kuwepo, na ataendelea kuwepo milele.
- Yeye ndie Mungu pekee wa kweli na ana mamlaka juu kila kitu katika ulimwengu.
- Mungu ni mwenye haki kamilifu, wa hekima isiyo na mwisho, mtakatifu, wa haki, wa rehema, na wa upendo.
- Yeye ni Mungu mtunza agano, anaye timiza maagano yake.
- Watu waliumbwa wamuabudu Mungu na ni yeye tu wamuabudu.
- Mungu alirihidhisha jina lake kama "Yahweh" lenye maana ya, "yupo" au "Mimi ndiye" au "Yeye ambaye (daima) yupo."
- Biblia ya fundisha kuhusu "miungu" ya uongo ambayo ni sanamu isio ishi watu waabuduo kwa makosa.

wokovu
Neno "wokovu" la husu kuokolewa au kukombolewa kutoka kwenye uovu na hatari.

- Katika Biblia, "wokovu" wa husu ukombozi wa kiroho na wa milele unao tolewa na Mungu kwao wanao tubu dhambi zao na kumuamini Yesu.
- Biblia pia ya zungumzia Mungu kuokoa au kukomboa watu kwa adui zao wa mwilini.

jina
Katika Biblia, neno "jina" linatumika kwa mfumbo kadhaa.

- Baadhi ya Muktadha, "jina" la weza husu sifa ya mtu, kama vile, "acha tujfanyie jina"
- Neno "jina" la weza pia kuhusu kumbukumbu ya kitu. Kwa mfano, "kata majina ya sanamu" maana yake kuharibu hizo sanamu ili kwamba wasiendelee kukumbukwa au kuabudiwa.

generated on Tue Oct 24 10:45:40 2023

Kuzungumza "katika jina la Mungu" ya maanisha kusema kwa nguvu na mamlaka, au kama mwakilishi wake.

- "Jina" la mtu la weza husu huyo mtu kwa ujumla, kama "hakuna jina chini ya mbingu ambalo la tupasa kuokolewa."

ufukufu
Kwa ujumla, neno "utukufu" la maanisha heshima, uzuri, na ukubwa wa ajabu. Chochote chenye utukufu cha semekana kuwa na "utukufu"

- Wakati mwengine "utukufu" ya husu kitu cha dhamani kubwa na umuhimu. Katika muktadha mengine ina eleza uzuri, mwanga, au hukumu.
- Kwa mfano, msemo "utukufu wa wachungaji" ya husu malisho tele kondoo wao walipo kuwa na nyasi nyingi ya kula.
- Utukufu wa tumika sana kumueleza Mungu, ambaye ana utukufu kuliko mtu au kitu chochote katika ulimwengu. Kila kitu katika tabia yake ya rihidhisha utukufu na uzuri wake.
- Msemo "kufurahia utukufu" una maana ya kugamba kuhusu au kujivunia kitu.

sifa
Kumsifu mtu ni kuonyesha matamanio na heshima kwa huyo mtu.

- Watu wanamsifu Mungu kwasababu kwa jinsi alivyo mkuu na kwasbabu ya matendo makuu aliyo fanya kama Muumbaji na Mwokozi wa ulimwengu.
- Sifa kwa Mungu muda mwing ya jumuisha kuwa na shukurani kwa aliyo ya fanya.
- Muziki na kuimba mara nyingi ya tumika kama njia ya kumsifu Mungu.
- Kumsifu Mungu ni sehemu ya maana ya kumuabudu.
- Neno "kusifu" la weza tafsiriwa kama, "kumzungumzia vizuri" au "kumheshimu sana kwa maneno" au "kusema mambo mazuri kuhusu"
- Jina "sifa" la weza tafsiriwa kama, "heshima ya kusema" au "hotuba inayo heshimu" au "kuzungumza mambo mazuri kuhusu"

1 Chronicles 16:36

kutoka milele na milele
"milele"

Watu wote
"Watu" au "Kila mtu aliyepo hapo"

1 Chronicles 16:37

kama kazi za kila siku zilivyo itaji
"kama ilivyo itajika kila siku katika sheria ya Musa"

watumike mbele ya hema
"kutumika ndani au karibu na hema ya kukutani"

1 Chronicles 16:40

Walikuwa
"Makuhani"

1 Chronicles 16:42

upatu
Ona ulivyo tafsiri 13:7

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Chapter 17

1 Ikawa baada ya mfalme kuwa katika nyumba yake, akasema kwa Nathani yule nabii, "Angalia, nina ishi katika nyumba iliyo jengwa na mierezi, lakini sanduku la agano la Yahweh lipo kwenye chini ya hema." **2** Kisha Nathani akasema kwa Daudi, Nenda, fanya yalio moyoni mwako, kwa kuwa Mungu yupo nawe." **3** Lakini usiku huo neno la Mungu lilimjia Nathani, nakusema, **4** "Nenda umwambie Daudi mtumishi wangu, 'Hivi ndivyo Yahweh asemavyo: Hautanijengea nyumba ya kuishi. **5** Kwa kuwa sijaishi katika nyumba toka ile siku niliyo ileta Israeli hadi leo. Badala yake, nimeishi ndani ya hema, hema la kukusanyikia, sehemu mbali mbali. **6** Katika sehemu zote nilizo enda na Israeli, niliwai kusema lolote kwa viongozi wa Israeli niliyo wachagua kuwa chunga watu wangu, kwa kusema, "Kwa nini haujanijengea mimi nyumba ya mierezi?"" **7** "Kisha sasa, mwambie mtumishi wangu Daudi, 'Hili ndilo Yahweh wa majeshi anasema: Nilikuchugua kutoka malishoni, kufuata kondoo, ilikwamba uwe mtawala wa watu wangu Waisraeli. **8** Nimekuwa nawe pote ulipo enda na nimewakata maadui zako wote, na na nitakufanyia jina, kama jina la wakuu wa dunia. **9** Nitachagua sehemu ya watu wangu Israeli na nitawapanda hapo, iliwaishi sehemu yao na wasisumbuke tena. Watu wa ovu hawata watesa tena, kama walivyo fanya mwanzo, **10** kama walivyo kuwa wakifanya toka siku zile nilipo waamuru waamuzi kuwa juu ya watu wangu Waisraeli. Kisha nitawatiisha maadui zako wote. Zaidi sana nina kwambia kwamba mimi, Yahweh, nitakujengea nyumba. **11** Itakuja kuwa hapo siku zako zitapo timia za wewe kwenda kwa baba zako, nitainua uzao wako baada yako, na mmoja wa uzao wako nitaimarisha ufalme wake. **12** Yeye atanijengea nyumba, na nitaimarisha kiti chake cha enzi milele. **13** Nitakuwa baba kwake, naye atakuwa mwana wangu. Sitaondoa uwaminifu wa Agano langu kwake, kama nilivyo ondoa kwa Sauli, aliye tawala kabla yako. **14** Nitamweka juu ya nyumba yangu na katika ufalme wangu milele, na kiti chake cha enzi kitaimarishwa milele." **15** Nathani akanena haya kwa Daudi na kumtaarifu, na akamwambia kuhusu maono yote. **16** Kisha Daudi mfalme akaenda ndani na kuketi mbele za Yahweh; akasema, "Mimi ni nani, Yahweh Mungu, na familia yangu ni nini, hadi unilete umbali huu? **17** Hili lilikuwa jambo dogo machoni pako, Mungu. Umezungumzia familia ya mtumishi wako kwa muda mrefu ujao, na umenionyesha vizazi vijavyo, Yahweh Mungu. **18** Nini zaidi mimi, Daudi, niseme? Umemheshimu mtumishi wako. Umemtambua kwa kipekee mtumishi wako. **19** Yahweh, kwa ajili ya mtumishi wako, na kutimiza kusudi lako, umefanya hili ilikudhihirisha matendo yako makuu. **20** Yahweh, hakuna aliye kama wewe, na hakuna Mungu zaidi yako, kama tulivyo sikia mara zote. **21** Ni taifa gani duniani kama watu wako Israeli, ambaye wewe, Mungu, uliwaokoa kutoka Misri iliwawe watu wako, kujifanyia jina lako kwa matendo makuu na yahajabu? Uliondoa mataifa mbele za watu wako, uliye waokoa kutoka Misri. **22** Ulifanya Israeli watu wako milele, na wewe, Yahweh, ukawa Mungu wao. **23** Hivyo sasa, Yahweh, ile ahadi uliyo iweka kuhusu mtumishi wako na nyumba yake itimizwe milele. Fanya kama ulivyo nena. **24** Jina lako na litukuzwe milele na kuwa kuu, ili watu waseme, 'Yahweh wa majeshi ni Mungu wa Israeli,' na nyumba yangu, mimi Daudi, mtumishi wako ikiwa imeimarishwa mbele zako. **25** Kwa kuwa wewe, Mungu wangu, umedhihirisha kwa mtumishi wako utamjengea nyumba. Hiyo ndio sababu, mimi mtumishi wako, nimepata ujasiri wa kuomba kwako. **26** Sasa, Yahweh, wewe ni Mungu, na umefanya hii ahadi nzuri kwa mtumishi wako: **27** Sasa imekupendeza kubariki nyumba ya mtumishi wako, iliiendelee milele mbele zako. Wewe, Yahweh, umeibariki, na itabarikiwa milele."

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1 Chronicles 17:1

kuwa katika nyumba yake
kuridhika na kuwa na furaha, bila tamanio la kuhama wala kubadilika.

nyumba jengwa na mierezi
Mbao za kutoka kwenye miti ya mierezi ili hesabiwa kuwa mbao bora ya ujenzi.

fanya yalio moyoni mwako
Daudi anaelezwa afanye sawa na sehemu ya mwili yenye hisia. "fanya utakacho taka kufanya"

Mungu yupo nawe
Kuwa katika makubaliano na Mungu ni kama kufanya kazi naye kwasababu Mungu atakusaida kufanikiwa. "Mungu akubaliana na unacho taka kufanya"

1 Chronicles 17:3

neno la Mungu lilimjia
"Mungu alizungumza neno lake"

niliyo ileta Israeli
"kwamba nili waleta Waisraeli kwenye nchi ya ahadi kutoka Misri"

generated on Tue Oct 24 10:45:40 2023

hema, hema la kukusanyikia
Yote haya maneno "hema" na "hema la kukusanyikia" ya eleza kitu kimoja na kutia mkazo kwamba aliishi katika jengo lisilo la kudumu.

Kwa nini haujanijengea mimi nyumba ya mierez?
"Ungenijenga nyumba yenye mbao za gharama."

1 Chronicles 17:7

Nilikuchugua kutoka malishoni
Kazi ya Daudi kama mchungaji ya taja kwa sehemu aliyo chunga kondoo zake. "Nilikutoa kwenye kazi yako kama mchungaji"

malishoni
Ona jinsi ulivyo tafsiri 4:39

1 Chronicles 17:9

Maelezo ya Jumla
Mungu anaendelea kuzungumza ujumbe Nathani anao paswa kumpa Daudi.

nitawapanda hapo
Mungu ana taja kuwaweka Waisraeli kwenye nchi ya ahadi kama mmea aliyo uotesha kwenye ardhi. "Nitawapandikisha hapo"

siku zile nilipo waamuru
Kipindi cha vizazi vingi kina tajwa kama siku. "nilipo amuru" au kutoka vizazi nilivyo amuru"

kuwa juu ya watu wangu Waisraeli
Kuwa katika mamlaka yaelezwa kama kua juu ya mtu. "kuwaamuru watu wangu Israeli"

maadui zako wote ... nina kwambia
Maneno "zako" na "nina kwambia" ya muhusu Daudi.

nitawatiisha
kumfanya mtu au mnyama asiweze kutembea.

nitakujengea nyumba
Yahweh anaeleza kumpa Daudi wazao wengi kutawala juu ya Israeli kama kumjenga nyumba.

1 Chronicles 17:11

siku zako zitapo timia
Maisha yana tajwa kama idadi kadhaa za siku. "utakapo kufa"

kwenda kwa baba zako
Haya maneno yaeleza kifo kama sehemu mababu wa Daudi walipo kwasababu wamekufa tayari.

nitainua uzao wako
Kumueka mtu katika uongozi ya tajwa kama kumuinua juu sana.

nitaimarisha kiti chake cha enzi
Haki ya kutawala kama mfalme imeelezwa kama sehemu ya mfalme kuishi.

1 Chronicles 17:13

na kiti chake cha enzi
Haki ya kutawala kama mfalme imeelezwa kama sehemu ya mfalme kuishi. "na haki yake ya kutawala"

na kumtaarifu
"kumwabia"

1 Chronicles 17:16

akasema
"Daudi akasema"

Mimi ni nani, Yahweh Mungu, na familia yangu ni nini, hadi unilete umbali huu?
Daudi anauliza ili swali kuonyesha shukurani kuwa Mungu amemchagua kumbariki ata kama hastahili.

Hili lilikuwa jambo dogo
Kitu kisicho cha muhimu cha elezwa kuwa kidogo.

machoni pako
Machoni pa Yahweh ya husishwa na ufahamu wake.

Nini zaidi mimi, Daudi, niseme?
Daudi anatumia hili swali kuonyesha kuwa hawezi kueleza kabisa shukrani zake kwa Mungu. "Kama ningeweza sema zaidi kuonyesha shukurani zangu kisha ningefanya lakini sijui nini tena niseme"

mtumishi wako
Daudi anaeleza kuwa yeye ni mtumishi wa Yahweh.

Umemheshimu mtumishi wako. Umemtambua kwa kipekee mtumishi wako
Maneno yote mawili yana maana moja. Kama lugha yako ina maana moja ya kueleza "heshima" na "utambuzi" kisha hii yaweza tafsiriwa kama neno moja.

1 Chronicles 17:19

wa ajili ya mtumishi wako
"faida yangu"

uliwaokoa kutoka Misri
"kuwaokoa kutoka utumwani Misri"

matendo makuu na yahajabu
Maneno "makuu" na "ya ajabu" yana maana moja na kukazia uzito wa ukuu. "matendo mazuri ya ajabu"

1 Chronicles 17:22

itimizwe milele
"iendele milele"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 17:25

utamjengea nyumba
Kuwa na watoto na kukuza familia kubwa yaelezwa kama kujenga nyumba.

nimepata ujasiri
"kuwa mjasiri wakutosha"

umeibariki, na itabarikiwa milele
Ina maana moja, imerudiwa kwa mkazo.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Baada ya haya Daudi akawashambulia Wafilisti na kuwashinda. Alichukuwa Gathi na vijiji vyake katika utawala wa Wafilisti. **2** Kisha akamshinda Moabu, na Wamoabu wakawa watumishi wa Daudi na wakamlipa ushuru maalumu. **3** Daudi kisha akamshinda Hadadezeri, mfalme wa Zoba huko Hamathi, wakati Hadadezeri alipo kuwa akisafiri kuimarisha utawala wake kwa Mto wa Frati. **4** Daudi akateka magari ya farasi elfu, wanaume wa farasi elfu saba, na wanajeshi wa miguu elfu ishirini. Daudi aliwajeruhi farasi wote wagari, lakini akahifadhi baadhi kwa ajili ya magari ya farasi mia moja. **5** Waaramia wa Damasko walipo kuja kumsaidia Hadadezeri mfalme wa Zoba, Daudi aliua wanaume elfu ishirini na mbili wa Kiaramia. **6** Kisha Daudi akaweka vikosi huko Aramu ya Damasko, na Waaramia wakawa watumishi wake na wakamletea ushuru maalaumu. Yahweh alimpatia Daudi ushindi popote alipoenda. **7** Daudi alichukua ngao za dhahabu zilizo kuwa kwa watumishi wa Hadadezeri na kuleta Yerusalemu. **8** Kutoka Tibhathi na Kuni, miji ya Hadadezeri, Daudi alichukuwa shaba nyingi sana. Ilikuwa shaba hii ambayo baadae Sulemani alifanya saani ya shaba, nguzo, na vifaa vya shaba. **9** Wakati Toi, mfalme wa Hamathi, alipo sikia kuwa Daudi ameshinda majeshi yote ya Hadadezeri mfalme wa Zoba, **10** Toi akamtuma Hadoramu mwanae kwa Mfalme Daudi kumsalimia na kumbariki, kwasababu Daudi amepigana na Hadadezeri na kumshinda, na kwasababu Hadadezeri alifanya vita na Toi. Hadoramu alipeleka vifaa vya fedha, dhahabu, na shaba. **11** Mfalme Daudi alivitenga hivi vitu kwa ajili ya Yahweh, pamoja na fedha na dhahabu aliyo ibeba kutoka kwa mataifa yote: Edomu, Moabu, watu wa Amoni, Wafilisti, na Waamaleki. **12** Abishai mwana wa Zeruia akawaua Waedomi elfu kumi na nane katika Bonde la Chumvi. **13** Alieka vikosi huko Edomu, na Waedomi wote wakawa watumishi wa Daudi. Yahweh alimpa Daudi ushindi pote alipoenda. **14** Daudi alitawala Israeli yote, na alitenda haki na utaua kwa watu wote. **15** Yoabu mwana wa Zeruia walikuwa mkuu wa jeshi, na Yehoshafati mwana wa Ahiludi alikuwa mtunza kumbukumbu. **16** Zadoki mwana wa Ahitubi na Ahimeleki mwana wa Abiathari walikuwa makuhani, na Shavisha alikuwa mwandishi. **17** Benaia mwana wa Yehoiada alikuwa mwangalizi wa Wakerethi na Wapelethi, na wana wa Daudi walikuwa washauri wakuu wa mfalme.

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1 Chronicles 18:1

Baada ya haya
"Baada ya Mungu kuahidi kumbariki Daudi"

1 Chronicles 18:3

Hadadezeri
Hili ni jina la mwanaume.

Zoba
Hili ni jina la nchi.

magari ya farasi elfu
"magari ya farasi 1000"

wanaume wa farasi elfu saba
Hawa ni wana jeshi walio endesha farasi.
"wanaume wa farasi 7000"

wanajeshi wa miguu elfu ishirini
Hawa ni wana jeshi waliyo tembea. "wanajeshi wa miguu 20,000"

aliwajeruhiku
kulemaza mtu au mnyama kwa kumkata msuli wa nyuma ya paja

akahifadhi
kutunza kwa matumiza maalumu

magari ya farasi mia moja
"magari ya farasi 100"

1 Chronicles 18:5

aliua wanaume elfu ishirini na mbili
elfu mbili - "aliua 22,000"

vikosi
kundi la wana jeshi waliyo pangiwa eneo fulani.

1 Chronicles 18:7

Hadadezeri
Ona jinsi ulivyo tafsiri jina lake 18:3

Tibhathi ... Kuni
Haya ni majina ya miji.

saani ya shaba
Hii ni bakuli kubwa ya shaba, kiasi cha mita 5 upana, hiliyo wekwa hekaluni kwa kunawia kipindi cha sherehe.

1 Chronicles 18:9

Toi ... Hadoramu
Haya ni majina ya wanaume

generated on Tue Oct 24 10:45:40 2023

amepigana
"amekuwa katika vita na"

1 Chronicles 18:12

Abishai ... Zeruia
Haya ni majina ya wanaume.

Waedomi elfu kumi na nane
"Waedomi 18,000"

Bonde la Chumvi
Hili ni jina la bonde katika ya Edomu na Yuda uliyo tumika kama uwanja wa pambano.

vikosi
makundi ya wana jeshi yaliyo pangwa sehemu maalumu.

Waedomi wote wakawa watumishi wa Daudi
"watu wa Edomi walilazimishwa kumkubali Daudi kama mfalme na kulipa pesa kwa serikali ya Daudi kila mwaka"

1 Chronicles 18:14

Zeruia ... Ahiludi ... Ahitubi ... Abiathari ... Shavisha ... Benaia ... Yehoiada
Haya ni majina ya wanaume.

mtunza kumbukumbu
mtu anaye fanya kazi ya kuandika maelezo ya maalumu ya matukio.

Ahimeleki
Hili jina linawakilisha sahisho la "Abimeleki," ambalo tafsiri zingine zinatumia. Sahisho hili linafanya huu mstari ukubaliane na 8:15.

Zadoki mwana wa Ahitubi na Ahimeleki mwana wa Abiathari walikuwa makuhani
Baadhi ya tafsiri ina sahisha hili kusema kwamba Ahitubi na Ahimeleki walikuwa makuhani wa kuu.

Wakerethi ... Wapelethi
Haya ni majina ya makundi ya watu.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Ikajakuwa baadae kwamba Nahashi, mfalme wa watu wa Amoni, akafa, na mwanae akawa mfalme baada yake. **2** Daudi akasema, "Nitaonyesha ukarimu kwa mwana wa Hanuni wa Nahashi, kwasababu baba yake alionyesha ukarimu kwangu." Hivyo Daudi akatuma wajumbe kumfariji kuhusu baba yake. Watumishi wa Daudi wakaingia nchi ya Waamoni na kumfuata Hanuni, ilikumfariji. **3** Lakini viongozi wakamwambia Hanuni, "Unadhani Daudi anamheshimu baba yako sababu ametuma watu kukufaraji? Je watumishi wake hawajaja kutadhimini nchi iliwaipindue? **4** Hanuni akawakamata watumishi wa Daudi, akawanyoa, akakata mavazi ya nusu kwenye kiuno kushuka, na kuwarudisha. **5** Walipo eleza haya kwa Daudi, alienda kukutana nao, kwa kuwa walifedheeka sana. Mfalme akasema, "Bakini Yeriko hadi ndevu zenu ziote tena, kisha mrudi." **6** Waamoni walipoona wamekuwa kikwazo kwa Daudi, Hanuni na Waamoni walituma talanta elfu moja za fedha kukodisha magari ya farasi kwa Waaremei na wanaume wa farasi kutoka Naharaimu, Maka, na Zoba. **7** Waliwakodishia magari ya farasi elfu thelathini na mbili pamoja na mfalme wa Maka na watu wake, walio kuja na kueka kambi mbele ya Medeba. Waamoni walijikusanya pamoja kutoka miji yao, na wakaja kwa vita. **8** Daudi alipo sikia, alimtuma Yoabu na wanajeshi wake wote. **9** Watu wa Amoni walikuja na kupanga mstari kwa ajili ya pambano katika lango la mji, wafalme waliokuja walikuwa peke yao katika shamba. **10** Yoabu alipoona mistari ya pambano imemzunguka mbele na nyuma, alichagua wapambanaji shupavu wa Israeli na kuwa panga dhidi ya Waaremi. **11** Wanajeshi wengine wote, aliwaeka chini ya Abishai kaka yake, akawapanga kwa mstari dhidi ya Amoni. **12** Yoabu akasema, "Kama Waaremi wananguvu kunizidi, kisha wewe, Abishai, lazima uniokoe. Lakini kama jeshi la Waamoni lina nguvu kukuzidi, nitakuja kukuokoa. **13** Kuwa thabiti, natujionyeshe kwa watu wetu kuwa ni wenye nguvu na kwa miji ya Mungu wetu, kwa kuwa Yahweh ata fanya lililo jema kwa kusudi lake." **14** Hivyo Yoabu na wanajeshi wasogea kwenye pambano dhidi ya Waaremi, walio lazimika kukimbia mbele ya jeshi la Waisraeli. **15** Jeshi la Waamoni walipoona kuwa Waaremi wamekimbia, wao pia wakamkimbia kaka yake Yoabu Abishai na kurudi mjini. Kisha Yoabu akarudi kutoka kwa watu wa Amoni na kurudi Yerusalemu. **16** Waaremi walipoona kuwa wanashindwa na Waisraeli, wakatuma msaada nyuma ya Mto Frati, na Shofaki mkuu wajeshi la Hadadezeri. **17** Daudi alipo ambiwa haya, akakusanya Israeli yote, akuvuka Yordani, na kuja juu yao. Alipanga jeshi kwa ajili ya pambano dhidi ya Waaremi, na wakapigana nao. **18** Waaremi waliwakimbia Waisraeli, na Daudi akaua waendesha magari ya farasi ya Waaremi elfu saba na wanajeshi wa miguu elfu arobaini. Pia alimuua Shopaki, mkuu wa jeshi. **19** Wafalme wote walio kuwa watumishi wa Hadadezeri walipoona kuwa wameshindwa na Israeli, walifanya amani na Daudi na kumtumikia. Hivyo watu wa Aramu hawakuwa tayari kuwasaidia Waamoni.

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1 Chronicles 19:1

Nahashi ... Hanuni
Haya ni majina ya wanaume.

Nitaonyesha ukarimu ... alionyesha ukarimu
"Nitakuwa mkarimu ... alikuwa mkarimu"

kumfariji
"kuliwaza"

Unadhani Daudi anamheshimu baba yako sababu ametuma watu kukufaraji?
"Usidhani kuwa Daudi ana muheshimu baba yako kwasababu ametuma wanaume kukufariji."

Je watumishi wake hawajaja kutadhimini nchi iliwaipindue?
"Hakika watumishi wanakuja kwako kudadisi nchi ili waipindue."

1 Chronicles 19:4

mavazi
"nguo"

alienda kukutana nao
"alituma wajumbe kwenda kuwafariji"

walifedheeka sana
Fedhea yaelezewa kubwa sana kuonyesha jinsi ilivyo wahadhiri. "aibika sana"

1 Chronicles 19:6

wamekuwa kikwazo kwa Daudi
Neno "uvundo" la elezea harafu mbaya. Hii yaelezea Waamoni kama kitu kibaya na hakitakiwi.

talanta elfu moja
"talanta 1,000"

Naharaimu .. Maka ... Zoba ... Medeba
Haya ni majina ya miji.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 19:8

alipo sikia
"alisikia Waamoni walikuwa wanakuja kwa vita"

kukutana nao
"kupigana dhidi yao"

1 Chronicles 19:10

Abishai
Hili ni jina la kaka wa Yoabu.

1 Chronicles 19:12

Kuwa thabiti
"Kuwa shupavu"

natujionyeshe kwa watu wetu kuwa ni wenye nguvu
"tutende kwa ujasiri"

1 Chronicles 19:14

wasogea kwenye pambano
"alienda mbele kwenye pambano" au "aliwafuata maadui wana jeshi kwenye pambano"

1 Chronicles 19:16

Waaremi walipoona
"Waaremi walielewa"

msaada
"wana jeshi zaidi"

Shofaki ... Hadadezeri
Haya ni majina ya wanaume.

Daudi alipo ambiwa haya
Wajumbe wake walipo mwambia Daudi hili.

Alipanga
"kuweka vizuri"

wakapigana nao
"Waaremi wakapigana na Daudi na wana jeshi wake"

1 Chronicles 19:18

akaua elfu saba
"akaua 7,000"

wanajeshi wa miguu elfu arobaini
wanajeshi wa miguu 40,000"

Shofaki ... Hadadezeri
Haya ni majina ya wanaume.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ikaja kuwa wakati wa mvua, kipindi wafalme uenda vitani, Yoabu akaongaza jeshi kwenda kupambana na kusikitisha nchi ya Waamoni. Alienda na kuteka Raba. Daudi alibaki Yerusalemu. Yoabu alishambulia Raba na kuishinda. **2** Daudi alichukuwa taji la mfalme wao kichwani mwake, na akagundua linauzito wa talanta moja ya dhahabu, na ndani yake kulikuwa na mawe ya thamani. Taji liliwekwa kichwani mwa Daudi, na akaleta mali nyingi za mji. **3** Aliwaleta watu walio kuwa ndani ya mji na kuwalazimisha wafanye kazi kwa msumeno na jembe na shoka. Daudi aliwataka watu wote wa mji kufanya kazi hii. Daudi na jeshi lote wakarudi Yerusalemu. **4** Ilikuwa baada ya haya kukawa na pambano huko Gezeri na Wafilisti. Sibekai Mhushathi akamua Sipai, mmoja wa uzao wa Refaimu, na wa Filisti wakazidiwa. **5** Ikawa tena katika pambano na Wafilisti huko Gobu, kwamba Elhanani mwana wa Yari Mbethilehemu akamua Lami kaka wa Goliathi Mgiti, ambaye mkuki wake ulikuwa kama gongo la mshonaji. **6** Ikaja kuwa tena katika pambano lingine huko Gathi kwamba mwanaume mmoja aliye mrefu sana mwenye vidole sita kila mkono na vidole sita mguuni. Naye alikuwa pia wa uzao wa Refaimu. **7** Alipo dhihaki jeshi la Israeli, Yehonadabu mwana wa Shimea, kaka wa Daudi, akamuua. **8** Hawa walikuwa uzao wa Refaimu wa Gathi, na waliuawa na mkono wa Daudi na mkono wa wanajeshi wake.

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1 Chronicles 20:1

kusikitisha nchi
"kuharibu nchi" Hii yaeleza jeshi linapo haribu nchi maadui zao wanapo otesha chakula

1 Chronicles 20:2

Taji liliwekwa kichwani mwa Daudi
"Wanaume wa Daudi wakaeka taji kichwani kwake"

akaleta mali
vitu vya thamani vilivyo chukuliwa vitani.

Daudi aliwataka watu wote wa mji
Watu wanatajwa kwa miji yao. "Daudi aliwataka watu wote wa miji"

1 Chronicles 20:4

Gezeri ... Gobu
Haya ni majina ya miji

Sibekai ... Sipai ... Elhanani ... Lahmi
Haya ni majina ya wanaume.

Mhushathi ... Refaimu ... Mbethilehemu ... Mgiti
Haya ni majina ya makundi ya watu.

wakazidiwa
kumtawala mtu au kitu kwa kutumia nguvu.

gongo
mbao ndefu na nyembamba

gongo la mshonaji
aina ya mbao inayo tumika kunyoosha mapindo wakati nyuzi za zuria zinashonwa pamoja kuzunguka.

1 Chronicles 20:6

Refaimu
Hilo ni jina lililo pewa jamii ya watu ambao walikuwa warefu na imara.

Yehonadabu ... Shimea
Haya ni majina ya wanaume.

waliuawa na mkono wa Daudi na mkono wa wanajeshi wake
Daudi na wana jeshi wake wana tajwa kwa sehemu ya miili yao inayo tumika kushikilia upanga. "Daudi na wana jeshi wake waliua wazao wa Refaimu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Adui akainuka dhidi ya Israeli na kumchochea Daudi kuhesabu Israeli. **2** Daudi akamwabia Yoabu na kwa wakuu wa Jeshi, "Nenda, wahesabu watu wa Israeli kutoka Beerisheba mpaka Dani na uniletee taarifa, ilinijue idadi yao." **3** Yoabu akasema, "Yahweh na afanya jeshi lake mara mia zaidi ya lilivyo. Lakini bwana wangu mfalme, kwani wote hawamtumikii bwana wangu? kwa nini bwana wangu anataka hili? Kwa nini ulete hatia kwa Israeli?" **4** Lakini neno la mfalme halikubadilika kwa Yoabu. Hivyo Yoabu akaondoka na kwenda Israeli yote. Kisha akarudi Yerusalemu. **5** Yoabu akatoa taarifa ya idadi ya jumla ya wanaume wa mapambano kwa Daudi. Kulikuwa ndani ya Israeli wanaume 1, 100, 000 walio beba upanga. Yuda peke yake kulikuwa na wanajeshi 470, 000. **6** Lakini Levi na Benjamini hawaku hesabiwa miongoni mwao, kwa kuwa amri ya mfalme ilimuudhi Yoabu. **7** Mungu alikwazika na hili tendo, akashambulia Israeli. **8** Daudi akamwambia Mungu, "Nimetenda dhambi kubwa kwa kufanya hili. Sasa chukua hatia ya mtumishi wako, nimetenda kwa ujinga sana." **9** Yahweh akamwambia Gadi, nabii wa Daudi, **10** "Nenda useme kwa Daudi, "Hili ndilo Yahweh anasema: Ninakupa maamuzi matatu. Chagua moja wapo." **11** Hivyo Gadi akaenda kwa Daudi na kusema, "Yahweh anasema hivi, 'Chagua moja ya haya: **12** kati ya miaka mitatu ya ukame, miezi mitatu unakimbizwa na adui zako na kupatwa na upanga wao, au siku tatu za upanga wa Yahweh, yani, pigo katika nchi, malaika wa Yahweh akiharibu nchi yote ya Israeli.' Hivyo sasa, amua jibu gani ni mpelekee yeye aliye nituma." **13** Kisha Daudi akamwambia Gadi, "Nipo katika shida kubwa sana. Acha nianguke katika mikono ya Yahweh kuliko kuangukia mikono ya mwanadamu, sababu matendo yake ya rehema ni makubwa mno." **14** Hivyo Yahweh akatuma pigo Israeli, na watu elfu sabini wakafa. **15** Mungu akatuma malaika Yerusalemu kuiharibu. Wakati alipo taka kuiharibu, Yahweh akatazama na kubadili nia yake kuhusu shambulio. Akasema kwa malaika wa uharibifu, "Imetosha! Rudisha mkono wako." Wakati huo malaika wa Yahweh alikua amesimama eneo la kupeta la Orinani Myebusi. **16** Daudi akatazama juu na kuona malaika wa Yahweh amesimama kati ya nchi na mbingu, akiwa na upanga mkonono mwake akiuelekeza Yerusalemu. Kisha Daudi na wazee, wakiwa wamevaa magunia, wakalala chini uso ukiwa kwenye ardhi. **17** Daudi akamwambia Mungu, "Sio mimi niliye amuru jeshi kuhesabiwa? Nimefanya hichi kitu kiovu. Lakini hawa kondoo, wamefanya nini? Yahweh Mungu wangu! Acha mkono wako unipige mimi na familia yangu, lakini usiache pigo iliendelee kubaki kwa watu wako." **18** Hivyo malaika wa Yahweh akamuamuru Gadi kusema kwa Daudi, kwamba Daudi aende juu na kujenga madhabahu ya Yahweh katika eneo la kupeta la Oranani Myebusi. **19** Daudi akaenda kama Gadi alivyo muelekeza cha kufanya kwa jina la Yahweh. **20** Wakati Orinani akipepeta ngano, aligeuka na kumuona malaika. Yeye na wana wake wanne wakajificha. **21** Wakati Daudi alipo kuja kwa Orinani, Orinani akatazama na kumuona Daudi. Aliacha eneo la kupeta na akamuinamia Daudi uso wake ukiwa kwenye ardhi. **22** Kisha Daudi akasema kwa Orinani, "Niuzie hili eneo la kupeta, iliniweze kumjenga Yahweh madhabahu. Nitalipa gharama yote, ili pigo liondolewe kwa watu." **23** Orinani wakwambia Daudi, "Chukuwa kama lako, bwana wangu mfalme. Fanya nalo linalo kupendeza. Tazama, nitakupa ng'ombe kwa sadaka ya kuteketeza, vifaa vya kupeta kwa ajili ya mbao, na ngano kwa sadaka ya mbegu; nitakupa yote wewe." **24** Mfalme Daudi akamwambia Orinani, "Hapana, nina sisitiza kununua kwa bei yote. Sitachukua kilicho chako na kutoa kama sadaka ya kuteketeza kwa Yahweh kama haitanighramu chochote." **25** Hivyo Daudi akalipa shekeli mia sita ya dhahabu kwa hilo eneo. **26** Daudi akajenga madhabahu ya Yahweh pale na kutoa sadaka za kuteketezwa na sadaka za ushirika. Akamuita Yahweh, aliye mjibu kwa moto kutoka mbinguni kwenye madhabahu ya sadaka za kuteketezwa. **27** Kisha Yahweh akampa agizo malaika, na malaika akarudisha upanga kwenye mfuko wake. **28** Daudi alipo ona kuwa Yahweh amemjibu kwenye eneo la kupeta la Orinani Myebusi, alitoa dhabihu pale pale kwa wakati huo. **29** Sasa kwa wakati huo, hema la kuabudia la Yahweh, ambalo Musa alilitengeneza nyikani, na madhabahu ya sadaka za kuteketezwa, zilikuwa sehemu ya juu huko Gibeoni. **30** Walakini, Daudi hakuweza kwenda huko kumuliza Mungu muelekeo, kwa kuwa alikuwa anaogopa upanga wa malaika wa Yahweh.

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1 Chronicles 21:1

Adui akainuka dhidi ya Israeli
Kuwa juu kunafafanua kuwa na nguvu zaidi. "'Adui wa Israel walikuwa na nguzu zaidi"

Kumchochea
Kumsababisha mtu afanye kitu.

Kutoka Beerisheba mpaka Dani
Waisraeli waliichukulia hii miji miwili miji yao ya kusini zaidi na kaskazini zaidi. Daudi alitumia hii miji miwili kufikia Waisraeli wote.

generated on Tue Oct 24 10:45:40 2023

Mara mia zaidi ya lilivyo
Yoabu alieleza matamanio ya kuwa na jeshi lenye ukubwa wa watu 100 kwa kusema angependa jeshi liwe na wanajeshi zaidi na lenye nguvu.

Lakini bwana wangu mfalme, kwani wote hawamtumikii bwana wangu? kwanini bwana wangu anataka hili? Kwanini ulete hatia kwa Israeli?
Lakini bwana wangu mfalme, wote wanakutumikia tayari. Bwana wangu asiombe hili. Utaleta tu hatia kwa watu wa Israeli kwa matamanio yako ya nguvu ya kijeshi.''

Kwanini bwana wangu analitaka hili?
Neno ''hili'' limemaanisha mpango wa Daudi kuhesabu wanaume waote wa Israeli.

1 Chronicles 21:4

Neno la mfalme halikubadilika
Mstari huu wahusu amri ya mfalme Daudi kuwa ya mwisho kwasababu hatabadili amri yake baada ya kuitoa. "amri ya mfalme haitakuja kubadilika"

wanaume waliobeba upanga
Maaskari wa Israeli walielezewa kwa kitendo cha kuvuta upanga na kupigana nao.

1 Chronicles 21:6

Lakini Levi na Benjamini hawakus hesabiwa miongoni mwao
" Lakini Yoabu hakuwa hesabu wanaume kutoka makabila ya Levi na Benjaminini"

kwa hili tendo
"tendo hili" limemaanisha katika mpango wa Daudi kuhesabu wanaume wote wa Israeli wenye uwezo wa kupigana.

chukua hatia ya mtumishi wako
Msamaha unafafanuliwa kama kuwa na hatia halafu ikaondolewa. "Nisamehe mimi"

hatia ya mtumishi wako
Daudi anajitaja mwenyewe kama mtumishi wa Mungu. "hatia yangu"

1 Chronicles 21:9

Yahweh
Neno "Yahweh" ni jina binafsi la Mungu ambalo alilidhihirisha alipokuwa anazungumza na Musa kwenye kichaka cha moto.

- Jina "Yahweh" limetokana na neno linye maana, "Kuwa" au "kuwepo."
- Maana inayowezekana kuwa ya "Yahweh" inajumuisha, "ndiye" au "Ndimi" au "anaye sababisha kuwa."
- Jina hili linadhihirisha kuwa Mungu anaishi na ataendelea kuishi milele. pia linamaanisha yupo siku zote.
- Kufuata mila, tafsiri nyingi za Biblia zinatumia neno "BWANA" kuwakilisha "Yahweh." Mila hii ni matokeo ya ukweli kihistoria, kwamba watu wa Kiyahudi walikuwa na uwoga wa kutamka jina Yahweh na kuanza kusema "Bwana" kila muda neno "Yahweh" lilitokea katika nakala. Biblia za kisasa zimeandika "BWANA" kwa herufi kubwa zote kuonesha heshima kwa jina la Mungu binafsi na kulitofautisha na "Bwana" ambalo na tofauti na neno la Kiebrania.
- Neno "Yahweh" halitokei kamwe katika nakala halisi ya agano jipya; neno pekee la kiyahudi la "Bwana" ndo linalotumika, hata kwenye nukuu za agano la kale.

Gadi
Gadi ni moja ya wana wa Yakobo, ambaye ni, Israeli.

- Familia ya Gadi ilikuwa moja ya makabila kumi na mbili ya Israeli.
- Mwanamume mwingine katika Biblia aliye itwa Gadi alikuwa nabii aliye mkabili Daudi kwa dhambi yake ya kuchukuwa takwimu ya watu Waisraeli.
- Miji, Baaligadi na Migdalidadi yote ni maneno mawili katika nakala halisi na wakati mwengine uandikwa, "Baali Gadi" na "Migdali Gadi."

nabii, unabii, kutoa unabii, muonaji, nabii wa kike
"nabii" ni mwanaume anaye ongea jumbe za Mungu kwa watu. Mwanamke anaye fanya haya anaitwa "nabii wa kike"

- Mara nyingi manabii waliwaonya watu wa geuke toka dhambi zao na kumtii Mungu.
- "unabii" ni ujumbe nabii anauzungumza. "Kutoa unabii" ni kuzungumza jumbe za Mungu.
- Mara nyingi ujumbe wa unabii ulikuwa kuhusu jambo litakalo tokea mbeleni.
- Unabii nyingi katika Agano la Kale zimeshatimia.
- Katika Biblia mkusanyiko wa vitabu vilivyo andikwa na manabii wakati mwingine vinatajwa kama "manabii"
- Kwa mfano, maneno, "sheria na manabii" ni namna ya kutaja maandiko yote ya Kiebrania, ambayo yanajulikana kama "Agano la Kale"
- Jina la kale la nabii lilikuwa "muonaji" au "mtu anaye ona"
- Wakati mwengine neno "muonaji" la husu nabii wa uongo au mtu anaye tumia uganga.

1 Chronicles 21:11

kupatwa na upanga wao
Haya maneno ni namna nyepesi ya kueleza kuuliwa na adui.

generated on Tue Oct 24 10:45:40 2023

kupatwa na upanga wao
Haya maneno ni eleza mbinu ya Yahweh ya kuua kwa kifaa mwanajeshi angetumia kuua.

akiharibu
"akiua"

1 Chronicles 21:13

Nipo katika shida kubwa
"Nipo kwenye shida nyingi"

Acha nianguke katika mikono ya Yahweh kuliko kuangukia mikono ya mwanadamu, sababu matendo yake ya rehema ni makubwa mno
"Acha nije katika utawala wa Yahweh, kuiko chini ya utawala wa watu, kwa kuwa Yahweh ni wa rehema sana"

na watu elfu sabini wakafa
"na watu 70,000 wakafa"

kubadili nia yake
Kubadili uamuzi.

Rudisha mkono wako
Yahweh ana mwambia malaika wa uharibifu kuacha kuua watu.

malaika wa Yahweh alikua amesimama
Malaika wa Yahweh anaelezwa kama kitu kilicho simama kama mtu anavyo simama.

Orinani
Hili ni jina la mwanaume.

1 Chronicles 21:16

akiwa na upanga mkononi mwake
"tayari kushambulia"

Sio mimi niliye amuru jeshi kuhesabiwa?
"Mimi ndiye niliye amuru jeshi lihesabiwe"

Lakini hawa kondoo
Daudi anawaelezea watu wa Israeli kama aina ya wanyama watao muamini na kumfuata kiongozi.

wamefanya nini?
"Hawaja fanya kitu kinacho stahili adhabu"

1 Chronicles 21:18

Orinani
Ona jinsi ulivyo tafsiri hili jina 21:3

kama Gadi alivyo muelekeza cha kufanya kwa jina la Yahweh
"kama Gadi, akizungumza na mamlaka ya Yahweh, alivyo muambia Daudi afanye"

1 Chronicles 21:21

uso wake ukiwa kwenye ardhi
Haya maneno yaeleza kwamba Orinani aliinama mbele zaidi. Kuina mbele za mtu ni njia ya kuonyesha unyenyekevu na heshima. Kuinama zaidi ya onyesha unyenyekevu mkubwa na heshima.

gharama yote
"Nitalipa gharama yote hili eneo la kupeta lina gharimu"

1 Chronicles 21:23

Chukuwa kama lako
"Chukuwa kama zawadi"

linalo kupendeza
Ufahamu wa Daudi waelezwa kama macho yake. "linalo onekana zuri kwako"

vifaa vya kupeta
kifaa cha mbao na mawe au machuma yaliyo wekwa kwa chini, inatumika kugawa mbegu kutoka kwenye maganda kwa kuvuta juu unga ulioekwa chini.

1 Chronicles 21:25

shekeli mia sita ya dhahabu
"shekeli 600 ya dhahabu"

Akamuita Yahweh
"aliomba kwa Yahweh msaada"

malaika akarudisha upanga kwenye mfuko wake
malaika aliacha kuua watu"

mfuko
mfuniko wa upanga au kisu

1 Chronicles 21:28

Orinani
Ona jinsi ulivyo tafsiri jina lake 21:13

Mungu muelekeo
Mungu amwabie ni afanye"

anaogopa upanga wa malaika wa Yahweh.
"anaoga atauliwa na malaika wa Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Kisha Daudi akasema, "Hapo ndipo nyumba ya Yahweh Mungu itakuwepo, na madhabahu ya sadaka za kuteketezwa za Israeli." **2** Hivyo Daudi akaagiza watumishi wake wawakusanye pamoja wageni wote wanao ishi katika nchi ya Israeli. Aliwapangia kuwa wachonga mawe, kuchonga matofali ya mawe, ilikuweza kujenga nyumba ya Mungu. **3** Daudi alisambaza idadi kubwa ya chuma kwa ajili ya misumari na vitasa vya kuweka kwenye malango. Pia alitoa shaba zaidi kushinda kipimo, **4** na miti ya mierezi zaidi ya kipimo. (Wasidoni na Watiria walileta mboa nyingi za mierezi kwa Daudi azihesabu.) **5** Daudi akasema, "Mwanangu Sulemani ni mdogo na hana uzoefu, na nyumba itayo jengwa kwa Yahweh lazima iwe maridadi, ilikwamba iwe maarufu na ya utukufu kwa nchi zingine. Hivyo nitaanda ujenzi wake." Hivyo Daudi akafanya maandalizi ya kina kabla ya mauti yake. **6** Akaagiza Sulemani mwanae kuitwa na kumuamuru ajenge nyumba ya Yahweh, Mungu wa Israeli. **7** Daudi akasema kwa Sulemani, "Mwanangu, ilikuwa dhamira yangu kujenga nyumba mwenyewe, kwa ajili ya jina la Yahweh Mungu wangu. **8** Lakini Yahweh alikuja kwangu na kusema, 'Wewe umemwaga damu nyingi na umepigana mapambono mengi. Hauta jenga nyumba kwa jina langu, kwasababu umemwaga damu nyingi kwenye ardhi machoni pangu. **9** Walakini, utapata mwana ambaye atakuwa mtu wa amani. Nitampa kupumzika na maadui zake kwa kila upande. Kwa kuwa jina lake litaitwa Sulemani, na nitatoa amani na utulivu kwa Israeli katika siku zake. **10** Ata jenga nyumba kwa jina langu. Ata kuwa mwana wangu, na nitakuwa baba yake. Nitaimarisha kiti cha enzi cha ufalme wake juu ya Israeli. **11** Sasa, mwanangu, Yahweh awe nawe na kukuwezesha kufanikiwa. Uweze kujenga nyumba ya Yahweh Mungu wako, kama alivyo sema utajenga. **12** Yahweh tu akupe uwelewa na ufahamu, ili utii sheria ya Yahweh Mungu wako, ata kapokuweka kiongozi juu ya Israeli. **13** Kisha utafanikiwa, kama tu ukitii maagizo na amri Yahweh alizo mpa Musa kuhusu Israeli. Kuwa hodari na mshujaa. Usiogope wala kufadhaika. **14** Sasa, ona, kwa bidii kubwa nimeandaa kwa ajili ya nyumba ya Yahweh talanta 100, 000 za dhahabu, talanta milioni moja za fedha, na shaba na chuma katika idadi kubwa. Pia nimetoa mbao na mawe. Lazima uongeze zaidi katika haya. **15** Una wafanya kazi wengi: wachonga mawe, maseremala, wanaume wenye ujuzi mbali mbali, **16** wenye uwezo wa kufanya kazi na dhahabu, fedha, shaba, na nishati. Hivyo anza kufanya kazi, na Yahweh awe nawe. **17** Daudi akawaagiza viongozi wote Waisraeli wamsaidie Sulemani mwanae, akisema, **18** "Yahweh Mungu wenu yupo nanyi na amewapa amani kila pande. Amewakabidhi mikononi mwangu wenyeji wote mkoa. Mkoa umetiishwa mbele za Yahweh na watu wake. **19** Sasa mtafuteni Yahweh Mungu wenu kwa moyo wenu wote na nafsi. Simameni na mjenge sehemu takatifu ya Yahweh Mungu. Kisha mwaweza kuleta sanduku la agano la Yahweh na vitu vya Mungu ndani ya nyumba iliyo jengwa kwa ajili ya jina la Yahweh.

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1 Chronicles 22:1

wachonga mawe,
Hawa ni watu wanao kusanya mawe makubwa na kuyakata katika kipimo sahihi ili wa jenzi waeze kutumia mawe kwenye kuta na majeng.

1 Chronicles 22:3

zaidi ya kipimo
"kuliko mtu yeyote awezavyo kupima"

nyumba itayo jengwa kwa Yahweh
"nyumva ya Yahweh" au "nyumba atakayo mjengea Yahweh"

1 Chronicles 22:6

kuitwa
"Daudi aliita"

kumuamuru ajenge ... dhamira yangu kujenga
"aliwaamuru wafanya kazi kujenga ... mpango wangu ulikuwa kuajiri wafanya kazi kujenga"

kwa ajili ya jina la Yahweh Mungu wangu
"kumheshimu Yahweh Mungu wangu"

umemwaga damu nyingi
"umeua watu wengi"

Hauta jenga nyumba kwa jina langu
"Hauta jenga hekalu kunitukuza mimi"

kwasababu umemwaga damu nyingi kwenye ardhi machoni pangu
"kwasbabu ninajua umeua watu wengi"

1 Chronicles 22:9

Maelezo ya Jumla
Daudi anaendelea kumuambia Sulemani kile Yahweh alicho mwambia.

generated on Tue Oct 24 10:45:40 2023

kila upande
Hii ina maana ya kila sehemu kuzunguka Israeli.

katika siku zake
"wakati akitawala Israeli yote"

nyumba kwa jina langu, na nitakuwa baba yake
"hekalu la kunitukuza"

Ata kuwa mwana wangu
Mungu ata mtendea Sulemani kama alikuwa ni mwanae wa pekee.

Nitaimarisha kiti cha enzi cha ufalme wake juu ya Israeli
Hapa "kiti cha enzi" cha husu mamlaka ya kutawala kama mfalme. "Nitafanya uzao wake utawale juu ya Israeli milele"

1 Chronicles 22:11

Maelezo ya Jumla
Daudi anaendelea kuzungumza na Sulemani.

Sasa
Daudi anatumia hili neno kutambulisha kitu muhimu anacho kwenda kusema.

Uweze kujenga
"Uweze kufanikiwa kuelekeza jengo"

ata kapokuweka kiongozi juu ya Israeli
"atakapo kufanya mfalme juu ya Israeli"

1 Chronicles 22:14

Maelezo ya Jumla
Daudi anaendelea kusema na Sulemani.

Ona
Daudi anatumia hili neno kutambulisha kitu muhimu anacho kwenda kusema

talanta
talanta ni kipimo cha uzito. Kinauzito wa kilogramu 33

milioni moja
"1,000,000"

1 Chronicles 22:15

Maelezo ya jumla
Daudi anaendelea kusema na Sulemani.

wachonga mawe
Hawa ni wafanya kazi ambao wanakata mawe na kuandaa kwa ajili ya wajenzi wa kuta na majengo.

maseremala
Hawa ni watu wanao fanya kazi na mbao.

1 Chronicles 22:17

wenu ... nanyi
Yaeleza wingi 22:18-19

amewapa amani kila pande
"amewaopa amani kutoka vitani kila sehemu ya Israeli"

Amewakabidhi mikononi mwangu wenyeji wote mkoa
"Amenipa nguvu juu ya kila mtu anayeishi kwetu"

Mkoa umetiishwa mbele za Yahweh na watu wake
"Yahweh na watu wake wanatawala nchi"

Sasa
Hili neno la tambulisha kitu muhimu Daudi anachoenda kusema.

mtafuteni Yahweh Mungu wenu
"jaribu kumfanya Yahweh Mungu wenu kuwasikiliza"

kwa moyo wenu wote na nafsi
"kwa dhati" au "moyo wote"

Simameni na mjenge sehemu takatifu
"Simameni na muwaelekeze wafanya kazi wanapo jenga sehemu takatifu"

nyumba iliyo jengwa kwa ajili ya jina la Yahweh
"hekalu utakalo jenga kumheshimu Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Daudi alipo kuwa mzee na kukaribia mwisho wa maisha yake, alimfanya Sulemani mwanae mfalme juu ya Israeli. **2** Aliwakusanya pamoja viongozi wote wa Israeli, na makuhani na Walawi. **3** Walawi walio kuwa miaka thelathini na zaidi walihesabiwa. Idadi ya elfu thelathini na nane. **4** Kwa hawa, elfu ishirini na nne walikuwa kusimamia kazi ya nyumba ya Yahweh, na elfu sita walikuwa maaskari na waamuzi. **5** Elfu nne walikuwa walinzi wa lango, na elfu nne walikuwa wamsifu Yahweh na vyombo nilivyo vitengeneza vya kusifu." Daudi akasema. **6** Akawatenganisha kwenye vikundi kulingana na wana wa Levi: Gerishoni, Kohathi, na Merari. **7** Kwa koo za uzao wa Gerishoni, kulilkuwa na Ladani na Shimei. **8** Palikuwa na watatu wa wana wa Ladani: Yehieli kiongozi, Zethami, na Yoeli. **9** Palikuwa na watatu wa wana wa Shimei: Shelomothi, Hazieli, na Harani. Hawa walikuwa viongozi wa koo ya Ladani. **10** Palikuwa na wanne wa wana wa Shimei: Yahathi, Ziza, Yeushi, na Beria. **11** Yahathi alikuwa mkubwa, Ziza wapili, lakini Yeushi na Beria hawakuwa na wana wengi, hivyo walihesabiwa kama ukoo mmoja na kupangiwa kazi sawa. **12** Palikuwa na wanne wa wana wa Kohathi: Amramu, Izhari, Hebroni, na Uzieli. **13** Hawa walikuwa wana wa Amramu: Aruni na Musa. Aruni alichaguliwa kuandaa vitu vitakatifu, yeye na uzao wake watatoa uvumba kwa Yahweh, kumtumikia na kumpa baraka kwa jina lake. **14** Lakini kwa Musa mtu wa Mungu, wana wake walihesabiwa kuwa Walawi. **15** Wana wa Musa walikuwa Gerishomu na Eliezeri. **16** Uzao wa Gerishomu ulikuwa Shebueli mkubwa. **17** Uzao wa Eliezeri alikuwa Rehabia. Eliezeri hakuwa na wana wengine, lakini Rehabia alikuwa na uzao mkubwa. **18** Mwana wa Izihari alikuwa Shelomithi kiongonzi. **19** Uzao wa Hebroni ulikuwa Yeria, mkubwa, Amaria wapili, Yahazieli watatu, na Yekameamu wanne. **20** Wana wa Uzieli walikuwa Mika mkubwa, na Ishia wapili. **21** Wana wa Merari walikuwa Mahili na Mushi. Wana wa Mahili walikuwa Eleazari na Kishi. **22** Eleazari alikufa bila mtoto wa kiume. Alikuwa na mabinti tu. Wana wa Kishi waliwaoa. **23** Wana wa Mushi watatu walikuwa Mahili, Ederi, na Yeremothi. **24** Hawa walikuwa uzao wa Lawi kuligana na koo zao. Walikuwa viongozi, wamehesabiwa na kuorodheshwa kwa majina, kuanzia koo zilizo fanya kazi katika nyumba ya Yahweh, kutoka miaka ishirini na zaidi. **25** Kwa kuwa Daudi alisema, "Yahweh, Mungu wa Israeli, amewapa pumziko watu wake. Anafanya makao yake Yerusalemu milele. **26** Walawi hawataitaji kubeba hema la kuabuadia na vifaa vyake vinavyo tumika kwenye utumishi wake." **27** Kwa maneno ya Daudi ya mwisho Walawi walihesabiwa, miaka ishirini na kuendelea. **28** Wajibu wao ulikuwa kuwasaidia wazao wa Aruni katika utumishi wa nyumba ya Yahweh. Walikuwa washughulikie nyuani, vyumbani, utakasaji wa vitu vyote vya Yahweh, na kazi zingine katika utumishi wa nyumba ya Mungu. **29** Pia walishughulikia mkate wa uwepo, unga safi wa mbegu za sadaka, maandazi ya siotiwa chachu, sadaka za ngano, sadaka ziliochanganywa na mafuta, na vipimo vyote vya idadi n a ukubwa wa vitu. **30** Pia walisimama kila asubui kumshukuru na kumsifu Yahweh. Pia walifanya hivi jioni **31** na kila wakati sadaka ya kuteketezwa ilipo tolewa kwa Yahweh, siku ya Sabato na sherehe za mwezi mpya na siku za maakuli. Idadi iliyo pangwa, iliyo tolewa kwa amri, ilipaswa kuwa mbele ya Yahweh. **32** Walikuwa viongozi wa hema la kukutania, patakatifu, na kuwasaidia ndugu zao wa uzao wa Aruni katika utumishi wa nyumba ya Yahweh.

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1 Chronicles 23:1

Maelezo ya Jumla
Daudi anamteua Sulemani kama mrithi wake na anapanga makuhani wa Kiwalawi na wafanya kazi wa huduma za hekaluni

Walawi walio kuwa miaka thelathini na zaidi walihesabiwa
"Baadhi ya wanaume wa Daudi waliwahesabu Walawi walikuwa na miaka 30 na zaidi"

Idadi ya elfu thelathini na nane
elfu nane "Walikuwa 38,000"

1 Chronicles 23:4

Kwa hawa, elfu ishirini na nne
elfu nne "Kwa hawa Walawi, 24,000"

elfu sita
"Walawi 6,000"

maaskari na waamuzi
Hawa Walawi walisikiliza mashtaka ya kisheria na kutoa haki kwa mujibu wa sheria ya Musa.

Elfu nne
"Walawi 4,000

generated on Tue Oct 24 10:45:40 2023

walinzi wa lango
Hawa Walawi walilinda lango ili mtu najisi hasiingie"

kulingana
"kwa mujibu wa" au "kwa uzao wa"

Gerishoni, Kohathi, na Merari
Haya ni majina ya wana wa Walawi.

1 Chronicles 23:7

Maelezo ya Jumla
Haya ni majina ya Walawi kulingana na koo zao.

1 Chronicles 23:10

Maelezo ya Jumla
Hii yaendeleza orodha ya Walawi kwa mujibu wa koo zao.

hivyo walihesabiwa kama ukoo mmoja
"hivyo Daudi akawahesabu kama koo moja"

1 Chronicles 23:12

Maelezo ya Jumla
Hii yaendeleza orodha ya Walawi kwa mujibu wa koo zao.

Palikuwa na wanne wa wana wa Kohathi
"Kohathi alikuwa na wana 4"

Aruni alichaguliwa kuandaa vitu vitakatifu
"Yahweh alimchagua Aruni kuvitoa vitu vitakatifu"

kumpa baraka kwa jina lake
"kuwa bariki watu kama wa wakilishi wa Mungu milele"

wana wake walihesabiwa kuwa Walawi
"wana wake walikuwa sehemu ya ukoo wa Walawi" Wana wa Musa walikuwa Walawi.

1 Chronicles 23:15

Maelezo ya Jumla
Hii yaendeleza orodha ya Walawi kwa mujibu wa koo zao

1 Chronicles 23:19

Maelezo ya Jumla
Hii yaendeleza orodha ya Walawi kwa mujibu wa koo zao

1 Chronicles 23:21

Maelezo ya Jumla
Hii yaendeleza orodha ya Walawi kwa mujibu wa koo zao

1 Chronicles 23:24

Hawa walikuwa uzao wa Lawi kuligana na koo zao. Walikuwa viongozi, wamehesabiwa na kuorodheshwa kwa majina, kuanzia koo
"Haya yalikuwa majina ya uzao wa Lawi na familia zao, ambao Daudi aliwahesabu na kuwaorodhesha. Walikuwa viongozi wa koo"

kutoka miaka ishirini na zaidi
"kutoka miaka 20 na zaidi"

na vifaa vyake vinavyo tumika kwenye utumishi wake
"na vifaa vyake walivyo tumia kwenye utumishi wake"

1 Chronicles 23:27

Kwa maneno ya Daudi ya mwisho Walawi walihesabiwa
"Amri ya Daudi ya mwisho ilikuwa wanaume wake wa wahesabu walawi"

miaka ishirini na kuendelea
"walio kuwa miaka 20 na kuendelea"

mkate wa uwepo
Ona jinsi ulivyo tafsiri 9:30

unga
unga mtu anaoupata kwa kusaga mbegu

sadaka ziliochanganywa na mafuta
"sadaka mtu alizozichanganywa na mafuta

1 Chronicles 23:30

Pia walisimama
"Walawi Pia walisimama"

na kila wakati sadaka ya kuteketezwa ilipo tolewa kwa Yahweh
"wakati makuhani walipo toa sadaka ya kuteketezwa kwa Yahweh"

sherehe za mwezi mpya
Hizi siku kuu ziliadhimisha mwanzo wa kila mwezi.

Idadi iliyo pangwa, iliyo tolewa kwa amri, ilipaswa kuwa mbele ya Yahweh
"Ilikuwa ni wajibu wa baadhi ya idadi ya watu wa Walawi kuwepo wakati wa kutoa sadaka kwa Yahweh"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Makundi vya kazi kulingana na uzao wa Aroni yalikuwa haya: Nadabu, Abihu, Eleazari na Ithamari. **2** Nadabu na Abihu walikufa kabla ya baba yao kufa. Walikuwa hawana watoto, kwahiyo Eleazari na Ithamari walitumika kama makuhani. **3** Daudi pamoja na Zadoki, uzao wa Eleazari, na Ahimeleki, uzao wa Ithamari, waliwagawanya katika makundi yao ya kazi kama makuhani. **4** Kulikuwa na wanaume viongozi zaidi kati ya uzao wa Eleazari kuliko kati ya uzao wa Ithamari, kwahiyo waligawanya uzao wa Eleazari katika makundi kumi na sita. Walifanya hivyo na viongozi wa ukoo na uzao wa Ithamari. Magawanyo haya yalikuwa nane kwa idadi, sambamba na koo zao. **5** Waliwagawanya bila upendeleo kwa kura, kwa kuwa walikuwa waamuzi watakatifu na waamuzi wa Mungu, kutoka pande zote uzao wa Eleazari na uzao wa Ithamari. **6** Shemaia mwana wa Nethaneli mwandishi, Mlawi, aliandika majina yao mbele ya mfalme, muamuzi, kuhani Zadoki, Ahimeleki mwana wa Abiathari, na viongozi wa makuhani na familia za Walawi. Ukoo mmoja ulichaguliwa kwa kura kutoka uzao wa Eleazari, na kisha uliofata utachaguliwa kutoka uzao wa Ithhamari. **7** Kura ya kwanza ilienda kwa Yehoiaribu, ya pili kwa Yedaia, **8** ya tatu kwa Harimu, ya nne kwa Seorimu, **9** ya tano kwa Malikija, ya sita kwa Mijamini, **10** ya saba kwa Hakozi, ya nane kwa Abija, **11** ya tisa kwa Yeshua, ya kumi kwa Shekania, **12** ya kumi na moja kwa Eliashibu, ya kumi na mbili kwa Yakimu, **13** ya kumi na tatu kwa Hupa, ya kumi na nne kwa Yesheheabu, **14** ya kumi na tano kwa Biliga, ya kumi na sita kwa Imma, **15** ya kumi na saba kwa Heziri, ya kumi na nane kwa Hapizezi, **16** ya kumi na tisa kwa Pethaia, ya ishirini kwa Yehezikeli, **17** ya ishirini na moja kwa Yakini, ya ishirini na mbili kwa Gamuli, **18** ya ishirini na tatu kwa Delaia, na ya ishirini na nne kwa Maazia. **19** Hii ilikuwa taratibu ya utumishi wao, walipo kuja kwenye nyumba ya Yahweh, wakifuata utaratibu waliopewa na Aruni babu yao, kama Yahweh, Mungu wa Israeli, alivyo waagiza. **20** Hawa walikuwa Walawi waliobakia: Wana wa Amiramu, Shebueli; wana wa Shebaeli, Yedeia. **21** Wana wa Rehabia: wana wa Rehabia, Ishia kiongozi. **22** Wa Waizari, Shelomothi; mwana wa Shelomothi, Yahathi. **23** Wana wa Hebroni: Yeria kiongozi, Amaria wapili, Yahazieli watatu, na Yekameamu wanne. **24** Wana wa uzao wa Uzieli ulimjumuisha Mika. Uzao wa Mika ulimjumuisha Shamiri. **25** Kaka wa Mika alikuwa Ishia. Wana wa Ishia akijumuishwa Zakaria. **26** Wana na Merari: Mahli na Mushi. Mwana wa Yaazia, Beno. **27** Wana wa Merari: Yaazia, Beno, Shohamu, Zakuri, na Ibrri. **28** Wana wa Mahili: eleazari, ambaye alikuwa hana wana. **29** Wana wa Kishi: Yerameli **30** wana wa Mushi: Mahli, Eda, na yerimothi. Walikuwa walawi, walio orodheshwa na familia zao. **31** Wanaume hawa ambao walikuwa vichwa katika nyumba za baba zao na kila wadogo zao, walipiga kura katika uwepo wa Mfalme Daudi, na Zadoki na Ahimeleki, pamoja na viongozi wa familia wa makuhani na Walawi. Walirusha kura kama uzao wa Aroni walivyofanya.

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1 Chronicles 24:1

Nadabu, Abihu, Eleazari na Ithamari
Ona jinsi ulivyo tafsiri haya majina 6:1

Ahimeleki
Hili ni jina la mwanaume.

waliwagawanya katika makundi
"aliwagawanya wazao wa Eleazari na Ithamari kwenye makundi"

1 Chronicles 24:4

waligawanya
"Daudi, Zadoki, na Ahimeleki waligawanya"

makundi kumi na sita
"makundi 16"

Magawanyo haya yalikuwa nane kwa idadi
"Walikuwa na magawanyo 8 kulingana na koo za uzao wa Ithamari"

1 Chronicles 24:6

Shemaia
Hili ni jina la mwanamume.

Nethaneli
Ona jinsi ulivyo tafsiri 15:22

Ahimeleki
Ona jinsi ulivyo tafsiri 18:14

Ukoo mmoja ulichaguliwa kwa kura kutoka uzao wa Eleazari, na kisha uliofata utachaguliwa kutoka uzao wa Ithhamari
"Walimchagua mmoja kwa kura kutoka uzao wa Eleazari, kisha watachagua kwa kura kutoka uzao wa Ithamari"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 24:7

Maelezo ya Jumla
Hii ni utaratibu wa huduma ambao Daudi, Zadoki, na Ahimeleki walichagua kwa orodha kwa uzao wa Eleazari na Ithamari.

1 Chronicles 24:11

Maelezo ya Jumla
Hii ni utaratibu wa huduma ambao Daudi, Zadoki, na Ahimeleki walichagua kwa orodha kwa uzao wa Eleazari na Ithamari.

1 Chronicles 24:15

Maelezo ya Jumla
Hii ya hitimisha utaratibu wa huduma ambao Daudi, Zadoki, na Ahimeleki alichagua kwa kura kwa uzao wa Eleazari na Ithamari.

1 Chronicles 24:19

wakifuata utaratibu waliopewa na Aruni babu yao
"wakifuata sheria ambazo Aruni babu yao aliwapa"

1 Chronicles 24:20

Maelezo ya Jumla
Hii inaanza orodha ya majina ya wana wengine wa Lawi. orodha itaisha 24:29

Amramu
Ona jinsi ulivyo tafsiri 6:1

Shebueli
Ona jinsi ulivyo tafsiri 2315

1 Chronicles 24:23

Hebroni ... Yeria ... Amaria ... Yahazieli ... Yekameamu
Ona jinsi ulivyo tafsiri 23:19

Uzieli ... Mika ... Ishia
Ona jinsi ulivyo tafsiri 23:19

Shamiri ... Zakaria
Haya ni majina ya wanaume.

1 Chronicles 24:26

Merari ... Mahli ... Mushi ... Eleazari
Ona jinsi ulivyo tafsiri 23:21

Yaazia, Beno, Shohamu, Zakuri ... Ibrri
Haya ni majina ya wanaume.

1 Chronicles 24:29

Kishi ... Mushi
Ona jinsi ulivyo tafsiri 23:21

Yerameli .. Mahli ... Ederi ... Yerimothi
Haya ni majina ya wanaume.

Ahimeleki
Ona jinsi ulivyo tafsiri 18:14

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Daudi na viongozi wa wafanyakazi wa hema la kuabudia walichaguliwa kwa kazi baadhi walikuwa wana wa Asafu, Hemani, na Yeduthuni. Wanaume hawa walitabiri kwa vinubi, vifaa vya uzi, na upatu. Hii ni orodha ya wanaume walioifanya hii kazi: **2** Kutoka wana wa Asafu: Zakuri, Yosefu, Nethania, na Asharela, wana wa Asafu, chini ya mwongozo wa Asafu, ambaye alitabiri chini ya uwangalizi wa mfalme. **3** Kutoka wana wa Yeduthuni: Gedalia, Zeri, Yeshaia, Shimei, Hashabia, na Matithia, sita kwa ujumla, chini ya mwongozo wa baba yao Yeduthuni, ambaye alipiga kinubi kwa kutoa shukurani na kumsifu Yahweh. **4** Kutoka wana wa Hemani: Bukia, Matania, Uzieli, Shebueli, na yerimothi, Hanania, Hanani, Eliatha, Gidalti, Romamti Ezeri, yoshibekasha, Mallothi, Hothiri, na Mahaziothi. **5** Hawa wote walikuwa wana wa Hemani mfalme wa manabii. Mungu alimpa Hemani wana kumi na nne na mabinti watatu kwa ajili ya kumpa heshima. **6** Hawa wote walikuwa chini ya mwongozo wa baba yao. Walikuwa ni waimbaji katika nyumba ya Yahweh, pamoja na upatu na vifaa vya uzi walivyohudumu katika nyumba ya Mungu. Asafu, Yeduthuni, na Hemani walikuwa chini ya uwangalizi wa mfalme. **7** Wao na kaka zao walikuwa na uwelewa na walifundishwa kutengeneza muziki kwa Yahweh walikuwa na idadi ya 288. **8** Walirusha kura kwa majukumu yao, wote sawa, sawa kwa vijana na kwa wazee, kwa walimua na kwa wanafunzi. **9** Sasa kuhusu wana wa Asafu: kura ya kwanza iliangukia katika familia ya Yusufu; ya pili iliangukia katika familia ya Gedalia, idadi ya watu kumi na mbili; **10** ya tatu iliangukia kwa Zakuri, wana wake na ndugu zake, idadi ya watu kumi na mbili; **11** ya nne iliangukia kwa Izri, wana wake na ndugu zake, idadi ya watu kumi na mbili; **12** ya tano iliangukia kwa Nethania, wana wake na ndugu zake, idadi ya watu kumi na mbili; **13** ya sita iliangukia kwa Bukia, wana wake na ndugu zake, idadi ya watu kumi na mbili; **14** ya saba iliangukia kwa Yesharela, wana wake na ndugu zake, idadi ya watu kumi na mbili; **15** ya nane iliangukia kwa Yeshaia, wana wake na ndugu zake, idadi ya watu kumi na mbili; **16** ya tisa iliangukia kwa Matania, wana wake na ndugu zake, idadi ya watu kumi na mbili; **17** ya kumi iliangukia kwa Shimei, wana wake na ndugu zake, idadi ya watu kumi na mbili; **18** ya kumi na moja iliangukia kwa Azareli, wana wake na ndugu zake, idadi ya watu kumi na mbili; **19** ya kumi na mbili iliangukia kwa Hashabia, wana wake na ndugu zake, idadi ya watu kumi na mbili; **20** ya kumi na tatu iliangukia kwa Shubaeli, wana wake na ndugu zake, idadi ya watu kumi na mbili; **21** ya kumi na nne iliangukia kwa Matithia, wana wake na ndugu zake, idadi ya watu kumi na mbili; **22** ya kumi na tano iliangukia kwa Yeromothi, wana wake na ndugu zake, idadi ya watu kumi na mbili; **23** ya kumi na sita iliangukia kwa Hanania, wana wake na ndugu zake, idadi ya watu kumi na mbili; **24** ya kumi na saba iliangukia kwa Yoshibekasha, wana wake na ndugu zake, idadi ya watu kumi na mbili; **25** ya kumi na nane iliangukia kwa Hanani, wana wake na ndugu zake, idadi ya watu kumi na mbili; **26** ya kumi na tisa iliangukia kwa Malothi, wana wake na ndugu zake, idadi ya watu kumi na mbili; **27** ya ishirini iliangukia kwa Eliatha, wana wake na ndugu zake, idadi ya watu kumi na mbili; **28** ya ishirini na moja iliangukia kwa Hothiri, wana wake na ndugu zake, idadi ya watu kumi na mbili; **29** ya ishirini na mbili iliangukia kwa Gidalti, wana wake na ndugu zake, idadi ya watu kumi na mbili; **30** ya ishirini na tatu iliangukia kwa Mahaziothi, wana wake na ndugu zake, idadi ya watu kumi na mbili; **31** ya ishirini na nne iliangukia kwa Romamti Eza, wana wake na ndugu zake, idadi ya watu kumi na mbili.

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1 Chronicles 25:1

Upatu
Ona jinsi ulivyo tafsiri 13:7

Hemani ... Yeduthuni
Ona jinsi ulivyo tafsiri 16:40

Zakuri ... Matithia
Haya ni majina ya wanaume.

sita kwa jumla
"6 kwa jumla"

1 Chronicles 25:4

Maelezo ya Jumla
Hii inaendeleza orodha ya viongozi wa kazi ya hema la kukutania imeanza 25:1

Bukia ... Mahaziothi
Haya ni majina ya wanaume.

Hemani
Ona jinsi ulivyo tafsiri 16:40

wana kumi na nne na mabinti watatu
"wana 14 na mabinti 3"

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 25:6

upatu
Ona jinsi ulivyo tafsiri 13:7

Yeduthuni ... Hemani
Ona jinsi ulivyo tafsiri 16:40

idadi ya 288
"walikuwa wanaume mia mbili na themanini na nane"

sawa kwa vijana na kwa wazee, kwa walimua na kwa wanafunzi
Hii yaeleza mkazo "wote hao"

1 Chronicles 25:9

Maelezo ya Jumla
Hii yaanza orodha ya kura 24 zilizo tupwa kuchagua utaratibu za familia gani zitakazo hudumu. Hii orodha yaisha 25:29

ya kwanza ... ya pili
Hii yaonyesha utaratibu wa familia zilizo chaguliwa. "namba 1 ...namba 2 ... namba 3 ... namba 4 ... namba 5" au tumia " wa awali" kwa "wa kwanza" na "akifuatiwa" kwa wote wano fuata.

kura ya kwanza iliangukia katika familia ya Yusufu
Kwa watu wote kwenye orodha, nakala ya eleza kwamba palikuwa "watu kumi na mbili kwa idadi" Kwa maana hii imegusiwa, unaweza ongeza hii sentensi kwa ajili ya Yusufu, kama UDB inavyo fanya. "kura ya kwanza ilimwangukia familia ya Yusufu, watu kumi na mbili kwa idadi"

Yusufu ... Zakuri ... Nethania
Ona jinsi ulivyo tafsiri haya majina 25:1

Gedalia
Ona jinsi ulivyo tafsiri haya majina 25:1

watu kumi na mbili
"watu 12"

Izri
Hili jina limeandikwa Zeri 25:1

1 Chronicles 25:13

Maelezo ya Jumla
Hii ya endeleza orodha iliyo anzishwa 25:9

ya sita ... ya tisa
Hii ya onyesha utaratibu jinsi familia zilivyo chaguliwa. "namba 6" ... namba 7 ... namba 8 ... namba 9"

Bukia
Ona jinsi ulivyo tafsiri 25:4

watu kumina mbili
"watu 12"

Yesharela
Aina nyingine ya kuandika "Ashareka" 25:1

Yeshaia
Ona jinsi ulivyo tafsiri 25:1

Matania
Ona jinsi ulivyo tafsiri 25:4

1 Chronicles 25:17

Maelezo ya Jumla
Hii yaendeleza orodha iliyo anzwa 25:9

ya kumi ... ya kumi na tatu
Hii ya onyesha orodha jinsi familia zilivyo chagulliwa. "namba 10 ... namba 11 ... namba 13"

Shimei
Ona jinsi ulivyo tafsiri 25:1

watu kumi na mbili
"watu 12"

Azareli
Hii ni aina nyingine ya kuandika "Uzieli" 25:4

Hashabia
Ona jinsi ulivyo tafsiri 25:1

Shubaeli
Ona jinsi ulivyo tafsiri 25:4

1 Chronicles 25:21

Maelezo ya Jumla
Hii yaendeleza orodha iliyo anzwa 25:9

ya kumi na nne ... kumi na saba
Hii yaonyesha utaratibu familia zilivyo chaguliwa. "namba 14 ... namba 15 ... namba 16 ... namba 17"

Matithia
Ona jinsi ulivyo tafsiri 25:1

watu kumi na mbili
"watu 12"

Yeremothi
Hii ni aina nyingine ya kuandika "Uzieli" 25:4

Hanania
Ona jinsi ulivyo tafsiri 25:4

Yoshibekasha
Ona jinsi ulivyo tafsiri 25:4

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 25:25

Maelezo ya Jumla
Hii yaendeleza orodha iliyo anza 25:9

ya kumi na nane ... ishirini na moja
kwanza Hii yaonyesha utaratibu wa familia zilizo chaguliwa. "namba 18 ... namba 19 ... namba 20 ... namba 21"

Hanani
Ona jinsi ulivyo tafsiri 25:4

watu kumi na mbili
"watu 12"

Malothi
Ona jinsi ulivyo tafsiri 25:4

Eliatha
Ona jinsi ulivyo tafsiri 25:4

Hothiri
Ona jinsi ulivyo tafsiri 25:4

1 Chronicles 25:29

Maelezi ya Jumla
Hii ya hitimisha orodha illiyo anza 25:9

ya ishirini na mbili ... ya ishirini na nne
ya pili ... ishiri na nne Hii yaonyesha utaratibu wa jinsi familia zilivyo chaguliwa. "namba 22 ... namba 23 ... namba 24"

Gidalti
Ona jinsi ulivyo tafsiri 25:4

watu kumi na mbili
"watu 12"

Mahaziothi
Ona jinsi ulivyo tafsiri 25:4

Romamti Eza
Ona jinsi ulivyo tafsiri 25:4

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Huu ulikuwa mgawanyiko wa walinzi wa lango: Kutoka kwa Wakora, Meshelemia mwana wa Kore, wa uzao wa Asafu. **2** Meshelemia alikuwa na wana wa kiume: Zekaria mzaliwa wa kwanza, Yediaeli wapili, Zebadia watatu, Yathinieli wanne, **3** Elamu watano, Yehohanani wasita, Eliehoenai wasaba. **4** Obedi alikuwa na wana wa kiume: Shemaia wa kwanza, Yehozabadi wapili, Yoa watatu, na Sakari wanne, na Nethanieli watano, **5** Amieli wasita, Isakari wasaba, Peulethai wanane, kwa kuwa Mungu alimbariki Obedi Edomu. **6** Kwa Shemaia mwanae walizawa wana walio tawala familia zao; walikuwa wanaume wenye uwezo mbali mbali. **7** Wana wa Shemaia walikuwa Othini, Refaeli, Obedi, na Elizabadi. Ndugu zake Elihu na Semakia walikuwa wanaume wenye uwezo mbali mbali. **8** Hawa wote walikuwa uzao wa Obedi Edomu. Wao na wanao na ndugu zao walikuwa wanaume wenye uwezo wa kufanya wajibu wao katika huduma ya hema la kuabudia. Palikuwa na sitini na mbili walio kuwa na undugu na Obedi Edomu. **9** Meshelemia alikuwa na wana na ndugu, wanaume wenye uwezo, jumla ya kumi na nane. **10** Hosa, mzao wa Merari, alikuwa na wana: Shimiri kiongozi (japo hakuwa mzaliwa wa kwanza, baba yake alimfanya kiongozi), **11** Hilikia wapili, Tebalia watatu, Zekaria wanne. Wote wa wana wa Hosa na ndugu walikuwa kumi na tatu kwa idadi. **12** Huu mgawanyiko wa walinzi wa lango, sambamba na viongozi, ulikuwa na majukumu, kama ndugu zao, kutumika katika nyumba ya Yahweh. **13** Walirusha kura, wadogo kwa wakubwa, kulingana na familia zao, kwa kila lango. **14** Kura ilipo rushwa kwa lango la mashariki, ilimuangukia Shelemia. Kisha wakarusha kura kwa Zekaria mwana wake, mshauri makini, na kura yake ikatokea lango la kaskazini. **15** Kwa Obedi Edomu kulipangiwa lango la kusini, na wanae walipangiwa nyumba za ghala. **16** Shufimu na Hosa walipangiwa lango la magharibi pamoja na lango la Shalekethi, kwa barabara ya juu. Lindo lilikabiidhiwa kwa kila familia. **17** Kwa mashariki walikuwa Walawi sita, kaskazini kwa siku moja, kusini kwa siku moja, na nyumba za ghala wawili. **18** Katika ua kuelekea magharibi wanne walipangwa, wanne barabarani, na wawili katika ua. **19** Haya yalikuwa magawanyiko ya walinzi wa lango. Palijazwa na uzao wa Kora na Merari. **20** Miongoni mwa Walawi, Ahija alikuwa kiongozi wa hazina ya nyumba ya Mungu, na hazina ya vitu vya Yahweh. **21** Wazao wa Ladani, walitoka kwa Gerishoni kupitia kwake na walio kuwa viongozi wa familia za Ladani Mgerishoni, walikuwa Yehieli na wanae, **22** Zethamu, na Yoeli kaka yake, aliyesimamia ghala za nyumba ya Yahweh. **23** Kulikuwa na askari walio chukuliwa kwa koo za Amramu, Izhari, Hebroni, na uzieli. **24** Shebueli mwana wa Gerishomu mwana wa Musa, alikuwa msimamizi wa nyumba za ghala. **25** Ndugu zake wa ukoo wa Eliezeri walikuwa Rehabia mwanae, mwana wa Rehabia Yeshaia, mwana wa Yeshaia Yoramu, mwana wa Yoramu Zikiri, na mwana wa Zikiri Shelomothi. **26** Shelomothi na ndugu zake walikuwa wasimamizi wa nyumba zote za ghala zinazo hifadhi vitu vyote vya Yahweh, ambavyo Daudi mfalme, viongozi wa familia, wakuu wa maelfu na mamia, na wakuu wa jeshi walivyo vitenga. **27** Walitenga vitu walivyo vichukuwa kwenye mapambano kwa ajili ya kutunza nyumba ya Yahweh. **28** Pia walikuwa wahusika wa kila kitu kilicho tengwa kwa ajili ya Yahweh na Samweli nabii, Sauli mwana wa Kishi, Abneri mwana wa Neri, na Yoabu mwana wa Zeruia. Kila kitu kilicho tengwa kwa ajili ya Yahweh kilikuwa chini ya ulinzi wa shelomothi na ndugu zake. **29** Wa uzao wa Izhari, Kenania na wana wake walikuwa wahusika wa mambo ya ndani ya Israeli. Walikuwa maafisa na waamuzi. **30** Wa uzao wa Hebroni, Hashabia na kaka zake, wanaume wenye uwezo 1, 700, walikuwa wahusika wa kazi ya Yahweh na kazi ya mfalme. Walikuwa upande wa mgharibi mwa Yordani. **31** Kutoka uzao wa Hebroni, Yeriya alikuwa kiongozi wa uzao wake, walihesabiwa kutoka orodha za familia zao. Katika mwaka wa arobaini wa utawala wa Daudi walitathimini kumbukumbu na kugundua miongoni mwao wanaume wa uwezo katika Yazeri ya Gileadi. **32** Yerija alikuwa na ndugu 2, 700, walio kuwa viongozi wenye uwezo katika familia. Daudi aliwafanya waangalizi wa makabila ya Rubeni na Gadi, na nusu kabila la Manase, kwa kila jambo linalo muhusu Mungu, na kwa mambo ya mfalme.

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1 Chronicles 26:1

Maelezo ya Jumla
Hii yaanza orodha ya walinzi wa lango

Wakora
Ona jinsi ulivyo tafsiri 9:17

Meshelemia
Ona jinsi ulivyo tafsiri 9:20

Kore
Ona jinsi ulivyo tafsiri 9:17

Asafu
Hili ni jina mbadala la "Ebiasafu" 9:17

generated on Tue Oct 24 10:45:40 2023

Zekaria
Ona jinsi ulivyo tafsiri 9:20

Yediali ... Zebadia ... Yathnieli ... Elamu ... Yehonani ... Eliehoenai
Haya ni majina ya wanaume

wa pili ... watatu ... ya nne ... wa saba
Hii yaonyesha utaratibu ya wana kuzaliwa. "namba 2 ... namba 3 ... namba 4 ... namba 7" au "afuatae" kwa kila mmoja.

1 Chronicles 26:4

Maelezo ya Jumla
Hii yaendeleza orodha ya walinzi wa langoiliyoanza

Obedi Edomu
Ona jinsi ulivyo tafsiri 9:37

Shemaia ... Yehozabadi ... Yoa ... Sakari ... Nethanieli ... Amieli ... Isakari ... Peulethai
Haya ni majina ya wanaume.

wapili ... wanane
Hii yaonyesha utaratibu jinsi wana walivyo zaliwa. "namba 2 ... namba 3 ... namba 4 ... namba 5 ... namba 6 ... namba 7 ... namba 8 au "afuatae" kwa kila moja.

1 Chronicles 26:7

Maelezo ya Jumla
Hii yaendeleza orodha ya walinzi wa langoiliyo anza

Shemaia ... Obedi Edomu
Ona jinsi ulivyo tafsiri 26:4

ndugu zake
" ndugu wa Shemaia" au "ndugu wa familia ya Shemaia"

Othini, Refaeli, Obedi ... Elizabadi ... Elihu ... Semakia ...
Haya ni majina ya Wanaume.

sitini na mbili
wawili "wanaume 62"

jumla ya kumi na nane
"jumla 18"

1 Chronicles 26:10

Maelezo ya Jumla
Hii inaendeleza orodha ya walinzi wa langoiliyo anza

Hosa ... Merari ... Shimiri ... Hilika ... Tebalia ... Zekaria
Haya ni majina ya wanaume.

wa pili ... watatu ... wanne
Hii yaonyesha utaratibu wana walivyo zaliwa. "namba 2 ... namba 3 ... namba 4" au "anaefuata" kwa kila moja.

Wote wa wana wa Hosa na ndugu walikuwa kumi na tatu kwa idadi
"Hawa walikuwa wana 13 wa Hosa na ndugu zake"

1 Chronicles 26:12

wadogo kwa wakubwa
"kila mtu" au "wanaume wa miaka yote"

Shelemeia
Hii ni aina nyingine kuandika "Meshelemia" 26:1

Zekaria
Ona jinsi ulivyo tafsiri 26:1

Kura ilipo rushwa
"Walipo rusha kura"

mshauri makini
Huyu ni mtu anaye onyesha hukumu nzuri katika kufanya maamuzi.

1 Chronicles 26:15

Obedi Edomu kulipangiwa langolakusini, na wanae walipangiwa nyumba za ghala
"Obedi Edomu ilikuwa na wajibu wakulinda langolakusini, na wana wake walilinda nyumba za ghala"

Obedi Edomu
Ona jinsi ulivyo tafsiri 26:4

Shupimu
Hili ni jina la mwanamume

Hosa
Ona jinsi ulivyo tafsiri 26:10

Shalekethi
Hilil ni jina la lango.

Lindo lilikabiidhiwa kwa kila familia.
"Kila familia ilikuwa na wajibu wakulinda kitu"

1 Chronicles 26:17

Walawi sita
"Walawi 6"

wanne walipangwa
"wanaume 4 kila siku"

wawili
"wanaume wa 2" au "wanaume 2 kwa zamu"

Katika ua kuelekea magharibi wanne walipangwa
"wanaume wa 4 walilinda ua la magharibi"

generated on Tue Oct 24 10:45:40 2023

wanne barabarani, na wawili katika ua
Wanaume wa 4 walilinda barabara, na wanaume wawili walilinda ua"

Palijazwa na
"Walikuwa"

Merari
Ona jinsi ulivyo tasfiri 26:10

1 Chronicles 26:20

Wazao wa Ladani, walitoka kwa Gerishoni kupitia kwake na walio kuwa viongozi wa familia za Ladani Mgerishoni, walikuwa Yehieli na wanae
"Yehieli na wanae walikuwa uzao wa Ladani, aliye toka Gerishoni ulio wa Ladani. Yehieli na wana wake walikuwa viongozi wa familia ya Ladani Mgerishoni. Wana wa Yehieli"

Ladani ... Gerishoni
Ona jinsi ulivyo tafsiri haya majina 23:7

Mgerishoni
Wazao wa Gerishoni.

Yehieli ... Zethamu ... Yoeli
Ona jinsi jinsi ulivyo tafsiri haya majina katika 23:7.

aliyesimamia
"aliye kuwa msimamizi"

1 Chronicles 26:23

Kulikuwa na askari walio chukuliwa kwa koo
"Viongozi walichagua askari kutoka koo"

Amramu, Izhari, Hebroni, Uzieli
Ona jinsi ulivyo tafsiri haya majina 23:12

Shebueli ... Gerishomu ... Eliezeri ... Rehabia
Ona jinsi ulivyo tafsiri haya majina 23:15

Yeshaia ... Yoramu ... Zikiri Shelomothi
Haya ni majina ya wanaume.

1 Chronicles 26:26

maelfu na mamia
"zaidi ya wanaume 1,000 na zaidi ya wanaume 100"

vitu walivyo vichukuwa
vitu jeshi linavyo chukuwa baada ya ushindi

Kishi ... Neri ... Zeruia
Haya ni majina ya wanaume

Kila kitu kilicho tengwa
"vitu vyote viongozi walivyo vitenga"

1 Chronicles 26:29

Izhari ... Hebroni
Ona jinsi ulivyo tafsiri haya majina 23:12

mambo ya ndani ya Israeli
Hii ya husu shughuli za watu wa Israeli, haya uhusiano na jeshi wala hekalu. "shughuli za watu wa Israeli"

Kenania ... Hashabia
Haya ni majina ya wanaume.

wanaume wenye uwezo 1,700
"wanaume elfu moja na mia saba wenye uwezo"

kazi ya Yahweh na kazi ya mfalme
"kazi iliyo fanywa ya Yahweh na mfalme"

1 Chronicles 26:31

Hebroni
Ona jinsi ulivyo tafsiri 23:12

Yerija
Namna nyingine ya kuandika "Yeria." Ona jinsi ulivyo tafsiri 23:19

walihesabiwa kutoka orodha
"majina yao yalikuwa kwenye orodha"

Katika mwaka wa arobaini wa utawala wa Daudi
"Daudi alipo kuwa mfalme kwa miaka 40"

Yazeri
Hili ni jina la mwanaume.

ndugu 2,700
"elfu mbili na mia saba ndugu"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Hii ni orodha ya familia za viongozi wa Israeli, wakuu wa maelfu na mamia, pamoja na maafisa wa jeshi walio mtumikia mfalme kwa namna tofauti. Kila kikosi cha jeshi kilitumika mwenzi hadi mwezi kwa mwaka mzima. Kila kikosi kilikuwa na wanaume elfu ishirini na nne. **2** Kwa mwezi wa kwanza wa kikosi alikuwa Yashobeamu mwana wa Zabdieli. Katika kikosi chake kulikuwa na wanaume elfu ishirini na nne. **3** Alikuwa miongoni mwa uzao wa Perezi na mhusika wa maafisa wa jeshi kwa mwezi wa kwanza. **4** Juu ya kikosi kwa mwezi wa pili alikuwa Dodai, wa ukoo wa uliotoka kwa Ahoa. Mikilothi alikuwa wa pili kwa cheo. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **5** Mkuu wa jeshi wa mwezi wa tatu alikuwa Benaia mwana wa Yehoiada, kuhani na kiongozi. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **6** Huyu ni Benaia aliye kuwa kiongozi wa wale thelathini na juu ya wale thelathini. Amizabadi mwanae alikuwa katika kikosi chake. **7** Mkuu kwa mwezi wa nne alikuwa Asaheli kaka wa Yoabu. Zebadia mwanae akawa mkuu baada yake. Katika kikosi chake kulikuwa na wanaume elfu ishirini na nne. **8** Mkuu kwa mwezi wa tano alikuwa Shamihuthi, mzao wa Izra. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **9** Mkuu kwa mwezi wa sita alikuwa Ira mwana wa Ikeshi, kutoka Tekoa. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **10** Mkuu kwa mwezi wa saba alikuwa Helezi Mpeloni, kutoka watu wa Efraimu. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **11** Mkuu kwa mwezi wa nane alikuwa Sibekai Mhushathi, kutoka ukoo ulitoka kwa Zera. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **12** Mkuu kwa mwezi wa tisa alikuwa Abi Ezeri Manathothi, kutoka kwa kabila la Benjamini. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **13** Mkuu kwa mwezi wa kumi alikuwa Maharai kutoka mji wa Netofa, kutoka ukoo ulio toka kwa Zera. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **14** Mkuu kwa mwezi wa kumi na moja alikuwa Benaia kutoka mji wa Pirathoni, kutoka kabila la Efraimu. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **15** Mkuu kwa mwezi wa kumi na mbili alikuwa Helidai kutoka mji wa Netopafa, kutoka ukoo uliotoka kwa Othinieli. Katika kikosi chake walikuwa wanaume elfu ishirini na nne. **16** Hawa walikuwa viongozi wa makabila ya Israeli: Kwa kabila la Rubeni, Eliezeri mwana wa Zikri alikuwa kiongozi. Kwa kabila la Simeoni, Shefatia mwana wa Maka alikuwa kiongozi. **17** Kwa kabila la Lawi, Hashinia mwana wa Kemueli alikuwa kiongozi, na Zadoki aliongoza uzao wa Aruni. **18** Kwa kabila la Yuda, Elihu, mmoja wa kaka zake Daudi, alikuwa kiongozi. Kwa kabila la Isakari, Omri mwana wa Mikaeli alikuwa kiongozi. **19** Kwa kabila la Zebuluni, Ishimaia mwana wa Obadia alikuwa kiongozi. Kwa kabila la Naftali, Yeremothi mwana wa Azirieli alikuwa kiongozi. **20** Kwa kabila la Efraimu, Hoshea mwana wa Azazia alikuwa kiongozi. Kwa kabila la Manase, Yoeli mwana wa Pedaia alikuwa kiongozi. **21** Kwa nusu kabila la Manase lililo Gileadi, Ido mwana wa Zekaria alikuwa kiongozi. Kwa kabila la Benjamini, Yaasieli mwana wa Abneri alikuwa kiongozi. **22** Kwa kabila la Dani, Azareli mwana wa Yerohamu alikuwa kiongozi. Hawa walikuwa viongozi wa makabila ya Israeli. **23** Daudi hakuwa hesabu wenye umri wa miaka ishirini au chini zaidi, kwasababu Yahweh alihaidi kuongeza Israeli kama nyota za mbinguni. **24** Yoabu mwana wa Zeruia alianza kuhesabu wanaume, lakini hakumaliza. Gadhabu iliangukia Israeli kwa hili. Hii idadi haikuandikwa kwenye nyakati za mfalme Daudi. **25** Azimavethi mwana wa Adieli alikuwa mhusika wa hazina za mfalme. Yonathani mwana wa Uzia alikuwa juu ya nyumba za ghala katika mashamba, kwenye miji, na vijijini, na kwenye minara iliyo imarishwa. **26** Ezri mwana wa Kelubi alikuwa juu ya mashamba, hao walio lima ardhi. **27** Shimei kutoka Rama alikuwa juu ya mashamba ya mizabibu, na Zabdi kutoka Shefamu alikuwa juu ya mizabibu na mhifadhi wa mvinyo. **28** Mwangalizi wa miti mizeituni na miti ya mikuyu iliyo kuwa bondeni alikuwa Baali Hanani kutoka Gederi, na juu ya nyumba za ghala za mafuta alikuwa Yoashi. **29** Juu ya mifugo iliyo kuwa inalishwa huko Sharoni alikuwa Shitrai kutoka Sharoni, na juu ya mifugo iliyo kuwa mabondeni alikuwa Shafati mwana wa Adlai. **30** Msimamizi wa ngamia alikuwa Obili Mishimaeli, na juu ya punda wakike alikuwa Yehideia kutoka Meronothi. Juu ya mifugo alikuwa Yazizi Mhagri. **31** Hawa wote walikuwa wasimamizi wa mali za Mfalme Daudi. **32** Yonathani, mjomba wake Daudi alikuwa mshauri, sababu alikuwa na busara na mwandishi. Yehieli mwana wa Hakimoni aliwajali watoto wa mfalme. **33** Ahithofeli alikuwa mshauri wa mfalme, na Hushai kutoka watu wa Waariki alikuwa mshauri wake wa siri. **34** Nafasi ya Ahithofeli ilichukuliwa na Yehoiada mwana wa Benaia, na Abiathari. Yoabu alikuwa mkuu wa jeshi la mfalme.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 27:1

Hii ni orodha
"Haya ni majina"

namna tofauti
"namna za tofauti" au "njia nyingi"

Kila kikosi cha jeshi
"Kila kundi"

wanaume elfu ishirini na nne
wanaume elfu nne "wanaume 24,000"

mwaka mzima
"mwaka wote"

mwezi wa kwanza
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Machi na mwanzo wa Aprili kwa kalenda za Kimagharibi.

Yashobeamu mwana wa Zabdieli
Haya ni majina ya wanaume.

mhusika
"kiongozi"

1 Chronicles 27:4

mwezi wa pili
Huu ni mwezi wa pili wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Aprili na mwanzo wa Mei kwa kalenda za Kimagharibi.

Dodai ... Amizabadi
Haya ni majina ya wanaume.

kikosi chake
"katika kundi lake la jeshi" au kundi la wanajeshi wake"

wanaume elfu ishirini na nne
wanaume elfu nne "wanaume 24,000"

mwezi wa tatu
Huu ni mwezi wa tatu wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Mei na mwanzo wa Juni kwa kalenda za Kimagharibi.

wale thelathini
Ona jinsi ulivyo tafsiri 11:10

1 Chronicles 27:7

Mkuu kwa mwezi wa nne alikuwa Asaheli kaka wa Yoabu
"Asaheli, kaka wa Yoabu, alikuwa mkuu wa mwezi wa nne"

mwezi wa nne
Huu ni mwezi wa nne wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Juni na mwanzo wa Julai kwa kalenda za Kimagharibi.

Asaheli ... Ikeshi
Haya ni majina ya wanaume.

kikosi chake
"kundi lake la jeshi"

wanaume elfu ishirini na nne
wanaume elfu nne "wanaume 24,000"

mwezi wa tano
Huu ni mwezi wa tano wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Julai na mwanzo wa Agusti kwa kalenda za Kimagharibi.

mwezi wa sita
Huu ni mwezi wa sita wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Agusti na mwanzo wa Septemba kwa kalenda za Kimagharibi.

Tekoa
Hili ni jina la sehemu.

1 Chronicles 27:10

Mkuu kwa mwezi wa saba alikuwa Helezi Mpeloni, kutoka watu wa Efraimu
"Helezi, Mpeloni, kutoka watu wa Efraimu, alikuwa mkuu wa mwezi wa saba"

mwezi wa saba
Huu ni mwezi wa saba wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Septemba na mwanzo wa Oktoba kwa kalenda za Kimagharibi.

Helezi ... Sibekai ... Zera ... Abi Ezeri
Haya ni majina ya wanaume.

Mpeloni ... Mhushathi ... Manathothi
Haya ni majinaya makabila au koo.

wanaume elfu ishirini na nne
wanaume ekfu nne "wanaume 24,000"

mwezi wa nane
Huu ni mwezi wa nane wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Oktoba na mwanzo wa Novemba kwa kalenda za Kimagharibi.

mwezi wa tisa
Huu ni mwezi wa tisa wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Novemba na mwanzo wa Desemba kwa kalenda za Kimagharibi.

1 Chronicles 27:13

Maharai ... Zera ... Heldai ... Othnieli
Haya ni majina ya wanaume.

generated on Tue Oct 24 10:45:40 2023

mwezi wa kumi
Huu ni mwezi wa kumi wa kalenda ya Kiebrania.

Netofa ... Pirathoni
Haya ni majina ya sehemu. Ni wakati wa mwisho wa mwezi Desemba na mwanzo wa mwezi Januari katika kalenda za Magharibi.

wanaume elfu ishirini na nne
wanaume elfu nne "wanaume24,000"

mwezi wa kumi na moja
Huu ni mwezi wa kumi na moja wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Januari na mwanzo wa Februari kwa kalenda za Kimagharibi.

mwezi wa kumi na mbili
Huu ni mwezi wa kumi na mbili wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Februari na mwanzo wa Machi kwa kalenda za Kimagharibi.

1 Chronicles 27:16

Eliezeri ... Mikaeli
Haya ni majina ya wanaume.

1 Chronicles 27:19

Ishmaia ... Yerohamu
Haya ni majina ya wanaume.

1 Chronicles 27:23

wenye umri wa miaka ishirini au chini zaidi
"watu wenye miaka 20 au chini"

kuongeza Israeli
"kuongeza idadi ya Israeli"

kama nyota za mbinguni
Namba ya watu wa Israeli inalinganishwa na namba ya nyota kuonyesha zilivyo nyingi.

Gadhabu iliangukia Israeli
"Mungu aliwaadhibu watu wa Israeli"

Hii idadi haikuandikwa
"Hakuna aliye andika hii namba chini"

1 Chronicles 27:25

Azimavethi ... Zabdi
Haya ni majina ya wanaume.

mhusika wa
"wajibika kulinda"

minara iliyo imarishwa
"nguzo imara"

walio lima ardhi
Hii ina maana ya kuchimba au kutufua udogo kabla ya kupanda

Shefamu
Hili ni jina la sehemu.

1 Chronicles 27:28

mikuyu
Huu ni aina ya mti

Baali Hanani ... Shitrai ... Adlai
Haya ni majina ya wanaume.

Gederi .. Shafati
Haya ni majina ya sehemu

iliyo kuwa inalishwa
"walio kula nyasi shambani"

1 Chronicles 27:30

Obili ... Yedeia ... Yazizi
Haya ni majina ya wanaume

Mishimaeli ... Mhagri
Haya ni majina ya makabila au koo.

Meronothi
Hili ni jina la sehemu.

Hawa wote
"Hawa wanaume"

1 Chronicles 27:32

Yonathani ... Yehoiada
Haya ni majina ya wanaume.

Waariki
Hili ni jina la kabila la ukoo.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Daudi akakusanya waamuzi wote wa Israeli Yerusalemu: waamuzi wa makabila, maafisa wa vitengo walio mtumikia mfalme katika kazi walizo pangiwa, wakuu wa maelfu na mamia, wasimamizi wa mali zote za mfalme na mwanae, na maafisa na wanaume wa mapambano, ukijumuisha wale wenye ujuzi sana. **2** Daudi mfalme akainuka kwa miguu yake na kusema, "Sikilizeni mimi, kaka zangu na watu wangu. Ilikuwa dhumuni langu kujenga hekalu kwa ajili ya sanduku la agano la Yahweh; stuli ya miguu kwa ajili ya Mungu wetu, na nimefanya maandalizi kuijenga. **3** Lakini Mungu akaniambia, 'Hautajenga hekalu kwa ajili ya jina la langu, kwasababu wewe ni mwanaume wa vita na umemwaga damu.' **4** Bado Yahweh, Mungu wa Israeli, alinichagua kutoka katika familia ya baba yangu kuwa mfalme wa Israeli milele. Amechagua kabila la Yuda kama kiongozi. Katika kabila la Yuda, na nyumba ya baba yangu, kutoka kwa wana wa baba yangu, amenichagua kuwa mfalme wa Israeli. **5** Kutoka kwa wana wengi ambao Yahweh amenipa, amemchagua Sulemani, mwanangu, kuketi katika kiti cha enzi cha ufalme wa Yahweh, juu ya Israeli. **6** Aliniambia, 'Sulemani mwanae atanijengea nyumba yangu na nyuani mwangu, kwa kuwa nimemchagua kuwa mwana wangu, nami nitakuwa baba yake. **7** Nitaimarisha ufalme wake, akidumu kutii sheria na amri zangu, kama ulivyo siku ya leo.' **8** Kisha sasa, katika macho ya Waisraeli wote, ili kusanyiko la yahweh, na katika uwepo wa Mungu wetu, nyinyi nyote lazima mshike na kufanya amri zote za Yahweh Mungu wenu. Fanyeni hivi ili mmiliki nchi nzuri na kuacha urithi wa watoto wenu baada yenu milele. **9** Kwako wewe, Sulemani mwanangu, mtii Mungu wa baba yako, mtumikie kwa moyo wako wote na roho ya utayari. Fanya hivi kwasababu yahweh anachunguza mioyo yote na kufahamu amasa ya kila wazo la mtu. Ukimtafuta, ataonekana kwako, lakini ukimtelekeza, atakukataa milele. **10** Elewa kuwa Yahweh amekuchagua kujenga hekalu ili kama sehemu yake takatifu. Kuwa imara na ufanye." **11** Kisha Daudi akamkabidhi Sulemani mwanae mipango ya baraza la hekalu, jengo la hekalu, vyumba vya hifadhi, vyumba vya juu, vyumba vya ndani, na chumba chenye mfuniko wa maombezi. **12** Alimpatia mipango aliyo chora ya nyuani kwa ajili ya nyumba ya Yahweh, vyumba vyote vilivyo zunguka, vyumba vya hifadhi katika nyumba ya Mungu, na hazina za vitu vya Yahweh. **13** Alimpatia masharti kwa vitengo vya makuhani na Walawi, kwa majukumu walio pangiwa katika nyumba ya Yahweh, na kwa vyombo vyote vinavyo tumika katika nyumba ya Yahweh. **14** Alimpa uzito wote wa vifaa vya dhahabu kwa kila huduma na vifaa vyote vya fedha, na vitu vyote kwa kila namna ya huduma. **15** Haya maelekezo yalitolewa kwa uzito, ukijumuisha maelekezo yote ya vinara vya taa vya dhahabu na taa za dhahabu, maelekezo kwa uzito kwa kila vinara vya taa, kwa vinara vya taa vya fedha, na maelekezo kwa matumizi sahihi ya vinara vya taa vyote. **16** Alitoa uzito wa dhahabu kwa meza za mkate wa uwepo, kwa kila meza, na uzito wa fedha kwa meza za fedha. **17** Alitoa uzito wa dhahabu safi kwa uma za nyama, bakuli, na vikombe. Alitoa uzito kwa kila bakuli ya dhahabu, na uzito kwa kila bakuli ya fedha. **18** Alitoa uzito wa dhahabu ya kutakasika kwa madhabahu ya uvumba, na kwa dhahabu kwa ajili ya mchoro wa makerubi waliye tanda mabawa yao na kufunika sanduku la agano la Yahweh. **19** Daudi akasema, " Nimeeka haya katika maandishi kama Yahweh alivyo ni elekeza na kunipa kuelewa kuhusu mchoro." **20** Daudi akasema kwa Sulemani mwanae, "Kuwa hodari na mjasiri. Fanya kazi. Usiogope au kuwa na wasiwasi, kwa kuwa Yahweh Mungu, Mungu wangu, yupo nawe. Hatakuacha wala kukutelekeza mpaka kazi ya huduma ya hekalu la Yahweh imekamilika. **21** Ona, hivi ni vitengo vya makuhani na Walawi kwa huduma katika hekalu la Mungu. Watakuwa nawe, pamoja na wanaume walio tayari na wenye ujuzi, kukusaidia katika kazi na kutenda huduma. Waamuzi na watu wote wako tayari kufuata amri zako."

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1 Chronicles 28:1

maafisa
Ona jinsi ulivyotafsiri hii 24:4

kazi walizo pangiwa
Kazi inayohitaji kurudiwa, kwa mfano kila siku au kila mwezi.

wa maelfu na mamia
"1,000s na wa 100s"

mali
Hili neno moja linamaana ya vitu na ardhi mfalme alivyomiliki.

1 Chronicles 28:2

akainuka kwa miguu yake
"alisimama juu"

kaka yangu na watu wangu
Mistari hii miwili inashiriki maana moja na kuweka mkazo kuwa Daudi na watu wa Israeli ni ndugu.

generated on Tue Oct 24 10:45:40 2023

sanduku la agano la Yahweh;stuli ya miguu kwa ajili ya Mungu wetu
Mstari wa pili unaelezea mstari wa kwanza. Yahweh mara nyingi inaelezea "sanduku la agano" kama "stuli yake ya miguu."

hekalu kwa jina langu
"hekalu kwa ajili yangu"

mwanaume wa vita na umemwaga damu
Maelezo yote yanahamasisha kitu kimoja , kwamba Daudi aliuwa watu.

umemwaga damu
"aliuwa watu"

1 Chronicles 28:4

Taarifa za jumla:
Daudi anaendelea kuongea na Waisraeli.

mfalme wa Israeli milele
Maana zinazowezekana ni 1) Daudi na uzao wake utatawala milele au 2)Daudi ataendelea kuwa mfalme wa Israeli baada ya kufufuka kutoka wafu.

Israeli yote
"ardhi yote ya Israeli'' au "Waisraeli wote"

kuketi katika kiti cha enzi
"kutawala" au "kuwa mfalme wa"

ufalme wa Yahweh, juu ya Israeli
"Israeli ambayo ni ufalme wa Yahweh"

1 Chronicles 28:6

Taarifa za jumla:
Daudi anaendelea kuongea na Waisraeli.

Aliniambia
"Mungu aliniambia"

nyumba yangu
Neno "nyumba" linamaana ya hekalu la Yahweh.

Nimemchagua yeye kuwa mwana wangu, nami nitakuwa baba yake
Hii haimaanishi kwamba Solomoni amekuwa kabisa mwana wa Mungu, ila inaeleza mahusiano binafsi kati yake na Mungu watakayo kuwanayo.
"Nimemchagua yeye kumtendea kama mwanangu, na nitakuwa kama baba kwake"

amri zangu na sheria
Haya maneno mawili kwa ujumla yana maana moja inayoelezea kila kitu ambacho Yahweh alikiamuru.

kama ulivyo siku ya leo
Neno "ulivyo" hapa linamuelezea Daudi. "kama ulivyokabidhiwa hii siku"

1 Chronicles 28:8

Taarifa za jumla:
Daudi anaendelea kuongea na Waisraeli.

Kisha sasa
Hii ina ashiria kwamba Daudi ameanza awamu mpya katika hotuba yake.

mshike na kufanya
Maneno haya "kufanya" yanamaanisha kitu kimoja na "mshike" Kwapamoja maneno yanahamasisha umuhimu wa kufanya kile Mungu alicho amuru.

watoto wenu baada yenu
" watoto wenu ambao watachukua nafasi zenu baada ya kufa"

1 Chronicles 28:9

Mungu wa baba yako
Daudi anajiita "baba yako" kwasababu hiii ni tafrija maalumu. "Mungu wangu"

moyo wako wote
"kabisa"

anachunguza mioyo yote na kufahamu amasa ya kila wazo la mtu
Hii mistari miwili ina maana moja na kuweka mkazo kwamba Yahweh anajua mawazo na nia za kila mtu.

Ukimtafuta, ataonekana kwako
"ukijaribu kumpata Yahweh akusikilize wewe, atafanya hivyo"

Elewa
"Ona sasa" "Kumbuka" aua "Kuwa na tahadhari"

Kuwa imara na ufanye
Neno "imara" hapa la husu nguvu ya nia na uweza wa tabia.

1 Chronicles 28:11

baraza la hekalu
"baraza ya hekalu" au "mwingilio wa hekalu" hii ina eleza nguzo zilizo saidia dari katika mwingilio wa hekalu.

hazina
vyumba vya hifadhi vya vitu vya thamani

1 Chronicles 28:13

masharti
Haya yalikuwa maagizo maalumu kuhusu jinsi makuhani na Walawi wafanye kazi katika hekalu.

viitengo
Hii ya husu makundi ambayo makuhani na wafanya kazi wengine wa hekalu walikuwa wamepangwa

generated on Tue Oct 24 10:45:40 2023

kufanya kazi zao. Ona jinsi ulivyo tafsiri hili neno 24:1

1 Chronicles 28:18

dhahabu ya kutakasika
"dhahabu iliyo safishwa" au "dhahabu yenye thamani"

Nimeeka haya katika maandishi
"Nimeandika yote haya chini"

kunipa kuelewa
"alinisaidia kuelewa maelekezo"

1 Chronicles 28:20

hodari na mjasiri
Haya maneno mawili yanamanisha kitu kimoja na kukazia kuwa Sulemani lazima awe shujaa.

Usiogope au kuwa na wasiwasi
Haya maneno mawili yanamanisha kitu kimoja na kukazia kuwa Sulemani lazima asikate tamaa. "Kuwa hodari" au "Kuwa Mjasiri"

yupo nawe
"nitakusaidia wewe"

Hatakuacha wala kukutelekeza
Haya maneno mawili yanamanisha kitu kimoja na kukazia kuwa Yahweh ata kuwa daima na Sulemani. "Ata kuwa nawe daima"

hivi ni vitengo vya makuhani na Walawi
Ona jinsi ulivyo tafsiri 28:13

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Mfalme Daudi akasema kwa kusanyiko lote, "Sulemani mwanangu, ambaye mwenyewe Mungu
amemchagu, bado nimdogo na hana uzoefu, na jukumu ni kubwa. Maana hekalu sio kwa ajili ya watu bali
la Mungu. **2** Hivyo nimefanya kwa ubora wangu kutoa kwa ajili ya hekalu la Mungu. Nina toa dhahabu
kwa vitu vya kujengwa na dhahabu, fedha kwa vitu vya kujengwa na fedha, shaba kwa vitu vya kujengwa
na shaba, nishati kwa vitu vya kujengwa na nishati, na mbao kwa vitu vya kujengwa na mbao. Pia nina toa
mawe ya shohamu, mawe ya kupangwa, mawe ya upambaji wandani ya rangi mbali mbali - kila haina ya
mawe ya thamani - na marimari kwa wingi. **3** Sasa, kwasababu ya mapenzi yangu kwa nyumba ya Mungu,
Ninatoa hazina yangu binafsi ya dhahabu na fedha. Ninafanya hivi kwa nyongeza kwa yote niliyofanya
katika hekalu takatifu: **4** talanta za dhahabu elfu tatu kutoka Ofiri, na talanta elfu saba za fedha
zilizotakasika, ili kufunika kuta za majengo. **5** Ninachangia dhahabu kwa vitu vya kujengwa na dhahabu,
na fedha kwa vitu vya kujengwa na fedha, na kazi zote zinazotakiwa kufanywa na wajenzi. Nani mwingine
anataka kuchangia kwa Yahweh leo na kujitoa kwake?" **6** Kisha sadaka za hiari zilitolewa na viongozi wa
mababu wa familia zao, viongozi wa makabila ya Israeli, wakuu wa maelfu na mamia, na waamuzi
waliojuu ya kazi ya mfalme. **7** Walitoa kwa ajili ya huduma ya nyumba ya Mungu talanta elfu tano na
darkoni elfu kumi za dhahabu, talanta elfu kumi za fedha, talanta elfu nane za fedha, na talanta za chuma
100, 000. **8** Haao walio na mawe ya thamani waliyatoa katika Hazina ya nyumba Yahweh, chini ya
usimamizi wa Yehieli, mzao wa Gerishoni. **9** Watu walifurahi kwa ajili ya hizi sadaka za hiari, kwasababu
walitoa kwa moyo wao wote kwa Yahweh. Mfalme Daudi pia alifurahi sana. **10** Daudi alimbariki Yahweh
mbele ya kusanyiko lote. Alisema, "Na uabudiwe, Yahweh, Mungu wa Israeli babu wetu, milele na milele.
11 Kwako, Yahweh, kuna ukuu, nguvu, utukufu, ushindi, na enzi. Kwa kuwa yote yalio mbinguni na
duniani ni yako. Kwako ni ufalme, Yahweh, na umetukuzwa kama mtawala juu ya vyote. **12** Utajiri na
heshima utoka kwako, unatawala juu ya watu wote. Mkononi mwako kuna nguvu na uwezo. Unao uweza
na nguvu ya kuwafanya watu kuwa mkuu na kumpa uweza yeyote. **13** Kisha sasa, Mungu wetu,
tunakushukuru na kusifu jina lako tukufu. **14** Lakini mimi ni nani, na watu wangu ni nani, tustahili kutoa
kwa hiari hivi vitu? Kweli, vitu vyote vya toka kwako, na tumerudisha kwako vilivyo vyako. **15** Kwa kuwa
sisi ni wageni na wasafiri mbele zako, mababu zetu wote walikuwa. Siku zetu katika dunia ni kama kivuli,
na hakuna tumaini la kubaki duniani. **16** Yahweh Mungu wetu, utajiri wote tulio kusanya kujenga hekalu
kwa kuheshimu jina lako - watoka kwako na ni wako. **17** Ninajua, Mungu wangu, unachunguza moyo na
wapendezwa na unyofu. Kwangu mimi, kwa unyofu wa moyo wangu nimetoa kwa hiari vitu vyote, na sasa
natazama kwa furaha watu walio hapa wakitoa tunu kwako. **18** yahweh, Mungu wa Ibrahimu, Isaka, na
Israeli - mababu zetu - hifadhi hili katika fikra za watu wako. Elekeza mioyo yao kwako. **19** Mjalie
Sulemani mwanangu moyo wa shauku wakutii amri zako, shuhuda za agano lako, na maagizo yako, na
kutekeleza mipango hii yote ya kujenga nyumba niliyoiandaa." **20** Daudi akasema kwa kusanyiko lote,
"Sasa mbariki Yahweh Mungu wenu." Kusanyiko lote likambariki Yahweh, Munug wa mababu zao,
wakainamisha vichwa vyao na kumuabudu Yahweh na kusujudu mbele za mfalme. **21** Kwa siku iliyo fuata,
wakatoa dhabiu kwa Yahweh na kumtolea sadaka ya kuteketeza. Walitoa sadaka ya ng'ombe elfu moja,
kondoo elfu moja, na wana kondoo elfu moja, pamoja na sadaka zao za vinywaji na dhabihu tele kwa
Israeli yote. **22** Siku ile, walikunywa na kula mbele za Yahweh kwa furaha tele. Walimfanya Sulemani,
mwana wa Daudi, mfalme mara ya pili, na kumpaka mafuta ya mamlaka ya Yahweh kuwa mfalme. Pia
walimpaka Zadoki mafuta kuwa mfalme. **23** Kisha Sulemani akaketi kwenye kiti cha enzi cha Yahweh
kama mfalme baada ya Daudi baba yake. Alifanikiwa, na Israeli yote ikamtii. **24** Viongozi wote, wanajeshi,
na Mfalme Daudi wanae wakaonyesha utii kwa Mfalme Sulemani. **25** Yahweh alimheshimu sana Sulemani
na kumkirimia nguvu kubwa kuliko mfalme yeyote aliyetangulia kabla yake Israeli. **26** Daudi mwana wa
Yese alitawala Israeli yote. **27** Daudi alikuwa mfalme wa Israeli kwa miaka arobaini. Alitawala kwa miaka
saba Hebroni na miaka thelathini na tatu Yerusalemu. **28** Alikufa katika umri mzuri mkubwa, baada ya
kufurahia maisha marefu, utajiri na heshima. Sulemani mwanae alitawala baada yake. **29** Mafanikio ya
mfalme Daudi yameandikwa katika historia ya Samweli nabii, katika historia ya Nathani nabii, na katika
historia ya Gadi nabii. **30** Yalio ekwa kwenye kumbukumbu ni matendo ya utawala wake, mafanikio yake
na mambo yalio mdhuru, Israeli, na falme zote za nchi zingine.

generated on Tue Oct 24 10:45:40 2023

1 Chronicles 29:1

mawe ya shohamu
Haya ni mawe yenye mistari meupe na meusi yanayo tengenezewa mikufu.

kupangwa
Hii ina maana ya mifumo mizuri ya urembo iliyo undwa na mawe.

1 Chronicles 29:3

Maelezo ya Jumla
Daudi anaendelea kuongea na watu kuhusu vitu anavyo toa kwa ajili ya hekalu.

talanta elfu tatu
"talanta 3,000"

dhahabu kutoka Ofiri
dhahabu bora na ya gharama

1 Chronicles 29:8

hazina
Hii ni sehemu ambayo pesa na vitu vya thamani vimeekwa.

Yehieli
Hili ni jina la mwanaume.

Gerishoni
Huyu alikuwa mzaliwa wa kwanza wa Lawi.

moyo wao wote
kwa utayari, na bila shaka au wasi wasi

1 Chronicles 29:10

Na uabudiwe, Yahweh, Mungu wa Israeli babu wetu, milele na milele
"Na usifiwe, Yahweh baba yetu, Mungu wa Israeli, milele na milele"

1 Chronicles 29:12

Maelezo ya Jumla
Daudi anaendeleza maombi yake sifa kwa Yahweh

Mkononi mwako kuna nguvu na uwezo
Maneno "nguvu na "uwezo" yana maana moja na yanasisitiza ukuu wa nguvu za Yahweh.

1 Chronicles 29:14

Maelezo ya Jumla
Daudi anaendeleza maombi yake sifa kwa Yahweh

Lakini mimi ni nani, na watu wangu ni nani, tustahili kutoa kwa hiari hivi vitu?
Daudi anamaanisha yeye na watu wake hawastahili sifa kwa kumpa chochote Yahweh.

sisi ni wageni na wasafiri mbele zako
"Unajua sisi si wa muhimu"

Siku zetu katika dunia ni kama kivuli
Vivuli vinatokeza na kutoeka haraka.

1 Chronicles 29:16

kwa unyofu wa moyo wangu
"kwasababu ninataka kuwa mkweli na mwaminifu kwa kila kitu ninachofanya"

1 Chronicles 29:18

hifadhi hili katika fikra za watu wako
"eka hili kwenye mawazo na fikra za watu wako milele"

1 Chronicles 29:20

kusujudu mbele
kulala chini na kutaza ardhi kama njia ya kuonyesha heshima ya hali ya juu

1 Chronicles 29:22

mbele za Yahweh
Hili kumtukuza Yahweh.

mara ya pili
Mara ya kwanza imeelezwa 23:1

kumpaka mafuta ya mamlaka ya Yahweh kuwa mfalme
"alipakwa mafuta kutawala juu ya Israeli kwa niaba ya Yahweh"

1 Chronicles 29:24

utii
"uaminifu wao"

Yahweh alimheshimu sana Sulemani na kumkirimia nguvu kubwa
Hii mistari miwili inasisitiza kuwa Sulemani alipokea upendeleo maalumu kutoka kwa Yahweh, uliyo mfanya mfalme mkubwa na mwenye nguvu wa Israeli.

1 Chronicles 29:26

Daudi
Daudi alikuwa mfalme wa kwanza na alimpenda Mungu na kumtumikia.

- Daudi alipo kuwa bado kijnana modogo na akichunga kondoo wa baba yake, Mungu alimchagua kuwa mfalme wa Israeli.
- Daudi alikuwa mpiganaji mkubwa na akaongoza jeshi la Israeli katika mapambano dhidi ya maadui zao. Ushindi wake wa Goliathi Mfilisti wajulikana sana.

generated on Tue Oct 24 10:45:40 2023

- Mfalme Sauli alijaribu kumuua Daudi, lakini Mungu alimlinda, na kumfanya mfalme baada ya kifo cha Sauli
- Daudi alitenda dhambi mbaya, lakini alitubu na Mungu akamsamehe.
- Yesu, Mesia, anaitwa "Mwana wa Daudi" kwasababu ni mzao wa mfalme Daudi.

Yese
Yese alikuwa baba wa Mfalme Daudi, na mjukuu wa Ruthi na Boazi.

- Yese alitokea kabila la Yuda.
- Alikuwa "Mefrathi", yenye kumaanisha alikuwa ametoka mji wa Efratha (Bethlehemu)
- Nabii Isaya alitabiri kuhusu "chimbuko" au "tawai" litakalo toka "shina la Yese" na kuzaa matunda. Hii yamuelezea Yesu aliye kuwa mzao wa Yese.

tawala
Neno "tawala" la maanisha kumiliki kama mfalme juu ya watu wa eneo la nchi au ufalme. Utawala wa mfalme ni kipindi chake cha kwenye madaraka.

- Neno "kutawala" alatumika kueleza Mungu anavyo tawala kama mfalme juu ya dunia yote.
- Mungu aliruhusu wafalme watawale juu ya Israeli walipo mkataa kama mfalme.
- Yesu Kristo atakapo rudi, atatawala wazi kama mfalme juu ya dunia yote na Wakristo watatawala naye.
- Hili neno laweza pia tafsiriwa kama "madaraka kabisa" au "miliki kama mfalme" au "ongaza kama mfalme"

Israeli, Waisraeli, taifa la Israeli
Neno "Israeli" ni jina Mungu alilo mpa Yakobo. La maanisha, "anaangaika na Mungu"

- Wazao wa Yakobo walijulikana kama "watu wa Israeli," "taifa la Israeli", au "Waisraeli."
- Mungu aliunda agano lake na watu wa Israeli. Walikuwa watu wake aliyo wachagua.
- Taifa la Israeli liliundwa na makabila kumi na mbili.
- Baada ya Mfalme Sulemani kufa, Israeli iligawanyika katika falme mbili: ufalme wa kusini , uliitwa "Yuda" na ufalme wa kaskazini, uliitwa "Israeli"
- Mara nyingi neno "Israeli" laweza tafsiriwa kama, "watu wa Israeli" au "taifa la Israeli," kulingana na muktadha.

mtawala, watawala, tawala
Neno "mtawala" ni jina linalo eleza mtu mwenye mamlaka juu ya watu wengine, kama kiongozi wa nchi, ufalme, au kundi la dini.

- Katika Agano la kale, mfalme alikuwa anajulikana kwa kujatwa "mtawal," kama katika mstari huu, "alimteua mtawala juu ya Israeli"
- Mungu anaelezwa kama mtawala mkuu, anaye tawala watala wengine wote.
- Katika Agano Jipya, kiongozi wa sinagogi aliitwa "mtawala."
- Aina nyingine ya mtawala alikuwa ni "gavana."
- Kulingana na muktadha, "mtawala" la weza tafsiriwa kama "kiongozi" au mtu mwenye mamlaka juu ya"
- Tendo la "kutawala" la maanisha kuongoza "kuwa na mamlaka juu ya." Lina maana moja kama "kumiliki" linapo mtaja mfalme.

Hebroni
Ulikuwa mji eneo la juu, lenye vimilima vya miamba maili ishirini kusini mwa Yerusalemu.

- Mji ulijengwa katika ya mwaka 2,000 B.C. kipindi cha Abramu. Ulitajwa mara nyingi katika historia ya mambo ya Agano la Kale.
- Hebroni ilikuwa na nafasi muhimu katika utawala wa mfalme Daudi. Baadhi ya wana wake, pamoja na Absalome, walizaliwa hapo.
- Umji ulibomolewa kati ya mwaka 70 A.D. na Warumi.

Yerusalemu
Yerusalemu ulikuwa asili mji wa Wakanani zamani badae ukawa mji muhimu wa Israeli. Upo kilomita 34 magharibi mwa Bahari ya Chumvi na kaskazini mwa Bethlehemu. Bado ni mji mkuu wa Israeli.

- Jina, "Yerusalemu" limetajwa kwanza katika kitabu cha Yoshua. Majina mengine ya Agano la Kale ni "Salemu," "mji wa Yebusi," na "Sayuni." Yote "Yerusalemu" na "Salemu" una shina moja la "amani"
- Yerusalemu ulikuwa ngome ya Wayebusi uliyo itwa "Sayuni" ambayo mfalme Daudi aliuteka na kuufanya mji wake mkuu.
- Mwana wa Daudi Sulemani alijenga hekalu la kwanza Yerusalemu, Mlima Moria, ambao ulikuwa mlima Ibrahimu alimtoa mtoto wake Isaka kwa Mungu. Hekalu lilijengwa tena pale lilipo haribiwa na Wababilonia.
- Kwasababu hekalu lilikuwa Yerusalemu, sherehe kubwa za Wayahudi zilisherehekewa hapo.
- Watu kawaida walitaja kwenda "juu" Yerusalemu maana ulikuwa juu ya milima.

kifo, kufa, kafa
Haya maneno yanatumika kutaja mauti ya kimwili na kiroho. Kimwili, inaeleza jinsi mwili wa nyama wa mtu unaacha kuishi. Kiroho, inaeleza wenye dhambi wanapo tengwa na Mungu kwasababu ya dhambi.

chema, wema
Neno "wema" lina maana tofauti kulingana na muktadha. Lugha nyingi zitatumia maneno tofauti kutafsiri hizi maana tofauti.

- Kwa ujumla, kitu ni chema kama kinalingana na tabia ya Mungu, kusudi, na mapenzi.

generated on Tue Oct 24 10:45:40 2023

- Kitu ambacho ni "chema" cha weza pendeza, bora, saidia, kufaa, faidisha, au kubalika kimaadili.
- Ardhi iliyo "njema" yaweza itwa "rotubisha" au "inayozalisha."
- Zao "jema" la weza kuwa zao "tele"
- Mtu anaweza kuwa "mwema" kwa kile anachofanya kama wana ujuzi kwa kazi yao au ajira, kama, "mkulima mwema."
- Katika Biblia, maana ya jumla ya "jema" mara nyingi utofautishwa na "uovu"
- Neno "wema" mara kwa mara la husu kuwa na maadili mema au wenye haki katika mawazo na matendo.
- Wema wa Mungu wa husu jinsi anavyo bariki watu kwa kuwapa vitu vyema na vya faida. Yaweza pia kumaanisha ukamilifu wake wa adili.

umri
Neno "umri" la husu idadi ya miaka mtu ameishi. Pia ya tumika kumaanisha kipindi cha muda.

- Maneno mengine yanayo tumika kueleza kipindi kirefu cha muda ni pamoja na, "nyakati" na "majira"
- Yesu anataja "huu wakati" kama muda uliyopo ambao uovu, dhambi, na uasi vitajaza dunia.
- Kutakuwa na muda mbeleni wakati haki itatawala juu ya mbingu mpya na nchi mpya.

maisha, ishi, kuishi, hai
Haya maneno yote yanaeleza kuwa hai kimwili, sio kufa. Yanatumika pia kimafumbo kumaanisha kuwa hai kiroho.

heshima, kuheshimu
Maneno "heshima" na kuheshimu yana maana ya kumpa mtu adhama, kukweza, au muabudu

- Heshima upewa mtu aliye na cheo na muhimu, kama mfalme au Mungu.
- Mungu pia anawaelekeza Wakristo kuheshimu wengine, lakini wasijaribu kutafuta heshima yao.
- Watoto wanaelekezwa kuheshimu wazazi wao, inayo jumuisha adhama na utiifu.
- maneno "heshimu" na "utukufu" yana tumika pamoja mara nyingi, sana yanapo muongelea Yesu. Haya yanaweza kuwa namna moja ya kuzungumzia kitu kimoja.
- Heshima kwa Mungu ya jumuisha kumshukuru na kumsifu, na kumuonyesha heshima kwa kumtii na kuishi namna inayo onyesha jinsi alivyo mkuu.

1 Chronicles 29:29

yameandikwa katika historia ya Samweli nabii, katika historia ya Nathani nabii, na katika historia ya Gadi nabii
Hii ni kazi isiyo kuwepo tena.

Yalio ekwa kwenye kumbukumbu ni matendo
"Mtu mmoja aliandika hapo matendo"

matendo ya utawala wake
"mambo yaliyo tokea wakati Daudi akiwa mfalme"

mambo yalio mdhuru
"Mambo ya mataifa mengine yaliyo hathiri Israeli"

generated on Tue Oct 24 10:45:40 2023

Book: 2 Chronicles

2 Chronicles

Chapter 1

1 Selemani mwana wa Daudi, aliimariswa katika utawala wake, na Yahwe Mungu wake alikuwa pamoja naye na alimpa nguvu nyingi sana. **2** Sulemani akasema kwa Israeli wote, na maakida wa maelfu na wa mamia, na kwa waamuzi, na kwa kila mfalme kiongozi katika Israeli yote, wakuu wa kaya. **3** Hivyo Sulemani na kusanyiko lote wakaenda pamoja naye sehemu ya juu iliyokuwa Gibeoni, maana ndipo palikuwepo hema ya kukutania ya Mungu, ambayo Musa mtumishi wa Yahwe, alikuwa ameitengeneza jangwani. **4** Lakini Daudi alikuwa ameleta pale sanduku la Mungu kutoka Kiriath yeriam hadi sehemu ambayo alikuwa ametayarisha, maana alikuwa ameliandalia hema huko katika Yerusalemu. **5** Zaidi ya hayo, madhabahu ya shaba iliyotengenezwa na Bezaleli mwana wa uri mwana wa Huri ilikuwepo huko kabla ya mbele ya madhabahu ya Yahwe; Sulemani na kusanyiko wakaenda ilikokuwa. (Maandiko ya zamani yanasema **6** Selemani akaenda huko kwenye kwenye madhabahu ya shaba mbele za Yahwe, ambayo ilikuwepo mahali pa hema ya kukutamia, na akatoa sadaka elfu za kuteketezwa juu yake. **7** Mungu akamtokea Selemani usiku huo na akasema kwake, "Omba! Nikupe nini?" **8** Selemani akasema kwa Mungu, "Umeonesha agano la uaminifu mkuu kwa Daudi baba yangu, na umenifanya mfalme katika nafasi yaye. **9** Sasa, Yahwe Mungu, ahadi yako kwa Daudi baba yangu itimie, maana umenifanya mfalme juu ya watu wengi kama mavumbi ya dunia. **10** Sasa nipe hekima na maarifa, ili niweze kuwaongoza watu hawa, maana ni nani anayeweza kuwaamua watu wako, ambao ni wengi sana kwa idadi?" **11** Mungu akasema kwa Selemani, "Kwa kuwa hili lilikuwa kwenye moyo wako, na kwa kuwa hujaomba mali, utajiri, au heshima, wala maisha ya wale wanaokuchukia, wala maish marefu kwa jili yako binafsi, lakini umeomba hekima na maarifa kwa ajili yako, ili uwatawale watu wangu, ambao juu yao nimekufanya mfame, na hivi ndivyo nitafanya. **12** Sasa nitakupa hekima na maarifa, pia nitakupa mali na utajiri, na heshima, kuliko wafalme wote waliokuwepo kabla yako walivyokuwa, na baada yako hakuna yeyote atakayekuwa navyo." **13** Kwa hiyo Selemani akaenda Yerusalemu kutoka sehemu ya juu iliyokuwepo Gibeoni, kutoka mbele ya hema ya kukutania; akatawala juu ya Israeli. **14** Selemani akakusanya magari na wanaume waendesha farasi, naye alikuwa na magari 1, 400 na waendesha farasi kumi na mbili elfu ambao aliwaweka katika miji ya magari, pamoja naye, mfalme katika Yerusalemu. **15** Mfalme akatengeneza fedha na dhahabu kuwa vitu vya kawaida kama mawe katika Yerusalemu, na mbao za mierezi kuwa kama miti ya mikuyu iliyomo katika nyanda za chini. **16** Selemani katika uagizaji wa farasi kutoka Misiri, wafanya biashara wake walinunua farasi kutoka Misiri kwa bei stahiki. **17** Waliagiza gari kutoka Misiri kwa shekeli mia sita za fedha, na farasi mmoja kwa shekeli 150. Pia walinunua kutoka kwa wafalme wa Wahiti na wafalme wa Washamu.

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2 Chronicles 1:1

Aliimarishawa katka utawala wake
"Selemani alitumia nguvu kubwa juu ya Israeli"

Yahwe
Hili ni jina la Mungu alilojifunulia kwa watu wake katika Agano la Kale. Angalia ukurasa wa tafisiri ya Neno Yahwe kuhusu namna ya kutafsri neno hili

Mungu alikuwa pamoja naye
"Mungu alimshika mkono" au "Mungu alimsaidia

2 Chronicles 1:2

Kiriathi Jearimu
Mji mdogo ulioko kama maili moja magharibi mwa Yerusalemu.

Aliandaa hema
"Simamisha hema"

Bezaleli mwana wa Uri mwana wa Huri.
Haya ni majina ya kiume.

2 Chronicles 1:6

Huko kwenye madhabahu ya shaba.
Selemani akaenda Gibeoni ambako kulikuwa na madhabahu kwenye hema ya kukutania.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 1:8

Itimie
"Kamilishwa" au "kuwekwa katika ukamilifu".

Watu wengi kama mavumbi ya ardhi.
"Watu wasisohesabika".

Ni nani anaweza kuwaamua watu wako, ambaoa ni wengi kwa Idadi?.
"Hakuna awezaye kuwaamua watu wako wote ambao hawahesabiki"

2 Chronicles 1:12

Kutoka mbele ya hema ya kukutania.
"Mbele ya hema".

2 Chronicles 1:14

Katika miji ya magari.
Hii inataja miji ambayo iliyohifadhi magari yake.

akatengeneza fedha na dhahabu kuwa vitu vya kawaida kama mawe katika Yerusalemu.
Fedha na dhahabu kuwa vitu vya kawaida kama mawe.

na mbao za mierezi kuwa kama miti ya mikuyu iliyomo katika nyanda za chini
"mbao adimu na zenye thamani ziagizwazo mbali zikawa zikapatikana kw wingi sana."

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Sasa Selemani akaamuru kulijengea nyumba jina la Yahwe na nyumamba kwa ajili ya ikulu ya ufalme wake. **2** Selemeni akateua wanaume elfu sabini wabebe mizigo, na wanaume elfu themanini wa kukata mbao katika mlima, na wanaume 3, 600 kwa ajili ya kusimamia. **3** Selemani akatuma ujumbe kwa Hiramu, mfalme wa Tiro, ukisema, "Kama ulivyofanya na Daudi baba yangu, ulivyomtumia magogo ya mierezi ili ajenge nyumba ya kuishi, fanya hivyo hivyo na mimi. **4** Tazama, niko karibu kujenga nyumba kwa ajili ya jina la Yahwe Mungu wangu, kuiweka wakifu kwake, kwa ajili ya kumtolea sadaka za kuteketezwa zenye viungo vitamu mbele zake, kwa ajili ya mkate wa uwepo, na kwa ajili ya sadaka za kuteketezwa asubuhi na jioni, katika siku za Sabato na za mwezi mpya, na katika sikukuu zilizoteuliwa kwa ajili ya Yahwe Mungu wetu. Hii itakuwa milele, kwa Israeli. **5** Nyumba nitakayoijenga itakuwa kubwa sana, maana Mungu wetu ni mkuu kuliko miungu mingine yote. **6** Lakini ni nani anayeweza kumjengea Mungu nyumba, kama dunia yote na hata mbigu yenyewe haviwezi kumtosha? Mimi ni nani hata nimjengee nyumba, ispokuwa sadaka kwa ajili ya sadaka za kufukiza mbele zake? **7** Kwa hiyo nileteeni mtu mwenye ujuzi wa kazi katika kazi ya dhahabu, fedha, shaba, na chuma, na ya dhambarau, na nyekundu, na sufu ya samawati, mtu anayejua kutengeza aina zote za mapambo ya mbao. Atakuwa na watu wenye ustadi waliopamoja nami katika Yuda na Yerusalemu, ambao Daudi baba yangu aliwaweka. **8** Nitumieni pia mierezi, miberoshi, na miti ya msandali kutoka Lebanoni, maana najua ya kuwa watumishi wako wanajua jinsi ya kukata mbao katika Lebanoni. Angalia, watumishi wangu watakuwa na watumishi wako, **9** ili kwamba watayarishe mbao nyingi kwa ajili yangu, maana nyumba ninayotaka kuijenga itakuwa kubwa na ya ajabu. **10** Angalia, nitawapa watumishi wako, watu watakaozikata mbao, kori ishirini elfu za ngano ya aridhini, kori ishirini elfu za shayiri, bathi ishirini elfu za mvinyo, na bathi ishirini elfu za mafuta." (Maandishsi ya kale yanasema: "kori ishirini elfu za ngano kama chakula"). **11** Kisha Hiramu, mfalme wa Tiro, akajibu kwa maandishi, ambayo alimtumia Selemani: "Kwa kuwa Yahwe anawapenda watu wake, amekufanya kuwa mfalme juu yao." **12** Zaidi ya hayo, Hiramu akasema, "Abarikiwe Yahwe, Mungu wa Israeli, aliyeziumba mbingu na dunia, amempa Daudi mwana mwenye hekima, mwenye karama ya busara na uelewa, ambaye atajenga nyumba kwa aajili ya Yahwe, na nyumba kwa ajili ya ufalme wake. **13** Sasa nimemtum mtu mwenye ujuzi, mwenye karama ya uelewa, Hiramu, mtaalamu wangu. **14** Ni mwana wa mwanamke wa binti za Dani. Baba yake alikuwa mtu kutoka Tiro. Ana ujuzi katika kazi za dhahabu, fedha, shaba, chuma, mawe, na katika mbao, na katika dhambarau, samawati, na sufu yenkundu, na kitani safi. Pia ana ujuzi katika kutengeneza michoro ya aina yoyote na katika kubuni kitu chochote. Apatiwe nafsi miongoni mwa watumishi wako wenye ujuzi, na pamoja na wale wa bwana wangu, Daudi, baba yako. **15** Sasa, ngano na shayiri, mafuta na mvinyo, ambayo bwana wangu aliisema, na apeleke sasa vitu hivi kwa watumishi wake. **16** Tutakata mbao kutoka Lebanoni, mbao nyingi kadri unavyohitaji. Tutazileta kwako kama mitumbwi kupitia bahari kwenda Yafa, na utazibeba hadi Yerusalemu." **17** Selemani akawahesabu watu wageni waliokuwa katika nchi ya Israeli, kwa kutumia njia ya Daudi, baba yake, aliyoitumia kuwahesabu. Walikutwa wako 153, 600. **18** Miongoni mwao aliwateua sabini elfu ili wabebe mizigo, themanini elfu kuwa wakataji wa mbao katika milima, na 3, 600 kuwa wasimamizi wa kuwasimamia watu wafanye kazi.

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2 Chronicles 2:1

Hiramu
Hiramu ni jina la kiume.

2 Chronicles 2:4

mkate wa uwepo
Hii inataja vipande 12 vya mkate ambavyo viliw ekwa mbele ya madhabahu.

mwezi mpya
Hiki kilikuwa ni kipindi cha sikuku zilizofanyika kwa kuzingatia hatua maalumu za mzunguko wa mwezi.

Mungu ni mkuu
Hii inamtaja Mungu kuwa muhimu zaidi, siyo kwamba ana umbo kubwa kuliko miungu mingine .

2 Chronicles 2:6

ni nani anayeweza kumjengea Mungu nyumba, kama dunia yote na hata mbigu yenyewe haviwezi kumtosha?
"hakuna anayeweza kumjengea Mungu nyumba kwa sababu hakuna kitu cha ambo anaweza kuenea. Mimi hakuna wa kunilinganisha naye! Ni mtu anayeweza kumtolea dhabihu pekee.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 2:8

Miti ya msandali.
Hii ilikuwa aina ya mti uliopendwa kwa kutengenezea vyombo vya muziki au michoro.

Kori
Hiki ni kipimo cha ujazo cha zamani (kori moja ni sawa na lita 220 za ujazo)

Ngano ya ardhini
Haya ni maua ya ngano.

Bathi.
Hiki pia ni kipimo cha ujazo cha zamani (Bathi moja ni sawa na lita 22 za ujazo),

2 Chronicles 2:11

Mwenye karama aya busara na uelewa.
Aliyepewa karama ya utambuzi

2 Chronicles 2:13

Hiramu.
Hili ni jina la kiume.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Kisha Selemani akaanza kuijenga nyumba ya Yahwe katika Yerusalemu juu ya Mlima Moria, ambako Yahwe alimtokea Daudi baba yake. Aliandaa sehemu ambayo Daudi aliikusudia, katika sakafu ya kupuria ya Arauna Myebusi. **2** Alianza kujenga siku ya pili ya mwezi wa pili, katika mwaka wa nne wa utawala wake. **3** Sasa hivi ndinyo vipimo vya ule msingi ambao Selemani alijenga kwa ajili ya nyumba ya Mungu. Akitumia mtindo wa vipimo vya zamani, urefu ulikuwa mikono sitini, na upana ulikuwa mikono ishirini. **4** Urefu wa ukumbi mbele ya nyumba ulikuwa mikono ishirini, ukilingana na upana wa nyumba, urefu wake kwenda juu pia ulikuwa mikono ishirini, na Selemani akaifunika sehemu ya ndani kwa dhahabu halisi. **5** Akailitengeneza paa la ukumbi mkuu kwa miti ya miberoshi, ambayo aliifunika kwa dhahabu halisi, na ambayo aliifunika kwa miti ya mitende na minyororo. **6** Akaipamba nyumba kwa vito vya thamani; dhahabu ilikuwa dhahabu kutoka Parvaimu. **7** Pia akazifunika boriti zake, vizingiti, kuta, na milango kwa dhahabu; akachonga makerubi juu ya kuta zake. **8** Akaijenga sehemu ya patakatifu pa patakatifu. Urefu wake ulilingana na upana wa nyumba, mikono ishirini, na upana wake pia ulikuwa mikono ishirini. Aliifunika kwa dhahabu halisi, thamani yake ilikuwa talanta mia sita. **9** Uzito wa misumari ulikuwa shekeli hamsini za dhahabu. Alizifunika sehemu za juu kwa dhahabu. **10** Akachonga makerubi wawili kwa ajili ya sehemu za patakatifu pa patakatifu, wahunzi wakayafunika kwa dhahabu. (Maandishi ya kale yanasema: makerubi wawili waliochongwa kwenye mbao). **11** Mabawa ya makerubi yalikuwa na urefu wa mikono ishirini yote kwa pamoja; bawa la kerubi mmoja lilikuwa na urefu wa mikono mitano, lilifikia kwenye ukuta wa chumba; bawa jingine lilikuwa na urefu wa mikono mitano pia. **12** Bawa la kerubi mwingine lilikuwa mikono mitano, likifikia kwenye ukuta wa chumba; bawa lake jingine lilikuwa mikono mitano pia, likigusana na bawa la kerubi wa kwanza. **13** Mabawa ya makerubi hawa yalienea jumla ya mikono mitano. Makerubi yalisimama kwa miguu yake, na nyuso zake zikiuelekea ukumbi mkuu. **14** Akatengeneza pazia la samawati, dhambarau, na sufu nyekundu, na kitani safi, na akachora makerubi juu yake. **15** Selemani pia akatengeneza nguzo mbili, kila moja ikiwa na urefu wa mikono thelathini na tano kwenda juu, kwa maana mbele ya nyumba; taji ambazo zilikuwa juu ya nguzo zilikuwa na urefu wa mikono mitano kwenda juu. **16** Akatengeneza minyororo kwa ajili ya nguzo na akaiweka juu yake, pia akatengeneza maakomamanga mia moja na akayaunganisha kwenye minyororo. **17** Akazisimamisha nguzo mbele ya hekalu, mkono wa kulia, na nyingine mkono wa kushoto; akaiita nguzo ya kulia Yakini, na nguzo ya kushoto akaiita Boazi.

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2 Chronicles 3:1

Mlima Moria.
Hii ni sehemsu ampako alimtoa sadaka mwanaye, Isaka, kwa Mungu.

Arauna Myebusi.
(Tazama: tafsri ya majina)

Siku ya pili ya mwezi wa pili.
Huu ni mwezi wa pili wa kataika Kiebrania. Siku ya pili ni karibu na katikati ya Aprili katika kalenda za Magaharibi. (Tazama: tafisri ya miezi ya Kiebrania na tafsri ya tarehe).

Katika mwaka wa nne.
(Tazama: tafsri ya tarehe)

Sitini...ishirini
"60...20" (Tazama: tafsri ya namba)

Mikono
Mikono ni sawa na urefu wa sentimeta 46.(Tazma: tafsri ya umbali).

2 Chronicles 3:4

Ukumbi
varanda

Mikono.
(Tazama: tafsiri ya umbali)

Akalitengeneza.
"Alifanya"

Ukumbi mkubwa.
Hii ni rejea ya chumba kikubwa, siyo lango.

2 Chronicles 3:6

Vito vya thamani.
Vito ambavyo vilikuwa vizuri, vyenye thamani kubwa, na vitumika kwa ajili ya kupambia.

Parvaimu.
Istilahi ya jumla kwa ajili ya neno mashariki. (Tazama: tafsiri ya majina).

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 3:8

Mikono.
(Tazama:tafsri ya umbali).

Talanta.
(Tazama: tafsiri ya fedha)

Shekeli.
(Tazama: tafsiri ya fedha).

2 Chronicles 3:10

Sanamau mbili za makerubi
Baadhi hutafsiri kifungu kiki kwa kumaanisha kwamba sanamu za makerubi ilikuwa imetengenezwa kwa chuma.

2 Chronicles 3:13

Kitani safi.
"nguo yaenye ubora wa hali ya juu" au "nguo nzuri".

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Vivile akatengeneza madhabahu ya shaba; urefu wake ulikuwa mikono ishirini, na upana wake ulikuwa mikono ishirini. **2** Pia akatengeneza bahari ya mduara ya chuma cha kuyeyushwa, mikono kumi kutoka ukingo hadi ukingo. Urefu wake kwenda juu ulikuwa mikono mitano, na bahari ilikuwa na mzunguko wa mikono thelatinini. **3** Chini ya kingo kuzunguka bahari kulikuwapo ng'ombe dume, kumi kila mkono, **4** Bahari ilisimama juu ya ng'ombe wa kulima kumi na wawili, watatu wakiangalia kaskazini, watatu wakiangalia magharibi, na watatu wakiangalia kusini, na watatu wakiangalia mashariki. Bahari iliwekwa juu yao, na robo ya sehemu zao za nyuma zote zilikuwa ndani. **5** Bahari ilikuwa nene kama upana wa mkono, na ukingo wake ulikuwa kama ukingo wa kikombe, kama ua la yungi. Bahari ilikuwa na mabafu elfu tatu ya maji. **6** Pia akatengeneza birika kumi kwa ajili ya kuoshea vitu; tano akaziweka mkono wa kulia, na tano akaziweka kushoto; vifaa vilivyotumika katika kufanayia sadaka za kuteketezwa zilipaswa kuoshwa ndani ya hizo birika. Bahari, vilevile ilikuwa kwa ajili ya makauhani kuoga humo. **7** Akatengeza vinara vya taa kumi vya dhahabu ambavyo vilitengenezwa kutokana na maelekezo ya jinsi vilivyopaswa kuwa; akaviweka hekaluni, vitanao mkno wa kulia, na vitano mkono wa kushoto. **8** Akatengeneza meza kumi na kuziweka hekaluni, tano upande wa kulia, na tano upande wa kushoto. Akatengeneza birika mia moja za dhahabu. **9** Zaidi ya hayo akatengeneza mahakama ya makuhani na mahakama kuu, na milangu kwa ajili ya mahakama, akaifunika milango yake kwa shaba. **10** Akaiweka bahari upande wa kulia wa nyumba, masharika, ikielekea upande wa kusini. **11** Huramu akayatengeza masufuria, majembe, na mabakuli ya kunyunyizia. Hivyo Huramu akamaliza kazi aliyofanya kwa ajili ya mfalme Selemani katika nyumba ya Mungu: **12** zile nguzo mbili, taji mfano wa upinde zilizo kuwa juu ya zile nguzo mbili, na nyavu mbili za za mapambo zilizofunika zile taji mbili mfano wa upinde zilizokuwa juu ya zile nguzo. **13** Alikuwa ametengeneza makomamanga mia nne kwa ajili ya zile nyavu za mapambo: safu mbili za makomamanga kwa kila wavu ili kufunika vimbe mbili zilizo kuwa juu ya nguzo. **14** Pia akavitengeneza vitako na mabirika juu ya kitako, **15** bahari moja na wale ng'ombe kumi na wawili chini yake, **16** pia masufuria, majembe, nyuma za nyama, na vyombo vingine vyote. Huramu mtaalamu akavifanya kwa ajili ya Mfalme Selemani, kwa ajili ya nyumba ya Yahwe, vya shaba iliyong'arishwa. **17** Mfalme alikuwa amevisubu katika uwanda wa Yordani, katika udongo wa mfinyanzi kati kati ya Sukothi na Sereda. **18** Hivyo ndivyo Selemani alivyovitengeneza vyombo vyote kwa wingi; kwa kweli, uzito wa shaba haukuweza kujulikana. **19** Selemani akazitengeza samani zote ambazo zilikuwa kwenye nyumba ya Mungu, pia madhabahu ya dhahabu, na meza ambazo juu yake mkate wa uwepo ulipaswa kuwekwa; **20** vinara pamoja na taa zake, ambazo zilitengezwa ili kumulika mbele ya chumba cha ndani—hivi vilitengenezwa kwa dhahabu halisi; **21** na maua, taa, na makoleo, ya dhahabu, dhahabu safi. **22** Pia mikasi ya taa, na mabakuli, vijiko, na vikaango vya sadaka za kuteketezwa vyote vilitengenezwa kwa dhahabu safi. Kuhusu mlanago wa kuingilia kwenye nyumba, milango yake ya ndani kwenye patakatifu pa patakatifu na milango ya nyumba, ambayo ni, ya hekalu, ilitengenezwa kwa dhahabu.

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2 Chronicles 4:1

Mikono.
(Tanzama: tafsiri ya umbali)

Bahari ya mduara ya chuma cha kuyeyushwa.
Hili ni tanki kubwa sana la chuma

Kingo.
Hii ni ncha ya juu ya Kontena.

Mzunguko.
Huu ni umbali kuzunguka sehemu za nje za mduara.

Kumi kutoka ukingo hadi ukingo
"kumi kwa kila mkono".

2 Chronicles 4:4

Robo ya sehemu zao za nyuma.
Hii ni robo ya sehemu ya nyuma ya mnyama mwenye miguu minne. Tazama nene hilo hilo limetumika (pekee katika rejea nyingine katika Agano la Kale, tazama: 7:25).

Mkono.
.(Tazama: tafsiri ya umbali).

Ukingo wake ulikuwa kama ukingo wa kikombe, kama ua la yungi.
Ukingo ulikuwa na ncha laini"(Tazama: tini ta tashibiha)

Mabafu
(Tazama: tafsiri ya ujazo).

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 4:7

Birika.
Hili ni bakuli lenye kina kifupi lililotumia kwa ajaili ya kufulia.

2 Chronicles 4:11

Huramu.
Hili ni jina la kiume.

Mabakuli ya kunyunyizia.
Mabakuli yaliyotumika kunyunyizia madhabahu katika nyumba ya Mungu.

Taji mfano wa upinde.
Kama taji-Sehemu ya juu ya nguzo inaitwa taji:"mabakuli ya juu" au "bakuli la la sehemu za juu."

Nyavu za mapambo.
Hii inataja micjuu katika sehemu za juu za nguzo.horo ya mapambo au muundo wa

2 Chronicles 4:14

Mabirika.
"Mabakuli".

Bahari mpoja.
Hili ni kontena kubwa la kuogea lililopambwa.

Vyombo vingine.
Vifaa vingine au vitu vilivyotumika madhabahuni

Shaba iliyong'arishwa.
Shaba aambayo wafanyakazi waliing'arisha ili iweze kuakisi mwanga.

2 Chronicles 4:17

Sereda.
Hili jina la mji.

Hivyo ndivyo Selemani alivyovitengeneza vyombo hivi vyote.
Selemani hakutengeneza yeye mwenyewe vile vyombo, bali aliamuru vitengenezwe.

Uzito wa shaba haukuweza kujulikana.
"Uzito wa shaba ulikuwa mwingi sana."

2 Chronicles 4:19

Selemani akazitengeza.
Watumishi wa Selemani walitengeneza vitu chini ya amri yake.

Samani zote.
Mabakuli yote na vifaa vyote ambavyo vilitumika katika nyumba ya Mungu.

Mkate wa uwepo.
Angalia jinsi ulivyotafsiri hili neno katika 2:4.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Wakati ilipomalizika kazi aliyofanya Selemani kwa ajili ya Yahwe, Selemani akapeleka vitu ndani, ambavyo Daudi, baba yake, aliviweka wakifu kwa kusudi hilo, pamoja na zile fedha, dhahabu, na vyombo vyote akavileta ndani ya hazina ya nyumba ya Mungu. **2** Kisha Selemanai akawakusanya wazee wa Israeli, wakuu wa makabila yote, na viongozi wa familia za watu wa Israeli, katika Yerusalemu, ili walilete sanduku la agano la Yahwe kutoka mji wa Daudi, ambao ni Sayuni. **3** Wanaume wote wa Israeli wakakusanyika mbele za mfalme katika sikukuu, ambayo ilikuwa katika mwezi wa saba. **4** Wazee wote wa Israeli wakaja, na Walawi wakalichukua sanduku. **5** Wakalileta sanduku, hema ya kukutania, na vyombo vitakatifu vyote ambavyo vilikuwa ndani ya hema. Makuhani waliokuwa wa kabila la Lawi wakavileta vtu hivyo. **6** Mfalme Selemanai na kusanyiko lote la Israeli wakaja pamoja, mbele ya sanduku, wakitoa sadaka za kondoo na maksai ambao hawakuweza kuhesabika. **7** Makuhani wakalileta sanduku la anago la Yahwe ndani mahali pake, katika chumba cha ndani cha nyumba, kwenye patakatifu pa patakatifu, chini ya mabawa ya makerubi. **8** Kwa kuwa makerubi walitandaza mabawa yao juu ya mahali pa sanduku, na walilifunika sanduku na na miti yake ya kulibebea. **9** Miti ilikuwa mirefu sana kwamba ncha zake zlionekana kutoka ile sehemu takatifu mbele ya chumba cha andani, lakini hazikuweza kuonekana kutoka nje. Zipo hapo hadi leo. **10** Hapakuwa na kitu katika sanaduku isipokuwa zile meza mbili ambazo Musa aliziweka humo huko Horebu, wakati Mungu alipofanya agano na watu wa Israeli, walipotoka nje ya Misri. **11** Ilikuwa makuhani walipotoka nje ya sehemu takatifu. Makuhanai wote wliokuwepo wakajiweka wakifu wenyewe kwa Yahwe, bila kujiamuru wenyewe kulingana na sehemu zao. **12** Pia makuhani waliokuwa waimbaji, wote kwa ujumla wao, pamoja na Asafu, Hemani, Yeduthuni, na wana wao na ndugu zao, wakiwa wamevalia kitani safi na wakipiga matoazi, vinanda, na vinubi, wakaasimama upande wa mashariki wa mwisho wa madhabahu. Pamoja nao palikuwa na makuhuni 120 wakipuliza tarumbeta. **13** Ikawa kwamba wapuruza tarumbeta na waimbaji wakafanya mziki pamoja, wakifanya sauti moja isikike kwa ajili ya kumsifu na kumshukuru Yahwe. Walipaza sauti zao kwa tarumbeta, toazi na vyombo vingine, na wakamsifu Yahwe. Wakaimba, "Kwa maana Yeye ni mwema, kwa kuwa uaminifu wa agano lake wadumu milele." Kisha nyumba, ile nyumba ya Yahwe, ikajawa na wingu. **14** Makuhani hawakuweza kusimama ili wahudumu kwa sababu ya lile wingu, kwa maana utukufu wa Yahwe uliijaza nyumba yake.

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2 Chronicles 5:1

Hazina.
Hili ni eneo ambapo vitu hutunzwa au kuhifadhiwa.

2 Chronicles 5:2

Katika sikukuu, aambayo ilikuwa katika wa saba.
Hii ni sikukuu ya makazi ambayo iko katika siku ya kumi na tano ya mwezi wa saba katika kalenda ya Kiebrania. Hiki ni kipindi cha Oktoba katika kalenda ya Magharibi.

2 Chronicles 5:4

Vyombo.
Angalia ulivyo tafsiri katika 4:19

Kondoo na maksaai ambao hawakuweza kuhesabika.
"Kondoo na maksai wengi."

2 Chronicles 5:7

Mahali pake.
"Kwenye sehemu yake iliyopangwa"

2 Chronicles 5:9

Hadi leo.
Hii inarejea wakati ampapo kitabu cha 2 Mambo ya Nyakati kiliandikwa.

2 Chronicles 5:11

Asafu, Hemani, Yeduthuni.
Watatu hao hao waliongoza ibada wakati Daudi alipolileta sanduku la agano Yerusalem. Baadaye Daudi aliwachagua kuwa wanamziki wa hekalu. (Tazama: tafsiri ya majina).

Wana na ndugu.
"ndugu zao" au "uzao wao".

Matoazi.
Sahani mbili nyembamba za chuma, ambazo hupigwa pamoja ili kufanya mlio mkubwa (Tazama: tafsiri ya maneno yasiyojulikana).

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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Kisha Selemani akasema, "Yahwe alisema kwamba ataishi katika giza nene, **2** lakini nimekujengea makao makuu, sehemu kwa ajili yako ya kuishi milele." **3** Kisha mfaalme akageuka nyuma na kuwabariki kusanyiko lote la Israeli, wakati kusanyiko lote la Israeli walikuwa wamesimama. **4** Akasema, "Yahwe, Mungu wa Israeli, usifiwe, uliyesema na Daudi baba yangu, na ametimiza kwa mikono yake mwenyewe, akisema. **5** 'Tangu siku nilipowaleta watu wanagu nje ya nchi ya Misiri, sikuchaagua mji wowote nje ya makabaila yote ya Israeli ambamo nyumba ingejengwa, ili jina lanagu liwe humo. Wala sikuchagua mtu yeyote kuwa mfalme juu ya watu wangu Israeli. **6** Aidha, nimechagua Yeruselemu, ili kwamba jina langu liwe humo, na nimemchagua Daudi kuwa juu ya watu wanagu Israeli. ' **7** Sasa ilikuwa ndani ya moyo wa Daudi baba yangu, kujenga nyumba kwa ajili ya jina la Yahwe, Mungu wa Israeli. **8** Lakini Yahwe alisema kwa Daudi Baba yanagu. 'Kwmba ilikuwa ndani ya moyo wako kujenga nyumba kwa ajili ya jina langu, ulifanya vizuri kwa hili kuliweka moyono mwako. **9** Aidha, hutaijenga ile nyumba, badala yake, mwanao, mmoja atakayetoka kwenye viuno vyako, ataijenga nyumba kwa ajili ya jina langu.' **10** Yahwe ameyatimiza maneno aliyokuwa amesema, kwa maana nimeiinua sehemu ya Daudi baba yangu, na ninkaa juu ya kiti cha enzi cha Israeli, kama alivyoahidi Yahwe. Nimeijenga nyumba kwa ajii ya jina la Yahwe, Mungu wa Israeli. **11** Nimeliweka humo sanduku, amabamo kuna agano la Yahwe, alilofanya na watu wa Israeli." **12** Selemani akasimama mbele ya madhabahu ya Yahwe mbele za kusanyiko lote la Israeli, na akanyosha mikono yake. **13** Kwa mana alikuwa ametengeneza jukwaa la shaba, lenye urefu wa mikono mitano, upana wa mikono mitano, urefu wake kwenda juu mikono mitatu. Alikuwa ameliweka katika ya uwanja. Akasimama juu yake na kupiga magoti mbele ya kusanyiko la Israeli, kisha akanyosha mikono yake kuzielekea mbingu. **14** Akasema, "Yahwe, Mungu wa Israeli, hakuna Mungu kama wewe katika mbingu, au juu ya dunia, ambaye anatunza agano na upendo imara na watumishi wako ambao hutembea mbele zako kwa moyo wao wote; **15** wewe uliyetimtimizia Daudi baba yanagu, uliyokuwa umemwahidi. Ndiyo, ulisema kwa kinywa chako na umetimiza kwa mkono wako, kama ilivyo leo. **16** Sasa, Yahwe, Mungu wa Israeli, tunza ahadi uliyoahidi kwa mtumishi wako Daudi baba yangu, uliposema, 'Hautashindwa kupata mtu mbele yangu wa kukaa juu ya kiti cha enzi cha Israeli, ikiwa tu uzao wako ni waangalifu kutembea katika sheria yangu, kama wewe ulivyotembea mbele zangu. **17** Sasa, Mungu wa Israeli, ninaomba kwamba ahadi uliyofanya kwa mtumishi wako Daudi itakuwa kweli. **18** Lakini kweli Mungu ataishi na wanadamu juu ya dunia? Angalia, dunia yoye na mbugu yenyewe haviwezi kukubeba -sembuse na hekalu hili nililojenga! **19** Nakusihi yaheshimu maombi haya ya mtumishi wako na ombi lake. Yahwe Mungu wangu; sikia kilio na amaombi ambayo mtumishi wako anaomba mbele zako. **20** Fumbua macho yako kuelekea hekaalu hili usiku na mchana, sehemu aambaayo uliahidi kuliweka jina lako. Nakuomba usikie maombi atakayoomba mtumishi wako kuelekea sehemu hii. **21** Hivyo sikia maombi ya mtumishi na ya watu wako Israeli tunapoomba kuelekea sehemu hii. Ndiyo, sikia kutoka mahali unapoishi, kutoka mbinguni; na unaposikia, samehe. **22** Kama mtu atamtenda dhambi jirani yake na ikampasa kuapa kiapo, na ikiwa atakuja na kuapa kiapo mbele ya madhabahu yako katika nyumba hii, **23** basi sikia kutoka mbinguni na kutend na ukawahukumu watumishi wako, ukamlipizie mwovu, ili kuyaleta matendo yake juu ya kichwa chake. Ukamtangaze mwenye haki kuwa hana hatia, ili kumlipa thawabu kwa ajili ya uaminifu wake. **24** Watu wako watakaposhindwa na adui kwa sababu wamekutenda dhambi, kama watageuka nyuma kwako, wakilikili jina lako, wakisali na kuomba msamaha mbele zako hekaluni— **25** basi tafadhali sikia mbinguni na usamehe dhambi za watu wako Isaraeli; uwarudishe katika nchi uliyoitoa kwa ajili yao na baba zao. **26** Wakati mbingu zimefungwa na hakuna mvua kwa sababu watu wamekutenda dhambi—ikiwa wataomba kuelekea sehemu hii, wakilikili jina lako, na kuziacha dhambi zao utakapokuwa umewaadhibu— **27** basi sikia mbinguni na usamehe dhambi za watumishi wako na watu wako Israeli, utakapowaelekeza kwenye njia njema iwapasayo kutembea. Tuma mvua juu ya nchi yako, ambayo umewapa watu wako kama urithi. **28** Kama kuna njaa katika nchi, au kama kuna ugonjwa, tauni au ukungu, nzige au viwavijeshi, au kama adui wake wameyavamia malango ya mji katika nchi yao, au kwamba kuna pigo lolote au ugonjwa— **29** na ikiwa sala na maombi yamefanywa na mtu au watu wako wote Israel—kila mmoja akilijua pigo na huzuni katika moyo wake akinyosha mikono yake kuelekea hekalu hili. **30** Basi sikiliza mbinguni, sehemu ambayo unaishi; samehe, na umlipe kila mtu kwa njia zake zote; uhaujua moyo wake, kwa sababu wewe na ni wewe pekee unaijua mioyo ya wanadamu. **31** Fanya hivyo ili kwamba wakuogope wewe, ili waweze kutembea katika katika njia zako siku zote ambazo wataishi katika nchi uliyowapa baba zetu. **32** Kwa mgeni ambaye siyo sehemu ya watu wako Israeli, lakini ambaye- kwa sababu ya ukuu wa jina lako, mkono wako wenye nguvu, na mkono wako ulionyoshwa- akija na kuomba kuelekea sehemu nyumba hii, **33** basi sikiliza mbinguni, sehemu ambayo unaishi, na fanya yote ambayo mgeni atakuomba, ili kwamba watu wote wa dunia walijue jina lako na kukuogopa wewe, kama wafanyavyo watu wako Israeli, na kwamba

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waweze kujua kwamba nyumba hii niliyoijenga inaitwa kwa jina lako. **34** Ikiwa kwamba watu wako wakaenda nje kupigana dhidi ya adui zao, kwa njia yoyote amabayo unaweza kuwatuma, na ikiwa kwamba wakaomba kwako kuelekea mji huu ambao umeuchagua, na kuelekea nyumba ambayo nimeijenga kwa ajili ya jina lako. **35** Basi sikiliza maombi yao mbinguni, ombi lao, na uwasaidie. **36** Kama wametenda dhambi dhidi yako—kwa kuwa hakuna asiye tenda dhambi—na ikiwa una hasira nao na kuwakabidhi kwa adui zao, ili kwamba adui wakawabeba na kuwachukua kama mateka kwa ajili ya nchi zao, iwe mbali au karibu. **37** Kisha wakatambua kuwa wako katika nchi ambako wamewekwa utumwani, na ikiwa watatubu na kutafuta msaada kwako katika utumwa wao. ikiwa watasema, 'Tumetenda kinyume na kutenda dhambi. Tumetenda kwa uovu,' **38** ikiwa watarudi kwako kwa mioyo yao yote na kwa nia yao yote katika nchi ya utumwa wao, ambako walichuliwa kama mateka, na ikiwa wataomba kukabili nchi yao, uliyowapa babu zao, na kukabili mji ambao uliuchagua na kukabili nyumba ambayo niliijenga kwa ajili ya jina lako. **39** Basi sika kutoka mbinguni, mahali unapoishi, sikia kuomba kwao na maombi na wayaombayo, na uwasaidie shida zao. Wasamehe watu wako, ambao wamekutenda dhambi. **40** Sasa, Mungu wangu, ninakusihi, uyafungue macho yako, na masikio yako yasiskie maombi yatakayofanywa katika sehemu hii. **41** Sasa basi, amka, Yahwe Mungu, kwenye mahali pako pa kupumzikia, Wewe na sanduku la nguvu zako. Makuhani wako, Yahwe Mungu, wavikwe wokovu, na watakatifu wako wafurahi katika wema. **42** Yahwe Mungu, usiugeuze nyuma uso wa masihi wako. Yakumbuke matendo yako katika agano lako la ufalme kwa ajili ya Daudi, mtumishi wako.

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2 Chronicles 6:1

Makao makuu.
"Sehemu ya kuishsi ya heshima sana."

Kusanyiko lote la Israeli walaikuwa wamesimama.
"Watu wakiwa wamesimama."

2 Chronicles 6:4

Ili jina langu liwe humo.
"Ili kujifanya mwenyewe nijulikane huko".

Ametimiza kwa mkono wake mwenyewe.
Amewezesha kutokea au amehakikisha kwamba ahadi hizi zinatimia.

2 Chronicles 6:7

Ndani ya moyo wa Daudi.
"Nia ya Daudi."

Kwa ajili ya jina la Yahwe
Jina la Yahwe linawakilisha uwepo wake kamili.

2 Chronicles 6:10

Ambamo kuna agano la Yahwe.
"Ambamo kuna meza za za mawe zikionesha aganao alilofanya Yahwe nasi watu wa Israeli. "

2 Chronicles 6:12

Mbele ya kusanyiko lote la Israeli.
"Mbele ya watu wa Israeli ambao walikuwa wamekusanyika huko."

Mikono.
Kipimo cha zamani.

Akanyosha mikono yake kuzielekea mbingu.
Selemani alinyosha mikono yake na kuilekeza juu huku akipiga magoti juu ya jukwaa ili aombe.

2 Chronicles 6:14

Watumishi wako ambao hutembea mbele zako kwa moyo wako wote.
"Sisi ambao hujibidisha kikamilifu kufanya kile unachotutaka tufanye".

Ulisema kwa kinywa chako na umetimiza kwa mkono wako.
Hii ina maanisha ahadi ambayo Mungu alifanya na Daudi kwamba mwanaye atamjengea hekalu: "Umetimiza ahadi ahadi yako."

2 Chronicles 6:16

Tunza.
Hili ni ombi: "tafadhali fanya"

Hautashindwa kupata mtu mbele yangu wa kukaa juu ya kiti cha enzi cha Israeli.
"Siku zote utakuwa na mfalme kutoka miongoni mwa uzao wa Daudi."

Kama ulivyotembea mbele zangu.
"Katika namna ambayo Daudi alifanya."

2 Chronicles 6:18

Lakini kweli Mungu ataishi na wanadamu juu ya dunia?.
"Lakini Mungu, kwa hakika hutaishi kabisa na wanadamu juu ya dunia." (Tazama: tini rg rquestion).

dunia yoye na mbingu yenyewe.
Angalia ulivyoitafisiri hii katika 2:6.

generated on Tue Oct 24 10:45:40 2023

Sikia kilio na maombi.
Neno "kilio" na "maombi" yana maana moja. Kwa pamoja yanaweka msisitizo wa maombi yake: nakusihi jibu maombi yangu ya kumaanisha." (Tazama: tini double)

Ambapo uliahidi kuliweka jina lako.
"Ambapo ulisema utawafanya watu wakujue".

Fumbua macho yako kuelekea hekalu hili usiku na mchana.
Tafadhali wasaidie wanaokuja kwako katika "hekalu, wakati wowote—usiku au mchana."

Maombi atakayaoomba mtumishi wako kuelekea sehemu hii.
Mwandishi anaomba akiwa ameelekea Hekalu.

2 Chronicles 6:21

Un anaposiki, samehe.
"Unaposikia maombi, tafadhali wasamehe dhambi zao."

2 Chronicles 6:22

Ili kuyaleta matendo yake juu ya kichwa.
"Kwa kumwadhibu kama anavyostahili kuadhibiwa" (Tazama: tini ....)

2 Chronicles 6:24

Bsi tafadhali sikia mbinguni na usamehe zao
"Tafadhali, yaheshimu maombi yao" Tazma: tini .....)

2 Chronicles 6:26

Wakati mbingu zimefungwa na hakuna mvua
Kirai, "mbingu zimefungwa" kina maana kwamba hakuna mvua inayoshuka kutoka mawinguni. "Wakati utakapoacha kuruhusu mvua yoyote kunyesha." (Tazama: tini .....)

Wakilikili jina lako.
Kwa maneno yao na matendo yao, wanamweshimu Mungu na mamlaka Yake. (Tazama: tini ......)

Kuziacha dhambi zao.
Kuziacha njia zao mbaya".

Utakapowaelekeza kwenye njia njema iwapasayo kutembea
"Kuwaonesha jins ya kuishi kwa haki".

2 Chronicles 6:28

Kila mmoja akilijua pigo na huzuni katika moyo wake.
Maana yake yaweza kuwa: "akijua dhambi katika moyo wake" au "akijua moyoni mwake kwamba mapigo na hudhuni ni matokeo ya dhambi zake mwenyewe".

Akinyosha mikono yake.
Angalia tafsir ya mstari wa 2:12.

Njia zake zote.
"Alichofanya".

2 Chronicles 6:32

Ukuu wa jina lako, mkono wako wenye nguvu, na mkono wako ulionyoshwa.
"Wewe ni mkuu sana na mwenye nguvu sana". (Tazama: tini ......)

Inaitwa kwa jina lako.
Inayojulikana kama nyumba ya Yahwe, mali yako"

2 Chronicles 6:34

Nimeijenga.
"Watu wamejenga chini ya uongozi wangu" Tazama: tini synecdoche)

2 Chronicles 6:36

Taarifa za jumla:
Tazama: tini mfano.

Adui wakawabeba na kuwachukua kama mateka kwa ajili ya nchi zao.
Adui wakiwachukua mateka na kuwapeleka kwenye nchi ya adui zao.

Kuomba kukabili nchi yao.
Hii inarea Israeli. "Na ikiwa wataomba kukabili nchi yao uliyowapa babu zao"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Sasa Selemani alipokuwa amemaliza kuomba, moto ukaja kutoka mbinguni na kuiteketeza sadaka ya kuteketezwa na dhabihu, na utukufu wa Yahwe ukaijaza nyumba. **2** Makuhani hawakuweza kuingia kwenye nyumba ya Yahwe, kwa sababu utukufu wake uliijaza nyumba yake. **3** Watu wote wa Israeli wakaangalia juu moto uliposhuka chini na utukufu wa Yahwe ulikuwa juu ya nyumba. Wakalala kwa nyuso zao juu ya sakafu ya mawe, wakaabudu, na kutoa shukrani kwa Yahwe. Wakasema, "Kwa maana yeye ni mwema, kwa maana agano lake la kifame ladumu milele." **4** Kwa hiyo mfalme na watu wote wakamtolea Yahwe sadaka Yahwe. **5** Mfalme Selemani akatoa sadaka ya ng'ombe ishirini na mbili elfu na kondoo 120, 000 na mbuzi. Kwa hiyo mfalme na watu wote wakaiweka wakifu nyumba ya Mungu. **6** Makuhani wakasimama, kila mmoja akasimama mahali pake pa kuhudumu; Walawi pia pamoja na vyombo vya muziki vya Yahwe, ambavyo mfalme Daudi alivitengeza kwa ajili ya kumpa shukrani Yahwe katika nyimbo, "Kwa maana uaminifu wa agano lake wadumu milele." Makuhani wote wakapiga matarumbeta mbele yao, na Israeli wote wakasimama. **7** Selemani akaitakasa sehemu ya katikati ya kiwanja cha mfalme mbele ya nyumba ya Yahwe. Humo akatoa sadaka za kuteketezwa na mafuta ya sadaka za amani, kwa sababu madhabahu ya shaba ambayo alikuwa ametengeza haikuweza kuzibeba sadaka, sadaka za nafaka, na za mafuta. **8** Kwa hiyo Selemani akaitisha sikukuu wakati huo kwa siku saba, na Israeli wote pamaoja naye, kusanyiko kubwa, kutoka Lebo Hamathi mpaka kijito cha Misiri. **9** Siku ya nane wakaitisha kusanyiko la makini, kwa maana kwa siku saba walishika kuwekwa wakfu kwa ile madhabahu. **10** Katika siku ya ishini na tatu ya mwezi wa saba, Selemani akawatanya watu kwenda kwenye nyumba zao kwa furaha na mioyo ya shangwe kwa sababu ya wema aliokuwa ameuonesha Yahwe kwa Daudi, Selemani, Israeli, na watu wake. **11** Hivyo Selemani akaimaliza nyumba ya Yahwe na nyumba yake mwenyewe. Kila kitu kilichokuja katika moyo wa Selemani kwa ajili ya kukitengeneza katika nyumba ya mfalme na katika nyumba yake mwenyewe, alikitimiza kwa mafanikio. **12** Yahwe akamtokea Selemani usiku na kusema kwake, "Nimesikia maombi yako, na nimeichagua sehemu hii kwa ajili yangu mwenyewe kama nyumba ya dhabihu. **13** Kama nitazifunga mbingu ili kwamba kusiwepo mvua, au kama nitaamuru nzige waimeze nchi, au kama nitatuma magonjwa kati kati ya watu wangu, **14** kisha watu wangu, ambao wameitwa kwa jina langu, watajinyenyekeza, kuomba, kuutafuta uso wangu, na kuziacha njia zao mbaya, nitasikia kutoka mbinguni, kuwasamehe dhambi zao, na kuiponya nchi yao. **15** Sasa macho yangu yatakuwa wazi na masikio yangu yatasikiliza maombi yanayofanywa katika sehemu hii. **16** Kwa maana sasa nimeichagua na kauitakasa nyumba hii ili kwamba jina langu lipate kuwa humo milele. Masikio yangu na moyo wangu vitakuwako kila siku. **17** Kwako wewe, kama utatembe mbele zangu kama baba yako Daudi alivyotembea, ukitii yote nilyokuamuru na kuzishika sheria zangu na maagizo yangu, **18** basi nitakithibitisha kiti cha enzi cha ufalme wako, kama nilivyosema katika agano na Daudi baba yako, niliposema, 'Mzaliwa wako hatashindwa kamwe kuwa mtawala katika Israeli.' **19** Lakin ukigeuka, na kuzisahau sheria zangu na amri amabzo nimeweka mbele yenu, na kama utaenda kuabudu miungu wengine na kuwasujudia, **20** basi nitawang'oa kutoka kwenye nchi yangu amabayo nimewapa. Nyumba hii ambayo nimeitakasa kwa ajili ya jina langu, nitaitupilia mbali kutoka mbele zangu, na nitaifanya kuwa methali na utani miongini mwa watu wote. **21** Ingawa hekalu hili hili zuri sana kwa sasa, kila mtu apitaye karibu yake atashangazwa na ataguna. Watauliza, 'Kwa nini Yahwe ameifanyia hivi nchi hii na nyumba hii', **22** wengine watajibu, 'Kwa sababu walimsahau Yahwe, Mungu wao, ambaye alikuwa amewatoa babu zao nje ya nchi ya Misiri, na wakashikamana na miungu wengine na kuwainamia chini na kuwaabudu. Hii ndiyo maana Yahwe ameleta majanga haya yote juu yao"

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2 Chronicles 7:1

Kwa nyuso zao juu ya sakafu.
Huu ni mkao wa maombi. "Walisudu kwa nyuso zao zikigusa sakafu ya mawe.

Agano lake la kifalme.
"Uaminifu wa agano la Mungu" au Mungu ameahidi kuwapenda milele watu wa Israeli."

2 Chronicles 7:4

Kila mmoja akasimama mahali pake pa kuhudumu.
"Kila mmoja akasimama mahali pake alipopangiwa".

2 Chronicles 7:7

Haikuweza kuzibeba sadaka za kuteketezwa.
"Haikuweza kubeba kiasi kingi cha sadaka za kuteketezwa"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 7:8

Na Israeli wote pamoja naye,
Watu walikuja kutoka Israeli yote.

Lebo Hamathi
Lebo Hamathi ni jina na mahali

Kusanyiko la makini
Hili lilikuwa kusanyiko maalumu la kidini.

Katika siku ya ishini na tatu ya mwezi wa saba.
Siku ya tatu ya mwezi wa saba - Hii ni siku ya mwezi wa saba wa kalenda ya Kiebrania. Siku ya ishirini na tatu ni karibu na katikati ya mwezi wa Oktoba. Katika Kalenda za magharibi.

Kwa furaha na mioyo ya shangwe.
Neno "furaha" na "shangwe" yana maana ya akitu kimoja. Kwa pamoja yanasistiza nia ya furaha (kwa mioyo ya furaha sana)

2 Chronicles 7:11

Alikitimiza kwa.
"Alikikamilisha"

Nimesikia maombi yako.
"Nimeyasikiliza maombi yako".

2 Chronicles 7:13

Kama nitazifunga mbingu ili kwamba kusiwepo mvua.
"Kuizuia mvua" (Tazama: Mifano).

Waimeze nchi.
Neno "nchi" limetumika kumaanisha ",mimea na mazao yote"

Kuutafuta uso wangu.
"Kumtafuta Mungu" au kujaribu kumfanya Mungu akupe usikivu".

Macho yangu yatakuwa wazi na masikio yangu yatasikiliza.
Maneno "macho" na "masikio" yana maana ya Mungu, ambaye huchagua kuona na kusikia maombi yao: "Nitawaona na nitawasikiliza"

2 Chronicles 7:16

Mach yangu na moyo wangu.
"Upenddo wangu. kutazama kwa makini, na kulinda.

Kama utatembe mbele zangu kama baba yako Daudi alivyotembea.
"Kama utanitii kama Baudi, baba yako alivyofanya."

Nitakithibitisha kiti cha enzi cha enzi.
"Nitahakikisha kwamba uzao wako siku zote watakuwa wafalme," (UDB).

2 Chronicles 7:19

Nitawang'oa kutoka kwenye nchi yangu amabayo nimewapa.
"Nitawaondoa kwenye nchi yangu." Inafanalinganisha kuvuta mizizi ya mimea kwa kuindoa kwenye ardhi, na kuondolewa kwa watu wa Mungu kutoka kwenye nchi yake. Matokeo yake yatakuwa kuangamia kwa na huzuni ya watu.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Ikawa karibu ya mwisho wa miaka ishirini, kipindi ambacho Selemani alikuwa ameijenga nyumba ya Yahwe na ya kwake mwenye, **2** kwamba Selemani akaiajenga miji ambayo Hiramu alikuwa amempa, na ndani yake akawaweka watu wa Israeli. **3** Selemani akauavamia Hamathzoba, akaushinda. **4** Akaijenga Tadmori katika nyika, na miji yote ya hazina, ambayo aliijenga katika Hamathi. **5** Pia akaujenga Beth-horoni wa juu, na Beth-horoni wa chini, miji iliyozungushiwa kwa ukuta, malango, na makomeo. **6** Akaujenga Baalathi na miji yote ya hazina aliyoimiliki, na miji yote kwa ajili ya magari yake na miji kwa ajili ya wapanda farasi wake, na chochote alichotamani kujenga kwa ajili ya starehe zake katika Yerusalemu, katika Lebanoni, na katika nchi zote zilizokuwa chini ya utawala wake. **7** Kuhusu watu wengine wote ambao walikuwa wamesalia wa Wahiti, Waamori, Waperizi, Wahivi, Wayebusi, ambao hawakuwa wa Israeli, **8** watoto wao ambao waliachwa baada yao katika nchi, ambaoa watu wa Israeli hawakuwaangamiza—Selemani akawafanyisha kazi kwa nguvu, ndivyo walivyo hata leo. **9** Vile vile, Selemani hakuwafanyisha kazi kwa nguvu watu wa Israeli. Badala yake, wakawa wanajeshsi wake, maakida wake, wakuu wake, na maakida wa magari ya majeshi yake na wapanda farasi wake. **10** Pia hawa walikuwa wakuu wa wakuu wakisimamia wasimamizi waliokuwa wa mfalme Selemani, walikuwa 250, waliowasimamia watu walioifanya kazi. **11** Selemani akamleta binti Farao nje ya mji wa Daudi kwenye nyumba aaliyokuwa amemjengea, kwa maana alisema, "Mke wangu lazima asiishi kataika nyumba ya Daudi mfalme wa Israeli, kwa sababu kila linapokuja sanduku la Yahwe ni takatifu". **12** Kisha Selemani akatoa sadaka za kuteketezwa juu ya madhabahu yake ambayo alikuwa ametengeza mbele ya ukumbi. **13** Akatoa sadaka kama ilivyohitaka katika ratiba ya kila siku; akazitoa, kwa kufuata maelekezo yaliyokuwa katika amari ya Musa, katika siku za Sabato, miezi mipya, na katika siku zilizopangwa mara tatu kila mwaka: Sikukuu ya mikate isiyochachwa, sikukuu ya majuma, na sikuku ya vibanda. **14** Katika kuyatunza maagizo ya baba yake Daudi, Selemani akayapanga makundi ya makuhani kwenye kazi yao, na Walawi kwenye nafasi zao, ili kumsisfu Mungu na kuhudumu mbele za makuhani, kama ilivyotakiwa katika ratiba ya kila siku. Pia akawateua walinda lango kwa zamu zao kwa kila lango, kwa maana Daudi, mtu wa Mungu, alikuwa ameagiza hivyo pia. **15** Watu hawa hawakupotea kutoka kwenye amri ya mfalme kwa makuhani na Walawi kuhusu jambo lolote, au kuhusu vyumba vya hazina. **16** Kazi yote aliyoagizwa na Selemani ikakamilika, kutoka siku msingi wa nyumba ya Yahwe ulipowekwa hadi ilipokamilika. Nyumba ya Yahwe ikamalizika. **17** Kisha Selemani akaenda Esion geberi, na Elothi, juu ya pwani katika nchi ya Edomu. **18** Hiramu akatuma meli zake kupitia watumishi wake ambao walikuwa wana maji wenye uzoefu. Wakasafiri na Selemani na watumishi wa Semani hadi Ofiri. Wakachukua kutoka huko talanta 450 za dhahabu ambazo walimletea Selemani.

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2 Chronicles 8:1

Ikawa karibu ya mwisho wa miaka ishirini.
Baada ya miaka 20.

Hiramu.
Hili ni jina la kiume.

2 Chronicles 8:3

Selemani akauvamia Hamathzoba.
Selemani anawakilisha jesji lake la vita lote. "Jeshi la Selemani likauvamia mji wa Hamathzoba".

Tadmori...Hamathi.
Miji iliyoko Siria.

2 Chronicles 8:5

Taarifa za jumla.
Tazama tafsiri ya majina

2 Chronicles 8:7

Ambao waliachwa baada yao katika nchi
"Ambao walisalia katika nchi"

Akawafanyisha kazi kwa nguvu.
Akawafanya watumwa.

Hata leo.
Hii inataja wakati ambapo kitabu cha 2 Nyakati kilipoandikwa.

2 Chronicles 8:9

250
Mia mbili hamsini(250).

2 Chronicles 8:12

Ukumbi.
Huu ni ukumbi uliofunikwa au njia ya kuingilia ulioshikiliwa na nguzo kwenye jengo.

generated on Tue Oct 24 10:45:40 2023

Kwa kufuata maelekezo yaliyokuwa katika amri
Kwa mujibu wa maagizo ya ya sheria ya Musa.

2 Chronicles 8:14

Watu hawa hawakupotea kutoka kwenye amri.
Watu walizifuata amari.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Malikia wa Sheba aliposikia kuhusu umaarufu wa Selemani, akaja Yerusalemu kumjaribu kwa maswali magumu. Akaja pamoja na msafara mkubwa sana, pamoja na ngamia waliosheheni manukato, dhahabu nyingi, na vito vingi vya thamani. Alipofika kwa **2** Selemani, akamwambia yaliyokuwa moyoni mwake. Selemani akamjibu maswaali yake yote; hakuna kitu kilichokuwa kigumu sana kwa Selemani; hakuna swali ambalo hakulijibu. **3** Malikia wa Sheba alipoiona hekima ya Selemani na ikulu aliyokuwa amejenga, **4** chakula mezani kwake, mahali pa kukaa watumishi wake, kazi ya watumisshi wake na mavazi yao, pia wabebakikombe na mavazi yao, na namna alivyotoa sadaka za kuteketezwa katika nyumba ya Yahwe, hapakuwa na roho zaidi ndani yake. **5** Akasema kwa mfalme, "Ni kweli, taarifa ninioisikia katika nchi yangu kuhusu maneno yako na hekima yako. **6** Sikuamini nilichokisika mpaka nilipokuja hapa, na sasa macho yangu yamekiona. Sikuambiwa nusu kuhusu hekima yako na utajiri wako! Umeuzidi umaarufu niliokuwa nimesikia kuhusu wewe. **7** Wamebarikiwa watu wako, na watumishi wako ambao husimama mbele yako, kwa sababu wanaisikia hekima yako. (Baadhi ya maandiko yanasema, "Wambarikiwa wake zako", ikidhaniwa kwamba kifungu hicho kinapaswa kusomeka kama ilivyo katika Wafalme 10: 8). **8** Amebarikiwa Yahwe Mungu wako, ambaye amepata raha ndani yako, aliyekuweka juu ya kiti chake cha enzi, ili uwe mfalme kwa ajili ya Yahwe Mungu wako. Kwa sababu Mungu wako inaipenda Israeli, ili kuwathibisha milele, amekufanya kuwa mfalme juu yao, ili ufanye hukumu na haki. **9** Akampa mfalme talanta 120 za dhahabu na kiasi kikubwa manukato na vit vya thamani. Selemani hakupewa tena kiasi kikubwa cha manukato kama hiki amabacho alipewa na malakia wa Sheba. **10** Watumishi wa Hiramau na wa mfalme Selemani, ambaye alileta dhahabu kutoka Ofiri, miti ya msandali,, na vito vya thamani. **11** Kwa miti hiyo ya msandali, mfalme Selemani akatengeneza madari ya nyumba ya Yahwe na nyumba yake, na vinubi na vinanda kwa ajili ya wanamziki. Hapajaonekana tena mbao kama hiyo katika nchi ya Yuda. **12** Mfalme Selemani akampa malkia wa Sheba kila kitu alichotaka, chochote alichoomba, zaidi ya vile alivyoleta kwa mfalme Selemani. Kwa hiyo akaondoka na kurudi kwenye nchi yake, yeye na wataumishsi wake. **13** Sasa uzito wa dhahabu ambayo ililetwa kwa Selemani ndani ya mwaka mmoja ulikuwa talanta 666 za dhahabu, **14** nje na dhahabu ambayo waliileta wachukuzi na wafanya biashara. Walme wote wa Arabuni na maliwali katika nchi pia wakamletea Selemanai dhahabu na fedha. **15** Mfalme Selemani akatengeneza ngao kubwa mia mbili za dhahabu iliyofuliwa. Shekeli mia sita za dhahabu zikatumika kwa kila ngao. **16** Pia akatengeneza ngao mia tatu za shahabu iliyopigwa. Minas tatu za dhahabu zikaenda kwa kila ngao; mfalme akaziweka kwenye ikulu ya Msitu wa Lebanoni. **17** Kisha mfalme atengeneza kiti cha enzi kikubwa cha pembe na kufunika kwa dhahabu safi. **18** Kulikuwa na ngazi sita kwenda kwenye kiti cha enzi, na sehemu ya juu ya kiti cha enzi ilikuwa duara. Kulikuwa na mikono kila upande wa kiti, na simba wawili wamesimama pembeni na hiyo mikono. **19** Simba kumi na wawili walisimama juu ya zile ngazi, mmoja kila upande wa ngazi sita. **20** Hapakuwa na kiti cha enzi kama hicho katika ufalme wowote mwingine. Vikombe vyote vya kunywea vya Selemani vilikuwa vya dhahabu, na vikombe vyote vya mfalme katika Nyumba ya Msitu wa Lebanoni vilikuwa vya dhahabu halisi. Hakuna hata kimoja kilichokuwa cha fedha kwa sababu fedha haikuchuliwa kuwa ya thamani katika siku za Selemani. **21** Mfalme alikuwa na meli zilizosafiri baharini, pamoja na meli za Hiramu. Mara moja kwa mwaka meli zilileta dhahabu, fedha, na pembe, na manukato, na pia nyani na tausi. **22** Kwa hiyo Mfalme Selemani aliawazidi utajiri na hekima wafalme wote wa dunia. **23** Dunia yote waliutafuta uwepo wa Selemanai ili kusikia hekima yake, ambayo Mungu alikuwa ameiweka katika moyo wake. **24** Waliomtembelea walileta kodi, vyombo vya shaba na dhahabu, nguo, silaha, na manukato, na farasi na anyumbu, mwaka baada ya mwaka. **25** Selemani alikuwa na mazizi elfu nne kwa ajili ya farasi na magari, na wapanda farasi kumi na mbili elfu, ambao waliwaweka katika miji ya magari na pamoja naye katika Yerusalemu. **26** Akatawala juu ya wafalme wote kutoka mto Efrati hadi nchi ya Wafilisti, na hadi mpaka wa Misiri. **27** Mfalme alikuwa na fedha katika Yerusalemu, nyingi kama mawe juu ya aridhi. Akazifanya mbao za mierezi kuwa nyingi kama miti ya mikuyu ambayo iko nyanda za chini. **28** Wakaleta farasi kutoka Misri na kutoka nchi zote kwa ajili ya Selemani. **29** Kwa mambo mengine kuhusu Selemani, mwanzo na mwisho, hayajandikwa katika Historia ya Nathani Nabii, katika unabii wa Abiya Mshinoni, na katika Maono ya Ido mwonaji wa mambo ya Yeroboamu mwana wa Nabati? **30** Selemani akatawala katika Yerusalemu juu ya Israeli yote kwa miaka arobaini. **31** Akalala na babu zake na watu wakamzika katika mji wa Daudi baba yake. Rehoboamu, mwanaye, akawa mfalme katika sehemu yake.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 9:3

Ikulu aliyokuwa amejenga, 4chakula mezani kwake, mahali pa kukaa watumishi wake, kazi ya watumisshi wake na mavazi yao.
Beth Sheba aliona mambo yote ya Selemani ya kushangaza.

Wabeba kikombe.
Hawa walikuwa watumishi walio onja kinywaji kabla mfalme hajanywa ili kupima kama haina sumu.

Hapakuwa na roho zaidi ndani yake
"Hakujaa akiburi tena".

2 Chronicles 9:5

Na sasa macho yangu yamekiona.
"Sasa nimejionea mimi mwenyewe".

Sikuambiwa nusu ya kuhusu hekima na utajiri wako.
"Wewe una hekima na ni tajiri kupita kawaida"

2 Chronicles 9:7

Ambao husimama mbele yako.
"Ambao husubiri amfri zako mbele zako"

Ambaye amepata raha ndani yako.
"Ambaye amependezwa nawe"

2 Chronicles 9:9

Talanta.
Aina ya fedha iliyotumika katika ssiku za Agano Jipya

2 Chronicles 9:10

Hiramu.
Mfalme wa Tiro

Ofiri.
Sehemu isiyojulikana iliyojulikana kwa dhahabu zake.

Miti ya msandali.
Hii ni aina ya mbao.

2 Chronicles 9:13

666.
Mia sita sitini na sita

2 Chronicles 9:15

Shekeli mia sita za dhahabu zilitumika kwa kila ngao.
"Zilitengenezwa kwa shekeli mia sita za dhahabu".

Shekeli...minas
Shekeli na mina ni mojawapo ya vipimo ambavyo watu wa zamani hasa nyakati za Agano la Kale walitumia kwa sababu hawakuwa na vipimo vya kisa kama vile kilo, mita nk. Shekeli 1 ilikuwa sawa na graamu 1, na mina au shekeli 50 ilikuwa sawa na kilo 0.57.

Ikulu ya Mstu wa Lebanon.
Hii ilikuwa kama sehemu ya kuhifadhia iliyotengenezwa kwa mbao nyingi kubwa kutoka Lebanoni, ilikuwa karibu na ikulu. Kwa jina jingine iliitwa Amori.

2 Chronicles 9:17

Pembe.
Hii ilikuwa kazi nyingine ya pembe ya mnyama kama tembo au faru.

Na sehemu ya juu ya kiti cha enzi ilikuwa duara
"Sehemu ya juu nyuma ya kiti cha enzi ambapo mfalme aliketi ilikuwa ya duara".

2 Chronicles 9:19

Fedha haikuchuliwa kuwa ya thamani katika siku za Selemani.
Katika siku za Selemani fedha haikuwa kitu cha thamani.

Nyani na tausi.
Wanyama kutoka mbali sana, kama vile Afrika

2 Chronicles 9:22

Ambayo Mungu alikuwa ameiweka katika moyo wake.
"Ambayo Mungu alimpa".

Mwaka baada ya Mwaka.
Kila mwaka

2 Chronicles 9:25

Taarifa za jumla:
Selemani aalikuwa na mazizi elfu nne (4,000), na wapanda farasi kumi na mbi elfu (12,000)

Mazizi.
Hii ni boma ndogo ambamo farasi huhifadhiwa

2 Chronicles 9:27

Nyingi kama mawe juu ya ardhi.
Fedha nyingi sana.

Akazifanya mbao za mierezi kuwa nyingi kama mikuyu ambayo iko nyanda za chini.
"Nyingi sana"

Kutoka nchi zote.
"Kutoka nchi zote jirani" au kutoka nchi zote".

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Rehoboamu akaenda Shekemu, kwa maana Isaraeli wote walikuwa wanakauja Shekemu kwa ajili ya kumfanya yeye mfalme. **2** Ikatokea kwamba Yeroboamu mwana wa Nebati akasikia haya (kwa maana alikuwa katika Misiri, ambako alikuw amekimbilia kutoka kwenye uwepo wa Mfalme Selemanai, lakini Yeroboamu akarudi kutoka Misiri). **3** Kwa hiyo wakatuma na kumuita yeye, na Yeroboamu na Israeli wote wakaja; wakamwambia Rehoboamu na kusema, **4** "Baba yako aliifanya nira yetu ngumu. Kwa hiyo sasa, ifanye kazi ngumu ya baba yako kuwa rahisi, na ifanye nyepesi nira yako ambayo baba yako aliiweka juu yetu, na sisi tutakutumikia wewe." **5** Rehoboamu akawaambia, "Njoni kwangu tena baada ya siku tatu." Kwa hiyo watu wakaondoka. **6** Mfalme Rehoboamu akaomba ushauri kwa wazee ambao walikuwa wamesimama mbele ya Selemani baba yake wakati alipokuwa hai; akasema, Mnanishauri niwape jibu gani watu hawa?" **7** Wakasema kwake, Ikiwa wewe ni mwema kwa watu hawa na uwapendeze, na sema maneno mazuri kwao, basi siku zote watakuwa watumishi wako." **8** Lakini Rehoboamu akapuuza ushauri wa wazee ambao walimpa, na akashauriana na wanauame vijana ambao walikuwa wa rika lake, ambao walisimama mbele yake. **9** Akawaamabia, "Mnanipa ushauri gani, ili kwamba niwajibu watu waliozungumza kwangu na kusema, "Ifanye nyepesi nira yako ambayo baba yako aliiweka juu yetu'?" **10** Wanaume vijana mabaoa walikuwa rika la Yeroboamu wakasema kwake, wakisema, "Hivi ndivyo utakavyosema kwa watu waliokuambia kwamba baba yako Selemani aliifanya nira yao nzito, lakini kwamba lazima uifanye nyepesi. Hivi ndivyo utakavyosema kwao, 'Kidole changu kidogo ni kinene kuliko kiuno cha baba yangu. **11** Kwa hiyo sasa, ingawa babab yangu aliwatwika nira nzito, nitaiongeza nira yenu. Baba yangu aliwaadhibu kwa mijeredi, lakini nitawaadhibu kwa nge." **12** Kwa hiyo Yeroboamu na watu wote wakaja kwa Rehoboamu katika siku ya tatu, kama aliavyosema mfalme, "Rudini kwangu katika siku ya tatu," **13** Yeroboamu akasema kwa kwao kwa ukatili, akiupuuza aushauri wa wazee. **14** Akasema kwao akiufuata ushauri wa wanaume vijana, akisema, " Baba yangu aliifanya nira yenu nzito, lakini mimi nitaiongeza. Baba yangu aliwaadhibu kwa mijeredi, lakini mimi nitawaadhibu kwa nge." **15** Kwa hiyo mfalme hakuwasikiliza watu, kwa kuwa lilikuw tukio lililoletwa na Mungu, kwamba Yahwe aweze kulitimiza neno lake ambalo Ahiya Mshiloni alikuwa amemwambia Yeroboamu mwana wa Nebati. **16** Israeli wote, walipoona kwamba mfalme hakuwasikiliza, watu wakamjibu na kusema, "Tunasehemu gani katika Daudi? Hatuna urith katika wana wa Yese! Kila mmoja wenu anapaswa kwenda katika hema yake, Israeli. Sasa kila mtu aone nyumba yake, Daudi." Kwa hiyo Israeli wote wakarudi kwenye hema zao. **17** Lakini kwa watu wa Yuda walioishi katika miji ya Yuda, Yeroboamu akatawala juu yao. **18** Kisha mfalme Rehoboamu akamtuma Adoramu, ambaye alikuwa msimamizi wa wafanya kazi, lakini watu wa Israeli walimuua kwa kumpiga mawe. Mfalame Rehoboamu akaingia haraka ndani ya gari lake kwenda Yerusalemu. **19** Kwa hiyo Israeli wakawa waasi dhidi ya nyumba ya Mungu hadi leo.

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2 Chronicles 10:1

Israeli wote.
"Watu wote wa taifa la Israeli".

Mwana wa Nebati.
Nebati ni jina la kiume.

2 Chronicles 10:8

Rehoboamu akapuuza ushauri.
"Rehoboamu hakufuata ushauri"

Wanaume vijana.
"Wanaume vijana" jinsi wasivyo na hekima na uzoefu katika mambo ukilinganisha na wanaume wazee ambao walikuwa washauri wa Selemani.

Ambao walikuwa wa rika lake, ambao walisimama mbele yake.
Waliokuwa rafiki zake wa muda mrefu, walimshauri.

2 Chronicles 10:10

Kidole changu kidogo ni kinene kuliko kiuno cha baba yangu.
Pointi ya Rehoboamu ni kwamba yeye ni katilina mwenye aamri kuliko baba yake.

Nitawaadhibu kwa ng'e.
"Lakini nitawapiga kwa mijeredi yenye vipande vya chuma."

2 Chronicles 10:12

Watu wote
"Viongozi wote"

Siku ya tatu.
Siku ya tatu.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 10:15

Ahiya Mshiloni...Yeroboamu mwana wa Nebati.
Ahiya, Nebati na Yeroboamu, haya yote ni majina ya kiume.

2 Chronicles 10:16

Tunasehemu gani katika Daudi?
"Hatutaki kufanya kitu chochote na hawa uzao wa Daudi".

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Rehoroboamu alipofiki Yerusalemu, akawakusanya nyumba ya Yuda na Benyamini, wanaume 180, 000 walaiaochaguliwa amabao wliakuwa wanajeshi, kwa ajili ya kupigana dhiidi ya Israeli, ili kuurudisha ufalme kwa Rehoboamu. **2** Lakini neno la Yahwe likamjia Shemaya mtu wa Mungu, likisema, **3** "Sema kwa Rehoboamu mwana wa Selemani, mfalme wa Yuda, na kwa Israeli kataika Yuda na Benyamaini, **4** Yahwe anasema hivi, "Msivamie wala kufanya vita dhidi ya ndugu zako. Kila mmoja lazima arudi kwenye nyumba yake, kwa maana nimesababisha jambo hili kutokea." Kwa hiyo wakayatii maneno ya Yahwe na kuacha kumvamia Yeroboamu. **5** Yeroboamu akaishi katika Yerusalemu na kujenga miji katika Yuda kwa ajili ya kujilinda. **6** Akaijenga Bethelehemu, EtamuTekoa, **7** Bethsusi, Soko, Adulamu, **8** Gathi, Maresha, Zifu, **9** Adoraimu, Lakishi, Azeka, **10** Sora, Aiyaloni, na Hebroni. Hii ni miji yenye ngome katika Yuda na Benyamini. **11** Akaziimarisha ngome na kuweka maamri jeshsi ndani yake, pamaoja na hazina ya chakula, mafuta, na divai. **12** Akaweka ngao na mikuki katika miji yote na kuifanya imara sana. Kwa hiyo Yuda na Benyamini zikawa zake. **13** Makuhani na Walawi waliokuwa katika Israeli yote wakaenda kwake kutoka ndani ya mipaka yao. **14** Kwa kuwa Walawi waliacha nchi za malisho yao na mali zao ili kuja Yuda na Yerusalemu, kwa maana **15** Yeroboamu na wanaaye walikuwa wamewafukuza, ili kwamba wasifanye majukumu yao ya kikuhani kwa ajili ya sehemu za juu na mbuzi na sanamu za ndama alizokuwa ametengeneza. **16** Watu kutoka kabila zote za Israeli wakaja nyuma yao, wale walio wameiilekeza mioyo yao kumtafuta Yahwe, Mungu wa Israeli; wakaja Yerusalemu kwa ajili ya kumtolea dhabihu Yahwe. Mungu wa baba zao. **17** Kwa hiyo wakauimarisha ufalame wa Yuda na kumfanya imara Rehoboamu mwana wa Selemani kwa miaka mitatu, na wakatembea kwa miaka mitatu katika njia ya Daudi na Selemani. **18** Rehoboamu akajitwalia mke: Mahalathi, binti wa Yerimothi, mwana wa Daudi na wa Abihaili, binti wa Eliabu, mwana wa Yese. **19** Akamzalia wana: Yeushi, Shemaraia, na Zahamu. **20** Baaad ya Mahalathi, Rehoboamu akamchukua Maaka, binti Absalomu; akamzalia Abiya, Atai, Ziza, na Shelomithi. **21** Rehoboamu akampenda Maaka, binti Solomoni, zaidi kuliko wake za wengine wote na masuria (alichukua wake kumi na nane na masuria sitini, na akawa baba wa wana ishirini na nane na mabinti sitini). **22** Rehoboamu akamteua Abiya mwana wa Maaka kuwa mkuu, kiongozi miongoni mwa ndugu zake alikuwa na wazo la kumfanya mfalme. **23** Rehoboamu akatawala kwa hekima; akawatawanya wanaye katika nchi yote ya Yuda na Benyamini katika kila mji imara. Pia akawapa chakula kwa wingi na akatafuta wake wengi kwa ajili yao.

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2 Chronicles 11:1

Wanaume waliochaguliwa ambao walikuwa wanajeshi.
"Wanajeshi wake bora"

2 Chronicles 11:2

Neno la Yahwe ,ikamjia.
"Yahwe alisema neno lake"

Shemaya.
Shemaya ni jina mtu wa jinsia ya kiume.

2 Chronicles 11:5

Maelezo ya jumla.
Hii ni miji ambayo Yeroboamu aliijenga katika Yuda na Benyamini.

2 Chronicles 11:11

Yuda na Benyamini zikawa zake.
Yeroboamu alikuwa mmiliki wa mipaka ya Yuda na Benyamini.

2 Chronicles 11:13

Makuhani na walawi waliokuwa katika Israeli yote wakaenda kwake
"Makuhani na Walawi wakatoka Israeli, ufalme wa Kaskazini ili waende Yuda".

Nchi za malisho
Nchi zilizokuwa kwa ajili ya kuchungia wanyama.

2 Chronicles 11:16

Watu kutoka kabila zote za Israeli wakaja nyuma yao, wale walio wameiilekeza mioyo yao kumtafuta Yahwe.
Watu kutoka makabila ya ufalme wa Kaskazini(Israeli) ambao walikuwa bado wanamwabudu Bwana Mungu walikimbilia Yuda.

Wakatembea kwa miaka mitatu katika njia ya Daudi na Selemani.
"Waliufuata mfano wa Daudi na Selemani kwa miaka mitatu".

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 11:18

Taarifa za jumla:
Mahalathi ni jina la kike.

2 Chronicles 11:20

Maelezo ya jumla:
Mahalathi alikuwa binti wa Yerimothi. Mfalme Rehoboamu alimuoa huyu binti akawa mkewe, baadaye Rehoboamu huyu huyu alimuoa Maaka, yaani binti wa Absalomu.

2 Chronicles 11:22

Taarifa za jumla:
Rehoboamu ni jina la kiume, na huyu ndiye alikuwa mfalme wa yuda. Abiya ni jina la kiume pia.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Ikawa kwamba, Rehoboamu alipokuwa ameimarishwa na mwenye nguvu, kwamba akaikataa sheria ya Yahwe--na Waisraeli wote pamoja naye. **2** Ilitokea katika mwaka wa tano wa Mfalme Rehoboamu, kwamba, Shishaki, mfalme wa Israeli, akaja kinyume na Yerusalelemu, kwa sababu watu walikuwa wameacha kuwa waaminifu kwa Yahwe. **3** Akaja na magari elfu moja na mia mbili pamoja naye na wapand farasi elfu sitini. Askari wasio hesabika wakaja pamaoja naye kutoka Misri: Walubi, Wasukii, na Waethiopia. **4** Akaiteka miji yenye ngome ya Yuda na akaja Yerusalemu. **5** Sasa Shemaya nabii akaja kwa Rehoboamu na kwa viongozi wa Yuda ambao walikuwa wamekusanyika pamoja Yerusalemu kwa sababu ya Shishaki. Shemaya akasema kwao, "Hivi ndivyo anavyosema Yahwe: Mmenisahau, kwa hiyo pia nimewaweka katika mkono wa Shishaki". **6** Kisha wakuu wa Israeli na mfalme wakajinyenyekeza na kusema, "Yahwe ni mtakatifu." **7** Yaahwe alipoona kuwa wamejinyenyekeza, neno la Yahwe likamjia Shemaya, likisema, "Wamejinyenyekeza. Stawaadhibu; nitawaokoa kwa hataua fulani, na hasira yangu haitamiminwa juu ya Yerusalemu kwa mkono wa Shishaki. **8** Vile vile, watakuwa watumishi wake, ili kwamba wajue nini maana ya kunitumikia mimi na kuwatumikia watawala wa nchi zingine." **9** Kwa hiyo Shishaki, mfalme wa Misiri akaja Yerusalemu akazichukua hazina katika nyumba ya Yahwe, na hazina katika nyumba ya mfalme. akachukua kila kitu; pia akazichukua ngao za dhahabu alizokuwa amezitengeneza Selemani. Mfalme **10** Rehoboamu akatengeneza ngao za shaba katika nafasi zake na kuzikabidhi mikoni mwa maamrijeshi wa walinzi, amabao waliilinda milango ya kuelekea kwenye nyumba ya mfalme. **11** Ikawa kwamba mfalme kila alipoingia katika nyumba ya Yahwe, walinzi wakazibeba; kisha wakazirudisha katika nyumba ya ulinzi. **12** Rehoboamu alipojinyenyekeza mwenyewe, ghadhabu ya Yahwe ikampisha mbali, kwa hiyo hakumwangamiza kabisa kabisa; pembeni, bado kulikuwa na baadhi ya wema wa kupatikana katika Yuda. **13** Hivyo mfalme Rehoboamu akafanya ufalme wake imara katika Yerusalemu, na kwa hiyo akatawala. Rehoboamu alikuwa na umri wa miaka aroabaini na moja alipoanza kutawala, na akatawala kwa muda wa mika kumi na saba katika Yerusalemu, mji ambao Yahwe alikuwa ameuchagua kutoka kwa makabila ya Israeli ili kwamba aliweke jina lake humo. Jina lake aliitwa Naama, Mwamoni. **14** Akafanya yaliyokuwa uovu, kwa sababu hakuuelekeza moyo wake kumtafuta Yahwe. **15** Kwa mambo mengine kuhusu Rehoboamu, mwanzo na mwisho, hayakuandikwa katika maandishi ya Shemaya nabii na ya Ido mwonaji, ambayo pia yana kumbukumbu ya vizazi na vita kati ya Rehoboamu na Yeroboamu? **16** Rehoboamu akalala pamoja na babu zake na alizikwa katika mji wa Daudi; Abiya mwanye akawa mfalme katika nafasi yake.

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2 Chronicles 12:1

Ikawa akwamba
"Ikawa kwamba" ni maneno yanayoashiria tukio muhimu katika historia; yaani wakati ule ule jambo lilipotokea".

Na Israeli wote pamoja naye
"Israeli na Yuda wote walimfuata katika dhambi yake." Israeli hapa inajumuisha Yuda pia.

2 Chronicles 12:2

Akaja kinyume.
"Akaja kuvamia au kupiga"

Askari wasio hesabika
"Wanajeshi wengi sana"

2 Chronicles 12:5

Taarifa za jumla:
Shemaya alikuwa nabii katika yuda wakati wa utawala wa mfalme Rehoboamu.

Kwa hiyo pia nimewaweka katika mkono wa Shishaki.
"Kwa hiyo nimewatia katika mikiono ya Shishaki kama mateka"

2 Chronicles 12:7

Wamejinyenyekeza.
"Mfalme na viongozi wengine wa Israeli walikuwa wamejinyenyeza wenyewe," Mfalme na viongozi wengine ni maneno yanayowakilisha au yenye maana ya watu wote wa Isaraeli.

Neno la Yahwe likamjia.
"Yahwe alisema neno lake."

Nitawaokoa kwa hatua fulani.
Nitawaokoa wasiangamie kwa kabisa kabisa

Hasira yangu haitamiminwa juu ya Yerusalemu.
"Sitaiachilia hasira yangu yote dhidi ya Yerusalemu"

2 Chronicles 12:9

Kuzikabidhi mikononi mwa maamri jeshi
"Kuziweka mikononi mwa maamri jeshi"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 12:11

Ikawa kwamba Mfalme kila alipoingia.
Inaashiria tukio malumu katika historia. Lugha nyingi zina namna yake ya kusema kipindi hiki muhimu.

Gadhabu ya Yahwe ikampisha mbali, kwa hiyo hakuwaangamiza kabisa kabisa.
"Yahwe hakuwa na hasira naye tena, na kwa hiyo hakumwaangamiza kabisa kabisa"

Pembeni.
"Kwa nyongeza "

2 Chronicles 12:13

Ili kwamba aliweke jina lake humo.
"Ili kwamba aheshimiwe humo siku zote.

Hakuuelekeza moyo wake kumtafuta Yahwe
"Hakuwa na nia na nguvu za kumtii Mungu".

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Katika mwaka wa kumi na nane wa Mfalme Yeroboamu, Abiya akaanza kutawala juu ya Yuda. **2** Akatawala kwa miaka mitatu katika Yerusalemu; jina la mama yake aliitwa Maaka, binti wa Urieli wa Gibea. Kulikuwa na vita kati ya Abiya na Yeroboamu. **3** Abiya akaingia vitani na jeshi la askari, wenye nguvu, hodari, 400, 00 wanaume waliochaguliwa. Yeroboamu akapanga mistari ya vita dhidi yake yenye 800, 00 wanaume askari waliochaguliwa, wenye nguvu, hodari. **4** Abiya akasimama juu ya mlima Semaraimu, uliopo katika kilima cha nchi ya Efraimu, na akasema, "Nisikilizeni, Yeroboamu na Israeli wote! **5** Hamjui kwamba Yahwe, Mungu wa Israeli, alitoa sheria juu ya Israeli kwa Daudi milele, kwake na kwa wanaye kwa agano rasimi? **6** Bado Yeroboamu mwana wa Nebati, mtumishi wa Selemani mwana wa Daudi, akainuka na kuasi dhidi ya bwana wake. **7** Watu wabaya, washirika wa karibu, wakamkusanyikia, wakamjia kinyume Rehoboamu mwana wa Selemani, wakati Rehoboamu alipokuwa mdogo na asiye na uzoefu na hakuweza kuwamudu. **8** Sasa mnasema kwamba mnaweza kuuzuia utawala wa Yahwe wenye nguvu katika mkono wa uzao wa Daudi. Ninyi ni jeshsi kubwa, na pamoja nanyi kuna ndama wa dhahabu ambao Yeroboamu alitengeneza kama miungu kwa ajili yenu. **9** Hamkuwafukuza nje makuhani wa Yahwe, uzao wa Haruni, na Walawi? Hamkujifanyia makuhani katika namna ya watu wa nchi zingine? Yeyote ajaye kujitakasa mwenyewe na ngo'mbe dume kijana, na madume ya kondoo anaweza kuwa kuhani wa kile ambacho siyo miungu. **10** Lakini kwetu, Yahwe ni Mungu wetu, na hatujamsahau. Tuna makuhani, uzao wa Haruni, wakimtumikia Yahwe, na Walawi, ambao wako kataika kazi yao. **11** Kila asubuhi na jioni humtolea Yahwe sadaka za kuteketezwa na uvumba mtamu. Pia hupanga mkate wa uwepo juu ya meza takatifu; pia huweka kinara cha dhahabu pamoaja na taa zake, ili watoe sadaka kila jioni. sisi huzishika sheria za Yahwe, Mungu wetu, Lakini ninyi mmemsahau. **12** Ona, Mungu yuko pamoja nasi katika vichwa vyetu, na makuhani wake wako hapa na tarumbeta kwa ajili ya kutoa sauti dhidi yenu. Watu wa Israeli, msipigane na Yahwe, Mungu wa babu zenu, kwa maana hamtafanikiwa." **13** Lakini Yeroboamu akaandaa mavamizi nyuma yao; jeshi lake lilikuwa mbele ya Yuda, na wavamizi nyuma yao. **14** Yuda walipoanagalia nyuma, tanzama, mapigano yalikuwa pote mbele na nyuma yao. Wakamlilia Yahwe kwa sauti, na makuhani wakayapuliza matarumbeta. **15** Kisha wanaume wa Yuda wakapiga kelele; walipopiga kele, ikawa kwamba Mungu akampiga Yeroboamu na Israeli wote mbele ya Abiya na Yuda. **16** Watu wa Israeli wakakimbia mbele ya Yuda, na akawatia kwenye mkono wa Yuda. **17** Abiya na jeshi lake wakawaua kwa mauji makuu; 500, 000 watu wanaume waliochaguliwa wa Israeli wakaanguka wamekufa. **18** Katika namna hii hii, watu wa Israeli wakatiishwa chini wakati huo, watu wa Yuda wakashinda kwa sababu walimtegemea Yahwe, Mungu wa babu zao. **19** Abiya akamshawishi Yeroboamu; akachukua miji kutoka kwake; Betheli pamoja na vijiji vyake, Yeshana pamoja na vijiji vyake, na Efroni pamoaaja na vijij vyake. **20** Yeroboamu hakupata naguvu tena katika siku za Abiya; Yahwe akampiga, na akafa. **21** Lakini Abiya akawa na nguvu sana; akachukua wanawake kumi na nne kwa ajili yake na akawa baba wa wana ishirini na mbili na mabinti kumi na sita. **22** Matendo ya Abiya yaliyosalia, tabia yake na maneno yake yameeandikwa katika kamusi ya nabii Ido.

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2 Chronicles 13:1

Maaka, binti wa Urieli wa Gibea.
Maaka alikuwa mama mzazi wa Abiya, mfalme wa Yuda ambaye alipigana vita na Yeroboamu.

2 Chronicles 13:4

Mlima Semaraimu.
Mlima Semaraimu ulikuwa katika mji wa Semaraimu

Hamjui kwamba...agano?
"Mnajua vizuri sana kuhusu agano langu nililofanya na Daudi.

2 Chronicles 13:6

Mwana wa Nebati
Nebati alikuwa baba yake Yeroboamu mfalme wa Israeli.

Washirika wa karibu
"Watu wenye tabia mbaya, wasio na maadili".

Wakamkusanyikia
"Wakaungana pamoja na Yeroboamu".

2 Chronicles 13:8

Ndama wa dhahabu ambao Yeroboamu alitengeneza kama miungu.
Hii ina maana ya miungu aliyotengeneza Yeroboamu.

generated on Tue Oct 24 10:45:40 2023

Hamkuwafukuza...Walawi?
"Mmewafukuza Walawi"

Hamkujifanyia makuhani katika namna ya watu wa nchi zingine.
"Mmejifanyia makuhani kama vile wajifanyiavyo watu wa nch zingine.

Yeyote ajaye kujitakasa mwenyewe na ngo'mbe dume kijana, na madume ya kondoo anaweza kuwa kuhani wa kile ambacho siyo. miungu.
"Yeyote atoaye ng'ombe dume na madume saba ya kondoo anaweza kuwa kuhani wa sanamu tu ambazo hazina hadhi ya kuitwa miungu"

2 Chronicles 13:10

Ambao wako katika kazi zao
"Wanaofanya kazi"

Mkate wa uwepo
"Mkate wa uonyesho" ulikuwa mkate maalum ambao ulitengenezwa kama ishara ya uwepo wa Mungu na ushirika wake na watu wake.

Pia huweka kinara cha dhahabu pamoaja na taa zake
"Pia hukitunza au kukiangalia kinara cha dhahabu"

2 Chronicles 13:12

Msipigane na Yahwe.
Hii ni lugha ya picha inayowataka wahusika hawa wasiende kinyume na mapenzi ya Yahwe (msipigane na Yahwe)

2 Chronicles 13:13

Mavamizi nyuma yao.
Yeroboamu alijipanga na kufanya mavamizi ya kushtukiza nyuma ya jeshi laYuda

Mavamizi yalikuwa nyuma yao.
Mavamizi ya ghafla au kushtukiza yalikuwa nyuma ya jeshi la Yuda.

Wakamlilia Yahwe.
Walimwita Yahwe kwa sauti kubwa sana.

Ikawa kwamba Mungu akampiga.
Mungu alimuacha Yeroboamu akapigwa na adui zake.

2 Chronicles 13:16

500,000
Laki tano(hii ni idadi ya watu waliouawa na Abiya)

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Abiya kalala pamoja na babu zake, na wakamzika kataika maji wa Daudi. Asa, mwanaye, akawa mfalme katika nafasi yake. Katika siku yake nchi ilikuwa na miaka kumi. **2** Asa alifanya yaliyomema na sahihi katika macho ya Yahwe Mungu wake, **3** kwa maana aliziondosha mbali madhabahu za kigeni na sehemu za juu. Akaziangusha chini nguzo za mawe na kuzikata nguzo za Maashera. **4** Akawaamuru Yuda kumtafuta Yahwe, Mungu wa babu zao, na kuzishika sheria na amri. **5** Pia akaziondosha mbali sehemu za juu na madhabahu za kufukiza kutoka miji yote ya Yuda. Ufalme ulikuwa na pumziko chini yake. **6** Akajenga miji ya ngome katika Yuda, kwa maana nchi ilikuwa tulivu, na hakuwa na vita katika miaka hiyo, kwa sababu Yahwe alikuwa amempa amani. **7** Kwa maana Asa aliwaambia Yuda, "Tuijenge miji hii na kuizungushia kuta, na minara, mageti, na makomeo; nchi bado yetu kwa sababu tumemtafuta Yahwe Mungu wetu. Tumemtafuta yeye, na ametupa amani katika kila upande." Kwa hiyo walijenga na wakafanikiwa. **8** Asa alikuwa na jeshi ambalo lilibeba ngao na mikuki; kutoka Yuda alikuwa na wanaume 300, 000, na kutoka Benyamini, wanaume 280, 000 waliobeba ngao na kuvuta pinde. **9** Zera Mwethiopia akaja juu yao na jeshi la wanajeshi milioni moja na magari mia tatu; akaja Maresha. **10** Kisha Asa akatoka nje kukutana naye, na wakapanga mistari ya vita ya mapigano katika bonde la Sefatha huko Maresha. **11** Asa kamlilia Yahwe, Mungu wake,, na akasema, "Yahwe, hakuna aliye kama wewe lakini ni wewe wa kumsaidia mtu asiye na nguvu anapokutana na mengi. Tusaidie, Yahwe, Mungu wetu, kwa maana tunakutegemea wewe, na katika jina lako tumekuja kupambana na idadi hii kubwa ya adui. Yahwe, wewe ni Mungu wetu; usimuache mtu akushinde." **12** Kwa hiyo Yahwe akawapiga Waethiopia mbele za ASa na Yuda; Waethiopia wakakimbia. **13** Asa pamoja na wanajeshi waliokuwa pamoja naye wakawafukuza hadi Gerari. Kwa hiyo Waethiopia wengi wakajeruhiwa kiasi kwamba hawakuweza kupona, kwa maana waliangamizwa kabisa mbele za Yahwe na jeshi lake. Jeshsi likachukua mateka wengi sana. **14** Jeshi likaviangamiza vijiji vyote jirani na Garari, kwa kuwa hofu ya Yahwe ilikuwa imekuja juu ya wakaaji. Jeshi likateka vijiji vyote, na vilikuwa na hazina nyingi sana ndani yake. **15** Jeshi pia likaipiga hema ya makazi yawachungaji; wakabeba kondoo kwa wingi, ngamia vile vile, na kisha wakarudi Yerusalemu.

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2 Chronicles 14:1

Abiya akalala pamoja na babu zake
"Hii ina maana kwamba Abiya akafa na kuzikwa pamoja na babu zake.

Katika siku zake.
Katika kipindi cha utawala wake.

Katika siku yake nchi ilikuwa tulivu kwa miaka kumi.
"Palikuwa na amani katika nchi kwa miaka kumi"

Katika macho ya Yahwe Mungu wake
"Kama Yahwe atakavyo"

2 Chronicles 14:5

Akaziondosha mbali sehemu za juu na madhabahu za kufukiza kutoka miji yote ya Yuda
Asa aliharibu kila aina ya madhabahu ambayo ilitumika kuabudia miungu ya uongo katika Yuda

2 Chronicles 14:7

Taarifa za jumla:
Wanaume laki tatu (300,000), wanaume laki mbili na themanini elfu (280, 000).

Asa aliwaambia Yuda
Asa aliwaambia watu wa Yuda

Tumemtafuta Yahwe Mungu wetu
Tumemwomba Yahwe Mungu wetu kutusaidia.

2 Chronicles 14:9

Taarifa za jumla:
Zera alikuwa mfalme wa Ethiopia, ambaye alitoka na jeshi la wanajeshi milioni moja (1,000,000), na magari mia tatu (300) kwenda kupigana na mfalme Asa.

Maresha
Maresha ulikuwa mji katika Yuda

Usimuache mtu akushinde
"Enyi watu msiwaruhusu watu wengine kuwashinda"

2 Chronicles 14:12

Waethiopia
Waethiopia walikufa kwa sababu Yahwe aliwaua

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Roho ya Mungu ikaja juu ya Azaria mwana wa Odedi. **2** Akaenda nje kukutana na Asa na akamwambia, "Nisikilize, Asa, na Yuda wote na Benyamini: Yahwe yuko pamoja nanyi, pale mnapokuwa naye. Kama mtamtafuta, mtampata; lakini kama mtamsahau, atawasahau ninyi. **3** Sasa kwa muda mrefu, Israeli hawakuwa na Mungu wa kweli, bila kuhani wa kufundisha, na bila sheria. **4** Lakini katika dhiki yao wakamrudia Yahwe, Mungu wa Israeli, na wakamtafuta, wakamta. **5** Katika nyakati hizo hapakuwa na amani kwake aliyesafiri kwend mbali, wala kwake aliyesafiri kuja hapa; badala yake shsida kubwa zilikuwa juu ya wenyeji wote wa wanchi. **6** Waligawanyika vikundi vikundi, taifa dhidi ya taifa, na mji dhidi ya mji, kwa maana Mungu aliwapa shsida za kila aina ya kila mateso. **7** Lakini muwe hodari, na msiuache mkono wenu kuwa dhaifu, kwa maana kazi yen itapewa thawabu." **8** Asa aliposikia maneno haya, unabii wa odedi nabii, akajipa ujasiri na kuviondosha mbali vitu vya kuchukiza kutoka nchi yote ya Yuda na Benyamini, na kutoka miji yote aliyokuwa ameiteka kuanzia kilima cha nchi ya Efraimu, na akaijenga tena madhabahu ya Yahwe, ambayo ilikuwa mbele ya ukumbi wa nyumba ya Yahwe. **9** Akawakusanya Yuda wote na Benyamini, na wae waliokaa pamoja nao—watu wa kutoka Efraimu na Manase, na kutoka Simeoni. Kwa maana walikuja kwake katika hesabu kubwa kutoka Israeli, walipoona kwamba Yahwe Mungu wake alikuwa pamoja naye. **10** Kwa hiyo wakakusanyika katika Yerusalemu katika mwezzi wa tatu, katika mwaka wa kumi na tano wa utawala wa Asa. **11** Katika siku hiyo walimtolea Yahwe dhabihu baadhi ya nyara ambazo walikuwa wameleta; ng'mbe wa kulima mia saba na kondoo na mbuzi elfu saba. **12** Wakaingia kataika agano kwa ajili ya kumtafuta Yahwe, Mungu wa babau zao, kwa moyo wao wote na roho yao yote. **13** Wakakubaliana kwamba yeyote atakepuuzia kumtafuta Yahwe, Mungu wa Israeli, atapaswa kuuawa, iwe mdogo ama mkubwa, iwe mwanaume ama mwanamke. **14** Wakaapa kwa Yahwe kwa sauti kubwa, kwa kelele, na kwa sauti za tarumbeta na baragumu. **15** Yuda wote wakakifurahia kile kiaapo. kwa maana walikuwa wameapa kwa moyo wao wote, na walimtafuta Mungu kwa nia yao yote, na walimuona. Yahwe akawapa amani pande zote. **16** Pia akamwondoa Maaka, asiwe malikia, kwa sababu alikuwa amefanya sanamu ya kuchukiza ya Maashera. Asa akaivunja vunja sanamu ya kuchukiza, akaiweka kwenye mavumbi akaichoma moto huko kijitoni Kidroni. **17** Lakini sehemu za juu hazikuwa zimeondolewa nje ya Israeli. Vile vile, Moyo wa Asa ulijitoa kikamilifu siku zake zote. **18** Akaleta kwenye nyumba ya Mungu vitu vya baba yake na vitu vyake mwenyewe vilivyokuwa vya Yahwe: vitu vya fedha na dhahabu. **19** Hapakuwa na vita zaidi hadi miaka thelathini na mitano ya utawala wa Asa.

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2 Chronicles 15:1

Roho wa Mungu akaja juu ya Azaria
Roho wa Mungu alimpa Azaria uwezo wa kutabiri.

Odedi.
Odedi alikuwa alikuwa mtoto wa kiume wa Azaria.

2 Chronicles 15:3

Isareli hawakuwa na Mungu wa kweli
Israeli walikuwa wameacha kumtii Mungu

.Bila kuhani wa kuwafundisha.
"Hawakuwa na kuhani wa kuwafundisha"

Wakampata
"Mungu aliwaitikia Waisraeli walipomtafuta".

2 Chronicles 15:6

Waligawanyika vikundi, taifa dhidi ya taifa, na mji dhidi ya mji
Walishindwa na mataifa na miji mingine.

2 Chronicles 15:8

Unabii wa Odedi nabii
Matoleo mengi, likiwemo na UDB, yanasomeka, "Unabii wa Azaria, mwana wa Odedi nabii." Yanasomeka hivyo ili kuleta ujumbe unaokubaliana na 15:1. Watafsiri bila shaka watataka kufanya maana hii hii katika matoleo yao.

Kuviondosha mbali vitu vya kuchukiza
"Aliziondoa sanamu"

Yahwe Mungu wake alikuwa pamoja naye
"Yahwe alikuwa akimsaidia".

2 Chronicles 15:10

Kwa hiyo walikusanyika
Hawa ni makabila ya Yuda na Israeli yaliyokuwa pamoja na Asa.

Mwezi wa tatu.
Huu ni mwezi wa tatu wa kalenda ya Kiebrania

generated on Tue Oct 24 10:45:40 2023

Ni mwezi unaotokea mwishoni mwa Mei na mwanzoni mwa Juni kaatika kalenda ya magharibi
Tatu...kumi na tano

Tatu(3)...Kumi na tano (15)
Mwezi wa tatu.

Mia saba...elfu saba
Mia saba (700)...Elfu saba (7,000)

2 Chronicles 15:12

Kwa moyo wao wote na kwa roho yao yote
Wakamtafuta Yahwe na Mungu kwa uaminifu na ukamilifu

Kuuawa.
Kutolewa uhai(kuuawa)

2 Chronicles 15:14

Walimuona
Angalia 2 Mambo ya Nyakati 15:4.

Yuda wote wakakifurahia
"Watu wengi walioishi Yuda walifurahia".

2 Chronicles 15:16

Taarifa za jumla:
Maaka ni jina la kike na Asa ni jina la kiume. Maaka alikuwa malkia, yaani mke wa mfalme Asa.

Sanamu ya kuchukiza
Sanamu

Moyo wa Asa ulijito kikamilifu siku zake zote
Asa alimtii na kumfuata Yahwe maisha yake yote. .

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Katika mwaka wa thelathini na sita wa utawala wa Asa, Baasha, mfalme wa Israeli, akatenda kwa ukatili dhidi ya Yuda na akaujenga Rama, ili kwamba asimruhusu mtu yeyote kutoka wala kuingia katika nchi ya Asa, mfalme wa Yuda.. **2** Kisha Asa akaitoa fedha na dhahabu nje ya vyumba vya kuhifadhia katika nyumba ya Yahwe na nje ya nyumba ya mfalme, na akaituma kwa Ben Hadadi mfalme wa Aramu, ambaye aliishi Dameski. Akasema, pawe na agano kati yako na mimi, kama palivyokuwa na agano kati ya baba yangu na baba yako. Angalia, nimekutumia fedha na dhahabu. **3** Livunje agano lako na Baasha, mfalme wa Israeli, ili kwamba aniache." **4** Ben Hadadi akamsikiliza mfalme Asa na kutuma maakida wa majeshsi dhidi ya miji ya Israeli. Wakavamia Iyoni, Dani, Abelimaimu, na miji yoye ya kuhifadhia ya Naftali. **5** Ikawa kwamba Baasha aliposikia hili, akaacha kuujenga Rama, na akaistisha kazi yake. **6** Kisha Asa mfalme akawachukua Yuda wote pamoja naye. Wakayabeba mawe na mbao za Rama ambazo Baasha alikuwa anajengea ule mji. Kisha Mfalme Asa alitumia vifaa hivyo vya ujenzi kwa ajili ya kuijenga Gaba na Mispa. **7** Wakati huo Hanani mwonaji akaenda kwa Asa, mfalme wa Yuda, na akamwambia, "Kwa sababu umemtegemea mfalme wa Aramu, na hukumtegemea Yahwe Mungu wako, jeshi la mfalme wa Aramu limetoroka nje ya mikono yako. **8** Waethiopia na Walubi hawakuwa jesi kubwa, wenye magari mengi na wapanda farasi wengi? Na bado, kwa sababau ulimtegemea Yahwe, alikupa ushindi juu yao. **9** Kwa maana macho ya Yahwe hukimbia kila mahali katika dunia yote, ili kwamba ajioneshe mwenyewe shujaa kwa niaba ya wale amabao mioyo yao ni mikamilifu kumwelekea yeye. Lakini umetenda kipumbavu katika jambo hili. Kwa maana tangu sasa na kuendelea, utakuwa na vita." Kisha Asa akamkasirikia mwonaji, akamuweka gerezani, kwa maana alikuwa na hasira naye juu ya jambao **10** hili. Wakati huo huo, aliwagandamiza baadhi ya watu **11** Tazma, matendo ya Asa, kutoka mwanzo hadi mwisho, tazama, yameandikwa katika kitabu cha wafalme wa Yuda na Israeli. **12** Katika mwaka wa thelathini na tisa wa utawala wake, Asa alipata ugnjwa kwenye miguu yake; ugonjwa wake ulikuwa mkali sana. Hata hivyo, hakutafuta msaada kutoka kwa Yahwe, lakini kutoka kwa waganga tu. **13** Asa akalala pamoja na babu zake; alikufa katika mwaka wa arobaiani na moja wa utawala wake. Wakamzika katika kaburi lake, ambalo alilichimba mwenyewe katika mji wa Daudi. **14** Walimlaza juu ya kitanda kilichokuwa kimewekewa manukato na aina mbali mbali ya dawa zilizotayarishwa na wale mafundi wa manukato. KIsha wakatengeneza moto kwa heshima yake.

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2 Chronicles 16:1

Akaujenga Rama
Hapa "akaujenga ina maana ya kujenga kuta kuzunguka mji ili kwamba mji uweze kulindwa dhidi ya wavamizi".

2 Chronicles 16:2

Beni Hadadi
Ben Adadi alikuwa mfalme wa Aramu.

Ili kwamba aniache.
"Asinivamie."

2 Chronicles 16:4

Akatuma maakida wa jrshi dhidi ya miji ya Israeli
Akatuma majeshi yake kuivaamia miji

Iyoni, Dani, Abelimaimu...miji ya kuhifadhia ya nafutali
Hii ni miji katika Israeli

Akaisitisha kazi yake
Aliyaamuru majeshi yake kuacha kuuzungushia ngome Rama na kufanya kazi zingine huko"

Mbao.
Mbao ni vipande vikubwa vya miti vitumikavyo kujengea nyumba au kuta.

2 Chronicles 16:7

Hanani
Hanani alikuwa mwonaji wakati wa utawalaa wa mfalme wa Yuda.

Waethiopia na Walubi hawakuwa jesi kubwa, wenye magari mengi na wapanda farasi wengi?
Waethiopia na Walubi walikuwa jeshi kubwa, lenye magari na wapanda farasi wengi sana

2 Chronicles 16:9

Macho ya Yahwe yanaona kila mahali
Yahwe anaona kila kinachotokea katika dunia yote.

ili kwamba ajioneshe mwenyewe shujaa kwa niaba ya wale amabao mioyo yao ni mikamilifu kumwelekea yeye
"Na Yahwe hulinda kwa nguvu zake"

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 16:11

Kutoka mwanzo hadi mwisho.
Kila kitu alichofanya.

Kitabu cha Wafalme wa Yuda na Israeli
Hiki ni kitabu ambacho hakipo tena.

Asa alipata ugonjwa kwenye miguu yake
"Asa alikuwa na ugonjwa kwenye miguu yake"

2 Chronicles 16:13

Asa akalala pamoja na babu zake
Hii ina maana kwamba "Asa alikufa".

Kitanda
Kitanda hiki ni mfano wa meza ambayo juu yake mwili wa marehemu huwekwa juu yake wakati wa mazishi.

Manukato na aina mbali mbali ya dawa zilizotayarishwa na wale mafundi wa manukato
Kuweka mmea ambao hunukia vizuri kwenye mwili wa marehemu ilikuws mojawapo ya taratibu za mazishi kwa watu wa Isareli. "Mimea ya manukato ya kunukia yalitengenezwa na mtu aliyekuwa na ujuzi katika mambo ya utamaduni.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Yehoshafati mwana wa Asa akawa mfalme katika nafasi yake. Yehoshafati akajiimarisha dhidi ya Israeli.
2 Akaweka majeshi katika miji yote Yuda yenye ngome, na akaweka magereza katika nchi ya Yuda na katika miji ya Efraimu, ambayo Asa baba yake alikuwa ameiteka. **3** Yahwe alikuwa pamoja na Yehoshafati kwa sababu alitembea katika njia za kwanza za baba yake Daudi, na hakuwatafuta Mabaali. (Baadhi ya mandiko ya kale hayana "Daudi", na baadhi ya matoleo ya kisasa yameacha hili jina "Daudi). **4** Badala yake, alimtegemea Mungu wa baba yake, na alitembea katika amri zake, siyo katika tabia ya Israeli. **5** Kwa hiyo Yahwe akaimarisha sheria katika mkono wake; Yuda wote wakaleta kodi kwa Yehoshafati. Alikuwa na utajiri na heshima kubwa. **6** Moyo wake ulikuwa umejikita katika njia za Yahwe. Pia aliziondoa sehemu za juu na Maashera mbali na Yuda. **7** Katika mwaka wa tatu wa utawala wake aliwatuma wakuu wake Ben-haili, Obadia, Zekaria, Nethania, na Mikaya, ili wafundishe katika miji ya Yuda. **8** Pamoja nao walikuwepo Walawi: Shemaya, Nethanieli, Zebadia, Asaheli, Shemiramothi, Yehonathani, Adoniya, Tobia, na Tob-adonia, pamoja nao walikuwepo makuhani Elishama na Yehoramu. **9** Walifundisha katika Yuda, wakiwa na kitabau cha sheria ya Yahwe. Wakaenda karibu miji yote ya Yuda na kufundisha miongoni mwa watu. **10** Hofu ya Yahwe ikashuka juu ya falme zote za nchi, zilizouzunguka Yuda, kwa hiyo hazikufanya vita dhidi ya Yehoshafati. **11** Baadhi ya Wafilisti wakamletea Yehoshafati zawadi, fedha kama kodi. Waarabu pia wakamletea makundi, 7, 700 kondoo waume, na mbuzi 7, 770. **12** Yehoshafati akawa na nguvu sana. **13** Akajenga ngome na miji ya maghala katika Yuda. Alikuwa na kazi nyingi katika miji ya Yuda, na wanajeshsi—imara, wanaume hodari—katika Yerusalemu. **14** Hapa ni rodha yao, wamepangwa kwa majina ya nyumba za baba zo: Kutoka Yuda, maakida wa maelfu; Adna yule jemedari, na pamoja naye wanaume wa kwenda vitani 300, 000; **15** akifuatiwa na Yehonani jemedari, na pamoja naye wanaume 280, 00; **16** akifuatiwa na Amasia mwana wa Zikri, ambaye kwa hiari alijitoa kumtumikia Yahwe; na pamoja naye wanaume wa kwenda vitani 200, 000. **17** Kutoka Benyamini: Eliada mtu jasiri, na pamoja naye watu 200, 000 waliovaa upinde na ngao; **18** akifutiwa na Yehozabadi, na pamoja naye askari 180, 000 waliotayari kwa vita. **19** Hawa walikuwa ni wale ambao walimtumikia mfalme, miongoni mwao wale ambao mfalme aliwaweka katika miji ya ngome katika Yuda yote.

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2 Chronicles 17:1

Akajiimarisha dhidi ya Israeli
Wazo la "kujiimarisha mwenyewe" jeshi la mfalme. Alilitayarisha jeshi likawa tayari kwa ajili ya kupigana vita na Israeli.

Magereza.
Hizi ni kambi za jeshi kwa ajili ya ulinzi.

2 Chronicles 17:3

Alitembea katika njia ya baba yake.
Tabia inazungumzwa kama kutembea. "Aliishi katika njia za haki kama babu zake waliomtangulia.

Hakuwatafuta mabaali.
Hakuiabudu miung ya Baali ili kutafuta msaada kwayo

2 Chronicles 17:5

Maashera.
Reejea sura ya 14:1

2 Chronicles 17:7

Katika mwaka wa tatu
Ulipofika mwaka mwaka wa 3

Ben-haili, Obadia, Zekaria, Nethania, na Mikaya...Shemiramothi, Yehonathani, Adoniya, Tobia, na Tob-adonia, Elishama na Yehoramu
Haya yote ni majina ya kiume

2 Chronicles 17:10

Hofu ya Yahwe ikashuka juu ya falme zote za nchi.
"Watu katika falme zote za karibu na Yuda wakaogopa sana kwa sababu ya kile ambacho Yahwe angeweza kufanya ili kuwaadhibu.

2 Chronicles 17:14

Adna...Yehonani...Amasia mwana wa Zikri.
Haya ni majina ya majemedari maarufu walikuwa wakiongoza vikosi vya jeshi katika Yuda.

300,000...280,000...200,000
Laki tatu(300,000), Laki mbili na themanini elfu (280,000), Laki mbili (200,000)

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generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Sasa Yehoshafati alikauwa na utajiri mwingi na heshima kubwa; alifanya undugu na Ahabu mmoja wa watu wa familia yake akamuo binti yake. **2** Baada ya miaka kadhaa, akashsuka chini kwa Ahabu huko Samaria. Ahabu akachinja kondoo na ngo'mbe wengi kwa ajili ya yake na watu waliokuwa pamoja naye. Ahabu pia akamshawishi kuivamia Ramothi-gileadi pamoja naye. **3** Ahabu, mfalme wa Israeli, akamwambia Yehoshafati, mfalme wa Yuda, "Utakwenda Ramothi-gileadi pamoja nami?" Yehoshafati akamjibu, "Mimi ni kama wewe, na watu wangu ni kama watu wako; tutakuwa pamoja nawe katika vita." **4** Yehoshafati akamwambia mfalme wa Israeli, Tafadhali litafute neno la Yahwe kwanza kwa ajili ya jibu lako" **5** Kisha mfale wa Israeli akawakusanya manabii pamoja, wanauame mia nne, na akasema akwao, Tutaenda vitani Ramothi-gileadi, au nisiende?" Wakasema, "Vamia, kwa maana Mungu ataitia mkononi mwa mfalme." **6** Lakini Yehoshafati akasema, "Hakuna nabii mwingine hapa wa Yahwe ambaye kwake tunapaswa kutafuta ushauri?" **7** Mfale wa Israeli akamwambia Yehoshafati, Bado kuna mtu mmoja amabaye kwake lazima tuutafute ushauri wa Yahwe, Mikaya mwana wa Imla, lakini namchukia kwa sababu yeye huwa hatabiri mema kamwe kuhusu mimi, bali kila mara maovu," Lakini Yehoshafati akasema, " Mfalme hapaswi kusema hivyo." **8** Kisha mfalme wa Israeli akamwita akida na kusema, Haraka mlete Mikaya mwana wa Imla." **9** Sasa Ahabu mfalme wa Israeli na Yehoshafati mfalme wa Yuda walikuwa wamekaa kila mmoja katika kiti cha enzi, wamevalia kanzu zao, katika sehemu ya uwazi katika maingilia ya lango la Samaria, na manabii wote walikuwa wakitabairi mbele zao. **10** Zedekia mwana wa Kenaani akajitengenezea pembe za chuma na kusema, Yahwe anasema hivi: Kwa kutumia hizi pembe mtawasukuma Waaramu hadi waangamie." **11** Manabii wote wakatabiri kitu kile kile, wakisema, "Vamia Raamothi-gleadi na shinda. kwa maana Yahwe ameutia kwenye mkono wa mfalme." **12** Mjumbe aliyeenda kumuita Mikaya akasema kwake, akisema, "Sasa angalia, maneno ya manabii yanatangaza mambo mema kwa ajili ya mfalme kwa kinywa kimoja. Tafadhali maneno yako yawe kama maneno ya mmoja wao na sema mambo mema." **13** Mikaya akajibu, "Kama Yahwe aishivyo, mimi nitasema kile mbacho Mungu anasema." **14** Alipokuja kwa mfalme, mfamle akamwambaia, "Mikaya, tutaenda Ramothi -gileadi kwa ajili ya vita, au la?" Mikaya akamjibu, "Vamia na utashinda! kwa maana utakuwa ushinda mkuu." **15** Kisha mfalme akasema kwake, "Ni mara ngapi ninapaswa kukutaka kuapa kutoniambia kitu chochote sispokuwa kweli katika jina la Yahwe? **16** Kwa hiyo Mikaya akasema, "Niliwaoana Israeli wametawanyika ktika mlima, kama kondoo wasio na mchungaji, na Yahwe akasema, hawa hawana mchungaji. Ebu kila mtu arudi nyumbani kwake kwa amani." **17** Kwa hiyo mfalme wa Israeli akamwambia Yehoshafati, "Sikukuambia kwamba asingeweza kutabiri mema juu yangu, bali majanga tu? **18** Kisha Mikaya akasema, "Kwa hiyo ninyi nyote mnapashwa kulisikia neno la Yahwe: Nilimuon Yahwe amekaa juu ya kiti chake cha enzi, na majeshi yote ya mbinguni yalikauwa yamekaa mkono wake wa kulia na mkono wake wa kushoto. **19** Yahwe akasema, Ni nani atakayemrubuni Ahabu, mfalme wa Israeli, ili kwamba aende na kuanguka huko Ramothi-gileadi?' Mmoja alisema hivi na mwingine hivi. **20** Kisha roho ikaja moja kwa maja na kusimama mbele ya Yahwe na kusema, 'Nitamrubuni.' Yahwe akamwambia, 'Kivipi?' **21** Roho ikajibu, "nitatoka nje na nitakuwa roho ya uongo katika vinywa vya manabii wake wote.' Yahwe akajibu, 'utamrubuni, na pia utafanikiwa. nenda sasa na fanya hivyo.' **22** Sasa ona, Yahwe ameweka roho ya uongo katika midomo ya manabii wako hawa, na Yahwe ametangaza majanga kwa ajili yako." **23** Kisha Zedekia mwana wa Kenaana, akaja, akampiga kofi mika juu ya shavu, na kusema, "Kwa njia gani Roho wa Yahwe alitoka kwangu ili aseme nawe?" **24** Mika akasema, Angalia, utalijua hilo katika siku hiyo, mtakapokimbia katika baadhi ya vyumba vya ndani kwa ajili ya kujificha." **25** Mfalme wa Israeli akasema kwa baadhi ya watumishi, " Enyi watu mkamateni Mikaya na mmpeleke hadi Amoni, mkuu wa mji na, na kwa Yoashi, mwanangu. **26** Nanyi mtamwambia, 'Mfalme anasema: Mweke gerezanai huyu mtu na umlishe kwa mkate kiogo tu na maji kidogo tu, mpaka nitakaporudi salama." **27** Kisha Mikaya akasema, "Kama utarudi salama, Yahwe hajasema nami."Kisha akaongeza, "Sikiliza haya, enyi watu wote." **28** Kwa hiyo Ahabu, mfalme wa Israeli, na Yehoshafati, mfalme wa Yuda, wakaenda juu ya Ramothi-giledi. **29** Mfalme wa Israeli akamwamabia Yehoshafati, "Nitajibadilisha mwenyewe na kwenda vitani, lakini wewe vaa mavazi yako ya kifalme." Kwa hiyo mfalame wa Israeli akajibalisha, na wakaenda vitani. **30** Sasa mfalme wa Aramu alikuwa amewaamuru maakida wa magari yake, akisema, Msiwavamie wanajeshsi wasio wa muhimu wala wanajeshsi muhimu. Badala yake, mvamieni mfalme wa Israeli pekee," **31** Ikawa kwamba maakida wa magari walipomuona Yehoshafati wakasema, "Yule ni mfalme wa Israeli." Wakageka kumzunguka wamvamie, lakini Yehoshafati akalia, na Yahwe akamsaidia. Mungu akawageza nyuma kutoka kwake. **32** Ikawa kwamba maakida wa magari walipoona ya kuwa hakuwa mfalme wa Israeli, wakarudi nyuma wasimfukuze. **33** Lakini mtu mmoja akauvuta upinde wake kwa kubahatisha na kumpiga mfalme wa Israeli kati kati ya maungio ya mavazi yake. Kisha Ahabu akamwambia dereva wa gari lake,

generated on Tue Oct 24 10:45:40 2023

"Geuza nyuma na nitoe nje ya mapigano, kwa maana nimejeruhiwa vibaya sana." **34** Mapigano yakazidi kuwa makali siku hiyo, na mfalme wa israeli akashikiliwa katika gari lake kuwaelekea Waaramu hadi jioni. Muda jua lilipokaria kwenda chini, akafa.

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2 Chronicles 18:1

Alifanya undugu na Ahabu.
"Alifanya undugu na Ahabu" au alijifanya mwenyewe kuw rafiki wa Ahabu".

Mimi ni kama wewe, na watu wangu ni kama watu wako.
Yehoshafati anaelezea kuhusu mapatano yake na Ahabu; "Najitoa mwenyewe na wanajeshi wangu kwako ututumie upendavyo."

2 Chronicles 18:6

Hakuna nabii mwingine...ushauri
"Nina uhakika kwambaatakuwepo hapa...ushauri".

Mikaya mwana wa Imla.
Alikuwa nabii wa Bwana.

2 Chronicles 18:9

Mwana wa Kenaani.
Zedekia aalikuwa mmoja wa manabii wa uongo.

Pembe za chuma.
Hii inamaana ya pembe za ng'ombe (kambaku) lakini zilizotengenezwa kwa chuma.

Mtawasukuma Waaramu hadi waangamie."
"Mtawashinda".

Yahwe ameutia kwenye mkono wa mfalme.
"Yahwe atawapa ushindi"

2 Chronicles 18:12

Mikaya
Angalia sura ya 17:7.

Tafadhali maneno yako yawe kama mmoja wa wao na sema mambo mema.
Hii ni rejea kwa maneno yote ya ujumbe wa manabii.

Kwa kinywa kimoja.
"Kwa wazo moja" au "kwa kukubaliana wote".

Kama Yahwe aishivyo.
"Nawahakikishia kuwa jambo hili ni kweli."

Au la?
"Au hatupaswi kuenda".

2 Chronicles 18:15

Ni mara angapi ninapaswa kukutaka akuapa kutoniambia kitu chochote ispokuwa kweli katika jina la Yahwe?
"Nilishakwambia kwamba unapaswa kusema au kuniambia ukweli tu katika jina la Yahwe"

Kama kondoo wasio na mchungaji.
"Wasio na uongozi mzuri"

2 Chronicles 18:17

Sikukuumbia kwamba asingeweza kutabiri mema juu yangu, bali majanga tu?
"Nilikwambia kwamba lazima angetabia kwamba majanga yatanipata".

2 Chronicles 18:19

Kumrubuni.
Hii ina maana ya kumvutia mtu kwa kumpa kitu cha kuvutia.

Kuanguka.
"Kuumia sana " au "kufa"

Mmoja alaisema hivi na mwingine hivi.
Hii inaashiria kwamba palaikuwa na maoni au mawazo zaidi ya moja.

2 Chronicles 18:20

Roho ya uongo katika vinywa vya manabii wake wote.
"Roho inayowafanya manabii kudanya".

2 Chronicles 18:22

Ametanagaza aamajanga kwa ajili yako.
"Amethibitisha kwamba wambo ya ajibu yatakupata."

2 Chronicles 18:23

Zedekia mwana wa Kanaani
Huyu siyo Zedikia aliyetajwa ahapo juu, bali ni nabii mwaminifu kwa Ahabu.

Kwa anjia gani Roho wa Yahwe alitoka kwangu ili aseme nawe?
"Roho wa Mungu hakutoka kwangu ili aje kusema nawe."

Mtakapokimbia katika baadhi ya vyumba vya ndani kwa ajili ya kujificha.
"Mtakapokimbia, kwa hofu kujificha."

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 18:25

Mfalme wa Israeli.
Anayetajwa ahapa ni Ahabu

Amoni.
Hili ni jina la kiume.

Kama utarudi salama, Yahwe hajasema nami.
Mikaya amajua na ana hakika kwamba Yahwe kasema naye.

2 Chronicles 18:28

Wakaenda juu.
"Walipigana dhidi"

Ramothi-giledi.
Angalia sura ya 18:1.

Nitajibadilisha
Hii ina maana ya kujibadilisha mwonekano wa kila siku kwa lengo la kutotambuliwa.

Msiwavamie wanajeshsi wasio wa muhimu wala wanajeshi muhimu.
"Msivamie yeyote miongoni mwa wanajeshi hao"

2 Chronicles 18:31

Yule ni mfalme wa Israeli.
Yehoshafati kwa bahati mbaya walimfananishwa na mfalme wa Israeli kwa sababu Ahabu alikuwa amesistiza kwamba mfalme huyo anakawaida ya kuvaa kifalme.

Mungu akawageuza nyuma kutoka kwake.
"Mungu aliwasababisha wasiendelee kumwelekea"

2 Chronicles 18:33

Kati kati ya maungio ya mavazi yake.
Hii ni sehemu ampapo vipande viwili vya maungi hukutana na huandamwa na mishale na upanga wakati wa vita.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Yehoshafati mfalme wa Yuda akarudi salama nyumbani kwake Yerusalemu. **2** Kisha Yehu mwana wa Hanani, mwonaji, akatoka kukutana naye na akasema kwa mfalme Yehoshafati, "Unapaswa kuwa unawasaidia waovu? Unapaswa kuwapenda wanaomchukia Yahwe? Kwa ajili ya tendo hili, ghadhabu toka kwa Yahwe iko juu yako. **3** Aidha, kuna baadhi ya mema ya kuonekana ndani yako, kwamba umeziondosha Maashera nje ya nchi, na umeukaza moyo wako kumtafuta Mungu." **4** Yehoshafati akaishi katika Yerusalemu; na akaenda nje tena miongoni mwa watu wa Beer- sheba hadi nchi ya kilima ya Efraimu na akawarudisha kwa Yahwe, Mungu wa baba zao. **5** Akaweka waamuzi katika nchi katika miji yote ya Yuda yenye angome, mji kwa mji. **6** Akawaambia waamuzi, "Zingatieni mnachopaswa kufanya, kwa sababu hamuamui kwa ajili ya mwanadamu, bali kwa ajili ya Yahwe; yuko pamoja nanyi katika kazi ya kuamua, **7** Basi sas iacheni hofu ya Mungu iwe juu yenu. Iweni waangaliafu mnapoamua, kwa maana hakuna uovu wa Yahwe Mungu wetu, wala hakuna upendeleo wala hongo." **8** Vile vile, katika Yerusalemu Yehoshafati akateua baadhi ya Walawi na makuhani, na baahdhi ya viongozi wa nyumba za mababu wa Israeli, kwa ajili ya kufanya hukumu kwa ajili ya Yahwe, na kwa ajili ya migogoro. Wakaishi katika Yerusalemu. **9** Akawaelekeza, akisema, "Lazima mtumike kwa heshima kwa ajaili ya Yahwe, kwa uaminifu, na na kwa moyo wenu wote. **10** Kila mgogoro wowote utakapokuja kwenu kutoka kwa ndugu zenu wanaoishi katika miji yao, iwe inahusu mauji, iwe inhusu torati na amri, lazim muwaonye, ili kwamba wasiwe na hatia mbele za Yahwe, la sivyo ghadhabu itakuja juu yenu na juu ya ndugu zenu. Mnapaswa kufanya hivyo na hamtakuwa na hatia **11** Ona, Amaria kuhani mkuu yuko juu yenu katika mambo yote ya Yahwe. Zebadia mwana wa Ishmaeli, kiongozi wa nyumba ya Yuda, ni kiongozi katika yote katika mambo yote ya mfalme. Pia, Walawi watakuwa wasimamizi wakiwatumikia ninyi. Muwe hodari na tiini maelekezo yenu, na Yahwe awe moja nao walio wema."

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2 Chronicles 19:1

Mwana wa Hanani.
Yuhu ni jina la mwanaume alikuwa mtoto wa Hanani.

Unapaswa kuwa unawasaidia waovu? Unapaswa kuwapenda wanaomchukia Yahwe?
"Hupaswi kuwasaidia waovu! Hupaswi kuwapenda wale wamchukia Yahwe"

Maashera.
Angalia sura ya 14:1

Umeukaza moyo wako.
"Kuamua kwa nguvu au kikamilifu"

2 Chronicles 19:4

Akawarudisha akwa Yahwe.
"Akairejesha imani yao kwa Yahwe"

2 Chronicles 19:6

Iache hofu ya Yahwe iwe juu yanu.
"Unapohukumu unapaswa kumkumbuka Yahwe"

2 Chronicles 19:8

Nyumba za mababu wa Israeli.
Familia za mababu wa Israeli.

Kwa ajili ya kufanya hukumu.
"Kusaidia kutatua mabishano"

Kwa moyo wako wote.
Kufanya jambo kwa kujitoa au kwa bidii.

2 Chronicles 19:10

Ghadhabu itakuja juu yenu na juu ya ndugu zenu .
"Mungu atakuwa na hasira nanyi na ndugu zenu"

2 Chronicles 19:11

Amaria.
HIli ni jina la mtu mwanamme aliyekuwa kuhani mkuu.

Zabadia mwana wa Ishmaeli
Zabadia na Ishimaeli ni majina ya kiume.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ikawa baada ya hayo, kwamba watu wa Moabu na Amoni, na pamoja na baadhi ya Wameuni wakaja juu ya Yehoshafati ili kupigana vita. (Mandishi, "baadhi ya Wameuni" yanatoa masahihisho kwa ajili ya maandishi ya Kiebrania, ambayo yanasomeka, "baadhi ya Waamoni". Inadhaniwa kwamba "Wameuni" ndilo neno la asili, na wenye kunukuu walilibadili kuwa "baadhi ya Waamoni". Lakaini jina hili la mwisho halileti maana, kwa sababu Waamoni tayari wamekwisha tajwa katika mstri huu. Vile vile, matoleo tofauti tofauti yanajihusha na tatizo hili katika namna mabli mbali) **2** Kisha baadhi ya watu wakaja wakamwambia Yehoshafati, wakisema, "Umati mkubwa wanakuja juu yako ng'ambo ya Bahari iliyokufa, kutoka Edomu. Ona, wako Hason- tamari", ambayo ndiyo En-gedi. (Badala ya "Edomu" baadhi ya matoleo ya zamani na ya kisasa yanasomeka, "Aramu." **3** Yehoshafati akaogopa na akajipanga kumtafuta Yahwe. Akatangaza haraka katika Yuda yote. **4** Yuda wakakakusanyika pamoja kwa ajili ya kumtafuta Yahwe; wakaja kutoka miji yote ya Yuda kwa ajili ya kumtafauta Yahwe. **5** Yehoshafati akasimama katika kusanyiko la Yuda na Yerusalemu, kwenye nyumba ya Yahwe, mbele ya kibaraza kipya. **6** Akasema, "Yahwe, Mungu wa babau zetu, hauko mbinguni? Wewe siyo mtawala juu ya falame zote za mataiafa? Nguvu na uweza viko mkononi mwako, kwa hiyao hakuna anayeweza akukupinga wewe. **7** Munagu wetu, Hukuwafuaakuja nje wakaaji wa nchi hii mbe ya watau watau wakop Israeli, na kuitoa milele kwa ajili ya uzaoa wa Abrahamu? **8** Wakaishi ndani yake na kujenga sehemu takatifu kwa ajili ya jina lako, wakisema, **9** 'Ikiwa janga litakuja juu yetu — upanga, hukumu, au ugonjwa, au njaa—tutasimama mbele ya nyumba hii, na mbele zako (kwa maana jina lako limo ndani ya nyumba hii), na tutakulilia wewe katika mateso yetu, na utatusikia na kutuokoa.' (Badala ya "hukumu" baadhi ya maandiko ya zamani yanasema "mafuriko"). **10** Tazama sasa, hapa kuna watu wa Amoni, Moabu, na wa Mlima Seiri ambao hukuwaacha Israeli wawapige waalipotoka nchi ya Misri; badala yake, Israeli waliwageukia mbali na hawakuwaangamiza. **11** Ona jinsi wanavyotuzawadia; wanakuja kutotoa nje ya nchi yako mbayo umetupa kuirithi. **12** Mungu wetu, hutawahukumu? Kwa maana hatuna nguvu dhidi ya hili jeshi kubwa ambalo linakuja juu yetu. hatujui cha kufanya, lakini macho yetu yako kwako. **13** Yuda wote wakasimama mbele ya Yahwe, pamoja na wadogo wao, wake, na watoto. **14** Kisha kati kati ya kusanyiko, roho ya Yahwe ikaja juu ya Yahazieli, mwana wa Zekaria, mwana wa Benaya, mwana wa Yeieli, mwana wa Matania, mwana, Mlawi, mmoja wa wana wa Asafu. **15** Yahazieli akasema, "Sikilizeni, Yuda wote na ninyi wakaaji wa Yerusalemu, na Mfalme Yehoshafati. Hivi ndivyo Yahwe asemavyao kwenu, 'Msiogope: msivunjike moyo kwa sababu ya hili jeshsi kubwa, kwa maana vita siyo yenu, bali ni ya Mungu. **16** Lazima muende chini juu ya yao kesho, Ona, wanakuja wakipanda kupia njia ya Sisi. Mtawakuta mwishono mwa bondo, mbele ya jangwa la Yerueli. **17** Hamtahitaji kupigana katika vita hii. Simameni katika nafasi zenu, simameni wima, na muone wokovu wa Yahwe pamoja nanyi, Yuda na Yerusalemu. Msiogope wala kukata tamaa. Tokeni nje juu yao kesho, kwa maana yuko pamoja nanyi." **18** Yehoshafati akainamisha kichwa chake pamaoja na uso wake chini. Yuda wote na wakaaji wa Yerusalemu wakaanguka chini mbele za Yahwe, wakimwabudu yeye. **19** Walawi, wale wa uzao wa Wakohathi na wa uzao wa Wakorahi, wakasimama juu kumsifu Yahwe, Mungu wa Israeli, kwa sauti kubwa sana. **20** Asubuhi mapema wakasimama na kwenda nje kwenye bonde la Tekoa. Walipokuwa wakienda nje, Yehoshafati akasimama na kusema, "Nisikilizeni, Yuda, na nnyi wakaaji wa Yerusalemu! Aminini katika Yahwe Mungu wenu, na mtasaidiwa. Aminini katika manabii zake, na mtafanikiwa. **21** Alipokuwa ameshauriana na watu, akawachagaua wale ambao wangemwimbia Yahwe na kumpa sifa kwa ajili ya utukufu wake mtakatifu, walipokuwa wakienda wakilitangulia jeshi, na kusema, "Mshukuruni Yahwe, kwa maana uaminifu wa aganao lake unadumu milele." **22** Walipoanza kuimba na kusifu, Yahwe akapanga wanaume katika mavamizi juu ya watu wa Amoni, Moabu, na wa Mlima Seiri, ambao walikuwa wanakauja dhidi ya Yuda. Walishindwa. **23** Kwa maana watu wa Aamoni na Moabu walisimama kupigana na wakaaji wa Mlima Seiri, ili kuwaua kabisa na kuwangamiza. Waliapokuwa wamemaliza kuwaangamiza wakaaji wa Mlima Seiri, wote wakasaidiana kuangamizana kila mmoja. **24** Yuda walipokuwa katika sehemu hiyo wakiangalia jangwani, waliangalia nje juu ya jeshi. Tazama, walikuwa wamekufa, wameanguka chini; hakuna aliyekuwa amepona. **25** Yehoshafati na watu wake walipokuja kuchukua nyara kutoka kwa hao watu, walikuta miongoni mwao bidhaa nyingi, nguo, na johari za thamani, ambazo walizichukua kwa ajili yao wenyewe, nyingi kuliko uwezo wao wa kubeba. Iliwachukua siku tatu kusomba nyara hizo, zilikuwa nyingi sana. (Badala ya "miongoni mwao", baadhi ya maandishi ya zamani na ya kisasa yanasema, "ng'ombe." badala ya "nguo" baadhi ya maandiko ya kale na ya kisasa yanasema, "miili iliyokufa"). **26** Katika siku ya nne wakakusanyika katika bonde la Baraka, Huko wakamsifu Yaahwe, kwa hiyo jina la sehemu hiyo hata leo ni "Bonde la Baraka". **27** Kisha, wakarudi, kila mtu wa Yuda na Yerusalemu, na Yehoshafati katika uongozi wao, kwenda tena Yerusalemu kwa furaha, kwa maana Yahwe alikuwa amewafanya wafurahie juu ya adui zao. **28** Wakaja Yerusalemu na kwenye nyumba ya Yahwe kwa vinanda, vinubi na matarumbeta. **29** Hofu ya Yahwe ikawa juu ya falme zote za mataifa waliposikia kwamba Yahwe amepigana dhidi ya adui wa

generated on Tue Oct 24 10:45:40 2023

Israeli. **30** Kwa hiyo ufaleme wa Yehoshafati ulikuwa mtivu, kwa maana Mungu wake alimpa amani kuzungunga pande zake zote. **31** Yehoshafati akatawala juu ya Yuda: Alikuwa na umri wa miaka thelathini na mitano alipoanza kutawala. Jina la mama yke aliitwa Azubahi, binti wa Shilhi. **32** Akatembea katika njia za Asa, baba yake; hakugeka popote kuziacha; akafanya yaliyo mema katika macaho ya Yahwe. **33** Vile vile, sehemu za juu hazikuwa zimeondoshwa mbali. Watu walikuwa bado hawajaelekeza mioyo yao kwa Mungu wa babu zao. **34** Kwa mambo mengine kuhusu Yehoshafati, mwanzo na mwisho, tazama, yameandikwa katika historia ya kitabu cha wafalme wa Israeli. **35** Baada ya hayo, Yehoshafati, mfalme wa Yuda, akapatana na Ahazia, mfalme wa Israeli, ambaye alitenda uovu mwingi. **36** Akapatana naye kujenga meli za kwenda Tarshishi; Wakazijenga meli hizo huko Esion-geberi. **37** Kisha Eliezeli, mwana wa Dadavahu wa Maresha, akatoa unabii juu ya Yehoshafati; akasema, "kwa sababu umepatana na Ahazia, Yahwe ameiharibu miradi yako." Meli zilivunjika ili kwamba zisiweze kusafiri.

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2 Chronicles 20:1

Amoni.
Hili lilikuwa kundi la watu ambalo yawezekana liliishi karibu na Edomu, mashariki mwa mto Yorodani.

Hason-tamari.
Hili ni jina jingine la En-gedi.

2 Chronicles 20:3

Akajipanga.
"Alijidhatiti"

Kumtafuta Yahwe.
"Kujaribu kumtafuta Mungu ili awaangalie"

2 Chronicles 20:5

Yahwe, Mungu wa babu zetu, hauko mbinguni? Wewe siyo mtawala juu ya falme zote za mataifa?
"Hakika wewe ni Mungu wa mbinguni na mtawala juu ya wafalme wote wa dunia".

Nguvu na uweza viko mikononi mwako.
Maneno "nguvu" na "uweza" kimsingi yana maana moja na yanasisitiza ukuu wa nguvu za Yahwe. Neno "mkono" lina maana aya umiliki; "Una nguvu kuuu".

Hukuwafukuza nje wakaaji wa nchi hii mbele ya watu wako Israeli, na kuitoa milele kwa ajili ya uzao wa Abrahamu?
"Wewe ndidye uliwatoa nje watu waliokuwa wakiishi katika nchi hii kwa ajili ya watau wako Israeli na kuitoa milele kwa uzaoa wa Abraham"

2 Chronicles 20:8

Jina lako limo ndani ya nyumba hii.
"Uwepo wako umo ndani ya nyumba ahii".

2 Chronicles 20:10

Mlima Seiri
Hii ilikuwa sehemu ambapo Waedomu waliishi.

Ona jinsi wanavyotuzawadia; wanakuja kututoa nje ya nchi yako.
"Hivi ndivyo wanavyo 'tulipa' sisi kwa ajili ya huruma tuliyowaonesha; wanakuja kutufukuza nje ya nchi yako."

2 Chronicles 20:12

Hutawahukumu?
"Tafadhali wahukumu watu hawa"

Maacho yetu yako kwako.
"Tunakuangalia wewe kwa ajili ya amsaada"

2 Chronicles 20:14

Roho ya Yahwe ikaja juu.
Angalia sura ya 15:1

Yahazieli ... Zekaria ... Benaya ...Yeieli ... Matania ... Asafu.
Haya ni majina ya kiume (ni majina waliyoitwa wanaume).

2 Chronicles 20:16

Muende chini juu yao.
"Nendeni kwenye" au "nendeni mkapigane vita nao".

Njia ya Sisi.
Hili ni bonde jembamba liliko kati kati ya milima kusini mwa Yerusalemu.

Wokovu wa Yahwe.
Mungu atapigana vita na kuwaokoa watu wake.

2 Chronicles 20:18

Yuda wote.
"Watu wote wa Yuda"

Wakohathi na Wakorai.
Haya ni majina ya koo zilizokuwa katika Kabila la Lawi.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 20:20

Tekoa.
Huu ulikuwa mji mmoja kusini mwa Yerusalemu.

Mtasaidiwa.
"Yahwe atawasaidia."

Amini katika amanabii zake, na mtafanikiwa.
"Kama amtaamini katika manabii wa Yahwe, basi mtafanikiwa."

2 Chronicles 20:22

Mlima Seiri
Angalia sura ya 20:10

Akapanga wanaume katika mavamizi.
"Akafanya mavamizi ya kusitukiza."

Ili kuwaua kabisa na kuwaangamiza.
Virai hivi viwili kimsingi vina maana moja. Cha pili kinatoa ufafanuzi wa kile cha kwanza. "Kuwaondoa kabisa".

2 Chronicles 20:24

Tazama, walikuwa wamekufa.
Hiki kilikuwa kitu cha kusitusha. Adui zao wote walikuwa wameuana wao kwa wao.

Walikuwa wamekufa, wameanguka chini.
Kirai "wameanguka chini" ni namna ya kusema kwamba "walikuwa wamekufa."wote walikuwa wamekufa ardhini."

2 Chronicles 20:25

Hata leo.
Angalia sura ya 5:9

2 Chronicles 20:27

Kila mtu wa Yuda na Yerusalemu.
Hii ni namna ya kusema kwamba kila mwanaume aendaye vitani.

Yehoshafati katika uongozi wao.
Mfalme Yehoshafati alikuwa mbele ya jeshi lote walipokuwa wakirudi Yerusalemu.

2 Chronicles 20:29

Hofu ya Yahwe ilikuwa juu ya falme zote za mataifa.
"Wafalme wote wa mataifa ya dunia wakamwogopa Mungu"

Falme.
Hii ina maana ya serikali zenye utawala mmoja.

2 Chronicles 20:31

Azuba, binti wa Shilhi.
Azuba ni jina la kike.

Akatembea katika njia za Asa.
"Aliufuata mfano wa Baba yake."

Akafanya yaliyo mema katika macho ya Yahwe.
Angalia suta ya 14:1

2 Chronicles 20:34

Mwana wa Hanani
Hanani ni jina la kiume.

Kitabu cha Wafalme wa Israeli.
Angalia sura ya 16:11

2 Chronicles 20:35

Meli
Hizi ni meli zenye uwezo wa kusafiri katika maji mengi.

Esion-geberi.
Angalia ssura ya 8:17

Maresha.
Angalia sura ya 11:5

Eliezeri.
Angalia sura ya 7:8, hili jina lile lile lakini la mtu mwingine tofauti na aliyetajwa katika mstari huo (7:8).

Dadavahu.
Jina la kiume.

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Yehoshafati akalala pamoja na babu zake na akizikwa pamoaja nao katika mji wa Daudi; **2** Yehoramu, mwanaye, akawa mfalme katika nafasi yake. Yehoramu alikuwa na ndugu, wana wa Yehoshafati: Azaria, Yerieli, Zekaria, Azaria, Mikaeli, na Shefatia. Wote hawa walikuwa wana wa Yehoshafati, mfalme wa Israeli. **3** Baba yao alikuwa amewapa zawadi kubwa ya fedha, dhahabu, na vitu vingine vya thamani, na miji yenye ngome katika Yuda, lakini kiti cha enzi alimpa Yehoramu, kwa sababu alikuwa mzaliwa wake wa kwanza. **4** Sasa Yehoramu alipokuwa ameinuka katika ufalme wa baba yake na kujiimarisha mwenyewe kama mfalme, akawaua ndugu zake wote kwa upanga, na pia viongizi wengine mbali mbali wa Israeli. **5** Yehoramu alikuwa na umri wa mika thelathini na mbili alipoanza kutawala, na akatawala kwa miaka minane katika Yerusalemu. **6** Akatembea katika njia za wafalme wa Israeli, kama nyumba ya Ahabu ilivyokuwa ikifanya, kwa maana alikuwa na binti Ahabu kama mke wake, na akafanya yaliyo maovu katika macho ya Yahwe. **7** Vile vile, Yahwe hakutaka kuiangamiza nyumba ya Daudi, kwa sababu ya agano ambalo alikuwa amefanya na Daudi; alikuwa ameahidi kwamba siku zote angetoa uzima kwa ajili yake na kwa ajili ya vizazi vyake. **8** Katika siku za Yehoramu, Edomu wakaasi wasiwe chini ya Yuda, na wakajisimamishia mfalme juu yao. **9** Kisha Yeroboamu akavuka ng'ambo pamoja na maakida na magari yake yote. Ilikuwa usiku aliposimama na kupigana dhidi ya Waedomu ambao walikuwa wamemzunguka na maakida wa magari yake. **10** Kwa hiyo Edomu iliasi kutoka kuwa chini ya Yuda mpaka leo. Libna pia aliasi wakati ule ule wasiwe chini yake. Kwa sababu Yehoramu alikuwa amemsahau Yahwe, Mungu wa babu zake. **11** Zaidi ya hayo, Yehoramu pia alikuwa amezijenga sehemu zake za juu katika milma ya Yuda na akawafanya wakaaji wa Yuda kuishi kama makahaba, na akawaongoza Yuda katika upotevu. **12** Barua kutoka kwa nabii Eliya ikaja kwa Yerohamu. Ilisema, "Hivi ndivyo Yahwe, Mungu wa Daudi, babu yako, anasema: Kwa sababu hujatembea katika njia za Yehoshafafati, baba yako, wala katika njia za Asa, mfalme wa Yuda, **13** bali umetembea katika njia za wafalme wa Israeli, na umewafanya Yuda na wakaaji wa Yerusalemu kuenenda kama kahaba, kama nyumba ya Ahabu walivyofanya—na kwa sababu pia umewaua ndugu zako katika familia ya baba yako kwa upanga, watu waliokuwa bora kuliko wewe mwenyewe— **14** ona, Yahwe atawapiga watu wako na pigo kubwa, watoto wako, wake zako, na mali zako zote. **15** Wewe mwenyewe utakuwa na ugonjwa mwingi kwa sababu ya ugonjwa kataika katika utumbo wako, mpaka utumbo wako uanguke nje kwa sababu ya ugonjwa, siku baada ya siku. **16** Yahwe akaichochea roho ya Wafilisiti dhidi ya Yuda na ya Waarabu waliokuwa karibu na Waethipia. **17** Wakaivamia Yuda, wakavamia katika nyumba ya mfalme. Pia wakawachukua wanaye na wake zake. Hakuna mwana aliyebakizwa kwa ajili yake ispokuwa, Yehoshafati, mwanaye mdogo. **18** Baada ya haya yote, Yahwe akampiga katika utumbo wake kwa ugonjwa usiopona. **19** Ikawa wakati ulipofika, katika mwisho wa miaka miwili, kwamba utumbo wake ukaaanguka nje kwa sababu ya ugonjwa wake, na kwamba akafa kwa ugonjwa mkali. Watu wake hawakutengeneza moto kwa ajili ya heshima yake kama walivyokuwa wamefanyia babu zake. **20** Alikuwa ameanza kutawala alipokuwa na umrai wa miaka thelatahini na mbaili; akatawala katika Israeli kwa miaka minane, na alikufa bila kuaombolezwa. Wakamzika katika mji wa Daudi, lakini siyo katika makaburi ya kifalme.

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2 Chronicles 21:1

Akalala pamoja na babu zake.
"Hii inamaanisha kwamba akafa" (Yehoshafati).

Mji wa Daudi.
Huu ni mji wa Daudi.

Azaria, Yerieli, Zekaria, Azaria, Mikaeli, na Shefatia.
Haya ni majina ya kiume; ni orodha ya majina ya watoto wa Yehoshafati mfalme wa Israeli.

Yehofati, mfalme wa Israeli.
Ufalme wa Kusini ulikuwa uknaitwa "Yuda", Llakini mwandishi wa kitabu hiki alitaka kuweka msistizo kwamba ufalme wa kusini ulikuwa katika hali ya kumtii Mungu, Israeli ya kweli.

Kiti cha enzi alimpa Yehoramu.
Yehoshafati aliamua kuwa Yohoramu awe mfalme baada yake (yaani akirithi kiti chake cha enzi).

2 Chronicles 21:4

Ameinuka katika ufalme wa baba yake.
"Amekuwa na mamlaka kamili juu ya ufalme wa baba yake."

2 Chronicles 21:6

Akatembea katika njia.
.Angalia sura ya 20:31.

Katika macho ya Yahwe.
"Kama Yahwe apendavyo"

generated on Tue Oct 24 10:45:40 2023

Ameahidi kuwa siku zote atampa uhai yeye na kizazi chake.
"Ameahidi kuwa uzao wa Daudi siku zote watakuwa ndio watawala wa Yuda."

2 Chronicles 21:8

Katika siku za Yehoramu.
"Katika kipindi amacho Yehoramu alipokuwa mfalme."

Wakaasi wasiwe chini ya Yuda.
"Kinyume na mamlaka ya Yuda."

Akavuka ng'ambo.
"Akavuka mipaka kuingia Edomu."

Mpaka leo.
Angalia sura ya 5:9

Libna.
Huu ulikuwa mji katika Yuda.

2 Chronicles 21:11

Kahaba.
Neno "kahaba" lina maana aya mtu anayefanya kazi ya kujiuza kwa ajili ya kupata pesa au kwa mambo ya kidini. Kwa kawaida makahaba walikuwa wanawake, lakini wachache walikuwa wanaume.

2 Chronicles 21:12

Mpaka utumbo wako uanguke nje kwa sababu ya ugonjwa.
"Mpaka ugonjwa huu ukuuwe".

2 Chronicles 21:16

Akaichochea dhidi ya Yehoramu roho ya Wafilisti na ya Waarabu.
"Aliwasukuma Wafilisti na Waarabu

2 Chronicles 21:18

Yahwe akampiga katika utumbo wake kwa ugonjwa usiopona.
"Alimpiga ugonjwa usiotibika katika utumbo wake.".

Wakati ulipofika.
"Katika wakati sahihi" au "wakati sahihi ulipowadia".

Hawakutengeneza moto kwa ajili ya heshima yake.
"Hawakumheshimu kwa kwa moto mkubwa"

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Chapter 22

1 Wakaaji wa Yersusalemu wakamfanya Ahazia, mwana mdodgo wa Yehoramu, mfalme katika nafasi yake, kwa maana kundi la watu ambalo lilikuja na Waarabu katika ngome lilikuwa limewauwa wanaye wakubwa wote. Kwa hiyo Ahazia mwana wa Yehoramu, mfalme wa Yuda, akawa mfalme. **2** Ahazia alikuwa na umri wa mika arobaini na mbili alipoanza kutawala; alitawala kwa mwaka mmoja katika Yerusalemu. Jina la mama yake aliitwa Athalia; alikuwa binti Omri. **3** Pia Ahazia alitembea katika njia za nyumba ya Ahabu kwa maana mama yake alikuwa mshauri katika kufanya mamabo maovu. **4** Ahazia alifanya yaliyokuwa maovu katika macho ya Yahwe, kama nyumba ya Ahabu walivyokuwa wakifanya, kwa maana walikuwa washauri wake baada ya kifo cha baba yake, hadi kuangamia kwake. **5** Pia aliufuata ushauri wao; akaenda pamoja na Yoramu mwana wa Ahabu, mfalme wa Israeli, kwa ajili ya kupigana dhidi ya Hazaeli, mfalme wa Aramu, huko Ramothi-gileadi. Waaramu wakamjeruhi Yoramu. **6** Yoramu akaraudi Yezreeli kwa ajili ya kuponywa majeraha ambayo walipa huko Rama, alipopigana dhidi ya Hazaeli, mfalme wa Aramu. Kwa hiyo Ahazia mwana wa Yehoramu, mfalme wa Yuda, akaenda chini Yezreeli ili kumuona Yoramu mwana wa Ahabu, kwa sababu Yoramu alikuwa amejeruhiwa. **7** Sasa uharibifu wa Ahazia ulikuwa umeletwa na Mungu kupitia kutembelewa na Yoramu. Alipokuwa amewasiri, alienda pamoja na Yeharamu ili kumvamia Yehu mwana wa Nimshi, ambaye Yahwe alikuwa amemchagua kwa ajili ya kuingamiza nyumba ya Ahabu. **8** Ikawa kwamba, Yehu alikuwa akichukua hukumu ya Mungu juu ya nyumba ya Ahabu, kwamba aliwakuta viongozi wa Yuda na wana wa ndugu zake Ahazia wakimtumikia Ahazia. Yehu akawauwa. **9** Yehu akamtafuta Ahazia; Wakamkamata akiwa amejificha katika Samaraia, wakamleta kwa Yehu, na wakamuuwa. Kisha wakamzika, kwa maana walisema, "Ni mwana wa Yehoshafati, ambaye alimtafuta Yahwe kwa moyo wake wote." Kwa hiyo nyumba ya Ahazia haikuwa na nguvu zaidi kwa ajili ya kuutawala ule ufalme. **10** Sasa Athalia, mama wa Ahazia, akaoana kwamba mwanaye alikuwa amekufa, akaianuka na kuwauwa watoto wote wa kifalme katika nyumba ya Yehu. **11** Lakini Yehoshaba, binti wa mfalme, akamchukua Yoashi, mwana wa Ahazia, na akamvutia mbali kutoka miongoni mwa wana wa mfalme ambao waliuawa. Akamuweka yeye na mlezi wake katika chumba cha kulala. Kwa hiyo Yehoshaba, binti wa mfalme Yehoramu, mke wa Yehoiada kuhani (kwa maana alikuwa dada yake Ahazia), akamficha asimuone Athalia, kwa hiyo Athalia hakumuuwa. **12** Alikuwa pamoja nao, wakiwa wamejificha katika nyumba ya Mungu kwa miaka sita, Athalia alipotawala juu ya Yuda.

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2 Chronicles 22:1

Athalia.
Athalia ni jina la kike.

Pia alitembea.
Angalia sura ya 20:31

2 Chronicles 22:4

Katika macho ya Yahwe.
"Katika matakwa ya Yahwe".

Hazaeli.
Hili ni jina la kiume(Ndilo jina aliloitwa mafalme wa Aramu ambayo ndiyo Ashuru).

2 Chronicles 22:7

Nimshi.
Nimshi ni jina la kiume.

2 Chronicles 22:10

Yehoshaba...Yehoiada.
Haya ni majina ya kiume.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Katika mwaka wa sa saba, Yehoyada alionesha nguvu zake na akaingia katika agano na maakida wa mamia, Azaria mwana wa Yerohamu, Ishmaeli mwana wa Yehohanani, Azaria mwana wa Obedi, Maaseya mwana wa Adaya, na Elishafati mwana wa Zikri. **2** Wakaenda katika Yuda na kuwakusanya Walawi kutoka miji yote ya Yuda, vile vile na wakuu wa nyumba za mababu wa Israeli, na wakaja hadi Yerusalemu. **3** Kusanyiko lote wakafanya aganao na mfalme katika nyumba ya Mungu. Yehoyada akawaambia, "Ona, mwana wa mfalme atatawala, kama Yahwe alivyosema kuhusu uzao wa Daudi. **4** Hivi ndivyo mtakavyo fanya: theluthi yenu makuhani na Walawi ambao huja kuhudumu siku ya Sabato, mtakuwa walinzi katika milango. **5** Theluthi nyingine mtakuwa katika nyumba ya mfalme, na theluthi nyingine mtakuwa katika Msingi wa Lango. Watu wote watakuwa katika uwanja wa nyumba ya Yahwe. **6** Msimruhusu yeyote kuingia kwenye nyumba ya Yahwe, isipokuwa makuhani na Walawi wanaoatumika. Wao wanaweza kuingia kwa sababu inawahusu. **7** Lakini watu wengine wote lazima mtii amri ya Yahwe. Walawi lazima wamzunguke mfalme pande zote, kila mtu na silaha zake mkononi mwake. Yeyote atakayeingia katika nyumba, atauawa. Kaeni na mfalme aingiapo ndani na atokapo nje." **8** Kwa hiyo Walawi na Yuda wote walitumika kwa kila njia kama katika namna ambayo Yehoyada kuhani aliwaamuru. Kila mmoja alichukua watu wake, wale waliotakiwa kuja ndani kuhudumu katika Sabato, na wale watakaoondoka siku ya Sabato, kwa maana **9** Yehoyada, kuhani, hakuwa amezuilia mojawapo ya zamu zao. Kisha Yeliyadaya, kuhani, akaleta kwa maakida mikuki na ngao ndogo na kubwa zilizokuwa za mfalme Daudi ambazo zilikuwa katika nyumba ya Mungu. **10** Yehoyada akawaleta wanajeshi wote, kila mtu na mkuki wake katika mkono wake, upande wa kulia wa hekalu hadi upande wa kushoto wa hekalu, pembeni mwa madhabahu na hekalu, wakimzunguka mfalme. **11** Kisha wakamleta nje mwana wa mfalme, wakaiweka taji juu yake, na kumpa agano la sheria. Kisha wakamfanya mfalme, na Yehoyda na wanaye wakampaka mafuta. Kisha wakasema, "Aishi maisha marefu mfalme." **12** Athalia aliposikia kele za watu wakikimbia na kumsifu mfalme, akatoka ili awaone watu katika nyumba ya Yahwe. **13** na akaangalia, na, tazama, mfamle alikuwa amesimama karibu na nguzo yake katika lango la, kuingilia na maakida na wapuliza tarumbeta walikuwa karibu na mfame. Watu wote wa nchi walikuwa wakifurahia na kupuliza tarumbeta na waimbaji walikuwa wakipiga vyombo vya muziki na kuongoza nyimbo za kusifu. Kisha Athalia akayararua mavazi yake na kupiga kelele. "Fitina! Fitina!" **14** Kisha Yehoyada, kuhani, akawaleta nje maakida wa mamia waliokuwa juu ya jeshi na kusema, "Mleteni nje kati ya safu, yeyote atakayemfuata, auwawe kwa upanga." kwa maana kuhani alikwishasema, "Msimuue katika nyumba ya Yahwe." **15** Kwa hiyo wakafanya njia kw ajili yake, na akaenda kwenye nyumba ya mfalme kupita njia ya Lango la Farasi, na huko wakamuuwa. **16** kisha Yehoyada alifanya agano kati yake mwenyewe, watu wote, na mfalme, kwamba watakuwa watu wa Yahwe. **17** Kwa hiyo watu wote wakaenda kwenye nyumba ya Baali na kuiangusha chini. wakazivunja vipande vipande madhabahu za Baali na sanamu zake, na wakamuua Matani, kuhani wa Baali, mbele ya madhabahu hizo. **18** Yehoyada akateua wakuu kwa ajili ya nyumba ya Yahwe chini ya mkono wa makuhani, ambao walikuwa Walawi, ambao Daudi alikuwa amewapanga kwenye nyumba ya Yahwe, ili wamtolee Yahwe sadaka za kuteketezwa, kama ilivyoandikwa katika sheria ya Musa, pamoja na kushangilia na kuimba, kama alivyotoa maelekezo Daudi. **19** Yehoyada akaweka walinzi katika malango ya nyumba ya Yahwe, ili kwamba kwa namna yoyote ile asiingie mtu asiyesafi. **20** Yehoyada akachukua pamoja naye maakida wa mamia, watu wakubwa, watawala wa watu, na watu wote wa nchi. Akamleta chini mfalme kutoka kwenye nyumba ya Yahwe; watu wakaja kwenye nyumba ya mfalme kupitia Lango la juu na kumkalisha mfalme juu ya kiti cha enzi cha ufalme. (Baadhi ya maandiko ya ya kisasa yanasema, "wakamshusha chini mfalme") **21** Kwa hiyo watu wote wa nchi wakafurahia, na mji wote ulikuwa kimya. Kuhusu Asa walikuwa wamemuua kwa upanga.

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2 Chronicles 23:1

Yehoyada.
HUyu ni kuhani mkuu aliyehudumu katika hekalu na kwa uaminifu kwa Mungu. Alikuwa mshauri wa Yoashi.

Obedi...Maaseya...Adaya...Elishafati...Zikri.
Haya ni majina ya Kiume

2 Chronicles 23:4

Watu wote.
Watu wengi.

2 Chronicles 23:6

Aingiapo ndani na atokapo.
Yaweza kuwa na maana hizi: 1) "Wakatai wote" au 2) Wakati wowote anapoenda".

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 23:8

Yuda wote walitumika kwa kila njia kama katika namna ambayo Yehoyada kuhanai aliwaamuru.
"Watu walio wengi walikuwa waaminifu katika amri za kuhani mkuu."

Wale watakaoondoka katika Siku ya Sabato.
"Waliokuwa wanamaliza kazi zao katika siku ya Sabatao."

2 Chronicles 23:10

Kumpa aganao la sheria.
"Aliyatamka maneno ya agano."

2 Chronicles 23:12

Watu wote wa nchi.
"Karibia watu wote."

2 Chronicles 23:14

Yehoyada
Yehoyada alikuwa kuhani

Waliokuwa juu ya jeshi.
Wale waliokuwa viongozi katika jeshi.

Kati ya safu.
Kati kati ya wanajeshi

2 Chronicles 23:16

Watu wote wakaenda kwenye nyumba ya Baali.
Karibu watu wote walienda kwenye hekalu la Baali.

Matani.
Huyu ni mtu mwanaume aliyeitwa Matani, alikuwa kuhani wa miungu ya Baali

2 Chronicles 23:18

Chini ya mkono wa Makuhani.
"Chini ya uongozi na maelekezo ya makuhani.

Ili kwamba kwa namna yoyote ile asiingie mtu asiye safi.
Hakuna mtu asiyesafi anaruhusiwa kuingia kwa sababu yoyoye.

2 Chronicles 23:20

Akamleta chini mfalme kutoka kwenye nyumba ya Yahwe.
Hekalu lilikuwa limejengwa juu ya mlima huko Yerusalemu. "Alimleta mfalme kutoka hekaluni kutoka juu ya kilele cha mlima hadi ikulu.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Yoashi alikuwa na umri wa miaka saba alipoanza kutawala; akatawala kwa mika arobaini katika Yerusalemu. Jina la mama yake aliitwa Sibia wa Beer-sheba. **2** Yoashi alifanya yaliyo mema katika macho ya Yahwe siku zote za Yehoyada, yule kuhani. **3** Yehoyada akajichukulia wake wawili kwa ajili yake, na akawa baba wa wana na mabinti. **4** Ikawa baada ya haya, kwamba Yoashi aliamua kuitengeneza nyumba ya Yahwe. **5** Akawakusanya pamoja makuhani na Walawi, na kusema kwao, " Nendeni nje kila mwaka kwenye miji ya Yuda na kukusanya fedha kutoka Israeli yote kwa ajili ya kuikarabati nyumba ya Mungu wenu. Hakikisheni kwamba mnaanza haraka." Walawi hawakufanya kitu kwanza. **6** Kwa hiyo mfalme akamuita Yehoyada, yule kuhani, na kumwambia, "Kwa nini hukuwaagiza Walawi kuleta kutoka Yud na Yerusalemu kodo iliyoagizwa na Musa mtumishi wa Yahwe na kusanyiko la Israeli, kwa ajili ya amri za hema ya agano?" **7** Kwa maana wana wa Athalia, yule mwanamke muovu, walikuwa wameivunja nyumba ya Mungu na kuwapa Mabaali vitu vyote vitakatifu vya nyumba ya Yahwe. **8** Kwa hiyo mfalme aliamuru, na wakatengeneza kasha na kulileta nje kwenye lango kwenye nyumba ya Yahwe. **9** Kisha wakafanya tangazo katika Yuda na Yerusalemu, kwa ajili ya watu kuleta kwa Yahwe kodi aliyoiagiza Musa mtumishi wa Mungu juu ya Israeli jangwani. **10** Viongozi wote na watu wote wakafurahia na wakaleta fedha na kuiweka kwenye kasha hadi walipomaliza kulijaza. **11** Ikatokea kwamba kila lilipoletwa kasha kwa mikono ya Walawi kwa wakuu wa mfalme, na kila walipoona kwamba kulikuwa na fedha nyingi sana ndani yake, waandishi wa mfalme na mkuu wa kuhani mkuu walikuja, kulihamishia fedha kasha, na kulirudisha sehemu yake. Walifanya hivyo siku baada siku, wakikusanya kiasi kikubwa cha fedha. **12** Mfalme na Yehoyada akawapa zile fedha wale waliofanya kazi ya kuhudumu katika nyumba ya Yahwe, Watu hawa waliwaajiri waashi na maseremala ili waijenge nyumba ya Yahwe, na pia wale waliofanya kazi katika chuma na shaba. **13** Kwa hiyo wafanya kazi wakafanya kazi, na kazi ya kukarabati ikasonga mbele mikononi mwao; waakaisimamisha nyumba ya Mungu katika hali yake halisi na kuiimarisha. **14** Walipomaliza, wakaleta fedha zilizobaki kwa mfalme na Yehoyada. Fedha hizo zilitumika kutengenezea samani kwa ajili ya nyumba ya Yahwe, vyombo vya huduma na kutolea dhabihu—vijiko na vyombo vya dhahabu na fedha. Wakatoa sadaka za kuteketezwa bila kukomaa katika nyumba ya Yahwe kwa siku zote za Yehoyada. **15** Yehoyada akazeeka na alaaikuwa amejaa siku, na kisha akafa; alikuwa na umri wa mika 130 alipokufa. **16** Wakamzika katika aamji wa Daudi miongoni mwa wafalme, kwa sababu alikuwa amefanya mema katika Israeli, kwa Mungu, na kwa ajili ya nyumba ya Mungu, **17** Sasa baada ya kifo cha Yehoyada, kiongozi wa Yuda akaja na kutoa heshima kwa mfalme. Kisha mfalme akawasikiliza. **18** Wakaiacha nyumba ya Yahwe, Mungu wa babu zao, na kuwaabudu miungu na maashera na sanamu. Ghadhabu ya Mungu ikaja juu ya Yuda na Yerusalemu kwa sababau ya hili kosa lao. **19** Bado akatuma manabii kwao ili kuwaleta tena kwake, Yahwe, manabii wakatangaza juu ya watu, lakini walipuuza kusikiliza. **20** Roho wa Mungu akaja juu ya Zekaria mwana wa Yehoyada, yule kuhani; Zekaria akasimama juu ya watu na kusema kwao, "Mungu anasema hivi: Kwa nini mnazivunja amri za Yahwe, ili kwamba msifanikiwe? Kwa kuwa mmemsahau Yahwe, pia amewasahau ninyi." **21** Lakini wakapanga njama dhidi yake; kwa amri ya mfalme, wakampiga kwa mawe katika uwanja wa nyumba ya Yahwe. **22** Katika namna hii hii, Yoashi, yule mfalme, akapuuza ukarimu ambao Yehoyada, baba yake Zekaria, alikuwa amemfanyia. **23** Ikawa karibu mwisho wa mwaka, kwamba jeshi la Aramu wakaja juu yake Yoashi. Wakaja Yuda na Yerusalemu; wakawaua viongozi wote wa watu na kupeleka nyara zote kutoka kwao kwa mfalme wa Dameski. **24** Jeshsi la Waaramu walikuwa wamekuja na jeshi dogo, lakini Yahwe akawapa ushindi juu ya jeshi kubwa, kwa sababu Yuda alikuwa amemsahau Yahwe, Mungu wa babu zao. Katika namna hii Waaramu wakaleta hukumu juu ya Yoashi. **25** Katika muda ambao Waaramu walikuwa wameondoka, Yoashi alikuwa amejeruhiwa vikali. Watumishi wake wakapanga njama dhidi yake kwa sababu ya mauaji ya wana wa Yehoyada, yule kuhani. Wakamuua katika kitanda chake, na akafa; wakamzika katika mji wa Daudi, lakini siyo katika makaburi ya wafalme. **26** Hawa walikuwa watu waliopanaga njama dhidi yake: Zabadi mwana wa Shimeathi, Mwamoni; na Yehozabadi mwana wa Shimrithi, Mwanamke Mmoabu. **27** Sasa matukio kuhusu wanaye, unabii muhimu uliokuwa umesemwa kumhusu yeye, na kujengwa tena kwa nyumba ya Mungu, ona, yameandikwa katika Kamusi ya kitabu cha wafalme. Amazia mwanaye, akawa mfalme katika nafasi yake.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 24:1

Sibia.
Jina la kiume.

Yaliyomema katika macho ya Yahwe.
Angalia sura ya 14:1

Siku zote za Yehoyada, yule kuhani.
"Muda wote wa maisha ya Yehoyada."

2 Chronicles 24:4

Mnaanza haraka.
"Haraka"

2 Chronicles 24:6

Kwa nini hukuwaagiza Walawi...amri za hema ya agano.
Mmetenda kwa uovu. Nilikuagiza kuwaagiza Walawi kuzifuata amri za hema ya agano, lakini kufanya hivyo.

2 Chronicles 24:11

Waashi na maseremala.
"Wale wajengao kwa mawe na wale wajengao kwa mbao."

walifanya kazi katika chuma na shaba.
"Wale waliokuwa wakifanya kazi kwa chuma."

2 Chronicles 24:13

Ikasonga mbele mikononi mwao.
"Walifanya kwa mikono yao."

Bia kukoma katika nyumba ya Yahwe kwa siku zote za Yehoyada.
"Kila siku kwa siku zote za maisha ya Yehoyada."

2 Chronicles 24:15

Akafa, kufa
Neno hili hutumika kumaanisha aina zote za vifo, yaani kifo cha kimwili na kifo cha kiroho. Kimwili, humaanisha kukoma kuisha katika mwili wa mtu. Kiroho humaanisha kitendo cha watu wennye dhambi kutengwa na Mungu mtakatifu kwa sababu ya dhambi zao.

Wakamzika, mazishi
Neno "zika" lina maaana ya kuweka mwili uliokufa katika shimo au sehemu ya kuzikia. na neno mazishi lina maana ya kitendo cha kuzika kitu fulani.

Mji wa Daudi.
Neno "mji wa Daudi" ni jina jingine la Yerusalemu na Bethelehemu. Yerusalemu ndiko alikoishi Daudi wakati akitawala Israeli. Bethelehemu ndiko alikozaliwa Daudi.

2 Chronicles 24:17

Kutoa heshima kwa mfalme.
"akatoa heshima kwa mfalme."

Hili kosa lao.
"kwa sababu ya dhambi zao."

2 Chronicles 24:20

Akapuuza ukarimu ambao Yehoyada, baba yake Zekaria alikuwa amemfanyia.
Yoashi hakujali wala kukumbuka ukarimu mkuu wa Yehoyada, baba yake Zekaria."

Akuite katika hukumu.
"Utalipa uovu ulioufanya."

2 Chronicles 24:25

Zabadi mwana wa Shimeathi, Mwamoni; na Yehozabadi mwana wa Shimrithi, Mmoabu.
Haya yote ni majina ya kiume.

2 Chronicles 24:27

Kamausi ya kitabau cha Wafaaalme.
Hiki ni kitabu ambacho kwa sasa hakipo tena.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Amaza alikuwa na umri wa amiaka ishirini na na tano alipoanza kutawala; alitawala miaka ishini na tisa katika Yerusalemu. Jina la mama yake lilikuwa Yehoadani, wa Yerusalemu. **2** Alifanya yaliyokuwa sahihi katika macho ya Yahwe, lakini siyo kwa moyo uliojitoa kikamilifu. **3** Ikawa kwamba mapema utawala wake ulipokuwa umeimarika, aliwaua watumishi ambao walikuwa wamemuua baba yake, mfalme. **4** Lakini hakuwaua watoto wa wale wauaji, bali alitenda kama kama ilivyoaandikwa katika sheria, katika kitabu cha Musa, kama Yahwe alivyokuwa ameamru. "Baba hatajuta kwa ajili ya watoto, wala watoto hawatakufa kwa ajili ya baba zao. Badala yake, kila mtu lazima afe kwa ajili ya dhambi zake mwenyewe". **5** Aidha, Amazia aliwakusanya Yuda pamoja, na akawaandikisha kwa kufuata nyumba za babu zao, chini ya maakida wa maelfu na maakida wa mamia --wote wa Yuda na wa Benyamini. Akawahesabu kuanzia wa mika ishirini na kuendelea, na akawaona wako 300, 000 wanaume waliochaguliwa, wawezaoa kwenda vitani, walioweza kushika mkuki na ngao. **6** Pia alikodi wanaume wa kupigana 100, 000 kutoka Israeli kwa fedha mia moja. **7** Lakini mtu wa Mungu alikuja kwake na kusema, " Mfalme, usiliache jeshi la Istaeli kwenda nawe, kwa maana Yahwe hayupo pamoja na Israeli -wala na mtu Yeyote wa Efraimu. **8** Lakini hata kama mtaenda na mkiwa wenye ushupavu na imara katika vita, Mungu atawatupa chini mbele ya adui, kwa maana Mungu ana nguvu za kusaidia, na nguvu za kurusha chini". **9** Amazia akasema kwa mtu wa Mungu, "Lakini tutafanyaje kuhusu talanta mia moja nilizowapa jeshi la Israeli? Mtu wa Mungu akajibu, Yahwe anauwezo wa kukupa vingi zaidi kuliko hivyo." **10** Kwa hiyo Amazia akalitenganisha jeshi lilokuja kwake kutoka Efraimu; akawarudisha nyumbani tena. Hivyo hasira yao iliwaka sana zidi ya Yuda, na walirudi nyumbani kwa hasara kali. **11** Amazia akajipa ujasiri na kuwaongoza watu wake kwenda nje kwenye bonde la chumvi, huko akawashinda wanaueme elfu kumi wa Seiri. **12** Jeshi la Yuda likawachukua elfu kumi wengine wakiwa hai. Wakawapeleka juu ya mwamba na kuwarushwa chini kutoka huko, hivyo wote wakavunjika vunjika katika vipande. **13** Lakini watu wa jeshi ambalo Amazia alilirudisha, ili kwamba wasiende naye vitani, wakauvamia mji Yuda kuanzia Somaria hadi Beth- horoni. Wakawapiga watu elfu tatu na kuwateka wengi sana. **14** Sasa ikawa kwamba baada ya Amazia kurudi kutoka kuwachinja Waedomu, akaileta miungu ya watu wa Seiri, na kuisimamisha iwe miungu yake. Akainama chini mbele ya hiyo miungu na kuitolea sadaka za uvumba. **15** Hivyo hasira ya Yahwe ikawaka zidi ya Amazia. Akamtuma nabii kwake, ambaye alisema, "Kwa nini umeitafuta miungu ya watu ambayo haikuwaokoa hata watu wake yenyewe zidi ya mkono wako?" **16** Akiwa kwamaba yule nabii alipokuwa anaongea naye, mfalme akamwambia, "Je, wewe tumekufanya kuwa mshauri wa mfalme? Acha! Kwa nini ujitakie kuuawa?" Kisha nabii akaacha na kusema, ninajua kwamba Mungu ameamua kukuangaamiza kwa sababu umefanya tendo hili na hujasikilisa ushauri wangu." **17** Kisha Amazia akashauriana na washauri na kutuma wajumbe kwa Yehoashi mwana wa Yehoahazi mwana wa Yehu, mfalme wa Israel. akisema, "Njoni, tukutane uso kwa uso katika vita". **18** Lakini Yehoashi mfalme wa Israeli akatuma wajumbe kwa Amaziahi mfalme wa Yuda, akisema, Mbaruti uliokuwa Lebanoni ulituma ujumbe kwa mwerezi ulioko Lebanoni, ukisema, Mtoe binti yako kwa mwanangu awe mke wake; lakini akapita hayawani katika Lebanoni akatembea na kuukanyaga chini mbaruti. **19** Umesema, 'Ona, nimeipiga Edomu,' na moyo wako umekuinua juu. Jipe fahari katika ushindi wako, lakini ukae nyumbani, kwa maana ni kwa nini ujisababishie matatizo mwenyewe na kuanguka, wote wewe na Yuda pamoja nawe?' **20** Lakini Amazia hakusikiliza, kwa sababu tukio hili lilikuwa limetoka kwa Mungu, ili awatie Waisraeli katika mkono wa adui zao, kwa sababu walikuwa wametafuta ushauri kutoka kwa miungu ya Edomu. **21** Kwa hiyo, Yehoashsi, mfalme wa Israeli, akavamia; yeye na Amazia, mfalme wa Yuda, wakakutana uso kwa uso huko Beth -shemishi, ulioko Yuda. **22** Yuda akashindwa mbele za Israeli, na kila mtu akarudi nyumbani. **23** Yehoashi, mfalme wa Israeli, akamkamata Amazia mwana wa Yehoashi mana wa Ahazia, mfalme wa Yuda, huko Beth - shemeshi. Akamleta Yerusalemu na kuuangusha chini ukuta wa Yerusalemu kuanzia Lango la Efraimu hadi kona ya Lango, umbali wa mikono mia nne. **24** Akachukua dhahabu na fedha zote, vitu vyote vilivyoonekana akatika nyumba aya Mungu kwa Obedi Edomu, na vitu vya thamanai katika nyumba ya mfalme, na mateka pia, na akarudi Samaria. **25** Amazia mwana wa Yoashi, mfalme wa Yuda, aliishi miaka kumi na tano baada ya kifo cha Yehoashi, mwana wa Yehoahazi, mfalme wa Israeli. **26** Kwa mambo mengingine kuhusu Amzia, mwanzo na mwisho, tazama, je, hayajaandikwa katika kitabu cha wafalme wa Israeli? **27** Sasa kutoka wakati amabaoa Amazia aligeukia mbali asimfuate Yahwe, walianza kupanga njama zidi yake katika Yerusalemu. Akakimbilia Lachishi, lakini wakatuma watu nyuma yake wamfuate Lachishsi na walimuua huko. **28** Wakamleta juu ya farasis na wakamzika pamoja na babu zake kataika Mji wa Yuda.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 25:1

Yehoadani.
Hili ni jina la mwanamke.

Yaliyokuwa sahihi katika macho ya Yahwe.
Angalia 14:1

2 Chronicles 25:3

Kitabu cha Musa.
Hii inarejea kitabu cha Mwanzo, Kutoka, Mambo ya Walawi, Hesabu, na Kumbu kumbu la Torati.

2 Chronicles 25:5

Akawaandikisha.
Liandika amajina yao katika orodha maalumu kwa ajili ya mambo ya kiofisi.

300,000...100.000
Laki tatu...Laki moja

Talanta.
Fedha

2 Chronicles 25:9

Hivyo Hasira yao iliwaka sana zidi.
"Kwa hiyo walianza kuwaka hasira."

Hasira kali.
"wakiwa na hasira sana."

2 Chronicles 25:11

Bonde la chumvi.
Hili ni Eneo karibu na Bahari iliyokufa.

Hivyo wote wakavujika vunjika katika vipande.
"Hivyo wote wakafa."

2 Chronicles 25:13

Beth-horoni.
Hili lilikuwa bonde lililokuwa kaaribu na Yerusalemu katika Efraimu.

Wakawapiga.
"Waliwaua."

2 Chronicles 25:14

Kuisimamisha iwe miungu yake.
"Wakaiabudu miungu hii ya uongo."

Kwa nini umeitafuta miungu ya watu ambayo haikuwaokoa hata watu wake yenyewe zidi ya mkono wako.
"Mmeiabudu miungu ya watu ambayo hata haikuweza kuwaokoa watu wake ddhidi yako, Mfalme Amazia.

2 Chronicles 25:16

Je, wewe tumekufanya msgauri wa mfalme? Acha.
"Kwa hakika hatukukuchagua kuwa mshauri. Kwa hiyo nyamazeni acheni kuszzungumza, na kama amtasema zaidi, nitawambia askari wangu kukuua.

Kwa nini ujitakie kuuawa?
Nitawaambia askari wangu wakuue.

2 Chronicles 25:17

Yehoashi, Yehoazi.
Haya ni majina ya kiume.

2 Chronicles 25:18

Taarifa za jumla:
Yehoashi alikuwa mfalme wa Israeli na Amaziahi alikuwa mfalme wa Yuda.

baruti.
Huu ni mstu mdogo.

Mwerezi.
Aina fulani ya mti mkubwa sana. Hapa neno hili linawakilisha wanajeshi au askari wa Israeli.

Kwa nini ujisababishie matatizo mwenyewe na kuanguka wewe na Yuda pamoja nawe?
"Hupaswi kujisababishaia matatizo mwenyewe na kujiangusha, wewe pamoja na Yuda."

2 Chronicles 25:20

Yuda walishindwa mbele za Israeli.
"Walishindwa."

2 Chronicles 25:23

Mikono.
Kipimo cha zamani

Obedi Edomu.
Hili ni jina la mtu.

2 Chronicles 25:25

Mwanzo na mwisho.
"kila kitu."

Hayajaandikwa katika kitabu cha wafaalme wa Israeli.
"Yameandikwa katika kitabu cha wafalme wa Israeli."

2 Chronicles 25:27

Lachishi.
Hili ni jina la mji mmoja kataika Yuda.

Mji wa Yuda.
Ni jina jingine la mji wa Daudi, au Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Watu wote wa Yuda wakamchukua Uzia, ambaye alikuwa na aumri wa mika kumi na sita, na wakamfanya mfalme katika nafasi ya baba yake Amazia. **2** Ndiye aliuyeijenga tena Elathi na kuurejesha kwa Yuda. Baada ya hapo mfalme akalala pamoja na babu zake. **3** Uzia alikuwa na umri wa miaka kumi na sita alipoanza kutawala. Akatawala miaka ishirini na mabili katika Yerusalemu. Jina la mama yake lilikuwa Yekolia; alikuwa wa Yerusalemu. **4** Akafanya yaliyokuwa sahihi katika macho ya Yahwe, akiufuata mfano wa baba yake, katika kila jamabo. **5** Alijitoa kumtafuta Mungu katiaka siku za Zekaria, ambaye alimpa maelekezo kwa ajili ya kumtii Mungu. Kadri alivyomtafuta Yaahwe, Mungu alimfanikisha. **6** Uzia akaenda na kupigana zidi ya Wafilisti. Akaubomoa ukuta wa mji wa Gathi, Yabne, na Ashdodi; akajenga miji katika nchi ya Ashdodi na miongoni mwa Wafilisti. **7** Mungu aakaamsaidia zidi ya Wafilist, zidi ya Waarabu waliokuwa wakiishi Gur - baali, na zidi ya Wameuni. **8** Waamoni wakalipa kodi kwa Uzia, na umaarufu wake ukaenea, hata kufika maingilio ya Misiri, kwa sababu alikuwa ameanza kuwa maarufu. **9** Zaidi ya hayo, Uzia akajenga minara katika Yerusalemu katika kona ya Lango, kwenye Lango la Bonde, na pa kwenye kona ya ukuta, na akavizungushia ngome. **10** Akajenga minara ya ulinzi katika nyika na akachimba mabwawa, kwa maana alikuwa na ng'ombe wengi, katika visiwa vya chini na katika nchi tambarare. Alikuwa na wakulima na wapandaji wa zabibu katika mwinuko wa nchi na katika mashamba yenye rutuba, kwa maana alipenda kulima. **11** Zaidi ya hayo, Uzia alikuwa na jeshi la wanaume wa kupigana vita ambao walienda vitani katika makundi ambayo idadi yake ilikuwa imehesabiwa na Yeieli, mwandishi. na Maaseya, afisa, chini ya mamlaka ya Hanania, mmoja wa maamri jeshi wa mfalme. **12** Jumla ya wakuu wa nyumba za mababu, watu wa kupigana vita, walikuwa 2, 600. **13** Chini ya mkono wao kulikuwa na jeshi la watu 307, 500 ambao walifanya vita kwa nguvu ili kumsaidia mfalme idi ya maadui. **14** Uzia akaandaa kwa ajili yao—kwa ajili ya jeshi lote — ngao, mikuki, chapeo, deraya za majini, nyuta, na mawe ya kurusha. **15** Katka Yerusalemu alijenga mitambo, iliyobuniwa na watu wenye ujuzi, ili iwe juu ya minara na juu ya buruji, kwa ajili ya kurushia mishale na mawe makaubwa. Umaarufu wake ukaenea hadi nchi za mbali, kwa maana alisaidiwa sana hadi alipokuwa na ngavu sana. **16** Lakini Uzia alipokuwa amekuwa na nguvu nyingi, moyo wake ulijiinua akatenda kwa uovu; akafanya makosa zidi ya Yahwe, Mungu wake, kwa maana alienda kwenye nyumba ya Yahwe kwa ajili ya kufukiza uvumba juu ya madhabahu ya kufukizia. **17** Azaria, kuhani, akamfuata, na pamoja naye makuhanai themanini wa Yahwe, ambao walikuwa watu wenye ujasiri. **18** Walimzuia Uzia, mfalme, na wakasema kwake, " Siyo jukumu lako, Uzia, kumtolea Yahwe uvumba, bali ni kazi ya makuhani, wana wa Haruni, amabao wametengwa kwa ajili ya kutoa sadaka za uvumba. Toka nje ya sehemu takatifu, kwa maana huna uaminifu na hautaheshimiwa na Yahwe Mungu." **19** Kisha Uzia akakasirika. Alikuwa ameshikilia chetezo mkononi kwa ajili ya kufukiza uvumba. Wakati alipowaghadhabikia makuhani, ukoma ukatokea juu ya uso wake mbele ya makuhani katika nyumba ya Yahwe, pembeni mwa madhabahu ya uvumba. **20** Azaria kuhani mkuu na makuhani wote wakamwanagalia, na, tazama, alikuwa amepatwa ukoma juu ya uso wake. Walimwondoa pale haraka. Kwa hakika, aliharakisha kwenda nje, kwa maana Yahwe alikuwa amempiga. **21** Uzia, mfalme, alikuwa mwenye ukoma hadi siku ya kufa kwake na aliishi katika nyumba ya kutengwa tangu alipokuwa mwenye ukoma, kwa maan alitengwa na nyumba ya Yahwe. Yothamu, mwanaye, alikuwa mkuu wa anyumba ya mfalme na aliwatawala watu wa nchi. **22** Mambo mengine kuhusu Uzia, mwanzo na mwisho, yako katika kile ambacho Isaya, mwana wa Amozi, nabii, aliandika. **23** Kwa hiyo Uzia akalala pamoja na babu zake; walimzka pamoja na babu zake katika uwanja wa maziko wa Mfalme, kwa maana walisema, "Ni mwenye ukoma". Yothamu, mwanaye, akawa mfalme katika nafasi yake.

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2 Chronicles 26:1

Kumi na sita...hamsini na mbili.
"16...52."

Elathi.
Huu ulikuwa mji mmoja ulikuwa akatika Ghuba ya Akaba.

Mfalme akalala pamoja na babu zake.
"Maana yake ni kwamba mfalme akafa."

2 Chronicles 26:4

Akafanya yaliyo sahihi katika macho ya Yahwe.
Angalia mstaraaisusra ya 14:1.

Katika kila kitu.
"Katika namna ile ile."

Alijitoa kumtafuta.
"Alijidhatiti kumpendeza."

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 26:6

Yabne.
Huu ulikuwa mji mmoja huko kaskazini mwa Yuda.

Gurbaali.
Huu ulikuwa mji mmoja huko Uarabuni.

Waamoni.
Huu ni ufalme wa watau wa Amoni karibu na Mlima Seiri.

Maingilio ya Misiri.
"Mipaka ya Misiri"

2 Chronicles 26:9

Mabwawa.
Katika mkitadha huu, bwawa nai shsimo kubwa chini ya ardhi ambalo lilitumika kuhifadhia maji ya mvua.

2 Chronicles 26:11

Yeieli, mwandishi, na Maaseya, afsa, chini ya mamlaka ya Hanania, mmoja wa maamri jeshi.
Maaseya na Hanania yote ni majina ya kiume.

2,600...307,500
Elfu mbili na na mia sita (2,600), Laki tatau na elfu saba na mia tano.

2 Chronicles 26:14

Chapeo.
Chapeo ni kitu kifaa cha kujilindia kinachofunika kichwa.

Deraya za majini.
Hili ni vazi la chuma linalofunika mwili mzima likiunganishwa na minyororo.

2 Chronicles 26:16

Moyo wake ulijiinua.
"Akawa na kiburi."

Wana wa Haruni.
"Uzao wa Haruni."

2 Chronicles 26:19

Chetezo.
Hil lilikuwa bakuli maalumu ambalo lilitumika kuchomea sadaka za kuteketezwa.

Walimwondoa pale haraka.
"Walimfanya ondoke haraka."

Yahwe alikuwa amempiga.
"Yahwe alimfanya augue."

2 Chronicles 26:21

Aliishi katika nyumba ya kutengwa.
Hii ina ashiria kuwa aliishi mbali na nyumba za watu wengine katika jamii au nchi.

2 Chronicles 26:22

Mwanzo na mwisho.
"Kila kitu."

Mwana wa Amozi.
Hili ni jina la kiume.

Kwa hiyo Uzia akalala pamoja na babu zake.
"Kwa hiyo Uzia akafa."

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Yothamu alikuwa na umri wa mika ishirini na mitano alipoanza kutawala; alitawala miaka kumi na sita
katika Yerusalemu. Jina la mama yake lilikuwa Yerusha; alikuwa binti Sadoki. **2** Akafanya yaliyomema
katika macho ya Yawe, akiufuta mfano wa baba yake, Uzia, katika mabo yote. Pia alijiepusha kuingia
katika hekalu la Yahwe. Lakini watu bado walikuwa wanaenda katika njia za uovu. **3** Akalijenga tena lango
la juu la nyumba ya Yahwe, na juu ya kilima cha Ofeli akajenga sana. **4** Vilevile alijenga miji katika kilima
cha Yuda, na katika mistu alijenga ngome na minara. **5** Pia alipigana na mfalme wa watu wa Amoni na
akawashinda. Katika mwaka huo huo, watu wa Amoni walimpa talanta mia moja za fedha, kori elfu kumi
za ngano, kori elfu kumi za shayiri. Watu wa Amoni wakampa hivyo hivyo katika mwaka wa pili na wa
tatu. **6** Kwa hiyo Yothamu akawa na nguvu sana kwa sababu alitembea imara mbele za Yahwe Mungu
wake. **7** Kwa mambo mengine kuhusu Yothamu, vita vyake vyote, na njia zake zote, ona, yameandikwa
katika kitabu cha wafalme wa Israeli na Yuda. **8** Alikuwa na umri wa miaka ishirini na mitano alipoanza
kutawala; alitawala kwa miaka kumi na sita kataika Yerusalemu. **9** Yothamu akalala pamoja na babu zake,
na wakamzika katika mji wa Daudi. Ahazi, mwanaye, akawa mfalme katika nafasi yake.

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2 Chronicles 27:1

Yerusha.
Yerusha ni jina la kike.

Akafanya yaliyomema katika amacho ya Yahwe.
Angalia sura ya 14:1.

Katika mambo yote.
"Katika anamna ile ile."

2 Chronicles 27:3

Kilima caha Ofeli.
Hiki ni kilama kilichopo katika mji Yerusalemu.

2 Chronicles 27:5

Talanta.
Ainza ya fedha iliyotumika kataika siku au nyakati za Bilia.

Kori.
Kori kilikuwa kipimo kilichotumika katika siku za Biblia.

Katika mwaka wa pili na wa tatu.
"Katika mwaka wa pili na wa tatu baada ya kuwashinda."

2 Chronicles 27:6

Alitembea imara mbele za Yahwe Mungu wake.
"Alimtii Yahwe bila kuyumba" au "Aliishi kwa kujitoa kikamilifu kwa Yahwe."

Kitabu cha Wafalme wa Israeli na Yuda.
Hiki ni kitabu ambacho hakipo tena.

2 Chronicles 27:8

Yothamu akalala pamoja na babu zake.
"Yothamu akafa,"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Ahazi alikuwa na umri wa miaka ishirini na mitano alipoanza kutawala, na akatawala miaka kumi na sita katika Yerusalemu. Hakufanya yaliyoadili katika macho ya Yahwe, kama Daudi babu yake alivyokuwa amefanya. **2** Badala yake, alitembea katika njia za wafalme wa Israeli; pia alitengeneza sanamu za kusubu kwa ajila ya Mabaali. **3** Zaidi ya hayo, akafukiza uvumba katika bonde la Beni Hinomu na akawaweka watoto wake ndani ya moto, kwa mjibu wa desturi za uzinzi za watu ambao Yahwe aliwafukuza nje ya nchi zao mbele za watu wa Israeli. **4** Akatoa sadaka na kufukiza uvumba katika sehemu za juu na juu ya vilima na chini ya kila mti wenye majani mabichi. **5** Kwa hiyo Yahwe Mungu wa Ahazi, akamweka katika mikono ya mfalme wa Shamu. Waaramu wakamshinda na kuchukua kutoka kwake kundi kubwa la mateka, wakawapeleka Damesiki. Ahazi pia aliwekwa katika mikono ya mfalme wa Israeli ambaye alimshinda kwa mauji makuu. **6** Kwa maana Peka mwana wa Remalia, aliwaua katika Yuda wanajeshi 120, 00 kwa siku moja, wote walikuwa wanaume hodari, kwa maana walikuwa wamemsahau Yahwe, Mungu wa babu zao. **7** Zikri, mtu mwenye nguvu kutoka Efraimu, akawaua Maaseya mwana wa mfalme, Azrikamu, mwangalizi mkuu wa ikulu, na Elkana, ambaye alikuwa karibu na mfalme. **8** Jeshsi la Israeli likachukua mateka kutoka kwa ndugu zao 200, 000 wake, wana, na mabinti. Pia wakachukua nyara nyingi, ambazo walipeleka Samaria. **9** Lakini nabii wa Yahwe alikuwapo huko, jina lake aliitwa Odedi. Alikwenda nje kukutana na jeshi likiingia Samaria. Akawaambia, "Kwa sababu Yahwe, Mungu wa babu zenu, alikuwa na hasiri na Yuda, akawatia katika mikono yenu. Lakini mmewaua katika hasira inayofika juu mbinguni. **10** Sasa ninyi badala ya kuwahifadhi wanaume na wanawake wa Yuda na Yerusalemu kama watumwa wenu. Lakini je hamko na hatia ya dhambi zenu zidi ya Yahwe Mungu wenu? **11** Sasa basi, nisikilizeni: warudisheni wafubgwa, ambao mmewachukua wa ndugu zenu, kwa maana ghadhabu ya Yahwe iko juu yenu." **12** Kisha baadhi ya viongozi wa watu wa Efraimu--Azaria mwana wa Yohanani, Berekia mwana wa Meshiremothi, na Yehizikia mwana wa Shalumu, na Amasa mwana wa Hadlai, wakasimama kinyume na wale waliorudi kutoka vitani. **13** Wakasema kwao, "Lazimaa msiwaleta wafungwa hapa, kwa kuwa mlikusudia jambo ambalo litaleta juu yetu dhambi dhidi ya Yahwe, kuongeza dhambi juu yetu na makosa yetu, kwa maana makosa yetu ni makuu, na kuna hasira kali dhidi ya Israeli." **14** Hivyo watu wenye silaha wakawaacha wafungwa na mateka mbele ya viongozi wa Israeli na kusanyiko lote **15** Watu ambao walipangwa kwa majina wakanyanyuka na kuwachukua wafungwa, na kuwavika wote waliokuwa uchi miongoni mwa mateka. Wakawavika na kuwapa viatu. Wakawapa chakula wale na kunywa. Wakawahudumia majeraha yao na kuwaweka waliodhaifu juu ya punda. Wakawarudisha kwenye familia zao katika Yeriko, (Ulioitwa mji wa mitende). Kisha wakarudi Samaria. **16** Wakati huo Mfalme Ahazi akatuma wajumbe kwa wafalme wa Ashuru kuwaomba wamsaidie. **17** Kwa maana Waedomu walikuwa wamekuja tena na kuvamia Yuda, wakachukua wafungwa. **18** Wafilisti pia wakavamia miji ya nchi ya chini na ya Negebu ya Yuda. Waliichukua Beth-shemeshi, Ayaloni, Giderothi, SoKo pamoja na vijiji vyake, Timna pamoja na vijiji vyake. Wakaenda kuishi katika sehemu hizo. **19** Kwa kuwa Yahwe aliishusha chini Yuda kwa sababu ya Ahazi, mfalme wa Israeli; kwa maana alikuwa ametenda maovu katika Yuda na alikuwa ametenda dhambi nzito sana dhidi ya Yahwe. **20** Tiglath-pileseri, mfalme wa Ashuru, akaja kwake na akampa tabu badala ya kumpa nguvu. **21** Kwa kuwa Ahazi aliteka nyara nyumba ya Yahwe na nyumba ya mfalme na viongozi, kwa ajili ya kuvitoa vitu vya thamani kwa mfalme wa Ashuru. Lakini kufanya hivyo hakukumfaidisha yeye. **22** Mfalme Ahazi huyu huyu akatenda dhambi hata zaidi dhidi ya Yahwe katika muda wa mateso yake. **23** Kwa maana aliwatolea dhabihu mingu wa Dameski, miungu ambao walimshinda. Akasema, "Kwa sababu miungu wa mfalme wa Aramu waliwasaidia, nitawatolea sadaka ili wanisaidie." Lakini walikuwa watesi wake na Israeli yote. **24** Ahazi akazikusanya pamoja samani za nyumba ya Mungu na kuzikata vipande vipande. Akaifunga milango ya nyumba ya Yahwe na kuzitengeneza madhabahu kwa ajili yake mwenyewe katika kila kona ya Yerusalemu. **25** Katika kila mji wa Yuda akafanya sehemu za juu kwa ajili ya kutolea sadaka za kuteketezwa kwa miungu wengine. Akamfanya Yahwe, Mungu wa babu zake, akasirike. **26** Sasa matendo yake yaliyobaki, na njia zake zote, mwanzo na mwisho, ona, yameandikwa katika kitabu cha wafalme wa Yuda na Israeli. **27** Ahazi akalala pamoja na babu zake, na wakamzika katika mji, katika Yerusalemu, lakini hawakumleta kwenye makaburi ya wafalme wa Israeli. Hezekia, mwanaye, akawa mfamle katika nafasi yake.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 28:1

Hakuafanaya aayaliyoadili katika macho ya Yahwe.
Angalia sura ya 14:1

Alitembea katika njia za wafalme wa Israeli.
"Alifanya dhambai kama vile walivyofanya wafalme wa Israeli waliomtangaualia."

2 Chronicles 28:3

Bonde la Beni Hinomu.
Hili ni bonde liloko katika Yerusalemu.

Chini ya kila mti wenye majani mabichi.
"Kila mahali au kila upande."

2 Chronicles 28:5

Peka mwana wa Remalaia.
Haya ni majina ya kiume.

2 Chronicles 28:7

Zikri...Maaseya...Azrikamu...Elkana.
Haya ni majina ya wanaume waliotajwa kwa kuhusika kwao katika matukio mbali mbali muhimu.

2 Chronicles 28:9

Odedi.
Odedi hili ni jina la amtu mmoja alikuwa nabii wa Yahwe au Mungu.

Akawatia katika mikono yenu.
"Aliwasaidia kuwashinda."

Lakini je, hamko na hatia...dhidi ya Yahwe Mungu wenu.
"Lakini kumbuka, ninyi ni wenye hatia...dhidi ya Yahwe Mungu wenu.

2 Chronicles 28:12

Azaria mwana wa Yohanani, Berikia mwana wa Meshiremothi, Yeehizikia mwa wa Shalumu, na Amasa mwana wa Hadlai
Hii ni ordha ya aamajina aya kiume aau ya wanaume ambao wlikwa viongozi wenye vyeo mbali mbali katika nchi ya Efraimu.

2 Chronicles 28:14

Viatu.
Hiii ilikuwa aina fulani ya viatu ambavyo vilikuwa vya wazi.

Wakawahudumia majeraha yao.
"Waliwapa huduma ya matibu."

Wakawaweka waliodhaifu juu ya punda.
"Wakawapa punda wale wasioweza kutembea."

2 Chronicles 28:16

Beth-shemeshi, Ayaloni, Giderothi, Soko pamoja na vijiji vyake, Timna pamoja na vijiji vyake.
Haya ni majina ya miji mbali mbali.

2 Chronicles 28:19

Yahwe aliishusha chini Yuda kwa sababu ya Ahazi.
"Yahwe alimnyenyekeza Ahazi."

Tiglath-pileseri.
Hii ni Tiglath-pileseri ya III, pia inajulikana kama Puli.

2 Chronicles 28:22

Katika muda wa mateso yake.
"Wakati wa mateso yake."

Nitawatolea sadaka.
"Nitawatolea sadaka ili wanisaidie."

2 Chronicles 28:24

Samani.
"Samani na vyombo vingine."

Katika kila kona ya Yerusalemu.
"Katika Yerusalemu."

2 Chronicles 28:26

Njia zake zote, mwanzo na mwisho.
"Kila kitu alichofanya."

Kitabu cha Wafalme wa Yuda na Israeli.
Hiki ni kitabu ambacaho hakipo tena.

Ahazi akalala pamoja na babu zake.
"Ahazi akafa."

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Hezekia alianza kutawala alipokuwa na umri wa miaka ishirini na mitano; alitawala miaka ishini na nane katika Yerusalemu. Jina la mama yake aliitwa Abiya; alikuwa binti wa Zekaria. **2** Alifanya yaliyoadili katika macho ya Yahwe, kama Daudi baba yake alivyofanya. **3** Katika mwaka wa kwanza wa utawala wake, katika mwezi wa kwanza, Hezekia aliifungua milango ya nyumba ya Yahwe na kuikarabati. **4** Akawaleta ndani makuhani na Walawi, na akawakusanya pamoaja katika uwanda upande wa mashariki. **5** Akawaambia, "Nisikilizeni, ninyi Walawi! Jitakaseni wenyewe, na itakaseni nyumba ya Yahwe, Mungu wa babu zenu, na uondoeni mbali uchafu kutoka kwenye sehemu takatifu. **6** Kwa kuwa babu zetu walikosea na kufanya kilichokuwa uovu katika macaho ya Yahwe Mungu wetu; walimsahau, wakageuzia mbali nyuso zao kutoka sehemu ambapo Yahwe anaishi, na kuigeuzia migongo yao. **7** Pia waliifunga milango ya ukumbi nakuziweka nje taa; hawakufukiza uvumba au kutoa sadaka za kuteketezwa katika sehemu takatifu kwa Mungu wa Israeli. **8** Kwa hiyo hasira ya Yahwe ilikuwa imeshuka juu ya Yuda na Yerusalemu, na amewafanya kuwa kitu cha wasiwasi, cha hofu, na cha kudharauriwa, kama mnavyoona kwa macho yenu. **9** Hii ndiyo maana mababu zetu wameanguka kwa upanga, na wana wetu, binti zetu, na wake zetu wako katika utumwa kwa sababu ya hili. **10** Sasa ni katika moyo wangu kufanya agano na Yahwe, Mungu wa Israeli, ili kwamba hasira yake kali iweze kugeukia mbali nasi. **11** Wanangu, msiwe wavivu sas, kwa kuwa Yahwe amewachagua kwa ajili ya kusimama mbe yake, kwa ajili ya kumwabudu yeye, na kwamba muwe watumishi wake na kufukiza uvumba." **12** Basi Walawi wakainuka; Mahathi mwana wa Amasai, na Yoeli mwana wa Azaria, wa watu wa Kohathi; na wa watu wa Merari, Kishi mwana wa Abdi, na Azaria mwana wa Yehaleleli; na wa Wargeshoni, Yoa mwana wa Zimna, na Edeni mwana wa Yoa; **13** wa wana wa Elisafani, Shimri na Yeueli; wa wana wa Asafu, Zekaria na Matania; **14** wa wana wa Hemani, Yehueli na Shimei; na wa wana Yeduthuni, Shemaya na Uzieli. **15** Wakawakusanya ndugu zao, wakajitakasa wenyewe, na wakaenda ndani, kama alivyoamru mfalme, wakifuata maneno ya Yahwe, kwa ajili ya kuisafisha nyumba ya Yahwe. **16** Makuhani wakaenda kwenye sehemu za ndani ya nyumba ya Yahwe kwa ajili ya kuisafisha; wakaleta nje uchafu wote walioukuta ndani ya hekalu la Yahwe katika uwanja wa nyumba. Walawi wakauchukua kuubeba nje ya hadi kwnye kijito cha Kidroni. **17** Sasa wakaanza utakaso katika siku ya kwanza ya mwezi. Katika siku ya nane ya mwezi wakaufikia ukumbi wa Yahwe. Kisha siku nane zaidi wakaitakasa nyumba ya Yahwe. Katika siku ya kumi na sita ya mwezi wa kwanza wakamaliza. **18** Kisha wakaenda kwa Hezekia, mfalme, ndani ya ikulu na kusema, "Tumeisafisha nyumba yote ya Yahwe, madhabahu kwa ajili ya kutolea sadaka za kuteketezwa pamoja na vifaa vyake vyote, na meza ya mkate wa uwepo, pamoja na vifaa vyake vyote. **19** Kwa hiyo tumejiandaa na tumevitakasa vitu vyote ambavyo Mfalme Ahazi aliviondoa wakati alipoenda kwa ukengeufu katika kipindi cha utawala wake, ona, viko mbele ya madhabahu ya Yahwe." **20** Kisha Hezekia mfalme akaamka mapema asubuhi na kuwakusanya viongozi wa miji; akaenda kwenye nyumba ya Yahwe. **21** Wakaleta ng'ombe waume saba, kondoo waume saba, wanakondoo saba, mbuzi waume saba kama sadaka ya dhambi kwa ajili ya mfalme, kwa ajili ya patakatifu, kwa ajili ya Yuda. Akawaamuru makuhani, wana wa Haruni, kuwatoa sadaka juu ya madhabahu ya Yahwe. **22** Kwa hiyo wakawachinja ng'ombe, na makuhani wakaipokea damu na kuinyunyiza juu ya madhabahu. Wakawachinja kondoo dume, na kunyunyiza damu juu ya madhabahu; Pia wakawachinja wanakondoo na kuinyunyiza damu juu ya madhabahu. **23** Wakawaleta mbuzi kwa ajili ya sadka ya dhambi mbele ya mfalme na kusnyiko; wakaweka mikono yao juu ya hao mbuzi. **24** Makuhani wakawachinja, na wakafanya sadaka ya dhambi kwa damu yao juu ya madhabahu ili kufanya upatanisho kwa ajili ya Israeli wote, kwa maana mfalme alikuwa ameamuru kuwa sadaka ya kuteketezwa na sadaka ya dhambi lazima zifanywe kwa ajili ya Israeli wote. **25** Hezekia akawaweka Walawi katika nyumba ya Yahwe wakiwa na matoazi, vinanda, na vinubi, akiwapanga kwa amri ya Daaudi, Gadi, mwonaji wa mfalme, na Nathani, nabii, kwa maana amri ilitoka kwa Yahwe kupitia manabii wake. **26** Walawi wakasimama na vyombo vya Daudi, na makauhani wakasimama na matarumbeta. **27** Hezekia akawaamuru kutoa sadaka za kuteketezwa juu ya madhabahu. Sadaka zilipoanza, wimbo wa Yahwe ukaanza pia, kwa matarumbeta, pamoja na vyombo vya Daudi, mfalme wa Israeli. **28** Kusanyiko lote wakaabudu, waimbaji wakaimba, na wapiga matarumbeta wakapiga; yote hayo yakaendele hadi sadaka za kuteketezwa zilizipokwisha. **29** Walipomaliza kutoa sadaka, mfalme na watu waliokuwepo pamoja naye wakainama, na kusujudu. **30** Vile vile, Hezekia, mfalme, na viongozi wakawaamuru Walawi kuimba ili kumsifu Yahwe kwa maneno ya Daudi na ya Asafu, mwonaji. Wakaimba sifa kwa furaha, wakainama chini wakasujudu. **31** Kisha Hezekia akasema, "Sasa mmejiweka wakfu wenyewe kwa Yahwe. Njoni hapa na mlete sadaka na dhabihu za shukrani katika nyumba ya Yahwe." Kusanyiko wakaleta sadka na dhabihu za shukrani, na wote waliaokuwa na moyo wa kuhiyalika wakaleta sadka za kuteketezwa. **32** Hesabu ya sadaka za kuteketezwa ambazo kusanyiko walileta ilikuwa ng'ombe sabini, kondoo waume mia moja, na

generated on Tue Oct 24 10:45:40 2023

wanakondo waume mia mbili. Wote hao walikuwa kwa ajili ya sadaka za kuteketezwa kwa Yahwe. [33] Sadaka za kuwekwa wakfu zilikuwa ng'ome mia sita na kondoo elfu tatu. [34] Lakini makuhani walikuwa wachache sana kuchuna sadaka zote za kuteketezwa, kwa hiyo ndgugu zao, Walawi, wakawasaidia hadi kazi ilipoisha, na hadi makuhani walipoweza kujitakasa wenyewe, kwa maana Walawi walikuwa makaini sana kujitaksa wenyewe kuliko makuhani. [35] Zaidi ya hayo, palikuwa na sadaka za kuteketezwa nyingi sana; zilitolewa pamoja na sadaka za mafauta za amani, na kulikuwa na sadaka za vinywaji kwa kila sadaka ya kuteketezwa. Kwa hiyo huduma ya nyumba ya Yahwe ikawekwa katika utaratibu. [36] Hezekia akafurahia, na watu pia, kwa sababu ya kile ambacho Mungu alikuwa ameandaa kwa ajili ya watu, kwa maana kazi ilikuwa imekamilika haraka.

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2 Chronicles 29:1

Abiya.
Hili ni jina la kike (mwanamke)

Alifanya yaliyoadili katika macho ya Yahwe.
Tazama sura ya 14:1

2 Chronicles 29:3

Katika mwezi wa kwanza.
Huu ni mwezi wa kwanza katika Kalenda ya Kiebrania. Ni kati kati ya mwezi wa nne na wa nne katika kalenda ya Magharibi.

Uondoeni mbali uchafu.
"Ondoeni uchafu" au toeni uchafu."

2 Chronicles 29:6

Walikosea na kufanya kilichokuwa uovu katika macho ya Yahwe.
Angalia sura ya 21:6.

Sehemu ambapo Yahwe aliishi.
Angalia sura ya 18:12.

2 Chronicles 29:8

Wasi wasi, Hofu, kudharauliwa.
Haya yote ni maneno yanayoashiria kuwepo kwa hali mbaya ya kuogopa sana.

Kama aamnavyoona kwa macho yenu.
"Kama mnavyoweza kuona wenyewe."

Hii ndiyo maana mababu zetu walianguka kwa upanaga.
"Hivyo ndivyo baba zetu walivyouawa."

2 Chronicles 29:10

Ili kwamba hasira yake kali iweze kugeuka mbali nasi.
"Ili asikasirike na hasira yake iwe juu yetu."

2 Chronicles 29:12

Taarifa za jumla:
Haya ni majina ya watu wanaume kutoka Kabila la Lawi.

2 Chronicles 29:15

Kijito cha Kidroni.
Sehemu ndogo ya maji ambayo hutiririka upande wa mashariki wa Yerusalemu. Kuna wakati kijito hicho kilikuwa kikitumika kama jalala.

Siku ya kwanza ya mwezi.
Ni kipindi kilicho karibu na mwisho wa mwezi wa tatu katika kalenda ya magharibi.

Siku ya nane ya Mwezi.
Hiki ni kipindi cha mwanzo wa mwezi wa Nne kwa mjibu wa kalenda ya magaharibi.

2 Chronicles 29:18

Katika kipindi cha utawala wake.
"Katika kipindi cha utawala wake."

2 Chronicles 29:25

Matoazi.
Angalia sura ya 5:11.

2 Chronicles 29:31

Dhabihu za shukrani.
Hizi zilikuwa sadaka za shukrani.

Nani alikuwa na moyo wa hiari
"Aliyestahili"

2 Chronicles 29:32

Taarifa za jumla:
Hii ni idadi ya wanyama waliokuwa kwa ajili ya sadaka za kuteketezwa.

2 Chronicles 29:34

Walikuwa makini sana kujitaksa wenyewe kuliko makuhani.
Walikuwa makini sana katika kufuata taratibu au sheria kwa ajili ya kujitakasa wenyewe.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 29:35

Zilitolewa pamoja na sadaka za mafauta za amani.
Makuhani waliyachoma mafuta ya wanyama ambao walitolewa kama sadaka kwa ajili ya kulinda ushirika mzuri na Yahwe.

Ikawekwa katika utaratibu.
"Ziliimarishwa na makuhani kwa mjibu wa sheria"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Hzekia akatuma wajumbe kwa Israeli wote na Yuda, na pia akawaandikia barua Efraimu na Manase, kwamba waje kwenye nyumba ya Yahwe katika Yerusalemu, kusherekea Pasaka ya Yahwe, Mungu wa Israeli. **2** Kwa maana mfalme, viongozi wake, na kusanyiko lote katika Yerusalemu walikuwa wameshauriana pamoja, wakakubaliana kusherekea Pasaka katika mwezi wa pili. **3** Hawakuweza kuisherekea mapema kabla ya hapo, kwa sababu hapakuwa na makuhani wa kutosha waliojitakasa wenyewe, wala watu hawakuwa wamekusanyika pamoja Yerusalemu. **4** Pendekezo hili likaonekana sahihi katika macho ya mfalme na ya kusanyiko lote. **5** Kwa hiyo wakakubaliana kufanya tangazo katika Israeli yote, kuanzia Beer-sheba hadi Dani, kwamba watu lazima waje kusherehekea Paska ya Yahwe, Mungu wa Israeli, huko Yerusalemu. Kwa maana walikuwa hawakuwa wameisherehekea kwa hesabu kubwa ya watu, kwa mujibu wa jinsi ilivyokuwa imeandikwa. **6** Hivyo matarishi wakaenda na barua kutoka kwa mfalme na viongozi wake katika Israeli na Yuda yote, kwa agizo la mfalme. wakasema, "Ninyi watu wa Israeli, rudini kwa Yahwe, Mungu wa Abrahamu, Isaka na Israeli, ili kwamba aweze kuwarudia masalia wenu ninyi mlipona kutoka kwenye mkono wa wafalme wa Ashuru. **7** Msiwe kama babu zenu au ndugu zenu, ambao walimuasi Yahwe, Mungu wa mababu zao, hivyo akawaweka katika kuangamia, kama mnavyoona. **8** Sasa msiwe wasumbufu, kama babu zenu walivyokuwa; badala yake, jitoeni wenyewe kwa Yahwe na njoeni kwenye sehemu yake takatifu, ambayo ameitakasa milele, na mwabuduni Yahwe Mungu wenu, ili kwamba uso wake wenye hasira uwageukie mbali. **9** Kwa maana ikiwa mtageuka nyuma kwa Yahwe, ndugu zenu na watoto wenu watapata huruma mbele ya hao wanaowaongoza kama wafungwa, na watarudi katika nchi hii. Kwa maana Yahwe Mungu wenu, ni mkarimu na mwenye huruma, na hatawageuzia mbali uso wake, kama mtarudi kwake." **10** Kwa hiyo matarishi wakapita mji kwa mji katika majimbo ya Efraimu na Manase, njia yote hadi Zabuloni, lakini watu waliwacheka na kuwazomea. **11** Lakini, watu wengine wa Asheri na Manase na Zabuloni walijinyenyekesha wenyewe na wakaja Yerusalemu. **12** Mkono wa Mungu pia ukaja juu ya Yuda, kuwapa moyo mmmoja, ili kulikubali agizo la mfalme na viongozi kwa neno la Yahwe. **13** Watu wengi, kusanyiko kubwa, likakusanyika Yerusalemu kusherehekea Sikukuu ya Mikate Isiyochacha katika mwezi wa pili. **14** Waliinuka na kuchukua madhabahu zizilizokuwa Yerusalemu, madhabahu zote kwa ajili ya sadaka za kufukiza; wakazirusha katika kijito Kidroni. **15** Kisha wakamuua mwanakondoo wa Paska katika siku ya kumi na nne ya mwezi wa pili. Makuhani na Walawi wakaona aibu, kwa hiyo wakajitakasa wenyewe na kuleta sadaka za kuteketezwa katika nyumba ya Yahwe. **16** Wakasimama katika sehemu zao katika makaundi yao, wakifuata maelekezo yaliyotolewa na sheria ya Musa, mtu wa Mungu. Makuhani wakainyunyiza damu waliyoipokea kutoka kwenye mikono ya Walawi. **17** Kwa maana walikuwepo wengi katika kusanyikao amaabao hawakuwa wamejitakasa wenyewe. Kwa hiyo Makuhani wakamchinja mwanakondoo wa Pasaka kwa ajili ya kila mmoja ambaye hakuwa amejisafisha na hakuweza kuzitakasa sadaka zake kwa Yahwe. **18** Kwa kuwa wingi wa watu, wengi wao kutoka Efraimu na Manase, Asakari na Zabuloni, hawakuwa wamejitakasa wenyewe, bado waliula mlo wa Paska, kinyume na maelekezo yaliyoandikwa. Kwa kuwa Hezekia alikuwa amewaombea, akisema, "Mungu Yahwe amsamehe kila mmoja **19** ambaye anaulekeza moyo wake kumtafuta Mungu, Yahwe, Mungu wa babu zake, hata kama hajasafiswa kwa utakaso wa viwango vya patakatifu." **20** Kwa hiyo Yahwe akamsikiliza Hezekia na akawaponya watu. **21** Watu wa Israeli waliokuwepo Yerusalemu wakaitunza Sikukuu ya Mikaate Isiyochachwa na furaha kubwa kwa siku saba. Walawi na makuhani wakamsifu Yahwe siku baada ya siku, wakiimwimbia Yahwe kwa vyombo vya sauti kuu. **22** Hezekia akazungumza kwa kuwatia moyo Walawi wote walioilewa ibada ya Yahwe, Kwa hiyo wakala kwa kipindi cha siku saba, wakitoa sadaka za amani, na kufanya toba kwa Yahwe, Mungu wa babu zao. **23** Kusanyiko lote kisha likaamua kusherehekea kwa siku zingine saba, na wakafanya hivyo kwa furaha. **24** Kwa kuwa Hezekia mfalme wa Yuda aliwapa kusanyiko ng'ombe dume elf moja, na kondoo elfu saba kama sadaka; na viongozi wakawapa kusanyiko ng'ombe dume elfu moja na kondoo na mbuzi elfu kumi. Idadi kubwa ya makuhani wakajitakasa wenyewe. **25** Kusanyiko lote la Yuda, pamoja na makuhani na Walawi na watu wote walikuja pamoja kutoka nchi ya Israeli na wale walioishi Yuda--wote wakafurahia. **26** Hivyo kulikuwa na furaha kuu katika Yerusalemu, kwa kuwa tangu wakati wa Solomoni mwana wa Daudi, mfalme wa Israeli, hapakuwa na kitu kama hicho katika Yerusalemu. **27** Kisha makuhani, Walawi, wakainuka na kuwabariki watu. Sauti zao zilisikika na maombi yao yakaenda juu mbinguni, sehemu takatifu ambapo Mungu anaishi.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 30:1

Wakakubaliana kusherehekea Pasaka katika mwezi wa Pili.
Kwa kawaida Waisraeli walisherehekea Pasaka katika mwezi wa kwanza wa kalenda ya Kiebrania. Mwezi wa kwanza uko kati kati ya mwezi Machi na nusu ya kwanza ya mwezi Apirl Hii ni kwa mjibu wa kalenda ya magharibi.

Mwezi wa pili
Huu ni mwezi wa pili wa kalenda ya Kiebrania. Uko kati ya nusu ya pili ya mwezi Aprili na nusu ya kwanza ya mwezi Mei katika kalenda ya Magharibi.

2 Chronicles 30:4

Katika macho ya.
Tazama 14:1

Beer-sheba hadi Dani,
"Watu wote wa Israeli"

2 Chronicles 30:6

Matarishi.
Huyu alikuwa mtu aliyekuwa na kazi ya kupeleka ujumbe

2 Chronicles 30:7

Akawaweka katika uharibifu.
"Aliwafanya waangamie".

Jitoeni wenyewe kwa Yahwe
"Mtiini Yahwe" au jitoeni kwa ajili ya Yahwe".

2 Chronicles 30:13

Mwezi wa pili.
Huu ni mwezi wa pili katika kalenda ya Kiebrania. Ni mwezi ambao uko kati kati ya mwisho wa mwezi wa Apirl na mwazoni mwa mwezi Mei katika kalenda ya magharibi.

Kijito Kidroni.
Hii ilikuwa chemi chemi ya maji katika Bonde Kironi.

Siku ya kumi na na nnne ya mwezi wa pili..
Hiki ni kipindi karibu ya mwanzo wa mwezi wa Mei katika kalenda ya magharibi.

2 Chronicles 30:16

Wakasimama katika makundi yao.
Walisimama katika dhamu zao au sehemu zao walizopangiwa.

Wakawachinja wanakondoo wa Pasaka
Kwa kufuata desturi na taratibu waliwachinja wanakondoo wa Pasaka.

2 Chronicles 30:21

Vyombo.
Hii inarejea vyombo vya muziki.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Sasa wakati haya yote yalipokwisha, watu wote wa Israeli waliokuwepo pale wakaenda huko kwenye mji wa Yuda na wakazivunja vipande vipande nguzo za mawe na wakazikata nchi za maashera, na wakazibomoa sehemu za juu na madhabahu katika Yuda yote na Benyamini, na katika Efraimu na Manase, hadi walipoziharibu zote. Kisha watu wote wa Israeli wakarudi, kila mtu kwenye mali zake na kwenye mji wake. **2** Hezekia akayapanga makundi ya makuhani na Walawi wakajipanaga kwa makundi yao, kila mtu akapangwa katika kazi yake, wote makuhani na Walawi. Aliwapanga wafanye sadaka za kuteketezwa na sadaka za amani, kuhudumu, kutoa shukrani, na kusifu katika malango ya hekalu la Yahwe. **3** Pia akawapanga katika sehemu ya mfalme kwa ajili ya sadaka za kuteketezwa kutoka katika mali zake, hiyo ni kwa ajili ya, sadaka za kuteketezwa za asubuhi na jioni, na sadaka za kuteketezwa kwa ajili ya siku za Sabato, mwezi mpya, na sikukuu zisizobadilika, kama ilivyokuwa imeandikwa katika sheria ya Yahwe. **4** Vilevile, akawaamuru watu walioishi Yerusalemu kutoa fungu kwa ajili ya makuhani na Walawi, ili kwamba wawe makini katika kuitii sheria ya Yahwe. **5** Mapema mara baada ya amri kutolewa, watu wa Israeli kwa ukarimu wakatoa malimbuko ya nafaka, divai mpya, mafuta. asali, na kila kitu kutoka kwenye mavuno ya shamba. Wakaleta ndani fungu la kumi la kila kitu; ambavyo vilikuwa kiasi kikubwa sana. **6** Watu wa Israeli na Yuda ambao waliishi katika mji wa Yuda pia wakaleta zaka za ng'ombe na kondoo, na zaka za vitu vitakatifu amabavyo vilikuwa vimewekwa wakfu kwa Yahwe Mungu wao, na wakavifunga katika marundo. **7** Ilikuwa mwezi wa tatu wakati walipoanza kufunga michango yao katika marundo, na wakamaliza mwezi wa saba. **8** Hezekia na viongozi walipokuja na kuyaona marundo, wakambariki Yahwe na watu wake Israeli. **9** Kisha Hezekia akawauliza makuhani na Walawi kuhusu marundo. **10** Azaria, kuhani mkuu, wa nyumba ya Zadoki, akamjibu na akasema, "Tangu watu walipoanza kuleta matoleo katika nyumba ya Yahwe, tumekula na tulikuwa navyo vya kutosha, tulibakiza vingi, kwa maana Yahwe amewabariki watu wake. kilichokuwa kimebaki ni kiasi kikubwa hiki hapa." **11** Kisha Hezekia akaagiza vyumba vya kuhifadhia viandaliwe katika nyumba ya Yahwe, na wakaviandaa. **12** Kisha kwa uaminifu wakayaleta ndani matoleo, zaka, na vitu ambavyo ni vya Yahwe. Konania, Mlawi, alikuwa meneja mkuu wa hivyo vitu, na Shimei, ndu yake, alikuwa wa pili kwake. **13** Yehieli, Azaria, Nahathi, Asaheli, na Yerimothi, Yazabadi, Elieli, Ismakia, Mahathi, na Benania walikuwa wasimamizi chini ya mkono wa Konania na Shimei ndu yake, kwa uteuzi wa Hezekia, mfalme, na Azaria mwanagalizi mkuu wa nyumba ya Mungu. **14** Kore mwana wa Imna Mlawi, bawabu katika mlango wa mashariki, alikuwa juu ya sadaka za hiari za Mungu, msimamizi wa kugawa sadaka kwa Yahwe na sadaka takatifu kuliko zote. **15** Chini yake walikuwepo Edeni, Miniamini, Yoshua, Shemai, Amaaria, na Shekania, katika miji ya makuhani. Wakazijaza ofisi za uaminifu, ili kutoa sadaka hizi kwa ndugu zao fungu kwa fungu, kwa wote walio muhimu na wasiomuhimu. **16** Pia wakatoa kwa wale wanaume wenye umri wa miaka mitatu na kuendelea, amabao walikuwa wameandikwa kataika kaitatu cha babu zao walioiingia nyumba ya Yahwe, kwa mujibu wa ratiba ya kila siku, kuifanya kazi katika ofisi zao na zamu zao. (Mandishi ya kale yanasema hivi: "badala ya wanaume wa umri wa miaka mitatu na kuendelea", wanaume wa mika thelathini na kuendelea."). **17** Waliwaganya makuhani kwa mujibu wa kumbu kumbu za babu zao, na hivyo hivyo kwa Walawi wenye umri wa miaka ishirini na zaidi, kwa mujibu wa ofisi zao na zamu zao. **18** Waliwajumuisha watoto wao wadogo wote, wake zao, wana wao, na binti zao, katika jamii yote, kwa maana walikuwa waaminifu katika kujitunza wenye watakatifu. **19** Kwa maana makuhani, uzao wa Haruni, amabao walikuwa katika mashamba ya vijiji wakimilikiwa na miji yao, au katika kila mji, palikuwa na watu walioteuliwa kwa majina kutoa mafungu kwa ajili ya wanaume miongoni mwa makuhani, na kwa wote waliokuwa wameorodheshwa katika kumbukumbu za babu zao kuwa miongoni mwa Walawi. **20** Hezekia alifanya haya katika Yuda yote. Akakamilisha kilichokuwa chema, haki, na uaminifu mbele za Yahwe Mungu wake. **21** Katika kila jambo ambalo alianzisha katika ibada ya nyumba ya Mungu, sheria, na zile amri, kumtafuta Mungu, alikifanya kwa moyo wake wote, na alifanikiwa.

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2 Chronicles 31:1

Watu wote wa Israeli.
"Karibia watu wote wa Israeli."

2 Chronicles 31:2

Pia akawapanga katika sehemu ya mfalme kwa ajili ya sadaka kwa ajili ya sadaka za kuteketezwa kutoka katika mali zake.
Hezekia alichukua chalakua nyama na nafaka zilizokuwa zinatumika kwa ajili ya sadaka za kuteketezwa kutoka mali zake mwenyewe.

generated on Tue Oct 24 10:45:40 2023

Mwezi mpya.
Hii ilikuwa sikukuu ambayo ilienda pamoja na hatua za mwezi.

Sikukuu zisizobadilika.
Hizi ni sikukuu ambazo hutokea katika tarehe maalumu.

2 Chronicles 31:4

Moja ya kumi ya kila kitu.
"Moja ya kumi ya mazao yao yote".

2 Chronicles 31:6

Mwezi wa tatu.
Huu ni mwezi wa tatu wa kalenda ya Kiebrania.Iko mwisho wa msimu wa mavuno na mwanzo wa msimu wa kiangazi.Ni mwisho wa mwezi wa tano na mwanzo wa mwezi Juni katika kalenda ya Magharibi.

Mwezi wa Saba.
Huu ni mwezi wa saba katika kalenda ya Kiebrania. Hiki ni kipindi cha msimu wa mvua za amwanzo, ambayo ilikuwa ikiilainisha nchi kwa ajili ya kupanda mazao. Ni mwishoni mwa mwezi Septemba na mwanzoni mwa Octoba katika kalenda ya Magharibi.

2 Chronicles 31:9

Kilichokuwa kimebaki ni kiasi kikubwa hiki hapa.
Kuhani mkuu alikuwa akisonta kwenye marundo makubwa.

2 Chronicles 31:14

Kore mwana wa Imna...Edeni, Miniamini, Amaaria, na Shekania
Haya ni majina ya kiume.

Chini yake.
"Chini ya mamlaka yake."

Wote walio muhimu na awsiomuhimu.
"Kila mmoja"

2 Chronicles 31:16

Umri wa miaka mitatu na kuendelea.
"Mika mitatu na zaidi"

Kwa mjibu wa aratiba ya kila siku.
Kama inavyotakiwa kila siku."

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Baada ya mambo haya na matendo haya ya uaminifu, Senakeribu, mfalme wa Ashuru, akaja na kuingia Yuda. Alipiga kambi kwa ajili ya kuivamia miji yenye ngome, ambayo alikusudia kuiteka kwa ajili yake. **2** Sedekia alipoona kwamba Senakeribu amekuja na kwamba amedhamiria kupigana zidi ya Yerusalemu, **3** aliwashirikisha viongozi wake na watu wake wenye nguvu kuyazuia maji ya chemichemi yaliyokuwa nje ya mji; waalimsaidia kufanya hivyo. **4** Kwa hiyo watu wengi wakakusanyika na kuyazuia maji ya chemichemi zote na mikondo yote amabayo ilikuwa inatiririka katikati ya nchi. wakasema, "Kwa nini mfalme wa Ashuru aje na kupata maji mengi?" **5** Hezekia akijipa ujasiri na kuujeenga ukuta wote uliokuwa umeangushwa chini. Akaijenga minara mirefu, na pia ukuta mwingine nje. Pia akaiimarisha Milo katika mji wa Dudi, na akafanya kiasi kikubwa cha silaha na ngao. (Maanshi ya kale yanasema hivi: " Badala ya, "akajenga minara amirefu", baadhi ya matoleo ya zamani na kisasa yanasema, "akajenga minara mirefu juu yake", Hii ni juu ya ukuta). **6** Akaweka maamri jeshi juu wa watu. Akawakusanya pamoja kwake katika sehemu pana kwenye lango la mji na akasema kwao kwa ujasiri. Akasema, **7** "Muwe imara na wenye ujasiri mzuri. Msiogope wala kukata tamaa kwa sababu ya mfalme wa Ashuru na jeshi lote ambalo liko naye, kwa maana kuna mtu yuko pamoja nasi ambaye ni mkuu kuliko **8** walio naye mfalme wa Ashuru. walionaye ni jeshi la mwili tu, lakini aliye nasi ni Yahwe, Mungu wetu, kwa ajili ya kutusaidia, na kupiagana vita vyetu." Kisha watu wakajifariji wenyewe kwa maneno ya Hezekia, mfalme wa Yuda. **9** Baada ya hayo, Senakeribu, mfalme wa Ashuru, aliwatuma watumishi wake kwenda Yetusalemu (sasa alikuwa mbe ya Lakishi, na jeshi lake lote lilikuwa pamoja naye), kwa Hezekia, mfaalme wa Yuda, na watu wote wa Yuda walikuwa Yerusalemu. Akasema, **10** "Hivi ndivyo Senakeribu, mfalme wa Ashuru, anasema: Ni kitu gani mnategemea kwa ajili ya kuhimili uvamizi katika Yerusalemu? **11** Je, Hezekia hawapotoshi ninyi, ili kwamba awatoe kufa kwa njaa na kiu, anapowaambia, "Yahwe Mungu wetu atatuokoa na mkono wa mfalme wa Ashuru? **12** Je, siyo Hezekia yule yule ambaye amezipeleka juu sehemu zake na madhabahu zake na kuwaamuru Yuda na Yerusalemu, juu ya madhabahu moja lazima muabudu, na juu yake lazima mchome sadaka zenu? **13** Je, hamjui mimi na babu zangu tulifanya nini kwa makundi ya wote wa inchi zingine? Je, miungu ya watu wa hizo nchi iliweza kwa njia yoyote kuziokoa nchi zao zidi ya nguvu zangu? **14** Miongoni mwa miungu yote ya mataifa hayo amabayo babu zangu waliwatekeza, je, kulikuwa na muungu yeyote aliyeweza kuwaokoa watu wake kutoka kwenye mkono wangu? Itakuwaje Mungu wenu aweze kuwakoa ninyi zidi ya nguvu zangu? **15** Sasa msimuruhusu Hezekia awadanganye au kuwashawishi katika njia hii. Msimwamini, kwa maana hakuna muungu wa taifa lolote au ufalme amewahi kuwaokoa watu wake nje ya mkono wangu, au nje ya mkono wa babu zangu. Sembuse na Mungu wenu kwa namna gani atawaokoa na mkono wangu? **16** Watumishi wa Senakeribu hata walinena mabaya zaidi juu ya Yahwe Mungu na juu ya mtumishi wake Hezekia. **17** Senakeribu pia akandika barua ili kumdhihaki Yahwe, Mungu wa Israeli, na kunena kinyume naye. Alisema, "Kama ambavyo miungu ya mataifa haikuwaokoa watu wake kutoka kwenye mkono wangu, hivyo hivyo na Mungu wa Hezekia hatawaokoa watu wake kutoka kwenye mkono wangu." **18** Wakawalilia kwa lugha ya Wayahudi watu wa Yerusalemu waliokuwa juu ya ukuta, ili kuwaogopesha na kuwasumbua, ili kwamba waweze kuuteka mji. **19** Wakamnenea Mungu wa Yerusalemu kama walivyowanenea miungu wa Dunia, ambao ni kazi ya mikono ya wanadamu tu. **20** Hezekia, mfalme, na Isaya mwana wa Amozi, nabii, wakaomba kwa sababu ya jambo hili na wakalia hadi mbinguni. **21** Yahwe akatuma malaika, ambaye aliwaua wanaume wa kupigana vita, majemedari, na maakida wa mfalme katika kambi. Kwa hiyo Senakeribu akarudi katika nchi yake akiwa na uso wa aibu. Alipokuwa ameenda katika nyumba ya muungu wake, baadhi ya watoto wake wakamuua huko kwa upanga. **22** Katika namna hii, Yahwe akamwokoa Hezekia na wakazi wa Yerusalemu kutoka kwenye mkono wa Senakeribu, mfalme wa Ashuru, na kutoka kwenye mikono ya wengine, na akawapa pumzika juu ya kila upande. (Maandishi ya kale yanasema hivi: badala ya "akawapa pumziko juu ya kila pande", baadhi ya matoleo ya zamani na ya kisasa yanasema, "akawaongoza juu ya kila pande"). **23** Wengi walikuwa wakileta sadaka kwa Yahwe katika Yarusalemu, na zawadi za thamani kwa Hezekia mfalme wa Yuda, kwa hiyo aliinuliwa mbele za macho ya mataifa yote toka wakati huo na kuendelea. **24** Katika siku hizo Hezekia akaugua hadi hatua ya kufa. Akaomba kwa Yahwe, ambaye alisema kwake na kumpa ishara kwamba angeponywa. **25** Lakini Hezekia hakumlipa Yahwe kwa ajili ya msaada uliotolewa kwake, kwa maana moyo wake uliinuliwa juu. **26** Kwa hiyo hasira ikaja juu yake, na juu ya Yuda na Yerusalemu. Hata hivyo, baadaye Hezekia alijinyenyekesha mwenyewe kwa jali ya kiburi cha moyo wake, wote Yeye na wakaaji wa Yerusalemu, hivyo hasira ya Yahwe haikuja juu yao wakati wa siku za Hezekia. **27** Hezekia alikuwa na utajiri mwingi sana na heshima kubwa. Alijipatia mwenyewe vyumba vya kuhifadhia kwa ajili ya fedha, dhahabu, vito vya thamani, na kwa ajili ya manukato, na kwa ajili ya ngao na na vyombo vyote vya thamani pia. **28** Pia alikuwa na nyumba za maghala kwa ajili ya mavuno ya nafaka, divai mpya, na mafuta, na malisho kwa ajili ya aina zote za wanyama. **29** Pia alikuwa na makundi katika mazizi. Zaidi ya hayo,

generated on Tue Oct 24 10:45:40 2023

alijipatia mwenyewe miji na makundi ya na ng'ombe kwa wingi, kwa maana Mungu alaikuwa amempa afya tele. (Maandishi ya kale yanasema hivi: Badala ya "miji" baadji ya matoleo ya kisasa yanasema "punda", na baadhi mengine ya kisasa yanaacaha neno nzima) **30** Alikuwa ni Hezekia huyu huyu ambaye alisimamisha chemi chemi ya juu ya maji ya Gihoni, na aliye ileta moja kwa moja chini upande wa magharibi mwa mji wa Daudi. Hezekia alifanikiwa katika miradi yake yote. **31** Hata hivyo, katika jambo la mabolozi wa wakuu wa Babeli, waliotumwa kwake kuwauliza waliofahamu, kuhusu ishara za miujiza iliyokuwa imefanywa katika nchi, Mungu alimwachia mwenyewe, ili kumjaribu, na kujua yote yaliyokuwa katika moyo wake. **32** Kwa mambo mengine kuhusu Hezekia, pamoja na matendo yake ya uaminifu wa agano, unaweza kuona kwamba yameandikwa katika Maono ya Nabii Isaya Mwana wa Amozi, na katika kitabu cha wafalme wa Yuda na Israeli. **33** Hezekia akalala pamaoja na babu zake, na wakamzika katika mlima wa makaburi ya vizazi vya Daudi. Yuda wote na wakaaji wa Yerusalemu wakamheshimu katika kifo chake. Manase mwanaye akawa mfalme katika nafasi yake.

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2 Chronicles 32:1

Matendo haya ya uaminifu.
Matendo haya yalifanywa na Hezekia.

2 Chronicles 32:2

Kuyazuia maji ya chemi chemi yaliyokuwa nje ya mji.
Walizifunga chemi chemi amabazo zilikuwa nje ya mji ili kwamba watu wasipate maji.

Kwa nini mfalme wa Ashuru aje na kupata maji mengi?
Mfalme wa Ashuru hapaswi kuja na kukuta mengi. Wakalimani wanaweza kusema "mfalme wa Ashuru", kwa sababu hakuna kifunga cha kurejea na kupa masaada wa taarifa za mfalme.

2 Chronicles 32:5

Akajipa ujasiri.
Angalia sura ya 15:8.

Hezekia akajipa ujasiri na kujenga.
"Hezekia alijipa moyo mwenyewe na watu na wakajenga."

Milo.
Hii sehemu ya ukuta amabayo inaushikilia ukuta na kuufanya kuwa imara.

2 Chronicles 32:6

Kwa maana kuna mtu yuko pamoja nasi ambaye ni mkuu kuliko waliye naye mfalme wa Ashuru
"Kwa maana Mungu wetu yuko nasi, tena ananguvu kuliko wao."

Jeshi la mwili.
"Nguvu za kibinadamu."

2 Chronicles 32:9

Lakishi.
Huu ulikuwa mji katika Yuda.

Ni kitu gani mnategemea kwa ajili ya kuhimili uvamizi katika Yerusalemu.
"Hamna uwezo wwa kuhimili uvamizi unaokwenda kutokea katika Yerusalemu."

2 Chronicles 32:11

Je, Hezekia hawapotoshi ninyi ... anapowaaambia, 'Yahwe ...Ashuru'?
"Hezekia anawapotosha ninyi... anapowaamaabia, 'Yahwe atatuoko na mkono wa mfalme wa Ashuru."

Je, siyo Hezekia yule yule ambaye amezipeleka juu sehemu zake na madhabahu zake ...
"Ni Hezekia yule yule aliyefanya hivyo."

2 Chronicles 32:13

Je, hamjui mimi na babu zangu tulifanya nini kwa makundi ya watu wote wa nchi zingine?
"Mnajua vyema sana."

Je, miungu ya watu wa nchi hizo iliweza kwa njia yoyote iliweza kuziokoa nchi zao dhidi ya nguvu zangu?
"Miungu ya makundi ya watu wa nchi hizo kamwe haikuweza kuwaokoa watu wake dhidi ya nguvu zangu!"

Miongni mwa nchi hizo zote, je kulikuwa na miungu iliyoweza kuwaokoa watu wake kutoka kwenye mkono wangu?
"Hapakuwa na muungu kati ya miungo yote ambaye aliweza kuwaokoa!"

Itakuwaje Mungu wenu ninyi aweze kuwaokoa ninyi dhidi ya nguvu zangu?
"Hakuna sababu ya Mungu wenu kuweza kuwaokoa ninyi dhidi ya mkono wangu!"

2 Chronicles 32:18

Ili kuwaogopesha na kuwasumbua.
Virai hivi viwili vina maana ya kitu kimoja na vinasisitiza swala la hofu ("kuwafanya waogope sana.")

generated on Tue Oct 24 10:45:40 2023

Wakamnenea Mungu wa Yerusalemu kama walivyowanenea miungu wa Dunia.
"Wakamdhihaki Mungu wa Yerusalemu kama walivyokuwa wamewadhihaki miungu wa watu wengine wa Dunia."

2 Chronicles 32:20

Wakalia hadi mbinguni.
"Wakamsihi Mungu."

Uso wa aibu.
"Akiwa ameaibika" au "mwenye aibu."

Nyumba ya muungu wake.
"Hekalu la muungu wake."

2 Chronicles 32:22

Akawapa pumziko katika kila upande
"Mahali hapa "pumziko" linamaana ya "amani". Aliwapa amani pamoja na watu wa nchi zingine jirani.

Mbele za macho ya mataifa yote.
"Kwa hiyo watu wote jirani wakajua"

2 Chronicles 32:24

Moyo wake uliinuliwa juu.
"Akajivuna"

2 Chronicles 32:27

Malisho.
Angalia sura ya 9:25

Pia alikuwa na makundi katika mazizi.
Sehemu ya kuhifadhia kwa ajili ya wanyama wadogo wadogo.

2 Chronicles 32:30

Maji ya Gihoni.
Gihoni ni jina la mahali ampapo palikuwa na chemi chemi za maji

2 Chronicles 32:32

Maono ya Nabii Isaya Mwana wa Amozi...na katika kitabu cha wa Yuda na Israeli.
Vitabu hivi havipo tena.

Hezekia akalala pamoja na babu zake.
Rejea sura ya 9:29

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Manase alikuwa na umri wa miaka kumi na mbili alipoanza kutawala, alitawala miaka hamsini na tano katika Yerusalemu. **2** Akafanya yalikuwa uovu katika macho ya Yahwe, kama yalivyo mambo ya machukizo ya mataifa ambao Yahwe alikuwa amewafukuza mbele ya watu wa Israeli. **3** Kwa maana alizijenga tena sehemu za juu ambazo baba yake Hezekia alikuwa amezibomoa, na akajenga madhabahu kwa ajili ya mabaali, akatengeneza sanaamu za Maashera, na akaziinamia chini nyota zote za mbinguni na kuziabudu. **4** Manase akajenga madhbahu za kipagani katika nyumba ya Yahwe, ingawa Yahwe alikuwa amemwamuru, "Ni katika Yerusalemu ambamo jina langu litawekwa milele". **5** Alijenga madhabahu kwa ajili ya nyota zote za mbinguni katika vile viwanja viwili vya nyumba ya Yahwe. **6** Katika bonde la Beni Hinomu akawaweka wanaye katika moto. Akafanya misemo ya ubashiri, na uchawi, akassoma utabiri; akashauriana na wale waliozungumza na wafu na wale waliozungumza na na roho. Akafanaya maaovu mengi katika mcho ya Yahwe na alimfanya Mungu akasirike. **7** Ile sanamu ya Maashera aliyokuwa amefanya, akaipeleka katika nyumba ya Mungu. Ni kuhusu nyumba hii ambayo Mungu alikuwa amesema kwa Daudi na Selemani mwanaye; alikuwa amesema, "Ni katika nyumba hii na katika Yerusalemu, ambao nimeuchangua kutoka makabila yote ya Israeli, kwamba nitaliweka jina langu milele. **8** Sitawaondoa tena watu wa Israeli katina nchi hii ambayo niliitoa kwa babu zao, ikiwa tu watakuwa makini katika kuyashika yote niliyowaamuru, kuzishika sheria zangu, amri zangu, na sheria zangu nilizowapa kupitia Musa." **9** Manase akawaongoza Yuda na wakaaji wa Yerusalemu hata kufanya uovu zaidi kuliko hata watu wa mataifa ambao Yahwe alikuwa amewateketeza mbele za Israeli. **10** Yahwe akasema kwa Manase, na kwa watu wake wote, lakini hawakumsikiliza. **11** Kwa hiyo Yahwe akaleta juu yao maamri jeshsi wa jeshi la Ashuru, ambao walimchukua Manase katika minyonyoro, wakamfunga kwa pingu, na wakampeleka Babeli. **12** Manase alipokuwa katika dhika, alimuomba Yahwe, Mungu wake, na akajinyenyekesha sana mbele za Mungu wa babu zake. **13** Akaomba kwake; na Mungu akamsikiliza, na Mungu akasikia kuomba kwake na akamrudisha Yerusalemu, katika ufalme wake. Kisha Manase akafahamu kwamba Yahwe alikuwa Mungu. **14** Baada ya hayo, manase akajenga ukuta wa nje ya mji wa Daudi, upande wa magharibi wa Gihoni, katika bonde, hadi kwenye lango la Samaki. Akauzungushia mlima wa Ofeli na akaupandisha ukuta hadi usawa mrefu sana. Akaweka maamri jeshi jasiri katika ngome zote za miji ya Yuda. **15** Akaipeleka mbali miungu yote ya kigeni, akaondoa sanamu zote kwenye nyumba ya Yahwe, na madhabahu zote ambazo alikuwa amejenga juu ya mlima wa nyumba ya Yahwe na katika Yerusalemu, na kuvitupa nje ya mji. **16** Akaijenga tena madhabahu ya Yahwe na juu yake akatoa sadaka za amani na sadaka za shukrani; akamwamuru Yuda amtumikie Yahwe, Mungu wa Israeli. **17** Hata hivyo watu bado walitoa sadaka mahali pa sehemu za juu, lakini kwa Yahwe, Mungu wao pekee. **18** Katika mambo mengine kuhusu Manase, maombi yake kwa Mungu wake, na maneno ya waonaji ambao walisema kwake katika jina la Yahwe, Mungu wa Israeli, tazama, yameandikwa miongoni mwa matendo ya wafalme wa Israeli. **19** Katika matukio hayo kuna historia ya maombi yake, na jinsi Mungu alivyoguswa na maomabi hayo. Pia kuna kumbu kumbu ya dhambi zake zote na makosa yake, na sehemu ambako alikuwa amejenga sehemu za juu na kuzisimamisha Maashera na sanamu za kuchonga, kambla ya kujinyenyekesha mwenyewe -- na imeandikwa kuhusu hayo katika tarehe ya waonaji. (Maandishi ya kale yanasema hivi, "tarehe ya Hozai," ambayo ni maandishi ya kifungu asili. Lakini matoleo mengi ya kisasa yamesahihisha na kusomeka "tarehe ya waonaj" Pia, matoleo machache ya kisasa yanasema "tarehe ya waonaji".). **20** Kwa hiyo Manase akalala na babu zake, na wakamzika katika nyumba yake mwenyewe. Amoni, mwaye, akawa mfalme katika nafasi yake. **21** Amoni alikuwa na umri wa miaka ishirini na mbili alipoanza kutawala; alitawala miaka miwili katika Yerusalemu. **22** Akafanya yaliyokuwa uovu katika macho ya Yaahwe, kama Manase, baba yake, alivyofanya. Amoni alitoa sadaka katika sanamau zote za kuchonga ambazo alitengeneza Manase baba yake, na aliziabudu. **23** Hakujinyenyekesha mbele za Yahwe, kama baba yake Manase alivyokuwa amefanya. Badala yake, Amoni huyu huyu alifanya makosa zaidi na zaidi. **24** Watumishi wake wakapanga njama wa zidi yake na wakamua katika nyumba yake mwenyewe. **25** Lakini watu wa nchi wakawaua wote waliofanya njama zidi ya Mfalme Amoni, na wakamfanya Yosia, mwanaye, mfalme katika nafasi yake.

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2 Chronicles 33:1

Akafanya yaliyokuwa uovu katika macho ya Yahwe.
Rejea sura ya 14:1

Kama yalivyo mambo ya machukizo ya mataifa ambayo Yahwe alikuwa amewafukuza mbele ya watu wa Israeli.
"Kama alivyowatendea watu wengine ambao Yahwe aliwasababisha kupigwa na watu wa Israeli".

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 33:4

Jina langu litawekwa.
"Nitajifanya mwenyewe nijulikane kwa watu"

Akawaweka wanaye katika moto.
"Hiki kilikuwa kitendo cha kuwachoma watoto katika moto kama wakiwa hai kama sadaka kwa miungu"

Bonde la Beni Hinomu
Hii ni sehemu iliyopo karibu na Yerusalemu ambayo pia inajulikana kama Jehena.

2 Chronicles 33:7

Yuda na wakaaji wa Yerusalemu.
"Watu wa Yuda na Yerusalemu".

2 Chronicles 33:10

Akaleta juu yao.
"Akaleta mavamizi juu yao"

2 Chronicles 33:12

Akaomba kwake; na Mungu akasikia kuoma kwake
"Kirai cha pili kina weka msistizo wa kirai cha kwanza na kinasistiza kuhusu maombi ya Manase. "Alimwomba na kumsihi Mungu."

2 Chronicles 33:14

Maelezo ya jumla .
Manase alikuwa mfalme wa Yuda, ndiye aliyewasababisha watu wa Yuda na Yerusalemu kufanya uovu mbele za macho ya Yahwe.

Miungu ya kigeni.
"Miungu ya uongo kutoka nchi zingine."

2 Chronicles 33:16

Akamwamuru Yuda.
"Aliwaamurisha watu wa Yuda."

2 Chronicles 33:18

Yameandikwa miongoni mwa wafalme wa Yuda.
Tukio hili katika historia ya Israeli halipo tena.

Tarehe ya waonaji.
Hiki ni kitabu ambacho hakipo tena.

Kwa hiyo Manase akalala pamoja na babu zake, na walimzika pamoja nao.
"Kwa hiyo Manase akafa, na familia yake wakamzika".

Amoni.
Hili ni jina la kiume.

2 Chronicles 33:21

Akafanya yaliyokuwa uovu katika macho ya Yahwe.
Angalia sura ya 14:1.

Amoni huyu huyu alifanya makosa zaidi na zaidi
"Amoni alitenda dhambi zaidi"

2 Chronicles 33:24

Wakapanga njama
"Wakapanga kwa mpngo kwa siri."

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Yosia alikuwa na umri wa miaka kumi na nane alipoanza kutawala; alitawala miaka thelathini na moja katika Yerusalemu. **2** Alifanya yaliyohaki katika macho ya Yahwe, na alitembea katiaka njia za Daudi babu yake, ha hakugeuka mbali iwe kulia au kushoto. **3** Kwa maana ndani ya miaka minane ya ya utawala wake, alipokuwa bado kijana, alianza kumtafuta Mungu wa Daudi, babu yake. Katika miaka ishirini, alianza kuisafisha Yuda na Yerusalemu kutoka sehemu za juu, vituo vya Maashera, na sanamu za kuchonga na sanamu za chuma ya kuyeyushwa. **4** Watu wakazivunja madhabahu za Baali katika uwepo wake; akazibomoa nguzo za Maashera na na zile sanamu za kuchonga, na sanamu za chuma ya kuyeyushwa katika vipande hadi zikawa mavumbi. Akayasamabaza mavumbi juu ya makaburi ya wale ambao walizitolea sadaka. **5** Akaichoma mifupa ya makuhani wao juu ya madhabahu zao. Katika namna hii, akaisafisha Yuda na Yerusalemu. **6** Alifanya hivyo hivyo katika miji ya Manase, Efraimu, na Simeoni, sehemu zote hadi Neftali, na katika maeneo yaliyoizunguka. **7** Alizivunja madhabahu, akayapiga Maashera, na sanamu za kuchonga kuwa unga, na kuzisambaratisha madhabahu zote za uvumba katika nchi yote ya Israeli; kisha akarudi Yerusalemu. **8** Sasa katika kipindi cha miaka ishirini ya utawala wake, baada ya Yosia kuisafisha nchi na hekalu, alimtuma Shafani mwana wa Azali, Manaseya, akida wa mji, na Yoa mwana wa Yoahazi katibu, kuikarabati nyumba ya Yahwe Mungu wake. **9** Wakaenda kwa Hilkia, kuhani mkuu, na wakakabidhi kwake fedha ambazo zilikuwa zimeletwa kwenye nyumbaa ya Mungu, ambazo Walawi, walinzi wa milingo, walikuwa wamekusanya kutoka Manase na Efraimu, kutoka kwa masalia wote wa Israeli, kutoka Yuda yote na Benyamini, na kutoka kwa wakaaji wa Yerusalemu. **10** Wakaikabidhi ile fedha kwa watu waliosimamia kazi ya hekalu la Yahwe. Watu wale wakawalipa wafanya kazi walioilikarabati na kulijenga tena hekalu. **11** Wakawalipa maseremala na wajenzi kwa ajili ya kununulia mawe ya kuchonga na mbao kwa ajili ya kuungia, na kutengeneza boriti za nyumba amabazo baadha ya wafalme wa Yuda waliziacha zikachakaa. **12** Watu waliifanya kazi kwa uaminifu. Wasimamizi wao Yahathi na Obadia, Walawi, wa wana wa Merari; na Zekaria na Meshulamu, kutoka kwa wana wa Wakohathi. Walawi wengine, wote kati ya wale waliokuwa wanamziki wazuri sana, kwa ukaribu waliwaelekeza watendakazi. **13** Walawi hawa walikuwa viongoziz wa wale waliobeba vifaa vya ujenzi na watu wengine wote waliofanya kazi kwa namna yoyote ile. Pia palikuwa na Walawi ambao walikuwa makatibu, watawala na walinda lango. **14** Walipoileta fedha ambayo ilikuwa imeletwa kwenye nyumba ya Yahwe, Hilkia yule kuhani akakiokota kitabu cha sheri ya Yahwe ambacho kilikuwa kimetolewa kupitia Musa. **15** Hilkia akamwambia Shafani yule mwandishi, "Nimekiokota kitabu cha sheria katika nyumba ya Yahwe". Hilikia akakileta kitabu kwa Shefani. **16** Shefani akakipelek kitabu kwa mfalme, na pia akatoa taarifa kwake, akisema, "Watumishi wako wanafanya kila kitu walichokabidhiwa. **17** Waliitoa feedha yote amabayo ilionekana katika nyumba ya Yahwe, na waliikabidhi katika mikono ya wasimamizi na watendakazi." **18** Shefani mwandishi akamwambia mfalme." Hilkia kuhani amenipa kitabu." Kisha Shefani akamsomea mfalme katika hicho kitabu. **19** Ikawa kwamba mfalme alipokuwa ameyasikia maneno ya sheria, aliyararua mavazi yake. **20** Mflme akawaamuru Hilkia, Ahikamu mwana wa Shafani, Abdoni mwana wa Mika, Shafani mwaandishi, na Asaya, mtumishi wake, akisema, **21** "Nendeni mkaulize mapenzi ya Yahwe kwa ajili yangu, na kwa wale waliobaki katika Israeli na Yuda, kwa sababu ya maneno ya kitabu ambacho kimeokotwa. Kwa maani ni kikuu, kwa sababu babu zetu hawakuyasikiliza maneno ya kitabu hiki ili kuyatii yote yaliyokuwa yameandikwa ndani yake". (Badala ya "ambayo yamemiminwa juu yetu", baadhi ya matoleo yanasema " ambayo yamemulikwa zidi yetu"). **22** Kwa hiyo Hilkia, na wale ambao mfalme alikuwa amewaamuru, wakaenda kwa Hulda nabii wa kike, mke wa Shalumu mwana wa Tohathi mwana wa Hasra, mtunza mavazi (aliishi katika Yerusalemu katika wilaya ya pili), na walizungumza naye katika namna hii. **23** Akasema kwao, "Hivi ndivyo Yahwe, Mungu wa Israeli, anasema: Mwambie mtu aliyewatuma kwangu, **24** Hivi ndivyo Yahwe anasema: Ona, niko karibu kuleta maafa juu ya sehemu hii na wakaaaji wake, laana zote zilizoandikwa katika kitabu walichokisoma mbele ya mfalme wa Yuda. **25** Kwa sababu wamenisahau na wametoa sadaka za uvumba kwa miungu mingine, ili kwamba waniweke katika hasira kwa matendo yote waliyofanya -- kwa hiyo hasira yangu itamiminwa juu ya hii sehemu, na haitazimishwa. (Badala ya "ambayo yamemiminwa juu yetu", baadhi ya matoleo yana "amabyo yamemlikwa zidi yetu".) **26** Lakini kwa mfalme wa Yuda, aliyewatuma kumuuliza Yahwe alichopaswa kufanya, hivi ndivyo mtakavyosema kwake, 'Yahwe, Mungu wa Israeli anasema hivi: Kuhusu maneno uliyosika, **27** kwa sababu moyo wako ulipondeka, na ulijinyenyekeza mbele yangu ulipoyasikia maneno yake zidi ya sehemu hii na wakaaji wake, na kwa sababu umejinyenyekeza mwenyewe mbele zangu, pia nimekusikiliza —hili ni azimio la Yahwe— **28** ona, nitakukusanya kwa mababu zako. Utakusanywa katika kaburi lako kwa amani, na macho yako hayataona maafa yoyoye nitakayoleta juu ya sehemu hii na wakaaji wake". Wale watu wakarudisha ujumbe huu kwa mfalme. **29** Mfalme akatuma wajumbe na kuwakusanya

generated on Tue Oct 24 10:45:40 2023

wazee wote wa Yuda na Yerusalemu. **30** Kisha mfalme akaenda kwenye nyumba ya Yahwe, na watu wote wa Yuda wakaaji wa Yerusalemu, na makuhani, Walawi, na watu wote, kuanzia wakubwa hadi wadogo. Kisha akasoma mbele zao maneno yote ya kitabu cha Agano kilichokuwa kimeokotwa katika nyumba ya Yahwe. **31** Mfalme aksimama katika sehemu yake na kufanya aganao mbele za Yahwe, kutembea mbele za Yahwe, na kuzishika amri zake, taratibu zake, na sheria zake, kwa moyo wake wote na roho yake yote, kuyatii maneno ya agano yaliyokuwa yameandikwa katika agano ambayo yalikuwa yameandikwa katika kitabu hiki. **32** Aliwasababisha wote walioonekana katika Yerusalemu na Benyamini kusimama kwa agano. Wakaaji wa Yerusalemu wakatembea kwa agano la Mungu, Mungu wa babu zao. **33** Yosia akapeleka mbali mambo yote ya machukizo kutoka kwenye nchi iliyomilikiw na watu wa Israeli. Akamfanya kila mtu katika Israeli amwabudu Yahwe, Mungu wao. Kwa maisha siku zake zote, hawakugeka mbali kwa kutomfuata Yahwe, Mungu wa mababu zao.

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2 Chronicles 34:1

Alifanya yaliyo haki katika macho ya Yahwe,
Angalia sura ya 14:1

Hakugeuka mbali iwe kulia au kushoto.
"Hakusita kumtii Mungu katika hali yoyote", au "alitii amri zote za Mungu"

2 Chronicles 34:4

Hadi zikawa mavumbi.
Hadi zilipokuwa vipande vidogo vidogo sana kiasi cha kuweza kuchukuliwa na upepo".

2 Chronicles 34:6

Kuwa unga.
"Zile sanamu alizizoharibu kabisa zikaisha au zikateketea"

2 Chronicles 34:8

Maelezo ya jumla.
Yosia ni jina la mtu mwanamme, huyu alikuwa mfalme.

Wakakabidhi kwake.
"Walimpa yeye jukumu la kusimamia matumizi ya fedha hizo."

2 Chronicles 34:10

Waliziacha zikaanguka
"Waliziruhusu zikaharibika."

2 Chronicles 34:12

Taarifa za jumla.
Haya ni majina ya watu kutoka koo mbali mbali za Kilawi.

Walawi hawa walikuwa viongozi wa wale waliobeba vifaa vya ujenzi na watu wengine wote waliofanya kazi kwa namna yoyote ile.
"Walawi hawa walikuwa wasimamizi au viongozi wa wanaume wote waliokuwa wakifanya aina zote za kazi za ujenzi."

2 Chronicles 34:14

Taarifa za jumla:
Hilkia alikuwa kuhani na Shefank alikuwa mwandishi, yaani mtu aliyekuwa na kazi ya kuandika mambo mbali mbali yamhusuyo Mungu.

Walipoileta fedha ambayo ilikuwa imeletwa kwenye nyumba ya Yahwe.
"Wasimamizi walipokuwa wanaipokea fedha kwenye hekalu"

Watumishi wak wanafanya kila kitu walichokabidhiwa.
"Kila kitu ambacho uliwapa jukumu la kukifanya"

2 Chronicles 34:17

Waliitoa fedha yote.
"Walikuwa wameikusanya"

Ikawa kwamba.
Kirai hiki ni alama; kina onesha au kuashiria kwamba tukio au jambo linalofuata katika hadithi hii ni muhimu sana; ni sawa na kusema, "Sasa, tambua kinachofuata".

2 Chronicles 34:20

Taarifa za jumla:
Hii ni ordha ya majina ya makuhani na watumishi mbali mbali wa mfalme katika nhyumba ya Mungu kwa wakatai huo.

Mkaulize mapenzi ya Yahwe kwa ajili yangu.
"Maulize ili mjue ambacho Yahwe anataka nifanye".

"Kwa sababu ya maneno ya kitabu"
"Kwa mjibu wa yale yaliyoandikwa katika kitabu"

Kwa maana ni kikuu, gadhabu ya Yahwe ambayo imemiminwa juu yetu. Ni kuu.
Aina ya hisia kama gadhabaau au hasira huzungumzwa kama kimiminika; kwa kuwa gadhabu ya Yahwe dhidi yetu ni kuu, kama vile maji ambayo yanauwezo wa kuosha kabisa na kutufutilia mbali".

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 34:22

Taarifa za jumla:
Hilkia ni miongoni mwa watumishi wa mfalme

Mtunza mavazi.
"Mtu aliyekuwa na kazi ya kutunza mavazi au kanzu za kikuhani"

Walizunguza naye katika namna hii
"Walifanya naye maongezi yafuayo."

2 Chronicles 34:23

Ili kwamba waniweke katika hasira kwa matendo yao waliyofanya.
"Matokeo yake ni kwamba wamenifanya nikasirike sana kwa sababu ya yale waliyofanya"

Kwa hiyo hasira yangu itamiminwa ajuu ya hii sehemu ,na haitazimishwa.
Aina hii ya hisia kama hasira mara zote katika maandiko huzungumzwa kama vile kimiminika; "kwa hiyo itakuwa kama moto unaomiminwa juu yao, na hakuna kitu kitakachoweza kuuzima moto huu"

2 Chronicles 34:26

Yahwe, Mungu wa Israeli anasema hivi: kuhusu maneno uliyoyasikia, kwa sababu ya moyo wako ulipondeka.
" Yahwe, Mungu wa Israeli anasema hivi kuhusu maneno uliyoyasikia, kwa sababu moyo wako ulipondeka -ukakubali kubadilika".

.Umeyalarua mavazi yako.
Hii ilikuw ishara ya hudhuni na toba.

Nitakukusanya pakwa babu zako. Utakusanywa katika kaburi lako kwa amani.
"Utakufa."

Macho yako hayataona.
"Hautaonja au kusshudia."

2 Chronicles 34:29

Watu wote kuanzia wakubwa hadi wadogo.
"Kila mtu."

Akasoma mbele zao.
"Akawasomea."

2 Chronicles 34:31

Akisimama katika sehemu yake.
Akasimama mahali alipopaswa kusimama kwe lango la kuingia hekaluni"

Kwa moyo wake wote na roho yake yote.
Kwa pamoja, maneno haya mawili yanatoa maana inayohusu utu mzma wa mtu au utu wote wa mtu.

Wote walioonekana katika Yerusalemu na Benyamini.
"Wote waliokuwa wakiishi katika Yerusalemu na Benyamini."

2 Chronicles 34:33

Mambo yote ya machukizo
Hii ilikuwa ni miungu ambayo ilileta machukizo mbele za Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Yosia asherehekea Pasaka kwa ajili ya Yahwe katika Yerusalemu, na wakachinja wanakondoo katika siku ya kumi na nne ya mwezi wa kwanza. **2** Akawaweka makauhuni katika nafasi zao na akawatia moyo katika hudumza za nyumba ya Yahwe. **3** Akasema kwa Walawi waliowafundisha Israeli wote na waliokuwa wamewekwa wakifu kwa Yahwe. "Liwekeni sanduka takatifu katika nyumba ambayo Selemani mwana wa Daudi, mfalme wa Israeli aliijenga. Msilibebe kuzunguka nalo tena mabegani mwenu. Sasa mwabuduni Yahwe Mungu wenu, na watumikieni watu wake Israeli. **4** Jikusanyeni wenyewe kwa majina ya nyumba za babu zenu na zamu zenu, mkifuata maelekezo ya Daudi, mfalme wa Israeli, na yale ya Selemani, mwaye. **5** Simeni katika sehemu takatifu, mkichukua nafasi zenu kwa zamu zenu ndani ya nyumba za mababu wa bdugu zenu, uzao wa watu, na mchukue sehemu zenu kwa zamu zenu ndani ya nyumba za mababu wa Walawi. **6** Chinjeni wanakondoo wa Paska, jitakaseni wenyewe, andaeni wankondoo kwa ajili ya ndugu zenu, kufanya sawa sawa na neno la Yahwe ambalo lilitolewa kwa mkono wa Musa". **7** Yosia akawapa watu wote wanakondoo elfu thelathini na wanambuzi kutoka katika makundi kwa ajili ya sadaka za Pasaka kwa wote walikuwepo. Pia akatoa ng'ombe dume elfu tatu; hawa walikuwa kutoka katika mali ya mfalame. **8** Viongozi wake wakatoa sadaka za hiari kwa watu, makuhani, na Walawi. Hilki, Zekaria, na Yeieli, viongozi wasimamizi wa nyumba ya Mungu, wakawapa makuhani ndama 2, 600 na maksai mia tatu kwa ajili ya matoleo ya Paska. **9** Pia Konania, Shemaya na Nethaneli, ndugu zake, na Hashabia, Yeieli, na Yazabadi, mkuu wa Walawi, akawapa Walawi ndama elfu tano kwa ajili ya matoleo ya Pasaka. **10** Kwa hiyo huduma iliandaliwa, na makuhani wakasimama katika sehemu zao, pamoja na Walawi kwa zamu zao, kwa mjibu wa agizo la mfalme. **11** Wakawachinja wanakondoo wa Pasaka, na makuhani wakainyunyiza damu waliyoipokea kutoka kwenye mikono ya Walawi, na Walawi wakawachuna wanakondoo. **12** Wakaziondoa sadaka za kuteketezwa, ili kuzisambaza katika makundi ya nyumba za mababu wa watu, ili wamtolee Yahwe, kama ilivyoandikwa katika Kitabu cha Musa. Wakafanya vile vile kwa wale ng'ombe dume. **13** Wakawaoka kwa moto wanakondoo wa Pasaka wakifuata maelekezo, kuhusu sadaka takatifu, walizichemsha kwenye vyungu, masufuria na makaangoni, na haraka wayapeleka kwa watu. **14** Baadaye waliandaa sadaka kwa ajili yao wenyewe na kwa ajili ya makuhani, kwa sababu makuhani, uzao wa Haruni, walikuwa wametingwa katika kazi ya kutoa sadaka za kuteketezwa na za mafuta hadi usiku ulipoingia, kwa hiyo Walawi wakaandaa sadaka kwa ajili yao wenyewe na kwa ajili ya makuhani, wana wa Haruni. **15** Waimbaji, wana wa Asafu, walikuwa katika nafasi zao, kama ilivyoagiwa na Daudi, Asafu, Hemani, na Yeduthuni, mwonaji wa mfalme, na walinzi walikuwa katika kila lango. Hawakutakiwa kuviacha vituo vyao, kwa sababu ndugu zao Walawi walifanya maandalizi kwa ajili yao. **16** Kwa hiyo, wakati huo huduma yote ya Yahwe ilifanyika kwa ajili ya kusherekea Pasaka na kutoa sadaka za kuteketezwa juu ya madhabahu ya Yahwe, Kama alivyoamuru mfalme Yosia. **17** Watu wa Israeli ambao walikuwepo wakaishika Sabato wakati huo, na kisha Sikukuu ya Mikate isiyochachwa kwa siku saba. **18** Pasika kama hiyo haijafanyika tena katika Israeli tangu siku za nabii Samweli, wala hakuna mfalme yeyote miongoni mwa wafalme wa Israeli ambaye amewahi kusherekea Pasaka kama Yosia alivyofanya, pamoja na makuhani, Walawi, na watu wote wa Yuda na Israeli waliokuwepo, na wakaaji wote wa Yerusalemu. **19** Pasaka hii ilitunzwa ndani ya miaka kumi na nane ya utawala wa Yosia. **20** Baada ya haya yote, baada ya Yosia kuliweka hekalu katika utaratibu, Neko, mfalme wa Misiri, akaenda juu kupigana dhidi ya Karkemist karibu na mto Frati, na Yosia akaenda kupigana juu yake. **21** Lakini Niko akatuma wajumbe kwake, akisema, "Nikufanye nini, mfalme wa Yuda? Leo siji kinyume nawe, lakini dhidi ya nyumba ambayo nafanya vita nayo. Mungu ameniamuru kuwahi, hivyo acha kumwingilia Mungu, ambaye yuko pamoja nami, la sivyo atakuangamiza." **22** Hata hivyo, Yosia alipuuzia kurudi nyuma. Akajibadili ili apigane naye. Hakusikiliza maneno ya Neko ambayo yalikuja kutoka kwenye kinywa cha Mungu; hivyo akaenda kupigana kataika bonde la Megido. **23** Wapiga upinde wakampiga Mfalme Yosia, na mfalme akawaambia watumishi wake, "Niondoeni hapa, kwa maana nimejeruhiwa vibaya." **24** Kwa hiyo watumishi wake wakamtoa nje ya gari, na kumuweka katika gari lake la tahadhari. Wakampeleka Yerusalemu, ambako alikufa. Alzikwa katika makaburi ya babu zake. Yuda wote na Yerusalemu wakamwomboleza. **25** Yeremia akamwomboleza Yosia; waimbaji wote wa kiume na wa kike wakaomboleza kuhusu Yosia hata leo. Nyimbo hizi zikawa desturi katika Israeli; tazama, zimeandikwa katika nyimbo za maombolezo. **26** Kwa mambao mengine kuhusu Yosia, na matendo yake mema aliyoyafanya katika utii kwa kile kilichoandikwa katika sheria ya Yahwe— **27** na matendo yake, kutoka mwanzo hadi mwisho, yameandikwa katika kitabu cha wafalme wa Yuda na Israeli.

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 35:1

Siku ya kumi na nne ya mwezi wa kwanza.
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Mwezi wa kumi na nne uko karibu ya ya mwanzo wa mwezi Apirl katika kalenda ya maghari.

Akawaweka makuhani katika nafasi zao.
"Aliwaambia makuhani kuhusu kazi za kufanya".

2 Chronicles 35:3

Ambayo Selemani mwana wa Daudi, mfalme wa Israeli aliijenga.
"Watu waliijenga nyumba hiyo chini ya uongozi wa Mfalme wa Selemani"

Kwa majina ya nyumba za mababu zenu na zamu zenu.
"Kabila zenu na familia zenu"

2 Chronicles 35:5

Simameni katika sehemu takatifu.
Hapa "sehemu takatifu" zinaonekana kutaja maeneo mbali mbali ya hekalu. "kaeni katika zamu zenu katika hekalu"

Zamu zenu.
Hii inataja kundi la kazi lililopangwa kwa kila Mlawi.

Nyumba za mababu.
Hizi ni koo mbali mbali miongoni mwa Walawi. Inaonekana kwamba Walawi walikuwa wamepangiwa makundi ya kazi mbali mbali kwa kuzingatia aina ya kazi iliyokuwa imepangwa kwa kila ukoo au nyumba ya mababu.

2 Chronicles 35:7

Taarifa za jumla:
Yosia ni jina la mwanaume aliyekuwa mfalme. Majina mengine katika kifungu hiki ya wanaume mbali mbali ambao walikuwa viongozi au wasimamizi katika nyumba ya Yahwe, pia kuna majina ya watu wengine kama makuhani kutoka kabila la Lawi.

Wanambuzi.
Huyu ni mtoto wa mbuzi.

2 Chronicles 35:10

Huduma iliandaliwa.
"Walitayarisha kila kitu kwa ajili ya kuifanya Pasaka"

Damu waliyoipokea kutoka kwenye mikono ya Walawi.
"Damu ambayo Walawi waliwapa."

2 Chronicles 35:13

Wakawaoka kwa moto.
"Waliwapika"

Walizichemsha kwenye vyungu, masufuria, na makaangoni kwa ajili yao wenyewe.
"Waliwapika kataika maji katika vyungu mbali mbali."

2 Chronicles 35:15

Taarifa za jumla:
Haya ni majina ya wanaume ambao walikuwa na huduma au kazi maalumu kama vile ukuhani na unabii.

Katika nafasi zao.
Angalia sura ya 30:16.

2 Chronicles 35:16

Huduma yote.
Kila kitu kilichohusiana na maandalizi ya sadaka na ibada ya Yahwe wakati wa pasaka yanaweza kuwa na maana ya huduma ya ibada.

2 Chronicles 35:18

Israeli
Maana ya kwanza ya neno Israeli lina wakilisha taifa zima la Israeli, lakini maana ya pili ya neno hili Israeli linataja au linawakilisha makabila ya kaskazini ya ufalme wa Israeli.

2 Chronicles 35:20

Taarifa za jumla:
Neko alikuwa mfalme wa Misri na alichukuwa uamuzi wa kwenda kupigana vita na Yosia , mfalme wa Yuda.

Kuliweka hekalu katika utaratibu.
"Alirejesha ibada yenye utaratibu mzuri katika hekalu"

Nikufanye nini, mfaalme wa Yuda?
"Huna sababu ya kunivamia mimi wewe Mfalme wa Yuda".

Mimi iiji kinyume nawe.
"Mimi ssipigani wala kupingana na ufalme wako".

Lakini dhidi ya nyumba ambayo nafanya vita nayo.
"Dhidi ya Babeli. dhidi ya ya wale ninaofanya vita nao".

2 Chronicles 35:22

Apigane naye.
"Apigane na jeshi la Wababeli"

generated on Tue Oct 24 10:45:40 2023

Ambayo yalikuja kutoka kwenye kinywa cha Mungu.
"Kutoka kwa Mungu" au ambayo Mungu alikuwa amemwambia"

2 Chronicles 35:25

Hata leo
Angaalia sura ya 5:9

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Kisha watu wa nchi wakamchukua Yehoazi mwana wa Yosia, na wakamfanya mfalme katika nafasi ya baba yake katika Yerusalemu. **2** Yehoazi alikuwa na umri wa miaka ishirini alipoanza kutawala, na akatawala miezi mitatu katita Yerusalemu. **3** Mfalme wa Misiri akamwondoa katika Yerusalemu, na akaitoza nchi faini ya talanta za fedha mia moja na talanta moja ya dhahabu. **4** Mfalme wa Misiri akamfanya Eliakimu, ndugu yake, mfalme juu ya Yuda na Yerusalemu, na akambadili jina lake kuwa Yehoakimu. Kisha akamchukua ndugu yake Eliakimu - Yeahazi na kumpeleka Misiri. **5** Yehoakimu alikuwa na umri wa miaka ishini na tano alipoanza kutawala, na akatawala miaka kumi na moja katika Yerusalemu. Akafanya ambayao yalikuwa uovu katika macho ya Yahwe Mungu wake. **6** Kisha Nebukadreza, mfalme wa Babeli, akamvamia na kumfunga katika minyororo kumuongoza kwenda mbali Babeli. **7** Nebukadreza pia akabeba baadhi ya vitu katika nyumba ya Yahwe kwenda Babeli, na akaviweka katika ikulu yake huko Babeli. **8** Kwa mambo mengine kuhusu Yehoyakimu, mambo mabaya aliyofanya, na yaliyopatikana zidi yake, tazama, yameandikwa katika kitabu cha wafalme wa Yuda na Israeli. Basi Yehoyakimu, mwanaye, akawa mfalme katika nafasi yake. **9** Yehoyakimu alikuwa na umri wa miaka minane alipoanza kutawala; alitawala miezi mitatu na siku kumi katika Yerusalemu. Akafanya yaliyokuwa maovu katika macho ya Yahwe. **10** Katika kipindi cha mwisho wa mwaka, mfalme Nebukadreza akatuma watu na wakampelekea Babeli, vitu vya thamani kutoka katika anyumba ya Yahwe, na kumfanya Sedekia ndugu yake, mfalame juu ya Yuda na Yerusalemu. **11** Sedekia alikuwa na umri wa miaka isshirini na moja alipoanza kutawala; akatawala miaka kumi na moja katika Yerusalemu. Akafanya yaliokuwa uovu katika macho ya Yahwe Mungu wake. **12** Hakujinyenyekesha mwenyewe mbele za Yeremia nabii, ambaye alisema kutoka kwenye kinywa cha Yahwe. **13** Sedekia pia akaasi zidi ya Mfalme Nebukadreza, ambaye alikuwa amemfanya aape uaminifu kwake kupitia Mungu. Lakini Sedekia aliishupaza shingo yake na kuufanya moyo wake mgumu usigeuke kwa Yahwe, Mungu wa Israeli. **14** Vilevile, viongozi wote wa makauhanai na wa watu hawakuwa waaminifu, na waliufuata uovu wa mataiafa. Waliigoshi nyumba ya Yahwe ambayo alikuwa ameitakasa katika Yerusalemu. **15** Yahwe, Mungu wa babu zao, akatuma maneno kwao tena na tena kupitia wajumbe wake, kwa sababu alikuwa na huruma juu ya watu wake na juu ya sehemu anayoishi. **16** Lakini waliwadhihaki wajumbe wa Mungu, wakayadharau maneno yake, na kuwackeka manabii wake, hadi hasira ya Yahwe ilipoinuka zidi ya watu wake, hadi pailipokosekana msaada. **17** Hivyo Mungu alimpeleka juu yao mfalme wa Wakaldayo, ambaye aliwaua vijana wao kwa upanga ndani ya patakatifu, na hakuwa na huruma juu ya vijana au mabikra, watu wazee au wenye mvi. Mungu akawatoa wote mikononi mwake. **18** Vyombo vyote vya nyumba ya Mungu, vikubwa na vidogo, hazina za nyumba ya Yahwe, na hazina za mfalme na watumishi wake—vyote hivi akavipeleka Babeli. **19** Wakaichoma moto nyumba ya Mungu, wakauangusha chini ukuta wa Yerusalemu, wakachoma ikulu zake zote, na wakaharibu vitu vizuri vyote ndani yake. **20** Mfalme akawapeleka mbali Babeli wale waliokuwa wameoka na upanga. Wakawa watumishi kwa ajili yake na wanawe hadi utawala wa Waajemi. **21** Hili lilitokea ili kulitimiza neno la Yahwe kwa kinywa cha Yeremia, hadi nchi itakapokuwa imefurahia mapumziko ya Sabato yake. Iliishika Sabato kwa muda mrefu hadi kukataliwa kwake, ili miaka sabini itimie katika namna hii. **22** Sasa katika mwaka wa kwanza wa Koreshi, mfalme wa Uajemi, ili kwamba neno la Yahwe kwa kinywa cha Yeremia liweze kutimizwa, Yahwe akaipa hamasa roho ya Koreshi, mfalme wa Uajemi, kwamba akafanya tangazo katika uflme wake wote, na akaliweka pia katika maandishi. Akasema, **23** "Hivi ndivyo Koreshi, mfalme wa Uajemi, anasema: Yahwe, Mungu wa mbinguni, amenipa falme zote za dunia. Ameniagiza nijenge nyumbaa kwa ajili yake katika Yerusalemu, ambao upo Yuda. Yeyote aliyemiongoni mwenu kutoma katika watu wake wote, Yahwe Mungu wenu, awe naye. Aende kwenye ile nchi."

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2 Chronicles 36:1

Yehoazi.
Huyu alikuwa mwana wa kiume wa mfalme Yosia, watu walimchukua na kumfanya mfalme

2 Chronicles 36:3

Taarifa za jumla
Eliakimu alikuwa ndugu wa mfalme wa Misri na ndiye alifanywa kuwa mfalme wa Yuda.

Talanta.
Fedha ya zamani (talanta moja ilikuwa sawa na vito vya thamani vyenye uzito upatao kilo 33.

Kumpeleka Misri.
"Akampeleka Misiri kama mfungwa".

generated on Tue Oct 24 10:45:40 2023

2 Chronicles 36:5

Akafanya ambayo yalikuwa maovu katika macho ya Yahwe.
Angalia sura ya 21:6

Akamvamia.
Nebukadreza aliuvamia Yerusalemu.

Nebukadreza pia akpeleka baadhi ya vitu.
Watumishi wa Nebukadreza walichukua vitu katika nyumba ya Yahwe na kuvipeleka Babeli.

2 Chronicles 36:8

Mambo mabaya ambayo aliyafanaya.
Kwa kawaida hii ina maana aya kuabudu miungu ya uongo, ambayo Yahwe aliichukia.

Yaliyopatikana dhidi yake.
Hii inaweza kuwa inataja au kuelezea tabia yake

Kitabu cha wafalme wa Yuda na Israeli.
Angalia suya ya 35:2

2 Chronicles 36:9

Akafanya yaliyokuwa maovu katika macho ya Yahwe.
Angalia sura ya 14:1

2 Chronicles 36:11

Hakujinyenyekesha mwenyewe mbele za Yeremia nabii.
"Hakujinyenyekesha mwenyewe na kumtii Mungu kwa kumsikiliza nabii Yeremia "

Kutoka kwenye kinywa cha Yahwe.
"Kutoka kwenye maneno ambayo Mungu alikuwa amempa."

2 Chronicles 36:13

Aliishupaza shingo yake na kuufanya moyo wake mgumu.
Haya ni maneno mawili yanayotoa namna mbili za kuutaja usumbufu au ugumu wa moyo wa mtu. Kwa pamoja yanasisitiza uasi wa Sedekia dhidi ya Mungu.

Waliigoshi nyumba ya Yahwe.
"Walikitia unajisi kile ambacho kilipaswa kuwa kitakatifu"

2 Chronicles 36:15

Tena na tena
"Nyakati nyingi"

Palikosekana msaada.
Hapakuwa na namna ya kuizuia hasira ya Yahwe.

2 Chronicles 36:17

Mungu akawatoa wote mkononi mwake.
"Mungu akaruhusu jeshi la Wakaldayo kuwashida au kuwapiga"

2 Chronicles 36:18

Akavipeleka.
Askari wake walivichukua vyombo

Wakaichoma moto
"Wakaichoma" inawataja askari wa Kibabeli.

2 Chronicles 36:20

Mfalme akawapeleka.
"Askari wa mfalme waliwachukua"

2 Chronicles 36:22

Katika mwaka wa kwanza
Katika mwaka wa kwanza (1)

Ameniagiza nijenge nyumba
"Amenichagua ili niwaamuru watumishi wangu wamjengee hekalu katika Yerusalemu"

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Book: Ezra

Ezra

Chapter 1

1 Katika mwaka wa kwanza wa Koreshi, mfalme wa Uajemi, Yahwe akatimiza neno lake ambalo Yeremia alisema, na kuinua roho ya Koreshi. Sauti ya Koreshi ikasambaa na kusikika katika ufalme wake. Hiki ndicho kilichoandikwa na kusemwa: **2** "Koreshi, mfalme wa Uajemi, anasema: Yahwe, Mungu wa mbinguni, amenipa mimi ufalme wote wa dunia, na ameniteua mimi kumjengea yeye nyumba katika Yerusalem ya Yuda. **3** Yeyote katika watu wake (Mungu awe pamoja naye) anaweza kwenda Yerusalem na kujenga nyumba kwa ajili ya Yahwe, Mungu wa Israel, Mungu ambaye yuko Yerusalem. **4** Watu wa kila sehemu katika ufalme waliosalia katika nchi na kuishi wanapaswa kuwapa wao fedha na dhahabu, mali na wanyama, pamoja na kutoa kwa hiari kwenye nyumba ya Mungu Yerusalem." **5** Ndipo wakuu wa jamii ya Yuda na Benjamini, makuhani na walawi, na kila mmoja ambaye Roho wa Mungu alimwinua kuondoka na kujenga nyumba yake alisimama. **6** Wale waliowazunguka karibu waliwasaidia kwa kuwapa fedha na vitu vya dhahabu, mali, wanyama, vitu vya thamani, na kutoa kwa hiari. **7** Mfalme Koreshi akarusu vitu ambavyo vilikuwa kwenye nyumba ya Yahwe, ambavyo Nebukadreza alitoa kutoka Yerusalem na kuviweka katika nyumba ya miungu yake. **8** Koreshi akavikabidhi kwenye mikono ya Mithredathi mtunza fedha, ambaye akavitoa na kuhesabu kwa Sheshbaza, kiongozi wa Yuda **9** Hii ilikuwa idadi yake: beseni thelathini za dhahabu, beseni elfu moja za fedha, beseni zingine ishirini na tisa, **10** mabakuli thelathini ya dhahabu, mabakuli madogo ya fedha 410, na vitu elfu moja vya kuongezea. **11** Kulikuwa na vitu 5, 400 vya fedha na dhahabu. Sheshbaza akavileta vyote wakati wa uhamisho kutoka Babeli kwenda Yerusalem.

Ezra 1:1

mwaka wa kwanza
inarejea mwaka wa kwanza wa kutawala mfalme Koreshi

Yahwe
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika agano la kale. Angalia neno la tafsiri kwenye ukurasa unaouhusu Yahwe kuhusiana na jinsi ya kutafsiri.

Yahwe akatimiza neno lake
"Yahwe akafanya kile alichokisema kuwa atakifanya"

ambalo lilikuja kwa kusemwa na Yeremia
Ambacho Yeremia alikiandika au kukiongea kuhusu.

Yahwe..... kuinua roho ya Koreshi
Kuinua roho ni msemo wa kumfanya mtu atake kutenda "Yahwe .....akamfanya Koreshi atake kutenda"

Sauti ya Koreshi ikasambaa kote kwenye ufalme wake
Sauti ni aina msemo wa ujumbe sauti inaongea, na ufalme ni msemo kwa watu ambao mfalme anawaongoza. AT: "Koreshi akatuma ujumbe kwa kila mmoja ambao anawaongoza"

Kitu gani kiliandikwa na kuongelewa
Hii inaweza kutafsiriwa kwa mfumo hai. Itakuwa vizuri kutafsiri ili kwamba wasomaji waelewe kwamba watu wengine walimsaidia Koreshi kupata ujumbe kwa watu ambao anawaongoza. AT:"Kile alichokiandika Koreshi na kile wajumbe wake walikisoma ili watu waweze kuwasikia wao"

Ufalme wote wa dunia
Hii ni kukiuka, kana kwamba kulikuwa na ufalme ambao Koreshi alikuwa hauongozi

kwa yeye nyumba katika..... Yuda
Ungependa kufanya..... kwamba nyumba ilikuwa kwa ajili ya watu kumwabudu Yahwe. AT:"nyumba katika..... Yuda ambapo watu wanaweza kumwabudu yeye"

Ezra 1:3

watu wake
watu walio katika umiliki wa Yahwe

waliosalia katika nchi..... walipaswa kuwapa wao
Wale waisraeli waliochagua kubaki pale walipo walipaswa kuwasaidia wale waliochagua kwenda Yerusalem kimwili na kiuchumi.

generated on Tue Oct 24 10:45:40 2023

Ezra 1:5

kazi zao
Hii inarejea kazi ya watu katika mstari uliopita iliyohimizwa na Mungu.

kila mmoja ambaye roho wa Mungu alimwinua kwenda
Kuinua Roho ni msemo kwa kumfamya mtu atake kufanya. AT: "kila mmoja ambaye Mungu alimfanya aweze kwenda"

Ezra 1:7

Mithredathi..... Sheshbaza
Haya ni majina ya wanaume

akaviweka katika mikono ya Mithredathi mtunza fedha
Kuweka kitu katika mikono ya mtu ni fumbo la kumruhusu mtu kufanya kile anachotaka kwa kitu ulichompa. Hapa wasomaji waelewe kwamba Koreshi alitegemea Methredathi kufanya ambacho Koreshi alimtaka akifanye.AT:"kumweka Methredathi mtunza fedha kiongozi wao" au "kumweka Methredathi mtunza fedha kuwajibika kwa ajili yao"

mtunza fedha
kiongozi mhusika wa fedha

akavitoa na kuvihesabu kwa Sheshbaza
kuhakikisha kwamba Sheshbaza anafahamu kwa uhakika vitu vyote vilivyo

Ezra 1:9

Taarifa kwa ujumla
Hii ni orodha ya idadi ya vitu

Therasini ..... moja elfu..... ishirini -tisa
tisa - "30..... 1,000.... 29"

beseni.....mabakuli
vyombo vilivyotumika kutunzia maji ya kunawia

5,400 dhahabu na vitu vya fedha vyote
jumla ya idadi ya vitu vilivyorudi Yerusalem kutoka Babeli, vimeorodheshwa hapo juu kwa kutenganishwa.

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Chapter 2

1 Hawa ndio watu katika jimbo waliochukuliwa mateka na kwenda na mfalme Nebukadneza, yeye aliwachukua utumwani Babeli, watu wakarudi katika miji yao ya Yerusalem na Yuda. **2** Walikuja pamoja na Zerubabeli, Yoshua, Nehemia, Seraya, Reelaya, Mordekai, Bilshani, Mispari., Bigwai, Rehumu, na Baana. Hii ndio idadi ya wanaume ya watu wa Israeli. **3** Waporoshi: 2, 172 **4** Wana wa Shefatia: 372 **5** Wana wa Ara: 775. **6** Wana wa Path-Moabu, kupitia Yeshua na Yoabu: 2, 812. **7** Wana wa Eliamu: 1, 254. **8** Wana wa Zatu: 945. **9** Wana wa Zakai: 760. **10** Wana wa Binui: 642. **11** Wana wa Bebai: 623. **12** Wana wa Azgadi: 1, 222. **13** Wana wa Adonikamu: 666. **14** Wana wa Bigwai: 2, 056. **15** Wana wa Adini: 454. **16** Wana wa Ateri kupitia Hezekiah: tisini na nane. **17** Wana wa Besai: 323. **18** Wana wa Harifu: 112. **19** Wanaume wa Hashimu: 223. **20** Wanaume wa Gibeoni: Tisini na tano. **21** Wanaume wa Bethlehemu: 123. **22** Wanaume wa Netofa: Hamsini na sita. **23** Wanaume wa Anathothi: 128. **24** Wanaume wa Beth-Azmawethi: Arobaini na mbili. **25** Wanaume wa Kiriath-Yearimu, na Kefira, na Beerothi: Mia saba arobaini na tatu. **26** Wanaume wa Rama na Geba: 621. **27** Wanaume wa Mikmashi: 122. **28** Wanaume wa Betheli, na Ai: 223. **29** Wanaume wa Nebo: Hamsini na mbili. **30** Wanaume wa Magbishi: 156. **31** Wanaume wengine wa Elamu: 1, 254. **32** nne. Wanaume wa Harimu: 320. **33** Wanaume wa Lodi, na Hadidi, na Ono: 725. **34** Wanaume wa Yeriko: 345. **35** Wanaume wa Senaa: 3, 630. **36** Wana wa Yedaya kuhani wa nyumba ya Yoshua: 973. **37** Wana wa Imeri: 1, 052. **38** Wana wa Pashuri: 1, 247. **39** Wana wa Harimu: 1, 017. **40** Walawi: Wana wa Yeshua, na Kadmieli, wana wa Hodavia: Sabini na **41** nne. Waimbaji hekaluni wana wa Asafu: 128. **42** Walinzi: wana wa Shalumu, Ateri na, Talmoni, Akubu, Hatita na Shobai: 139 jumla. **43** Wale walichaguliwa kuhudumu ndani ya Hekalu: wana wa Siha, Hasufa, Tabaothi: **44** Keros, Siaha, Padoni. **45** Lebana, Hagaba, Akubu, **46** Hagabu, Salmai, Hanani **47** Wana wa Gideli, Gahari, Reaya, **48** Resini, Nekoda, Gazamu, **49** Uza, Pasea, Besai, **50** Asna, Meunimu, Nefusimu: **51** Wana wa Bakbuki, Hakufa, Harhuri: **52** Basluthi, Mehida, Barsha: **53** Barkosi, Sisera, Tema: **54** Nesia, Tefa **55** Wana wa watumishi wa Selemani: Wana wa Sotai, Soferethi, Peruda, **56** Yaala, Darkoni, Gideli, **57** Shefatia, Hatili, Pokereth-Sebaimu, Amoni, **58** Walikuwa jumla ya watumishi mia tatu tisini na mbili waliochaguliwa kutumika katika Hekalu pamoja na wana wa watumishi wa Selemani. **59** Wale ambao walitoka Tel-mela, Tel-harsha, Kerubu, Adani, na Imeri, Lakini hawakuweza kuthibitisha kizazi chao kilitoka Israeli- **60** pamoja na mia sita hamsini na mbili wana wa Delaya, Tobia na Nekoda. **61** Vilevile, kutoka kwa wana wa kuhani: Wana wa Habaya, Hakosi, Barzilai {ambaye alipata mke kutoka kwa binti ya Barzilai, Mgileadi na akaitwa kwa jina lao} **62** Walitafuta kumbukumbu ya kizazi chao, lakini haikupatikana, hivyo wakaondolewa kwenye ukuhani kama wasiosafi. **63** Hivyo kiongozi akawakataza wasile kitu chochote kitakatifu kilichotakaswa mpaka kuhani mwenye Urimu na Thumimu athibitishe. **64** Jumla ya kundi 42, 360, **65** ukiondoa watumishi na wasaidizi (wao walikuwa 7, 337) waimbaji Hekaluni wanaume na wanawake (mia mbili) **66** Farasi wao: 736, Nyumbu wao: 245. **67** Ngamia wao: 435. Punda wao: 6, 720. **68** Walipokwenda kwenye nyumba ya Yahwe Yerusalem, wakuu wa mababa walijitoa kwa hiari kujenga nyumba. **69** Walitoa kadiri ya uwezo wao katika kufadhili kazi: Dhahabu za darkoni sitini na moja elfu, mane za fedha elfi tano na mavazi mia moja ya makuhani. **70** Basi makuhani na walawi, watu, waimbaji hekaluni, na walinzi wa getini, na wale waliochaguliwa kutumika katika Hekalu walikaa katika miji yao. Watu wote katika Israel walikuwa katika miji yao.

Ezra 2:1

Taarifa kwa ujumla
Hii ni mwanzo wa orodha ya majina ya watu waliorudi kutoka mateka

kwenda
Hii ni idom ambayo inarejea kutembea kuelekea Yerusalem. AT:"kurudi" au "kurudi tena"

Seraya,Reelaya,Mordekai,Bilshani,Mispari,Bigwai,Rehumu na Baana
Haya ni majina ya wanaume

Ezra 2:3

Taarifa kwa ujumla
Hii inaendelea na orodha ya majina ya watu waliorudi kutoka mateka pamoja na idadi ya kila kundi

Paloshi..... Shefatia..... Ara.....PathMoabu..... Yeshua
Haya ni majina ya wanaume

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Ezra 2:7

Taarifa kwa ujumla
Hii inaendelea na orodha ya majina ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi

Zatu....Zakai.....Binui
Haya ni majina ya wanaume

Ezra 2:11

Taarifa kwa ujumla
Hii inaendelea na orodha ya majina ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi

Bebai.....Azgadi.....Adonikamu
Haya ni majina ya wanaume

Bigwai
jina la mtu tafsiri kama ulivyofanya katika 2:1

Ezra 2:15

Taarifa kwa ujumla
Hii inaendelea na orodha ya majina ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi

Adini....Ateri.....Besai
Haya ni majina ya wanaume

tisini-nane
nane "98"

Ezra 2:19

Taarifa kwa ujumla
Hii inaendelea na orodha ya majina ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi

Hashimu.....Gibeoni
Haya ni majina ya wanaume

tisini-tano.....hamsini-sita
tano.....hamsini-sita - "95.....56"

Wanaume wa Bethlehemu
Hii inaanza orodha ya idadi ya watu ambao watangulizi wao waliishi katika mji wa Yuda

Netofa
Hii ni jina la mji katika Yuda

Ezra 2:23

Taarifa kwa ujumla
Hii inaendelea na orodha ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi ambao watagulizi walikuja kutoka sehemu zilizo orozeshwa

Anathothi.....Azmawethi....Kiriath-Yearimu....Kefira.....Beeerothi.....Geba
majina ya maeneo

arobaini - mbili
mbili - "42"

Ezra 2:27

Taarifa kwa ujumla
Hii inaendelea pamoja na idadi ya watu ambao walirudi kutoka mateka pamoja na idadi ya kila kikundi ambao watangulizi walikuja kutoka sehemu zilizoorodheshwa.

Mikmashi.....Nebo..Magbishi
majina ya maeneo

hamsini-mbili
mbili - "52"

Ezra 2:31

Taarifa kwa ujumla
Hii inaendelea na orodha ya watu ambao walirudi kutoka mateka pamoja na idadi katika kila kikundi ambacho watangulizi walikuja kutoka maeneo yaliyo orodheshwa

Harimu.....Lodi.....Hadidi.....Ono
majina ya maeneo

Ezra 2:34

Taarifa kwa ujumla
Hii inaendelea pamoja na idadi ya watu ambao walirudi kutoka mateka pamoja idadi katika kila kikundi ambao watangulizi walikuja kutoka maeneo yaliyo orodheshwa

Senaa
majina ya maeneo

Ezra 2:36

Taarifa kwa ujumla
Sehemu hii inaorodhesha majina ya makuhani ambao wana wao walirudi kutoka matekani pamoja na idadi ya kila kikundi.

Yedaya.....Imeri.....Pashuri.....Harimu
majina ya wanaume

Yeshua
jina la mtu

Harimu
Harimu 2:31 ni jina la eneo, lakini hapa "Harimu" ni jina la mtu

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Ezra 2:40

Taarifa kwa ujumla
Hii sehemu inaonyesha idadi ya majina ya Walawi ambao wanao walirudi kutoka mateka pamoja na idadi ya kila kikundi

Kadmiel...Hodavia...Shalumu...Talmoni,Akubu,Hatita, na Shobai
majina ya wanaume

Sabini na nne
nne "74"

walinzi
wale wahusika ambao huenda kupitia geti la Hekalu

Ateri
jina la mtu

Ezra 2:43

Taarifa kwa ujumla
Hii sehemu inaendelea kuoorodhesha majina ya Walawi ambao wanao walirudi kutoka mateka .

Siha,Hasufa,Tabothi,Keros,Siaha,Padoni,Hagaba...Hagaba,Salmai na Hanani
majina ya wanaume

Akubu
Tafsiri kama ilivyo katika 2:40

Ezra 2:47

Taarifa kwa ujumla
Hii sehemu inaendelea kuorodhesha majina ya Walawi ambao wanao walirudi kutoka mateka. Haya ni majina yote ya wanaume

Ezra 2:51

Taarifa kwa ujumla
Hii sehemu inaendelea kuorodhesha majina ya walawi ambao walirudi kutoka mateka.Haya ni majina yote ya wanaume

Ezra 2:55

Taarifa kwa ujumla
Hii sehemu inaendelea kuoorodhesha majina ya Walawi ambao wana wao walirudi kutoka mateka

walikuwa wapatao 392 jumla ya wana
Hii ni idadi ya watu wote katika hili kundi ambao walirudi kutoka mateka

Ezra 2:59

Taarifa kwa ujumla
Hii ni orodha ya watu ambao walirudi Israeli kutoka baadhi ya miji ya Babeli lakini hawakuweza kuthibitisha kizazi chao.

Tel-mela,Tel charsha,Kerubu,Adani,na Imeri
ni maeneo katika Babeli ambayo hayapo kwa sasa.

Delaya,Tobia, na Nekoda
majina ya wanaume

Ezra 2:61

Habaya....Hakosi....Barzilai
majina ya wanaume

kumbukumbu ya kizazi chao
kumbukumbu ambayo ilielezea watangulizi walivyokuwa

hawakuweza kupatikana
"hawakuweza kuyaona majina yao katika kumbukumbu ya makuhani"

waliweza kutolewa kutoka kwa makuhani kama wasiosafi
Hii inaweza kutafsiliwa katika mfumo hai. Majina "Ukuhani" linaweza kutafsiliwa kama kitenzi "kazi kama ya kuhani." AT: makuhani wengine waliwachukulia wao kama wasio safi hawakuwaruhusu kufanya kazi kama makuhani"

wasiosafi
kutokuwa sawa kuwa kuhani

Urimu na Thumimu
vitu viwili kama dai ambavyo kuhani alivitumia kuamua kitu gani ambacho Mungu anataka wao wakifanye

Ezra 2:64

kundi lote
kundi lote ambalo lilirudi tena kwenye ardhi ya Yuda kutoka mateka

wasaidizi wao
"watumishi wao wa kike"

mia mbili
"200"

Ezra 2:66

Taarifa kwa ujumla
Hii ni orodha ya wanyama pamoja na idadi ya kila aina ambao walirudi pamoja na watu kutoka mateka.

generated on Tue Oct 24 10:45:40 2023

Ezra 2:68

sitini-moja elfu...elfu tano...elfu moja
elfu moja...elfu tano...mia moja
"61,000...5,000...100"

dhahabu za darkoni
"darkoni" ilikuwa ni salafu ndogo ya dhahabu iliyotumika katika utawala wa uajemi

mane
Mane ni kipimo cha uzito. mane moja ni sawa na gramu 550. mane kawaida ilihusishwa na vipimo vya fedha.

mavazi
mavazi yaliyovaliwa juu ya ngozi

Ezra 2:70

watu wote katika Israeli walikuwa katika miji yao
Kila mmoja alirudi tena kwenye mji wa nyumbani Yuda. Si kila mmoja alikaa katika Yerusalem.

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Chapter 3

1 Ilikuwa miezi saba baaada ya watu wa Israeli kurudi kwenye miji yao, ndipo walipojikusanya pamoja kama mtu mmoja katika Yerusalem. **2** Yeshua mwana wa Yosadaki na kaka yake kuhani, na Zerubabeli mwana wa Sheatieli na kaka yake wakainuka na kujenga madhabahu ya Mungu wa Israeli na kutoa sadaka ya kuteketezwa kama ilivyoagizwa katika sheria ya Musa, Mtu wa Mungu. **3** Ndipo wakaanzisha madhabahu juu ya msingi, kwa hofu waliokuwa nayo kwa sababu ya watu wa nchi/ Wakatoa sadaka ya kuteketezwa kwa Yahwe asubuhi na jioni. **4** Pia vilevile wakaichunguza sikukuu ya vibanda kama ilivyoandikwa na wakatoa sadaka ya kuteketezwa siku kwa siku kama ilivyoagizwa, kila siku kwa siku yake. **5** Kulikuwa na sadaka ya kila siku ya kuteketezwa na mwezi mara moja na sadaka za siku ya Yahwe za kudumu, pamoja na sadaka zote za hiari. **6** Walianza kutoa sadaka za kuteketezwa za Yahwe siku ya kwanza ya mwezi wa saba, ingawa hekalu lilikuwa halijaanza kujengwa. **7** Hivyo wakatoa fedha kwa wahunzi na fundi wa mkono, na wakawapa chakula, vinywaji na mafuta kwa watu wa Sidoni na Tiro, ili kwamba walete miti ya mierezi kupitia baharini kutoka Lebanoni mpaka Yafa, na kama walivyo ruhusiwa na mfalme Koreshi wa Uajemi. **8** Ndipo mwezi wa pili katika mwaka wa pili baadae wakaja kwenye nyumba ya Mungu Yerusalem, Zerubabeli, Yoshua mwana wa Yosadaki, na baadhi ya makuhani na walawi na wale walikuja kutoka uhamishoni kurudi Yerusalem wakaanza kazi. Wakawachagua walawi walikuwa na miaka ishirini na zaidi kusimamia kazi ya nyumba ya Yahwe, **9** Yoshua akamsimamisha kijana wake na kaka yake, Kadmiel na watoto wake, na kizazi cha yuda kusimamia kufanya kazi katika nyumba ya Mungu. Pamoja na wao kulikuwa na wana wa Henadadi, na uzao wao, na pia jamaa zao walawi. **10** Wajenzi wakasimamisha msingi wa Hekalu la Yahwe, Na hii ikawawezesha makuhani kusimama na mavazi yao wakiwa na tarumbeta, na walawi wana wa Asafu, kumtukuza Yahwe kwa matoazi, kama mkono wa mfalme Daudi wa Israel alivyoagiza. **11** Waliimba kwa kumsifu na kumshukuru Yahwe. "Yeye ni mwema! Agano lake ni kweli kwa Israel ladumu milele."Watu wote wakapiga kelele kwa sauti kuu za shangwe wakimsifu Yahwe kwa sababu misingi ya Hekalu ilikuwa imekamilika. **12** Lakini wengi wa Makuhani, walawi, wakuu wa kale, na wazeee wa zamani walioiona nyumba ya kwanza, wakati misingi ilipowekwa wakaishuhudia kwa macho yao, walilia kwa sauti. Lakiniwengi walipiga kelele kwa sauti za shangwe na furaha na sauti za kushangaza. **13** Na matokeo yake, watu hawakuweza kutofautisha sauti za furaha na sauti za shangwe na sauti za watu waliokuwa wanalia, kwa kuwa watu walikuwa wanalia kwa sauti kuu ya shangwe na sauti ilisikika kutoka mbali.

Ezra 3:1

mwezi wa saba
huu ni mwezi wa saba katika kalenda ya kiebrania.Ni kipindi cha mwisho cha kiangazi na mwanzoni mwa nyakati za mvua. Ni kipindi cha mwisho cha mwezi wa tisa na kipindi cha mwanzo wa mwezi wa kumi kwa kalenda ya watu wa magharibi.

kama mtu mmoja
mtu mmoja yuko katika sehemu moja na ana kusudi moja. AT: "kwa kusudi moja"

Yeshua
Hili ni jina la mtu.Litafsiri kama katika 2:36

Sheatieli
Hili ni jina la mtu.

kuinuka na kujenga
Kuinuka juu ni msemo wa kuanza kutenda. AT: "kuanza kutenda na kujenga"

kama ilivyoamliwa katika sheria ya Musa
Hii inaweza kutafsiriwa katika mfumo hai. Unatakiwa kufanya kile ambacho Yahwe alikiagiza. AT: "kama vile Yahwe alivyoagiza wao wafanye kama vile sheria ya Musa"

Ezra 3:3

wakaanzisha nadhabahu juu ya msingi
"wakaunganisha madhabahu juu ya nguzo" au "wakaweka madhabahu juu ya nguzo ili ibaki pale"

hofu waliokuwa nayo
huu ni msemo. AT"walikuwa na woga sana"

kwa sababu ya watu wa nchi
Unapaswa kufanya uchunguzi kitu gani kiliwahusu watu wa nchi ambacho kiliwafanya wayahudi kuogopa. AT: "kwa sababu walifikiri watu nchi walitaka kuwavamia wao"

walitoa sadaka ya kuteketezwa kwa yahwe asubuhi na jioni
kitu cha kwanza walichokifanya watu ni kuanza kutoa sadaka ya kujitoa. Hii ilikuwa kabla ya Hekalu kujengwa.

generated on Tue Oct 24 10:45:40 2023

siku kuu ya vibanda
Hii ilikuwa ni sherehe ambayo ilisheherekewa kwa siku nane katika kipindi cha mwezi wa saba wa kalenda ya kiebrania. ilikuwa ikihusiana na kipindi cha kutika wakati Waisraeli wakiiishi katika mahema.

Ezra 3:6

siku ya kwanza ya mwezi wa saba
Huu ni mwezi wa saba kwa kalenda ya Kiebrania. Siku ya kwanza ilikaribia katikati ya mwezi wa tisa kwa kalenda ya watu wa magharibi.

hekalu lilikuwa bado halijapatikana
Wayahudi walianza kusherehekea kwa ibada hata kabla hawajaanza kujenga hekalu. AT:"walikuwa bado hawajaanza msingi kwa ajili ya hekalu"

kama walivyoamriwa wao kwa Koreshi mfalme wa Uajemi
Barua ilitumwa na Koreshi kuwapa wayahudi ruhusa ya kununua vifaa na kujenga hekalu.

Ezra 3:8

mwezi wa pili
Huu ni mwezi wa pili kwa kalenda ya Kiebrania. Hiki ni kipindi cha kiangazi wakati watu wanavuna mazao. Ni kipindi cha mwisho mwezi wa nne na sehemu ya kwanza kwa mwezi wa tano kwa kalenda ya magharibi.

mwaka wa pili
Hii ilikuwa ni kipindi cha mwaka ambacho baadae walirudi

kwa nyumba ya Mungu
Unapaswa kufanya uchunguzi kwamba kulikuwa hakuna nyumba ya mungu iliyokuwepo wakati wanafika.AT:"ni wapi nyumba ya Mungu ilisimamishwa" au "ni wapi walipotaka kujenga nyumba ya Mungu"

Yeshua...Yosadaki...Henadadi
Haya ni majina ya wanaume

miaka ishirini
"20 miaka"

Kadmiel
Hili ni jina la mtu. Tafsiri kama katika 2:40

Ezra 3:10

kuweka msingi
"msingi" kwa mantiki hiyo ilikuwa zaidi si matofali ya mawe kwa ajili ya kusaidia ukuta wa hekalu. Ilijumuisha sakafu yote ya hekalu iliwekewa mawe. Hii iliwawezesha wanaosifu hekaluni kuvaa mavazi lasmi na yaliwaweka kuwasafi.

nguo zao
"mavazi yao maaalum"

mkono wa Daudi... uliagiza
Mkono wa mfalme ni picha ya kumpa nguvu kutoa amri. AT:"kama Daudi alivyoagiza"

Shukrani
Hisia na kujisikia kupongeza kwa ajili ya ukarimu wa mwingine.

Ezra 3:12

nyumba ya kwanza
Hii inarejea hekalu la kwanza ambalo Selemani alijenga, nyumba ya Mungu.

mbele ya macho yao
Macho yanawakilisha kuona.AT:"katika kuona kwao" au "na walitazama"

kulia kwa sauti
Hii inaonyesha hisia ya uzuni ikiambatana na machozi na sauti ya kulia.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Ndipo maadui wa Yuda na Benjamini waliposikia kwamba watu waliokuwa uhamishoni walikuwa wanajenga Hekalu la Yahwe, Mungu wa Israel. **2** Hivyo wakamkaribia Zerubabeli na wakuu wa jamii yao. Wakawaambia,: Mturuhusu tujenge pamoja nanyi, kama ninyi, tunamtafuta mungu wenu, na tumejitoa kwake tangu siku ambapo, Esar-hadoni, mfalme wa Ashuru alipotuleta mahali hapa." **3** Lakini Zerubabeli, Yoshua na wakuu wa kale wa jamii wakasema, "sio wewe, lakini sisi ndio tunaowajibika kujenga nyumba ya Mungu wetu, Sisi ndio tutakaomjengea Yawe, Mungu wa Israel, kama vile mfalme koreshi mfalme wa Ashuru alivyoagiza." **4** Hivyo watu wa nchi wakadhoofisha mikono ya wayahudi, wakawafanya wayahudi waogope kujenga nyumba. **5** Pia wakawahonga washauri ili kuwachanganya katika mipango yao. Walitenda haya kipindi chote cha Koreshi na kipindi cha utawala wa Dario mfalme wa Uajemi. **6** Tena katika kuanza kutawala kwake Ahasuero wakaandika mashitaka dhidi ya wenyeji wa Yuda na Yerusalem **7** Ilikuwa siku za Ahasuero ambazo Artashasta, Mithredathi, na Tabeeli na wenzake wakamwandikia Ahasuero. Barua iliandikwa Kiaramu na kutafsiliwa. **8** Rehumu jemedari na Shimshai mwandishi wakaandika hivi kwa Artashasta kuhusu Yerusalem. **9** Tena Rehumu, Shimshai na wenzao ambao ni waamuzi na maofisa wengine wa Serikali, kutoka Waarkewi, Wababeli na washushami katika Waelami, **10** nao wakaandika barua na waliungana na watu wakuu na mheshimiwa Asur - bani - pali aliwalazimisha kukaa Samalia pamoja na waliobaki katika mji ngambo ya mto. **11** Hii ni nakala waliotuma kwa Artashasta: "Watumishi wako, watu wa mji ngambo ya mto, waandika hivi: **12** Mfalme atambue kwamba Wayahudi waliotoka kwako wamefanya kinyume chetu hapa Yerusalem wamejenga mji wa uasi. Wamekamilisha ukuta na marekebisho ya misingi. **13** Sasa mfalme atambue kwamba endapo mji utajengwa na kuta zake kukamilika, hawatatoa ushuru na kodi, lakini watawadhuru wafalme. **14** Hakika kwa kuwa tumekula chumvi ya Ikulu, haitopendeza sisi kuona heshima ya mfalme inavunjwa, kwa sababu hiyo tunamtaarifu mfalme **15** kufanya uchunguzi wa kumbukumbu ya baba yake, na kujiridhisha kuwa mji huu ulikuwa wa uharibifu ambao utawadhuru wafalme na miji. Ulisababisha matatizo mengi kwa wafalme na miji. Ilikuwa ni kitovu cha uhalibifu tokea siku nyingi. Ni kwa sababu hiyo mji uliteketezwa. **16** Tunamtaarifu mfalme kuwa endapo mji na ukuta ukijengwa, Hakuna kitakachobakia kwa ajili yako katika mji ngambo ya mto." **17** Ndipo mfalme akarudisha majibu kwa Rehumu na Shimshai na wenzao katika Samalia na waliobaki katika mji ngambo ya mto. "Amani iwe pamoja nanyi. **18** Barua mliyonitumia imetafsiliwa na kusomwa kwangu. **19** Hivyo niliagiza uchunguzi ufanywe na ikabainika kwamba zamani uliasi na kuwafitinisha wafalme. **20** Wafalme wakuu walitawala Yerusalem yote na kuongoza kila sehemu ya mji ngambo ya mto. Ada na kodi walilipwa. **21** Sasa, wekeni agizo kwa watu hawa wasiendelee na kujenga mji mpaka nitakapotoa amri. **22** Muwe waangalifu msipuuze hili. Kwa nini kuruhusu tishio hili kuongezeka na kusababisha hasara kwa matakwa ya ufalme? **23** Baada ya amri ya mfalme Artashasta kusomwa mbele ya Rehumu, Shimshai na wenzao, wakaondoka haraka kwenda Yerusalem, na wakawalazimisha Wayahudi kuacha kujenga. **24** Hivyo kazi ya nyumba ya Mungu Yerusalem ikasitishwa mpaka kutawala mara ya pili kwa mfalme Dario wa Uajemi.

Ezra 4:1

Taarifa kwa ujumla
Watu wasio wayahudi kujitoa kusaidia kujenga hekalu

wale waliokuwa kifungoni
Hii inaweza kutafsiriwa katika mfumo hai. AT:"wale ambao wababeli waliwachukua kifungoni"

Esar-hadoni,mfalme wa Ashuru
Alitawala Ashuru kabla ya Koreshi kutawala katika Uajemi

Zerubabeli
Jina la mtu. Tafsiri kama katika 2:1

Esar-hadoni, mfalme wa Ashuru
Alitawala katika Ashuru kabla ya Koreshi kutawala Uajemi.

Ezra 4:3

Yoshua
Jina la mtu. Tafsiri kama katika 2:3

Sio wewe, lakini sisindio lazima tujenge
Maana yake inaweza kuwa 1)viongozi wa kiyahudi walifikiri kwamba Koreshi aliwaamuru wao peke yao kujenga hekalu au 2) ujenzi wa hekalu ilikuwa ni kazi iliyowatenga wayahudi na wasio wayahudi ndio watakaoruhusiwa kuchanga kwa ajili ya kazi.

generated on Tue Oct 24 10:45:40 2023

Ezra 4:4

watu katika nchi
"watu ambao walikuwa wakiishi katika nchi wakati ule" ambao ilihusisha wasio wayahudi na wayahundi ambao jamii haikuchukuliwa na Wababeli kifungoni

wakaifanya mikono ya wayahudi kudhoofika
wakawavunja nguvu wayahudi

Wayahudi
watu waliorudi kutoka Babeli na wakaweka makazi katika nchi ya Yuda

kuvuruga mipango yao
"ili kutimiza hilo wayahudi hawakujenga hekalu kama walivyokuwa wamepanga.

waliandika mashitaka dhidi ya wenyeji wa Yuda na Yerusalem
jina "mashitaka" inaweza kutafsiriwa kama kitenzi "kushitaki" na kitendo "kuishi ndani" kuheshimika. Inakupasa kufanya uchunguzi kitu gani ambacho maadui waliwashitaki wayahudi kwa walichokifanya. AT: "waliandika barua ambayo waliwashitaki wale walioishi Yudana Yerusalem kwa kutomtii mfalme"

Ezra 4:7

Bishlamu.....Mithredathi...Tabeeli.....Shimshai
majina ya wanaume

Barua
Hii ni barua iliyoongelewa katika $:4

Kiaramu
lugha iliyokuwa inatumika katika eneo hilo kwa wakati ule maalum kwa biashara

na kutafsiriwa
katika Uajemi

Rehumu
jina la mwanaume tafsiriwa kama katika

Ezra 4:9

Waelemi.....Asur
majina ya miji

Elamu
jina la mji mkubwa katika nchi

Asurbanipal
Hili ni jina la mtu

Jimbo ngambo ya mto
Hili ni jina la mji ambao ulikuwa magharibi mwa mto Flati

Ezra 4:11

Hii ni nakala
Ezra alijumuisha katika maandishi yake ujumbe wa barua kutuma kwa mfalme Artashasta

mji ngambo ya mto
Hili ni jina la mji ambalo lilikuwa magharibi ya mto Efrati. Ilikuwa ni kuvuka mto kutoka mji wa Susa. Tafsiri kama katika 4:9

mji wa uasi
Mji ni kwa watu wanaoishi hapo. AT:"mji ambao walipanga kuishi na kuwapinga ninyi"

wamekarabati msingi
"kukamilisha msingi" au "kurekebisha msingi"

Ezra 4:13

ikiwa mji utajengwa na ukuta utakamilika
Hii inaweza kutafsiriwa katika mfumo hai. AT:"Ikiwa watajenga mji na kukamilisha ukuta"

lakini watawadhuru wafalme
Neno "kudhuru" linamaanisha kwa wayahudi kutoendelea kutoa fedha kwa wafalme.

Ezra 4:14

tumekula chumvi ya Ikulu
Maana inayowezekana ni kwamab 1)mwandishi kuwa mtiifu kwa mfalme au 2)mfalme kumpa mwandishi heshima maalum. AT:"sisi ni watiifu kwako" au "umetuheshimu sisi kwa kutufanya kuwa maofisa wako"

mji wa uhalibifu
Mji ni kwa watu ambao wanaishi ndani yake.AT:"mji wanaoishi watu waliopingana dhidi ya baba yako"

mji uliharibiwa
Hii inaweza kutafsiriwa katika mfumo hai, ambapo itakulazimu kutaka kujua nani ambaye akiharibu mji. AT:"Wababeli waliharibu mji"

ikiwa mji huu na ukuta utajengwa
Hii inaweza kutafsiriwa katika mfumo hai. AT:"Ikiwa watajenga mji na ukuta" maneno haya yameonekana katika 4:13

hakuna kitakachokua kimebakia kwa ajili yako
Hii ni kumchanganya na kumfanya mfalme kufikiri kwamba hatakosa fedha nyingi za kodi iwapo wayahudi watampinga.

Mji ngambo ya mto
Hili ni jina la mji ambalo lilikuwa magharibi ya mto Efrati. Ilikuwa ni kuvuka mto kutoka mji wa Susa. Tafsiri kama katika 4:

generated on Tue Oct 24 10:45:40 2023

Ezra 4:17

Mji ngambo ya mto
Hili ni jina la mji ambao ulikuwa magharibi ya mto Efrati. ilikuwa kuvuka mto kutoka mji wa Susa. Tafsiri kama katika 4:9

Barua mliyonitumia imetafsiriwa na kusomwa
Hii inaweza kutafsiriwa katika mfumo hai ambapo utatakiwa kufanya utafiti nani aliyetafsiri na kusoma barua kwa mfalme. AT:"Ninaye mtumishi kutafsiri na kusoma barua ambayo ulituma kwangu"

Rehumu
jina la mtu tafsiri kama katika 2:1

Shimshai
jina la mtu. Tafsiri kama katika 4:7

Mto
mto Efrati

Ezra 4:20

Mji ngambo ya mto
Hili ni jina la mji ambalo liko magharibi ya mto efrati. Ilikuwa kuvuka mto kutoka mji wa Susa. Tafsiri kama katika 4:9

Ada na kodi walilipwa wao
hii inaweza kutafsiriwa katika mfumo hai. AT:'Watu katika Yerusalem walilipa ada na kodi kwa wale wafalme" au "Wale wafalme waliweza kukusanya ada na kodi"

kuweka agizo
"kuweka amri"

Uwe mwangalifu usipuuze hili
"Uwe mwangalifu kufanya hili"

Kwa nini kuruhusu tishio hili kuongezeka na kusababisha hasara kwa matakwa ya mfalme?
Artashasta alitumia swali kuwaambia wao kwamba anafahamu ya kuwa atapoteza kodi na heshima ikiwa mji utajengwa. AT:"Unapaswa kuhakikisha kwamba hili tishio halikuhi na kusababisha hasara zaidi kwa matakwa ya ufalme"

tishio kukua
Hatari imeongelewa kana kwamba ulikuwa mmea ambao ungekuwa na kuongezeka kwa kimo. AT:"hatari ya kuja kuwa balaa"

kusababisha hasara zaidi kwa matakwa ya ufalme
neno "matakwa ya ufalme" ni msemo kwa mfalme mwenyewe. AT:"kusababisha mabaya mengi kutokea kwa mfalme"

Ezra 4:23

Amri ya mfalme Artashasta ilisomwa
Hii inaweza kutafsiriwa katika mfumo hai. ambapo utakiwa kufanya utafiti nani alisoma amri kutoka kwa mfalme kwa maofisa. AT:"Wajumbe kutoka kwa mfalme Artashasta walisoma amri"

Rehumu
Tafsiri kama katika

Shimshai
Tafsiri kama katika

kazi ya nyumba ya Mungu ikasitishwa Yerusalem mpaka kutawala mara ya oili kwa mfalme Dario
Huu uchelewaji ulikoma takribani miaka 16

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Ndipo Hagai nabii na Zakaria mtoto wa Ido nabii wakatabiri kwa jina la Mungu wa Israel kwa wayahudi wa Yuda na Yerusalem. **2** Zerubabeli mtoto wa Shealtieli na Yoshua mtoto wa Yosadaki wakainuka na kuanza kujenga nyumba ya Mungu Yerusalem pamoja na manabii ambao waliwahamasisha wao. **3** Ndipo Tatenai Mkuu wa mji ngambo ya mto, Shethar - Bozenai, na mshirika wao, wakaja na kusema kwao, "Nani aliyewapa agizo la kujenga nyumba hii na kukamilisha ukuta?" **4** Vilevile walisema, "Ni majina ya watu gani wanaoshughulika na ujenzi huu?" **5** Lakini jicho la Mungu lilikuwa pamoja na viongozi wa Wayahudi na maadui wao hawakuweza kuwazuia. Walikuwa wakisubiri barua kutumwa kwa mfalme na amri kurudi kwao kwa ajili ya suala hili. **6** Hii ni nakala ya barua kwa Tatenai, mkuu wa mji ngambo ya mto, na Shethar - Bozenai na wenzao katika mji ngambo ya Mto, ambao waliwatuma kwa mfalme Dario. **7** Wakatuma ujumbe, wakiandika kwa mfalme Dario, "Amani tele iwe kwako" **8** Mfalme atambue kwamba tulikwenda Yuda kwenye nyumba ya Mungu Mkuu. Imeshajengwa kwa mawe makubwa na mbao zimewekwa katika kuta. Hii kazi inafanyika kwa utaratibu na inaendelea vizuri kwa mikono yao. **9** Tukawauliza wazee, ni nani aliyewapa agizo la kujenga nyumba na ukuta?' **10** Pia tuliwauliza majina yao ili kwamba ujue majina ya kila mtu ambaye aliwaongoza. **11** Nao wakatujibu na kusema, "Sisi tu watumishi wa Mungu wa mbingu na nchi na sisi tunaijenga nyumba hii ambayo ilijengwa miaka mingi iliyopita wakati mfalme mkuu wa Israel alijenga na kuikamisha. **12** Ingawa, watangulizi wetu walipomchukiza Mungu wa mbinguni, Mungu akawatia katika mikono ya mfalme wa Babeli Nebukadineza, ambaye alivunja nyumba na kuwachukua watu mateka Babeli. **13** Pia, katika mwaka wa kwanza wa kutawala Koreshi mfalme wa Babeli, Koreshi aliamuru nyumba ya Mungu kujengwa. **14** Mfalme Koreshi pia alirudisha vitu vya dhahabu na fedha vya nyumba ya Mungu ambavyo Nebukadineza alivichukua kwenye hekalu Yerusalem na kuvipeleka kwenye hekalu Babeli. Naye akavitunza kwa Sheshbaza, ambaye alimchagua kuwa kiongozi. **15** Naye akamwambia, "Chukua hivi vitu. Uondoke na kuviweka kwenye Hekalu Yerusalem. Na nyumba ya Mungu ijengwe kule." **16** Ndipo huyu Sheshbaza akaja na kuweka msingi kwa nyumba ya Mungu katika Yerusalem: na ikaendelea kujengwa, lakini bado haijakamilika **17** Sasa ikiwa itampendeza mfalme, na uchunguzi ufanyike kwenye nyumba ya ukumbusho Babeli Ikiwapo hukumu ya mfalme wa Koreshi ya kujenga nyumba ya Mungu Yerusalem. Na mfalme anaweza kutuma uamuzi wake kwetu.

Ezra 5:1

Ido...Yoshua ...Yosadaki
majina ya wanaume

Sheatieli
jina la mtu.Kama ilivyotafsiriwa

kujenga nyumba ya Mungu
Hili lilikuwa hekalu la mungu.

Ezra 5:3

Tatenai...Shethar-Bozenai
majina ya wanaume

mji ngambo ya mto
Hili ni jina la mji ambalo ilikuwa magharibi ya mto efrati. Ilikuwa ni kuvuka mto katika mji wa Susa. Angalia kama ulivyotafsiri katika 4:9

Ezra 5:6

Hii ni nakala ya barua
Ezra anahusisha ujumbe wa barua kwa mfalme Dario kuhusiana na kazi ya hekalu.

mji ngambo ya mto
Hili ni jina la mji ambalo ulikuwa magharibi ya mto efrati. Ilikuwa kuvuka mto katika mji wa Susa. Angalia kama ilivyotafsiriwa katika 4:9

Ezra 5:8

Taarifa kwa ujumla
Barua kutoka kwa Tatenai kwenda kwa mfalme ambayo imeanza katika 5:6

mbao
ubao kwa ajili ya kujengea

nani aliyewapa waraka
"nani aliyewapa ruhusa"

Ezra 5:11

Taarifa kwa ujumla
Barua kutoka kwa Tetai kwenda kwa mfalme ambaye alianza katika 5:6 inaendelea

Sisi tu watumishi wa mmoja
Maana yake inawezekana ikiwa 1)walikuwa wakiwaita wayahudi watu wa Mungu au 2) wale waliokuwa wakijibu walikuwa wakitokea kabila la

generated on Tue Oct 24 10:45:40 2023

Lawi na Haruni, ambao ndio walikuwa wakiwajibika hekaluni kwa kuabudu na kutoa sadaka.

ambalo lilikuwa limejengwa miaka mingi iliyopita wakati ambapo mfalme mkuuu wa Israeli alipoujenga na kukamilisha hilo.
Hii inaweza kutafsiriwa katika mfumo hai. AT:"ambapo mfalme mkuu wa Israeli aliujenga na kusambaza vifaa vyote kwa "

Ezra 5:12

Taarifa kwa ujumla
Barua kutoka kwa Tetai kwenda kwa mfalme inaendelea. Tetai anaendelea kumwambia mfalme kile ambacho wayahudi walimwambia kuanzia katika 5:11

kumchukiza Mungu wa mbinguni
"kumfanya Mungu wa mbinguni kuwa mkali kwetu sisi"

aawatia katika mikono ya mfalme Nebukadineza wa Babeli, ambaye alivunja nyumba na kuwachukua watu
Mkono ni mfano wa nguvu au kuongoza. Pia, "kuruhusu Nebukadineza mfalme wa Babeli na jeshi lake kuvunja hii nyumba na kuwachukua watu"

Ezra 5:14

Taarifa kwa ujumla
Barua kutoka kwa Tetai kwenda kwa mfalmeambayo ilianza katika 5:6 inaendelea. Tetai anaendelea kumwambia mfalme kile ambacho wayahudi walimwambia yeye mwanzoni katika 5:11

Sheshbaza
Tafsiri kama katika

Yeye akavitunza vile
Mfalme Koreshi akavirudisha vitu vya hekalu

Na nyumba ya Mungu iweze kujengwa
Hii inaweza ktafsiriwa katika mfumo hai. AT:"ninataka wayahudi wajenge nyumba ya Mungu"

Ezra 5:16

Taarifa kwa ujumla
Barua kutoka kwa Tetai kwenda kwa mfalme ambayo ilianza katika 5:6 inaendelea. Tetai inaendelea kumwambia mfalme kile ambacho wayahudi wamemwambia yeye mwanzoni katika 5:11

imeshajengwa, lakini bado haijakamilika
Hii inaweza kutafsiriwa katika mfumo hai. AT:"watu sasa wanajenga, lakini bado hajakamilisha kazi yote"

kujengwa
kujenga

Ezra 5:17

Taarifa kwa ujumla
Barua kutoka kwa Tetai kwenda kwa mfalme ambayo inaanza katika 5:6 inaendelea. Tetai amemaliza kumwambia mfalme kile ambacho wayahudi wamemwambia yeye na sasa anamwuliza mfalme kuona kwamba kile wayahudi wamemwambia yeye ni kweli.

ikiwa hukumu ya mfalme Koreshi iko pale
"ikiwa kuna kumbukumbu kule ambapo mfalme Koreshi alitoa amri"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Na mfalme dario akaamuru uchunguzi ufanyike katika nyumba ya kumbukumbu Babeli. **2** Na katika mji wa Akmetha huko media chuo kilionekana: Kumbukumbu yake ilisema: **3** "Katika mwaka wa kwanza mfalme Koresh, Koreshi alitoa amri kuhusu nyumba ya Mungu Yerusalem:'Na nyumba ijengwe iwe sehemu ya kutoa dhabihu, misingi yake iwekwe, urefu wake uwe sitini, **4** na upana wake uwe sitini, sehemu tatu za mawe makubwa na sehemu moja ya mbao mpya, na gharama hizo zitalipwa kutoka nyumba ya mfalme. **5** Sasa vilirudishwe tena vitu vya dhahabu na fedha vilivyokuwa kwenye nyumba ya Mungu ambavyo Nebukadineza alivichukua kuvipeleka Babeli kutoka kwenye Hekalu Yerusalem. Na avirudishe tena Yerusalem Hekaluni. Na utaviweka tena kwenye nyumba ya Mungu. **6** Sasa Tetanai, mkuu wa jimbo ngambo ya mto, Shethar - Bozenai na wenzao walio katika mji ngambo ya mto, wakajitenga, **7** wakaacha kazi ya nyumba ya Mungu pekee. Viongozi na wazee wa kiyahudi watajenga nyumba ya Mungu mahali pake. **8** Ninatoa agizo kwamba lazima lifanyike kwa wazee wa kiyahudi wanaojenga nyumba ya Mungu: Mchango kutoka kwa mfalme ushuru ngambo ya mto, utatumika katika kuwalipa watu hawa ili kwamba kazi yao isiweze kusimama. **9** Chochote kitakachohitajika, ngombe wachanga, kondoo au kondoo wa sadaka ya kutekezwa kwa ajili ya Mungu wa mbinguni, ngano, chumvi, divai na mafuta kadri ya maagizo ya makuhani wa Yerusalem - wapatie vitu hivi kila siku bila kikomo. **10** fanya hivyo ili kwamba wataleta sadaka kwa Mungu wa mbinguni na wataomba kwa ajili yangu mfalme na watoto wangu. **11** Mimi nina agiza kwamba yeyote atakayevunja amri hii, Chuma kitolewe katika nyumba yake. Na awekwe juu yake. Na nyumba yake itabadilishwa kuwa takataka kwa sababu hii. **12** Mungu huyu aliyesababisha jina lake kuwepo atamwondoa mfalme au mtu atakayebadili agizo hili au kuondosha nyumba ya Mungu katika Yerusalem. Mimi Dario nimeagiza hili, lifanyike kwa makini. **13** Na kwa sababu ya amri iliyotumwa na mfalme Dario, Tatenai kiongozi mji ngambo ya mto na Sheshthar -Bozenai na wenzao. wakafanya kila kitu kama Mfalme Dario alivyoagiza. **14** Hivyo wazee wa kiyahudi wakajenga kama Hagai na Zakaria walivyoelekeza kwa kutabiri. Wakajenga kama amri ilivyotolewa na Mungu wa Israel na Koreshi, Dario na Artashasta mfalme wa Uajemi. **15** Nyumba ikakamilika siku ya tatu ya mwezi wa adari, katika mwaka wa sita wa kutawala mfalme Dario. **16** watu wa Israel, makuhani, walawi na watu waliobaki wa uhamisho wakasheherekea kuweka wakfu nyumba ya Mungu kwa furaha. **17** Wakatoa ngombe mia moja, kondoo mia moja na kondoo wengine mia nne kwa ajili ya kuweka wakfu nyumba ya Mungu. Mbuzi wa kiume kumi na wawili walitolewa kama sadaka ya dhambi kwa ajili ya waisrael wote kila kabila katika Israel. **18** Pia wakawapa wajibu makuhani na walawi kufanya mgawanyo wa kazi ya Mungu katika Yerusalem. Kama ilivyoandikwa katika kitabu cha Musa. **19** Hivyo wale waliokuwa utumwani wakasherehekea pasaka siku ya kumi na nne ya mwezi wa kwanza. **20** Makuhani na walawi wakajitakasa wenyewe na wakachinja pasaka ya sadaka kwa ajili ya waliokuwa mateka wakiwemo na wao wenyewe. **21** watu wa Israel ambao walikula nyama ya Pasaka ni wale waliorudi kutoka uhamishoni na walikuwa wamejitenga wenyewe kutoka kwa watu wasio safi wa nchi ile na kumchagua Yahwe, Mungu wa Israel. **22** Walifurahi na kushangilia siku kuu ya mikate isiyochacha kwa siku saba, kwa sababu Yahwe amewarejeshea furaha na ameugeuza moyo wa mfalme wa Ashuru, na kuwatia nguvu kwa kazi ya nyumba, nyumba ya Mungu wa Israel.

Ezra 6:1

akaamuru uchunguzi ufanyike
Neno "uchunguzi" inaweza kuelezeka pamoja na kitenzi "kuchunguza" au "kutafuta"AT:"aliamuru maofisa wake kutafuta"

aliamuru uchunguzi
Waliambiwa kuchunguza nini inaelezwa wazi.AT:aliagiza maofisa wake kuchunguza kumbukumbu" au "aliamuru maofisa kutafuta na kujua kama kuna kumbukumbu ya mfalme Koreshi inayosema wayahudi kujenga nyumba ya Mungu katika Yerusalem"

nyumba ya kumbukumbu
Hii ni nyumba ambayo mfalme alitunza kumbukumbu muhimu za kiserikali.

Akmetha
Hili ni jina la mji

chuo kilionekana
Hii inaweza kuelezwa kwa mfumo hai.AT:"waliona chuo" au "waliona chuo ambacho kinaeleza kuhusu Dario na Yerusalem"

generated on Tue Oct 24 10:45:40 2023

Ezra 6:3

Taarifa kwa ujumla
Hii inaanza na kumbukumbu Mfalme Koreshi akiamuru kwamba wayahudi wajenge hekalu la Mungu katika Yerusalem.

Katika mwaka wa kwanza wa Mfalme Koreshi
Inaweza kuelezwa wazi kwamba huu ni mwaka wa kwanza wa kutawala. AT:"Katika mwaka 1 wa kutawala Mfalme Koreshi"

Na nyumba iweze kujengwa
Hii inaweza kuelezwa kwa mfumo hai. AT:"Na wayahudi wajenge nyumba" au "Wayahudi lazima wajenge nyumba"

upana sitini
"60 upana" unaweza kuibadilisha kwa vipimo vya kisasa" AT:mita ishirini na saba"

sehemu tatu za mawe makubwa na sehemu ya mbao
Maana inayowezekana ni 1) hii inaonyesha jinsi ya kujenga msingi. AT:"Ijengwe katika sehemu tatu za mawe makubwa ikizungukwa na sehemu za mbao" au 2) hii inaonyesha jinsi ya kujenga ukuta. AT:"Kujenga kuta zake kwa sehemu tatu zikiwa na mawe makubwa pamoja na sehemu moja inayozunguka ya miti"

Na gharama zilipwe na nyumba ya mfalme
Msemo"nyumba ya mfalme" inamaanisha mali za mfalme Koreshi katika hazina ya ikulu. Hii inaweza kuelezwa katika mfumo hai. AT: "Nitalipa fedha hizo kutoka katika mfuko wa hazina"

Ezra 6:6

Taarifa kwa ujumla
Hii inaendeleza kumbukumbu za mfalme Koreshi kuagiza wayahudi kujenga hekalu la mungu katika Yerusalem, ambayo ilianza katika 6:3.

Tetanai...Shethar Bozenai
Dario anaandika mja kwa moja kwa huyu mtu. Tafsiri majina yao kama katika 5:3

mji ngambo ya mto
Hili ni jina la mji ambao ulikuwa magharibi ya mto eflati. Ilikuwa ni kuvuka mto kutoka mji wa Susa.

Ezra 6:8

Taarifa kwa ujumla
Hii inaendeleza kumbukumbu za Mfalme Koreshi agizo kwa wayahudi kujenga hekalu la Mungu katika Yerusalem, ambapo kilianza katika 6:3

Mchango kutoka kwa mfalme ngambo ya mto utatumika katika kuwalipa hawa wanaume.
Hii inaweza kuelezwa katika mfumo hai. AT:"Kutumia mfuko kutoka kwa mfalme ngambo ya mto utalipa hawa wanaume"

Mfuko kutoka hazina ya mfalme ngambo ya mto
"Hazina ya mfalme" inaamanisha kodi wanazolipa watu kwa mfalme. AT:"Pesa ktoka kwenye kodi ambazo mfalme anakusanya kutoka kwa watu ngambo ya mto"

Chochote kinachohitajika
Hii inaweza kutafsiriwa katika mfumo hai. AT:"chochote wanachohitaji"

Ezra 6:11

Taarifa kwa ujumla
Hii inaendelea na kumbukumbu ya mfalme Koreshi agizo kwa wayahudi kujenga hekalu la Mungu katika Yerusalem, ambalo lilianza katika 6:3

nguzo lazima itolewe katika nyumba yake na awekwe juu yake. Na nyumba yake itabadilishwa kuwa katika takataka.
Hii inaweza kutafsiriwa katika mfumo hai. AT:"Niliagiza maofisa wangu kutolewa vyuma katika nyumba na iwekwe juu yake. Na baadaye itabadilishwa nyumba kuwa katika takataka"

nguzo
kipande kirefu cha mbao, kinachosaidia paa la nyumba

ambaye amenyosha mkono kubadilisha... au kuharibu
Kunyoosha mkono inamaanisha kujaribu kufanya kitu fulani. AT:"ambaye anajaribu kubadilisha... au kuharibu"anayetaka kubadili au kuharibu"

kubadilisha hili agizo
neno "agizo" linaweza kuelezwa hivi "kitu gani nilichoagiza" AT:"kubadili kitu nilichoagiza" au "kusema kwamba nimeagiza kitu kingine kabisa"

Ezra 6:13

Tatenai...Sheshthar-Bozenai
Tafsiri majina ya hawa wanaume kama ulivyofanya katika 5:3

Nyumba ikawa imekamilika
Hii inaweza kutafsiriwa katika mfumo hai. Unatakiwa kuweka maelezo nyumba ipi iliyokamilika. AT:"Walikamilisha nyumba ya Mungu" au "Walimaliza kujenga hekalu"

siku ya tatu ya mwezi wa adari
"adari" ni jina la kumi na mbili na mwezi wa mwisho katika kalenda ya kiebrania. Ni kipindi cha majira ya baridi. Siku ya tatu ni karibu ya katikati ya mwezi wa pili wa kalenda ya magharibi.

mwaka wa sita
Mfalme dario amekuwa akiongoza kwa miaka mitano, hivyo sasa katika mwaka wa sita wa kutawala kwake.

generated on Tue Oct 24 10:45:40 2023

Ezra 6:16

waliobaki wa uamisho
Hawa watu wameshikwa na kupelekwa Babeli. lakini walirudi Yerusalem. AT:"baadhi ya watu waliochukuliwa mateka kwenda Babeli na waliorudi yerusalem" au "baadhi ya watu waliorudi kutoka matekani"

ngombe mia moja...kondoo mia nne
"100 ngombe...400 kondoo

kuwapa wajibu makuhani na walawi kufanya mgawanyo
jina "mgawanyo wa kazi" unaweza kuelezewa katika msemo "kugawanya kazi katika vikundi" AT: "kugawanya makuhani na walawi katika vikundi vya kazi"

mgawanyo wa kazi
"vikundi ambavyo vinafanya kazi pamoja"

Ezra 6:19

siku ya kumi na nne ya mwezi wa kwanza
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Siku ya kumi na nne ni karibu ya mwanzo wa mwezi wa nne kwa kalenda ya magharibi

wakajitakasa wenyewe
"wakajiweka kuwa safi wenyewe" kuwa safi inaonyesha kukubaliwa na Mungu. AT:"wakajiweka kukubalika kwa Mungu"

Ezra 6:21

wakajitenga wenyewe kutoka kwa watu wasio safi wa nchi
Kujitenga wenyewe kutoka kwa wasio safi inaonyesha kukataa kufanya vitu ambavyo mtu kutokuwa safi. AT:"Kukataa kufanya vitu ambavyo watu wa nchi wakifanya huwafanya wao kutokuwa safi"

kutokuwa safi kwa watu wa nchi
Hapa"kutokuwa safi" inawakilisha kutokukubaliwa na Mungu. AT:"vitu ambavyo watu wa nchi walivifanya na ikawafanya wasikubaliwe na Mungu"

kumchagua Yahwe
Kumtafuta Yahwe inaonyesha kuchagua kumjua, kuabudu na kumtii yeye. AT:"kuchagua kumtii Yahwe"

kubadilisha moyo wa mfalme wa Ashuru
Kubadilisha moyo wa Mfalme inaonyesha kumfanya yeye kufikiri tofauti kuhusu kazi ya hekalu. AT:"kubadilisha tabia ya mfalme wa Ashuru" au "kufanya mfalme wa Ashuru ku kutenda"

kuwatia nguvu mikono katika kazi ya nyumba yake
kuwatia nguvu mikono yao katika kazi inaonyesha kuwasaidia wao kufanya kazi.Mfalme wa Ashuru alifanya hivi kwa kuwaabia wao kufanya kazi na kutoa fedha kwa ajili hiyo.AT:"kuwasaidia wao kufanya kazi ya nyumba yake" au "kufanya iwezekane kazi ya nyumba yake"

kazi ya nyumba yake
Hii inamaanisha kujenga hekalu

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Sasa baada ya hili, kipindi cha kutawala Artashasta mfalme wa Uajemi, Ezra akaja kutoka Babeli.
Watangulizi wa Ezra walikuwa: Seraya, Azaria, Hilkia, **2** Shalumu, Sadoki, Ahitubu, **3** Amaria, Azaria,
Merayothi, **4** Zerahia, Uzi, Buki, **5** Abishaua, Fineasi, Eliazari ambaye ni mtoto wa Haruni kuhani mkuu. **6**
Ezra akaja kutoka Babeli na alikuwa mtalaam mwandishi wa sheria ya Musa, ambayo Yahwe, Mungu wa
Israel aliwapa. Mfalme akampatia kila kitu alichooomba kwa kuwa mkono wa Yahwe ulikuwa pamoja
naye. **7** Baadhi ya wazao wa Israel, na makuhani, walawi, waimbaji, walinzi, na wale waliochaguliwa
kuhudumu katika Hekalu pia wakaenda Yerusalem katika mwaka wa saba wa mfalme Artashasta. **8** Naye
akafika Yerusalem mwezi wa tano kama mwaka huo. **9** Naye akaondoka Babeli siku ya kwanza ya mwezi
wa kwanza. Ilikuwa siku ya kwanza ya mwezi wa tano ambapo alifika Yerusalem, kwa kuwa mkono mzuri
wa Mungu ulikuwa pamoja naye. **10** Ezra alikuwa ametoa moyo wake kusoma, kutenda, na kufundisha
maagizo na sheria za Yahwe. **11** Hii ndio amri ambayo mfalme Artashasta alimpa Ezra kuhani na
mwandishi wa sheria za Yahwe na maagizo kwa Israeli. **12** Mfalme wa wafalme Artashasta, kwa kuhani
Ezra, mwandishi wa sheria za Mungu wa mbinguni. **13** Ninatoa amri kwamba mtu yeyote Israel katika
ufalme wangu pamoja na makuhani na walawi ambao wanatamani kwenda Yerusalem, wanaweza kwenda
pamoja na wewe. **14** Mimi mfalme na washauri wangu saba, tunawatuma wote kwenda kufahamu kuhusu
Yuda na Yerusalem kuhusiana na sheria ya Mungu, ambayo iko mkononi mwako. **15** Itakupasa kuleta
Dhahabu na fedha ambazo walitoa kwa ajili ya Mungu wa Israel, ambaye makazi yake ni Yerusalem. **16**
Fedha iliyotolewa kwa hiari na Dhahabu yote iliyotolewa Babeli pamoja na matoleo ya hiari waliotoa watu
na makuhani kwa ajili ya nyumba ya Mungu katika Yerusalem. **17** Basi ununue vyote sadaka ya kondoo,
beberu, kondoo, unga na kinywaji, uvitoe kwenye madhabahu ambayo ni nyumba ya Mungu wako katika
Yerusalem. **18** Fanya hivyo pamoja na sehemu ya fedha na dhahabu, vyovyote utakavyoona inakupendeza
wewe na ndugu zako, kumpendeza Mungu. **19** Viweke vitu vilivyotolewa kwa hiari mbele yako kwa ajili ya
huduma ya nyumba ya Mungu Yerusalem. **20** Kitu chochote kingine ambacho kinahitajika kwenye nyumba
ya Mungu wako ambacho unahitaji, Gharama yake itatoka kwenye hazina yangu. **21** Mimi mfalme
Artashasta, natoa amri kwa wotunza hazina wote mjini ngambo ya mto, chochote Ezra atakachoomba
kwenu anapaswa kupewa chote, **22** hata zaidi ya talanta mia moja za fedha, vipimo mia vya ngano, bathi
mia za divai na bathi mia za mafuta, pia na chumvi isiyo na kikomo. **23** Chochote ambacho kimeamriwa
kutoka kwa Mungu wa mbinguni, kifanye hicho kwa utukufu wa nyumba yake. Kwa nini hasira yake ije
kwenye ufalme wangu na watoto wangu? **24** Tutawapa taarifa wao kuhusu ninyi kwamba wasiwatoze
ushuru wowote au kodi kwa kuhani, mlawi, mwimbaji, mlinzi au kwa mtu aliyechaguliwa kwenye huduma
ya Hekalu na mtumishi katika nyumba ya Mungu. **25** Ezra, kwa hekima aliyokupa Mungu, inakulazimu
kuteua waamuzi na mtu muelewa kuwahudumia watu katika mji ngambo ya mto na kusaidia yeyote
anayejua sheria za Mungu wako. Pia inakubidi ufundishe wale ambao hawajui sheria. **26** Toa adhabu kwa
yeyote asiyetii sheria ya Mungu au sheria ya mfalme, ikiwezekana kwa kifo, kuhamishwa, kuchukuliwa
mali zake au kufungwa. **27** Atukuzwe, Yahwe, Mungu wa watangulizi wetu, ambaye aliweka ndani ya moyo
wa mfalme ili kutuza Nyumba ya Yahwe Yerusalem, **28** ambaye akaendeleza agano kwangu kwa uaminifu
mbele ya mfalme, na washauri wake na wakuu wake wenye mamlaka, nilitiwa nguvu na mikono ya Yahwe,
Mungu wangu, nami nikawakusanya viongozi kutoka Israel kwenda pamoja nami.

Ezra 7:1

Taarifa kwa ujumla
ukoo wa Ezra unaenda mpaka kwa kuhani wa kwanza Haruna

Ezra akaja kutoka Babeli
Ezra kuja juu inaweza kutafsiriwa vizuri. AT:"Ezra akaja Yerusalem kutoka Babeli"

Seraya
Tafsiri jina hili kama ulivyofanya katika 2:1

Shalumu
Tafsiri jina la mtu huyu kama ilivyofanya katika 2:40

azaria,Hilkia,...Sadoki,Ahitubu,Amaria,Azaria,Merayothi,Zerahia,Uzi,Bu
Hii orodha ni majina wanaume wote.

Ezra 7:6

Mfalme akampa kila kitu alichoomba
"Mfalme akampa Ezra chochote alichoomba kwake"

generated on Tue Oct 24 10:45:40 2023

mkono wa Yahwe ulikuwa pamoja naye
"mkono" wa Yahwe unawakilisha baraka za Yahwe au kusaidia. AT:"baraka za Yahwe zilikuwa pamoja na Ezra" au "Yahwe alikuwa akimbariki Ezra"

katika mwaka wa saba wa mfalme Artashasta
Hii inarejea mwaka wa saba wa kutawala kwake. AT:"katika mwaka wa saba ambao mfalme alikuwa Artashasta"

Ezra 7:8

mwezi wa tano
Huu ni mwezi wa tano kalenda ya Kiebrania. ni kipindi cha mwisho cha mwezi wa saba na sehemu ya awali ya mwezi wa nane katika kalenda ya Magharibi

siku ya kwanza ya mwezi wa kwanza
Hii ni karibu katikati ya mwezi wa tatu katika kalenda ya Magharibi

siku ya kwanza ya mwezi wa tano
Hii ni karibu ya katikati ya mwezi wa sabakatika kalenda ya magharibi

mkono mzuri wa Mungu
"mkono" inaonyesha nguvu au uongozi ambao Mungu anatumia kwa matokeo mazuri.

Ezra akaendeleza moyo wa kujisomea
Kuendeleza moyo inamaanisha kuamua au kujitoa yeye binafsi kufanya kitu fulani. AT:"ezra alijitoa maisha yake katika kusoma"

kutoa nje
"kutii"

maagizo na sheria za Yahwe
Hizi ni sheria ambazo Mungu alizileta kwa Waisrael kwa kumtumia Musa

Ezra 7:11

Hili lilikuwa agizo
ujumbe uliofuata maelezo lilikuwa agizo lililotolewa na mfalme Artashasta

Mfalme wa wafalme Artashasta
"Mfalme wa wafalme" ulikuwa ni wasifu, ukiwa unamaanisha kwamba alikuwa mkuu wa wafalme, mfalme ambaye wafalme wengine walimtii. AT:"Mfalme mkuu Artashasta" au "Artashasta, mkuu mfalme"

Ninatoa amri kwamba mtu yeyote....ambaye anatamani kwenda Yerusalem
Katika siku zile watu walipenda ruhusa kutoka kwa mfalme kurekebisha na kujenga katika eneo zamani liliharibiwa na wavamizi wa taifa jingine.

wanaweza kwenda pamoja na wewe
Neno "wewe" linamaanisha Ezra.

Ezra 7:14

Maelezo ya kuhusisha
Hii inaendelea na agizo la mfalme Artashasta alilompa ezra

Mimi, mfalme, na washauri wangu saba
neno "mimi" na msemo "Mfalme" linamaanisha mtu huyo huyo. Mfalme anakumbusha watu ambao watasikia barua kwamba yeye ndio mhusika wa hiyo barua.

kufahamu kuhusu Yuda na Yerusalem kuhusiana na sheria ya Mungu
kitu ambacho walitakiwa kuhulizia kinaweza kuelezewa vizuri zaidi. AT:"kuchunguza mwenendo katika Yuda na Yerusalem, ili kujifunza endapo au awatii sheria za Mungu"

Inakupasa kuleta dhahabu na fedha
Kitu walichoambiwa kuleta kinaweza kuelezwa vizuri.AT:"Inakupasa kuleta Yerusalem fedha na dhahabu"

fedha na dhahabu ambazo walitoa kwa hiari
"Hiari" inamaanisha hawakulazimishwa kutoa fedha. Walitoa kwa sababu walitaka. AT:"dhahabu na fedha ambazo walihiari kutoa"

Kitu gani cha hiari kilichotolewa na watu pamoja na makuhani
Hii inaweza kuelezwa kwa mfumo hai. AT:"Kitu gani watu na makuhani walitoa kwa hiari"

Ezra 7:17

maelezo ya kuhusisha
Hii inaendelea na agizo ambalo mfalme Artashasta alimpa Ezra

Basi ununue vyote...sadaka
msemo"vyote" inamaanisha vingi na vya muhimu kumalizia kazi. Walipaswa kutumia dhahabu na fedha kununua vyote vinavyohitajika ili kumwabudu mungu katiak hekalu. AT:"Nunua vingi kondoo, beberu,unga na sadaka ya vinywaji kama inavyohitajika"

wewena ndugu zako
Msemo "ndugu zako" inamaanisha watu ambao walifanya kazi pamoja na Ezra. AT:"watumishi wenzako" au "washirika wako"

Ezra 7:19

Maelezo ya kuhusisha
hii inaendeleza agizo ambalo mfalme Artashasta alimpa Ezra.

vitu ambavyo ulipewa kwa hiari wew
Hii inaweza kutafsiriwa katika mfumo hai. AT:"Vitu ambavyo tumevitoa kwa hiari kwako"

generated on Tue Oct 24 10:45:40 2023

Viweke vitu...mbele yake yeye
Neno "yeye" linamaanisha Mungu

kwa huduma ya nyumba ya Mungu wako
Neno "huduma" linaweza kuelezwa kwa kitendo "kuhudumia" au "kutumia" "kazi" au "kuabudu" AT:"kutumia katika nyumba ya Mungu wako" au :kutumika katika nyumba ya Mungu wako"

hazina
sehemu ya usalama ambapo fedha inatunzwa

Ezra 7:21

Maelezo ya kuhusisha
Hii inaendelea na agizo ambalo mfalme Artashasta alimpa Ezra

mji ngambo ya mto
Hili ni jina la mji ambao ulikuwa magharibi mwa mto Efrati. Ilikuwa ni kuvuka mto kutoka mji wa Susa. Angalia ulivyotafsiri katika 4:9

Chochote ambacho Ezra ataomba kwenu anapaswa kupewa chote
Hii inaweza kutafsiriwa katika mfumo hai. "Mpeni Ezra chote anacjooomba kwenu"

anapaswa kupewa chote
Msemo "chote" hapa inamaanisha vyovyote muhimu vya kufanyia kazi. AT:"anapaswa kupewa vingi kadri anavyohitaji"

talanta mia moja za fedha
"talanta 100 za fedha" Unaweza kuthamanisha hii kwa kiwango cha sasa. AT:"3,400 talanta za fedha" au "tani tatu na nusu"

vipimo miavya ngano
Unaweza kuthamnisha katika kipimo cha sasa. 22,000 lita za ngano" au "ishirini na mbili elfu lita za ngano"

bathi mia za mafuta
Unaweza kuzibadilisha katika kipimo cha sasa. AT:"22,000 lita za mafuta" au "lita elfu mbili za mafuta"

nyumba yake
Hii inamaanisha hekalu la Mungu

Kwa nini hasira yake ije kwenye ufalme wangu na watoto wangu?
Mfalme anatumia swali hili kusema kwamba hataki hasira ya mungu ifike kwao. Hii inaonyesha kwamba wasipompa ezra kile ambacho ametaka, ndipo Mungu ataupiga ufalme. AT:"Kwa kuwa hatutaki hasira ya Mungu ije kwetu katika ufalme wangu na watoto" au "kwa kuwa usipofanya vitu hivi , hasira ya Mungu itakuja juu ya ufalme wako na watoto wako"

Kwa nini hasira yake ije ufalme wangu na watoto wangu
Hasira ya Mungu inamaanisha Mungu kuwaadhibu wao.AT:"Kwa nini Mungu kuadhibu ufalme wangu na watoto" au :Kwa kuwa usipofanya vitu hivi, Mungu ataadhibu ufalme wangu na watoto"

Ezra 7:24

Maelezo ya kuhusisha
Hii inaendelea kuhusisha agizo ambalo mfalme Artashasta alimpa Ezra.

Tutawapa taarifa wao kuhusu ninyi kwamba wasiwatoze ushuru au kodi
"Tumewaambia wao wasiwatoze ushuru au kodi"

mwanamuziki
watu wanaopiga vifaa vya muziki

Ezra 7:25

Maelezo ya kuhusisha
Huu ni mwisho wa agizo la mfalme Artashasta alimpa Ezra

kwa hekima aliyokupa Mungu, inakulazimu kuteua waamuzi na mtu muelewa
Jina "hekima" inaweza kuelezwa kwa neno "busara" na "hekima" AT:"Mungu amekupa hekima, hivyo hekima utateua waamuzi na mtu muelewa"

ikiwezekana kwa kifo, kuhamishwa, kuchukuliwa mali zake au kufungwa.
jina linaweza kutafsiriwa kama kitendo. AT:"uenda kwa kuwaua wao,kuwahamisha,kutowesha vitu vyao, au kuwafunga wao" "unaweza kuwaua wao, kuwafukuza wao, kuchukua vitu wanavyomiliki au kuwaweka gerezani"

Ezra 7:27

Maelezo ya kuhusisha
Ezra anamtukuza Mungu kwa sababu ya agizo la mfalme Artashasta

aliweka ndani ya moyo wa mfalme ili kumtukuza nyumba ya Yahwe katika Yerusalem
kuweka vitu ndani ya moyo wa mfalme inamaaanisha kusababisha yeye kuwa mawazo na matakwa. AT:"kusababisha mfalme kutaka kumtukuza nyumba ya Yahwe katika Yerusalem

Nyumba ya Yahwe
Hii inamaanisha hekalu la Yahwe

Nilitiwa nguvu
kutiwa nguvu inamaanisha kutiwa moyo. AT"Nimetiwa moyo"

kwa mkono wa Yahwe Mungu wangu
Hapa mkono wa Mungu inamaanisha alichokifanya kumsaidia Ezra. AT:"kwa sababu Yahwe amenisaidia mimi"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Hawa ni viongozi wa watangulizi familia ambazo zilitoka babeli pamoja nami kipindi cha utawala wa mfalme Artashasta. **2** Mwana wa Finehasi, Gershoni. Mwana wa Ithamari, Daniel. Mwana wa Daudi, Hatushi ambaye ni mwana Shekania, **3** ambaye pia ni mwana wa Paroshi na Zekaria na pamoja na yeye kulikuwa na wanaume mia moja na hamsini walitajwa kwenye idadi ya ukoo wake. **4** Wana wa Pahath-Moabu, Eliehoenai mwana wa Zerahia na pamoja naye wanaume mia mbili. Wana wa **5** Shekaniah, Yahazieli na pamoja naye wanaume mia tatu. Wana wa **6** adini, Ebedi mwana wa Yonathani na pamoja naye waliorodheshwa wanaume hamsini. **7** Wana wa Elamu, Yeshaya mwana wa Athalia na pamoja naye waliorodheshwa wanaume sabini. **8** Wana wa Shefatia, Zebadia, mwana wa Mikaeli na pamoja naye waliorodheshwa wanaume themanini. **9** Wana wa Yoabu, Obadia mwana wa Yehieli pamoja na yeye waliorodheshwa wanaume mia mbili kumi na wanane. Wana wa Binui, **10** Sheromithi, mwana wa Yosifia na pamoja na yeye waliorodheshwa wanaume mia moja na sitini. **11** Wana wa Bebai, zekaria mwana wa Bebai na pamoja na yeye waliorodheshwa wanaume ishirini na wanane. **12** Wana wa Azgadi, Yohana mwana wa Hakatani na pamoja na yeye waliorodheshwa wanaume mia moja na kumi. **13** Wale wana wa Adonikamu wakaja baadaye. Na haya ndio majina yao: Elifereti, Yeueli na Shemaya na pamoja na wao wakaja wanaume sitini. **14** Wana wa Bigwai, Uthai, mwana wa zabudi na pamoja na yeye waliorodheshwa wanaume sabini **15** Nikawakusanya wasafiri bandari iliyokuwa inaelekea Ahava. Tukaweka kambi muda wa siku tatu, nikawachunguza watu na makuhani, lakini sikuwaona wana wa Levi miongoni. **16** Hivyo nikatuma kwa Eliezeri, arieli, Shemaya, Elnathani, Yaribu na Elnathani na Nathani, Zekaria na Meshulamu waliokuwa viongozi na kwa Yoyaribu na Elnathani ambao walikuwa ni walimu. **17** Tena nikawatuma kwa Ido, kiongozi wa Kasifia. Nikawaaambia kile watachomweleza Ido. na jamaa zake, watumishi wa Hekalu waliishi Kasifia, kwa hiyo, kutuma kwetu watumishi kwa ajili ya nyumba ya Mungu. **18** Hivyo wakatutuma sisi kwa Mungu na mkono mzuri wa mtu aliyeitwa Ishekeli. Alikuwa mwana wa mali Mwana wa Levi mwana wa Israel. Akaja na wana kumi na wanane na ndugu, **19** pamoja naye Hashabia, pamoja na Yeshaya wa wana wa Merari na ndugu zake na wana wake jumla watu ishirini wote. Miongoni **20** mwao walichaguliwa kutumika katika Hekalu, ambapo Daudi na wakuu waliwapa kuwahudumia walawi: mia mbili ishirini kila mmoja wao aliagizwa kwa majina. **21** Tena nikatangaza kufunga mto Ahava ili kujinyenyekeza mbele za Mungu, kutafuta njia iliyoonyoka kutoka kwake kwa ajili yetu, watoto wetu na mali zetu, **22** Niliona aibu kumwomba mfalme kwa ajili ya jeshi au mpandafarasi kwa ajili ya kutulinda tunapokuwa njiani, tangu tumemwambia mfalme "mkono wa Mungu uko pamoja na wote wanaomtafuta kwa mazuri. lakini uweza wake na ghazabu yake ni juu ya wale wote wanaomwasi yeye. **23** Hivyo tulifunga na kumsihi Mungu kwa jambo hilo. **24** Tena nikachagua watu kumi na wawili kutoka kwa kuhani: Sherebia na Hashabia na ndugu zao wengine kumi. **25** Nikapima kwa ajili yao fedha, dhahabu na vyombo na sadaka kwa ajili ya nyumba ya Mungu kwa wafalme, washauri, na wakuu na Israel wote walitoa kwa hiari. **26** Hivyo nikawapimia kwenye mikono yao talanta za fedha mia sita na hamsini, talanta mia moja ya vyombo vya fedha, talanta mia moja za dhahabu. **27** vifaa ishirini vya dhahabu kwa pamoja vilikuwa na thamani ya elfu moja darkoni na vitu viwili vya sanamu vivyonakshiwa kama dhahabu ya kupendeza. **28** Kisha nikawaambia, mmewekwa wakfu kwa Bwana, na hivi vyombo pia na fedha na dhahabu, vimetolewa kwa hiari kwa Yahwe, Mungu wa watangulizi wenu. **29** mviangalie na kuvitunza hadi mtakapovipima mbele ya makuhani, walawi, na viongozi wa wataangulizi wa jamii ya Israel katika Yerusalem katika nyumba ya Mungu. **30** Makuhani na walawi walikubali vipimo vya fedha na dhahabu na vyombo kwa ajili ya kuvichukua na kuvipeleka Yerusalem, kwenye nyumba ya Mungu wetu. **31** Tukatoka kwenda mto Ahava siku ya kumi na mbili katika mwezi wa kwanza kwenda Yerusalem, Mkono wa Mungu ulikuwa pamoja nasi, ulitulinda na mikono ya adui na wale waliotaka kutufanyia fujo njiani. **32** Hivyo tukaingia Yerusalem na kukaa humo kwa siku tatu. **33** Tena siku ya nne fedha na dhahabu na vyombo vilipimwa ndani ya nyumba ya Mungu wetu kwa mikono ya Meremothi mwana wa Uria kuhani, na pamoja nao alikuwepo Eleazari mwana wa Finehasi, Yozabadi mwana wa Yeshua, na Noadia mwana wa Binui, Walawi. **34** Idadi na uzito wa kila kitu uliweza kujulikana. Uzito wote uliweza kuandikwa katika kipindi hicho **35** Na wale waliokuja kutoka matekani, watu wa uhamisho, wakatoa sadaka ya kutekezwa kwa Mungu wa Israel, kondoo tisini na sita, wana-kondoo sabini na saba na mbuzi wa kiume kumi na wawili kama sadaka ya dhambi. Zote zilikuwa sadaka za kutekezwa kwa ajili ya Yahwe. **36** Tena wakawapa amri za mfalme kwa wakuu wa wafalme na wakuu katika mji ngambo ya mto, na wakawasaidia watu na nyumba ya Mungu.

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Ezra 8:1

Taarifa kwa ujumla
Kuna badiliko la umiliki kuanzia hapa. Sura ya 1 - 7 iliandikwa kana kwamba mhusika alikuwa akiandika kuhusu Ezra. Sura ya 8 iliandikwa kana kwamba mhusika ni Ezra

Taarifa kwa ujumla
Mstari 2 - 14 ni orodha ya viongozi na watangulizi wao. Wote walikuwa ni wanaume

mwana wa Finehasi, Gershoni
Hii ni kitu cha kwanza katika orodha. Inaweza kuandikwa pamoja na kitenzi "ilikuwa" AT:"Kiongozi wa wana wa Finehasi alikuwa Gershoni" au "Gershoni alikuwa kiongozi wa wana wa Finehasi"

wana wa Ithamari,Daniel
Hiki ni kitu cha pili katika orodha. Kinaweza kuandikwa kwa kitendo "ilikuwa" AT:"Kiongozi wa wana wa Ithamari alikuwa Daniel" au "Daniel alikuwa kiongozi wa wana wa Ithamari"

Paroshi
Tafsiri jina la huyu mtu kama ulivyofanya katika 2:3

mwana wa Daudi, ambao walikuwa... Paroshi na Zakaria
Hii ni kitu cha tatu katika orodha. inaweza kuandikwa kama kitendo "walikuwa" AT:"Viongozi wa wana wa Daudi walikuwa Hatishu ambaye alikuwa Paroshi na Zakaria" au "Kiongozi wa wana wa Daudi walikuwa Hatishu na Zakaria. Hatishu alikuwa kutoka ...Paroshi"

pamoja na yeye walikuwa 150 wanaume waliorodheshwa katika kumbukumbu ya ukoo.
"pamoja na Zakaria walikuwa 150 wanaume waliorodheshwa katika kumbukumbu ya ukoo"

Ezra 8:4

Taarifa kwa ujumla
Orodha ya majina ya wanaume yanaendelea

wana wa Pahath-Moab,Eliehoenai mwana wa Zerahia
"Elihoenai mwana wa Zerahia alikuwa kiongozi wa wana wa Pahath Moab"

na pamoja naye kulikuwa wanaume mia mbili
"na pamoja Eliehoenai kulikuwa wanaume mia mbili"

Zerahia
Tafsiri jina la mtu huyu kama ulivyofanya katika 7:1

Shekania
Tafsiri jina la mtu huyu kama ulivyofanya katika 8:1

adini
Tafsiri jina hili kama ulivyofanya katika2:15

mia mbili...mia tatu...hamsini...sabini
"200...300...50...70"

Ezra 8:8

Taarifa kwa ujumla
Orodha ya majina ya wanaume inaendelea

wana wa Shephatia,Zebadia mwana wa Mikaeli
Hiki ni kitu cha pili katika orodha. Kinaweza kuandikwa pamoja na kitendo "ilikuwa."
AT:"Kiongozi wa wana wa Shephatia alikuwa Zebadia mwana wa Mikaeli" au "Zebadia mwana wa Mikaeli alikuwa ni kiongozi wa wana wa Shephatia"

Shephatia
Tafsiri jina la mtu huyu kama ulivyofanya katika 2:3

Mikaeli
Hili ni jina la mtu.

na pamoja naye walikuwa wameorodheshwa wanaume themanini
"na pamoja na Zebadia walikuwa wameorodheshwa wanaume themanini"

Bebai
Tafsiri hii kama ulivyofanya katika 2:11

themanini...ishirini...nane
nane- "80...28"

Ezra 8:12

Taarifa kwa ujumla
Huu ni mwisho wa orodha ya majina ya wanaume

wana wa Azgadi,Yohana mwana wa Hakatani
Hii ni kitu kinachofuata katika orodha. Inaweza kuandikwa pamoja na kitenzi "ilikuwa" AT:"Kiongozi wa wana wa Azgadi alikuwa Yohana mwana wa Hakatani" au "Yohana mwana wa Hakkatani alikuwa kiongozi wa wana wa Azgadi"

na pamoja naye walikuwa wameorodheshwa wanaume 110
"na pamoja na Yohana waliorodheshwa wanaume 110"

Wale wa wana wa adinikamu
Neno "wale" linamaanisha viongozi. AT:"Viongozi wa wana wa Adonikamu"

AZgadi
Tafsiri jina hili la mtu kama ulivyofanya katika 2:11

Adonikamu
Tafsiri jina hili la mtu kama ulivyofanya katika 2:11

Bigvai
Tafsiri jina la mtu huyu kama ulivyofanya katika 2:1

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sitini...sabini
"60...70"

Ezra 8:15

Taarifa kwa ujumla
Neno "mimi" katika sura 8 linamaanisha Ezra. Yeye ni mhusika.

Taarifa kwa ujumla
Mstari 16 unajumuisha orodha ya majina ya wanaume

mto uliyokuwa unaelekea Ahava
Maana inaweza kuwa kwamba "bandari" ilkuwa 1)njia ya maji ambayo watu walitengeneza au 2) mto wa kawaida. Inaweza kutafsiriwa kwa njia moja ya ujumla. AT:"njia ya maji ambayo inaelekea Ahava"

Ahava
Hili ni jina la eneo

Shemaya
Tafssiri jina la mtu huyu kama ulivyofanya katika 8:12

Elnathani...Elnathani...Elnathani
Kulikuwa na uwezekano wanaume watatu pamoja waliofanana majina.

Ezra 8:17

Ido
hili ni jina la mtu

Kilichofuata niliwatuma wao kwa Ido
Neno "wao" linamaanisha viongozi tisa na walimu wawili walioandikwa katika 8:15. AT:"kilichofuata niliwatuma wale wanaume kwa Ido"

Kasifia
Hili ni jina la eneo

niliwaambia wao chakusema kwa Ido..kwamba , kutumakwetu watumishi kwa ajili ya nyumba ya Mungu
Neno "kwamba" linaonyesha kuwa aliwaambia wao kusema. AT:"Niliwaambia wao kumwambia Ido...kutuma kwetu watumishi kwa ajili ya nyumba ya Mungu"

Ezra 8:18

sherebiah...Mali...Hashabiah...Yeshaya...Merari
Haya ni majina ya wanaume

Hivyo wakatutuma sisi kwa Mungu na mkono mzuri wa mtu
Mungu "mkono mzuri" unawakilisha ukarimu wake katika kuwapatia wao. AT:"Kwa sababu Mungu alikuwa mwema kwetu,walituma kwetu mtu"

mtu makini
huyu ni mtu mwenye ufahamu na hekima.

mwana wa Levi mtoto wa Israeli
Hapa "Israel" ni jina la mtu. Ni jina ambalo Mungu alimpa Yakobo.

kumi na nane...ishirini
18,20.

Yeshaya
Tafsiri jina hili kama ukatika 8:4

maofisa
watu ambao wana mamlaka maalum katika muundo wa Serikali

Ezra 8:21

mto wa Ahava
Hili ni jina la bandari ambayo elekeza maji eneo linaloitwa Ahava. Angalia ulivyotafsiri Ahava na bandari katika 8:15.

kutafuta njia ilinyooka kutoka kwakwe kwa ajili yetu,watoto wadogo na mali zetu zote
Neno "kutafuta" inamaanisha kumwomba Mungu afanye kitu kwa ajili yao. Hapa "njia iliyonyooka" inawakilisha usalama wakati wanasafiri. AT:"tunapomwomba Mungu kutupa sisi, wadogo zetu, na mali zetu usalama wakati wa safari" au "Kumwomba Mungu kutulinda sisi, wadogo zetu na mali zetu zote wakati tunasafiri"

Mkono wa Mungu wetu uko pamoja na wale wanaomtafuta
mkono wa Mungu unapokuwa pamoja na watu ni msemo kuwa Mungu husaidia watu. Kumtafuta Mungu ni msemo kuwa kumtumikia yeye" AT:"Mungu husaidi wote a,bao wanamtumikia yeye"

lakini uweza wake na ghazabu yake ni juu ya wale wote wanaomwasi yeye
Uwezo wa Mungu na gjazabu kuwa juu ya watu ni msemo kwake kuwa atawaadhibu watu. kumsahau Mungu ni msemo kwamba kukataa kumtumikia yeye. AT:"lakini yeye hutoa adhabu kwa wote ambao wanakataa kumtumikia yeye"

Hivyo tulifunga na kumsihi Mungu kwa jambo hili
Hapa kumtafuta mungu ni msemo wa kumwomba mungu afanye kitu kwa ajili yao. AT:"Hivyo tulifunga na kumwomba Mungu atusaidie sisi"

Ezra 8:24

Sherabia,Hashabia
Tafsiri majina haya ya wanaume kama ulivyofanya katika 8:18

generated on Tue Oct 24 10:45:40 2023

Ezra 8:26

650 talanta za fedha
"650 talanta za fedha," Unaweza kuibadilisha hii katika kipimo cha sasa. AT:"22,000 kilogram za fedha" au "ishirini na mbili elfu kilogram za fedha"

talanta mia moja za vyombo vya fedha
Unaweza kubadilisha hii katika kipimo cha sasa. AT:"3,400 kilogram vyombo vya fedha"

talanta mia moja za dhahabu
Unaweza kuibadili hii katika kipimo cha sasa. AT:"3,400 kilogram ya dhahabu"

elfu moja darkoni
"darkoni"ilikuwa ni salafu ndogo ya dhahabu ambayo watu wa utawala uajemi waliitumia. Unaweza kutafsiri kwa idadi ya salafu au kwa uzito wake. AT:"Salafu elfu moja za dhahabu ya Uajemi au "kilogram nane na nusu za dhahabu"

vyombo vilivonakshiwa
Vyombo vilivyonakshiwa ni mchanganyiko wa shaba na chuma. Ina uimara zaidi ya shaba

Ezra 8:28

Ndipo nikasema kwao
"Ndipo nikawaambia maofisa kumi na mbili wa kikuhani"

ndipo mtakapovipima mbele ya makuhani,walawi na viongozi
Walipofika Yerusalem , walipima fedha, dhahabu na vyombo ili kuonyesha kwamba hawakuchukua chochote kwa ajili yao binafsi.

Makuhani na Walawi
Kulingana na sheria ya Musa, kabila la Levi walikuwa na kazi ya kutunza hekalu, mali zake pamoja na sadaka.

Ezra 8:31

Tukatoka kwenda mto Ahava
"Tuliuacha mto Ahava" au "Tulianza kusafiri kutoka mto Ahava"

Mto Ahava
hili ni jina la mto ambao unaosafiri kwenda sehemu inayoitwa ahava. Tafsiri hii kama ulivyofanya katika 8:21

siku ya kumi na mbili ya mwezi wa kwanza
Hii ni mwezi wa kwanza wa kalenda ya kiebrania. Siku ya kumi na mbili ya karibu ya mwisho wa mwezi wa tatu kalenda ya magharibi.

Mkono wa Mungu ulikuwa juu yetu
Mkono wa Mungu kuwa juu ya watu ni msemo wa Mungu kusaidia watu. AT:"Mungu alikuwa akitusaidia sisi"

alitulinda kutoka kwenye mikono ya adui na wale...njiani
Mkono unawakilisha kile ambacho watu wangefanya. Inawalenga wao kuvamia kikundi ambacho walikuwa wanasafiri. AT:"alitulinda sisi kutokana na uvamizi wa adui na wale ambao walitaka kutuzuru tukiwa njiani" au " Aliwazuia maadui kutuvamia sisi na aliwazuia wanyanganyi kutotuzuru sisi tukiwa njiani"

wale waliotaka kutunfanyia fujo sisi
Hii inamaanisha wezi na wanyanganyi ambao walitaka kuwavamia wao kwa kuchukua fedha.

Ezra 8:33

fedha,dhahabu na vyombo vilipimmwa nje
Hii inweza kutafsiriwa katika mfumo hai. AT:"maofisa kumi na wawili wa kikuhani walipima fedha,dhahabu na vyombo.

waliweza kupima nje...kwamkono wa Meremothi
waliweza kupima nje..kwa mkono wa meremothi

Meremothi...Uriah...Eleazari...Phineasi...Yozabadi...Yoshuhua....Noadia..
Haya ni majina ya wanaume

Yoshua
Tafsiri jina la mtu huyu kama ulivyofanya katika 2:3

Ezra 8:35

Wale waliorudi kutoka mateka...watu wa kifungoni
Hii misemo miwili inamaanisha wayahudi ambao walikuwa wakiishi Babeli utumwani na ambao walitoka Babeli na kurudi Yerusalem katika Yuda. AT:"wale waliorudi Yerusale kutoka kifungoni Babeli, watu wa matekani"

kumi na mbili...tisini...sita...sabini na saba...kumi na mbili
sita...sabini-saba...kumi na mbili "12...96...77...12"

maofisa katika mji ngambo ya mto
Hawa walikuwa ni maofisa wa Babeli waliokuwa wakiongoza watu magharibi ya mto Efrati, pamoja na watu walioishi Yuda.

mji ngambo ya mto
hili ni jina la mji ambao ulikuwa magharibi ya mto Efrati. Ilikuwa ni kuvuka mto kutoka mji wa Susa. Ilijumuisha Yuda. angalia ulivyotafsiri katika 4:9

Nyumba ya Mungu
hekalu

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generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kipindi mambo hayo yanatendeka, wakuu wakaja kwangu na kuniambia,"Watu wa Israel, Makuhani na walawi hawakuweza kujitenga wenyewe kutoka kwa watu wa nchi zingine na maovu yao: Wakanaani, Wahiti, Waperuzi, wayebusi, Waamoni, Wamoabu, Wamisri na Waamori. **2** Kwa kuwa wamewachukua baadhi ya binti na watoto wa kiume, wamejichanganya watu watakatifu na watu wa nchi nyingine na wakuu na viongozi wamekuwa wa kwanza katika imani hii potofu. **3** Niliposikia haya, nikachana nguo zangu na kanzu na kunyoa nywele kichwani na ndevu na nikakaa chini kutafakari. **4** Na wale wote waliotetemeka kwa neno la Mungu wa Israel kuhusu imani potofu walikusanyika kwangu wakati nimakaa chini nikiwa na aibu hadi kufikia kipindi cha sadaka za jioni. **5** Lakini katika sadaka ya jioni nikasimama kwenye nafasi yangu nikiwa mnyenyekevu na nguo ilichanika na kanzu, na nikapiga magoti na kunyoosha mikono yangu kwa Yahwe Mungu wangu. Nikasema **6** "Mungu wangu, nina aibu na sistahili kuinua uso wangu kwako, makosa yetu yamekuwa hadi kuvuka kichwani na maovu yetu yameongezeka kufika mbinguni. **7** Kuanzia siku ya watangulizi wetu mpaka sasa tumekuwa katika maovu makuu. Makosa yetu, viongozi, makuhani, walikuwa katika mikono ya mfalme wa dunia hii, katika upanga, matekani na kunyanyaswa na tuna aibu ya uso hata leo. **8** sasa kwa kipindi kifupi, neema kutoka kwa Yahwe Mungu wetu imekuja kutuacha mabaki wachache na kutupa kuhimmili sehemu takatifu. Hii ilikuwa ni kwa ajili ya Mungu wetu kututia nuru macho yetu na kutupa unafuuu sisi tulio watumwa. **9** Kwa kuwa sisi tu watumwa, lakini Mungu bado hajatusahau lakini ameongeza agano la uaminifu kwetu, ameyatenda haya mbele ya macho ya mfalme wa Uajemi ili kwamba haweze kutupatia nguvu mpya. Ili kwamba tuweze kujenga nyumba ya Mungu na tuweze kuondoa majuto. Alitenda hayo ili kwamba aweze kutupatia msingi wa usalama katika Yuda na Yerusalem. **10** Lakini sasa Mungu wetu, tuseme nini baaada ya haya? Tumesahau amri zako. **11** amri ambazo uliwapa manabii watumishi wako, pale uliposema, "Nchi hii mnayoingia kuimiliki ni nchi chafu. Imechanganyikana na watu wasio na utaratibu. ameenea kutoka sehemu moja hadi nyingine kwa uchafu wao. **12** Hivyo sasa, msiwape binti zenu kwa watoto wao, msichukue binti zao kwa ajili ya watoto wenu, msitafute amani kwao na fadhili, ili kwamba muweze kuwa imara na kula vizuri vya nchi, hivyo utasababisha watoto wenu kumiliki kwa wakati wote." **13** Baada ya yote kutokea kwetu kwa sababu ya uovu wetu na makosa yetu makuu, tokea hapo, Mungu wetu, hukutazama makosa yetu na kutuadhibu tulivyostahili na ukatuacha kama mabaki. **14** Tunaweza kuvunja tena amri zako na kuingiliana katika ndoa, na hawa watu wasiofuata utaratibu? Je hautachukia na kututowesha sote hakuna wa kubaki, hakuna wa kutoroka? **15** Yahwe, Mungu wa Israel, wewe ni mwenye haki, kwa kuwa tumebaki wachache mabaki hadi siku ya leo. Tazama, tuko mbele yako na makosa yetu, kwa kuwa hakuna hata mmoja anayeweza kusimama mbele kwa sababu ya hili.

Ezra 9:1

hawakuweza kujitenga wenyewe
wameoana na watu kutoka nchi nyingine na wamefuata dini zao

Ezra 9:3

Niliposikia haya
Ezra aliposikia kwamba Waisraeli wengi wameoa wanawake wa kigeni na walikuwa wakiabudu miungu yao

nikachana nguo zangu na kanzu yangu na kunyoa nwele kichwani na ndevu
Ezra alikuwa akionyesha kila mmoja jinsi asivyopendezwa na watu walivyofanya mamboyaliyomchukiza Mungu

sadaka za jioni
sadaka ambayo makuhani wangeitoa kipindi ambacho jua linazama

Ezra 9:5

nafasi yangu nikiwa mnyenyekevu
njia nyingine ya kusema yeye alikuwa "alikaa na aibu"(9:3). "nilipokuwa nimekaa kwenye kiwanja chini kuonyesha aibu niliyokuwa nayo"

nikapiga na kunyooosha mikono yangu
"nikatoka na magoti yangu na kujinyoosha viungo nikiwa nimenyoosha mikono kuelekea angani

makosa yetu yamekuwa hadi kuvuka kichwani na maovu yetu yameongezeka kufika mbinguni
Haya maneno yana jinsi mbili ya kuyaongea makosa na maovu kana kwamba ni mwili abao unaweza kukuwa na kuongezeka kama watu. Majina "makosa" na "maovu" yanaweza kuelezekeza kama jina na kivumishi. AT:"sisi tumetenda maovu na tuna makosa"

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Ezra 9:7

siku za watangulizi wetu
"wakati ambapo watangulizi wetu walikuwa hai"

katika maovu makuu...katika makosa yetu
Neno "maovu" na "makosa" yanaweza kutafsiriwa kama kitenzi na kitendo, respectively. AT:"maovukweli...Kwa sababu ya uovu tulioufanya:

sisi...tulikabidhiwa kwenye mikono ya mfalme
Hii inaweza kutafsiriwa kwenye mfumo hai.AT:ulitupa sisi...kwenye mikono ya mfalme"

kwa upanga
Upanga ni msemo wa watu kuua watu wengine. Mungu aliruhusu watu kuwaua wayahudi.

matekani
Hili jina linaweza kutafsiriwa kama kitendo. Mungu aliruhusu watu kuwakamata wayahudi na kuwachukua na kuwapeleka.

Ezra 9:8

neema kutoka kwa Yahwe Mungu wetu imekuja
Mungu ameamua kuonyesha rehema imesemwa kwetu ikiwa neema angekuwa mtu ambaye anaweza kutembea. AT:"Yahwe Mungu wetu ameamua kuwa mwenyerehema kwetu na"

ameendeleza agano kwa uaminifu kwa ajili yetu
Agano la uaminifu limesemwa kana kwamba ni kitu ambacho mtu anaweza kukishirikilia mkononi mwake na kukigawa kwa mtu mwingine kukichukua. AT:"alitoa ili iwe uaminifu kwetu sisi na kutunza Agano lake"

mbele ya macho kwa mfalme wa Uajemi
Kiualisia mfalme asingeweza kuona hekalu, lakini alijua kuhusu kilichokuwa kinatokea katika Yerusalem. Hapa "macho" ni msemo kwa kile ambacho mtu anafahamu. AT:"Hivyo mfalme wa Uajemi alijua kuhusu hilo"

Nyumba ya Mungu
hekalu

atatupatia sisi msingi salama
Msingi ambao utawaweka watu salama ni fumbo kwa Yahwe atawalinda watu wake. AT:"atatulinda sisi salama"

Ezra 9:10

kwa wakati wote
"mpaka mwisho wa wakati"

Ezra 9:13

matendo yetu maovu na makosa yetu makuu
najina :maovu" na "makosa" yanaweza kutafsiriwa kama majina na kivumishi. AT:"kwa sababu ya mambo mabaya tuliyofanya na kwa sababu tulikuwa na makosa"

hukutazama makosa yetu na kutuadhibu tulivyostahili na kutuacha kama mabaki
"ulikuwa na haki kama ungetuangamiza sote, lakini ukutuadhibu na matokeo yake ukatuacha tukiwa hai"

tunaweza kuvunja tena amri zako na kufanya...watu?
Hii inaweza kutafsiriwa kama maelezo.AT: "hili ni kosa kubwa sana kwamba baadhi tumevunja amri zako na kufanya ...watu."

huwezi kuwa na hasira....kutoroka?
Hii inaweza kutafsiriwa kama maelezo.AT:"ninaogopa kwamba utachukia....kutoroka"

Ezra 9:15

Angalia
"Kuwa makini kwa kile ambacho nataka kusema"

Tuko mbele yako na makosa yetu
"Utaona kwamba sisi sote tuna makosa"

hakuna hata mmoja anayeweza kusimama mbele yako
"hufikiri kwamba mtu yeyote ana kosa"

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Chapter 10

1 Wakati Ezra akiomba na kutubu, akalia na kujirusha chini mbele ya nyumba ya Mungu, kusanyiko kubwa la wanaume Israel, wanawake na watoto wakakusanyika kwake, kwa kuwa watu walikuwa wakilia sana. **2** Shekania mtoto wa Yehieli, mwana wa Elamu akamwambia Ezra, "Tumekuwa sio waaminifu kwa Mungu na tumeoa wanawake wa kigeni kutoka nchi nyingine. Lakini pamoja na hilo, bado kuna tumaini kwa Israel. **3** sasa natuweke agano pamoja na Mungu wetu kuwaondoa wanawake wote na watoto wao kulingana na maelekezo ya Bwana, na maelekezo ya wale wanaotetemeka kutokana na amri za Mungu wetu. na hii ifanyike kutokana na sheria. **4** Simama, jambo hili linakuhusu wewe, na sisis tuko pamoja na wewe, Uwe imara na kufanya hili. **5** Hivyo Ezra akasimama na kufanya makuhani na walawi na waisrael wote wakaahidi kufanya kwa njia hiyo. Hivyo wote wakatoa kiapo. **6** Ndipo Ezra akainuka kutoka mbele ya nyumba ya Mungu na kwenda kwenye chumba ya Yehohanani mtoto wa Eliashibu, Yeye hakula mkate au kunywa maji. Tangu alipokuwa akiomboleza kuhusiana na wale wenye imani haba waliokuwa uhamishoni. **7** Hivyo wakatuma neno katika Yuda na Yerusalem kwa watu wote waliorudi kutoka utumwani kukusanyika Yerusalem. **8** Yeyote ambaye hakuja katika siku tatu kutokana na maelekezo kutoka kwa wakuu na viongozi atachukuliwa mali zote na atatengwa na kusanyiko kuu la watu ambao walikuja kutoka uhamisho. **9** Hivyo watu wote wa Yuda na Benjamini wakakusanyika Yerusalem kwa siku tatu. Ilikuwa ni mwezi wa tisa na siku ya ishirini ya mwezi. watu wote wakasimama mbele ya nyumba ya Mungu na wakatetemeka kwa sababu ya neno na mvua. **10** Ezra kuhani akasimama na kusema, "Ninyi wenyewe mmefanya uasi, ninyi mmeishi na wanawake wa kigeni na kuongeza makosa ya Israel. **11** Lakini sasa mpeni sifa Yahwe, Mungu wa watangulizi wenu, na mfanye mapenzi yake, mjitenge na watu wa nchi na wanawake wa kigeni. **12** Kusanyiko lote likajibu kwa sauti. "Tutatenda kama ulivyosema, **13** haijalishi, kuna watu wengi na ni kipindi cha mvua. Hatuna nguvu ya kusimama nje na hii si siku moja au mbili za kufanya kazi, kwa kuwa tumekosea katika jambo hili. **14** Hivyo wakuu wetu wawakilishe kusanyiko lote, iwe kwamba wote walioruhusu wanawake wa kigeni kuishi katika miji yetu waje katika muda uliopangwa na viongozi wa mji na waamuzi wa mji hadi hapo hasira ya Mungu itakapoondoka kutoka kwetu. **15** Yonathan mtoto Asaheli na Yazeya mwana wa Tikwa wakapinga hili, Meshulamu na Shabethai mlawi wakawaunga mkono wao. **16** Hivyo watu waliotoka uhamishoni wakafanya hivi, Ezra kuhani akachagua wanaume, viongozi watamgulizi wa ukoo na nyumba, wao wote kwa majina na wakaliangalia suala hili siku ya kwanza ya mwezi wa kumi. **17** Siku ya kwanza ya mwezi wa kwanza wakawa wamemaliza kuchunguza wale wanaume walioishi na wanawake wa kigeni. **18** Miongoni mwa wana wa kikuhani kuna wale walioishi na wanawake wa kigeni. Miongoni mwa wana wa Yoshua mtoto wa Yosadaki na kaka zake ambao walikuwa Maasela, Eliazeri, na Yaribu na Gedalia. **19** Hivyo wakaamua kuwaondoa wake zao. kwa kuwa walikuwa na makosa, wakatoa sadaka ya kondoo kwenye mifugo kwa ajili ya makosa yao. **20** Miongoni mwa wana wa Imeri, Hanani, na Zebadia. **21** Miongoni mwa wana wa Harimu, Maaseya, na Eliya na Shemaya, na Yehieli na Uzia. **22** Miongoni mwa wana wa Pashuri, Elasa **23** Miongoni mwa walawi: Yozabadi na Shimei na Kelaya (ndiye Kelita) na Pethaia, na Yuda na Eliezeri. Miongoni mwa waimbaji Eliashibu na. Miongoni mwa walinzi Shalumu, Telemu na Uri. **24** Miongoni mwa Israel waliobaki - **25** Miongoni mwa wana wa Paroshi, Ramia na Izia na Malkiya na Miyamini na Eliazari na Malkiya na Benaya **26** Miongoni mwa wana wa Elamu Mataniana Zekaria, na yeehieli, na Abdi na Yeremothi na Eliya. **27** Miongoni mwa wana wa Zatu: Elionai, na Eliashibu, na Matania na Yeremothi na Zabadi na Aziza. **28** Miongoni mwa wana wa Bebai Yehohanani, na Hanania na Zakai na Athlai. **29** Miongoni mwa wana wa bani: Meshulami na Maluki, na Adaya na Yashubu na Sheali na Yeremothi. **30** Miongoni mwa wana wa Pahath-Moabu, Adna, na kelali, na Benaya na Maaseya, na Matania, na Besaleli na Binti na Manase. **31** Na miongoni mwa wana wa Harimu: Eliezeri na Ishiya, na Malkiya na Shemaya na Shimeoni, na **32** Benyamini na Maluki na Shemaria **33** Miongoni mwa wana Hashumu: Matenai, na Matatana Zabadi, na Elifereti na Yeremai, na Manase, na Shimei. **34** Miongoni mwa wana wa Bani: Maadai, na Amramu na Aueli, na **35** Benaya, na Bedeya na Keluhi, na **36** wania, na Meremothi, Eliashibu, **37** Matania, na Matenai. na **38** Yaasi. Miongoni mwa wana wa Binui: Shimei, **39** Sheremia, na Nathani, na Adaya, na **40** Maknadebai, na Shashai, na Sharai **41** Azareri, na Sheremia, na Shemaria, na **42** Shalumu, na Amaria, na Yusufu. **43** Miongoni wa wana wa Nebo: Yeieli, na Mathiana zabadi, na Zebina, na Ido, na Yoeli na Benaya. **44** Hawa wote walikuwa wameoa wanawake wa kigeni na walikuwa wamezaa watoto baadhi yao.

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Ezra 10:1

Akiwa Ezra anaomba na kutubu...akajirusha mwenyewe chini
Ezra anajiongelea mwenyewe kana kwamba alikuwa mtu mwingine

akajirusha mwenyewe chini
upesi kutoka katika hali ya kusimama na kuwa hali ya kulala uso ukiangalia chini

mbele ya nyumba ya Mungu
mbele ya hekalu

Shekania
Kama ilivyotafsiriwa katika 8:4

Yehieli
Kama ilivyotafsiriwa katika 8:8

Tumekuwa sio waaminifu kwa Mungu wetu
Hii ilifanywa kama toba ya hadharani, sio madai ya kujivuna

Ezra 10:3

Sisi tuko pamoja nawe
"sisi tutakusaidia wewe"

Ezra 10:5

Yehohanani...Eliashibu
Haya ni majina ya wanaume

Ezra 10:7

Yeyote ambaye hakuja...atachukuliwa mali zote na kutengwa
"<aofisa watachukua mali yote kutoka mtu yeyote asiyekuja... na watawatenga wao" au "Watu wa Yuda na Yerusalem watachukua mali yote kutoka kwa yeyote ambaye hakuja ... na watawatenga wao"

siku tatu
3 siku

Ezra 10:9

katika siku tatu
"siku tatu baadaye"

mwezi wa tisa na siku ya ishirini ya mwezi
Huu ni mwezi wa tisa wa kalenda ya kiebrania. Siku ya ishirini ni karibu katikati ya mwezi wa kumi na mbili kwa kalenda ya watu wa magharibi.

katika mraba
sehemu kubwa ya uwazi mbele ya hekalu

Walijitoa kutetea
jina "kujitetea" linaweza kutafsiriwa kama kitenzi. AT: "kusaidia adui za watu wako"

na kama kuongeza makosa ya Waisraeli
'na sasa Mungu akatuona wenye makosa zaidi ya dhambi kuliko mwanzoni"

Ezra 10:11

mjitenge kutoka
kuondoka kutoka, kuwa tofauti kutokana

Ezra 10:12

hii sio siku moja au mbili za kazi
Hii inaweza kutafsiriwa katika mfumo chanya. AT: Tutahitaji muda mrefu kufanya hii kazi yote"

Ezra 10:14

muda uliopangwa na viongozi wa mji na waamuzi wa mji
Hii inaweza kutafsiriwa katika mfumo hai. AT:"muda ambao viongozi na waamuzi wa mji wataupanga"

Yonathani...Asaheli...Yazeya...Tikwa...Meshulamu.....Sh
majina ya wanaume

Yonathani mwana wa Asaheli na Yazeya mwana wa Tikwa wakapinga hili
Maana inaweza kuwa 1) hawa watu hawakutaka wakuu wa mji kuchunguze maovu au 2) hawakutaka mtu yeyote kuchunguza ndoa za watu.

Ezra 10:16

walifanya hivi
watu walichunguza wale ambao walioa wasio wayahudi

siku ya kwanza ya mwezi wa kumi
Huu ni mwezi wa kumi wa kalenda ya Kiebrania. Siku ya kwanza inakaribia katikati ya mwezi wa kumi na mbili kwa kalenda ya watu wa magharibi.

siku ya kwanza ya mwezi wa kwanza
Hii ni katikati ya mwezi wa tatu kwa kalenda ya magharibi

Ezra 10:18

Yoshua
Kama ilvyotafsiriwa katika 2:1

Yosadaki
Kama ilivyotafsiriwa katika 3:1

Maasela...Gedaliah
majina ya wanaume

Eliazeri...Yaribu
Kama ilivyotafsiriwa katika 8:15

generated on Tue Oct 24 10:45:40 2023

Ezra 10:20

Taarifa kwa ujumla
Ezra anaendelea kuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Imeri...Pashuri
majina ya wanaume

Hanani...Elionai...Nethanai...Elasa
majina ya wanaume

Zebadia
jina la mtu. Kama ilivyotafsiriwa katika 8:8

Harimu
jina la mtu, Kama ilivyotafsiriwa katika 2:31

Maaseya
jina la mtu. kama ilivyotafsiriwa katika 10:18

Shemaya...Yehieli
majina ya wanaume.Kama iilivyotafsiriwa katika 8:12

Yozabadi
jina la mtu. Kama iivyotafsiriwa katika 8:33

Ezra 10:23

Taarifa kwa ujumla
Ezra anaendelea kuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Yozabadi
jina la mtu. Kama ilivyotafsiriwa katika 8:33

Eliashibu
jina la mtu. Kama ilivyotafsiriwa katika 10:5

Shalumu
jina la mtu. kama ilivyotafsiriwa katika 2:40

Paroshi
jina la mtu. Kama ilivyotafsiriwa katika 2:3

Eliazari
jina la mtu. Kama ilivyotafsiriwa katika 7:1

Ezra 10:26

Taarifa kwa ujumla
Ezra anaendle akuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Elamu...Zatu...Bani
Majina ya wanaume.Kama ilivyotafsiriwa katika 2:7

Yehieli
jina la mtu. Kama ilivyotafsiriwa katika 8:8

Elionai
jina la mtu. Kama ilivyotafsiriwa katika 10:20

Eliashibu...Yehohanani
majina ya wanaume. Kama ilivyotafsiriwa katika 10:5

Bebai
jina la mtu. kama ilivyotafsiriwa katika 2:11

Yehohanani
jina la mtu. kam ilivyotafsiriwa katika 10:5

Meshulamu
jina la mtu. Kam ilivyotafsiriwa katika 8:15

Ezra 10:30

Taarifa kwa ujumla
Ezra anendelea kuorodhesha wanaume ambao wameoa wanawake wasio wayahudi

Pahathi Moabu
jina la mtu. Lama ilivyotafsiriwa katika 8:4

Benaya...Matania
Majina ya wanaume. kama ilivyotafsiriwa katika 10:23

Maaseya
jina la mtu. Kama ilvyotafsiriwa katika 10:18

Mattania
jina la mtu. Kama ilivyotafsiriwa katika 10:26

Binui
jina la mtu. kama ilivyotafsiriwa katika 8:33

Harimu
jina la mtu. kama ilivyotafsiriwa katika 2:31

Eliezeri
jina la mtu. Kama ilivyotafsiriwa katika 8:15

Maluki
jina la mtu. Kama ilivyotafsiriwa katika 10:26

Ezra 10:33

Taarifa kwa ujumla
Ezra anaendelea kuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Hashumu
jina la mtu. kama ilivyotafsiriwa katika 2L19

Zabadi
jina la mtu. Kama ilivyotafsiriwa katika 10:26

Elifereti
jina la mtu. kama ilivyotafsiriwa katika 8:12

generated on Tue Oct 24 10:45:40 2023

Manase
jina la mtu. kama ilivyotafsiriwa katika 10:30

Shimei...Benaya
majina ya wanaume. Kama ilivyotafsiriwa katika 10:23

Bani
jina la mtu. Kama ilivyotafsiriwa katika 2:7

Meremothi
jina la mtu. Kama ilivyotafsiriwa katika 8:33

Eliashibu
jina la mtu. kama ilivyotafsiriwa katika 10:5

Ezra 10:37

Taarifa kwa ujumla
Ezra anaendelea kuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Matania...Adaya
majina ya wanaume.Kama ilivyotafsiriwa katika 10:26

Matenai
jina la mtu. Kama lilivyotafsiriwa katika 10:33

Binui
jina la mtu. Kama lilivyotafsiriwa katika 8:33

Sheremiah
jina la mtu. Kama lilivyotafsiriwa katika 10:23

Ezra 10:41

Taarifa kwa ujumla
Ezra anamaliza kuorodhesha wanaume ambao walioa wanawake wasio wayahudi

Sheremia
jina la mtu. kama lilivyotafsiriwa katika 10:37

Shalumu
jina la mtu. Kama lilivyotafsiriwa katika 2:40

Amaria
Jina la mtu. Kama lilivyotafsiriwa katika 7:1

Nebo
jina la mtu. Kama lilivyotafsiriwa katika 2:27

Yeieli
jina la mtu. Kama lilivyotafsiriwa katika 8:12

Zabadi
jina la mtu. Kama lilivyotafsiriwa katika 10:26

Ido
jina la mtu. Kama lilivyotafsiriwa katika 5:1

Benaya
jina la mtu. Kama lilivyotafsiriwa katika 10L23

Hawa wote
wanaume wote katika orodha kuanzia katika 10:20

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Book: Nehemiah

Nehemiah

Chapter 1

1 Maneno ya Nehemia mwana wa Hakalia Ikawa, katika mwezi wa Kisleu, katika mwaka wa ishirini, nilikuwa katika mji mkuu wa Sushani, **2** mmoja wa ndugu zangu, Hanani, alikuja pamoja na watu wengine kutoka Yuda, nami nikawauliza kuhusu Wayahudi waliopona, Wayahudi waliosalia waliokuwa huko, na kuhusu Yerusalemu. **3** Wakaniambia, "Wale waliokuwa katika mkoa ule waliookoka katika kifungo wapo katika shida kubwa na aibu kwa sababu ukuta wa Yerusalemu umebomolewa na milango yake imeteketezwa kwa moto." **4** Na mara tu niliposikia maneno haya, nikakaa na kulia, na kwa siku niliendelea kuomboleza na kufunga na kuomba mbele ya Mungu wa mbinguni. **5** Ndipo nikasema, "Wewe ndiwe Bwana, Mungu wa mbinguni, Mungu uliye mkuu na kushangaza, unayetimiza agano na upendo wa kudumu pamoja na wale wanaokupenda na kushika amri zake. **6** Sikiliza maombi yangu na fungua macho yako, ili uisikie sala ya mtumishi wako kwamba sasa nasali mbele yako mchana na usiku kwa ajili ya watu wa Israeli watumishi wako. Mimi ninakiri dhambi za watu wa Israeli, ambazo tumefanya dhidi yako. Wote mimi na nyumba ya baba yangu tumefanya dhambi. **7** Tumefanya uovu sana juu yako, na hatukuzingatia amri, sheria, na hukumu ambazo ulimwamuru mtumishi wako Musa. **8** Tafadhali kumbuka neno ulilomuamuru mtumishi wako Musa, 'mkitenda pasipo uaminifu, nitawatawanya kati ya mataifa, **9** lakini mkirudi kwangu na kufuata amri zangu na kuzifanya, ingawa watu wako walienea chini ya mbingu za mbali, Nami nitawakusanya kutoka huko na kuwaleta mahali pale nilipopachagua ili kulifanya jina langu.' **10** Sasa wao ni watumishi wako na watu wako, ambao uliwaokoa kwa nguvu yako kubwa na kwa mkono wako wenye nguvu. **11** Bwana, naomba, sikiliza sasa maombi ya watumishi wako na sala ya watumishi wako ambao hufurahia kuheshimu jina lako. Sasa unifanikishe mimi mtumishi wako leo, na unijalie rehema mbele ya mtu huyu." Nilikuwa mnyweshaji wa mfalme.

Nehemiah 1:1

Nehemia .....Hakalia .... Hanani
Haya ni majina ya watu

katika mwezi wa Kisleu
'Kislev' ni mwezi wa tisa wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Novemba na sehemu ya kwanza ya Desemba kwenye kalenda za Magharibi.

katika mwaka wa ishirini
Nehemia akimaanisha idadi ya miaka ambayo Artaxerxes alikuwa ametawala akiwa mfalme. AT 'mwaka wa ishirini wa utawala wa Artaxerxes, Mfalme wa Uajemi

mji mkuu wa Sushani
Hii ilikuwa moja ya miji ya kifalme ya wafalme wa Kiajemi, iliyo katika nchi ya Elamu. Ilikuwa jiji kubwa, yenye ngome yenye kuta za juu zilizozunguka.

mmoja wa ndugu zangu
Hanani alikuwa ndugu wa Nehemia wa kiroho.

Hanani, alikuja pamoja na watu wengine kutoka Yuda
Hanani alikuja kutoka Yuda na watu wengine'

Wayahudi waliopona, Wayahudi waliosalia waliokuwa huko
Maneno haya mawili yanataja kundi moja la watu. Maana inawezakuwa ni 1) Wayahudi wachache ambao walichukuliwa kama wahamisho Babeli lakini waliokoka na kurudi kuishi Yerusalemu au 2) Wayahudi wachache ambao waliokoka kutoka kwa wale waliokuwa wakijaribu kuwapeleka uhamishoni huko Babiloni na hivyo wakaa Yerusalemu. Kwa kuwa haijulikani wapi walipokimbia, inaweza kuwa bora si kutaja katika tafsiri. AT "Wayahudi ambao waliokoka uhamisho na waliobaki Yerusalemu'

Nehemiah 1:3

Wakaniambia
Hapa "Wao" hutaanisha Hanani na watu wengine ambao walikuja kutoka Yuda.

jimbo
Hapa "jimbo" linamaanisha Yuda kama wilaya ya utawala chini ya Dola ya Kiajemi. AT "jimbo la Yuda" au "Yuda"

ukuta wa Yerusalemu umebomolewa na milango yake imeteketezwa kwa moto
Hii inaweza kuelezwa katika fomu ya kazi. Majeshi ya "AT wamevunja ukuta wa Yerusalemu na kuweka milango yake kwa moto"

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Nehemiah 1:4

kisaha akasema
Nehemiya anasema yale aliyoomba. AT "Ndipo nikamwambia Bwana"

wale wanaokupenda na kushika amri zake
Kwa kuwa Nehemia anazungumza na Yahweh, matamshi "yeye" na "yake" yanaweza kutafsiriwa kama "wewe" na 'yako." AT "ambaye anakupenda na kushika amri zako"

Nehemiah 1:6

fungua macho yako
Nehemiya anasema kama Mungu anamtazama yeye akipenda kama Mungu angepoufungua macho na kumtazama. AT "kuangalia mimi' au 'makini na mimi"

ili uweze kusikia sala ya mtumishi wako
"ili uisikie maombi ambayo mimi, mtumishi wako, ninaomba." Neno 'mtumishi' linamaanisha Nehemia. Hii ndivyo mtu anavyoweza kumtambulisha mkuu wake ili kuonyesha unyenyekevu na heshima.

mchana na usiku
Kwa kusema kwamba anaomba wote wakati wa mchana na wakati wa usiku, Nehemia anasisitiza mzunguko wa sala zake. AT "wakati wote"

Wote mimi na nyumba ya baba yangu
Hapa neno "nyumba" linawakilisha familia. AT "Wote mimi na familia yangu"

Nehemiah 1:8

Taarifa ya unganisha
Nehemia anaendelea kuomba kwa Mungu.

Tafadhali kumbuka nia
"Kumbuka nia" ni dhana ambayo ina maana kukumbuka. AT 'Tafadhali kumbuka'

neno ulilomuamuru mtumishi wako Musa
Matamshi "wewe" na "yako" kinamaanisha Mungu.

mkitenda pasipo uaminifu... nitawatawanya ....lakini mkirudi ...watu wako
Matamshi "'wewe" na "yako" ni wingi na hutaja watu wa Israeli.

itawatawanya kati ya mataifa
Bwana anaongea ya kuwafanya Waisraeli wapate kuishi katika mataifa mengine kama kwamba aliwatangaza wao kama mtu atakayegawa mbegu. AT '"itawafanya uishi kati ya mataifa'"

ingawa watu wako walienea
Hii inaweza kuelezwa katika fomu ya kazi. AT 'ingawa nimewatangaza watu wako'

chini ya mbingu za mbali
Bwana anasema juu ya maeneo duniani ambayo ni mbali sana kama "chini ya mbingu za mbali." AT "kwenda mahali mbali sana"

mahali pale nilichochagua ... kubaki
Maneno haya yanamaanisha Yerusalemu, ambako hekalu lilikuwa iko. AT "kwenda Yerusalemu, ambapo nimechagua ... kubaki'"

ambapo nimechagua kufanya jina langu kubaki
Hapa neno "jina" linawakilisha Bwana mwenyewe. AT "ambapo nimechagua kukaa"

Nehemiah 1:10

Taarifa za jumla
Nehemia anaendeleza maombi yake

Sasa
Neno hili linatumika hapa kuashiria mapumziko katika sala ya Nehemia. Hapa anaanza kufanya ombi lake kulingana na ahadi ya Bwana.

wao ni watumishi wako
Neno "wao" linamaanisha watu wa Israeli.

kwa nguvu yako kubwa na kwa mkono wako wenye nguvu.
Hapa "mkono" inawakilisha nguvu au nguvu. Pamoja, maneno haya mawili huunda doublet ambayo inasisitiza ukubwa wa nguvu za Bwana. AT "kwa uwezo wako mkubwa na kwa nguvu yako ya nguvu" au "kwa uwezo wako wenye nguvu sana"

sala ya mtumishi wako
Hapa "mtumishi" inahusu Nehemia. Hii ndivyo mtu anavyoweza kumtambulisha mkuu wake ili kuonyesha unyenyekevu na heshima. Tazama jinsi ulivyotafasiri hii katika 1: 6.

sala za watumishi wako
Hapa "watumishi" inawakilisha watu wengine wa Israeli ambao wangekuwa wakiomba kwa Yahweh kutenda kwa niaba ya watu wake na kwa niaba ya Yerusalemu.

ambao hufurahia kuheshimu jina lako
Hapa "jina" linawakilisha Yahweh mwenyewe. AT 'ambaye anapenda kukuheshimu'

unijalie rehema mbele ya mtu huyu
Hapa "yeye" inaongelea Nehemia, ambaye anajielezea mwenyewe katika mtu wa tatu kuonyesha ubinafsi wake mbele ya Mungu, na "mtu huyu" ana maana ya Artaxerxes, mfalme wa Persia.

mbele ya mtu huyu
Nehemiya anasema mtazamo au mtazamo wa mfalme kama ilivyokuwa jinsi mfalme alivyoona kitu fulani. AT"'ruzuku kwamba mfalme atanihurumia"

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Nilikuwa mnyweshaji wa mfalme
Nehemiya anasema mtazamo au mtazamo wa Hii ni habari ya historia kuhusu nafasi ya Nehemiya katika mahakama ya mfalme. Lugha yako inaweza kuwa na njia maalum ya kuandika taarifa ya nyuma.

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Chapter 2

1 Katika mwezi wa Nisani, katika mwaka wa ishirini wa mfalme Artashasta, alichagua divai, na nikachukua divai na kumpa mfalme. Sasa sikuwahi kusikitikaa mbele yake. **2** Lakini mfalme akaniambia, "Kwa nini uso wako una huzuni? Hauonekani kuwa mgonjwa. Hii lazima iwe huzuni ya moyo." Kisha nikaogopa sana. **3** Nikamwambia mfalme, "Mfalme aishi milele! Kwa nini uso wangu usiwe na huzuni? ikiwa mji, mahali pa makaburi ya baba yangu, uko katika magofu, na malango yake yameharibiwa kwa moto." **4** Ndipo mfalme akaniambia, "Unataka nini nifanye?" Kwa hiyo nikamwomba Mungu wa mbinguni. **5** Nikamwambia mfalme, "Mfalme akiona vema, na ikiwa mtumishi wako amefanya vizuri machoni pako, unaweza kunituma Yuda, mji wa kaburi za baba zangu, ili nipate kuujenga tena." **6** Mfalme akanijibu (na malkia pia alikuwa amekaa karibu naye), "Utakaa kawa muda gani mpaka urudi?" Mfalme akaona vema kunipeleka nami nikampka muda. **7** Ndipo nikamwambia mfalme, "Ikiwa itampendeza mfalme, nipe barua kwa ajili ya wakuu ng'ambo ya Mto, ili wapate kuniruhusu nipite katika maeneo yao njiani kwenda Yuda. **8** Pia iwepo barua kwa Asafu, mlinzi wa msitu wa mfalme, ili anipe miti ya kufanya mihimili ya malango ya ngome karibu na hekalu, na kwa ukuta wa mji, na kwa nyumba ambayo Nitaishi." Kwa hiyo kwa sababu mkono mzuri wa Mungu ulikuwa juu yangu, mfalme alinipa hitaji langu. **9** Nilifika kwa wakuu ng'ambo ya Mto, na kuwapa barua za mfalme. Basi mfalme alikuwa amepeleka maofisa wa jeshi na wapanda farasi pamoja nami. **10** Sanbalati Mhoroni na Tobbia mtumishi wa Amoni waliposikia jambo hili, walipendezwa sana kwa kuwa mtu alikuja ambaye alikuwa akijaribu kuwasaidia watu wa Israeli. **11** Basi, nikarudi Yerusalemu, na nilikuwa huko siku tatu. **12** Niliamka usiku, mimi na watu wachache pamoja nami. Sikumwambia mtu yeyote kile Mungu wangu alichoweka ndani ya moyo wangu kufanya Yerusalemu. Hakukuwa na mnyama pamoja nami, isipokuwa yule niliyekuwa nimempanda. **13** Niliondoka usiku kwa njia ya lango la bondeni, kuelekea kisima cha joka na kwenye mlango wa jaa, na kukagua kuta za Yerusalemu, ambazo zimebomolewa, na milango ya mbao iliharibiwa na moto. **14** Kisha nikaenda kwenye lango na Chemchemi ya Mfalme. Nafasi ilikuwa nyembamba sana kwa mnyama niliyekuwa nimempanda kupita. **15** Kwa hiyo nilikwenda usiku huo kando ya bonde na kuchunguza ukuta, nikarudi nyuma na kuingia kwa lango la bondeni, na hivyo nikarudi. **16** Watawala hawakujua nilipokwenda au kile nilichofanya, na sikuwaambia Wayahudi, wala makuhani, wala wakuu, wala watawala, wala wengine waliofanya kazi hiyo. **17** Nikawaambia, "Unaona shida tuliyo nayo, jinsi Yerusalemu iko katika magofu na milango yake imeharibiwa kwa moto. Njoni, tujenge upya ukuta wa Yerusalemu, ili tusiwe na aibu tena." **18** Niliwaambia kuwa mkono mzuri wa Mungu wangu ulikuwa juu yangu na pia kuhusu maneno ya mfalme ambayo aliniambia. Wakasema, "Hebu tuondoke na kujenga." Kwa hiyo wakaimarisha mikono yao kwa ajili ya kazi nzuri. **19** Lakini Sanbalati Mhoroni, na Tobia mtumishi wake Mwamoni, na Geshemu, Mwarabu, waliposikia habari hiyo, wakatucheka na kututukana; wakasema, "Unafanya nini? Je, unamgombana na mfalme?" **20** Ndipo nikawajibu, "Mungu wa mbinguni atatupa ufanisi. Sisi ni watumishi wake na tutaondoka na kujenga. Lakini huna sehemu, hakuna haki, na hakuna dai la kihistoria huko Yerusalemu."

Nehemiah 2:1

Katika mwezi wa Nisani
"Nisani" ni jina la mwezi wa kwanza wa kalenda ya Kiebrania.

katika mwaka wa ishirini wa mfalme Artashasta
"mwaka wa 20 ambao Artashasta alikuwa mfalme"

Sasa
Neno hili linatumika hapa kuashiria mapumziko katika hadithi kuu. Hapa Nehemiya anasema maelezo ya habari juu ya tabia yake mbele ya mfalme.

Lakini mfalme
"hivyo mfalme"

Kwa nini uso wako una huzuni
Hapa Nehemia anajulikana kwa uso wake kwa sababu uso unaonyesha hisia za mtu. AT "Kwa nini wewe huzuni sana"

Hii lazima iwe huzuni ya moyo
Hii inazungumzia Nehemia kuwa huzuni kama moyo wake ulikuwa na huzuni, kwa kuwa moyo mara nyingi huonekana kuwa katikati ya hisia. AT "Lazima uwe mwenye huzuni sana"

Nehemiah 2:3

Mfalme aishi milele!
Nehemia anaonyesha heshima kwa Mfalme Artashasta. Hapa "milele" ni kisingizio kinachoashiria maisha ya muda mrefu. "Mfalme

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aishi muda mrefu!" au "Mfalme awe na maisha marefu!"

Kwa nini uso wangu usiwe na huzuni?
Hapa Nehemiya anatumia swali hili la uongo ili kumwambia mfalme kwamba ana sababu ya kuwa na huzuni. Hii inaweza kuandikwa kama taarifa. AT 'Nina sababu nzuri sana za kuwa na huzuni.'

mji wa kaburi za baba zangu
"mahali ambapo baba zangu wamezikwa"

malango yake yameharibiwa kwa moto
Hii inaweza kuelezwa katika fomu ya kazi. AT "moto umeangamiza milango yake" au "adui yetu amewaka moto milango yake"

Nehemiah 2:4

Nikamwambia mfalme
"Kisha nikamjibu mfalme"

mtumishi wako
Nehemia anajieleza mwenyewe njia hii ya kuonyesha utii wake kwa mfalme.

Mbele yako
Hapa mbele inawakilisha hukumu au tathmini. AT 'katika hukumu yako'

mji wa kaburi za baba zangu
"mji ambapo baba zangu wamezikwa"

ili nipate kuujenga
Nehemia haina mpango wa kujenga jengo lote mwenyewe, lakini atakuwa kiongozi wa kazi hiyo. AT "kwamba mimi na watu wangu wanaweza kujenga tena"

Nehemiah 2:7

Naweza kupewa barua
Hii inaweza kuelezwa katika fomu ya kazi. AT "unaweza kutoa barua kwangu"

Jimbo ng'ambo ya mto
Hii ndiyo jina la jimbo ambalo lilikuwa magharibi ya Mto Efrati. Ilikuwa ng'ambo ya mto kutoka mji wa Susa.

Asafu
Hili ndio jina la mtu.

mkono mzuri wa Mungu ulikuwa juu yangu
"Mkono mzuri" wa Mungu unawakilisha "neema yake." AT "neema ya Mungu ilikuwa juu yangu"

Nehemiah 2:9

Sanbalati Mhoroni ..... Tobbia
Sanbalati ni jina la mtu, na Wahoroni walikuwa kikundi cha watu.

Tobbia mtumishi wa Amoni
Huyu mtu huenda alikuwa mtumwa aliye huru sasa akiwa kama afisa katika Amoni.

kusikia hii
"kusikia kwamba nimekuja" (UDB)

Nehemiah 2:11

alichoweka ndani ya moyo wangu
Hapa "moyo" Nehemia inahusisha mawazo na mapenzi yake. AT "alikuwa ameongoza kwangu' au 'alinionga"

Hakukuwa na mnyama pamoja nami
'Hakuna kulikuwa na wanyama pamoja nami'

Nehemiah 2:13

Taarifa za jumla
Wanaume wachache waliongozana Nehemia kwenye ukaguzi huu, lakini anaongea kwa mtu wa kwanza kwa sababu alikuwa mtu wa kwanza.

Niliondoka usiku kwa njia ya lango la bondeni
"Usiku, nilitoka kupitia Bonde la Bonde"

Joka
mbwa mwitu

mrango wa siri
Inawezekana, kukataliwa kuliondolewa kutoka kwa jiji kupitia lango hili.

ambazo zimebomolewa, na milango ya mbao iliharibiwa na moto
Hii inaweza kuelezwa katika fomu ya kazi. AT "ambayo maadui wa Israeli walikuwa wamevunjika wazi, na milango ya mbao ambayo maadui wao waliharibu kwa moto"

Nehemiah 2:15

Hivyo nilikwenda ..... na nikarudi
Wanaume wengine pamoja na Nehemia walimfuata pia. AT 'Hivyo tulikwenda ... na tukageuka

wa langa la bondeni
"kwa njia ya lango la bonde"

wengine waliofanya kazi hiyo
Hii inahusu wanaume ambao baadaye watajenga kuta. AT "wengine ambao baadaye watafanya kazi ya kujenga upya"

Nehemiah 2:17

Munaona shida
Hapa "ni" wingi, akimaanisha watu wote waliotajwa katika 2: 15.

generated on Tue Oct 24 10:45:40 2023

milango yake imeharibiwa kwa moto
Hii inaweza kuelezwa katika fomu ya kazi. AT "jinsi adui zetu walivyoharibu milango yake kwa moto"

hivyo hatuwezi tena kuwa na aibu
"hivyo hatuwezi tena kuona aibu"

mkono mzuri wa Mungu wangu ulikuwa juu yangu
'Mkono mzuri" wa Mungu unawakilisha "neema yake." AT "neema yangu Mungu ilikuwa juu yangu"

kuinuka na kujenga
Huu ndio idiami. AT "kuanza kujenga'"

Kwa hiyo wakaimarisha mikono yao kwa ajili ya kazi nzuri.
Maneno ya "kuimarisha mikono yao" inamaanisha kujiandaa kufanya kitu. AT "Hivyo wameandaa kufanya kazi hii nzuri"

Nehemiah 2:19

Sanbalati.... Tobia
Haya ni majina ya watu. Tafsiri kama 2:9

Geshemu
Hili ni jina la mtu.

Unafanya nini? Je! Unagombana na mfalme?
Maswali haya ya kihistoria hutumiwa kumshtaki Nehemia. Hizi zinaweza kuandikwa kama taarifa. AT "Wewe unafanya upumbavu! Usipaswi kupigana na mfalme! "

Mfalme
Hii inahusu Artaxerses, mfalme wa Persia.

tutaondoka na kujenga
Huu ndio idiami. AT 'itaanza upya'

Lakini huna sehemu, hakuna haki, na hakuna dai la kihistoria huko Yerusalemu
'"akini huna sehemu, haki ya kisheria, au dai la kidini kwa Yerusalemu"

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Chapter 3

1 Kisha Eliashibu, kuhani mkuu, akasimama pamoja na ndugu zake makuhani, wakajenga lango la kondoo. Walitakasa na kuweka milango yake. Waliweka wakfu hadi mnara wa Hamea na hadi mnara wa Hananeli. **2** Baada yao watu wa Yeriko walijenga, na baada yao Zakuri mwana wa Imri alijenga. **3** Wana wa Senaa wakajenga lango la samaki. Wanaweka mihimili yake na kuweka milango yake na vyuma vyake na makomeo yake. **4** Meremoth aliandaa sehemu inayofuata. Yeye ni mwana wa Uria mwana wa Hakosi. Na baada yao Meshulamu akatengeneza. Yeye ni mwana wa Berekia mwana wa Meshezabeli. Karibu nao Sadoki akatengeneza. Yeye ni mwana wa Baana. **5** Baada yao Watekoi wakatengeneza, lakini viongozi wao walikataa kufanya kazi iliyoagizwa na wakuu wao. **6** Yoyada mwana wa Pasea, na Meshulamu mwana wa Besodeya, walitengeneza lango la Kale. Wanaweka mihimili, na kuweka milango yake na vyuma vyake na makomeo yake. **7** Nao, Melatia Mgibeoni, na Yadoni Meronothi, watu wa Gibeoni na Mispa, walifanyia matengenezo juu ya sehemu ambapo mkuu wa mkoa wa ng'ambo ya Mto aliishi. **8** Na baada yake Uzieli mwana wa Harhaya, mmoja wa wafua dhahabu, akatengeneza; na baada yake Hanania, mtengenezaji wa manukato. Wakajenga tena Yerusalemu mpaka Ukuta mpana. **9** Na baada yao Refaya mwana wa Huri akajenga. Alikuwa mtawala wa nusu ya wilaya ya Yerusalemu. **10** Na baada yao Yedaya mwana wa Harumafu akajenga karibu na nyumba yake. Na baada yake Hatushi mwana wa Hashabneya akajenga. **11** Malkiya mwana wa Harimu na Hashubu mwana wa Pahat Moabu, wajenga sehemu nyingine pamoja na mnara wa tanuu. **12** Baada yao Shalumu mwana wa Haloheshi, mkuu wa nusu ya wilaya ya Yerusalemu, akajenga, pamoja na binti zake. **13** Hanuni na wenyeji wa Zanoa walijenga lango la bondeni. Walijenga tena na kuweka milango yake, na vyuma vyake na makomeo yake. Walijenga dhiraa elfu hadi lango la jaa. **14** Malkiya, mwana wa Rekabu, mkuu wa wilaya ya Beth-Hakeremu, akajenga lango la jaa. Alijenga na kuweka milango yake, na vyuma vyake na makomeo yake. **15** Shalumu mwana wa Kolhoze, mkuu wa wilaya ya Mispa, akajenga lango la Chemchemi. Alijenga, na kuweka kifuniko juu yake na kuweka milango yake na vyuma vyake na makomeo yake. Alijenga upya ukuta wa Pwani wa Silowamu kwa bustani ya mfalme, hadi ngazi ya kuongoza kutoka mji wa Daudi. **16** Nehemia mwana wa Azbuki, mtawala wa nusu ya wilaya ya Beth-suri, akajenga mahali hapo, toka maburini ya Daudi, mpaka birika lililojengwa na watu, na nyumba ya watu wenye nguvu. **17** Baada yake, Walawi walijenga, pamoja na Rehumi mwana wa Bani na baada yake, Hashabia, mtawala wa nusu ya wilaya ya Keila, kwa wilaya yake. **18** Baada yake watu wa nchi zao walijenga, ikiwa ni pamoja na Binui mwana wa Henadadi, mkuu wa nusu ya wilaya ya Keila. **19** Baada yake alijenga Ezeri, mwana wa Yeshua, mtawala wa Mispa, alijenga sehemu nyingine kuelekea ghala ya silaha, kwenye kona ya ukuta. **20** Baada yake Baruki, mwana wa Zakai, akajenga kwa hiari sehemu nyingine, toka kona ya ukuta mpaka mlango wa nyumba ya Eliashibu, kuhani mkuu. **21** Baada yake Meremothi, mwana wa Uria, mwana wa Hakosi, akajenga sehemu nyingine, toka mlango wa nyumba ya Eliashibu mpaka mwisho wa nyumba ya Eliashibu. **22** Kisha baada yake makuhani, watu wa eneo hilo karibu na Yerusalemu, walijenga. **23** Baada yao Benyamini na Hashubu walijenga kuielekea nyumba yao. Baada yao Azaria mwana wa Maaseya, mwana wa Anania, alijenga karibu na nyumba yake. **24** Baada yake Binui mwana wa Henadadi akajenga sehemu nyingine, kutoka nyumba ya Azaria hadi kona ya ukuta. **25** Palali, mwana wa Uzai, akajenga juu ya kona ya ukuta na mnara unaoenea juu kutoka nyumba ya juu ya mfalme katika uwanda wa walinzi. Baada yake Pedaya mwana wa Paroshi akajenga. **26** Sasa watumishi wa hekalu waliokaa Ofeli walijenga mpaka upande wa Hifadhi ya Maji upande wa mashariki wa mnara unaojitokeza. **27** Baada yake, Watekoi walijenga sehemu nyingine, kuelekea mnara mkubwa ulio nje, mpaka ukuta wa Ofeli. **28** Makuhani wakajenga juu ya lango la farasi, kila mmoja kuelekea nyumba yake. **29** Baada yao Sadoki, mwana wa Imeri, alijenga sehemu hiyo kuelekea nyumba yake. Na baada yake Shemaya mwana wa Shekania, mlinzi wa lango la mashariki, akajenga. **30** Baada yake Hanania, mwana wa Shelemia, na Hanuni, mwana wa sita wa Salafu, wakajenga sehemu nyingine. Meshulamu mwana wa Berekia akajenga kuelekea kwenye vyumba vyake. **31** Baada yake Malkiya, mmoja wa wafua dhahabu, akajenga mpaka nyumba ya watumishi wa hekalu na wafanyabiashara waliokuwa wakielekea lango la gereza na mpaka chumba cha juu cha pembeni. **32** Wafanyabiashara wa dhahabu na wafanyabiashara walijenga kati ya chumba cha juu cha kona na Lango la Kondoo.

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Nehemiah 3:1

Kisha Eliashibu, kuhani mkuu, akasimama pamoja na ndugu zake makuhani
Kisha Eliashibu, kuhani mkuu, akaja pamoja na ndugu zake, makuhani

Eliashibu....Zakuri mwana wa Imri
Haya nim majina ya watu.

Mnara wa Mia
"Mnara wa 100"

Mnara wa Hamea
Hili ndio jina la mnara. Inawezekana kuitwa jina la mtu aliyeitwa '"Hamea"

watu wa Yeriko
Hii ina maana kwamba watu walikuwa kutoka Jeriko. AT "watu kutoka Jeriko"

Nehemiah 3:3

Hasena....Meremothi... Uria...Hakosi...Meshulamu ...Berekia...Meshezabeli...Sadoki... Baana
Haya ni majina ya watu

kuweka milango yake
"ameweka milango yake" au "kuweka milango yake mahali"

vyuma vyake na makomeo yake
"kufuli na baa zake." Hizi zimefungwa malango salama.

Meremoth aliandaa sehemu inayofuata.....Meshulamu akatengeneza....Sadoki akatengeneza. ...Watekoi wakatengeneza
Maneno haya yanataja kutengeneza ukuta. AT "Meremoti alipanda sehemu inayofuata ya ukuta ... Meshullam alipanda ukuta ... Sadoki alipanda ukuta ... Tekoites alipanda ukuta"

Watekoi
Hawa ni watu kutoka mji wa Tekoa.

iliyoagizwa na wakuu wao
Hii inaweza kuelezwa katika fomu ya kazi. AT "kwamba wasimamizi wao waliwaamuru wafanye"

Nehemiah 3:6

Yoyada...Pasea na Meshulamu...Besodeya...Melatia...Yadoni
Haya ni majina ya watu

kuweka milango yake
"ameweka milango yake" au "kuweka milango yake mahali"

vyuma vyake na makomeo yake
"kufuli na komeo zake." Hizi zimefungwa malango kwa usalama.

Gibeoni...Meronothi
Wagibeoni na Meronothi ni makundi ya watu.

Gibeoni na Mispa
Haya ni majina ya mahali

mkoa wa ng'ambo ya Mto
Hili ndiyo jina la mkoa ambao lilikuwa magharibi ya Mto Efrati. Ilikuwa ng'ambo ya mto kutoka mji wa Susa. Tafsiri kama katika 2:7.

Nehemiah 3:8

Uzieli...Harhaya...Hanania...Refaya....Huri... Yedaya...Harumafu...Hatushi ...Hashabneya
Haya ni majina ya watu

mfuadhahabu
Mfuadhahabu ni mtu anayefanya mapambo ya dhahabu na vitu vingine vya dhahabu.

wafuadhahabu, Huru alijenga ukuta ... Harumafu alijenga ukuta ... Hashabneiah alijenga ukuta
Maneno haya yanataja kujenga ukuta. wafuadhahabu, walijenga ukuta ... Huru alijenga ukuta ... Harumaph alijenga ukuta ... Hashabneiah alijenga ukuta "

baada yake Hanania, mtengenezaji wa manukato
Hanania alijenga ukuta pia. AT "baada yake Hananiah, mtengeneza manukato, alijenga ukuta"

manukato
kimiminika kioevu ambazo watu huvaa mwili wao kwa kiasi kidogo cha harufu nzuri

mtawala
"msimamizi mkuu"au "kiongozi"

nusu ya wilaya
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa.

Nehemiah 3:11

Malkiya...Harimu....Hashubu...Pahat Moabu...Shalumu.....Haloheshi
Haya yote ni majina ya watu

wajenga sehemu nyingine...alijenga, pamoja na binti zake.
Maneno haya yanataja ukarabati wa ukuta. AT "walijenga sehemu nyingine ya ukuta ... alijenga ukuta, pamoja na binti zake"

Shalumu mwana wa Haloheshi, mtawala
Sharumu alikuwa mtawala, sio Halloheshi.

mtawala
"msimamizi mkuu" au "kiongozi"

generated on Tue Oct 24 10:45:40 2023

nusu ya wilaya
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa.

Nehemiah 3:13

Hanuni
Hili ni jina la mtu

wenyeji wa Zanoa
"watu kutoka Zanoa"

Zanoa
Hili ndiyo jina la mahali

Lango la Bonde
"Lango la Bonde" au "Lango Lenye Upeleka Bonde" Jaribu kutafsiri maneno haya kama jina, si kama maelezo.

kuweka milango yake
"imeweka milango yake" au "kuweka milango yake mahali"

vyuma vyake na makomeo yake
"kufuli na makomeo yake." Hizi zimefungwa malango salama.

Walijenga dhiraa elfu hadi lango la jaa.
Walijenga sehemu ya ukuta kati ya lango la Bonde na lango la jaa. AT "Walitengeneza dhiraa elfu za ukuta, kutoka kwenye mlango wa bonde hadi kwenye lango la jaa"

Walitengeneza dhiraa elfu
Maneno ya kukosekana "ya ukuta" yanaweza kuongezwa. AT "Walitengeneza dhiraa elfu za ukuta" "Wakajenga dhiraa elfu nyingine za ukuta ulio ng'ambo ya lango la Mtaa"

dhiraa elfu
"Dhiraa 1,000." Hii inaweza kuandikwa kwa vipimo vya kisasa. AT "mita 460"

Lango la jaa
Inawezekana, kukataliwa kuliondolewa kutoka kwa mji kupitia lango hili. Jaribu kutafsiri maneno haya kama jina, sio tu kama maelezo.

Nehemiah 3:14

Malkiya.... Rekabu.....Shalumu...Kolhoze
Haya ni majina ya watu

Malkiya, mwana wa Rekabu, mtawala
Malkiya alikuwa mtawala, alikuwa hapatikani.

mtawala
"msimamizi mkuu" au "kiongozi"

Beth-Hakeremu
Hili ni jina la sehemu

yeye .....kuweka milango yake
"aliweka milango yake" au "akaweka milango yake mahali"

vyuma vyake na makomeo yake
"kufuli na baa zake." Hizi zimefungwa malango salama.

Shalumu mwana wa Kolhoze, mtawala
Shalumu alikuwa mtawala, sio Kolhoze

ukuta wa Pwani wa Silowamu
Hii inamaanisha kuwa ukuta ulikuwa karibu na Pwani la Siloamu. AT "ukuta uliozunguka Pwani la Siloamu"

Nehemiah 3:16

Nehemia mwana wa Azbuki, mtawala
Nehemia alikuwa mtawala, si Azbuki.

Nehemia
Huyu ni mtu tofauti aitwaye Nehemia kutoka kwa mtu aliyeandika kitabu hiki.

mtawala
"msimamizi mkuu" au "kiongozi"

nusu ya wilaya
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa

Nehemia...Azbuki...Rehumi....Hashabia
Haya ni majina ya watu.

Beth-suri...Keila
Haya ni majina ya mahali

kujenga mahali... Walawi walijenga
Maneno haya yanataja kutengeneza ukuta. AT "aliandaa ukuta hadi mahali ... Walawi walijenga ukuta"

watu wenye nguvu
"wapiganaji"

kwa wilaya yake
"anayewakilisha wilaya yake" au "kwa niaba ya wilaya yake"

Nehemiah 3:18

Baada yake
"Karinu yake"

watu wa nchi zao walijenga..... wakajenga sehemu nyingine
Maneno haya yanataja kutengeneza ukuta. AT 'Kisha yake watu wa nchi walijenga ukuta ... waliandaliwa sehemu nyingine ya ukuta'

Bavai...Henadadi...Ezeri...Yeshua
haya ni majinam ya watu.

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Bivai mwana wa Henadadi, mtawala
Bavvai alikuwa mtawala, si Henadad.

Keila…….Mispa
Haya mi majina ya mahali.

Ezeri mwana wa Yeshua, mtawala
Ezeri alikuwa mtawala, sio Yeshua

kuelekea upande wa silaha
"mbele ya hatua zilizotokea kwenye silaha'"(UDB)

ghala
mahali ambapo silaha zinahifadhiwa

Nehemiah 3:20

Baada yake
"Karibu na yeye"

aruki….Zakai…Eliashibu……Meremothi….Uria….Hakosi
Haya ni majina ya watu

akajenga sehemu nyingine
Hii inahusu kutengeneza ukuta. AT "iliandaa sehemu nyingine ya ukuta"

Nehemiah 3:22

karibu na Yerusalemu, walijenga…..Benyamini na Hashubu walijenga…..Azaria alijenga…. alijenga
Maneno haya yanataja kutengeneza ukuta. "Kote Yerusalemu, kujenga ukuta ... Hashubu alijenga ukuta ... Azaria alijenga ukuta ... Binnui alijenga ukuta"

Benyamini…Hashubu……Azaria….Maaseya….Anania…. Binui…..Henadadi
haya ni majina ya watu.

kuielekea nyumba yao
"mbele ya nyumba yao"

Baada yao…. Baada yake
"Karibu nao…… Karibu nae"

Nehemiah 3:25

Palali…Uzai…..Pedaya…..Paroshi
Haya ni majina ya watu

Uzai akajenga….Paroshi akajenga… watumwa wakajenga…wakajenga sehemu nyingine
Maneno haya yanataja kutengeneza ukuta. AT "Uzai alijengaa ukuta ... Paroshi alijenga ukuta ... watumishi walijenga ukuta ... walijenga sehemu nyingine ya ukuta"

Baada yake
"Karibu naye"

mnara unaoenea juu
"mnara unaoinuka"

nyumba ya juu ya mfalme
"nyumba ya juu ya kiongozi wa Israeli"

uwanda wa walinzi
Hii ndio mahali ambapo walinzi walikaa

Ofeli
Hiii ni jina la mahali.

karibu na lango la maji
mbele ya lango la maji

mnara unaojitokeza … mnara mkubwa unaojitokeza
"mnara mrefu ... mnara mrefu." Maneno "mnara unaojitokeza" inamaanisha mnara mrefu ambao unaruka kutoka kwenye ukuta. Inawezekana kwamba maneno haya yote yanataja mnara huo.

Watekoi
Hawa ni watu kutoka mji wa Tekoa. Tafsiri hii sawa na ulivyofanya katika 3:3.

Nehemiah 3:28

makuhani wakajenga…. wakajenga sehemu….. mlango wa mashariki… tengeneza…. wakajenga sehemu nyingine ya ukuta…. wakajenga kuelekea
Maneno haya yanataja kutengeneza ukuta. "makuhani walitengeneza ukuta ... walitengeneza sehemu ya ukuta ... mlango wa mashariki, ukarabati wa ukuta ... ukarabati sehemu nyingine ya ukuta ... ukarabati ukuta kinyume"

Juu ya lango la farasi
Neno "juu" linatumika hapa kwa sababu nyumba za makuhani zilikuwa ziko kwenye mwinuko wa juu zaidi kuliko lango la farasi.

kuelekea nyumba yake
"mbele ya nyumba yake"

Baada yao … Baada yake
"Karibu nao ... karibu naye"

Sadoki…
Imeri….Shelemia…Shekania….Hanania..Shekania….Hanuni..Salafu…. Meshulamu…..Berekia
Haya ni majina ya watu

Shemaya mwana wa Shekania, mlinzi wa lango la mashariki
Shemaya alikuwa mlinzi wa mlango wa mashariki, si Shekania

mlinzi wa lango la mashariki
"mtu aliyeangalia lango wa mashariki" au "mtu ambaye alifungua na kufunga mlango wa mashariki"

mwana wa sita
"mwana wa 6"

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kuelekea kwenye vyumba vyake
"mbele ya vyumba ambako alikaa." Neno "wake" linamaanisha Meshullam.

Nehemiah 3:31

Baada yake
"Aliyefuata baada yake"

Malkiya
Hlii ni jina la mtu.

wafua dhahabu
Mfua dhahabu ni mtu anayefanya mapambo ya dhahabu na vitu vingine vya dhahabu.

iliandaliwa kwa nyumba ... wafanyabiashara walijenga
Maneno haya yanataja kutengeneza ukuta. AT "waliandaa ukuta kwa nyumba ... wafanyabiashara walijenga ukuta"

wafanyabiashara
"wauzaji" au "wafanyabiashara"

chumba cha juu cha pembeni
vyumba vya ngazi ya juu ambapo watu walikaa

Lango la Kondoo
Hili ni jina la mlango wa ukuta.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Sanbalati alipoposikia tulikuwa tukijenga ukuta, akaghadhabika ndani yake, naye akakasirika sana, akawacheka Wayahudi. **2** Mbele ya ndugu zake na jeshi la Samaria, akasema, "Wayahudi dhaifu hawa wanafanya nini? Je, watajifanyia mji wenyewe? Je, watatoa dhabihu? Je, wataimaliza kazi siku moja? Je! Watawaletea mawe kutoka kwenye kifusi baada ya kuchomwa moto? **3** Tobia Mwamoni alikuwa pamoja naye, naye akasema, 'Ikiwa tu mbweha angepanda juu ya hichi wanachokijenga, angeubomoa ukuta huo wa mawe." **4** Tusikilize, Mungu wetu, kwa maana sisi tunatukanwa. Rudisha malalamiko yao juu ya vichwa vyao wenyewe na kuwapa wapate kutekwa katika nchi ambapo wao ni wafungwa. **5** Usiufunike uovu wao, wala usiondoe dhambi zao mbele yako; kwa sababu wamewachukiza wanaojenga. **6** Kwa hiyo tulijenga ukuta na ukuta wote uliunganishwa kwa nusu ya urefu wake, kwa kuwa watu walikuwa na hamu ya kufanya kazi **7** Lakini Sanbalati, Tobia, Waarabu, Waamoni, na Waashdodi waliposikia kwamba kazi ya ukarabati wa kuta za Yerusalemu ilikuwa ikiendelea, na kwamba sehemu zilizovunjika katika ukuta zilikuwa zimefungwa, ghadhabu kubwa ikawaka ndani yao. **8** Wote walifanya shauri pamoja, na walikuja kupigana dhidi ya Yerusalemu na kusababisha machafuko ndani yake. **9** Lakini tuliomba kwa Mungu wetu na kuweka walinzi kama ulinzi dhidi yao mchana na usiku kwa sababu ya tishio lao. **10** Kisha watu wa Yuda wakasema, "Nguvu ya wale wanaobeba mizigo inashindwa. Kuna kifusi kikubwa, na hatuwezi kujenga ukuta." **11** Na adui zetu wakasema," Wala hawatajua au kuona mpaka tutakapokuja kati yao na kuwaua, na kuisimamisha kazi." **12** Wakati huo Wayahudi waliokuwa wakiishi karibu nao walitoka pande zote na kuzungumza nasi mara kumi, wakituonya juu ya mipango waliyofanya dhidi yetu. **13** Kwa hiyo nikaweka watu katika sehemu za chini za ukuta katika sehemu zilizo wazi. Niliweka kila familia wenye upanga, mikuki, na upinde. **14** Nikatazama, nikasimama, nikawaambia wakuu, na watawala, na watu wengine, "Msiogope. mkumbukeni Bwana, ambaye ni mkuu na wa kushangaza. Wapiganie ndugu zenu, wana zenu, binti zenu, wake zenu na nyumba zenu. **15** Ilipokuwa wakati adui zetu waliposikia kwamba mipango yao ilikuwa inayojulikana kwetu, na Mungu alikuwa amebatilisha mipango yao, sote tulirudi ukutani, kila mmoja kwa kazi yake. **16** Kwa hiyo tangu wakati huo nusu ya watumishi wangu walifanya kazi tu juu ya kujenga ukuta, na nusu yao wakaishika mikuki, ngao, pinde, na kuvaa silaha, wakati viongozi walisimama nyuma ya watu wote wa Yuda. **17** Na hivyo wafanyakazi haohao ambao walikuwa wakijenga ukuta na kubeba mizigo walikuwa pia wakilinda nafasi zao. Kila mtu alifanya kazi kwa mkono mmoja, na kwa mkono mwingine alikuwa na silaha yake. **18** Kila mjenzi alivaa upanga wake ubavuni mwake na ndivyo alivyojenga. Yule aliyepiga tarumbeta akakaa karibu nami. **19** Niliwaambia wakuu na viongozi na watu wengine, "Kazi ni nzuri na ya kina, na tumejitenga kwenye ukuta, mbali na mtu mwingine. **20** Lazima mkimbilie mahali ambapo mtasikia sauti ya tarumbeta na kusanyika huko. Mungu wetu atatupigania." **21** Kwa hiyo tulifanya kazi hiyo. Nusu yao walikuwa wakichukua mikuki kutoka kupambazuka asubuhi hadi kutokea kwa nyota. **22** Nikawaambia watu wakati huo, "Kila mtu na mtumishi wake waende usiku katikati ya Yerusalemu, ili wawe walinzi wakati wa usiku na mfanyakazi wakati huo." **23** Basi si mimi, wala ndugu zangu, wala watumishi wangu, wala watu wa walinzi waliokuwa wananifuata, hakuna hata mmoja wetu aliyebadili nguo zake, na kila mmoja wetu alichukua silaha yake, hata kama angeenda kwa ajili ya kuteka maji.

Nehemiah 4:1

Sasa pindi Sanbalati
Hapa Nehemia anatumia neno 'sasa' kuashiria sehemu mpya ya hadithi.

Sanbalati.... Tobia
Hiya ni majina ya wanaume. Tafsiri kama 2:9

akaghadhabika ndani yake, naye akakasirika sana
Hapa "ina maana ya kutambua kwa Sanballat kwamba Wayahudi wanajenga kuta. Hii inazungumzia Sanballat kuwa mwenye hasira sana kama hasira yake ilikuwa moto mkali. AT "alikasirika sana' au 'alikasirika sana"

Mbele ya ndugu zake
"Mbele ya ndugu zake" au "mbele ya ndugu yake"

Kwa nini ni wadhaifu..... wataweza kurejesha...watatoa dhabihu...wataimaliza kazi kwa siku?
Sanibalati anauliza maswali haya kuwacheka Wayahudi. Hizi zinaweza kuandikwa kama taarifa. AT "Wayahudi dhaifu hawawezi kufikia chochote. Hawawezi kurejesha mji kwao wenyewe. Hawatatoa dhabihu. Hawatamaliza kazi siku."

Wayahudi dhaifu
"Wayahudi dhaifu"

generated on Tue Oct 24 10:45:40 2023

kwa siku
Hii inazungumzia ya kumaliza kitu haraka kwa kusema kwamba haiwezi kukamilika siku. AT "haraka"

Watawaletea mawe kutoka kwenye kifusi baada ya kuchomwa moto?
Sanbalati pia huuliza swali hili kuwacheka Wayahudi. Hii inaweza kuandikwa kama taarifa. AT 'Hawatawafufua tena mawe kutoka kwa makundi ya shida yaliyotumika.'

Watawaletea mawe kutoka kwenye kifusi baada ya kuchomwa moto
Hii inazungumzia watu kujenga upya jiji kama kwamba walikuwa wakimrudisha. AT "kurejesha mji na kujenga upya kuta zake kwa mawe yasiyofaa ambayo yalikuwa yamekotengenezwa na akageuka kuwa shida"

kutoka kwenye kifusi baada ya kuchomwa moto
Hii inaweza kuelezwa katika fomu ya kazi. AT "kutoka kwa matundu ya shida ambayo mtu alikuwa amekwisha"

Ikiwa tu mbweha angepanda juu ya hichi wanachokijenga, angeubomoa ukuta huo wa mawe
Sanbalati hudhihaki ukuta na kueneza jinsi ilivyo dhaifu kwa kusema kwamba mbweha inaweza kuiangusha. AT "Ukuta huo wanaojenga ni dhaifu sana hata hata kama mbweha mdogo ulipanda juu yake, ukuta wao wa jiwe ungeanguka chini" (UDB)

Nehemiah 4:4

Tusikilize, Mungu wetu,....kwa sababu wamewashawishi wajenzi kuwa na hasira
Hapa Nehemiya anaomba kwa Mungu. Hii inaweza kuelezwa wazi na imeandikwa kwa alama za nukuu. AT 'Kisha nikasali,' Sikilizeni, Mungu wetu, ... kwa sababu wamewashawishi wajenzi kuwa na hasira ''

Tusikilize, Mungu wetu, kwa maana sisi tunatukanwa
Hapa neno "sisi" linamaanisha Wayahudi. Hii inaweza kuelezwa katika fomu ya kazi. AT "Sikilizeni, Mungu wetu, kwa kuwa maadui wetu wanatudharau."

kuwapa wapate kutekwa
Hii inaweza kuelezwa katika fomu ya kazi. AT 'waache adui zao kuwaibia'

disha malalamiko yao juu ya vichwa vyao wenyewe
Maneno "malalamiko yao" yanamaanisha matusi ya Sanibalati na Tobia. Hapa neno 'vichwa' linamaanisha watu wote. AT "Turn their taunts juu yao wenyewe" au "Sababu maneno yao ya kudharau kujichea wenyewe"

Usiufunike
Hii inazungumzia dhambi za kusamehe za mtu kama kitu ambacho kinaweza kujificha kimwili. AT "Usisamehe"

wala usiondoe dhambi zao mbele yako
Hii inazungumzia kusahau dhambi za mtu kama kwamba ni kitu kilichoandikwa ambacho kinaweza kufutwa. AT "usisahau dhambi zao"

kwa sababu wamewachukiza wanaojenga
"wamekasirika wajenzi"

Kwa hiyo tulijenga ukuta
"Hivyo tukajenga upya"

ukuta wote uliunganishwa kwa nusu ya urefu wake
Hii inaweza kuelezwa katika fomu ya kazi. AT "tuliunganisha ukuta pamoja na ilikuwa nusu urefu wake wote"

nusu ya ulefu wake
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa.

Nehemiah 4:7

ghadhabu kubwa ikawaka ndani yao
Hii inazungumzia watu kuwa wenye hasira sana kama hasira yao ilikuwa kitu ambacho kilichomwa ndani yao. AT "walikasirika sana" au "walikasirika"

dhidi ya Yerusalemu
Hapa "Yerusalemu" inahusu watu wanaoishi huko. AT "dhidi ya watu wa Yerusalemu"

kuweka walinzi kama ulinzi
"kuweka watu karibu na ukuta kulinda mji" (UDB)

Nehemiah 4:10

Kuna kifusi kikubwa
KIfusi ni "jiwe la kuteketezwa" au 'jiwe lililovunjika' au 'jiwe lisilowezekana.'

Wala hawatajua au kuona mpaka tutakapokuja kati yao
'"Hawatatuona tukija mpaka tutakapokua karibu nao"

Nehemiah 4:12

kutoka pande zote
Hii inawakilisha pande zote. Neno "zote" linawakilisha "wengi." AT "kutoka maelekezo mengi"

kuzungumza nasi mara kumi
Hapa namba 10 hutumiwa kuwakilisha "wengi.' AT "kuzungumza nasi mara nyingi"

katika sehemu zilizo wazi
"katika maeneo magumu"

Niliweka kila familia
Hii inahusu watu kadhaa kutoka kwa kila familia, hii inawezekana haijumuishi wanawake na watoto. AT "niliweka watu kutoka kila familia"

generated on Tue Oct 24 10:45:40 2023

mkumbukeni Bwana
maneno "wito kwa akili" inamaanisha kukumbuka. AT "Mkumbuka Bwana"

Nehemiah 4:15

Ilipokuwa wakati
"ikatokeae kwamba"

mipango yao ilikuwa inayojulikana kwetu
Hii inaweza kuelezwa katika fomu ya kazi. AT "tulijua kuhusu mipango yao"

watumishi wangu walifanya kazi
"watumishi wangu walifanya kazi"

nusu ya watumishi wangu .... nusu kati yao
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa.

viongozi walisimama nyuma ya watu wote
"viongozi walijiweka wenyewe nyuma ya watu wote"

Nehemiah 4:17

Kila mtu alifanya kazi kwa mkono mmoja, na kwa mkono mwingine alikuwa na silaha yake
Hii ni kisichozidi. Hawakuwa na kazi kwa mkono mmoja tu, lakini daima walikuwa na silaha yao pamoja nao ili wawe tayari kujikinga na wale walio karibu nao.

Nehemiah 4:19

Nikasema
Hapa "mimi" inahusu Nehemia.

wakuu.... wakuu
Hawa ndio viongozi waliotajwa katika 4:15.

Kazi ni kubwa
Hapa neno "kubwa" lina maana "kubwa" au "kubwa."

sauti ya tarumbeta
Hii inahusu mtu anayepiga tarumbeta. AT "mtu anapiga tarumbeta"

Nehemiah 4:21

nusu yao
"Nusu" ina maana sehemu moja kati ya sehemu mbili sawa.

kutoka kupambazuka asubuhi hadi kutokea kwa nyota
Hii inahusu siku nzima, wakati ni mwanga nje. AT "kutoka mwanga wa kwanza wa siku mpaka mwanzo wa usiku"

kupambazuka asubuhi
Ni hatua kwa wakati ambapo jua huchomoza ambayo ni "asubuhi." AT "kupanda kwa jua" au "asubuhi"

katikati ya Yerusalemu
"ndani ya Yerusalemu"

kubadirisha nguo zetu
akaondoa nguo zetu

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Kisha wale wanaume na wake zao wakalia kwa nguvu dhidi ya Wayahudi wenzao. **2** Kwa maana kulikuwa na baadhi ya watu ambao walisema, "Sisi na wana wetu na binti zetu tupo wengi. Basi hebu tupate nafaka tuweze kula na tukae tuishi." **3** Pia kulikuwa na baadhi ya watu ambao walisema, "Tunaweka rehani mashamba yetu, mizabibu yetu, na nyumba zetu ili tupate nafaka wakati wa njaa." **4** Wengine pia walisema, "Tumekopesha pesa kulipa kodi ya mfalme kwenye mashamba yetu na mashamba yetu ya mizabibu. **5** Hata hivyo sasa miili yetu na damu ni sawa na ndugu zetu, na watoto wetu ni sawa na watoto wao. Tunalazimishwa kuuza wana wetu na binti zetu kuwa watumwa. Baadhi ya binti zetu tayari wamekuwa watumwa. Lakini hatuna nguvu za kusaidia kwa sababu watu wengine sasa wana mashamba yetu na mizabibu yetu." **6** Nilikasirika sana niliposikia kilio chao na maneno haya. **7** Kisha nikafikiri juu ya hili, na kuleta mashtaka dhidi ya wakuu na viongozi. Nikawaambia, "Ninyi mnatafuta riba, kila mmoja kutoka kwa ndugu yake mwenyewe." Nikakutanisha kusanyiko kubwa juu yao **8** na kuwaambia, "Sisi, kwa kadiri tulivyoweza, tumewakomboa toka utumwani ndugu zetu wa Kiyahudi ambao walikuwa wameuzwa kwa mataifa, lakini hata mnawauza ndugu na dada zenu ili wauzwe tena kwetu!" Walikuwa kimya na hawakupata neno la kusema. **9** Pia nikasema, 'Mnachokifanya sio kizuri. Je, hampaswi kutembea katika hofu ya Mungu wetu ili kuzuia malalamiko ya mataifa ambayo ni adui zetu? **10** Mimi na ndugu zangu na watumishi wangu tunawapa fedha na nafaka. Lakini lazima tuache kutoza riba juu ya mikopo hii. **11** Warudishieni leo leo mashamba yao, mizabibu yao, mashamba yao ya mizeituni, na nyumba zao na asilimia ya fedha, nafaka, divai mpya, na mafuta mliyowatoza." **12** Wakasema, "Tutarudisha kile tulichochukua kutoka kwao, wala hatutahitaji kitu kutoka kwao. Tutafanya kama unavyosema." Ndipo nikawaita makuhani, na kuwaapisha kuwafanya kama walivyoahidi. **13** Nikakung'uta vazi langu, nikasema, "Basi Mungu aondoe nyumba na mali ya kila mtu asiyetimiza ahadi yake. Kwa hiyo akung'utwe na kuwa hana kitu. Kusanyiko lote likasema "Amina," na wakamsifu Bwana. Na watu wakafanya kama walivyoahidi. **14** Kwa hiyo tangu wakati niliowekwa kuwa mkuu wao katika nchi ya Yuda, tangu mwaka wa ishirini mpaka mwaka wa thelathini na pili wa mfalme Artashasta, miaka kumi na miwili, mimi na ndugu zangu hatukula chakula kilichotolewa kwa gavana. **15** Lakini wakuu wa zamani waliokuwa kabla yangu waliwaweka watu mizigo mizito, na wakachukua kwao shekeli arobaini za fedha kwa ajili ya chakula na divai yao ya kila siku. Hata watumishi wao waliwadhulumu watu. Lakini sikufanya hivyo kwa sababu ya hofu ya Mungu. **16** Niliendelea kufanya kazi kwenye ukuta, na hatukununua ardhi. Na watumishi wangu wote walikusanyika huko kwa ajili ya kazi hiyo. **17** Katika meza yangu walikuwa Wayahudi na maafisa, watu 150, isipokuwa wale waliokuja kwetu kutoka kwa mataifa waliokuwa wakituzunguka. **18** Kila kitu kilichoandaliwa kila siku kilikuwa ng'ombe moja, kondoo sita waliochaguliwa, na ndege, na kila siku kumi aina zote za divai nyingi. Na hata kwa haya yote sikuhitaji mahitaji ya chakula cha gavana, kwa sababu madai yalikuwa mazito sana juu ya watu. **19** Nikumbuke, Ee Mungu wangu, kwa wema, kwa sababu ya yote niliyoyafanya kwa watu hawa.

Nehemiah 5:1

Kisha wale wanaume na wake zao wakalia kwa nguvu dhidi ya Wayahudi wenzao
Kwa kuwa walikuwa wakifanya kazi juu ya ukuta, wafanyakazi hawakuwa na muda wa kutosha wa kufanya kazi kununua na kukua chakula kwa familia zao. Maana kamili ya kauli hii yanaweza kufanywa wazi.

wanaume na wake zao
Hii inahusu wanaume waliokuwa wakijitahidi kujenga jengo.

wakapaza kilio kikubwa
"Sauti" inaweza kuelezewa kama kitenzi. AT "alilia kwa sauti kubwa"

Tunaweka rehani mashamba yetu
"Tunapaswa kutoa ahadi" au "Tunapaswa kutoa katika ahadi"

Nehemiah 5:4

Hata hivyo sasa miili yetu na damu ni sawa na ndugu zetu, na watoto wetu ni sawa na watoto wao
Hapa Wayahudi wanasema kuwa wao ni wa Kiyahudi sawa na Wayahudi wengine na kwamba wao ni wa umuhimu sawa na wengine. Maana ya hili yanaweza kufanywa wazi. AT "Hata hivyo familia zetu ni Wayahudi kama familia za Wayahudi wengine, na watoto wetu ni muhimu tu kwetu kama watoto wao ni wao"

miili yetu na damu
Hii ni idiamu ambayo inahusu wanafamilia wao. AT "familia yetu"

generated on Tue Oct 24 10:45:40 2023

Baadhi ya binti zetu tayari wamekuwa watumwa
Hii inaweza kuelezwa katika fomu ya kazi. AT "Tumewauza baadhi ya binti zetu katika utumwa"

Lakini hatuna nguvu za kusaidia kwa sababu watu wengine sasa wana mashamba yetu na mizabibu yetu."
Kwa vile shamba la mens na mizabibu hazimiliki, hawawezi kuzalisha pesa wanazohitaji kusaidia familia zao. Nia kamili ya hii inaweza kufanywa wazi. AT "Lakini hatuwezi kubadilisha hali hii kwa sababu wanaume wengine sasa wana mashamba yetu na mizabibu tunayohitaji ili kuunga mkono maisha yetu."

sio katika uwezo wetu
Hii ni idiom ambayo ina maana kwamba hawana rasilimali za kufanya kitu. AT "hatuwezi"

Nehemiah 5:6

niliposikia kilio chao
"Sauti" inaweza kuelezewa kama kitenzi. AT "wakati niliposikia wanapiga kelele"

Ninyi mnatafuta riba, kila mmoja kutoka kwa ndugu yake mwenyewe
Kila Myahudi angejua kwamba ni makosa chini ya Sheria ya kulipa riba kwa Myahudi mwingine. Nia kamili ya hii inaweza kufanywa wazi. AT 'Kila mmoja wenu anatoa riba kwa ndugu yako mwenyewe, na hiyo ni sahihi chini ya Sheria'

Nikakutanisha kusanyiko kubwa juu yao
Hii ina maana kwamba alikusanya kundi kubwa la watu na kuletwa mashtaka haya dhidi yao. Maana ya maneno haya yanaweza kufanywa wazi. AT 'nilikuwa na kusanyiko kubwa na kuwaleta mashtaka haya dhidi yao' au 'niliwashikilia kesi mbele ya mkutano'

akini hata mnawauza ndugu na dada zenu ili wauzwe tena kwetu
Hii ina maana kwamba wanauza wanachama wa familia zao kuwa watumwa kwa Wayahudi wenzake. Maana kamili ya kauli hii yanaweza kufanywa wazi. AT "Sasa unauza watu wako kuwa watumwa wa Wayahudi wenzako, ili baadaye waweze kuuzwa kwetu tena"

nani ambao walikuwa wameuzwa kwa mataifa
Hii inaweza kuelezwa katika fomu ya kazi. AT "ambao watu waliuzwa kama watumwa kwa mataifa"

Nehemiah 5:9

Pia wakasema
Herufi "I" inamhusu Nehemia

Mnachokifanya
"Wewe" hapa inawakilisha wakuu wa Kiyahudi.

Je, hampaswi kutembea katika hofu ya Mungu wetu ili kuzuia malalamiko ya mataifa ambayo ni adui zetu?
Huu ndio swali la uhubiri ambalo Nehemia anatumia kuwapiga wakuu. Inaweza kutafsiriwa kama taarifa. AT "Unapaswa kutembea katika hofu ya Mungu wetu ili kuzuia malalamiko ya mataifa ambayo ni adui zetu."

kutembea katika hofu ya Mungu wetu
Hii ni ya kupendeza. Hapa "kutembea" inahusu tabia ya mtu na njia anayoishi. AT "uishi maisha yako kwa njia ambayo humtukuza Mungu."

malalamiko ya mataifa ambayo ni adui zetu
Neno "kutulalamikia" linamaanisha "udanganyifu" au "dhihaka" na inaweza kuelezwa kama kitenzi. AT "mataifa ambao ni maadui wetu kwa kutulalamikia" au "mataifa ya adui kudhihaki"

kuwapa
kukopa au kutoa kitu kwa mtu anayetarajia ulipaji

mkopo
Hii ni pesa, chakula, au mali ambayo mtu mmoja anaweza kuruhusu mtu mwingine akope ili kulipa madeni. Wakopaji basi atakuwa na deni kwa mkopeshaji.

asilimia
Sehemu ya thamani ya mkopo ambayo akopaye atadaiwa kwa riba.

wewe ulitaka kutoka kwao
'uliwadai" au "uliwafanya kulipa"

Nehemiah 5:12

Kisha wakasema
Hapa "wao" inawakilisha viongozi wa Kiyahudi.

Tutarudisha kile tulichochukua kutoka kwao
Viongozi wa Kiyahudi wanasema watarudi fedha ambazo Wayahudi masikini walilipwa kwa mashtaka

kuwaapisha kuwafanya
Hapa neno "wao" linamaanisha viongozi wa Kiyahudi.

Ndipo nikawaita
"Mimi" inahusu Nehemiya.

Nikakung'uta vazi langu
'Nilitupa mifuko ya vazi langu.' Mara nyingi katika Agano la Kale, viapo vilivyoonyeshwa kama ushahidi kwa yale aliyoahidiwa. Nehemia anawaonyesha viongozi wa Kiyahudi nini kitatokea ikiwa watavunja ahadi waliyoifanya.

Kwa hiyo Mungu awaondoe katika nyumba yake..... Kwa hiyo akung'utwe na kuwa hana kitu
Hapa Nehemia anasema juu ya Mungu akiondoa mali yote ya mwanadamu kama kwamba Mungu alikuwa akimfukuza nje ya nyumba yake na mali

generated on Tue Oct 24 10:45:40 2023

kama Nehemia alivyokuwa amekung'uta vazi lake. AT "Kwa hiyo Mungu aondoe kwa kila mtu asiyeweka ahadi yake yote mali yake na nyumba yake kama nimechukua kila kitu nje ya kifuniko cha nguo yangu"

Nehemiah 5:14

tangu wakati niliowekwa
Hapa "mimi" inahusu Nehemia.

tangu mwaka wa ishirini mpaka mwaka wa thelathini na pili
mwaka wa pili - "tangu mwaka wa 20 hadi mwaka wa 32"

wa mfalme Artashasta
Artashasta alikuwa mfalme

chakula kilichotolewa kwa gavana
Hii inaweza kuelezwa katika fomu ya kazi. AT "walikula chakula ambacho watu walitoa kwa gavana"

kwa kila siku
"kila siku kwa ajili yao"

wakuu wa zamani
wakuu wa zamani au "magavana wa zamani." Nehemia hakuwa gavana wa kwanza wa Yuda.

Shekeli Arobaini
"Shekeli 40" au "sarafu za fedha 40" (UDB).

Lakini sikufanya hivyo kwa sababu ya hofu ya Mungu.
"Lakini kwa sababu hofu yangu ya Mungu sikuchukua chakula" au "Lakini sikuwa na chakula kwa sababu niliogopa Mungu"

Nehemiah 5:16

pia niliendelea
"Mimi" inahusu Nehemiya.

tulinunua
Neno "sisi" linamaanisha Nehemia na watumishi wake.

watumishi wangu wote walikusanyika
Hii inaweza kuelezwa katika fomu ya kazi. AT 'Nilikusanya watumishi wangu wote huko'

kwa ajili ya kazi
"kufanya kazi kwenye ukuta"

Katika meza yangu walikuwa Wayahudi na maafisa, watu 150, isipokuwa wale waliokuja kwetu kutoka kwa mataifa waliokuwa wakituzunguka.
Nehemia alikuwa na jukumu la kutoa chakula kwa watu wote hawa. Hii inaweza kuelezwa wazi. AT "Pia, kila siku nilikuwa na jukumu la kulisha meza yetu Wayahudi na viongozi, watu 150; na pia tuliwapa wageni waliotoka kutoka nchi nyingine zinazozunguka (UDB)

meza yangu
Hii inahusu meza ya gavana. Ilikuwa meza ya jumuiya kwa jamii na kwa majadiliano ya masuala.

ofisi
"viongozi wa serikali"

Nehemiah 5:18

Taarifa za jumla
(Tazama: tafsili ya namba)

Sasa kilichoandaliwa kila siku kilikuwa
Hii inaweza kuelezwa katika fomu ya kazi. AT "Kila siku niliwaambia watumishi wangu kuandaa" au "Kila siku niliwaambia watumishi wangu watutumie nyama kutoka" (UDB)

divai nyingi
"divai ya kutosha kwa kila mtu"

Na hata kwa haya yote sikuhitaji mahitaji ya chakula cha gavana
"lakini sijawahi kuomba malipo ya chakula kwa gavana"

Nikumbuke
Huu ndio idiom. Ni ombi la Mungu kumfikiria na kumkumbuka. AT "Kumbuka mimi"

kwa uzuri
Idiomi hii ni ombi la Mungu kumlipa vitu vyema kwa sababu ya mema ambayo amewafanyia watu. AT "na kulipia mimi" au "kusababisha sababu nzuri kwangu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Wakati Sanbalati, Tobia, Geshemu Mwarabu na adui zetu wengine waliposikia kwamba nilijenga upya ukuta na kwamba hakuna sehemu yoyote iliyoachwa ya wazi, ingawa sijawaweka milango katika malango, **2** Sanbalati na Geshemu akatuma wajumbe akasema, "Njoni, tukutane pamoja mahali fulani katika tambarare ya Ono." Lakini walitaka kunidhuru. **3** Niliwatuma wajumbe kwao, nikasema, "Ninafanya kazi kubwa na siwezi kushuka. Kwa nini kazi isimame wakati nitakapoondoka na kuja kwako?" **4** Walituma ujumbe huo huo mara nne, na mimi niliwajibu vile vile kila wakati. **5** Sanbalati alimtuma mtumishi wake kwangu kwa njia ile ile mara ya tano, na barua iliyo wazi mkononi mwake. **6** Imeandikwa, "Inaripotiwa kati ya mataifa, na Geshemu pia anasema, kwamba wewe na Wayahudi mna mpango wa kuasi, kwa sababu hiyo ndio mnajenga ukuta. Kutokana na taarifa hizi, unakaribia kuwa mfalme wao. **7** Nawe umewachagua manabii kutangaza habari zako juu ya Yerusalemu, wakisema, "Kuna mfalme huko Yuda!" Unaweza kuwa na hakika mfalme atasikia ripoti hizi. Basi, hebu njoo tuzungumze. **8** Kisha nikamtuma neno nikisema, "mambo kama hayo hayajafanyika kama unavyosema, kwa maana ndani ya moyo wako umeyabuni." **9** Kwa maana wote walitaka kututisha, wakifikiri, "Wataacha mikono yao kufanya kazi hiyo, na haitafanyika." Lakini sasa, Mungu, tafadhali imarisha mikono yangu. **10** Nikaenda nyumbani kwa Shemaya mwana wa Delaya, mwana wa Mehetabeli, aliyefungwa nyumbani mwake. Akasema, "Hebu tukutane pamoja katika nyumba ya Mungu, ndani ya hekalu, na tufunge milango ya hekalu, kwa maana wanakuja kukuua. Usiku wanakuja kukuua." **11** Nikajibu, "Je! Mtu kama mimi ninaweza kukimbia? Na mtu kama mimi ninaweza kuingia hekaluni ili nipate kuishi? Sitaingia." **12** Niligundua kwamba sio Mungu aliyemtuma, lakini alikuwa amefanya unabii dhidi yangu. Tobia na Sanbalati walimwajiri. **13** Walimpa kazi kunifanya niwe na hofu, ili nifanye kile alichosema na kutenda dhambi, hivyo wangeweza kunipa jina baya ili kuniaibisha. **14** Mungu wangu, wakumbuke Tobia na Sanbalati, na yote waliyofanya. Pia mkumbuke nabii Noadia na manabii wengine ambao walijaribu kunifanya niogope. **15** Kwa hiyo ukuta ukamalizika siku ya ishirini na tano ya mwezi wa Eluli, baada ya siku hamsini na mbili. **16** Adui zetu wote waliposikia hayo, mataifa yote yaliyotuzunguka, waliogopa na wakakata tamaa sana machoni pao wenyewe. Kwa maana walijua kazi hiyo ilifanyika kwa msaada wa Mungu wetu. **17** Wakati huu wakuu wa Yuda walituma barua nyingi kwa Tobia, na barua za Tobia zikawajia. **18** Kwa maana walikuwa wengi huko Yuda waliofungwa kwa kiapo chake, kwa sababu alikuwa mkwewe Shekania, mwana wa Ara. Mwanawe Yehohanani alikuwa amekuwa mkewe Meshulamu mwana wa Berekia. **19** Pia walizungumza nami kuhusu matendo yake mema na kumwambia maneno yangu. Barua zililetwa kwangu kutoka kwa Tobia kunitisha.

Nehemiah 6:1

Sanbalati, Tobia, na Geshemu
Haya ni majina ya wanaume. kama ilivyotafasiriwa katika 2:9

nilijenga ukuta upya... sijawahi
Nehemia alisimamia ujenzi wa ukuta. Yeye hakujenga peke yake. AT "tulijenga ukuta upya ... hatujawahi"

sehemu yoyote
Hii inahusu sehemu ya ukuta. AT "sehemu yoyote ya ukuta kushoto kuvunjwa wazi" au "pengo yoyote katika ukuta wa jiji"

alitumwa kwangu
Hii ina maana kwamba walituma mjumbe na ujumbe. AT "alimtuma mjumbe kwangu"

Ono
Hili ni jina la sehemu.

Nehemiah 6:3

Ninafanya kazi kubwa
Nehemia alikuwa akisimamia ujenzi wa ukuta. Yeye hakujenga mwenyewe. AT 'Mimi ni kusimamia kazi kubwa"

wa nini kazi isimame wakati nitakapoondoka na kuja kwako?
Swali hili la uhuishaji linatumiwa kupinga ombi la Sanballat. Hii inaweza kuandikwa kama taarifa. AT "Siwezi kuruhusu kazi kuacha na kushuka kwako"

chini yako
Neno "chini" linatumika hapa kwa sababu wazi ya Ono ambao walimuomba Nehemia kuja chini ya muinuko kuliko Yerusalemu.

Nehemiah 6:5

Sanbalati alimtuma mtumishi wake kwangu kwa njia ile ile mara ya tano
Sanbalati alimtuma mtumishi wake kwangu kwa njia ile ile mara tano. Kutambua ujumbe huu kwa njia tofauti hutaanisha kuwa ni tofauti kwa njia

generated on Tue Oct 24 10:45:40 2023

fulani kutoka kwa ujumbe wa nne uliopita na kwa hiyo, lazima ieleweke.

mara tano
"mara 5"

barua ya wazi
Barua hiyo ilikuwa ni mawasiliano ya kidiplomasia yasiyo wazi. Hii ilikuwa ni matusi kwa mpokeaji kwa sababu barua hiyo ilikuwa huru kusoma na kueneza yaliyomo kati ya watu wa mkoa.

katika mkono wake
Hii inamaanisha kuwa alikuwa na barua katika milki yake, lakini hakuwa na lazima kubeba kwa mkono wake wakati wote. AT "katika milki yake"

Inaripotiwa kati ya mataifa
Hii inaweza kuelezwa katika fomu ya kazi. AT 'Uzoefu katika eneo hilo ni.'

mpango wa kuasi
Hii inamaanisha kuwa wanapinga kuasi dhidi ya mfalme Artaxerxesi mfalme wa Kiajemi, ambaye kwa sasa alikuwa anawanyanyasa Wayahudi. AT "ni mipango ya kuasi dhidi ya Artaxerxesi"

Nehemiah 6:7

Mfalme atasikia
"Mfalme Artaxerxesi atasikia"

Kwa hiyo njoo
"Kwa hiyo njoo na kukutana nasi"

Nehemiah 6:8

Kisha nikatuma maneno kwake
Hapa "mimi" inahusu Nehemia na "yeye" kwa Sanbalati

mambo kama hayo hayajafanyika kama unavyosemaHere Nehemiah requests for God to strengthen him by asking him to strengthen his "hands." AT "strengthen me" or "give me courage"
'"Hakuna mambo ambayo unasema yamefanyika"

kwa maana ndani ya moyo wako umeyabuni
Hapa "moyo" ina maana ya "akili," yaani, tamaa na mawazo ya mtu. AT "kwa ajili ya akili yako uliyabuni" au "kwa kuwa umefanya hivyo katika mawazo yako mwenyewe" (UDB)

Kwa maana wote walitaka kututisha
Hapa "wao" inahusu maadui wa Nehemia, Sanbalati, Tobia, Geshemi, na wafuasi wao. Neno "sisi" linamaanisha Wayahudi.

Wataacha mikono yao kufanya kazi hiyo
Hiya ni maneno ya maana ambayo ina maana kwamba wanaacha kazi yao juu ya ukuta. AT "Wafanyakazi wa ukuta wataacha kufanya kazi"

imarisha mikono yangu
Hapa Nehemia anamuomba Mungu kumtia nguvu kwa kumwomba kuimarisha "mikono yake." AT "kuimarisha" au "nipe ujasiri"

Nehemiah 6:10

Shemaya...Delaya....Mehetabeli
Haya ni majina ya wanaume

ni nani aliyefungiwa nyumbani kwake
Mwandishi haitoi sababu ya kuwa amefungiwa, hivyo ni bora kusema kwamba alikuwa akikaa nyumbani kwa kutumia maneno ya kawaida zaidi iwezekanavyo. AT "ambao mamlaka waliamuru kukaa nyumbani kwake"

Je! Mtu kama mimi ninaweza kukimbia? Na mtu kama mimi ninaweza kuingia hekaluni ili nipate kuishi?
Nehemia anatumia swali hili la kuvutia ili kusisitiza kwamba hatatenda yale Shemaya amesema. Maswali haya yanaweza kuandikwa kama taarifa. AT "Mtu kama mimi siwezi kukimbia. Na mtu kama mimi siwezi kuingia ndani ya hekalu kujificha tu ili aishi hai.

Nehemiah 6:12

lakini alikuwa amefanya unabii
kwa sababu alikuwa ametabilia

na dhambi
Kutumia hekalu kama mahali pa kuficha ilikuwa dhambi. Inaweza kuwa na manufaa kufanya hili wazi. AT "na dhambi kwa kutumia vibaya hekalu

jina baya
Huu ndio idiomi. AT"'ili waweze kunipa sifa mbaya" au "ili waweze kutoa ripoti mbaya juu yangu"

Kumbuka
Huyu ni idiomi. AT: "Kumbuka"

Noadia
Hili ni jina la mwanamke

Nehemiah 6:15

Kwa hiyo ukuta ukamalizika
Hii inaweza kuelezwa katika fomu ya kazi. AT "Tumemaliza ukuta"

siku ya ishirini na tano ya mwezi wa Eluli
siku ya tano ya mwezi wa Eluli - "siku 25 ya mwezi wa Eluli." "Eluli" ni mwezi wa sita wa kalenda ya Kiebrania.

siku hamsini -mbili
siku mbilisiku 52

walikata tamaa sana kwa heshima yao wenyewe
"walidhani kidogo sana" au "walipoteza kujiamini"

generated on Tue Oct 24 10:45:40 2023

kazi ilifanyika kwa msaada wa Mungu wetu
Hii inaweza kuelezwa katika fomu ya kazi. AT "alikuwa Mungu wetu ambaye alisaidia kukamilisha kazi hii"

Nehemiah 6:17

tuma barua nyingi
Waheshimiwa waliwatuma wajumbe kuleta barua hizi kwa Tobia. AT "aliwatuma wajumbe wengi kwa barua"

Barua za Tobia zilikuja
Hapa barua za Tobia zinajulikana kama kuja kwa wenyewe, wakati zilipoletwa na wajumbe. AT "Tobia alituma barua" au "Tobia aliwatuma wajumbe wengi kwa barua"

Tobia
Tafsiri jina la mtu huyu kama ulivyofanya

ambao walikuwa wamefungwa kwa kiapo kwake
Hii inazungumzia watu kuwa waaminifu kwa Tobia kwa sababu walikuwa wameahidi kiapo kwake kama kwamba kiapo chao kilikuwa kamba kilichofunga miili yao. AT 'aliyemapa kiapo' au 'aliyefanya kiapo na kuwa mwaminifu kwake'

alikuwa mkwe wa Shekania
mkwe wa Shekania - Hii ina maana kwamba Tobia alikuwa amemuoa binti wa Shekania. Tafsiri jina "Shekania' kama ulivyofanya katika 3: 28.

Ara…….. Yehohanani
Haya ni majina na watu

Meshulamu …… Berekia
Haya ni majina ya watu. kama ilivyotafsiliwa 3:3

Pia walizungumza nami kuhusu matendo yake mema na kumwambia maneno yangu
'Waheshimu wa Kiyahudi waliniambia kuhusu matendo mema ya Tobia na kisha nikamwambia kuhusu majibu yangu'

Barua zilitumwa kwangu kutoka kwa Tobia
Hii inaweza kuelezwa katika fomu ya kazi. Tobia aliwatuma wajumbe kuleta barua kwa Nehemiya. AT "Tobia alipeleka barua kwangu" au "Tobia aliwatuma wajumbe kuleta barua kwangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Wakati ukuta ulipomalizika na milango nimekwisha kuisimamisha, na walinzi wa malango na waimbaji na Walawi walikuwa wamechaguliwa, **2** nikampa ndugu yangu Hanani kuwa na amri juu ya Yerusalemu, pamoja na Hanania ambaye alikuwa msimamizi wa kijiji, kwa kuwa alikuwa mwaminifu na alimuogopa Mungu zaidi kuliko wengi. **3** Nami nikawaambia, Msifungue malango ya Yerusalemu mpaka jua litakapokuwa kali. Wakati walinzi wa mlango wanalinda, unaweza kufunga milango na kuikaza. Chagua walinzi kutoka kwa wale wanaoishi Yerusalemu, wengine mahali pa kituo chao cha ulinzi, na wengine mbele ya nyumba zao wenyewe. **4** Sasa jiji lilikuwa pana na kubwa, lakini kulikuwa na watu wachache ndani yake, na hakuna nyumba zilizojengwa tena. **5** Mungu wangu aliweka moyoni mwangu, kuwakusanya pamoja wakuu, maafisa, na watu kuwaandikisha katika familia zao. Nilipata Kitabu cha kizazi cha wale ambao walirudi kwanza na nikaona kwamba imeandikwa humo. **6** Hawa ndio watu wa jimbo ambao walikwenda kutoka kwenye uhamisho wa wale waliohamishwa ambao Nebukadreza mfalme wa Babeli aliwachukua mateka. Wakarudi Yerusalemu na Yuda, kila mmoja kwenda kwenye mji wake. **7** Walikuja na Zerubabeli, Yoshua, Nehemia, Seraya, Reelaya, Nahamani, Mordekai, Bilshani, Mispari, Bigwai, Rehumu na Baana. Idadi ya wana wa Israeli ilikuwa. **8** Wana wa Paroshi, 2, 172. **9** Wana wa Shefatia, 372. **10** Wana wa Ara, 652. **11** Wana wa Pahath Moabu, **12** kwa wana wa Yeshua na Yoabu, 2, 818. **13** Wana wa Elamu, 1, 254. **14** Wana wa Zatu, 845. Wana wa Zakai, 760. **15** Wana wa Binnui, 648. **16** Wana wa Bebai, 628. **17** Wana wa Azgadi, 2, 322. **18** Wana wa Adonikamu, 667. **19** Wana wa Bigwai, 2, 067. **20** Wana wa Adini, 655. **21** Wana wa Ateri, wa Hezekia, 98. **22** Wana wa Hashumu, 328. **23** Wana wa Besai, 324. **24** Wana wa Harifu, 112. **25** Wana wa Gibeoni, 95. **26** Watu kutoka Bethlehemu na Netofa, 188. **27** Watu wa Anathothi, 128. **28** Watu wa Beth Azmaweth, 42. **29** Watu wa Kiriath Yearimu, Kefira, na Beerothi, 743. **30** Watu wa Rama na Geba, 621. **31** Watu wa Mikmasi, 122. **32** Watu wa Betheli na Ai, 123. **33** Watu wa Nebo, 52. **34** Watu wa Elamu wa pili, 1, 254. **35** Watu wa Harimu, 320. **36** Watu wa Yeriko, 345. **37** Watu wa Lodi, Hadidi, na Ono, 721. **38** Watu wa Senaa, 3, 930. **39** makuhani Wana wa Yedaya (wa nyumba ya Yeshua), 973. **40** Wana wa Imeri, 1, 052. **41** Wana wa Pashuri, 1, 247. **42** Wana wa Harimu, 1, 017. **43** Walawi, wana wa Yeshua, wa Kadmieli, wa Binui, wa Hodavia, 74. **44** Waimbaji wana wa Asafu; 148. **45** Waliofungua mlango wana wa Shalumu, wana wa Ateri, wana wa Talmoni; wana wa Akubu, wana wa Hatita, wana wa Shobai, 138. **46** Watumishi wa Hekalu wana wa Siha, wana wa Hasufa, wana wa Tabaothi, **47** wana wa Kerosi, wana wa Siaha, wana wa Padoni, **48** wana wa Lebana, wana wa Hagaba, wana wa Salmai, **49** wana wa wa Hanani, wana wa Gideli, wana wa Gahari. **50** Wana wa Reaya, wana wa Resini, wana wa Nekoda, **51** wana wa Gazamu, wana wa Uza, wana wa Pasea, **52** wana wa Besai, wana wa Meunimu, wana wa Nefusimu. **53** Wana wa Bakbuki, wana wa Hakufa, wana wa Harhuri, **54** wana wa Baslith, wana wa Mehida, wana wa Harsha, **55** wana wa Barkosi, wana wa Sisera, wana wa Tema, **56** wana wa Nesia, wana wa Hatifa. **57** Wana wa Sulemani, wana wa Sotai, wana wa Sofeereth, wana wa Peruda, **58** wana wa Yaala, wana wa Darkoni, wana wa Gideli, **59** wana wa Shefatia, wana wa Hatili, wana wa Pokerethi Sebaimu, wana wa Amoni. **60** Watumishi wote wa hekalu, na wana wa watumishi wa Sulemani, walikuwa 392. **61** Hawa ndio watu waliokwenda kutoka Tel Mela, Tel harsha, Kerub, Addon, na Imeri. Lakini hawakuweza kuthibitisha kwamba wao au jamaa za baba zao walikuwa wana wa Israeli, **62** wana wa Delaya, wana wa Tobia, na wana wa Nekoda, 642. **63** Na kutoka kwa makuhani Wana wa Habaya, Hakosi, na Barzilai (akamchukua mkewe kutoka kwa binti za Barzilai wa Gileadi na akaitwa kwa jina lao). **64** Hawa walitafuta rekodi zao kati ya waliojiunga na kizazi chao, lakini hawakuweza kupatikana, kwa hivyo waliondolewa katika ukuhani kama walio najisi. **65** Naye mkuu wa gavana akawaambia wasiruhusiwe kula chakula cha makuhani kutoka kwenye dhabihu mpaka atakapoinuka kuhani mwenye Urimu na Thumimu. **66** Kusanyiko lote lilikuwa 42, 360, **67** isipokuwa watumishi wao wa kiume na watumishi wao wa kike, ambao walikuwa 7, 337. Walikuwa na wanaume na wanawake wa kuimba 245. **68** Farasi zao zilikuwa 736 kwa idadi, nyumbu zao, 245, **69** ngamia zao, 435, na punda zao, 6, 720. **70** Baadhi ya wakuu wa familia za baba zao walitoa zawadi kwa ajili ya kazi. Gavana alitoa sadaka ya darkoni elfu ya dhahabu, mabakuli 50, na mavazi 530 ya makuhani. **71** Baadhi ya wakuu wa familia za baba zao waliwapa katika hazina kwa kazi darkroni elfu ishirini za dhahabu na mane 2, 200 za fedha. **72** Watu wengine waliwapa darkoni za dhahabu ishirini elfu, na dhahabu elfu mbili za fedha, na mavazi sitini na saba kwa makuhani. **73** Basi makuhani, Walawi, walinzi wa malango, waimbaji, watu wengine, watumishi wa hekalu, na Israeli wote waliishi katika miji yao. Hata mwezi wa saba watu wa Israeli walikuwa wakiishi katika miji yao."

generated on Tue Oct 24 10:45:40 2023

Nehemiah 7:1

Wakati ukuta ulipomalizika
Hii inaweza kuelezwa katika fomu ya kazi. AT "Tulipomaliza ukuta"

milango nimekwisha kuisimamisha,
Hii ilifanywa kwa msaada. AT "Mimi na wengine tulifunga milango"

walinzi wa malango na waimbaji na Walawi walikuwa wamechaguliwa
Hii inaweza kuelezwa katika fomu ya kazi. Maana iwezekanavyo ni 1) Nehemiya aliwachagua. AT "Niliwapa walinzi wa mlango na waimbaji na Walawi kwa kazi zao" au 2) Mtu mwingine aliwachagua. AT "waliwapa walinzi wa malango na waimbaji na Walawi kwa kazi zao"

walinzi wa mlango
watu waliopewa kila mlango, wajibu wa kudhibiti upatikanaji wa jiji au hekalu, na kufungua milango na kufungwa mara kwa mara na kwa sababu zilizowekwa na msimamizi

waimbaji
wanamuziki wa sauti ambao waliongoza katika ibada, katika maandamano, na sherehe, na kuzalisha muziki na nyimbo zinazolisisitiza na kuimarisha tukio

Hanani..... Hanania
Haya ni majina ya wanaume.

nikampa ndugu yangu Hanani kuwa na amri
"Nilipa amri ya ndugu yangu Hanani kuwa meneja"

ambaye alikuwa msimamizi wa kijiji
"ambaye alikuwa mkuu wa kjiji"

"kijiji"
"ngome"

alimuogopa Mungu zaidi kuliko wengi
"alimuogopa Mungu zaidi ya watu wengine wengi"

Nehemiah 7:3

Nami nikawaambia
Neno "wao" linamaanisha Hanani na Hananiah.

Msifungue malango ya Yerusalemu mpaka jua litakapokuwa kali. Wakati walinzi wa mlango wanalinda, unaweza kufunga milango na kuikaza
Maana inawezekana ni 1) vitendo hivi vilifanywa na Hanani na Hananiah au 2) vitendo hivi vilifanywa na Hanani na Hananiah kwa msaada wa walinzi wa mlango au 3) walinzi wa mlango walifanya vitendo hivi chini ya uongozi wa Hanani na Hananiah.

jua ni kali
"jua liko juu mbinguni"

Wakati walinzi wa mlango wanalinda, unaweza kufunga milango na kuikaza
"Funga milango na uikaze wakati walinzi wa mlango bado wanalinda"

walinzi wa mlango
Tafsiri hii kama katika 7:1

"Funga milango na kuukaza"
"funga milango na uwafungie"

Chagua walinzi kutoka kwa wale wanaoishi Yerusalemu
"Waagize walinzi kutoka kwa watu hao wanaoishi Yerusalemu"

kituo chao cha ulinzi
"tahadhari" au "nafasi ya ulinzi"

hakuna nyumba zilizojengwa tena
Hii inaweza kuelezwa katika fomu ya kazi. AT "watu hawajajenga upya nyumba"

Nehemiah 7:5

weka ndani ya moyo wangu
Hapa "moyo" Nehemia inahusu mawazo na mapenzi yake. Angalia jinsi ulivyotafasiri hii katika 2:11. AT "aliongoza mimi" au "alinionngoza"

kuwaandikisha
"kuandika na kujiandikisha"

Kitabu cha kizazi
Hiki kilikuwa kitabu ambacho hakipo tena.

nikaona kwamba imeandikwa humo
Hii inaweza kuelezwa katika fomu ya kazi. AT "na kupatikana kuwa mtu ameandika zifuatazo ndani yake"

Nehemiah 7:6

Hawa ndio watu wa jimbo hilo
"Hawa ni wazao wa mkoa huu"

walitoka nje
"walirudi kutoka" au "walirudi kutoka"

walikwenda
Hii ni idiomi ambayo inahusu kusafiri kwenda Yerusalemu, ambayo ilikuwa juu ya ardhi kuliko eneo jirani.

ambao Nebukadreza mfalme wa Babeli aliwachukua mateka
ambaye Nebukadreza, mkuu wa Babeli, aliwaondoa kutoka nchi yao. Jeshi la Babiloni lilifanya hili chini ya amri ya Nebukadreza.

Zerubabeli..... Yoshua..... Nehemia..... Seraya..... Reelaya..... Nahamani..... Mordekai..... Bilshani.....Mispari..... Bigwai,.....Rehumu..... Baana
Haya yote ni majina ya wanaume.

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Idadi ya wanaume
Sensa ilitolewa wakati Waisraeli waliporudi Yerusalemu baada ya uhamisho. Nambari zinawakilisha jinsi watu wengi walikuwa wa kikundi kila familia. Sentensi hii inaleta habari katika aya zifuatazo.

Nehemiah 7:8

Sentensi unganishi
Nehemia anaelezea idadi ya watu ambao walirudi kutoka uhamishoni. Watu walikusanywa na familia kulingana na jina la baba zao. Nambari inawakilisha idadi ya wanaume katika kila familia.

Paroshi...Shefatia... Ara
Haya ni majina ya wanaume.

Nehemiah 7:11

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

kwa wana wa Yeshua na Yoabu
"yaani, wana wa Yeshua na Yoabu"

Pahath Moabu...Yeshua ....Yoabu...Elamu....Zatu... Zakai
Haya ni majina ya wanaume.

Nehemiah 7:15

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Binnui....Bebai....Azgadi....Adonikamu
Haya ni majina ya wanaume.

Nehemiah 7:19

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Bigwai.....Adini...Ateri...Hashumu
Haya ni majina ya wanaume.

Wana wa Ateri, wa Hezekia
Mwandishi amefupisha neno hili. AT "wana wa Ater, ambaye ni wa uzao wa Hezekia"

Nehemiah 7:23

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Besai.....Harifu...Gibeoni
Haya ni majina ya wanaume.

Bethlehemu na Netofa
Haya ni majina ya maeneo huko Yuda

Nehemiah 7:27

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Anathothi.. Beth Azmaweth... Kiriath Yearimu, Kefira, na Beerothi...Rama na Geba
Haya yote ni majina ya maeneo.

Nehemiah 7:31

Sentensi unganishi
Nehemiya anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Mikmasi...Betheli na Ai...Nebo...Elamu
Haya yote ni majina ya wanaume.

Nehemiah 7:35

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Harimu...Yeriko...Lodi, Hadidi na Ono...Senaa
Haya yote ni majina ya wanaume.

Nehemiah 7:39

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Yedaya...Yeshua...Imeri...Pashuri.. Harimu
Haya yote ni majina ya wanaume.

wa nyumba ya Yeshua
Neno "nyumba" ni jina kwa familia. AT "kutoka kwa jamaa ya Yeshua"

Nehemiah 7:43

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Yeshua...Kadmieli...Binui....Hodavia...Asafu...Shalumu..... Ateri...Talmoni....Akubu...Hatita....Shobai
Haya majina ya wanaume

Waimbaji
Tafsiri hii kama katika 7:1.

walinzi wa mlango
Tafsiri hii kama katika 7:1.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 7:46

Taarifa za jumla
Aya hizi zinaendelea majina ya watu ambao wazao wao walirudi kutoka uhamishoni

Siha...Hasufa...Tabaothi...Kerosi....Siaha...Padoni ...Lebana.akgaba.ju
Haya ni majina ya wanaume.

Siaha
Huyu ndiye mtu mmoja aliyejulikana kwa jina la Siaha katika Ezra 2:44.

Nehemiah 7:50

Taarifa za jumla
Aya hizi zinaendelea majina ya watu ambao wazao wao walirudi kutoka uhamishoni

Reaya.... Resini.....Nekoda.... Gazamu.... Uza... Pasea... Besai... Meunimu.... Nefusimu
Haya ni majina ya wanaume

Reaya.... Resini.....Nekoda.... Gazamu.... Uza... Pasea... Besai... Meunimu.... Nefusimu
Haya ni majina ya wanaume

Nehemiah 7:53

Taarifa za jumla
Aya hizi zinaendelea majina ya watu ambao wazao wao walirudi kutoka uhamishoni

Bakbuki..... Hakufa.... Harhuri....Baslith...Mehida....Harsha.... Barkosi..... Sisera..... Tema.....Nesia..... Hatifa.
Haya ni majina ya wanaume

Baslith
Hili ni jina la mtu ambaye pia huitwa Bazluti katika Ezra 2:52.

Nehemiah 7:57

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Sotai...Sofeereth.....Darkoni....Gideli....Shefatia...Hatili.... Pokerethi Sebaimu.... Amoni
Haya ni majina ya wanaume

Sofereti
Hili ni jina la mtu anayeitwa Hasofereti katika Ezra 2:55.

Peruda
Hili ndio jina la mtu ambaye pia huitwa Peruda katika Ezra 2:55.

Nehemiah 7:61

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Hagabha.ju Hanani....Gideli...Gahari
Hii ni idiom ambayo inahusu kusafiri kwenda Yerusalemu, ambayo ilikuwa juu ya ardhi kuliko eneo jirani. AT 'kurudi' au 'kurudi'

Tel Mela...Tel harsha...Kerub....Addon....Imeri
Haya ni majina ya sehemu

Delaya.....Tobia..... Nekoda.....Habaya.... Hakosi.... Barzilai
Haya ni majina ya wanaume.

Nehemiah 7:64

Hawa walitafuta rekodi zao kati ya waliojiunga na kizazi chao
"Walitaka kumbukumbu zao za maandishi" au "Walitafuta kumbukumbu zao za maandishi"

Hawa walitafuta
"Hawa" zinamaanisha wana wa Hobaya, Hakozi na Barzilai. (Angalia 7:61)

lakini hawakuweza kuzipata
Hii inaweza kuelezwa kwa fomu ya kazi. AT "lakini hawakuweza kupata rekodi zao"

kwa hivyo waliondolewa katika ukuhani kama walio najisi
Hii inaweza kutafsiriwa kwa fomu ya kazi. Jina la kibinadamu "ukuhani" linaweza kutafsiriwa kama kitenzi 'kazi kama makuhani.' AT "gavana aliwatendea kama walikuwa najisi na hawakuwaruhusu kufanya kazi kama makuhani"

mpaka atakapoinuka kuhani mwenye Urimu na Thumimu.
Hii inaweza kuelezwa katika fomu ya kazi. AT "mpaka kuhani aliye naUrimu na Thumimu alikubali"

Urimu na Thumimu.
Haya yalikuwa mawe matakatifu ambayo kuhani mkuu alipitia kifuani pake na kutumika mara kwa mara ili kujua mapenzi ya Mungu.

Nehemiah 7:66

Sentensi unganishi
Nehemia anaendelea kuandika idadi ya watu ambao walirudi kutoka uhamishoni.

Kusanyiko lote kwa pamoja
"Kundi zima pamoja"

ilikuwa 42,360
"ilikuwa watu 42,360"

generated on Tue Oct 24 10:45:40 2023

waimbaji wanaume na wanawake
"waimbaji wanaume na waimbaji wanawake"

Nehemiah 7:68

736 ... 245 ... 435 ... 6,720
Hii ndio idadi ya wanyama waliorejeshwa.

Nehemiah 7:70

wakuu wa familia za baba zao
"mababu wakuu" au "viongozi wa jamaa" (UDB)

waliwapa katika hazina
"kuweka katika hazina"

darkoni elfu moja
"darkoni 1000"

darkoni ya dhahabu
Darkoni ilikuwa sarafu ndogo ya dhahabu ambayo watu wa Dola ya Kiajemi walitumia.

mabakuli
bakuli kubwa

nguo
vitu vya nguo

darkroni elfu ishirini
darkroni 20,000

mane ya fedha
A mane ni karibu nusu ya kilo kwa uzito.

migodi elfu mbili
"migodi 2000"

mavazi sitini
nguo saba - " mavazi 67 "

Nehemiah 7:73

walinzi wa malango
Tafsiri hii kama katika 7: 1.

waimbaji
Tafsiri hii kama katika 7: 1.

baadhi ya watu
Maelezo ya habari ni kwamba hii inahusu baadhi ya Waisraeli ambao hawakuwa makuhani au wafanyakazi wengine wa hekalu.

na Waisraeli wote
Maana iwezekanavyo ni 1) makundi yote ya Waisraeli yaliyoorodheshwa katika aya hii au 2) Waisraeli wengine ambao hawakufanya kazi hekalu.

mwezi saba
"mwezi wa 7." Hii ni mwezi wa saba wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Septemba na sehemu ya kwanza ya Oktoba kwenye kalenda za Magharibi.

wakiishi katika miji yao
"waliishi katika miji yao wenyewe"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Watu wote walikusanyika kama mtu mmoja katika eneo la wazi mbele ya lango la maji. Wakamwomba Ezra mwandishi akilete Kitabu cha Sheria ya Musa, ambacho Bwana aliwaamuru Israeli. **2** Siku ya kwanza ya mwezi wa saba, Ezra, kuhani, akaleta sheria mbele ya mkutano, wanaume na wanawake, na wote waliokuwa na uwezo wa kusikia na kuelewa. **3** Akatizama eneo lililo wazi mbele ya lango la Maji, na akasoma toka asubuhi hadi adhuhuri, mbele ya wanaume na wanawake, na yeyote ambaye angeweza kuelewa. Na wote wakasikiliza kwa makini kitabu cha Sheria. **4** Na Ezra, mwandishi, alisimama juu ya jukwaa la mbao ambalo watu walikuwa wametengeneza kwa kusudi hilo. Pembeni yake walisimama Matithia, Shema, Anaya, Uria, Hilkia na Maaseya, upande wake wa kuume; na Pedaya, Misbaeli, Malkiya, Hashumu, Hashbadani, Zekaria na Meshulamu walikuwa wamesimama upande wake wa kushoto. **5** Ezra alifungua kitabu mbele ya watu wote, kwa kuwa alikuwa amesimama juu ya watu, na alipoufungua watu wote wakasimama. **6** Ezra akamshukuru Bwana, Mungu mkuu; na watu wote wakainua mikono yao, wakajibu, "Amina! Amina!" Wakainamisha vichwa vyao, wakamwabudu Bwana kwa nyuso zao zikiwa chini. **7** Yeshua, Bani, Sherebia, Yamini, Akubu, Shabethai, Hodai, Maaseya, Kelita, Azaria, Yozabidi, Hanania, Pelaya nao ni Walawi, waliwasaidia watu kuelewa sheria, watu wakakaa mahali pao. **8** Wao walisoma katika kitabu, Sheria ya Mungu, wakaeleza wazi kwa tafsiri na kutoa maana ili watu waelewe yaliyosomwa. **9** Nehemia, gavana, na Ezra kuhani, na mwandishi, na Walawi waliokuwa wakitafsiri kwa watu, wakawaambia watu wote, Siku hii ni takatifu kwa Bwana, Mungu wenu. Msiomboleze au kulia. Kwa kuwa watu wote walilia wakati waliposikia maneno ya sheria. **10** Nehemia akawaambia, 'Nendeni, mle kilichonona, mkate na maji ya kunywa, na mpelekeni mtu asiye na kitu, kwa maana siku hii ni takatifu kwa Bwana wetu. Msiwe na huzuni, kwa kuwa furaha ya Bwana ni nguvu zenu. **11** Basi Walawi wakawafanya watu kuwa na utulivu, wakisema, "Nyamazeni! kwa maana siku hii ni takatifu. Msiwe na huzuni." **12** Watu wote wakaenda kula na kunywa na kugawana chakula na kusherehekea kwa furaha kubwa kwa sababu walielewa maneno waliyohubiriwa. **13** Siku ya pili viongozi wa nyumba za mababu kutoka kwa watu wote, makuhani na Walawi, wakakusanyika kwa Ezra, mwandishi ili kupata ufahamu kutoka kwenye maneno ya sheria. **14** Wakaona imeandikwa katika sheria namna Bwana alivyomuamuru Musa kwamba wana wa Israeli waishi katika hema wakati wa sikukuu ya mwezi wa saba. **15** Wanapaswa kutoa tamko katika miji yao yote, na huko Yerusalemu, wakisema, 'Nendeni nje kwenye nchi ya vilima, na mkalete matawi kutoka kwenye mzeituni mwitu, na matawi ya mihadsi, na matawi ya mitende na matawi ya miti minene ili kufanya vibanda vya muda kama ilivyoandikwa." **16** Basi watu wakatoka na kuleta matawi, wakajifanyia mahema, kila mmoja juu ya paa zao, katika ua zao, katika mahakama za nyumba ya Mungu, mahali pa wazi pa lango la Maji, na katika mraba wa lango la Efraimu. **17** Kisha kusanyiko lote la wale waliorudi kutoka kifungoni wakafanya mahema na kukaa ndani yake. Kwa kuwa tangu siku za Yoshua, mwana wa Nuni hata siku hiyo, watu wa Israeli hawakuadhimisha sikukuu hii. Na furaha ilikuwa kubwa sana. **18** Pia siku kwa siku, tangu siku ya kwanza hadi mwisho, Ezra alisoma kutoka Kitabu cha Sheria ya Mungu. Walifanya sikukuu kwa siku saba na siku ya nane kilikuwa na kusanyiko zuri, kwa utiifu wa amri.

Nehemiah 8:1

Watu wote walikusanyika kama mtu mmoja
Hii ni jumuia ambayo inaonyesha watu kwa ujumla wamekusanyika. AT 'Watu walikusanyika pamoja pamoja'

Mlango wa maji
Hili lilikuwa jina la ufunguzi mkubwa au mlango katika ukuta.

Kitabu cha Sheria ya Musa
Hii ingekuwa yote au sehemu ya vitabu vitano vya kwanza vya Agano la Kale.

Siku ya kwanza ya mwezi wa saba
Huu ni mwezi wa saba wa kalenda ya Kiebrania. Siku ya kwanza ya mwezi wa saba ni karibu katikati ya Septemba kwenye kalenda za Magharibi. AT "Siku ya 1 ya mwezi wa 7"

kuleta sheria
"kuleta Kitabu cha Sheria"

wote waliokuwa na uwezo wa kusikia na kuelewa
Hii itajumuisha watoto ambao walikuwa wa umri wa kutosha kuelewa kilichosomwa.

alisoma kutoka kwake
Hapa "kwake" ina maana ya Kitabu cha Sheria ya Musa.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 8:4

Matithia, Shema, Anaya, Uria, Hilkia na Maaseya...Pedaya, Misbaeli, Malkiya, Hashumu, Hashbadani, Zekaria na Meshulamu
Haya yote ni majina ya wanaume.

Ezra alifungua kitabu mbele ya watu wote
Neno hili "mbele" linaweza kutafsiriwa kwa kitenzi "tazama." AT "Kila mtu aliona Ezra kufungua kitabu"

kitaba
"Kitabu cha sheria"

alikuwa amesimama juu ya watu
"alikuwa amesimama juu kuliko watu"

alipoufungua watu wote wakasimama.
Watu wakasimama kwa heshima ya neno la Mungu.

Nehemiah 8:6

Ezra akamshukuru Bwana
Jina hili "shukran" linaweza kutafsiriwa kama kitenzi. AT "Ezra alishukuru Bwana"

Yeshua, Bani, Sherebia, Yamini, Akubu, Shabethai, Hodai, Maaseya, Kelita, Azaria, Yozabidi, Hanania, Pelaya nao ni Walawi, waliwasaidia watu kuelewa sheria,
Haya yote ni majina ya wanaume

wakaeleza wazi kwa tafsiri na kutoa maana
Ufafanuzi wa maneno "tafsiri" na "maana" yanaweza kutafsiriwa kama vitenzi. AT "akifafanua wazi na kuelezea"

yaliyosomwa
"nini kilichosomwa"

Nehemiah 8:9

Kwa watu wote walilia
Hiki ni kizazi ambayo inaonyesha kulikuwa na kilio kikubwa kati ya watu. AT "Kwa watu walilia sana"

mule vilivyonona na kunywa kilicho kizuri
Maelezo ya habari ni kwamba watu waliambiwa kula chakula cha kizuri na vinywaji vyema. AT "kula chakula tajiri na kunywa kitu tamu"

Msiwe na huzuni
Hii inaweza kuelezwa katika fomu ya kazi. AT "usiwe na huzuni"

kwa kuwa furaha ya Bwana ni nguvu zenu
Majina haya "furaha" na 'nguvu' yanaweza kutajwa kama vitenzi au vigezo. 'Kushangilia kwa Bwana kutakukinga' au 'kufurahi katika Bwana itakuwa kikao chako cha kukimbilia'

Nehemiah 8:11

Nyamazeni
"Nyamaza!' au 'kimya!"

Msiwe na huzuni
Hii inaweza kuelezwa katika fomu ya kazi. AT "usiwe na huzuni"

sherehekea kwa furaha kubwa
mantiki ya neno "furaha linaweza kutajwa kama kitenzi. AT "kufurahi sana"

maneno yaliyojulikana kwao
Hii inaweza kuelezwa katika fomu ya kazi. AT "maneno ambayo aliwaambia"

Nehemiah 8:13

Siku ya pili
"Siku ya 2 "au" Siku ya pili "

ili kupata ufahamu kutoka
Maana nyingine ya neno "ufahamu" linaweza kutajwa kama kitenzi. AT "kuelewa"

mwezi wa saba
"mwezi wa 7." Huu ni mwezi wa saba wa kalenda ya Kiebrania. Ni wakati wa mwisho wa Septemba na sehemu ya kwanza ya Oktoba kwenye kalenda za Magharibi.

Wanapaswa kutoa tamko
"Wanapaswa kutangaza"

mhadsi
aina ya mti mdogo wenye maua yenye rangi

miti ya kivuli
"miti ya majani"

kufanya mavazi ya muda
"kufanya hema"

kama ilivyoandikwa
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "kama Musa alivyoandika kuhusu hilo"

Nehemiah 8:16

wakajifanyia mahema
"walijenga hema zao wenyewe"

lango la Maji.... lango la Efraimu
Haya ni majina ya fursa kubwa au mlango katika ukuta.

katika mraba wa lango la Efraimu
"mahali pa wazi na lango la Efraimu"

tangu siku za Yoshua
"Kuanzia siku za Yoshua"

generated on Tue Oct 24 10:45:40 2023

mwana wa Nuni
"Nuni" ni jina la kiume

furaha ilikuwa kubwa sana.
Jina hili "furaha" linaweza kutajwa kama kivumbuzi. AT "watu walifurahi sana"

Nehemiah 8:18

siku kwa siku
"kila siku"

kuanzia siku ya kwanza hadi ya mwisho
Maelezo ya habari ni kwamba ilikuwa wakati wa wiki nzima ya tamasha hilo. AT "kutoka siku ya kwanza hadi siku ya mwisho ya juma"

Walifanya tamasha
'"Walifanya sikukuu" au "Walisherehekea tamasha"

siku ya nane
"siku 8"

kusanyiko zuri
Huu ulikuwa mkutano maalum wa dini.

kwa utiifu wa amri
Taarifa iliyotarajiwa ni kwamba "amri" ilikuwa amri ya Bwana kuhusu jinsi tamasha la nyumba lilivyokuwa limeisha. AT "kama Mungu alivyoamuru"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Siku ya ishirini na nne ya mwezi huo huo watu wa Israeli walikusanyika, nao walikuwa wamefunga, nao walikuwa wamevaa magunia, nao wakaweka vumbi juu ya vichwa vyao. **2** Wazao wa Israeli walijitenga na wageni wote. Walisimama na kukiri dhambi zao wenyewe na matendo maovu ya baba zao. **3** Walisimama mahali pao, na robo ya siku walisoma kutoka Kitabu cha Sheria ya Bwana Mungu wao. Na robo nyingine ya siku walikiri na kuinama mbele ya Bwana Mungu wao. **4** Walawi, Yeshua, Bani, Kadmieli, Shebaniya, Buni, Sherebia, Bani na Kenani, walisimama juu ya ngazi, wakamwita Bwana, Mungu wao kwa sauti kubwa. **5** Ndipo Walawi, na Yeshua, na Kadmieli, na Bani, na Hashabneya, na Sherebia, na Hodia, na Shebania, na Pethalia, wakasema, "Simameni, mkamsifu Bwana, Mungu wenu, milele na milele." "Libarikiwe jina lako tukufu, lililotukuka kuliko baraka zote na sifa zote. **6** Wewe ni Bwana. Wewe peke yako. Wewe umefanya mbinguni, mbingu za juu, na malaika wote wa vita vita, na dunia na kila kitu kilicho juu yake, na bahari na vyote vilivyomo. Unawapa wote uzima, na majeshi ya malaika wanakusujudia. **7** Wewe ndiwe Bwana, Mungu aliyemchagua Abramu, akamtoa kutoka Uri wa Wakaldayo, akamwita Ibrahimu. **8** Uliona moyo wake ulikuwa mkamilifu mbele yako, nawe ukafanya pamoja naye agano la kuwapa wazao wake nchi ya Wakanaani, na Mhiti, na Mwamori, na Perizi, na Myebusi, na Wagirgashi. Umeweka ahadi yako kwa sababu wewe ni mwenye haki. **9** Uliona shida ya baba zetu Misri na ukasikia kilio chao kando ya bahari ya shamu. **10** Wewe ulifanya ishara na maajabu juu ya Farao, na watumishi wake wote, na watu wote wa nchi yake, kwa maana ulijua kwamba Wamisri walifanya kwa kujivunia. Lakini ulijifanyia jina ambalo linasimama hadi siku leo. **11** Ukagawanya bahari mbele yao, wakavuka katikati ya bahari juu ya nchi kavu; na ukawatupa wale waliowa ndani ya kina, kama jiwe ndani ya maji ya kina. **12** Wewe uliwaongoza kwa nguzo ya wingu wakati wa mchana, na kwa nguzo ya moto wakati wa usiku, ili kuwamulikia njiani waweze kutembea katika nuru yake. **13** Ulishuka juu ya Mlima Sinai ukazungumza nao kutoka mbinguni ukawapa amri za haki na sheria za kweli, amri nzuri na maagizo. **14** Uliwajulisha sabato yako takatifu, ukawapa amri, maagizo, na sheria kupitia Musa mtumishi wako. **15** Uliwapa chakula kutoka mbinguni kwa ajili ya njaa yao, na maji kutoka mwamba kwa kiu yao, ukawaambia waende kuimiliki nchi uliyowaapa kwa kiapo kuwapa. **16** Lakini wao na baba zetu walifanya uasi, nao walikuwa wakaidi, wala hawakuzitii amri zako. **17** Walikataa kusikiliza, na hawakufikiri juu ya maajabu uliyofanya kati yao, lakini wakawa wakaidi, na katika uasi wao waliweka kiongozi ili wairudie hali ya utumwa. Lakini wewe ni Mungu ambaye amejaa msamaha, mwenye rehema na huruma, si mwepesi wa hasira, na wingi katika upendo thabiti. Wewe haukuwaacha. **18** Wala hukuwaacha hata walipokwisha kutoa ndama katika chuma kilichochomwa na kusema, "Huyu ndio Mungu wenu aliyekuleta kutoka Misri," wakati walipopotoka sana. **19** Wewe, kwa huruma yako, hukuwaacha katika jangwa. Nguzo ya wingu iliyowangoza njiani haikuwaacha wakati wa mchana, wala nguzo ya moto usiku iliwaangazia barabara ambayo walipaswa kutembea. **20** Uliwapa Roho wako mzuri kuwafundisha, na mana yako haukuwanyima kinywani mwao, na ukawapa maji kwa kiu yao. **21** Kwa miaka arobaini uliwaruzuku jangwani, na hawakukosa chochote. Nguo zao hazikuchakaa na miguu yao haikuvimba. **22** Uliwapa falme na watu, na ukawapa ardhi katika kila kona ya mbali. Basi wakaimiliki nchi ya Sihoni mfalme wa Heshboni, na nchi ya Ogu mfalme wa Bashani. **23** Uliwafanya watoto wao kuwa wengi kama nyota za mbinguni, na ukawaingiza katika nchi. Uliwaambia baba zao waingie na kumiliki. **24** Basi watu wakaingia, wakaimiliki nchi, ukawashinda wenyeji wa nchi hiyo, Wakanaani. Ukawatia mikononi mwao, pamoja na wafalme wao na watu wa nchi, ili Israeli afanye nao kama walivyotaka. **25** Wao waliteka miji yenye nguvu na nchi yenye ustawi, nao wakachukua nyumba zenye vitu vyote vyema, birika zilizochimbwa, mizabibu na miti ya mizeituni, na miti ya matunda mengi. Kwa hiyo walikula na wakashiba na wakatosheka, na wakafurahi kwa wema wako. **26** Basi hawakukutii na wakawaasi. Walitupa sheria yako nyuma ya migongo yao. Waliwaua manabii wako waliowaonya wakurudie wewe, nao wakafanya ukatili mkubwa. **27** Kwa hiyo ukawatia mikononi mwa adui zao, aliyewatesa. Na wakati wa mateso yao, walikulilia na wewe uliwasikia kutoka mbinguni na mara nyingi ukawaokoa katika mikono ya adui zao, kwa sababu ya huruma zako nyingi. **28** Lakini baada ya kupumzika, wakafanya mabaya tena mbele yako, nawe ukawaacha mikononi mwa adui zao, kwa hiyo adui zao wakatawala juu yao. Hata walipokurudia na kukulilia, ukasikia kutoka mbinguni, mara nyingi ukawaokoa kwa sababu ya huruma yako. **29** Uliwaonya ili wapate kurudi kwenye sheria yako. Hata hivyo walifanya kiburi na hawakusikiliza amri zako. Walifanya dhambi dhidi ya amri zako ambazo humpa uzima mtu yeyote anayezitii. Hawakuzitii, hawakuzitenda na walikataa kuzisikiliza. **30** Kwa miaka mingi ukachukiliana nao na kuwaonya kwa Roho wako kwa njia ya manabii wako. Hata hivyo hawakusikiliza. Kwa hiyo ukawatia mikononi mwa watu wa jirani. **31** Lakini kwa huruma zako kubwa hukuwakomesha kabisa, au kuwaacha, kwa maana wewe ni Mungu mwenye rehema na mwenye huruma. **32** Basi, Mungu wetu, Mungu wetu mkuu, mwenye nguvu na mwenye kutisha, unayeweka agano lako na

generated on Tue Oct 24 10:45:40 2023

upendo wako, shida zote zilizotupata sisi, wafalme wetu, wakuu wetu, na makuhani wetu, na manabii wetu, na baba zetu, na watu wako wote tangu siku za wafalme wa Ashuru mpaka leo usizihesabu kuwa ni kidogo. **33** Wewe ni mwenye haki katika yote yaliyotupata, kwa kuwa umetenda kwa uaminifu, na tumefanya uovu. **34** Wafalme wetu, wakuu wetu, makuhani wetu, na baba zetu hawakuishika sheria yako, wala hawakuzingatia amri zako au shuhuda zako ulizowashuhudia. **35** Hata katika ufalme wao wenyewe, wakati walifurahia wema wako kwao, katika nchi kubwa na yenye mazao uliyoweka mbele yao, hawakukutumikia au kuacha njia zao mbaya. **36** Sasa sisi ni watumwa katika nchi uliyowapa baba zetu kufurahia matunda yake na zawadi zake nzuri, na tazama, sisi ni watumwa! **37** Mavuno mazuri kutoka nchi yetu huenda kwa wafalme uliowaweka juu yetu kwa sababu ya dhambi zetu. Watawala juu ya miili yetu na juu ya mifugo kama wanavyopenda. Tuna shida kubwa. **38** Kwa sababu ya yote haya, tunafanya agano thabiti kwa kuandika. Kwenye hati iliyofungwa ni majina ya wakuu wetu, Walawi, na makuhani."

Nehemiah 9:1

Siku ishirini na nne ya mwezi huo huo
siku ya nne ya mwezi huo huo - "siku ya ishirini na nne ya mwezi wa saba' Hii iko karibu katikati ya Oktoba kwenye kalenda za Magharibi

watu wa Israeli walikusanyika
"'watu wa Israeli walikusanyika"

walikuwa wamevaa magunia, nao wakaweka vumbi juu ya vichwa vyao
Ilikuwa ili kuonyesha jinsi walivyokuwa na huruma kwa mambo mabaya wao na baba zao waliyofanya.

Wazao wa Israeli
Waisraeli

walijitenga na wageni wote
"hakuwa na kitu chochote cha kufanya na wale ambao hawakuwa Waisraeli"

Walisimama na kukiri dhambi zao wenyewe na matendo maovu ya baba zao
"Walikubali mambo mabaya waliyoyafanya na pia mambo mabaya ambayo baba zao walifanya"

Nehemiah 9:3

Wakasimama
Waisraeli wote wakasimama

walikuwa wakikiri
"walikuwa wanakubali mambo mabaya waliyofanya"

na kuinama mbele
"kuabudu" au " kumsifu"

Walawi, Yeshua, Bani....walisimama juu ya ngazi
Matoleo mengine yanatafsiri, "Yeshua, Bani ... alisimama juu ya ngazi zilizojengwa kwa Walawi"

Yeshua, Bani, Kadmieli, Shebaniya, Buni, Sherebia, Bani na Kenani
majina ya wanaume

Nehemiah 9:5

Ndipo Walawi...akasema, "Simameni...milele"
Hapa Walawi wanazungumza na watu wa Israeli.

mkamsifu Bwana
"kumbariki Bwana"

Yeshua..... Kadmieli..... Bani,.....Hashabneya, ... Sherebia
majina ya wanaume. Tafsiri katika 9:3.

Hashabneya.....Hodia.....Pethalia
majina ya wanaume

Libarikiwe jina lako tukufu
alawi wanazungumza na Bwana. "Watu wa Yuda walibariki jina lako tukufu, Bwana"

mbingu za juu, na jeshi lake lote ... jeshi la mbinguni likuabudu wewe
Mwenyeji ni jeshi. "Majeshi ya mbinguni" anasema kwa mfano wa nyota nyingi kama kwamba walikuwa jeshi. Nyota kwa upande wake ni mfano wa malaika wengi. Nyota zinaomwabudu Bwana ni mfano wa malaika wanaomwabudu Bwana. (UDB)

Nehemiah 9:7

Sentensi Unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Uri wa Wakaldayo
"Uri, ambapo kundi la Wakaldayo liliishi"

Uliona moyo wake ulikuwa mkamilifu mbele yako
Moyo, ndani ya mtu, inawakilisha mtu. AT "Uliona kwamba alikuwa mwaminifu kabisa kwako"

Wakanaani..... Mhiti..... Mwamori..... Perizi.....Myebusi.....Wagirgashi
majina ya kundi la watu

generated on Tue Oct 24 10:45:40 2023

Nehemiah 9:9

Sentensi Unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Uliona
Bwana aliona

umesikia kilio chao
Maelezo ya taarifa ni kwamba Mungu alisogeza hatua kwa sababu kilio cha Waisraeli wakiomba msaada.

ishara na maajabu juu ya Farao
Vifo vilijaribu moyo wa Farao, na wakawa mashahidi dhidi ya ugumu wa moyo wake . AT "ishara na maajabu yaliyothibitisha dhidi ya Farao" au "ishara na maajabu yaliyomhukumu Farao"

watu wote wa nchi yake
"Wamisri wote"

walifanya kwa kujivunia dhidi yao
"walikuwa wenye kiburi juu ya Waisraeli "au" aliwadhulumu wateule wa Mungu

ulijifanyia jina kwa ajiri yako mwenyewe
Hii ni njia nyingine ya kusema "ulionyesha dunia tabia yako" au "ulionyesha uwezo wako."

ambalo linasimama hadi siku leo.
"ambalo watu bado wanalikumbuka"

Nehemiah 9:11

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

umegawanya bahari
Mungu aligawanywa

wewe ... wale waliokuwa wakiwafuata ukawatupa ndani ya kilindi, kama jiwe ndani ya maji ya kina
Katika mfano huu, mwandishi huelezea Mungu akitupa Wamisri ndani ya bahari kwa urahisi kama mtu atakayepiga jiwe ndani ya maji, na jiwe litatoweka chini ya maji kabisa.

Nehemiah 9:12

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Umewaongozas
Bwana aliwaongoza Waisraeli.

umeshuka
Wakati Mungu akizungumza na watu wake, mara nyingi anaelezewa kama "kushuka" au "kushuka kutoka mbinguni." Hii ni njia ya kueleza kwamba Mungu alionekana kwa mtu huyo. AT "ulionekana" au" umeshuka kutoka mbinguni"

amri za haki na sheria za kweli, amri nzuri na maagizo
Maneno haya mawili yanaelezea kitu kimoja, sheria ya Musa

Nehemiah 9:14

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

amri..... maagizo..... sheria
Kila moja ya maneno haya matatu yanahusu sheria ya Musa.

Nehemiah 9:16

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

wao na baba zetu
Waisraeli wakati wa Musa na watu wa Israeli baada ya wakati wa Musa

wao walikuwa wakaidi ... wakawa wakaidi
Maneno halisi ni "walifanya ngumu zao ngumu." Ikiwa lugha yako ina dalili tofauti ya kuwa mkaidi, ungependa kuitumia hapa.

maajabu uliyofanya kati yao
"miujiza uliyoifanya kati yao"

wakamchagua kiongozi wairudie hali ya utumwa
"walimteua kiongozi kuwapeleka kwenye nchi waliyokuwa watumwa."

ambaye amejaa msamaha
Nia ya kusamehe inazungumzwa kama kama ni maji ambayo inaweza kujaza chombo. AT "ambaye yupo tayari kusamehe"

wingi katika upendo thabiti
Upendo umesemekana kama ni mazao ya chakula ambayo Bwana angeweza kushirikiana na watu. AT "anapenda watu wake sana"

Nehemiah 9:18

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

wewe.... haukuwaacha
Bwana hakuwaacha Waisraeli.

kutupa ndama kutokana na chuma kilichochombwa
chuma kilichochomwa na kuumbwa kwa sura ya ndama

Nguzo ya wingu .... nguzo ya moto
Tafsiri katika 9:12.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 9:20

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Roho wako mzuri....mana yako... maji
Mwandishi hubadili neno la kawaida ili kusisitiza mambo mema ambayo Bwana aliwapa watu wake. Lugha yako inaweza kuwa na njia nyingine ya kusisitiza vitu hivi.

fundisha
"fundisha"

mana yako haukuwanyima kinywani mwao
Litotesi hii inaweza kuelezewa vizuri. AT "na wewe kwa upole uliwapa mana"

kinywani mwao
Kinywa ni busara kwa mtu mzima. AT kutoka kwao

Nehemiah 9:22

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Uliwapa falme
Bwana akawapa Waisraeli falme .

Uliwapa falme na watu
"aliwawezesha kushinda falme na watu"

ukawapa kila kona ya nchi
"kuwawezesha kumiliki kila sehemu ya ardhi"

Sihoni .....Ogu
Haya ni majina ya wafalme.

Heshboni....Bashani
Haya ni majina ya maeneo.

Nehemiah 9:23

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Uliwafanya watoto wao
Bwana aliwafanya wana wa Israeli wakati wa Musa

Ukawatia mikononi mwao
Wakanaani wanasemwa kama walikuwa vitu vidogo ambavyo mtu anaweza kuweka mkononi mwa mtu mwingine. Kutoa kitu ndani ya mkono wa mtu ni kumpa mtu huyo udhibiti kamili juu ya jambo hilo. AT "imewezesha Waisraeli kuwa na udhibiti kamili juu yao"

Nehemiah 9:25

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Wao waliteka
Waisraeli wakati wa Musa waliteka

nchi yenye ustawi
"ardhi yenye rutuba"

birika zilizochimbwa
mashimo katika ardhi ambapo watu kuhifadhi maji

wakatosheka
Hii inaweza kuwa mfano kwa "kuacha kufikiri kuhusu Bwana "au" wakawa hasira"

Nehemiah 9:26

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Walitupa sheria yako nyuma ya migongo yao
Sheria inasemekana kama ni kitu ambacho hakina maana ambacho mtu anaweza kutupa. AT "Walichukulia sheria yako haikuwa na maana na hawakujali"

Walitupa sheria yako
Waisraeli walitupa sheria ya Bwana.

hiyo ukawatia mikononi mwa adui zao
Hapa neno "mkono" (sehemu) linaashiria uwezo wa "maadui" (kama watu wote) kufanya madhara. AT "umeruhusu maadui wa watu wako kuwadhuru watu wako"

uliwatuma waokoaji waliowaokoa katika mikono ya adui zao
Hapa neno "mkono" (sehemu) linaashiria uwezo wa "maadui" (kama watu wote) kufanya madhara. AT "uliwatuma watu kuacha adui zao kuwadhuru"

Nehemiah 9:28

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

walipumzika, wakafanya mabaya tena mbele yako
Hapa "wao" inawakilisha Waisraeli na "wewe" kwa Bwana.

ukawaacha mikononi mwa adui zao
Hapa neno "mkono" (sehemu) linaashiria "adui" (kwa ujumla) kufanya madhara. AT "umeruhusu adui zao kuwadhuru"

generated on Tue Oct 24 10:45:40 2023

hawakusikiliza amri zako
Ikiwa lugha yako ina neno la "sikiliza" ambayo pia inamaanisha "utii," tumia hapa.

amri zako ambazo huwapa uzima mtu yeyote anayewatii
Bwana mwenyewe anasemwa kama kwamba yeye alikuwa na amri wenyewe. AT "hata kama wewe huwapa uzima kila mtu anayeitii amri zako"

Nehemiah 9:30

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Kwa hiyo ukawatia mikononi mwa watu wa jirani
Hapa neno "mkono" (sehemu) linaashiria uwezo wa "watu wa jirani" (kama watu wote) kufanya madhara. AT "umeruhusu watu wa jirani kuwaumiza watu wako" Maneno sawa yanaonekana katika 9:26.

umetoa
Bwana ametoa

haukufanya mwisho wao kabisa
"hauku waaangamiza"

Nehemiah 9:32

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

usiruhusu shida hii yote iwe ndogo kwako ambayo imetujia ... hata leo
Inawezekana kugawanya hii katika sentensi mbili. "Usiruhusu shida hii yote iwe ndogo kwako. Tatizo limekuja kwetu ... hata leo"

shida ... imetujia ...yote yaliyotupata
Maneno "kuja juu yetu" yanazungumzia mambo mabaya yanayotokea kama kwamba ni watu wanaosababisha. AT "madhara ... tumesikia ... kila kitu tumeteseka"

Nehemiah 9:35

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

wakati walifurahia wema wako kwao
"wakati walifurahia mambo mema uliyowapa"

hawakukutumikia
"hawakuitii sheria yako au mafundisho"

Nehemiah 9:36

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

zawadi zake nzuri
"mambo yote mema ndani yake" au "vitu vyote vyema tunaweza kupata kutoka kwake"

Mavuno mazuri kutoka nchi yetu huenda kwa wafalme
"Tunatoa kodi kwa wafalme kwa kufanya kazi nchi yetu"

Wanatawala.
Wafalme mtawala.

Nehemiah 9:38

Sentensi unganishi
Katika aya hizi, Walawi wanaendelea kumsifu Bwana mbele ya watu wa Israeli.

Kwa sababu ya yote haya
kwa sababu watu hawakuitii na Bwana alikuwa amewaadhibu

Kwenye hati iliyofungwa ni majina
Msomaji anapaswa kuelewa kwamba wanaume waliandika majina yao kwenye hati kabla ya kufungwa

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Wale ambao waliweka majina yao kwenye nyaraka zilizofunikwa walikuwa Nehemia mwana wa Hakalia gavana, na makuhani waliowekwa walikuwa Sedekia, **2** Seraya, Azaria, Yeremia, **3** Pashuri, Amaria, Malkiya, **4** Hamshi, Shekania, Maluki, **5** Harimu, Meremothi, Obadia, **6** Danieli, Ginethoni, Baruki, **7** Meshulamu, Abiya, Miyamini, **8** Maazia, Bilgai na Shemaya. Hawa walikuwa makuhani. **9** Walawi walikuwa Yeshua mwana wa Azania, Binui wa jamaa ya Henadadi, Kadmieli, **10** na Walawi wenzake, Shebania, Hodia, Kelita, Pelaya, Hanani, **11** Mika, Rehobu, Hashabia, **12** Zakuri, Sherebia, Shebania, **13** Hodiya, Bani na Beninu. **14** Viongozi wa watu walikuwa Paroshi, Pahath-Moabu, Elamu, Zatu, Bani, **15** Buni, Azgadi, Bebai, **16** Adoniya, Bigwai, Adini, **17** Ateri, Hezekia, Azuri, **18** Hodia, Hashumu, Besai, **19** Harifu, Anathothi, Nobai, **20** Magpiashi, Meshulamu, Heziri, **21** Meshezabeli, Sadoki, Yadua, **22** Pelatia, Hanani, AnaYA, **23** Hoshea, Hanania, Hashubu, **24** Haloheshi, Pilha, Shobeki, **25** Rehumu, Hashabna, Maaseya, **26** Ahia, Hanani, Anani, **27** Maluki, Harimu na Baana. **28** Na watu wengine waliokuwa makuhani, na Walawi, na walinzi wa malango, na waimbaji, na watumishi wa hekalu, na wote waliokuwa wamejitenga wenyewe na watu wa nchi za jirani, kwa sheria ya Mungu, na wanawake zao, na wana wao, na Binti zao, wote walio na ujuzi na ufahamu, **29** walijiunga na ndugu zao, wakuu wao, na kujifunga katika laana na kiapo cha kutembea katika sheria ya Mungu, iliyotolewa na Musa mtumishi wa Mungu, na kuzingatia na kutii amri zote za Bwana Mungu wetu na hukumu zake na sheria zake. **30** Tuliahidi kuwa hatuwezi kuwapa binti zetu watu wa nchi au kuchukua binti zao kwa wana wetu. **31** Pia tuliahidi kwamba ikiwa watu wa nchi wataleta bidhaa au nafaka yoyote ya kuuza siku ya Sabato, hatuwezi kununua kutoka kwao siku ya Sabato au siku yoyote takatifu. Kila mwaka wa saba tutaacha mashamba yetu kupumzika, na tutafuta madeni yote yaliyotokana na Wayahudi wengine. **32** Tulikubali amri za kutoa shilingi ya shekeli kila mwaka kwa ajili ya huduma ya nyumba ya Mungu wetu, **33** kutoa mkate wa uwepo, na sadaka ya nafaka ya kawaida, sadaka za kuteketezwa siku za Sabato, sikukuu mpya za mwezi na sikukuu za kuteketezwa, na sadaka takatifu, na sadaka za dhambi za kufanya upatanisho kwa Israeli, pamoja na kazi yote ya nyumba ya Mungu wetu. **34** Na makuhani, Walawi, na watu wakapiga kura kwa ajili ya sadaka ya kuni. Kura ilichagua ni nani wa familia zetu ataleta kuni ndani ya nyumba ya Mungu wetu kwa nyakati zilizowekwa kila mwaka. Kuni hizo zilichomwa juu ya madhabahu ya Bwana Mungu wetu, kama ilivyoandikwa katika sheria. **35** Tuliahidi kuleta nyumbani kwa Bwana matunda ya kwanza yaliyotokana na udongo wetu, na matunda ya kwanza ya mti kila mwaka. **36** Na kama ilivyoandikwa katika sheria, tuliahidi kuleta nyumbani kwa Mungu na kwa makuhani watumikao hapo wazaliwa wa kwanza wa wana wetu ma wanyama wetu. **37** Tutaleta unga wa kwanza na sadaka zetu za nafaka, na matunda ya kila mti, na divai mpya na mafuta tutaleta kwa makuhani, kwenye vyumba vya kuhifadhi vya nyumba ya Mungu wetu. Tutawaletea Walawi sehemu ya kumi kutoka kwenye udongo wetu kwa sababu Walawi hukusanya zaka katika miji yote tunayofanya kazi. **38** Kuhani, mzao wa Haruni, lazima awe na Walawi wakati wanapopokea zaka. Walawi wanapaswa kuleta sehemu ya kumi ya zaka katika nyumba ya Mungu wetu kwenye vyumba vya kuhifadhi hazima. **39** Kwa maana wana wa Israeli na wana wa Lawi, wataleta sadaka za nafaka, divai mpya, na mafuta katika vyumba vya kuhifadhi ambapo vitu vya patakatifu vinasimamishwa, na mahali pa makuhani watumishi, na walinzi wa mlango, na waimbaji. Hatuwezi kuacha nyumba ya Mungu wetu.

Nehemiah 10:1

Katika nyaraka zilizofunikwa walikuwa
Unaweza kuhitaji kujaza maneno yasiyopo. "Katika nyaraka zilizofunikwa zilikuwa majina ya watu wafuatayo"

nyaraka zilizofunikwa
Nyaraka zimefunikwa baada ya majina kusainiwa kwenye nyaraka.

Nehemia
Watu wengine wanaamini kwamba Nehemia aliandika kitabu hiki (angalia UDB) na anajisema mwenyewe kama yeye ni mtu mwingine kwa sababu hii ni orodha rasmi.

Hakalia
Hili ni jina la mtu. Tafsiri katika 1: 1.

Sedekia, Seraya.....Yeremia, Pashuri, Amaria
Haya ni majina ya wanaume

Azaria
Hili ni jina la mtu. Tafsiri katika 3:22.

Malkiya
Hili ni jina la mtu. Tafsiri katika 3:11.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 10:4

Taarifa za jumla
Katika aya hizi, Nehemia anaweka majina ya makuhani waliosaini waraka uliofunikwa. (Tazama 10:1)

Hamshi
Hili ni jina la mtu. Tafsiri kama kwa 3 8.

Shekania.....Meshulamu
Hizi ni majina ya wanaume. Tafsiri katika 9:3

Maluki.....Obadia, Danieli, Ginethoni...Abiya, Miyamini, 8Maazia, Bilgai
Haya ni majina ya wanaume

Harimu
Hili ni jina la mtu. Tafsiri kama kwa 3:11.

Meremothi
Hili ni jina la mtu. Tafsiri kama kwa 3:3.

Baruki
Hili ni jina la mtu. Tafsiri kama kwa 3:20

Shemaya
Hili ni jina la mtu. Tafsiri katika 3 :28.

Hawa walikuwa makuhani.
Hii inahusu orodha ya awali ya wanaume walio saini waraka. AT "Haya ndio majina ya makuhani waliosaini hati"

Nehemiah 10:9

Taarifa za jumla
Katika aya hizi, Nehemia anaendelea kuandika majina ya watu walio saini hati iliyofunikwa.

Walawi walikuwa
Hii inahusu wale wanaweka majina yao kwenye nyaraka zilizofunikwa. AT "Walawi ambao waliweka majina yao kwenye nyaraka zilizofunikwa"

Yeshua...Henadadi
Haya ni majina ya wanaume. Tafsiri kama 3:18.

Azania.... Rehobu...Beninu
Haya ni majina ya wanaume.

Binui
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 3:22

Kadmieli
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 7:43

Shebania
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 9:3.

Hodia.....Kelita.....Pelaya.....Sherebia
Haya ni majina ya wanaume . kama ilivyo tafasiliwa 8:6

Hanani
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 7:46

Mika
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 10:9.

Hashabia.....Bani
Haya ni majina ya wanaume. Tafsiri kama 3:16

Zakuri
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 3:1

Viongozi wa watu walikuwa
Hii inahusu wale wanaweka majina yao kwenye nyaraka zilizofunikwa. AT "Viongozi wa watu ambao waliweka majina yao kwenye nyaraka zilizofunikwa walikuwa"

Paroshi
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 3:25.

Pahath-Moabu
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika 3:11

Elamu.....Zatu
Hili ni jina la mwanaume. kama ilivyo tafasiliwa katika7:11

Nehemiah 10:15

Taarifa za jumla
Katika aya hizi, Nehemia anaendelea kuandika majina ya watu walio saini hati iliyofunikwa.

Buni
Hili ni jina la mtu. kama ilivyo tafsiri katika 9:3.

Azgadi, Bebai
Haya ni majina ya wanaume. kama ilivyo tafsiriwa katika 7:15.

Adoniya....Azuri....Nobai.....Magpiashi....Heziri....Yadua
Haya ni majina ya wanaume.

Bigwai
Hili ni jina la mtu. kama ilivyo tafsiri katika 7:6

Adini, Ateri, Hezekia.....Hashumu
Haya ni majina ya wanaume. kama ilivyo tafsiriwa katika 7:19

Hodia
Hili ni jina la mtu. kama ilivyo tafsiri katika 8:6

generated on Tue Oct 24 10:45:40 2023

Besai, Harifu
Haya ni majina ya wanaume. kama ilivyo tafsiriwa katika 7:23

Anathothi
Huli ni jina la mwanaume. kama ilovyo tafsiriwa katika 7:27

Meshulamu….Meshezabeli, Sadoki
Haya ni majina ya wanaume. kama ilivyo tafsiriwa katika 3:3

Nehemiah 10:22

Taarifa za jumla
Katika aya hizi, Nehemia anaendelea kuandika majina ya watu walio saini hati iliyofunikwa.

Pelatia…Hoshea….Pilha, Shobeki….Hashabna…Ahia…. Anani…. Harimu….. Baana.
Haya ni majina ya wanaume .

Hanani
Hili mi jina la mwanaume. kama ilivyo tafsriwa katika 7:46

Hanania
Hili mi jina la mwanaume. kama ilivyo tafsriwa katika 8:4

Hanania
Hili ni jina la mwanaume. kama ilivyo tafsriwa katika 3:8

Hashubu…..Haloheshi
Haya ni majina ya wanaume. kama ilivyo tafsiriwa katika 3:11

Rehumu
Hili ni jina la mwanaume. kama ilivyo tafsriwa katika 3:16.

Maaseya
Hili ni jina la mwanaume. kama ilivyo tafsriwa katika 3:22.

Maluki, Harimu
Haya ni majina ya wanaume. Kama ilivyo tafsriwa katika 10:4

Baana
Hili ni jina la mwanaume. Kama ilivyo tafsriwa katika 7:6.

Nehemiah 10:28

walinzi wa malango
Hii inawakilisha watu waliopewa kila mlango, wajibu wa kudhibiti upatikanaji wa jiji au hekalu, na kufungua na kufunga milango kwa wakati na kwa sababu zilizowekwa na msimamizi. Tazama jinsi ilivyotafasiri hii katika 7 1.

waimbaji
"waimbaji wa hekalu"

wote walio na ujuzi na ufahamu
Maneno haya yanaweza kuwekwa wazi. AT "wote ambao walikuwa wazee wa kutosha kuelewa kile kilichoahidi kumtii Mungu maana yake"

ndugu zao, wakuu wao
"ndugu zao ambao ni wakuu" au "ndugu zao ambao ni viongozi." Maneno haya yanataja watu sawa.

kujifunga katika laana na kiapo
Hii inazungumzia watu wanaoapa na laana kama kwamba kiapo na laana zilikuwa kamba ambayo iliwafunga kimwili. 'Waliapa kwa kiapo na laana' au 'waliapa na wakaita laana ya kuja wenyewe ikiwa hawakuiweka'

kutembea katika sheria ya Mungu
Hii ndio idiomi. AT "kuishi kwa sheria ya Mungu" au "kutii sheria ya Mungu"

iliyotolewa na Musa mtumishi wa Mungu
Hii inaweza kuelezwa katika fomu ya kazi. AT "ambayo Musa mtumishi wa Mungu alikuwa amewapa Israeli"

kuzingatia
"kufuata"

Nehemiah 10:30

Taarifa za Jumla
Katika aya hizi, watu wanaelezea maudhui ya kiapo waliyoifanya katika 28:28.

hatuwezi kuwapa binti zetu watu wa nchi au kuchukua binti zao kwa wana wetu
Hii ina maana kwamba hawataruhusu wana na binti zao kuolewa nao. AT "haiwezi kuwapa binti zetu kuoa watu wa nchi au kuchukua binti zao kuoa zetu"

watu wa nchi
Hii inawakilisha watu wanaoishi katika nchi yao ambao hawaabudu Bwana. AT "watu wa nchi hii ambao hawaabudu Bwana"

Tuliahidi … hatuwezi kutoa … hatuwezi kununua … tutaacha … tutafuta
Neno "sisi" hapa ni pamoja na Nehemia na watu wa Kiyahudi, lakini si msomaji wa kitabu hiki."

mwaka wa saba
"Mwaka wa 7"

utaacha mashamba yetu kupumzika
Huu ndio idiomi. AT "hatuwezi kulima mashamba yetu" au "hatuwezi kukua chochote katika mashamba yetu"

generated on Tue Oct 24 10:45:40 2023

tutafuta madeni yote yaliyotokana na Wayahudi wengine
"tutafuta madeni yote kwa Wayahudi wengine" au "tutawasamehe madeni yote inayomilikiwa na Wayahudi wengine"

Nehemiah 10:32

Taarifa ya Jumla
Katika aya hizi, watu wanaendelea kuelezea yaliyomo ya kiapo waliyoifanya

Tulikubali amri
'Tuliahidi kumtii amri

Tulikubali
Neno "sisi" hapa inajumuisha Waisraeli wote ikiwa ni pamoja na Nehemiya isipokuwa kwa kuhani na Walawi, na sio pamoja na msomaji wa kitabu hiki

shilingi ya shekeli
"1/3 ya shekeli." "Ya tatu" ina maana sehemu moja kati ya sehemu tatu sawa. Hii inaweza kuandikwa kwa vipimo vya kisasa. AT "5 gramu ya shaba"

ajili ya huduma ya
"kulipa huduma ya"

mkate wa uwepo
Hii inahusu mikate 12 ya mikate iliyotiwa bila yachu iliyohifadhiwa katika hekalu na kutumika kutumikia kuwepo kwa Mungu na watu wake.

sikukuu mpya za mwezi
Hizi ndizo maadhimisho yaliyofanyika wakati mwezi ulikuwa na muonekao mdogo mbinguni.

Nehemiah 10:34

Taarifa ya Jumla
Katika aya hizi, watu wanaendelea kuelezea yaliyomo ya kiapo waliyoifanya 10:28

kuteketezwa
Hii inaweza kuelezwa katika fomu ya kazi. AT "kwa ajili ya Walawi kuwaka"

kama ilivyoandikwa
Hii inaweza kuelezwa katika fomu ya kazi. AT "kama isemavyo"

kutoka kwenye udongo wetu
"katika udongo wetu" au "juu ya ardhi yetu"

Nehemiah 10:37

Taarifa ya Jumla
Katika aya hizi, watu wanaendelea kuelezea yaliyomo ya kiapo waliyoifanya

Tutaleta ... Tutaleta
Neno "sisi" hapa ni pamoja na Nehemia na Waisraeli isipokuwa kwa makuhani na Walawi, na pia hajumuishi msomaji wa kitabu hiki

unga wa kwanza
Unga ni "unga mzima" au "nafaka ya ardhi."

na divai mpya na mafuta
Maneno ya kukosa yanaweza kuongezwa. AT "na ya kwanza ya divai mpya na mafuta" au "na bora ya divai mpya na mafuta"

vyumba vya kuhifadhi vya nyumba ya Mungu wetu
"mahali ambapo vitu vilihifadhiwa katika hekalu"

zaka kutoka kwenye ardhi yetu
Hapa "udongo wetu" inahusu kila kitu kilichopandwa chini. AT "ya kumi ya kile tunachokua chini"

wanapokea zaka
Hii inaweza kuelezwa katika fomu ya kazi. AT "watu huwapa zaka"

sehemu ya kumi
Hii ina maana sehemu moja kati ya kumi iliyosawa

vyumba vya kuhifadhi hazima
vyumba vya kuhifadhi katika hekalu

Nehemiah 10:39

Taarifa za Jumla
Katika aya hizi, watu kumaliza kuelezea yaliyomo katika kiapo walichofanya

katika vyumba vya kuhifadhi ambapo vitu vya patakatifu vinasimamishwa
Hii inaweza kuelezwa katika fomu ya kazi. Kwenye "vyumba ambapo makuhani huweka vitu vilivyotumiwa katika hekalu"

Hatuwezi kuacha nyumba ya Mungu wetu
Hii inaweza kuelezwa kwa fomu nzuri. AT "Tunatunza kwa ajiri ya hekalu"

Tutakuwa
Neno "sisi" hapa ni pamoja na Nehemia na watu wote wa Israeli lakini haijumuishi msomaji wa kitabu hiki

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Viongozi wa watu waliishi Yerusalemu, na watu wengine walipiga kura ili kuleta mmoja kati ya watu
kumi kuishi Yerusalemu, mji mtakatifu, na wengine tisa walibakia katika miji mingine. **2** Na watu
wakawabariki wote waliojitoa kwa hiari kuishi Yerusalemu. **3** Hawa ndio viongozi wa mkoa ambao waliishi
Yerusalemu. Hata hivyo, katika miji ya Yuda kila mtu aliishi katika nchi yake mwenyewe, ikiwa ni pamoja
na Waisraeli, makuhani, Walawi, watumishi wa hekalu, na wazao wa watumishi wa Sulemani. **4** Katika
Yerusalemu waliishi baadhi ya wana wa Yuda na baadhi ya wana wa Benyamini. Watu wa Yuda walikuwa
pamoja na Athaya, mwana wa Uzia, mwana wa Zekaria, mwana wa Amaria, mwana wa Shefatia, mwana
wa Mahalaleli, mwana wa Peresi. **5** Na Maaseya, mwana wa Baruki, mwana wa Kolhoze, mwana wa
Hazaya, mwana wa Adaya, mwana wa Yoyaribu, mwana wa Zakaria, mwana wa Mshelani, alikuwa mwana
wa Baruki. **6** Wana wote wa Peresi waliokaa Yerusalemu walikuwa 468. Walikuwa masujaa. **7** Hao ndio
wana wa Benyamini, Salu, mwana wa Meshulamu, mwana wa Yoedi, mwana wa Pedaya, mwana wa
Kolaya, mwana wa Maaseva, mwana wa Ithieli, mwana wa Yehaya. **8** Na baada yake, Gabai na Salai, watu
928. **9** Yoeli mwana wa Zikri alikuwa mwangalizi wao; na Yuda mwana wa Hasenua alikuwa mkuu wa pili
juu ya mji. **10** Kutoka kwa makuhani Yedaya, mwana wa Yoyaribu, Yakini, **11** Seraya mwana wa Hilikia,
mwana wa Meshulamu, mwana wa Sadoki, mwana wa Merayoti, mwana wa Ahitubu, mkuu wa nyumba ya
Mungu, **12** na wenzake waliofanya kazi ya ukoo, watu 822. na Adaya mwana wa Yerohamu, mwana wa
Pelalia, mwana wa Amzi, mwana wa Zekaria, mwana wa Pashuri, mwana wa Malkiya. **13** Nao walikuwa
washirika wake waliokuwa wakuu wa jamaa, wanaume 242, na Maasai mwana wa Azareli, mwana wa
Azai, mwana wa Meshilemothi, mwana wa Imeri; **14** na ndugu zao, 128 wapiganaji wenye ujasiri, wenye
ujasiri; Waziri wao aliyeongoza alikuwa Zabdieli, mwana wa Hageoli. **15** Na Walawi Shemaya mwana wa
Hashubu, mwana wa Azrikamu, mwana wa Hashabia, mwana wa Buni, **16** na Shabethai, na Yozabadi,
ambao walikuwa ni viongozi wa Walawi, waliosimamia kazi za nje ya nyumba ya Mungu. **17** Alikuwepo
Matania, mwana wa Mika, mwana wa Zakri, mwana wa Asafu, aliyekuwa mkurugenzi aliyeanza shukrani
kwa sala, na Bakbukia, wa pili miongoni mwa ndugu zake, na Abda mwana wa Shemaya, mwana wa
Galali, mwana wa Yeduthuni. **18** Katika mji wote mtakatifu walikuwa Walawi 284. **19** Walinzi wa malango
Akubu, Talmoni, na washirika wao, ambao waliolinda milango, wanaume 172. **20** Na wale waliosalia wa
Israeli, na makuhani, na Walawi, walikuwa katika miji yote ya Yuda. Kila mtu aliishi katika milki yake
mwenyewe. **21** Wafanyakazi wa hekalu waliishi Ofeli, na Siha na Gishpa walikuwa wakiwaongoza. **22**
Mtawala mkuu juu ya Walawi waliokuwa wakitumikia Yerusalemu alikuwa Uzi mwana wa Bani, mwana wa
Hashabia, mwana wa Matania, mwana wa Mika, wa wana wa Asafu, ambao walikuwa waimbaji wa kazi
katika nyumba ya Mungu. **23** Walikuwa chini ya maagizo kutoka kwa mfalme na maagizo imara yalitolewa
kwa waimbaji kila siku inavyohitajika. **24** Pethahia mwana wa Meshezabeli, mwana wa Zera, mwana wa
Yuda, alikuwa upande wa mfalme kwa habari zote za watu. **25** Kuhusu vijiji na mashamba yao, baadhi ya
watu wa Yuda wakakaa Kiriath-arba, na vijiji vyake, na Diboni, na vijiji vyake, na Yekabzeeli na vijiji vyake.
26 Wakaishi katika Yeshua, Molada, Beth-Peleti, **27** Hazar-Shuali, Beersheba na vijiji vyake. **28** Nao
wakakaa Siklagi, na Mekona, na vijiji vyake, **29** Enrimoni, Sora, Yarmuthi, **30** Zanoa, Adulamu, na vijiji
vyake, na Lakishi, na mashamba yake, na Azeka, na vijiji vyake. Basi wakakaa kutoka Beer-sheba mpaka
bonde la Hinomu. **31** Watu wa Benyamini pia walikuwa wakiishi kutoka Geba, kwenda Mikmashi na Aiya,
na Beth-eli na vijiji vyake. **32** Waliishi Anathothi, Nobu, Anania, **33** Hazori, Rama, Gitaimu, **34** Hadidi,
Seboimu, Nebalati, **35** Lodi, na Ono, bonde la wafundi. **36** Walawi wengine waliishi Yuda wengine
Benyamini.

Nehemiah 11:1

watu walipiga kura
"watu walitupa mawe ya alama ili kuamua ni nani atakayehusika"

kuleta moja kati ya kumi
"kuleta familia moja kutoka kila familia kumi"

Nehemiah 11:3

katika nchi yake mwenyewe, ikiwa ni pamoja na Waisraeli
"katika nchi yake Israeli Waisraeli"

baadhi ya wana wa Yuda na baadhi ya wana wa Benyamini
"baadhi ya watu wa Yuda na baadhi ya watu wa Benyamini"

generated on Tue Oct 24 10:45:40 2023

Watu kutoka Yuda walijumuishwa
"Kutoka kwa wana wa Yuda"

**Benyamini.....Athaya.....Uzia.....Zekaria.....
Amaria.....Shefatia.....Mahalaleli.....Peresi**
Haya ni majina ya wanaume.

wazao wa Perez
"kutoka kwa wazao wa Perezi"

Nehemiah 11:5

Sentensi Unganishi
Katika aya hizi, Nehemia anaendelea kuandika maafisa wa mkoa ambao waliishi Yerusalemu

**Maaseya..... Baruki.....Kolhoze.....Hazaya.....Adaya.....
Yoyaribu.....Zakaria....Peresi**
Haya ni majina ya wanaume.

Baruki
mtu kutoka mji wa Shilo

wana wa Perezi
"wazawa wa Peresi"

468. Walikuwa masujaa.
"468 wanaume mashujaa" au "468 wanaume wenye ujasiri"

Nehemiah 11:7

Sentensi Unganishi
Katika aya hizi, Nehemia anaendelea kuandika maafisa wa mkoa ambao waliishi Yerusalemu

**Benyamini.....Salu.....Meshulamu.....mwana .....Yoedi.....Pedaya....Kolaya....Maaseya....
Ithiel.....Yehaya.....Gabai.....Salai....Yoeli .....Zikri.....Yuda.....Hasenua**
Haya ni majina ya wanaume.

Nehemiah 11:10

**Yedaya.....Yoyaribu.....Yakini.....Seraya ....Hilikia.....Meshulamu.....Sadoki.....Meraioth.....Ahitubu.....Adaya.....Yerohamu.....Pelali
Amzi....Zekaria, ...Pashuri.....Malkiya**
Haya ni majina ya wanaume.

waliofanya kazi ya ukoo
"Nyumba" ni "nyumba ya Mungu" (11:11). "ambaye alifanya kazi hekaluni"

washirika wao
"ndugu zao" au "jamaa zao"

Nehemiah 11:13

Ndugu zake
ndugu za Adaya, mwana wa Jerohamu (11"10).

ndugu
Neno hili ni mfano kwa 1) Waisraeli wenzake au 2) watu ambao walifanya kazi hiyo hiyo. AT "washirika" au "wafanyakazi wenzake"

Maasai .....Azareli.....Azai, ...Meshilemothi, ...Imeri.....Zabdieli....Hag
Haya ni majina ya wanaume.

wapiganaji wenye ujasiri
"wapiganaji mashujaa" au "mashujaa wa ujasiri"

Nehemiah 11:15

**Shemaya...Hashubu....Azrikamu...Hashabia.....Buni, ...
Shabethai....Yozabadi**
Haya ni majina ya wanaume

ambao walikuwa ni viongozi wa Walawi, waliosimamia
"kutoka kwa viongozi wa Walawi, walikuwa wasimamizi"

Nehemiah 11:17

**Matania....Mika...Zakri....Bakbukia.....Abda....
Shemaya....Galali....Yeduthuni**
Haya ni majina ya wanaume.

aliyeanza shukrani kwa sala
Hiyo ni nani aliyeongoza waimbaji (angalia UDB).

Bakbukia, wa pili miongoni mwa ndugu zake
Maana iwezekanavyo ni 1) Bakbukia alikuwa jamaa wa Matania na pili alikuwa na mamlaka kwa Matania (angalia UDB) au 2) "Bakbukia aliongoza kundi la pili la waimbaji."

ndugu
Njia nyingine inayowezekana ni "washirika" au "wafanyakazi wenzake" (tazama UDB).

mji mtakatifu
Maneno haya yanamaanisha mji wa Yerusalemu.

Nehemiah 11:19

walinzi wa malango
watu waliopewa kila mlango, wajibu wa kudhibiti upatikanaji wa jiji kwa wakati, na kufunga milango
kufunga milango kwa nyakati na kwa sababu zilizowekwa na msimamizi. Tafsiri kama katika 7:1.

Akubu....Talmoni.....Siha.....Gishpa
Haya ni majina ya wanaume

Ofeli
Hili ni jina la eneo.

Nehemiah 11:22

Mtawala mkuu
"Mwangalizi"

**Uzi....Bani...Hashabia....
Matania....Mika....Asafu...Pethahia....Meshezabeli....
Zera.....Yuda**
Haya ni majina ya wanaume.

generated on Tue Oct 24 10:45:40 2023

Walikuwa chini ya maagizo kutoka kwa mfalme
"Mfalme alikuwa amewaambia nini cha kufanya"

maagizo imara yalitolewa kwa waimbaji
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "mfalme alikuwa amewaambia hasa nini cha kufanya kuhusu waimbaji"

alikuwa upande wa mfalme kwa habari zote za watu.
"upande wa mfalme wa Kiajemi kama mshauri katika mambo yote yanayohusu watu wa Kiyahudi"

Nehemiah 11:25

Kiriath-arba.....Diboni.....Yekabzeeli..... Yeshua.....Molada.....Beth-Peleti.....Hazar-Shuali....Beersheba
Hizi ni majina ya maeneo.

Nehemiah 11:28

waliishi
Hapa "wao" inahusu watu wa Yuda.

iklagi.....Mekona.....9Enrimoni.....Sora....Yarmuthi ....Zanoa....Adulamu.....Lakishi....Azeka.....Beer-sheba.....bonde la Hinomu
Hizi ni majina ya maeneo.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Hawa ndio makuhani na Walawi waliokuja pamoja na Zerubabeli mwana wa Shealueli, pamoja na
Yoshua Seraya, Yeremia, Ezra, **2** Amaria, Maluki, Hatushi, **3** Shekania, Harimu na Meremothi. **4** Kulikuwa
na Iddo, Ginethoni, Abiya, **5** Miyamini, Maazia, Bilgai, **6** Shemaya, Yoyaribu, Yedaya, **7** Salu, Amoki, Hilkia,
na Yedaya. Hawa walikuwa wakuu wa makuhani na washirika wao katika siku za Yoshua. **8** Walawi
walikuwa Yeshua, Binui, Kadmieli, Sherebia, Yuda, na Matania, aliyekuwa akiongoza nyimbo za shukrani,
pamoja na washirika wake. **9** Bakbukia na Uno, washirika wao, walisimama pembeni yao wakati wa
huduma. **10** Yoshua alikuwa babaye Yoyakimu, Yoyakimu alikuwa baba wa Eliashibu, Eliashibu alikuwa
babaye Yoyada, **11** Yoyada alimzaa Yonathani, Yonathani akamzaa Yadua. **12** Katika siku za Yoyakimu hawa
walikuwa makuhani, wakuu wa jamaa; Meraya alikuwa mkuu wa Seraya, Hanania alikuwa kiongozi wa
Yeremia, **13** Meshulam alikuwa kiongozi wa Ezra, Yehohanani alikuwa kiongozi wa Amaria, **14** Yonathani
alikuwa kiongozi wa Maluki, na Yusufu alikuwa kiongozi wa Shekania. **15** Ili kuendelea, Adna alikuwa
kiongozi wa Harimu, Helkai kiongozi wa Meremothi, **16** Zekaria alikuwa kiongozi wa Ido, Meshulamu
alikuwa kiongozi wa Ginethoni, na **17** Zikri alikuwa kiongozi wa Abia wa Miyaamini. Piltai alikuwa
kiongozi wa Maazia. **18** Shamua alikuwa kiongozi wa Bilgai, Yehonathani alikuwa kiongozi wa Shemaya,
19 Matenai alikuwa kiongozi wa Yoyaribu, Uzi alikuwa kiongozi wa Yedaya, **20** Kalai alikuwa kiongozi wa
Salu, Eberi alikuwa kiongozi wa Amok, **21** Hashabia alikuwa kiongozi wa Hilkia, na Nethanel alikuwa
kiongozi wa Yedaya. **22** Katika siku za Eliashibu, Walawi Eliashibu, Yoyada, Yohana, na Yadua waliandikwa
kama vichwa vya familia, na makuhani waliandikwa wakati wa utawala wa Dariyo wa Persia. **23** Wana wa
Lawi na viongozi wao wa familia waliandikwa katika Kitabu cha tarehe hadi siku za Yohana mwana wa
Eliashibu. **24** Wakuu wa Walawi walikuwa Hashabia, Sherebia, na Yeshua mwana wa Kadmieli, pamoja na
washirika wao, waliokuwa wamesimama mbele yao kumtukuza na kumshukuru, akijibu sehemu kwa
sehemu, kwa kutii amri ya Daudi, mtu wa Mungu. **25** Matania, Bakbukia, Obadiya, Meshulamu, Talmoni
na Akubu walikuwa walinzi wa malango waliokuwa wakiwa wamesimama katika vyumba vya hazina penye
malango. **26** Walitumika katika siku za Yoyakimu, mwana wa Yoshua, mwana wa Yosadaki, na katika siku
za Nehemiya, gavana na Ezra kuhani na mwandishi. **27** Katika kujitolea kwa ukuta wa Yerusalemu, watu
walitafuta Walawi popote walipokuwa wakiishi, wakawaleta Yerusalemu ili kusherehekea kujitolea kwa
furaha, pamoja na shukrani na kuimba kwa ngoma, vinanda na vinubi. **28** Ushirika wa waimbaji
walikusanyika pamoja kutoka wilaya iliyozunguka Yerusalemu na kutoka vijiji vya Wanetofathi. **29** Walikuja
kutoka Beth-gilgali na kutoka katika mashamba ya Geba na Azmawethi, kwa kuwa waimbaji walikuwa
wamejijengea vijiji karibu na Yerusalemu. **30** Makuhani na Walawi wakajitakasa, kisha wakawatakasa
watu, milango na ukuta. **31** Kisha nilikuwa na viongozi wa Yuda kwenda juu ya ukuta, na mimi kuteua
mikutano miwili mikubwa ya hao walioshukuru. Mmoja alienda upande wa kulia juu ya ukuta kuelekea
lango la jaa. **32** Hoshaya na nusu ya viongozi wa Yuda walimfuata, **33** na baada yake akaenda Azaria, Ezra
na Meshulamu, **34** Yuda, Benyamini, Shemaya, Yeremia **35** na wana wa makuhani waliokuwa na
tarumbeta, na Zekaria mwana wa Yonathani, mwana wa Shemaya, mwana wa Mataniya, mwana wa
Mikaya, mwana wa Zakuri, mwana wa Asafu. **36** Na pia jamaa za Zekaria, Shemaya, Azareli, Milalai,
Gilalai, Maai, Nethaneli, Yuda, Hanani, pamoja na vyombo vya muziki vya Daudi mtu wa Mungu. Ezra
mwandishi alikuwa mbele yao. **37** Na kwa Lango la Chemchemi walikwenda moja kwa moja na madaraja
ya mji wa Daudi juu ya kupanda kwa ukuta, juu ya nyumba ya Daudi, kwenye lango la Maji upande wa
mashariki. **38** Na waimbaji wengine ambao walishukuru wakaenda upande mwingine. Niliwafuata juu ya
ukuta pamoja na nusu ya watu, juu ya mnara wa vinyago, hadi kuta kubwa, **39** na juu ya lango la Efraimu,
na mlango wa kale, na kwa lango la samaki na mnara wa Hananeli na mnara wa Hamea, kwa lango la
Kondoo, na wakasimama kwenye mlango wa walinzi. **40** Kwa hiyo, mikutano miwili ya wale
waliomshukuru walipata nafasi yao katika nyumba ya Mungu, na mimi pia nikachukua nafasi yangu na
nusu ya viongozi pamoja nami. **41** Na makuhani wakachukua nafasi zao Eliakimu, Maaseya, Miyamini,
Mikaya, Elioenai, Zekaria, na Hanania wenye tarumbeta, **42** Maaseya, na Shemaya, Eleazari, Uzi,
Yehohanani, Malkiya, Elamu, Ezeri. Waimbaji waliimba na Yezrahia kama wasimamizi. **43** Walitoa dhabihu
kubwa siku ile, wakafurahi, kwa sababu Mungu alikuwa amewafurahisha kwa furaha kubwa. Pia
wanawake na watoto walifurahi. Hivyo furaha ya Yerusalemu ikasikiwa toka mbali. **44** Siku hiyo watu
waliteuliwa juu ya nyumba ya hazina kwa ajili ya michango, matunda ya kwanza, na zaka, ili kuzikusanya
ndani yao sehemu zinazohitajika katika sheria za makuhani na Walawi. Kila mmoja aliteuliwa kufanya kazi
mashambani karibu na miji. Kwa maana Yuda alifurahi juu ya makuhani na Walawi waliokuwa
wamesimama mbele yao. **45** Walifanya utumishi wa Mungu wao, na huduma ya utakaso, kwa mujibu wa
amri ya Daudi na ya mwanawe Sulemani, na hivyo **46** Zamani za kale, katika siku za Daudi na Asafu,

generated on Tue Oct 24 10:45:40 2023

kulikuwa na wasimamizi wa waimbaji, na kulikuwa na nyimbo za sifa na shukrani kwa Mungu. **47** Katika siku za Zerubabeli na katika siku za Nehemia, Israeli wote walitoa sehemu za kila siku kwa waimbaji na walinzi wa mlango. Wakaweka pembeni sehemu ya Walawi, na Walawi waliweka sehemu ya wana wa Haruni.

Nehemiah 12:1

ambaye alikuja
"ambaye aliwasili kutoka Babeli"

pamoja na Zerubabeli
"chini ya uongozi wa Zerubabeli"

Zerubabeli....Shealueli....Yoshua....Seraya....Yeremia, Ezra.....Amaria.....Maluki....Hatushi.....Shekania, Harimu.....Meremothi
Haya ni majina ya wanaume.

Nehemiah 12:4

Sentensi Unganishi
Orodha ambayo ilianza katika 12 :1 inaendelea.

Kulikuwa
Maneno haya yameongezwa kwa tafsiri hii. Ikiwa utaendelea na orodha iliyoanza 12:1, unaweza kufuta maneno haya.

Iddo.....Ginethoni.....Abiya....Miyamini....Maazia.... Bilgai.....Shemaya....Yoyaribu.....Yedaya.....Salu...Amoki... Hilkia.....Yedaya
Haya ni majina ya wanaume.

Ginethoni
Ginethoni inaweza kuwa aina nyingine ya jina '"Ginethoni"

Nehemiah 12:8

Yeshua.....Binui.....Kadmieli.....Sherebia.....Yuda, ...Matania...Bakbukia....Uno
Haya ni majina ya wanaume.

walisimama pembeni yao wakati wa huduma.
Inawezekana maana ni 1) hii ilikuwa wakati wa huduma ya ibada na hizi zilikuwa makundi mawili ya waimbaji (angalia UDB) au waabudu wengine, au 2) makundi haya walilinda hekalu kwa nyakati tofauti, au "kugeuka kuzingatia hekalu".

Nehemiah 12:10

Yoshua...Yoyakimu... Eliashibu...Yoyada...onathani...Yadua
Haya ni majina ya wanaume

Yoshua alikuwa babaye Yoyakimu
Ikiwa msomaji wako atahitaji kujua kwamba Jeshua alikuwa kuhani mkuu miaka mingi kabla ya wakati huu, unaweza kutaka kufuata mfano wa UDB. AT "Jeshua miaka mingi hapo awali alikuwa kuhani mkuu. Alikuwa baba ya Yoyakimu."

Nehemiah 12:12

Yoyakimu...Meraya.... Hanania....Meshulam...Yehohanani ....Yusufu
Haya ni majina ya wanaume.

Seraya.....Yeremia...Ezra....Amaria....Maluki... Shekania
Haya ni majina ya familia inayoitwa baada ya wanaume.

Nehemiah 12:15

Sentensi Unganishi
Orodha iliyoanza 12:12 inaendelea.

Adna...Helkai....Zekaria.....Meshulamu....Zikri ....Piltai....Shamua..... Yehonathani.....Matenai....Uzi.....Kalai.....Eberi .....Hashabia....Nethanel
Haya ni majina ya wanaume wote.

Harimu.....Meremothi...Ido....Ginethoni.....Abia.... Miyaamini....Maazia.....Bilgai....Shemaya....Yoyaribu.... Yedaya.....Salu.... Amoki...Hilkia.....Yedaya
Haya ni majina ya familia ambazo zinaitwa baada ya wanaume.

alikuwa kiongozi wa
"alikuwa kiongozi wa familia ya" au "alikuwa kiongozi wa wazao wa"

Meshulamu alikuwa kiongozi wa Ginethoni
Ginethoni inaweza kuwa aina nyingine ya jina la Ginethoi.

wa Miyaamini
Maandishi ya Kiebrania yanatoka kwa makosa jina la kiongozi wa familia ya Miniamin. Baadhi ya matoleo ya kisasa huacha maneno hayajahitimishwa, kama ULB inavyofanya. Matoleo mengine hutoa maelezo mafupi ya kufanya upungufu wa jina la kiongozi (tazama UDB).

Maazia
Maazia inaweza kuwa aina nyingine ya jina la Maazia

Nehemiah 12:22

Eliashibu....Yoyada.....Yohana..... Yadua
majina ya wanaume

wakati wa utawala wa Dariyo
Maana nyingine inaweza kuwa ni "mpaka utawala wa Dariyo"

generated on Tue Oct 24 10:45:40 2023

waliandikwa katika Kitabu cha tarehe
Hii inaweza kutaja Kitabu cha Mambo ya Nyakati. Waandishi waliandika maneno katika mistari hapo juu katika kitabu kilichoandika matukio ya kila siku.

hadi siku za Yohana mwana wa Eliashibu.
Kumbukumbu za hekalu zimeandikwa tu hadi Johana.

Nehemiah 12:24

kutii amri ya Daudi
Mfalme Daudi aliwaamuru Walawi jinsi walivyopaswa kuandaa na kuabudu ibada.

waliokuwa wamesimama mbele yao kumtukuza na kumshukuru, akijibu sehemu kwa sehemu
Hii inahusu jinsi walivyo imba baadhi ya nyimbo zao katika ibada. Kiongozi au kikundi kimoja angeimba maneno, kisha kikundi kimoja au viwili ambacho "vinasimama kinyume nao" ingeweza kuimba maneno katika jibu.

katika siku za Yoyakimu.....Yosadaki, na katika siku za Nehemiya, gavana na Ezra.....mwandishi
Tarehe hiyo ilikuwa imefungwa kwa kutaja wale ambao walikuwa wakiongozwa na Wayahudi wakati huo. 'wakati Yehoyakimu ... Yehozadaki alikuwa kuhani mkuu, na wakati Nehemia alikuwa gavana na Ezra ... alikuwa mwandishi'

**Hashabia, Sherebia.....
Yeshua....Kadmieli....Daudi....Matania, Bakbukia, Obadiya, Meshulamu, Talmoni na Akubu....Yoyakimu....Yoshua....Nehemia....Ezra**
Haya ni majina ya wanaume.

Nehemiah 12:27

Katika kujitolea kwa ukuta wa Yerusalemu
Maana iwezekanayo ni 1) "Wakati walipojitolea ukuta wa Yerusalemu" au 2) "Kwa hiyo ukumbi wa Yerusalemu ukatekelezwa."

ngoma
mbili nyembamba, sahani ya chuma ya pande zote ambazo huunganishwa pamoja ili kutoa sauti kubwa

Nehemiah 12:29

Beth-gilgali.....Geba na Azmawethi
Haya ni majina ya maeneo.

Nehemiah 12:31

viongozi Yuda
viongozi wa watu waliokuwa wakiishi katika mkoa wa Yuda

Nehemiah 12:32

**Hoshaya....Azaria....Ezra....Meshulamu....Yuda....
Benyamini...**
**Shemaya....Yeremia....Zekaria....Yonathani....
Shemaya....Mataniya.....Mikaya.....Zakur....Asafu**
Haya ni majina ya wanaume.

na baada yake akaenda
"na nyuma yao walimfuata"

na wana wa makuhani waliokuwa na tarumbeta, na Zekaria
Matoleo mengine yanasoma, "na kati ya makuhani na tarumbeta, Zekaria"

Zekaria mwana wa Yonathani mwana wa Shemaya mwana wa Mataniya mwana wa Mikaya mwana wa Zakuri mwana wa Asafu.
Majina yote baada ya "Zekaria" ni mababu wa Zakaria. Orodha hii inaunganisha Zakaria na mwimbaji maarufu Asafu. "Zekaria, mwana wa Yonathani, mwana wa Shemaya, mwana wa Matania, mwana wa Mikaya, mwana wa Zakuri, mwana wa Asafu."

Nehemiah 12:36

Pia kulikuwa
"Pamoja nao walikuwa"

Zekaria.....Shemaya, Azareli, Milalai, Gilalai, Maai, Nethaneli, Yuda, Hanani....Daudi.... Ezra
Haya ni majina ya wanaume.

Ezra mwandishi alikuwa mbele yao
"Ezra mwandishi alikuwa akiwaongoza"

Lango la Chemchemi..... Lango la maji
Haya ni majina ya wazi katika ukuta.

Nehemiah 12:38

kwaya
"kundi la waimbaji"

Niliwafuata
Nehemia aliwafuata

mnara wa vinyago...mnara wa Hananeli... mnara wa Hamea
Hizi ni majina ya miundo mirefu ambako watu walikuwa macho kulinda hatari .

Ukuta mrefu
Hili ni jina la sehemu ya ukuta.

lango la Efraimu...lango wa kale....lango la samaki... lango la Kondoo...lango la walinzi
Haya ni majina ya wazi katika ukuta.

Nehemiah 12:40

mimi pia nikachukua nafasi yangu
Nehemia anasema hapa. AT "Mimi, Nehemia, pia nilichukua nafasi yangu"

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Eliakimu.... Maaseya.....Miyamini.....Mikaya....Elioenai.... Zekaria....Hanania ....Maaseya....Shemaya...Eleazari....Uzi....Yehohanani ....Malkiya, Elamu.....Ezeri
Haya ni majina ya wanaume ambao walikuwa makuhani wakati huo.

Yezrahia
Hili ni jina la kiume ambaye alikuwa kiongozi wa waimbaji.

walijifanya wenyewe kusikia
"kuimba kwa sauti kubwa"

Nehemiah 12:43

shangwe na furaha kubwa
"shangwe sana"

Hivyo furaha ya Yerusalemu ikasikiwa toka mbali
"Yerusalemu" ni mfano wa "sauti ambayo watu wa Yerusalemu walifanya." Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "watu mbali mbali na Yerusalemu waliweza kusikia sauti ambayo watu wa Yerusalemu walifanya wakati wa kusherehekea"

Nehemiah 12:44

wanaume waliteuliwa kuwa wasimamizi
Hii inaweza kuelezwa katika fomu ya kazi. Haijulikani ambaye aliwachagua wanaume. AT "walichagua wanaume kuwa wajibu"

michango
mambo watu waliwapa makuhani

Kwa maana Yuda walifurahi juu ya makuhani na Walawi
Inaonekana kwamba watu waliwachagua wanaume kwa sababu watu wa Yuda waliwashukuru kwa makuhani na Walawi ambao walikuwa wakihudumia.

waliokuwa wamesimama mbele yao
Walawi na makuhani hawakuwa wamesimama tu, walikuwa wakifanya kazi zao. Maana yanaweza kufanywa wazi. AT "ambao walikuwa wamesimama mbele yao wakimtumikia Mungu."

Walinzi wa malango
watu waliopewa kila mlango, wajibu wa kudhibiti shughuri zote za jiji au hekalu, na kufungua na kufunga milango kwa nyakati na kwa sababu zilizowekwa na msimamizi. Tafsiri kama katika 7:1.

Nehemiah 12:46

kulikuwa na wasimamizi wa waimbaji
Sentensi hii inaeleza kwa nini watu walifanya kile walichofanya katika 12:44 na kutupa habari zaidi juu ya wakati ambapo Daudi aliwaambia watu jinsi ya kuabudu hekaluni.

Katika siku za Zerubabeli
Zerubabeli alikuwa mzao wa Mfalme Daudi na mmoja wa watawala katika eneo la Yuda.

Wakaweka pembeni sehemu
"Israeli wote wakaweka pembeni sehemu"

walinzi wa malango
watu waliopewa kila mlango, wajibu wa kudhibiti shughuri zote za jiji au hekalu, na kufungua na kufunga milango kwa nyakati na kwa sababu zilizowekwa na msimamizi. Tafsiri kama katika 7:1.

wana wa Haruni
makuhani katika Israeli, ambao walitoka kwa Haruni, ndugu wa Musa

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Chapter 13

1 Siku hiyo walisoma Kitabu cha Musa katika masikio ya watu. Ilionekana imeandikwa ndani yake kwamba hakuna Mwamoni au Mmoabu anapaswa kuja katika kusanyiko la Mungu, milele. **2** Hii ilikuwa kwa sababu hawakuja kwa watu wa Israeli na mkate na maji, bali walikuwa wamemwajiri Balaamu kulaani Israeli. Hata hivyo, Mungu wetu aligeuza laana kuwa baraka. **3** Mara tu waliposikia sheria, waliwatenga Israeli toka kwa kila mgeni. **4** Sasa kabla ya hapo Eliashibu kuhani akawekwa juu ya vyumba vya nyumba ya Mungu wetu. Alikuwa na uhusiano na Tobia. **5** Eliashibu alimuandalia Tobia chumba kikubwa, ambako hapo awali waliweka sadaka ya nafaka, uvumba, makala, na sehemu ya kumi ya nafaka, divai, na mafuta, ambazo ziliwekwa kwa ajili ya Walawi, waimbaji, walinzi wa mlango, na michango kwa makuhani. **6** Lakini wakati huu wote sikuwepo Yerusalemu. Kwa mwaka wa thelathini na mbili wa Artashasta mfalme wa Babeli, nilikwenda kwa mfalme. Baada ya muda nikamwomba mfalme ruhusa ya kuondoka, **7** na nikarudi Yerusalemu. Nikafahamu mabaya ambayo Eliashibu alikuwa amefanya kwa kumpa Tobia chumba cha kuhifadhi katika mahakama ya nyumba ya Mungu. **8** Nilikuwa na hasira sana na nikatupa vitabu vya nyumba ya Tobia nje ya chumba cha kuhifadhi. **9** Niliamuru kwamba watakase vituo vya kuhifadhi, nami nikarudisha ndani yao makala ya nyumba ya Mungu, sadaka ya nafaka, na uvumba. **10** Niligundua kwamba sehemu zilizotolewa kwa ajili ya kuwapa Walawi hazikutolewa kwao, ili waweze kuondoka haraka hekaluni, kila mmoja kwenda shambani kwake, kama waimbaji waliofanya walivyoondoka. **11** Kwa hiyo nikawasiliana na maafisa na kusema, 'Kwa nini nyumba ya Mungu imeachwa?' Niliwakusanya pamoja na kuwaweka kwenye nafasi zao. **12** Kisha Yuda wote wakaleta zaka ya nafaka, divai mpya, na mafuta kwenye vituo vya kuhifadhi. **13** Nikawaweka kama watunza hazina juu ya hazina, Shelemia kuhani, na Sadoki mwandishi, na Walawi, Pedaya. Hanani, mwana wa Zakuri, mwana wa Matania, alikuwa na wafuasi wao, kwa sababu walihesabiwa kuwa waaminifu. Kazi yao ilikuwa kusambaza vifaa kwa washirika wao. **14** Nikumbuke, Ee Mungu wangu, juu ya hili, wala usiondoe matendo mema niliyoyatenda kwa ajili ya nyumba ya Mungu wangu na huduma zake. **15** Siku hizo nikaona watu wa Yuda waliokanyaga mvinyo siku ya Sabato, na kuleta makundi ya nafaka, na kuwapakia punda, na divai, na zabibu, na tini, na kila aina ya mizigo nzito, waliyoleta Yerusalemu siku ya Sabato. Nikashuhudia kuwa walikuwa wakiuza chakula siku hiyo. **16** Watu kutoka Tiro waliokaa Yerusalemu walileta samaki na kila aina ya bidhaa, na wakawauza siku ya Sabato kwa watu wa Yuda na katika mji! **17** Kisha nikawaambia viongozi wa Yuda, "Je! ni ubaya gani huu mnafanya, kuinajisi siku ya Sabato? **18** Je! Baba zenu hawakufanya hivyo? Je, Mungu wetu hakuleta mabaya haya juu yetu na juu ya mji huu? Sasa unaleta ghadhabu zaidi juu ya Israeli kwa kudharau Sabato." **19** Mara ilipokuwa giza kwenye milango ya Yerusalemu kabla ya Sabato, niliamuru milango ifungwe na kwamba haifai kufunguliwa hadi baada ya Sabato. Niliwaweka baadhi ya watumishi wangu kwenye malango ili mzigo wowote usiweze kuletwa siku ya Sabato. **20** Wafanyabiashara na wauzaji wa kila aina ya bidhaa walikimbia nje ya Yerusalemu mara moja au mbili. **21** Lakini niliwaonya, "Mbona mnakaa nje ya ukuta? Ikiwa mtafanya hivyo tena, nitakuweka mikononi!" Kutoka wakati huo hawakuja siku ya sabato. **22** Nikawaamuru Walawi kujitakasa, na kuja kulinda milango, ili kutakasa siku ya Sabato. Nikumbuke kwa hili pia, Mungu wangu, na kunipatia huruma kwa sababu ya uaminifu wa agano ulilonalo kwangu. **23** Katika siku hizo niliona Wayahudi waliokuwa wameoa wanawake wa Ashdodi, Amoni na Moabu. **24** Nusu ya watoto wao walizungumza lugha ya Ashdodi, lakini hawakuweza kuzungumza lugha ya Yuda, lakini lugha ya mmoja wa watu wengine. **25** Nami nikawasiliana nao, na mimi niliwaadhibu, na nikawapiga baadhi yao na kuvuta nywele zao. Naliwaapisha kwa Mungu, nikisema, Msiwape wana wao binti zenu, wala msiwachukue binti zao kwa ajili ya wana wenu, wala ninyi wenyewe. **26** Je, Sulemani mfalme wa Israeli hakufanya dhambi kwa sababu ya wanawake hawa? Miongoni mwa mataifa mengi hapakuwa na mfalme kama yeye, na alipendwa na Mungu wake. Mungu akamfanya awe mfalme juu ya Israeli wote. Hata hivyo, wake zake wa kigeni walimfanya atende dhambi. **27** Je, tunapaswa kukusikiliza na kufanya uovu huu hata kumhalifu Mungu wetu na kuwaoa wanawake wageni? **28** Mmoja wa wana wa Yoyada, mwana wa Eliashibu, kuhani mkuu, alikuwa mkwewe na Sanbalati Mhoroni. Kwa hiyo nilimondoa kutoka mbele yangu. **29** Wakukumbushe, Mungu wangu, kwa sababu wameunajisi ukuhani, na agano la ukuhani na Walawi. **30** Kwa hiyo nimewatakasa kutoka kila kitu kigeni, na kuimarisha kazi za makuhani na Walawi, kila mmoja kwa kazi yake mwenyewe. **31** Nilitoa sadaka za kuni wakati uliowekwa na matunda ya kwanza. Nikumbuke, Mungu wangu, kwa mema.

generated on Tue Oct 24 10:45:40 2023

Nehemiah 13:1

katika masikio ya watu
"ili watu waweze kuisikia"

anapaswa kuja katika kusanyiko la Mungu, milele
"lazima aingie katika kanisa la Mungu"

Hii ilikuwa kwa sababu
"Hawakuweza kuingia kanisani kwa sababu"

Nehemiah 13:4

Eliashibu kuhani akawekwa
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "walimchagua Eliashibu kuhani" au "viongozi wamteua Eliashibu kuhani"

Alikuwa na uhusiano na Tobia
"Eliashibu na Tobia walifanya kazi pamoja"

Eliashibu alimuandalia Tobia chumba kikubwa
"Eliashibu aliandaa chumba kikuu cha duka kwa Tobia kutumia"

Walinzi wa malango
watu waliopewa kila mlango, wajibu wa kudhibiti shughuri zote za jiji au hekalu, na kufungua na kufunga milango kwa nyakati na kwa sababu zilizowekwa na msimamizi. Tafsiri kama katika 7:1.

Nehemiah 13:6

Lakini wakati huu wote sikuwepo Yerusalemu
"Wakati huo yote haya yalitokea, nilikuwa mbali na Yerusalemu"

mabaya ambayo Eliashibu alikuwa amefanya kwa kumpa Tobia chumba cha kuhifadhi katika mahakama ya nyumba ya Mungu
Hiki ilikuwa chumba ambacho hapo awali kilikuwa kitakasolewa kuhifadhi vitu vya sadaka (13:4).

Nehemiah 13:8

Hasira
"Kukasirika" au "kupata hasira" ina maana ya kutofurahishwa au kuhangaishwa juu ya jambo fulani au mtu fulani. - Watu wanapokasirika ni dhambi na ubinafsi lakini wakati mwingine kuna hasira ya haki dhidi ya udhalimu au mateso. - Hasira ya Mungu inaelezea namna ambavyo hapendezwi na dhambi. - "kuwatia hasira" maana yake ni "kuwasababisha wakasirike"

nyumba
Neno "kaya" linamaanisha watu wote wanaoishi pamoja katika nyumba, ikiwa ni pamoja na wajumbe wa familia na watumishi wowote wanao. .Ikiwa mtu anaweza kusimamia nyumba, hii itahusisha kuongoza watumishi pamoja na kutunza mali. Wakati mwingine "familia" inaweza kutaja mfano wa familia nzima ya mtu, hasa wazao wake.

safi, kusafisha, kusafisha
Kuwa "safi" inamaanisha kuwa na udhaifu au kuwa na chochote kilichochanganywa katika hiyo haipaswi kuwepo. Kutakasa kitu ni kusafisha na kuondoa kitu chochote ambacho kinaathiri au kinaipotosha. Kuhusu sheria za Agano la Kale, "kusafisha" na "kusafisha" hutaja hasa kutakasa kutoka kwa mambo ambayo hufanya kitu au mtu asiye najisi, kama vile ugonjwa, maji ya mwili, au kuzaliwa. Agano la Kale pia lilikuwa na sheria kuwaambia watu jinsi ya kutakaswa kutoka kwa dhambi, kwa kawaida kwa dhabihu ya mnyama. Hii ilikuwa ya muda mfupi na dhabihu ilibidi kurudia tena na tena. Katika Agano Jipya, kutakaswa mara kwa mara ina maana ya kutakaswa kutoka kwa dhambi. Njia pekee ambayo watu wanaweza kuwa safi na kudumu kutoka kwa dhambi ni kupitia kutubu na kupokea msamaha wa Mungu, kwa kuamini Yesu na dhabihu yake.

Nyumba ya Mungu, Nyumba ya Bwana
Katika Biblia, maneno "nyumba ya Mungu" (nyumba ya Mungu) na "nyumba ya Yahweh (nyumba ya Bwana) inaelezea mahali ambapo Mungu anaabudu Neno hili pia linatumiwa hasa kwa kutazama hema au hekaluni. Wakati mwingine "nyumba ya Mungu" hutumiwa kutaja watu wa Mungu.

sadaka ya nafaka
Sadaka ya nafaka ilikuwa zawadi ya unga wa ngano au shayiri iliyotolewa kwa Mungu, mara nyingi baada ya sadaka ya kuteketezwa. Mbegu iliyotumiwa kwa ajili ya sadaka ya nafaka ilitakiwa kuwa nzuri. Wakati mwingine ilikuwa kupikwa kabla ya kutolewa, lakini mara nyingine iliachwa bila kupikwa. Mafuta na chumvi ziliongezwa kwenye unga wa nafaka, lakini hakuna chachu au asali iliruhusiwa. Sehemu ya sadaka ya nafaka iliteketezwa na sehemu yake ilikuwa kuliwa na makuhani.

uvumba
Neno "uvumba" linamaanisha mchanganyiko wa manukato yenye harufu nzuri ambayo huteketezwa kuzalisha moshi ambayo ina harufu nzuri. Mungu aliwaambia Waisraeli kufukiza uvumba kama sadaka kwake. Ya uvumba ilipaswa kufanywa kwa kuchanganya kiasi sawa cha viungo vitano maalum kama vile Mungu alivyoagiza. Hii ilikuwa uvumba mtakatifu, kwa hivyo hawakuruhusiwa kuitumia kwa sababu nyingine yoyote. "Madhabahu ya uvumba" ilikuwa madhabahu maalum ambayo ilikuwa tu kutumika kwa kuchoma uvumba Mafuta hayo yalitolewa angalau mara nne kwa siku, kila saa ya sala. Pia ilitolewa kila wakati sadaka ya kuteketezwa ilitolewa. Kuungua kwa uvumba kunawakilisha sala na ibada inayoinuka kwa Mungu kutoka kwa watu wake Njia nyingine za kutafsiri "uvumba" zinaweza kujumuisha, "manukato yenye harufu nzuri" au "mimea nzuri ya kupendeza."

generated on Tue Oct 24 10:45:40 2023

Nehemiah 13:10

sehemu zilizotolewa kwa ajili ya kuwapa Walawi hazikutolewa kwao
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "watu hawajawaingiza ndani ya vituo vya kuhifadhi sehemu yao ya kumi na sadaka ya chakula kwa makuhani wa hekalu"

walikuwa wamekimbia, kila mmoja katika shamba lake, Walawi na waimbaji waliofanya kazi hiyo
"Walawi na waimbaji waliofanya kazi waliondoka hekalu, kila mmoja kwenda shamba lake mwenyewe"

Kwa nini nyumba ya Mungu imeachwa?
Hili ndio swali la kuzingatia tangu Nehemia analitumia ili kuwapinga au hata kuwadhihaki viongozi ambao hawakuwa wamefanya kazi yao

Nehemiah 13:12

Yuda wote
Jina la ardhi ni metonim kwa watu wa nchi. Huenda hii ni kizazi. AT "watu wote waliokaa Yuda"

Shelemia….Sadoki…Pedaya… Hanani…Zakuri…Matania
Haya ni majina ya wanaume

walihesabiwa kuwa waaminifu
Hii inaweza kutafsiriwa kwa fomu ya kazi. Maana nyingine ya "mwaminifu" linaweza kutafsiriwa kama kitenzi. AT "nilijua kwamba ningeweza kuwaamini"

Nikumbuke, Ee Mungu wangu, juu ya hili
"Mungu wangu, unikumbuke juu ya hili."

Nehemiah 13:15

waliokanyaga mvinyo
Neno "vikwazo vya divai" ni mshikamano wa zabibu ambazo zilikuwa kwenye vipaji vya mvinyo. Watu walikuwa wakitembea kwenye zabibu ili kupata juisi kutoka kwao ili kufanya divai. AT "akitembea juu ya zabibu katika vikombe vya divai"

kunyaga
kutembea kwenye kitu cha kuponda au kushinikiza

Nehemiah 13:16

Tiro
jina la mji

Je! ni ubaya gani huu mnafanya, kuinajisi siku ya Sabato
Nehemia ni kuwapiga viongozi wa Yuda. Hii inaweza kutafsiriwa kama taarifa. AT "Unafanya jambo baya kwa kudharau siku ya Sabato." au "Mungu atawaadhibu kwa kufanya jambo hili baya, kwa kudharau siku ya Sabato."

Je! Baba zenu hawakufanya hivyo?
Nehemia anawatia viongozi wa Yuda. Hii inaweza kutafsiriwa kama taarifa. AT "Unajua kwamba baba zako walifanya hivyo, na ndiyo sababu Mungu alileta uovu huu wote juu yetu na juu ya mji huu."

Nehemiah 13:19

Mara ilipokuwa giza….. kabla ya Sabato
"Wakati jua lilishuka … na ilikuwa ni wakati wa Sabato kuanza"

milango ifungwe na kwamba haifai kufunguliwa hadi
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT "kwamba walinzi wafunga milango na hawafunguli mpaka "

mzigo wowote usiweze kuletwa
Hii inaweza kutafsiriwa kwa fomu ya kazi. AT 'hakuna mtu anayeweza kuleta vitu walivyotaka kuuza'

wauzaji wa kila aina ya bidhaa
"watu ambao walileta vitu vingi ambavyo walitaka kuuza"

Nehemiah 13:21

Mbona mnakaa nje ya ukuta?
Nehemia anafanya swali hili lisipate jibu bali kuwaadhibu wafanyabiashara na kusisitiza amri yake. AT "Wewe ni kambi nje ya ukuta dhidi ya kile nilichoamuru."

nitakuweka mikononi!
Neno "mikono" ni metonymy kwa hatua kali. AT 'Nitawafukuza kwa nguvu!" au "Nitawaondoa kwa nguvu!"

Nehemiah 13:23

Sentensi Unganishi
Aya hizi zinaonyesha hatua inayofuata.

Wayahudi waliokuwa wameoa wanawake wa Ashdodi, Amoni na Moabu
"Wayahudi ambao walikuwa wameoa wanawake wa kigeni" Mungu alikuwa amekataa kuoa ndoa.

Ashdodi
Jina la mji

Amoni…Moabu
majina ya mataifa

Nusu ya watoto wao
"Matokeo yake, nusu ya watoto wao"

Nehemiah 13:25

Nami nikawasiliana nao
"Nilizungumza moja kwa moja nao juu ya kile walichofanya"

generated on Tue Oct 24 10:45:40 2023

nikawapiga baadhi yao
kwa mikono yake

Naliwaapisha kwa Mungu
"Nimewafanya wanasema ahadi mbele ya Mungu"

Je, Sulemani mfalme wa Israeli hakufanya dhambi kwa sababu ya wanawake hawa?
Nehemia anawaangamiza wanaume. Hii inaweza kutafsiriwa kama taarifa. AT "Unajua kwamba Sulemani mfalme wa Israeli alifanya dhambi kwa sababu ya wanawake hawa."

Je, tunapaswa kukusikiliza na kufanya uovu huu hata kumhalifu Mungu wetu na kuwaoa wanawake wageni?
Nehemia anawaangamiza wanaume. Hii inaweza kutafsiriwa kama taarifa. AT "Hatutawasikiliza au kufanya uovu huu mkubwa au kutenda kwa uongo dhidi ya Mungu wetu kwa kuoa wanawake wa kigeni."

Nehemiah 13:28

Yoyada....Eliashibu...Sanbalati
Haya ni majina ya wanaume

Mhoroni
mtu kutoka mji wa Beth...Horoni

nilimondoa kutoka mbele yangu
"Nilimfukuza" au "nimemfanya aondoke Yerusalemu"

Wakukumbushe
"Fikiria juu yao" au "Kumbuka kile walichofanya"

wameunajisi ukuhani
"wamekufanya ufikirie juu ya makuhani na kazi yao kama kwamba walikuwa wachafu"

na agano la ukuhani na Walawi
"wamekufanya ufikirie juu ya agano ulilofanya na makuhani na Walawi kama kwamba ni safi"

Nehemiah 13:30

Kwa hiyo nimewatakasa
"Kwa njia hii niliwatakasa"

kuimarisha kazi za makuhani na Walawi
"aliwaambia makuhani na Walawi nini walipaswa kufanya"

Nilitoa sadaka za kuni
"Nilipangwa kwa ajili ya utoaji wa kuni kwa ajili ya sadaka za kuni"

matunda ya kwanza
"kwa sadaka ya matunda ya kwanza wakati wa mavuno"

Nikumbuke, Mungu wangu, kwa mema
"Fikiria juu ya yote niliyoyatenda, Mungu wangu, na kunibariki kwa sababu ya mambo mema ambayo nimeyafanya"

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Book: Esther

Esther

Chapter 1

1 Katika siku za utawala wa Ahasuero (huyu ni Ahasuero aliyetawala toka India hadi Ethiopa, zaidi ya majimbo 127), **2** katika siku hizo Mfalme Ahasuero aliketi katika kiti chake cha utawala katika ngome ya Shushani. **3** mwaka wa tatu wa utawala wake aliwaandalia sherehe viongozi na watumwa wake wote. Waliohudhuria katika sherehe hiyo walikuwa wakuu wa jeshi la Uajemi na Umedi, watu wenye vyeo, na viongozi wa majimbo. **4** Mfalme akaweka wazi utajiri na utukufu wa ufalme wake na heshima ya ukufu wa ukuu alio upata kwa siku nyingi, kwa siku180. **5** Siku hizi zilipotimia, Mfalme aliaandaa karamu iliyodumu kwa siku saba. Karamu hii ilikuwa kwa watu wote walioishi katika ikulu ya Shushani, tangu mkubwa hadi mdogo. Behewa la bustani ya ikulu ya mfalme ndiyo karamu ilipofanyikia. **6** Behewa la bustani lilipambwa kwa mapazia meupe ya pamba na urujuani, yalifungwa kwa kamba za kitani safi na zambarau, yakiwa yametundikwa kwa pete za fedha na nguzo za marimari. Kulikuwa na makochi ya dhahabu na fedha juu ya sakafu ya marimari, mawe mekundu na meupe, na ya manjano na meusi. **7** Vinywaji viliandaliwa katika vikombe vya dhahabu. Na kila kikombe kilikuwa ni cha kipekee na kwa sababu ya ukarimu wa mfalme kulikuwa mvinyo mwingi. **8** Mfalme aliwambia wahudumu watu wagawiwe vinywaji kwa kila mtu kulingana na matakwa yake. Maana tayari mfalme alikuwa ametoa agizo kwa watumishi wa ikulu kuwafanyia wageni kulingana na matakwa ya kila mgeni. **9** Wanawake nao walikuwa wamealikwa katika karamu na Malkia Vashiti katika ikulu ya Mfalme Ahusuero. **10** katika siku ya saba moyo wa mfalme ulipokuwa na furaha kwa sababu ya mvinyo, aliwaagiza Mehumani, Biztha, Harbona, Bigtha, Abagtha, Zethari na Karkas (hawa saba ndio waliohudumu mbele ya mfalme) **11** kumleta Malkia Vashiti akiwa katika mavazi yake ya kimalkia. Akiwa na lengo la kuwaonyesha watu na maakida urembo wake, maana alikuwa mrembo. **12** Pamoja na maagizo ya Mfalme, Malkia Vashiti alikataa kwenda kama alivyokuwa amewaagiza viongozi wake. Hivyo mfalme akakasirika sana; ghadhabu yake ikawaka ndani yake **13** Mfalme akawandea wenye hekima, waliofahamu nyakati (kwa kuwa huu ndio uliokuwa utaratibu wa mfalme kuhusu wale waliokuwa watalaamu wa sheria na hukumu. **14** Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, na Memucan, majimbo saba ya Uajemi na Umedi walikuwa karibu na mfalme na walikuwa na vyeo vikubwa katika ufalme. **15** Katika kutafsiri nini kifanyike kwa mjibu wa sheria kutoka na mgomo wa Malkia Vashiti dhidi ya agizo la mfalme Ahusiero kwa Malkia Vashiti. **16** Mmoja wao aliyejulikana kwa jina la Memukani alisema mbele ya Mfalme na mbele ya viongozi, Malkia Vashiti hajamkosea tu mfame na wakuu na watu wote walio katika majimbo ya mfale Ahusiero. **17** kwa kuwa jambo la malkia litafahamika kwa wanawake wote. watawatendea waume zao vibaya. Watasema, 'Mfalme Ahusiero Malkia Vashiti hakumtii mme wake, Mfalme Ahusiero alipotaka ahudhurie mbele yake.' **18** Kabla ya siku hii wanawake wa wakuu wa Uajemi na Umedi walipata taarifa ya mgomo wa malkia Vashiti watawatendea waume zao, viongozi wa mfalme. kutakuwa na ghasia na nyingi hasira. **19** kama ni jambo jema kwa mfalme, ruhusu tangazo litolewe, na iwe katika sheria ya Waajemi na Wamedi, ambao haiwezi kutanguliwa, kwamba Vashiti hatakuja tena mbele za mfalme kama malkia. Nafasi ya Vashiti apewe mwingine ambaye ni bora zaidi ya Vashiti. **20** Tangazo la mfalme litakapotolewa katika ufalme wote, wanawake wote watawaheshimu waume zao, tangu mwenye cheo hadi asiye na cheo." **21** Ushauri huu ulikuwa mzuri kwa mfalme na wakuu wengine, mfalme akafamya kama Memkani alivyopendekeza. **22** Akatuma barua katika majimbo yote ya mfalme, kwa kilajambo na andiko lake, na watu kwa makabila yao. Aliamuru kwamba kila mme awe msimamizi katika nyumba yake mwenyewe. Tangazo hili lilitolewa katika lungha ya kila mtu katika ufalme.

Esther 1:1

Katika siku za Ahasuero
"Katika wakati wa Ahasuero" au "wakati Ahasuero alipokuwa akitawala kama mfalme."

127
(Tazama: tafsiri nambari)

majimbo
"Jimbo" ni sehemu kubwa ambayo katika hiyo baadhi ya nchi zimegawanywa kwa makusudi ya serikali.

generated on Tue Oct 24 10:45:40 2023

Ngome
Ngome, boma au kambi iliyoimarishwa.

Shushani
Mji wa utawala wa wafalme wa Uajemi.

Esther 1:3

mwaka wa tatu
"baada ya miaka 2"

180
(Tazama: tafsiri nambari)

Esther 1:5

Saba
"7"

ikulu
tumia neno lile lililotumika katika 1:1.

Shushani
Tumia neno lile lilelililotumika katika 1:1.

Esther 1:7

ukarimu
"utayari mkubwa wa kuwapa"

Mfalme alikuwa amewaamuru wahudumu wake wote wa ikulu kuwatenda vyovyote kila mgeni alivyotaka
kauli hii inamaanisha kwamba mfalme aliwaambia wafanyakazi wake kuwapa wageni wote ambao walio wataka.

Esther 1:9

siku ya saba
"baada ya siku 6"

wakati moyo wa mfalme ulipokuwa ukijisikia fu kwa sababu ya mvinyo
"baada ya mfalme alipokuwa amelewa kwa mvinyo"

Mahumani, Biztha, Harbona, Bigtha, Abagatha, Zethari na Karkas
(Tazama: Tafsiri majina)

saba
"7"

Esther 1:12

Kwa nini mfalme alikasirika sana?
Mfalme alikasirika sana kwa sababu Malkia Vashiti alikataa kuja kama mfalme alivyokuwa ameagiza.

Esther 1:13

Carshena, Shethar, Admatha, Tarshish, Meres, Marsena na Memucan
(Tazama: tafsiri majina)

saba
"7"

katika kutekeleza sheria
"Katika kutekeleza sheria au katika kutii sheria

Esther 1:16

Mumekani
(Tazama: tafsiri majina)

Majimbo
Tumia neno lile lile lililotumika katika 1:1.

Esther 1:19

wote/kubwa mno
"kubwa" au "kubwa sana"

Esther 1:21

Memkani
(Tazama: tafsiri majina)

jimbo
Tumia neno lile lile lililotumika katika 1:1.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Baada ya mambo haya na baada ya hasira ya mfalme Ahusiero kutulia, alifikiri kuhusu Malkia Vashiti na alichokuwa amekifanya na tangazo alilokuwa ameamuru litolewe ya Vashiti kupoteza sifa za kuwa malkia. **2** Kisha vijana waliomtumikia mfalme wakasema, mfalme atafutiwemabikira warembo. **3** Mfalme na achague wasimamizi katika majimbo yote ya ufalme wake, ili wawakusanye mabikira warembo wote harem katika ikulu ya Susa. Mabikira hawa wawe chini ya usimamizi wa Hegai, msimamizi, ambaye ni mkuu wa wanawake, na wapewe vipodozi vyao vyote. **4** Na binti yule atakaye mfurahisha mfalme ndiye atakaye kuwa Malkia badala ya Vashiti." Mfalme alupenda ushauri na akafanya kama alivoshauriwa, **5** Katika mji wa Shushani alikuwepo Myahudi aliyeitwa Modekai mwana wa Jaira mwana wa Shimei mwana wa Kishi, aliye kuwa wa kabila la Benjamini. **6** Yeye ni miongoni mwa Wayahudi waliochukuliwa pamoja na Yekonia, mfalme wa Yuda kutoka Yerusalemu na kupelekwa uhamishoni na mfalme Nebukadreza. **7** Modekai alikuwa akimlea, Hadasa, yaani Esta, binti wa mjomba wake kwa sababu hakuwa na wazaai wake wote wawili. Modekai alimchukuwa kama binti yake. Esta alikuwa na umbo zuri na uso wa kupendeza. **8** Wasichana wengi waliletwa ikulu Shushani, baada ya tangazo na amri ya mfalme kutolewa. Waliwekwa chini ya usimamizi wa Hegai. Esta naye alikuwa ni miongoni mwa wasichana walioletwa na kuwekwa chini ya usimamizi wa Hegai, mwangalizi wa wanawake. **9** Esta alimfurahisha, na akapata kibali mbele ya Hegai. Akampa vipodozi na sehemu ya chakula. Akampa wahudumu wa kike saba kutoka katika ikulu ya mfalme, na akampeleka na wahudumu wa kike katika sehemu bora katika nyumba ya wanawake. **10** Esta hakuwa amemweleza mtu yeyote kuhusu jamaa zake kwa sababu Modekai alikuwa amemzuia. **11** kila siku Modekai alienda na kurudi mbele nje ya ua wa nyumba ya wanawake, ili kwamba asikie kuhusu mambo ya Esta na atakachofanyiwa. **12** Zamu ilipofika ya kila msichana kwenda kwa mfalme Ahusero kwa kufuata maelekezo kwa wanawake, kila msichana alitakiwa kumaliza miezi kumi na miwili ya urembo, miezi sita ya mafuta ya manemane na miezi sita ya vipodozi. **13** wakati msichana alipoenda kwa mfalme, alipewa chochote alichotamani kutoka katika nyumba ya wanawake ili aende nacho katika nyuma ya mfalme. **14** Msichana alipaswa kwenda wakati wa usiku na kurudi katika nyumba ya wanawake, na kwa msimamizi Shaashigazi, msimamizi wa mfalme, ambaye alikuwa mwenye kuwalinda masulia. Msichana hakuruhusiwa kwenda tena kwa mfalme isipokuwa amemfurahiha mfalme na mfalme akaamuru arudi tena. **15** Zamu ya Esta ilipotimia(mwana wa Abihaili, mjomba wa Modekai alikuw amemchukua kama kama binti yake) kwenda mbele ya mfalme, hakutaka kitu chochote isipokuwa vile ambavyo Hegai, msimamizi wa wanawake alimtaka avichukue. **16** Esta akapata kibali mbele ya kila aliyemwona. Esta akapelekwa kwa Mfalme Ahusiero katika makazi ya kifalme mwezi wa kumi, ambao ni mwezi wa Tabeti, katika mwaka wa saba wa utawala wake. **17** Mfalme alimpenda Esta zaidi kuliko wanawake wengine, na alipata kibali kuliko na wema mbele zake zaidi kuliko mabikira wengine na hivyo mfalme akamvika taji ya kimalkia badala ya Vashiti. **18** mfalme akawafanyia karamu kubwa wasimamizi na wahudumu wake wote, karamu ya Esta na akawapa unafuu wa kodi katika majimbo. Pia akawapa zawadi kwa ukarimu. **19** Modekai alikuwa ameketi katika lango la mfalme wakati mabikira walipokuwa wamekusanyika kwa mara ya pili. **20** Esta alifuata ushauri Modekai ya kutomwambia mtu yeyote kuhusu jamaa zake. aliendelea kufuata ushauri wa Modekai kama alivyofanya alipokuwa mdogo. **21** katika siku hizo ambazo Modekai alikuwa ameketi getini kwa mfalme, Bighani na Tereshi, wasimamizi wa mfalme walio linda lando, walikasirika na wakatafuta kumuua mfalme Ahusiero. **22** Jambo lilipowekwa wazi kwa Modekai, alimtaarifu Malkia Esta na Esta akamweleza kile achoelezwa na Modekai. **23** Habari hii ilipepelelezwa na kuonekana kuwa kweli na wanaume wawili walinyongwa juu ya mti. Na habari hii ikaandikwa katika kitabu cha taarifa mbele ya mfalme.

Esther 2:1

tangazo/ mbiu
Hii inarejea kwenye tangazo katika 1:19.

Esther 2:3

Majimbo
Tumia neno lile lile lililotumika katika 1:1.

haremu
"mahali ambapo wake wa watawala wanatunzwa"

ikulu
Tumia neno lile lile lililotumika katika 1:5.

Sushani
Tumia neno lile lile lililotumika katika 1:1.

Hegai
(Tazama: tafsiri majina)

generated on Tue Oct 24 10:45:40 2023

vipodozi vyao
"Kipodozi" in kitu kama kirimu, losheni, au poda ambayo mara nyingi wanawake ujipaka katika uso au mwili ili kupendezesha muonekano wao.

Esther 2:5

Sushani
Tumia jina lile lile lililotumika katika 1:1.

mwana wa Jaira mwana wa Shimei mwana wa Kishi
'"Jaira," "Shimei" na"Kishi" ni wanaume ambao "Modekai" ni mwana wa kiume anatoka.

Mbenjamini
"wa kabila la Benjamini"

Alikuwa amechukuliwa kutoka Yerusalemu
Andiko la Kiebrania haliweki wazi anayezungumziwa hapa. Pengini ni Kishi, ambaye inaonekana alikuwa baba yake na babu wa Modekai. Kama ilikuwa Modekai mwenyewe, hivyo angekuwa mzee sana kwa wakati wa matukio yanayomhusu Esta. Matoleo mengi ya kisasa haziliweki wazi hili. Ni matoleo machache likiwemo la UDB, linahisi kuwa Modekai ndiye aliyekuwa amechukuliwa kutoka Yerusalem.

Yekonia, mfalme wa Yuda
(Tazama: tafsiri majina)

Esther 2:7

Hadasa
Hili ni jina la Kiebrania la Esta.

binti wa mjomba wake
"binamu yake'

Hakuwa na baba wala mama
"baba na mama yake walikufa"

Esther 2:8

alitangaza
"alitangaza"

ikulu
Tumia neno lile lile lililotumika katika 1:5.

Esther 2:10

kuhusu habari ya Esta
"vile ambavyo Esta alivyokuwa akiendelea" au "kuhusu hali ya Esta"

Esther 2:12

kufuata maelekezo kwa ajili ya wanawake
"kutenda sawa sawa na ni mahitaji kwa ajili ya wanawake"

ya matibabu ya urembo
Mambo yafanywayo ili kuwafanya wasichana kuonekana warembo zaidi na kunukia vizuri.

vipodozi
Tumia neno lile lile lililotumika katika 2:3.

ikulu
Tumia neno lililotumia katika 1:5.

Esther 2:14

wakati wa ahsubuhi
"ahsubuhi inayofuata"

nyumba ya pili
"nyumba nyingine"

msimamizi
"kuangalia" au "ulinzi"

Shaashigazi
(Tazama: tafsiri majina

Esther 2:15

Abihali
"Abihaili"alikuwa baba yake na Esta na mjomba wa Modekai.

Hegai
Tumia neno lile lile liliotumika katika 2:3

mwezi wa kumi, ambao ni mwezi wa Teneti
"Tibeti" ni jina la mwezi wa kumi kwa kalenda ya Kiebrania. Ni wakati wa sehemu ya mwisho wa Desemba na sehemu ya kwanza ya January kwa kalenda ya Magharibi.

mwaka wa saba
"mwaka namba7"

Esther 2:17

mfalme alipenda
Hili ni neno la kihisia la "upendo".

ushuru
"ukusanyaji wa ushuru"

majimbo
Tumia neno lile lile lililotumika katika 1:1

Esther 2:19

mara ya pili
"mara moja zaidi" au"muda mwingine"

alimuelekeza
"alimwambia"

generated on Tue Oct 24 10:45:40 2023

Bigthani na Tereshi
Haya yalikuwa majina ya walinzi wawili waliolinda ikulu.

Esther 2:22

mti
umbo ambalo mtu hunyongwa kwa kufunga kamba shingoni mwake na kuuning'niza mwili pasipo msaada wowote chini.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Baada ya mambo haya, Mfalme Ahusiero alimpandisha cheo Hamani mwana wa Hammedatha mwagagi, na akaweka kiti chake cha ukuu juu ya wakuu wote waliokuwa pamoja naye. **2** Na watumishi wote wa mfalme waliokuwa katika lango la mfalme walipaswa kupiga magoti na kusujudia Hamani, kama mfalme alivyoagiza. Lakini Modekai hakupiga magoti wala kusujudu mbele ya Hamani. **3** Kisha watumishi wa mfalme waliokuwa langoni mwa mfalme walimwambia Modekai, kwa nini hautii amri ya mfalme? **4** Walisema naye siku kwa siku, lakini alikataa kufuata matakwa yao. Hivyo wakaongea na Hamani kuona kama swala la Modekai lingebaki hivyo alikuwa amewataarifu kuwa Modekai alikuwa Muyahudi. **5** Hamani alipoona kuwa Modekai hapigi magoti wala kumsujudia, alipatwa na hasira. **6** Alikuwa na wazo la kumuua Modekai, watumishi wa mfalme walikuwa wamemueleza kuwa Modekai na jamaa zake walikuwa Wayahudi. Hamani akaazimu kuwaangamiza Wayahudi wote, watu wa Modekai, ambao walikuwa katika ufalme wa Ahusiero. **7** Katika mwezi wa kwanza, (ambao ni mwezi wa Nisani) ndani ya mwaka wa kumi na mbili wa Mfalme Ahusiero, walipiga kura mbele ya Hamani kura kila siku na mwezi, kuchagua siku na mwezi hadi walipochagua mwezi wa kumi na mbili, (mwezi wa Adari. **8** Kisha Hamani akamwambia mfalme Ahusiro, "kuna watu fulani katika majimbo yote ya ufalme wako wasiofuata sheria zako. Na kwa tabia yao ya kutofuata sheria zako hawapasi kuendelea kuwa hai. **9** Kama ikimpendeza mfalme, toa amri watu hawa wote wakatiliwe mbali, nami nitapima talanta elfu kumi za fedha katika mikono ya wale ambao ni wasimamizi wa maswala ya mfalme, ili kwamba waweke katika hazina ya mfalme." **10** Ndipo mfamle akavua pete yake ya muhuri na kumpa Hamani, adui wa Wayahudi. **11** Mfalme akamwambia Hamani, "Nitahakikisha kwamba fedha inarudi kwako na kwa watu wako. Ili muitumie kama mpendavyo." **12** Kisha waandishi wa mfalme walikusanyika katika siku ya kumi na tatu ya mwezi wa kwanza, na mbiu iliyokuwa na matakwa ya Hamani yalikuwa yameandikwa na kupelekwa kwa wasimamizi wa majimbo, na wale wote waliokuwa juu ya wasimamizi wa majimbo yote, na wasimamizi wa watu, na kwa kila jimbo kwa andiko lao, na kila watu na lugha yao. Mbiu hii ilikuwa imeandikwa kwa jina la mfalme Ahusiero na kupigwa muhuri wa pete yake. **13** Barua hizi za kutaka kuwakatilia mbali Wayahudi wote zilizambazwa katika majimbo yote ya Mfalme Ahusiero, kuangamiza, kuua na kuwaharibu Wayahudi wote, tangu mdogo hadi mkubwa, watoto na wanawake, ndani ya siku moja katika siku ya kumi na tatu ya mwezi wa kumi na mbili (ambao ni mwezi wa Adari) na kuteka mali zo. **14** Nakala ya ilifanywa kuwa sheria na kupelekwa kila jimbo. Taarifa juu ya maangamizi ya Wayahudi ilienea katika kila jimbo kwamba watu wote wajiandae katika siku hiyo. **15** Wasambazajia walisambaza agizo la mfalme. Tangazo hili pioa lilitolewa na kusambazwa katika mji wa Shushani. Mfalme alikuwa na Hamani walikaa na kunywa, lakini mji wa Shushani, lakini mjiwa Shushani ulikuwa katika uangamivu.

Esther 3:1

Hamani mwana wa Hammedatha Mwagagi
Hili ni jina na wadhifu wa Hamani, mmoja wa wasimamizi wa mfalme.

aliweka kiti chake cha mamlaka
"alipandisha cheo"

walijinyenyekezea kwa Hamani
"Walijinyenyekeza na kulala kifudifudi juu ya ardhi mbele ya Hamani"

Esther 3:3

amrisha, kuamrisha, amri
Neno "kuamrisha" maana yake kumuagiza mtu kufanya kitu. "Amuru" au "amri" ni kile ambacho mtu aliagizwa kufanya.

Myahudi, Uyahudi, Wayahudi
Wayahudi ni watuambao ni uzao wa mjukuu wa Abrahamu, Yakobo. Neno "Myahudi" linatokana na neno "Yuda."

Esther 3:5

Hakupenda kwa wazo la kumuua Modekai pekee
"Alikataa wazo la kumuua Modekai pekee"

Kuwakatilia mbali Wayahudi
"kuwaondoa Wayahudi wote" au "Kuwakatilia mbali Wayahudi wote"

Esther 3:7

Katika mwaka wa kwanza (ambao ni mwezi wa Nisani)
"Nisani" ni jian la mwezi wa kwanza wa kalenda ya Kiebrania. Ni sehemu ya mwisho ya wakati wa Machi na sehemu ya kwanza ya Aprili kwa kalenda ya Kimagharibi.

generated on Tue Oct 24 10:45:40 2023

wakapiga Puri/ kura
"wakapiga kura"

mwezi wa kumi na mbili (mwezi wa Adari)
"Adari" ni jina kumi na mbili na mwezi wa mwisho wa kalenda ya kalenda ya Kiebrania. Ni wakati wa mwisho wa sehemu ya mwisho ya Februari na sehemu ya kwanza ya machi katika kalenda za Magharibi.

Esther 3:8

watu fulani
"kikundi cha watu"

majimbo
Tumia neno lile lile lililotumikka kama lilivyotumika katika 1:1

talantaelfu kumi za fedha
"talanta 10,0000 za fedha"

Esther 3:10

pete ya muhuri
pete maalum ambaye ilitumiwa kugonga nyalaka za Mfalme kwenye matangazo.

Esther 3:12

siku ya kumi na tatu ya mwezi wa kwanza
Huu ni mwezi wa kwanza wa Kalendda uya Kebrania. Siku ya kumi na tatu ni karibu na mwanzo wa Mwezi Aprili katika kalenda za Magharibi.

wasimamizi wa majimbo wa mfalme
"wasimamizi wa majimbo" Tumia neno lile lile lililotumika kwa jimbo katika 1:1.

siku ya kumi na tatu ya mwezi wa kumi na mbili (ambao ni mwezi wa Adari)
Adari" ni jina la kumi na mbili na mwezi wa mwisho wa kalenda ya Kiebrania. Kumi na tatu ni karinu na mwanzo wa machi kwa kalenda za Magharibi.

Esther 3:14

jimbo
Tumia neno lile lile katika 1:1

Shushani
(Tazama: tafsiri majina)

ulikuwa katika msukosuko
"ulikuwa katika hai ya msukosuko mkubwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Modeka aliposikia kilichokuwa kimepangwa dhidi yao, alirarua mavazi yake na kuvaa maguni na majivu. Akaenda katikati mwa mji na kulia kwa sauti na uchungu mwingi. **2** Akaenda hadi langoni mwa mfalme; kwa sababu hakuna aliye ruhusiwa kuingia akiwa amevaa magunia. **3** Amri hii ilipofika katika kila jimbo, kulikuwa na kilio kikubwa kwa Wayahudi, na kufunga, kulia na maombolezo. Wengi wao walilala katika magunia na majivu. **4** Malkia Esta alipopata habari kutoka kwa wahudumu wake, alipatwa na majonzi. Akatuma watu wampelekee nguo Modekai ili avue magunia na kuvaa nguo nzuri, lakini Modekai hakukubali. **5** kisha Esta akamwita Hathaki, mmoja wa wasimamizi wa mfalme, ambaye alikuwa amepewa wajibu wa kumuhudumia. Akamwagiza kwenda kwa Modekai ili afahamu kwa nini Modekai ameamua kufanya hivyo. **6** Hivyo Hathaki akaenda kwa Modekai katika mji mbele ya lango la mfalme. **7** Modekai akamweleza Hathaki mambo yote kuhusu maangamizi ya Wayahudi yaliyo pangwa na kiasi cha fedha ambacho Hamani ameahidi kuwapa wahazini wa mfalme, ili kuwaua Wayahudi. **8** Na kisha akampa nakala ya mbiu ambayo ilitolewa Shushani kwa uangamivu wa Wayahudi. Alifanya hiivyo ili kwamba Hathaki amwambie Esta achukue jukumu la kwenda na kumuomba mfalme na kumsihi kwa niaba ya Wayahudi. **9** Hivyo, Hathaki akaenda na kumweleza Esta kile alicho ambiwa na Modekai. **10** Esta akaongea na Hathaki na akamwambia arudi kwa Modekai. **11** Esta akamwambia Hathaki, "Watumishi wote wa mfalme na watu wote katika majimbo yote wanafahamu kuwa mtu yeyote aingiae kwa mfalme bila kibali anapaswa kufa isipokuwa yule ambaye mfalme atamunyoshea fimbo yake ya dhahabu. Ni siku thelathini sasa sijaenda mbele ya mfalme. **12** Hathaki akamwambia Modekai maneno aliyoambiwa na Esta. **13** Modekai akarudisha ujumbe: "usifikiri kwamba wewe utasalimika kuliko Wayahudi wote. **14** Kama ukikaa kimya kwa wakati huu, Mungu ataleta wokovu kwa njia nyingine, lakini wewe na nyumba ya baba yako mtaangamia. Ni nani ajuaye umekuja katika nafasi hii kwa wakati muafaka kama huu. **15** Kisha Esta akatuma ujumbe kwa Modekai, **16** "Nenda, uwakusanyea Wayahudi wote wanaoishi katika mji wa Shushani, na wafunge kwa ajili yangu. Wasile wala kunywa kwa muda wa siku tatu. Mimi na watumishi watumishi wangu wa kike tutafunga kwa siku hizo. Na kisha nitaenda mbele ya mfalme kinyume cha sheria. Na kama nitakufa na nife. **17** Modekai akaenda na akafanya yote ambayo Esta aliyo mwagiza kufanya.

Esther 4:1

jimbo
Tumia neno lile lile kama lililotumika katika 1:1.

Esther 4:4

majonzi
"mahangaiko makubwa"

Hathaki
(Tazama: tafsiri majina)

Esther 4:6

Hathaki
(Tazama: tafsiri majina)

mbele ya lango la mji
" soko"

Hamani
Tumia neno lilelile kama liliotumika katika 3:1.

Esther 4:9

siku thelathini
"siku 30"

Esther 4:13

Ni nani ajuaye kama umekuja katika nafasi hii kwa wakati muafaka kama huu?
Kusudi la swali hili ni kumfanya Esta kufikiri kwa undani kuhusu nafasi yake katika swala hili. "Ni nani ajuaye, pengineiikuwa kwa muda kama huu kwamba ulifanywa kuwa malkia."

Esther 4:15

Shushani
Tafsiri kama katika 1:1.

siku tatu
"siku 3"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Baada ya siku tatu, Esta akajivika mavazi yake ya kimalkia na akasimama sehemu ya ndani ya ua wa ikulu ya mfalme, mbele ya nyumba ya mfalme. mfalme alikuwa ameketi katika kiti chake cha enzi na akitazama mlango wa kuingilia. **2** Mfalme alipomwona malkia Esta alipata kibali kwa mfalme. Alimpa fimbo ya dhahabu mikononi mwa Esta. Hivyo Esta akamsogelea mfalme na kuishika fimbo ya utawala. **3** Kisha mfalme akamwambia Malkia Esta, "Unahitaji upewe nini? Ombi lako ni lipi? Hata nusu ya ufalme wangu utapewa." **4** Malkia Esta akamwambia mfalme, kama nimepata kibali machoni pako, naomba wewe na Hamani muhudhurie leo katika karamu niliyoiandaa kwa ajili yake." **5** Mfalme akasema, "Mleteni haraka Hamani sawa sawa na matakwa ya Malkia Esta." Mfalme pamoja na Hamani wakahuduria katika karamu aliyoandaa malkia Esta. **6** Mvinyo ulipohudumiwa katika karamu, mfalme akamuuliza Malkia Esta hitaji lako ni nini? Na ombi lako ni lipi? Utapewa hata nusu ya ufalme." **7** Esta akajibu mfalme, "Hitaji na ombi langu ni hili, **8** kama ikikupendeza mfalme, kwa kunipa haja yangu na kuheshimu ombi langu, wewe na Hamani muhudhurie tena katika karamu nitakayoiandaa kesho na hapo ndipo nitakapo kuambia haja yangu. **9** Hamani akaenda nyumbani kwakwe huku akiwa amejawa na furaha moyoni mwake. Lakini alipomwona Modekai katika lango la mfalme, modekai hasimami wala kutetemeka mbele zake, alijawa na ghadhabu kwa ajili ya Modekai. **10** Lakini akajizuia na akaenda nyumbani kwake. Akawaarika marafiki zake wakakusanyika pamoja na Zereshi, mkewe. **11** Hamani akawaeleza juu ya utukufu wa mali na idadi ya watoto aliokuwa nao, na vile alivyo juu kuliko wasimamizi na watumishi wote wa mfalme. **12** Hamani akawambia, "Hata jana Malkia Esta aliandaa karamu kwa ajili ya mfalme na ni mimi tu na mfalme tulio hudhuria katika karamu aliyoiandaa Malkia Esta. Na hata kesho tuna mwaliko mwingine pamoja na mfalme. **13** Lakini haya yote sio kitu kama Modekai ataendelea kukaa katika lango la mfalme. **14** Kisha Zereshi, mkewe Hamani akamwambia Mmewe na rafiki zake wote, "Andaeni mti wenye urefu wa futi hamsini. Na wakati wa ahsubuhi ongea na mfalme ili Modekai atundikwe katika mti huo. Kisha nenda kwa furaha na mfalme katika karamu aliyoiandaa Malkia.

Esther 5:1

siku tatu
"siku 3"

Esther 5:3

Hamani
Tafsiri kama katika 3:1

kwa ajili yake
"kwa ajili ya mfalme"

Esther 5:5

hitaji
"ombi kwa mfalme"

utapewa
"ombi lako utapewa"

Esther 5:7

ikikupendeza, inayopendeza, upendeleo
Neno ikikupendeza" inamaanisha kufanya kitu kunufaisha mtu ambaye ameheshimiwa.

kuheshimu
Neno heshimu" inamaanisha kumpa mtu heshima.

Esther 5:9

hasira
"hasira kali"

Zereshi
(Tazama: tafsiri majina)

Esther 5:12

haya yote sio kitu kwangu
"halinifanya mimi kufurahia" au " hainitoshelezi"

Esther 5:14

miti
tafsiri kama katika 2:22

futi hamsini
"futi 50"

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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Usiku ule mfalme hakupata usingizi. Akaagiza vitabu vya kumbukumbu vya matukio ya ufalme wake viletwe na visomwe mbele zake. Vitabu visomwa kwa sauti mbele ya mfalme. **2** Ikakutwa kuwa Modekai alikuwa ametoa taarifa kuhusu Bighana na Tereshi, walinzi walio linda lango, waliokuwa wamepanga kumuangamiza Mfalme Ahusiero. **3** Kisha mfalme akauliza, Modekai alifanyiwa nini cha heshima kwa kwa taarifa aliyoitoa? Ndipo watumishi wa mfalme wakamwambia, "Hakufanyiwa kitu chochote." **4** Kisha mfalme akauliza, "Ni nani aliye ndani ya ua." Na Hamani alikuwa ameingia katika ua wa mfalme ili amwombe mfalme atoe kibali ili Modekai atundikwe kwenye mti aliouandaa. **5** Watumishi wakamjibu, "Hamani amesimama katika ua ya mfalme." Mfalme akasema, "Mwambieni aingie ndani." **6** Mara tu Hamani alipoingia, mfalme akamuuliza, afanyiewe nini mtu yule ambaye mfalme anampenda na kumheshimu?" Hamani akafikiri moyoni mwake, "Ni nani ambaye mfalme ampenda na kumuheshimu zaidi yangu? **7** Hamani amjibu mfame, Kwa mtu yule ambaye mfalme ampenda na kumuheshimu, **8** avikwe nguo za kifalme, mavazi ambayo mfalme amekwisha yavaa na farasi ambaye ametumiwa na mfalme na ambaye ana taji ya kifalme kichwani mwake. **9** Nguo hizo na farasi apewe msimamizi bora kuliko wote. Na wamvike yule ambaye mfalme ampenda na kumuheshimu, na wampandishe juu ya farasi na kumpitisha katika mitaa yote ya mji. Na watangaze mbele yake, "Hivi ndivyo alivyofanyiwa mtu yule ambaye mfalme ampenda na kumuheshimu!" **10** Kisha mfalme akamwambia, Hamani "fanya hima, mvike Modekai nguo na umpandishe kwenye farasi, na lisipungue hata jambo moja katika hayo uliyo yasema." **11** Kisha Hamani akachukua mavazi na farasi. Akamvika Modekai na akampandisha kwenye farasi na kumpitisha katika mitaa yote ya mji. Akatangaza mbele zake, "Hii imefanyika kwa mtu ambaye mfalme anampenda na kumuheshimu!" **12** Baada ya hayo Modekai alirudi kwenye lango la mfalme. Huku Hamani akarudi kwa haraka nyumbani kwake, huku akiomboleza, na akiwa ameinamisha kichwa chake. **13** Akawaeleza rafiki zake pamoja na Zereshi mkewe. Kisha rafiki zake wenye hekima pamoja na Zereshi mkewe. Kama Modekai, ambaye umeanza kuanguka mbele zake ni wa uzao wa Wayahudi, hautamshinda, bali utandelea kuanguka mbele zake." **14** Walipokuwa wakiendelea na maongezi, wasimamizi wa mfalme wakamjia Hamani ili aende kwenye karamu aliyoiandaa Esta.

Esther 6:1

Bigithatna na Tereshi
Tafsiri kama katika 2:19

"walinzi wawili wa mfalme"
"wasimamizi 2 wa mfalme"

Hakufanyiwa kitu chochote
Mfalme hakufanya chochote kwa Modekai."

Esther 6:4

Hamani
Tafsiri kama katika 3:1

ua wa nje
"ua wa kwanza kutoka nje"

kumtundika Modekai
"kumweka Modekai kwenye kifo kwa kumtundika"

miti ya kutundikia
Tafsiri hili kama katika 2:22

kuweka
"kujenga"

akasema moyoni mwake
"akafikiri mwenyewe"

Ni nani ambaye mfalme apenda kumuheshimu zaidi yangu?
'Hakika hakuna mwingine ambaye mfalme apenda kumuheshimu zaidi yangu!"

Esther 6:7

mavazi ya kifalme yaletwe
"watumishi walete mavazi ya kifalme"

ametumiwa/ameendeshwa
"Hii ni sentensi ya wakati uliopita wa endesha"

taji ya kifalme
umbo maalum iliyowakilisha familia ya mfalme

Hivyo mavazi na farasi apewe
"Hivyo mpe mavazi na farasi"

Watangaze
"Watumishi na wasimamizi wakuu watangaze"

generated on Tue Oct 24 10:45:40 2023

Esther 6:10

Modekai
Modekai alikuwa mwanamme myahudi akiishi katika nchi ya Waajemi. Alikuwa mlezi wa binamu yake Esta, ambaye baadaye alikuwa mke wa mfalme wa Uajemi, Ahausiero.

Muyahudi, Wayahudi
Wayahudi ni uzao wa mjukuu wa Abrahamu, Yakobo. Neno Yahudi linatokana na neno Yuda.

lango, komeo
"lango" ni kizuizi kilichowekwa mahali pa kuingilia katika fensi au ukuta unaozunguka nyumba.Komeo inamaanisha ubao au chuma ambacho kinaweza kusogezwa katika sehemu ili kufunga lango.

tangaza, mbiu
ni kutangaza au kutangaza kitu kwenye hadhara na kwa ujasiri.

Esther 6:12

Zereshi
(Tazama: tafsiri majina)

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Chapter 7

1 Kwa hiyo mfalme na Hamani wakaenda kausherekea na malkia Esta. **2** Katika siku ya pili, baada ya kuletwa mvinyo, mfalme akamwambia Esta, "Ni nini haja ya moyo wako? Na nini ombi lako? Hata nusu ya ufalme wangu utapewa." **3** Kisha Malkia amwambia mfalme, kama nimepata kibali machoni pako, na kama ikikupendeza, nipewe maisha yangu, na hili ndio haja ya moyo wangu, na hili pia ni ombi kwa watu wangu pia. **4** Kwa kuwa mimi na watu wangu tumeuzwa, ili tuharibiwe, tuuwawe, na tungamizwe. Kama tungeuzwa utumwani, kama wanaume na wanawake, ningenyamaza kimya, na nisingeweza kumsumbua mfame." **5** Kisha Mfalme Ahusiero akamwambia malkia Esta, "Ni nani huyo? Ni nani aliyekusudia moyoni mwake kutenda jambo hili? **6** Esta akasema, "Ni huyu mwovu Hamani, adui!" Hamani akashikwa na Hofu mbele za mfalme na malkia. **7** Na kwa ghadhabu mfalme akatoka karamuni katika sehemu ya mvinyo na akaenda katika bustani ya ikulu, Lakini Hamani alibaki akimsihi Malkia Esta ili aokoe maisha yake. Kwa sababu aliona mfalme amemkusudia ubaya. **8** Mfalme akarudi kutoka katika bustani ya ikulu, na kuingia katika chumba ambamo kulikuwamo mvinyo. Hamani alikuwa ameanguka chini ya kochi alilokuwa ameketi Esta. Mfalme akakasirika na kusema, "atamdharirisha malkia mbele zangu katika nyumba yangu?" Mara tu maneno haya yalipotoka kinywani mwa mfalme, watumizhi wakafunika uso wa Hamani. **9** Kisha Habona, mmoja wa watumishi aliye mtumikia mfalme akamwambia mfalme, "Mti wenye urefu wa futi hamsini uko nyumbani kwa Hamani. Ulikuwa umeandaliwa kwa ajili ya Modekai, aliye toa taarifa kuhusu mpango wa kuangamizwa kwako." Mfalme akesema,"Mtundikeni Hamani juu yake." **10** Kwa hiyo wakamtundika Hamani kwenye mti aliuandaa kwa ajili ya Modekai. Na hasira ya mfalme ikatulia.

Esther 7:1

Hamani
Tafsiri kama katika 3:1

katika siku ya pili
"katika karamu hii ya 2"

haja/ombi
tafsiri kama katika 5:5

utapewa
"nitakupa"

Esther 7:3

machoni pako
"kutoka kwako"

nipewe
"nihudumiwe"

Kwa kuwa tumeuzwa
"Kwa kuwa mbiu imetuuza sisi"

tuharibiwe, tuuwawe na tuangamizwe
Maneno haya matatu yana maana moja ila yametuika kuweka msisitizo.

Esther 7:6

Hofu
"woga mkubwa"

hasira
"hasira kali"

Esther 7:8

mvinyo ulikuwa umetengwa
"watumishi walikuwa wameleta mvinyo"

kochi
kipande kirefu cha samani ambapo mtu hukaa au kulala.

atamdharirisha malkia
Hii neno ni namna ya upole ya kuuliza kama atashika na kulala naye.

Atamdharirisha malkia mbele yangu katika nyumba yangu?
"Unajaribu kumdharirisha malkia wakati akiwa hapa nami katika ikulu yangu!"

watumishi wakamfunga Hamani uso
baadhi ya watumishi walifunga kichwa cha Hamani, kama walivyofanya watu walikuwa tayari kwa kutundikwa.

Esther 7:9

Haribona
Hili ni jina la mwanamme. (Tazama: tafsiri majina)

miti
Tazama jinsi ulivyotafsiri hili katika 2:22

futi hamsini
"futi 50"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Siku hiyo Mfalme Ahusiero akampa Malkia Esta mali yote ya Hamani, adui wa Wayahudi. Na kisha akampandisha cheo Modekai ili atumike mbele zake, kwa sababu Malkia Esta alikuwa amemueleza Mfalme uhusiano wake na Modekai. **2** Kisha Mfalme akampa pete yake aliyokuwa amempa Hamani. Malkia Esta akampandisha Modekai ili awe mkuu katika shamba la Hamani. **3** Kisha Esta akaongea tena na mfalme. Akaanguka chini na kulia mbele za mfalme akimsihi Mfalme abatilishe njama ya kuwaua Wayahudi wote iliyokuwa imetangazwa na Hamani Muagagi **4** kisha mfalme akamnyoshea Esta fimbo yake ya dhahabu, akainuka na kusimama mbele ya mfalme. **5** Esta akasema, "Kama ikikupendeza na kama nimepata kibali mbele zako, agiza mbiu ipigwe ili kubatilisha barua zilizoandikwa na Hamani mwana wa Hammedatha muagagi, barua alizoziandika ili kuwa angamiza Wayahudi wote walikuwa katika majimbo yote ya mfalme. **6** Ninawezaje kuona ubaya ukiwapa watu wangu? Ninawezaje kutazama uharibifu wa jamaa zangu?" **7** Mfalme Ahusiero akamwambia Esta na Modekai, Muyahudi, tazama nimempa Esta nyumba yote ya Hamani na wamemtundika Hamani katika mti kwa sababu alikuwa amekusudia kuwaangamiza Wayahudi wote. **8** Hivyo andika mbiu nyingine kwa ajili ya Wayahudi kwa jina la mfalme na uipige muhuri kwa pete ya mfalme. Kwa sababu mbiu imekwisha andikwa kwa jina la mfalme na kugongwa muhuri kwa pete ya mfamle na haiwezi kubatilishwa." **9** Kisha waandishi wa mfalme wakakusanyika kwa wakati huo huo katika mwezi wa tatu, ambao ni mwezi wa Sivani, siku ya ishirini ya mwezi wa tatu. Mbiu iliandikwa yote ambayo Modekai aliyaamuru kwa Wayahudi watendewe na wenyeji wa kila jimbo. Mbiu iliandikwa kwa maakida magavana na wakuu wa majimbo yote yaliyokuwa toka India hadi Ethiopia, majimbo 127 kila jimbo iliandikwa kuwa maandishi yake, na kila watu kwa lugha yao, na kwa Wayahudi kwa maandishi na lugha yao. **10** Modekai akaandika kwa jina la Mfalme Ahusiero na akazipiga muhuri kwa pete ya mfalme. Akapeleka nyaraka kwa matarishi, akawapandisha kwenye farasi waendao kwa haraka waliotumika kwa huduma ya mfalme, waliozaliwa kwa mfalme. **11** Mfalme akawapa Wayahudi wote katika majimbo ya utawala wake kibali cha kukusanyika na kujilinda na ruhusa ya kuangamiza, kuua na kuharibu mtu yeyote aliyekuwa na kusudi la kuwaua Wayahudi wote na kupora mali zao. **12** Jambo hili lilipaswa litekelezwe katika majimbo yote ya Mfalme Ahusiero, siku ya ya kumi na tatu ya mwezi wa kumi na mbili, ambao ni mwezi wa Adari. **13** Nakala ya mbiu ilipaswa kutolewa kama sheria na kutangazwa kwa watu wote. Wayahudi walikuwa tayari kwa siku hiyo kulipa kisasi kwa adui zao. **14** Hivyo matarishi wakaendesha farasi waliokuwa wakitumiwa katika huduma za kifalme. Walienda kwa haraka sana. Mbiu hii pia ilikuwa imetolewa katika mji wa Shushani pia. **15** Kisha Mosekai akaondoka mbele za mfalme akiwa amevaa mavazi ya kifalme, nguo buluu na nyeupe na taji kubwa ya dhahabu na joho la zambarau. Mji wa Shushani ukafurahia. **16** Wayahudi walikuwa na nuru, na furaha na heshima. Mji wowote ambao mbiu hii ilipigwa, Wayahudi walifurahia na walifanya karamu na pumziko. **17** Watu wengi wakatamani kuwa Wayahudi sababu ya hofu ya Wayahudi iliyokuwa juu yao.

Esther 8:1

Hamani
Tafsirfi kama katika 3:1

pete ya muhuri
pete maalum ambayo iliweza kutumiwa kupiga muhuri mbiu/ tangazo la Mfalme.

Esther 8:3

akasihi
"akaomba"

Mwagagi
Tafsiri kama katika 3:1

mpango ambao alikuwa ameupanga
"mbinu ambao alikuwa ameipangaa"

Esther 8:5

batilisha
"kufuta rasmi"

Hammedatha
(Tazama:tafsiri majina)

majimbo
Tafsiri kama katika 1:1.

Ninawezaje kuona ubaya ukiwapata watu wangu? Ninawezaje kutazama uharibifu wa jamaa zangu?
"Siwezikuvumilia kuona ubaya unawaangukia Wayahudi. Siwezi kuvumilia kutazama jamaa zangu wakiuwawa."

Esther 8:7

miti ilitumika kutindikia waharifu
Tafsirikama katika 2:22

generated on Tue Oct 24 10:45:40 2023

Andika mbiu nyingine
Inamaanisha kuwa Moderkai na Esta waliandika barua.

haiwezi kutanguliwa
"hakuna mtu anaweza kuibatilisha" au" hakuna mtu awezaye kuifuta rasmi"

Esther 8:9

aliita
"alikusanya"

mwezi wa tatu, ambao ni mwezi wa Sivani, katika siku ya ishirini na tatu ya mwezi
siku ya tatu ya mwezi "sivani"ni jina la mwezi wa tatu katika kalenda ya Kiebrania, siku ya ishirini na tatuni kati katika ya mweziJuni kwa kalenda za Magharibi.

majimbo
Tazama jinsi ulivyotafisiri hii katika 1:1

127
(Tazama: tafsiri majina)

Esther 8:10

pete ya muuri
Tafsiri kama katika 3:1

matarishi
"watu wanaobeba ujumbe"

waliozaliwa kwa mfalme
ni farasi aliyestafishwa katika mashindano ambaye ametunzwa kwa ajili ya uzalishaji wa farasi wengine wa mashindano

ruhusa
"haki"

kukusanyika na kujilinda
Hili ni neno lililotumika likimaanisha kupigana wala sio kukimbia.

siku ya ishirini ya mwezi wa kumi na mbili, ambao ni mwezi wa Adari
Tazama jinsi ulivyotafsiri hii katika 3:12

Esther 8:13

kulipa kisasi
tendo la kumuumiza mtu aliyekuumiza.

Shushani
Tafsiri kama katika 1:1

Esther 8:15

nuru
"furaha"

jimbo
Tafsiri kama katika1:1

sikukuu
"maadhimisho"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Sasa katika mwezi wa kumi na mbili, siku ya kumi na tatu ambayo ni siku ya Adari, siku ambayo adui wa Wayahudi walitarajia kutekeleza sheria ya mfalme na kupata nguvu dhidi ya Wayahudi. Badala yake Wayahudi wakapata nguvu dhidi ya adui zao. **2** Wayahudi wote wakakusanyika katika miji yao katika majimbo yote ya Mfalme Ahusiero, kutia mikono juu ya wale waliokusudia ubaya. Hakuna aliye kuwa tayari kusimama zao kwa sababu hofu yao ilikuwa imewaangukia watu wote. **3** Wakuu wote wa majimbo, maakida na magavana, na watawala wa mfalme, waliwasaidia Wayahudi kwa kuwa hofu ya Modekai ilikuwa imewaangukia. **4** Kwa kuwa Modekai alikuwa mkuu katika nyumba ya mfalme, na umaarufu wake ukasambaa katika majimbo yote, kwa kuwa Modekai alikuwa akifanyika mkuu. **5** Wayahudi wakawavamia maadi zao kwa upanga, wakiwatenda vibaya kama walivyokuwa wamekusudiwa mabaya dhidi yao Wakawatenda kama walivyo ona vyema machoni pao. **6** Katika ngome ya mji wa Shushani pekee jumla ya maadui waliouawa na na kuharibiwa na Wayahudi ni wanaume mia tano. **7** Miongoni mwa waliouawa ni pamoja na Parishandatha, Dalphoni, Aspatha, **8** Poratha, Adalia, Aridatha, **9** Parimashita, Arisai, Aridai, Vaizatha, **10** na wana kumi wa Hamani, mwana wa Hammedatha, adui wa Wayahudi. Lakini hawakuchua mateka yoyote. **11** Idadi ya wale waliouawa siku hiyo katika mji wa Shushani, ilifikishwa kwa Mfalme Ahusiero. **12** Mfalme akamwambia malkia Esta. Mfalme akamwambia Malkia Esta, "Wayahudi wameua wanaume mia tano katika mji wa Shushani, wakiwemo wana kumi wa Hamani adui wa Wayahudi. Je wamefanya nini katika majimbo mengine? Na sasa haja yako ni nini? Utapewa. Ombi lako ni nini?" **13** Esta akamjibu, "Mfalme kama ikikupendeza, ruhusu Wayuadi walio katika mji wa Shushani wapige mbiu hii na kesho, na miili ya watoto wa Hamani itundikwe juu ya miti." **14** Mfalme akaamuru ombi la Esta litekelezwe. Mbiu ilipigwa katika mji wa Shushani, na wana kumi wa Hamani wakatundikwa juu ya miti. **15** Wayahudi katika mji wa Shushani walisanyika pamoja siku ya kumi na nne ya mwezi wa Adari, na kuwaua maadui zao mia tatu katika mji wa Shushani, lakini hawakugusa nyara zao. **16** Na Wayahudi katika majimbo mengine wakakusanyika ili kujilinda na wakapata faraja kutoka kwa maadui na wakawaua maadui zao elfu sabini na tano, lakini hawakugusa mikono yao kwa vitu vya thamani wale waliouwawa. **17** Katika siku ya kumi na tatu ya mwezi wa Adari, Wayahudi wakapumzika katika siku ya kumi na nne, wakapumzika siku hiyo ya karamu na furaha. **18** Lakini Wayahudi walioishi katika mji wa Shushani wakaja pamoja siku ya kumi na tatu na ya kumi na nne. Na siku ya kumi na tano wakapumzika na wafanya karamu na kufurahia. **19** Hii ndiyo sababu Wayahudi wa vijijini, wanaishi maeneo ya vijijini, huadhimisha siku ya kumi na nne ya mwezi wa Adari kama siku ya furaha na karamu na siku ambayo hutumiana zawadi kwa kila mmoja. **20** Modekai akaweka mambo haya na akatuma nyaraka kwa Wayahudi wote waliokuwa katika utawala wa Mfalme Ahusiero, **21** akiwataka kuazimisha siku ya kumi na nne na kumi na tano ya mwezi wa Adari kila mwaka. **22** Hizi zilikuwa ndizo siku ambazo Wahudi walipata faraja kutoka kwa maadui zao na wakati huu ndio wakati ambao huzuni ya Wayahudi iligeuzwa kuwa furaha, na kutoka kwa maombolezo hadi kwenye pumziko. Walipaswa kuzifanya siku za karamu na furaha, na kutumiana zawadi ya chakula, na zawadi kwa masikini. **23** Wayahudi wakaendelea na maadhimisho wakifanya kile ambacho Modekai alikuwa amewaandikia. **24** Na wakati huo Modekai mwana wa Hammedatha mwagagi, adui wa Wayahudi aliyekuwa amepanga njama ya kuwaangamiza Wayahudi, na kwa kupiga Puri (yaani akapiga kura) ili kuwaangamiza kabisa. **25** Lakini Mfalme Ahusiero alipopata taarifa ya mpango mbaya huu alioupanga Modekai dhidi ya Wayahudi, aliagiza kwa nyaraka afanyiwe Modekai mwenyewe, na kwamba yeye na wana wake wanyongwe juu ya miti. **26** Hivyo Wayahudi wakaziita siku hizi Purimu, kutokana na jina Puri. Kwa sababu ya mambo yote yaliyo kuwa yameandika katika barua, na mambo yote ambayo walikuwa wameyaona kwa macho yao, na yale yalikuwa yamewapata, **27** Wayahudi wakapokea jukumu na desturi mpya. Desturi hii iwe kwa ajili yao, watoto wao, na kila ambaye aliyeungana nao. Na itakuwa kwamba maadhimisho haya watayafanya kwa kila mwaka. Wataadhimisha kwa namna fulani na nyakati hizo hizo kila mwaka. **28** Siku hizi zilipaswa kuadhimishwa katika kila kizazi, kila familia, kila jimbo na kwa kila mji. Wayahudi hawa na watoto wao hawakuacha kuadhimisha siku hizi za Purimu, ili kwamba wasizisahau. **29** Malkia Esta na Modekai wakaandika kwa mamlaka yote na kuthibitisha barua hii ya pili kuhusu Purimu. **30** Barua zilipelekwa katika majimbo 127 ya mfalme Ahusiero, zikiwatakia Wayahudi wote amani na kweli. **31** Na kuthibitisha siku za Purimu sawa sawa na maelekezo ya Modekai na Esta yaliyowataka Wayahudi waadhimishe. Wayahudi wakatii maagizo kwa ajili yao na uzao wao, kama walivyotii siku za kufunga na kuomboleza. **32** Agizo la Esta likahakikisha sheria hizi kuhusu Purimu, na ikaandikwa katika kitabu.

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Esther 9:1

mwezi wa kumi na mbili, siku ya kumi na tatu ambayo ni siku ya Adari katika siku ya kumi na tatu
Tazama jinsi ulivyotafsiri hili katika 3:12.

walitarajia kutekeleza
"tekeleza"

majimbo
Tafsiri kama katika 1:1.

kutia mikono juu ya wale waliokusudia ubaya juu yao
"kuwapiga maadui zao"

Esther 9:3

majimbo
Tafsiri kama katika 1:1.

maakida na magavana
"magavana wa majimbo"

umaarufu
"ukuu" au "kutambuliwa"

Esther 9:6

Shushani
Tafsiri kama katika 1:1.

ngome
ngome

wanaumemia tano
wanaume500.

Parishandatha, Dalphoni, Aspatha, Poratha, Adalia, Aridatha, Parimashita, Arisai, Aridai, Vaizatha
(Tazama: tafsiri majina)

wana kumi
"wana 10"

Hamani
(Tazama: tafsiri majina)

Hammedatha
(Tazama: tafsiri majina)

Esther 9:11

mji wa ngome
ngome

wanaume mia tano
wanaume 500

wana kumi
"wana 10"

Je wamefanya nini katika majimbo mengine?
"Ni nini walipaswa kufanya katika majimbo mengine ya mfalme!"

matakwa
"ombi"

Esther 9:13

wana kumi
"wana 10"

mti uilotumika ktundikia waharifu
tafsiri kama katika 2:22

Esther 9:15

siku ya kumi na nne ya mwezi wa Adari
Adari ni jina la mwezi wa kumi na mbili na mwezi wa mwisho kwa kalenda ya Kiebrania. Siku ya kumi na nne karibia na mwezi Machi.

Majimbo
Tafsiri hii kama ulivyotafsiri hii katika 1:1

elfu sabini na tano
sabini na tano 75000

Esther 9:17

siku ya kumi na tana ya mwezi wa Adari
Tazama ulitafsiri hii katika 3:12.

siku ya kumi na nne
Tazama vile ulivyotafsiri hii katika 915.

Shuani
Tazama ulivyotafsiri hii katika 1:1.

siku ya kumi na tano
"siku 15"

furaha
'shangwe"

Esther 9:20

siku ya kumi na nne na kumi na tano
"siku 14 na 15"

sikukuu
"maadhimisho" au "karamu"

Esther 9:23

Maelezo ya Jumla:
Aya hiiinafupisha sehemu kubwa ya simulizi ya Esta ii kufafanua sababu ya sherehe ya Purimu.

Hamani
(Tazama: tafsiri majina)

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Hammedatha
(Tazama: tafsiri ya majina)

Mwagagi
Hawa ni watu wa kundi la Hamani.

alipiga Puri (alipiga kura)
"alipiga kura kubashiri ili kupata siku ya bahati katika mwaka ambayo atakayotekeleza mpango wake"

Puri
"Purimu au kura"

Lakini taarifa ilipofika mbele ya mfalme
Biblia ya Kiebrania inaweza pia kutasiriwa kwa kumaanisha, "Lakini Esta alipokuja mbele ya mfalme."

Esther 9:26

Purimu
Sikukuu iliyosherehekewa kukumbuza wokovu wa Wayahudi katika Uajemi kutoka kwa njama ya Hamani ya kuharibu na kuua Wayahudi wote ndani ya siku moja.

mbili
"2"

Siku hizi zilipawa kusherehekewa na kutunzwa
"Wayahudi walipaswa kusherehekea na kuzitunza siku hizi"

"wasikome kuzitunza kwa uaminifu"
"kutunza kwa uaminifu mara zote"

Esther 9:29

Abihaili
(Tazama: tafsiri ya majina)

barua ya pili
"barua ya nyongeza"

Esther 9:30

127
(Tazama: tafsiri ya namba)

majimbo
Tumia neno lile lile kama lilivyotumika katika 1:1.

walivyowaelekeza
"walijiweka"

sheria
mpangilio" au uendeshaji"

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Chapter 10

1 Kisha Mfalme Ahusiero akaweka kodi juu ya nchi na maeneo ya bahari. **2** Mafanikio yote na nguvu na ukuu wake, pamoja na wa Modekai ambao mfalme alimwinua, yameandikwa katika Kitabu cha Kumbukumbu ya wafalme wa Wamedi na Waajemi. **3** Modekai Muyahudi alikuwa wa pili kutoka kwa Mfalme Ahusiero. Alikuwa mkuu na maarufu miongoni mwa ndugu zake Wayahudi, kwa sababu alitetea mahitaji ya watu wake na haki za watu na akatetea amani kwa watu wote.

Esther 10:1

akaweka
"toza"

mafanikio
"yaliyotimizwa"

Esther 10:3

pili
"namba 2"

alitafuta
"taka" au "hitajika"

hali njema
"kuwa katika hali nzuri"

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Book: Job

Job

Chapter 1

1 Kulikuwa na mtu katika nchi ya Usi jina lake Ayubu; na Ayubu alikuwa mwenye haki na mkamilifu, mmoja aliyemcha Mungu na kuepukana na **2** uovu. Wakazaliwa kwake watoto saba wa kiume na mabinti watatu. **3** Alimiliki kondoo elfu saba, ngamia elfu tatu, jozi mia moja za maksai, na punda mia tano na idadi kubwa ya watumishi. Mtu huyu alikuwa mtu mkuu wa watu wote wa mashariki. **4** Kwa siku yake kila mtoto wa kiume, hufanya karamu katika nyumba yake. Wakatuma na kuwaita dada zao watatu waje kula na kunywa pamoja nao. **5** Baada ya siku za karamu zilipokuwa zimetimia, Ayubu hutuma kwao na kuwatakasa. Aliamka asubuhi na mapema na kutoa sadaka za kuteketezwa kwa kila mtoto wake, kwa kusema, "Yawezekana kwamba wanangu wamefanya dhambi na kumkufuru Mungu mioyoni mwao." Siku zote Ayubu alifanya hivi. **6** Kisha ilikuwa siku ambayo watoto wa Mungu walikwenda kujihudhurisha mbele za BWANA. Shetani pia akaenda pamoja nao. **7** BWANA akamuuliza Shetani, "Umetoka wapi wewe?" Kisha Shetani akamjibu BWANA na kusema, "Natoka kuzunguka zunguka duniani, kutembea huku na huko humo." **8** BWANA akamuuliza Shetani, "Je umemwangalia mtumishi wangu Ayubu? Kwa kuwa hakuna mmoja aliye kama yeye duniani, mtu mwenye haki na mkamilifu, mmoja aliyemcha Mungu na kuepukana na uovu." **9** Kisha Shetani akamjibu BWANA na kusema, "Je Ayubu amcha Mungu bila sababu? **10** Wewe hukumwekea kinga pande zote, kuzunguka nyumba yake, na kuzunguka vitu vyote alivyo navyo kutoka kila upande? Wewe umebariki kazi za mikono yake, na mifugo yake imeongezeka katika nchi. **11** Lakini sasa nyosha mkono wako na uguse yote hayo aliyonayo, na uone kama hatakufuru mbele ya uso wako." **12** BWANA akamwambia Shetani, "Tazama, hayo yote aliyonayo yamo mkononi mwako. Isipokuwa juu yake yeye mwenyewe usinyoshe mkono wako." Kisha Shetani akatoka mbele za BWANA. **13** Ilitokea siku moja, wana wake wa kiume na binti zake walipokuwa wakila na kunywa mvinyo nyumbani mwa ndugu yao mkubwa. **14** Mjumbe akamfikia Ayubu na kusema, "Hao maksai walikuwa wakilima na punda walikuwa wakichunga karibu nao. **15** Waseba wakawaangukia na kutoweka nao. Kwa wale watumishi, wamewaua kwa makali ya upanga. Mimi pekee nimeokoka kukuletea habari." **16** Wakati alipokuwa akiendelea kusema, akatokea mwingine pia na kusema, "Moto wa Mungu umeanguka toka mbinguni na kuwateketeza kondoo na watumishi. Mimi pekee nimeokoka kukuletea habari." **17** Wakati alipokuwa akiendelea kusema, akatokea mwingine pia na kusema, "Wakaldayo walifanya vikundi vitatu, wakawashambulia ngamia, na kuondoka nao. Kwa wale watumishi, wamewaua kwa makali ya upanga. Mimi pekee nimeokoka kukuletea habari." **18** Wakati alipokuwa akiendelea kusema, akatokea mwingine pia na kusema, "Wana wako wa kiume na binti zako walikuwa wakila na kunywa mvinyo nyumbani mwa ndugu yao mkubwa. **19** Upepo wenye nguvu ulitokea jangwani na ukapiga pembe nne za nyumba. Ikawaangukia vijana hao, na wakafa wote. Mimi pekee nimeokoka kukuletea habari. **20** Kisha Ayubu akainuka, akalirarua joho lake, akanyoa kichwa chake, akaanguka chini kifudifudi na kumwabudu Mungu. **21** Akasema, "Mimi nilitoka tumboni mwa mama yangu ni uchi, nami nitakuwa uchi wakati nitakaporudi huko. BWANA alitoa, na BWANA ametwaa. Jina la BWANA libarikiwe." **22** Katika mambo hayo yote, Ayubu hakutenda dhambi, wala hakumwazia Mungu kwa uovu.

Job 1:1

nchi ya Usi
Inawezekana maeneo haya ni 1) eneo katika Edomu mashariki ya mto Yordani mahali fulani magharibi ya Yordani ya sasa au 2) eneo mashariki ya mto Frati katika Irani ya sasa.

haki na mkamilifu
Neno "haki" na "mkamilifu" yana maana sawa na yanaeleza kwamba Ayubu alikuwa muadilifu. "Alitenda yaliyo mema mbele za Mungu."

mmoja aliyemcha Mungu
"mmoja aliyemheshimu Mungu"

kuepukana na uovu
Hapa uovu unazungumziwa kama vile eneo ambalo mtu ataepuka kwenda huko, badala ya kufanya matendo maovu. "alikataa kufanya uovu"

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watoto saba wakiume na mabinti watatu
"wakiume 7 na mabinti 3"

Alimiliki kondoo elfu saba
"Alikuwa na kondoo 7,000"

ngamia elfu tatu
"ngamia 3,000"

jozi mia tano za maksai
"jozi 500 za maksai"

mkuu
"tajiri"

watu wote wa Mashariki
Inahusu maeneo yaliyokuwa mashariki ya Kanaani. "watu wote wanaoishi katika nchi zilizokuwa mashariki ya Kanaani"

Job 1:4

Kwa siku yake kila mtoto wa kiume, hufanya
Neno "siku" labda linahusu siku ambayo walisherehekea kuzaliwa kwa mtoto wa kiume. Lakini angalau inahusu wazo la kila mtoto wa kiume kuchukua mwelekeo katika kufanya sherehe. "Katika sherehe ya siku ya kila mtoto wa kiume, mwana hutoa" au " Kila mtoto wa kiume kwa upande wake hutoa"

hufanya ... Wakatuma ... Ayubu hutuma ... kuwatakasa ... Aliamka asubuhi na mapema ... na kusema
"kwa desturi alitoa ... kwa desturi walituma ... Ayubu kwa desturi alituma ... kwa desturi aliwaweka wakfu ... Kwa desturi aliamka mapema ... kwa desturi alisema"

yeye huwatakasa
Hapa "weka wakfu" humaanisha kumsihi Mungu kuondoa ibada yoyote chafu ambayo watoto wa Ayubu huenda waliileta juu yao wenyewe wakati wakisherekea kwa furaha pamoja. Ayubu alifanya haya kwa kuwatolea sadaka kwa Mungu.

pamoja nao
Neno "wao" linahusu watoto saba wa kiume na mabinti watatu lakini halimjumuishi Ayubu.

Baada ya siku za karamu zilipokuwa zimetimia
"Wakati sherehe zilipomalizika" au "Baada ya sherehe"

Ayubu hutuma kwao
"Kwa desturi Ayubu alituma mtu kuwaita waje kwake mwenyewe"

kumkufuru Mungu mioyoni mwao
Mara nyingi mawazo hayo huja bila kukusudia, bila mtu kusubiri kuyafikiri. "kumkufuru Mungu mawazoni mwao"

Job 1:6

siku ambayo
Hii haikuwa siku maalumu. Kusanyiko lilifanyika mara kwa mara. "wakati ambapo" au "siku moja wakati"

watoto wa Mungu
Hii inamaanisha malaika, viumbe wa mbinguni.

kujihudhurisha mbele za BWANA
"kusimama pamoja mbele za BWANA kama alivyo waagiza kufanya"

Natoka kuzunguka zunguka duniani, kutembea huku na huko humo
Msemo "kuzunguka zunguka" na "kutembea huku na huko" inakusudia kazi moja ya kusisitiza ukamilifu wake. "Kutoka mahali popote duniani."

BWANA
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale. Tazama ukurasa wa tafsiri ya Neno Yahweh kuhusu namna ya kulitafsiri

kutembea huku na huko humo
"huku na huko" inahusian na kusafiri juu ya dunia yote.

Je umemwangalia mtumishi wangu Ayubu?
"Je umefikiri kuhusu mtumishi wangu Ayubu?" Hapa Mungu alianza kuzungumza na Shetani kuhusu Ayubu. "Angalia mtumishi wangu Ayubu"

mtu mwenye haki na mkamilifu
Neno "mwenye haki" na "mkamilifu" yana maana sawa na yanaeleza kwamba Ayubu alikuwa muadilifu. "Alitenda yaliyo mema mbele za Mungu."

mmoja aliyemcha Mungu na kuepukana na uovu
"mmoja aliyemheshimu Mungu" na "alikataa kufanya uovu." Hapa uovu unazungumziwa kama vile eneo ambalo mtu ataepuka kwenda huko, badala ya kufanya matendo maovu

Job 1:9

Je Ayubu amcha Mungu bila sababu?
"Je Ayubu anamheshimu Mungu bila sababu?" Shetani akamjibu Mungu kwa kuwasilisha na kujibu maswali yake mwenyewe. Akasema kwamba Ayubu anamheshimu Mungu tu kwa sababu Mungu anambariki yeye. "Ayubu ana sababu ya kumtii Mungu."

Wewe hukumwekea kinga pande zote, kuzunguka nyumba yake, na kuzunguka vitu vyote alivyo navyo kutoka kila upande
Shetani anaeleza ukweli kuunga mkono hoja yake. "Wewe umemlinda yeye, familia yake na kila kitu anachomiliki."

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kumwekea kinga pande zote, kuzunguka nyumba yake
kama kizuizi kama vile ukuta au uwa wa miti iliyooteshwa kuzunguka na kulinda ardhi ya mtu, Mungu amemzungushia Ayubu na ulinzi wake. "akamlinda yeye na nyumba yake"

kazi za mikono yake
"Kila kitu ambacho anafanya"

mifugo yake imeongezeka katika nchi
"ana mifugo zaidi na zaidi katika nchi"

Lakini sasa nyosha mkono wako na uguse yote hayo aliyonayo, na uone kama hatakufuru mbele ya uso wako.
Shetani anamaanisha kwamba kama Mungu atamshambulia Ayubu, ataona namna ambavyo Ayubu atajibu. "Lakini sasa, kama utanyosha mkono wako na uguse vyote alivyonavyo, utaona atakavyo kufuru mbele ya uso wako"

Lakini sasa nyosha mkono wako
Hapa "mkono" unahusiana na uwezo wa Mungu wa kutenda. "Lakini sasa zitumie nguvu zako"

uguse yote hayo aliyonayo
Hapa "gusa" linawakilisha tendo la kudhuru au kuangamiza. "shambulia vyote alivyonavyo" au "angamiza vyote alivyonavyo"

ya uso wako.
Hii inahusu muda ambao Mungu yuko makini. "katika uwezo wake wa kusikia"

Tazama
"Tazama" au "kuwa makini na yote ambayo na kwenda kukuambia"

hayo yote aliyonayo yamo mkononi mwako
Hapa "mkono" unawakilisha uwezo wa mtu kudhibiti kitu fulani. "una uwezo juu ya yote aliyonayo."

juu yake yeye mwenyewe
"dhidi ya mwili wake" "lakini usimdhuru kimwili" au "usiudhuru mwili wake"

akatoka mbele za BWANA.
"aliondoka kutoka kwa BWANA" au "Akamwacha BWANA"

Job 1:13

Waseba
Hili lilikuwa eneo lililopo katika Yemeni ya siku hizi. Hapa linawakilisha kundi la wavamizi au wanyang'anyi kutoka Sheba.

wakawaangukia
Hapa "kuangukia" inawakilisha wazo la shambulizi. "wakawashambulia"

wamewaua
Hapa kushangaza inawakilisha mauaji.

makali ya upanga
Hapa "mdomo" unawakilisha sehemu ya jambia ambayo huua watu, ambayo ni, labda ncha au ukingo mkali. Pia, majambia yote ya watu kutoka Seba yaliongea kama vile walikuwa na jambia moja tu.

Job 1:16

Wakati alipokuwa akiendelea kusema
"yeye" linarejea mjumbe wa kwanza

akatokea mwingine
"mjumbe mwingine pia alifika"

Mimi pekee nimeokoka kukuletea habari.
Tafsiri kama katika 1: 13

Kwa wale watumishi, wamewaua kwa makali ya upanga. Mimi pekee nimeokoka kukuletea habari.
Tafsiri kama katika 1: 13

Job 1:18

Wana wako wa kiume na binti zako walikuwa wakila na kunywa mvinyo nyumbani mwa ndugu yao mkubwa
Tafsiri kama katika 1: 13

Upepo wenye nguvu
"kimbunga" au "dhoruba jangwani"

pembe nne za nyumba
"mihimili ya muundo wa nyumba"

Ikawaangukia vijana
"Nyumba ikawaangukia wana wako wa kiume na mabinti zako"

Mimi pekee nimeokoka kukuletea habari.
Tafsiri kama katika 1: 13

Job 1:20

akalirarua joho lake, akanyoa kichwa chake
Haya yalikuwa matendo ya taratibu za ibada ya maombolezo, kuashiria huzuni kumbwa.

Mimi nilitoka tumboni mwa mama yangu ni uchi, nami nitakuwa uchi wakati nitakaporudi huko
"Wakati wa kuzaliwa kwangu, si kuleta kitu duniani, na wakati wa kifo changu nitarudi udongoni bila kitu."

Katika mambo hayo yote
"Kuhusu haya yote yaliyotokea"

hakumwazia Mungu kwa uovu.
"kusema kwamba Mungu alifanya makosa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha kulikuwa na siku wana wa Mungu walipokwenda kujihudhurisha mbele za BWANA. Shetani pia alikwenda kati yao kujihudhulisha mbele za BWANA. **2** BWANA akamuuliza Shetani, "umetoka wapi wewe?" Kisha Shetani akamjibu BWANA na kusema, "Natoka kuzunguka zunguka duniani, kutembea huku na huko humo." **3** BWANA akamuuliza Shetani, "Je umemwangalia mtumishi wangu Ayubu? Kwa kuwa hapana mmoja aliye kama yeye duniani, mtu mwenye haki na mkamilifu, mmoja aliye mcha Mungu na kuepukana na uovu. Hata sasa anashikamana na utimilifu wake, japokuwa ulinichochea juu yake, nimwangamize pasipo sababu." **4** Shetani akamjibu BWANA na kusema, "Ngozi kwa ngozi, kweli; mtu atatoa vyote alivyo navyo kwaajili ya uhai wake. **5** Lakini nyosha mkono wako sasa na uguse mifupa yake na nyama yake, na uone kama hatakufuru mbele ya uso wako." **6** BWANA akamwambia Shetani, "Tazama, yumo mkononi mwako; ni uhai wake tu ambao lazima uutunze." **7** Kisha Shetani akatoka mbele ya uso wa BWANA. Akampiga Ayubu na majipu mabaya toka wayo wa mguu hadi kichwani. **8** Ayubu akachukua kipande cha kigae kujikunia, na akaketi chini majivuni. **9** Kisha mkewe akamuuliza, "Je hata sasa wewe unashikamana na utimilifu wako? Umkufuru Mungu na ufe. **10** Lakini yeye akamwambia, "Wewe unaongea kama mmoja wa hao wanawake wapumbavu waongeavyo. Je sisi tupate mema toka kwa Mungu na tusipate mabaya?" Katika mambo hayo yote, Ayubu hakutenda dhambi kwa midomo yake. **11** Sasa wakati rafiki zake watatu wa Ayubu walipopata habari ya mabaya yaliyompata, kila mmoja wao akaja kutoka mahali pake: Elifazi Mtemani, Bildadi Mshuhi, na Sofari Mnaamathi. Wakatenga muda ili waende kuomboleza naye na kumfariji. **12** Walipoinua macho yao wakiwa mbali, hawakuweza kumtambua. Wakapaza sauti zao na kulia; kila mmoja wao akararua joho lake na kurusha majivu hewani na juu ya kichwa chake. **13** Kisha wakaketi chini pamoja naye kwa muda wa siku saba-mchana na usiku. Hakuna hata mmoja aliyesema naye neno, kwa kuwa waliona kuwa huzuni yake ilikuwa kuu mno.

Job 2:1

Habari za jumla:
Mistari hii ipo sawa na 1: 6 na inawezekana kutafsiriwa katika namna moja.

Kisha kulikuwa na siku
Tafsiri kama katika 1: 6

siku ambayo
Hii haikuwa siku maalumu. Kusanyiko lilifanyika mara kwa mara. "wakati ambapo" au "wakati wa siku moja"

wana wa Mungu
Tafasiri kama katika 1: 6.

kujihudhurisha mbele za BWANA
Tafasiri kama katika 1: 6.

Natoka kuzunguka zunguka duniani, kutembea huku na huko humo.
tafasiri kama katika 1: 6.

Job 2:3

Habari za Jumla:
Mistari hii ipo sawa na 1: 6, isipokuwa kwa ongezeko la "Yeye anashikamana na utimilifu wake, japokuwa ulinichochea dhidi yake, nimwangamize pasipo sababu."

Je umemwangalia mtumishi wangu Ayubu?
Hili swali la kejeli kwa kweli inatengeneza maelezo. Tafasiri kama katika 1: 6. "Angalia mtumishi wangu Ayubu."

mtu mwenye haki na mkamilifu
Neno "haki" na "mkamilifu" yana maana sawa na yanaeleza kwamba Ayubu alikuwa muadilifu. "Alitenda yaliyo mema mbele za Mungu."

mmoja aliye mcha Mungu na kuepukana na uovu.
Hapa uovu unazungumziwa kama vile eneo ambalo mtu ataepuka kwenda huko, badala ya kufanya matendo maovu. "alikataa kufanya uovu" (Tafasiri kama katika 1: 1)

Hata sasa anashikamana na utimilifu wake
"amesalia amejitoa kikamilifu kufanya yale yaliyo ya haki na kweli"

ulinichochea juu yake
"ulinishawishi bila sababu nimshambulie"

nimwangamize
Hapa "angamiza" linawakilisha "kumfanya awe maskini." "kumfanya yeye awe mtu maskini"

Job 2:4

Ngozi kwa ngozi, hasa
"Ngozi" ni mfano wa maisha ya Ayubu. "Mtu atafanya chochote kuokoa maisha yake, hata kukubali kupoteza mali zake na wapendwa."

generated on Tue Oct 24 10:45:40 2023

Lakini nyosha mkono wako sasa na uguse mifupa yake na nyama yake, na uone kama hatakufuru mbele ya uso wako.
Shetani anamaanisha kwamba kama Mungu atamshambulia Ayubu, yeye ataona namna Ayubu atakavyojibu. "Lakini sasa, kama utanyosha mkono wako na uguse mifupa yake na nyama yake, utaona utakavyokufuru mbele ya uso wako"

nyosha mkono wako
Hapa "mkono" unahusu uwezo wa Mungu kutenda. "Lakini sasa tumia nguvu zako." Tafsiri kama katika 1: 9.

gusa
Hapa "gusa" huwakilisha kitendo cha kudhuru. "shambulio"

mifupa yake na nyama yake
Maelezo haya yanawakilisha mwili wa Ayubu.

kufuru mbele ya uso wako
Tafasiri kama katika 1: 9.

uso wako
Hii inahusiana na wakati ambao Mungu yupo makini. "katika uwezo wako wa kusikia"

Job 2:7

Kisha Shetani akatoka mbele ya uso wa BWANA.
Tafasiri kama katika 1: 9.

akampiga
"kushambuliwa" au "athiriwa na"

majipu mabaya
makubwa, yanayowasha na maambukizi machungu ya ngozi

kipande cha kigae kujikunia
kusugua mikwaruzo ya ngozi ili kupunguza mwasho.

akaketi chini majivuni.
Hii yawezekana inahusiana na eneo ambalo takataka hutupwa na pengine huchomwa. kukaa katika eneo kama hilo ilikuwa alama ya maombolezo mazito. "kukaa kwenye rundo la takataka"

Job 2:9

Je hata sasa wewe unashikamana na utimilifu wako?
Hili swali la kejeli kwa kweli linatengeneza taarifa. Tafasiri kama katika 1: 6. "Angalia mtumishi wangu Ayubu."

Umkufuru Mungu
"Kumkataa Mungu"

unaongea kama mmoja wa hao wanawake wapumbavu
Ayubu akasema unaongea kama mwanamke mpumbavu. "Unaongea kana kwamba wewe ni mwanamke mpumbavu."

Je sisi tupate mema toka kwa Mungu na tusipate mabaya?
Swali hili la kejeli kwa kweli linawasilisha taarifa. "Bila shaka lazima tungelipata mabaya kutoka kwa Mungu pamoja na mazuri."

tupate mema
"kunufaika na mambo yote mazuri"

mema
Hili linawakilisha mambo yote mazuri ambayo Mungu hutupa.

tupate mabaya
"teseka na mateso yote mabaya bila kulalamika"

mabaya
Hili linawakilisha mambo yote mabaya ambayo Mungu hufanya au huruhusu ili sisi tupate maarifa.

tenda dhambi kwa midomo yake.
Hapa "midomo" inawakilisha tendo la kuongea. "dhambi kusema kwa kushindana na Mungu"

Job 2:11

Elifazi Mtemani, Bildadi Mshuhi, na Sofari Mnaamathi
Elifazi, Bildadi, na Sofari ni majina ya wanaume. Temani ulikuwa mji katika Edomu. Washuhi ni uzao wa Ibrahimu na Ketura (tazama Mwanzo 25: 1). Naamathi ulikuwa mji katika Kanaani.

Wakatenga muda
"walikubaliana juu ya wakati"

kuomboleza naye na kumfariji.
Hapa neno "omboleza" na "fariji" yana maana sawa. Rafikize wanajaribu kumfariji Ayubu na kuomboleza naye. "kuhuzunika na Ayubu ili kusaidia kupoza mateso yake."

Job 2:12

Walipoinua macho yao
"walikaza macho" au "walitazama kwa makini"

hawakuweza kumtambua
Hii yawezekana inamaanisha kwamba wageni wa Ayubu hawakuweza kumtambua kwanza, wakati walipo muona kwa mbali. Ayubu alionekana tofauti kuliko kawaida kwa sababu ya huzuni yake na kwa sababu ya kuwashwa mwili mzima. "kwa shida walimtambua"

Wakapaza sauti zao na kulia
"wakalia kwa sauti kubwa " au "wakalia sana"

generated on Tue Oct 24 10:45:40 2023

akararua joho lake
Hii ilikuwa ishara ya maombolezo.

kurusha majivu hewani na juu ya kichwa chake
Hizi zilikuwa ishara za maombolezo.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Baada ya hayo, Ayubu akafunua kinywa chake na kuilani siku aliyozaliwa. **2** Akasema, **3** "Na ipotelee mbali siku niliyozaliwa mimi, usiku uliosema, 'Mimba ya mtoto wa kiume imetungwa.' **4** Siku hiyo na iwe giza; Mungu toka juu asiifikilie, wala mwanga usiiangazie. **5** Ishikwe na giza na giza la mauti liwe lake. Wingu na likae juu yake; kila kitu kiifanyacho siku kuwa giza kweli na kiitishe. **6** Usiku huo, na ukamatwe na giza tororo. Usihesabiwe miongoni mwa siku za mwaka; na usiwekwe katika hesabu ya miezi. **7** Tazama, usiku huo na uwe tasa; na sauti ya shangwe isiwe ndani yake. **8** Na wailani siku hiyo, hao wafahamuo namna ya kumuamsha lewiathani. **9** Nyota za mapambazuko yake zitiwe giza. Siku hiyo iutafute mwanga, lakini isiupate; wala makope ya mapambazuko isiyaone, **10** kwasababu haikuifunga milango ya tumbo la mama yangu, na kwasababu haikunifichia taabu machoni pangu. **11** Kwanini si-kufa wakati lipotokeza katika tumbo la uzazi? Kwanini sikuitoa roho yangu hapo mama aliponizaa? **12** kwanini magoti yake yalinipokea? Kwanini maziwa yake yanipokee hata ninyonye? **13** Kwa sasa ningelikuwa nimelala chini kimya kimya. Ningelala usingizi na kupata pumziko **14** pamoja na wafalme na washauri wa dunia, ambao walijijengea makaburi ambayo sasa ni magofu. **15** Au Ningelikuwa nimelala pamoja na wakuu wenye dhahabu, waliozijaza nyumba zao fedha. **16** Au pengine ningekuwa sijazaliwa, kama watoto wachanga wasio uona mwanga kabisa. **17** Huko waovu huacha kusumbua; huko waliochoka hupumzika. **18** Huko wafungwa kwa pamoja hupata amani; hawaisikii sauti ya msimamizi wa watumwa. **19** Wote wadogo na watu maarufu wako huko; mtumishi yuko huru kwa bwana wake huko. **20** Kwa nini yeye aliye mashakani kupewa mwanga? Kwa nini hao wenye uchungu moyoni kupewa uhai, **21** ambao hutamani mauti lakini hawapati; ambao huyachimbulia mauti zaidi ya kutafuta hazina iliyofichika? **22** Kwa nini kupewa mwanga ambao hushangilia mno na kufurahi walionapo kaburi? **23** Kwanini kupewa mwanga mtu ambaye njia zake zimefichika, mtu ambaye Mungu amemzungushia uwa? **24** Kwa kuwa kushusha kwangu pumzi kwatokea badala ya kula; kuugua kwangu kumemiminika kama maji. **25** Maana jambo lile niliogopalo limenipata; nalo linitialo hofu limenijilia. **26** Mimi sioni raha, sipati utulivu, na sipati pumziko; badala yake huja taabu."

Job 3:1

akafunua kinywa chake
"alianza kusema"

Na ipotelee mbali siku niliyozaliwa mimi, usiku
Ayubu anaongea juu ya siku na usiku kana kwamba walikuwa watu. "Na tamani kwamba nisingekuwa nimezaliwa."

usiku uliosema, 'Mimba ya mtoto wa kiume imetungwa.'
kujieleza huku kunazidi maelezo ya huzuni ya Ayubu kwa kwenda wakati wa nyuma zaidi kutoka kuzaliwa kwake hadi kutungwa mimba yake. "usiku ambao ulisema, "Mtoto wa kiume amechukuliwa mimba' potevu."

usiku uliosema
Hapa usiku umeongelewa kana kwamba walikuwa watu ambao wanaweza kuongea. ... "usiku ule ambao watu walisema."

Mimba ya mtoto wa kiume imetungwa.'
Hii inaweza kuwekwa katika muundo hai. " mama yake amechukuwa mimba ya mtoto wa kiume."

Job 3:4

Habari za Jumla:
Semi zote katika mistari hii ni matamanio kwamba siku ya kuzaliwa kwake Ayubu isingekuwako tena. Hii inaweza husika na siku, japokuwa katika wakati uliopita, hata kuwepo kwa namna fulani. ... "Natamani kwamba siku nilipozaliwa ingelikuwa giza."

Siku hiyo na iwe giza ... wala mwanga usiiangazie
Vifungu hivi viwili vinaelezea giza la siku ya kuzaliwa kwake Ayubu, hivyo kurudia majuto ya Ayubu ya kuwa alikuwa amezaliwa.

Siku hiyo na iwe giza
Hili ni tamanio la kutokuwepo tena siku hiyo. "ikiwezekana siku hiyo itoweke."

Ishikwe na giza na kivuli la mauti liwe lake
Hapa giza na kivuli cha mauti vinazungumziwa kana kwamba ni watu ambao wanaweza kudai chochote kuwa ni mali yao. Neno "hii" inahusiana na siku ya kuzaliwa kwa Ayubu.

kivuli cha mauti
Hapa kivuli kinawakilisha mauti yenyewe. "kifo kama kivuli"

generated on Tue Oct 24 10:45:40 2023

Wingu na likae juu yake
Hapa wingu linazungumziwa kana kwamba ni mtu ambaye anaweza kuishi juu ya siku ya kuzaliwa kwake Ayubu. "Ikiwezekana wingu liifunike hivyo hakuna mtu anayeweza kuiona"

kila kitu kiifanyacho siku kuwa giza
Hii inamaanisha vitu vizuiavyo nje mwanga wa jua na kutengeneza giza. Hapa "nyeusi" inawakilisha giza.

kiitishe
"itishe siku hiyo." Siku inazungumziwa kana kwamba ni mtu ambaye anaweza kutishwa na giza.

Job 3:6

na ukamatwe na giza tororo
Giza hili tena linazungumziwa kana kwamba ni mtu ambaye anaweza kuushika na kuuzuia usiku. "ikiwezekana giza nene kulifanya litoweke"

giza tororo
"giza sana" au "giza kabisa"

shangwe isiwe ndani yake.
Neno "hii" linahusiana na usiku wa kuzaliwa kwake Ayubu au mimba yake. Usiku wa mimba ya Ayubu unazungumziwa kana kwamba mtu ambaye hata kuwa na furaha. "Ikiwezekana usiku huo utoweke kwenye kalenda."

usiwekwe katika hesabu
Usiku huo unazungumziwa kana kwamba mtu ambaye anaweza kutembea. "ikiwezekana asiwepo mtu wa kuuweka katika hesabu"

usiku huo na uwe tasa
Usiku wa kuzaliwa kwake Ayubu unazungumziwa kana kwamba ni mwanamke. "ikiwezekana asizaliwe mtoto katika usiku huo"

sauti ya shangwe isiwe ndani yake.
Hapa usiku wa kuzaliwa kwake Ayubu unazungumziwa kana kwamba ni muda ambao ulikuwa bado unawezekana kwa mtu kuwa na furaha. "ikiwezekana asiwepo mtu wa kusikia kilio cha furaha wakati wa kuzaliwa mwana"

sauti ya shangwe kuja
Hapa sauti inasimama kwaajili ya mtu mwenye furaha. "Ikiwezekana asiwepo mtu wa kuwa na furaha katika hili milele"

Job 3:8

hao wafahamuo namna ya kumuamsha lewiathan
Hapa huenda Ayubu anamaanisha wachawi na waganga, ambao yeye anawaamini wanaweza kuwa na uwezo wa kumchochea Lewiathani katika kueneza machafuko. Lewiathani alikuwa mnyama bora aliyejulikana wakati wa Kale Karibu Mashariki ya mithiolojia, ambaye alifikiri kuwa dhamana kwa aina zote za uharibifu, maradhi, na machafuko.

Nyota za mapambazuko yake zitiwe giza
Hii inahusiana na sayari ambayo mara kwa mara huonekana sawasawa kabla ya mapambazuko. "Inawezekana nyota ambazo huonekana kabla ya siku hiyo kwanza mwanga uwe giza"

Siku hiyo iutafute mwanga, lakini isiupate
Siku ya kuzaliwa kwake Ayubu inazungumziwa kana kwamba ni mtu anayetazama kitu. "Inawezekana siku hiyo ilitarajia mwanga, lakini haikuupata."

wala makope ya mapambazuko isiyaone
Mapambazuko yanazungumziwa kana kwamba yana kope kama alizonazo mtu. "wala kuona mwanga wa kwanza wa mapambazuko."

kwasababu haikuifunga milango ya tumbo la mama yangu
Tumbo la uzazi la mwanamke linazungumziwa kana kwamba ni chombo chenye milango. "kwasababu siku hiyo haikulifunga tumbo la uzazi la mama yangu"

kwasababu haikunifichia taabu machoni pangu.
Siku ya kuzaliwa kwake Ayubu inazungumziwa kana kwamba ni ni mtu ambaye anaweza kuficha kitu.

machoni pangu.
Hapa "macho" yanawakilisha mtu ambaye anaonana nao. "kutoka kwangu"

Job 3:11

Habari za Jumla:
Kifungu hiki kina maswali manne ya kejeli, ambayo Ayubu anauliza ili kufanya mfululizo wa kweli wa maelezo.

Kwanini si-kufa wakati lipotokeza katika tumbo la uzazi?
"kwa nini sikufa wakati wa kuzaliwa?" Ayubu anauliza swali hili ili kulaani siku ya kuzaliwa kwake na kueleza majuto yake. "Natamani ningelikufa siku nilipozaliwa"

Kwanini sikuitoa roho yangu hapo mama aliponizaa?
Ayubu anamaanisha kusema kwamba yeye asingelizaliwa hai. "Natamani ningelikufa wakati nilipotoka nje ya tumbo la uzazi."

kuitoa roho yangu
Hii inahusiana na kifo.

kwanini magoti yake yalinipokea?
Labda hii inahusiana na paja la mama yake Ayubu. Magoti ya mama yake yamezungumziwa kana kwamba ni watu ambao wanaweza kumkaribisha mtoto mchanga. "Natamani kusingelikuwa na paja la kunipokea mimi."

generated on Tue Oct 24 10:45:40 2023

Kwanini maziwa yake yanipokee hata ninyonye?
Maziwa ya mama yake Ayubu yanazungumziwa kana kwamba ni watu ambao wanaweza kumkaribisha mtoto mchanga. "Natamani kusingelikuwa na maziwa kwaajili ya kuninyoshesha."

Job 3:13

Kwa sasa ningelikuwa nimelala chini kimyakimya. Ningelala usingizi na kupata pumziko
Ayubu anatumia sentensi mbili kufikiri kuhusu ingelikuwaje kama yeye asingelizaliwa au angelikufa wakati wa kuzaliwa.

ningelikuwa nimelala chini kimya kimya
Ayubu anafikiria kitu ambacho kingeliweza kutokea katika siku za nyuma lakini hakikutokea, kama ilivyoelezwa hapo juu. "Ningelikuwa nimelala chini kimyakimya"

nimelala chini kimya
"lala, kupumzika kwa amani"

na kupata pumziko
Neno "pumziko" hapa linamaanisha kulala kwa amani, lakini pia huyo Ayubu asingelikuwa anapitia maumivu ambayo anayapata

pamoja na wafalme na washauri wa dunia,
"na wafalme na washauri wao"

Job 3:15

Habari za Jumla:
Ayubu anaendelea na fikira zake kuhusu kufa kabla ya kuzaliwa.

Au Ningelikuwa nimelala pamoja ... wasio uona mwanga kabisa.
Hii inaelezea kitu ambacho kingetokea lakini hakikuweza kutokea.

Au Ningelikuwa nimelala pamoja na wakuu
"Ningelikuwa nimepumzika na wakuu." Katika kifungu hiki, neno "lala" na "kupumzika" ni njia ya heshima kusema "haishi tena."

wenye dhahabu, waliozijaza nyumba zao fedha
Ayubu anatumia ulinganishaji kusisitiza kile anachosema.

Au pengine ningekuwa sijazaliwa, kama watoto wachanga wasio uona mwanga kabisa.
Ayubu anatumia ulinganishaji kusisitiza anachosema.

ningekuwa sijazaliwa
"Ningelikuwa nimekufa tumboni mwa mama yangu"

kama watoto wachanga wasio uona mwanga kabisa
"kama watoto wachanga ambao hawangelizaliwa"

watoto wachanga
"watoto" au "watoto wadogo sana"

Job 3:17

Habari za Jumla:
Ayubu anabadilisha mazungumzo yake kutoka kufa mpaka uzima baada ya kifo.

Huko waovu huacha kusumbua; huko waliochoka hupumzika.
Ayubu anatumia usambamba kusisitiza kuwa wanyonge watapata pumziko kutoka kwa wale walio wasababishia magumu.

Huko waovu huacha kusumbua
Ayubu anaongea kuhusu sehemu ambayo watu huenda baada ya wao kuacha kuishi. "Katika sehemu hiyo, watu waovu huacha kusumbua"

sauti ya msimamizi wa watumwa
Hapa "sauti" ni mfano wa nguvu ambayo msimamizi wa watumwa anakuwa nayo juu ya watumwa. "Hawako tena chini ya udhibiti wa watumwa"

wadogo na watu maarufu
Hii ni tamathali ya usemi ambayo humaanisha "watu wote, watu masikini na watu matajiri."

mtumishi yuko huru kwa bwana wake huko.
Mtumishi hana wajibu wa kumtumikia bwana wake.

Job 3:20

Kwa nini yeye aliye mashakani kupewa mwanga? Kwa nini hao wenye uchungu moyoni kupewa uhai
Maswali mawili ya Ayubu kimsingi humaanisha kitu kimoja. Yeye anashangaa kwanini hao ambao hukabili magumu huendelea kuishi.

Kwa nini yeye aliye mashakani kupewa mwanga?
Hapa Ayubu anashangaa kwanini lazima watu wabaki hai na kuteseka. "Mimi sielewi kwa nini Mungu hutoa uhai kwa mtu ambaye anateseka"

mwanga
Hapa mwanga unawakilisha uhai

Kwa nini hao wenye uchungu moyoni kupewa uhai ... hazina iliyofichika?
"je kwa nini Mungu hutoa uhai kwa mtu mwenye taabu? "Mimi sielewi kwa nini Mungu anatoa uhai kwa mtu mwenye huzuni sana ... hazina iliyofichika"

ambao hutamani mauti lakini hawapati
Hapa kifo kinazungumziwa kana kwamba kuna kitu kinakuja kikimwelekea mtu fulani. "kwa mtu ambaye haitaji tena kuwa hai, lakini bado yu-hai"

ambao huyachimbulia mauti zaidi ya kutafuta hazina iliyofichika
Mtu anayetumainia kufa anazumgumziwa hapa kana kwamba anachimbua hazina iliyozikwa. "kwa

generated on Tue Oct 24 10:45:40 2023

mtu ambaye anahitaji kufa zaidi ya yeye kutafuta hazina iliyofichika"

Kwa nini kupewa mwanga ambao hushangilia mno na kufurahi walionapo kaburi
Hapa Ayubu anatumia swali kufanya kauli. "Mimi sielewi kwa nini Mungu anaruhusu mtu kuendelea kuishi wakati mtu huyo angefurahi kuzikwa katika udongo"

ambao hushangilia mno na kufurahi
Msemo wa "hufurahia sana" kimsingi unamaanisha kitu kimoja kama "furaha." Pamoja, misemo yote miwili inatilia mkazo wa nguvu ya furaha. "mtu ambaye ana furaha sana"

alionapo kaburi
Hii ni njia ya heshima ya kumaanisha kufa. "wakati yeye akifa na anaweza kuzikwa"

kaburi
Hapa kaburi linawakilisha kifo.

Job 3:23

Kwanini kupewa mwanga mtu ambaye njia zake zimefichika, mtu ambaye Mungu amemzungushia uwa?
Ayubu anauliza hili swali ili kutengeneza habari. "Mungu hatoi uhai kwa mtu na kisha kuzichukua mbali siku zake za baadaye na kumwekea mpaka yeye."

Kwanini kupewa mwanga mtu
Hapa mwanga unawakilisha uhai. "Je kwa nini Mungu humweka mtu hai"

ambaye njia zake zimefichika
Hapa Ayubu anaongelea siku zake za baadaye, ambazo yeye hazijui mapema, kana kwamba Mungu alikuwa amezificha kutoka kwake.

mtu ambaye Mungu amemzungushia uwa
Hapa kuwa katika matatizo na hatari yanasemwa kana kwamba walikuwa wamefungwa ndani ya mipaka finyu.

kushusha kwangu pumzi kwatokea badala ya kula; kuugua kwangu kumemiminika kama maji
Ayubu anaelezea maumivu yake makubwa katika njia mbili.

kushusha kwangu pumzi kwatokea badala ya kula
"Badala ya kula, mimi naomboleza"

kuugua kwangu kumemiminika kama maji.
ubora wa maadili na hisia kama vile huzuni mara kwa mara huongelewa kana kwamba yalikuwa maji.

Job 3:25

jambo lile niliogopalo limenipata; nalo linitialo hofu limenijilia
misemo hii miwili ina maana moja. "kile nikiogopacho sana kimenitokea mimi" au "liniogopeshalo vibaya sana limenijilia kweli.

Mimi sioni raha, sipati utulivu, na sipati pumziko;
Ayubu anaelezea maumivu yake katika misemo mitatu inayotenganishwa. "Nina mashaka sana" au "mimi nimeteseka kihisia na kimwili

badala yake huja taabu
Taabu imezungumziwa kana kwamba lilikuwa jambo ambalo lingeweza kumwijia Ayubu. "badala yake msiba unanitesa mimi"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Kisha Elifazi Mtemani akajibu na kusema, **2** Kama mtu yeyote akijaribu kuzungumza na wewe, je utakosa ustahimilivu? Lakini ni nani anaweza kujizuia asizungumze? **3** Tazama, wewe umewafunza wengi; wewe imeipa nguvu mikono iliyokuwa dhaifu. **4** Maneno yako yamemsaidia yeye mwanamme aliyekuwa anaanguka; wewe umeyaimarisha magoti dhaifu. **5** Lakini sasa matatizo yamekuja kwako, na wewe umechoka; yanakugusa wewe, na wewe umetatizika. **6** Je si hofu yako imani yako, na ukamilifu wa njia zako tumaini lako? **7** Tafakari juu ya hili, tafadhari: ni nani aliyeangamia akiwa hana kosa? Au ni lini watu wakamilifu walikatiliwa mbali? **8** Kutokana na vile nilivyoona, wale walimao uovu na kupanda taabu huvuna hayo. **9** Kwa pumzi ya Mungu huangamia; kwa mlipuko wa hasira zake huteketea. **10** Kuunguruma kwa simba, sauti ya simba mkali, meno ya simba wadogo - yamevunjika. **11** Simba mzee huangamia kwa kukosa wahanga; watoto wa simba jike wametawanyiko kila mahali. **12** Sasa nililetewa kwangu jambo fulani kisiri, na sikio langu likapokea uvumi kuhusu hilo. **13** Kisha yakaja mawazo kupitia ndoto wakati wa usiku, wakati uwaangukiwapo usingizi mzito watu.. **14** Ilikuwa usiku wakati nilipopatwa hofu na kutetemeka, na mifupa yangu yote ikatikisika. **15** Kisha nafsi ikapita mbele ya uso wangu, na nywele zangu za mwili zilisimama. **16** Nafsi ilisimama kimya, lakini sikuweza kupambanua sura yake. Umbo lilikuwa mbele ya macho yangu; kulikuwa kimya, nami nikasikia sauti ikisema, **17** "Je binadamu anaweza kuwa mwenye haki zaidi kuliko Mungu? Je mtu anaweza kuwa msafi zaidi kuliko muumba wake? **18** Tazama, kama Mungu hawaamini watumishi wake; kama hulaumu upumbavu wa malaika zake, **19** je si zaidi sana ukweli huu kwa wale waishio katika nyumba za udongo, ambao misingi yao ipo katika vumbi, wale waliopondwa mbele ya nondo? **20** Kati ya asubuhi na jioni wameangamizwa; wameangamia milele wala bila yeyote kuwatambua. **21** Je kamba za hema yao hazikung'olewa kati yao? Wanakufa; wanakufa bila hekima.

Job 4:1

Elifazi
Elifazi ni jina kiume.

Mtemani
Mtemani ni mtu wa kabila la Temani.

je utakosa ustahimilivu?
Elifazi anauliza swali hili ili kutengeneza maelezo. "wewe kweli utakosa uvumilivu."

je utakosa ustahimilivu?
"Hicho kitakukera wewe?"

ni nani anaweza kujizuia asizungumze?
Elifazi anauliza swali hili kusema kwamba hakuna mtu ambaye amuonaye rafiki yake anateseka akakaa kimya. "Hakuna mtu awezaye kujizuia mwenyewe kuongea (kwa rafiki yake katika hali hiyo kama uliyonayo wewe mwenyewe)" au "Mimi lazima nizungumze na wewe, (kwa kukuona kuwa upo katika hali ya majonzi)."

Tazama, wewe umewafunza wengi; wewe imeipa nguvu mikono iliyokuwa dhaifu.
Mstari huu unaeleza wazo moja katika njia mbili tofauti.

umeipa nguvu mikono iliyo dhaifu.
Hapa "mikono dhaifu" inawakilisha watu ambao wanahitaji msaada. "wewe uliwasaidia wengine wakati walipohitaji msaada"

Job 4:4

Habari za Jumla:
Mwandishi anatumia ulinganishaji katika kila mistari hii kutengeneza wazo moja akitumia habari mbili tofauti kusisitiza 1) kuunga mkono kwamba Ayubu aliwasaidia wengine siku zilizopita, 2) madhara juu yake kwa taabu zake za sasa, na 3) unyenyekevu wake mbele za Mungu.

yamemsaidia
mtu fulani ambaye alishawahi kutiwa moyo anazungumziwa kana kwamba yeye alishikwa asianguke chini.

umeyaimarisha magoti dhaifu
Hapa kukatisha tamaa kunazungumziwa kana kwamba ni mtu ambaye magoti dhaifu hayawezi kumweka yeye wima.

Lakini sasa matatizo yamekuja kwako
Hapa matatizo yanazumziwa kana kwamba ni jambo ambalo linaweza kumfika mtu. "Lakini sasa wewe unateseka na masaibu"

wewe umechoka
"umekata tamaa"

generated on Tue Oct 24 10:45:40 2023

hofu yako
"ni kweli kwamba una mweshimu Mungu"

Je si hofu yako imani yako, na ukamilifu wa njia zako tumaini lako?
Elifazi anauliza maswali haya ili kutengeneza usemi kwa Ayubu kwamba dhambi zake zimemsababishia yeye kuteseka. "Kila mmoja anafikiri kwamba unamheshimu Mungu; kila mmoja anafikiri kwamba wewe ni mtu mwaminifu. Lakini mambo haya lazima hayawezi kuwa kweli, kwa sababu wewe humwamini Mungu tena."

hofu yako
Elifazi anamaanisha hofu ya Ayubu kwa Mungu. "hofu yako kwa Mungu"

njia zako
Hapa "njia zako" inawakilisha "mwenendo wako," "namna unavyoenenda."

Job 4:7

ni nani aliyeangamia akiwa hana kosa?
Elifazi anatumia swali hili kumshawishi Ayubu kuchunguza dhambi katika maisha yake (na hukumu takatifu ya Mungu) kama kisababishi cha yeye kupotea. "Hapa mmoja aliyeangamizwa wakati hana kosa."

ni lini watu wakamilifu walikatiliwa mbali
Swali hili pia linamaanisha kutengeneza maelezo, na yanaweza kuwekwa katika umbo la kufaa. "Hakuna hata mmoja aliyewahi kumkatilia mbali mtu mkamilifu."

katiliwa mbali
Hapa kukatiliwa mbali inamaanisha kuangamizwa.

walimao uovu ... kupanda taabu ... huvuna
Hapa matendo ya kulima na kupanda yanawakilisha kinacho sababisha taabu kwa watu wengine. Tendo la kuvuna ni mfano wa mateso ya taabu ambazo mtu huzisababisha mwenyewe.

Kwa pumzi ya Mungu huangamia; kwa mlipuko wa hasira zake huteketea
Mwandishi anaeleza wazo moja akitumia taarifa mbili tofauti. Huu ni muundo wa ushairi wa kiebrania utumikao kwa kusisitiza, udhahiri, mafundisho, au yote matatu.

pumzi ya Mungu
Hii inaweza kuwa mfano wa tendo la Mungu la kutoa amri.

mlipuko wa hasira
Usemi huu unaashiria upumuaji mkubwa ambao mtu wakati fulani huufanya kupitia pua zake wakati akiwa na hasira.

pumzi ... mlipuko
msemo wa pili umejengwa juu ya wa kwanza. Zinaunda wazo moja kwa kutumia maana ambazo zinaongeza matokeo. "Kwa mpumuo wa mdomo wa Mungu wanafariki; mwendo kasi wa upepo wa hasira zake huwateketeza wao."

huangamia ... huteketea.
Fungu la pili limejengwa juu ya la pili. Yanaunda wazo moja. "Kwa mpumuo wa mdomo wa Mungu wanafariki; mwendo kasi wa upepo wa hasira zake huwateketeza wao."

huteketea.
Hapa kuteketezwa au kuliwa ni mfano wa kuuliwa.

Job 4:10

Habari za Jumla:
Mwandishi anatumia ulinganishaji katika mistari hii, anawasilisha wazo moja akitumia maelezo tofauti kutilia mkazo uharibifu wa Mungu kwa watu waovu.

Kuunguruma kwa simba, sauti ya simba mkali, meno ya simba wadogo - yamevunjika.
Hapa muungurumo wa simba, sauti yake, na meno yake yamevunjika vinatumika kama mfano wa kuangamizwa kwa waovu.

yamevunjika
Hii inaweza kuwekwa katika umbo halisi. "kitu fulani kimeyavunja"

Simba mzee huangamia kwa kukosa wahanga; watoto wa simba jike wametawanyiko kila mahali
Elifazi anatumia picha ya simba mzee anayekufa kwa njaa na familia yake imetawanyika kama sitiari ya kuangamizwa kwa waovu

wametawanyika
"kitu fulani kimetawanya watoto wa simba"

Job 4:12

Sasa nililetewa kwangu jambo fulani kisiri ... sikio langu likapokea uvumi kuhusu hilo
vifungu hivi vinaelezea wazo sawa katika njia tofauti. Vinawasilisha wazo kuwa Elifazi amesikia ujumbe uvumao kwake. Urudiaji huu ni muundo wa ushairi wa kiebrania umetumika mara kwa mara kwa kusisitiza, kufundisha, au udhahiri.

nililetewa kwangu jambo fulani kisiri
"kitu fulani kimeleta kwangu jambo fulani kwa siri"

maono wakati wa usiku
"ndoto"

wakati uwaangukiwapo usingizi mzito watu
"wakati watu wakisinzia sana"

generated on Tue Oct 24 10:45:40 2023

Job 4:14

Habari za Jumla:
Mwandishi anatumia ulinganishaji katika mistari hii, kuwasilisha wazo moja akitumia maelezo tofauti kusisitiza hofu ya Elifazi.

nilipopatwa hofu na kutetemeka
Hapa hofu na kutetemeka yanazungumziwa kana kwamba ni mambo ambayo yanaweza kumwijilia mtu. "Mimi nikanza kuogopa na kutetemeka."

nywele zangu za mwili zilisimama
Hii inaonyesha hofu kubwa.

nywele za mwili wangu
"Nywele juu ya mwili wangu"

Job 4:16

Habari za Jumla:
Mwandishi anatumia ulinganishaji katika mstari wa 17, kuwasilisha wazo moja akitumia maelezo mawili tofauti kutilia mkazo swali kuhusu utakatifu wa mwanadamu mbele za Mungu.

Umbo lilikuwa mbele ya macho yangu
"Kitu fulani kilikuwa mbele ya macho yangu," "nimeona kitu fulani"

nami nikasikia
"Kisha nikasikia"

Je binadamu mwenye kufa anaweza kuwa mwenye haki zaidi kuliko Mungu?
Elifazi anatoa swali hili ili kwamba Ayubu akumbuke, "Naweza kujiangalia mimi mwenyewe kama mwenye haki zaidi ya Mungu?" au "Je nimethibitika mbele za Mungu?" "Binadamu mwenye kufa hawezi kuwa mwenye haki zaidi ya Mungu" au "Binadamu mwenye kufa hawezi kuwa mwenye haki mbele za Mungu."

Je mtu anaweza kuwa msafi zaidi kuliko Muumba wake?
Swali hili lina lengo sawa kama swali lililotangulia. "Binadamu hawezi kuwa msafi zaidi kuliko Muumba wake."

Muumba
"Mfanyaji"

Job 4:18

wale waishio katika nyumba za udongo, ambao misingi yao ipo katika vumbi
Huu ni utumiaji wa lugha ya picha kumwelezea mtu, ambaye aliumbwa kutokana na vumbi la udongo na ambao miili yao iko kama nyumba, ambazo zimejengwa kwa udongo na kuwa na misingi mibovu.

hupondwa mapema kuliko nondo
Kirai "mapema zaidi" kwa kawaida inatafasiriwa kama "kabla." "hupondwa kabla ya nondo" au " hupondwa sawa na nondo"

wameangamizwa
"kitu fulani kinawaangamiza wao"

wameangamizwa
"wameuawa"

Job 4:20

Habari za Jumla:
Mistari hii inaendeleza matumizi ya awali ya ulinganishaji, hapa inasisitiza katika njia tofauti wazo kwamba watu hufa ghafla pasipo kupata hekima na wala usumbufu kutoka kwa wengine.

Kati ya asubuhi na jioni wameangamizwa
Hii inamaanisha wazo la kitu fulani kinachotokea upesi.

wameangamizwa
Hii pia inaweza kuwekwa katika umbo hai. "wamekufa"

Je kamba za hema yao hazikung'olewa kati yao?
Hii inaweza kuwekwa katika umbo hai. "Si adui zao waliong'oa kamba za hema zao kutoka miongoni mwao?"

kamba za hema yao
Hapa kamba za hema zinawakilisha hema. Wakati mwingine nyumba ya mtu na familia zinafananishwa kama hema yake, ambayo inaweza pia kuwakilisha mali zake zote.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Ita sasa; je kuna yeyote ambaye atakujibu? Utamrudia yupi katika watakatifu hao? **2** Kwa kuwa hasira huua mtu mpumbavu; wivu huua mjinga. **3** Nimemuona mtu mpumbavu akishika mzizi, lakini ghafla niliyalaani makazi yake. **4** Watoto wake wako mbali na uzima; wameangamia langoni mwa mji. Hakuna yeyote atakaye waponya. **5** Mwenye njaa hula mavuno yao; hata huyachukua katikati ya miiba. Wenye kiu huzihemea mali zao. **6** Kwa kuwa magumu hayatoki udongoni; wala taabu haichipuki katika nchi. **7** Badala yake, wanadamu huzaliwa kwaajili ya taabu, kama tu cheche za moto zirukavyo juu. **8** Lakini kwa mimi, ningemrudia Mungu mwenyewe; kwake ningeaminisha kusudi langu - **9** yeye afanyae makuu na mambo yasiyochunguzika, mambo ya ajabu yasiyo na hesabu. **10** Hutoa mvua juu ya nchi, na huyapeleka maji mashambani. **11** Hufanya haya kwaajili ya kuwainua juu hao walio chini; huwapandisha sehemu salama hao waombolezao. **12** Yeye huharibu mipango ya watu wenye hila, ili mikono yao isipate mafanikio. **13** Yeye huwanasa watu wenye hekima katika matendo ya hila zao wenyewe; mipango ya watu waliogeuzwa huharibika haraka. **14** Wao hupatwa na giza wakati wa mchana, na hupapasa mchana kama vile ni usiku. **15** Lakini yeye huokoa maskini kwa upanga wa vinywa vyao na mhitaji kwa mkono wa mtu mwenye nguvu. **16** Hivyo mtu maskini ana matumaini, na udhalimu hufumba kinywa chake mwenyewe. **17** Tazama, amebarikiwa mtu ambaye hutiwa adabu na Mungu; kwa sababu hiyo, usidharau uongozi wa Mwenyezi. **18** Kwa kuwa yeye hujeruhi na kisha huuguza; yeye hutia jeraha na kisha mikono yake huponya. **19** Yeye atakuokoa na mateso sita; kweli, katika mateso saba, hakuna uovu utakao kugusa. **20** Wakati wa njaa atakukomboa na kifo, na kwa uwezo wa upanga wakati wa vita. **21** Wewe utafichwa na mateso ya ulimi; na usitishike na uharibifu utakapokuja. **22** Wewe utaufurahia uharibifu na njaa, na hutatishika na wanyama wakali wa nchi. **23** Kwa kuwa wewe utakuwa na mapatano na mawe ya shambani mwako, na wanyama wa mwituni watakuwa na amani na wewe. **24** Wewe utajua kwamba hema lako lina usalama; utatembelea zizi la kondoo wako na hutakosa kitu chochote. **25** Pia utafahamu kwamba uzao wako utakuwa mwingi, na vizazi vyako vitakuwa kama nyasi ardhini. **26** Wewe utafika kaburini kwako mwenye umri kamili, kama vile rundo la mashuke ya nafaka liendavyo juu wakati wake. **27** Tazama, tumelipeleleza jambo hili; ndivyo lilivyo; lisikie, na ulifahamu kwa ajili yako mwenyewe."

Job 5:1

Utamrudia yupi katika watakatifu hao?
Elifazi anatoa swali hili kutengeneza hoja kuwa hakuna hata mmoja Ayubu anaweza kumgeukia kwa ajili ya msaada. "Je kuna mtakatifu yeyote ambaye unaweza kumgeukia?" au "Hakuna mtakatifu yeyote ambaye unaweza kumgeukia kwa ajili ya msaada."

watakatifu
Hii imaanisha viumbe bora kwa asili katika baadhi ya tabia, kama malaika au roho zingine

mjinga ... mtu mpumbavu
Hii inahusiana na mtu yeyote mjinga na mtu yeyote mpuuzi.

wivu huua mjinga
"wivu huua yeyote ambaye anatenda kijinga na maamuzi ya ghafla"

mtu mpumbavu akishika mzizi
Hapa mtu anazungumziwa kana kwamba ni mmea, huenda anakuwa mpuuzi zaidi kadri muda unavyosogea. "mtu mpuuzi anakuwa amejengwa katika ujinga zaidi"

makazi yake
Hii inahusiana na familia ya mtu na mali zake zote.

Job 5:4

Habari za Jumla:
Mistari hii inaendeleza matumizi ya awali ya ulinganishaji, hapa inatilia mkazo katika njia tofauti wazo kwamba watoto wa watu wajinga hawapo salama.

Watoto wake wako mbali na uzima
"yake" inahusiana na mtu mjinga au watu wajinga katika 5:1. "Watoto wao si salama milele"

wameangamia
Hapa kuangamizwa ni mfano wa kuonewa, kutumiwa vibaya, katika mahakama. Wazo hili linaweza kuwekwa katika umbo hai. "mtu fulani amewaangamiza"

langoni mwa mji.
Lango la mji, linafanya kazi kama mahakama, ilikuwa sehemu ambayo ugomvi uliamuliwa na hukumu kutolewa.

generated on Tue Oct 24 10:45:40 2023

Hakuna yeyote atakaye waponya.
"Hakuna yeyote wakuwaokoa watoto wa watu wapuuzi kutoka kwenye dhiki zao"

hata huyachukua katikati ya miiba
Inawezekana huu ni mfano wa kipande cha shamba ambapo mazao mabaya sana humea, kwasababu ya uwepo wa mimea yenye miba.

Wenye kiu huzitaka sana mali zao
Hapa watu waroho wanaongelewa kana kwamba wanakiu, na utajiri wa mtu mpumbavu unazungumziwa kana kwamba ni kitu fulani ambacho wanaweza kunywa.

Job 5:6

Kwa kuwa magumu hayatoki udongoni; wala taabu haichipuki katika nchi
Hapa magumu na taabu yanazungumziwa kana kwamba ni mimea.

wanadamu huzaliwa kwaajili ya taabu, kama cheche za moto zirukavyo juu.
Ni kama asili ya watu, mara tu wazaliwapo, kuwa na taabu kama ilivyo kwa cheche za moto zirukavyo juu.

Job 5:8

Habari za Jumla:
Katika mistari hii, Elifazi anaendeleza hotuba toka 4: 1. Mwandishi anaenedelea kutumia ulinganishaji katika kila mstari, kuwasilisha wazo moja akitumia maelezo mawili tofauti kusisitiza kwamba Ayubu lazima akiri hali yake kwa Mungu ambaye hutenda mambo ya kustajabisha.

makuu na mambo yasiyochunguzika, mambo ya ajabu yasiyo na hesabu
"Mambo makuu ambayo hayawezi fahamika, maajabu ambayo hayahesabiki"

mambo yasiyochunguzika
Hii inamaanisha mambo ambayo wanadamu hawezi kuyaelewa.

makuu na mambo yasiyochunguzika
Hapa mwandishi anatumia maneno mawili yanayojitegemea na kuunganishwa kwa "na" kusisitiza ukuu wa matendo ya Mungu. "mambo makuu sana yenye kuhitaji maarifa mengi"

mambo ya ajabu
"mambo ya kustajabisha" au "maajabu"

Job 5:11

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mstari, kuwasilisha wazo moja akitumia maelezo mawili tofauti kusisitiza namna Mungu anavyo wainua wale ambao ni wanyonge na kuwashusha wale ambao ni werevu.

Hufanya haya kwaajili ya kuwainua juu hao walio chini
Watu wanyenyekevu wakati wa dhiki wanazungumziwa kana kwamba wako katika nafasi ya chini. Wakati Mungu akiwaokoa, wanapokea heshima. wakati hili likitendeka, wanazungumziwa kuwa kama wamepandishwa juu na kuweka katika nafasi ya juu. "Mungu hufanya hili ili kuwaokoa na kuwaheshimu wanyenyekevu ambao wamekuwa wakitaabika"

Yeye huharibu mipango
Hapa kuzuia mipango ya watu mwenye hila inazungumziwa kana kwamba ni vitu ambavyo vinaweza kuharibika kihalisia.

Yeye huwanasa watu wenye hekima katika matendo ya hila zao wenyewe
Hapa kuwafanya watu wenye hekima wataabike kwasababu ya matendo yao maovu inazungumziwa kana kwamba wamekamatwa katika mitego. Matendo yao wenyewe yanazungumziwa kana kwamba ni ile mitego.

watu waliogeuzwa
Hapa kuwa muovu kwa njia ya akili inazungumziwa kana kwamba umegeuzwa. "wale ambao ni werevu" au "wale ambao ni wajanja" au "wale ambao makini"

Job 5:14

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mstari, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza namna Mungu anavyowashusha wale ambao ni werevu na kuwaokoa wale ambao ni masikini.

hupatwa na giza wakati wa mchana
Hapa mwerevu, watu waovu ambao Mungu amewachanganya wanazungumziwa kana kwamba bila matarajio wakawa gizani wakati wa adhuhuri, wakati jua likiwa sehemu ya katikati ya anga. Hawawezi kufanya chochote wanachotamani kufanya, kwasababu hawawezi kuona. "Wale ambao ni werevu wako gizani, hata wakati wa muda wa adhuhuri"

kupapasa
papasa kwa mikono pande zote kama mtu kipofu

wakati wa mchana
"saa sita mchana"

Lakini yeye huokoa maskini kwa upanga wa vinywa vyao
Hapa mambo ya matusi na vitisho ambayo watu husema yanazungumziwa kana kwamba ni upanga vinywani vyao. "Lakini humwokoa mtu masikini kutokana na vitisho vya mwenye uwezo" au "Lakini yeye humwokoa mtu masikini wakati mwenye uwezo anapowatisha au kuwatukana wao"

generated on Tue Oct 24 10:45:40 2023

udhalimu hufumba kinywa chake mwenyewe.
Watu ambao husema mambo yasiyo haki wanazungumziwa kana kwamba wao ni wadhalimu, ambao lazima waache kuongea. "Hata hivyo ni kama mdhalimu afunge mdomo wake."

Job 5:17

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika mstari wa 18 na 19, kuwasilisha wazo moja akitumia maelezo mawili tofauti kusisitiza matendo ya Mungu ya kuongoza na kuponya.

kutiwa adabu na Mungu ... uongozi wa Mwenyezi
Mungu ni mfano wa mzazi atiavyo adabu au aelekezavyo mtoto.

amebarikiwa
"umependelewa"

usidharau
"usikatae au " au "usiwangalie wasio na thamani"

uongozi
"mafunzo" au "ukusanyaji" au "adilisha"

Kwa kuwa yeye hujeruhi na kisha huuguza; yeye hutia jeraha na kisha mikono yake huponya
"kwa kuwa yeye hujeruhi lakini hufunga zaidi; yeye huangamiza lakini mikono yake huponya"

mikono yake huponya
Hapa "mikono yake" ni mfano wa Mungu.

Yeye atakuokoa na mateso sita; kweli, katika mateso saba, hakuna uovu utakao kugusa
matumizi ya ongezeko la hesabu kama vile "sita" na "saba" ni mfano wa wazo la wengi, mara nyingi. "Yeye atakuokoa kutoka katika taabu zaidi na zaidi; kwa kweli, muda baada ya muda, hakuna uovu utakao kugusa wewe"

Job 5:20

Habari za Jumla:
Mabadiliko katika kiwakilishi kutoka (yeye" hadi "wewe" ambayo yalianzia katika 5:17 yanaendelea hadi mwisho wa usemi ya Elifasi katika 5: 26.

Wakati wa njaa atakukomboa
"wakati wa njaa Mungu atakuokoa wewe"

atakukomboa wewe
"atakukomboa wewe" au "atakuokoa wewe" au "atakunusuru"

uharibifu
"madhara kutoka kwa maadui"

hutatishika na wanyama mwitu
"wewe hutaogopa wanyama mwitu"

wanyama mwitu
wanyama ambao hawajafugwa au hawajafundishwa.

Job 5:23

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mistari hii, akiwakilisha wazo moja kwa kutumia maelezo mawili tofauti kusisitiza usalama na kuhusu ulimwengu wa asili, nyumba ndani ya shamba, na vizazi vya mmoja.

utakuwa na mapatano na mawe ya shambani mwako
Sentensi hii inatumia lugha ya picha kuwasilisha ulingalifu na ulimwengu wa asili. "mapatano yako na mawe ya shambani"

wewe utakuwa na amani na wanyama wa mwituni
"wanyama mwitu watakuwa na amani na wewe"

wanyama wa mwituni
Wanyama ambao hawajawahi kufungwa au kufundishwa

utajua kwamba hema lako lina usalama
"utafahamu kwamba hema lako lina amani"

utatembelea zizi la kondoo wako na hutakosa kitu chochote
"wewe utatembelea kundi lako na kukuta hakuna kilichopotea"

Pia utafahamu kwamba uzao wako utakuwa mwingi, na vizazi vyako vitakuwa kama nyasi juu ya ardhi
Katika usemi huu, "kizazi" ni mfano wingi sana kama bapa la majani. "pia wewe utafahamu kwamba uzao wako utakuwa mwingi, kwamba kizazi chako kitakuwa kama majani juu ya ardhi"

Job 5:26

Wewe utafika kaburini kwako mwenye umri kamili
"wewe utakufa katika umri wa uzee sana"

kama vile rundo la mashuke ya nafaka ambalo limembebwa juu kupelekwa kwenye uwanja wa kupuria
Elifazi anatumia ulinganifu kutengeneza wazo lake kwamba Ayubu atakufa wakati muda wake wa kufa ukifika. "Kama tu nafaka zivunwavyo kwa wakati, hivyo wewe utakufa wakati wako ukifika."

Tazama, tumelipeleleza jambo hili; ndivyo lilivyo; lisikie, na ulifahamu kwa ajili yako mwenyewe.
"Sisi" inamhusu rafiki zake Ayubu, akiwemo Elifazi, amabaye anazungumza. "Tazama, Sisi tumefikiri kuhusu jambo hili. Sikiliza kile ninsema na ufahamu kwamba ni kweli."

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Kisha Ayubu akajibu na kusema, **2** "Oo, laiti maumivu yangu makubwa yangepimwa; laiti misiba yangu yote mikubwa ingewekwa kwenye mizani! **3** Kwa kuwa sasa ungekuwa mzito kuliko mchanga wa baharini. Kwa sababu hiyo maneno yangu yamekuwa ya haraka. **4** Kwa kuwa mishale ya Mwenyezi ipo ndani yangu, moyo wangu umelewa sumu; Vitisho vya Mungu vimejipanga vyenyewe dhidi yangu. **5** Je punda mwitu hulia akiwa na malisho? Au ng'ombe huwa dhaifu wakati wa njaa ambapo anachakula? **6** Je inawezekana kitu kisicho na ladha kulika bila chumvi? Au kuna radha yoyote katika ute mweupe wa yai? **7** Nakataa kuvigusa; kwangu mimi vinafanana na chakula kichukizacho. **8** Oo, kama nigeweza kupata haja yangu; oo, kama Mungu angeridhia jambo nilitamanilo sana: **9** kama Mungu ingempendeza kuniangamiza mara moja, kwamba angeulegeza mkono wake na kuyakatilia mbali maisha yangu! **10** Hii ingeweza kuwa faraja yangu hata sasa - hata kama nafurahia sana maumivu yasiyopungua: kwa kuwa sikuyakana maneno yake Mtakatifu. **11** Nguvu yangu ni ipi, hata nijaribu kusubiri? Mwisho wangu ni upi, utakao refusha maisha yangu? **12** Je nguvu zangu ni nguvu za mawe? Au mwili wangu umeumbwa kwa shaba nyeusi? **13** Je si kweli kwamba sina msaada ndani yangu, na kwamba hekima imeondolewa mbali nami? **14** Kwa mtu ambaye yu karibu kuzirai, inapasa uaminifu uonyeshwe na rafiki zake; hata kwake yeye aachaye kumcha Mwenyezi. **15** Lakini ndugu zangu wamekuwa waaminifu kwangu kama mkondo wa maji jangwani, mfano wa mifereji ya maji ipitayo mpaka pasipo kitu, **16** ambayo imekuwa mieusi kwa sababu ya barafu juu yake, na kwa sababu ya theluji ambayo hujificha yenyewe ndani yake. **17** Wakati zikiyeyuka, hutoweka; kukiwa na joto, hutoweka mahali hapo. **18** Misafara ambayo husafiri kwa njia yao hugeuka na maji; huzurura jangwani na kisha hupotea. **19** Misafara kutoka Tema huitazama, wakati majeshi ya Sheba huitarajia. **20** Wamevunjika moyo kwa sababu walitumaini kupata maji. Wakaenda huko, lakini walidanganywa. **21** Kwa sasa ninyi rafiki si kitu kwangu; mmeona hali yangu ya kutisha nanyi mwaogopa. **22** Je nilisema kwenu, 'Nipeni kitu furani?' Au, 'nitoleeni zawadi katika mali zenu?' **23** Au, 'Niokoeni toka mkononi mwa mtesi wangu?' Au, 'Nitoleeni fidia kwa watesi wangu?' **24** Nifundishe, nami nitaishika amani yangu; nifanye nifahamu wapi nilipokosea. **25** Jinsi gani maneno ya kweli yanavyo umiza! Lakini hoja zenu, jee hasa zimenionya nini mimi? **26** Je mnapanga kuyakemea maneno yangu, mnayachukulia maneno ya mtu mwenye kukata tamaa sawa na upepo? **27** Hasa, mna piga kura kwa ajili ya yatima, na kupatana bei juu ya rafiki yenu kama bidhaa. **28** Sasa, kwa sababu hiyo, tafadhari nitazame, kwa hakika sitasema uongo usoni penu. **29** Rudini, nawasihi; lisiwepo neno la uonevu na nyinyi; Hasa, rudini, sababu zangu ni za haki. **30** Je mna uovu ulimini mwangu? Je kinywa changu hakiwezi kungundua madhara?

Job 6:1

laiti maumivu yangu makubwa yangepimwa; laiti misiba yangu yote mikubwa ingewekwa kwenye mizani!
Hapa mwandishi anatumia maelezo mawili tofauti kuwasilisha wazo moja, mzigo wa mateso ya Ayubu.

kwenye mizani
"kwenye kipimo"

Kwa kuwa sasa ungekuwa mzito kuliko mchanga wa baharini
Ayubu analinganisha mzigo wa mateso yake na uzito wa mchanga wenye majimaji; vyote vinaweza kumwangamiza mtu. "Mzingo wa maumivu yangu makubwa na taabu ni mazito kuliko mchanga wa ufukweni."

Job 6:4

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila moja ya mistari hii, akiwasilisha wazo moja akitumia maelezo mawili tofauti kusisitiza maumivu makali sana ya Ayubu kama sababu ya malalamiko yake.

Kwa kuwa vitisho vya Mungu vimejipanga vyenyewe dhidi yangu
Huu ni ulinganishi wa mateso ya Ayubu. Yeye analinganisha taabu zake nyingi na mishale ambayo choma mwili wake.

moyo wangu umelewa sumu
Ulinganishaji unaendelea. Maumivu yamepenya hadi moyoni mwa Ayubu. "Nasikia maumivu ndani ya moyo wangu."

Vitisho vya Mungu vimejipanga vyenyewe dhidi yangu
"mambo yote mabaya sana ambayo yameweza kutokea dhidi yangu yamekuja kwa wakati mmoja."

kwa mishale
"kama kikosi cha jeshi chini ya kanali" u "kama kundi la wanajeshi"

generated on Tue Oct 24 10:45:40 2023

Je punda mwitu hulia akiwa na malisho? Au ng'ombe huwa dhaifu wakati wa njaa ambapo anachakula?
Ayubu anatoa maswali haya kusisitiza kwamba ana maana nzuri kulalamika. " Tafadhari mimi ningelilalamika kama kila kitu kipo vizuri?" au "Tafadhari mimi nisingelilalamika bila sababu."

mlio
ni sauti aitoayo punda

dhaifu
sauti aitoayo ng'ombe

chakula
chakula cha mifugo

Je inawezekana kitu kisicho na ladha kulika bila chumvi? Au kuna radha yoyote katika ute mweupe wa yai?
Hata chakula, au hali ya mambo, katika maisha ya Ayubu ni ya kuhuzunisha. Ayubu analinganisha maisha yake na mlo ambao hauna viungo au ladha. "Maisha yangu hayana mwokoaji; ni kama ute mweupe wa yai usio na ladha."

Je inawezekana kitu kisicho na ladha kulika
Swali hili la kutoonyesha hisia linaweza kutafasiriwa kama maelezo hai: "Mtu hawezi kula chakula chenye ladha mbaya bil chumvi."

Job 6:7

Habari ya Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mistari hii, kuwasilisha wazo moja akitumia maelezo mawili tofauti kusisitiza mateso yake makali sana na haja yake ya kufa.

Nakataa kuvigusa
"Wao" inahusu chakula chenye ladha mbaya. Hapa Ayubu anaendelea kutumia sura ya chakula kibaya kama sitiari kwa hali ya mambo yasiyokubalika.

Oo, kama nigeweza kupata haja yangu; oo, kama Mungu angeridhia jambo nilitamanilo sana
"Oo kwamba Mungu angefanya kile ambacho nimemwomba yeye kufanya"

kama Mungu ingempendeza kuniangamiza mara moja
"Kwamba Mungu angelisonga mbele na kuniangamiza mimi"

kwamba angeulegeza mkono wake na kuyakatilia mbali maisha yangu
"kwamba angelitenda haraka na kufupisha maisha yangu"

angeulegeza mkono wake
"tenda haraka"

Job 6:10

Hii inaweza kuwa faraja yangu hata sasa
"Hata hivyo hii inaweza kuwa faraja yangu" au "Hii inaweza kuniletea faraja"

hata kama nafurahia sana maumivu ambayo hayapungui
"Mimi nita ruka kwa furaha katika maumivu yasiyokwisha" au "Mimi nitavumilia maumivu ambayo hayapungui"

nafurahia sana
"furahi"

yasiyopungua
"hayapungui"

kwa kuwa sikuyakana maneno yake Mtakatifu
"hivyo sikumkana Mungu"

Nguvu yangu ni ipi, hata nijaribu kusubiri? Mwisho wangu ni upi, utakao refusha maisha yangu?
Ayubu anatoa maswali haya kusisitiza kwamba hakuna maana ya yeye kuendelea kuishi. "Zaidi, kuna nini tena kipo kwaajili yangu kuishi na kukitumainia?" au "Mimi sina nguvu za kuendelea kuishi; Mimi sina sababu ya kuwa mstahamilivu"

Job 6:12

Habari ya Jumla:
Mwandishi anatumia maswali ulinganishi ya kejeli katika kila mistari hii, akiwasilisha wazo moja kutumia maelezo mawili tofauti kusisitiza ukosefu wa nguvu za kustahamili mateso.

Je nguvu zangu ni nguvu za mawe? Au mwili wangu umeumbwa kwa shaba nyeusi?
Ayubu analinganisha udhaifu wa mwili wake na ugumu, vifaa vya ujenzi vya kudumu sana kusisitiza ukosefu wake wa nguvu. "Mimi siko imara kama mawe. Mwili wangu hujaumbwa kwa kokoto za kutengenezea barabara."

Je si kweli kwamba sina msaada ndani yangu ... nami?
"Ni kweli kwamba sinanguvu zilizobaki ... mimi."

hekima imeondolewa mbali nami?
"mafanikio yangu yameondolewa kwangu" au "au "nguvu za ndani zimeondolewa kwangu" Hii inaweza kutajwa katika muundo hai. "Nguvu zangu za ndani zienda."

Job 6:14

Kwa mtu ambaye yu karibu kuzirai, inapasa uaminifu uonyeshwe na rafiki zake
"Rafiki anatakiwa kuwa na huruma kwa mtu ambaye anajihisi kukata tamaa"

generated on Tue Oct 24 10:45:40 2023

hata kwake yeye aachaye kumcha Mwenyezi
"hata kama ataacha kumweshimu Mwenyezi Mungu" Maana za kufaa ni 1) mtu hana hofu ya Mungu au 2) rafiki zake hawamwogopi Mungu.

Lakini ndugu zangu wamekuwa waaminifu kwangu kama mkondo wa maji jangwani
Ayubu anawaelezea rafiki zake kuwa wamekuwa kama "bondejangwa" ambalo hupitiwa na mto katikati yake ambao unaweza kukauka ghafra na si wa kutumainika.

mfano wa mifereji ya maji ipitayo mpaka pasipo kitu
"mfano wa mito ya maji ambayo hukauka"

ambayo imetiwa giza kwa sababu ya barafu juu yake
"ambayo ni giza kama barafu"

na kwa sababu ya theluji ambayo hujificha yenyewe ndani yake
"na theluji hujificha ndani yake" au "barafu hupotea ndani yake"

Wakati zikiyeyuka, hutoweka
"Wakati zikipata joto, hutoweka"

kukiwa na joto, hutoweka mahali hapo.
"wakati wa joto, hukauka"

Job 6:18

Misafara ambayo husafiri kwa njia hiyo hugeuka kwaajili ya maji
Ayubu anaendelea na maelezo yake kuhusu rafiki zake kuwa si wa kutegemewa kama mito ambayo hukauka. "Njia ya wasafiri hubadili njia kwa ajili ya kutafuta maji"

Misafara
Kifungu hiki kinaweza pia kutafsiriwa kama "njia za misafara" au "njia za wasafiri" au "wasafiri."

huzurura jangwani na kisha huangamia
"hawakwenda popote na kisha hufariki"

Tema
Hili ni jina la mahali. Watu wa mahali pale walitumia misafara kufanya biashara ya vitu na watu kutoka nchi zingine.

wakati majeshi ya Sheba huitarajia
"wakati wasafiri kutoka Sheba waliwatumainia"

Sheba
Hili ni jina la mahali. Watu wa mahala pale walitumia misafara kufanya biashara ya vitu na watu kutoka nchi zingine.

waliwatarajia
"walitumaini kwaajili yao" au " waliweka matumaini yao kwao

Wamevunjika moyo kwa sababu walitumaini kupata maji
"Walichanganyikiwa kwasababu waliamini kwamba wangeweza kupata maji"

lakini walidanganywa
"lakini walipoteza matumaini" au "lakini hawakuridhika"

Job 6:21

Habari za Jumla:
Katika mistari hii, Ayubu anatoa maswali manne kuwakaripia rafiki zake na kusisitiza kwamba yeye hakuomba msaada kutoka kwa yeyote kati yao.

Kwa sasa
Ayubu anatumia kifungu hiki kuanza sehemu kuu ya kile anachosema.

ninyi rafiki si kitu kwangu
"hamtendi kama rafiki zangu"

nanyi mwaogopa
"na ninyi mnaogopa kwamba Mungu anaweza kuwafanyia mambo hayahaya." Hapa inaweka bayana zaidi habari ya kutisha kwamba rafiki zake wanaogopa kuadhibiwa na Mungu.

Je nilisema kwenu, 'Nipeni kitu furani?'
"Sijamuomba yeyote kati yenu kitu chochote."

nitoleeni zawadi katika mali zenu?
"Mimi sijawaomba mnipe pesa." au "Mimi sijawaomba kutoa bibi harusi kwaajili yangu kutoka katika mali zenu."

Niokoeni toka mkononi mwa mtesi wangu?
"Mkono wa mtesi wangu" ni mfano ambao unasimama badala ya nguvu ya mtu fulani ambaye anashindana kwa nguvu sana na Ayubu. "Mimi sijawahi kumwomba mmoja kati yenu kuniokoa kutoka kwa adui zangu"

Niokoeni toka mkononi mwa mtesi wangu?
"Mkono wa mtesi wangu" ni mfano ambao unasimama badala ya nguvu za watu ambao wanamtendea Ayubu vibaya. 'Mimi sijawaomba kuniokoa kutoka kwa wale ambao wananitendea vibaya."

Niokoe
"nisaidie"

Job 6:24

Nifundishe
Kitenzi "kufundisha" ipo katika sehemu ya nafsi ya pili wingi.

nami nitaishika amani yangu
" na mimi nitakuwa kimya"

generated on Tue Oct 24 10:45:40 2023

nifanye nifahamu
"wewe umenifanya mimi nielewe." Kitenzi kipo katika sehemu ya nafsi ya pili wingi.

Jinsi gani maneno ya kweli yanavyo umiza
ULB na UDB zina maana zinazopingana kwa kifungu hiki. Hii ni kwasababu maana mbili zinazofaa kwa Kiebrania ni 1) Maneno ya kweli yanaumiza kuyasikia au 2) Maneno ya mtu mkweli hayaumizi kuyasikia.

Lakini hoja zenu, jee hasa zimenionya nini mimi?
Ayubu anatumia swali hili kuwa karipia rafiki zake na kusisitiza kwamba kile wanachosema hakimhusu. "Sababu zenu hazinihusu japokuwa mmenikosoa bila huruma."

hoja zenu
"Sababu zenu" au "madai yenu." "-ako, - enu" ipo katika sehemu ya nafsi ya pili wingi.

Job 6:26

Je mnapanga kuyapuuza maneno yangu, mnayachukulia maneno ya mtu mwenye kukata tamaa sawa na upepo?
Ayubu anatumia swali hili kuwakemea rafiki zake. "Mmeyapuuza maneno yangu, na kuyachukulia maneno yangu kama si kitu."

Je mna
"wewe, ninyi" ipo katika sehemu ya nafsi ya pili wingi.

mnayachukulia maneno ya mtu mwenye kukata tamaa sawa na upepo
Ayubu analinganisha maneno ya kukata tamaa ya mtu asiye na tumaini kwaajili ya msaada na upepo usio na kitu; yote hayana manufaa.

mna piga kura kwa ajili ya yatima
"hata mna cheza kamari kumpata yatima"

mna piga kura ... kupatana bei juu ya rafiki yenu
Hapa "wewe, ninyi" na "-ako, -enu" yapo katika sehemu ya nafsi ya pili wingi.

na kupatana bei juu ya rafiki yenu kama bidhaa.
"na kuchimba shimo kwaajili ya rafiki yenu"

Job 6:28

Sasa
Neno hili limetumiwa na Ayubu kuleta habari mpya.

tafadhari tazama
Kitenzi "kutazama" lipo katika sehemu ya nafsi ya pili wingi.

usoni penu
"-ako, -enu" lipo katika sehemu ya nafsi ya pili wingi.

punguzeni ukali, nawasihi
"Tafadhari kuwa na huruma nami" au "Tafadhari geuka"

ukali kidogo
Kitenzi hiki kipo katika sehemu ya nafsi ya pili wingi.

lisiwepo neno la uonevu na nyinyi
"nitendeeni kwa haki"

Hasa, punguzeni ukali, sababu zangu ni za haki
"Badilisheni namna mnavyonitendea mimi tena; Mimi niko sawa katika hili" au " Badilisheni namna mnavyonitendea; Mimi bado niko sawa katika hili"

kali kidogo
Kitenzi hiki kipo katika sehemu ya nafsi ya pili wingi.

Je mna uovu ulimini mwangu?
"Je nimesema mabo maovu?" Ayubu anatumia hili swali kuwakemea rafiki zake na kusisitiza kwamba yeye siyo mbaya. "Mimi sisemi mambo maovu."

Je mna uovu ulimini mwangu?
Kiuhalisia ulimi hauwezi kuwa na uovu, kwa hiyo ni mfano uliotumika kuelezea kauli mbaya.

Je kinywa changu hakiwezi kungundua madhara?
Ayubu anatumia swali hili kuwa kemea rafiki zake na kusisitiza kwamba yeye anaweza kuwaambia tofauti kati ya wema na ubaya. "Mimi naweza kuwaambia tofauti kati ya uzuri na ubaya."

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Je mtu hana kazi ngumu juu ya nchi? Je siku zake si kama siku za mwajiriwa? **2** Kama mtumwa
atamaniye sana kivuli cha jioni, kama mwajiriwa atafutaye ujira wake - **3** hivyo nami nimeumbwa
kuvumilia miezi ya taabu; Nami nimepewa taabu - zimeujaza usiku. **4** Hapo nilalapo chini, najiuliza
mwenyewe, 'Lini nitatoka kitandani na lini usiku utatoweka?' Nimejawa na kujitupa huku na huko hadi
mwanzo wa siku. **5** Mwili wangu umevikwa minyoo na madonda yenye vumbi; maumivu katika ngozi
yangu yamekuwa magumu na kisha hutoweka na huendelea tena. **6** Siku zangu zinakimbia kuliko chombo
cha kufumia; zinapita bila tumaini. **7** Mungu, anakumbuka kwamba maisha yangu ni pumzi tu; jicho langu
halitaona mema tena. **8** Jicho lake Mungu, huyo anionaye mimi, halitaniangalia tena; Macho ya Mungu
yatanitazama, lakini sitakuwako. **9** kama vile wingu liishavyo na kutoweka, hivyo wale waendao sheoli
hawatarudi tena kabisa. **10** Yeye hatarudi tena nyumbani kwake, wala mahali pake hapatamtambua tena.
11 Kwa sababu hiyo sitakizuia kinywa changu; Nitasema juu ya maumivu makubwa ya roho yangu;
Nitanung'unika juu ya uchungu wa nafsi yangu. **12** Je mimi ni bahari au kiumbe cha kutisha baharini hata
ukaweka mlinzi juu yangu? **13** Hapo nisemapo, 'kitanda changu kitanifariji, na malazi yangu yatatuliza
manung'uniko yangu,' **14** halafu unitishapo kwa ndoto na kunitisha kwa maono, **15** ili nichague kunyongwa
na kufa kuliko kulinda mifupa yangu hii. **16** Ninayachukia kabisa maisha yangu; sitamani siku zote kuwa
hai; usinisumbue maana siku zangu hazifai. **17** Je mtu ni nini hata ukatia bidii kwake, na ukaweka akili
yako kwake, **18** na kumwangalia kila asubuhi, na kumjaribu kila mara? **19** Je itachukuwa muda gani kabla
hujaacha kuniangalia, wala kunisumbua muda wa kutosha kwaajili ya kumeza mate yangu? **20** Hata kama
nimefanya dhambi, itakusaidia nini, wewe ulindaye wanadamu? Kwa nini umenifanya shabaha yako, kiasi
kwamba nimekuwa mzigo kwako? **21** Kwa nini hunisamehi makosa yangu na kuniondolea uovu wangu?
kwa kuwa sasa nitalala mavumbini; na wewe utanitafuta kwa bidii, lakini sitakuwako."

Job 7:1

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mistari hii, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza kwamba mateso ya mtu binafsi ni sehemu ya mateso ya watu wote ambayo watu wote huyapitia.

Je mtu hana kazi ngumu juu ya nchi?
Ayubu analeta swali hili kusisitiza ufahamu wake kwamba watu wote huyapitia mateso. "Je si kila mtu ana kazi ngumu katika nchi?" au "Kila mmoja ana kazi ngumu katika nchi"

Je siku zake si kama siku za mwajiriwa?
Ayubu anatoa swali hili kuunga mkono ufahamu wake kwamba watu wote hupambana katika maisha. "Na siku zake ni kama siku za mwajiriwa."

Kama mtumwa ... kama mwajiriwa
Ayubu anajilinganisha mwenyewe (mstari 3) na wale ambao hufanya kazi kwa bidii hawana msaada (mstari 2).

kivuli cha jioni
"giza"

mwajiriwa
Huyu ni mtu ambaye hufanya kazi kwa siku kwa muda na hulipwa kutwa ya kila siku. "kibaruwa"

hivyo nami nimeumbwa kuvumilia miezi ya taabu; Nami nimepewa taabu - zimeujaza usiku
kuujaza usiku- "kwa hiyo mimi nimevumilia miezi ya mateso na taabu-zimeujaza usiku"

miezi ya taabu
"miezi ya msiba" au "miezi ya kufirisika"

Job 7:4

Lini nitatoka kitandani na lini usiku utatoweka?
Ayubu analeta swali hili kusisitiza mateso yake makali sana wakati wa masaa ya kulala. "Natamani ningeweza kuamka, lakini usiku unaendelea."

Nimejawa na kujitupa huku na huko
Hii inaonyesha kwamba Ayubu alikuwa anahamahama kitandani usiku kucha bila kupumzika. "Mimi nimechoka kujisukasuka na kujigeuza bila kutulia."

madonda yenye vumbi
uvimbe mchafu

Job 7:6

Habari ya Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika mistari hii, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza hisia za Ayubu juu ya ufupi wa maisha.

generated on Tue Oct 24 10:45:40 2023

Siku zangu zinakimbia kuliko chombo cha kufumia
"Maisha yangu yanapita haraka sana"

mfumaji
mtu ambaye hutengeneza nguo kwa kupishanisha uzi au kitani

chombo cha kufumia
ni kipande ambacho kinatembea mbele na nyuma haraka sana katika mashine au chombo kwa ajili ya kutengeneza nguo

zinapita bila tumaini
"zinafika mwisho bila matumaini kabisa"

Mungu, anakumbuka
Neno "Mungu" liliongezwa katika kifungu hiki kwa sababu watu ambao watasikia "kumbuka" waliweza kuelewa kwamba Mungu ameandikiwa.

maisha yangu ni pumzi tu
Katika msemo huu, Ayubu analinganisha ufupi wa maisha yake na upungufu wa pumzi. "Maisha yangu ni mafupi kama kupumua mara moja"

jicho langu halitaona mema tena
"Sitapata tena furaha"

Job 7:8

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mtistari hii, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza fikira za Ayubu kwamba, baada ya kufa, si Mungu wala watu yeye alifahamu wataonana naye tena.

Macho ya Mungu yatanitazama, lakini sitakuwako
Neno "Mungu" liliongezwa katika kifungu hiki kwasababu muktadha unaonyesha kwamba Ayubu anaongea na Mungu. "Macho ambayo yananiona mimi hayataniona tena."

Macho ya Mungu yatanitazama, lakini sitakuwako
"Macho yako yatakuwa juu yangu, lakini mimi sitakuwako."

kama vile wingu liishavyo na kutoweka, hivyo wale waendao sheoli hawatarudi tena kabisa
Ayubu anaelezea kifo katika hali ya mawingu yanavyotoweka. "Kama mawingu yatowekavyo, hivyo yeye ambaye anakufa hutoweka" au "Mara wewe uwapo kaburini, hutaweza kuinuka."

kama vile wingu liishavyo
"Kama wingu linavyotoweka"

Job 7:11

Nitasema juu ya maumivu makubwa ya roho yangu; Nitanung'unika juu ya uchungu wa nafsi yangu
Ayubu anawasilisha wazo moja akitumia taarifa mbili tofauti kuelezea sababu za yeye kutokukaa kimya.

sitakizuia kinywa changu
"Mimi sitaacha kuongea"

maumivu makubwa ya roho yangu
"mateso ya moyo wangu" au "maumivu makali ya mateso yangu"

uchungu wa nafsi yangu
"uchungu wa moyo wangu"

Je mimi ni bahari au kiumbe cha kutisha baharini hata ukaweka mlinzi juu yangu?
Ayubu anatoa swali hili kuelezea hasira yake kwa Mungu. Kwa kujilinganisha yeye mwenyewe na bahari au kiumbe cha kutisha baharini, Ayubu anamaanisha kwamba Mungu anamchukulia yeye kama kiumbe cha kutisha. 'Mimi siyo bahari au kiumbe cha baharini ambacho huitaji mlinzi wa kukilinda."

Job 7:13

Habari za Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika mistari miwili ya kwanza, kuwasilisha wazo moja akitumia taarifa mbili tofauti kuelezea maumivu makali sana ya Ayubu.

kitanda changu kitanifariji, na malazi yangu yatatuliza manung'uniko yangu
Hapa "kitanda" na "malazi" ni mifano wa "kulala." Kwa kulala chini, Ayubu alitarajia faraja. Mfano pia una sifa za kibinadamu; wana uwezo wa kumriwadha na kumfariji mtu.

wewe unanitisha mimi
"wewe" inamaanisha Mungu ambaye Ayubu anamlalamikia.

kunyonga
kuua mtu kwa kumkaba koo lake na kuzuia asipumue.

hii mifupa yangu
Hapa Ayubu anatumia neno "mifupa" kumaanisha mwili wake. "Huu mwili wangu"

Job 7:16

Habari unganishi:
Mwandishi anaendelea kutumia ulinganishaji katika mistari hii, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza matokeo ya mateso ya Ayubu juu ya hisia zake kuwa mwenye thamani.

generated on Tue Oct 24 10:45:40 2023

Ninayachukia kabisa maisha yangu
"Mimi naya-dharau maisha yangu"

siku zote kuwa hai
"kuishi milele"

siku zangu hazifai
"siku zangu hazina maana" au "siku zangu hazina thamani"

hata ukatia bidii kwake
"kwamba wewe utamwangalia yeye"

utaweka akili yako kwake
"kwamba wewe utayaelekeza bidii zako kwake"

na kumwangalia
"kwamba wewe utamwangalia vizuri yeye"

Job 7:19

Je itachukuwa muda gani kabla hujaacha kuniangalia, wala kunisumbua muda wa kutosha kwaajili ya kumeza mate yangu?
Hapa Ayubu anawasilisha wazo moja akitumia maswali mawili ya kejeri kusisitiza matamanio yake kwamba Mungu angeliacha kumwangalia yeye. "Usinitazame! Niache peke yangu kiasi cha kumeza mate yangu mwenyewe!"

Hata kama nimefanya dhambi, itakusaidia nini, wewe ulindaye wanadamu?
Ayubu analeta swali hili kumkaripia Mungu. "Hata kama nimefanya dhambi, kwamba haitakusaidia kitu wewe, ambaye uwalinda watu."

Kwa nini umenifanya shabaha yako, ... kwako?
"Kwanini umenifanya mimi shabaha kwa ajili yako mwenyewe?"

Job 7:21

Kwa nini hunisamehi makosa yangu na kuniondolea uovu wangu?
Hapa Ayubu analeta vishazi viwili tofauti ndani ya swali la kejeri kusisitiza matamanio yake kwamba Mungu atazisamehe dhambi zake. Yeye analeta swali hii kumkaripia Mungu kwa kumfanya ateseke. "Samehe makosa yangu na uniondolee uovu wangu."

Kwa nini wewe husamehi makosa yangu
"Kwa nini husamehi makosa yangu?"

niondolea
"ondoa"

sasa nitalala mavumbini
Kifungu "lala chini katika mavumbi" ni upole au njia ya upole ya kusema "kufa." "sasa mimi nitakufa"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Kisha Bildadi huyo Mshuhi akajibu na kusema, **2** "hata lini wewe utasema mambo haya? Kwa muda gani maneno ya kinywa chako yatakuwa kama upepo wenye nguvu? **3** Je Mungu hupotosha hukumu? Je Mwenyezi hupotosha haki? **4** Watoto wako wametenda dhambi dhidi yake; tunalifahamu hili, kwa kuwa amewatia mkononi kwa makosa yao. **5** Lakini wewe unaonaje ukimtafuta Mungu kwa bidii na kufikisha haja yako kwa huyo Mwenyezi. **6** Ukiwa wewe ni msafi na mkamilifu, hakika angeamka mwenyewe kwa niaba yako na kukurudisha kwenye makazi ya haki yako. **7** Japokuwa huo mwanzo wako ulikuwa ni mdogo, hata hivyo hali yako ya mwisho itaongezeka sana. **8** Tafadhari uwaulize vizazi vya zamani, na utie bidii katika hayo mababu zetu waliyojifunza. **9** (Sisi ni wa jana tu na hatujui chochote kwa kuwa siku zetu duniani ni kivuli). **10** Je hawatakufunza wao na kukuambia? Je hawatatamka maneno yatokayo mioyoni mwao? **11** Je hayo mafunjo yaota pasipo matope? Je mafunjo yaota pasipo maji? **12** Wakati yakiwa bado ya kijani na hayajakatwa, hunyauka kabla ya mmea mwingine. **13** Hivyo pia njia ya wote wamsahauo Mungu, na matumaini ya asiyeamini Mungu yatatoweka. **14** Ujasiri wake utavunjika, na matumaini yake ni dhaifu kama utando wa buibui. **15** Ataitegemea nyumba yake, lakini haitamsaidia; atashikamana nayo, lakini isidumu. **16** Yeye huwa mti mbichi chini ya jua, na machipukizi yake huenea katika bustani yake yote. **17** Mizizi yake hujifunga funga kwenye rundo la mawe; huangalia mahali pazuri katikati ya mawe; **18** Lakini mtu huyu aking'olewa mahali pake, kisha mahali pale patamkana, na kusema, 'mimi sikukuona.' **19** Tazama, hii ni "furaha" ya mtu mwenye tabia hiyo; mimea mingine itachipuka toka katika udongo ule ule mahali pake. **20** Tazama, Mungu hatamtupa mtu asiye na kosa; wala hatawathibitisha watendao uovu. **21** Yeye atakijaza kinywa chako na kicheko, midomo yako na shangwe. **22** Wale ambao wanakuchukia wewe watavishwa aibu; nayo hema yake mwovu haitakuwepo tena.

Job 8:1

Habari ya Jumla:
Katika kila mstari wa habari yake, Bildadi anawasilisha wazo moja akitumia taarifa mbili tofauti, moja kumkemea Ayubu na tena kumtetea Mungu.

Kisha Bildadi huyo Mshuhi akajibu
"Bildadi" ni jina la mtu ambaye mmoja wa kabila la Washuhi.

Kwa muda gani maneno ya kinywa chako yatakuwa kama upepo wenye nguvu?
Bildadi analeta swali hili kumkaripia Ayubu kwa malalamiko yake kwa Mungu. Katika msemo huu, yote maneno ya Ayubu na upepo ni matupu na dhaifu. "Maneno ya mdomo wako ni upepo wenye nguvu."

Je Mungu hupotosha hukumu? Je Mwenyezi hupotosha haki?
Hapa mwandishi anatumia maswali mawili ya kejeri, ambayo Bildadi anayatumia kukaripia Ayubu. "Mungu hatendi yasiyo haki; Mwenyezi hashindwi kufanya mema."

Job 8:4

kwa kuwa amewatia mkononi kwa makosa yao
" ni kwasababu Mungu ameruhusu uwezo wa dhambi zao kuwaongoza wao" au "amewaadhibu kulingana na matokeo ya dhambi zao."

Lakini wewe unaonaje ukimtafuta Mungu kwa bidii na kufikisha haja yako kwa huyo Mwenyezi
Vifungu vyote hivi vinamtaja Ayubu akimwomba Mungu msaada, au akijitetea kwa Mungu kwa ajili ya msamaha.

ukimtafuta Mungu kwa bidii
"kwa bidii mwombe Mungu kwa ajili ya msaada"

Job 8:6

Ukiwa wewe ni msafi na mkamilifu
"Kama tu wewe ni msafi na mmwenye haki" au " Kama moyo na matendo yako ni mema"

Japokuwa huo mwanzo wako ulikuwa ni mdogo, hata hivyo hali yako ya mwisho itaongezeka sana
"Hata kama wewe hukuwahi kuwa mwenye heri kabla, wakati wa mwisho wa maisha yako utakuwa tajiri sana."

Job 8:8

Habari ya Jumla:
Mwandishi anaendelea kutumia ulinganishaji katika kila mistari hii, kuwasilisha wazo moja akitumia taarifa mbili tofauti kusisitiza uwezo wa watu kujifunza kutoka kwa wazazi, waliopewa ufupi wa maisha na utayari wa wazazi kuwapa mafundisho.

utie bidii katika hayo mababu zetu waliyojifunza
"Jifunze kwa makini yale waliyoyangundua wazazi wetu" au "zingatia yale ambayo mababu zetu waliyojifunza"

generated on Tue Oct 24 10:45:40 2023

siku zetu duniani ni kivuli
Katika hii tashbiha, maisha yanalinganishwa na giza; yote yanapita kwa haraka.

Je hawatakufunza wao na kukuambia? Je hawatatamka maneno yatokayo mioyoni mwao?
Bildadi anatoa maswali haya kumkaripia Ayubu. "Watakufundisha na kukuambia wewe, na kutokana na uelewa wao unaleta maneno ya kutia moyo."

Job 8:11

Je hayo mafunjo yaota pasipo matope? Je mafunjo yaota pasipo maji?
Bidadi anatoa maswali ya kejeri kusisitiza hoja yake aliyoitoa katika 8:8: Watu wanahitaji mafundisho ya wazazi wao. "Mti wa mafunjo hayawezi kumea mbali na bwawa. Mafunjo hayawezi kumea bila maji."

nyauka
"kausha"

Job 8:13

Habari ya Jumla:
Mistari hii inaendeleza habari ya Bildadi. Katika mstari wa 14 - 15, mwandishi anatumia ulinganishaji, kuwasilisha wazo moja kwa kutumia taarifa mbili tofauti kusisitiza uharibifu wa wale ambao hawajayajenga maisha yao juu ya mafundisho ya wazazi wao.

Hivyo pia ni njia ya wote wamsahauo Mungu
"Kutembea kwenye njia" ni usemi wa kawaida ambao unahusu maisha ya mtu na uelekeo wake. Mara nyingi hii inahusiana na watu kama wanafuata njia ya Mungu au njia zao wenyewe.

matumaini yake ni dhaifu kama utando wa buibui
Hapa Bildadi analinganisha maisha ya waovu na utando wa buibui; nguvu kidogo itaharibu vyote.

atashikamana nayo
"yeye atajaribu kukisaidia hicho"

Job 8:16

Habari za Jumla:
Katika mstari wa 16 - 17, mwandishi anaendelea kutumia ulinganishaji, kuwasilisha wazo moja akitumia taarifa mbili tofauti kueleza ugumu, mfuko wa muda wa kusaidia wa waovu.

Yeye huwa mti mbichi chini ya jua, na machipukizi yake huenea katika bustani yake yote
Hapa Bildadi analinganisha waovu na mti ambao husitawi wakati wa mchana; mwanzoni vyote huonekana hai, mbichi, na bora.

Mizizi yake hujifunga funga kwenye rundo la mawe
Mizizi ya watu waovu hushikamana si katika udongo wenye rutuba lakini kwa mawe. ardhi ya mawe haisaidii mimea kumea. Mizizi ya mtu huyu itakufa mapema. "Mizizi yake hushika kwenye ardhi ya mawe."

huangalia mahali pazuri katikati ya mawe
Neno "wao" inahusu mizizi ya watu waovu. "hutafuta ardhi yenye rutuba miongoni mwa mawe" au "hutafuta udongo wenye rutuba miongoni mwa mawe"

Lakini mtu huyu aking'olewa mahali pake, kisha mahali pale patamkana, na kusema, 'mimi sikukuona
Watu waovu wanalinganishwa na mmea ambao, wakati ukiondolewa kutoka kwenye msingi wa mawe, hautambuliki mahali pote kwasababu hauwezi kustawi katika sehemu yoyote yenye rutuba. "kama hautaondolewa kutoka sehemu yake, utamkana yeye nakusema, 'Mimi sijawahi kukuona wewe."

mahali pale patamkana, na kusema
Uwezo wa mwanadamu kukana na kusema imetumiwa kwa ardhi ya mawe.

mahali pake
"ardhi ya mawe"

Job 8:19

furaha
zawadi, ni matokeo ya tabia ya uovu ya mtu ambayo Bildadi kwa dharau anaitamka kama 'furaha.'

tabia
"matendo" au "namna ya maisha"

mimea mingine itachipuka toka katika udongo ule ule mahali pake
Hapa mwandishi anaendelea na sitiari kutoka 8:16.Watu waovu wanalinganishwa na mimea ambayo huchukua sehemu ya kwanza ya ule ambao humea miongoni mwa mawe. "Wakati mtu muovu mmoja akifa, mwingine atachukua nafasi yake" au "kutoka kwenye udongo, mwingine utamea."

chupuka
"mea"

udongo ule ule
"ardhi ya mawe"

mahali pake
"katika sehemu ya mtu muovu"

wala hatawathibitisha watendao uovu.
"Mkono" ni mfano wa mwili mzima wa mtu. "hatawasaidia watenda maovu" au " hatawatia nguvu watenda mabaya"

generated on Tue Oct 24 10:45:40 2023

Job 8:21

Yeye atakijaza kinywa chako na kicheko, midomo yako na shangwe
Bildadi anaendelea kusema na Ayubu. Neno "yeye" linahusu Mungu, na "-ako, -enu" linahusu Ayubu. Mwandishi anawasilisha wazo moja akitumia taarifa mbili tofauti kuwasilisha furaha ambayo Ayubu atapitia. "Mungu atakupa furaha tena."

midomo yako na shangwe
Maana kamili ya kifungu hiki inaweza kuwafahamika kutokana na mwanzo wa sentensi. "Mungu atakijaza kinywa chako na na kelele za furaha."

Wale ambao wanakuchukia wewe watavishwa aibu; nayo hema yake mwovu haitakuwepo tena
"Waovu watajawa na aibu; wabaya watakoma kuishi."

haitakuwepo tena
"hautadumu" au "utafika mwisho"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kisha Ayubu akajibu na kusema, **2** "kweli najua kwamba ndivyo hivyo. Lakini ni kwa namna gani mtu anakuwa na haki kwa Mungu? **3** Kama akitaka kujibishana na Mungu, hatamjibu yeye mara moja katika elfu zaidi. **4** Mungu ni mwenye hekima moyoni na ukuu katika nguvu; ni nani daima aliyejifanya mwenyewe kuwa mgumu dhidi yake na akafanikiwa? - **5** ambaye huiondoa milima bila kumtahadharisha yeyote wakati akiipindua katika hasira zake - **6** ambaye huitikisa nchi itoke mahali pake na mihimili yake hutikisika. **7** Ni Mungu yule yule ambaye huliamuru jua lisichomoze, nalo halichomozi, na ambaye huzihifadhi nyota, **8** ambaye peke yake ni mwenye kupanua mbingu na kuyatuliza mawimbi ya bahari, **9** ambaye huumba Dubu, Orioni, kilima, na makundi ya nyota ya kusini. **10** Ni Mungu yule yule atendaye mambo makuu, mambo yasiyofahamika - hasa, mambo ya ajabu yasiyohesabika. **11** Tazama, huenda karibu nami, na siwezi kumuona yeye; pia hupita kwenda mbele, lakini ni simtambue. **12** Kama akichukua kitu chochote, nani atamzuia? Nani awezaye kumuuliza, 'unafanya nini?' **13** Mungu hataondoa hasira yake; wamsaidiao Rahabu huinama chini yake. **14** Je ni upungufu kiasi gani mimi nitamjibu, je nichague maneno kuhojiana naye? **15** Hata kama ni mwenye haki, nisingelimjibu; ningeomba msamaha tu kwa hukumu yangu. **16** Hata kama ningelimwita na yeye akanitikia, nisingeamini kuwa ameisikia sauti yangu. **17** kwa kuwa yeye anidhoofishaye kwa dhoruba na kuyaongeza majeraha yangu pasipo sababu. **18** Yeye hataki hata kuniruhusu nipate kuvuta pumzi; badala yake, hunijaza uchungu. **19** Kama ni habari ya nguvu, tazama! yeye ni mwenye uwezo! Kama ni habari ya haki, ni nani atakaye mhukumu? **20** Ingawa ni mwenye haki, kinywa changu mwenyewe kitanihukumu; na ingawa ni mtakatifu, maneno yangu yatashuhudia kuwa ni mwenye kosa. **21** Mimi ni mtakatifu, lakini siijali zaidi nafsi yangu; Naudharau uhai wangu mwenyewe. **22** Haileti tofauti yoyote, kwa sababu hiyo nasema kwamba yeye huangamiza watu wasio na makosa na waovu pia. **23** Kama hilo pigo likiua ghafla, yeye atafurahi mateso yake mtu asiye na kosa. **24** Dunia imetiwa mkononi mwa watu waovu; Mungu hufunika nyuso za waamuzi wake. kama si yeye hufanya, ni nani basi? **25** Siku zangu zinapita haraka kuliko tarishi akimbiae; siku zangu zinakimbia mbali; wala hazioni mema mahali popote. **26** Zinapita kama mashua zilizoundwa kwa mafunjo ziendazo kwa kasi, na zinakasi kama tai ashukaye upesi katika mawindo yake. **27** Kama ni kisema kwamba mimi nitasahau kuhusu manung'uniko yangu, kwamba nitaacha kuonyesha sura ya huzuni na kuwa na furaha, **28** Mimi nitaziogopa huzuni zangu zote kwa sababu nafahamu kuwa hutanihesabu kuwa sina hatia. **29** Nitahukumiwa; kwa nini, basi, nitaabike bure? **30** Kama najiosha mwenyewe kwa maji ya theluji na kuitakasa mikono yangu na kuwa safi zaidi, **31** Mungu atanitumbukiza shimoni, na nguo zangu mwenyewe zitanichukia. **32** Kwa kuwa Mungu si mtu, kama mimi, kwamba naweza kumjibu, hata tukaribiane katika hukumu. **33** Hakuna hakimu baina yetu awezaye kuweka mkono wake juu yetu sote. **34** Hakuna hakimu mwingine ambaye anaweza kuniondolea fimbo ya Mungu, awezaye kuzuia kitisho chake kisinitie hofu. kisha ningesema na nisimuogope. **35** Lakini kama mambo yalivyo sasa, sitaweza kufanya hivyo.

Job 9:1

"kweli najua kwamba ndivyo hivyo.
"najua kwamba kile unachosema ni kweli"

ndivyo hivyo
Hapa neno "hii" linahusu kile alichosema Bildadi.

kwa namna gani mtu anakuwa na haki kwa Mungu?
"kwa namna gani mtu yeyote atakuwa hana kosa mbele za Mungu?"

hoji
"shindana"

hatamjibu yeye mara moja katika elfu zaidi
"Mara moja katika elfu zaidi" ni usemi unaomaanisha "hata kidogo." Maana zinazofaa ni 1) "hawezi kutoa jibu lolote kwa Mungu" au 2) "Mungu atamjibu yeye hata kidogo"

elfu zaidi
"mara 1,000"

Job 9:4

hekima moyoni
Hapa moyo unawakilisha utu wa ndani au fikira. "ana hekima katika maamuzi yake"

mwenye uwezo mwingi
Jina la kuwazika "nguvu" inaweza kuelezewa kama kisifa "imara." "mwenye nguvu kwa jinsi alivyo imara"

generated on Tue Oct 24 10:45:40 2023

ni nani daima aliyejifanya mwenyewe kuwa mgumu dhidi yake na akafanikiwa?
Hili ni swali la kejeri ambalo linahitaji jibu la "hakuna hata mmoja." Linaweza kupangiliwa kama maelezo. "Hapa mmoja aliyewahi mwenyewe kujifanya mgumu dhidi yake na akafanikiwa."

aliyejifanya mwenyewe kuwa mgumu dhidi yake
Kujifanya mgumu inamaanisha kuwa mkaidi. "kumbishia yeye" au "kumpinga yeye"

ambaye huiondoa milima
"Mungu huhamisha milima"

katika hasira zake
"Hasira" ni jina la kufikirika tu linaweza kuelezewa kama "mwenye hasira" katika kivumishi cha sifa. "kwasababu yeye ni mwenye hasira"

ambaye huitikisa nchi
"Mungu hutikisa nchi"

mihimili yake hutikisika.
"hufanya misingi ya nyumba itikisike"

Job 9:7

ambaye huzihifadhi nyota
"ambaye huzuia nyota zisionekane"

ambaye peke yake ni mwenye kupanua mbingu
Mungu anaongelewa kama aliyeumba mbingu bila msaada wowote, kana kwamba mbingu ilikuwa mfumo kwamba yeye aliueneza.

kuyatuliza mawimbi ya bahari
Mungu anazungumziwa kama mtuliza bahari kana kwamba kwa miguu yake. "hukanyaga miguu yake juu ya mawimbi ya bahari" au " hutuliza mawimbi ya bahari"

Dubu, Orioni, kilima
Haya yanahusu kundi la nyota, ambalo ni kundi la nyota ambalo huonekana kama zimetengeza umbo fulani angani.

Orioni
ni maarufu kwa uwindaji katika elimu ya visasili ya kigiriki

Kilima
nyota nyingi zenye kung'aa ambazo huonekana kama zipo karibu karibu angani.

kundinyota
kundi la nyota ambalo huonekana kama limetengeneza umbo fulani angani

Job 9:10

Habari za Jumla:
Mwandishi anatumia ulinganishaji katika kila mistari hii, kuwasilisha wazo moja akitumia taarifa mbili kusisitiza kwamba Mungu ni mkuu, asiyeonekana, na mwenye mamlaka.

mambo yasiyofahamika
"mambo yasiyochunguzika" au "mambo yasiyoeleweka"

yasiyohesabika
"ambayo hayahesabiki"

Tazama
"Tazama" au "kuwa makini"

hupita kwenda mbele
"yeye hupita" au "yeye huendelea mbele"

Kama akichukua kitu chochote, nani tamzuia? Nani awezaye kumuuliza, 'unafanya nini?'
Haya ni maswali ya kejeri ambayo hutarajia jibu la "Hata mmoja." Yanaweza kupangiliwa kama maelezo. "Kama akichukuwa kitu chochote mbali, hakuna wakumzuia. Hakuna wa kumuuliza, 'unafanya nini?'"

Kama akichukua kitu chochote
"Kama yeye akichukua mbali kitu fulani" au "Kama akihitaji kunyakua mbali kitu chochote"

Job 9:13

wamsaidiao Rahabu kuinama chini yake
Hapa "kuinama mbele zake" inaashiria utii au ushindwaji. "yeye huangamiza wasaidizi wa Rahabu"

Rahabu
Neno hili "Rahabu" hapa linamaanisha dubwana la baharini.

Je ni upungufu kiasi gani mimi nitamjibu, je nichague maneno kuhojiana naye?
Ayubu anatoa maswali mawili yanayofanana kusisitiza kukataa kwake kumkabili Mungu. Yanaweza kupangiliwa kama maelezo. "Hivyo Bila shaka mimi nisingeweza kumjibu au kuchagua maneno ya kuhojiana na yeye."

Job 9:16

kwa kuwa yeye anidhoofishaye kwa dhoruba
Ayubu analinganisha mateso yake kutoka Kwa Mungu na athari za dhoruba. "Yeye hunijeruhi mimi kana kwamba kwa dhoruba."

dhoruba
lenye nguvu sana au tufani lenye nguvu sana

zidisha majeraha yangu
"hunipatia mimi majeraha mengi" au "hunijeruhi mimi tena na tena"

pasipo sababu
Hata kama sijaweza kumpa sababu ya kufanya hivyo" au "hata kama sina kosa"

kamata pumzi yangu
Hii ni lugha ambayo humaanisha "pumua" au "vuta pumzi"

yeye hunijaza uchungu
Mstari huu ni mfano wa Mungu kuyajaza maisha ya Ayubu na mambo ambayo humpa yeye uchungu. Jina la kufikirika "uchungu" linaweza kuelezewa kama kivumishi "-chungu." "yeye hunijaza mimi na mambo machungu"

Job 9:19

Kama ni habari ya nguvu
"Kama kuna mabishano ya nguvu"

tazama
"tazama" au "kuwa makini na kile nataka kukuambia"

yeye ni mwenye nguvu
"yeye ni hodari sana"

nani atakaye mhukumu?
Swali hili linatarajia jibu la "Hata mmoja" kutengeneza hoja kwamba hakuna hat mmoja awezaye kumfikisha Mungu mahakamani. Hili linaweza kupangiliwa kama kama maelezo. "hata mmoja anaweza kumuita yeye kortini."

Ingawa ni mwenye haki
Hapa "mimi nipo katika haki" inamaanisha mimi ni mmoja ambaye nimefanya mambo yaliyo haki. "Ijapokuwa mimi nimefanya mambo ya haki" au "Hata hivyo mimi sina kosa"

Ingawa ni mwenye haki, kinywa changu mwenyewe kitanihukumu; na ingawa ni mtakatifu, maneno yangu yatashuhudia kuwa ni mwenye kosa.
mstari huu unaelezea wazo lile lile mara mbili kwa ajili ya kusisitiza.

kinywa changu mwenyewe kitanihukumu
Hapa "kinywa" mfano wa maneno ya Ayubu. "maneno yangu mwenyewe yatanishitaki" au "kile ninachosema kitanihukumu"

mtakatifu
"bila kosa"

maneno yangu yatashuhudia kuwa ni mwenye kosa
Hapa "maneno yangu" yameongelewa kana kwamba yanaweza kutenda jambo. "Mungu atatumia kile ninachosema kuthibitisha mimi ni mwenye kosa"

mwenye makosa
Neno hili hapa linamaanisha "kugeuzwa" au "mdanganyifu."

Job 9:21

Mimi ni mtakatifu
"Mimi ni kamili"

kuhusu mimi mwenyewe
"nini kinanitokea"

Haileti tofauti
"yote ni sawa" au "haina shida"

huangamiza watu wasio na makosa na waovu pia
"yeye huwafikisha kila mmoja mwisho, kama ni wasio na kosa au waovu"

Kama hilo pigo liliua ghafla
"Kama baa linaweza kuua watu ghafra"

mateso ya watu wasio na makosa
Jina la kufikirika "wasio na makosa" linaweza kutafasiriwa kama kitenzi "tesa." "wakati watu wasio na makosa wakiteswa"

Dunia imetiwa
Hii inaweza kusemwa katika hali halisi. "Mungu anatoa nchi"

Dunia
Hapa "nchi" imetumika kuwakilisha watu waishio juu ya nchi. "Watu wa ulimwengu ni"

mkononi mwa
Hapa "mkono" ni mfano wa "udhibiti." "chini ya udhibiti wa"

Mungu hufunika nyuso za waamuzi
Usemi huu unamaanisha Mungu huwasimamia waamuzi wa nchi katika kuweza kuona tofauti kati ya wema na uovu. "Mungu huwapofusha waamuzi" au "Mungu husimamia waamuzi katika kutoa hukumu kwa haki"

kama si yeye hufanya, ni nani basi?
"Kama si Mungu ambaye hufanya mambo haya, halafu nani hufanya haya?"

Job 9:25

Siku zangu zinapita haraka kuliko tarishi akimbiae
Ayubu analinganisha namna siku zake zinavyopita upesi na mkimbiaji mwenye kasi. "Siku zangu zinapita kwa haraka"

tarishi akimbiae
"mkimbiaji" au "mtu anayekimbia"

siku zangu zinakimbia mbali
Hii inazielezea siku za maisha ya Ayubu kama zinaweza kukimbia mbali kama mtu.

hazioni mema mahali popote
Hii inazielezea siku za maisha ya Ayubu kama zinaweza kuona kama mtu.

hakuna mema
"hakuna jambo jema"

generated on Tue Oct 24 10:45:40 2023

Zinapita kwa kasi kama mashua zilizoundwa kwa mafunjo
Ayubu analinganisha namna siku zake zinavyopita kwa upesi na mwendo kasi wa mashua. "Zinapita haraka kama mashua zilizotengenezwa kwa mafunjo"

mashua zilizoundwa kwa mafunjo
"mashua iliyotengenezwa kwa mafunjo." Mafunjo ni majani yenye shimo ambayo humea pembezoni mwa kingo za mito.

zinakasi kama tai ashukaye upesi katika mawindo yake
Ayubu analinganisha namna siku zake zinavyopita upesi na ndege mkubwa ashukaye upesi kuelekea kwenye mawindo. "ana kasi kama tai ashukae chini kwa kasi kukamata chakula chake.

shuka chini kwa kasi
"kuharakisha kwenda chini"

Job 9:27

mimi nitasahau kuhusu manung'uniko yangu
Jina la kufikirika "nung'uniko" linaweza kutafasiriwa kama kitenzi "lalamiko." "Mimi nitaacha kulalamika" au "Mimi nitaacha kulalamika dhidi ya Mungu"

manung'uniko yangu
habari zilizo husika zinaweza kuongezwa. "malalamiko yangu dhidi ya Mungu"

nitaacha kuonyesha sura ya huzuni na kuwa na furaha
Sura yenye huzuni ya Ayubu inaongelewa hapa kana kwamba kitu fulani ambacho kinaweza kuondolewa. "Mimi nitaacha kuonekana mwenye huzuni na kutabasamu"

Mimi nitaziogopa huzuni zangu zote
Mstari wa 28 na 29 zinaelezea matokeo kama Ayubu atafanya yale anayosema katika mstari 27. "Tena mimi nitaogopa kwa ajili ya huzuni zangu"

huzuni zangu zote
Jina la kufikirika "huzuni" linaweza kuonyeshwa kama kitenzi. "nini kitanidhuru"

Nitahukumiwa
"Mimi nitashitakiwa na kuadhibiwa." Hili linaweza kusemwa katika sura ya kutenda. "Mungu atanihukumu"

kwa nini, basi, nitaabike bure?
Ayubu anatumia swali hili kusisitiza kwamba yeye hafikirii kama kuna maana yoyote kujaribu kuupata usikivu wa Mungu. Taarifa za kuashiria kuhusu kile Ayubu anajaribu zinaweza kufanywa wazi. "Haina maana kujaribu kuupata usikivu wa Mungu"

Job 9:30

Kama najiosha mwenyewe kwa maji ya theluj
"Kama nimeoga tu, maji safi"

kuitakasa mikono yangu na kuwa safi zaidi
"kuifanya mikono yangu safi sana." Baadhi ya tafsiri zingine za Biblia zinafasiri hiki na maana ya "nimeosha mikono yangu na sabuni kali sana."

nitumbukize shimoni
"nitupe shimoni"

nguo zangu mwenyewe zitanichukia
Nguo za Ayubu zinazungumziwa kana kwamba zina jibu hasi kwa Ayubu baada ya Mungu kumtumbukiza yeye shimoni. "Mimi nitakuwa mchafu sana kwa ajili ya nguo zangu mwenyewe"

Job 9:32

mjibu yeye
Taarifa za kuashiria zinaweza kuongezwa. "nitajibu mashitaka yake dhidi yangu" au "nitajitetea mwenyewe" au "nitahojiana naye hali yangu yakutokuwa na hatia"

tukaribiane katika hukumu
"tuwe pamoja kwenye hukumu." Hapa "mahakama" ni sehemu ambayo watu wanaweza kuja na hakimu ataamua ugomvi. Kuwa pamoja mahakamani" ni mfano wa kupingana kila mmoja kisheria mahakamani."kila mmoja kutetea upande wake mbele ya hakimu."

Hakuna hakimu baina yetu
Hii inamaanisha hakuna hakimu ambaye ni mkuu kuliko Mungu ambaye anaweza kuamua lipi ni jema kati yake na Ayubu.

weka mkono wake juu
Hapa "weka mkono wako juu ya" inamaanisha kuwa na uwezo au mamlaka zaidi. "uwezo wa kuamua" au "kuwa na mamlaka zaidi"

Job 9:34

Habari unganishi:
Mistari hii inaendeleza hoja ya kwanza kwamba hakuna hata mmoja aliye mkuu kuliko Mungu ambaye anaweza kutenda kama hakimu kati ya Mungu na Ayubu.

niondolee fimbo ya Mungu
Hapa "fimbo ya Mungu" ni mfano wa Mungu anamwadhibu au anamrekebisha Ayubu. "acha Mungu kuniadhibu mimi"

awezaye kuzuia kitisho chake kisinitie hofu
Jina la kufikirika "kitisho" inaweza kutafasiriwa kama kitenzi "tisha." "mzuie kunitisha na kuniogofya mimi"

generated on Tue Oct 24 10:45:40 2023

kisha ningesema
"kisha ningeliweza kusema"

kama mambo yalivyo sasa
"kwasababu hivi ndivyo mambo yalivyo sasa"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Nimechoka na maisha yangu; Nitanena wazi manung'uniko yangu; nitasema kwa uchungu wa roho
yangu. **2** Nitamwambia Mungu, 'Usinihukumie makosa; nionyeshe sababu za wewe kunilaumu mimi. Je **3**
ni vizuri kwako wewe kunionea mimi, kudharau kazi ya mikono yako wakati unafurahia juu ya mipango ya
waovu? **4** Je wewe una macho ya kimwili? Je wewe unaona kama mtu aonavyo? **5** Je siku zako ni kama siku
za wanadamu au miaka yako ni kama miaka ya watu, **6** hata ukauliza habari za uovu wangu na kuitafuta
dhambi yangu, **7** ingawa wewe wafahamu mimi sina kosa na hapana mwingine awezaye kuniokoa mimi na
mkono wako? **8** Mikono yako imeniumba na kunifinyanga kwa wakati mmoja nawe kunizunguka, hata
hivyo unaniangamiza. **9** Kumbuka, nakuomba, ulivyonifinyanga kama vile udongo; je utanirudisha
mavumbini tena? **10** Je wewe hukunimimina kama maziwa na kunigandisha mfano wa jibini? **11** Umenivika
ngozi na nyama na kuniunganisha pamoja kwa mifupa na misuli.. **12** Wewe umenizawadia mimi uhai na
ahadi ya upendeleo na usaidizi wako umeilinda roho yangu. **13** Hata hivyo mambo haya uliyaficha moyoni
mwako - nafahamu kwamba hivi ndivyo ufikirivyo: **14** kuwa kama nimefanya dhambi, wewe utaizingatia;
hutaniachilia na uovu wangu. **15** Kama mimi ni muovu, ole wangu; hata kama ni mwenye haki, sitaweza
kuinua kichwa changu, kwa kuwa nimejaa aibu na kuyaangalia mateso yangu. **16** Kama kichwa changu
kikijiinua chenyewe, waniwinda kama simba; tena wajionyesha mwenyewe kuwa ni mwenye nguvu
kwangu. **17** Wewe unaleta mashahidi wapya dhidi yangu na kuzidisha hasira zako dhidi yangu;
wanishambulia na majeshi mapya. **18** Kwa nini, basi, ulinitoa tumboni? Natamani ningekata roho na ili
jicho lolote lisinione. **19** Ningelikuwa kama asiyekuwepo; ningelichukuliwa kutoka tumboni mpaka
kaburini. **20** Je si siku zangu pekee ni chache? Acha basi, usinisumbue, ili kwamba nipate kupumzika
kidogo **21** kabla sijaenda huko ambako sitarudi, kwenye nchi ya giza na kivuli cha mauti, **22** ni nchi ya giza
kama usiku wa manane, nchi ya kivuli cha mauti, isiyokuwa na mpangilio, ambayo nuru yake ni kama
usiku wa manane.'"

Job 10:1

Nimechoka na maisha yangu
"mimi nimechoka kuishi"

Nitanena wazi manung'uniko yangu
Jina la kufikirika "usemi" na "lalamiko" yanaweza kutafasiriwa kama vitenzi "eleza" na "nung'unika." "Mimi nitaeleza wazi kile ninachonung'unikia" au "Mimi nitahoji wazi"

nitasema kwa uchungu wa roho yangu
Namna gani Ayubu anavyojisikia inalinganishwa na ladha chungu. Jina la kufikirika "chungu sana" inaweza kutafasiriwa kama kielezi "chungu." "Utu wangu wa ndani utaongea kwa uchungu" au "Kwa uchungu nitasema sana"

ni vizuri kwako wewe kunionea mimi, kudharau kazi ya mikono yako wakati unafurahia juu ya mipango ya waovu?
Swali hili linahitaji jibu la "hapana" na inaweza kubadilishwa na kuwa habari. "Si vyema kwamba unaweza kunikandamiza mimi, kwamba unaweza kudharau kazi ya mikono yako, wakati ukifurahia juu ya mipango ya waovu."

kazi ya mikono yako
Hapa mikono inawakilisha uwezo wa kuumba wa Mungu. "kile ulicho kiumba"

unafurahia juu ya mipango ya waovu
Hapa usemi "ridhia" ni mfano wa kibali cha Mungu."kubali mipango ya waovu"

Job 10:4

Je wewe una macho ya kimwili? Je wewe unaona kama mtu aonavyo?
Mswali haya mawili yanamaana zinazo karibiana. Maswali haya yatarajia jibu hasi kusisitiza kwamba Mungu haoni au kuelewa mambo kama vile mtu aelewavyo. Yanaweza kuelezewa kama habari. "Wewe huna macho ya mwili, na hautazami kama mtu atazamavyo."

Je siku zako ni kama siku za wanadamu au miaka yako ni kama miaka ya watu ... na hapana mwingine awezaye kuniokoa mimi na mkono wako?
Swali hili linatarajia jibu hasi kusisitiza kwamba Mungu ni waa milele na siku za mtu ni ndogo. Linaweza elezewa kama habari. "Siku zako si kama siku za mwanadamu na miaka yako si kama miaka ya watu ... na hapana yeyote ambaye ataweza kuniokoa mkoni mwako."

siku zako ni kama siku za wanadamu ... miaka yako ni kama miaka ya watu
Vifungu hivi viwili vina maana zinazokaribiana.

siku zako
"hesabu ya siku zako"

generated on Tue Oct 24 10:45:40 2023

miaka yako
"hesabu ya miaka yako"

ukauliza habari za uovu wangu ...kutafuta dhambi yangu
Vifungu hivi viwili vinamaana zinazo karibiana.

hata ukauliza
"tena ukatafuta"

kutoka mkoni mwako
Hapa "mkono wako" ni mfano nguvu za Mungu. "kutoka nguvuni mwako"

Job 10:8

Mikono yako
Hapa "mikono" ni mfano wa Mungu na ubunifu wake wa kufanya. "Wewe"

Mikono yako imeniumba na kunifinyanga kwa wakati mmoja nawe kunizunguka
Ayubu anatumia sitiari ya mfinyanzi atengenezaye udongo kuelezea namna Mungu alivyo muumba yeye kwa uangalifu mkubwa.

imeniumba na kunifinyanga
"amenipa umbo na kunitengeneza." Maneno "umbwa" na "finyangwa" yana maana inayolandana.

fikiri
"kumbuka"

utanirudisha mavumbini tena
"nirudishe tena mavumbini"

Job 10:10

Habari za Jumla:
Katika mistari hii, Ayubu anatumia lugha ya ushairi kuelezea namna Mungu alivyo muumba yeye katika tumbo la uzazi.

Je wewe hukunimimina kama maziwa na kunigandisha mfano wa jibini?
Hili ni swali ambalo linatarajia jibu halisi. "Wewe ulinimimina kama maziwa na kunigandisha kama jibini." au "Wewe umenitengeneza mimi katika tumbo la uzazi kama maziwa yamiminavyo na kuwa jibini."

Wewe
Hapa "wewe" linahusiana na Mungu.

mimi
Hapa "mimi" linahusiana na Ayubu.

Umenivika ngozi na nyama
Mungu kuweka ngozi na nyama juu ya mwili wa Ayubu inaongelewa kana kwamba Mungu alimvisha nguo yeye. "Wewe umeweka ngozi na nyama juu ya mwili wangu"

niunganisha pamoja
"umenifuma." Mungu anaunganisha mwili wa Ayubu katika tumbo la uzazi inaongelewa kana kwamba Mungu alikuwa anafuma au anashona kipande cha nguo."niunganishe"

misuri
"mikano." Hizi ni sehemu za mwili ambazo huunganisha misuli na mifupa au sehemu zingine za mwili na ziko kama kwamba ni ngumu, utepe mweupu au kamba nyembamba.

Job 10:12

Wewe umenizawadia mimi uhai na ahadi ya upendeleo
Hapa jina la kufikirika "maisha" linamaanisha maisha ya mwili na "ahadi ya upendeleo" inahusiana na Mungu kuwa mwaminifu kwa ahadi zake. Yanaweza kutafsiriwa kama vitenzi. "Wewe umeniruhusu kuishi na kwa uaminifu hunilinda mimi"

usaidizi wako
"utunzaji wako"

umeilinda roho yangu
Hapa "moyo" inahusiana na maisha ya Ayubu. "umenikinga mimi" au "umenichunga kwa uangalifu sana mimi" au "umeniweka mimi salama"

mambo haya uliyaficha moyoni mwako
Hapa "mambo haya" yanahusiana na mambo yaliyoongelewa katika mistari inayofuata.

mambo haya uliyaficha moyoni mwako
Hapa "umeficha moyoni mwako" inamaanisha Mungu ameyaweka siri au umeyaficha. "mambo haya umeyaweka siri"

wewe utaizingatia
"wewe utanilinda mimi"

Job 10:15

Kama mimi ni muovu
"Kama mimi ni muovu" au "Kama mimi nafanya mambo maovu"

ole wangu
"jinsi ngani itakuwa ya kutisha kwangu"

hata kama ni mwenye haki
"hata kama mimi mara zote hufanya mambo vizuri"

inua kichwa changu
Msemo huu unamaanisha kuwa na uhakika or tumaini. "nitazidi kutazama juu" au "kuwa na tumaini" au "kuwa na uhakika kuhusu mimi mwenyewe"

generated on Tue Oct 24 10:45:40 2023

nimejaa aibu
Jina la kufikirika "aibu" linaweza kutafsiriwa kwa kutumia kivumishi "aibika." "Mimi nimejawa na kuaibika"

aibu
"fedheha"

na ninayaangalia mateso yangu
Jina la kufikirika "mateso" linaweza kutafsiriwa kwa kutumia kitenzi "teseka." "na ninaangalia jinsi gani mimi nateseka"

na ninayaangalia
Neno linalokosekana linaweza kuwa kuongezwa. "na mimi ninatazama"

Kama kichwa changu kikijiinua chenyewe
Msemo huu unamaanisha kuwa kujiamini au kujiona. "Kama nitakuwa na kiburi"

waniwinda kama simba
Maana zinazofaa ni 1) Mungu anamwinda Ayubu kama simba awindavyo mawindo yake au 2) Ayubu ni kama simba awindwaye na Mungu.

mara nyingine tena wajionyesha mwenyewe kuwa ni mwenye nguvu kwangu.
Kifungu hiki kinaelezea kejeri jinsi gani ma ajabu ya nguvu za Mungu yaonekanavyo kwa namna yeye anavyotenda dhidi ya Ayubu.

Job 10:17

Wewe unaleta mashahidi wapya dhidi yangu
Taabu za Ayubu kutoka kwa Mungu zinazungumziwa kana kwamba ni watu ambao wanatoa ushahidi dhidi yake.

na kuzidisha hasira zako dhidi yangu
Jina la kufikirika "hasira" linaweza kutafsiriwa kama kivumishi "mwenye hasira." "na mwenye hasira na mimi zaidi na zaidi"

wanishambulia na majeshi mapya.
Mungu kutuma taabu dhidi ya Ayubu kunazungumziwa kana kwamba Mungu mara kwa mara anatuma majeshi mapya dhidi yake.

Job 10:18

ulinitoa kwenye tumbo la uzazi
Hapa kutolewa nje la tumbo la uzazi kunahusiana na kuzaliwa duniani. "kunitoa mimi nje la tumbo la uzazi la mama yangu" au " kunileta mimi duniani"

ningekata roho
Kukata roho kwa mtu kunahusiana na kufa. "fariki"

na ili jicho lolote lisinione
Ayubu anatumia "jicho" hapa akirejea watu wote. Anatamani yeye angelikufa wakati wa kuzaliwa, kabla hajaonekana na yeyote. "kabla mtu yeyote hajaniona mimi" au "kabla ya kuzaliwa kwangu"

kuwepo
"kuishi"

ningelikuwa nimechukuliwa
"Mwili wangu ungelikuwa umechukuliwa"

Job 10:20

Je si siku zangu pekee ni chache?
Hapa "siku zangu" zinahusiana na urefu wa maisha ya Ayubu. Swali hili linataraji jibu halisi, kusisitiza kwamba Ayubu anatazamia tu kuishi siku chache zaidi. Inaweza kutafsiriwa kama taarifa. "Mimi nina siku chache tu za kuishi zilizobaki."au "Maisha yangu hivi karibuni yatafikia mwisho."

nchi
Hapa sehemu ambayo roho za watu waliokufa huenda inazungumziwa kana kwamba ilikuwa nchi. "sehemu"

kwenye nchi ya giza na kivuli cha mauti
Kifungu "kivuli cha mauti" inaongeza wazo la "giza." Vifungu vyote vinaelezea wapi roho za watu waliokufa huenda.

kivuli cha mauti
Fasiri kifungu hiki kama katika 3:4

giza kama usiku wa manane
Giza la sehemu ambapo roho za watu walio kufa huenda inalinganishwa na giza la usiku wa manane.

bila mpangilio
Hiki kifungu cha kukanusha kinaweza kuelezewa katika hali halisi. "wasiwasi mwingi" au "sehemu ambayo wote wamechanganyikiwa"

ambayo nuru yake ni kama usiku wa manane
Mwanga wa sehemu ambayo roho za watu waliokufa huenda inalinganishwa na usiku wa manane. "ambapo hakuna nuru"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Ndipo Sofari Mnaamathi alijibu na kusema, **2** " Huo wingi wa maneno haupaswi kujibiwa? Mtu huyu, aliyejaa maneno mengi awe wa kuaminiwa? **3** Kujivuna kwako kunapaswa kuwafanya wengine wabaki wamenyamaza? Wakati unapoyadhihaki mafundisho yetu, hakuna awaye yote atakayekufanya wewe ujisikie mwenye aibu? **4** Kwa kuwa wewe unasema kwa Mungu, 'Imani yangu ni safi, Mimi sina waa lolote machoni pako.' **5** Lakini, laiti, Mungu huyo angesema na kufungua midomo yake dhidi yako; **6** hivyo angekuonyesha wewe siri za hekima! Kwa kuwa yeye ni mkuu katika ufahamu. Tena tambua huyo Mungu anataka kutoka kwako kidogo kuliko uovu wako unavyostahili. **7** Je, wewe unaweza kumfahamu Mungu kwa kumtafuta yeye? Unaweza kumtambua aliye mkuu kwa ukamilifu? **8** Upeo uko juu kama mbingu; unaweza kufanya nini wewe? Ni wenye kina kirefu kuliko kuzimu; waweza kufahamu nini wewe? **9** Vipimo vyake ni virefu kuliko nchi, na vipana kuliko bahari. **10** kama yeye akipita kati na kumyamazisha mtu yeyote, kama yeye akimwita mtu yeyote hukumuni, tena ni nani anayeweza kumzuia yeye? **11** Kwa maana anawajua watu waongo; wakati anapoona uovu, hawezi yeye kuukumbuka? **12** Lakini watu wapumbavu hawana ufahamu; wataupata wakati punda mwitu atakapozaa mtu. **13** Lakini ikiwa umeuelekeza moyo wako kwa haki na umeunyosha mkono wako karibu na Mungu; **14** ikiwa huo uovu ulikuwa katika mikono yako, lakini hivyo tena unauweka mbali nawe, na haukuruhusu kutokuwa mwenye haki kukaa hemani mwako. **15** Ndipo kwa hakika ungeinua juu uso wako bila ishara ya aibu; Ni dhahiri, ungethibitika na usingeogopa. **16** Wewe ungesahau mateso yako; ungeyakumbuka hayo tu kama maji ambayo yametiririka mbali. **17** Maisha yako yangekuwa angavu kuliko adhuhuri; japokuwa kulikuwa na giza, litakuwa kama asubuhi. **18** Ungekuwa salama kwa sababu kuna tumaini; ni dhahiri, wewe utapata usalama juu yako na utachukua pumziko lako katika usalama. **19** Pia ungelala chini katika pumziko, na hakuna ambaye angekufanya wewe uogope; hakika wengi wangetafuta upendeleo wako. **20** Lakini macho ya watu waovu yatashindwa; hawatakuwa na njia ya kukimbia; tumaini lao la pekee litakuwa pumzi yao ya mwisho ya uhai.

Job 11:1

Sofari Mnaamathi
Sofari kutoka sehemu ya Naamathi

Huo wingi wa maneno haupaswi kujibiwa?
Sofari anauliza swali kinyume chake kusisitiza kuwa maneno ya Ayubu lazima yakosolewe."Ni lazima tuyajibu maneno haya yote" au "Mtu yeyote angeyajibu mameno haya yote"

Mtu huyu, aliyejaa maneno mengi awe wa kuaminiwa?
Sofari anatumia swali hili kusisitiza kuwa hawapaswi kuamini kile ambacho Ayubu anachosema. "Mtu huyu amejaa maneno mengi , lakini yeye watu hawapaswi kumwamini" au " Maneno yako mengi peke yake hayamaanishi huna hatia."

Kujivuna kwako kunapaswa kuwafanya wengine wabaki wamenyamaza? "Umeyadharau mafundisho yetu.Sasa tutakufanya wewe ujisikie mweye aibu!
Sofari anatumia swali hili kumkemea Ayubu."Kwa sababu wewe umeongea maneno mengi, hii haimaanishi kuwa wengine lazima wabaki wamenyamaza."

Wakati unapoyadhihaki mafundisho yetu, hakuna awaye yote atakayekufanya wewe ujisikie mwenye aibu?
Sofari anatumia swali hili kumkemea Ayubu "

Job 11:4

Imani yangu ni safi,
"Ufahamu wangu ni sahihi"

Mimi sina waa lolote machoni pako.'
Macho yanawakilisha kuona , ni tashbiha ya tathimini juu ya Mungu kwa Ayubu. Maana zaweza kuwa 1) Ayubu anasema kwamba Mungu amemhukumu yeye kama asiye na hatia" au 2) kwamba Ayubu anaamini yeye amekuwa asiye na hatia na kwamba Mungu anapaswa kumhukumu yeye kama mwenye hatia. "Mnapaswa kutambua kwamba mimi sina hatia."

laiti, Mungu huyo angesema na kufungua midomo yake dhidi yako;
Maneno "kufungua midomo yake" ni ishara ambayo inamaanisha zungumza. Sentensi hizi mbili zinamaanisha kitu kilekile zimetumika pamoja kusisitiza shauku ya Sofari kuwa Mungu angezungumza kwa kumuumiza Ayubu.

hivyo angekuonyesha wewe siri za hekima1
Ni nini "siri za hekima". Zinaweza kuelezwa wazi hivi: "kwamba yeye angekuonyesha wewe kuwa wewe unateseka kwa sababu ya dhambi yako"

generated on Tue Oct 24 10:45:40 2023

Mungu anataka kutoka kwako kidogo kuliko uovu wako unavyostahili.
Kutaka kutoka kwa Ayubu inawakilisha kuadhibiwa kwa Ayubu. "Mungu anakuadhibu wewe kidogo kuliko wewe unavyostahili"

Job 11:7

Je, wewe unaweza kumfahamu Mungu kwa kumtafuta yeye? Unaweza kumtambua aliye mkuu kwa ukamilifu?
Haya maswali mawili ya mfano yanauliza kitu kile kile. Mwandishi anatumia mfumo wa maswali kuongeza msisitizo."Wewe huwezi kumfahamu Mungu kwa kumtafuta yeye, na wewe hautaweza kabisa kumfahamu aliye mkuu"

Upeo
Hii inamaanisha kumfahamu Mungu.

uko juu kama mbingu; unaweza kufanya nini wewe ? Ni wenye kina kirefu kuliko kuzimu;
Kutokuweza kumfahamu Mungu kumezungumzwa kuwa kama vile ilikuwa haiwezekani kwenda mbali mahali pa kuzimu. "haifikiwi kama mahali pa juu mbinguni ....haifikiwi zaidi kuliko mahali pa chini pa kuzimu"

unaweza kufanya nini wewe ?
Sofari anatumia swali hili kuonyesha kuwa mtu hawezi kufanya chochote kumfahamu Mungu kabisa."wewe huwezi kufanya chochote" au " wewe huwezi kumfahamu yeye kikamilifu"

waweza kufahamu nini wewe?
Sofari anatumia swali hili kuonyesha kwamba mtu hawezi kumfahamu Mungu kwa ukamilifu."Wewe huwezi kumfahamu Mungu kwa ukamilifu" au wewe huwezi kufahamu yale yote ya kufahamu"

Vipimo vyake
Ukuu wa Mungu, au ukuu wa hekima

ni virefu kuliko nchi, na vipana kuliko bahari.
Ukuu wa Mungu au hekima umezungumzwa kama unaweza kupimwa katika umbali.

Job 11:10

kama yeye.... kumyamazisha mtu yeyote,
"Kama Mungu ...akimfunga mtu yeyote gerezezani"

kama yeye akimwita mtu yeyote hukumuni,
Jina dhahania "hukumu" laweza kutafsiriwa pamoja na tendo "hukumu." "kama Mungu akimwita mtu yeyote kwake hivyo kwamba Mungu angemhukumu yeye"

ni nani anayeweza kumzuia yeye?
Swali hili linasisitiza kuwa hakuna hata mmoja awezaye kumzuia Mungu. "Hakuna awezaye kumzuia yeye!"

hawezi yeye kuukumbuka?
Hii kinasisitiza kuwa Mungu anakumbuka dhambi. "Hakika yeye huikumbuka !

Lakini watu wapumbavu hawana ufahamu;
Jina dhahania "ufahamu" laweza kuelezwa pamoja na kitenzi "fahamu." "Lakini watu wapumbavu hawafahamu"

wataupata wakati punda mwitu atakapozaa mtu.
Kwa kuwa punda mwitu hawezi kuzaa mtu, maneno haya yanamaanisha kwamba watu wapumbavu hawatapata ufahamu. "ni pale tu ikiwa punda mwitu atakapozaa mtu ndipo watu wapumbavu watapata ufahamu" au "haiwezekani kwa mtu mpumbavu kupata ufahamu kama ilivyo kwa punda kuzaa mtu."

Job 11:13

ikiwa umeuelekeza moyo wako kwa haki
Moyo huwakilisha fikra na mitazamo. Kuuelekeza inawakilisha kuusahihisha. "hata kama wewe umeusahihisha mtazamo wako."

na umeunyosha mkono wako karibu na Mungu;
Hiki ni kitendo cha ishara kuwakilisha kumwomba Mungu msaada. "na amefanya kusihi, ameomba kwa Mungu.

ikiwa huo uovu ulikuwa katika mikono yako
Mkono unawakilisha kile ambacho mtu anakifanya. "hata ikiwa wewe umefanya vitu viovu katika wakati uliopita."

lakini hivyo tena unauweka mbali nawe,
Kuiweka dhambi nyuma inawakilisha kuacha kutenda dhambi. "lakini kwamba tena wewe unaacha kufanya dhambi."

haukuruhusu kutokuwa mwenye haki kukaa hemani mwako.
Maisha yasiyo ya haki yanawakilisha watu kufanya mambo yasiyo ya haki. "na wewe hukuwaruhusu watu wa nyumba yako kufanya mambo yasiyo ya haki."

Job 11:15

inua juu uso wako bila ishara ya aibu;
"Inua juu uso wako" inawakilisha mtazamo wa mtu mwenye kujiamini na ujasiri"

ungeyakumbuka hayo tu kama maji ambayo yametiririka mbali.
Sofari analinganisha ukiwa na maji ambayo hutiririka chini na yanapotea. "Wewe ungeyakumbuka, lakini mateso yatatoweka kama maji ambayo yametiririka mbali.

Maisha yako yangekuwa angavu kuliko adhuhuri;
Sofari anarudia wazo lile lile kwa msisitizo.

generated on Tue Oct 24 10:45:40 2023

Maisha yako yangekuwa angavu kuliko adhuhuri
mga'o unawakilisha kuwa mwenye mafanikio na furaha. "Maisha yako yangefanikiwa na furaha kama adhuhuri"

japokuwa kulikuwa na giza,
giza linawakilisha mahangaiko na huzuni."Ingawa kulikuwa ya giza na huzuni"

itakuwa kama asubuhi.
Asubuhi inawakilisha mwanga, ambao unawakilisha mafanikio na furaha. "yatakuwa mafanikio na furaha kama asubuhi"

Job 11:18

Ungekuwa salama...utachukua pumziko lako katika usalama.
Sofari anarudia wazo lilelile kwa msisitizo na anaelezea uwezekano.

utachukua pumziko lako katika usalama
"Chukua pumziko lako" ni nahau kwa "pumziko" maneno" katika pumziko" yanaweza kuelezwa pamoja na neno" salama" ungepumzika salama"

Pia ungelala chini katika pumziko,
Sofari anarudia wazo lilelile kwa msisitizo na anaelezea uwezekano.

ungelala chini katika pumziko
jina dhahania "pumziko" kinaweza kuelezwa pamoja na kitenzi "pumzika" "wewe ungelala chini na kupumzika"

Job 11:20

macho ya watu waovu yatashindwa;
Macho yao yanawakilisha ufahamu wao. "ufahamu wa watu waovu utashindwa" au "watu waovu hawataweza kufahamu"

tumaini lao la pekee litakuwa pumzi yao ya mwisho ya uhai.
Jina dhahania "tumaini" chaweza kuelezwa pamoja na kitenzi "tumaini" pumzi ya mwisho ya uhai inawakilisha kufa. " "Tumaini lao pekee litakuwa pumzi yao ya mwisho" au " watatumaini kufa tu"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Ndipo Ayubu akajibu na kusema, **2** "Hakuna shaka ninyi wanadamu; Hekima mtakufa nayo. **3** Lakini nina ufahamu kama vile ninyi; Mimi siyo duni kwenu. Ni dhhiri, ni nani asiyefahamu vitu hivyo kama hivi? **4** Mimi ni kitu cha kuchekwa na jirani-Mimi, ni mmoja aliyemwita Mungu na ambaye alijibiwa na yeye! Mimi, ni mwenye haki na mtu asiyekuwa na hatia-Mimi sasa nimekuwa kitu cha kuchekwa. **5** Katika mawazo yake mtu fulani aliye katika kufurahi, kuna kudharau kwa mashaka; hufikiri katika njia ambayo huleta mambo mabaya zaidi kwa wale ambao miguu yao inateleza. **6** Hema za wezi hufanikiwa, na wale ambao humkasirisha Mungu huhisi salama; mikono yao wenyewe ni miungu wao. **7** Lakini sasa waulize hao wanyama wa mwituni, na watakufundisha wewe; waulize ndege wa angani, na watakuambia wewe. **8** Au iambie ardhi, na itakufundisha wewe; samaki wa baharini watakutangazia wewe. **9** Ni myama yupi miongoni mwa hawa asiyefahamu kuwa mkono wa Yahwe umetenda haya? **10** Katika mkono wake mna uzima wa kila kiumbe hai na pumzi ya wanadamu wote. **11** Je, sikio haliyajaribu maneno kama vile kaakaa lionjavyo chakula chake? **12** Kwa wazee mna hekima; katika wingi wa siku mna ufahamu. **13** Pamoja na Mungu mna hekima na ukuu; yeye anayo mashauri na ufahamu. **14** Tazama, yeye huangusha chini, na haiwezekani kujengwa tena; kama yeye akimtia gerezani mtu yeyote, hakutakuwa tena kufunguliwa. **15** Tazama, kama yeye akiyazuia maji, yanakauka; na kama akiyaachilia nje yanaitaabisha ardhi. **16** Pamoja na yeye mna nguvu na hekima; watu ambao wamedanganywa na mdanganyi wote pamoja wako katika nguvu zake. **17** Yeye huwaongoza washauri mbali bila kuvaa viatu katika huzuni; huwarudisha hakimu katika upumbavu. **18** Yeye Huondoa minyororo ya mamlaka kutoka kwa wafalme; yeye hufunika viuno vyao kwa nguo. **19** Yeye huwaongoza makuhani mbali bila kuvaa viatu na kuwapindua watu wakuu. **20** Yeye huondoa hotuba ya wale waliokuwa wameaminiwa na huondoa mbali ufahamu wa wazee. **21** Yeye humwaga aibu juu ya binti za wafalme na hufungua mishipi ya watu wenye nguvu. **22** Yeye huweka wazi vitu vya kina kutoka katika giza na kuvileta nje kumuika vivuli mahali ambapa watu waliokufa wapo. **23** Yeye huyafanya mataifa kuwa na nguvu, na pia huyaharibu; Yeye pia huyakuza mataifa, na pia yeye huyaongoza mbali kama wafungwa. **24** Yeye huondoa mbali ufahamu kutoka kwa viongozi wa watu wa nchi; huwafanya wao kutangatanga msituni mahali pasipo na njia. **25** Wao wanapapasa katika giza bila kuwa na mwanga; yeye huwafanya wao kuweweseka kama mtu mlevi.

Job 12:1

Hakuna shaka
"Hakika"

ninyi wanadamu
"ninyi ni watu muhimu mnafahamu kila kitu"

Hakuna shaka ninyi wanadamu; Hekima mtakufa nayo
Ayubu anawadhihaki jinsi gani wanavyotenda na kuonyesha jinsi walivyo wenye kudhihaki. "Hakika ninyi ni watu muhimu kwamba hekima haiwezi kuwepo bila ninyi" au " Ninyi nyote mnatenda kama ninyi ni watu wenye hekima peke yenu, na kwamba wakati mtakapokufa hekima itapotea"

ninyi
Huu ni wingi hapa na katika sentensi mbili zifuatazo.

Ni dhahiri, ni nani asiyefahamu vitu hivyo kama hivi?
Ayubu anatumia swali hili kuelezea ukweli ambao unapaswa kuwa wazi kwa wasikilizaji wake. Sentensi hii inaweza kuelezwa kwa jinsi hii: Ni dhahiri hakuna awaye yote ambaye hafahamu vitu kama hivi" au "kila mtu anafahamu vitu hivi"

Job 12:4

Mimi ni kitu cha kuchekwa na jirani-Mimi, ni mmoja aliyemwita Mungu na ambaye alijibiwa na yeye!
Uhusiano baina ya tungo hizi unaweza kufafanuliwa na maneno " japokuwa" "Mimi ni kitu cha kuchekwa na jirani zangu-ingawa ni mmoja aliye mwita Mungu na yeye alinijibu mimi"

Mimi, ni mwenye haki na mtu asiyekuwa na hatia-Mimi sasa nimekuwa kitu cha kuchekwa.
Uhusiano kati ya tungo hizi "japokuwa" "Japokuwa mimi ni mwenye haki na mtu asiyelaumika, sasa watu ananicheka"

Katika mawazo yake mtu fulani aliye katika kufurahi, kuna kudharau kwa mashaka;
Maneno " mawazo", "rahisi" "dhihaka" "bahati mbaya"yaweza kuelezwa pamoja na tungo zingine. "Mtu anayeishi katika maisha rahisi humchukia mtu anayeteseka"

huleta mambo mabaya zaidi kwa wale ambao miguu yao inateleza.
Kuleta mambo mabaya ina maanisha kuyasababisha kutokea. "kusababisha vitu vibaya zaidi kutokea"

generated on Tue Oct 24 10:45:40 2023

ambao miguu yao inateleza
Mguu kuteleza inamaanisha kuwa katika hatari au mahangaiko"

Hema za wezi hufanikiwa,
Kufanikiwa kwa hema zao kunawakilisha wezi kufanikiwa katika hema zao. "Wevi huishi katika kufanikiwa ndani ya hema zao wenyewe"

mikono yao wenyewe ni miungu wao.
"Mikono yao wenyewe" kiwakilishi cha "nguvu na " na "miungu yao" ni tashbiha kuelezea kiburi chao. "wao wanajivuna sana kwa uwezo wao wenyewe"

Job 12:7

7Lakini sasa waulize... watakuambia wewe.
Tungo hizi nne zote zinaelezea wazo moja kwamba wanyama wa mwituni, ndege, ardhi, na samaki, wanamfahamu Mungu vizuri kuliko rafiki za Ayubu wanavyofanya.

waulize hao wanyama wa mwituni, na watakufundisha wewe;
Kiambishi tashihisi katika sehehemu ya kwanza ya sentensi kinatumika kuonyesha hali ya kutokuwa na uhakika wa jambo kutokea. "Lakini ungewauliza hayawani wangekufundisha wewe"

waulize ndege wa angani, na watakuambia wewe
Tashihisi katika sentensi hii inatumika kuonyesha hali ya kutokuwa na hakika ya jambo kutokea. "kama wewe ungewauliza ndege wa angani, wao wangekuambia wewe"

Au iambie ardhi, na itakufundisha wewe;
Kiambishi tashihisi katika sehemu ya kwanza ya sentensi hii kinatumika kuonyesha hali ya kutokuwa na uhakika wa jambo kutokea "Au kama ungeiambia ardhi ingekufundisha wewe"

samaki wa baharini watakutangazia wewe.
Kiambishi tashihisi "Waulize samaki wa baharini" kimefahamika kutoka katika sentensi zilizotangulia."na kama ungeliwauliza samaki wa baharini, wangekutangazia wewe"

Job 12:9

Ni myama yupi miongoni mwa hawa asiyefahamu kuwa mkono wa Yahwe umetenda haya
Swali hili linasisitiza mantiki ya kwamba wayama wote wanatambua kuwa Yahwe amefanya haya. Ina maanisha , "Kila mnyama anafahamu....haya."

mkono wa Yahwe umetenda haya?
Mkono wa Yahwe unawakilisha nguvu zake. "Yahwe ametenda haya kwa nguvu zake"

Katika mkono wake mna uzima...na pumzi ya wanadamu wote.
Mkono wa Yahwe unawakilisha udhibiti wake au nguvu. Vitu kuwa katika mikono yake inawakilisha uweza wake kuvidhibiti. "ambaye anadhibiti uhai wa kila kiumbe hai na ataoa uhai kwa kila mwanadamu"

pumzi ya wanadamu
"Pumzi" inawakilisha uzima au uwezo wa kuishi

Job 12:11

Je, sikio haliyajaribu maneno kama vile kaakaa lionjavyo chakula chake?
Ayubu anatumia swali hili kusisitiza kuwa watu husikiliza kile ambacho watu husema na kuhukumu ikiwa ni vizuri au hapana. Sikio na kaakaa ni mfano wa kusikia na kuonja. " Huwa tunasikia kile ambacho watu husema na kukionja kama vile tunavoonja chakula"

Kwa wazee mna hekima;
"Watu wazee wana hekima" kivumishi cha jina "hekima" chaweza kuelezwa pamoja na "ufahamu." Neno "watu" linamaanisha watu wote kwa ujumla. "watu wazee ni wenye hekima"

katika wingi wa siku mna ufahamu.
Tungo "wingi wa siku" ni kuonyesha kuishi kwa muda mrefu.Ufahamu uko katika wingi wa siku kuwakilisha watu kupata ufahamu wakati wanapoishi muda mrefu. Kivumishi cha jina "ufahamu" kinaweza kuelezwa na tungo "ufahamu mwingi" "Watu hupata ufahamu mwingi wakati wanapoishi muda mrefu" au " Watu ambao huishi muda mrefu hufahamu mengi"

Job 12:13

habari za Jumla:
Mstai wa 13 unasema kuwa Mungu ni mwenye hekima na mkuu. Mwisho wa sura hii inaonyesha kuwa hii ni kweli kwa kuzungumza kuhusu mwenye hekima na vitu vikuu ambavyo Mungu hufanya.

Pamoja na Mungu mna hekima na ukuu
Kivumishi cha jina "hekima" na" ukuu" vyaweza kuelezwa na kivumishi "busara" na "ukuu Mungu ni mwenye hekima na "ukuu"

Tazama
Neno hili linamkumbusha Ayubu wakati Ayubu alipohitaji msikilizaji kuwa na mwitikio maalumu.

haiwezekani kujengwa tena;
Sentensi hii yaweza kuelezwa kwa jinsi hii: "Hakuna awezaye kujenga tena"

kama yeye akimtia gerezani mtu yeyote, hakutakuwa tena kufunguliwa
Kama Mungu akimfunga mtu yeyote, hakuna awezaye kumfungua yeye."

kama yeye akiyazuia maji, yanakauka
Maana zaweza kuwa: 1)kuizuia mvua isinye. "kama akiizuia mcvua isinyeshe ardhi hukauka" au 2)

generated on Tue Oct 24 10:45:40 2023

kuzuia maji yasitiririke . " "kama yeye akiyazuia maji yasitiririke, ardhi hukauka"

kama akiyaachilia nje yanaitaabisha nchi
Maana zaweza kuwa: 1)kufanya mvua inyeshe) 2"kama akaiifanya mvua kubwa kunyesha, huigharikisha nchi" au" kuyafanya maji yafurike "kama akiyafanya maji mengi kufurika, huigharikisha nchi"

Job 12:16

Pamoja na yeye mna nguvu na hekima;
"Mungu ni mwenye nguvu na hekima"

watu ambao wamedanganywa na mdanganyi wote pamoja wako katika nguvu zake.
Kuwa katika nguvu za Mungu inawakilisha Mungu anatawala juu yao. "Watu ambao wanauamini uongo, na watu ambao huwadanganya wengini wote pamoja wako katika nguvu zake" au " Mungu anatawala juu ya wote wanaouamini uongo na watu ambao huwadanganya wengine"

Yeye huwaongoza washauri mbali bila kuvaa viatu
Kuwaongoza washauri mbali bila kuvaa viatu huwakilisha kuondolea mbali hekima yao na mamlaka yao.

katika huzuni;
Kielezi cha jina "huzuni" kinaweza kuelezwa pamoja na maneno "majonzi" msiba" "na wanajisikia wenye huzuni sana" au na wana majonzi"

huwarudisha hakimu katika upumbavu.
"yeye huwafanya wahukumu kuwa wapumbavu"

Yeye Huondoa minyororo ya mamlaka kutoka kwa wafalme;
Maaana zaweza kuwa: 1) kuwafanya wafalme kutokuwa na mamlaka tena. "Yeye huondoa mamlaka ya wafalme" au 2) huu ni mfano wa kuwaweka watu huru kutoka katika minyororo ambayo wafalme wameiweka juu yao) "yeye huondoa utumwa ambao wafalme wameuweka juu yao."

yeye hufunika viuno vyao kwa nguo.
Nguo hii huenda ambayo mtumwa huvaa. Kuvaa nguo hizi kwa wafalme inawakilisha kuwafanya wafalme kuwa watumwa" au " yeye huwafanya kuwa watumwa"

Job 12:19

Yeye huwaongoza makuhani mbali bila kuvaa viatu
Kuwaongoza makuhani mbali bila kuvaa viatu inawakilisha kuondolea mbali mamlaka yao.

Yeye humwaga aibu
"aibu" inaweza kuelezwa kuwa ni huzuni, au majonzi." na wanajisikia wenye huzuni zana"

kuwapindua watu wakuu.
"huwashinda watu wenye nguvu"

Yeye huondoa hotuba ya wale waliokuwa wameaminiwa
Kuondoa hotuba zao kunawakilisha kuwafanya wao washindwe kuzungumza."Yeye huwafanya wale waliokuwa wameaminiwa kutoweza kuzungumza" au "Yeye huwanyamazisha watu ambao wengine wanawatumainia"

huondoa mbali ufahamu wa wazee
Kuondolea mbali uafahamu wao kunawakilisha kutoweza kufahamu au kufanya maamuzi sahihi. "huwafanya wazee washindwe kufahamu: au " huwafanya wazee wasiweze kufanya maamuzi sahihi"

wazee.
"watu wazee" au" wazee"

Yeye humwaga aibu juu ya binti za wafalme
Kumwaga aibu juu ya binti za wafalme ni kuwasababishia watu kujisikia wenye huzuni juu yao." Yeye huwafanya watu kutowaheshimu sana wale wanaotawala"

hufungua mishipi ya watu wenye nguvu.
Mshipi ni alama ya nguvu.Kufungua mshipi wa mtu menye nguvu huwakilisha kuondolea mbali nguvu zake na kumfanya awe dhaifu"

Job 12:22

Yeye huweka wazi vitu vya kina kutoka katika giza
Kuviweka wazi vitu ikiwa ni kuvifanya vijulikane. " Vitu vya kina kutoka katika giza" huwakilisha siri ambazo watu hawazijui. "Yeye huzifanya siri kujulikana ambazo watu hawazifahamu"

kuvileta nje kumuika vivuli mahali ambapa watu waliokufa wapo
Kuvileta vitu nje inawakilisha kuvifanya vijulikane."hufanya mahali ambapo wafu waliko pajulikane"

huyafanya mataifa kuwa na nguvu
"Yeye hufanya kupanuka kwa nchi ya watu waliojikusanya pamoja kuwa kubwa" au " Yeye hufanya mataifa kuchukua ardhi zaidi"

pia yeye huyaongoza mbali kama wafungwa.
Mungu kuyaongoza mataifa kunawakilisha Mungu kuwafanya adui za mataifa kuwaongoza. Neno "wao" linawakilisha watu wa mataifa hayo. " Yeye pia huwafanya adui zao kuwaongoza wao mbali kama wafungwa"

Job 12:24

Yeye huondoa mbali ufahamu kutoka kwa viongozi wa watu wa nchi
Kuondolea mbali ufahamu wao inawakilisha kuwafanya wao wasiweze kufahamu"Yeye

generated on Tue Oct 24 10:45:40 2023

huwafanya viongozi wa watu wa nchi kutoweza kufahamu.

kutangatanga msituni mahali pasipo na njia.
Kutangatanga nyikani mahali pasipo na njia kunawakilisha kuwa katika wakati mgumu na kutokujua nini cha kufanya. "kuwa na hakika ya nini cha kufanya kama mtu anayetangatanga katika nchi ya uharibifu pasipo na njia.

Wao wanapapasa katika giza bila kuwa na mwanga
Kuwa katika giza bila mwanga kunawakilisha kukosa maarifa ."Wao wanahangaika kufanya maamuzi bila kuwa na maarifa kama vile watu wanavyohangaika kutembea katika giza bila mwanga.

yeye huwafanya wao kuweweseka kama mtu mlevi.
Kuweweseka au kutangatanga kama mtu mlevi kunawakilisha kuishi bila matumaini kama mtu mlevi ambaye huweweseka anapotembea.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Tazama, jicho langu limeyaona haya yote; sikio langu limeyasikia na kuyaelewa hayo. **2** Kile mnachokifahamu, ndicho hicho mimi pia ninachokifahamu; Mimi siyo duni kwenu ninyi. **3** Hata hivyo, Mimi ningeweza kuzungumza na mwenye nguvu; Mimi natamani kusemezana na Mungu. **4** Lakini ninyi mnauficha ukweli kwa uongo; ninyi nyote ni tabibu msiokuwa na thamani. **5** Laiti, kwamba kwa pamoja mngeshikilia amani yenu! Hilo lingekuwa hekima yenu ninyi. **6** Sikia sasa kuhoji kwangu; Sikiliza kusihi kwa midomo yangu mwenyewe. **7** Ninyi mtazungumza visivyo haki kwa ajili ya Mungu, na ninyi mtazungumza udanganyifu kwa yeye? Ni kweli ninyi mngeonyesha ukarimu kwa yeye? **8** Ni kweli ninyi mngetetea katika mahakama kama mawakili wa Mungu? **9** Je, kweli ingekuwa vizuri kwenu wakati yeye akiwatafuta ninyi? Mngeweza ninyi kumdanganya yeye kama mlivyoweza kuwadanganya watu? **10** Yeye kwa hakika angewathibitisha upya ninyi ikiwa katika siri ninyi mmeonyesha kutokukamilika. **11** Je, ukuu wake usingewafanya ninyi muogope? Je, utisho wake usingeshuka juu yenu? **12** Hadithi zenu za misemo ya kukariri, ni mithali zimetengenezwa kwa majivu; utetezi wenu ni utetezi uliotengenezwa kwa udongo wa mfinyanzi. **13** Shikilieni amani yenu, mniache peke yangu, ili ya kwamba nipate kusema, acheni yaje yale yanayoweza kuja kwangu. **14** Nitaichukua nyama yangu mwenywewe katika meno yangu; Nitayachukua maisha yangu katika mikono yangu. **15** Tazama, ikiwa ataniua mimi, sitakuwa na tumaini lililobakia; hata hivyo, nitazitetea njia zangu mbele zake yeye. **16** Hiki kitakuwa sababu ya kutohesabiwa hatia, kwamba mimi sikuja mbele zake kama mtu asiyemcha Mungu. **17** Mungu, sikiliza kwa makini kuzungumza kwangu; ruhusu kutangaza kwangu kuje kwenye masikio yako. **18** Tazama sasa, Nimeuweka utetezi wangu katika mpangilio, Mimi ninafahamu kwamba mimi sina hatia. **19** Ni nani anayeweza kushindana na mimi katika mahakama? Ikiwa mlikuja kufanya hivyo, na kama mimi nilithibitishwa kukosea, ndipo ningekuwa kimya na kuyatoa maisha yangu. **20** Mungu, fanya mambo mawili kwa ajili yangu, na tena Mimi sitajificha kutoka katika uso wako. **21** Ondoa kutoka kwangu mkono wako unaotesa, na usiache utisho wako unifanye mimi kuogopa. **22** Ndipo niite mimi, na mimi nitakujibu; au uniache mimi niseme na wewe na wewe unijibu mimi. **23** Je, maovu yangu na dhambi zangu ni ngapi? Nijulishe kosa langu na dhambi yangu. **24** Kwa nini unaficha uso wako kutoka kwangu mimi na kunitendea mimi kama adui yako? **25** Je, wewe utalitesa jani linalopeperushwa? Je, utaendelea kulifuatilia bua kavu? **26** Kwa maana wew unaandika chini vitu vichungu dhidi yangu mimi; wewe unanifanya mimi kurithi uovu wa ujana wangu. **27** Wewe pia unaiweka miguu yangu katika nguo nyembamba; wewe waangalia njia zangu zote; wewe wachunguza chini mahali ambapo nyayo za miguu yangu zimekanyaga. **28** japokuwa mimi ni kama kitu kilichooza ambacho hutupwa mbali, kama vazi lile ambalo nondo wamelila.

Job 13:1

Sentensi Unganishi:
Sentensi unganishi: Ayubu anaendelea kuzungumza kwa rafiki zake.

Tazama
"Kuwa msikivu" au "Sikiliza" "maneno haya yanakumbusha pale Ayubu anapowataka rafiki zake kusikiliza kwa makini"

jicho langu limeyaona haya yote;
Ayubu anajisema yeye mwenyewe kama macho yake kwa kuwa ni macho yake ambayo yanaona vitu hivi. "Mimi nimeyaona haya yote"

sikio langu limeyasikia na kuyaelewa hayo.
Ayubu anasema yeye mwenyewe kama sikio lake kwa kuwa kwa masikio yake yeye mwenyewe amesikia vitu hivi. "Mimi nimesikia na kuvielewa"

Kile mnachokifahamu, ndicho hicho mimi pia ninachokifahamu;
Kile mnachokifahamu, Mimi pia ninakifahamu" au "Mimi ninafahamu mengi kama vile ninyi"

Job 13:3

Mimi natamani kusemezana na Mungu.
Rafiki za Ayubu wanamhukumu yeye, lakini hawazungumzi ukweli. Ayubu zaidi angehojiana na Mungu kuhusu malalamiko yake .

ninyi mnauficha ukweli kwa uongo;
Kuweka uongo au kuufunika uongo inawakilisha kuupuuza ukweli. "ninyi mnauficha ukweli kwa uongo" au " niniyi mnadanganya na kuupuuza ukweli"

ninyi nyote ni tabibu msiokuwa na thamani
Kuwa tabibu inawakilisha kuwa mtu ambaye huwafariji wengine. Kuwa asiye na thamani ina maanisha kwamba wao hawafahamu jinsi ya

generated on Tue Oct 24 10:45:40 2023

kufanya kile wanachopaswa. "Ninyi nyote ni kama tabibu ambao hawajui kuwaponya watu" au " ninyi nyote mnakuja kunifariji mimi, lakini hamtambui jinsi ya kufanya, kama tabibu asiyekuwa na weledi"

shikilieni amani yenu!
Inamaanisha: "nyamazeni "au acheni kuzungumza"

Hilo lingekuwa hekima yenu ninyi.
Walidhani kuwa walikuwa wanasema vitu vya busara lakini Ayubu alikuwa anasema kwamba wanapaswa kuwa wenye busara kama wangeacha kuzungumza. Kielezi cha jina "hekima" Chaweza kuelezwa na neno "busara" "kama niniyi mngefanya hivyo, ninyi mngekuwa wenye busara" au " kama ninyi mngeacha kuzungumza, niniyi mngeonekana wenye busara"

Job 13:6

Sentensi Unganishi:
Ayubu anaendelea kuzungumza kwa rafiki zake.

Sikiliza kusihi kwa midomo yangu mwenyewe
Hapa neno "midomo" linawakilisha mtu anayezungumza. "sikiliza kile ambacho mimi mwenyewe nikusihi"

Ninyi mtazungumza visivyo haki kwa ajili ya Mungu, na ninyi mtazungumza udanganyifu kwa yeye?
Ayubu anatumia maswali haya mawili kuwakemea rafiki zake kwa kuzungumza visivyo haki. "Ninyi mnafikiri kwamba mnazungumza kwa Mungu, lakini mnazungumza visivyo haki." Ninyi mnazungumza udanganyifu"

mtazungumza udanganyifu
"uongo", sema "uongo"

Ni kweli ninyi mngetetea katika mahakama kama mawakili wa Mungu?
Kuonyesha upole kwa Mugnu kunawakilisha kumsaidia Mungu au kumtetea Mungu dhidi ya malalamiko ya Ayubu. Ayubu anatumia maswali haya mawili kuwakemea rafiki zake kwa kufikiri kwamba wanaweza kumtetea Mungu. " Ninyi mnafikiri kuwa mnaweza kumtetea Mungu. Ninyi mnafikiri mnaweza kutetea kama mawakili wa Mungu katika mahakama"

Job 13:9

Je, kweli ingekuwa vizuri kwenu wakati yeye akiwatafuta ninyi
"Kuwathibitisha ninyi" ni tashbiha inayomaanisha " jitathimini ninyi" Ayubu anatumia swali hili kuwatahadharisha rafiki zake kuwa ikiwa Mungu angewatathimini wao, yeye angesema kwamba matendo yao ni mabaya. "Kama Mungu angewatathimini ninyi, isingekuwa vyema kwenu"

Mngeweza ninyi kumdanganya yeye kama mlivyoweza kuwadanganya watu?
Ayubu anatumia swali hili kuwaonya rafiki zake kuwa Mungu anaujua ukweli kuhusu wao. "Ninyi mngeweza kuwadanganya wanadamu, lakini ninyi hamuwezi kumdanganya Mungu"

mjithibitisha ninyi
"mjisahihisha ninyi"

ikiwa katika siri ninyi mmeonyesha kutokukamilika.
Kuonyesha kutokukamilika inamaanisha kusema tu mambo mazuri ili kwamba hakimu atasema kwamba mtu yule ni mwema. Kufanya hivi kwa siri inamaanisha kujifanya kuzungumza kwa haki, lakini kiukweli kumpendelea mtu mmoja dhidi ya mwingine. "kama ninyi mnaonyesha upendeleo kwa siri kwa mwingine"

Job 13:11

Je, ukuu wake usingewafanya ninyi muogope? Je, utisho wake usingeshuka juu yenu?
Ayubu anatumia swali hili kuwakemea rafiki zake: Sentensi hii yaweza kutafsiriwa hivi: 1) Ayubu anasema kuwa wanapaswa kumhofu Mungu " Ukuu wake unapaswa kuwafanya ninyi muogope, na ukuu wake unapaswa kushuka juu yenu" au 2) Ayubu anasema kwamba wao watamhofu Mungu." Ukuu wake utawafanya ninyi muogope na utisho wake utashuka juu yenu"

Je, utisho wake usingeshuka juu yenu?
Utisho wake kushuka juu ya watu inawakilisha wao kuogopa sana "Ninyi hamtaogopeshwa sana" au " Ninyi hamtaogoa sana?

Hadithi zenu za misemo ya kukariri, ni mithali zimetengenezwa kwa majivu;
Majivu yanawakilisha vitu ambavyo havina thamani na havidumu. "Hadidhi zenu hazina thamani kama majivu" au "Misemo yenu ya kukariri itasahaulika kama majivu yaliyomwagwa mbali"

utetezi wenu ni utetezi uliotengenezwa kwa udongo wa mfinyanzi.
Ayubu anazungumza kile ambacho wanasema kama vile kilikuwa kama ukuta kuzungumza mji uliotengenezwa kwa majivu; Hauwezi kuwalinda watu kwa sababu udongo wa mfinyanzi huvunjika kirahisi."Ninyi mnasema nini katika utetezi kama vile ni upuuzi kama ukuta wa udongo wa mfinyanzi.

utetezi wenu
Hii inamaanisha kwa kile wanachokisema kujitetea wao wenyewe. au 2) kile wanachokisema kumtetea Mungu.

Job 13:13

Shikilieni amani yenu
Hii ni nahau ionayomaanisha "Nyamaza" au Acha kuzungumza"

generated on Tue Oct 24 10:45:40 2023

mniache peke yangu,
Hii ni nahau yenye maana ya "acheni kunivunja moyo mimi au " acheni kunizuia mimi"

acheni yaje yale yanayoweza kuja kwang
Vitu vinakuja juu ya mtu inawakilisha vitu vinavyotokea kwa mtu. Ni kuonyesha kinachoanza na "Acha" maana yake yeye hajali kile kinachoweza kutokea kwake. " Acheni chochote kinachoweza kutokea kwangu kitokee" au " Sijali kile ambacho kinaweza kutokea kwangu"

Nitaichukua nyama yangu mwenywewe katika meno yangu;
"Nyama" kuwakilisha maisha. "Meno" na "mikono" ni kiwakilishi cha udhibiti wake. Tungo hizi mbili pamoja zinasisitia kuwa Ayubu yuko tayari kuhatarisha maisha yake kwa kutetea hoja yake pamoja na Mungu. " Niko tayari kuyahatarisha maisha yangu"

Job 13:16

Hiki kitakuwa sababu ya kutohesabiwa hatia,
Kielezi cha jina "kutohesabia hatia" chaweza kuelezwa pamoja na kitenzi " kutohesabia hatia" "Hii ndiyo sababu Mungu hatanihesabia hatia mimi " au " Hii ni sababu ambayo Mungu atasema kwamba mimi sina hatia"

Mungu, sikiliza kwa makini
Ayubu anaanza kuelekeza hoja yake moja kwa moja kwa Mungu.

sikiliza kwa makini kuzungumza kwangu; ruhusu kutangaza kwangu kuje kwenye masikio yako.
Mistari hii miwili kimsingi inamaanisha kitu kilekile na kinatilia uzito wa ombi la Ayubu kwa Mungu kumsikiliza yeye.

ruhusu kutangaza kwangu kuje kwenye masikio yako.
Kielezi cha jina "tangazo" Chaweza kuelezwa pamoja na kitenzi "tangaza." Masikio yanawakilisha kusikiliza. "sikiliza kutangaza kwangu" au sikia kile ninachotangaza"

Job 13:18

Habari za Jumla:
Ayubu anaendelea kuzungumza na Mungu

Tazama sasa
Huu ni msisitizo wa kile kinachofuata." Sikiliza sasa" au "tafadhali, kipekee, sikiliza."

Nimeuweka utetezi wangu katika mpangilio,
Ameupangilia utetezi wake ni kuamua kile ambacho angesema kujitetea yeye mwenyewe. " Mimi nimefikiria jinsi nitakavyojitetea mwenyewe" au "Mimi nimeamua jinsi nitakavyojieleza mimi mwenyewe"

Ni nani anayeweza kushindana na mimi katika mahakama?
Ayubu anatumia swali hili kueleza imani yake kwamba kwa kuwa yeye yuko sahihi, hakuna awaye yote angeshindana na yeye. "Mimi siamini kuwa mtu yeyote atahojiana na mimi katika mahakama."

Ikiwa mlikuja kufanya hivyo,
"kama mlikuja kushindana dhidi yangu mimi"

ikiwa ninyi
"Ninyi" hapa ina maanisha Mungu mwenyewe.

kama mimi nilithibitishwa kukosea,
"Kama niniyi mngethibitisha mimi kuwa nimekosea"

kuyatoa maisha yangu.
"Kuyatoa maisha ya mtu ni tashbiha inayomaanisha kufa"

Job 13:20

Habari za Jumla:
Ayubu anaendelea kuzungumza kwa Mungu.

kutoka katika uso wako.
"Uso" unawakilisha mtu. "kutoka kwako wewe"

Ondoa kutoka kwangu mkono wako unaotesa,
Kuondoa mkono unaotesa ni tashbiha inayomaanisha kuacha kufanya vitu hivyo. "acha kunitesa mimi"

usiache utisho wako unifanye mimi kuogopa.
Tungo "utisho wako" inamaanisha kile kinachosababisha watu kumwogopa Mungu"

Job 13:23

Habari za Jumla"
Ayubu anaendelea kuzungumza kwa Mungu.

Kwa nini unaficha uso wako kutoka kwangu mimi na kunitendea mimi kama adui yako?
Ayubu anauliza swali hili kulalamika kuhusu jinsi Mungu anavyomtendea yeye. Yeye huenda anategemea jibu.

unaficha uso wako kutoka kwangu mimi
Mtu kuficha uso wake inawakilisha kukataa kumtazama yeye au kumpuuza yeye. Wewe unakaa kunitazama mimi" au " wewe unanipuuza mimi"

Je, wewe utalitesa jani linalopeperushwa
Ayubu anatumia swali hili kumwambia Mungu kuwa Ayubu si wa muhimu na ni dhaifu, ni hasara kumtesa yeye"

jani linalopeperushwa....bua kavu
"Jani" na "bua" ni tashbiha ikielezea udhaifu wa Ayubu, kutokuwa wa muhimu, na kutokuwa mwenye nguvu. "Wewe unanitesa mimi, lakini niko

generated on Tue Oct 24 10:45:40 2023

dhaifu kama jani lililopeperushwa na upepo na si wa maana kama bua kavu"

Job 13:26

Habari za Jumla:
Ayubu anamaliza kutoa hoja yake kwa Mungu.

Kwa maana wewe unaandika chini vitu vichungu dhidi yangu mimi;
"Vitu vichungu" vinawakilisha mashitaka. " wewe waandika chini mashitaka dhidi yangu"

wewe unanifanya mimi kurithi uovu wa ujana wangu.
maanza zaweza kuwa 1) kuwa mwenye hatia kwa dhambi za ujana wangu au 2) Kuwa ameadhibiwa kwa dhabi za ujana wake. "wewe waniadhibu mimi kwa dhambi za ujana wangu"

uovu wa ujana wangu.
kielezi cha jina "ujana" kinawezakutafsiriwa pamoja na neno" kijana." "Dhambi ambazo mimi nilitenda wakati nilipokuwa kijana"

Wewe pia unaiweka miguu yangu katika nguo nyembamba
Kufanya hivi kunawakilisha kumwadhibu Ayubu na kumzuia kuishi kwa uhuru kama vile Ayubu ametenda kosa la kihalifu na alikuwa mfungwa. " Ni kama vile wewe unaniweka miguu yangu katika gunia."

nguo nyembamba
Ni kitu ambacho huzuia miguu ya mfungwa kwamba hawezi kabisa kujongea hata kidogo. au ni mnyororo kuzunguka miguu ya mfungwa ambayo humfanya atembee kwa shida. Hivi vimetumika kama ishara ya hukumu.

wewe waangalia njia zangu zote;
Njia huwakilisha vitu ambavyo Ayubu hufanya. " kila kitu ninachokifanya"

wewe wachunguza chini mahali ambapo nyayo za miguu yangu zimekanyaga.
Nyayo za miguu yake vinawakilisha mtu anyetembea " wew wachunguza chini mahali ambapo nimekanyaga"

wewe wachunguza chini mahali ambapo nyayo za miguu yangu zimekanyaga.
Kuchunguza hapa chini kunawakilisha kuchunguza yote ambayo Ayubu amefayafanya. "Ni kama vile ingawa wewe unachunguza chini mahali ambapo nimetembea" au Wewe wachunguza kila kitu inachokifanya kama mtu anavyochunguza nyayo za mtu alizokanyaga chini ya ardhi"

kama kitu kilichooza ambacho hutupwa mbali,
Ayubu analinganisha maisha yake kama kitu kile ambacho kinaoza. Yeye anakufa pole pole.

kama vazi lile ambalo nondo wamelila.
Ayubu anajilinganisha yeye mwenyewe na nguo iliyotoboka toboka kwa sababu nondo wa wamelila sehemu zake.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Mwanadamu, ambaye amezaliwa na mwanamke, huishi siku chache tu na amejaa mahangaiko. **2** Yeye huchanua kutoka katika ardhi kama ua na kukatwa chini; yeye hukimbia kama kivuli na hawezi kudumu. **3** Je, wewe unatazama chochote katika hivi? Mnanileta mimi hukumuni pamoja nanyi? **4** Ni nani anayeweza kukileta kitu safi kutoka katika kitu kichafu? Hakuna awaye yote. **5** Siku za mwanadamu zimeamriwa. Idadi ya miezi yake unayo wewe; umekiweka kikomo chake ambacho hawezi kukivuka. **6** Tazama mbali kutoka kwake kwamba yeye aweze kupumzika, ili kwamba aweze kufurahia siku yake kama mtu aliyekodishwa kama yeye anaweza kufanya hivyo. **7** Kunaweza kuwa na tumaini kwa mti; kama ukikatwa chini, unaweza kuchipua tena, hivyo chipukizi lake halitapotea. **8** Japokuwa mizizi yake inakua na kuzeeka katika ardhi, na shina lake kufa katika udongo, **9** hata kama bado lina harufu ya maji pekee, litachipua tena na kutoa nje matawi kama mche. **10** Lakini mwanadamu hufa; yeye huwa dhaifu; haswaa, mwanadamu hukoma kupumua, na tena yuko wapi yeye? **11** Kama maji yanavyopotea kutoka ziwani, na kama vile mto upotezavyo maji na kukauka, **12** vivyo hivyo watu hulala chini na hawaamki tena. Mpaka pale mbingu zitakapokuwa hazipo tena, hawataamka wala kuamshwa kutoka katika kulala kwao. **13** Laiti, kwamba ungenificha mimi mbali katika kuzimu mbali kutoka katika mahangaiko, na kwamba ungenitunza mimi katika siri hadi hasira yake imalizike, kwamba ungeniwekea mimi muda maalumu wa kukaa huko na kisha kuniita mimi katika fahamu! **14** Ikiwa mwanadamu akifa, yeye ataishi tena? Ikiwa hivyo, ningependa kusubiri kule muda wangu wote wa kuharibika mpaka kufunguliwa kwangu kutakapokuja. **15** Wewe ungeita, na mimi ningekujibu wewe. Wewe ungekuwa na shauku ya kazi ya mikono yako. **16** Wewe ungehesabu na kutunza nyayo zangu; Wewe usingejali kumbukumbu ya dhambi yangu. **17** Uovu wangu ungetiwa muhuri katika mkoba; wewe ungeufunga uovu wangu. **18** Lakini hata milima huanguka na kuwa si chochote; hata miamba huhamishwa kutoka mahali pake; **19** maji yaliyokuwa chini ya mawe; kufurika kwake huondoa mbali mavumbi ya nchi. Kama hivi, ninyi mnavyoharibu matumaini ya mwanadamu. **20** Ninyi daima humshinda yeye, na yeye hupita mbali; Ninyi mnabadilisha uso wake na kumtuma yeye mbali kufa. **21** Kama watoto wake wa kiume ni wa kuheshimiwa, yeye, hatambui hicho; na kama wakishushwa chini, yeye haoni hicho. **22** Yeye hujisikia tu maumivu ya mwili wake mwenyewe, na hujiombolezea yeye mwenyewe.

Job 14:1

Habari za Jumla:
Sura hii ni mwendelezo wa hotuba ya Ayubu, iliyoanza 12:1. Ayubu anazungumza kwa Mungu.

Mwanadamu, ambaye amezaliwa na mwanamke,
Sentensi hii ina maanisha watu wote,wanaume na wanawake wote wamezaliwa katika ulimwengu huu.

huishi siku chache tu
hapa imetumika lugha ya kukuza jambo ili kutoa msisitizo kwamba watu huishi muda mfupi tu. " hushi muda mfupi sana"

amejaa mahangaiko.
Kujaaa "mahangaiko" inaonyesha kupata mateso mengi. "yeye ana mahangaiko mengi" au " anateseka sana"

Yeye huchanua kutoka katika ardhi kama ua na kukatwa chini;
Kama maisha ya ua, maisha ya mtu ni mafupi na ni rahisi kuuawa.

yeye hukimbia kama kivuli na hawezi kudumu.
Maisha mafupi ya mwanadamu yamelinganishwa na kivuli ambacho hutoweka haraka.

Je, wewe unatazama chochote katika hivi?
Ayubu ana maanisha kuwa yeye hahitaji Mungu amsikilize sana." Wewe hautazami chochote haya" au " Wewe haunisikilizi sana mimi "

tazama katika hivi
Kumtazama mtu kunawakilisha kuwa makini kumsikiliza ili kumhukumu yeye. "Kuwa tayari kusikiliza" au " tazama makosa ndani yake"

Mnanileta mimi hukumuni pamoja nanyi?
Ayubu anatumia swali hili kuonyesha kushangaa kwake kuwa Mungu anamhukumu yeye ingawa Ayubu si wa thamani kama ua."Lakini wewe wanihukumu mimi"

Job 14:4

Habari za Jumla:
Habari za Jumla: Ayubu anaendelea kuzungumza kwa Mungu.

generated on Tue Oct 24 10:45:40 2023

Ni nani anayeweza kukileta kitu safi kutoka katika kitu kichafu? Hakuna awaye yote.
Ayubu anatumia swali hili kumshawishi Mungu kufanyia kazi kile ambacho yeye anakifahamu kuhusu vitu visivyo safi kwa Ayubu."Hakuna hata mmoja ambaye anaweza kukileta kitu kilicho safi kutoka kwenye kitu kichafu"

Siku za mwanadamu zimeamriwa
"Wewe unaziamuru siku za mwanadamu" au "Wewe unaamua siku za kuishi mwanadamu"

Idadi ya miezi yake unayo wewe;
Idadi ya miezi ya mwanadamu kuwa na Mungu inawakilisha Mungu kuamua idadi ya miezi ambayo mtu ataishi," Wewe waamua ni miezi mingapi yeye ataishi"

umekiweka kikomo chake ambacho hawezi kukivuka
Kuweka kikomo inawakilisha kuishi muda uliopita ambao Mungu ameuweka kwa mtu kufa. "Wewe umeuweka wakati ambao yeye atakufa", na yeye hawezi kuishi zidi ya hapo.

mtu aliyekodishwa
mtu aliyekodishwa kufanya kazi na huenda nyumbani baadaye.

Job 14:7

Kunaweza kuwa na tumaini kwa mti ;
Kielezi cha jina " Matumaini" chaweza kuelezwa pamoja na kitenzi " Tumaini." Tumaini limeelezwa katika mistari 7-9. "Sisi tunaweza kutumaini kuwa mti utaishi tena"

unaweza kuchipua tena
"Unaweza kuanza tena kukua"

hivyo chipukizi lake halitapotea.
Kupotelea mbali kunawakilisha kufa. "ili ya kwamba chipukizi lake halitakufa"

Japokuwa
"Ingawa" au "Hata kama"

shina
sehemu ya mti ambayo hubakia imetokeza nje kutoka ardhini baada ya mti kukatwa sehemu zingine za mti.

hata kama bado lina harufu ya maji
Sentensi hii yaweza kutafsiriwa hivi: shina linalokufa kama ikiwa linaharufu ya maji inawakilisha maji yako karibu nalo." hata kama maji kidogo yako karibu nalo"

litachipua tena
"litaanza kukua"

na kutoa nje matawi kama mche.
mtu kutoa majani inawakilisha matawi kukua katika mti. "na matawi yataanza kukua juu yake kama mche"

Job 14:10

na tena yuko wapi yeye? 11Kama maji
Ayubu anatumia swali hili kusisitiza kuwa wakati mtu anapokufa, yeye ametoweka. na hakuna hata mmoja anayefahamu aliko" au " na yeye ametoweka"

ma maji yanavyopotea kutoka ziwani, na kama vile mto upotezavyo maji na kukauka, vivyo hivyo watu hulala chini na hawaamki tena.
Ukweli kwamba kifo hakiwezi kurudishwa kimelinganishwa na maji ambayo hukauka na hayawezi kurudi.

Kama maji yanavyopotea kutoka ziwani, na kama vile mto upotezavyo maji na kukauka,
Tungo hizi mbili zinaeleza wazo moja na zimerudiwa kutoa msisitizo wa ukweli kwamba kifo ni mwicho.

vivyo hivyo watu hulala chini
Kulala chini kunawakilisha kufa." hivyo watu hufa"

na hawaamki tena
Kuinuka tena kunawakilisha kuishi tena. "na kutoishi tena"

hawataamka wala kuamshwa kutoka katika kulala kwao.
Hizi tungo mbili zinamaanisha kitu hiho hicho na zimetumiwa pamoja kusisitiza kuwa kifo ni mwisho. Kulala kunawakilisha kufa na kuamka kunaakilisha kuishi tena. " watu ambao wamekufa hawataishi tena na kufufunuliwa kutoka katika kifo.

Job 14:13

habari za Jumla:
Ayubu anaendelea kuzungumza kwa Mungu.

Laiti, kwamba ungenificha mim
Huu ni mshangao kuonyesha kile ambacho Ayubu anataka sana lakini yeye hana matumaini ya hakika kutokea. " Mimi ningependa kwamba wewe ungenificha mimi"

ungenitunza mimi katika siri
"niache mimi nimefungiwa" au " niache mimi nimefichwa"

na kisha kuniita mimi katika fahamu
Kumwita mtu katika ufahamu ni nahau ikimaanisha kufikiri juu yake yeye. " na kisha nifikire mimi" au " na kisha unikumbuke mimi"

Ikiwa mwanadamu akifa, yeye ataishi tena?
jibu la hakika ni "hapana." "Kama mtu akifa, yeye hataishi tena"

generated on Tue Oct 24 10:45:40 2023

Ikiwa hivyo
"hivyo" inamaanisha ufahamu kutoka katika mistari iliyotanguliza. " Kama yeye angeishi tena"

kusubiri kule muda wangu wote wa kuharibika
Maneno "muda wngu wa kuharibika" yanawakilisha muda ambao Ayubu angeharibika." kusubiri muda wangu wote kule ingawa ningeharibika"

mpaka kufunguliwa kwangu kutakapokuja
Kitenzi jina "kufunguliwa" chaweza kuelezwa na kitenzi "kufungua." "hadi hapo nitakapofunguliwa" au mpaka pale wewe utakaponiachilia"

Job 14:15

Habari za Jumla:
Habari za Jumla: Ayubu anaendelea kuzungumza kwa Mungu.

mimi ningekujibu
"Mimi ningeitikia kujibu"

Wewe ungekuwa na shauku ya
Jina " shauku" linaweza kuelezwa pamoja na kitenzi "shauku" au "kutamani." Wewe ungekuwa na shauku" au " Wewe ungehitaji"

ya kazi ya mikono yako.
Hapa mikono ya Mungu inamwakilisha yeye kufanya vitu. Ayubu anajisema mwenyewe kuwa kazi ya mikono ya Mungu. " kwa ajili yangu, ambaye umenitengeneza"

hesabu...na kutunza
Vitenzi hivi viwili kwa pamoja vinaeleza tendo moja."Kwa umakini tunza kwa ajili ya"

nyayo zangu;
Nyayo zinawakilisha maisha yake yeye au kile ambacho yeye anafanya."maisha yangu" au vitu ambavyo mimi huwa navifanya"

Wewe usingejali kumbukumbu ya dhambi yangu...wewe ungeufunga
Mistari hii mitatu inaeleza wazo lilelile na imetumika pamoja kusisitiza ujasiri wake yeye, Mungu angemsamehe yeye.

Wewe usingehifadhi mkoba wa dhambi yangu.
Kutunza mkoba wa dhambi ya Ayubu inawakilisha kufikiri juu ya dhambi yake. "wewe usingetazama dhambi yangu" au "wewe usingefikiri juu ya dhambi yangu"

Uovu wangu ungetiwa muhuri katika mkoba;
Kuutia muhuri uovu katika mkoba inawakilisha kuuficha na kukataa kufikiri juu yake. " Wewe ungekataa kufikiri juu ya uovu wangu kama mtu ambaye huficha kitu fulani katika mkoba"

wewe ungeufunika uovu wangu.
Kufunika uovu kwa kitu ili kwamba usiweze kuonekana ni kufikiri juu yake. "wewe ungeuficha uovu wangu" au " wewe ungeupuuza uovu wangu"

Job 14:18

Habari za Jumla:
Habari za Jumla: Ayubu anaendelea kuzunguza kwa Mungu.

milima huanguka na kuwa si chochote;
"Kuwa si chochote" ni nahau ikimaanisha kuharibiwa kabisa. Tungo hii inafafanua juu ya neno "anguka" na kusisitiza uharibifu. "milima imetupiliwa mbali"

miamba huhamishwa kutoka mahali pake;
"miamba kuporomoka chini kutoka mahali pake"

Kama hivi, ninyi mnavyoharibu matumaini ya mwanadamu.
"mnaharibu tumaini la mwanadamu kama vile..mavumbi ya ardhi"

matumaini ya mwanadamu.
"vitu ambavyo mwanadamu anvitumainia"

Job 14:20

Habari za Jumla:
Ayubu anaendelea kuzungumza kwa Mungu.

Ninyi daima humshinda yeye,
Neno " yeye" linamaanisha kila mtu" Ninyi daima mnamshinda mwanadamu" au " Ninyi daima mnawashinda watu"

yeye hupita mbali;
Kupita mbali kunawakilisha kufa. " yeye hufa"

Ninyi mnabadilisha uso wake
Maana zaweza kuwa hizi: Maumivu kabla ya kufa humfanya uso wake kuwa angavu, au wakati mtu anapokufa, Mungu huufanya uso wa mtu kuwa tofauti.

kumtuma yeye mbali kufa
Sentensi hii inawakilisha kumsababishia yeye kufa.

na kama wakishushwa chini,
Kushushwa chini ni kuaibishwa. " kama wao wameaibishwa" au " ikiwa watu wakiwaaibisha wao"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Ndipo Elifazi Mtemani alijibu na kusema, **2** Mtu mwenye hekima anapaswa kujibu kwa maarifa yasiyofaa
na kujijaza mwenyewe na upepo wa mashariki? **3** Anapaswa kuhojiana na mazungumzo yasiyo na faida au
na hotuba ambazo kwa hizo yeye hawezi kufanya mema? **4** Dhahiri, wewe wafifisha heshima ya Mungu;
Wewe wazuia heshima kwa yeye, **5** kwa maana uovu wako hufundisha midomo yako; Wewe wachagua
kuwa na ulimi wa mtu mwenye hila. **6** Mdomo wako mwenyewe hukukukumu wewe, siyo wangu; hakika,
midomo yako mwenyewe hushuhudia dhidi yako wewe. **7** Je, wewe ni mwanadamu wa kwanza ambaye
aliyezaliwa? Wewe ulikuwepo kabla ya vilima kuwepo? **8** Wewe Umewahi kusikia maarifa ya siri ya
Mungu? Je, wewe wajihesabia mwenye hekima wewe mwenyewe? **9** Ni kitu gani unachokifahamu wewe
ambacho sisi hatukijui? Ni kitu gani unachokifahamu wewe ambacho hakiko katika sisi? **10** Pamoja nasi
wapo pia wenye mvi na watu wazee sana ambao ni wazee zaidi kuliko baba yako. **11** Je, faraja ya Mungu
ni ndogo sana kwako, maneno ambayo ni ya upole dhidi yako wewe? **12** Kwa nini moyo wako wewe
unakupeleka mbali? Kwa nini macho yako yananga'ra, **13** ili ya kwamba kuirejesha roho yako kwa Mungu
na kuyatoa maneno hayo kutoka katika mdomo wako? **14** Je, mwanadamu yeye ni nini kwamba yeye
anapaswa kuwa safi? Yeye mwanadamu aliyezaliwa na mwanamke ni nini kwamba yeye anapaswa awe
mwenye haki? **15** Tazama, Mungu haweki tumaini lake hata kwa mmoja wake aliye mtakatifu; Hakika,
mbingu haziko safi machoni pake yeye; **16** jinsi gani asivyo safi ni mmoja aliye mbaya na mla rushwa, mtu
ambaye hunywa uovu kama maji! **17** Mimi nitakuonyesha wewe; Nisikilize mimi; Mimi nitakutangazia
wewe vitu ambavyo nimeviona, **18** vitu ambavyo watu wenye hekima wamepita chini yake kutoka kwa
baba zao, vile vitu ambavyo mababu zao hawakuvificha. **19** Hawa walikuwa mababu zao, ambao kwao
pekee nchi walipewa, na miongoni mwao hakuna mgeni aliyepita. **20** Mtu mwovu hupitia katika maumivu
siku zake zote, idadi ya miaka iliyowekwa juu kwa mtesaji kuteseka. **21** Sauti ya vitisho katika masikio
yake; pindi yeye yuko katika kufanikiwa, mharibu atakuja juu yake yeye. **22** Yeye hafikiri kwamba yeye
atarudi kutoka katika giza; Upanga humngojea yeye. **23** Yeye huenda sehemu mbali mbali kwa ajili ya
mkate, akisema, 'Kiko wapi? ' Yeye anatambua kuwa siku ya giza iko mkononi. **24** Dhiki na mateso makali
humfanya aogope; wao hushinda dhidi yake yeye, kama mfalme tayari kwa vita. **25** Kwa sababu yeye
ameunyosha mkono wake dhidi ya Mungu na ameishi kwa kiburi dhidi ya aliye mkuu, **26** huyu mtu mwovu
hukimbia kwa Mungu na shingo ngumu, kwa vifundo vikubwa vya ngao. **27** Hii ni kweli, hata ingawa yeye
amefunika uso wake kwa mafuta yake na amekusanya mafuta juu ya viuno vyake, **28** na ameishi katika
miji yenye ukiwa; katika nyumba ambazo hakuna mwanadamu anayeishi humo sasa na ambazo zilikuwa
tayari kuwa magofu. **29** Yeye hatakuwa tajiri; utajiri wake yeye hautadumu; hata kivuli chake hakitadumu
katika nchi. **30** Yeye hatatoka nje ya giza; mwali wa moto utakausha matawi yake; katika pumzi ya kinywa
cha Mungu yeye ataenda zake. **31** Mwacheni yeye asitumaini katika vitu visivyofanya kazi, akijidanganya
yeye mwenyewe; maana upuuzi utakuwa mshahara wake yeye. **32** Itatokea kabla ya wakati wake yeye
atapaswa kufa; tawi lake halitakuwa kijani. **33** Yeye atazipukutisha zabibu zake zisizovunwa kama
mzabibu; yeye atayaondoa maua yake kama mti wa mzeituni. **34** Kwa maana msaada wa watu wasiomcha
Mungu utakuwa tasa; moto utateketeza hema za rushwa. **35** Wao wanabeba mimba yenye ubaya na kuzaa
uovu; tumbo lao hutunga mimba ya udanganifu.

Job 15:1

Elifazi Mtemani
Hili ni jina la mtu. Watu kutoka temani wanajulikana kama Watemani.

Mtu mwenye hekima anapaswa kujibu kwa maarifa yasiyofaa na kujijaza mwenyewe na upepo wa mashariki?
Elifazi anatumia swali hili la kejeli kumkemea Ayubu. "Mtu mwenye busara hapaswi kujibu kwa maarifa yasiyo na faida wala kujilisha yeye mwenyewe na upepo wa mashariki"

kujijaza mwenyewe na upepo wa mashariki?
Upepo unawakilisha hakuna. Tungo hii inazungumzia mtu anyezungumza maneno yasiyo na maana.Mtu huyu ni kama amejaa upepo. "kujijaza yeye mwenyewe na maneno yasiyo na maana"

upepo wa mashariki?
"upepo wa joto" au "upepo wa jangwani"

Anapaswa kuhojiana na mazungumzo yasiyo na faida au na hotuba ambazo kwa hizo yeye hawezi kufanya mema?
Elifazi anatumia swali hili la kizushi kumkemea Ayubu. " Yeye hapaswi kuhojiana na kwa

generated on Tue Oct 24 10:45:40 2023

mazungumzo yasiyo na faida" au "Yeye hapaswi kushindana kwa kutumia maneno yasiyo na faida au kutoa hotuba ambazo mwisho wake ni hasara"

Job 15:4

fifisha
"haribu" au " kutostahilisha"

zuia
"fifisha" au "ondolea mbali"

heshima ya
"tafakari juu ya" au " fikiri juu ya"

uovu wako hufundisha midomo yako;
Sentensi hii yaweza kutafsiriwa hivi: "uovu"kama ulikuwa mwalimu wa midomo ya Ayubu umeelezwa kuwa kama vile midomo inajifunza. Hii ina maana kwamba usemi wake umeathiriwa na uovu wake kwa kiwango kikubwa. "uovu wako ni kama mwalimu na mdomo wako ni kama mwalimu" au " hii ni kwa sababu ya wewe kutenda dhambi kwamba unaongea kama vile wewe unavyofanya"

Mdomo wako
Mstari huu unamzungumzia Ayubu, lakini unarejea kwa "mdomo" wake kutilia mkazo kile anachokisema. "wewe pia wazungumza" au "wewe wasema kile ambacho wewe wasema"

kuwa na ulimi wa mtu mwenye hila
Sentensi hii inarejea jinsi mtu mwenye hila huzungumza kama "ulimi" wake. "kuzungumza katika njia ya mtu mwenye hila"

hila
"udanganyifu"

Mdomo wako mwenyewe hukukukumu wewe, siyo wangu;
Maneno haya yanamwelekea Ayubu na Elifazi kwa "midomo" yao kutilia mkazo kwa kile wanachosema. "Wewe umelaaniwa kwa kile ambacho unakisema, siyo kwa kile ambacho mimi ninachokisema, siyo mimi ninayekulaani wewe"

midomo yako mwenyewe hushuhudia
Ni "midomo" ya Ayubu kuweka msisitizo kwa kile ambacho anakisema. "maneno yako mwenyewe" au "wewe washuhudia"

Job 15:7

habari za Jumla
Kila mstari ni mfano ambao unabeba maswali mawili yenye kejeli .

Je, wewe ni mwanadamu wa kwanza ambaye aliyezaliwa?
Jibu dhahiri ni "hapana" Swali hili la kejeli linaweza kuwekwa katika hali isiyo ya kuuliza: Wewe siyo mtu wa kwanza aliyezaliwa"

Je, wewe ulizaliwa?
"Je, Mungu alikuleta"

Wewe ulikuwepo kabla ya vilima kuwepo?
Jibu sahihi ni "hapana" Hili ni swali la kejeli laweza kuwekawa hivi katika hali isiyo ya kuuliza: Wewe hujaletwa katika dunia kabla ya milima" au " Mungu hakukuleta wewe katika dunia kabla yeye hajaleta vilima katika dunia"

Wewe Umewahi kusikia maarifa ya siri ya Mungu?
Jibu dhahiri ni "hapana" Swali hili la kejeli laweza kuwekwa katika hali isiyo ya kuuliza hivi: "Wewe hujasikia siri za maarifa ya Mungu"

Je, wewe wajihesabia mwenye hekima wewe mwenyewe?
swali hili la kejeli linasisitiza kuwa yeye hawezi kujihesabia hekima yeye mwenyewe. "Wewe huwezi kujihesabia hekima wewe mwenyewe" au " Wewe siyo mtu pekee mwenye hekima"

Ni kitu gani unachokifahamu wewe ambacho sisi hatukijui?
Jibu sahihi ni "hakuna"Hakuna chochote ambacho unakijua ambacho sisi hatukijui" au "Kila kitu unachokifahamu, hata sisi tunakifahamu"

Ni kitu gani unachokifahamu wewe ambacho hakiko katika sisi?
"Kila kitu unachokifahamu , sisi pia tunakifahamu" au "Sisi tunakifahamu kila kitu unachokifahamu"

Job 15:10

Pamoja nasi wapo pia wenye mvi na watu wazee sana
wnye mvi na wazee sana- Elifazi anajiongelea yeye mwenyewe na watu wengine kuwa na hekima ya wazee ambao kwao walijifunza kana kwamba walikuwa pamoja nao katika mwili."Sisi tumepata hekima kutoka pia kwa watu wenye mvi na watu wazee sana"

wenye mvi na watu wazee sana ambao ni wazee
wenye mvi na watu wazeesana-tungo "wenye mvini ufafanuzi wakibinadamu "kwa watu ambao wamezeeka sana" "watu waliozeeka sana wana mvi"

wazee zaidi kuliko baba yako
Hii ni lugha ya kukuza jambo. "mzee kuliko baba yako"

faraja ya Mungu...ni ya upole dhidi yako wewe?
Hili ni swali la uzushi na kejeli ni shitaka lenye tumaini la jibu la "ndiyo"." Swali hili laweza kuweka katika hali isiyo ya kuuliza: Wewe ni sharti ufikiri kwamba faraja za Mungu ni ndogo mno kwako, maneno ambayo ni ya upole kwako.

faraja
"kufariji" au "kuchukuliana"

generated on Tue Oct 24 10:45:40 2023

Job 15:12

Kwa nini moyo wako wewe unakupeleka mbali?
hapa " moyo" unawakilisha hisia za mtu. " kwa nini hisia zako zinakupeleka mbali" au Kwa nini wewe unaruhusu hisia zako kuongoza uamuzi wako?

Kwa nini macho yako yananga'ra
Sentensi hii imaanisha Ayubu kuonekana mwenye hasira Kwa uwazi kabisa muonekano wa mcho yake yeye. " Kwa nini macho yako yanaonekana mwenye hasira" au "Kwa nini wewe unakasirika"

kuirejesha roho yako
hapa neno "roho" linamaanisha utu wote wa mtu. "geuka wewe mwenyewe"

kuyatoa maneno hayo kutoka katika mdomo wako
hapa inamwelezea "yeye akizungumza na hivyo wewe wasema vitu vya kuumiza dhidi yake yeye"

Je, mwanadamu yeye ni nini kwamba yeye anapaswa kuwa safi?
Maswali haya mawili kimsingi ni kitu kimoja na yametumika pamoja kusisitiza kuwa mtu hawezi kuwa mkamilifu"

safi
mtu ambaye Mungu humfikiria kuwa kiroho amekubalika amezungumzwa kama mtu ambaye kimwili alikuwa safi.

mwanadamu aliyezaliwa na mwanamke ni nini kwamba yeye anapaswa awe mwenye haki?
Swali hili la kizushi limeulizwa kusisitiza kwamba mtu hawezi kabisa kuwa "mkamilifu." Bila kutumia swali sentensi hii yaweza kusomeka hivi: "Mtu aliyezaliwa kutoka kwa mwanamke kamwe hawezi kuwa mkamilifu."

Job 15:15

Tazama
Neno hili limetumika kuvuta usikivu wa Ayubu kwa kile ambacho kimezungumzwa hapo baadaye.

mmoja wake aliye mtakatifu;
"malaika wake yeye"

safi
mtu ambaye Mungu humfikiria kuwa kiroho amekubalika amezungumzwa kama mtu ambaye kimwili alikuwa safi.

machoni pake yeye;
Hapa machoni pake inawakilisha hukumu au tathimini.

mbaya na mla rushwa,
Maneno haya mawili kimsingi yanamaanisha kitu kilekile na linatia mkazo jinsi gani watu walivyo waovu.

ambaye hunywa uovu kama maji!
Sentensi hii inaelezea uovu kama vile ulikuwa maji unayokunywa. Inalinganisha mtu mwovu hutamani kutenda dhambi kwa vile jinsi gani yeye anavyokuwa na shauku ya kunywa maji ya uvuguvugu. "wao wapendao uovu ni zaidi kama vile wanapenda kikombe cha maji ya baridi" au "wao ambao ni kawaida yao kutenda matendo maovu kama wanavyokunywa maji ya baridi"

Job 15:17

Mimi nitakuonyesha wewe;
Hii ni nahau. "Mimi nitakuleza wewe" au " Mimi ninaweka wazi kwako wewe"

Mimi nitakutangazia wewe
"Mimi ntatangaza"

mababu zao hawakuvificha.
Elifazi anasisitiza kuwa mababu zao kwa makusudi waliwafundisha vitu hivi. " mababu zao waliwafundisha wao waziwazi"

Job 15:19

ambao kwao pekee nchi walipewa,
"kwa hao ambao Mungu pekee aliwapa nchi"

miongoni mwao hakuna mgeni aliyepita.
Hii inamaanisha kwamba hakuna mgeni aliyeishi kati yao, kwa uwazi ili kwamba wasiweze kuathiriwa na dini za kipagani. " hakuna mtu awaye yote kutoka katika nchi nyingine aliyekuja na kuwasababisha wao kufikiri vibaya juu ya Mungu"

hupitia katika maumivu
"kuteseka kwa maumivu mengi." Hii yaweza kuwa mayteso ya mwili au kihisia"

idadi ya miaka iliyowekwa juu
"miaka yote ambayo Mungu ameiweka juu"

iliyowekwa juu
Hii ni nahau. "ambavyo vimeandaliwa" au "vile vilivyoweka maalumu"

Sauti ya vitisho katika masikio yake;
"Yeye anasikia sauti za kuogofya siku zote"

Job 15:22

Sentensi Unganishi:
Elifazi anaendelea kumwelezea mtu ambaye ni mwovu anaanza kuelezea katika 15:19.

rudi kutoka katika giza;
Katika sentensi hii "giza" ni tashbiha kuonyesha mahangaiko au mambo mabaya" "epuka mambo mabaya"

generated on Tue Oct 24 10:45:40 2023

Upanga humngojea yeye
katika tungo hii neno " upanga" inawakilisha adui ambaye anangojea kumuua mtu mwovu. Maana zaweza kuwa 1) yeye amehofu kwamba mtu fulani atamchinja yeye" "yeye anahofia kwamba mtu fulani yuko karibu kumwua yeye" au 2) ni dhahiri kwamba yeye anaenda kuuawa. "mtu fulani anamngojea kumtoa uhai"

kwa ajili ya mkate
Sehemu hii "mkate" unamaanisha chakula kwa ujumla" "kwa chakila"

siku ya giza
Hii ni nahau. "siku ya uharibifu" au "kipindi cha kifo chake"

iko mkononi.
Hii ni nahau. "inakuja hivi karibuni"

hushinda dhidi yake yeye,
"zidi nguvu" au "shinda"

kama mfalme tayari kwa vita.
Hii inaliganisha jinsi ukiwa wake na mateso yake makali kumshinda yeye kwa jinsi mfalme ambaye yuko tayari kwa vita, angeshinda dhidi yake. "kama ilivyo kwa mfalme , aliye tayari kwa vita, angeshinda dhidi yake yeye"

Job 15:25

yeye ameunyosha mkono wake dhidi ya Mungu
"yeye ameitikisa mikono yake dhidi ya Mungu." Hii ni ishara ya kukasirika.

hukimbia kwa Mungu
Sentensi hii inamhusu mtu mwovu anatenda kwa hila dhidi ya Mungu kama vile yeye alikuwa akikimbia kumkabili kumshambulia yeye" kumshambulia Mungu" au " kutenda kwa hila dhidi ya Mungu"

kwa vifundo vikubwa vya ngao.
kwa ngao yake yenye nguvu"

Job 15:27

Hii ni kweli,
Sentensi hii inamaanisha mtu mwovu kukimbia kwa Mungu kama ilivyoelezwa kutoka katika mistari iliyotangulia.

yeye amefunika uso wake kwa mafuta yake na amekusanya mafuta juu ya viuno vyake
Mtu huyu mwovu ameelezwa kama mtu mnene kna dhaifu wakati akijiamini mwenyewe kuwa ni mwenye nguvu vya kutosha kumshinda Mungu. "yeye ni dhaifu na uso mnene na viono vilivyowanda.

hakuna mwanadamu anayeishi humo
"ambazo zimetelekezwa"

magofu.
"mabaki" au "majalala"

Job 15:29

Yeye hatakuwa tajiri; utajiri wake yeye hautadumu
"yeye atakuwa masikini, fedha zake zote hazitaonekana"

hata kivuli chake hakitadumu katika nchi.
Sentensi hii inarudia wazo ambalo ni kwamba mali zote za mtu mwovu hazitaonekana."

nje ya giza;
Giza katika sentensi hii linamaanisha kifo. "nje ya giz la kifo"

mwali wa moto utakausha matawi yake;
Katika sentensi hii "mwali wa moto" unawakilisha hukumu ya Mungu na kukauka kwa ghala zake yeye kunawakilisha ukweli kwamba mali zake yeye kupotelea mbali, au kwamba yeye atakufa" Mungu atakitupilia mbali kila kitu ambacho yeye anachokimiliki" kama moto ukaushavyo majani ya mti mbichi"

pumzi ya kinywa cha Mungu
"Pumzi ya Mungu" inawakilisha hukumu yake yeye.

yeye ataenda zake.
Sentensi hii inamaanisha yeye mwenyewe kufa. "yeye atakufa"

Job 15:31

upuuzi utakuwa mshahara wake yeye.
"kwa maana kama yeye ataweka tumaini katika hvitu , upuuzi utakuwa ujira wake yeye"

tawi lake halitakuwa kijani.
Sentensi hii inazungumzia kuhusu mtu kuonekana tofauti na mfu kama vile ilivyokuwa ghala iliyokauka au tawi. " yeye ataonekana mfu, kama vile tawi la mti uliokufa lisivyoonekana kibichi"

Yeye atazipukutisha... yeye atayaondoa
Mistari hii miwili inatoa picha moja ambayo imerudiwa kusisitiza kuwa jambo hili litatokea kwa hakika.

Yeye atazipukutisha zabibu zake zisizovunwa kama kama mti wa mzabibu
Sentensi hii inazungumza juu ya mtu mwovu kuwa dahifu na kufa kama vile alikuwa mti wa mzabibu ukidondosha zabibu ambazo bado kuvunwa. "Kama vile mti wa mzabibu unavyoangushusha zabibu zake ambazo bado kuvunwa, viyo hivyo mtu mwovu atadondosha nguvu zake"

yeye atayaondoa maua yake kama mti wa mzeituni.
Sentensi hii inazungumza juu ya mtu mwovu kuwa dhaifu na kufa kama vile alikuwa mti wa mzabibu ukidondosha zabibu ambazo bado kuvunwa. "Kama

generated on Tue Oct 24 10:45:40 2023

vile mti wa mzabibu unavyoangusha zabibu zake ambazo bado kuvunwa, viyo hivyo mtu mwovu atadondosha nguvu zake"

Job 15:34

Kwa maana msaada wa watu wasiomcha Mungu
"kundi la watu wasiomcha Mungu"

moto utateketeza hema za rushwa.
Tungo "hema ya wala rushwa" ina maanisha kuwa watu waovu walizinunua hema hizi kwa pesa walizozipata kwa njia ya rushwa. "hema walizozinunua kwa rushwa zao, zitachomwa kwa moto"

Wao wanabeba mimba yenye ubaya na kuzaa uovu; tumbo lao hutunga mimba ya udanganifu.
Wazo hilihilo limerudiwa mara tatu kutoa msisitizo kwa kiwango gani watu hawa huzalisha waovu. Sentensi hii inamzungumzia mtu ambaye anapanga kufanya vitu viovu, na wanavifanya kama vile mtu aliyekuwa akibeba mimba na kuzaa vitu hivi kama vile mwanamke anavyotunga mimba na kuzaa mtoto. "Wao wanapanga kusababisha mambo maovu ya kitoto na kufanya vitu viovu; daima wao wanapanga kuwadanganya wengine"

tumbo lao hutunga mimba
Katika sentensi hii neno "tumbo" limetumika kumaanisha mtu na kusisitiza kuhusu kutunga mimba, kama ilivyo katika tumbo ambalo utungaji mimba hufanyika humo. "wao wanatunga mimba"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Ndipo Ayubu akajibu na kusema, **2** "Mimi nimevisikia vitu hivyo vingi; ninyi nyote ni wafariji wenye kuhuzunisha. **3** Maneno yenye upuuzi daima yanaweza kuwa na mwisho? Nini kimeharibika kwenu kwamba mnajibu kama hivi? **4** Mimi pia ningeweza kuzungumza kama ninyi mnavyofanya, kama ninyi mngekuwa katika nafasi yangu; Mimi ningekusanya na kuunganisha maneno pamoja dhidi yenu na kutikisa kichwa changu kwenu ninyi katika dhihaka. **5** Laiti, jinsi gani Mimi ningewatia moyo na midomo yangu! Jinsi gani faraja kutoka midomo yangu ingenga'risha huzuni yenu! **6** Ikiwa Mimi ninazungumza, kuomboleza kwangu hakujasikilizwa; Ikiwa nikiendelea katika kuzungumza, jinsi gani mimi ninaidiwa? **7** Lakini sasa, Mungu, **8** wewe umenifanya mimi kuchoka; wewe umeifanya familia yangu yote kuwa ukiwa. Wewe umenifanya mimi kukauka, ambayo yenyewe ni ushuhuda dhidi yangu mimi; kukonda kwa mwili wangu huinuka dhidi yangu, na kunashuhudia dhidi ya macho yangu. **9** Mungu amenirarua mimi katika ghadhabu yake na amenitesa mimi; Yeye amenisaga mimi kwa meno yake; Adui yangu amenikazia macho yake juu yangu kama yeye anavyonirarua mimi vipande. **10** Watu wameachama na midomo iliyowazi juu yangu; wamenipiga mimi katika shavu kwa kunitukana; wamekusanyika pamoja kinyume changu mimi. **11** Mungu amenikabidhi mimi juu ya watu wasio mcha Mungu, na kunitupa mimi ndani ya mikono ya watu waovu. **12** Mimi nilikuwa katika wepesi, na yeye amenivunjavunja mimi vipande. Hakika, amenichukua mimi kwa shingo na ameniponda mimi vipande vipande; yeye pia ameniweka mimi juu kama shabaha yake. **13** Wapiga upinde wake wote wamenizunguka mimi; Mungu huzikata vipande vipande figo zangu, na haniokoi mimi; yeye humwaga nje nyongo yangu juu ya ardhi. **14** yeye hukanyaga kanyaga kupitia ukuta wangu tena na tena; yeye hukimbia juu yangu mimi kama shujaa. **15** nguo ya magunia juu ya ngozi yangu; Mimi nimeisukuma kwa nguvu pembe yangu ndani ya ardhi. **16** Uso wangu ni mwekundu na kuomboleza; juu ya ngozi inayofunika macho kuna kivuli cha mauti **17** ingawa hakuna dhuluma katika mikono yangu, na kuomba kwangu ni safi. **18** Nchi, haifuniki juu damu yangu mimi; acha kulia kwangu kuwe hakuna mahali pa kupumzika. **19** Hata sasa, tazama, ushuhuda wangu uko mbinguni; yeye ambaye ashuhudiaye kwa ajili yangu mimi yuko juu. **20** Rafiki zangu wananicheka kwa dharau, lakini jicho langu linamwaga machozi kwa Mungu. **21** Mimi ninaomba ule ushuhuda ulioko mbinguni kumtetea mtu huyu na Mungu kama mwanadamu afanyavyo na jirani yake. **22** Kwa maana wakati miaka michache itakapokuwa imepita, Mimi nitakwenda mahali ambapo mimi sitaweza kurudi.

Job 16:1

ninyi nyote ni wafariji wenye kuhuzunisha.
"Badala ya kunifariji mimi, ninyi nyote mnanifanya kuwa mwenye kuhuzunika"

Maneno yenye upuuzi daima yanaweza kuwa na mwisho?
Ayubu anatumia swali hili la kizushi kuonyesha kwamba yeye anapenda kwamba wao wangeacha kuzungumza maneno yasiyo na faida. "Jinsi gani mimi ningependa maneno yenu yasiyo na maana yakome.!

Nini kimeharibika kwenu kwamba mnajibu kama hivi?
Ayubu anatumia swali hili la kejeli kumkemea Elifazi. Neno "wewe" linamaanisha Elifazi ambaye amemaliza punde kuzungumza kwa Ayubu. "Elifazi, wewe unapaswa kuacha kunijibu mimi kama hivi"

Job 16:4

Mimi ningekusanya na kuunganisha maneno pamoja
"Mimi ningefikiri vitu vya kuzungumza"

tikisa kichwa changu
Hiki ni kitendo ambacho kinaonyesha kutokukubalika.

katika dhihaka
Neno "mzaha" laweza kuelezwa kama kitenzi "kukudhihaki wewe"

Laiti, jinsi gani Mimi ningewatia moyo na midomo yangu! Jinsi gani faraja kutoka midomo yangu ingenga'risha huzuni yenu!
Hapa Ayubu anazungumza kwa kumaanisha kinyume cha kile anachokizungumza. "Maneno yangu kwa hakika yangekuwa hayawatii moyo ninyi" Wao hakika hawaing'arishi huzuni yako wewe" au " Kwa uzungumza kwako kama mlivyozungumza kwangu hapa manzo, Mimi nisingewatia moyo ninyi au kuinga'risha huzuni yenu"

na midomo yangu!
katika sentensi hii "mdomo" wa Ayubu unawakilisha kile ambacho yeye anasema. "Kwa kile ambachop mimi ninasema"

generated on Tue Oct 24 10:45:40 2023

faraja kutoka midomo yangu
Sentensi hii ina maanisha maneno yenye kutia moyo ambayo anayazungumza. "maneno yangu ya kutia faraja"

ingenga'risha huzuni yenu!
Hapa huzuni imezungumzwa kama ilikuwa mzigo mzito wa mwili. "ingepunguza huzuni yako " au " ingewasaidia kujisikia asiye na huzuni"

Job 16:6

kuomboleza
Ayubu amepitia majonzi mazito ya kupoteza familia yake na afya hiyo ni haielezeki na kwa hiyo, inamsababishia yeye "huzuni kubwa na maumivu ya hisia."

jinsi gani mimi ninasaidiwa?
Ayubu anatumia swali hili la kizushi kueleza kuwa kunyamaza kimya hakupunguzi huzuni yake yeye. Swali hili laweza kuandikwa bila kuwekwa katika hali ya swali. "hainisaidii mimi hata kidogo."

Lakini sasa, Mungu wewe
Ayubu sasa anarudisha lalamiko lake kwa Mungu.

umeifanya familia yangu yote kuwa ukiwa.
"umeharibu familia yangu yote"

Wewe umenifanya mimi kukauka,
Sentensi hii inamaanisha kuwa mwili wa Ayubu umekonda na kuwa na mikunjamano. "Wewe umeufanya mwili wangu kukonda"

ambayo yenyewe ni ushuhuda dhidi yangu mimi
Ayubu anaelezea kukonda kwa mwili wake kama vile ulikuwa kama mshitaki dhidi yake "na watu wanafikiri kuwa unanionyesha mimi kuwa ni mwenye dhambi"

kukonda kwa mwili wangu huinuka dhidi yangu, na kunashuhudia dhidi
Ayubu anaelezea hali ya kukonda kwa mwili wake kama vile ulikuwa mshitaki dhidi yake yeye. "Wote wanaona jinsi mwili wangu ulivyokonda, na wanafikiri hicho kinathibitisha kuwa mimi ni mwenye hatia"

dhidi ya macho yangu.
Hapa Ayubu anazungumzia kwa "uso "wake. "dhidi yangu mimi"

Job 16:9

Mungu amenirarua mimi katika ghadhabu yake na amenitesa mimi; Yeye amenisaga mimi kwa meno yake; Adui yangu amenikazia macho yake juu yangu kama yeye anavyonirarua mimi vipande.
Maneno haya yanazungumza juu ya Mungu kumsababishia Ayubu maumivu kama vile alikuwa mnyama wa porini na Ayubu alikuwa kama mawindo yake alikuwa akiua. Kwa sababu Mungu ana hasira kali na mimi, ni kama vile alikuwa mnyama wa mwituni ambaye anararua mwili wangu vipande vipande kwa meno yake kwa sababu alikuwa adui yangu"

Adui yangu
Sentensi hii inarejea kwa Mungu kama "adui"yake. Inaeleza jinsi yeyey alivyomsababishia yeye maumivu makali.

amenikazia macho yake juu yangu
Hii ni nahau."ananitazama mimi kwa hasira"

Watu wameachama na midomo iliyowazi
"Kuachama" ina maanisha kukazia macho katika mshangao na mdomo ulioachama.

Job 16:11

Mungu amenikabidhi mimi juu ya watu wasio mcha Mungu, na kunitupa mimi ndani ya mikono ya watu waovu
Mistari hii miwiwli kimsingi inamaanisha kitu kilekile. Kwa pamoja inasisitiza hisia za Ayubu za kuwa amesalitiwa na Mungu.

amenikabidhi mimi juu ya
Hii ni nahau. "ameniweka mimi chini ya himaya ya "

kunitupa mimi ndani ya mikono ya
Katika sentensi hii "mikono ya mtu" inamaanisha "udhibiti" wake "amenitoa mimi kwenye udhibiti"

na yeye amenivunjavunja mimi vipande.
Ayubu anazungumza juu ya maumivu yake na kukosa matumaini kama vile yeye alikuwa kitu ambacho kimevunjwavunjwa vipande. . "lakini kisha alikuwa yeye amenivunja mimi vipande vipande.

ameniponda mimi vipande vipande;
Ayubu anazungumza juu ya maumivu yake na kukosa matumaini kama vile yeye alikuwa kitu ambacho kimevunjwavunjwa vipande. " ni kama vile amenichukua mimi kwa shingo na kunivunjavunja vipande"

yeye pia ameniweka mimi juu kama shabaha yake.
Ayubu anajisema mwenyewe kuwa shabaha ya shambulizi la Mungu ikiwa kama Mungu amemweka yeye shabaha kumpiga upinde. "ni kama vile ameniweka mimi juu kama shabaha"

Job 16:13

Wapiga upinde wake wote wamenizunguka mimi;
Ayubu anajisema mwenyewe kuwa shabaha ya shambulizi la Mungu ikiwa kama Mungu amemweka yeye shabaha yake na Mungu alikuwa na wapiga upinde wakimzunguka yeye kumshambulia yeye. "ni kama vile wapiga upinde wake wamenizunguka mimi"

generated on Tue Oct 24 10:45:40 2023

Mungu huzikata vipande vipande figo zangu, na haniokoi mimi; yeye humwaga nje nyongo yangu juu ya ardhi
Ayubu anazungumza juu ya maumivu ambayo yeye anajisikia kwa kuyalinganisha na Mungu kuchoma mwili wake yeye kwa upindeambao anaupiga. Hapa "Mungu "anawakilisha upinde umechoma figo na ini langu mimi, na kuimwaga nyongo yangu juu ya ardhi. Yeye hajanihifadhi mimi"

yeye hukanyaga kanyaga kupitia ukuta
Ayubu anazungumza juu ya maumivu ambayo anahisi kwa kujilinganisha yeye mwenyewe na ukuta ambao Mungu anapita kukanyagakanyaga." "Mimi ninajisikikia kama ukuta ambao kupitia huo Mungu huvunjavunja"

yeye hukimbia juu yangu mimi kama shujaa.
Ayubu anamwelezea Mungu kama askari ambaye anamshambulia yeye. "Ni kama shujaa ambaye hukimbia juu yangu kunishambulia"

Job 16:15

Mimi nimeshona nguo ya magunia juu ya ngozi yangu
"Kwa sababu mimi ninaomboleza, Mimi nimeshona pamoja nguo ya magunia kuvaa kama nguo yangu" au "Mimi navaa nguo ambayo nimeitengeneza kutoka katika magunia kwa sababu ninaomboleza"

Mimi nimeisukuma kwa nguvu pembe yangu ndani ya ardhi.
"Pembe" ya Ayubu inawakilisha nguvu na mamlaka aliyokuwa nayo kabla lakini sasa haipo tena. " Mimi nina simama hapa katika uchafu, mkiwa sana."

juu ya ngozi inayofunika macho kuna kivuli cha mauti
"kuna giza linazunguka macho yangu" au " macho yangu yana giza, kama jicho lamtu aliyekufa"

hakuna dhuluma katika mikono yangu,
"Mikono" inamaanisha uwezo wa mtu na utendaji kazi wake. "Mimi sijatenda kwa hila"

Job 16:18

Nchi, haifuniki juu damu yangu mimi
Ayubu anazungumza kwa " nchi"moja kwa moja japokuwa haiwezi kumsikia yeye, kutilia mkazo kwenye hoja yake. Nchi imepewa sifa za kutenda kama binadamu kuifunika juu damu yake baada ya yeye kufa. "Mimi ningependa damu yangu ilowane ndani ya ardhi lakini hiyo ingebaki juu ya ardhi kama uthibitisho wa jinsi nilivyokufa"

Nchi, haifuniki juu damu yangu mimi
Ayubu anajisema yeye mwenyewe akifa kama vile yee angechinjwa . "Damu" yake ni mfano kuonyesha kifo chake yeye. "Nchi, wakati nikifa , usifiche jinsi nilivyokufa visivystahili" au"na isiwe imefichika jinsi ninavyokufa isivyostahili"

acha kulia kwangu kuwe hakuna mahali pa kupumzika.
Ayubu anazungumzia juu ya kumtaka kila mmoja kujua kile kilichotoke kwake yeye kama "kilio" chake alikuwa mtu ambaye hakuacha kamwe kushuhudia kile ambacho kilitokea kwake yeye na hakupumzika kamwe. "Acheni kila mmoja asikie kuhusu kile ambacho kilitokea kwangu mimi"

tazama
Ayubu anatumia neno hili kuvuta usikivu kwa kile ambacho yeye anachokisema baadaye. "sikilizeni"

ushuhuda wangu uko mbinguni
Ayubu anatumaini kuwa mtu fulani atazungumza juu yake kwa Mungu.

ashuhudiaye
"hushuhudia"

yuko juu
Hii ni nahau. "mbinguni" au "juu mbinguni"

Job 16:20

wananicheka
"cheka au kejeli"

jicho langu linamwaga machozi
Ayubu anaeleza jinsi yeye anavyojisikia mwenye huzuni. Katika sentensi hii anaelezea kwa kulikuza jambo la jinsi gani mara nyingi machozi humwagika kutoka katika macho yake. "macho yangu yamejaa machozi wakati mimi ninapolia kwa sauti"

kwa ajili ya mtu huyu
Katika sentensi hii Ayubu anajisema yeye mwenyewe katika nafsi ya tatu"kwa ajili yangu mimi"

kama mwanadamu afanyavyo na jirani yake.
"Ayubu anaeleza jinsi anavyotaka yeye kwamba mmoja mbinguni kumwombea yeye.

mtu huyu
Ayubu anajisema yeye mwenyewe.

Mimi nitakwenda mahali
Pia katika sentensi hii Ayubu anajisema yeye mwenyewe anakufa. " Mimi nitakufa na kwenda mahali"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Roho yangu imemezwa, na siku zangu zimekwisha; kaburi lipo tayari kwa ajili yangu mimi. **2** Hakika kuna wenye mzaha pamoja nami; ni lazima daima jicho langu litazame kukasirisha kwao. **3** Nipe sasa ahadi, uwe uthibitisho kwangu mimi pamoja na wewe mwenyewe; nani mwingine yuko pale ambaye atanisaidia mimi? **4** Kwa kuwa wewe Mungu umemeitunza mioyo yao kutoka katika ufahamu; kwa hiyo, wewe hautawaheshimisha wao juu yangu mimi. **5** Yeye ambaye huwapinga rafiki zake hadharani, kwa ajili ya tuzo, macho ya watoto wake yatashindwa kuona. **6** Lakini amenifanya mimi kuwa neno la kuzungumziwa na watu; wao wananitemea mate katika uso wangu mimi. **7** Jicho langu pia halioni vizuri kwa sababu ya huzuni; sehemu zangu zote za mwili ni nyembamba kama vivuli. **8** Watu wanyoofu watapendezwa na hiki; mtu asiye na hatia atajitia yeye mwenyewe juu ya kushindana dhidi ya watu wasiomcha Mungu. **9** Mtu mwenye haki ataendelea katika njia yake; yeye ambaye ana mikono iliyo safi ataendelea kuwa mwenye nguvu zaidi na zaidi. **10** Lakini kama ilivyo kwenu ninyi nyote, njooni sasa; Mimi sitampata mtu mwenye hekima miongoni mwenu ninyi. **11** Siku zangu zimepita; mipango yangu imenyamazishwa na hivyo ni matumaini ya moyo wangu. **12** Watu hawa, wenye kukejeli, badili usiku kuwa mchana; mchana uko karibu kuwa giza. **13** Tangu mimi nitazame katika Kuzimu kama nyumbani kwangu; tangu Mimi nimetandaza kiti changu katika giza; **14** tangu Mimi nimesema na shimo 'Wewe ni baba yangu,' na kwa funza, 'Wewe ni mama yangu au dada yangu; **15** liko wapi tena tumaini langu? Kama kwa tumaini langu, nani awezaye kuona chochote? **16** Tumaini litakwenda pamoja na mimi katika milango ya Kuzimu wakati sisi tutakapokwenda katika mavumbi?

Job 17:1

habari za Jumla:
Ayubu anaendelea kuzungumza.

Roho yangu imemezwa
Ayubu anajisema yeye mwenyewe kwa "roho" yake kusisitiza juu ya hisia zake za ndani. Anazungumza juu ya kukosa nguvu hata kidogo kama kitu ambacho kimetumika. " Mimi nimemezwa" au "mimi nimepoteza nguvu zangu zote"

siku zangu zimekwisha;
Ayubu anarejea kuhusu maisha yake "kama siku zake" muda wangu umekwisha" au " Mimi ninakwenda kufa hivi karibuni"

kaburi lipo tayari kwa ajili yangu mimi.
Tungo hii inaeleza "kaburi" kama vile ni mtu ambaye atampokea Ayubu kama mgeni. "nitakufa hivi karibuni na nitazikwa"

Hakika kuna wenye mzaha pamoja nami
"Wale wanaonizunguka mimi wananidhihaki mimi"

Hakika
"haswa"

ni lazima daima jicho langu litazame
Ayubu anajisema yeye mwenyewe kwa "macho yake" kusisitiza kile ambacho anakiona" Mimi ni lazima daima nione " au "Mimi ni lazima daima nisikie"

kukasirisha kwao
"kusimanga kwao" neno "kukasirisha kwa" laweza kuelezwa kama kitenzi. "wao wananikasirisha mimi" au "wa, wanajaribu kunifanya mimi nikasirike"

Nipe sasa ahadi, uwe uthibitisho kwangu mimi pamoja na wewe mwenyewe;
Hapa Ayubu anaanza kuzungumza na Mungu.Katika Sentensi hii yeye anazungumzia hali yake kama vile alikuwa gerezani. Anamwomba Mungu kutoa msamaha ili ya kwamba yeye aweze kufunguliwa."Mungu, toa sasa msamaha ili kwamba mimi nipate kufunguliwa kutoka katika gereza hili" au " lipa kwa ajili ya kufunguliwa kwangu mimi kutoka gerezani"

nani mwingine yuko pale ambaye atanisaidia mimi?
Ayubu anatumia swali hili la kejeli kusisitiza kwamba hakuna mwingine awaye yote wa kumsaidia yeye. Swali hili laweza kuandikwa bila hali ya kuuliza ikasomeka hivi" "hakuna mwingine awaye yote ambaye atanisaidia mimi"

Job 17:4

habari za Jumla:
Ayubu anaendelea kuzungumza.

umeitunza mioyo yao
Neno "yao" linamaanisha rafiki zake yeye. Wao wamesemwa kwa "mioyo yao" kusisitiza hisia zao."umewatunza wao" au "umewatunza rafiki zangu mimi"

hautawaheshimisha wao juu yangu mimi.
"wewe hautawaruhusu wao kushinda juu yangu"

generated on Tue Oct 24 10:45:40 2023

Yeye ambaye
"Mtu yeyote ambaye"

huwapinga rafiki zake hadharani, kwa ajili ya tuzo
"kwa uongo anawashitaki rafiki zake kwa ajili ya kupata faida" au "huwasaliti rafiki zake ili kupokea tuzo"

macho ya watoto wake yatashindwa kuona.
Watoto wa mtu wamesemwa hapa kwa "macho yao." Tungo hii inawaelezea watoto wanateseka kwa sababu ya kile ambacho baba zao au mama zao walifanya. " watoto wake watateseka kwa ajili yake"

Job 17:6

Habari za Jumla:
Ayubu anaendelea kuzungumza.

amenifanya mimi kuwa neno la kuzungumziwa na watu;
Sentensi hii ina maanisha kwamba watu wanasema juu yake kwa kumkejeli na kulitumia jina lake kama masimango."kwa sababu yake yeye mwenyewe, watu hutumia jina langu kama masimango" au "kwa sababu yao, watu hutumia jina langu kama neno la kuzungumzwa na watu"

wao wananitemea mate katika uso wangu mimi.
"watu hunitemea mate usoni pangu" Katika utamaduni huu kumtemea mate mtu usoni ilikuwa ni dhihaka kubwa. "watu hunisimanga mimi sana , kwa kunitemea mate mimi usoni pangu"

jicho langu pia halioni vizuri kwa sababu ya huzuni;
Mungu nazungumza juu y uoni wake kama "macho yake" "Kuona kwangu kumefifia kwa sababu Mimi nina huzuni sana" au "Mimi ni kipofu kabisa kwa sababu ya huzuni yangu"

sehemu zangu zote za mwili wangu ni nyembamba kama kivuli
Kivuli hakina wembamba.Hii ni lugha iliyokuzwa kwa kuonyesha jinsi gani sehemu za mwili wa Ayubu zilivyokuwa nyembamba.

sehemu zangu zote za mwili
Huu ni mjumuisho uliotumiwa kusisitiza kuwa mwili wake wote ni mwembamba, lakini ina maanisha kwa uwazi zaidi mikono yake na miguu yake. "mikono yangu na miguu yangu"

watashtushwa
"tiwa mshtuko" fadhaishwa"

kwa hiki
"kwa kile ambacho kimetokea kwangu mimi"

atajitia yeye mwenyewe juu ya kushindana dhidi
Hii ni nahau. "wata kuwa wametiwa hofu kwa sababu ya" au" wao watakasirihwa sana na"

Job 17:9

Habari za Jumla:
Ayubu anaendeleza kuzungumza.

ataendelea katika njia yake;
Hii ni nahau. "ataendelea kuishi katika njia ya haki"

yeye ambaye ana mikono iliyo safi
Sentensi hii inazunguza juu ya mtu kuwa asiye na hatia kama mikono iliyo safi. "yeye ambaye hutenda haki" au "yeye ambaye hana hatia"

ataendelea kuwa mwenye nguvu zaidi na zaidi
Maneno haya hayamaanishi tu nguvu za kimwili lakini pia nguvu za utashi wa mtu na hisia.

ninyi nyote
Ayubu anazungumza kwa Elifazi, Bildadi, na Sofari.

njooni sasa
Ayubu anawakaribisha rafiki zake kuhojiana kile ambacho amekisema. "njoni sasa, mhojiane na mimi"

Job 17:11

habari za Jumla:
Ayubu anaendelea kuzungumza.

Siku zangu zimepita
Hii ni nahau. "Muda wangu umepita" au "Maisha yangu yamefikia mwisho"

mipango yangu imenyamazishwa
"mipango yangu kamwe haitatokea" au "mipango yangu kamwe haitatimizwa"

na hivyo ni matumaini
Katika sentensi hii "moyo" wa Ayubu unamaaanisha shauku yake kubwa. "Kama kwa vitu ambavyo mimi nimevionea shauku zaidi"

ya moyo wangu
Katika mstari huu Ayubu hakukamilisha maneno yake kuonyesha kuwa hakuwa na tumaini lolote kwa shauku yake. "kwa moyo wangu, hakuna tumaini lolote la hayo kutokea"

Watu hawa, wenye kukejeli,
Hizi ni tungo mbili zinamaanisha watu wale wale wanoitwa rafiki za Ayubu, Elifazi, Bildadi, na Sofari.Tungo ya pili inasisitiza mtazamo wao usio wa kirafiki.

badili usiku kuwa mchana;
Sentensi hii inazungimzia watu wanaodai kuwa usiku ni mchana kama vile kweli wameubadili usiku kuwa mchana."wao wanadai kuwa huu ni muda wa mchana wakati ni usiku" au "kile wanachosema ni kinyume cha ukweli kama vile usiku ulivyo kinyume na mchana"

generated on Tue Oct 24 10:45:40 2023

mchana uko karibu kuwa giza.
"wanadai kuwa nuru iko karibu na giza" au "wanadai kwamba wakati inapokuwa usiku, hiyo inakuwa mchana"

Job 17:13

Habari za Jumla:
Ayubu anaendelea kuzungumza.

mimi nitazame katika Kuzimu kama nyumbani kwangu;
"Kutazama" ina maanisha "kufikiri" kwa jinsi hiyo. Mimi ninafikiri juu ya kuzimu kama nyumbani kwangu" au "Mimi sasa nafikiri kuzimu ni nyumbani kwangu mimi"

Mimi nimetandaza kiti changu katika giza;
Sentensi hii ina maanisha Ayubu kuwa amejiandaaa kufa kama vile kuwa amekitandika kitanda chake yeye katika giza." "nimejiandaa mwenyewe kwenda na kulala miongoni mwa waliokufa"

nimetandaza kiti changu
"nimekitengeneza kitanda changu"

Mimi nimesema na shimo....na kwa funza,
Mistari hii miwili inatofautiana na imetumiwa kwa pamoja kusisitiza jinsi gani Ayubu alikuwa mkiwa"

shimo
"kaburi"

Wewe ni baba yangu
Ayubu anazungumzia ule ukaribu atakaokuwa nao hivi karibuni na kaburi lake akilinganisha na ukaribu wa mtu alio nao na familia yake"wewe uko karibu na mimi kama baba yangu" au"Wakati mimi nitakapozikwa, wewe utakuwa karibu na mimi kama baba"

funza
"wadudu wadogo." minyoo ambayo ni viumbe wadogo ambao hula miili iliyooza.

Wewe ni mama yangu au dada yangu;
Ayubu anazungumzia ule ukaribu atakaokuwa nao hivi karibuni na kaburi lake akilinganisha na ukaribu wa mtu alio nao na familia yake"wewe uko karibu na mimi kama mama yake na dada zake. "Wew uko karibu na mimi kama mama yangu na dada yangu" au"Wewe utakuwa karibu na mimi kama mama au dada"

liko wapi tena tumaini langu?
Jibu dhahiri ni "hakuna popote," kwa sababu hana tumaini. Swali hili la kejeli linaweza kuandikwa pasipo kutumia swali hivi: "Mimi sina tumaini"

Kama kwa tumaini langu, nani awezaye kuona chochote?
Swali hili la kizushi limetumika kusisitiza kuwa hakuna mtu yeyote anayetarajia yeye kuwa na tumaini lolote. Swali hili la kejeli linaweza kuandikwa bila kutumia swali hivi: "hakuna awaye yote anayeweza kuona tumaini kwangu" au "Hakuna ategemeaye mimi kuwa na tumaini lolote"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Ndipo Bildadi Mshuhi alijibu na kusema, " **2** Je, lini utaacha kusema kwako? Fikiri, na baadaye tutazungumza. **3** Kwa nini sisi tumehesabiwa kama wanyama mwitu; kwa nini tumekuwa wapumbavu machoni pako? **4** Wewe ambaye wajirarua mwenyewe katika hasira yako, nchi haipaswi kuachwa kwa ajili yako au miamba inapaswa kuondolewa kutoka mahali pake? **5** Ni dhahiri, nuru ya watu waovu itawekwa nje; cheche ya moto wake haitanga'ra. **6** Nuru itakuwa giza katika hema yake; taa yake juu yake yeye itawekwa nje. **7** Hatua za nguvu zake yeye zitafanywa kuwa fupi; mipango yake yeye mwenyewe itamwangusha yeye chini. **8** Kwa maana yeye atatupwa katika mtego kwa miguu yake mwenyewe; yeye atatembea katika mahangaiko. **9** Tanzi litamchukua yeye kwa kisigino; mtego utabaki kushikilia juu yake. **10** Tanzi limefichwa kwa ajili yake chini ya ardhi; na mtego kwa ajili yake katika njia. **11** Watishao watamfanya yeye aogope juu ya sehemu zote; wao watamkimbiza yeye kwenye visigino vyake. **12** Utajiri wake utageuka kuwa njaa, na majanga yatakuwa tayari upande wake. **13** Sehemu za mwili wake zitakuwa zimemezwa; Hakika, mzaliwa wa kwanza wa kifo atazila sehemu zake yeye. **14** Yeye ameraruliwa kutoka kwenye usalama wa hema yake na hakuweza kutembea kwenda kwa mfalme mwenye utisho. **15** Watu ambao siyo wa kwake wataishi kwenye hema yake baada ya kuona ule moto mesambaa ndani ya nyumba yake yeye. **16** Mizizi yake itanyauka chini yake; juu tawi lake yeye litakatwa. **17** Kumbukumbu lake yeye litapotea kutoka katika nchi; yeye hatakuwa na jina katika mtaa. **18** Yeye atafukuzwa kutoka katika nuru mpaka kwenye giza na kuwa amefukuzwa nje na ulimwengu huu. **19** Hatakuwa na mtoto wa kiume wala mjukuu miongonni mwa watu wake, wala kizazi chochote kitakachobakia mahali alipokuwa amekaa. **20** Wale wanaoishi upande wa magharibi watakuwa wametiwa hofu kwa kile kitakachotokea kwake siku moja; wale wanaoishi upande wa mashariki watakuwa wameogopeshwa kwa hicho. **21** Hakika hizo ni nyumba za watu wasio haki, ni sehemu ya wale wasiomjua Mungu."

Job 18:1

Habari za Jumla:
Tazama uandishi wa ushairi na mifano

Habari za Jumla:
Bildadi Mshunami anazungumza kwa Ayubu.

Ndipo Bildadi Mshuhi alijibu na kusema
"Bildadi" ni jina la mtu ambaye ni mmoja wa watu wa kabila la Shua.

Je, lini utaacha kusema kwako
Hili swali la kizushi lina maanisha kuwa Ayubu amekuwa akizungumza kwa muda mrefu. Swali hili la kejeli linaweza kuandikwa bila kutumia swali hivi: "Acha kuzungumza!"

Fikiri,
"Kuwa mwenye kufikiri"au" tafakari juu ya vitu hivi"

Job 18:3

Habari za Jumla:
Bildadi anaendelea kuzungumza kwa Ayubu.

Kwa nini sisi tumehesabiwa kama wanyama
Bildadi anatumia swali hili la kejeli kusisitiza kwa Ayubu kuwa hapaswi kufikiria kuwa ni mpumbavu. Yeye anazungumzia wao kufikiriwa kuwa ni wapumbavu kwa kuwaita "wanyama hatari wa porini." Swali hili laweza kuandikwa billa hali ya kuuliza ikasomeka hivi: Wewe hupaswi kufikiri kuwa sisi ni wanyama hatari wa porini." au "Wewe hupaswi kufikiri kuwa sisi ni wapumbavu kama wanyama"

Kwa nini sisi
Neno "sisi" huenda lina maanisha Bildadi na rafiki wengine wa Ayubu.

kwa nini tumekuwa wapumbavu machoni pako?
Bildadi anatumia swali hili la kejeli kwamba yeye hapaswi kuwafikiria wao kuwa ni wapumbavu."Sisi hatuko wapumbavu kama wewe unavyofikiri kuwa tuko hivyo"

machoni pako?
Katika sentensi hii neno uoni linawakilisha hukumu au tathimini. "katika hukumu yako"

Wewe ambaye wajirarua mwenyewe katika hasira yako
hapa Bildadi anasema kwamba ni kwa sababu ya hasira ya Ayubu na kutokuwa mtiifu kwa hiyo amejeruhiwa, siyo kwa sababu ya hasira ya Mungu kama vile alivyodai hapo kabla. Neno "rarua" hapa linamaanisha "jeruhi" "Wewe umesababisha kujeruhiwa kwako kwa sababu ya hasira"

nchi haipaswi kuachwa kwa ajili yako au miamba inapaswa kuondolewa kutoka mahali pake?
Swali hili la kizushi linasema kwamba kumwacha Ayubu ambaye wanamfikiria kuwa ni mtu mwenye hatia, aende kwa uhuru itakuwa kama kuubadilisha ulimwengu wote. Ayubu anatumia lugha ya kukuza sana jambo jinsi gani inavyoshangaza

generated on Tue Oct 24 10:45:40 2023

waanavyofikiri jinsi iliyo. Swali hili laweza kuandikwa billa hali ya kuuliza ikasomeka hivi: Kumwomba Mungu akuache wewe, mtu mwenye hatia, uende kwa uhuru ni kama upumbavu, kama kuiomba ardhi kusamehewa kwa faida yako au kwa ajili ya Mungu kuhamisha miamba kutoka mahali pake kukufurahisha wewe"

nchi inapaswa kusamehewa
"kila mmoja anapaswa kuiacha nchi"

miamba inapaswa kuondolewa kutoka mahali pake?
Neno "mwamba" katika sentensi hii lina maanisha miamba mikubwa, kama vile milima. "Mungu anapaswa kuihamisha milima kutoka mahali pake " au"Mungu aihamishe milima inayozungunguka mahali pale"

Job 18:5

habari za Jumla:
Bildadi anaendelea kuzungumza kwa Ayubu.

Ni dhahiri, nuru ya watu waovu itawekwa nje; cheche ya moto wake haitanga'ra.
Bildadi anazungumza juu ya mtu mwovu kufa kama vile taa yake ilikuwa imewekwa nje. "Kitakachotokea ni kwamba maisha ya watu waovu kama wewe hutoweka haraka kama vile tunavyoweka nje taa au kuzima mwali wa moto"

itawekwa nje;
"itaenda nje"

Nuru itakuwa giza katika hema yake; taa yake juu yake yeye itawekwa
Bildadi anaendelea kuzungumza juu ya maisha ya mtu mwovu kama vile yalikuwa kama mwanga katika hema yake. Itakuwa kama mwanga katika hema yake imerudishwa katika giza, kama taa juu yake iliyozimika.

Job 18:7

habari za Jumla:
Bildadi anaendelea kumwelezea mtu mwovu.

Hatua za nguvu zake yeye zitafanywa kuwa fupi;
maneno haya yanamhusu mtu mwovu ghafla anapatwa na janga kama vile yeye hakuwa na nguvu za kutembea. "Itakuwa kama yeye hakuwa na nguvu za kutembea"

mipango yake yeye mwenyewe itamwangusha yeye chini.
"Ushauri wake mwenyewe unamfanya yeye kuanguka chini." maneno haya yanamzungumzia mtu mwovu akipitia majanga kama vile anavyoanguka chini. "mipango yake yeye mwenyewe itamwongoza yeye katika janga"

Kwa maana yeye atatupwa katika mtego kwa miguu yake mwenyewe; yeye atatembea katika mahangaiko.
"Miguu yake mwenyewe itamwongoza katika mtego." Bibldadi anatumia picha hii kusema kwamba njia ambayo mtu mwovu anaishi maisha yake inamwongoza yeye katika janga la ghafla. " Itakuwa ingawa amejiongoza mwenyewe katika mtego, kama vile yeye alitembea katika mahangaiko"

mtego
ni nguo au kamba ambayo watu huunganisha pamoja kutengeneza kizuio. Watu walitumia mitego kunasa wanyama.

shimo la mahangaiko.
shimo lina matawi na majani juu yake ili kwamba mnyama atapita juu ya matawi yake na majani na kuanguka ndani ya shimo.

Job 18:9

habari za Jumla:
Bildadi anaendela kuzungumza na anatumia picha ya mifano mitatu kuelezea jinsi gani mtu mwovu ghafla atapitia kwenye majanga.

Tanzi litamchukua yeye...mtego utabaki ...Tanzi ime... kwa ajili yake.... katika njia
Tungo hizi nne zinazungumza juu ya mtu mwovu anayepitia majanga kama vile alikuwa amekamatwa na mtgo. "Itakuwa kama mtego utamchukua yeye...mtego uta....Tanzi ina....na mtego kwa ajili yake katika njia"

Tanzi
Watu walitumia aina hii ya mtego kukamata ndege. Mtego umenasa na kufunga na kushikilia kwenye miguu ya ndege.

litamchukua yeye kwa kisigino;
Katika sentensi hii "kisigino" kinamaanisha mguu wote" utaushikilia mguu wake"

Tanzi limefichwa kwa ajili yake chini ya ardhi;
"Mtu fulani ameficha mtego katka ardhi ili kumkamata yeye"

mtego
kamba yenye tundu ambalo hushikilia mguu wa wanyama wakati mnyama anapotembea katikati ya tundu.

na mtego kwa ajili yake
"na mtego umefichwa katika njia kumkamata yeye" au" na mtu fulani atauficha mtego kumkamata yeye katka njia"

Watishao watamfanya yeye aogope juu ya sehemu zote
"watishao wote wanaomzunguka watamfanya yeye aogope"

watamkimbiza yeye kwenye visigino vyake.
Sentensi hii inazungumzia vitu ambavyo vitamfanya mtu mwovu aogope kama vile kulikuwa na adui zake ambao walimfukuza yeye"

generated on Tue Oct 24 10:45:40 2023

Job 18:12

Habari za Jumla:
Bildadi anaendelea kumwelezea mtu mwovu.

Utajiri wake utageuka kuwa njaa,
Maneno haya yanamzungumzia mtu mwovu atakuwa maskini na mwenye njaa kwa kuwa utajiri wake umerudishwa kuwa kitu kingine. "Badala ya kuwa na utajiri, yeye atakuwa maskini na mwenye njaa"

na majanga yatakuwa tayari upande wake.
Maneno "tayari" na kuwa upande wake" ni nahau inayomaanisha kuwa kitu fulani kinaendelea sasa. "na yeye ataendelea kupitia majanga" au "na yeye hataweza kuyaepuka majanga"

sehemu za mwili wake zitakuwa zimemezwa
Pia maneno haya yanazungumzia ugonjwa unaoharibu mwili kama vile ulikuwa mnyama ambaye amemshambulia yeye na alikuwa akimla yeye. Ugonjwa utakula pale katika mwili wake" au " Ugonjwa utaharibu ngozi yake"

mzaliwa wa kwanza wa kifo atazila sehemu zake yeye.
Katika sentensi hii ugonjwa umelinganishwa na "mzaliwa wa kwanza wa kifo." Kusema ugonjwa unaoharibu mwili wake kama vile ulikuwa mnyama ambaye amemshambulia yeye na alikuwa akimla yeye. "ugonjwa hatari utaharibu sehemu tofauti tofauti za mwili wake"

Job 18:14

habari za Jumla:
Bildadi anaendelea kumwelezea mtu mwovu.

Yeye ameraruliwa kutoka kwenye usalama wa hema yake
"Majanga yamemtoa yeye kutoka katika hema yake, mahali ambapo yeye alikuwa salama"

hakuweza kutembea
"na hakuweza kutembea" au"ilimlazimu yeye kuondoka"

mfalme mwenye utisho.
Hili ni rejeo kwa "Mfalme Kifo'" mungu mpagani ambaye alikuwa ameaminiwa kutawala juu ya kifo" "mmoja ambaye anatawala juu ya waliokufa" "mfalme wa kifo"

Watu ambao siyo wa kwake
"watu ambao si wa familia yake"

baada ya kuona ule moto umesambaa ndani ya nyumba yake yeye
Watu walitumia kemikali ya salfa kujikinga na magonjwa yoyote kutoka kwa mgonjwa anayekufa. "baada ya kumwaga kemikali ya salfa juu ya nyumba yake yote"

Job 18:16

Habari za Jumla:
Bildadi anaendelea kumwelezea mtu mwovu.

Mizizi yake itanyauka juu yake ... tawi lake litakatwa.
Sentensi hii inamzungumzia mtu mwovu kufa bila kuwa na uzao kama vile mti ambao mzizi wake umekauka, na matawi kusinyaa na hayatoi matunda. "Yeye atakufa na hataacha uzao, yeye atakuwa kama mti ambao mizizi yake imekauka na ambao matawi yake yote yamenyauka"

tawi lake yeye litakatwa.
""matawi haya yatanyauka"

kumbukumbu lake yeye litapotea kutoka katika nchi; yeye hatakuwa na jina katika mtaa.
Tungo hizi zinabeba maana moja na zimetumiwa pamoja kusisitiza ukweli kwamba hakuna mtu ambaye atamkumbuka yeye baada ya yeye kufa"

Kumbukumbu lake yeye litapotea kutoka katika nchi
Maneno haya yametafsiriwa hivi: "kumbukumbu" za mtu mwovu kama vile zilikuwa mtu aliyekufa" "Hakuna hata mmoja katika nchi ambaye atamkumbuka yeye"

hatakuwa na jina katika mtaa.
Hii ni ni nahau: "hakuna hata mmoja atembeaye katika mtaa atakayeweza hata kukumbuka jina lake yeye"

Job 18:18

habari za Jumla:
Bildadi anaendelea kumwelezea mtu mwovu.

Yeye atafukuzwa kutoka katika nuru mpaka kwenye giza na kuwa amefukuzwa nje na ulimwengu huu
maneno haya pamoja yanasisitiza ukweli kuwa mtu mwovu atapelekwa kuzimuni, mahali pa waliokufa.

Yeye atafukuzwa kutoka katika nuru mpaka kwenye giza
"Mungu atamfukuza mtu mwovu kutoka kwenye nuru kwenda kwenye giza"

na kuwa amefukuzwa nje na ulimwengu huu.
Sentensi hii inamaanisha Mungu kumfanya yeye aiache nchi na kwenda mahali ambapo watu waliokufa huenda. Na kama vile alikuwa kama akimfukuza yeye" "na M ungu atamfanya yeye kuuacha ulimwengu" au Mungu atampeleka yeye mahali ambapo watu waliokufa huenda"

amefukuzwa nje
"Mungu atamfukuza yeye"

Hatakuwa na mtoto wa kiume wala mjukuu miongonni mwa watu wake, wala kizazi chochote kitakachobakia mahali alipokuwa amekaa.
Kwa pamoja tungo hizi zinasisitiza kuwa yeye hatakuwa na familia au uzao ulioachwa"

generated on Tue Oct 24 10:45:40 2023

mtoto wa mtoto wa kiume
"mjukuu"

uzao
"ndugu"

Wale wanaoishi upande wa magharibi watakuwa wametiwa hofu kwa kile kitakachotokea kwake siku moja; wale wanaoishi upande wa mashariki watakuwa wameogopeshwa kwa hicho.
Maneno "upande wa magharibi" na "upande wa mashariki" yote kwa pamoja yanamaanisha watu wote wanaoishi kila mahali. Lugha ya kukuza jambo imetumika kila mtu kaitka nchi atasikia kuhusu kile kilichotokea kwa mtu mwovu anayejulikana. "Kila mtu katika ulimwengu atashtushwa na kushangazwa wakati watakapoona kilichotokea kwa mtu mwovu." au"watu wengi wanaoishi upande wa mashariki na upande wa magaharibi watashtushwa na kushangazwa wakati watakapoona kinachotokea kwa mtu mwovu"

siku moja;
"siku fulani"

Job 18:21

Habari za Jumla:
Bildadi anazidi kumzungumzia mtu mwovu.

nyumba za watu wasio haki, ni sehemu ya wale wasiomjua Mungu
Tungo hizi mbili zina maana moja kwa watu walewale. Katika sentensi hii watu hawa wamezungumzwa kwa mahali ambapo wao wanaishi. "watu wasio haki, wale ambao hawamfahamu Mungu"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Ndipo Ayubu akajibu na kusema, **2** lini mtanifanya mimi kuteseka na kunivunja vunja mimi vipande vipnde kwa maneno? **3** Mara kumi hivi mmenishutumu mimi; ninyi hamuoni aibu kwamba mmenitendea mimi kwa ukatili. **4** Kama ni dhahiri kweli mimi nimekosa, makosa yangu hubaki kuwa wajibu wangu. **5** Kama ni dhahiri ninyi mtajiinua juu yangu mimi na kuutumia uvumilivu wangu kunipinga mimi, **6** kisha ninyi mnapaswa kutambua kwamba Mungu amefanya mabaya kwangu mimi na amenikamata mimi katika mtego wake yeye. **7** Tazama, Mimi ninalia kwa sauti, "dhuluma!" lakini sipati jibu. Mimi ninaita kwa ajili ya msaada, lakini hakuna haki. **8** Yeye ameiwekea ukuta njia yangu, ili kwamba mimi nisiweze kupita, na yeye ameweka giza katika njia yangu. **9** Yeye ameniondoa Mimi kutoka katika utukufu wangu, na ameichukua taji kutoka kwenye kichwa changu mimi. **10** Yeye amenivunjavunja mimi chini kwa kila upande, na Mimi nimetoweka; yeye amelikokota juu tumaini langu kama mti. **11** Yeye pia ameiongeza ghadhabu yake dhidi yangu mimi; yeye ananihesabu mimi kama mmoja wa adui zake. **12** Majeshi yake huja juu pamoja; wao wananikosesha tumaini kwa kuniteka nyara kwa kundi kubwa kupigana na mimi wakizunguka hema yangu. **13** Yeye amewaweka ndugu zangu mbali kutoka kwangu mimi; watu wangu wa karibu wote wamejitenga kutoka kwangu mimi. **14** Vizazi vyangu vimeniangusha mimi; rafiki zangu wa karibu wamenisahamu mimi. **15** Wale ambao mwanzoni walikaa kama wageni ndani ya nyumba yangu na watumishi wangu wa kike, hunihesabu mimi kama mgeni. Mimi nimekuwa mgeni katika macho yao. **16** Mimi ninamwita mtumishi wangu, lakini yeye hanipi jibu japokuwa Mimi nimemsihi yeye kwa midomo yangu. **17** Pumzi yangu mimi ni chukizo kwa mke wangu; Hata mimi ninachukiwa na wale ambao walizaliwa kutoka katika tumbo la mama yangu mimi. **18** Hata watoto wachanga wananichukia mimi; ikiwa Mimi nitainuka kuzungumza, wao huzungumza dhidi yangu mimi. **19** Rafiki zangu wote ninaowazoea wananichukia sana mimi; wale ambao Mimi ninawapenda wamegeuka kinyume na mimi. **20** Mifupa yangu inashikamana kwenye ngozi yangu na kwenye mwili wangu; Mimi ninaishi tu kwa ngozi ya meno yangu. **21** Iweni na huruma juu yangu mimi, muwe na huruma juu yangu mimi, rafiki zangu, kwa maana mkono wa Mungu umenigusa mimi. **22** Kwa nini mnanitesa mimi kama ninyi mlikuwa Mungu? kwa nini hamjatosheka bado kwa kula mwili wangu? **23** Laiti, hayo maneno yangu yangekuwa yameandikwa chini! Laiti, hayo yangekuwa yameandikwa katika kitabu! **24** Laiti, kwa kalamu ya chuma na risasi hayo yangekuwa yamechorwa katika mwamba siku zote! **25** Lakini kama ilivyo kwangu mimi, Mimi ninafahamu kwamba mkombozi wangu anaishi, na kwamba hata mwisho atasimama katika nchi; **26** baada ya ngozi yangu, hivyo ndivyo, mwili huu, unaharibiwa, ndipo katika mwili wangu mimi Nitamwona Mungu. **27** Mimi nitamwona yeye kwa macho yangu mwenyewe-Mimi, na siyo mtu mwingine. Moyo wangu hushindwa ndani yangu mimi. **28** Kama mnatasema, 'Kwa jinsi gani tutamtesa yeye? Mzizi wa mahangaiko yake unakaa katika yeye; **29** ndipo uwe umeogopeshwa kwa ule upanga, kwa sababu ghadhabu huleta hukumu ya upanga, hivyo kwamba wewe uweze kutambua kuna hukumu."

Job 19:1

Sentensi Unganishi:
Ayubu anazungumza kwa rafiki zake watatu.

Habari za Jumla
Tazama uandishi wa ushairi na mifano ya miti wa mitini

mpaka lini mtanifanya mimi kuteseka na kunivunja vunja mimi vipande vipnde kwa maneno?
Ayubu anatumia swali hili kulalamika kuhusu jinsi rafiki zake wanavyomtemdea yeye. "Acheni kunifanya mimi niteseke na kunikatakata mimi vipande vipande kwa maneno."

kunivunja vunja mimi vipande vipande
Ayubu anatumia picha hii kusema kwamba maneno yao yanamfanya yeye ajisikie mwenye huzuni sana na asiyekuwa na tumaini. "na kunitesa kwa maneno"

Job 19:3

Habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake.

Mara kumi hivi mmenishutumu mimi
Tungo "Mara kumi hivi" inamaanisha jinsi ambavyo rafiki zake wamemkemea kabisa Ayubu"Ninyi mmenidhihaki mimi" au" Ninyi mmenidhihaki mimi mara nyingi"

ninyi hamuoni aibu kwamba mmenitendea mimi kwa ukatili.
Ayubu anawakemea wao hivi. "Ninyi mnapaswa kuona aibu kwamba mmenitendea mimi kwa ukatili"

generated on Tue Oct 24 10:45:40 2023

mmenitendea mimi kwa ukatili.
"mmenikejeli mimi"au "mmenidhihaki mimi hadharani"

nimekosa,
"nimetenda dhambi kwa bahati mbaya" au" kwa kufanya makosa nimetenda dhambi"

makosa yangu
"dhambi yangu" au" makosa yangu"

makosa yangu hubaki kuwa wajibu wangu.
Ayubu anamaanisha kwamba rafiki zake hawapaswi kuendelea kumdhihaki yeye" makosa yangu ni juu yangu mimi mwenyewe, hivyo hampaswi kuendelea kunikemea mimi" au " makosa yangu hayakuwaumiza ninyi, hivyo hampaswi kuendelea kunikekemea mimi"

Job 19:5

habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafikiz ake watatu.

Kama ni dhahiri ninyi mtajiinua juu yangu mimi
"Kama mnafikiri ninyi ni bora kuliko mimi" au" Kwa maana mnatenda kana kwammba ninyi ni bora kuliko mimi nilivyo"

na kuutumia uvumilivu wangu kunipinga mimi
"na kudai kuwa uvumilivu wangu ushahidi dhidi yangu" au"na kuutumia uvumilivu wangu kama ushahidi kwamba mimi ni mwenye hatia"

kuutumia uvumilivu wangu kunipinga mimi
Jina dhahania "uvumilivu" laweza kuelezwa pamoja na kitenzi"vumilia". "dai kwamba kile ambacho kimetokea kwangu kinathibitisha kwamba mimi ni mwenye hatia"

amenikamata mimi katika mtego wake yeye.
Ayubu anazungumza kama Mungu alikuwa mwindaji ambaye amemnasa Ayubu katika mtego wake. Tashbiha hii inamwakilisha Mungu akichukua udhibiti wa hisia za Ayubu za kukosa tumaini. "ameninasa mimi" au "amechukua udhibiti wangu mimi" au" anadhibiti kile kinachotokea , hivyo mimi sina msaada"

Job 19:7

Habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

Tazama,
Neno hili "Tazama" linatia mkazo unaofuata."Haswa"

dhuluma!"
Hiki ni kilo cha ajili ya msaada. "dhuluma! Msaada! Mimi nimekuwa nikishambuliwa!"

Mimi ninaita kwa ajili ya msaada,
Mimi ninapiga kelele kwa ajili ya msaada" "Ninalia kwa ajili ya msaad"a

lakini hakuna haki.
Jina dhahania "haki"linaweza kutafsiriwa katika tungo hivi: "lakini hakuna hata mmoja anayenilinda mimi kutoka kwa hao wanaotenda mabaya kwangu"

Yeye ameiwekea ukuta .... giza katika njia yangu
"Mungu ameweka ukuta katika njia ambayo kwayo Mimi ninapita juu yake" au "Yeye ameifunga njia hivyo siwezi kuendelea kupita"

Yeye ameiwekea ukuta njia yangu, ili kwamba mimi nisiweze kupita, na yeye ameweka giza katika njia yangu
Ayubu anatumia picha hii kusema kwamba Mungu amemfanya yeye kujisikia kukosa msaada na bila tumaini.

Yeye ameniondoa Mimi kutoka katika utukufu wangu
Ayubu anatumia picha hii kusema kwamba Mungu amechukua heshima yake njema, mali, na mafanikio mbali kutoka kwake.

Yeye ameniondoa Mimi kutoka katika utukufu wangu
Ayubu anazungumza juu ya uttukufu wake kana kwamba kulikuwa na mwizi yule Mungu.

ameichukua taji kutoka kwenye kichwa changu mimi
Taji inaashiria utu wa Ayubu au heshima. "yeye ameiondolea mbali taji ya kichwa changu"

Job 19:10

Habari za Jumla:
Ayubu anaendeleza kuzungumza kwa rafiki zake watatu.

Yeye amenivunjavunja mimi chini kwa kila upande,
Ayubu nazungumza juu ya Mungu akimharibu yeye kana kwamba alikuwa jengo ambalo Mungu analiangusha chini. "Yeye ameniharibu mimi kwa njia zote" au amenishambulia mimi katika nia zote"au "amenishambulia mimi katika kila njia"

na Mimi nimetoweka
Kuwa" umekwenda"linawakilisha kuharibiwa kabisa. "na mimi nimeharibiwa kabisa"

yeye amelikokota juu tumaini langu kama mti.
Ayubu anazungumza juu ua Mungu kusababisha Ayubu kukosa tumaini kana kwamba Ayubu alikuwa mti, Mungu ameukokota mti wote na mizizi yake kutoka katika ardhi. ""yeye ametupilia mbali tumaini lake lote"au " kw sababu ya kile ambacho yeye amefanya, Mimi siwezi tena kutumaini kitu chochote kizuri"

yeye pia ameiongeza ghadhabu yake dhidi yangu mimi
Ayubu anazungumza juu ya hasira ya Mungu kana kwamba ilikuwa kama moto. "Mungu pia

generated on Tue Oct 24 10:45:40 2023

amemwaga moto wa hasira dhidi yangu mimi" au" Mungu pia amenikasirikia mimi"

yeye ananihesabu mimi kama mmoja wa adui zake.
"yeye anafikiri juu yangu mimi kama adui yake"

Majeshi yake huja juu pamoja;
Ayubu anazungumza juu ya Mungu kumshambulia yeye kana kwamba Ayubu alikuwa mji na Mungu alikuwa anatuma jeshi kushambulia. "Mungu anatuma jeshi lake kunishambulia mimi"

kuniteka nyara kwa kundi kubwa kupigana na mimi
Mungu anazungumza juu ya Mungu kumshambulia yeye kana kwamba Ayubu alikuwa kama ukuta wa mji na jeshi la Mungu lilikuwa likiuangusha vibaya ukuta na kuuteka mji. "wanajeshi walikuwa wakiuharibu vibaya ukuta ili kupanda juu ya ukuta"

wakizunguka hema yangu.
Mungu anazungumza juu ya Mungu kumshambulia yeye kana kwamba Ayubu alikuwa hema yake na jeshi la Mungu likipiga kambi kumzunguka yeye na kujiandaa kumshambulia yeye. "wanapiga kambi kuzunguka hema yangu na kujiandaa kunishambulia mimi"

Job 19:13

Habari za Jumla:
Ayuba anaendelea kuzungumza kwa rafiki zake watatu.

Yeye amewaweka ndugu zangu mbali kutoka kwangu mimi;
kuwa mbali "mbali kutoka" kwa mtu fulani inawakilisha kutokutaka kuhusiana na yeye au kumsaidia yeye" Mungu amewasababisha ndugu zangu kukaa mbali na mimi" au " Mungu kuwasababisha ndugu zangu kukataaa kunisaidia mimi"

watu wangu wa karibu wote wamejitenga kutoka kwangu mimi
wasaidizi wangu wamejitenga wao wenyewe kuto kwangu" au " rafiki zangu hunitendea mimi kama mgeni"

Vizazi vyangu vimeniangusha mimi
"ndugu zangu mimi wameniacha bila msaada"

rafiki zangu wa karibu
"rafiki zangu wa karibu"

wamenisahamu mimi
Hii ina maana kwamba wao wamekataa kumtenda yeye kulingana na jinsi yeye na wao wamekuwa wakihusiana kwa kila mmoja wakati uliopita. Inamaanisha kwamba wao wanamtelekeza yeye. "wamenitelekeza mimi" au"kunipuuza mimi"

Job 19:15

habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

hunihesabu mimi
"kunifikiria mimi"

Mimi nimekuwa mgeni katika macho yao
Kuona kwao kunawakilisha mtzazamo wao dhidi yake. "wao wanafikiri juu yangu mimi kama mgeni"

lakini yeye hanipi jibu
Jibu ni mwitiko wa kuita kwa Ayubu. "lakini yeye hajibu kwangu mimi" au " lakini yeye haji kwangu mimi"

japokuwa Mimi nimemsihi yeye kwa midomo yangu.
Tungo"kwa midomo yangu" inamaanisha Ayubu anazungumza" ingawa Mimi ninazungumza kwake yeye na kumwomba yeye."

Job 19:17

habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

Pumzi yangu mimi ni chukizo kwa mke wangu;
Katika sentensi hii neno "pumzi" linawakilisha harufu ya pumzi yake yeye. Kama mtu fulani analaumika kwa mtu mwingine, ina maanisha kwamba yeye anaichukia. "Mke wangu anaichukia harufu ya kinywa changu"

wale ambao walizaliwa kutoka katika tumbo la mama yangu mimi.
Ayubu anamaanisha kaka zake na dada zake kwa njia hii kuonyesha kwamba wao ni watu ambao wanapaswa kumpenda yeye."kaka zangu mimi mwenyewe" au"kaka zangu na dada zangu"

wananichukia mimi;
"kunichukia mimi" au kunitenga mimi"

huzungumza dhidi yangu mimi.
"wao wananikejeli mimi" au" wananicheka mimi"

Rafiki zangu wote
"rafiki zangu wote wa karibu" au"rafiki zangu wote ambao huwaambia mambo yangu ya siri"

huzungumza dhidi yangu mimi
"wamenichukia mimi"

wamegeuka kinyume na mimi.
"wamenisaliti mimi"

generated on Tue Oct 24 10:45:40 2023

Job 19:20

habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

Mifupa yangu inashikamana kwenye ngozi yangu na kwenye mwili wangu;
Ayubu anazungumza juu ya mifupa yake, ngozi na nyama yake kuelezea mwonekano wake.Yeye alikuwa amekonda sana, na watu wangeweza kuona kwa urahisi mifupa yake yeye ilivyo. Lungha zingine zina nahau katika hili. " "Mimi sasa ni ngozi na mifupa" au " ngozi yake inashikamana na mifupa yangu"

Mimi ninaishi tu kwa ngozi ya meno yangu.
Hii nahau inamaanisha kwamba yeye anaishi kwa bahati tu, kuwa yeye karibia haishi."Mimi ninaishi kwa shida"

Iweni na huruma juu yangu mimi,
"muwe na huruma juu yangu"

kwa maana mkono wa Mungu umenigusa mim
Katika sentensi hii neno"alinigusa mimi" ni kiwakilishi cha neno "nipige mimi" Hii ni tashbiha kwa kufanya vitu ambavyo vinasabisha Ayubu ateseke. "kwa sababu Mungu amenitesa mimi"

Kwa nini mnanitesa mimi?
Ayubu anatumia swali hili kulalamika kuhusu jinsi rafiki zake wanavyomtendea yeye. "usinitese mimi....Mungu!"

kwa nini hamjatosheka bado kwa kula mwili wangu?
Ayubu anatumia swali hili kulalamika kuhusu jinsi rafiki zake wanavyomtendea yeye. Ninyi meumeza mwili wangu vya kutosha!" au "Acheni kuumeza mwili wangu mimi"

kwa nini hamjatosheka bado kwa kula mwili wangu?
Ayubu anazungumza juu ya rafiki zake wanaozungumza kwa ukatili kwake yeye kama vile walikuwa wanyama wakali wa porini wanakula wanyama wenzao. "Acheni kunishambulia mimi kwa maneno"

Job 19:23

Habari za Jumla"
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

Laiti, hayo maneno yangu yangekuwa yameandikwa chini!
Mshangao huu unaeleza kile ambacho Ayubu anatamani kwa ajili yake."Mimi ninatamani kuwa mtu fulani angeyaandika chini maneno yangu"

maneno yangu
Tungo hii inawakilisha kile ambacho Ayubu anasema. "kile ambacho mimi ninakisema"

Laiti, hayo yangekuwa yameandikwa katika kitabu!
Mshangao huu unaeleza kile ambacho Ayubu anatamani kwa ajili yake."Mimi ninatamani kuwa mtu fulani angeyaandika katika kitabu"

Laiti, kwa kalamu ya chuma na risasi hayo yangekuwa yamechorwa katika mwamba siku zote!
Mshangao huu unaeleza kile ambacho Ayubu anatamani kwa ajili yake. "Mimi ninatamani kuwa mtu fulani angetumia kalamu ya chuma na risasi na kuyatunza katika pango siku zote"

kalamu ya chuma
Hiki kilikuwa kitendea kazi kilichotumika kuandika. kilikuwa kimetengenezwa kwa chuma ya kwamba watu waweze kuyaficha maneno katika mwamba"ni kifaa cha chuma"

risasi
Risasi ni madini laini ya chuma.Hatufahamu jinsi watu walivyotumia risasi wanapouchonga mwamba.Wanaweza kuwa wameijaza barua ya maandishi kwa risasi ili kuyafanya maandishi yadumu siku nyingi.

Job 19:25

Habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake watatu.

mkombozi wangu
Katika sentensi hii neno"mkombozi" linamaanisha mtu ambaye atamwokoa Ayubu kwa kthibitisha kuwwa Ayubu hana hatia., kurudisha heshima yake, na kumpa yeye haki. "Mtetezi wangu"

hata mwisho atasimama katika nchi;
Sentensi hii inamaanisha kusimama katika mahakama. Mkombozi atakuwa wa mwisho kuzungumza katika mahakama. "Yeye atahukumu ikiwa mimi ni mwenye hatia au hapana"mwisho atanitetea mimi katika mahakama"

baada ya ngozi yangu, hivyo ndivyo, mwili huu, unaharibiwa,
mwili wake yeye kuwa umeharibiwa au mwili wak kuoza baada ya yeye kuwa amekufa.

katika mwili wangu mimi Nitamwona Mungu.
Nyama yake inawakilisha mwili wake , na "katika nyama yangu" inamaanisha katika kuwa hai. Waakati Mimi ninaishi katika mwili wangu, Mimi nitamwona Mungu"

macho yangu mwenyewe-Mimi, na siyo mtu mwingine....nitamwona yeye
Neno"macho yangu"yanawakilisha Ayubu. Na tungo "macho yangu" "na" na "siyo mtu mwingie" kusisitiza kuwa Ayubu kwa hakika atamwona Mungu. Na siyo mtu mwingine atamwona Mungu na kumwambia Ayubu kuhusu yeye.

generated on Tue Oct 24 10:45:40 2023

Figo zangu hushindwa ndani yangu
Watu walifikiri kwamba kwenye figo ndipo palipo na hisia. Hivyo figo kushindwa kufanya kazi inawakilisha yeye kuwa mwenye hisia nyingi sana. "Mimi ni mwenye hisia kali juu yake" au hisia zangu zinanitaabisha mimi kama vile nifikirivyo juu yake"

Figo zangu hushindwa ndani yangu
Maana za za sentensi hii zaweza kuwa : Ayubu anajisikia mwenye matumaini sana, mwenye shukrani, na mwenye furaha au Ayubu anajisikia mwenye kuchoka sana kusubiri kumwona mkombozi wake.

Job 19:28

habari za Jumla:
Ayubu anaendelea kuzungumza kwa rafiki zake.

Kwa jinsi gani tutamtesa yeye?
Huu ni mshangao! Kumaanisha kuwaa wao kwa hakika watamtesa Ayubu au watamtesa yeye vikali sana.

Mzizi wa mahangaiko yake unakaa katika yeye;
"Mzizi" unawakilisha chanzo. "Yeye ni chanzo cha mahangaiko yake" au " Yeye amekuwa na matatizo haya yote kwa sababu ya kile ambacho yeye amekitenda"

ndipo uwe umeogopeshwa kwa ule upanga,
Sentensi hii ina maanisha hivi: Mungu anawahukumu wao, au Mungu anawaua wao. "kisha uwe na hofu kwamba Mungu anawaua", au "kisha uogope kwamba Mungu atakuua wewe"

kwa sababu ghadhabu huleta hukumu ya upanga,
Katika sentensi hii maneno "huleta" ni tashbiha kwa neno "matokeo" au "chanzo" Majina dhahania "ghadhabu" na "hukumu" yaweza kuelezwa na kivumishi "kasirika" na kitenzi "adhibu." Maana zaweza kuwa hizi: Hasira ya Mungu inaleta hukumu. "kwa sababu Mungu atakukasirikia wewe na kukuadhibu wewe" au " hasira ya rafiki za Ayubu inaleta hukumu. "kama mna hasira sana na mimi, Mungu atawaadhibu ninyi"

kuna hukumu."
Jina dhahania "hukumu" laweza kuelezwa na kitenzi "hukumu""Mungu huwahukumu watu"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ndipo Sofari, Mnaamathi alijibu na kusema, **2** "Mawazo yangu yananifanya mimi nijibu kwa haraka kwa sababu ya mashaka yaliyomo ndani yangu mimi. **3** Mimi ninasikia kukemewa ambako kunaniondolea heshima mimi, lakini roho kutoka katika ufahamu wangu hunijibu mimi. **4** Je, unafahamu kwamba ukweli huu kutoka enzi za kale, wakati Mungu alipomweka mwanadamu juu ya nchi: **5** ushindi wa mtu mwovu ni mfupi, na furaha ya mtu asiyemcha Mungu hudumu kwa kitambo tu? **6** Ingawa urefu wake yeye hufikia juu kwenye mbingu, na kichwa chake yeye kufikia kwenye mawingu, **7** bado mtu huyo atapotea siku zote kama mavi yake yeye mwenyewe; wale waliokuwa wamemuona yeye watasema, 'Yuko wapi yeye'? **8** Yeye atapaa mbali kama ndoto na hataonekana; ndivyo ilivyo, yeye atakuwa amefukuzwa mbali kama ono la **9** usiku. Jicho ambalo lilimuona yeye halitamuona yeye tena; mahali pake hapatamuona yeye tena. **10** Watoto wake wataomba msamaha kwa watu maskini, mikono yake itaweza kurudisha utajiri wake. **11** Mifupa yake imejaa nguvu za ujanani, lakini zitalala naye chini katika mavumbi. **12** Japokuwa uovu ni mtamu katika mdomo wake yeye, japokuwa yeye anauficha chini ya ulimi wake yeye, **13** japokuwa anaushikilia pale na hauruhusu kwenda lakini bado huushikilia katika mdomo wake yeye - **14** chakula katika koromeo lake yeye hugeuka kuwa uchungu; hugeuka kuwa sumu ya majoka ndani yake yeye. **15** Yeye humeza chini utajiri, lakini yeye atautapika tena; Mungu atautoa nje kutoka katika tumbo lake yeye. **16** Yeye atamumunya sumu ya majoka; ulimi wa nyoka mwenye sumu utamwua yeye. **17** Yeye hatafurahia vijito vya maji, wingi wa asali na siagi. **18** Yeye atayarudisha matunda ya kazi yake na hataweza kuyala; yeye hatafurahia utajiri alioupata kwa biashara zake yeye. **19** Kwa kuwa yeye amewakandamiza na kuwasahau watu maskini; yeye kwa uonevu, amezichukua mbali nyumba ambazo hakuzijenga yeye. **20** Kwa sababu yeye mwenyewe hakujua utoshelevu wowote, yeye hataweza kuokoa kitu chochote katika kile ambacho alijifurahisha. **21** Hakuna chochote kilichoachwa ambacho yeye hakukimeza; kwa hiyo mafanikio yake yeye hayatakuwa ya kudumu. **22** katika wingi wa utajiri wake yeye ataanguka katika mahangaiko; mkono wa kila mmoja ambaye yuko katika umaskini utakuja kinyume chake yeye. **23** Wakati akiwa katika kulijaza tumbo lake, Mungu atatupa hasira ya ghadhabu yake juu yake yeye; Mungu ataunyeshea chini juu yake yeye wakati yeye anakula. **24** Ingawa mtu huyo atakimbia kutoka katika silaha ya chuma, upinde wa shaba utampiga yeye. **25** Mshale utatoboa kupitia mgongoni mwake na utatokezea; ni dhahiri, ncha inayong'ra itatokezea nje kupitia ini lake yeye; watesi huja tena juu yake. **26** Giza lliilo kamilika limetunzwa kwa akiba zake; moto usiopulizwa utamla yeye kwa haraka; utameza kile kilichoachwa katika hema yake. **27** Mbingu zitauweka wazi uovu wake, na nchi itainuka juu dhidi yake yeye kama shahidi. **28** Utajiri wa nyumba yake utatoweka; bidhaa zake zitamwagika mbali siku ya ghadhabu ya Mungu. **29** Hii ndiyo sehemu ya mtu mwovu kutoka kwa Mungu, urithi uliotunzwa akiba na Mungu kwa ajili yake yeye."

Job 20:1

habari za Jumla:
Sofari anamjibu Ayubu.

Sofari, Mnaamathi
Sofari wa mkoa wa Naamathi

Mawazo yangu yananifanya mimi nijibu kwa haraka
Mawazo ya Sofari kumfanya yeye kutenda jambo ina maanisha shauku yake kubwa kutenda jambo. "Mimi nahitaji sana kukujibu wewe haraka"

kwa sababu ya mashaka yaliyomo ndani yangu mimi.
Jina dhahania "hofu" laweza kuelezwa pamoja na kivumishi "kuhofu"Sababu ya hofu hii yaweza kuelezwa "Kwa sababu mimi naogopeshwa sana na wewe" au "kwa sababu nimeogopeshwa sana na kile ambacho umesema"

Mimi ninasikia kukemewa ambako kunaniondolea heshima mimi
Jina dhahania "kemea" laweza kuelezwa pamoja na kitenzi "kemea." "Mimi ninasikia wewe unanikemea mimi, na kile unachokisema kinaniondolea heshima mimi" au "wewe wanidhalilisha mimi kwa jinsi ambavyo unanikemea mimi"

roho kutoka katika ufahamu wangu hunijibu mimi.
katika sentensi hii "roho" inamaanisha fikra au wazo" wazo kutoka katika ufahamu wangu linanijibu mimi"

roho kutoka katika ufahamu wangu hunijibu mimi.
"roho" au wazo imesemwa kama vile ilikuwa mtu ambayo inaweza kumjibu Sofari. "Mimi nina wazo kutoka katika ufahamu wangu na sasa Mimi ninafahamu kile ambacho nilihitaji kufahamu"

generated on Tue Oct 24 10:45:40 2023

roho kutoka katika ufahamu wangu hunijibu mimi.
yaliyomo katika jibu yanaweza kuelezwa kwa ufasaha. "wazo kutoka katika ufahamu wangu hunijibu mimi kuhusu namna nitakavyojibu kwako" au Mimi nina wazo kutoka katika ufahamu wangu , na sasa Mimi ninafahamu namna nitakavyokujibu wewe"

roho kutoka katika ufahamu wangu hunijibu mimi.
Kielezi cha jina "roho"chaweza kuelezwa pamoja na kitenzi "fikiri" na "fahamu" Kwa sababu ninavifahamu vitu, Mimi nimefikiri, na sasa Mimi ninafahamu jinsi nitakavyokujibu wewe.

Job 20:4

Habari za Jumla:
Sofari anaendelea kuzungumza na Ayubu.

Je, unafahamu kwamba ukweli huu kutoka enzi za kale kwa kitambo?
Sofari anatumia swali hili kumfanya Ayubu afikiri kwa kina kwa kile ambacho sasa atazungumza. "Hakika wewe unafahamu kile ambacho kimekuwa cha kweli tangu siku za mababu....kwa kitambo"

ushindi wa mtu mwovu ni mfupi,
jina dhahania"mshindi" laweza kuelezwa pamoja na vitenzi "ushindi" au "sherehekea." mtu mwovu hushinda kwa muda mfupi tu" au " mtu mwovu husherehekea kwa muda kidogo tu"

na furaha ya mtu asiyemcha Mungu hudumu kwa kitambo tu?
jina dhahania "furaha" laweza kuelezwa pamoja na kitenzi "furahia" au kivumishi "furaha"." Neno "kitambo" ni baragha kusisitiza kuwa muda ni mfupi sana ."mtu asiye mcha Mungu hufurahia kwa kitambo tu" au "mtu asiye mcha Mungu ana furahi kwa muda mfupi sana"

Job 20:6

Habari za Jumla:
Sofari anaendelea kuzungumza na Ayubu

Ingawa urefu wake
""Ingawa urefu wa mtu mwovu"

Ingawa urefu wake yeye hufikia juu kwenye mbingu,
Kielezi cha jina "urefu" chaweza kuelezwa pamoja na kivumishi "refu". Ingawa yeye ni mrefu kama mbingu"

Ingawa urefu wake yeye hufikia juu kwenye mbingu,
Urefu wa mtu mwovu unawakilisha heshima yake, au kiburi chake."Ingawa heshima yake inafika mpaka mbinguni" au "Ingawa kiburi chake kinafika mbinguni"

Ingawa urefu wake yeye hufikia juu kwenye mbingu,
katika sentensi hii "kufika mbinguni" kunawakilisha kuwa mkubwa sana "Ingawa heshima yake yeye ni kubwa" au Ingawa kiburi chake ni kikubwa"

Ingawa urefu wake yeye hufikia juu kwenye mbingu,
Kielezi cha jina "urefu" kinawakilisha heshima yake yeye au kiburi. Mawazo yote haya yanaweza kuelezwa pamoja na aina nyingine ya tungo."Japkuwa watu hufikiri kuwa yeye ni mtu mkuu sana" au" Japokuwa yeye ni mkuu"

na kichwa chake yeye kufikia kwenye mawingu
"japokuwa kichwa chake ni kirefu kama mawingu" " Hii pia iinawakilisha heshima yake yeye au kiburi chake kwa kuwa mkuu. Hii inamaana kama ile ya mistari iliyotangulia.

atapotea siku zote kama mavi yake yeye mwenyewe;
Mavi huchanganikana na udongo na kupotea. Rejeo hili kuhusu mavi linaweza pia kumaanisha kuwa mtu mwovu hana thamani. "atapotea siku zote kama mavi yake, ambayo hupotea kabisa katika udongo.

atapotea siku zote kama mavi yake yeye mwenyewe;
"atapotea siku zote kama mavumbi ambayo upepo huyapeperusha mbali"

Job 20:8

Habari za Jumla:
Sofari anaendelea kuzungumza kwa Ayubu.

Yeye ata
"Mtu mwovu ata"

atapaa mbali kama ndoto .... yeye atakuwa amefukuzwa mbali kama ono la usiku.
Katika sentensi hii neno "paa mbali" na "kufukuzwa mbali" yanawakilisha kutoonekana au kusahauliwa, kwa maana ndoto na maono hupotea wakati watu wanapozisahau. "Yeye hataonekana kama ndoto ....yeye atasahaulik akama ono la usiku"

na hataonekana tena
"na hakuna mtu yeyote atayemuona"

Jicho ambalo lilimuona yeye
Macho yanawakilisha mtu. "Mtu yeyote ambaye amemuona yeye", au "Watu waliomuona yeye"

mahali pake
Tungo "mahali pake yeye" inawakilisha wale walioishi katika sehemu yake yeye" "watu ambao huishi katika sehemu yake yeye' au" familia yake"

Job 20:10

Habari za Jumla:
Sofari anaendelea kuzungumza kwa Ayubu.

generated on Tue Oct 24 10:45:40 2023

Watoto wake
"Watoto wa mtu mwovu"

mikono yake itaweza kurudisha utajiri wake.
Katika sentensi hii "mikono"inamaanisha watoto wa mtu mpumbavu. Wakati atakapokufa watoto wake watapaswa kurudisha kila kitu ambacho yeye alikichukua kwa watu wengine.

Mifupa yake imejaa nguvu za ujanani,
"Mifupa" yake inawakilisha mwili wake. Kuwa "umejawa" na nguvu za ujanani kunawakilisha kuwa na nguvu kama mtu kijana."Mwili wake una nguvu kama mwili wa mtu kijana"

lakini zitalala naye chini katika mavumbi.
Sentensi hii inamaanisha nguvu zake za ujanani "kulala chini katika mavumbi" kunawakilisha kupotelea mbali. " lakini nguvu zake za ujanani zitakufa maoja naye" au "lakini nguvu zake za ujanani hazitaonekana wakati atakapokufa"

Job 20:12

habari za Jumla:
Sofari anaendelea kuzungumza na Ayubu.

japokuwa uovu ni mtamu katika mdomo wake
Katika sentensi hii "uovu ni mtamu" tungo hii inawakilisha mtu ambaye anafurahia kufanya vitu. "Japokuwa kufanya vitu viovu inafurahisha, kama kuonja chakula kitamu katika mdomo"

japokuwa yeye anauficha yeye... hauruhusu kwenda
Tungo hii inawakilisha kutaka kuendelea kufurahia uovu kama vile mtu atakavyo kuendelea kuonja chakula kwa kukitunza katika mdomo.

chakula katika koromeo lake yeye hugeuka kuwa uchungu;
Wakati chakula kinapogeuka kuwa uchungu katika tumbo, inasababisha maumivu na ladha chungu. Hii ni tashbiha kwa mtu anayepitia mateso ya kufanya vitu viovu. Vito hivyo viovu, huwa kama chakula ambacho kimegeuka uchungu katika tumbo." au" cha maumivu kama chakula kilichogeuka kuwa kichungu ndani ya tumbo.

hugeuka kuwa sumu ya majoka ndani yake yeye.
Hii picha ni mbaya kuliko hata chakula chenye uchungu katika tumbo. Hii ni tashbiha inayoonyesha mtu akipitia mateso makali kwa kutenda vitu viovu. Madhara ya kufanya vitu viovu ni makali kama sumu ya majoka ndani yake"

majoka
"ni nyoka wenye sumu kali"

Job 20:15

Habari za Jumla:
Sofari anaendelea kuzungumza kwa Ayubu.

Yeye humeza chini utajiri, lakini yeye atautapika tena; Mungu atautoa nje kutoka katika tumbo lake
Sofari anazungumza juu ya kupata au kupoteza utajiri kana kwamba kilikuwa chakula ambacho mtu hula na kukitapika. "Mtu mwovu huwa mwenye mali nyingi lakini hpoteza utajiri wake kama mtu ambaye hukitapika chakula chake yeye. Mungu anamfanya kupoteza vyote"

Yeye humeza chini utajiri,
Maana zaweza kuwa hizi: kujikusanyia utajiri na kuunza kwa ubinafsi. "Mtu mwovu hupata hupata mali nyingi na huutuza wote kwa ajili yake yeyey mwenyewe" au" kujikusanyia mali katika njia za uovu""Mtu mwovu huiba mali nyingi"

Mungu atautoa nje kutoka katika tumbo lake yeye.
Katika sentensi hii: tungo: "kuutapika nje ya tumbo lake" ni ishara ya kumsababisha kuvitapika. Hii ni tashbiha inayoelezea kumsababisha mtu kupoteza utajiri wake.

toa
"tupa"

yeye atamumunya sumu ya majoka;
"kumumunya sumu ya majoka" kunawakilisha kufanya vitu viovu. Vyote ni hatari sana. Kufanya vitu viovu ni kuhatarisha maisha yake kama mtu anayemumunya sumu ya majoka"

majoka;
"nyoka wenye sumu kali"

ulimi wa nyoka mwenye sumu utamwua yeye.
Swira ni nyoka mwenye sumu kali . Ulimi wake unawakilisha mnga'to wake wenye sumu. Mng'ato wa Swira mwenye sumu unawakilisha mnga'to wake wenye sumu."Mng'ato wa Swira mwenye sumu utamwua yeye" au"Swira atamuuma yeye na yeye atakufa"

ulimi wa nyoka mwenye sumu utamwua yeye.
Swira anawakilisha uovu wa mtu. "uovu wake utamwua yeye kama kung'atwa na Swira.

Job 20:17

Hbari za J umla:
Sofari anaendelea kuzungumza kwa Ayubu.

vijito vya maji, wingi wa asali na siagi.
Vijito vya maji na wingi wa asali ni tashbiha kuwakilisha wingi. Asali na siagi kuwakilisha vitu vizuri ambavyo Mungu huwapa watu. ""wingi wa vitu vizuri ambavyo Mungu huwapa watu"

matunda ya kazi yake
"matunda ya kazi yake" inamaanisha matokeo ya kazi yake.Katika hoja hii inamaanisha vitu ambavyo mtu mwovu ameiba."vitu ambavyo amefanya kazi kuvipata" au"vitu ambavyo ameviiba"

generated on Tue Oct 24 10:45:40 2023

Job 20:20

Hakuna chochote kilichoachwa ambacho yeye hakukimeza;
"Yeye alimeza kila kitu, na hakuna kitu chochote kilichobakia" au"hakuna kitu chochote kilichobakia kwa sababu yeye amemeza kila kitu"

Hakuna chochote kilichoachwa ambacho yeye hakukimeza;
"kumeza"kunawakilisha kuchukua vitu kwa ajili yake mwenyewe. "Hakuna chochote ambacho hakukichukuwa kwa ajili yake mwenyewe" au" Yeye alichukua kila kitu kwa ajili yake mwenyewe, na hakuna kitu chochote kilichobakia"

yeye ataanguka katika mahangaiko
"ghafla yeye atapittia mahangaiko"

mkono wa kila mmoja ambaye yuko katika umaskini utakuja kinyume chake yeye.
katika sentensi hii "mkono" unawakilisha nguvu, na "mkono... utakuja dhidi yake" unawakilisha watu kumshambulia yeye. Kielezi cha tendo "umaskini"chaweza kuelezwa pamoja na kivumishi "maskini" "kila mtu aliye katika umaskini atamshambulia yeye" au "kila mtu ambaye ni maskini atamshambulia yeye"

Job 20:23

Habari za Jumla:
Sofari anaendelea kuzungumza kwa Ayubu.

kulijaza tumbo lake
"kulijaza tumbo lake" inamaanisha kula sana.

Mungu atatupa hasira ya ghadhabu yake juu yake yeye
"katika hasira ya ghadhabu yake" ina maanisha hasira ya Mungu na adhabu yake.Kutupa adhabu juu yake ni kumwadhibu yeye vikali sna. "Mungu atakuwa mwenye hasira na kutupa chini adhabu yake juu yake"au"Mungu atakasirika na kumwadhibu yeye vikali sana"

Mungu ataunyeshea chini juu yake yeye
"Mungu ataisababisha inyeshe chini juu yake." "kunyesha chini juu yake" inawakilisha kusababisha adhabu nyingi kutokea kwa mtu. "Mungu atamwadhibu yeye vikali"

atakimbia kutoka katika silaha ya chuma,
Silaha ya chuma inawakilisha mtu kuibeba yenyewe. "atakimbia kutoka kwa mtu anayebeba silaha ya chuma"

upinde wa shaba utampiga yeye
Upinde unawakilisha mtu anayepiga upinde kwa kutumia upinde. "Mtu mwenye upinde wa shaba atampiga yeye"

ini
Hii ni sehemu yenye muhimu wake mkubwa katika mwili. Ikiwa mtu atapiga upinde kwenye ini, mtu aliyepigwa atakufa.

watesi huja tena juu yake.
Maneno haya yanamwakilisha yeye kwa ghafla anakuwa amefadhaishwa"

Job 20:26

Giza lililo kamilika limetunzwa kwa akiba zake;
"Giza lililokamailika" ni tashbiha kuonyesha uharibifu. "Uharibifu umetunzwa kwa ajili ya akiba zake yeye"au"Akiba zake yeye mwenyewe zitaharibiwa"

moto usiopulizwa utamla yeye
katika tungo hii neno "kumeza" ni tashbiha inayomaanisha kuharibu."mto ambao haukupulizwa utamharibu yeye"

moto usiopulizwa utamla yeye
Tungo "haukupulizwa" inamaanisha kuwa kuwa hakuna mwanadamu ambaye atauwasha moto. Ni Mungu atauleta moto. "moto ambao haukuwashwa na mwanadamu utamharibu yeye"au" Mungu atauleta moto kumharibu yeye"

utameza
Neno hili lemetafsiriwa hivi: "kumeza" ni tashbiha kumaanisha kuharibu."mto utaharibu"

Mbingu...na nchi
Tungo hii inaweza kutafsiriwa hivi: Wale anaoishi katika mbingu na juu ya nchi, au Sofari anazielezea mbingu na nchi kana kwamba ni binadamu ambaye atashuhudia katika mahakama dhidi ya mtu mwovu.

Job 20:28

Habari za Jumla:
Sehemu hii ni hitimisho la hotuba ya Sofari kwa Ayubu.

toweka
"kutoonekana" au "enda mbali"

bidhaa zake zitamwagika mbali
Maneno "mwagika mbali" yanawakilisha kuondolewa mbali kutoka kwake."bidhaa zake zitachukuliwa mbali kutoka kwake, kama bidhaa zinazoelea katika mafuriko"

siku ya ghadhabu ya Mungu.
Neno "ghadhabu" linawakilisha kuadhibiwa. Kielezi cha jna "ghadhabu" chaweza kuelezwa pamoja na kitenzi "adhibu""siku ambayo Mungu huwadhibu watu"

Hii ndiyo sehemu ya mtu mwovu kutoka kwa Mungu,
Maneno "sehemu kutoka kwa Mungu" yanawakilisha kile ambacho Mungu amekikusudia

generated on Tue Oct 24 10:45:40 2023

kitokee kwa mtu fulani. Kimezungumzwa kana kwamba kilikuwa kitu ambacho Mungu angempa yeye. "Hiki ndicho ambacho Mungu amekikusudia kitokee kwa mtu mwovu"

urithi uliotunzwa akiba na Mungu kwa ajili yake yeye." Tungo hii inawakilisha kile ambacho ameamua kinapaswa kitokee kwa mtu fulani. Kimezungumzwa kana kwamba kilikuwa kitu ambacho Mungu angempa yeye hapo kabla kama urithi. "Kile ambacho Mungu amekipanga kumpa yeye" au "kile ambacho Mungu amekikusudia lazima kitokee kwake"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Kisha Ayubu akajibu na kusema, **2** "Sikilizeni hotuba yangu kwa makini, hii na iwe faraja yenu. **3** Nimeteswa, lakini pia nitasema; nikisha kusema, endeleeni kudhihaki. **4** Lakini kwangu mimi, malalamikio yangu ni kwa mtu? Kwa nini nisiwe mwenye subira? **5** Nitazameni na mshangae, nanyi wekeni mkono wenu midomoni mwenu. **6** Ninapoyafikiria mateso yangu, ninaumizwa, mwili wangu unaogopa. **7** Kwa nini waovu wanaendelea kuishi, wanazeeka, na kuwa na uwezo katika madaraka? **8** Wazao wao wanathibitishwa mbele zao, na uzao wao unaimarika machoni pao. **9** Nyumba zao ziko salama mbali na hofu; wala fimbo ya Mungu haiko juu yao. **10** Dume lao la ng'ombe linazalisha; halishindwi kufanya hivyo; ng'ombe wao anazaa na hafishi ndama wake akiwa mchanga. **11** Wanawapeleka wadogo wao kama kundi la kondoo, na watoto wao hucheza. **12** Wanaimba kwa tari na vinubi na hufurahi kwa muziki na zomari. **13** Wanatumia siku zao katika mafanikio, na wanashuka kuzimu kwa utulivu. **14** Wanamwambia Mungu, 'Ondoka kwetu kwani hatutaki ufahamu wowote juu ya njia zako. **15** Mwenye enzi ni nani, hata tumwabudu? Tutafaidika na nini tukimwabudu? Tutapata faida gani ikiwa tutamwomba? **16** Tazama, je mafanikio yao hayamo katika mikono yao wenyewe? Sina cha kufanya na ushauri wa waovu. **17** Mara ngapi taa za waovu huzimwa, au kwamba majanga huja juu yao? Mara ngapi inatokea kwamba Mungu husambaza huzuni kwao kwa hasira? **18** Ni mara ngapi inatokea kwamba wanakuwa kama mabua mbele ya upepo au kama makapi yanayopeperushwa na dhoruba? **19** Mnasema, 'Mungu huweka hatia ya mtu kwa watoto wake kuilipa.' Na alipe yeye mwenyewe, ili kwamba aweze kujua hatia yake mwenyewe. **20** Acha macho yake yaone uangamivu wake mwenyewe, na acha anywe gadhabu ya Mwenyezi. **21** Kwani anaangaliaje familia yake mbele yake idadi ya miezi yake inapokwisha. **22** Je kuna mtu anaweza kumfundisha Mungu maarifa kwa kuwa yeye huwaukumu hata walio juu? **23** Mtu mmoja ufa katika nguvu zake kamili, akiwa na utulivu kabisa na kwa amani. **24** Mwili wake hauna uhitaji, na kiini cha mifupa yake ina unyevu na afya njema. **25** Mtu mwingine ufa kwa uchungu wa nafsi, bila kujifurahisha kwa jambo lolote jema. **26** Wanazikwa kaburini wote kwa pamoja, funza wanawafunika wote. **27** Tazama, nayajua mawazo yenu, na jinsi mnavyotaka kunikosesha. **28** Kwa kuwa mwasema, 'Iko wapi sasa nyumba ya mwana wa mfalme? Liko wapi kao alipokaa mwovu?' **29** Je hamjawauliza wasafiri? Hamfahamu wanavyoweza kusema, **30** kwamba mwovu anaepushwa na siku ya shida, na kwamba anawekwa mbali na siku ya gadhabu? **31** Ni nani atakaye ituhumu siku ya mwovu mbele yake? Ni nani atakayemwadhibu kwa alichokifanya? **32** Hata hivyo atapelekwa kaburini; watu wataliona kaburi lake. **33** Udongo wa bondeni utakuwa mtamu kwake; watu wote watamfuata, hata kuwe na watu wengi mbele yake. **34** Ni jinsi gani basi mtanifariji bila kufikiri, kwa kuwa majibu yenu hayana lolote ila uongo?"

Job 21:1

Sentensi unganishi
Ayubu anaanza kujibu mashitaka ya Sofari

Univumilie
"Uniruhusu" au " uwe mstahimilivu kwangu"

Endelea kunidhihaki
" unaweza kuendelea kunidhihaki"

Job 21:4

Sentensi Unganishi.
Ayubu anaendelea kuzungumza kwa rafiki zake.

Je mimi, malalamiko yangu ni dhidi ya mtu? Kwa nini nisiwe mvumilivu?
Ayubu anatumia maswali kusisitiza kuwa ni hali ya kawaida kwake kumlalamikia Mungu.KT: "Simlalamikii mtu . ninahaki ya kutokuwa na uvumilivu"

weka mkono wako juu ya kinywa chako
"funika kinywa chako kwa mkono wako" Maneno haya yanaweza kumaanisha kwamba 1) huu ni mwitikio wa kuwa katika mshangao. KT: " funika kinywa chako kwa mkono wako" au 2) hiki ni kiashiria kuwa mtu hataongea . KT: "usiseme lolote"

mashaka yameushika mwili wangu
" hofu inasababisha mwili wangu kutetemeka" au "ninatetemeka kwa hofu"

Job 21:7

Sentensi unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Kwa nini watu waovu wanaendelea kuishi na kuwa wazee na kustawi katika nguvu nyingi?
Ayabu anatumia swali hili kuonesha kuwa rafiki zake walikosea kudhani kwamba watu waovu mara nyingi hupatwa na mateso. KN: " watu waovu huendelea kuishi, huzeeka, na kuwa na utajiri zaidi"

generated on Tue Oct 24 10:45:40 2023

Wazao wao huimarika pamoja nao katika upeo wao...kizazi chao mbele ya macho yao.
Vishazi hivi viwili vinamaana ya jambo moja na vinaweka msisitizo kuwa jambo hili ni la kweli.

katika upeo wao... mbele ya macho yao
Misemo hii inamaanisha jambo moja kwa sababu "macho" yanahusiana na upeo wa kuona. Watu waovu huwaona wazoa wao wakistawi na kutajirika.

Nyumba zao
Hapa "nyumba" inamaanisha wanafamilia wanaoishi humo. KT: "Familia zao"

fimbo ya Mungu
inamaanisha adhabu ya Mungu.

Job 21:10

Sentensi unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

hapotezi ndama wake mchanga
" haharibu mimba" au " ndama wake huzaliwa mathubuti na mwenye afya"

watoto wao kama kundi
Ayubu anawalinganisha watoto hawa na wanakondoo ili kusisistiza kwamba hukimbia, hucheza, na wanafuraha.

tari
ni chombo cha muziki chenye ngoma inayoweza kupigwa pamoja na vipande vya chuma pembeni ambavyo hutoa sauti wakati chombo hicho kinapotikiswa.

Job 21:13

Sentensi unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

siku zao
"muda wao wa kuishi"

Hushuka taratibu kwenda kuzimu
KT: "hufa kwa amani"

njia zako
inamaanisha jinsi Mungu anavotaka watu waenende.

Mwenyezi ni kitu gani, hata itupase kumwabudu? Ni faida gani tungepata kama tungemwomba?
watu waovu hutumia maswali haya katika kumdhihaki Mungu. KT: Hatuamini kwamba huyu Mungu Mwenyezi anastahili tumwabudu. Hawezi kufanya chochote kwa ajili yetu"

Job 21:16

Sentensi unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Tazama, je kufanikwa kwao hakupo mikono mwao mwenyewe?
hapa "mikono" inamaanisha nguvu zao au utawala wao. Ayubu anatumia swali hili kutoa changamoto kwa rafiki zake. KT: "Tazama, watu hawa waovu wanasema kwamba wamesababisha mafaniki wao wenyewe!"

Je ni mara ngapi... msiba wao huwajilia?
Ayubu anatumia swali hili kusisitiza kuwa yeye anaona kwamba Mungu hawaadhibu waovu mara nyingi. KT: "si mara nyingi ... msiba wao huwapata "

taa ya watu waovu imezimwa
Ayubu analinganisha kuzima taa na kufa. KTN: "Mungu husababisha wafe ghafla"

Ni mara ngapi hutokea... katika hasira yake?
Ayubu anatumia swali hili la pili kuweka mkazo kuwa inaonekana mara nyingi Mungu huwa hawaadhibu waovu. KTN: "Si mara nyingi ... katika hasira yake."

Ni mara ngapi ... dhoruba huwabeba?
Ayubu anatumia swali hili la tatu kuweka mkazo kuwa inaonekana mara nyingi Mungu huwa hawaadhibu waovu.KTN: "Si mara nyingi ... dhoruba huwabeba."

wanakuwa kama mabua mbele ya upepo au kama makapi ambayo huchukuliwa na dhoruba
Kifo cha waovu kinaongelewa kana kwamba ni makapi yasiyofaa na mabua yapeperushwayo.KTN: "Mungu huwaondoa kama upepo upeperushao makapi"

Job 21:19

Sentensi Unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Ninyi mwasema
maneno haya yanaonesha kuwa Ayubu anawanukuu rafiki zake.

Mungu huweka hatia ya mtu kwa ajili ya watoto wake kuilipa
Hatia inaongelewa kama kitu ambacho kinaweza kuhifadhiwa kwa matumizi ya baadaye. Hapa kulipa inamaanisha adhabu kwa ajili ya dhambi. KTN: "Mungu hutunza kumbukumbu ya dhambi za mtu, kisha huwaadhibu watoto wa mtu huyo kwa matendo yake maovu"

alipe yeye mwenyewe
Ayubu anaanza kutoa mawazo yake. KTN: " Lakini mimi nasema, alipe yeye mwenyewe"

Macho yake mwenyewe yaone
"Macho" ni rejea kwa mtu.KTN: "aweze kuona yeye mwenyewe"

anywe ghadhabu Mwenyezi
Ghadhabu ya Mungu inasema kana kwamba ni kinywaji ambacho mtu anaweza kuonja. Ayubu anataka waovu wapate adhabu ya Mungu.

Kwani anajali nini kuhusu familia yake baada ya idadi ya miezi yake kuondolewa?
Ayubu anatumia swali kuonesha kuwa kuwaadhibu watoto wa mtu mwovu haina nguvu.KTN: "Kwani mtu mwovu hajali kuhusu familia yake baada ya kufa!"

idadi ya miezi yake kuondolewa
hii ni namna ya staha kusema anapofariki.

idadi ya miezi yake
Hii inarejea urefu wa miaka ya maisha yake.

Job 21:22

Sentensi Unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Mtu yeyote anaweza kumfundisha Mungu maarifa ikiwa yeye huwahukumu hata wale walio wakuu?
Ayubu anauliza swali kusisitiza kwamba Mungu anajua kila kitu. KTN: "Ni wazi, hakuna mtu anayeweza kumfundisha Mungu chochote kwani yeye huwahukumu hata wale walioko mbinguni."

walio wakuu
inaweza kumaanisha kuwa 1) "wale walioko mbinguni" au 2) "watu mashuhuri"

mtu mmoja hufa katika nguvu zake kamili.
Ayubu anamlinganisha mtu huyu afaye katika afya na amani na mtu afaye katika hudhuni na maumivu. KTN: "Kama kuma watu wawili, mmoja anaweza kufa katika nguvu zake kamili"

mwili wake umejaa maziwa
hii inamaana kwamba mtu yupo katika afya njema.

mwili wake umejaa maziwa... uboho wa mifupa yake umarainishwa na katika afya nzuri.
hii inamaana kwamba mtu yupo katika afya njema.

mwili wake umejaa maziwa
Neno "maziwa" linamaana ya "mnene" KTN: "mwili wake umejaa mafuta"

uboho wa mifupa yake umarainishwa na katika afya nzuri.
hii ni nahau ikimaanisha kuwa mwili wake una ujana na afya njema.

Job 21:25

Sentensi Unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

mtu mwingine hufa
Ayubu anamlinganisha mtu huyu na mtu ambaye hufa katika amani 21:22

katika uchungu wa roho
"Roho" inamaanisha mwanadamu kamili. KTN: 'kwa uchungu na majuto" au " baada ya kuishi maisha ya huzuni"

pasipo kuonja mema yoyote
KTN:"akiwa ameonja vitu vibaya tu"

Hao vilevile hulala chini katika mavumbi
Hii ni kusema kwa staha kuwa hao hufa. KTN: " Hao wote hufa na watu huwazika"

Minyoo huwafunika wote
minyoo huhusiana na kuoza kwa mizoga. KTN "katika uchafu minyoo hula mizoga ya miili yao"

Job 21:27

Sentensi unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Tazama
Ayubu anatumia neno hili kuleta usikivu kwenye maneno yanayofuata. KTN: " angalia "

Sasa nyumba ya mfalme ipo wapi? ipo wapi hema ambapo mtu mwovu aliishi hapo mwanzo?
Maswali yote hay yana maanisha jambo moja. KTN: "Tazama, nyumba ya mtawala mwovu haipo. Hema ya mtu mwovu imetoweka"

Job 21:29

Setensi Unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Je hamjawaliza watu wasafirio? Je hamjui viashiria wavyoweza kuwaambia ... kwa siku ya ghadhabu?
Ayubu anawakemea rafiki zake kwa kutumia maswali haya kuwa hawajajifunza kwa watu wasafirio. KTN: "Ninyi mnapaswa kuwasikiliza wale waliosafiri hadi sehemu za mbali. watawaambia ... kwa siku ya ghadhabu."

mtu mwovu huindwa kwa siku ya msiba ... huongozwa kwa siku ya ghadhabu
virai hivi vina maana sawa: KTN: "Mungu humhifadhi mtu mwovu wakati anapoleta maafa"

Job 21:31

Sentensi Unganishi
Ayubu anaendelea kuzungumza kwa rafiki zake.

Ni nani ataishutumu njia ya mtu mwovu kwenye uso wake?
Ayubu anatumia swali hili kupinga dhana ya kuwa waovu mara zote hupatwa na hukumu. KTN: '

generated on Tue Oct 24 10:45:40 2023

Hakuna anayemshutumu mtu mwovu kwenye uso wake"

kwenye uso wake
Hapa inamaana kuwa hakuna mtu atakaye kwenda moja kwa moja kwake na kumshutumu.

Ni nani atamlipiza kwa yale aliyotenda?
Ayubu anatumia swali hili kupinga imani ya rafiki zake kuwa waovu mara zote hupatwa na hukumu. KTN: ' Hakuna mtu anayemlipiza mwovu kwa mambo mabaya aliyotenda"

atazikwa
KTN: " Watu watambeba"

Madonge ya bondeni yatakuwa matamu kwake
Maana yake ni kwamba mtu mwovu atakuwa na kifo chema na maziko mema baada ya kutimiza maisha yake. KTN: "atafurahia kufukiwa kwa uchafu wa bondeni" au " atafurahia kuzikwa katika uchafu wa bonde"

watu wote watamfuata, kutakuwa na watu wengi mbele yake
Ayubu anaweka makazo kuwa kundi kubwa la watu watakuwepo katika harakati za mazishi yake kutoa heshima. KTN: "idadi kubwa ya watu watakwenda kwenye eneo la makaburi; baadhi wakiwa mbele na wengine nyuma"

Job 21:34

Sentensi Unganishi
Hili ni hitimisho la mazungumzo ya Ayabu kwa rafiki zake.

imekuwa basi kunifariji kwa upuuzi, kwani katika majibu yenu hakuna kitu isipokuwa uongo?
Ayubu anatumia swali kuwakaripia rafiki zake. KTN: " haiwezekani mnifariji kwa upuuzi. majibu yenu yote ni uongo."

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Kisha Elifazi Mtemani akajibu na kusema, **2** Je mtu anaweza kumfaa Mungu "Je mwenye hekima anaweza kufaa kwake. **3** Je inafurahisha kwa Mwenyezi ikiwa u mwenye haki? Je ni faida yake ukiyafanya safi maisha yako? **4** Je ni kwa sababu ya uchaji wako kwake hata akukemee na kukuadhibu? **5** Je si kwa sababu ya wingi wa uovu wako? Je hakuna mwisho wa makosa yako? **6** Kwa maana umechukua dhamana kutoka kwa ndugu yako bila sababu; umechukua mavazi ya mtu na kumwacha uchi. **7** Haukuwapa wenye kiu maji ya kunywea; umewanyima chakula wenye njaa **8** japokuwa wewe, mwenye uwezo, uliimiliki nchi, japokuwa wewe, mwenye kuheshimiwa, uliishi ndani yake. **9** Umewaacha wajane waondoke bila kitu; umewatesa yatima. **10** Kwa hiyo, mabaya yanakuzunguka, na hofu za ghafla zinakusumbua. **11** Kuna giza, hata usione; gharika inakufunika. **12** Je Mungu hayupo juu mbinguni? Anaangalia juu ya nyota, jinsi zilivyo juu! **13** Unasema, 'Mungu anajua nini? Je anaweza kuamua kupitia giza totoro? **14** Mawingu ni kifuniko chake, hata asituone; anatembea anga la mbinguni.' **15** Je utayaishi maisha ya zamani walioishi waovu - **16** walioondolewa kabla ya siku zao, ambao misingi yao imeondolewa kama mto, **17** waliomwambia Mungu, 'Ondoka kwetu'; waliosema, 'Mwenyezi anaweza kututenda nini? **18** Hata hivyo bado alizijaza nyumba zao kwa mema; mipango ya waovu iko mbali nami. **19** Wenye haki wanayaona yawapatayo waovu na kufurahi; wasio na hatia wanawacheka kwa dhihaka. **20** Wanasema, 'Bila shaka walioinuka kinyume chetu wameondolewa; moto umeteketeza mali zao.' **21** Basi patana na Mungu na uwe na amani naye; kwa njia hiyo, mema yatakujia. **22** Nakusihi, pokea, maelekezo yake; uyatii maneno yake. **23** Ukimrudia Mwenyezi, utajengwa, ukiacha kutenda uovu makaoni mwako. **24** Weka hazina zako mavumbini, dhahabu ya Ofiri kati ya mawe ya vijito, **25** na Mwenyezi atakuwa hazina zako, fedha ya thamani kwako. **26** Nawe utajifurahisha katika Mwenyezi; utamwangalia Mungu. **27** Utamwomba, naye atakusikiliza; utamtolea nadhiri. **28** Lakini pia utatamka lolote, nawe utapewa; nuru itaangaza maishani mwako. **29** Mungu humshusha mwenye kiburi, naye humwinua mnyenyekevu. **30** Atamwokoa asiye na hatia; utaokolewa kupitia usafi wa mikono yako."

Job 22:1

Elifazi Mtemani
Jina la mtu, angalia 2:11

Je mtu anaweza kumfaa Mungu? Je mtu mwenye busara anaweza kumfaa Yeye?
Elifazi anatumia maswali kuweka mkazo kuwa matendo ya mtu au hekima havina faida kwa Mungu. KTN: "Mtu hawezi kumfaa Mungu. Mtu mwenye busara hawezi kuwa na faida kwake faida kwa kwake"

Je kuna furaha yoyote kwa mwenyezi kama wewe ni mwenye haki? Je ni faida kwake kama utazifanya njia zako kuwa timilifu?
Sentensi zote zina maana moja. Elifazi anatumia maswali kukazia kuwa matendo yake Ayubu hayana msaada kwa Mungu.KTN: "Mwenyezi hapokei furaha yoyote kama wewe ni mwenye haki. Hafaidiki na chochote kama utazifanya njia zako kuwa timilifu"

Job 22:4

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu.

Je anakukemea na kukuhukumu kwa sababu ya kumcha yeye? Je uovu wako siyo mkuu? Je hapana mwisho wa maovu yako?
Elifazi anatumia maswali kumkaripia na kumlaumu Ayubu kwa kutenda dhambi za kutisha. KTN: "Ni kuwa kuwa hujajitoa kwake kikamilifu ndiyo maana Mungu anakukea na kukuhukumu! Hapana, kama ujuavyo, anakuhukunu kwa sababu uovu wako ni mkuu na unaendelea kutenda dhambi"

Job 22:6

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu.

Umedai dhamana ya mkopo
Maana yake mkopeshaji anachukua kitu kutoka kwa mkopaji ili kuhakikisha kwamba mkopaji atalipa.

umetwaa vazi kwa walio uchi
Elifazi anamshutumu Ayubu kuchukua nguo kutoka kwa watu masikini waliomkopa kama dhamana

ulimnyima mkate
hapa "mkate" unawakilisha chakula kwa ujumla

alimiliki nchi.. aliishi ndani yake
Elifazi anamshutumu Ayubu kuchukua eneo kutoka kwa watu masikini na wala hakuwaruhusu kuishi sehemu ile.

generated on Tue Oct 24 10:45:40 2023

alimiliki nchi
"alimiliki eneo kubwa la ardhi"

Job 22:9

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu.

umewafukuza wajanae hali ya utupu
uliwafanya wajane waondoke bila kitu chochote

Wajane
wanawakea ambao waume zao wamefariki

mikono ya yatima imevunjika
hapa "mikono" inarejea nguvu. KTN: 'hata uliwakandamiza yatima"

mitego imekuzunguka ...kuna giza ..kwenye maji mengi.
sitiari zote hizi maana yake kuna shuda na hatari kumzunguka Ayubu kwa sababu ya dhambi zake.

kwenye maji mengi.
" kwenye mafuriko"

Job 22:12

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu.

Je Mungu hayupo kwenye kimo cha mbingu?
Elifazi anatumia swali hili kudokeza kwamba Mungu anaiona dhambi ya Ayubu na atamuhukumu. KTN: " Mungu yupo katika vimo vya mbingu na anaona kila kitu kinachotokea duniani"

tazama kimo kwenye kima cha nyota , je zipo juu kiasi gani!
Elifazi amaanisha kuwa Mungu yupo juu kuliko nyota. KTN: Angalia jinsi nyota zilivyo juu . Mungu yupo juu kuliko hizo nyota"

Je Mungu anajua nini? je anaweza kuhukumu kwenye mawingu mazito?
Elifazi anatumia maswali haya kumaanisha kwamba Ayabu amasema mambo haya dhudi ya Mungu. KTN: " Mungu hajui kitu gani kinatokea duniani. anakaa kwenye wingu la giza na hawezi kutuhukumu sisi."

yeye hutembea kwenye kuba ya mbingu
Kuba inarejea kwenye mpaka ambao watu wa kale waliamini ulitenganusha dunia na mbingu. KTN "anaishi mbali sana kwenye mbingu kuona ni nini kinatokea hapa"

Job 22:15

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu

utaendeza njia ya zamani ambayo walitembea watu waovu.
Kutenda matendo mabaya kunazungumziwa kama kutembea kwenye njia. KTN: " utaendelea kufanya mambo wafanyayo watu waovu"

wale ambao walinyakuliwa
"wale waliokufa" au wale ambao Mungu aliwaondoa"

wale ambao misingi yao imetoweshwa kama mto
kifo cha watu waovu kinaongeleawa kana kwamba ni majengo yaliyokuwa na misingi yake ambayo ilikwishwa haribiwa na mafuriko.

Mwenyezi anaweza kufanya nini
Elifazi ananukuu swali ambalo waovu hutumia kumdhihaki Mungu. KTN "Mwenyezi hawezi kufanya chochote kwetu!"

Job 22:18

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu

mipango ya waovu ipo mbali nami
"mbali nami" ni nahau ambayo inamaanisha kuwa Elifazi anawakana waovu. KTN: "lakini sitasikiliza mipango yao miovu"

huona maangamizi yao
"hujua kitakacho tokea kwa waovu"

huwcheka kwa dharau
"hudhihaki watu waovu"

wale walio inuka juu dhidi yetu wamekatiliwa mbali.
"walio inuka juu" inamaanisha watu waovu. KTN: "Mungu amewaharibu watu waovu waliotuumiza"

Job 22:21

Setensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu

Sasa
Elifazi anatumia neno sasa kutoa utangulizi wa jambo muhimu analotaka kusema.

maelekezo kutoka katika kinywa chake
"kutoka kwenye kinywa chake" inawakilisha yale ambayo Mungu amekwisha sema. KTN" "maelekezo ya ambayo Mungu a mekwisha kusema."

uyahifadhi maneno yake
KTN: "amri zake uziweke kuwa akiba"

moyo wako.
moyo unarejea mawazo ya Ayubu. KTN: "akili zako"

generated on Tue Oct 24 10:45:40 2023

Job 22:23

Senensi unganishi
Elifazi anaendelea kuongoa kwa Ayubu

utajengwa
KTN: "atakuponya na kukufanikisha tena"

kama udhalimu utauweka mbali kutoka katika hema yako
picha ya udhalimu inaonyeshwa kana kwamba ni mtu anayeishi katika nyumba ya Ayubu ambaye anatakiwa kuondolewa. KTN: "ikiwa wewe na kila mtu katika nyumba yako mtakoma kutenda dhambi"

Hazina zako ziweke chini kwenye mavumbi
hazina kuiweka kwenye mavumbi ni kuitazama kama kitu ambacho hakina thamani.KTN: ufikirie utajiri wako kama ni kitu ambacho siyo cha muhimu kama vile mavumbi"

dhahabu ya ofiri miongo mwa mawe ya vijito.
kuiweka dhahabu katika mfereji ni kuiona kitu kisicho na thamani kama mawe. KTN: " dhahabu yako isiwe na thamani kama mawe kwenye kijito"

Ofiri
hili ni jina la ukanda maarufu kwa dhahabu yake.

Mwenyezi atakuwa hazina, fedha ya thamani kwako
hii inamaana Mungu atakuwa wa thamani zaidi kwa Ayubu kuliko hazina yoyote.

Job 22:26

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu

utainua uso wako kwa Mungu
Maana yake kwamba Ayubu hataona aibu tena bali atamwani Mungu. KTN: " utaweza kumkabili kwa ujasiri"

itathibitishwa kwako
KTN: "Mungu atakufanya ufanikiwe"

mwanga utang'aa juu ya njia zako
KTN: "itakuwa kama mwanga unaong'aa kwenye barabara mbele yako"

Job 22:29

Sentensi Unganishi
Elifazi anaendelea kuongoa kwa Ayubu

mwenye macho ya kujishusha
macho ya kujishusha inarejea unyenyekevu. KTN: ' mtu mnyenyekevu"

mtu ambaye hana hatia
hata mtu ambaye si mwungwana

utaokolewa kupitia usafi wa mikono yako
maana yake "Mungu atakuokoa kwa sababu ya usafi wa mikono yako"

kupitia usafi wa mikono yako
"usafi" inamaana ya kutokuwa na hatia "mikono" inamaana ya matendo afanyayo mtu. KTN: " kwa sababu unatenda yaliyo haki"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Kisha Ayubu akajibu na kusema, **2** "Hata leo malalamiko yangu ni machungu; maumivu yangu ni mazito
kuliko manung'uniko yangu. **3** Ee, ningejua niwezapokumwona! Ee, kwamba ningeweza kwenda alipo! **4**
Ningeweka shitaka langu mbele yake na kukijaza kinywa changu hoja. **5** Ningejua ambavyo angenijibu na
kufahamu ambavyo angesema juu yangu. **6** Je angehojiana nami katika ukuu wa nguvu zake? Hapana,
angenisikiliza. **7** Pale mwenye haki angehojiana nami. Kwa njia hii ningeonekana bila hatia kwa mwamzi
wangu. **8** Tazama, naelekea mashariki, lakini hayupo pale, na upande wa magharibi, lakini siwezi
kumwona. **9** Kaskazini, anapofanya kazi, lakini siwezi kumwona, na kusini, anapojificha hata nisimwone.
10 Lakini anaijua njia ninayoichukua; atakapokuwa amenipima, nitatoka kama dhahabu. **11** Mguu wangu
umeunganishwa na hatua zake; nimezitunza njia zake na sijageuka. **12** Sijaiacha amri ya midomo yake;
nimeyatii maneno ya kinywa chake. **13** Lakini yeye ni wa pekee, naniawezaye kumgeuza? Analolitaka,
hulitenda. **14** Kwa maana hulitimiza agizo lake kinyume changu; anamipango mingi kwa ajili yangu; ipo
mingi kama hiyo. **15** Kwa hiyo, nimetishwa mbele zake; ninapofikiri kumhusu, ninamwogopa. **16** Kwani
Mungu ameudhoofisha moyo wangu; Mwenyezi amenitisha. **17** Si kwa sababu nimeondolewa na giza, wala
siyo kwamba giza nene limeufunika uso wangu.

Job 23:1

Hata leo malalamiko yangu ni mchungu
"Hata leo" ni msisistizo kuwa mabishano ya marafiki zake hawajabadili hali ya Ayubu kabisa. KTN: " pamoja na yote mliyosema, malalamiko yangu bado na uchungu"

mkono wangu ni mzito kwa sababu ya kuugua kwangu.
hii inaweza kumanisha kuwa1)" ninaweza kuinua mkono wangu kwa sababu ya kuugua kwangu" au 2) mkono wake unaendelea kuniteda pamoja na kuugua kwangu" neno mkono linarejea nguvu ya Mungu katika kuhukumu .

Job 23:3

Sentensi Unganishi
Ayubu anaendelea kuongea

Laiti, ningejua ambapo ... laiti, ningekuja
mistari hii miwili inamaana moja na inasisitiza hamu ya Ayubu kukutana na Mungu.

ningempata
" ningempata Mungu"

Ingeweka dawaa yangu ... kukijaza kinywa changu
mistari hii miwili inamaana moja na inasisitiza hamu ya Ayubu kueleza hali ya ke kwa Mungu.

kukijaza kinywa changu kwa hoja
KTN: "ningezungumza hoja za ngu zote"

Ningejifunza maneno ... ambacho angesema kwangu
mistari hii miwili inamaana moja na inasisitiza hamu ya Ayubu kusikia jibu la Mungu.

maneno ambayo angenijibu
"jibu ambalo angelinipa"

Job 23:6

Sentensi unganishi
Ayubu anaendelea kuongea

Je
"Mungu angelieweza"

Ambapo
inarejea sehemu ambapo Mungu yupo

je angeona kuwa sina hatia milele katika kuhukumu kwangu
KTN: "kuhukumu kwangu kungeliniweka huru daima" au "Mungu, ambaye ni hakimu wangu, angesema kuwa sina hatia kabisa"

Job 23:8

Sentensi Unganishi
Ayubu anaendelea kuongea

mashariki... magharibi .. kaskazini ... kusini
kwa kutaja pande hizi nne, Ayubu anasisitiza kwamba alitazama kila mahali.

Job 23:10

Sentensi Unganishi
Ayubu anaendelea kuongea

anaijua njia ninayoiendea
KTN: "Mungu anajua ninachofanya"

nitatoka kama dhahabu
Ayubu anaamini kuwa jaribio litamthibitisha kuwa mkamilifu kama dhahabu iliyosafishwa. KTN: "ataona kuwa nipo mkamilifu kama dhahabu ambayo uchafu wake wote umechomwa"

generated on Tue Oct 24 10:45:40 2023

Mguu wangu umeshikamana kwenye hatua zake
"mguu wangu" inarejea kwa Ayubu. KTN: '"Nimeifuata njia aliyonionyesha"

nimeitunza njia yake
utii wa Ayubu unazungumziwa kama kutembea katika njia ambayo Mungu amemwelekeza" KTN: "Nimefanya alichoniambia"

sikungeukia upande
"fuata kwa usahihi"

sikurudi nyuma kutoka kwenye
KTN: "nimetii alichoamuru"

ya midomo yake
tungo hii inarejea ujumbe ambao Mungu alisema.. KTN: "ambacho alisema"

Nimeyatunza kwenye moyo wangu
hapa "moyo wangu"inarejea kwenye utu wa ndani wa Ayubu. KTN: "nimetunza katika utu wangu wa ndani" au "daima nafikiria juu yake"

maneno ya kinywa chake
hii inarejea kauli ya Mungu. KTN: "alichosema"

Job 23:13

Sentensi Unganishi
Ayubu anaendelea kuongea

Lakini yeye ni wa namna ya pekee, ni nani awezaye kumgeuza?
Ayubu anatumia swali hili kusisitiza kuwa Mungu ni wa pekee. KTN: "Lakini hakuna mwingine kama yeye, na hakuna wa kubadilisha nia yake." au "lakini yeye peke yake ni Mungu, na hakuna anayeweza kumshawishi"

Anachotaka, hukifanya
"anatimiza chochote anachotaka kufanya"

yeye huzitimiza amri zake dhidi yangu
" ananitendea ambacho alisema angefanya"

yapo mengi kama hayo
"anamipango yenye kufanana kwa ajili yangu"

Job 23:15

Sentensi Unganishi
Ayubu anaendelea kuongea

Maelezo ya Jumla
mistari hii kila mmoja upo katika muundo sambamba ili kusisitiza wazo kuu analotoa Ayubu.

maana Mungu ameufanya moyo wangu dhaifu; mwenyezi amenitaabisha
Hii mistari miwili inamaanisha jambo moja na inasisitiza kuwa Ayubu anamwogopa sana Mungu.

ameufanya moyo wangu dhaifu
mtu ambaye moyo wake ni dhaifu ni yule ambaye tishika au kujaa hofu.KTN " amenifanya niogope"

sikufikishwa mwisho kwa giza
inaweza kumaanisha 1) "giza nene mbele yangu halikufanya ninyamaze" au 2) "siyo giza lilonitupa nje" au "Mungu amenikatilia mbali, wala siyo giza"

Uso wangu
inamaanisha "mimi"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Kwa nini nyakati za kuwahukumu waovu hazikuwekwa na Mwenyezi? Kwa nini siyo wale
waliowaaminifu kwa Mungu huziona siku za hukumu zikija? **2** Kuna waovu waondoao alama za mipaka;
kuna waovu walichukua kundi kwa nguvu na kulifanya lao. **3** Wanawadhurumu wanyonge punda wao;
wanachukua ng'ombe wa mjane kuwa dhamana. **4** Wanawaondoa wahitaji katika njia zao kwa lazima;
masikini wa dunia yote wanajificha kutoka kwao. **5** Tazama, masikini hawa huenda kufanya kazi kama
punda-mwitu mwituni, akitafuta chakula kwa uangalifu; pengine Araba itawapatia chakula kwa ajili ya
watoto wao. **6** Masikini huvuna katika mashamba ya wengine usiku; wanakusanya zabibu kidogo kutokana
na mapato ya waovu. **7** Wana lala bila kujifunika wakati wa usiku; hawana cha kujifunika wakati wa baridi.
8 Wanalowanishwa na mvua ya milimani; wanalala pembeni mwa miamba mikubwa kwani hawana makao.
9 Kuna waovu wanaowapokonya yatima katika kifua cha mama zao, na waovu wawachukuao watoto kama
dhamana kutoka kwa masikini. **10** Lakini masikini wanatembea uchi; wajapokaa na njaa, wanabebea
wengine chakula. **11** Masikini wanazalisha vinono ndani ya nyumba za waovu; wanakanyaga mashinikizo
ya waovu, lakini wanakiu. **12** Watu wananung'unika mjini; waliojeruhiwa wanaomboleza, lakini Mungu
hasikilizi maombi yao. **13** Baadhi ya waovu hawa wanaiasi nuru; hawafahamu njia zake, wala kukaa katika
njia zake. **14** Muaji huinuka na nuru; huuwa masikini na waitaji; ni kama mwizi wakati wa usiku. **15** Pia,
mzinifu hungoja wakati wa usiku; husema, 'Hakuna anionaye.' Hujibadilisha. **16** Waovu huingia katika
nyumba gizani, lakini hujifungia wakati wa mchana; hawajari nuru. **17** Kwa kuwa asubuhi kwao wote ni
kama giza totoro; wanaamani na vitisho vya giza totoro. **18** Wanapotea polepole, lakini, kama povu juu ya
maji; shamba lao limelaaniwa; hakuna anayekwenda kufanya kazi katika mashamba yao ya mizabibu. **19**
Kiangazi na joto huondoa barafu; ndivyo kuzimu pia kunavyowaaribu waliotenda dhambi. **20** Mama yake
atamsahau; polepole funza watamuuma; hatakumbukwa tena; kwa hiyo, waovu watavunjika kama mti. **21**
Mwovu anamrarua mgumba; hawatendi jema lolote kwa mjane. **22** Bado Mungu huwaondoa wenye nguvu
kwa nguvu zake; huinuka na kuwadhoofisha. **23** Mungu huwaacha wajione wako salama, na wanalifurahia
hilo, lakini anayaangalia maisha yao. **24** Watu hawa wanatukuzwa; bado, kitambo tu, watapotea; hakika,
watashushwa; watakusanywa kama wengine wote; wataondolewa kama sehemu ya juu ya masikio ya
nafaka. **25** Ikiwa sivyo, nani atanithibitisha kuwa mwongo; atakaye fanya maneno yangu kuwa si kitu?"

Job 24:1

Sentensi Unganishi
Ayubu anaendelea kuongea

kwa nini nyakati za kuwahukumu watu waovu hazijapangawa na Mwenyezi?
Ayubu anatumia swali hili kuelezea fadhaa zake kuwa Mungu hajawahukumu waovu. KTN: " Sielewi kwa nini Mungu hajapanga muda ambapo atawahukumu watu waovu." au "Mwenyezi angapnga muda ambapo angewahukumu watu waovu"

Kwa nini wale ambao ni waaminifu kwa Mungu huona siku zake za hukumu zikija?
Ayubu anatumia swali hili kuelezea fadhaa zake kuwa wenye haki hawajamwona Mungu akihukumu uovu. KTN: "Inaonekana kuwa wale ambao humtii Mungu hawamwoni akiwahukumu waovu" au "Mungu angeonyesha siku ambapo atawahukumu waovu kwa wale wenye kumjua"

Job 24:2

Sentensi Unganishi
Ayubu anaendelea kuongea

alama za mipaka
haya ni mawe au vitu vingine kunyesha mpaka kati ya maeneo yanayomilikiwa na watu mbalimbali.

malisho
"konde la majani" au "viwanja vya kuchungia"

hutwaa
"wanaiba"

ambao hawana baba
"yatima" au "watoto ambao wazazi wao wamefariki"

huchua ng'ombe wa mjane kama rehani
"huchukua ng'ombe wa mjane ili kuwa hakikisho kwamba wajane watalipa pesa walizowakopesha

mjane
mwanamke ambaye amefiwa na mume wake.

dhamana
mwazimishaji alichukua kitu chochote kutoka mwazimaji ili kuhakikisha kuwa mwazimaji huyo atalipa.

generated on Tue Oct 24 10:45:40 2023

nje ya njia yao
toka kwenye njia

watu masikini nchi waote hujificha
watu wengi masikini huwaogopa watu waovu.

Job 24:5

Sentensi Unganishi
Ayubu anaendelea kuongea

Watu hawa msikini huenda kwenye kazi zao mithili ya punda mwitu kwenye nyika, wakitafuta chakula kwa bidii
watu hawa ambao ni masikini wanaongelewa kana kwamba ni punda mwitu wasiojua ni wapi watapata chakula. KTN: "watu hawa masikini huenenda wakitafuta chakula kama vile punda mwitu kwenye nyika"

punda mwitu
"punda wasiomilikiwa na mtu au kuangaliwa"

watu masikini huvuana usiku ... wanakimulika zabibu.
hii mistari miwili inaeleza jambo moja na yote inasisitiza kwamba watu hawa wananjaa sana hivyo wanalazimika kuiba chadkula wakati wa usiku.

Hulala uchi ...hawana cha kujifunika
hii mistari miwili inaeleza jambo moja na yote inasisitiza kwamba watu hawa hawana mavazi ya kutosheleza kujisitili.

Job 24:8

Sentensi Unganishi
Ayubu anaendelea kuongea

wamelowana kwa manyunyu ya milimani
" wanlowana wakati inaponyesha milimani"

yatima kutoka kwenye maziwa ya mama zao
"maziwa" inarejea kwa mama. maana yake kuwa yatima hawa bado wadogo sana. KTN: " yatima wachanga kutoka kwenye mikono ya mama zao au vichanga wasio na baba kutoka kwa mama zao"

yatima
hii inarejea kwa watoto ambao hawana wazazi. Hata hivyo hapa neno hili limetumika kumaanisha watoto ambao hawana mama wla baba.

huchukua watoto kama dhamana kutoka kwa watu masikini
"huchukua watoto wa watu wa masikini ili kuhakikisha kuwa watu masikini watalipa pesa walizokopa"

dhamana
mwazimishaji anachukua kitu kutoka kwa mwazimaji ili kuhakikisha kwamba atalipa tena.

huzunguka
"kutembea huku na kule"

uchi pasipo mavazi
"uchi pasipo mavazi" maana yake ni sawa na kuwa uchi.

hubeba miganda ya nafaka ya wengine
hii inamaanisha wanfanya kazi kuzalisha chakula kwa wengine wala si kwa ajili yao wenyewe.

Job 24:11

Sentensi unganishi
Ayubu anaendelea kuongea

watu masikini hutengeneza mafuta
wanakamua zeituni ili kutoa mafuta ya zeituni

Ndani ya kuta wale watu waovu
"Kuta" inarejea nyumba nzima .KTN: " kwenye nyumba za wale watu waovu"

wanakanyaga mashinikizo ya divai ya watu waovu
wanazalisha shalibati ili kutengeneza divai.KTN: "wanakanyaga zabibu ili kutengeneza sjhalibati kwa ajili ya diva"

wenyewe huteseka kwa kiu
"huteseka kutokana na kiu au hupata kiu"

Job 24:13

Sentensi Unganishi
Ayubu anaendelea kuongea

huasi dhidi ya mwanga
maana ya mwanga

hawazijui njia zake, wala hawakai katika mapito yake
hii mistari miwili inaeleza kitu kile kile, na inatumika kwa pamoja kusisitiza kwamba hawataki kufuata njia ya mwanga. KTN: "hawajui jinsi ya kuishi maisha yenye maadili; hawataki kuisha maisha ya haki"

masikini na watu wahitajia
maneno "masikini" na "wahitaji" yanarejea kundi moja la watu na kusisitiza kuwa watu hawa ni watu ambao hawawezi kijisaidia wenyewe.

Job 24:15

Sentensi unganishi
Ayubu anaendelea kuongea

jicho la mzinzi
"jicho" linarejea binadamu kwa ujumla wake. KTN: "mzinzi"

kwa giza gaza
"kwenye machweo"

generated on Tue Oct 24 10:45:40 2023

hakuna jicho litakaloniona
"jicho" hapa linarejea mwanadamu kwa ujumla wake.KTN: "hakuna mtu atakaye niona"

watu waovu huchimba kwenye nyumba
wanachimba ili kuiba kwenye hizo nyumba .

wao hujifungia wenyewe
"hujificha ndani"

maana kwao wote, giza nene ni kama asubuhi
giza nene ni faraja kwa waovu kama mwanga wa asubuhi kwa watu wa kawaida.

vitisho vya giza nene
"vitu vya kuogofya vinavyotokea usiku"

Job 24:18

Sentensi Unganishi
Ayubu anaendelea kuongea

kama povu juu ya uso wa maji
povu hudumu kwa muda mchache. Hii inasisitiza kuwa Mungu atasababisha waovu wapotee upesi.

sehemu ya ardhi yao imelaaniwa
KTN: "Mungu hulaani sehemu ya ardhi ambayo wanamiliki"

Kama ukame na joto huyeyusha...wale ambao wamefanya dhambi
Ayubu anasema kwamba wenye dhambi watapotelea kuzimu kwa njia ile ile kama vile theluji inavyoyeyuka na kupotea inapokuwa joto.

ukame na joto
haya maneno mawili yanaelezea hali ya hewa inayofanana.

Job 24:20

Sentensi Unganishi
Ayubu anaendelea kuongea

Tumbo
hii inarejea kwa mama. KTN: "mama"

minyoo itamla na kuona utamu
hii inamaana kuwa atakufa na minyoo itaula mwili wake. KTN: minyoo itafurahia kula mzoga wake" au "atakufa na mwili wake utaliwa na minyoo"

hatakumbukwa tena
" hakuna mtu atakayemkumbuka tena"

utavunjwa kama mti
" Mungu atawaharibu waovu kama mti"

mwovu huteketeza
sitiari hii inasisitiza jinsi mtu mwovu asivyofaa. KTN: "Kama mnyama mwitu anavyoua mawindo yake, ndivyo mtu mwovu huleta maumivu"

wanawake tasa ambao hawakuzaa watoto
watu wa wakati ule waliamini kuwa mtu ambaye hakuzaa watoto alikuwa amelaaniwa na Mungu. Hii inawakilisha wanawake wenye bahati mbaya kabisa.

Job 24:22

Sentensi Unganishi
Ayubu anaendelea kuongea

kwa nguvu zake
"kwa kutumia nguvu zake" au "kwasababu yeye ni mwenye nguvu"

huinuka na wala hawatii nguvu katika maisha
"wala hawatii nguvu katika maisha"maana yake Mungu hawaachi hai. KTN: "Mungu huinuka na hawapi watu waovu nguvu za kuishi" au "Mungu huinuka na kuwasababisha wafe"

bali macho yake yapo juu ya njia zao
hapa "macho" nirejea kwa Mungu. KTN: "lakini daima huangalia watendayo"

Job 24:24

Sentensi unganishi
Ayubu anaendelea kuongea

watashushwa
"Mungu atawashusha" au "Mungu atawaharibu"

watakusanywa kama wengine wote
baadhi ya tafsiri zingine zinasema "watanyauka na kufifia kama magugu"

watakatwa kama masuke ya nafaka
KTN:"Mungu atawakata kama mkulima anavyokata masuke ya nafaka"

Kama ndivyo, je ni nani anaweza kuthibitisha kuwa mimi ni mwongo ; nani anaweza kufanya maneno yangu yasifae kitu?
Ayubu anatumia swali hili kuonyesha uzito wa hoja yake. KTN: "hii ni kweli, hakuna mtu anaweza kuthibitisha kuwa mimi ni mwongo; hakuna wa kuthibitisha kuwa mimi ni mkosaji"

kufanya maneno yangu yasifae kitu?
"kuthibitisha ninachosema ni makosa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Kisha Bilidadi Mshuhi akajibu na kusema, **2** "Utawala na hofu vipo naye; anaagiza mahali pa juu pake mbinguni. **3** Je kuna idadi ya majeshi yake? Ni wapi pasipo na nuru yake? **4** Jinsi gani basi mtu awe mwenye haki kama Mungu? Jinsi gani aliyezaliwa na mwanamke awe safi, amekubaliwa naye? **5** Tazama, hata mwezi kwake haungazii; nyota hazikosafi mbele zake. **6** Ni vipi mtu, aliyemdudu - mwana wa mtu, aliye mdudu!"

Job 25:1

Bildadi Mshuhi
hili ni jina la mtu kama ilivyo katika 2:11

Milki na hofu vipo pamoja naye
"naye" inarejea kwa Mungu. majina ya dhahania "milki" na "hofu" yanaweza kutajwa kama vitenzi. KTN: "Mungu ni mtawala wa yote, na watu wanapaswa kumhofu yeye peke yake"

katika sehemu zake za juu mbinguni
"katika mbingu" au "kwenye mbingu juu"

Je kuna ukomo wa idadi ya majeshi yake?
Bildadi anatumia swali hili kueleza jinsi Mungu alivyo mkuu. KTN: "Hakuna ukomo wa idadi ya malaika katika jeshi lake" au Adui zake ni wakubwa sana kwamba hakuna awezaye kuwahesabu"

je ni juu ya nani mwanga wake haumuliki?
Bildadi anatumia swali hili kueleza kwamba Mungu hutoa mwanga kwa kila mtu. KTN: "Wala hapana mtu ambaye mwanga wake haumuliki" au "Mungu hufanya mwanga wake kung'aa juu ya kila mmoja"

Job 25:4

Sentensi Unganishi
Bildadi anaendelea kuongea.

Mtu anawezaje ... Mungu? Je anawezaje aliyezaliwa ... kwake?
maswali haya mawili yematumika pamoja kusisitiza kwamba haiwezekani kwa mtu mwema kiasi cha kutosha mkwa Mungu

Basi mtu anawezaje kuwa mwenye haki kwa Mungu?
"Mtu hawezi kuwa mwenye haki kwa Mungu"

Je anawezaje yeye aliyezaliwa... kukubalika kwa Mungu?
" yeye ambaye amezaliwa na mwanake hawezi kuwa msafi au kukubalika kwake"

nyota si safi kwenye macho yake
"safi" maana yake "kamilifu" KTN: "anafikiri hata nyota hazina ukamilifu"

Jinsi gani mtu ... mwana wa mtu, ambaye ni mnyoo
hii mistari miwili inasema jambo moja na inatumika pamoja kukazia kuwa mtu si mkamilifu.

ambaye ni mnyoo
Bildadi anaeleza kwmba mwanadamu ni wa thamani ndogo kama minyoo. KTN: "ambaye hana thamani kama mnyoo"

mwana wa mtu
hii ni namna nyingine ya kumaanisha mtu. KTN: "Mtu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Kisha Ayubu akajibu na kusema, **2** "Mmemsaidiaje aliyedhaifu! **3** Jinsi gani mmemshauri asiye na hekima na kutamka maneno yenye maarifa kwake! **4** Kwa msaada wa nani mmesema maneno haya? Ni roho ya nani iliyotoka ndani yenu? **5** Maiti inatetemeka chini ya maji, na vyote wilivyomo ndani yake. **6** Kuzimu kuko wazi mbele ya Mungu; uharibifu hauna kizuizi dhidi yake. **7** Huitandaza kaskazi juu ya nafasi wazi na kuining'iniza dunia hewani. **8** Huyafunga maji katika mawingu yake mazito, lakini hayagawanyiki chini yake. **9** Huufunika uso wa mwezi na kueneza mawingu yake juu yake. **10** Amechora ukingo wa duara juu ya maji kama mpaka kati ya nuru na giza. **11** Nguzo za mbinguni zinatikisika na zimestushwa na kukemea kwake. **12** Aliituliza bahari kwa uwezo wake; kwa ufahamu wake alimwaribu Rahab **13** Kwa pumzi yake, aliziondoa mbingu kwa dhorubu; mbingu ziliondolewa kwa dhorubu; mkono wake ulimchoma nyoka anayekimbia. **14** Tazama, hizi si zaidi ya madogo ya njia zake; Jinsi gani tunasikia akitunong'oneza! Ni nani awezaye kufahamu uwezo wake.

Job 26:1

jinsi gani ulimsaidia yule ...mkono ambao hauna nguvu!
Ayubu anamshutumu Bildadi. Neno "yule" linamrejea yeye mwenyewe (Ayubu). KTN: "Mimi sina uwezo wal nguvu, lakini unajifanya kama umenisaidia- ukweli ni kwamba hujanisaidia kabisa!"

mkono ambao hauna nguvu
Ayubu anajielezea mwenyewe kuwa..."mimi, ni kama mkono ambao hauna nguvu au "yule ambaye ni dhaifu kabisa"

Jinsi gani umemshauri yule asiyekuwa na hekima na kumtangazia maarifa ya kweli!
Ayubu anasema kwamba Bildadi hajatoa ushauri mzuri wala maarifa kwake. KTN: " Umetenda kana kwamba hauna maarifa kwa njisi ulivyonishauri"

kumtangazia maarifa ya kweli
"kumpa ushauri mzuri"

Kwa msaada wa nani umeongea maneno haya? je ilikuwa roho ya nani... yako?
katika maswali haya Ayubu anaendelea kumdhihaki Bildadi. KTN: "lazima ulipata msaada kuongea maneno haya. Yamkini roho fulani ilikusaidia kuyaongea maneno haya"

Job 26:5

waliokufa
" wale ambao walikufa" au " roho za wafu"

tetemeka
wanatetemeka kwa sababu wanamwogopa Mungu. KTN: "kutetemeka kwa hofu" au "kutetemeka kwa hofu ya Mungu"

wale ambao wapo chini ya maji
Hii inaelezea watu waliokufa ambao hutetemeka"

wote wanaoishi ndani yake
hii nazungumzia kuhusu watu waliokufa ambao hutetemeka. neno "yake" linamaanisha kwenye maji

kuzimu ipo tupu mbele za Mungu; uharibifu mwenyewe hauna kifuniko
kuzimu inaongelewa kana kwamba ni mtu. kuwa "tupu" au kukosa" kifuniko" ni kuwa wazi kabisa na kushindwa kuficha chochote. KTN: " Ni kama kuzimu ilivyo wazi mbele za Mungu, maana hakuna kitu kuzimu, au sehemu ya uharibifu ambayo imejificha kwa Mungu"

uharibifu
hili ni neno jingine kumaanisha kuzimu. KTN: "sehemu ya uharibifu"

Job 26:7

hulinyosha anga la kaskazini juu ya nafasi wazi
anga la kaskazini linawakilisha mbingu, sehemu ambapo Mungu huishi pamoja na viumbe alivyoviumba huko.

huyafunga maji kwenye mawingu yake mazito
mawingu yanazungumziwa kana kwamba ni bulanketi kubwa ambapo Mungu huyafunga maji ya mvua. KTN: "Huyafunga maji katika mawingu yake mazito"

walakini mawingu hayapasuki chini yake
KTN: "Lakini uzito wa maji haupasui mawingu"

Job 26:9

na hutandaza mawingu yake juu yake
maneno haya yanasema jinsi huifunika sura ya mwezi. KTN: " kwa kutandaza mawingu yake mbele yake"

amechonga mpaka wa duara
Anasema kana kwmba Mungu aliweka alama ya mpaka juu ya bahari.

generated on Tue Oct 24 10:45:40 2023

Job 26:11

Nguzo za mbingu hutetemeka na kustaajabu kwa kukemea kwake
Ayubu anaongelea watu kama nguzo ambazo hutetemeka kwa hofu wakati Mungu anapokasirika.

alimvunjavunja Rahabu
alimharibu Rahabu

Rahabu
Hili ni jina la kiumbe cha kutisha kilichoishi katika bahari.

Job 26:13

Kwa pumzi yake alisafisha anga
"pumzi" au "puliza" ni sura ya kuwakilisha kitendao cha Mungu kusababisha upepo yayasukume mawingu. KTN: " Kwa pumzi, Mungu alisafisha anga" au "Mungu aliyapuliza mawingi hata anga likawa safi"

mkono wake ulimemchoma nyoka mwenye kukimbia.
"mkono wake" unawakilisha upanga wa Mungu na 'kumchoma' linawakilisha mauaji. KTN: "Kwa upanga wake alimchoma nyoka mwenye kukimbia"

nyoka mwenye kukimbia.
" nyoka huyu alikuwa anajaribu kumtoroka" zingatia 26:11

Tazama, walakini hivi ni viunga vya njia zake
Hapa "viunga" vinawakilisha sehemu ndogo ya kitu kikubwa inayoweza kuonekana.KTN: "Tazama vitu hivi ambavyo Mungu amavifanya vinaonyesha sehemu ndogo sana ya uwezo wake mkuu"

ni mnong'ono mdogo kiasi gani tunasikia kutoka kwake
KTN: " Tunasikia tu mnong'ono wake wa utulivu"

ni nani anawezakufahamu ngurumo ya nguvu zake?
"ngurumo ya nguvu zake" inawakilisha ukuu wote wa yale anayoyafanya Mungu. Ayubu anaelezea kuwa nguvu za Mungu ni kuu sana kiasi kwamba hakuna mtu mwenye kuzifahamu. KTN: "hakuna mwenye kufahanu ukuu wa nguvu zake"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Ayubu akaendelea kuoengea na kusema, **2** "Kama aishivyo Mungu, ameniondolea haki yangu, Mwenyezi, aliyeyafanya machungu maisha yangu, **3** kadili uhai ungalimo ndani yangu uzima wa Mungu upo puani mwangu. **4** Hakika midomo yangu haitanena uovu, wala ulimi wangu kunena uongo. **5** Sitakiri kwamba mko sahihi; hata nifapo sitakana uadilifu wangu. **6** Naishikilia haki yangu na sitaiacha; nafsi yangu haitanisuta kadili ninavyoishi. **7** Adui yangu na awe kama mwovu; anayeinuka kunyume changu na awe kama asiye haki. **8** Kwani tumaini la mwovu ni nini Mungu anapomwondoa, Mungu anapochukua uhai wake? **9** Je Mungu atasikiliza kilio chake tabu zinapompat? **10** Je atajifurahisha katika Mwenyezi na kumwita Mungu nyakati zote **11** Nitawafundisha kuhusu uwezo wa Mungu; sitabatilisha mawazo ya Mwenyezi. **12** Tazama, ninyi nyote mmeona; kwa nini basi mmeongea yasiyo na maana. **13** Hii ndiyo hatima ya waovu mbele za Mungu, urithi wa mtesaji aupokeao kutoka kwa Mwenyezi. **14** Ikiwa watoto wake wataongezeka, ni kwa upanga; uzao wake utakuwa na njaa. **15** Wanaomsalia watauawa kwa tauni, na wajane wao hawatawaombolezea. **16** Japokuwa waovu hurundika mali kama mavumbi, **17** na kukusanya mavazi kama udongo, atakusanya mavazi, lakini mwenye haki atavaa, na wasio na hatia watagawana mali. **18** Hujenga nyumba yake kama buibui, kama kibanda cha muda afanyacho mlinzi. **19** Hulala kitandani akiwa tajiri, lakini hataendelea hivyo; na afumbuapo macho, hana kitu. **20** Vitisho humpata kama maji, dhoruba humwondoa usiku. **21** Upepo wa mashariki umwondoa, naye huondoka; humwondoa mahali pake. **22** Humpiga bila kukoma; hujaribu kumnasua katika uwezo wake. **23** Unampigia makofi kwa kejeli; humwondoa mahali pake.

Job 27:1

Hakika kama Mungu anavyoishi
Hii ni namna ya dhati ya kuweka ahadi. KTN: "Ninaapa kwa Mungu"

ameniondolea haki yangu
kuindoa haki inamaanisha kukataa kumtendea haki Ayubu

aliyefanya maisha yangu kuwa machungu
"amesababisha niwe na uchungu" au " amenifanya nikasirike kwa sababu alinitendea kwa namna isiyo nzuri"

wakati uhai wangu ukiwa ndani yangu
hii inamaana ya maisha yake yote. KTN: wakati wote ambapo uzima wangu ukiwa ndani yangu" au "kwa muda wote ambao uhai wangu bado upo ndani yangu"

pumzi kutoka kwa Mungu puani mwangu
pumzi puani inawakilisha uwezo wa kupumua, "pumzi kutoka kwa Mungu" inawakilisha kitendo cha Mungu kumfanya aweze kupumua. KTN: "Mungu ananiwezesha kupumua"

puani
"pua"

Job 27:4

Hakika midomo yangu haitanena uovu, wala ulimi wangu kusema uongo
"midomo yangu" na "ulimi wangu" vifungu hivi vyote vina maana moja na vimetumika kusisitiza kwamba Ayubu hatasema mambo yasiyofaa. KTN: "Hakika sitasema ouvu au uongo"

haitanena uovu...kusema uongo
"uovu" na "uongo" ni majina dhahania yanayoweza kuelezea "kwa uovu" na "kwa udanganya" KTN: "kunena kwa uovu... kusema kwa udanga udanganyifu"

Sitakubali kwamba ninyi watatu mpo sahihi
"sitakubaliana nanyi na kusema kwamba ninyi watatu mpo sahihi"

sitaukana uadilifu wangu
"sitaacha kusema ya kwamba mimi si mwenye hatia" au " daima nitasema ya kuwa mimi mwadilifu"

Job 27:6

nashikamana na haki yangu
" mimi nimedhamiria kuendelea kusema ya kwamba ni mwenyehaki"

sitaiacha
" sitaacha kusema kuwa mimi ni mwenye haki"

mawazo yangu hayatanisuta
"hata katika mawazo yangu sitajishutumu mwenyewe"

Adui yangu awe...yule anayeinuka dhidi yangu awe
hivi vishazi viwili vina maana moja. Vinaonyesha hamu ya Ayubu kutaka jambo hili litokee

generated on Tue Oct 24 10:45:40 2023

Adui yangu na awe kama mtu mwovu
" Adui yangu na aadhibiwe kama mtu mwovu " au "Mungu amuadhibu adui yangu kam anavyowaadhibu watu waovu"

Yule ainukaye dhidi yangu na awe kama mtu asiye haki
" yule anyeinuka kinyume nami aadhibiwe kama mtu asiye haki"

yeye ainukaye dhidi yangu
"Yeye anayenipinga" au " mshitaki wangu"

Job 27:8

Maana ni nini tumaini la mtu kafiri wakati... wakati Mungu aondoapo uzima wake?
" hakuna tumaini kwa mtu kafiri wakati Mungu... aondoapo roho yake."

wakati Mungu amwondoapo, wakati Mungu aondoapo uzima wake
misemo yote miwili inamaana moja.KTN: "Wakati Mungu anapomkatilia mbali na kuondoa uzima wake" au "wakati Mungu anaposababisha afe"

amwondoapo
"anapomwua" au " aposababisha afe"

aondoapo uzima wake
"anapomwua" au " anapomfanya asiendelee kuishi"

Je Mungu atasikia kilio chake wakati taabu itakapokuja juu yake?
"Mungu hatasikia kilio chake wakati taabu itakapokuja juu yake" au " Wakati taabu itakapokuja juu yake na kulilia msaada, Mungu hatamsikia."

Mungu atasikia kilio chake
"Mungu atamwitikia kilio chake"

Je atamfurahia Mwenyezi na kumwita Mungu katika nyakati zote?
Ayubu anatumia swali hili kusema kuwa mtu kafiri hatamfurahia Mwenyezi na kumwita Mungu katika nyakati zote. au " hatayafurahia matendo ya Mwenyezi na wala hata mwomba Mungu mara kwa mara"

Job 27:11

nitawafundisha
"nitawa.." ni neno katika wingi kumaanisha marafiki watatu wa Ayubu.

mkono wa Mungu
Mkono wa Mungu unawakilisha nguvu zake. KTN: "Nguvu za Mungu"

Sitayaficha mawazo ya Mwenyezi
"mawazo" ni jina dhahani ambapo laweza dhahiri pamoja na kitenzi "fikiri".KTN: "Sitawaficha yale ambayo Mwenyezi hufikiri"

basi mbona mmeongoa upuuzi huu wote?
Ayubu anatumia swali hili kuwakemea arafiki zke kwa kuongea vitu vya kipumbavu. KTN: "walakini mmeongea upuu huu wote" au " Haikuwapasa kuongea kwa upumbavu"

Job 27:13

Hii ndiyo hatima ya mtu mwovu kwa Mungu
Hatima ya mtu mwovu kwa Mungu inahusiana na mpango wa Mungu kwa mtu huyo. KTN: " huu ndio mpango wa Mungu kwa mtu mwovu"

urithi wa mnyonyaji ambao hupokea kutoka kwa Mwenyezi
"urithi wa mnyonyaji" ni stiari kuonyesha kitu gani kitatokea kwa mnyonyaji. Mambo atakayopokea toka kwa Mungu yanaongelewa kama ndiyo urithi wake.

ni kwa ajili ya upanga
"watakufa katika mapigano"

Job 27:15

wale ambao husalia
Hii inahusu watoto wa mtu mwovu ambao huendelea baada ya baba zao kufariki. KTN: "Wale ambao huendelea kuishi baada ya baba zao waovu kufariki"

watazikwa kwa tauni
"watakufa kwa tauni"

wajane wao... yao
maneno "wao... yao" yanahusu wale watakaosalia, ambao ni watoto wa mtu mwovu

hurundika fedha kama mavumbi
"hurundika "maana yake hukusanya sana. Ayubu anasema kuwa ilikuwa rahisi kwa mtu huyu kujipatia fedha kama vile mavumbi.

hurundika mavazi kama udongo
"hurundika "maana yake hukusanya sana. Ayubu anasema kuwa ilikuwa rahisi kwa mtu huyu kujipatia mavazi kama vile kuzoa udongo.

Job 27:18

Huijenga nyumba yake kama buibui
" kama buibui ajengavyo mifumo yake"

Huijenga nyumba yake kama buibui
" kama buibui ajengavyo mifumo yake"

kama kibanda
kibanda ni nyumba ya muda ambayo si imara. KTN: "Kama kibanda cha muda mfupi"

hulala chini kitandani akiwa tajiri
" analala wakati wa usiku akiwa tajiri"

generated on Tue Oct 24 10:45:40 2023

walakini hawezi kuendelea kufanya hivyo
"walakini hataendelea kulala kwenye kitanda akiwa tajiri" au "hataendelea kuwa tajiri"

hufumbua macho yake
"ataamuka"

na kila kitu kimetoweka
"utajiri wake wote utaondoka" au "kila kitu kitakuwa kimepotea"

Job 27:20

vitisho humkabili
" mambo ya kutisha humtokea kwa ghafula" au "ghafula atashikwa na woga"

kama maji
" kama mafuriki" au "kama maji jaa upesi"

dhoruba humtoa
"upepo mkali humpeperusha mbali"

humfagia mbali na sehemu yake
"upepo humfagia mbali na sehemu yake kama mwanamke anafagia uchafu kwenye nyumba" au " upepo humpeperusha kwa urahisi mbali na sehemu yake"

sehemu yake
"nyumba yake"

Job 27:22

Maelezo ya Jumla
mistari ya 22-23 Ayubu anazungumzia upepo kana kwamba ni mtu mwenye kumshambulia mtu mwovu

unajirusha wenyewe juu yake
hapa "unajilisha wenyewe " inamaanisha upepe. "unavuma kwa nguvu dhidi yake kama mtu mwenye kumshambulia"

anajaribu kuukimbia mko wake
" anajaribu kukimbia kutoka katika mamlaka yake"

Anapiga makofi yake kwa kumdhihaki.
" Upepo unato sauti kubwa kama ya mtu anayepiga makofi ili kudhihaki"

anazomewa mbali na sehemu yake
"amepeperushwa mbali na sehemu yake na anazomewa kwa dhihaka"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Hakika kuna machimbo ya fedha, wanaposafisha dhahabu. **2** Chuma uchimbwa; shaba uyeyushwa
kutoka katika jiwe. **3** Mtu anaondoa giza na kutafuta, katika mpaka wa mbali, mawe hayaonekani na giza
totoro. **4** Huchimba shimo mbali na makazi ya watu, mahali pasipopitwa na mtu. Huning'inia mbali na
watu; uharakisha kwenda na kurudi. **5** Kwa nchi, kizalishwapo chakula, inapinduliwa kama kwa moto. **6**
Mawe yake yana johari, na vumbi lake lina dhahabu. **7** Hata ndege mwindaji hapajui, wala jicho la
kipanga halijapaona. **8** Ndege mwenye majivuna hajawai kuiona njia hiyo, wala simba mkali kupita pale. **9**
Mtu huchimba mwamba mgumu; hupindua milima katika vyanzo vyake. **10** Huweka njia katika miamba;
macho yake pale kila kilicho cha thamani. **11** Hufunga vyanzo hata wasiondoke; kilichofichika pale
hukifunua. **12** Hekima itakuwa wapi? Mahali pa ufahamu ni wapi? **13** Mtu hafahamu thamani yake; wala
haipatikani katika nchi ya walio hai. **14** Vilindi vya maji chini ya nchi husema, 'Haiko kwangu'; bahari
husema, 'Haipo pamoja nami.' **15** Hainunuliwi kwa dhahabu; wala hailinganishwi na fedha. **16** Haiwezi
kuthamanishwa na dhahabu ya Ofiri, kwa jiwe jeusi la thamani au johari. **17** Dhahabu na fuwele hailingani
nayo kwa thamani; wala haiwezi kubadilishwa kwa vito vya dhahabu safi. **18** Hailinganishwi na marijani
wala yaspi; hakika, thamani ya hekima inapita madini ya rubi. **19** Topazi ya Ethiopia hailinganishwi nayo;
wala kuthamanishwa kwa dhahabu safi. **20** Je hekima inatoka wapi? Mahali pa ufahamu ni wapi? **21**
Hekima imejificha mbali na macho ya viumbe wote na ndege wa angani. **22** Mauti na uharibifu husema,
'Tumesikia tu tetesi kwa masikio yetu.' **23** Mungu hufahamu njia ya kuipata; anapafahamu ilipo. **24** Kwani
uona miisho yote ya dunia na huona chini ya mbingu zote. **25** Hapo kale, alifanya nguvu za upepo na
kuyagawanya maji kwa kipimo. **26** Aliiwekea mvua tamko na njia ya radi na munguromo. **27** Kisha akaiona
hekima na kuitangaza; aliianzisha, bila shaka, na kuipima. **28** Aliwambia watu, 'Tazameni, kumcha Bwana
- ni hekima; kuacha uovu ni ufahamu."

Job 28:1

machimbo
hii ni sehemu ambapo watu huchimba miamba kwenye ardhi. Hii miamba inachuma ndani yake.

husafisha
mchakato wa kupasha joto chuma ili kuondoa uchafu wote ndani yake.

chuma huchukuliwa kwenye ardhi
"watu huchukua chuma kutoka kwenye ardhi"

shaba huyeyushwa kutoka kwenye mawe
" watu huyeyusha shaba kutoka kwenye mawe" au "watu huchoma mawe kuyeyusha shaba ndani yake"

shaba
chuma cha brauni ambacho ni muhimu

yeyusha
huu ni mchakato wa kuchoma miamba ili kuyeyusha madini ndani yake na kutoa madini hayo kwenye miamba

Job 28:3

Binadamu hukomesha giza
huweka nuru mahali penye giza. Watu waliweza kutumia miale, ama taa au tochi.KTN:" Bibadamu hubeba mwanga kwenye sehemu za giza"

kwenye mpaka wa mbali zaidi
"kwenye sehemu za mbali zaidi kwenye machimbo"

uvunguvungu ...giza nene
haya mafumbo mawili yametumika kuonyesha kuwa giza ni kuu sana

shimo
tundu jembambale lenye kina linalochimbwa ardhini au kwenye mwamba. Watu hushuka chini ya tundu ili kuchimba.

sehemu ambazo zimesahauliwa na mguu wa mtu yeyote
KTN: " ambapo hakuna mtu amewahi kupakanyaga"

Huning'inia mbali na watu
KTN:" Mbali na watu huning'inia kwenye kamba ndani ya shimo"

Job 28:5

ardhini ambamo hutoka mkate
mkate unawakilisha chakula kwa ujumla. chaakula hutoka kwenye ardhi ni sitiari kwmab chakuka hukua kwenye ardhi. KTN: "ardhini ambapo chakula hustawi"

hugeuzwa chini kama kwa moto
hii inaweza kumaanisha 1) watu waliwasha moto chini ardhi ili kubomoa sehemu za mwamba 2) huboma chini sana kama kwamba kuteketeza kwa moto"

generated on Tue Oct 24 10:45:40 2023

hugeuzwa...mawe yake ...vumbi lake
maneno yake, lake yanamaana ya ardhi

Johari
neno hili linamaana ya jiwe la bluu lenye thamani sana.

Job 28:7

Hakuna ndege mbua aijuaye njia yake ... wala hakuna jicho la tai halijaiona
KTN: "Hakuna ndege mbua au tai anayeijua au akwisha kuiona njia anayokwenda kwenye mgodi"

ndege mbua
ndege alaye wanyama wangine

tai
kipanga

wanyama wenye kujivuna hawajapita kwenye njia kama hiyo...wala simba mwenye hasira hajapita pale
Virai hivi vinaeleza maana zenye kufanana

wanyama wenye kujivuna
hii inamaanisha wanya mwitu wenye nguvu

Job 28:9

Binadamu huulaza makono wake juu ya mwamba mgumu
hii inamaanisha kupasua mwamba.KTN: "huchimba kwenye mwamba mgumu"

mwamba mgumu
" mwamba gumegume"

huipindua milima kwenye mizizi yake
"huipindua milima juu chini kwa kuvuita mizizi yake"

macho yake huona
"huona"

Huifunga mifereji ili istiririke
kuifunga mifereji inakilisha kuzuia majia au kuizuia mifereji ya maji.

kilichofichwa pale
hii inarejea vitu ambavyo watu hawawezi kuviona kwa sababu vipo chini ya ardhi au chini ya maji.

Job 28:12

Maelezo ya Jumla
kwenye 28:12-28, hekima na maarifa vimesemwa kama vitu ambavyo vipo mahali fulani na watu wanataka wavipate. kutafuta hekima na maarifa inawakilisha kuwa na busara na kujifunza kufahamu vitu kwa uzuri.

Je hekima itapatikana wapi? Je ni sehemu gani yenye maarifa?
Maswali haya yanamaana moja na yametumika kuonesha kuwa ni vigumu kupata hekima na maarifa.

Je hekima itapatikana wapi? Je ni sehemu gani yenye maarifa
Kuwa mwenye hekima na maarifa inazungumziwa kana kwamba ni kutafuta hekima ana maarifa: KTN: "Jinsi gani watu huwa na hekima? Jinsi gani watu hujifunza kufahamu vitu kwa uzuri?"

Binadamu hajui thamani yake
Hapa inaweza kumaanisha kuwa:- 1) "Watu hawajui uzuri wake" au 2) "Watu hawajui mahali ilipo"

wala haipatikani katika nchi ya walio hai
nchi ya walio hai inamaana ya ulimwengu huu ambapo watu wanaishi. KTN: "na hakuna mtu anayeweza kupata hekima katika ulimwengu huu "

Maji yenye kina... yanasema, 'haiapo ndani kwangu' bahari inasema, ' haipo kwangu'
vilindi vya maji na na bahari vinasimama kama watu wanaoweza kuongea. KTN: "Hekima haipo ndani ya vilindi vya maji chini ya ardhi, wala katika bahari"

Job 28:15

Haiwezi kupatikana kwa dhahabu
Hii inamaanisha kuwa hekima ina anathamani zaidi kuliko dhahabu. KTN: "Watu hawawezi kulipa dhahabu kwa ajili ya kupata hekima"

wala fedha haiweza kupimwa kwa thamani yake
Hii ina maana kwamba hekima inathamani sana kuliko fedha. KTN: "na watu hawawezi kupima fedha za kutosha ili kulipa kwa ajili ya hekima"

Haiwezia kuthaminishwa kwa ... johari
hii inamana kuwa hekima inathamani zaidi ya dhahabu ya ofiri, inathamani kuliko oni na johari.

ofiri
Hili ni jina la eneo ambako kulikuwa na dhahabu safi.

oni
jiwe jeusi lenye thamani

johari
jiwe la bluu lenye thamani sana.

Dhahabu na fuwele haziwezi kulingana nayo kwa thamani
Hapa inamaana kuwa hekima inathamani zaidi kuliko dhahabu na fuwele.

fuwele
jiwe la thamani lililo safi au angavu kwa rangi yake.

wala haiwezi kubadilishwa kwa kito cha dhahabu safi
na haiwezi kubadilishwa kwa kito cha dhahabu safi." Hii inamaana kuwa hekima ina thamani zaidi kuliko kito cha dhahbu safini.

kubadilishwa
"kuuzwa"

Job 28:18

Fedhalika au marijani havistahili kutajwa
"haifai kutaja marijani au fedhaluka" hii inamaan kuwa hekima inastahili zaidi kuliko marijani na fedhaluka wala Ayubu hahitaji kusema chochote juu ya hivi.KTN: "Sitajisumbua kutaja marijani au fedhaluka" au marijani na fedhaluka havina thamani vikilinganishwa na hekima"

marijani
Ni kitu kizuri na kigumu ambacho hustawi chini ya bahari.

fedhaluka...rubi...topazi
Haya ni mawe yenye thamani sana

topazi ya Ethiopia haiwezi kulingana nayo
Hii inamaanisha kwamba hekima inathamani zaidi kuliko topazi.

wala haiwezi thaminishwa kwa vigezo vya dhahabu safi
"na hekima haiwezi kuthaminishwa kwa vigezo vya dhahabu safi" hekima inathamani zaidi ya dhahabu safi.

Job 28:20

Basi, hekima hutoka wapi? Mahali pa ufahamu ni wapi?
Ayubu anatumia maswali haya kudokeza jinsi gani watu hupata ufahamu na hekima> KTN: " Nitawaambia hekima hutoka wapi na mahali ufahamu ulipo" au "nitawaambia jinsi ya kuwa na busara na namna ya kujifunza vitu vya ufahamu"

Basi hekima hutoka wapi
hekima inaongelewa kana kwamba ipo mahali fulani na huwajia watu. hii inamaanisha watu kujipatia busara. KTN: "Basi watu hupata wapi hekima" au "basi namna gani watu hupata busara"

Mahali pa ufahamu ni wapi
Ufahamu umeongelewa kama kitu ambacho kipo hali. KTN: "Watu hupata wapi ufahamu" au "namna gani ya watu hufahamu vitu"

hekima imefichwa kutoka kwenye macho ya viumbe hai vyote
Viumbe hai haviwezi kuiona hekima. KTN: "Hakuna kiumbe hai chenye kuweza kuiona hekima"

na imefichwa kutoka kwa ndege wa mbinguni
"hata ndege ambao huruka katika anga hawawezi kuona hekima"

uharibifu na mauti husema
hapa "uharibifu" na "mauti" ni tamathali kwa sehemu ambapo watu huelekea wakati wanapofariki.

Job 28:23

Mungu inaifahamu njia yake; anapajua mahali pake
"Mungu anajua jinsi ya kuipata hekima. Anajua mahali ilipo"

miisho ya nchi
"sehemu za mbali za dunia"

aliyagawa maji kwa vipimo
Mungu hufanya maamuzi ni maji kiasi gani yanapaswa kuwepo kwa kila sehemu. KTN: "aliamua ni maji kiasi gani yanapaswa kuwepo kwa kila sehemu" au "ameweka kiwango cha maji ambacho alikipanga kwa kila sehemu"

Job 28:26

na njia kwa mwanga wa radi
maana yaake 1) aliamua namna yamapigo ya mwanga au 2) aliamua mahali pa kuelekea ngurumo za radi.

Hofu ya Bwana -ni hekima
"hofu" au "heshima" KTN: " ukimheshimu Bwana-utakuwa na busara"

kujitenga na uovu ni ufahamu
KTN: "Kukataa kutenda vitu viovu ni ufahamu" au " kama utaepuka kutenda vitu viovu, utaweza kufahamu mambo vizuri"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Ayubu akaendelea na kusema, **2** Ee, ningekuwa kama nilivyokuwa miezi iliyopita wakati Mungu aliponiagalia, **3** taa yake ilipowaka kichwani pangu, na pale nilipotembea gizani kwa nuru yake. **4** Ee, kwamba ningekuwa kama nilivyokuwa katika siku za ujana wangu uhusiano wangu na Mungu ulivyokuwa mzuri, **5** wakati Mwenyezi alipokuwa pamoja nami, na wanangu walipokuwa karibu nami, **6** wakati maisha yangu yalipokuwa yamejawa na utele, na mwamba uliponichuruzishia chemichemi za mafuta. **7** Nilipokwenda langoni mwa mji, nilipokaa katika eneo la mji, **8** vijana waliniona na walikaa mbali kwa kuniheshimu, na wazee waliinuka na kusimama kwa ajili yangu. **9** Wana wa mfalme waliacha kuongea nilipofika; wangeweka mkono wao katika vinywa vyao. **10** Sauti za waheshimiwa zililazimishwa, na ndimi zao hazikuweza kuongea vinywani mwao. **11** Kwani baada ya kunisikia, wangenibariki; waliponiona, wangeniona na kuniheshimu **12** kwa maana nilikuwa nikiwasaidia masikini waliokuwa wakiteseka, na yatima, asiye na msaada. **13** Baraka zao waliokuwa karibu kuangamia zilinipata; niliufanya moyo wa mjane kuimba kwa furaha. **14** Nilijivika utakatifu, nao ulinifunika; haki yangu ilikuwa kama kanzu na kilemba. **15** Niliwasaidia vipofu; niliwasaidia walemavu. **16** Niliwasaidia wahitaji; niliwasaidia hata wasionijua. **17** Nilimnyamazisha mwovu; nilimpokonya manusura kutoka katika meno yake. **18** Kisha nilisema nitakufa mahali salama; nitazizidisha siku zangu kama mchanga. **19** Mizizi yangu imeenea majini, na umande kukaa usiku wote katika matawi yangu. **20** Heshima yangu ni mpya daima, na nguvu za upinde wangu zipo katika mkono wangu kila wakati. **21** Watu walinisikiliza; walinisubiri; walisikiliza ushauri wangu. **22** Nilipo maliza kuongea hawakunena tena, maneno yangu yaliwatia nguvu kama mvua. **23** Waliningoja kama kungoja mvua; waliyathamini maneno yangu, kama walivyotamani mvua iliyokawia. **24** Niliwafurahia bila wao kutarajia; hawakukataa uzuri wa uso wangu. **25** Nilikuwa kama mfalme wao na kuwachagulia cha kufanya; nilikuwa kama mfalme katika jeshi lake, kama awafarijiye waombolezaji mazishini.

Job 29:1

La, ningekuwa kama nilivyokuwa katika miezi iliyopita
"nitamani ningekuwa kama nilivyikuwa katika miezi ya kale"

wakati taa yake ilipong'aa juu ya kichwa changu
Taa ya Mungu kung'aa juu Ayubu inawakilisha Mungu kumbariki Ayubu. KTN: "Wakati baraka za Mungu zilipokuwa kama taa iking'aa juu ya kichwa changu"

wakati nilipotembea gizani kwa nuru yake
kutembe kwenye giza inawakilisha kukabiliwa na hali ngumu"

Job 29:4

katika kukomaa kwa siku zangu
"nilipokwa kijana na mwenye nguvu"

wakati urafiki na Mungu ulikuwa kwenye hema yangu
" Wakati Mungu alipokuwa rafiki yangu na alipoilinda nyumba yangu"

wakati njia yangu ilipooshwa katika malai
"wakati njia yangu ilipomiminika malai" au "wakati ng'ombe wangu walipotoa malai kwa wingi"

na mwamba ulinimiminia mito ya mafuta
" watumishi wangu walipo kamua mafuta ya mizeituni kwa wingi" au " wakati ambapo mafuta yalitiririka kama mito kutoka kwenye mwamba wa kusindikia"

Job 29:7

viunga vya mji
Hili ni eneo wazi katika kijiji au mji ambapo ni makutano ya miji miwili au zaidi.

waliinuka na kusimama kwa ajili yangu
hii ni alama ya heshima.KTN: "waliinuka na kusimama kwa kuniheshimu"

Job 29:9

nipokuja kwa wafalme wajizuia kuongea
hii ilikuwa alama ya heshima

waliweka mkono wao juu ya kinywa chao
hii ilikuwa alama ya heshima. Walifanya hivi kuonesha kuwa usingeweza kuongea.

sauti za waungwana zilinyamaza
"waungwana walinyamazisha sauti zao" au "waungwana waliacha kuongea"

generated on Tue Oct 24 10:45:40 2023

na ulimi wao gandamana kwenye makaakaa ya vinywa vyao
maana yake walimweshimu Ayubu hadi kukosa neno la kusema. KTN: " walijihisi kushindwa kuongea" au "na hawakuwa na jambo lolote la kusema"

Job 29:11

baada ya masikio yao kunisikia.... baada ya macho yao kuniona
masikio yanawakilisha wale waliomsikia na macho yanawakilisha wale waliomwona. KTN: "baada ya kusikia nilichowaeleza ... baada ya kuniona"

waliweza kunishuhudia na kunithibitisha
"waliweza kunishuhudia kwa kunithibitisha"

nilimwokoa mtu masikini aliyenililia
Hapa"mtu masikini" inahusu mtu yeyote ambaye ni masikini. KTN: "niliwaokoa watu masikini ambao walinililia"

Baraka ya yule aliyekuwa karibu kupotea ilinijia
baraka ya mtu kwenda kwa mwingine inawakilisha kitendo cha huyi mtu kumbariki mwingine.KTN: "yule aliyekuwa karibu kupotea aliweza kunibariki"

yeye aliyekuwa karibu kuangamia
Mtu yeyote aliyekuwa anakaribia kufa. KTN: " wale ambao walikaribia kufa"

nilisababisha moyo wa mjane kuimba kwa furaha
"moyo wa mjane" inamaana ya mjane yoyote. KTN: "Niliwafanya wajane waimbe kwa furaha kuu"

Job 29:14

Nilivaa haki, nayo ikanifunika
watu wa wakati ule waliongelea haki kama vazi. KTN: "Nilitenda haki, nayo ikawa kama vazi la kujisitiri juu yangu"

uadilifu wangu ulikuwa kama joho na kilemba
watu wa wakati ule waliongelea uadilifu kama vazi. KTN: "Nilitenda kwa adili, na ilikuwa kama joho na kilemba juu yangu"

kilemba
vazi refu ambalo wanaume hufunga kuzunguka vichwa vyao, huvaa kama kofia.

nilikuwa macho kwa watu vipofu
Hii inamaanisha kuwasaidia watu vipofu. KTN: "nilikuwa kama macho kwa ajili ya watu vipofu" au "niliwaongoza watu vipofu"

nilikuwa miguu kwa watu viwete
"nilikuwa kama miguu kwa watu viwete" au "niliwasaidia watu viwete"

nilikuwa baba kwa watu wahitaji
hapa neno baba linawakilisha kutoa kwa ajili ya watu. KTN: "Nilitoa kwa ajili ya watu wahitaji kama baba anavyotoa kwa ajili ya watoto wake"

Job 29:17

Maelezoa ya jumla
katika mistari ya 18-28 Ayubu anasimulia mambo ambayo alifanya kabla mambo mabaya hajatokea kwake.

nilivunja taya za ... nilimng'oa mwathirika
" niliwafanya dhalimu waache kuwatesa watu, kam mtu anayevunja taya la mnyama mwitu na kuokoa mhanga kutoka katika meno yake"

nitakufa katika kiota changu
" nitakufa kwenye nyumba yangu pamoja na familia yangu" au "nitakufa katika usalama wa nyumbani kwangu"

nitazidisha siku zangu kama mchanga
"nitaishi maisha marefu" au "nitaishi miaka mingi "

Mizizi yangu ... matawi yangu
Ayubu anaongea juu ya nguvu zake, anasema yeye ni kama mti imara uliomwagiliwa vizuri.

Job 29:20

heshima ndani yangu ni mpya siku zote
"watu hunipa heshima daima" au "watu huniheshimu mara kwa mara"

upinde wa nguvu zangu ni mpya daima mkononi mwangu
"siku zote nipo imara kama upinde mpya"

hotuba yangu ilidondoka kama maji juu yao
"hotuba yangu burudisha mioyo yao kama matone ya maji yanavyoburudisha miili ya watu" au nichosema kwao kiliwaburudisha kama matone ya maji"

Job 29:23

walinisubiri daima kama walivyosubiri mavua
watu walimsubiri kwa subira na kutarajia kusikia mambo mema.

"walisubiri kwa hamu niongee ili wanufaike kutoka katika usemi wangu"
kama walivyofanya kwa mvua ya masika

"wakulima walisubiri kwa hamu mvua ya masika"
mvua ya masika

mvua ya masika
hii ni mvua kubwa ambayo hunyesha kabla ya majira ya ukame

generated on Tue Oct 24 10:45:40 2023

nilitabasamu kwa ajili yao
"nilitabasamu kwa aji yao ili kuwafariji"

mwanga wa uso wangu
hii inawakilisha ukarimu waliouna katika sura ya Ayubu

Job 29:25

niliwachagulia njia zao
hii inamaanisha kuwaamulia jambo wanalopaswa kutenda

niliketi kama mkuu wao
"niliwaongoza kama mkuu wao"

niliishi kama mfalme kwenye jeshi lake
watu walimtii Ayubu kama mfalme na walikuwa kama jeshi lake.

nilikuwa kama mtu anayewafariji waombolezaji
"niliwafariji wakati wa kuomboleza kwao"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Sasa vijana wananidhihaki - vijana ambao baba zao wasingeweza hata kuwahudumia mbwa wa kundi
langu. **2** Kwa kweli, nguvu za mikono ya baba zao, zingenisaidia nini - watu ambao hawakuwa na nguvu
wakati wa kukua kwao? **3** Walidhoofishwa na umasikini na njaa; walisaga nchi kavu mafichoni. **4**
Walichuma mche chumvi na majani ya vichaka; mizizi ya mti wa ufagio ilikuwa ndiyo chakula chao. **5**
Waliondolewa miongoni mwa watu waliopiga kelele nyuma yao kama ambavyo mtu angempigia kelele
mwizi. **6** Hivyo walipaswa kuishi katika mabonde ya mto, katika mashimo ya ardhi na miamba. **7** Walilia
kwa uchungu porini kama punda; chini ya vichaka walikutana. **8** Walikuwa uzao wa wapumbavu, hakika,
wa watu wasiofaa; waliondolewa duniani kama waarifu. **9** Lakini sasa, nimekua sababu ya wimbo wa
dhihaka kwa wana wao; hakika, nimekuwa mzaa kwao. **10** Wananichukia na kusimama mbali nami;
hawaachi kunitemea usoni. **11** Kwa maana Mungu ameondoa kamba katika upinde wangu na amenipiga,
na hivyo watu hawa wanashindwa kujizuia mbele yangu. **12** Kundi la vijana wabaya wanashambulia nguvu
zangu; wananiondolea mbali na kukusanya kinyume changu rundo la kuhusuru. **13** Wanaharibu maisha
yangu; wanapeleka mbele maangamizi yangu, watu wasio na wakuwazuia. **14** Wanakuja kinyume changu
kama jeshi katika tundu pana katika ukuta wa mji; katikati ya maangamizi wanajizungusha juu yangu. **15**
Hofu zimeniandama; heshima yangu imeondolewa mbali nami kama kwa upepo; mafanikio yangu
yameondolewa kama wingu. **16** Sasa uhai wangu umeondolewa ndani yangu; siku nyingi za maumivu
zimenipita. **17** Mifupa inauma ndani yangu wakati wa usiku; maumivu yanayonisaga hayaishi. **18** Nguvu
kuu ya Mungu imeshika mavazi yangu; yananizunguka kama kala ya vazi langu. **19** Amenitupa matopeni;
nimekuwa kama vumbi na majivu. **20** Nakulilia wewe, Mungu, lakini haunijibu; ninasimama, nawe
unaniangalia tu. **21** Umegeuka na kuwa mkali kwangu; kwa nguvu za mkono wako umenitesa. **22**
Unaniinua katika upepo na kuufanya unikokote; unanirusha huku na kule katika dhoruba. **23** Kwa maana
najua ya kwamba utanipeleka mautini, nyumba ya hatima kwa viumbe vyote. **24** Lakini, je hakuna ainuaye
mkono wake kuomba msaada aangukapo? Je hakuna aombaye msaada akiwa tabuni? **25** Je sikulia kwa ajili
yake aliyekuwa tabuni? Je sijahuzunika kwa ajili ya mwitaji? **26** Nilipotazamia mema, ndipo yalipokuja
mabaya; niliposubiri nuru, giza lilikuja badala yake. **27** Moyo wangu umetaabika na hautulii; siku za
mateso zimenipata. **28** Nimekuwa na ngozi nyeusi lakini si kwa sababu ya jua; nasimama katika kusanyiko
na kulilia msaada. **29** Nimekuwa ndugu kwa mbwea, mshirika wa mbuni. **30** Ngozi yangu imekuwa nyeusi
na inapukutika; mifupa yangu imeunguzwa na joto. **31** Kwa hiyo kinubi changu kimefunguliwa kwa nyimbo
za maombolezo, zomari yangu kwa kuimba kwao waombolezao.

Job 30:1

hawana kitu lakini mdhaha kwa ajili yangu
"hunidhihaki tu"

ambao baba zao nigewakataza kufanya kazi sambamba na mbwa wa kundi langu
"ambao baba zao niliwadharau na sikuwaruhusu kufanya kazi sambamba na mbwa wa kundi langu"

mbwa wa kundi langu
"mbwa ambao walilinda kundi langu"

Je nguvu za mikono ya baba zao zingewezaje kunisaidia mimi... zimeharibika?
"nguvu za mikono ya baba zao hazikunisaidia kunisaidia mimi... zimeharibika"

watu ambao nguvu zao za ukomavu wa umri wa o zimeharibika
"watu ambao wamezeeka na hawana nguvu" au "watu ambao wamekuwa wazee na dhaifu"

walikonda kwa umasikini na njaa
neno "wali.." ni kiambishi kwa kumaanisha baba wa vijana wenye dhihaka.

walikonda kwa umasikini na njaa
"walikonda sana kwa sababu walikuwa masikini na hawakupata mahitaji ya kutosha"

tafuna kwenye ardhi kavu
"walitafuna mzizi waliyoipata katika ardhi" au "kutafuna kwenye ardhi kavu" ni picha kuwa walikula chochote walichoweza kukipata katika ardhi kavu"

Job 30:4

Sentensi Unganishi
Ayubu anaendelea kuongea kuhusu baba zao wenye kudhihaki

generated on Tue Oct 24 10:45:40 2023

mboga ya chumvi ...majani ya vichakani...mizizi ya miretemu
Hii ni mimea ambayo watu waliweza kula endapo hawakuwa kupata chakula kizuri.

mizizi ya miretemu kilikuwa chakula chao
(1) watu walikula mizizi ya miretemu au 2) watu waliota moto kwa kuchoma mizizi ya miretemu.

walifukuzwa kutoka kati ya watu ambao waliwapigia kelele... mwizi
"walipigiwa kelele na watu ...mwizi na kulazimishwa kuondoka"

waliwapigia kelele kama mtu anavyompigia kelele mwizi
"waliwapigia kelele kana kwamba walikuwa wezi"

Job 30:7

walilia kama punda
"walilia kwa kupata njaa"

walikuwa uzao wa wapumbavu, naam, wa watu wasiofaa
"walitenda kama watu wasiokuwa na akili"

walifukuzwa kwa mijeredi watoke kwenye nchi
"walifukuzwa watoke nje ya nchi kama waharifu"

Job 30:9

hawaachi kunitemea mate usoni
"hata hunitemea mate usoni"

Mungu amelegeza kamba ya upinde wangu na kunitesa
"Mungu ameziondoa nguvu zangu kwa ajili ya kujitetea mwenyewe"

Job 30:12

juu ya mkono wangu wa kuume huinuka umati
"kundi la vijana hushambulia nguvu zangu" au " makundi ya watu wanashabulia heshima yangu"

hujikusanya dhidi yangu kwa kunizunguka
...adui wamejiandaa kumshambulia Ayubu, kama jeshi linavyojiandaa kushambulia...

Job 30:14

kama jeshi kwenye ufa mpana katika ukuta wa mji
Ayubu analinganisha hali yake na mji ambao upo katika mashambulizi wakati ukuta wake wa ulinzi unaufa

heshima yangu imefukuziwa mbali kama kwa upepo
"upepo umepeperusha heshima yangu"

mafanikio yangu yanatoweka kama wingu
Mali ya Ayubu imepotea kama wingi ambalo huonekana ghafula na hutoweka kutoka angani.

Job 30:16

Sasa uhai wangu unamiminika kutoka ndani yangu
Ayubu anahisi yu karibu kufa

maumivu ambayo yanaguguna kwangu hayapumziki
Ayubu anaongelea maumivu yake kam kitu chenye uhai.

Job 30:18

amenitupa kwenye matope
Ayubu anasema amefedheheshwa na Mungu

Job 30:20

katili
neno hili linamaana ya kukosa huruma

kwa nguvu za mkono wako umenitesa
Neno "mkono" linawakilisha nguvu za Mungu

Job 30:22

unaniinu juu kwenye upepo ...unanirusha nyuma na mbele katika dhoruba
Hii inaelezea mateso makuu ambayo Mungu amfanya Ayubu avumilie

nyumba ya hatima kwa viumbe hai vyote
"nyumba" inawakilisha sehemu ambapo wafu huelekea

viumbe hai vyote
vitu vyote vilivyo hai kwa sasa lakini vitakufa siku moja

Job 30:24

je hapana mtu wa kufikisha mkono wake kuomba msaada wakati anapoanguka? Je mtu mwenye shida hawezi kuomba msaada?
(1) "Niliwasaidia watu ambao walianguka wakati waliponiomba msaada . Niliwasaidia waliokuwa na taabu walipoomba msaada". au (2) "Nimeanguka na Mungu hapaswi kuona kama ninakosea ninapoomba msaada wake. Niko kwenye shida, naomba msaada!"

Je sikulia...shida? Je sikusononeka...mtu?
"Unajua kwamba nililia ...shida, na nilisononeka ...mtu!"

Nilisubiri mwanga ...giza likaja
Hapa "mwanga" unawakilisha baraka na kibali cha Mungu na "giza" linawakilisha shida na mateso.

Job 30:27

Moyo wangu umetaabika na wala haupumziki
Ayubu anaongelea moyo wake kama ni mtu

generated on Tue Oct 24 10:45:40 2023

Ninarandaranda na ngozi yenye giza lakini si kusababu ya jua
"Daima nipo katika hudhuni na giza"

ndugu wa mbwa mwitu, mshirika wa mbuni
Ayubu anafananisha mateso yake na kuomba kwake msaada kama kilio cha mbweha na mbuni.

Job 30:30

Mifupa yangu imeungua kwa joto
Hapa "mifupa" inawakilisha mwili wote, ambao unaugua katika homa

maombolezo
"maombolezo" ni sauti kuu ya kilio chenye huzuni au maumivu.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Nimefanya patano na macho yangu; ni kwa namna gani tena napaswa kumtazama mwanamwali kwa tamaa? **2** Ni sehemu gani kutoka kwa Mungu juu, na urithi gani kutoka kwake mwenye nguvu aliye juu? **3** Nilikuwa nafikiri kwamba majanga ni kwa watu wasio na haki, na misiba ni kwa ajili ya watu watendao mabaya. **4** Je Mungu hazioni njia zangu na kuzihesabu hatua zangu zote? **5** Kama nimetembea katika udanganyifu, kama mguu wangu umeharakisha katika uongo, **6** na nipimwe katika vipimo vilivyo sawa ili kwamba Mungu aujue uadilifu wangu. **7** Kama hatua zangu zimegeuka kutoka katika njia sahihi, kama moyo wangu umetembea kwa kufuata macho yangu, na kama doa lolote la uchafu limeng'ang'ania katika mikono yangu, **8** na kisha mimi nipande na mtu mwingine na ale; mavuno na yang'olewe katika shamba langu. **9** Na kama moyo wangu umevutiwa na mwanamke mwingine, ikiwa nimelala na mke wa jirani yangu katika hali ya kusubiria katika mlango wake, **10** na ndipo mke wangu na asage nafaka kwa mwanaume mwingine, na wanaume wengine na walale naye. **11** Na kwa hilo litakuwa ni kosa kubwa; kwa kweli, utakuwa ni uovu wa kuadhibiwa na waamuzi. **12** Kwa kuwa ni moto ambao unateketeza kila kitu kwa uharibifu, na kwamba utaunguza mavuno yangu yote. **13** Ikiwa nilikataa ombi la haki kutoka kwa watumishi wangu wa kiume na wa kike wakati walipohojiana nami, **14** kisha nini basi ningefanya wakati Mungu anapoinuka ili kunishitaki mimi? Atakapokuja kunihukumu, nitamjibuje? **15** Je yeye aliyenifanya mimi tumboni hakuwafanya wao pia? Je yeye si yeye yule aliyetuumba sisi wote katika tumbo? **16** kama nimewanyima watu masikini matakwa yao, au kama nimesababisha macho ya wajane yafifie kwa kulia, **17** au ikiwa kama nimekula kipande changu na sijawaruhusu wale wasio na baba kukila pia - **18** kwasababu tangu ujana wangu yatima walikua pamoja nami kama kuwa na baba, nami nimemwongoza mama yake, mjane, tangu katika tumbo la mama yangu mwenyewe. **19** ikiwa nimemwona yeyote akiangamia kwa kwa kukosa mavazi, au kama nimemwona mtu mhitaji akiwa hana nguo; **20** ikiwa moyo wake haujanibariki kwasababu amekuwa hajatiwa joto na sufu ya kondoo zangu, **21** ikiwa nimeinua juu mkono wangu kinyume na watu wasio na baba kwa kuwa niliona msaada wangu katika lango la mji, na kisha kuleta mashitaka dhidi yangu. **22** Ndipo bega langu na lianguake kutoka katika sehemu yake, na mkono wangu uvunjike katika kiungo chake. **23** Kwa kuwa niliogopa uharibifu kutoka kwa Mungu; kwasababu ya mawazo ya ukuu wake, nisingeweza kufanya mambo hayo. **24** Kama ningeifanya dhahabu kuwa tumaini langu, na kama ningesema kwa dhahabu safi, 'wewe unanifanya kuwa na tumaini'; **25** na kama nimefurahi kwasababu ya utajiri wangu ulikuwa mkubwa, kwa kuwa mkono wangu umepata mali nyingi, na kisha kuleta mashitaka dhidi yangu! **26** Ikiwa nimeliona jua lilipowaka, au mwezi ukitembea katika mng'ao wake, **27** na kama moyo wangu umevutwa kwa siri, ili kwamba mdomo wangu umeubusu mkono wangu katika ibada yao - **28** hili nalo pia lingekuwa ni ubaya wa kuadhibiwa na waamuzi, kwa kuwa ningekuwa nimemkana Mungu aliyejuu. **29** Ikiwa nimefurahia uharibifu wa yeyote ambaye ananichukia mimi, au kuwapa hongera wakati majanga yanapowapata, ndipo ulete mashitaka dhidi yangu! **30** Kwa kweli sijauruhusu hata mdomo wangu kutenda dhambi kwa kuuomba uhai wake kwa laana. **31** Ikiwa watu wa hema yangu hawajasema,' Nani aweza kumpata mtu ambaye hayashibishwa na chakula cha Ayubu? **32** (hata mgeni hajawahi kukaa katika pembe ya mji, kwa kuwa siku zote nimefungua milango yangu kwa ajili ya wasafiri), na kama haiko hivyo, ndipo mlete mashitaka kinyume nami! **33** Ikiwa, kama binadamu nimezificha dhambi zangu kwa kuficha hatia ndani ya kanzu yangu - **34** kwa kuwa niliogopa kusanyiko kubwa, kwasababu ya matwezo ya familia yaliniogopesha, hivyo basi nilinyamaza kimya na sikuweza kwenda nje, basi nileteni mashitaka dhidi yangu! **35** Ee, kama nilikuwa na mtu wa kunisikiliza! Ona, hii ni saini yangu; na Mwenye nguvu na anijibu! Ikiwa nilikuwa na shitaka rasmi ambalo adui yangu ameliandika! **36** Hakika ningelibeba hadharani juu ya bega langu; ningeliweka juu kama taji. **37** Ningemweleza hesabu ya hatua zangu; na kama mwana wa mfalme mwenye kujiamini ningepanda kwenda kwake. **38** Kama nchi yangu ingelia dhidi yangu, na matuta yake yaomboleza pamoja, **39** ikiwa nimekula mavuno yake bila kulipia au kama nimesababisha wamiliki wake kupoteza maisha yao, **40** ndipo miiba na iote badala ya ngano na magugu badala ya shayiri." Maneno ya Ayubu yamemalizika.

Job 31:1

Maelezo ya jumla
Ayubu anaendelea kuzungumza

Nimefanya patano na macho yangu
"Nimejiahidi mwenyewe kwamba sitamwangalia mwanamke kwa tamaa"

generated on Tue Oct 24 10:45:40 2023

kwa namna gani tena napaswa kumtazama mwanamwali kwa tamaa?
Ayubu anatumia swalli ili kutia mkazo kwamba hatavunja ahadi yake.

Ni sehemu gani kutoka kwa Mungu juu, na urithi gani kutoka kwake mwenye nguvu aliye juu?
sentensi hizi mbili zina maana moja. Ayubu anatumia swali ili kukazi kwamba Mungu asingempa kitu kizuri kama angefanya dhambi na kuvunja ahadi yake.

Job 31:3

Maelezo ya jumla
Ayubu anaendelea kuzungumza

Je Mungu hazioni njia zangu na kuzihesabu hatua zangu zote?
Mahali hapa "njia zangu" na "hatua zangu" zinarejelea tabia za Ayubu. Ayubu anatumia swali kwa ajili ya mkazo.

Job 31:5

Maelezo ya jumla
Ayubu anaendelea kuzungumza

kama nime...
Katika 31:5-40 Ayubu anafafanua hali mbalimbali ambazo angesitahili kupata hukumu ya Mungu. Lakini anajua kuwa si ya kweli na yeye hana hatia.

nimetembea katika udanganyifu, kama mguu wangu umeharakisha katika uongo
"kufanya kitu cha uongo au kumdanganya mtu kwa makusudi"

na nipimwe katika vipimo vilivyo sawa
Watu hutumia mizani ili kupima vitu na kutambua uthamani wake. "Mungu na anihukumu kwa uadilifu"

Job 31:7

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

Kama hatua zangu zimegeuka kutoka katika njia sahihi
"kama nimekoma kufanya kile kilicho sawa"

kama moyo wangu umetembea kwa kufuata macho yangu
"kama nimefanya mambo yoyote maovu"

na kama doa lolote la uchafu limeng'ang'ania katika mikono yangu
"kama nina hatia ya dhambi kabisa"

mavuno na yang'olewe katika shamba langu
"mtu mwingine zaidi na aje na kuchukua mavuno kutoka katika shamba langu"

Job 31:9

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

kama moyo wangu umevutiwa na mwanamke mwingine
"kama nimemwakia tamaa mke wa mwanaume mwingine"

ikiwa nimelala na mke wa jirani yangu katika hali ya kusubiria katika mlango wake
"na kama nimemsubiria aache nyumba yake ili niweleze kulala naye"

na ndipo mke wangu na asage nafaka kwa mwanaume mwingine
Maana zinazokubalika ni 1) hii ni njia ya kusema kuwa mwanaume atalala na mke wa Ayubu au 2) in maana kwamba atakuwa mtumwa na kufanya kazi kwa mwanaume mwingine.

Job 31:11

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

litakuwa ni kosa kubwa kuadhibiwa na waamuzi
"Litakuwa ni kosa ambalo kwa ajili yake waamuzi watakuwa sahihi kuniad

Kwa kuwa ni moto ambao unateketeza kila kitu kwa uharibifu, na kwamba utaunguza mavuno yangu yote
Ayubu anatia mkazo jinsi dhambi ya uzinzi iilivyo ya hatari na kuangamiza.

Job 31:13

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

kisha nini basi ningefanya wakati Mungu anapoinuka ili kunishitaki mimi? Atakapokuja kunihukumu, nitamjibuje?
Ayubu anatumia swali ili kutia mkazo. "kisha hakutakuwa na kitu kabisa nitakachoweza kusema ili kujilinda mwenyewe wakati Mungu atakapokuja kunihukumu"

Je yeye aliyenifanya mimi tumboni hakuwafanya wao pia? Je yeye si yeye yule aliyetuumba sisi wote katika tumbo?
"Mungu, ambaye alinifanya mimi na kwa namna ile ile aliwafanya na wao, atanihukumu kwa jinsi ya haki ile ile kama anavyowahukumu wao."

generated on Tue Oct 24 10:45:40 2023

Job 31:16

Maelezo ya jumla .
Ayubu anaanza kufafanua hali ambazo angestahili kupata hukumu ya Mungu, (zimeelezwa katika 31:22) lakini anajua kuwa hayakuwa ni ya kweli

nimesababisha macho ya wajane yafifie kwa kulia,
Mahali hapa "yafifie" inarejelea mjane kuwa wa uwezo mbaya wa kuona kwasababu ya kulia sana.

kipande changu
"chakula"

tangu ujana wangu yatima walikua pamoja nami kama kuwa na baba, nami nimemwongoza mama yake, mjane, tangu katika tumbo la mama yangu mwenyewe.
Ayubu anaelezea jinsi alivyowatendea kweli mjane na yatima. "Niliwajali yatima na wajane tantu nilipokuwa mdogo sana"

Job 31:19

Maelezo ya jumla .
Ayubu anaanza kufafanua hali ambazo angestahili kupata hukumu ya Mungu, (zimeelezwa katika 31:22) lakini anajua kuwa hayakuwa ni ya kweli

ikiwa moyo wake haujanibariki kwasababu amekuwa hajatiwa joto na sufu ya kondoo zangu,
"Nimewapa watu wale nguo za sufu ili kupata joto, na hivyo wamenibariki, lakini kama ningekuwa sijafanya hivyo,"

nimeinua juu mkono wangu kinyume
"Nimetisha ili kudhuru"

katika langa la mji
Hapa ni mahali ambapo watu muhimu wa mji hukusanyika na kufanya maamuzi.

Job 31:22

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

Ndipo bega langu na lianguake kutoka katika sehemu yake, na mkono wangu uvunjike katika kiungo chake
"kisha mtu mmoja na alivunje bega langu na kuuvunja mkono wangu"

Job 31:24

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

kama ningesema kwa dhahabu safi, 'wewe unanifanya kuwa na tumaini';
Msitari huu una maana sawa na msitari uliotangulia. Kwa pamoja inasisitiza kwamba Ayubu hajategemea mali ili kumletea usalama.

mkono wangu umepata mali nyingi,
"Nimepata mali nyingi kwa uwezo wangu"

Job 31:26

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

mwezi ukitembea
"mwezi ukizunguka katika anga"

na kama moyo wangu umevutwa kwa siri
"kama kwa siri nimetamani kuviabudu"

mdomo wangu umeubusu mkono wangu
Hii ni ishara ya upendo na ibada.

kuadhibiwa na waamuzi,
"kwa ajili yake waamuzi wangekuwa sawa kuhukumu"

Job 31:29

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

Kwa kweli sijauruhusu hata mdomo wangu kutenda dhambi kwa kuuomba uhai wake kwa laana.
Ayubu anaelezea ukweli wa jinsi alivyowatendea wale anaowachukia. "kwa ukweli, sikujihusisha mwenye katika dhambi kwa kuilaani sik yake"

Job 31:31

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo alistahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

Ikiwa watu wa hema yangu hawajasema,' Nani aweza kumpata mtu ambaye hayashibishwa na chakula cha Ayubu?
"Watu wangu siku zote wamekuwa na uwezo wa kusema,"Kila mtu tunayemjua amekula chakula kingi cha Ayubu kama alivyotaka' Kama hayo hayakuwa ya kweli,"

hata mgeni hajawahi kukaa katika pembe ya mji, kwa kuwa siku zote nimefungua milango yangu kwa ajili ya wasafiri
Ayubu anaelezea jinsi ambayo aliwatendea wageni."Wageni hawakuwahi kulala mitaani. Mara zote niliwakaribisha nyumbani kwangu"

generated on Tue Oct 24 10:45:40 2023

Job 31:33

Maelezo ya jumla
Ayubu anaendelea kufafanua hali ambazo angestahili kupata hukumu ya Mungu, lakini anajua kuwa hayakuwa ni ya kweli.

kwa kuwa niliogopa kusanyiko kubwa, kwasababu ya matwezo ya familia yaliniogopesha
Kauli hizi zinamaanisha kitu kimoja. Kwa pamoja zinatia mkazo kwamba mtu anaweza kuificha dhambi yake kwasababu anahofu juu kile ambacho watu wangesema.

Job 31:35

hii ni saini yangu
Ayubu anaelezea malalamiko yake kwa Mungu kana kwamba aliyaandika katika nyaraka rasmi. Angeandika jina lake juu yake kama ahadi ambayo kila kitu katika nyaraka ni za kweli.

Ikiwa nilikuwa na shitaka rasmi ambalo adui yangu ameliandika!
"kama tu ningeweza kusoma mashitaka ya adui yangu dhidi yangu"

Hakika ningelibeba hadharani juu ya bega langu; ningeliweka juu kama taji
Hii ina maana kama Mungu angeyaandika mashitaka kinyume na Ayubu, kisha Ayubu angeziweka nyaraka mahali ambapo kila mtu angeweza kuzisoma.

hatua zangu
hii inarejelea matendo ya Ayubu

kama mwana wa mfalme mwenye kujiamini
Hii ina maana kwamba Ayubu angemkaribia Mungu bila hofu.

Job 31:38

Maelezo ya jumla
Hii inahitimisha maelezo ya Ayubu juu ya hali ambazo ndani yake angestahili hukumu ya Mungu, lakini anajua kuwa haikuwa kweli.

Kama nchi yangu ingelia dhidi yangu, na matuta yake yaomboleza pamoja
Ayubu anaielezea nchi kana kwamba alikuwa mtu ambaye analia kwasababu Ayubu ameiiba kutoka kwa mmliki halali.

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Hivyo hawa watu watatu walikoma kumjibu Ayubu kwasababu alikuwa ni mwenye haki katika macho yake mwenyewe. **2** Ndipo iliwaka hasira ya Elihu mwana wa Barakeli Mbuzi, wa familia ya Ramu, iliwaka dhidi ya Ayubu kwa kuwa alijihesabia haki mwenyewe kuliko Mungu. **3** Hasira ya Elihu iliwaka pia kinyume cha marafiki zake watatu kwasababu hawakupata jibu kwa ajili ya Ayubu, na bado walimhukumu Ayubu. **4** Sasa Elihu alikuwa amemsubiri Ayubu ili aweze kuzungumza naye kwa kuwa watu wengine walikuwa wakubwa kuliko yeye. **5** Hata hivyo, wakati Elihu alipoona ya kuwa hapakuwa na jibu katika midomo ya watu hawa watatu, hasira yake iliwaka. **6** Ndipo Elihu mwana wa Barakeli Mbuzi alinena na kusema, "Mimi ni mdogo, na ninyi ni wazee. Hii ndio sababu nilijizuia na sikuthubutu kuzungumza mawazo yangu mwenyewe. **7** Nilisema, "Urefu wa siku utazungumza; na wingi wa miaka utatufundisha hekima. **8** Lakini kuna roho ndani ya mtu; pumzi ya Mwenye nguvu humpa yeye ufahamu. **9** Si tu watu wakubwa ndio wenye hekima, wala watu wazee pekee ambao hufahamu haki. **10** Hivyo basi nakwambia wewe, "Nisikilizeni mimi; Nitakwambia pia uelewa wangu.' **11** Tazama, niliyasubiria maneno yenu; nilisikiliza hoja zenu wakati mlipokuwa mnafikiri juu ya kile cha kusema. **12** Hakika, niliwajali sana ninyi, lakini, tazama, hakuna hata mmoja wenu aliyeweza kumshawishi Ayubu wala ambaye aliweza kumjibu maneno yake. **13** Iweni waangalifu msije mkasema, 'Tumepata hekima!' Mungu atakuwa amemshinda Ayubu; mtu wa kawaida hawezi akafanya hivyo. **14** Kwa kuwa Ayubu hajasema mojamoja maneno yake juu yangu, basi sitamjibu kwa maneno yenu. **15** Hawa watu watatu wamep igwa bumbuwazi; hawawezi kuendelea kumjibu Ayubu; hawana neno zaidi la kusema. **16** Je ninapaswa kusubiria kwasababu hawazungumzi, kwa kuwa wamesimama pale kimya na wala hawajibu zaidi? **17** La, nitajibu pia upande wangu; Nitawaambia pia ufahamu wangu. **18** Kwa kuwa nimejawa na maneno mengi, roho ndani yangu inanisukuma. **19** Tazama, kifua changu ni kama divai yenye chachu ambayo haina tundu; kama viriba vipya, kiko tayari kupasuka. **20** Nitazungumza ili kwamba niweze kuburudishwa; nitafungua kimya changu na kusema. **21** Sitaonesha upendeleo; wala sitatoa sifa za majina kwa mtu yeyote. **22** Kwa kuwa sijui namna ya kutoa sifa; kama nitafanya hivyo, Muumba wangu atanikatilia mimi mbali.

Job 32:1

katika macho yake mwenyewe
''katka ufahamu wake mwenyewe" au "katika mawazo yake"

Ndipo iliwaka hasira ya Elihu mwana wa Barakeli Mbuzi, wa familia ya Ramu, iliwaka dhidi ya Ayubu
Hii inalinganisha hasira ya Elihu na mtu anayewasha moto.

Elihu.....Barakeli.....Ramu
Haya ni majina ya wanaume

mbuzi
Hili ni jina la kikundi cha watu.

Job 32:3

Hasira ya Elihu iliwaka pia kinyume cha marafiki zake watatu
Hii inallingisha hasira ya Elihu na mtu anayewasha moto.

sasa
Neno hili limetumika hapa kuonesha pumziko fupi katika habari kuu. Hii inatueleza habari za nyuma kuha

uwa hapakuwa na jibu katika midomo ya watu hawa watatu
"kwamba watu hawa watatu walikuwa hawana kitu zaidi cha kusema"

hasira yake iliwaka
Hii tena inalinganisha hasira ya Elihu na mtu anayewasha moto. "alikuwa mwenye hasira sana"

Job 32:6

ninyi ni wazee
mahali hapa 'ninyi' ni wingi na inarejelea Ayubu na marafiki zake.

Urefu wa siku utazungumza; na wingi wa miaka utatufundisha hekima
Hii mistari miwili inamaanisha kitu kimoja. Elihu anatia mkazo kwa kuwa watu wazee ni wenye hekima kulika vijana, wanatakiwa kuwa wa kwanza kusema yale wanayoyajua.

Job 32:8

Maelezo ya jumla
Elihu anaendelea kuzungumza na Ayubu na marafiki zake.

generated on Tue Oct 24 10:45:40 2023

roho.... pumzi ya Mwenye nguvu
Virai hivi vinamaanisha kitu kimoja. Elihu anakazia kwamba hekima ya watu hutoka kwa Mungu.

Job 32:11

niliyasubiria maneno yenu
Elihu anaongea na marafiki za Ayubu. "Nilisubiri nisikie yale ambayo mngesema"

Job 32:13

Maelezo ya jumla
Elihu anaendelea kuzungumza na marafiki zake na Ayubu.

Tumepata hekima
"sisi ni wenye hekima"

amemshinda Ayubu
"kumshawishi Ayubu" au "kumjibu Ayubu"

Job 32:15

Maelezo ya jumla
Elihu anaendelea kuzungumza

Hawa watu watatu wamep igwa bumbuwazi; hawawezi kuendelea kumjibu Ayubu; hawana neno zaidi la kusema
Vipande vitatu vya mstari hii vinamaanisha kitu kimoja. Elihu anakazia kwamba marafiki wa Ayubu wamesema kile walichoweza kusema.

Je ninapaswa kusubiria kwasababu hawazungumzi, kwa kuwa wamesimama pale kimya na wala hawajibu zaidi?
Elihu anatumia swali kukazia kwamba hatasubiria tena ili azungumze

Job 32:17

Maelezo ya jumla
Elihu anaendelea kuzungumza kwa kutumia mtindo wa usambamba

nimejawa na maneno
"nina mengi sana ya kusema"

roho ndani yangu inanisukuma
"lazima niseme sasa"

kifua changu ni kama divai yenye chachu ambayo haina tundu; kama viriba vipya, kiko tayari kupasuka.
Wakati divai inapochacha, gesi hujikusanya katika chombo. Kama gesi hiyo yaitaondolewa, chombo kitapasuka . Elihu anamaanisha kwamba anayo mengi ya kusema na kama hatayasema anajisikia kama atapasuka.

Job 32:20

Maelezo ya jumla
Elihu anaendelea kuzungumza kwa kutumia mtindo wa usambamba

niweze kuburudishwa
"naweza kujisikia vizuri"

nitafungua kimya changu
"fungua mdomo wako"au "sema"

wala sitatoa sifa za majina kwa mtu yeyote
"wala sitamsifu mtu yeyote au kumpa mtu majina ya heshima"

Muumba wangu
"Mungu aliyeniumba"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Kwahiyo sasa, nakuomba wewe, Ayubu, usikilize hotuba yangu; sikiliza maneno yangu yote. **2** Tazama sasa, nimeufumbua mdomo wangu; ulimi wangu umesema maneno ndani ya mdomo wangu. **3** Maneno yangu yatasema uadilifu wa moyo wangu; yatasema kwa unyofu yale ambayo mdomo wangu unayajua. **4** Roho ya Mungu imeniumba; pumzi ya Mwenye nguvu imenipatia uhai. **5** Kama unaweza, nijibu; weka maneno yako katika mpangilio mbele yangu na kisha usimame. **6** Tazama, niko kama wewe ulivyo mbele za Mungu; nimeumbwa pia kutoka katika udongo. **7** Ona, tishio langu halitakufanya wewe uogope; wala mzigo wangu hautakuwa mzito kwako. **8** Umesema kwa hakika katika masikio yangu; nimeisikia sauti ya maneno yakeo yakisema, **9** 'Mimi ni safi na bila hila; sina hatia, na hakuna dhambi ndani yangu. **10** Tazama, Mungu huona nafasi za kunishambulia mimi; huniangalia mimi kama adui yake. **11** Huweka miguu yangu akiba; naye huangalia njia zangu zote.' **12** Tazama, katika hili hauko sawa, nitakujibu, kwa kuwa Mungu ni mkuu kuliko mtu. **13** Kwanini unashindana naye? Huwa hahesabu matendo yake yoyote. **14** Kwa kuwa Mungu huzungumza mara moja, naam, mara mbili, ingawa mwanadamu hawezi kutambua. **15** Katika ndoto, katika maono ya usiku, wakati usingizi mzito unapowapata watu, katika usingizi kitandani - **16** basi Mungu hufungua masikio ya watu, na kuwatisha kwa vitisho, **17** kwa kusudi la kumvuta mtu atoke katika makusudio yake maovu, na kuyaweka majivuno mbali naye. **18** Mungu huyaokoa maisha ya mwanadamu kutoka katika shimo, na uhai wake dhidi ya kifo. **19** Mtu huadhidibiwa pia na maumivu kitandani mwake, na maumivu makali yanayodumu katika mifupa yake, **20** ili kwamba maisha yake yachukie chakula, na roho yake ichukie vyakula vizuri. **21** Nyama yake imeharibiwa ili kwamba usionekane; mifupa yake, mara moja isionekane, sasa basi ng'ang'ania. **22** Hakika, roho yake inasogea shimoni, na uhai wake unasogea kwa wale wanaotaka kuuharibu. **23** Lakini kama kuna malaika anayeweza kuwa mpatanishi kwa ajili yake, mpatanishi mmoja miongoni mwa maelfu ya malaika, kumwonesha kile kilicho cha haki ili atende haki, **24** na kama malaika ni mpole kwake na kumwambia Mungu, 'Mwokoe mtu huyu ili asishuke chini shimoni; nimepata fidia kwa ajili yake,' **25** kisha mwili wake utakuwa mororo kuliko mwili wa mtoto, atazirudia siku za nguvu za ujana wake. **26** Atamwomba Mungu, na Mungu atakuwa mwema kwake, ili kwamba auone uso wa Mungu akiwa mwenye furaha. Mungu atampa mtu ushindi wake. **27** Ndipo mtu huyo ataimba mbele ya watu wengine na kusema, 'Nilitenda dhambi na kuasi kile kilichokuwa cha haki, lakini dhambi yangu haikuadhibiwa. **28** Mungu ameiokoa roho yangu isiende chini shimoni; maisha yangu yataendelea kuuona mwanga.' **29** Tazama, Mungu hufanya mambo haya yote pamoja na mwanadamu, mara mbili, naam, hata mara tatu, **30** kuirudisha roho yake kutoka shimoni, ili kwamba aweze kumlikwa na mwanga wa maisha. **31** Ayubu, zingatia na unisikilize mimi; nyamaza nami nitasema. **32** Ikiwa una kitu cha kusema, na unijibu; sema, maana nataka kuhakikisha kwamba wewe uko katika haki. **33** Kama sivyo, basi nisikilize, ubaki kimya, nami nitakufundisha wewe hekima."

Job 33:1

Maelezo ya jumla
Elihu anaendelea kuzungumza

usikilize hotuba yangu; sikiliza maneno yangu yote
Virai hivi viwili vinamaanisha kitu kimoja. Elihu anatia mkazo kwamba Ayubu lazima asikilize kwa makini.

nimeufumbua mdomo wangu; ulimi wangu umesema maneno ndani ya mdomo wangu
Kauli hizi zinamaanisha kitu kimoja. Elihu anatiza mkazo kwamba sasa ana utayari wa kuzungumza.

Maneno yangu yatasema uadilifu wa moyo wangu
"Nitazungumza kwa ukamilifu wa uadilifu"

yatasema kwa unyofu yale ambayo mdomo wangu unayajua.
"Nitakwambia kwa uaminifu mambo ninayoyajua"

Job 33:4

Maelezo ya jumla
Elihu anaendelea kuzungumza na Ayubu

Roho ya Mungu imeniumba..... imenipatia uhai
mistari hii miwili ina maana moja. Elihu inatia mkazo kwamba Mungu amemfanya yeye na kwa hivyo humpa mamlaka kwa kile anachokisema.

weka maneno yako katika mpangilio mbele yangu na kisha usimame
"andaa kile utakachokisema na unijibu"

generated on Tue Oct 24 10:45:40 2023

Job 33:6

Maelezo ya jumla
Elihu anaendelea kuongea na Ayubu.

nimeumbwa pia kutoka katika udongo
"Mungu amenifanya kutokana na udongo"

wala mzigo wangu hautakuwa mzito kwako.
"Sitakutesa wewe kwa kile ninachokisema" au " nitazungumza na wewe kwa upole"

Job 33:8

Maelezo ya jumla
Elihu anaendelea kuongea na Ayubu

nimeisikia sauti ya maneno yako yakisema
"Nimekusikia ukisema"

'Mimi ni safi na bila hila; sina hatia, na hakuna dhambi ndani yangu.
Maelezo yote haya yanamaanisha kitu kile kile. "Mimi sina hatia ya kosa lolote"

Job 33:10

Elihu anaendelea kunukuru kile alichomsikia Ayubu akikisema
"akiba" ni vizuizi ya mbao ambayo ilitumika na bwana jela ambaye aliiweka katika miguu ya wafungwa kuwazuia wasitoke.

njia zangu
Hii inarejelea matendo ya Ayubu

nitakujibu
Elihu anazungumza na Ayubu

Job 33:13

Maelezo ya jumla
Elihu anaendelea kuzungumza na Ayubu

Kwanini unashindana naye?
"hatutakiwi hata kujaribu kushindana na Mungu"

Huwa hahesabu matendo yake yoyote.
"Yeye hawajibiki kutueleza sisi kila kitu anachokifanya"

Mungu huzungumza mara moja, naam, mara mbili,
"Mungu huzungumza tena na tena kwa njia mbalimbali

Katika ndoto, katika maono ya usiku,
Maneno haya yanamaanisha kitu kile kile. "ndoto ambayo katika maono ya usiku"

wakati usingizi mzito unapowapata watu, katika usingizi kitandani
"wakati watu wakiwa wamesinzia kweli kitandani mwao"

Job 33:16

Maelezo ya jumla
Elihu anaendelea kuzungumza na Ayubu

Mungu hufungua masikio ya watu
"ndipo Mungu hufunua mambo kwa watu"

Mungu huyaokoa maisha ya mwanadamu kutoka katika shimo, na uhai wake dhidi ya kifo.
Maelezo ya haya yanamaanisha kitu kile kile. "Mungu huwakoa watu kutoka katika kaburi na katika kifo."

Job 33:19

Maelezo ya jumla
Elihu anaendelea kuongea na Ayubu

Mtu huadhidibiwa pia
"Mungu pia humwadhibu mtu"

ili kwamba maisha yake yachukie chakula, na roho yake ichukie vyakula vizuri
Virai hivi viwili kimsingi vinamaanisha kitu kile kile, kwamba mtu ni yuko katika maumivu makali ambayo yanamfanya anashindwa hata kula.

ichukie vyakula vizuri
"kuchukia hata chakula chake anachokipendelea"

Job 33:21

Maelezo ya jumla
Elihu anaendelea kuzungumza na Ayubu

Nyama yake imeharibiwa ili kwamba usionekane; mifupa yake
"Ugonjwa huufanya mwili wake uwe dhaifu na ukonde hata kwamba mtu anaweza hata kuona mifupa yake"

roho yake inasogea shimoni
"yuko karibu kuingia katika kaburini"

uhai wake unasogea kwa wale wanaotaka kuuharibu.
Kirai "wale wanaotaka kuuharibu" yaweza kurejelea watu wale ambao wako tayari katika sehemu ambapo wafu huenda. Yaweza pia kurejelea malaika wa kifo ambaye huja na kumfanya mtu afe. "Yuko karibu na kufa"

Job 33:23

Maelezo ya jumla
Elihu anaendelea kuongea na Ayubu

kwa ajili yake
Hii haimrejelei mtu maalumu. Elihu anaendelea kuongea na mtu yeyote kwa ujumla.

mmoja miongoni mwa maelfu ya malaika,
"mmoja kutoka katika kundi kubwa la malaika"

generated on Tue Oct 24 10:45:40 2023

Job 33:25

Maelezo ya jumla
Elihu anaendelea kuongea na Ayubu

kisha
"kama matokeo ya ombi la malaika kwa Mungu"

mwili wake utakuwa mororo kuliko mwili wa mtoto
"mwili wa mtu mgonjwa utakuwa mpya tena kama mwili wa mtu mdogo"

atazirudia siku za nguvu za ujana wake.
"atakuwa na nguvu tena"

auone uso wa Mungu akiwa mwenye furaha
"humwabudu Mungu kwa furaha"

Mungu atampa mtu ushindi wak
"Mungu atamwokoa mtu" au "Mungu atayafanya mambo ya mtu kuwa sawa" Hii pia yaweza kumaanisha kwamba mtu anatangaza kwa wengine jinsi Mungu alivyomwokoa.

Job 33:27

Maelezo ya jumla
Elihu anazidi kuzungumza na Ayubu

lakini dhambi yangu haikuadhibiwa
"lakini Mungu hakuniadhibu mimi kwa kutenda dhambi"

ameiokoa roho yangu
"aliniokoa mimi"

maisha yangu yataendelea kuuona mwanga
Atauona mwanga wa maisha badala ya giza ambalo angeliliona katika kifo. "nitaendelea kuishi"

Job 33:29

Maelezo ya jumla
Elihu anazidi kuzungumza na Ayubu

mara mbili, naam, hata mara tatu
"tena na tena"

roho yake
:yeye"

aweze kumlikwa na mwanga wa maisha.
"aweza kuwa na furaha ya kubaki kuwa hai"

Job 33:31

Maelezo ya jumla
Elihu anazidi kuongea na Ayubu

zingatia na unisikilize mimi;
Virai hivi vinamaanisha kitu kile kile. "Nisikilize kwa umakini, Ayubu"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Zaidi ya hayo, Elihu aliendelea kusema: **2** "Sikilizeni maneno yangu, ninyi watu wenye hekima; nisikieni, ninyi mlio na maarifa. **3** Kwa kuwa sikio huyajaribu maneno kama ambavyo kaakaa huonja chakula. **4** Na tujichagulie sisi wenyewe yale yenye adili: na tujigundulie miongoni mwetu yale yaliyo mazuri. **5** Kwa kuwa Ayubu amesema, 'mimi ni mwenye haki, lakini Mungu ameondoa haki zangu. **6** Pamoja na haki zangu, ninaangaliwa kama mwongo. Kidonda changu hakiponyeki, ingawa mimi sina dhambi.' **7** Ni mtu gani aliye kama Ayubu ambaye hunywa dharau kama maji, **8** ambaye huzunguka katika ushirika wa watu ambao ni waovu, na ambaye hutembea pamoja na watu waovu? **9** Kwa kuwa anasema, ' Hakuna faida kwa mtu kujifurahisha kwa kufanya mambo ambayo Mungu anayataka.' **10** Basi nisikilizeni mimi, enyi watu wenye ufahamu: na iwe mbali na Mungu kwamba atatenda uovu; **11** na iwe mbali na Mwenye enzi kwamba atatenda dhambi. Kwa kuwa humlipa mtu kutokana na kazi yake; na humfanya mtu apate thawabu za njia zake mwenyewe. **12** Kwa hakika, Mungu hatendi uovu, wala Mwenye nguvu hajaIpotosha haki. **13** Ni nani aliyemweka kuwa mtawala wa dunia? Ni nani aliyeiweka dunia yote chini yake? **14** Ikiwa aliweka makusudio yake juu yake mwenyewe, na kama amejikusanyia mwenyewe nafsi yake na pumzi yake, **15** basi miili yote itateketea pamoja; mwanadamu angerudi mavumbini tena. **16** Kama sasa mna ufahamu, sikilizeni haya; sikilizeni sauti ya maneno yangu. **17** Je yeye anayeichukia haki aweza kutawala? Je mtamhukumu Mungu kuwa ni mwenye makosa, ambaye ni mwenye haki na mwenye nguvu? **18** Mungu ambaye humwambia mfalme, ' Wewe ni mbaya; au huwaambia wenye kuheshimiwa, 'Ninyi ni waovu'? **19** Mungu ambaye haoneshi upendeleo kwa viongozi na ambaye hawakubali zaidi watu matajiri kuliko masikini, kwa kuwa wote ni kazi ya mikono yake. **20** Watakufa kwa muda mfupi; wakati wa usiku watu watatikiswa na watapita; watu wenye nguvu watatwaliwa mbali, lakini si kwa mikono ya wanadamu. **21** Kwa kuwa macho ya Mungu yako juu ya njia za mtu; anaziona hatua zake zote. **22** Hakuna giza, wala hakuna weusi mzito ambao watenda mabaya wanaweza kujificha wao wenyewe. **23** Kwa kuwa Mungu hahitaji kumchunguza mtu zaidi; wala hakuna haja kwa mtu yeyote kwenda mbele zake kwa hukumu. **24** Huwavunja vipande vipande watu wenye nguvu kwa ajili ya njia zao ambazo hazihitaji uchunguzi zaidi; huwaweka watu wengine katika nafasi zao. **25** Kwa namna hii ana maarifa juu ya matendo yao; huwatupa watu hawa wakati wa usiku; nao wameangamizwa. **26** Huwaua kwa matendo yao mabaya kama wakosaji dhahiri mbele za watu wengine **27** kwasababu wamegeuka na kuacha kumfuata yeye na wamekataa kuzisadiki njia zake zozote. **28** Na kwa namna hii, wamekifanya kilio cha watu masikini kimfikie; amekisikia kilio cha watu walioteswa. **29** Na wakati akaapo kimya, nani aweza kumhukumu kuwa mkosaji? Kama akiuficha uso wake, ni nani awezaye kumjua? Anatawala sawa sawa juu ya taifa na mtu pia, **30** ili kwamba watu wasiomjua Mungu wasije wakatawala, ili kwamba asiwepo mtu wa kuwanasa watu. **31** Fikiria mtu akimwambia Mungu, ' Mimi ni mwenye hatia kabisa, lakini sitatenda dhambi tena; **32** nifunze kile ambacho siwezi kukiona; nimetenda dhambi, lakini sitafanya tena.' **33** Je unadhani kwamba Mungu ataiadhibu dhambi ya mtu huyo, kwa kuwa unayachukia yale ambayo Mungu huyatenda? Ni lazima uchague, siyo mimi. Basi sema yale ambayo unayajua. **34** Watu wenye ufahamu wataniambia, kwa kweli, kila mtu mwenye hekima ambaye hunisikia atasema, **35** Ayubu anazungumza bila maarifa; maneno yake hayana hekima.' **36** Kama Ayubu alijaribiwa kwa kitu kidogo kabisa katika kesi yake kwasababu ya kuongea kwake kama watu waovu. **37** Kwa kuwa anaongeza uasi juu ya dhambi yake; anapiga makofi ya dharau kati yetu; anaweka maneno kinyume na Mungu."

Job 34:1

Elihu
Angalia jinsi alivyofasiri katika 32:1

Sikilizeni maneno yangu
"Sikiliza kile ninachokisema"

ninyi watu wenye hekima....ninyi mlio na maarifa
Elihu anamkosoa Ayubu na marafiki zake. Hafikiri kama ni watu wenye hekima kweli.

Kwa kuwa sikio huyajaribu maneno kama ambavyo kaakaa huonja chakula.
Elihu anamaanisha kwamba watu wasikilize kwa makini ili kujua kilicho cha haki au kibaya kama tu vile ambavyo tunaonja chakula kutambua kama ni chakula kizuri au kibaya.

Job 34:4

Maelezo ya jumla
Elihu anazidi kuongea

generated on Tue Oct 24 10:45:40 2023

Na tujichagulie sisi
Hapa "sisi" inamrejelea Elihu, Ayubu, na marafiki wake watatu.

ameondoa haki zangu
"amekataa kunipa haki "

, ninaangaliwa kama mwongo
"marafiki zangu hudhani mimi ni mwongo" Hii huenda yaweza kumaanisha: "Mungu hasemi ukweli kuhusu mimi"

Kidonda changu hakiponyeki,
"mimi ni mgonjwa na hakuna awezaye kuniponya"

Job 34:7

Maelezo ya jumla
Elihu anazidi kuzungumza

Ni mtu gani aliye kama Ayubu
Elihu anatumia swali hili kumkaripia Ayubu. " Hakuna mwingine zaidi kama Ayubu"

ambaye hunywa dharau kama maji
Elihu anamshitaki Ayubu kwa kufurahia kuwadharau watu wengine.

ambaye hutembea pamoja na watu waovu
"ambaye anaenenda kama watu waovu"

Job 34:10

Maelezo ya jumla
Elihu anazidi kuongea

enyi watu wenye ufahamu
Elihu anamkosoa Ayubu na marafiki zake. Hadhani kabisa kama walikuwa ni watu wenye hekima.

iwe mbali na Mwenye enzi kwamba atatenda dhambi
Hii ina maana sawa na sehemu nyingine ya sentensi iliyotangulia. Elihu anakazia kwamba Mungu siku zote hufanya yaliyo ya haki.

humfanya mtu apate thawabu za njia zake mwenyewe
Hii inamaana sawa na sehemu nyingine ya sentensi iliyotangulia. Elihu anatia mkazo kwamba Mungu huwapa watu kile wanachostahili.

Mungu hatendi uovu, wala Mwenye nguvu hajaIpotosha haki.
Hii ina maana sawa na sehemu nyingine ya sentensi iliyotangulia. Elihu anakazia kwamba Mungu siku zote hufanya yaliyo ya haki.

Job 34:13

Maelezo ya jumla
Elihu anaendelea kuzungumza

Ni nani aliyemweka kuwa mtawala wa dunia? Ni nani aliyeiweka dunia yote chini yake?
Kauli hii ina maana moja. "hakuna hata mmoja ambaye anahitaji kumpa Mungu ruhusa ili anaye majukumu yake juu ya dunia yote. Yeye ni mwenye haki katika kuutawala ulimwengu wote."

nafsi yake na pumzi yake
"nafsi yake na pumzi amabayo hutupa uzima"

miili yote
"viumbe hai vyote "

Job 34:16

Maelezo ya jumla
Elihu anaendelea kuzungumza

sasa
Elihu anatumia neno hili ili kuleta usikivu wa kitu fulani muhimu ambacho alikuwa karibu kukisema.

sikilizeni sauti ya maneno yangu
Hii ina ina maana ile ile na ya sehemu iliyotangulia ya sentensi. "sikiliza kile ninachosema"

Je yeye anayeichukia haki aweza kutawala? Je mtamhukumu Mungu kuwa ni mwenye makosa, ambaye ni mwenye haki na mwenye nguvu?
"Yeye anayechukia haki hawezi kutegemea kuwa kiongozi juu

Job 34:18

Maelezo ya jumla
Elihu anaendelea kuzungumza

Mungu ambaye humwambia mfalme, ' Wewe ni mbaya; au huwaambia wenye kuheshimiwa, 'Ninyi ni waovu'?
Hii inaendeleza swali kutoka katika mstari uliotangulia.

mbaya
"mwovu" au "asiyestahili"

, kwa kuwa wote ni kazi ya mikono yake
Mahali hapa neno "mkono" linamaanisha nguvu.

wakati wa usiku watu watatikiswa na watapita
"wakati wa usiku" ni wakati wa mwisho wa siku na mwanzo wa siku nyingine.

watu wenye nguvu watatwaliwa mbali,lakini si kwa mikono ya wanadamu.
"Ni Mungu wala si wanadamu anayewafanya watu wa muhimu wafe.

Job 34:21

Kwa kuwa macho ya Mungu yako juu ya njia za mtu;
"kwa kuwa Mungu huangalia kila kitu anakifanyacho mtu

generated on Tue Oct 24 10:45:40 2023

anaziona hatua zake zote
"humwona kila aendako"

Hakuna giza, wala hakuna weusi mzito
Maneno "weusi mzito" kimsingi yanamaanisha kitu kile kile na yanatia uzito juu ya neno "giza"

Job 34:24

Maelezo ya jumla
Elihu anaendelea kuzungumza

Huwavunja vipande vipande watu wenye nguvu
"Huwaharibu watawala"

kwa ajili ya njia zao ambazo hazihitaji uchunguzi zaidi
"kwasababu anajua tayari kile alichokifanya"

huwaweka watu wengine katika nafasi zao
"na anachagua watu wengine kutawala katika nafasi zao"

wakati wa usiku
"wakati wasioutarajia"

Job 34:26

Maelezo ya jumla
Elihu anaendelea kuzungumza

dhahiri mbele za watu wengine
"katika sehemu ambayo kila mtu anaweza kuona"

wamegeuka na kuacha kumfuata yeye
"wangeacha kumtii yeye"

njia zake
Hii inarejelea maagizo ya Mungu kwa jinsi ambavyo watu wanapaswa kuenenda.

wamekifanya kilio cha watu masikini kimfikie
"waliwafanya watu masikini walie, na Mungu aliwasikia"

Job 34:29

Maelezo ya jumla
Elihu anaendelea kuzungumza

Na wakati akaapo kimya, nani aweza kumhukumu kuwa mkosaji?
Elihu anatumia swali kwa ajili ya kumfundisha Ayubu. "Hakuna anayeweza kumkosoa Mungu kama akiamua kukaa kimya"

Kama akiuficha uso wake, ni nani awezaye kumjua?
Elihu anatumia swali jingine kwa sababu ile ile. "Hakuna hata mmoja anayeweza kwenda na kumwona kama akiamua kujificha mwenyewe."

asiwepo mtu wa kuwanasa watu.
Hii inawalinganisha watu watawaua na muwindaji ambaye hunasa nyara zake.

Job 34:31

Maelezo ya jumla
Elihu anaendelea kuzungumza

nifunze kile ambacho siwezi kukiona
"nifundishe kile nilichokifanya vibaya na hata sikukijua"

Je unadhani kwamba Mungu ataiadhibu dhambi ya mtu huyo, kwa kuwa unayachukia yale ambayo Mungu huyatenda?
Elihu anatumia swali kwa ajili ya kutia mkazo. "Ingawa haupendi kile ambacho Mungu anakifanya, hakika hata haufikirii kwamba Mungu atamwadhibu mtu huyu"

Job 34:34

Maelezo ya jumla
Elihu anaendelea kuzungumza

Job 34:36

Kama Ayubu alijaribiwa kwa kitu kidogo kabisa katika kesi yake
"kama tu tungeweza kumpeleka Ayubu mahakamani ili kwamba hakimu aweze kumsikia kwa malalamiko yake yote."

anapiga makofi ya dharau kati yetu
"Humdharau Mungu mbele yetu hasa"

anaweka maneno kinyume na Mungu
"anaendelea kusema mambo mabaya kumhusu Mungu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Aidha, Elihu aliendelea kusema, **2** "Je unadhani hii ni sawa unaposema, 'Haki yangu mbele ya Mungu? **3** Kwa kuwa unauliza, 'Inafaa nini kwangu' na 'Ingekuwa nzuri kwangu kama ningekuwa nimetenda dhambi?' **4** Nitakujibu, wewe pamoja na marafiki zako. **5** Tazama juu angani, na ulione; angalia anga, ambalo liko juu sana kuliko wewe. **6** Kama umetenda dhambi, ni madhara gani huwa unayafanya kwa Mungu? Ikiwa makosa yako yameongezeka zaidi, je huwa unafanya nini kwake? **7** Kama wewe ni mwenye haki, unaweza kumpa nini? Je atapokea nini mkononi mwako? **8** Uovu wako waweza kuwaumiza mtu, kama ulivyo wewe ni mtu, na haki yako yaweza kumnufaisha mwana mwingine wa mtu. **9** Watu wanalia kwasababu ya matendo mengi ya unyanyasaji; wanaomba msaada katika mikono ya watu wenye nguvu. **10** Lakini hakuna hata mmoja asemaye, ' Mungu Muumba wangu yuko wapi, ambaye hutoa nyimbo wakati wa usiku, **11** ambaye hutufundisha sisi zaidi anavyowafundisha wanyama wa dunia, na ambaye hutufanya sisi kuwa wenye hekima kuliko ndege wa angani? **12** Huko wanalia, lakini Mungu hawajibu kwasababu ya kibriu ya watu waovu. **13** Kwa hakika Mungu hatasikia kilio cha kipumbavu; Mwenye nguvu wala hatajali. **14** Ni kwa namna gani atakujibu ikiwa unasema haumwoni, na ya kwamba hoja yako iko mbele yake, na ya kuwa unamngojea yeye! **15** Ni kwa jinsi gani atakujibu kama unasema kwamba hamwadhibu yeyote kwa hasira, na ya kwamba hajishughulishi na kiburi cha watu. **16** Basi Ayubu hufumbua kinywa chake tu ili kusema upumbavu; huongeza maneno bila maarifa."

Job 35:1

Je unadhani hii ni sawa ….'Haki yangu mbele ya Mungu?
Elihu anatumia maswali ili kumtia changamoto Ayubu. "Lazima ufikiri wewe ni mwenye haki.…haki yangu mbele za Mungu"

Je unadhani
hapa kiambishi 'u' ni umoja na kinamwakilisha Ayubu.

Kwa kuwa unauliza, 'Inafaa nini kwangu' na 'Ingekuwa nzuri kwangu kama ningekuwa nimetenda dhambi?
"kwa kuwa wasema haijalishi kuwa uko mwenye haki, na ya kwamba hakuna faida zaidi kwako kuliko kama ungekuwa umetenda dhambi"

Job 35:4

Maelezo ya jumla
Elihu anaendelea kuzungumza

Job 35:6

Sentensi kiunganishi
Elihu anaendelea kuongea

Kama umetenda dhambi, ni madhara gani huwa unayafanya kwa Mungu?
Dhambi zako zote haziwezi kumharibu mtu au tabia za Mungu"

Ikiwa makosa yako yameongezeka zaidi, je huwa unafanya nini kwake?
Swali hili linarudia wazo lile lile kama swali lililotangulia. "Ingawa unaendelea kutenda dhambi pamoja na matokeo makubwa, dhambi zako hazina athari juu yake.

Kama wewe ni mwenye haki, unaweza kumpa nini? Je atapokea nini mkononi mwako?
Maswali haya mawili kimsingi yanamaanisha jambo lile lile, kwamba haki ya Ayubu haikuongeza chochote kwa Mungu.

kutoka mkononi mwako
"kutoka kwako"

mwana wa mtu
"mwanadamu mwenza" au "mtu mwingine"

Job 35:9

Maelezo ya jumla
Elihu anaendelea kuzungumza

katika mikono ya watu wenye nguvu
Mahali hapa "mikono" ina maana ya ya nguvu au uwezo.

Lakini hakuna hata mmoja asemaye, ' Mungu Muumba wangu yuko wapi….ndege wa angani?
"Lakini mtu wa haki kweli si mwenye kiburi hata kwa kusema kwamba Mungu amekataa kuwapa uwezo wa kuimba nyimbo za furaha, wakati wa mateso yao."

ambaye hutoa nyimbo wakati wa usiku,
Hii ina maana kwamba ahadi za Mungu huwapa watu sababu ya kuwa na furaha hata wakati wakiwa katika mateso.

Job 35:12

Maelezo ya jumla
Elihu anaendelea kuzungumza

generated on Tue Oct 24 10:45:40 2023

wanalia
" watu walioteswa wanalia"

Ni kwa namna gani atakujibu
"Hakika hatakujibu"

Ni kwa jinsi gani atakujibu
"Hakika hatakujibu"

huongeza maneno
"anaendelea kuongea"

Job 35:15

Maelezo ya jumla
Elihu anaendelea kuzungumza

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generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Elihu aliendelea na kusema, **2** "Niruhusu niseme kidogo zaidi, nami nitakuonesha baadhi ya mambo
kwasababu nina maneno machache ya kusema kwa ajili ya Mungu. **3** Nitapata maarifa yangu kutoka
mbali; nitatambua kwamba haki ni ya Muumba wangu. **4** Kwa kweli, maneno yangu hayatakuwa ya uongo;
mtu fulani aliyekomaa katika maarifa yu pamoja nawe. **5** Angalia, Mungu ni mwenye nguvu, na
hamdharau mtu yeyote; yeye ni mwenye nguvu katika uweza wa ufahamu. **6** Yeye huwa hayahifadhi
maisha ya watu waovu bali badala yake hufanya yaliyo ya haki kwa wale wanaoteseka. **7** Haondoi macho
yake kwa wenye haki bali badala yake huwaweka juu ya viti vya enzi kama wafalme milele, nao
wameinuliwa juu. **8** Ikiwa wamefungwa minyororo na kunaswa katika kamba za mateso, **9** kisha
huwafunulia kile walichokifanya, na maovu yao na kiburi chao. **10** Hufungua pia masikio yao kwa ajili ya
agizo lake, na huwaamuru wageuke kutoka katika uovu. **11** Ikiwa watamsikiliza na kumwabudu yeye,
wataishi katika mafanikio katika siku zao, na miaka yao katika hali ya kuridhika. **12** Hata hivyo, kama
hawatasikiliza, wataangamia kwa upanga; watakufa kwasababu hawana maarifa. **13** Na wale wasiomjua
Mungu hutunza hasiria zao katika mioyo; hawaombi msaada hata wakati ambapo Mungu huwafunga. **14**
Hawa hufa katika ujana wao; na maisha yao hukoma kati ya makahaba. **15** Mungu huwainua watu
walioonewa kwa njia ya mateso yao; hufungua masikio yao kwa njia ya uonevu wao. **16** Kwa hakika, yeye
angependa kuwatoa ninyi katika mateso na kuwaweka katika sehemu pana ambapo hakuna masumbufu
na mahali ambapo meza yenu ingewekwa ikiwa na chakula kilichojaa mafuta. **17** Lakini wewe umejaa
hukumu juu ya watu waovu; hukumu na haki umeziachilia. **18** Usiuache utajiri ukuvute katika
udanganyifu; na sehemu kubwa ya rushwa isikugeuze upande kutoka katika haki. **19** Je utajiri wako
waweza kukunufaisha, ili kwamba usiwe katika taabu, au nguvu zako zote za uwezo zaweza kukusaidia?
20 Usiutamani usiku ili utende dhambi dhidi ya wengine wakati ambapo mataifa hukatiliwa mbali katika
nafasi zao. **21** Uwe mwangalifu ili kwamba usigeukie dhambi kwasababu unajaribiwa kwa mateso ili
kwamba ukae mbali na dhambi. **22** Angalia, Mungu ameinuliwa katika nguvu zake; ni nani aliye mwalimu
kama yeye? **23** Ni nani alishamwalekeza njia yake? Nani anayeweza kumwambia, 'Wewe umetenda mambo
yasiyo ya haki?' **24** Kumbuka kuyasifu matendo yake, ambayo watu wameyaimba. **25** Watu wote
wameshayatazama hayo matendo, lakini wanayaona tu matendo hayo kwa mbali sana. **26** Tazama, Mungu
ni mkuu, lakini sisi hatumfahamu yeye vizuri; hesabu ya miaka yake haihesabiki. **27** Kwa kuwa yeye
huvuta matone ya maji ili kuyachuja kama mvua katka mvuke wake, **28** ambayo mawingu yake
huyamwaga chini na kuyandondosha kwa wingi kwa mwanadamu. **29** Hakika, kuna hata mmoja awezaye
kuelewa kwa undani kusambaa kwa mawingu na radi kutoka katika nyumba yake? **30** Angalia, hueneza
mwanga wake kumzunguka na kufunika mizizi ya bahari. **31** Kwa namna hii huyahukumu mataifa na
kuwapa chakula kwa wingi. **32** Yeye huuijaza mikono yake kwa mwanga mpaka pale anapouamuru kupiga
shabaha yake. **33** Na muungurumo wake huonya kwa dhoruba, wanyama wanaweza kusikia kuja kwake.

Job 36:4

maneno yangu hayatakuwa ya uongo;
"Nitasema yale ya kweli"

angalia
Neno 'angalia' mahali hapa linatia mkazo juu ya kile kinachofuata. "hakika"

yeye ni mwenye nguvu katika uweza wa ufahamu
Kirai "mwenye nguvu katika uweza" kina maana "kuwa na nguvu zaidi"

Job 36:6

Haondoi macho yake kwa wenye haki
"huwaangalia wale wenye haki"

huwaweka juu ya viti vya enzi kama wafalme
Yahweh huwaheshimu watu kama watu wanavyowaheshimu wafalme.

nao wameinuliwa juu
Maana zinazokubalika ni 1) anawafanya wengine" au 2)"anawafanya wengine wafanikiwe"

Job 36:8

wamefungwa minyororo
Hapa kiambishi 'wa' kinawarejelea watu kwa ujumla. "mtu mmoja aliwafunga kwa minyororo''

kunaswa katika kamba za mateso
Elihu anaongelea juu ya mateso kana kwamba yanaweza kuwanasa watu kwa kamba. "kama mtu atawafanya wateseke"

generated on Tue Oct 24 10:45:40 2023

Job 36:10

Hufungua pia masikio yao kwa ajili ya agizo lake
"huwafanya wasikilize agizo lake"

siku zao....miaka yao
Virai hivi viwili rinarejelea kipindi cha maisha ya mtu.

wataangamia kwa upanga
"watakufa kifo cha vurugu"

Job 36:13

Na wale wasiomjua Mungu hutunza hasiria zao katika mioyo
Mahali hapa neno "moyo" linarejelea "fikra na hisia"

Job 36:15

hufungua masikio yao
angalia ulivyotafsiria katika 36:10

meza yenu ingewekwa
"Watumishi wako wangeiweka meza yako"

chakula kilichojaa mafuta
nyama yenye mafuta mengi ilikuwa ni ishara ya mafanikio kwasababu wanyama walikuwa na afya njema na walilishwa vizuri. "vyakula vizuri sana"

Job 36:17

wewe umejaa hukumu juu ya watu waovu
Maana zinazokubalika ni 1)" Mungu anakuhukumu kama ambavyo angewahukumu watu waovu" au 2) "umejawa na kushikwa na hukumu ambayo watu waovu wanastahili"

hukumu na haki umeziachilia
"Mungu amekuleta katika hukumu na amekupa haki"

Usiuache utajiri ukuvute katika udanganyifu;
Usimruhusu mtu akuvute katika udanganyifu kwa mali.

sehemu kubwa ya rushwa isikugeuze upande kutoka katika haki.
"Usimruhusu mtu akugeuze upande kutoka katika haki kwa rusha kubwa.

Job 36:19

Je utajiri wako waweza kukunufaisha, ili kwamba usiwe katika taabu, au nguvu zako zote za uwezo zaweza kukusaidia?
Elihu anauliza maswali haya ili kutia mkazo kwamba pesa na nguvu hazitaweza kumsaidia Ayubu kama atatenda isivyo haki.

nguvu zako zote za uwezo
"nguvu zako zote kubwa"

wakati ambapo mataifa hukatiliwa mbali katika nafasi zao
Maana zinazokubalika ni 1)" wakati makundi ya watu yatakapotoweka kutoka katika sehemu yake au 2) " wakati watu watakapowavuta kutoka katika nyumba zao,"

unajaribiwa kwa mateso
"Mungu anakujaribu wewe kwa kukufanya uteseke"

Job 36:22

Angalia
Neno 'angalia' mahali hapa linaongeza mkazo kwa kile kinachofuata

nani aliye mwalimu kama yeye?
Jibu lililofichwa kwa swali hili ni "hakuna" "Hakuna mwalimu kama yeye" au "hakuna awezaye kufundisha kama anavyofanya yeye"

Ni nani alishamwalekeza njia yake?
"Hakuna hata mmoja ambaye alishamwamuru yeye na kumwelekeza kitu cha kufanya.

Job 36:25

kwa mbali
""Isiyo kamili"

Tazama
Neno "tazama" mahalip hapa linaongeza kile kijacho.

hesabu ya miaka yake
"umri wake"

Job 36:27

kuna hata mmoja awezaye kuelewa kwa undani kusambaa kwa mawingu na radi kutoka katika nyumba yake?
Jibu lisilo la wazi ni "Hapana"

nyumba yake
Mahali hapa ni "nyumba yake" inawakilisha anga la juu mahali ambapo Mungu hudhani kuwa huiishi huko.

Job 36:30

Angalia
Neno 'angalia' mahali hapa linaongeza mkazo kwa kile kinachofuata.

Job 36:32

Yeye huuijaza mikono yake kwa mwanga
Maana zinazokubalika ni 1) kwamba Mungu anashikilia vifungo vya mwanga mkononi mwake ili aweze kuzitupa au 2) kwamba Mungu huuficha vifungo vya mwanga katika mikono yake hadi pale alipo tayari kuvitumia.

generated on Tue Oct 24 10:45:40 2023

ngurumo zake
"Sauti ya mwangaza"

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generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Hakika, moyo wangu hutetemeka kwa hili; umeondolewa kutoka katika sehemu yake. **2** Sikia, Ee, Sikia kelele za sauti yake, sauti inayotoka katika mdomo wake. **3** Huiagiza sauti chini ya mbingu yote, na huutuma mwanga wake katika mipaka ya dunia. **4** Sauti huunguruma baada yake; yeye huunguruma kwa sauti ya ukuu wake; hauzuii mshindo wa mwanga wakati sauti yake inaposikika. **5** Mungu huunguruma kwa sauti yake kwa namna ya ajabu; yeye hufanya mambo makubwa ambayo sisi hatuwezi kuyafahamu. **6** Kwa kuwa huiambia theluji, 'Angukeni juu ya dunia'; hali kadhalika kwa manyunyu ya mvua, 'Iweni manyunyu makubwa ya mvua.' **7** Huuzuia mkono wa kila mtu usifanye kazi, ili kwamba watu wote aliowaumba wataona matendo yake. **8** Kisha hayawani huenda na kujificha na kukaa katika mapango yake. **9** Dhoruba hutoka katika chumba chake upande wa kusini na baridi kutoka katika pepo zilizotawanyika katika upande wa Kaskazini. **10** Barafu imetolewa kwa pumzi ya Mungu; upana wa maji umeganda kama chuma. **11** Hakika, huyapima mawingu manene yenye unyevu; yeye huusambaza mwanga wake katika mawingu. **12** Yeye huyazungusha mawingu kwa uongozi wake, ili yafanye chochote anayoyaagiza juu ya uso wote wa ulimwengu. **13** Huyafanya haya yote yatokee; wakati mwingine hutokea kwa ajili ya kusahihisha, wakati mwingine kwa ajili ya nchi yake, na wakati mwingine ni kwa matendo ya agano la uaminifu. **14** Yasikilize haya, Ayubu; acha na ufikiri juu matendo ya ajabu ya Mungu. **15** Je unajua ni kwa namna gani Mungu hushurutisha mawingu na kuufanya mwanga wa radi ung'ae ndani yake? **16** Je unafahamu kuelea kwa mawingu, matendo ya ajabu ya Mungu, Je ni nani aliyemkamilifu katika maarifa? **17** Je unafahamu ni kwa jinsi gani mavazi yako huwa ya moto wakati nchi ikiwa imetulia kwasababu ya upepo unaotoka upande wa kusini? **18** Je unaweza kulitandaza anga kama anavyofanya - anga ambalo lina nguvu kama kioo cha chuma kigumu? **19** Tufundishe sisi kile tunachopaswa kumwambia yeye, kwa kuwa hatuwezi kutoa hoja zetu katika mpangilio kwasababu ya kiza katika akili zetu. **20** Je anapaswa kuambiwa kwamba ninapenda kuongea naye? Je mtu angependa kumezwa? **21** Sasa, watu hawawezi kulitazama jua wakati linang'aa katika anga baada ya upepo kupita katikati yake na umelisafisha kwa mawingu yake. **22** Kutoka upande wa kaskazini hutokea fahari ya dhahabu - juu ya Mungu kuna ukuu wa kutisha. **23** Na kuhusu Mwenye nguvu, hatuwezi kumpata; yeye ni mkuu katika nguvu na haki. Yeye hatesi watu. **24** Hivyo basi, watu humwogopa. Yeye huwa hawajali wale ambao ni wenye hekima katika akili zao wenyewe."

Job 37:1

moyo wangu hutetemeka...umeondolewa kutoka katika sehemu yake
Virai hivi viwili kimsingi vina maana moja ile ile na kutia mkazo wa ukubwa wa hofu yake.

moyo wangu hutetemeka kwa hili
Neno 'hili' linarejelea dhoruba katika 36:32

umeondolewa kutoka katika sehemu yake
Mapigo ya moyo wa Elihu yanaongelewa kana kwamba yalikuwa yanaruka nje ya kifua chake.

kelele za sauti yake, sauti inayotoka katika mdomo wake.
Virai hivi viwili kimsingi vina maana ile ile. Elihu anaiongelea sauti ya radi kana kwamba ni sauti ya Mungu.

mipaka ya dunia
"sehemu yeyote katika dunia"

Job 37:4

Sauti huunguruma baada yake...mshindo wa mwanga wakati sauti yake inaposikika
Elihu anaendelea kuzungumzia radi kana kwamba ni sauti ya Mungu.

wakati sauti yake inaposikika
"wakati watu wanapoisikia sauti yake"

Job 37:7

Huuzuia mkono wa kila mtu
"humzuia kila mtu"

Dhoruba hutoka katika chumba chake upande wa kusini na baridi kutoka katika pepo zilizotawanyika katika upande wa Kaskazini.
Katika Israeli, upepo mkali wa dhoruba huvuma kutoka kusini na hewa ya baribi hufika kutoka kaskazini.

chumba chake upande wa kusini
Elihu anaongelea dhoruba kuwa ina sehemu inapokaa mpaka

generated on Tue Oct 24 10:45:40 2023

Job 37:10

Barafu imetolewa kwa pumzi ya Mungu
Elihu anaongelea juu ya upepo wa baridi wa kaskazini kana kwamba ni pumzi ya Mungu. "Pumzi ya Mungu hufanya barafu"

umeganda kama chuma
wakati maji yanapoganda, huwa magumu kama chuma

Job 37:14

Je unajua ni kwa namna gani Mungu hushurutisha mawingu na kuufanya mwanga wa radi ung'ae ndani yake?
Jibu lililojificha la swali hili ni ''hapana''.

Job 37:16

Je unafahamu kuelea kwa mawingu, matendo ya ajabu ya Mungu, Je ni nani aliyemkamilifu katika maarifa?
"Haufahamu kuelea kwa mawingu, matendo ya ajabu ya Mungu, ambaye ni mkamilifu katika maarifa."

kuelea kwa mawingu
"jinsi mawingu yanavyoelea"

matendo ya ajabu ya Mungu
"njia za miujiza ambayo kwayo huyafanya mawingu yaelee katika anga"

Je unafahamu ni kwa jinsi gani mavazi yako huwa ya moto wakati nchi ikiwa imetulia kwasababu ya upepo unaotoka upande wa kusini?
"Wewe haufahamu jinsi ya kuzuia kutoka kwa jasho katika nguo zako; ni hatari sana wakati upepo wa joto kali unapokoma kuvuma kutoka kusini na majani yote katika miti hutulia"

Job 37:18

Je unaweza kulitandaza anga kama anavyofanya - anga ambalo lina nguvu kama kioo cha chuma kigumu?
"Hauwezi kulitandaza anga kama anavyoweza kwa anga ambalo ni gumu kama kioo cha chuma kigumu"

nguvu kama kioo cha chuma
Katika siku za Biblia, vioo vilitengenezwa kwa chuma. Elihu anaongelea anga kama anavyoangalia chuma kigumu wakati halitoi mvua.

chuma kigumu
Hii inarejelea chuma kilichoyeyushwa, na kumwagwa

Tufundishe sisi kile tunachopaswa kumwambia yeye
'mahali hapa maneno 'sisi' na kiambishi 'tu' yanamrejelea Elihu, Elifazi, Bildadi na Zofari, lakini si Ayubu. Elihu anatumia kirai hiki kwa kejeli.

kwasababu ya kiza katika akili zetu.
"kwasababu hatufahamu"

je anapaswa kuambiwa kwamba ninapenda kuongea naye?
"Sitakuwa na mtu wa kumwambia kwamba ninataka kuongea naye"

Je anapaswa kuambiwa
"je nipate mtu wa kumwambia"

Je mtu angependa kumezwa?
"Hakuna mtu ambaye angependwa kumezwa"

kumezwa
"kwa ajili ya Mungu kumwua"

Job 37:23

wale ambao ni wenye hekima katika akili zao wenyewe.
"wale wanaojidhania kuwa ni wenye hekima"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Ndipo Yahweh alimwita Ayubu kutoka katika dhoruba kali na kumwambia, **2** "Huyu ni nani aletaye giza katika mipango kwa njia ya maneno bila maarifa? **3** Basi sasa jifunge kiunoni mwako kama mwanaume kwa kuwa nitakuuliza maswali, nawe lazima unijibu. **4** Wewe ulikuwa wapi wakati nilipoitandaza misingi ya dunia? Niambie, kama unao ufahamu zaidi. **5** Je ni nani aliyeamuru vipimo vyake? Niambie, kama unajua, ni nani alivinyosha vipimo juu yake? **6** Misingi yake ilitandazwa juu ya nini? Ni nani aliyeliweka jiwe lake la pembeni **7** wakati nyota za asubuhi zilipoimba pamoja na wana wote wa Mungu walipopiga kelele kwa furaha? **8** Ni nani huifunga bahari kwa milango wakati inapofurika, kana kwamba inatoka katika tumbo, **9** wakati nilipoyafanya mawingu kuwa ni mavazi yake, na giza nene kuwa mkanda wake wa kujifungia? **10** Hapo ilikuwa wakati nilipoweka bahari mpaka wangu, na nilipoweka makomeo yake na milango, **11** na wakati nilipoiambia, 'Unaweza kuja hapa kutoka mbali, lakini si zaidi; na hapa ndipo nitauweka mpaka kwa fahari ya mawimbi yako.' **12** Je tangu mwanzo wa siku zako, ulishawahi kuigiza asubuhi ianze, na kuyafanya mapambazuko yajue sehemu yake katika mpangilio wa vitu, **13** ili kwamba ishikilie sehemu za dunia ili watu waovu watikiswe mbali nayo. **14** Dunia imebadilishwa katika mwonekano kama udongo unavyobadilika chini ya muhuri; vitu vyote husimama juu yake dhahiri kama cha kibindo cha nguo. **15** 'Mwanga' wao umeondolewa kutoka kwa watu waovu; na mkono wao ulioinuliwa umevunjwa. **16** Je umeshaenda kwenye vyanzo vya maji ya bahari? Je umeshatembea sehemu za chini kabisa za kilindi? **17** Je malango ya mauti yamefunuliwa kwako? Je umeshaona malango ya uvuli wa mauti? **18** Je umeifahamu dunia katika upana wake? Niambie kama unayajua yote hayo. **19** Je iko wapi njia ya sehemu ya kupumzikia kwa mwanga, na kama ilivyo kwa giza, iko wapi sehemu yake? **20** Je unaweza kuuongoza mwanga na giza katika sehemu zake za kazi? Waweza kuitambua njia ya kurudi katika nyumba zao? **21** Bila shaka unajua, kwa kuwa ulizaliwa wakati huo; hesabu ya siku zako ni kubwa sana! **22** Je ulishaingia katika ghala ya barafu, au umeshaiona ghala ya mawe ya mvua, **23** vitu hivi nimeviweka kwa ajili ya siku za mateso, kwa siku za mapigano na vita? **24** Je iko wapi njia ya mshindo wa mwanga hutokea au je upepo husambazwa kutoka mashariki juu ya dunia? **25** Ni nani aliyezitengeneza mifereji ya gharika ya mvua, au ni nani aliyezifanya njia za milipuko ya radi, **26** na kuifanya mvua inyeshe juu ya nchi ambazo hakuna mtu aishiye ndani yake, na juu ya jangwa, ambayo ndani yake hakuna mtu yeyote, **27** kwa kusudi la kutimiza mahitaji ya mikoa iliyo kame na yenye ukiwa, na kuyastawisha majani mororo? **28** Je kuna baba wa mvua? Ni nani aliyeyafanya matone ya umande? **29** Je barafu ilitoka katika tumbo la nani? Na ni nani aliyeizaa theluji nyeupe katika anga? **30** Maji hujificha menyewe na kuwa kama jiwe; sehemu za juu za vilindi huwa kama barafu. **31** Je unaweza kuzifunga minyororo ya Kilimia, au kuvifungua vifundo vya Orioni? **32** Je unaweza kuziongoza nyota kutokea katika nyakati zake? Je waweza kuongoza dubu pamoja na watoto wake? **33** Je unazijua sheria za anga? Wewe uliweza kuanzisha sheria za anga juu ya dunia? **34** Je waweza kupaza sauti yako hadi mawinguni, ili kwamba maji mengi ya mvua yakufunike? **35** Je waweza kuagiza miali ya mwanga ili itokee, na kukwambia, 'Sisi tupo hapa'? **36** Ni nani ameweka hekima katika mawingu au ni nani ameweka ufahamu kwa ukungu? **37** Nani anaweza kuyahesabu mawingu kwa maarifa yake? Na ni nani awezaye kuvimwaga viriba vya anga **38** wakati mavumbi yanapoungana kuwa kitu kigumu na mabonge ya dunia yanaposhikama kwa pamoja? **39** Je waweza kuwinda mawindo kwa ajili ya simba jike au kutosheleza hamu ya watoto wadogo wa simba **40** wakati wanapokwaruza kwaruza katika pango lao na kukaa katika kificho ili kulala katika hali ya kuvizia? **41** Ni nani aletaye mawindo kwa ajili ya kunguru wakati ambapo watoto wao wanapomlilia Mungu na kutangatanga kwa kukosa chakula?

Job 38:1

"Huyu ni nani ..... bila maarifa?
Yahweh anatumia swali hili ili kutia mkazo kwamba Ayubu alikuwa ameseam mambo ya kipumbavu. "Umeleta giza.... pasipo ufahamu."

aletaye giza katika mipango
Giza linawakilisha ushari wa kipumbavu.

kwa njia ya maneno bila maarifa?
"kwa kusema maneno lakini pasipokuwa na maarifa"

jifunge kiunoni mwako
"jifunge nguo yako kiuoni" Wanaume wajifunga nguo kuzunguka viunoni mwao, ili kwamba miguu iwe huru katika vita au mashindano.

generated on Tue Oct 24 10:45:40 2023

kama mwanaume
"Kama shujaa"

lazima unijibu
"lazima animbie majibu"

Job 38:4

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu.

Wewe ulikuwa wapi... misingi
Yahweh anaumia swali hili il kutia mkazo kwamba Ayubu hakuwepo wakati Mungu alipoumba dunia, hivyo Ayubu haelewi jinsi Mungu alivyoiumba dunia.

ilipoitandaza misingi ya dunia
"Nilifanya misingi ya dunia" Yahweh anaelezea jinsi alivyoiumba dunia kana kwamba alikuwa akijenga jengo.

Niambie
"Niambie jibu"

kama unao ufahamu zaidi
"unadhani unajua sana"

ni nani aliyeamuru vipimo vyake
Yahweh anatumia swali hili kutia mkazo kwamba ni yeye anayeamua namna ukubwa wa dunia unavyopaswa kuwa, hivyo ni yeye pekee anayejua jinsi alivyoifanya.

alivinyosha vipimo juu yake
"aliipima dunia kwa kamba"

kipimo
kamba ambayo watu waliitumia ili kuhakiki kuwa wanajenga jengo kwa kipimo halisi na kwa muundo sahihi.

Job 38:6

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Ni nani.....jiwe la pembeni
Yahweh anatumia maswali haya kutia makazo kwamba Ayubu hajui jinsi Yahweh alivyoifanya dunia.

Misingi yake ilitandazwa juu ya nini?
Ni juu ya nini misingi ya dunia iliwekwa.

nyota za asubuhi
"nyota angavu ambazo huangaza asubuhi"

wakati nyota za asubuhi zilipoimba pamoja
Yahweh anaelezea juu ya nyota kana kwamba walikuwa ni watu walioweza kuimba.

wana wa Mungu
"malaika"

kwa furaha
"kwasababu walikuwa na furaha imejaa"

Job 38:8

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu.

huifunga bahari
Yahweh anatumia swali hili ili kutia mkazo kwamba aliifanya bahari.

huifunga bahari kwa milango
Yahweh analinganisha njia aliyoitumia kuizuia bahari ili isiigharikishe dunia yote na kuishikilia bahari kwa nyuma.

kana kwamba inatoka katika tumbo
Yahweh analinganisha uumbaji wake wa bahari na uzazi.

mavazi yake
kama nguo kwa ajili ya bahari

giza nene
:mawingu meusi sana"

na giza nene kuwa mkanda wake wa kujifungia
"na kufunga katika mawingu mazito Kama mkanda wa kujifungia"

mkanda wake wa kujifungia
Hiki ni kipande cha nguo ambacho watu walikitumia kuwafunga watoto wachanga baada ya kuzaliwa.

Job 38:10

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

apo ilikuwa wakati nilipoweka bahari mpaka wangu,
Nlifanya mipaka kwa ajili ya bahari.

mpaka
Yahweh aliumba mpka kuzunguka bahari kwamba bahari haziruhusiwi kuuvuka.

nilipoweka makomeo yake na milango,
Yahweh analinganisha namna alivyotengeneza mpaka wa bahari na ya kwamba bahari ina milango na makomeo. "Hivyo niliweka vizuizi ili kwamba maji yasiweze kuvuka juu ya nchi."

makomeo
ni kpande kirefu cha ubao au chuma ambacho hutumika kwa ajili ya kufungia mlango.

generated on Tue Oct 24 10:45:40 2023

kwa fahari ya mawimbi yako
Yahweh anazungumzia juu ya mawimbi kana kwamba walikuwa ni watu. Ina maana kwamba mawimbi yana fahari kwa kuwa yana nguvu.

Job 38:12

Maelezo ya jumla
Yahweh aendelea kumtia changamoto Ayubu.

Je tangu mwanzo wa siku zako, ulishawahi .....waovu watikiswe mbali nayo?
Yahweh anatumia swali hili kutilia mkazo kwamba ni Mungu tu anazo nguvu juu ya asubuhu na Ayubu hana hizo nguvu.

tangu mwanzo wa siku zako
Kirai hiki kina maana "tangu ulipozaliwa" au "katika siku

kuigiza asubuhi
Yahweh anaeilezea asubuhi kana kwamba alikuwa ni mtu ambaye angeweze kupokea maagizo.

a kuyafanya mapambazuko yajue sehemu yake katika mpangilio wa vitu
"uyaache mapambazuko yajue kule miliki yake iliko"

mapambazuko
ni mwanga unajitokeza asubuhi kabla ya jua halijachomoza.

ili kwamba ishikilie sehemu za dunia
Yahweh anaiongelea asubuhi kana kwamba ni mtu anayeshikila pembe za dunia kama pembe za mkeka. Mapambazuko yanaonekana kushikilia sehemu za dunia kwasababu mwanga wake huonekana kwanza pembezoni.

ili watu waovu watikiswe mbali nayo.
''na kuwatikisa watu waovu nje ya dunia." Mwanga wa mapambazuko huwafanya watu waovu waende mbali kama kutikisa kwa mkeka kunavyotoa uchafu juu yake.

Job 38:14

Dunia imebadilishwa katika mwonekano kama udongo unavyobadilika chini ya muhuri;
Watu hawawezi kuona vizuri kwa wakati wa usiku, lakini asubuhi hufunua wazi muundo wa kila kitu, kama vile muhuri unavyoumba mwonekano katika udongo.

Mwanga' wao umeondolewa kutoka kwa watu waovu
"Asubuhi huondolea mbali mwanga wa watu waovu"

mwanga wao
Watu waovu hudhani giza kuwa ndio mwanga wao, kwa kuwa wanafanya matendo yao maovu katika giza na wameizoelea giza.

mkono wao ulioinuliwa umevunjwa
Mkono ulioinuliwa wa watu waovu unaonesha kwamba wana nguvu na nia ya kufanya mambo maovu, lakini mwanga wa asubuhi huvunja mkono wa ili kwamba wasiwe na uwezo wa kufanya maovu.

Job 38:16

Maelezo ya jumla
Yahweh aendelea kumtia changamoto Ayubu.

Je ume...upana wake?
Yahweh anatumia maswali haya ili kutia mkazo kwamba vitu hivi ambavyo Ayubu hajavifanya na ya kwamba kuna vitu vingi sana ambavyo Ayubu havijui.

vyanzo
"chemichemi"

kilindi
"maji"j au "bahari" au "vilindi vya maji"

Je malango ya mauti yamefunuliwa kwako?
"Je kuna mtu amekuonesha malango ya kuzimu"

e umeifahamu dunia katika upana wake?
"Je umekiangalia kila kitu kkwa umakini katika njia zake kwa sehemu za mbali sana za dunia"

kama unayajua yote hayo
"kama umezoea dunia yote" au "kama unajua kila kitu kuhusu dunia"

Job 38:19

Maelezo ya jumla
Yahweh aendelea kumtia changamoto Ayubu.

sehemu ya kupumzikia kwa mwanga,
"sehemu ambayo mwanga hukaa" au " sehemu ambayo mwanga unaishi" Yahweh anauelezea mwanga kana kwamba alikuwa ni mtu.

sehemu zake za kazi
"kwa mpaka wake' Mpaka huizunguka sehemu ya mwanga na giza. Wakati usiku unapoisha, giza hurudi katika sehemu yake. Na wakati siku inapoisha, mwanga hurudi katika sehemu yake.

Bila shaka.....kubwa sana!
Yahweh anatumia kejeli ya kinyume ili kutia mkazo kwamba Ayubu hauelewi mwanga na giza. "Ni wazi kwamba hauelewi kwa sababu ulikuwa bado haujazaliwa wakati nilipoviumba na haukuwa mtu mzima"

kwa kuwa ulizaliwa wakati huo
Neno 'wakati" linarejelea muda ambao mwanga uliumbwa na kutengwa na giza. "kwa kuwa ulikuwa umezaliwa wakati nilipouumba ulimwengu"

generated on Tue Oct 24 10:45:40 2023

hesabu ya siku zako ni kubwa sana!
"umeishi miaka mingi sana ' au wewe ni mzee sana"

Job 38:22

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

ume....juu ya dunia?
Yahweh anatumea maswali haya kukazia kwamba Ayubu hajui jinsi ambavyo Yahweh hutuma barafu, mawe ya mvua, radi na upepo wa mashariki juu ya nchi.

mawe ya mvua
vipande vya mviringo vya barafu ambavyo huanguka ardhini kutoka angani.

Job 38:25

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu.

Ni nani aliyezitengeneza mifereji
Yahweh anatumia swali hili kutia mkazo kwamba yeye ndiye hufanya mambo haya yote.

gharika ya mvua
"mbubujiko wa nguvy wa mvua"

njia
"barabara'' au "sehemu za kupita"

milipuko ya radi
"sauti ya radi." Hii ni sauti kuu ya radi ambayo hutoka katika mawimbi ya hewa.

kuifanya mvua inyeshe
Yahweh hutengeneza mifereji ya chemichemi ya maji ili kwamba aweze kutuma maji juu ya nchi sehemu ambazo hakuna watu.

hakuna mtu aishiye ndani yake
"sehemu isiyo na watu"

ili kutimiza mahitaji
"ili kwamba mvua iweze kukidhi mahitaji"

mikoa iliyo kame na yenye ukiwa
"sehemu ambazo hazina mimea au wanyama au watu"

majani mororo
majani ambayo kwanza yameanza kukua na bado machanga na laini

kuyastawisha
"kuanza kukua"

Job 38:28

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu.

Je kuna baba wa mvua? Ni nani aliyeyafanya matone ya umande?
Yahweh anatumia maswa haya kukazia kwamba Ayubu hafahau jinsi Yahweh anavyoitengeneza mvua, umande, barafu, na theluji

Je kuna baba wa mvua?
Yahweh anaiongelea mvua kana kwamba alikuwa ni mtu.

aliyeyafanya
kazi ya baba katika kumfanya mtoto azaliwe

matone ya umande
matone ya umande ambayo huunda mtonesho katika mmea na katika vitu vingine

Na ni nani aliyeizaa theluji nyeupe
"ambaye ameizaa theluji nyeupe"

Maji hujificha menyewe
katika kipindi cha masika barafu huficha maji chini yake.

vilindi
Hii hurejelea maji ya kina kirefu kama vile maziwa, mito, na bahari

Job 38:31

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Je unaweza kuzifunga minyororo.....juu ya dunia
Yahweh anatumia maswali haya kukazia kwamba Ayubu hajui jinsi ya kutawala na kuongoza nyota.

kuzifunga minyororo
"kukaza minyororo" au "kufunga vifungo"

Kilimia...Orioni...dubu
Haya ni majina ya makundi ya nyota.

kuvifungua vifundo vya Orioni
"kuvunja vifungo vinavyoshikilia Orioni"

nyota
Hii inarejelea aina kumi na mbili tofauti tofauti za nyota ambazo huonekana baada ya jua wakati linapozama. Mkusanyiko wa nyota huonekana nyuma ya jua kila mwezi.

kutokea katika nyakati zake
"ili kwamba zionekanae kwa wakati sahihi"

watoto wake
"vitoto vichanga vya dubu"

generated on Tue Oct 24 10:45:40 2023

Job 38:34

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Je waweza kupaza....sisi tupo hapa
Yahweh anatumia maswali haya kukazi kwamba Ayubu hawezi kutawala mawingu, mvua au mwanga wa radi.

ili kwamba maji mengi ya mvua yakufunike
"ili kwlamba maji mengi sana yatakufunika"

Je waweza kuagiza miali ya mwanga ili itokee
"waweza kuamuru miali ya radi kutokea mahali unapotaka itokee na kwa kweli itatokea'

kukwambia
"na watakwambia"

Sisi tupo hapa
Kirai hiki kina maana, "sisi tupo hapa ili kwamba wewe utuambia kila unachotaka sisi tufanye"

Job 38:36

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Ni nani ameweka hekima...kushikama kwa pamoja
Yahweh anatumia maswali haya kukazi kwamba Mungu ana utawala juu ya mawingu na kwamba Ayubu hana uwezo huo

ameweka hekima katika mawingu
'ameyapa mawingu hekima" Yahweh anaelezea mawingu kana kwamba walikuwa ni watu na alikuwa ameyapa hekima ili kwamba yajue kile cha kufanya.

Nani anaweza kuyahesabu mawingu
Kirai hiki kina maana: "Ni nani awezaye kujua kuwa ni wembamba wa mawingu ni wa namna ganii katika anga"

viriba
Hivi ni vitu vilivyotengenezwa na watu ili viweze kuhifadhi maji. Yahweh anayarejeleamawingu mazito kama "viriba" kwasababu kwa kuwa yanashikilia maji mengi kama viriba vya maji.

wakati mavumbi yanapoungana kuwa kitu kigumu
"wakati matope ya mvua yanapoungana kwa pamoja kuwa kipande kimoja." Mvua huyafanay mavumbi makavu yaungane kwa pamoja kama kipande kimoja cha udongo.

mabonge ya dunia yanaposhikama kwa pamoja
Vipande vya udongo hushikana kwa pamoja"

Job 38:39

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Je waweza kuwinda... kulala katika hali ya kuvizia
Yahweh anatumia maswali haya kukazia kwamba yeye anajua jinsi ya kulisha simba, lakini Ayubu hajui.

mawindo
"nyara" Huyu ni mnyama ambaye anaweza kuliwa na simba

simba jike
Huenda ni "simba"

au kutosheleza hamu ya watoto wadogo wa simba
"au kuwapa simba wadogo chakula cha kutosha ili kwamba waweze kuishi"

watoto wake wadogo
"simba wadogo." Hawa ni simba wadogo ambao wana umri unaotosha kuwinda wao wenyewe.

katika pango lao
"katika sehemu ambazo wanaishi" au "sehemu za makao yao"

kukaa katika kificho
"kulala katika uoto wa mimea minene"

kulala katika hali ya kuvizia
"ambayo ni sehemu ya kuvizia" au "ni sehemu ambayo wanajificha ili kukamata wanyama wengine." Simba hujificha katika katika mimea minene na kusubiria mnyama apite na ili wamrukie na kumkamata mnyama huyo.

Job 38:41

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

aletaye mawindo
Yahwe anatumia swali hili kukazi kwamba ni yeye aletaye chakula kwa kunguru na ya kwamba Ayubu halijui hilo.

mawindo
mnyama ambaye kunguru humtafuta na anaweza kumla

kunguru
ndege aina ya kunguru

wanapomlilia Mungu
"kumlilia Mungu ili kupata msaada" au " kumlilia Mungu ili awaokoe"

kutangatanga
"kuzunguka zunguka"

generated on Tue Oct 24 10:45:40 2023

kwa kukosa chakula
"kwasababu hawana chakula" au "kwa kuwa hawana kitu cha kula"

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 Je unajua ni wakati gani mbuzi mwitu huzaa watoto wao katika miamba? Je waweza kuwangalia paa
wakati wanapozaa watoto wao? **2** Waweza kuhesabu miezi ya kuchukua mimba? Je unaujua muda ambao
huzaa watoto wao? **3** Wanainama chini na kuzaa watoto wao, na kisha maumivu yao ya uzazi yanaishi. **4**
Watoto wao huwa na nguvu na kukua katika uwanda wa wazi; hutoka nje na hawarudi tena. **5** Ni nani
huwaacha punda mwitu waende huru? Je nani amevilegeza vifungo vya punda wepesi, **6** ni nyumba ya
nani nimeifanya katika Araba, au nyumba yake katika nchi ya chumvi? **7** Hucheka kwa dharau katika
kelele katika mji; hasikilizi kelele za mwongozaji. **8** Hutembeatembea juu ya milima kama malisho yake;
huko hutafuta kila mmea ulio wa kijani kwa ajili ya kula. **9** Je nyati atakuwa na furaha kukutumikia? Je
atakubali kukaa katika zizi lako? **10** Waweza kumwongoza nyati kulima mtaro kwa kamba? Je atachimba
bonde kwa ajili yako? **11** Je waweza kumtumaini kwasababu ya nguvu zake nyingi? Je waweza kumwachia
kazi yako ili aifanye? **12** Je waweza kumtegemea akuletee nyumbani nafaka, au kukusanya nafaka katika
uwanda wako wa kupuria? **13** Mabawa ya mbuni hupunga kwa majivuno, bali je mabawa na manyoya yana
upendo? **14** Kwa maana huuacha mayai yake katika nchi, na huyaacha yapate joto katika mavumbi; **15**
husahau kuwa mguu waweza kuyaharibu au kwamba mnyama mwitu aweza kuyakanyaga. **16** Huyatendea
vibaya makinda yake kana kwamba si yake; haogopi kwamba kazi yake yaweza kupotea bure, **17**
kwasababu Mungu amemnyima hekima na hajampa ufahamu wowote. **18** Na wakati anapokimbia kwa
haraka, huwacheka kwa dharau farasi na mpanda farasi wake. **19** Je umempa farasi nguvu zake? Je
umeivika shingo yake kwa manyoya? **20** Je umemfanya aruke kama panzi? Enzi ya mlio wake ni wa
kutisha. **21** Hurarua kwa nguvu na kufurahia katika nguvu zake; hukimbia upesi kukutana na silaha. **22**
Huidharau hofu na hashangazwi; huwa harudi nyuma kutoka katika upanga. **23** Podo hugongagonga
ubavuni mwake, pamoja na mkuki unaong'aa na fumo. **24** Huimeza nchi kwa hasira na ghadhabu; katika
sauti ya tarumbeta, hawezi kusimama sehemu moja. **25** Wakati wowote tarumbeta inapolia, husema, 'Ooh!
Huisikia harufu ya vita kutoka mbali - vishindo vya radi za makamanda na makelele. **26** Je ni kwa hekima
yako kwamba mwewe hupaa juu, na ya kuwa huyanyosha mabawa yake kwa upande wa kusini? **27** Je ni
kwa agizo lako kwamba tai huruka juu na kufanya kiota chake katika sehemu za juu? **28** Huishi katika
majabali na hufanya makao yake katika vilele vya majabali, na ngomeni. **29** Kutoka huko hutafuta
mawindo; macho yake huyaona mawindo kutoka mbali. **30** Makinda yake hunywa damu pia; na pale
walipo watu wafu, ndipo na yeye alipo.

Job 39:1

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu.

Je unajua ni wakati gani .... muda ambao huzaa watoto wao
Yahweh anatumia maswali haya kutia mkazo kwamba anatunza mbuzi na paa ilihali Ayubu hawezi kufanya hivyo.

Je waweza kuwangalia paa wakati wanapozaa watoto wao?
"wakai paa wanapozaa je waweza kuhakikisha kwamba kila kitu kinaenda sawa"

wanapozaa watoto wao
"kuzaa"

"kuhesabu miezi ya kuchukua mimba
"kuhakikisha kuwa wanakamilisha muda wa mimba zao"

wa....
Kiambishi hiki kinarejelea mbuzi na paa

muda ambao huzaa watoto wao
wakati wao wa kuzaa"

Job 39:3

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Wanainama chini
Kiambishi 'wa'inarejelea mbuzi na paa

kuzaa watoto wao
"kuwafanya watoto wao watoke ndani yao"

kisha maumivu yao ya uzazi yanaisha
Maneno "maumivu ya uzazi' yanarejelea uzao wa mbuzi na paa kwasababu ni matokeo ya kazi na maumivu ya mama zao.

uwanda wa wazi
"nchi ya mashamba" au "porini"

generated on Tue Oct 24 10:45:40 2023

hawarudi tena
"hawatarudi tena kwao" au " kurudi kwa mama zao"

Job 39:5

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

nani.....nchi ya chumvi
Yahweh anatumia maswali haya ili kutia mkazo kwamba yeye huwalinda punda pori na ya kwamba Ayubu hawezi kufanya hivyo.

Punda mwtu.... punda wepesi
Haya ni majina tofauti ya aina ile ile ya punda

vifungo
kamba, minyororo ambayo hufunga mnyama na kumzuia asikimbie.

ni nyumba ya nani
Yahweh anaiongolea punda kana kwamba alikuwa ni mtu ambaye ana nyumba. "Nilimpta Araba kama nyumba ya kuishi"

nchi ya chumvi
nchi inayoizunguka Bahari ya Chumvi ambayo ina chumvi nyingi ndani yake.

Job 39:7

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

hu...
Kiambishi hiki kinarejelea punda mwitu

Hucheka kwa dharau
Yahweh anaiongelea punda kana kwamba alikuwa ni mtu. Punda walichekka kwasababu wale walikuwa katika mji lazima wasikie sauti kubwa, ingawa alikuwa akiishi sehemu ya ukimya.

mwongozaji
mtu ambaye anawalazimisha wanyama kufanya kazi.

malisho
sehemu ambazo wanyama wanaweza kula mimea inayokua katika mashamba

Job 39:9

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

je nyati...bonde kwa ajili yako?
Yahweh anatumia maswali haya ili kutia mkazo kwamba Ayubu hawezi kuwatawala nyati.

Nyati
Maana zinazowezekana ni 1) "ng'ombe wa porini" 2)"swala" aina fulani ya swala anayeonekana kama ng'ombe dume.

kuwa na furaha
"kuridhia"

atakubali kukaa katika zizi lako
"kukaa karibu na zizi wakati wote wa usiku"

hori/zizi
Katika mazingira ya Israeli, hiki kilikuwa ni chombo cha kulishia wanyama

mtaro
Ni mfereji mrefu uliotengenezwa katika sehemu chafu kwa kutumia plau.

kuchimba
"kulima kwa plau"

kwa ajili yako
"nyuma yako" wakati wa kulima kwa plau, mtu huongoza ng'ombe akiwa nyuma yake.

Job 39:11

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

waweza kumtumaini...uwanda wako wa kupuria
Yahweh anatumia maswali haya ili kutia mkazo kwamba Ayubu hawezi kuwatawala nyati.

kumtumaini
Kiambishi 'm' kinamrejelea 'nyati"

kumwachia kazi yako ili aifanye
"umwachie yeye aifanye kazi yako ngumu kwa ajili yako"

Job 39:13

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Mabawa... ya upendo
Yahweh anatumia swali hii ili kutia mkazo kwamba Ayubu hawezi kuelezea kwanini mbuni wanaenenda jinsi wanavyofanya.

mbuni
huyu ni ndege mkubwa ambaye anaweza kukimbia haraka, lakini hawezi kupaa.

kwa majivuno
"kwenda kwa furaha"

mabawa
haya ni manyoya marefu juu ya mabawa ya ndege

generated on Tue Oct 24 10:45:40 2023

manyoya
ni manyoya madogo yaliyoenea juu y mwili wote wa ndege

yana upendo
Maana zinazowezana 1) "uaminifu" 2) "ya kurungu" Jina hili lilimaanisha "mwaminifu mmoja" au mwenye kupenda, kwasababu kunguru huwajali sana watoto wake.

katika nchi
juu ya ardhi

kuyaharibu
Neno hili linarejelea mayai.

kuyakanyaga
"kukanyaga juu yao"

Job 39:16

Huyatendea vibaya
kiambishi 'hu' kinamrejelea mbuni jike

kazi yake
kazi ile ambayo huifanya wakati wa kulalia mayai na kuwahudumia vifaranga.

yaweza kupotea bure,
kama watoto watakufa, kazi yake yote itakuwa ni bure

amemnyima hekima
humfanya asahau hekima

ufahamu
Angalia ulivyofasiri katika 11:4

huwacheka...mpanda farasi wake
Ina maana kwamba hucheka kwasababu huenda kwa kasi kulliko farasi. "Hucheka... kwa mpanda farasi wake, kwasababu farasi hawezi kukimbia kwa kama yeye.

Job 39:19

Maelezo ya jumla
Yahweh anaendelea kumtia changamoto Ayubu

Je umempa farasi ... panzi?
Yahweh anatumia maswali haya kutia mkazo kwamba ni yeye ndiye huyafanya mambo haya ambayo Ayubu hayawezi.

umeivika shingo yake
Neno 'kuvika" ni njia ya kuelezea jinsi ambavyo Yahweh alivyoifanya shingo ya farasi.

manyoya yake
ni nywele ndefu ambazo hushuka chini kutoka katika shingo ya farasi na hutisika wakati farasi anapoondoka.

nzige
ni aina kubwa ya panzi ambayo yaweza kuruka kwenda mbali na kwa haraka sana.

mlio
ni sauti kubwa ambayo farasi huitoa katika pua zao.

Job 39:21

Hurarua
Kiambishi 'hu' kinarejelea farasi. Farasi huchimbua ardhi kwasababu anakuwa amesisimka kuanza kupigana.

hurarua
"kuchimbua ardhi kwa kutumia kwato"

hudharau
"kuchekelea"

hashangazwi
"kuogopeshwa'' au ''kuhofu''

harudi nyuma
"hakimbii mbali''

podo
ni chombo ambacho hutunza mishale

hugongagonga
"kutikisika na kutoa kelele''

ubavuni
sehemu za pembeni za farasi

fumo
ni mti mrefu uliochongoka mwishoni ambao watu huurusha kwa maadui zao.

Job 39:24

huimeza
Kiambishi 'hu' kinarejelea farasi

huimeza nchi
Farasi hukimbia kwa kasi juu ya ardhi na ya kwamba nchi hupita kama mtu anakunywa maji.

hasira na ghadhabu
"kwa miondoko mikubwa na ya haraka" Farasi anaposisimuka huondoka kwa haraka na kwa nguvu. Na kwasababu hii, farasi hukimbia kwa haraka.

katika sauti ya tarumbeta,
"wakati mtu fulani anapopuliza tarumbeta ili kutangaza kwamba vita imeanza."

hawezi kusimama sehemu moja
"mara kwa mara huwahi kwenye vita"

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husema Ooo!
Watu hutoa Sauti Ooo! wakati wanapokuwa wamefurahia kitu fulani. Farasi huwa na furaha kwasababu huifurahia vita.

vishindo vya radi
Hii ina maana kwamba farasi huvisikia vitu hivi. "husikia sauti ya radi"

kelele
"Vita hupiga kelele" Watu huwa na kilio maalumu ambacho hukitumia kuonesha kuwa wao ni watu gani na nguvu zao kuu na ujasiri na kuwaogopesha maadui.

Job 39:26

Je ni kwa hekima ... kwa upande wa kusini?
Jibu lililofika la swali hili ni "hapana". Si kwa hekima yetu..."

Je ni kwa hekima yako kwamba mwewe hupaa
"si wewe unayemfunza mwewe kuruka"

huyanyosha mabawa yake
hupaa

kwa upande wa kusini
Katika jiografia ya kibiblia, ndegu hupaa na kuelekea upande wa kusini katika kipindi cha masika ili kuishi katika hali ya joto.

Job 39:27

Je ni kwa agizo lako ... kiota chake katika sehemu za juu?
Jibu lililofichika la swali hili ni ''hapana'' ''si kwa maagizo yako....kiota katika sehemu za juu"

Je ni kwa agizo lako
"je ni kwasababu wewe unaiambia kufanya hivyo"

huruka juu
"hupaa juu angani"

majabali
ni vifusi virefu ni makao ya tai kwasababu wanyama ambao wangetaka kuwala hawawezi kuwafikia.

Job 39:29

hutafuta mawindo
Kiambishi 'hu' kinarejelea tai

macho yake huyaona
huwaona wao

pale walipo wafu
"sehemu palipo na watu wafu'' Kirai hichi kinarejelea maiti zilizolala katika sehemu wazi, si miili iliyozikwa ardhini.

ndipo na yeye alipo.
"yuko pale kuwala wao"

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Chapter 40

1 Yahweh aliendelea kuongea na Ayubu na kusema, **2** "Je mtu yeyote anayetaka kukosoa na ajaribu kumsahihisha Mwenye enzi? Na yeye anayehojiana na Mungu, na ajibu yeye." **3** Ndipo Ayubu akamjibu Yahweh na kusema, " **4** Tazama, mimi si mtu muhimu; je nawezaje kukujibu? Ninauweka mkono wangu juu ya mdomo wangu. **5** Ninazungumza mara moja, na sitakujibu; hakika, mara mbili, lakini sitaendelea zaidi." **6** Kisha Yahweh akamjibu Ayubu kutoka katika dhoruba kali na kusema, **7** "Jifunge sasa mkanda kiunoni mwako kama mwanaume, kwa kuwa nitakuuliza maswali, nawe lazima unijibu. **8** Je waweza kusema kwa hakika kwamba mimi si mwenye haki? Je utanihukumu mimi ili useme wewe ni mwenye haki? **9** Je una mkono kama wa Mungu? Je waweza kutoa kishindo kwa sauti kama yeye? **10** Jivike sasa katika utukufu na katika utu; jivalie mwenyewe heshima na enzi. **11** Sambaza ziada ya hasira yako; mtazame kila mmoja mwenye kiburi na umshushe chini. **12** Mwangalie kila mmoja mwenye kiburi na umweke chini; wakanyage chini watu waovu mahali wanaposimama. **13** Wazike ardhini pamoja; zifunge nyuso zao katika sehemu zilizositirika. **14** Ndipo pia nitakapokubali ya kwamba mkono wako wa kulia waweza kukuokoa. **15** Mwangalie sasa kiboko, ambaye niliwafanya kama nilivyokufanya wewe; anakula nyasi kama ng'ombe. **16** Ona sasa, nguvu zake ziko katika viuno vyake; nguvu zake zi katika mishipa ya tumbo lake. **17** Yeye huuondoa mkia wake kama mti wa mwerezi; mishipa ya paja lake imeunganishwa pamoja. **18** Mifupa yake ni kama ya mirija ya shaba; na miguu yake ni kama kipande cha chuma. **19** Yeye ni mkuu wa viumbe vya Mungu. Ni Mungu pekee, ambaye alimwumba, anaweza kumshinda. **20** Kwa kuwa milima humpatia chakula; hayawani wa mashambani hucheza karibu. **21** Hujilaza chini ya mimiea ya kivuli katika makao ya mianzi, na katika bwawa la matope. **22** Miti yenye vivuli humfunika katika vivuli vyake; mierebi ya kijito inamzunguka pande zote. **23** Tazama, kama mto utazigharikisha kingo zake, hatikisiki; yeye anajiamini, hata kama Mto wa Yordani unajaa hadi katika pua yake. **24** Je mtu yeyote aweza kumnasa kwa ndoano, au kuichoma pua yake kwa mtego?

Job 40:1

Je mtu yeyote anayetaka kukosoa na ajaribu kumsahihisha Mwenye enzi?
Jibu linalotarajiwa hapa ni, 'hapana'

Job 40:3

mimi si mtu muhimu;
sina umuhimu

je nawezaje kukujibu?
"Siwezi kukujibu"

Job 40:6

Jifunge sasa mkanda kiunoni mwako kama mwanaume
Hii humlinganisha Ayubu na mtu anayejiweka tayari kwa ajili ya kazi. ''Jifunge mkanda kiunoni mwako'' ina maana ya kujifunga kipande cha nguo katika sehemu ya mkanda ili mtu aweze kufaya kazi.

Job 40:8

Je waweza kusema kwa hakika kwamba mimi si mwenye haki?
Unasema mimi si mwenye haki"

je utanihukumu mimi ili useme wewe ni mwenye haki?
Unanihukumu mimi ili wewe uweze kusema kwamba wewe ni mwenye haki."

mkono kama wa Mungu
"nguvu kama nguvu za Mungu

Je waweza kutoa kishindo kwa sauti kama yeye?
"Hakika hauna sauti ya nguvu kama ya Mungu, ambaye huileta radi.

Job 40:10

Sambaza ziada ya hasira yako
"Funua jinsi hasira yako ilivyo katika majivuno ya watu"

mtazame kila mmoja mwenye kiburi
"angalia watu wote wenye kiburi"

umshushe chini.
"mweke chini katika umuhimu"

Job 40:12

zifunge nyuso zao
"wafunge hao"

katika sehemu zilizositirika
Hii ni njia nyingine ya kusema 'sheoli' au sehemu ambapo watu wa agano la kale walienda baada ya kufa.

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Job 40:15

anakula
Kiambishi 'a' kinarejelea kiboko.

kama ng'ombe
Hii inaelezea jinsi ambayo kiboko anavyokula majani

Job 40:17

kama mti wa mwerezi
"namna ambayo matawi ya mierezi yanavyokwenda.'

kama ya mirija ya shaba
Mahali hapa, mifupa yake inalinganishwa na mirija iliyotengenezwa kwa shaba ili kuonesha jinsi mnyama alivyo mgumu

kama kipande cha chuma
Huu mlinganisho wa mwisho unaelezea nguvu za mnyama mkubwa.

Job 40:19

milima humpatia chakula
Mwandishi anaongelea juu ya milima kana kwamba walikuwa ni watu wanaoweza kumpatia chakula.

mimea ya kivuli
Mmea wa kivuli ni mmea wenye maua ambayo huelea juu ya maji katika sehemu zenye maji maji na tope

mianzi
Majani marefu ambayo hupatikana katika sehemu za maji maji na matope au mabwawa.

Job 40:22

miti yenye vivuli
angalia jinsi ulivyotafsiri hii katika 40:19

kingo
pande za mto

hata kama Mto wa Yordani unajaa hadi katika pua yake
"hata kama gharika litakuja juu ya pua yake"

Je mtu yeyote aweza kumnasa kwa ndoano... kwa mtego?
Hili ni swali hili la kejeli hupaswa kujibiwa kwa jibu la kukanusha. "Hakuna yeyote awezaye kumkamata kwa ndoano au kwa mtego"

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Je waweza kumvua mamba kwa ndoano ya samaki? Au kumfunga taya zake kwa kamba? **2** Je waweza kuweka kamba katika pua zake, au kumtoboa taya yake kwa ndoano? **3** Je atafanya maombi mengi kwako? Je atazungumza na wewe kwa maneno laini? **4** Je atafanya agano na wewe, ili kwamba umchukue kwa ajili ya mtumishi milele? **5** Je utacheza pamoja naye kama ambavyo ungecheza na ndege? Je utamfunga kwa ajili ya mtumishi wako wa kike? **6** Je makundi ya wavuvi waweza kumfanyia biashara? Je watamgawanya ili kufanya biashara miongoni mwa wafanya biashara? **7** Je waweza kuijaza ngozi yake kwa vyusa au kichwa chake kwa mikuki ya kuvulia? **8** Weka mkono wako juu yake mara moja, nawe utaikumbuka vita na hautaendelea kufanya hivyo tena. **9** Tazama, matumaini ya kila mtu ambaye hufanya hivyo ni uongo; je si kila mmoja atatupwa chini katika nchi mbele yake? **10** Hakuna aliye mkali ambaye aweza kuthubutu kumtikisa mamba; Ni nani basi awezaye kusimama mbele yake? **11** Ni nani kwanza aliyenipa kitu chochote ili kwamba niweze kumlipa? Chochote kilicho chini ya anga ni changu. **12** Sitanyamaza kimya kuhusu miguu ya mamba, wala kuhusu jambo linalohusu nguvu zake, wala kuhusu umbo lake zuri. **13** Nani awezaye kuiondoa ngozi yake? Nani anaweza kumchoma kwa silaha mara mbili? **14** Nani awezaye kuifungua milango ya uso wake, imezungukwa na meno yake ambayo yanaogofya? **15** Mgongo wake umefanywa kwa magamba yenye mistari, yamefungwa kwa pamoja kama chapa. **16** Moja li karibu na jingine na ya kuwa hakuna hewa inaweza kupita katikati yake. **17** Yameunganishwa moja kwa jingine; yamegandamana kwa pamoja, ili kwamba hayawezi kutenganishwa. **18** Mwanga hung'ara kutoka katika kupumua kwake; macho yake ni kama kope za mapambazuko ya asubuhi. **19** Ndani ya mdomo wake hutoka miali ya mwanga, chembe za moto huruka nje. **20** Katika pua zake hutoka moshi kama chungu kinachotokota juu ya moto ambao umechochewa ili uwe na joto sana. **21** Pumzi yake huwasha mkaa na kuwa mwali; moto hutoka katika mdomo wake. **22** Katika shingo yake kuna nguvu, na kitisho hucheza mbele yake. **23** Nofu za mwili wake zimeunganishwa pamoja; ziko imara katika yeye; wala haziwezi kuondolewa. **24** Moyo wake ni mgumu kama jiwe - hakika, ni mgumu kama jiwe la chini la kusagia. **25** Na anaposimama mwenyewe, hata miungu huogopa; hurudi nyuma kwasababu ya hofu. **26** Na ikiwa atapigwa kwa upanga, hauwezi kumfanya kitu chochote, wala mkuki, wala mshale, wala aina yoyote ya silaha iliyochongoka. **27** Yeye hufikiri juu ya chuma kana kwamba ni majani makavu na hufikiri juu ya fedha kana kwamba ni ubao uliooza. **28** Mshale hauwezi akamfanya akimbie; kwake yeye mawe ya kombeo huwa kama makapi. **29** Marungu huyaangalia kama majani makavu; yeye hucheka juu ya mkuki unaovuma. **30** Sehemu zake za chini zi kama vipande vilivyochongoka vya vyungu; huacha alama zilizosambaa katika udongo kana kwamba alikuwa ni chombo cha kusagia. **31** Yeye hukifanya kilindi kichemke kama chungu cha maji ya moto; huifanya bahari kama chungu cha lihamu. **32** Yeye huifanya njia ing'are nyuma yake; mtu mmoja angedhani kilindi kuwa cheupe. **33** Hakuna cha kumlinganisha juu ya dunia, ambaye yeye alikuwa ameumbwa kuishi pasipo hofu. **34** Hukiona kila kitu chenye kiburi; yeye ni mfalme juu ya wana wote wa kiburi."

Job 41:1

Maelezo ya jumla
Mungu anaendelea kuzungumza. Anatumia maswali mengi ya kejeli kumtia changamoto Ayubu.

Au kumfunga taya zake kwa kamba?
"Hauwezi kumvua mamba kwa ndoano ya samaki"

Au kumfunga taya zake kwa kamba?
Hii si sentensi kamili, lakini maana yake yaweza kufahamika kutoka katika muktadha kama " Au kumfunga taya zake kwa kamba? "au hauwezi kumfunga taya kwa kamba.

Je waweza kuweka kamba katika pua zake
"Hauwezi kuweka kamba katika pua yake, au kuchoma taya zake kwa ndoano"

Je atafanya maombi mengi kwako?
"Hawezi kufanya maombi kwako"

Je atazungumza na wewe kwa maneno laini?
"Hataweza kuzungumza maneno laini"

Job 41:4

Je atafanya agano na wewe, ili kwamba umchukue kwa ajili ya mtumishi milele?
"Hatafanya agano na wewe, kwamba hautamfanya kuwa mtumishi milele"

generated on Tue Oct 24 10:45:40 2023

Je utacheza pamoja naye kama ambavyo ungecheza na ndege?
"Hautacheza naye kama ambavyo ungecheza na ndege"

Je utamfunga kwa ajili ya mtumishi wako wa kike?
"Hautamfunga kwa ajili wa watumishi wako wa kike"

Je makundi ya wavuvi waweza kumfanyia biashara?
"Makundi ya wavuvi hawataweza kufanya biashara naye"

Je watamgawanya ili kufanya biashara miongoni mwa wafanya biashara?
"Hawatamgawanya kwa wafanya biashara"

watamgawanya
"maundi ya wavuvi watamgawanya"

Job 41:7

e waweza kuijaza ngozi yake kwa vyusa au kichwa chake kwa mikuki ya kuvulia?
"Hauwezi kumchoma ngozi yake kwa silaha za kuwindia, wala kumchoma kichwa chake kwa zana za kuvulia"

vyusa au kichwa cha mikuki
chusa ni mkuki mkubwa ukiwa umechongoka ukitumika kuwindia samaki wakubwa au nyangumi.

je si kila mmoja atatupwa chini katika nchi mbele yake?
"kila mmoja atatupwa chini ardhini mbele yake"

Job 41:10

Ni nani basi awezaye kusimama mbele yake?
"Hakuna yeyote anayeweza kusimama mbele yangu/ yake"

Ni nani kwanza aliyenipa kitu chochote ili kwamba niweze kumlipa?
"Hakuna yeyote ambaye kwanza amenipa kitu fulani, ili kwamba niweze kumlipa.

Sitanyamaza kimya
"Hakika nitasema"

miguu ya mamba, wala kuhusu jambo linalohusu nguvu zake
"mguu. Nitazungumza pia juu ya mambo yanayohusu nguvu zake"

nguvu zake, wala kuhusu umbo lake zuri.
"nguvu. Nitazungumzia pia juu ya umbo lake la neema"

Job 41:13

Nani awezaye kuiondoa ngozi yake?
"hakuna yeyote anayeweza kuondoa nguo yake ya nje"

Nani anaweza kumchoma kwa silaha mara mbili?
"Hakuna awezaye kumchoma katika ngovi yake nene"

Nani awezaye kuifungua milango ya uso wake, imezungukwa na meno yake ambayo yanaogofya?
Hakuna yeyote anaweza kuyapanua makanwa yake...yanaogofya"

yamefungwa kwa pamoja kama chapa
Hii ina maana kwamba magamba yamekaribiana kwa ukaribu na yameungana kwa pamoja.

Job 41:16

Moja li karibu na jingine
safu moja ya kinga iko karibu na nyingine.

hayawezi kutenganishwa
"watu hawawezi kuwatenganisha"

Job 41:19

Ndani ya mdomo wake hutoka miali ya mwanga, chembe za moto huruka nje
"katika mdomo wake hutoka miali, cheche za moto zikiruka nje ya mdomo wake." Mungu anafafanua wazo lile lile kwa njia mbili tofauti ili kutia mkazo juu ya mwonekano wa kutisha wa mamba.

Katika pua zake hutoka moshi kama chungu kinachotokota juu ya moto ambao umechochewa ili uwe na joto sana
Kutoka kwa moshi katika pua zake kunalinganishwa na chungu kinachochemshwa juu ya moto.

Job 41:22

yake...hu
Maneno ''yake'' na ''hu'' yanamrejelea mamba

haziwezi kuondolewa
"hakuna yeyote awezaye kuyaondoa"

Job 41:25

hata miungu huogopa;
"Hata watu wenye nguvu huwa waoga"

Yeye hufikiri juu ya chuma kana kwamba ni majani makavu
"Hufikiri juu ya silaha zilizotengenezwa kwa chuma kana kwamba zilikuwa ni silaha zilizotengenezwa kwa majani makavu" Hii inaonesha jinsi ambavyo vyuma imara huwa dhaifa kwa mamba.

hufikiri juu ya fedha kana kwamba ni ubao uliooza
"'Hufikiri juu ya silaha zilizotengenezwa kwa fedha kana kwamba zilikuwa ni silaha zilizotengenezwa kwa mbao zilizooza."

generated on Tue Oct 24 10:45:40 2023

Job 41:28

kwake yeye mawe ya kombeo huwa kama makapi.
Hii ina kwamba mawe ya kombeo hayan matumizi tena kuliko makapi katika upepo dhidi ya mamba.

kwake yeye mawe ya kombeo huwa kama makapi.
Hii ina maana kwamba rungu haitakuwa na faida tena kuliko makapi katika kumpiga mamba.

yeye hucheka juu ya mkuki unaovuma
Mamba anafananishwa na mtu anayechekelea kushindana naye kusiko na maana kwa kumrushia mikuki.

Sehemu zake za chini zi kama vipande vilivyochongoka vya vyungu
Hii inazungumzia juu ya magamba yaliyo na ukali.

huacha alama zilizosambaa katika udongo kana kwamba alikuwa ni chombo cha kusagia.
Sentensi hii inalinganisha mkia wake na chombo cha kusagia ambacho husugua ardhi na kuacha alama kana kwamba kilikuwa kinaenda.

Job 41:31

Yeye hukifanya kilindi kichemke kama chungu cha maji ya moto
"wakati anapopita katika ya maji, huacha mchirizo wa alama ukiotoa povu nyuma yake, kama ni chungu cha maji kilichochemka na kutoa povu."

huifanya bahari kama chungu cha lihamu
Hii ina maana kwamba husuka suka bahari kama chupa ya marihamu ambavyo ingeonekana baada ya kutikiswa hasa.

mtu mmoja angedhani kilindi kuwa cheupe.
Hii ina maana kwamba maji yote hupinduliwa juu wakati mamba anapoogelea kwasababu ya ukubwa wake, naye husababisha mchirizo wa alama ukitoa mapovu.

Job 41:33

Hakuna cha kumlinganisha
"hakuna kiumbe kingine kama mamba"

Hukiona kila kitu chenye kiburi
"yeye ana kiburi sana sana"

yeye ni mfalme juu ya wana wote wa kiburi.
"Mamba ni kama mfalme wa viumbe vyenye kiburi"

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Kisha Ayubu akamjibu Yahweh na kusema, **2** "Ninajua kwamba unaweza kufanya mambo yote, ya kuwa hakuna kusudi lako linaweza kuzuiliwa. **3** Ni nani huyo ambaye pasipo maarifa huificha mipango? Kwa kweli nilisema mambo ambayo sikuyaelewa, mambo magumu kwangu kuyafahamu, ambayo juu yake sikujua chochote. **4** Uliniambia, 'Sikiliza sasa, nami nitasema; nitakuuliza mambo, nawe utaniambia.' **5** Nimekuwa nikikusikia kwa usikivu wa sikio langu, lakini sasa jicho langu linakuona wewe. **6** Basi ninajidharau mwenyewe; ninatubu kwa mavumbi na majivu." **7** Ilitokea baada ya kuwa amekwisha kusema maneno hata kwa Ayubu, Yahweh alimwambia Elifazi Mtemani, " Ghadhabu yangu imewaka dhidi yako na dhidi ya marafiki zako wawili kwa kuwa hamkusema maneno ya haki juu yangu kama alivyofanya mtumishi wangu Ayubu. **8** Sasa basi, jitwalieni mafahari saba na mabeberu saba, kisha mmwendee mtumishi wangu Ayubu na mtoe sadaka ya kuteketezwa kwa ajili yenu. Ndipo Mtumishi wangu Ayubu atawaombea ninyi, nami nitayapokea maombi yake, ili kwamba nisiwashughulikie sawasawa na upumbavu wenu. Maana hamkusema mambo ya haki juu yangu, kama alivyofanya mtumishi wangu Ayubu." **9** Basi Elifazi Mtemani, Bildadi Mshuhi na Zofari Mnaamathi walienda na kufanya kama vile Yahweh alivyowaamuru, na Mungu alimtakabali Ayubu. **10** Na wakati Ayubu alimpowaombea rafiki zake, Yahweh alirejeza bahati yake. Yahweh alimjalia mara mbili ya kile alichokimiliki hapo awali. **11** Ndipo ndugu zake na Ayubu, na wale jamaa zake wote walikuwa wanajuana naye hapo mwanzo, walikuja hapo kwake na kula chakula pamoja naye katika nyumba yake. Waliomboleza pamoja naye na walimfariji kwa ajili majanga yote ambayo Yahweh alikuwa ameyaleta juu yake. Kila mtu alimpa Ayubu kipande cha fedha na pete ya dhahabu. **12** Yahweh aliubarikiwa mwisho wa maisha ya Ayubu kuliko mwanzo wake; alikuwa na kondoo kumi na nne elfu, ngamia elfu sita, jozi elfu moja, na punda jike elfu moja. **13** Pia alikuwa na wana saba na mabinti watatu. **14** Binti wa kwanza alimwita Yemima, na wa pili Kezia, na wa tatu Kerenihapuki. **15** Katika nchi yote hawakupatikana wanawake wazuri kama mabinti wa Ayubu. Baba yao aliwapa urithi miongoni mwa kaka zao. **16** Baada ya haya, Ayubu aliishi miaka 140; aliwaona wana wake na wana wa wanawe, hata kizazi cha nne. **17** Basi Ayubu alifariki, akiwa mzee na akijawa na siku nyingi.

Job 42:1

"Ninajua kwamba unaweza kufanya mambo yote, ya kuwa hakuna kusudi lako linaweza kuzuiliwa.
"Ninajua kwamba wewe unaweza kufanya mambo yote. Ninajua kwamba hakuna kusudi lako lolote linaweza kuzuiliwa." Hili ni wazo lile lile limeelezwa kwa jinsi mbili tofauti.

hakuna kusudi lako linaweza kuzuiliwa
"hakuna yeyote awezaye kuzuia kusudi lako lolote"

Ni nani huyo ambaye pasipo maarifa huificha mipango?
Matoleo mengi ya kisasa hukubaliano kwamba Ayubu ananukuru maneno ya Mungu kutoka katika 38:1. Wafasiri wanaweza kuamua kuiweka wazi kwamba Mungu alimwuliza swali hili Ayubu, na ya kwamba Ayubu kwa sasa analikumbuka.

huificha mipango
Hii ina maana kwamba, kuficha au kutoiwakilisha mipango ya Mungu na ushauri wake.

Job 42:4

lakini sasa jicho langu linakuona wewe
"lakini sasa ninakufahamu wewe"

ninatubu kwa mavumbi na majivu
Hii ni njia ya kiutamaduni ya kuonesha majuto na toba

Job 42:7

Ilitokea baada ya kuwa
Kirai hiki kimetumika hapa kuonesha tukio kubwa katika habari hii. Kama lugha yako ina jinsi ya kuweza kusema hili unaweza kutumia.

Elifazi Mtemani
angalia ulivyofasiri hii katika 2:1

mafahari saba
mahafari 7

Bildadi Mshuhi
Angalia jinsi ulivyofasiri hii katika 2:11

Zofari Mnaamathi
Angalia jinsi ulivyofasiri hii katika 2:11

Mungu alimtakabali Ayubu
"Mungu anaipokea sala ya Ayubu kwa ajili ya marafiki zake watatu"

generated on Tue Oct 24 10:45:40 2023

Job 42:10

Waliomboleza pamoja naye na walimfariji
Hizi kazi mbili za kuomboleza na kufariji hufanya kazi pamoja katika mchakato wa kumrejesha Ayubu.

Job 42:12

kuliko mwanzo wake
"zaidi sana kuliko sehemu ya kwanza ya maisha yake"

kondoo kumi na nne elfu
kondoo 14,000/=

ngamia elfu sita
ngamia 6,000

jozi elfu moja
jozi za ng'ombe 1,000

wana saba na mabinti watatu.
wana 7 na binti 3

Yemima
binti wa kwanza wa Ayubu

Kezia
binti wa pili wa Ayubu

Kerenihapuki
binti wa tatu anaitwa Kerenihapuki

Job 42:15

hawakupatikana wanawake wazuri kama mabinti wa Ayubu.
"Mabinti za Ayubu walikuwa wazuri zaida kuliko wanawake wengine" au "mabinti za Ayubu walikuwa ni wazuri sana"

akiwa mzee na akijawa na siku nyingi.
Maneno "kujawa na siku" kimsingi yanamaanisha kitu kile kile ya kuwa 'mzee" Virai hivi viwili vinatengeneza nahau moja "kuwa mtu mzee sana"

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Book: Psalms

Psalms

Chapter 1

1 Amebarikiwa mtu yule asiye enenda katika ushauri wa waovu, au kusimama katika njia ya wenye dhambi, au kukaa katika kusanyiko la wenye mizaha. **2** Bali yeye huifurahia sheria ya Yahwe, na huitafakari sheria yake mchana na usiku. **3** Atakuwa kama mti uliopandwa karibu na mkondo wa maji ambao huzaa matunda yake kwa majira yake, ambao majani yake hayakauki; lolote afanyalo litafanikiwa. **4** Waovu hawako hivyo, wao badala yake ni kama makapi yapeperushwayo na upepo. **5** Kwa hivyo waovu hawatasimama katika hukumu, wala wenye dhambi katika kusanyiko la wenye haki. **6** Kwa kuwa Yahweh huikubali njia ya wenye haki, njia ya waovu itaangamizwa.

Psalms 1:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

ambaye hatembei katika ushauri wa waovu
"Ushauri wa waovu" unazungumziwa kana kwamba ni njia ya kufuata. "ambaye hafuati ushauri wa waovu"

kusimama katika njia ya watenda dhambi
Hapa neno "njia" inaonesha namna watu wanavyoishi. Neno "simama" liko sambamba na "tembea." "kuiga tabia za watu watenda dhambi"

au kuketi katika kusanyiko la wenye dhihaka
Kuketi na watu wanao mdhihaki Mungu inaonesha kuwaunga watu wanao mdhihaki Mungu. "au kuwaunga wale wanao mdhihaki Mungu" au "au kumdhihaki Mungu na wale wanaomdhihaki"

furahi
"kuridhika" au "furaha"

Yahwe
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la kale.

Psalms 1:3

Taarifa ya Jumla:
Kifungu hiki kinatambulisha picha iliyo fafanuliwa kwa undani ambayo mtu mtakatifu anawaziwa kama mti unao stawi.

Atakuwa kama mti ... matunda katika msimu wake
Katika Biblia, watu mara nyingi wanazungumziwa kama miti. Watu wanaofurahi katika sheria ya Yahwe wanaweza kufanya yote ambayo Mungu anataka wafanye kama mti uliopandwa kandokando ya maji uwezavyo kutoa matunda mazuri.
"Atafanikiwa kama mti ... matunda katika msimu wake"

uliopandwa kandokando ya vijito vya maji
Mti ulipandwa kandokando ya kijito unaweza kupata maji ya kutosha kuwa na afya.

unaotoa matunda yake katika msimu wake
Miti yenye afya inatoa matunda mazuri kwa wakati sahihi.

ambao majani yake hayakauki
Mti ukipaata maji yakutosha, majani yake hayakauki na kufa.

chochote afanyacho kinafanikiwa
"atafanikiwa kwa chochote afanyacho"

Psalms 1:4

Waovu hawako hivyo
Jinsi wasivyo hivyo inaweza kuwekwa wazi. "Waovu hawana mafanikio" au "Waovu hawafanikiwi"

lakini ni kama makapi
Jinsi walivyo kama nyasi inaweza kuwekwa wazi. "lakini hawana faida kama makapi"

hawatasimama katika hukumu
Kupona wakati Mungu anahukumu inazungumziwa kama "kusimama." "hawatapona wakati Mungu anawahukumu" au "watalaaniwa Mungu atakapo wahukumu"

wala watenda dhambi katika kusanyiko
"wala watenda dhambi kusimama katika kusanyiko"

wala watenda dhambi katika kusanyiko la wenye haki
Kukubaliwa na Mungu kama mwenye haki inazungumziwa kama kusimama na kundi la watu wenye haki. "na Mungu hatawakubali watenda dhambi pamoja na watu wenye haki"

generated on Tue Oct 24 10:45:40 2023

Psalms 1:6

Kwa kuwa Yahwe anakubali njia ya watakatifu, bali njia ya waovu itapotea
Vishazi hivi viwili vinaonesha tofauti kwa yale yanayowatokea watu watakatifu na yale yanayowatokea watu waovu.

njia ya mwenye haki
Jinsi watu wanavyoishi inazungumziwa kama vile ni "njia" au "barabara" ambayo walikuwa wakitembea. "jinsi wenye haki wanavyoishi"

njia ya waovu itapotea
Hapa "njia" inamaanisha waovu, ambao kimafumbo wanatembea katika hiyo njia. "Waovu wataangamia kwa sababu ya njia yao" au "waovu watakufa kwa sababu ya jinsi wanavyoishi"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kwa nini mataifa wanafanya dhoruba, kwa nini watu wanafanya njama ambazo zitafeli? **2** Wafalme wa nchi kwa pamoja hushikilia misimamo yao na watawala kwa pamoja hufanya njama kinyume na Yahwe na kinyume na Masihi, wakisema, **3** "Ngoja tuzikate pingu walizo tufingia sisi na kuzitupa pingu zao." **4** Yeye aketie katika mbingu atacheka kwa dharau mbele yao; Bwana atawadhihaki wao. **5** Kisha ataongea nao katika hasira yake na kuwaogofya kwa gadhabu yake, akisema, **6** "Mimi mwenyewe nilimpaka mafuta mfalme wa Sayuni, mlima wangu mtakatifu." **7** Nami nitatangaza amri ya Yahwe. Yeye aliniambia, "wewe ni mwanangu! Leo hii nimekuwa baba yako. **8** Uniombe, nami nitakupa wewe taifa kwa ajili ya urithi na mikoa ya nchi iliyo bora kwa ajili ya umiliki wako. **9** Wewe utawavunja wao kwa fimbo ya chuma; kama vile mtungi wa mfinyanzi, wewe utawavunja wao vipande vipande." **10** Hivyo sasa, ninyi wafalme; mchukue tahadhari; mjirekebishe. **11** Mwabuduni Yahwe kwa hofu na mfurahi mkitetemeka. **12** Mumbusu mwana vinginevyo atawakasirikia, na mtakufa pale pale hasira yake ikiwaka. Ni jinsi gani wamebarikiwa wale wote watafutao usalama ndani yake.

Psalms 2:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa nini mataifa yako katika ghasia ... kwa nini watu wanafanya mipango itakayoshindwa?
Vishazi hivi viwili vina maana zakufanana, na "mataifa" na "watu" linamaanisha kundi hilo hilo la watu. Maneno "mataifa" na "watu" yanaweza kumaanisha viongozi wao. "Kwa nini viongozi wa mataifa wako katika ghasia na kufanya mipango itakayoshindwa?"

Kwa nini mataifa yako katika ghasia, na kwa nini watu wanafanya mipango itakayoshindwa?
Maswali haya yanatumika kuonesha mshangao kwamba watu wanafanya jambo baya sana na laki pumbavu. "Mataifa yako katika ghasia na watu wanafanya mipango itakayoshindwa."

mataifa yako katika ghasia
Hii inaweza kumaanisha kuwa mataifa yalikuwa yakifanya vurugu ya kelele na hasira.

mipango itakayoshindwa
Hii inawezekana kuwa mipango dhidi ya Mungu na watu wake.

Wafalme wa nchi wafanya msimamo wa pamoja ... viongozi wao wanafanya njama pamoja.
Vishazi hivi viwili vina maana ya kufanana.

wafanya msimamo wa pamoja
"kukusanyika kupambana" au "kuungana na kujiaanda kupinga"

Tupasue pingu ... tutupe minyororo yao
Watu wa mataifa mengine wanamzungumzia utawala wa Yahwe na Masihi juu yao kama pingu na minyororo. "Tujiweke huru kutoka kwenye utawala wao; tusiwaruhusu watutawale tena!"

Psalms 2:4

Yeye ... Bwana
Maneno haya yanamaanisha Yahwe. Yahwe mara nyingi huitwa "Bwana" lakini maneno kwa ajili ya "Yahwe" na "Bwana" ni tofauti.

aketiye mbinguni
Hapa kuketi inamaanisha kutawala. Kile anachokalia kinaweza kuelezwa vizuri. "anatawala mbinguni" au "anaketi katika kiti chake cha enzi mbinguni"

Bwana anawadhihaki
"Bwana anawadhihaki hao watu." Kwa nini anawadhihaki inaweza kuelezwa vizuri. "Bwana anawadhihaki kwa mipango yao yakipumbavu"

na kuwatisha katika gadhabu yake
"gadhabu" inamaanisha kuwa na hasira kali.

kuwatisha
"kuwaogofya"

Psalms 2:6

Mimi mwenyewe
Yahwe anasisitiza kuwa yeye, na sio mtu mwingine, ndiye aliyemtia mafuta mfalme wake.

mtia mafuta mfalme wangu
"kumchagua mfalme wangu kutawala"

Nitatangaza amri ya Yahwe
Mtu anayesema haya ni mfalme. Hii inaweza kuelezwa vizuri. "Mfalme anasema, 'Nitatangaza amri ya Yahwe'"

Akaniambia
"Yahwe akaniambia"

generated on Tue Oct 24 10:45:40 2023

Wewe ni mwanangu! Siku hii nimekuwa baba yako
Kati ya watu wengi katika sehemu hiyo ya dunia kipindi hicho, wanaume waliweza kuamua kupanga watoto kisheria, ambao watakuwa warithi wao. Hapa Yahwe anamtwaa mwanamme na kumfanya kuwa mfalme wa Israeli. "Nitakufanya mwanangu. Siku hii nimekuwa baba yako" au "Sasa u mwanangu na mimi baba yako"

Psalms 2:8

Kauli Unganishi:
Yahwe anaendelea kuzungumza na mfalme mpya wa Israeli.

mataaifa kwa urithi wako ... sehemu za mbali za nchi kwa mali yako
Mafungu haya yanaonesha mawazo ya kufanana sana.

sehemu za mbali za nchi
"ardhi iliyo mbali kabisa"

Utawavunja kwa fimbo ya chuma; kama chupa ya mfinyanzi, utawaponda vipande vipande.
Vifungu hivi vinanaonesha mawazo ya kufanana sana.

Utawavunja kwa fimbo ya chuma
Kuyashinda mataifa inazungumziwa kama kuyavunja, na nguvu yake inazungumziwa kama fimbo ya chuma. "Utawashinda kabisa kwa nguvu yako"

utawaponda vipande vipande
Kuangamiza mataifa inazungumziwa kana kwamba yanaweza kupondwa kama chupa ya udongo. "utawaangamiza kabisa kama chuma ya udongo"

chupa ya mfinyanzi
Mfinyanzi ni mtu anayetengeneza vyungu vya udongo na chupa. Hizi ni nyepesi kuvunjika. "chupa ya udongo" au "chungu cha udongo"

Psalms 2:10

Kwa hiyo sasa, nyie wafalme, muonywe; muwekwe sasa, nyie watawala wa nchi
Mafungu haya mawili yana maana za kufanana. "Kwa hiyo sasa, nyie wafalme na watawala wa nchi, muonywe na kurekebishwa"

muonywe
Hii inaweza kuwekwa katika hali ya kutenda. "sikiliza onya hili" au "muwe na hekima"

muwekwe sasa
Hii inaweza kuwekwa katika hali ya kutenda. "sikiliza masahihisho haya" au "chukua masahihisho haya"

Psalms 2:12

Mbusu mwana
Watu walimwonesha mfalme wao kuwa walikuwa waaminifu kwake kwa kumbusu, labada miguuni. "Mwonesheni mwana kuwa kweli ni waaminifu kwake" au "Sujuduni kwa unyenyekevu kwa mwanaye"

mtakufa njiani
Hii inaweza kumaanisha kufa hapo hapo, kabla hajapata nafasi ya kuondoka. "utakufa hapo hapo"

hasira yake inapowaka kwa muda tu
Hasira ya mfalme inazungumziwa kama vile ni moto unaoweza kuwaka. "anapokasirika sana ghafla"

wanaotafuta usalama kwake
Kumuomba mfalme ulinzi inazungumziwa kama kutafuta usalama kwake. "wanaomuomba mfalme kuwalinda"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

Zaburi ya Daudi, wakati alipo mkimbia mtoto wake Absalom. [1] Yahewh, maadui zangu wako wangapi! Ni wengi wamekuja kinyume na mimi. [2] Ni wengi wanaonisema, "Hakuna msaada wowote kutoka kwa Mungu kwa ajili yake." Selah [3] Bali wewe, Yahweh, u ngao yangu pande zote, utukufu wangu, na uniinuaye kichwa changu. [4] Nampazia Yahweh sauti yangu, na yeye ananijibu kutoka katika mlima wake mtakatifu. [5] Nilijilaza chini na kusinzia; na niliamka, kwa kuwa Yahweh alinilinda. [6] Sitaogopa kusanyiko la watu ambao wamejipanga kinyume na mimi pande zote. [7] Inuka, Yahweh! Uniokoe, Mungu wangu! Kwa kuwa utawapiga maadui zangu wote kwenye taya zao; utayavunja meno ya waovu. [8] Wokovu unatoka kwa Yahweh. Baraka zako ziwe juu ya watu wako.

Psalms 3:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Yahwe, maadui zangu ni wangapi!
Tamko hili linaonesha kuwa Daudi anawaogopa maadui wake. "O Yahwe, nina maadu wengi sana!"

wameinuka dhidi yangu
Kupigana na mtu inazungumziwa kama kuinuka dhidi yake. "wamekuja dhidi yangu"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 3:3

wewe, Yahwe, ni ngao yangu
Ngao humlinda askari. Daudi anazungumza kana kwamba Mungu ni ngao inayomlinda. "wewe, Yahwe, unanilinda kama ngao"

utukufu wangu
"wewe ni utukufu wangu." Kwa kumuita Mungu utukufu wake, Daudi anasema kuwa Mungu ndiye anayempa utukufu. Kwa kuwa Daudi amemaliza tu kuwazungumzia maadui zake na Mungu kuwa mlinzi wake, inawezekana alimaanisha kuwa Mungu anampa utukufu kwa kumpa ushindi juu ya maadui wake. "wewe ndiye unipaye utukufu" au "wewe ndiye unipaye ushindi"

unayenyanyua kichwa changu
"wewe ndiye unayenyanyua kichwa changu." Kumpa mtu ujasiri inazungumziwa kama kumnyanyua kichwa chake. "unayenitia moyo"

Nainua sauti yangu
Mtu kutumia sauti yake kulia inazungumziwa kama kuinua sauti yake.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 3:5

waliojipanga dhidi yangu kila upande
"wamenizunguka kuniangamiza"

Psalms 3:7

Inuka
Daudi anazungumzia kuanza kufanya kitu kama kuinuka. "Chukua hatua" au "Fanya kitu"

utawapiga maadui wangu wote ... utavunja meno ya waovu
Vifungu hivi vinasema vitu vya kufanana sana. Misemo "maadui wangu" na "waovu" inamaanisha kundi moja la watu.

Kwa kuwa utawapiga maadui wangu kwenye taya
Hii ilikuwa ni njia ya kuwatukana watu. Daudi anazungumza kana kwamba Yahwe atakuja na kuwapiga kimwili adui zake. "Kwa kuwa utawafedhehesha adui zangu wote kama mtu anawapiga kwenye taya.

utavunja meno ya waovu
Wanyama huvamia kwa meno yao. Kuvunja meno yao inawaondolea nguvu ya kuvamia. Daudi anazungumza kana kwamba Yahwe atakuja na kupambana kimwili na waovu. "utawafanya waovu washindwe kunidhuru kama mtu kuvunja meno ya mnyama mkali"

Wokovu unatoka kwa Yahwe
Nomino dhahania ya "Wokovu" inaweza kuelezwa na kitenzi "okoa." "Yahwe anawaokoa watu wake"

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generated on Tue Oct 24 10:45:40 2023

Chapter 4

Kwa kiongozi wa muziki; kwenye vyombo vya nyuzi. Zaburi ya Daudi. [1] Unijibu nikuitapo, Mungu wa haki yangu; uniokoe niwapo katika hatari. Unihurumie na usikie maombi yangu. [2] Ninyi watu, mpaka lini mtaiabisha heshima yangu? Mpaka lini mtaendelea kupenda kile kisicho stahili na kutafuta uongo? [3] Lakini mjue ya kuwa Yahweh huchagua watu wa kimungu kwa ajili yake. Nitakapo mwita Yahwe atasikia. [4] Tetemekeni na kuogopa, lakini msitende dhambi! Tafakarini mioyoni mwenu kwenye vitanda vyenu na muwe kimya. [5] Toeni matoleo ya haki na muweke imani yenu katika Yahweh. [6] Wengi husema, "Ni nani atakaye tuonyesha chochote kilicho kizuri?" Yahweh, utuangazie nuru ya uso wako. [7] Umeupa moyo wangu furaha kuu kuliko wao wanapozidishiwa nafaka na divai mpaya. [8] Ni amani kuwa nitajilaza na kusinzia, kwako pekee, Yahweh, nifanye kuwa salama kabisa.

Psalms 4:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nijibu ninapoita
"Nisaidie ninapoita"

Mungu wa haki yangu
"Mungu, unayeonesha kuwa ni mwenye haki"

nipe nafasi ninapozungukwa
Kuwa hatarini inazungumziwa kama kuwa katika nafasi finyu. "niokoe ninapokuwa hatarini"

Psalms 4:2

Taarifa ya Jumla:
Daudi anaimba sehemu hii ya wimbo kana kwamba anazungumza na adui zake.

Nyie watu, mtageuza heshima yangu kuwa aibu hadi lini?
Daudi anatumia swali hili kuwakemea adui zake. "Nyie watu mnaendela kugeuza heshima yangu kuwa aibu!"

mtageuza heshima yangu kuwa aibu
Kumwaibisha badala ya kumheshimu inazungumziwa kama kuifanya heshima yake kuwa aibu. "kuniaibisha badala ya kuniheshimu" au "kuniletea aibu badala ya kuniletea heshima"

Hadi lini mtapenda kile kisicho na dhamani na kutafuta uongo?
Daudi anatumia swali hli kuwakemea adui zake. "Mnaendela kupenda vitu visivyo na dhamani na kutafuta uongo."

mtapenda kile kisicho na dhamani ... kutafuta uongo
Misemo hii miwili inamaana ya kufanana. Uongo hauna dhamani. "mtapenda uongo usio na dhamani"

Yahwe anawatenga watauwa kwa ajili yake
"Yahwe anawachagua watauwa kwa ajili yake"

Psalms 4:4

Mtetemeke kwa hofu
Uhusiano kati ya "kutetemeka" na "hofu" na ni nani watu wanapaswa kumhofu unaweza kuelezwa vizuri. "Mche Yahwe sana hadi utetemeke" au "Simama kwa kumshangaa Yahwe"

Mtetemeke
"Mtikisike"

Tafakari moyoni mwako
Moyo unaashiria mawazo ya mtu. Kuwaza kwa umakini inazungumziwa kama kutafakari ndani ya moyo wa mtu. "Waza kwa umakini:

Toa sadaka za haki
"Toa sadaka zilizo sawa"

weka imani yako kwa Yahwe
Imani inazungumziwa kama vile ni kitu kinachoweza kuweka sehemu. "muamini Yahwe"

Psalms 4:6

Nani atatuonesha chochote kizuri?
Swali hili linatumika kwa mojawapo kati ya kuuliza kwa ajili ya kitu au kuonesha matamanio kuhusu jambo ambalo bado halijatokea. "Tafadhali tuonesha jambo zuri" au "Tunatamani mtu atuoneshe jambo zuri"

generated on Tue Oct 24 10:45:40 2023

Nani atatuonesha chochote kizuri?
Kuonesha kitu kizuri inaweza kumaanisha kuleta vitu vizuri au kusema kwamba vitu vizuri vimetokea. "Nani ataleta vitu vizuri kwetu?" au "Nani atasema kwamba kitu chochote kizuri kimetokea?"

inua mwanga wa uso wako kwetu
Mwandishi anamzungumzia Yahwe kuwatendea mazuri kana kwamba uso wa Yahwe ulimulika mwanga kwao. "kutenda mema kwetu"

Umeupa moyo wangu furaha zaidi
Moyo unaashiria mtu. "Umenipa furaha zaidi"

Umeupa moyo wangu furaha zaidi kuliko wengine walivyo
Furaha inazungumziwa kama kitu kinachoweza kupewa. "Umenifanya kuwa mwenye furaha zaidi kuliko wengine"

nafaka zao na divai yao mpya inapozidi
"Divai mpya" inaweza kumaanisha mizabibu. "wanapovuna mavuno mengi ya nafaka na mizabibu"

Ni kwa amani nitalala chini
Amani inazungumziwa kana kwamba ni sehemu. "Nitakuwa na amani ninapolala chini" au "Sitaogopa hatari ninapolala"

unanifanya salama
"unanifanya salama

generated on Tue Oct 24 10:45:40 2023

Chapter 5

Kwa kiongozi wa muziki; kwa vyombo vya upepo. Zaburi ya Daudi. **1** Sikiliza nikuitapo, Yahweh; tazama kuugua kwangu. **2** Sikiliza sauti yangu nikuitapo, Ee Mfalme wangu na Mungu wangu, kwa kuwa ni kwako Bwana naomba. **3** Yahweh; sikia kilio changu asubuhi; na asubuhi nitaleta dua yangu kwako na kungoja kwa matarajio. **4** Hakika wewe ni Mungu usiye kubaliana na uovu; watu waovu hawawezi kuwa wageni wako. **5** Wenye kiburi hawata simama katika uwepo wako; wewe unawachukia wote wanaofanya maovu. **6** Nawe utawaharibu waongo; Yahweh huwadharau vurugu na watu wadanganyifu. **7** Lakini kwangu mimi, kwa sababu ya ukuu na uaminifu wa agano lako, nitakuja nyumbani mwako; na kwa heshima nitakuinamia mbele ya hekalu lako takatifu. **8** Oh Bwana, uniongoze katika haki yako kwa sababu ya adui zangu; usawazishe njia yako mbele yangu. **9** Kwa kuwa midomoni mwao hamna ukweli; utu wao wa ndani ni mwovu; makoo yao ni kaburi lililo wazi; husifu kinafiki kwa ulimi wao. **10** Mungu, wafanye kuwa na hatia; mipango yao iwe kuanguka kwao! Kwa ajili ya makosa yao mengi uwatoe nje, kwa kuwa wamekuasi wewe. **11** Bali wale wanao kukimbilia wafurahi; uwafanye wapige kelele kwa shangwe siku zote kwa sababu unawapigania; uwafanye wenye furaha ndani yako, wale walipendao jina lako. **12** Kwa maana utawabariki wenye haki, Yahweh; utawazunguka kwa neema kama ngao.

Psalms 5:1

Taarifa ya Jumla
Usambamba ni jambo la kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

na vyombo vya upepo
"Wimbo huu unapaswa kuandamana na watu wanaocheza vyombo vya upepo

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Sikia wito wangu kwako
Huu ni wito wa msaada. "Nisikie mimi ninapokuita sasa kwa ajili ya msaada"

sauti ya kulemewa
sauti ndogo watu wanazofanya wanapohangaika

asubuhi unasikia kulia kwangu ... asubuhi nitaleta dua yangu kwako
Vifungu hivi viwili vinamaana ya kufanana.

nitaleta dua yangu kwako
"Nitafanya ombi langu" au "Nitakuomba ninachohitaji"

kutazamia
"matumaini"

Psalms 5:4

Yahwe anawachuki watu wenye vurugu na waongo
Kwa kuwa Daudi anazungumza na Mungu katika zaburi hii, sentensi hii inaweza kuelezwa na neno "wewe." "Yahwe, wewe unawachukia watu wenye vurugu na waongo" au "Yahwe, wewe unachukia watu wanaofanya matendo ya vurugu na kuwadanganya wengine"

Psalms 5:7

nyumba yako
Hii inamaanisha hekalu la Mungu. "hekalu lako"

niongoze katika haki yako
Daudi anazungumzia haki kana kwamba ni njia na kufundisha kama kuongoza. Msemo "haki yako" unamaanisha kuwa Mungu ni mwenye haki. "nifundishe kufanya kilicho na haki kama wewe ufanyavyo"

nyosha njia yako mbele yangu
Daudi anazungumzia haki kana kwamba ni njia. Njia iliyonyoka ni rahisi kuona na kutemebelea. "nionesha vizuri jinsi ya kuisha njia sahihi" au "ifanye rahisi kwangu kufanya yaliyo sawa"

Psalms 5:9

Taarifa ya Jumla:
Daudi anawazungumzia adui zake

Kwa kuwa hakuna ukweli midomoni mwao
Ukweli kuwa midomoni mwao inamaanisha kuongea ukweli. "Kwa kuwa huwa hawasemi ya kweli"

utu wao wa ndani ni uovu
Utu wao wa ndani inamaanisha mawazo ya watu na tamaa zao. "mawazo yao na tamaa ni mbaya"

generated on Tue Oct 24 10:45:40 2023

koo yao
Koo inaashiria maneno ya watu. "maneno yao" au "kile wanchosema"

koo yao ni kaburi lililo wazi
Koo yao inazungumziwa kana kwamba ni kaburi lililo wazi, tayari kwa ajili ya maiti kuwekwamo. Maana zinazowezekana ni 1) "wanasema watawaua watu" au 2) "Wanachosema huua watu"

wanijipendekeza na ulimi wao
"wanasema vitu vizuri kuhusu watu wengine bila kumaanisha"

ulimi wao
Ulimi unaashiria kile wanachosema watu.

njama zao ziwe anguko lao
"njama zao ziwasababishe kupitia maafa" au "wapunguze umuhimu wao kwa sababu ya njama zao"

njama
mipango ya kuwadhuru watu

anguko
Hili ni jambo linalowafanya watu kupitia maafa na kupoteza nguvu. Kupitia maafa au kupoteza umuhimu inazungumziwa kama kuangaku.

Psalms 5:11

wote wanaokukimbilia wafurahi
Mungu anazungumziwa kana kwamba ni kambi, sehemu ambayo watu wanaweza kulindwa. "Wote wanaokuja kwako kwa ulinzi wafurahi"

wote wanaokukimbilia wafurahi ... wapige kelele za shangwe kwa sababu unawalinda
Vishazi hivi viwili vina wazo la kufanana.

wanaokukimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi kunazungumziwa kama kumkimbilia yeye. "kwenda kwako kwa ulinzi"

wale wanaolipenda jina lako
Jina la Mungu linamwakilisha yeye. "wale wanaokupenda"

utawazunguka na fadhila kama ngao
Fadhila za Mungu zinazungumziwa kama ngao. "utawaonesha fadhila na kuwalinda kama askari wanavyojilina kwa ngao" au "kwa sababu u mkarimu kwao, utawalinda"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

Kwa kiongozi wa muziki; kwenye vyombo vya nyuzi, weka kwenye mtindo wa Sheminith. Zaburi ya Daudi. **1** Yahweh, usinikemee ukiwa na hasira au usiniadhibu katika gadhabu yako. **2** Unihurumie, Yahwe, kwa maana ni dhaifu; uniponye, Yahweh, kwa kuwa mifupa yangu ina tikisika. **3** Moyo wangu pia umesumbuka sana. Lakini wewe, Yahweh, mpaka lini hali hii itaendelea? **4** Rudi, Yahweh! uniokoe. Uniokoe kwa sababu ya uaminifu wa agano lako! **5** kwa kuwa kifoni hakuna kumbukumbu lako. Kuzimuni ni nani atakaye kushukuru? **6** Nimechoshwa na kuugua kwangu. Ninalowanisha kitanda changu kwa machozi usiku kucha; ninaosha kiti changu kwa machozi. **7** Macho yangu yanafifia kwa kulia sana; yanazidi kuwa dhaifu kwa sababu ya adaui zangu. **8** Ondokeni kwangu, nyote mtendao maovu; kwa kuwa Yahweh amesikia sauti ya kilio changu. **9** Yahweh amesikia malalamiko yangu kwa ajili ya huruma; Yahweh ameyapokea maombi yangu. **10** Maadui zangu wote wataaibishwa na kuteswa sana. Watarudi nyuma na ghafra kufedheheshwa.

Psalms 6:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

weka kwa mtindo wa Sheminithi
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

mifupa yangu inatetemeka
Mifupa inaashiria mwili wote. Mwili wake unaweza kuwa unatetemeka kwa sababu alikuwa mgonjwa au amechoka sana. "mwili wangu wote unatetemeka"

Psalms 6:3

imetaabika sana
"ogopa" au "wasiwasi"

hii itaendelea hadi lini?
Daudi anatumia swali hili kuonesha kuwa hataki kuendelea kujisikia mdhaifu na mwenye taabu. "tafadhali, usiruhusu hii iendelee!"

Rudi, Yahwe
Daudi anazungumzia Mungu kumtendea wema kama Mungu kurudi kwake. "Yahwe, rudi kwangu" au "Nione huruma, Yahwe"

Kwa kuwa katika kifo hakuna kumbukuku lako. Nani atakupa shukrani kuzimu?
Sentensi hizi mbili zina maana ya kufanana.

Kwa kuwa katika kifo hakuna kumbukuku lako.
Kumbukumbu inaashiria sifa. "Kwa kuwa watu wanapokufa, hawakusifu tena"

Nani atakupa shukrani kuzimu?
Daudi anatumia swali hili kusisitiza kuwa hakuna mtu anayetoa shukrani kwa Mungu toka kuzimu. "Hakuna mtu kuzimu atayekupa shukrani!" au "Wafu hawawezi kukusifu"

Psalms 6:6

Nimechoka na kulia kwangu kwa sauti ya kuelemewa
Kulia kwake kwa sauti ya kuelemewa inaonesha maumivu na mateso aliyoyasikia. "Nimechoka sana kwa sababu ya maumivu

ninaloanisha kitanda changu kwa machozi: ninaosha jilanza langu kwa machozi
Sentensi hizi zina maana moja.

ninaloanisha kitanda changu kwa machozi
"Ninafanya kitanda changu kilowe kwa machozi" au "Kitanda changu kimelowana kwa sababu ya machozi yangu"

ninaosha jilanza langu kwa machozi
"Nilifanya jilaza langu lilowane kwa machozi yangu"

macho yangu yanachoka
Uwezo wa kuona unazungumziwa kwa njia ya macho. "Kuona kwangu kumefifia" au "Siwezi kuona vizuri"

kutokana na huzuni
Huzuni hapa inamaanisha kulia. "kutokana na kulia" au "kwa sababu nalia sana"

generated on Tue Oct 24 10:45:40 2023

Psalms 6:8

Yahwe amesikia ombi langu la huruma ... Yahwe amekubali ombi langu
Mistari hii miwili ina maana ya kufanana.

Yahwe amekubali ombi langu
Kuwa tayari kufanya ambacho Daudi ameomba inazungumziwa kama kukubali ombi lake. "Yahwe atajibu ombi langu"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

Utungo wa muziki wa daudi, ambao alimwimbia Yahwe kuhusu maneno ya Cush Mbenjamini [1] Yahweh Mungu wangu, kwako napata kimbilio! Uninusuru na hao wote wanikimbizao, na uniokoe. [2] Vinginevyo, watanipura kama simba, na kunitawanya viapande vipande na asiwepo mtu wa kuweza kunirudisha katika usalama. [3] Yawheh Mungu wangu, Sijawahi kufanya kile maadui zangu wanacho sema nilifanya; sina hatia katika mikono yangu. [4] Sijawahi kumkosea mtu yeyote aliye na amani na mimi, au kumdhuru kipumbavu yeyote aliye kinyume na mimi. [5] Ikiwa sisemi ukweli basi umruhusu adui yangu kuyaingilia maisha yangu na kuyaharibu; na umuache aukanyage mwili wangu ulio hai kwenye aridhi na kuuacha umelala kwa aibu mavumbini. Selah [6] Inuka, Yahweh, katika hasira yako; simama kinyume na hasira kali ya adui zangu; amka kwa ajili yangu na ubebe amri zako ambazo wewe umeamuru kwa ajili yao. [7] Mataifa yote yamekuzunguka; uwatawale kutoka mbinguni. [8] Yahweh, uwahukumu mataifa; uwaonyeshe kuwa sina hatia, Yahweh, kwa sababu mimi ni mwenye haki na sina hatia, Ewe uliye juu. [9] Matendo ya waovu na yafike mwisho, bali uanzishe watu wenye haki, Mungu mwenye haki, wewe ambaye unapima mioyo na fahamu. [10] Ngao yangu inatoka kwa Mungu, yule anaye okoa moyo wa mwenye haki. [11] Mungu ni mwamuzi mwenye haki, Mungu anaye chukizwa na waovu kila siku. [12] Ikiwa kuna mtu hatubu, Mungu atanoa upanga wake na ata andaa upinde wake kwa ajili ya vita. [13] Ana jiandaa kutumia siraha kupambana naye; anatengeneza mishale yake kuwa ya moto. [14] Fikiria kuhusu huyo ambaye ana ujauzito wa maovu, mwenye mimba ya mipango ya uharibifu, anaye zaa sumu ya uharibifu. [15] Yeye huchimba shimo na kuliacha wazi kisha baadaye hudumbukia katika shimo alilochimba mwenyewe. [16] Mipango yake mwenyewe ya uharibifu hugeukia kichwa chake mwenyewe, kwa kuwa vurugu zake mwenyewe humshukia kichwani pake. [17] Kwa haki yako Mungu nitakushukuru; nitaimba sifa kwa Mungu aliye juu.

Psalms 7:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Utunzi wa kimuziki wa Daudi
"Huu ni wimbo ambao Daudi aliaandika"

kuhusu maneno ya Kushi Mbenyamini
Usemi "maneno ya Kushi" yanamaanisha alichosema. "kuhusu Kushi, mwanamme kutoka kabila la Benyamini alichosema"

wanaokimbia kwako
Kwenda kwa Yahwe kwa ajili ya ulinzi kunazungumziwa kama kumkimbilia. "kwenda kwako kwa ulinzi!"

watanirarua vipande vipande kama simba
Daudi anawazungumzia adui zake kumshambulia kana kwamba wanamrarua mwili wake na kumwacha vipande vipande kama simba afanyavyo. "wataniua kikatili kama simba anavyorarua mwili wa mawindo yake na kuugawa vipande vipande" au "wataniua kikatili"

bila kuwa na yeyote mwingine kuniletea mahali salama
"na hakuna mwingine atakayeweza kuniokoa"

Psalms 7:3

hakuna udhalimu mikononi mwangu
Mikono inaashiria jambo analofanya mtu. Kuwa na udhalimu juu yake inamaanisha kuwa amefanya kitu kisicho cha haki. "hakuna udhalimu ni kile nilichofanya" au "sijafanya chochote kisicho cha haki kwa yeyote"

Psalms 7:5

maisha yangu
Maisha yanaashiria mtu. "mimi"

kuyapita
"kufikia" au "kuipata." Hii inamaanisha kumshika. "kunikamata"

acha akanyage mwili wangu ulio hai ardhini
Hapa "mwili wangu ulio hai" unamaanisha mwandishi. "waruhusu adui zangu kuniangamiza"

nimelala bila heshima kwenye vumbi
Hii inamaana kulala akiwa amekufa na bila kuzikwa katika aibu.

Psalms 7:6

Inuka, Yahwe, katika hasira yako
Kuinuka inamaanisha kufanya jambo au kuchukua hatua. "Fanya jambo katika hasira yako" au "Wakasirikie adui zangu na uchukue hatua"

generated on Tue Oct 24 10:45:40 2023

simama dhidi ya gadhabu ya adui zangu
Kupambana na watu kunazungumziwa kama kusimama dhidi yao. "pambana dhidi ya gadhabu ya adui zangu" au "shambulia adui zangu wenye gadhabu juu yangu"

gadhabu ya adui zangu
Gadhabu yao inaashiria mashambulizi yao. "mashambulizi ya adui zangu" au "adui zangu wanaonishambulia"

amka
Kuamka kunaashiria kuanza kufanya jambo au kuchukua hatua. "Chukua hatua" au "Fanya kitu"

kwa ajili yangu
"kunisaidia"

Mataifa yamekusanyika
Hapa neno "mataifa" linamaanisha majeshi yote yaliokusanyika kushambulia.

chukua tena nafasi yako unayostahili juu yao
Kutawala watu kunazungumziwa kama kuwa juu yao. Sehemu anayostahili Yahwe inamaanisha mojawapo kati ya mbinguni au kutawala kwa ujumla. "Tawala juu yao kutoka mbinguni" au "Tawala juu yao"

Psalms 7:8

nithibitishe
"waoneshe kuwa sina hatia"

imarisha watu wenye haki
"wafanye watu wenye haki kuwa imara" au "wafanye watu wenye haki wafanikiwe"

wewe unayechunguza mioyo na akili
Mioyo na akili zinaashiria tamaa na mawazo ya watu. "wewe unayejua mawazo yao ya ndani"

Psalms 7:10

Ngao yangu inatoka kwa Mungu
Neno "ngao" inamaanisha ulinzi wa Mungu.

Mungu anayeudhika kila siku
Ambaye Mungu anahasira naye inaweza kuelezwa vizuri. "Mungu aliye na hasira na waovu kila siku"

Psalms 7:12

Mungu atanoa upanga wake na kuandaa upinde wake kwa ajili ya mapambano
Katika mistari ya 12 na 13, Daudi anazungumzia juu ya Mungu kuamua kuwaadhibu waovu kana kwamba Mungu ni mpambanaji anayejianda kupigana dhidi yao kwa silaha. "Mungu atachukua hatua juu yao kama mpambanaji anaye noa upanga wake na kuanda upinde wake kwa ajili ya mapambano"

Psalms 7:14

yule ambaye yuko mimba na uovu ... anajifungua mipango haribifu ... anazaa uongo wenye madhara
Daudi anazungumzia vitu ambavyo mtu mwovu anafanya kama mtu mwenye mimba na uovu ndiye mtoto. "mtu mwovu. Anafanya mipango ya kuangamiza watu kusabisha uongo wenye

Mipango yake ya uharibifu yanarudia kichwa chake mwenyewe, kwa kuwa vurugu zake zinashuka chini ya kichwa chake
Uharibifu na vurugu zinazungumziwa kana kwamba zinagonga kichwa cha mtu au kumdondokea. "Mipango yake ya uharibifu inamuangamiza, kwa kuwa vurugu yake inamshambulia" au "Anapopanga kuangamiza wengine, wengine wanamuangamiza; anaposhambulia wengine, wengine wanamshambulia"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

Kwa kiongozi wa muziki; weka kwenye mtindo wa gittith. Zaburi ya Daudi. **1** Yahweh Bwana wetu, ni jinsi gani jina lako ni tukufu katika dunia yote, wewe ufunuaye utukufu wako juu mbinguni. **2** Kutoka katika midomo ya watoto na vichanga umeumba sifa kwa sababu ya utukufu wako, ili kuwanyamazisha maadui wote na walipa kisasi wote. **3** Ninapozitazama mbingu, ambazo vidole vyako vimeumba, mwezi na nyota, ambazo umeziweka kila mmoja katika nafasi yake, **4** Binadamu ni nani hata umtazame, na watu hata uwajali wao? **5** Umewaumba chini kidogo kuliko viumbe vya mbinguni na umewazunguka na utukufu na heshima. **6** Umemfanya binadamu kutawala kazi ya mikono yako; umeviweka vitu vyote chini ya miguu yake: **7** kondoo na ng'ombe wote, na hata wanyama wa porini, **8** ndege wa angani, na samaki wa baharini, na vyote vipitavyo katika mikondo ya bahari. **9** Yahweh Bwana wetu, ni jinsi gani jina lako ni tukufu katika dunia yote!

Psalms 8:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika

weka kwa mtindo wa gittithi
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

jina lako lililovyo tukufu duniani kote
"Jina" la Mungu linaashiria asili yake yote. "watu duniani kote wanajua kuwa wewe ni mkuu sana"

Kutoka katika midomo ya watoto na wachanga umeumba sifa
Kusababisha watoto kumsifu Mungu kunazungumziwa kana kwamba sifa ni kitu kilichoumbwa ndani ya midomo ya watoto na kufanywa kutoka nje. "Umewapa watoto na wachanga uwezo wa kukusifu"

Psalms 8:3

mbingu zako, ambazo vidole vyako
Vidole vya Mungu vinaashiria ni yeye. "mbingu ulizoumba"

binadamu ana umuhimu gani hadi umtambue, au mtu hadi umwangalie?
Misemo hii inaelezwa kwa njia ya swali kuongeza msisitizo. "Ni ajabu kuwa unawawaza watu na kuwajali!"

binadamu ... mtu
Misemo hii yote inamaanisha watu kwa ujumla.

umewavika taji la utukufu na heshima
Utukufu na heshima zinazungumziwa kana kwamba ni mataji. Maneno "utukufu" na "heshima" yanakaribiana kwa maana. "umewapa utukufu na heshima" au "umewasababisha kuwa kama wafalme"

Psalms 8:6

Unamfanya kutawala juu ya kazi yako ... umeweka vitu vyote chini ya miguu yake
Vishazi hivi viwili vinaeleza maana ya kufanana.

Unamfanya ... chini ya miguu yake
Vishazi hivi viwili vinaeleza maana ya kufanana

kazi ya mikono yako
Mikono inaashiria yale Mungu aliyoyatenda. "vitu ulivyoumba"

umeweka vitu vyote chini ya miguu yake
Kuwa na mamlaka kutawala wengine na madaraka juu ya vitu inazungumziwa kama kuwa na hivyo vitu chini ya miguu yake. Hii inamaanisha Mungu aliwapa watu mamlaka juu ya uumbaji wote. "umempa mamlaka juu ya vitu vyote"

Psalms 8:9

Jina lako limetukuka duniani kote
Kwa mshangao huu, Daudi anaonesha furaha yake na heshima yenye uoga kuhusu Mungu alivyo mkuu. "jina lako limetukuka vizuri duniani kote" au "watu duniani kote wanajua ulivyotukuka"

jina lako
"Jina" la Mungu linamaanisha yeye au sifa yake. "sifa yako"

limetukuka
"zuri" au "kuu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 9

Kwa kiongozi wa muziki; weka kwenye mtindo wa Muth Labben. Zaburi ya Daudi. **1** Nitamshukuru Yahweh kwa moyo wangu wote; nitayasimulia matendo yako makuu. **2** Nitafurahi na kushangilia katika wewe; nitaliimbia jina lako, Wewe uliye juu. **3** Maadui zangu wanaponirudia, hujikwaa na kuangamia mbele zako. **4** Kwa kuwa umenitetea kwa haki; unakaa kwenye kiti chako cha enzi, ukihukumu kwa haki! **5** Uliwakemea mataifa; umewaharibu waovu; na kuwa futilia mbali jina lao milele na milele. **6** Maadui wamebomoka kama magofu ulipo pindua miji yao. Kumbukumbu yao yote imepotea. **7** Bali Yahweh anadumu milele; ameweka kiti chake cha enzi kwa ajili ya haki. **8** Naye atauhukumu ulimwengu kwa haki, na atatekeleza hukumu kwa ajili ya mataifa kwa haki. **9** Yahweh pia atakuwa ngome kwake aliye onewa, na ngome wakati wa shida. **10** Wale wakujuao jina lako wanaamini katika Wewe, kwa ajili yako, Yahweh, usiwaache wale wakutafutao. **11** Mwibieni sifa Yahweh, anaye tawala katika Sayuni; waambieni mataifa yale aliyo yatenda. **12** Kwa kuwa Mungu alipizae kisasi cha damu hukumbuka; naye hasahau kilio cha anayeonewa. **13** Unihurumie, Yahweh; tazama vile ninavyo onewa na wale wanao nichukia, wewe ambaye unaweza kunikwapua katika lango la kifo. **14** Oh, ili niweze kutangaza sifa zako. Katika lango la binti sayuni nitaufurahia wokovu wako! **15** Mataifa yamedidimia chini katika shimo ambalo walilolitengeneza; miguu yao imenaswa kwenye nyavu walioificha wenyewe. **16** Yahweh amejidhihilisha; na kutekeleza hukumu; waovu wameangamia kwa matendo yao wenyewe. Selah **17** Waovu wamekataliwa na kupelekwa kuzimu, mataifa yote yanayo msahau Mungu. **18** Kwa kuwa mhitaji hata sahauliwa siku zote, wala matumaini ya wanyonge hayatapotea milele. **19** Inuka, Yahweh, usimruhusu mtu kutushinda; mataifa na wahukumiwe mbele zako. **20** Bwana, waogopeshe; mataifa waweze kutambua kuwa ni wanadamu tu. Selah

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Psalms 9:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka kwa mtindo wa Muthi Labeni
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nitampa shukrani Yahwe kwa moyo wangu wote
Kwa sababu wimbo huu ameandikiwa Yahwe, Yahwe anaweza kupelekea kumita "wewe." "Yahwe, nitakupa wewe shukrani kwa moyo wangu wote"

matendo yako ya ajabu
Nomino "matendo" inaweza kuelezwa na kitenzi "kufanya." "matendo yote ya ajabu unayofanya" au "matendo yote ya ajabu uliyofanya"

Nitaimbia sifa jina lako
Hapa jina la Mungu linamaanisha ni Mungu. "Nitakuimbia sifa"

Psalms 9:3

geuka
"kurudi" au "kukimbia kwa uoga"

umeketi kwenye kiti cha enzi, hakimu mwenye haki
Wafalme walikuwa na mamlaka ya kuhukumu watu, na waliketi katika kiti cha enzi walipokuwa wakihukumu. Daudi anazungumza kana kwamba Mungu alikuwa mfalme wa kidunia. "unahukumu kama mfalme anayeketi katika kiti chake cha enzi, na u mwenye haki"

Psalms 9:5

umelifuta jina lao milele na milele
Kusababisha watu kusahaulika inazungumziwa kama kufuta jina lake. "umesababisha wasahaulike kana kwamba umefuta majina yao" au "hakuna atakaye wakumbuka tena daima"

umelifuta
"umeondoa"

Adui alivunjika kama uharibifu
Adui anazungumziwa kana kwamba alikuwa mji uliojaa majinge yaliyovunjika. "Adui zetu waliangamizwa"

ulipopindua miji yao
"Ulipoangamiza miji yao"

generated on Tue Oct 24 10:45:40 2023

Kumbukumbu yao yote imepotea
Kumbukumbu inazungumziwa kana kwamba kilikuwa kiumbe hai kinachoweza kufa. "Kumbukumbu yao imesimama" au "Hakuna tena kumbukumbu yao"

Kumbukumbu yao yote imepotea
Kumbukumbu inaweza kuelezwa na kitenzi "kumbuka." "Hakuna mtu anaye wakumbuka kabisa"

Psalms 9:7

Yahwe anabaki milele
"Kubaki" inaweza kuashiria kuketi kwenye kiti cha enzi kama mfalme. "Yahwe anaketi kwenye kiti chake cha enzi milele" au "Yahwe anatawala milele"

ameweka kiti chake cha enzi kwa jili ya haki
Msemo "kiti chake cha enzi" unaashiria utawala wa Mungu. Maana zinazowezekana ni 1) "Anatawala ili ahukumu watu" au "Anatawala juu ya watu kwa haki"

Atahukumu ulimwengu kwa haki ... atatekeleza hukumu kwa ajili ya mataifa kwa kutopendelea.
Vishazi hivi viwili vinaeleza kitu kimoja.

Atahukumu ulimwengu kwa haki
Hapa "ulimwengu" unamaanisha watu wote duniani. "Atahukumu watu wote duniani kwa haki"

Psalms 9:9

Yahwe pia atakuwa ngome kwa wanaokandamizwa
Mungu anazungumziwa kana kwamba alikuwa ni sehemu ambapo watu wanaweza kwenda kwa ajili ya usalama. "Yahwe pia atawalinda wanaokandamizwa" au "Yahwe atawapa usalama wale wanaokandamizwa"

ngome
"pa kukimbila" au "kivuli"

Wale wanaolijua jina lako
Hapa maneno "jina lako" yanamaanisha Mungu. "Wale wanaokujua"

usiwatelekeze
"usiwaache"

Psalms 9:11

anaye tawala Sayuni
"anayeishi Yerusalemu"

waambie mataifa
Hapa "mataifa" yamaanisha watu wote.

Kwa kuwa Mungu anayelipiza kisasi cha damu iliyo mwagika hukumbuka
Kile anachokumbuka kinaweza kuwekwa wazi. "Kwa kuwa Mungu anaye lipiza kisasi umwagaji damu anawakumbuka wale walioumizwa" au "Kwa kuwa Mungu hukumbuka anawakumbuka wale walioumizwa na kuwaadhibu wauwaji"

hasahau kilio chao
"Anajali kilio chao"

Psalms 9:13

tazama jinsi ninavyokandamizwa na wale wanaonichukia
Hii inawezwa kuelezwa katika hali ya kutenda. "tazama wale wanaonichukia wanavyonikandamiza" au "tazama jinsi adui zangu wanavyonitendea vibaya"

wewe unayeweza kuniokoa kutoka malango ya mauti
Mauti inazungumziwa kana kwamba ni mji ulio na malango ambayo watu huingia. Kama mtu yuko karibu na malango ya mauti, inamaanisha kuwa atakufa punde. Kumzuia mtu kutokufa inazungumziwa kama kumwondoa kwenye malango ya mji. "wewe unayeweza kuniokoa na mauti" au "wewe unayeweza kuzuia nisife"

Psalms 9:15

Mataifa yamezama chini kwenye shimo walilotengeneza
Watu huchimba mashimo ili kukamata wanyama wanaoanguka humo. Hapa kuchimba shimo inaashiria kufanya mipango ya kuangamiza watu. "Mataifa ni kama watu wanaochimba mashimo kwa ajili ya wengine na kisha kuanguka humo"

miguu yao imenaswa kwenye wavu walioficha
Watu huficha nyavu ili kukamata wanyama wanaonaswa humo. Hapa kuficha wavu inaashiria kufanya mipango ya kuangamiza watu. "ni kama watu wanaoficha wavu na kunaswa humo"

ametegwa
"kunaswa" au "kushikwa." Hii inamaanisha kuangamizwa. "kuangamizwa"

Psalms 9:17

wanageuzwa
"wanakataliwa"

hatima ya mataifa yote yanayomsahau Mungu
"pale ambapo mataifa yote yanayomsahau Mungu yatakapokuwa"

Kwa kuwa wahitaji hawatasahauliwa daima
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu hatawasahau wahitaji daima" au "Mungu atawakumbuka wahitaji"

wala matumaina ya waliokandamizwa kufutwa
Matumaini yanazungumziwa kana kwamba ni vitu vinavyoweza kuvunjika au kuharibika. Matumaini kuangamizwa inaashiria mambo ambayo watu wanatumaini kutokutokea. "na wanaokandamizwa hawatatumaini milele bila kuona matokeo" au "na

generated on Tue Oct 24 10:45:40 2023

siku moja kile wanaokandamizwa wanachotumaini kitatokea"

Psalms 9:19

Inuka
Kuinuka kunaashiria kuanza kufanya kitu. "Fanya kitu" au "Chukua hatua"

mwanadamu
"watu"

yahukumiwe
Hapa kuhukumu kunaashiria kuadhibu. "yaadhibiwe"

machoni pako
Hapa machoni inamaanisha uwepo. "katika uwepo wako"

mataifa yahukumiwe machoni pako
Hii inaweza kuelezwa katika hali ya kutenda. "hukumu mataifa katika uwepo wako" au "yapeleke mataifa katika uwepo wako na uyaadhibu"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Kwa nini, Yahweh, unasimama mbali? Kwa nini unajificha wakati wa shida? **2** Kwa sababu ya majivuno yao, watu waovu waawakimbiza wanyonge; Basi tafadhari uwafanye waovu kunaswa kwa mipango yao wenyewe walioipanga. **3** Kwa kuwa mtu mwovu hujivuna kwa tamaa yake ya ndani; yeye hufurahisha tamaa na kumtusi Yahweh. **4** Mtu mwovu ameinua uso wake; naye hamtafuti Mungu. Yeye hamfikilii Mungu kamwe kwa kuwa hamjali kabisa Mungu. **5** Yeye yuko salama wakati wote, amri zako za haki ziko juu sana kwake; naye huwadharau adui zake wote. **6** Yeye husema moyoni mwake, "Siwezi kamwe kushindwa; katika kizazi chote sitakutana na shida." **7** Mdomoni mwake kumejaa kulaani na udanganyifu, maneno yenye sumu; ulimi wake unajeruhi na kuharibu. **8** Yeye husubilia kwenye shambulio karibu na kijiji; mahali pa siri huwauwa watu wasio na hatia; macho yake huwatazama wasionahatia. **9** Hujibanza mahari pa siri kama simba katika kichaka; yeye hulala akisubiri kumkamata mnyonge. Humkamata pale anapokwisha mweka mtegoni mwake. **10** Wanyonge wake hugandamizwa chini na kupigwa; wao huangukia katika mtego imara. **11** Yeye husema katika moyo wake, "Mungu amesahau; huficha uso wake; hawezi kujishughulisha kutazama." **12** Inuka, Yahweh! Inua mkono wako, Mungu! Usiwasahau wanyonge. **13** Kwa nini mtu mwovu anamkataa Mungu na kusema moyoni mwake, "Hautanipata katika hatia?" **14** Umeona, maana mara zote unaangalia mtu aletaye madhara na jeuri. Mtu asiye na msaada hukuachia nafsi yake; maana wewe huwaokoa yatima. **15** vunja mkono wa mwovu lo na mtu mwovu. Umuajibishe kwa matendo yake maovu, ambayo kwayo alifikiri hautayagundua. **16** Yahweh ni mfalme milele daima; mataifa yanaondolewa katika aridhi yake. **17** Yahweh, umesikia uhitaji wa wanyonge; nawe umeitia nguvu mioyo yao, wewe unasikia maombi; **18** Unawatetea yatima na wanyonge ili kusudi pasiwepo na mtu katika dunia hii atakaye leta hofu tena.

Psalms 10:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa nini, Yahwe, unasimama mbali? Kwa nini unajificha nyakati za taabu?
Mwandishi anatumia maswali haya kuonesha huzuni yake kuwa Mungu hajamsaidia. "Yahwe, inaonekana kana kwamba uko mbali na mimi na unajificha kwangu kila ninapokuwa kwenye

njama
"mipango"

mtu mwovu
Hii inamaanisha watu waovu kwa ujumla. "watu waovu"

tamaa yake ya nafsi
Nomino "tamaa" inaweza kuelezwa na kitenzi "kutaka." "vitu anavyotaka sana kufanya"

walafi
"watu wenye tamaa"

Psalms 10:4

Mtu mwovu
Hii inamaanisha watu waovu kwa ujumla. "watu waovu"

ana uso ulioinuka
Uso ulioinuka inaashiria kiburi. "Ana tabia ya kiburi" au "ana kiburi"

hamtafuti Mungu
Kumtafuta Mungu inamaanisha kati ya 1) kumwomba Mungu msaada au 2) kumwaza Mungu na kumtii. "hamwombi Mungu msaada" au "hamwazi Mungu"

Yuko salama muda wote
Hayuko salama kweli ila anadhani yuko salama.

amri zako za haki ziko juu sana kwake
Jambo lililogumu kuelewa linazungumziwa kana kwamba liko juu sana kufikia. "hawezi kuelewa amri zako za haki"

anawakoromea adui zake
Watu hukoromea adui zao wanapodhani kuwa adui zao ni wanyonge na hawana faida. "anafikiri kuwa adui zake wote ni wanyonge na wasio na faida" au "anawakoromea adui zake wote"

anawakoromea
Hii inamaanisha kuwa anapuliza hewa kwa sauti kutoka puani mwake.

Psalms 10:6

Anasema
"Mtu mwovu anasema"

generated on Tue Oct 24 10:45:40 2023

katika vizazi vyote
Hii inaweza kumaanisha "milele."

sitakutana na taabu
Kupitia taabu inazungumziwa kama kukutana nayo. "Sitakuwa na shida zozote"

Mdomo wake umejaa laana na maneno ya uongo na ya kudhuru
Kile watu wanachosema kinazungumziwa kama kuwa mdomoni mwao. "huwa anawalaani watu na kusema vitu ambavyo ni vya uongo na vya kudhuru" au "Huwa analaani watu, kusema uongo, na kutishia kuwadhuru watu"

ulimi wake huumiza na kuangamiza
Hapa ulimi unaashiria kuongea. au "kile anachokisema kinaumiza na kuangamiza watu" au "anazungumza maneno yanayowatisha na kuumiza watu"

Psalms 10:8

Anasubiri tayari kwa kuvamia
Anayesubiri ni mtu mwovu

macho yake hutafuta mhanga asiyejiweza
Macho yamamwakilisha yeye. "anatafuta mhanga asiyejiweza"

Hujificha sehemu ya siri kama simba kwenye kichaka
Hii inamzungumzia mtu mwovu kana kwamba ni simba. "Anajificha wakati akisubiri wangyonge wapite karibu yake, kama simba anavyosubiri kwa utulivu katika kichaka kwa ajili ya mnyama anayetaka kushambulia"

Hujificha
Kujificha na kusudi la kudhuru au kuua.

hulala na kusubiri
"hulala chini akisubiri" au "anajificha na kusubiri"

Anashika waliokandamizwa anapovuta wavy wake
Mwandishi anazungumzia mtu mwovu kuwashika watu kana kwamba ni mwindaji anatumia wavu kushika wanyama. "Anawashika walio kandamizwa kama mwindaji anayomshika mnywama kwenye wavu na kumvuta.

wanaanguka kwenye nyavu zake imara
Mwandishi anaendelea kumzungumzia mtu mwovu kuwashika watu kana kwamba ni mwindaji, mipango yake ni nyavu, na watu ni wanyama wanaoangukia kwenye wavu. "wahanga wake wanakamatwa na mipango yake kama wanyama wanaoanguka kwenye wavu imara wa mwindaji"

Psalms 10:11

Asema
Anayesema ni mtu mwovu na watu waovu kwa ujumla.

Mungu amesahau
Kukataa kuzingatia kile ambacho watu wanafanya inazungumziwa kama kusahau. "Mungu hazingati" au "Mungu hajali kuhusu kile nachofanya"

anafunika uso wake
Kukataa kuzingatia kitu ambacho mtu anafanya kama kufunika uso wa mtu. "Mungu anakataa kuona kinachotokea"

hatahangaika kutazama
Kuzingatia kile ambacho mtu anafanya inazungumziwa kama kukiangalia. "hatahangaika kuzingatia" au "hatajali"

Inuka
Kuanza kufanya kitu inazungumziwa kama kuinuka. "Fanya kitu"

Inua mkono wako
Hapa kuinua mkono kumpiga mtu inaashiria kumwadhibu. "kumpiga kwa nguvu" au "kumwadhibu mtu mwovu"

Psalms 10:13

Kwa nini mtu mwovu anamkataa Mungu na kusema ... "Hutaniwajibisha"?
Mwandishi anatumia swali hili kuonesha kuwa anachosema ni cha kusikitisha sana kuwa watu waovu wanafanya vitu hivi. "Watu waovu humktaa Mungu kila wakati na kusema .. 'Hautaniwajisbisha.'"

Hutaniwajibisha
"Hutaniomba kukueleza kwa nini ninafanya ninachokifanya." Kumwajibisha mtu hapa inaashiria kumwadhibu. "Hautaniadhibu"

Psalms 10:15

Kuvunja mkono wa mwovu na mtu mbaya
Hapa "mkono" unaashiria nguvu. "Kuangamiza nguvu ya mwovu na mtu mbaya" au "Kumfanya mtu mwovu na mbaya kuwa mnyonge"

mwovu na mtu mbaya
Maneno haya yana maana sawa.

Kumfanya awajibike kwa matendo yake maovu
Kumfanya mtu awajibike kwa matendo yake maovu inaashiria kumwadhibu. "Muadhibu kwa mambo maovu aliyotenda"

mataifa yanatolewa kwenye nchi yake
"Yahwe anawalazimisha watu wa mataifa kuondoka nchini kwake"

generated on Tue Oct 24 10:45:40 2023

Psalms 10:17

umesikia mahitaji ya wanao kandamizwa
Inaonesha kuwa watu wanao kandamizwa walilia kwa Mungu. "watu wanao kandamizwa wakilia kwako, uliwasikiliza wakikuambia walichohitaji"

unautia nguvu moyo wao
Moyo imara inaashiria ujasiri, na kufanya mioyo ya watu kuwa imara inaashiria kuwatia moyo. "unawatia moyo" au "unawafanya kujiamini"

hakuna mtu ... atakaye sababisha hofu tena
"hakuna mtu ... atakaye sababisha watu kuogopa tena"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

Kwa kiongozi wa muziki. Zaburi ya daudi. [1] Ni kwako Yahweh ninapata usalama; ni kwa namna gani utasema na mimi, "Ruka kama ndege hadi mlimani"? [2] Tazama! Waovu wana andaa pinde zao. Wana tayarisha gizani mishale yao kwenye kamba ili kufyatua mioyo ya wenye haki. [3] Ikiwa misingi imeharibiwa, mwenye haki atafanya nini? [4] Yahweh yuko katika hekalu takatifu; macho yake yanatazama, yakiuchunguza ubinadamu. [5] Yahweh huwachunguza wote wenye haki na waovu, bali huwachukia wapendao kuwaumiza wengine. [6] Yeye huwanyeshea waovu makaa ya mawe na moto wa jehanamu; upepo uunguzao utakuwa ni sehemu yao kutoka katika kikombe chake! [7] Kwa kuwa Yahweh ni mwenye haki, Naye hupenda haki; wenye haki watauona uso wake.

Psalms 11:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

ninamkimbilia Yahwe
Kwenda kwa Yahwe kwa ajili ya ulinzi kunazungumziwa kama kumkimbilia. "kwenda kwa Yahwe kwa ulinzi"

utasemaje kwangu, "Kimbia kama ndege milimani?"
Swali hili linaulizwa kutoa msisitizo. Linaweza kutafsiriwa kama kauli. "Kwa hiyo usiniambie kukimbia!"

Maana tazama! Waovu wanaanda upinde wao. Wanafanya tayari mishale yao kwenye nyuzi kupiga gizani kwa wanyofu moyoni.
"Tazama! waovu wanajiandaa kuvamia watu wanyofu"

wanyofu moyoni
Hapa "wanyofu moyoni" inamaanisha watu wanaomcha Mungu au wenye haki.

Psalms 11:3

Maana misingi imeharibika, mwenye haki atafanya nini?
Hapa "misingi" inaweza kumaanisha sheria na utaratibu. Swali hili la balagha linaulizwa kuongeza msisitizo. Linaweza kutafsiririwa kama kauli. "Watu wenye haki hawawezi kufanya lolote pale watu waovu wasipoadhibiwa wanapokeuka sheria!"

Macho yake yanatazama, macho yake yanachunguza watoto wa binadamu
Yahwe anajua kila kitu kinachotokea. "Anachunguza yote wanayofanya wanadamu"

watoto wa binadamu
"wanadamu"

Psalms 11:5

anachunguza
"kuangalia kwa umakini"

wanaofanya fujo
"kuumiza wengine"

Anawanyeshea moto wa makaa na kibiriti juu ya waovu; upepo unaochoma utakua sehemu yao kutoka kwenye kikombe chake!
Adhabu ya Mungu inaelezwa kana kwamba yalikuwa makaa ya moto na kibiriti kutoka kwenye volkano. "Anawaadhibu waovu; hakutakuwa na nafuu kwao!"

kibiriti
Hili ni jina lingine la salfa

wataona uso wake
"kuwa kwenye uwepo wake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 12

Kwa kiongozi wa muziki; weka kwenye Sheminith. Zaburi ya Daudi. **1** Msaada, Yahweh, kwa kuwa wacha Mungu wametoweka; nao waaminifu wametokomea. **2** Kila mmoja anasema kwa jirani yake maneno matupu; kila mmoja anaongea kwa midomo yenye sifa za uongo na maneno ya udanganyifu. **3** Yahweh, katilia mbali midomo yenye sifa za uongo, kila ulimi unanena kwa nguvu mambo makubwa. **4** Hawa ni wale ambao wamesema, "Kwa ndimi zetu tutashinda. Wakati midomo yetu itakapo ongea, ni nani atakaye kuwa mtawala juu yetu?" **5** "Kwa sababu ya vurugu zilizopo kinyume na maskini, na kwa sababu ya kuugua kwao wahitaji, Nitainuka," asema Yahwe. "Nitawaletea usalama wanao hitaji." **6** Maneno ya Yahwe ni masafi, kama fedha iliyo safishwa katika tanuru duniani, iliyo ng'arishwa mara saba zaidi. **7** Wewe ni Yahwe! Unaye watunza. Una wahifadhi wacha Mungu kutoka katika hiki kizazi cha waovu na hata milele. **8** Waovu hutembea kila pande pale uovu unapoinuliwa kati ya wanadamu.

Psalms 12:1

Taarifa ya Jumla:
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka kwa mtindo wa Sheminithi
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nisaidie, Yahwe
"Yahwe, njoo unisaidie"

waaminifu wamepotea
"watu waaminifu wamepotea wote"

Psalms 12:2

Kila mmjoa anasema ... kila mmoja anazungumza
Kurudiwa mara mbili kwa "kila mmoja" ni kukuza maneno, yanatumika kusisitiza kuwa tatizo lilikuwa kubwa.

midomo ya
"sifa ya uongo"

moyo mara mbili
"maneno yanayopotosha"

kata midomo yote ya kujipendekeza
"wazuie kuzungumza sifa za uongo"

kila ulimi unaotangaza mambo makuu
Hapa "ulimi" unaashiria maneno ya kujidai. "kila mtu anayejidai"

Kwa ndimi zetu tutashinda
Hapa maneno "ndimi zetu" yanamaanisha maneno mengi wanayoyazungumza. "Kuzungumza maneno mengi kutatufanya washindi"

tutashinda
"tutafanikiwa"

nani anaweza kuwa mkuu juu yetu?
Hili swali la balagha linaulizwa kusisitiza kuwa waliamini kuwa hakuna anayeweza kuwatala. Inaweza kutafsiriwa kama kauli. "hakuna anayeweza kutawala juu yetu!"

Psalms 12:5

mgumio
Hizi ni sauti nzito ambazo watu hufanya kwa sababu ya maumivu au hisia kali

nitainuka," asema Yahwe
Hii inamaanisha Yahwe atatenda kitu kuwasaidia watu.

Psalms 12:6

kama shaba iliyosafishwa kwenye tanuu duniani, kusafishwa mara saba
Maneno ya Yahwe yanalinganizhwa na shaba iliyosafishwa. "wako bila kasoro"

Unawatunza
"Unawatunza watu wenye haki"

wanatembea kila upande
"wametuzunguka"

wakati uovu unapotukuzwa miongoni mwa watoto wa wanadamu
Hii inaweza kuelezwa katika hali ya kutenda. "wakati watu kila sehemu wanasifu uovu"

watoto wa wanadamu
"binadamu" au "watu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 13

Kwa kiongozi wa muziki. Zaburi ya Daudi. [1] Mpaka lini, Yahweh, utaendelea kunisahau? Ni kwa muda gani utauficha uso wako nisiuone? [2] Ni kwa muda gani nitalazimika kuhofu na kuhuzunika moyoni mwangu kila siku? Ni kwa muda gani adui zangu watanishida? [3] Unitazame na unijibu, Yahwe Mungu wangu! Nipe mwanga machoni pangu, vinginevyo nitalala katika mauti. [4] Usimuache adui yangu aseme, "Nimemshinda huyu," ili kwamba asiweze kusema, "Nimemtawala adui yangu;" la sivyo, maadui zangu watafurahia nitakapo shushwa chini. [5] Lakini nimeamini katika uaminifu wa agano lako; moyo wangu wafurahia katika wokovu wako. [6] Nitamuimbia Yahwe kwa kuwa ameniganga kwa ukarimu kabisa.

Psalms 13:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Hadi lini, Yahwe, utakuwa ukinisahau?
Swali hili linaulizwa kushika ufahamu wa msomaji na kuongeza msisitizo. Linaweza kutafsiriwa kama kauli. "Yahwe, inaonekana kuwa umenisahau!

Hadi lini ... uso wako kwangu?
Maneno "uso wako" yanaashiria Mungu kamili. Swali hili balagha linaulizwa kuongeza msisitizo. Linaweza kutafsiriwa kama kauli. "Inaonekana unajificha kwangu!"

Hadi lini adui yangu atashinda juu yangu?
Swali hili la balagha linaulizwa kuongeza msisitizo. Linaweza kutafsiriwa kama kauli. "Hakika adui zangu hawatanishinda daima!"

Psalms 13:3

Nitazame na unijibu
"Nizingatie na unisikilize"

Nipe mwanga machoni mwangu
Hii ni njia ya kuomba nguvu. "Nifanye kuwa na nguvu tena"

au nitalala kifoni
"Kulala kifoni" inamaanisha kufa.

Usimruhusu adui yangu aseme ... ili adui yangu asiseme
"Usimruhusu adui yangu aseme kunihusu ... ili adui yangu asiseme kunihusu"

ninapoletwa chini
"ninapoanguka" au "wanaponishinda"

Psalms 13:5

Nimetumaini katika uaminifu wako wa agano
Kwa kuzungumzia uaminifu wa Yahwe wa agano, Daudi anatumaini kuwa Yahwe atampenda daima. "Nina imani kuwa utanipenda kwa uaminifu"

moyo wangu unafuahi ndani ya wokovu wako
Hapa "moyo wangu" unaashiria mtu mzima. "Nitafurahi kwa sababu umeniokoa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 14

Kwa kiongozi wa muziki. Zaburi ya Daudi. [1] Mpumbavu husema moyoni mwake, "Hakuna Mungu."
Wamepotoka nakufanya uovu haramu; hakuna hata mmoja atendaye dhambi. [2] Yahwe anatazama chini
kwa wanadamu kutoka mbinguni aone kama kuna yeyote anayeelewa, amtafutaye Mungu. [3] Wote
wamegeukia njia nyingine. Kwa pamoja wamepotoka. Hakuna yeyote atendaye mema, hakuna, hata
mmoja. [4] Je, hawajui lolote, wale wafanyao uovu, wale wanao kula watu wangu kama vile wanakula
mkate, lakini hao hawamuiti Yahwe? [5] Wao wana tetemeka kwa hofu. Kwa kuwa Mungu yuko pamoja na
kusanyiko la wenye haki! [6] Ninyi mnataka kumfedhehesha mtu maskini japo kuwa Yahwe ni kimbilio lake.
[7] Oh, kwamba wokovu wa Israeli ungetokea Sayuni! Wakati Yahwe akiwarudisha watu wake kutoka
utumwani, ndipo Yakobo atashangilia na Israeli itakuwa na furaha!

Psalms 14:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Mpumbavu husema moyoni mwake
Hii ni lahaja inayomaanisha kuzungumza mwenyewe au kujiwazia mwenyewe. "Mtu mpumbavu anajiambia"

Wameharibika
walioharibika inaashiria binadamu wapumbavu wanaosema hakuna Mungu.

Psalms 14:2

watoto wa wanadamu
Msemo huu unamaanisha wanadamu wote.

wanaonitafuta
Hii inafafanua wote wanaotamani kumjua Mungu kana kwamba walikuwa wanamfuata kabisa kwenye njia. "wanaotamani kumjua"

Wote wamegeuka
Hii inaelezea watu waliomkataa Mungu kana kwamba waliacha kutembea kwenye njia sahihi na wameenda upande mwingine. "Wote wamemgeuka Yahwe"

Psalms 14:4

Kwani hawajui chochote ... ambao hawamwiti Yahwe?
Swali hili la balagha linaulizwa kuongeza msisitizo. Linaweza kutafsiriwa kama kauli. "Wanatenda kana kwamba hawajui chochote ... wasiomwita Yahwe. Lakini wanajua wanachokifanya!"

wale wanaotenda udhalimu
Hapa "udhalimu" unamaanisha matendo maovu. "wale wwnye tabia mbovu.

wale wanaowala watu wangu
Hii inamaanisha wale wanaofanya vitu viovu na wanawaangamiza watu wa Mungu kana kwamba wanakula chakula.

Psalms 14:5

Wanatemeka
Wanaotetemeke ni wale wanaotenda maovu.

Mungu yuko pamoja na mkusanyiko wa wenye haki
Kusema kuwa "Mungu yuko pamoja" na mkusanyiko wa wenye haki inamaanisha kuwa atawasaidia. HIi inaweza kuwekwa wazi. "Mungu huwasaidia wale wanaotenda haki" au "Mungu anawasaidia wale wanaotenda yaliyo sawa"

Mnataka
Wanaotaka ni watu waovu.

kumwaibishi mtu maskini
"kumfanya mtu aliye maskini kuona aibu"

Yahwe ni kimbilio lake
Hii inazungumzia ulinzi ambao Yahwe anatoa kana kwamba ulikuwa kivuli ambacho mtu atatufuta wakati wa dhoruba. "Yahwe ni kama kivuli cha ulinzi kwake"

Psalms 14:7

O, wokovu wa Israeli utatoka Sayuni
Mwandishi anasema kuwa anatamani Mungu aje kutoka Yerusalemu kuisaidia Israeli. "Ninatamani kwamba Yahwe aje kutoka Yerusalemu na kuwasaidia watu wake!"

generated on Tue Oct 24 10:45:40 2023

kisha Yakobo atashangilia na Israeli kufurahi
Misemo hii miwili ina maana moja. Hapa "Yakobo na"Israeli" inawakilisha watu wa Israeli. "kisha watu wote wa Israeli watafurahi sana"

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generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Zaburi ya Daudi. Yahwe, ni nani atabaki hemani mwako? Ni nani atakaye ishi kwenye mlima wako mtakatifu? **2** Yeyote anaye tembea bila lawama, yeye hufanya kilicho haki na huongea ukweli kutoka moyoni mwake. **3** Yeye huwa hakashfu kwa ulimi wake, hawadhuru wengine, na hamtusi jirani yake. **4** Mtu asiye na maana hudharauliwa machoni pake, bali yeye huwaheshimu wale wanao mhofu Yahwe. Yeye huapa kwa hasara yake mwenyewe na habadilishi ahadi yake. **5** Yeye habadilishi nia yake aazimapo fedha. Yeye hachukui rushwa ili kumshuhudia kinyume asiye na hatia. Yeye afanyanyaye mbambo haya hatatikisika kamwe.

Psalms 15:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nani aishi kwenye kilima chako kitakatifu?
"Kilima kitakatifu" hapa kinaashiria hekalu la Mungu, ambalo lilikuwa kwenye mlima Sayuni. "Nani aishi kwenye sehemu yako takatifu?"

anazungumza ukweli kutoka moyoni mwake
"anazungumza ukweli"

Psalms 15:3

Hakashifu
Hii inaashiria mtu mwenye haki katika 15:1.

Hakashifu kwa ulimi wake
Hapa "ulimi" unaashiria maneno maovu. "Hasemi mambo maovu kuhusu watu wasio na hatia"

Hadhuru
"kuumiza" au "kuharibu"

Psalms 15:4

Mtu asiyefaa ni chukizo machoni pake, lakini anawaheshimu wale wanaomcha Yahwe
"Watu wenye haki wanachukia wale waliomkataa Mungu, lakini wanawaheshimu wale wanaomheshimu Mungu"

Mtu asiyefaa
"Mtu mwovu" au"Mtu aliyemkataa Yahwe"

hatatikisika
Hapa "kutikisika" kunaashiria kutokuishi kwa usalama tena. Hii inaweza kuelezwa katika hali chanya. "wataishi katia usalama"

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generated on Tue Oct 24 10:45:40 2023

Chapter 16

Zaburi ya Daudi. [1] Unilinde, Mungu, kwa kuwa nakimbilia kwako kwa ajili ya usalama. [2] Nami ninasema kwa Yahwe, "Wewe ni Bwana wangu; wema wangu ni bure pasipo wewe. [3] Kama kwa watakatifu walioko duniani, ndio walio bora; furaha yangu yote iko kwao. [4] Taabu yao itaongezeka, wale watafutao miungu mingine. Sitamimina sadaka ya damu kwa miungu yao. Wala kuyainua majina yao kwa midomo yao. [5] Yahwe, wewe ni sehemu ya chaguo langu na kikombe changu. Unaishikilia kesho yangu. [6] Mistari iliyo pimwa imelelazwa mahari pa kufurahisha kwa ajili yangu; hakika urithi ufurahishao ni wangu. [7] Nitakubariki Yahwe, wewe unishauliye; hata wakati wa usiku akili zangu za nielekeza. [8] Nimemuweka Yahwe mbele yangu kila wakati, ili nisitikisike kutoka mkono wake wa kuume. [9] Kwa hiyo moyo wangu unafuraha, utukufu wangu washangilia. Hakika nitaishi katika usalama. [10] Kwa kuwa hautaiacha roho yangu kuzimuni. Wewe hautamuacha mwaminifu wako kuliona shimo. [11] Wewe hunifundisha njia ya maisha; furaha tele inakaa katika uwepo wako; furaha inakaa katika mkono wako wa kuume milele!"

Psalms 16:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Hii inaweza kuandikwa kama: "Hii ni zaburi ambayo Daudi aliandika."

kukimbilia wewe
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia yeye. "kwenda kwako kwa jili ya ulinzi"

watu watakatifu waliomo duniani
Hapa "watu watakatifu" inaashiria watu wa Mungu wanaomuamini. "watu wako wanaoishi katika nchi hii"

Psalms 16:4

Taabu zao zita... miungu
Hii inaweza kuelezwa katika hali ya kutenda. "Taabu za wale wanaotafuta miungu mingine zitaongezeka"

sitamwaga ... damu kwa miungu wao
"kutoa sadaka kwa miungu yao"

kuinua majina yao na midomo yangu
Kuinua "majina yao na midomo yangu" inamaanisha kusifu miungu mingine au kuomba kwao.

Psalms 16:5

sehemu yangu niliyochagua
Hapa Daudi anamzungumzia Yahwe kana kwamba alikuwa ni sehemu ya nchi ambayo alipewa.

kikombe changu
Hapa Daudi anamzungumzia Yahwe kana kwamba alikuwa ni kikombe chenye baraka nyingi. "ambaye hunibariki"

Unashikilia hatima yangu
"Unaamua siku zangu za usoni"

Kamba za kupima ... katika sehemu nzuri
Baraka za Mungu kwa Daudi zinazungumziwa kana kwamba ni sehemu ya nchi iliyochunguzwa kwa jili yake kumiliki. "Kamba za kupima" zinaashiria kamba za mchunguzi wa ardhi. Hii inaweza kuelezwa katika hali ya kutenda. "Sehemu uliyonipa inapendeza"

hakika urithi wa kupendeza ni wangu
Hapa Daudi anazungumzia baraka za Yahwe kana kwamba zilikuwa ni urithi ambao alipokea. "Nimefurahi kwa vitu vyote alivyonipa"

Psalms 16:7

Nimemuweka Yahwe mbele yangu muda wote
"Daima nakumbuka kuwa Yahwe yuko pamoja na mimi"

ili nisitikiswe kutoka mkono wake wa kuume
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna kitu kitakachonitoa upande wake"

Psalms 16:9

Taarifa ya Jumla:
Daudi anaendelea kuzungumza na Mungu.

Kwa hiyo moyo wangu una furaha; utukufu wangu unashangilia
Msemaji anasema kwamba kuweza kumsifu Mungu kunamletea yeye heshima. Vishazi hivi viwili vinaeleza vitu vya kufanana. "Kwa hiyo nina furaha, nina heshima kumsifu"

moyo wangu
Hapa "moyo" unaashiria mawazo na hisia za msemaji.

generated on Tue Oct 24 10:45:40 2023

utukufu wangu
Matoleo mengi yanatafsiri "utukufu wangu" kumaanisha moyo wa mwandishi, anayekuwa na heshima kushangilia kwa sababu ya Mungu.

Psalms 16:11

tele
"kubwa" au "kiasi kikubwa cha"

furaha ... inakaa katika uwepo wako
Mwandishi anazungumzia "furaha" kana kwamba ni mtu.

katika mkono wako wa kuume
Maneno "mkono wako wa kuume" yanaonesha kuwa katika uwepo maalum wa Mungu. "Ninapokuwa karibu na wewe"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Maombi ya Daudi. Sikia ombi langu kwa ajili ya haki, Yawhe; uusikilize mwito wangu wa msaada. Uyasikilize maombi yangu yatokayo katika midomo isiyo na udanganyifu. **2** Uthibitisho wangu na uje kutoka uweponi mwako; macho yako na yaone kile kilicho sahihi! **3** Kama utaujaribu moyo wangu, kama utakuja kwangu wakati wa usiku, wewe utanitakasa na hautapata mipango yeyote ya uovu; mdomo wangu hautavunja sheria. **4** Kama kwa matendo ya binadamu, ni katika neno la midomo yako ya kuwa nimejiepusha na njia za wahalifu. **5** Mwenendo wangu umeshikila kwa umakini mwenendo wako; miguu yangu haija teleza. **6** Nakuita wewe, kwa kuwa unanijibu, Mungu; geizia sikio lako kwangu na usikilize ninapo ongea. **7** Onyesha uaminifu wa agano lako katika namna ya ajabu, wewe uokoaye kwa mkono wa haki yako wale wanao kukimbilia wewe kutoka kwa adui zao. **8** Unilinde kama mboni ya jicho lako; unifiche katika kivuli cha mbawa zako **9** kutoka katika uwepo wa waovu ambao wananitusi, adui zangu wanizungukao. **10** Wao hawana huruma kwa yeyote; midomo yao huongea kwa majivuno. **11** Wao wame zizunguka hatua zangu. Wamekaza macho yao wanishambulie mpaka ardhini. **12** Wao ni kama mfano wa hasira ya simba mawindoni. Ni kama simba kijana anapotokea mafichoni. **13** Inuka, Yahwe! Uwashambulie! Uwaangushe chini kwenye nyuso zao! Uyaokoe maisha yangu kutokana na waovu kwa upanga wako! **14** Uniokoe kutoka kwa watu hawa kwa mkono wako, Yahwe, kutoka kwa watu wa dunia hii ambao utajiri wao ni maisha haya pekee! Wewe utayajaza matumbo ya wale uwathaminio na utajiri; watakuwa na watoto wengi na wataacha utajiri wao kwa watoto wao. **15** Bali mimi, nitauona uso wako katika haki; Nitashuhudiwa, pale nitakapo amka, na macho yako.

Psalms 17:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Ombi la Daudi
"Hili ni ombi ambalo Daudi aliaandika."

Nipe sikio ombi langu kutoka midomo isiyo na uongo
Msemo "nipe sikio" unamaanisha kusikiliza, na neno "midomo" inaashiria maneno ambayo mtu huongea. "Sikiliza ombi langu ambalo halitoki katika midomo ya uongo"

Acha uthibitisho wangu uje kutoka katika uwepo wako
Hapa "uwepo" inaashiria Yahwe. "Nitamke kuwa sina hatia"

acha macho yako yaone kilicho sawa!
Hapa "macho yako" inaashiria kile ambacho Yahwe anajua kuwa kweli. "unajua kuwa ninakuambia ukweli!"

Psalms 17:3

Ukiujaribu moyo wangu, ukija kwangu usiku
Hapa " ukiujaribu moyo wangu" inamaansiha kupima mawazo na nia. "ukipima mawazo yangu usiku"

mdomo wangu hutatenda dhambi
Hapa mdomo unazungumziwa kana kwamba unaweza kutenda wenyewe. Pia inawakilisha maneno ambayo mtu huzungumza. "Sitasema uongo au kutenda dhambi kwa maneo yangu

Psalms 17:4

ni kwa neno la midomo yako nimetunza kutoka katika njia za wahalifu
Hapa "neno la midomo yako" inamaanisha maelekezo ya Mungu. "maelekezo yako yamenisabisha kuepuka kufanya mambo maovu"

Hatua zangu zimeshikilia kwa nguvu kwenye njia zako; miguu yangu yaijateleza
Vishazi hivi viwili vinamaanisha kitu kimoja. Kurudia kunaongeza msisitizo.

miguu yangu yaijateleza
Mwandishi anazungumzia kumtii Mungu kana kwamba anatembea katika mjia. "nimedhamiria kufuata njia zako"

Psalms 17:6

geuza sikio lako kwangu ... sikiliza ninapozungumza
Misemo hii miwili ina maana sawa. Hapa "sikio lako" linamaanisha utayari wa Mungu kumsikiliza mtu anayemuomba. "nizingatie ... nisikilize ninapozungumza"

mkono wako wa kuume
"Mkono wa kuume" unaashiria nguvu ya Mungu. "uwezo wako mkuu"

kukimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "kwenda kwako kwa ajili ya ulinzi"

generated on Tue Oct 24 10:45:40 2023

Psalms 17:8

Nilinde kama mboni la jicho lako
"mboni la jicho lako" inaashiria kitu kilicho na thamani. "Nilinde kama utakavyolinda kitu cha thamani sana"

nifiche chini ya kivuli cha mbawa zako
Daudi anazungumzia ulinzi wa Mungu kana kwamba alikuwa ni ndege anayelinda watoto wake chini ya mbawa zake. "Niweke salama kama ndege anavyolinda makinda yake chini ya mbawa zake"

midomo yao inazungumza kwa majivuno
Hapa "midomo yao inazungumza" inamaanisha kile ambacho watu wanasema. "huwa wanajidai"

Psalms 17:11

Wamezunguka hatua zangu
Hapa "wamezunguka hatua zangu" inaashiria jinsi adui wa Daudi walivyomfuata kila mahali ili kumkamata. "Adui zangu wamenizunguka"

kama simba mwenye hamu kwa ajili ya mhanga, kama simba mchanga aliyejikunyata katika maficho
Misemo hii miwili inaonesha mawazo ya kufanana. Kurudia kunaongeza mkazo.

Wao ni kama simba ... kama simba mchanga
Mwandishi inahisi kufuatiliwa kama simba anavyowinda windo lake.

Psalms 17:13

Okoa maisha yangu kutoka kwa mwovu kwa upanga wako ... Niokoe kutoka kwa watu kwa mkono wako, Yahwe, kutoka kwa wanaume wa dunia hii
Vishazi hivi viwili vina maana ya kufanana. Kurudiwa kunaongeza mkazo wa maneno ya mwandishi.

kwa upanga wako ... kwa mkono wako
Hapa "upanga" na "mkono" yote inaashiria nguvu ya Yahwe.

Utajaza matumbo ya hazina yako na utajiri
Maandiko ya zamani yanapotosha. Maana zinazowezekana ni 1) Yahwe atatoa baraka nyingi kwa watu wake. "Utawabariki watu wako sana" au 2) Yahwe atawaadhibu kwa nguvu watu waovu hadi watoto na wajukuu wao.

Psalms 17:15

Nitauona uso wako katika haki
Hapa "uso" unamwakilisha Yahwe. Daudi anaujasiri kuwa atamuona Yahwe. "kwa sababu ninatenda yaliyo sawa, nitakuwa na wewe siku moja"

Nitaridhika nitakapoamka, na kukutazama wewe
Daudi anaamini kuwa baada ya kufa, atakuwa na Yahwe. Hii naweza kuweka wazi. "Baada ya kufa, nitafurahi kuamka katika uwepo wako"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

Kwa kiongozi wa muziki. Zaburi ya Daudi, mtumishi wa Yahwe, alipomwimbia Yahwe maneno ya wimbo huu katika ile siku ambayo Yahwe alimuokoa kutoka katika mkono wa adui zake wote na kutoka katika mkono wa Sauli. Yeye aliimba: **1** Nakupenda, Yahwe, nguvu yangu. **2** Yahwe ni mwamba wangu, ngome yangu, yeye ambaye aniwekae kweye usalama; yeye ni Mungu wangu, mwamba wangu; ninapata kimbilio kwake. Yeye ni ngao yangu, pembe ya wokovu wangu, na ngome yangu. **3** Nitamuita Yahwe kwa sababu anastahili kusifiwa, na nitaokolewa kutoka kwa adui zangu. **4** Kamba za mauti zilinizunguka, na mafuriko yakimbiayo yalinielemea. **5** Kamba za kuzimu zilinizunguka; mitego ya mauti ilininasa. **6** dhiki yangu nilimuita Yahwe; Niliita msaada kwa Mungu. Naye alisikia sauti yangu kutoka hekaluni mwake; kuita kwangu msaada kulienda mpaka uweponi mwake; na kuingia masikioni pake. **7** Kisha nchi ikatikisika na kutetemeka; misingi ya milima pia ilitetemeka na kutikiswa kwa sababu Mungu alikuwa amekasirika. **8** Moshi ulifuka kutoka kwenye pua zake, na moto mkali ulitokea mdomoni mwake. Makaa yaliwashwa kwa moto huo. **9** Yeye alizifunua mbingu na alishuka chini, na giza nene lilikuwa chini ya miguu yake. **10** Alipanda kwenye kerubi na akaruka; alinyiririka kwenye mabawa ya upepo. **11** Yahwe alilifanya giza kuwa hema likimzunguka yeye, wingu la mvua zito katika mbingu. **12** Mawe ya barafu na makaa ya moto yalianguka kutoka katika mwangaza kabla yake. **13** Yahwe aliongea katika mbingu! Sauti ya aliye juu ilisikika. **14** Yeye aliifyatua mishale yake na kuwatawanya adui zake; na radi nyingi zenye mwanga alizitawanya katika maeneo tofauti tofauti. **15** Ndipo mifereji ya maji ilitokea; misingi ya dunia ikadhihirishwa kwa mlio wa pigo lako, Yahwe kwa sauti ya pumzi ya pua zako. **16** Yeye alishuka chini kutokea juu; akanishikilia mimi! Akanivuta nje ya maji yafurikayo. **17** Aliniokoa kutoka kwa maadui zangu wenye nguvu, kutoka kwa wale ambao walinichukia mimi, kwa kuwa walikuwa na nguvu sana kuliko mimi. **18** Wao walikuja kinyume na mimi katika siku ile ya dhiki yangu lakini Mungu alikuwa msaada wangu! **19** Yeye aliniweka huru katika eneo pana la wazi; yeye aliniokoa kwa sababu alipenezwa nami. **20** Yahwe amenitunuku mimi kwa sababu ya haki yangu; yeye amenirejesha mimi kwa sababu mikono yangu ilikuwa misafi. **21** Kwa kuwa nimezitunza njia za Yahwe na sijafanya uovu wa kumgeuka Mungu wangu. **22** Kwa kuwa amri zake zote za haki zimekuwa mbele yangu; kama asemavyo, sijaenda kinyume nazo. **23** Pia nimekuwa sina hatia mbele zake, na nimejiweka mwenyewe mbali na dhambi. **24** Hivyo Yahwe amenirejesha kwa sababu ya haki yangu, na kwa sababu mikono yangu ilikuwa safi mbele ya macho yake. **25** Kwa yeyote aliye mwaminifu, jionyeshe wenyewe kuwa mwaminifu; kwa mtu asiye na lawama, jionyeshe mwenyewe kuwa usiye na lawama. **26** Kwa yeyote aliye msafi, jionyeshe mwenyewe safi; bali ni mjanja kwa yeyote aliye geuzwa. **27** Kwa kuwa wewe huwaokoa watu walio taabishwa, lakini wewe huwashusha chini wale wenye majivuno, yaani macho yaliyo jinua! **28** Kwa kuwa wewe huipa mwanga taa yangu; Yahwe Mungu wangu hutia mwanga giza langu. **29** Kwa kuwa kwa kupitia wewe ninaweza kuruka juu ya kiwazo kilichowekwa; kupitia Mungu ninaweza kuruka juu ya ukuta. **30** Kama kwa Mungu: njia yake ni kamilifu. Neno la Yahwe ni safi! Yeye ni ngao kwa yeyote anaye kimbilia katika yeye. **31** Kwa kuwa nani ni Mungu ispokuwa Yahwe? Nani ndiye mwamba ispokuwa Mungu wetu? **32** Ni Mungu anitiaye nguvu ndani yangu kama vile mkanda, ambaye humweka mtu mwenye lawama katika njia yake. **33** Yeye hunifanya miguu yangu kuwa myepesi kama mbawala na kuniweka mahali pa juu! **34** Yeye hufunza viganja vyangu kwa ajili ya vita na mikono yangu kupiga upinde wa shaba. **35** Wewe umenipa mimi ngao ya wokovu. Mkono wako wa kuume umenisaidia, na neema yako imenifanya kuwa mkubwa. **36** Wewe umetengeneza nafasi pana kwa ajili ya miguu yangu ili miguu yangu isiteleze. **37** Ninawashawishi adui zangu na kuwakamata; nami sikurudi nyuma mpaka walipo haribiwa. **38** Niliwashambulia hata hawakuweza kuamka; nao wameangukia chini ya miguu yangu. **39** Kwa kuwa unanitia nguvu kama mshipi kwa ajili ya vita; wewe unawaweka chini yangu wale ambao wanainuka kinyume na mimi. **40** Wewe ulinipa visogo vya maadui zangu; niliwaagamiza wale walio nichukia. **41** Wao waliita msaada lakini hakuna aliye wasaidia; walimuita Yahwe, lakini hakuwaitikia. **42** Niliwapiga wao katika vipande vidogo vidogo kama vile vumbi mbele ya upepo; niliwatupa nje kama udongo mtaani. **43** Wewe uliniokoa mimi kutoka katika migogoro ya watu. wewe umenifanya kichwa juu ya mataifa. Watu ambao sikuwahi kuwafahamu huntumikia. **44** Pindi tu waliposikia kuhusu mimi, wao walinitii; wageni walilazimishwa kunisujudu. **45** Wageni walitoka kwenye ngome yao wakitetemeka. **46** Yahwe anaishi; mwamba wangu usifiwe. Ainuliwe Mungu wa wokovu wangu. **47** Yeye ni Mungu ambaye hutelekeza visasi kwa ajili yangu, ambaye huwatiisha mataifa chini yangu. **48** Nimewekwa huru kutoka kwa adui zangu! wewe uliniinua juu ya wale walioinuka kunyume na mimi! Wewe uliniokoa kutoka kwa watu wenye vurugu. **49** Kwa hiyo nitakushukuru wewe, Yahwe, kati ya mataifa; Nitaliimbia sifa jina lako! **50** Mungu hutoa ushindi mkuu

generated on Tue Oct 24 10:45:40 2023

kwa mfalme wake, na yeye huonyesha uaminifu wa agano lake kwa mpakwa mafuta wake, kwa Daudi na ukoo wake milele.

Psalms 18:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

akamwimbia Yahwe maneno ya wimbo huu
"aliimba wimbo huu kwa Yahwe"

katika siku ambayo Yahwe aliniokoa
"baada ya Yahwe kumwokoa"

kutoka katika mkono wa Sauli
Hapa "mkono" unamaanisha nguvu ya Sauli. "kutoka katika nguvu ya Sauli"

Psalms 18:2

Yahwe ni mwamba wangu
Daudi anamzungumzia Yahwe kana kwamba ni mwamba. Neno "mwamba" ni picha ya sehemu salama.

mwamba wangu, boma langu
Hapa maneno "mwamba" na "boma" zinamaana ya kufanana na zinasisitiza kuwa Yahwe anatoa usalama kutoka kwa adui.

mkimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi kunazungumziwa kama kumkimbilia. "kwenda kwake kwa ajili ya ulinzi"

ngao yangu, pembe la wokovu wangu, na ngome yangu
Daudi anamzungumzia Yahwe kana kwamba ni "ngao," "pembe" la wokovu, na "ngome" yake. Yahwe ndiye anayemlinda na mabaya. Hapa wazo la kufanana linarudiwa kwa njia tatu kwa ajili ya mkazo.

Nitaokolewa kutoka kwa adui zangu
"Nitaokolewa kutoka kwa adui zangu"

Psalms 18:4

Kamba za mauti zinanizunguka
Daudi anazungumzia kifo kana kwamba ni mtu anayeweza kukamata na kumfunga kwa kamba. "Nilikuwa nataka kuuwawa"

maji yanayokimbia ya yasiyofaa
Daudi ni mnyonge kana kwamba anabebwa na mafuriko ya maji yanayokimbia. "Nilihisi kuwa mnyonge kabisa"

Kamba za kuzimu zinanizunguka; mitego ya mauti imeninasa
Hapa "kuzimu," sehemu ya wafu, na "mauti" zinazungumziwa kana kwamba ni watu wanaoweza kumzunguka na kumtega. Vishazi hivi viwili vina maana ya kufanana na wazo linarudiwa kwa ajili ya mkazo. "Nilihisi kubanwa na nikadhani ninaenda kufa"

Psalms 18:6

Katika huzuni yangu
"katika hitaji langu kubwa" au "katika kukata tamaa kwangu"

kilio changu kikaenda katika uwepo wake
Hapa Daudi anazungumzia "kilio" chake kana kwamba ni mtu anayeweza kuja katika uwepo wa Yahwe. "Nikamuomba"

kikaenda katika maskio yake
Hapa Daudi anazungumzia jinsi Yahwe alivyosikia kilio chake cha msaada. Wazo linarudiwa kwa ajili ya mkazo. "akasikia maombi yangu"

Psalms 18:7

Kisha ulimwengu ... ikatikiswa kwa sababu Mungu alikuwa na hasira
Mungu kuwa na hasira inazungumziwa kana kwamba ilikuwa ni tetemeko baya. "Mungu alikuwa na hasira sana hadi ikawa kama dunia ... ikatikisika"

ulimwengu ukatikisika na kutetemeka
Maneno "kutikisika" na "kutetemeka" yana maana sawa na yanasisitiza jinsi dunia ilivyotikisika. "nchi ikasogea huku na kule" au "ardhi ikasogea juu na chini" au "kulikuwa na tetemeko kali"

misingi ya milima pia ikatetemeka na kutikiswa
Hii inaweza kuelezwa katika hali ya kutenda. "misingi ya milima pia ikatetemeka na kutikisika"

Moshi ukatoka kwenye tundu zake za pua ... Makaa ikawashwa nao
Daudi anamzungumzia Yahwe kana kwamba alikuwa akipumua moto. Hii ni picha ya jinsi Mungu alivyokasirika.

moto ukatoka mdomoni mwake. Makaa ikawashwa nao.
Hii inaweza kuelezwa katika hali ya kutenda. "moto ukatoka katika mdomo wake na kuwasha makaa"

generated on Tue Oct 24 10:45:40 2023

Psalms 18:9

Akafungua
Aliyefungua ni Yahwe.

giza nene lilikuwa chini ya miguu yake
Ingawa Yahwe sio binadamu, mwandishi anampa sifa za binadamu. "giza nene lilikuwa chini yake"

mabawa ya upepo
Hapa mwandishi wa zaburi anazungumzia upepo kana kwamba una mabawa kama malaika.

Psalms 18:11

Akafanya giza ... yeye
Hapa neno "yeye" linamaanisha Yahwe

Akafanya giza hema
Hapa giza linazungumziwa kana kwamba ni hema. "Akafanya giza kitu cha kufunikia" au "Akafanya giza sehemu ya kujificha"

mawingu mazito ya mvua
"mawingu na mvua kubwa" au "mawingu manene, meusi"

Mvua ya mawe
"mawe ya barafu"

Psalms 18:13

Yahwe akaunguruma mbinguni
Sauti ya Yahwe ilikuwa kama ya radi

Aliye juu
"Aliye juu" inamaanisha Yahwe.

Akapiga mishale yake na kuwatawanya adui zake ... miale ya radi ikawatawanyisha
Vishazi hivi viwili vina maana ya kukaribiana.

Akapiga mishale yake na kuwatawanya adui zake
Hapa miale ya radi inazungumziwa kana kwamba ni mishale.

ikawatawanyisha
"ikawapeleka pande tofauti"

Psalms 18:15

Taarifa ya Jumla:
Mwandishi anaendelea kuzungumzia uwezo wa Yahwe.

Kisha mikondo ya maji ikatokea; misingi ya dunia ikawekwa wazi.
Vishazi hivi viwili vina maana ya kukaribiana. Hii inaweza kuelezwa katika hali ya kutenda. "Kisha mikondo ya maji ikatokeza na chini ya bahari pakaonekana; ukaweka wazi misingi ya dunia"

kwa mlipuko wa pumzi wa tundu zako za pua
Ingawa Mungu hana sifa za kimwili kama za binadamu zilizoelezwa hapa, picha hii inaonesha uwezo wake mkuu. Upepo unazungumziwa kana kwamba ulikuja kama mlipuko mkubwa kutoka katika tundu za pua za Mungu.

Psalms 18:16

Akafika chini ... akanishika ...Akanivuta
Anayezungumziwa hapa ni Yahwe.

maji yaliyokuwa yakienda mbele
Hapa mwandishi wa zaburi anazungumzia hatari ya adui zake kana kwamba walikuwa mawimbi makubwa au maji ya nguvu, ambapo Yahwe alimwokoa.

Psalms 18:18

Wakaja dhidi yangu
Wanazungumziwa ni adui wenye nguvu katika msatari wa 17.

Wakaja dhidi yangu katika siku ya dhiki yangu lakini Yahwe alikuwa msaada wangu
Neno "dhiki" linaeleza hali ya mtu mwenye shida nyingi. "Adui wenye nguvu walinivamia katika siku niliyokuwa na taabu nyingi, lakini Yahwe alinilinda"

Psalms 18:20

mikono yangu ilikuwa misafi
Hapa kuwa na "mikono misafi" inamaanisha mtu hana hatia. "matendo yangu yote yalikuwa sawa"

Nimetunza njia za Yahwe
Sheria za Yahwe zinazungumziwa kana kwamba zilikuwa njia ambazo mtu anapaswa kutembea. "Nimetii sheria za Yahwe"

sijageuka kwa uovu kutoka njia ya Mungu
Hapa kuwa mwovu inazungumziwa kama mtu kuacha njia sahihi na kufuata njia isiyo sahihi. "sijafanya uovu kwa kugeuka kutoka kwa Mungu wangu"

Psalms 18:22

Kwa amri zake zote za haki ... sijazigeuka
Vishazi hivi viwili vina maana ya kufanana. Mwandishi anarudia mawazo haya kwa ajili ya mkazo.

zimekuwa mbele yangu
"zimeniongoza" au "nimezikumbuka"

Pia nimekuwa bila hatia ... nimejitenga na dhambi
Vishazi hivi viwili vina maana ya kufanana. Mwandishi anarudia mawazo haya kwa ajili ya mkazo.

generated on Tue Oct 24 10:45:40 2023

bila hatia mbele yake
"bila hatia kulingana na yeye"

nimejitenga na dhambi
"sijatenda dhambi"

mikono yangu ilikuwa misafi
Kuwa na "mikono misafi" inamaanisha kuwa mtu hana hatia na kosa. "matendo yangu yote yalikuwa sawa"

mbele ya macho yake
Hii inamaanisha uwepo wa Mungu. "mbele yake" au "kulingana na yeye"

Psalms 18:25

Taarifa ya
Mwandishi anazungumza na Yahwe

Kwa yeyote aliye mwaminifu
Hapa "mwaminifu" inamaanisha kufanya kile ambacho Mungu anamuamuru mtu kufanya. "kwa wale walio wanaotii kwa uaminifu amri zako" au "kwa wale wanaofanya agano lako kwa uaminifu"

kwa mwanamme asiye na lawama ... ujioneshe msafi
Vishazi hivi viwili vina maana ya kufanana. Mwandishi anarudi mawazo haya kwa ajili ya mkazo.

una akili kwa yeyote aliye mkaidi
"Unamshinda kwa akili yeyote asiye wazi"

Psalms 18:27

unawaleta chini
"unawanyenyekesha"

wenye macho ya majivuno yaliyoinuka
lahaja hii inaashiria wale walio na majivuno. "wenye majivuno"

Kwa kuwa unaipa nuru taa yangu; Yahwe Mungu wangu huipa nuru giza langu
Mwandishi anazungumzia uwepo wa Yahwe kana kwamba alikuwa nuru. Vishazi hivi vina maana ya kukaribiana.

Kwako ninaweza kuruka kizuizi
"Kwa msaada wako ninaweza kuvuka kikwazo chochote"

Psalms 18:30

Yeye ni ngao kwa kila mmoja anaye
Ngao humlinda askari. Daudi anazungumza kana kwamba Mungu alikuwa ni ngao inayomlinda. "Wewe, Yahwe, unamlinda kila mtu anayekukimbilia wewe kama kimbilio"

Kwa kuwa ni nani Mungu ila Yahwe? Nani ni mwamba ila Mungu wetu?
Jibu linalodokezwa ni hakuna mtu. "Yahwe pekee ndiye Mungu! Mungu wetu pekee ndiye mwamba!"

mwamba
Daudi anamzungumzia Yahwe kana kwamba ni mwamba anaoweza kupanda kuwatoroka adui zake.

anayeniwekea nguvu juu yangu kama mshipi
Mungu anampa nguvu Daudi kana kwamba ilikuwa ni kipande cha nguo.

anayemuweka mtu asiye na lawama katika njia yake
Hapa Daudi anazungumzia kuishi maisha yanaompendeza Mungu kana kwamba ni kuwa katika njia sahihi. "humsababisha mtu asiye na lawama kuishi maisha ya haki"

Psalms 18:33

hufanya miguu yangu miepesi
Hii inaashiria kumwezesha mtu kukimbia haraka zaidi. "hunifanya nikimbie haraka sana"

kama mbawala na kuniweka pa juu
Mbawala ana kasi na mtulivu milimani.

hufunza mikono yangu
Hapa "mikono yangu" inamaanisha mtu. "Hunifunza"

mikono yangu
Hii inaashiria mtu. "mimi"

Psalms 18:35

ngao ya wokovu wako
Hapa mwandishi anazungumzia ulinzi wa Mungu kana kwamba ni ngao. Nomino dhahania ya "wokovu" inaweza kuelezwa kama kitenzi "okoa." "ulinzi wako na kuniokoa"

Mkono wako wa kuume ... fadhili zako
Zote hizi ni njia zingine za kumwakilisha Mungu mwenyewe.

sehemu pana kwa ajili ya miguu yangu chini yangu
Mwandishi anazungumzia ulinzi ambao Mungu ameutoa kana kwamba ni eneo pana kwa ajili yake kusimama. "sehemu salama kwa ajili yangu"

miguu yangu haijateleza
Hapa "miguu yangu" inamaanisha mtu mwenyewe. Mwandishi anazungumzia usalama wa ulinzi wa Mungu kana kwamba alikuwa akisimama mahali ambapo hawezi kuteleza wala kuanguka. "Sijateleza" au "Niko salama"

Psalms 18:37

Nimewaponda
"Nimewavunja vipande vipande"

generated on Tue Oct 24 10:45:40 2023

hawakuweza kuinuka
"hawakuweza kusimama"

wameanguka chini ya miguu yangu
Lahaja hii inamaansiha kuwa mwandishi wa zaburi amewashinda adui zake. "nimewashinda wote"

umeweka nguvu juu yangu kama mshipi
Mwandishi wa zaburi anasema kuwa Yahwe amempa nguvu inayomzunguka na kumstahimili kama mshipi.

umewaweka chini yangu
Hapa mwandishi wa zaburi anazungumzia kushindwa kwa adui zake kama kusimama juu yao. "unawashinda kwa ajili yangu"

wale wanaojiinua dhidi yangu
Hii inamaansiha wale wanaompinga mwandishi wa zaburi. "wale ambao ni adui zangu"

Psalms 18:40

sehemu za nyuma za shingo za adui zangu
Hii inaashiria ushindi juuya maadui wa mtu. "ushindi juu ya adui zangu"

Nimewaangamiza wale wanaonichukia
"Niliwashinda wale walionichukia" au "Niliwaangamiza kabisa wale walionichukia"

lakini hakuwajibu
Hii inamaanisha Yahwe hakutoa msaada wowote. "lakini hakuwasaidia"

Niliwapiga hadi vipande kama vumbi mbele ya upepo
Adui wa mwandishi wa zaburi wanalinganishwa na vumbi kuonesha jinsi alivyowashinda.

Nikawarusha nje kama tope katika mitaa
Adui wa mwandishi wa zaburi wanalinganishwa na tope la kwenye mitaa kuonesha jinsi alivyowashinda.

Psalms 18:43

mabishano
"kutokuelewana"

umenifanya kichwa juu ya mataifa
Hapa "kichwa" kinamaanisha mtawala. "umeniweka mimi kuwa mtawala juu ya mataifa

wageni walilazimika kusujudu
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu aliwalazimisha wageni kusujudu"

wageni walikuja wakitetemeka
hapa "kutetemeka" inaonesha kuwa walikuwa wanaogopa sana. "wageni walikuja wakitetemeka, wakionesha kuwa walikuwa wanaogopa sana"

Psalms 18:46

na mwamba wangu usifiwe
Hii inaweza kuelezwa katika hali ya kutenda. "yeye ni mwamba wangu na anapaswa kusifiwa" au "watu wasifu mwamba wangu"

mwamba wangu
Hapa mwandishi anazungumzia ulinzi wa Yahwe kana kwamba alikuwa ni mwamba uliozuia adui zake kumfikia.

Na Mungu wa wokovu wangu ainuliwe
Hii inaweza kuelezwa katika hali ya kutenda. "Na watu wamtukuze Mungu wa wokovu wangu"

Mungu wa wokovu wangu
Hii inamaanisha kuwa Mungu amemuokoa. "Mungu aliyeniokoa"

Mungu anayetekeleza kisasi kwa ajili yangu
"Kutekeleza kisasi" inamaana kuwaadhibu watu kwa matendo yao maovu. "Mungu anayewaadhibu watu kwa matendo maovu waliyotenda kwangu"

Psalms 18:48

Nimewekwa
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu ameniweka

umeniinua
Ulinzi wa Yahwe kwa mwandishi unazungumziwa kana kwamba amemuinua mwandishi juu sana hadi adui zake hawakuweza kumfikia na kumdhuru. "umeniweka sehemu salama juu"

walioinuka dhidi yangu
"walionivamia" au "walioasi dhidi

wanaume wenye vurugu
"wanaume wakatili" au "watu wenye hasira sana"

miongoni mwa
Hapa mwandishi anamaana kuwa atampa Yahwe shukrani ili watu wote wasikie ukuu wa Yahwe. "ili mataifa yote yasikie kuhusu hili"

kwa jina lako
Hapa "jina" linamwakilisha Mungu mwenyewe. "kwa heshima ya jina lako" au "kwako"

Psalms 18:50

ushindi kwa mfalme wake
Kwa kutumia maneno "mfalme wake," Daudi anamaanisha yeye mwenyewe kama mfalme.

anaonesha uaminifu wake wa agano kwa mtiwa mafuta wake ... kwa vizazi vyake milele
"ananipenda kwa uaminifu kama alivyoahidi katika agano lake, na ataupenda uzao wangu milele"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Kwa kiongozi wa muziki. Zaburi ya Daudi. Mbingu za tangaza utukufu wa Mungu, na mawingu hufanya kazi ya mikono yake ijulikane! **2** Siku hadi siku hotuba hutokea; usiku hadi usiku hufunua maarifa. **3** Hakuna hotuba wala misemo; sauti zao hazisikiki. **4** Bali maneno yao husambaa nje duniani kote, na hotuba zao hata mwisho wa dunia. Yeye ametengeneza hema kwa ajili ya jua kati yao. **5** Jua liko kama mfano wa bwana harusi akitokea chumbani kwake na kama mtu shujaa ambaye hushangila pale anapokimbia mbio zake. **6** Jua huchomoza kutokea upeo wa macho na likikatisha winguni kwenda jingine; hakuna chochote kinacho epuka joto lake. **7** Sheria ya Yahwe ni kamilifu, huokoa roho; ushuhuda wa Yahwe ni wa kuaminika, ukifanya hekima nyepesi. **8** Maelekezo ya Yahwe ni ya hakika, yakiufanya moyo kuwa na furaha; amri ya Yahwe ni safi, ikileta mwanga kwenye macho yetu. **9** Hofu ya Yahwe ni safi, inadumu milele; amri za haki ya Yahwe ni za kweli na zote ni za hakika! **10** Nazo zina thamani kuliko dhahabu, nazo ni tamu kuliko asali na matone ya asali kutoka sega la asali (sega la nyuki). **11** Ndiyo, kupitia hizo mtumishi wako anaonywa; na katika kuziamini kuna thawabu. **12** Ni nani ambaye aweza kuyatambua makosa yake yote mwenyewe? Unitakase makosa yaliyo fichika. **13** Pia umuepushe mtumishi wako na dhambi za majivuno; usiziruhusu kunitawala. Ndipo nitakuwa mkamilifu, na mimi sitakuwa na hatia ya makosa mengi. **14** Maneno ya midomo yangu na mawazo ya moyo wangu nayakubalike machoni pako, ewe Yahwe, mwamba wangu na mkombozi wangu.

Psalms 19:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Mbingu zinatangaza
Mbingu zinaelezwa kana kwamba ni mtu. "Mbingu zinaonesha" au "Mbingu zinaonekana kama zinatangaza"

anga zinafanya kazi yake ya mikono kujulikana
Anga zinaelezwa kana kwamba ni mwalimu. "anga zinaonekana kufanya kazi ya mikono ya Mungu kujulikana kwetu"

kazi yake ya mikono
"uumbaji wake" au "ulimwengu alioutengeneza"

maneno humwagika
Kilicho kizuri kuhusu uumbaji kinafananishwa na kuzungumza, kana kwamba uumbaji ni mtu. Kisha maneno hayo yanalinganishwa na maji wanayotiririka kila mahali. "Uumbaji ni kama mtu anayezungumza na kila mtu"

Hakuna mazungumzo au maneno ya kusemwa; sauti yao haisikiki
Misemo hii inaelza wazi kuwa mistari miwili ya kwanza ilikuwa sitiari. "Hakuna mazungumzo ya kweli wala maneo ya kusemwa; hakuna anyesikia sauti halisi kwa masikio yao"

sauti yao haisikiki
Tafsiri zingine zinasoma "ambapo sauti yao haisikiki," kusisitiza kuwa "mazungumzo" ya uumbaji yanapatikana kila sehemu.

Psalms 19:4

Taarifa ya Jumla:
Daudi amemaliza tu kusema kuwa uumbaji unaonesha utukufu wa Mungu.

maneno yao ...kusema kwao
Hii namaansiha "maneno" yasiyozungumzwa ya uumbaji yanayoonesha utukufu wa Mungu.

maneno yao huenda
Maneno yanaelezwa kana kwamba ni watu ambao wanatoka na ujumbe. "maneno amabyo uumbaji unazungumza ni kama watu wanaoenda nje"

kusema kwao hadi mwisho wa dunia
"kusema kwao kunaenda hadi mwisho wa dunia"

Ameweka hema kwa ajili ya jua
Hapa mwandishi anazungumzia sehemu ambayo Yahwe aliumba kwa ajili ya jua kana kwamba ni hema. "Aliumba sehemu kwa ajili ya jua"

miongoni mwao
Neno "mwao" inaweza kuwa inamaanisha mbingu.

Jua ni kama bwana arusi anayetoka katika chumba chake
Mwandishi anazungumzia kuchomoza kwa jua kana kwamba ni bwana arusi. "jua ni kama bwana arusi akitembea kwa furaha kwenda kwa bibi arusi wake"

generated on Tue Oct 24 10:45:40 2023

kama mwamme menye nguvu anayefurahi anapokimbia mbio yake
Hii inalinganisha jua na mwanariadha kusisitiza nguvu na mwanga wa jua.

mwanamme mweye nguvu
"mkimbiaji mwenye kasi"

upeo wa macho
mstari ambao ardhi na anga hukutana

hadi mwingine
Hapa "mwingine" inamaanisha upeo wa macho. "hadi kwenye upeo wa macho mwingine"

hakuna kinachotoroka joto lake
Hii inaweza kuelezwa katika hali chanya. "kila kitu kinahisi joto lake"

Psalms 19:7

nafsi ... moyo ... macho
Maneno yote haya matatu yanamaanisha mtu mzima.

wa kawaida
"wale wasiokuwa na uzoefu" au "wale ambao hawajajifunza"

ni sahihi
"ni za kweli" au "ziko sawa"

huleta nuru
"huleta uelewa"

Psalms 19:9

pamoja ni sawa
"sahihi kabisa"

Zina thamani zaidi ya dhahabu ... nitamu zaidi ya asali
Amri za Yahwe zinazungumziwa kana kwamba zinaweza kununuliwa na kuonjwa. "Kama unaweza kuzinunua, zitakuwa na dhamani zaidi ya dhahabu ... kama unaweza kuzionja, zitakuwa tamu zaidi ya asali"

hata zaidi ya dhahabu safi
"hata thamani zaidi ya dhahabu nyingi safi"

dhahabu safi
"dhahabu halisi" au "dhahabu ya gharama"

Psalms 19:11

Ndio
"Pia" au "Kweli"

kwazo mtumishi wako huonywa
Hii inaweza kuelezwa katika hali ya kutenda. "zinamuonya mtumishi wako" au "ni onyo kwa mtumishi wako"

kwazo ...kwa kuzitii
Zinazozungumziwa hapa ni amri za Yahwe za haki.

mtumishi wako huonywa
Daudi anajiita "mtumishi wako" anapozungumza na Mungu kama ishara ya heshima. "nimeonywa"

Nani anaweza kutambua makosa yake yote?
Hii inaonekana katika hali ya swali kuongeza mkazo na inaweza kutafsiriwa na kauli kali. "Hakuna mtu anayeweza kutambua makosa yake mwenyewe!"

na makosa yaliyojificha
"na makosa ya siri niliyofanya"

Psalms 19:13

Muweke mtumishi wako pia mbali na
Lahaja hii inaonesha mtumishi kama ametolewa kwenye dhambi ambazo hataki kutenda. "Pia, mlinde mtumishi wako kutokufanya" au "Pia, hakikisha sifanya"

mtumishi wako
Daudi anajiita "mtumishi wako" anapozungumza na Mungu kama ishara ya heshima. "mimi"

usiziache zinitawale
Dhambi zinaelezwa kana kwamba ni mfalme anayeweza kutawala juu ya mtu. "usiache dhambi zangu ziwe kama mfalme anayetawala juu yangu"

sina hatia na makosa mengi
"sina hatia ya kuasi dhidi yako" au "sina hatia ya kutenda dhambi nyingi"

maneno ya mdomo wangu na mawazo ya moyo wangu
Misemo hii pamoja inaeleza kile ambacho mtu anasema na kuwaza. "vitu ninavyosema na vitu ninavyowaza"

yakubalike machoni pako
"yapokee kukubaliwa machoni pako" au "yakupendeze wewe"

machoni pako
Hii inamaanisha Mungu mwenyewe. "kwako"

Yahwe, mwamba wangu
Mwandishi anamzungumzia Mungu kana kwamba ni mwamba ambao mtu anaweza kupanda kujilinda dhidi ya adui zake. "Yahwe, wewe ni kama mwamba wangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Kwa kiongozi wa muziki. Zaburi ya Daudi. Mungu akusaidie wakati wa shida; na jina la Mungu wa
Yakobo likulinde **2** na kutuma msaada kutoka mahali patakatifu kwa ajili ya kukutegemeza wewe kutoka
Sayuni. **3** Naye akumbuke sadaka yako yote na kuipokea sadaka ya kuteketezwa. **4** Naye akujalie haja za
moyo wako na kutimiza mipango yako yote. **5** Ndipo tutakapo shangilia katika ushindi wako, na, katika
jina la Mungu wetu, tutapeperusha bendera. Yahwe naakupe maombi yako yote ya haki. **6** Sasa ninajua ya
kuwa Yahwe atawaokoa wapakwa mafuta wake; yeye atamjibu yeye kutoka katika mbingu takatifu kwa
uweza wa mkono wake wa kuume ambao waweza kumuokoa yeye. **7** Baadhi hamini katika magari na
wengine katika farasi, lakini sisi tumuita Yahwe Mungu wetu. **8** Wao watashushwa chini na kuanguka, bali
sisi tutainuka na kusimama wima! **9** Yahwe, umuokoe mfalme; utusaidie sisi tukuitapo.

Psalms 20:1

Taarifa ya Jumla:
Zaburi hii inaanza na kundi la watu wakizungumza na mfalme wa Israeli.

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

ukusaidie
Anayesaidiwa hapa ni mfalme.

siku ya shida
Hapa "siku" inamaanisha muda mrefu zaidi. "nyakati za shida"

jina la Mungu wa Yakobo
Hapa "jina" linamaanisha Mungu mwenyewe. "Mungu"

Mungu wa Yakobo
hii inamaanisha babu yao Yakobo, aliyemwabudu Yahwe.

tuma msaada kutoka sehemu takatifu
Mungu kuwasaidia kutoka sehemu yake takatifu inazungumziwa kana kwamba Mungu alikuwa anatuma msaada. "na Yahwe awasaidie kutoka sehemu yake takatifu"

sehemu takatifu ... Sayuni
Zote hizi zinamaansiha hekalu la Mungu Yerusalemu.

Psalms 20:3

Na atilie akilini
Msemo huu "atilie akilini" ni njia nyingine ya kusema "akumbuke." Haimaanishi kuwa Mungu alisahau. Inamaanisha kutafakari au kuwazia. "Na akumbuke"

Na atilie
Hapa anayezungumziwa ni Yahwe.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Na awape
"Na awapatie"

hamu ya moyo wako
Hapa "moyo" unamaanisha mtu mzima. Nomino dhahania "hamu" inaweza kuelezwa kama kitenzi. "unachotamani" au "unachotaka"

kutimiza mipango yako yote
Nomino dhania ya "mipango" inaweza kuelezwa kama kitenzi. "na akusaidie kutimiza kila jambo ulilopanga kufanya"

Psalms 20:5

tutafurahi katika ushindi wako
Hapa watakaofurahi ni watu. Watufurahi katika ushindi wa mfalme.

katika jina la Mungu wetu
Hapa "jina" linamaanisha heshima na sifa. "kwa heshima ya Mungu" au "kwa sifa ya Mungu wetu"

tutanyanyua bendera
"tutanyanyua mabango"

akupe maombi yako yote
"kukupa kila kitu unachomuomba"

generated on Tue Oct 24 10:45:40 2023

Sasa
Neno hili linatumika kuweka mapumziko katika zaburi. Inahama kutoka kwa watu kuzungumza hadi kwa mfalme kuzungumza.

Ninajua
Anayejua inawezekana ni mfalme katika kipengele hiki.

mtiwa mafuta wake ... atamjibu ... atamuokoa
Mfalme anajizumzia mwenyewe katika hali ya mtu wa tatu. Hii inaweza kuelezwa katika hali ya mtu wa kwanza. "mimi, mtiwa mafuta wake ... nijibu .. niokoe"

kutoka mbingu yake takatifu
Mungu anaishi mbinguni pamoja na kwenye hekalu Yerusalemu.

kwa nguvu ya mkono wake wa kuume unaoweza kumwokoa
Mkono wa kuume wa Mungu unaashiria nguvu yake kumwokoa mfalme. "kwa nguvu yake kubwa atamwokoa"

Psalms 20:7

Wengine wanatumaini vibandawazi na wengine farasi
Hapa "vibandawazi" na "farasi" zinamaanisha jeshi la mfalme.

na wengine farasi
Neno "tumaini" linaeleweka. "na wengine wantumaini farasi"

tunaita
Wanaoita ni mfalme na watu wake.

Wataletwa chini na kuanguka
Wanaoletwa chini ni watu wanaotumaini vibandawazi na farasi. Hii inaweza kuelezwa katika hali ya kutenda. "Mungu atawaleta chini na kuwafanya waanguke"

kuletwa chini na kuanguka
Vitenzi hivi viwili vinamana sawa. Zote mbili zinamaanisha kushindwa kwenye mapambano.

tutanyanyuka na kusimama wima
"tutainuka na kusimama wima." Misemo hii miwli inamaana ya kufanana. Zote mbili zinamaanisha ushindi katika mapambano.

Psalms 20:9

Yahwe, muokoe mfalme
Tafsiri zinazowezekana ni 1) watu wanamwomba Mungu kumlinda mfalme au 2) mfalme anaendelea kujizungumzia katika hali ya mtu wa tatu.

mfalme; tusaidie tunapokuita
Tafsiri zingine zinaelewa Kiebrania tofauti. Zingine zinatafsiri kama watu kuzungumza na Yahwe mfalme wao. "Mfalme, tusaidie tunapokuita"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Kwa kiongozi wa muziki. Zaburi ya Daudi. Mfalme anashangilia katika uweza wako, Yahwe! Ni kwa namna kuu anashangilia katika wokovu uliouleta! **2** Wewe umempa yeye matamanio ya moyo wake na hauja mkatalia maombi midomo yake. **3** Kwa kuwa wewe unamletea baraka nyingi; wewe uliweka katika kichwa chake taji ya dhahabu iliyo safi kabisa. **4** Yeye alikuomba wewe maisha; ukampatia maisha; wewe ulimpatia maisha malefu milele na milele. **5** Yeye utukufu wake ni mkuu kwa sababu ya ushindi wako; wewe umemuwekea mapambo na enzi. **6** Kwa kuwa unampatia yeye baraka za kudumu; unamfurahisha kwa furaha ya uwepo wako. **7** Kwa kuwa Mfalme humwamini Yahwe; kwa kupitia uaminifu wa agano la aliye juu zaidi yeye hataondolewa. **8** Mkono wako utawakamata adui zangu wote wote; mkono wako wa kuume utawakamata wale wote wanao kuchukia. **9** Wakati wa hasira yako, wewe utawachoma kama katika tanuru la moto. Yahwe atawamaliza wao katika hasira yake, na moto utawateketeza upesi wao. **10** Wewe utawaangamiza watoto wao duniani na ukoo wao kutoka katika mrorongo wa wanadamu. **11** Kwa kuwa walikusudia kukufanyia mambo maovu wewe; wao walitunga njama ambayo kwayo hawawezi kufanikiwa! **12** Kwa kuwa wewe utawarudisha nyuma; wewe utafyatua upinde wako mbele yao. **13** Uninuliwe, Yahwe, katika uweza wako; tutaimba na kusifu nguvu zako.

Psalms 21:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

katika nguvu yako, Yahwe
Inadokezwa kuwa hii ni nguvu ambayo Yahwe amempa mfalme kuwashinda adui zake. "kwa sababu wewe, Yahwe, umempa nguvu ya kutosha kuwashinda adui zake"

Jinsi gani anafurahi
"Anafurahi sana"

katika wokovu unaoutoa
Inadokezwa kuwa Mungu amemwokoa mfalme kutoka kwa adui zake. Nomini dhahania ya "wokovu" inaweza kuelezwa kama kitenzi. "kwa sababu umemwokoa kutoka kwa adui zake"

hamu zake za moyo
"matamanio ya moyo wake." Hapa "moyo" unamaanisha mtu mzima. "hamu yake" au "alichokuwa anatamani"

hujazuia
"haujamkatalia." Hii inaweza kuelezwa katika hali chanya. "umempa"

maombi ya midomo yake
Hapa "midomo" inaashiria mtu mzima. "maombi yake" au "kile alichokuomba"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 21:3

unamletea baraka nyingi
Nomino dhahania "baraka" inaweza kuelezwa kama kitenzi. "unambariki sana" au "unampa vitu vingi vizuri"

umeweka kichwani mwake taji la dhahabu safi
Kuweka taji juu ya kichwa cha mtu ni ishara ya kumfanya kuwa mfalme.

taji la dhahabu safi
Hapa "dhahabu safi" inaashiria heshima kubwa anayopewa mfalme.

Aliomba uhai; ukampa
Nomino dhahania ya "uhai" inaweza kuelezwa kama kitenzi. "Alikuomba kuwa umfanye aishi kwa muda mrefu, ukaifanya itokee"

siku ndefu milele na milele
Maana zinazowezekana ni 1) maisha marefu sana au 2) masiha ya milele au 3) uzao mrefu.

Psalms 21:5

Utukufu wake
"heshima ya mfalme" au "umaarufu wa mfalme"

generated on Tue Oct 24 10:45:40 2023

umeweka kwake fahari na utukufu
Kusababisha mfalme kuwa na utajiri na nguvu inazungumziwa kama fahari na utukufu ni vitu vilivyowekwa kwake. "umemfanya kuwa na utajiri na nguvu"

umempa
"umemruhusu kuwa na" au "umekubali kumpa"

baraka za kudumu
"baraka itakayodumu" au "baraka itayobaki"

furaha ya uwepo wako
"furaha ya kuwa katika uwepo wako" au "furaha inayokuja kwa kuwa karibu na wewe"

Psalms 21:7

katika uaminifu wa agano la aliye juu
"kwa kuwa aliye juu ni mwaminifu kwa agano lake"

hatasogezwa
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna mtu atakaye msogeza kama mfalme"

Mkono wako utakamata
Hapa "mkono" unaashiria nguvu. "Nguvu yako itakamta" au "Utawakamata kwa nguvu"

Mkono wako ... unachukia
Maana zinazowezekana za anaye zungumziwa ni 1) mfalme au zinamaanisha ni 2) Mungu.

Mkono wako wa kuume utawakamata wale wanaokuchukia
Hii inamaanisha kitu sawa kama sehemu ya kwanza ya sentensi. Inawekamkazo kuwa Mungu atampa mfalme uwezo wa kuwazuia adui zake.

Psalms 21:9

Katika kipindi cha hasira yako
"Utakapotokea katika hasira yako"

hasira yako ... Utaangamiza
Maana zinazowezekana za anaye zungumziwa ni 1) Mungu au ni 2) mfalme.

utawachoma kama tanuu ya moto
Yahwe au mfalme kuwaangamiza adui inazungumziwa kana kwamba adui ni mbao na Yahwe au mfalme atawatupa katika tanuu.

Yahwe atawamaliza katika gadhabu yake, na moto utawateketeza
Vishazi vyote viwili vina maana sawa. Yahwe kuwaangamiza kabisa adui zake inazungumziwa kana kwamba gadhabu yake ni moto unaowaunguza kabisa adui zake.

kutoka duniani ... kutoka kwa wanadamu
Misemo hii miwili inamaanisha kitu kimoja. Inaweka mkazo kuwa hakuna adui yao hata mmoja atakayepona.

Psalms 21:11

walikusudi
"walipanga." Waliopanga ni adui wa Mungu na mfalme.

maovu dhidi yako
"kufanya vitu viovu"

wakatunga njama
"wakafanya mpango" au "wakiunda hila"

Kwa kuwa utawageuza; utachukua upinde wako mbele yao
Maana zinazowezekana za anaye zungumziwa ni 1) mfalme au ni 2) Mungu na zinamzungumzia kana kwamba alikuwa ni shujaa mwenye upinde na mishale.

utawageuza
Hii ni njia ya kusema kuwa Mungu na mfalme watawashinda adui zao vitani.

utachukua upinde wako mbele yao
Hii inaashiria kuwa anawapiga adui zake kwa mishale.

Psalms 21:13

Utukuzwe, Yahwe, katika nguvu yako
Maana zinazowezekana ni 1) "Yahwe, tuoneshe kuwa una nguvu sana" (UDB) au 2) "Yahwe, kwa sababu una nguvu, tutakutukuza"

tutaimba na kusifu uwezo wako
Maneno "tutaimba" na "kusifu" yana maana ya kukaribiana. Hapa neno "uwezo" linamaanisha Mungu na uwezo wake. "kwa kuimba tutakusifu kwa sababu una uwezo"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

Kwa kiongozi wa muziki; "aina ya muziki wa deer." Zaburi ya Daudi. **1** Mungu wangu, Mungu wangu, mbona umeniacha? Kwa nini uko mbali na wokovu wangu na mbali na maneno yangu yenye uchungu? **2** Mungu wangu, ninalia mchana kutwa, lakini haunijibu, na wakati wa usiku sinyamazi! **3** Bado wewe ni mtakatifu; wewe umekaa kama mfalme pamoja na sifa za Israeli. **4** Mababu zetu walikuamini wewe, na wewe uliwaokoa wao. **5** Walikulilia wewe nao waka okolewa. Wao walikuamini wewe na hawakuvunjwa moyo. **6** Bali mimi ni funza na sio mtu, nisiye faa kwa ubinadamu na hudharauliwa na watu. **7** Wale wote wanionao hunisuta; hunidhihaki; hunitikisia vichwa vyao. **8** Wao husema, "Yeye anamwamini Yahwe; mwache Yahwe amuokoe. Mwache amuokoe yeye, kwa kuwa yeye anampendeza sana Yeye." **9** Kwa kuwa wewe ulinileta kutoka tumboni; wewe ulinifanya nikuamini wewe wakati nikiwa nanyonya matiti ya mama yangu. **10** Nimekwisha tupwa kwako wewe tokea tumboni; wewe ni Mungu wangu tangu nikiwa tumboni mwa mama yangu! **11** Usiwe mbali na mimi, kwa kuwa shida ikaribu; hayupo hata mmoja wa kusaidia. **12** Maksai wengi wananizunguka mimi; maksai wenye nguvu ya Bashan wananizunguka mimi. **13** Wao wanafungua midomo yao kwangu kama simba aungurumaye akirarua windo lake. **14** Ninamwagwa nje kama maji, na mifupa yangu yote imeteguka. Moyo wangu ni kama nta; nao unayeyuka ndani ya sehemu zangu za ndani. **15** Nguvu zangu zimekaushwa kama kipande cha ufinyanzi; ulimi wangu unanata juu ya mdomo wangu. Wewe umenilaza mimi katika vumbi la mauti. **16** Kwa maana mbwa wamenizunguka; kundi la watu waovu limenizunguka; wamenitoboa mikono yangu na miguu yangu. **17** Nami ninaweza kuihesabu mifupa yangu. Wao wananitazama na kunishangaa. **18** Wao wanagawa mavazi yangu kati yao wenyewe, wanapiga kura kwa ajili ya mavazi yangu. **19** Usiwe mbali, Yahwe; tafadhali harakisha kunisaidia mimi, nguvu yangu! **20** Uiokoe roho yangu na upanga, maisha yangu mwenyewe na makucha ya mbwa mwitu. **21** Uniokoe na mdomo wa simba; uniokoe na mapembe ya ng'ombe wa porini. **22** Nami nitalitangaza jina lako kwa ndugu zangu; katikati ya kusanyiko la watu nitakusifu wewe. **23** Ninyi mnao mwogopa Yahwe, msifuni yeye! Ninyi nyote kizazi cha Yakobo, muheshimuni yeye! Simameni katika hofu yake, ninyi nyote kizazi cha Israeli! **24** Kwa kuwa haja dharau au kuchukia mateso ya aliye taabishwa; Yahwe hajamficha uso wake yeye; pindi wale walio taabishwa walipo mlilia yeye, yeye alisikia. **25** Yahwe, katika kusanyiko la watu wako nitakusifu kwa yale uliyo tenda; nami nitatimiza nadhiri zangu mbele ya wale wanao muhofu yeye. **26** Walio onewa watakula na kutosheka; wale ambao humtafuta Yahwe watamsifu yeye. Mioyo yenu iishi milele. **27** Watu wote wa duniani watakumbuka na kumrudia Yahwe; familia zote za mataifa watapiga magoti chini mbele yako. **28** Kwa kuwa utawala ni wa Yahwe; yeye ni mtawala wa mataifa. **29** Watu wote wa duniani waliofanikiwa wata sherekea na wata abudu; wale wote washukao katika mavumbi watapiga magoti mbele zake, wale ambao hawawezi kulinda maisha yao wenyewe. **30** Kizazi kijacho kitamtumikia yeye; wao watakiambia kizazi kinachofuatia kuhusu Bwana. **31** Wao watakuja na kuzungumza kuhusu haki yake; wao watawaambia watu ambao bado hawaja zaliwa yale ambayo Yahwe ameyafanya!

Psalms 22:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Mapigo ya mbawala
Hii inaweza kumaanisha aina ya muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Mungu wangu, Mungu wangu
Mwandishi anarudia "Mungu wangu" kusisitiza kuwa anatamani sana Mungu amsikie.

Mungu wangu, kwa nini umeniacha?
Mwandishi anatumia swali kusisitiza kuwa anahisi kama vile Mungu amemwacha. Ni bora zaidi kuiacha hii kama swali. Inaweza pia kuwekwa kama kauli. "Mungu wangu, nahisi kama umeniacha!"

umeniacha
"umeniacha peke yangu"

Kwa nini uko mbali sana na kuniokoa na mbali na maneno yangu ya uchungu?
Mwandishi anatumia tena swali kusisitiza kuwa anahisi kama vile Mungu yuko mbali naye. Ni bora zaidi kuiacha hii kama swali. Inaweza pia kuwekwa

generated on Tue Oct 24 10:45:40 2023

kama kauli. "Uko mbali na kuniokoa na mbali na maneno ya uchungu wangu!"

mbali na maneno yangu ya uchungu
Mwandishi kuhisi kana kwamba Mungu hamsikilizi kunazungumziwa kana kwamba Mungu yuko mbali na maneno ya uchungu wake. Hapa "maneno" yanamaanisha chochote ambacho mwandishi anasema. "kwa nini hausikilizi ninapozungumza kwako kuhusu uchungu ninaoupitia" au "nimekuambia kuhusu mahangaiko yangu lakini haujaja kwangu"

mchana ... usiku
Mwandishi anatumia maneno "mchana" na "usiku" kumaanisha kuwa humwomba Mungu kila wakati.

siko kimya
Hii inaweza kuwekwa katika hali chanya. "Bado ninazungumza"

Psalms 22:3

umeketi kama mfalme na sifa za Israeli
"sifa za Israeli ni kiti cha enzi ambacho unaketi kama mfalme." Sifa za Israeli zinaelezwa kana kwamba ni kiti cha enzi ambacho Mungu anaketi na kutawala, au nyumba ambayo Mungu anaweza kuishi. "wewe ni mfalme na watu wa ISraeli wanakusifu"

za Israeli
Hapa "Israeli" inamaanisha watu wa Israeli.

hawakuvunjwa matarajio
Hii inaweza kuelezwa katika hali ya kutenda. "na haukuvunja matarajio yao" au "haukuwaangusha"

hawakuvunjwa matarajio
Hii inaweza kuelezwa katika hali chanya. "na ukawaokoa" au "ukawafanyia walichohitaji uwafanyie"

Psalms 22:6

mimi ni mnyoo na sio mtu
Mwandishi anajizungumzia kana kwamba alikuwa ni mnyoo. Hii inaonesha mkazo kuwa alijihisi hafai au kuwa watu walimtenda kana kwamba hana faida. "Lakini ni kama mimi ni mnyoo na sio binadamu"

aibu kwa wanadamu na kuchukiwa na watu
Misemo hii miwili inamaana sawa. Msemo "kuchukiwa na watu" unaweza kuelezwa katika hali ya kutenda. "kila mtu anadhani sina faida na watu wananichukia"

wananidhihaki, wananifanyia mzaha; wanatikisa vichwa vyao kwangu
Misemo hii mitatu ina maana ya kukaribiana na inasisitiza jinsi watu walivyomdharau.

wanatikisa vichwa vyao kwangu
Hii inaelezea tendo ambalo watuwalitumia kumdhihaki mtu.

Anamtumaini Yahwe ... anamfurahia
Watu wanasema hivi kumdhihaki mwandishi. Hawaamani kweli kuwa Yahwe atamwokoa.

Acha amwokoe
"Acha Yahwe amwokoe"

kwa kuwa anamfurahia
Maana zinazowezekana ni 1) "kwa kuwa Yahwe anamfurahia" au 2) "kwa kuwa anamfurahia Yahwe"

Psalms 22:9

Kwa kuwa
Mwandishi anatumia neno "Kwa" kuanza kueleza kwa nini amechanganyikiwa na kumwuliza Mungu kwa nini haji kumsaidia.

umenitoa kwenye tumbo
Hii ni njia ya kusema "umesababisha nizaliwe"

nilipokuwa katika kifua cha mama yangu
Hii inamaanisha kuwa amekuwa akimtumaini Yahwe tangu yuko mchanga. "hata tangu wakati nilipokunywa maziwa kutoka kifua cha mama yangu"

Nimetupwa kwako kutoka tumboni
Msemo "nimetupwa" ni njia ya kusema kuwa Yahwe amemtunza kana kwamba Yahwe alimpanga utoto kama mwana wake. Hii inaweza kuelezwa katika hali ya kutenda. "Ilikuwa kana kwamba umenipanga utoto tangu nilipozaliwa"

wewe ni Mungu wangu
Hii inadokeza kuwa Yahwe daima amekuwa akimctunza mwandishi. "wewe, Mungu, umenitunza"

tangu nimo tumboni mwa mama yangu
"tangu kabla sijazaliwa"

Psalms 22:11

Usiwe mbali na mimi
Hii inaweza kuelezwa katika hali chanya. "Njoo karibu yangu"

kwa kuwa taabu iko karibu
Mwandishi anazungumzia "taabu" kana kwamba ni kitu kilicho karibu yake. "kwa kuwa adui zangu wako karibu yangu"

hakuna msaada
"hakuna msaidizi"

generated on Tue Oct 24 10:45:40 2023

Mafahali wengi wamenizunguka; mafali hodari wa Bashani wamenizunguka
Mwandishi anawazungmzia adui zake kana kwamba ni mafahali. Hii inaweka mkazo wa jinsi adui zake walivyo na nguvu. "Nina adui wengi na wako kama mafahali wanaonizunguka; wako kama mafahali hodari kutoka Bashani wanaonizunguka"

Wamefungua midomo yao wazi dhidi yangu
Mwandishi anawazungumzia adui zake kana kwamba ni simba wenye midomo wazi tayari kumla. Adui zake wanaweza kuwa wanazungumza uongo kumpunguzia sifa. Au wanaweza kuwa wanamtisha na kumvamia.

kamasimba anayeunguruma akimrarua mhanga wake
Mwandishi anawazungumzia adui zake kana kwamba ni simba. Hii inasisitiza jinsi adui wake walivyokuwa na nguvu na hatari.

Psalms 22:14

Ninamwagwa nje kama maji
Hii inaweza kuelezwa katika hali ya kutenda. "Ni kama mtu ananimwaga nje kama maji"

Ninamwagwa nje kama maji
Mwandishi anazungumzia kuhusu kujihisi kuchoka na munyonge kana kwamba alikuwa maji akimwagwa nje ya chupa

mifupa yangu yote imeteguka
"mifupa yangu yote iko nje ya sehemu zake." Inawezekana mwandishi yuko katika aina flani ya maumivu ya kimwili. Au anaweza kuwa anazungumzia maumivu ya hisia kana kwamba ni maumivu ya kimwili.

Moyo wangu ni kama nta ... sehemu zangu za ndani
Mwandishi anazungumzia kutokuwa na ujasiri kana kwamba moyo wake umeyeyuka kama nta. Hapa "moyo" unaashiria "ujasiri."

nta
kitu laini kinacho yeyuka kwa joto dogo.

ndani ya sehemu zangu za ndani
"ndani yangu"

Nguvu yangu imekauka kama kipande cha ufinyanzi
Mwandishi anazungumzia kujisikia mdhaifu kana kwamba nguvu yake ilikuwa kama kipande cha ufinyanzi kilichokauka na chepesi kuvunjika.

kipande cha ufinyanzi
kitu kilichoundwa kwa udongo wa kuoka kinachoweza kutumika ndani ya nyumba.

ulimi wangu unatokeza hadi kwenye paa ya mdomo wangu
"ulimi wangu unatokeza hadi juu ya mdomo wangu." Mwandishi anaweza kuwa anaelezea kiu yake kali. Au anaweza kuwa anaendelea kuzungumzia kuwa mdhaifu kana kwamba amekauka kabisa.

Umenilaza kwenye vumbi la mauti
Maana zinazowezekana kwa ajili ya "vumbi la mauti" ni 1) inamaanisha mtu kugeuka kuwa vumbi baada ya kufa. "Unataka kuniacha nife na niwe vumbi" au 2) ni njia ya kuzungumzia kaburi, ambayo inamaanisha Mungu anamsababisha mwandishi kufa. "Umenilaza kwenye kaburi langu"

Umenilaza
Aliyemlaza ni Mungu.

Psalms 22:16

mbwa wamenizunguka
Mwandishi anazungumza kuhusu adui zake kana kwamba ni mbwa. Adui zake wanakuja karibu yake kama mbwa pori wanavyofanya kwa mnyama anayekufa. "adui zangu ni kama mbwa walionizunguka"

kundi la watenda maovu
"kikundi cha watenda maovu"

wamenizunguka
"wamenizingira"

wametoboa mikono yangu na miguu yangu
Hii inaendeleza mfano wambwa. Mwandishi anazungumzia adui zake kana kwamba ni mbwa wanao mng'ata na kutoboa mikono na miguu yake kwa meno yao.

toboa
kuchoma na kifaa chenye ncha kali

Ninaweza kuhesabu mifupa yangu yote
Maana zinazowezekana ni 1) mwandishi ni mwembamba sana hadi anaweza kuona mifupa yake. "Ninaweza kuona mifupa yangu yote" au "Ninaweza kuihisi mifupa yangu yote" au 2) hii inaendeleza mfano wa mbwa na mwandishi anaweza kuona mifupa yake baade ya mbwa kurarua nyama yake.

Wananitazama na kunikazia macho
Maneno "wananitazama" na "kunikazia macho" ina maana sawa na inasisitiza kuwa watu wanamwangalia kwa ajabu na kumtania.

Psalms 22:18

nguo zangu
"mavazi yangu"

Usiwe mbali
Hii inawezwa kuelezwa katika hali chanya. "Uwe karibu sana"

nguvu yangu
Hapa "nguvu" inaashiria Yahwe anayempa nguvu. "wewe unayenipa nguvu" au "wewe unayenisaidia"

Psalms 22:20

Okoa nafsi yangu
Hapa "nafsi" inamaanisha mtu mzima. "Niokoe"

upanga
Upanga ni njia ya kawaida ya kumaanisha adui mwenye vurugu. "wale wanaotaka kuniua" au "adui zangu"

maisha yangu pekee
"maisha yangu ya dhamani" au "maisha pekee niliyonayo"

makucha ya mbwa pori ... mdomo wa simba ... mapembe ya nyati
Mwandishi anawazungumzia adui zake kana kwamba ni mbwa, simba, na nyati kuweka mkazo jinsi adui zake walivyo hatari. Pia, makucha, mdomo, na mapembe yanamaanisha myama mzima. Mwandishi anasisitiza sehemu hizi za wanayama kwa sababu ndio sehemu ambazo wanyama hao hutumia kuua mtu.

mbwa pori ... nyati
Neno "pori" linamaanisha kuwa hakuna mtu aliyemshika na kumfuga huyu mnyama.

Psalms 22:22

Nitatangaza jina lako
"Nitafanya jina lako lijulikane." Hapa "jina" linaashiria tabia na sifa ya Mungu. "Nitazungumza kuhusu tabia yako"

ndugu zangu
Hapa "ndugu" inamaanisha "Waisraeli wezangu" au "waabudu wezangu wa Yahwe"

katikati ya kusanyiko
"Waisraeli wezangu na mimi tukikutana pamoja" au " ninapozungukwa na waabudu wezangu wa Yahwe"

Nyie mnayemwogopa
Hapa anazungumza na watu wengi.

Nyie wote uzao wa Yakobo ...nyie wote uzao wa Israeli
Zote hizi zinamaansiha kundi moja la watu.

Simameni kwa kumshangaa
"Mjawe na kumshangaa yeye" au "Acheni nguvu ya Mungu iwashangaze"

Psalms 22:24

hajadharau wala kuchukizwa
Hii inaweza kuelezwa katika hali chanya. "amependa na kuona bora kabisa"

hajadharau wala kuchukizwa na mateso ya aliyeteswa
Hapa "mateso" inamaanisha mtu anayeteseka. "hajamdharau wala kumchukia yule anayeteseka"

hajadharau wala kuchukizwa
Maneno haya mawili yana maana ya kufanana na yanasisitiza kuwa Mungu hajamsahau mwandishi.

hajadharau
"chukia sana"

kuchukizwa
"kukemea"

mateso ya aliyeteswa ...kwake ... aliyeteswa alipolia
Hii inaweza kuelezwa ili imaanishe yeyote anayeteseka. "wale wanaoteseka ... kwao ... wale wanaoteseka walilia"

hajaficha uso wake
Hii ni lahaja. "hajageuza usikivu wake" au "hajaacha kunizingatia"

alisikia
"alisikiliza." Inadokezwa kuwa alijibu aliposikia kilio chao. "alijibu" au "alisaidia"

kwa sababu yako
Anayezungumziwa hapa ni Yahwe.

nitatimiza viapo vyangu
Hii inamaanisha sadaka ambazo mwandishi aliahidi kumtolea Mungu.

mbele yao
Ambaye wanamcha ni Yahwe. Inaweza kuelezwa kama "wewe." "mbele yao wanaokugopa wewe"

Psalms 22:26

Walidhulumiwa watakula na kuridhika
Hii inamaanisha mlo wa ushirika unaotokea baada ya mwandishi kumpa Mungu sadaka alizoahidi. Atawakaribisha wale waliokuwa wanateseka kula sehemu ya mnyama aliyemtoa sadaka.

wale wanaomtafuta Yahwe
Wale wanaotaka kumjua Yahwe na kumpendeza wanazungumziwa kana kwamba wanamtafuta Yahwe kwa uhalisia.

Mioyo yenu iishi milele
Hapa "mioyo" inawakilisha mtu mzima. "Na uishi milele"

Mioyo yenu
Hapa "yenu" inamaanisha watu walio dhulumiwa.

watakumbuka na kumgeukia Yahwe
Kuanza kumtii Yahwe kunazungumziwa kana kwamba watu wanamgeukia Yahwe kimwili. "watamkumbuka Yahwe na kumtii"

familia zote za mataifa zitasujudu chini mbele yako
Hii inamaanisha kitu kimoja na sehemu ya kwanza ya sentensi. Mwandishi anasisitiza kuwa kila mtu kutoka kila sehemu atamwabudu na kumtii Yahwe.

generated on Tue Oct 24 10:45:40 2023

zitasujudu chini mbele yako
Hii ni alama ya kumpa utkufu na heshima mtu.

mbele yako
Hapa "yako" inamaanisha Yahwe. Inaweza kutafsiriwa katika hali ya mtu wa tatu ili ilingane na sehemu ya kwanza ya sentensi. "mbele yake"

Psalms 22:28

Kwa kuwa ufalme ni wa Yahwe
Hapa "ufalme" unaashiria utawala wa Mungu kama mfalme. "Kwa kuwa Yahwe ni mfalme"

yeye ni mtawala juu ya mataifa
Hapa "mataifa" yanaashiria watu wa mataifa. "anawatawala watu wa mataifa"

wata kuwa na karamu
Watu watakula pamoja kwenye karamu. "watakula pamoja" au "watakula chakula cha sherehe pamoja"

wale wote wanaoenda chini kwenye vumbi ... wale ambao hawawezi kuhifadhi maisha yao wenyewe
Misemo hii miwili inaashiria kundi moja. Zote zinamaanisha watu wote kwa kuwa watu wote watakufa.

wale wote wanaoshuka kwenye vumbi
Hapa "vumbi" linamaanisha kaburi. Msemo "wanaoshuka kwenye vumbi" ni njia ya kusema mtu anakufa. "wale wanaokufa" au "wale waliokufa"

wale ambao hawawezi kuhifadhi maisha yao wenyewe
"wale ambao hawawezi kuokoa maisha yao" au "wale ambao hawawezi kujizuia kufa"

Psalms 22:30

Kikazi kitakajokuja
Hapa "kizazi" kinawakilisha watu wa kizazi. "Msemo "kitakajokuja" inazungumzia muda wa baadaye kanakwamba ni kitu kinachosafiri na kufika sehemu. "watu wa vizazi vya baadaye"

kizazi kijacho
Hapa "kizazi" kinaashiria watu wa kizazi hicho. "watu wa kizazi kijacho" au "watoto wao"

cha Bwana
"kumhusu Bwana" au "kuhusu kile Bwana amefanya"

kusema kuhusu haki yake
Nomino dhahania ya "haki" inaweza kuelezwa kama kivumishi. "kusema kuhusu vitu vya haku alivyofanya"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

Zaburi ya Daudi. [1] Yahwe ni mchungaji wangu; sita pungukiwa na kitu. [2] Yeye hunilaza katika majani mabichi; huniongoza kando ya maji matulivu. [3] Yeye huurejesha uhai wangu; huniongoza katika njia iliyo sahihi kwa ajili ya jina lake. [4] Hata ijapokuwa nikipita katika bonde la uvuli na giza nene, sitaogopa kudhurika kwa kuwa wewe uko pamoja nami; fimbo yako na gongo lako vya nifariji. [5] Wewe waandaa meza mbele yangu katika uwepo wa maadui zangu; umenipaka mafuta kichwa changu na kikombe changu kinafurika. [6] Hakika wema na uaminifu wa agano vitaniandama siku zote za maisha yangu; nami nitaishi katika nyumba ya Yahwe milele!

Psalms 23:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Yahwe ni mchungaji wangu
Mwandishi anamzungumzia Yahwe kana kwamba alikuwa mchungaji. Hii inasisitiza jinsi Mungu anavyowajali watu kama mchungaji anavyowajali kondoo wake. "Yahwe ni kama mchungaji kwangu" au " Yahwe ananijali kama mchungaji anavyojali kondoo wake"

sitapungukiwa kitu
Hii inaweza kuelezwa katika hali ya kutenda. "Nina kila kitu ninachohitaji"

Ananifanya kulala chini kwenye malisho ya kijani
Mwandishi anajizungumzia kana kwamba ni kondoo, na anamzungumzia Yahwe kana kwamba ni mchungaji. "Ananipa mapumziko kama mchungaji anavyowaongoza kondoo wake kulala chini kwenye malisho ya kijani"

ananiongoza kando kando na maji yaliyotulia
Mwandishi anajizungumzia kana kwamba ni kondoo, na anamzungumzia Yahwe kana kwamba ni mchungaji. "ananipa ninachohitaji kama mchungaji anayewaongoza kondoo wake kando kando ya maji matulivu"

maji yaliyotulia
"maji yanayotiririka taratibu." Maji haya ni salama kunywa.

Psalms 23:3

Taarifa ya Jumla:
Zaburi hii inaendelea kueleza jinsi Mungu anavyotujali kama kondoo anavyowajali kondoo wake.

Hurudisha maisha yangu
Hii inamaanisha Mungu anamfanya mtu aliyenyonge na mchovu kuwa na nguvu na kupumzika tena.

huniongoza katika njia zilizonyooka
Kumwonyesha mtu jinsi ya kuishi katika njia inayo mpendeza Mungu inazungumziwa kana kwamba ni mchungaji anaonesha kondoo njia sahihi ya kuchukua. "Ananionesha jinsi ya kuishi sawa"

kwa ajili ya jina lake
Msemo "jina lake" hapa unamaanisha sifa yake. "kwa ajili ya jina lake" au "ili watu wamheshimu"

Psalms 23:4

Taarifa ya Jumla:
Zaburi hii inaendelea kueleza jinsi Mungu anavyotujali kama mchungaji anavyojali kondoo wake.

Ingawa ninatembea katika bonde la kivuli cha giza zaidi
Mwandishi anamwelezea mtu anayepitia matatizo makubwa kana kwamba ni kondoo anayetembea kwenye bonde hatari la giza. Huko kondoo anaweza kupotea au kuvamiwa na mnyama pori. "Ingawa maisha yangu ni kama kutembea katika bonde hatari la giza"

sitaogopa madhara
Nomino dhahania ya "madhara" inaweza kuelezwa kama kitenzi. "Sitaogopa kitu kunidhuru"

uko nami
Aliye pamoja naye ni Yahwe.

gongo lako na fimbo yako hunifariji
Gongo na fimbo inaashiria ulinzi kwa sababu wachungaji walizitumia kuwalinda kondoo wao kutoka hatarini. "Siogopi kwa sababu unanilinda kama mchungaji anavyolinda kondoo wake kwa gongo na fimbo"

generated on Tue Oct 24 10:45:40 2023

Psalms 23:5

Taarifa ya Jumla:
Sasa mwandishi anaeleza jinsi Mungu ni kama mtu anayemkaribisha mgeni nyumbani kwake na kumlinda.

Unaandaa
Meza inaashiria karamu kwa sababu watu huweka chakula chote mezani.

mbele ya adui zangu
Maana hapa ni kwamba mwandishi hana wasiwasi kuhusu adui zake kwa sababu yeye ni mgeni wa heshima wa Bwana na kwa hiyo analindwa na madhara. "licha ya uwepo wa adui zangu"

unatia kichwa changu mafuta
Watu wakati mwingine huweka mafuta kwenye vichwa vya wageni wao ili kuwapa heshima.

kikombe changu kinamwagikia
Hapa kikombe cha divai kinachotiririka kinaashiria baraka nyingi. "Unajaza kikombe changu sana hadi kinamwagikia" au "unanipa baraka nyingi"

Psalms 23:6

Hakika wema na uaminifu wa agano utanifuata
Yahwe kuwa mwema na mwaminifu kwa mtu inazungumziwa kana kwamba wema na uaminifu wa agano ni vitu vinavyomfuata mtu. "Hakika utakuwa mwema na mwaminifu kwangu"

siku zote za maisha yangu
Nomino dhahania ya "maisha" inaweza kutafsiriwa kama kitenzi. "maadamu nina ishi"

nyumba ya Yahwe
Maana zinazowezekana ni kwamba 1) hii inamaanisha nyumba ya milele ya Yahwe, au 2) hii inamaanisha hekalu la Yahwe Yerusalemu.

kwa muda mrefu sana
Maana zinazowezekana ni 1) "milele" au 2) "maadamu nina ishi."

generated on Tue Oct 24 10:45:40 2023

Chapter 24

Zaburi ya Daudi. [1] Nchi ni ya Yahwe, na vyote viijazavyo, dunia, na wote wakaao ndani yake. [2] Kwa kuwa yeye aliianzisha juu ya bahari na kuiimarisha juu ya mito. [3] Ni nani atakaye panda mlima wa Yahwe? Ni nani atakaye simama patakatifu pake? [4] Yeye ambaye ana mikono misafi na moyo safi; ambaye hajauinua uongo, na haja apa kiapo ili kudanganya. [5] Yeye atapokea baraka kutoka kwa Yahwe na haki kutoka kwa Mungu wa wokovu wake. [6] Kizazi cha wale wamtafutao Mungu ni kama hiki, wale ambao wanautafuta uso wa Mungu wa Yakobo. [7] Inueni vichwa vyenu, ninyi malango; muinuliwe juu, milango ya milango ya kudumu, ili kwamba Mfalme wa utukufu aweze kuingia! [8] Huyu Mfalme wa utukufu ni nani? Yahwe, mwenye nguvu na uweza; Yahwe, mwenye uweza katika vita. [9] Inueni vichwa vyenu, ninyi malango; muinuliwe juu, milango ya kudumu, ili kwamba Mfalme wa utukufu aweze kuingia! [10] Huyu Mfalme wa utukufu ni nani? Yahwe wa majeshi, yeye ni Mfalme wa utukufu.

Psalms 24:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

na ujao wake
Nomino dhahania "ujao" inaweza kuelezwa kama kitenzi "kujaza." "na kila kitu kinachoijaza"

Kwa kuwa ameiweka juu ya bahari na kuiweka juu ya mito
Wahebrania wa wakati huo waliamini kuwa nchi ilishikiliwa na bahari na mito ya chini ya ardhi. "Kwa kuwa aliumba misingi yake kwenye bahari na kuijenga juu ya maji mrefu"

bahari ... mito
Misemo hii miwili inatumika kumaanisha bahari kubwa yenye kina kirefu chini ya dunia.

juu ya mito
"maji yaliyo chini kwenye kina kirefu"

Psalms 24:3

Nani ataupanda mlima ... katika sehemu yake takatifu?
Maswali yote haya mawili ya maana moja. Mwandishi anauliza kuhusu nani anayefaa kwenda kumwabudu Yahwe.

kupanda
"kwenda juu"

mlima wa Yahwe
Hii inamaanisha mlima Sayuni ndani ya Yerusalemu

sehemu yake takatifu
Hii inamaanisha hekalu la Yahwe. Hekalu lake liko katika mlima Sayuni ulioko Yerusalemu.

Yeye aliye ...aliye ... na haja...
Hapa haimzungumzii mtu bayana. "Wale ambao ...walio ... na hawaja..."

aliye na mikono safi
Neno "mikono" inawakilisha kile ambacho mtu anafanya. Kwa "mikono" kuwa safi inamaanisha anafanya kilicho sawa. "anafanya kilicho sawa"

moyo safi
Hapa "moyo" inamaanisha mawazo au nia ya mtu. "anawaza mawazo mazuri" au "hawazi kuhusu yaliyo mabaya"

ambaye hajainua juu uongo
Hapa "uongo" inawakilisha sanamu ya uongo. "Kuinua juu" inamaanisha kuabudu. "ambaye hajaabudu sanamu"

Psalms 24:5

Atapokea baraka kutoka kwa Yahwe
Hapa hazungumziwi mtu yeyote bayana. Inamaanisha wale wenye mioyo safi waliotajwa kwenye mstari uliopita. Nomino dhahania ya "baraka" inaweza kuelezwa kama kitenzi. "Yahwe atawabariki"

na haki kutoka kwa Mungu wa wokovu wake
Nomino dhahania ya "haki" inaweza kuelezwa kama "kwa haki." Na "wokovu" unaweza kuelezwa kama "okoa." "na Mungu atatenda kwa haki naye na kumwokoa"

Ndivyo kilivyo kizazi cha wale wanaomtafuta
Hapa "kizazi" inawakilisha watu kwa ujumla. "Watu wanaomtafuta wako hivi"

wale wanaomtafuta, wale wanautafuta uso wa Mungu wa Yakobo
Misemo yote miwili ina maana moja. Yote inamaanisha wale wanaoenda hekaluni kumwabudu Mungu. "wale wanaomkaribia Mungu, wao ndio wanaweza kumwabudu Mungu, yule ambaye sisi Waisraeli tunamwabudu"

generated on Tue Oct 24 10:45:40 2023

wale wanaomtafuta
Kwenda hekaluni kumwabudu Yahwe inazungumziwa kana kwamba mtu anatafuta kwa uhalisia kumpata.

uso wa Mungu wa Yakobo
Hapa "uso" unamaanisha mtu mzima. "Mungu wa Yakobo"

Psalms 24:7

Inueni vichwa vyenu, nyie malango; muinuliwe, malango ya milele
Misemo miwili ina maana za kukaribiana. "Malango" ni ile ya hekaluni. Mwandishi anazungumza na malango kana kwamba ni mtu. Mtu anayetunza malango ndiye huwepo kufungua malango. "Fungukeni, enyi malango ya zamani" au "Fungueni milango hii ya zamani"

Inueni vichwa vyenu
Haikowazi ni sehemu gani bayana ya lango ndio "kichwa." Lakini inawakilishi mlango mzima kwa ujumla.

Yahwe, mwenye nguvu na hodari; Yahwe, hodari vitani
Mwandishi anamzungumzia Yahwe kana kwamba ni shujaa hodari anapigana vitani.

Psalms 24:9

Inueni vichwa vyenu, nyie malango; muinuliwe, malango ya milele
Misemo miwili ina maana za kukaribiana. "Malango" ni ile ya hekaluni. Mwandishi anazungumza na milango kana kwamba ni mtu. Mtu anayetunza malango ndiye huwepo kufungua malango. "Fungukeni, enyi malango ya zamani" au "Fungueni malango haya ya zamani"

Inueni vichwa vyenu
Haikowazi ni sehemu gani bayana ya lango ndio "kichwa." Lakini inawakilishi lango lote kwa ujumla.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

Zaburi ya Daudi. [1] Kwako, Yahwe, nayainua maisha yangu! [2] Mungu wangu, ninaamini katika wewe. Usiniache niaibishwe; usiwaache maadui zangu wafurahie ushindi wao kwangu. [3] Asiaibishwe mtu yeyote anaye kutumaini bali waaibishwe wale watendao hila bila sababu! [4] Unijulishe njia zako, Yahwe; unifundishe njia zako. [5] Uniongoze kwenye kweli yako na unifundishe, kwa kuwa wewe ni Mungu wa wokovu wangu; ninakutumainia wewe siku zote za maisha yangu. [6] Kumbuka, Yahwe, matendo yako ya huruma na uaminifu wa agano lako; kwa kuwa vimekuwapo siku zote. [7] Usizikumbuke dhambi za ujana wangu wala uasi wangu; Uniweke akilini mwako pamoja na uaminifu wa agano kwa zababu ya uzuri wa wako, Yahwe! [8] Yahwe ni mzuri na mwenye haki; kwa hiyo yeye huwafundisha njia mwenye dhambi. [9] Yeye huwaelekeza wanyenyekevu kwa kile kilicho sahihi na yeye huwafundisha wao njia yake. [10] Njia zote za Yahwe ni za upendo wa kudumu na niaminifu kwa wote wanao tunza agano na maagizo ya amri zake. [11] Kwa ajili ya jina lako, Yahwe, unisamehe dhambi zangu, kwa kuwa ni nyingi mno. [12] Ni nani ambaye anamuogopa Yahwe? Bwana atamfundisha yeye katika njia ambayo anapaswa kuichagua. [13] Maisha yake yataenenda katika uzuri; na uzao wake utairithi nchi. [14] Urafiki wa Yahwe ni kwa ajili ya wale wanao mheshimu yeye, naye hulifanya agano lake lijulikane kwao. [15] Siku zote macho yangu yanamtazama Yahwe, kwa kuwa yeye ataifungua miguu yangu kwenye nyavu. [16] Unigeukie mimi na unihurumie; kwa maana niko peke yangu na niliye matesoni. [17] Maumivu ya moyo wangu yameongezeka; uniondoe katika dhiki hii! [18] Tazama mateso yangu na taabu yangu; unisamehe dhambi zangu zote. [19] Ona maadui zangu, kwa maana ni wengi; wananichukia kwa chuki ya kikatili. [20] Uyalinde maisha yangu na uniokoe; usiniache niaibishwe, Kwa kuwa kwako nakimbilia usalama! [21] Uadilifu na unyofu vinihifadhi, kwa kuwa nina kutumainia wewe. [22] Mungu, uiokoe Israeli, na shida yake yote!

Psalms 25:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

nainua maisha yangu
Msemo "nainua maisha yangu" ni sitiari. Maana zinazowezekana ni 1) mwandishi unajitoa kwa Yahwe, ambayo inamaanisha anamtegemea Yahwe kabisa. "nitajitoa kwako" au 2) aleta maombi na heshima kwa Yahwe. "ninakuabudu na kukuheshimu"

Usiniache niaibike
Hii inaweza kuelezwa katika hali ya kutenda. "Usiwaache adui zangu waniaibishe"

niaibike
"kudhalilika"

wafurahi kwa ushindi juu yangu
Msemo "juu yangu" unadokeza kuwa adui zake wamemshinda na kusima juu kwa ushindi. "wanishinde na kufurahia"

Na mtu yeyote anayekutumaini asiaibike
"Usiwaache wale wanaokutumaini waaibike." Aibu inaweza kuja kwa kushindwa na dui zao. Hii inaweza kuelezwa katika hali chanya. "Usiwaache adui wawashinde wale wanaokutumaini"

anayekutumaini
"wanaokuamini"

fanya udanganyifu
"fanya uongo" au "fanya ujanja"

bila sababu
"bila chanzo"

Psalms 25:4

Unijulishe njia zako, Yahwe; nifundishe njia zako
Kauli hizi mbili zina maana moja. Mungu kumfundisha mtu jinsi anavyotakiwa kutenda inazungumziwa kana kwamba alikuwa akimwonyesha mtu njia sahihi ambayo mtu anapaswa kusafiria.

Nakutumaini
"Nakutegemea" au "Nakusubiri kwa uvumilivu"

Niongoze kwenye kweli yako na unifundishe
Niongoze na unifundishe zina maana sawa, kutoa maagizo. "Nielekeze kusimamia maisha yangu kwa kutii ukweli wako"

Mungu wa wokovu wangu
Nomino dhahania ya "wokovu" inaweza kuelezwa kama "'huokoa." "yule anayeniokoa"

generated on Tue Oct 24 10:45:40 2023

Psalms 25:6

Kuweka
Hii ni lahaja. Hii haimaanishi kuwa Mungu amesahau kitu. Mwandishi anamuomba kufikiria na kuzingatia matendo yake ya huruma na uaminifu. "Kumbuka" au "Fikiria kuhusu"

matendo yako ya huruma na uaminifu wako wa agano
Nomino dhahania za "huruma" na "uaminifu" zinaweza kuelezwa kama vivumishi. "jinsi ulivyokuwa na huruma na mwaminifu kwangu kwa sababu ya agano lako"

kwa kuwa wamekuwepo daima
Hapa zinazozungumziwa ni huruma na uaminifu wa Mungu. "kwa kuwa hivyo ndivyo ulivyokuwa daima"

Usiwaze kuhusu dhambi za ujana wangu
Nomino dhahania ya "dhambi" inaweza kuelezwa kama "kutenda dhami." "Usiwaze jinsi nilivyotenda dhambi dhidi yako nilipokuwa mdogo"

au ukaidi wangu
Nomino dhahania ya "ukaidi" unaweza kuelezwa kama "kukaida." "au kusuhu jinsi nilivyokaidi dhidi yako"

Weka akilini
Hii ni lahaja. Hii haimaanishi kuwa Mungu amesahau kitu. Hii haimaanishi kuwa Mungu alisahau kitu. Mwandishi anamwomba Mungu kumwaza. "Nikumbuke" au "Nifikirie"

na uaminifu wa agano kwa sababu ya wema wako
Nomino dhahnia za "uaminifu" na "wema" zinaweza kuelezwa kama vitenzi. "na uwe mwaminifu kwangu kwa sababu ya agano lako, kwa kuwa u mwema"

Psalms 25:8

njia ... njia yake
Jinsi amabvyo Mungu anataka mtu kuwa inazungumziwa kana kwamba ni njia ambayo mtu anasafiri.

wanyenyekevu
Hiki kivumishi kidogo kinaweza kuelezwa kama kivumishi. "watu wanyenyekevu" au "wale ambao ni wanyenyekevu"

Psalms 25:10

Njia zote za Yahwe ni upendo imara na uaminifu
"Yahwe hutupenda daima kwa sababu ya agano lake na ni mwaminifu daima"

Kwa ajili ya jina lako
Msemo "jina lako" hapa unamaanisha sifa ya Yahwe. "Kwa ajili ya sifa yako" au "Ili kwamba watu wakuheshimu"

samehe dhambi yangu, kwa kuwa ni kubwa
Nomino dhahania ya "dhambi" inaweza kuelezwa ka "kutenda dhambi." "tafadhali nisamehe, kwa kuwa nimetenda dhambi sana"

Psalms 25:12

Ni nani mtu anayemcha Yahwe?
Swali linatumbulisha "mtu anayemcha Yahwe" kama mada mpya. "Nitakuambia kuhusu mtu anayemcha Yahwe"

mtu anayemcha ... mwelekeza ... anapaswa ... Maisha yake ...uzao wake
Hii haimaanisha mtu bayana. "ni wale wanaomcha ... anawaelekeza ... wanapaswa ... Maisha yao ... uzao wao"

Bwana atamuelekeza katika njia anayopaswa kuchagua
Yahwe kuwafundisha watu jinsi wanavyopaswa kuwa inazungumziwa kana kwamba Yahwe alikuwa akiwafundisha watu ni njia gani wanapaswa kuifuata.

Maisha yake yataenda katika wema
"Mungu atamsababisha kufanikiwa" au "Mungu atawasababisha kufanikiwa"

Psalms 25:14

Urafiki wa Yahwe ni kwa wale
"Yahwe ni rafiki kwa wale." Wengine wanatafsiri hii kama "Yahwe anawaambia siri wale." Kuwaambia siri inaonesha urafiki wa karibu alionao nao.

Macho yangu daima yako kwa Yahwe
Hapa "macho" yawakilisha kuangalia. kumwangalia Yahwe ni njia ya kusema anamuomba Yahwe msaada. "Huwa natazama kwa Yahwe" au "Huwa namuomba Yahwe msaada"

kwa kuwa ataokoa miguu yangu kwenye wavu
Wavu ni mtego. Mtu aliye hatarini anazungumziwa kana kwamba miguu yake imekwama katika wavu. "Ataniokoa katika

Geukia kwangu
Yahwe kuzingatia mtu kwa makini inazungumziwa kana kwamba Yahwe alikuwa akigeuka kimwili kuelekea kwa mtu huyo.

Psalms 25:17

Taabu za moyo wangu zimekuwa
Hapa "moyo" unawakilisha hisia za mtu. "Najihisi kutaabika zaidi na zaidi"

nitoe katika dhiki yangu
"nitoe kwenye dhiki yangu." Hii inazungumzia dhiki kana kwamba ni sehemu ambayo mtu anaweza kutolewa. "niokoe na dhiki yangu" au "nipumzishe na dhiki yangu"

generated on Tue Oct 24 10:45:40 2023

dhiki zangu
Neno "dhiki" ni nomino dhahania. "vitu vinavyonipa dhiki" au "vitu vinavyosababisha niogope"

Tazama mateso yangu
"Tambua mateso yangu"

mateso yangu
Nomino dhahania ya "mateso" inaweza kuelezwa kama kitenzi. "vitu vinavyonitesa" au "jinsi nilivyoteseka"

taabu zangu
Neno "taabu" ni nomino dhahania. "vitu vinavyonipa taabu"

wananichukia na chuki ya kikatili
"wananichukia kwa ukatili" au "wananichukia kwa ukali"

Psalms 25:20

usiniache niaibike
Hii inaweza kuelezwa katika hali ya kutenda. "Usiwaache adui zangu waniaibishe"

ninakukimbilia wewe!
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "kwenda kwako kwa ajili ya ulinzi!"

Na uadilifu na unyofu unihifadhi
Hii inazungumzia "uadilifu" na "unyofu" kana kwamba ni watu wanaoweza kumweka mtu mwingine salama. Nomino dhahania hizi zinaweza kuelezwa kama vivumishi. "Na kuwa mwaminifu na kufanya kilicho sawa kilihifadhi" au "Nihifadhi, Bwana, kwa kuwa mimi ni mwaminifu na hufanya kilicho sawa"

unihifadhi
"uniweke salama"

Psalms 25:22

Iokoe Israeli
"Komboa Israeli"

Israeli ... shida zake
Hapa "Israeli" inawakilisha watu wa Israeli. "watu wa Israeli ... shida zetu"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

Zaburi ya Daudi. [1] Unihukumu mimi, Yahwe, kwa kuwa nimeenenda katika uadilifu; nimeamini katika Yahwe bila kusita. [2] Unichunguze, Yahwe, na unijaribu; uujaribu usafi wa sehemu zangu za ndani na moyoni mwangu! [3] Kwa maana uaminifu wa agano lako uko mbele ya macho yangu, na mwenendo wangu ni katika uaminifu wako. [4] Mimi sichangamani na watu waovu, wala sichangamani na watu wanafiki. [5] Ninachukia waovu, na siishi na waovu. [6] Ninaosha mikono yangu kounesha sina hatia, na kuikaribia madhabahu yako, Yahwe, [7] kuimba wimbo wa sauti ya sifa na kutoa taarifa ya matendo yako yote ya ajabu. [8] Yahwe, ninaipenda nyumba ninayoishi, mahali ambapo utukufu wako unaishi! [9] Usiniangamize pamoja na wenye dhambi, au maisha yangu na watu wenye kiu ya kumwaga damu, [10] ambao katika mikono yao kuna njama, na ambao mkono wa kuume umejaa rushwa. [11] Lakini kwangu mimi, nitaenenda katika uadilifu; uniokoe na unihurumie. [12] Miguu yangu husimama sehemu salama; katika kusanyiko la watu nitambariki Yahwe!

Psalms 26:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nimetembea
Neno "kutembea" ni sitiari ya tabia. "Nimeenenda"

Yahwe
Matumizi ya mtu wa tatu wa "Yahwe" inaweza kuelezwa katika hali ya mtu wa pili. "wewe"

bila kuyumba
Mashaka yanazungumziwa kana kwamba ilikuwa ni kuyumba na kupepea mbele na nyuma. "bila kuwa na shaka"

Nichunguze
"Nijaribu"

jaribu usafi wa sehemu zangu za ndani na moyo wangu
Hapa "sehemu za ndani" na "moyo" inamaanisha nia. "jaribu kama nia zangu ni nzuri"

Kwa kuwa uaminifu wako wa agano uko mbele ya macho yangu
Hapa "macho" yanawakilisha mawazo ya mtu. "Kwa kuwa huwa nawaza kuhusu jinsi ulivyo mwaminifu kwangu kwa sababu ya agano lako"

ninatembea katika uaminifu wako
Neno "kutembea" ni sitiari ya tabia. "Ninaendesha maisha yangu kulingana na uaminifu wako" au "Ninaenenda jinsi nilivyo kwa sababu ya uaminifu wako"

Psalms 26:4

Sijihusishi
"Sikai kundi moja na" au "Siketi na"

na watu waongo
"na wale wanao wadanganya wengine"

wala kujichanganya na watu wasio wakweli
Hii ina maana sawa na sehemu ya kwanza ya sentensi. "na sijiungi na watu wasio wakweli"

watu wasio wakweli
"wanafiki" au "wale wanao wadanganya wengine"

mkusanyiko wa watenda maovu
"wale wanao kusanyika kutenda maovu"

waovu
Hiki ni kivumishi kidogo. "watu waovu" au "wale walio waovu"

Psalms 26:6

Ninanawa mikono yangu katika sehemu isiyo na hatia
Hii inaonekana kumaanisha utaratibu wa kunawa mikono kwatika maji kuashiria uhuru kutoka dhambini au hatia.

kuizunguka madhabahu yako
Hili lilikuwa tendo la kuabudu amablo Waisraeli walizoea kufanya.

nyumba unayoishi
Maana zinazowezekana ni 1) kama mtu aliandiki hii baada ya wakati wa Daudi, basi mwandishi anamaanisha hekalu liliko Yerusalemu. au 2) kama Daudi aliandiki hii, basi hii inamaanisha hema ambalo Mungu aliwaambia watu wake kuandaa ili wamwabudu humo.

sehemu ambayo utukufu wako huishi
Hapa "utukufu" unawakilisha uwepo na nguvu ya Mungu, ambayo inakaribiana na mwanga mweupe

generated on Tue Oct 24 10:45:40 2023

sana. "sehemu ambayo watu wanaweza kuona mwanga wako mtukufu wa uwepo wako"

Psalms 26:9

usinifagie na watenda dhambi
"kufagia" ni sitiari ya maangamizi. "Usiniangamize pamoja na watenda dhambi"

au maisha yangu
Neno "fagia" linaeleweka. "au usifagie maisha yangu"

watu wenye kiu ya damu
Maneno "kiu ya damu" yanawakilisha mtu anayetaka kuua watu wengine. "watu wenye hamu ya kumwaga damu ya wengine" au "watu wauaji"

ambamo minono yao
"Mikono" inashiria mtu mzima. "watu ambao"

njama
"mpango uovu"

Psalms 26:11

Lakini kwangu
Msemo huu unaonesha kuwa mwandishi anabadilisha kutoka kuwazungumzia watu waovu na kujizungumzia mwenyewe.

nitatembea kwa uadilifu
"Kutembea" ni sitiari ya tabia. "Nitaenenda kwa uadilifu"

Mguu wangu unasimama
Hapa "mguu" unawakilisha mtu mzima. "Nina simama"

ardhi tambarare
Maana zinazowezekana ni kwamba "ardhi tambarare" inawakilisha 1) sehemu salama au 2) tabia iliyo sawa

katika makusanyiko nitambariki Yahwe
"nitakapowakusanya watu wa Israeli nitakusifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 27

Zaburi ya Daudi. [1] Yahwe ni nuru yangu na wokovu wangu; nimuogope nani? Yahwe ni salama ya maisha yangu; ni mhofu nani? [2] Wakati waovu waliponijia kunila mwili wangu, wapinzani wangu na adui zangu walijikwaa na wakaanguka. [3] Ingawa jeshi hujipanga kupigana na mimi, moyo wangu hautaogopa; japo vita vijapo inuka kupigana nami hata hapo nitabaki kuwa jasiri. [4] Kitu kimoja nimekiomba kwa Yahwe, nami nitakitafuta hicho: kwamba niweze kukaa katika nyumba ya Yahwe siku zote za maisha yangu, kuutazama uzuri wa Yahwe na kutafakari hekaruni mwake. [5] Kwa kuwa katika siku ya shida atanificha nyumbani mwake; atanificha katika mfuniko wa hema lake. Yeye ataniinua juu ya mwamba! [6] Kisha kichwa changu kitainuliwa juu ya maadui wote wanizungukao, nami nitatoa sadaka ya furaha hemani mwake! Nitaimba na kutunga nyimbo kwa Yahwe! [7] Sikia, sauti yangu nikuitapo, Yahwe! Unihurumie, na unijibu! [8] Moyo wangu huongea kuhusu wewe, "Utafute uso wake!" Nami nautafuta uso wako, Yahwe! [9] Usiufiche uso wako mbali na mimi; usinikasirikie mimi mtumishi wako! Wewe umekuwa msaada wangu; usiniache wala kunitelekeza, Mungu wa wokovu wangu! [10] Hata kama baba yangu na mama yangu wakiniacha, Yahwe utanitunza kwako. [11] Unifundishe njia yako, Yahwe! Kwa sababu ya adui zangu uniongoze katika njia salama. [12] Usiwaache adui zangu wanifanyie watamanivyo, kwa sababu mashahidi wa uongo wameinuka kinyume namimi, nao wanapumua vurugu! [13] Kitu gani kingeweza kunitokea kama nisingeamini kuwa nitauona uzuri wa Yahwe katika nchi ya walio hai? [14] Umngoje Yahwe; uwe imara, na moyo wako uwe jasiri! Umngoje Yahwe!

Psalms 27:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Yahwe ni nuru yangu
Hapa "nuru" inawakilisha maisha. "Yahwe ni chanzo cha maisha yangu"

nimwogope nani?
Swali hili linaweka mkazo kuwa hakuna mtu ambaye Daudi anapaswa kumwogopa. "sitamwogopa mtu yeyote"

Yahwe ni kimbilio langu
Hii inamzungumzia Yahwe kana kwamba ni sehemu ambapo watu wanaweza kwenda kwa ajili ya usalama. "Yahwe ndiye anayeniweka salama"

nimhofu nani?
Swali hili linaweka mkazo kuwa hakuna mtu ambaye Daudi anapaswa kumwogopa. "sitamhofua mtu yeyote"

Psalms 27:2

kuteketeza mwili yangu
Kumwangamiza mtu kabisa inazungumziwa kana kwamba ni kuangamiza mwili wa mtu. Hamaanishi kwamba walitaka kula mwili wake. "kuniangamiza"

washindani wangu na adui zangu
Maneno haya yana maana sawa. Hawa ndio watenda maovu walisogea karibu yake.

walijikwaa na kuanguka
Hii inaashiria adui wa mwandishi kushindwa kutimiza mipango yao kumdhuru mwandishi. "hawakufanikiwa"au "walishindwa"

Ingawa jeshi linweka kambi dhidi yangu
"ingawa jeshi linanizunguka" au "ingawa jeshi linanizunguka na mahema"

moyo wangu hautaogopa
Hapa "moyo" unawakilisha mtu mzima. "Sitaogopa"

ingawa vita zinainuka
Adui wa mwandishi wanazungumziwa kana kwamba wao wenyewe wako vitani. "ingawa adui zangu wanakuja kupigana na mimi"

nitabaki na ujasiri
"nitaendelea kumtumaini Mungu kunisaidia"

Psalms 27:4

nimemuomba Yahwe
"nimemuomba Yahwe kuniruhusu"

nitaitafuta hiyo
Mtu anayetaka kitu sana na kumwomba Mungu mara kwa mara kwa ajili yake inazungumziwa kama kutafuta kitu.

generated on Tue Oct 24 10:45:40 2023

kuona uzuri wa Yahwe
Tabia nzuri ya Mungu inazungumziwa kana kwamba ni uzuri ya kimwili. "kuona jinsi Yahwe alivyo mzuri"

kutafakari katika hekalu lake
Maana zinazowezekana ni 1) "kumwuliza Mungu anataka nifanye nini" au 2) "kumtafakari Mungu kwa makini katika hekalu lake"

Psalms 27:5

katika siku ya taabu
Hapa "siku" inawakilisha muda mrefu zaidi. "katika wakati wa taabu" au "ninapokuwa na taabu"

atanificha
"atanilinda"

kivuli chake ... hema lake
Zote hizi zinamaanisha hema ambamo mwandishi anamwabudu Mungu.

katika mfuniko wa hema lake
Neno "mfuniko" inawakilisha kitu kinachoficha na kulinda.

Ataniinua juu ya mwamba
Mungu kumweka salama mwandishi kutoka kwa adui zake inazungumziwa kanakwamba Mungu alimuweka katika mwamba wa juu ambapo adui zake hawakuweza kumfikia.

kichwa changu kitainuliwa juu ya adui zangu
Hii inawakilisha mwandishi kupokea sifa au heshima anapowashinda adui zake. Inaweza kuelezwa katika hali ya kutenda. "watu wataniheshimu nitakaposhinda pambano langu dhidi ya adui zangu" au "Mungu atanipa heshima kwa kuniwezesha kuwashinda adui zangu"

Psalms 27:7

Sikia, Yahwe, sauti yangu
Hapa "sauti" inamaanisha kuwa mwandishi anasema. "Nisikie, Yahwe"

nijibu
Hii inaashiria kuwa Yahwe anasikia maombi ya mwandishi na Yahwe atafanya kile mwandishi anachoomba. "jibu ombi langu" au "fanya ninachokuomba"

Moyo wangu unasema
Hapa "moyo" unawakilisha akili na mawazo ya mtu. "Moyoni mwangu nasema" au "Ninajiambia"

Utafute uso wake
Mtu kwenda hekaluni kumwomba Yahwe inazungumziwa kana kwamba mtu huyo anamtafuta Yahwe. "Hapa "uso" unamwakilisha Mungu. "Nenda ukaombe kwa Yahwe"

Nautafuta uso wako, Yahwe
Mtu kwenda hekaluni kumwomba Yahwe inazungumziwa kana kwamba mtu huyo anamtafuta Yahwe. "Hapa "uso" unamwakilisha Mungu. "Nitakuja kwenye hekalu lako na kuomba kwako"

Psalms 27:9

Usiufiche uso wako kwangu
Uso unawakilisha usikivu wa Yahwe. Msemo "Usiufiche uso wako" ni njia kumwomba Mungu asimkatae. "Usinikatae" au "Usiache kunitunza"

usimgeuza mtumishi wako kwa hasira
Daudi alisema "mtumishi wako" kumaanisha ni yeye mwenywe kwa njia ya unyenyekevu. "usinikasirikie"

usiniache wala kunitupa
Maneno "kuacha" na "kutupa" yana maana sawa. Mwandishi anasisitiza kuwa hataki Mungu amuache.

wala kunitupa
"na usinitupe" au "na usiniache"

Mungu wa wokovu wangu
Nomino dhahania ya "wokovu" inaweza kuelezwa kama "okoa." "Mungu anayeniokoa" au "kwa kuwa wewe ni Mungu unayeniokoa"

Hata kama baba na mama yangu wakiniacha
Hasemi kuwa kweli wamefanya hivi au kwamba watafanya hivi. Wazo lake ni kwamba hata kama wangefanya hivyo, Mungu asingemuacha.

Yahwe atanichukua
"Yahwe atanitunza"

Psalms 27:11

Nifundishe njia yako
Jinsi mtu anavyopaswa kuenenda inazungumziwa kana kwamba ni njia ambayo mtu anapaswa kusafiri. "Nifundishe jinsi unavyotaka niishi" au "Nifundishe unachotaka nifanya"

Niongoze katika njia tambarare
Yahwe kumweka mwandishi salama na adui zake inazungumziwa kana kwamba Yahwe anamwongoza mwandishi katika njia tambarare ambapo hatajikwaa na kuanguka. "Niweke salama"

Usiniweka katika hamu za adui zangu
Nomino dhahania ya "hamu" inaweza kuelezwa kama kitenzi. "Usiwaache adui zangu wafanye kwangu wanachotamani"

wameinuka dhidi yangu
"Kuinuka" ni lahaja inayomaanisha kuwa shahidi alisimama mahakamani kutoa ushuhuda. "wamesimama ili kuzungumza dhidi yangu"

generated on Tue Oct 24 10:45:40 2023

wanapumua vurugu
Hapa vurugu inazungumziwa kana kwamba ilikuwa ni kitu ambacho mtu anaweza kupumua nje. "wanasema kwamba watafanya vitu vya vurugu kwangu"

Psalms 27:13

Nini kingetokea kwangu
Swali hili balagha linaweza kuelezwa katika hali chanya. "Kitu kibaya kingetokea kwangu"

uzuri wa Yahwe
Nomino dhahania ya "uzuri" inaweza kuelezwa kama kitenzi. "vitu vizuri ambavyo Yahwe hufanya"

katika nchi ya walio hai
Hii inamaanisha kuwa hai. "wakati niko hai"

Msubiri Yahwe ... msubiri Yahwe!
Mstari huu unaweza kuwa 1) mwandishi anazungumza mwenyewe au 2) mwandishi anazungumza na wengine au 3) mtu anazungumza na mwandishi.

acha moyo wako uwe na ujasiri
Hapa "moyo" unawakilisha mtu mzima. "uwe mjasiri"

Msubiri Yahwe!
Mstari huu umerudiwa mwishoni mwa zaburi kama njia ya kumalizia zaburi.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

Zaburi ya Daudi. Kwako, [1] Yahwe, ninalia; mwamba wangu, usinipuuze. Ikiwa haunijibu, nitaungana na wale waendao chini kaburini. [2] Sikia kilio cha kusihi kwangu pale niitapo msaada kutoka kwako, niinuapo mikono yangu mbele ya mahali patakatifu zaidi! [3] Usiniburute pamoja na waovu, wale wafanyao uovu, waongeao amani na majirani zao lakini mioyoni mwao mna uovu. [4] Uwape kulingana na sitahili ya matendo yao na uwalipe kulingana na madai ya maovu yao, uwalipe kwa ajili ya kazi ya mikono yao na uwape kile wanachostahili. [5] Kwa sababu hawayaelewi matendo ya Yahwe wala kazi ya mikono yake, atawakanyaga kanyaga chini na hata wajenga tena wao. [6] Abarikiwe Yahwe kwa sababu yeye amesikia sauti ya kusihi kwangu! [7] Yahwe ni nguvu yangu na ngao yangu; moyo wangu wa humwamini yeye, na ninasaidiwa. Kwa hiyo moyo wangu hufurahia sana, nami nitamsifu yeye kwa kuimba. [8] Yahwe ni nguvu ya watu wake, naye ni mkombozi salama wa wapakwa mafuta wake. [9] Uwaokoe watu wako na uwabariki warithi wako. Uwe mchungaji wao na uwabebe milele.

Psalms 28:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

ninalia
"ninaita kwa sauti"

mwamba wangu
Hii ni sitiari ya nguvu. "nguvu yangu"

usiache kunijali
"usiwe kimya kwangu" au "usiniache mwenyewe"

Nitaungana na wale wanaoenda chini kaburini
Watu wanaokufa wanazungumziwa kana kwamba wanaenda kaburini. "Nitakufa kama wale waliomo kaburini"

Sikia sauti ya dua yangu
Hapa "sauti" inamaanisha maneno ya ombilake. "Sikia ombi langu kuu"

Napainulia mikono yangu mahali pako patakatifu
Kuinua mikono ni ishara ya kuabudu. Mwandishi haabudu mahali patakatifu, bali Yahwe anayeishi katika sehemu hiyo takatifu.

mahali pako patakatifu
Maana zinazowezekana ni 1) kama Daudi aliandika hii, basi hii inamaanisha hema ambalo Mungu aliwaambia watu wake kuandaa ili wamwabudu humo, au 2) kama ni mtu aliandika baada ya wakati wa Daudi, basi mwandishi anamaanisha hekalu lililoko Yerusalemu.

Psalms 28:3

Usinikokote
Mungu kuwaadhibu inazungumziwa kana kwamba anawakokota kimwili. Katika sitiari hii, Yahwe anaweza kuwa anawakokota kwenda gerezani, uhamishoni, au kifoni. "Usinitoe"

ambao wanazungumza amani na majirani zao
Hapa "majirani" inamaanisha watu kwa ujumla. "wanazungumza kwa amani na watu wengine"

lakini wana uovu mioyoni mwao
Hapa "mioyo" inawakilisha akili au mawazo ya mtu. "lakini wanawaza kitu kiovu kuwahusu"

Wape kile ambacho matendo yao maovu yanastahili ... walipe kile ambacho uovu wao unadai
Misemo hii miwili ina maana sawa. Inatumika pamoja kusisitiza kuwa wanastahili kuadhibiwa na Mungu.

kazi ya mikono yao
Hapa "mikono" inawakilisha kile ambacho mtu amaefanya"

warudishie wanachostahili
"wape wanachostahili"

Kwa sababu hawaelewi ... usiwajenge tena
Haiko wazi kama mstari wa 5 unaeleweka kama kauli au ombi.

hawaelewi matendo ya Yahwe
Inadokezwa kuwa "hawaelewi" inamaanisha hawajali au kuheshimu kazi za Yahwe. "hawajali kwa heshima kile ambacho Yahwe amefanya"

kazi ya mikono yake
Hapa "mikono" inawakilisha kile ambacho Yahwe amefanya au kuumba. "alichoumba"

generated on Tue Oct 24 10:45:40 2023

atawavunja chini na hatawajengea tena
Adhabu ya watu waovu inazungumziwa kana kwamba walikuwa wakijenga mji utakaoangamizwa.

Psalms 28:6

amesikia sauti ya dua yangu
Hapa "sauti" inawakilisha kile mwandishi alichosema. "amesikia nilichosema nilipomwomba"

Yahwe ni nguvu yangu
"Yahwe ananifanya kuwa na nguvu"

ngao yangu
Hii inawakilisha ulinzi wa Yahwe kwa mwandishi.

moyo unamtumaini
Hapa "moyo" unamwakilisha mtu mzima. "Ninamwamini"

ninasaidiwa
Hii inaweza kuelezwa katika hali yakutenda. "ananisaidia"

moyo unafurahi sana
Hapa "moyo" unamwakilisha mtu mzima. "ninafurahi sana"

Yahwe ni nguvu ya watu wake
"Yahwe anawafanya watu wake kuwa na nguvu"

ni kimbilio la wokovu la mtiwa mafuta wake
Yahwe kumweka mfalme salama inazungumziwa kana kwamba Yahwe ni sehemu ambayo mfalme anaweza kwenda kwa ajili ya usalama. "anamuweka salama yule aliyemchagua kuwa mfalme"

mtiwa mafuta wake
Hii inamaanisha mfalme.

Psalms 28:9

urithi wako
Hii inazungumzia watu wa Mungu kana kwamba walikuwa kitu ambacho Mungu alirithi. "mali yako" au "wale walio wako"

Uwe mchungaji wao na uwabebe milele
Mwandishi anazungumza kumhusu Yahwe kana kwamba ni mchungaji na watu ni kondoo wake. Mchungaji humbeba kondoo kama anahitaji msaada au ulinzi. "Uwe kama mchungaji na uwalinde milele"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

Zaburi ya Daudi. [1] Mpeni sifa Yahwe, enyi wana wa Mungu! Mpeni sifa Yahwe kwa ajili ya utukufu wake na nguvu. [2] Mpeni Yahwe utukufu ambao jina lake linastahili. Mpigieni magoti Yahwe katika mapambo ya utakatifu. [3] Sauti ya Yahwe imesikika zaidi ya maji; Mungu wa radi ya utukufu, radi yaYahwe i juu ya maji mengi. [4] Sauti ya Yahwe ina nguvu; sauti ya Yahwe ni kuu. [5] Sauti ya Yahwe huivunja mierezi; Yahwe huivunja vipande vipande mierezi ya Lebanon. [6] Yeye huifanya Lebanoni kuruka kama ndama wa ng'ombe na Sirioni kama mwana wa nyati. [7] Sauti ya Yahwe hutoa miale ya moto. [8] Sauti ya Yahwe hutetemesha Jangwa; Yahwe hutetemesha jangwa la Kadeshi. [9] Sauti ya Yahwe huufanya miti mikubwa kutikisika na huipukutisha misitu. Kila mmoja katika hekalu lake husema, "Utukufu!" [10] Yahwe hukaa kama mfalme juu ya mafuriko; Yahwe hukaa kama mfalme milele. [11] Yahwe huwatia nguvu watu wake; Yahwe huwa bariki watu wake na amani.

Psalms 29:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

wana wa Mungu
Msemo "wana wa" ni njia ya kusema "kuwa na sifa za." "nyie watu hodari"

Mpeni sifa kwa Yahwe kwa utukufu wake na nguvu
Nomino dhahania ya "utukufu" na "nguvu" zinaweza kuelezwa kama vitenzi. "Mpeni heshima Yahwe kwa kuwa ana utukufu na nguvu"

Mpeni Yahwe utukufu ambao jina lake linastahili
Nomino dhahania ya "heshima" inaweza kuelezwa kama kitenzi. "Mheshimu Yahwe kama ambavyo jina lake linastahili" au "Tangazeni kuwa Yahwe ni mtukufu kama jina lake linavyostahili"

ambao jina lake linastahili
Msemo "jina lake" unamaanisha Yahwe au sifa yake. "kama ilivyo sahihi kwa sababu alivyo"

Psalms 29:3

Taarifa ya Jumla:
Zaburi hii inaonesha nguvu na utukufu wa Yahwe.

Sauti ya Yahwe inasisikika juu ya maji
Sauti ya Mungu ni kubwa na inasikika vizuri zaidi ya sauti na kelele zingine. Inaweza kusikika juu ya sauti zingine kubwa kama sauti ya maji. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe akizungumza sauti yake ni kubwa zaidi ya sauti ya bahari" au "Yahwe anapaza sauti zaidi ya sauti ya maji"

juu ya maji
Hii inamaanisha bahari. Maji haya hutoa sauti kubwa sana mawimbi yanapopanda na kushuka.

Sauti ya Yahwe
"Sauti" katika sehemu zote hapa inamwakilisha Yahwe akizungumza. Mwandishi anasisitiza kuwa wakati Yahwe anazungumza, sauti ni kubwa sana inasikika juu ya maji, na ina nguvu sana inaweza kuangamiza miti mikubwa . "Yahwe akizungumza, sauti yake"

Mungu wa utukufu anapiga radi
Hii inazungumzia juu ya Mungu kuzungumza kana kwamba ilikuwa ni sauti ya radi. Kama tu sauti ya radi, sauti ya Yahwe inaweza kusikika umbali mrefu. "Sauti ya Mungu wa utukufu ni kama radi kubwa" au "Wakati Mungu wa utukufu akizungumza inaunguruma kama radi"

juu ya maji mengi
"juu ya maji mengi"

Psalms 29:6

Kauli Unganishi:
Mwandishi anaendelea kuelezea nguvu ya sauti ya Mungu.

Anaifanya Lebanoni kurukaruka kama ndama
Lebanoni inazungumziwa kana kwamba ni ndama mchanga. Hii inasisitiza kwamba Yahwe akizungumza, nguvu ya sauti yake hutikisa ardhi. "Hufanya nchi ya Lebanoni kutikisika kama ndama anaye rukaruka"

kurukaruka
kuruka kidogo hapa na pale

Sirioni kama kama ng'ombe mdogo
Sirioni inazungumziwa kana kwamba ni ng'ombe mchanga. Hii inasisitiza kuwa Yahwe akizungumza, nguvu ya sauti yake hutikisia ardhi. "Huifanya Sirioni kuruka kama ng'ombe mchanga"

generated on Tue Oct 24 10:45:40 2023

Sirioni
Huu ni mlima Lebanoni. Pia unaitwa mlima Hermoni.

Sauti ya Yahwe inatuma miali ya moto
Sehemu zote zenye "sauti" zinamaanisha Yahwe anazungumza. "Yahwe akizungumza husababisha miali ya radi kuonekana angani"

miali ya moto
hii inamaanisha mwale wa radi.

Psalms 29:9

Sauti ya Yahwe husababisha
Hapa "sauti" inamaanisha Yahwe anazungumza. "Yahwe akizungumza, sauti husababisha"

mwaloni kujikunja
"miti mikubwa kutikisika"

na kuuvua msitu
Kutoa majani ya miti inazungumziwa kana kwamba ilikuwa kuvua nguo zao. "hutoa majani kwenye miti"

Yahwe ameketi kama mfalme
Hii inamaanisha kuwa Yahwe anatawala. "Yahwe anatawala" au "Yahwe ni mfalme"

juu ya mafuriko
Hapa "mafuriko" yanamaanisha maji yanayofunika dunia.

Psalms 29:11

Yahwe anawabariki watu wake na amani
Neno "amani" ni nomino dhahania. Yahwe huwabariki watu wake kwa kuwasababisha kufanikiwa na kuishi kwa amani"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

Zaburi; wimbo wakati wa kuweka wakifu hekalu. Zaburi ya Daudi. **1** Nitakutukuza wewe, Yahwe, kwa
kuwa umeniinua na haujawaruhusu maadui zangu juu yangu. **2** Yahwe Mungu wangu, nilikulilia wewe kwa
ajili ya msaada, nawe ukaniponya. **3** Yahwe, wewe umeitoa roho yangu kuzimuni; nawe umeniweka hai
mbali na kaburi. **4** Mwimbieni sifa Yahwe, ninyi waaminifu wake! Mshukuruni Bwana mkumbukapo
utakatifu wake. **5** Kwa kuwa hasira yake ni ya muda tu; bali neema yake yadumu milele. Kilio huja usiku,
bali furaha huja asubuhi. **6** Kwa ujasiri nilisema, "Sitatikiswa kamwe." **7** Yahwe, kwa neema yako
uliniweka mimi kama mlima imara; lakini ulipouficha uso wako, nilisumbuka. **8** Nilikulilia wewe, Yahwe,
na kuomba msaada kwa Bwana wangu! **9** Kuna faida gani katika kifo changu, kama nitaenda kaburini? Je,
mavumbi yatakusifu wewe? Yatatangaza uaminifu wako? **10** Sikia, Yahwe, na unihurumie! Yahwe, uwe
msaidizi wangu. **11** Wewe umegeuza kuomboleza kwangu kuwa kucheza; wewe umeyaondoa mavazi
yangu ya magunia na kunivisha furaha. **12** Hivyo sasa utukufu wangu utakuimbia sifa wewe na
hautanyamaza; Yahwe Mungu wangu, nitakushukuru wewe milele!

Psalms 30:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wakati wa kuweka wakfu hekalu
"Huu wimbo uliimbwa wakati hekalu linawekewa wakfu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

umeniinua
Mwandishi anazungumzia Mungu kumwokoa na kumwepusha na kufa kana kwamba Mungu amemuinua kutoka katika kisima kirefu. "umeniokoa"

umeinua nafsi yangu kutoka kuzimu
Kwa kuwa "kuzima" ilikuwa sehemu ambapo wafu huenda, inamaanisha kifo. "umeniepusha na kifo"

umeinua nafsi yangu
Hapa "nafsi yangu" inamaanisha mwandishi. "umenileta juu"

na kwenda chini kaburini
"Kaburi" linawakilisha kifo. "na kufa"

Psalms 30:4

Mpeni shukrani mnapo kumbuka utakatifu wake
Nomino dhahani "utakatifu" inaweza kuelezwa kama "takatifu." "Kumbukeni kuwa Mungu ni mtakatifu na mshukuruni" au "Kumbukeni kile ambacho Mungu amefanya kwa kuwa ni mtakatifu na mshukuruni"

hasira yake ni kwa muda tu
"hasira ya huduma kwa muda tu." Nomino dhahania ya "hasira" inaweza kuelezwa kama "kasirika." Anakasirika kwa muda tu"

muda
Hapa "muda" inaashiria muda mdogo. "muda mfupi"

lakini fadhila zakeni milele
Nomino dhahania ya "fadhila" inaweza kuelezwa kama kivumishi "mwema." "lakini yeye ni mwema kwetu maisha yetu yote"

Kulia kunakuja usiku, lakini furaha huja asubuhi
Hii inazungumzia "kulia" na "furaha" kana kwamba ni vitu vinavyo safiri na kufika kwa wakati fulani. "Tunaweza kulia wakati wa usiku, lakini asubuhi ijayo tutakuwa na furaha"

Psalms 30:6

Kwa ujasiri
Neno "ujasiri" ni nomino dhahania. Mwandishi anakumbuka kipindi alipokuwa akifanikiwa na kujihisi kuwa na ujasiri na salama. "Nilipokuwa na ujasiri" au "Nilipojihisi kuwa salama"

Sitatikiswa kamwe
Neno "kutikiswa" ni sitiari ya kushindwa. "Hakuna atakayenishinda"

kwa fadhila zako
Nomino dhahania "fadhila" inaweza kuelezwa kama kitenzi "pendelea" au kivumishi "huruma". "uliponipendelea" au "ulipokuwa na huruma kwangu"

umeniweka kama mlima imara
Usalama wa mwandishi unazungumziwa kana kwamba alikuwa mlima imara. "umenifanya salama kama mlima ulio juu"

generated on Tue Oct 24 10:45:40 2023

ulipoficha uso wako
Hii ni lahaja. "ulipoacha kunisaidia" au "uliponikataa"

nilipata taabu
"niliogopa" au "nilikuwa na wasi wasi"

nikatafuta fadhila kutoka kwa Bawana wangu
Msemo "nikatafuta fadhila" inamaanisha kuomba msaada. "nilikuomba unisaidie"

kutoka kwa Bawana wangu
Mwandishi anamaanisha Yahwe katika hali ya mtu wa tatu. Inaweza kuelezwa katika hali ya mtu wa pili. "kutoka kwako, Bwana wangu"

Psalms 30:9

Kuna faida gani ... kuwa msaidizi wangu
Hii inaweza kuelezwa kama nukuuya moja kwa moja.

Kuna faida gani katika kifo changu, kama nikienda kaburini?
Mwandishi anatumia swali hili kusisitiza kuwa hatakuwa wa faida kwa Mungu kama akifa. "Hakuna faida katika kufa kwangu na kwenda chini kaburini"

Je, mavumbi yatakusifu? Yatatangaza uaminifu wako?
Mwandishi anatumia maswali haya kusisitiza kuwa mwili wake uliokufa na kuoza hauwezi kumsifu Mungu. "Mavumbi yangu hakika hayatakusifu au kuwaambia watu jinsi ulivyo mwaminifu"

mavumbi
Hii inamaanisha mwili wa mwandishi utakaooza na kuwa mavumbi atakapokufa. "mwili wangu uliooza"

Psalms 30:11

Umegeuza kuomboleza kwangu kuwa kucheza
Ili kuwa ni utamaduni kwa Wayahudi kucheza walipokuwa na furaha. Nomino dhahania "kuomboleza" na "kucheza" zinaweza kuelezwa kama vitenzi. "Umenisababisha niache kuomboleza na badala yake kucheza kwa furaha"

umeliondoa gunia langu
Gunia liliambatanishwa na kuomboleza na huzuni. "Umenisababisha kutokuwa na huzuni tena"

umenivika furaha
Mwandishi anazungumzia furaha kana kwamba ni vazi ambalo linaweza kuvaliwa. "umenisababisha kuwa na furaha"

utukufu wangu utakuimbia wewe sifa
Hapa "utukufu wangu" unamaanisha nafsi ya mwandishi au moyo wake. Hii inamaanisha mwandishi mzima, anaye mwabudu Mungu kwa sababu amemfanya kuwa na furaha. "nitakuimbia wewe sifa"

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Kwa kiongozi wa muziki. Zaburi ya Daudi. In wewe, Yahwe, nakimbilia usalama; usiniache niaibishwe. Katika haki yako uniokoe. **2** Unisikie; uniokoe haraka; uwe mwamba wangu wa usalama, ngome ya kuniokoa. **3** Kwa kuwa wewe ni mwamba wangu na ngome yangu; kwa hiyo kwa ajili ya jina lako, uniongoze na unielekeze. **4** Unitoe katika mtego ambao wameuficha kwa ajili yangu, kwa kuwa wewe ni usalama wangu. **5** Mikononi mwako naikabidhi roho yangu; nawe utaniokoa, Yahwe, mwenye kuaminika. **6** Ninawachukia wale wanaotumikia miungu isiyo na maana, bali ninaamini katika Yahwe. **7** Nitafurahi na kushangilia katika uaminifu wa agano lako, kwa kuwa uliyaona mateso yangu; wewe uliijua dhiki ya moyo wangu. **8** Wewe haujaniweka kwenye mkono wa maadui zangu. Nawe umeiweka miguu yangu mahali pa wazi papana. **9** Uniurumie, Yahwe, kwa maana niko katika dhiki; macho yangu yanafifia kwa huzuni pamoja na moyo wangu na mwili wangu. **10** Kwa kuwa maisha yangu yamechoshwa kwa huzuni na miaka yangu kwa kuugua kwangu. Nimekuwa dhaifu kwa sababu ya dhambi zangu, na mifupa yangu inachakaa. **11** Kwa sababu ya maadui zangu wote, watu wananibeza; majirani zangu wanaishangaa hali yangu, na wale wanao nifahamu wanashtuka. Wale wanionao mitaani hunikimbia. **12** Nimesahaulika kama mtu aliye kufa ambaye hakuna mtu anaye mfikiria. Niko kama chungu kilicho pasuka. **13** Kwa maana nimesikia minong'ono ya wengi, habari za kutisha kutoka pande zote kwa pamoja wamepanga njama kinyume na mimi. Wao wanapanga njama ya kuniua. **14** Bali mimi ninakuamini wewe, Yahwe; Ninasema, "Wewe ni Mungu wangu." **15** Hatima yangu iko mikononi mwako. Uniokoe mikononi mwa maadui zangu na wale wanao nifukuzia. **16** Nuru ya uso wako imuangazie mtumishi wako; uniokoe katika uaminifu wa agano lako. **17** Usiniache niaibishwe, Yahwe; kwa maana ninakuita wewe! Waovu waaibishwe! Na wanyamaze kimya kuzimuni. **18** Na inyamazishwe midomo midanganyifu ambayo husema maneno mabaya kuhusu watu wenye haki huku wakiwa na kiburi na dharau. **19** Uzuri wako ni wa namna gani nao umeuhifadhii kwa ajili ya wale wanao kuheshimu sana, ambao wewe huufanya kwa ajili ya wale ambao hukimbilia kwako kwa ajili ya usalama mbele ya watoto wote wa wanadamu! **20** Katika makao ya uwepo wako, wewe huwaficha mbali na njama za watu. Wewe huwaficha mahali salama na ndimi zenye vurugu. **21** Atukuzwe Yahwe, kwa maana yeye alinionesha maajabu ya uaminifu wa agano lake mahali nilipoishi. **22** Ingawa kwa haraka zangu nilisema, "Nimeondolewa machoni pako," bali wewe ulisikia kusihi kwangu nilipokulilia wewe. **23** Enyi wafuasi waaminifu, mpendeni Yahwe, Yahwe huwalinda waaminifu, lakini huwalipa wakaidi ipasavyo. **24** Iweni imara na jasiri, ninyi nyote mnao mwamini Mungu kuwasaidia.

Psalms 31:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Katika wewe Yahwe, ninakukimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "Naenda kwako Yahwe, kwa ajiliya ulinzi"

usiniache niaibike kamwe
Hii inaweza kuelezwa katika hali ya kutenda. "usiwaache wengine waniaibishe"

uwe mwamba wangu wa kukimbilia; ngome ya kuniokoa
Mseno "uwe mwamba wangu wa kukimbilia" ni ombi kwa ajili ya ulinzi. Msemo wa pili unawekea mkazo msemo wa kwanza.

mwamba wangu wa kukimbilia
Yahwe anazungumziwa kana kwamba yeye ni mwamba mkubwa ambao utamlinda mwandishi na mashambulio. "kama mwamba mkubwa ambao nitakuwa salama"

ngome ya kuniokoa
Yahwe anazungumziwa kana kwamba yeye ni ngome imara ambayo mwandishi anaweza kulindwa dhidi ya adui zake.

Psalms 31:3

mwamba wangu
Yahwe anazungumziwa kana kwamba ni mwamba mkubwa utakao mlinda mwandishi na shambulio. "kama mwamba mkubwa ambao nitakuwa salama"

generated on Tue Oct 24 10:45:40 2023

ngome yangu
Yahwe anazungumziwa kana kwamba ni ngome imara ambao mwandishi atalindwa kutoka kwa adui zake.

kwa ajili ya jina lako
Katika msemo huu "jina" inamwakilisha Yahwe. "ili jina lako lipewe heshima" au "ili nilikuabudu"

niongoze na unichunge
Maneno "kuongoza" na "kuchunga" yana maana sawa na yana imarisha ombi kwambaYahwe amuongoze. "niongoze pale unapotaka niende"

Ning'oe kutoka kwenye wavu walioficha kwa jili yangu
Mwandishi anazungumziwa kana kwamba ni ndege aliye naswa katika wavu, na kumsubiri Yahwe kumweka huru kutoka kwenye mtego.

wewe ni kimbilio langu
Yahwe anazungumziwa kana kwamba ni sehemu ambayo mwandishi anaweza kujificha kutoka kwa watu wanao mshambulia. "wewe hunilinda daima" au "huwa unanipa ulinzi wakati wote"

Psalms 31:5

Katika mikono yako
Mungu ni roho, lakini hapa anazungumziwa kana kwamba ana mikono. Hapa "mikono yako" inamaansiha matunzo ya Yahwe. "katika matunzo yako"

ninaiweka roho yangu
Hapa "roho yangu" inamaanisha mwandishi. "ninajiweka"

Mungu wa uaminifu
"wewe ni Mungu ninayeweza kumtumaini"

Nawachukia wale wanaotumikia sanamu zisizo na faida
"Sanamu hazina faida. Nawachukia wale wanaoziabudu"

umeona mateso yangu ... ulijua dhiki ya nafsi yangu
Misemo hii miwili inaeleza wazo moja kuwa Mungu anajua kuhusu taabu za mwandishi.

dhiki ya nafsi yangu
Hapa "nafsi yangu" inamaani mwandishi. "dhiki yangu"

Psalms 31:8

Umeweka miguu yangu
Hapa "miguu yangu" inamaanisha mwandishi. "Umeniweka"

sehemu ya wazi pana
Waebrania waliona sehemu za wazi pana kama sitiari ya usalama na uhuru. "sehemu ambayo niko huru"

niko katika dhiki
"ninateseka sana"

nafsi yangu na mwili wangu
Maneno "nafsi" na "mwili" yanatumika kumwelezea mtu kamili.

Psalms 31:10

Kwa kuwa maisha yangu yamechoshwa
Hapa "maisha yangu" inamaanisha mwandishi. "Nimekuwa mnyonge sana"

na huzuni ... kwa kugumia
"kwa sababu ya huzuni yangu ... kwa sababu ya kugumia kwangu"

miaka yangu kwa kugumia
Msemo "kuchoka" haumo, ila unadokezwa. "miaka yangu imechoshwa kwa kugumia"

Nguvu yangu inashindwa
Hapa "Nguvu yangu" inamaanisha mwandishi. "Nimekuwa mnyonge"

mifupa yanguinapotea
Hapa "mifupa" inamaanisha afya ya kimwili ya mwandishi. "afya yangu inashindikana"

watu wananidharau
"watu wananitukana"

wanatishwa na hali yangu
"wanashtushwa na hali yangu"

Psalms 31:12

kama mtu mfu ambaye hakuna mtu
Mwandishi anasema kuwa watu wamemsahau sana hadi inakuwa kana kwamba ameshakufa tayari.

kama chungu kilicho vunjika
Mwandishi anajizungumzia kana kwamba hafai kabisa. "sifai kama chungu kilichovunjika"

kunong'ona kwa wengi
Inadokezwa kuwa "wengi" inamaanisha watu. "watu wengi wananisema"

habari za kuogofya kutoka kila upande
"taarifa za kutisha kutoka vyanzo vingi"

kuchukua maisha yangu
Lahaja hii inamaanisha kuua mtu. "kuniua"

Psalms 31:14

Hatima yangu iko mkononi mwako
Hapa "mkononi mwako" inamaanisha nguvu ya Yahwe. "Una nguvu ya kuamua hatima yangu"

generated on Tue Oct 24 10:45:40 2023

wale wanaonifuatilia
"kutoka kwa watu wanaojaribu kunishika"

Fanya uso wako ung'ae kwa mtumishi wako
Mwandishi anamzungumzia Yahwe kumtendea kwa fadhila kana kwamba uso wa Yahwe unang'aa mwanga juu yake. "Tenda kwa fadhili kwa mtumishi wako"

Psalms 31:17

Usiniache niaibike
Hii inaweza kuelezwa katika hali ya kutenda. "Usiwaache wengine wanifanye nijisikie aibu"

Na waovu waaibike!
"Natamani kwamba Mungu awaaibishe watu waovu!"

waovu
Hii inamaanisha watu waovu.

Na wawe kimya kuzimu. Midomo ya uongo inyamazishwe
Wazo hili linarudiwa kusisitiza hamu ya mwandishi kwamba sauti za waovu hazisikiwi.

Na wawe kimya kuzimu
Hapa "kuzimu" inawakilisha kifo. "Acha wafe ili wasiweze kuzungumza"

Midomo ya uongo
Hii inawakilisha watu waongo. "watu wanaodanganya"

inayozungumza dhidi ya wenye haki kwa ujasiri
"wanaosema mambo mabaya kuhusu watu wenye haki"

kwa dharau na kubeza
Maneno haya yana maana ya kufanana. "na dharau sana"

Psalms 31:19

Wema wako
Hii inaweza kuelezwa kama kitenzi. "ni vitu vizuri unavyofanya"

uliutunza
Wema wa Yahwe unazungumziwa kana kwamba ni kitu kinachoweza kutunzwa kama mazao. "unayoweka tayari kwa ajili ya matumizi"

wale wanao kuheshimu
"wale wanao kuheshimu sana"

wanao kukimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "wale wanaoenda kwako kwa ajili ya ulinzi"

Katika kivuli cha uwepo wako; unawaficha... Unawaficha katika kivuli
Misemo hii miwili inamaanisha kuwa Mungu anawalinda.

katika kivuli
Uwepo wa Yahwe unazungumziwa kana kwamba ni jengo imara ambapo mwandishi atakuwa salama.

Unawaficha katika kivuli
Hapa "kivuli" kinawakilisha sehemu salama. "Unatoa sehemu salama kwa ajili yao"

dhidi ya vurugu ya ndimi
Hapa "ndimi" zinawakilisha watu wanaozungumza mambo makali sana dhidi ya mwandishi. "ambapo adui zao hawawezi kuzungumza uovu kwao"

Psalms 31:21

Nimekataliwa kutoka machoni pako
Hii inaweza kuelezwa katika hali ya kutenda. "Umenitoa katika uwepo wako"

machoni pako
Hapa "macho" yanamaanisha uwepo wa Yahwe. "uwepo wako"

ulisikia ombi langu la msaada
Hapa "ombi" linaweza kuelezwa na kitenzi. "ulinisikia nikiomba msaada"

Psalms 31:23

waaminifu
Hii inamaanisha watu waaminifu. "watu walio waaminifu"

huwalipa wenye kiburi kikamilifu
Hapa "kulipa" ni lahaja inayomaanisha kuwaadhibu. "anawapa watu wenye kiburi adhabu yote wanayostahili"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Zaburi ya Daudi. Zaburi. Amebarikiwa mtu yule aliyesamehewa makosa yake, ambaye dhambi zake zimesitiriwa. **2** Amebarikiwa mtu yule ambaye Yahwe hamuhesabii hatia na ambaye rohoni mwake hamna udanganyifu. **3** Nilipokaa kimya, mifupa yangu ilidhohofika huku nikiugua muda wote. **4** Mchana na usiku mkono wako ulinielemea. nguvu zangu zilikauka wakati wa kiangazi. Selah **5** Ndipo nilipotambua makosa yangu kwako, nami sifichi tena uovu wangu. Nilisema, "Nitakiri makosa yangu kwa Yahwe," nawe ulinisamehe hatia ya dhambi zangu. Selah **6** Kwa sababu ya haya, wale wote ambao ni wa kimungu wanapaswa kukuomba wakati wa shida kubwa. Nayo mafuriko yajapo, hayatawapata watu hao. **7** Wewe u mahali pangu pa kujifichia, nawe utanilinda matatizoni. Wewe utanizunguka pamoja na nyimbo zaushindi. Selah **8** Nitakuelekeza na kukufundisha katika njia upasayo kuiendea. Nitakuelekeza huku macho yangu yakikutazama. **9** Msiwe kama farasi au kama nyumbu, ambao hawana uelewa; ni kwa hatamu na lijamu tu unaweza kuwapeleka popote utakapo wao waende. **10** Waovu wanahuzuni nyingi, bali uaminifu wa agano la Yahwe utamzunguka yule anaye mwamini yeye. **11** Furahini katika Yahwe, na mshangilie, ninyi wenye haki; pigeni kelele za shangwe, ninyi nyote wenye haki mioyoni mwenu.

Psalms 32:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

ambaye makosa yake yamesamehewa, ambaye dhambi zake zimefunikwa
Misemo hii ina maana ya kufanana. Inaweza kuelezwa katika hali ya kutenda. "ambaye Mungu husamehe makosa yake na kufunika dhambi zake"

dhambi zake zimefunikwa
Hapa dhambi iliyosamehewa inazungumziwa kana kwamba imefunikwa ili isionekane. "ambaye dhambi yake haijaliwi" au "ambaye dhambi yake inasahauliwa makusudi"

ambaye Yahwe hamhesabii hatia
Hii inaweza kuelezwa katika hali ya kutenda. "ambaye Yahwe anaona hana hatia" au "ambaye hana hatia kulingana na Yahwe"

ambaye rohoni mwake hakuna hila
Hapa "roho" inamaanisha mtu. "ambaye hakuna hila" au "ambaye ni mkweli kabisa"

Psalms 32:3

mifupa yangu ilikuwa inachakaa
Hapa "mifupa yangu" inamaanisha mwandishi. "nilikuwa nachakaa" au "nilikuwa nakuwa mdhaifu"

siku nzima
Lahaja hii inamaanisha "endelevu." "wakati wote"

mchana na usiku
Tofauti hizi zinajumlisha kila kitu katikati. "wakati wote"

mkono wako ulikuwa mzito juu yangu
Hapa "mkono" inamaanisha Yahwe. Msemo wote ni lahaja inayomaanisha "umenitesa." "umenifanya niteseke sana"

Nguvu yangu ilinyauka kama kwenye ukame wa majira ya joto
Nguvu ya Daudi inalinganishwa na mmea mdogo wa kijani unaogeuka kuwa wa rangi ya kahawia na kuanguka katika majira ya kiangazi.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kihebrabia, na zingine haziliweki.

Psalms 32:5

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

katika kipindi cha dhiki kuu
"wakati wako katika taabu kubwa"

Kisha maji yakifurika, hayatawafikia hao watu
Matatizo yanazungumziwa kana kwamba ni mafuriko ya maji. "Kisha matatizo yatakapokuja kama mafuriko ya maji, watu hao watakuwa salama"

generated on Tue Oct 24 10:45:40 2023

Psalms 32:7

Wewe ni maficho yangu
Yahwe anazungumziwa kana kwamba ni sehemu salama dhidi ya mashambulizi ya adui wa mwandishi. "Wewe ni kama sehemu ambayo naweza kujificha dhidi ya adui zangu"

Utanizunguka na wimbo wa ushindi
Sitiari hii inamaanisha kuwa ulinzi wa Yahwe kwa mwandishi ndio sababu ya nyimbo za ushindi alizoimba. "Kwa sababu yako nitaimba nyimbo za ushindi"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kihebrabia, na zingine haziliweki.

Nitakuelekeza na kukufundisha katika njia
Maneno "kuelekeza" na "kufundisha" zinamaana sawa na zinasisitiza maelekezo makini. "Nitakufundisha kila kitu kuhusu njia"

Nitakuelekeza
Hapa anayesema hivi ni Yahwe akimwambia Daudi.

katika njia unayopaswa kwenda
Kuishi katika njia sahihi inazungumziwa kana kwamba ni njia ambayo mwandishi anapaswa kutembea. "jinsi ya kuishi maisha yako"

na jicho langu juu yako
Hapa "jicho langu" linamaanisha Yahwe kuzangatia kwa umakini. "na kuweka umakini wangu kwako" au "kukuangalia"

Psalms 32:9

Usiwe kama farasi ... hawana uelewa
Mwandishi anawafananisha watu wasio na uelewa na farasi au nyumbu. Maana zinazowezekana ni 1) mwandishi anazungumza maneno ya Yahwe kwa wasomaji wake, "Mnapaswa wote kutokuwa kama farasi ... hawana uelewa" au2) Yahwe anazungumza na mwandishi kana kwamba ni kundi la watu.

hatamu na lijamu
Vifaa viwili vinavyotumiwa na watu kuwaongoza farasi na nyumbu kwenda anapotaka mtu.

unapotaka
"popote mtu anapotaka waende."

zitamzunguka
Uaminifu wa Yahwe "utakaomzunguka" unasababisha ulinzi na uongozo."zitamwongoza" au "zitamlinda"

Psalms 32:11

Furahi katika Yahwe
Hapa "katika Yahwe" inamaanisha kile ambacho Yahwe aliwatendea. "Uwe na furaha kwa sababu ya kile ambacho amefanya Yahwe"

wenye haki
Hii inamaanisha watu. "watu wako watakatifu"

piga kelele ya furaha
"piga kelele kwa furaha" au "piga kelele kwa sababu ya furaha"

walio wanyofu moyoni
Hapa "moyo" inamaanisha mtu. "watu walio wanyofu"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Furahini katika Yahwe, ninyi wenye haki; kusifu kwa wenye haki kwa faa sana. **2** Mshukuruni Bwana kwa kinubi; mwimbieni sifa kwa kinubi chenye nyuzi kumi. **3** Mwimbieni yeye wimbo mpaya; pigeni kwa ustadi na muimbe kwa furaha. **4** Kwa kuwa maneno ya Mungu ni ya hakika, na kila afanyacho ni haki. **5** Yeye hupenda haki na kutenda kwa haki. Dunia imejaa uaminifu wa agano la Yahwe. **6** Kwa neno la Yahwe mbingu ziliumbwa, na nyota zote ziliumbwa kwa pumzi ya mdomo wake. **7** Yeye huyakusanya maji ya baharini kama rundo; naye huiweka bahari katika ghala. **8** Basi ulimwengu wote umwogope Yahwe; wenyeji wote wa ulimwengu wamuhofu yeye. **9** Kwa maana yeye alisema, na ikafanyika; aliamuru, na ikasimama mahali pake. **10** Yahwe huvunja muungano wa mataifa; naye huishinda mipango ya wanadamu. **11** Mipango ya Yahwe husimama milele, mipango ya moyo wake ni kwa ajili ya vizazi vyote. **12** Limebarikiwa taifa ambalo Mungu wao ni Yahwe, watu ambao yeye amewachagua kama warithi wake. **13** Yahwe anatazama kutoka mbinguni; yeye huona watu wote. **14** Kutokea mahali ambapo yeye anaishi, huwatazama wote waishio juu ya nchi. **15** Yeye anaye iumba mioyo yao na kuyaona matendo yao yote. **16** Hakuna mfalme anayeokolewa na jeshi kubwa; shujaa haokolewi na nguvu zake nyingi. **17** Farasi sio salama kwa ajili ya ushindi; ijapokuwa nguvu zake ni nyingi, hawezi kuokoa. **18** Tazama, macho ya Yahwe yako kwa wale wanao mhofu yeye, wale wanao litumainia agano lake takatifu **19** kuwaokoa maisha yao na mauti na kuwaweka hai wakati wa jaa. **20** Sisi tunamngoja Yahwe, yeye ni msaada wetu na ngao yetu. **21** Mioyo yetu hufurahia ndani yake, kwa kuwa tunaamini katika jina lake takatifu. **22** Yahwe, agano lako takatifu, liwe pamoja nasi tuwekapo tumaini letu katika wewe.

Psalms 33:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Furahi katika Yahwe
Hapa "katika Yahwe" inamaanisha kile ambacho Yahwe aliwatendea. "Furahini kwa sababu ya kile ambacho amefanya Yahwe"

kusifu kunawafaa wanyofu
"kumsifu Yahwe kunafaa kwa watu walio wanyofu"

Psalms 33:4

Taarifa ya Jumla:
Kila mstari una mistari miwili yenye maana za kufanana.

Neno la Yahwe ni imara
Hapa "imara" ni sitiari kwa jambo lililo la kweli. "Yahwe daima hufanya anachosema atafanya"

Anapenda haki na hukumu
Nomino hizi dhahania zinaweza kuelezwa kama vitendo. "Anapenda kufanya kilicho cha haki na sawa" au "Anawapenda wale wanaofanya kilicho cha haki na sawa"

Dunia imejaa uaminifu wa agano la Yahwe
Hapa "Dunia imejaa" ni lahaja inayomaanisha kwamba uaminifu wa agano unaweza kuonekana duniani kote. "Uaminifu wa agano la Yahwe unaweza kupitia duniani kote"

Kwa neno la Yahwe mbingu ziliumbwa
Hii inaweza kuelezwa katika hali ya kutenda. "Kwa kutumia neno lake, Yahwe aliziumba mbingu"

kwa pumzi ya mdomo wake
Hii inamaanisha neno la Yahwe. "kwa neno lake"

Psalms 33:7

Taarifa ya Jumla:
Kila mstari una mistari miwili yenye maana za kufanana.

kama rundo
"kama nyuma ya bwawa." Mwandishi anaelezea uumbaji wa bahari kana kwamba Mungu anarundika maji yote pamoja.

anaweka bahari katika ghala
Mwandishi anaelezea uumbaji wa bahari kana kwamba Mungu anayaweka katika ghala. "anaweka bahari katika sehemu yake, kama mtu anayeweka mbegu katika ghala"

Acha dunia yote
Hii inamaanisha watu wa duniani. "Acha kila mtu duniani"

isimame kwa kumstaajabu yeye
Hapa "isimame kwa kumstaajabu" ni lahaja inayomaanisha "kustaajabu." "kumheshimu"

ikasimama
Hapa "ikasimama" ni lahaja inayomaanisha "iliumbwa." "kuanza kuwepo"

generated on Tue Oct 24 10:45:40 2023

Psalms 33:10

Taarifa ya Jumla:
Kila mstari una mistari miwili yenye maana za kufanana.

Yahwe huzuia
"Yahwe huangamiza" au "Yahwe huvunja"

mwungano wa mataifa
Hapa "mataifa" yanamaanisha watu wa mataifa haya. "mwungano wa watu wa mataifa tofauti"

mwungano
Mwungano ni makubaliano kati ya mataifa mawili au zaidi kusaidiana katika vita dhidi ya adui mmoja.

mipango ya watu
"dhamira ya watu" "mipango ya uovu ya watu"

inasimama milele
Hapa "kusimama" ni lahaja inayomaanisha "kudumu."

mipango ya moyo wake kwa vizazi vyote
Neno ambalo halipo "kusimama" linadokezwa. "mipango ya moyo wake inasimama vizazi vyote"

mipango ya moyo wake
Hapa "moyo wake" inamaanisha Yahwe. "mipango yake"

kwa vizazi vyote
"kwa vizazi vyote vya mbeleni." Hii ni lahaja inayomaanisha "milele"

Limebarikiwa taifa
Hapa "taifa" linamaanisha watu wa taifa hilo. "Wamebarikiwa watu wa taifa"

ambalo Yahwe ni Mungu wake
"wanao mwabudu Yahwe kama Mungu"

kama urithi wake
Watu ambao Yahwe amewachagua kumwabudu wanaelezwa hapa kana kwamba ni urithi ulioupokea.

Psalms 33:13

anatazama chini
Sehemu ambayo Yahwe huishi inazungumziwa kana kwamba iko juu ya dunia wanayoishi watu.

anyeunda mioyo yao wote
Hapa "mioyo" inamaanisha kuwaza kwa hawa watu. Mwandishi anamzungumzia Yahwe kuongoza kufikiri kwa watu kana kwamba alikuwa ni mfinyanzi anayeunda bakuli. "huongoza mawazo yao kama mfinyanzi anavyounda bakuli"

Psalms 33:16

Hakuna mfalme anayeokolewa kwa jeshi kubwa
Hii inaweza kuelezwa katika hali ya kutenda. "Jeshi kubwa sicho kinachomwokoa mfalme"

Farasi ni usalama wa uongo
Hapa "farasi" inawakilisha sehemu yenye nguvu zaidi ya jeshi. "Kuwa na jeshi lenye farasi imara halitoi usalama"

Psalms 33:18

Tazama
Neno hili linaonesha kuwa wazo jipya linaanza katika zaburi hii. "Angalia" au "Sikiliza" au "Zingatia ninachotaka kukuambia"

jicho la Yahwe
Hapa "jicho" linamaanisha umakini au usikivu wa Yahwe. "Usikivu wa Yahwe"

wanao tegemea
"wanaosubiri" au "wanaotumaini"

kuokoa maisha yao na mauti
Hapa "maisha yao" inamaanisha watu. "kuwaepusha na kufa"

Psalms 33:20

Tunamsubiri Yahwe
"Kusubiri" hapa ni lahaja inayomaanisha kutumaini. "Tunamwamini Yahwe" au "Tunamtumaini Yahwe"

yeye ni msaada wetu na ngao yetu
Hapa Yahwe anazungumziwa kana kwamba ni ngao inayowalinda askari vitani. "yeye ni msaada wetu na hutulinda kama ngao"

Mioyo yetu inafurahi
Hapa "mioyo" inamaanisha watu. "Tunafurahi"

katika jina lake takatifu
Hapa "jina takatifu" linamaanisha tabia takatifu ya Yahwe. "katika tabia yake takatifu" au "katika yeye kwa sababu ni mtakatifu"

Psalms 33:22

kuwa nasi
Lahaja hii inamaanisha "tusaidie." "tenda kwa faida yetu" au "tusaidie" au "tulinde"

tunapoweka tumaini letu kwako
"tunapotumaini msaada wako"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

Zaburi ya Daudi; wakati alipojifanya kuwa mwendawazimu mbele ya Abimeleki, ambaye alimtoa yeye nje.
1 Nitamsifu Yahwe wakati wote, siku zote sifa zake zitakuwa mdomoni mwangu. **2** Nitamsifu Yahwe! walio onewa wasikie na kufurahi. **3** Msifuni Yahwe pamoja nami, kwa pamoja tuliinue jina lake. **4** Nilimuomba Yahwe msaada naye akanijibu, akanipa ushindi juu ya hofu yangu yote. **5** Wale wanao mtazama yeye wana furaha, na nyuso zao hazina aibu. **6** Huyu mtu aliye onewa alilia na Yahwe akamsikia na kumuokoa kwenye matatizo yake yote. **7** Malaika wa Yahwe huweka kambi wakiwazunguka wale wanao muogopa yeye na kuwaokoa. **8** Onjeni muone Yahwe ni mzuri. Amebarikiwa mtu yule ambaye Yahwe ni kimbilio lake. **9** Muogopeni Yahwe, ninyi watu watakatifu wake. Hakuna kupungukikwa kwa wale wanao mhofu yeye. **10** Simba wadogo wakati mwingine hukosa chakula na kuteseka kwa njaa, bali wale wamtafutao Yahwe hawatapungukiwa chochote kilicho kizuri. **11** Njoni, wana, mnisikilize mimi. nitawafundisha ninyi hofu ya Yahwe. **12** Mtu nani aliyepo ambaye anatamani maisha na anapenda kuwa na siku nyingi, ili kwamba aweze kuona vizuri? **13** Hivyo uepushe ulimi wako na uovu na uilinde midomo yako kuongea uongo. **14** Uache uovu na utende mema. Uitafute amani na kuiendea amani. **15** Macho ya Yahwe yako kwenye haki na masikio yake huelekea kulia kwao. **16** Uso wa Yahwe uko kinyume na wale watendao uovu, kuikatilia mbali kumbukumbu yao duniani. **17** Wenye haki hulia na Yahwe husikia na kuwaokoa kwenye matatizo yao yote. **18** Yahwe yu karibu nao waliovunjika moyo, naye huwaokoa waliogandamizwa rohoni. **19** Mateso ya wenye haki ni mengi, bali Yahwe huwaokoa nayo yote. **20** Yeye huitunza mifupa yake yote, hakuna hata mmoja wao utavunjika. **21** Uovu utawauwa waovu. Wale wachukiao haki watahukumiwa. **22** Yahwe huokoa maisha ya watumishi wake. Hakuna atakaye hukumiwa hata mmoja atafutaye usalama katika yeye.

Psalms 34:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

kujifanya kuwa mwenye wazimu
"kuigiza kama mtu chizi"

mbele ya Abimeleki
Hii inamaanisha tukio bayana la kihistoria ambalo Wahebrania wanafahamu vizuri. "alipokuwa katika nyumba ya Abimeleki" au "alipokuwa mfungwa wa Abimeleki"

mfukuza
"mwondoa kwa nguvu"

sifa yake daima itakuwa mdomoni mwangu
Hapa "mdomoni mwangu" inamaanisha Daudi kumzungumzia Mungu. "daima nitamsifu kwa sauti"

Psalms 34:2

walio kandamizwa
Hii inamaanisha watu walio kandamizwa. "watu walio kandamizwa"

Msifuni Yahwe pamoja na mimi
Kitenzi "msifuni" ni amri kwa kikundi. "Kila mtu anapaswa kumsifu Yahwe pamoja na mimi"

inueni jina lake
Hapa "inueni" ni lahaja inayomaanisha kumtukuza Yahwe. "waambieni watu jinsi alivyo mkuu"

jina lake
Hapa "jina lake" linammanisha tabia ya Yahwe. "tabia yake"

Psalms 34:4

Nilimtafuta Yahwe
Hapa "Nilimtafuta Yahwe" inamaanisha kuwa Daudi alikuwa akimwomba Yahwe msaada. "Niliomba kwa Yahwe" au "Nilimwomba Yahwe msaada"

Wale wanaomtazama
Hapa "wanaomtazama" inawakilisha kutafuta msaada kutoka kwake. "Wale wanaomtazama yeye kwa ajili ya msaada" au "wale wanaotegemea msaada kutoka kwake pekee"

wanang'aa
Lahaja hii inamaanisha mwonekano wao kuwa wa furaha. "wana furaha"

nyuso zao hazina aibu
Hapa "nyuso zao" inamaanisha watu wanaomtazama Yahwe. Inaweza pia kuelezwa katika hali chanya. "hawana aibu" au "wana majivuno"

generated on Tue Oct 24 10:45:40 2023

Mtu huyu aliye kandamizwa
Daudi anajieleza kama mtu aliye kandamizwa. "Nilikandamizwa na"

Yahwe akamsikia
Hapa "kusikia" inamaana kuwa Yahwe alimsaidia. "Yahwe alinisikia" au "Yahwe alinisaidia"

Psalms 34:7

huzungusha kambi
Malaika wa Yahwe anazungumziwa kana kwamba alikuw ani jeshi linalozungusha kambi kwa mtu ili kuwalinda. "hulinda"

Onjeni mwone Yahwe yu mwema
Wema wa Yahwe unazungumziwa kana kwamba ni kitu kinachoweza kuonjwa na kuonwa. "Jaribuni na mwone kuwa Yahwe ni mwema"

anaye mkimbilia
Yahwe anazungumziwa kana kwamba ni sehemu ambayo watu wanaweza kujificha kwa ajili ya ulinzi kutoka kwa adui zao. "mwamini kuwalinda"

Hakuna upungufu kwa wale wanaomcha yeye
Hii inaweza kuelezwa katika hali chanya. "Wale wanaomcha daima watakuwa na kile wanachohitaji"

Psalms 34:10

hawatapungukiwa chochote kizuri
Hii inaweza kuelezwa katika hali chanya. "daima watakuwa na vitu vizuri wanavyohitaji"

wana
Hapa hii haimaanishi wana wa mwandishi halisi, lakini watu anaowafundisha kuhusu Yahwe. "wanafunzi wangu"

Psalms 34:12

Kuna mtu gani anayetamani maisha na kupenda siku nyingi, ili aone mema?
Jibu linalodokezwa la swali hili ni "kila mtu." Swali hili balagha linaweza kutafsiriwa kama kauli. "Kila mtu anatamani maisha na anatamani kuishi siku nyingi na kuwa na maisha mazuri"

weka ulimi wako mbali na uovu ... weka midomo yako mbali na kuongea uongo
Misemo hii miwili inamaanisha kitu kimoja na inasemwa katika njia tofauti ili kusisitiza umuhimu wake.

Basi weka ulimi wako mbali na uovu
Hapa "ulimi" inamaanisha mtu mzima. "Basi, usizungumze uongo"

weka midomo yako mbali na kuongea uongo
Hapa "midomo" inamaanisha mtu anayezungumza. "usizungumze uongo"

Ugeuke uovu
Hapa "ugeuke" ni sitiari ya kuepuka na uovu. "Kataa kufanya uovu"

Tafuta amani
Hapa "kutafuta" inamaanisha kujihusisha na amani. "Jaribu kwa bidii kuishi kwa amani na watu wengine"

Psalms 34:15

Macho ya Yahwe yako juu ya wenye haki
Hapa "macho ya Yahwe" inamaanisha kutazama kwake kwa makini. "wenye haki" inamaanisha watu wenye haki. "Yahwe huwatazama kwa makini watu wenye haki"

mskio yake yameelekezwa kwa kilio chao
Hapa "maskio yake" inamaanisha hamu ya Yahwe kuwajibu. "anazingatia kilio chao" au "anajibu kilio chao"

kukata kumbukumbu yao duniani
Yahwe atawasababisha watu wawasahau kabisa watakapokufa hadi inakuwa kana kwamba ametumia kisu kuikata kumbukumbu yao. "ili watakapokufa, watu watawasahau kabisa"

Yahwe husikia
Hapa "husikia" inamaanisha kuwa Yahwe anatamani kuwajibu. "Yahwe anawazingatia"

Psalms 34:18

Yahwe yuko karibu
Hapa "yuko karibu" inamaana "tayari kusaidia." "Yahwe yuko tayari kusaidia"

walio vunjika moyo
Huzuni kubwa inazungumziwa kana kwamba moyo wa mtu umevunjika. "watu walio na huzuni sana"

wale walio pondeka rohoni
Watu waliokata tamaa sana wanazungumziwa kana kwamba roho zao zimepondwa. "watu waliokata tamaa sana"

wenye haki
Hii inamaanisha watu wenye haki. "watu wenye haki"

Anatunza mifupa yake yote, hakuna hata moja itakayovunjika
Hapa "mifupa yake" ni halisia, lakini pia inaashiria kuwa yahwe anamtunza mtu mzima. "Anatoa ulinzi kamili kwake, hatadhuriwa kwa njia yoyote"

Psalms 34:21

Uovu utawaua waovu
Uovu unazungumziwa kana kwamba mtu anayeweza kuua watu. "Matendo maovu ya watu waovu yatawaua"

generated on Tue Oct 24 10:45:40 2023

waovu
Hii inamaanisha watu waovu.

Wale wanaowachukia wenye haki watahukumiwa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawahukumu wale wanaowachukia wenye haki"

wenye haki
Hii inamaanisha watu wenye haki.

Hakuna atakaye hukumiwa kwa wanaomkimbilia
Hii inaweza kutafsiriwa katika hali ya kutenda. Inaweza pia kutafsiriwa katika hali chanya. "Yahwe atawasamehe wote wanaomkimbilia"

wanaomkimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. 'kwenda kwake kwa ajilil ya ulinzi"

generated on Tue Oct 24 10:45:40 2023

Chapter 35

Zaburi ya Daudi. [1] Yahwe, uwashughulikie wale wanao nishughulikia mimi; upigane nao wanao pigana nami. [2] Uikamate ngao yako ndogo na ngao kubwa; inuka unisaidie. [3] Uutumie mkuki wako na shoka lako la vita kwa wale wanao nifukuzia; uuambie moyo wangu, "Mimi ni wokovu wako." [4] Waaibishwe na kudharauliwa wale wanaoutafuta uhai wangu. Warudishwe nyuma na wafedheheshwe wanao panga kunidhuru. [5] Wao wawe makapi mbele ya upepo, malaika wakiwafutilia mbali. [6] Njia yao na iwe giza na utelezi, malaika wa Yahwe wakiwafukuzia. [7] Wamenitegea mtego bila sababu; bila sababu wamechimba shimo kwa ajili ya uhai wangu. [8] Uharibifu na uwapate wao kwa kushitukiza. Mtego ambao wameutega na uwanase wao. Na wadumbukie humo, ili kwamba waangamizwe. [9] Bali mimi nitakuwa nafuraha ndani ya Yahwe na ndani ya wokovu wake. [10] Mifupa yangu yote itasema, "Yahwe, ni nani kama wewe, uokoaye walio onewa mkononi mwa walio na nguvu kuwazidi wao na masikini na wahitaji mkononi mwa wale wanaojaribu kuwaibia?" [11] Mashahidi wa uongo wamesimama; wananishitakia uongo. [12] Kwa ajili ya wema wananilipa mabaya. Nina huzuni nyingi. [13] Lakini, walipokuwa akiugua, nilivaa magunia; nilifunga kwa ajili yao huku kichwa changu kikiinamia kifuani kwangu. [14] Nilienenda katika huzuni kana kwamba walikuwa ni ndugu zangu; niliinama chini nikiomboleza kana kwamba ni kwa ajili ya mama yangu. [15] Bali mimi nilipokuwa mashakani, walifurahi sana na kukutanika pamoja; walikutanika pamoja kinyume na mimi, nami nilishangazwa nao. Walinirarua bila kuacha. [16] Kwa dharau kabisa walinidhihaki; walinisagia meno yao. [17] Bwana, mpaka lini utaendelea kutazama? uiokoe roho yangu na mashambulizi yao ya maagamizi uyaokoe maisha yangu na simba. [18] Nami nitakushukuru wewe katika kusanyiko kubwa; nitakusifu kati ya watu wengi. [19] Usiwaache maadui zangu wadanganyifu kufurahi juu yangu; usiwaache waendelee na mipango yao ya uovu. [20] Kwa maana hawaongei amani, bali wanabuni maneno ya uongo kwa wale wanaoishi kwa amani katika ardhi yetu. [21] Midomo yao inapaza sauti ikinishtaki; wakisema, Aha, Aha, macho yetu yameona." [22] Yahwe wewe umeona, usikae kimya; Bwana, usiwe mbali nami. [23] Inuka mwenyewe na usimame kunitetea; Mungu wangu na Bwana wangu, unitetee. [24] Kwa sababu ya haki yako, Yahwe Mungu wangu, unitetee; usiwaache wafurahi kwa ajili yangu. [25] Usiwaache waseme mioyoni mwao, "Aha, tumepata tulicho kihitaji." Usiwaache waseme, tumemmeza." [26] Uwaaibishe na kuwa fendhehesha wale wanaotaka kunidhuru. Wale wote wanao ni dhihaki wafunikwe kwa aibu na kudharauliwa. [27] Nao wote wanao tamani kudhihirishwa kwangu washangilie na wafurahi; siku zote waseme, "Usifiwe Yahwe, yeye ajifurahishaye katika mafanikio ya mtumishi wake. [28] Kisha nitatangaza matendo yako ya haki na kukusifu wewe wakati wote.

Psalms 35:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Kamata ngao yako ndogo na ngao kubwa ... mkuki wako na shoka ya vita
Misemo hii inamwelezea Mungu kama shujaa ambaye anajiandaa kwa ajili ya vita.

ngao yako ndogo na ngao kubw
hizi ni silaha za kujilinda

mkuki wako na shoka ya vita
hizi ni silaha za mashambulizi

wale wanaonifukuza
Maana zinawezekana ni 1) hawa ni adui wanaomfukuza mwandishi kiuhalisia au 2) hii ni sitiari ya watu ambao ni adui wa mwandishi.

sema kwa nafsi yangu
Hii inamaanisha mwandishi. "sema kwangu"

Mimi ni wokovu wako
"Mimi ni mwokozi wako" au "Nitakuokoa"

Psalms 35:4

Na wale wanaotafuta maisha yangu waaibike na kunyimwa heshima
Hii inaweza kuelezwa katika hali ya kutenda. "Na Yahwe awaaibishe na kuwanyima heshima wale wanaotafuta maisha yangu"

Na
"Natamani kwamba"

generated on Tue Oct 24 10:45:40 2023

wanaotafuta maisha yangu
Hapa "maisha yangu" inamaana wanatamani kumuua mwandishi. "wanaojaribu kuniua"

Na wale wanaopanga kunidhuru wageuzwe na washangazwe
Hii inaweza kuelezwa katika hali ya kutenda. "Na Yahwe awageuze na kuwashangaza wale wanaopanga kunidhuru"

wageuzwe
"wageuzwe" ni sitiari ya kushindwa kutimiza lengo lao. "kushindwa kufanikiwa"

washangazwe
"wachanganyikiwe" au "kuwafadhaisha"

kama makapi mbele ya upepo
Adui wa mwandishi wanazungumziwa kana kwamba ni nyasi ambayo inapulizwa kwa urahisi. "kupulizwa na upepo kama makapi"

njia yao
Hapa "njia yao" inamaanisha maisha yao. "maisha yao"

giza na utelezi
Hii inamaanisha njia iliyojificha na hatari. "imejificha na imejaa hatari"

anawafukuza
Hii inamaanisha malaika wa Yahwe kuwa kinyume na adui wa mwandishi. "anaenda kinyume nao" au "anawapinga"

Psalms 35:7

wanaliandaa wavu wao kwa ajili yangu
Njama za waovu zinazungumziwa kana kwamba ni wavu walioweka kumnasa mwandishi.

walichimba shimo kwa ajili ya maisha yangu
Njama za waovu zinazungumziwa kana kwamba ni shimo walilochimba kumkamata mwandishi. "walitaka kunishika katika shimo kama mnyama mkubwa"

maisha yangu
Hii inamaanisha mwandishi. "mimi"

Acha maangamizi yawapite kwa kushtukiza
Maangamizi yanazungumziwa kana kwamba ni mnyama hatari ambaye atawavamia ghafla. "Acha waangamizwe ghafla" au "Acha washtukizwe kwa sababu umewaangamiza ghafla"

wavu waliouandaa
Njama za waovu zinazungumziwa kana kwamba zilikuwa ni wavu walioweka kumnasa mwandishi. "wavu walioweka ili kuninasa kama mnyama na kunidhuru"

Acha waanguke humo
Hii ni sitiari kama mstari wa 7. Wavu umekusudiwa kumnasa mwandishi. "Acha waanguke katika shimo walilo nichimbia"

waanguke humo
Maana zinazowezekana ni 1) kuanguka katika shimo la mstari wa 7 au 2) kuanguka katika uharibifu.

maangamizi yao
"ili waangamizwe" au "hivyo ndivyo unavyopaswa kuwaangamiza"

Psalms 35:9

katika wokovu wake
Nomino dhahania "wokovu" inaweza kuelezwa kama kitenzi. "kwa kuwa umeniokoa"

Mifupa yangu yote
Hapa "mifupa" inamaanisha undani zaidi wa mtu. "Undani wangu wote"

Yahwe, ni nani aliye kama wewe ... wale wanao jaribu kuwaibia?
Jibu linalodokezwa kwa hili swali ni kwamba hakuna aliye kama Yahwe. "Yahwe, hakuna aliye kama wewe ... wale wanaojaribu kuwaibia"

maskini na wahitaji
Maneno "maskini" na "wahitaji" yana maana ya kufanana na yanasisitiza kuwa Yahwe anawaokoa wengi wanaohitaji msaada wake.

Psalms 35:11

inuka
Hii inamaanisha kuwa wanashuhudia katika majaribu. "kujitolea kutoa ushuhuda"

Wananilipa maovu kwa mema
Hii ni sitiari inayomaanisha wanarudisha marejeo maovu kwa mema waliyopokea. "Kwa kunirudishia kutenda wema wangu, wanafanya vitu viovu kwangu"

maovu ... mema
Nomino dhahania hizi zinaweza kuelezwa katika hali zingine. "vitu viovu ... vitu vizuri"

Nina huzuni
"Nina huzuni sana"

Psalms 35:13

walipokuwa wagonjwa
Wagonjwa hapa inamaanisha "mashahidi waovu"

Nilivaa gunia
"Nilionesha kuwa nina huzuni"

generated on Tue Oct 24 10:45:40 2023

na kichwa changu kikiwa kimeinamishwa kifuani mwangu
Hii ilikuwa ishara ya maombi. "na kichwa changu kimeinama chini katika maombi"

katika majonzi kama kwa ndugu yangu
Mwandishi alikuwa na huzuni kana kwamba ndugu yangu amekufa. "kuhuzunika kana kwamba ndugu yangu mwenyewe alikuwa ameugua"

Niliinama katika kuomboleza kama kwa mama yangu
Mwandishi aliomboleza kana kwamba mama yake amekufa. "Niliomboleza kana kwambamama yangu amekufa"

Niliinama
Hii ilikuwa alama ya maumivu na mateso.

Psalms 35:15

wakakusanya pamoja
"kukusanyika pamoja" au "wakaja pamoja"

dhidi yangu
Hii inamaanisha walikuja pamoja kwa kusudi la kumshambulia mwandishi. "kufanya mipango dhidi yangu" au "kupanga uharibifu"

Wakanirarua
Hapa walimtendea mwandishi kana kwamba alikuwa kipande cha nguo walichoweza kurarua vipande vipande. "Walinivamia"

Bila heshima yoyote wakanidhihaki
"Walinidhihaki na watu wasio na faida kabisa" au 2) "walinikejeli bila heshima"

wakanisagia meno
Hii ni alama ya hasira na chuki. "walinifanyia sauti za kusaga kwa meno yao"

Psalms 35:17

hadi lini utanitazama?
Hili swali la balgha linaashiria kuwa mwandishi anamtaka Mungu kuacha tu kumtazama na kuanza kumsaidia. "hadi lini utawatazama tu wakifanya hivi" au "utanisaidia lini"

Okoa nafsi yangu
Hapa "nafsi" inamaanisha mwandishi. "Niokoe"

maisha yangu kutoka kwa simba
Neno "okoa" linadokezwa. "okoa maisha yangu kutoka kwa simba"

maisha yangu
Hii inamaanisha mwandishi. "mimi"

kutoka kwa simba
Hapa mwandishi anazungumzia adui zake kana kwamba ni simba wakali. "kutoka kwa adui zangu wanaonivamia kama wanyama pori"

Psalms 35:19

Usiache adui zangu waongo
"Usiache adui zangu, wanaosema uongo kunihusu,"

njama zao za uovu
"mipango yao ya uovu"

hawazungumzi amani
"hawazungumzi kwa amani na watu"

kupanga maneno ya uongo
"wanatafuta njia za kusema uongo"

wale katika nchi yetu wanao ishi kwa amani
"wale wanaoishi kwa amani katika nchi yetu"

ishi kwa amani
"usimdhuru yeyote"

Psalms 35:21

Wanafungua midomo wazi yao dhidi yangu
Sababu ya kufungua midomo yao ni kumshtaki mwandishi. "Wananipigia kelele ili wanashtaki"

Aha, Aha
Huu ni mshangao unaotumika wakati kitu kinaonekana ghafla au kueleweka. Unaweka mkazo katika kauli inayofuata.

macho yetu yameona
Hapa "macho yetu" inamanisha macho ya adui. Inadokezwa kuwa wanasema kwamba wamemwona mwandishi anafanya kitu kibaya. "tumeona" au "tumeona makosa uliyofanya"

Umeiona
Hapa walichoona ni mashtaka ya uongo ya adui wa mwandishi. "Umeona jinsi walivyonishtaki kimakosa"

usiwe kimya
"usiache kujali walichonifanyia." Hii inaweza kuelezwa katika hali chanya. "wahukumu kwa sababu ya kile walichofanya"

usiwe mbali na mimi
Hii inaweza kuelezwa katika hali chanya. "uwe karibu sana na mimi"

Jiinue na uamke
Hii haimaanishi kuwa Mungu kweli yuko usingizi. Mwandishi anataka Mungu aingilie kati. Maneno yote yana maana moja na yanasisitiza uharaka wa ombi hili. "Nahisi kama umelala! Amka"

kwa utetezi wangu
"kunilinda"

madai yangu
Hii inamaanisha mwandishi. "mimi"

generated on Tue Oct 24 10:45:40 2023

Psalms 35:24

usiwaache wafurahi juu yangu
"usiwaache wafurahi kwa sababu ninateseka"

waseme moyoni mwao
Hii ni lahaja inayomaanisha kujisemesha. "wajisemeshe"

Aha
Huu ni mshangao unaotumika wakati kitu kinaonekana ghafla au kueleweka. Unaweka mkazo katika kauli inayofuata. "Ndio"

tumepata tunalichokuwa tunataka
Inadokezwa kuwa adui wa mwandishi walitaka atangazwe kuwa na hatia. "ametangazwa kuwa na hatia kama tulivyokuwa tunatamani!"

Tumemmeza
Adui wa mwandishi wanazungumzia uharibifu wake kana kwamba waoni wanyama pori waliommeza. "Tumemwangamiza"

shangaze
"aibishe" au "fadhaishe"

Na wale wanao nidhihaki wafunikwe na aibu na kukosa heshima
Hii inaweza kuelezwa katika hali ya kutenda. "Na uwafunike kwa aibu na kukosa heshima wale wanao nidhihaki"

nidhihaki
kumtukana mtu ili kumkasirisha

wafunikwe na aibu na kukosa heshima
Hapa aibu na kukosa heshima zinazungumziwa kana kwamba zilikuwa nguo za aibu ambazo mwandishi aliweza kuvaa. Nomini dhahania hizi zinaweza kuelezwa kama vitenzi. "waaibishwe na kukosa heshima"

aibu na kukosa heshima
Haya maneno yana maana za kukaribiana na yanatumika kuonesha ni kiasa gani watashushwa.

Psalms 35:27

uthibitisho wangu
Hapa "uthibitisho" unamaanisha Yahwe kumtangaza au kumhukumu mwandishi wa zaburi kuwa hana hatia.

na waseme kwa kuendelea
"na daima waseme"

Yahwe asifiwe
Hii inaweza kuelezwa katika hali ya kutenda. "Acha tumsifu Yahwe"

anaye furahi katika
"anayefurahishwa na" au "anayefurahishwa kwa"

ustawi
hali njema, furaha

sema kuhusu haki yako
"kutangaza kuwa unatenda yaliyo sawa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 36

Kwa kiongozi wa muziki. Zaburi ya Daudi ya mtumishi wa Yahwe. **1** Dhambi hunena kama unabii katika moyo wa mwovu; machoni mwake hamna hofu ya Mungu. **2** Kwa maana yeye hujifariji mwenyewe, akifikiria kuwa dhambi zake hazitagundulika na kuchukiwa. **3** Maneno yake ni yenye dhambi na udanganyifu; hataki kuwa mwenye hekima na kutenda mema. **4** Alalapo kitandani, hupanga namna ya kutenda dhambi; yeye hukaa nje kwenye nja ya uovu; yeye hakatai uovu. **5** Uaminifu wa agano lako, Yahwe, unafika mbinguni; uaminifu wako unafika mawinguni. **6** Haki yako ni kama milima ya Mungu; hukumu yako ni kama kina kirefu. Yahwe, wewe huwahifadhi wote wanadamu na wanyama. **7** Ni jinsi gani uaminifu wa aganao lako ni wa thamani, Mungu! Watu hukimbilia usalama chini ya uvuli wa mbawa zako. **8** Nao watatoshelezwa tele na utajiri wa chakula nyumbani mwako; utawafanya wanywe kutoka katika mto wa baraka zako za thamani. **9** Kwa kuwa mna chemichemi ya uzima; na katika mwanga wako tutaiona nuru. **10** Uupanue uaminifu wa agano lako kikamilifu kwa wale wanao kujua wewe, ulinzi wako uwe juu ya wanyoofu wa moyo. **11** Usiuache mguu wa mwenye kiburi unisogelee. Usiiache mkono wa mwovu unitoweshe. **12** Kule wafanyao maovu wameanguka; wameharibiwa hawawezi kuinuka.

Psalms 36:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi mtumishi wa Yahwe
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Dhambi inazungumza kama mwaguzi
Dhambi inaelezwa kana kwamba ni nabii wa uongo. "Dhambi ni kama nabii wa uongo anayezungumza"

katika moyo wa mtu mwovu
Hapa "moyo" inamaanisha hali ya ndani wa mtu. "hali ya ndani ya mtu mwovu"

mtu mwovu
Hii haimaanishi mtu bayana, lakini kwa watu waovu kwa ujumla. "watu waovu"

katika macho yake
Hapa "macho" yanamaanisha mtu mwovu. "ndani yake"

anajifariji, akifikiri
"anapendelea kuamini" au "anataka kufikiri"

dhambi yake haitagunduliwa na kuchukiwa
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu hatagundua na kuchukia dhambi yake"

Psalms 36:3

Maneno yake ni
Hii inamaanisha kauli zake. "Anachosema ni"

kufanya mema
"kufanya vitu ambavyo ni vyema"

anaenda katika njia ya uovu
Vitendo vya dambi vyamtu vinazungumziwa kana kwamba alikuwa akitembea kwenye njia ambayo ilikuwa na uovu.

hapingi uovu
"hapingi tabia za uovu"

Psalms 36:5

unafika mbinguni
Ukuu wa uaminifu wa Mungu wa agano unazungmziwa kana kwamba uko juu sana. "uko juu kama mbingu" au "ni mkuu sana"

unafika kwenye mawingu
Ukuu wa uaminifu wa Mungu unazungumziwa kana kwamba uko juu sana. "uko juu kama mawingu" au "ni mkuu sana"

kama milima ya Mungu ... kama kina kirefu
Misemo hii inaeleza ukuu wa haki ya Mungu na hukumu zake kana kwambazilikuwa juu zana na zenye kina kirefu. "juu kama mlima ya juu zaidi ... mrefu kama bahari lenye kina kirefu zaidi"

unatunza
"unasaidia" au "unaokoa"

generated on Tue Oct 24 10:45:40 2023

Psalms 36:7

Jinsi ulivyo wa thamani uaminifu wako wa agano
Uaminifu wa Agano wa Mungu unazungumziwa kana kwamba kilikuwa kito adimu na cha gharama. "Uaminifu wako wa agano ni wa thamani kama kito adimu.

Wanadamu hukimbilia
"Watu watatafuta ulinzi"

Wanadamu hukimbilia chini ya kivuli cha mbawa zako
Mungu hana mbawa kweli. Hii ni sitiari ya ulinzi wa Mungu. "Wanadamu hukimbilia kwako kama ndege wadogo wanavyotafuta ulinzi chini ya mbawa za mama yao"

Wataridhishwa tele
Hii inaweza kuelezwa katika hali ya kutenda. "Utawaridhisha tele"

kwa wingi wa chakula katika nyumba yako
Hii haimaanishi kuwa Mung ana nyumba yenye chakula. Hii ni sitiari ya utoaji wa vitu tele. "kana kwamba wanakula chakula kizuri kutoka katika nyumba yako" au "kwa baraka zako nzuri"

utawaacha wanywe kutoka katika mto wa baraka zako za thamani
Kuna sitiari mbili hapa. Baraka tele za Mungu zinazungumziwa kana kwamba ni maji yanayotiririka katika mto. Pia, wale wanaopokea hizo baraka wanazungumziwa kana kwamba wanazinya kama maji. "baraka zako za thamani ni kama mto ambao utawaruhusu wanywe kutokea humo"

chechemi ya uzima
"chanzo cha maisha"

katika nuru yako tunaona nuru
Hapa "nuru" ni sitiari ya maarifa ya kweli. "unapotuelimisha, tutajua ukweli" au "nuru yako ndio inayotuwezesha kujua ukweli kukuhusu"

Psalms 36:10

Endeleza uaminifu wa agano lako kikamilifu
"Endeleza uaminifu wako wa agano"

ulinzi wako kwa wanyofu wa moyo
"Endelea" inadokezwa kutoka katika msemo uliopita. "Endelea kuwalinda wanyofu wa moyo"

wanyofu wa moyo
Hapa "moyo" inamaanisha watu. "wanyofu" au "watu wanaoenenda kwa haki"

mguu wa aliye na majivuno ... mkono wa mwovu
Hapa "mguu" na "mkono" inamaanisha watu waovu. Hawa sio watu bayana. Hii inamaanisha watu waovu kwa ujumla. "watu wenye majivuno ... watu waovu"

uniondoe
"unifanye niondoke sehemu yangu"

watenda maovu wameanguka; wameangushwa chini na hawawezi kuinuka
Misemo hii mitatu inaeleza watenda maovu kama watu walioshindwa.

wameangushwa chini
"umewaangusha chini" au "umewaangamiza"

hawawezi kuinuka
"hawawezi kuinuka"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 37

Zaburi ya Daudi. **1** Usikereshwe na wafanyao maovu; usiwaonee wivu wale watendao yasiyo haki. **2** Kwa kuwa muda mfupi watakauka kama nyasi na kukauka kama vile mimea ya kijani ikaukavyo wakati wa kiangazi. **3** Uwamini Mungu na kufanya yaliyo mema; uishi katika nchi na uongezeke katika imani. **4** Kisha ufurahi mwenyewe katika Yahwe, naye atakupa matamanio ya moyo wako. **5** Umkabidhi njia zako Yahwe; uamini katika yeye, naye atatenda kwa niaba yako. **6** Yeye ataidhihilisha haki yako kama mchana na usafi wako kama mwangaza wa mchana. **7** Uwe kumya mbele za Yahwe na umsubiri yeye kwa uvumilivu. Usikasirike ikiwa kuna mtu anafanikiwa kwa kile afanyacho, au afanyapo njama za uovu. **8** Usikasilile na kugadhabika. Usiogope. Hii huleta matatizo tu. **9** Watendao maovu watafutiliwa mbali, bali wale wamngojao Yahwe watairithi nchi. **10** Katika muda mfupi mtu mwovu atatoweka; wewe utatazama mahali pake, wala hautamuona. **11** Lakini wapole watairithi nchi nao watafurahia katika mafanikio makubwa. **12** Mtu mwovu hupanga njama kinyume na mwenye haki na kumsagia meno. **13** Bwana humcheka, kwa maana anaona siku yake inakuja. **14** Waovu wametoa nje panga zao na wametayarisha pinde zao ili kuwaangamiza wanyonge na wahitaji, na kuwaua wenye haki. **15** Panga zao zitawaua wenyewe, na pinde zao zitavunjika. **16** Ni bora kuwa mwenye haki maskini kuliko tajiri mwenye mali nyingi. **17** Kwa maana mikono ya watu waovu itavunjika, bali Yahwe huwasaidia watu wenye haki. **18** Yahwe huwalinda watu wasio na lawama siku hadi siku, na urithi wao utakuwa wa milele. **19** Hawata aibika siku mbaya zijapo. Wakati wa njaa ufikapo wao watakuwa na chakula cha kutosha. **20** Bali waovu wataangamia. Maadui wa Yahwe watakuwa kama vile utukufu wa malisho; watamalizwa na kupotezwa katika moshi. **21** Mtu mwovu hukopa lakini halipi, bali mtu mwenye haki ni mkarimu na hutoa. **22** Wale walio barikiwa na Mungu watairithi nchi; wale aliowalaani watafutiliwa mbali. **23** Hatua za mwanadamu zinaimarishwa na Yahwe, mtu ambaye njia zake zinakubalika machoni pa Mungu. **24** Ajapojikwaa, hataanguka chini, kwa kuwa Yahwe anamshikilia kwa mkono wake. **25** Nilikuwa kijana na sasa ni mzee; sijawahi kumuona mtu mwenye haki ametelekezwa wala watoto wake kuombaomba mkate. **26** Wakati wote yeye ni mkarimu na hukopesha, nao watoto wake hufanyika baraka. **27** Acha uovu na ufanye yaliyo mema; ndipo utakapokuwa salama milele. **28** Kwa maana Yahwe hupenda haki naye hawaachi wafuasi waaminifu. Wao hutunzwa milele, lakini uzao wa waovu utafutiliwa mabli. **29** Wenye haki watairithi nchi na kuaa huko milele. **30** Mdomo wa mwenye haki huongea hekima na huongeza haki. **31** Sheria ya Mungu wake imo moyoni mwake; miguu yake haitelezi. **32** Mtu mwovu humvizia mwenye haki na kutafuta kumuua. **33** Yahwe hatamuacha yeye kwenye mkono wa mtu mwovu wala kumlaumu atakapohukumiwa. **34** Umngoje Yahwe na uishike njia yake, naye atakuinua uimiliki nchi. Atakapo waondosha waovu wewe utaona. **35** Nimewaona waovu na mtu wa kutisha akienea kama mti wa kijani katika udongo wa asili. **36** Lakini nilipopita tana mara nyingine, hakuwepo pale. nilimtafuta, lakini sikumpata. **37** Uwachunguze watu waadilifu, na uwatambue wenye haki; kuna hatima nzuri kwa ajili ya mtu wa amani. **38** Mwenye dhambi wataharibiwa kabisa; hatima ya mtu mwovu ni kuondoshwa. **39** Wokovu wa haki unatoka kwa Yahwe; yeye huwalinda wao nyakati za shida. **40** Yahwe huwasaidia na kuwaokoa. Yeye huwaokoa dhidi ya watu waovu na kuwanusuru wao kwa sababu wao wamemkimbilia yeye kwa ajili ya usalama.

Psalms 37:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Usikasirike kwa sababu ya watenda maovu
"Usiwaruhusu watu waovu wakukasirishe" au "Usisumbuliwe na kile ambacho watu waovu wanafanya"

watakauka kama nyasi ... kunyauka kama mimea ya kijani
Watenda maovu wanazungumziwa kana kwamba ni nyazi na mimea iliyokauka na inakufa katika hali ya hewa ya joto. Mifanano hii miwiliyote inamaana kuwa watakufa. "kufa" au "kufika mwisho"

Psalms 37:3

chunga katika uaminifu
Uaminifu unazungumziwa kana kwamba ni mnyama atakepata nguvu kwa kula katika malisho mazuri. "rutubisha uaminifu" au "zidisha uaminifu wako"

generated on Tue Oct 24 10:45:40 2023

hamu zako za moyoni
Hapa "moyo" unawakilisha hali ya ndani ya mtu na mawazo. "hamu zako za ndani" au "vitu unavyotamani zaidi"

Psalms 37:5

Mpe Yahwe njia zako
Hapa "kumpa njia zako" ni lahaja inayomaanisha kumwomba Yahwe kuongoza maisha yako. "Mwombe Yahwe aongoze matendo yako katika maisha"

atatenda kwa niaba yako
Hii ni kumwakilisha mwingine katika mambo ya kisheria. Hapa, mtu anayemtumaini Yahwe, atamlinda mtu huyo na kumpa haki mtu huyo.

kama mchana ... kama siku mchana
Misemo hii yote ina maana ya kufanana.

kama mchana
Hii inamaanisha "mbele ya watu wote." "wazi kuona kama mwanga wa mchana"

kama siku mchana
HIi inamaanisha "kuonekana kama jua la mchana." "kuonekana kama nuru wakati wa mwanga zaidi mchana"

Psalms 37:7

Uwe mtulivu
"Uwe kimya"

Psalms 37:8

watakatwa
Uharibifu wa waovu unazungumziwa kana kwamba walikuwa ni matawi ya mmea uliokatwa na kutupwa.

lakini wale wanaomsubir yahwe
"lakini wale wanaomtumaini Yahwe"

watarithi nchi
Kumiliki nchi kunazungumziwa kana kwamba itapokelewa kama urithi. "watapokea nchi kama urithi wao" au "wataishi kwa usalama katika nchi"

atapotea
Lahaja hii inamaanisha kifo cha mtu mwovu. "atakufa na hautamwona tena"

Psalms 37:11

wapole
Hii inamaanisha watu walio wapole. "watu wapole"

watarithi nchi
Kumiliki nchi kunazungumziwa kana kwamba itapokelewa kama urithi. "watapokea nchi kama urithi wao" au "wataishi kwa usalama katika nchi"

mtu mwovu
Hii haimaanishi mtu bayana. Inamaanisha watu waovu kwa ujumla. "mtu mwovu"

mwenye haki
Hii haimaanishi mtu bayana. Inamaanisha watu wenye haki kwa ujumla. "mtu mwenye haki"

kusaga meno
Mtu mwovu anamchukia mtu mwenye haki sana hadi anasaga meno yake pamoja kuonesha hasira yake.

siku yake inakuja
Inadokezwa kuwa "siku yake" itakuwa siku ya hukumu. "siku inakuja ambapo Yahwe atamhukumu na kumwadhibu" au "siku inakuja ambapo Yahwe atamhukumu na kumwadhibu mtu mwovu"

Psalms 37:14

Waovu
Hii inamaanisha watu waovu. "Watu waovu"

wametoa upanga wao ... wamekunja upinde wao
"Upanga" na "upinde" zote ni silaha zinazotumika kushambulia watu. Kitendo kwamba zimetolewa na kukunjwa inamaanisha kuwa wako tayari kushambulia. "wameandaa silaha zao ili kushambulia"

kuwatupa chini
Uharibifu wa watu wahitaji unazungumziwa kana kwamba ni vyombo vya udongo vinavyoweza kuvunjika katika vipande vikitupwa chini. "kuwaangamiza"

waliokandamizwa na wahitaji
Misemo hii inamaana watu wale wale wasio na uwezo wa kujilinda. "watu wasio weza kuwapinga"

Panga zao zitachoma mioyo yao wenyewe
Panga ni mfano wa silaha na "mioyo" inawakilisha watu. "Kuchoma moyo" ni lahaja inayomaanisha "kuua." "Silaha zao zitageuzwa kwao na watajiua wenyewe"

Psalms 37:16

Bora kidogo alichonacho mwenye haki kuliko kingi cha watu waovu wengi
Hapa mstari wa pili ni tofauti na wa kwanza. "Ni bora kuwa mwenye haki, hata kama inamaanisha utakuwa maskini, kuliko kuwa mwovu na utajiri mkubwa"

generated on Tue Oct 24 10:45:40 2023

Bora kidogo alichonacho mwenye haki
"Ni bora kuwa mwenye haki, hata kama inamaanisha utakuwa maskini"

kidogo
Hii inamaanisha kuwa na mali kidogo.

mwenye haki
Hii inamaanisha mtu mwenye haki. "mtu mwenye haki ana"

kingi
Hii inamaanisha utajiri wa watu waovu.

Kwa kuwa mikono ya watu waovu itavunjwa
Hapa "mikono" inawakilisha nguvu ya watu waovu. Kuvunja mikono yao inawakilisha kuwanyanganya nguvu yao. Hii inaweza kuelezwa katika hali ya kutenda. "Kwa kuwa Yahwe ataondoa uwezo wa watu waovu"

Psalms 37:18

huwaangalia wasio na lawama
"Kuangalia" inamaanisha kumlinda mtu. Hapa 'wasio na lawama" inamaanisha watu wasio na lawama. "huwalinda watu wasio na lawama"

siku kwa siku
"kila siku" au "kwa kuendelea"

wakati nyakati ni mbaya
Msemo huu unamaanisha maafa, kama njaa. "maafa yanapotokea"

Psalms 37:20

Adui wa Yahwe watakuwa kama utukufu wa malisho
Mwandishi analinganisha adui wa Yahwe na maua yanayo chanua katika mashamba.

watateketezwa na kupotea katika moshi
Mwandishi anazungumzia uharibifu wa waovu kwana kwamba ni magugu au maua yaliyo nyauka shambani yanayochomwa baada ya mavuno. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawaangamiza kama moto unavyogeuza magugu ya shamba kuwa moshi"

ni mkarimu na hugawa
Hizi zina maana moja na zinasisitiza ukarimu wa wenye haki.

Psalms 37:22

Wale walio barikiwa na Mungu
"Wale ambao Mungu anawabariki"

watarithi nchi
Umiliki wa nchi unazungumziwa kanakwamba umepokelewa kama urithi. "watapokea nchi kama mali yao" au "wataruhusiwa kuishi kwa usalama katika nchi"

wale waliolaaniwa naye
"wale ambao Yahwe amewalaani"

watakatwa
Uharibifu wa watu waovu unazungumziwa kana kwamba ni tawi la mmea uliokatwa na kutupwa.

Ni kupitia Yahwe hatua za mtu zinaimarishwa ... inpendeza machoni pa Mungu
"Kama mtu anaishi katika njia ya kupendeza machono pa Yahwe, Yahwe ataimarisha njia zake"

Ni kupitia Yahwe hatua za mtu zinaimarishwa
"Yahwe ndiye anayemwezesha mtu kufanikiwa"

mtu ... mtu
Hii haimaanishi mtu bayana, lakini kwa watu kwa ujumla.

hatua za mtu
Hatua zinawakilisha jinsi mtu anavyoishi. "jinsi mtu anavyoishi"

Ingawa anajikwaa, hataanguka
Hapa "kujikwaa" na "kuanguka" inamaanisha jinsi mtu anavyojibu katika vipindi vigumu. "Ingawa ana vipindi vigumu, hatashindwa kabisa"

anamshika kwa mkono wake
Hapa "mkono wake" inamaanisha nguvu ya Yahwe, na "kumshika" inamaanisha kumlinda. "kumlinda na nguvu yake"

Psalms 37:25

mtu mwenye haki ameachwa
"Yahwe amwacha mtu mwenye haki"

mtu mwenye
Hii haimaanishi mtu bayana. Ni kauli ya ujumla.

wakiomba mkate
Hapa "mkate" inwakilisha chakula kwa ujumla. "kuomba chakula"

Siku nzima
Lahaja hii inamaanisha tendo hili ni tabia ya maisha yake.

watoto wake wanakuwa baraka
"watoto wanakuwa kuwabariki wengine"

Geuka
Kuacha kufanya kitu inazungumziwa kana kwamba mtu ankigeuka. "Acha kufanya"

Psalms 37:28

Wanatunzwa milele
"Yahwe atawalinda milele"

generated on Tue Oct 24 10:45:40 2023

watakatwa
Uharibifu wa waovu unazungumziwa kana kwamba walikuwa tawi la mmea uliokatwa na kutupwa.

wenye haki
"watu wenye haki"

watarithi nchi
Umiliki wa nchi unazungumziwa kana kwamba umepokelewa kama urithi. "watapokea nchi kama urithi wao" au "wataruhusiwa kuishi katika nchi kwa usalama"

Mdomo wa mtu mwenye haki
Hapa "mdomo" unawakilisha mtu mzima anayezungumza. "Mtu mwenye haki"

huzungumza hekima
"huwapa wengine ushauri wa hekima"

huongeza hukumu
"huwatia moyo watu wengine kuishi kwa haki"

Psalms 37:31

Sheria ya Mungu wake moyoni mwake
Hapa "moyo" unamaanisha hali yake ya ndani zaidi. "Anathamini amri za Mungu wake ndani mwake"

miguu yake haitateleza
Kushindwa kwake kumtii Yahwe kunazungumziwa kama kuteleza kwenye njia salama au kuanguka. "atatembea salama katika njia ambayo Mungu anataka atembee" au "atafanya kwa usalama vitu ambavyo Mungu anataka afanye"

Mtu mwovu ... mtu mwenye haki ... mtu mwovu
Hawa sio watu bayana. Inamaanisha aina hii ya watu kwa ujumla.

humtazama mtu mwenye haki
Hapa kutazama inaashiria kuwaangalia wenye haki ili kuwadhuru. "husibiri ili kumvamia mtu mwenye haki"

mkono wa mtu mwovu
Hapa "mkono" unawakilisha uwezo au nguvu. "uwezo wa mtu mwovu"

anapohukumiwa
Hii inamaanisha Yahwe kumhukumu mtu mwenye haki. "Yahwe atakapomhukumu"

Psalms 37:34

atakuinua kumiliki nchi
Hapa "kuinuka" inamaanisha Mungu kuwapa heshima wale wanaomsubiri. "atakuheshimu kwa kukupa nchi"

waovu
"watu waovu"

wanakatwa
Uharibifu wa waovu unazungumziwa kana kwamba walikuwa tawi la mmea uliokatwa na kutupwa.

Psalms 37:35

waovu na mtu wa kutisha
Hii haimaanishi mtu bayana. Ni kauli ya ujumla.

wanasambaa kama mti wa kijani katika udongo wake wa asili
Hapa mafanikio ya mtu mwovu yanazungumziwa kana kwamba ni mti wenye afya unaoota kwatikaudongo mzuri.

hakupatikana
"Sikuweza kumpata" au "Yahwe alimchukua"

Psalms 37:37

mtu wa uadilifu
Hii haimaanishi mtu bayana. Ni kauli ya ujumla.

mwekee alama mnyofu
"waangalia kwa makini watu wazuri"

siku za usoni za mtu mwovu zimekatwa
"Mungu atasitisha uzao wake" au "hatakuwa na uzao"

siku za usoni
Hii inamaanisha uzao wake. "uzao wake"

mtu mwovu
Hii haimaanishi mtu bayana. Ni kauli ya ujumla.

zimekatwa
Uharibifu wa waovu unazungumziwa kana kwamba walikuwa tawi la mmea uliokatwa na kutupwa.

Psalms 37:39

Wokovu wa wenye haki hutoka kwa Yahwe
"Yahwe huokoa watu wenye haki"

wenye haki
"watu wenye haki"

huwasaidia ... huwaokoa ... huwaokoa
Wazo hilo hilo linarudiwa kwa njia tofauti kusisitiza kuwa Yahwe ni wa kutegemewa na anaweza kutoa msaada.

wamemkimbilia
Kwenda kwa Yahwe kunazungumziwa kama kumkimbilia. "wameenda kwake kwa ajili ya ulinzi"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

Zaburi ya Daudi, kuirejeza katika kumbukumbu. **1** Yahwe, usinikemee katika hasira yako; usiniadhibu katika ghadhabu yako. **2** Kwa kuwa mishale yako hunichoma, na mkono wako huniangusha chini. **3** Mwili wangu wote unaumwa kwa sababu ya hasira yako; kwa sababu ya dhambi zangu mifupa yangu haina afya. **4** Kwa maana maovu yangu yamenielemea; yamekuwa mzigo mzito kwangu. **5** Vidonda vyangu vimeoza na vinanuka kwa sababu ya upumbavu wa dhambi zangu. **6** Nimepindika na kuwa mnyonge kila siku; ninaenenda katika maombolezo siku zote. **7** Kwa maana ndani yangu, ninaungua; hakuna afya katika mwili wangu. **8** Nimedhohofika na kulemewa sana; ninaugua kwa sababu ya dhiki yangu. **9** Bwana, wewe unaielewa shauku ya ndani kabisa ya moyo wangu, na kuugua kwangu hakujifichika kwako. **10** Moyo wangu unapwita pwita, nguvu zangu zinaniisha, macho yangu yanafifia. **11** Marafiki na ndugu zangu wamenitenga kwa sababu ya hali; majirani zangu hukaa mbali nami. **12** Wale wanaoutafuta uhai wangu hutega mitego kwa ajili yangu. Wao ambao hutafuta kunidhuru huongea maneno ya uharibifu na husema maneno ya uongo siku nzima. **13** Lakini, niko kama mtu kiziwi na sisikii lolote; niko kama mtu bubu ambaye hasemi lolote. **14** Niko kama mtu asiye sikia na mbaye hawezi kujibu. **15** Hakika ninakungoja wewe, Yahwe; wewe utanijibu, Bwana Mungu wangu. **16** Ninasema hivi ili kwamba maadui zangu wasije wakafurahia juu yangu. Ikiwa mguu wangu utateleza, watanifanyia mambo mabaya. **17** Kwa kuwa niko karibu mashakani, na niko katika maumivu ya mara kwa mara. **18** Ninatubu makosa yangu; ninahuzunika kwa dhambi zangu. **19** Lakini maadui zangu ni wengi; wale wanichukiao ni wengi. **20** Wao wananilipa mabaya kwa mema; wanavurumiza shutuma kwangu ingawa nimefuata lililo jema. **21** Usinitelekeze, Yahwe, Mungu wangu, usikae mbali nami. **22** Njoo haraka unisaidie, Bwana, wokovu wangu.

Psalms 38:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

usinikemee katika hasira yako ... usiniadhibu katika gadhabu yako
Misemo hii inamaana moja na wazo linarudiwa kwa ajili ya mkazo.

mishale yako inanichoma
Ukali wa adhabu ya Yahwe kwa mwandishi unazungumziwa kana kwamba Yahwe amepiga mishale kwa mwandishi. "Adhabu yako ina maumivu kana kwamba umepiga mishale kwangu"

mkono wako unanikandamiza chini
Adhabu ya Yahwe kwa mwandishi inazungumziwa kana kwamba Yahwe alikuwa akimponda mwandishi kwa mkono wake.

Psalms 38:3

Taarifa ya Jumla:
Daudi anaendelea kueleza kile amabacho hatia na aibu yake inavyoufanya mwili wake. Anatumia kauli iliyokuzwa kuweka mkazo madhara ya somo hili.

hakuna afya katika mifupa yangu kwa sababu ya dhambi yangu
Hapa "mifupa yangu" inawakilisha mwili wa mwandishi. "mwili wangu wote unaugonjwa kwa sababu ya dhambi yangu"

udhalimu wangu unanilemea
Udhalimu wa mwandishi unazungumziwa kana kwamba ni mafuriko ya maji yanayomfunika. "udhalimu wangu unanifunika kama mafuriko"

ni mzigo mzito sana kwangu
Udhalimu wa mwandishi unazungumziwa kana kwamba ni mzigo asioweza kuinua. "ni kama mzigo ulio mzito sana kwangu kunyanyua"

Psalms 38:5

Taarifa ya Jumla:
Daudi anaendelea kueleza kile amabacho hatia na aibu yake inavyoufanya mwili wake. Anatumia kauli iliyokuzwa kuweka mkazo madhara ya somo hili.

Vidonda vyangu vimeathirika na vinanuka
Hapa "kunuka" inamaanisha vidonda vyake kuwa na harufu mbaya inayoambatana na kuoza kwa nyama. "Vidonda vyangu vimeathirika na vinanuka vinavyooza"

Nimeinama
Maumivu ya mwandishi yamemsababisha ainame kana kwamba ni mzee aliyechoka. "Nimeinama kwa maumivu"

generated on Tue Oct 24 10:45:40 2023

Psalms 38:7

nimejawa na kuungua
Mwandishi ana homa sana hadi inakuwa kana kwamba anaungua ndani. "Mwili wangu unachemka kwa homa"

hakuna afya katika mwili wangu
Hapa "mwili" unamaanisha mwandishi. "Ninaumwa sana"

kupondeka kabisa
Ugonjwa wa mwandishi ni mkali sana hadi inakuwa kana kwamba uzito unamkandamiza chini.

uchungu wa moyo wangu
Hapa "moyo wangu" unamaanisha mwandishi. "uchungu wangu"

Psalms 38:9

haja zangu za moyo za ndani
Hapa "moyo" unamaanisha mwandishi. "Hamu zangu kuu" au "kuwa natamani uniponye"

magumio yangu hayajafichwa kwako
Hii inaweza kuelzwa katika hali ya kutenda. "unaweza kuona

moyo wangu unadunda
"unaweza kuona kulia kwangu kwa huzuni"

nguvu yangu inapotea
"ninakuwa mnyonge sana"

kuona kwangu kunafifia
"Siwezi kuona vizuri tena"

Psalms 38:11

wanalaza mitego kwa ajili yangu
Mipango ya waandishi wa adui wanazungumziwa kana kwamba ni mitego walitega kumshika kama mnyama. "kuweka mitego kunishika"

huzungumza maneno ya uharibifu na kusema maneno ya udanganyifu
Misemo hii miwili inamaanisha kitu kimoja na inasisitiza uasili wa kuumiza wa kile ambacho watu hawa wanasema.

Psalms 38:13

Niko kama kiziwi ... sisikii ... asiyesikia
Mistari ya kwanza ya mstari wa 13 na 14 inatumia tashbihi kuwakilisha picha moja ya mtu kiziwi. Mwandishi anaumwa sana hadi hasikii.

Mimi ni kama bubu ... hasemi kitu ... hana jibu
Mistari ya kwanza ya mstari wa 13 na 14 inatumia tashbihi kuwakilisha picha moja ya mtu bubu. Mwandishi anaumwa sana hadi hazungumzi.

bubu
mtu asiyeweza kuongea

Psalms 38:15

utajibu
Maana zinazowezekana ni 1) "utanijibu" au 2) "utawajibu adui zangu."

wasinicheke
"hawatafurahi juu ya shida yangu"

Kama mguu wangu ukiteleza
Hapa "mguu" unmwakilisha mwandishi. Kuteleza kwa mguu wake ni sitiari inayomaanisha matatizo ya mwandishi na bahati mbaya. "Kama nikifanya makosa ya kunisababishia taabu"

Psalms 38:17

ninataka kujikwaa
Maana zinazowezekan kwa sitiari hii ni 1) "ninaumwa sana hadi ninataka kufa" au 2) "nitaangamia hivi karibuni."

niko kwenye maumivu endelevu
"niko kwenye maumivu daima"

Psalms 38:19

Lakin adui wangu ni wengi ... ni wengi
Misemo hii miwili inamaana sawa.

Wananilipa uovu kwa uzuri
Matendo ya adui wa mwandishi yanazungumziwa kama mapatano ya kibiashara ambapo walimpa vitu viovu kwa kubadilishana na vitu vizuri. "Wananipa matendo maovu kwa kubadilishana na matendo yangu mazuri kwao"

wanatupa mashtaka kwangu
Jinsi adui wa mwandishi wanavyomshtaki inazungumziwa kana kwamba wanatupa mashtaka kwake kama mawe.

nimefuata kilicho chema
Hamu ya mwandishi kwa kilicho chema kinazungumziwa kana kwamba anakimbilia vitu vizuri.

Psalms 38:21

Usiniache ... usikae mbali na mimi
Misemo hii miwili ina maana za kufanana sana.

usikae mbali na mimi
Kwa sababu Yahwe bado hajajibu ombi la mwandishi, anamzungumzia Yahwe kana kwamba yahwe alikuwa amesimama mbali na mwandishi.

generated on Tue Oct 24 10:45:40 2023

Njoo upesi kunisaidia
Mungu anazungumziwa kana kwamba anakimbia kwenda kwa mwandishi kumsaidia.

wokovu wangu
"wewe ndiye unayeniokoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 39

Kwa kiongozi wa muziki, kwa ajili ya Jeduthun. Zaburi ya Daudi. **1** Niliamua, "Nitakuwa mwangalifu kwa
kile nisemacho ili kwamba nisitende dhambi kwa ulimi wangu. Nitaufumba mdomo wangu niwapo
uweponi mwa mtu mwovu." **2** Nilikaa kimya; Nilizuia maneno yangu hata kuongea lolote zuri, na maumivu
yangu yalizidi sana. **3** Moyo wangu ukawaka moto; nilipoyatafakari mambo haya, yaliniunguza kama moto.
Ndipo mwishowe niliongea. **4** Yahwe, unijulishe ni lini utakuwa mwisho wa maisha yangu na kiwango cha
siku zangu. Unioneshe jinsi maisha yangu yalivyo mafupi. **5** Tazama, wewe umezifanya siku zangu kama
upana wa kiganja changu tu, sikuzangu za kuishi ni kama si kitu mbele zako. Hakika kila mtu ana pumzi
moja. Selah **6** Hakika kila mtu hutembea kama kivuli. Hakika kila mmoja hufanya haraka kuhusu kukusaya
utajiri ingawa hawajui ni nani atazipokea. **7** Sasa, Bwana, ninasubiri kwa ajili ya nini? Wewe ni tumaini
langu pekee. **8** Uniokoe na dhambi zangu; usinifanye laumu ya wabumbavu. **9** Niko kimya na siwezi
kufungua mdomo wangu, kwa sababu ni wewe ndiwe umefanya hivyo. **10** Acha kunijeruhi; nimezidiwa na
pigo la mkono wako. **11** Wewe unapowaadhibu watu kwa ajili ya dhambi, huvila kama nondo vitu vyao
wavitamanivyo; hakika watu si kitu bali mvuke. Serah **12** Sikia maombi yangu, Yahwe, na unisikilize;
usikie kilio changu! Usiwe kiziwi kwangu, kwa maana niko kama mgeni pamoja nawe, kimbilio langu la
usalama kama mababu zangu walivyokuwa. **13** Geuzia furaha yako kwangu ili kwamba niweze
kutabasamu kabla sijafa.

Psalms 39:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Yeduthuni
Mmoja wa wanamuziki wakuu wa Daudi alikuwa na jina hili. Hii inaweza kumaanisha ni yeye.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nitachunga ninachozungumza
"Nitakuwa msikivu katika vitu nitakavyosema"

ili nisitende dhambi kwa ulimi wangu
Hapa "ulimi" inamaanisha maneno ya mwandishi. "ili nisizungumze maneno mabaya dhidi ya Yahwe"

nitajitia lijamu
Hii inamaanisha kufunga mdomo. Hapa Daudi anamaanisha kuwa hatazungumza akiwa na mtu mwovu.

Psalms 39:2

Nilikaa kimya; nilitunza maneno yangu
Misemo hii miwili inamaana moja na inasisitiza kuwa mwandishi hakuzungumza kabisa. "Nilikuwa kimya kabisa"

nilitunza maneno yangu
Hapa "maneno yangu" inamaanisha maneno ya mwandishi. "sikuzungumza"

Moyo wangu ukachemka ... ukawaka kama moto
Hapa "moyo" unamwakilishi mtu mzima. Mawazo ya wasiwasi ya mwandishi yanazungumziwa kana kwamba ni moto unaomuunguza ndani yake. "Nikawa na wasiwasi sana nilipowaza hivi vitu"

Psalms 39:4

mwisho wa maisha yangu ... kiasi cha siku zangu
Misemo hii inamaana moja.

Nioneshe jinsi nilivyo wa kupita
"Nioneshe jinsi maisha yangu yalivyo mafupi" au "Nioneshe nitakavyokufa mapema"

upana wa mkono wangu tu
Mwandishi anazungumza kana kwamba yanaweza kupimwa na upana wa mkono wake. "muda mdogo sana"

maisha yangu ni kama bure mbele yako
Tashbihi hii inaeleza kuwa urefu wa maisha ya mwandishi ni mafupi sana hadi hayapo. Hii ni kukuza kwa neno kuonesha jinsi yalivyo mafupi. "urefu wa maisha ni muda kidogo sana"

Hakika kila mtu ni pumzi moja
Ufupi wa maisha unazungumziwa kana kwamba ulikuwa ni sawa na muda unaochukua mtu kupumua mara moja. "Muda ambao wanadamu huishi ni mfupi kama pumzi moja ya mtu"

generated on Tue Oct 24 10:45:40 2023

Psalms 39:6

Hakika kila mtu anatembea kama kivuli
Maisha ya watu yanazungumziwa kana kwamba sio ya muhimu kama vivuli. "Kila mtu anapotea kama vivuli vinavyofanya"

ingawa hawajui nini atawapokea
Hapa inadokezwa kuwa hawajui kitakachotokea kwa utajiri watakapokufa.

Sasa, Bwana, ninasubiri nini?
Mwandishi anauliza hili swali kusisitiza kuwa watu hawawezi kumsaidia. "Kwa hiyo, Yahwe, sitegemei kupokea kitu kutoka kwa mtu mwingine"

Psalms 39:8

Niko kimya ... siwezi kufungua mdomo wangu
Misemo hii inamaana moja.

kwa sababu ni wewe uliyekifanya
""kwa sababu adhabu yangu inatoka kwako"

Psalms 39:10

Acha kuniumiza
Adhabu ya Mungu kwa mwandishi inazungumziwa kana kwamba Mungu alikuwa akimuumiza kwa silaha. "tafadhali acha kuniadhibu!"

nimelemewa
"nimeshindwa kabisa"

pigo la mkono wako
Adhabu ya Mungu kwa mwandishi inazungumziwa kana kwamba Mungu alikuwa akimpiga kwa mkono wake. Hapa "mkono" unawakilisha hukumu ya Mungu. "hukumu yako kwangu"

unameza vitu wanavyotamani kama nondo
Mungu atachukua vitu wanavyojali katika njia moja nondo anavyokula kipande cha nguo. "unameza vitu wanavyotamani kama nondo anavyokula nguo"

watu wote sio kitu ila mvuke
Mwandishi anazungumza udhaifu wa watukana kwamba ni umande unaopotea haraka. "kila mtu ni dhaifu kabisa"

Psalms 39:12

Sikia ombi langu ... nisikilize ... sikia kilio changu
Misemo hii mitatu inamaana moja na inaonesha jinsi mwandishi anavyotaka Mungu amjibu.

Usiwe kiziwi kwangu
Mwandishi anazungumzia Yahwe kutomjibu kana kwamba ni kiziwi. "Usiache kunijali kana kwamba huwezi kunisikia"

Mimi ni kama mgeni kwako, mkimbizi
Mwandishi anazungumzia Yahwe kutomjibu kana kwamba Yahwe alikuwa akimchukulia kama mgeni kabisa kwake. "Mimi ni kama mgeni kabisa kwako"

Usinikazie macho
Hapa "kukazia macho" inawakilisha adhabu ya Yahwe. "Tafadhali acha kuniadhibu"

ili ni tabasamu tena
Hapa "kutabasamu" inahusishwa na kuwa na furaha. "ili niweze kuwa na furaha tena"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

Kwa kiongozi wa muziki. Zaburi ya Daudi. [1] Nalimungoja Yahwe kwa uvumilivu; alinisikia na kusika kilio changu. [2] Yeye akanitoa nje ya shimo la kutisha, nje ya matope, naye aliiweka miguu yangu juu ya mwamba na kuzifanya hatua zangu salama. [3] Yeye ameweka wimbo mpya mdomoni mwangu, sifa kwa Mungu. Wengi watauona na kumheshimu yeye na kumwamini Yahwe. [4] Amebarikiwa mtu yule ambaye humfanya Yahwe tumaini lake naye hathamini majivuno wala wale wanaokengeuka kwa uongo. [5] Yahwe Mungu wangu, matendo ya ajabu ambayo wewe umeyafanya, ni mengi, na mawazo yako yatuhusuyo sisi hayahesabiki; Ikiwa ningetangaza na kuyazungumza kwao, ni mengi sana hayahesabiki. [6] Wewe haufurahishwi katika sadaka au matoleo, bali wewe umeyafungua masikio yangu; wala haukuhitaji sadaka ya kuteketeza au sadaka ya dhambi. [7] Ndipo nilisema mimi, "Tazama, nimekuja; imeandikwa kuhusu mimi katika kitabu cha hati. [8] Ninafurahia kuyafanya mapenzi yako, Mungu wangu; sheria zako ziko moyoni mwangu." [9] Katika kusanyiko kubwa nimetangaza habari njema ya haki yako; Yahwe, wewe unajua sikuizuia midomo yangu. [10] Sikuficha haki yako moyoni mwangu; nimetangaza uaminifu wako na wokovu wako; sijaficha uaminifu wa agano lako au uaminifu wako kwenye kusanyiko kubwa. [11] Usiache kunitendea kwa rehema, Yahwe; Uaminifu wa agano lako na uaminifu wako unihifadhi siku zote. [12] Mabaya yasiyo hesabika yamenizunguka; Maovu yangu yamenipata nami siwezi kuona chochote; nayo ni mengi kuliko nywele za kichwa changu, na moyo wangu umeniangusha. [13] Yahwe, tafadhari uniokoe; njoo haraka unisaidie Yahwe. [14] Waaibike na wafedheheke kabisa wanaufuatilia uhai wangu wauondoe. Warudishwe nyuma na wadharaulike, wale wanaofurahia kuniumiza. [15] Waogopeshwe kwa sababu ya aibu yao, wale waniambiao, "Aha, aha!" [16] Bali wale wote wakutafutao wafurahi na kushangilia katika wewe; na kila mmoja apendaye wokovu wako aseme daima, "Asifiwe Yahwe." [17] Mimi ni maskini na muhitaji; lakini Bwana hunifikiria. Wewe ni msaada wangu nawe huja kuniokoa; usichelewe, Mungu wangu.

Psalms 40:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nilimsubiri Yahwe kwa uvumilivu
Hii inamaanisha mwandishi alimsubiri Yahwe kumsaidia.

alinisikiliza ... kusikia kilio changu
"alinisikia nilipomwita"

nje ya shimo baya, nje ya udongo wa tope
Sitiari hizi mbili zinamaanisha kitu kimoja. Hatari ya mwandishi inazungumziwa kana kwambani shimo hatari la tope. Hii inawekea mkazo hatari. "kutoka kunaswa kwenye shimo baya lililojaa tope ya kunata.

ameweka miguu yangu kwenye mwamba
Hapa "miguu" inamaanisha ni mwandishi, na "mwamba" inamaanisha sehemu ya usalama. "alitoa usalama kwa ajili yangu"

Psalms 40:3

Ameweka wimbo mpya mdomoni mwangu
Maana zinazowezekana ni 1) "Amenifundisha maneno ya wimbo mpya" au 2) "Amenipa sababu mpya ya kuimba"

mdomoni mwangu
Hapa "mdomo wangu" inamaanisha mwandishi. "ndani yangu"

sifa kwa Mungu wetu
"wimbo wa kumsifu Mungu wetu"

Wengi wataona
Hapa "wataona" inamaanisha kumsikia mwandishi akiimba wimbo kuhusu kile ambacho Mungu amemtendea. "Watu wengi watasikia kile ambacho Yahwe amefanya"

Amebarikiwa mtu anayemfanya Yahwe tumaini lake
"Amebarikiwa mtu anayemtumaini Yahwe" au "Wale wanaomtumaini Yahwe wamebarikiwa"

wenye kiburi
Hii inamaanisha watu walio na kiburi.

uongo
Maana zinazowezekana ni 1) "uongo" au 2) "miungu ya uongo"

generated on Tue Oct 24 10:45:40 2023

Psalms 40:5

Mawazo yako juu yetu hayahesabiki
"hakuna mtu awezaye kuhesabu vitu vyote unavyotuwazia"

hayahesabiki ... zaidi ya yanayoweza kuhesabika
Misemo hii inamaana sawa. Ya kwanza imeelezwa katika hali hasi na ya pili katika hali chanya.

Haupendezwi na dhabihu na sadaka
Hii ni kukuza kwa neno ili kuonesha kuwa vitu hivi havikuwa muhimu zaidi kwa Mungu. "Dhabihu na sadaka zingine sio vitu vinavyokufurahisha zaidi"

umefungua maskio yangu
Hapa "maskio" inamaanisha uwezo wa kusikia. "umeniwezesha kusikia amri zako"

hujaomba sadaka za kuchoma au sadaka za dhambi
Hii ni kukuza kwa neno ili kuonesha kuwa vitu hivi havikuwa muhimu zaidi kwa Mungu. "wanyama wanaotolewa kwenye madhabahu na sadaka zingine kwa ajili ya dhambi zetu sio unachotaka zaidi"

Psalms 40:7

gombo la nyaraka
Hii inamaanisha gombo ambapo kuna neno la kuandikwa la Yahwe. "gombo lililoandikwa"

sheria zako ziko moyoni mwangu
Hapa "moyo" inamaanisha undani wa mwanshishi. "Huwa ninawaza kuhusu sheria zako ndani mwangu"

Nimetangaza habari njema za haki yako katika mkusanyiko mkuu
"Nimewaambia mkusanyiko mkubwa wa watu habari njema za haki yako"

habari njema za haki yako
Hii inamaanisha habari njema kuwa Mungu huokoa watu wake. "habari njema kwa sababu u mwenyehaki, unaokoa watu wako"

midomo yangu yaijajizuia kufanya hili
Hapa "midomo" inamaanisha maneno ya mwandishi. "Sijajizuia kutangaza hivi vitu"

Psalms 40:10

Sijaficha haki yako moyoni mwangu
"Sijafanya haki yako kuwa siri" au "Nimemweleza kila mtu kuhusu haki yako"

moyoni mwangu
Hapa inamaanisha hali ya ndani.

Sijaficha uaminifu wako wa agano au uaminifu wako kwenye mkusanyiko mkuu
"Nimemwambia watu wote katika kusanyiko kuu kuhusu uaminifu wako wa agano au uaminifu wako"

uaminifu wako wa agano
"jinsi ulivyo mwaminifu kutunza ahadi zako"

uaminifu wako
"jinsi ulivyo mwaminifu"

acha uaminifu wako wa agano na uaminifu wako unitunze
Hapa "uaminifu wa agano" na "uaminifu" zinazungumziwa kana kwamba ni binadamu hai wanaoweza kumlinda mwandishi. "nataka uaminifu wako wa agano na uaminifu wako unilinde daima"

Psalms 40:12

Taabu zisizoweza kuhesabika zinanizunguka
Hapa taabu zinazungumziwa kana kwamba ni vitu vinavyomzunguka na kumtega mwandishi. "kuna taabu nyingi zimenizunguka kuliko navyoweza kuhesabu" au "taabu nyingi huja kwangu kuliko navyoweza kuhesabu"

zisizoweza kuhesabika
Hii imeelezwa katika hali hasi kuweka mkazo wa idadi. "zilizo nyingi kwa idadi"

udhalimu wangu
Hii inamaanisha matokeo ya dhambi. "matokeo ya udhalimu wangu"

umenishika
Udhalimu wa mwandishi unazungumziwa kana kwamba ni adui zake wanaomdhuru.

siwezi tena kuona kitu
Matoleo yanatofautiana katika kuelewa msemo huu. Inaweza kuwa inamaanisha kuwa mwandishi analia sana hadi hawezi kuona chochote kwa sababu ya machozi yake.

moyo wangu umeshinda
Hapa "moyo" inamaanisha ujasiri wa ndani wa mwandishi.

Psalms 40:14

Acha ... wanaofuatilia maisha yangu kuyachukua
"Tafadhali wafanye wale wanaojaribu kuniua waaibike na kuvunjwa matumaini"

wanaofuatilia maisha yangu kuyachukua
Hapa "wanaofuatilia maisha yangu" inamaanisha hamu ya kumuua mwandishi. "wanaojaribu kuniua"

Acha ... wanaofurahi kuniumiza
"Tafadhali wasimamishe wale wanaofurahi kuniumiza na uwatolea heshima"

wageuzwe
Kuzuiliwa inazungumziwa kama kugeuzwa kutoka katika mashambulizi yao. "kuzuiwa"

generated on Tue Oct 24 10:45:40 2023

Acha ... wanaosema, "Aha, aha!"
"Acha wale wanaosema kwangu, 'Aha, aha!' washtuke kwa sababu ya aibu yao"

Acha washtuke kwa sababu ya aibu yao
"Natamani washtuke utakapowaaibisha"

wale wanaosema kwangu, "Aha, aha!"
"Aha, aha!" ni kitu wanachosema watu wakati wakimdhihaki mtu.

Psalms 40:16

washangilie na kuwa na furaha
Misemo hii miwili inamaanisha kitu kimoja na inasisitiza uzito wa furaha. "wawe na furaha sana"

wanaopenda wokovu wako
"wanaokupenda kwa sababu umewaokoa"

maskini na mhitaji
Maneno haya yanamaanisha kitu kimoja na yanasisitiza jisni mwandishi asivyojiweza. "mhitaji sana"

Bwana ananiwaza
"Bwana ananijali"

Wewe ni msaada wangu ... unakuja kwa ukombozi wangu
Misemo hii inamaanisha kitu kimoja.

Wewe ni msaada wangu
"Wewe ndiye unaye nisaidia"

unakuja kwa ukombozi wangu
"unakuja kunioka"

usichelewe
"unijibu upesi"

generated on Tue Oct 24 10:45:40 2023

Chapter 41

Kwa kiongozi wa muziki. Zaburi ya Daudi. **1** Amebarikiwa mtu yule amkumbukaye mnyonge; katika siku ya taabu, Yahwe atamuokoa. **2** Yahwe atamuhifadhi na kumuweka hai, naye atabarikiwa duniani; Yahwe hata mrudisha kwenye mapenzi ya adui zake. **3** Awapo kwenye kitanda cha mateso Yahwe atamsaidia; nawe utakifanya kitanda cha ugonjwa kuwa kitanda cha uponyaji. **4** Nami nilisema, "Yahwe unihurumie! Uniponye, kwa maana nimekutenda dhambi wewe." **5** Adui zangu huongea maovu dhidi yangu, wakisema, 'Atakufa lini na jina lake lipotee?' **6** Adui yangu ajapo kuniona, huongea mambo yasiyo na maana; moyo wake hukusanya maafa yangu kwa ajili yake mwenyewe; na aondokapo kwangu, yeye huwaambia watu wengine kuhusu hayo. **7** Wale wote wanaonichukia kwa pamoja hunon'gona dhidi yangu; nao wanafarijika kwa ajili ya maumivu yangu. **8** Wakisema, "Gonjwa baya limemshikilia yeye haswa; na sasa kuwa amelala kitandani, hatainuka kamwe." **9** Kweli, hata rafiki yangu wa karibu, ambae nilimuamini, aliye kula mkate wangu, ameinua kisigino chake dhidi yangu. **10** Bali wewe, Yahwe, unihurumie na uniinue ili kwamba niwalipizie kisasi. **11** Na hivi nitajua kuwa unafurahishwa nami, kwa kuwa adui yangu hatafurahia kunishinda. **12** Kwangu mimi, wewe unanisaidia katika uadilifu wangu na utaniweka mbele ya uso wako milele. **13** Yahwe, Mungu wa Israeli asifiwe milele na milele. Amen na Amen. Kitabu ya Pili

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Psalms 41:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

yeye ... atamwokoa ... zake
Anayezungumziwa hapa ni mtu anayejihusisha na wanyonge.

wanyonge
"watu wanyonge" au "watu maskini"

Yahwe atamsaidia katika kitanda cha mateso
Msemo "kitanda cha mateso" inamaanisha mtu anapolala kitandani kwa sababu ni mgonjwa. "Akiwa mgonjwa na kitandani, Yahwe atamlinda"

utakifanya kitanda cha magonjwa yake kuwa kitanda cha uponyaji
Msemo "kitanda cha uponyaji" inamaanisha mtu anapopumzika kitandani na kupona ugonjwa wake. "wewe, Yahwe, utamponya ugonjwa wake"

Psalms 41:4

jina lake lipotee
Kama jina la mtu linakufa, inamaanisha kuwa watu wanasahau kuwa aliwahi kuishi. "jina lake litapotea lini" au "watu watasahau lini jina lake"

Kama adui wangu akija kuniona
Maneno "adui wangu" inamaanisha adui yeyote kwa ujumla, na sio kwa adui bayana yeyoto.

anasema vitu visivyofaa
Maana zinazowezekana ni 1) "anasema vitu vya kipuuzi" au 2) adui zake wanasema vitu kumfanya afikiri kuwa ni rafiki zake wakati sio. "anasema vitu vya udanganyifu" au "wanajifanya kumjali"

moyo wake unajikusanyia wenyewe maafa yangu
Adui zake wanajaribu kujifunza vitu vyote vibaya kumhusu. Hapa neno "moyo" linamaanisha mtu mzima. Matukio mabaya yanazungumziwa kana kwamba ni vitu vinavyoweza kukusanywa. "anajaribu kujifunza kuhusu maafa yangu yote"

Psalms 41:7

wanatamani niumie
Maana zinazowezekana ni 1) "wanatamani kwamba vitu vibaya sana vinikute" au 2) "wanapanga kunidhuru"

Ugonjwa uovu ... kwake
Adui zangu wanazungumzia "ugonjwa" kana kwamba ni mtu aliyemkamata. "Ni mgonjwa na ugonjwa hatari"

Ugonjwa uovu
Maana zinazowezekana ni 1) "ugonjwa wa mauti" au 2) "Kitu kiovu"

kwa sasa amelala chini, hatainuka tena
Hapa maneno "amelala chini" inamaanisha kulala kitndani kwa sabau ya ugonjwa. Kuwa "hatainuka" inamaanisha ataendelea kulala chini, ambayo pia tasifida ya kifo. "kwa kuwa sasa yuko kitandani, atakufa hapo"

generated on Tue Oct 24 10:45:40 2023

ameinua kisigo chake dhidi yangu
Hii ni lahaja inayomaanisha rafiki yake amemsaliti. "amenisaliti" au "amegeuka dhidi yangu"

Psalms 41:10

Lakini wewe, Yahwe, unahuruma kwangu na unaniinua
Hili ni ombi. "Tafadhali, Yahwe, uwe na huruma kwangu na niinue"

unaniinua
Hii inamaanisha kumwinua kutoka kitandani, au kumponya kutoka kwenye ugonjwa wake.

ili niweze kuwalipa
Mwandishi anazungumzia kisasi kwa adui zake kana kwamba ni kuwalipa anachodaiwa. "ili kwamba nilipe kisasi kwao"

Kwa hili najua kuwa unafurahishwa na mimi, kwa kuwa adui wangu hanishindi
Neno "hili" inamaanisha kile ambacho mwandishi atasema baadaye. "Kwa sababu adui wangu hanishindi, natambua kuwa unafurahishwa na mimi"

Kwa hili najua kuwa unafurahishwa na mimi, kwa kuwa adui wangu hanishindi
"Ukiniwezesha kutenda hilo, kwa matokeo ya adui zangu kushindwa kunishinda, nitajua kuwa umefurahishwa na mimi"

unanibeba katika uadilifu wangu
"unanilinda kwa sababu ya uadilifu wangu"

utaniweka mbele ya uso wako
Mwandishi anazungumzia kuwa katika uwepo wa Yahwe kama kuwa sehemu ambayo Yahwe anaweza kumuona na kuona uso wa Yahwe. "utaniweka pamoja na wewe"

Psalms 41:13

Taarifa ya Jumla:
Mstari huu ni zaidi ya mwisho wa zaburi hii. Ni kauli ya kufunga ya kiabu chote cha kwanza cha Zaburi, kinachoanzia katika Zaburi 1 na kuishia na Zaburi 41.

kutoka milele na milele
Hii inamaanisha tofauti mbili na inamaanishwa wakati wote. "milele"

Amina na Amina
Neno "Amina" linarudiwa kusisitiza kukubaliwa kwa kilichosemwa. "Na hakika iwe hivyo"

generated on Tue Oct 24 10:45:40 2023

Chapter 42

Kwa kiongozi wa muziki. Zaburi ya wana wa Korah [1] Kama ayala ayatamanivyo maji ya mto. ndivyo hivyo ninakiu yako, Mungu. [2] Ninakiu yako Mungu, Mungu uliye hai, ni lini nitaonekana mbele zako? [3] Machozi yangu yamekuwa ni chakula changu mchana na usiku, wakati maadui zangu siku zote wanasema, "Yuko wapi Mungu wako?" [4] Mambo haya niayakumbuka ninapoumimina roho yangu: nilipoenda na umati wa watu na kuwaongoza kwenye nyumba ya Mungu kwa sauti ya shangwe na kusifu, ni wengi tulisherekea. [5] Roho yangu, kwa nini unainama? Kwa nini unahuzuni ndani yangu? Mtumaini Mungu, Kwa kuwa kwa mara nyingine nitamsifu yeye ambaye ni wokovu wangu. [6] Mungu wangu, roho yangu imeinama ndani yangu, kwa hiyo ninakukumbuka toka nchi ya Yordani, toka kwenye vilele vitatu vya mlima Hermoni, na toka mlima wa Mizari. [7] Kina huita kina kwenye kelele za maporomoko ya maji yako; mawimbi na mafuriko yako yote yako juu yangu. [8] Wakati wa mchana Yahwe ataamuru uaminifu wa agano lake; na usiku wimbo wake utakuwa nami, ombi kwa Mungu wa uhai wangu. [9] Nami nitasema kwa Mungu wangu, mwamba wangu, "Kwa nini umenisahau? Kwa nini ninaenenda katika maombolezo kwa sababu ya ukandamizaji wa adui yangu?" [10] Kama upanga mifupani pangu, maadui zangu wananikemea, siku zote wakiniambia, "Yuko wapi Mungu wako?" [11] Roho yangu, kwa nini umeinama chini? Kwa nini unahuzuni ndani yangu? Mtumaini Mungu kwa kuwa nitamsifu tena yeye aliye wokovu wangu na Mungu wangu.

Psalms 42:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Kama mbawala anavyotweta kwa ajili ya kijito cha maji, vivyo hivyo ninakiua na wewe , Mungu
Mwandishi analinganisha shauku yake kwa ajili ya Mungu na shauku ya mbawala kwa ajili ya maji.

anavyotweta
kupumua kwa nguvu kutoka kwa mnyama au mtu aliyechoka sana au mwenye kiu

ninakiua na wewe , Mungu ... Ninakiu na Mungu
Mwandishi anazungumzia hamu yake kubwa kwa ajili ya Mungu kana kwamba ni kiu kikali kwa ajili ya maji.

nitakuja lini nakutokea mbele za Mungu?
Mwandishi haulizi swali hili ili kupata jibu bali kuonesha shauku yake kubwa ya kuwa mbele za Mungu.

Psalms 42:3

Machozi yangu yamekuwa chakula changu
Mwandishi anazungumzia machozi yake kana kwamba ni chakula anachokula. Hii inamaanisha kuwa ana huzuni sana hadi hawezi kula. "Machozi yangu ni kama chakula changu na sili kitu kingine"

mchana na usiku
Msemo huu unamaanisha siku nzima kwa kutaja mwanzo wake na mwisho wake. "siku nzima"

adui zangu daima wanasema kwangu
Huku ni kukuza kwa neno. Adui zake hawasemi haya muda wote; wanasema mara kwa mara.

Yuko wapi Mungu wako?
Adui wa mwandishi wanatumia swali hili kumkejeli na kuonesha kuwa hawaoni Mungu wake akimsaidia. "Mungu wako hayuko hapa kukusaidia"

itisha akilini
Hii ni lahaja inayomaanisha kuwaza au kukumbuka kitu. "kumbuka"

Ninamwaga nafsi yangu
Hapa neno "nafsi" inamaanisha hisia. Mwandishi anazungumzia nafsi yake kana kwamba ni kimiminiko anachomwaga. Msemo unamaanisha kuwa anaeleza uchungu wake wa hisia. "ninaeleza huzuni yangu"

msongamano
"kundi la watu"

furaha na sifa
Msemo huu unatumia maneno mawili tofauti kueleza wazo moja.

Psalms 42:5

Kwa nini umeinama chini, nafsi yangu? Kwa nini umefadhaika ndani yangu?
Mwandishi jizungumzia undani wake kama "nafsi" yake. Anajiuliza maswali haya kujikemea. "Sitakiwi kuinama chini. Sitakiwa kuwa na wasiwasi"

generated on Tue Oct 24 10:45:40 2023

umeinama chini
Mwandishi anazungumzia huzuni au kukata tamaa kana kwamba nafsi yake imeinama. "kukata tamaa"

Mtumaini Mungu
Mwandishi anaendelea kuzungumza na nafsi yake na kuiamuru kumtumaini Mungu.

Mungu wangu, nafsi yangu
Mwandishi anaanza kuzungumza na Mungu kuhusu nafsi yake.

Nina kuiitisha akilini
Msemo huu unamaanisha kukumbuka au kuwaza kuhusu kitu. "Nina kuwaza"

nchi ya Yordani
Hii inaweza kumaanisha Israeli ya kaskazini, ambapo mto Yordani huanzia. "nchi ambayo mto Yordani huanzia"

vilele
juu ya milima

kilima cha Mizari
Hili ni jina la kilima kwenye kitako cha mlima Hermoni.

Psalms 42:7

Kilindi huita kilindi katika kelele cha maporomoko
Neno "kilindi" inmaanisha maji yenye kina kirefu, ambapo hapa inawezekana ni vijito vinavyo tiririka chini ya mlima Hermoni. Mwandishi anavizungumzia kana kwamba ni watu wanaitana wanaposikia sauti yao ya kushuka katika mlima.

mawimbi yako yote ... yameenda juu yangu
Mwandishi anazungumzia bahati yake mbaya na huzuni kana kwamba ni maji yenye kina kirefu yanayo mzamisha kwa wimbi moja baada ya jingine.

mawimbi yako na gharika
Maneno haya mawili yanatumika pamoja kusisitiza ukubwa wa mawimbi. "mawimbi yako yote makubwa"

Yahwe ataamuru uaminifu wake wa agano
Mwandishi anazungumzia uaminifu wa agano wa Yahwe kana kwamba ni mtu anayemwamuru kuwa naye. "Yahwe atanionesha uaminifu wake wa agano"

wimbo wake
Maana zinazowezekana ni 1) "wimbo anaonipa" au "wimbo kumhusu"

Mungu wa uhai wangu
"Mungu anayenipa uhai"

Psalms 42:9

Nitasema kwa Mungu, mwamba wangu
Mwandishi anamzungumzia Mungu kana kwamba ni mwamba mkubwa utakaotoa ulinzi dhidi ya mashambulizi ya adui.

Kwa nini ninaenda kuomboleza
"Kwenda kuomboleza" nikufanya desturi zinazokaribiana na kuwa huzuni sana.

Kama na upanga ndani ya mifupa yangu
Mwandishi anaelezea kukemea kwa adui zake kama kupokea kidondo hatari.

huwa wanasema kwangu
Hii ni ukuzaji wa neno; adui zake hawasemi hivi kila wakati bali wanasema mara kwa mara.

Yuko wapi Mungu wako?
Adui wa mwandishi wanatumia swali hili kumkejeli na kuonesha kuwa hawaoni Mungu wake akimsaidia. "Mungu wako hayuko hapa kukusaidia"

Psalms 42:11

Kwa nini umeinama chini, nafsi yangu? Kwa nini umefadhaishwa ndani yangu?
Mwandishi jizungumzia undani wake kama "nafsi" yake. Anajiuliza maswali haya kujikemea. "Sitakiwi kuinama chini. Sitakiwa kuwa na wasiwasi"

umeinama chini
Mwandishi anazungumzia huzuni au kukata tamaa kana kwamba nafsi yake imeinama. "kukata tamaa"

Mtumaini Mungu
Mwandishi anaendelea kuzungumza na nafsi yake na kuiamuru kumtumaini Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 Mungu, uniletee haki, na unitetee dhidi ya taifa lisilo la kimungu. **2** Kwa kuwa wewe ni Mungu wa nguvu zangu. Kwa nini umenikataa? Kwa nini ninaenenda katika maombolezo kwa sababu ya ukandamizaji wa adui yangu? **3** Oh, tuma nuru yako na kweli yako zinionge oze. Ziniletee mlima wako mtakatifu na makao yako. **4** Kisha nitakwenda madhabahuni mwa Mungu, kwa Mungu wangu aliye furaha yangu kuu. Nami nitakusifu wewe kwa kinubi, Ee Mungu, Mungu wangu. **5** Roho yangu, kwa nini umeinama? Kwa nini unahuzuni ndani yangu? Kwa kuwa nitamsifu tena yeye ambaye ni wokovu wangu na Mungu wangu.

Psalms 43:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Mungu wa nguvu yangu
Maana zinazowezekana ni 1) "Mungu unayenilinda" au 2) "Mungu unayenipa nguvu"

Kwa nini umenikataa? Kwa nini ninaomboleza kwa sababu ya ukandamizaji wa adui?
Mwandishi anauliza maswali haya ili kulalamika kwa Mungu na kuonesha hisia yake, sio kupata jibu.

Kwa nini ninaomboleza
"Kuomboleza" ni kufanya matendo yana onesha kuwa na huzuni sana.

kwa sababu ya ukandamizaji wa adui
Neno "ukandamizaji" linaweza kutafsiriwa kama kitenzi. "kwa sababu adui zangu wananikandamiza"

Psalms 43:3

tuma nuru yako na ukweli wako
Mwandishi anazungumzia ukombozi wa Mungu kana kwamba ni nuru inayo mwonyesha njia na ukweli unaomfundisha jinsi ya kuishi. "niongoze kwa nuru yako na kweli"

mlima ... mtakatifu
Hii inamaanisha mlima ulioko Yerusalemu ambapo hekalu lipo kwa hiyo ni hekalu lenyewe.

kwenye makazi yako
"mahali ambapo unaishi"

Mungu furaha yangu inayozidi
"Mungu ambaye ni furaha yangu kubwa sana" au "Mungu anayenipa furaha kubwa"

Psalms 43:5

Kwa nini umeinama chini , nafsi yangu? Kwa nini umekasirika ndani yangu?
Mwandishi anaelezea uwepo wake wa ndani kama "nafsi" yake. Anauliza maswali haya kujikemea mwenyewe. "Sitakiwi kuinama chini. Sitakiwi kuwa na wasiwasi"

umeinama chini
Mwandishi anazungumzia huzuni au kukata tamaa kana kwamba nafsi yake imeinama.

Mtumaini Mungu
Mwandishi anaendelea kuzungumza na nafsi yake na kuiamuru kumtumaini Mungu.

wokovu wangu na Mungu wangu
Msemo "wokovu wangu" inamaanisha Mungu. Ikibidi, misemo miwili inaweza kuunganishwa. "Mungu wangu anayeniokoa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 44

Kwa kiongozi wa muziki. Zaburi ya mwana wa Korah..... [1] Mungu, tumesikia kwa masikio yetu, baba zetu
wametuambia kazi uliyofanya katika siku zao, siku za kale. [2] Uliwafukuza mataifa kwa mkono wako, lakini
ukawafanya watu wetu kuishi humo; wewe uliwataabisha mataifa, lakini ukawaeneza watu wetu katika
nchi. [3] Kwa maana hawakupata umiliki wa nchi kwa upanga wao, wala mkono wao wenyewe
haukuwaokoa; bali mkono wako wakuume, mkono wako, na nuru ya uso wako, na kwa sababu uliwaridhia.
[4] Mungu, wewe ni Mfalme wangu, amuru ushindi kwa ajili ya Yakobo. [5] Kwa uweza wako tutawaangusha
chini maadui zetu; kwa jina lako tutatembea juu yao, wale wanao inuka dhidi yetu. [6] Kwa maana
sitauamini upinde wangu, wala upanga wangu hautaniokoa. [7] Bali wewe ndeye uliyetuokoa na adui zetu,
na umewaaibisha wale watuchukiao. [8] Katika Mungu tumefanywa kujivuna siku zote, nasi tutalishukuru
jina lako milele. Selah [9] Lakini sasa umetutupa na kutufedhehesha, na hauendi na majeshi yetu. [10]
Umetufanya kuwakimbia maadui zetu; na wale watuchukiao huchukua vitu vyetu vya thamani kwa ajili
yao wenyewe. [11] Umetufanya kama kondoo aliyeandaliwa kwa ajili ya chakula na umetutawanya kati ya
mataifa. [12] Wewe unawauza watu wako bure; kwa kufanya hivyo haukupata faida. [13] Wewe umetufanya
kukemewa na majirani zetu, kuchekwa, na kudhihakiwa na wale wanao tuzunguka. [14] Umetufaya kituko
kati ya mataifa,..... [15] Siku zote fedheha yangu iko mbele yangu, na aibu ya
uso wangu imenifunika [16] kwa sababu ya sauti yake iliyo kemea na kutukana, kwa sababu ya adui na
kisasi. [17] Yote haya yametupata sisi; bado hatukukusahau wewe wala kulikosea agano lako. [18] Mioyo yetu
haikukengeuka; hatua zetu hazikuiacha njia yako. [19] Bali wewe umetuadhibu vikali katika mahali pa
mbweha na kutufunika na uvuli wa mauti. [20] Ikiwa tumelisahau jina la Mungu wetu au kueneza mikono
yetu kwa Mungu mgeni, [21] Mungu asingeligundua hili? Kwa maana yeye anazijua siri za moyo. [22] Hakika,
kwa ajili ya jina lako tutauawa siku zote; tunahesabiwa kuwa kondoo kwa ajili ya kuchinjwa. [23] Bwana,
amka, kwa nini unalala? Inuka, usitutupe moja kwa moja. [24] Kwa nini unaficha uso wako na kusahau
mateso yetu na kukandamizwa kwetu? [25] Kwa maana tumeyeyushwa kwenye mavumbi; miili yetu
imeshikamana na ardhi. [26] Inuka utusaidie na utuokoe kwa ajili ya uaminifu wa agano lako.

Psalms 44:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika."

Maschili
Hii inaweza kuwa mtindo wa muziki.

Tumeskia kwa maskio yetu, Mungu
Neno "maskio" linaongeza mkazo kwa kauli waliosikia na kuelewa vitu ambavyo mwandishi anataka kueleza. Mwandishi anaeleza kauli hii kwa Mungu. "Mungu, tumesikia vizuri"

katika siku zao, katika siku za kale
Misemo yote hii miwili inatumia neno "siku" kumaanisha wakati ambao mababu wa watu wa Israeli walipokuwa hai.

Uliondoa mataifa
"Ulilazimisha watu wa mataifa mengine kuondoka"

kwa mkono wako
Hapa neno "mkono" linamaanisha nguvu ya Mungu. "kwa nguvu yako"

uliwapanda watu wetu
Mwandishi anamzungumzia Mungu kusababisha Waisraeli kuishi katika nchi kana kwamba aliyokuwa akiwapanda katika udongo kama ambavyo angepanda mti. "uliwasababisha watu kuishi huko"

Psalms 44:3

kwa upanga wao wenyewe
Neno "upanga" linamaanisha nguvu ya kijeshi. "kwa kupigana na panga zao" au "kwa nguvu ya jeshi lao wenyewe"

mkono wao wenyewe
Hapa neno "mkono" linamaanisha nguvu. "nguvu yao wenyewe"

na nuru ya uso wako
"na nuru ya uso wako uliwapatia nchi kuwa mali yao"

generated on Tue Oct 24 10:45:40 2023

mkono wako wa kuume, mkono wako
Hapa neno "mkono" linamaanisha nguvu ya Mungu. Kwa pamoja zinaweka mkazo kwa ukuu wa nguvu ya Mungu. "nguvu yako kuu"

nuru ya uso wako
Mwandishi anamzungumzia Yahwe kuwaangalia kwa fadhila na kuwa na huruma kwao kana kwamba ni uso wa Yahwe ulitoa nuru kwa ajili yao. "huruma yako" au "fadhila zako"

ushindi kwa Yakobo
Watu wa Israeli wanajulikana kwa jina la babu yao "Yakobo"

Psalms 44:5

Kupitia kwako ... kupitia
"Kwako ... kwa"

tutasukuma ... kuwakanyaga chini ... inuka juu
Mwandishi anazungumzia kushindwa kwa adui zake kana kwamba wako "chini" na kujiandaa kwao kupigana kana kwamba wako "juu."

kupitia jina lako
Hapa neno "jina" linamaanisha nguvu na mamlaka ya Mungu. "kwa nguvu yako"

kuwakanyaga chini
"kuwakanyaga chini ya miguu yako" au "kutembea juu yao"

Psalms 44:7

tumefanya majivuno yetu
"tumejivuna"

tutatoa shukrani kwa jina lako
Hapa neno "jina" linamaanisha Mungu mwenyewe. "tutakupa shukrani wewe"

Psalms 44:9

umetutupa
Mwandishi anazungumzia kukataliwa kwa Israeli kana kwamba alikuwa akitupa nguo ambayo haitaki. "kutukataa"

ngawira
mali ambazo jeshi hukusanya baada ya kushinda vita

Umetufanya kama kondoo waliokusudiwa kuwa chakula
Mwandishi anafananisha Waisraeli na kondoo ambao watu huua na kula. Kama kondoo wasiojiweza mbele ya wale wanaowaua, kwa hiyo Waisraeli hawajiwezi mbele ya adui zao. "Umewaruhusu adui zetu kutuua kama wanavyoua kondoo na kumla"

waliokusudiwa kuwa chakula
"tumekusudiwa kuwa chakula ambacho watu wanakula"

kututawanya miongoni mwamataifa
"kutusababisha kuishi katika mataifa mengi tofauti"

Psalms 44:12

Unawauza watu wako bure
Mwandishi anamzungumzia Yahwe kuwaruhusu adui wa Israeli kuwashinda kana kwamba alikuwa akiwauza watu wa Israeli kwa adui zao lakini hahitaji malipo kutoka kwa adui zao.

Unatufanya kuwa lawama kwa jirani zetu, kudhihakiwa na kukejeliwa na wale waliotuzunguka
Misemo hii miwili ina usambamba ikisisitiza jinsi watu wanaoishi miongoni mwao wanavyowakejeli.

Unatufanya kuwa lawama kwa jirani zetu
"Unatufanya kuwa kitu ambacho jirani zetu wanakemea"

kudhihakiwa na kukejeliwa na wale waliotuzunguka
"wale waliotuzunguka wanatudhihaki na kutukejeli"

fedheha miongoni ... kutikisa kichwa
Misemo hii miwili ina usambamba ikisisitiza jinsi watu wanavyowakejeli kwa nguvu.

Umetufanya fedheha miongoni mwa mataifa
Unayafanya mataifa yaliyo tuzunguka kutufedhehesha"

kutikisa kichwa miongoni mwa watu
"jambo ambalo watu hutikisa vichwa"

kutikisa kichwa
Hiki ni kitendeo ambacho watu walitumia kuonesha dharau wengine.

Psalms 44:15

fedheha yangu iko mbele yangu
Mwandishi anazungumzia fedheha kana kwamba ni kitu ambacho daima kiko mbele yake kwa ajili yake kuona. Msemo unamaanisha kuwa huwa anafikiria fedheha yake. "ninafikiria fedheha yangu"

aibu ya uso wangu umenifunika
Mwandishi anazungumzia aibu yake kana kwamba ni kitu kinachomfunika kama blangeti. "aibu ya uso wangu imenilemea"

aibu ya uso wangu
"aibu inayoonekana katika uso wangu." Hii inamaanisha mwonekano wa sura ambao unasababishwa na aibu yake.

generated on Tue Oct 24 10:45:40 2023

kwa sababu ya sauti ya yule anyenikemea na kunifedhehesha
Hapa neno "sauti"linamaanisha kitu ambacho mtu anasema. "kwa sababu ya kile ambacho mtu anasema anyenikemea na kunifedhehesha"

anyenikemea na kunifedhehesha
Maneno haya yana maaza za kufanana na yanasisitiza uhalisia mbaya wa kile ambacho mtu huyu anasema.

Psalms 44:18

Moyo wetu haujageuka ... hazijatoka kwenye njia yako
Misemo hii miwili in usambamba. Mwandishi anazungumzia uaminifu kwa Mungu kana kwamba ilikuwa kumfuata, na kutokuwa mwaminifu kana kwamba ni kumgeuka.

Moyo wetu haujageuka
Hapa neno "moyo" linamaanisha hisia, hasa za uaminifu. "Hatujaacha kuwa waaminifu kwako"

umetuvunja sana
Mwandishi anazungumzia adhabu za Mungu kana kwamba ilikuwa ni kuvunja chombo rahisi kuvunjika. "umetuadhibu vikali"

katika nafasi ya mbweha
Mwandishi anazungumzia Israeli baada ya adhabu ya Mungu kana kwamba ilikuwa sehemu ya pori, ambapo mtu hawezi kuishi. "umefanya nchi yetu kama sehemu ambayo mbweha huishi"

mbweha
aina ya mbwa pori

kutufunika na kivuli cha mauti
Mwandishi anazungumzia mauti kana kwamba ni kitu kinachotoa kivuli juu ya wale wanaotaka kufa. "umetufanya ili tuwe karibu kufa"

Kama tumesahau jina la Mungu wetu
Hapa neno "jina" linamaanisha Mungu mwenyewe. Kumsahau Mungu ni kuacha kumwabudu. Hili ni jambo ambalo halikutokea. "Kama tungemsahau Mungu wetu" au "Kama tungeacha kumwabudu Mungu wetu"

kusambaza mikono yetu kwa mungu mgeni
Kusambaza mikono ni ishara ambayo watu walitumia kuabudu na kuomba kwa mungu yeyote. "waliabudu mungu mgeni" au "kuomba kwa mungu mgeni"

Je, Mungu hatalichunguza hili?
Mwandishi anatumia swali hili kueleza kuwa Mungu atajua kama watamwabudu mungu mwingine. "Hakika Mungu atagundua"

anajua siri zatunauwawa siku nzima moyo
Hapa neno "moyo" unamaanisha akili na mawazo. "anajua kile ambacho mtu anawaza kwa siri"

tunauwawa siku kutwa
Msemo "siku kutwa" ni kukuza maneno kusisitiza kuwa watu wao wanauwawa mara kwa mara. "watu wanatuua kila wakati"

tumefanywa kuwa kondoo wa machinjo
"watu wanatuona kama kondoo kwa ajili ya machinjo"

kondoo wa machinjo
Mwandishi anafananisha Waisraeli na kondoo ambao watu huua na kula. Kama kondoo wasivyojiweza mbele ya wale wanaowaua, hivyo ndivyo Waisraeli wasivyojiweza mbele ya adui zao.

Psalms 44:23

Amka, kwa nini unalala, Bwana?
Hii haimaanishi ya kuwa Mungu amelala kweli. Mwandishi anazungumzia Mungu kuonekana kama hatendi kitu kana kwamba amelala. Anauliza swali hili kumkemea Mungu kwa kuonekana kutokujali kuhusu taabu zao. "Amka! Naona kama umelala, Bwana!"

usitutupe
Mwandishi anamzungumzia Mungu kuikataa Israeli kwamba alikuwa akitupa nguo ambayo haitaki. "usitukatae"

Kwa nini unaficha uso wako ... kukandamizwa kwetu?
Mwandishi anatumia hili swali kulalamika kuwa Mungu anaonekana kutowajali. "Usifiche uso wako ... kukandamizwa kwetu."

unaficha uso wako
Mwandishi anasungumzia Mungu kutowajali kana kwamba Mungu alikuwa akificha uso wake ili asiwaone. "kutujali"

kusahau mateso yetu na kukandamizwa kwetu
Maneno "mateso" na "kukandamizwa " inamaanisha kitu kimoja na inaweka mkazo ya ukali wa mateso. "kusahau kuwa watu wanatutesana kutukandamiza" au "kusahau kuwa watu wanatutesa sana"

Psalms 44:25

Kwa kuwa tumeyeyuka kwenye mavumbi; miili yetu inang'ang'ania nchini
Misemo hii ya usambamba ina maana za kufanana. Mwandishi anaelezea watu wake kama wamelala ardhini katika mkao wa kushindwa na kudhalilishwa.

Kwa kuwa tumeyeyuka kwenye mavumbi
Mwandishi anazungumzia kudhalilishwa kwao kana kwamba miili yao ni vitu, kama barafu, inayoyeyuka na kulowa kwenye mchanga.

generated on Tue Oct 24 10:45:40 2023

miili yetu inang'ang'ania nchini
Mwandishi anazungumzia kudhalilishwa kwao kana kwamba miili yao ilikuwa imekwama kwenye ardhi na hawakuweza kujinyanyua juu.

inuka
Hii ni amri ya kusimama. Msemo huu unamaanisha kuanza kutenda kitu. "Tenda jambo"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

Kwa kiongozi wa muziki; seti kwenye Shoshanim. Zaburi ya wana wa Korah..... Wimbo wa upendo. [1] Moyo wangu unafurika kwa neno zuri; nitasoma kwa sauti maneno niliyo yaandika kuhusu mfalme; ulimi wangu ni kalamu ya mwandishi mwenye ustadi. [2] Wewe u mzuri sana kuliko mwanadamu yeyote; neema imemiminwa midomoni mwako; Kwa hiyo tunajua ya kuwa Mungu amekubariki milele. [3] Weka upanga wako upande wako, wewe uliye mwenye nguvu, katika utukufu wako na enzi yako. [4] Katika enzi yako enenda katika ushindi kwa sababu ya uaminifu, upole, na haki; mkono wako wa kuume utakufundisha mambo ya kutisha. [5] Mishale yako ni mkali; watu huanguka chini yako; mishale yako imo ndani ya mioyo ya adui za mfalme. [6] Kiti chako cha enzi, Mungu ni cha milele na milele; na fimbo ya haki ni fimbo ya utawala wako. [7] Umeipenda haki na kuchukia uovu; kwa hiyo Mungu, Mungu wako, amekupaka mafuta ya furaha kuliko wenzako. [8] Mavazi yako yote hunukia manemane, udi, na mdalasini; kukoka katika majumba ya pembe vyombo vya muziki wa nyuzi vimekufurahisha. [9] Binti za wafalme ni kati ya wake zako waheshimiwa; na mkono wako wa kuume amesimama malikia aliye vaa mavazi ya dhahabu ya Ofiri. [10] Sikiliza, mwanangu, tafakari na utege sikio lako; uwasahahu watu wako na watu wa nyumba ya baba yako. [11] Hivyo mfalme atautamani uzuri wako; yeye ni Bwana wako; umstahi. [12] Binti wa Tiro atakuwepo akiwa na zawadi; matajiri kati wa watu watajipendekeza kwako. [13] Binti mfalme katika jumba la kifahari ana utukufu wote; mavazi yake yametengenezwa kwa dhahabu. [14] Naye ataongozwa kwa mfalme akiwa katika mavazi ya dhahabu; mabikra, wenzake wanoumfuata, wataletwa kwako mafalme. [15] Wao wataongozwa kwa furaha na shangwe; wataingia mahali pa mfalme. [16] Katika mahali pa baba zako watoto wako watakuwepo, ambao wewe utawafanya kuwa wakuu katika nchi yote. [17] Nami nitalifanya jina lako kukumbukwa katika uzao wote; kwa hiyo watu watakushukuru milele na milele.

Psalms 45:1

Taarifa ya jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Shoshannimu
Hii inaweza kuwa mtindo wa mlio wa muziki. wakati mwingine inatafsiriwa kama "weka katika mlio wa 'yungiyungi.'"

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika."

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Wimbo wa upendo
"Wimbo wa mapenzi"

Moyo wangu umefurika kwa neno zuri
Mwandishi anazungumzia moyo wake kana kwamba ni chombo kinachofurika na kimiminiko. Neno "moyo" linawakilisha hisia zake, amabzo zinafurahishwa kwa nyimbo anazoimba. "Hisia zangu zinafuraha juu ya neno zuri"

neno zuri
"wazo lenye uadilifu." Hii inamaanisha wimbo alioandika.

niliyotunga
kuandika au kuunda wimbo

ulimi wangu ni kalamu ya mwandishi aliye tayari
Mwandishi anazungumzia ulimi wake kana kwamba ni kalamu. Anazungumza kwa ujuzi kama mwandishi mwenye uzoefu anavyoandika. "ulimi wangu ni kama kalamu ya mtu anayeandika vizuri" au "ninapozungumza kwa ujuzi kama mwandishi mwenye uzoefu anavyoweza kuandika maneno"

Wewe ni mzuri kuliko watoto wa wanadamu
Msemo huu ni kukuza kwa neno na inasisitiza kuwa mfalme ni mzuri kwa mwonekano kuliko mtu mwingine. Msemo "watoto wa watu" ni lahaja inayomaanisha watu wote. "Una uzuri zaidi ya mtu mwingine yeyote"

neema imemwagwa katika midomo yako
Mwandishi anazungumzia neema kana kwamba ni mafuta ambayo mtu ametumia kuitia mafuta midomo yake. Neno "midomo" linamaanisha maneno ya mfalme. Msemo huu unamaanisha kuwa mfalme anazungumza kwa ufasaha. "ni kana kwamba mtu ametia mafuta midomo yako kwa mafuta" au "unazungumza kwa ufasaha"

Psalms 45:3

Weka upanda wako pembeni yako
Mashujaa walibeba mapanga yao katika makundi yalioning'inia kwenye mshipi katika viuno vyao. Upanga utakaa pembeni mwao. Msemo huu

generated on Tue Oct 24 10:45:40 2023

unaeleza tendo la mtu kujiandaa kwa ajili ya viti. "Jiandaeni kwa ajili ya vita"

uende kwa ushindi
Mwandishi anamwambia mfalme kumpanda farasi wake au kibandawazi kuelekea katika ushindi.

kwa sababu ya uaminifu, upole, na haki
Maana zinazowezekana ni 1) hizi ni sifa za mwenye nguvu. "kwa sababu u mwaminifu, mpole, na mwenye haki" au 2) sifa hizi anazopambana kushikilia kwa ajili ya watu anaowatawala. "ili kushika uaminifu, upole, na haki"

mkono wako wa kuume utakufundisha mambo ya kuogofya
Askari walio wengi walishikia mapanga yao kwa mkono wao wa kuume walipopigana, ambayo mwandishi anazungumzia kana kwamba ni mtu anayeweza kumfunza mfalme kupitia uzoefu anaopitia vitani. "Utajifunza kutimiza matendo makubwa ya kijeshi kwa kupigana katika vita nyingi"

mambo ya kuogofya
"matendo ya ajabu." Hii inamaanisha ushindi wa kijeshi unaowasababisha adui zake kumwogopa na rafiki zake kumheshimu sana.

Psalms 45:5

watu wanaanguka chini yako
Msemo huu unamaanisha mfalme kuwashinda adui zake. Maana zinazowezekana ni 1) "watu wanaanguka miguuni mwako kwa kusalimu amri" au 2) "watu wanaanguka wakiwa wamekufa miguuni mwako."

mishale yako iko mioyo ya adui wa mfalme
"mishale yako imechoma mioyo ya adui zako." Mwandishi anazungumza kwa mfalme huku akimweleza mfalme katika nafasi ya mtu wa tatu.

Kiti chako cha enzi ... ni wa milele na milele
maneno "Kiti chako cha enzi" yanawakilisha ufalme na utawala wa mfalme. "Ufalme wako ... ni wa milele na milele" au "Utatawala ... milele na milele"

Kiti chako cha enzi, Mungu
Maana zinazowezekana ni kwamba neno la "Mungu" 1) ni jina kwa ajili ya mfalme, ambaye ni mwakilishi wa Mungu au 2) linaboresha maneno "kiti cha enzi" na linamaanisha "Ufalme wako ambao Mungu amekupa"

fimbo ya hukumu ni fimbo ya ufalme wako
Neno "fimbo" linawakilisha mamlaka ya mfalme kutawala ufalme wake. "unatawala ufalme wako kwa haki"

Mungu, Mungu wako, amekutia mafuta ya furaha
Mwandishi anazungumzia furaha kana kwamba ni mafuta ambayo Mungu alitumia kumtia mafuta mfalme. Mungu kumtia mafuta ni ishara inayowakilisha kwamba Mungu amemchagua kuwa mfalme. "Mungu alipokuchagua kama mfalme, alikufanya kuwa na furaha sana"

Psalms 45:8

Taarifa ya Jumla:
Hapa mwandishi anaanza kueleza kile kinachoonekana kuwa sherehe ya arusi ya mfalme na bibi arusi wake.

manemane, mshubiri ,na mdalasini
Hii ni mimea yenye harufu nzuri ambayo watu hutumia kutengeneza manukato.

majumba ya mapembe
Mapembe ni meno meupe magumu ya nje ya mnyama. Msemo huu unaelezea jumba lenye kuta na samani ambazo watu wamepamba kwa mapembe.

vyombo vya nyuzi vimekupa furaha
Maneno "vyombo vya nyuzi" yanamaanisha muziki ambao watu hutengeneza kwa kucheza vyombo vya nyuzi. "muziki wa vyombo vya nyuzi umekufanya kuwa na furaha"

wanawake wenye heshima
Hawa wanawake ni wake wa mfalme waliopokea kibali hiki.

malkia
Hii inamaanisha mwanamke atakaye kuwa malkia. "bibi arusi wako, malkia" au "bibi arusi wako, atakaye kuwa malkia"

Ofiri
Hili ni jina la sehemu iliyokuwa ikijulikana kwa dhahabu yake safi. " Mahali hapajulikani.

Psalms 45:10

Sikiliza, binti
Mwandishi anaanza kuzungumza na malkia na anamuita kama "binti" yake kwa sababu ni msichana mdogo.

tega sikio lako
Mwandishi anazungumzia kusikiliza kitu kwa makini kana kwamba ni kuinamisha sikio la mtu kuelekea kwa mtu anayezungumza. "sikiliza kwa makini"

wasahau watu wako mwenyewe
Mwandishi anamzungumzia malkia kuacha kufuata imani na desturi za watu wake wa asili kana kwamba ni kuwasahau. "usifuate tena desturi za watu wako"

nyumba ya baba yako
Hapa neno "nyumba" linamaanisha familia. "ndugu zako"

generated on Tue Oct 24 10:45:40 2023

Katika njia hii
"na" au "kwa hiyo"

mfalme atatamani uzuri wako
Hii ni njia ya ustarabu ya kusema kuwa mfalme atataka kulala na malkia kama mke wake.

Psalms 45:12

Taarifa ya Jumla:
Mwandishi anaendelea kuzungumza na malkia.

Binti wa Tiro
Mwandishi anazungumza na watu wanaoishi Tiro kana kwamba ni watoto wa Tiro. "Watu wa Tiro"

binti wa kifalme
Hii inamaanisha mwanamke ambaye mfalme atamuoa. "Bibi arusi wa mfalme"

amependeza
"mzuri sana." Hii inamaanisha mwonekano wa mwanamke.

mavazi yake yameundwa kwa dhahabu
Mavazi yake yamepambwa au kushonwa kwa dhahabu. "anavaa mavazi ambayo mtu ameshona kwa uzi wa dhahabu"

Psalms 45:14

Taarifa ya Jumla:
Mwandishi anaendelea kuzungumza kuhusu malkia lakini anaanza kwa kuzungumza na mfalme kwanza.

Ataongozwa kwenda kwa mfalme na nguo ya tarizi
"Watu watamwongoza kwenda kwa mfalme akiwa amevaa nguo ya tarizi"

tarizi
mtindo ulioundwa kwa kushona nyuzi za rangi kwenye nguo

wanawali, wenzake wanaomfuata, wataletwa kwako
Hapa neno "kwako" inamaanisha mfalme. "watu watakuletea wanawali, wenzake wanaomfuata"

Wataongozwa kwa furaha na shangwe
Msemo huu unaeleza "furaha na shangwe" kama mtu anayewaongoza wengine kusherehekea. "Furaha na shangwe zitawaongoza" au "Wataenda kwa furaha na shangwe"

furaha na shangwe
Maneno haya mawili yana maana moja na yanasisitiza ukali wa furaha. "furaha kubwa"

Psalms 45:16

Kauli Unganishi:
Mwandishi anaendelea kuzungumza na mfalme.

Katika sehemu ya baba zako watakuwa watoto wako
Hii inamaanisha wana wa mfalme watachukua nafasi yake kama mfalme, kama yeye alivyochukua nafasi ya mababu zake.

utafanya wakuu duniani kote
Msemo "duniani kote" ni kukuza kwa neno kusisitiza kwamba atatawala juu ya mataifa mengi. "utafanya watawala juu ya mataifa mengi"

Nitalifanya jina lako likumbukwe katika vizazi vyote
Hapa "atakayefanya" ni mwandishi. Neno "jina" linamaanisha tabia ya mfalme na sifa yake. "Nitawasababisha watu katika kila kizazi kujua kuhusu ukuu wako"

generated on Tue Oct 24 10:45:40 2023

Chapter 46

Kwa kiongozi wa muziki. Zaburi ya mwana wa Korah; seti kwenye Alamoth. Wimbo. [1] Mungu kwetu ni kimbilio la usalama na nguvu, upatikanao tele wakati wa mateso. [2] Hivyo hatutaogopa, hata kama dunia italazimika kubadilika, hata kama milima italazimika kutetemeka na kuangukia kwenye mtima wa bahari, hata kama maji yatavuma kwa kishindo kikuu, [3] hata kama milima itatetemeka kwa vurugu ya maji. Selah [4] Kuna mto, mikondo yake huufanya mji wa Mungu kufurahi, mahali patakatifu pa hema ya Aliye Juu. [5] Mungu yuko katikati yake; naye hatasogezwa; Mungu atamsaidia, naye atafanya hivyo asubuhi na mapema. [6] Mataifa yalikasirika na falme zikataharuki; yeye alipaza sauti yake, na nchi ikayeyuka. [7] Yahwe wa majeshi yuko pamoja nasi; Mungu wa Yakobo ni kimbilio letu la usalama. Selah [8] Njoni, mtazame matendo ya Yahwe, uharibifu alioufanya juu ya nchi. [9] Anaisitisha vita kwenye nchi; yeye anauvunja upinde na kuikata vipande vipande mishale; anazichoma ngao. [10] Mkae kimya na mjue kuwa mimi ni Mungu; nitainuliwa juu ya nchi. [11] Mungu wa majeshi yuko pamoja nasi; Mungu wa Yakobo ni kimbilio letu la usalama. Serah

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Psalms 46:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika"

weka katika Alamothi
Hii inaweza kumaanisha aina ya muziki.

Mungu ni kimbilio letu na nguvu yetu
Mwandishi anamzungumzia Mungu kana kwamba ni sehemu ambapo watu wanaweza kwenda kwa ajili ya usalama. "Mungu hutupa ulinzi na nguvu"

milima itikiswe katika moyo wa bahari
Mwandishi anazungumzia kilindi cha chini zaidi ya bahari kana kwamba ni moyo wa bahari. Hapa anaelezea tetemeko la dunia linalo sababisha milima kumeng'enya na kuanguka baharini. "milima inatakiwa kutikisika kwa nguvu sana hadi ianguke kwenye vilindi vya bahari"

ingawa maji yake yanaunguruma na kukasirika
"ingawa maji ya bahari wanaunguruma na kukasirika." Maneno "kuunguruma" na "kukasirika" yanaelezea kusogea kwa nguvu kwa bahari wakati wa dhoruba kali.

milima inatetemeka katika kuvimba kwake
Msemo "kuvimba kwake" kinamaanisha maji ya bahari yanapoinuka na kugonga milima. "kuvimba kwa maji kunasababisha milima kutetemeka"

Psalms 46:4

Kuna mto, mikondo ambayo huufanya mji wa Mungu kuwa na furaha
"Kuna mto ambao mikondo yake huufanya mji wa Mungu kuwa na furaha." Hii picha ya mto unaotiririka inaashiria amani na mafanikio kwa ajili ya mji wa Mungu.

huufanya mji wa Mungu kuwa na furaha
Msemo "mji wa Mungu" unamaanisha yerusalemu, ambao mwandishi anauzungumzia kama mtu anayeweza kuwa na furaha. "huwafanya watu wanaoishi Yerusalemu kuwa na furaha"

sehemu takatifu za hema takatifu za Aliye juu
Msemo huu unaelezea "mji wa Mungu." Wingi wa mahema unaweka mkazo katika wazo kwamba hapa ni mahali patakatifu pa Mungu kuishi. "sehemu takatifu anapoishi Aliye juu"

katikati yake; hatasogezwa ... atamsaidia.
Panapozungumziwa na "mji wa Mungu."

hatasogezwa
Hapa neno "kusogezwa " ni sawa na neno linalotafsiriwa "kutikiswa" katika 46:1. Mwandishi anazungumzia uharibifu wa Yerusalemu kwa majeshi kana kwamba tetemekolingeuangamiza. "hakuna kitu kitakachoweza kuuangamiza"

Psalms 46:6

mataifa yalikasirika
Hapa neno "kukasirika" ni neno sawa mwandishi alilotumia katika 46:1 kuelezea maji ya bahari. Mwandishi anazungumzia uoga wa mataifa kana kwamba ni kusogea kwa fujo kwa bahari wakati wa dhoruba. "mataifa yanaogopa"

falme zilitikiswa
Hapa neno "kutikiswa" ni neno sawa ambalo mwandishi alitumia katika 46:1 kuelezea madhara

generated on Tue Oct 24 10:45:40 2023

ya tetemeko kwenye milima. Mwandishi anazungumzia kuangushwa kwa falme na majeshi kana kwamba tetemeko litawaangamiza. "majeshi yanapindua falme"

akainua sauti yake
"Mungu akainua sauti yake." Mwandishi anazungumzia "sauti" kana kitu amabcho mtu anaweza kuinua na kuweka hewani. Hii inamaanisha kwamba sauti inakua ya sauti zaidi. "Mungu alipaza sauti"

dunia ikayeyuka
Mwandishi anazungumzia dunia kama kitu, kama barafu, inayoweza kuyeyuka. Hapa "'dunia" inawakilisha binadamu, na kuyeyuka inawakilisha uoga. "watu wa duniani wanatetemeka kwa uoga"

Mungu wa Yakobo ni kimbilio letu
Mwandishi anamzungumzia Mungu kana kwamba ni sehemu ambayo watu wanaweza kwenda kwa ajili ya ulinzi. "Mungu wa Yakobo anatupa ulinzi"

Mungu wa Yakobo
Maana zinazowezekana ni 1) "Mungu ambaye Yakobo alimwabudu" au 2) "Yakobo: ni njia nyingine ya kusema taifa la Israeli na inamaanisha "Mungu wa Israeli."

Psalms 46:8

Hufanya vita kukoma
"Hufanya mataifa kuacha kupigana vita"

hadi mwisho wa dunia
Huu ni msemo wa nahau unaomaanisha sehemu zote duniani. "sehemu zote duniani"

huvunja upinde ... huunguza ngao
Njia moja ambayo Yahwe atakomesha vita vyote kwa kuangamiza silaha ambazo majeshi hutumia kupigania.

Psalms 46:10

Kuwa kimya na ujue kuwa mimi ni Mungu
Hapa, Mungu anaanza kuzungumza.

Kuwa kimya
Katika hali hii, maneno haya yanawezekana kuwa ni amri kwa mataifa kukomesha vita vyao. "Acheni kupigana"

ujue kuwa mimi ni Mungu
Hapa neno "kujua" inamaanisha kuelewa na kukiri kuwa Yahwe ndiye Mungu wa kweli.

Nitatukuzwa katika mataifa; nitatukuzwa duniani
Misemo hii miwili inamaana sawa na inasisitiza kuwa watu wa kila taifa duniani watamtukuza Mungu. "Watu katika kila taifa watanitukuza; watu duniani kote watanitukuza"

Yahwe wa majeshi yuko nasi; Mungu wa Yakobo ni kimbilio letu
Mwandishi anamzungumzia Mungu kana kwamba ni sehemu ambayo watu wanaweza kwenda kwa ajili ya ulinzi.

generated on Tue Oct 24 10:45:40 2023

Chapter 47

Kwa kiongozi wa muziki. Zaburi ya wana wa Korah. [1] Pigeni makofi, enyi watu wote; mpigieni Mungu kelele za ushindi. [2] Kwa maana Yahwe Aliye Juu anatisha; ni Mfalme mkuu dunia yote. [3] Yeye anawatiisha chini yetu na mataifa chini ya miguu yetu. [4] Yeye huchagua urithi kwa ajili yetu, utukufu wa Yakobo ambaye alimpenda. Serah [5] Mungu ameinuliwa juu kwa shangwe, Kwa mbiu ya shangwe Yahwe yu juu. [6] Mwimbieni Mungu sifa, imbeni sifa; mwimbieni sifa Mfalme wetu, imbeni sifa. [7] Kwa maana Mungu ni Mfalme duniani kote; mwimbieni mkiwa na uelewa. [8] Mungu anatawala mataifa yote; Mungu hukaa kwenye kiti cha enzi. [9] Wakuu wa watu wamekusanyika pamoja kwa watu wa Mungu wa Ibrahimu; kwa kuwa ngao za duniani ni za Mungu; yeye ameinuliwa juu sana.

Psalms 47:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya wana wa Kora
"Hii ni zaburi iliyoandikwa na wana wa Kora"

Piga makofi
Kupiga makofi inahiusishwa na sherehe. "Piga makofi kwa kusherehekea"

piga kelele kwa Mungu na sauti ya ushindi
piga kelele kwa Mungu na sauti za furaha." Hapa neno "ushindi" inamaanisha furaha inayohusiana na ushindi

Psalms 47:3

Anawatiisha watu chini yetu na mataifa chini ya miguu yetu.
Misemo hii miwili ina usambamba na inamaanisha kuwa Mungu aliwezesha Israeli kuwashinda adui zake.

Anawatiisha
Kushinda na kuweka chini ya mamlaka ya mwingine

chini yetu ... chini ya miguu yetu
Mwandishi anazungumzia kuyashinda mataifa mengine kana kwamba ilikuwa kuyaweka mataifa hayo chini ya miguu yao.

Anatuchagulia urithi wetu
Mwandishi anazungumzia nchi ya Israeli kana kwamba ilikuwa ni urithi ambao Mungu aliwapa watu kama mali ya milele. "Anachagua nchi hii kama urithi wetu"

utukufu wa Yakobo
Hapa neno "utukufu" inmaanisha chanzo cha majivuno na linaashiria nchi ambayo Mungu amewapa watu wake kama urithi. "nchi ambayo Yakobo anajivunia"

Yakobo aliyempenda
Neno "Yakobo" linaashiria taifa la Israeli.

Mungu ameenda juu kwa shangwe
Mwandishi anamzungumzia Mungu kuyashinda mataifa kana kwamba Mungu alikuwa mfalme anaye panda kwenye kiti chake cha enzi, kilicho kuwa hekaluni. "Mungu ameenda juu kwenye hekalu wakati watu wakipiga shangwe" (UDB) au "Mungu amepanda kwenye kiti chake cha enzi wakati watu wakipiga shagngwe"

Yahwe kwa sauti ya tarumbeta
Msemo huu uko sambamba na msemo uliopita. Kitenzi kinaweza kuwekwa kuweka wazi. "Yahwe ameenda juu wakati watu wakipuliza tarumbeta"

Psalms 47:6

Mwimbieni sifa Mungu, imbeni sifa; imbeni sifa kwa mfalme wetu, imbeni sifa
Msemo "imbeni sifa" unarudiwa kwa ajili ya msisitizo. "Mwimbieni, mwimbieni sifa Mungu; imbeni, imbeni sifa kwa mfalme wetu"

Psalms 47:8

Wakuu wa watu
"Viongozi wa mataifa yote"

wamekusanyika pamoja kwa watu
Maana zinazowezekana ni kwamba watawala wa mataifa 1) "wanakusanyika mbele ya mataifa" (UDB) au 2) "walikusanyika pamoja na watu" ili wote wamwabudu Mungu kama mfalme.

ngao za ulimwengu ni za Mungu
Maana zinazowezekana ni kwamba "ngao" 1) zinamaanisha vifaa vya vita. "Mungu ana uwezo zaidi ya silaha za wafalme wote dunia" (UDB) au 2) inamaanisha viongozi wa mataifa ambao wanazungumzia kama ngao ambazo zinalinda mataifa yao. "wafalme wa duniani wako chini ya Mungu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 48

Wimbo; zaburi ya wana wa Korah. [1] Yahwe ndiye aliye mkuu na mwenyekusifiwa sana, katika mji wa Mungu wetu kwenye mlima wake mtakatifu. [2] Ni mzuri katika mwinuko wake, furaha ya nchi yote, ni mlima Sayuni, kwenye upande wa kaskazini, mji wa Mfalme mkuu. [3] Mungu amejifunua mwenyewe katika jumba lake la kifahari kama kimbilio la usalama. [4] Maana, tazama, wafalme walikusanyika wenyewe; wote pamoja walipita. [5] Nao waliuona, wakashangaa; walifadhaika, na wakaharakisha kuondoka. [6] Pale pale tetemeko liliwashikilia, maumivu makali kama mwanamke anaye zaa. [7] Kwa upepo wa mashariki wewe huivunja meli ya Tarshishi. [8] Kama tulivyo sikia, vivyo hivyo tumeona katika mji wa Yahwe wa majeshi, katika mji wa Mungu wetu; Mungu atautunza milele. Selah [9] Tumeutafakari uaminifu wa agano lako, Mungu, katikati ya hekalu lako. [10] Kama lilivyo jina lako, Mungu, hivyo ndivyo zilivyo sifa zako mpaka miisho ya dunia; mkono wako wa kuume umejaa haki. [11] Milma Sayuni na ufurahi, nao wana wa Yuda washangilie kwa sababu ya amri ya haki yako. [12] Tembeeni katika Mlima Sayuni, muuzungukie mji, [13] mzitazame kwa makini nguzo zake, na mtazame majumba yake ya kifahari ili kwamba muweze kuwasimulia kizazi kijacho. [14] Kwa kuwa huyu Mungu ni Mungu wetu milele na milele; naye atakuwa kiongozi wetu mpaka kufa.

Psalms 48:1

Taarifa ya Jumla:
Huu ni wimbo kuhusu Yerusalemu kuwa sehemu ya kuishi ya Mungu.

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

zaburi ya wana Kora
"hii ni zaburi ambayo wana wa Kora waliandika"

mwenye kusifiwa sana
"watu wanapaswa kumsifu sana"

mji wa Mungu wetu katika mlima wake mtakatifu
Hii inamaanisha Yerusalemu, iliyojengwa katika mlima Sayuni.

mji wa Mungu wetu
Maana zinazowezekana ni 1) "mji ambao Mungu wetu huishi" au 2) "mji ulio wa Mungu wetu"

Mzuri katika kuinuka
"Mzuri na juu." Neno "kuinuka" linamaanisha jinsi mlima Sayuni ulivyo juu.

furaha ya dunia yote, ni mlima Sayuni
Hapa neno "dunia" linamaanisha kila mtu anayeishi duniani. "Mlima Sayuni huwapa watu wote duniani furaha" au "watu wote wanafurahi kwa sababu ya mlima Sayuni"

katika pande za kaskazini
Maana zinazowezekana ni kwamba msemo huu 1) unamaanisha mwelekeo wa kaskazini au 2) ni jina jingine la mlima sayuni linalomaanisha "mlima wa Mungu."

Mungu amejifanya kujulikana katika majumba yake kama sehemu ya kukimbilia
Mwandishi anamzungumzia Mungu kana kwamba ni sehemu ambapo watu wanaweza kwenda kwa ajili ya usalama. "Mungu amejifanya kujulikana kama yule anayetoa usalama kwa watu katika majumba ya mlima Sayuni"

Psalms 48:4

tazama
Neno "tazama" hapa linataka tuwe macho na kuzingatia taarifa ya kushangaza inayofuata.

wamejikusanya
Hii inamaanisha kwamba wafalme wa mataifa walikusanya majeshi yao. "walikusanya majeshi yao"

wakapita pamoja
"kwa pamoja walipita Yerusalemu"

Wakaona
"Wakaona Yerusalemu"

hawakufadhaika
"taabika sana"

Kutetemeka kuliwashika
Mwandishi anazungumzia hofu ya wafalme kana kwamba ni mtu aliyesababisha wafalme na majeshi yao kutetemeka. "Huko walitetemeka kwa hofu"

maumivu kama ya mwanamke mwenye uchungu wa kuzaa
Mwandishi anazungumzia hofu ya wafalme kana kwamba ni maumivu ambayo mwanamke hupitia wakati wa kuzaa na kuzungumzia maumivu haya kana kwamba ni mtu. "maumivu yaliwashika, kama mwanamke aliye katika uchungu wa kuzaa" au

generated on Tue Oct 24 10:45:40 2023

"wakaogopa, kama mwanamke anavyoogopa kupitia maumivu ya kuzaa"

Psalms 48:7

Na upepo wa mashariki unavunja meli za Tarshishi
Maana zinazowezekana ni 1) hii ni sitiari ambayo mwandishi anawaelezea wafalme kuwa na hofu kana kwamba ni meli zinazotikisika kwa sababu Mungu anaziangamiza kwa upepo mkali. "Walitikisika kwa hofu, kama meli za Tarshishi zinavyotikisika unapozivunja na upepo wa mashariki" au 2) hii ni alama ya kifupisho ambayo mwandishi anaelezea nguvu kuu ya Mungu.

upepo wa mashariki
Maana zinazowezekana ni 1) "upepo unaopuliza kutoka mashariki" au 2) "upepo mkali."

meli za Tarshishi
Maana zinazowezekana ni kuwa hii inamaanisha 1) meli zinazosafiri kwenda Tarshishi au zimetengenezwa katika mji wa Tarshishi au 2) meli yoyote kubwa ya kwenda baharini.

Kama tulivyosikia
Inadokezwa kuwa kile walichosikia ni mambo makubwa ambayo Mungu ametenda kipindi cha nyuma. "Kama tulivyosikia kuhusu mambo makubwa ambayo Mungu ametenda"

ndivyo tulivyoona
Hii inamaanisha kuwa wameona kithibitisho kuwa vitu walivyosikia ni vya kweli. "kwa hiyo tumeona Mungu akifanya mambo makuu sasa"

katika mji wa Yahwe wa majeshi, katika mji wa Mungu wetu
Misemo hii miwili inamaanisha Yerusalemu. "katika mji wa Mungu wetu, Yahwe wa majeshi"

imarisha
"ifanye kuwa imara." Hapa neno "imarisha" linamaanisha kutunza na kufanya kitu kuwa salama.

Psalms 48:9

katikati ya hekalu lako
"kama tulivyo kwenye hekalu lako"

Kama jina lako lilivyo ... ndivyo ilivyo sifa yako hadi mwisho wa dunia
Hapa neno "jina" linawakilisha tabia ya Mungu na sifa yake. Misemo hii miwili inalinganisha ukuu wa sifa ya Mungu na jinsi watu wanavyomsifu sana. "Jina lako ni kuu sana ... na kwa hiyo watu duniani kote wanakusifu sana" au "Watu duniani kote wamesikia kukuhusu ... kwa hiyo watu duniani kote wanakusifu"

hadi mwisho wa dunia
Huu ni msemo wa nahau unaomaanisha sehemu zote duniani.

mkono wako wa kuume umejaa haki
Mwandishi anazungumzia haki kana kwamba ni kitu ambacho Mungu anaweza kushika mkononi mwake. Hapa neno "mkono" unamaanisha uwezo na mamlaka ya Mungu kutawala. "unatawala kwa haki" au "wewe ni mwenye haki unapotawala"

Psalms 48:11

Acha mlima Sayuni ufurahi
Mwandishi anazungumzia mlima Sayuni kana kwamba ni mtu anayeweza kufurahi. Msemo unamaanisha watu wanaoishi Yerusalemu. "Acha wale wanaoishi mlima Sayuni wafurahi"

acha binti wa Yuda wafurahi
Mwandishi anazungumzia miji ndani ya Yuda kana kwamba ni watoto wa Yuda. Msemo huu unamaanisha watu wanaoishi katika miji hio. "acha watu wanaoishi katika miji ya Yuda wafurahi"

Psalms 48:12

Tembeeni katika mlima Sayuni, mzungukeni
Misemo hii miwli ina usambamba. "Tembeeni kote mkiuzunguka mlima Sayuni"

angalieni vizuri
"angalieni kwa umakini"

Psalms 48:14

atakuwa mwongozo wetu
"atatuongoza"

hadi kifo
Maana zinazowezekana ni 1) "hadi tufe" au 2) "milele."

generated on Tue Oct 24 10:45:40 2023

Chapter 49

Kwa kiongozi wa muziki. Zaburi ya wana wa Korah. [1] Sikieni hili, ninyi watu wote; tegeni masikio, ninyi wenyeji wa dunia, [2] wote walio chini na walio juu, tajiri na masikini wote pamoja. [3] Mdomo wangu utazungumza hekima na tafakari ya moyo wangu itakuwa ya uelewa. [4] Nitaelekeza sikio langu kwenye mfano; nitaanza mfano wangu kwa kinubi. [5] Kwa nini nilazimike kuziogopa siku za uovu, wakati uovu umenizunguka kwenye visigino vyangu? [6] Kwa nini niwaogope wale wanao amini katika mali zao na kujivuna kuhusu utajiri wao? [7] Ni hakika kuwa hakuna yeyote atakaye muokoa ndugu yake au kumpa Mungu pesa kwa ajili yake, [8] Kwa maana ukombozi wa uhai wa mtu ni gharama kubwa, na hakuna awezaye kulipa kile tunacho daiwa. [9] Hakuna yeyote atakaye ishi milele ili mwili wake usioze. [10] Maana yeye ataona uozo. Watu wenye hekima hufa; wajinga pia huangamia na kuacha mali zao kwa wengine. [11] Mawazo yao ya ndani ni kuwa familia zao zitaishi milele, na mahali waishipo, kwa vizazi vyote; wanaita ardhi zao kwa majina yao wenyewe. [12] Lakini mtu, kuwa na mali, haimaanishi atabaki hai; kama wanyama walioangamia. [13] Hii ni hatma ya wafanyao ujinga baada ya kufa,..... [14] Kama kondoo wamechaguliwa kwa ajili ya kuzimu na kifo kitakuwa mchungaji wao. Nao watatawaliwa na wenye haki ifikapo asubuhi, na miili yao italiwa kuzimuni, wakiwa hawana afasi ya kuishi kwa ajili yao. [15] Bali Mungu ataufufua uhai wangu kutoka katika nguvu ya kuzimu; naye atanipokea. Selah [16] Msifadhaike mtu awapo tajiri, utukufu wa nyumba yake uongezekapo. [17] Maana atakapo kufa hataondoka na chochote; utukufu wake hautamfuata yeye. [18] Yeye huifurahisha nafsi yake awapo hai na watu hukusifu wewe uishipo maisha yako mwenyewe- [19] naye atakwenda kwenye ukoo wa baba zake naye kamwe hataiona nuru tena. [20] Yule ambaye ana mali lakini hana ufahamu ni kama wanyama, ambao wataangamia.

Psalms 49:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana Kora waliandika"

Sikieni haya, enyi watu wote; toeni maskio, wakazi wote
Misemo hii miwili ina usambamba. Kwa pamoja inaimarisha amri kwa watu wote kusikiliza.

toeni maskio
Huu ni msemo wa nahau unaomaanisha kutumia maskio kusikiliza. "sikilizeni"

wote wa chini na juu
Mwandishi anazungumzia watu walio wanyonge au wasio wa muhimu katika jamii kama kuwa chini na watu walio muhimu na wenye uwezo kama kuwa juu. Kwa pamoja, maneno "chini" na "juu" wanawakilisha watu wote. "wote watu muhimu na watu ambao sio wa muhimu" au "watu wa daraja katika jamii"

tajiri na maskini pamoja
Kwa pamoja, maneno "tajiri" na "maskini" yanamaanisha watu wote, bila kujali mali. "watu wote"

Psalms 49:3

Mdomo wangu utazungumza hekima
Hapa neno "mdomo" inamaanisha mtu anayezungumza. "Nitazungumza maneno ya hekima"

kutafakari kwa moyo wangu kutakuwa kwa uelewa
Hapa neno "moyo" linawakilisha akili na mawazo. "mawazo ambayo ninatafakari yatanielekeza kwenye uelewa"

tega sikio langu
Mwandishi anazungumzia kusikiliza kitu kwa makini kana kwamba ni kuinamisha sikio la mtu kwa mtu anayezungumza. "sikiliza kwa makini"

kwa kinubi
"kama ninavyocheza kinubi"

Kwa nini niogope ... visigino vyangu?
Mwandishi anatumia wali hili kuweka mkazo kwamba hakuna sababu ya kuogopa vitu vibaya vinapotokea. "Sina sababu ya kuogopa ...visigino vyangu."

siku za uovu
"vitu viovu vikitokea." Hapa neno "siku" linamaanisha nyakati kwa ujumla.

udhalimu unaponizunguka katika visigino vyangu
Maana zinazowezekana ni 1) mwandishi anazungumzia hamu za uovu za adui zake kana kwamba ni mnyama anayewinda wanyama wengine aliye tayari kumpita. "wakati udhalimu wa watu

generated on Tue Oct 24 10:45:40 2023

wenye dhambi unapokuwa tayari kunishinda" au 2) adui wa mwandishi wanamzunguka wakati wanatenda udhalimu wao. "adui zangu wanaponizunguka"

Psalms 49:6

wale wanaotumaini katika mali zao
Watu hawa wanatumaini kuwa mali zao zitawaepusha na mateso.

kuhusu kiasi cha utajiri wao
kiasi kikubwa cha kitu

Ni hakika kuwa hakuna mtu
"Hakuna namna ambayo yeyote anaweza" au "Hakuna anayeweza"

hakuna mtu anayeweza kumkomboa ndugu yake au kumlipa Mungu kwa ajili yake
Misemo yote hii inaeleza kuwa mtu hawezi kumpa Mungu fedha ya kutosha ya kuepuka kifo. "hakuna mtu anayeweza kulipa fedha kwa Mungu ili ndugu yake asife"

ukombozi wa maisha ya mtu ni gharama
"inagharimu sana kukomboa maisha ya mtu"

Psalms 49:9

ili mwili wake usioze
Hii inamaanisha mwili kuoza katika kaburi.

ataona uozo
Mwandishi anazungumzia kupitia kitu kana kwamba ilikuwa ni kukiona hicho kitu. "atakufa na mwili wake kuoza"

Watu wenye hekima hufa; mpumbavu na mjinga wote wanaangamia
Mwandishi anamaanisha watu wote kwa kuwataja wale walio na hekima nyingi zaidi na kidogo zaidi.

mjinga
mtu ambaye hajui kitu

Psalms 49:11

Mawazo yao ya ndani
"Imani yao"

nasehemu wanazoishi, kwa vizazi vyote
"na sehemu wanazoishi zitaendelea vizazi vyote"

wanaita ncho baada ya majina yao
"wanaita nchi zao kwa majina yao wenyewe." "wanamiliki nchi zao wenyewe"

Psalms 49:12

Lakini mtu, akiwa na mali
"Lakini mtu, hata kama ana mali"

Hii, njia yao, ni upuuzi wao
Mwandishi anazungumzia hatima ya wapumbavu kana kwamba ni mwisho wao katika njia wanayotembea. "Hii ndio hatima ya wale wanaotenda upuuzi"

lakini baada yao
"lakini baada ya kufa"

Psalms 49:14

Taarifa ya jumla:
Mwandishi anaendelea kuwaelezea watu wanaoamini kuwa mali yao itawaokoa.

Kama kondoo
Mwandishi anawafananisha watu watakaokufa kama kundi la kondoo. Kama kondoo amabvyo hawawezi kutoroka wakati bucha anapoamua kuwachinja, kwa hiyo watu hawatatoroka ukifika wakati wao kufa.

wamechaguliwa
"Mungu amewachagulia"

mauti itakuwa mchungaji wao
Mwandishi anazungumzia watu kufa kwa kutaja mauti kama mtu ambaye ni mchungaji anayewaongoza katika kaburi. "mauti itawapeleka kama mchungaji anavyowaongoza kondoo kwenda machinjioni"

asubuhi
Hapa neno "asubuhi" ni sitiari inayomaanisha wakati ambapo Mungu atawathibitisha watu wenye haki na kuwaokoa kutoka kwa watu waovu.

miili yao itamezwa kuzimu
Mwandishi anazungumzia kuzimu, sehemu ya wafu, kana kwamba ni mtu au mnyama. Anazungumzia uozo wa miili iliyokufa kana kwamba kuzimu inaila. "miili yao itaoza kaburini"

Mungu atakomboa maisha yangu kutoka kwenye nguvu ya kuzima
Mwandishi anazungumzia kuzimu kana kwamba ni mtu aliye na nguvu juu ya wale walio kufa. Kutokana na muktadha, inadokezwa kwamba uwezo huu unamaanisha kuteketeza miili ya wafu.

Mungu atakomboa maisha yangu
Hapa neno "maisha" linamaanisha mtu mzima. "Mungu atanikomboa"

Psalms 49:16

utukufu wa nyumba yake unaongezeka
neno "utukufu" hapa unamaanisha mali au utajiri. Maana zinazowezekana ni 1) "atakapopata utajiri zaidi katika nyumba yake" au 2) "familia yake inapokuwa tajiri zaidi."

generated on Tue Oct 24 10:45:40 2023

hatachukua kitu
"hatachukua kitu chochote kwenda nacho kaburini"

utukufu wake hautamfuata chini
Msemo "kwenda chini" unamaanisha wakati mtu anapokufa. "utukufu wake hautamfuata atakapokufa" au "hatatunza sifa yake atakapokufa"

Psalms 49:18

Akabariki nafsi yake
Hapa neno "nafsi" linamaanisha mtu mzima. Msemo huu unamaanisha kuwa alijiona kuwa na furaha na mafanikio kwa sababu ya utajiri wake. "Akajipongeza mwenyewe"

na watu wanakusifu unapoishi kwa ajili yako mwenyewe
Hapa mwandishi anatoa kauli ya ujumla kuhusu jinsi watu wanavyozungumza kuhusu watu wengine waliofanikiwa kulingana na mtazamo wa kidunia.

unapoishi kwa ajili yako mwenyewe
Msemo huu unamaanisha kuishi kwa mafanikio kulingana na mtazamo wa kidunia. "fanya vyema kwa ajili yako" au "ishi kwa mafanikio"

ataenda katika kizazi cha baba zake
"ataenda mahali kizazi cha baba yake kilipo." Hii ni tasifida inayomaanisha kwamba mtu tajiri atakufa na kuungana na mababu zake kaburini. "ataungana na mababu zake kaburini"

hawataona nuru tena
wale ambao "hawataona" ni mtu tajiri na mababu zake. Neno "nuru" inaweza kuwa inamaanisha jua au ni sitiari ya uhai. "hawataliona jua tena" au "hawataishi tena"

generated on Tue Oct 24 10:45:40 2023

Chapter 50

Zaburi ya Asafu. [1] Mungu, Mwenye nguvu, Yahwe, amenena naye aliita nchi toka mawio ya jua mpaka machweo yake. [2] Tokea Sayuni, Mungu ameangaza, ukamilifu wa uzuri. [3] Mungu wetu huja naye hakai kimya; mbele yake moto hula, na kuna dhoruba kubwa karibu naye. [4] Yeye huziita mbingu zilizo juu na nchi ili kwamba aweze kuwahukumu watu wake: [5] Kwa pamoja kusanyikeni waaminifu wangu kwangu, wale waliofanya nami agano kwa sadaka." [6] Mbingu zitatangaza haki yake, kwa maana Mungu mwenyewe ndiye jaji. Serah [7] Sikilizeni, watu wangu, nami nitazungumza; mimi ni Mungu, Mungu wenu. [8] Sitawakaripia ninyi kwa ajili ya sadaka zenu; sadaka zenu za kuteketeza ziko nami siku zote. [9] Sitachukua ng'ombe katika nyumba yenu, wala beberu katika mazizi yenu. [10] Kwa maana kila mnyama wa msituni ni wangu, nao ng'ombe kwenye milima elfu ni wangu. [11] Ninawajua ndege wa mlimani, na wanyama pori katika shamba ni wangu. [12] Kama ningekuwa na njaa, nisingewaambia ninyi; maana ulimwengu ni wangu, na vyote vilivyomo. [13] Je! sitakula nyama ya ngombe na kunywa damu ya mbuzi? [14] Mtoleeni Mungu sadaka za shukurani, na mlipe viapo vyenu kwa Aliye Juu. [15] Mniite katika siku ya shida; nami nitawaokoa [16] Lakini kwa waovu Mungu anasema, "Inawahusu nini kuitangaza hali yangu, kwamba ninyi mmeliweka agano langu mdomoni mwenu, [17] wakati ninyi mnayachukia maelekezo na mnayatupa maneno yangu? [18] Mumuanapo mwizi, ninyi hukubaliana naye; ninyi na mnashirikiana na wale wafanyao uasherati. [19] Mwautoa mdomo wenu kwa mabaya, huelezea udanganyifu. [20] Mnakaa na kuongea dhidi ya ndugu yenu; na kukashfu mwana wa mama yenu. [21] Mmefanya mambo haya, lakini nimekaa kimya, hivyo mlidhani kuwa ni mtu flani nilliye kama ninyi mlivyo. Lakini nitawakaripia ninyi na kuwafunua, mbele ya macho yenu, mambo yote miliyofanya. [22] Mlitilie maanani hili, ninyi mnao msahau Mungu, vinginevyo nitawakata ninyi vipande vipande, na hatakuwepo yeyote wakuja kuwasaidia! [23] Yule atoaye sadaka ya shukurani hunitukuza, na yeyote apangaye njia zake katika namna iliyo sahihi nitamuonesha wokovu wa Mungu."

Psalms 50:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni wimbo unaofundisha watu.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika."

Mwenye nguvu, Mungu, Yahwe
Mwandishi anatumia majina matatu tofauti kumzungumzia Mungu.

akaiita dunia
Hapa neno "dunia" inamaanisha watu ambao wanaishi duniani. "akawaita watu wote"

kutoka kuchomoza kwa jua hadi kuzama kwake
Msemo huu unamaanisha upande wa mashariki, ambapo jua huchomoza, na magharibi, ambapo jua huzama. Mwandishi anatumia tofauti hizi mbili kuwakilisha sehemu zote duniani. "kila sehemu duniani"

Sayuni, ukamilisho wa uzuri
Maana zinazowezekana 1) "Sayuni, ambayo uzuri wake ni kamili" au 2) "Sayuni, mji mzuri zaidi."

Mungu ameng'aa
Mwandishi anamzungumzia Mungu kana kwamba ni nuru inayong'aa. Hii inamaanisha Mungu kusababisha watu kujua kuhusu utukufu wake. "Utukufu wa Mungu unang'aa kama taa"

Psalms 50:3

habaki kimya
Mwandishi anatumia kauli hii hasi kusisitiza kitu chanya. "huzungumza ili kila mtu aweze kumsikia"

moto unameza mbele yake
Mwandishi anazungumzia moto kuunguza vitu kana kwamba ulikuwa ukiwala. "moto unachoma mbele yake"

kuna tufani inayomzunguka
"kuna tufani kubwa imemzunguka"

Huita mbingu juu na dunia
Maana zinazowezekana ni 1) Mungu anawaita wote wanaoishi mbinguni na duniani kuwa mashuhuda akiwa anawahukumu watu wake au 2) Mungu anazungumza na mbingu na dunia kana kwamba ni watu, na anawaita kuwa mashahidi wakati anawahukumu watu wake.

generated on Tue Oct 24 10:45:40 2023

Psalms 50:6

Mbingu zitatangaza
Maana zinazowezekana ni 1) mwandishi anatumia neno "mbingu" kumaanisha malaika wanaoishi huko. au 2) mwandishi anazungumzia "mbingu" kana kwamba ni mtu anayeshuhudia kuhusu haki ya Mungu.

Psalms 50:7

Sita kulaumu kwa sadaka zako
"Nitakulaumu, ila sio kwa sadaka zako." Mungu anaeleza kuwa sadaka zao sio sababu ya kuwalaumu.

laumu
"kemea" au "karipia"

sadaka zako za kuteketeza daima ziko mbele yangu
Hii inaelezea kwa nini Mungu hawalaumu kwa ajili ya sadaka zao. Msemo huu " daima ziko mbele yangu" unamaanisha kuwa katika uwepo wa Mungu na unamaanisha kuwa watu wake daima wanatoa sadaka zao cha kuteketeza kwake. "huwa mnatoa sadaka zenu za kuteketeza kwangu"

Psalms 50:9

mazizi
"kizimba"

ng'ombe kwenye vilima elfu
Msemo "kwenye vilima elfu" haiwakilishi idadi kamili ya ng'ombe ambazo Mungu anamiliki. Namba ni kukuza kwa neno ambayo inasisitiza kuwa Mungu anamiliki ng'ombe wote duniani. "ng'ombe wote duniani ni wangu"

vilima elfu
"vilima 1,000"

Nawajua ndege wote
Hapa neno "nawajua" inadokeza umiliki. "Ninamiliki ndege wote"

Psalms 50:12

Kama nina njaa
Hii inaelezea kitu ambacho hakiwezi kutokea, kwa kuwa Mungu huwa hapati njaa.

Je! Nitakula nyama ya mafahali au kunywa damu ya mbuzi?
Mungu anauliza swali hili balagha kusisitiza kuwa huwa hafanyi hivi vitu na kwa hiyo haitaji sadaka zao. "Sili nyama ya mafahali au kunywa damu ya mbuzi."

Psalms 50:14

Mtolee Mungu
Hapa Mungu inamaanisha mwenyewe. "Nitolee mimi"

lipi nadhiri zako kwa Aliye juu
Mwandishi anazungumzia "nadhiri" kana kwamba ni fedha ambayo mtu analipa kwa Mungu. "timiza nadhiri zako kwa Aliye juu" au "fanya kile ulichomwahidi aliye juu kufanya"

katika siku ya shida
Hapa neno "siku" linamaanisha wakati wowote. "unapokuwa na taabu"

Psalms 50:16

Lakini kwa waovu Mungu anasema
Hapa Mungu bado anazungumza na anajizungumzia mwenyewe katika hali ya mtu wa tatu. "Lakini kwa waovu nasema"

kwa waovu
Neno "waovu" inamaanisha watu waovu kwa ujumla. "kwa watu waovu"

Una nini na kutangaza sheria zangu ... na kutupa maneno yangu?
Mungu anatumia swali hili kukemea watu waovu. Swali hili linaweza kugeuzwa kuwa kauli. "Haina maana kwamba unatangaza sheria na agano langu, kwa kuwa unachukia maagizo yangu na kutupa maneno yangu." au "Sio sawa kwako kutangaza sheria zangu"

kwamba umechukua agano langu mdomo mwako
Mungu anazungumzia watu waovu kutongoa maneno ya agano kana kwamba wanaweka agano midomoni mwao. "kuzungumza kuhusu agano langu"

kutupa maneno yangu
Mungu anazungumzia watu waovu kukataa anachosema kana kwamba walikuwa wakitupa nje takataka. "kukataa ninachosema"

Psalms 50:18

unakubaliana naye
Maana zinazowezekana ni 1) kwamba wanakubaliana na matendo ya mwizi. "unamkubali" au 2) kwamba wanamuunga mwizi katika matendo yake. "unamuunga"

Unatoa mdomo wako kwa uovu
Mungu anamzungumzia mtu kuongea vitu vya uovu kana kwamba mdomo wa mtu ni mjumbe ambaye mtu anamtuma kufanya vitu viovu. "Daima huwa unasema vitu viovu"

generated on Tue Oct 24 10:45:40 2023

ulimi wako unaeleza uongo
Neno "ulimi" linawakilisha mtu anayezungumza. "huwa unasema uongo daima"

Unakaa na kuzungumza dhidi ya ndugu yako; unamkashifu mtoto wa mama yako
Misemo hii miwili ina maana moja lakini inatumia maneno tofauti. Mungu anawashtaki kwa kuongea uongo dhidi ya watu wa familia yao wenyewe.

Unakaa na kuzungumza
"Kukaa na kuzungumza" dhidi ya mtu inaashiria kuwa mtu huyu anawaza kwa makusudi vitu vibaya vya kusema kwa mtu. "Huwa unawaza namna ya kuongea"

Psalms 50:21

ulifikiri kuwa mimi ni mtu kama wewe
kwa kuwa Mungu amekaa kimya na bado hajawakemea watu waovu kwa matendo yao, walidhani kuwa Mungu amekubaliana na walichofanya. "ulifikiri kuwa mimi ni mtu nayetenda kama nyie"

shutumu
"kemea" au "karipia"

kuleta ... vitu vyote ulivyofanya
Mungu anazungumzia kuorodhesha mambo maovu yote waliyotenda. "orodhesha ... vitu vyote mlivyofanya"

mbele ya macho yako
Hapa, kuwa "mbele ya macho yako" inamaanisha kuwa ni sehemu wanayoweza kuona. Hii inamaanisha kuwa hawataweza kukana mashtaka ambayo Mungu anawaletea. "mbele yenu" au "ili usiweze kuyakana"

nyie mnaomsahau Mungu
Mungu anawazungumzia waovu kumkataa kana kwamba wamemsahau. "Anajizungumzia katika hali ya mtu wa tatu. "nyie mlio nikataa"

nitawararua katika vipande
Mungu anazungumzia kuwaangamiza waovu kana kwamba ni simba anakula mawindo yake. "nitakuangamiza"

Psalms 50:23

hupanga njia yake katika namna sahihi
Mungu anazungumzia jinsi mtu anavyoishi kana kwamba ni njia ambayo mtu anasafiri. "huishi maisha yake katika njia sahihi"

Nitaonesha wokovu wa Mungu
Hapa Mungu anazungumzia kumwokoa mtu kana kwamba ilikuwa ni kumsababisha mtu kuona wokovu wake. Anajizungumzia katika hali ya mtu wa tatu. "Nitamwokoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 51

Kwa kiongozi wa muziki. Zaburi ya Daudi; wakati nabii Nathani amekuja kwake baada ya kusikia kuwa alilala na Bathsheba. **1** Unirehemu, Mungu, kwa sababu ya uaminifu wa agano lako; kwa ajili ya wingi wa matendo yako ya rehema, uyafute makosa yangu. **2** Unioshe kabisa uovu wangu na unisafishe dhambi zangu. **3** Kwa maana ninayajua makosa yangu, na dhambi yangu iko mbele yako siku zote. **4** Dhidi yako, wewe pekee, nimetenda dhambi na kufanya uovu mbele ya macho yako; uko sawa usemapo; wewe uko sahahi utoapo hukumu. **5** Tazama, nilizaliwa katika uovu; pindi tu mama yangu aliponibeba mimba, nilikuwa katika dhambi. Tazama, wewe unahitaji uaminifu ndani ya moyo wangu; **6** katika moyo wangu wewe utanifanya niijue hekima. **7** Unisafishe kwa hisopo, nami nitakuwa safi; unioshe, nami nitakuwa mweupe kuliko theluji. **8** Unifanye kusikia furaha na shangwe ili kwamba mifupa ulioivunja ifurahi. **9** Uufiche uso wako mbali na dhambi zangu na uyafute maovu yangu yote. **10** Uniumbie moyo safi, Mungu, na uifanye upya roho ya haki ndani yangu. **11** Usiniondoe uweponi mwako, na usimuondoe roho Mtakatifu ndani yangu. **12** Unirudishie furaha ya wokovu wako, na unihifadhi mimi kwa roho ya utayari. **13** Ndipo nitawafundisha wakosaji jia zako, na wenye dhambi watakugeukia wewe. **14** Unisamehe kwa ajili ya umwagaji damu, Mungu wa wokovu wangu, nami nitapiga kelele za shangwe ya haki yako. **15** Ee Bwana, uifungue midomo yangu, na mdomo wangu itazieleza sifa zako. **16** Kwa maana wewe haufurahishwi katika sadaka, vinginevyo ningekutolea sadaka; wewe hauwi radhi katika sadaka ya kuteketezwa. **17** Sadaka ya Mungu ni roho iliyovunjika. Wewe, Mungu hautadharau moyo uliopondeka na kujutia. **18** Uitendee mema Sayuni katika nia yako nzuri; uzijenge tena kuta za Yerusalem. **19** Kisha wewe utafurahia sadaka yenye haki, katika sadaka za kuteketeza; ndipo watu wetu watatoa ng'ombe kwenye madhabahu yako.

Psalms 51:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Katika zaburi hii Daudi anamwomba Mungu msamaha.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

wakati nabii Nathani alipokuja kwake
Inaweza kuelezwa wazi Nathani alifanya nini alipokuja kwa Daudi, kwa sababu zaburi hii ni majibu ya hayo. "wakati nabii Nathani alipokuja kwa Daudi na kumkemea"

alipolala na Bathsheba
"baada ya Daudi kulala na Bathsheba"

kwa ajili ya umati wa matendo yako ya huruma
"kwa sababu unafanya mambo mengi sana ya huruma"

weka doa makosa yangu
Kusamehe dhambi inazungumziwa kana kwamba ni kati ya 1) kuwekea doa au 2) kufuta kumbukumbu za dhambi. "samehe dhambi zanguu kama mtu anazifuta" au "sahau dhambi zangu kama mtu anayefuta kumbukumbu za dhambi"

Nioshe kikamili kutokana na udhalimu wangu ... nisafishe na dhambi zangu
Misemo hii miwili inamaanisha kitu kimoja.

Nioshe kikamili kutokana na udhalimu wangu
Kukubaliwa na Mungu kunazungumziwa kama kuwa msafi. Mungu huwafanya watu kukubalika kwa kusamehe dhambi zao. "Osha dhambi zangu zote" au "Samehe dhambi zangu zote ili nikubalike kwako"

kikamili
"kikamilifu"

nisafishe na dhambi zangu
Kukubalika kwa Mungu kunazungumziwa kama kuwa msafi. Mungu huwafanya watu kukubalika kwa kusamehe dhambi zao. "Nifanye kuwa msafi na dhambi yangu" au "nisamehe kwa dhambi yangu ili niwe msafi"

Psalms 51:3

dhambi yangu daima iko mbele yangu
Kutoweza kusahau dhambi zake inazungumziwa kana kwamba zilikuwa mbele yake wakati wote ambapo anaweza kuziona. "huwa nina ufahamu wa dhambi zangu" au "siwezi kusahua dhambi zangu"

na kufanya kilicho kiovu mbele yako
"na nimefanya kilicho kiovu"

generated on Tue Oct 24 10:45:40 2023

Psalms 51:5

Tazama, nilizaliwa katika udhalimu ... tazama, unatamani uaminifu
Matumizi mawili ya "Tazama" hapa yanavuta nadhari kati ya tofauti ya mambo haya mawili. "Hakika nilizaliwa katika udhalimu ... Lakini unatamani uaminifu"

Tazama, nilizaliwa katika udhalimu ... mara tu mama yangu alipochukua mimba yangu, nilikuwa katika dhambi
Misemo hii miwili inamaana moja na inatumika pamoja kuleta msisitizo.

nilizaliwa katika udhalimu
Kuwa mwenye dhambi inazungumziwa kama kuwa kwenye udhalimu. "nilikuwa mwenye dhambi tayari wakati nazaliwa"

mara tu mama yangu alipochukua mimba yangu, nilikuwa katika dhambi
Kuwa mwenye dhambi inazungumziwa kama kuwa kwenye dhambi. "hata mama yangu alipobeba mimba yangu, nilikuwa mwenye dhambi"

unatamani uaminifu moyoni mwangu
Moyo unawakilisha kati ya 1) hamu za mtu au 2) mtu mzima. "Unataka nitamani uaminifu" au "unataka niwe mwaminifu"

Psalms 51:7

Nitakase ... nitakuwa msafi ... nioshe ... nitakuwa mweupe zaidi ya theluji
Kukubalika kwa Mungu kunazungumziwa kama kuwa msafi au mweupe. Mungu huwafanya watu kukubalika kwa kusamehe dhambi zao.

Nitakase kwa hisopo
Mwandishi anamzungumzia Mungu kana kwamba Mungu ni kuhani ambaye humwaga maji juu yake kumfanya akubalike kwa Mungu. "Nifanye nikubalike kwa kunimwagia maji na hisopo" au "Nisamehe kwa dhambi zangu ili nikubalike kwako"

hisopo
Huu ni mmea ambao kuhani alitumia kunyunyizia maji au damu juu ya watu au vitu kuvifanya visafi kiutaratibu, yaani, kukubalika kwa Mungu.

mweupe zaidi ya theluji
Kutokuwa na dhambi kunazungumziwa kama kuwa mweupe. "mweupe sana"

furaha na shangwe
Maneno haya mawili yana maana moja na yana sisitiza hamu yake kusikia mambo ya furaha.

ili kwamba mifupa uliyovunja ifurahi
Kujisikia huzuni kali inazungumziwa kana kwamba mifupa yake imevunjika. "Kwa kuwa umesababisha huzuni kali ndani yangu. Acha nifurahi tena!"

Ficha uso wako mbali na dhambi zangu
Kufikiria kuhusu dhambi za mtu inazungumziwa kama kuziona. Kusamehe au kukataa kuwaza kuhusu dhambi inazungumziwa kama kuchagua kutoziona. "Usizitazame dhambi zangu" au "Usikumbuke dhambi zangu"

wekea doa udhalimu wangu
Kusamehe au kukataa kuwaza kuhusu dhambi inazungumziwa kama kati ya 1) kuziwekea doa au 2) kufuta kumbukumbu iliyoandikwa ya dhambi. "samehe dhambi zangu kama mtu anafuta kitu" au "samehe dhambi zangu kama mtu anayefuta kumbukumbu ya dhambi"

Psalms 51:10

Umba ndani yangu moyo msafi
Hapa "moyo" unawakilisha hisia na hamu. Kujitoa kamili na kuwa mtiifu kwa Mungu inazungumziwa kama na kuwa na moyomsafi. "Unifanye nijitoe kamili kwako" au "Nifanye nitake kukutii wewe daima"

fanya upya roho safi ndani yangu
Hapa "roho" inawakilisha mtazamo na hamu za Daudi. "fanya mtazamo wangu kuwa sawa" au "nifanye nitake daima kufanya kilicho sawa"

Usiniondoe mbali na uwepo wako
"Usinilazimishe kwenda mbali na wewe." Kukataliwa na Mungu kunazungumziwa kama kulazimishwa kwendambali naye. "Usinikatae mimi kama mmoja wa watu wako"

Psalms 51:12

na uniendeleza
"na unishike" au "unisaidie"

njia zako
"jinsi unavyotaka watu waishi" au "unachotaka watu wafanye"

watenda makosa ... watenda dhambi
Maneno haya mawili yanamaanisha watu wale wale.

Psalms 51:14

kumwaga damu
Msemo huu unamaanisha kumua mtu mwingine.

Bwana, fungua midomo yangu, na mdomo wangu utaeleza sifa yako
Kuwa na uwezo wa kuongea inazungumziwa kama midomo kuwa wazi. Hapa kutoweza kuongea ni ishara ya kuwa na hatia ya dhambi na kutoweza kujitetea. "Bwana, nifanye niweze kuongea, na nitakusifu"

generated on Tue Oct 24 10:45:40 2023

hupendezwi na sadaka ... hauna furaha na sadaka za kuteketeza
Hii inamaanisha kwamba Mungu anataka kitu cha muhimu zaidi ya hivi vitu. "Sadaka haitoshi kukupendeza ... unataka kitu zaidi ya sadaka za kuteketeza"

Psalms 51:17

Sadaka za Mungu
"Sadaka zinazompendeza Mungu"

roho iliyovunjika
Roho iliyovunjika inawakilisha mtazamo wa unyenyekevu. "unyenyekevu" au "mtu anayekuwa mnyenyekevu"

moyo ulio vunjika na wenye majuto
Kuwa mnyenyekevu na majuto juu ya dhambi za mtu inazungumziwa kama kuwa na moyo ulio vunjika na wa majuto. Moyo unawakilisha hisia na nia. "huzuni na unyenyekevu" au "mtu anayejuta kwa ajili ya dhambi zake na ni mnyenyekevu"

uzijenge kuta za Yerusalemu
Kuta za mji huulinda mji na watu waliomo. Maana zinazowezekana ni 1) "utuwezeshe kujenga kuta za Yerusalemu" au 2) "ilinde Yerusalemu na uifanye kuwa imara"

watu wetu watatoa mafahali katika madhabahu yako
Fahali ni ng'ombe dume. Mafahali mara nyingi hutumika kama wanyama wa sadaka, kulingana na maagizo ya Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 52

Kwa kiongozi wa muziki. Maschil ya Daudi; wakati Doegi Mwedomi alipokuja na kumwambia Sauli, na kumwambia yeye, "Daudi amekuja kwenye nyumba ya Ahimeleki." [1] Kwa nini wewe unajivunia kufanya uovu, wewe mtu mwenye nguvu? Uaminifu wa agano la Mungu huja kila siku. [2] Ulimi wako hupanga uharibifu kama wembe mkali, na kufanya udanganyifu. [3] Wewe unapenda uovu kuliko wema na udanganifu kuliko kuongea haki. Selah [4] Wewe hupenda maneno ambayo huwaumiza wengine, wewe ulimi mdanganyifu. [5] Vivyo hivyo Mungu atakuadhibu wewe milele; yeye atakuchukua na kukuondoa katika hema yako na kukung'oa katika ardhi ya uhai. Selah [6] Wenye haki pia wataona na kuogopa; watamcheka na kusema, [7] "Tazama, huyu ni mtu ambaye hakumfanya Mungu kuwa kimbilio lake la usalama, bali aliamini katika wingi wa mali zake, naye alikuwa na nguvu alipowaharibu wengine." [8] Lakini kwangu mimi, niko kama mti bora wa mzeituni katika nyumba ya Mungu; Nami nitaamini uaminifu wa agano la Mungu milele na milele. [9] Nitakushukuru wewe daima kwa uliyo tenda. Nitalisubiri jina lako, kwa sababu ni zuri, uweponi mwa wantu wako wa kimungu.

Psalms 52:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Katika zaburi hii anayezungumziwa ni Doegi. Wakati Sauli alipotaka kumuua Daudi, Doegi alimwambia Sauli mahali alipokuwa Daudi ili Sauli ampate.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Doegi ... Mwedomi
Haya ni majina ya wanaume.

Kwa nini unajivunia kufanya fujo, wewe mwanamme shujaa?
Swali hili linaonesha jinsi Daudi alivyokuwa na hasira na yule aliyeleta matatizo. "Hutakiwi kuwa na majivuno sana kwa kutengeneza matatizo, wewe mwanamme shujaa."

wewe mwanamume shujaa
Inawezekana Daudi alikuwa akitumia kejeli alipokuwa anamwita Doegi hivi. "wewe, unadhani una uwezo sana"

Uaminifu wa agano wa Mungu unakuja
Daudi anazungumzia uaminifu wa Mungu wa agano kana kwamba ni kitu kilichoweza kuja. Inawezekana alikuwa akimaanisha ahadi za Mungu kuwalinda watu wake na watu waovu. Hii inaweza kuelezwa wazi. "Mungu ni mwaminifu kutunza ahadi za agano lake" au "Mungu huwalinda kwa uaminifu watu wake kutoka kwa watu waovu kama wewe"

wembe mkali
ubapa mkali

Ulimi wako unapanga maangamizi kama wembe mkali, unafanya udanganyifu
Hapa ulimi unalinganishwa na wembe mkali ambao unauwezo wa kusababisha madhara makubwa. "Ulimi wako unadhuru watu kama wembe mkali ufanyavyo, unapopanga maangamizi na kudanganya wengine"

Ulimi wako
Hapa "ulimi wako" unaashiria mtu ambaye Daudi anazungumza naye. "Wewe"

Psalms 52:3

Kauli Unganishi:
Daudi anaendelea kuzungumza na "mwanamme shujaa" wa 52:1

kudanganya kuliko kuzungumza haki
"unapenda kudanganya zaidi ya kusema kilicho sawa"

Psalms 52:4

maneno yanayomeza wengine
Hapa maneno yanayowadhuru wengine yanazungumziwa kana kwamba yalikuwa wanyama wanayo wameza watu. "maneno yanadhuru wengine"

wewe ulimu wa uongo
Hii inamaanisha mtu ambaye mwandishi anazungumza naye. "wewe msemaji wa uongo" au "wewe muongo"

atakuchukua juu ... kukunyofoa ... kukung'oa
Misemo hii yote mitatu ni njia tofauti ya kusema "kukutoa"

generated on Tue Oct 24 10:45:40 2023

kukung'oa katika nchi ya walio hai
Kuwa hai duniani inazungumziwa kana kwamba watu ni mimea yenye mizizi ardhini. Mungu kumuua mtu inazungumziwa kama kuchimba mizizi ya mmea na kuitoa ardhini. "atakutoa katika nchi ya walio hai" au "Atakuua ili usiwepo tena dunia pamoja na watu waishio"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 52:6

Mwenye haki pia ationa na kuogopa
"Wenye haki pia watamwona Mungu akimuondoa na watamwogopa"

Tazama
"hakika"

hakumfanya Mungu kuwa kimbilio lake
Hapa anayekimbiliwa inamaanisha mlinzi. "hakumfanya Mungu kuwa mlinzi wake" au "hakumwomba Mungu kumlinda"

Psalms 52:8

mti wa kijani wa mzeituni
Majani ya kijani ya mizeituni yana nguvu na ni imara. Hayaanguki.

mimi ni kama mti wa kijani wa mzeituni ndani ya nyumba ya Mungu
Kuwa salama inazungumziwa kama kuwa mti imara. "Nina nguvu katika nyumba ya Mungu, kama mti wa kijani wa mzeituni" au "Kwa sababu naabudu katika nyumba ya Mungu, niko salama kama mti wa kijani wa mzeituni"

ndani ya nyumba ya Mungu
Hii inamaanisha hekalu la Mungu

Nitasubiri jina lako, kwa sababu ni zuri
Jina la Mungu linamaanisha Mungu mwenyewe. Kumsubiri Mungu inaashiria kumsubiri Mungu kumsaidia. "Nitakusubiri, kwa sababu u mwema" au "Nitakusubiri unisaidie, kwa sababu u mwema"

generated on Tue Oct 24 10:45:40 2023

Chapter 53

Kwa kiongozi wa muziki; seti kwenye Mahalath. Maschil ya Daudi. [1] Mpumbavu husema moyoni mwake, "Hakuna Mungu." Wamepotoka na kufanya machukizo; hakuna mmoja atendaye mema. [2] Toka mbinguni Mungu hutazama chini kwa wanadamu kuona kama kuna yeyote mweye akili, amtafutaye yeye. [3] Wote wamekengeuka. Kwa pamoja wamepotoka. Hakuna atendaye mema, hata mmoja. [4] Je, wale wanao fanya uovu hawana uelewa - wale walao watu wangu kana kwamba wanakula mkate na hawamuiti Mungu? [5] Wao walikuwa katika hofu kuu, ingawa hakuna sababu ya kuogopa ilikuwepo hapo; maana Mungu ataitawanya mifupa ya yeyote atakaye kusanyika dhidi yako; watu kama hao wataaibishwa kwa sababu Mungu amewakataa wao. [6] Oh, kwamba wokovu wa Israel ungepatikana Sayuni! Wakati Mungu atakapowaleta watu wake kutoka kifungoni, ndipo Yakobo atashangilia na Israeli itafurahi!

Psalms 53:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Mahalathi
Hii inaweza kumaanisha mtindo wa muziki.

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

watoto wa wanadamu
Hii inamaanisha watu wote

anayemtafuta
Kumtafuta Mungu kama mtu inazungumziwa kama "kumtafuta" Mungu. Maana zinazowezekana ni 1) kutaka kumjua Mungu. "wanaotaka kumjua yeye" au 2) kumwabudu Mungu. "wanao mwabudu yeye"

Wote wamegeuka
Kumkataa Mungu na kilicho sawa kinazungumziwa kama kugeuka. "Wote wamegeuka kutokakufanya kilicho sawa" au "Wote wamemkataa Mungu"

Psalms 53:4

Je wale wanaotenda udhalimu hawana uelewa - wale ... Mungu?
Swali hili linatumika kuonesha mshtuko ambao mwandishi anahisi kwa sababu watu wanatenda dhambi sana. Inaweza kuandikwa kama kauli mbili. "Wale wanaotenda udhalimu kana kwamba hawajui chochote. Wanawameza watu wangu kana kwamba wanakula mikate, na hawamwiti Mungu!

wale wanao wameza watu wangu kana kwamba wanakula mkate
Kuangamiza watu inazungumziwa kama kuwameza. Kufanya kana kwamba walikuwa wakila mikate inaashiria kuwa walifanya kwa urahisi sana bila kuhisi hatia. "wale wanaowaangamiza watu wangu kwa uhuru kana kwamba wanakula mikate"

Mungu ataitawanya mifupa ya yeyote atakayeweka kambi dhidi yako
Kutawanya mifupa ya watu inamaanisha kuwaua na kuruhusu mifupa yao kubaki walipofia na bila kuwazika vizuri. "Mungu atamwangamiza kabisa yeyote atakaye weka kambi dhidi yako, na mifupa yao italala imetawanyika kwenye ardhi"

yeyote atakayeweka kambi dhidi yako
Kuweka kambi dhidi ya watu inamaanisha kuwashambulia. Majeshi ya adui yalikuwa yakisafiri na kuweka kambi na kuishi kwa muda karibu na watu waliotaka kuwavamia. "yeyote atakaye wavamia"

Psalms 53:6

O, kwamba wokovu wa Israeli uje
Neno "O" hapa linatambulisha mshangao unaoonesha matumaini au ombi. "Natumaini kuwa wokovu wa Israeli utakuja" au "Ninaomba kwamba wokovu uje"

wokovu wa Israeli uje kutoka Sayuni
Wokovu unaashiria Mungu, mwokozi, ambaye hekalu lake liko Sayuni. "mwokozi wa Israeli utakuja kutoka Sayuni" au "Mungu atakuja kutoka Sayuni na kuokoa Israeli"

Mungu atakapo warudisha watu wake kutoka mateka
"Mungu atakapo okoa watu wake wafungwa"

Yakobo atasherehekea na Israeli kufurahi!
Misemo hii miwili ina maana moja.

Yakobo
Hapa "Yakobo" inamaanisha uzao wa Yakobo, Waisraeli.

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generated on Tue Oct 24 10:45:40 2023

Chapter 54

Kwa kiongozi wa muziki; kwenye vyombo vya nyuzi. Maschil ya Daudi; wakati Ziphites alipokuja na kumwambia Sauli, "Hivi Daudi hakujificha pamoja nasi?" [1] Uniokoe, Mungu, kwa jina lako, na kwa nguvu zako unihukumu. [2] Usikie maombi yangu, Mungu; uyategee sikio maneno ya mdomo wangu. [3] Kwa maana wageni wameinuka dhidi yangu, na watu wasio na huruma wanaitafuta roho yangu; nao hawakumuweka Mungu mbele yao. Selah [4] Tazama, Mungu ni msaidizi wangu; Bwana ndiye anisaidiaye. [5] Naye atawalipizia uovu maadui zangu; katika uaminifu wako, uwaharibu! [6] Nitakutolea dhabihu kwa moyo mkunjufu; nitalishukuru jina lako, Yahwe, kwa maana ni jema. [7] Kwa kuwa yeye ameniokoa katika kila shida; macho yangu yamewatazama adui zangu yakiwa na ushindi.

Psalms 54:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni ombi kwa ajili ya msaada.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Wafizi
Watu kutoka mji wa Zifu katika milima ya Yuda, kusini mashariki mwa Hebroni.

Kwani Daudi hajifichi pamoja na sisi?
Swali hili linatumika kuonesha kuwa hili ni jambo muhimu ambalo Sauli anapaswa kujua. "Daudi anajificha na sisi."

Niokoe, Mungu, kwa jina lako
Hapa jina la Mungu linaashiria tabia yake. Inaweza kumaanisha zaidi uwezo wake au haki yake. "niokoe, Mungu, kwa uwezo wako"

nihukumu katika uwezo wako
Kumhukumu Daudi hapa inaashiria kuwaonesha watu kuwa Daudi hana hatia. Mungu anapotumia nguvu zake kumwokoa Daudi, watu watajua kuwa Mungu amemhukumu na hana hatia. "Kwa uwezo wako, waoneshe watu kuwa sina hatia" au "Waoneshe watu kuwa sina hatia kwa kutumia nguvu zako kuniokoa"

yape masikio maneno ya
Kumpa mtu masikio inaashiria kumsikiliza. "sikiliza maneno yangu"

maneno ya mdomo wangu
Msemo huu unamaanisha kile alichosema mnenaji. "maneno yangu" au "ninachosema kwako"

wameinuka dhidi yangu
Kuinuka dhidi ya mtu inaashiria kujiandaa kumshambulia au kumshambulia kabisa. "wamejiandaa kunishambulia" au "wananishambulia"

watu wasio na huruma
"wanaume wasio na huruma"

wametafuta maisha yangu
Kutafuta maisha ya mtu inamaanisha kujaribu kumuua. "wamejaribu kuniua" au "wanataka kuniua"

hawajamuweka Mungu mbele yao
Kumweka Mungu mbele yao inaashiria kuwa makini na Mungu. "hawamzingatii Mungu" au "hawamjali Mungu"

Psalms 54:4

anaye nishikilia
Kumtetea Daudi na kumweka salama inazungumziwa kama kumshikilia. "anaye nitetea" au "anaye niweka salama"

Atawalipa adui zangu kwa uovu
Adhabu inazungumziwa kana kwamba ilikuwa ni malipo. "Atafanya uovu kwa adui zangu ambao walioufanya kwangu" au "Atasababisha uovu ambao adui zangu walifanya kwangu ufanywe kwao"

katika uaminifu wako, waangamize
Hapa Daudi anabadilisha kutoka kuzungumza kumhusu Mungu na kuongea naye. "Mungu, waangamize kwa sababu wewe ni mwaminifu kwangu"

Psalms 54:6

Nitatoa shukrani kwa jina lako, Yahwe, kwa kuwa ni zuri
Jina la Yahwe linamwakilisha yeye. "Nitatoa shukrani kwako, Yahwe, kwa kuwa u mwema"

generated on Tue Oct 24 10:45:40 2023

jicho langu limetazama
Jicho linamaanisha mtu. "Nimetazama"

jicho langu limetazama kwa ushindi juu ya adui zangu
Maana zinazowezekana ni 1) kuona kuwa adui zake wameshindwa. "Nimeona kuwa adui zangu wameshindwa" au 2) kuwashinda adui zake. "Nimewashinda adui zangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 55

Kwa kiongozi wa muziki; kwenye vyombo vya nyuzi. Maschili ya Daudi. [1] Uyategee sikio maombi yangu, Mungu; nawe usijifiche mbali na kusihi kwangu. [2] Unitazame kwa makini na unijibu; Sina pumziko katika shida zangu [3] kwa sababu ya sauti ya adui zangu, kwa sababu ya ukandamizaji wa waovu; maana wananiletea matatizo na kunitesa wakiwa na hasira. [4] Moyo wangu wasumbuka ndani yangu, na hofu ya kifo imeniangukia. [5] Uwoga na kutetemeka kumenijia, nayo hofu imenielemea. [6] Nikasema, "Oh, kama tu ningekuwa na mabawa kama njiwa! Ningelipaa mbali na kupata pumziko. [7] Tazama, ningeenda mbali; ningekaa jangwani. Selah [8] Ningefanya haraka kuja mafichoni mwako kuzikimbia dhoruba na tufani." [9] Uwaangamize, Bwana, vuruga lugha zao! Kwa maana nimeona vurugu na ugomvi katika mji. [10] Mchana na usiku wao huenda kwenye kuta zake; uchafu na ufisadi uko katikati yake. [11] Uovu uko katikati yake; ukandamizaji na uongo hauiachi mitaa yake. [12] Kwa maana hakuwa adui aliye nikemea, hivyo ningevumilia; wala ingekuwa ni yule aliye nichukia aliyejiinua mwenyewe dhidi yagu, hivyo ningejificha asinione. [13] Lakini ulikuwa wewe, mtu sawa na mimi, mwenzangu na rafiki yangu. [14] Tulikuwa na ushirika mtamu pamoja; tuliingia katika nyumba ya Mungu tukiwa na umati mkubwa. [15] Kifo na kiwapate ghafla; na washuke wakiwa hai kuzimuni, maana ndiko waishiko waovu, hapo hapo kati yao. [16] Lakini kwangu mimi, nitamwita Mungu, na Yahwe ataniokoa. [17] Wakati wa jioni, asubuhi na mchana ninalalamika na kuomboleza; yeye atasikia sauti yangu. [18] Kwa usalama kabisa atayaokoa maisha yangu na vita dhidi yangu, kwa maana wale waliopigana nami walikuwa ni wengi. [19] Mungu, yule unayetawala milele, atawasikia na kuwaaibisha wao. Selah Hawabadiliki, na hawamhofu Mungu. [20] Rafiki yangu ameinua mikono yake dhidi ya wale waliokuwa na amani naye; Hakuheshimu agano alilokuwa nalo. [21] Mdomo wake ulikuwa laini kama siagi, lakini moyo wake ulikuwa adui; maneno yake yalikuwa laini kuliko mafuta, lakini yalikuwa ni panga zilizochomolewa. [22] Umtwike mizigo yako Yahwe, naye atakusaidia; yeye hataruhusu mtu mwenye haki kuyumbayumba. [23] Bali wewe, Mungu, utawaleta waovu chini kwenye shimo la uharibifu; watu wenye kiu ya kumwaga damu na waongo hawataishi hata nusu ya maisha kama wengine, lakini mimi nitakuamini wewe.

Psalms 55:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Toa sikio kwa ombi langu
Kutoa sikio kwa mtu inamaanisha kusikiliza. "Sikiliza ombi langu"

usijifiche kwa ombi langu
Kukataa kuvutia nadhari ombi lake inazungumziwa kama kujificha mbali na hilo ombi. "usiache kujali ombi langu"

kwa sababu ya sauti ya adui zangu
Hapa "sauti" inawakilisha walichosema. "kwa sababu ya kile ambacho adui zangu wanasema"

wanaleta shida kwangu
Kusababisha taabu inazungumziwa kama kuleta taabu. "wananisababisha kuwa na taabu kubwa" au "wanafanya vitu viovu kwangu na kwa hiyo nateseka"

Psalms 55:4

Moyo wangu unatetemeka ndani yangu
Hapa, "moyo unatetemeka" inamaansiha maumivu yake ya kihisia au kuteseka. Kuteseka huku ni kwa sababu ya uoga. "Ninateseka kwa sababu ninaogopa sana"

hofu yangu ya mauti imeniangukia
Kuwa na hofu sana inazungumziwa kana kwamba hofu ni kitu kinachomwangukia mtu. "Ninaogopa sana kuwa nitakufa" au "Ninahofu kuwa nitakufa"

Uoga na kutetemeka zimeniangukia
Kuwa na hofu na kutetemeka kunazungumziwa kana kwamba hofu na kutetemeka ni vitu vinavyokuja kwa mtu. "Nimekuwa na hofu sana na kutetemeka"

kitisho kimenilemea
Kuhisi kitisho inazungumziwa kana kwamba kitisho ni kitu kinachoweza kuwafunika watu. "Ninahisi kitisho kibaya" au "Ninahofu sana"

generated on Tue Oct 24 10:45:40 2023

Psalms 55:6

O, ningekuwa na mbawa kama njiwa!
Mshangao huu unaelezea kitu ambacho mwandishi anatamani sana. "Ninatamani sana ningekuwana mbawa kama njiwa"

Basi ningepaa
"Kama ningekuwa na mbawa, ningepaa"

Tazama
"Hakika"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 55:8

Taarifa ya Jumla:
Mwandishi anamaliza kueleza alichokisema.

tufani
dhoruba kali

Wameze
Kuangamiza kitu inazungumziwa kama kukila chote. Maana zinazowezekana ni "Angamiza mipango ya adui zangu" au "Waangamize adui zangu"

changanya lugha yao
"Lugha" hapa inawakilisha kile ambacho watu walikuwa wakiambiana, na inaweza kumaanisha hasa wao kuzungumzia mipango ya kufanya uovu. Kuwachanganya inawaklisha kuwafanya watu washindwe kuelewana. "wachanganye wanapozungumza pamoja" au "changaya mipango yao"

Psalms 55:10

wanazunguka kuta zake
"vurugu na ugomzihuzunguka kuta zake." Vurugu na ugomvi zinazungumziwa kana kwamba ni watu. Hii inaweza kuelezwa kwa kuelezea watu wanaosababisha vuruguna ugomvi. "watu wanatembea kwenye kuta za mji, wakiwa na vurugu na kupigana"

kuta zake
"juu ya kuta za mji" Miji ilikuwa imezungukwa na kuta nene za kuwalinda na adui. Watu waliweza kutembea juu ya kuta kuona kama kuna adui wanaokuja kwenye mji.

udhalimu na shida ziko katikati yake
Udhalimu na shida zinazungumziwa kana kwamba ni watu. "watu hufanya udhalimu na kuleta shida.katikati ya mji" au "watu hufanya matendo ya dhambi na kusababisha shida ndani yake"

shida
"taabu"

Uovu uko katikati yake
Uovu unazungumziwa kana kwamba ni mtu. "Watu hufanya vitendo vya uovu katikati ya mji" au "watu huteketeza vitu katika mji"

dhuluma na uongo haziondoki mitaa yake
Dhuluma na uongo zinazungumziwa kana kwamba ni watu. "Watu hudhulumu na kuwadanganya wengine katika mitaa ya mji, na hawaondoki" au "Watu huwadhulumu na kuwadanganya wengine katika mitaa ya mji"

mitaa yake
Hii inaweza kumaanisha sehemu za masoko katika mji.

Psalms 55:12

ningeweza kuibeba
Kuvumilia kukemewa inazungumziwa kama kuubeba. "ningeweza kubeba kukemewa" au "nisingekuwa na huzuni sana kuhusu kukemewa"

aliyejiinua dhidi yangu
Kuwa na majivuno na kumtusi mwingine inazungumziwa kama kujiinua dhidi ya mwingine. "kanitukana mimi" au "kanichukia"

Lakini ilikuwa ni wewe
Mwandishi wa zaburi anazungumza kana kwamba mtu aliyemkemea na kumsuta alikuwa hapo akimsikiliza.

mwenzangu na rafiki wangu wa karibu
"Wewe ulikuwa mwenzangu na rafiki wa karibu"

Sisi
Neno "sisi" inamaanisha mwandishi wa zaburi na rafiki yake.

pamoja na umati
Maana zinazowezekan ni 1) "pamoja" au 2) "pamoja na kundi"

Psalms 55:15

Acha mauti ije kwao ghafla
Mauti inazungumziwa kana kwamba ni mtu anayeweza kushambulia watu. "Acha adui zangu wafe ghafla"

acha waende chini kuzimu wakiwa hai
Kufa ghafla inazungumziwa kana kwamba watu walitakiwa kwenda kuzimu haraka sana hadi hawakufa kwanza. "acha waende kuzimu ghafla'

uovu ndipo wanapoishi
Uovu unazungumziwa kana kwamba ni kitu kinachoweza kuwa sehemu fulani. Tabia ya uovu ya adui zake inazungumziwa kana kwamba uovu

generated on Tue Oct 24 10:45:40 2023

ulikuwa pamoja nao au akribu yao. "huwa wanafanya vitu viovu wanapoishi"

katikati yao
Msemo huu unawekea mkazo wazo la uovu kuwa karibu yao sana. Hapa uovu unazungumziwa kama kutokuwa tu kwenyenyumba zao, bali mahali walipo. "Huwa wanafanya vitu viovu popote walipo" au "popote walipo"

Psalms 55:16

Mimi
Msemo huu unaonesha kuwa mwandishi ameacha kuzungumzia kitu kimoja na sasa ameanza kujizungumzia mwenyewe.

kuguna
"kulia"

atasikia sauti yangu
Hapa "sauti" inawakilisha kati ya 1) mwandishi wa zaburi au 2) malalamiko ya mwandishi wa zaburi au kilio chake. "atanisikia" au "atasikia kuguna kwangu"

maisha yangu
Hapa "maisha" inamwakilisha mwandishi wa zaburi. "mimi"

kwa kuwa wale waliokuwa wakipigana dhidi yangu walikuwa wengi
"kwa kuwa watu wengi walipigana dhidi yangu"

Psalms 55:19

atawasikia
"atawasikia adui zangu" au "atasikia kile ambacho adui zangu wanasema." Tafsiri zingine zinasema "watanisikia."

kuwaaibisha
"atawashinda na kuwaaibisha"

Psalms 55:20

ameinua mikono yake dhidi ya wale
Kuinua mkono dhidi ya watu inawakilisha kuwashambulia. Hii inaweza kuwa sitiari ya kusema vitu vinavyowaweka watu katika hatari au kuwasababisha kuwa katika shida. "amewashambulia wale" au "amewasiliti wale"

Mdomo wake
"Mdomo" wa mtu unawakilisha anachosema. "Kile ambacho rafiki yangu amesema"

Mdomo wake ulikuwa laini kama siagi
Maneno yanayopendeza au mazuri kusikia yanazungumziwa kana kwamba ni malaini na mepesi kumeza. "Alichosema kinapendeza kama siagi laini" au "Alisema vitu vizuri"

uhasama
"ovyo" au "chuki"

maneno yake
"Maneno" ya mtu yanawakilisha anachosema. "Alichosema"

maneno yake yalikuwa laini kuliko mafuta
Watu huweka mafuta kwenye ngozi zao kuifanya ijisikie vizuri, na huweka kwenye vidonda kuviponya. Maneno yaliyo yenye huruma au yenye msaada yanazungumziwa kana kwamba yalikuwa laini au ya kumbembeleza. "aliyosema yalikuwa yenye huruma na ya kumbembeleza kama mafuta" au "alisema vitu venye huruma"

yalikuwa panga zilizo chomolewa
Maneno yanayosababisha shida kwa watu yanazungumziwa kana kwamba ni panga zinazoweza kuumiza watu. "kile alichosema kiliwaumiza watu kama panga zilizochomolewa zifanyavyo" au "alichosema kiliwasababishia watu shida"

panga zilizo chomolewa
Neno "chomolewa" hapa linamaanisha kuwa panga zimetolewa kwenye makasha yake tayari kwa kutumiwa.

Psalms 55:22

Weka mizigo yako
Hapa mwandishi anazungumza na watu wanyofu wengine.

Weka mizigo yako kwa Yahwe
Hapa taabu zinazungumziwa kana kwamba ni mizigo ambayo watu wanatakiwa kubeba. Kumtumaini Mungu kutusaidia wakati tuna shida inazungumziwa kama kumwekea mizigo yetu juu yake ili atubebee. "Mpe Yahwe shida zako" au "Mwamini Yahwe kukusaidia na taabu zako zote kama mtu anavyomwamini mtu mwenye nguvu zaidi kubeba mzigo wake"

atakuchukua
Kumtunza mtu au kumsaidia mtu akiwa na shida inazungumziwa kama kumsaidia. "atakutunza" au "atakulinda"

kamwe hataruhusu mtu mwenye haki kupepesuka
Mtu ambaye anataka kudhuriwa vibaya na maafa fulani inazungumziwa kana kwamba anapepesuka au kuyumba na anataka kuanguka. "hatamuacha mtu mwenye haki ayumbe na kuanguka" au "hataacha mtu mwenye haki aangamizwe"

Lakini wewe, Mungu
Mwandishi anazungumza na Yahwe sasa.

shimo la uharibifu
Hii inaweza kumaanisha kaburi au jahannamu.

generated on Tue Oct 24 10:45:40 2023

utawaleta waovu chini kwenye shimo la uharibifu
Hii inawakilisha kuwasababisha watu kufa. "utawasababisha waovu wafe" au "utawasababisha watu waovu kufa na kwenda sehemu ambapo wafu wapo"

wenye kiu ya damu na watu waongo
"watu wanadanganya na wanaotaka kuwaua wengine" au "wauaji waongo"

hata nusu ya urefu wa wengine
hata nusu ya urefu wa uhai wa wengine

generated on Tue Oct 24 10:45:40 2023

Chapter 56

Kwa kiongozi wa muziki; seti kwenye Jonath elem rehokim. Zaburi ya daudi. Zaburi; wakati Wafilisti walipomchukua katika Gath. **1** Uwe na huruma nami, Mungu, kwa maana watu wananishambulia! Muda wote wale wanao pigana nami hunikaribia zaidi ili wanishambulie. **2** Adui zangu hunikanyaga muda wote; maana ni wengi ambao kwa kiburi hupigana dhidi yangu. **3** Wakati nina woga, nitaweka imani yangu katika wewe. **4** Katika Mungu, ambaye neno lake ninalisifu - nimeweka imani yangu katika Mungu; sitaogopa; mtu wa kawaida atanifanya nini? **5** Muda wote wanayageuza maneno yangu; mawazo yao yote yako kinyume na mimi kwa ajili ya uovu. **6** Wanajikusanya kwa pamoja, wanajificha wenyewe, na kuzifuatilia hatua zangu, wakisubiri kuniua. **7** Usiwaache waikimbie adhabu yako kwa ajili ya uovu wao. Uwaangushe watu chini katika hasira yako, Mungu. **8** Wewe unahesabu kutangatanga kwangu na kuweka machozi yangu kwenye chupa yako; je, hayako kitabuni mwako? **9** Ndipo maadui zangu watakimbia katika siku ile nikuitapo wewe; hili najua, kwamba Mungu yupo kwa ajili yangu. **10** Katika Mungu ambaye neno lake ninalisifu, katika Yahwe ambaye neno lake ninalisifu, **11** katika Mungu ninaamini, sitaogopa. Yeyote atanifanya nini? **12** Wajibu wa kutimiza viapo vyangu kwako uko juu yangu, Mungu; nitatoa sadaka ya shukurani. **13** Kwa kuwa umeokoa uhai wangu na mauti; umezuia miguu yangu isianguke, ili kwamba niweze kutembea mbele ya Mungu katika nuru ya uhai.

Psalms 56:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Yothani elemu rehokimu
Hii inaweza kuwa inaeleza mtindo au tuni ya muziki ya kutumia wakati wa kuimba zaburi hii. "Imba zaburi hii kwa kutumia tuni ya "Yothani elemu rehokimu" au "Imba kwa kutumia mtindo wa Yothani elemu rehokimu"

Yothani elemu rehokimu
Hii inaweza kumaanisha "Njiwa katika Miti ya Mwaloni ya Mbali."

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Michtamu
Maana ya neno "michtamu" haieleweki. Hii inaweza kuandikwa kama: "Hii ni zaburi ambayo Daudi aliandika."

wakati Wafilisti walipomchukua Gathi
"Wafilisti walipomkamata Gathi"

wanakandamiza shambulio lao
"wanakuja karibu na karibu ili kunishambulia"

Adui zangu wananikanyaga
Shambulio kali la adui linazungumziwa kana kwamba walikuwa wakitumia mwili wake kutembea. "Adui zangu wananishambulia sana"

Psalms 56:3

kwako
Neno "kwako" linamaanisha Mungu.

mtu tu anaweza kufanya nini kwangu?
Hapa swali linatumika kuonesha kuwa mwandishi wa zaburi haogopi watu, kwa sababu hawawezi kumdhuru kabisa. "watu tu hawawezi kufanya kitu kwangu!" au "watu tu hawawezi kunidhuru vibaya!"

mtu tu
"watu." Hii inadokezwa kuwa watu hawana nguvu, lakini Mungu ana uwezo.

Psalms 56:5

Siku nzima
"wakati wote"

wanapindisha maneno yangu
Kurudia kile ambacho mtu amesema lakini kubadilisha kidogo ili imaanishe kitu tofauti inazungumziwa kama kupindisha maneno yao. "wanasema kuwa nimesema vitu ambavyo sijasema" au "wanadai kuwa nimesema vitu, lakini wanadanganya"

mawazo yao yote yako dhidi yangu kwa uovu
"daima huwa wanan mawazo maovu dhidi yangu" au "daima huwa wanawaza mambo maovu ya kunifanyia"

generated on Tue Oct 24 10:45:40 2023

wanaangalia hatua zangu
Kuangalia kile ambacho mtu anafnya ili kuona jinsi ya kumsababishia shida inazungumziwa kama kuangalia hatua zake, kama mtu anavyotaka kumkamata mtu anavyoangalia mtu anapotembea. "wanaangalia kila kitu nachofnaya"

kama tu walivyo subiri kwa ajili ya maisha yangu
Kusubiri kumua mtu inazungumziwa kama kusubiri maisha yake. "wanaposubiri kuniua"

Psalms 56:7

Usiache watoroke kufanya udhalimu
"Usiwaache watoroke adhabu yako kwa ajili ya udhalimu wao" au "Usiwaache watoroke unapowaadhibu kwa mambo maovu wanayofanya"

Uwalete chini watu
Kuwashinda adui inazungumziwa kama kuwaleta chini. "Washinde watu"

Unahesabu kuzurura kwangu
Kujishughulisha kwa Mungu juu ya mwandishi wa zaburi inazungumziwa kana kwamba Mungu alihesabu kila wakati ambao mwandishi wa zaburi alite

na kuweka machozi yangu kwenye chupa yako
Kujishughulisha kwa Mungu juu ya mwandishi wa zaburi inazungumziwa kana kwamba Mungu alitunza machozi ya mwandishi wa zaburi kwenye chupa. Machozi yanawakilisha kulia. "na unajua jinsi nilivyolia na unanijali"

hazimo kwenye kitabu chako?
Kujishughulisha kwa Mungu juu ya mwandishi wa zaburi inazungumziwa kana kwamba aliandika idadi ya machozi ya mwandishi wa zaburi katika kitabu chake. Swali hili linatumika kumkumbusha Mungu jinsi anavyomjali sana mwandishi. "umeandika kuyahusu katika kitabu chako" au "unakumbuka machozi yangu"

Psalms 56:9

watageuka
"watakimbia" au "watageuka na kukimbia"

Mungu yu upande wangu
Hii inamaanisha kuwa Mungu anamwonesha fadhila. Katika hali hii inadokezwa kuwa Mungu anapambana dhidi ya adui wa mwandishi wa zaburi ili kumlinda. "Mungu ananipigania"

Yeyote anaweza kunifanya nini?
Swali linatumika hapa kuonesha kuwa mwandishi wa zaburi haogopi watu, kwa sababu hawawezi kumuumiza sana. "Watu hawawezi kunifanya kitu!" au "Watu hawawezi kuniumiza vibaya!"

Psalms 56:12

Jukumu la kutimiza nadhiri zangu kwako liko juu yangu
Kuwajibika kufanya kitu inazungumziwa kana kwamba jukumu lakufanya kitu liko juu yamtu. "Lazima nitimize nadhiri zangu kwako" au "Lazima nifanye nilichoahidi kwako kufanya"

umiitunza miguu yangu na kuanguka
Hapa miguu inamwakilisha mtu. Kuanguka hapa inaweza kuwakilisha kuuwawa na adui zake. "umenepusha na kuanguka" au "umeniepusha na kuuwawa na adui zangu"

ili kwamba nitembee mbele za Mungu
Kuishi na kuonwa na Mungu inazungumziwa kama kutembea mbele ya Mungu. "ili kwamba niishi mbele ya uwepo wa Mungu"

katika nuru ya walio hai
Hapa "nuru ya walio hai" inaweza kuwa inawakilisha Mungu kuwawezesha watu kuishi. "na uhai unaotoa" au "kwa sababu unaniwezesha kuishi"

generated on Tue Oct 24 10:45:40 2023

Chapter 57

Kwa kiongozi wa muziki; seti kwenye Al Tashheth. Zaburi ya Daudi. Zaburi; wakati alipo mkimbia Sauli, pangoni. [1] Unihurumie, Mungu, unihurumie mimi, kwa maana ninakukimbilia wewe mpaka matatizo haya yaishe. Ninakaa chini ya mbawa za zako kwa ajili ya ulinzi mpaka huu uharibifu utakapoisha. [2] Nitakulilia Mungu uliye hai, kwa Mungu, afanyaye mambo yote kwa ajili yangu. [3] Yeye atatuma msaada kutoka mbinguni na kuniokoa, ana hasira na wale wanaonishambulia. Selah Mungu atanitumia upendo wake mwema na uaminifu wake. [4] Uhai wangu uko katikati ya simba; niko katikati ya wale walio tayari kunila. Niko katikati ya watu ambao meno yao ni mikuki na mishale, na ambao ndimi zao ni kali kama upanga. [5] Uinuliwe, Mungu, juu ya mbingu, utukufu wako uwe juu ya nchi yote. [6] Wao walisambaza nje wavu kwa ajili ya miguu yangu; nilikuwa na shida sana. Walichimba shimo mbele yangu. Wao wenyewe wameangukia katikati ya shimo! Selah [7] Moyo wangu umeponywa, Mungu, moyo wangu umeponywa, nitaimba, ndiyo, nitaimba sifa. [8] Inuka, moyo wa thamani; inuka, kinanda na kinubi; nitaamka alfajiri. [9] Nitakushukuru wewe, Bwana, kati ya watu; Kati ya mataifa nitakuimbia sifa. [10] Maana upendo wako usiokwisha, huzifikia mbingu; na uaminifu wako mawinguni. [11] Uinuliwe, Mungu, juu ya mbingu; na utukufu wako uinuliwe juu ya nchi yote.

Psalms 57:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Al Tashhethi
Hii inawezakuwa inaeleza mtindo wa muziki au tuni ya kutumia wakati wa kuimba zaburi hii. "imba zaburi hii kwa kutumia tuni ya 'Al Tashhethi'" au

Al Tashhethi
Hii inamaanisha "Usiangamize."

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Michtamu
Maana ya neno "michtamu" haiko wazi. Hii inaweza kuandikwa kama: "Hii ni zaburi aliyoandika Daudi."

alipotoroka kutoka kwa Sauli, katika pango
"Hii ina husu Daudi alipojificha kwenye pango akimkimbia Sauli" au "Hii ina husu wakati mfalme Sauli alipokuwa anamfukuza Daudi, na Daudi akajificha kwenye pango"

ninakukimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "ninaenda kwako kwa ajili ya ulinzi"

ninakaa chini ya mbawa zako kwa ajili ya ulinzi
Mwandishi anamzungumzia Mungu kana kwamba ni ndege anayelinda makinda yake kwa kuwaficha chini ya mbawa zake. "nakuamini wewe kunilinda"

hadi uharibifu wake uishe
Mwandishi wa zaburi anazungumzia hamu ya Sauli kumuua kana kwamba Sauli alikuwa akitafuta kumwangamiza adui. "hadi shida hii iishe" au "hadi nitakapo kuwa siko hatarini tena"

Psalms 57:2

anayefanya vitu hivi vyote kwa ajili yangu
Hii inaeleza kwa nini atalia kwa Mungu. "kwa sababu hufanya vitu vyote kwa ajili yangu"

wale wanao niponda
Mashambulizi makali ya adui yanazungumziwa kana kwamba yalikuwa wakikandamiza mwili wake kwa kutembea juu yake. "wale wanaonishambulia kwa ukali"

Mungu atanitumia upendo wake wa huruma na uaminifu wake
Huruma na uaminifu wa Mungu unazungumziwa kana kwamba anatuma huruma yake na uaminifu wake. "Mungu atakuwa na huruma kwangu na mwaminifu"

Psalms 57:4

Maisha yangu yako katikati ya simba
Mwandishi anazungumzia adui zake kana kwamba ni simba. "Ninaishi katikati ya adui wakali" au "Adui wakali wananizunguka kama simba"

wale walio tayari kunimeza
Kuangamiza inazungumziwa kama kumeza au kula kitu. Tafsiri zingine zinaelewa neno la Kihebrania kumaanisha "wanyam wa moto." Picha zote

generated on Tue Oct 24 10:45:40 2023

zinazungumzia adui zake kana kwamba ni wanyama pori. "wale walio tayari kuniangamiza"

watu ambao meno yao ni mikuki na mishale
Mikuki na mishale ya wanyama inazungumziwa kana kwamba ni meno ya simba. Mwandishi wa zaburi anaendelea kuzungumzia adui zake kana kwamba ni simba. "watu wanaowaua wengine kwa mikuki na mishale kama simba wanavyoua kwa meno yao makali"

mikuki na mishale
Hizi ni silaha za vita.

ambao ndimi zao ni panga kali
Ulimi unawakilisha kile ambacho mtu anasemam na maneno mabaya ya adui yanazungumziwa kana kwamba ni panga. "ambao maneno yao ni kama panga kali" au "wanaosababisha taabu kubwa kwangu kwa sababu ya kile wanachosema"

Uinuliwe, Mungu, juu ya mbingu
Mwandishi anamwomba Mungu kuonesha kuwa ameinuliwa. Kuinuliwa juu ya mbingu inawakilisha kuwa mkuu. "Mungu, onesha kuwa umeinuliwa juu ya mbingu" au "Mungu, onesha kuwa wewe ni mkuu katika mbingu"

acha utukufu wako uwe juu ya dunia
Mwandishi wa zaburi anamwomba Mungu kuonesha utukufu wake. "onesha utukufu wako duniani kote"

Psalms 57:6

Wanasambaza wavu kwa ajili ya miguu yangu
Mipango ya adui zake kumshika inazungumziwa kana kwamba walisambaza wavu kwenye ardhi ili kumnasa. "Ni kana kwamba adui zangu wamesambaza wavu kwa ajili ya kuninasa" au "Walipanga kunishika kama watu wanavyosambaza wavu kumnasa mnyama"

Walichimba shimo mbele yangu
Mipango ya adui zake kumshika inazungumziwa kana kwamba walichimba shimo kwa ajili yake kuangukia. "Ni kana kwamba walichimba shimo kwa ajili yangu kuangukia" au "Walipanga kunishika kama watu wanaochimba shimo kwenye ardhi kumnasa mnyama"

Wao wenyewe wameanguka katikati yake
Madhara yaliyokuja kwa adui zake walivyojaribu kumnasa inazungumziwa kana kwamba walianguka kwenye mtego walioandaa kwa ajili yake. "Wao wenyewe walianguka katika shimo walilochimba kwa ajili yangu" au "Lakini wao wenyewe waliumizwa kwa kile walichojaribu kufanya kwangu"

Psalms 57:7

Moyo wangu ni thabiti, Mungu, moyo wangu ni thabiti
Kuwa jasiri inazungumziwa kama moyo wa mtu kuwa imara badala ya kutikiswa au kusogezwa kirahisi. Msemo huu unarudiwa kuonesha kuwa ana imani kamili kwa Mungu na hata badilika. "Nina imani kamili kwako, Mungu"

Nitaimba sifa
"Mimi nitaimba sifa kwako, Mungu"

Amka, moyo wangu ulio heshimiwa
Kuamka inaweza kuwa sitiari ya kuanza au kujiandaa kufanya kitu. Moyo unamwakilisha mwandishi wa zaburi au hisia zake. "Amka, moyo wangu ulio heshimiwa, imba sifa kwa Mungu" au "Nina heshima kuamka na kuimba sifa kwa Mungu"

amka, kinanda na kinubi
Mwandishi anazungumza kana kwamba kinanda na kinubi ni watu wanaoweza kuimba sifa kwa Mungu. "Amka, kinanda na kinubu na imbeni sifa kwa Mungu" au "Nitacheza kinanda na kinubi huku ninaimba sifa kwa Mungu"

Nitauamsha alfajiri
Alfajiri inazungumziwa kana kwamba iko hai, na kuamka kabla ya alfajiri inazungumziwa kama kuuamsha. Lengo la kuamka kabla ya alfajiri ni kumsifu Mungu. "Nitaamka kabla ya alfajiri" au "Nitaamka kabla jua halijachomoza"

Psalms 57:9

Kwa kuwa upendo wako usio koma ni mkuu, unafika mbinguni ... uaminifu wako hadi mawinguni
Misemo hii miwili inamaana ya kukaribiana. Ukuu wa upendo wa Mungu usio koma na ukuu wa uaminifu wake zinazungumziwa kana kwamba zinaweza kupimwa kwa umbali.

Kwa kuwa upendo wako usio shindwa ni mkuu, unafika mbinguni
Ukku wa upendo usio shindwa wa Mungu unazungumziwa kana kwamba unaweza kupimwa kwa umbali. "Upendo wako usio shindwa ni mkuu kama umbali wa kutoka duniani hadi mbinguni"

na uaminifu wako hadi mawinguni
"na uamonifu wako ni mkuu, unafika mawinguni" au "na uaminifu wako ni mkuu kama umbali wa kutoka duniani hadi mawinguni"

Utukuzwe, Mungu, juu ya mbingu
Mwandishi anamwomba Mungu kuonesha kuwa ameinuliwa. Kuinuliwa juu ya mbingu inawakilisha kuwa mkuu. "Mungu, onesha kuwa umeinuliwa juu ya mbingu" au "Mungu, onesha kuwa wewe ni mkuu katika mbingu"

generated on Tue Oct 24 10:45:40 2023

utukufu wako uinuliwe juu ya dunia wote
Mwandishi wa zaburi anamwomba Mungu kuonesha utukufu wake. "onesha utukufu wako juu ya dunia yote"

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generated on Tue Oct 24 10:45:40 2023

Chapter 58

Kwa kiongiozi wa muziki; seti kwenye Al Tashheth. Zaburi ya Daudi. Zaburi. [1] Je, ninyi watawala mnaongea haki? Mnahukumu kwa haki, ninyi watu? [2] Hapana, mnafanya uovu mioyoni mwenu; munaeneza vurugu nchi yote kwa mikono yenu. [3] Waovu huenenda katika upotovu hata walipokuwa tumboni; wao wanaenenda katika upotovu tangu kuzaliwa, wakiongea uongo. [4] Sumu yao ni kama sumu ya nyoka; wako kama fira kiziwi azibaye masikio yake, [5] ambaye hasikilizi sauti ya waganga, haijalishi ustadi walio nao. [6] Vunja meno yao midomoni mwao, Mungu; uyatoe meno ya mwana simba, Yahwe. [7] Wayeyuke kama maporomoko ya maji; wafyatuapo mishale yao, iwe kama haina ncha. [8] Wawe kama konokono ambaye huyeyuka na kutoweka, kama mtoto aliye zaliwa kabla ya wakati ambaye hakuona jua. [9] Kabla ya vyungu vyenu kupata joto la kuungua kwa miiba, yeye ataviondosha kwa upepo mkali, miiba ya kijani yote na ile inayoungua. [10] Mwenye haki atafurahia atakapoona kisasi cha Mungu; ataiosha miguu yake kwenye damu ya waovu, [11] hivyo watu watasema, "Hakika kuna tuzo kwa ajili ya mtu wenye haki; hakika kuna Mungu ahukumuye ulimwengu."

Psalms 58:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni wimbo kuhusu watu waovu.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Al Tashhethi
Hii inaweza kuwa inaeleza mtindo wa muziki au tuni ya kutumia wakati wa kuimba zaburi hii.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Michtamu
Maana ya neno "Michtamu" haiko wazi. Hii inaweza kuandikwa kama: "Hii ni zaburi ambayo Daudi aliandika"

Je, watawala wenu wanazungumza haki?
Mwandishi anatumia swali hili kukemea watawala kwa sababu hawazungumzi kwa haki. "Nyie watawala hamsemi kilicho haki!"

nyie ... mwenu
Hapa wanaozungumziwa ni watu wenye nguvu ambao ni waamuzi.

Huwa mnahukumu kwa unyofu, nyie watu?
Mwandishi anatumia swali hili kukemea waamuzi ambao awahukumu kwa unyofu. "Nyie watu huwa hamhukumu watu kwa unyofu!"

Hapana
Mwandishi anajibu maswali mawili aliyouliza.

unatenda uovu katika moyo wako
Moyo unawakilisha mawazo au mipango ya watu. "mnatenda uovu katika mawazo yenu" au "mnawaza kuhusu kufanya vitu viovu"

unasamba vurugu katika nchi nzima kwa mikono yako
Kufanya vurugu katika sehemu mbali mbali katika nchi inazungumziwa kama kusambaza vurugu kwenye nchi, kana kwamba vurugu ni aina fulani ya kitu. "nyie wenyewe huwa mnafanya matendo ya vurugu kila sehemu katika nchi"

Psalms 58:3

Waovu wanapotoka hata walipokuwa tumboni ... wanaenda pembeni tangu kuzaliwa
Hili ni wazo moja linaloelezwa kwa njia mbili tofauti.

wanapotoka
Kufanya vitu vibaya inazungumziwa kana kwamba watu wanatembea kwenye barabara, na wanageuka na kukosea njia. "wanafanya makosa"

Sumu yao ni kama sumu ya nyoka
Vitu viovu ambavyo watu wanasema vinazungumziwa kana kwamba ni sumu. "Maneno yao maovu yanasababisha shida kama sumu ya nyoka inavyowadhuru watu"

ni kama fira kiziwi anayezuia maskio yake
watu waovu wasiosikia ushauri au kukemewa wanazungumziwa kana kwamba ni nyoka ambazo haziitikii muziki wa mganga. "wanakataa kusikiliza kama fira kiziwi inayozuia maskio yake"

fira kiziwi anayezuia maskio yake
Fira asiyeitikia muziki wa mganga anazungumziwa kana kwamba inaweza kuweka kitu katika maskio yake ili kwamba isisikie. "fira asiye sikia"

fira
aina ya nyoka mwenye sumu

generated on Tue Oct 24 10:45:40 2023

waganga
watu wanaocheza au kuimba muziki ili kumwongoza nyoka

haijalishi ujuzi wao ulivyo
"haijalishi ujuzi walionao waganga katika kumwongoza nyoka"

Psalms 58:6

Taarifa ya Jumla:
Mwandishi anaendelea kuorodhesha vitu ambavyo anapenda Mungu awafanyie watu waovu.

Vunja meno yao ... vunja nje meno makuu ya simba wachanga
Katika misemo hii miwili, watu waovu wanazungumziwa kana kwamba ni simba, na kuwafanya wanyonge kuua watu inazungumziwa kama kuvunja meno yao. "Chukua nguvu yao ya kuua. Uwafanye kuwa wanyonge kama simba wachanga ambao meno yao yamevunjwa na kuanguka nje"

Acha wayeyuke kama maji yanayotiririka
Watu waovu wanazungumziwa kana kwamba ni barafu au maji. Kutokuwepo tena inazungumziwa kama kuyeyuka au maji kutiririka kwenye ardhi kavu. "Wafanye wapotee kama maji yanayotiririka" au "Wafanye wapotee kama barafu inayoyeyuka na kutiririka kwenye ardhi"

acha wawe kana kwamba hawana ncha
"acha mishale yao iwe kama haina ncha"

Acha wawe kama konokono inayoyeyuka na kupita
Kutokuwepo tena inazungumziwa kama kuyeyuka na kupotea. "Acha waovu wapotee kama konokono anayeyuka na kutokuwepo tena"

konokono
"koa"

kama mtoto wa mwanamke aliyezaliwa kabla ya muda ambaye hajaliona jua
Kutokuwepo kunazungumziwa kama kuwa kama mtoto anayezaliwa akiwa amekufa. "kama mtoto anayezaliwa mapema sana kuishi na kuona mwanga wa jua" au "kama mtoto alizaliwa akiwa amekufa"

Psalms 58:9

Kabla masufuria yenu hayajajaza moto wa kuchoma wa miiba ... miiba ya kijana na miiba ya kuchoma pamoja
Waovu wanazungumziwa kana kwamba walikuwa matawi ya miti ya miiba, na hukumu ya haraka ya Mungu juu yao inazungumziwa kana kwamba atawapuliza au kuwafagia haraka. "Mungu atawaangamiza watu waovu haraka zaidi ya kimbunga kinavyoweza kupuliza matawi ya miiba yaliyowekwa chini ya sufuria la kupikia na kuchomwa na moto"

yenu
Daudi anazungumza na watu wa Mungu.

mwiba
"matawi ya miiba"

Mwenye haki atafurahi atakapoona
Msemo "mwenye haki" inamaanisha watu wenye haki kwa ujumla. "Watu wenye haki watafurahi watakapoona"

ataosha miguu yake kwenye damu ya waovu
Kuloanisha miguu ya mtu kwa kutembea kwenye damu inazungumziwa kama kuosha miguu katika damu. "wenye haki wataloanisha miguu yao katika damu ya waovu" au "wenye haki watatembea katika damu ya waovu"

ataosha miguu yake kwenye damu ya waovu
Idadi kubwa ya watu waovu wanaokufa inaelezwa kwa kutumia kukuza kwa neno la watu wenye haki kuosha miguu yao katika damu ya watu waovu. "watu wengi sana waovu watakufa hadi wenye haki watakapotembea kwenye damu yao, itaonekana kana kwamba wanaweza kuosha miguu yao humo"

generated on Tue Oct 24 10:45:40 2023

Chapter 59

Kwa kiongozi wa muziki; seti kwenye Tashheth. Zaburi ya Daudi. Zaburi; wakati Sauli alituma, waliilinda nyumba ili kumuua Daudi. **1** Uniokoe dhidi ya adui zangu, Mungu wangu; uniweke mahali pa juu mbali na wale wanaoinuka dhidi yangu. **2** Uniweke salama mbali na wafanyao kazi ya uovu, na uniokoe dhidi ya watu wenye kiu ya damu. **3** Maana, tazama, wanasubiria uvamizini waniue. Wafanya maovu wenye nguvu hujikusanya wenyewe pamoja dhidi yangu, lakini sio kwa sababu ya makosa yangu au dhambi yangu, Yahwe. **4** Wao wanajiandaa kunikimbiza ingawa sina kosa; amka unisaidie na unitazame. **5** Ewe, Yahwe Mungu wa majeshi, Mungu wa Israeli, inika uwaadhibu mataifa yote; usiwe na huruma kwa mhalifu mwovu yeyote. Selah **6** Wao wanarudi jioni, wanabweka kama mbwa na kuuzungukia mji. **7** Tazama, wanapiga kelele mbaya kwa midomo yao; panga ziko kwenye midomo yao, maana wanasema, "Ni nani anaye tusikia?" **8** Lakini wewe, Yahwe, utawacheka; wewe huwadhihaki mataifa yote. **9** Mungu, nguvu yangu, nitakuwa msikivu kwako; wewe ni mnara wangu mrefu. **10** Mungu atakutana nami akiwa na uaminifu wa agano lake; Mungu atanifanya nione shauku yangu juu ya adui zangu. **11** Usiwaue, hivyo watu watasahau. Uwatawanye kwa nguvu zako na uwaangushe, Bwana ngao yetu. **12** Kwa ajili ya dhambi za midomo yao na maneno ya midomo yao, wakamatwe katika majivuno yao, na kwa laana na uongo ambao wao huelezea. **13** Uwamalize katika gadhabu yako, uwamalize ili kwamba wasiwepo tena; wajue kuwa Mungu anatawala katika Yakobo na mwisho wa nchi. Selah **14** Wakati wa jioni wao hurudi, wakibweka kama mbwa wakiuzungukia mji. **15** Wanatangatanga wakitafuta chakula na wanabweka kama mbwa kama hawajatosheka. **16** Lakini nitaimba kuhusu nguvu zako, na asubuhi nitaimba kuhusu upendo wako imara! maana umekuwa mnara wangu mrefu na kimbilio la usalama katika siku ya taabu. **17** Kwako, nguvu yangu, nitaimba sifa; kwa kuwa Mungu ni mnara wangu mrefu, Mungu wa uaminifu wa agano.

Psalms 59:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Al Tashhethi
Hii inaweza kuwa inaeleza mtindo wa muziki au tuni ya kutumia wakati wa kuimba zaburi hii.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Michtamu
Maana ya neno "michtamu" haiko wazi. Hii inaweza kuandikwa kama: "Hii ni zaburi ambayo Daudi aliandika"

Sauli alipotuma, na wakaangalia nyumba kumuua
"katika kipindi Sauli alipowatuma askari wake kwenda na kuangalia nyumba ya Daudi kwa ajili ya nafasi ya kumuua"

niweke juu
Sehemu ya juu inawakilisha sehemu salama ambapo adui zake hawawezi kumfikia. "niweke sehemu salama"

inuka dhidi yangu
Kuinuka dhidi ya mtu inawakilisha kumshambulia. "wananishambulia"

watu wenye kiu ya damu
""watu wenye hamu ya kuua" au "watu wanaopenda kuua watu"

Psalms 59:3

wanasubiri kunivamia ili kuchukua uhai wangu
Adui wa Daudi wako katika maficho na wanasubiri kwa utulivu kwa muda ambao watamvamia.

amka
Kuamua kufanya kitu na kuanza kukifanya inazungumziwa kama kuamka. "fanya kitu" au "chukua hatua"

na uone
"na tazama kinachotokea kwangu" au "na uone wanachonifanyie mimi"

Psalms 59:5

inuka
Kuamua kufanya kitu na kuanza kukifanya inazungumziwa kama kuamka. "fanya kitu" au "chukua hatua"

mataifa yote
Neno "mataifa" hapa yanawakilisha watu wa mataifa ambao hawamtukuzi Mungu. "watu wa mataifa yote"

generated on Tue Oct 24 10:45:40 2023

Psalms 59:6

Wanarudi jioni
Wanaorudi ni watenda maovu.

wanalia kama mbwa
Mwandishi anazungumzia vitishio vya adui zake kushambulia watu kana kwamba walikuwa ni mbwa wanaolia, kunguruma, au kubweka kwa watu. "wanatishia kushambulia watu"

kuuzunguka mji
"kuuzunguka mji kumshambulia yeyote watakayemkuta"

Tazama
Hapa neno "Tazama" linatumika kuvuta nadhari kwa kitu. "Sikia"

wanateuka kwa midomo yao
Kusema vitu viovu inazungumziwa kama kuteuka. Vitu hivi vibaya vinaweza kuwa ni matusi au vitisho. "wanasema vitu vibaya" au "wanapiga kelele kwa kusema vitu vibaya"

teuka
kutoa pumzi kwa nguvu kutoka mdomoni; kuruhusu hewa kutoka tumboni kupitia mdomoni kwa sauti kubwa ya kuudhi.

panga ziko kwenye midomo yao
Vitu vya ukatili ambavyo watu waovu walikuwa wakisema vinazungumziwa kana kwamba ni panga. "wanasema vitu vya ukatili vinavyosababisha watu taabu kama panga zinavyoangamiza watu"

Nani anatusikia?
Swali hili linatumika kuonesha kuwa waliamini kuwa Mungu hatawasikia na kuwaadhibu. "Hakuna mtu anayetusikia!" au "Mungu wenu hatusikii!"

Psalms 59:8

wachekee
"wachekee kwa dharau" au "wadhihaka." Mungu aliwachekea kwa sababu walikuwa hawafai na dhaifu.

unashilia mataifa yote katika dhihaka
"unafanyia mzaha mataifa yote" au "unajua kuwa watu wa mataifa ni wapumbavu"

dhihaka
"fanyia mzaha" au "kejeli"

nguvu yangu
Mungu kuwa nguvu ya mwandishi wa zaburi inawakilisha Mungu kumlinda. "wewe ni nguvu yangu" au "wewe ni mlinzi wangu"

wewe ni mnara wangu wa juu
Mnara wa juu ni sehemu ambapo watu wanaweza kwenda kwa ajili ya kivuli kutoka kwa adui zao. Mwandishi wa zaburi anamzungumzia Mungu kumlinda kana kwamba Mungu ni kivuli imara na salama. "unanilinda kama mnara wa juu"

Psalms 59:10

Mungu wangu atakuna na mimi
Mungu kumwokoa mwandishi wa zaburi inazungumziwa kana kwamba Mungu alikuwa anatakiwa kukutana naye. "Mungu wangu ataniokoa"

hamu yangu kwa adui zangu
"nachotaka kitokee kwa adui zangu"

Watawanye
"Wasababishe wazurure"

ngao yetu
Mungu kumlinda mwenye haki inazungumziwa kana kwamba Mungu ni ngao. "mlinzi wetu" au "yule anyetulinda kama ngao"

Psalms 59:12

Kwa dhambi za midomo yao na maneno ya midomo yao
Midomo inawakilisha vitu ambavyo watu husema. "Kwa sababu wanatenda dhambi kwa kile wanachokisema" au "Kwa sababu ya maneno ya dhambi wanayoyasema"

acha wakamatwe katika kiburi chao
"acha watu wawashike kwa sababu ya kiburi chao"

wanayoonesha
"wanayosema"

Wameze katika gadhabu yako, wameze ili wasiwepo tena
Kuwaangamiza kabisa inazungumziwa aidha kati ya kuwachoma au kuwala. "Kuwa na hasira nao na waangamize kabisa ili wasiwepo tena"

katika Yakobo
Yakobo hapa inamaanisha Israeli. "katika Israeli"

hadi mwisho wa dunia
"hadi sehemu za mbali zaidi duniani." Hii inawakilisha sehemu zote duniani. "sehemu zote duniani"

Psalms 59:14

kulia kama mbwa
Mwandishi anazungumzia adui zake kutishia kushambulia watu kana kwamba ni mbwa wanalia, wanaunguruma, au wanawabwekea watu. "wanatishia kutushambulia" au "wanatishia kutushambulia kama mbwa pori"

ridhika
"tosheki"

generated on Tue Oct 24 10:45:40 2023

Psalms 59:16

umekuwa mnara wangu wa juu na kimbilio langu
Minara ya juu na sehemu za kukimbilia ni mahali ambapo watu wanaweza kwenda kwa ajili ya kivuli kutoka kwa adui zao. Mwandishi anazungumzia Mungu kumlinda kana kwamba Mungu alikuwa kivuli imara na salama. "umenilinda kama mnara wa juu na kimbilio.

katika siku ya dhiki yangu
"Neno "siku" hapa inamaanisha kipindi katika wakati. "wakati nina taabu"

Kwako, nguvu yangu, nitaimba sifa
"Wewe ni nguvu yangu, kwa hiyo nitaimba sifa kwako"

nguvu yangu
Mungu kuwa nguvu ya mwandishi wa zaburi inazungumziwa kama Mungu kumlinda. "mlinzi wangu"

kwa Mungu ni mnara wangu wa juu
Minara ya juu na sehemu za kukimbilia ni mahali ambapo watu wanaweza kwenda kwa ajili ya kivuli kutoka kwa adui zao. Mwandishi anazungumzia Mungu kumlinda kana kwamba Mungu alikuwa kivuli imara na salama. "umenilinda kama mnara wa juu na kimbilio.

Mungu wa agano la umanifu
Hii inaweza kuelezwa katika sentensi tofauti. "Yeye ni Mungu wa agano la uaminifu" au "Wewe ni Mungu wa agano la uaminifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 60

Kwa kiongozi wa muziki; seti kwenye Shushan Eduth. Zaburi ya Daudi, kwa ajili ya kufundisha. Wakati alipopigana na Aram Naharaim pamoja na Aram Zobah, na Joab walirudi na kuwaua Wendomi elfu kumi na mbili katika bonde la chumvi. **1** Mungu, wewe umetutupa; umeuvunja ulinzi wetu; wewe umekuwa hasirani; utuwezeshe tena. **2** Wewe umeifanya nchi kutetemeka; umeipasua pasua; uiponye nyufa zake, maana zinatikisika. **3** Wewe umewafanya watu wako kuona mambo magumu; umetufanya tunywe mvinyo wenye kutufanya kupepesuka. **4** Kwa wale wanao kuheshimu wewe, wewe umeweka bandera ionekane dhidi ya wale wabebao upinde. Selah **5** Ili kwamba wale uwapendao waweze kuokolewa, utuokoe sisi kwa mkono wako wa kuume na unijibu. **6** Mungu ameongea katika utakatifu wake, "Nitashangilia; nitaigawanya Shekemu na kuligawa bonde la Sukothi. **7** Gileadi ni yangu, na Manase ni yangu na Ephraimu pia ni kofia yangu ya chuma; Yuda ni fimbo yangu ya kifalme. **8** Moabu ni bakuli langu la kunawia; juu ya Edomu nitatupa kiatu changu; nitapiga kelele za ushindi kwa sababu ya Filisti." **9** Ni nani atakaye nileta kwenye mji imara? Ni nani ataniongoza kwenda Edomu? **10** Lakini wewe, Mungu, je, haukutukataa? Wewe hauendi vitani pamoja na jeshi letu. **11** Utusaidie dhidi ya adui yetu, maana msaada wa mwanadamu ni bure. **12** Kwa msaada wa Mungu tutashinda; yeye atawakanyaga chini adui zetu.

Psalms 60:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Shushani Eduthi
Hii inaweza kuwa inaeleza tuni au mtindo wa muziki wa kutumia wakati wa kuimba zaburi hii. "imba zaburi hii kwa kutumia tuni ya 'Shushani Eduthi'" au "imba hii kwa kutumia mtindo wa Shushani Eduthi"

Shushani Eduthi
Hii inamaanisha "Yungiyungi ya Ahadi"

Michtam
Maana ya neno "michtamu" haliko wazi. Hii inaweza kuandikwa kama: "Hii ni zaburi ambayo Daudi aliandika"

Aramu Naharaimu ... Aramu Soba
"Aramu wa mito miwili ... taifa la Aramu la Soba." Hizi ni sehemu.

Yoabu
Hii inamaanisha Yoabu na jeshi aliloongoza.

watu elfu kumi na mbili wa Edomu
watu wa Edomu 12,000"

umetutupa
Mungu kuwakataa watu inazungumziwa kana kwamba amewatupa. "umetukataa"

umevunja kwenye ulinzi wetu
Mungu kuwaruhusu adui wa Israeli kuvunja kwenye ulinzi wao inazungmziwa kama Mungu mwenyewe amefanya hivyo. "umewaruhusu adui zetu kuvunja kwenye ulinzi wetu"

Psalms 60:2

Kauli Unganishi:
Mwandishi wa zaburi anaendelea kuzungumza na Mungu.

Umeifanya nchi kutetemeka; umeichana
Mwandishi wa zaburi anazungumzia maafa katika nchi yake kana kwamba ni tetemeko.

ponya nyufa zake
Kuwafanya watu kuwa na nguvu tena inazungumziwa kama kurekebisha nyufa chini na kwenye kuta.

nyufa
upenyo mkubwa chini au kwenye kuta

Umewafanya watu wako waone vitu vigumu
Hapa "tazama" inawakilisha "kupitia" au "kuteseka"

kunywa divai ya kupepesuka
"divai inayotufanya tupepesuke." Kutojiweza inazungumziwa kama kupepesuka, kushindwa kusima wima vizuri.

Psalms 60:4

umeweka benderea
Mungu kuwaongoza watu wake vitani inazungumziwa kana kwamba Mungu ni binadamu mfalme au kamanda mkuu aliyeweka bendera kwa ajili ya jeshi lake. "wewe ni kama mfalme

generated on Tue Oct 24 10:45:40 2023

anayeweka bendera" au "unatuagiza vitani kama mfalme anayeinua bendera"

bendera
"bendera ya vita." Hii ni bendera ambayo mfalme au kamanda huinua kwenye nguzo kuonesha kuwa jeshi linapaswa kukusanyika.

kuonesha dhidi ya wale waliobeba upinde
"kuonesha dhidi ya wale waliobeba upinde."

kuonesha dhidi ya wale waliobeba upinde
Msemo huu "wale waliobeba upinde" unamaanisha jeshi la adui vitani. "kuonesha wakati akipeleka jeshi lake vitani dhidi ya adui zako"

kwa mkono wako wa kuume
Mkono wa kuume wa Mungu unaashiria nguvu. "kwa nguvu yako"

nijibu
Kumjibu hapa inawakilisha kuitikia ombi lake. "itikiaombi langu" au "jibu ombi langu"

Psalms 60:6

Efraimu pia ni kofia yangu ya chuma
Mungu anazungumzia kabila la Efraimu kana kwamba ni jeshi lake. Kofia inaashiria kifaa cha vita. "Efraimu ni kama kofia yangu ya chuma niliyochagua" au "kabila la Efraimu ni jeshi langu"

kofia ya chuma
kofi ngumu ambayo askari huvaa kulinda kichwa chake dhidi ya ajali

Yuda ni fimbo yangu
Mungu alichagua wanaume kutoka kabila la Yuda kuwa wafalme wa watu wake, na anazungumzia kabila hilo kana kwamba ni fimbo yake. "kabila la Yuda ni kama fimbo yangu" au "Yuda ni kabila ambalo natawalia watu wangu"

Psalms 60:8

Moabu ni bakuli langu la kunawia
Mungu anazungumzia Moabu kutokuwa muhimu kana kwamba Moabu ni bakuli la kunawia au mtumishi wa chini. "Moabu ni kama bakuli nilalotumia kunawia"

juu ya Edomu nitarusha kiatu changu
Inawezekana Mungu alikuwa akizungumzia kuimiliki Edomu kana kwamba anatupa kiatu kwa ishara katika nchi kuonesha kuwa inaimiliki. Ingawa tafsiri zingine hapa ziko tofauti. "Ninachukua umiliki wa nchi ya Edomu" au "Ninatupa kiatu changu katika nchi ya Edomu kuonesha kuwa ni yangu"

Psalms 60:10

Lakini wewe, Mungu, haujatukataa?
Mwandishi anatumia swali hili kueleza huzuni yake kuwa inaonekana kwamba Mungu amewakataa. "Lakini Mungu, inaonekana kama umetukataa." au "Mungu, inaonekana kama umetuacha"

Hauendi vitani na jeshi letu
Mwandishi anazungumzia Mungu kusaidia jeshi lao kana kwamba Mungu huwa anapigina pamoja nao. "huwa husaidii jeshi letu tunapoenda vitani"

haufai
"hauna maana"

tutashinda
"kuwa na ushindi"

atawakanyaga chini adui zetu
Mwandishi anazungumzia Mungu kusaidia jeshi lao kuwashinda adui zao kana kwamba Mungu alikuwa akiwakanyaga adui zao. "atatusaidia kuwakanyaga chini adui zetu" au "atatuwezesha kuwashinda adui zetu"

generated on Tue Oct 24 10:45:40 2023

Chapter 61

Kwa kiongozi wa muziki; kwenye chombo cha nyuzi. Zaburi ya Daudi. [1] Sikia kulia kwangu, shughulikia maombi yangu. [2] Kutokea mwisho wa nchi nitakuita wewe wakati moyo wangu umeelemewa; uniongoze kwenye mwamba ulio juu kuliko mimi. [3] Maana wewe umekuwa kimbilio langu la usalama, nguzo imara dhidi ya adui. [4] Uniache niishi hemani mwako milele! Nipate kimbilio salama chini ya makazi ya mbawa zako. Selah [5] Kwa kuwa wewe, Mungu, umesikia viapo vyangu, wewe umenipa mimi urithi wa wale wanao liheshimu jina lako. [6] Wewe utaongeza maisha ya mfalme; miaka yake itakuwa kama vizazi vingi. [7] Yeye atabakia mbele ya Mungu milele. [8] Nitaliimbia sifa jina lako milele ili kwamba niweze kufanya viapo vyangu kila siku.

Psalms 61:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Huu ni wimbo kuhusu uaminifu wa Mungu.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Sikia kulia kwangu; jali ombi langu
Vishazi hivi viwili vinamaana sawa. "Mungu, nisikilize na ujibu ombi langu"

umezidiwa
"umeshindwa"

niongoze kwenye jiwe lililo juu zaidi yangu
Hapa mwandishi anamzungumzia Mungu kana kwamba ni mwamba mkubwa anaoweza kupanda kwa ajili ya ulinzi.

mnara imara kutoka kwa adui
Maneno yanayodokezwa "unaonilinda" yanaweza kuongezwa. "umekuwa kama mwamba imara unaonilinda dhidi ya adui wangu"

mnara imara
Hapa mwandishi anamzungumzia Mungu kana kwamba ni "mnara imara" unaotoa ulinzi dhidi ya adui zake.

Psalms 61:4

nitakimbilia chini ya kivuli cha mbawa zako
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. Hata kuna sitiari ya pili inayozungumzia ulinzi wa Yahwe kana kwamba ni kuku analinda vifaranga wake chini ya mbawa zake. "kwenda kwako kwa ajili ya ulinzi kama kifaranga alivyo salama chini ya mbawa za mama yake"

umenipa urithi
Mwandishi anazungumzia baraka za Mungu kana kwamba ni urithi aliopokea. "umenipa baraka"

wanaoheshimu jina lako
Hapa "jina lako" linamaanisha Mungu mwenyewe. "wanaokuheshimu wewe" au "walio na heshima ya ajabu kwa ajili yako"

Psalms 61:6

Utarefusha ... vizazi vingi
Vishazi hivi viwili vina maana ya kufana. Wazo linarudiwa kwa ajili ya mkazo.

Utarefusha maisha ya mfalme
"Utasababisha maisha ya mfalme kudumu muda mrefu"

miaka yake itakuwa kama vizazi vingi
Hapa "miaka" inamaanisha muda ambao mfalme ataishi. "ataishi kwa vizazi vingi"

Atabaki mbele ya Mungu milele
Hapa "kubaki mbele ya Mungu" inamaana kuwa katika uwepo wa Mungu au kuwa pamoja na Mungu. "Mungu atakuwa naye milele" au "Mungu atakuwa na mfalme milele"

Psalms 61:8

Nitaimba sifa kwa jina lako milele
Hapa "jina" linamaanisha Mungu mwenyewe. "Nitaimba sifa kwako milele"

generated on Tue Oct 24 10:45:40 2023

nadhiri zangu
Hii zinamaanisha ahadi ya kutoa sadaka kwa Mungu kila siku.

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generated on Tue Oct 24 10:45:40 2023

Chapter 62

Kwa kiongozi wa muziki; Baada ya namna ya Jeduthun. Zaburi ya Daudi. **1** Katika ukimya ninamsubiri Mungu pekee; wokovu wangu watoka kwake. **2** Yeye pekee ni mwamba wangu na wokovu wangu; yeye ni mnara wangu mrefu; sitasogezwa kamwe. **3** Mpaka lini, ninyi nyote, mtamshambulia mtu, ili kwamba mumpindue yeye kama ukuta ulio inama au kama fensi isiyo imara? **4** Wanashauliana naye ili tu kumshusha chini kutoka kwenye nafasi yake heshimiwa; wao wanapenda kuongea uongo; wanambariki yeye kwa midomo yao, lakini mioyoni mwao wana mlaani yeye. Selah **5** Katika ukimya ninamsubiri Mungu pekee; kwa maana matumaini yangu yako kwake. **6** Yeye pekee ni mwamba wangu na wokovu wangu; yeye ni mnara wangu mrefu; sitasogezwa. **7** Na Mungu ni wokovu wangu na utukufu wangu; mwamba wa nguvu yangu na kimbilio langu salama liko katika Mungu. **8** Mwaminini Mungu wakati wote, ninyi watu; mimina moyo wako mbele zake; Mungu ni kimbilio salama kwa ajili yetu. Selah **9** Hakika watu wenye msimamo mdogo ni ubatili, na watu wenye msimamo mkubwa ni waongo; wao watakuwa wepesi kwenye mzani; uzito wao pamoja ni wepesi kuliko kitu chochote. **10** Usiamini katika ukandamizaji au wizi; usitumainie utajiri, maana hawatazaa matunda; usiuweke moyo wako kwenye hivyo. **11** Mungu ameongea mara moja, mara mbili nimesikia hili: nguvu ni za Mungu. **12** Pia kwako, Bwana, ni uaminifu wa agano, maana humlipa kila mtu kwa kile alichokifanya.

Psalms 62:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni wimbo kuhusu uaminifu wa Mungu.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Yeduthuni
Mmoja wa wanamuzi wakuu wa Daudi alikuwa na jina hili. Hii inaweza kumaanisha ni yeye.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

wokovu wangu unatoka kwake
"yeye ndiye anayeniokoa"

Yeye pekee ni mwamba wangu na wokovu wangu
Mwandishi anazungumzia uwezo wa mungu kumlinda kana kwamba Mungu ni mwamba. "Yeye pekee ndiye anayeweza kunilinda na kuniokoa"

yeye ni mnara wangu wa juu
Mwandishi uwezo wa Mungu kumlinda kana kwamba Mungu ni mnara wa juu. "ananiepusha na kushikwa na adui"

sitasogezwa sana
"hakuna kitu kinachoweza kunisogeza kamwe"

Psalms 62:3

nyie wote
"adui zangu" au "adui zangu wote"

Hadi lini ... utamshambulia mtu ... au ua inayotikisika?
Hakuna mtu anayetarajiwa. "Inaonekana kama adui zangu hawataacha kunishambulia. Nijishisi kuwa myonge dhidi yako kama ukuta ulioegemea au ua uliovunjika."

utamshambulia mtu
"utanishambulia"

Watashauriana naye ili
Wanakusudia" au "Wanapanga"

Watashauriana naye ... kumletachini ... wanambariki ... mlaani
Katika mistari hii, Daudi alieleza mwenyewe kama mtu mwingine.

kwa midomo yao
Hii inamaanisha hotuba ya maneno yao.

mioyoni mwao
Hii inamaanisha mawazo yao.

Psalms 62:5

kwa kuwa matumaini yangu yako kwake
"kwa kuwa ninaweka matumaini yangu kwake"

Yeye pekee ni mwamba wangu na wokovu wangu; yeye ni mnara wangu wa juu
Mwandishi anamzungumzia Mungu kana kwamba ni mwamba na mnara wa juu. Sitiari zote hizi mbili zinaonesha jinsi Mungu anavyotoa ulinzi kutoka kwa adui wa mtu. Hapa "wokovu" inamaanisha Mungu anamwokoa mwandishi.

generated on Tue Oct 24 10:45:40 2023

sitasogezwa
"hakuna kitu kinachoweza kunisogeza"

Psalms 62:7

mwamba wa nguvu yangu na kimbilo langu liko katika Mungu
Mwandishi anamzungumzia Mungu kana kwamba ni mwamba unaomlinda mtu dhidi ya adui zake. Anamzungumzia Mungu pia kana kwamba ni kivuli kinachotoa ulinzi. "Mungu huwa ananipa nguvu na ulinzi"

mwaga moyo wako
Hii inamaanisha kumwambia Mungu hisia zako za ndani kana kwamba ni kumwaga kimiminiko. "mpe Mungu mawazo yako ya ndani"

kimbilio letu
Neno "letu" linamaanisha Daudi na watu anaozungumza nao.

Psalms 62:9

wa msimamo wa chini ... watu wa msimamo wa juu ni uongo
Hii inamaanisha viwango vya utajiri na umuhimu. Misemo "ni ubatili" na "ni uongo" ina maana moja. Mtu hawezi kumwamini mtu kwa ujasiri. "huwezi kuweka imani yako kwa watu, hata kama wana umuhimu gani"

kupimwa pamoja, ni nyepesi kuliko ubatili
Ukiwaweka watu wote wa aina hii pamoja katika mizani, hawatakuwa na uzito. Hii inamaanisha kuwa hawana uthamani wa kweli kwako.

udhalimu au wizi
Maneno haya mawili yana maana moja. Huwezi kutumaini katika fedha unayochukua kutoka kwa watu wengine.

kwa kuwa hawatazaa matunda
Mwandishi anazungumzia utajiri kana kwamba ni miti au mizabibu inayoweza kuzaa matunda. "kwa kuwa hawatatoa chochote kizuri kwa ajili yako"

usiweke moyo wako kwao
Hapa "kuweka moyo wako" ni lahaja inayomaanisha kutamani kitu sana. "usiwatamani"

Psalms 62:11

Mungu amezungumza mara moja, mara mbili nimesikia hivi
Hii inamaanisha kuwa Mungu amesema hivi zaidi ya mara moja.

nguvu ni ya Mungu
"Mungu ndiye myenye nguvu kweli kweli"

Pia kwako, Bwana, ni uaminifu wa agano
"yeye ndiye anayetupenda kwa uaminifu, kama alivyoahidi"

kwa kuwa unamlipa kila mtu kwa kile alichokifanya
Mwandishi anazungumzia dhawabu za Mungu kana kwamba analipa mshahara wa kazi.

generated on Tue Oct 24 10:45:40 2023

Chapter 63

Zaburi ya Daudi, wakati yeye alipokuwa katika jangwa la Yuda. [1] Mungu, wewe ni Mungu wangu! Ninakutafuta wewe kwa bidii, moyo wangu unakiu yako, mwili wangu unakutamani sana wewe, katika ukame na nchi iliyochoka mahali ambapo hakuna maji. [2] Hivyo nimekutafuta wewe katika watu watakatifu kuona nguvu zako na utukufu wako. [3] Kwa sababu uaminifu wa agano lako ni bora kuliko uhai, midomo yangu itakusifu wewe. [4] Hivyo nitakutukuza wewe niwapo hai; kwa jina lako nitainua mikono yangu juu. [5] Itakuwa kana kwamba nilikula mlo wa mafuta na wenye kunona, kwa midomo ya furaha kinywa changu kitakusifu wewe, [6] nikufikiripo kitandani mwangu na kukutafakari wewe wakati wa saa za usiku. [7] Kwa maana umekuwa msaada wangu, na katika uvuli wa mbawa zako ninafurahia. [8] Ninashikamana nawe; mkono wako wa kuume unanisaidia. [9] Lakini wale watafutao kuuharibu uhai wangu wataenda chini kwenye sehemu ya chini kabisa ya nchi; [10] watakabidhiwa kwa wale ambao mikono yao hutumia upanga, nao watakuwa chakula cha mbweha. [11] Bali mfalme atashangilia katika Mungu; yeyote anaye apa kupitia yeye atajivunia yeye, lakini vinywa ya wale wasemao uongo watanyamazishwa.

Psalms 63:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

kwa bidii
"kwa uaminifu"

nafsi yangu ina kiu na wewe, na mwili wangu una shuku na wewe
Vishazi hivi viwili vinamaana mojana vinatumikapamoja kusisitiza jinsi mwandishi anavyotamani kuwana Mungu. "mwili wangu wote unatamani kuwa na wewe"

nchi kavu na iliochoka
"jangwa kavu lenye joto"

Psalms 63:3

midomo yangu itakusifu
Hapa "midomo" inamwakilisha mtu mzima. "nitakusifu"

nitainua mikono yangu katika jina lako
Hapa "katika jina lako" inamaanisha "kwako." "nitakuabudu wewe na kuomba kwako"

Psalms 63:5

Itakuwa kana kwamba nimekula mlo wa uboho na mafuta
Hapa mwandishi anazungumzia kumjua na kumwabudu Mungu kama kuridhisha zaidi ya kula chakula kizuri. "Nitakuwa na furaha zaidi ya mtu anayekula mlo wa mafuta na chakula kizuri"

kwa midomo ya furaha mdomo wangu utakusifu
Hapa "kwa midomo ya furaha mdomo wangu" inamwakilisha mtu mzima atakayemsifu Mungu kwa furaha"

ninapokuwaza kitandani mwangu ... katika masaa ya usiku
Vishazi hivi viwili vina maana sawa. Mawazo yanarudiwa kusisitiza jinsi mwandishi anavyowaza kuhusu Mungu.

Psalms 63:7

nitafurahi katika kivuli cha mbawa zako
Mwandishi anamzungumzia Mungu kana kwamba ni ndege anayelinda makinda yake chini ya mbawa zake. "ninafurahi kwa sababu unanilinda"

Nang'ang'ania kwako
"Ninakuhitaji" au "Ninakutegemea"

mkon wako wa kuume unanibeba
Hapa, mkono wa kuume unatumika kama ishara ya nguvu na uwezo. "unanibeba" au "unaniinua juu"

Psalms 63:9

wataenda chini kwenye sehemu za chini zaidi za dunia
Hii inamaanisha kuwa watakufa na kwenda sehemu ya wafu. "watakufa na kushuka katika sehemu ya wafu" au "watakufa na kwenda chini katika sehemu ya wafu"

watapewa kwa wale ambao mikono yao hutumia upanga
Hapa "upanga" inawakilisha kifo vitani, na "wale ambao mikono yao hutumia upanga" inamaanisha adui ambao wanawaua vitani. "Mungu atawasababisha kufa vitani"

watakuwa chakula cha mbweha
Hapa wanaozungumziwa ni maiti za wale wanaokufa vitani. "mbweha watakula miili yao iliyokufa"

generated on Tue Oct 24 10:45:40 2023

mbweha
"mbweha" ni aina ya mbwa pori mwenye miguu mirefu. Huwa wanakula mizoga, mawindo, na matunda.

Psalms 63:11

mfalme
Daudi anajizungumzia mwenyewe. "Mimi, mfalme wa Israeli"

anayeapa kwake ... atajivunia naye
Neno "kwake" inamaanisha Mungu.

lakini mdomo wa wale wanaozungumza uongo utasitishwa
Hapa "mdomo" inamwakilisha mtu mzima. "lakini Mungu atawanyamazisha waongo wote" au "lakini Mungu atawanyamazisha wale wanaodanganya"

generated on Tue Oct 24 10:45:40 2023

Chapter 64

Kwa kiongozi wa muziki. Zaburi ya Daudi. [1] Sikia sauti yangu, Mungu, usikilize malalamiko yangu; unilinde dhidi ya hofu ya adui zangu. [2] Unifiche dhidi ya mipango ya siri ya wafanyao maovu, unifiche dhidi ya watendao vurugu ya udhalimu. [3] Wao wamenoa ndimi zao kama panga; wamelenga mishale yao, maneno machungu, [4] ili kwamba waweze kupiga kutoka mahali pa siri kwenda kwa mtu asiye na hatia; wampige yeye kwa ghafla nao wasihofu lolote. [5] Wao wanahamasishana wenyewe katika kupanga uovu; wanashauriana pamoja wao binafsi ili kuweka mitego; nao husema, "Ni nani atakayetuona?" [6] Wanabuni mipango ya dhambi; "Tumemaliza," wanasema, "ni mpango makini." Mawazo ya ndani na mioyo ya watu ni ya kina. [7] Lakini Mungu atawapiga wao; ghafla watajeruhiwa kwa mishale yake. [8] Watafanywa kuwa mashakani, kwa kuwa ndimi zao wenyewe ziko kinyume nao; wote wawaonao watatikisa vichwa vyao. [9] Watu wote wataogopa na kutangaza matendo ya Mungu. Kwa hekima watafikiria kuhusu kile yeye ametenda. [10] Wenye haki watakuwa na furaha kuhusu Yahwe nao watakimbilia kwake; wote wenye haki moyoni watajivuna katika yeye.

Psalms 64:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni ombi la msaada.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

hifadhi
"okoa"

Nifiche na hila za siri ... ghasia za watenda udhalimu
Vishazi hivi viwili vina maana ya kufanana. Kishazi cha pili kinatoa taarifa zaidi kwa kuelezea "hila za siri" zina sauti gani.

na vurugu
"nifiche na ghasia"

ghasia
sauti ya kuchanganya ya kelele na msisimko.

Psalms 64:3

wamenoa ndimi zao kama panga
Mwandishi anazungumzia ndimi wa adui zake kana kwamba zilikuwa zimechongeka kama panga. Hapa "ndimi" inawakilisha maneno makali ambayo aduizake wamezungumza. "Vitu vikali wanavyosema vinaniumiza kama upanga mkali"

mishale yao, maneno machungu
Mwandishi anazungumzia maneno machungu ya adui zake kana kwamba ni mishale inayopigwa kwake. "maneno machungu yanayonichoma mishale"

Psalms 64:5

Nani atatuona?
Watenda maovu hawategemi jibu kwa ajili ya swali lao kwa sababu wanafikiri hakuna mtu atakaye waona. "hakuna atakayeona tunachokifanya"

Mawazo ya ndani na mioyo wa watu yana kina
Mwandishi anazungumzia "mawazo ya ndani" na "mioyo ya watu" kana kwamba ni vilindi vya maji ambavyo hakuna mtu anayeweza kuvichunguza hadi chini.

Mawazo ya ndani ... mioyo ya watu
Misemo yote hii miwili inamaanisha mawazo ya siri au ya ndani ya mtu.

Psalms 64:7

Taarifa ya Jumla:
Mwandishi anaendelea kuwazungumzia "watenda maovu" wa 64:1.

Lakini Mungu atawapiga ... kwa mishale
Mwandishi anazungumzia adhabu ya Mungu kwa watenda maovu kana kwamba Mungu anapiga mishale kwao.

Watafanywa kujikwaa
Mwandishi anazungumzia Mungu kusababisha mipango ya kushindwa kana kwamba Mungu alikuwaakiwafanya kujikwaa katika njia zao. "Mungu atawafanya wajikwae" au "Mungu atasababisha mipango yao kushindwa'

generated on Tue Oct 24 10:45:40 2023

kwa kuwa ndimi zao wenyewe ziko dhidi yao
Hapa "ndimi" inawakilisha maneno wanayosema. "kwa kuwa maneno wanayosema yako dhidi yao"

alichofanya
"kile ambacho Mungu amefanya"

Psalms 64:10

watamkimbilia yeye
Kwend akwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "enda kwake kwa ajili ya ulinzi"

wanyofu wote wa moyo tajivunia kwake
Hapa "wanyofu moyoni" ni lahaja inayomaanisha wanyofu na wenye haki. "watu wote wanyofu watamsifu yeye"

generated on Tue Oct 24 10:45:40 2023

Chapter 65

Kwa kiongozi wa muziki. Zaburi. Wimbo wa Daudi. [1] Kwako wewe, Mungu katika Sayuni, sifa zetu za kungoja; viapo vyetu vitaletwa kwako. [2] Wewe usikiaye maombi yetu, miili yote itakuja kwako. [3] Maovu yanatutawala sisi; kama yalivyo makosa yetu, wewe utayasamehe. [4] Amebarikiwa mtu yule ambaye wewe huchagua kumsogeza karibu yako ili kwamba aishi hekaluni mwako. Tutatoshelezwa kwa uzuri wa nyumba yako, hekalu lako takatifu. [5] Katika haki wewe utatujibu sisi kwa kufanya mambo ya ajabu, Mungu wa wokovu wetu; wewe ambaye ni ujasiri wa mwisho wote wa nchi na wa wale walio mbali toka pande za bahari. [6] Kwa manaa ni wewe ndiye uliyeifanya milima imara, wewe ambaye umefungwa mkanda wa uweza. [7] Ni wewe unyamazishaye ngurumo za baharini; ngurumo za mawimbi yake, na vurugu za watu. [8] Wale wanaoishi sehemu za mwisho kabisa wa nchi wanaogopa ushahidi wa matendo yako; wewe hufanya mashariki na magharibi kushangilia. [9] Wewe huja kuisaidia nchi; unainyeshea inchi; wewe unaiimarisha nchi vizuri; mto wa Mungu umejaa maji; wewe humpa mwanadamu nafaka unapokuwa umekwisha iandaa nchi. [10] Wewe huyajaza matuta maji ya kutosha; wapasawazisha palipoinuka; wailainisha nchi kwa manyunyu ya mvua; waibariki mimea kati yao. [11] Umeuvika mwaka taji ya wema wako; mvumo wa mapito yako hudondosha unono katika nchi. [12] Majani ya nyikani hudondosha umande, na vilima vimevikwa furaha. [13] Malisho yamevishwa mifugo; mabonde pia yamefunikwa na nafaka; yanapiga kelele za shangwe, nayo yanaimba.

Psalms 65:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni wimbo wa sifa.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi. Zaburi ya Daudi
"Hii ni zaburi aliyoandika Daudi"

Kwako, Mungu uliye Sayuni, sifa zetu zinakusubiri
Hii inazungumzia sifa kana kwamba ni mtu anayeweza kutenda kitu mwenyewe. "Kwako pekee, Mungu uliye Sayuni, tutatoa sifu zetu"

nadhiri zetu zitabebwa kwako
"tutafanya tulichokuahidi kufanya"

Udhalimu unatushinda
Mwandishi anazungumzia udhalimu kana kwamba ni mtu anayeweza kushinda au kukandamiza. "ni kana kwamba dhambi zetu wenyewe zinatushinda"

utawasamehe
Watakao "samehewa" inamaanisha ni "udhalimu."

Psalms 65:4

unayemchagua ... nyuani mwako
Maneno "unaye" na "mwako" yanamaanisha Yahwe.

aishi nyuani mwako
Hii haimaanisha kuwa mtu huyo anaishi kweli kwenye hekalu lakini ni kwamba yuko huko mara kwa mara kumwabudu Yahwe. "aabudu mara kwa mara katika hekalu lako"

Tutaridhika na uzuri wa nyumba yako, hekalu lako takatifu
"Uzuri wa nyumba yako, hekalu lako takatifu, utaturidhisha"

Tutaridhika
Hapa anayezungumziwa ni Daudi na watu anaozungumza nao.

nyumba yako, hekalu lako takatifu
"nyumba yako, ambalo ni hekalu lako takatifu"

Psalms 65:5

Katika haki
"Kwa sababu u mwenye haki"

wewe ambaye ni
"wewe ni"

wa mwisho wote wa dunia ... upande wa pili wa bahari
Misemo hii inamaana za kufanana. "kwa watu wote wanaoishi duniani kote na upande wa pili wa bahari"

wa mwisho wote wa dunia
Hii inamaanisha watu wote wanaoishi duniani kote.

generated on Tue Oct 24 10:45:40 2023

Psalms 65:6

wewe uliyefungwa na nguvu
Mwandishi anamzungumzia Mungu kana kwamba alivaa nguvu yake kama mshipi. "kuonesha kuwa una uwezo sana"

kuunguruma kwa bahari, kuruka kwa mawimbi yake
Misemo hii miwili inamaana moja na inatumika pamoja kuleta hisia dhahiri kwa msikilizaji na msomaji. "mwendelezo wa bahari kuunguruma"

kuunguruma
sauti kubwa inayosababishwa na upepo na mawimbi

na ghasia
"na kutuliza ghasia"

ghasia
sauti kubwa

Psalms 65:8

ushahidi
kithibitisho au kitu cha kuonesha kuwa kitu kingine ni kweli

unafanya mashariki na magharibi kufurahi
Msemo "mashariki na magharibi" inamaanisha watu wanaoishi duniani kote. "unasababisha watu wanoishi kote kupiga kelele kwa furaha"

kusaidia dunia
Hii inamaanisha udongo wa dunia.

unairutubisha sana
"unaufanya udongo kuwa mzuri sana ili vitu vizuri visitawi juu yake"

mto wa Mungu umejaa maji
Hii inamaanisha maji yaliyoko angani ambayo Mungu hutuma kumwagilia dunia na kuijaza mikondo. "unaijaza mikondo na maji"

Psalms 65:10

Unamwagilia ... lako
Anayezungumziwa hapa ni Yahwe.

mitaro yake
"mitaro ya dunia"

mitaro
Mtaro ni mfereji mrefu mwembamba unatengenezwa kwenye ardhi kwa ajili ya kupanda mbegu au kwa ajili ya kumwagilia shamba ambapo nafaka zimepandwa.

migongo
makali

Unauvika taji mwaka kwa uzuri wako
Hapa "mwaka" umepewa sifa ya kibinadamu ya kuvaa taji. "Umeupa heshima mwaka kwa mavuno mazuri"

hudondosha unono chini duniani
Neno "unono" unaashiria urutubisho au uzuri. Kama inavyotumika katika mesmo huu, inaonesha jinsi Yahwe anavyoufanya udongo kuwa mzuri sana na wenye urutubisho hadi unatoa mavuno mengi.

Malisho ... dondosha umande
Kuna umande mwingi sana katika malisho hadi yanasemwa kuudondosha. "Malisho ... yamejaa umande" au "Umande mwingi unadondoka katika malisho ya nyikani"

vilima vimevikwa na furaha
Mwandishi anazungumzia uzuri wa vilima kana kwamba ni watu wenye furaha, na furaha kana kwamba ni mavazi. "vilima ni kama watu waliovaa furaha" au "vilima ni kama watu wenye furaha"

Psalms 65:13

Malisho yamevikwa kundi
Mwandishi anazungumzia malisho kama vile yamefunikwa na kundi la kondoo hadi inakuwa kama malisho yamevaa vazi.

malisho
kiwanja kikubwa ambapo wanyama hula nyasi

kundi
kundi la wanyama, kama kondoo na mbuzi

yanapiga kelele kwa furaha, na yanaimba
Malisho, vilima na mabonde ni mengi sana hadi yanaonekana kama yanapiga kelele na kuimba kwa furaha. "ni kama watu wanaoimba kwa furaha"

yanapiga kelele
Yanayopiga "kelele" ni malisho na mabonde.

generated on Tue Oct 24 10:45:40 2023

Chapter 66

Kwa kiongozi wa muziki. Wimbo, Zaburi. [1] Mpigieni Mungu kelele za shangwe, nchi yote; [2] Imbeni utukufu wa jina lake; mzitukuze sifa zake. [3] Mwambieni Mugu, "Matendo yako yanatisha kama nini! Kwa ukuu wa nguvu zako maadui zako watajisalimisha kwako. [4] Nchi yote watakuabudu wewe na watakuimbia wewe; wataliimbia jina lako." Selah [5] Njoni na mtazame kazi za Mungu; yeye anatisha katika matendo yake awatendeayo wanadamu. [6] Aligeuza bahari kuwa nchi kavu; wao walitembea kwa mguu juu ya mto; huko tulishangilia katika yeye. [7] Yeye anatawala milele kwa nguvu zake; macho yake yanachunguza mataifa; waasi wasijivune. Selah [8] Mtukuzeni Mungu, enyi watu wa mataifa yote, sauti ya sifa zake isikike. [9] Yeye atuwekaye hai, naye hairuhusu miguu yetu iteleze. [10] Kwa maana wewe, Mungu, umetupima sisi, wewe umetupima kama inavyopimwa fedha. [11] Wewe ulituingiza sisi kwenye wavu; uliweka mzigo mzito viunoni mwetu. [12] Wewe uliwafanya watu wasafiri juu ya vichwa vyetu; tulipita motoni na majini, lakini ukatuleta mahali pa wazi palipo salama. [13] Nitaingia nyumbani mwako nikiwa na sadaka ya kuteketezwa; nitakulipa viapo vyangu [14] ambavyo midomo yangu iliahidi na kinywa changu kiliongea nilipokuwa katika dhiki. [15] Nitakutolea sadaka ya kuteketezwa ya wanyama wanene pamoja na harufu nzuri ya kondoo waume; Nitatoa ng'ombe na mbuzi. Selah [16] Njoni, msikie, ninyi nyote mnao mwabudu Mungu, nami nitatangaza yale yeye aliyoitendea roho yangu. [17] Nilimlilia kwa kinywa changu, naye alipendezwa na ulimi wangu. [18] Kama ningelikuwa na dhambi ndani ya moyo wangu, Bwana asingenisikiliza. [19] Lakini Mungu hakika amesikia; amesikia sautiya kuomba kwangu. [20] Atukuzwe Mungu, ambaye hakuyakataa maombi yangu wala kuweka uaminifu wa agano lake mbali nami.

Psalms 66:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni wimbo wa sifa.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Fanya sauti ya furaha kwa Mungu, dunia yote
"Sauti ya furaha kwa Mungu" inawakilisha kuimba na kupiga kelele za kumsifu Mungu. "Acha dunia yote iimbe na kupiga kelele kwa furaha kwa Mungu"

dunia yote
Hii inamaanisha watu wote wanaoishi duniani. "watu wote duniani"

Imba utukufu wa jina lake; fanya sifa yake kuwa tukufu
Misemo hii inamaana za kufanana na inatumika kwa pamoja kusisitiza jinsi Mungu alivyo wa ajabu. "Imba kuhusu jinsi jina la Mungu lilivyo la ajabu; imba sifa ya ajabu ya jinsi Mungu alivyo mkuu"

utukufu wa jina lake
JIna la Mungu hapa linamwakilisha Mungu mwenyewe. "utukufu wake"

Psalms 66:3

Matendo yako yanaogofya
Matendo ya Mungu yanatusababisha kuwa katika mshangao na kuogopa kwa sababu tunajua kuwa ana uwezo na ni mtakatifu.

Kwa ukuu wa uwezo wako
"Kwa sababu una uwezo mkuu"

Dunia yote itakuabudu
Hii inamaanisha watu wote wanaoishi duniani. "Watu wote duniani watakuabudu"

wataimba kwa jina lako
Hapa "jina lako" linamaanisha Mungu mwenyewe. "watakusifu na kukupa heshima"

Psalms 66:5

anatisha ... yake ... kwake
Hapa anayezungumziwa ni Mungu.

anatisha
"wa ajabu"

wanadamu
"binadamu"

Aligeuza bahari kuwa nchi kavu; walipita mto kwa miguu
Hii inamaanisha kuvuka bahari ya Shamu.

walipita
Waliopita ni watu wa Mungu, Waisraeli.

generated on Tue Oct 24 10:45:40 2023

tulifurahi
Waliofurahi ni Waisraeli, mababu zao, Daudi, na watu anaozungumza nao.

macho yake yanatazama
Msemo huu "macho yake" inamaanisha Mungu mwenyewe. "anaona"

usiwaache wakaidi wajiinue
"usiwaache watu wakaidi wajiinue" au "usiwaache watu wakaidi wawe na kiburi"

Psalms 66:8

Mpe Mungu baraka ... acha sauti ya sifa yake isikike
Misemo hii miwili ina maana za kufanana. Wazo linarudiwa kusisitiza umuhimu wa kumsifu Mungu.

yetu
Katika mstari huu "yetu" inajumuisha Daudi na watu anaozungumza nao.

haruhusu miguu yetu kuteleza
Mwandishi anazungumzia ulinzi wa Mungu kama kuwaepusha watu wake kuteleza wanapotembea au kuanguka katika mteremko wa ghafla. "hajaturuhusu kuanguka katika maafa"

Psalms 66:10

Umetuleta kwenye wavu
Mwandishi anazungumzia adhabu ya Mungu kana kwamba Mungu aliwashika watu wake katika wavu.

wavu
mtego kwa ajili ya ndege au mnyama

umeweka mzigo mkubwa viunoni mwetu
Mwandishi anazungumzia kile ambacho watu wamestahamili kama kulazimika kubeba mizigo mizito migongoni mwao.

Umewafanya watu kuendesha juu ya vichwa vyetu
Hii ni picha ya kushindwa vibaya vitani. "Ni kana kwamba adui zetu wametushinda vitani na wameendesha vibandawazi vyetu juu ya miili yetu iliyoanguka"

tulipita katika moto na maji
Mungu aliwajaribu kwa maafa ya asili kama moto na mafuriko. "tuliteseka kama watu wanavyoteseka kutokana na moto na mafuriko"

sehemu yenye nafasi
Mwandishi anazungumzia baraka walizonazo sasa watu wa Israeli kana kwamba wameletwa katika nafasi kubwa ya wazi ambapo wako salama. "nafasi ya wazi ambapo tuko salama"

Psalms 66:13

ambazo midomo yangu iliahidi na mdomo wangu kuzungumza
Hapa "midomo" na "mdomo" inamaanisha maneno ya ahadi yaliyozungumzwa. "niliyoahidi"

harufu nzuri ya kondoo dume
"harufu ya moshi wa kondoo dume wa sadaka"

Psalms 66:16

Nitatangaza alichofanya kwa ajili ya nafsi yangu
Neno "nafsi" linamwakilisha mtu mzima. "Nitakwambia alichofanya kwa ajili yangu"

Nililia kwake kwa mdomo wangu
Neno "mdomo" linamwakilisha mtu mzima. anayelia kwa Mungu.

alisifiwa kwa mdomo wangu
Hpa "ulimi" unawakilisha maneno au hotuba. "Nilimsifu kwa ulimi wangu" au "Nilimsifu"

ningeona dhambi
"ningependa dhambi" au "kutunza udhalimu"

asinge nisikiliza
Hapa "asinge nisikiliza" inadokeza kuwa Mungu asinge jibu ombi lake. "asinge nisikia nikimwita" au "asinge jibu ombi langu"

Psalms 66:19

Lakini hakika Mungu amesikia; amevuta nadhari
Vishazi hivi viwili vina maana za kufanana na zinatumika pamoja kusisitiza kuwa Mungu amesikia ombi lake. "Lakini hakika Mungu amesikia ombi langu"

sauti ya ombi langu
Hapa ombi la mwandishi limepewa sifa ya kuwa na sauti. "ombi langu"

au uaminifu wake wa agano kutoka kwangu
"au kugeuza uaminifu wake wa agano kutoka kwangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 67

Kwa kiongozi wa muziki; kwenye vyombo vya nyuzi. zaburi, wimbo. [1] Mungu atuhurumie sisi na kutubariki na kufanya nuru ya uso wake ituangazie Selah [2] ili kwamba njia zako zijulikane nchi yote, wokovu wako kati ya mataifa yote. [3] Watu wakusifu wewe, Mungu; watu wote wakusifu wewe. [4] Oh, mataifa wafurahi na na kuimba kwa furaha, maana utawahukumu watu kwa haki na kuwaongoza mataifa walioko duniani. [5] Watu wakushukuru wewe, Mungu; watu wote wakusifu wewe. [6] Nchi imetoa mavuno yake na Mungu, Mungu wetu, ametubariki. [7] Mungu ametubariki sisi, na miisho yote ya dunia itamuheshimu yeye.

Psalms 67:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

kusababisha uso wake ung'ae kwetu
Mwandishi anamzungumzia Yahwe kuwatendea fadhila kana kwamba uso wa Yahwe uling'aa mwanga juu yao. "kututendea fadhili"

njia zako zijulikane duniani
Hii inaweza kuelezwa katika hali ya kutenda. "watu wajue njia zako duniani"

wokovu wako miongoni mwa mataifa yote
Mwandishi anatamani kila mtu ajue kuwa Mungu ana uwezo wa kuwaokoa. Hii inaweza kuwekwa wazi. "na watu wa mataifa yote wajue kuwa una uwezo wa kuwaokoa"

Psalms 67:3

Achawatu wakusifu ... acha watu wakusifu
Kishazi cha pili kinaogenza uzito wa maana ya ile ya kwanza kwa kusisitiza umuhimu wa kumsifu Mungu.

acha mataifa ... tawala mataifa
Hapa "mataifa" yanamaanisha watu wanaoishi katika mataifa yote duniani.

kwa haki
"kwa usawa"

Psalms 67:5

Achawatu wakusifu ... acha watu wakusifu
Kishazi cha pili kinaogenza uzito wa maana ya ile ya kwanza kwa kusisitiza umuhimu wa kumsifu Mungu.

Nchi imetoa mazao yake
Hapa mwandishi anazungumzia "dunia" kana kwamba imechagua kutoa mazao kwa watu. "Tumevuna mazao mengi kutoka kwenye mazao yetu.

Psalms 67:7

na mwisho wote wa dunia unamheshimu
Hii inamaanisha kwamba watu kila sehemu wanapaswa kumheshimu Mungu kwa sababu ya baraka zake. "ninatamani kwamba watu wote kila mahali duniani wawe na heshima ya ajabu kwake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 68

Kwa kiongozi wa muziki; Zaburi ya Daudi, wimbo. **1** Mungu ainuke, maadui zake watawanyike; pia wale wamchukiao wakimbie mbele zake. **2** Kama moshi uondoshwavyo, hivyo uwaondoshe wao; kama nta iyeyukavo mbele ya moto, hivyo waovu waangamizwe uweponi mwa Mungu. **3** Bali wenye haki wafurahi; washangilie mbele za Mungu; washangilie na kufurahi. **4** Mwimbieni Mungu! Lisifuni jina lake! Msifuni yule aendeshaye farasi kwenye tambarare ya bonde la Mto Yordani! Yahwe ni jina lake! Shangilieni mbele zake! **5** Baba wa yatima, na mwamuzi wa wajane, ni Mungu anayeishi mahali patakatifu. **6** Mungu huwaweka wakiwa katika familia; yeye huwafungua wafungwa kwa kuimba bali waasi huishi katika ardhi kavu. **7** Mungu, wewe ulipoenda mbele ya watu wako, ulipotembea kupitia jangwani, Selah **8** nchi ilitetemeka; mbingu pia zilidondosha mvua katika uwepo wa Mungu, uweponi mwa Mungu wakati alipokuja Sinai, uweponi mwa Mungu, Mungu wa Israeli. **9** Wewe, Mungu, ulituma mvua nyingi; uliuimarisha urithi wako wakati ulipokuwa umechoka. **10** Watu wako waliishi humo; Wewe, Mungu, uliutoa kwa wema wako kwa maskini. **11** Bwana alitoa amri, na wale walio zitangaza walikuwa ni jeshi kuu. **12** Wafalme wa majeshi wanakimbia, wanakimbia, na wanawake wakisubiri nyumbani kuvigawana wao na familia zao vilivyotekwa nyara. **13** Njiwa walio vikwa fedha wakiwa na mabawa ya njano ya dhahabu. Wakati baadhi ya watu wakikaa kati ya mifugo ya kondoo, kwa nini umefanya haya? **14** Mwenyezi Mungu aliwatawanya Wafalme huko, ilikuwa kama vile wakati wa theluji juu ya Mlima Salmoni. **15** Mlima mkubwa ni milima wa mji wa Bashani; mlima mrefu ni mlima wa mji wa Bashani. **16** Ewe mlima mrefu wa nchi, kwa nini unatazama kwa jicho la husuda, kwenye mlima ambao Mungu ameutaka kwa ajili ya mahali ambapo yeye ataishi? Hakika, Yahwe ataishi humo milele. **17** Magari ya Mungu ni ishirini elfu, maelfu juu ya maelfu; Bwana yu kati yao katika mahari patakatifu, kama katika Sinai. **18** Wewe umepaa juu; uliwaongoza mateka; umepokea zawadi kutoka kati ya watu, hata kutoka kwa wale waliopigana dhidi yako, ili kwamba wewe, Yahwe Mungu, uweze kuishi huko. **19** Abarikiwe Bwana, atubebeaye mizigo yetu, Mungu ambaye ni wokovu wetu. Selah **20** Mungu wetu ni Mungu aokoaye; Yahwe Bwana ni yule awezaye kutuokoa sisi dhidi ya kifo. **21** Lakini Bwana atapiga vichwa vya adui zake, mpaka kwenye ngozi ya kichwa yenye nywele ya wale watembeao katika makosa dhidi yake. **22** Bwana alisema, "Nitawarudisha adui zangu kutoka Bashani; nitawarudisha kutoka katika kina cha bahari **23** ili kwamba upate kuwaangamiza adui zako, ukichovya mguu wako katika damu, na ili kwamba ndimi za mbwa wako zipate mlo wao kutoka kwa adui zenu." **24** Mungu, wameona maandamano yako, maandamano ya Mungu wangu, Mfalme wangu, kwenye mahali patakatifu. **25** Waimbaji walitangulia, walifuatiwa na wapiga muziki, na katikati walikuwa wanawali wakicheza ngoma. **26** Mtukuzeni Mungu katika kusanyiko; msifuni Yahwe, ninyi ukoo wa kweli wa Israeli. **27** Kuna Benjamini kwanza, kabila dogo, kisha viongozi wa Yuda na watu wao, viongozi wa Zabuloni na viongozi wa Naftali. **28** Mungu wenu, Israeli, ameamuru nguvu zenu; uzifunue kwetu nguvu zako, Mungu, kama ulivyo zifunua wakati uliopita. **29** Uzifunue nguvu zako kwetu toka katika hekalu la Yerusalemu, ambako wafalme huleta zawadi kwako. **30** Pigeni kelele katika vita dhidi ya wanyama wa porini katika mianzi, dhidi ya watu, lile kundi la mafahari na ndama. Wafedhehesheni na kuwalazimisha wawaletee zawadi; watawanyeni watu wapendao kupigana vita. **31** Wakuu watatoka katika Misri; Ethiopia itafanya haraka kuufikisha mkono wake kwa Mungu. **32** Mwimbieni Mungu, enyi falme za nchi; Selah mwimbieni sifa Yahwe. **33** Kwake yeye apitaye juu ya mbingu za mbingu, zilizokuwepo tangu zama za kale; tazama, yeye hupiga kelele kwa nguvu **34** Tangazeni kuwa Mungu ni mwenye nguvu; enzi yake iko juu ya Israeli, na nguvu zake ziko angani. **35** Mungu, mahali pako patakatifu panatisha; Mungu wa Israeli, yeye huwapa watu wake nguvu na uweza. Atukuzwe Mungu.

Psalms 68:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Acha Mungu ainuke
Mungu kuanza kutenda inazungumziwa kana kwamba anasimama. "Acha Mungu aanze kutenda"

generated on Tue Oct 24 10:45:40 2023

acha adui zake watawanyike
"acha Mungu awafukuze adui zake"

Kama moshi unavyopeperushwa, ndivyo hivyo uwapeperushe
Adui wa Mungu wanazungumziwa kana kwamba ni moshi unaoweza kupeperushwa kwa urahisi na upepo. "Waondoe kama upepo unavyopuliza moshi"

kama nta inavyoyeyuka mbele ya moto
Adui wa Mungu wanazungumziwa kana kwamba ni nta inayoyeyuka kwa wepesi na moto. "wasababishe kupotea kama nta inavyoyeyuka mbele ya moto.

waovu
Hii inamaanisha watu waovu kwa ujumla.

wenye haki
Hii inamaanisha watu wenye haki kwa ujumla.

wafurahi na kushangilia
Hii inamaanisha kitu kimoja na inasisitiza kiasi cha furaha walichokuwanacho.

Psalms 68:4

jina lake
Hii inamaanisha Mungu. "kwake"

yule anayeendesha katika sehemu za wazi
Uwepo wa Mungu katikati ya watu unazungumziwa kana kwamba anaendesha juu ya dunia katika farasi au kibandawazi.

Baba wa wasio na baba
Mungu anazungumziwa kama Mungu mwenye huruma anayekuwa kama baba kwa yatima. "Yule anayekuwa kama baba kwa watoto wasio na wazazi"

mwamuzi wa wajane
Mungu anazungumziwa kama Mungu anayewlinda wajane. "mlinzi wa wajane"

Mungu huwaweka wapweke katika familia
Mungu anazungumziwa kana kwamba huwaweka watu wapweke katika familia. "Mungu huwapa familia wale waiokuwa na mtu wa kuishi nao"

huwaleta nje wafungwa kwa kuimba
Mungu anazungumziwa kama yule anayewaongoza wafungwa kutoka katika vifungo vyao. "Mungu huwaweka huru wafungwa na huwafanya waimbe kwa furaha"

wakaidi
Hii inamaanisha watu wakaidi. "wale wanaokaidi dhidi yake"

nchi kavu
Adhabu ya Mungu kwa wakaidi inazungumziwa kana kwamba anawalazimisha kuishi katika jangwa lenye joto. "nchi kavu na yenye joto kali"

Psalms 68:7

Taarifa ya Jumla:
Daudi anaanza kueleza hadithi ya Mungu kuwaongoza Waisraeli katika jangwa hadi mlima Sinai.

ulipotoka nje ... ulipotembea katika
Misemo hii miwili inamaanisha tukio lile lile.

ulipotoka nje mbele ya watu wako
"uliwaongoza watu wako"

ulipotembea katika nyika
Mungu anazungumziwa kana kwamba ni askari anayetembea mbele ya watu wa Israeli.

mbingu pia zikadondosha mvua ... uwepo wa Mungu
"Mungu alisababisha inyeshe"

katika uwepo wa Mungu
Lahaja hii inamaanisha kutokea kwa Mungu mbele ya Waisraeli. "Mungu alipotokea kwa Waisraeli"

Psalms 68:9

uliimarisha urithi wako ulipochoka
Nchi ya Israeli inazungumziwa kana kwamba ni mtu anayeweza kuchoka, au kuptat nguvu. "ulisababisha nchi kutoa mazao mazuri"

urithi wako
Nchi ambayo Mungu aliwapa Waisraeli inazungumziwa kana kwamba ni urithi ambao baba alipitisha kwa watoto wake. "nchi uliyotupa sisi Waisraeli"

maskini
Hii inamaanisha watu maskini kwa ujumla. "watu maskini"

Psalms 68:11

Taarifa ya Jumla:
Daudi anaendelea hadithi ya safari ya Waisraeli katika jangwa. Katika sehemu hii ya hadithi, Waisraeli wanashinda vitani dhidi ya adui zao.

wale walioyatangaza ... jeshi kubwa
Idadi kubwa ya watu walisema ujumbe wa Bwana kwa wengine. Wanazungumziwa kana kwamba ni jeshi kubwa. Kwa kuwa msemo huu ni wa kike, tafsiri zingine hutafsiri hii kama, "wanawake walioyatangaza ... jeshi kubwa."

Wafalme wa majeshi ... kwa nini mlifanya hivi?
Taarifa hii katika 68:11 imepangwa vingine ili maana yake ieleweke kwa wepesi zaidi.

Wafalme wa majeshi wanatoroka, wanatoroka
Wafalme wanawakilisha majeshi kamili. Inaeleweka kuwa wanatoroka kwa sababu wameshindwa na

generated on Tue Oct 24 10:45:40 2023

jeshi la Israeli. "Wafalme na majeshi yao wanatutoroka kwa sababu wameshindwa"

nyara
mali vinavyochukuliwa kutoka kwa jeshi lililoshinwa na kuletwa kwa maskani ya jeshi lililo shinda.

njiwa waliofunikwa kwa fedha ... dhahabu
Hii inamaanisha kuwa baadhi ya vitu vilivyotekwa nyara ni vya thamani sana kwa sabau vimefunikwa kwa mawe ya thamani.

Wakati baadhi ya nyie watu mlipobaki katika zizizi za kondoo, kwa nini mlifanya hivi?
Swali hili linatumika kukemea watu ambao hawakushiriki vitani. "Wale waliobaki katika zizi za kondoo wasinge baki; wangeenda vitana."

Psalms 68:14

aliwatawanya wafalme huko ... anguka theluji juu wa mlima Salmoni
Kuna wafalme na askari wengi sana waliokufa katika mlima hadi wanazungumziwa kana kwamba ni theluji iliyofunika mlima. "aliwashinda wafalme na askari wengi sana huko hadi wakawa kama chembe za theluji imefunika mlima Salmoni."

aliwatawanya wafalme
Hapa "wafalme" inamaanisha majeshi pia. "aliwatawanya wafalme adui na majeshi yao"

mlima Salmoni
HIli ni jina la mlima.

Mlima mkuu ni ... mlima wa juu ni
Misemo hii miwili inamaana za kufanana na inatumika pamoja kuimarisha nyingine. "mlima mkuu na wa juu ni nchi ya kilima cha Bashani"

Kwa nini unaangalia kwa wivu ... kwa ajili ya sehemu atakayoishi?
Swali hili linawezakuandikwa kama kauli. "Nchi ya kilima cha juu cha Bashani hakitakiwa kuangalia kwa wivu mlima wa ambao Mungu anatamani kwa ajili ya sehemu atakayoishi."

Psalms 68:17

elfu ishiri, maelfu juu ya maelfu
Hii inawezekana haimaanishi idadi kamili, lakini kuashiria idadi kubwa. "maelfu mengi"

unapanda
Hii ni kwenda juu kuelekea angani.

Psalms 68:19

hubeba mizigo yetu kila siku
"hubeba mizigo yetu mizito kila siku." Kujali kwa Bwana kwa ajili ya watu wake inazungumziwa kana kwamba alikuwa akibeba kwa uhalisia matatizo yao kama mzigo.

Mungu ambaye ni wokovu wetu ... Mungu wetu ni Mungu anayeokoa
Misemo inamaanisha kitu kimoja. "Mungu anayetuokoa ... Mungu wetu ni Mungu anayeokoa"

atapiga katika vichwa vya adui zake
Mungu anazungumziwa kana kwamba ni shujaa ambaye ataua adui zake kwa kuwapiga vichwani ili kuwaua. "atawaua adui zake kwa kuwapiga kichwani"

ngozi ya kichwa na nywele nyingi
Inaonekana kuwa utamaduni wa wanajeshi kutonyoa nywele zao wakati wa vita. "mafuvu yenye nywele ndefu"

wanaotembea katika makosa dhidi yake
Kumkosea Mungu inazungumziwa kama kutembea kwenye makosa. "kumkosea mara kwa mara"

Psalms 68:22

nitawarudisha
Watakaorudishwa ni adui wa Mungu.

vilindi vya bahari
Hii ni lahaja inayomaanisha sehemu za mbali za duniani ambapo watu watajaribu kumtoroka Mungu.

uwaponde adui zako
Uharibifu wa adui wa Israeli unazungumziwa kana kwamba Waisraeli waliwagandamiza chini ya miguu yao. "kuwashinda kabisa adui zako"

unachovya mguu wako kwenye damu
Vurugu ya kutoka kwenye uharibifu wa adui unazungumziwa katika njia ya picha kali, kana kwamba Waisreali watakuwa wakisimama katika damu ya adui zao waliokufa. "kukanyaga katika damu yao"

ndimi za mbwa wako wawe na gao lao
Umwagaji wa damu katika vita dhidi ya adui wa Israeli unazungumziwa kana kwamba ni mkubwa sana hadi mbwa watalamba damu inayotiririka kwa ndimi zao.

Psalms 68:24

maandamano
Maandamano ni kundi kubwa la watu wanaotembea pamoja kwa mpangilio kama sehemu ya sherehe.

wapiga vinanda
watu wanopiga vyombo vya muziki

Psalms 68:26

Mbarikini Mungu katika mkusanyiko; msifuni Yahwe, nyie uzao wa kweli wa Israeli
"Nyie ambao ni kizazi cha kweli cha Israeli, msifuni Yahwe na mbarikini Mungu katika kusanyiko.

makundi yao
"kundi lao." Neno "lao" linamaanisha viongozi wa Yuda.

Psalms 68:28

Mungu wenu, Israeli, ameagiza nguvu yenu
Tafsiri zingine zinaelewa maandiko ya Kihebrania tofauti. "Amrisha (au tumia) nguvu yako, Mungu"

Mungu wenu, Israeli, ameagiza
"Watu wa Israeli, Mungu wenu ameagiza"

kwetu
Neno "kwetu" linamaanisha watu ambao Daudi anazungumza nao na yeye mwenyewe.

Onesha uwezo wako kwetu kutoka katika hekalu lako Yerusalemu
Unapokuwepo katika hekalu lako Yerusalemu, tuoneshe uwezo wako"

Onesha uwezo wako
"Tuonesha kuwa una nguvu"

Psalms 68:30

wanyama pori katika matete
Wasomi wengi wanaamini wanyama pori hawa ni sitiari inayomaanisha watu wa Misri. "watu wa Misri ambao ni kama wanyama pori katika matete"

watu, makundi ya mafahali na ndama
Watu wa mataifa mengine wanazungumziwa kana kwamba ni kundi kubwa la ngombe. "mataifa yenye nguvu, ambao ni kama makundi ya mafahali"

watawanye
kusambaza au kusababisha kitu kusambaa haraka katika pande tofauti

Wakuu watatoka kutoka Misri
Inadokezwa kuwa wakuu wanatoka Misri ili kumpa Mungu zawadi Yerusalemu. "Kisha viongozi wa Misri wataleta zawadi kwako"

Kushi
Hii inamaanisha watu wa Kushi. "Watu wa Kushi"

anafika kwa mikono yake kwa Mungu
Hili tendo linaloashiria kumwabudu Mungu. "anainua mikono yake kumsifu Mungu"

Psalms 68:32

nyie falme za duniani
Hapa "falme" inamaanishwa wakazi wa falme. "nyie watu ambao ni wakazi wa falme duniani kote"

Kwake anayeendesha juu ya mbingu ya mbingu
Neno "Imbeni" linadokezwa kama mwanzo wa mstari huu. Hapa Mungu anaelezwa kana kwamba anaendesha kibandawazi angani. "Imbeni kwa Mungu anayeendesha juu ya anga katika kibandawazi chake"

anainua sauti yake kwa nguvu
Lahaja hii inamanisha anazungumza kwa nguvu. "anapiga kelele kwa nguvu" au "anazungumza kwa sauti kubwa"

Psalms 68:34

Mhesabieni Mungu nguvu
"Mhesabieni" inamaanisha kumpa mtu sifa. "Nguvu ni ya Mungu"

nguvu yake iko angani
"katika anga pia anaonesha kuwa ana uwezo"

Mungu, wewe unatisha katika sehemu yako takatifu
Hapa mwandishi anazungumza moja ka moja na Mungu.

nguvu na uwezo
Maneno haya mawili yana maana moja. Yanasisitiza kiasi ambacho Mungu anawapa nguvu watu wake.

generated on Tue Oct 24 10:45:40 2023

Chapter 69

Kwa kiongozi wa muziki; seti kwenye Shoshannim. Zaburi ya Daudi. **1** Uniokoe, Mungu; maana maji yameweka uhai wangu hatarini. **2** Ninazama kwenye kina cha matope, pasipo na hahari pa kusimama; nimekuja kwenye kina kirefu cha maji, ambako mafuriko yananifunika. **3** Nimechoka sana kwa kulia kwangu; koo langu ni kavu; macho yangu yanafifia wakati namngoja Mungu wangu. **4** Wale wanichukiao bila sababu wako zaidi ya nywele za kichwa changu; wale ambao wangeweza kuniua, wakiwa adui zangu kwa sababu zisizo sahihi, ni wengi mno; wanalazimisha nirudishe kile ambacho sijaiba. **5** Mungu, wewe unaujua ujinga wangu, na dhambi zangu hazifichiki kwako. **6** Usiwaache wale wanao kungoja wewe waaibishwe kwa sababu yangu, Bwana Yahwe wa majeshi; usiwaache wale wanaokutafuta wewe wadharauliwe kwa sababu yangu, Mungu wa Israeli. **7** Kwa ajili yako nimestahimili lawama; aibu imeufunika uso wangu. **8** Nimekuwa mgeni kwa ndugu zangu, nisiye fahamika wala kuaminika kwa watoto wa mama yangu. **9** Kwa maana bidii ya nyumba yako imenila, na laumu zao wanao kulaumu wewe zimeniangukia mimi. **10** Wakati nilipolia na kutokula chakula, walinitukana. **11** Nilipoteneneza mavazi ya gunia, nikawa kituko kwao. **12** Wale wakaao katika lango la mji huniseng'enya; mimi ni wimbo wa walevi. **13** Lakini kwangu mimi, maombi yangu ni kwako, Yahwe, wakati ambao wewe utayapokea; unijibu katika uaminifu wa wokovu wako. **14** Unitoe matopeni, na usiniache nizame; uniondoe mbali na wale wanaonichukia na uniokoe katika kina cha maji. **15** Usiache mafuliko ya maji yanielemee, wala kina kisinimeze. Usiache mdomo wa shimo unimeze. **16** Unijibu, Yahwe, maana uaminifu wa agano lako ni mwema; kwa maana rehema zako kwangu ni nyingi, unigeukie. **17** Usiufiche uso wako mbali na mtumishi wako, maana niko katika dhiki; unijibu haraka. **18** Uje kwangu na unikomboe. Kwa sababu ya adui zangu, uwe fidia yangu. **19** Wewe wajua kulaumiwa kwangu, kuaibishwa kwangu, na kudharauliwa kwangu; wapinzani wangu wote wako mbele yako. **20** Lawama imevunja moyo wangu; nimejawa na huzuni kubwa; nilitafuta mtu wa kunihurumia, lakini hakuwepo; nilitafuta wafariji, lakini sikupata. **21** Walinipa sumu kwa ajili ya chakula changu; katika kiu yangu walinipa siki ninywe. **22** Meza yao mbele yao na iwe mtego; wafikiripo wako kwenye usalama, iwe kitanzi. **23** Macho yao na yatiwe giza ili kwamba wasiweze kuona; uvifanye viuno vyao kutetemeka daima. **24** Wamwagie gadhabu yako, ukali wa hasira yako uwafikie wao. **25** Sehemu yao na iwe ukiwa; mtu yeyote asiishi katika hema yao. **26** Kwa kuwa walimtesa yule uliyempa adhabu. Mara kwa mara walihesabu maumivu ya wale walioumizwa. **27** Wakiwashtaki kuwa wamefanya uovu juu ya uovu; usiwaache waje kwenye ushindi wa haki yako. **28** Uwafute kwenye Kitabu cha Uzima na wasiandikwe pamoja na wenyehaki. **29** Lakini mimi ni maskini na mwenye huzuni; uruhusu wokovu wako, Mungu, uniweke juu sana. **30** Nitalisifu jina la Mungu kwa wimbo na nitamtukuza yeye kwa shukrani. **31** Nitamsifu Yahwe zaidi kuliko ng'ombe au ndama aliye na mapembe na kwato. **32** Wanyenyekevu wameona na kufurahi; ninyi mnao matafuta Mungu, mioyo yenu itiwe nguvu. **33** Maana Yahwe husikia wenye uhitaji naye hawadharau wafungwa wake. **34** Mbingu na nchi zimsifu yeye, bahari na vyote vitembeavyo majini. **35** Kwa maana Mungu ataiokoa Sayuni na ataujenga tena mji wa Yuda; watu wataishi huko na kupata umiliki wao. **36** Ukoo wa watumishi wake watairithi; nao walipendao jina lake wataishi humo.

Psalms 69:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni ombi la msaada.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Shoshannimu
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

kwa kuwa maji yameweka maisha yangu hatarini
Mwandishi anaelezea matatizo maishani mwake kana kwamba alikuwa akizama kwenye mafuriko ya maji. "kwa kuwa ni kama ninazama katika maji"

ninazama katika matope mengi
Mwandishi anaelezea matatizo maishani mwake kana kwamba anazama katika matopemengi. "Kwa kuwa ni kama ninazama katika matope mengi na nitakufa"

generated on Tue Oct 24 10:45:40 2023

matope
udongo wa maji maji

hakuna sehemu ya kusimama
Mwandishi anatumia kauli hasi kusisitiza jinsi hali ilivyokuwa haiko imara na haileweki.

Nimekuja katika maji marefu, ambapo mafuriko yanapita juu yangu
Mwandishi anaelezea matatizo yake kana kwamba anazama katika mto mrefu wenye vurugu. "nahisa kama niko kwenye maji marefu, na mafuriko ya maji yanapita juu yangu"

Psalms 69:3

nimechoka
kuchoka sana

macho yangu yameshindwa
Lahaja hii inamaanisha kuwa mwandishi amaelia sana hadi macho yake hayaoni vizuri tena. "macho yangu yamevimba kutokana na machozi"

zaidi ya nywele kichwani mwangu
Hii ni kukuza kwa neno kuonesha ni kisasi gani cha adui alichonacho mwandishi. "zaidi ya niwezavyo kuhesabu, kama nywele kichwani mwangu"

nikata
Lahaja hii inamaanisha "niue."

Psalms 69:5

upumbavu wangu
"vitu vya kipumbavu ambavyo nimefanya"

dhambi zangu hazijafichwa kutoka kwako
"unajua dhambi zangu zote"

wale wanaokusubiri wewe waaibishwe ... wale wanakutafuta wakose heshima
Misemo hii miwli inamaana moja na inasisitiza hamu ya mwandishi ya kwamba Mungu awalinde watu wake.

Usiache wale wanaokusubiri wewe waaibishwe kwa sababu yangu
"Tafadhali usiwaaibishe wale wanaokusubiri wewe kwa sababu yangu"

Usiache wale
"Usiwaache wale"

usiache wale wanakutafuta wakose heshima kwa sabau yangu
"Tafadhali usiwenyime heshima kwa sababu yangu wale wanaokutafuta wewe"

wale wanakutafuta
Kumtafuta Mungu inawakilisha kati aya 1) kumwomba Mungu msaada au 2) kuwaza kumhusu Mungu na kumtii. "wale wanao omba msaada wako" au 2) wale wanaokuabudu na kukutii wewe"

Psalms 69:7

Kwa ajili yako
"Kwa niaba yako"

Nimebeba lawama
Lawama za adui wa mwandishi zinazungumziwa kana kwamba ni mzigo mzito ambapo alitakiwa kubeba. "Nimevumilia matusi ya adui zangu"

aibu imefunika uso wangu
Mwandishi anazungumzia aibu anayoihisi kana kwamba ni kitu kibaya usoni pake ambacho kila mtu anakiona vizuri. "Nimeaibika sana"

Nimekuwa mgeni kwa ndugu zangu
Mwandishi anajizungumzia mwenyewe kana kwamba hakuwa sehemu ya familia yake mwenyewe. "Ndugu zangu hawanijui tena au kunikubali kabisa"

mgeni kwa ndugu zangu ... mgeni kwa watoto wa mama yangu
Misemo hii miwili inamaana moja. Inarudiwa kusisitiza mtengano na familia yake mwenyewe.

mgeni kwa watoto wa mama yangu
Mwandishi anajizungumzia mwenyewe kana kwamba hakuwa sehemu ya familia yake mwenyewe. "ndugu zangu hawanijui tena au kuniamini kabisa"

ari ya nyumba yako imenila
Mwandishi anazungumzia ari kwa ajili ya hekalu la Mungu kana kwamba ni mnyama pori unaommeza mwandishi. "ari niliyonayo kwa ajili ya nyumba yako inanimeza"

imenila
Lahaja hii inamaanisha ari ya mwandishi kwa ajili ya hekalu inateka mawazo na matendo yake yote. "inatawala kabisa kila kitu nachowaza na kufanya"

lawama ... zimeniangukia
Mwandishi anazungumzia lawama za adui wa Mungu kana kwamaba ni mawe yaliyopondwa kwa mwandishi. "wale wanaokulaumu piwa wanatuma lawama zao kwangu"

Psalms 69:10

Nililia na sikula chakula
Ukweli kuwa mwandishi alikuwa akifunga inaashiria kuwa alikuwa na huzuni kuhusu jinsi watu walivyolitendea hekalu la Mungu.

walinidhihaki
"adui zangu walinilaumu kwa sababu yake"

generated on Tue Oct 24 10:45:40 2023

nilipofanya magunia kuwa mavazi yangu
Kuvaa vnguo mbaya, za thamani ndogo ni ishara ya kuomboleza juu ya dhambi.

nikawa kitu cha mithali
Mwandishi anajizungumzia kana kwamba alikuwa ndiye mtu mwenye huzuni au mpumbavu katika mithali. "nikawa mfano wa mtu mwenye huzuni anayezungumziwa katika mithali" au "wananicheka"

Wale wanokaa katika lango la mji
Hapa "lango la mji" unahusishwa na uongozi wa mji. "Watu muhimu wa mji"

mimi ni wimbo wa walevi
Mwandishi anajizungumzia kana kwamba alikuwa ndiye mtu ambaye walevi walimkejeli kwa myimbo. "walevi wa mji wanaimba nyimbo za kuudhikunihusu mimi"

Psalms 69:13

katika muda utakaokubali
"katika muda wako uliokubalika" au "utakapokuwa tayari"

nijibu katika uaminifu wa wokovu wako
"niokoe kwa sababu unanipenda kwa uaminifu, kama ulivyoahidi kufanya"

Nivute nje ... usiniache nizame
Misemo hii miwili ina maana moja.

Nivute nje ya matope, na usiniache nizame
Mwandishi anazungumzia hatari yake kutoka kwa adui zake kana kwamba alikuwa akizama katika shimo la matope. "Usiniruhusu niendelee kuzama katika matope"

acha nichukuliwe
Hapa "kuchukuliwa" inamaanisha kutolewa kutoka hatarini. "nitoe" au "niokoe"

niokolewe kutoka
"tafadhali niokoe kutoka"

maji marefu ... mafuriko ya maji ... kilindi
Misemo hii ina maana moja.

niokoa kutoka kwenye maji marefu
Mwandishi anazungumzia hatari yake kutoka kwa adui zake kana kwamba anazama katika maji marefu.

mafuriko ya maji yamenilemea
Mwandishi anazungumzia hatari yake kutoka kwa adui zake kana kwamba mafuriko ya maji yalikuwa yakimfunika kabisa.

kilindi kinanimeza
Mwandishi anazungumzia kilindi kana kwamba ni mnyama hatari aliyekuwa tayari kumla. "maji marefu yananimeza kama mnyama hatari"

Usiruhusu shimo lifunge mdomo wake kwangu
Hapa "shimo" linazungumziwa kana kwamba lina mdomo kama mtu na linaweza kumla mwandishi. "Usiruhusu shimo linimeze" au "Usiache shimo la mauti lifunge juu yangu"

Psalms 69:16

uaminifu wako wa agano ni mzuri
"wewe ni mwema na unanipenda kwa uaminifu"

huruma zako kwangu ni nyingi
"una huruma sana kwangu"

geukia kwangu
Wazo la kumgeukia mtu linamaanisha kumvutia nadhari kwao au kuwasaidia. "nisaidie"

Usifiche uso wako kwa mtumishi wako
Kuficha uso wa mtu inamaanisha kukataa kumsikiliza au kumsaidia mtu. "Tafadhali msaidie mtumishi wako" au "Tafadhali nisaidie"

katika dhiki
"katika taabu kubwa"

Psalms 69:18

niokoe
Mwandishi anamwomba Mungu kumwokoa kana kwamba mwandishi alikuwa ni mtumwa ambaye uhuru wake ungewezz kununuliwa na Mungu.

nikomboe mateka
Mwandishi anazungumzia kulipia fidia maisha yake kana kwamba alikuwa mtumwa ambaye uhuru wake ungeweza kununuliwa kwa fedha.

lawama yangu, aibu yangu, na fedheha yangu
"jinsi watu walivyonilaumu, niaibisha, na kunifedhehesha"

adui zangu wote wako mbele zako
Hapa "mbele zako" inamaanisha kuwa Mungu anaona na kujua yote kuwahusu. "unajua adui zangu wote ni kinanani"

Psalms 69:20

imevunja moyo wangu
Lahaja hii inamaanisha mtu ana huzuni sana. "imenikosea sana"

nimeja uzito
huzuni kuu ya mwandishi inazungumziwa kana kwamba alikuwa amejaa uzito. "nimejaa uzito wa huzuni"

kunihurumia
kusikia maombolezo au huzuni

generated on Tue Oct 24 10:45:40 2023

Walinipa sumu kama chakula changu
Hii inaweza kuwa fumbo. Chakula ambacho watu walimpa mwandishi kilikuwa kibaya sana hadi kilikuwa na ladha kama ya sumu. "Walinipa chakula chenye ladha kama ya sumu"

Psalms 69:22

Acha meza yao mbele yao iwemtego ... acha iwe tanzi
Mwandishi angependa kuona chakula cha adui zake kinawaharibu kabisa kana kwamba ni wanyama wadogo walionaswa katika mtego au tanzi. "Na chakula chao kiwaharibu kama mtego ... na kiwaangamize kama tanzi"

meza yao
Hii inamaanisha chakula kilichowekwa mezani, inawezekana katika karamu. "chakula chao wenyewe" au "karamu za sadaka"

Acha macho yao yatiwe giza
Mwandishi anazungumzia macho yasiyoweza kuona vizuri kana kwamba yametiwa giza. "Tafadhali uwafanye wasiweze kuona kitu"

ufanye viuno vyao vitetemeke
Migongo midhaifu inazungumziwa kana kwamba inatetemeka katika udhaifu. "sababisha migongo yao kuwa minyonge kwao kufanya lolote"

viuno vyao
"pembeni kwao" au "migongo yao"

Psalms 69:24

Mwaga gadhabu yako juu yao
Mungu kuonesha hasira yake inaelezwa kana kwamba aliimwaga juu ya adui zake kama maji.

gadhabu
"hasira kali" au "hasira'

ukali wa hasira yako
"hasira yako ya moto" au "hasira yako kali"

uwapite
Hukumu ya Mungu kwa adui zake unaelezwa kana kwamba aliwafukuza na kuwashika.

iwe ya kuhuzunisha
"kuwa imetelekezwa"

Psalms 69:26

walimtesa yule
"walimtesa mtu"

uliyempiga chini
Hapa "kupiga chini" inamaanisha adhabu. "ulimwadhibu"

wale uliowaumiza
Hapa "kuumizwa" inamaansiha kuwasababisha kuteseka. "wale uliowasababisha wateseka"

Washtakaki kwa kufanya udhalimu baada ya udhalimu
"Endelea kuweka kumbukumbu ya dhambi zao zote"

udhalimu baada ya udhalimu
"dhambi nyingi sana"

usiwaache waje katika ushindi wako wa haki
Kuja katika ushindi wa Mungu ni lahaja inayomaanisha kupokea dhawabu kutoka kwake. "usiwaache wapokee dhawabu yako ya haki"

Psalms 69:28

Acha wawekewe doa katika
Kinachozungumziwa hapa ni majina ya adui. "Futa majina yao katika"

wasiandikwe chini
"usiandike majina yao"

acha wokovu wako, Mungu, uwaweke juu
"Mungu, niokoe na uniweke katika sehemu salama"

Psalms 69:30

jina la Mungu
Hapa "jina" linamaanisha Mungu mwenyewe. "Mungu"

kwa shukrani
"kwa kumshukuru"

zaidi ya ng'ombe au fahali
"bora zaidi ya kutoa sadaka ya ng'ombe au fahali"

fahali mwenye pembe na kwato
Msemo huu unatofautisha fahali wazima na ndama wadogo. "fahali mzima mweye pembe na kwato"

Psalms 69:32

Wapole
Hii inamaanisha watu wapole kwa ujumla. "Watu wapole"

nyie mnaomtafuta Mungu
Kumtafuta Mungu inawakilisha kati ya 1) kumwomba Mungu msaada au 2) kumuwaza Mungu na kumtii. "nyie mnaomwomba Mungu msaada" au "nyie mnaomuwaza Mungu"

acha mioyo yenu iishi
Hapa "mioyo" inamaanisha watu. Hapa "kuishi" ni lahaja inayomaanisha kutiwa moyo. "na utiwe moyo"

generated on Tue Oct 24 10:45:40 2023

Yahwe huwasikia
Hapa "huwasikia" inamaanisha hujibu. "Yahwe hujibu"

wahitaji
Hii inamaanisha watu wahitaji kwa ujumla. "watu wahitaji"

wafungwa wake
"wale walioteseka kwa ajili yake"

Psalms 69:34

Acha mbingu na nchi zimsifu ... bahari
Hapa mbingu na nchi na bahari zinazungumziwa kana kwamba ni watu wanaoweza kumsifu Mungu.

bahari na kila kitu kinachoenda ndani yake
"acha bahari na kila kitu kinachoenda ndani yake kimsifu Mungu"

Mungu ataiokoa Sayuni
Hapa "Sayuni" inamaanisha watu wa Sayuni. "Mungu atawaokoa watu wa Sayuni"

kuwa nayo kama mali ya kumiliki
Hapa neno "nayo" linamaanisha nchi ya Yuda.

wanaopenda jina lake
Hapa "jina" linamaanisha Mungu mwenyewe. "wanaompenda Mungu"

generated on Tue Oct 24 10:45:40 2023

Chapter 70

Kwa kiongozi wa muziki. Zaburi ya Daudi; kuleta kumbukumbu. [1] Uniokoe, Mungu! Yahwe, njoo haraka na unisaidie mimi. [2] Wale wajaribuo kuchukua uhai wangu waaibishwe na kufedheheshwa; warudishwe nyuma na wasiheshimiwe, wale wafurahiao katika maumivu yangu. [3] Warudishwe nyuma kwa sababu ya aibu yao, wale wasemao, "Aha, aha." [4] Wale wakutafutao wafurahi na kushangilia katika wewe; wale waupendao wokovu wako siku zote waseme, "Mungu asifiwe." [5] Lakini mimi ni maskini na muhitaji; harakisha kwangu, Mungu; wewe ni msaada wangu nawe huniokoa mimi. Yahwe, usichelewe.

Psalms 70:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

kuleta katika kumbukumbu
"zaburi hii iliandikwa kuwasababisha watu kukumbuka"

wale ambao
"watu ambao"

kuchukua maisha yangu
Lahaja hii inamaanisha "kuniua"

waaibike na kudhalilishwa
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu awaweke katika aibu na kuleta fedheha juu yao"

acha wageuzwe nyuma na kuletwa kwenye fedheha
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu awageuze na kuwafanya waaibike kwa yale waliyotenda"

acha wageuzwe nyuma
Kusimamishwa inazungumziwa kama kugeuzwa kutoka kwenye mashambulizi yao. "kusimamishwa"

wale wanaosema, "Aha, aha"
Hii inaonesha kudhihaki kicheko. "wale wanao nidhihaki na kunicheka"

Psalms 70:4

wanaokutafuta
Kumtafuta Mungu inaashiria kati ya 1)kumwomba Mungumsaada au 2) kumwaza Mungu na kumtii. "kukuomba msaada" au"kukuwaza na kukutii"

washereheke na kufurahi
Misemo hii miwili inamaana sawa na inasisitiza uzito wa furaha. "kufurahi sana" au "kuwa na furaha sana"

wanaopenda waokovu wako
Nomino dhahania ya "wokovu" inaweza kuelezwa katika hali ya kutenda. "wanaokupenda kwa sababu umewaokoa"

daima waseme
Hapa ni kukuza kwa neno ili kusisitiza umihimu wa kumsifu Mungu mara kwa mara.

Mungu asifiwe
Hii inaweza kuelezwa katika hali ya kutenda. "Acha kila mtu amsifu Mungu"

maskini na mhitaji
Hapa maneno "maskini" na "mhitaji" yanamaana ya kufanana na yanasisitiza kuwahakuweza kujihudumia mwenyewe. "mhitaji sana"

harakisha kwangu
Mwandishi anamzungumzia Mungu kana kwamba anamkimbilia mwandishi ili amsaidie. "njoo upesi unisaidie!"

wewe ni msaada wangu na unaniokoa
Hapa msemo "unaniokoa" unaeleza jinsi Mungu alivyo msaada wake. "unanisaidia kwa kuniokoa"

usichelewe
Hii inaweza kuelezwa katika hali ya kutenda. "tafadhali njoo upesi"

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generated on Tue Oct 24 10:45:40 2023

Chapter 71

1 Katika wewe, Yahwe, napatakimbilio salama; usiniache niaibishwe. **2** Uniokoe na kunifanya salama katika haki yako; geuzia sikio lako kwangu. **3** Uwe kwagu mwamba kwa ajili ya kimbilio salama ambako naweza kwenda siku zote; wewe umeamuru kuniokoa, kwa kuwa wewe ni mwamba wangu na ngome yangu. **4** Uniokoe mimi, Mungu wangu, kutoka katika mkono wa asiye haki na katili. **5** Maana wewe ni tumaini langu, Bwana Yahwe. Nimekuamini wewe siku zote tangu nilipokuwa mtoto. **6** Nimekuwa nikisaidiwa na wewe tangu tumboni; wewe ndiye yule uliyenitoa tumboni mwa mama yangu; sifa zangu zitakuhusu wewe siku zote. **7** Mimi ni mfano bora kwa watu wangu; wewe ni kimbilio langu lenye nguvu. **8** Mama yangu atajawa na sifa zako, siku zote akikuheshimu. **9** Usinitupe katika siku za miaka ya uzee wangu; usiniache wakati nguvu zangu zitakapoisha. **10** Maana adui zangu wanazungumza kuhusu mimi; wale wanao fatilia uhai wangu wanapanga njama pamoja. **11** Wao husema, "Mungu amemuacha; mfuateni na mumchukue, maana hakuna yeyote awezaye kumuokoa yeye." **12** Mungu, usiwe mbali nami; Mungu wangu, harakisha kunisaidia mimi. **13** Waaibishwe na kuharibiwa, wale walio adui wa uhai wangu; wavishwe laumu na kudharauliwa, wale watafutao kuniumiza. **14** Lakini nitakutumainia wewe siku zote na nitakusifu wewe zaidi na zaidi. **15** Kinywa changu kitaongea kuhusu haki yako na wokovu wako mchana kutwa, ingawa ziwezi kuzielewa maana ni nyingi mno. **16** Nitakuja na matendo yenye nguvu ya Bwana Yahwe; nitataja haki yako, yako pekee. **17** Mungu, tangu ujana wangu wewe umenifundisha; hata sasa ninatangaza matendo yako ya ajabu. **18** Hakika, hata niwapo mzee na mvi kichwani, Mungu, usiniache mimi, kama ambavyo nimekuwa nikitanga nguvu yako kwa vizazi vijavyo, na uweza wako kwa yeyote ajaye. **19** Pia haki yako, Mungu, iko juu sana; wewe ambaye umefanya mambo makuu, Mungu, ni nani aliye kama wewe? **20** Wewe ambaye umetuonesha sisi mateso mengi utatuhuisha tena na utatupandisha tena juu kutoka kwenye kina cha nchi. **21** Uiongeze heshima yangu; rudi tena na unifariji. **22** Nami pia nitakushukuru kwa kinubi kwa ajili ya uaminifu wako, Mungu wangu; kwako nitaimba sifa kwa kinubi, Mtakatifu wa Israel. **23** Midomo yangu itapiga kelele kwa sababu ya furaha wakati nikikuimbia sifa, hata kwa roho yangu, ambayo wewe umeikomboa. **24** Ulimi wangu pia utaongea kuhusu haki yangu mchana kutwa; maana wameaibishwa na kuvurugwa, wale waliotafuta kuniumiza.

Psalms 71:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi hii ni ombi kwa ajili ya msaada.

Katika wewe, Yahwe, ninakimbilia
Kwenda kwa Yahwe kwa ajili ya ulinzi inazungumziwa kama kumkimbilia. "kwenda kwako, Yahwe, kwa ajili ya ulinzi"

acha nisiaibishwe kamwe
"usiwaruhusu kamwe adui zangu kuniaibisha"

unifanya kuwa salama katika haki yako
Maana zinazowezekana ni 1) "nifanye kuwa salama kwa sababu daima huwa unafanya kilocho sawa" au 2) "nifanye kuwa salama ninapofanya kile unachotaka nifanye"

geuza sikio lako kwangu
Hapa "sikio lako" inamaanisha utayari wa Mungu kumsikiliza mtu anaye omba kwake. "kuwa msikivu kwangu"

Uwe kwangu mwamba wa kukimbilia
Mwandishi anaomba kwamba Yahwe amfanye kuwa salama kama ambavyo angekuwa kama angejificha kwenye mwamba mkubwa au jabali ambapo adui zake wasingempata.

mwamba ... mwamba
Hivi ni vilima au milima, sio mawe ambayo mtu anaweza kushika mkononi.

umetoa amri
"umewaamuru malaika wako"

kuniokoa
"niweke salama"

wewe ni mwamba wangu na ngome yangu
Mwandishi wa zaburi anaamini kuwa Yahwe atamlinda na kumfanye kuwa salama kana kwamba anajificha juu ya mlima mkubwa au kwenye ngome iliyotengenezwa na mwanadamu.

Psalms 71:4

kutoka kwenye mkono wa mwovu, kutoka kwenye mkono wa asiye na haki
Maana zinazowezekana ni 1) neno "mkono" ni njia nyingine ya kusema nguvu. "kutoka katika nguvu ya

generated on Tue Oct 24 10:45:40 2023

wasio na haki" au 2) "mkono" unamaanisha mtu mwenyewe. "kutoka kwa watu waovu, kutoka kwa watu wasio na haki" au "ili kwamba watu waovu na watu wasio na haki hawawezi kunidhuru"

mwovu, kutoka kwenye mkono wa asiye na haki
"mwovu; niokoe kutoka kwenye mkono wa asiye na haki."

mwovu ... asiye na haki ... mkatali
"watu waovu... watu wasio na haki ... watu wakatili"

wewe ni matumaini yangu
Hapa "matumaini" ni njia nyingine ya kusema yule ambaye mwandishi wa zaburi anamtumaini. "wewe ndiye ninayekutegemea unisaidie"

Psalms 71:6

Kupitia wewe nimebebwa tangu tumboni
"Umenibeba tangu tumboni" au "Umenitunza tangu nitoke tumboni mwa mama yangu"

wewe ndiye
"wewe ndiye yule"

Mimi ni mfano kwa watu wengi
"Watu wengi wanaona ninavyoishi na wanataka kuishi kama mimi"

Psalms 71:8

Mdomo wangu umejaa na sifa yako ... na heshima yako
Mwandishi wa zaburi anazungumzia hamu yake ya kumsifu na kumpa heshima Yahwe kwa maneno anayoyazungumza kana kwamba mdomo wake umejaa maneno kama unavyoweza kujaa chakula. "Mdomo wangu utajaa maneno yanayokusifu wewe ... yanayo kuheshimu wewe" au "Nitakusifu daima ... nitakupa heshima daima"

sifa yako
"maneno yanayo waambia watu jinsi ulivyo mkuu"

heshima yako
"maneno yanayo wasababisha watu wakupe heshima"

siku nzima
"wakati wote"

Usinitupe ... usiniache
Misemo hii miwili ina maana moja na inatumika kwa pamoja kwa ajili ya mkazo.

Usinitupe
"Usinilazimisheniende mbali na wewe." Kwa Mungu kumkataa inazungumziwa kana kwamba Mungu anamlazimisha kwenda mbali. "usinikatae"

usiniache
"usiniache milele"

Psalms 71:10

angalia maisha yangu
"wanasubiri nafasi ya kuniua"

Wanasema
"Wanasema kunihusu"

mfuatilieni na kumchukua
"mfuateni anapokimbia na muueni"

Psalms 71:12

usiwe mbali nami
"kaa karibu nami"

harakisha kunisaidia
"nisaidie mapema"

Acha waaibike na kuangamia, wale walio na uhasama na maisha yangu
"Acha wale walio na uhasama na maisha yangu waaibike na kuangamizwa"

Acha waaibike na kuangamia
"Waaibishe na kuwaangamiza"

wale walio na uhasama na maisha yangu
"wale wanaonishtaki kwa kufanya kosa"

acha wafunikwe na lawama na fedheha, wale wanaotafuta kuniumiza
"acha wale wanaotafuta kuniumiza wafunikwe na lawama na fedheha"

acha wafunikwe kwa lawama na fedheha
"wafunike kwa lawama na fedheha." "na kila mtu awalaumu, na mtu yeyote asiwape heshima"

wale wanaotafuta kuniumiza
"wale wanaotafuta njia za kunidhuru"

Psalms 71:14

zaidi na zaidi
"zaidi wakati wote" au "daima zaidi ya nilivyofanya kabla"

Mdomo wangu utaeleza
Mdomo ni njia nyingine ya kumwakilisha mtu mzima. "Nitaeleza" au "Nitazungumza kwa mdomo wangu na kueleza"

haki yako
"jinsi ulivyo mwenye haki" au "vitu vyote vizuri unavyovifanya"

wokovu wako
"jinsi ulivyoniokoa" au "jinsi unavyookoa watu"

ingawa
"hata kama"

generated on Tue Oct 24 10:45:40 2023

Nitakuja
Maana zinazowezekana ni 1) "Nitaenda mahali ambapo watu wanamwabudu Yahwe" au 2) "Nitaenda kwa adui zangu"

kwa matendo makuu ya Bwana Yahwe
Maana zinazowezekana ni 1) "nitawaambia kuhusu matendo makuu aliyoyafanya Bwana Yahwe" au 2) "kwa sababu Bwana Yahwe amenipa nguvu kufanya matendo makuu"

nita taja
"nitazungumzia"

Psalms 71:17

umenifundisha
"umenifundisha vitu vingi"

Mungu, usiniache
"Mungu, tafadhali usiniache"

nimekuwa nikitangaza nguvu yako
"nimekuwa nikiwaambia watu jinsi ulivyo na nguvu"

kwa kizazi kifuatacho
"kwa wale ambao ni watoto leo"

uwezo wako kwa kila mtu atakeyekuja
"na kama ninavyotangaza uwezo wako kwa kila mtu atakayekuja"

kila mtu atakeyekuja
Hii ni kukuza kwa neno. "ili watu wengi niwezavyo kuwaambia wajue"

Psalms 71:19

Haki yako pia, Mungu, iko juu sana
Mwandishi wa zaburi anazungumzia vitu vizuri ambavyo Mungu amefanya kana kwamba viliwekwa pamoja kama jengo kubwa au mlima.

ni nani kama wewe?
Hili ni swali balagha linaloweza kutafsiriwa kama kauli. "hakuna mtu kama wewe!"

taabu saba
"taabu mbaya"

fufua
imarisha au kufanya kuishi tena

kutoka pande za chini ya dunia
"Pande za chini ya dunia" ni sitiari ya mahali ambapo watu huenda wanapokufa. Mwandishi wa zaburi hakuwa amekufa bado, lakini anazungumza kana kwamba alikuwa amekufa. "tunapokaribia kifo"

Psalms 71:21

Na uzidishe ... geuka tena na unifariji
"Nita unizidishie ... nataka ugeuka tena na kunifariji." Tafsiri zingine zinasoma, "Utanizidishia ... utageuka tena na kunifariji"

geuka tena na unifariji
Hii inaeleza tendo moja katika misemo miwili. "nifariji tena"

kwa uaminifu wako
"kwa sababu ninaweza kukutumaini"

nitaimba sifa kwako kwa kinubi, Mtakatifu wa Israeli
"kwako, ambaye ni Mtakatifu wa Israeli, nitaimba sifa huku nikicheza kinubi"

Psalms 71:23

Midomo yangu itapiga kelele ya furaha
"Midomo" ni njia nyingine ya kusema mtu mzima. "Nitapiga kelele ya furaha"

hata nafsi yangu, ambayo umeikomboa
"na nafsi yangu, ambayo umekomboa, itaimba sifa"

nafsi yangu
Hapa "nafsi" inamaanisha mtu mzima"

Ulimi wangu pia utazungumza
Hapa "ulimi" unamaanisha mtu mzima. "nitazungumza pia"

wameaibishwa na kuchanganywa, wale waliotafuta kuniumiza
"wale walio tafuta kuniumiza wameaibishwa na kuchanganywa"

kwa kuwa wameaibishwa na kuchanganywa
"kwa kuwa Mungu amewaaibisha na kuwachanganya"

wale waliotafuta kuniumiza
Hii inamaanisha adui wa mwandishi.

generated on Tue Oct 24 10:45:40 2023

Chapter 72

Zaburi ya Sulemani. [1] Mpe mfalme amri ya haki yako, Mungu, haki yako kwa wana wa mfalme. [2] Naye awaamue watu wako kwa haki na maskini wako kwa haki sawa. [3] Milima iwazalie watu amani; vilima navyo vizae haki. [4] Naye awahukumu watu maskini; awaokoe watoto wa wahitaji na kuwavunja vipande vipande wenye kuwatesa. [5] Na wakuheshimu wewe wakati wa jua, na kwa kipindi cha kudumu kwa mwezi katika vizazi vyote. [6] Naye apate kuja kama mvua juu ya nyasi zilizokatwa, kama manyuyu yanyunyizayo nchi. [7] Mwenye haki na astawi kwa wakati wake, na amani iwepo kwa wingi mpaka mwezi utakapotoweka. [8] Na awe na mamlaka toka bahari na bahari, na kutoka Mto hadi miisho ya dunia. [9] Na wote waishio jangwani wainame mbele zake; adui zake na walambe mavumbi. [10] Wafalme wa Tashishi na visiwa walete kodi; wafalme wa Sheba na Seba watoe zawadi. [11] Hakika wafalme wote wamwinamie yeye; mataifa yote yamtumikie yeye. [12] Kwa kuwa yeye humsaidia mhitaji na maskini asiye na msaidizi. [13] Yeye huwahurumia maskini na wahitaji, na huokoa maisha ya wahitaji. [14] Huyaokoa maisha yao dhidi ya mateso na vurugu, na damu yao ni ya thamani machoni pake. [15] Naye apate kuishi! Na dhahabu za Sheba apewe yeye. Watu wamuombee yeye siku zote; Mungu ambariki daima. [16] Kuwepo na nafaka nyingi katika ardhi; juu ya milima kuwe na mawimbi ya mimea. Matunda yake yawe kama Lebanoni; watu wasitawi katika miji kama nyansi za kondeni. [17] Jina lake lidumu milele; jina lake ilindelee kama vile jua ling'aavyo; watu wabarikiwe katika yeye; mataifa yote wamwite mbarikiwa. [18] Yahwe Mungu, Mungu wa Israel, atukuzwe, ambaye pekee hufanya mambo ya ajabu. [19] Jina lake tukufu litukuzawe milele, nayo nchi yote ijazwe na utukufu wake. Amina, Amina. [20] Maombi ya Daudi mwana wa Yese yamemalizika. Kutatu cha tatu

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Psalms 72:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Maana zinazowezekana kwa ajili ya kichwa cha habari "zaburi ya Sulemani" ni 1) Daudi aliandika zaburi hii kwa ajili ya Sulemani("mwana wa mfalme") au 2) Sulemani (ambaye, kama mwana wa Daudi, alikuwa "mwana wa mfalme") aliandika zaburi hii kama maombi juu yake mwenyewe au 3) mfalme mwingine aliandika kumhusu mwanaye kwa mtindo wa Sulemani. Watu kipindi hicho mara nyingi walijizungumzia kana kwamba walikuwa mtu mwingine. Ingawa, itakuwa vyema zaidi kutafsiri hii kana kwamba mwandishi wa zaburi anamzungumzia mtu mwingine na sio yeye mwenyewe.

Mpe mfalme amri zako za haki, Mungu, haki yako kwa mwana wa mfalme
Maana zinazowezekana ni 1) "Nipe mimi, mfalme, amri zako za haki, Mungu, haki yako kwa mwana wa mfalme" au 2) "Nipe mimi, mfalme, amri zako za haki, Mungu, haki yako kwangu, mwana wa mfalme." Watu kipindi hicho mara nyingi walijizungumzia kana kwamba walikuwa mtu mwingine. Ingawa, itakuwa vyema zaidi kutafsiri hii kana kwamba mwandishi wa zaburi anamzungumzia mtu mwingine na sio yeye mwenyewe.

Mpe mfalme amri zako za haki
"Mwezeshe mfalme kuhukumu kwa haki"

haki yako kwa mwana wa mfalme
"Mwana wa mfalme aweze kutenda yanayokupendeza wewe"

Ahukumu
Kama ni Daudi aliandika hii, anamzungumzia mwana wake, "mwana wa mfalme," anazungumzia wakati ambao mwana wake atakuwa mfalme. Kama ni Sulemani aliyeandika hii, hata kama anaandika kujihusu, itakuwa vyema kuandika kana kwamba anaandika kumhusu mtu mwingine. Vyovyote vile, "mfalme ahukumu" ndio tafsiri bora zaidi.

watu wako ... maskini wako
Mwandishi wa zaburi anazungumza na Mungu.

na maskini wako
"na mfalme awahukumu watu wako maskini"

Milima itoe amani ... na vilima vitoe haki
Mwandishi wa zaburi anazungumzia watu wa Israeli kana kwamba ni milima na vilima ambapo wanaishi. Anazungumzia milima na vilima kana kwamba ni nchi nzima ya Israeli, kana kwamba nchi ni bustani itoayo matunda, na amani na haki kana kwamba ndio matunda. "Watu wa wa nchini waishi kwa amabi ... wafanye kila kitu kwa haki"

Psalms 72:4

awahukumu
Anayezungumziwa hapa ni mtu atakaye hukumu

generated on Tue Oct 24 10:45:40 2023

kumvunja vipande vipande mkandamizaji
"kumwangamiza kabisa yule anayewakandamiza"

wakati jua bado linadumu, na wakati mwezi bado upo
Jua na mwezi ni mfano wa maneno kwa ajili ya mchana na usiku, ambayo pamoja ni maneno ya ujumla kwa ajili ya wakati wote.

Psalms 72:6

Aje chini kama mvua juu ya nyasi zilizofyekwa
Mfalme atakuwa mwema, na atafanya mambo mema kwa watu wake kana kwamba alikuwa mvua ikiifanyia mema nyasi zilizotoka kukatwa."

Aje
"Natamani kwamba aje"

kama mvua zinazomwagia
"Aje chini kama mvua zinazomwagia." Mfalme atakuwa mwema, na atafanya mambo mema kwa watu wake kana kwamba alikuwa mvua ikiifanyia mema ardhi.

mwenye haki
Kivumishi "haki" kinaweza kutafsiriwa kama msemo wa nomino. "mtu mwenye haki"

katika siku zake
Maana zinazowezekana ni 1) "wakati mfalme anatawala" au 2) "maadamu mtu mwenye haki anaishi" au "maadamu watu wenye haki wanaishi"

kuwepo amani tele
Mwandishi wa zaburi anazungumza kana kwamba amani ni kitu cha kugusa kama chakula. "Tele" ni wakati kuna kingi kwa kitu. "watu wenye haki waweze kuishi kwa amani ya kweli"

hadi mwezi usiwepo tena
"maadamu mwezi unang'ara" au "milele"

Psalms 72:8

Awe na mamlaka
"Mfalme awe na mamlaka"

kutoka bahari hadi bahari, na kutoka kwenye mto hadi mwisho wa nchi
Misemo hii miwili inazungumzia mifano miwli ya tofauti ikimaanisha dunia nzima.

kutoka bahari hadi bahari
kutoka bahari ya Chumvi na bahari ya Kinerethi mashariki mwa bahari ya Shamu magharibi.

mto
"mto Frati," ambao Waisraeli walisafari kwenda huko kwa nchi kwa kuelekea kaskazini.

mwisho wa nchi
hadi umbali ambao watu waliweza kusafiri ardhini kwa njia tofauti kufika kusini. Waisraeli walizungumzia dunia kana kwamba ilikuwa tambarare yenye mwisho.

rambe vumbi
Hii ni sitiari ya aibu kubwa. "wanafanye kila wawezacho ili awaruhusu waishi"

Tarshishi
jina la sehemu

onyesha
"toa"

toa zawadi
"onesha zawadi"

Seba
Hili ni jina la nchi. Sio nchi sawa na ile ya Sheba.

Psalms 72:11

wanguke chini mbele yake
"sujudu mbele yake" au "mheshimu yeye kama mfalme wao"

mataifa yote
"watu wanaoishi katika kila taifa"

hana msaidizi mwingine
"hakuna wa kumsaidia"

Psalms 72:13

Anahuruma kwa maskini na wahitaji
"Anataka kuzuia maskini na wahitaji kuhangaika"

maskini na wahitaji
Hapa maneno "maskini" na "wahitaji" yana maana ya kufanana na yanasisitiza kwamba hawawezi kujisaidia wenyewe.

Anaokoa maisha yao
"Anawaokoa" au "Anawakomboa"

ukandamizaji na vurugu
Maneno haya mawili yana maana zinazo fanana na yanasisitiza jinsi wahitaji wanavyohangaika. "wale wanao wakandamiza na kuwaumiza"

damu yao ni ya dhamani machoni pake
"anataka waishi vizuri"

damu yao
"maisha yao" au "hali yao"

machoni pake
"kwake"

Psalms 72:15

Aishi!
"Mfalme aishi muda mrefu!" au "Natamani kwamba mfalme aishi muda mrefu!"

dhahabu ya Sheba ipewe kwake
Hii inaweza kuelezwa kwa njia ya kutenda, "na wampe dhahabu ya Sheba" au "na apokee dhahabu ya Sheba"

siku nzima
"kwa kuendelea"

nafaka tele
"tele" ni wakati kuna wingi wa kitu. "nafaka nyingi" au "nafaka ya kutosha"

mazao
mimea ambayo watu huoteshi kwa ajili ya chakula

tikisike
majani yanaposogea wakati upepo mwepesi unapoyapuliza.

kama Lebanoni
"kama miti ya seda ya Lebanoni." Miti hii ilikuwa mizuri na ilikuwa na mbao iliyo kuwa nzuri kwa ajili ya ujenzi. Maana ya hii inaweza kuwekwa wazi.

watu wastawi katika miji kama nyasi shambani
Mafanikio ya watu mijini yanazungumziwa kana kwamba yalikuwa nyasi zinazoota mashambani.

Psalms 72:17

Jina lake lidumu milele
"Watu wajue kumhusu yeye daima" au "Watu wasisahau kamwe yeye ni nani"

Jina lake
"Jina la mfalme" au "sifa ya mfalme" au "umaarufu wa mfalme"

kama jua
"maadamu jua linang'aa"

watu wabarikwe kwake
Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu amsababishe kufanya mambo mazuri kwa ajili ya watu"

wamuite aliye barikiwa
"watambue kuwa Mungu amembariki"

Psalms 72:18

Taarifa ya Jumla:
Mistari hii ni zaidi ya mwisho wa zaburi hii. Ni kauli ya kufunga ya kitabu kizima cha 2 cha Zaburi, kinachoaanza Zaburi 42 hadi Zaburi 72.

Yahwe Mungu, Mungu wa Israeli, abarikiwe
Hii inaweza kuelezwa kwa hali ya kutenda. "Watu wambariki Yahwe Mungu, Mungu wa Israeli"

Jina lake tukufu libarikiwe milele
Hii inaweza kuelezwa kwa hali ya kutenda. "Watu walibariki jina lake tukufu milele" au kufanya "jina" kama namna nyingine ya kusema Yahwe mwenyewe, "watu daima wajue jinsi alivyo mtukufu"

Jina lake tukufu libarikiwe
"yeye aliye mtukufu, abarikiwe"

dunia nzima ijazwe na utukufu wake
Hii inaweza kuelezwa kwa hali ya kutenda. "utukufu wake uijaze dunia yote" au "aijaze dunia yote na utukufu wake"

Amina na Amina
Neno "Amina" linarudiwa kusisitiza kukubali kilichosemwa. "Hakika iwe hivyo"

Maombi ya Daudi mwana wa Yese yanaisha
Hii inaweza kuelezwa kwa hali ya kutenda. "Daudi mwana wa Yese amemaliza maombi yake" au "Haya ni maombi ya mwisho ya Daudi mwana wa Yese"

generated on Tue Oct 24 10:45:40 2023

Chapter 73

Zaburi ya Asafu. [1] Hakika Mungu ni mwema kwa Israeli, kwa wale walio na moyo safi. [2] Lakini kwangu mimi, kidogo tu miguu yangu iteleze; miguu yangu karibu iteleze kutoka kwangu [3] kwa sababu niliwaonea wivu wenye kiburi nilipoona mafanikio ya waovu. [4] Kwa maana hawana maumivu hadi kufa kwao, lakini wana nguvu na wameshiba. [5] Wako huru dhidi ya mizigo ya watu wengine; nao hawateswi kama watu wengine. [6] Kiburi kinawapamba kama mkufu kwenye shingo zao; jeuri huwavika kama vazi. [7] Katika upofu wa jinsi hii dhambi huja; mawazo maovu hupita mioyoni mwao. [8] Wao hudhihaki na kuongea kwa namna ya uovu; kwa kiburi chao hutishia mateso. [9] Wameweka vinywa vyao dhidi ya mbingu, na ndimi zao hutanga tanga duniani. [10] Kwa hiyo watu wake huwageukia na maji yaliyojaa hukaushwa. [11] Nao husema, "Mungu anajuaje? Yako maarifa kwake yeye aliye juu?" [12] Fahamu: watu hawa ni waovu; mara zote hawajali, wakifanyika matajiri na matajiri. [13] Hakika nimeutunza moyo wangu bure na nimenawa mikono yangu pasipo kukosa. [14] Maana mchana kutwa nimeteswa na kuadhibiwa kila asubuhi. [15] Kama ningesema, "Ningesema mambo haya," kumbe nigewasaliti kizazi hiki cha watoto wenu. [16] Ingawa nilijaribu kuyaelewa mambo haya, yalikuwa ni magumu sana kwangu. [17] Ndipo nilipoingia patakatifu pa Mungu na kuelewa hatma yao. [18] Hakika wewe huwaweka penye utelezi; huwaangusha mpaka palipoharibika. [19] Jinsi gani wamekuwa ukiwa kwa muda mfupi! Wamefika mwisho nao wamemaliza kwa utisho. [20] Wao ni kama ndoto wakati wa mtu kuamka; Bwana, utakapo inuka, utazidharau ndoto zao. [21] Maana moyo wangu ulipata uchungu, nami nilijeruhiwa sana. [22] Nilikuwa mjinga na sijui neno; nilikuwa kama mnyama tu mbele yako. [23] Lakini mimi nipo pamoja nawe daima; umenishika mkono wa kuume. [24] Utaniongoza kwa shauri lako na baadaye utanipokea katika utukufu. [25] Ni nani niliye naye mbinguni isipokuwa wewe? Hakuna nimtamaniye duniani isipokuwa wewe. [26] Mwili wangu na moyo wangu huwa dhaifu, bali Mungu ndiye nguvu ya moyo wangu daima. [27] Wale walio mbali nawe wataangamia; utawaangamiza wote wasio waaminifu kwako. [28] Lakini mimi, linipasalo kufanya ni kumkaribia Mungu. Nimemfanya Bwana Yahwe kimbilio langu. Nami nitayatangaza matendo yako yote.

Psalms 73:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Asafu
"Hii ni zaburi Asafu ambayo aliandika"

miguu yangu kidogo iteleze; miguu yangu kidogo iteleze chini yangu
Mwandishi wa zaburi anazungumzia kushindwa kumwamini Mungu na kutaka kutenda dhambi kama vile kidogo aanguke kwenye njia inayo teleza. "Kidogo niache kumwamini Mungu, kidogo niwe na hatia ya kutenda dhambi kubwa dhidi yake"

niliwaonea wivu wenye kiburi
"sikutaka watu wenye kiburi wawe na vitu vizuri walivyo kuwa navyo"

wenye kiburi
Kivumishi "kiburi" kinaweza kutafsiriwa kama msemo wa nomino. "watu wenye kiburi"

mafanikio ya waovu
Neno "mafanikio" linaweza kutafsiriwa kama kitenzi. "jinsi waovu walivyo na vitu vingi vizuri"

waovu
Kivumishi "waovu" kinaweza kutafsiriwa kama msemo wa nomino. "watu waovu"

Psalms 73:4

Taarifa ya Jumla:
Asafu anaanza kueleza ambavyo wakati mwingine anataka kulalamika kwa Mungu kuhusu wale ambao wana "kiburi" na "waovu".

mizigo ya watu wengine
Neno "mizigo" ni njia nyingine ya kusema mahangaiko ya maisha ya kila siku (hitaji la chakula, pango, nguo, na afya)

hawateswi kama wanaume wengine
"hawateseki kama watu wengine wanavyoteseka"

Psalms 73:6

Taarifa ya Jumla:
Asafu anaendelea kueleza ambavyo wakati mwingine anataka kulalamika kwa Mungu kuhusu wale ambao wana "kiburi" na "waovu".

generated on Tue Oct 24 10:45:40 2023

Kiburi kinawapamba kama mkufu shingoni; vurugu inawavika kama joho
Hii inamaanisha waovu wanawaonesha wote jinsi walivyo na kiburi na vurugu kana kwamba wamevaa mkufu au joho zuri.

mkufu ... joho
Hii inaonesha vitu ambavyo matajiri na watu muhimu huvaa.

mkufu
ni kama mnyororo mdogo uliotengenezwa na madini kama dhahabu ambayo huvaliwa shingoni.

Kutokana na upofu wa hivi huja dhambi
Kwa sababu ni kama watu vipofu ambao hawaoni waendako, wanatenda dhambi bila kujua. Kuwa kipofu ni njia nyingine ya kusema mtu hawezi kuona jinsi alivyo muovu.

mawazo maovu yanapitia mioyoni mwao
Hapa mwandishi wa zaburi anaelezea mawazo ya watu kana kwamba ni watu. Pia anaelezea uhalisia wa ndani wa watu waovu kana kwamba ni majengo ambao wanaweza kutembea humo. "ndani yao huwa wanawaza mambo mengine maovu ya kufanya"

Psalms 73:8

Taarifa ya Ujumla:
Asafu anaendela kueleza ambavyo wakati mwingine anataka kulalamika kwa Mungu kuhusu wale ambao wana "kiburi" na "waovu".

Hudhihaki
Yule ambaye wanamdhihaki inaweza kuelezwa vizuri. "Wanamdhihaki Mungu na watu wake"

Wanaweka mdomo wao dhidi ya mbingu
Hapa neno "mbingu" ni njia nyingine ya kusema Mungu, ambaye anaishi mbinguni. "wanazungumza dhidi ya Mungu aliye mbinguni"

Wanaweka mdomo wao
"kuzungumza vikali" au "kuzungumza na kusudi"

ulimi wao unatembea duniani
Neno "ulimi" ni njia nyingine ya kusema watu wenyewe. Maana zinazowezekana ni 1) "wanaenda duniani wakisema mambo mabaya kumhusu Mungu" au "wanaenda kila mahali na kujisifia."

Psalms 73:10

Taarifa ya Jumla:
Asafu anaendelea kueleza ambavyo wakati mwingine anataka kulalamika kwa Mungu kuhusu wale ambao wana "kiburi" na "waovu"

watu wake wanawageukia
Maana zinazowezekana ni 1) "Watu wa Mungu wanawapenda watu waovu" au "watu waovu wanarudi sehemu hii"

maji mengi yanatolewa
Maana zinazowezekana ni 1) "Watu wa Mungu wanasikiliza kwa furaha maneno ya watu waovu" au 2) "watu waovu wana chakula cha kutosha kula na divai ya kunywa"

Wanasema
watu waovu wanasema

Mungu anajuaje? Kuna ufahamu kwa Aliye juu?
Maswali haya yenye balagha yanaonesha dharau kwa Mungu. Maswali haya yanaweza kutafsiriwa kama kauli. "Hakika Mungu hajui tunalolifanya. Aliye juu hana ufahamu wa hili."

Psalms 73:13

Taarifa ya Jumla:
katika mistari ya 13 na 14, Asafu anaendelea kueleza ambavyo wakati mwingine anataka kulalamika kwa Mungu kuhusu wale ambao wana "kiburi" na "waovu". katika mstari wa 15 anaanza kuzungumza kuhusu kile ambacho anakiwaza kweli.

nime
hapa anayezungumza ni Asafu.

ulinda moyo wangu
Asafu anazungumzia kulinda moyo wake kana kwamba analinda mji au jengo dhidi ya maadui. "nimekuwa na mawazo masafi"

kunawa mikono yako ndani ya pasipokuwa na hatia
Mwandishi anazungumzia usafi kama vile amenawa mikono yake kwa kutokua na hatia badala ya maji. "matendo yangu yamebaki masafi" au "nimenawa mikono yangu kuonehsa kuwa sina hatia"

siku nzima
"wakati wote"

nimeteseka
"uminifanya kuteseka."

kuadhibiwa
"nimepewa adhabu"

Kama ningesema, "nitasema vitu hivi," basi ningekuwa ninasaliti kizazi hiki cha wato wako.
Hii hali ya kubuni haikutokea. "Sijawahi kusema, 'nitasema vitu hivi,' kwa hiyo sikusaliti kizazi hiki cha watoto wako"

Psalms 73:16

vitu hivi
Vitu vizuri vinavyowatokea watu "waovu"

hatima yao
"nini hutokea kwa watu waovu wanapokufa"(UDB) au "watu waovu wanakufa je"

generated on Tue Oct 24 10:45:40 2023

Psalms 73:18

umewaweka
Waliowekwa ni waovu.

sehemu telezi
"ardhi isiyo imara au salama"

Jinsi wanavyokuwa jangwa kwa muda mfupi
Neno "jangwa" ni njia nyingine ya kusema watu waliopoteza kila kitu kizuri. "Jinsi wanavyoangamizwa haraka"

kamandoto baada ya mtu kuamka
Waovu hawatadumu zaidi kama mtu anachoona kwenye ndoto. Inapotea mara tu mtu anapoamka.

Psalms 73:21

moyo wangu ulihuzunika
neno "moyo" ni njia nyingine ya kusema mawazo na hisia za mtu. "nilikuwa na huzuni sana"

niliumia sana
Mwandishi wa zaburi anazungumzia maumivu ya hisia kana kwamba ni maumivu ya mwili. "nilihisi kama mtu ameniumiza kwa kisu au mshale."

mjinga na kukosa utambuzi
Misemo hii miwili ina maana moja na inasisitiza kiasi gani hakujua. "mjinga sana"

kukosa utambuzi
"kutukuelewa kitu"

yako
Hapa anayemaanishwa ni Mungu.

Psalms 73:23

daima niko na wewe
Anayezungumza hapa ni Asafu. Anayezungumziwa ni Mungu.

unanishika mkono wangu wa kuume
hii inaonesha mahusiano ya karibu na Mungu yanayotoa uimara na ulinzi. "unanishika karibu"

kunipokea katika utukufu
Maana zinazowezekana ni 1) "unaniweka mahali ambapo watu wataniheshimu" au 2) "nipe heshima kwa kunipeleka mahali ambapo upo."

Psalms 73:25

Nina nani mbinguni ila wewe?
Unaweza kutafsiri hii kama kauli. "Hakuna mtu mbinguni kwa ajili yangu ila wewe" au "Wewe pekee ndiye niliye naye mbinguni"

mbinguni
mionngoni mwa miungi" au "miongoni mwa viumbe vya ajabu"

hakuna mtu duniani
"hakuna binadamu"

Mwili wangu na moyo wangu
Misemo hii miwili ina maana ya kufanana. Pamoja inamaanisha mtu kamili. "Mwili wangu na akili"

Psalms 73:27

Taarifa ya Jumla:
Asafu anaendelea kumzungumzia Mungu.

Wale walio mbali na wewe
Hapa wazo la kukaa mbali na Mungu linalinganishwa na kutokuwa tayari kumtii. "Wale wasiotaka kukutii"

kimbilio langu
Mwandishi anamzungumzia Yahwe kana kwamba alikuwa sehemu ambayo mtu anaweza kutorokea kwa usalama.

generated on Tue Oct 24 10:45:40 2023

Chapter 74

Zaburi ya Asafu. [1] Mungu, kwa nini umetukataa milele? Kwa nini hasira yako inawaka dhidi ya kondoo wa malisho yako? [2] Wafikilie watu wako, ambao uliwanunua siku nyingi zilizopita, kabila ambalo wewe umelikomboa liwe urithi wako, na Milima Sayuni, mahali uishipo. [3] Uje utazame uharibifu kamili, uharibifu ambao umefanywa na adui mahali patakatifu. [4] Washindani wako walivamia katikati ya mahali pako maalumu; walipandisha bendera zao za vita. [5] Walipakatakata kwa shoka kama katika msitu mnene. [6] Walipaharibu na kuvunja sanaa zilizonakshiwa zote; walizivunja kwa shoka na nyundo. [7] Walipachoma patakatifu pako; walipanajisi mahari unapoishi, wakigongagonga kwenye ardhi. [8] Walisema mioyoni mwao, "Tutawaharibu wote." Walichoma sehemu zako zote za kukutania katika nchi. [9] Sisi hatuoni tena ishara; hakuna tena nabii, na hakuna yeyote miongoni mwetu ajuaye haya yatadumu kwa muda gani. [10] Mpaka lini, Mungu, adui atakurushia wewe matusi? Je, atalitukana jina lako milele? [11] Kwa nini umerudisha nyuma mkono wako, mkono wako wa kuume? Utoe mkono wako kwenye mavazi yako na uwaangamize. [12] Lakini Mungu amekuwa mfalme wangu tangu enzi, akileta wokovu tuniani. [13] Wewe uliigawa bahari; ulishambulia vichwa vya majitu ya kutisha baharini majini. [14] Wewe ulishambulia vichwa vya lewiathani; na kumfanya awe chakula cha viumbe hai jangwani. [15] Ulizifungulia chemchem na vijito; uliikausha mito itiririkayo. [16] Mchana ni wako, na usiku ni wako pia; uliweka jua na mwezi mahari pake. [17] Umeiweka mipaka ya nchi; umeumba majira ya joto na majira ya baridi. [18] Kumbula vile adui alivyo vurumisha matusi kwako, Yahwe, na kwamba watu wapumbavu wamelitukana jina lako. [19] Usimtoe njiwa afe kwa mnyama wa porini. Usiusahau milele uhai wa watu wako walio onewa. [20] Kumbuka agano lako, maana majimbo ya giza ya nchi yamejaa maeneo ya vurugu. [21] Usiwaache walioonewa warudishwe kwa aibu; uwaache maskini na walioonewa walisifu jina lako. [22] Inuka Mungu, itetee heshima yako; kumbuka wajinga wanavyokutukana machana kutwa. [23] Usisahau sauti ya adui zako au kelele za wale wanaoendelea kukuchafua.

Psalms 74:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Maschili ya Asafu
Hii ni maschili ambayo Asafu aliandika."

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Mungu, kwa nini umetukataa milele?
Hii inaweza kutafsiriwa kama kauli. "Mungu, hatujafanya kosa, lakini umetukataa milele!"

Kwa nini hasira yako inawachoma kondoo wa malisho yako?
Hii inaweza kutafsiriwa kama kauli. "Sisi ndio ulio ahidi kututunza, na hatujafanya kosa, lakini sasa una hasira na sisi!"

kondoo wa malisho yako
Asafu anawazungumzia watu wa Israeli kana kwamba ni kondoo. "dhidi ya Israeli, ambao ni kama kondoo unaowalisha kwenye malisho yako"

Kumbuka
"Kuwa makini kwa." Mungu hajasahau watu wake, lakini haonekani kuwafikiria.

urithi wako mwenyewe
"wako milele"

Psalms 74:3

Taarifa ya Jumla:
Mistari hii inaeleza tukio halisi, shambulizi la kimwili lililofanyika katika hekalu la Israeli ndani ya Yerusalemu.

Njoo uone
Asafu anaongea na Mungu, anamuomba aje aangalie uharibifu.

wameunguruma
Maadui walipiga kelele kwa mlio mkubwa wa ushindi.

nakshi
Hii inamaanisha urembo wa kuchonga kwenye mbao, chuma au mawe ya hekaluni.

Psalms 74:7

Taarifa ya Jumla:
Asafu anaendelea kuelezea uharibifu wa hekalu.

waliweka ... walisema ... walichoma
Hapa wanaozungumziwa ni maadui waliotajwa.

generated on Tue Oct 24 10:45:40 2023

walisema mioyoni mwao
Hii ni lahaja. "Wakajiambia" au "wakajiwazia"

Psalms 74:9

Taarifa ya jumla:
Asafu anamueleza Mungu kuhusu uharibifu anaouona.

Hatuoni ishara zingine tena
Maanza zinazowezekana ni 1) "Hatuoni tena ishara za miujiza kutoka kwa Mungu" au 2) "Alama zetu zote takatifu hazipo" au 3) kama kuzungumzia bendera na alama zajeshi, "Jeshi letu limeangamizwa kabisa."

Hadi lini, Mungu, adui atatupa matusi kwako?
Hii inaweza kutafsiriwa kama kauli. "Mungu, adui amekuwa akikurushia matusi kwa muda mrefu sana!"

Adui atakufuru jina lako milele?
Hii inaweza kutafsiriwa kama kauli. "Inaonekana kana kwamba hautamzuia adui kukufuru jina lako!"

atakufuru jina
Neno "jina" ni njia nyingine ya kusema Mungu mwenyewe. "anasema wewe ni mbaya" au "anakutukana"

Kwa nini unazuia mkono wako, mkono wako wa kuume?
Mwandishi wa zaburi anamzungumzia Mungu kana kwamba ana mwili. Hii inaweza kutafsiriwa kama kauli. "Acha kuzuia mkono wako, mkono wako wa kuume!"

unazuia mkono wako
Hapa neno "mokono" ni njia nyingine ya kusema nguvu. "usionesha nguvu yako" au "usitumie nguvu yako kuwaangamiza adui zako"

mkono wako wa kuume
"mkono wako wenye nguvu zaidi"

Toa mkono wako wa kuume kutoka kwenye vazi lako
Mwandishi wa zaburi anamzungumzia Mungu kana kwamba ana mwili. "Acha kuficha nguvu yako na uchukue hatua"

Psalms 74:12

Taarifa ya Jumla:
Hii inaanzisha wazo jipya: Asafu anatangaza ukuu wa matendo ya Mungu katika historia ya watu.

Mungu amekuwa mwema tangu nyakati za zamani
Maana zinazowezekana ni 1) Asafu anazungumza kama mwakilishi wa Israeli, "Mungu amekuwa mfalme wetu tangu Israeli lilipokuwa taifa" au 2) "Mungu, mfalme wangu, alikuwa hai hata katika nyakati za kale."

akileta wokovu
"kuokoa watu"

Uliligawa ... ndani ya maji
Asafu inawezekana anazungumzia wakati ambao Mungu aliitoa Israeli kutoka Misri, akagawa bahari, akawaongoza Waisraeli kwenye nchi kavu, kisha kuzamisha jeshi la Farao.

Uliligawa bahara kwa nguvu yako
Asafu anamzungumzia Mungu kana kwamba ana mwili. "Una nguvu sana uliweza kufanya nchi kavu katikati ya bahari.

bahari
"maji makuu"

uliponda vichwa vya wanyama wakubwa ndani ya maji
Inawezekana Asafu anamzungumzia Farao na jeshi lake kama vile walikuwa wanyama wa baharini. "Ulipoua jeshi la Farao, ilikuwa kama umeponda vichwa vya wanyama wakubwa ndani ya maji"

Psalms 74:14

Taarifa ya jumla:
Asafu anaendelea kuzungumzia kile Mungu alichofanya zamani. Inawezekana anazungumzia wakati Mungu alipoitoa Israeli kutoka Misri na kuangamiza jeshi la Farao baharini.

lewiathani
Lewiathani ni mnyama wa baharini. Inaashiria adui mkatili.

Ulipasua chemchemi na vijito
"Ulisababisha chechemi na vijito kutiririka kutoka kwenye ardhi ngumu iliyo kauka"

Psalms 74:16

Taarifa ya Jumla
Asafu anaendelea kukumbuka nguvu ya ajabu ya Mungu.

mipaka ya dunia
"mipaka ya nchi na bahari"

Psalms 74:18

Taarifa ya Jumla:
Asafu anaomba msaada wa Mungu.

Ita akilini
"Vuta nadhari."

adui alitupa matusi kwako
Asafu anazungumzia maneno ya matusi kana kwamba ni vitu , kama mawe, ambavyo adui alikuwaakitumia kumponda Yahwe. "adui walikutukana mara nyingi"

generated on Tue Oct 24 10:45:40 2023

maisha ya njiwa wako
Asafu anajizungumzia kana kwamba ni njiwa, ndege asiyeweza kujilinda. "mimi, njiwa wako." Msemo huu pia ni sitiari kwa ajili ya watu wa Israeli.

njiwa
Ndege mdogo asiyeweza kujilinda na mara nyingi hutunzwa kama ndege wa kufuga.

mnyama pori
Msemo huu unaweza kuwa ni sitiari kwa ajili ya adui wa Israeli. "adui mkatili ambaye ni kama mnyama pori"

Usisahau maisha ya watu wako walio kandamizwa milele
Usiendelee milele kutokufanya kitu kuwasaidia watu wako walio kandamizwa" "Njoo upesi kuwasaidia watu wako walio kandamizwa"

Psalms 74:20

Taarifa ya Jumla:
Asafu anaendela kuomboleza kwa Yahwe.

sehemu zenye giza za nchi zimejaa sehemu za vurugu
Asafu anazungumzia "sehemu" kana kwamba ni chombo ambamo mtu anaweza kuweka "sehemu za vurugu." "watu wenye vurugu wanafanya matendo maovu katika sehemu za giza nchini pale wanapoweza"

sehemu zenye giza za nchi
Neno "giza" linaweza kuwa ni sitiari ya sehemu ambapo mambo mabaya yanatokea au nchi ambazo Waisraeli walipelekwa katika uhamisho.

Usiwaache walio kandamizwa warudi na aibu
"Usiwaache watu waovu wawashinde walio kandamizwa na kuwaaibisha"

walio kandamizwa
Hawa ni watu wanaotendewa ukatili na watu wenye nguvu.

maskini na walio kandamizwa
Maneno "maskini" na "walio kandamizwa" yanamaanisha kitu kimoja na yanasisitiza kuwa Yahwe anawaokoa wengi wanaohitaji msaada wake.

Psalms 74:22

tetea heshima yako mwenyewe
"onesha kila mtu kuwa uko sawa"

ita akilini
"Vuta nadhari." Mungu hajasahau jinsi wapumbavu wanavyomtukanu, lakini haonekani kuwa anafikiria hilo.

sauti ya adui zako
Neno "sauti" ni njia nyingine ya kusema maneno ambayo watu wanatumia wakati wakizungumza. "kile ambacho adui zako wanasema"

au ghasia ya wale wanaoendelea kukaidi
Mwandishi wa zaburi anazungumzia maneno ya wale wanaomkaidi Mungu kana kwamba yalikuwa na sauti kubwa ya wanyama au vitu ambavyo havina uhai kama maji au upepo. "na vuta nadhari kwa sauti kubwa na maneno yasiyo kuwa na maana ya wale wanao endelea kukukaidi"

kukaidi
kupinga kwa nguvu

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 75

Kwa kiongozi wa muziki; seti kwenye Al Tashheth. Zaburi ya Asafu, wimbo. [1] Tunatoa shukrani kwako, Mungu; tunatoa shukrani, maana wewe unaufunua uwepo wako; watu huzungumza kuhusu kazi zako za ajabu. [2] Kwa wakati maalum nitahukumu kwa haki. [3] Ingawa nchi na wenyeji wote watatikisika katika hofu, ninaifanyia nchi nguzo za kutosha. Selah [4] Nilisema kwa wenye kiburi, "Msiwe wenye kiburi," na kwa waovu, "Msiinue mapembe. [5] Msiinue mapembe yenu kwenye marefu; wala msizungumze kwa shingo ya kiburi." [6] Sio kutoka mashariki au magharibi, na wala sio kutoka jangwani ambako kuinuliwa kunakuja. [7] Bali Mungu ni muhumkumu; humshusha huyu na kumuinua huyu. [8] Kwa kuwa Yahwe kashikilia mkononi mwake kikombe cha mvinyo wenye povu, ambao umechanganywa na vilolezo, naye huimimina. Hakika waovu wote wa duniani watakunywa mvinyo hadi tone la mwisho. [9] Bali mimi nitaendelea kusema yale ambayo umeyatenda; nami nitamwimbia sifa Mungu wa Yakobo. [10] Yeye husema, "Nitayakata mapembe yote ya waovu, lakini mapembe ya wenye haki yatainuliwa."

Psalms 75:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Watu wa Mungu wanazungumza katika 75:1, na Mungu anazungumza katika 75:2-3.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Al Tashhethi
Hii inaweza kuwa inamaanisha mtindo wa muziki.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

wakazi wote
"watu wote wanaosishi ndani yake"

ninazifanya imara nguzo za dunia
"ninaiweka dunia kutoangamizwa" au "waweke watu wangu salama"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 75:4

Nilisema
Maana zinazowezekana ni 1) Mungu anazungumza au 2) Asafu anazungumza

Msiwe na kiburi ...Msiinue ... Msiinue ... msizungumze
Anaye zungumza anazungumza na watu wengi waovu.

na kwa waovu
"na nikasema kwa waovu"

Msiinue juu pembe
Asafu anazungumzia watu waovu kana kwamba ni wanyama wenye pembe vichwani mwao, wanonyosha shingo zao na kuweka vichwa vyao juu kutisha wanyama wengine. "Msiwe wajasiri" au "Msijivune jinsi mlivyo na nguvu"

Msiinue pembe yenu juu
Asafu anazungumzia watu waovu kana kwamba ni wanyama wenye pembe vichwani mwao, wanonyosha shingo zao na kuweka vichwa vyao juu kutisha wanyama wengine. "Kuweni waangalifu sana kutokuwa na majivuno kuwa mko bora zaidi ya Mungu"

na shingo yenye jeuri
Asafu anazungumzia watu waovu wanaomkaidi au kupingana na Mungu kana kwamba ni wanyama wenye pembe vichwani mwao, wanonyosha shingo zao na kuweka vichwa vyao juu kutisha wanyama wengine. "kwa kiburi"

Sio mashariki ... kuinuka kunakotokea
Asafu anamzungumzia yule anayeinua kana kwamba ndio tendo la kuinua. Anazungumzia pia Mungu kumpa nguvu na heshima mtu kana kwamba Mungu alikuwa akimnyanyua mtu kimwili. "Yule ambaye atakuinua hatakuwa mtu atokaye mashariki" au "Yule ambaye atakufanya kuwa na nguvu na kuwafanya watu wakuheshimu hatakuwa mtu anayetoka mashariki"

Psalms 75:7

Taarifa ya Jumla:
Asafu anamzungumzia Mungu.

huleta chini na huinua juu
"huwashusha watu wengine na kuwainua watu wengine." Maneno "huleta chini" na "huinua juu" ni sitiari ya Mungu kuwapa nguvu watu na kuchukua

generated on Tue Oct 24 10:45:40 2023

nguvu yao. "humfanya mtu mmoja mfalme katika nafasi ya mwingine" au "huondoa nguvu ya mtu mmoja na kumpa nguvu mtu mwingine"

kikombe cha divai ya povu ... imechanganywa na vikolezo
Yahwe anapowaadhibu watu watakuwa kama watu waliokunywa divai kali na kuugua.

divai ya povu
Povu ni sitiari ya nguvu ya divai kuwafanya watu walewe. "divai kali"

vikolezo
majani yaliyo kaushwa au mbegu za ardhini

kuimwaga nje
kuimwaga kutoka kwenye chombo kikubwa hadi kwenye vikombe ambavyo watu watatumia kunywa

watainya hadi tone la mwisho
"kunywa kila tone lake"

Psalms 75:9

Anasema
Mungu anasema

nitakata pembe zote za
Pembe za mnyama ni sitiari ya nguvu ya mtu. "ondoa nguvu yote kutoka kwa"

pembe za mwenye haki zitainuliwa juu
Pembe za mnyama ni sitiari ya nguvu ya mtu. "nitainua pembe za mwenye haki" au "nitamfanya mwenye haki kuwa na nguvu"

generated on Tue Oct 24 10:45:40 2023

Chapter 76

Kwa kiongozi wa muziki, kwenye vyombo vya nyuzi. zaburi ya Asafu, wimbo. [1] Mungu amefanya mwenyewe kujulikana katika Yuda; jina lake ni kuu katika Israeli. [2] Hema yake iko salemu; makao yake yako yako Sayuni. [3] Huko ndiko alivunja mishale ya upinde, ngao, upanga, na silaha zingine za vita. Selah [4] Wewe unang'aa sana na huufunua utukufu wako, ushukapo kutoka milimani, ambako uliwauwa mateka. [5] Wenye moyo shujaa walitekwa nyara; walilala mauti. Mashujaa wote walikuwa wanyonge. [6] Kwa kukemea kwako, ewe Mungu wa Yakobo, wote gari na farasi walilala mauti. [7] Wewe, ndiyo wewe, ni wa kuogopwa; ni nani awezaye kusimama mbele yako wakati ukiwa na hasira? [8] Kutoka mbinguni wewe uliifanya hukumu yako isikike; nchi iliogopa na ikaa kimya [9] wakati wewe, Mungu, ulipoinuka kutekeleza hukumu na kuwaokoa wote wa nchi walio onewa. Selah [10] Hakika hukumu ya hasira yako dhidi ya binadamu itakuletea wewe sifa; wewe hujifunga mwenyewe hasira yako iliyo baki. [11] Wekeni nadhiri kwa Yahwe Mungu wenu na kuzihifadhi. Nao wote wamzungukao yeye mleteeni zawadi yeye ambaye ni wa kuogopwa. [12] Yeye huzikata roho za wakuu; huogopwa na wafalme wa nchi.

Psalms 76:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

kwenye vyombo vya nyuzi
"watu wanapaswa kucheza vyombo vya nyuzi na wimbo huu"

Zaburi ya Asafu
"Hii ni zaburi ambayo asafu aliandika"

amejifanya kujulikana katika Yuda
"amesababisha watu wa yuda kujua yeye ni nani" au "amejifanya kuwa maarufu katika Yuda"

jina lake ni kuu katika Israeli
Maneno "jina lake" ni njia nyingine ya kusema sifa yake. "watu wa Israeli wanamwona kuwa mwema na mwenye nguvu"

sehemu yake ya kuishi
"sehemu aliyochagua kuishi"

Huko alivunja mishale ya upinde, ngao, upanga, na silaha zingine za vita
Maneno haya yanaweza kuwa ni sitiari ya Mungu kuwasababisha watu wa Yuda kuishi katika amani bila ya kuwa na hofu ya adui zao kufanya vita dhidi yao.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 76:4

Taarifa ya Jumla:
Asafu anamzungumzia Mungu kana kwamba Mungu alikuwa askari anayerudi kutoka katika mlima baada ya kushinda vita vikuu.

Unang'aa kwa nguvu na kuonesha utukufu wako
Mseno wa pili unaimarisha ule msemo wa kwanza ya kwamba utukufu wa Yahwe inaonesha Yahwe kung'aa kwa nguvu.

Unang'aa kwa nguvu
Maneno "unang'aa kwa nguvu" ni sitiari kwa ajili ya kuwa mkuu. "Unaonesha jinsi ulivyo mkuu"

wenye mioyo ya ujasiri walitekwa
"Watu wako waliwaua askari shupavu wa adui zao na kuchukua mali zao zote"

walisinzia
Hapa "walisinzia" ni tasifida ya kufa. "walikufa' au "walianguka chini na kufa"

Psalms 76:6

Kwa kukemea kwako
"Ulipowakemea"

walisinzia
"walikufa" au "walianguka chini na kufa"

nani anaweza kusimama mbele ya macho yako unapokuwa na hasira?
"Hakuna mtu anayeweza kusimama machoni pako unapokuwa na hasira" au "Unaweza kumwangamiza yeyote ambaye una hasira naye"

Psalms 76:8

ulifanya hukumu yako isikike
"ulitangaza hukumu" au "ulitangaza jinsi ambavyo ungeenda kuwaadhibu watu waovu"

generated on Tue Oct 24 10:45:40 2023

dunia ili...
Hapa "dunia" ni njia nyingine ya kusema watu wanaoishi duniani. "watu wa duniani"

kutekeleza hukumu
"kupitisha hukumu" au "kuwaadhibu watu waovu"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 76:10

Hakika
"Hakika" inaeleza matarajio ya kwamba kinachofuata lazima kitatokea.

hukumu yako ya hasira dhidi ya wanadamu italeta sifa kwako
Maana zinazowezekana ni 1) "watu watakusifu kwa sababu una hasira na waovu na una wahukumu" au 2) "watu ambao wana hasira na wewe watafanya vitu vitakavyo sababisha watu wakusifi wewe"

unijifungwa na kile kilichobaki katika hasira yako
Hasira ya Yahwe inazungumziwa kama kitu ambacho anaweza kujifunga kama mshipi. "unajifunga kama mshipi hasira yako iliyobaki"

Psalms 76:11

kwake ambaye anapaswa kuogopwa
"Yahwe, ambaye wanapaswa kumwogopa"

Huzikata roho za wakuu
Msemo "Huzikata roho" ni lahaja inayomaanisha kuwa huvunja roho au huzinyenyekesha. "Huwanyenyekesha wakuu"

anaogopwa na wafalme wa duniani
"wafalme wa duniani wanamwogopa"

generated on Tue Oct 24 10:45:40 2023

Chapter 77

Kwa kiongozi wa muziki; baada ya manner ya Jeduthun. Zaburi ya Asafu. [1] Nitampazia Mungu sauti yangu, nitamuita Mungu kwa sauti yangu, na Mungu wangu atanisikia. [2] Katika siku ya taabu nilimtafuta Bwana; usiku niliinua mikono yangu, nayo haikuchoka. Moyo wangu ulikataa kufarijiwa. [3] Ningali nikiugua nilielekeza mawazo yangu kwa Mungu. Nilimfikiria Mungu nilipokuwa dhaifu. Selah [4] Uliyafanya macho yangu yasisinzie; nilisumbuka sana kuongea. [5] Nilifikiri kuhusu siku za kale, kuhusu mambo yaliyopita muda mrefu. [6] Wakati wa usiku niliukumbuka wimbo niliouimba mara moja. Nilifikiria kwa makini na kujaribu kuelewa kile kilichokuwa kimetokea. [7] Je, Mungu atanikataa milele? Je, hatanionesha tena huruma? [8] Je, uaminifu wa agano lake ulikuwa umetoweka milele? Je, ahadi yake imeshindwa milele? [9] Je, Mungu amesahau kuwa mwenye neema? Je, hasira yake imeifunga huruma yake? Selah [10] Nilisema, "Hii ni huzuni yangu: mabadiliko ya mkono wa kuume wa Aliye Juu dhidi yetu." [11] Lakini nitayakumbuka matendo yako, Yahwe; nitafikiri kuhusu matendo yako makuu yaliyopita. [12] Nitayatafakari matendo yako yote nami nitayaishi. [13] Njia yako, Mungu, ni takatifu; ni mungu gani wa kulinganishwa na Mungu wetu aliye mkuu? [14] Wewe ni Mungu utendaye maajabu; wewe umeonesha nguvu zako kati ya mataifa. [15] Uliwapa watu wako ushindi kwa uweza wako mkuu - ukoo wa Yakobo na Yusufu. Selah [16] Maji yalikuona wewe, Mungu; maji yalikuona wewe, nayo yakaogopa; vina vya maji vilitetemeka. [17] Mawingu yalitiririsha maji chini; anga zito lilitoa sauti; mishale yako ilipita kati. [18] Sauti yako kama ya radi ilisikika katika upepo; radi iliwasha dunia; nchi iliogopa na kutetemeka. [19] Njia yako ilipita baharini na mapito yako katika maji mengi, lakini alama za miguu yako hazikuonekana. [20] Uliwaongoza watu wako kama kundi kwa mkono wa Musa na Haruni.

Psalms 77:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Yeduthuni
Mmoja wa wanamuziki wakuu wa Daudi alikuwa na jina hili. Hii inaweza kuwa inamaanisha ni yeye.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

Psalms 77:2

nilinyosha mikono yangu
"niliomba na mikono yangu ikiwa imenyoshwa"

Nafsi yangu ilikataa kufarijiwa
"Nafsi" ni njia nyingine ya kusema mtu. "Sikumruhusu yeyote kujaribu kunifariji"

Nilimuwaza Mungu na nikagumia; Nilimuwaza huku nikiishiwa nguvu
Misemo hii miwili ina maana za kufanana na inaunganishwa kwa ajili ya mkazo.

huku nikiishiwa nguvu
"wakati nafsi yangu ikiishiwa nguvu" au "wakati nafsi yangu ilipolemewa"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 77:4

Taarifa ya jumla:
Baada ya kuzungumza na Mungu, Asafu anazungmza na Mungu katika mstari wa 4 na kisha anarudi kusungumza kuhusu Mungu.

Uliyashika macho yangu wazi
"Nilisema kwa Mungu, 'Ulishika macho yangu wazi.'"

Uliyashika macho yangu wazi
Macho yaliyowazi ni njia nyingine ya kusema kushindwa kulala. "ulinizuia kulala"

siku za kale, kuhusu siku za zamani
"kuhusu vitu vilivyotokea siku za zamani sana"

Psalms 77:6

Nikaita akilini
Hii ni lahaja ya kukumbuka. "Nilikumbuka"

kilichotokea
Maana nyingine inayowezekana ni "nini kilikuwa kinatokea."

generated on Tue Oct 24 10:45:40 2023

Je! Bwana atanikataa milele? Hatanionesha tena fadhila?
Misemo hii miwili inaeleza hisia ya kukataliwa na Bwana.

Hatanionesha tena fadhila
"kufanya vitu ambavyo vinaonesha kuwa amefurahishwa na mimi"

Psalms 77:8

Taarifa ya Jumla:
Kwa sababu Asafu hakuwa na uhakika ya jibu la maswali haya, inawezekana kuwa yalikuwa maswali halisi.

uaminifu wa agano
Katika kuzungumzia "uaminifu wa agano" wa yahwe, daudi anamtumaini Yahwe kuwa aampenda daima. "upendo wa uaminifu"

Je! Wokovu wake ulizima huruma yake
Asafu anazungumzia hasira kana kwamba ni mtu aanayefunga mlango kumzuia mtu mwingine au huruma kutoka nje. "Je! Mungu aliacha kutuonesha huruma kwa sababu ana hasira na sisi"

Psalms 77:10

Nilisema
Maana zinazowezekana ni 1) mwandishi wa zaburi alikuwa akijizungumzia mwenyewe au 2) mwandishi wa zaburi alikuwa akimzungumzia Yahwe.

kubadilika kwa mkono wa kuume wa Aliye juu kwetu
"Mkono wa kuume" ni njia nyingine ya kusema, uwezo, mamlaka au nguvu. "Aliye juu hatumii tena nguvu yake kutusaidia"

Psalms 77:11

Taarifa ya Jumla:
Mwandishi anaanza kuzungumza na Yahwe.

ita akilini
"kumbuka"

matendo yako makuu ya kale
"mambo ya ajabu uliyofanya zamani"

Nitatafakari matendo na nitayakumbuka
Misemo hii miwli inaeleza wazo la kutafakari juu ya kile ambacho Yahwe ametenda.

Nitatafakari
"kuwaza kwa kina kuhusu"

nitayakumbuka
"kuwaza yanacho maanisha"

Psalms 77:13

Taarifa ya Jumla:
Mwandishi anaendelea kuzungumza na Yahwe.

mungu gani analinganishwa na Mungu wetu mkuu?
"hakuna mungu anayelinganishwa na Mungu wetu mkuu."

onesha nguvu yako katikati ya watu
"onesha watu kutoka makundi mengi ya watu jinsi ulivyo mkuu"

uliwapa watu wako ushindi ... uzao
"ulitupa sisi, wato wako, ushindi ... sisi tulio uzao"

uliwapa watu wako ushindi
"uliwawezesha watu wako kuwashinda adui zao"

uzao wa Yakobo na Yusufu
Hii inamaanisha taifa zima la Israeli.

Psalms 77:16

Maji yalikuona ... yaliogopa ... vilindi vilitetemeka
Asafu anazungumzia maji kana kwamba ni mtu aliyeona kitu kilichomtisha.

Maji yalikuona, na yakaogopa; vilindi vilitetemeka
"maji" na "vilindi" zinamaanisha miili mikubwa ya maji kama bahari.

vilindi
"maji ya kina kirefu zaidi"

Mawingu yalimwaga chini maji
Asafu anazungumzia mawingu kana kwamba ni watu wanamwaga maji kutoka kwenye chombo. "Mvua nyingi ilianguka" au "Ilinyesha kwa nguvu sana"

mishale yako ilitapakaa
Hii ni sitiari inayoelezea radi kama mshale wa Mungu. "radi uliyotengeneza ilitoa mwanga kama mishale"

ilitapakaa
Mishale ilipaa hovyo ovyo.

Psalms 77:18

Sauti yako ya radi
Hii ni kuipa sifa ya mtu, sauti ya radi ya Mungu. "sauti, ambayo ilikuwa na sauti zaidi ya radi" au "sauti kubwa sana"

radi ilimulika ulimwengu
Radi ilionekana kama kuimulika dunia yote. "radi ilimulika kila kitu hadi mwisho wa upeo wa macho"

generated on Tue Oct 24 10:45:40 2023

Njia yako ... njia yako
Misemo hii miwili inamaana za kufanana na imeunganishwa kwa ajili ya mkazo.

nyayo zako
Asafu anamzungumzia Yahwe kana kwamba Yahwe alikuwa ni mtu mwenye miguu.

nyayo zako hazikuonekana
"hakuna mtu aliyeona nyayo zako"

Uliwaongoza watu wako kama kundi
Tashbihi hii inawafananisha watu wa Mungu na kundi la wanyama.

kwa mkono wa
Msemo "kwa mkono" hapa unamaanisha "kwa matendo ya" au "kupitia matendo ya."

mkono
Hapa "mkono" ni njia nyingine ya kusema mtu mzima.

generated on Tue Oct 24 10:45:40 2023

Chapter 78

Zaburi ya Asafu. [1] Watu wangu, sikieni mafundisho yangu, sikilizeni maneno ya kinywa changu. [2] Nitafungua kinywa changu katika mifano; nitaimba kuhusu mambo yaliyofichika yahusuyo yaliyopita. [3] Haya ni mambo ambayo tumeyasikia na kujifunza mambo ambayo mababu zetu wametuambia sisi. Hatutawaficha uzao wao. [4] Tutawaambia kizazi kijacho kuhusu sifa anazostahili Yahwe kwa matendo yake, nguvu zake, na maajabu ambayo ameyafanya. [5] Kwa kuwa yeye alianzisha agano la amri katika Yakobo na sheria maalumu katika Israeli. Yeye aliamuru mababu zetu kuwa walipaswa kuzifundisha kwa watoto wao. [6] Aliamuru hivi ili kwamba kizazi kijacho kiweze kuzijua amri zake, ili wawafundishe wana ambao bado hawajazaliwa. [7] Kisha wangeweka tumaini lao katika Mungu na kutokusahau matendo yake bali wazishike amri zake. [8] Ndipo wasingekuwa kama mababu zao, ambao walikuwa wakaidi na wenye uasi, kizazi ambacho mioyo yao haikuwa kamilifu, na ambao roho zao hazikuwa na nia thabiti na aminifu kwa Mungu. [9] Waefraimu walikuwa na silaha na upinde, lakini walikimbia siku ya vita. [10] Hawakutunza agano na Mungu, na walikataa kutii sheria yake. [11] Walisahau matendo yake, mambo ya ajabu ambayo yeye amewaonesha wao. [12] Walisahau mambo ya ajabu aliyofayafanya machoni pa mababu zao katika nchi ya Misri, katika ardhi ya Soani. [13] Aliigawa bahari na akawaongoza katikati ya bahari; aliyafanya maji yasimame kama kuta. [14] Wakati wa mchana aliwaongoza kwa wingu na usiku wote kwa nuru ya moto. [15] Alipasua miamba jangwani, na aliwapa maji mengi, ya kutosha kujaza vina virefu vya bahari. [16] Alifanya maporomoko ya maji kutiririka tokea mwambani na aliyafanya maji yatiririke kama mito. [17] Lakini bado waliendelea kutenda dhambi dhidi yake, wakiasi dhidi ya Aliye Juu katika jangwa. [18] Walimjaribu Mungu mioyoni mwao kwa kuomba chakula cha kuwatosheleza hamu zao. [19] Waliongea dhidi ya Mungu; walisema, "Kweli Mungu anaweza kuweka meza ya chakula kwa ajili yetu jangwani? [20] Tazama, wakati alipoupiga mwamba, maji yalibubujika, mito ikafurika. Lakini anaweza kutoa mkate tena? Ataweza kuleta nyama kwa watu wake?" [21] Yahwe aliposikia haya, alikasirika; moto wake uliwaka dhidi ya Yakobo, hasira yake ikamshambulia Israeli, [22] kwa sababu hawakumwamini Mungu na hawakuamini katika wokovu wake. [23] Lakini yeye bado aliziamuru mbingu juu na kufungua milango ya mbingu. [24] Aliwanyeshea mana ili wale, na aliwapa nafaka kutoka mbinguni. [25] Watu walikula mikate ya malaika. Aliwatumia chakula kingi. [26] Alisababisha upepo wa mashariki kupiga mawinguni, na kwa uweza wake aliuongoza upepo wa kusini. [27] Aliwanyeshea nyama kama mavumbi, na ndege kama wingi wa mchanga wa baharini. [28] Walianguka katikati ya kambi yao, na maeneo yote karibu na hema zao. [29] Hivyo walikula na walishiba. Maana aliwapa kile walichokitamani sana. [30] Lakini walikuwa bado hawajatosheka; chakula chao kilikuwa bado kinywani mwao. [31] Ndipo hasira ya Mungu iliwashambulia na kuwaua wenye nguvu kati yao. Aliwaangusha chini vijana wa Israeli. [32] Licha ya hili, waliendelea kutenda dhambi na hawakuyaamini matendo yake ya ajabu. [33] Hivyo Mungu alizikatisha siku zao; miaka yao ilijawa na hofu. [34] Wakati wowote Mungu alipowataabisha, nao waligeuka na kumtafuta yeye kwa bidii. [35] Walikumbuka kuwa Mungu alikuwa mwamba wao na kuwa Mungu Aliye Juu Sana alikuwa mwokozi wao. [36] Lakini walimsifia tu kwa vinywa vyao na kumdanganya kwa maneno yao. [37] Maana mioyo yao haikuwa thabiti kwake, na hawakuwa waaminifu kwa agano lake. [38] Lakini yeye, kwa kuwa alikuwa alikuwa na huruma, aliwasamehe uovu wao na hakuwaangamiza. Ndiyo, wakati mwingi aliizuia hasira yake na hakuionesha ghadhabu yake yote. [39] Alikumbuka kuwa waliumbwa kwa mwili, upepo ambao hupita nao haurudi. [40] Mara ngapi wameasi dhidi yake jangwani na kumuhuzunisha nyikani! [41] Tena na tena walimjaribu Mungu na wakamtilia mashaka Mtakatifu wa Israeli. [42] Hawakufikiria kuhusu uweza wake, jinsi alivyo waokoa dhidi ya adui [43] alipofanya ishara za kutisha katika Misri na maajabu yake katika konde la Soani. [44] Aligeuza mito ya Wamisri kuwa damu ili wasipate kunywa kutoka katika vijito vyao. [45] Alituma makundi ya inzi yaliyowavamia na vyura ambao walisambaa katika nchi yao. [46] Aliwapa mazao yao panzi na kazi yao nzige. [47] Aliiharibu mizabibu yao kwa mvua ya mawe na miti ya mikuyu kwa mvua ya mawe zaidi. [48] Aliinyeshea mifugo yao mvua ya mawe na alirusha radi ya umeme ikapiga mifugo yao. Ukali wa hasira yake ulielekea dhidi yao. [49] Alituma gadhabu, uchungu na taabu kama wakala aletaye maafa. [50] Aliifanyia njia hasira yake; hakuwakinga dhidi ya kifo bali aliwakabidhi kwa pigo. [51] Aliwaua wazaliwa wote wa kwanza katika Misri, wazaliwa wa kwanza wa nguvu zao katika mahema ya Hamu. [52] Aliwaongoza nje watu wake mwenyewe kama kondoo na aliwaelekeza kupitia jangwani kama kundi. [53] Aliwaongoza salama na pasipo na woga, lakini bahari iliwaelemea adui zao. [54] Kisha aliwaleta mpaka wa nchi yake takatifu, kwenye mlima huu ambao aliutwaa kwa mkono wake wa kuume. [55] Aliwafukuza mataifa mbele yao na akawapa urithi wao. Aliwakalisha makabila ya Israeli katika mahema yao. [56] Lakini bado

generated on Tue Oct 24 10:45:40 2023

walimjaribu na walimkaidi Mungu Aliye Juu na hawakushika amri zake takatifu. **57** Hawakuwa waaminifu na walienenda katika hila kama baba zao; walikuwa sio wa kutegemewa kama upinde mbovu. **58** Kwa maana walimkasirisha kwa mahali pao pa juu na walimgadhabisha hata akawa na hasira ya wivu kwa miungu yao. **59** Mungu aliposikia hili, alikasirika na alimkataa kabisa Israeli. **60** Alipaacha patakatifu pa Shilo, na hema alikoishi kati ya watu. **61** Aliruhusu nguvu zake kutekwa na kuutoa utukufu wake mkononi mwa adui. **62** Aliukabidhi upanga watu wake, na aliukasirikia urithi wake. **63** Moto uliwavamia vijana wao wa kiume, na vijana wao wa kike hawakuwa na nyimbo za harusi. **64** Makuhani wao waliangushwa kwa upanga, na wajane wao hawakulia. **65** Kisha Bwana aliamshwa kama aliyetoka usingizini, kama shujaa apigaye kelele kwa sababu ya mvinyo. **66** Aliwarudisha adui zake nyuma; aliwaweka kwenye aibu ya milele. **67** Aliikataa hema ya Yusufu, na hakulichagua kabila la Efraimu. **68** Alilichagua kabila la Yuda na Mlima Sayuni aliyoupenda. **69** Alipajenga patakatifu pake kama mbinguni, na kama nchi aliyoiimarisha milele. **70** Alimchagua Daudi, mtumishi wake, alimchukua kutoka zizi la kondoo. **71** Alimtoa kutoka katika kufuata kondoo pamoja na wana wao, na kumweka kuwa mchungaji wa Yakobo, watu wake, na Israeli, urithi wake. **72** Daudi aliwachunga kwa uadilifu wa moyo wake, naye aliwaongoza kwa ujuzi wa mikono yake.

Psalms 78:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Maschili ya Asafu
"Hii ni maschili ambayo Asafu aliandika."

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

mafundisho yangu
"mimi ninapokufunza"

maneno ya mdomo wangu
Neno "mdomo" ni njia nyingine ya kusema mtu anayezungumza kwao.

fungua mdomo wangu kwa mafumbo
"fungua mdomo wangu na useme mafumbo"

kuimba kuhusu
"sema"

vitu vilivyojificha
mafumbo

Psalms 78:3

Taarifa ya Jumla:
Mstari wa 3 unaendeleza sentensi ya mstari wa 2.

Hatutawatenga na uzao wao
"Hakika tutawaambia uzao wetu kuyahusu"

matendo ya kusifu ya Yahwe
"vitu ambavyo tunamsifia Yahwe"

Psalms 78:5

aliweka
Yahwe aliweka"

amri za agano
Maana zingine zinazowezzekana ni "shuhuda" au "sheria."

Psalms 78:7

Taarifa ya Jumla:
Mwandishi anazungumzia "watoto" wa 78:5.

Psalms 78:9

Waefraimu ... siku ya vita
Hii inawezekana ni sitiari ya kutokutunza agano (mstari wa 10).

Waefraimu
"askari wa Efraimu"

walikuwa na pinde
Inawezekana kuwa askari walikuwa na mishale. "walikuwa na pinde na mishale kwa ajili ya silaha"

Psalms 78:12

nchi ya Sayuni
Hii inamaanisha eneo lililozunguka mji wa Soani, ambao ulikuwa Misri.

Psalms 78:15

Aligawanya
"Mungu aligawanya"

ya kutosha kujaza vilindi vya bahari
"maji zaidi ya walivyoweza kunywa"

generated on Tue Oct 24 10:45:40 2023

mikondo
mito midogo

Psalms 78:17

Walimjaribu Mungu
Walimtaka Mungu kuthibitisha kuwa aliweza kufanya alichosema atafanya kabla ya kumwamini.

mioyoni mwao
"kwa mioyo yao yote"

kuridhisha hamu zao
"ili wale kiasi walichotaka"

Psalms 78:19

Walizungumza
Waisraeli walizungumza

Kweli Mungu anaweza kuandaa meza kwa ajili yetu nyikani?
"Hatuamini kuwa kweli Mungu anaweza kuandaa meza kwa ajili yetu nyikani!" au "Mungu, jithibitishe kwetu kuwa kweli unaweza kuandaa meza kwa ajili yetu nyikani!"

kuandaa meza
"kutupa chakula"

maji yalitoka nje
maji mengi yalitoka haraka

Lakini anaweza kutupa mkate pia? Atatoa nyama kwa ajiil ya watu wake?
Watu wanamcheka Mungu kumtukana kwa maswali haya. "Lakini hatuta amini kuwa anaweza kutupa mkate pia au kutoa nyama kwa ajili ya watu wake hadi tumwone akifanya."

mkate ... nyama
chakula kutoka katika mimea au chakula kutoka katika wanyama. Ingawa hii neno moja linalojumuisha aina zote za chakula.

Psalms 78:21

hasira yake ilishambulia Israeli
"kwa kuwa alikuwa na hasira, alivamia Israeli"

hawakutumaini katika wokovu wake
"hawakumtumaini kuwaokoa"

Psalms 78:23

aliamuru anga
Asafu anazungumzia anga kana kwamba ilikuwa ni mtu anayeweza kusikia na kutii amri za Mungu. "alizungumza na anga'

anga
Maana zinazowezekana ni 1) "anga" au 2) "mawingu."

kufungua mzlango ya anga
Asafu anazungumzia anga kana kwamba ni ghala lenye mzlango. "kufungua anga kana kwamba ni ghala"

Aliwanyeshea mana kwa ajili yao kula, na kuwapa nafaka kutoka mbinguni
Mistari hii miwili inazungumzia tukio moja.

Aliwanyeshea mana
"Alisababisha mana kudondoka kutoka angani kama mvua"

mkate wa malaika
Hii inazungumzia mana. "aina moja ya chakula ambayo malaika hula"

chakula cha kutosha
"kiasi kikubwa cha chakula"

Psalms 78:26

Alisababisha
"Mungu alisababisha"

Aliwanyeshea nyama kama vumbi
"Alisababisha nyama kudondoka kutoka angani kama mvua, na ilikuwepo nyingi sana hadi ilifunika ardhi kama vumbi"

nyama
ndege

kama vumbi... wengi kama mchanga wa baharini
Kulikuwa na ndege zaidi ya ambavyo mtu angeweza kuhesabu.

Psalms 78:29

tamani
"kuwa shauku sana"

Psalms 78:31

Kisha
wakati chakula kilikuwa bado midomoni mwao (78:29)

hasira ya Mungu ikawashambulia
"Mungu alikuwa na hasira na akawashambulia."

akawaleta chini
"akawaua"

hawakuamini matendo yake ya ajabu
Neno "matendo" ni njia nyingine ya kusema Mungu, ambaye alifanya hayo matendo. "hawakuamini kuwa atawatunza licha ya kufanya mambo ya ajabu hivyo"

generated on Tue Oct 24 10:45:40 2023

Psalms 78:33

Taarifa ya Jumla:
Mwandishi anaendelea kueleza kile ambacho Mungu alitenda kwa Waisraeli.

alipunguza siku zao kuwa fupi
"aliwaua wakati bado wako wachanga"

miaka yao ilijaa na hofu
Asafu anazungumzia miaka kana kwamba ilikuwa ni vyombo. "mwaka baada ya mwaka walikuwa wakiogopa kila wakati"

kumtafuta
kumwomba walichohitaji afanye ili awalinde

alipowaumiza, walianza ... walirudi na kumtafuta
Hawa ni watu tofauti ambao Mungu "alipunguza siku zao". Baadhi yao walipokufa, wengine walianza "kumtafuta" Mungu.

walirudi
"walitubu" au "walijuta kweli kwa sababu ya dhambi zao"

kwa bidii
"kwa haraka" au "kadri ya uwezo wao"

Psalms 78:35

Taarifa ya Jumla:
Hii inaelezea kile ambacho Waisraeli walichofanya.

ita akilini
"kumbuka"

Mungu alikuwa mwamba wao
Mwandishi anamzungumzia Mungu kana kwamba alikuwa kilima au mlima ambapo watu walienda ili kuwa salama kutoka kwa adui zao. "Mungu ndiye aliyewalinda"

mkombozi wao
"yule aliyewakomboa"

walijipendekeza kwake
"walimwambia kuwa ni wa ajabu wakati hawakuamini hivyo"

kwa midomo yao
Neno "mdomo" ni njia nyingine ya kusema maneno waliyozungumza kwa midomo yao.

mioyo yao haikuwa thabiti kwake
"hawakumtumaini" au "hawakuwa waminifu kwake"

Psalms 78:38

alisamehe udhalimu wao
"aliwasamehe ingawa walifanya matendo maovu"

alizuia hasira yake
Asafu anazungumzia hasira ya Mungu kana kwamba ni mtu mwenye hasira ambaye Mungu alimzuia kushambulia yule aliyemkasirisha. "hakuwaadhibu ingawa alikuwa amekasirishwa nao"

hakutikisa gadhabu yake yote
Asafu anazungumzia gadhabu ya Mungu kana kwamba ni mtu aliyelala ambaye Mungu alimruhusu kulala na hakumwamsha. "hakujiruhusu kuwakasirikia kabisa"

Psalms 78:39

Aliita akilini
"Alikumbuka"

wameumbwa kwa nyama
Neno "nyama," ambalo ni dhaifu halafu hufa, ni njia nyingine ya kusema udhaifu na mauti. "Waisraeli walikuwa wanyonge na siku moja watakufa"

maeneo yenye ukame
"sehemu ambapo hakuna kitu kinachoota"

walimpinga Mungu
Walitaka Mungu kuthibitisha kuwa anaweza kufanya alichosema atafanya kabla hawajamwamini.

Psalms 78:42

Taarifa ya Jumla:
Mwandishi anazungumzia jinsi Mungu alivyowaokoa Waisraeli.

Soani
mji ndani ya Misri

Psalms 78:44

Taarifa ya Jumla:
Mwandishi anaeleza alichokifanya Mungu.

makundi ya inzi
inzi wengi sana hadi ikaonekana kama wingu

yaliyo wameza
Inzi ziliwafanya Wamisri wakoswe furaha kama ambavyo wangekuwa kama zingewala Wamisri.

Akawapa panzi mazao yao na kazi yao kwa nzige
"Aliwaruhusu panzi kula mazao yao yote na kuwaruhusu nzige kula kila kitu walichofanyia kazi kupata"

enea
"walitanda kila mahali"

panzi
mdudu anayekula mimea mwenye miguu mirefu anayotumia kwa ajili ya kuruka

generated on Tue Oct 24 10:45:40 2023

Aliwapa panzi mazao yao
Asafu anazungumzia mimea kama zawadi ambayo Mungu aliwapa panzi. "Aliwaruhusu panzi kula mimea yao"

kazi yao kwa nzige
"Aliwapa kazi yao kwa nzige." Asafu anazungumzia kazi ya watu kana kwamba ni zawadi ambayo Mungu aliwapa panzi. Neno "kazi" ni njia nyingine ya kusema mazao ambayo kazi yao ilipata. "Aliwaruhusu nzige kula mazao waliyofanyia kazi kupata"

Psalms 78:47

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alichofanya kwa Wamisri.

mkuyu
mti unaotoa matunda

miale ya radi
radi yenye ngurumo kubwa

Alinyeshea mvua ya mawe
"Alileta mvua ya mawe" au "Alisababisha mvua ya mawe kuanguka"

Ukali wa hasira yake uliwapiga
Asafu anazungumzia ukali kana kwamba ni mtu anayeweza kumvamia mtu mwingine. "Alikuwa na hasira nao, kwa hiyo aliwashambulia ghafla na kwa ukali"

Ukali wa hasira yake
"Hasira yake kali"

uliwapiga
"aliwavamia wakati hawakuwa wakitegemea chochote kutokea"

Alituma hasira, gadhabu, na taabu kama wakala wanaoleta maafa
Asafu anazungumzia hasira, gadhabu, na taabu kana kwamba ni watu ambao Mungu anaweza kuwatuma kufanya kazi yake. Alikuwa na hasira sana hadi alitaka kuwadhuru Wamisri, kwa hiyo aliwafanyia taabu na kuwapeleka katika maafa"

gadhabu
hasira inayomfanya mtu kutaka kuwadhuru wengine

Psalms 78:50

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa Wamisri.

Akasambaza njia kwa ajili ya hasira yake
Mwandishi wa zaburi anazungumzia hasira yake kana kwamba ni mtu anayeweza kumtazama Yahwe akijiandaa kuwaadhibu watu kana kwamba alikuwa akitengeneza barabara kwa ajili ya mtu kutembelea. "Alikuwa na hasira sana hadi alifanya yote awezayo kuwadhuru" au "Ilikuwa kana kwamba hasira yake ni jeshi na akalitengenezea barabara kwa ajili ya kutembelea"

hakuwaepusha na mauti
"hakuwaepusha Wamisri na kifo" au "hakuwaruhusu Wamisri kuishi"

aliwapa kwa mapigo
Asafu anazungumzia pigo kana kwamba ni mtu amabye alikuwa anaenda kuwadhuru Wamisri. "aliwafanya wote kuugua sana kwa pigo"

mzaliwa wa kwanza wa nguvu yao
"wanaume wao wa muhimu na bora zaidi"

katika mahema ya Hamu
"miongoni mwa familia za Misiri"

Psalms 78:52

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

kama kondoo ... kama kundi
Mwandishi anawazungumzia Waisraeli kana kwamba walikuwa kondoo. Hii inamaanisha kuwa Mungu aliwajali na kuwalinda watu kama mchungaji anavyofanya kondoo wake.

liliwalemea
"wafunika kabisa"

Psalms 78:54

Taarifa ya Jumla
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

mkono wake wa kuume ulipata
Maneno "mkono wa kuume" ni njia nyingine ya kusema uweso. "alijishindia kwa kutumia uwezo wake mwenyewe"

akawagawia urithi wao
Maana zinazowezekana ni 1) Mungu aliwapangia Waisraeli urithi wao katika nchi ambayo mataifa mengine yaliwahi kuishi au 2) Mungu aliyapangia mataifa aliyoyaondoa urithi sehemu nyingine. "aliwapa nchi ambayo itakuwa yao daima"

katika mahema yao
Maana zinazowezekana ni 1) aliweka Israeli katika mahema yao wenyewekatika nchi au 2) aliwaweka Israeli katika mahema ambamo aliwaondoa mataifa mengine. "Mahema" mengi haya yalikuwa nyumba kabisa, wakati mataifa mengine yalipoishimo na Waisraeli walipoishimo.

generated on Tue Oct 24 10:45:40 2023

Psalms 78:56

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

walipingana na kukaidi
Maneno haya yana maana ya kukaribiana. Mwandishi anayatumia yote kusisitiza kuwa Waisraeli hawakuamini kuwa Mungu atawap mahitaji au kuadhibu maovu kama alivyosema atafanya.

walipingana
Walitaka Mungu kuthibitisha kuwa anaweza kufanya kama alivyosema kabla hajamwamini.

kukaidi
"kataa kutii"

Hawakuwa waaminifu na kutenda kwa uongo
Maneno haya yana maana ya kukaribiana. Mwandishi anayatumia yote mawili kusisitiza kuwa Waisraeli hawakumfanyia Mungu walichosema watafanya.

Psalms 78:58

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

walimkasirisha na sehemu zao za juu na kumchokoza na wivu wa hasira kwa sanamu zao
Misemo hii miwli ina maana za kukaribiana.

Psalms 78:60

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

Aliruhusu nguvu yake kushikwa na kuwapa adui utukufu wake katika mkono wao
Asafu anazungumzia nguvu ya Mungu na utukufu wake kana kwamba zilikuwa vitu ambavyo watu waliweza kushika na kubeba. Maneno "nguvu" na "utukufu" inawezekana kuwa ni njia nyingine ya kusema sanduku la agano. Neno "mkono" ni njia nyingine ya kusema uwezo wa adui. "aliwaruhusu adui zake kulishika sanduku tukufu la agano lake; aliwapa ili wafanye nalo walichotaka"

Psalms 78:62

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

Aliwatoa watu wake kwa upanga
Asafu anawazungumzia watu wa Mungu kana kwamba walikuwa kitu kidogo.

alikasirishwa na urithi wake
"alikasirishwa na watu aliosema watakuwa wake milele"

Moto uliwameza vijana
Maana zinazowezekana ni 1) "Adui walitumia moto kuwaua vijana wao wote" au 2) "Vijana wao walikufa upesi vitani kama moto unavyochoma majani yaliyokauka."

wameza
"Kumeza" ni kula kila kitu haraka.

arusi
sherehe wakati watu wakioa

Psalms 78:64

makuhani walianguka kwa upanga
"adui waliua makuhani wengi wa Israeli kwa kutumia upanga"

wajane wao walishndwa kulia
Maana zinazowezekana ni 1) mtu aliwalazimisha wajane kutolia au 2) makuhani wengi sana walikufa hadi hakukuwa na mazishi sahihi.

wajane
wanawake ambao waume wao wamekufa

Bwana aliamka kama mtu kutoka usingizini
"ilikuwa kana kwamba Bwana aliamka kutoka usingizini"

kama shujaa anayepiga kelele kwa sababu ya mvinyo
Maana zinazowezekana ni 1) kama shujaa aliyekunywa mvinyo mwingi na akawa na hasira kwa sababu aliamshwa na kwa hio alitaka kupigana au 2) kama shujaa aliyekunywa sana mvinyo na sasa anaweza kufikiri na kupigana vizuri kwa sababu amelala.

Psalms 78:67

Taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya kwa watu wa Israeli.

hema la Yusufu
"uzao wa Yusufu"

Yusufu ... Efraimu
Efraimu alikuwa mwana wa Yusufu.

Yuda ... mlima Sayuni
Mlima Sayuni ulikuwa katika nchi ambayo kabila la Yuda lilikuwa.

kama mbingu
"juu, kama mbingu"

kama dunia
"thabiti na imara, kama dunia"

generated on Tue Oct 24 10:45:40 2023

Psalms 78:70

taarifa ya Jumla:
Mwandishi anaendelea kuelezea kile ambacho Mungu alifanya.

kutoka katika mazizi ya kondoo
"kutoka mahali ambapo alikuwa akifanya kazi katika mazizi ya kondoo"

mazizi ya kondoo
nafasi zenye kuta ambapo kondoo hutunzwa

kuwa mchungaji wa Yakobo, watu wake, na israeli, urithi wake
Neno "mchungaji" ni sitiari ya yule anayewaongoza na kuwalinda watu wengine. "kuwaongoza na kuwalinda uzao wa Yakobo, watu wake, na Israeli, urithi wake"

urithi wake
"wale aliowachagua kuwa wake milele"

Daudi aliwachunga
Neno "mchungaji" ni sitiari ya kuongoza na kulinda. "Daudi aliwaongoza na kuwalinda"

generated on Tue Oct 24 10:45:40 2023

Chapter 79

1 Zaburi ya Asafu. Mungu, Mataifa ya kigeni yameingia kwenye urithi wako; wamelinajisi hekalu lako takatifu; wameigeuza Yerusalemu kuwa chungu cha magofu. **2** Wamezitoa maiti za watumishi wako ziwe chakula cha ndege wa angani, miili ya watakatifu wako iwe chakula cha wanyama wa nchi. **3** Wamemwaga damu zao kama maji sehemu zote za Yesrusalemu, na hakuwepo wa kuwazika. **4** Sisi tumekuwa aibu kwa majirani zetu, tukidhihakiwa na kuzomewa na wale wanaotuzunguka. **5** Mpaka lini Yahwe? Utabaki kuwa na hasira milele? Ni kwa muda gani hasira yako ya wivu itawaka kama moto? **6** Mwaga hasira yako juu ya mataifa ambayo hayakujui wewe na ufalme ambao hauliiti jina lako. **7** Kwa maana walimvamia Yakobo na waliharibu kijiji chake. **8** Usiendelee kukumbuka dhambi za baba zetu dhidi yetu; matendo yako ya huruma yaje kwetu, maana tuko chini. **9** Utusaidie, Mungu wa wokovu wetu, kwa ajili ya utukufu wa jina lako; utuokoe na usamehe dhambi zetu kwa ajili ya jina lako. **10** Kwa nini mataifa yalazimike kusema, "Mungu wao yuko wapi?" Damu ya watumishi wako ambayo ilimwagwa na ilipize kisasi juu ya mataifa mbele ya macho yako. **11** Kilio cha wafungwa na kije mbele zako; kwa uweza wa nguvu zako uwaweke ai wana wa mauti. **12** Uwalipize majirani zetu vifuani mwao mara saba zaidi ya walivyo kutukana wewe, Bwana. **13** Hivyo sisi watu wako na kondoo wa malisho yako tutakushukuru milele. Tutazisimulia sifa zako kwa vizazi vyote.

Psalms 79:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

urithi wako
"nchi ilikuwa iwe yako milele"

Wamemwaga damu yao kama maji
Neno "damu" ni njia nyingine ya kusemamtu asiye na hatia. Kumwaga damu ni kuua watu wasio na hatia. Watu wengi waliona damu kila siku, kwa hiyo kwa damu kuwa ya kawaida kama maji, watu wengi wa hatia ilibidi wafe. "Wamewaua watu wengi sana wasio na hatia hadi damu iko kila sehemu, kama maji baada ya kunyesha"

hakuwepo wa kuwazika
"hakuna wa kuwazika walio kufa"

Psalms 79:4

Tumekuwa chukizo kwa jirani zetu, kejeli na dhihaka kwa wale waliotuzunguka
Maneno "chukizo," "kejeli," na "dhihaka" ni njia zingine za kusema watu ambao wanachukiza, kejeli, na kudhihaki. "Tumekuwa watu ambao jirani zetu wanatuchukia; wale waliotuzunguka wanatukejeli na kutudhihaki"

Tumekuwa
Wanaozungumziwa ni watu wa Mungu.

dhihaka
kicheko kikubwa cha kumwaibisha mtu

Hadi lini wivu wako wa hasira utawaka kama moto?
"Inaonekana kana kwamba wivu wako wa hasira hautaacha kuwaka kama moto"

wivu wako wa hasira utawaka
Maneno "wivu wako wa hasira" unazungumzia kuwa na wivu na hasira. "utakuwa na wivu na hasira"

utawaka kama moto
Tashbihi hii inalinganisha kuonesha kwa hasira ya Mungu na moto unaoangamiza vitu. "utatuangamiza"

Psalms 79:6

Taarifa ya Jumla:
Misemo hii miwili yote ina maana za kufanana na inaunganishwa kwa ajili ya kuweka mkazo.

Mwaga gadhabu yako kwa mataifa
Asafu anazungumzia gadhabu ya Mungu kana kwamba ilikuwa ni kimiminiko. "Kwa kuwa una hasira, adhibu mataifa"

haliiti jina lako
Neno "jina" ni njia nyingine ya kusema nguvu na mamlaka ya mtu. "sio wako" au "hawakuombi wewe kuwasaidia"

wamemmeza Yakobo
Neno "Yakobo" ni njia nyingine ya kusema uzao wako, watu wa Israeli. "wamewaangamiza kabisa watu wa Israeli"

generated on Tue Oct 24 10:45:40 2023

Psalms 79:8

Usishikilie dhambi za baba zetu dhidi yetu
"Usiendelee kukumbuka dhambi za baba zetu na kutuadhibu kwa sababu yao" au "Tusamehe kwa dhambi za baba zetu"

tuko chini sana
"tumedhoofika sana"

Mungu wa wokovu wetu
"Mungu anayetuokoa"

kwa ajili ya utukufu wa jina lako
Neno "jina" ni njia nyingine ya kusema sifa yake, kwa kile ambacho watu wanachojua kumhusu. "ili watu wajue kuhusu utukufu wako"

kwa ajili ya jina lako
Jina la Mungu hapa linamwakilisha yeye na heshima anayostahili. "ili watu wakuheshimu" au "kwa ajili yako mwenyewe"

Psalms 79:10

Kwa nini mataifa yasema, "Yuko wapi Mungu wao?"
"Mataifa hayapaswi kusema, 'Yuko wapi Mungu wao?'"

Yuko wapi Mungu wao?
"Mungu wao hawezi kufanya chochote!"

Na damu ya watumishi wako iliyomwaga ilipizwe kisasi juu ya mataifa mbele ya macho yetu
Kumwaga damu ni njia nyingine ya kusema kuua watu wasio na hatia. "Walipize kisasi watumishi wako wasio na hatia ambao mataifa waliwaua ambapo tunaweza kukuona unapofanya hivyo."

mbele ya macho yetu
"machoni petu" au "wakati tupo"

Na kuguma kwa wafungwa kufike mbele yako
Asafu anazungumzia sauti ambayo wafungwa walitoa katika maumivu na huzuni kana kwamba alikuwa ni mtu aliyejitokeza mbele ya mfalme. "Sikiliza kwa usikivu kuguma kwa wafungwa na wasaidie"

wana wa mauti
"wale walio hukumiwa kufa"

Psalms 79:12

Lipa ... matusi yao ... Bwana
Asafu anazungumzia matendo ya uovu ambayo nchi jirani zilifanya dhidi ya Israeli kama "matusi" na kana kwamba ni vitu halisia. Anamwomba Mungu kuhesabu matendo hayo, na kwa kila moja ambayo mataifa jirani yalitenda, anamwomba Mungu kumfanya mtu awafanyie matendo ya uovu saba mataifa jirani.

Lipa
"Warudishie"

mapajani mwao
katika magoti yao na mapaja wakati wanakaa chini. Hii nisitiari ya "moja kwa moja na binafsi."

sisi watu wako na kondoo wa malisho tutakupa shukrani
Neno "kondoo" ni sitiari ya watu wasio jiweza ambao mchungaji anawalinda na kuwaongoza. sisi ambao ni watu wako, ambao unatulinda na kutuongoza, tutakushukuru"

kusema sifa zako kwa vizazi vyote
"hakikisha vizazi vyote vinakuja kufahamu mambo yote mema uliyotenda"

sifa zako
Hii ni njia nyingine ya kusema "mambo mazuri ambayo watu watakusifia"

generated on Tue Oct 24 10:45:40 2023

Chapter 80

Kwa kiongozi wa muziki, seti kwenye mtindo wa Shoshannim Eduth. Zaburi ya Asafu. **1** Usikie, Mchungaji wa Israel, wewe uliye muongoza Yusufu kama kundi; wewe uketiye juu ya makerubi, utuangazie! **2** Machoni pa Efraimu na Benjamini na Manase, uziinue nguvu zako; njoo na utuokoe. **3** Mungu, uturejeshe sisi; uangaze uso wako juu yetu, nasi tutaokolewa. **4** Yahwe Mungu wa majeshi, mpaka lini utawakasirikia watu wako wanapoomba? **5** Umewalisha wa mkate wa machozi na umewapa machozi ili wanywe katika kiasi kikubwa. **6** Umetufanya kitu kwa ajili ya majirani zetu kubishania, na maadui zetu hucheka kuhusu sisi kati yao. **7** Mungu wa majeshi, uturejeshe sisi; nasi tutaokolewa. **8** Wewe ulileta mzabibu kutoka Misri; ukawafukuza mataifa na ukaupanda. **9** Uliisafisha ardhi kwa ajil yake; nao ulipata mzizi na kuijaza nchi. **10** Milima ilifunikwa kwa kivuli chake, mierezi ya Mungu kwa matawi yake. **11** Ilieneza matawi yake mbali kama bahari na mashina yake mpaka kwenye Mto Euphrates. **12** Kwa nini umezibomoa kuta zake hata wapitao karibu huyachuma matunda yake. **13** Ngurue wa msituni wanauharibu, na wanyama wa kondeni wanaula. **14** Urudi, Ee Mungu wa majeshi; kutoka mbinguni utazame chini na uuangalie na kuujali huu mzabibu. **15** Huu ni mzizi ambao mkono wako wa kuume umeupanda, mashina ambayo wewe uliyafanya yakue. **16** Yamekatwa na kuchomwa; yameangamia kwa sababu ya kukemea kwako. **17** Mkono wako na uwe juu ya mtu aliye mkono wako wa kuume, kwa mwana wa mtu uliyemfanya imara kwa ajili yako mwenyewe. **18** Ndipo hatuta kuacha wewe; utuhuishe, nasi tutaliita jina lako. **19** Yahwe, Mungu wa majeshi, uturejeshe sisi; utuangazie nuru ya uso wako, nasi tutaokolewa.

Psalms 80:1

Taarifa ya Jumla
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Shoshannimu
Hii inaweza kuwa inamaanisha mtindo wa muziki.

Zaburi ya Asafu
"Hii nizaburi ambayo Asafu aliandika."

Mchungaji wa Israeli
Asafu anamzungumzia Mungu kama yule anayeiongoza na kuilinda Israeli.

wewe uliyemwongoza Yusufu kama kundi
"wewe unayewaongoza uzao wa Yusufu kana kwamba ni kundi la kondoo"

Yusufu
Hapa Yusufu inamaanisha taifa la Israeli.

wewe uketiye juu ya makerubi
Mfuniko wa sanduku la agano hekaluni, ishara ya kiti cha enzi ambapo Mungu aliitawala Israeli, ilikuwa imeunganishwa na makerubi ya dhahbu, moja kila upande, zikitazamana.

ung'ae kwetu
Asafu anamzungumzia Mungu kana kwamba ni jua, linalotoa mwanga, sitiari ya unyofu. "tupe mwanga" au "tuoneshe njia sahihi ya kuishi"

tikisa nguvu yako
Msemo "tikisa" inamaanisha "weka katika matendo"

fanya uso wako ung'ae kwetu
Mwandishi anamzungumzia Yahwe kuwatendea kwa fadhila kana kwamba uso wa Yahwe uling'aa mwanga kwao.

na tutaokoka
"na tafadhali tuokoe" au "ili utuokoe"

Psalms 80:4

watu wako
Israeli

Umewalishana mkate wa machozi na kuwapa machozi kunywa kwa wingi
Maneno "mkate wa machozi" na "machozi kunywa" ni sitiari ya huzuni endelevu. "Umehakikisha kuwa wana huzuni sana muda wote"

Psalms 80:7

Taarifa ya Jumla:
Asafu anazungumza kwa niaba ya Israeli. Anaanza katika mstari wa 8 kuzungumzia jinsi Mungu alivyowaweka Israeli katika nchi yao kana kwamba Mungu alikuwa ni mtu anayesafisha ardhi ili kupanda mzabibu.

fanya uso wake ung'ae kwetu
Mwandishi anamzungumzia Yahwe kuwatendea kwa fadhila kana kwamba uso wa yahwe alimulika mwanga juu yao. "tenda kwa fadhila kwetu"

generated on Tue Oct 24 10:45:40 2023

tutaokoa
"utatuokoa"

Unileta mzabibu kutoka Misri
Asafu anafananisha taifa la Israeli na mzabibu uliowekwatayari kwa kupandwa. "Ulituleta, kama mzabibu, kutoka Misri"

uliyaondoa mataifa na ukaupanda tena
Mwandishi wa zaburi anawazungumzia watu wake kana kwamba ni mmea ambao Yahwe alikuwa akiupanda tena. "Uliyaondoa mataifa kutoka katika nchi yao na kutupa sisi mzabibu, nakutupanda huko.

Psalms 80:9

Taarifa ya Jumla:
Asafu anazungumza kwa niaba ya Israeli. Anaanza katika mstari wa 8 kuzungumzia jinsi Mungu alivyowaweka Israeli katika nchi yao kana kwamba Mungu alikuwa ni mtu anayesafisha ardhi ili kupanda mzabibu.

Ulisafisha nchi kwa ajili yake
"Ulisafisha nchi kwa ajili ya mzabibu"

ikasika mzizi
""mzabibu ulikamata mzizi" au "mzabibu ulianza kuota"

kuijaza nchi
"matawi yake yakafunika nchi"

Milima ilifunikw kwa kivuli chake, seda za Mungu kwa matawi yake
"kivuli chake kilifunika milima, matawi yake seda za Mungu"

seda za Mungu kwa matawi yake
"na seda za Mungu zilifunikwa kwa matawi yake" "namatawi yake yalifunika seda za Mungu"

seda za Mungu
Maana zinazowezekana ni 1) "miti ya seda mirefu zaidi," miti ya seda iliyoota kwenye "milima" katika nchi ya Lebanoni kaskazini mwa Israeli, au 2) "Miti ya seda ya Mungu."

bahari
bahari ya Mediteranea magharibi mwa Israeli

vichipukizi
sehemu za mimea ambazo zinaanza kutokeza kutoka ardhini

Psalms 80:12

Taarifa ya Jumla:
Asafu anazungumza kwa niaba ya Israeli. Anaanza katika mstari wa 8 kuzungumzia jinsi Mungu alivyowaweka Israeli katika nchi yao kana kwamba Mungu alikuwa ni mtu anayesafisha ardhi ili kupanda mzabibu.

kuta zake
kuta za mawe, sio za mbao

nguruwe wa msituni
nguruwe pori wanaharibu bustani na mashamba na kuvamia watu.

msitu
ardhi ambapo kuna miti mingi

wanyama
hawa ni wanyama pori wa aina yoyote

shambani
ardhi ambapo kuna mimea mingi lakini hakuna miti

Psalms 80:14

Taarifa ya Jumla:
Asafu anazungumza kwa niaba ya Israeli. Anaanza katika mstari wa 8 kuzungumzia jinsi Mungu alivyowaweka Israeli katika nchi yao kana kwamba Mungu alikuwa ni mtu anayesafisha ardhi ili kupanda mzabibu.

Geuka
"Geuka kwetu" au "Njoo utusaidie tena"

na ugundue
"na uangalie"

mzabibu huu
Mwandishi anaendelea kufananisha taifa la Israeli na mzabibu.

Huu ni mzizi ambao mono wako wa kuume ulipanda
Mkono wa kuume unawakilisha uwezo na nguvu ya Yahwe. "Huu ndio mzizi ambao wewe, Yahwe, ulipanda"

kichipukizi
sehemu za mimea ambazo zinaanza kutokeza kutoka ardhini

chini; wanaangamia kwa sababu ya lawama yako
Maana zinazowezekana ni 1) chini; watu wako wanaangamia kwa sababu ya lawama yako." au 2) "chini. Na adui zako waangamie kwa sababu ya lawama yako!"

Psalms 80:17

mkono wako
Hii inamaanisha uwezo na nguvu ya Yahwe.

mtu wa mkono wako wa kuume
taifa la Israeli, ambalo Yahwe amelichagua kama watu wake

generated on Tue Oct 24 10:45:40 2023

mkono wako wa kuume
Mtu katika Israeli alipotaka kumpa heshima mtu mwingine, alimweka mtu mwingine kusimama katika upande wake wa kuume, karibu na mkono wake wa kuume.

hatutakugeuka
"hatutaacha kukuabudu na kukutii" au "daima tutakuabudu na kukutii wewe"

Psalms 80:19

ung'ae kwetu
Mwandishi anamzungumzia Yahwe kuwatendea kwa fadhila kana kwamba uso wa Yahwe uling'aa mwanga kwao. "tenda kwa fadhila kwetu"

tutaokoka
"utatuokoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 81

Kwa kiongozi wa muziki; seti kwenye mtindo wa Gittith. [1] Mwimbieni Mungu aliye nguvu yetu kwa sauti; pigeni kelele za furaha kwa Mungu wa Yakobo. [2] Imbeni wimbo na pigeni matari, kinubi chenye sauti nzuri pamoja na kinanda. [3] Pigeni panda mwandamo wa mwezi, katika siku ya mbalamwezi, mwanzoni mwa sikukuu. [4] Kwa kuwa ni agizo kwa Israeli, amri iliyotolewa na Mungu wa Yakobo. [5] Aliitoa kama maelekezo kwa Yusufu alipoenda katika nchi ya Misri, ambako nilisikia sauti ambayo sikuweza kuitambua: [6] "Niliutua mzigo kutoka mabegani mwake; mikono yake ilipumzishwa kubeba kikapu. [7] Katika dhiki yako uliniita, nami nikakusaidia; nilikujibu kutoka katika wingu jeusi la radi. Nilikujaribu kwenye maji ya Meriba. Selah [8] Sikilizeni, watu wangu, nami nitawaonya, Israeli, kama tu ugalinisikiliza! [9] Lazima kati yenu kusiwepo na mungu wa kigeni; haupaswi kumwabudu mungu wa kigeni. [10] Mimi ni Yahwe niliyekutoa katika nchi ya Misri, fungua sana kinywa chako, nami nitakijaza. [11] Lakini watu wangu hawakusikiliza maneno yangu; Israeli hawakunitii. [12] Nikawaacha waende katika katika njia yao wenyewe ya ukaidi ili kwamba waweze kufanya kinachoonekana sahihi kwao. [13] Oh, laiti watu wangu wangenisikiliza mimi; oh, watu wangu wangelitembea katika njia yangu. [14] Kisha ningewatiisha adui zao haraka na kugeuzia mkono wangu dhidi ya watesi wao. [15] Wale wanaomchukia Yahwe katika hofu na waanguke chini mbele zake! Wawe wanyonge milele. [16] Ningewalisha Israeli kwa ngano bora; Ningewatosheleza kwa asali itokayo mwambani."

Psalms 81:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Zaburi ya Asafu.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Gitithi
Hii inaweza kumaanisha mtindo wa muziki.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

Mungu nguvu yetu
"Mungu anayesababisha tuwe na nguvu"

Mungu wa Yakobo
Hapa "Yakobo" inawakilisha uzao wake wote. "Mungu wa israeli, taifa la uzao wa Yakobo"

pigeni tari, kinubi kizuri
Hivi ni vyombo vya muziki.

tari
chombo cha muziki chenye kichwa kama ngoma kinachoweza kugongwa na kina vipande vya chuma vimezunguka pembeni vinavyotoa sauti chombo kinapotikiswa.

mwandamo wa mwezi
Huu ni mwanzo wa mwezi.

siku ya mbalamwezi
Hapa ni katikati ya mwezi.

sikukuu zetu zinapoanza
"na katika siku ambapo sikukuu zetu zinapoanza"

Psalms 81:4

Kwa kuwa
Hapa kinachozungumziwa ni sikukuu.

amri iliyotolewa na Mungu wa Yakobo
"Mungu wa Yakobo aliamrisha" au "Mungu wa yakobo aliamuru"

Mungu wa Yakobo
Hapa "Yakobo" inawakilishwa uzao wake wote. "Mungu wa Israeli, taifa la uzao wa Yakobo"

aliitoa kama kanuni
"aliitoa kama sheria"

katika Yusufu
Hapa "Yusufu" inawakilisha Waisraeli. "kwa Waisraeli"

alipoaende dhidi ya nchi ya Misri
Hii inamaanisha matukio ya kihistoria katika Misri wakati watu wa Israeli walipokuwa watumwa na Mungu akawaokoa.

nchi ya Misri
Hapa "nchi" inawakilisha watu. "watu wa Misri"

Psalms 81:6

Taarifa ya Jumla:
Hapa Mungu anaanza kuzungumza.

generated on Tue Oct 24 10:45:40 2023

Nilitoa mzigo kutoka mabegani mwake
Hapa "mzigo kutoka mabegani mwake" inawakilisha kazi za kulazimishwa ambazo Waisraeli iliwalazimu kufanya kama watumwa Misri.

mikono yake iliwekwa huru na kushikilia kikapu
Hapa "kushikilia kikapu" inawakilisha kazi za kulazimishwa ambazo Waisraeli iliwalazimu kufanya kama watumwa Misri.

katika dhiki yako
"katika mateso yako makuu"

Nilikujibu kutoka katika wingu la giza la radi
Mungu alipokuja kwa Waisraeli, alificha ukamili wa uwepo wake na utukufu katika wingu lenye giza na la kutisha.

Nilikujaribu katika maji ya Meriba
Mungu aliwajaribu wana wa Israeli kuona kama watamtumaini kuwapa maji katika jangwa la Meriba.

Psalms 81:8

Taarifa ya jumla:
Yahwe unawakumbusha watu alichosema wakati wako jangwani.

kwa kuwa nitawaonya
"kwa sababu ninakupa onyo"

Israeli
Hapa "Israeli" inawakilisha watu wa Israeli. "Waisraeli" au "watu wa Israeli"

kama tu utanisikiliza!
"jinsi ninavyotamani kuwa mnisikilize" au "lakani inabidi muanze kunisikiliza!"

Fungua mdomo wako wazi, na nitaujaza
Mungu kujali mahitaji ya watu inazungumziwa kana kwamba alikuwa ni ndege anawalisha makinda yake.

Psalms 81:11

Taarifa ya Jumla:
Sasa Yahwe anaeleza nini kilitokea baada ya kuwaonya watu.

maneno yangu
Hapa "maneno" yanawakilisha kile ambacho Mungu alisema. "kwa kile nilichosema" au "kwangu"

Kwa hiyo nikawapa kwa njia yao wenyewe ya usumbufu
Mungu kuwaruhusu watu kubaki wasumbufu inazungumziwa kana kwamba Mungu alikuwa akiwapa kwa adui kumwacha adui awadhuru. "Kwa hiyo, ninawaacha wawe wasumbufu"

Psalms 81:13

O, kama watu wangu watembee katika njia zangu
Mungu kutaka watu kumtii inazungumziwa kana kwamba alitaka watu kutembea katika njia yake au mabarabara. "natamani kuwa watii sheria zangu"

geuza mkono wako dhidi
Hapa "mkono" inawakilisha uwezo wa yahwe. "nitawaangamiza" au "Nitawaangamiza"

Psalms 81:15

wanaomchukia Yahwe ... mbele zake
Yahwe anajizungumzia mwenyewe katika hali ya mtu wa tatu. ""wanaonichukia ... mbele yangu"

wajikunyate kwa hofu
"inama chini kwa hofu" au "anguka chini kwa hofu"

Na waaibishwe milele
"Nitawaaibisha milele" au "Nitawaadhibu milele"

Nitawalisha israeli kwa ngano safi
Mungu kusababisha ngano bora zaidi kuota Israeli inazungumziwa kana kwamba angewalisha watu ngano kiuhalisia. "Nitawaruhusu Waisraeli kula ngano bora zaidi"

Nitawalisha Israeli ... nitakuridhisha
Hapa pote wanaozungumziwa ni watu wa Israeli.

asali kutoka kwenye mwamba
Hii inamaanisha asali ya porini. Nyuki hujenga mizinga katika mashimo kwenye miamba na kutengeneza asali humo.

generated on Tue Oct 24 10:45:40 2023

Chapter 82

Zaburi ya Asafu. [1] Mungu amesimama katika kusanyiko la mbinguni; katikati ya miungu anahukumu. [2] Hata lini mtahukumu bila haki na kuonesha upendeleo kwa waovu? Selah [3] Wateteeni maskini na yatima; dumisheni haki kwa aliyetaabishwa na fukara. [4] Muokoeni maskini na muhitaji; watoeni mkononi mwa waovu. [5] Hawajui wala hawaelewi; hutembea gizani; misingi yote ya nchi imebomoka. [6] Mimi nilisema, "Ninyi ni miungu, na ninyi nyote wana wa Mungu aliye Juu. [7] Hata hivyo mtakufa kama wanadamu na mtaanguka kama mmoja wa wakuu." [8] Uinuke, Ee Mungu, uihukumu nchi, maana unaurithi katika mataifa yote.

Psalms 82:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

mkusanyiko mtakatifu
"baraza la mbinguni" au "mkutano wa mbinguni"

anapitisha hukumu
"anatoa hukumu." Nomino dhahania "hukumu" inaweza kuelezwa kama kitenzi. "anahukumu"

miungu
Maana zinazowezekana ni 1) hivi ni viumbe vingine vya kiroho vinavyoishi mbinguni. "viumbe vitakatifu" au "mahakimu wa mbinguni" au 2) hawa ni mahakimu binadamu ambao Mungu amewachagua. Vyovyote vile, haimaanishi ni miungu kama Yahwe alivyo Mungu. Inamaanisha Mungu amewapa uwezo mkubwa na mamlaka. "watawala"

Hadi lini utahukumu bila haki na kuonesha upendeleo kwa waovu?
Yahwe anatumia swali kukemea miungu kwa kutowahukumu watu kwa haki.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 82:3

maskini na wasio na baba
Hapa "maskini" na "wasio na baba" vivumishi vidogo. Vinaweza kuelezwa kama vivumishi. "wale walio maskini na walio yatima"

tunza haki za
"fanya iliyo haki kwa"

walioteswa na fukara
Hapa "walioteswa" na "fukara" ni vivumishi vidogo. Vinaweza kuelezwa kama vivumishi. "wale wanaoteseka na wale wasiokuwa na kitu"

maskini na wahitaji ... waovu
Hivi ni vivumishi vidogo. Vinaweza kuelezwa kama vivumishi. "wale walio maskini na wale walio wahitaji ... wale walio waovu"

watoe katika mkono wa waovu
Hapa neno "mkono" inawakilisha nguvu au uwezo. "uwadhibiti waovu kuwadhuru"

Psalms 82:5

Hawaelewi
Maana zinazowezekana ni 1) wasioelewa ni miungu au 2) wasioelewa ni watu waovu.

wanazurura gizani
Kufanya kilicho kiovu kinazungumziwa kana kwamba walikuwa wakitembea sehemu yenye giza sana.

misingi yote ya duniani inaanguka
Miungu kuharibu mpangilio wa uadilifu ambao Yahwe aliweka inazungumziwa kana kwamba miungu ilikuwa inatikisa dunia na kuifanya ibomoke.

inaanguka
"kubomoka"

Psalms 82:6

Nyie ni miungu, na nyie wote ni wana wa Aliye juu
Hapa "miungu" inamaanisha kundi sawa na la Zaburi 82:1. Kama hii inamaanisha viumbe wa kiroho au binadamu, sio miungu kama Yahwe alivyo Mungu, na sio wana wake kihalisi. Kwa kuwaita "miungu" na "wana wa Aliye juu," Yahwe anakiri kuwa amewapa uwezo mkuu na mamlaka.

wana wa Aliye juu
Yahwe anajizungumzia mwenyewe kama "Aliye juu."

Hata hivyo
"Ingawa"

generated on Tue Oct 24 10:45:40 2023

na kuanguka
Hii ni njia ya kuzungumzia mtu anayekufa.

Psalms 82:8

Taarifa ya Jumla:
Mwandishi anazungumza tena.

hukumu ulimwengu
Hapa "ulimwengu" unawakilisha watu. "hukumu watu wa ulimwengu"

kwa kuwa una urithi katika mataifa yote
"kwa kuwa mataifa yote ni urithi wako." Yahwe kuwachukua watu wote kama wake na kuwatawala inazungumziwa kana kwamba mataifa ni mali aliyorithi. "kwa kuwa unatawala juu ya watu wote wa kila taifa"

maataifa yote
Hapa "mataifa" inawakilisha watu wa mataifa.

generated on Tue Oct 24 10:45:40 2023

Chapter 83

Wimbo. Zaburi ya Asafu. [1] Ee Mungu, usikae kimya! usitupuuze na kustarehe, Ee Mungu. [2] Tazama, adui zako wanafanya vurugu, na wale wakuchukiao wameinua vichwa vyao. [3] Wanafanya hila juu ya watu wako na kwa pamoja kupanga njama dhidi ya wale uwalindao. Wamesema, [4] "Njoni na tuwaangamize wao kama taifa. Kisha jina la Israeli halitakumbukwa." [5] Wamepanga njama pamoja wakiwa na mkakati mmoja; wamefanya muungano dhidi yako. [6] Hii inajumuisha hema za Edomu na Waishmaeli, na watu wa Moabu na Wahagari, ambao wamepanga njama pamoja nao [7] Gebal, Amoni, Amaleki; pia inajumuisha Filisti na wenyeji wa Tiro. [8] Ashuri pia ameshirikina nao; wanawasaidia wana wa Lutu. Serah [9] Ufanye kwao kama ulivyofanya kwa Midiani, kama ulivyofanya kwa Sisera na kwa Yabini kwenye Mto Kishoni. [10] Waliangamizwa kule Endori na wakawa kama mbolea juu ya chi. [11] Uvifanye vyeo vyao kama Oreb na Zeeb, na wakuu wao wote kama Zeba na Zalmuna. [12] Wao walisema, natujimilikishe malisho ya Mungu." [13] Ee Mungu wangu, uwafanye kama mavumbi ya kisulisuli, kama makapi mbele ya upepo, [14] Kama moto uteketezao msitu, na kama miali ya moto iwakayo milimani. [15] Uwafuatie kwa tufani yako, na kuwafadhaisha kwa dhoruba yako. [16] Uwajaze nyuso zao kwa aibu ili kwamba waweze kulitafuta jina lako, Yahwe. [17] Nao waaibishwe na kufadhaishwa milele; waangamizwe katika aibu. [18] Kisha watajua kwamba ni wewe pekee, Yahwe, Uliye Juu ya nchi yote.

Psalms 83:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Wimbo. Zaburi ya Asafu
"Hii ni zaburi ambayo Asafu aliandika"

na kubaki bila kusogea
"na kutokufanya kitu kutusaidia"

Tazama, adui zako wanafanya ghasia
Hapa "kufanya ghasia" inamaanisha kufanya fujo au kukaidi. "Tazama, adui zako wanakaidi dhidi yako"

wale wanokuchukia wameinua vichwa vyao
Msemo "wameinua vichwa vyao" ni njia ya kusema kuwa wamekaidi dhidi ya Mungu. "wale wanaokuchukia wanakukaidi"

Psalms 83:3

uliowalinda
"wale unaowalinda" Hii inamaanisha Waisraeli.

jina la Israeli halitakumbukwa tena
Hapa "jina" linawakilisha sifa au kumbukumbu ya mtu. "hakuna mtu atakye kumbumbuka Waisraeli walikuwepo"

Wamepanga hila kwa pamoja na mkakati mmoja
"Adui zako wamekubali pamoja kwa mpango mmoja"

dhidi yako wamefanya mwungano
"wameungana pamoja dhidi yako"

Psalms 83:6

Taarifa ya Jumla:
Mwandishi anaendelea kuorodhesha makundi ya watu yanayotaka kuangamiza Israeli.

mahema ya Edomu
Hii inamaanisha watu wa Edomu walioishi katika mahema.

Wahagari
Hili ni jina la kundi la watu walioishi upande wa mashariki wa mto Yordani.

Gebali, Amoni, Amaleki ... FIlisti
Majina haya yote yanawakilisha watu wa kila eneo au kabila. "watu wa Gebali, Waamoni, Waamaleki ... Wafilisti"

Gebali
Hili jina la eneo kusini mwa bahari ya Chumvi.

Psalms 83:8

Ashuri
Hii inawakilishwa watu wa ashuri. "watu wa Ashuri"

uzao wa Lutu
Hii inamaanisha watu wa mataifa ya Moabu na Amoni.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

generated on Tue Oct 24 10:45:40 2023

Psalms 83:9

Fanya kwao ...kwa ajili ya dunia
Mwandishi anamwomba Mungu kuwashinda adui wa Israeli kama alivyofanya kipindi cha nyuma.

ulivyofanya kwa Midiani
Hapa "Midiani" inawakilishwa watu wa Midiani. "ulivyofanya kwa Wamidiani"

Sisera ... Yabini
Haya ni najina ya wanaume. Yabini alikuwa mfalme wa Hazori. Sisera alikuwa kamanda wa jeshi la Yabini.

mto Kishoni
Hili ni jina la mto kaskazini mwa israeli

Endori
Hili ni jina la mji kaskazini mwa Israeli,

wakawa kama mbolea kwa ajili ya dunia
Hii inamaanisha miili ya Sisera na Yabini haikuzikwa lakini iliachwa kuoza.

Psalms 83:11

Taarifa ya Jumla:
Mwandishi anamwomba Mungu kuwashinda adui wa Israeli kama alivyofanya kipindi cha nyuma.

Orebu ... Zeebu ... Zeba ... Zalmuna
Haya yote ni majina ya wafalme.

Wakasema
Hapa "Wakasema" inamaanisha Orebu, Zeebu, Zeba na Zalmuna.

malisho ya Mungu
Mwandishi anazungumzia nchi ya Israeli kana kwamba ni nchi kwa ajili ya kondoo kula na Mungu alikuwa mchungaji wao aliyekuwa akiwachunga.

Psalms 83:13

Taarifa ya Jumla:
Mwandishi anatumia tashbihi kuelezea uharibifu kamili wa Mungu kwa adui wa Israeli.

wafanya kuwa kama mavumbi yanayozunguka, kama makapi mbele ya upepo
Kauli zote mbili zinazungumzia Mungu kuangamiza adui zake kana kwamba alikuwa upepo mkali unaowapuliza kwa urahisi.

kama moto unaochoma msitu, na moto unaoweka milima katika moto
Kauli zote mbili zinazungumzia adhabu ya Mungu kana kwamba ni moto, na adui wa Mungu ni vitu vinavyoungua katika moto.

Wafukuze kwa upepo wako wenye nguvu, na watishe kwa dhoruba yako
Kauli zote mbili zinamwomba Mungu kuangamiza adui kwa dhoruba.

Psalms 83:16

Jaza nyuso zao na aibu
Hapa "nyuso"zinawakilishwa mtu mzima. "Wafanye waaibike sana"

watafute jina lako
Hapa "jina" linawakilisha uwezo wa Mungu. Adui wa Mungu kukiri kuwa Mungu ana uwezo inazungumziwa kana kwamba wanatafuta kumpata yahwe. "wakubali kuwa una uwezo"

watafute jina lako
Maana zinazowezekana ni 1) adui wa Mungu wanakiri kuwa Mungu ana uwezo au 2) adui wa mungu wanamwomba Mungu msaada au 3) adui wa Mungu wanaanza kumwabudu na kumtii.

Na waaibishwe na kuogofywa milele
"Wafanye waaibike na kuogopa milele"

waangamie kwa aibu
"na wafe wakiwa wameaibika"

Psalms 83:18

Kisha watajua
"Wafanye wajue"

ndiye Uliye juu, juu ya dunia yote
Mungu kutawala juu kila kitu duniani inazungumziwa kana kwamba ameinuliwa juu zaidi ya vingine vyote. "ndiye mkuu, na unatawala vitu vyote duniani"

generated on Tue Oct 24 10:45:40 2023

Chapter 84

Kwa kiongozi wa muziki; seti kwenye mtindo wa Gittith. Zaburi ya wana wa Kora. **1** Ni jinsi gani maskani yako yapendeza, Ewe Yahwe wa Majeshi! **2** Ninashauku ya kuingia nyumbani mwa Yahwe, nimechoka sana kwa sababu ninatamani sana kuwa nyumani mwako. Moyo wangu na mwili wangu wote wakuita wewe Mungu uliye hai. **3** Hata Shomoro naye amepata nyumba yake na mbayuwayu amejipatia kiota kwa ajili yake mwenyewe mahali awezapo aweza kuweka makinda yake karibu na madhabahu yako, Ee Yahwe wa majeshi, Mfalme wangu, na Mungu wangu. **4** Wamebarikiwa wale ambao huishi katika nyumba yako; nao hukusifu wewe siku zote. Selah **5** Amebarikiwa mtu yule ambaye nguvu zake ziko katika wewe, katika moyo wake mna njia kuu ziendazo mpaka Sayuni. **6** Wanapopita katika bonde la machozi, hupata chemchem ya maji kwa ajili ya kunywa. Mvua ya vuli hulivika baraka. **7** Huendelea toka nguvu hadi nguvu; kila mmoja wao katika sayuni huonekana mbele ya Mungu. **8** Yahwe Mungu wa majeshi, sikia maombi yangu; Mungu wa Yakobo, usikilize nisemacho! Selah **9** Ee Mungu, uiangalie ngao yetu; uwaangalie wapakwa mafuta wako. **10** Kwa maana siku moja katika nyumba yako ni bora kuliko siku elfu mahali pengine. Ni bora niwe mlinzi wa mlango katika nyumba ya Mungu wangu, kuliko kuishi katika mahema ya waovu. **11** Kwa kuwa Yahwe Mungu ni jua letu na ngao yetu; Yahwe atatoa neema na utukufu; hazuii zuri lolote kwa wale ambao hutembea katika uadilifu. **12** Yahwe wa majeshi, amebarikiwa mtu yule anaye kutumainia wewe.

Psalms 84:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika Gitithi
Hii inaweza kuwa inamaanisha mtindo wa muziki.

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika"

Panapendeza kiasi gani
"Ni pazuri kiasi gani"

na shauku na nyua za Yahwe
"Ninatamani sana kuwa katika nyua za Yahwe"

nyua za Yahwe
Hapa "nyua" inawakilisha hekalu.

hamu yangu kwa kwa hizo imanichosha
"hamu yangu imenichosha" au "nimechoka kwa sababu ninaitaka sana"

Moyo wanguna kila kitu ndani yangu kinamwita
Hapa "moyo" unawakilisha mtu mzima. "Niita kwa kila kitu ndani yangu"

Mungu aliye hai
Hii inamaanisha kuwa Mungu yu hai na pia ana uwezo wa kusababisha vitu vingine kuishi.

Psalms 84:3

shorewanda ... mbayuwayu
Hawa ni aina ya ndege.

amepata nyumba
"amejipatia makazi" au "ametengeneza makazi"

mbayuwayu kioto
"mbayuwayu amepata kioto" au "mbayuwayu ametengeneza kioto"

ambapo anaweza kuweka makinda yake
"ambapo anaweza kutaga mayai na kutunza makinda yake"

wale wanaoishi nyumbani kwako
Maana zinazowezekana ni 1) "wale' inamaanisha makuhani ambao hutumika muda wote hekaluni au 2) "wale" inamaanisha watu kwa ujumla ambao hua wanakuja kuabudu hekaluni.

kwa uendelevu
"tena na tena"

Psalms 84:5

Amebarikiwe mtu
Hapa "mtu" inamaanisha watu kwa ujumla.

ambaye nguvu yake iko katika wewe
Mungu anazungumziwa kana kwamba nguvu kweli ilipatikana ndani yake. "ambaye unamtia nguvu"

ambaye moyoni mwake ni njia za kwenda Sayuni
Msemo huu unahusu hamu ya kweli kutoka moyoni. "Wanaopenda kwenda juu Sayuni" au "Wanaotaka kwa dhati kwenda juu Sayuni"

generated on Tue Oct 24 10:45:40 2023

njia
"barabara kuu"

za kwenda Sayuni
Hekalu lilikuwa Yerusalemu juu ya kilima kirefu zaidi, kiitwacho mlima Sayuni.

mabonde ya Machozi
Hii inamaanisha sehemu iliyokauka. Biblia zingine zina "bonde la Baka." neno "Baka" linamaanisha kulia."

Mvua za mapema
Hii inamaanisha mvua inayodondoka katika majira ya kupukutika kwa majani kabla ya majira ya baridi. Hiki ni kipindi cha miezi ya Oktoba na Novemba katika kalenda za magharibi.

baraka
"mabwawa ya maji"

Psalms 84:7

Huenda kutoka nguvu hadi nguvu
Hii ni njia ya kusema wanapata nguvu.

Huenda
Hapa wanaoenda inamaanisha wale wanaotamani kwenda hekaluni kumwabudu Mungu.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Mungu, angalia ngao yetu
Mfalme anayewalinda watu wake anazungumziwa kana kwamba ni ngao. "Mungu, mwangalie mfalme wetu"

Kwa kuwa siku moja katika nyua zako ni bora kuliko siku elfu pengine
"Ni bora niwe katika nyua zako kwa siku moja badala ya kuwa sehemu nyingine kwa siku elfu moja"

elfu
"1,000"

niwe bawabu
"niwe mlinzi mlangoni" au "nisimame mlangoni"

waovu
"watu waovu" au "wale ambao ni waovu"

Psalms 84:11

Kwa kuwa Yahwe Mungu ni jua letu na ngao
Yahwe anayewaongoza na kuwalinda watu wake anazungumziwa kana kwamba alikuwa jua na ngao. "Kwa kuwa Yahwe hutuongoza kama mwanga wa jua, na hutulinda kama ngao"

Yahwe atatoa neema na utukufu
"Yahwe atakuwa na huruma kwetu na kutupa heshima"

wanaotembea katika uadilifu
Jinsi mtu anavyoenenda maisha yake inazungumziwa kana kwamba mtu huyo alikuwa akitembea. "wanaoishi kwa uadilifu" au "walio wa kweli"

amebarikiwa mtu
Hapa "mtu" inamaanisha mtu kwa ujumla. "wamebarikiwa wale"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 85

Kwa kiongozi wa muziki. Zaburi ya wana wa Kora. [1] Yahwe, wewe umeonesha fadhilia kwenye nchi yako; umeurejesha ustawi wa Yakobo. [2] Umesamehe dhambi ya watu wako; umezisitiri dhambi zao zote. Selah [3] Umeondoa ghadhabu yako yote; umeiacha hasira yako kali. [4] Uturejeshe sisi, Ee Mungu wa wokovu wetu, na uikomeshe chuki yako juu yetu. [5] Je! Utaendelea kuwa na hasira juu yetu milele? utadumisha hasira kizazi chote kijacho? [6] Je, hautatuhuisha tena? Kisha watu wako watafurahia katika wewe. [7] Utuoneshe sisi uaminifu wa agano lako, Yahwe, utupe sisi wokovu wako. [8] Nitasikiliza yale Yahwe Mungu asemayo, maana yeye atafanya amani pamoja na watu wake, wafuasi wake waminifu. Lakini lazima wasirudi tena katika njia za kipumbavu. [9] Hakika wokovu wake u karibu na wale wanao mwabudu yeye; kisha utukufu utabaki katika nchi yetu. [10] Uaminifu wa agano na uaminifu vimekutana pamoja; haki na amani vimebusiana. [11] Uaminifu unatoa chemchem kutoka ardhini, na haki hutazama chini kutoka mawinguni. [12] Ndiyo, Yahwe atatoa baraka zake njema, na nchi itatoa mazao yake. [13] Haki itaenda mbele zake na kufanya njia kwa ajili ya nyayo zake.

Psalms 85:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika."

umeonesha fadhila kwa nchi yako
Hapa "nchi" inawakilisha taifa na watu wa Israeli.

ustawi
Hii inamaanisha mtu kuwa na furaha, mwenye afya na mafanikio.

wa Yakobo
Hapa "Yakobo" inawakilisha uzao wa Yakobo, Waisraeli.

umefunika dhambi zao zote
Hapa dhambi iliyosamehewa inazungumziwa kana kwamba imefunikwa ili isionekane. "umesahau kwa makusudi dhambi zao"

dhambi zao
Mwandishi alijifikiria kama kuwa miongoni mwa watu wa Mungu. "dhambi zetu"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 85:3

Umeondoa gadhabu yako yote
Mungu kutowaadhibu tena Waisraeli inazungumziwa kana kwamba gadhabu ni kitu ambacho Yahwe anaweza kuondoa kutoka kwa Waisraeli.

umegeuka kutoka katika hasira yako ya moto
Mungu kutokuwa na hasira tena na Waisraeli inazungumziwa kana kwamba hasira ni moto kutoka kwa Mungu ambao Mungu ameuguza.

Mungu wa wokovu wetu
"Mungu anayetuokoa"

achia chuki uliyonayo kwetu
Kumwomba Mungukuacha kuwa na hasira na Waisraeli inazungumziwa kana kwamba chuki ni kitu ambacho mwandishi anataka Mungu aachie.

Je! Utakuwa na hasira na sisi milele? Utabaki na hasira katika vizazi vyote?
Mwandishi anatumia maswali haya kusisitiza kwamba anamwomba Mungu kuacha kuwa na hasira nao. "Tafadhali usibaka na hasira na sisi milele."

Psalms 85:6

Je! Hautahuisha tena?
Mwandishi anatumia swali hili kusisitiza kwamba anamwomba Mungu kuwafanya watu wa Israeli wafanikiwe na wawe na furaha tena. "Tafadhali tufanye kuwa na mafanikio tena"

Tuoneshe uaminifu wako wa agano
"Kuwa mwaminifu kwa sababu ya agano lako na sisi"

tupe wokovu wako
"tupe wokovu wako kwa kutuokoa"

generated on Tue Oct 24 10:45:40 2023

Psalms 85:8

atafanya amani na watu wake
"atakuwa na mahusiano ya amani na watu wake" au "ataleta amani kwa watu wake"

Bali wasirudie tena njia zao za upumbavu
Mtu anayebadili tabia yake anazungumziwa kana kwamba alikuwa akigeukia kimwili upande mwingine. "Bali hawatakiwa kuanza kufanya mambo ya upambavu tena"

Hakika wokovu wake uko karibu na wale
Mungu kuwa tayari kumwokoa mtu inazungumziwa kana kwamba wokovu ni kitu ambacho Mungu ameweka karibu na mtu. "Hakika Mungu yuko tayari kuwaokoa wale"

kisha utukufu utabaki katika nchi yetu
Hapa "utukufu" unawakilisha uwepo wa Mungu. "kisha uwepo wake wa utukufu utabaki katika nchi yetu"

Psalms 85:10

Uaminifu wa agano na uaminifu umekutana pamoja
Maana zinazowezekana ni 1) Mungu atakuwa mwaminifu kwa sababu ya agano lake na atafanya alichoahidi au 2) Mungu atakuwa mwaminifu kwa sababu ya agano lake na watu wataitikia kwa kuwa waaminifu kwake. Vyovyote vile uaminifu unazungumziwa kana kwamba ni mtu anayeweza kukutana na mwenzake.

umekutana pamoja ... zimepigana busu
Inawezekana kuwa mwandishi anazungumzia wakati wa mbele ambapo Mungu atawasababisha watu wake kufanikiwa tena. zitakutana pamoja ... zitapigana busu"

haki na amani zimepigana busu
Maana zinaziwezekana ni 1) watu watafanya kilicho sawa na mungu atawasababisha watu kuishi kwa amani au 2) Mungu atafanya kilicho sawa na kuwasababisha watu kuishi katika amani. Vyovyote vile, haki na amani zinazungumziwa kana kwamba ni watu wanajipiga busu.

zimepigana busu
Hii ni njia ya kawaida ya marafiki kusalimiana.

Uaminifu unachomoza kutoka kwenye ardhi
Watu wa duniani kuwa waaminifu kwa Mungu inazungumziwa kana kwamba uaminifu ni mmea unaoota ardhini. "Hapa duniani, tutakuwa waaminifu kwa Mungu"

haki inaangalia chini kutoka angani
Mwandishi anaelezea haki kama mtu anatazama chin kama Mungu afanyavyo. "Mungu atatuangalia kwa fadhila na kutupa ushinid"

Psalms 85:12

Haki itamtangulia na kutengeneza njia kwa ajili ya hatua zake
Mungu kufanya kilicho sawa kila sehemu aendayo inazungumziwa kana kwamba haki ni mtu ambaye humtangulia Mungu na kuandaa njia ya Mungu kupitia.

hatua zake
Hapa "hatua" inawakilisha ambapo Mungu anapita.

generated on Tue Oct 24 10:45:40 2023

Chapter 86

Maombi ya Daudi. [1] Sikia, Ee Yahwe, na unijibu, kwa kuwa ni maskini na mnyonge. [2] Unilinde, maana mimi ni mwaminifu; Mungu wangu, umuokoe mtumishi wako anayekuamini. [3] Unihurumie, Bwana, maana ninakulilia wewe mchana kutwa. [4] Umfurahishe mtumishi wako, maana ni kwako, Bwana, ninaomba. [5] Wewe, Bwana, ni mwema, na uko tayari kusamehe, na huonesha huruma kubwa kwa wale wanao kulilia wewe. [6] Yahwe, sikiliza maombi yangu; sikia sauti ya ombi langu. [7] Katika siku ya shida ninakuita wewe, kwa maana utanijibu. [8] Katikati ya miungu hakuna wa kufananishwa na wewe, Bwana. Hakuna matendo kama matendo yako. [9] Mataifa yote ambayo umeyafanya yatakuja kwako na kusujudu mbele zako, Bwana. nao wataliheshimu jina lako. [10] Kwa kuwa wewe ni mkuu na utendaye mambo ya ajabu; wewe pekee ndiwe Mungu. [11] Unifundishe njia zako, Yahwe. Kisha nitatembea katika kweli yako. Unifanye kukuheshimu wewe. [12] Bwana Mungu wangu, nitakusifu kwa moyo wangu wote; nitalitukuza jina lako milele. [13] Kwa maana uaminifu wa agano lako ni mkuu kwangu; wewe umeokoa uhai wangu kutoka chini kuzimuni. [14] Ee Mungu, wenye kiburi wameinuka dhidi yangu. Kundi la watu wenye vurugu wanautafuta uhai wangu. Nao hawakuheshimu wewe. [15] Lakini wewe, Bwana, ni mwenye huruma na neema, hukasiliki haraka, na mwingi katika uaminifu wa agano lako na kweli. [16] Unigeukie na unihurumie; mpe nguvu zako mtumishi wako; umuokoe mwana wa mjakazi wako. [17] Unioneshe ishara ya fadhila zako. Kisha wale wanichukiao wataziona na kuaibishwa kwa sababu yako; Yahwe, umenisaidia na kunifariji.

Psalms 86:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

maskini na niliye kandamizwa
"mnyonge na mhitaji"

mwokoe mtumishi wako
Daudi anajizungumzia kama "mtumishi wako," yaani, mtumishi wa Mungu. "niokoe mimi, mtumishi wako"

Psalms 86:3

siku nzima
Hii ni kukuza kwa neno. Daudi halii siku nzima kwa uhalisia. Hii inasisitiza kuwa huwa analia kwa uendelevu. "kwa uendelevu"

Mfanye mtumishi wako kuwa na furaha
Daudi anajizungumzia kama "mtumishi wako," yaani, mtumishi wa Mungu. "Nifanye mimi, mtumishi wako" au "Nifanye"

Psalms 86:5

Katika siku ya taabu yangu
Hapa "siku" inawakilisha muda mrefu zaidi. "Wakati wa kipindi changu cha taabu"

ninakuita wewe
"nina omba kwako"

Psalms 86:8

kati ya miungu
Mwandishi hakiri kuwa miungu hii mingine ipo. Anamaanisha miungu ya uongo ambayo watu wa mataifa mengine huabudu.

Mataifa yote
Hapa "mataifa" inawakilisha watu. "Watu kutoka mataifa yote"

Watatukuza jina lako
Hapa "jina" linamwakilisha mtu mzima. "Watakutukuza"

Psalms 86:10

mambo ya ajabu
"vitu vizuri sana vinavyo tushangaza"

wewe pekee ni Mungu
"wewe ndiye Mungu pekee"

Nifundishe njia zako, Yahwe. Kisha nitatembea katika kweli yako
Mtu anayetii kile ambacho Mungu anataka anazungumziwa kana kwamba anatembea katika njia au barabara la Mungu. "Nifundishe ukweli wako, Yahwe. Kisha nitatii unachosema"

Unganisha moyo wako kukucha wewe
Hapa "moyo" unawakilisha mawazo, hisia na nia ya mtu. Kumwomba Mungu kumsababisha mtu kumtii kikamilifu inazungumziwa kana kwamba moyo wa mtu ulikuwa katika vipande vingi na kwamba Mungu anaviunganisha pamoja. "Nisababishe nikuheshimu kwa moyo wangu wote" au "Nisababishe nikuheshimu kwa dhati"

generated on Tue Oct 24 10:45:40 2023

nitakusifu kwa moyo wangu wote
Hapa "moyo" unawakilisha mawazo, hisia na nia ya mtu. "Nitakusifu kikamilifu na kwa dhati"

nitalitukuza jina lako
Hapa "jina" linamwakilisha mtu mzima. "nitakutukuza"

Psalms 86:13

Kwa kuwa uaminifu wako wa agano ni mkuu kwangu
"Kwa kuwa wewe ni mwaminifu kwangu kwa sababu ya agano lako"

umeokoa maisha kutoka vilindi vya kuzimu
Hii haimaanishi kuwa Mungu alimfufua baada ya kufa. Inamaanisha kuwa Mungu alimwokoa alipotaka kufa.

wenye kiburi
"watu wenye kiburi"

wameinukadhidi yangu
"wanakuja pamoja kunidhuru"

wanatafuta maisha yangu
Hii ni njia ya kusema wanataka kumuua.

Psalms 86:15

umejaa uaminifu wa agano na uaminifu
Mungu kuwa mwaminifu kila wakati inazungumziwa kana kwamba uaminifu ni kitu ambacho Mungu ana kiasi kikubwa chake.

Geuka kwangu
Kumwomba Mung kumzingatia inazungumziwa kana kwamba alimtaka Mungu amgeukie na kumwangalia.

mpe mtumishi wako nguvu yako
"mwimarishe mtumishi wako" au "mfanye mtumishi wako kuwa imara"

mtumishi wako ... mwana wa mjakazi wako
Mwandishi anajizungumzia mwenyewe katika hali ya mtu wa tatu.

na kuaibishwa
"na wataaibika"

generated on Tue Oct 24 10:45:40 2023

Chapter 87

Zaburi ya wana wa Kora; wimbo. [1] Mji aliouanzisha umesimama juu ya mlima mtakatifu; [2] Yahwe anapenda zaidi malango ya Sayuni kuliko mahema yote ya Yakobo. [3] Mambo matukufu yamesemwa kwako, mji wa Mungu. Selah [4] Ninataja Rahabu na Babeli kwa wafuasi wangu. Tazama, Filisti, na Tiro, pamoja na Ethiopia nao watasema, 'Huyu alizaliwa humo.'" [5] Itasemwa juu ya Sayuni, "Kila mmoja wa hawa alizaliwa katika yeye; na yeye Aliye Juu atamuimarisha. [6] Yahwe anaandika katika kitabau cha sensa ya mataifa, "Huyu alizaliwa humo." Selah [7] Hivyo waimbaji na wachezaji kwa pamoja waseme, "chemchem zangu zimo kwako."

Psalms 87:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya wana wa Kora; wimbo
"Hii ni zaburi ambayo wana wa Kora waliandika"

malango ya Sayuni
Hapa "malango ya Sayuni" inawakilisha mji mzima wa Yerusalemu. "mji wa Yerusalemu"

mahema yote ya Yakobo
Watu waliishi katika mahema walipokuwa wakizurura jangwani. Hapa mwandishi anatumia "mahema ya Yakobo" kuwakilisha mahali Waisraeli wanapoishi sasa. "sehemu yoyote ya kuishi ya Waisraeli"

Mambo yenye utukufu yanasemwa juu yako, mji wa Mungu
Mwandishi anazungumza na mji wa Yerusalemu kana kwamba ulikuwa unamsikiliza. Hii inaweza kuelezwa katika hali ya kutenda. "Nyie watu katika Yerusalemu, watu wengine wanasema vitu vizuri kuhusu mji wenu"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 87:4

Ninamtaja
"Nitawaambia kuhusu." Anyezungumza hapa ni Yahwe.

Rahabu na Babeli
Hapa "Rahabu" ni njia ya kishahiri ya kumaanisha Misri. Zote "Rahabu" na "Babeli" zinawakilisha watu. "watu wa Misri na Babeli"

kwa wafuasi wangu
"kwa wale wanaoniabudu"

Filisti, na Tirohopia, pamoja na Kushi
Majina ya mataifa haya yanawakilisha watu. "watu kutoka Filist na Tiro, pamoja na watu wa Kushi"

Huyu alizaliwa huko
"Huyu" inamaanisha watu kutoka mataifa ambayo mwandisha ameyataja. Ingawa hawakuzaliwa kimwili Sayuni, wale wanaomfuata Mungu ni wakazi wa Yerusalemu kiroho.

Psalms 87:5

Kwa Sayuni itasemwa
Hii inaweza kuelezwa katika hali ya kutenda. "Watu watasema kuhusu Sayuni"

Kila mmoja wa hawa alizaliwa ndani yake
Watu kutoka mataifa mengine wanaomwabudu Yahwe wanazungumziwa kana kwamba walizaliwa Yerusalemu. "Ni kana kwamba watu hawa wote walizaliwa Yerusalemu"

ndani yake
Ilikuwa kawaida kuelezea miji kama mtu.

Aliye juu mwenyewe
Mwandishi anatumia kiwakilishi cha kujirudia "mwenyewe" kusisitiza kuwa Aliye juu ndiye anafanya hiki.

atamuimarisha
"ataifanya Yerusalemu kuwa imara"

Yahwe anaandika katika kitabu cha sensa cha mataifa
Yahwe kukubali kuwa watu kutoka mataifa mengine ni wake inazungumziwa kana kwamba yeye ni mfalme anayeandika majina ya watu wanaoishi katika mji wake.

Huyu hapa alizaliwa huko
"Huyu" inamaanisha watu kutoka mataifa ambayo mwandishi ametaja. Ingawa hawakuzaliwa kimwili Sayuni, wale wanaomfuata Mungu ni wakazi wa Mji wa Yerusalemu kiroho.

generated on Tue Oct 24 10:45:40 2023

Psalms 87:7

Chemchemi zangu zote ziko ndani yako
Yerusalemu kuwa sehemu ambayo watu hupokea
baraka zao zote inazungumziwa kana kwamba
Yerusalemu ni chemchemi inayotoa maji kwa watu.

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generated on Tue Oct 24 10:45:40 2023

Chapter 88

Wimbo, Zaburi ya wana wa Kora; kwa kiongozi wa muziki; seti kwenye mtindo wa Mahalath Leannoth. Zaburi ya Heman mu Ezrahite. **1** Yahwe, Mungu wa wokovu wangu, ninalia mchana na usiku mbele zako. **2** Sikiliza maombi yangu; utazame kulia kwangu. **3** Maana nimejawa taabu, na uhai wangu umefika kuzimuni. **4** Watu hunichukulia kama wale waendao chini shimoni; mimi ni mtu asiye na nguvu. **5** Nimetelekezwa miongoni mwa wafu; niko kama mfu alalaye katika kaburi, wao ambao wewe huwajari tena kwa sababu wametengwa mbali na nguvu zako. **6** Wewe umeniweka katika sehemu ya chini kabisa ya shimo, sehemu yenye giza na kilindini. **7** Gadhabu yako yanielemea, na mawimbi yako yote yanatua juu yangu. Selah **8** Kwa sababu yako, wale wanijuao wote hunikwepa. Umenifanya wakutisha machoni pao. Nimefungwa na siwezi kutoroka. **9** Macho yangu yamefifia kutokana na shida; kila siku nakuita wewe, Yahwe; ninakunyoshea wewe mikono yangu. **10** Je! utafanya miujiza kwa ajili ya wafu? Wale waliokufa watafufuka na kukusifu wewe? Selah **11** Uaminifu wa agano lako utatangazwa kaburini? au uaminifu wako mahali pa wafu? **12** Matendo yako ya ajabu yatajulikana gizani? au haki yako katika mahali pa usahaulifu? **13** Lakini ninakulilia wewe, Yahwe; wakati wa asubuhi maombi yangu huja kwako. **14** Yahwe, kwa nini unanikataa? Kwa nini unauficha uso wako mbali nami? **15** Nimekuwa nikiteswa kila siku na hatihati ya kifo tangu ujana wangu. Nimeteseka dhidi ya hofu yako kuu; ninakata tamaa. **16** Matendo yako ya hasira yamepita juu yangu, na matendo yako ya kutisha yameniangamiza. **17** Siku zote yananizingira mimi kama maji; yote yamenizunguka mimi. **18** Wewe umemuondoa kwangu kila rafiki na anijuaye. Na sasa anijuaye pekee ni giza.

Psalms 88:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Wimbo, zaburi ya wana wa Kora
"Hii ni zaburi ambayo wana wa Kora waliandika"

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

weka katika mtindo wa Mahalathi Leanothi
Hii inaweza kuwa inamaanisha mtindo wa muziki.

Maschili
Hii inaweza kuwa inamaanisha mtindo wa muziki.

Hemani
Hili ni jina la mwanamume

Mwezrahi
Hili ni jina la kundi la watu. Inaweza kumaanisha mwana au uzao wa Zera.

Mungu wa wokovu wangu
"wewe ndiye unaye niokoa"

mchana na usiku
Mwandishi anatumia maneno haya yenye maana tofauti kumaanisha kuwa analia kwa uendelevu.

Psalms 88:3

Kwa kuwa nimejaa taabu
Mwandishi anajizungumzia kana kwamba ni chombo na taabu ni vitu vinavyojaza hicho chombo. "Kwa kuwa nina taabu sana"

maisha yangu yamefika kuzimu
Hapa "maisha" yanamwakilisha mwandishi na "kuzimi" kunawakilisha mauti. Inawezekana mwandishi anajizungumzia mwenyewe kufa mapema kana kwamba kuzimu ni sehemu na amefika hiyo sehemu. "nimekaribia kufa"

Watu wananifanyia kama wale wanaoenda chini shimoni
Neno "shimo" linamaana moja kama "kuzimu." Msemo "wanaoenda chini kuzimu" inawakilisha kufa. "watu wananifanya kana kwamba tayari nimekufa"

Psalms 88:5

Nimeachwa miongoni mwa wafu
Watu kumfanyia mwandishi kana kwamba tayari amekufa inazungumziwa kana kwamba ni maiti ambayo imeachwa bila kuzikwa. "Nimeachwa peke yangu kana kwamba nimekufa"

mimi ni kama mfu niliyelala kaburini
Mwandishi kuhisi kana kwamba watu na Mungu wamemwacha anajizungumzia kana kwamba alikuwa tayari ni mtu aliyekufa amelala kaburini.

mfu niliyelala
"mtu aliyekufa mabaye amelala" au "watu waliokufa ambao wamelala"

generated on Tue Oct 24 10:45:40 2023

ambao huwajali tena
"watu ambao umeacha kuwajali"

wamekatwa kutoka katika nguvu yako
Mungu kuacha kutumia nguvu yake kuwasaidia wafu inazungumziwa kana kwamba Mungu amemkata au amemtoa kutoka kwenye nguvu yake. "hautumii tena nguvu yako kuwaokoa"

Umeniweka katika sehemu ya chini zaidi ya shimo, katika vina vya china vyenye giza
Mwandishi kuhisi kama Mungu kumwacha anajizungumzia kana kwamba Mungu amemweka katika kaburi kina kirefu zaidi na lenye giza.

Psalms 88:7

Gadhabu yako ni nzito kwangu
Hii inazungumzia jinzi Mungu alivyo na hasira sana na mwandishi kana kwamba gadhabu ya Mungu ni kitu kizito kilicho juu ya maji. "Ninahisi hasira yako kuu" au "Ninahisi jinsi ulivyo na hasira kali na mimi"

njia zako zote zinanikandamiza
Hii inazungumzia Mungu kuwa na hasira sana na mwandishi kana kwamba hasira ya Mungu ni mawimbi makubwa yanayoinuka kutoka baharini na kutua kwa mwandishi.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 88:8

wanaonifahamu
"wale wanaonijua"

Umenifanya kitu cha kushangaza kwao
"Umenifanya kitu cha kuchukiza machoni kwao" au "Kwa sababu yako, wanashangaa wanaponiona"

Nimezungukwa
Hali ya kimwili ya mwandishi inayomfanya kuwa chukizo kwa rafiki zake inazungumziwa kana kwamba alikuwa amefungwa katika nafasi yenye mipaka. "Ni kana kwamba nilikuwa gerezani" au "Nimenaswa"

Psalms 88:9

Macho yangu yanachoka kutokana na taabu
Hapa "macho" yanawakilisha uwezo wa mtu kuona. Kwa macho yake kuchoka kutokana na taabu ni njia ya kusema kwamba matatizo yake yanamsababisha kulia sana hadi inakuwa kazi kwake kuona.

Ninanyosha mikono yangu kwako
"Ninainua mikono yangu kwako." Hiki ni kitendo kinachoonesha kuwa anamtegemea Mungu kabisa.

Je! Utafanya maajabu kwa wafu?
Mwandishi anatumia swali kusisitiza kuwa kama Mungu akimwacha afe basi Mungu hataweza tena kufanya mambo ya ajabu kwa ajili yake. "Wewe hufanyi maajabu kwa awatu waliokufa."

Je! Wale waliokufa watafufuka na kukusifu
Mwandishi anatumia swali kusisitiza kuwa kama Mungu akimwacha afe basi hataweza kumsifu Mungu tena. "Unajua kuwa waliokufa hawataweza kusimama na kukusifu"

Psalms 88:11

Je! Uaminifu wako wa agano utatangazwa kaburini, uaminifu wako katika sehemu ya wafu?
Maswali yote yanamaanisha kitu kimoja. Mwandishi anatumia maswali kusisitiza kuwa mtu aliyekufa hawezi kusifu uaminifu wa Mungu. "Hakuna atakaye tangaza uaminifu wako wa agano au uaminifu wako kutoka kaburini"

kaburini ... sehemu ya wafu ... gizani ... sehemu ya usahaulifu
Majina haya yote yanawakilisha mahali ambapo watu huenda baada ya kufa.

uaminifu wako katika sehemu ya wafu?
"Je! Uaminifu wako utatangazwa katika sehemu ya wafu?" au "Wale waliokufa hawatatangaza uaminifu wako."

Je! Matendo yako ya ajabu yatajulikana gizani, au haki yako katika sehemu ya haki?
Maswali yote yanamaanisha kitu kimoja. Mwandishi anatumia maswali kusisitza kuwa wale walio kufa hawawezi kupitiia au kutangaza mambo makuu ambayo Mungu hufanya. "Watu hawazungumzii kuhusu matendo yako ya ajabu na haki katika sehemu ya giza ya watu walio sahaulika."

au haki yako katika sehemu ya haki?
"Je! Haki yako itajulikana katika sehemu ya walio sahaulika?" au "Wale walio katika sehemu ya usahaulifi hawatajua kuhusu mambo ya haki unayofanya."

Psalms 88:13

ombi langu linafika mbele yako
Mwandishi kuomba kwa yahwe inazungumziwa kana kwamba ombi lenyewe linaenda kuzungumza na Yahwe.

Kwa nini unaficha uso wako kwangu?
Hii inazungumzia mwandishi kuhisi kama Mungu amemkataa au kumwacha kana kwamba Mungu alikuwa akificha sura yake au kugeuka kiuhalisia kumwepuka mwandishi.

generated on Tue Oct 24 10:45:40 2023

Psalms 88:15

Matendo yako ya hasira yamepita juu yangu
Hii inamzungumzia Mungu kumwadhibu mwandishi kana kwamba matendo ya Mungu ni wimbi kubwa linaloinuka kutoka baharini na kumwangukia na kumkandamiza mwandishi. "ni kana kwamba matendo yako ya hasira yananikandamiza"

matendo yako ya kutisha yameniangamiza
Hii inazungumzia Mungu kumwadhibu mwandishi kana kwamba Mungu alimwangamiza kabisa mwandishi. "vitu vya kutishi unavyofanya vimeniangamiza" au "vitu vya kustisha unavyofanya kidogo viniangamize"

Psalms 88:17

Yamenizunguka kama maji siku nzima
Mwandishi anafananisha m"matendo ya hasira" ya Mungu na "matendo ya kutisha" na mafuriko ya maji. "Siku nzima wananitisha kuniangamiza kama mafuriko"

Yamenizunguka
Kinachozungumziwa ni "matendo ya hasira" ya Mungu na "matendo ya kutisha" kutoka katika mstari uliopita.

yamenizunguka yote
Mwandishianazungumzia "matendo ya hasira" na "matendo ya kutisha" kana kwamba ni adui waliokuwa wakijaribu kumshika na kumuua. "wamenizunguka kama askari adui"

kila rafiki na anaye nijua
"kila mtu ninayempenda na kumjua"

Anijuae pekee ni giza
Hii inazungumzia giza kana kwamba ni mtu ambaye anaweza kuwa rafiki na mtu mwingine. Mwandishi anasisitiza kuwa anajihisi upweke. "Kila sehemu ninayoenda ni giza"

generated on Tue Oct 24 10:45:40 2023

Chapter 89

Zaburi ya Ethan Muezrahite. [1] Nitimba sifa za matendo ya uaminifu wa agano milele. Nitatangaza kweli yako kwa vizazi vijavyo. [2] Maana nimesema, "Uaminifu wa agano umeimarishwa milele; na kweli yako umeiimarisha mbinguni." [3] "Nimefanya agano na wateule wangu, nimeapa kiapo kwa Daudi mtumishi wangu. [4] Nitauimarisha uzao wako milele, na nitauimarisha utawala wako vizazi vyote." Selah [5] Mbingu husifu maajabu yako, Yahwe; kweli yako inasifiwa katika kusanyiko la watakatifu. [6] Maana ni nani katika mbingu aweza kulinganishwa na Yahwe? Ambaye kati ya wana wa miungu ni kama Yahwe? [7] Ni Mungu anaye heshimiwa sana katika baraza la watakatifu naye ni wakutisha kati ya wote wanao mzunguka. [8] Yahwe, Mungu wa majeshi, ni nani aliye na nguvu kama wewe, Yahwe? Kweli yako inakuzunguka. [9] Wewe huitawala bahari yenye nguvu; mawimbi yainukapo, wewe huyatuliza. [10] Ulimwangamiza Rahabu kama mmoja aliye uliwa. Uliwatawanya adui zako kwa mkono wako wenye nguvu. [11] Mbingu ni zako wewe, na nchi pia. Uliiumba dunia na vyote vilivyomo. [12] Uliumba kaskazini na kusini. Tabori na Hermoni hulifurahia jina lako. [13] una mkono wa uweza na mkono wenye nguvu, na mkono wako wa kuume uko juu. [14] Haki na hukumu ni msingi wa kiti chako. Uaminifu wa agano lako na uaminifu huja mbele zako. [15] Wamebarikiwa watu wakuabuduo wewe! Yahwe, wanatembea katika nuru ya uso wako. [16] Siku zote wanafurahia katika jina lako, na katika haki yako wanakutukuza wewe. [17] Wewe ni fahari ya nguvu zao, na kwa nguvu zako tu washindi. [18] Maana ngao zetu ni za kwako Yahwe; mfalme wetu ni wa Mtakatifu wa Israeli. [19] Muda mrefu uliopita ulizungumza na waaminfu wako katika maono; ulisema, "Nimeweka taji juu ya mwenye nguvu; nimemuinua aliyechaguliwa kutoka kati ya watu. [20] Nimemchagua Daudi mtumishi wangu; kwa mafuta yangu matakatifu nimempaka yeye. [21] Mkono wangu utamsaidia yeye; mkono wangu utamtia nguvu. [22] Hakuna adui atakaye mdanganya; hakuna mwana wa uovu atakaye muonea. [23] Nitawaangamiza adui zake mbele yake; nitawaua wale wamchukiao. [24] Kweli yangu na uaminifu wa agano vitakuwa pamoja naye; kupitia jina langu atakuwa mshindi. [25] Nitaweka mkono wake juu ya bahari na mkono wake wa kuume juu ya mito. [26] Yeye ataniita, 'Wewe ni Baba yangu, Mungu wangu, na mwamba wa wokovu wangu.' [27] Nitamjalia kuwa kama mzaliwa wangu wa kwanza, aliye inuliwa zaidi juu ya wafalme wa nchi. [28] Nitaongeza uaminifu wa agano langu kwake milele; na agano langu pamoja naye litakuwa salama. [29] Nitaufanya uzao wake kudumu milele na kiti chake cha enzi kitadumu kama mbingu zilizo juu. [30] Ikiwa watoto wake wataziacha sheria zangu na kutokutii amri zangu, [31] na kama watazivunja sheria zangu na kutokuzishika amri zangu, [32] ndipo nitauadhiu uasi wao kwa fimbo na uovu wao kwa makofi. [33] Lakini sitauondoa kwake upendo wangu thabiti wala kutokuwa mwaminifu kwa ahadi yangu. [34] Sitavunja agano langu wala kubadilisha maneno ya midomoni mwangu. [35] Mara moja na kwa yote, nimeapa kwa utakatifu wangu sitamdanganya Daudi: [36] uzao wake utaendelea milele na kiti chake cha enzi kama vile jua mbele yangu. [37] Kitaimarishwa milele kama mwezi, shahidi mwaminifu mawinguni." Selah [38] Lakini wewe umemtupa na kumkataa; umemkasirikia mfalme mpakwa mafuta wako. [39] Wewe umelikataa agano la mtumishi wako. Umeinajisi taji yake ardhini. [40] Umevunja kuta zake zote. Umeharibu ngome yake. [41] Wapita njia wote wamemuibia, amekuwa kitu chenye kinyaa kwa majirani zake. [42] Umeinua mkono wa kuume wa adui zake; umewafurahisha adui zake wote. [43] Umeyageuza makali ya upanga wake. Na hukumfanya asimame awapo vitani. [44] Umeimaliza fahari yake; umekitupa ardhini kiti chake cha enzi. [45] Umefupisha siku za ujana wake. Umemfunika kwa aibu. Selah [46] Mpaka lini, Yahwe? utajificha, milele? Mpaka lini hasira yako itawaka kama moto? [47] Oh, fikiria jinsi muda wangu ulivyo mfupi, na ni kwa ajili gani umewaumba wana wote wa wanadamu wasio na manufaa! [48] Ni nani aweza kuishi na asife, au atakaye iokoa nafsi yake dhidi ya mkono wa kuzimu? Selah [49] Bwana, yako wapi matendo yako ya zamani ya uaminifu wa agano ambayo ulimwapia Daudi katika kweli yako? [50] Kumbuka, Bwana, watumishi wako walivyodhihakiwa na vile nilivyo vumilia moyoni mwangu matusi mengi dhidi ya mataifa. [51] Maadui zako wanavurumiza matusi, Yahwe; wanadhihaki nyayo za mpakwa mafuta wako. [52] Atukuzwe Yahwe milele. Amina na Amina. Kitabu cha Nne

generated on Tue Oct 24 10:45:40 2023

Psalms 89:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

Ethani
Hili ni jina la mwandishi.

Mwezrahi
Hili ni jina la kundi la watu. Inaweza kumaanisha mwana au uzao wa Zera.

matendo ya uaminifu wa agano
"matendo ya uaminifu" au "matendo ya upendo"

Uaminifu wa agano umethibitishwa milele
Mungu kufanya alichoahidi kufanya inazungumziwa kana kwamba uaminifu wake ni jengo ambalo Mungu amejenga na kuimarisha. "Daima utakuwa mwaminifu kwa sababu y agano lako na sisi"

ukweli wako umethibitisha mbinguni
Mungu kufanya alichoahidi kufanya inazungumziwa kana kwamba uaminifu wake ni jengo ambalo Mungu amejenga na kuimarisha.

mbinguni
Maana zinazowezekana ni 1) hii inamaanisha makazi ya Mungu. Hii inamaanisha Mungu hutawala kutoka mbinguni na huwa anafanya kile alichoahidi au 2) hii inamaanisha anga. Hii inamaanisha kuwa wahadi za Mungu hazibadiliki na ni za kudumu kama anga.

Psalms 89:3

Nimefanya agano na niliye mchagua
"Nimempa ahadi Daudi, yule niliye mchagua"

Nimefanya
Yahwe anazungumza katika 89:3-4.

Nitawathibitisha uzao wako milele
Yahwe kuwasababisha uzao wa Daudi daima kuwa wafalme inazungumziwa kana kwamba uzao wa Daudi ni jengo ambalo Yahwe atajenga na kuimarisha.

Nitathibitisha kiti chako cha enzi katika vizazi vyote
Hapa "kiti cha enzi" kinawakilisha uwezo wa kutawala kama mfalme. Mwandishi wa zaburi anazungumzia Mungu kuahidi kuwa mmoja wa uzao wa Daudi atatawala daima kama mfalme kana kwamba Mungu atajenga kiti cha enzi cha Daudi na kukiimarisha. "Nitahakikisha kwamba mmoja wa uzao wako atatawala kama mfalme juu ya kila kizazi cha watu wangu"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 89:5

Mbingu zinasifu
Hapa "mbingu" inawakilisha wale walio mbinguni.

zinasifu maajabu yako, Yahwe
"zinakusifu, Yahwe, kwa sababu ya mambo ya ajabu unayotenda"

ukweli wako unasifiwa katika kusanyiko la watakatifu wako
"Mkusanyiko wa watakatifu hukusifu kwa sababu daima huwa unafanya ulichoahidi kufanya"

kusanyiko la watakatifu wako
Hii inamaanisha malaika mbinguni.

Kwa kuwa ni nani angani anaweza kulinganishwa na Yahwe? Nani miongoni mwa wana wa miungu ni kama Yahwe?
Maswali haya yote yana maana moja. Mwandishi anatumia swali hili kusisitiza kuwa hakuna mtu kama Yahwe mbinguni.

wana wa miungu
Hapa "wana" inamaanisha kuwa na sifa za. HIi ni njia ya kumaanisha viumbe vya kiroho vinavyoishi mbinguni. "malaika" au "viumbe vitakatifu"

Psalms 89:7

Yeye ni Mungu anayetukuzwa sana katika baraza la watakatifu
"Baraza la watakatifu lamtukuza sana Mungu"

baraza la watakatifu
"mkusanyiko wa viumbe wa mbinguni" au "mkusanyiko wa malaika"

nani mwenye nguvu kama wewe, Yahwe?
Mwandishi anauliza hili swali kusisitiza kuwa hakuna mtu mwenye nguvu kama Yahwe.

Ukweli wako unakuzunguka
Yahwe kufanya kile alichoahidi kufanya inazungumziwa kana kwamba ukweli wake ni joho au nguo inayozungushwa kwake.

Psalms 89:9

Unatawala bahari lenye hasira kali
"Una madaraka na bahari lenye hasira kali"

Ulimponda Rahabu kama mtu aliyeuawa
Neno "Rahabu" hapa linamaanisha mnyama mkubwa wa baharini.

generated on Tue Oct 24 10:45:40 2023

kwa mkono wako imara
Hapa "mkono" inawakilisha uwezo. "kwa uwezo wako mkuu"

Psalms 89:11

kaskazini na kusini
Mwandishi anatumia maneno "kaskazini" na "kusini" kwa pamoja kumaanisha kuwa Mungu aliumba kila kitu kila sehemu.

Tabori na Hermoni wanafurahi katika jina lako
Tabori ni mlima kusini magharibi mwa bahari la Galilaya na Hermoni ni mlima kaskazini mashariki mwa bahari la Galilaya. Mwandishi anaelezea milima hii kana kwamba ni watu wanaoweza kufurahi. "Ni kana kwamba mlima Tabori na mlima Hermoni ilikuwa ikifurahi katika jina lako"

katika jina lako
Hapa "jina" linamaanisha mtu mzima. "katika wewe"

Psalms 89:13

Una mkono wenye uweza na mkono imara, na mkono wako wa kuume uko juu
Maneno "mkno wenye uweza," "mkono imara," na "mkono wa kuume" yote inawakilisha nguvu ya Mungu.

mkono wako wa kuume uko juu
Kuinua mkono wa kuume angani ni ishara inayoonesha nguvu.

Haki na hukumu ni msingi wa kiti chako cha enzi
Mungu kutawala kama mfalme na kufanya kilicho sawa na haki inazungumziwa kana kwamba kiti cha enzi cha Mungu ni jengo, na haki na hukumu ndio msingi wake.

kiti chako cha enzi
Kiti cha enzi kinawakilisha utawala wa Mungu kama mfalme.

Uaminifu wa agano na uaminifu unakuja mbele zako
Mungu kuwa mwaminifu daima na kufanya alichoahidi kufanya inazungumziwa kana kwamba uaminifu wa agano na uaminifu huja pamoja na kukutana na Mungu.

Psalms 89:15

wanao kuabudu
Hapa neno "kuabudu" inaashiria kupiga kelele na kupuliza pembe. Haya yalikuwa matendo ya kawaida wa kuabudu wakati wa sikukuu za Waisraeli.

wanatembea
Hapa watu kuishi maisha yao inazungumziwa kana kwamba wanatembea.

katika mwanga wa uso wako
Mwandishi anazumzungumzia Yahwe kuwatendea fadhila kana kwamba uso wa Yahwe ulimulika mwanga kwao. "wakijua kuwa unawatendea fadhila"

katika jina lako
Hapa "jina" linamwakilisha mtu. "katika wewe"

katika haki yako wanakutukuza
"wanakutukuza kwa sababu daima huwa unafanya kilicho sawa"

Psalms 89:17

Wewe ni nguvu yao ya fahari
"Wewe huwafanya kuwa na nguvu ya ajabu"

Wewe ni nguvu yao
Hapa "yao" inamaanisha Waisraeli. Mwandishi angejiweka pamoja kama mmoja wa Waisraeli. "Wewe ni nguvu yetu"

sisi ni washindi
Hapa "sisi" inamaanisha mwandishi na Waisraeli.

Kwa kuwa ngao yetu ni ya Yahwe
Mfalme ambaye huwalinda watu wake na ambaye Yahwe amemchagua anazungumziwa kana kwamba ni ngao ya Yahwe.

Psalms 89:19

Taarifa ya Jumla:
Mwandishi anachukulia kuwa msomaji anafahamu historia ya jinsi Daudi alivyochaguliwa kuwa mfalme.

Nimeweka taji kwa aliye hodari
Kuweka taji juu ya kichwa cha mtu ni ishara ya kumfanya kuwa mfalme. "Nimemfanya mtu hodari kuwa mfalme"

Nimeweka taji kwa aliye hodari
Tafsiri zingine za Biblia zina "kumpa nguvu aliye hodari" au "kumsaidia aliye hodari."

Nimemwinua mmoja niliyemchagua miongoni mwa watu
Hapa "nimemwinua" inamaanisha kuchagua. Inadokezwa kuwa Mungu alimchagua mtu huyu kuwa mfalme. "Nimemchagua mmoja miongoni mwa watu kuwa mfalme"

kwa mafuta yangu matakatifu nimempaka
Hapa kumwaga mafuta juu ya kichwa cha mtu ni ishara kuwa Mungu anamchagua huyo mtu kuwa mfalme.

Mkono wangu utamshika; mkono wangu utamtia nguvu
Hapa "mkono" unamaanisha nguvu na mamlaka ya Yahwe. "nitamshika na kumfanya kuwa na nguvu"

generated on Tue Oct 24 10:45:40 2023

mwana wa uovu
Mwandishi anawazungumzia wale wenye sifa au tabia ya uovu kama "wana wa uovu." "mtu mwovu"

Psalms 89:24

Kauli Unganishi:
Yahwe anaendelea kumzungumzia Daudi.

Ukweli wangu na uaminifu wangu wa agano utakuwa naye
Mungu kuwa mwaminifu daima na kufanya alichomwahidi Daudi inazungumziwa kana kwamba ukweli na uaminifu ni vitu ambavyo vitakuwa na Daudi.

kwa jina langu atashinda
Hapa "jina" linawakilisha nguvu ya Mungu. "Mimi, Mungu, nitamsababisha awe na ushindi"

Nitaweka mkono wake juu ya bahari na mkono wake wa kuume juu ya mito
Hapa "mkono" na "mkono wake wa kuume" inawakilisha uwezo na mamlaka, Hapa "bahari" inaonekana kumaanisha bahari ya Kati magharibi mwa Israeli, na "mito" inamaanisha mto Frati ulio mashariki. Hii inamaanisha kuwa Daudi atakuwa na mamlaka juu kila kitu kutoka baharini hadi kwenye mto. "Nitampa mamlaka juu ya kila kitu kutoka bahari ya Kati hadi mto Frati"

Ataniita, 'Wewe ni baba yangu, Mungu wangu, na mwamba wa wokovu wangu'
Hii ina nukuu ndani ya nukuu. "Atasema kuwa mimi ni baba yake, Mungu wake, na mwamba wa wokovu wake"

mwamba wa wokovu wangu
Yahwe kumlinda na kumwokoa daudi inazungumziwa kana kwamba Yahwe ni mwamba wa juu ambao Daudi aliweza kusimama juu yake kwa ajili ya ulinzi kutoka kwa adui.

Psalms 89:27

Kauli Unganishi:
Yahwe anaendelea kumzungumzia Daudi.

Pia nitamweka kama mzaliwa wa kwanza
Yahwe kumpa Daudi cheo maalumu na faida zaidi ya watu wengine wote inazungumziwa kana kwamba Daudi atakuwa mzaliwa wa kwanza wa Yahwe.

kiti cha cha enzi cha kudumu kama anga zilizo juu
Mtu kutoka familia ya Daudi kutawala daima kama mfalme inazungumziwa kana kwamba kiti chake cha enzi kitadumu muda sawa kama anga itakavyodumu.

kiti cha cha enzi
Hapa "kiti cha enzi" kinawakilisha uwezo wa kutawala kama mfalme.

Psalms 89:30

watoto wake
"uzao wa Daudi"

nitaadhibu uasi wao kwa fimbo
Mungu kuadhibu uzao wa Daudi inazungumziwa kana kwamba atawapiga kwa fimbo. "nitawaadhibu kwa kuasi dhidi yangu"

na udhalimu wao kwa mapigo
Mungu kuadhibu uzao wa Daudi inazungumziwa kana kwamba Mungu atawapiga kiuhalisia. "na nitawaadhibu kwa sababu wametenda dhambi dhidi yangu"

Psalms 89:33

Sitaondoa upendo wangu thabiti kutoka kwake wale kutokuwa mwaminifu kwa ahadi yangu
"Daima nitampenda Daudi, na nitafanya nilichomwahidi"

maneno ya midomo yangu
Hapa "maneno" yanawakilisha alichosema. Pia "midomo" inawakilisha mdomo wote na mtu anayezungumza. "nilichosema"

Psalms 89:35

Nimeapa kwa utakatifu wangu
Yahwe anatumia utakatifu wake kama msingi wa kiapo chake. Hii ni njia ya kuhakikisha kuwa hakika atafanya alichoahidi kufanya.

na kiti chake cha enzi kitakuwa kama jua mbele yangu
"na kiti chake cha enzi kitaendelea kama jua mbele yake"

kiti chake cha enzi
Hapa "kiti cha enzi" kinawakilisha uwezo wa kutawala kama mfalme. Mungu anaahidi kuwa mmoja wa uzao wa Daudi daima atakuwa mfalme.

kama jua mbele yangu
Mungu anafananisha utawala wa Daudi kama mfalme na jua kusisitiza kuwa mtu kutoka uzao wa Daudi atatawala daima kama mfalme.

kitaimarishwa milele
Hapa kinachozungumziwa ni kiti cha enzi au uwezo wa kutawala kama mfalme. "nitakisababisha kudumu milele"

milele kama mwezi
Mungu anafananisha utawala wa Daudi kama mfalme na mwezi kusisitiza kuwa mtu kutoka uzao wa Daudi atatawala daima kama mfalme.

mwezi, shahidi wa uaminifu wa angani
Mwezi unazungumziwa kana kwamba ni mtu anayeshuhudia Mungu akifanya ahadi yake kwa

generated on Tue Oct 24 10:45:40 2023

Daudi. "mwezi, ambao ni kama shahidi mwaminifu aliye angani"

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kiebrania, na zingine haziliweki.

Psalms 89:38

umekatata na kutupa
"umemkataa na kumtupa mfalme"

na mfalme wako mtiwa mafuta
"na mfalme uliye mchagua"

Umekanusha agano la mtumishi wako
"Umelikataa agano"

umetia najisi taji lake ardhini
Kusukuma ardhini au mavumbini ni ishara ya aibu kubwa. "umetia najisi taji lake ardhini" au "Umesababisha taji lake kuanguka mavumbini"

taji lake
Hii inawakilishwa uwezo wa mfalme kama mfalme na haki yake ya kutawala.

Umevunja chini kuta zake zote. Umeharibu ngome zake
Hii inadokeza kuwa Mungu aliwaruhusu adui zake kuangamiza ulinzi wa Yerusalemu. "Umewaruhusu adui kuvunja chini kuta na kuharibu ngome katika Yerusalemu"

Psalms 89:41

kwa majirani zake
Hapa "majirani" inamaanisha watu mataifa ya karibu.

Umeinua mkono wa kuume wa adui zake
Hapa "mkono wa kuume" unawakilisha uwezo. "Kuinua mkono wa kuume" inamaanisha kuwa Yahwe aliwafanya adui zake kuwa na nguvu ya kutosha ya kumshinda mfalme aliye chaguliwa na Mungu.

geuza nyuma makali ya upanga wake
Hapa "upanga" unawakilisha nguvu ya mfalme vitani. Kugeuza upanga inawakilisha kumfanya mfalme kushindwa kushinda vitani.

makali ya upanga wake
Hapa "makali" inawakilisha upanga wote. "upanga wake"

hujamfanya asimame wakati akiwa vitani
Hapa "asimame" inawakilisha kuwa mshindi vitani. "Hujamsaidia kuwa mshindi vitani"

Psalms 89:44

umeleta chini kiti chakecha enzi hadi ardhini
Hapa "kiti cha enzi" kinawakilisha uwezo wa kutawala kama mfalme. "wewe, Yahwe, umemaliza utawala wake kama mfalme"

Umefupisha siku zake za ujana
Hii ni njia ya kusema Mungu alimfanya mfalme kuonekana mzee wakati alikuwa bado ni kijana. "Hata wakati bado ni kijana umemfanya kuwa mnyonge kama mzee"

umemfunika na aibu
Yahwe kumwaibisha kabisa mfalme inazungumziwa kana kwamba aibu ni vazi ambalo Mungu alitumia kumfunika mfalme.

Psalms 89:46

Hadi lini, Yahwe? Utajificha, milele?
Mwandishi anatumia maswali haya kusisitiza kuwa hataki Mungu aendelee kumkataa mfalme. "Tafadhali, Yahwe, usikatae kumsaidia mfalme milele."

Utajificha
Mungu kutomsaidia mfalme inazungumziwa kana kwamba Mungu alikuwa anajificha kwake. "Je! Utakataa kumsaidia mfalme"

Hadi lini hasira yako itawaka kama moto?
Mwandishi anatumia swali kusisitiza kuwa hataki Mungu aendelee kubaki na hasira. "Tafadhali usiendelee kuwa na hasira"

hasira yako itawaka kama moto
Mungu kuwa na hasira sana inazungumziwa kana kwamba hasira yake ilikuwa moto mkali.

kwa ubatili gani umewaumba watoto wote wa mwanadamu
"kwamba umewaumba watu wote kufa kibatili"

watoto wote wa mwanadamu
Hii inamaanisha wanadamu kwa ujumla. "wanadamu" au "watu"

Nani anaweza kuishi na asife, au kuokoa maisha yake mwenyewe kutoka katika mkono wa kuzimu?
Mwandishi anatumia maswali haya kusisitiza kuwa watu wote watakufa. "Hakuna mtu anayeweza kuishi milele au kujifufua baada ya kufa"

kuokoa maisha yake mwenyewe kutoka katika mkono wa kuzimu
Hapa "mkono" unamaanisha uwezo. Mwandishi anazungumzia kuzimu kana kwamba ni mtu aliye na nguvu juu ya wale waliokufa. Maana zinazowezekana ni 1) mtu hawezi kujifufua baada ya kufa au 2) mtu hawezi kujizuia kufa.

generated on Tue Oct 24 10:45:40 2023

Psalms 89:49

Bwana, yako wapi matendo yako ya kale ya uaminifu wako wa agano ulioahidi kwa Daudi katika ukweli wako?
Mwandishi anatumia swali kumwomba Bwana kuwa mwaminifu kwa agano lake na Daudi. "Bwana, kuwa mwaminifu kwa agano lako na Daudi kama ulivyokuwa kipindi cha nyuma"

Ita akilini
Mwandishi anamwomba Mungu kuleta hili katika kumbukumbu yake. "Kumbuka" au "Zingatia"

kejeli iliyolengwa kwa watumishi wako
Hapa "watumishi wako" inamaanisha watu wa Israeli. "jinsi wanavyotukejeli, watumishi wako"

jinsi ninavyobeba moyoni mwangu matusi mengi sana kutoka kwa mataifa
Hapa "moyo" unawakilisha hisia za mtu. "Ninavumilia matusi mengi sana kutoka kwa watu wa mataifa" au " Ninateseka kwa sababu watu wa mataifa wananitukana"

kutoka kwa mataifa
Hapa "mataifa" inawakilisha watu wa mataifa.

Adui zako wanatupa matusi
Adui kupiga kelele za matusi kwa mfalme inazungumziwa kana kwamba matusi ni kitu ambacho adui wanamtupia mfalme kwa nguvu.

wanakejeli hatua za watiwa mafuta wako
Hapa "hatua" inawakilisha pale ambapo mfalme anaenda. "wanamkejeli mtiwa mafuta wako popote aendapo"

Psalms 89:52

Taarifa ya Jumla:
Mstari huu ni zaidi ya mwisho wa zaburi hii. Ni kauli ya kufunga ya kitabu kizima cha 3 cha Zaburi, ambacho kinaanza katika Zaburi 73 na kuishia na Zaburi 89.

Abarikiwe Yahwe milele
"Watu wamsifu Yahwe milele"

Amina na Amina
Neno "Amina" linarudiwa kusisitiza kukubali kilichosemwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 90

Maombi ya Musa mtu wa Mungu. [1] Bwana, wewe umekuwa kimbilio letu vizazi vyote. [2] Kabla milima haijaumbwa, wala haujaumba nchi na dunia, tangu milele na milele, wewe ni Mungu. [3] Humrudisha mtu mavumbini, na kusema, "Rudi, ewe uzao wa mwanadmu. [4] Kwa maana miaka elfu machoni pako ni kama jana ipitapo, na kama saa wakati wa usiku. [5] Huwafagia kama vile kwa mafuliko nao hulala; na wakati wa asubuhi wako kama majani yameayo. [6] Asubuhi yachipuka na kumea; jioni yakatika na kukauka. [7] Hakika, tumeangamizwa kwa hasira yako, na gadhabu yako inatuogopesha sana. [8] Umeudhihirisha uovu wetu mbele zako, na dhambi zetu zilizofichika katika nuru ya uwepo wako. [9] Uhai wetu unatoweka chini ya gadhabu yako; Miaka yetu inapita haraka kama pumzi. [10] Miaka yetu ni sabini, au themanini tukiwa na afya; lakini hata hivyo miaka yetu mizuri imetiwa alama ya taabu na huzuni. Ndiyo, inapita haraka, kisha tunatoweka. [11] Ni nani ajuaye kiwango cha hasira yako, na ghadhabu yako ambayo iko sawa na hofu yako? [12] Hivyo utufundishe sisi kuyafikiria maisha yetu ili kwamba tuweze kuishi kwa hekima. [13] Ugeuke, Ee Yahwe! Mpaka lini itakuwa hivi? Uwahurumie watumishi wako. [14] Ututosheleze sisi wakati wa asubuhi kwa uaminifu wa agano lako ili kwamba tuweze kufurahi na kushangilia siku zote za maisha yetu. [15] Utufurahishe kwa uwiano sawa na zile siku ulizo tutesa na kwa ile miaka tuliyopitia taabu. [16] Watumishi wako na waione kazi yako, na watoto wetu wauone ukuu enzi yako. [17] Na neema ya Bwana Mungu wetu iwe yetu; fanikisha kazi za mikono yetu; hakika, fanikisha kazi ya mikono yetu.

Psalms 90:1

Taarifa ya Jumala:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Ombi la Musa
"Hili ni ombi ambalo Musa aliandika"

Bwana, umekuwa kimbilio letu
Mungu kuwalinda watu wake inazungumziwa kana kwamba Mungu alikuwa kimbilio au kivuli. "Bwana, umekuwa kama kivuli kwa ajili yetu"

katika vizazi vyote
"daima"

Kabla milima haijaumbwa
"Kabla hujaumba milima"

umbwa
"tengeneza"

dunia
Hii inawakilisha kila kitu kilichomo duniani.

kutoka milele hadi milele
Msemo huu unawakilisha muda wote wa zamani, wa sasa, na wa baadaye.

Psalms 90:3

Unamrudisha mtu mavumbini
Hii inadokezwa kuwa kama jinsi Mungu alivyoumba binadamu wa kwanza, Adamu, kutoka mavumbini, Mungu atasababisha miili ya watu kurudi mavumbini baada ya kufa. "Unawarudisha watu kwenye mavumbi wanapokufa"

Unamrudisha mtu
Hapa "mtu" inamaanisha watu kwa ujumla.

Rudini, nyie uzao
"Rudini mavumbini, nyie uzao" au "Rudini kwenye mchanga, nyie uzao"

nyie uzao wa wanadamu
Hii ni njia ya kumaanisha watu kwa ujumla. "nyie wanadamu" au "nyie watu"

Kwa kuwa miaka elfu moja machoni pako ni kama siku ya jana inavyopita, na kama kesha la usiku
Mwandishi anamaanisha kuwa kipindi kirefu cha muda kinaonekana kama kipindi kifupi kwa Mungu. "Unaona miaka elfu moja sawa na siku moja ya nyuma, au kama masaa machache ya usiku" au "Hata miaka elfu moja sio muda mrefu kwako"

miaka elfu moja
"miaka 1,000"

machoni pako
Hapa "machoni" inawakilisha mawazo. "kwako"

Psalms 90:5

Unawafagia kama na mafuriko wanapolala
Mungu kuwasababisha watu kufa kabla inazungumziwa kana kwamba aliwafagia na mfagio. Kufagia huku pia kunazungumziwa kana kwamba ni mafuriko yaliyowabeba watu. "Bwana, unawaangamiza watu kama na mafuriko na wanakufa"

wanapolala
Hii ni jia ya ya ustarabu ya kuzungumzia watu kufa.

generated on Tue Oct 24 10:45:40 2023

asubuhi ni kama nyasi ... jioni linanyauka na kukauka
Watu wanafananishwa na nyasi kusisitiza kuwa watu hawaishi muda mrefu sana.

linachanua na kuota
Misemo hii miwli inamaanisha jinsi nyasi zinavyoota. "linaanza kuota na kukua"

linanyauka na kukauka
Misemo hii miwili inamaanisha jinsi nyasi zinavyokufa. "linafifia na kukauka"

Psalms 90:7

tumemezwa katika hasira yako
Mungu kuwaangamiza watu katika hasira yake inazungumziwa kana kwamba hasira ya Mungu ni moto unaowaunguza kabisa watu. "Unatuangamiza katika hasira yako"

na katika gadhabuyako tunaogopa
"na unapokasirika tunaogopa sana"

Umeweka udhalimu wetumbele zako, dhambi zetu zilizofichwa katika nuru ya uwepo wako
Mungu kuzingatia dhambi za watu inazungumziwa kana kwamba dhambi ni vitu anavyoweza kuweka mbele yake na kuzitazama. "Unaona kila kitu kiovu tunachofanya, hata vitu vya dhambi tunavyofanya sirini"

Psalms 90:9

Maisha yetu yanapita chini ya gadhabu yako
"Maisha yetu yanafika mwisho kwa sababu ya gadhabu yako"

kama kite
Mwandishi anafananisha maisha ya mtu na kite kusisitiza kuwa maisha ni mafupi sana.

sabini
"70"

themanini
"80"

hata miaka yetu mizuri yana alama ya taabu na huzuni
"Hata katika miaka yetu mizuri tunapitia taabu na huzuni"

tunapaa
Hii ni njia ya ustaarabu ya kusema watu wanaokufa.

Psalms 90:11

Nani ajuaye ukali wa hasira yako, na gadhabu yako ambayo inalingana na kukucha wewe?
Mwandishi anatumia swali kusisitiza kuwa hakuna mtu aliyepitia kikamilifu hasira ya Mungu. Kwa hiyo hakuna mtu anayemheshimu Mungu na kuogopa hasira yake watu wanapotenda dhambi. "Hakuna mtu anayejua ukali wa hasira yako. Kwa hiyo hakuna mtu anayeogopa gadhabu yako wanapotenda dhambi."

Geuka, Yahwe! Hadi lini?
Kumwomba Yahwe kutokuwa na hasira tena inazungumziwa kana kwamba mwandishi anataka Mungu ageuke kimwili kutoka katika hasira yake. "Yahwe, tafadhali usiwe na hasira na sisi tena'

Hadi lini?
Mwandishi anatumia swali kueleza kuwa anataka Mungu aache kuwa na hasira.

Kuwa na huruma kwa watumishi wako
Hapa "watumishi wako" inamaanisha watu wa Israeli. "Kuwa na huruma kwetu, watumishi wako"

Psalms 90:14

Turidhishe asubuhi
"Turudhishe kila asubuhi"

na uaminifu wako wa agano
"kwa kuwa mwaminifu kwa sababu ya agano lako na sisi"

kwa kulingana na siku ulizotutesa na kwa miaka tuliyopitia taabu
Misemo yote hii miwili inamaanisha kitu kimoja. Mwandishi anamwomba Yahwe kuwafanya kuwa na furaha kwa kisai kile kile cha muda alichowaadhibu. "kwa kiasi sawa cha muda ulichotuumiza na kutusababisha kuteseka"

Acha watumishi wako
Hapa "watumishi wako" inamaanisha watu wa Israeli. "Acha sisi, watumishi wako" au "Acha sisi"

acha watoto wako
Hapa "watoto" inamaanisha watoto na uzao.

waone fahari yako
"waone mambo makuu unayoyafanya"

Psalms 90:17

Na fadhila ya Bwana Mungu wetu iwe yetu
"Na Bwana Mungu wetu awe na huruma kwetu"

fanikisha kazi ya mikono yetu
Hapa "mikono" inawakilisha mtu mzima. "tusababishe tufanikiwe"

generated on Tue Oct 24 10:45:40 2023

Chapter 91

1 Yeye aishiye katika makazi ya Aliye Juu atakaa katika uvuli wa mwenyezi. **2** Nami nitasema kuhusu Yahwe, "Yeye ni kimbilio langu na ngome yangu, Mungu wangu, ambaye niaamini katika yeye." **3** Kwa maana yeye atakuokoa dhidi ya mtego wa mwindaji na dhidi ya pigo liletalo mauti. **4** Yeye atakufunika kwa mbawa zake, na chini ya mbawa zake utapata kimbilio. Uaminifu wake ni ngao na ulinzi. **5** Nawe hautaogopeshwa na vitisho wakati wa usiku, wala mishale ipaayo kwa siku, **6** wala pigo lizungukalo gizani, wala ugonjwa ujao wakati wa mchana. **7** Maelfu waweza kuangukia upande wako na makumi elfu mkono wako wa kuume, lakini uovu hauwezi kukupata. **8** Wewe utatazama tu na kuona hukumu ya waovu. **9** Kwa kuwa Yahwe ni kimbilio langu! Umfanye Aliye Juu kuwa kimbilio lako pia. **10** Hakuna uovu utakao kushinda wewe; mateso hayatakuja karibu na nyumba yako. **11** Maana yeye atawaelekeza malaika moja kwa moja kukulinda wewe, na kukuwekea ulinzi katika njia zako zote. **12** Nao watakuinua juu kwa mikono yao ili usiweze kujigonga mguu wako kwenye jiwe. **13** Utawaangamiza simba na nyoka chini ya miguu yako; utawakanyaga wana-simba na nyoka. **14** Kwa sababu amejitoa kwangu, nitamuokoa. Nitamlinda kwa sababu yeye ni mwaminifu kwangu. **15** Aniitapo, nitamjibu. Katika shida nitakuwa naye; nitampatia ushindi na nitamuheshimu. **16** Nitamtosheleza kwa maisha malefu na kumuonesha wokovu wangu.

Psalms 91:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Yeye anayeishi ... atabaki ... ya Mwenyezi
"Aliye juu, Mwenyezi, atawajali wote wanaoishi mahali anapoweza kuwalinda"

anayeishi katika kivuli cha Aliye juu
Neno "kivuli" ni sitiari ya ulinzi. "anayeishi mahali ambapo Aliye juu humlinda"

Aliye juu
Maneno "Aliye juu" yanamaanisha Yahwe.

atabaki katika kivuli cha Mwenyezi
Neno "kivuli" hapa ni sitiari ya ulinzi. "atabaki mahali ambapo Mwenyezi anaweza kumlinda"

Mwenyezi
yule mwenye uwezo na mamlaka juu ya kila kitu

Nitasema ya Yahwe
"Nitasema kumhusu Yahwe"

kimbilio lnagu na ngome yangu
"Kimbilio" ni sehemu ambapo mtu anaweza kwenda na kuwa na mtu au kitu kinachomlinda. "Ngome" ni kitu ambacho watu hutengeneza ili wajilinde wao na mali zao. Asafu anayatumia hapa kama sitiari ya ulinzi. "yule ambaye ninaweza kwenda kwake na atanilinda"

Psalms 91:3

Kwa kuwa atakuokoa kutoka katika mtego wa mwindaji na kutoka katika tauni hatari
"Kwa kuwa Mungu atakuokoa kutoka katika mtego wa mwindaji na atakuokoa kutoka katika tauni zinazoweza kuua"

mtego wa mwindaji
"kutoka katika mtego ambao mwindaji aliweka kukushika"

Atakufunika kwa mbawa zake, na chini ya mbawa zake utapata kimbilio
Ulinzi wa Mungu hapa unazungumziwa kama "mbawa" ambazo ndege hutumia kufunika makinda yake dhidi ya hatari. "Atakufunika na mbwa zake" na "chini ya mbawa zake" zina maana moja. "Atakuweka salama na atakulinda"

Uaminifu wake ni ngao na ulinzi
Uaminifu wa Mungu hapa unazungumziwa kama "ngao" ambayo inaweza kuwalinda watu wanaomtegemea. "Unaweza kumtumaini akulinde"

ulinzi
Hakuna mtu anayejua kwa uhakika maana ya neno hili. Maana zinazowezekana ni 1) ngao ndogo iliyofungwa kwenye mkono wa askari inayotumika kujilinda dhidi ya mishale na panga au 2) ukuta wa mawe uliowekwa katika duara ambayo askari wanaweza kujificha na kupiga mishale.

Psalms 91:5

hofu wakati wa usiku
Mwandishi anazungumzia "hofu" kana kwamba ni roho au mnyama mkali ambaye anaweza kushambulia usiku na kuwatisha watu. "vitu vitakushambulia usiku"

generated on Tue Oct 24 10:45:40 2023

wakati wa usiku ... mchana
Misemo hii miwli imewekwa pamoja kumaanisha nyakati zote zinazowezekana za usiku na mchana.

mshale unaopaa mchana
"Mshale" ni njia nyingine ya kusema watu wanaopiga mishale. "watu wanao kushambulia kwa mishale mchana"

au tauni inayozurura
Mwandishi wa zaburi anazungumzia ugonjwa kana kwamba ni mtu aliyetoka usiku na kuua watu wengine. "Hautaogopa kufa kutokana na ugonjwa"

inayozurura
anayeenda popote atakapoa kwenda na wakati wowote

gizani ... mchana
Misemo hii miwli imewekwa pamoja kumaanisha nyakati zote zinazowezekana za usiku na mchana.

ugonjwa
ugonjwa unaowafanya watu kuuguwa kwa wakati mmoja

Watu elfu wanaweza kuanguka katika upande wako na elfu kumi katika mkono wako wa kuume
"Watu wengi wanaweza kuanguka pembeni yetu."

haitakufikia
"uovu hauta kudhuru"

Psalms 91:8

Utatazama na kuona
"Wewe mwenyewe hautateseka, lakini utatazama kwa makini, na utaona"

adhabu ya waovu
"jinsi Mungu anvyowaadhibu waovu"

Yahwe ni kimbilio langu
"Yahwe ndiye ninayemfuata ninapohitaji mtu wa kunilinda"

Mfanye Aliye juu kimbilio lako pia
"Unapaswa kumfanya Aliye juu awe kimbilio lako pia." Mwandishi anaacha kuzungumza na Mungu na anaanza kuzungumza na msomaji.

Psalms 91:10

Hakuna uovu utakaokupita
"Hakuna kitu kiovu kitakachotokea kwako"

hakuna mateso yatakayo kuja karibu na nyumba yako
Mwandishi anawazungumzia watu wanaowatesa wengine kana kwamba walikuwa ndio madhara waliyoyasababisha. "hakuna mtu atakayeweza kudhuru familia yako"

Kwa kuwa atawaongoza
"Yahwe ataamuru"

katika njia zako zote
Mwandishi anazungumzia jinsi mtu anavyoishi kana kwamba ni njia ambayo mtu alitembea. "katika kila kitu unachofanya" au "wakati wote'

Psalms 91:12

Watakuinua
"Malaika wa Yahwe watakuinua"

hautajikwaa mguu wako kwenye jiwe
Malaika hawatalinda mguu wa msomaji pekee bali na mwili wake mzima. "hautaogonga mguu wako kwenye jiwe" au "hakuna kitu kibaya kitakachotokea kwako"

Utawaponda simba na vifutu chini ya miguu yako; utakanyaga juu ya simba wadogo na nyoka
Ambapo "atajikwaa mguu wako kwenye jiwe" ni tatizo dogo, simba na nyoka ni mnifano ya hatari kubwa. Mwandishi anazungumzia zimba na nyoka kana kwamba walikuwa ni wadogo ya kutosha kukanyagwa chini ya mguu wa mtu. "Utaweza kuwaua simba na nyoka kana kwamba ni wanyama wadogo ambao unaweza kuwakanyaga chini ya miguu yako"

vifutu
aina ya nyoka wenye sumu.

kanyaga
kuponda kwa kutembea kwa nguvu

Psalms 91:14

Kwa sabau amejitoa kwangu
"Kwa sababu ananipenda mimi"

Nitakuwa naye katika taabu
"Nitakuwa naye wakati yuko katika taabu"

nitampa ushindi
"nitamwezesha kuwashinda adui zake"

nitamridhisha na maisha marefu
Mwandishi anazungumzia maisha kana kwamba ni kitu ambacho mtu anaweza kula. Nitamruhusu kuishi maisha marefu na yenye furaha"

na kumwonesha wokovu wangu
"na nitamwonesha wokovu wangu." Mwandishi wa zaburi anazungumzia kazi ambayo Mungu hufanya kuwaokoa watu kana kwamba ni kitu chenye umbo. "Nitamwokoa ili ajue kuwa mimi ndiye niliyemwokoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 92

Zaburi, wimbo kwa ajili ya siku ya Sabato. [1] Ni jambo jema kumshukuru Yahwe na kuliimbia sifa jina lako,
Uliye Juu, [2] kutangaza uaminifu wa agano lako wakati wa asubuhi na uaminifu wako kila usiku, [3] kwa
kinubi cha nyuzi kumi na kwa tuni ya kinubi. [4] Kwa kuwa wewe, Yahwe, matendo yako yamenifurahisha.
Nitaimba kwa furaha kwa sababu ya matendo ya mikono yako. [5] Ni jinsi gani matendo yako ni makuu,
Yahwe! mawazo yako ni ya kina. [6] Mtu mpumbavu hawezi kuyajua, wala mjinga kuyaelewa haya: [7] Wasio
haki watakapochipuka kama nyasi, na hata watendao uovu watakapo stawi, bado wataangamizwa kwenye
uharibifu wa milele. [8] Lakini wewe, Yahwe, utatawala milele. [9] Hakika, watazame adui zako, Yahwe!
Hakika, watazame adui zako. Wataangamia! Wale wote watendao maovu watatawanywa. [10] Wewe
umeyainua mapembe yangu kama mapembe ya Nyati wa porini; nimepakwa mafuta safi. [11] Macho yangu
yameona kuanguka kwa adui zangu; masikio yangu yamesikia maangamizi ya maadui zangu waovu. [12]
Wenye haki watastawi kama mtende; watakua kama mwerezi wa Lebanoni. [13] Wamepandwa katika
nyumba ya Yahwe; wakistawi katika nyua za Mungu wetu. [14] Wao huzaa matunda hata uzeeni; hukaa safi
na wenye afya, [15] kutangaza kuwa Yahwe ni wa haki. Yeye ni mwamba wangu, na hakuna udhalimu ndani
yake.

Psalms 92:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

kuimba sifa kwa jina lako
Maneno "jina lako" ni njia nyingine ya kusema "wewe." "kuimba sifa kwako"

kutangaza uaminifu wako wa agano
"kuwaambia watu kuwa wewe ni mwaminifu kutunza agano alko"

ukweli wako
"kuwa kila kitu unachosema ni kweli"

Psalms 92:4

furaha
furaha"

kupitia matendo yako
"kwa kile ulichofanya"

matendo ya mikono yako
Neno "mikono" ni njia nyingine ya kumaanisha mtu mzima. "Kile ulichofanya"

matendo yako
"kile ulichofanya"

Mawazo yako ni marefu sana
"Hatuwezi kuelewa unachopanga kufanya hadi ukifanye"

Mawazo yako
"Unachowaza" au "Unachopanga"

Psalms 92:6

katili
"mwenye vurugu na mjinga"

Wakati waovu wanpochipuka kama nyasi
Hii inafananisha watu waovu na nyasi, ambayo huota upesi na sehemu nyingi. "Wakati watu waovu wanapotokea haraka na kuonekana kuwa kila sehemu, kama nyasi"

wamehukumiwa kwa kuangamizwa milele
"Mungu ameamua kuwa atawaangamiza kabisa"

Psalms 92:8

Hakika, watazame adui zako, Yahwe
Maandishi mengi hayana maneno haya.

Wataangamia
"Watakufa" au "Utawaua"

Wale wote wanaofanya maovu watatawanywa
"utawatawanya wote wanaofanya uovu"

watatawanywa
Maandishi mengi yameandikwa, "wametawanywa."

watatawanywa
"wataondolewa"

Psalms 92:10

Umeinua pembe langu kama pembe la nyati
Mwandishi wa zaburi anamzungumzia Mungu kana kwamba Mungu amemfanya kuwa na nguvu kama mnyama wa porini. "Umenifanya kuwa na nguvu kama nyati"

generated on Tue Oct 24 10:45:40 2023

Umeinua ... pembe
"Umenifanya kuwa na nguvu"

Nimetiwa mafuta na mafuta mapya
Maana zinazowezekana ni kwamba mafuta ambayo Mungu ameweka juu ya mwandishi wa zaburi ni sitiari ya Mungu 1) kufanya kuwa mwenye furaha, "umenifanya kuwa na furaha sana" au 2) kumfanya kuwa na nguvu, "umenifanya kuwa na nguvu" au 3) kumwezesha kuwashinda adui zake, "umeniwezesha kuwashinda adui zangu."

Macho yangu yameona anguko la adui zangu; masikio yangu yamesikia maangamizi ya adui zangu waovu
Maneno "macho" na "masikio" ni njia nyingine ya kumaanisha mtu anayesikia na kuona. "Nimeona na kusikia kuhusu kushindwa kwa adui zangu waovu"

Psalms 92:12

Wenye haki watastawi kama mtende
Maana zinazowezekana ni kwamba watu wenye haki watakuwa kama mtende wenye afya kwa sababu 1) watakuwa imara au 2) wataishi muda mrefu.

wataota kama mti wa seda ya Lebanoni
Maana zinazowezekana no kwamba watu wenye haki watakuwa kama mti wa seda unaoota katika nchi ya Lebanoni kwa sababu 1) watakuwa imara au 2) watu watawaheshimu.

Wamepandwa
"Yahwe amewapanda" au "Yahwe anawatunza kana kwamba ni miti aliyoipanda"

katika nyumba ya Yahwe ... katika nyua za Mungu wetu
Mwandishi wa zaburi anawazungumzia watu wanaomwabudu Mungu kwa ukweli kana kwamba walikuwa miti inayoota katika nyumba ya Yahwe.

wanastawi
Mwandishi wa zaburi anawazungumzia watu wenye haki kana kwamba ni miti yenye afya. "wanakua vizuri" au "wana nguvu sana"

katika nyua za Mungu wetu
katika baraza la hekalu Yerusalemu.

Psalms 92:14

Wanazaa matunda
Mwandishi anawazungumzia watu wenye haki kana kwamba walikuwa miti ambayo inatoa matunda. "Wanampendeza Mungu"

wanabaki na ubichi na kijani
Mwandishi anawazungumzia watu wenye haki kana kwamba walikuwa miti. "wanabaki imara na wenye afya" au "huwa wanafanya kinachompendeza Mungu"

kijani, kutangaza kwamba
Maana zinazowezekana ni 1) kijani, ili watangaze" au 2) "kijani. Hii inaonesha kwamba"

Yeye ni mwamba wangu
"Yahwe ndiye anayenilinda." Mwandishi wa zaburi anamzungumzia Yahwe kana kwamba ni mwamba ambao utamlinda.

generated on Tue Oct 24 10:45:40 2023

Chapter 93

1 Yahwe anatawala; amevikwa adhama; Yahwe amejivika na kujifunga nguvu. Ulimwengu umeimalishwa; hauwezi kusogezwa. **2** Kiti chako cha enzi kimeimarishwa nyakati za kale; umekuwepo siku zote. **3** Bahari zimeinuka, Yahwe; zimemepaza sauti zao; mawimbi ya bahari yapiga ghasia na ngurumo. **4** Zaidi ya ghasia ya mawimbi mengi, mawimbi ya bahari yenye nguvu, Yahwe aliye juu ni mwenye nguvu. **5** Amri zako makini ni za kuaminika sana; utakatifu huipamba nyumba yako, Yahwe, milele.

Psalms 93:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

amevikwa na adhama; Yahwe amemvika na kujifunga na nguvu
Mwandishi wa zaburi anazungumzia nguvu ya Yahwe na adhama yake kana kwamba vilikuwa vitu ambavyo Yahwe alivaa. "anawaonesha wote kuwa ni mfalme mwenye uwezo" au "adhama yake ipo kwa ajili ya kila mtu kuona, kama joho ambalo mfalme huvaa; kila kitu kumhusu Yahwe kinaonesha kuwa ana nguvu na yuko tayari kufanya kazi kubwa"

adhama
uwezo wa mfalme na jinsi mfalme anavyotenda

kujifunga
kufunga mshipi — ukanda wa ngozi au kitu kingine ambacho mtu huvaa kiunoni — kujianda kwa ajili ya kazi au mapambano

Dunia imewekwa imara
Hii inaweza kuelezwa kwatika hali ya kutenda. "Umeiweka imara dunia"

haiwezi kusogezwa
Hii inaweza kuelezwa kwatika hali ya kutenda. "hakuna atakaye isogeza"

Kiti chako cha enzi kimewekwa tangu nyakati za kale
Hii inaweza kuelezwa kwatika hali ya kutenda. "Ulikiweka kiti chako cha enzi tangu nyakati za kale"

wewe ni tangu milele
"ulikuwepo siku zote"

Psalms 93:3

bahari ... bahari
Tafsiri zingine zinasoma "mafuriko ... mafuriko." Neno hili mara nyingi humaanisha mto, lakini "bahari ... bahari" limechaguliwa hapa kwa sababu mabahari, na sio mito, huwa ina "mawimbi" yenye "kishindo na kuunguruma."

zimeinua sauti zao; mawimbi ya bahari ya kishindo na kuunguruma
Mwandishi wa zaburi anazungumzia bahari kana kwamba ni mtu anayeweza kuzungumza. "zimefanya sauti kuu kwa sababu mawimbo yao yana kishindo na kuunguruma"

kuunguruma
kupaza sauti ndefu ya kelele.

Juu ya vishindo vya mawimbi mengi, mawimbi makubwa yaumkayo ya bahari
Msemo huu "wavunjaji wakuu wa bahari" inamaana moja na "mawimbi mengi" na inasisitiza jinsi mawimbi yalivyo. "Juu ya vishindo vya mawimbi makubwa ya baharini"

mawimbi makubwa yaumkayo
mawimbi makubwa yajayo kwenye nchi

Aliye juu
Mwandishi wa zaburi anazungumzia mahali anapoishi Mungu kana kwamba palikuwa juu ya nchi. "mbinguni"

Psalms 93:5

makini
kuwa wa dhati

ni zakuaminika sana
"daima zinabaki hivyo hivyo" au "hazibadiliki"

utakatifu unapamba nyumba yako
Mwandishi wa zaburi anazungumzia nyumba ya Yahwe kana kwamba ilikuwa ni mwanamke aliyevaa nguo nzuri au mapambo ya vito na utakatifu wa Yahwe kama zile nguo nzuri na mapambo ya vito. "nyumba yako ni nzuri kwa sababu wewe ni mtakatifu" au "utakatifu wako unaifanya nyumba yako kuwa nzuri kama nguo nzuri na mapambo ya vito yanavyomfanya mwanamke kuwa mzuri zaidi"

nyumba yako
hekalu liliko Yerusalemu

unapamba
unafanya kuwa nzuri

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generated on Tue Oct 24 10:45:40 2023

Chapter 94

1 Yahwe, Ee Mungu ulipaye kisasi, Mungu ulipaye kisasi, utuangazie sisi. **2** Inuka, muhukumu wa nchi, uwape wenye majivuno kile wanachosahili. **3** Mpaka lini waovu, Yahwe, mpaka lini waovu watafurahia? **4** Wanamwaga maneno yao ya kiburi; wote watendao uovu wanajivuna. **5** Wanawaangamiza watu wako, Yahwe; wanalitesa taifa ambao ni milki yako. **6** Wanamuua mjane na mgeni aishiye nchini mwao, na wanamuua yatima. **7** Nao husema, "Yahwe hawezi kuona, Mungu wa Yakobo hayagundui haya." **8** Tambueni, ninyi watu wajinga! Enyi wapumbavu, mtajifunza lini? **9** Yeye aliye liumba sikio, hasikii? Yeye aliye litengeneza jicho, haoni? **10** Yeye awaadhibuye mataifa, hayuko sahihi? Yeye ndiye ampaye maarifa mwanadamu. **11** Yahwe anayajua mawazo ya wanadamu, kuwa ni mvuke. **12** Amebarikiwa yule ambaye umuongozaye, Yahwe, yule ambaye wewe humfundisha kutoka katika sheria yako. **13** Wewe humpa pumziko wakati wa shida mpaka shimo litakapokuwa limechimbwa kwa ajili ya waovu. **14** Maana Yahwe hatawaacha watu wake wala kutelekeza warithi wake. **15** Kwa kuwa tena hukumu itakuwa ya haki; na wote walio wanyoofu wa moyo wataifuata. **16** Ni nani atainuka kunitetea dhidi ya watendao uovu? Ni nani atasimama dhidi ya waovu kwa ajili yangu? **17** Kama Yahwe asingelikuwa msaada wangu, haraka ningekuwa nimelala mahali pa ukimya. **18** Niliposema, mguu wangu unateleza," Uaminifu wa agano lako, Yahwe, uliniinua. **19** Wasiwasi uwapo mwingi ndani yangu, faraja yako hunifurahisha. **20** Kiti cha uharibifu chaweza kushirikiana nawe, kitungacho madhara kwa njia ya sheria? **21** Wao kwa pamoja hupanga njama kuwaua wenye haki na kuwahukumu adhabu ya kifo wenye haki. **22** Lakini Yahwe amekuwa mnara wangu mrefu, na Mungu wangu amekuwa mwamba wa kimbilio langu. **23** Yeye atawarudishia uovu wao wenyewe na atawaangamiza katika uovu wao wenyewe. Yahwe Mungu wetu atawaangamiza.

Psalms 94:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

ng'aa juu yetu
"jioneshe" au "dhihirisha hukumu yako"

Inuka, mwamuzi wa ulimwengu, wape walio na kiburi wanachostahili
"Njoo, mwamuzi wa ulimwengu, na uwaadhibu wenye kiburi"

Inuka
Mwandishi wa zaburi anazungumzia kuanza kufanya kitu kama kuinuka. "Chukua hatua" au "Fanya kitu"

Psalms 94:3

Hadi lini waovu, Yahwe, hadi lini waovu watashangilia?
Mwandishi wa zaburi anarudia wali kuonesha kuwa hana furaha na muda ambao Yahwe amewaruhusu waovu washangilie. "Umesubiri muda mrefu sana Yahwe; umesubiri muda mrefu sana kuwazuia waovu kushangilia."

waovu watashangilia
"Je! Waovu watashangilia kwa sababu huwaadhibu kwa matendo maovu wanayofanya"

Wanamwaga
"Wale wote wanaofanya uovu wanamwaga"

Wanamwaga nje maneno yao kiburi
Mwandishi wa zaburi anaandika kuhusu waovu kuzungumza kana kwamba maneno yao yalikuwa kimiminiko kinachomwagwa nje.

wale wote wanaofanya majivuno ya uovu
"Wale wote wanaofanya uovu wanajisifu juu ya matendo yao ya uovu na tabia zao"

Psalms 94:5

wanalitesa taifa
Hapa "taifa" linamaanisha watu wa hilo taifa. "wanawatesa watu wa taifa"

Wanawaponda
Mwandishi anawazungumzia watu wenye uwezo kuwatenda vibaya watu wanyonge kana kwamba ilikuwa kuwaponda au kuwabomoa katika vipande. "Wanawaangamiza kabisa" au "Wanawadhuru sana."

mjane
"wanawake ambao waume zao wamekufa"

wasio na baba
"watoto bila baba"

Mungu wa Yakobo hagundui
"Mungu wa Israeli haoni tunachokifanya"

generated on Tue Oct 24 10:45:40 2023

Psalms 94:8

Taarifa ya Jumla:
Mwandishi sasa anawaeleza watu waovu.

mtajifunza lini?
Swali hili la balagha linasisitiza hasira ya mwandishi na watu waovu anaozungumza nao. "acheni jia zenu za kipumbavu!" au "jifunzeni kutoka katika makosa yenu!"

Yeye aliyeumba sikio, je hasikii? Yeye aliyeumba jicho, hauoni?
Maswali haya balagha "Mungu aliumba masikio, kwa hiyo anaweza kusikia. Mungu aliumba macho, kwa hiyo anaweza kuona." au "Mungu aliumba masikio, kwa hiyo acheni kujifanya kana kwamba hasikii. Mungu aliumba macho, kwa hiyo acheni kujifanya kana kwamba haoni."

Psalms 94:10

Taarifa ya Jumla:
Mwandishi anaendelea kuwaeleza watu waovu.

Yeye anayeyaadibu mataifa, je harekebishi?
Inadokezwa kuwa yahwe anawarekebisha watu wake. "Mnajua kuwa Yahwe huyarekebisha mataifa, kwa hiyo kuweni na uhakika kuwa atawarekebisha watu wake" au "atawaadhibu watu wake"

je harekebishi
Maana zinazowezekana ni 1) Mungu hurekebisha. "hurekebisha" au 2) Mungu huadhibu. "huadhibu"

kuwa ni mvuke
Hapa mawazo ya watu yanalinganishwa na mvuke unaopotea hewani. Hii ni sitiari inayoonesha jinsi wasivyo wa muhimu na wasivyo na faida.

mvuke
"umande"

Psalms 94:12

Taarifa ya Jumla:
Sasa mwandishi anazungumza na Yahwe tena.

hadi shimo lichimbwe kwa ajili ya waovu
Mwandishi anazungumzia yahwe kuwaadhibu waovu kana kwamba Yahwe anamtega mnyama shimoni. "hadi uchimbe shimo kwa ajili ya waovu" au "hadi uwaangamize waovu"

Psalms 94:14

urithi wake
"wale alio wachagua kuwa naye milele"

hukumu itakuwa ya haki tena
Mwandishi anawazungumzia wale wanaohukumu kana kwamba walikuwa ndiyo maamuzi wanayoyafanya. "waamuzi watahukumu tena kwa haki" au "waamuzi watafanya tena maamuzi ya haki"

wanyofu wa moyo
"wale ambao mioyo yao iko sawa na Mungu"

wanafuata
"watataka waamuzi wahukumu kwa haki"

Nani atainuka kunitetea mimi dhidi ya watenda maovu? Nani atasimama kwa ajili yangu dhi ya waovu
"Hakuna mtu atakaye nitetea dhidi ya watenda maovu. Hakuna mtu atakaye nisaidia kupigana dhidi ya waovu"

waovu
"watu waovu"

Psalms 94:17

Kama Yahwe asingekuwa msaada wangu ... ukimya
Hii ni hali ya kubuni. Yahwe alimsaidia, kwa hiyo hakuwa amelala katika sehemu ya ukimya.

Kama Yahwe asingekuwa msaada wangu
"Kama Yahwe asingenisaidia"

ningekuwa nimelala chini hivi punde kwenye sehemu ya ukimya
Hapa" ningekuwa nimelala chini" inamaanisha "mauti" na "sehemu ya ukimya" inamaanisha "kaburi." "katika muda mfupi, nitakuwa nimekufa, nikiwa nimelala kaburini"

Wasiwasi ndani yangu ukiwa mwingi, faraja zako hunifurahisha
Mwandishi anazungumzia wasiwasi kana kwamba anaweza kuhesabu kwa kutenganisha wasiwasi. "Ninapokuwa na wasiwasi kuhusu mambo mengi, umenifariji na kunifanya kuwa na furaha"

Psalms 94:20

Je! Kiti cha enzi cha uharibifu kinaweza kushirikiana na wewe, yule anayetengeneza udhalime kwa amri
Hili ni swali la balagha linalotumika kueleza wazo. "Linaweza kuelezwa kama kauli. "Mtawala mwovu anayeunda sheria zisizo za haki sio rafiki yako"

Kiti cha enzi cha uharibifu
Hapa "kiti cha enzi" kinawakilisha mfalme au mtawala. "mtawala mwovu" au "mwamuzi mwovu"

Wanapanga njama
kufanya mpango wa siri na mtu wa madhara au kitu kisicho halali

kuchukua maisha ya
Hii ni lahaja inayomaanisha kumuua mtu.

generated on Tue Oct 24 10:45:40 2023

Psalms 94:22

Yahwe amekuwa mnara wangu wa juu
Hapa "mnara" ni sitiari ya ulinzi. "Yahwe amenilinda dhidi ya adui zangu"

Mungu amekuwa mwamba wangu na ngome yangu
Mwandishi anazungumzia Mungu kumlinda kana kwamba Mungu ni sehemu ambayo mwandishi wa zaburi anaweza kwenda ili kuwa salama. "Nimemwomba Mungu kunilinda, na ameniweka salama kwa uwezo wake"

Atawaletea juu yao udhalimu wao wenyewe
Maana zinazowezekana ni 1) "Atawafanyia vitu viovu walivyowafanyia wengine" au 2) "Atawaadhibu kwa matendo maovu yote aliyowatendea wengine."

atawakata
Hii ni lahaja inayomaanisha "atawaua"

katika uovu wao wenyewe
Maana zinazowezekana ni 1) "wakati wanafanya mambo maovu" au 2) "kwa sababu wamefanya mambo maovu."

generated on Tue Oct 24 10:45:40 2023

Chapter 95

1 Oh njoni, tumwimbie Yahwe; na tumwimbie kwa shangwe mwamba wa wokovu wetu. **2** Tuingie uweponi mwake kwa shukrani; tumwimbie yeye kwa zaburi ya sifa. **3** Kwa maana Yahwe ni Mungu mkuu na Mfalme mkuu juu ya miungu yote. **4** Mkononi mwake zimo bonde za dunia; navyo vilele vya milima ni vyake. **5** Bahari ni yake, maana aliiumba, na mikono yake ilitengeneza nchi kavu. **6** Oh njoni, tumwabudu na tupige magoti; tupige magoti mbele za Yahwe, muumbaji wetu: **7** Kwa maana yeye ni Mungu wetu, na sisi tu watu wa malisho yake na kondoo wa mkono wake. Ni heri leo mngesikia sauti yake! **8** Msiifanye migumu mioyo yenu, kama vile huko Meriba, au kama ile siku ya Masa jangwani, **9** ambako baba zenu walinijaribu na kunipima, japo walikuwa wameyaona matendo yangu. **10** Kwa miaka arobaini nilikasirishwa na kizazi hicho na kusema, 'Hawa ni watu ambao mioyo yao imepotoka; hawazijui njia zangu.' **11** Hivyo katika hasira yangu niliapa kwamba wasingeingia kamwe mahali pa pumziko."

Psalms 95:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

mwamba wa wokovu wangu
Mwandishi anamzungumzia Yahwe kana kwamba ni mlima ambao watu wanaweza kupanda ili wawe salama. "mwamba ambao tunaweza kwenda na Mungu atatuokoa."

tuingie katika uwepo wake
Mwandishi anazungumza kana kwamba anawaambia wasomaji kwenda katika chumba cha enzi cha mfalme. "nenda mahali alipo"

kwa shukrani
"kwa kumshukuru tunapoingia katika uwepo wake"

mkuu kwa miungu yote
Maana zinazowezekana ni kwamba Yahwe ni mfalme mkuu 1) "ambaye anatawala juu ya miungu wengine yote," au 2) "ambaye ni bora zaidi ya miungu wengine yote."

Psalms 95:4

Katika mikono yake
Hii ni lahaja inayomaanisha "katika miliki yake" au "anawajibika kwa ajili ya."

vina
sehemu za vina virefu

vinara
sehemu za juu

mikono yake iliunda
Neno "mijono" ni njia nyingine ya kusema Yahwe mwenyewe. "yeye mwenyewe aliunda"

Psalms 95:6

tupige magoti
kuweka magoti yote ardhini, mara nyingi kuonesha unyenyekevu

watu wa malisho yake
Neno "malisho" ni njia nyingine ya kusema chakula ambacho watu wanakula katika malisho, ambayo pia inamaanisha kila kitu ambacho yahwe anatoa kwa ajili ya watu wake. "sisi ni watu ambaye huwa anatupa mahitaji yetu"

malisho
eneo ambalo wanyama hupata nyasi za kula

kondoo wa mkono wake
Neno "mkono" hapa linamaanisha jinsi Yahwe anavyowalinda watu wake kama mchungaji anavyowalinda kondoo wake. "watu ambao anawalinda kama mchungaji anavyowalinda kondoo wake"

Leo—o, kwamba usikie sauti yake!
"O, kwamba usikie sauti yake leo!" Mwandishi anajiingilia makusudi katika kile alichokuwa akikisema.

utasikia sauti yake
Hapa "sauti yake" inamaanisha kusikiliza kwa makini neno la Mungu. "msikilize kwa makini"

Psalms 95:8

Taarifa ya Jumla:
Sasa mwandishi anaandika maneno ambayo Yahwe alizungumza.

Usikaze moyo wako
"Usiwe msumbufu"

Meriba, ... Masa
Haya ni maeneo jangwani ambayo Musa aliyataja kwa sababu Waisraeli waliasi dhidi ya Mungu.

generated on Tue Oct 24 10:45:40 2023

walinijaribu ... kunipima
Misemo hii miwili yote ni sitiari ya watu kuangalia ni kiasi gani cha uovu wanaweza kufanya kabla Mungu hajawaadhibu. Misemo hii inasema kitu kimoja na inaweza kuunganishwa. "walinijaribu" au "walitaka kuona kama wanaweza kufanya uovu bila ya adhabu yangu ... walinipima kama nitaendelea kuwa mvumilivu nao"

matendo yangu
"vitu vya ajabu nilivyofanya"

Psalms 95:10

Taarifa ya Jumla:
Yahwe anaendelea kuzungumza moja kwa moja na watu wake.

miaka arobaini
"miaka 40"

kizazi hicho
"watu hao wote" au "kizazi hicho chote cha watu"

zurura pembeni
Mungu anawazungumzia watu kana kwamba ni kondoo ambao wataenda popote wanapotaka na hawatabaki karibu na mchungaji. "sogea mbali na mimi" au "kwenda njia yao wenyewe"

hawajajua njia zangu
"hawajanitii"

njia zangu
"jinsi ninavyotaka waishi"

sehemu yangu ya kupumzika
"sehemu ambayo ningewaruhusu wapumzike'

generated on Tue Oct 24 10:45:40 2023

Chapter 96

1 Oh, mwimbieni Yahwe wimbo mpya; mwimbieni Yahwe, nchi yote. **2** Mwimbieni Yahwe, tukuzeni jina lake; tangazeni wokovu wake siku hadi siku. **3** Tangazeni utukufu wake kati ya mataifa, matendo yake ya ajabu kati ya mataifa. **4** Maana Yahwe ni mkuu na wakusifiwa sana. Ni wakuhofiwa kuliko miungu mingine. **5** Maana miungu yote ya mataifa ni sanamu, bali ni Yahwe aliye zifanya mbingu. **6** Heshima na adhama ziko mbele zake. Nguvu na uzuri zimo katika patakatifu pake. **7** Mpeni Yahwe sifa, enyi ukoo wa watu, mpeni sifa Yahwe kwa ajili ya utukufu wake na nguvu. **8** Mpeni Yahwe utukufu ambao unastahili jina lake. Leteni matoleo na muingie nyuani mwake. **9** Mpigieni magoti Yahwe mkiwa mmevaa mavazi ambayo yanaheshimu utakatifu wake. Nchi yote tetemekeni mbele zake. **10** Semeni kati ya mataifa, Yahwe anatawala." Ulimwengu pia umeimarishwa; hauwezi kutikiswa. Yeye huwahukumu watu kwa haki. **11** Mbingu na zifurahi, na nchi ishangilie; bahari na ivume na vyote viijazavyo vipige kelele kwa shangwe. **12** Mashamba yashangilie na vyote vilivyomo. Kisha miti ya mstuni ipige kelele kwa furaha **13** mbele za Yahwe, maana yeye anakuja. Anakuja kuihukumu nchi. Naye atauhukumu ulumwengu kwa haki na mataifa kwa uaminifu wake.

Psalms 96:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo mpya
wimbo ambao hakuna mtu aliyewahi kuimba

dunia yote
Hii inamaanisha watu wa duniani. "nyie watu wote mnaoishi duniani"

barikini jina lake
neno "jina" linamaanisha Yahwe mwenyewe. "mbarikini Yahwe" au "fanya kinachomfanya Yahwe afurahi."

tangazeni wokovu wake
"tangazeni kwamba ametuokoa" au "waambie watu kuwa yeye ndiye aokoae"

Psalms 96:3

Tangazeni utukufu wake katika mataifa
"Waambie watu katika kila taifa kuhusu utukufu wake mkuu"

Yahwe ni mkuu na ni wakusifiwa sana
"Yahwe ni mkuu. Msifuni sana" au "Yahwe ni mkuu, na watu wanapaswa kumsifu sana"

Yeye ni wa kuogopwa zaidi ya miungu mingine yote
"Mcheni zaidi ya miungu mingine yote"

Psalms 96:5

katika uwepo wake
"ambapo alipo"

Uzuri na fahari ziko katika uwepo wako
Mwandishi anazungumza kana kwamba uzuri na fahari ni watu wanaoweza kusimama mbele ya mfalme. "Kila mtu anajua kuhusu uzuri wake na fahari"

Nguvu na uzuri ziko katika mahali pake patakatifu
Maneno "nguvu" na "uzuri" ni njia nyingine ya kusema agano la sanduku la amri, ambayo ipo katika mahali patakatifu. "Ni mahali pake patakatifu ambapo kuna sanduku la agano la amri"

Psalms 96:7

Mpeni Yahwe sifa ... mpeni Yahwe kwa utukufu wake na nguvu
"Msifuni Yahwe ... msifuni Yahwe kwa kuwa anautukufu na nguvu."

Mpeni Yahwe utukufu ambao jina lake linastahili
"Mpeni heshima Yahwe kama jina lake linavyostahili" au "Tangaza kuwa Yahwe ni mtukufu kama jina lake linavyostahili."

jina lake
"jina" linamaanisha Mungu. "yeye"

nyua zake
baraza la hekalu ambapo makuhani walitoa sadaka ya wanyama kwa Yahwe

Psalms 96:9

Yahwe mkiwa mmevaa mavazi yanayotukuza utakatifu wake
Mtu anapaswa kuvaa mavazi yanayoonesha kuwa anelewa kwamba Yahwe ni mtakatifu. "Yahwe, na vaeni nguo za kufaa kwa sababu yeye ni mtakatifu."

Tetemekeni
kutetemeka kwa sabau ya hofu

generated on Tue Oct 24 10:45:40 2023

dunia yote
"watu wote wa duniani"

Dunia pia imethibitishwa
Alithibitisha pia dunia"

haiwezi kutikiswa
"hakuna kitu kinachoweza kuitikisa"

Psalms 96:11

Acha mbingu zifurahi, na dunia ishangilie
Maana zinazowezekana ni 1) mwandishi wa zaburi anazungumza kana kwamba "mbingu" na "dunia" zina hisia kama watu. "Acha iwe kana kwamba mbingu zimefurahi na dunia kushangilia" au 2) "Acha wale wanaoishi mbinguni wafurahi na wale wanaoishi duniani washangilie"

acha bahari liungurume na kile kinacholijaza kipige kelele ya furaha
"acha sauti iwe kama watu wengi wanamsifu Yahwe, na acha iwe kana kwamba wale wanaoishi baharini na kupiga kelele kwa furaha"

Acha mashamba yashangilie na vyote vilivyomo
"Acha mashamba na vyote vilivyomo vishangilie." Mwandishi anazungumza kana kwamba "mashamba" na wanyama wanaoishi humo wana hisia kama watu. "Acha iwe kana kwamba mashamba yenyewe na wanyama wote wanaoishi humo washangilie"

Kisha acha miti yote msituni ipige kelele
"Kisha miti yote msituni zitapiga kelele"

Anakuja kuhukumu dunia. Atahukumu dunia ... na watu
Misemo hii mitatu ina maana za kufanana; misemo miwili ya mwisho inatumika kuimarisha ule wa kwanza.

kuhukumu ... atahukumu
Maana nyingine inayowezekana ni "kutawala ... atatawala"

Ataihukumu dunia kwa haki yake
Hapa "dunia" inamaanisha watu wa duniani. "Atawahukumu watu wote wa dunia kwa haki."

watu kwa uaminifu wake
"atawahukumu watu kwa uaminifu wake"

kwa uaminifu wake
Maana zinazowezekana ni 1) "kwa usawa, kulingana na kile anachojua kuwa kweli" au 2) "kutumia kigezo kile kile kwa watu wote."

generated on Tue Oct 24 10:45:40 2023

Chapter 97

1 Yahwe anatawala; nchi ishangilie; visiwa vingi na vifurahi. **2** Mawingu na giza vyamzunguka. Haki na hukumu ndio msingi wa kiti chake. **3** Moto huenda mbele zake nao huwateketeza adui zake pande zote. **4** Taa yake huangaza ulimwengu; nchi huona na kutetemeka. **5** Milima huyeyuka kama nta mbele za Yahwe, Bwana wa dunia yote. **6** Mbingu hutangaza haki yake, na mataifa yote huuona utukufu wake. **7** Wale wote waabuduo sanamu za kuchonga wataaibishwa, wale wanao jivuna katika sanamu zisizo na maana mpigieni yeye magoti, enyi miungu wote! **8** Sayuni ilisikia na kufurahi, na miji ya Yuda ilishangilia kwa sababu ya amri zako za haki, Yahwe. **9** Kwa kuwa wewe, Yahwe, ndiye uliye juu sana, juu ya nchi yote. Umetukuka sana juu ya miungu yote. **10** Ninyi ambao mnampenda Yahwe, chukieni uovu! Yeye hulinda uhai wa watakatifu wake, naye huwatoa mikononi mwa waovu. **11** Nuru imepandwa kwa ajili ya wenye haki na furaha kwa ajili ya wanyoofu wa moyo. **12** Furahini katika Yahwe, enyi wenye haki; na mpeni shukurani mkumbukapo utakatifu wake.

Psalms 97:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

acha dunia ishangilie; acha fukwe nyingi zifurahi
Dunia na fukwe zinasemwa kuwa na hisia kama watu. "Shangilieni muwe na furaha kila mtu duniani na karibu na bahari"

fukwe
Maana zinazowezekana ni 1) "nchi karibu na bahari" au 2) "visiwa."

Mawingu na giza vinamzunguka
"Hatuwezi kumwona; ni kana kwamba alikuwa amekaa gizani na mawingu yamemzunguka"

Haki na hukumu ni msingi wa kiti chake cha enzi
Neno "kiti cha enzi" ni njia nyingine ya kusema matendo na maneno ya yule anayeketi hapo. Mwandishi wa zaburi anazungumza kana kwamba haki na hukumu ni vitu halisi vilivyopafanya kiti cha enzi kuwa imara. "Yeye ana haki katika kila kitu anachofanya" au "Anaweza kutawala kwa sababu anatawala kwa haki"

msingi wa kiti chake cha enzi
Hapa "msingi wa kiti chake cha enzi" unamaanisha jinsi Yahwe anavyotawala ufalme wake.

Psalms 97:3

Moto huenda mbele yake
Mwandishi wa zaburi anazungumza kana kwamba alikuwa ni mtu anayetembea mbele ya mfalme Yahwe na kuwaambia watu kuwa mfalme anakuja.

kuwameza adui zake
"anawaunguza adui zake"

dunia huona na kutetemeka
"dunia" inamaanisha watu wanaoishi duniani. "watu wa duniani wanaona na kutetemeka"

kutetemeka
"anatetemeka kwa uoga"

Milima inayeyuka kama nta mbele ya Yahwe
"Milima haiwezi kusimama wakati Yahwe anakuja karibu" au "Milima inaporomoka katika uwepo wa Yahwe"

Psalms 97:6

Anga zinatangaza haki yake
Maana zinazowezekana ni 1) mwandishi wa zaburi anazungumza kana kwamba anga ni wajumbe wa Yahwe wanaotangaza kuwa Yahwe ni wa haki. "Kila mtu anaweza kuona kuwa Mungu ni wa haki, kwa njia ilie ile ambayo wote wanaliona anga" au 2) anga inamaanisha viumbe vinavyoishi mbinguni. "Wale wote wanaoishi mbinguni wanatangaza kwamba Yahwe ni wa haki"

Wale wote wanaoabudu sanamu za kuchonga wataaibika, wale wanaojivunia katika sanamu zisizofaa
"Mungu atawaaibisha wale wote wanaojivunia katika sanamu zisizofaa na kuabudu sanamu za kuchonga"

Sayuni ikasikia ... miji ya Yuda
Hii inamaanisha watu wanaoishi katika nchi hizi. "Watu wa Sayuni walisikia ... watu wa Yuda"

Psalms 97:9

uko juu zaidi ya dunia yote
Mwandishi wa zaburi anazungumza kana kwamba wale wenye nguvu ya kutosha ya kutawala walikuwa juu zaidi kimwili zaidi ya wengine. "unatawala juu ya watu wote wanaoishi"

generated on Tue Oct 24 10:45:40 2023

Umetukuzwajuu zaidi
Mwandishi anazungumza kana kwamba wale wenye nguvu ya kutosha ya kutawala walikuwa juu zaidi kimwili zaidi ya wengine. "Uko juu, mbali"

mkono wa mwovu
"nguvu ya waovu"

Nuru imepandwa kwa ajili ... na furaha kwa ajili ya
Misemo hii miwili ina maana za kufanana na inatumika pamoja kwa ajili ya kuweka mkazo. "Yahwe anapanda nuru kwa wale wanaofanya ya haki, na anapanda furaha kwa ajili ya wale wenye unyoofu wa mioyo"

Nuru imepandwa kwa ajili ya wenye haki
Neno "kupanda" ni sitiari ya matendo yenye matokeo ya mbeleni. "Nuru" ni sitiari ya vitu vizuri. "Yahwe anapanga vitu vizuri viwatokee watu wenye haki mbeleni"

wenye haki
"watu wenye haki"

na furaha kwa wale wenye mioyo ya uaminifu
"na furaha inapandwa kwa ajili ya wale wenye unyoofu wa mioyo." Neno "kupanda" ni sitiari ya matendo yenye matokeo ya mbeleni. "Yahwe anapanga kwa ajili ya watu wake wenye unyoofu wa mioyo kuwa na furaha siku za mbele"

wale wenye mioyo ya uaminifu
Moyo unamaanisha mtu mzima. "mtu mnyoofu"

Psalms 97:12

Taarifa ya Jumla:
Mstari huu una amri unaofuatwa na sababu ya amri hiyo. "Kwa sababu ya kile ambacho Yahwe amewafanyia, nyie watu wenye haki, kuweni na furaha na mpeni shukrani mnapokumbuka utakatifu wake"

Furahini katika Yahwe
"Furahini kwa sababu ya kile ambacho Yahwe amewatendea"

mnapokumbuka utakatifu wake
Maana zinazowezekana ni 1) "mnapokumbuka jinsi alivyo mtakatifu" au 2) "kwa jina lake tukufu," ni njia nyingine ya kusema "kwake."

generated on Tue Oct 24 10:45:40 2023

Chapter 98

Zaburi. [1] Oh, mwimbieni Yahwe wimbo mpya, kwa kuwa ametenda mambo ya ajabu; mkono wake wa kuume na mkono wake mtakatifu vimempa ushindi. [2] Yahwe ameufanya wokovu wake ujulikane; ameidhihirisha haki yake kwa mataifa yote. [3] Hukumbuka uaminifu wa agano lake na uaminifu kwa ajili ya nyumba ya Israeli; miisho yote ya dunia itauona ushindi wa Mungu wetu. [4] Mshangilieni Yahwe, nchi yote; pazeni sauti kwa wimbo, imbeni kwa furaha, na imbeni sifa. [5] Mwimbieni Yahwe sifa kwa kinubi, kwa kinubi na wimbo wenye muiki wa kupendeza. [6] Kwa panda na sauti ya baragumu, fanyeni kelele za shangwe mbele ya Mfalme, Yahwe. [7] Bahari na ipige kelele na vyote vilivyomo, ulimwengu na wale wakaao ndani yake! [8] Mito na ipige makofi, na milima ipige kelele kwa furaha. [9] Yahwe anakuja kuihukumu nchi; naye ataihukumu dunia kwa haki na mataifa kwa adili.

Psalms 98:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo mpya
wimbo ambao hakuna mtu amewahi kuimba.

mkono wake wa kuume na mkono wake mtakatifu umempa
Maneno "mkono wake wa kuume" na "mkono wake mtakatifu" zinamaanisha nguvu ya Yahwe. Pamoja zinasisitiza ukuu wa nguvu yake ulivyo. "uwezo wake mkuu sana umempa"

mkono wake wa kuume
mkono wenye nguvu na ujuzi zaidi

mkono wake mtakatifu
Hapa "mkono" ni sitiari ya uwezo. "uwezo ulio wake pekee"

umempa ushindi
Maana zinazowezekana ni 1) "kumwezesha kuwashinda adui zake" au 2) "kumwezesha kuwaokoa watu wake"

amefanya wokovu wake kujulikana
Nomini dhahania "wokovu" inaweza kutafsiriwa kwa kutumia kitenzi "oka." "amewaonesha watu kuwa huokoa watu wake"

ameonesha haki yake kwa mataifa yote
Neno "mataifa" ni njia nyingine ya kusema watu wanaoishi katika mataifa yote. "amewaonesha watu wanaoishi katika mataifa yote kuwa yeye ni wa haki"

Psalms 98:3

Anaitisha akilini
"anakumbuka"

mwisho wote wa dunia ... dunia yote
Hizi ni njia zingine za kusema watu wa duniani. "watu kutoka duniani kote .. watu wote duniani"

wataona utukufu wa Mungu wetu
Nomino dhahania inaweza kutafsiriwa na kitenzi "kushinda." "watamwona Mungu wetu akiwashinda adui zake"

pasukeni katika wimbo
"kuanza kuimba ghafla kwa furaha"

imbeni kwa furaha
"imbeni kwa sababu mnafuraha"

imbeni sifa
"imbeni sifa kwa Mungu"

Psalms 98:5

tuni
sauti nzuri ya muziki ya kupendeza

baragumu
pembe la mnyama linalotumika kama chombo cha muziki

fanyeni kelele ya shangwe
"inueni shangwe"

Psalms 98:7

Acha bahari ipige kelele na kila kitu kilichomo
Mwandishi wa zaburi anazungumza kana kwamba bahari ni mtu anayeweza kupaza sauti kwa Mungu. "Iwe kana kwamba bahari na kila kitu kilichomo kinapiga kelele"

dunia na wote wanaoishi ndani yake
Mwandishi wa zaburi anazungumzia dunia kana kwamba ni mtu. "na acha dunia na wote wanaoishi ndani yake wapige kelele"

generated on Tue Oct 24 10:45:40 2023

Acha mito ipige makofi, na milima ipige kelele ya shangwe
Mwandishi anazungumza kana kwamba mito na milima ni watu wanaoweza kupiga makofi na kupiga kelele. "Iwe kana kwamba mito inapiga makofi na milima inapiga kelele ya furaha"

dunia ... mataifa
Misemo hii ni njia nyingine ya kusema "watu wa duniani" na "watu wanaoishi katika mataifa"

mataifa kwa usawa
"atahukumu mataifa kwa usawa"

kwa usawa
"ukweli" au "kutumia kigezo sawa kwa kila mmoja"

generated on Tue Oct 24 10:45:40 2023

Chapter 99

1 Yahwe anatawala; mataifa na yatetemeke. Ameketi juu ya makerubi; nchi inatetemeka. **2** Yahwe ni mkuu katika Sayuni; naye ametukuka juu ya mataifa yote. **3** Nao walisifu jina lako kuu na lenye kutisha; yeye ni mtakatifu. **4** Mfalme ana nguvu, naye hupenda haki. Wewe umeimarisha haki; umetenda haki na hukumu katika Yakobo. **5** Msifuni Yahwe Mungu wetu na sujuduni miguuni pake. Yeye ni mtakatifu. **6** Musa na Haruni walikuwa miongoni mwa makuhani wake, na Samweli alikuwa miongoni mwa wale walio muomba Yeye. Walimuomba Yahwe, naye akawajibu. **7** Alizungumza nao toka nguzo ya wingu. Walizishika amri zake takatifu na sheria ambazo aliwapatia. **8** Wewe uliwajibu, Yahwe Mungu wetu. Ulikuwa kwao Mungu mwenye kusamehe, lakini uliye adhibu matendo yao ya dhambi. **9** Msifuni Yahwe Mungu wetu, na mwabuduni kwenye mlima wake mtakatifu, maana Yahwe Mungu wetu ni Mtakatifu.

Psalms 99:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

mataifa
Hii inamaanisha watu wa mataifa. "watu wa mataifa yote"

yatetemeke
kutetemeka kwa hofu

Ameketi amesimikwa juu ya makerubi
Mwandishi wa zaburi anazungumza kana kwamba kiti cha enzi ambacho yahwe hukaa ni juu ya makerubi kwenye mfuniko wa amri za sanduku la agano hekaluni.

inatetemeka
inatikisika

Yahwe ni mkuu Sayuni; ameinuliwa juu ya mataifa yote
"Sio tu kwamba Yahwe ni mkuu sayuni, ametukuka juu ya mataifa yote" au "Sio tu kwamba Yahwe anatawala Sayuni, anatawala juu ya mataifa yote"

ameinuliwa juu ya mataifa yote
Hii inaweza kuelezwa katika hali ya kutenda. "watu katika mataifa yote wanamtukuza" au "watu katika mataifa yote wanamsifu sana"

Acha walisifu jina lako kuu na la ajabu
Hapa mwandishi anahama kutoka kumzungumzia Mungu na kuzungumza na Mungu. Ingawa baada ya msemo huu, anarudi tena kumzungumzia Mungu.

Psalms 99:4

anapenda haki
Nomino dhahania "haki" inaweza kutafsiriwa kutumia msemo "kilicho cha haki." "anapenda kufanya kilicho cha haki"

Umeimarisha usawa
Nomino dhahania ya "usawa" ni njia nyingine ya kusema sheria zilizo na usawa. "Sheria ulizoweka zina usawa"

miguuni pake
"mbele ya kiti chake cha enzi"

Psalms 99:6

dhabiti
"takatifu"

Psalms 99:8

Ukawajibu
"ukawajibu watu wako"

kilima chake kitakatifu
"Mlima Sayuni"

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generated on Tue Oct 24 10:45:40 2023

Chapter 100

Zaburi ya shukrani. [1] Mpigieni Yahwe kelele za furaha, enyi nchi yote. [2] Mtumikieni Yahwe kwa furaha; njoni mbele zake mkiimba kwa furaha. [3] Mjue kuwa Yahwe ni Mungu; alituumba, na sisi tu wake. Tu watu wake na kondoo wa malisho yake. [4] Ingieni malangoni mwake kwa shukrani na nyuani mwake kwa kusifu. Mshukuruni yeye na litukuzeni jina lake. [5] Maana Yahwe ni mwema; uaminifu wa agano lake wadumu milele na uaminifu wake vizazi na vizazi vyote.

Psalms 100:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Piga kelele ya furaha kwa Yahwe
"Paza kelele kwa Yahwe."

dunia yote
Hii inamaanisha watu tote wa duniani. "kila mtu duniani"

njooni mbele zake
Mwandishi wa zaburi hii anazungumza kana kwamba anawaambia watu kwenda kwenye chumba chenye kiti cha enzi cha mfalme. "nenda mahali alipo kwa kuimba kwa furaha" au "anaweza kukusikia, kwa hiyo imba kwa furaha"

Psalms 100:3

kondoo wa malisho yake
Watu wa Mungu ni kama kondoo. "watu ambao Mungu anawahudumia na kuwalinda"

malisho
sehemu yenye nyasi ya kulishia wanyama

Psalms 100:4

na shukrani
"wakati ukimshukuru" au "huku ukimpa shukrani"

barikini jina lake
Neno "jina" ni njia nyingine ya kusema Yahwe mwenyewe. "mbariki Yahwe" au "fanya yale yatakayo mfurahisha Yahwe."

ukweli wake katika vizazi vyote
"ukweli wake unadumu katika vizazi vyote"

katika vizazi vyote
"kizazi baada ya kizazi."

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generated on Tue Oct 24 10:45:40 2023

Chapter 101

Zaburi ya Daudi. [1] Nitaimba uaminifu wa agano lako na hukumu; kwako, Ee Yahwe, Nitakuimbia sifa. [2] Nitatembea katika njia ya uadilifu. Oh, ni lini utakuja kwangu? Nitatembea kwa uadilifu ndani ya nyumba yangu. [3] Sitaweka matendo maovu mbele ya macho yangu; ninachukia uovu usio na maana; hauta shikamana nami. [4] Watu waliopotoka wataniacha mimi; mimi sichangamani na uovu. [5] Nitamwangamiza yeyote amsengenyaye jirani yake kwa siri. Sitamvumilia yeyote mwenye kiburi. [6] Nitawachagua walio waaminifu katika nchi wakae upande wangu. Wale watembeao katika njia ya uhadilifu watanitumikia. [7] Watu wadanganyifu hawatabaki ndani ya nyumba yangu; waongo hawatakaribishwa mbele ya macho yangu. [8] Asubuhi hata asubuhi nitawaangamiza waovu wote kutoka nchini; nitawaondoa watendao maovu wote katika mji wa Yahwe.

Psalms 101:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Psalms 101:2

Nitatembea katika njia ya uaminifu
Hapa Daudi anazungumza kuhusu "kuishi" kana kwamba ni "kutembea." "Nitaishi kwa namna ambayo ni ya uaminifu na sawa" au "Nitaishi maisha yaliyo jaa uaminifu"

Nitatembea na uaminifu ndani ya nyumba yangu
Hapa Daudi anazungumza kuhusu "kuishi" kana kwamba ni "kutembea." Pia, Daudi anazungumzia kuhusu kuangalia nyumba yake kwa uaminifu , kana kwamba uaminifu ni kitu cha kimwili kinachokaa ndani ya nyumba yake. "Nitaichunga nyumba yangu kwa uaminifu"

Sitaweka uovu mbele ya macho yangu
"Uovu" ni nomino dhahania inayoweza kuandikwa kama msemo. Lahaja, "weka uovu mbele ya macho yangu," inamaanisha kuukubali. "Sitakubali mtu kufanya kisicho sawa mbele yangu"

haitang'ang'ania kwangu
Daudi anaelezea "uovu" kana kwamba ni kitu kinachoweza kumng'ang'ania. Hii inamaanisha ataepuka vitu viovu na watu wanaofanya vitu viovu. "Nitajiepusha kabisa na uovu"

ng'ang'ania
kushikilia kitu au mtu kwa nguvu.

Psalms 101:4

uovu
"chochote kilicho kiovu"

mwenye mwenendo wa dharau na kiburi
Misemo hii miwili ina maana moja na inasisitiza jinsi watu wa hivyo walivyo na kiburi.

mwenendo
"fikra" au "tabia"

Nitamtazama mwaminifu wa nchi kuketi pembeni kwangu
Hii inamaanisha kuwa Daudi angewaruhusu wale watu hao kuwa karibu naye na kuishi naye. "Nitawaruhusu waaminifu wa nchi kuishi na mimi"

mwaminifu
Hii inamaanisha watu walio waaminifu kwa Mungu. "watu waaminifu"

wanaotembea katika njia ya uadilifu
Hapa Daudi anazungumzia "kuishi" kana kwamba ilikuwa "kutembea." "ishi kwatika njia iliyo ya uwazi na sawa" au "wanaoishi maisha yaliyojaa uadilifu"

Psalms 101:7

Watu waongo hawata ... waongo hawata..
Misemo hii miwili ina wazo moja na inatumika pamoja kusisitiza jinsi Daudi atakavyoshindwa kuwavumilia watu waongo.

waongo hawatakaribishwa
Hii inaweza kuelezwa katika hali ya kutenda. "Sitawakaribisha waongo"

mbele ya macho yangu
Hapa "macho yangu" yanaashiria Daudi mwenyewe. "mbele yangu" au "mbele ya uwepo wangu"

Asubuhi kwa asubuhi
"Kila siku"

waovu
Hii inamaanisha watu waovu. "watu waovu"

kutoka mji wa Yahwe
Daudi anamaanisha mji aliumo kama "mji wa Yahwe." Hii inaweza kuwekwa wazi. "kutoka kwenye mji, ambao ni mji wa Yahwe"

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generated on Tue Oct 24 10:45:40 2023

Chapter 102

Maombi ya aliyeteswa wakati yeye alipolemewa na kumwaga maombolezo yake mbele ya Yahwe. [1] Sikia maombi yangu, Ee Yahwe; sikia kulia kwangu kwako. [2] Usiufiche uso wako mbali nami wakati wa shida. Unisikilize. Nikuitapo, unijibu upesi. [3] Kwa maana siku zangu zinapita kama moshi, na mifupa yangu kama moto. [4] Moyo wangu umeumizwa na niko kama majani yaliyo kauka. Ninasahau kula chakula chochote. [5] Kwa muendelezo wa kuugua kwangu, nimekonda sana. [6] Niko kama mwali wa jangwani; nimekuwa kama bundi magofuni. [7] Ninalala macho kama shomoro faraghani, pekeyake juu ya paa. [8] Adui zangu wananilaumu mchana kutwa; wale wanao nidhihaki hutumia jina langu katika laana. [9] Ninakula majivu kama mkate na kuchanganya kinywaji changu kwa machozi. [10] Kwa sababu ya hasira yako kali, umeniinua juu kunitupa chini. [11] Siku zangu ni kama kivuli kanachofifia, na ninanyauka kama majani. [12] Lakini wewe, Yahwe, unaishi milele, na kumbukumbu lako ni kwa vizazi vyote. [13] Wewe utasimama na kuirehemu Sayuni. Sasa ni wakati wa mkurehemu yeye. Wakati ulio teuliwa umefika. [14] Maana watumishi wako wameyaridhia mawe yake pendwa na kuyaonea huruma mavumbi ya magofu yake. [15] Mataifa wataliheshimu jina lako, Yahwe, na wafalme wote wa nchi watauheshimu utukufu wako. [16] Yahwe ataijenga tena Sayuni na ataonekana katika utukufu wake. [17] Wakati huo, atajibu maombi ya fukara; hatayakataa maombi yao. [18] Hii itaandikwa kwa ajili ya vizazi vijavyo, na watu ambao bado hawajazaliwa watamsifu Yahwe. [19] Maana ametazama chini toka mahali pa juu patakatifu; [20] Toka mbinguni Yahwe ameiangalia nchi, ili kusikia kuugua kwa wafungwa, kuwafungua waliohukumiwa kufa. [21] Kisha watu watalitangaza jina la Yahwe katika Sayuni na sifa zake katika Yerusalemu [22] pindi mataifa na falme watakapokusanyika pamoja kumtumikia Yahwe. [23] Amechukua nguvu zangu katikati ya siku zangu za kuishi, amezifupisha siku zangu. [24] Nilisema, "Mungu wangu, usinichukue katikati ya siku zangu; wewe uko hapa hata kizazi chote. [25] Tangu zama za kale wewe uliiweka nchi mahali pake; mbingu ni kazi ya mikono yako. [26] Mbingu na nchi zitaangamia lakini wewe utabaki; zitachakaa kama mavazi; utaziondoa kama watu waondoavyo mavazi yaliyo chakaa, nazo hazitaonekana tena. [27] Lakini wewe ni yuleyule, na miaka yako haitakuwa na mwisho. [28] Watoto wa watumishi wako wataendelea kuishi, na uzao wao utaishi katika uwepo wako.

Psalms 102:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

aliyeteswa
Hii inamaanisha mtu aliyeteswa. "mtu aliyeteswa"

anapolemewa
"dhaifu" au "mnyonge"

kumwaga maombolezo yake mbele ya Yahwe
Jinsi mtu anavyoeleza maombolezo yake inafananishwa na kumwaga kimiminiko. "anaeleza huzuni yake kwa uhuru kwa Yahwe"

Psalms 102:3

siku zangu zinapita kama moshi
Hapa "siku zangu" inamaanisha maisha ya mwandishi na wazo la "moshi" ni kitu kinachopotea upesi. "maisha yangu yanapita upesi"

mifupa yangu kama moto
Hapa mwandishi anazungumzia "mwili" wake kama "mifupa." "nahisi mwili wangu ni kama kitu kinachoungua"

Moyo wangu umepondeka
Hapa mwandishi anajizungumzia mwenyewe kama "moyo"wake. "Niko katika huzuni"

niko kama nyasi ziizonyauka
Hii ni njia nyingine ya kuelezea huzuni yake. "nahisi kama vile nakauka kama nyasi zilizonyauka"

Psalms 102:5

Nimekuwa kama mwari wa jangwani
Analinganisha upweke wake na ule wa mwari, ambayo mara nyingi huonekana yenyewe badala ya kuwa ndege wengine. "Nimekuwa mpweke na niliyechukiwa kama mwari jangwani"

mwari
ndege mkubwa anaye kula samaki

nimekuwa kama bundi katika maanguko
Mwandishi anaendelea kufafanua upweke kwa kujifananisha mwenyewe na bundi katika maanguko

generated on Tue Oct 24 10:45:40 2023

yaliyotelekezwa. "nimekuwa mwenyewe kama bundi katika maanguko yaliyo telekezwa"

bundi
Huyu ni ndege anayekuwa macho wakati wa usiku. "ndege wa usiku"

Psalms 102:7

Ninalala macho kama ndege mpweke
Mwandishi anajifananisha na ndege kusisitiza hisia yake ya upweke.

Psalms 102:9

Ninakula majivu kama mkate
Daudi angekuwa amekaa katika majivu kama kitendo cha kuomboleza, kwa hiyo majivu yangeanguka kwenye chakula chake. "Ninakula majivu kama ninavyokula mkate" au "Ninapoomboleza, majivu hudondoka kwenye mkate ninaokula"

na kuchanganya kinywaji changu na machozi
Daudi hakuchanganya kwa makusudi kinyaji chake na machozi; bali chozi lake lingedondoka katika kikombe chake wakati akiomboleza na kulia. "na machozi yangu yanadondoka kwenye kikombe ninachonywea"

umeniinua juu kunitupa chini
Mungu hajainua kiuhalisia mwili wa Daudi na kuutupa ardhini; bali Daudi anasema hivi kuelezea anachojisikia na kupitia. "ni kana kwamba umeniinua juu ili kunitupa chini"

Psalms 102:11

Siku zangu ni kama kivuli kinachofifia
Daudi anafananisha muda aliobakiza kuishi duniani na kivuli kinachofifia. "Muda wangu wa kubaki hai ni mfupi kama kivuli cha jioni ambacho kitapotea punde"

nimenyauka kama nyasi
Wakati mwili wa Daudi unakuwa mdhaifu na anakaribia mwisho wa maisha yake, anajilinganisha na nyasi zinazonyauka. "mwili wangu umedhofika kama nyasi zilizonyauka"

nyauka
kukauka na kujikunja

umaarufu wako ni wa vizazi vyote
"utatambulika katika vizazi vyote vitakavyokuja"

umaarufu
kujulikana na watu wengi

Psalms 102:13

kuwa na huruma juu ya Sayuni
Hapa "Sayuni" inamaanisha watu wanaoishi Sayuni. "kuwa na huruma na watu wanaoishi Sayuni"

juu yake
Neno "yake" inamaanisha Sayuni.

hushika mawe yake karibu
"Mawe" inamaanisha mawe yaliyokuwa sehemu wa kuta za mji kabla ya kuangamizwa. "bado wanapenda mawe yaliyokuwepo katika kuta za mji"

jina lako
Hapa "jina lako" linamaanisha Yahwe. "wewe"

wataheshimu utukufu wako
Watu watumheshimu Yahwe kwa sababu ya utukufu wake. Hapa Yahwe anazungumziwa kwa utukufu wake. "watakuheshimu wewe kwa sababu una utukufu"

atatokea katika utukufu wake
"ataonekana kama mtukufu" au "watu wataona utukufu wake"

Psalms 102:17

fukara
Hii inamaanisha watu fukara.

hatakataa maombi yao
"Yahwe atakubali maombi yao"

Hii itaandikwa kwa ajili ya vizazi vya baadaye
"Nitaandika hii kwa ajili ya vizazi vya baadaye"

Psalms 102:19

Kwa kuwa ametazama chini kutoka katika patakatifu pake pa juu; kutoka mbinguni Yahwe ametazama
Misemo hii miwili ina maana za kufanana na inatumika pamoja kusisitiza jinsi Mungu anavyotazama chini kutoka mbinguni.

patakatifu pake pa juu
"mahali pake patakatifu juu ya dunia"

wale walio hukumiwa kufa
"wale ambao mamlaka yaliwaamuru kuhukumiwa kufa"

Psalms 102:21

tangaza jina la Yahwe katika Sayuni na sifa zake katika Yerusalemu
Misemo hii miwili inamaana moja na inasisitiza wazo la kusifu jina la Yahwe.

na sifa zake
"na tangazeni sifa zake"

generated on Tue Oct 24 10:45:40 2023

Psalms 102:23

amechukuwa nguvu yangu
Daudi anazungumzia Mungu kumsababisha kuwa mnyonge kana kwamba nguvu yake ni kitu cha kihalisia kinachoweza kuondolewa kutoka kwake. "amenisababisha kuwa mnyonge"

siku zangu
Neno "siku" hapa linamaanisha maisha. "maisha yangu"

usichukue
Daudi anamwomba Mung asimwache afe. "usinitoe kutoka duniani" au "usiniache nife"

upo hapa katika vizazi vyote
"uko katika vizazi vyote"

Psalms 102:25

wote watazeeka
Neno "wote" linamaanisha "dunia" na "mbingu."

miaka yako haitakuwa na mwisho
Hapa Daudi anaelezea urefu wa muda ambao Mungu yuko hai kama "miaka" yake. "utaishi milele"

Psalms 102:28

wataishi
"wataendelea kuishi"

wataishi katika uwepo wako
Hapa Daudi anaelezea uzao kulindwa na Yahwe kama kuwa katika uwepo wake. "watalindwa wanapoishi katika uwepo wako"

generated on Tue Oct 24 10:45:40 2023

Chapter 103

Zaburi ya Daudi. [1] Nitamsifu Yahwe maisha yangu yote, na vyote vilivyomo ndani yangu, nitalisifu jina lake takatifu. [2] Maishani mwangu mwote nitamsifu Yahwe, na kukumbuka matendo yake yote mazuri. [3] Yeye husamehe dhambi zako zote; huponya magonjwa yako yote. [4] Huukomboa uhai wako dhidi ya uharubifu; hukuvika taji kwa uaminifu wa agano lake na hutenda kwa rehema. [5] Huyatosheleza maisha yako kwa mambo mema ili kwamba ujana wako ufanywe upya kama tai. [6] Yahwe hutenda yaliyo haki naye hutenda hukumu ya haki kwa ajili ya wote walio onewa. [7] Alimjulisha Musa njia zake, matendo yake kwa uzao wa Israeli. [8] Yahwe ni wa huruma na neema; ni mvumilivu; ana agano kuu la uaminifu. [9] Hataadhibu siku zote; hakasiriki siku zote. [10] Hatushughulikii sisi kama dhambi zetu zinavyostahili au kutulipa kulingana na uhitaji wa dhambi zetu. [11] Kama mbingu zilivyo juu zaidi ya nchi, ndivyo ulivyo ukuu wa uaminifu wa agano lake kwao wale wanaomcha yeye. [12] Kama vile mashariki ilivyo mbali na magharibi, hivi ndivyo ameondoa hatia zetu za dhambi zetu mbali nasi. [13] Kama vile baba alivyo na huruma kwa watoto wake, ndivyo Yahwe alivyo na huruma kwao wamchao. [14] Maana anajua tulivyo umbwa; anajua kuwa tu mavumbi. [15] Kama ilivyo kwa mwanadamu, siku zake ni kama majani; hustawi kama ua katika shamba. [16] Upepo hulipiga, nalo hutoweka, na hakuna hata mmoja awezaye kuelezea mahali lilipokua. [17] Lakini agano la uaminifu wa Yahwe uko kwa wale wamchao yeye milele hata milele. Haki yake ni endelevu kwa uzao wao. [18] Wanashika agano lake na kukumbuka kutii maagizo yake. [19] Yahwe ameweka kiti chake cha enzi mbinguni, na ufalme wake watawala juu ya kila mtu. [20] Msifuni Yahwe, enyi malaika zake, ninyi hodari wenye nguvu na mtendao neno lake, na kutii sauti ya neno lake. [21] Msifuni Yahwe, enyi jeshi la malaika wote, ninyi ni watumishi mfanyao mapenzi yake. [22] Msifuni Yahwe, viumbe wake wote, mahali popote atawalapo. Nitamsifu Yahwe maisha yangu yote.

Psalms 103:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nitamsifu Yahwe na maisha yangu yote, na kwa vyote vilivyo ndani yangu, ninatoa sifa kwa jina lake takatifu, ninatoa sifa kwa jina lake takatifu
Misemo hii miwili inamaana moja na inasisitiza jinsi atakavyomsifu Yahwe. "Nitamsifu Yahwe kwa moyo wangu wote"

ninatoa sifa kwa jina lake takatifu
Hii inamaanisha kusifu jina la Yahwe kama Yahwe.

vyote vilivyo ndani yangu
"kila kitu ndani yangu." Daudi anatumia msemo huu kujizungumzia mwenyewe na kusisitiza mapenzi kwa Yahwe.

Psalms 103:3

zako ... yako
Tafsiri nyingi zinaeleza hii na "mimi."

Anakomboa maisha yako kutoka katika uharibifu
Hii inamaanisha kuwa Yahwe anamweka kuwa hai. "Ananiokoa kutoka na kifo"

anakuvika taji
Hapa "baraka' inaelezwa kana kwamba ni "kuvikw taji." "anakubariki"

Anakuridhisha maisha yako na vitu vizuri
Msemo "maisha yako" inamaanisha "wewe," lakini inasisitiza kuwa Yahwe hutoa baraka katika maisha yote. "Anakuridhisha na vitu vizuri katika maisha"

ujana wako unafanywa kuwa mpya kama tai
Kuwa na "ujana wako kufanywa kuwa mpya" inamaanisha kujihisi kijana tena. Hapa Daudi anafananisha hisia hii ya ujana na wepesi na nguvu ya tai. "unajihisi kijana na mwenye nguvu kama tai"

ujana wako
"ujana" unamaanisha nguvu ambayo alikuwa nayo kama kijana.

Psalms 103:6

anafanya vitendo vya hukumu kwa ajili ya
"anasababisha hukumu kutokea"

wote walio kandamizwa
"wote walio kandamizwa na watu"

matendo yake kwa uzao
"alifanya matendo yake yajulikane kwa uzao"

ana uaminifu mkuu wa agano
amejaa huruma na upendo"

generated on Tue Oct 24 10:45:40 2023

Psalms 103:9

Hataadabisha wakati wote; hakasiriki kila mara
Misemo hii miwili ina maana za kufanana. Msemo wa pili unaimarisha wazo la kwanza.

Hatufanyii ... au kutulipa
Misemo hii miwili ina usambamba na inasisitiza kwamba Mungu hatuadhibu kama tunavyostahili. "Hatulipi kwa adhabu tunayostahili kwa ajili ya dhambi zetu"

Hatufanyii
"Hautuadhibu"

Psalms 103:11

Kwa kuwa kama anga zilivyo juu ... kuelekea wale ambao humheshimu
Tashbihi inalinganisha umbali mkubwa kati ya mbingu na dunia kwa ukuu wa upendo wa Mungu kwa ajili ya watu wake.

Kama vile mashariki ilivyo mbali ... alivyoondoa hatia ya dhambi zetu kutoka kwetu
Umbali kati ya mashariki na magharibi ni mbali sana mpaka haiwezi kupimika. Katika tashbihi hii, umbali huo unalinganishwa kwa jinsi Mungu anavyosogeza mbali hatia yetu kutoka kwetu.

Kama vile baba alivyo na huruma ... juu ya wale amabo humheshimu
Hapa mwandishi analinganisha huruma ya baba kwa watoto wake kwa huruma ya Yahwe kwa wale ambao wanamheshimu.

Psalms 103:14

jinsi tulivyoumbwa
Hii inaweza kuelezwa katika hali ya kutenda. "jinsi miili yetu ilivyo" au "jinsi alivyoumba miili yetu"

anajua ya kuwa sisi ni vumbi
Yahwe alipomuumba Adamu mtu wa kwanza alimuumba kutoka na vumbi. "anakumbuka ya kwamba alituumba kutoka na vumbi"

Na kwa mtu, siku zake ni kama nyasi
Katika tashbihi hii, urefu wa maisha ya mtu unalinganishwa na urefu mfupi ambao nyasi huota kabla hazijafa. "Urfeu wa maisha ya mtu ni kama yale ya nyasi"

hustawi kama ua katika shamba
Katika tashbihi hii, jinsi mtu hukua katika muda inalinganishwa kwa jinsi ua huota.

hustawi
"Kustawi" ni kuota vizuri na kuwa na afya.

Upepo huvuma juu yake, na linatoweka ... ni wapi liliwahi kuota
Misemo hii inaendelea kuongea juu ya maua na nyasi. Inalinganisha jinsi maua na nyasi hufa kwa jinsi mtu hufa. "Upepo huvuma juu ya maua na nyasi na inapotea, na hakuna awezaye kujua wapi zilianza kuota - ni sawa na mwanadamu"

Psalms 103:17

ni kutoka milele mpaka milele
Hii ina maana ya kwamba upendo wa Yahwe huendelea milele. "utaendelea milele"

vizazi vyao
"vizazi vya wale ambao humuinua yeye"

Wanashika agano lake na kukumbuka kutii maelekezo yake
Misemo hii miwili ina maana za kufanana.

Yahwe ameimarisha kiti chake cha enzi katika mbingu
Hapa utawala wa Yahwe kama mfalme unamaanishwa kama "kiti chake cha enzi". "Yahwe amechukua kiti chake katika mbingu ambapo hutawala kama mfalme"

ameimarisha
"alifanya"

ufalme wake hutawala
Hapa Yahwe anaelezwa kuwa "ufalme wake" kusisitiza mamlaka yake kama mfalme. "hutawala"

Psalms 103:20

hutekeleza mapenzi yake
Hii ni lahaja ikimaanisha "kufanya mapenzi yake". "fanya mapenzi yake"

katika sehemu zote ambazo hutawala
"msifu yeye katika sehemu zote ambapo hutawala"

kwa maisha yangu yote
"na moyo wangu wote" au "na nafsi yangu yote". Msemo huu una maana ya kwamba atamsifu Yahwe kwa moyo wote na unatumika kusisitiza utii wake kwake.

generated on Tue Oct 24 10:45:40 2023

Chapter 104

1 Nitamsifu Yahwe maisha yangu yote, Ewe Yahwe Mungu wangu, wewe ni mkubwa sana; umevikwa kwa utukufu na enzi. **2** Unajifunika mwenyewe kwa nuru kama kwa mavazi; umetandaza mbingu kama pazia za hema. **3** Umeweka mawinguni mihimili ya vyumba vyako; huyafanya mawingu gari lako; hutembea juu ya mbawa za upepo. **4** Yeye huufanya upepo kuwa wajumbe wake, miale ya moto kuwa watumishi wake. **5** Aliiweka misingi ya nchi, nayo haitahamishwa kamwe. **6** Wewe uliifunika nchi kwa maji kama kwa mavazi; maji yalifunika milima. **7** Kukemea kwako kulifanya maji kupungua; kwa sauti ya radi yako yakaondoka kasi. **8** Milima iliinuka, na mabonde yakaenea mahali ambapo wewe ulikwisha pachagua kwa ajili yao. **9** Umeweka mipaka kwa ajili yao ambao hayawezi kuupita; hayawezi kuifunika nchi tena. **10** Yeye alifanya chemchemi kutiririsha maji mabondeni; mito kutiririka katikati ya milima. **11** Inasambaza maji kwa ajili ya wanyama wote wa shambani; punda wa porini hukata kiu yao. **12** Kandokando ya mito ndege hujenga viota vyao; huimba kati ya matawi. **13** Humwagilia milima kutoka katika chumba chake cha maji mawinguni. Nchi imejazwa kwa matunda ya kazi yake. **14** Huzifanya nyasi kukua kwa ajili ya mifugo na mimea kwa ajili ya binadamu kulima ili kwamba mwanadamu aweze kuzalisha chakula toka nchini. **15** Hutengeneza mvinyo kumfurahisha mwanadamu, mafuta yakumfanya uso wake ung'ae, na chakula kwa ajili ya kuimarisha uhai wake. **16** Miti ya Yahwe hupata mvua nyingi; Mierezi ya Lebanoni aliyoipanda. **17** Hapo ndege hutengeneza viota vyao. Na korongo, misunobari ni nyuma yake. **18** Mbuzi mwitu huishi kwenye milima mrefu; na urefu wa milima ni kimilio la wibari. **19** Aliuchagua mwezi kuweka alama ya majira; jua latambua kuchwa kwake. **20** Wewe hufanya giza la usiku ambapo wanyama wote wa msituni hutoka nje. **21** Wana simba huunguruma kwa ajili ya mawindo na hutafuta chakula chao kutoka kwa Mungu. **22** Jua linapochomoza, huenda zao na kujilaza mapangoni mwao. **23** Wakati huo huo, watu hutoka nje kuelekea kazi zao na utumishi wake mpaka jioni. **24** Yahwe, ni jinsi gani kazi zako zilivyo nyingi na za aina mbalimbali! Kwa hekima ulizifanya zote; nchi inafurika kwa kazi zako. **25** Kule kuna bahari, yenye kina kirefu na pana, ikiwa na viume vingi visivyo hesabika, vyote vidogo na vikubwa. **26** Meli husafili humo, na ndimo alimo Lewiathani uliye muumba acheze baharini. **27** Hawa wote hukutazama wewe uwape chakula kwa wakati. **28** Unapowapa chakula, hukusanyika; ufunguapo mkono wako, wanatosheka. **29** Unapouficha uso wako, wanateseka; ukiiondoa pumzi yao, wanakufa na kurudi mavumbini. **30** Unapotuma Roho yako, wanaumbwa, nawe unaifanya upya nchi. **31** Utukufu wa Yahwe na udumu milele; Yahwe na aufurahie uumbaji wake. **32** Yeye hutazama nchi, nayo hutikisika; huigusa milima, nayo hutoa moshi. **33** Nitamwimbia Yahwe maisha yangu yote; nitamwimbia sifa Mungu wangu nigali ninaishi. **34** Mawazo yangu na yawe matamu kwake; nitafurahia katika Yahwe. **35** Wenye dhambi na waondoshwe katika nchi, na waovu wasiwepo tena. Ninamsifu Yahwe maisha yangu yote. Msifuni Yahwe.

Psalms 104:1

Taarifa ya Jumla
Usambaba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla
Zaburi hii ni wimbo wa sifa.

kwa maisha yangu yote
"kwa moyo wangu wote" au "kwa nafsi yangu yote". Msemo huu una maana ya kwamba atamsifu Yahwe kwa moyo wote na inatumika kusisitiza utii wake kwake.

umevaa ufahari na utukufu
Maneno "ufahari" na "utukufu" ina maana moja na inasisitiza ukuu wa utukufu wa Yahwe. Inaelezwa kama kumvisha Yahwe kama vazi. "una ufahari na utukufu kukuzunguka kote"

Unajifunika kwa mwanga kama vile vazi
Yahwe anafafanuliwa kama kufunikwa na mwanga kana kwamba mwanga ulikuwa vazi kukuzunguka. "Unafunikwa na mwanga"

unatandaza nje mbingu kama pazia la hema
Hapa Mungu anafafanuliwa kama kutandaza nje mbingu kama mtu anavyotandazwa nje ya hema wakati inaandaliwa. "unatandaza nje mbingu kama mtu anayetengeneza hema"

Unalaza nguzo za chumba chako juu ya mawingu
"Unajenga vyumba vyako vya juu katika mbingu". Hii ina maana ya nyumba yake kuwa ndefu ya kwamba sakafu yake ya juu inatanuka mapka katika mawingu.

unafanya mawingu kuwa kibanda wazi chako
Hapa mawingu yanaelezwa kumbeba Yahwe kana kwamba yalikuwa kibandawazi. "unafanya mawingu kukubeba kama kibandawazi"

generated on Tue Oct 24 10:45:40 2023

unatembea juu ya mabawa ya upepo
Hapa kuvuma kwa upepo inaelezwa kama mabawa ambayo Yahwe hutembea. "unatembea juu ya upepo"

Psalms 104:4

Hufanya upepo kama wajumbe wake
Maana zaweza kuwa 1) anasababisha upepo kuweza kubeba ujumbe kama mjumbe, "Hufanya upepo kuwa kama wajumbe wake" au 2) "Huwafanya wajumbe wake kuwa na haraka kama upepo"

miale ya moto watumishi wake
Maana zaweza kuwa 1) "anasababisha miale ya moto kuwa kama watumishi wake". Husababisha moto kumtumikia kama mtumishi angefanya au 2) "hufanya mtumishi wake kuwa kama miale ya moto".

miale ya moto watumishi wake
Hii inaweza kuandikwa na taarifa ya kudokezwa kutoka katika mstari wa nyuma. "Hufanya miale ya moto watumishi wake"

Alilaza misingi ya dunia
Hapa msemo "kulaza misingi" ina maana ya "kuumbwa". "Aliumba dunia nzima"

Psalms 104:6

Ulifunika dunia kwa maji kama vazi
Hapa maji ambayo yalifunika dunia inalinganishwa na jinsi vazi kubwa linavyoweza kufunika kabisa kitu. "Umefunika kabisa dunia kwa maji"

Kukaripia kwako hufanya maji ... yalitoroka
Misemo hii miwili ina maana moja na inatumika pamoja kusisitiza jinsi Mungu alivyozungumza na maji yalivyoondoka.

kurudi nyuma
"kukimbia" au "kusogea nyuma"

yalitoroka
Hapa mtunga zaburi anazungumza juu ya maji kurudi nyuma kana kwamba yalitoroka kama mnyama baada ya kusikia sauti ya Yahwe. Neno "kutoroka" lina maana ya kukimbia mbali haraka. "kukimbia haraka"

Psalms 104:8

Milima ikainuka, na mabonde yakasambaa
Hapa mtunga zaburi anazungumza juu ay Mungu kusababisha milima na mabonde kusogea na kubadilika kana kwamba zilichagua kusogea zenyewe. Inaelezewa kwa njia hii kusisitiza uwezo wa Mungu.

mpaka kwa ajili yao ili wasivuke
Hapa mtunga zaburi anazungumza juu ya Mungu kusababisha maji kutovuka mpaka ambao alitengeneza kwa ajili yao kana kwamba maji yenyewe yalichagua kutovuka. Yaneelezewa kwa naman hii kusisitiza mamlaka ya Mungu juu yao. "mpaka kwa ajili yao ambao hawawezi kuvuka"

mpaka
"mstari" au "mpaka"

kwa ajili yao
Neno "yao" ina maana ya maji.

Psalms 104:10

vijito
mito midogo

punda pori huzima kiu yao
Inaweza kuwekwa wazi ya kwamba wanazima kiu yao kwa kunywa maji. "punda pori hunywa maji kuzima kiu yao"

ukingo wa mto
ardhi katika ukingo wa mto

wanaimba miongoni mwa matawi
Hapa Daudi anafafanua ndege kulia kana kwamba walikuwa wakiimba. "wanalia miongoni mwa matawi ya mti"

Psalms 104:13

Humwagilia milima kutoka katika vyumba vyake vya maji vya angani
Hii ina maana ya kwamba Mungu husababisha mvua kunyesha. Maji yanaelezwa kama kurudi nyuma katika vyumba vya angani. "Humwagilia milima kwa kusababisha mvua kuanguka kutoka angani"

matunda ya kazi yake
"mambo mengi mazuri ambayo unaumba"

na mimea kwa ajili ya mtu kulima
Maneno ambayo hayapo yanweza kuongezwa. "na hufanya mimea kuota kwa ajili ya mtu kulima"

Psalms 104:16

Miti ya Yahwe hupata mvua nyingi
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe alitoa mvua nyingi kwa ajili ya miti yake"

Pale ndege hutengeneza viota vyao
Wanatengeneza viota vyao katika seda. Hii inaweza kuwekwa wazi. "Ndege hutengeneza viota vyao katika seda"

korongo
Huyu ni aina ya ndege. "ndege"

generated on Tue Oct 24 10:45:40 2023

pimbi
Pimbi ni mnyama mdogo ambaye hufanana na panya mkubwa. "melesi wa mawe"

Psalms 104:19

nyakati
Neno hili lina maana ya hali za hewa tofauti zinazobadilika katika mwaka. Baadhi ya sehemu zina nyakati za mvua kubwa na kiangazi, wakati zingine zina majira ya kuchipua, majira ya bubujiko, majira ya joto na majira ya baridi.

jua linajua wakati wake
Hapa Daudi anafafanua jua kana kwamba anajua ni wakati gani wa siku. "alifanya jua kuzama muda ukiwadia"

Unafanya
"Yahwe, unafanya". Hapa mwandishi anabadilisha kutoka kuzungumza juu ya Yahwe kwa kuzungumza kwake.

Psalms 104:21

mawindo
Huyu ni mnyama ambaye ni chakukla kwa ajili mnyama mwingine.

na kutafuta chakula chao kutoka kwa Mungu
"lakini wanamtegemea Mungu kutoa chakula chao"

kurudi nyuma
"rudi" au "ondoka mbali"

mapango
nyumba za baadhi ya mamalia na wanyama wadogo

Psalms 104:23

humwagikia kwa kazi zako
Hapa Daudi anafafanua kiasi cha vitu ambavyo Yahwe aliviumba kana kwamba vilikuwa kimimiliko kumwagikia nje ya chombo. "inajazwa na kazi yako!"

Psalms 104:25

kirefu na kipana
"ina kina kirefu sana na ni pana sana". Urefu na upana wa bahari unasisitiza jinsi ilivyo kubwa.

inayojaa
"inayomwagikia"

visivyohesabika
"isiyohesabika"

wote wadogo na wakubwa
Hii ina maana ya viumbe vya kila aina ya ukubwa.

Meli husafiri pale
"Meli husafiri juu ya bahari"

Psalms 104:27

Hawa wote
"Viumbe hawa wote"

kuwapa chakula chao kwa wakati
"kuwapa chakula chao wanapokihitaji"

Utakapowapatia, wanakusanya
Inaweza kusaidia kuandika ya kwamba ni chakula ambacho kinapewa. "Unapotoa chakula kwao, wanakikusanya"

wanakusanya
"kusanya"

unapofungua mkono wako
Hii inaelezea Yahwe kama kufungua mkono wake kutoa chakula kwa viumbe. "unapofungua mkono wako kuwalisha"

Psalms 104:29

utakapoficha uso wako
Hii ina maana ya kwamba Yahwe hawatazami wao au kuwaangalia kwa makini. "pale ambapo hautazami juu yao" au "unapowadharau"

kurudi mavumbini
Hii ina maana ya kwamba miili yao huoza na huwa udongo tena. "miili yao huoza na kurudi ardhini"

Unapotuma nje Roho wako
Hii ina maana ya Roho wake kutumwa kutoa uhai kwa viumbe.

wanaumbwa
Ni roho ya Yahwe ambayo iliwaumba.

unafanya upya uso wa nchi
"unasababisha nchi kujaa na uhai mpya"

Psalms 104:33

mawazo yangu kuwa matamu
Analinganisha mawazo yake na kitu ambacho ni kitamu. "mawazo yangu yawe mazuri"

Psalms 104:35

wapoteleaa
"kupotelea"

acha waovu wasiwepo tena
Msemo huu "waovu" una maana ya watu waovu. "na watu waovu wapotelee"

generated on Tue Oct 24 10:45:40 2023

Chapter 105

1 Mshukuruni Yahwe, liitieni jina lake; myafanye matendo yake yajulikane kati ya mataifa. **2** Mwimbieni yeye, mwimbieni sifa yeye; semeni matendo yake yote ya ajau. **3** Mjivune katika utakatifu wa jina lake; moyo wao wamtafutao Yahwe ufurahi. **4** Mtafuteni Yahwe na nguvu zake; utafuteni uwepo wake siku zote. **5** Kumbukeni mambo ya ajabu aliyoyatenda, **6** miujiza yake na amri zitokazo kinywani mwake, enyi kizazi cha Ibrahimu mtumishi wake, enyi watu wa Yakobo, wachaguliwa wake. **7** Yeye ni Yahwe, Mungu wetu. Amri zake ziko juu ya nchi yote. **8** Naye hulikumbuka agano lake milele, neno alilo amuru kwa ajili ya vizazi elfu. **9** Hulikumbuka agano alilolifanya na Ibrahimu na kiapo alicho mwapia Isaka. **10** Hiki ndicho alicho mthibitishia Yakobo kama agano na kama agano la milele kwa Israeli. **11** Alisema, "Nitakupa wewe ardhi ya Kanaani kama sehemu yako ya urithi." **12** Alisema hili wakati tu walipokuwa wachache katika hesabu, yaani wachahe sana, nao walikuwa wageni katika nchi. **13** Walienda taifa hadi taifa na kutoka ufalme moja kwenda mwingine. **14** Hakuruhusu yeyote kuwaonea; aliwakemea wafalme kwa ajili yao. **15** Alisema, "Msiwaguze wapakwa mafuta wangu, na msiwadhuru manabii wangu." **16** Aliita njaa katika nchi; akaondoa upatikanaji wa mkate wote. **17** Akatuma mtu mbele yao; Yusufu aliuzwa kama mtumishi. **18** Miguu yake ilifungwa kwa pingu; alivishwa mnyororo wa chuma shingoni mwake, **19** mpaka wakati wa maneno yake ulipotimia, nalo neno la Yahwe lilimjaribu. **20** Mfalme alituma watumishi kumfungua; mtawala wa watu alimuweka huru. **21** Alimuweka kuwa msimamizi wa nyumba yake kama mtawala wa mali zake zote **22** kuwaelekeza wakuu kama alivyopenda na kuwafundisha viongozi wake hekima. **23** Kisha Israeli iliingia Misri, na Yakobo aliishi kwa muda katika nchi ya Hamu. **24** Yahwe aliwajalia watu wake wazae sana, na aliwafanya wenye nguvu kuliko adui zao. **25** Alisababisha adui zao wawachukie watu wake, na kuwatendea visivyo watumishi wake. **26** Alimtuma Musa, mtumishi wake, na Haruni, ambaye alikwisha mchagua. **27** Walifanya ishara zake kati ya Wamisri na maajabu yake katika ya nchi ya Hamu. **28** Alituma giza na likaifanya nchi hiyo kuwa giza, lakini watu wake hawakutii amri zake. **29** Aligeuza maji kuwa damu na aliua samaki wao. **30** Nchi yao ilijaa vyura, hata katika vyumba vya watawala wao. **31** Alisema, na makundi ya inzi na chawa wakaja mjini mwote. **32** Aliigeuza mvua yao kuwa mvua ya mawe, pamoja na miali ya moto juu ya ardhi yao. **33** Aliiharibu mizabibu yao na mitini yao; akaivunja miti ya mji wao. **34** Alisema, na nzige wakaja, nzige wengi sana. **35** Nzige walikula mboga zao zote za majani katika nchi yao. Walikula mazao yote ardhini. **36** Aliua kila mzaliwa wa kwanza katika nchi yao, malimbuko ya nguvu zao. **37** Aliwatoa nje Waisraeli wakiwa na fedha na dhahabu; hakuna mmoja wa kabila lake aliyejikwaa njiani. **38** Misri ilifurahi walipoondoka, maana Wamisri waliwaogopa. **39** Alitandaza wingu liwafunike na alifanya moto uwaangazie wakati wa usiku. **40** Waisraeli waliomba chakula, naye aliwaletea kware na aliwatosheleza kwa mkate kutoka mbiguni. **41** Aliugawa mwamba, maji yalimwagika kutoka humo; yalitiririka katika jangwa kama mto. **42** Kwa maana alikumbuka ahadi yake takatifu aliyoifanya kwa Ibrahimu mtumishi wake. **43** Aliwaongoza watu wake kwa furaha, wateule wake kwa kelele za ushindi. **44** Aliwapa nchi za mataifa; walichukua milki ya mali za watu **45** ili waweze kushika amri zake na kutii sheria zake. Msifuni Yahwe.

Psalms 105:1

Taarifa ya Jumla
Usambamba ni kawaida katika shairi ya Kiebrania.

liite jina lake ... Jivunie katika jina lake takatifu
Hapa "jina" inawakilisha Yahwe. "muite yeye ... Jivunie ndani ya Yahwe"

mataifa
Hii ina maana ya watu katika mataifa. "watu wa mataifa"

acha moyo wa wale ambao humtafuta Yahwe washangilie
Hapa "moyo" inawakilisha mtu ambaye humtafuta Yahwe. "acha watu ambao humtafuta Yahwe washangilie"

Psalms 105:4

Mtafute Yahwe na nguvu yake
"kutafuta nguvu ya Yahwe" ina maana ya kumuuliza kukuimarisha.

Kumbuka
"kumbuka"

generated on Tue Oct 24 10:45:40 2023

miujiza yake na
Inaweza kusaidia kuongeza maneno ambayo hayapo. "kumbuka miujiza yake na"

maagizo kutoka mdomoni mwake
Hapa "mdomoni" ina maana ya mambo ambayo alizungumza. "maagizo ambayo ameyazungumza"

vizazi vyako vya Abrahamu ... nyie watu wa Yakobo
Mwandishi anazungumza kwa Waisraeli, kuwaita majina haya.

Abrahamu mtumishi wake
"Abrahamu, mtumishi wa Yahwe"

Psalms 105:7

Huweka akilini ... neno ambalo alililoliamuru
Misemo hii miwili inatumia maana ya kufanana na inatumika pamoja kwa ajili ya msisitizo. Neno "neno" lina maana ya agano. "Huweka akilini agano lako milele, ahadi aliyoifanya"

huweka akilini
Hii ina maana ya kukumbuka na kufikirir juu ya jambo. "hukumbuka"

vizazi elfu moja
"vizazi 1,000"

Psalms 105:9

Huweka akilini
Msemo huu "kuweka akilini" ina maana ya kukumbuka jambo. "anakumbuka"

agano ambalo alilifanya na Abrahamu ... kiapo chake kwa Isaka
Misemo hii miwili "agano" na "kiapo" ina maana ya ahadi moja ambayo Yahwe alifanya kwa watu wake.

kiapo chake kwa Isaka
Inaweza kusaidia kuongeza maneno ambayo hayapo. "kiapo chake ambacho alitoa kwa Isaka"

Psalms 105:12

Kauli Kiunganishi
Mtunga zaburi anaandika kuhusu Israeli.

walipokuwa wachache tu kwa idadi
Neno "walipokuwa" ina maana ya Waisraeli.

na wageni katika nchi
Inadokezwa ya kwamba "nchi" ina maana ya Kaanani. "na walikuwa wageni katika nchi ya Kaanani"

Waliondoka kutoka
"Waliendelea kutangatanga"

kutoka taifa kwa taifa na kutoka ufalme mmoja kwa mwingine
Misemo hii miwili ina maana moja na inatumika pamoja kwa msisitizo.

Psalms 105:14

Kauli Kiunganishi
Mtunga zaburi anazungumza kuhusu Israeli.

kwa ajili yao
"kwa ajili ya ustawi wao". Hii ina maana ya Israeli.

Usiwaguse watiwa mafuta wangu
Hapa "kugusa" ina maana ya kudhuru, ni kukuza ambapo Yahwe alitumia kuimarisha onyo lake kutowadhuru watu wake. "Usiwadhuru watu ambao niwewatia mafuta"

Psalms 105:16

Akaamuru njaa
"Alituma". Hii ina maana ya kwamba alisababisha njaa kutokea katika nchi.

akiba yote ya mkate
Hapa "mkate" ina maana ya chakula kwa ujumla. "akiba yote ya chakula"

Alimtuma mtu mbele yao; Yusufu
Inaweza kusaidia kuandika ya kwamba alimtuma mbele yao Misir. "Alimtuma mwanamume mbele yao Misri; alimtuma Yusufu ambaye"

Yusufu aliuzwa kama mtumishi
Hii inaweza kuelezwa katika hali ya kutenda. "Ndugu za Yusufu alimuuza kama mtumwa"

Psalms 105:18

minyororo
vizuizi vya chuma vinavyotumika kushika vifundo vya mfungwa au vifundo vya mguu pamoja

Miguu yake ilifungwa kwa minyororo; shingoni mwake kuliwekwa kola ya chuma
Kauli hizi zinaweza kuandikwa kama hali ya kutenda. "Wamisri walimfunga miguu yake kwa minyororo; waliweka kola ya chuma shingoni mwake".

neno la Yahwe likamjaribu
Hapa "neno" lina maana ya ujumbe wa Yahwe. "ujumbe wa Yahwe ulimjaribu"

Psalms 105:20

Mfalme alituma watumishi kumweka huru; mtawala wa watu akamweka huru
Misemo hii miwili ina maana moja na inatumika pamoja kwa msisitizo ya kwamba mfalme alimweka huru.

generated on Tue Oct 24 10:45:40 2023

Kisha Israeli akaja mpaka Misri
Hapa "Israeli" ina maana ya Yakobo. Yakobo alileta familia yake pamoja naye. "Kisha Israeli na familia yake kuja Misri"

Psalms 105:24

Yahwe aliwafanya watu wake kuzaliana
Mwandishi anazungumza juu ya ongezeko la Israeli kana kwamba walikuwa mmea ambao ulizaa matunda mengi. "Mungu aliongeza idadi ya watu wake sana"

kuwachukia watu wake, kuwatendea vibaya watumishi wake
"kuchukia watu wake na kuwatendea vibaya watumishi wake"

Walitelekeza ishara zake ... maajabu yake katika nchi ya Hamu
Misemo hii miwili ina maana moja na inatumika pamoja kwa ajili ya msisitizo. "Musa na Haruni walitekeleza miujiza ya Yahwe Misri miongoni mwa vizazi wa Hamu"

maajabu yake
Maneno ambayo haypo yanaweza kuongezwa. "na wakatekeleza maajabu yake"

Psalms 105:28

alifanya nchi hiyo kuwa giza
"alifanya anga giza"

vyura
reptilia mdogo anayeruka

katika katika vyumba vya watawala wao
"hata walikuwa ndani ya vyumba vya watawala wao"

Psalms 105:31

Kauli Kiunganishi
Mtunga zaburi anaendelea kufafanua hukumu ya Yahwe kwa Misri.

kundi kubwa
makundi makubwa yanayopaa

chawa
wadudu wadongo wanaopaa kama nzi lakini wadogo zaidi

mvua ya mawe
barafu ambayo huanguka kutoka angani kama mvua

Aliangamiza ... alivunja
Mungu alisababisha mvua ya mawe, mvua, na radi kuharibu mizabibu na miti. "Alisababisha iangamize ... na kuvunja"

Psalms 105:34

nzige wengi sana
"kulikuwa na nzige wengi sana"

Nzige walikula mimea yote ... Walikula mazao yote ya ardhini
Misemo hii miwili ina maana moja na inatumika pamoja kwa ajili ya msisitizo. "Wadudu walikula mimea yote na mazao yote katika nchi"

Alimuua kila mzaliwa wa kwanza katika nchi, malimbuko ya nguvu zao
Hapa msemo wa pili kuhusu "malimbuko" unatumika kufafanua "mzaliwa wa kwanza" katika msemo wa kwanza. "Aliua kila mzaliwa wa kwanza katika nchi yao, ambao walikuwa malimbuko ya nguvu zao" au "Kisha Yahwe aliwaua wana wenye umri mkubwa katika kila nyumba ya watu wa Misri"

Psalms 105:37

Aliwaleta Waisraeli nje wakiwa na fedha na dhahabu
Waisraeli walipoondoka Misri walichukua fedha na dhahabu pamoja nao. "Aliwatoa Waisraeli kutoka Misri pamoja na fedha na dhahabu katika milki yao"

hakuna wa kabila lake waliojikwaa njiani
Hakuna aliyebaki nyuma. Hii inaweza kuelezwa kwa hali ya chanya. "makabila yake yote yaliweza kufanya safari hiyo"

Misri ilifurahi
Hapa "Misri" ina maana ya watu ambao wanaishi Misri. Watu wa Misri alifurahi.

Alitandaza wingu kuwa mfuniko
Hapa mtunga zaburi anafafanua Yahwe kuweka wingu angani kana kwamba alikuwa akitandaza nje vazi. Wingu lilikuwa "linafunika" kuwalinda kutoka na jua. "Aliweka wingu angani kuwalinda kutoka na jua na joto"

kutengeneza moto kutoa mwanga usiku
Yahwe aliweka nguzo ya moto angani kutoa mwanga wakati wa usiku. "aliweka moto angani kutoa mwanga usiku"

Psalms 105:40

naye akaleta kware
Inaweza kuwa msaada kuweka wazi ya kwamba kware ni ndege wadogo Yahwe alituma kwa ajili yao kula. "na Yahwe alituma ndege wadogo wa kula"

na mkate kutoka mbinguni
Yahwe alisababisha mana, aina ya mkate, kuanguka kutoka angani. "kwa mkate ambao ulianguka kutoka angani"

yalitiririka
"maji yalitiririka"

generated on Tue Oct 24 10:45:40 2023

aliweka akilini
Hii ina maana kukumbuka. "alikumbuka"

Psalms 105:43

Akawaongoza watu wake nje ... wateule wake kwa kelele za ushindi
Misemo hii miwili ina maana moja na inatumika pamoja kusisitiza ya kwamba watu wa Mungu walikuwa na furaha alipowaongoza kutoka Misri. Watu walikuwa wakipiga kelele kwa furaha. "Aliwaongoza watu wake wateule kwa kelele za furaha na ushindi"

wateule wake
Hapa "wateule" ina maana ya watu wateule wa Yahwe. "watu wake wateule"

ushindi
"sherehe" au "furaha"

kuzishika amri zake na kutii sheria zake
Misemo hii miwili ina maana moja na inatumika pamoja kwa ajili ya msisitizo. "Kushika" amri zake ina maana ya kuzitii. "kutii sheria zake na maagizo"

generated on Tue Oct 24 10:45:40 2023

Chapter 106

1 Msifuni Yahwe. Mshukuruni Yahwe, kwa kuwa ni mwema, kwa maana uaminifu wa agano lake wadumu milele. **2** Ni nani awezaye kuyahesabu mataendo makuu ya yahwe au kutangaza katika ukamilifu sifa zote za matendo yake ya kuaminika. **3** Wamebarikiwa wale watendao yaliyo mema na matendo yao yaliyo haki siku zote. **4** Ukumbuke, Ee Yahwe, unapowaonesha watu wako neema; unisaidie unapowaokoa. **5** Ndipo nitaona mafanikio ya wateule wako, wakifurahia katika furaha ya taifa lako, na utukufu pamoja na urithi wako. **6** Tumefanya dhambi kama babu zetu, tumekosea, na kufanya uovu. **7** Baba zetu hawakuyatambua matendo yako ya ajabu katika Misri; walipuuzia matendo yako mengi ya uaminifu wa agano; waliasi penye bahari, bahari ya Shamu. **8** Hata hivyo, yeye aliwaokoa kwa ajili ya jina lake ili kwamba aweze kuzifunua nguvu zake. **9** Aliikemea Bahari ya Shamu, nayo ikakauka. Kisha akawaongoza vilindini, kana kwamba ni jangwani. **10** Aliwaokoa kutoka mkononi mwa wale waliowachukia, na aliwaokoa kutoka mkononi mwa adui. **11** Lakini maji yaliwafunika washindani wao; hakuna hata mmoja aliye okolewa. **12** Ndipo waliyaamini maneno yake, nao waliimba sifa zake. **13** Lakini walisahau haraka kile alichofanya; hawakuyasubiri maelekezo yake. **14** Walikuwa na tamaa isiyotoshelezwa jangwani, wakamjaribu Mungu nyikani. **15** Aliwapa ombi lao, lakini alituma gonjwa ambalo lilishambulia miili yao. **16** Katika kambi wakawa na wivu juu Musa na Haruni, kuhani mtakatifu wa Yahwe. **17** Nchi ilifunguka na ilimmeza Dathani na iliwafunika wafuasi wa Abiramu. **18** Moto uliwaka kati yao; moto uliwaangamiza waovu. **19** Walitengeneza ndama huko Horebu na kuabudu sanamu ya kuyeyuka. **20** Wakaubadili utukufu wa Mungu kuwa mfano wa ng'ombe alaye majani. **21** Walimsahau Mungu wokozi wao, aliyefanya mambo makuu katika Misri. **22** Alifanya matendo ya ajabu katika nchi ya Hamu na matendo makuu penye Bahari ya Shamu. **23** Mungu angetangaza uharibifu wao, kama sio Musa, mteule wake, aliingilia kati kugeuza hasira yake dhidi ya kuwaangamiza. **24** Kisha waliidharau nchi yenye matunda; hawakuiamini ahadi yake, **25** bali walilalamiaka katika mahema yao, na hawakumtii Yahwe. **26** Kwa hiyo aliinua mkono wake na kuapa kwao kuwa atawaacha wafe jangwani, **27** akitawanya uzao wao kati ya mataifa, na kuwatawanya katika nchi za kigeni. **28** Waliabudu Baal ya Poeri na walizila dhabihu zilizotolewa kwa wafu. **29** Walimkasirisha kwa matendo yao, na pigo la gonjwa baya liliwashambulia kati yao. **30** Ndipo Finehasi aliinuka kuingilia kati, na pigo likakoma. **31** Ilihesabika kwake kama tendo la haki kwa vizazi vyote hata milele. **32** Pia walimkasirisha Yahwe penye maji ya Meriba, na Musa aliteseka kwa ajili yao. **33** Walimghadhabisha Musa naye akaongea haraka. **34** Hawakuyaharibu mataifa kama Yahwe alivyowaamuru, **35** bali walichangamana na mataifa na walijifunza njia zao **36** nao waliabudu sanamu, nazo zikawa mtego kwao. **37** Waliwatoa wana wao na binti zao kwa mapepo. **38** Walimwaga damu isiyo na hatia, damu ya wana na binti zao, ambao waliwatoa kama dhabihu kwa sanamu za Kanaani, waliinajisi nchi kwa damu. **39** Walinajisiwa kwa matendo yao; katika matendo yao walikuwa kama malaya. **40** Hivyo Yahwe aliwakasilikia watu wake, akawadharau watu wake mwenyewe. **41** Akawaruhusu mataifa, na wale walio wachukia wakawatawala. **42** Maadui zao wakawaonea, wakatiishwa chini ya mamlaka yao. **43** Mara nyingi alienda kuwasaidia, lakini waliendelea kuasi nao walishushwa chini kwa dhambi zao wenyewe. **44** Hata hivyo, aliiangalia dhiki yao aliposikia kilio chao kwa ajili ya msaada. **45** Alikumbuka agano lake pamoja nao na alijirudi kwa sababu ya upendo wake thabiti. **46** Aliwafanya wote waliowateka wawahurumie. **47** Utuokoe, Ee Yahwe, Mungu wetu. Utukusanye kutoka kati ya mataifa ili kwamba tuweze kulishukuru jina lako takatifu na utukufu katika sifa zako. Yahwe, **48** Mungu wa Israeli, na asifiwe toka milele na milele. watu wote walisema, "Amen." Msifuni Yahwe. Kitabu cha tano.

Psalms 106:1

Taarifa ya Jumla
Usambamba ni kawaida katika mashairi ya Kiebrania.

Nani awezaye kuhesabu tena matendo makuu ya Yahwe ... matendo?
Mwandishi anauliza swali hili kumsifu Mungu na hategemei jibu. "Hakuna mtu awezaye kuhesabu tena matendo makuu ya Yahwe ... matendo".

matendo yake yanayostahili sifa
"matendo ambayo yanastahili sifa"

generated on Tue Oct 24 10:45:40 2023

Psalms 106:3

Niite akilini
Msemo "kuita akilini" ina maana ya kukumbuka jambo. "nikumbuke"

ya chaguo lako
Neno "aliyechaguliwa" ina maana ya watu waliochaguliwa wa Yahwe. "wa watu waliochaguliwa"

nitashangilia katika furaha ... na nitakuwa na utukufu
Haya ni mambo ambayo Daudi anasema atafanya, pamoja na "kuona mafanikio ya waliochaguliwa wako". Maneno ambayo hayaonekani yanaweza kuongezwa. "Nitashangilia katika furaha ... na nitakuwa na utukufu"

furaha
"furaha" au "shangwe"

utukufu na urithi wako
Hapa msemo "urithi wako" ina maana ya Waisraeli, ambao ni watu wa Yahwe waliochaguliwa. Hapa "utukufu" ina maana ya "kujivunia" juu ya kitu; katika hali hii wanajivunia juu ya Yahwe. "kujivunia katika ukuu wako na watu wako"

Psalms 106:6

hawakutambua mambo yako ya ajabu
"hatuna shukurani kwa ajili ya mambo ya ajabu uliyofanya"

katika bahari ... Bahari ya Matete
Misemo hii miwili ina maana ya kitu kimoja. Ya pili ni jina la bahari.

Psalms 106:8

Hata hivyo
"ingawa" au "hata hivyo"

kwa ajili ya jina lake
Hapa "jina lake" lina maana ya Yahwe. "kwa ajili ya sifa yake mwenyewe"

katikati ya vina, kama vile katikati ya nyika
Hapa Daudi analinganisha njia ambayo Yahwe aliwaongoza Waisraeli katikati ya Bahari ya Matete kwa namna watu wanaweza kuongozwa katika ardhi kavu ya nyika. "Vina" ina maana Yahwe aligawanya maji. "katikati ya Bahari ya Matiti katika ardhi kavu"

Psalms 106:10

Aliwaokoa kutoka katika mkono ... na akawaokoa kutoka katika mkono
Misemo hii miwili kimsingi ina maana moja na inatumika pamoja kusisitiza ya kwamba Yahwe aliwaokoa kutoka kwa adui zao.

mkono wa wale ambao walimchukia
Hapa "mkono" una maana ya uwezo na utawala. "uwezo wa wale ambao walimchukia" au "utawala wa wale ambao walimchukia"

yaliwafunika wapinzani wao
Hii ni njia ya upole ya kuzungumza kuhusu yao kuzama majini. "alizamisha majini maadui zake"

Kisha wakaamini maneno yake
Hapa nano "wakaamini" ina maana ya "mababu zao" na neno "yake" ina maana ya "Yahwe".

Psalms 106:13

hawakusubiri maelekezo yake
Inadokezwa ya kwamba walifanya mambo bila kusubiri kujua Yahwe alitaka waende wapi. "walifanya mambo bila kwanza kusubiri maelekezo ya Yahwe"

uchu usiotosheka
"uchu ambao hauwezi kutoshelezwa"

walishindana na Mungu
"Waliasi dhidi ya Mungu"

uliteketeza
"uliwapita" au "ulichukua"

lakini akatuma ugonjwa
Hapa Daudi anazungumza kuhusu Yahwe kusababisha watu kuumizwa kwa ugonjwa kana kwamba Yahwe alituma ugonjwa kwao kwa njia moja ambayo mtu hutuma mtu au mjumbe. "lakini alisababisha ugonjwa kuteketeza miili yao"

Psalms 106:16

Katika kambi
Hii ina maana ya kambi ya Waisraeli katika nyika. "Katika kambi nyikani"

Dunia ilifunguka na kummeza
Hapa jinsi ardhi inavyofunguka na kuwazika watu inalinganishwa kwa jinsi kiumbe kinavyomeza kitu. "Dunia ilifunguka na kuzika"

Dathani
Huyu alikuwa afisa aliyeasi thidi ya Musa.

na kuwafunika wafuasi wa Abiramu
Wafuasi wa Abiramu walizikwa pia dunia ilipofunguka na kumzika Dathani. "pia ikafunuka wafuasi wa Abiramu" au "na pia ikazika wafuasi wa Abiramu"

Abiramu
Huyu alikuwa afisa aliyeasi dhidi Musa.

generated on Tue Oct 24 10:45:40 2023

Moto ukaanza miongoni mwao; moto ukawateketeza waovu
Misemo hii miwili ina maana kimoja na inaandikwa pamoja kusisitiza jinsi watu waovu waliuawa kwa moto.

Psalms 106:19

Walitengeneza ndama Horebu na kuabudu sanamu ya chuma ya kuchonga
Taarifa hii inaweza kuandikwa kwa mpangilio ili kwamba iwe wazi ya kwamba ndama alikuwa sanamu ya chuma ya kuchonga. "Horebu, walitengeneza sanamu ya chuma ya ndama na kuiabudu"

Walibadilisha utukufu wa Mungu kwa mfano wa fahali
Hii ina maana ya kwamba badala ya kumwabudu Mungu waliabudu sanamu ya fahali.

utukufu wa Mungu
Hapa Mungu anajulikana kwa utukufu wake. "Mungu wao mtukufu" au "Mungu ambaye ana utukufu"

Psalms 106:22

nchi ya Hamu
Hii ina maana ya nchi ambapo vizazi vya Hamu waliishi. "nchi ambayo uzao wa Hamu waliishi"

matendo makuu
"mambo ya ajabu"

akaingilia kati naye katika upenyu ... kutowaangamiza
Hapa Daudi anazungumzia kuhusu Musa kumshawishi Yahwe kutowaangamiza Israeli kama kuingilia kati na yeye kuwa katika upenyo. "alisimama katikati ya Yahwe na Waisraeli na kumsihi Yahwe kutowaangamiza"

Psalms 106:24

walinung'unika
"walilalamika"

ahadi yake
Hii ina maana ya ahadi ya Yahwe ya kwamba atawaruhusu kuchukua nchi ya Kaanani kama milki yao.

Psalms 106:26

akainua mkono wake
Neno "wake" ina maana ya Yahwe. Pia, ilikuwa utamaduni kuinua mkono wakati wa kutoa kiapo.

kutawanya uzao wao ... katika nchi za kigeni
Misemo hii miwili ina maana moja na inatumika pamoja kwa ajili ya msisitizo. "na ya kwamba angefanya uzao wao kuishi katika nchi za kigeni"

kutawanya
Hii ina maana ya kutawanya au kusambaza kitu

Psalms 106:28

sadaka zilizotolewa kwa wafu
Hii inaweza kuelezwa katika hali ya kutenda. "sadaka ambazo walitoa kwa wafu"

kwa wafu
"Wafu" ina maana ya sanamu na miungu ambayo Waisraeli walikuwa wakiabudu. "Kwa miungu ambao wamekufa" au "kwa miungu ambayo haina uhai"

tauni ikazuka
"tauni ikasambaa"

Wakachochea hasira yake
"ikamkasirisha"

Psalms 106:30

Kisha Finehasi akainuka kuingilia kati
Finehasi aliingilia kati miongoni mwa watu, kuwaadhibu kwa dhambi zao. Hii inaweza kufanywa wazi. "Kisha Finehasi akainuka kuingilia kati miongoni mwa watu kwa sababu ya dhambi yao"

Ilihesabika kwake kuwa tendo la haki
Hii inaweza kuelezwa katika hali ya kutenda. "Watu walitambua lile kuwa tendo la haki"

Psalms 106:32

Meniba
Hii ni sehemu.

aliteseka kwa sababu yao
Musa aliteseka kwa sababu ya dhambi za watu. Hapa neno "yao" ni kiwakilishi nomino kwa ajili ya watu na mfano wa maneno kumaanisha dhambi yao. "aliteseka kwa sababu ya matendo yao"

lakini walichangamana na mataifa
Hapa Daudi anazungumzia watu kuoana na wanawake kutoka mataifa mengine kama "kujichanganya" pamoja nao. "lakini walijichanganya katika ndoa na mataifa mengine"

ambayo ikawa mtego kwao
Sanamu zikawa mtego kwao.

Psalms 106:37

Walimwaga damu isiyo na hatia, damu ya wana wao na binti zao
Msemo "kumwaga damu" ni tasifida inayoelezeka kutumika kwa ajili ya "mauaji". "Walimwaga damu isiyo na hatia walipowaua wana na binti zao"

generated on Tue Oct 24 10:45:40 2023

Walinajisiwa kwa matendo yao
Hii inaweza kuelezwa katika hali ya kutenda. "Matendo yao yaliwachafua"

katika matendo yao wakawa kama kahaba
Hapa Daudi analinganisha kutokuwa waaminifu kwao kwa Yahwe kwa kutokuwa waaminifu kwa kahaba. "walikuwa hawana uaminifu kwa Yahwe kama kahaba"

Psalms 106:40

Kwa hiyo Yahwe alikuwa na hasira na watu wake ... akawadharau watu wake mwenyewe
"Kwa hiyo Yahwe alikuwa na hasira na watu wake na akawadharau"

Akawakabidhi katika mkono wa mataifa
Hapa "mkono" una maana ya uwezo na utawala. "Mungu aliruhusu mataifa kuwatawala"

wale waliowachukia
"watu waliowachukia"

Psalms 106:42

na wakaletwa chini ya mamlaka yao
Hii inaweza kuelezwa katika hali ya kutenda. "na adui zao walisababisha wao kuwa chini ya mamlaka yao"

wakashushwa chini kwa dhambi yao wenyewe
Hapa msemo "kushushwa chini" ina maana ya kuangamizwa. Pia, hii inaweza kuelezwa katika hali ya kutenda. "dhambi yao iliwaharibu"

Psalms 106:44

Hata hivyo
"Ingawa" au "hata hivyo".

dhiki yao
"mateso yao"

akaweka akilini
Msemo "kuweka akilini" ina maana ya kukumbuka jambo. "alikumbuka"

na akatulia
"na akawa na rehema kwao"

wanaowashinda
"waliowakamata". Hii ina maana ya maadui wa Waisraeli ambao waliwakamata.

kuwa na huruma kwao
"kuwa na huruma kwao"

Psalms 106:47

Taarifa ya Jumla
Hapa 106.48 ni zaidi ya mwisho wa zaburi. NI kauli ya kufunga kwa kitabu chote cha 4 cha Zaburi, ambacho kinaanaza katika Zaburi 90 na kukamilika na Zaburi 106.

Na Yahwe Mungu wa Israeli asifiwe
Hii inaweza kuelezwa katika hali ya kutenda. "Na watu wamsifu Yahwe Mungu wa Israeli"

kwa jina lako takatifu
Hapa Yahwe ina maana ya "jina lake takatifu". "kwako"

kutoka milele mpaka milele
Hii ina maana ya tofauti kubwa na ina maana ya muda wote. "kwa milele yote"

generated on Tue Oct 24 10:45:40 2023

Chapter 107

1 Mshukuruni Yahwe, maana ni mwema, na uaminifu wa agano lake wadumu milele. **2** Waseme hivi waliokombolewa na Yahwe, wale aliowaokoa toka mkononi mwa adui. **3** Yeye amewakusanya kutoka nchi za kigeni, kutoka mashariki na magharibi, kutoka kaskazini na kusini. **4** Walitanga-tanga janwani katika njia ya nyika hawakuona mji wa kuishi. **5** Kwa sababu walikuwa na njaa na kiu, walikata tamaa kutokana na uchovu. **6** Kisha walimuita Yahwe katika shida yao, naye aliwaokoa toka katika dhiki yao. **7** Aliwaongoza kupitia njia ya moja kwa moja waweze kwenda mjini kuishi humo. **8** Oh ili watu wamsifu Yahwe kwa ajili ya uaminifu wa agano lake na kwa mambo ya ajabu aliowatendea wanadamu! **9** Maana hutosheleza shauku za walio na kiu, na hamu ya wale wenye njaa yeye huwashibisha kwa mambo mema. **10** Baadhi walikaa katika giza na uvuli wa mauti, walifungwa katika mateso na minyororo. **11** Hii ni kwa sababu walikuwa wameliasi neno la Mungu na walikataa maelekezo ya Aliye Juu. **12** Aliinyenyekesha mioyo yao kupitia magumu; walipata mashaka na hakukuwa na mmoja wa kuwasaidia. **13** Kisha wakamwita Yahwe katika shida yao, naye akawatoa katika dhiki yao. **14** Aliwatoa gizani na kwenye uvuli wa mauti na kuvunja vifungo vyao. **15** Oh ili watu wamsifu Yahwe kwa ajili ya uaminifu wa agano lake na kwa mambo ya ajabu aliyoyatenda kwa wanadamu! **16** Kwa maana amevunja malango ya shaba na kukata mapingo ya chuma. **17** Walikuwa wapumbavu katika njia zao za uasi na kuteswa kwa sababu ya dhambi zao. **18** Walipoteza hamu yao ya kula chakula chochote, na waliyakaribia malango ya kifo. **19** Kisha walimlilia Yahwe katika shida yao, naye akawatoa katika dhiki yao. **20** Alituma neno lake na likawaponya, na akawaokoa kutoka katika uharibifu wao. **21** Oh ili watu wamsifu Yahwe kwa ajili ya uaminifu wa agano lake na kwa mambo ya ajabu aliyoyatenda kwa wanadamu! **22** Na watoe dhabihu ya shukrani na kutangaza matendo yake kwa kuimba. **23** Baadhi husafiri baharini katika meli na kufanya biashara juu ya bahari. **24** Hawa huona matendo ya Yahwe na maajabu yake baharini. **25** Kwa maana aliamuru na alivumisha upepo wa dhoruba ambao uliyainua juu mawimbi ya baharini. **26** Walipanda juu mawinguni na kushuka vilindini. Nafsi zao ziliyeyuka katika dhiki. **27** Waliyumba-yumba na kupepesuka kama walevi na hawakujua la kufanya. **28** Kisha walimlilia Yahwe katika shida yao, naye akawatoa katika dhiki yao. **29** Aliituliza dhoruba, na mawimbi yakatulia. **30** Ndipo walifurahia kwa sababu bahari ilikuwa shwali, na aliwaleta kwenye bandari waliyoitamani. **31** Oh, ili watu wamsifu Yahwe kwa ajili ya uaminifu wa agano lake na kwa mambo ya ajabu aliyowatendea wanadamu! **32** Wamtukuze yeye katika kusanyiko la watu na wamsifu yeye katika baraza la viongozi. **33** Aligeuza mito ikwa jangwa, chemchem ya maji ikawa nchi kame, **34** na nchi ya matunda mengi ikawa nchi isiyozaa kwa sababu ya uovu wa watu wake. **35** Aligeuza jangwa likawa ziwa la maji na nchi kame ikawa chemchem ya maji. **36** Aliwakalisha huko wenye njaa, nao walijenga mji na kuishi humo. **37** Walijenga mji ili kupanda mimea shambani, kupanda mizabibu, na kuleta humo mazao tele. **38** Yeye huwabariki wameongezeka sana katika hesabu. Haachi mifugo yao ipungue katika hesabu. **39** Kisha wakapungua na kudhilika kwa dhiki na mateso. **40** Akawamwagia viongozi dharau na akawafanya wazunguke katika jangwa, mahali pasipo na njia. **41** Lakini aliwalinda wahitaji dhidi ya mateso na kujali kwa ajili ya familia yake kama kundi la kondoo. **42** Wenye haki wataona hili na kufurahi, na uovu wote utaona na kufunga kinya chake. **43** Yeyote mwenye hekima anapaswa kuyaangalia haya na kutafakari juu ya matendo ya uaminifu wa agano la Yahwe.

Psalms 107:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

uaminifu wa agano lako huduma milele
"upendo wake wa uaminifu kwangu hautaisha"

waliokombolewa na Yahwe
"Waliokombolewa" inamaanisha watu ambao Yahwe amewaokoa. "wale ambao Yahwe amewaokoa"

waongee
Hii inamaanisha kuwaambia wengine kuhusu kitu. "waambie yale Yahwe aliyofanya"

kutoka mkono wa adui
Hapa "mkono" unamaanisha nguvu. "kutoka kwenye nguvu ya adui"

kutoka mashariki ... na kutoka kusini
Hapa pande nne zinatolewa kusisitiza kwamba atawakusanya kutoka kila sehemu. "kutoka kila upande" au "kutoka kila sehemu ya dunia"

generated on Tue Oct 24 10:45:40 2023

kutoka mashariki na kutoka magharibi, kutoka kaskazini na kutoka kusini
Hii inafafanua sehemu ambapo Yahwe anawakusanyia watu wake. "amewakusanya kutoka mashariki na kutoka magharibi, kutoka kaskazini na kutoka kusini"

Psalms 107:4

walizurura
"Baadhi ya watu walizurura"

katika njia ya jangwani
"kwenye barabara lililokuwa jangwani"

wakuishi
"Ambayo wanliweza kuishimo"

Kisha wakamuita Yahwe katika shida yao
Inaashiriwa kuwa wanaomba kwa Yahwe ili awasaidie. "Kisha wakaomba kwa Yahwe kuwasaidia katika shida yao"

dhiki
"tabu" au "mateso"

Psalms 107:8

O watu wamsifu Yahwe kwa uaminifu wake wa agano
"Acha watu wamsifu Yahwe kwa sababu anawapenda kwa uaminifu" au "Watu wanapaswa kumsifu Mungu kwa sababu ya upendo wake wa uaminifu." Hapa neno "O" linatumika kuonesha hamu kubwa ya watu kumsifu.

wanadamu
"watu"

Kwa kuwa anaridhisha hamu za wale walio na kiu
"Kwa kuwa anawapa maji wanaotamani - kwa wale walio na kiu"

na hamu za wale walio na njaa anawajaza na vitu vizuri
"na kwa wale walio na njaa sana na hamu ya chakula, anawapa vitu vizuri vya kula"

kwa wanadamu
"kwa watu wote"

Baadhi waliketi
Inadokezwa kwamba hawa ni watu ambao Yahwe aliwaokoa. "Yahwe pia aliwaokoa watu walioketi"

gizani na kwenye utusitusi
"Gizani" na "utusitusi" zina maana sawa na zinatumika kusisitiza jinsi gereza lilivyokuwa giza. "katika giza kabisa"

Psalms 107:11

waliasi dhidi ya neno la Mungu ... kukataa maagazi ya Aliye juu.
Misemo hii ina maana sawa na inasisitiza jinsi walivyomuasi Mungu, ambayo ndio sababu ya kufungwa.

Alinyenyekesha mioyo yao kupitia ugumu
Hapa moyo unamaanisha mtu, lakini mahususi mapenzi yake. "Aliwanyenyekesha kwa kuwaruhusu wapitie magumu"

ugumu
Maana zinazowezekana ni 1) "tabu" au 2) "kazi ngumu"

walijikwaa na hakuwepo mtu kuwasaidia kuinuka
Neno "kujikwaa" linamaanisha wakati watu hawa walijikuta kwenye nyakati ngumu sana. "waliingia taabuni na hakuwepo mtu wakuwakomboa"

Kisha wakamuita Yahwe katika tabu yao
Inaashiriwa kuwa wanaomba kwa Yahwe ili awasaidie. "Kisha wakaomba kwa Yahwe kuwasaidia katika shida yao"

dhiki yao
"taabu" au "mateso"

akawatoa
Hapa Daudi anaelezea Yahwe kuwaokoa kutoka dhiki yao kana kwamba dhiki ilikuwa sehemu ya kimwili ambayo alikuwa akiwatoa.

Psalms 107:14

Akawatoa
"Yahwe akawaleta wale walikuwa gerezani"

gizani na kwenye utusitusi
"Gizani" na "utusitusi" zina maana sawa na zinatumika kusisitiza jinsi gereza lilivyokuwa giza. "katika giza kabisa"

O watu wamsifu Yahwe kwa uaminifu wake wa agano
"Acha watu wamsifu Yahwe kwa sababu anawapenda kwa uaminifu" au "Watu wanapaswa kumsifu Mungu kwa sababu ya upendo wake wa uaminifu." Hapa neno "O" linatumika kuonesha hamu kubwa ya watu kumsifu.

Kwa kuwa
"Kwa sababu"

Kwa kuwa amevunja malango ya shaba na kukata mapingo ya chuma
Misemo hii miwili inaelezea Yahwe anavyowafungua watu kutoka gerezani na inatumika kusisitiza kwamba Yahwe kweli aliwaweka huru. "Aliwaweka huru watu wake kutoka gerezani"

generated on Tue Oct 24 10:45:40 2023

Psalms 107:17

Walikuwa wapumbavu katika njia zao za uasi
"Walikuwa wapumbavu jinsi walivyoasi dhidi ya Yahwe"

na kuteswa
"na waliteseka." Kwa bayaba waliteseka kwa kuugua. "na wakawa wagonjwa"

wakaja karibu na malango ya kifo
Hapa tendo la "kufa" linaelezwa kama sehemu, "malango ya kifo" "kidogo wafe"

Kisha wakamuita Yahwe katika tabu yao
Inaashiriwa kuwa wanaomba kwa Yahwe ili awasaidie. "Kisha wakaomba kwa Yahwe kuwasaidia katika shida yao"

Psalms 107:20

Alituma neno lake na kuwaponya
Hapa Daudi anaeleza Yahwe kuzungumza kama kutuma maneno yake kana kwamba yalikuwa mjumbe. Maana zinazowezekana ni 1) "Aliamuru waponywe na wakaponywa" au 2) "Aliwatia moyo na kuwaponya"

O watu wamsifu Yahwe kwa uaminifu wake wa agano
"Acha watu wamsifu Yahwe kwa sababu anawapenda kwa uaminifu" au "Watu wanapaswa kumsifu Mungu kwa sababu ya upendo wake wa uaminifu." Hapa neno "O" linatumika kuonesha hamu kubwa ya watu kumsifu.

ya shukrani
"zinazoonesha kuwa wanashukuru"

kwa kuimba
"kwa kuimba kuyahusu"

Psalms 107:23

na kufanya biashara ng'ambo
Walikuwa wakisafari sehemu za ng'ambo na kununua na kuuza vitu na watu huko. "kuuza vitu kwenye miji ya mbali"

Psalms 107:25

aliamuru na kuamsha dhoruba unaotikisa bahari
"aliamuru upepo na kuusababisha kuwa dhoruba kubwa iliyolitikisa bahari"

dhoruba
upepo wenye nguvu nyingi sana ambao mara nyingi unaambatana na mvua kali

unaotikisa bahari
Hapa Daudi anaelezea upepo unaosababisha mawimbi kuwa juu kana kwamba mawimbi ni kitu kinachokoroga kitu kwa nguvu. ""uliosababisha mawimbi ya baharini kuwa juu sana"

Wakafika juu mbinguni; wakashuka chini vilindini
Hii inaelezea kuinuka na kushuka kwa meli na mawimbi. Kupanda juu kabisa hadi mawinguni na kushuka chini kwenye vilindi ni kukuza maneno ili kuonesha jinsi dhoruba ilivyokuwa mbaya. "meli zao ziliinuka juu sana kwenye mawimbi na kisha kudondoka chini sana katikati ya mawimbi"

Maisha yao yaliyeyuka kwa dhiki
Lugha hii inaelezea uoga wa mabaharia. "Wanaume waliogopa sana na kuwa na dhiki sana"

walikuwa wamechanganyikiwa
Msemo "kuchanganyikiwa" unamaanisha hawakujua nini cha kufanya. "na hawakujua chakufanya." au "hawakuwa na wazo la nini cha kufanya"

Psalms 107:28

Kisha wakamuita Yahwe katika tabu yao
Inaashiriwa kuwa wanaomba kwa Yahwe ili awasaidie. "Kisha wakaomba kwa Yahwe kuwasaidia katika shida yao"

Kisha waka...
Wanaozungumziwa hapa ni mabaharia.

Akatuliza dhoruba
"Akafanya upepo ukome"

mawimbi yakatulia
Hii inaweza kuelezwa katika hali ya kutenda. "akafanya mawimbi yatulie"

akawaleta
"akawaongoza"

bandari waliyotaka
"kwenye bandari waliotaka kwenda"

Psalms 107:31

O watu wamsifu Yahwe kwa uaminifu wake wa agano
"Acha watu wamsifu Yahwe kwa sababu anawapenda kwa uaminifu" au "Watu wanapaswa kumsifu Mungu kwa sababu ya upendo wake wa uaminifu." Hapa neno "O" linatumika kuonesha hamu kubwa ya watu kumsifu.

wamsifu katika baraza la wazee
"wazee wanapokaa pamoja." Wazee waliketi pamoja kuzungumzia maswala ya jamii na kufanya maamuzi kwa ajili ya jamii.

Psalms 107:33

Anageuza
"Yahwe anafanya"

generated on Tue Oct 24 10:45:40 2023

kwa sababu ya uovu wa watu wake
"kwa sababu watu wanaoishi hapo ni waovu"

Anageuza jangwa kuwa bwawa la maji na nchi kavu kuwa chechemi za maji
Misemo hii yote miwili ina maana ya kufanana na inasisitiza jinsi Yahwe anavyofanya maji yatokee jangwani. "Hufanya chemchemi na maziwa katika ardhi iliyokuwa jangwa"

Psalms 107:36

Anawatuliza walio na njaa huko
Hapa neno "huko" linamaanisha sehemu ambazo Yahwe alifanya chechemi na maziwa kutokea. Pia msemo "walio na njaa" inamaanisha watu walio na njaa. "Yahwe anafanya watu walio na njaa kuishi huko"

kupanda mashamba ya mizabibu
"ya kupandia mizabibu"

na kuleta mavuno tele
"ili walete mavuno tele"

kwa hiyo wanakuwa wengi sana
"ili watu wao wawe wengi sana"

Haachi ng'ombe wake wapungue idadi
Hii inaweza kuelezwa katika hali chanya. "Huweka ng'ombe wao kuwa wengi sana"

Psalms 107:39

Walipunguzwa
Wanaozungumziwa hapa ni watu waliokuwa na njaa na Yahwe kuwatuliza katika nchi. Sentensi hii inaeleza jinsi walivyokuwa kabla ya Yahwe kuwatuliza katika nchi.

Walipunguzwa na kuletwa chini
Hii inaweza kuelezwa katika hali ya kutenda. Viongozi wao walipunguza idada yao na kuwaleta chini"

Walipunguzwa
"wakawa wachache kwa idadi"

kuletwa chini
Hiiinamaanisha kuaibishwa. "kuaibishwa"

Humwaga dharau
Hapa Daudi anazungumzia Yahwe kuwaonesha dharau viongozi kana kwamba dharau ni kuletwa chini alichowamwagia. "kuwaonesha dharau"

kwa viongozi
"wakubwa." Hii namaanisha viongozi waliowakandamiza watu. "viongozi waliowakandamiza"

ambapo hakuna mabarabara
"ambapo watu hawaendi"

Psalms 107:41

Lakina ana...
"Lakini Yahwe"

wahitaji
Hii inamaanisha watu wahitaji. "watu wahitaji" au "watu maskini"

hujali familia zake kama kundi
Hapa Daudi analinganisha jinsi Yahwe anavyowajali watu wake na jinsi mchungaji anavyojali kondoo wake. Maana zinazowezekana ni 1) "hufanya idadi ya watu kwatika famila zao kuongezeka kama kundi" au 2) "huwajali kama mchungaji anavyojali kondoo wake"

Wanyofu
Hii inamaanisha watu wanaoishi maisha ya unyofu. "Watu wanyofu" au "Watu wanaofanya kilicho sawa"

uovu wote
Hapa watu waovu wanazungumziwa kama "uovu." "watu wote waovu"

huziba mdomo
hii inamaanisha kutokujibu kitu. "hana kitu cha kumjibu Yahwe"

ayaangalie mambo haya yote
Hii namaanisha kuwaza vitu hivi. "kuwaza kuhusu hivi vitu" au "kukumbuka hivi vitu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 108

Wimbo, Zaburi ya Daudi. [1] Ee Mungu, moyo wangu u thabiti; nitaimba, naam, nitaimba sifa pia kwa moyo mkuu. [2] Amka, kinanda na kinubi; nitaamka alfajiri. [3] Nitakushukuru wewe, Yahwe, kati ya watu; nitakuimbia sifa kati ya mataifa. [4] Kwa maana uaminifu wa agano lako ni mkuu juu ya mbingu; na uaminifu wako wafika mawinguni. [5] Ee Mungu, uinuliwe, juu ya mbingu, na utukufu wako utukuke juu ya nchi. [6] Ili kwamba wale uwapendao waokolewe, utuokoe sisi kwa mkono wako wa kuume na unijibu. [7] Mungu ameongea katika utakatifu wake; "Nitashangilia; nitaigawanya Shekemu na nitalipima bonde la Sukothi. [8] Gileadi ni yangu, na manase ni yangu; Ephraimu ni nguvu ya kichwa changu; Yuda ni fimbo yangu ya kifalme. [9] Moabu ni bakuli langu la kunawia; nitatupa kiatu changu juu ya Edomu; nitapaza sauti katika ushindi kwa ajili ya Filisti. [10] Ni nani atakaye nipeleka kwenye mji imara? Ni nani atakayeniongoza mpaka Edomu?" [11] Ee Mungu, sio wewe uliyetukataa? Hauendi vitani na jeshi letu. [12] Utupe msaada dhidi ya adui yetu, maana msaada wa wanadamu ni bure. [13] Tutashinda kwa msaada wa Mungu; atawakanyaga kwa adui zetu.

Psalms 108:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Moyo wangu uko thabiti, Mungu
Hapa Daudi anajitambulisha kwa moyo wake. Pia, neno "thabiti" inamaanisha kuamini kabisa. "Moyo wangu uko thabiti kwako, Mungu" au "Nakuamini wewe kabisa, Mungu"

Nitaimba sifa pia na moyo wangu uliotukuzwa
Hapa Daudi anajitambulisha kama kuwa na heshima ya kumsifu Mungu. "Unaniheshimu kwa kuniruhusu kukuimbia sifa"

Amka, kinanda na kinubi
Hapa Daudi anaeleza kucheza vyombo kama kutembea kutoka usingizini. "Nitakusifu kwa kucheza kinanda na kinubi"

Nitaamsha alfajiri
Hapa Daudi anaeleza alfajiri kuamka kama mtu kuamka asubuhi. "Nitakuwa nikikusifu alfajiri ifikapo"

alfajiri
jua linapochomoza.

Psalms 108:3

Kwa kuwa uaminifu wako wa agano ni mkuu ... uaminifu wako unafika mawinguni
Misemo hii miwli ina maana ya kufanana. Inalinganisha ukuu wa uaminifu wa agano wa Yahwe na uaminifu wake kwa ukuu wa jinsi mbingu zilivyo juu ya nchi. "uaminifu wako wa agano na uaminifu wako ni zaidi ya umbali kati ya mbingu na nchi"

Psalms 108:5

Utukuzwe Mungu, juu ya mbingu
Mwandishi wa zaburi anamuomba Mungu kuonesha kuwa ametukuzwa. Kutukuzwa juu ya mbingu inaonesha kuwa mkuu. "Mungu, onesha kuwa umetukuzwa juu ya mbingu" au "Mungu, onesha kuwa umetukuzwa juu ya mbingu" au "Mungu, onesha kuwa wewe ni mkuu mbinguni"

utukufu wako uinuliwe
Hapa Yahwe anaoneshwa kwa "utukufu" wake. "utukuzwe"

Ili wale uwapendao waokolewe
Hii inaweza kuelezwa katika hali ya kutenda. "Kwa sababu wale uwapendao wanahitaji kuokolewa" au "Okoa wale unaowapenda"

kwa mkono wako wa kuume
Hapa "mkono wa kuume" wa Yahwe unamaanisha nguvu yake. "kwa nguvu yako"

nijibu
Kumjibu hapa inamaanisha kujibu ombi lake. "jibu ombi langu"

Psalms 108:7

Mungu amezungumza katika utakatifu wake
Hapa Daudi anaeleza Mungu kusema kitu kwa sababu ni mtakatifu kama kuzungumza "katika utakatifu wake," kana kwamba utakatifu wake ni kitu ambacho yuko ndani yake. "Mungu, kwa sababu ni mtakatifu, amesema"

Nitaigawa Shekemu na kuligawa bonde la Sukothi
Hapa Mungu anazungumza kuhusu kuigawa nchi ya Shekemu na bonde la Sukothi.

generated on Tue Oct 24 10:45:40 2023

kugawa
kugawa katika vipande

Efraimu ni kofia yangu pia
Mungu analizungumzia kabila la Efraimu kana kwamba lilikuwa jeshi lake. Kofia ya chuma inaashiria kifaa cha vita. "Efraimu ni kama kofia ya chuma niliochagua kwa ajili ya vita" au "Kabila la Efraimu ni jeshi langu"

kofia ya chuma
Kofia ngumu ambayo askari huvaa kulinda vichwa vyao dhidi ya majeraha.

Yuda ni fimbo yangu
Mungu alichagua watu kutoka kabila la Yuda kuwa wafalme wa watu wake, na analizungumzia hilo kabila kama vile ni fimbo yake. "Kabila la Yuda ni kama fimbo yangu" au "Yuda ni kabila ambayo natawalia watu wangu"

Psalms 108:9

Moabu ni bakuli langu la kunawia
Mungu anaizungumzia Moabu kutokuwa muhimu kana kwamba Moabu ilikuwa bakuli la kunawia au mtumishi wa chini sana. "Moabu ni kama bakuli ninalotumia kunawa"

juu ya Edomu niturusha kiatu changu
Inawezekana kwamba Mungu alikuwa akizungumzia kuimiliki Edomu kana kwamba alikuwa akitupa kiatu chake kama ishara ya kuonesha kuwa anapamiliki. Lakini matoleo mengine yana tafsiri tofauti. "Ninaimiliki nchi ya Edomu" au "Ninarusha kiatu changu katika nchi ya Edomu kuonesha kuwa ni yangu"

Psalms 108:11

Taarifa ya Jumla:
lakina angalia kuwa 108:11 haina maneno "Lakini wewe," kama mwanzo wa 60:10.

Mungu, je haujatukataa?
Mwandishi wa zaburi anatumia swali hili kuonesha huzuni yake kwamba inaonekana Mungu amewakataa. "Inaonekana kama umetukataa" au "Mungu, unaonekana kututelekeza"

Hauendi vitani na jeshi letu
Mwandishi wa zaburi anazungumzia Mungu kulisaidia jeshi lao kana kwamba Mungu alikuwa akienda kupiga pamoja nao. "haulisaidii jeshi letu tunapoenda kupambana"

hauna maana
"batili"

tutashinda
kuwa na ushindi

atawakanyaga chini adui zetu
Mwandishi wa zaburi anamzungumzia Mungu kusaidia jeshi lao kuwashinda maadui kana kwamba Mungu alikuwa wa kuwaganyaga chini maadui." "atatuwezesha kuwakanyaga chin maadui" au "atatufanya tuweze kuwashinda maadui wetu"

generated on Tue Oct 24 10:45:40 2023

Chapter 109

Kwa kiongozi wa muziki. [1] Zaburi ya Daudi. Mungu ninaye msifu, usinyamaze kimya. [2] Kwa maana waovu na wadanganyifu wananishambulia; wanazungumza uongo dhidi yangu. [3] Wananizunguka na kusema mambo ya chuki, na wananishambulia bila sababu. [4] Wananilipa kashfa badala ya upendo, lakini mimi ninawaombea. [5] Wananilipa uovu badala ya mema, na wanachukia upendo wangu. [6] Teua mtu mwovu aliye adui zaidi kama watu hawa; teua mshitaki asimame mkono wake wa kuume. [7] Na atakapohukumiwa, aonekane na hatia; maombi yake yachukuliwe kuwa ni dhambi. [8] Siku zake na ziwe chahe; mamlaka yake na yachukuliwe na mtu mwingine. [9] Watoto wake wawe yatima, na mke wake awe mjane. [10] Watoto wake wenye kutanga tanga na kuombaomba, wakiondoka katika nyumba zao zilizo haribika na kuomba chakula au pesa kwa wapita njia. [11] Mdai na achukue vitu vyake vyote amilikivyo; wageni wateke mapato ya kazi yake. [12] Asiwepo mtu yeyote wa kumfanyia wema; mtu yeyote asiwahurumie yatima wake. [13] Watoto wake waangamizwe; majina yao na yafutwe katika kizazi kijacho. [14] Uovu wa baba zake utajwe kwa Yahwe; na dhambi ya mama yake isisahaulike. [15] Hatia zao na ziwe mbele ya Yahwe siku zote; Yahwe na aiondoe kumbukumbu yao duniani. [16] Yahwe na afanye hivi kwa sababu mtu huyu kamwe hakusumbuka kuonesha uaminifu wa agano wowote, lakini badala yake aliwasumbua wanyonge, wahitaji, na kuwaua walio vunjika moyo. [17] Alipenda kulaani; na imrudie juu yake. Alichukia kubariki; baraka zozote na zisije kwake. [18] Alijivika kulaani kana kwamba ni vazi lake, na laana yake iliingia ndani yake kama maji, na kama mafuta mifupani mwake. [19] Laana zake na ziwe kwake kama vazi avaalo kujifunika mwenyewe, na kama mkanda avaao kila siku. [20] Na haya yawe malipo ya mshitaki wangu kutoka kwa Yahwe, ya wale wasemao mambo maovu juu yangu. [21] Yahwe Bwana wangu, unishughulikie kwa wema kwa ajili ya jina lako. Kwa sababu uaminifu wa agano lako ni mwema, uniokoe. [22] Kwa maana ni mnyonge na muhitaji, na moyo wangu umejeruhiwa ndani yangu. [23] Ninatoweka kama kivuli cha jioni; ninapeperushwa kama nzige. [24] Magoti yangu ni dhaifu kutokana na kufunga; ninakuwa mwembamba na mifupa. [25] Nimedharauliwa na washitaki wangu; wanionapo; hutikisa vichwa vyao. [26] Nisaidie, Yahwe Mungu wangu; uniokoe kwa uaminifu wa agano lako. [27] Nao wajue kuwa wewe umefanya haya, kwamba wewe, Yahwe, umetenda haya. [28] Ingawa wananilaani, tafadhali unibariki; wanishambuliapo, waaibishwe, lakini mtumishi wako afurahi. [29] Washitaki wangu na wavishwe kwa aibu; wavae aibu yao kama vazi. [30] Kwa kinywa changu ninatoa shukrani kuu kwa Yahwe; nitamsifu yeye katikati ya kusanyiko. [31] Maana nitasimama mkono wa kuume wa mhitaji, ili nimuokoe dhidi ya wale wanao muhukumu.

Psalms 109:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Kwa waovu na waongo
Maneno "uovu" na "uongo" inamaanisha watu. Zina maana yakufanana na inasisitiza jinsi watu hawa walivyo waovu. "Kwa wanaume waovu na waongo"

Psalms 109:4

Baada ya upendo wangu wananikashifu
"Ingawa niliwapenda, wananishtaki"

upendo wangu
"upendo wangu kwao"

wananikashifu
Wanaomkashifu ni wale watu waovu na waongo.

Psalms 109:6

Weka mtu mwovu ... weka mshitaki
Misemo hii miwili iko sambamba na misemo "mtu mwovu" na "mshitaki" inamaanisha mtu yule yule.

kwenye mkono wake wa kuume
"kwenye mkono wake wa kuume wa adui yangu"

Akihukumiwa, akutwe na hatia
Hii inaweza kuelezwa katika hali ya kutenda. "Anapokuwa anashtakiwa, hakimu ampate na hatia"

maombi yake yafikiriwa kuwa ya dhambi
Hii inaweza kuelezwa katika hali ya kutenda. "fikiria maombi yake kama dhambi"

generated on Tue Oct 24 10:45:40 2023

Psalms 109:8

Siku zake ziwe chache
Usemi huu "Siku zake" unamaanisha urefu wa maisha yake. "Asiishi maisha marefu"

ofisi yake
"nafasi yake ya mamlaka"

misaada
chakula au fedha inayopewa kwa ombaomba

nyumba zao zilizoharibika
"waliangamiza nyumba"

Psalms 109:11

Mdai
mtu anayeazimisha fedha kwa mtu mwingine lakini anategemea huyo mtu alimpe.

wapore
"waibe"

Watoto wake wakatwe; jina lao lifutwe
Misemo hii miwili inamaana ya kufanana na inasisitiza watoto wake kuangamizwa.

Watoto wake wakatwe
Hii inaweza kuelezwa katika hali ya kutenda. "Kusababisha watoto wake kukatwa" au "Kusababisha watoto wake kufa"

jina lao lifutwe katika kizazi kijacho
Hapa wazo la kutokuwepo na mtu kuendeleza jina la familia inazungumziwa kama "jina lao kufutwa." "asiwepo mtu kuendeleza jina lake"

Psalms 109:14

Dhambi za mababu yake zitajwe kwa Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. "Na ukumbuke dhambi za mababu zake, Yahwe"

na dhambi ya mama yake isisahaulike
Hii inaweza kuelezwa katika hali ya kutenda. "Na usisahau dhambi ambazo mama yake alitenda"

Na hatia yao daima iwe mbele ya Yahwe
Hapa Daudi anazungumzia Yahwe kuwaza kuhusu hatia yao kana kwamba hatia yao ni kitu cha kimwili kilicho mbele yao. "Na Yahwe aendelee kufikiria kuhusu dhambi zao"

Yahwe akate kumbukumbu yao kutoka duniani
Daudi anatumia neno "dunia" kumaanisha watu wote wanaoishi duniani. Pia, msemo "kumbukumbu yao" inamaanisha watu kuwakumbuka baada ya kufa. "na Yahwe afanye kwamba watu duniani wasiwakumbuke"

mtu huyu hajawahi kuhangaika kuonesha uaminifu wowote wa agano
Hii inamaanisha yeye kuonesha uaminifu wa agano kwa watu. "mtu hakuhangaika kuonesha uaminifu wa agano kwa watu"

waliokandamizwa, wahitaji
Hii inamaanisha watu waliokandamizwa na wahitaji. "watu waliokandamizwa, watu wahitaji"

waliovunjika moyo
Hii inamaanisha watu waliovunjika moyo. "watu waliovunjika moyo" au "watu waliokata tamaa"

hadi kifo
"hadi wafe." Hii inamaanisha kuwa aliwatesa hadi walipokufa.

Psalms 109:17

na imrudie juu yake
"laana zake zije juu yake"

Alijivika kwa kulaani kama vazi lake
Daudi anazungumzia tabia ya mtu mwovu kana kwamba ni vazi lake. "Aliwalaani watu wengine mara nyingi kama avaavyo nguo. au "Aliwalaani watu muda wote"

kama vazi lake
"kana kwamba yalikuwa mavazi yake"

laana ikaja kwake kama maji, kama mafuta kwenye mifupa yake
Maana zinazowezekana ni: 1) Alizungumza laana sana hadi zikawa sehmu ya utambulisho wake. "laana anazozungumza ni sehemu yake alivyo" au 2) laana alizozizungumza zilimtokea yeye. "yeye mzima alilaaniwa kwa laana aliyozungumza"

kama maji
Hii inamaanisha jinsi mtu alivyokunywa maji. "kama maji ambayo mtu hunywa"

kama mafuta kwenye mifupa yake
Hii inamaanisha jinsi mafuta yanavozama kwenye mifupa yanapopakwa kwenye ngozi. "kama mafuta ya mzeituni yanavyozama kwenye mifupa ya mtu yanapopakwa kwenye ngozi yake"

Psalms 109:19

Laana zake ziwe kwake kama nguo avaazo kujifunika
Watu walivaa nguo zao kila siku. Daudi anamzungumzia yeye kufunikwa na laana kama kufunikwa na nguo. "Acha laana zake ziwe juu yake kila siku kama nguo avaazo"

kama mshipi ambao hua huvaa
Maneno haya yanaweza kuongezwa. "na acha laana zake daima ziwe juu yake kama mshipi auvaao"

generated on Tue Oct 24 10:45:40 2023

Na hii iwe dhawabu yake
"Na laana hizi ziwe dhawabu yake"

Psalms 109:21

unitendee kwa fadhila
Hili ni ombi kwa Yahwe kumtendea kwa fadhila. "nitendee kwa fadhili"

kwa ajili ya jina lako
"kwa ajili ya sifa yako"

nimekandamizwa na muhitaji
Maneno haya mawili yana maana ya kufanana na yanasisitiza kuwa hawezi kujisaidia.

moyo wangu umeumia ndani yangu
Hapa daudi anazungumzia kukata tamaa kama moyo wake kuumia. "nimejaa majonzi na kukata tamaa"

Ninafifia kama kivuli ... kama nzige
Daudi anahisi kama anataka kufa na anaeleza hisia hii kwa kujifananisha na kivuli kinachofifia na jinsi upepo unavyopuliza nzige. "Nahisi kama nataka kufa, kama kivuli cha jioni kitakacho potea punde, kama nzige anavyopulizwa kirahisi na upepo"

Psalms 109:24

Magoti yangu yamechoka
Hii inamaanisha kuwa ameishiwa nguvu na vigumu kwake kusima. "Nina wakati mgumu kusima" au "Mwili wangu umechoka"

kutokana na kufunga
"kwa sababu sili chakula chochote"

Ninageuka kuwa ngozi na mifupa
Hii inamaanisha amepoteza uzito mwingi. "mwili wangu umekonda sana"

Ninadharauriwa na washtaki wangu
Hii inaweza kuelezwa katika hali ya kutenda. "washtaki wangu wananidhihaki"

wanatikisa vichwa vyao
Hili ni tendo la kutokukubali.

Psalms 109:26

Na wajue
Wanaozungumziwa ni washtaki wa Daudi na watu wanaosema vitu vibaya kumhusu.

umefanya hili
"umeniokoa"

Psalms 109:28

Ingawa wananilaani
Wanaozungumziwa ni watu wanaomshtaki Daudi na kusema vitu vibaya kumhusu.

na waaibishwe
Hii inaweza kuelezwa katika hali ya kutenda. "na waaibike" au "acha waaibike"

lakini watumishi wako wafurahi
"lakini mimi, mtumishi wako, nifurahi" au "mimi ni mtumishi wako, acha nifurahi." Daudi anatumia msemo "mtumishi wako" kumaanisha ni yeye.

Na washindani wangu wavikwe ... na wavae
Misemo hii miwili ina maana ya kufanana na inatumika kusisitiza jinsi anavyotamani sana waaibishwe.

wavikwe aibu
Hapa Daudi anawazungumzia kuaibika kana kwamba ilikuwa vazi walilovaa. "waaibike sana"

na wavae aibu yao kama joho
Daudi anawazungumzia kuaibika kana kwamba ilikuwa joho walilovaa. "na aibu yao iwafunike kama joho walilojifunika"

Psalms 109:30

Kwa mdomo wangu natoa
Hii inamaanisha kuwa atazungumza. "Nitazungumza na kutoa"

atasimama mkono wa kuume wa yule aliye mhitaji
Hii inamaanisha atamsaidia na kumtetea mtu maskini. "atamtetea mtu aliye mhitaji"

generated on Tue Oct 24 10:45:40 2023

Chapter 110

Zaburi ya Daudi. [1] Yahwe humwambia bwana wangu, "Kaa mkono wangu wa kuume mpaka nitakapowaweka adui zako chini ya miguu yako." [2] Yahwe atainyosha fimbo ya nguvu yako toka Sayuni; utawale kati ya adui zako. [3] Siku ile ya uweza wako watu wako watakufuata wakiwa katika mavazi matakatifu ya hiari yao wenyewe; tokea tumbo la alfajiri ujana wako utakuwa kwako kama umande. [4] Yahwe ameapa, na hatabadilika: "Wewe ni kuhani milele, baada ya namna ya Melkizedeki." [5] Bwana yuko mkono wako wa kuume. Siku ile ya hasira yake atawaua wafalme. [6] Yeye atahukumu matifa; ataujaza uwanja wa vita kwa maiti; atawauwa viongozi kaitka nchi nyingi. [7] Atakunywa maji ya kijito njiani, kisha baada ya ushindi atainua kichwa chake juu.

Psalms 110:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Keti mkono wangu wa kuume
Msemo "mkono wangu wa kuume" unamaanisha sehemu ya heshima. "Keti sehemu ya heshima niliyokuandalia"

niwaweke adui zako chini ya miguu yako
Hapa Dauddi anamuelezea Yahwe kuwaweka adui wa bwana wake chini ya uwezo na mamlaka yake kama kuwaweka chini ya miguu yake. "umewaweka adui zako chini ya uwezo wako"

Psalms 110:2

Taarifa ya jumla:
Daudi anaendelea kuzungumza na mfalme

Yahwe ataishikilia fimbo ya nguvu yako
Hapa Daudi anamzungumzia Yahwe kupanua eneo analotawala mfalme kama kushikilia fimbo yake. "Yahwe atapanua eneo ambalo unatawala kwa uwezo"

tawala juu ya adui zako
"Mfalme, tawala kati ya adui zako." Hii inasemwa kwa mfalme kama amri.

kwa hiari yao wanyewe
"kwa uamuzi wao." Hii inamaanisha watachagua kumfuata mfalme.

katika siku ya uwezo wako
Hii inamaanisha siku ambayo mfalme atawaongoza watu wake vitani. Hii inaweza kuelezwa wazi. "katika siku utakapoliongoza jeshi lako vitani"

kutoka tumbo la alfajiri ... kama umande
Daudi anaelezea umande kama mtoto ambaye anazaliwa na umande. "asubuhi ... kama umande"

kutoka tumbo la alfajiri ujana wako utakuwa kwako kama umande
Daudi anamwambia mfalme kuwa atakuwa na nguvu za ujana kila asubuhi kwa kumfananisha na jinsi umande unavyotokeza mapema kila asubuhi. "kila asubuhi utajazwa na nguvu za ujana kukuhimili kama kila asubuhi umande unavyotokea kumwagilia na kuhimili ardhi"

Psalms 110:4

Wewe ni
Yahwe anazungumza na bwana.

hautabadilika
Hii inamaanisha kwamba hatabadili alichosema. "hatabadili mawazo yake" au "hatabadili alichosema"

baada ya mfano wa Melkizedeki
Maneno yasiyokowepo yanaweza kuongezwa. "baada ya mfano alivyokuwa kuhani Melkizedeki" au "katika njia ile ile alivyokuwa kuhani Melkizedeki"

Psalms 110:5

Bwana yu mkono wako wa kuume
Bwana anapokwenda vitani, Yahwe husimama mkono wake wa kuume ili kumsaidia. "Bwana anakusaidia vitani"

Bwana
Neno "Bwana" linamaanisha Yahwe.

Atawaua
Atakaye waua ni Yahwe. Atasababisha wafalme washindwe na kufa, lakini ataruhusu majeshi ya mfalme kuwaua waflame maadui. "Atasababisha wafalme wafe" au "Ataruhusu jeshi lako liwaue wafalme wote"

wafalme
Hii inamaanisha adui zake. "wafalme adui"

generated on Tue Oct 24 10:45:40 2023

katika siku ya hasira yake
Hapa Daudi anazungumzia siku ambayo Yahwe atakasirika na kuwaangamiza wafalme kama "siku ya hasira yake." "katika siku ya hukumu ambapo uvumilivu wake utageuka kuwa hasira"

atajaza viwanja vya mapambano na miili iliyokufa
Hii inamaanisha kuwa Yahwe atasababisha hiki kitokee, sio kwamba atawaua watu wote mwenyewe watakaokufa vitani. "atasababisha viwanja vya mapambano kujazwa na miili iliyokufa"

atawaua viongozi katika nchi nyingi
Hii inamaanisha kuwa Yahwe atasababisha hiki kitokee, sio kwamba atawaua viongozi wenyewe. "atasababisha viongozi katika nchi nyingi kuuawa" au "ataruhusu viongozi katika nchi nyingi kufa"

Psalms 110:7

Atakunywa kwenye kijito njiani
Mfalme anasimama kidogo tu kwa ajili ya kinywaji na kisha anaendelea kuwafuatilia adui zake. "Akiwa anawafuatilia adui zake, atasimama tu kunywa kwenye kijito"

kwenye kijito
Hii inamaanisha kuwa atakunywa maji kutoka kwenye kijito. Kijito ni mto mdogo. "atakunywa maji kutoka kwenye kijito"

na kisha
"kwa hiyo"

atainua kichwa chake
Maana zinazowezekana ni 1) mfalme anainua kichwa chake mwenyewe au 2) Yahwe anainua kichwa cha mfalme.

atainua kichwa chake juu baada ya ushindi
Watu waliinua vichwa vyao walipokuwa washindi, walipojiamini na walipokuwa wenye furaha. "atainua kichwa chake kwa kujiamini baada ya ushindi" au "atakuwa mshindi"

generated on Tue Oct 24 10:45:40 2023

Chapter 111

1 Msifuni Yahwe. Nitamshukuru Yahwe kwa moyo wangu wote katikati ya kusanyiko la wanye haki, na katika mkutano. **2** Kazi za Yahwe ni kuu, zikisubiriwa na wale wazitamanio. **3** Kazi yake ni adhama na utukufu, na haki yake yadumu milele. **4** Hufanya mambo makuu ambayo yatakumbukwa; Yahwe ni mwenye huruma na neema. **5** Huwapa chakula wafuasi wake waaminifu. Siku zote atalikumbuka agano lake. **6** Alionesha uweza wa kazi zake kwa watu wake kwa kuwapa urithi wa mataifa. **7** Kazi za mikono yake ni za kuaminika na haki; maagizo yake yote ni ya kuaminika. **8** Yamethibitika milele, yamefanywa katika uaminifu na vizuri. **9** Aliwapa ushindi watu wake; aliliteuwa agano lake milele; jina lake ni takatifu na lakutisha. **10** Kumcha Yahwe ni mwanzo wa hekima; wale washikao maagizo yake wana uelewa mzuri. Sifa yake yadumu milele.

Psalms 111:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

kwa moyo wangu wote
Hapa neno "moyo" inawakilisha mtu kamili na hisia. "kwa kila kitu nilivyo"

katika kusanyiko la wanyofu, katikati yao
Misemo hii miwili inamaanisha kitu kimoja na inaweza kuunganishwa kama ikihitajika. "katika mkusanyiko wa watu wanyofu"

yanasubiriwa kwa hamu na wale wote wanaoyatamani
Yanaosubiriwa ni "matendo ya Yahwe." HIi inaweza kuelezwa katika hali ya kutenda. "wale wote wanaotamani kazi za Yahwe wanasubiri kwa hamu"

yanasubiriwa kwa hamu
Maana zinazowezekana ni 1) "kutafuta" au 2) "kusoma"

Psalms 111:4

ambayo yatakumbukwa
Hii inaweza kuelezwa katika hali ya kutenda. "ambayo watu watakumbuka daima"

atakumbuka
"ataitisha akilini"

matendo yake makuu
"matendo yake yaliyoonesha nguvu yake"

urithi wa mataifa
Mwandishi anazungumzia nchi iliyokuwa ya mataifa ya Kanaani kana kwamba ilikuwa urithi wao. "nchi iliyokuwa ya mataifa mengine"

Psalms 111:7

Kazi za mikono yake
Hapa neno "mikono" inamaanisha Yahwe, mwenyewe. "Kazi anazofanya"

Imethibitika milele
Hii inamaanisha kuwa maelezo ya Yahwe hayabadiliki na yanadumu milele. Hii inaweza kuelezwa katika hali ya kutenda. "Amezithibitisha milele" au "Zitadumu milele"

kuangaliwa kwa uaminifu na vizuri
Maana zinazowezekana ni 1) Yahwe ametoa maelezo yake katika namna ya uaminifu na iliyo sawa au 2) watu wake wanapaswa kuangalia maelezo ya Yahwe kwa namana ya uaminifu na iliyo sawa. Hii inaweza kuelezwa katika hali ya kutenda. "kwa watu wake kuziangalia kwa uaminifu na vizuri"

mtakatifu na la ajabu ni jina lake
Hapa neno "jina" linamaanisha Yahwe mwenyewe. "Yahwe ni mtakatifu na waajabu"

Psalms 111:10

mwanzo wa hekima
Neno "hekima" inaweza kutafsiriwa kama kitenzi. "hatua ya kwanza ya kuwa na hekima" au "kitu muhimu zaidi kuwa na hekima"

wale wanaobeba maelekezo yake
"wale wanaotii maelezo yake"

Sifa yake huduma milele
Neno "sifa" inaweza kutafsiriwa kama kitenzi. "Watu watamsifu milele"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 112

1 Msifuni Yahwe. Amebarikiwa mtu yule anaye mtii Yahwe, apendezwaye sana na amri zake. **2** Kizazi chake kitakuwa ni chenye nguvu duniani; kizazi cha mcha Mungu kitabarikiwa. **3** Nyumbani mwake mna utajiri na mali; na haki yake itadumu milele. **4** Nuru huangazia gizani kwa ajili ya mtu mcha Mungu; yeye ni wa fadhili, huruma, na haki. **5** Heri atendaye fadhili na kukopesha, afanyaye mambo yake kwa uaminifu. **6** Kwa maana hataondoshwa kamwe; mwenye haki atakumbukwa milele. **7** Haogopi habari mbaya; ni jasiri, akimtumainia Yahwe. **8** Moyo wake ni mtulivu, hana woga, mpaka aonapo ushindi dhidi ya watesi wake. **9** Huwapa masikini kwa ukarimu; haki yake yadumu milele; atainuliwa kwa heshima. **10** Mtu mwovu ataona haya na kukasirika; atasaga meno yake na kuyeyuka; tamaa ya wasio haki itapotea.

Psalms 112:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

anayefurahi sana
"unafurahia sana"

uzao wa mnyofu utabarikiwa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataubariki uzao wa mtu mnyofu"

Psalms 112:3

Taarifa ya Jumla:
Mtu anayeimba wimbo huu anaendelea kumwelezea mtu anaye mheshimu sana Yahwe.

Mali na utajiri uko nyumbani mwake
Hapa neno "nyumba" inamaanisha familia. Maneno "Mali" na "utajiri" yanamaanisha kitu kimoja na yanaashiria utajiri mkubwa. "Familia yake ilikuwa tajiri sana"

Nuru hung'aa gizani kwa ajili ya mtu mnyofu
Mwandishi anamzungumzia Mungu kumbariki mtu mnyofu katika nyakati ngumu kana kwamba ilikuwa ni nuru inang'aa gizani. "Baraka ambayo mtu mnyofu anapokea kutoka kwa Mungu ni kama nuru inayong'aa gizani"

hukopesha fedha
Taarifa inaweza kuwekwa wazi. "anakopesha fedha zake kwa watu wengine."

Psalms 112:6

Taarifa ya Jumla:
Mtu anayeimba wimbo huu anaendelea kumwelezea mtu anaye mheshimu sana Yahwe.

Kwa kuwa hatasogezwa
hatasumbuliwa au kuzidiwa kwa hali yoyote kwa kuwa imani yake iko katika Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "kwa kuwa hakuna kitu kitakachomsogeza"

kwa kuwa mtu mwenye haki atakumbukwa milele
Hii inaweza kuelezwa katika hali ya kutenda. "watu watamkumbuka mtu mwenye haki milele"

Psalms 112:8

Taarifa ya Jumla:
Mtu anayeimba wimbo huu anaendelea kumwelezea mtu anaye mheshimu sana Yahwe.

Moyo wake ni tulivu
"Moyo wake umethibitika." Hapo neno "moyo" inaashiria mtu. Maana zinazowezekana ni 1) "yuko na amani" au 2) "Anajiamini"

haki yake hudumu milele
"matendo yake yatadumu milele."

atatukuzwa na heshima
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atamtukuza kwa kumpa heshima"

Psalms 112:10

ataona hili
"ataona kuwa vitu vinaenda vizuri kwa mtu mnyofu." Neno "hili" linamaanisha kila kitu kizuri ambacho mwandishi alieleza katika mstari ulipoita kuhusu mtu mnyofu.

atasaga meno
Kusaga meno ilikuwa ni ishara ya daharu.

kuyeyuka
Mwandishi anamzungumzia hatima ya kifo cha mtu mwovu kana kwamba huyo mtu ni kitu, kama barafu inayoweza kuyeyuka. "hatimaye atakufa"

hamu ya watu waovu itaangamia
Maana zinazowezekana za "hamu" ni 1) hamu ya kihisia waliyo nayo watu waovu. "vitu ambavyo watu waovu wanataka kufanya havitawahi kutokea" au 2) ni njia nyingine yakusema vitu ambavyo watu waovu wanatamani. "watu waovu watapoteza vitu wanavyotamani"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 113

1 Msifuni Yahwe. Msifuni yeye, enyi watumishi wa Yahwe; lisifuni jina la Yahwe. **2** Litukuzwe jina la Yahwe, tangu sasa na hata milele. **3** Toka maawio ya jua hata machweo yake, Jina la Yahwe lazima lisifiwe. **4** Yahwe ameinuliwa juu ya mataifa yote, na utukufu wake wafika juu mbinguni. **5** Ni nani aliye kama Yahwe Mungu wetu, aliye na kiti chake juu, **6** atazamaye chini angani na duniani? **7** Humwinua maskini toka mavumbini na kumpandisha muhitaji kutoka jaani, **8** ili amketishe pamoja na wakuu, pamoja na wakuu wa watu wake. **9** Humpa watoto wanamke aliye tasa, humfanya yeye kuwa mama wa watoto mwenye furaha. Msifuni Yahwe!

Psalms 113:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

jina la Yahwe
Hapa neno "jina" linamaanisha Yahwe mwenyewe. "Yahwe"

Psalms 113:3

Kutoka maawio ya jua hadi kuzama kwake
Hii inamaanisha upande wa mashariki ambapo jua linachomoka, na magharibi, ambapo jua linazama. Mwandishi anatumia tofauti hizi kuashiria kila sehemu duniani. "Kila sehemu duniani"

Jina la Yahwe linapaswa kusifiwa
Hapa neno "jina" linamaanisha Yahwe mwenyewe. Hii inaweza kuelezwa katika hali ya kutenda. "watu wanapaswa kumsifu Yahwe"

utukufu wake unafika juu ya mbingu
Utukufu wa Mungu unazungumziwa kana kwamba ulikuwa juu sana. "utukufu wake uko juu zaidi ya mbingu" au "utukufu wake ni mkuu sana"

Psalms 113:5

Ni nani kama Yahwe Mungu wetu ... duniani?
Mwandishi anauliza swali kusisitiza kuwa hakuna mtu kama Yahwe. Hili swali la balagha linaweza kutafsiriwa kama kauli. "Hakuna kama Yahwe Mungu wetu ... duniani."

aliye na kiti chake juu
"aliyesimikwa juu" au "anayetawala katika nafasi ya juu zaidi"

Psalms 113:7

Anawainua maskini ... kutoka kwenye lundo la
Misemo hii miwili ina usambamba. Mwandishi anamzungumzia Yahwe kuwasaidia na kuwatukuza watu walio maskini kana kwamba Yahwe aliwasababisha kusimama kutoka kuketi kwenye vumbi na majivu.

kutoka mavumbini ...kutoka kwenye lundo la majivu
Kukaa kwenye mavumbi au majivu kunaashiria kati ya umaskini au kukata tamaa.

ili aketi na wakuu , na wakuu wa watu wake
Hapa msemo wa pili unaewka wazi kuwa msemo wa kwanza unamaanisha wakuu wa watu wa Yahwe. Misemo hii miwili inaweza kuunganishwa. "ili Yahwe amkalishe pamoja na wakuu wa watu wake"

Psalms 113:9

Anampa nyumba mwanamke aliyetasa
Hapa "nyumba" inamaanisha watoto wanaoishi nyumbani. "Anampa watoto mwanamke ambaye hakuwanao"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 114

1 Israeli ilipotoka Misri, na nyumba ya Yakobo toka kutoka katika wale watu wa kigeni, **2** Yuda ilifanyika kuwa mahali pake patakatifu, Ufalme wa Israeli. **3** Bahari iliona ikakimbia; Yordani ilirudi nyuma. **4** Milima iliruka kama kondoo waume, vilima viliruka kama wana-kondoo. **5** Ewe Bahari kwa nini ulikimbia? Yordani kwa nini ulirudi nyuma? **6** Milima, kwa nini uliruka kama kondoo waume? Enyi vilima wadogo, kwa nini mliruka kama wana-kondoo? **7** Tetemeka, ee nchi, mbele za Bwana, uweponi mwa Mungu wa Yakobo. **8** Aligeuza mwamba kuwa ziwa la maji, jiwe gumu kuwa chemchem.

Psalms 114:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Israeli iliondoka Misri, nyumba ya Yakobo kutoka kwa wageni
Mistari hii miwili ina usambamba, "Israeli" na "nyumba ya Yakobo" inamaanisha kitu kimoja na "Misri" na "watu wageni" inamaanisha watu wale wale.

nyumba ya Yakobo kutoka kwa wageni
Neno "nyumba" hapa linamaansiha familia au uzao. Kitenzi kinaweza kuwekwa kwa ajili ya huu msemo. "uzao wa Yakobo ukaondoka kutoka kwa watu wageni"

Yuda pakawa mahali pake patakatifu, Israeli ufalme wake
Maana zinazowezekana kwa ajili ya "Yuda" na "Israeli" ni 1) zinamaanisha nchi. "Nchi ya Yuda ikawa sehemu takatifu ya Yahwe, nchi ya Israeli ikawa ufalme wake" au 2) ni njia nyingine ya kusema watu wa Yuda na Israeli. "Watu wa Yuda wakawa miongoni mwa wale ambapo Yahwe aliishi, watu wa Israeli wakawa wale ambao aliwatala"

Psalms 114:3

Bahari lilitazama na kutoroka
Mwandishi anazungumzia bahari la Matete kana kwamba lilikuwa ni mtu aliyetoroka wakati Yahwe akiwaongoza watu wa Israeli kupita nchi kavu. "Ni kana kwamba bahari lilitazama na kutoroka"

Yordani ikageuka
Mwandishi anazungumzia mto Yordani kana kwamba ni mtu aliyerudi nyuma wakati Yahwe akiwaongoza watu wa Israeli kwenye nchi kavu. "ilikuwa kana kwamba Yordani ilirudi"

Milima ikaruka kama kondoo dume, vilima vikaruka kama wanakondoo
Mwandishi anazungumzia milima na vilima kana kwamba zilikuwa hai. Inawezekana anazungumzia tetemeko anapoelezea uoga wao kwenye uwepo wa Yahwe jinsi wanavyoruka kama kondoo dume na wanakondoo. "Ilikuwa kana kwamba milima ilitikisika kama kondoo dume wanaoruka na vilima vilitikisika kana kwamba wanakondoo wanavyoruka.

Psalms 114:5

Taarifa ya Jumla:
Mistari ya 5-6 ina maswali manne ya balagha. Jibu linalotarajiwa kwa kila swali linapatikana katika mstari wa 7, "kwa sababu ya uwepo wa Bwana."

uliruka kama kondoo dume ...uliruka kama wanakondoo
Mwandishi anazungumzia milima na vilima kana kwamba zilikuwa hai. Inawezekana anazungumzia tetemeko anapoelezea uoga wao kwenye uwepo wa Yahwe jinsi wanavyoruka kama kondoo dume na wanakondoo. "Ilikuwa kana kwamba milima ilitikisika kama kondoo dume wanaoruka na vilima vilitikisika kana kwamba wanakondoo wanavyoruka.

Tetemeka dunia, mbele ya Bwana, kwenye uwepo wa Mungu wa Yakobo
Misemo miwili ya mwisho ina usambamba. Kitenzi kinaweza kuwekwa kwenye mstari wa pili. "Tetemeka dunia, mbele ya Bwana, tetemeka mbele ya uwepo wa Mungu wa Yakobo"

Tetemeka dunia
Maana zinazowezekana ni 1) mwandishi anazungumzia dunia kana kwamba ni mtu na anaiamuru kutetemeka kwa uoga mbele za Mungu au 2) neno "dunia" ni njia nyingine ya kusema wale wanaoishi duniani. "Tetemekeni, watu wote duniani"

Psalms 114:8

Akageuza jiwe kuwa bwawa la maji, jiwe gumu kuwa chechemi ya maji
Misemo hii mwili ina usambamba. Mwandishi anamuelezea Yahwe kusababisha maji kutiririka kutoka kwenye jiwe kana kwamba aliligeuza jiwe kuwa maji.

mwamba mgumu kuwa chechemi ya maji
Kitenzi kinaweza kutolewa kuwekwa kwenye msemo uliopita. "Akageuza jiwe gumu kuwa chemchemi ya maji"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 115

1 Sio kwetu, Yahwe, sio kwetu, bali kwa jina lako ulete heshima, kwa ajili ya uaminifu wa agano lako na uaminifu wako. **2** Kwa nini mataifa yalazimike kusema, "Yuko wapi Mungu wako?" **3** Mungu wetu aliye mbinguni; hufanya chochote apendacho. **4** Sanamu za mataifa ni fedha na dhahabu, kazi ya mikono ya wanadamu. **5** Sanamu hizo zina vinywa, lakini haziongei; zina macho, lakini hazioni; **6** zina masikio, lakini hazisikii; zina pua lakini hazinusi. **7** Sanamu hizo zina mikono, lakini hazishiki; zina miguu, lakini haziwezi kutembea; wala haziongei kutoka viywani mwao. **8** Wale wanao zitengeneza wanafanana nazo, vile vile yeyote anaye amini katika hizo. **9** Israeli, amini katika Yahwe; yeye ni msaada wako na ngao yako. **10** Nyumba ya Haruni, amini katika Yahwe; yeye ni msaada wako na ngao yako. **11** Ninyi mnao mheshumu Yahwe, mwamini yeye; yeye ni msaada wenu na ngao yenu. **12** Yahwe hutukumbuka sisi na atatubariki; ataibariki familia ya Israeli; atabariki familia ya Haruni. **13** Atawabariki wale wanao muheshimu yeye, wote vijana na wazee. **14** Yahwe na awaongeze ninyi zaidi na zaidi, ninyi pamoja na watoto wenu. **15** Yahwe na awabariki, aliyeziumba mbingu na nchi. **16** Mbingu ni za Yahwe; lakini nchi amewapa wanadamu. **17** Wafu hawamsifu Yahwe, wala wote washukao chini kwenye ukimya; **18** bali tutamtukuza Yahwe sasa na hata milele. Msifuni Yahwe.

Psalms 115:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Sio kwetu, Yahwe, sio kwetu
Mwandishi anarudia msemo "sio kwetu" ili kusisitiza kwamba hawastahili kupokea heshima anayostahili Yahwe pekee. "Usilete heshima kwetu, Yahwe"

kwetu
Neno "kwetu" linamaanisha watu wa Israeli.

lakini kwa jina lako leta utukufu
Hapa neno "jina" linaashiria Yahwe mwenyewe. "lakini leta utukufu kwako mwenyewe"

kwa ajili ya uaminifu wako wa agano
"kwa sababu ya uaminifu wako wa agano"

Kwa nini mataifa yaseme, "Yuko wapi Mungu wao?"
Hili swali la balagha linasisitiza kuwa hakuna sababu ya mataifa kusema wanayosema. Swali hili linaweza kutafsiriwa kama kauli. "Watu wa mataifa hawatakiwa kuwa na uwezo wa kusema, 'Yuko wapi Munguwao?'"

Yuko wapi Mungu wao?
Watu wa mataifa mengine wanatumia swali hili kuwadhihaki watu wa Israeli na kuonesha kuwa hawaoni Yahwe akiwasaidia. Swali hili linaweza kutafsiriwa kama kauli. "Mungu wenu hayupo hapa kuwasaidia"

Psalms 115:3

kazi ya mikono ya watu
Hapa neno "mikono" inaashiria watu waliotengeneza hizo sanamu. "vitu ambavyo watu wametengeneza"

Psalms 115:5

Hizo sanamu zina midomo
Sanamu hazina midomo ya kweli, macho, maskio, au pua za kweli. Lakini, watu wamewaunda na mifano ya midomo, macho, maskio, na pua. Mwandishi anasisitiza kuwa sanamu haziko hai kweli. "Watu wamezipa midomo hizo sanamu"

Psalms 115:7

Hizo sanamu zina midomo
Sanamu hazina midomo ya kweli, macho, maskio, au pua za kweli. Lakini, watu wamewaunda na mifano ya midomo, macho, maskio, na pua. Mwandishi anasisitiza kuwa sanamu haziko hai kweli. "Watu wamezipa midomo hizo sanamu"

lakini hawahisi
"lakini mikono hio haihisi"

Wale wanaozitengeneza ni kama hizo sanamu, kama alivyo kila mtu anayezitegemea
Wale wanaounda na kuabudu sanamu wanakuwa bila uhai na wasio na nguvu , kama hizo sanamu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Wale wanaozitengeneza wanakosa uhai kama hizo sanamu, kama watu wengine wote wanaozitumaini"

generated on Tue Oct 24 10:45:40 2023

Psalms 115:9

Israeli, mtumainini Yahwe
Neno "Israeli" linaashiria watu wa Israeli. "watu wa Israeli, mtumainini Yahwe"

msaada wenu na ngao
Mwandishi anamzungumzia Yahwe kana kwamba ni ngao kwa sababu anawalinda watu wake kama ngao inavyowalinda kutokana na madhara. "yule ambaye anawasaidia na kuwalinda"

Nyumba ya Haruni
Hapa neno "nyumba" linamaanisha familia au uzao. Msemo huu unamaanisha makuhani, walikuwa uzao wa Haruni. "Uzao wa Haruni" au "Makuhani"

Psalms 115:12

tuangali
"ametuangalia kwa makini"

familia ya Israeli
Hii inamaanisha watu wa Israeli, ambao ni uzao wa Yakobo, ambaye pia aliitwa Israeli. "watu wa Israeli"

familia ya Haruni
Hii inamaanisha makuhani, ambao ni uzao wa Haruni. "Uzao wa Haruni" au "Makuhani"

wote wachanga na wazee
"wote wadogo na wakubwa." Maana zinazowezekana ni kwamba hii inaashiria 1) hadhi katika jamii au 2) umri. Vyovyote vile, tofauti hizi mbili zinawakilisha kila mtu, bila kujali umri au hadhi katika jamii.

Na Yahwe aongeze idadi yenu zaidi na zaidi
Mwandishi anazungumzia idadi ya watoto ambayo watu wa Israeli watakuwa nayo. "Na Yahwe awazidishie idadi ya watoto wenu zaidi na zaidi"

yenu na ya uzao wenu
"wote watoto wenu na uzao wa watoto wenu." Mwandishi anaweka wazi kuwa ombi lake kwa ajili ya watoto zaidi halimaansihi kizazi cha sasa tu bali kwa uzao wao pia.

Psalms 115:15

Na mbarikiwe na Yahwe, aliyeumba mbingu na nchi
Hii inaweza kuelezwa katika hali ya kutenda. "Na Yahwe, aliyeumba mbingu na nchi, awabariki"

dunia amempa mwanadamu
Hii haimaanishi kuwa dunia si mali ya Yahwe, lakini amewapa binadamu dunia kama sehemu ya makao.

Psalms 115:17

Wafu
Kivumishi "wafu" kinaweza kutafsiriwa na msemo wa nomino. "Watu waliokufa"

wala yeyote anayeenda chini palipo nyamaza
Msemo huu wa usambamba unamaana sawa na msemo uliopita. Kitenzi kinaweza kuwekwa kutoka kwenye msemo uliopita kuweka maana yake wazi. "wala yeyote aendaye chini palipo nyamaza kumsifu Yahwe"

wala yeyote anayeenda chini kunyamaza
Mwandishi anazungumzia kaburi au sehemu ya wafu kama sehemu iliyo nyamaza ambapo hakuna awezaye kuzungumza. Hii ni tasifida ya kifo. "wala yeyote anayeenda sehemu ya wafu"

Lakini sisi
Neno "sisi" linamaanisha watu wa Israeli walio hai bado.

generated on Tue Oct 24 10:45:40 2023

Chapter 116

1 Nampenda Yahwe kwa kuwa anasikia sauti yangu na kuomba kwangu kwa ajili ya huruma. **2** Kwa sababu alinisikiliza, nitamuita yeye ningali ninaishi. **3** Kamba za mauti zilinizunguka, na mitego ya kuzimu ilinikabili; niliona dhiki na huzuni. **4** Kisha niliita kwa jina la Yahwe: "Tafadhali Yahwe, uiokoe nafsi yangu." **5** Yahwe ni mwenye neema na haki; Mungu wetu ni mwenye huruma. **6** Yahwe huwalinda wasio na hila; nilishushwa chini akaniokoa. **7** Nafsi yangu inaweza kurudi mahali pake pa kupumzika, kwa kuwa Yahwe amekuwa mwema kwangu. **8** Kwa maana uliokoa uhai wangu dhidi ya kifo, mcho yangu dhidi ya machozi, na miguu yangu dhidi ya kujikwaa. **9** Nitamtumikia Yahwe katika nchi ya walio hai. **10** Nilimwamini yeye, hata niliposema, "nimeteswa sana." **11** Kwa haraka nilisema, "Watu wote ni waongo." **12** Nimlipeje Yahwe kwa wema wake wote kwangu? **13** Nitakiinua kikombe cha wokovu, na kuliitia jina la Yahwe. **14** Nitatimiza viapo vyangu kwa Yahwe katika uwepo wa watu wake wote. **15** Mauti ya wacha Mungu ina thamani machoni pa Mungu. **16** Ee Yahwe, hakika, mimi ni mtumishi wako; mimi ni mtumishi wako, mwana wa mjakazi wako; umefungua vifungo vyangu. **17** Nitakutolea dhabihu ya shukrani na nitaliitia jina la Yahwe. **18** Nitatimiza viapo vyangu kwa Yahwe katika uwepo wa watu wake wote, **19** katika nyua za nyumba ya Yahwe, katikati yako, Yerusalemu. Msifuni Yahwe.

Psalms 116:1

Taarifa ya jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

husikia saauti yangu na maombi yangu ya huruma
Hapa neno"sauti" linawakilisha mtu anayeongea. Msemo, "maombi yangu ya huruma" unaeleza anachokisema. "hunisikia ninapojieleza kwa ajili ya huruma"

Psalms 116:3

Taaarifa ya Jumla:
Mtu aliyetunga zaburi hii anaendelea kuzungumza.

Kamba za kifo zilinizunguka
Mwandishi anazungumzia kifo kanakwambani mtu anayeweza kumshika na kumfunga kwa kamba. "Nilihisa kama nataka kufa"

mitego ya kuzimu ilinikabili
Mwandishi anazungumzia "kuzimu," mahali pa wafu, kana kwambani mtu anayeweza kumtega kwamitego. "Nilihisi kama niko tayari kuingia kaburini"

nikalita jina la Yahwe
Hapa neno "jina" linaashiria Yahwe mwenyewe. "nikamwita Yahwe"

okoa maisha yangu
Hapa neno "maisha" linaashiria mtu. "niokoe" au "niepushe na kufa"

Psalms 116:5

Taarifa ya Jumla:
Mtu aliyetengeneza wimbo huu anaendelea kuzungumza.

wasio na hila
Hii inamaanisha watu wasikuwa na uzoefu au hawawezi kujitunza. Kivumizhi kinaweza kutafsiriwa kama msemo wanomino. "wale wasio na hila" au "wale wasiojiweza"

nililetwa chini
Mwandishi anazungumzia kunyenyekeshwa kama kuwa nafasi ya chini zaidi. "Nilikuwa sijiwezi"

Psalms 116:7

Taarifa ya Jumla:
Mtu aliyetunga zaburi hii anaendelea kuzungumza.

Nafsi yangu inaweza kurudi sehemu yake ya kupumzika
Mwandishi anazungumzia kuwa na amani na ujasiri kana kwamba ilikuwa ni sehemu ambapo nafsi yake ingeweza kupumzika. Neno "nafsi" linawakilisha mtu. "Ninaweza kupumzika kwa amani tena"

uliokoa maisha yangu na kifo
Aliyemwokoa ni Yahwe. Neno "maisha" yanaashiria mtu. "umeniokoa na kifo" au "umeniepusha na kifo"

macho yangu na machozi
Msemo wa kitenzi unawaweza kuwekwa kutoka msemo uliopita kuweka maana wazi. "umeokoa macho yangu na machozi" au "umeniepusha na kulia"

miguu yangu na kuanguka
Msemo wa kitenzi unawaweza kuwekwa kutoka msemo uliopita kuweka maana wazi. Miguu hapa

generated on Tue Oct 24 10:45:40 2023

inaashiria mtu. Kuanguka hapa inaweza kuwa inamaanisha kuuliwa na adui zake. "umeniokoa na kuanguka" au "umeniepusha na kuuliwa na adui zangu"

Psalms 116:9

Taarifa ya Jumla:
Mtu aliyetunga zaburi hii anaendelea kuzungumza.

katika nchi ya walio hai
"kwenye dunia hii ambapo watu wako hai." Hii ni tofauti na sehemu ya wafu.

Nimeumizwa sana
Hii inaweza kuelezwa katika hali ya kutenda. "Ninahangaika sana" au "Watu wananiumiza sana"

Nikasema haraka
"Nikasema haraka sana" au "Nikasema bila kutafakari"

Wanaume wote ni waongo
"Kila mtu ni muongo" au "Watu wote ni waongo"

Psalms 116:12

Taarifa ya Jumla:
Mtu aliyetengeneza wimbo huu anaendelea kuzungumza.

Nitamlipaje Yahwe ... kwangu?
Mwandishi anauliza swali hili kutambulisha jinsi atakavyojibu kwa yale Yahwe aliyofanya. Swali hili linaweza kutafsiriwa kama kauli. "Hivi ndivyo nitakavyomlipa Yahwe ... kwangu."

Nitainua kikombe cha wokovu
Hii inawezekana kuwa marejeo ya kinywaji, ambayo ilikuwa ni sadaka iliyohusisha kumwaga divai katika madhabahu, na ambayo mwandishi atatoa kwa Yahwe kwa kumwokoa. "Nitatoa sadaka ya kinywaji kwa yahwe kwa kuwa ameniokoa"

kuliita jina la Yahwe
Hap neno "jina" limwakilisha Yahwe mwenyewe. "kumwita Yahwe"

Ya thamani machoni pa Yahwe mauti ya watakatifu wake
Neno "thamani" hapa haimaanishi kuwa Yahwe anathamini vifo vya watakatifu wake, lakini vifo vya watakatifu wake vinamgharimu na kumhuzunisha. Msemo "machoni pa" inawakilisha moyo wa Yahwe kwenye kitu anachokiona. "Yahwe anaona kuwa vifo vya watakatifu wake ni jambo la gharama"

Psalms 116:16

Taarifa ya Jumla:
Mtu aliyetunga zaburi hii anaendelea kuzungumza.

mwana wa mtumishi wako mwanamke
Hii inawezekana kuwa mrejeo wa mama yake mwandishi na inaashiria kuwa alimwabudu Yahwe kwa uaminifu. Maana kamili inaweza kuwekwa wazi. "kama mama yangu alivyokuwa"

umenitolea pingu zangu
Mwandishi anazungumzia kuwa hatarini kufa kana kwamba alikuwa amefungwa gerezani."umeniokoa na kifo"

sadaka ya shukrani
"sadaka kuonesha shukrani yangu"

kuliita jina la Yahwe
Hapa neno "jina" linamwakilisha Yahwe mwenyewe. "kumwita Yahwe"

Psalms 116:18

Taarifa ya Jumla:
Mtu aliyeandika wimbo huu anaendelea kuzungumza.

Nitatimiza ... watu wake wote
"Nitatimiza nadhiri zangu kwa Yahwe ili watu wote waone"

katika baraza la nyumba ya Yahwe
Neno "nyumba" linamaanisha hekalu ya Yahwe. "katika baraza la hekalu ya Yahwe"

katikati yako, Yerusalemu
Mwandishi anazungumza na Yerusalemu kana kwamba anazungumza na mtu. "katika Yerusalemu"

generated on Tue Oct 24 10:45:40 2023

Chapter 117

1 Msifuni Yahwe, enyi mataifa yote; enyi watu mhimidini yeye. **2** Kwa kuwa uaminifu wa agano lake ni mkuu kwetu, na uaminifu wa Yahwe wadumu milele. Msifuni Yahwe.

Psalms 117:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa
"Kwa sababu"

uaminifu wake wa agano ni mkubwa kwetu
"uaminifu wake wa agano kwetu ni mkubwa "

unadumu milele
"upo milele"

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generated on Tue Oct 24 10:45:40 2023

Chapter 118

1 Mshukuruni Yahwe, kwa kuwa ni mwema, kwa maana uaminifu wa agano lake wadumu milele. **2** Israeli na aseme, "Uaminifu wa agano lake wadumu milele." **3** Nyumba ya Haruni na iseme, "Uaminifu wa agano lake wadumu milele." **4** Wafuasi waaminifu wa Yahwe na waseme, "Uaminifu wa agano lake wadumu milele." **5** Katika dhiki yangu nilimuita Yahwe; Yahwe alinijibu na kuniweka huru. **6** Yahwe yuko pamoja nami; sitaogopa; mwanadamu atanifanya nini? Yahwe yuko upande wangu kama msaidizi; **7** nitawatazama kwa ushindi wale walio nichukia. **8** Ni bora kuwa na makazi katika Yahwe kuliko kumtumainia mwanadamu. **9** Ni bora kukimbilia katika Yahwe kuliko kuamini katika wakuu. **10** Mataifa yote walinizunguka; kwa jina la Yahwe niliwakatilia mbali. **11** Walinizunguka; naam, walinizunguka; kwa jina la Yahwe niliwakatilia mbali. **12** Walinizunguka kama nyuki; walitoweka haraka kama moto kati ya miiba; kwa jina la Yahwe niliwakatilia mbali. **13** Walinishambulia ili waniangushe, lakini Yahwe alinisaidia. **14** Yahwe ni nguvu yangu na furaha yangu, na ndiye anaye niokoa. **15** Kelele za ushindi zimesikika katika maskani ya wenye haki; mkono wa kuume wa Mungu umeshinda. **16** Mkono wa kuume wa Mungu umetukuka; mkono wa kuume wa Yahwe umeshinda. **17** Sitakufa, bali nitaishi na kuyatangaza matendo ya Yahwe. **18** Yahwe ameniadhibu vikali; lakini hajaruhusu nife. **19** Unifungulie milango ya haki; nitaingia na nitamshukuru Yahwe. **20** Hili ni lango la Yahwe; wenye haki hupitia kwalo. **21** Nitakushukuru wewe, kwa kuwa ulinijibu, na umekuwa wokovu wangu. **22** Jiwe ambalo wajenzi walilikataa wajenzi limekuwa msingi. **23** Yahwe ndiye afanyaye hili; ni la ajabu machoni petu. **24** Hii ni siku ambayo Yahwe ametenda; tutaifurahia na kuishangilia. **25** Tafadhali, Yahwe, utupe ushindi! Tafadhali, Yahwe, utupe mafanikio! **26** Amebarikiwa yule ajaye katika jina la Yahwe; tunakubariki kutoka katika nyumba ya Yahwe. **27** Yahwe ni Mungu, na ametupa sisi nuru; ifungeni dhabihu kwa kamba pembeni mwa madhabahu. **28** Wewe ni Mungu wangu, nami nitakushukuru; wewe ni Mungu wangu; nitakutukuza wewe. **29** Oh, mshukuruni Yahwe; kwa kuwa ni mwema; kwa maana uaminifu wa agano lake wadumu milele.

Psalms 118:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Mpeni Yahwe shukrani, kwa kuwa ni mwema
"Mshukuruni Yahwe kwa mambo mema ambayo huwa anafanya"

Uaminifu wake wa agano unadumu milele
"Anatupenda kwa uaminifu milele"

Acha israeli iseme
Neno "Israeli" linawakilisha watu wa Israeli. "Acha watu wa Israeli waseme"

Psalms 118:3

Acha nyumba ya Haruni iseme
Hapa neno "nyumba" linawakilisha familia na uzao wa mtu. Msemo huu unamaanisha makuhani, ambao walikuwa uzao wa Haruni. "Acha uzao wa Haruni useme" au "Acha makuhani waseme"

Uaminifu wake wa agano unadumu milele
"Anatupenda kwa uaminifu milele"

wafuasi waaminifu wa Yahwe
"wale wanaomcha Yahwe" au "wale wanaomwabudu Yahwe"

Psalms 118:5

akaniweka huru
Mwandishi anazungumzia Yahwe kumwokoa kutoka kwenye huzuni kana kwamba Yahwe alimtoa kutoka sehemu ya kifungo hadi sehemu pana ya wazi ambapo angeweza kusogea kwa uhuru.

mtu atanifanya nini?
Mwandishi anauliza swali hili balagha kusisitiza kuwa hakuna kitu ambacho mtu anaweza kufanya kumuumiza kwa kuwa Yahwe yuko pamoja naye. "watu hawawezi kufanya chochote kunidhuru"

Yahwe yuko upande wangu kama msaidizi wangu
Kuwa upande wa mtu ni lahaja inayoashiria kuwa mtu anakubaliana na atamsaidia mtu mwingine. "Yahwe ananikubali na atanisaidia"

nitatazama kwa ushindi juu ya wale wanaonichukia
Inadokezwa kuwa Yahwe ndiye atakayewashinda adui wa mwandishi, wakati mwandishi akitazama. "Nitamwona Yahwe akiwashinde wote wanaonichukia"

Psalms 118:8

kujihifadhi kwa Yahwe
Mungu anazungumziwa kana kwamba ni kivuli, sehemu ambayo watu wanaweza kulindwa. "kutafuta ulinzi kutoka kwa Yahwe"

generated on Tue Oct 24 10:45:40 2023

kumkimbilia Yahwe
Mstari huu una usambamba na ule uliopita. Mungu anazungumziwa kana kwamba ni kimbilio, sehemu ambayo watu wanaweza kulindwa. "kutafuta ulinzi kutoka kwa Yahwe"

Psalms 118:10

Mataifa yote
Hapa neno "mataifa" inawakilisha majeshi ya mataifa hayo. Mwandishi anatumi kukuza kwa neno kusisitiza idadi kubwa ya majeshi yaliyomzunguka. "Majeshi ya mataifa mengi"

katika jina la Yahwe
Hapa neno "jina" linawakilisha nguvu ya Yahwe. "kwa nguvu ya Yahwe"

ninawakata
Mwandishi anazungumzia kuyashinda majeshi ya adui kana kwamba alikuwa akiyakata kama mtu anavyokata tawi kwenye mmea. "niliwashinda"

wananizunguka kama nyuki
Mwandishi analinganisha majeshi ya adui na kundi kubwa la nyuki yatamzunguka mtu"

walipotea haraka kama moto kwenye miiba
Kama miiba iliyokauka inavyowaka upesi, mashambulizi ya majeshi ya adui yaliisha ghafla. "mashambulizi yao yalidumu kwa muda mfupi, kama moto unaoteketeza miiba unavyoisha upesi"

Psalms 118:13

kuniangusha chini
Mwandishi anazungumzia majeshi ya adui kujaribu kumshinda kana kwamba walikuwa wakijaribu kumsukuma ardhini. "ili kunishinda mimi"

Yahwe ni nguvu yangu na furaha yangu
"Yahwe hunipa nguvu na furaha"

Psalms 118:15

Sauti ya kelele ya ushindi inasikika katika mahema ya wenye haki
"Watu husikia kelele ya furaha katika mahema ya wenye haki" au "Wenye haki wanapiga kelele kwa furaha ya ushindi kwenye mahema yao"

mkono wa kuume wa Mungu unashinda
Hapa neno "mkono" linawakilishi uwezo wa Yahwe. "Yahwe ameshinda kwa nguvu yake kuu"

mkono wa kuume wa Mungu unashinda
Hapa, kuinua mkono ni ishara ya ushindi. "Yahwe ameinua mkono wake wa kuume" au "Yahwe ameinua mkono wake wa kuume kwa ushindi"

Psalms 118:17

Sitakufa, bali nitaishi
Mwandishi anaeleza wazo moja kwa njia hasi na chanya kusisitiza kuwa hakika ataishi.

Yahwe ameniadhibu
"Yahwe amenifundisha"

hajanikabidhi kwa mauti
Mwandishi anazungumzia mauti kana kwamba ni mtu ambaye Yahwe anaweza kumweka mtu chini ya uwezo wake. "hajaniruhusu kufa" au "hajawaruhusu adui zangu kuniua"

Psalms 118:19

Nifungulie malango ya haki
Nifungulie malango ambayo watu wenye haki hupita." Hii inamaanisha malango ya hekalu, na mwandishi anawaambia walinzi wa malango. "Nifungulieni malango ya hekalu"

lango la Yahwe
"lango unaowaongoza watu kuelekea katika uwepo wa Yahwe " au "lango la Yahwe"

nitatoa shukrani kwako
Hapa mwandishi anaanza kuzungumza na Yahwe.

umekuwa wokovu wangu
"uliniokoa"

Psalms 118:22

Jiwe ambalo wajensi walikataa limekuwa jiwe kuu la pembeni
Hii inaweka kuwa mithali ambayo mwandishi ametumia kuelezea mojawapo kati ya mfalme ya taifa la Israeli. Lile ambalo watu wameona halifai, Yahwe amelifanya kuwa la muhimu zaidi.

ni la ajabu machoni petu
Maana zinazowezekana ni 1) "ni jambo la ajabu kwetu kuona" au 2) "tunaona kuwa jambo la ajabu ."

Psalms 118:24

tutashangilia na kufurahi
Misemo hii inamaana moja na inasisitiza uzito wa furaha. "tutashangilia sana"

Psalms 118:26

Amebarikiwa anayekuja kwa jina la Yahwe
Hapa makuhani wanaanza kuzungumza na mfalme.

anayekuja kwa jina la Yahwe
Hapa neno "jina" linawakilisha uwezo wa Yahwe. "yule anayekuja katika nguvu ya Yahwe"

generated on Tue Oct 24 10:45:40 2023

tutakubariki kutoka katika nyumba ya Yahwe
Hapa makuhani wanazungumza na watu.

nyumba ya Yahwe
Neno "nyumba" linamaanisha hekalu. "hekalu la Yahwe"

ametupa nuru
Mwandishi anamzungumzia Yahwe kuwabariki watu wake kana kwamba Yahwe anamulika mwanga juu yao. "ametubariki"

funga sadaka kwa kamba
"kaza sadaka kwa kamba"

Wewe ni Mungu wangu
Hapa mwandishi anaanza kuzungumza tena na anazungumza na Yahwe moja kwa moja.

Psalms 118:29

O
Huu ni mshangao.

mpeni Yahwe shukrani; kwa kuwa ni mwema
"Mshukuruni Yahwe kwa mambo mema ambayo huwa anafanya"

uaminifu wake wa aganounadumu milele
"anatupenda kwa uaminifu milele."

generated on Tue Oct 24 10:45:40 2023

Chapter 119

ALEPH. [1] Wamebarikiwa wale ambao njia zao hazina lawama, waenendao katika sheria ya Yahwe. [2] Wamebarikiwa wale wazishikao amri zake thabiti, wamtafutao kwa moyo wao wote. [3] Hawatendi makosa; wanaenenda katika njia zake. [4] Wewe umetuamuru kuyashika maagizo yako ili tuyachunguze kwa umakini. [5] Oh, ningependa njia zangu ziwe thabiti nizitii amri zako! [6] Ndipo sitaaibika nizifikiripo amri zako zote. [7] Nitakushukuru wewe kwa unyofu wangu wa moyo nijifunzapo amri za haki yako. [8] Nitazitii amri zako; usiniache peke yangu. BETH. [9] Ni jinsi gani kijana aweza kuendelea kuishi katika njia yake ya utakatifu? Ni kwa kulitii neno lako. [10] Kwa moyo wangu wote ninakutafuta wewe; Usiniache nipotee mbali na maagizo yako. [11] Moyoni mwangu nimeliweka neno lako ili nisije nikakutenda dhambi. [12] Umetukuka, Yahwe; unifundishe amri zako. [13] Kwa kinywa changu nimetangaza amri ya haki yako yote ambayo umeifunua. [14] Ninafurahi katika njia ya amri za agano lako zaidi kuliko katika utajiri. [15] Nitayatafakari maagizo yako na kuzitilia maanani njia zako. [16] Ninafurahia katika amri zako; sitalisahau neno lako. GIMEL. [17] Uwe mwema kwa mtumishi wako ili niweze kuishi na kulishika neno lako. [18] Ufungue macho yangu ili niweze kuona mambo ya ajabu katika sheria yako. [19] Mimi ni mgeni katika nchi; usizifiche amri zako mbali nami. [20] Moyo wangu unauma kwa kutamani sana kuzijua amri zako za haki wakati wote. [21] Wewe huwakemea wenye kiburi, waliolaaniwa, wanao tanga-tanga mbali na amri zako. [22] Uniokoe dhidi ya aibu na udhalilishaji, maana nimezitii amri za agano lako. [23] Ingawa watawala wanapanga njama na kunikashfu, mtumishi wako huzitafakali amri zako. [24] Amri za agano lako ni furaha yangu, na washauri wangu. DALETH. [25] Uhai wangu unashikamana na mavumbi! nipe uhai kwa neno lako. [26] Nilikuambia mapito yangu, na ulinijibu; nifundishe sheria zako. [27] Unifahamishe njia ya maagizo yako, ili niweze kutafakari juu ya mafundisho yako ya ajabu. [28] Nimelemewa na huzuni! Nitie nguvu kwa neno lako. [29] Uiondoe kwangu njia ya udanganyifu; kwa wema wako unifundishe sheria yako. [30] Nimechagua njia ya uaminifu; siku zote nimeweka amri za haki yako mbele yangu. [31] Ninashikamana na amri za agano lako; Yahwe, usiniache niaibike. [32] Nitakimbia katika njia ya amri zako, kwa sababu wausukuma moyo wangu kufanya hivyo. HE [33] Unifundishe, Yahwe, njia za sheria yako, nami nitazishika hadi mwisho. [34] Unipe uelewa, nami nitazishika sheria zako; nitazitii kwa moyo wangu wote. [35] Uniongoze katika njia ya amri zako, maana ninafurahi kuenenda katika hizo. [36] Uelekeze moyo wangu kuzielekea amari za agano lako na uniweke mbali na matendo yasiyo haki tena. [37] Uyageuze macho yangu dhidi ya kutazama mambo yasiyofaa; unihuishe katika njia zako. [38] Umtendee mtumishi wako ahadi ambayo uliifanya kwa wale wanaokuheshimu wewe. [39] Uniondolee shutumu niiogopayo, maana hukumu zako za haki ni njema. [40] Tazama, nimeyatamani maagizo yako; unihuishe katika haki yako. VAV. [41] Ee Yahwe, unipe upendo wako usiokwisha na wokovu wako kulingana na ahadi yako; [42] ndipo nitakuwa na jibu kwa ajili ya yule anayenidhihaki. [43] Usiliondoe neno la kweli mdomoni mwangu, maana nimesubiri kwa ajili ya amri zako za haki. [44] Nitazitii sheria zako siku zote, milele na milele. [45] Nitaenenda salama, maana ninayatafuta maagizo yako. [46] Nitazinena amri zako thabiti mbele ya wafalme nami sitaaibika. [47] Ninafurahia katika amri zako, nizipendazo sana. [48] Nitaziinulia mikono yangu amri zako, nizipendazo; nitazitafakari sheria zako. ZAYIN. [49] Kumbuka ahadi yako kwa mtumishi wako kwa sababu umenipa tumaini. [50] Hii ni faraja yangu katika mateso: kuwa ahadi yako imeniweka hai. [51] Wenye kiburi wamenicheka, lakini sijaiacha sheria yako. [52] Nimezitafakari amri zako za haki tangu zamani, Yahwe, nami ninajifariji mwenyewe. [53] Hasira kali imenishikilia kwa sababu ya waovu wanaoikataa sheria yako. [54] Sheria zako zimekuwa nyimbo zangu katika nyumba ninayoishi kwa muda. [55] Ninalifikiria jina lako wakati wa usiku, Yahwe, na kuzishika sheria zako. [56] Hili limekuwa zoezi langu kwa sababu nimeyatii maagizo yako. HETH. [57] Yahwe ni sehemu yangu; nimeamua kuyatii maneno yake. [58] Kwa bidii ninaomba neema yako kwa moyo wangu wote; unihurumie, kama neno lako lilivyo ahidi. [59] Nilizichunguza njia zangu na kugeuzia miguu yangu kwenye amri za agano lako. [60] Naharakisha na sichelewi kuzishika amri zako. [61] Kamba za waovu zimenifunga; nami sijaisahau sheria yako. [62] Katikati ya usiku ninaamka kukushukuru wewe kwa sababu ya amri za haki yako. [63] Ninaurafiki na wale wanao kuabudu wewe, wale wote watiio maagizo yako. [64] Yahwe, nchi, imejaa uaminifu wa agano lako; unifundishe sheria zako. TETH. [65] Wewe umemtendea mema mtumishi wako, Yahwe, sawasawa na neno lako. [66] Unifundishe utambuzi sahihi na uelewa, kwa kuwa nimeamini katika amri zako. [67] Kabla sijateswa nilipotea, lakini sasa nimelitii neno lako. [68] Wewe ni mwema, na ndiye yule utendaye mema; unifundishe sheria zako. [69] Wenye kiburi wamenichafua kwa uongo, lakini niliyashika maagizo yako kwa moyo wangu wote. [70] Mioyo

generated on Tue Oct 24 10:45:40 2023

yao ni migumu, lakini ninafurahia katika sheria yako. **71** Ni vizuri kwangu kuwa nimeteseka ili niweze kujifunza sheria zako. **72** Maagizo yatokayo kinywani mwako ni ya thamani zaidi kwangu kuliko maelfu ya vipande vya dhahabu na fedha. YOD. **73** Mikono yako imeniumba na kunitengeneza; unipe uelewa ili niweze kujifunza amri zako. **74** Wale wanao kucha wewe watafurahi wanionapo kwa sababu ninapata tumaini katika neno lako. **75** Ninajua, Yahwe, kuwa amri zako ni za haki, na kuwa katika uaminifu ulinitesa. **76** Agano lako aminifu na linifariji, kama ulivyomwahidi mtumishi wako. **77** Unihurumie ili niweze kuishi, kwa maana sheria yako ni furaha yangu. **78** Wenye kiburi na waaibishwe, maana wamenitukana; bali mimi nitayatafakari maagizo yako. **79** Wale wote wanao kucha wewe na wanigeukie, wale wazijuao amri za agano lako. **80** Moyo wangu uwe mkamilifu pamoja na heshima kwa sheria zako ili nisiaibike. KAPH. **81** Ninazimia kwa kutamani sana kuwa wewe unaweza kuniokoa! Ninamatumaini katika neno lako. **82** Macho yangu yanatamani sana kuiona ahadi yako; ni lini utanifariji mimi? **83** Kwa maana nimekuwa kama kiriba katika moshi; sisahau sheria zako. **84** Ni kwa muda gani gani mtumishi wako atalazimika kuyavumilia haya; ni lini utawahukumu wale wanaonitesa? **85** Wenye kiburi wamenichimbia shimo, wasiotii sheria yako. **86** Amri zako zote ni za kuaminika; wale watu walinitesa bila ya haki; unisaidie. **87** karibu kunifanya nifikie mwisho juu ya nchi hii, lakini siyakatai maagizo yako. **88** Kwa upendo wako thabiti, uniweke hai, ili niweze kuzitii amri zako. LAMEDH. **89** Yahwe, neno lako linasimama milele; neno lako limefanywa imara mbinguni. **90** Uaminifu wako wadumu kwa ajili ya vizazi vyote; umeiimarisha nchi, nayo inadumu. **91** Vitu yote yaliendelea mpaka leo hii, kama vile ulivyosema katika amri zako za haki, maana vitu vyote ni watumishi wako. **92** Kama sheria yako isingekuwa furaha yangu, ningeangamia katika mateso yangu. **93** Sitayasahau kamwe maagizo yako, maana kupitia hayo umeniweka hai. **94** Mimi ni wako, kwa maana ninayatafuta maagizo yao. **95** Waovu hujiandaa kuniangamiza, lakini nitatafuta kuzielewa amri za agano lako. **96** Nimeona kuwa kila kitu kina mipaka, lakini amri zako ni pana, zaidi ya mipaka. MEM. **97** Oh ni jinsi gani naipenda sheria yako! Ni tafakari yangu mchana kutwa. **98** Amri zako hunifanya mwenye hekima kuliko adui zangu, maana amri zako siku zote ziko pamoja nami. **99** Ninauelewa zaidi kuliko walimu wangu wote, kwa maana ninazitafakari amri za agano lako. **100** Ninaelewa kuliko wale wanaonizidi umri; hii ni kwa sababu nimeyashika maagizo yako. **101** Nimeiepusha miguu yangu na kila njia ya uovu ili niweze kulitii neno lako. **102** Sijaenda kinyume na amri zako za haki, kwa maana wewe umenifundisha. **103** Ni jinsi gani maneno yako ni matamu kwenye majaribu yangu, naam, matamu kuliko asali kinywani mwangu! **104** Kupitia maagizo yako ninapata utambuzi; kwa hiyo kila njia isiyo ya kweli. **105** Neno lako ni taa ya mguu miguu yangu na mwanga wa njia yangu. **106** Nimeapa na nimethibitisha, kuwa nitazitii amri za haki yako. **107** Nimeteswa sana; uniweke hai, Yahwe, kama ulivyoahidi katika neno lako. **108** Yahwe, tafadhali pokea dhabihu yangu ya hiari ya kinywa changu, na unifundishe amri zako za haki. **109** Uhai wangu ziku zote uko mkononi mwangu, lakini bado sisahau sheria yako. **110** Waovu wamenitegea mtego, lakini sijapotea mbali na maagizo yako. **111** Nimezifanya amri za agano lako kama urithi wangu milele, maana hizo ni furaha ya moyo wangu. **112** Moyo wangu umewekwa kuzitii sheria zako milele mpaka mwisho kabisa. SAMEKH. **113** Ninawachukia watu wa kusita-sita, lakini naipenda sheria yako. **114** Wewe ni ficho langu na ngao yangu; nalingoja neno lako. **115** Ondokeni kwangu, ninyi mtendao uovu, ili niweze kuzitii amri za Mungu wangu. **116** Uniwezeshe kwa neno lako ili niweze kuishi na nisiaibike na matumaini yangu. **117** Unisaidie, nami nitakuwa salama; siki zote nitazitafakari sheria zako. **118** Wewe huwakataa wale wote wapoteao mbali na sheria zako, maana watu hao ni wadanganyifu na si wakuaminika. **119** Wewe huwaondoa waovu wa nchi kama takataka; kwa hiyo ninazipenda amri zako thabiti. **120** Mwili wangu hutetemeka kwa hofu yako, na ninaziogopa amri za haki yako. AYIN. **121** Ninafanya kilicho sahihi na haki; usiniache kwa watesi wangu. **122** Uwe mdhamini wa ustawi wa mtumishi wako; usiwaache wenye kiburi wanionee. **123** Macho yangu yanachoka kwa kuusubiri wokovu wako na neno lako la haki. **124** Mwoneshe mtumishi wako uaminifu wa agano lako, na unifundishe sheria zako. **125** Mimi ni mtumishi wako; unipe uelewa ili niweze kuzijua amri za agano lako. **126** Ni wakati wa Yahwe kutenda, kwa maana watu wamevunja sheria yako. **127** Hakika ninazipenda amri zako kuliko dhahabu, naam, kuliko dhahabu safi. **128** Hivyo ninayafuata maagizo yako yote kwa makini, na ninachukia kila njia ya uongo. PE. **129** Sheria zako ni za ajabu, ndiyo sababu ninazitii. **130** Ufafanuzi wa maneno yako huleta nuru; na kumpa ufahamu mjinga. **131** Ninafungua kinywa changu na kutweta, maana ninazitamani amri zako. **132** Unigeukie na unihurumie, kama ufanyavyo siku zote kwa wale walipendao jina lako. **133** Uziongoze hatua zangu kwa neno lako; usiruhusu dhambi yeyote initawale. **134** Unikomboe dhidi ya wanadamu waonevu ili niyatii maagizo yako. **135** Uso wako umwangazie mtumishi wako, na unifundishe sheria zako. **136** Mito ya machozi yatiririka kutoka machoni pangu kwa sababu watu hawaitii

generated on Tue Oct 24 10:45:40 2023

sheria yako. TSADHE. **137** Wewe ni mwenye haki, Yahwe, na amri zako ni haki. **138** Umezipa amri za agano lako haki na uaminifu. **139** Hasira imeniangamiza kwa sababu adui zangu husahau maneno yako. **140** Neno lako limepimwa sana, naye mtumishi wako analipenda. **141** Sina umuhimu na ninadharauliwa, lakini bado siyasahau maagizo yako. **142** Hukumu yako ni ya haki milele, na sheria yako ni ya kuaminika. **143** Japo dhiki na taabu vimenipata, amri zako bado ni furaha yangu. **144** Amri za agano lako ni za haki milele; unipe uelewa ili niweze kuishi. QOPH. **145** Nililia kwa moyo wangu wote, "Unijibu, Yahwe, nitazishika sheria zako. **146** Ninakuita wewe; uniokoe, nami nitazitii amri za agano lako." **147** NInaamka asubuhi kabla jua halijachomoza na kulia kwa ajili ya msaada. **148** Ninatumaini katika maneno yako. Macho yangu yako wazi usiku kucha ili niweze kutafakari juu ya neno lako. **149** Sikia sauti yangu katika uaminifu wa agano lako; uniweke hai, Yahwe, kama ulivyoahidi katika amri zako za haki. **150** Wale wanaonitesa wananikaribia, lakini wako mbali na sheria yako. **151** Wewe uko karibu, Yahwe, na amri zako ni za kuaminika. **152** Muda mrefu uliopita nilijifunza kutoka katika amri za agano lako ulizoziweka katika mahali pa milele. RESH. **153** Uyatazame mateso yangu na unisaidie, maana siisahau sheria yako. **154** Unitetee na kunikomboa; unihifadhi, kama ulivyo ahidi katika neno lako. **155** Wokovu uko mbali na waovu, maana hawazipendi amri zako. **156** Matendo yako ya huruma ni makuu, Yahwe; uniweke hai; kama ufanyavyo siku zote. **157** Watesi wangu na adui zangu ni wengi, lakini bado sijaenda mbali na amri za agano lako. **158** Nimewaona wasaliti wakitia kinyaa kwa sababu hawalishiki neno lako. **159** Tazama jinsi niyapendavyo maagizo yako; uniweke hai, Yahwe, kama ulivyoahidi katika uaminifu wa agano lako. **160** Kiini cha neno lako ni kweli; kila mmoja mwenye amri za haki hudumu milele. SHIN. **161** Wakuu hunitesa bila sababu; moyo wangu hutetemeka, ukiogopa kutolitii neno lako. **162** Ninalifurahia neno lako kama apataye nyara nyingi. **163** Ninachukia na kudharau uongo, lakini naipenda sheria yako. **164** Mara saba kwa siku ninakusifu wewe kwa sababu ya amri zako za haki. **165** Wana amani nyingi, waipendao sheria yako; hakuna cha kuwatia mashakani. **166** Naungoja wokovu wako, Yahwe, na ninatii amri zako. **167** Ninazishika amri zako thabiti, na ninazipenda sana. **168** Ninayashika maagizo yako na amri zako thabiti, kwa maana unajua kila kitu nifanyacho. TAV. **169** Sikia kilio changu, Yahwe; unipe uelewa wa neno lako. **170** Maombi yangu yaje mbele zako; unisaidie, kama ulivyoahidi katika neno lako. **171** Midomo yangu na imwage sifa, maana wewe unanifundisha sheria zako. **172** Ulimi wangu na uimbe kuhusu neno lako, maana amri zako zote ni za haki. **173** Mkono wako unisaidie, maana nimechagua maagizo yako. **174** Ninautamani wokovu wako, Yahwe, na sheria yako ni furaha yangu. **175** Naomba niishi na nikusifu wewe, na amri zako za haki zinisaidie. **176** Nimetanga-tanga kama kondoo aliyepotea; mtafute mtumishi wako, kwa maana sijazisahau amri zako.

Psalms 119:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

ALEFU
Hili ni jina la herufi ya kwanza ya alfabeti ya Kihebrania.

Wamebarikiwa wale
"Ni vizuri vikoje kwa wale"

wale ambao njia zao hazina lawama
Jinsi mtu anavyotenda inazungumziwa kama "njia." "wale ambao tabia zao hazina lawama" au "wale ambao hakuna anayeweza kuwalaumu kwa kutenda makosa"

wanao tembea katika sheria ya Yahwe
Jinsi mtu anavyoishi au kutenda inazungumziwa kama kutembea. "wanaoishi kulingna na sheria ya Yahwe" au "wanaotii sheria ya Yahwe." Msemo huu unaweka wazi maana ya "ambao njia zao hazina lawama."

wanaomtafuta kwa moyo wao wote
"Kumtafuta" Mungu inamaanisha kutaka kumjua.

kwa moyo wao wote
Hii ni lahaja inayomaanisha kwa nguvu au kwa ukweli. "kwa hali yao yote" au "kwa kila kitu ndani yao" au "kwa kweli"

Psalms 119:3

Taarifa ya Jumla:
Sehemu kubwa ya zaburi hii inaelekezwa kwa Mungu, na maneno "wewe" na "zako" mara nyingi zinamaanisha yeye.

Hawafanyi kosa
Hawamkaidi Yahwe

wanatembea katika njia zake
"wanatembea katika njia za Yahwe." Hapa tabia yao inazungumziwa kama "kutembea," na jinsi Mungu

generated on Tue Oct 24 10:45:40 2023

anavyoteka waenende inazungumziwa kama "njia zake." "wanaenenda kama Yahwe anavyotaka waenende"

kutunza maagizo wako
"kutii vitu vyote ambavyo umesema tunapaswa kufanya"

tuziangalie kwa uangalifu
Hii ni kujua kwa umakni na kuelewa amri na kuzitii hizo amri.

Psalms 119:5

nitawekwa thabiti
Mwandishi anazungumzia kuimarishwa katika amri za Mungu kana kwamba hakuna mtu anayeweza kumsogeza kimwili.

kuangalia sheria zako
"katika kutii sheria zako"

sitaaibishwa
Mwandishi hataki kuaibishwa akiwa katika uwepo wa Mungu.

amri zako zote
"yote uliyo tuamuru"

Psalms 119:7

moyomnyofu
"moyo wa ukweli." Mtu ambaye ni mkweli atafanya kilicho sawa. Moyo unamaanisha kiini cha hisia ndani ya mtu.

sheria zako
"Sheria" inamaanisha sheria au amri za Mungu.

Psalms 119:9

BETH
Hili ni jina la herufi ya pili ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari katika mistari ya 9-16 unaanza na herufi hii.

Kijana atasafishaje njia yake?
Swali hili linatumika kutambulisha faida mpya katika neno la Mungu. Swali hili balagha linaweza kutafsiriwa kama kauli. "Hivi ndivyo kijana anavyoweza kusafisha njia yake"

atasafishaje njia zake
Mwandishi anafananisha kuishi kulingana na sheria ya Mungu kama njia unayowekwa wazi bila vikwazo.

Kwa moyo wangu wote
Hii ni lahaja. Moyo unawakilishi hisia, hamu, na mapenzi ya mtu. "kwa hali yangu yote" au "kwa kila kitu ndani yangu" au "kwa ukweli"

Usiniache nipotea kutoka katika amri zako
Hapa kutotii amri za Mungu inaelezwa kama kupotoka njia. "Usiniache nikaidi amri zako"

Psalms 119:11

Nimetunza neno lako moyoni mwangu
"Nimeweka maneno yako moyoni mwangu." Hii ni sitiari inayomaanisha "Nimekalili neno lako." Moyo unaoneshwa kama chombo kinachoweza kutunza kile ambacho watu wanafikiri.

Psalms 119:13

zaidi ya utajiri wote
"zaidi ya mali zote"

Psalms 119:15

Nitatafakari ... na kuzingatia
Haya ni mawazo ya usambamba yenye maana ya kufanana, zinazotenganishwa kwa ajili ya mkazo.

Nitatafakari maagizo yako
"kuwaza kwa umakini kuhusu ulichotuelekeza"

kuzingatia
Lahaja hii inamaanisha kuwaza vizuri kuhusu kinachojadiliwa. "kuwaza kwa makini"

Nafurahi
kufurahi katika

Psalms 119:17

GIMELI
Hili ni jina la herufi ya tatu ya alfabeti ya Kihebrabia. Katika lugha ya Kihebrania, kila mstari wa mistari ya 17-24 unaanza na herufi hii.

mtumishi wako
Mwandishi alijiita "mtumishi wako" kuonesha unyenyekevu.

Fungua macho yangu ili nione
Mwandishi anazungumzia kupata uelewa, maarifa na hekima kama kuweza kuona. "Nisaidie nielewe"

mambo ya ajabu katika sheria yako
Mwandishi anazungumzia utambuzi wa sheria kama vitu vya kustaajabu.

katika sheria yako
"katika maagizo yako" au "katika amri zako"

Psalms 119:19

Mimi ni mgeni katika nchi
Maana zinazowezekana ni 1) mwandishi anazungumzia maisha yake mafupi duniani kana kwamba ni mgeni ambaye hatakuwa katika nchi kwa muda mrefu. "Mimi ni kama mgeni anayeishi

kwa mudamfupi katika nchi" au 2) ujinga wa mwandishi wa sheria ya Mungu ni kana kwamba alikuwa mgeni ambaye hakuwa anajua sheria za nchi. "Sijui kama mgeni katika nchi"

Hamu zangu zinapondwa kwa shauku
Mwandishi anazungumzia hamu yake ya kuwa imara kama alikuwa katika maumivu. "Hali yangu ya ndani inatamani sana kukujua" au "Nafsi yangu inaumia kwa sababu nataka sana kujua"

Psalms 119:21

waliolaaniwa
Maana zinazowezekana ni 1) Mungu atawalaani au 2) wanastahili adhabu ya Mungu. "wanaostahili adhabu yako"

wanaopotea kutoka katika amri zako
Mwandishi anazungumzia kutotii amri za Mungu kana kwamba zilikuwa ni njia ambayo mtu anaweza kupotoka. "wanaoenda mbali na njia za amri zako" au "wanaokaidi amri zako"

Niepushe na
"Niweke mbali na" au "Niokoe na"

na aibu
"na kuhisi aibu na upumbavu"

Psalms 119:23

Ingawa watawala wanapanga hila na kunikashifu
"Ingawa watawala hufanya mipango ya kunidhuru na kusema vitu vibaya kunihusu"

Amri zako za agano ni furaha yangu
"Amri zako za agano zinanifanya kuwa na furaha sana"

na ni ushauri wangu
Amri za Mungu zinazungumziwa kana kwamba ni watu. "na ni kama washauri wenye hekima kwangu" au "na wananipa ushauri wa hekima"

Psalms 119:25

DALETI
Hili ni jina la herufi ya nne ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 25-32 unaanza na herufi hii.

Maisha yangu yanang'ang'ania kwenye mavumbi
Hii ni lahaja. Maana zinazowezekana ni kwamba 1) alidhani kuwa atakufa punde, au 2) alilala kwenye mavumbi kwa sababu alikuwa na huzuni sana, au 3) aligundua kuwa alitamani vitu visivyo na faida vya duniani.

Nipe maisha kwa neno lako
Hii ni lahaja. Hapa "maisha" inamaanisha kusudi na umuhimu, sio maisha ya kimwili tu.

kwa neno lako
"Neno" la Mungu linawakilisha alichokisema. Hapa linamaanisha alichoahidi. "kulingana na ahadi yako"

njia zangu
Kile ambacho mtu hufanya au jinsi anavyoenenda inazungumziwa kana kwamba ni barabara au njia. "nilichofanya"

Psalms 119:27

mafunzo ya ajabu
"mafunzo ya kushangaza"

kwa huzuni
"kwa sababu nina huzuni"

Nime nguvu
"Nifanye kuwa imara." Hii inaweza kumaanisha nguvu ya kimwili au nguvu ya kiroho.

Psalms 119:29

Nigeuze kutoka katika njia ya udanganyifu
Neno "njia" hapa linamaanisha namna ya kuenenda kitabia. "Niepushe na kufuata njia ya udanganyifu" au "Niepushe kutokuwa mdanganyifu"

udanganyifu
Maana zinazowezekana ni 1) kudanganya" au 2) "kuamini uongo" au "kufuata uongo"

njia ya uaminifu
Jinsi mtu anavyoenenda kitabia au kutenda inazungumziwa kana kwamba ni barabara au njia. "kuwa mwaminifu kwako"

Psalms 119:31

Nashilia amri zako za agano
Kuzishikilia kwa nguvu inamaanisha kuwa na nia ya kuzitii. "Ninashikilia kwa nguvu amri zako za agano" au "Nina nia ya kutii amri zako za agano"

amri za agano
Hii inamaanisha sheria za Musa.

Nitakimbia katika njia ya amri zako
Mwandishi anazungumzia kuwa makini au kuwa na nia ya kutii amri za Mungu kana kwamba mtu anakimbia katika njia. "Nitakuwa na nia ya kutii amri zako"

unaukuza moyo wangu
Hii ni lahaja. Maana zinazowezekana ni 1) "unanisaidia kupata uelewa mkubwa wa amri zako"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:33

HE
Hili ni jina la herufi ya tano ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 33-40 unaanza na herufi hii.

sheria zako
Hii ni njia nyingine ya kueleza sheria ya Musa.

hadi mwisho
Maana zinazowezekana ni 1) "kabisa" au 2) "hadi mwisho wa maisha yangu" au 3) "hadi mwisho wa wakati"

nitatunza sheria yako
"kutii sheria yako"

nitaiangalia kwa moyo wangu wote
"Hakika nitaifuata sheria yako" au "Nina nia kabisa ya kufanya isemacho"

kwa moyo wangu wote
Hii ni lahaja. "kwa hali yangu yote" au "kwa kila kitu ndani yangu" au "ki ukweli"

Psalms 119:35

Niongoze katika njia ya amri zako
"Niongoze kulingana na amri zako" au "Nifundishe kutii amri zako." Amri za Mungu zinalinganishwa na njia ambayo mtu anatembea akimtii Mungu.

Ongoza moyo wangu kuelekea
Hii ni lahaja. "Moyo" hapaunamaanisha nia, hamu, na maamuzi yanayoongoza maisha ya mtu. "Unifanye nitake"

amri zako za agano
"kutii amri zako za agano." Hii inamaanisha kutii amri za Musa.

kuongezeka pasipo haki
"hamu ya utajiri." Hii inamaanisha utajiri unaopatikana kwa njia zisizo sawa au kuwatendea ubaya wengine.

Psalms 119:37

Geuza macho yangu yasitazame vitu visivyo na faida
Hii ni sitiari inayomaanisha mtu anayetamani vitu ambavyo havina thamani ya milele.

nifufue katika njia zako
"nifanye niweze kuishi kama unavyotaka niishi"

nifufue
"fanya maisha yangu yawe imara" au "nipe nguvu"

Tekeleza kwa mtumishi wako ahadi yako uliyoahidi wale wanao kuheshimu
"Fanya kwa mtumishi wako kile ulichoahidi kufanya kwa wale wanao kuheshimu"

mtumishi wako
Mwandishi anajieleza kama mtumishi wa Mungu kuonesha unyenyekevu. "mimi, mtumishi wako"

Psalms 119:39

ninayo hofu
"ninaogopa sana"

hukumu zako za haki ni nzuri
Mungu anahukumu kwa haki na maamuzi yake ni mema. "Hukumu yako ni ya haki na njema"

Tazama
Hii ni lahaja. Hapa "Tazama" inamaanisha kuwa na ufahamu kuhusu jambo. Panapo lengwa ni maarifa na uelewa, na sio tu kutazama.

Nina shauku na maagizo yako
Maana zinazowezekana ni 1) "Ninataka sana kujua maagizo yako" au 2) "Ninataka sana kutii kile unachotufundisha kufanya"

nifufue katika haki yako
Neno "haki" ni nomino dhahania na inamaanisha kuwa mwenye haki. "nifufue kwa kuwa una haki"

nifufue
Maana zinazowezekana ni 1) "Niweke kuwa hai" au 2) "Nifanye kuwa na nguvu"

Psalms 119:41

VAV
Hili ni jina la herufi ya sita ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 41-48 unaanza na herufi hii.

nipe upendo wako usiokoma
Hili ni ombi. "tafadhali nipe upendo wako usiokoma"

wokovu wako
"nipe wokovu wako" au "niokoe"

jibu
"itikio"

Psalms 119:43

Usitoe neno la ukweli mdomoni mwangu
"mdomo wangu" inamaanisha kuzungumzia juu ya neno la Mungu. "Usinizuie kamwe kuzungumza ukweli wako"

kwa kuwa nimesubiri amri zako za haki
"kusubiri" kuna wazo la kuamini, kuwa na uhakika kuwa Mungu atafanya anavyoagiza.

Nitafuata
"Nitatii"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:45

NItatembea salama
Kutembea salama ni kuishi maisha kwa usalama. "Nitaishi kwa usalama katika Mungu"

natafuta maagizo yako
"Kutafuta" ni kutambua, au kupata uelewa wa maagizo ya Mungu kana kwamba mtu anaweza kuyaona.

amri zako makini mbele ya wafalme
"amri za dhati kwa wafalme" au "maagizo kwa wafalme"

Psalms 119:47

Ninafurahi katika amri zako
Maana zinazowezekana ni 1) "Ninapata furaha katika kusoma amri zako" au 2) "Ninafuraha kuwa nina nafasi ya kusoma amri zako"

nitainua mikono yangu
Hii ni lahaja inayomaanisha kutunza au kuheshimu amri za mungu.

Psalms 119:49

ZAYINI
Hili ni jina la herufi ya saba ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 49-56 unaanza na herufi hii.

Itisha akilini ahadi yako
"Kumbuka ahadi yako."

Hii nifaraja yangu katika mateso; kuwa ahadi yako imeniweka hai
"Sababu ya faraja yangu ni kwamba ahadi yako imeniweka hai katika mateso yangu"

Psalms 119:51

Wenye kiburi
"Watu wenye kiburi"

wamenikejeli
kumdhihaki mtu au kitu kinachodharauliwa, chenye wasiwasi, au kischo heshimiwa

za nyakati za zamani
Huu ni mrejeo kwa kipindi sheria zimepewa kwa Musa miaka mingi kabla.

Psalms 119:53

Hasira ya moto imenishika
Hii ni lahaja. Hasira inaelezwa kana kwamba ni mtu anayeweza kumkamata mtu mwingine. "Nimekuwa na hasira sana"

Sheria zako zimekuwa nyimbo zangu
"Nimetumia sheria zako kama maneno ya muziki wangu" au "Nimutunga nyimbo kutokana na sheria zako"

Psalms 119:55

Nafikiria kuhusu jina lako
Hapa neno "jina" linamwakilisha Yahwe mwenyewe. "Nakuwaza, Yahwe"

natunza sheria yako
Hii ni lahaja inayomaanisha kutii sheria. "Ninatii sheria yako"

zoezi langu
"tabia yangu"

nimefuata maagizo yako
"Nimetii maagizo yako"

Psalms 119:57

HETHI
Hili ni jina la herufi ya nane ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 57-64 unaanza na herufi hii.

Yahwe ni sehemu yangu
Hii inamaana kuwa Yahwe ndio kitu pekee anachotaka. Kama ambavyo Walawi hawapati maeneo makubwa ya nchi kwa kuwa Bwna ndiye alipaswa kuwa sehemu yao, kwa hiyo mwandishi anatamka kuwa Yahwe ni anayerithisha hamu zake.

Psalms 119:59

nikageuza miguu yangu
Hapa "miguu" inamwakilisha mtu mzima. Kutubu na kuchagua kutii sheria za Mungu ni kama kugeuza miguu kwenye njia na kuelekea upande mwingine. "nilibadilisha mwelekeo"

Ninaharakisha na sichelewi
Mwandishi anaeleza wazo moja katika hali chanya na hasi ili kusisitiza uharaka alionao katika kutii amri za Yahwe.

Psalms 119:61

Kamba za waovu zimeninasa
Katika sitiari hii, watu waovu walijaribu kumfanya mwandishi kutenda dhambi kama mwindaji anavyotafuta kumnasa mnyama kwa mtego. "Adui zangu wamejaribu kunishika"

Psalms 119:63

Mimi ni mwenzao wale wote waokuheshimu
"Mimi ni rafiki wa wale wote waokuheshimu"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:65

TETHI
Hili ni jina la herufi ya tisa ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 65-72 unaanza na herufi hii.

kwa mtumishi wako
Mwandishi anajieleza kama "mtumishi wako." "kwangu, mtumishi wako" au "kwangu"

kwa njia ya neno lako
Hii ni lahaja. "Neno lako" inamaanisha ahadi za Yahwe alizompa mwandishi. "kama ulivyoahidi"

Psalms 119:67

Kabla sijateseke
"Kabla haujanitesa" au "Kabla haujaniadhibu"

nilipotoka
Kumkaidi Mungu inazungumziwa kana kwamba mtu anatembea katika njia isiyofaa. "Sikukutii wewe"

ninafuata neno lako
Hapa "neno" linawakilisha amri. "ninatii amri zako"

Psalms 119:69

Wenye kiburi
"Watu wenye kiburi"

walinipaka na uongo
Watu kusema uongo kuhusu mtu inazungumziwa kana kwamba wamemfanya mtu kuwa mchafu kwa kumpaka uongo.

kwa moyo wangu wote
Hapa "moyo" unawakilisha nia ya mtu. "kwa umakini kamili" au "kabisa"

Mioyo yao imefanywa kuwa migumu
Hapa "mioyo" inawakilisha nia za watu. Mtu kuwa msumbufu inazungumziwa kana kwamba mioyo yao au nia zao ni ngumu kama jiwe. ""Ni wakaidi"

Psalms 119:71

Maagizo kutoka mdomoni mwako ni
Hapa "mdomo" unawakilisha anachosema Mungu. "Maagizo uliyozungumza ni" au Maagizo yako ni"

ya maelfu ya vipande vya dhahbu na shaba
"ya kiasi kikubwa cha fedha" au "utajiri mkubwa"

Psalms 119:73

YOD
Hili ni jina la herufi ya kumi ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 73-80 unaanza na herufi hii.

Mikono yako imeniumba na kunitengeneza
Mungu kumuumba mtu inazungumziwa kana kwamba Mungu alitumia mikono yake kumuunda mtu kama mtu anavyounda chombo cha udongo.

Mikono yako
Hapa "mikono" inawakilisha nguvu au matendo ya Mungu. "Wewe"

kwa sababu napata matumaini katika neno lako
Hapa "neno" linawakilisha anachosema Mungu. "kwa sababu ninaamini unachosema" au "ninaamini kwa ujasiri unachosema"

Psalms 119:75

katika uaminifu wako umenitesa
"umeniadhibu kwa sababu wewe ni mwaminifu." Mungu anaahidi kuwapa dhawabu wenye haki na kuwaadhibu watenda maovu, kwa hiyo ni mwaminifu kufanya alichosema atafanya.

mtumish wako
Mwandishi anajieleza kama "mtumishi wako." mimi, mtumishi wako" au "mimi"

Psalms 119:77

Acha wenye kiburi waaibishwe
"Waaibishe wenye kiburi" au "sababisha wale wenye kiburi waaibike"

wenye kiburi
"watu wenye kiburi" au "wale wenye kiburi"

Psalms 119:79

geuka kwangu
Watu kumrudia urafiki mwandishi inazungumziwa kana kwamba wanamgeukia yeye kimwili. "njoo kwangu" au "ungana na mimi"

wale wanaojua amri zako za agano
Maana zinazowezekana ni 1) hii inaendelea kuelezea wale wanaomheshimu Mungu au 2) hii inaashiria kusudi la wale wanaomheshimu Mungu kurudi kwa mwandishi. Maneno "ili kwamba" yanaweza kuongezwa kuashiria hili.. "ili kwamba wajifunze unachowaamuru"

Na moyo wangu usiwe na lawama
Hapa "moyo" unawakilisha mawazo ya mtu na nia yake. "Na nisiwe na lawama"

nisiaibishwe
"nisiaibike"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:81

KAFU
Hili ni jina la herufi ya kumi na moja ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 81-88 unaanza na herufi hii.

Ninamatumaini katika neno lako
Hapa "neno" linawakilisha kile anachokisema Mungu. "Ninaamini kwa ujasiri kile unachosema"

Macho yangu yanashauku ya kuona ahadi yako
Hapa "macho" yanawakilisha mtu mzima. "Nasubiri na kusubiri ili ufanye ulichoahidi kufanya"

Psalms 119:83

Nime kuwa kama kiriba katika moshi
Kiriba huaharibika kinaponing'inizwa muda mrefu kwenye sehemu ya moshi. Mwandishi anajifananisha na kiriba kilichoharibiwa na moshi kusisitiza kuwa anajihisi hana faida.

Hadi lini mtumishi wako avumilie hili, utawahukumu lini wale wanaonitesa?
Mwandishi anatumia swali kumwomba Mungu kuwaadhibu wale wanaomtesa. "Tafadhali usinifanye nisubiri zaidi. Waadhibu wale wanaonitesa."

mtumishi wako
Mwandishi analjielezea kama "mtumishi wako." "lazima ni, mtumishi wako" au "lazima ni"

Psalms 119:85

Wenye kiburi wamechimba mashimo kwa ajili yangu
Wenye kiburi wanatafuta kumshika mwandishi au kumsababisha kumfanya atende uovu. Hii inazungumziwa kana kwamba walikuwa ni wawindaji wanaochimba mashimo kumtega mwandishi kama mnyama.

Wenye kiburi
"Watu wenye kiburi" au "Wale walio na kiburi"

Psalms 119:87

Wamekaribia kuniwekea mwisho wangu duniani
Hii ni njia ya ustarabu ya kuzungumzia mtu kutaka kumuua mtu mwingine. "Wamekaribia kumuua"

Kwa upendo wako thabiti
"Kulingana na upendo wako thabiti." "kwa sababu unanipenda kwa uaminifu"

Psalms 119:89

LAMEDI
-Hili ni jina la herufi ya kumi na mbili ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 89-96 unaanza na herufi hii.

maneno yako milele
Hapa "neno" linawakilisha chochote ambacho Mungu amewasilisha kwa watu. "kile ulichosema kitakuwa kweli milele"

neo lako linawekwa thabiti mbinguni
Hapa "neno" linawakilisha chochote ambacho Mungu amewasilisha kwa watu. Hii inazungumzia kuhusu kile ambacho Mungu amesema kana kwamba ni chombo kinachoweza kusimama imara wima. "kile ulichosema kitakuwa cha kweli mbinguni milele"

kwa vizazi vyote
"kwa vizazi vyote vya baadaye." Hii ni lahaja inayomaanisha "milele"

Psalms 119:91

vitu vyote ni watumishi wako
Vitu vyote vilivyoumbwa vinazungumziwa kana kwamba ni watu wanaoweza kumtumikia Mungu. "vitu vyote vinakutumikia" au "vitu vyote vinatii amri zako"

Psalms 119:93

Kamwe sitasahau
"Daima nitakumbuka"

maana kwa hayo umeniweka hai
Inadokezwa kwamba mwandishi anatii maagizo ya Mungu. "kwa kuwa umeniweka kuwa hai kwa sababu ninazitii"

kwa kuwa natafuta maagizo yako
Kujaribu kutii maagizo ya Mungu inazungumziwa kana kwamba maagizo ni kitu ambacho mtu anatakiwa kutafuta.

Psalms 119:95

nitatafuta kuelewa
"nitajaribu sana kuelewa"

kila kitu kina mipaka yake
"vitu vyote vina mwisho"

amri zako ni pana, zaidi ya mipaka
Amri za Mungu daima kuwa kweli na hakika zinazungumziwa kana kwamba amri za mungu ni kitu kilicho kipana sana hadi hakina mwisho. "lakni amri zako hazina mipaka" au "lakini amri zako ni za milele"

Psalms 119:97

MEMU
Hili ni jina la herufi ya kumi na tatu ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 97-104 unaanza na herufi hii.

generated on Tue Oct 24 10:45:40 2023

amri zako daima zako na mimi
Kuwaza daima kuhusu amri za Mungu inazungumziwa kana kwamba amri ni kitu ambacho mwandishi anakua nacho muda wote.

Psalms 119:101

Nimeweka miguu yangu mbali na njia ya uovu
Kuepuka kufanya kilicho kiovu kinazungumziwa kana kwamba ni kuepuka kutembea kwenye njia ambazo ni za uovu. "Nimeepuka kufanya kilicho cha uovu"

Nimeweka miguu
Hapa "miguu" inawakilisha mtu mzima. "nimejiweka"

nifuate neno lako
"nimetii neno lako"

neno lako
Hapa "neno" linawakilisha amri za Mungu.

Sijageuka pembeni kutoka katika amri zako za haki
Kuendelea kutii amri za haki za Mungu inazungumziwa kana kwamba mwandishi hajageuka kimwili kutoka katika amri za haki. "daima huwa natii amri zako za haki"

Psalms 119:103

Ni matamu kiasi gani maneno yako kwangu, ndio, matamu kuliko asali mdomoni mwangu!
Mwandishi kufurahi katika yale ambayo Mungu anasema inazungumziwa kana kwamba maneno ya Mungu ni chakula yaliyokuwa na ladha nzuri kwa mwandishi. "Maneno yako ni mazuri na yanapendeza!"

ninapata utambuzi
"ninajifunza kutambua kilicho sawa"

kwa hiyo ninachukia kila njia ya uongo
Tabia ya uovu inazungumziwa kana kwamba ni njia.

Psalms 119:105

NUN
Hili ni jina la herufi ya kumi na nne ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 105-112 unaanza na herufi hii.

Neno lako ni taa miguuni mwangu na nuru njiani mwangu
Misemo hii miwili ina maana za kufanana. Inazungumza kuhusu Mungu kumwambia mtu jinsi ya kuishi kana kwamba mtu alikuwa akitembea katika njia na neno la Mungu ni nuru inayomsaidia mtu kuona anapoenda. "Maneno yako yananieleza jinsi ya kuishi"

Neno lako
Hapa "neno" linawakilisha yote ambayo Mungu anwasiliana na watu.

Psalms 119:107

kwa ulivyoahaidi katika neno lako
Hapa "neno" linawakilisha kile ambacho Mungu anawasiliana na watu. "kama ulivyoahidi kufanya"

sadaka za kujitolea za mdomo wangu
Mwandishi anazungumzia ombi lake kana kwamba lilikuwa ni sadaka aliyokuwa akiitoa kwa Mungu. "ombi langu kama sadaka kwako"

za mdomo wangu
Hapa "mdomo" unawakilisha mtu mzima.

Psalms 119:109

Maisha yangu daima yako mkononi mwangu
Hii ni lahaja inayomaanisha maisha ya mwandishi yako hatarini wakati wote. "Adui zangu huwa wanajaribu kuniua"

Sisahau sheria yako
"Daima huwa nakumbuka sheria zako"

Waovu wameweka mtego mbele yangu
Watu waovu kujaribu kumshika na kumuua mwandishi inazungumziwa kana kwamba ni wawindaji wanaanda mtego kumshika mnyama.

Waovu
"Watu waovu"

Sijapotea kutoka kwenye maagizo yako
Kutokaidi maagizo ya Mungu inazungumziwa kana kwamba mwandishi hajatembea mbali na maagizo ya Mungu. "Ninatii maagizo yako"

Psalms 119:111

Ninadai amri zako za agano kama urithi wangu milele
Mwandishi kutunza na kutii amri za Mungu inazungumziwa kana kwamba amri ni nchi au mali ambayo mwandishi atarithi. "Sheria zako zitakuwa zangu milele" au "Amri zako za agano ni kama urithi nitakaoutunza milele"

ni furaha ya moyo wangu
Hapa "moyo" unawakilisha mtu mzima. "zinanifanya kuwa na furaha" au "ninazifurahia'

Moyo wangu uko tayari kutii
Hapa "moyo" unawakilisha nia ya mwandishi. Msemo "Moyo wangu uko tayari" ni lahaja. Ni njia ya kusema mwandishi amekusudia. "Nimekusudi kutii"

generated on Tue Oct 24 10:45:40 2023

hadi mwisho
Maana zinazowezekana ni 1) "kila moja" 2) "hadi mwisho wa maisha yangu" au 3) "hadi mwisho wa wakati"

Psalms 119:113

SAMEKHI
Hili ni jina la herufi ya kumi na tano ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 113-120 unaanza na herufi hii.

wenye akili mbili
Mtu asiye mkweli na kuwa na msimamo wa kumtii Mungu anazungumziwa kana kwamba ni mwenye akili mbili. "wasio na msimamo kabisa wa kukutii wewe" au "wasio wakweli"

maficho yangu
Mungu kumfanya mwandishi salama kunazungumziwa kana kwamba Mungu ni sehemu ambayo mwandishi anaweza kwenda na kujificha.

ngao yangu
Mungu kumlinda mwandishi kunazungumziwa kana kwamba Mungu alikuwa ni ngao ya mwandishi.

nasubiri neno lako
Hapa "kusubiri" inamaanisha kusubiri kwa kutarajia. Hii ina wazo la kutumaini au kuamini. "ninatumaini neno lako"

neno lako
Hapa "neno" linawakilisha kile ambacho Mungu anawasiliana kwa watu.

Psalms 119:115

Unitunze kwa neno lako
"Nishikilie kwa neno lako." Hapa "neno" linawakilisha kile ambacho Mungu anawasiliana kwa watu. "Nipe nguvu kama ulivyosema utafanya" au "Niwezeshe kuwa na nguvu kama ulivyoahidi"

na nisiaibike kwa tumaini langu
Hapa "tumaini langu" linawikilisha tumaini la mwandishi kwa Mugnu na ahadi zake. "Usinivunje matumaini." au "Usinisababishe niwe na aibu kwa kutokufanya kile ulichoahidi kufanya."

Psalms 119:117

Unisaidie mimi
"Nisaidie" au "Nitie nguvu"

watu hao ni waongo na sio wa kutegemea
Maana zinazowezekana ni 1) "watu hao wanadanganya na hakuna mtu anayeweza kuwaamini" au 2) "watu hao wanapanga mipango ya uongo lakini watashindwa"

Psalms 119:119

Unawaondoa waovu wote duniani kama takataka
Hapa "takataka" ni yale mabaki yanayobaki wakati wa kusafisha dhahabu au madini mengine ya chuma. Yahwe anawaondoa watu waovu kana kwamba ni takataka.

waovu
"watu waovu"

kama takataka
"kama uchafu"

Mwili unatetemeka kwa kukuogopa wewe
Hapa "mwili" unawakilisha mtu mzima. "Ninatetemeka kwa sababu ninakuogopa"

ninaogopa amri zako za haki
Inadokezwa kwamba mwandishi anaogopa amri za haki za Mungu kwa sababu Mungu anajua kuwa Mungu huwaadhibu wale wanaokaidi amri zake.

Psalms 119:121

AYINI
Hili ni jina la herufi ya kumi na sita ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 121-128 unaanza na herufi hii.

usiniache kwa wakandamizaji wangu
"usiwaruhusu watu wanikandamize"

Hakikisha ustawi wa mtumishi wako
Mwandishi anajizungumzia kama "mtumishi wako." "Hakikisha ustawi wangu" au "Nisaidie na unilinde mimi, mtumishi wako"

wenye kiburi
"wale walio na kiburi" au "watu wenye kiburi"

Psalms 119:123

Macho yangu yanachoka ninaposubiri
Hapa "macho" yanawakilisha mtu mzima. "Ninachoka kwa sababu ninasubiri na kusubiri"

kwa wokovu wako na kwa neno lako la haki
"ili uniokoe kama ulivyoahidi kufanya"

neno lako la haki
Hapa "neno" linawakilisha kile ambacho Mungu anawasiliana na watu. "ahadi yako ya haki"

Mwoneshe mtumishi wako
Mwandishi anajizungumzia mwenyewe kama "mtumishi wako." "Nioneshe" au "Nioneshe mimi, mtumishi wako"

uaminifu wako wa agano
"kwamba unanipenda kwa uaminifu" au "kwa kuwa wewe ni mwaminifu kwangu kwa sababu ya agano lako"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:125

nipe uelewa
"niwezeshe kuelewa kile unachotaka nijue"

Ni muda wa Yahwe kutenda
Mwandishi anazungumza na Yahwe katika hali ya mtu wa tatu. Hii inaweza kuelezwa katika hali ya mtu wa pili. "Ni muda wako kutenda, Yahwe"

watu wamevunja sheria yako
Hii ni lahaja. Hapa "wamevunja" inamaanisha "kukaidi." Hii ni njia ya kusema kuwa watu wamekaidi sheria ya Mungu.

Psalms 119:127

Ninafuata maagizo yako yote kwa makini
Mtu kutii kwa makini maagizo yote ya Mungu inazungumziwa kana kwamba maagizo yanamwongoza mtu na mtu anayafuata kwa nyuma. "Ninatii kwa makini maagizo yako yote"

kila njia ya uongo
Watu kufanya kilicho kiovu inazungumziwa kana kwamba wanatembea njia mbaya. "njia zote mbaya ambazo baadhi ya watu huishi"

Psalms 119:129

PE
Hili ni jina la herufi ya kumi na saba ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 129-136 unaanza na herufi hii.

Ufunuo wa maneno yako hutoa mwanga
Mwandishi anazungumzia neno la Yahwe kana kwamba maneno hayo nikitambaa kilichokunjwa, na mtu anayefafanua maneno ya Yahwe kana kwamba wanafunua hicho kitambaa. "Ufafanuzi wa maneno yako hutoa mwanga" au "Mtu akifafanua maneno yako, hutoa mwanga"

Ufunuo wa maneno yako hutoa mwanga
Mwandishi anazungumzia maneno ya Yahwe kutoa hekima na mtu kana kwamba maneno yanatoa mwanga kwao. "Ufafanuzi wa maneno yako huwapa watu hekima"

Psalms 119:131

Ninafungua mdomo wangu na kuhema, kwa kuwa nina shauku na amri zako
Mwandishi anazungumzia hamu yake ya amri za Yahwe kana kwamba alikuwa mbwa anayehema kwa ajili ya maji. "nina shauku ya kweli na amri zako"

Nigeukie
Kumgeukia mtu inamaanisha kuvuta nadhari kwa mtu huyo. "Nizingatie"

wanaolipenda jina lako
Hapa neno "jina" linamwakilisha yahwe mwenyewe. "wanaokupenda"

Psalms 119:133

Ongoza hatua zangu
Hapa neno "hatua" inamwakilisha mwandishi anavyotembea. Anazungumzia jinsi anavyoishi, au mwenendo wake, kana kwamba alikuwa akitembea katika njia. "Niongoze" au "Nifundishe jinsi ya kuishi"

usiache dhambi yoyote initawale
Mwandishi anazungumzia dhambi kana kwamba ni mtu mwenye mamlaka juu yake. Maana zinazowezekana ni 1) "usiniache nifanye dhambi yoyote kwa mazoea" au 2) "usiache watu wenye dhambi wanitawale"

Niokoe na ukandamizaji wa wanadamu
"Niokoe na watu wanaowakandamiza wengine"

Psalms 119:135

Acha uso wako ung'ae kwa mtumishi wako
Mwandishi anamzungumzia Yahwe kutenda kwa fadhila kwake kana kwamba uso wa Yahwe ulitoa mwanga juu yake. "Tenda kwa fadhila kwa mtumishi wako"

Mikondo ya machozi
Mwandishi anazungumzia machozi yake mengi kana kwamba ni mkondo wa maji. "Machozi mengi"

hawafuati sheria yako
"hawatii sheria yako"

Psalms 119:137

TSHADE
Hili ni jina la herufi ya kumi na nane ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 137-144 unaanza na herufi hii.

amri za agano
Maana zingine zinazowezekana ni "shuhuda" au "sheria."

Psalms 119:139

Hasira imeniangamiza
Hii ni lahaja. Msemo huu ni kukuza kwa neno na ni njia nyingine ya kusema "Nina hasira sana."

limejaribiwa sana
"Nimelijaribu neno lako mara nyingi"

mtumishi wako hulipenda
Mwandishi anajizungumzia kana kwamba alikuwa ni mtu mwingine. "mimi, mtumishi wako, hupenda" au "ninapenda"

generated on Tue Oct 24 10:45:40 2023

Psalms 119:141

Mimi ... ninachukiwa
"Watu wananichukia"

Psalms 119:143

huzuni na maumivu yamenipata
Mwandishi anazungumzia huzuni na maumivu kana kwamba ni watu. "Nimekuwa na huzuni na maumivu" au "mwili wangu na akili yangu zinateseka"

Psalms 119:145

QOPHU
Hili ni jina la herufi ya kumi na tisa ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 145-152 unaanza na herufi hii.

kwa moyo wangu wote
Mwandishi anajizungumzia mwili ukamili wake kana kwamba ni moyo wake tu. "kabisa"

amri za agano
Maana zingine zinazowezekana ni "shuhuda" au "sheria"

Psalms 119:147

mapambazuko ya asubuhi
"kabla jua halijatokea"

Macho yangu yako wazi kabla usiku haujabadilika
Hii ni lahaja. Katika utamaduni wa Kihebrania, usiku uligawanyika mara tatu. "Niko macho usiku kucha"

Psalms 119:149

Sikia sauti katika uaminifu wako wa agano
Mwandishi anazungumzia anachokisema kana kwamba ni sauti anayotumia kuzungumzia. "Sikia ninachosema kwa sababu ya uaminifu wako wa agano"

wako mbali na sheria yako
"wamepotoka mbali na sheria yako" au "hawazingatii sheria zako"

Psalms 119:151

amri zako zote ni za uaminifu
"ninaweza kuamini amri zako"

amri za agano
Maana zingine zinazowezekana ni "shuhuda" au "sheria"

umeziandaa
Mwandishi wa zaburi anazungumzia amri za Yahwe kana kwamba ni nguzo zilizopangwa kwenye ardhi. "umewapa watu kutii"

Psalms 119:153

RESHI
Hili ni jina la herufi ya ishirini ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 153-160 unaanza na herufi hii.

Angalia mateso yangu
Mwandishi wa zaburi anazungumzia mateso kana kwamba ni kitu ambacho watu wanaweza kuona. "Ona jinsi ninavyoteseka"

Tetea haja yangu
"Nitetee dhidi ya wale wanao nishutumu"

niweke
"linda maisha yangu" au "nipe uhai"

Psalms 119:155

Wokovu u mbali na waovu
mwandishi anazungumzia wokovu kana kwamba ni kitu chenye umbo. "Hakika hautawaokoa waovu"

Matendo yako ya huruma ni mengi
"Umeonesha huruma kwa watu mara nyingi" au "Umefanya matendo mengi ya huruma"

kama hufanyavyo
Maana nyingine inayowezekana ni "kwa sababu unafanya kilicho cha haki"

Psalms 119:157

Watesi wangu
"Wale wanaonitesa mimi"

sijageuka
Hii ni lahaja. "Sijaacha kutii" au "Sijaacha kuamini"

amri za agano
Maana zingine zinazowezekana ni "shuhuda" au "sheria."

waongo
"watu waongo" au "wale wanaonisaliti" au "adui zangu"

hawatunzi
"hawatii"

Psalms 119:159

Tazama
"Angalia" au "Niangalie ili uone"

generated on Tue Oct 24 10:45:40 2023

Asili ya neno lako ni ukweli
"Neno lako ni kweli kabisa" au "Neno lako linaweza kuaminika"

Psalms 119:161

SHINI
Hili ni jina la herufi ya ishirini na moja ya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 161-168 unaanza na herufi hii.

moyo wangu unatetemeka, ukiogopa kutokutii neno lako
Mwandishi anazungumzia moyo kana kwamba unaweza kutetemeka na kuogopa. Moyo ni njia nyingine ya kusema mtu mzima. "Ninatetemeka kwa sababu ninaogopa kuwa nitakaidi neno lako"

mapato
Maana zinazowezekana ni 1) vitu ambavyo askari huchukua kwa wale waliowashinda katika vita au 2) vitu vya thamani kubwa au "hazina."

Psalms 119:163

chukia na kinyongo
Maneno haya mawili inamaanisha karibu kitu kimoja. "nachukia sana"

uongo
maana zinazowezekana ni njia nyingine ya kusema 1) "watu wanaodanganya" au 2) "vitu vya uongo ambavyo watu wanasema"

Psalms 119:165

hakuna kitu kinachowafanya wajikwae
Maana zinazowezekana ni 1) "hakuna kitu kinachowafanya kufanya kosa" au 2) "hakuna kitu kinachowaletea shida"

Psalms 119:167

Ninafuata amri zako makini
"Ninatii amri zako makini"

amri zako makini
Maana zingine zinazowezekana ni "shuhuda" au "sheria."

Ninatunza maagizo yako
"Ninatii maagizo yako"

Psalms 119:169

TAVI
Hili ni jina la herufi ya ishirin na mbiliya alfabeti ya Kihebrania. Katika lugha ya Kihebrabia, kila mstari wa msistari ya 169-176 unaanza na herufi hii.

nipe uelewa katika neno lako
Mwandishi anazungumzia uwezo wa kuelewa kana kwamba ni kitu chenye umbo. "nisaidie nielewe neno lako"

Ombi langu lifike mbele yako
Mwandishi wa zaburi anazungumzia maneno anayoyasema kana kwamba ni watu wanaotaka kuzungumza kwa mfalme. "Na usikie ombi langu"

Psalms 119:171

Midomo yangu imwage sifa
Mwandishi wa zaburi anazungumzia midomo yake kana kwamba ni chombo na ni kimiminiko kinachoweza kumwagwa. Hapa neno "midomo" ni neno lingine linalowakilisha mtu mzima. "Ninatamani kukusifu sana"

ulimi wangu uimbe
Mwandishi anazungumzia ulimi wake aidha 1) kana kwamba ni mtu au 2) kama neno lingine la kuwakilisha yeye mzima. "mimi naimba"

Psalms 119:173

Mkono wako unisaidie
Mkono unawakilisha mtu mzima. "Tafadhali nisaidie"

nimechagua
"nimechagua kutii"

ukombozi wako
"unaniokoa"

sheria yako ni furaha yangu
"Ninafurahi sana kutii neno lako"

Psalms 119:175

amri zako za agano zinisaidie
Mwandishi anazungimzia amri za Yahwe kana kwamba ni mtu anayeweza kumsaidia. "naomba nisikilize amri zako za haki ili niwe na hekima na thabiti"

Nimezurura kama kondoo aliyepotea
"nimeacha njia yako kama kondoo aliyeacha kundi lake"

mtafute mtumishi wako
"kwa sababu mimi ni mtumishi wako, njoo unitafute"

generated on Tue Oct 24 10:45:40 2023

Chapter 120

Wimbo wa kwenda hekaluni kuabudu. [1] Katika dhiki yangu nilimuita Yahwe, naye akanijibu. [2] Uiokoe nasfi yangu, yahwe, dhidi ya wale wadanganyao kwa midomo yao na wanenao hila kwa ndimi zao. [3] Yahwe atawaadhibu vipi, na atawafanyia kitu gani zaidi, ninyi mlio na ulimi mdanganyifu? [4] Atawaadhibu kwa mishale ya shujaa iliyo nolewa kwa makaa ya moto ya mretemu. [5] Ole wangu mimi kwa sababu ninaishi kwa muda Mesheki; huko nyuma niliishi kati ya maskani ya Kedari. [6] Kwa muda mrefu sana niliisha na wale waichukiao amani. [7] Nipo kwa ajili ya amani, lakini ninenapo, wao wako kwa ajili ya vita.

Psalms 120:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Katika dhiki yangu
"katika taabu yangu" au "Wakati niko kwenye taabu"

Okoa maisha yangu
Hapa neno "maisha" linamwakilisha mtu. "Niokoe"

kwa wale wanaodanganya na midomo yao na kupotosha na ndimi zao
Hapa msemo "midom yao" na "ndimi zao" inawakilisha watu wanaozungumza uongo na kupotosha. "wale wanao nidanganya na kujaribu kunipotosha"

Psalms 120:3

Atakuadhibuje, na nini zaidi atafanya kwako, wewe mwenye ulimi wa udanganyifu?
Mwandishi anauliza swali hili kama mwongozo wa kueleza kitu ambacho Mungu atafanya kwa waongo. Swali linaweza kutafsiriwa kama kauli. "Hivi ndivyo Mungu atakavyo kuadhibu, hiki ndicho atakachofanya kwako, wewe mwenye ulimi wa udanganyifu."

wewe mwenye ulimi wa udanganyifu
Hapa "ulimi wa udanganyifu" inamwakilisha mtu anayezungumza uongo. "wewe unayesema uongo"

Atakuadhibu kwa mishale ya shujaa
Mwandishi anazungumzia Mungu kuwaadhibu kwa ukali waongo kana kwamba Mungu anawapiga kwa mishale. "Atakuadhibu kwa ukali, kana kwamba anawapiga kwa mishale ya shujaa"

iliyochongwa juu ya makaa ya moto ya mti wa mfagio
Hii inamaansiha jinsi watu walivyounda ncha ya mshale katika moto. Hii inaweza kuelezwa katika hali ya kutenda. "aliyochonga juu makaa ya moto ya mti wa mfagio"

Psalms 120:5

Ninaishi Mesheki kwa muda; Niliishi kwa muda katika mahema ya Kedari
sehemu hizi mbili zilikuwa mbali. Mwandishi inawezekana anatumia majina kwa balagha kuashiria kuishi miongoni mwa watu wakatili. "Ni kana kwamba ninaishi Mesheki au katika mahema ya Kedari"

mahema ya Kedari
Msemo huu unawakilisha watu wa Kedari wanaoishi katika mahema hayo. "watu wanaoishi Kedari"

Mimi ni wa amani
"Ninataka amani"

wao ni wa vita
"wanataka vita"

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generated on Tue Oct 24 10:45:40 2023

Chapter 121

Wimbo wa kwenda hekaluni kuabudu. [1] Nitayainua macho yangu nitazame milimani. Msaada wangu utatoka wapi? [2] Msaada wangu unatoka kwa Yahwe, aliyezifanya mbingu na nchi. [3] Hatauacha mguu wako uteleze; yeye akulindaye hatasinzia. [4] Tazama, mlinzi wa Israeli hatasinzia wala hatalala usingizi kamwe. [5] Yahwe ni mlinzi wako; Yahwe ni uvuli mkono wako wa kuume. [6] Jua halitakudhuru wakati wa mchana, wala mwezi wakati wa usiku. [7] Yahwe atakulinda na madhara yote, na ataulinda uhai wako. [8] Yahwe atakulinda katika yote ufanyayo sasa na hata milele.

Psalms 121:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

nitainua macho yangu
Msemo huu unamaanisha "kutazama" au "kuvuta macho kwa"

Msaada wangu utatoka wapi?
Mwandishi anatumia swali kuvuta nadhari katika chanzo cha msaada wake. Swali hili la balagha linaweza kuelezwa kama kauli. "Nitakwambia msaada wangu unatoka wapi."

Msaada wangu unatoka kwa Yahwe
Hili ni jibu la swali lililopita.

Psalms 121:3

Taarifa ya Jumla:
Hapa ni uhamisho kwenda katika hali ya mtu wa pili. Hii inaweza kumaanisha 1) mwandishi anaanza kuzungumza na wtu wa Israeli au 2) mwandishi anamnukuu mtu mwingine akizungumza na mwandishi.

mguu wako kuteleza
Kuteleza kwa mguu kunahusishwa na kuanguka. "wewe kuanguka"

yeye anayekulinda ... mlinzi
Misemo hii miwli inamaana kitu kimoja, na inasisitiza nafasi ya Mungu kama mlinzi.

yeye anayekulinda hatalala
Hapa "kulala" inamaanisha kuacha kulinda. Hali yake hasi inaimarisha msemo. "Mungu hatalala na kuacha kuwalinda" au " Mungu atawalinda daima"

hatalala ... huwa halali wala kusinzia
Misemo hii miwli inamaana sawa. Msemo wa pili unaimarisha wazo la kwanza.

Tazama
Neno hili linatufanya kuzingatia kwa makini taarifa zinazofuata.

huwa halali wala kusinzia
Mananeo haya mawili yana maana sawa. Hapa "kulala" inamaana kuacha kulinda. Hali yake hasi inaimarisha msemo. "hatalala na kuacha kuwalinda" au "atawalinda daima"

Psalms 121:5

Yahwe ni kivuli katika mkono wako wa kuume
Hapa "kivuli" inamaanisha ulinzi. "Mungu yuko pembeni yako kukulinda dhidi ya vitu vinavyoweza kukudhuru"

mkono wako wa kuume
Hapa msemo huu unamaanisha kuwa pembeni au karibu na mwandishi.

Jua halitakudhuru mchana, wala mwezi usiku
Maneno haya ya tofauti ya "mchana" na "usiku" yanamaanisha tofauti hizo mbili na kila kitu katikati. "Mungu anakulinda na vitu vyote wakati wote"

wala mwezi usiku
Inadokezwa kuwa "hautakudhuru" ndio inadokezwa hapa. Maana kamili ya sentensi hii inaweza kuwekwa wazi. "wala mwezi hautakudhuru usiku"

Psalms 121:7

Yahwe atakulinda ... atalinda maisha yako ... Yahwe atakulinda
Misemo hii ina maana ya kufanana. Kurudia kunaimarisha mawazo.

maisha yako
Hii inamaanisha mwandishi. "wewe"

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generated on Tue Oct 24 10:45:40 2023

Chapter 122

Wimbo wa kwenda hekaluni kuabudu, wa Daudi. [1] Nilifurahi waliponiambia, "Na twende kwenye Nyumba ya Yahwe." [2] Ee Yerusalemu, miguu yetu imesimama ndani ya malango yako! [3] Ee Yerusalemu, uliojengwa kama mji uliopangiliwa kwa umakini! [4] Makabila huenda juu Yerusalemu, makabila ya Yahwe; kama ushuhuda wa Israeli, kulishukuru jina la Yahwe. [5] Huko viliwekwa viti vya hukumu, viti vya enzi vya nyumba ya Daudi. [6] Ombeni kwa ajili ya amani ya Yerusalemu! "Wote wakupendao wawe na amani. [7] Amani iwepo ndani ya kuta zako ili ikutetee, na wawe na amani ndani ya ngome zako." [8] Kwa ajili ya ndugu zangu na rafiki zangu nitasema, "Amani iwe ndani yenu." [9] Kwa ajili ya Yahwe Mungu wetu, nitatafuta mema kwa ajili yako.

Psalms 122:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Yerusalemu, miguu yetu inasimama ndani ya malango yako!
Mwandishi anasitisha kuzungumza na wasikilizaji wake kwa muda na kuzungumza moja kwa moja na mji wa Yerusalemu. Yerusalemu inasemeshwa kana kwamba ni mtu anayeweza kusikia na kuandika.

miguu yetu inasimama
Hapa "miguu" inamaanisha mtu mzima. "tunasimama"

ndani ya malango yako
Hapa "malango" inamaanisha mji. "ndani yako, Yerusalemu"

Psalms 122:4

jina la Yahwe
Hapa "jina" linamaanisha Yahwe mwenyewe. "Yahwe"

nyumba ya Daudi
Hapa "nyumba" inamaanisha uzao wa Daudi. "uzao wa Daudi"

Psalms 122:6

Wale wanaokupenda wawe na amani ... amani ndani ya ngome yenu
Sehemu hii inaeleza ujao wa maombi ambayo mwandishi anataka wasikilizaji wake waombe. Anawaomba kuzungumza moja kwa moja na mji wa Yerusalemu, kana kwamba mji ni mtu anayeweza kuwasikia.

Iwepo amani ndani ... iwepo amani ndani
Misemo hii miwili ina maana sawa na pamoja kuimarishana. "watu wa Yerusalemu waishi kwa amani"

ndani ya kuta inayowalinda ... ndani ya ngome yenu
Hapa Yerusalemu inaelezewa kwa kuta zinazoilinda. "ndani ya Yerusalemu"

Psalms 122:8

Taarifa ya Jumla:
Katika sehemu hii, mwandishi anazungumza moja kwa moja na mji wa Yerusalemu, kana kwamba mji ni mtu anayeweza kuwasikia.

Kwa ajili yako
"Kwa faida yako"

Kuwe na amani ndani yako
"Ninaomba kwamba watu ndani yako waishi kwa amani"

nitatafuta mema kwa ajili yako
Nomino dhahania ya "mema" inaweza kuelezwa kama kitendo. "natama kwamba watu wawatende wema"

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generated on Tue Oct 24 10:45:40 2023

Chapter 123

Wimbo wa kwenda hekaluni kuabudu. [1] Nakuinulia macho yangu, wewe uketiye mbinguni. [2] Tazama, kama vile macho ya watumishi watazamapo kwenye mkono wa Bwana wao, na kama macho ya mjakazi yatazamapo mkono wa bibi yake, ndivyo hivyo macho yetu yanamtazama Yahwe mpaka atakapo tuhurumia. [3] Ee Yahwe, utuhurumie, kwa maana tunadhalilishwa sana. [4] Tumeshibishwa mzaha wa wenye kiburi na dharau ya wenye majivuno.

Psalms 123:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Nainua macho yangu
Hapa mwandishi anamaanisha macho yake kwa sababu ndiyo sehemu ya mwili inayotumika kuonea. "Nitakutazama"

umesimikwa
kuketi kwenye kiti cha enzi na kutawala kama mfalme

kama macho ya mtumishi ... kama macho ya mjakazi ...kwa hiyo macho yetu yanatazama
Misemo hii mitatu inamaana ya kufanana. Msemo wa tatu, unaohusu Waisraeli, unalinganishwa na jinsi watumishi na wajakazi wanavyowatazama bwana zao na bimkubwa wao kwa ajili ya msaada. "Macho" yanaashiria mtu mzima.

mkono wa bwana ... mkono wa bimkubwa
Hapa "mkono" unaashiria utoaji wa mahitaji. "utoaji wa bwana ... utoaji wa bibi"

wajakazi
"watumishi wasichana"

bimkubwa
mwanamke mwenye mamlaka juu ya watumishi wasichana.

awe na huruma kwetu
Nomino dhahania ya "huruma" inaweza kuelezwa kama kitendo. "kutendea kwa huruma"

Psalms 123:3

Uwe na huruma kwetu
Nomino dhahania ya "huruma" inaweza kuelezwa kama kitendo. "kutendea kwa huruma"

tumeshiba ... Tumeshiba zaidi
Misemo hii miwili inamaana ya kufanana, wa pili unaongeza ukali wa ile wa kwanza.

tumeshiba aibu
Hapa aibu inazungumziwa kana kwamba ni kitu kinachoweza kumjaa mtu. "tumefedheheka sana"

Tumeshiba zaidi
Lahaja hii inamaanisha idadi imezidi kwa ubaya. "tumepata kingi sana"

kejeli ... na dharau
Misemo hii miwili inamaana ya kufanana na inatumika pamoja kusisitiza jinsi gani walivyo dhihakiwa na watu.

kejeli
kudhihaki au kutukana

jeuri
Hii inaashiria watu wenye jeuri. "watu wasio na adabu na wenye kiburi"

wenye kiburi
Hii inaashiria watu wenye kiburi. "watu walio na kiburi"

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generated on Tue Oct 24 10:45:40 2023

Chapter 124

Wimbo wa kwenda kuabudu; wa Daudi. [1] "Kama Yahwe asingekuwa upande wetu," Israeli na aseme sasa, [2] "Kama asingekuwa Yahwe ambaye alikuwa upande wetu wakati watu walipoinuka dhidi yetu, [3] basi wangekuwa wametumeza tungali hai hasira yao lipozidi dhidi yetu. [4] Maji yangetugharikisha; mto ungetuzidia. [5] Kisha maji yafurikayo yangetuzamisha." [6] Atukuzwe Yahwe, ambaye hajaruhusu tuwe mawindo kwa meno yao. [7] Tumetoroka kama ndege mtegoni mwa wawindaji; mtego umevunjika, nasi tumetoroka. [8] Msaada wetu uko katika Yahwe, aliyeziumba mbingu na nchi.

Psalms 124:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi.

Kama Yahwe asingekuwa upande wetu ... basi wangetumeza tukiwa hai
Hii ni kauli ya nadharia tete inayoeleza matokeo ambayo hayakutokea, kwa sababu Yahwe alikuwa upande wao. "Yahwe alikuwa upande wetu ... kwa hiyo hawakuweza kutumeza tukiwa hai"

Kama Yahwe asingekuwa upande wetu ... kama asingekuwa Yahwe aliyekuwa upande wetu
Misemo hii miwili inamaana moja. "Bila msaada wa Yahwe ... bila msaada wa Yahwe"

wangetumeza tukiwa hai
Sitiari hii inaeleza jinsi Waisraeli ambavyo wangeweza kufa kama mnyama mkali anavyoshambuli mnyama mdogo kumla. "wangetuua"

hasira yao ilipowaka dhidi yetu
Hapa "hasira yao" inamaanisha adui waliokuwa na hasira. "walikuwa wametukasirikia sana"

Psalms 124:4

Taarifa ya Jumla:
Katika mistari hii miwili mwandishi anafananisha adui wa Israeli na mafuriko ya maji.

Maji yangetubeba ... yangetuzamisha
Hii inaendela kauli ya nadharia tete kutoka mstari uliopita. Inaeleza matokeo ambayo hayakutokea, kwa sababu Yahwe alikuwa upande wao. "Maji hayakutubeba ... hayakutuzamisha"

Maji ... mbubujiko wa nguvu ... maji ya nguvu
Misemo hii ina maana sawa.

yangetubeba ... ungetulemea ... yangetuzamisha
Misemo hii ina maana sawa.

Maji yangetubeba
Hapa adui wa Mwandishi wanazungumziwa kana kwamba ni mafuriko ya mji. "Adui zetu wangetushinda kwa urahisi"

mbubujiko wa nguvu ungetulemea
Hapa adui wa Mwandishi wanazungumziwa kana kwamba ni mafuriko ya maji ambayo yangewazamisha Waisraeli. "adui zetu wangetulemea"

maji ya nguvu yangetuzamisha
Hapa adui wa Mwandishi wanazungumziwa kana kwamba ni mto wenye hasira kali ambao ungewazamisha Waisraeli. "adui zetu wangetuangamiza"

Psalms 124:6

kuchanwa na meno yao
Adui wanazungumziwa kana kwamba ni wanyama pori ambao wangewaangamiza Waisraeli kwa kuwala. "tuangamizwe kana kwamba tunaliwa na wanyama pori"

tumetoroka kama ndege kutoka kwenye kitanzi cha wawindaji wa ndege
Mwandishi anaelezea kutoroka kwake kutoka kwa adui zake kana kwamba likuwa ndege aliyetoroka kwenye mitego ya wawindaji. "tumetoroka kutoka kwa adui zetu kama ndege anavyotoroka mtego ambao mwindajia ametega"

kitanzi
mtego mdogo wa kamba au uzi unaotengenezwa kukamatia wanyama wadogo au ndege

kitanzi kimekatika
Mpango wa adui kumshika mwandishi umeshindwa kana kwamba ni kitanzi kilicho katika.

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generated on Tue Oct 24 10:45:40 2023

Chapter 125

Wimbo wa kwenda hekaluni kuabudu. [1] Wale wamwaminio Yahwe ni kama mlima Sayuni, hautikisiki, wadumu milele. [2] Kama milima inavyo izunguka Yerusalemu, hivyo ndivyo Yahwe anavyo wazunguka watu wake sasa na hata milele. [3] Fimbo ya uovu haitatawala katika nchi ya wenye haki. Vinginevyo wenye haki wanaweza kukosea. [4] Ee Yahwe, utende wema kwa wale walio wema na wale walio wanyoofu mioyoni mwao. [5] Lakini kwa wale wanaogeukia njia zao za upotovu, Yahwe atawaondoa pamoja na watenda maovu. Amani iwe na Israeli.

Psalms 125:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Wale wanaomtumaini Yahwe ni kama mlima Sayuni, hautikisiki, hudumu milele
Watu wanaomuamini Yahwe wanazungumziwa kana kwamba ni mlima Sayuni. Milima haiwezi kusogea.

Kama milima inavyoizunguka Yerusalemu, hivyo hivyo Yahwe anawazunguka watu wake
Ulinzi wa Yahwe unazungumziwa kana kwamba alikuwa ni milima ilyowazunguka. Yerusalemu ilikuwa imezungukwa na milima kadhaa, iliyoilinda dhidi ya mashambulizi. "Kama milima iliyoizunguka Yerusalemu inavyoilinda, kwa hiyo Yahwe anawalinda watu wake"'

sasa na milele
Hapa msemo huu unamaanisha "daima."

Fimbo ya uovu
Hapa fimbo ya uovu inaashiria utawala wa watu waovu. "watu waovu" au "Viongozi waovu"

Psalms 125:4

Fanya wema, Yahwe
Hili ni ombi. Nomino dhahania "wema" inaweza kuelezwa kama tendo. "Yahwe, tafadhali fanya vitu vizuri" au "Yahwe, nakusihi ufanye vitu vizuri"

walio sawa mioyoni mwao
Hapa "mioyoni" inamaanisha hamu. "hamu ya kufanya kilicho sawa"

geukia
Kukataa kumti Yahwe kunazungumziwa kama kugeuka kutoka njia nzuri. "acha kizuri na kwenda"

njia zao zilizopinda
Hapa njia za uovu zinazungumziwa kana kwamba zilikuwa ni njia ambayo haiko wima. "njia zao za uovu"

atawaongoza
Watu wanaongozwa ili kuadhibiwa. Maana kamili ya kauli hii inaweza kuwekwa wazi. "kuwaongoza ili kuwaadhibu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 126

Wimbo wa kwenda hekaluni kuabudu. **1** Bwana alipowarejesha mateka wa Sayuni, tulikuwa kama waotao ndoto. **2** Vinywa vyetu vilijawa na vicheko na ndimi zetu zilijawa na kuimba. Kisha wakasema kati ya mataifa, "Yahwe amewatendea mambo makuu." **3** Yahwe alitufanyia mambo makuu; ni furaha gani tuliyokuwa nayo! **4** Ee Yahwe, uwarejeshe mateka wetu, kama vijito vya kusini. **5** Wale wapandao kwa machozi watavuna kwa kelele za furaha. **6** Yeye aendaye akilia, akibeba mbegu kwa ajili a kupanda, atarudi tena kwa kelele za furaha, akileta miganda yake.

Psalms 126:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

aliporejesha utajiri wa Sayuni
"alipoifanya Sayuni kufanikiwa tena"

Psalms 126:2

midomo yetu ilijawa na kicheko
Kucheka kunazungumziwa kana kwamba midomo yao ilikuwa ni chombo, na kicheko chao kilikuwa ndani yake. Inaweza kuwekwa wazi kuwa kicheko hiki kilikuwa na mrejesho wa furaha. "tulicheka kwa furaha"

ndimi zetu na kuimba
Kitenzi "kujawa" kinaweza kuelezwa vizuri. Kuimba kunazungumziwa kana kwamba ndimi zao zilikuwa vyombo, na kuimba kulikuwa ndani yake. "ndimi zetu zilijawa na kuimba" au "tuliimba nyimbo za furaha"

wakasema miongoni mwa mataifa
"watu wamataifa walisema miongoni mwao." Kiwakilishi nomino kinatumika kabla ya kutambulisha kinachozungumzia. Hii sio kawaida.

Yahwe alitutendea mambo makuu; tumefurahi sana!
"Tumefurahi sana, kwa sababu Yahwe ametenda mambo makuu kwa ajili yetu!"

Psalms 126:4

wale wanaopanda kwa machozi ... Anatoka akilia ... akileta miganda yake
Mistari hii miwili inausambamba. Sentensi ya pili inamaana sawa na sentensi ya kwanza, lakini inatoa maelezo zaidi.

wale wanaopanda kwa machozi
"wale wanaopanda wakiwa na machozi"

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generated on Tue Oct 24 10:45:40 2023

Chapter 127

Wimbo wa kwenda hekaluni kuabudu, wa Solomoni. **1** Yahwe asipoijenga nyumba, waijengao wafanya kazi bure. Yahwe asipoulinda mji, aulindaye afanya kazi bure. **2** Ni kazi bure kwa wewe unayeamka mapema, na kulala kwa kuchelewa, au kula mkate kwa kuufanyia kazi ngumu, maana Yahwe huwapa chakula awapendao hata wawapo usingizini. **3** Tazama, wana ni urithi kutoka kwa Yahwe, uzao wa tumbo ni thawabu kutoka kwake. **4** Kama mishale mkononi mwa shujaa, ndivyo walivyo wana wa ujanani. **5** Ni namna gani alivyo barikiwa mtu ambaye amelijaza podo lake hivyo. Hata aibishwa pindi atakapo kabiliana na adui zake katika lango.

Psalms 127:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

kuamka mapema, kukawia kurudi nyumbani
Mtu anayefanya kazi kwa bidii mara nyingi inambidi kuamka mapema asubuhi na kuchelwa kurudi nyumbani usiku.

kula mkate wa kazi ngumu
Hii ni lahaja. Mkate mara nyingi humaanisha chakula anachohitaji mtu kila siku ili kuishi. "fanya kazi kwa bidii kwa ajili ya mahitaji yako ya kila siku"

Psalms 127:3

urithi
"zawadi" au "mali wa dhamani". Watoto kawaida hupokea urithi kutoka kwa wazazi wao. Urithi huenda kutoka kwa wazazi kwenda kwa watoto. Mstari huu unaonesha watoto kama urithi wa wazazi wao.

Kama mishale kwenye mkono wa shujaa, ndivyo walivyo watoto wa ujanani
Mishale ni ya muhimu sana kwa shujaa kwa sababu inamlinda vitani. Watoto wanazungumziwa kana kwamba ni mishale ya shujaa. "Kuwa na watoto wengi kutakulinda"

aliyejaza podo lake nao
Podo ni chombo kwa ajiil ya mishale. Kuwa na watoto wengi kunazungumziwa kana kwamba watoto walikuwa mishale ndani ya podo. "nyumba iliyojaa watoto" au" wato wengi"

generated on Tue Oct 24 10:45:40 2023

Chapter 128

Wimbo wa kwenda hekaluni kuabudu. [1] Amebarikiwa kila mtu amchaye Yahwe, atembeaye katika njia zake. [2] Kazi ya mikono yako, wewe utaifurahia; utabarikiwa na kufanikiwa. [3] Mke wako atakuwa kama mzabibu uzaao katika nyumba yako; wanao watakuwa kama miche ya mimea ya mizeituni wakaapo kuzunguka meza yako. [4] Ndiyo, hakika, mtu anaye muheshimu Yahwe atabarikiwa. [5] Mungu na akubariki toka Sayuni; na uweze kuona mafanikio ya Yerusalemu siku zote za maisha yako. [6] Uishi uwaone wana wa wanao. Amani iwe na Israli.

Psalms 128:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Amebarikiwa kila mtu anayemheshimu Yahwe
Msemo huu unatoke katika sauti isiyotenda kuashiria kuwa Yahwe halazimiki kumbariki mtu anayemheshimu. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atambariki kila mtu anayemheshimu"

Kile ambacho mikono yako huleta
Mtu anaweza kutambulika kwa mikono yake kwa sababu hiyo ndio sehemu ya mwili anayotumia kufanyia kazi. "Unacholeta" au "Unachofanyia kazi"

utabarikiwa na kufanikiwa
Maneno "kubarikiwa" na "kufnikiwa" ina maana ya kukaribiana na inasisitiza fadhili za Mungu. "Yahwe atakubariki na kukufanikisha" au "Yahwe atakufanya ubarikiwe na ufanikiwe"

Psalms 128:3

kama mzabibu uzaao ndani ya nyumba yako
Mke anazungumziwa kama mzabibu uzaao matunda mengi. Hii inaashiria kuwa watoto ni kama matunda na mke atakuwa na watoto wengi. "anazalisha sana na atakupa watoto wengi"

watoto wako watakuwa kama mimea ya mizeituni
Watoto wanalinganishwa na mimea ya mizeituni kwa sababu ya jinsi inavyokuwa na kuzunguka kitu. Watoto wataizunguka meza na kuijaza. "utakuwa na watoto wengi watakao kuwa na kufanikiwa"

wakiizungunka meza yako
Hii inamaanisha sehemu ambapo familia hukusanyika kula. Maranyingi, wote wanaokula kwenye meza ya mtu wako chini ya utawala wake.

mtu atabarikiwa anayemheshimu Yahwe
Hii inaweza kuelezwa katika kitenzi cha kutenda. "Yahwe atambariki mtu anayemheshimu"

siku zote za maisha yako
"maishani mwako mwote"

Amani iwe juu ya Israeli
"Israeli iwe na amani"

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generated on Tue Oct 24 10:45:40 2023

Chapter 129

Wimbo wa kwenda hekaluni kuabudu. **1** "Mara nyingi tangu ujana wangu wamekuwa wakinishambulia," Israeli na iseme. **2** "Mara nyingi tangu ujana wangu wamekuwa wakinishambulia, lakini hawajanishinda. **3** Wakulima wamekuwa wakilima mgonngoni kwangu; wametengeneza matuta yao marefu. **4** Yahwe ni mwenye haki; amezikata kamba za waovu." **5** Wote waaibishwe na kurudishwa nyuma, wale wachukiao Sayuni. **6** Na wawe kama nyasi juu ya paa ambayo hunyauka kabla hayajakua, **7** ambayo hayawezi kujaza mkono wa mvunaji wala kifua cha mfunga miganda. **8** Wale wapitao karibu wasiseme, "Baraka za Mungu na ziwe juu yako; Tunakubariki katika jina la Yahwe."

Psalms 129:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Wakulima wamelima mgongoni mwangu
Mikwaruzo kutokana na kupigwa inazungumziwa kama kulima kwa mkulima. Mkulima alilima mistari yenye kina kirefu kiwanjani. "Adaui zangu wamenikata sana mgongoni mwanga"

wakaifanya mifuo yao kuwa mirefu
Huu ni mwendelezo wa msemo wa ukulima. "Mfuo" ni mstari ambao mkulima aliulima. "walifanya mikwaruzo yao kuwa mirefu"

Psalms 129:4

amekata kamba za waovu
Israeli inazungumziwa kama imefungwa na watu waovu. "ametuokoa na adui zetu"

Wote waaibishwe na kugeuzwa
Yahwe hajatajwa wazi kama ndiye aliyefanya hivi vitu. Hii inaweza kuwekwa katika hali ya kutenda. "Yahwe awaaibishe na kuwashinda"

Psalms 129:6

Na wawe kama ... miganda
Mwandishi wa zaburi anawazungumzia adui zake kufa na kuwa wachache kwa idadi. Wanalinganishwa na nyasi ndogo zinazoota kwenye paa ya nyumba na kukauka na haitoshi kukata au kukusanya. "Na wafe na wawe wachache sana hadi wawe kama nyasi ... miganda"

baraka ya Yahwe iwe juu yako
"Yahwe akubariki"

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generated on Tue Oct 24 10:45:40 2023

Chapter 130

Wimbo wa kwenda hekaluni kuabudu. [1] Toka ndani yangu ninakulilia, Yahwe. [2] Bwana, usikie sauti yangu; masikio yako na yasikie kwa makini kuomba kwangu kwa ajili ya huruma. [3] Kama wewe, Yahwe, ungehesabu maovu, Bwana, ni nani angesimama? [4] Lakini kwako kuna msamaha, ili uweze kuheshimiwa. [5] Ninamngoja Yahwe, nafsi yangu inasubiri, na katika neno lake ninatumainia. [6] Nafsi yangu inamngoja Bwana kuliko mlinzi aingojavyo asubuhi. [7] Israeli, umtumainie yahwe. Yahwe ni wenye huruma, na yuko tayari kusamehe. [8] Ni yeye ambaye ataikomboa istaeli dhidi ya dhambi zake zote.

Psalms 130:1

Taarifa ya Ujumla:
Usambamba ni kawaida katika mashairi ya Kihebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Toka vilindini
Huzuni ya mwandishi inazungumziwa kana kwamba ni chombo. Huzuni yake inatokea chini ya chombo. Huzuni mwara nyingi huzungumziwa kama chombo kinachojaa kutoka juu hadi chini. "Kwa sababu nina huzuni sana,"

acha maskio yako yawe masikivu
Masikio yanaashiria ni Yahwe, lakini kwa sababu mwandishi anafahamu kuwa Yahwe anasikia kila kitu, anachoomba ni kwa Yahwe kujibu. "tafadhali sikiliza" au "tafashali jibu"

kwa maombi yangu ya huruma
"Huruma" sio kitu kinachoweza kupewa kimwili kwa mtu. Mwandishi anazungumzia kuhusu Yahwe kuwa na huruma kwake. "kwa maombi yangu na kuwa na huruma kwangu"

Psalms 130:3

nani atasimama?
Mwandishi anatumia swali hili kuonesha ubatili wa kuwaza kuwa mtu yeyote anaweza kusimama katika hali hii. Hili swali balagha linaweza kutafsiriwa kama kauli. "hakuna anayeweza kusimama."

nani atasimama
"Kusimama" mara humaanisha kutoroka au kupona wakati mtu anaposhambulia. Kwa hali hiyo, itamaanisha kutoroka kutoadhibiwa. "hakuna anayeweza kutoroka adhabu yako" au "hakuna anayeweza kupona adhabu yako"

Psalms 130:5

Nafsi yangu
"Nafsi yangu" inamaanisha mwandishi wa zaburi. "mimi"

Nafsi yangu inasubiri
Mwandishi wa zaburi anazungumziwa kana kwamba anasubiri kitu kwa kutarajia. "Natumaini" au "Nina amini" au "Ninatamani kitu"

Nafsi yangu inasubiri ... zaidi ya walinzi wanavyosubiri asubuhi
Mwandishi wa zaburi anazungumzia hamu yake Bwana kumsaidia kama kuwa zaidi ya ile hamu ya wale wanaofanya kazi usiku kucha wakisubiri asubuhi ifike.

walinzi
Hawa ni wanaume wanaolinda miji au viwanja dhidi ya adui na wezi. Hapa inamaanisha watu wanaokeshi uskiu kufanya hivi.

Psalms 130:7

Israeli ... dhambi zake
Watu wa Israeli wanazungumziwa kana kwamba walikuwa ni mtu. "watu wa Israeli ... zao"

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generated on Tue Oct 24 10:45:40 2023

Chapter 131

Wimbo wa kwenda hekaluni kuabudu; wa Daudi. [1] Yahwe, moyo wangu haujivuni wala macho yangu hayana kuburi. Sina matarajio makubwa kwa ajili yangu mwenyewe wala kujihofia kwa mambo ambayo yako juu ya uwezo wangu. [2] Hakika nimejituliza na kuinyamazisha nafsi yangu; kama mtoto aliyeachishwa na mama yake, nafsi yangu ndani yangu iko kama mtoto aliye achishwa. [3] Israeli, umtumainie Yahwe sasa na hata milele.

Psalms 131:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

moyo wangu hauna kiburi au macho yangu majivuno
Moyo na macho yanamwakilisha mtu. "Sina kiburi wala majivuno"

Sina matumaini makubwa kwa ajili yangu
Maana zinazowezekana ni "Sitegemei kufanya mambo makuu" au "Sidhani kuwa mimi ni mkuu"

vitu ambavyo viko njee ya uwezo wangu
Vitu vilivyo vigumu sana kwa mtu kuelewa vinazungumziwa kana kwamba viko nje ya uwezo wa mtu au mbali sana kutoka kwa huyo mtu kuweza kufikia. "vitu vilivyo vigumu sana kuelewa"

Psalms 131:2

Nimetuliza na kunyamazisha nafsi yangu
Nafsi inawakilisha mtu au hisia zake. Kuwa mtulivu na wa amani inazungumziwa kama kufanya nfasi ya mtu kutulia na kuwa kimya. "Nimetulia na nina amani"

nafsi yangu ndani yangu
Nafsi inawakilisha mtu au hisia zake. "mimi"

mtoto aliyeachishwa kifuani mwa mama yake
Mwandishi anajizungumzia kuridhika na kupumzika kana kwamba alikuwa mtoto mchanga ambaye haitaji tena maziwa kutoka kwa mama yake. "kuridhika kama mtoto mchanga ambaye halilii tena maziwa ya mama yake lakini anapumzika mikononi mwake" au "kuridhika na kupumzika"

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generated on Tue Oct 24 10:45:40 2023

Chapter 132

Wimbo wa kwenda hekaluni kuabudu. [1] Yahwe, kwa ajili ya Daudi kumbuka mateso yake yote. [2] Kumbuka ndiye aliye mwapia Yahwe, aliweka nadhiri kwa Shujaa wa Yakobo. [3] Alisema, sitaingia nyumbani mwangu wala sitaenda kitandani mwangu, [4] sitayapa macho yangu usingizi wala kope zangu kupumzika [5] mpaka nitakapopata mahali kwa ajili ya Yahwe, na maskani kwa ajili ya Shujaa wa Yakobo." [6] Tazama tulisikia kuhusu hilo katika Efrata; tuliipata katika konde la Yearimu. [7] Tutaingia katika maskani ya Mungu; tutasujudu miguuni pake. [8] Inuka, Ee Yahwe, uje mahali pako pa kupumzika, wewe na sanduku la nguvu zako! [9] Makuhani wako na wavikwe uadilifu; waaminifu wako washangilie. [10] Kwa ajili ya mtumishi wako Daudi, usimuache mfalme wako uliye mpaka mafuta. [11] Yahwe alimwapia Daudi kiapo cha uhakika, kiapo cha uhakika ambacho hatakivunja: "Nitamuweka mmoja wa wazawa wako kwenye kiti chako cha enzi. [12] Kama wana wako watalishika agano langu na sheria ambazo nitawafundisha, watoto wao pia watakaa kwenye kiti chako cha enzi milele." [13] Hakika Yahwe ameichagua Sayuni, ameitamani kwa ajili ya makao yake. [14] "Hapa ni mahali pangu pa kupumzika milele. Nitaishi hapa, kwa kuwa ninapatamani. [15] Nitapabariki sana kwa mahitaji. Nitawatosheleza maskini wake kwa mkate. [16] Nitawavisha makuhani wake kwa wokovu, waaminifu wake watashangilia kwa furaha. [17] Hapo nitachipusha pembe kwa ajili ya Daudi na kuweka taa juu kwa ajili ya mpakwa mafuta wangu. [18] Nitawavisha adui kwa aibu, bali juu yake taji yake itang'aa."

Psalms 132:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

kwa ajili ya Daudi
"kwa sababu ya kilichotokea kwa Daudi"

ita katika kumbukumbu
"kumbuka" au "fikiri kuhusu"

Hodari wa Yakobo
Hii inamaanisha Mungu.

Psalms 132:3

Akasema
"Mfalme Daudi alisema"

Sitayapa usingizi macho yangi wa kupumzika kwa vigubiko vya macho yangu
Usingizi na kupumzika zinazungumziwa kana kwamba ni vitu vinavyoweza kupewa. Hapa macho na vigubiko vya macho vinawakilisha mtu mzima. "Sitaruhusu macho yangu kulala wala vigubiko vya macho yangu kupumzika" au "sitalala wala kufunga macho yangu kupumzika"

hadi nipate sehemu kwa ajili ya Yahwe
Kujenga sehemu kwa ajili ya Yahwe inazungumziwa kama kumtafutia sehemu. "hadi nijenge sehemu kwa ajili ya Yahwe"

Hodari wa Yakobo
Hii inamaanisha Mungu.

Psalms 132:6

tulisikia kuihusu Efrata
Kitu kinachozungumziwa inawezekana ni sehemu ambapo sanduku takatifu la Mungu lilipokuwa. Msemo "Efrata" inawezekana kumaanisha sehemu waliyokuwa wakati wakisikia habari yake. Hii inaweza kuwekwa wazi. "sisi tuliokuwa Efrata tulisikia kuhusu ambapo sanduku takatifu lilipo" au " sisi tulioko Efrata tulisikia kuwa sanduku takatifu lilikuwa Yearimu"

viwanja vya Yearimu
Hii inaweza kumaanisha viwanja vinavyouzunguka mji.

tutaabudu miguuni pake
Kumwabudu Mungu katika sanduku la agano inazungumziwa kama kusujudu kwenye miguu ya mfalme anayeketi katika kiti chake cha enzi. Hii inaonesha unyenyekevu na usikivu kwa Mungu. "tutaenda kwenye sanduku la agano la Mungu na kumwabudu kama mfalme"

Inuka, Yahwe, kwenye sehemu yako ya kupumzikia
Kitenzi "njoo" kinaweza kuelezwa wazi. "Inuka, Yahwe, na uje kewnye sehemu yako ya kupumzika"

generated on Tue Oct 24 10:45:40 2023

sehemu yako ya kupumzikia
Sehemu ambayo Mungu alichagua ya watu kumwabudu inazungumziwa kama sehemu anayopumzikia au anapoishi milele. "sehemu unayokaa" au "hema lako"

wewe na sanduku la nguvu yako!
Maana zinazowezekana ni 1) "njoo kwenye sanduku la nguvu yako" au 2) "njoo, na ufanye sanduku la nguvu yako lije."

sanduku la nguvu yako
"sanduku linaloonesha uwezo wako mkuu"

Psalms 132:9

Makuhani wako wavikwe na uadilifu
Uadilifu unazungumziwa kana kwamba ni nguo. "Watu watambue kuwa makuhani wako wana uadilifu" au "Nataka watu waone kuwa makuhani wako daima hufanya kilicho sawa"

Kwa ajili ya mtumishi wako Daudi
"Kwa sabau ya kilichotokea kwa mtumishi wako Daudi."

usigeuke kutoka kwa mfalme wake aliyetiwa mafuta
Hapa "kugeuka" inamaanisha kumkataa mtu. "usimuache mfalme uliyemtia mafuta"

Psalms 132:11

Nitamweka mmoja wa uzao wako kenye kiti chako cha enzi
Kumfanya uzao wa mfalme kuwa mfalme badala yake inazungumziwa kama kumweka katika kiti cha enzi cha huyo mfalme. "Nitasababisha mmoja wa uzao wako kutawala Israeli katika nafasi yako"

wataketi kwenye kiti chako cha enzi
Kutawala kama mfalme inazungumziwa kama kuketi kwenye kiti cha enzi.

watoto wako
Hapa "watoto wako" inawakilisha uzao wa Daudi watakao kuwa wafalme. "uzao wako"

Psalms 132:13

Taarifa ya Jumla:
Katika mstari wa 13 anayetamani ni Yahwe na mstari wa 14 anayezungumza ni Yahwe. Yule anayetamaniw ni Sayuni.

Sayuni ... amemtamani ... ninmtamani
Mwandishi anaandika kana kwamba mji wa Sayuni ulikuwa ni mwanamke.

amemtamani kwa ajili ya kiti chake
Hapa "kiti" kinaashiri kati ya 1) kiti chake cha enzi atakapotawala, au 2) sehemu atakayo ishi.

amemtamani kwa ajili ya kiti chake
Yahwe ametamani Sayuni kwa ajili ya kiti cha Yahwe." Hii inaonesha washiriki halisi.

sehemu yangu ya kupumzika
Sehemu ambayo Mungu alichagua ya watu kumwabudu inazungumziwa kama sehemu anayopumzikia au anapoishi milele. "sehemu ninayokaa" au "hema langu"

Psalms 132:15

Kauli Unganishi:
Mungu anaendelea kuzungumzia mji wa Sayuni kana kwamba Sayuni ni mwanamke.

Nitambariki sana
"Nitambariki sana Sayuni"

Nitawaridhisha maskini wake kwa mkate
Hapa "maskini" inamaanisha watu maskini waliomo Sayuni. Hapa "mkate" inaweza kumaanisha chakula kwa ujumla. "Nitawaridhisha watu wa Sayuni kwa chakula"

Nitawavika makuhani wake na wokovu
Wokovu unazungumziwa kana kwamba ni nguo. Maana zinazowezekana ni 1) "Nitawasababisha makuhani kuenenda kwa namna inayostahili ya wale niliowaokoa" au 2) "Nitawaokoa makuhani wake"

Psalms 132:17

Nitafanya pembe lichomoze kwa ajili ya Daudi
Mungu anazungumzia mwana mwenye nguvu wa Daudi kana kwamba alikuwa ni pembe lenye nguvu la mnyama. "Nitamfanya mwana wa Daudi awe mfalme baada yake" au "Nitamfanya Daudi awe na mwana katika uzao wake atakaye kuwa mfalme mwenye nguvu"

nitaweka taa kwa ajili ya mtiwa mafuta wangu
Mungu anazungumzia kusabisha uzao wa Daudi kuendelea kutawala kama wafalme kana kwamba walikuwa ni taa inayoendela kung'aa. "Nitafanya uzao wa mtiwa mafuta wangu kuendelea kutawala kama wafalme"

mtiwa mafuta wangu
"mfalme wangu niliye mchagua" au "mfalme niliye mchagua"

Nitawavika adui zake na aibu
Aibu inazungumziwa kana kwamba ni nguo. Aibu hii inatokana na kushindwa vitani. "Nitawafanya adui zake washindwe vitani na waaibike"

taji lake linatang'aa
Taji linawakilisha utawala wake, na ukuu unnazungumziwa kama kung'aa"

generated on Tue Oct 24 10:45:40 2023

Chapter 133

Wimbo wa kwenda hekaluni kuabudu, wa Daudi. **1** Tazama, jinsi ilivyo vema na yakupendeza ndugu waishi pamoja, kwa umoja! **2** Ni kama mafuta mazuri kichwani yashukayo ndevuni. Ndevu za Haruni, na yashukayo mpaka upindo wa mavazi yake. **3** Ni kama umande wa Hermoni uangukao milimani pa Sayuni. Maana huko ndiko Bwana alipoamuru baraka, naam uzima milele na milele.

Psalms 133:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

Tazama
Hili neno linatumika kusisitiza umuhimu wa kauli inayofuata.

kwa ndugu kuishi pamoja
Uhusiano miongoni mwa watu wa Mungu unazungumziwa kama ndugu. "kwa watu wa Mungu kuishi pamoja kwa amani kama ndugu"

Psalms 133:2

Ni kama mafuta mazuri kichwani
Uzuri wa umoja miongoni mwa watu wa Mungu unazungumziwa kana kwamba yalikuwa mafuta mazuri yaliyomwagwa kichwani pa Haruni. "Huu umoja ni wa dhamani kama mafuta yaliyomwagwa kwenye kichwa cha Haruni.

kama umande wa Hermoni
Uzuri wa umoja miongoni mwa watu wa Mungu unazungumziwa kana kwamba ulikuwa umande unaoburudisha. "unaburudisha kama umande wa hermoni"

Hermoni
Huu ni mlima katika Israeli wenye theluji mwaka mzima.

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generated on Tue Oct 24 10:45:40 2023

Chapter 134

Wimbo wa kwenda hekaluni kuabudu. [1] Njoni, mtukuzeni Yahwe, enyi nyote watumishi wa Yahwe, ninyi mnaotumika hekaluni mwa Yahwe wakati wa usiku. [2] Inueni mikono yenu patakatifu pake na mtukuzeni Yahwe. [3] Mungu na awabariki toka Sayuni, yeye aliye ziumba mbingu na nchi.

Psalms 134:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

wimbo wa upaaji
Maana zinazowezekana ni 1) "wimbo ambao watu waliimba walipokwenda Yerusalemu kusherehekea" au 2) "wimbo watu walioimba wakati wakipanda ngazi kwenda hekaluni" au 3) "wimbo ambao maneno yake ni kama ngazi."

watumishi wote wa Yahwe
"wote mnaomtumikia Yahwe"

Inueni mikono yenu
Hivi ndivyo watu walivyoomba au kumsifu Mungu.

kwenye sehemu takatifu
Maana zinazowezekana ni 1) "kwenye hekalu" au 2) "kwenye sehemu takatifu hekaluni"

Psalms 134:3

mbingu na nchi
Msemo "mbigu na nchi" hapa unaashiria vitu vyote. "vitu vyote mbinguni na duniani"

generated on Tue Oct 24 10:45:40 2023

Chapter 135

1 Msifuni Yahwe. Lisifuni jina la Yahwe. Msifuni yeye, enyi watumishi wa Yahwe, **2** ninyi msimamao katika nyumba ya Yahwe, katika nyua za nyumba ya Mungu wetu. **3** Msifuni Yahwe, kwa kuwa ni mwema; liimbieni sifa jina lake, maana ni vizuri kufanya hivyo. **4** Kwa kuwa Yahwe amemchagua Yakobo kwa ajili yake mwenyewe, Israeli kama urithi wake. **5** Najua ya kuwa Yahwe ni mkuu, na kwamba Bwana wetu yuko juu ya miungu yote. **6** Chochote Yahwe apendacho, hufanya mbinguni, duniani, katika bahari na katika vilindi vyote. **7** Hushusha mawingu kutoka mbali, akifanya mianga ya radi kuongozana na mvua na kuleta upepo toka katika ghala yake. **8** Aliua mzaliwa wa kwanza wa Misri, wote wanadamu na wanyama. **9** Alituma ishara na maajabu kati yako Misri, dhidi ya Farao na watumishi wake wote. **10** Aliwashambulia mataifa mengi na aliua wafalme wenye nguvu, **11** Sihoni mfalme wa Waamori na Ogu mfalme wa Bashani na falme zote za Kanaani. **12** Alitupatia sisi nchi yao kama urithi, urithi wa Israeli watu wake. **13** Jina lako, Yahwe, inadumu milele; Yahwe, kumbukumbu lako vizazi hata vizazi. **14** Kwa kuwa Bwana huwatetea watu wake na anahuruma juu ya watumishi wake. **15** Sanamu za mataifa ni fedha na dhahabu, kazi ya mikono ya wanadamu. **16** Sanamu hizo zina vinywa, lakini haziongei; zina macho, lakini hazioni; **17** zina masikio, lakini hazisikii, wala vinywani mwao hamna pumzi. **18** Wale wazitengenezao wanafanana nazo, vilevile kila anaye zitumainia. **19** Enyi kizazi cha Israeli, mtukuzeni Yahwe; kizazi cha Haruni, mtukuzeni Yahwe. **20** Kizazi cha Lawi, mtukuzeni Yahwe. **21** Atukuzwe Yahwe katika Sayuni, yeye aishiye Yerusalemu. Msifuni Yahwe.

Psalms 135:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Lisifuni jina la Yahwe
Jina la Yahwe linamwakilisha yeye. "Msifuni Yahwe" au "Msifuni yeye"

simama katika nyumba ya Yahwe
Hii inawakilisha kumtumikia Yahwe hekaluni mwake.

Yahwe ... Mungu wetu
"Mungu wetu" inamaanisha Yahwe.

Psalms 135:3

kwa kuwa ni vyema kufanya hivyo
"kwa sababu tunapata raha kwa kulisifu jina lake"

Yahwe amemchagua Yakobo
"Yakobo" hapa inamaanisha uzao wake, watu wa Israeli. "Yahwe amewachagua uzao wa Yakobo"

Israeli kama mali yake
"ameichagua Israeli kuwa mali yake"

Psalms 135:5

kuwa Bwana wetu yuko juu ya miungu yote
"ninajua kuwa Bwana wetu yuko juu ya miungu yote." Kuwa mkuu zaidi ya kitu inazungumziwa kama kuwa juu yake. "kuwa Bwana wetu ni mkuu zaidi ya miungu yote"

Psalms 135:7

kuleta upepo kutoka kwenye ghala lake
Ghala ni sehemu ambapo vitu hutunzwa kwa ajili ya matumizi ya baadaye. Picha hii inaonesha nguvu ya Mungu kuumiliki upepo. "kuusababisha upepo kupuliza kwa uwezo wake"

Psalms 135:8

ishara na maajabu
Maneno haya mawili yana maana moja na yanamaanisha matatizo ya kimiujiza ambayo Mungu alisababishia Misri.

katikati yenu, Misri
Mwandishi anazungumza kana kwamba watu wa Misri walikuwa wakimsikiliza. "katikati yenu watu wa Misri" au "katikati ya watu wa Misri"

dhidi ya Farao
"kumwadhibu Farao"

Psalms 135:10

Sihoni ... Ogu
Haya ni majina ya wanaume wawili.

Psalms 135:12

Alitupa nchi yao kama urithi
Zawadi ya Mungu ya nchi kwa Wasiraeli inazungumziwa kana kwamba ni urithi kutoka kwa baba kwenda kwa mwana. "Alitupa nchi yao kuwa nayo milele" au "Alitupa nchi yao kuwa yetu milele"

generated on Tue Oct 24 10:45:40 2023

Jina lako
Jina lake hapa linawakilisha umaarufu wake au sifa yake. "Umaarufu wako" au "Sifa yako"

Psalms 135:19

yeye anayeishi Yerusalemu
Mungu anazungumziwa kana kwamba aliishi Yerusalemu kwa sababu hekalu ambalo Waisraeli walimwabudia lilikuwa huko. "yeye ambaye hekalu lake liko Yerusalemu"

generated on Tue Oct 24 10:45:40 2023

Chapter 136

1 Oh, mshukuruni Yahwe; kwa kuwa ni mwema, kwa maana uaminifu wa agano lake wadumu milele. **2** Oh, Mshukuruni Mungu wa miungu, kwa maana uaminifu wa agano lake wadumu milele. **3** Oh, mshukuruni Bwana wa mabwana, kwa maana uaminifu wa agano lake wadumu milele. **4** Mshukuruni yeye ambaye peke yake hufanya maajabu makuu, kwa maana uaminifu wa agano lake wadumu milele. **5** Yeye aliyezifanya mbingu kwa hekima zake, kwa maana uaminifu wa agano lake wadumu milele. **6** Mshukuruni yeye alitetandaza nchi juu ya maji, kwa maana uaminifu wa agano lake wadumu milele. **7** Yeye aliyefanya mianga mikubwa, kwa maana uaminifu wa agano lake wadumu milele. **8** Mshukuruni yeye alipaye jua kutawala mchana, kwa maana uaminifu wa agano lake wadumu milele. **9** Mwezi na nyota vitawale usiku, kwa maana uaminifu wa agano lake wadumu milele. **10** Mshukuruni yeye aliyewaua wazaliwa wa kwanza wa Misri, kwa maana uaminifu wa agano lake wadumu milele. **11** Akawatoa Waisraeli kati yao, kwa maana uaminifu wa agano lake wadumu milele. **12** Kwa mkono hodari na mkono ulio nyooshwa, kwa maana uaminifu wa agano lake wadumu milele. **13** Mshukuruni yeye aliyeigawa Bahari ya Shamu, kwa maana uaminifu wa agano lake wadumu milele. **14** Na kuwapitisha Waisraeli katikati yake, kwa maana uaminifu wa agano lake wadumu milele. **15** Lakini akamtupa Farao na jeshi lake katika Bahari ya Shamu, kwa maana uaminifu wa agano lake wadumu milele. **16** Mshukuruni yeye aliye waongoza watu wake jangwani, kwa maana uaminifu wa agano lake ni wa milele. **17** Yeye aliyewaua wafalme wakuu, kwa maana uaminifu wa agano lake ni wadumu milele. **18** Mshukuruni yeye aliyewaua wafalme maarufu, kwa maana uaminifu wa agano lake wadumu milele. **19** Sihoni mfalme wa Waamori, kwa maana uaminifu wa agano lake wadumu milele. **20** Na Ogu, mfalme wa Bashani, kwa maana uaminifu wa agano lake wadumu milele. **21** Mshukuruni yeye aliyewapa nchi yao kama urithi, kwa maana uaminifu wa agano lake wadumu milele. **22** Urithi wa Israel mtumishi wake, kwa maana uaminifu wa agano lake wadumu milele. **23** Yeye aliyetukumbuka na kutusaidia katika unyonge wetu, kwa maana uaminifu wa agano lake wadumu milele. **24** Mshukuruni yeye ambaye ametupa ushindi juu ya aui zetu, kwa maana uaminifu wa agano lake wadumu milele. **25** Yeye awapaye chakula viumbe hai wote, kwa maana uaminifu wa agano lake wadumu milele. **26** Oh, mshukuruni Mungu wa mbinguni, kwa maana uaminifu wa agano lake wadumu milele.

Psalms 136:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

O
Huu ni mshangao.

Mungu wa miungu
Mungu aliye mkuu zaidi ya miungu mingine ambayo watu huabudu.

Psalms 136:4

kwa hekima
Kwa sababu ana hekima.

Psalms 136:6

aliyesambaza dunia juu ya maji
Waisraeli wa zamani walidhani kwamba nchi kavu ya dunia ilikuwa juu ya bahari. "aliyeweka dunia juu ya maji"

taa kuu
Hii inamaanisha vyanzo vya nuru kwa ajili ya dunia, hasa jua na mwezi. "jua na mwezi na nyota"

Psalms 136:8

kutawala machan ... kutawala usiku
Jua, mwezi, na nyota zinazungumziwa kana kwamba ni wafalme. "kuweka alama ya muda wa siku ... kuweka alama ya muda wa usiku"

Psalms 136:10

kutoka miongoni mwao
"kutoka miongoni mwa watu wa Misri"

kwa mkono wenye nguvu na ulioinuka
Hapa "mkono" inawakilisha uwezo. "kwa uwezo mkuu"

Psalms 136:13

bahari la Matete
wanajeshi wa Farao walizama katika bahari la Matete.

generated on Tue Oct 24 10:45:40 2023

akampindua Farao
Hapa kushindwa kunazungumziwa kama kumpindua mtu. "akamshinda Farao" au "akamshinda mfalme wa Misri"

Farao
Jeshi la Farao.

Psalms 136:18

Sihoni ... Ogu
Wafalme hawa walikuwa wafalme wawili tu kati ya wengi ambao Mungu aliwawezesha Waisraeli kuwashinda.

Psalms 136:21

alituita akilini
"alituwaza"

kutusaidia katika aibu yetu
Hali ya kuhisi aibu inazungumziwa kana kwamba ni sehemu ambayo Waisraeli walikuwepo. Hii kumbukumbu ya nyakati nyingi ambapo adui wa israeli walishindwa katika vita na kuwaaibisha. "kutujali wakati tulipoaibishwa"

Psalms 136:24

ametupa ushindi juu adui zetu
Kusababisha watu kuwa washindi na kuwashinda adui zao inazungumziwa kama kuwapa ushindi, kana kwamba ushindi ni kitu kinachoweza kupewa. "ametufnay kuwa washindi juu ya adui zetu" au "ametufanya kuweza kuwashinda adui zetu"

Mungu wa mbinguni
Mungu anayeishi mbinguni" au "Mungu ambaye viumbe wa mbinguni wanamwabudu"

generated on Tue Oct 24 10:45:40 2023

Chapter 137

1 Kando ya mito ya Babeli tuliketi na tulilia tulipokumbuka kuhusu Sayuni. **2** Tulitundika vinubi vyetu kwenye miti ya Babylon. **3** Huko watekaji wetu walitaka tuwaimbie, na wale walio tudhihaki walitutaka sisi tufurahi, wakisema, "Tuimbieni moja ya nyimbo za Sayuni." **4** Tungewezaje kuimba wimbo unaomuhusu Yahwe katika nchi ya ugeni? **5** Kama nikikusahau wewe, Yerusalemu, basi mkono wangu wa kuume na usahau ujuzi wake. **6** Ulimi wangu na ushikamane juu ya kinywa changu kama nisipokufikiria tena, na kama sipendelei zaidi Yerusalemu kuliko furaha yangu kuu. **7** Kumbuka, Ee Yahwe, kile walichofanya Waedomu siku ya anguko la Yerusalemu. Walisema, "Ibomoeni, ibomoeni mpaka chini kwenye misingi yake." **8** Binti za Babeli, hivi karibuni wataharibiwa- mtu na abalikiwe, yeyote atakaye walipizia yale mliotufanyia sisi. **9** Mtu na abarikiwe, yeyote achukuaye na kusambaratisha watoto wenu juu ya jiwe.

Psalms 137:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kando ya mito ya Babeli
"Katika mto mmoja karibu na Babeli"

tulikaa ... kulia ... tulipo fikiria ... tulininginiza
Mwandishi hawajumuishi wasomaji.

Katika mpopla huko
Miti ya mpopla haioti Israeli. "Mpopla" hapa inaweza kuwakilisha miti yote Babeli. "Katika miti ndani ya Babeli"

Psalms 137:3

waliotuchukua mateka walitaka nyimbo kutoka kwetu
Hapa "nyimbo" inaashiria vitendo vya kuimba. "waliotuchukua mateka walitaka tuimbe"

walitaka tuwe na furaha
"walitufanya tujifanye kana kwamba tuna furaha"

moja ya nyimbo za Sayuni
Hii inaweza kumaanisha nyimbo ambazo Waisraeli walitumia katika kuabudu hekaluni Yerusalemu.

Psalms 137:5

Nikisahau kumbukumbu yako, Yerusalemu
Mwandishi anazungumza kana kwamba Yerusalemu inamsikiliza. "Nikifanya kana kwamba nimekusahau, Yerusalemu" au "Nikijaribu kukusahau, Yerusalemu"

mkono wa kuume
mkono ambao watu wengi hutumia zaidi

Psalms 137:7

Kuita akilini
"Kukumbuka" au "Kufikiria"

Kuita akilini, Yahwe, walichofanya Waedomu
Hapa kukumbuka kile ambacho Waedomu walichofanya inawakilisha kuwaadhibu kwa kile walichotenda. "Waadhibu Waedomu, Yahwe, kwa kile walichotenda"

siku ambayo Yerusalemu ilianguka
Yerusalemu kukamatwa na jeshi la adui inazungumziwa kana kwamba imeanguka. Aliyeikamata Israeli inaweza kuwekwa wazi. "siku ambayo Yerusalemu ilikamatwa" au "siku ambayo jeshi la Babeli liliingia Yerusalemu"

Psalms 137:8

Taarifa ya Jumla:
Mwandishi anawahutubia watu wa Babeli kana kwamba wanamsikiliza.

Binti wa Babeli
Hii inamaanisha mji wa Babeli na watu wake.

na mtu abarikiwe
Hii inaweza kuelezwa katika hali ya kutenda. "Mungu ambariki mtu"

anayekulipa kwa kile ulichokifanya kwetu
Mwandishi anazungumzia mtu kuwatendea wengine alichotendewa kana kwamba ni malipo. "kufanya kwako ulichofanya kwetu"

kuwaseta wadogo wenu kwenye mwamba
"kuponda vichwa vya watoto wenu kwenye miamba"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 138

Zaburi ya Daudi. [1] Nitakushukuru kwa moyo wangu wote; mbele ya miungu nitakuimbia sifa. [2] Nitasujundu mbele ya hekalu lako takatifu na kulishukuru jina lako kwa ajili ya uaminifu wa agano lako na kwa uaminifu wako. Umelifanya muhimu zaidi neno lako na jina lako kuliko kitu chochote. [3] Siku ile niliyo kuita, ulinijibu; ulinitia moyo na kuitia nguvu nafsi yangu. [4] Wafalme wote wa nchi watakushukuru wewe, Yahwe, maana watasikia maneno kutoka kinywani mwako. [5] Hakika, wataimba kuhusu matendo ya Yahwe, kwa kuwa utukufu wa Yahwe ni mkuu. [6] Maana ingawa Yahwe yuko juu, lakini anawajali wanyenyekevu, lakini hawatambui wenye majivuno. [7] Nijapopita katikati ya hatari, wewe utauhifadhi uhai wangu; utanyoosha mkono wako dhidi ya hasira ya adui zangu, na mkono wako wa kuume utaniokoa. [8] Yahwe yuko pamoja nami hadi mwisho; uaminifu wa agano lako, Yahwe, wadumu milele. Usiwaache wale ambao mikono yako imewaumba.

Psalms 138:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Nitakupa shukrani na moyo wangu wote
Hapa moyo unawakilisha hisia. Kufanya kitu kwa dhati au kamili inazungumziwa kama kukifanya kwa moyo wote. "Nitakushukuru kwa dhati"

mbele ya miungu
Maana zinazowezekana ni 1) "licha ya sanamu za uongo zilizopo" au 2) "mbele ya mkusanyiko wa mbinguni," ambayo inamaanisha "katika ufahamu wa malaika mbinguni"

Nitasujudu
Kusujudu ni kitendo cha ishara kinachowakilisha kuabudu au kutoa heshima. "Nitakuabudu"

kutoa shukrani kwa jina lako
"kukupa wewe shukrani"

neno lako
Hii inamaanisha kile ambacho Mungu amesema. "kile ulichosema" au "amri zako na ahadi zako"

jina lako
Maana zinazowezekana ni 1) "mwenyewe" au 2) "umaarufu wako"

Psalms 138:3

Wafalme wote wa ulimwenguni
"Viongozi wote wa duniani"

mdomo wako
Msemo huu unamwakilisha Mungu mwenyewe. "wewe"

Psalms 138:5

Yahwe yuko juu, lakini anawajali walio chini
Yahwe yuko juu ya uumbaji wote katika nguvu, nafasi, na mamlaka. Lakini shauku lake ni kwa wale walio wanyenyekevu wa moyo, watumishi kwa wote. Hii ni tofauti rahisi.

wenye majivuno anawajua kwa mbali
Msemo huu unaweza kuwa unamaanisha kuwa Mungu sio mwaminifu kwa wale wenye majivuno.

Psalms 138:7

natembea
kuishi

katikati ya hatari
Kuwa hatarini inazungumziwa kama kuwa katika sehemu ya kimwili.

utafika na mkono wako dhidi ya hasira ya adui zangu
Mungu anazungumziwa kana kwamba atawapiga adui kwa mkono wake.

hasira ya adui zangu
Hasira inazungumziwa kana kwamba ni kitu badala ya hisia. "adui zangu, ambao wana hasira"

mikono yako imeumba
Mungu anazungumziwa kana kwamba alitumia mikono yake kihalisia kuumba. "umeumba"

wale ambao mikono yako imeumba
Msemo huu unawezekana kumaanisha taifa la Israeli.

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generated on Tue Oct 24 10:45:40 2023

Chapter 139

Kwa kiongozi wa muziki. Zaburi ya daudi. [1] Ee Yahwe, wewe umenichunguza, na unanijua. [2] Wewe unajua nikaapo na niinukapo; unayajua mawazo yangu tokea mbali sana. [3] Unachunguza wenendo wangu na kulala kwangu; unazijua njia zangu zote. [4] Kabla hakujawa na neno kwenye ulimi wangu, wewe unalijua kabisa, Yahwe. [5] Nyuma yangu na mbele yangu unanizunguka na kuniwekea mkono wako. [6] Maarifa hayo ni mengi yananizidi mimi; yako juu sana, nami siwezi kuyafikia. [7] Niende wapi mbali na roho yako? Niende wapi niukimbie uwepo wako? [8] Kama nikipaa mbinguni, uko huko; kama nikifanya kitanda changu Kuzimuni, tazama, uko huko. [9] Kama nikipaa kwa mbawa za asubuhi na kwenda kuishi pande za mwisho wa bahari, [10] hata huko mkono wako utaniongoza, mkono wako wa kuume utanishika. [11] Kama nikisema, "Hakika giza litanifunika, na nuru inizungukayo itakuwa usiku," [12] Hata giza lisingweza kuwa giza kwako. Usiku ungeng'aa kama mchana, maana giza na nuru kwako vinafanana. [13] Wewe uliumba sehemu zangu za ndani; uliniumba tumboni mwa mama yangu. [14] Nitakusifu, kwa maana nimeumbwa kwa jinsi ya ajabu. Nafsi yangu yalijua hili vizuri sana. [15] Mifupa yangu haikusitirika kwako nilipoumbwa kwa siri, nilipoumbwa kwa ustadi pande za chini za nchi. [16] Uliniona ndani ya tumbo; siku zote zilizo pangwa kwangu ziliandikwa kitabuni mwako hata kabla ya siku ya kwanza kutokea. [17] Ni jinsi gani mawazo yako ni ya thamani kwangu, Mungu! Njinsi ilivyo kubwa jumla zake! [18] Kama nikijaribu kuyahesabu ni mengi kuliko mchanga. Niamkapo bado niko na wewe. [19] Ee Mungu, kama ungewaua waovu; ondokeni kwangu enyi watu wenye vurugu. [20] Wanakuasi wewe na kutenda udanganyifu; adui zako wananena uongo. [21] Je, siwachukii hao, wale wakuchukiao Yahwe? Je, siwadharau wale wanao inuka dhidi yako? [22] Nawachukia kabisa; wamekuwa adui zangu. [23] Ee Mungu, unichunguze na kuujua moyo wangu; unijaribu na uyajue mawazo yangu. [24] Uone kama kuna njia ya uovu ndani yangu, na uniongoze katika njia ya milele.

Psalms 139:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

umenichunguza
"umenipima"

ninapoketi na ninapoinuka
Mwandishi wa zaburi anatumia vitendo hivi viwili kuwakilisha kila kitu afanyacho. "kila kitu ninachofanya" au "kila kitu kunihusu mimi"

Psalms 139:3

njia yangu na kulala kwangu
Hapa "njia" inamaanisha tabia. "Njia yangu na kulala kwangu" kwa pamoja zinamaanisha kila kitu kuhusu mwandishi wa zaburi.

kabla kuna neno kwenye ulimi wangu
Hapa "neno kwenye ulimi" linawakilisha maneno. "kabla sijasema kitu"

Nyuma yangu na mbele yangu unanizunguka
Maelezo haya yanamaanisha uwepo wa Mungu kila sehemu.

kuweka mkono wako juu yangu
Msemo huu unamaanisha uongozo na msaada. "unaniongoza na kunisaidia"

mwingi sana kwangu
"mwingi sana kwangu kuelewa"

uko juu sana; na siwezi kuufikia
Kuwa juu na nje ya uwezo ni usemi, kwa hali hii, kuhusu maarifa ambayo wanadamu hawawezi kuwa nao. "ni magumu sana kuelewa"

Psalms 139:7

Naweza kwenda wapi mbali na Roho yako? ... Naweza kuukimbia wapi uwepo wako?
Maswali haya mawili yana usambamba. Mwandishi wa zaburi anasema kwamba hawezi kuepuka uwepo wa Mungu. "Siwezi kuitoroka Roho yako."

nikitengeneza kitanda changu kuzimu
"Kutengeneza kitanda cha mtu" inamaanisha kuishi sehemu. "hata kama nikiishi kuzimu"

generated on Tue Oct 24 10:45:40 2023

Psalms 139:9

Kama nikipaa kwenye mbawa za asubuhi na kwenda kuishi kwenye sehemu za mbali za bahari
Mwandishi aneleza kwamba popote alipo, Mungu yupo pia.

Kama nikipaa kwenye mbawa za asubuhi
Katika sehemu ya zamani karibu na mashariki, jua lilifikiriwa kana kwamba lina mbawa zilizoliwezesha kupaa juu ya anga. "Kama jua lingeweza kunibeba lenyewe juu ya anga"

kwenye sehemu za mbali za bahari
"mbali sana magharibi"

utanishikilia
"utanisaidia"

Psalms 139:11

Kama ningesema, "Hakika giza litanifunika
Mwandishi wa zaburi anazungumzia usiku kana kwamba ni blangeti inayoweza kumfunika.

Usiku utang'aa kama mchana
Usiku, ambao ni giza, unazungumziwa kana kwamba unang'aa mwanga.

Psalms 139:13

Umeunda sehemu zangu za ndani
"Sehemu za ndani" inamaanisha sehemu za ndani za mwili za mtu, lakini usemi huu hapa unaweza kuwa unamaanisha mwili mzima. "Umeumba mwili wangu wote"

Nafsi yangu inatambua hili vizuri
Hapa "nafsi" inaweza kumaanisha uwezo wa ndani wa mwandishi wa zaburi kuwa na uhakika na upendo na uongozo wa Mungu. "Ninajua hili kwa moyo wangu wote'

Psalms 139:15

nilipoumbwa kwa ustadi
"uliniumba kwa ustadi mkubwa"

katika sehemu za chini za nchi
Hii inawezekana kuwa namna kuzungumzia tumbo la mama mzazi.

siku zangu zote nilizopewa ziliandikwa kwenye kitabu chako hata kabla ya kwanza haijatokea
Msemo huu unashiria kuwa Waisraeli wa zamani walifikiri kuwa Mungu aliandika mipango yake kwenye kitabu.

Psalms 139:17

thamani
"muhimu"

Idadi yake ni kubwa kiasi gani!
"Mawazo yako ni mengi sana."

yatakuwa zaidi ya namba ya mchanga
"hayahesabiki"

Psalms 139:19

nendeni mabli na mimi, nyie watu wenye vurugu
Mwandishi wa zaburi anajifanya kuzungumza moja kwa moja na watu wenye vurugu ambao anao akilini.

Wanaasi dhidi wako
"Wanaasi dhidi ya mamlaka yako, Mungu"

adui zako wanasema uongo
"adui zako wanadanganya kukuhusu"

Psalms 139:21

Je, siwachukii wale, Yahwe, wanaokuchukia? Je, siwachukii wale wanaoinuka dhidi yako?
Sentensi hizi mbili zinamaana ya kufanana. Sentensi ya pili inaimarisha wazo la ya kwanza. Maswali yote haya mawili yanaweza kuunda kauli.

wanaoinuka dhidi
kuasi dhidi ya

Psalms 139:23

Nichunguze
Hili ni ombi kwa Mungu kumwambia mwandishi wa zaburi kuhusu mawazo yoyote ya dhambi anayoweza kuwa nayo. "Tafadhali nichunguze" au "Nakuomba unichunguze"

Nichunguze, Mungu, na ujue moyo wangu; nijaribu na ujue mawazo yangu
Sentensi hizi mbili zinamaana ya kufanana. Sentensi ya pili inaimarisha wazo la ya kwanza.

njia yoyote ya uovu
Hapa "njia" inamaanisha tabia.

njia ya milele
Hapa "njia" inamaanisha kumtumaini na kumtii Mungu. Yeyote "anayetembea" hivi atakuwa na maisha ya milele.

generated on Tue Oct 24 10:45:40 2023

Chapter 140

Kwa kiongozi wa muziki. Zaburi ya Daudi. [1] Yahwe, uniokoe dhidi ya waovu; unikinge dhidi ya watu wenye vurugu. [2] Wao wanapanga uovu mioyoni mwao; wanasababisha mapigano kila siku. [3] Ndimi zao zinajeruhi kama nyoka; sumu ya fira imo midomoni mwao. Selah [4] Ee Yahwe, unilinde dhidi ya mikono ya waovu; unikinge na vurugu za watu wanaopanga kuniangusha. [5] Wenye majivuno wameweka mtego kwa ajili yangu; wameeneza nyavu; wameweka kitanzi kwa ajili yangu. Selah [6] Nilimwambia Yahwe, "Wewe ni Mungu wangu; usikie kilio changu unihurumie." [7] Ee Yahwe, Bwana wangu, wewe ni mwenye nguvu uwezaye kuniokoa; hunifunika ngao kichwa changu siku ya vita. [8] Ee Yahwe, usiyatimize matakwa ya waovu; usiruhusu njama zao kufanikiwa. Selah [9] Wale wanao nizunguka huinua vichwa vyao; madhara ya midomo yao wenyewe na yawafunike. [10] Makaa ya moto na yawaangukie; uwatupe motoni, kwenye shimo refu, wasiweze kuinuka tena. [11] Watu wenye ndimi na wasifanywe salama juu ya nchi; na uovu umuwinde kumpiga mtu mwenye vurugu mpaka afe. [12] Ninajua kuwa Yahwe atahukumu kwa haki walioteswa, na kuwa atawapa haki wahitaji. [13] Hakika watu wenye haki watalishukuru jina lako; watu wanyoofu wataishi uweponi mwako.

Psalms 140:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Kwa mwanamuziki mkuu
"Hii ni kwa kiongozi wa muziki kutumia katika kuabudu"

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

wanasababisha vita
Hapa "vita" inaweza kumaanisha ugomvi wa aina yoyote, yakiwemo mabishano.

Ndimi zao zinaumiza kama nyoka
Watu wanaosababisha ugomvi kwa yale wanayosema wanazungumziwa kana kwamba wana ndimi za nyoka. Ingawa nyoka hawadhuru kwa ndimi zao, lakini kwa kung'ata kwao na hasa kwa sumu. Wala mtu hawezi kuuchonga ulimi wake. Lakini, wazo la ulimi uliochongeka linamaanisha kuzungumza katika njia inayosababisha shida. Na wazo la nyoka kuwa na ulimi ulio chongeka inawakilisha ukweli kuwa nyoka wengi wana sumu.

Psalms 140:4

mikono ya waovu
nugu ya waovu

wameweka mtego ... sambaza wavu ... weka kitanzi
Aina bayana ya mitego sio muhumi kuliko wazo la kwamba"waovu ... watu wenye vurugu" wanapanga kusababisha shida kwa mwandishi wa zaburi.

Psalms 140:6

sikia vilio vyangu
Huu ni wito wa msaada. "nisikie ninapokuita sasa unisaidie"

unalinda kichwa changu katika siku ya vita
Kichwa cha mtu huwa kwenye hatari kubwa wakati wa vita. "unanilinda ninapoenda vitani"

vita
Hapa"vita" inaweza kumaanisha shida kubwa ya aina yoyote.

usitimize hamu za waovu
"tafadhali usiwaruhusu waovu kupata wanachotamani"

waovu
"watu waovu"

Psalms 140:9

wanainua vichwa vyao
Hii ni ishara ya kuwa na kiburi. "wana kiburi"

acha madhara ya midomo yao wenyewe iwafunike
Hili ni ombi kuwa Mungu atawafanya watenda maovu kuteseka kwa shida walizosababisha kwa maneno waliyosema.

madhara ya midomo yao wenyewe
Taabu walizosababisha wenyewe kwa yale waliyosema.

iwafunike
Basi, wazuie kusababisha shida zaidi.

Acha makaa ya moto yawadondokee; watupe katika moto
Picha ya moto inamaanisha adhabu kali kwa ajili ya waovu.

generated on Tue Oct 24 10:45:40 2023

shimo lisilo na mwisho
Hii inaweza kumaanisha kuzimu, ulimwengu wa wafu.

watu wa ndimi
wale wanaozungumza uovu kuhusu wengine bila sababu.

salama katika nchi
"salama katika maisha haya"

na uovu umwinde mtu mwenye vurugu
Hapa uovu unazungumziwa kana kwamba ni mtu anayelipiza kisasi kwa mtu mwingine.

Psalms 140:12

atampa hukumu mhitaji
Hapa hukumu inazungumziwa kana kwamba ni kit kinachoweza kupewa kwa mtu. "Atatenda katika hali ya kuwasaidia wahitaji"

kwa jina lako
kwako

generated on Tue Oct 24 10:45:40 2023

Chapter 141

Zaburi ya Daudi. [1] Ee Yahwe, ninakulilia wewe; uje upesi kwangu. Unisikilize nikuitapo. [2] Maombi yangu na yawe kama uvumba mbele zako; mikono yangu iliyoinuliwa na iwe kama dhabihu ya jioni. [3] Ee Yahwe, uweke mlinzi kinywani mwangu; mngojezi malangoni pa midomo yangu. [4] Usiruhusu tamaa ya moyo wangu kutamani uovu wowote wala kushiriki katika matendo ya dhambi na watu waishio maovuni. Nisile vyakula vyao vya anasa. [5] Mwenye haki na anipige; nao utakuwa ni wema kwangu. Anirudi; itakuwa kama mafuta kichwani pangu; kichwa changu na kisikatae kupokea. Lakini maombi yangu siku zote yatakuwa dhidi ya matendo yao mauvu. [6] Viongozi wao watatupwa chini toka juu mlimani; watayasikia maneno yangu kuwa ni matamu. [7] Watalazimika kusema, "Kama vile jembe moja livunjapo ardhi, hivyo mifupa yetu imesambaratishwa kinywani pa kuzimu." [8] Hakika macho yangu yanakutazama wewe, Yahwe, Bwana; katika wewe napata kimbilio; usiiache nafsi yangu. [9] Unilinde dhidi ya mitego waliyoiweka kwa ajili yangu, na matanzi yao watendao maovu. [10] Waovu na waangukie kwenye nyavu zao wenywe pindi mimi nitorokapo.

Psalms 141:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

kulilia
"nakuomba msaada"

njoo upesi kwangu
Mwandishi wa zaburi anazungumza kana kwamba Yahwe ni mtu aliyehitaji kuja kutoka sehemu nyingine kumsaidia. "Njoo upesi kunisaidia"

Nisikie ninapokuita
"Tafadhali nisikie ninapokuita" au "Nakuomba unisikie ninapokuita"

Na maombi yangu yawe kama uvumba
"Na maombi yangu yakupendeze kama harufu nzuri ya uvumba unavyowapendeza watu"

maombi yangu
Mwandishi wa zaburi anataka Yahwe kupendeza naye kwa sababu anaomba na kwa sababu ya maneno ya ombi lake.

mikono yangu iliyoinuka
"mikono niliyoinua juu." Mikon iliyo inuka ni njia nyingine ya kusema maombi. Watu waliinua mikono yao walipoomba au kumsifu Yahwe.

iwe kama sadaka ya jioni
iwe kama mnyama aliyechomwa katika madhabahu jioni. Mwandishi anazungumza kana kwamba anataka Yahwe apendezwe naye kama anavyopendezwa na wanaoleta wanyama kwa ajili ya sadaka. Anataka Yahwe apendezwe kwa sababu mwandishi wa zaburi anaomba au kwa sababu ya maneno ya ombi lake.

Psalms 141:3

weka ulinzi juu ya mdomo wangu
Mwandishi wa zaburi anazungumza kana kwamba maneno maovu ni wafungwa wanaojaribu kutoroka kutoka mdomoni mwake. "tafadhali nisaidie nisiseme mambo yaliyo maovu"

weka ulinzi juu ya
"mwambie mtu alinde"

linda mlango wa midomo yangu
Mwandishi wa zaburi anazungumza kana kwamba maneno maovu ni wafungwa wanaojaribu kutoroka kutoka mdomoni mwake. "tafadhali nisaidie nisiseme mambo yaliyo maovu"

kushiriki katika vitendo vya dhambi
"kufanya vitendo vya dhambi"

vyakula vyao vitamu
"vyakula maalumu"

Psalms 141:5

anipige
Mwandishi anazungumza kana kwamba kukemewa ni kumpiga mtu kimwili. "nikemee" au "nipige ili nisikie anaponirekebisha"

itakuwa kama fadhili kwangu
"anaponipiga, nitajua kuwa yule anayenipiga ananitendea fadhila"

itakuwa kama mafuta kichwani kwangu
Maana zinazowezekana ni kwamba mwandishi wa zaburi anazungumza kana kwamba mtu anayemsahihisha anamwekea mafuta kichwani mwake 1) kumpa heshima. "anaponisahihisha, nitajua kuwa yule anayenisahihisha ananitendea

generated on Tue Oct 24 10:45:40 2023

jambo jema" au 2) kufanya kichwa chake kipate unafuu.

na kichwa changu kisikatae kukubali
Kichwa kinamwakilisha mtu. "na niikubali kwa furaha"

maombi yangu daima ni dhidi ya matendo yao ya uovu
Maneno "matendo ya uovu" ni njia nyingine ya kusema watu waliotenda hayo matendo maovu. "Huwa naomba kwamba Yahwe awazuie watu waovu kutenda mambo maovu"

Viongozi wao watatupwa chini
Maana zinazowezekana ni 1) "Mtu atawatupa viongozi wao chini" au 2) "Viongozi wao watawatupa chini."

genge
ardhi yenye mteremko wa ghafla

mifupa yetu imetawanywa
Maana zinazowezekana ni 1) "watu wametupa mifupa yetu pande tofauti" au 2) kama matokeo ya kuanguka katika genge. "miili yetu imevunjika na mifupa yetu imelala ovyo.

Psalms 141:8

macho yangu yako kwako
Macho yanawakilisha mtu mzima. "ninaangalia kuona utakachofanya" au "nategemea unisaidie"

nakukimbilia wewe
"ninakuomba unisaidie"

nafsi yangu
Nafsi ni njia nyingine ya kusema mtu mzima. "mimi"

mitego waliyoniwekea
Mwandishi anazungumzia kumdanganya mtu mzuri ili kwamba mtu mzuri atende dhambi au ili watu waovu wamshinde kana kwamba ilikuwa kuweka mtego kwa ajili ya mnyama. Neno "mitego" ni njia nyingine ya kusema watu wenyewe. "watu wanaotafuta njia za kumdhuru"

vitanzi ... mitego
Vitanzi humnasa mnyama kwa njia ya kama wakati mitego humnasa mnyama kwenye kachumba kado, mara nyingi kaliko undwa kwa chuma au mbao.

mitego ya watenda uovu
"mitego ambayo wanaotenda maovu wametega"

Acha waovu waanguke kwenye nyavu zao wenyewe
Mwandishi wa zaburi anawazungumzia watu waovu kuwadanganya watu wazuri kana kwamba wawindaji wanatega wanyama. "Acha waovu waanguke kwenye mitego ya nyavu waliyoandaa kunasa watu wengine" au " Acha vitu viovu walichopanga waovu kwa ajili ya wenye haki viwatokee waovu wenyewe"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 142

Zaburi ya Daudi, alipokuwa pangoni; maombi. [1] Kwa sauti yangu namlilia Yahwe anisaidie; kwa sauti yangu naomba kwa ajili ya neema ya Yahwe. [2] Namwaga malalamiko yangu mbele zake; ninamwambia shida zangu. [3] Roho yangu inapokuwa dhaifu ndani yangu, wewe unajua mapito yangu. Kwenye njia niipitayo wamenifichia mtego. [4] Natazama kulia kwangu na sioni yeyote anayenijali. Sina pa kukimbilia; hakuna anayejali kuhusu uhai wangu. [5] Nilikuita wewe, Yahwe; nikasema, "Wewe ni kimbilio langu, fungu langu katika nchi ya walio hai. [6] Sikia kuita kwangu, maana nimeshushwa chini sana; uniokoe dhidi ya watesi wangu, maana wana nguvu kuliko mimi. [7] Uitoe nafsi yangu kifungoni ili niweze kulishukuru jina lako. Wenye haki watakusanyika karibu nami kwa sababu umekuwa mwema kwangu."

Psalms 142:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Maschili
Hii inaweza kumaanisha mtindo wa muziki.

pango
sehemu ya wazi chini ya ardhi yenye ukubwa wa kutosha watu kutembea

Ninalilia msaada kwa Yahwe ... Ninaomba kwa ajili ya fadhili za Yahwe
"Ninalilia na kuomba msaada kwa Yahwe kwa ajili ya fadhili zake"

kwa sauti yangu
"kwa kutumia sauti yangu"

Ninamwagwa kilio changu mbele yake ... namweleza shida zangu
"Ninamwaga kilio changu na shida zangu mbele yake"

Ninamwagwa kilio changu mbele yake
Mwandishi anazungumzia kumweleza Yahwe kwa nini ana huzuni kana kwamba anamwaga kimiminiko kutoka kwenye chombo. "Namwambia yote kuhusu kwa nini nina huzuni"

namweleza shida zangu
"namwambia kuhusu yote yanayonifanya kuwa na wasiwasi"

Psalms 142:3

roho yangu imedhoofika ndani yangu
"niko mnyonge" au "nimekata tamaa sana"

unafahamu njia yangu
"unafahamu njia nayopaswa kuchukua." Mwandishi anazungumza kana kwamba afanyacho mtu ni njia ambayo mtu amepitia. "unafahamu namna ninavyopaswa kuishi"

Katika njia nayopita wameficha mtego kwa ajili yangu
Mwandishi wa zaburi anazungumzia watu kutaka kumdhuru kana kwamba walikuwa wakijaribu kutega mnyama. "Wanafanya mipango ili chochote nitakachofanya wanidhuru"

maisha yangu
Hii ni njia nyingine ya kusema "mimi."

Nikakuita
Huu ni wito wa msaada. "nikuita wewe kwa ajili ya msaada"

fungu langu
Maana zinazowezekana ni 1)"ninachotaka" au 2) "ninachohitaji" au 3) "nilichonacho"

katika nchi ya walio hai
"wakati niko hai"

Psalms 142:6

Sikia wito wangu
Huu ni wito wa msaada. "Nisikilize ninapokuita kwa ajili ya msaada"

Nimeshushwa chini sana
Maana zinazowezekana ni 1) "mimi ni mhitaji sana" na 2) "mimi ni mnyonge sana."

Leta nafsi yangu kutoka gerezani
Hili ni ombi. "nitoe gerezani"

nitoe shukrani kwa jina lako
Neno "jina" ni njia nyingine ya kusema mtu. "kutoa shukrani kwako"

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generated on Tue Oct 24 10:45:40 2023

Chapter 143

Zaburi ya Daudi. [1] Ee Yahwe, usikie maombi yangu; sikia kuomba kwangu. Kwa sababu ya uaminifu wa agano lako na haki yako, unijibu! [2] Usimuhukumu mtumishi wako, kwa kuwa machoni pako hamna aliye haki. [3] Adui ameifuatia nafsi yangu; amenisukuma hadi chini; amenifanya niishi gizani kama wale ambao wamekwisha kufa siku nyingi zilizopita. [4] Na roho yangu inazidiwa ndani yangu; moyo wangu unakata tamaa. [5] Nakumbuka siku za zamani zilizopita; nayatafakari matendo yako yote; nawaza juu ya utimilifu wako. [6] Nakunyoshea mikono yangu katika maombi; nafsi yangu inakuonea kiu katika nchi kavu. Selah [7] Unijibu upesi, Yahwe, kwa sababu roho yangu inazimia. Usinifiche uso wako, vinginevyo nitakuwa kama wale waendao chini shimoni. [8] Unifanye kusikia uaminifu wa agano lako wakati wa asubuhi, maana ninakuamini wewe. Unionyeshe njia niipasayo kutembea kwayo, kwa maana nakuinulia wewe nafsi yangu. [9] Uniokoe dhidi ya adui zangu, Yahwe; nakimbilia kwako ili nijifiche. [10] Unifundishe kufanya mapenzi yako, maana wewe ni Mungu wangu. Roho wako mwema na aniongoze mimi katika nchi ya unyoofu. [11] Ee Yahwe, kwa ajili ya jina lako, unihifadhi hai; katika haki yako uitoe nafsi yangu taabuni. [12] Katika uaminifu wa agano lako uwaondoshe maadui zangu na uwaangamize maadui wa uhai wangu, maana mimi ni mtumishi wako.

Psalms 143:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

Sikia ombi langu
Maneno "ombi langu" ni njia nyingine ya kusema mtu anaye omba. "Nisikilie ninapoomba kwako" au "Kuwa tayari kufanya ninachokuomba kufanya"

nijibu
"tafadhali fanya ninachokuomba ufanye"

Usiingie hukumuni
"Tafadhali usinihukumu" au "Nakusihi usinihukumu"

mtumishi wako
Mwandishi anajizungumzia mwenyewe kana kwamba anamzungumzia mtu mwingine. "mimi"

machoni pako hakuna aliye na haki
"haufikiri kuwa yeyote ana haki"

Psalms 143:3

amefuatilia nafsi yangu
"amenifukuza akijaribu kunishika"

amenisukuma chini hadi ardhini
"ameniangamiza kabisa"

Roho yangu imezidiwa ndani yangu
"Mimi mnyonge" au "Nimekata tamaa kabisa"

moyo wangu umekata tamaa
"sina matumaini tena"

Psalms 143:5

Naitisha akilini
"Nafikiria"

mafanikio yako
"yote uliyotimiza" au "mambo yote makuu uliyotenda"

natawanya mikono yangu kwako katika maombi
"naomba kwako na mikono yangu ikiwa imenyanyuka pembeni yangu"

nafsi yangu ina kiu na wewe katika nchi iliyokauka
Mwandishi wa zaburi anazungumzia kutaka kuwa na Mungu kana kwamba yuko katika nchi iliyokauka na pia alikuwa karibu ya kufa kwa kiu. "ninataka kuwa na wewe kama mtu aliye katika nchi iliyokauka mwenye kiu sana anavyotaka maji"

nafsi yangu ina kiu na wewe
Mwandishi anatamani kumjua Yahwe. Mkazo wa hamu yake kumjua yahwe ni kama mtu aliye na kiu sana. "na shauku na wewe"

nafsi yangu
Nafsi ni njia nyingine ya kusema mtu.

nchi iliyokauka
Ardhi ambayo kila kitu kimekufa kwa sababu hakuna maji.

Sela
Hili linaweza kuwa neno la kimuziki linalowaongoza watu jinsi ya kuimba au kujecheza vyombo hapa. Tafsiri zingine huandika neno hili la Kihebrabia, na zingine haziliweki.

generated on Tue Oct 24 10:45:40 2023

Psalms 143:7

roho yangu ni dhaifu
"mimi ni mnyonge" au "nimekata tamaa sana"

Usifiche uso wako kwangu
Hili ni ombi. "Nakuomba usijifiche kwangu" au "Tafadhali usijifiche kwangu"

Usifiche uso wako kwangu
Mwandishi anamzungumzia Yahwe kukataa kufanya kile ambacho mwandishi wa zaburi anaomba kana kwamba Yahwe alikuwa anakataa hata kumtazama. "Usikatae kunisikiliza" au "Tafadhali nisikilize"

Nitakuwa kama hao waendao shimoni
"Nitakuwa kama mtu mwingine tu aliyekufa"

Acha nisikie uaminifu wako wa agano
"Nisababishe kusikia uaminifu wako wa agano" au "Niambie uaminifu wako wa agano"

asubuhi
Maana zinazowezekana ni 1) asubuhi ni muda ambao watu wa wakati huo walidhani unafaa kuomba, au 2) "asubuhi kwa asubuhi," kila siku.

Nioneshe
"Niambie"

njia ninayopaswa kutembea
Mwandishi wa zaburi anazungumzia jinsi watu wanavyoishi kana kwamba ni njia ambayo wanatembea. "jinsi unavyotaka niishi"

kwa kuwa ninainua roho yangu kwako
Maana zinazowezekana ni 1) "ninaomba kwako" au 2) "ninaamini kuwa utaniongoza na kunilinda"

Psalms 143:9

Nakimbia kwako kujificha
Maana zinazowezekana ni 1) "Nakimbia kwako ili nijifiche" na 2) "Nakimbia kwako ili unifiche na kunilinda."

kufanya mapenzi yako
"kufanya unachotaka nifanye"

aniongoze katika nchi ya unyofu
Maana zinazowezekan ni 1) "nasaidie niishi kwa haki" au 2) "maisha yangu yawe huru na taabu"

nchi ya unyofu
Maana zinazowezekana ni 1) hii ni sititari ya kuishi maisha ya haki au 2) "nchi tambarare," sitiari ya maisha yasiyokuwa na taabu.

Psalms 143:11

kwa ajili ya jina lako
x

adui wa maisha yangu
"adui wanaotaka kuchukua maisha yangu"

Katika uaminifu wako wa agano wakate adui zangu
"Onesha uaminifu wako wa agano kwa kuwakata adui zangu"

adui wa maisha yangu
"adui wa nafsi yangu" au, kuchukua "maisha yangu" kama njia nyingine ya kusema "mimi", "adui zangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 144

Zaburi ya Daudi. [1] Atukuzwe Yahwe, mwamba wangu, anifundishaye mikono yangu vita na vidole vyangu kupigana. [2] Wewe ni uaminifu wa agano langu na ngome yangu, mnara wangu mrefu na uniokoaye, ngao yangu na yule ambaye katika yeye napata kimbilio, uyatiishaye mataifa chini yangu. [3] Ee Yahwe, mtu ni kitu gani hata umtazame au mwana wa mtu hata umfikirie? [4] Mtu ni kama pumzi, siku zake ni kama uvuli upitao. [5] Ee Yahwe uziinamishe mbingu na ushuke chini, uiguse milima na uifanye kutoa moshi. [6] Utume umeme uwatawanye adui zangu; upige mishale yako na uwavuruge. [7] Nyosha mkono wako toka juu; uniokoe kutoka katika maji mengi, na kutoka katika mkono wa wageni. [8] vinywa vyao hunena uongo, na mkono wao wa kuume ni mkono wa uongo. [9] Nitakuimbia wimbo mpya, Mungu; kwa kinanda cha nyuzi kumi nitakuimbia sifa wewe, [10] uwapaye wafalme wokovu, uliye muokoa Daudi mtumishi wako dhidi ya upanga wa uovu. [11] Uniokoe na unitoe mkononi mwa wageni. Midomo yao huongea uongo, na mkono wao wa kuume ni mkono wa uongo. [12] Wana wetu na wawe kama mimea ikuayo kwa ukumbwa timilifu katika ujana wao na binti zetu kama nguzo za pembeni, zilizonakishiwa kwa kupamba jumba la kifahari. [13] Ghala zetu na zijae akiba ya kila aina ya mazao, na kondoo wetu wazae elfu na makumi elfu mashambani mwetu. [14] Kisha ng'ombe wetu watakuwa na nddama wengi. Hakuna atakayevunja kuta zetu; hakutakuwa na uhamisho wala kilio mitaani mwetu. [15] Wamebarikiwa watu wenye baraka hizo; furaha ina watu ambao Mungu wao ni Yahwe.

Psalms 144:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Zaburi ya Daudi
Maana zinazowezekana ni 1) Daudi aliiandika zaburi au 2) zaburi inamhusu Daudi au 3) zaburi iko katika mtindo wa zaburi za Daudi.

mwamba wangu
Maana zinazowezekana ni1) "yule ambaye ananiweka salama" au 2) "yule anayenipa nguvu"

anayefunza mikono yangu kwa ajili ya vita na vidole vyangu kwa mapambano
Maneno "mikono" na "vidole" zinamaana ya "mimi." "anayeniandaa kwa ajili ya vita" au ""anayeniandaa kwa ajili ya mapambano"

uaminifu wangu wa agano
"yule ambaye ananionesha uaminifu wa agano"

ngome yangu ... namkimbilia
Mwandishi wa zaburi anatumia sitiari kusisitiza kwamba Yahwe atamlinda.

mnara wangu wa juu
Daudi anamzungumzia Yahwe kana kwamba ni ngome inayomlinda dhidi ya mashambulizi. Yahwe ndiye anayemlinda Daudi na hatari.

ngao yangu
Daudi anamzungumzia Yahwe kana kwamba ni ngao inayomlinda askari. Yahwe ndiye anayemlinda Daudi dhidi ya hatari.

yule ambaye namkimbilia
Kwenda kwa Yahwe kunazungumziwa kama kumkimbilia. "yule ambaye ninaenda kwake kwa ajili ya ulinzi"

yule unayedhibiti mataifa chini yangu
"yule anayenisaidia kuyashinda mataifa mengine"

Psalms 144:3

Yahwe, mtu ni nini hadi unamtambua au mwanadamu hadi unamfikiria?
"Mwanadamu ni mdogo sana ukilinganisha na vingine vyote ulivyoumba hadi ninashangaa kwamba unamtambua na kumwaza"

mtu ... mwanadamu
maneno mawili yote yanamaanisha wanadamu

kama pumzi ... kama kivuli kipitacho
Mwandishi anawafananisha wanadamu na hivi vitu kuonesha jinsi maisha yao yalivyo mafupi.

Psalms 144:5

sababishe ... ije chini ... gusa ... ifanye ... Tuma ... uwatawanye ... piga ... warudishe
Haya maneno yanatakiwa kutafsiriwa kama maombi na sio amri kwa sababu mwandishi anatambua kuwa Mungu ni mkuu zaidi yake.

Sababisha anga izame
Maana zinazowezekana ni 1) pasua anga wazi au 2) kunja mbigu kama tawi la mti linavyojikunja mtu anapotembea juu yake au kama mtu anavyokunja upinde kabla ya kupiga mishale.

generated on Tue Oct 24 10:45:40 2023

katika kuchanganyikiwa
"ili wasijue wawaze nini au wafanye nini"

Psalms 144:7

Nyosha mkono wako toka juu; niokoe na maji mengi
Daudi anazungumza kana kwamba Mungu alikuwa kwenye ardhi juu ya mafuriko na ana mikono ya kimwili ambayo angeweza kumvuta Daudi kutoka kwenye mafuriko. Mafuriko ni sitiari ya taabu zilizosababishwa na "wageni." "Unaweza kutenda, nisaidie nizishinde taabu zangu"

kutoka mkono wa wageni
Hapa "mkono" unaashiria nguvu."kutoka katika nguvu ya wageni"

Midomo yao inazungumza uongo
"Wanazungumza uongo"

mkono wao wa kuume ni uongo
Maana zinazowezekana ni 1) Daudi anazungumzia utamaduni wa kuinua mkono wa kuume ili kuapa kuwa anachotaka kusema mtu mahakamani ni kweli, "wanadanganya hata wanapoapa kusema ukweli," au 2) "mkono wa kuume" ni sitiari ya nguvu, "kila kitu walichopata, wamepata kwa kusema uongo"

Psalms 144:9

wimbo mpya
Maana zinazowezekana ni 1) "wimbo ambao hakuna mtu amewahi kuimba" au 2) "wimbo ambao sijawahi kuimba"

kwako, unayewapa ...wafalme, uliyemwokoa
"kwako. Ni wewe unayewapa ... wafalme. Ni wewe ulimwokoa"

Daudi mtumishi wako
Daudi anajizungumzia kana kwamba ni mtu mwingine. "mimi, Daudi, mtumishi wako"

na upanga mwovu
Daudi anawazungumzia watu waovu kana kwamba ni upanga wanaotumia kama silaha. "kutoka kwa watu waovu waliokuwa wanajaribu kumuua"

Niokoe na uniweke huru
"Tafadhali niokoe na uniweke huru"

kutoka katika mkono wa wageni
Hapa "mkono" unaashiria nguvu."kutoka katika nguvu ya wageni"

Midomo yao inazungumza uongo
"Wanazungumza uongo"

mkono wao wa kuume ni uongo
Maana zinazowezekana ni 1) Daudi anazungumzia utamaduni wa kuinua mkono wa kuume ili kuapa kuwa anachotaka kusema mtu mahakamani ni kweli, "wanadanganya hata wanapoapa kusema ukweli," au 2) "mkono wa kuume" ni sitiari ya nguvu, "kila kitu walichopata, wamepata kwa kusema uongo"

Psalms 144:12

kama mimea inayokuwa kikanilifu
yenye afya na imara

katika ujana wao
muda ambao watu wanakua

binti zetu kama nguzo za pembeni zilizochongeka
"na binti zetu wachongeke kama nguzo za pembeni"

nguzo za pembeni zilizochongeka
"nguzo nzuri zinazobeba pembe za nyumba kubwa"

nguzo za pembeni zilizochongeka, zenye umbo zuri kama za hekalu
"nguzo zilizochengeka kufanya hekalu lipendeze"

maelfu na elfukumi katika mashamba yetu
"maelfu—hata makumi elfu!—na wajaze mashamba yetu"

Psalms 144:14

Hakuna mtu atakayepasua kwenye kuta zetu
"Hakuna mtu atakayeweza kuvamia mji wetu"

wala kilio
"hakuna mtu atakayelia kwa maumivu" au "hakuna mtu kuomba omba chakula" au "hakuna tu kuita hukumu"

generated on Tue Oct 24 10:45:40 2023

Chapter 145

Zaburi ya sifa. Ya Daudi. [1] Nitakutukuza wewe, Mungu wangu, Mfalme; nitalihimidi jina lako milele na milele. [2] Kila siku nitakuhimidi; nitalisifu jina lako milele na milele. [3] Yahwe ndiye mkuu na wakusifiwa sana; ukuu wake hauchunguziki. [4] Kizazi kimoja kitayasifu matendo yako kwa kizazi kijacho na kitatangaza matendo yako makuu. [5] Nitaitafakari fahari ya utukufu wa adhama yako na matendo yako ajabu. [6] Watanena juu ya nguvu ya kazi zako za kutisha, nami nitatangaza ukuu wako. [7] Nao watatangaza wingi wa wema wako, na wataimba kuhusu haki yako. [8] Yahwe ni wa neema na huruma, si mwepesi wa hasira na mwingi katika uaminifu wa agano lake. [9] Yahwe ni mwema kwa wote; huruma zake zi juu ya kazi zake zote. [10] Vyote ulivyo viumba vitakushukuru wewe, Yahwe; waaminifu wako watakutukuza wewe. [11] Waaminifu wako watanena juu ya utukufu wa ufalme wako, na watahubiri juu ya nguvu zako. [12] Watayafanya matendo makuu ya Mungu ya julikane na wanadamu na utukufu wa fahari ya ufalme wake. [13] Ufalme wako ni wa milele, na mamlaka yako ya dumu kizazi hata kizazi. [14] Yahwe huwategemeza wote waangukao na huwainua wote walioinama chini. [15] Macho ya wote yanakungoja wewe; nawe huwapa chakula chao kwa wakati sahihi. [16] Huufungua mkono wako na hukidhi haja ya kila kiumbe hai. [17] Yahwe ni mwenye haki katika njia zake zote na neema katika yote afanyayo. [18] Yahwe yu karibu na wote wamwitao, wale wamwitao yeye katika uaminifu. [19] Hutimiza haja za wale wanao mheshimu yeye; husikia kilio chao na kuwaokoa. [20] Yahwe huwalinda wale wampendao, lakini atawaangamiza waovu wote. [21] Kinywa changu kitazinena sifa za Yahwe; wanadamu wote na walitukuze jina lake takatifu milele na milele.

Psalms 145:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

zaburi ya kusifu ya Daudi
"Hii ni zaburi ya kusifu ambayo Daudi aliandika"

Nitakutukuza wewe
"Nitawaambia watu jinsi ulivyo wa ajabu"

Nitabariki jina lako
Neno "jina" ni njia nyingine ya kusema Yahwe mwenyewe. "jina lake tukufu libarikiwe", "ubarikiwe" au "fanya kinachokufurahisha"

Nitalisifu jina lako
Neno "jina" ni njia nyingine ya kusema Yahwe mwenyewe. "nitakusifu" au "nitawaambia watu jinsi ulivyo mkuu"

Psalms 145:4

matendo yako makuu
"vitu unavyoweza kufanya kwa sababu una nguvu"

Psalms 145:6

nitatangaza wema wako uliojaa tele
"nitawaambia watu jinsi ulivyo mwema sana"

Psalms 145:8

umejaa tele uaminifu wa agano
Mwandishi anazungumzia uaminifu wa agano kana kwamba ni kitu cha kimwili ambacho mtu anaweza kumiliki kiasi kikubwa chake. "ni mwaminifu kabisa kwa agano lako"

rehema zake ziko juu ya kasi zake zote
"watu wanaweza kumwona akionesha huruma katika kila kitu afanyacho"

Psalms 145:10

Yote ulivyoumba vitakupa shukrani
"Watu wote uliowaumba watakupa shukrani" au "Itakuwa kana kwamba kila kitu ulichoumba kitakupa shukrani"

Psalms 145:13

unadumu katika vizazi vyote
"unabaki milele"

Psalms 145:14

anashikilia wote wanaoanguka ... anawainua wote walioinama
Mwandishi anamzungumzia Yahwe kuwatia moyo watu kana kwamba alikuwa akiwasaidia watu waliokuwa wandhaifu kimwili. "huwatia moyo wale walio kata tamaa"

Macho ya wote yanasubiri
"Kila mtu anasubiri"

generated on Tue Oct 24 10:45:40 2023

Unafungua mkono wako
"Unatoa kwa ukarimu"

kuridhisha hamu za kila kiumbe hai
"unampa kila mtu zaidi ya anachohitaji na kiasi anachotaka"

Psalms 145:17

Yahwe ni wa haki katika njia zake zote
"Watu wanaweza kuona katika yote ambayo Yahwe anafanya kuwa yeye ni mwenye haki"

mwenye fadhili katika yote atendayo
"na ni mwenye fadhili katika yote atendayo" au "watu wanaweza kuona katika mambo yote ambayo Yahwe anafanya ya kuwa ni mwenye fadhili"

yuko karibu kwa wale wote wanaomwita
"anatenda upesi kuwasaidia wale wanaoomba"

wale wote wanaomwita kwa uaminifu
"kwa wale wanaosema ukweli tu wanapoomba" au "kwa wote wale anaowaamini wanapoomba"

Psalms 145:20

Mdomo wangu uta...
"Nita..."

utazungumza sifa za Yahwe
"Nitawaambia wote jinsi Yahwe alivyo mwema"

acha wanadamu wote wabariki jina lake
Neno "jina " njia nyingine ya kusema Yahwe mwenyewe. "jina lake tukufu libarikiwe," "acha watu wote wambariki" au "acha watu wote wafanye kinachomfurahisha"

generated on Tue Oct 24 10:45:40 2023

Chapter 146

1 Msifu Yahwe. Msifu Yahwe, ee nafsi yangu. **2** Ninamsifu Mungu maisha yangu yote; nitamuimbia sifa Mungu wangu ni ngali ni hai. **3** Msiweke imani katika wakuu au wanadamu, ambaye katika yeye hamna wokovu. **4** Wakati uhai wa pumzi ya mtu unapokoma, hurudi aridhini; siku hiyo mipango yake hufikia mwisho. **5** Amebarikiwa yule ambaye Mungu wa Yakobo ni msaada wake, ambaye tumaini lake liko katika Yahwe Mungu wake. **6** Yahwe aliumba mbingu na nchi, bahari, na vyote vilivyomo; huitazama kweli milele. **7** Yeye hutekeleza hukumu kwa ajili ya walioonewa na huwapa chakula wenye njaa. Yahwe huwafungua waliofungwa; **8** Yahwe huyafungua macho ya kipofu; Yahwe huwainua walioinama; Yahwe huwapenda watu wenye haki. **9** Yahwe huwalinda wageni katika nchi; huwainua yatima na wajane, bali huipinga njia ya wasio haki. **10** Yahwe atatawala milele, Mungu wako, Sayuni, kwa vizazi vyote. Msifuni Yahwe.

Psalms 146:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Msifu Yahwe, nafsi yangu
Hapa "nafsi" inawakilisha undani wa mwandishi. Mwandishi anajiamuru kumsifu Yahwe. "Nitamsifu Yahwe kwa nafsi yangu yote" au "Nitampa Yahwe sifa kwa maisha yangu yote"

kwa maisha yangu yote
"hadi nife" au "wakati ninaishi"

Psalms 146:3

kwa wana wa wafalme
Hapa "wana wa wafalme" inawakilishwa viongozi wote wanadamu.

kwa wanadamu, ambamo hakuna wokovu
"kwa mtu yeyote kwa sababu hawezi kukuokoa"

kwa wanadamu
"kwa watu"

Pumzi ya mtu inaposimama
Hii ni njia ya ustarabu ya kumaanisha mtu anakufa. "Mtu anapokufa"

anarudi mavumbini
Hii inamaanisha kamaMungu alivyomuumba binadamu wa kwanza, Adamu, kutoka mavumbini, hivyo pia mwili wa mtu utaoza na kuwa mavumbi tena atakapokufa.

Psalms 146:5

Yahwe ameumba mbingu na dunia
Maneno "mbingu" na "dunia" yanamaanisha kila kitu kilichopo ulimwenguni.

hufuata uaminifu
"hubaki mwaminifu"

Psalms 146:7

Anapitisha hukumu
"Anaamua mambo kwa usawa"

kwa waliokandamizwa
"kwa watu waliokandamizwa" au "kwa wale ambao watu wengine wamewakandamiza"

kwa wenye njaa
"kwa watu wenye njaa" au "kwa wale walio na njaa"

hufungua macho ya vipofu
Kumsababisha mtu kipofu kuona inazungumziwa kana kwamba Yahwe alikuwa anafungua macho yake. "husababisha vipofu kuona"

vipofu
"watu vipofu" au "wale walio vipofu"

Yahwe huwainua wale walioinama chini
Yahwe kumsaidia mtu inazungumziwa kana kwamba anamsaidia mtu kimwili kusimama. "Yahwe huwasaidia wale walio kata tamaa" au "Yahwe huwasaidia wale walio wanyonge"

walioinama chini
Hili ni tendo lenye ishara ya kukata tamaa na kuomboleza.

Psalms 146:9

huwainua
Mungu kumsaidia mtu kunazungumziwa kana kwamba alikuwa akiwanyanyua juu kimwili.

Mungu wako, Sayuni
Hapa "Sayuni" inawakilisha watu wote wa Israeli. Mwandishi anazungumza na watu wa Israeli kana kwamba walikuwa hapo wakimsikiliza. "Mungu wenu, watu wa Israeli"

katika vizazi vyote
"atatawala katika vizazi vyote" au "atatawala milele"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 147

1 Msifuni Yahwe, kwa maana ni vyema kumwimbia sifa Mungu wetu, ni kuzuri, kusifu kwa faa sana. **2** Yahwe huijenga tena Yerusalemu, huwakusanya pamoja watu wa Israeli waliotawanyika. **3** Huponya mioyo iliyopondeka na kuganga majeraha yao. **4** Huzihesabu nyota, naye huzipa majina zote. **5** Ukuu ni wa Bwana wetu na nguvu zake ni za kutisha, ufahamu wake hauwezi kupimika. **6** Yahwe huwainua wanyonge, huwashusha chini wenye jeuri. **7** Mwimbieni Yahwe kwa shukurani, mwimbieni sifa Mungu wetu kwa kinubi. **8** Huzifunika mbingu kwa mawingu na huiandaa mvua kwa ajili ya nchi, akizifanya nyasi kukua juu ya milima. **9** Huwapa wanyama chakula na wana kunguru waliapo. **10** Hapati furaha katika nguvu ya farasi, wala haridhii miguu imara ya mwanadamu. **11** Yahwe huridhia katika wale wanao muheshimu yeye, watumainio katika uaminifu wa agano lake. **12** Msifuni Yahwe, Yerusalemu, msifuni Mungu wenu, Sayuni. **13** Maana yeye huyakaza mapingo ya malango yako, huwabariki watoto wako kati yako. **14** Huletamafanikio ndani ya mipaka yako, hukutosheleza kwa ngano bora. **15** Huipeleka amri yake juu ya nchi, amri zake hupiga mbio sana. **16** Huifanya theluji kama sufu, huitawanya barafu kama majivu. **17** Hutupa mvua ya mawe kama makombo, ni nani awezaye kuhimili baridi aitumayo? **18** Hutuma amri zake na kuziyeyusha, huvumisha upepo wake na hutiririsha maji. **19** Hutangaza neno lake kwa Yakobo, amri zake na hukumu zake kwa Israeli. **20** Hajafanya hivyo kwa taifa linginelo lolote, na kama ilivyo amri zake, hawazijui. Msifuni Yahwe.

Psalms 147:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

ni vyema
"ni vyema kuimba sifa"

sifa inafaa
"sifa inastahili"

Psalms 147:2

Huwaponya waliovunjika moyo na kuziba vidonda vyao
Mwandishi anazungumzia huzuni ya watu na kukata tamaa kana kwamba ni vidonda vya kimwili, na Yahwe kuwatia moyo kana kwamba anaponya vidonda vyao. "Huwatia moyo wale walio na huzuni na kuwasaidia kupona na vidonda vyao vya kihisia"

Psalms 147:4

uelewa wake hauwezi kupimwa
"hakuna mtu anayeweza kupima uelewa wake" au "uelewa wake hauna mwisho"

Psalms 147:6

Yahwe huwainua waliokandamizwa
Mwandishi anazungumzia yahwe kuwapa heshima wale walio kandamizwa kana kwamba Yahwe alikuwa akiwainua kutoka ardhini. "Yahwe huwapa heshima walio kandamizwa"

huwaleta waovu chini ardhini
Mwandishi anamzungumzia Yahwe kuwaaibisha waovu kana kwamba Yahwe alikuwa akiwalazimisha kulala ardhini. "huwaaibisha waovu"

kwa kinubi
"huku wakicheza kinubi"

Psalms 147:8

na kwa wana wa kunguru wanapolia
"na huwapa chakula wana wa kunguru wanapolia"

wanapolia
"wanapoita"

Psalms 147:10

Hapendezwi na nguvu ya farasi
"Farasi wenye nguvu hawampendezi"

miguu yenye nguvu ya mtu
Maana zinazowezekana ni 1) "miguu yenye nguvu" ni njia nyingine inayowakilisha jinsi mtu anavyoweza kukimbia mbio. "watu wanaoweza kukimbia mbio" au 2) "miguu yenye nguvu" inawakilisha nguvu ya mtu mzima. "jinsi mtu alivyo na nguvu"

Psalms 147:12

Yerusalemu ... Sayuni
Mwandishi anazungumzana Yerusalemu, ambayo pia aniita Sayuni, kana kwamba ni mtu. Majina ya mji ni njia nyingine ya kuwaita watu wanaoishi humo. "watu wa Yerusalemu ... watu w Sayuni"

generated on Tue Oct 24 10:45:40 2023

Kwa kuwa huimarisha vyuma vya malango yako
Msemo "vyuma vya malango yako" unawakilisha mji kwa ujumla. Yahwe ataifanya Yerusalemu kuwa salama kutoka kwa uvamizi wa adui. "Kwa kuwa huilinda Yerusalemu"

huwabariki ... miongoni mwenu
Mwandishi anawazungumzia wanaoishi Yerusalemu kana kwamba ni watoto wa Yerusalemu. "huwabariki wale wanaoishi Yerusalemu"

Huleta mafanikio
"Huleta amani." Maana zinazowezekana ni 1) Yahwe husababisha watu wanaoishi Yerusalemu kufanikiwa kwa mali na kwa fedha au 2) neno lililotafsiriwa kama "mafanikio" linamaanisha "amani" na Yahwe huitunza yerusalemu dhidi ya mashambulizi ya adui.

Psalms 147:15

amri yake inakimbia haraka sana
Mwandishi anaelezea amri za Mungu kana kwamba ni mjumbe anayekimbia haraka kufikisha ujumbe wa Mungu.

Huifanya theluji kama sufu, husambaza jalidi kama majivu
Hii inasisitiza jinsi ilivyo rahisi kwake kufanya hivi vitu. Hufunika ardhi kwa theluji kwa urahisi kama mtu anavyofunika kitu kwa blangeti wa sufu. Na huondoa jalidi kwa wepesi kama upepo unavyopuliza majivu.

Psalms 147:17

Huigawa mvua ya mawe kama makombo
Yahwe husambaza mvua ya mawe kwa wepesi kama mtu anavyosambaza chembechembe za mkate. "Huigawa mvua ya mawe kwa urahisi, kana kwamba ni makombo"

Huigawa
"Hutuma"

mvua ya mawe
mvua yenye vipande vidogo vya barafu kutoka angani

nani anawezakustahimili baridi anayoituma
Mwandishi anatumia swali hili kusisitiza kuwa ni vigumu kuvumilia hali ya hewa ya baridi ambayo Yahwe husababisha. "hakuna anayeweza kuishi katika baridi anayoituma"

Hutuma amri yake na kuyayeyusha
Mwandishi anazungumzia amri ya yahwe kana kwamba ilikuwa ni mjumbe wake. "Huamuru barafu kuyeyuka"

Psalms 147:19

Alitangaza neno lake kwa Yakobo, sheria zake na amri zake za haki kwa Israeli
Mistari hii miwili inamaana moja na inasisitiza kuwa Yahwe alitoa sheria yake kwa Israeli pekee.

sheria zake na amri zake za haki kwa Israeli
"Alitangaza sheria zake na amri zake za haki kwa Israeli"

sheria zake na amri zake za haki
Maneno "sheria" na "amri za haki" pamoja na "neno" katika mstari uliopita, yote yanamaanisha sheria ya Musa.

hawazijui
Mataifa mengine hayajui amri za Yahwe.

generated on Tue Oct 24 10:45:40 2023

Chapter 148

1 Msifuni Yahwe. Msifuni Yahwe, ninyi mlio katika mbingu; msifuni yeye, ninyi mlio juu. **2** Msifuni yeye, enyi malaika wake wote; msifuni yeye, majeshi ya malaika wake wote. **3** Msifuni yeye, enyi jua na mwezi; msifuni yeye, nyota zote zing'aazo. **4** Msifuni yeye, enyi mbingu zilizo juu zaidi na maji yaliyo juu ya anga. **5** Na vilisifu jina la Yahwe, maana aliamuru, navyo vikaumbwa. **6** Pia ameviimrisha milele na milele; naye alitoa amri ambayo haitabadilika. **7** Msifuni yeye kutoka nchi, ninyi viumbe wa baharini na viumbe vyote katika kina cha bahari, **8** moto na mvua ya mawe, theluji na mawingu, upepo wa dhoruba ukitimiza neno lake. **9** Msifuni yeye, enyi milima na vilima, miti ya matunda na mierezi yote, **10** wanyama pori na wanyama wafugwao, viumbe vitambaavyo na ndege. **11** Msifuni Yahwe, wafalme wa nchi na mataifa yote, wakuu na watawala wote wa nchi, **12** wote vijana wa kiume na vijana wa kike, wazee na watoto. **13** Na walisifu jina la Yahwe, kwa kuwa jina lake pekee limetukuka na utukufu wake umeongezwa juu ya nchi na mbingu. **14** Naye ameyainua mapembe ya watu wake kwa ajili ya sifa kutoka kwa waaminifu wake wote, Waisraeli, watu wa karibu naye. Msifuni Yahwe.

Psalms 148:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Msifuni Yahwe, nyie mbinguni ... nyie mlio juu
"Msifuni Yahwe, nyie mbinguni ... nyie mlio angani." Mistari hii miwili ina usambamba. Msemo "juu" una maana sawa na "mbinguni" katika mstari uliopita"

Psalms 148:3

Msifuni, juana mwezi
Mwandishi anazungumza na jua na mwezi kana kwamba ni watu na anaziamuru kumsifu Yahwe. "Msifuni Yahwe, jua na mwezi, kama watu wafanyavyo"

msifuni, nyota zote zinazong'aa
Mwandishi anazungumza na nyota kana kwamba ni watu na anaziamuru kumsifu Yahwe. "Msifuni Yahwe, nyota wa kung'aa, kama watu wafanyavyo"

Msifuni, mbingu ya juu zaidi
Msemo "mbingu ya juu zaidi" ni lahaja ya kumaanisha mbingu yenyewe. Mwandishi anazungumza na mbingu kwan kwamba ni mtu na anaiamuru kumsifu Yahwe. "Msifu yahwe, mbingu iliyo juu zaidi, kama watu wafanyavyo"

nyie maji mlio juu ya anga
Mwandishi anazungumza na "maji mlio juu ya anga" kana kwamba ni watu na anayaamuru kumsifu Yahwe. "Msifuni Yahwe, maji mlio juu ya anga, kama watu wafanyavyo"

maji mlio juu ya anga
Mwandishi anazungumzia sehemu juu ya anga ambapo maji huhifadhiwa na mvua hutokea.

Psalms 148:5

Acha walisifu jina la Yahwe
Hapa neno "jina" linamwakilisha Yahwe mwenyewe. "Acha wamsifu Yahwe"

vikaumbwa
"aliviumba"

ametoa amri ambayo hatabadili
Maana zinazowezekana ni 1) "ametoa amri ambayo ni ya milele" au 2) "ametoa amri ambayo hawatakaidi"

ametoa
"kutoa" kama mfalme anavyotoa

Psalms 148:7

vilindi vyote vya bahari
Msemo huu unawakilisha kila kiumbe kinachoishi katika vilindi vya bahari. "viumbe vyote katika vilindi vya bahari"

moto na mvua ya mawe, theluji na mawingu, upepo wa dhoruba
Mwandishi anazungumza hivi vitu vya asili kana kwamba ni watu na kuviamuru kumsifu Yahwe.

upepo wa dhoruba unaotimiza neno lake
Msemo "neno lake" unawakilisha kile ambacho yahwe ameamuru. "upepo wa dhoruba unaofanya kile ambacho Yahwe ameamuru"

Psalms 148:9

Kauli Unganishi:
Mwandishi anaendelea kuzungumza na vitu ambavyo sio binadamu kana kwamba ni watu na kuviamuru kumsifu Yahwe.

wanyama pori na wakufugwa
"wanyama wote"

generated on Tue Oct 24 10:45:40 2023

Psalms 148:11

Kauli Unganishi:
Mwandishi anawaamuru watu wote kumsifu Yahwe

mataifa yote
Neno "mataifa" linawakilisha watu wanoishi katika mataifa hayo. "watu wa mataifa yote"

vijana wanaume na wanawali, wazee na watoto
Mwandishi anatumia tofauti hizi za jinsia na umri kuwakilisha kila mtu.

Psalms 148:13

jina la Yahwe, kwa kuwa jina lake pekee
Hapa neno "jina" limwakilisha Yahwe mwenyewe. "Yahwe, kwa kuwa yeye pekee"

utukufu wake unasambaa juu ulimwengu na mbingu
Mwandishi anazungumzia ukuu wa Yahwe kama utukufu wake kuwa juu ya ulimwengu na mbingu.

Ameinua pembe za watu wake
Mwandishi anazungumzia nguvu kana kwamba ni pembe la mnyama. Kuinua pembe la mnyama ilikuwa ni ishara ilioshiria ushindi wa kijeshi. "Amewafanya watu wake kuwa na nguvu" au "Amewapa watu wake ushindi"

kwa ajili ya sifa kutoka kwa waaminifu wake wote
"ili kwamba waaminifu wake wote wamsifu"

watu karibu naye
Mwandishi anamzungumzia Yahwe kuwapenda watu wake kana kwamba watu wake wako karibu naye kimwili. "watu awapendao"

generated on Tue Oct 24 10:45:40 2023

Chapter 149

1 Msifuni Yahwe. Mwimbieni Yahwe wimbo mpya; imbeni sifa zake katika kusanyiko la waaminifu. **2** Israeli ishangilie katika yeye aliye iumba; watu wa Sayuni na washangilie katika mfalme wao. **3** Nao walisifu jina lake kwa kucheza; na wamuimbie sifa yeye kwa ngoma na kinubi. **4** Kwa kuwa Yahwe hupata furaha katika watu wake; huwapa utukufu wanyeyekevu kwa wokovu. **5** Wacha Mungu wauchangilie ushindi; nao waimbe kwa furaha vitandani mwao. **6** Sifa za Mungu na ziwe vinywani mwao na panga mbili zenye makali mkononi mwao **7** kutekeleza kisasi juu ya mataifa na matendo ya adhabu juu ya watu. **8** Nao watawafunga wafalme wao kwa minyororo na wakuu wao kwa pingu za chuma. Watatekeleza hukumu ambayo imeandikwa. **9** Hii itakuwa ni heshima kwa ajili ya watakatifu wake wote. Msifuni Yahwe.

Psalms 149:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
Mwandishi wa zaburi anazungumza na watu wote wa Mungu.

wimbo mpya
Maana zinazowezekana ni 1) "wimbo ambao hujawahi kuimba" au 2) wimbo ambao hakuna mtu aliyewahi kuimba.

imbeni sifa yake
"msifuni kwa nyimbo"

Psalms 149:2

ifurahi katika yeye aliyekuamba
Maana zinazowezekana ni 1) "furahi kwa sababu aliwaumba" au 2) "furahi kwa sababu aliyewaumba ni mwema."

wamfurahie mfalme wao
Maneno "mfalme wao" inawezekana kumaanisha Mungu. Maana zinazowezekana ni 1) "furahi kwa sababu ni mfalme wao" au 2) "furahi kwa sababu mfalme ni mwema."

wasifu jina lake
Neno "jina" ni njia nyingine ya kusema Yahwe mwenyewe. "msifuni yeye" au "waambie watu alivyo mkuu"

tari
chombo cha muziki chenye kichwa kama ngoma kinachoweza kugongwa na kina vipande vya chuma vimezunguka pembeni vinavyotoa sauti chombo kinapotikiswa.

Psalms 149:4

anawatukuza wanyenyekevu kwa wokovu
"anawapa utukufu wanyenyekevu kwa kuwaokoa kutoka kwa maadui zao"

vitandani mwao
"hata wanapolala chini kusinzia usiku"

Psalms 149:6

Sifa za Mungu ziwe kwenye midomo yao
Mdomo ni njianyingine ya kusema mtu mzima. "Daima wawe tayari kumsifu Mungu"

upanga wenye makali mawili mkononi mwao
upanga wenye makali mkononi mwao - Neno "upanga" ni njia nyingine ya kusema kuwa tayari kupigana vitani. "wawe tayari wakati wote kwenda vitani kwa ajili yake"

mataifa
Msemo "mataifa" ni njia nyingine ya kusema watu wanaoishi katika mataifa. "watu wa mataifa"

Psalms 149:8

minyororo
Hizi zinaundwa na vyuma vizito na zinazuia kusogea kwa mfungwa.

pingu
Kitu cha miduara miwili kilicho tengenezwa na chuma na mnyororo katikati yake zinazozuia kusogea kwa miguu au mikono ya mfungwa.

watatekeleza hukumu iliyoandikwa
kufanya kile ambacho Yahwe alimwambia Musa kuandika ili watu wafanye kwa wale wenye hati.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 150

1 Msifuni Yahwe. Msifuni Yahwe katika patakatifu pake; msifuni katika mbingu za ukuu wake. **2** Msifuni yeye kwa matendo yake makuu; msifuni yeye kwa kadri ya wingi wa ukuu wake. **3** Msifuni kwa mlipuko wa pembe; msifuni kwa kinanda na kinubi. **4** Msifuni kwa ngoma na kucheza; msifuni kwa vyombo vya nyuzi na filimbi. **5** Msifuni kwa matoazi yavumayo; msifuni kwa matoazi avumayo sana. **6** Kila kilicho na pumzi kimsifu Yahwe. Msifuni Yahwe.

Psalms 150:1

Taarifa ya Jumla:
Usambamba ni kawaida katika mashairi ya Kiebrania.

Taarifa ya Jumla:
kuzingatia zaidi kusifu na kuabudu na jambo la kawaida hekaluni.

Msifuni Mungu katika mahali pake patakatifu
Hekalu la Mungu lilikuwa likijulikana zaida kama sehemu yake takatifu. Hii ilikuwa sehemu iliyotumika zaida kwenda kumwabudu Mungu.

matendo yake makuu
"mambo makubwa aliyotenda." "Matendo makubwa" ya Mungu yanaweza kumaanisha 1) ya asili kama radi na matetemeko au 2) miujiza kama uponyaji na ushindi mkubwa vitani.

Psalms 150:3

Taarifa ya Jumla:
Hiki kipande kinakazia kumsifu na kumwabudu Mungu kwa vyombo vya muziki na kucheza.

matari
Tari ni chombo cha muziki chenye kichwa kama ngoma kinachoweza kugongwa na kina vipande vya chuma vimezunguka pembeni vinavyotoa sauti chombo kinapotikiswa.

matoazi
sahani mbili nyembamba za chuma zinazogongwa pamoja kutengeneza sauti kubwa.

Psalms 150:6

Taarifa ya Jumla
Huu mstari ni zaidi ya mwisho wa zaburi hii. ni kauli ya kufunga kwa ajili ya kitabu chote cha 5 cha Zaburi, kinachoanzia Zaburi 107 na kuishia na Zaburi 150.

kila kitu kilicho na uhai
Maana zinazowezekana ni 1) watu wote walio hai wanapaswa kumsifu Mungu au 2) viumbe vyote vilivyo hai vinapaswa kumsifu Mungu.

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generated on Tue Oct 24 10:45:40 2023

Book: Proverbs

Proverbs

Chapter 1

1 Mithali za Sulemani mwana wa Daudi, mfalme wa Israeli. **2** Mithali hizi zinafundisha hekima na maarifa, kufundisha maneno ya busara, **3** ili mpate maarifa kwa ajili ya kuishi kwa kutenda wema, haki na adili. **4** Mithali hizi zinatoa hekima kwa wale ambao hawakufunzwa, na kuwapa vijana maarifa na hadhari. **5** Watu wenye busara wasikie na kuongeza elimu yao na watu wenye ufahamu wapate mwongozo, **6** kwa kuelewa mithali, misemo, vitendawili na maneno ya wenye busara. **7** Hofu ya Yehova ni chanzo cha maarifa-wapumbavu hudharau hekima na nidhamu. **8** Mwanangu, sikia fundisho la baba yako na wala usiziache kanuni za mama yako; **9** zitakuwa kilemba cha neema katika kichwa chako na jebu zinazoning'inia kwenye shingo yako. **10** Mwanangu wenye dhambi wakikushawishi katika dhambi zao, kataa kuwafuata. **11** Kama watasema, " haya tufuatae, tuvizie ili kufanya mauaji, tujifiche ili tuwashambulie watu wasio na hatia, pasipo sababu. **12** Haya tuwameza wakiwa hai, kama kuzimu inavyowachukua wenye afya, na kuwa kama wale waangukao kwenye shimoni. **13** Tutapata vitu vyote vya thamani; tutazijaza nyumba zetu vile tunavyoiba kwa wengine. **14** Weka vitu vyako kwetu; tutakuwa na mfuko moja kwa pamoja." **15** Mwanangu, usitembee katika njia moja pamoja nao; usiruhusu mguu wako kugusa katika mapito yao; **16** miguu ya hukimbilia mabaya na huharakisha kumwaga damu. **17** Kwa kuwa haina maana kumtegea ndege mtego wakati ndege anaona. **18** Watu hawa huvizia kujiua wenyewe--wanatega mtego kwa ajili yao wenyewe. **19** Ndivyo zilivyo njia za kila ambaye hupata utajiri kwa udhalimu; mapato ya udhalimu huondoa uhai wa wenye utajiri. **20** Hekima inalia kwa sauti mtaani, inapaza sauti katika viwanja; **21** katika mitaa inalia kwa sauti kuu, kwenye maingilio ya milango ya mji inasema " **22** Mpaka lini enyi wajinga mtapenda kuwa wajinga? Mpaka lini enyi wenye dhihaka mtapenda dhihaka, na hadi lini enyi wapumbavu, mtachukia maarifa? **23** Zingatia karipio langu; nitatoa mawazo yangu kwa ajili yenu; nitawafahamisha maneno yangu. **24** Nimeita, nanyi mkakataa kusikiliza; nimeunyosha mkono wangu, wala hakuna aliyezingatia. **25** Lakini mumedharau mafundisho yangu yote na wala hamkuzingatia maelekezo yangu. **26** Nitacheka katika taabu yenu, nitawadhihaki wakati wa kupatwa taabu- **27** hofu ya kutisha itawapata kama tufani na maafa yatawakumba kama upepo wa kisulisuli, taabu na uchungu vitawapata. **28** Halafu wataniita, nami sitawajibu; wataniita katika hali ya kukata tamaa lakini hawataniona. **29** Kwa sababu wamechukia maarifa na hawakuchagua kuwa na hofu ya Yehova, **30** hawakufuata mafundisho yangu na wakayadharau masahihisho yangu yote. **31** Watakula matunda ya njia zao, na watashibishwa kwa matunda ya hila zao wenyewe. **32** kwa maana wajinga hufa wanaporudi nyuma, na kutojali kwa wapumbavu kutawaangamiza. **33** Bali kila anisikilizaye ataishi kwa usalama na atapumzika salama pasipo hofu ya maafa.

Proverbs 1:1

Maelezo ya Jumla
Mstari wa 2-23 ni mashairi

kwa kufunza hekima na mafundisho
"kwa kukufunza jinsi ya kuwa na busara na kukuelekeza namna ya maisha kuishi kwa uadilifu.

kwa kufunza maneno ya ujuzi
"kwa kukusaidia kufahamu mafundisho ya busara"

ili kupokea
"ili tuweze kupokea"

ili kupokea mafundisho kwa ajili ya kuishi
" mpate kufunzwa namna ya kuishi"

Proverbs 1:4

pia ni kuwapa hekima wajinga
' pia kuwafunza wale ambao ni wajinga namna ya kuwa na busara"

wajinga
"bila uzoefu, isiyo kamavu/uchanga"

kuwapa maarifa na busara vijana
"na kuwafunza vijana wanachohitaji kufahamu na jinsi ya kutambua jambo zuri la kufanya"

generated on Tue Oct 24 10:45:40 2023

busara
kufahamu kinachopaswa kufanyika katika mazingira husika.

Watu wenye busara wasikie na kuongeza elimu yao
"Wale wenye busara wazingatie na kujifunza zaidi"

watu wenye ufahamu wapate mwongozo
"watu wenye ufahamu wajifunze kwa methali hizi jinsi ya kufanya maamuzi mazuri"

vitendawili
misemo ambayo mtu anaweza kuifahamu baada tu ya kutafakari juu yake.

Proverbs 1:7

Maelezo ya Jumla
baba anamfundisha mtoto wake.

hofu ya Yahwe ni mwanzo wa maarifa
"Lazima umwogope Yahwe kwanza ili uanze kujua busara" au "lazima kumheshimu na kuwa na staha kwa Yahwe kwanza ili kujifunza busara"

Yahwe
Hili ni jina lake Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

wapumbavu hudharau hekima na mafundisho
"wale wasiothamini busara na maelekezo ni wapumbavu"

wala usijiweke kando
Hii ni nahau kumaanisha " usipuuzie" au " usikatae"

vitakuwa kilemba cha neema kwa ajili ya kichwa chako na mikufu yenye kuning'inia shingoni mwako
"yatakufanya uwe na busara kama kuvaa kilemba kwenye kichwa chako au mikufu kuzunguka shingo yako inavyokupendeza"

kilemba
duara iliyofumwa kwa majani au maua

mikufu
mapambo yanayovaliwa shingoni

Proverbs 1:10

wakijaribu kukushawisha kwenye dhambi zao
" jaribu kukuvuta kwenye dhambi wanazotenda"

kataa kuwafuata
usiwasikilize

kama watasema
mfano wa ushawishi wa wenye dhambi

tuvizie
kujificha na kusubiri muda muafaka

Proverbs 1:12

Maelezo ya Jumla
Mstari 12-14 ni mwisho wa kauli ya kihisia ya waovu ambao wanajaribu kuwashawishi wengine kufanya dhambi.

Tuwameze wangali hai, kama kuzimu inavyowachukua wale wenye afya
wenye dhambi wanaongea juu ya kuwaua watu wasio na hatia kama kuzimu ambavyo hupeleka chini kwa wafu watu wenye afya.

Tuwameze..., kama kuzimu inavyowachukua wale wenye afya
kaburi linafananishwa kama mtu ambaye huwameza wanadamu na kuwapeleka chini katika sehemu ya wafu.

kama kuzimu inavyowachukua wale wenye afya
waovu wanatarajia kuwaangamiza mateka wao kwa jinsi ile ile ambayo kuzimu(sehemu ya wafu) inavyowachukua hata watu wenye afya.

tuwafanye kama wale ambao huanguka kwenye shimo
"shimo" ni neno jingine lenye maana ya kuzimu au sehemu ambayo wafu huishi.

Tupa kura yako pamoja nasi
Hii ni nahau "jiunge nasi"

Sisi kwa pamoja tutakuwa na mkoba mmoja
"Mkoba" hapa unawakilisha kila kitu wanachoiba. "Sisi tutagawana kwa usawa kila kitu ambacho tumeiba"

mkoba
begi kwa ajili ya kubebea fadha

Proverbs 1:15

usiende katika njia ile pamoja nao; usiruhusu mguu wako kugusa ambapo wao hupita
kuepuka kuwa kwenye njia ya wenye dhambi" usiende pamoja na wenye dhambi au kutende matendo yao"

miguu yao hukimbilia maovu
"wapo tayari kutenda mambo maovu"

miguu yao hukimbilia
"miguu" inawakilisha mtu mwenyewe.

kumwaga damu
"damu" ni uzima wa mtu. Kumwaga damu ni kumuua mtu.

Kwa maana haifai kutandaza ... akiona
Hekima ya ndege ambao hujinasua na mitego wanayoiona inalinganishwa upumbavu wa wenye dhambi ambao hunaswa kwenye mitego ambayo hujitengenezea wenyewe.

Proverbs 1:18

Watu hawa huvizia ili kujiangamiza wenyewe- huweka mtego kwa ajili yao wenyewe
watu hujiangamiza wenyewe kwa mambo ya dhambi... ni kama hutega mtego kwa kujiangamiza wenyewe.

Hivyo ndivyo zilivyo njia za kila mmoja
"hivi ndivyo inavyotokea kwa kila mmoja"

mapato ya udhalimu huondoa maisha ya wale ambao huyashikilia
"mapato ya udhalimu yatawaharibu wale ambao hushushikamana nayo"

Proverbs 1:20

Maelezo ya Jumla
Katika 1:20-1:33 Hekima inaongelewa mithili ya mwanamke anayeongea na watu.

Hekima analia kwa sauti
"Hekima ni kama mwanamke ambaye hulia kwa sauti kuu"

hupaza sauti yake
Hii ni nahau "Huongea kwa sauti kuu"

katika viwanja
sehemu ambapo huweza kuwa na watu wengi. "kwenye soko" au "katika viunga vya mji"

kwenye kelele kuu za mitaa
sehemu ambapo mitaa yenye shughuli nyingi imeunganika au juu ya ukuta ambapo watu walioko kwenye kelele za mitaa wanaweza kuona na kusikia hekima ikiongea.

Hata lini, ninyi watu wajinga, mtapenda kuwa wajinga?
Hekima anatumia swali hili kuwakemea wasio na hekima. "Ninyi ambao ni wajinga lazima mkome kupenda kuwa wajinga"

wajinga
"bila uzoefu, isiyo komavu/uchanga"

Hata lini, ninyi wenye dhihaka, mtapenda dhihaka, na hata lini, ninyi wapumbavu, mtachukia maarifa?
Hekima anatumia swali hili kuwakema wenye dhihaka na wapumbavu. " Ninyi ambao hudhihaki lazima muache kupenda dhihaki, na ninyi wapumbavu lazima muache kuchukia maarifa"

Proverbs 1:23

Maelezo ya Jumla
Hekima anaendelea kuongea.

Sikiliza
"kusikiliza kwa umakini"

Mimi nitamimina mawazo yangu kwenu
Hekima anawaambia watu kila kitu anachofikiri juu yao, mawazo yake yanaongelewa mithili ya kimiminika ambacho anaweza kuwamiminia.

Mimi nitafanya maneno yangu yajulikane kwenu
" Nitawaambia yale ninayoyafikiria"

Mimi nimeunyosha mkono wangu
Hii ni nahau maana yake " Nimewaalikeni kuja kwangu"

Proverbs 1:26

Maelezo ya Jumla
Hekima anaendelea kuongea, akieleza ambacho hutokea kwa wale ambao humdharau.

Mimi nitacheka
kwa hiyo hekima ya mwanamke inawacheka kwa sababu wameipuuza.

katika msiba wenu
" mambo mabaya yanapotokea kwenu"

wakati hofu itakapo kuja
"wakati mtakapoogopa"

wakati hofu ya kuogopesha itakapokuja kama dhoruba... kama kisulisuli ... kuja juu yenu
mambo ya kutisha yatakayotokea kwa watu yanalinganishwa kama dhoruba itayowakumba na kusababisha hofu na maumivu.

kisulisuli
dhoruba ya upepo mkali ambao husababisha uharibifu

Proverbs 1:28

Sentensi Unganishi
Hekima anaendelea kuongea

Kisha wataniita
" Kisha wale ambao hunipuuza watanililia kwa msaada"

Kwa sababu wamechukia maarifa
Maarifa ni kujifunza."Kwa sababu wamekataa kujifunza ili wawe na busara"

hawakuchagua hofu ya Yahwe
" hawakumwogopa Yahwe" au "hawakumheshimu na kumtukuza Yahwe"

Hawakufuata maagizo yangu
"hawakuweza kukubali maagizo yangu" au " walikataa ushauri wangu"

generated on Tue Oct 24 10:45:40 2023

Proverbs 1:31

Maelezo ya Jumla
mstari wa 33 unahitimisha kauli ya hekima ambayo ilianzia katika 1:20.

watakila matunda ya njia zao
"watapata madhara yanayotokana na matendo yao"

kwa matunda ya njama zao watashibishwa
"watateseka kwa mipango yao miovu"

wajinga
"bila uzoefu, isiyo kamavu/uchanga"

hufa wakati wanaporudi nyuma
"hufa kwa kuwa wanakataa kujifunza"

kutojali kwa wapumbavu kutawaangamiza
" wapumavu watakufa kwa sababu hawajali wanachopaswa kufanya"

kutojali
kukosa hamu juu ya jambo fulani

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Mwanangu, kama ukiyapokea maneno yangu na kuzitunza amri zangu, **2** usikilize hekima na utaelekeza moyo wako katika ufahamu. **3** kama utalilia ufahamu na kupaza sauti yako kwa ajili ya ufahamu, **4** kama utautafuta kama fedha na kupekua ufahamu kama unatafuta hazina iliyojificha, **5** ndipo utakapofahamu hofu ya Yehova na utapata maarifa ya Mungu. **6** Kwa kuwa Yohova hutoa hekima, katika kinywa chake hutoka maarifa na ufahamu. **7** Yeye huhifadhi sauti ya hekima kwa wale wampendezao, yeye ni ngao kwa wale waendao katika uadilifu, **8** huongoza katika njia za haki na atalinda njia ya waaminifu kwake. **9** Ndipo utakapoelewa wema, haki, usawa na kila njia njema. **10** Maana hekima itaingia moyoni mwako na maarifa yataipendeza nafsi yako. **11** Busara itakulinda, ufahamu utakuongoza. **12** Vitakuokoa kutoka katika njia ya uovu, kutoka kwa wale waongeao mambo potovu. **13** Ambao huziacha njia za wema na kutembea katika njia za giza. **14** Hufurahia wanapotenda maovu na hupendezwa katika upotovu. **15** Hufuata njia za udanganyifu na kwa kutumia ghilba huficha mapito yao. **16** Busara na hekima zitakuokoa kutoka kwa mwanamke malaya, kutoka kwa mwanamke anayetafuta visa na mwenye maneno ya kubembeleza. **17** Yeye humwacha mwenzi wa ujana wake na kusahau agano la Mungu wake. **18** Maana nyumba yake huinama na kufa na mapito yake yatakupeleka kwa wale walioko kaburini. **19** Wote waiendeao njia yake hawatarudi tena na wala hawataziona njia za uzima. **20** kwa hiyo utatembea katika njia ya watu wema na kufuata njia za wale watendao mema. **21** Kwa wale watendao mema watafanya makazi yao katika nchi, na wale wenye uadilifu watadumu katika nchi. **22** Lakini waovu wataondolewa katika nchi na wale wasioamini wataondolewa katika nchi.

Proverbs 2:1

Maelezo ya Jumla
Baba anamfundisha mtoto wake kwa kutumia shairi.

kama utapokea maneno yangu
Hapa "maneno" yanawakilisha mafundisho " kama utasikiliza ambacho ninakufundisha"

kama utapokea
Huu ni mfululizo wa kauli zenye mashariti zinazofika tamati katika 2:5

zihifadhi amri zangu ndani yako
" zihesabu amri zangu kuwa za thamani kama hazina"

masikio yako yawe na usikivu kwa ajili ya hekima na kuelekeza moyo wako kwenye ufahamu
"kama masikio yako yatakuwa masikivu kwa ajili ya hekima na kuelekeza moy wako kwenye ufahamu"

masikio yako yawe na usikivu
"Jilazimishe kusikiliza kwa umakini wewe mwenyewe"

Hekima
"sikiliza mabo ya busara ambayo ninakufundisha"

elekeza moyo wako kwenye ufahamu
"jitahidi sana kufahamu maana ya busara"

Proverbs 2:3

Kama utalia kwa ajili ya ufahamu na kupaza sauti yako kwa ajili yake
'Kama utaweka umuhimu kumwomba Mungu na kumsihi kwa ajili ya ufahamu"

Kama utalia ... kama ukitafuta
Hizi ni kauli zenye amri, zingatia 2:1 na 1:1-2

paza sauti yako
Hii ni nahau, maana yake kuongea kwa sauti kuu au kupiga kelele.

kama utautafuta kama ambavyo ungetafuta fedha na kutafuta ufahamu kama ambayo ungetafuta hazini iliyositirika
kufanya bidii ili kujua maana ya busara.

kama utautafuata... kutafuta ufahamu
Kuwa na jitihada kuijua busara ni kama vile mtu ambavyo hutafuta vitu amabavyo ni vya lazima kwake.

utapata maarifa ya Mungu
kufanikiwa kumjua Mungu kunapewa picha ya kitu ambacho mtu hupata baada ya kutafuata.

Proverbs 2:6

kutoka katika kinywa huja maarifa na ufahamu
Hapa "kinywa" kinawakilisha Yahwe mwenyewe au Jambo ambalo anasema."Kutoka kwa Yahwe huja maarifa na ufahamu" au "Yahwe anatuambia sisi kile tunapaswa kukijua na kukifahamu"

generated on Tue Oct 24 10:45:40 2023

Huhifadhi sauti ya hekima kwa ajili ya wale ambao humpendeza
Yahwe hufundisha kweli kwa wale ambao humpendeza.

kamili
yenye kutegemewa

yeye ni ngao kwa wale
Kwa kuwa Yahwe anauwezo wa kuwalinda watu wake anatajwa kama ngao.

ambao hutembea katika uadilifu
wanaoishi kama wanavyopaswa

huzilinda njia za mwenye haki
Mungu huwalinda wale ambao hutenda haki

atailinda njia yao
huwalinda wale ambao...

Proverbs 2:9

haki
adili

kila njia njema
kuishi katika njia ambao humpendeza Mungu.

hekima itaigia kwenye moyo wako
Hapa "moyo" unamaanisha utu wa ndani wa mwanadamu. "utajifunza namna ya kuwa na busara ya kweli"

yatakupendeza nafsi yako
"yatakupa furaha"

Proverbs 2:11

Busara Itakulinda, ufahamu utakuongoza
"kwa sababu unafikiri kwa kutafakari na kuifahamu kweli na ubaya utakuwa salama"

Busara
hali ya kuwa makini katika matendo na maongezi

atakulinda
kuongoza, kukinga au kumjali mtu au kitu

Vitakuokoa kutoka katika njia ya uovu
utajua kuishi mbali na yale maovu

kutoka katika njia ya uovu
uovu unaongelewa kama kwamba ni njia ya kupita mtu

ambao huziacha njia za haki na kutembea katika njia za giza
mtu anapoacha kutenda haki lakini huamua kutenda uovu ni kama mtu anayeacha kutembea kwenye njia sahihi na kuchagua kutembea kwenye njia ya giza.

ambao huacha
Hapa neno "ambao" linahusu watu wenye kuongea mambo ya kupotosha.

Proverbs 2:14

Hufurahia
hawa ni watu waliotajwa katika 2:11

hufurahia katika upotevu wa uovu
wanafurahi kutenda mambo ambayo wanajua ni maovu

Hufuata njia za udanganyifu
huwadanganya watu wengine

na hutumia udanganyifu huficha mapito yao
na hudanganga ili mtu yeyote isifahamu jambo walilofanya

Proverbs 2:16

Maelezo ya Jumla
Baba anaendelea kumfundisha mtoto wake jinsi ambavyo hekima itamlinda.

Hekima na busara vitakuokoa
"kama utakuwa na hekima na busara, utajiokoa wewe mwenyewe"

mwenza wa ujana wake
mume wake, ambaye aliyemwoa tangu ujanani

agano la Mungu wake
agano la ndoa ambalo amelifanya na mume wake katika uwepo wa Mungu.

Proverbs 2:18

nyumba yake inaelekea mauti
kwenda kwenye nyumba yake husanabisha mauti au njia ya kwenda nyumbani kwake ni njia ya kuelekea katika mauti.

mapito yake yatakuongoza
njia za kwenda kwenye nyumba yake zitakuongoza au namna ya anavyoishi itakuongoza.

kwa wale waliopo kwenye kaburi
roho za watu wafu, ni picha ya sehemu ya wafu

huingia kwake
kwenda kwenye nyumba yake na kulala pamoja naye, kama ambayo mtu anavyo lala na malaya.

hatazifikia njia za uzima
hawataishi maisha ya furaha tena au hawataweza kurudi katika nchi ya watu wenye uhai

generated on Tue Oct 24 10:45:40 2023

Proverbs 2:20

kwa hiyo
mwandishi anasema faida za kupata ufahamu na busara

utatembea katika njia... fuata njia
utaishi katika njia... kufuata mfano

waovu wataondolewa kutoka katika nchi
"Yahwe atawaondoa waovu kutoka katika nchi"

waovu... wasioamini
"wale ambao ni waovu ... wale wasiokuwa na imani" au "watu waovu ... watu wasioamini"

wasioamini wataondolewa katika nchi
ambao hawaamini atawaondoa katika nchi

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Mwanangu, usizisahau amri zangu na uyatunze mafundisho yangu katika moyo wako, **2** maana ziatakuongezea siku zako na miaka ya maisha yako na amani. **3** Usiache utiifu wa agano na uaminifu viondoke kwako, vifunge katika shingo yako, viandike katika vibao vya moyo wako. **4** Ndipo utapata kibali na heshima mbele Mungu na wanadamu. **5** Mtegemee Yehova kwa moyo wako wote na wala usitegemee ufahamu wako mwenyewe, **6** katika njia zako zote mkiri Yeye na yeye atayanyosha mapito yako. **7** Usiwe mwenye busara machoni pako mwenyewe; mche Yehova na jiepushe na uovu. **8** Itakuponya mwili wako na kukuburudisha mwili wako. **9** Mheshimu Yehova kwa utajiri wako na kwa malimbuko ya mazao kwa kila unachozalisha, **10** na ndipo ghala zako zitajaa na mapipa makubwa yatafurika kwa divai mpya. **11** Mwanangu, usidharau kuadibishwa na Yohova na wala usichukie karipio lake, **12** maana Yehova huwaadibisha wale wapendao, kama baba anavyoshughulika kwa mtoto wake ampendezaye. **13** Yeye apataye hekima anafuraha, naye hupata ufahamu. **14** Kwani katika hekima unapata manufaa kuliko ukibadilisha kwa fedha na faida yake inafaa zaidi kuliko dhahabu. **15** Hekima inathamani zaidi kuliko kito, na hakuna unachokitamani kinaweza kulinganishwa na hekima. **16** Yeye anasiku nyingi katika mkono wake wa kuume; na mkono wake wa kushoto ni utajiri na heshima. **17** Njia zake ni njia za ukarimu na mapito yake ni amani. **18** Yeye ni mti wa uzima kwa wale wanaomshikilia, wale wanaomshikilia wanafuraha. **19** Kwa hekima Yehova aliweka msingi wa dunia, kwa ufahamu aliziimarisha mbingu. **20** Kwa maarifa yake vina vilipasuka na mawingu kudondosha umande wake. **21** Mwanangu, zingatia hukumu ya kweli na ufahamu, na wala usiache kuvitazama. **22** Vitakuwa uzima wa nafsi yako na urembo wa hisani wa kuvaa shingoni mwako. **23** Ndipo utatembea katika njia yako kwa usalama na mguu wako hautajikwaa; **24** ulalapo hutaogopa; utakapolala, usingizi wako utakuwa mtamu. **25** Usitishwe na hofu ya ghafula au uharibifu uliosababishwa na waovu unapotokea, **26** kwa maana Yehova utakuwa upande wako na ataulinda mguu wako usinaswe kwenye mtego. **27** Usizuie mema kwa wale wanaoyastahili, wakati utendaji upo ndani ya mamlaka yako. **28** Jirani yako usimwambie, "Nenda, na uje tena, na kesho nitakupa," wakati pesa unazo. **29** Usiweke mpango wa kumdhuru jirani yako- anayeishi jirani nawe na yeye anakuamini. **30** Usishindane na mtu pasipo sababu, ikiwa hajafanya chochote kukudhuru. **31** Usimhusudu mtu jeuri au kuchagua njia zake zozote. **32** Maana mtu mjanja ni chukizo kwa Yehova, bali humleta mtu mwaminifu kwenye tumaini lake. **33** Laana ya Yehova ipo katika nyumba ya watu waovu, bali huibariki maskani ya watu wenye haki. **34** Yeye huwadhihaki wenye dhihaka, bali huwapa hisani watu wanyenyekevu. **35** Watu wenye busara huirithi heshima, bali wapumbavu huinuliwa kwa fedheha yao wenyewe.

Proverbs 3:1

Maelezo ya Jumla
Mwandishi anaongea kama baba akimfundisha mtoto wake kwa kutumia shairi.

usizisahau amri zangu
"usiyasahau niyokuagiza"

yatunze mafundisho yangu ndani ya moyo wako
"Nilichokufundisha ukikumbuke daima"

wingi wa siku na miaka ya uzima
utaishi maisha marefu

Proverbs 3:3

usiruhu agano la uadilifu na uaminifu viondoke kwako
Hakikisha unatekeleza agano la uadilifu na uaminifu daima.

uyafunge pamoja kwenye shingo yako
uoneshe kwa furaha kama mtu ambovyo huvaa mikufu shingoni

yaandika kwenye kibao cha moyo wako
daima uyakumbuke kana kwamba umeyaandika kwenye kibao cha kudumu

katika upeo wa Mungu na wanadamu
katika hukumu ya Mungu na wanadamu

Proverbs 3:5

kwa moyo wako wote
" mambo yako yote"

usitegemee ufahamu wako mwenyewe
usiweke tumaini katika ufahamu wako wenyewe

katika njia zako zote
"katika kila jambo ulifanyalo"

generated on Tue Oct 24 10:45:40 2023

yeye atazinyosha njia zako
atakupa mafanikia

Proverbs 3:7

usiw wenye busara katika macho yako mwenyewe
"usiwe wenye busara katika mawazo yako mwenyewe"

geuka mbali kutoka katika uovu
"usitende uovu"

itakuwa uponyaji katika mwilini mwako
"kama utafanya hivi, itakuwa uponyaji kwa ajili ya mwili wako"

Proverbs 3:9

ulivyozalisha
"kuvuna"

ghala zako zitajazwa
"ghala zako zitajaa"

ghala
majengo au chumba ambapo chakila huhifadhiwa

mashikizo yako yatapasuka
vifaa vyako vya kutunzia vitajaa kupita kawaida, kama vinakaribia kupasuka.

Proverbs 3:11

Maelezo ya Jumla
Mwandishi anaandika kama baba akimfundisha mwanawe.

mwana ambaye humpendeza
baba huonesha upendo kwa mwanae

Proverbs 3:13

mtu ambaye hujipatia hekima
mtu anayepata hekima

mbadala ambao fedha itakupa
faida ya biashara au uwekezaji

Proverbs 3:15

Maelezo ya Jumla
Mwandishi anaongea juu y hekima kama vile anaongea na mwanamke.

thamani
"a gharama" au "ghari"

ni mwenye wingi wa siku katika mkono wake wa kulia; katika mkono wake wa kushoto ni utajiri na heshima
hekima humpa mtu siku nyingi na utajiri na heshima

wingi wa siku
Hii nahau maana yake"maisha marefu"

Proverbs 3:17

Njia zake ni njia za upole na mapito yake yote ni amani
Hekima inatakutendea kwa upole na kukupa amani daima

Yeye ni mti wa uzima kwao ambao humshikilia
Hekima ni kama mti ambao huhifadhi uzima kwao ambao hula matunda yake

mti wa uzima
mti unaota uzima au mti ambao matunda yake hudumisha uzima

kwao ambao humshikilia
wao ambao hushikilia kwenye matunda yake

Proverbs 3:19

Yahwe aliumba dunia... aliziimarisha mbingu
Yahwe aliumba dunia.. aliziunda mbingu

vina hufunguka wazi
alisababisha mito kutiririka au alisababisha kuwepo kwa bahari

umande
maji ambayo hutokea ardhini wakati wa usiku

Proverbs 3:21

usiyapoteze kwenye upeo
usiyasahau

Yatakuwa uzima nafsini mwako
yatakuwa uzima kwa ajili yako

urembo wa kuvutia wa kuvaa shingoni mwako
kuonekana unavutia kama mtu ambavyo hujiremba mwenyewe kwa mikufu ya shingoni

urembo wa kuvutia
urembo ambao huonyesha kibali cha Yahwe

Proverbs 3:23

utatembea kwenye njia yako kwa usalama
maisha yako utaishi kwa usalama

mguu wako hautajikwaa
hutafanya mambo yenye makosa

wakati wa kulala
wakati unaposhuka kulala

usingizi wako utakuwa mtamu
usingizi wako utakuwa mzuri au utalala kwa amani

generated on Tue Oct 24 10:45:40 2023

Proverbs 3:25

uharibidu wa waovu, wakati unapokuja
"Wakati waovu wanaposababisha uharibifu"

Yahwe atakuwa upande wako
Yahwe atakusaidia na kukutetea

ataulinda mguu wako usinaswe katika mtego
atakulinda na wale ambao wanataka kukudhuru

Proverbs 3:27

usizuie mazuri
"usizuie vitu vizuri" au "usizuie matendo mema"

wakati yapo katika uwezo wako kuyatenda
" wakati unao uwezo wa kusaidia"

unapokuwa na pesa
mtu anapokuwa na uwezo wa kusaidia leo, bali akamwambia jirani yake rudi tena keshao. "unapokuwa na pesa kwa wakati huu"

Proverbs 3:29

jirani
kwa kawaida ni mtu anayeishi jirani, au ambaye anayeishi katika jumuiya au kundi la watu wenye kufahamiana.

anayekuamini, mwaminifu
mtu mkweli na kutumainiwa

Proverbs 3:31

... wala usicahague moja ya njia zake
"usichague kuiga njia yake yoyote"

mtu mjanja ni chukizo kwa Yahwe
"Yahwe humchukia mtu mjanja"

mtu mjanja
mtu wenye dharau au mdanganyifu

mtu mwaminifu humpeleka katika ujasiri
"Yahwe ni rafiki wa karibu kwa waaminifu"

Proverbs 3:33

Laan ya Yahwe ipo juu ya mtu mwovu
"Yahwe ameilaani familia ya mtu mwovu"

Huibariki maskani ya watu wema
"huzibariki familia za watu wema"

huwapa fadhila watu wanyenyekevu
"huonyesha fadhila kwa watu wanyenyekevu" au "ni mkarimu kwa watu wanyenyekevu"

Proverbs 3:35

watu wenye busara hurithi heshima
"Watu wenye busara watapata heshima ya sifa njema"

wapumbavu watainuliwa kwa aibu yao
"Yahwe atamfanya kila mtu aone aibu ya wapumbavu"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Wanangu, sikilizeni, fundisho la baba, na zingatieni ili mjue maana ya ufahamu. **2** Mimi ninawapa mafundisho mazuri; msiyaache mafundisho yangu. **3** Mimi nilikuwa mwana kwa baba yangu, mpole na mtoto pekee kwa mama yangu, **4** baba alinifundisha akiniambia, "Moyo wako uzingatie sana maneno yangu; shika amri zangu nawe uishi. **5** Jipatie hekima na ufahamu; usisahau na kuyakataa maneno ya kinywa changu; **6** usiiache hekima nayo itakulinda; ipenda nayo itakuhifadhi salama. **7** Hekima ni kitu cha muhimu sana, hivyo jipatie hekima na tumia namna zote kuweza kupata ufahamu. **8** Tunza hekima nayo itakutukuza; ikumbatie nayo itakuheshimu. **9** Hekima itaweka kilemba cha heshima juu ya kichwa chako; itakupa taji zuri. **10** Mwanangu, sikiliza, na kuzingatia maneno yangu, nawe utapata miaka mingi ya maisha yako. **11** Ninakuelekeza katika njia ya hekima, nimekuongoza katika mapito yaliyonyooka. **12** Unapotembea, hakuna atakayesimama katika njia yako na kama ukikimbia hutajikwaa. **13** Shika mwongozo wala usiuache, utakuongoza, maana ni uzima wako. **14** Usifuate njia ya waovu wala usiende katika njia ya watendao uovu. **15** Jiepushe nayo, usipite katika njia hiyo; geuka na upite njia nyingine. **16** Maana hawawezi kulala mpaka wafanye ubaya na hupotewa na usingizi hadi wasababishe mtu kujikwaa. **17** Maana wao hula mkate wa uovu na hunywa divai ya vurugu. **18** Bali njia ya mwenye kutenda haki ni kama mwanga ung'aao, huangaza zaidi na zaidi hadi mchana inapowasili kwa ukamilifu. **19** Njia ya waovu ni kama giza - hawajui ni kitu gani huwa wanajikwaa juu yake. **20** Mwanangu, zingatia maneno yangu; sikiliza kauli zangu. **21** Usiziache zikaondoka machoni pako; uzitunze katika moyo wako. **22** Maana maneno yangu ni uzima kwa wenye kuyapata na afya katika mwili wao. **23** Ulinde salama moyo wako na uukinge kwa bidii zote; kwa kuwa katika moyo hububujika chemichemi za uzima. **24** Jiepushe na kauli za udanganyifu na ujiepushe na mazungumzo ya ufisadi. **25** Macho yako yatazame mbele kwa unyoofu na kwa uthabiti tazama mbele sawasawa. **26** Usawazishe pito la mguu wako; na njia zako zote zitakuwa salama. **27** Usigeuke upande wa kulia au kushoto; ondoa mguu wako mbali na uovu.

Proverbs 4:1

Maelezo ya Jumla
Mwandishi ananena kama baba anayewafundisha watoto wake.

Sikiliza
"kusikiliza kwa umakini"

utajua maana ya ufahamu
"utajua jinsi ya kufahamu" au "utapata ufahamu"

Mimi ninakupa maagizo mazuri
"Ninachokufundisha mimi ni kizuri"

Proverbs 4:3

Mimi nilipokuwa mwana kwa baba yangu
"Mimi nilipokuwa bado mvulana nikijifunza kwa baba yangu"

mpole na mtoto pekee
"mtoto mpole wa pekee"

moyo wako uyazingatie maneno yangu
"Ukumbuke daima yale ambayo ninakufundisha"

Proverbs 4:5

Maelezo ya Jumla
Baba anaendelea kuwafundisha watoto wake mambo ambayo yeye alifundishwa na baba yake

Jipatie hekima
"fanya bidii kupata hekima kwa ajili yako mwenyewe" au "pata hekima"

usiyasahau
"yakumbuke"

usiyakatae
"kubali"

maneno ya kinwa changu
"yale ninayonena"

usimwache hekima na naye atakulinda; mpende na yeye atakuweka salama
Mwandishi ananena juu ya hekima kama mwanamke ambaye humlinda mtu ambaye ni mwaminifu.

usimwache hekima
" ishikilie kwa nguvu kabisa hekima"au " uwe mwaminifu kwa hekima"

mpende
" mpende hekima"

generated on Tue Oct 24 10:45:40 2023

Proverbs 4:7

Maelezo ya Jumla
Baba anamalizia kuwafundisha watoto wake yale ambayo alifunzwa na baba yake.

tumia mapata yako yote kujipatia ufahamu
"thamini ufahamu zaidi kuliko yote unayoyamiliki"

mtunze hekima na yeye atakutukuza
"kama utamlea hekima, atakupa heshima kubwa"

mtunze
kujihisi au kuonyesha upendo mkuu kwamtu au kitu

atakuheshimu endapo utamkumbatia
"kama utapenda sana hekima, hekima itasababisha watu wakuheshimu"

ataweka kilemba cha heshima juu ya kichwa chako
"Hekima itakuwa kama kilemba juu ya kichwa chako ambacho huonesha heshima kuu"

Kilemba
duara iliyofumwa kwa majani au maua

atakupatia taji zuri
" hekima ni kama taji zuri juu ya kichwa chako"

Proverbs 4:10

na uyasikilize maneno yangu
"sikiliza kwa kuzingatia ninachokufundisha"

utakuwa na miaka mingi ya maisha yako
"utaishi miaka mingi"

Nianakulekeza katika njia ya hekima; Mimi ninakuongoza kwenye njia nyoofu
"niakufundisha jinsi ya kuishi kwa busara; ninafafanua njia njema ya kuishi"

unapotembea, hapana mtu atakayesimama katika njia yako na kama ukikimbia, hutajikwaa
"unapopanga kitu, utafanikiwa kukitekeleza"

Proverbs 4:13

shika maagizo, usiyaache yaondoke
"endelea kutii yale niyokufundisha na usiyasahau"

maana ni uzima wako
"maana yatautunza uzima wako"

usiifuate njia ya waovu na usienende kwenye njia ya wale watendao maovu
"usifanye yale wanayofanya watu waovu na usijiunge katika matendo ya watu watendao ubaya"

Jiepushe nayo
"iepuke njia ya waovu"

Proverbs 4:16

hawezi kulala hadi watende ubaya
watu waovu hutamani kutenda matendo mabaya

wameporwa usingizi wao
"hawawezi kulala"

hadi wamwangushe mtu
"mpaka wadhuru mtu"

wanakula mkate wa uovu na kunywa mvinyo wa vurugu
"wanakula mkate ambao wanaupata kwa kutenda mambo maovu na kunywa mvinyo ambao wanaupata kwa njia ya vurugu"

Proverbs 4:18

njia ya watu wenye haki ... njia ya waovu
"mwenendo wa watu wenye haki ...mwenendo wa waovu"

njia ya watu wenye haki ni kama nuru ya awali ambayo huzidi kung'ara
"watu wenye haki hutembea kwenye njia yao kwa salama kwa kuwa jua la asubuhi huangaza juu yake na wanga hung'aa zaidi

nuru ya awali
Hii ni mapambazuko au mawio

hadi mchana mkamilifu
"mpaka jua ling'are kwa wangavu zaidi" au "hadi mchana haswa"

njia ya waovu ni kama giza
"watu waovu hutembea kwenye hatari maana njia yao haina mwanga kuwawezesha kuona"

hawajua ambapo hujikwaa
"hawajua kwa nini hukumbwa na madhara na bahati mbaya"

Proverbs 4:20

sikiliza
"kusikiliza kwa umakini"

tega sikio lako kwenye kauli zangu
"sikiliza kwa usikivu kwa mambo amabyo ninakuambia"

usiache ziondoke kutoka machoni pako
"usiache kuzitafakari "

uzihifadhi moyoni mwako
"uzikumbuke daima"

Proverbs 4:22

maneno yangu ni uzima
"maneno yangu yanaleta uzima"

generated on Tue Oct 24 10:45:40 2023

kwa wale wanaozipata
"kwa wale wanaozifahamu na kuzitenda"

afya katika mwili wao wote
"maneno yangu yataleta afya katika mwili wote kwa wale wanaoyapata"

utunze moyo wako salama na kuulinda
"tunza akili yako salama na kuyalinda mawazo yako"

kwa bidii yote
"kwa uthabiti na nguvu"

kutoka kwenye moyo wako hububujika chemchemi za uzima
"kila kitu unachosema huja kutoka katika mawazo yako" au "mawazo yako hubainisha mwenendo wa maisha yako"

Proverbs 4:24

weka mbali nawe maongezi ya ukaidi na weka mbali mazungumzo ya ufisadi
"usiongope na kusema kwa udanyanyifu"

macho yako yatazame mbele na ukaza mtazamo mbele sawasawa
"utazame mbele daima na ukaze mtazamo wako mbele moja kwa moja"

Proverbs 4:26

sawazisha njia kwa ajili ya mguu wako
"Tayarisha vizuri yale unayotaka kuyafanya"

sawazisha njia
"njia laini au "njia tulivu"

kisha njia zako zote zitakuwa salama
"kisha kila kitu unachofanya kitakuwa sawa"

usigeuke upande wa kulia au wa kushoto
"tembea wima kwenda mbele wala usiiache njia iliyo sawa"

ondoa mguu wako kwenye maovu
"kaa mbali na maovu" au "ondoka kwenye maovu"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Mwanangu, zingatia hekima yangu; sikiliza kwa makini ufahamu wangu, **2** ili ujifunze busara na midomo yako iweze kuhifadhi maarifa. **3** Maana midomo ya malaya hutiririsha asali na kinywa chake ni laini kuliko mafuta, **4** lakini mwishoni anakuwa mchungu kama mnyoo, hukata kama upunga mkali. **5** Miguu yake huelekea mauti; hatua zake huelekea njia yote ya kuzimu. **6** Hafikirii njia ya uzima. Hatua za miguu yake hupotea, maana hajui anakwenda wapi. **7** Sasa, wanangu, nisikilizeni; wala msiache kusikiliza maneno ya kinywa changu. **8** Lindeni njia yenu mbali naye wala msiende karibu na mlango wa nyumba yake. **9** Kwa njia hiyo hamtawapa wengine heshima yenu au miaka ya uzima wenu kwa mtu mkatiri; **10** wageni usije kufanya karamu kwa utajiri wenu; kazi mliyoifanya haitaenda katika nyumba ya wageni. **11** Mwishoni mwa maisha yenu mtajuta ambapo nyama na mwili wenu vitaangamia. **12** Nanyi mtasema, " Namna gani nilichukia fundisho na moyo wangu ulidharau sahihisho! **13** Sikuweza kuwatii walimu wangu au kuwasikiliza walionielekeza. **14** Nilikuwa nimeharibika kabisa katikati ya kusanyiko, miongoni mwa makutano ya watu." **15** Munywe maji kutoka kwenye birika lenu mwenyewe na munywe maji yanatiririka kutoka kwenye kisima chenu. **16** Je inapaswa chemichemi yenu ifurike popote na mifereji yenu ya maji itiririke katika njia kuu? **17** Yawe yenu wenyewe peke yenu wala si kwa wageni. **18** Chemichemi yako ibarikiwe na umfurahie mke wa ujana wako. **19** Maana ni ayala apendezaye na kulungu mwenye uzuri. Matiti yake na yakujaze furaha muda wote; daima na utekwe na upendo wake. **20** Mwanangu, kwa nini uwe mateka wa malaya, kwa nini uyakumbatie matiti ya mwanamke mgeni? **21** Yehova huona kila kitu afanyacho mtu na huangalia mapito yake yote. **22** Mtu mwovu atatekwa na makosa yake mwenyewe; kamba za dhambi yake zitamnasa kwa nguvu. **23** Atakufa kwa kukosa maonyo; atapotelea mbali kwa upumbavu wake wingi.

Proverbs 5:1

Maelezo ya Jumla
Mwandishi ananena kama baba anayewafundisha watoto wake.

tega masikio yako
"sikiliza kwa makini"

busara
angalia 1:4

midomo yako iyalinde maarifa
"utaongea ambacho ni ukweli tu"

Proverbs 5:3

midomo ya malaya hutona asali
"maneno ya malaya ni matamu, kana kwamba hutona asali" au "busu la malaya ni tamu, kana kwamba midomo yake hutona asali"

kinywa chake ni laini kuliko mafuta
"kauli yake inashawishi na laini kuliko mafuta ya mizeituni" au "busu lake ni laini kuliko mafuta ya mizeituni"

lakini mwisho ni mchungu kuliko pakanga
"lakini mwishoni ni mchungu kama radha ya pakanga na atasababisha madhara"

pakanga
mmea ambao unaradha ya uchungu

hukata kama upanga wenye makali
"humjeruhi mtu, kama unavyojeruhi upanga mkali"

Proverbs 5:5

miguu yake huelekea chini kwenye mauti
"miguu yake" hapa anaongelewa mtu malaya. "Anatembea katika njia ambayo inaeleke kwenye mauti" au "mwenendo wake huelekea kwenye mauti"

hatua zake huelekea kwenye njia ya kuzimu
"hutembea katika njia ya kuzimu"au " tabia yake humpeleka kwenye njia ya kuzimu"

yeye haifikirii njia ya uzima
"hajali kuhusu mwenendo wa kumwongoza katika uzima"

hatua za mguu wake hutanga tanga
"hutembea katika njia ovu" au "hutanga tanga kana kwamba amepotea"

Proverbs 5:7

Sasa
Hapa walimu anaondoka katika hali na kuonya juu ya umalaya na kuanza kutoa ushauri.

nisikilize... usiache kusikiliza
sikiliza

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usiache kusikiliza
"usikome kusikiliza"

maneno ya kinywa changu
"maneno yangu"

njia yako iweke mbali naye
"kaa mbali naye"

usiukaribie mlango wa nyumba yake
"usiende karibu na mlango wa nyumba yake" au " hata usisogee karibu na nyumba yake"

Proverbs 5:9

katika njia hiyo
inahusu njia aliyoizungumzia hapo mwanzo

hutatoa heshima yako kwa wengine
"isipoteze heshima yako nzuri miongoni mwa watu wengine" au "usipoteze utajiri wako kuwapa watu wengine"

au miaka ya uzima wako kwa mtu mkatili
"au kumpati mtu makatili uzima wako" au "kusababisha mtu mkatili akuue ungali bado kijana"

mtu mkatili
pengine huyu ni mume wa mke malaya, ambayo atamshughulikia kwa ukatili mtu anayelala na mke wake

wageni hawatasherekea kwa utajiri wako
"wageni wasikuchukulie utajiri wako wote"

kazi yako uliyofanya isiende katika nyumba ya wageni
"vitu ulivyopata visimalizike kwa kuishia kwenye famila za wageni"

Proverbs 5:11

nyama yako na mwili wako vikateketea
"mwili wako ukapotelea mbali" au "ukapotea"

vikateketea
"kuchoka kimwili" au "kuwa dhaifu na afya mbaya"

Mimi nilichukia mafundisho ... moyo wangu ulidharau kusahihishwa
huyu mtu alichukia alichoambiwa na walimu wake

jinsi gani nilichukia mafundisho
"nilichukia sana wakati mtu aliponielekeza"

moyo wangu ulidharau masahihisho
"Niliwadharau watu waliponionya"

Proverbs 5:13

kutega masikio yangu kwa walimu wangu
'"kuwasikiliza wale walionielekeza"

katikati ya kusanyiko, miongoni mwa watu waliokusanyika
jumuiya ilikusanyika ama kumwabudu Mungu au kuhukumu dhidi ya makosa yake.

Proverbs 5:15

maji kutoka katika birika lako mwenyewe ... maji yanayotiririka kutoka kwenye kisima chako mwenyewe
Mwandishi anazunguza juu ya mume kulala na mke wake pekee kana kwamba ni kunywa maji kutoka kwenye kisima au birika lake mwenyewe.

maji yanayotiririka
"maji mapya" au "maji ya kutiririka"

yapasa chemchemi zako ... miferji yako ya maji itiririke katika njia kuu?
"Chemchemi yako haipaswi ...mifereji yako ya majiji haipaswi kutiririka katika njia kuu"

njia kuu
maeneo ya wazi katika jiji au mjini ambapo miji miwili au zaidi inapokutana. Sehemu ya kawaida watu kukutana na kuongea.

Yawe
hii nahusu chemchemi na mifereji ya maji

wala si kwa ajili ya wageni pamoja nawe
"usichangie na wageni"

Proverbs 5:18

Chemchemi yako na ibarikiwe
"uweze kufurahia daima pamoja na mke wako"

mke wa ujana wako
"mwanamke ambaye ulimwoa wakati ukiwa kijana" au "mke wako kijana"

Ni ayala apendaye na kulungu mwenye madaha
"Ni mwanamke mzuri na mwenye kependeza kama ayala au kulungu"

mwenye madaha
"mzuri wakati apotembea"

maziwa yake yakutosheleze
"maziwa yake yakujaze furaha kama maziwa ya mama yanavyowatosheleza watoto wake kwa chakula"

daima akuleweshe kwa upendo wake
'upendo wake na ukutawale kama pombe inavyomtawala mlevi"

kwa upendo wake
kwa upendo wake kwako

generated on Tue Oct 24 10:45:40 2023

Proverbs 5:20

Mwanangu, kwa nini wewe, uwe mateka wa malaya; kwa nini kuyakumbatia maziwa ya mwanamke asiye mwadilifu?
"Mwanangu, usitekwe na malaya!Usikumbatie maziwa mwanamke asiye mwadilifu!"

uwe mateka wa malaya
"kuruhusu malaya kukuteka wewe"

huona kila jambo... huzitazama njia zote
Mungu anafahamu kila jambo analolifanya kila mtu

njia zote anazochukia
"kila sehemu anapokwenda" au "kila kitu anachofanya"

Proverbs 5:22

mtu mwovu atatekwa kwa makosa yake mwenyewe
"mtu mwovu hataweza kuepuka madhara ya makosa yake"

nyuzi za dhambi yake zitamshika kwa nguvu
"kwa sababu ya dhambi zake, atakuwa kama mnyama aliyenaswa katika mtego"

upumabavu wake mkuu utampoteza
"upumbavu wake mkuu utamwongoza upotevuni"

upumabavu wake
"kwa sababu ya upumabavu wake"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Mwanangu, kama utaweka pesa zako kuwa dhamana kwa mkopo wa jirani yako; kama ukitoa ahadi yako katika mkopo wa mtu usiyemjua, **2** basi umejiwekea mtego mwenyewe na umenaswa kwa maneno ya kinywa chako. **3** Mwanagu, ukinaswa kwa maneno yako mwenyewe, fanya haya ili kujiokoa, kwa kuwa umeangukia kwenye mikono ya jirani yako; nenda unyenyekee na ufanye shauri mbele ya jirani yako. **4** Usiruhusu usingizi katika macho yako wala kope za macho yako kusinzia. **5** Jiokoe mwenyewe kama swala kutoka katika mkono wa mwindaji, kama ndege kutoka katika mkono wa mwinda ndege. **6** Wewe mtu mvivu, mwangalie mchwa, zitafakari njia zake ili kupata busara. **7** Hana akida, afisa au mtawala, **8** lakini huandaa chakula chake wakati wa joto na wakati wa mavuno huweka hazina ili kula baadaye. **9** Ewe mtu mvivu, utalala hata lini? Wakati gani utainuka usingizini?" **10** Lala kidogo, sizia kidogo, kunja mikono kupumzika kidogo" - **11** ndipo umasikini wako utakapokujia kama mporaji na uhitaji wako kama askari wa vita. **12** Mtu asiyefaa-mtu mwovu- huishi kwa kauli za udanganyifu wake, **13** akipepesa macho yake, akiashilia kwa miguu yake na kusonta kwa videle vyake. **14** Hufanya njama za uovu kwa hila ya moyo wake; daima huchochea faraka. **15** Kwa hiyo msiba wake utamkumba kwa ghafula, punde atavunjika vibaya wala hatapona. **16** Kuna vitu sita ambavyo Yehova huvichukia, saba ambavyo ni chukizo kwake. **17** Macho ya mtu mwenye kiburi, ulimi wa uongo, mikono inayomwaga damu ya watu maasumu, **18** moyo unaobuni njama mbaya, miguu inayokimbilia maovu upesi, **19** shahidi asemaye uongo na apandaye faraka kati ya ndugu. **20** Mwanangu, itii amri ya baba yako na wala usiyaache mafundisho ya mama yako. **21** Uyafunge katika moyo wako siku zote; yafunge kwenye shingo yako. **22** utembeapo, yatakuongoza; ulalapo yatakulinda, na uamkapo yatakufundisha. **23** Maana amri ni taa, na mafundisho ni nuru; kinga za kuadilisha za njia ya uzima. **24** Yanakulinda dhidi ya mwanamke malaya, dhidi ya maneno laini ya uzinzi. **25** Moyoni mwako usiutamani uzuri wake wala usitekwe katika kope zake. **26** Kulala na malaya inaweza kugharimu bei ya kipande cha mkate, lakini mke wa mtu mwingine inagharimu uzima wako wote. **27** Je mtu anaweza kubeba moto katika kifua chake bila kuuguza mavazi yake? **28** Je mtu anaweza kutembea juu ya makaa bila kuchomwa miguu yake? **29** Ndivyo alivyo mtu alalaye na mke wa jirani yake; yule alalaye na huyo mke hatakosa adhabu. **30** Watu hawawezi kumdharau mwizi kama anaiba ili kukidhi hitaji lake la njaa. **31** Walakini akimatwa, atalipa mara saba ya kile alichoiba; lazima atoe kila kitu cha thamani katika nyumba yake. **32** Mtu anayefanya uzinzi hana akili; hufanya hiyo kwa uharibifu wake mwenyewe. **33** Anasitahili aibu na majeraha na fedheha yake haiwezi kuondolewa. **34** Maana vivu humghadhibisha mtu; hatakuwa na huruma wakati wa kulipa kisasi chake. **35** Ujapompa zawadi nyingi, hatakubali mbadala wa kusuruhishwa wala kulipwa.

Proverbs 6:1

weka pesa zako
tunza sehemu ya pesa zako

mdhamana kwa ajili ya mkopo wa jirani yako
maana: jirani yako anaweza kuja kwako kwa ajili ya kukopa au jirani yako anataka mkopo kwa mtu mwingine, lakini unaahidi kumlipa mkopesahaji kama jirani yako hataweza.

jirani
maana nyingine ni "rafiki"

umeweka mtego kwa ajili yako mwenyewe
"umetengeneza mtego ambao utakunasa wewe mwenyewe"

maneno ya kinwa chako
"ulichosema" au "ulichoahidi kufanya"

Proverbs 6:3

jiokoe mwenyewe
jilinde mwenyewe" au "jisaidie mwenye kutoka katika matatizo haya"

umeangukia kwenye mkono wa jirani yako
"jirani yako anaweza kuleta madhara kwako kama akitaka" au "jirani yako ananguvu juu yako"

jirani
"rafiki"

Proverbs 6:4

Macho yako usiyape usingizi na kope kope za macho yako kusinzia
"kaa macho, na kufanya unachoweza"

macho yako... kope zako
" mwenyewe"

generated on Tue Oct 24 10:45:40 2023

jiokowe mwenyewe kama swala kutoka kwenye mkono wa mwindaji
"Epa kutoka kwa jirani yako kama swala ambaye hukimbia kutoka kwa mwindaji"

swali
Huyu ni mnyama ambaye hula majani na mara nyingi watu humwinda kwa ajili ya nyama. Mnyama huyu ni maarufu kwa kwa kukimbia mbbali upesi

kutoka kwenye mkono wa mwindaji
"kutoka kwenye udhibiti wa mwindaji"

kama ndege kutoka kwenye mkono wa mwindaji wa ndege
"epa kama ndege ambaye huruka kwenda mbali kutoka kwa mwindaji wa ndege"

Proverbs 6:6

Mtazame...zitafakari
"jifunze ...fikiri juu yake" au "cunguza kwa umakini... tafakari"

chungu
ni mdudu mdogo ambaye huishi ardhini au kichuguu anachojenga mwenyewe. Huishi katika makundi ya maelfu, na wanaweza kunyanyua viti vikubwa kuliko wenyewe.

zitafakari njia zake
"tafakari jinsi chungu anavyotenda"

kamanda, ofisa, au mtawala
Haya ni maneno yenye maana moja kusisitiza kuwa hakuna mtu mwenye mamlaka rasmi juu ya chungu .

huandaa chakula chake wakati wa jua... wakati wa mavuno huhifadhi chkula chake
Hapa inaonesha ni jinsi gani chungu huwajibika

wakati wa jua
ni majira ambapo baadhi ya miti huzaa matunda

Proverbs 6:9

Je utalala hata lini ... lini utainuka kutoka kwenye usingizi?
"Amka, wewe mtu mzembe! Inuka kwenye kitanda chako"

Usingizi kidogo ... mikono kujipumzisha
Haya ni aina ya mambo amabayo watu wazembe husema

Lala kidogo, sinzia kidogo
"nitaendelea kulala zaidi"

kukunja mikono kwa kujipumzisha
"nitakunja mikono yangu kwa utaulivu na kupumzika kidogo"

na umasikini wako utakuja
"ukiendelea kuwa mzembe, umasikini wako utakuja" au " Wakati umelala, umasikini utakuja"

umasikini wako utakuja kama mnyang'anyi
ghafula utakuwa masikini, kana kwamba mnyang'anyi amekuja na kukuibia kila kitu ulichonacho"

na uhitaji wako kama askari mwenye silaha
"na utakuwa mhitaji kana kwamba askari mwenye silaha amekuibia vitu vyako vyote"

askari mwenye silaha
"askari ambaye ameshikilia silaha" au "mtu mwenye silaha"

Proverbs 6:12

Mtu asyefaa...mtu mwovu
inasisitiza juu ya ubaya wa huyu mtu "mtu asiyekuwa na thamani-mtu mwovu"

huishi kwa udanganyifu wa kauli zake
"husema uongo daima"

hukonyeza macho yake, akifanya viashiria kwa miguu yake na kusonta kwa vidole vyake
Hii ni vile mtu mwovu huwasiliana kwa siri ili kudanganya watu wengine.

hukonyeza macho yake
mtu akikonyeza hufumba jicho moja kwa muda mfupi kama kiashiria cha siri kwa mtu mwingine.

Proverbs 6:14

Hutunga uovu
"huandaa ubaya" au "Hujitayarisha kufanya matendo mabaya"

kuchochea mafarakano daima
"Siku zote husababisha kutoelewana" au " hutafuta mafarakano daima na kuyaendeleza"

Kwa hiyo
"kwa sababu hiyo"

msiba wake utamkuta kwa ghafula
"msiba wake utamkamata"

msiba wake
hii inahusu msiba utakaotokea ambao mhusika ameusababisha.

ghafla; kwa muda mchache
kwa haraka sana au "bila kutazamia"

Proverbs 6:16

vitu sita ambavyo Yahwe huchukia, saba ambavyo
Maana yake: Yahwe huchukia vitu vingi na wala si mara moja.

ambavyo vinamchukiza
"amabavyo husababisha ajisikie karaha"

Proverbs 6:17

Sentensi Unganishi
Hii ni orodha ya vitu ambayo Yahwe huchukia kama vilivyotajwa katika 6:16

macho...ulimi... mikono... moyo...miguu
Sehemu zote hizi za mwili zinamwelezea mwandamu kamili "watu"

humwaga damu ya
"kuua" au "uuaji wa mtu kwa kusudi"

njama mbaya
"mipango miovu"

anong'onaye uongo
"kusema uongo siku zote"

mafarakano
agalia 6:14

mtu apandaye mafarakano
"mtu amabaye huondoa maelewano"

Proverbs 6:20

tii amri ya baba yako... usiyaache mafundisho ya mama yako
Maana yake baba na mama wote wanahusika katika kufundiha na mchakato wa kufunza

usiayache mafundisho ya mama yako
"tii mafundisho ya mama yako"

yafunge katika moyo wako; yakaze kwenye shingo yako
Hizi ni amri na maelekezo kama zimeandikwa unaweza kuziweka katika mwili wako au kuvaa mwilini mwako ili kujikumbusha mwenyewe.

Proverbs 6:22

Wakati unapotembea... unapolala... unapoamka
Hii inasisitiza kuwa masomo yanathamani muda wote

yatakuongoza... yatakulinda...yatakufundisha
mwandishi anarudia rudia kuonesha kuwa masomo haya yanathamani kwa vitu vya namna yoyote.

taa..mwanga...njia ya uzima
masomo yanafanya maisha kuwa mazuri na rahisi." yana faida kama taa...yanasidia kama mwanga katika giza..ni muhimu kuyafuta kama njia ya kuishi"

njia ya uzima
"njia inayoenda kwenye uzima" au "njia ya kuishi ambayo Mungu ameiruhusu"

Proverbs 6:24

itakutunza dhidi ya
"inakuokoa kutoka" au "inakulinda kutoka"

mwanamke mwovu...mwanamke mwovu
"malaya" pia angali 5:3

mwovu
"mbaya kimaadili"

uzuri wake
"kile kilicho kizuri kwake"

akunase
"kuwa na hali ya kudhibiti"

kope za macho yake
"macho yake mazuri"

Proverbs 6:26

bei ya kipande cha mkate
Hapa inaongelea gharama ya vitu siyo gharama ya kiroho au gharama ya maadili "kidogo"

atagharimu uhai wako
"mke wa mtu mwingine ataangamiza maisha yako kwa sababu kila wakati anahitaji zaidi" au "mume wa mke atakuwinda na atakuua"

Mtu anaweza kubeba moto kwenye kifua chake bila kuunguza nguo zake?
Jibu ni hapana "Kila mume ambaye hubeba moto kwenye kifua chake ataunguza nguo zake."

bila kuunguza
"bila kuteketeza" au "bila kuharibu"

nguo zake
nguo zinawakilisha mtu mwenyewe.

Proverbs 6:28

Mtu anaweza kutembea juu ya makaa ya moto bila kuungua miguu yake"
jibu ni hapana. "kila mtu anayetembea juu ya makaa ya moto miguu yake itaungua"

kutembea juu ya makaa ya moto
Hii inamaanisha kufanya uzinzi

kutembea
ni kwenda mwendo wa polepole kwa umbali mrefu ukitembea

kuungua
chomeka

generated on Tue Oct 24 10:45:40 2023

Proverbs 6:30

kumdharau mwizi
" hawamtazami mwizi kwa dharau" au " hawafikiri mwizi ni mwovu"

kama atakamatwa
"mtu akimkamata"

katika nyumba yake
"ambayo anamiliki"

Proverbs 6:32

Mtu
"mwanaume"

ambacho anasitahili
'adhabu sitahiki kwa kile alichafanya"

aibu yake
" atakuwa na kumbukumbu za tendo lake la aibu"

Proverbs 6:34

hasira
"udhika sana"

hataonesha huruma
mtu ambaye mke wake amezini na mwanaume wingine " atakuumiza kadri anavyoweza"

wakati wa kulipiza kisasi
"kipindi analipza kisasi"

kulipiza kisasi
ni mtu kusababisha maumivu kwa mtu mwingine ambaye alitangulia kumwumiza hapo mwazo

fidia
"malipo"

hataweza kununuliwa
"hutaweza kumlipa pesa za kutosha kuibadili akili yake"

ingawa
"hata kama"

utampa
"kutoa kitu" au "kuadidi kutoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Mwanangu, yatunze maneno yangu na ndani yako udhihifadhi amri zangu. **2** Uzilinde amri zangu ili uishi na uyatunzetu mafundisho yangu kama mboni ya jicho. **3** Uyafunge katika vidole vyako; uyaandike katika kibao cha moyo wako. **4** Mwambie hekima, "wewe ni dada yangu," na ufahamu mwite jamaa yako, **5** ili ujitunze mwenyewe dhidi ya mwanake haramu, dhidi ya mwanamke mgeni mwenye maneno laini. **6** Nilikuwa naangalia kwenye wavu wa dirisha la nyumba yangu. **7** Nikawatazama watu mwenye ukosefu wa uzoefu, na miongoni mwa watu vijana nikamwona kijana asiye na akili. **8** Kijana huyo alishuka mtaani kwenye kona karibu na yule mwanamke, akaenda kwenye nyumba yake. **9** Ilikuwa katika utusiutusi wa siku muda wa jioni, wakati wa usiku na giza. **10** Akakutana na yule mwanake, amevaa kama kahaba, katika moyo wa udanyanyifu. **11** Alikuwa na kelele na upotovu; miguu yake haikutulia kwenye masikani. **12** Alielekea mitaani, kisha sehemu ya sokoni, na katika kila upande alisubiri kwa kuviza. **13** Basi akamshika na kumbusu, kwa uso wa nguvu akamwambia, **14** leo nimetoa sadaka yangu ya amani, nimelipa nadhili yangu, **15** hivyo nilikuja kukutana nawe, kuutafuta uso wako kwa hamu, na sasa nimekupata. **16** Nimeweka matandiko juu ya kitanda changu, kitani za rangi kutoka Misri. **17** Kitanda changu nimenyunyizia manemane, udi na mdalasini. **18** Njoo, tunywe tujishibishe kwa upendo wetu hata asubuhi; tupate furaha kuu kwa matendo ya mahaba. **19** Maana mume wangu hayupo nyumbani kwake; amekwenda safari ya mbali. **20** Alichukua mkoba wa fedha; atarudi siku ya mwezi mpevu. **21** katika maneno yake mengi akamshinda; na kwa midomo yake laini anampotosha. **22** Ghafula alimfuata kama maksai anayekwenda kwa mchinjaji, kama ayala aliyekamatwa kwa nguvu, **23** mpaka mshale upasue ini lake. Alikuwa kama ndege anayekimbili kwenye mtego. Hakujua kuwa itamgharimu maisha yake. **24** Na sasa, wanangu, nisikilizeni; zingatieni maneno ya kinywa changu. **25** Moyo wako usiyageukie mapito yake; usipotoshwe katika mapito yake. **26** Amesababisha watu wengi kuanguka kwa kuwajeruhi; ameua watu wengi. **27** Nyumba yake ipo juu ya barabara ya kwenda kuzimu; huelekea chini kwenye vyumba vya mauti.

Proverbs 7:1

Tunza maneno yangu
"Tii maneno yangu"

uzihifadhi amri zangu ndani yako mwenyewe
"zikariri amri zangu"

tunza maagizo yangu
"tii maagizo yangu"

kama mboni ya jicho lako
Mboni ya jicho ipo ndani ya jicho ambayo watu huilinda sana wakati kitu kinaporukia usoni. "Mboni" inawakilisha kitu ambacho mtu hukithamini na kukilinda zaidi. "kama mali yako yenye thamani zaidi"

uzifunge katika vidole vyako
1) mwandishi alitaka mwanae achore baadhi ya amri za Mungu kwenye pete na kuivaa au 2) mwandishi alitaka mwanae akumbuke daima amri za Mungu, kana kwamba ni petefulani ambayo aliivaa daima

ziandike kwenye kibao cha moyo wako
"zikumbuke vizuri amri zangu kana kwamba umeziandika kwenye jiwe"

Proverbs 7:4

Mwabie hekima, "Wewe ni dada yangu"
"Thamini hekima kama ambavyo ungempenda dada yako"

mwite ufahamu jamaa yako
"ufahamu uchukulie kama ambavyo ungemtendea jamaa yako"

jamaa
"ndugu" au "mmoja wa wanafamilia"

mwanamke malaya
Maana yake ni mwanamke yeyote ambaye mwanaume hajamwoa. " Mwanamke ambaye hupaswi kufanya naye chochote"

Mwanamke mwovu
Hii inamaanisha ni kwa mwanamke yoyote ambaye hajulikani kwa mwanaume

kwa maneno yake laini
"ambaye huongea vitu vya kufurahisha, lakini anataka kukudanyanya"

Proverbs 7:6

shubaka
ni wavu wa dirishani

generated on Tue Oct 24 10:45:40 2023

Wajinga
"bila uzoefu, isiyo komavu/uchanga"

Proverbs 7:8

kona yake
"kona ambapo mwanamke mgeni alikuwa amesimama"

Kona
sehemu ambayo barabara mbili zinakutana

wakati wa jioni
muda ambapo giza linaanza kuingi na karibu kuwa giza

Proverbs 7:10

mwenye moyo wa uongo
Hapa "moyo" unamaanisha makusudi au mipango " mwanamke anakusudia kumdanganya mtu"

Alikuwa mwenye kelele na ukaidi
"aliongea kwa sauti sana na kutenda kwa namna aliyopenda"

miguu yake haikutulia nyumbani
"hakukaa nyumbani"

alisubiri kuvizia
"alisubiri kumnasa mtu"au "alisubiri ili ampate mtu ambaye ataweza kumshawishi kutenda dhambi"

Proverbs 7:13

yeye
Yeye inawakilisha mwanamke ambaye alitajwa katika 7:10

akamshika
"alimshikilia kwa nguvu"

kwa uso na haya
"kwa uso usiokuwa na hisia za aibu"

Mimi nimelipa nadhiri zangu
"nimetimiza dhabihu zangu nilizoahidi kwa Mungu"

kuutafuta uso wako
"kukutafuta" au "kukutafuta mahali ulipo"

Proverbs 7:16

nimekinyunyiza kitanda changu kwa
"nimetandaza juu ya kitanda changu"

udi
aina ya magamba kutoka kwenye mti ambayo hunukia vizuri

mdalasini
hiki ni kiungo kinachotengenezwa kutokana na magamba ya mti ambayo hunukia vizuri na radha nzuri

tushibe kwa upendo
"tufanye mambo ya upendo kwa kila mmoja kadri tunavyotaka"

Proverbs 7:19

hayupo nyumbani kwake
"hayupo nyumbani"

Mwezi mpevu
nyakati ambapo mwezi utoa mwanga sana

akamgeuza
"mwanamke akamshawishi mwanaume"

yeye...yake
mwanake aliyeolewa anayetaka kulala na mwanaume kijana

midomo laini
"kufurahisha kwa maneno ya kudanganya"

alimpotosha
"alimshawishi kufanya jambo baya" au alimshawishi kufanya dhambi pamoja naye"

Proverbs 7:22

ghafla akamfuata
"kwa haraka aliamua kwenda pamoja naye"

kama maksai akienda...kwenye mtego
ujinga na pasipo kutarajia kijana namfuata malaya ni kama vile wanyama ambavyo huwa hawajui hatari ambayo huwa inawakabili.

machinjo
sehemu ya kuulia mnyama ili kula nyama yake

ayala
angalia 5:18

Hadi mshale umtoboe hadi kwenye ini lake
"mpaka mwindaji ampige kwenye sehemu zake nyeti zaidi"

ini
kiungo hiki kinawakilisha sehemu muhimu sana ya mwili wa ayala

ingekuwa gharama ya uhai wake
" angeweza kufa haraka"

generated on Tue Oct 24 10:45:40 2023

Proverbs 7:24

Sasa
Hii ni kuleta usikivu kwa wana wa msemaji anapohitimisha funzo hili

Moyo wako usizigeukie njia zake
"moyo wako ukae mbali kutoka kwenye njia za mwanamke malaya" au " Usiruhusu moyo wako ufanye mambo ambayo mwanamke malaya hufanya"

moyo wako
Hapa moyo unawakilisha matamanio ya mtu

usipotee katika njia zake
"usiiache njia sahihi ili kuzifuata njia zake"

Proverbs 7:26

amesababisha watu wengi kuanguka hali wamejeruhika
"amesababisha watu wengi kufa"

nyumba yake ipo kwenye njia za kwenda kuzimu ... hutelemka chini
Hapa "njia" inawakilisha aina ya tabia ambayo hufuatwa na watu wapumbavu. Kuzimu ilikuwa jina la ulimwengu wa wafu

kwenye njia za kwenda kuzimu...chini kwenye vyumba vyenye giza la mauti
maana yake wahanga wa mwanamke wataangamia

vyumba vyenye giza la mauti
Hapa inaonesha picha ambapo wafu wamelala katika vyumba mbalimbali huko kuzimu

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Je hekima haiti? Je ufahamu hapazi sauti yake? **2** Juu ya kilima kando ya barabara, kwenye njia panda, hekima anasimama. **3** Kando ya njia ya kuingilia mjini, karibu na milango ya mji, anaita kwa sauti. **4** Watu, ninawaita ninyi na ninapaza sauti yangu kwa wana wa wanadamu. **5** Ninyi wajinga, jifunzeni hekima, na ninyi mnaochukia maarifa, lazima mjipatieni moyo wa ufahamu. **6** Sikiliza na mimi nitasema mambo mazuri na nifumbuapo midomo yangu nitaongea haki. **7** Maana kinywa changu hunena uaminifu na midomo yangu huchukia uovu. **8** Maneno ya kinywa changu yote ni haki; hakuna kilichogeuzwa wala kupotoshwa. **9** Maneno yangu yote yamenyooka kwa yule mwenye kuelewa; maneno yangu ni haki kwa wale wanaotafuta maarifa. **10** Chagua fundisho langu badala ya fedha na maarifa kuliko dhahabu safi. **11** Maana mimi, hekima ni bora kuliko vito; hakuna unachokitamani kinaweza kulinganishwa na mimi. **12** Mimi, hekima, naishi kwa utaratibu, na ninamiliki maarifa na busara. **13** Hofu ya Mungu ni kuchukia uovu- nachukia majivuno na kiburi, njia ya uovu, na kauli iliyopotoka- hivyo ninavichukia. **14** Ninaushauri mzuri na hekima sahihi; mimi ni busara; nguvu zipo kwangu. **15** Kwa njia yangu wafalme hutawala- pia na waungwana, na wote ambao hutawala kwa haki. **16** Kwa njia yangu wafalme hutawala na waungwana na wote wanaotawala kwa haki. **17** Nawapenda wale wanaonipenda, na wale wanaonitafuta kwa bidii, wataniona. **18** Kwangu kunautajiri na heshima, utajiri wa kudumu na haki. **19** Tunda langu ni bora kuliko dhahabu, bora hata kuliko dhahabu safi. **20** Ninazalisha kilicho bora kuliko fedha safi. Natembea katika njia ya haki, **21** katika mapito ambayo huelekea kwenye haki, ili niwape urithi wale wanaonipenda na kuzijaza hazina zao. **22** Yehova aliniumba tokea mwanzo- mwazoni mwa matendo yake ya nyakati za kale. **23** Tokea enzi za kale niliwekwa katika nafasi- tokea kwanza, tokea mwanzo wa dunia. **24** Kabla ya bahari, mimi nilizaliwa- kabla ya kuwepo chemchemi zenye maji tele. **25** Kabla ya milima na vilima kuwekwa, mimi nilizaliwa. **26** Nilizaliwa kabla ya Yehova hajaiumba dunia wala makonde, hata mavumbi ya kwanza katika dunia. **27** Nilikuwepo alipoziimarisha mbingu, wakati alipochora mstari katika sura ya kilindi. **28** Nilikuwepo alipoimarisha anga la juu na wakati wa kutengeneza kina cha chemchemi. **29** Nilikuwepo alipotengeneza mipaka ya bahari, ili maji yasisambae kuvuka pale alipoyaamuru, na wakati anaamuru misingi ya dunia sehemu ya kukaa. **30** Nilikuwa kando yake, kama fundistadi mkuu, na mimi nilikuwa furaha yake siku kwa siku, nikifurahi mbele zake daima. **31** Nilikuwa nikifurahi katika dunia yake yote na furaha yangu ilikuwa kwa wana wa wanadamu. **32** Na sasa, wanangu, nisikilizeni, maana wale wazishikao njia zangu watakuwa na furaha. **33** Sikilizeni fundisho langu na mpate hekima; wala msilipuuze. **34** Anisikilizaye atakuwa na furaha- kila siku akitazama katika malango yangu, akinisubiri pembeni mwa milango ya masikani yangu. **35** Maana yeyote anionaye mimi, anapata uzima, naye atapata kibali kwa Yehova. **36** Na yeyote asiyeniona mimi, hujiumiza mwenyewe, wote wanaonichukia hupenda mauti.

Proverbs 8:1

Maelezo ya Jumla
Hekima ananena kwa watu katika mistari 4-36

Maelezo ya Jumla
Mistari mingi katika sura ya 8 ni mlinganisho au usambamba

Je Hekima haiti?
Hekima anaita

Je Hekima haiti?
Maana yake 1)Je hekima siyo kama mwanamke ambaye huita? 2) Je mwanamke aitwaye Hekima haiiti?

Je Ufahamu hapazi sauti yake?
Hapa neno "Ufahamu" ni sawa na neno "Hekima"

malango kwenye njia ya kuingia mjini
Nyakati za kale, miji mara nyingi ilikuwa na kuta za nje pamoja malango.

anaita
Hekima imevikwa sifa ya utu kama mwanamke(angalia Tashhisi)

Proverbs 8:4

Maelezo ya Jumla
Hekima ananena kwa watu katika mistari 4-36

sauti yangu ni kwa ajili ya wana wa wanadamu
Hapa "sauti" inawakilisha maneno yote yaliyoongewa "maneno yangu ni kwa ajili ya wana wa wanadamu"

wana wa wanadamu
"watu wote"

generated on Tue Oct 24 10:45:40 2023

wajinga
"bila uzoefu, isiyo komavu/uchanga"

kujifunza hekima
"kujifunza namna watu wenye busara hutenda" au "kujifunza maana ya kuwa mwenye busara"

lazima mpate akili ya ufahamu
"lazima muanze kufahamu vitu kwa akili zenu"

Proverbs 8:6

wakati midomo yangu inapofunguka
Midomo inamaanisha kinywa cha mtu anayeongea " wakati nipofumbua mdomo wangu kuongea"

adili
"sawa" au "haki"

kinywa changu hunena
" mimi ninasema"

kilicho cha kweli
"kile ambacho watu wanapaswa kuamini"

uovu ni chukizo katika midomo yangu
"uovu ni chukizo kwangu" au "kusema vitu viovu ingekuwa ni chukizo kwangu"

uovu
inamaanisha maneno maovu

Proverbs 8:8

maneno ya kinywa changu
"mambo ninayofundisha"

lililogeuzwa
"uongo"

yamenyooka
"kweli na safi "

maneno yangu yapo wima kwa wenye kujipatia maarifa
"wale wanaojua maana ya haki na uovu hufahamu kuwa ninachafundisha ni sahihi"

wima
"kweli"

Proverbs 8:10

jipatie mafundisho yangu kuliko fedha
"fanya juhudi zaidi kufahamu mafundisho yangu kuliko kujipatia fedha"

Maana Hekima ni bora zaidi kuliko malijani; hakuna hazina inayolingana naye.
"Maana mimi Hekima ni bora kuliko malijani, hakuna hazina inayolingana na mimi"

Proverbs 8:12

Mimi, Hekima, huishi kwa Busara
Busara imeongelewa hapa kama mtu

Busara
"kuamua vema"

Mimi humiliki maarifa na busara
"Mimi ni mwenye maarifa na busara" au " Ninajua vitu vingi, na mimi ni mwangalifu"

busara
kuwa mwangalifu kuhusu kile unachosema na kufanya; kuwa na tahadhari usisababishe maumivu au uharibifu kwa wengine

kauli za udanganyifu
"maongezi mabaya"

udanganyifu
iliyogeuka kutoka kwenye haki

Proverbs 8:14

ushauri mzuri
mapendekezo ya busara

ushauri
mausia ambayo hutolew ili kumsaidia mtu

sahihi
nzuri, ya kutegemewa

Mimi ni utambuzi
"Mimi ni utambuzi"

wakuu
moja ya wanachama wa familia muhimu katika taifa

Proverbs 8:17

nawapenda
Huu ni upendo wa asili kati ya marafiki au ndugu

bidii
kuedelea kwa nguvu na uangalifu

Kwangu kuna utajiri na heshima
"Mimi ninautajiri na heshima"

utajiri unaodumu na haki
"kwa hiyo, nitatoa utajiri wa kudumu na haki kwa wale wanaonitafuta"

haki
"uwezo wa kuishi aktika njia iliyo safi"

Proverbs 8:19

Matunda yangu
ambacho hekima huzalisha au husababisha

generated on Tue Oct 24 10:45:40 2023

faida yangu
manufaa au faida ambayo hekima husababisha

Natembea katika njia ya haki
"Ninaishi kwa haki" au " Ninatenda ambacho ni haki"

katikati ya njia za uadilifu
"Ninafanya mambo makalifu" au "Ninatenda ambacho ni haki"

hazina
ghala kwa ajili ya vitu vya thamani

Proverbs 8:22

kwanza katika matendo yake
"nilikuwa wa kwanza miongoni mwa vitu alivyoviumba"

nyakati za kale
"muda mrefu uliopita"

nyakati
muda mrefu

Niliumbwa
"Mungu aliniumba"

toka mwazo wa dunia
"tokea wakati ambapo Mungu aliiumba dunia"

Proverbs 8:24

Maelezo ya Jumla
Hekima anaendelea kuongea

Kabla milima kuwepo
"Kabla Mungu hajaifanya misingi ya milima na kuiweka mahali pake"

Proverbs 8:26

Nilizaliwa ...nilikuwepo
Hekima anaongea kuhusu yeye mwenyewe

nilizaliwa
"nilikuwa hai"

thibitisha
" umbwa" au "fanywa"

alipochora duara juu ya sura ya kina
"wakati alipoweka alama juu uso wa bahari umbali ambao mtu anaweza kuona katika bahari kwa kila upande"

kina
"bahari"

Proverbs 8:28

Maelezo ya Jumla
Hekima anaendela kunena

imarisha
kuweka katika maisha ya kudumu

wakati chemchemi katika kina zilipoimarishwa
"wakati Mungu alipoimarisha chemchemi katika kina"

chemchemi katika kina
Waebrani wa zamani waliamini bahari ilipata maji yake kutoka katika chemchemi kwenye kitako cha bahari

alipoumba mpaka kwa ajili ya bahari
"alipoumba ufukwe kwa ajili ya bahari"

pale alipoweka mpaka kwa ajili ya misingi ya nchi kavu
Neno la kiebrania "dunia" pia linamaanisha "nchi"

"pale alipoweka mpaka kwa ajili ya misingi ya nchi kavu"
"wakati Mungu alipoweka mpaka kwa ajili ya misingi ya dunia"

Proverbs 8:30

Nilikuwa ubavuni wake
Hekima anasema alikuwa karibu na Yahwe, kumaanisha kuwa alikuwa msaidizi wake katika kuumba dunia.

fundistadi mjuzi
Huyu ni mtu amabye aliyefundishwa kwa miaka kutengeneza vitu vizuri kwa matumizi kama samani au nyumba

furaha
chanzo cha raha au sababu ya kufurahi

siku kwa siku
"muda wote"

dunia yake yote
"ulimwengu wote alioumba" au " aliumba kila kitu"

wana wa wanadamu
"watu aliowaleta kuishi ulimwenguni"

Proverbs 8:32

Sasa
Hii ni kuleta usikivu kwa wana wa msemaji anapohitimisha funzo hili

Nisikilizeni
Hekima anaendelea kuongea juu yake mwenyewe

wale wanaozifuta njia zangu
"wale wanaofanya kile ninachofundisha"

generated on Tue Oct 24 10:45:40 2023

usiziache
"hakikisha unazifuata"

ataangalia kila siku kwenye milango yangu, akisubiri pembeni ya nguzo za milango yangu
"mtu mwenye busara husubira nje ya nyumba ya hekima wakati wa asubuhi ili ampe huduma" au "mtu mwenye busara husubira nje ya nyumba ya hekima ili hekima aje na kumfundisha"

Proverbs 8:35

Anionaye mimi....Anionaye mimi... hunichukia
Hekima anaongea juu yake yeye mwenyewe

yeye anayeshindwa
" yeye anayekosa kuniona mimi"

maisha yake mwenyewe
"maisha"yanawakilisha mtu mwenyewe

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Hekima amejenga nyumba yake; amechonga nguzo saba kutoka katika miamba. **2** Ameandaa wanyama wake kwa chakula cha usiku; ameichanganya divai yake; na kuandaa meza yake. **3** Amewatuma watumishi wake kupeleka mialiko na kutoka mahali pa juu sana kwenye mji anaita: **4** "Wale wasiofunzwa waje hapa!" anawaambia wale wasionaufahamu. **5** Njoo, ule chakula, na unywe divai nimeshaichanganya. **6** Acheni njia zenu za kijinga, na mkaishi; tembeeni katika njia ya ufahamu. **7** Yeyote amrekebishaye mwenye dhihaka hukaribisha matusi na yeyote anayemshutumu mtu mbaya atapata madhara. **8** Usimshutumu mwenye dhihaka, ama atakuchukia; mshutumu mtu mwenye busara, naye atakupenda. **9** Mpe mafundisho mtu mwenye busara, naye atakuwa na busara zaidi; mfundishe mtu mwenye haki, naye ataongeza elimu. **10** Hofu ya Mungu ni chanzo cha hekima na maarifa ya Mtakatifu ni ufahamu. **11** Maana kwa njia yangu siku zako zitazidishwa na uzima wako utaongezewa miaka. **12** Kama unahekima, unahekima kwako mwenyewe, lakini ukidharau, utaibeba peke yako. **13** Mwanamke mpumbavu anakelele nyingi- hajafunzwa wala haelewi chochote. **14** Anakaa kwenye mlango wa nyumba yake, kwenye kiti cha sehemu ya juu sana ya mji. **15** Anawaita kwa sauti wanaopita karibu, watu wale wanaotembea wima katika njia zao. **16** Wale ambao hamjafunzwa njoni hapa ndani!" anawaambia wale wasio na akili. " **17** Maji ya kuiba ni matamu na mkate unaoliwa kwa siri unapendeza." **18** Lakini hajui kwamba wafu wapo pale, wageni wake wapo kwenye vina vya kuzimu.

Proverbs 9:1

Maelezo ya Jumla
Mistari hii inatoa mfano ambayo hekima inafikiriwa kuwa mwanamke anayetoa ushauri mzuri kwa watu.

Hekima ameijenga nyumba yake
Mwandishi anazungumza kuhusu hekima kana kwamba ni mwanamke ambaye ameijenga nyumba yake mwenyewe.

Amechinja wanyama wake
"amechinja wanyama kwa ajili ya nyama kwa chakula chajioni"

amechanganya mvinyo wake
katika Israeli ya kale watu walichanganya mvinyo kwa maji "ameandaa mvinyo wake kwa kuuchanganya kwa maji"

Ameandaa meza yake
"ametayarisha meza yake"

Proverbs 9:3

Maelezo ya Jumla
Mistari hii inaanza kutoa ujumbe wa Hekima, ambayo imepewa sifa ya mtu mwanamke.

amewatuma wafanya kazi wake
Hawa wafanyakazi walikwenda na kuwakaribisha watu kuja kwenye sherehe ambayo Hekima ametayarisha.

wafanya kazi wake
Vijana wa kike au wasichana ambao wapo kwenye huduma ya heshima, mwanamke mzima, kama vile Hekima.

anaita
" anatangaza" au " anawaalika". "kwa sauti kuu anarudia kuwakaribisha"

sehemu ya juu kabisa ya mji
Mwaliko unatangazwa kwenye sehemu ya juu kabisa ili watu wote wausikie vizuri

nani ambaye ni mjinga?...mtu alinayepungukiwa na akili njema
" mtu yeyote ambaye ni mjinga,...yeyote anayepungukiwa na akili njema"

ni mjinga
"bila uzoefu, isiyo komavu/uchanga"

ageukie hapa
" aiache njia yake na aje kwenye nyumba yangu"

Proverbs 9:5

Maelezo ya Jumla
Mistari hii inaendeleza ujumbe wa Hekima

njoo...kula...kunywa...ondoka ..ishi ...tembea
Mri hizi zote zipo kwenye wingi; Hekima anahutubia watu wengi kwa wakati mmoja.

mvinyo niliouchanganya
katika Israeli ya kale watu walichanganya mvinyo kwa maji "ameandaa mvinyo wake kwa kuuchanganya kwa maji"

generated on Tue Oct 24 10:45:40 2023

acheni matendo ya ujinga
"acheni tabia yenu ya ujinga"

matendo ya ujinga
"bila uzoefu, isiye na ukomavu au mwenye hali ya uchanga"

njia ya ufahamu
"namna ya kuishi ambayo mtu mwenye busara huishi"

Proverbs 9:7

Maelezo ya Jumla
Mistari hii inaendeleza ujumbe wa Hekima

Mwenye kumwadibisha... wenye kumkemea
Tungo zote mbili zina maana sawa.

mwenye dhihaka
"mtu anayetukana watu wengine" au " mtu ambaye anapenda kuwafanya watu wengine waonekane wabaya"

hupokea matusi
"hupokea matendo ya kikatili"

mwenye kumkemea
"mtu yeyote anayemwelekeza"

usimkosoe
"usimwelekeze"

mkosoe mtu mwenye busara, na yeye...mfundishe mtu menye haki na yeye
'Kama utamwelimisha mtu mwenye busara, yeye...kama utamfundisha mtu mwenye haki , yeye"

mkosoe mtu mwenye busara...mfundishe mtu menye haki
Hivi virai viwili kimsingi vinasema jambo moja.

Proverbs 9:10

Maelezo ya Jumla
Mistari hii inahitimisha ujumbe wa Hekima

Hofu ya Yahwe
angalia katika 1:7

kwa njia yangu siku zako zitazidishwa
"Nitazidisha siku zako" au " Nitasababisha uishi siku nyingi"

kwa njia yangu
Hekima, imepewa utu kama wanamke, anaendelea kuongea hapa.

siku zako zitazisishwa, na utaongezewa miaka ya uzima
...hekima inafaida kubwa

utaongezewa miaka ya uzima
Nitaongeza miaka ya maisha yako" au "Nitaongeza miaka katika maisha yako" au "Nitakuwezesha kuishi muda mrefu"

Kama ni mwenye... na kama ni mwenye dharau
watu wenye busara hufaidika wenyewe kwa sababu ya hekima yao, na wenye dharau huteseka kwa sababu ya tabia zao.

utaichukua
Tabia mbaya wa mtu ni kama mzigo mzito ambao mtu huyo hupaswa kuubeba mgongoni mwake.

Proverbs 9:13

Maelezo ya Jumla
Mistari hii inaanza kuelezea upumbavu ambao umepewa sifa ya binadamu kama mwanamke

mwanamke mpumbavu
" upumbavu wa mwanamke"

hajafundishwa na hafahau kitu
Maana yake mwanamke mpumbavu asiyefaa " Hajui kitu chochote kabisa"

hajafundishwa
"Hajajifunza kutokana na auzoefu" au " Ni kijana na mjinga"

hutembea kwa unyofu katika njia yao
Hii ni nahau "Hufikira mambo yao mwenyewe tu" au " hujali shughuli zao wenyewe"

Proverbs 9:16

ni mjinga
"bila uzoefu, isiyo komavu/uchanga"

njoo hapa
'Acha njia yake na uje hapa"

humwabia
Huyu mwanamke mpumbavu ambaye ametambulishwa katika 9:13

wale ambao hawana akili
"ambao hawana hekima" au "wale wasio na busara"

Maji ya wizi ni matamu, na mkate wa siri hufurahisha sana
Mwanamke mpumbavu anaongea raha ya maji ya wizi na mkate unaoliwa kwa siri kuwaambia wanaume kuwa kama watalala naye watapata raha. Anasema "Unaweza kufurahia kwangu kama unavyofurahia maji ambayo umeyaiba au mkate ambao ni wa siri"

kwamba wafu wapo pale
"kwamba wanaume walikwenda kwake sasa wamefariki"

generated on Tue Oct 24 10:45:40 2023

chini kuzimu
"kuzimu" humaanisha ulimwengu wa wafu.

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generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Mithali za Sulemani. Mwana mwenye hekima humfurahisha baba yake lakini mwana mpumbavu huleta majonzi kwa mama yake. **2** Hazina zilizolimbikizwa kwa uovu hakosa thamani, bali kwa kutenda haki hujilinda mbali na kifo. **3** Yehova hawaachi wale watendao haki wapate njaa, bali hamu ya waovu huizuia. **4** Mkono mlegevu humfanya mtu awe masikini, bali mkono wa mtu mwenye bidii hupata utajiri. **5** Mwana mwenye busara hukusanya mazao wakati wa kiangazi, bali ni aibu kwake alalaye wakati wa mavuno. **6** Zawadi kutoka kwa Mungu zipo juu ya kichwa cha wale watendao haki; bali kinywa cha uovu hufunikwa kwa jeuri. **7** Mtu atendaye haki anatufurahisha tunapomkumbuka, bali jina la mwovu litaoza. **8** Wale wenye akili hukubali maagiza, bali mpumbavu mwenye maneno mengi ataangamia. **9** Yeye anayetembea katika uadilifu hutembea katika usalama, bali yule anayepotosha njia zake, ataonekana. **10** Yeye ambaye hukonyeza kwa jicho lake huleta majonzi, bali mpumbavu mwenye maneno mengi atatupwa chini. **11** Kinywa cha mwenye kutenda haki ni kama chemchemi ya maji ya uzima, bali kinywa cha uovu hufunikwa kwa jeuri. **12** Chuki huchochea mafarakano, bali upendo hufunika juu ya makwazo yote. **13** Hekima inapatikana kwenye kinywa cha mtu mwenye ufahamu, bali fimbo ni kwa ajili ya mgongo wa yule asiye na akili. **14** Watu wenye hekima hutunza maarifa, bali kinywa cha mpumbavu huleta uharibifu karibu. **15** Mali ya mtu tajiri ni mji wake mwenye ngome; ufukara wa masikini ni uharibifu wao. **16** Mshahara wa watenda haki huelekea kwenye uzima; manufaa ya waovu huelekea dhambini. **17** Kuna njia kwenda kwenye uzima kwa yule anayefuata maongozo, bali anayekataa maonyo hupotea. **18** Yeye afichaye chuki anamidomo ya uongo, na yeye anayesambaza kashfa ni mpumbavu. **19** Katika maneno mengi, hapakosi uhalifu, bali aliyemwangalifu katika usemi wake ni mwenye busara. **20** Ulimi wa yule atendaye haki ni fedha safi; kuna thamani ndogo katika moyo wa mbaya. **21** Midomo ya yule atendaye haki huwastawisha wengi, bali wapumbavu hufa kwa sababu ya kukosa akili. **22** Zawadi njema za Yehova huleta utajiri na haweki maumivu ndani yake. **23** Uovu ni mchezo achezao mpumbavu, bali hekima ni furaha kwa mtu mwenye ufahamu. **24** Hofu ya mwenye uovu humkumba ghafla, bali shauku ya mwenye haki itatimizwa. **25** Waovu ni kama dhoruba inayopita, na hawapo tena, bali mwenye haki ni msingi unaodumu milele. **26** Kama siki kwenye meno na moshi kwenye macho, ndivyo alivyo mvivu kwa wale waliomtuma. **27** Hofu ya Yehova huongeza maisha, bali miaka ya waovu itakuwa mifupi. **28** Matumaini ya wale watendao haki ndiyo furaha yao, bali miaka ya waovu itakuwa mifupi. **29** Njia ya Yehova huwalinda wale wenye uadilifu, bali kwa waovu ni uhalibifu. **30** Wale watendao haki hawataondolewa, bali waovu hawatabaki katika nchi. **31** Katika kinywa cha wale watendao haki hutoka tunda la hekima, bali ulimi wa kupotosha utakatwa. **32** Midomo ya wale watendao mema huyajua yanayokubalika, bali kinywa cha waovu, huyajua yanayopotosha.

Proverbs 10:1

Maelezo ya Jumla
Mistari mingi katika sura ya 10 niulingafu sambamba

mithali za Sulemani
Baada ya utangulizi katika Sura 1-9, Sura ya 10 inaanza mafundisho ya mithali; misemo mifupi inayofundisha hekima.

kusanywa
jipatia kitu kwa kipindi

Yahwe hataiacha nafsi ya mtu mwenye haki kwenda njaa
"Yahwe huhakikisha kwamba wale watendao haki wanapata chakula"

Proverbs 10:4

mkono mvivu
"Mkono" unawakilisha nguvu na uwezo wa mtu. KTN: "mtu asiyetaka kufanya kazi"

mkono wenye bidii
"Mkono" unawakilisha nguvu na uwezo wa mtu. "Mtu anayefanya kazi kwa nguvu"

Proverbs 10:6

juu ya kichwa
"kichwa" kinawakilisha mtu mwenyewe. " vimetolewa kwa"

kinywa cha waovu
"maneno wanayoongea waovu"

hufunika
hificha ukweli

generated on Tue Oct 24 10:45:40 2023

jina
"kumbukumbu"

Proverbs 10:8

angamia
"kuharibiwa" au "kutofaa kwa matumizi"

udanganyifu
sio kweli, ongo, fedheha

Proverbs 10:10

yeye ambaye hukonyeza jicho
"ambaye hufanya alama kwa ashiria"

atashushwa chini
"wengine watamwangamiza"

kinywa cha mwenye haki
"maneno ya mtu mwenye haki"

ni maji ya chemchemi ya uzima
kauli ya mtu huyu mwenye haki ni kama chemchemi ya maji ilivyo kwenye nchi kavu, huhifadhi maisha ya wanyama na watu.

kinywa cha mwovu
"maneno ya mtu mwovu"

kinywa cha mwovu hufunuka vurugu
Mtu mwovu huonekana kusema mambo ambayo hayana madhara lakini mipango yake ni kuvuruga mambo dhidi ya wengine.

Proverbs 10:12

upendo hufunika
upendo hutenda kazi sawa na mtu huondoa shida kati ya watu badala ya kuichochea.

kwenye midomo ya mtu mwenye ufahamu
"ambayo mtu mwenye akili husema"

fimbo ni kwa ajili ya mgongo
"mtu asiye na akili anahitaji adhabu kali"

Proverbs 10:14

kinywa cha mpumbavu
"maneno ya mtu mpumbavu"

mji wake wenye ngome
"usalama wale"

Proverbs 10:16

mshahara..faida
Haya ni matokea ya kuteda mema au uovu

Kuna njia ya kwenda kwenye uzima kwa yule ambaye hufuata maonyo
"Mtu ambaye hutii mafundisho ya busara atakuwa mwenye furaha na maisha marefu"

lakini yule ambaye hukataa kurudiwa huelekea kupotea
"lakini yule ambaye hatii mafundisho ya busara hatakuwa na maisha mazuri"

Proverbs 10:18

ana midomo ya uongo
"husema uongo"

maovu hayakosi
"kuna dhambi nyingi"

Proverbs 10:20

ulimi wa mtu mwenye haki
"Chochote anachosema mtu mwenye haki"

fedha safi
fedha inawakilisha misemo ya thamani "... thamani mno"

hulisha
sababisha kuendelea au kuwa imara

Proverbs 10:22

Ubaya ni mchezo ambao mpumabavu hucheza
"Wapumbavu hufurahi katika ubaya"

Proverbs 10:24

kitamkuta kwa ghafla
shinda...

waovu ni kama dhoruba
kama ambavyo dhoruba huja na kuondoa kila kitu hivyo watu waovu hawataonekana

msingi unaodumu daima
"ni mwanzo kwa ajili ya jambo ambalo hudumu daima"

Proverbs 10:26

Kama siki kwenye meno na moshi kwenye macho, ndivyo alivyo mvivu kwa wale ambao wamemtuma
"siki" na "moshi" vinawakilisha mambo ambayo huumiza macho na meno ya mtu. " Kumtuma mtu mvivu kwenda kukamilisha kazi haifai na inaleta uchungu"

siki
kimiminika kichungu hutumiwa kwa radha au kutunza chakula.

miaka ya waovu
" muda wa kuishi mtu mwovu"

Proverbs 10:28

miaka ya waovu
"muda wa kuishi mtu mwovu"

hataondolewa
"atakuwa salama"

Proverbs 10:31

kwenye kinywa cha mtu mwenye haki
"Kwa maneno ya mtu mwenye haki"

ulimi wa udanganyifu utakatwa
"Mungu atafunga vinywa vya watu amabo husema uongo"

midomo ya mwenye haki huyajua yanayokubalika
"mtu mwenye haki hujua kuongoa kwa namna ya kukubalika"

kinywa cha waovu
"maneno ya waovu"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Yehova huchukia vipimo ambavyo havipo sahihi, bali hufurahia uzani dhahiri. **2** Kinapokuja kiburi, ndipo aibu huja, bali unyenyekevu huleta hekima. **3** Uadilifu wa wenye haki huwaongoza, bali udanganyifu wa njia za wajanja utawaangamiza. **4** Utajiri hauna thamani siku ya ghadhabu, bali kwa kutenda haki hujilinda na mauti. **5** Mwenendo wa mtu mwema huinyosha njia yake, bali waovu wataanguka kwa sababu ya uovu wao. **6** Mwenendo mwema wa wale wampendezao Mungu utawalinda salama, bali wadanganyifu hunaswa katika shauku zao. **7** Mtu mwovu anapokufa, tumaini lake hupotea na tumaini lililokuwa katika nguvu zake linakuwa si kitu. **8** Yule atendaye haki hulindwa katika taabu na badala yake taabu humjia mwovu. **9** Kwa kinywa chake asiyeamini Mungu humwangamiza jirani yake, bali kwa maarifa wale watendao haki hulindwa salama. **10** Wanapofanikiwa watendao haki, mji hufurahi, waovu wanapoangamia, kunakuwa na kelele za furaha. **11** Kwa zawadi nzuri za wale wanaompendeza Mungu, mji unakuwa mkubwa; kwa kinywa cha waovu mji huvurugwa. **12** Mtu mwenye dharau kwa rafiki yake hana akili, bali mtu mwenye ufahamu hunyamaza. **13** Anayekwenda akizunguka kwa kukashifu hufunua siri, bali mtu mwaminifu hustiri jambo. **14** Pasipokuwa na uongozi wenye busara, taifa huanguka, bali ushindi huja kwa kushauriana washauri wengi. **15** Anayemdhamini mkopo wa mgeni ataumia kwa usumbufu, bali anayechukia kutoa rehani kwa namna ya ahadi yupo salama. **16** Mwanamke mwenye rehema hupata heshima, bali watu wakorofi hufumbata utajiri. **17** Mtu mkarimu hufaidika mwenyewe, bali mkatili hujiumiza mwenyewe. **18** Mtu mwovu husema uongo kupata mishahara yake, bali yeye apandaye haki anavuna mishahara ya kweli. **19** Mtu mwaminifu atendaye haki ataishi, bali yeye atendaye uovu atakufa. **20** Yehova anawachukia wenye ukaidi mioyoni, bali anawapenda wale ambao njia zao hazina makosa. **21** Uwe na uhakika juu ya hili- watu waovu hawatakosa adhabu, bali uzao wa wale watendao haki watawekwa salama. **22** Kama pete ya dhahabu kwenye pua ya nguruwe ndiyo alivyo mwanamke mzuri asiye na busara. **23** Shauku ya wale watendao haki ni matokeo mema, bali watu waovu wanaweza kutumainia ghadhabu tu. **24** Kuna yule ambaye hupanda mbegu- atakusanya zaidi; mwingine hapandi- huyo anakuwa masikini. **25** Mtu mkarimu atafanikiwa na yule awapaye maji wengine atapata maji yake mwenyewe. **26** Watu wanamlaani mtu ambaye hukataa kuuza nafaka, bali zawadi njema hufunika kichwa chake ambaye huuza nafaka. **27** Yule ambaye hutafuta mema kwa bidii pia anatafuta kibali, bali yule atafutaye ubaya atapata ubaya. **28** Wale wanaotumaini utajiri wataanguka, bali kama jani, wale watendao haki watasitawi. **29** Yule ambaye analeta taabu kwenye kaya yake ataurithi upepo na mpumbavu atakuwa mtumishi wa wenye moyo wa hekima. **30** Wale watendao haki watakuwa kama mti wa uzima, lakini vurugu huondoa uzima. **31** Tazama! Ikiwa wale watendao haki hupokea wanachositahili, je si zaidi kwa waovu na wenye dhambi!

Proverbs 11:1

Maelezo ya Jumla
Mistari mingi katika sura ya 11 ni ulingafu sambamba.

Yahwe huchukia vipimo ambavyo si sahihi
"Mungu huchukia vipimo vya uongo" au " Mungu huchukia watu wanapodanganya"

lakini hufurahia katika kipimo sahihi
"lakini hufurahia njia za uadilifu" au lakini hufurahi watu wanapokuwa waadilifu"

Proverbs 11:3

waongo
"watu waongo" au "wale ambao ni waongo"

Utajiri ni ubatili kwenye siku ya ghadhabu
siku ya ghadhabu ni "siku ya hukumu" au "siku za mwisho". "utajiri wa mtu hatamsaidi wakati Mungu atakapokuja kuhukumu"

Proverbs 11:5

huinyosha njia yake
"anamwelekea safi"

waovu... waongo
" wale ambao ni waovu ... wale ambao ni waongo"

waongo hunaswa kwa ujanja wao
"Wale ambao hufanya ubaya hukamatwa kwa matamanio yao"

waongo
tayari kusaliti uaminifu; wasaliti, wadanganyifu

generated on Tue Oct 24 10:45:40 2023

Proverbs 11:7

tumaini lilokuwa kwenye nguvu zake
"ujasiri aliokuwa nao kwa nguvu zake mwenyewe"

hupotea
"hutokomea"

Mtu mwenye haki hulindwa katika taabu
"Mungu humlida katika taabu mtu ambaye hutenda haki"

taabu huja
"taabu humpata"

Proverbs 11:9

Kwa kinywa chake mwovu
"maneno ya mwovu"

mji hukua
"makundi ya watu hufanikiwa" au "jumuiya hufanikiwa"

kwa kinywa cha wabaya
"maneno ya watu wabaya"

Proverbs 11:12

hulitunza jambo
"hujizuia kuongea juu ya jambo"

Proverbs 11:14

washauri
wale ambao hutoa mapendekezo ya kutendeka jambo; wanaoshauri

Proverbs 11:15

ambaye huchukia kutoa
"ambaye hukataa kutoa"

watu wasiokuwa na huruma
watu wakatili, bila huruma, korofi

hushika utajiri
"wanatamaa ya utajiri"

Proverbs 11:17

yule ambaye
"mtu ambaye"

hupanda ambacho ni haki
" hutawanya ambacho ni haki"

huvuna mshahara wa kweli
"hakika atapewa thawabu"

Proverbs 11:19

yule ambaye
"mtu ambaye"

hufuta mabaya
"hukimbilia uovu" au "hutafuta uovu"

ambao mioyo yao hufuata
"wenye mawazo maovu"

Proverbs 11:21

haikosi kupatiwa adhabu
"wataadhibiwa"

Kama pete ya dhahabu... bila ufahamu
mwanamke bila ufahamu hafai kama pete ya dhahabu kwenye pua ya nguruwe

bila ufahamu
"bila akili ya kawaida" au "ambaye ni mpumabavu"

Proverbs 11:23

yule ambaye hupanda mbegu
"mtu ambaye hujiandaa kwa wakati ujao"

nitakusanya hata zaidi
"nitajipatia hata zaidi"

asiyepanda
" asiye jiandaa"

Proverbs 11:25

atafanikiwa
"atapata zaidi"

yule ambaye
"mtu ambaye ni mkarimu" au" mtu yeyote"

mtu ambaye hukataa kuuza
mtu ambaye hubania utajiri wake badala ya kuwasaidia ambao ni wahitaji

yeye auzaye zawadi jema hukifunika kichwa chake
zawadi njema hutolewa kama taji ya heshima kwa yule ambaye huuza" au " mtu ambaye huiuza anaheshimiwa kwa baraka nyingi"

Proverbs 11:27

yule ambaye hutafuta kwa bidii
yule ambaye hutafuta kwa uangalifu na bidii

ataanguka
"ataangamizwa"

kama jani, watu wenye haki watasitawi
"watu wenye haki watafanikiwa kwa namna ile ile ambayo jani lenye afya hustawi"

generated on Tue Oct 24 10:45:40 2023

watu wenye haki watasitawi
watu wenye haki watafanikiwa

Proverbs 11:29

ataurithi upepo
"hatarithi kitu chochote"

Proverbs 11:30

mwenye haki atakuwa kama mti wa uzima
"Wale watendao haki wataleta uzima kwao wenyewe na kwa wengine"

mti wa uzima
angalia 3:17

ni zaidi kiasi gani
"ni zaidi"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Anayependa mafundisho hupenda maarifa, bali yule anayechukia maonyo ni mpumbavu. **2** Yehova humpa fadhila mtu mwema, bali mtu ambaye hufanya mipango ya ufisada atahukumiwa. **3** Mtu hawezi kuimarishwa kwa uovu, bali wale watendao haki hawawezi kung'olewa. **4** Mke mwema ni taji ya mume wake, bali yule aletaye aibu ni kama ugonjwa unaoozesha mifupa yake. **5** Mipango ya wale watendao haki ni adili, bali shauri la mwovu ni udanganyifu. **6** Maneno ya watu waovu ni uviziaji unaosubiri nafasi ya kuua, bali maneno ya mwenye haki yatawatunza salama. **7** Watu waovu wametupwa na kuondolewa, bali nyumba ya wale watendao haki itasimama. **8** Mtu husifiwa kwa kadri ya hekima yake, bali yule anayechagua ukaidi hudharauliwa. **9** Bora kuwa na cheo duni- kuwa mtumishi tu- kuliko kujisifu kuhusu ukuu wako bila kuwa na chakula. **10** Yule atendaye haki anajali mahitaji ya mnyama wake, bali huruma ya mwovu ni ukatili. **11** Yule atendaye kazi katika shamba lake atapata chakula tele, bali anayesaka miradi duni hana akili. **12** Watu waovu hutamani wanavyoiba watu wabaya kutoka kwa wengine, bali tunda la wale watendao haki hutoka kwao mwenyewe. **13** Mtu mbaya hunaswa kwa maongezi yake mabaya, bali wale watendao haki hujinasua katika taabu. **14** Mtu hushiba vitu vyema kutokana na tunda la maneno yake, kama vile kazi ya mikono yake inavyompa thawabu. **15** Njia ya mpumbavu ni sawa machoni pake mwenyewe, bali mtu wa hekima husikiliza ushauri. **16** Mpumbavu huonyesha hasira yake papo hapo, bali asiyejali tusi ni mwenye busara. **17** Asemaye ukweli huongea ilivyo haki, bali shahidi wa uongo huongea uongo. **18** Maneno yake asemaye kwa pupa ni kama kurusha upanga, bali ulimi wa mwenye hekima huleta uponyaji. **19** Midomo yenye kweli itadumu milele, bali ulimi wa uongo ni kwa kitambo kidogo tu. **20** Kuna udanganyifu katika mioyo ya wale wanaopanga kutenda uovu, bali furaha hutoka kwa washauri wa amani. **21** Hakuna ugonjwa utakaowajia wale watendao haki, bali watu waovu watajazwa matatizo. **22** Yehova anachukia midomo ya uongo, bali wale ambao huishi kwa uaminifu ndiyo furaha yake. **23** Mtu mwenye busara anasitiri maarifa yake, bali moyo wa wapumbavu hupiga yowe za kipumbavu. **24** Mkono wa mwenye bidii utatawala, bali watu wavivu watawekwa katika kazi za kulazimishwa. **25** Mashaka katika moyo wa mtu humwelemea, bali neno zuri humfurahisha. **26** Mwenye haki ni kiongozi kwa rafiki yake, bali njia ya waovu huwaongoza katika kupotea. **27** Watu wavivu hawawezi kubanika mawindo yao wenyewe, bali mtu wenye bidii atapata mali zenye thamani. **28** Wale ambao wanatembea katika njia ya haki wanapata uzima na katika mapito hayo hakuna kifo.

Proverbs 12:1

Maelezo ya Jumla
Mwandishi anatumia ulinganifu katika sura hii yote

Maelezo ya Jumla
katika mistari ya 1-15 analinganisha hekima na upumbavu

yeyoye
"mtu yeyote ambaye"

yule achukiaye sahihisho
"mtu ambaye hataki kuambiwa jambo la kufanya"

ni mpumbavu
"asiye na busara"

Proverbs 12:3

Mtu hawezi kuimarishwa kwa ubaya
"hakuna mtu anayeweza kuwa thabiti na salama kwa kufanya ubaya"

hataweza kung'olewa
"kung'olewa" kunawakilisha kuchomolewa kutoka ardhini kama mmea au mti. Hivyo hili haliwezi kutokea kwa watu watendao haki.

mke mwema ni taji ya mume wake
"mke mwema ni alama ya heshima kuu kwa mume wake"

yeye aletaye aibu ni kama ugonjwa ambao huozesha mifupa yake
"matendo ya aibu ya mwanake huharibu ushawishi wa mume wake na furaha"

Proverbs 12:5

maneno ya watu wabaya ni uviziaji kwa ajili ya kuua
"mabo ya udanganyifu ambayo watu waovu huyasema ni kama mtu anayevizia kuua mtu kwa kushitukiza"

maneno ya waadilifu huwahifadhi salama
"ushauri kutoka kwa mtu mwadilifu huwahifadhi watu salama"

generated on Tue Oct 24 10:45:40 2023

waadilifu
wenye haki, waaminifu

Proverbs 12:7

watu waovu wametupwa
"Watu watawatupa watu waovu" au "watu watawaondoa watu wabaya kutoka kwenye mamlaka"

nyumba
"familia" au "uzao"

mtu husifiwa kwa namna ya wingi wa hekima yake
"watu watawasifu ambao wanahekima"

yule anayefanya uchaguzi wa udanganyifu huchukiwa
"watu watamchukia yule ambaye kila wakati huwaza mambo mabaya" au " watu watamchukia yule ambaye huchukua mambo mazuri na kuyabadilisha kuwa mabaya"

Proverbs 12:9

bora kupata cheo ambacho siyo muhimu
"Ni bora kuwa mtu wa kawaida"

ni mkatili
"husababisha mateso"

Proverbs 12:11

miradi
"mipango" au "shughuli"

matunda
matendo na wawazo hudhihirisha tabia ya mtu kama mti unavyodhilidhwa kwa matunda yake.

Proverbs 12:13

mtu mwovu hunaswa maongezi yake mabaya
"Mambo mabaya ambayo husemwa na mtu mwovu yatamnasa"

kama kazi ya mikono yake inavyompa thawabu
kama ilivyo kazi njema anayoifanya inampa thawabu"

Proverbs 12:15

macho pake mwenyewe
"katika maoni yake mwenyewe"

ushauri
mapendekezo ya busara

ni mwerevu
" ni mwenye busara" au "mwenye akili njema"

Proverbs 12:17

Maneno ya mtu ambaye hunena kwa haraka ni kama makali ya upanga
"anachonena mtu bila kufikiri kinaweza kuumiza sana kama kama vile amechoma kwa upanga"

ulimi wa mwenye busara
"amabyo watu wenye busara husema"

huleta uponyaji
"faraja na uponyaji"

Proverbs 12:19

midomo yenye uaminifu hudumu daima
"mtu mwaminifu udumu daima"

ulimi wenye kudanganya ni kwa kitambo tu
" yeye ambaye hudanganya hudumu kwa kitambo tu"

washauri
watu ambao hutoa mwongozo wa mapendekezo ili kufanyika jambo;

Proverbs 12:21

Hakuna mabaya yanayokuja
"mambo mema huja"

Yahwe anachukia midomo inayodanganya
"Yahwe huwachukia wale ambao husema uongo"

Proverbs 12:23

husitiri maarifa yake
"Huwa haongei kila kitu ambacho anakijua"

mkono wenye bidii
"watu wenye bidii"

afanyishwa kazi kwa nguvu
"atakuwa mtumwa"

Proverbs 12:25

Mashaka
hisia za woga au hofu, wasiwasi

zitamwelemea
"...tasababisha kuwa na huzuni au sikitishwa"

lakini neno zuri humfanya afurahi
" lakini wengine wapomsemesha kwa upole, hufurahia tena"

generated on Tue Oct 24 10:45:40 2023

Proverbs 12:27

hawawezi kuoka mawindo yao wenyewe
"mawindo" maana yake ni wanyama waliokamatwa au kuuliwa wakati wa kuwinda. "kuoka" ni namna ya kupika chakula

utajiri wa thamani
"hazina yenye thamani"

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Mwana mwenye hekima husikia mafundisho ya baba yake, bali mwenye dhihaka hatasikiliza karipio. **2** Mtu hufurahia vitu vizuri kutokana na matunda ya kinywa chake, bali hamu ya wadanganyifu ni jeuri. **3** Yeye anayelinda kinywa chake huyalinda maisha, bali anayefumbua sana midomo yake atajiangamiza mwenyewe. **4** Hamu ya watu wavivu ni uchu lakini hawapati kitu, bali hamu ya watu wenye bidii hutoshelezwa sana. **5** Atendaye haki huchukia uongo, bali mtu mwovu hukinzana mwenyewe, na kufanya ya kuaibisha. **6** Wenye haki huwalinda wale ambao ni wakamilifu katika mapito yao, bali uovu huwaangusha wale watendao dhambi. **7** Kuna mtu ambaye hujitajirisha mwenyewe, lakini hana chochote na kuna mtu ambaye hutoa kila kitu, bado ni tajiri kweli. **8** Mtu tajiri anaweza kufidia maisha yake kwa mali zake, bali mtu masikini hatapokea kitisho cha aina hiyo. **9** Mwanga wa mtu atendaye haki hufurahia, bali taa ya waovu itazimika. **10** Kiburi huzaa mafarakano, bali kwa wale wasikiao shauri jema kuna hekima. **11** Penye majivuno mengi utajiri hufifia, bali yeye apataye pesa kwa kufanya kazi kwa mkono wake pesa zake zitaongezeka. **12** Tumaini linapoachwa, huvunja moyo, bali kukamilishwa kwa shauku ni mti wa uzima. **13** Yule ambaye anadharau fundisho bado atakuwa chini ya utawala wake, bali yeye ambaye anaheshimu amri atapewa thawabu. **14** Mafundisho ya mtu mwenye hekima ni chemchemi ya uzima, yanakuondoa kutoka kwenye mitego ya mauti. **15** Busara njema huleta fadhila, bali njia ya wadanganyifu haina mwisho. **16** Watu wenye busara hutenda kwa maarifa kwa kila uamuzi, bali mpumbavu huonyesha upuuzi wake. **17** Mjumbe mbaya huangukia kwenye shida, bali balozi mwaminifu huleta upatanisho. **18** Yeye ambaye hupuuza kurudiwa atapata umasikini na aibu, bali heshima itamjia yeye ambaye hujifunza kutokana na masahihisho. **19** Shauku iliyotambuliwa ni tamu kwa hamu, bali wapumbavu huchukia kuacha uovu. **20** Tembea pamoja na watu wenye hekima nawe utakuwa na hekima, bali rafiki wa wapumbavu atateseka. **21** Maafa huwakimbilia wenye dhambi, bali wale watendao haki hupewa thawabu kwa mema. **22** Mtu mwema huacha urithi kwa wajukuu wake, bali mali ya mwenye dhambi huwekwa akiba kwa yule atendaye haki. **23** Shamba la masikini lisilolimwa linaweza huzalisha chakula kingi, bali huchukuliwa kwa udhalimu. **24** Yeye ambaye hamrudi mwanawe humchukia, bali yule anayempenda mwanawe humjali kwa kumwadibisha. **25** Yeye atendaye haki hula hadi kutosheleza hamu yake bali tumbo la mwovu linanjaa daima.

Proverbs 13:1

Mwana mwenye busara husikia
"Mwana mwenye busara hutii"

hatasikiliza karipio
"hatajifunza kutokana na kukaripiwa" au "hataweza kutii japo atakaripiwa"

kutoka kwenye matunda ya kinywa chake
"kutoka kwenye maneno ya kinywa chake " au "kutokana na usemi wake"

hamu
shauku au kupendelea kitu

waongo
wale ambao wapo tayari kusaliti au kuwadanganya wengine

Proverbs 13:3

kinywa chake
" Ambacho ananena"

apanuaye midomo yake
"kuongea sana" au "kuzungumza mno"

hamu...hamu
Angalia 13:1

tamani sana lakini hapati kitu
"hamu ya kubwa sana lakini hapati kitu"

hamu ya watu wenye bidii itamalika kabisa
|"watu wenye bidii watapata maisha ya kutoshelezwa" au "kuwa na bidii kutawafanya watu watosheke kabisa"

watu wenye bidii
watu ambao hufanya kazi kwa uangalifu na nguvu endelevu

Proverbs 13:5

chukizo
sababisha hisia kali za kuchukia

haki huwalinda wale
"Njia ya kuishi iliyothibitishwa na Yahwe hulinda"

generated on Tue Oct 24 10:45:40 2023

ambao hawana kasoro katika njia yao
"amabo hawana makosa katika njia yao ya kuishi" au "ambao huishi maisha ya uadilifu"

ubaya huwageuzia mabali wale ambao hutenda dhambi
"ubaya huwageza wenye dhambi kutoka katika njia ya mafanikio"

Proverbs 13:7

amabye hujitarisha mwenyewe
"ambaye hujifanyia utajiri yeye mwenyewe"

hasikii kitisho
1) hakuna mtu atakaye mtisha kumwibia maana hana kitu cha kuibiwa au 2) hatasikiliza sahihisho la watu kwa sababu hana kitu cha kupoteza kama watamwadhibu " hasikilizi karipio"

Proverbs 13:9

Nuru ya watu wenye haki hufurahia
"ushawishi wa watu wenye haki huleta furaha"

taa ya watu waovu itazimishwa
"watu waovu watapoteza ushawishi wao"

Majivuno huzaa ugomvi
" Mara nyingi majivuno husababisha ugomvi"

sikiliza
"fuata" au "jali"

ushauri mzuri
maoni ambayo husaidia na kufaidisha

Proverbs 13:11

utajiri hudhoofika
"utajiri hupungua" au "utajiri hupotea taratibu "

kufanya kazi kwa mkono wake
"kufanya kazi kwa nguvu za mwili"

hufanya fedha yake istawi
"hufanya pesa yake iongezeke"

wakati tumaini linapositishwa
"wakati mtu anapotumaini kwa ajili ya jambo lakini hapokei hadi muda mrefu"

huvunja moyo
"husababisha huzuni kali"

shauku ikitimizwa ni mti wa uzima
mtu akipokea ambacho alitumaini na kufurahi ni kama mti unaotoa uzima. "shauku iliyotimizwa ni kama mti wa uzima"

mti wa uzima
"mti ambao unatoa uzima" au "mti ambao mtunda yake hutoa idhini ya uzima"

Proverbs 13:13

mwenye kuheshimu amri atapata thawabu
"watampa tuzo yeye ambaye anaheshimu amri"

chemchemi ya uzima
"chanzo kizuri cha uzima"

tanzi ya mauti
"mitego ambayo huekea kwenye mauti"

Proverbs 13:15

lakini njia ya mwongo haina mwisho
"lakini tabia ya waongo itasababisha uharibifu wao wenyewe"

mwongo
"mtu mwongo"

mpumbavu huonesha upumbavu wake
"mpumbavu huonesha upumavu wake kwa kila"

Proverbs 13:17

huanguka kwenye taabu
"hufanya kitu kibaya"

mjumbe
"tarishi" au "mtu wa mahusiano"

hujifunza katika sahihisho
"hujifunza ambapo mtu humsahihisha"

Proverbs 13:19

ni tamu
"yenye kuleta furaha" au "inafurahisha"

hamu
shauku au kupendelea kitu

ataumia
"ataangamia"

Proverbs 13:21

msiba huwakimbilia watenda dhambi
"mwenye dhambi hupata taabu popote wanapokwenda"

watu wenye haki hupewa thawabu ya mema
"Mungu huwapa thawabu watu wenye haki kwa mema"

wajukuu wake
"wana wa wana wake"au "watoto wa watoto wake" au "wazao wake"

generated on Tue Oct 24 10:45:40 2023

utajiri wa mwenye dhambi umehifadhiwa kwa ajili ya mtu mwenye haki
" yeye atendaye haki atapokea utajiri ambao umahifadhiwa na mwenye dhambi"

Proverbs 13:23

shamba lisilolimwa
"shamba ambalo halijaandaliwa kwa kuzalisha chakula" au " shamba ambalo ni tupu tayari kwa kupanda"

lakini huondolwa kwa udhalimu
"lakini udhalimu hukichukua chakula" au " watu wadhalimu hukichukua chakula"

huzingatia kumwelekeza
" nakikisha namwelekeza"

Proverbs 13:25

hutimiza hamu yake
"hujiridhisha mwenyewe"au " hutimiza hamu yake"

tumbo la mwovu huona njaa daima
"mtu mwovu huwa na njaa daima kwa ajili ya kupata zaidi"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Mwanamke mwenye busara huijenga nyumba yake, bali mwanamke mpumbavu huibomoa kwa mikono yake mwenyewe. **2** Yeye aendaye kwa uaminifu humcha Yehova, bali mkaidi humdharau katika njia zake. **3** Katika kinywa cha mpumbavu hutoka chipukizi la kiburi chake, bali midomo ya wenye busara itawalinda. **4** Pale pasipo na mifugo hori la kulishia ni safi, bali mazao mengi huweza kupatikana kwa nguvu za maksai. **5** Shahidi mwaminifu hasemi uongo, bali shahidi wa uongo hupumua uongo. **6** Mwenye dharau hutafuta hekima na hakuna hata, bali maarifa huja kwa urahisi kwa mwenye ufahamu. **7** Nenda mbali kutoka kwa mtu mpumbavu, maana hutapata maarifa kwenye midomo yake. **8** Hekima ya mtu mwenye busara ni kuifahamu njia yake mwenyewe, bali upuuzi wa wapumbavu ni udanganyifu. **9** Wapumbavu hudharau wakati sadaka ya hatia inapotolewa, bali miongoni mwao waaminifu hushiriki fadhila. **10** Moyo unayajua machungu yake mwenyewe na hakuna mgeni anayeshiriki furaha yake. **11** Nyumba ya waovu itaangamizwa, bali hema ya watu waaminifu itasitawi. **12** Kuna njia ambayo huonekana sawa kwa mtu, lakini mwisho wake huelekea mauti tu. **13** Moyo unaweza kucheka lakini bado ukawa katika maumivu na furaha inaweza kukoma ikawa huzuni. **14** Yule asiyemwaminifu atapata anachostahili kwa njia zake, bali mtu mwema atapata kilicho chake. **15** Yeye ambaye hakufundishwa huamini kila kitu, bali mtu mwenye hekima huzifikiria hatua zake. **16** Mtu mwenye hekima huogopa na kutoka kwenye ubaya, bali mpumbavu huliacha onyo kwa ujasiri. **17** Yeye ambaye anakuwa na hasira kwa haraka hufanya mambo ya kipumbavu, na mtu anayefanya hila mbaya huchukiwa. **18** Wajinga hurithi upumbavu, lakini watu wenye hekima wamezingirwa kwa maarifa. **19** Hao ambao ni waovu watainama mbele yao walio wema na wale wenye uovu watasujudu kwenye malango ya wenye haki. **20** Mtu masikini huchukiwa hata na marafiki zake, bali watu matajiri wanamarafiki wengi. **21** Yeye ambaye huonyesha dharau kwa jirani yake anafanya dhambi, bali yule ambaye huonyesha fadhila kwa masikini anafuraha. **22** Je wale wanaofanya njama mbaya hawapotei? Bali wale wenye mpango wa kutenda mema watapokea agano la uaminifu na udhamini **23** Katika kazi zote ngumu huja faida, bali palipo na maongezi tu, huelekea kwenye umasikini. **24** Taji ya watu wenye busara ni utajiri wao, bali upuuzi wa wapumbavu huwaletea upuu zaidi. **25** Shahidi mkweli huokoa maisha, bali shahidi wa uongo hupumua uongo. **26** Mtu anapokuwa na hofu ya Yehova, pia anakuwa na matumaini zaidi ndani yake; vitu hivi vitakuwa kama sehemu imara ya ulinzi kwa watoto wa mtu huyu. **27** Kumcha Yehova ni chemchemi ya uzima, ili kwamba mtu aweze kujiepusha kutoka katika mitego ya mauti. **28** Utukufu wa mfalme upo katika idadi kubwa ya watu wake, bali pasipo watu mfalme huangamia. **29** Mtu mvumilivu anaufahamu mkubwa, bali mtu mwepesi wa kuhamaki hukuza upuuzi. **30** Moyo wenye raha ni uzima wa mwili, bali husuda huozesha mifupa. **31** Anayemkandamiza masikini humlaani Muumba wake, bali anayeonyesha fadhila kwa wahitaji humtukuza yeye. **32** Mtu mwovu huangushwa chini kwa matendo yake mabaya, bali mtu mwenye haki anakimbilio hata katika kifo. **33** Hekima hukaa katika moyo wa ufahamu, bali hata miongoni mwa wapumbavu hujiachilia mwenyewe kwa kujulikana **34** Kutenda haki huliinua taifa, bali dhambi ni chukizo kwa watu wowote. **35** Fadhila ya mfalme ni kwa mtumishi mwenye kutenda kwa hekima, bali hasira yake ni kwa yule atendaye kwa kuaibisha.

Proverbs 14:1

huijenga nyumba yake
"huifanya nyumba yake kuwa bora"

numba
1) nyumba halisi, ambalo ni jengo anamoishi 2) inaweza kumaanisha familia yake

kwa mikono yake
"mikono" inawakilisha matendo anayofanya. "yeye mwenyewe" au "kwa namna ambavyo anajiheshimu"

yeye ambaye ... yeye ambaye
"mtu ambaye ... mtu ambaye"

huenenda kwa uadilifu
"huenenda katika njia ya haki na uaminifu katika maisha yake"

humdharau
"kukosa adabu" au " kuonesha kuchukia"

katika njia zake humdharau yeye
"zake" huyu ni mtu asiye mwamnifu na "yeye" ni kiwakilishi kumwakilisha Yahwe

Proverbs 14:3

kinywa cha ... midomo ya
Kinywa na midomo vyote vinahusiana na kile ambacho mtu hunena

generated on Tue Oct 24 10:45:40 2023

kipukizi la kiburi chake
chipukizi ni kitu amabacho huota kutoka kwenye kitu kingine. " ambacho huzalishwa na kiburi chake"

busara
"watu wenye busara"

ataihifadhi
"atawalinda kutoka ktatika madhara" au " atawatunza salama"

hori la kulia
hori ni kontana ambapo huwekwa chakula kwa ajili ya wanyama

mazao mengi
"mavuno mazuri"

kwa nguvu ya maksai
"nguvu" inawakilisha kazi imara anayoweza kufanya maksai "kwa sababu ya kazi anayofanya maksai"

Proverbs 14:5

hupumua uongo
"hudanganya daima"

na hakuna kitu
"na hekima haipo pale" au "lakini hatapata hekima"

huja upesi kwa
"hupatikan kwa urahisi" au "hupata bila ugumu"

mtu mwenye ufahamu
"mtu mwenye hekima" au "mtu mwenye ufahamu"

Proverbs 14:7

kwenye midomo yake
"kwa kauli zake" au "kwa ushauri wake"

busara
mtu mwenye maamuzi mazuri au akili

njia yake mwenyewe
"mwenendo wake" au "namna ya maisha yake"

upumavu wa wapumbavu ni udanganyifu
upumbavu wa wapumbavu ni kufikiri kuwa wanabusara, wakati hawana.

Proverbs 14:9

wakati dhabihu ya hatia inapotolewa
...wapumbavu hawaombi msamaha kwa Mungu au watu kwa ajili ya mambo mabaya wanayofanya.

lakini miongoni waadilifu hushiriki fadhila
"lakini waadilifu hufurahia wema pamoja" au "Wema wa Mungu huonekana miongoni mwa waadilifu"

uchungu
"huzuni" au "simanzi"

hakuna mgeni
"wale wasiomfahamu"

Proverbs 14:11

hema
"kaya"

sitawi
"kufanikiwa sana"

kuna njia ambayo huonekana sawa kwa mtu
"watu hufikiri kwamba namna wanavyoishi ni njia sahihi"

Proverbs 14:13

moyo huweza kucheka
"Hisia za mtu zinaweza zinaweza kuonesha furaha"

kuwa katika maumivu
"kukabiliwa na maumivu" au "umia"

yeye ambaye
mtu ambaye

stahiki ya njia zake
"anachostahili, hulingana na namna anavyoishi"

alivyo
" ambacho anakimiliki" au " ambacho anahaki ya kukifanya"

Proverbs 14:15

mjinga
"bila uzoefu, asiye mkomavu, bado na hali ya uchanga"

hatua zake
"matendo yake"

hugeukia mbali na uovu
"huepuka matendo maovu"

huacha kwa ujasiri
"hupuuza kabisa"

Proverbs 14:17

ni mwepesi kukasirika
"kuwa na hasira kwa haraka"

mjinga
"bila uzoefu, asiye mkomavu, bado na hali ya uchanga"

hurithi upumabavu
"rithi" maana yake kumiliki kitu kwa kudumu

generated on Tue Oct 24 10:45:40 2023

upumabavu
mawazo na matendo ya kipumbavu

watu wenye busara
"watu werevu"

huvikwa taji ya maarifa
"vaa maarifa kama vile kilemba"

Proverbs 14:19

huinama chini
kuinama kwa unyenyekevu kuonesha adabu na heshima kwa mtu

kwenye malango ya mwenye haki
"kuonana na mtu mwenye haki"

mtu maskini huchukiwa hata na rafiki zake mwenyewe
"kila mmoja humchukia mtu maskini hata jirani zake"

Proverbs 14:21

yule...yule
"mtu ..mtu"

maskini
"watu fukara"

Je wale ambao hupanga mabaya hawapotei?
"wale ambao hupanga mabaya watapotea"

ambao hupanga mabaya
"amabo hufanya mipango ya uovu" au " amabo hufanya mipango ya mambo mabaya"

Proverbs 14:23

lakini kukiwa na maongezi tu
"lakini kama utaongea tu" au "lakini watu wote hufanya maongezi"

taji ya watu wenye busara
"thawabu ya watu wenye busara"

upumbavu wa wapumbavu
Angalia 14:7

Proverbs 14:25

hupumua uongo
"hudanganya daima"

Proverbs 14:26

chemchemi ya uzima
"chanzo cha maisha"

kutoka kwenye tanzi za mauti
"kutoka kwenye mitego ambayo italeta kifo"

Proverbs 14:28

idadi kubwa ya watu wake
"idadi ya watu anaowatawala"

ni uharibifu wa mfalme
"mfalme hana kitu na ufalme wake utaanguka"

mwepesi wa hasira
"mtu ambaye hukasirka haraka"

Proverbs 14:30

moyo mtulivu
" mtazamo wa amani" au "mwenendo ambao ni wa amani"

huozesha mifupa
"husababisha mtu kukosa afya mwilini na rohoni"

yule ambaye... yule ambaye
"mtu ambaye ... mtu ambaye"

laana
maana yake kutamani mambo mabaya yaweze kutokea kwa mtu.

maskini ...mhitaji
"mtu maskini...mtu mhitaji"

huonesha fadhila kwa
"ni mkarimu kwa" au " husaidia"

Proverbs 14:32

hushushwa chini kwa matendo yake mabaya
"matendo mabaya humsukuma" au " matendo mabaya huharibu"

Hekima hukaa katika moyo
"hekima ipo katika namna ya kufikiri na kutenda"

ufahamu
"mtu mwenye ufahamu"

hujidhihirisha yeye mwenyewe
" huhakikisha kuwa watu wanamjua"

yeye
neno "yeye" linawakilisha hekima

Proverbs 14:34

aibu
"kuleta fedheha "

kwa busara
"kwa werevu"

yule ambaye
"mtumishi ambaye"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Jawabu la upole huondoa ghadhabu, bali neno la ukatili huchochea hasira. **2** Ulimi wa watu mwenye hekima husifu maarifa, bali kinywa cha wapumbavu humwaga upuuzi. **3** Macho ya Yehova yapo kila mahali, yakiwatazama juu ya waovu na wema. **4** Ulimi unaoponya ni mti wa uzima, bali ulimi wa udanganyifu huvunja moyo. **5** Mpumbavu hudharau marudi ya baba yake, bali yeye anayejifunza kutokana na masahihisho ni mwenye hekima. **6** Katika nyumba ya wale watendao haki kuna hazina kubwa, bali mapato ya watu waovu huwapa taabu. **7** Midomo ya wenye hekima husambaza maarifa, bali mioyo ya wapumbavu haifanyi hivyo. **8** Yehova anachukia sadaka za watu waovu, bali maombi ya watu waadilifu ndiyo furaha yake. **9** Yehova anachukia njia ya watu waovu, bali anampenda yule ambaye huandama haki. **10** Marudi ya ukatili hungojea kwa yeyote ambaye huiacha njia na yule ambaye huchukia masahihisho atakufa. **11** Kuzimu na uharibifu vipo wazi mbele za Yehova; je si zaidi sana mioyo ya wana wa wanadamu? **12** Mwenye mzaha huchukia masahihisho; hatakwenda kwa wenye hekima. **13** Moyo wenye furaha husababisha uchangamfu wa uso, bali huzuni huvunja moyo. **14** Moyo wa mwenye ufahamu hutafuta maarifa, bali kinywa cha wapumbavu hujilisha kwenye upuuzi. **15** Siku zote za watu waliokandamizwa ni taabu, bali moyo wenye furaha unakaramu daima. **16** Bora kitu kidogo pamoja na kumcha Mungu kuliko hazina kubwa pamoja na ghasia. **17** Bora mlo wenye mboga kukiwa na upendo kuliko kuandaliwa ndama aliyenona kwa chuki. **18** Mtu mwenye hasira huchochea mabishano, bali mtu ambaye hukawia kukasirika hutuliza ugomvi. **19** Mapito ya mtu goigoi ni kama sehemu yenye uwa wa miiba, bali mapito ya mtu mwadilifu ni njia kuu iliyojengwa imara. **20** Mwana mwenye busara huleta furaha kwa baba yake, bali mtu mpumbavu humdharau mama yake. **21** Upuuzi humfurahia mtu ambaye amepungukiwa akili, bali mwenye ufahamu hutembea katika njia nyofu. **22** Mipango huharibika ambapo hakuna ushauri, bali washauri wengi wanafanikiwa. **23** Mtu anapata furaha wakati anapotoa jibu la kufaa; je ni zuri kiasi gani neno kwa wakati muafaka! **24** Njia ya uzima huwapeleka juu watu wenye hekima, ili waondoke kutoka chini kuzimu. **25** Yehova hurarua urithi wa mwenye kiburi, bali huzilinda mali za mjane. **26** Yehova huyachukia mawazo ya watu waovu, bali maneno ya upole ni safi. **27** Mporaji huleta shida kwenye familia yake, bali yeye ambaye huchukia rushwa ataishi. **28** Moyo wa yule atendaye haki hutafakari kabla ya kujibu, bali kinywa cha watu waovu humwanga ubaya wake wote. **29** Yehova yupo mbali na watu waovu, bali husikia maombi ya wale watendao haki. **30** Nuru ya macho huleta furaha moyoni na habari njema ni afya kwenye mwili. **31** Kama utazingatia wakati mtu anapokurekebisha jinsi ya kuishi, utabaki miongoni mwa watu wenye busara. **32** Yeye anayekataa karipio hujidharau mwenyewe, bali yule asikilizaye masahihisho hujipatia ufahamu. **33** Kumcha Yehova hufundisha hekima na unyenyekevu huja kabla ya heshima.

Proverbs 15:1

jibu la upole huodoa ghadhabu
"kumjibu mtu kwa upole kutatuliza ghadhabu ya huyo mtu"

lakini neno la ukatili huchochea hasira
"lakini kuongea kwa ukali husababisha yule mtu kuwa na hasira zaidi"

ulimi wa watu wenye busara hutamka maarifa
"watu werevu hutamka maarifa wanapoongea"

hutamka maarifa
"huyafanya maarifa yavutie" au " hutumia maarifa kwa usahihi"

kinywa cha wapumbavu humwaga upumbavu
"wapumbavu huongea upumbavu siku zote"

Proverbs 15:3

macho ya Yahwe yapo kila mahali
"Yahwe huona kila kitu"

mema na maovu
"watu wema na watu waovu"

ulimi uponyao ni mti wa uzima
" maneno ya upole ni kama mti ambao hutoa uzima"

ulimi wenye kudanganya huvunja moyo
"kauli ya uongo husababisha mtu kuvunjika moyo"

Proverbs 15:5

yeye ambaye hujifunza kutokana na sahihisho
"yeye ambaye hujifunza wakati wa kusahihishwa na mtu mwingine"

generated on Tue Oct 24 10:45:40 2023

busara
"werevu"

mapato ya mtu mwovu humpa
"utajiri ambao mtu mwovu hujipatia humpa"

Proverbs 15:7

midomo ya watu wenye busara husambaza maarifa
"kauli ya watu wenye busara hutawanya maarifa"

siyo mioyo ya wapumbavu
" wapumbavu hawasambazi maarifa" au " wapumbavu hawana maarifa katika mioyo yao" au "wapumbavu hawafahamu maarifa"

watu waadilifu
"watu wanaoishi kwa haki"

ni furaha yake
"humfurahisha"

Proverbs 15:9

Yahwe huchukia njia ya watu waovu
"Yahwe huchukia namna ambavyo watu waovu huishi"

yule ambaye huandama haki
"mtu ambaye hujitahidi kuishi kwa haki"

yeyote ambaye huiacha njia
"yeyote ambaye huacha kuishi kwa haki"

yeye ambaye huchukia sahihisho
"mtu ambaye huchukia wakati watu wengine wanapomwelekeza"

Proverbs 15:11

kuzimu na uharibifu vipo wazi mbele ya Yahwe
"Yahwe anajua kila kitu kuhusu sehemu walipo wafu"

Je ni zaidi mara ngapi kwa mioyo ya wana wa wanadamu?
hii ni nahau kumaanisha "mawazo ya wanadamu"

mioyo ya wana wa wanadamu
"mawazo ya wanadamu"

mwenye dharau huchukia sahihisho
"mwenye dharau huchukia wakati wa kurudiwa"

hatakwenda kwa wenye busara
"hatakwenda kwa wenye busara kutafuta ushauri wao"

Proverbs 15:13

moyo wenye furaha huufanya uso kuwa mchangamfu
"mtu anapokuwa na furaha, uso wake ni mchangamfu"

huvunja moyo
" humfanya mtu akate tamaa"

moyo wa mwenye ufahamu
"mtu mwenye ufahamu"

kinywa cha wapumbavu hula upumbavu
"watu wapumbavu hutamani upumbavu kana kwamba ni chakula ambacho wangekula"

Proverbs 15:15

siku zote za watu walidhulumiwa ni taabu
"watu waliokandamizwa wanataabu katika siku zao zote"

moyo mchangamfu unasikukuu bila kikomo
"mtu mchangamfu hufurahia maisha, kana kwamba anasherehekea sherehe isiyokuwa na mwisho"

unasikukuu bila kikomo
"sikukuu za daima"

mafadhaiko
"wasiwasi"

Proverbs 15:17

mlo wenye mboga
"mlo kidogo" au "chakula kidogo"

ambapo kuna upendo
" ambapo watu wanapendana kila mmoja"

huduma ya ndama aliyenona pamoja na chuki
"kutengewa ndama aliyenona kwa chuki"

ndama aliyenona
"mlo wa gharama' au "sherehe"

kwa chuki
"ambapo watu huchukiana"

huchochea mabishano
"husababisha watu kubishana zaidi"

Proverbs 15:19

njia ya mvivu ...njia ya mwadilifu
"maisha ya mvivu...maisha ya mwadilifu"

njia ya mvivu ni kama sehemu yenye uwa wa miiba
"maisha ya mvivu ni kama mtu anayejaribu kutembea kwenye uwa wa miiba"

generated on Tue Oct 24 10:45:40 2023

njia ya mwadili ni njia panda iyojengwa
watu wenye uadilifu hupata baraka katika maisha yao kana kwamba wanatembea juu ya barabara nzuri

njia panda iyojengwa
Hii ni njia pana, tambarare na isiyo na vikwazo

Proverbs 15:21

mtu mwenye ufahamu hutembea katika njia iliyonyooka
"mtu mwenye ufahamu hutenda yaliyo sawa"

mipango hubatilika
"mipango hushindikana"

ambapo hapana ushauri
"wakati hakuna mtu wa kutoa ushauri"

washauri
watu ambao hutoa mwongozo wa mapendekezo kwa ajili ya shughuli

hufanikiwa
"mipango hufanikiwa"

Proverbs 15:23

jibu la kufaa
"jibu la kutosheleza" au " jibu linalofaa"

jinsi gani ni zuri neno kwa wakati wake
"neno ambalo mtu huongea kwa wakati sahihi ni zuri"

njia ya uzima huelekea juu....kutoka chini kuzimu
Mwandishi anaongelea namna ya kuishi ambayo matokeo yake ni uzima kama njia iendayo juu na namna ya kuishi ambayo matokea yake ni kifo ni kama njia iendayo chini kwenye sehemu ya wafu.

Proverbs 15:25

urithi
"nyumba" maana yake ni kaya, mali au utajiri.

maneno yenye upole ni safi
"maneno ya upole ni safi" au "maneno mazuri ni safi"

Proverbs 15:27

moyo wa mwenye haki hutafakari kabla ya kujibu
"mtu atendaye mema hutafakari cha kusema kabla ya kujibu"

kinywa cha watu waovu humimina mabaya yake yote
"watu waovu wanasema mambo mabaya daima"

kinywa cha watu waovu humimina mabaya yake yote
"moyo wa mtu mwovu humimina mabaya yake yote" au " vinywa vya watu waovu humwaga maovu yake yote"

Proverbs 15:29

Yahwe yupo mbali kutoka kwa watu waovu
"Yahwe awasikilizi watu waovu" au " Yahwe hawajibu watu waovu"

nuru ya macho
"kuonesha hisia za uchangamfu"

huleta furaha kwenye moyo
"mtu mwenye hisia za kuchangamka kwa sababu ya furaha" au "watu hupata furaha wanapomwona mtu mwenye hisia za uchangamfu"

habari njema ni afya kwenye mwili
"kupokea habari njema husababisha mtu ajisikie vizuri"

Proverbs 15:31

utabaki miongoni mwa watu wenye busara
1) watu wataendelea kukufikiria kuwa mtu mwenye busara au 2) utaendelea kufurahia ushirika wa watu wenye busara.

Proverbs 15:33

hofu ya Yahwe hufundisha hekima
"mtu anapokuwa na hofu ya Yahwe, hujifunza kuwa na busara"

hofu ya Yahwe
angalia 1:7

unyenyekevu huja kabla ya heshima
mtu lazima kwanza ajifunze unyenyekevu kabla Yahwe hajamheshimu.

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Mipango ya moyo ni ya mtu, bali Yehova hutoa jawabu kutoka kwenye ulimi wake. **2** Njia zote za mtu ni safi kwenye macho yake mwenyewe, bali Yehova huipima mioyo. **3** Kabidhi kwa Yehova kazi zako zote na mipango yako itafanikiwa. **4** Yehova alifanya kila kitu kwa kusudi lake, hata waovu kwa ajili ya siku ya taabu. **5** Yehova anamchukia kila mtu mwenye moyo wa majivuno, ingawa wanasimama imara, hawakosi kupata adhabu. **6** Kwa agano la uaminifu na udhamini uovu husafishwa na kwa kumcha Yehova watu hujitenga na ubaya. **7** Njia za mtu zinapompendeza Yehova, huwafanya hata adui zake huyo mtu wawe na amani naye. **8** Bora kitu kidogo pamoja na haki, kuliko mapato makubwa pamoja na udhalimu. **9** Katika moyo wake mtu hunuia njia yake, bali Yehova huziongoza hatua zake. **10** Mshauri yupo katika midimo ya mfalme, katika hukumu kinywa chake hakisemi kwa udanganyifu. **11** Vipimo vya kweli hutoka kwa Yehova; uzito wote kwenye gunia ni kazi yake. **12** Wafalme wanapofanya mambo maovu, hicho ni kitu cha kudharauliwa, kwa maana utawala huimarishwa kwa kutenda haki. **13** Mfalme hufurahia midomo ambayo husema haki na anampenda mwenye kusema waziwazi. **14** Hasira ya mfalme ni mjumbe wa mauti lakini mtu mwenye busara atajaribu kutuliza hasira yake. **15** Katika nuru ya uso wa mfalme ni uzima na fadhila yake ni kama wingu linaloleta mvua ya masika. **16** Ni bora kiasi gani kupata hekima kuliko dhahabu. Kuchagua kupata ufahamu ni zaidi kuliko fedha. **17** Njia kuu ya watu waadilifu hujitenga na ubaya; mwenye kuyahifadhi maisha yake huilinda njia yake. **18** Kiburi hutangulia kabla ya uharibifu na moyo wa kujivuna kabla ya maangamizi. **19** Ni bora kunyenyekea miongoni mwa watu masikini kuliko kugawana ngawira pamoja watu wenye kiburi. **20** Mwenye kutafakari yaliyofundishwa hupata kilicho chema na wenye kumtumaini Yehova watafurahi. **21** Mwenye hekima moyoni anaitwa ufuhamu na utamu wa hotuba huongeza uwezo wa kufundisha. **22** Ufahamu ni chemchemi ya uzima kwake ambaye nayo, bali adhabu ya wapumbavu ni upumbavu wao. **23** Moyo wa mtu mwenye hekima hutoa busara katika kinywa chake na huongeza ushawishi katika midomo yake. **24** Maneno yenye kufaa ni sega la asali -matamu kwenye nafsi na huponya mifupa. **25** Kuna njia ambayo huonekana sawa kwa mtu, bali mwisho wake ni njia ya mauti. **26** Hamu ya kibarua humfanyia kazi; njaa yake humsihi kuendelea. **27** Mtu duni huchimba madhara na usemi wake ni kama moto unaounguza. **28** Mtu mkaidi huchochea mafarakano na umbeya huwafarakanisha marafiki. **29** Mtu wa vurugu humdanganya jirani yake na kumwongoza kwenye mapito ambayo si mema. **30** Yule anayekonyeza kwa jicho anapanga njama za mambo ya ukaidi; wenye kuandama midomo yao watapitisha mabaya. **31** Mvi ni taji ya utukufu; hupatikana kwa kuishi katika njia ya haki. **32** Ni bora kukawia kuwa na hasira kuliko kuwa shujaa na mwenye kutawala roho yake ni imara zaidi kuliko yule anayeuteka mji. **33** Kura hurushwa kwenye mkunjo, bali maamuzi hutoka kwa Yehova.

Proverbs 16:1

Mipango ya moyo huwa ni ya mtu
"mtu hufanya mipango katika akili zake"

kwa Yahwe huja jibu kutoka katika ulimi wake
1) Yahwe hunena jibu lake katika mipango ya mtu - maana yake Yahwe hutambua matokeo ya mipango ya mtu au 2) Yahwe huwezesha mtu kunena juu ya mipango aliyoiandaa.

jibu kutoka katika ulimi wake
"jibu ambalo hunena"

Njia zote za mtu ni safi machono pake mwenyewe
mtu hudhani kwamba kila kitu anachofanya ni safi"

Yahwe huipima mioyo
"Yahwe hufanya uamuzi kwenye mawazo ya mtu"

Proverbs 16:3

hata waovu kwa ajili ya siku ya taabu
" hata waovu aliwaumba kwa ajili ya siku ya taabu"

Proverbs 16:5

kila mmoja mwenye moyo wa kiburi
"kila mtu mwenye kiburi"

hawatakosa kuadhibiwa
"Yahwe atawaadhibu"

kwa agano la uaminifu na mdhamana kosa hulipiwa
"Yahwe hulipa kwa ajili ya uovu kwa agano la uaminifu na mdhamana"

watu hugeuka kutoka katika uovu
"watu huacha kufanya mambo maovu"

generated on Tue Oct 24 10:45:40 2023

Proverbs 16:7

huwafanya
"Yahwe hufanya"

pato kubwa
"kujipatia pesa nyingi"

udhalimu
tendo lisilo la haki

Proverbs 16:9

kwenye moyo wake mtu hupanga njia yake
"mtu hupanga katika akili jambo atakalofanya"

Yahwe huziongoza hatua zake
Yahwe huamua matokeo ya mipango ya mtu

ushauri upo kwenye midomo ya mfalme
"kila anachosema mfalme ni ushauri"

ushauri
uamuzi kutoka kwa Mungu, hukumu takatifu

katika hukumu kinywa chake hakisemi uongo
"anapotamka hukumu, huwa hasemi uongo"

kinywa chake hakisemi uongo
"husema kweli"

Proverbs 16:11

Vipimo vya kweli hutoka kwa Yahwe
Yahwe anataka haki na fadhila wakati wa kufanya biashara. Watu ambao si waadilifu hutumia vipimo vizito au vyepesi katika vipimo vyao ili kupata zaidi wanaponunua au kuuza.

vipimo vyote katika begi ni vya kwake
1) Yahwe tayari amebainisha namna kila kipimo kitakavyo pima 2) Yahwe anahusika kwa kila kipimo abacho mfanyabiashara hutumia.

hicho ni kitu cha kudharauliwa
"hicho ni kitu ambacho watu hukidharau" au "hilo ni jambo ambalo Yahwe hulichukia"

maana kiti cha enzi huthibitishwa kwa kutenda haki
"maana mfalme huthibitisha utawala wake kwa kutenda haki"

Proverbs 16:13

midomo ambayo husema haki
"mtu ambaye husema kweli"

ghadhabu ya mfalme ni mjumbe wa kifo
"mfalme mwenye hasira anaweza kuua watu"

Proverbs 16:15

Maelezo ya Jumla
mstari wa 15 unapinga na ule wa 14

katika nuru ya uso wa mfalme kuna uzima
"mfalme anapofurahi, watu huishi"

fadhila zake ni kama wingu ambalo huleta mvua ya masika
mfalme anapoonyesha fadhila kwa mtu ni kama wingu ambalo huleta mvua kukuza mazao

Ni bora kiasi gani kujipatia hekima badala ya dhahabu
"Ni bora sana kupata hekima kuliko kupata dhahabu"

yapasa zaidi kuchagua kupata ufahamu kuliko fedha
"Mtu anapaswa kuchagua kupata ufahamu zaidi kuliko kupata fedha"

Proverbs 16:17

Njia kuu ya watu waadilifu
"njia ya haki ambayo watu waadilifu huishi "

kuacha uovu
"kuwalinda kutoka katika kutenda mabaya"

moyo wa kiburi
"tabia ya majivuno"

anguko
"maangamizi" au " kushindwa"

Proverbs 16:19

nyara
vitu vilivyochukuliwa katika mapigano

walichofundishwa
"walichojifunza"

Proverbs 16:21

yule mwenye busara katika moyo wake anaitwa ufahamu
" watu watamwita ufahamu yule mwenye busara katika moyo" au " yule mwenye busara katika moyo atapata heshima ya kuwa mtu mwenye ufahamu"

utamu wa kauli
"kauli ya upole" au "kaui ya kufurahisha"

ufahamu ni chemchemi ya uzima
" ufahamu ni kama chemchemi itiririkayo maji yanayotoa uzima"

Proverbs 16:23

moyo wa mtu mwenye busara hutoa
"mawazo ya mtu mwenye busara hutoa"

generated on Tue Oct 24 10:45:40 2023

hutoa utambuzi kwenye kinywa chake
"hufanya kauli yake kuwa ya busara"

kwenye midomo yake
"yale anayosema"

maneno yakupendeza ni sega la asali
"maneno ya kupendeza ni kama sega la asali"

matamu kwenye nafsi
1) inawakilisha hamu na shauku ndani ya mtu "tamu kiasi kiasi cha kutosha kumfanya mtu afurahi" au 2) "tamu kwa radha"

uponyaji kwenye mifupa
"uponyaji katika mwili"

Proverbs 16:25

kuna njia ambayo huonekana swa kwa mtu
"mtu hufikiria kwamba namna anavyoishi ni sawa"

lakini mwisho wake ni njia kuelekea kwenye mauti
ni njia kuelekea kwenye kifo

shauku ya mfanyakazi hufanyakazia kwa ajili yake
"mfanyakazi hushughulika kutimiza hamu yake"

njaa yake humhimiza
"huendelea kufanyakazi kwa sababu ya njaa yake"

Proverbs 16:27

mtu asiyefaa huchimba madhara
"mtu asiyefaa hutafuta madhara kana kwamba anachimba kitu chini ya ardhi"

asiyefaa
"mwovu"

madhara
"ubaya" au "taabu"

kauli yake ni kama moto unaounguza
"huumiza watu kwa maneno yake, kama moto unaounguza vitu"

mmbeya
mtu ambaye husema uzushi au husambaza uvumi

Proverbs 16:29

mtu mwenye jeuri hulala kwa jirani yake
"mtu mwenye jeuri humshawishi jirani yake"

mtu mwenye jeuri
"mtu jeuri" au "mtu ambaye hutenda vurugu"

humwogoza katika njia isiyo nzuri
"humsababisha kufanya mambo yasiyo mazuri"

njia isiyo nzuri
"njia mbaya sana"

yule ambaye hukonyeza jicho lake...wale ambao hudhibiti midomo
angalia 10:10

wataleta maovu
"atafanya mambo mabaya"

Proverbs 16:31

mvi ni taji ya utukufu
"mtu aliyeishi muda mrefu wa kutosha kupta mvi ni kama yule anayevaa taji kichwani pake"

ni faida
"mtu hupata faida"

anayetawala roho yake
"yule anayetawala hasira yake"

Proverbs 16:33

kura hurushwa kwenye mikunjo
"mtu hurusha kura kwenye mkunjo wake"

uamuzi hutoka kwa Yahwe
Yahwe huamua namna kuanguka kura au si kura lakini Yahwe ambaye huamua nini kitokee.

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Ni bora kuwa na utulivu pamoja chembe za mkate kuliko nyumba yenye sherehe nyingi pamoja na ugomvi. **2** Mtumishi mwenye busara atatawala juu ya mwana atendaye kwa aibu na atashiriki urithi kama mmoja wa ndugu. **3** Kalibu ni kwa fedha na tanuu ni kwa dhahabu, bali Yehova huisafisha mioyo. **4** Mtu atendaye mabaya huwasikiliza wale wanaosema maovu; muongo anausikivu kwa wale wanaosema mambo mabaya. **5** Mwenye kumdhihaki masikini humtukana Muumba wake na anayefurahia msiba hatakosa adhabu. **6** Wajukuu ni taji ya wazee na wazazi huleta heshima kwa watoto wao. **7** Hotuba ya ushawishi haifai kwa mpumbavu; kidogo zaidi midomo ya uongo inafaa kwa ufalme. **8** Rushwa ni kama jiwe la kiini macho kwa yule ambaye atoaye; yeye anayeiacha, hufanikiwa. **9** Anayesamehe kosa hutafuta upendo, bali yeye anayerudia jambo huwatenganisha marafiki wa karibu. **10** Karipio hupenya ndani ya mtu mwenye ufahamu kuliko mapigo mamia kwenda kwa mpumbavu. **11** Mtu mbaya hutafuta uasi tu, hivyo mjumbe katiri atatumwa dhidi yake. **12** Ni bora kukutana na dubu aliyeporwa watoto wake kuliko kukutana na mpumbavu katika upumbavu wake. **13** Mtu anaporudisha mabaya badala ya mema, mabaya hayatatoka katika nyumba yake. **14** Mwanzo wa mafarakano ni kama mtu anayefungulia maji kila mahali, hivyo ondoka kwenye mabishano kabla ya kutokea. **15** Yeye ambaye huwaachilia watu waovu au kuwalaumu wale wanaotenda haki - watu hawa wote ni chukizo kwa Yehova. **16** Kwa nini mpumbavu alipe fedha kwa kujifunza hekima, wakati hana uwezo wa kujifunza? **17** Rafiki hupenda kwa nyakati zote na ndugu amezaliwa kwa ajili ya nyakati za taabu. **18** Mtu asiyekuwa na akili hufanya ahadi zenye mashariti na kuanza kuwajibika kwa madeni ya jirani yake. **19** Apendaye mafarakano anapenda dhambi; ambaye hutengeneza kizingiti kirefu sana kwenye mlango wake husababisha kuvunjia kwa mifupa. **20** Mtu mwenye moyo wa udanganyifu hapati chochote ambacho ni chema; na mwenye ulimi wa ukaidi huanguka kwenye janga. **21** Mzazi wa mpumbavu huleta majonzi kwake mwenyewe; baba wa mpumbavu hana furaha. **22** Moyo mchangamfu ni dawa njema, bali roho iliyopondeka hukausha mifupa. **23** Mtu mwovu hukubali rushwa ya siri ili kupotosha njia za haki. **24** Mwenye ufahamu huelekeza uso wake kwenye hekima, bali macho ya mpumbavu huelekea ncha za dunia. **25** Mwana mpumbavu ni huzuni kwa baba yake na uchungu kwa mwanamke aliyemzaa. **26** Pia, si vizuri kumwadhibu mwenye kutenda haki; wala si vema kuwachapa mjeledi watu waadilifu wenye ukamilifu. **27** Mwenye maarifa hutumia maneno machache na mwenye ufahamu ni mtulivu. **28** Hata mpumbavu hudhaniwa kuwa na busara kama akikaa kimya; wakati anapokaa amefunga kinywa chake, anafikiriwa kuwa na akili.

Proverbs 17:1

kuwa na utulivu
Hapa "utulivu" unawakilisha "amani" "kuwa na amani"

kuliko nyumba iliyojaa sherehe pamoja na ugomvi
"kuliko kuwa katika nyumba iliyojaa sherehe ambayo inaugomvi"

Proverbs 17:3

Kalibuni kwa ajili ya fedha na tanuru kwa ajili ya dhahabu
"karibuni hutumika kusafisha fedha na tanuru hutumika kusafisha dhahabu"

Yahwe husafisha mioyo
Yahwe huwajaribu watu ili kuwasaidia kuacha ubaya na upumbavu...hivyo Yahwe husafisha kuondoa kila kitu ambacho si safi. "Yahwe huijaribu mioyo ya watu"

mioyo
...mawazo na hamu za watu

midomo miovu
"mtu mwovu" au "maongezi mabaya"

hutega sikio
"husikiliza"

ulimi wa uharibifu
"mtu mharibifu" au "maongezi ya uharibifu"

Proverbs 17:5

maskini
"wale ambao ni maskini"

Muumba wake
" yule ambaye alimuumba"

kwa bahati mbaya
"kwa taabu za watu wengine"

generated on Tue Oct 24 10:45:40 2023

ni taji ya
"huleta heshima na taadhima kwa"

wazee
" wale ambao ni vikongwe" au "watu wenye umri mkubwa"

Proverbs 17:7

kauli ya kushawishi
"kauli nzuri"au "kauli nzuri"

midomo ya uongo haifai kabisa kwa mkuu
"Haifai kabisa kwa mkuu kudanganya"

hongo ni kama jiwe la miujiza kwa yule atoaye
"hongo hufanyakazi kama jiwe la miujiza kwa yule anayeitoa" au "hongo hufanya kazi kama jiwe la miujiza kwa yule anayetoa rushwa"

kila anapogeuka
" kwa kila anachofanya" au "kila anachojaribu kufanya kwa kutoa hongo"

Proverbs 17:9

kosa
jambo ambalo huumiza au humkasirisha mtu

ambaye hurudia jambo
"ambaye hurudia kosa la nyuma"

huondoa
"hutenganisha"

karipio huenda ndani ya mtu ...kuliko mapigo yaendayo ndani ya mpumbavu
"karipio utendaji mwingi kwa mtu... kuliko mapigo mia kwa mpumbavu"

mtu mwenye ufahamu
"mtu anayefahamu"

mapigo mia kwenda
"mamia ya mapigo kwenda"

Proverbs 17:11

hutafuta uasi
hutafuta kuasi

mjumbe katili atatumwa dhidi yake
"mjume katili atakuja dhidi yake"

atatumwa dhidi yake
"atatumwa kwenda kumdhuru"

dubu aliyeibiwa watoto wake
"dubu ambaye aliyepoteza watoto wake"

katika upumbavu wake
"ambaye hufanya upumbavu"

Proverbs 17:13

ubaya hautaondoka katika nyumba yake
"mambo mabaya hayatakoma kutokea kwake na familia yake"

mwanzo wa faraka ni kama mtu ambaye humwaga maji kila mahali
"kuanzisha ugomvi ni kama kusukuma maji na na kuruhusu yaende kila mahali"

kupasuka
"kuanza"

Proverbs 17:15

Yule ambaye humwacha huru mtu mwovu na mtu ambaye humlaumu mtu mwenye haki
" Yule ambaye huwaacha huru watu waovu na yule ambaye huwalaumu mwenye haki"

humwacha huru
halalisha, tangaza mtu kuwa hana hatia

kwa nini mpumbavu yapasa alipe pesa kujifunza juu ya hekima, wakati hana uwezo wa kujifunza juu yake?
"mpumbavu hapaswi kulipa pesa kujifunza juu ya hekima kwa sababu hana uwezo kujifunza juu yake"

Proverbs 17:17

ndugu amezaliwa kwa ajili ya wakati wa taabu
"ndugu yupo kwa ajili ya wakati wa taabu"

akili
"maamuzi ambayo si mazuri"

ahadi za lazima
ahadi ambazo ni lazima zitimizwe na mara nyingi ni mzigo kwa yule anayefanya ahadi hii

Proverbs 17:19

husababisha mifupa kuvunjika
"husababisha mtu kusafiri na kujiumiza mwenyewe"

mwenye moyo mdanganyifu
"ambaye ni mdanganyifu" au "asiye mwaminifu"

mwenye ulimi wa ukaidi
" hunena kwa ukaidi" au "hunena uovu"

huanguka katika msiba
"atapatwa na msiba"

Proverbs 17:21

moyo mchangamfu ni dawa njema
"moyo mchangamfu ni kama dawa ambayo hukufanya ujisikie vizuri zaidi"

hukausha mifupa
"humfanya mtu awe dhaifu na kukosa afya"

generated on Tue Oct 24 10:45:40 2023

Proverbs 17:23

kwa kupotosha njia za haki
"kwa kuzuia kufanyika kwa haki" au "kwa kuzuia haki"

huelekeza uso wake kwenye hekima
"hutenda kwa busara"

macho ya mpumbavu ni
"mpumbavu ni"

mwisho wa dunia
" hutaza mambo yasiyowezekana"

Proverbs 17:25

mwana mpumbavu ni huzuni kwa baba yake
"mwana mpumbavu huleta huzuni kwa baba yake"

mwana mpumbavu ...na uchungu kwa mwanamke
mwana mpumbavu...huleta uchungu kwa mwanamke

aliyemzaa
"mzazi wake"

uchungu
hisia za maumivu, huzunu

si vema ..wala si vizuri
"siku zote ni vibaya... na ni uovu"

mtu mwenye haki
"mtu asiyekuwa na hatia,"

kuwachapa
charaza vikali

wenye uadilifu
"ambao ni waaminifu"

Proverbs 17:27

hutumia maneno machache
"husema maneno machache"

hata mpumbavu hufikiriwa kuwa mwenye busara
"watu hudhani hata mpumbavu ni mwenye busara"

hufunga kinywa chake
"haongei"

hudhaniwa kuwa ni mwenye akili
"watu humdhania kuwa ni mwenye akili"

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Yule ambaye hujitenga hutafuta matakwa yake mwenyewe na hupingana na hukumu zote za kweli. **2** Mpumbavu hapati raha katika ufahamu, lakini hufunua kile kilichopo katika moyo wake. **3** Mtu mwovu anapokuja, dharau huja pamoja naye- sambamba na aibu na shutuma. **4** Maneno ya kinywa cha mtu ni maji yenye kina kirefu; chemchemi ya hekima ni mkondo unaotiririka. **5** Si vema kuwa na upendeleo kwa mwovu, wala haifai kukana haki kwa wale watendao mema. **6** Midomo ya mpumbavu huletea mafarakano na kinywa chake hukaribisha mapigo. **7** Kinywa cha mpumbavu ni uharibifu wake na hujinasa mwenye kwa midomo yake. **8** Maneno ya mmbea ni kama chembe tamu na hushuka katika sehema za ndani sana kwenye mwili. **9** Basi, ambaye ni mzembe katika kazi yake ni ndugu yake anayeharibu wengi. **10** Jina la Yehova ni mnara imara; atendaye haki hukimbilia na kuwa salama. **11** Mali ya tajiri ni mji wake imara na katika fikira zake ni kama ukuta mrefu. **12** Moyo wa mtu huwa na kiburi kabla ya anguko lake, bali unyenyekevu hutangulia kabla ya heshima. **13** Anayejibu kabla ya kusikiliza- ni upuuzi na aibu yake. **14** Roho ya mtu itajinusuru na madhara, bali roho iliyopondeka nani anaweza kuivumilia? **15** Moyo wa mwenye akili hujipatia maarifa na usikivu wa mwenye busara huitafuta. **16** Zawadi ya mtu inaweza kufungua njia na kumleta mbele ya mtu muhimu. **17** Wa kwanza kujitetea katika shitaka lake huonekana kuwa na haki hadi mpinzani wake aje na kumuuliza maswali. **18** Kupiga kura kunamaliza mabishano na kuwatawanya wapinzani imara. **19** Ndugu aliyechukizwa ni mgumu kushawishiwa kuliko mji wenye nguvu, na kugombana ni kama makomeo ya ngome. **20** Tumbo la mtu litashiba kutoka kwenye tunda la kinywa chake; atatoshelezwa kwa mavuno ya midomo yake. **21** Uzima na kifo hutawaliwa kwa ulimi, na wale wenye kuupenda ulimi watakula tunda lake. **22** Yeye apataye mke anapata kitu chema na kupokea fadhila kutoka kwa Yehova. **23** Mtu masikini huomba rehema, lakini mtu tajiri hujibu kwa ukali. **24** Anayejidai kwa marafiki wengi watamleta katika uharibifu, bali yupo rafiki ambaye huwa karibu kuliko ndugu.

Proverbs 18:1

ajitengaye
"kaa mbali na watu wengine"

hupingana na maamuzi yote yaliyosahihi
" huyakataa maamuzi yote yaliyosahihi"

maamuzi sahihi
"maamuzi mema" au "uchaguzi sahihi"

mpumbavu hapati raha katika ufahamu,
mpumbavu huchukui ufahamu na ufurahia katika"

lakini kwa kufunua kilichopo katika moyo wake mwenyewe tu
"lakini kwa kuwaambia wengine kile kilichopo katika moyo wake mwenyewe"

Proverbs 18:3

Dharau huja pamoja naye-sambamba na aibu na shutuma
"huonyesha dharau kwa watu wengine na husabbisha wajisikie aibu na kushutumiwa"

aibu na shutuma
aibu ambayo ama huwakumba watu wengine au mtu mwovu"

maneno ya kinywa cha mtu ni maji yenye kina;... chemchemi ya hekima ni mkondo utiririkao
"maneno yakinywa cha mwenye hekima ni maji yenye kina...chemchemi ya hekima mkondo utiririkao"

maneno ya kinywa cha mtu ni maji yenye kina
"maneno ya kinywa cha mtu ni ya maana sana kama maji yenye kina"

maneno ya kinywa
maneno ya mtu

chemchemi ya hekima ni mkondo utiririkao
"chanzo cha hekima ni tele kama maji ya chemchemi ibubujikayo"

Proverbs 18:5

si vema kwa...kwa mtu mwenye haki
"Ni vema kumtendea mtu mwovu kama anavyositahili, na kutenda haki kwa mtu mwenye haki"

midomo ya mpumbavu huleta
"anasema mtu mpumbavu huleata"

huleta
"husababisha"

kinywa chake hukaribisha mapigo
"kinywa chake husababisha watu kutaka kupiga"

generated on Tue Oct 24 10:45:40 2023

kinywa chake
"maneno yake anayosema"

Proverbs 18:7

kinywa cha mpumbavu ...kwa midomo yake
"ambacho mpumbavu hunena... kwa kile asemacho"

ni uharibifu wake
"ataangamizwa"

hujitega mwenyewe
"atasababisha matatizo kwa ajili yake mwenye"

maneno ya umbeya ni kama chembe mtamu
maneno ya udaku yanafurahisha kusikiliza"

maneno ya umbeya
"maneno ambayo mtu mbeya huongea"

chembe
"vipande vidogo vya chakula"

huzama katika sehemu za ndani ya mwili
"huingia katika akili ya mtu na kuathiri mawazo yake"

Proverbs 18:9

mvivu katika kazi yake ni ndugu yake aliye mharibifu
" anafanana na"

mvivu
"mzembe"

aliye mharibifu zaidi
" mwenye kuharibu kila kitu" au "mwenye uharibifu daima"

jina la Yahwe ni mnara imara
"Yahwe hulinda kama mnara imara" au "Yahwe huwalinda watu wake kama mnara ambao ni imara"

jina la Yahwe
"Yahwe"

wenye haki
"wale ambao hutenda mema" au "watu waadilifu"

huikimbilia na kuwa salama
"hukimbilia kwake na wapo salama" au "wanamtafuta na wapo salama"

Proverbs 18:11

mali ya tajiri ni mji wake wenye ulinzi
"mtu tajiri hutegemea mali yake kama mji unavyotegema ukuta wake"

tajiri
"mtu tajiri"

mji wake wenye ulinzi
mji wenye ulinzi imara kama ukuta na mnara

katika mawazo yake ni kama ukuta mrefu
"hudhani utampatia ulinzi kama ukuta mrefu"

kabla ya anguko lake moyo wa mtu hujivuna
"kwanza moyo wa mtu hujivuna, lakini baadaye huja anguko lake"

anguko
hushuka kwa heshima ya mtu au afya

moyo wa mtu
mawazo na hisia za mtu

unyenyekevu huja kabla ya heshima
"mtu lazima awe mnyenyekevu kabla ya kuweza kuheshimiwa"

Proverbs 18:13

ni upumbavu wake na aibu
"ni upumbavu wake na anapaswa kupata aibu"

roho ya mtu itapona ugonjwa
"mtu mwenye matumaini atapona ujonjwa" au "kama mtu amejaa matumaini ndani yake, ataondokana na ugonjwa"

lakini moyo ulivunjika ni nani anaweza kuusitahimili?
"lakini ni vigumu kusitahimili moyo uliovunjiaka"

moyo uliovunjiaka
kuhuzunika, kuwa na mahuzuniko

Proverbs 18:15

moyo wa mwenye busara hupata
"mwenye busara hutamani kupata"

mwenye busara
"wale wenye busara" au "watu wenye busara"

hupata
"ongeza" au "jipatia"

kusikia kwa mwenye busara hutafua
"mwenye busara huitafuta kujifunza juu ya"

mwenye busara
"watu wenye busara"

huitafuta
hutafuta kujifunza juu ya "maarifa"

huweza kufungua njia
"kutengeneza fursa kwa ajili yake"

humleta mbele
"humwezesha kutambulishwa kwa"

generated on Tue Oct 24 10:45:40 2023

Proverbs 18:17

kwanza
"mtu wa kwanza"

kupiga kura
kuchagua

na kutenganisha washindani imara
"na husababisha washindani kuacha kupigana juu ya ugomvi wao"

Proverbs 18:19

ndungu aliyekosewa ni mugumu kushindwa kuliko mji imara
"kama utamkosea ndugu yako, kutafuta namna ya kupatana naye tena inaweza kuwa vigumu kuliko kupigana kuuteka mji"

ugomvi ni kama makomeo ya ngome
kusulihisha ugomvi ni vigumu kama kuvunja makomeo ya ngome"

ngome
kasri lililozungushiwa uigo/ukuta

tumbo la mtu hujazwa kutokana na matunda ya kinywa chake; kwa mavuno ya midomo yake huridhishwa
" mtu hutoshelezwa kwa matokeo ya mazuri ya mambo anayonena"

matunda ya kinywa chake
"maneno yake mazuri"

tumbo la mtu hujazwa
"mtu hutoshelezwa"

kwa mavuno ya midomo yake
"maneno yake mazuri"

huridhishwa
"hufurahishwa"

Proverbs 18:21

mauti na uzima hutawaliwa kwa ulimi
"ulimi unaweza kuongoza kwenda kwenye uzima au mauti" au "maneno ya watu wanayonena yanaweza kuwaongoza kwenda kwenye uzima au mauti"

kwa ulimi... kupenda ulimi
"kwa maneno ambayo watu huongea ...kupenda kuongea"

watakula matunda yake
"atapokea madhara yake"

Proverbs 18:23

marafiki wengi humleta kwenye uharibifu
"marafiki wengi watamharibu"

huja karibu sana kuliko
"mwaminifu kuliko" au "huwa mwema zaidi"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Bora mtu masikini ambaye huenenda katika uadilifu wake kuliko mwenye ukaidi katika maneno yake na ni mpumbavu. **2** Tena, si vizuri kuwa na hamu bila maarifa na mwenye kukimbia haraka sana hukosea njia. **3** Upuuzi wa mtu unaharibu maisha yake na moyo wake hughadhabika dhidi ya Yehova. **4** Utajiri huongeza marafiki wengi, bali mtu masikini hutengwa na rafiki zake. **5** Shahidi wa uongo hatakosa adhabu na mwenye kupumua uongo hataokoka. **6** Wengi wataomba fadhila kutoka kwa mtu mkarimu na kila mtu ni rafiki wa yule anayetoa zawadi. **7** Mtu masikini huchukiwa na ndugu zake wote; je marafiki wengi kiasi gani hujitenga kutoka kwake! Anawaita, lakini wameondoka. **8** Anayepata hekima huyapenda maisha yake mwenyewe; yeye atunzaye ufahamu atapata kilicho chema. **9** Shahidi wa uongo hatakosa kuadhibiwa, bali mwenye kupumua uongo ataangamia. **10** Haifai kwa mpumbavu kuishi kwa anasa- wala kwa mtumwa kutawala juu ya wafalme. **11** Busara humfanya mtu achelewe kukasirika na utukufu wake ni kusamehe kosa. **12** Ghadhabu ya mfalme ni kama muungurumo wa simba kijana, bali fadhila yake ni kama umande kwenye majani. **13** Mwana mpumbavu ni uharibifu kwa baba yake na mke mgomvi ni maji yanayochuruzika daima. **14** Nyumba na utajiri ni urithi kutoka kwa wazazi, bali mke mwenye busara hutoka kwa Yehova. **15** Uvivu unamtupa mtu kwenye usingizi mzito, bali asiyetamani kufanya kazi atakwenda njaa. **16** Yeye anayetii amri huyaongoza maisha yake, bali mtu asiyefikiri juu ya njia zake atakufa. **17** Mwenye ukarimu kwa masikini humkopesha Yehova na atalipwa kwa kile alichofanya. **18** Mrudi mwanao wakati kuna matumaini na usiwe na shauku ya kumweka katika mauti. **19** Mtu mwenye hasira kali lazima alipe adhabu; kama ukimwokoa, utafanya hivyo mara mbili. **20** Sikiliza ushauri na ukubali maelekezo, ili uweze kuwa na hekima mwishoni mwa maisha yako. **21** Moyoni mwa mtu kuna mipango mingi, bali kusudi la Yehova ndilo litakalo simama. **22** Shauku ya mtu ni uaminifu na mtu masikini ni bora kuliko muongo. **23** Kumheshimu Yehova huwaelekeza watu kwenye uzima; mwenye nayo atashibishwa na hatadhurika kwa madhara. **24** Mtu goigoi huuzika mkono wake ndani ya dishi; hataurudisha juu ya kinywa chake. **25** Kama utampiga mwenye mzaha, wajinga watakuwa na hekima; mwelekeze mwenye ufahamu, naye atapata maarifa. **26** Anayempora baba yake na kumfukuza mama yake ni mwana anayeleta aibu na shutuma. **27** Mwanangu, kama utaacha kusikiliza maelekezo, utapotea kutoka kwenye maneno ya maarifa. **28** Shahidi mpotofu huidhihaki haki na kinywa cha waovu humeza uovu. **29** Hukumu ipo tayari kwa wenye dhihaka na mjeledi kwa migongo ya wapumbavu.

Proverbs 19:1

bora mtu maskini
"ni bora kuwa mtu maskini"

ambaye hutembea katika uadilifu wake
"ambaye huishi katika uadiifu" au "ambaye huishi kwa uaminifu"

ni mpotofu katika kauli
"huongea kwa kupotosha" au "huongea kwa namna mbaya"

kuwa na hamasa bila maarifa
"kufanya kazi kwa bidii bila kujua unachokifanya"

ambaye hukimbia haraka sana hukosea njia
"ambaye hutenda kwa haraka hufanya makosa" au " ambaye hufanya haraka hufanya maamuzi dhaifu"

Proverbs 19:3

moyo wake hukasirika
moyo unawakilisha hisia zake " hughadhabika"

utajiri huongeza marafiki wengi
"wale wenye ukwasi hupata marafiki wengi kwa urahisi"

mtu maskini hutengwa na marafiki zake
"umaskini husababisha mtu kupoteza marafiki zake"

Proverbs 19:5

shahidi wa uongo hatakosa kuadhibiwa
"hakika watamwadhibu shahidi wa uongo"

yeye ambaye hunong'ona uongo hataokoka
"watamkamata mtu yule ambaye hunong'ona uongo"

mtu mkarimi
mtu ambaye mara nyingi hutoa vitu

kila mtu ni rafiki
"huonekana kwamba kila mtu ni rafiki" au "karibia kila mtu ni rafiki"

generated on Tue Oct 24 10:45:40 2023

Proverbs 19:7

jinsi gani rafiki zake huzidi kwenda mbali naye!
"kwa hiyo marafiki zake watamchukia na kujitenga naye"

huyapenda maisha yake mwenyewe
"hujipenda mwenyewe"

ahikaye ufahamu
"mwenye ufahamu"

Proverbs 19:9

shahidi wa uongo hatakosa kuadhibiwa
"hakika watamwadhibu shahidi wa uongo"

hunong'ona uongo
"hudanyanya daima"

haifai
"siyo sawa"

anasa
hali ya ukwasi na furaha

sembuse kwa mtumwa
"haifai zaidi kwa mtumwa" au "ni vibaya zaidi kwa mtumwa"

Proverbs 19:11

Busara humfanya mtu awe mpole
" mtu mwenye busara ni si mwepesi wa hasira"

Busara
angalia 1:4

ni utukufu wake kusamehe
"itakuwa utukufu kwake kusamehe" au "wengine dhani kuwa ni heshima kama atasamehe"

kusamehe
kusahau jambo kwa lengo

ghadhabu ya mfalme ni kama ngurmo ya simba kijana
" ghadhabu ya mfalme ni hatari kama shambulizi la simba kijana"

lakini fadhila yake ni kama umande juu ya majani
"lakini fadhila yake inaburudisha kama umande juu ya majani" au "fadhila yake inaburudisha kama umande juu ya ardhi wakati wa asubuhi"

Proverbs 19:13

ni uharibifu kwa baba yake
"atafanya uharibifu kwa baba yake"

mke mgomvi ni maji ya kutona tona daima
"mke mgomvi anakera na kufadhaisha kama maji yenye kuvuja daima"

mke mgomvi
"mke mbishi" au " mke asiye na makubaliano"

Nyumba na ukwasi ni urithi kutoka kwa wazazi
"watoto hurithi nyumba na mali kutoka kwa wazazi"

busara
angalia 12:23

mke mwenye busara anatoka kwa Yahwe
"Yahwe hutoa mke mwenye busara"

Proverbs 19:15

uvivu humtupa mtu kwenye usingizi mzito
""uvivu humfanya mtu alale sana" au " mtu mvivu hulala sana"

kwenda njaa
"kuwa na njaa"

amri
"amri ambayo alifundishwa"

hulinda maisha yake
"huyatunza maisha yake"

njia zake
"namna anavyoishi "

Proverbs 19:17

yeye ambaye ni mkarimu kwa maskini humkopesha Yahwe
"mtu ambaye hutoa kwa maskini hutoa kwa Yahwe"

maskini
"watu fukara au watu maskini"

wakati kuna matumaini
"wakati bado ni mdogo" au "wakati bado anaweza kufundishwa"

na wala usitamani kumwua
""lakini usimwadhibu sana atakufa" au " kama hutamwadhibu utamwangamiza"

usitamani
"kusudia kumweka"

Proverbs 19:19

mtu mwenye hasira
"mtu ambaye hupata hasira upesi"

lazima alipe malipo ya kosa
" lazima apate madhara ya hasira yake" au "lazima abebe matokeo ya matendo yake wakati wa hasira"

kama utamwokoa
" kama utamaidia baada ya kupata hasira yake ya ghafla"

generated on Tue Oct 24 10:45:40 2023

mara ya pili
"mara mbili" au "tena"

sikiliza ushauri na ukubali maelekezo
haya ni maneno ya kusisitiza umuhimu.

sikiliza
"zingatia ushauri"

Proverbs 19:21

katika moyo wa mtu
"katika akili ya mtu" au "hamasa ya mtu"

kusudi la Yahwe
"mipango ya Yahwe" au "kusudi la Yahwe"

hilo litasimama
Hii ni nahau maanya yake " hilo litatokea"

Proverbs 19:23

Kumheshimu Yahwe huleta uzima kwa watu; kila mmoja wenye nayo atatosheka
"ambao wanamheshimu Yahwe wataishi muda mrefu; mwenye kumheshimu Yahwe atatoshelezwa"

kila mmoja mwenye
"kila anayemheshimu Yahwe"

ametosheka na hana madhara
"atatosheka; atakuwa salama"

mvivu
angalia 10:26

huzika mkono wake katika sinia
"huzamisha mkono wake kwenye sinia" au "huweka mkono wake kwenye sahani". katika utamaduni wa Biblia watu walitumia mikono kula kama watu wengine wanavyofanya hata leo

hataurudisha tena juu kwenye kinywa chake
" lakini ni mvivu kuuleta mkono kwenye kinywa ili kula mwenyewe"

Proverbs 19:25

mpige mwenye dhihaka, na mtu mjinga
"ukimpiga mwenye dhihaka, mtu mjinga"

mpige
"wadhibu"

mtu mjinga
mtu asiye na uzoefu, au "mtu ambaye bado mchanga"

busara
agalia 12:23

mwadibishe mwenye ufahamu, na
"kama utamwadibisha yule mwenye ufahmu"

atapata maarifa
"atajua zaidi"

Proverbs 19:26

huleta aibu na fedheha
"huleta aibu na fedheha kwake mwenyewe" au "huleta kwenye familia yake mwenyewe"

kama utaacha kusikiliza maelekezo
"kama utaacha kuzingatia maelekezo" au "kama utaacha kutii maelekezo"

utapotea
"utaacha" au " au utageuka nyuma"

maneno ya maarifa
"maarifa"

Proverbs 19:28

kinywa cha waovu humeza makosa
"waovu hufurahia kutenda uovu kama wanavyofurahia kula chakula"

kinywa cha waovu humeza makosa
watu waovu wanawakilishwa na "kinywa"

waovu
"watu waovu"

hukumu ipo tayari kwa ajili ya wenye dhuhaka na mapigo kwa ajili
"Yahwe yupo tayari kuwahukumu wenye dhihaka na kuwapiga"

mapigo kwa ajili ya migongo
"mapigo yapo tayari kwa ajili ya migongo"au " yupo tayari kuipiga migongo yao"

mapigo
kuchapa kwa kutumia fimbo au mjeredi

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Divai ni dhihaka na kinywaji kikali ni mgomvi; anayepotea kwa kunywa hana busara. **2** Kumwogopa mfalme ni kama kumwogopa simba kijana aungurumaye, yeyote anayemkasirisha hutoa fidia ya maish yake. **3** Ni heshima kwa mtu yeyote kujiepusha na mafarakano, bali kila mpumbavu hurukia kwenye mabishano. **4** Mtu mvivu halimi majira ya kipupwe; hutafuta mazao wakati wa mavuno lakini hapati kitu. **5** Makusudi ndani ya moyo wa mtu ni kama maji yenye kina, bali mtu mwenye ufahamu huyateka. **6** Mara nyingi mtu husema yeye ni mwaminifu, lakini ni nani awezaye kumpata yule mwaminifu? **7** Mtu atendaye haki hutembea katika uaminifu wake na wana wake wanaofuata baada yake wanafuraha. **8** Mfalme anayeketi kwenye kiti cha hukumu akifanya kazi za kuhukumu hupembua kwa macho yake mabaya yote yaliyoko mbele yake. **9** Nani anayeweza kusema, "Nimeuweka safi moyo wangu; nipo huru na dhambi zangu"? **10** Mizani tofauti na vipimo visivyosawa - Yehova huvichukia vyote. **11** Hata kijana hujulikana kwa matendo yake, kwa mwenendo wake kama ni safi na uadilifu. **12** Masikio yanayosikia na macho yanayoona- Yehova aliyafanya yote. **13** Usipende usingizi au utakuwa masikini; fumbua macho yako na utakuwa na vyakula tele. **14** "Mbaya! Mbaya!" anasema mnunuzi, lakini akiondoka anajisifu. **15** Ipo dhahabu na mawe ya thamani, lakini midomo yenye maarifa ni kito cha thamani. **16** Chukua vazi kama mmiliki wake ataweka fedha kama dhamana kwa deni la mgeni, na lichukue kama anaweka dhamana kwa uzinifu. **17** Mkate uliopatikana kwa ulaghai unaladha tamu, lakini baadaye kinywa chake kitajaa kokoto. **18** Mipango huimarishwa kwa ushauri na kwa mwongozo wa busara utapigana vita. **19** Mmbea hufunua siri na kwa hiyo hupaswi kushirikiana na watu ambao huongea sana. **20** Kama mtu atamlaani baba yake au mama yake, taa yake itapulizwa katikati ya giza. **21** Urithi uliopatikana mwanzoni kwa haraka utakuwa na mema kidogo mwishoni. **22** Usiseme " Mimi nitakulipiza kwa kosa hili" Msubiri Yehova na yeye atakuokoa. **23** Yehova huchukia mizani isiyo sawa na vipimo vya udanganyifu si vizuri. **24** Hatua za mtu huongozwa na Yehova; namna gani basi ataifahamu njia yake? **25** Ni mtego kwa mtu kusema kwa pupa, " Kitu hiki ni kitakatifu" na kuanza kufikiri juu yake kwamba kina maana gani baada ya kufanya kiapo. **26** Mfalme mwenye busara huwapepeta waovu na huligeuza juu yao gurudumu la kupuria. **27** Roho ya mtu ni taa ya Yehova, hutafiti sehemu zake zote za ndani kabisa. **28** Agano la uaminifu na udhamini humhifadhi mfalme; kiti chake cha enzi hufanywa thabiti kwa upendo. **29** Utukufu wa watu vijana ni nguvu zao na fahari ya watu wazee ni mvi zao. **30** Mapigo yanayoleta kidonda huusafisha ubaya na vichapo hufanya sehemu za ndani kabisa kuwa safi.

Proverbs 20:1

mvinyo ni dhihaka na kileo ni mgomvi
Hapa inaeleza juu ya hatari ya kunywa pombe nyingi

mvinyo ni dhihaka
"mtu ambaye hulewa kwa mvinyo hudhihaki"

kileo ni mgomvi
"mtu ambaye hulewa kwa kileo huanzisha mapinga"

mgomvi
mtu ambaye hupigan kwa makelele, hasa katika sehemu za watu wengi

yeyote ambaye hupotea kwa kunywa hana busara
"anayekunywa hadi kushindwa kufikiri vizuri "

kwa kunywa
"kunywa" hapa inamaanisha kunywa pombe

hana busara
"ni mpumbavu"

kumwogopa mfalme ni kama kumwogopa simba kijana anayeunguruma
ghadhabu ya mfalme hufanya watu waogope kama vile wanakabiliana na simba kijana mwenye kuunguruma"

mwenye kumkasirisha
"kumfanya mfalme akasirike"

hufidia uhai wake
"atakufa"

Proverbs 20:3

ni heshima
"maana yake mtu huyu ataheshimiwa"

kila mpumbavu hurukia kwenye mabishano
"kila mpumbavu huingia kwenye mabishano kwa haraka" au " kila mpumbavu ni mwepesi kujiunga kwenye mabishano"

kulima
kuandaa shamba kwa ajili ya kupanda

generated on Tue Oct 24 10:45:40 2023

wakati wa kupanda
majira ya kupanda

lakini hatapata kitu
"hatapata kitu cha kuvuna"

Proverbs 20:5

kusudio la moyo wa mwanadamu ni kama maji yenye kina
"Ni vigumu kufahamu kusudi katika moyo wa mwanadamu ni kama kufika kwenye kilindi cha kisima" au " kusudi la moyo wa mwanadamu ni vigumu kulifahamu"

mtu mwenye ufahamu
"mtu yule mwenye ufahamu"

atayateka
"atasababisha kusudi kujulikana" au "atalichungu za"

mwaminifu
"mwenye kuaminika"

lakini ni nani anaweza kumpata mtu ambaye ni mwaminifu?
" lakini watu wachache wanaweza mtu ambaye ni mwaminifu" au "lakini ni vigumu kupata mtu ambaye ni mwaminifu kweli "

Proverbs 20:7

hutembea katika uadilifu
"huishi kwa uadilifu wake" au " huishi kwa uamninifu"

mwana wake watafuata baada yake
"mwana wake baada yake"

hupepeta kwa macho yake mabaya yote ambayo yapo mbele yake
"huona na kuchambua maovu ya namna mbalimbali ambayo huletwa mbele yake"

Proverbs 20:9

nani anaweza kusema, " moyo wangu nimeuweka safi; nipo huru kutokana na dhambi zangu"?
"hakuna mtu anaweza kusema kwamba moyo wake ni safi na yupo huru kutoka dhambini"

moyo wangu
"mimi mwenyewe"

safi
mtu ambaye Mungu humtafakari kuwa anakubalika kiroho.

nipo huru kutokana na dhambi zangu
"sina dhambi" au "sijatenda dhambi"

Proverbs 20:11

hata kijana anajulikana kwa matendo yake
"watu wanamjua kijana kwa matendo yake"

mwenendo wake
"matendo yake" au "kwa yale anayotenda"

safi na adili
maneno haya yana maana moja, yanahimiza jinsi kijana alivyo mwema "safi"

masikio ambayo husikia na macho ambayo huona
maana yake ni kwamba Yahwe aliumba milango yetu yote ya fahamu.

Proverbs 20:13

huwa maskini
"anakuwa maskini"

fumbua macho yako
"uwe tayari" au "uwe macho"

"Mbaya! Mbaya!" anasema mnunuzi, lakini akiondoka hujisifu
"Mbaya! Mbaya!" anasema mnunuzi kumkosoa muuzaji, lakini baada ya kununua anakwenda zake akijisifu kuhusu bei ndogo aliyolipa"

Proverbs 20:15

midomo ya maarifa ni marijani ya thamani
"midomo yenye maarifa inathamani kama marijani ya gharama sana"

midomo ya maarifa
"maneno yenye busara" au "maneno ya maarifa"

chukua vazi lake yeye ambaye ameliweka dhamana kwa ajili ya mgeni
"chukua vazi kama dhamana kutoka kwa mdhamini wa mgeni ambaye ameahidi kulipa kwa kitu achoazima mgeni"

ameliweka dhamana
"dhamini kuwa kilichoazimwa kitarudishwa" au "ahidi kulipa deni"

shikilia rehani
" shikilia koti lake kama dhamana ya malipo"

Proverbs 20:17

mkate uliopatikana kwa udanganyifu
"mkate ambao mtu ameupta kwa kudanganya"

kwa udanganyifu
"kwa kuwadanganya wengine"

mkate
"chakula"

generated on Tue Oct 24 10:45:40 2023

ladha yake tamu
" ladha yake ni nzuri"

lakini baadaye kinywa chake kitajaa kokoto
"lakini baadaye ladha yake itakuwa kama kokoto katika kinywa chake" au " lakini punde ladha yake ni kama mchanga katika kinywa chake"

kokoto
vipande vidogo vya jiwe

mipango himarishwa kwa ushauri
"watu huimarisha mipango kwa namna ya ushauri"

Proverbs 20:19

mbeya
maana yake mtu ambaye husengenya sana.

usishirikiane pamoja na
" hupaswi kuwa na urafiki na"

kama mtu atamlaani
"Maana yake kama mtu ataonyesha shaukua ya mambo mabaya yatokee kwa mtu mwingine"

taa yake itazimwa katikati ya giza
"maisha yake tatakoma ghafla kama mwanga ambao umepulizwa katika giza" au "atakufa ghafla"

taa yake itazimwa
"taa yake itazimika"

taa yake
" mwanga wa taa yake"

zimwa
kusababisha mwanga uondoke

Proverbs 20:21

hapo mwanzo
"kabla ya muda"

nitalipiza
"nitakuadhibu"

kumsubiri Yahwe
"kuwa na imani kwa Yahwe" au " kumtumaini Yahwe"

Proverbs 20:23

Yahwe huchukia kipimo visivyo sawa na vipimo vya udhalimu si vizuri
tungo zote mbili zinahusika na jambo moja la kuonyesha "ubaya"

hatua za mtu huogozwa na Yahwe
"Yahwe huongoza hatua za mtu"

hatua za mtu
matendo ya mtu

je kwahiyo anaweza kuifahamu njia yake?
"kwa hiyo mtu hawezi kuifahamu njia yake"

kuifahamu njia yake
"kuifahamu kwa nini mambo kadhaa hutokea katika maisha yake"

Proverbs 20:25

ni mtego
"ni hatari"

kusema kwa haraka
kusema jambo kwa haraka na bila kufikiri kwa umakini maana yake

kuweka nadhiri
"kuweka wakifu kwa Yahwe" au "kutamka kuwa ni takatifu"

kuwapepeta waovu
"kuwatenga waovu"

waovu
"wale ambao ni waovu" au "watu waovu"

na kuwazungushia gurudumu la kupuria juu yao
"na huwaadhibu vikali"

gurudumu la kupuria
"mkokoteni wa kupuria"

Proverbs 20:27

roho ya mtu ni taa ya Yahwe, ikichunguza sehemu zake zote za ndani
"Yahwe anetupatia roho ya kujitambua kwa undani, kama taa inavyokufanya uone katika giza"

agano la uaminifu na dhamana humlinda mfalme
"mfalme hujilinda yeye mwenyewe kwa agano lake la uaminifu na mdhamana"

humlinda mfalme
humweka salama mfalme kutoka katika madhara

kiti chake cha enzi huthibitishwa kwa upendo
kiti chake cha enzi huthibitishwa kwa upendo wake

kiti chake cha enzi huthibitishwa kwa upendo
"mfalme huhakikisha kuwa atatawala kwa muda mrefu kwa kuonyesha upendo kwa wengine"

Proverbs 20:29

mapigo ambayo hujeruhi husafisha mabaya na mapigo husafisha sehemu za ndani
"kumpiga aliyefanya kosa kutamsahihisha na kumfanya kuwa mtu mzuri"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Moyo wa mfalme ni mfereji wa maji katika mkono wa Yehova; anaugeuza popote anakopenda. **2** Kila njia ya mtu ni sawa katika macho yake mwenyewe, lakini ni Yehova anayeipima mioyo. **3** Kutenda haki na adili hukubaliwa zaidi na Yehova kuliko sadaka. **4** Macho ya kiburi na moyo wa majivuno- taa ya waovu- ni dhambi. **5** Mipango ya mwenye juhudi huelekea kwenye mafanikio tu, bali kila mtu anayetenda kwa haraka huelekea umasikini. **6** Kujipatia utajiri kwa ulimi wa uongo ni mvuke unaopita upesi na mtego ambao unafisha. **7** Vurugu ya waovu itawaburuta mbali, maana wanakataa kutenda haki. **8** Njia ya mwenye hatia ni ukatiri, bali mwenye usafi hutenda yaliyo ya haki. **9** Bora kuishi kwenye kona ya juu darini kuliko katika nyumba pamoja na mke mgonvi. **10** Hamu ya mwovu ni uchu wa mabaya; jirani yake haoni ukarimu katika macho yake. **11** Mwenye dhihaka anapoadhibiwa mjinga hupata busara, na mtu mwenye busara anapofundishwa, anaongeza maarifa. **12** Atendaye haki huilinda nyumba ya mwovu; huwashusha waovu kwenye uharibifu. **13** Anayeziba masikio yake kwenye kilio cha masikini, pia atalia, lakini hatajibiwa. **14** Zawadi ya siri hutuliza hasira na zawadi ya kificho hutuliza ghadhabu kuu. **15** Haki ikitendeka, huleta furaha kwa mwenye kutenda wema, lakini huleta hofu kubwa kwa watenda mabaya. **16** Yule anayezurura kutoka kwenye njia ya ufahamu, atapumzika kwenye kusanyiko la wafu. **17** Anayependa raha atakuwa masikini; anayependa divai na mafuta hawezi kuwa tajiri. **18** Mtu mbaya ni fidia kwa yule atendaye haki, na mdanganyifu ni fidia kwa waaminifu. **19** Bora kuishi jangwani kuliko kuishi pamoja na mwanamke ambaye huchochea sana ugomvi na malalamiko. **20** Hazina yenye thamani na mafuta vipo nyumbani kwa mwenye busara, bali mtu mpumbavu huviharibu. **21** Mtu atendaye haki na mwema -huyu mtu hupata uzima, haki na heshima. **22** Mtu mwenye busara huupima mji wa mashujaa, na huiangusha ngome wanayoitumaini. **23** Anayelinda kinywa chake na ulimi wake hujilinda mwenyewe na taabu. **24** Mtu mwenye kiburi na maringo- " Dhihaka" ndilo jina lake - hutenda kwa majivuno na kujidai. **25** Shauku ya mtu mvivu itamuua, maana mikono yake hukataa kufanya kazi. **26** Kwa siku nzima hupatwa na uchu na uchu zaidi, lakini atendaye haki hutoa na wala hazuii. **27** Sadaka ya mwovu ni chukizo; huwa ni chukizo zaidi anapoileta kwa nia mbaya. **28** Shahidi wa uongo ataangamia, bali anayesikiliza ataongea kwa muda wote. **29** Mtu mwovu huufanya uso wake kuwa mgumu, bali mtu mwadilifu ni thabiti juu ya njia zake. **30** Hakuna hekima, hakuna ufahamu, na hakuna shauri linaloweza kusimama kinyume na Yehova. **31** Farasi hutayarishwa kwa siku ya mapigano, lakini ushindi hupatikana kwa Yehova.

Proverbs 21:1

moyo wa mfalme ni mkondo wa maji katika mkono wa Yahwe
"yahwe hutawala moyo wa mfalme kama mtu anavyoyaongoza maji kwa ajili ya umwagiliaji"

moyo wa mfalme
"mawazo ya mfalme na matendo" au" jinsi mfalme anavyofikiri na ambacho anataka kufanya"

kila njia ya mtu ni sawa katika macho yake mwenyewe
"kila mtu hufikiria kwamba anafanya mema"

ni nani huipima mioyo
"ni nani atayahukumu mawazo"

Proverbs 21:3

kutenda haki
"kufanya kila ambacho Yahwe anafikiri kuwa ni haki"

kutenda ...haki
"kuwatendea watu namna Yahwe anavyotaka watu kuwatendea watu wengine"

haki inakubalika zaidi mbele ya Yahwe
"Yahwe anataka zaidi-haki

macho yenye kiburi na moyo wa majivuno
"watu wanaotaka wengine kufikiri kuwa ni bora kuliko watu wengine"

macho yenye kiburi
mtu ambaye anataka watu wengine wafahamu kwamba anafikiri yeye ni bora kuliko wao.

moy wa majivuno
mtu ambaye hufikiri yeye ni bora kuliko wengine

taa ya waovu
"mambo ambayo huwasaidia watu waovu kama taa inavyosaidia kuon kwenye giza"

generated on Tue Oct 24 10:45:40 2023

Proverbs 21:5

bidii
"mtu mwenye bidii" au "mtu ambaye hufanya kazi kwa bidii"

huja katika umaskini
"huwa maskini"

kujipatia utajiri
"kupata utajiri "

mvuke upitao upesi
"umende unaotoweka"

na mtego ambao huua
ambao huvutia wanyama kwenye mtego

Proverbs 21:7

vurugu ya waovu itawasukimia mbali;
Mungu atawaadhibu watu waovu ambao huwaumiza majirani zao wasio kwa sababu ya matendo ya vurugu wanayofanya

vurugu ya waovu
"matendo ambayo waovu hutenda kwa ajili ya kuwaumiza majirani zao wasiokuwa na hatia"

huwasukumia mbali
"kuwakamata na kuwalazimasha kuonekana mbele za Mungu ili aweze kuwahukumu"

njia ya mtu mwenye hatia ni udanganyifu
"mtu mwenye hatia huishi katika njia ya udanganyifu"

danganyifu
"mbaya"

Proverbs 21:9

pembe ya darini
Waisraeli wa kale walitumia muda wao mwingi kwenye dari zao, ambapo ilikuwa baridi zaidi kuliko ndani ya nyumba, na wakati mwingine watu walijenga sehemu ya kutosha kulala katika pembe ya dari

mgomvi
mtu ambaye mara nyingi hubisha au hulalamika

hamu ya waovu ni kutamani ubaya
kutamani

kutamani
"kuwa na hamu kubwa mno"

hakuna huruma machoni pake
"hana huruma" au "ni mchoyo sana"

Proverbs 21:11

mwenye dhihaka anapoadhibiwa
" mtu anapomwadhibu mwenye dhihaka"

mjinga
"bila uzoefu, asiye mkomavu, bado na hali ya uchanga"

mwenye dhihaka
"mtu anayewadhihaki wengine"

mwenye busara anapofundishwa
"mtu anapomfundisha mwenye busara"

hushika maarifa
maarifa yanaongelewa kama ni kifaa ambacho mtu kukisha na kuhifadhi kwa ajili yake.

mwenye haki
"mtu wa haki yeyote" au "Yahwe ambaye ni mwenye haki"

huangalia
" tafakari kwa makini"

watu waovu huleta kwenye maangamizi
"huwaangamiza"

Proverbs 21:13

azibaye masikio yake kwenye kilio cha maskini
Hii ni nahau "ambaye hatasikiliza wakati watu maskini wanapoomba msaada"

hatajibiwa
"hakuna atakayefanya jambo lolote kwa ajili ya kumsaidia"

hutuliza hasira
"kumfanya mtu mwenye hasira ajisikie vizuri na asiendelee kuwa na hasira tena"

Proverbs 21:15

haki inapotendeka
"watawala wanapotenda haki"

huzurura kutoka kwenye njia ya ufahamu
Hii ni nahau "kuacha kuishi kwa busara"

atapumzika katika kusanyiko la wafu
"atabaki katika kusanyiko la roho za wafu"

Proverbs 21:17

ni fidia kwa
"fidia"mtu kuchukua nafasi ya mtu mwingine

mdanganyifu
mtu ambaye huwaumiza wale ambao wanamwami kwa kudanganya na kutenda kwa uongo

generated on Tue Oct 24 10:45:40 2023

watu waadilifu
"watu wenye haki" au " watu waaminifu' au "watu watendao haki"

Proverbs 21:19

busara
"mtu wa busara"

huyaharibu
"huyatumia yote"

Proverbs 21:21

huupima mji
"hupanda juu ya ukuta unaouzunguk mji"

mji wa wenye nguvu
"mji ambao mashujaa wanaishi" au "mji wa mashujaa wenye nguvu"

huuangusha
"huuharibu"

ngome ambayo huitumaini
"kuta na minara kuuzunguka mji ambavyo vilidhaniwa kwamba hakuna mtu angeweza kuvuka kuingia kwenye mji, hivyo walijiona kuwa wapo salama"

Proverbs 21:23

yeye mwenye kulinda kinywa chake na ulimi
"yeye ambaye ni mwangalifu katika maneno anayoyasema"

mtu mwenye kiburi na majivuno...hutenda mambo kwa maringo na ufahari
"watu mwenye kiburi na majivuno hutenda mambo kwa marigo na ufahari"

mwenye kiburi na majivuno
maneno haya yana maana moja kumaanisha jinsi mtu alivyo na kiburi

dhihaka ndilo jina lake
"mwenye dhihaka anapaswa kuitwa "dhihaka"

Proverbs 21:25

uchu wa mvivu humfisha
"mtu mvivu hutaka kukaa bila kazi, na kwa sababu hiyo atakufa" au mtu mvivu atakufa kwa sababu hataki kufanya kazi"

mkono wake hugoma
"yeye hugoma"

hutamani
"taka kitu kwa hamumno" au "kuwa na uchu sana"

hutoa na wala hazuii
"hutoa kila kitu ambacho anapaswa" au "hutoa kwa ukarimu"

Proverbs 21:27

dhabihu ya mwovu ni chukizo
Yahwe huichukia dhabihu ya mwovu.

mwovu
"mtu mwovu" au "watu waovu"

hata ni chukizo zaidi
"Yahwe huichukia zaidi dhabihu"

atasema kwa wakati wote
hii ni kwa sababu watu hawatasahau ambacho amesema

Proverbs 21:29

huufanya uso wake kuwa mgumu
"hujifanya kuwa na ujasiri" au "hatasikiliza kurudiwaiwa"

ni mnyofu katika njia zake
" anauhakika kwamba yale atendayo ni haki kwa sababu huhakikisha ni hakika kabla ya kutenda"

Proverbs 21:30

hakuna hekima, hakuna ufahamu, na hakuna ushauri ambao
"Yahwe ni mkuu kuliko kuliko kitu chochote ambacho mtu anakifahamu, anakifikiri au anachosema. "hakuna mwenye busara, ufahamu wa kitu chochote, au mwenye kuwaagiza wengine kufanya jambo furani"

kusimama dhidi ya Yahwe
"kumshinda yahwe" au " kufanya kazi dhidi ya mapenzi ya Yahwe" au " kuonesha kwamba anahaki na Yahwe amekosea"

farasi hutayarishwa kwa ajili ya siku ya mapigano
"wanajeshi huandaa farasi kwa ajili ya siku ya mapigano"

siku ya mapigano
"wakati kuna mapigano"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Jina jema huchaguliwa dhidi ya utajiri mwingi na fadhila ni bora kuliko fedha na dhahabu. **2** Watu matajiri na masikini wanafanana katika hili - Yehova ni muumba wao wote. **3** Mtu mwenye hekima huiona taabu na kujificha mwenyewe, bali mjinga huendelea mbele na huumia kwa ajili yake. **4** Thawabu ya unyenyekevu na kumcha Yehova ni utajiri, heshima na uzima. **5** Miiba na mitego hulala katika njia ya wakaidi; yeye anayelinda maisha yake atakuwa mbali navyo. **6** Mfundishe mtoto njia inayompasa na wakati akiwa mzee hatayaacha mafundisho hayo. **7** Watu matajiri huwatawala watu masikini na mwenye kukopa ni mtumwa wa yule anayekopesha. **8** Yule anayepanda udhalimu atavuna taabu na fimbo ya hasira yake itanyauka. **9** Mwenye jicho la ukarimu atabarikiwa, maana anashiriki mkate wake pamoja na masikini. **10** Mfukuze mbali mwenye dhihaka, na ugomvi utaondoka, mashindano na matukano yatakoma. **11** Anayependa moyo safi na mwenye maneno ya neema, atakuwa rafiki yake mfalme. **12** Macho ya Yehova huyaangalia maarifa, bali huyapindua maneno ya wadanganyifu. **13** Mtu mvivu husema, " Kuna simba mtaani! Nitauwawa sehemu za njia." **14** Kinywa cha malaya ni shimo lenye kina kirefu; hasira ya Yehova huchochewa dhidi ya yule anayetumbukia ndani yake. **15** Upumbavu umefungwa katika moyo wa mtoto, lakini marudi ya fimbo huutoa. **16** Anayewanyanyasa watu masikini ili kuongeza mali yake, au kuwapa matajiri, atakuwa masikini. **17** Tega sikio lako na usikilize maneno ya wenye busara na utumia moyo wako katika maarifa yangu, **18** maana itakuwa furaha kwako kama utayaweka ndani yako, kama yote yatakuwa katika midomo yako. **19** Basi tumaini lako liwe kwa Yehova, ninayafundisha kwako leo- hata kwako. **20** Sijakuandikia wewe misemo thelathini ya mafundisho na maarifa, **21** kwa kukufundisha kweli katika maneno haya yenye uaminifu, ili uwe na majibu yenye kutegemewa kwa waliokutuma? **22** Usimwibie masikini kwa sababu ni masikini, au kumponda kwenye lango, **23** maana Yehova ataitetea kesi yao, na atawaibia uzima wale waliowaibia masikini. **24** Usifanye urafiki na mtu mwenye kutawaliwa na hasira na wala usiambatane pamoja na mwenye hasira kali, **25** au utajifunza njia zake na utakuwa chambo kwa nafsi yako. **26** Usiwe miongoni mwao wapigao mikono, mwenye kuahidi madeni. **27** Kama umekosa njia za kulipa, nini kitaweza kuzuia mtu kuchukua kitanda chako chini yako? **28** Usiondoe jiwe la mpaka la wahenga ambalo baba zako wameweka. **29** Je umemwona mtu aliyeuwawa kwenye kazi yake? Atasimama mbele ya wafalme; hatasimama mbele ya watu wa kawaida.

Proverbs 22:1

jina jema huchaguliwa dhidi ya utajiri mwingi
"mtu anapaswa kuchagua jina jema kuliko utajiri mwingi"

jina jema
"wetu wengine waone ya kuwa ni mtu mwema"

hufanana kwa hili
"wanafanana kwa namna moja" au "wanafanana kwa hili"

Proverbs 22:3

mtu mwenye busara
"mtu ambaye ni mwenye busara" au "mtu mwenye akili njema" angali 12:15

mjinga
"bila uzoefu, asiye mkomavu, bado na hali ya uchanga"

Proverbs 22:5

miiba na mitego huwa katika njia ya mkaidi
wakaidi watapata taabu kwa sababu ya "miiba" ya asili na "mitego" ya kutengenezwa na wanadamu.

mitego
mitambo ya kunasa wanyama

mkaidi
"watu wakaidi"

mwenye kuyalinda maisha yake
"watu ambao wanataka kuishi kwa muda mrefu"

njia anayopaswa kuifuata
"namna ya kuishi"

Proverbs 22:7

kopa ...kopesha
"kopa pesa ...kopesha pesa"

generated on Tue Oct 24 10:45:40 2023

yeye anayepanda udhalimu atavuma taabu
"kama mtu atawatendea kwa udhalimu watu ambao wanauwezo mdogo kuliko yeye, baadaye watamsababishia taabu".

fimbo ya ghadhabu yake itanyauka
1) mtawala dhalimu atapoteza mamlaka yake ambayo aliyatumia kwa kutenda udhalimu kwa watu. 2)watu watajibu dhidi ya udhalimu wake aliotumia kuwaumiza, na hatakuwa na nguvu ya kuwazuia. "hatakuwa na mamlaka aliyoyatumia kuwaumiza watu"

itanyauka
...miti inapokauka

Proverbs 22:9

mwenye jicho la ukarimu atabarikiwa
"Mungu atambariki mwenye jicho la ukarimu"

mwenye jicho la ukarimu
"mtu mkarimu" au "mtu ambaye yupo tayari kutoa vitu kwa ajili ya watu wengine"

mkate
Mkate ulikuwa chakula kikuu kwa watu wengi nyakati za Biblia, mara nyingi ulitumika kuwakilisha chakila kwa ujumla.

mabishano na matukano vitaondoka
"watu hawatabishana tena au kusema vitu vya kuumizana"

Proverbs 22:11

apendaye usafi wa moyo
" kupenda kuwa na moyo safi" au "kutaka kuwa safi"

huruma
"mpole"

macho ya Yahwe hutazama
"Yahwe huyalinda maarifa"

hutazama maarifa
"huyalinda maarifa"

huyapindua
"huyaharibu"

udanganyifu
"mtu mdanganyifu"

Proverbs 22:13

mtu mvivu husema
"hutoa visingizio ili asifanye kazi"

kinywa cha malaya ni shimo refu
"maneno yasemwayo na malaya yatakuvuta, na utakuwa kama umeangukia kwenye refu na hatari"

malaya
Angalia 5:3

hasira ya Yahwe huchochewa
"Yahwe hukasirika"

hudumbukia ndani yake
"hufanya dhambi kwa sababu ya malaya"

Proverbs 22:15

upumbavu umefungwa katika moyo wa mtoto
"moyo wa mtoto umejaa mambo ya kipumbavu"

fimbo ya adabu
mzazi kutumia namna yoyote ili kuadibisha kama vile kumchapa mtoto kwa fimbo.

huondoa
"itamfanya mtoto kuwa na busara"

kuongeza utajiri wake
"kuwa tajiri" au " kupata pesa zaidi"

kuwapa watu matajiri
"kuwapa pesa watu matajiri"

atakuwa maskini
Nahau "atakuwa maskini"

Proverbs 22:17

Maelezo ya Jumla
Mstari wa 17 unaanza utangulizi wa sehemu mpya ya kitabu cha Mithali

tega sikio lako na usikilize
"sikiliza kwa umakini"

maneno ya busara
"ambayo watu wenye hekima husema"

tumia moyo wako kwa
"fanya bidii kufahamu na kukumbuka"

maarifa yangu
"maarifa niliyonayo, ambayo ninakupatia"

yote yapo tayari kwenye midomo yako
"unaweza kuyaongea muda wowote"

wewe leo
msemaji anasisitiza kuwa maneno haya nanamhusu msikilizaji wala si mtu mwingine

Proverbs 22:20

Maelezo ya Jumla
Mistari hii inaendelea na kukamilisha utangulizi ulianza katika mstari wa 22:17

je sikuandika kwa ajili yako ...wewe?
"unapaswa kufahamu kuwa nimeandika kwa ajili ...yako"

misemo thelathini
katika tafasiri zingine inasomeka "misemo yenye ubora"

kwa wale waliokutuma
maana yake msikilizaji ni mtu ambaye ametumwa na watu kupata habari ya mafundisho na kuwarudishia majibu.

Proverbs 22:22

Maelezo ya Jumla
mistari hii inaanza kueleza juu ya "misemo themathini " 22:20

usimwibie ...kumponda
nyanganya ...dhulumu

maskini
"mtu yeyote ambaye ni maskini" au "watu maskini"

kumponda
saga kuwa unga, maana yake kufanyia dhuluma

mhitaji
'mtu ambaye hana mahitaji kwa ajili ya kuishi"

kwenye lango
sehemu ambapo watu walileta vitu na kuuza na kuamuliwa mambo mbalimbali.

Yahwe atatetea shitaka lao
"Yahwe atawatetea wahitaji kutoka kwa wale wanaowaonea" au ""Yahwea atahakikisha kuwa wahitaji wanapokea haki"

atapokonya uhai wao wale ambao waliwaibia
"atawaangamiza wale ambao wakandamiza watu maskini"

Proverbs 22:24

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

mtu ambaye hutawaliwa na hasira
"mtu asiyeweza kutawala hasira yake"

ghadhabu
kuonesha nguvu nyingi kwa hasira

utakuwa chambo kwa ajili ya nafsi yako
"utakuwa kama mnyama alaye chambo na mtego hujifunga na hujindwa kujiokoa"

chambo kwa ajili ya nafsi yako
"chambo ni kitu ambacho mtu amekiweka ili aweze kukuangamiza"

Proverbs 22:26

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

wapigao mikono
ni kitendo cha kushikana mikono na kuweka agano la makubaliano. Wandishi anaonya juu ya kuweka ahadi ya kulipa deni la mtu.

katika kufanya reheni
"kukubali kulipa kitu ambacho mtu mwingine anadaiwa"

Proverbs 22:28

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

kale
ya zamani sana

jiwe la mpaka
jiwe kubwa ambalo linaonesha ardhi ya mtu mwingine inapokomea na mwanzo wa ardhi ya mtu

baba
wahenga

je unamwona mtu mwenye ujuzi katika kazi yake?
"fikiri juu ya mtu unayemfahamu mwenye ujuzi katika kazi yake"

simama mbele
huwa ni mtumishi wa wafalme na watu wengine wenye vyeo watamtazama kuwa wenye hadhi ya juu na kuhitaji uduma yake.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Unapoketi kula pamoja na mtawala, angalia kwa uangalifu kilichopo mbele yako, **2** na kama ni mtu unayependa kula chakula sana weka kisu kooni. **3** Usitamani vinono vyake maana ni chakula cha uongo. **4** Usifanye kazi sana ili kupata mali; uwe na busara ya kutosha ili ujue wakati wa kuacha. **5** Je utaruhusu macho yako yaangaze juu yake? Itaondoka, maana itawaa mabawa kama tai na kuruka angani. **6** Usile chakula cha yule mwenye jicho baya- na usiwe na shauku ya vinono vyake, **7** maana ni mtu mwenye kuhesabu gharama ya chakula. "Kula na kunywa!" anakuambia, lakini moyo wake haupo pamoja nawe. **8** Utatapika kiasi kidogo ulichokula na utakuwa umepoteza sifa zako njema. **9** Usiongee katika usikivu wa mpumbavu, maana atadharau hekima ya maneno yako. **10** Usihamishe jiwe la mpaka wa kale au kunyang'anya mashamba ya yatima, **11** maana Mkombozi wao ni imara na atatetea kesi yao dhidi yako. **12** Elekeza moyo wako katika mafundisho na masikio yako kwenye maneno ya maarifa. **13** Usizuie kuadilisha mtoto, maana ukimchapa kwa fimbo, hatakufa. **14** Ni wewe unayepaswa kumchapa kwa fimbo na kuikoa nafsi yake kuzimu. **15** Mwanangu, kama moyo wako una busara, basi moyo wangu utafurahi pia; **16** sehemu zangu ndani kabisa zitafurahi sana midomo yako inaponena haki. **17** Usiruhusu moyo wako kuwahusudu wenye dhambi, lakini endelea kumcha Yehova siku zote. **18** Hakika tumaini lako halitaondolewa na siku zako za hapo baadaye. **19** Sikia- wewe! - mwanangu, na uwe mwenye busara na uelekeze moyo wako katika njia. **20** Usishirikiane pamoja na walevi, au pamoja na walaji wa nyama walafi, **21** maana mlevi na mlafi wanakuwa masikini na usingizi utawavika kwa matambara. **22** Msikilize baba yako ambaye alikuzaa na usimdharau mama yako wakati akiwa mzee. **23** Inunue kweli, lakini usiiuze; nunua hekima, nidhamu, na ufahamu. **24** Baba yake mwenye haki atafurahia sana, na yule amzaaye mtoto mwenye busara atamfurahia. **25** Mfurahishe baba yako na mama yako na yule aliyekuzaa afurahie. **26** Mwanangu, nipe moyo wako na macho yako yachunguze njia zangu. **27** Maana malaya ni shimo refu, na mke wa mume mwingine ni kisima chembamba. **28** Anavizia kama mnyang'anyi na huongeza idadi ya wadanganyifu miongoni mwa wanadamu. **29** Nani mwenye taabu? Nani mwenye huzuni? Nani mwenye mapigano? Nani mwenye malalamiko? Nani mwenye majeraha bila sababu? Nani mwenye macho mekundu? **30** Ni wale ambao huzengea kwenye mvinyo, wale wanaojaribu kuchanganya mvinyo. **31** Usiutazame mvinyo ukiwa mwekundu, wakati unametameta kwenye kikombe na kutelemka kwa uraini. **32** Mwisho wake unauma kama nyoka na sumu yake kama kifutu. **33** Macho yako yataona vitu vigeni na moyo wako utatamka vitu vya ukaidi. **34** Utakuwa kama anayelala kwenye bahari au anayelala juu ya mlingoti. " **35** Wamenipiga," utasema, " lakini sikuumia. Wamenichapa, lakini sikuwa na hisia. Nitaamka lini? Nitatafuta kinywaji kingine."

Proverbs 23:1

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

weka kisu kooni mwako
1) "uwe mwangalifu usile sana" au 2) "usile kitu chochote kabisa"

usitamani
"usishikwe na hamu sana kupitiliza" angalia 21:9

vyakula vizuri
"chakula maalumu na vya gharama"

ni vyakula vya hila
Hii ni nahau "anakupa chakula ili aweze kukudanganya"

Proverbs 23:4

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

usifanye kazi kwa nguvu sana
"usifanye kazi sana kiasi kwamba uwe na uchovu kila siku"

yatamulika juu yake
....kuutamaza utajiri kwa kipindi kifupi

hakika utajiri utajitwalia mabawa kama tai na kuruka juu
"utajiri utapotea kwa haraka kama vile tai anavyoweza kuruka"

mabawa kama tai
mabawa kama mabawa ya tai

generated on Tue Oct 24 10:45:40 2023

Proverbs 23:6

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

mwenye jicho ovu
1) asiyependa kutoa vitu kwa watu wengine au 2) mtu mwovu

usitamani
"usishikwe na hamu sana kupitiliza" angalia 21:9

vyakula vizuri
"chakula maalumu na vya gharama" angalia 23:1

moyo wake haupo pamoja nawe
Hii ni nahau " Kwa uhalisia hataki ufurahie huo mlo"

utatapiki kile chakula kidogo ulichokula
"utatamani kwamba usingekula kitu chochote"

utakuwa umeharibu sifa zako
"hataweza kufurahi hata kama utasema maneno mazuri juu yake na chakula"

Proverbs 23:9

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

katika masikio ya mpumbavu
"ambapo mpumbavu anaweza kukusikia"

Kale
ya zamani sana

jiwe la mpaka
jiwe kubwa ambalo linaonesha ardhi ya mtu mwingine inapokomea na mwanzo wa ardhi ya mtu mwingine. angalia 22:28

nyang'anya
Maana yake kuanza kutumia ardhi (au kitu) ambacho ni cha mtu mwingine

yatima
watoto ambao wamefiwa na wazazi

mkombozi wao
Yahwe

atatetea shitaka lao dhidi yako
"atawalinda yatima dhidi yako" au "atahakikisha kuwa yatima wanapokea haki na wewe anakuadhibu"

Proverbs 23:12

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

tumia moyo wako kwa
Hii ni nahau "fanya bidii kufahamu na kukumbuka" pia angalia 22:17

mafundisho
1) "mambo ambayo watu wanakuambia ni mema na yale mabaya" au 2) "vile watu wanakuambia wanapokusahihisha"

na masikio yako
"tumia masikio yako" au "sikiliza kwa makini"

kwenye maneno ya maarifa
"mimi ninapokuambia ambacho nakijua"

Proverbs 23:13

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

usimnyime mtoto mafundisho
"usipuuze kumfundisha mtoto" au "usikatae kumfundisha mtoto"

usimnyime
kataa kutoa kitu ambacho unajua mtu mwingine anakihitajia

fimbo
"kipande cha mti"

ni wewe unayepaswa kumchapa ... na kuokoa nafsi yake
"wewe ndiye unayepaswa kumchapa...na kuokoa nafsi yake." hakuna mtu mwingine wa kufanya hivyo.

na kuokoa nafsi yake kutoka kuzimu
"na utamlinda na ulimwengu wa wafu" au " utamlinda dhidi ya kifo"

Proverbs 23:15

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

midomo yako inenapo
"wakati usemapo jambo"

Proverbs 23:17

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

generated on Tue Oct 24 10:45:40 2023

isiruhusu moyo wako kuwahusudu wenye dhambi
" usijiruhusu mwenyewe kuwahusudu wenye dhambi" au "hakikisha huwahusudu wenye dhambi"

tumaini lako hataondolewa
"Mungu hataruhusu mtu yeyote kuondoa tumaini lako" au " Mungu atalinda ahadi yake aliyoifanya kwako"

Proverbs 23:19

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

Sikia-wewe! mwanangu
"mwanangu sikiliza kwa makini."

uelekeze moyo wako katika njia
"hakikisha unatenda kwa busara"

walaji wa nyama walafi
1) watu wanaokula nyama zaidi ya mahitaji yao" au 2) "watu wanaokula chakula kingi zaidi ya hitaji lao."

usingizi utawavika matambara
"kwa sababu wanatumia muda mwingi kwa kula na kunywa,wala hawafanyi kazi kwa hiyo watakuwa maskini"

Proverbs 23:22

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

usimdharau
"onesha adabu kwa"

Inunue kweli, wala usiiuze; nunua hekima, mafundisho, na ufahamu
" Fanya namna yoyote ili uweze kufahamu kweli, uwe na busara, uweze kujifunza namna ya kutenda, ili ufahamu jema na baya; wala usifikirie kitu kingine kuwa ni muhimu zaidi ya haya"

Proverbs 23:24

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

baba wa mtu mwenye haki atafurahi sana, na mwenye kumzaa mtoto mwenye busara atamfurahia
"baba wa mtu mwenye haki, mzazi wa mtoto mwenye busara, atashangilia sana na atamfurahia"

atamfurahia
"atafurahia kwa ajili ya mtoto wake"

Proverbs 23:26

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

nipe moyo wako
"nisikmalaya ilize kwa makini" au "nitumaini kabisa"

macho yako yatazame
" zingatia sana"

malaya...mwanamke mwasherati
Kuna aina mbili za wanawake washerati. "malaya" ni mwanamke ambaye hajaolewa, au "mke wa mume mwingine aliyeolewa. kwa pamoja wanaunda namna ya mwanamke mwasherati.

malaya ni shimo refu
"kulala na malaya ni kama kudumbukia kwenye shimo refu "

malaya
Huyu ni mwanamke ambaye hajaolewa anayefanya mambo ya ngono, wala si wale tu ambao hufanya ngono kwa ajili ya pesa.

shimo refu...kisima chembamba
Sehemu hizi mbili ni rahisi kutumbukia na vigumu kutoka "shimo" kwa sababu ni "refu" na "kisima" kwa kuwa ni "chembamba"

mwanamke mwasherati ni kisima chembamba
"kulala na mke wa mume mwingine ni kama kuangukia ktika kisima chembamba"

kisima
shimo katika ardhi ambalo watu huchimba kwa ajili ya kupata maji

huvizia
kukaa kwa kujificha na kuwa tayari kushambulia mhanga napofika

mdanganyifu
"watu wadanganyifu" au "wale ambao huwadhuru wengine kwa kwa kuwadanganya"

Proverbs 23:29

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

Ni nani mwenye ole? Ni nani mwenye huzuni? Ni nani mwenye mapigano? Ni nani mwenye malalamiko? Ni nani mwenye majeraha bila sababu? Ni nani mwenye macho mekundu?
"Sikilizeni nataka kuwaambia mtu wa ole, huzuni, mapigano, malalamiko, mjeraha bila sababu, na macho mekundu."

generated on Tue Oct 24 10:45:40 2023

macho mekundu
"macho kuwa na rangi nyekundu kama ya damu"

Wale ambao hukawia sana kwenye mvinyo, wale ambao hujaribu kuchanganya mvinyo
Hili ni jibu la maswali ya mstari wa 29. Kuelezea watu ambao hunywa sana mvinyo.

hukawia sana kwenye mvinyo
hutumia muda mwingi kunywa mvinyo na hunywa mvinyo mwingi

kuchanganya mvinyo
1) kuchanganya aina mbalimbali za mvinyo au 2) vileo vingine ambavyo ni vikali kuliko mvinyo

Proverbs 23:31

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

Mwishoni
"baada ya kunywa"

huuma kama nyoka ...choma kama kifutu
" hukufanya ujisikie vibaya kama umeumwa nyoka au kama kifutu amekuchoma"

kifutu
aina ya nyoka mwenye sumu

moyo wako utasema vitu vya kupotosha
"utafikiri na kuamua vitu vya kupotosha"

vitu vya kupotosha
vitu ambayo Mungu amevitaja kuwa vibaya na viovu ; vitu ambavyo havifai

Proverbs 23:34

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

anayelala juu ya mlingoti
"anayelala juu kwenye ndoo karibu namlingoti"

mlingoti
ufito wa mbao mrefu ambao huwekwe kwenye meli wakati wa safari ya majini

walimpiga ...lakini hakuumia. walinipiga, wala siku hisi kitu
Kwa sababu mtu mlevi hafikirii vizuri, anadhani kuwa watu wanampiga, lakini hasikii maumivu na wala hakumbuki chochote.

nitaamka lini?
mtu mlevi anashangaa ni wakati gani atakuwa na busara tena, wakati madhara ya pombe yatakapoisha.

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Usiwe na husuda kwa wenye ubaya, wala usitamani kuambatana nao, **2** kwa sababu mioyo yao inapanga njama za vurugu na midomo ya huongea juu ya madhara. **3** Kwa hekima nyumba hujengwa na kwa ufahamu huimarishwa. **4** Kwa maarifa vyumba hujazwa vitu vyote vya thamani na utajiri wa kupendeza. **5** Shujaa wa hekima ni imara, na mtu wa maarifa huongeza nguvu zake; **6** maana kwa uongozi wa busara unaweza kufanya vita na kwa washauri wengi kuna ushindi. **7** Hekima ipo juu sana kwa mpumbavu; hafumbui kinywa chake kwenye mlango. **8** Kuna yule mwenye kupanga kufanya mabaya- watu wanamwita bwana wa njama. **9** Mipango ya mpumbavu ni dhambi na watu humchukia mwenye dhihaka. **10** Kama utakuwa dhaifu na mwenye kuogopa siku ya taabu, basi nguvu zako ni haba. **11** Waokoe wanaochukuliwa kwenda kwenye mauti na uwashikilie wale wanaopepesuka kwenda kwa mchinjaji. **12** Kama utasema, "Tazama, hatujui chochote juu ya hili," je yule anayepima mioyo hajui unachosema? Na yule anayelinda maisha yako, je hajui? Je Mungu hatampa kila mmoja kile anachostahili? **13** Mwanangu, kula asali kwa kuwa ni nzuri, kwa sababu matone ya sega la asali ni matamu unapoonja. **14** Hekima ndiyo ilivyo katika nafsi yako - kama utaitafuta, tumaini lako halitabatilika na kutakuwa na tumaini. **15** Usisubiri kwa kuvizia kama waovu ambao hushambulia nyumba ya mwenye haki. Usiiharibu nyumba yake! **16** Maana mwenye haki huanguka mara saba na kuinuka tena, lakini waovu huangushwa kwa maafa. **17** Usisherekee wakati adui yako anapoanguka na wala moyo wako usifurahi anapojikwaa, **18** au Yehova ataona na kutoridhika na kuondoa ghadhabu juu yake. **19** Usifadhaike kwa sababu ya watenda mabaya, na wala usiwahusudu watu waovu, **20** maana mtu mbaya hana matumaini na taa ya watu waovu itazimika. **21** Mwanangu; mche Yehova, na umwogope mfalme, usishirikiane na watu wenye kuasi dhidi yao, **22** maana kwa ghafula msiba wao utakuja na ni nani ajuaye ukubwa wa uharibifu utakao kuja kutoka kwa hao wote? **23** Haya ni maneno ya wenye busara pia. Upendeleo katika kuhukumu kesi kwa sheria si vizuri. **24** Anayemwambia mwenye hatia, " Wewe upo sawa," atalaaniwa na watu na mataifa yatamchukia. **25** Bali wenye kuwakemea waovu watakuwa na furaha na zawadi za wema zitakuja kwao. **26** Anayetoa jibu la kweli hutoa busu kwenye midomo. **27** Andaa kazi yako ya nje, na tayarisha kila kitu kwa ajili yako mwenyewe shambani; baada ya hapo, jenga nyumba yako. **28** Usitoe ushahidi dhidi ya jirani yako bila sababu na usidanganye kwa midomo yako. **29** Usiseme, " Mimi nitamtendea kile alichonitendea; nitalipiza kwa kile alichofanya." **30** Nilikwenda jirani na shamba la mtu mvivu, nikapita kwenye shamba la mzabibu la mtu asiye na akili. **31** Miiba imeota kila sehemu, ardhi ilikuwa imefunikwa kwa upupu, na ukuta wake wa mawe ulikuwa umebomoka. **32** Kisha nikaliona na kufikiria juu yake; nikatazama na kupokea mafundisho. **33** Kulala kidogo, kusinzia kidogo, kupumzika kwa kukunja mikono kidogo- **34** na umasikini huja kwa kutembea juu yako, na mahitaji yako kama askari mwenye silaha.

Proverbs 24:1

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

mioyo yao
"wao"

midomo yao
"wao"

huongea juu ya madhara
"huongea jinsi ya kutengeneza(kusababisha) matatizo"

Proverbs 24:3

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

kwa hekima nyumba hujengwa
"watu wanahitaji kuwa busara kama wanajenga nyumba nzuri"

kwa ufahamu huimarishwa
"watu wanahitaji kufahamu wema na ubaya kama wanataka kuimarisha nyumba"

kuimarisha
"nyumba" inawakilisha familia... familia ambayo huishi kwa amani

generated on Tue Oct 24 10:45:40 2023

Kwa maarifa vyumba hujazwa
"watu wanahitaji kufahamu vitu vya thamani na vizuri kama wanataka kujaza vyumba vyao"

Proverbs 24:5

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

shujaa wa hekima
"shujaa mwenye busara"

mtu mwenye maarifa huongeza nguvu zake
"mtu anayejua mambo mengi ni imara kwa sababu anavijua vitu hivi"

kwa uongozi wa busara
"kama unawatu wenye busara wakikuelekeza jambo la kufanya"

kupigana
"pambana"

washauri
wale ambao huwaambia maafisa wa serikali mambo ya kufanya

Proverbs 24:7

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

juu sana kwa ajili ya mpumbavu
Hii ni nahau " ni vigumu sana kwa mpumbavu kufahamu"

hufumbua kinywa chake
"huongea"

Proverbs 24:8

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

bwana wa njama
" mtu mfitinishaji" au "mchochezi"

Proverbs 24:10

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

nguvu zako ni chache
"unazo nguvu chache sana" au " ni dhaifu kabisa"

Proverbs 24:11

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

wale ambao wanachukuliwa
"wanao wachukua"

wanachukuliwa
"kokotwa kupelekwa mbali"

pepesuka
kutemea upande na karibia na kuanguka. Neno hili linaeleza jinsi mtu anavyotembea anavyokokotwa kupelekwa sehemu.

mchinjaji
"sehemu ambayo watu watauwawa, watawaua kama vile wanavyoua wanyama"

kama unasema,"Tazama...hili",
Mwandishi anajibu jambo ambalo msomaji anaweza kufikiria.

Tazama, sisi
"Tusikilizeni sisi ! hatujafanya chochote kibaya , kwa sababu sisi"

je yeye aupimaye moyo hafahamu usemayo?
"yeye aupimaye moyoanafamu ambacho unasema"

yeye ambaye
" ni Yahwe" au "Yahwe ambaye"

aupimaye moyo
"anajua namna watu wanavyofikiri vyema na hamu zao"

yeye mwenye kuongoza maisha yako, je yeye hajui?
"yeye ambaye huyaongoza maisha yako anayajua"

Je Mungu hatampa kila mmoja kile anachostahili?
"Mungu atampa kila mtu kile anachostahili"

Proverbs 24:13

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

tumaini lako halitakoma
"tumaini lako litaendelea"

Proverbs 24:15

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

usivizie
"kujificha na kusubiri muda utimie"

generated on Tue Oct 24 10:45:40 2023

nyumba yake
nyumba ya mtu mwenye haki

huinuka
"kusimama tena"

watu waovu huangushwa kwa maafa
"Mungu atatumia maafa kuwaangusha watu waovu"

huangushwa
kuangushwa

maafa
wakati ambapo mambo mabaya hutokea kwa watu na mali zao

Proverbs 24:17

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

adui yako huanguka
" jambo baya hutokea kwa adui yako"

moyo wako usifurahi
"usifurahi" " au "jizuie usije ukafuraha"

geuza ghadhabu yake kutoka kwake
"kuacha kuwa na hasira juu yake na kukukasirikia wewe badala yake"

Proverbs 24:19

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

taa ya watu waovu itazimwa
Maisha ya watu waovu itakoma kama taa inavyozimika

Proverbs 24:21

Maelezo ya Jumla
Mistari hii ni mwendelezo wa "misemo thelathini"(22:20)

Hofu
heshima ya kina na utiisho kwa ajili ya mtu mwenye mamlaka

ni nani ajuaye ukubwa wa uharibifu ambao utakuja kwao wote?
"hapana ajuaye ukubwa wa uharibifu ambao utakuja kwao wote?

kwao wote
Maneno haya yanamwakilisha Yahwe na mfalme

Proverbs 24:23

Hii pia ni misemo ya wenye busara
Sentensi hii inaanza mkusanyiko mpya wa mithali

shitaka kwenye sheria
mazingira ya kwenda mbele ya hakimu ambapo kuna mtu anayeshutumiwa kwa kuvunja sheria

Proverbs 24:24

Yeyote asemaye kwa mtu mwovu ...atalaaniwa na watu na kuchukiwa na mataifa
"watu watamlaani yeyote anayemwambia mtu mwovu ...,na watu wa mataifa mengine watamchukia"

mtu mwovu ...mtu mwenye haki
1)watu hawatamwita mtu yeyote mwovu kuwa ni mwenye haki au 2) hakuna mtu atakayesema mtu mwenye hatia ya kosa ni mwenye haki

watapata furaha
"watafurahi sana"

zawadi za wema zitawajia
"watu watawapa zawadi nzuri"

zawadi za wema
"baraka" au "vitu vizuri"

Proverbs 24:26

hubusu midomo
"kuonyesha urafiki wa kweli"

Proverbs 24:28

kwa midomo yako
"kwa yale asemayo"

Nitamlipa
"kufanya kisasi dhidi yake"

Proverbs 24:30

miiba
mimea ambayo haina manufaa yenye miiba miakali

upupu
mimea ambaya imejaa majani yenye kuwasha

ulikuwa umeangushwa
"ulikuwa umeanguka"

Proverbs 24:32

nikapokea mafundisho
"nilijifunza somo"

generated on Tue Oct 24 10:45:40 2023

usingizi kidogo ....kwa kupumzika -na umaskini huja
"unaweza kujisemea mwenyewe, usingizi kidogo ...kwa kupumzika-lakini unasikini utakuja"

umaskini huja juu yako
"umaskini huja juu yako kama mwivi"

mahitaji yako kama askari mwenye silaha
"mahitaji yako yatakuja kwako kama askari mwenye silaha"

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Hizi tena ni mithali za Sulemani, zilinakiliwa na watu wa Hezekia, mfalme wa Yuda. **2** Ni utukufu wa Mungu kuficha jambo, bali utukufu wa wafalme kutafiti juu ya jambo. **3** Kama mbingu ni kwa kimo na dunia ni kwa kina, ndivyo hivyo moyo wa wafalme hauchunguziki. **4** Ondoa takataka kutoka kwenye fedha na mfua vyuma anaweza kutumia fedha katika ufundi wake. **5** Pamoja na hayo, waondoe watu waovu mbele ya mfalme na kiti chake cha enzi kitaimarishwa kwa kutenda haki. **6** Usijitukuze mwenyewe mbele ya mfalme na usisimame katika sehemu iliyoteuliwa kwa watu wakuu. **7** Ni bora yeye akuambie, "Njoo hapa" kuliko wewe kujiaibisha mbele ya mkuu. **8** Usiharakishe kufanya kuhukumu, kwa kile ulichokishuhudia. Maana utafanya nini mwishoni, wakati jirani yako atakapokuaibisha? **9** Jitetee kesi yako kati ya jirani yako na wewe na usifunue siri ya mtu mwingine, **10** au vinginevyo anayekusikia ataleta aibu juu yako na taarifa mbaya juu yako haiwezi kunyamazishwa. **11** Kunena maneno yenye kuchaguliwa vizuri, ni kama nakshi za dhahabu iliyoungwa kwenye fedha. **12** Kama pete ya dhahabu au kito kilichotengenezwa kwa dhahabu safi ndivyo lilivyo karipio la busara kwenye sikio linalosikia. **13** Kama baridi ya theluji wakati wa mavuno ndivyo alivyo mjumbe mwaminifu kwa wenye kumtuma; huyahifadhi maisha ya mabwana wake. **14** Kama mawingu na upepo bila mvua ndivyo alivyo mwenye kujisifu kuhusu zawadi asiyoitoa. **15** Kwa uvumilivu mtawala anaweza kushawishiwa na ulimi raini unaweza kuvunja mfupa. **16** Kama utapata asali, kula ya kutosha- vingenevyo, ukila nyingi sana, utaitapika. **17** Usiweke mguu wako kwenye nyumba ya jirani yako mara nyingi, anaweza kuchoshwa nawe na kukuchukia. **18** Mtu anayetoa ushuhuda wa uongo dhidi ya jirani yake ni kama rungu lililotumiwa katika vita, au upanga, au mshale mkali. **19** Kumtumaini mtu asiye mwaminifu wakati wa taabu ni kama jino bovu au mguu unaoteleza. **20** Kama mtu anayevua nguo katika hali ya baridi, au kama siki iliyotiwa kwenye magadi, ndivyo alivyo anayeimba wimbo kwa mwenye moyo mzito. **21** Kama adui yako ana njaa, mpe chakula ale na kama ana kiu, mpe maji ya kunywa, **22** maana utamwekea mkaa juu ya kichwa chake na Yehova atakupa thawabu. **23** Ni hakika upepo wa kaskazini huleta mvua, ndivyo mtu anayesema siri hufanya sura zikasirike. **24** Ni bora kuishi kwenye pembe ya darini kuliko kuchangia nyumba pamoja na mwanamke mgomvi. **25** Kama maji ya baridi kwa mwenye kiu, ndivyo ilivyo habari njema kutoka nchi ya mbali. **26** Kama chemchemi iliyochafuliwa au kisima kilichoharibiwa ndivyo alivyo mtu mwema ambaye huyumbayumba mbele ya watu waovu. **27** Si vema kula asali nyingi mno; hivyo ni kama kutafuta heshima baada heshima. **28** Mtu bila kujitawala ni kama mji ulibomolewa na usiokuwa na kuta.

Proverbs 25:1

kuficha jambo
"kuyahifadhi baadhi ya mambo ya siri"

lakini utukufu
"lakini ni utukufu"

kuchunguza
"hulichunguza jambo" au "hufanya uchunguzi kwa mambo ambayo Mungu ameyaficha"

Kama mbingu ni kwa ajili ya kimo na dunia ni kwa ajili ya kina, ndivyo moyo wa wafalme usivyochunguzika
"Hakuna mtu wenye kuweza kupima kimo cha mbingu au kina cha dunia, hata hakuna mtu anawezakuufahamu moyo wa wafalme"

mbingu
Hii ni jula ya vitu vyote tunavyoviona angani pamoja na jua, mwezi, na nyota.

Proverbs 25:4

takataka
malighafi kwenye chuma ambayo watu ambayo watu huwa hawahitaji na huiondoa kwa kukichoma chuma.

kiti chake cha enzi kitathibitishwa kwa kutenda
"mfalme atathibitisha kiti chake cha enzi kwakutenda" au "atakuwa na mamlaka ya kutawala kwasababu anatenda"

Proverbs 25:6

jitukuze
kumpa mtu heshima.

mfalme
mtu ambaye ni mtawala mkuu wa mji, jimbo au nchi.

generated on Tue Oct 24 10:45:40 2023

Proverbs 25:7

ni bora yeye akuambie, "Njoo huku juu"
maana yake kupelekwa sehemu ya meza ambayo ni karibu na mfalme. "ni bora mtu akukaribishe kukaa karibu na mfalme"

mbele ya mkuu
"mbele ya mtu mkuu"

Maana utafany nini mwishoni wakati jirani yako atakapokuaibisha?
" Maana hutajua ufanye nini mwisho wakati jirani yako atakapukuaibisha" au "Maana kama jirani yako anamaelezo, atakuaibisha, na hutakuwa na kitu cha kusema ili kujitetea mwenyewe."

Proverbs 25:9

hoja yako
"mabishano yako"

usiifunue siri ya mtu mwingine
" usiwashirikishe watu wengine siri ya jirani yako"

na habari mbaya juu yako ambayo haiwezi kunyamazishwa
"wala hutaweza kumzuia kuwaambia wengine mambo mabaya juu yako" au " na atawaambia wengine watu mambo mabaya juu yako na hutakuwa na sifa njema tena"

Proverbs 25:11

Neno linalosemwa katika hali ya kufaani ni tufaha za dhahabu kwenye vyano vya fedha
"Neno linalosemwa kwa wakati sahihi ni zuri kama tufaha za dhahabu kwenye vyano vya fedha"

ufaha za dhahabu kwenye vyano vya fedha
"matunda yaliyopakwa rangi ya dhahabu yaliyowekwa kwenye bakuli la fedha "

Neno linalosemwa
"ujumbe ambao mtu huusema"

pete ya dhahabu au pambo lilitotengenezwa kwa dhahabu safi ndivo alilivyo karipio la busara kwenye sikio lenye kusikiliza
"karipio la busara kwenye sikio lenye kusikiliza ni zuri na la thamani kama pete ya dhahabu au pambo la dhahabu"

sikio lenye kusikiliza
"mtu aliye tayari kusikiliza"

Proverbs 25:13

kama baridi ya theluji wakati wa mavuno ndivyo alivyo mjumbe mwaminifu
mjumbe mwaminifu anafananishwa na baridi ya theluji kwa sababu vyote hivi ni vizuri.

baridi ya theluji
Hii ni lugha ya picha kuonesha uzuri wa jambo.

theluji
barufu ambayo hudodoka kutoka angani kama mvua

hurejesha uhai wa bwana zake
huwafanya bwana zake walidhoofika na kuchoka kuwa imara na kubrudika tena.

mawingu na upepo bila mvua ndivyo alivyo mwenye kujisifu ...hakutoa
"Mwenye kujisifu ...bila kutoa ni kama mawingu na upepo bila mvua

Proverbs 25:15

Kwa uvumilivu mtawala anaweza kushawishiwa
"Mtu mwenye uvumilivu anaweza kumshawishi mtawala" au "mtu mwenye uvumilivu anaweza kuongea kwa mtawala na kuyabadilisha mawazo yake"

ulimi laini unaweza kuvunja mfupa
"kauli ya upole inaweza kushinda upinza imara"

Proverbs 25:16

Maelezo ya Jumla
mstari wa 16 unaeleza kanuni ya ujumla, na mstari wa 17 hautoi mfano mahususi. Ni sitiari kuonesha kufanya jambo zuri kupita kiasi na kujuta baadaye.

Proverbs 25:18

Mtu ashuhudiaye uongo dhidi ya jirani yake ni kama rungu litumikalo kwenye vita, au upanga, au mshale wenye makali
shahidi wa uongo analinganishwa na silaha ambazo zinaweza kujeruhi au kuangamiza watu

mtu asiyemwaminifu unayemtumaini wakati wa taabu ni kama jino bovu au mguu wenye kuteleza
"Kumtumaini mtu asiye mwaminifu wakati wa taabu kutaleta maumivu kwako kama jino bovu au mguu wenye kuteleza"

Proverbs 25:20

magadi ya soda
haya ni madini ambayo hutoa povu na sauti yanapogusana na asidi kama siki.

huimba nyimbo
"kuimba nyimbo za furaha"

roho nzito
"mtu mwenye huzuni"

generated on Tue Oct 24 10:45:40 2023

Proverbs 25:21

makaa ya moto juu ya kichwa chake
"kusababisha ajisikie hatia kwenye dhamiri na aibu kwa tendo alilofanya"

Proverbs 25:23

upepo wa kaskazini
Katika Israeli upepo kutoka kaskazini maranyi ulileta mvua.

mtu ambaye hunena siri
"mtu mwenye hasira"

hukasirisha nyuso
huwafanya watu wengine wakasirike

pembe ya dari
angalia

mke mgomvi
mke ambaye mara nyingi hubishana na kulalamika

Proverbs 25:25

kama maji ya baridi kwa mwenye kiu, ndivyo ilivyo habari njema kutoka nchi ya mbali
maji ya baridi yanafananishwa na habari njema maana vyote huburudisha na kufurahisha

kama chemchemi iliyochafuka au bomba lililoharibiwa ndivyo alivyo mtu mwenye haki apepesukapo mbele ya watu waovu
mtu anatarajia kupata maji safi kwenye chemchemi au bomba, ndivyo mwenye haki anapaswa kusimama kwa kile anachokiamini. Hivyo chemchemi au bomba lililoharibika ni kama mwenye haki anayeanguka.

apepesukapo mbele ya watu waovu
1) kukataa kupambana na watu waovu 2)kujiunga na uovu wao

apepesukapo
"kushindwa kusimama"

mbele ya waovu
"watu waovu wanapomshambulia" au "watu waovu wanapomshawishi kutenda maovu"

Proverbs 25:27

siyo vema kula asali nyingi mno; hivyo ni kama kutafuta heshima baada ya heshima
kupata heshima na kula asali ni vizuri, lakini unaweza kula asali nyingi sana na unaweza kutumia nguvu nyingi ili watu wakuheshimu.

siyo vema
"ni jambo baya"

hivyo ni kama kutafuta heshima baada ya heshima
"ni kufikiria kila wakati jinsi watu wengine wanapaswa kukuheshimu" au "hivyo ni kuongea sifa nyingi sana kwa watu"

mtu asiyejitawala ni kama mji uliobomolewa na usiokuwa na ukuta
Mtu asiyejitawala na mji bila ukuta wote ni dhaifu na wapo katika hatari.

uliobomolewa na usiokuwa na ukuta
"ambao ukuta wake umeangushwa na jeshi na kuharibiwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Kama theluji wakati wa joto au mvua kwenye mavuno, ndivyo mpumbavu asivyostahili heshima. **2** Kama shorowanda hurukaruka na kumeza wadudu wakati wa kuruka, ndivyo ilivyo laana isiyostahili haishuki. **3** Mjeledi ni kwa ajili ya farasi, hatamu kwa ajili ya punda na fimbo ni kwa ajili mgongo wa wapumbavu. **4** Usimjibu mpumbavu na kujiunga katika upumbavu wake, au utakuwa kama yeye. **5** Mjibu mpumbavu na jiunge katika upumbavu wake, ili asiweze kuwa na busara katika macho yake mwenyewe. **6** Anayetuma ujumbe kwa mkono wa mpumbavu huikata miguu yake mwenyewe na kunywa vurugu. **7** Miguu ya kiwete inayoning'ia chini ni kama mithali kwenye kinywa cha wapumbavu. **8** Kujaribisha jiwe kwenye kombeo ni sawa na kumpa heshima mpumbavu. **9** Mwiba unaochoma kwenye mkono wa mlevi ni kama mithali kwenye kinywa cha wapumbavu. **10** Mpiga mishale anayejeruhi kila mtu ni kama mtu anayemwajiri mpumbavu au kila mtu anayepita karibu yake. **11** Kama mbwa anavyorudia matapishi yake, ndivyo alivyo mpumbavu anayerudia upuuzi wake. **12** Je unamwona mtu mwenye busara katika macho yake mwenyewe? Mpumbavu anamatumaini zaidi kuliko yeye. **13** Mtu mvivu husema " Kuna simba kwenye barabara! Kuna simba katikati ya njia kuu!" **14** Kama mlango unavyogeuka kwenye bawaba zake, ndivyo alivyo mtu mvivu kwenye kitanda chake. **15** Mtu mvivu hutia mkono wake kwenye sufuria na bado hana nguvu kuunyanyua kwenda kwenye kinywa chake. **16** Mtu mvivu ni mwenye hekima kwenye macho yake mwenyewe kuliko watu saba wenye ufahamu. **17** Kama mtu anayeshikilia masikio ya mbwa, ndivyo alivyo mpitajia anayepata hasira kwenye ugomvi ambao si wake. **18** Kama mtu mwendawazimu anayetupa mishale, **19** ndivyo alivyo ambaye humdanganya jirani yake na kusema, " Je sikuwa naongea utani?" **20** Kwa kukosa kuni, moto huzimika; na pale pasipo na mmbea ugomvi hukoma. **21** Mkaa ni kwa kuwasha makaa na kuni kwa ajili ya moto, ndivyo alivyo mtu mgomvi kwa kuwasha ugomvi. **22** Maneno ya mmbea ni kama chembe tamu; nazo zinashuka chini kwenye sehemu za ndani ya mwili. **23** Kioo kinachofunika chombo cha udongo ni kama midomo inayoungua na moyo mbaya. **24** Yule ambaye huwachukia wengine huficha hisia zake kwa midomo na hufunika uongo ndani yake mwenyewe. **25** Ataongea kwa huruma, lakini usimwamini, maana kuna machukizo saba kwenye moyo wake. **26** Ingawa chuki zake zimefunikwa kwa udanganyifu, uovu wake utakuwa wazi katika kusanyiko. **27** Anayechimba shimo atatumbukia ndani yake na jiwe litamsaga yule anayelisukuma. **28** Ulimi wa uongo huchukia watu unaowajeruhi na kinywa cha uongo husogeza karibu uharibifu.

Proverbs 26:1

Kama theluji wakati wa joto au mvua kwenye mavuno
"kama ambavyo ingekuwa ni ajabu kuwa na theluji wakati wa joto na mvua kipindi cha mavuno "

hivyo laana isiyositahili haishuki
laana ambayo haimdhuru mtu imeongelewa kana kwamba ni ndege ambaye hatui."laana isiyositahili haitui mahali pake"

laana isiyositahili
"laana kwa mtu ambaye haimstahili"

shuka
tuajuu ya mtu au kitu

Proverbs 26:3

mjeledi ni kwa ajili ya farasi, lijamu kwa ajili ya punda na fimbo ni kwa ajili mgongo wa wapumbavu
mjeledi, lijnamu na fimbo ni vitu ambavyo watu hutumia ilikuwafanya farasi, punda, na wapumbavu wanataka nini.

lijamu kwa ajili ya punda
lijamu imetengenezwa kwa nyuzinyuzi. Watu huweka kwenye vichwa cha punda na kushikilia yuzi moja ili kumfanya punda atembee kama wanavyotaka.

fimbo ni kwa ajili mgongo wa wapumbavu
Nyakati za Biblia watu waliweza kuwacha watoto wao au watumwa wao kwa fimbo ya mti ili kuwatia adabu.

Proverbs 26:5

mjibu mpumbavu na ujiunge katika upumbavu wake
mjibu mpumbavu kulingana na aupumbavu wake " au "mjibu mpumbavu kipumbavu"

hivyo hatakuwa mwenye hekima machoni pake mwenyewe
"hivyo hawezi kuwa mwenye busara kwa mtazamo wake" au "hivyo hafikirii wenyewe kuwa ni mwenye busara"

yeye apelekaye ujumbe kwa mkono wa mpumbavu
"yeye anayemtuma mpumbavu kupeleka ujumbe"

generated on Tue Oct 24 10:45:40 2023

hukata miguu yake mwenyewe na kunywa vurugu
"hujiumiza mwenyewe kama mtu anayejikata miguu yake na kunywa vurugu"

kunywa vurugu
vurugu inaonelewa kama kimiminika ambach o mtu anaweza kunywa.

Proverbs 26:7

kama miguu...mithali katika kinywa cha wapumbavu
"mithali katika kinywa cha wapumbavu ni kama miguu ya mtu aliyepooza ambayo kuning'inia"

aliyepooza
mtu ambaye hawezi kutembea au kuhisi chochote katika mwili wake wote.

katika kinywa cha wapumbavu
" katika maongezi ya wapumbavu" au " wapumbavu husema"

kujaribisha jiwe kwenye teo
"jaribishia jiwe kwenye teo ili lisiweze kurushwa"

kutoa heshima kwa mpumbavu
"kumheshimu mpumbavu"

Proverbs 26:9

kama mwiba ...ni methali katika kinywa cha wapumbavu
"mithali katika kinywa cha wapumbavu ni hatari kama mwiba kama unaochoma kwenye mkono wa mlevi"

mwiba ambao unaenda kwenye mkono wa mlevi
kama mtu mlevi anashikilia kichaka chenye miiba, mwiba utamchoma mkononi mwake

katika kinywa cha wapumbavu
"katika kauli ya wapumbavu" au "amba hunena wapumbavu"

amwajiriye mpumbavu
"kumpa kazi mpumbavu"

Proverbs 26:11

kama mbwa kuyarudia matapishi yake
"kama mbwa anavyokula matapishi yake"

Je unamwona mtu ambaye ni mwenye hekima machoni pake mwenyewe?
" mfikirie mtu ambaye hudhani kwambani mwenye busara lakini hana"

Kuna tumaini zaidi kwa kwa mpumbavu kuliko kwake
"mpumbavu anaweza kuwa na busara zaidi kuliko yeye "

Proverbs 26:13

Mtu mvivu husema , "kuna simba ....katikati ya njia kuu!"
Mtu mvivu hulala na husema kwamb hawezi kwenda nje na kufanya kazi kwa sababu kuna simba njiani au katikati ya njia kuu.

kuna simba njiani
angalia 22:13

bawaba
vipande vya chuma ambavyo huubana mlango kwenye ubao au kitu kingine ili kuweza kufunguka na kufanga

Kama mlango unavyorudi kwenye bawaba zake, ndivy o alivyo mtu mvivu juu ya kitanda chake
Mlango na mtu mvivu huzunguka lakini hawaendi popote.

Proverbs 26:15

huweka mkono wake kwenye sinia
"huweka mkono wake kwenye sinia kula chakula"

hana nguvu kuunyanyua juu kwenye kunywa chake
Hii ni kuonesha uzembe wake. Huuacha mkono wake karibu na chakula lakini hawezi kula chakula.

Mtu mvivu ni mwenye busara zaidi machono pake mwenyewe kuliko watu saba wenye ufahamu
"Mtu mvivu hufikiri ni mwenye busara zaidi kuliko watu saba ambao wanaweza kujibu kwa akili"

Proverbs 26:17

Kama mtu ashikaye masikio ya mbwa, ndivyo alivyo mpitaji ambaye hupata hasira kwenye ugomvi ambao si wake
"mpitaji ambaye hupata hasira kwenye ugomvi wa watu wengine ni kama mtu ambaye hushikilia masikio ya mbwa"

Kama mtu ashikaye masikio ya mbwa
"kama mtu ayemkasirikia mbwa na kumshika masikia yake"

mpitaji ambaye hupata hasira kwenye ugomvi ambao si wake
mpitaji ataanza kubishana na watu waliokuwa wakipigana atawakasirisha na watamuumiza

Proverbs 26:18

kama kichaa ...yule adanganyaye...nakuambia utani?
kichaa na mwogo wote huumiza watu lakini huacha kuwajibika kwa hayo.

nilikuwa nakuambia utani?
"nilikuwa natania tu" au "usinilaumu. Nilikuwa natania tu"

generated on Tue Oct 24 10:45:40 2023

Proverbs 26:20

mbeya
mtu ambaye hupiga sogansana

Mkaa ni kwa ajili ya kuchoma makaa na kuni kwa ajili ya moto
"Kama mkaa unavyosaidia kuchoma makaa na kama kuni zinavyosaidia moto kuwaka"

kuchochea ugomvi
"kusababisha watu wapigane" au "kusababisha watu wabishabe"

Proverbs 26:22

maneno ya umbeya ni kama chembe tamu
"maneno ya umbeya hutamanisha kusikiliza"

hushuka chini katika sehemu za ndani ya mwili
"na huingia katika akili ya mtu na kuyaathiri mawazo yake"

kama rangi ya kioo iliyofunikwa kwenye chombo cha udogo ndivyo vilivyo midomo iwashayo na moyo wa uovu
"Watu wenye midomo ya kuwasha na mioyo ya uovu wapo kamachombo cha udongo kilichofunikwa kwa rangi ya kung'aa"

rangi ya kioo iliyofunikwa kwenye chombo cha udogo
"kioo chenye kungara ambacho hufunika chungu cha udongo"

midomo iwashaya
"kauli yenye hisia" au "kusema vitu vizuri"

moyo wa uovu
"mawazo mabaya" au "tamaa mbaya"

Proverbs 26:24

huficha hisia zake kwa midomo yake
"huficha hisia zake kwa namna anavyoongea" au " huongea kwa jinsi ambayo watu hawawezi kufahamu hisia zake za kweli"

huweka uongo ndani yake mwenyewe
"kwa hila hupanga kuumiza watu"

lakini hamwamini
"lakini haamini kile anachosema"

maana kuna machukizo saba katika moyo wake
"moyo wake umejaa mambo ya chuki" au "maana moyo wake umejaa chuki"

Ingawa chuki yake imefichwa kwa uongo
"ingawa uongo wake umefunikwa kwa chuki" au "Ingawa hufunika chuki yake kwa uongo"

Ingawa chuki yake imefichwa kwa uongo
"Ingawa hudanganya kuhifadhi chuki yake ili watu wasijue" au "Ingawa hudanganya ili watu wasijue ya kuwa anawachukia"

kusanyiko
"jamii ya waisraeli"

Proverbs 26:27

achmbaye shimo atatumbukia ndani yake
"Achimbaye shimo kumtega mtu mwingine atatumbukia mwenyewe"

jiwe litaviringika kurudi kwake yeye anayelisukuma
"mtu akisukuma jiwe ili liviringike chini ya kilima na kumgonga mtu, badala yake jiwe litamrudia yeye"

ulimi udanganyao huwachukia watu unaowajeruhi
"mwogo huwachukia wale ambao huwaumiza kwa uongo wake"

Kinywa chenye kusifia huleta uharibigu
mtu ambaye huwasifu wengine huleta taabu au mtu ambaye huwasifu wengine huababisha uharibifu juu yao

kusifia
tukuza mtu kwa namna isiyofa, kumsifu mtu kwa mambo ambayo si ya kweli

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Usijisifu kwa ajili ya kesho, maana hujui siku italeta nini. **2** Mtu mwingine akusifu na wala si kinywa chako mwenyewe, mgeni na wala si midomo yako mwenyewe. **3** Fikiria uzito wa jiwe na uzito wa mchanga- uchokozi wa mpumbavu ni mzito zaidi kuliko hivyo vyote. **4** Kuna ukatili wenye ghadhabu kali na mafuriko ya hasira, lakini ni nani anayeweza kusimama mbele ya wivu? **5** Ni bora karipio la wazi kuliko upendo uliofichwa. **6** Mwaminifu ni jeraha zilizosababishwa na rafiki, lakini adui anaweza kukubusu kwa kuomba radhi mno. **7** Mtu aliyekula na kushiba hulikataa hata sega la asali, bali kwa mtu mwenye njaa, kila kitu kichungu ni kitamu. **8** Ndege anayezurura kutoka kwenye kiota chake ni kama mtu anayepotea sehemu ambayo anaishi. **9** Pafumu na manukato huufanya moyo ufurahi, lakini utamu wa rafiki ni bora kuliko ushauri wake. **10** Usimwache rafiki yako na rafiki wa baba yako, na usiende kwenye nyumba ya ndugu yako katika siku ya msiba wako. Ni bora rafiki ambaye yupo karibu kuliko ndugu ambaye yupo mbali. **11** Mwanangu, uwe na busara, moyo wangu ufurahi; kisha nitamjibu yule anayenidhihaki. **12** Mtu mwenye busara huiona taabu na kujificha mwenyewe, lakini mjinga huendelea mbele na kuteseka kwa ajili ya taabu. **13** vazi kama mwenyewe anaweka pesa kama dhamana kwa deni la mgeni; lichukue kama anaweka dhamana kwa malaya. **14** Anayempa jirani yake baraka kwa sauti ya juu mapema asubuhi, baraka hiyo itafikiriwa kuwa laana! **15** Mke mgomvi ni kama siku ya manyunyu ya mvua ya daima; **16** kumzuia ni kama kuuzuia upepo, au kujaribu kushika mafuta kwa mkono wako wa kulia. **17** Chuma hunoa chuma; kwa njia ile ile; mtu humnoa rafiki yake. **18** Yule anayeutunza mtini atakula matunda yake, na yule mwenye kumlinda bwana wake ataheshimiwa. **19** Kama maji yanavyoakisi taswira ya sura ya mtu, ndivyo hivyo moyo wa mtu humwaksi mtu. **20** Kama kuzimu na Uharibifu havitosheki, ndivyo yalivyo macho ya mtu hayawezi kutosheka. **21** Kalibu ni kwa fedha na tanuru ni kwa dhahabu; na mtu hujaribiwa anaposifiwa. **22** Hata kama utamponda mpumbavu kwa mchI- pamoja na nafaka- bado upumbavu wake hautatoka. **23** Hakikisha unajua hali ya makundi yako na ujishughulishe juu ya makundi yako, **24** maana utajiri haudumu daima. Je taji hudumu kwa vizazi vyote? **25** Majani huondoka na ukuaji mpya huonekana na milima ya chakula cha mifugo hukusanywa ndani. **26** Wanakondoo watakupatia mavazi yako na mbuzi watakupatia gharama ya shamba. **27** Kutakuwa na maziwa ya mbuzi kwa chakula chako- chakula kwa kaya yako- na chakula kwa watumishi wako wasichana.

Proverbs 27:1

usijifufu kwa ajili ya kesho
"usijisifu kwa ajili ya mipango yako ya kesho"

siku italeta nini
"nini kitatokea katika siku" au "nini kitatatokea kesho"

kinywa chako mwenyewe... midomo yako
"wewe mwenyewe"

mgeni na siyo midomo yako
"mgeni na akusifu na wala siyo midomo yako mwenyewe"

Proverbs 27:3

uchochezi wa mpumbavu ni mzito kuliko vyote
"uchochezi wa mpumbavu ni vigumu kuuvumilia kuliko vyote"

uchochezi wa mpumbavu
"taabu inayosababishwa na mpumbavu" "uchochezi" maana yake maneno ua mtendo yanayosababisha hasira au uchungu

kuna ukatili wenye ghadhabu na mafuriko ya hasira, lakini ni nani anaweza kusimama mbele ya wivu?
"mtu mwenye ghadhabu ni mkatili na mtu mwenye hasira anaogopesha, lakini ni nani anaweza kusimama mbele ya mtu mwenye wivu?

ukatili
ukali"

mafuriko ya hasira
"uharibifu wa hasira"

lakini ni nani anaweza kusimama mbele ya mtu mwenye wivu?
"lakini hakuna awezaye kusimama mbele yake mwenye wivi"

kusimama mbele ya mtu mwenye wivu
"kumzuia mtu mwenye wivu" au "kubakia imara wakati mtu mwenye wivu anapomshambulia"

Proverbs 27:5

bora karipo la wazi
"bora kukemewa katika hali ya wazi"

generated on Tue Oct 24 10:45:40 2023

kuliko upendo wa siri
"kuliko upendo ambao haupo wazi" au "kuliko kupendwa kwa siri"

Mwaminifu ni majeraha yaliyosababishwa na rafiki
"majeraha ambayo husababishwa na rafiki ni mdhamana " maana yake maumivu au huzuni ambayo mtu hupata wakati rafiki yake anapomkemea au kusahihisha.

Mwaminifu ni majeraha yaliyosababishwa na rafiki
"Ingawa huleta huzuni, karipio la rafiki ni la kutegemewa"

lakini adui anaweza kukubusu kwa wingi sana
"busu nyingi za adui ni siyo za kutegemewa" au "adui anaweza kujaribu kudanganya kwa busu maridhawa"

wingi sana
"maridhawa" au "kwa wingi"

Proverbs 27:7

mtu aliyekula na kushiba
"mtu aliyetosheka" au "mtu aliyekula kiasi cha kushiba"

hukataa hata sega la asali
Sega la asali lingetamanisha, lakini si kwa mtu ambaye tayari amekwisha kula na kushiba.

kila kitu kichungu ni kitamu
"kila kitu chenye ladha ya uchungu ni kitamu kwa kuonja"

kama ndege ambaye hutanga tanga kutoka kwenye kiote chake ndiyo alivyo mtu ambaye hupotea ambapo anaishi
"kutanga tanga" na "kupotea" maana yake ni moja kwenye mstari huu

Proverbs 27:9

Marashi
mafuta ya kutamanisha au malihamu

huufanya moyo ufurahi
"humfanya mtu kujisikia furaha"

utamu wa rafiki hutoka katika ukweli wa shauri lake
"tunamthamini rafiki kwa ushauri wake"

nyumba ya ndugu yako
ndugu hapa ni mmoja kutoka katika kabila moja, ukoo, au kundi la watu.

msiba
taabu kubwa au bahari mbaya

Proverbs 27:11

huufanya moyo wangu ufurahi
"hunifanya kujisikia furaha"

kisha nitatoa jibu kwa yule mwenye kunidhihaki
"kisha nitajibu kwa yule anayenidhihaki mimi kwa kumwambia habari yako"

mtu mwenye busara huiona taabu na kujificha mwenyewe, lakini watu wajinga huendela na kuteseka kwa ajili yake
Angalia 22:3

mtu mwenye busara
mtu mwerevu" au "mtu mwenye akili njema"

watu wajinga
"watu ambao hawana uzoefu na hawaja pevuka kifikira"

Proverbs 27:13

chukua vazi la yule ambaye ameweka dhamana kwa ajili ya mgeni
angalia 20:15

ameweka dhamana
angalia 20:15

shikilia rehani
Angalia 20:15

yeye ampaye jirani yake baraka
"kama mtu atampa jirani yake baraka"

hiyo baraka itadhaniwa kuwa ni laana
"jirani atadhania hiyo baraka kuwa ni laana"

Proverbs 27:15

mgomvi
maana yake kuwafanya watu wachukiane kula mmoja au kusababisha mabishano makubwa kati ya watu.

kutona tona daima
"kutona tona kwa mvua daima"

siku ya mvua
siku yenye mvua mfululizo"

kumzuia ni kama kuuzuia upepo, au kujaribu kuyashika mafuta katika mkono wako wa kulia
ni vigumu au haina maana kujribu kumzuia ni kama kujaribu kuuzuia upepo au kushika mfuta katika mkono wako

kumzuia
"kumweka chini ya utawala" au "kumzuia katika ugomvi"

kuuzuia upepo
"kuushikilia upepo" au "au kuudhibiti upepo"

generated on Tue Oct 24 10:45:40 2023

Proverbs 27:17

chuma hunoa chuma; katika njia hiyo hiyo, mtu humnoa rafiki yake
" Kama chuma kinaweza kunoa kipande kingine cha chuma, hivyo tabia ya mtu huendelezwa kwa uongozi wa rafiki yake"

atunzaye
"hudumia, jali"

yeye amlindaye bwana wake ataheshimiwa
"bwana atamheshimu yeye ambaye humlinda"

Proverbs 27:19

moyo wa mtu
" namna mtu anavyofikiri"

mharabu
" mwenye kuharibu"

havishibi
" jaa, tosheka"

macho ya mtu
" matamanio ya mtu"

Proverbs 27:21

kalibu ni kwa ajili ya fedha na tanuru kwa ajili ya dhahabu
"kalibu inatumika kusafisha fedha na tanuru hutumika kusafisha dhahabu "

kalibu
Ni kontena linalotumika kupasha joto vitu kwa joto kali

tanuru
jiko ambalo linaweza kuwa moto sana

mtu hujaribiwa wakati wa kusifiwa
"wakati watu wanapomsifu mtu, pia huwa wanampima"

Kama utamtwang mpumbavu ...bado upumbavu wake hautaondoka kwake
Maana yake mpumbavu hata kama atateseka na kuumia atabaki mpumbavu.

mchi
kifaa kigumu chenye ncha ya duara, hutumika kwa ajili ya kutwanga vitu kwenye kinu au bakuli

Proverbs 27:23

hakikisha unafahamu hali ya makundi yako ya kondoo na yajali makundi yako
maneno haya yanaweka msisitizo juu ya kujali

makundi yako ya kondoo
makundi ya kondoo

makundi
makundi ya mbuzi

je taji hudumu kwa vizazi vyote?
"taji haidumu kwa vizazi vyote"

taji
hapa inamaanisha utawala wa kifalme

majani mapya huonekana
"majani mapya huanza kukua"

Proverbs 27:26

Sentensi Unganishi
mistari 26 na 27inakwenda pamoja na mistari 23 hadi 25 kama mithali moja

kondoo watakupa mavazi yako
"sufu za kondoo zitakupa vazi"

mbuzi watakupa thamani ya shamba kwa ajili ya nyumba yako
"ukiuza mbuzi wako watakupa thamani ya shamba"

kwa ajili ya nyumba yako
"kwa ajili ya familia yako yote"

na chakula kwa ajili ya watumishi wsichana
"na kutakuwa na maziwa ya mbuzi kwa chakula cha watumishi wako wasichana"

chakula
chakula

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Waovu hukimbia wakati hakuna mtu anayewafukuza, bali wale watendao haki ni thabiti kama simba kijana. **2** Kwa sababu ya uhalifu wa nchi, kuna wakuu wengi, bali kwa mtu mwenye ufahamu na maarifa, itadumu kwa muda mrefu. **3** Mtu masikini mwenye kukandamiza watu wengine masikini ni kama mvua inayopiga ambayo haisazi chakula. **4** Wale wanaokataa sheria huwatukuza watu waovu, bali wale wenye kuitunza sheria hupigana dhidi yao. **5** Watu wabaya hawafahamu haki, bali wale wanaomtafuta Yehova wanafahamu kila kitu. **6** Ni bora mtu masikini ambaye anatembea katika uadilifu, kuliko mtu tajiri ambaye ni mdanganyifu katika njia zake. **7** Yeye anayetunza sheria ni mwana mwenye ufahamu, bali mwenye ushirika na walafi humwaibisha baba yake. **8** Anayepata mafanikio kwa kutoza riba kubwa anakusanya utajiri wake kwa ajili ya mwingine ambaye atakuwa na huruma kwa watu masikini. **9** Kama mtu atageuzia mbali sikio lake kusikia sheria, hata maombi yake ni chukizo. **10** Yeye anayempotosha mwenye uadilifu katika njia ya uovu ataangukia kwenye shimo lake mwenyewe, bali wakamilifu watapata urithi mwema. **11** Mtu tajiri anaweza kuwa mwenye hekima machoni pake mwenyewe, bali mtu masikini mwenye ufahamu atamtafuta. **12** Kunapokuwa na ushindi kwa wenye kutenda haki, kunafuraha kuu, bali wanapoinuka waovu, watu hujificha wenyewe. **13** Yeye afichaye dhambi zake hatafanikiwa, bali mwenye kutubu na kuziacha ataonyeshwa rehema. **14** Anafuraha ambaye huishi kwa unyenyekevu, bali anayeufanya moyo wake ataanguka katika taabu. **15** Kama simba anayeunguruma au dubu anayeshabulia ni kama mtawala mwovu juu ya watu masikini. **16** Mtawala anayekosa ufahamu ni mkandamizaji katili, bali mwenye kuchukia aibu atadumu katika siku zake. **17** Kama mtu anahatia kwa sababu amemwaga damu ya mtu, atakuwa mkimbizi hadi kifo na hakuna atakayemsaidia. **18** Mwenye kuenenda kwa ukaminifu atakuwa salama, bali mwenye njia ya udanganyifu ataanguka ghafla. **19** Anayefanya kazi kwenye shamba lake atapata chakula kingi, bali afuataye shughuli za upuuzi atapata umasikini mkubwa. **20** Mtu mwaminifu atapata baraka nyingi bali apataye utajiri wa haraka hawezi kukosa adhabu. **21** Siyo vema kuonyesha upendeleo, lakini kwa kipande cha mkate mtu atafanya ubaya. **22** Mtu mchoyo huharakisha kwenye utajiri, lakini hajui ni umasikini gani utakuja juu yake. **23** Anayemkaripia mtu baadaye atapata fadhila zaidi kutoka kwake kuliko mwenye kumsifia sana kwa ulimi wake. **24** Yule anayemwibia baba yake na mama yake na kusema, " Hiyo siyo dhambi," ni mshirika wa mwenye kuharibu. **25** Mtu mwenye tamaa huchochea mafarakano, bali anayemtumaini Yehova atafanikiwa. **26** Yule anayeutumaini moyo wake mwenyewe ni mpumbavu, bali anayekwenda kwa hekima atajilinda mbali na hatari. **27** Mwenye kuwapa masikini hatapungukiwa kitu, bali anayewafumbia macho atapokea laana nyingi. **28** Watu waovu wanapoinuka, watu hujificha wenyewe, lakini watu waovu wataangamia, wale watendao haki wataongezeka.

Proverbs 28:1

kwa sababu ya uhalifu katika nchi
"kwa sababu ya namna nchi navyokosea"

uhalifu katika nchi
"uhalifu wa watu katika nchi"

kwa mtu mwenye ufahamu na maarifa
" kwa mtu anayefahamu na kujua jinsi ya kutawala"

Proverbs 28:3

dhulumu
"tendea vibaya"

kama mvua inayoshesha ambayo haiachi chakula
mtu maskini wenye kudhulumu watu wengine maskini ni kama mvua ambayo hunyesha kwa nguvu wala haiachi mazao ya kuvuna.

mvua inayonyesha
mvua ya uharibifu

kuiacha sheria
"kuacha sheria ya Mungu"

waishikao sheria
"wale wanaotii sheria ya Mungu"

hupigana dhidi yao
hupingana nao au huwazuia

Proverbs 28:5

watu waovu
"watu watendao mambo mabaya"

hawafahamu haki
"hawafahamu maana ya haki"

generated on Tue Oct 24 10:45:40 2023

wale wamtafutao Yahwe
wale wanaotaka kumjua Yahwe

hufahamu kila kitu
"hufahamu maana ya haki"

bora mtu maskini ...kuliko mtu tajiri
"ni bora kuwa maskini ...kuliko kuwa mtu tajiri"

aendaye kaika uaminifu wake
"huishi kwa uaminifu"

ambaye ni mdanaganyifu katika njia zake
"ambaye si mwaminifu katika yale ayatendayo"

Proverbs 28:7

yeye ashikaye sheria
"yeye ambaye anatii sheria ya Mungu"

mwana mwenye ufahamu
"mwana anayefahamu"

warafi
"watu wanaokula sana"

humwaibisha baba yake
"humtia aibu baba yake"

hufanikiwa
"huongeza utajiri wake"

lipisha riba kubwa
"lipisha pesa ya ziada kwa kukopa"

riba
pesa inayolipwa na mkopaji kwa kutumia pesa ya mtu mwingine

hukusanya utajiri wake
"huleta mali zake pamoja"

kwa mwingine
"mtu mwingine"

huruma
"kumsikitikia mtu mwingine"

Proverbs 28:9

Kama yeye
"kama mtu"

atageuzia mbali sikio lake kuisikia sheria
"atageuzia mbali sikio lake kusikia na kutii sheria"

hata maombi yake ni chukizo
"Mungu anachukia hata maombi yake"

chukizo
angalia 3:31

Yeyote mwenye kumpotosha mwenye haki katika njia mbaya
"Yeyote anayesababisha mwenye haki kwenda katika mwelekeo mbaya"

Yeyote mwenye kumpotosha...njia mbaya ataanguka
"kama mtu yeyote atampotosha...njia mbaya ataanguka"

mwenye haki
"watu wanyoofu"

ataanguka kwenye shimo lake mwenyewe
"ataanguka kwenye mtego ambao ameuchimba"

wakamilifu
"watu wakamilifu"

watapata urithi mzuri
"watarithi kitu kizuri"

Proverbs 28:11

kuwa mwenye busara machoni pake mwenyewe
"kuwa mwenye busara katika mawazo yake mwenyewe" au "kijifikira ni mwenye busara"

mwenye ufahamu
"anayefahamu"

atamchunguza
"ataona asili yake ya kweli"

kunapokuwa na ushindi kwa watu wenye haki
"watu wenye haki wanapofanikiwa"

wainukapo waovu
"wakati waovu wanapopata mamlaka"

waovu
"watu waovu"

watu hujificha wenyewe
"watu huende kujificha"

Proverbs 28:13

huficha dhambi zake
"hufunika dhambi zake "

fanikiwa
"nufaika" au "endelea"

yeye ambaye huziungama na kuziacha atapata rehema
"Mungu ataonesha rehema kwa yule ungama na kuziacha"

yeye ambaye huishi kwa kicho daima amebarikiwa
"Mungu atambariki yule ambaye huishi kwa kicho daima"

huishi kwa kicho
huishi maisha ya kicho

generated on Tue Oct 24 10:45:40 2023

kicho
kumheshimu sana Yahwe na kuonesha kwamba unamtii

mwenye kuufanya mgumu moyo wake
"mtu ambaye huufanya mgumu moyo wake"

kuufanya mgumu moyo wake
"kukataa kumtii Mungu"

ataangukia katika taabu
"ataishia kwenye taabu"

Proverbs 28:15

Kama simba aungurumaye au dubu mwenye hasira ndivyo alivyo mtawala mwovu juu ya watu maskini
watu maskini ambao hawana msaidizi dhidi ya mtawala mwovu ni kama watu ambao simba anawaungurumia na dubu anawashambulia

dubu mweye hasira
dubu ni mnyama mkubwa mwenye manyoya mengi na ni hatari sana, ana makucha na meno makali

mtawala aliyepungukiwa ufahamu
"mtawala ambaye hana ufahamu"

mnyonyaji
mtu ambaye huwatendea watu kwa ukatili na kuyafanya maisha yao kuwa magumu

yeye achukiaye udhalimu
"yeye achukiaye kuwa dhalimu"

huongeza siku zake
huishi maisha marefu

Proverbs 28:17

aliyemwaga damu ya mtu
"aliyeua mtu"

mkimbizi
mtu anyekimbilia mbali kuogopa kuogopa kukamatwa

hadi kifo
"maisha yake yote"

yeye anayekwenda katika uaminifu atakuwa salama
"Mungu atamweka salama mtu ambaye huenenda katika uaminifu"

yeye
mtu yeyote ambaye

anayekwenda katika uaminifu
"huishi kwa uaminifu"

yeye mwenye njia ya udanganyifu
"mtu ambaye haishi kwa uaminifu"

ataanguka ghafula
"ataharibikiwa ghafula" au "ataangamia ghafula"

Proverbs 28:19

hufanya kazi kwenye ardhi yake
maana yake kulima , kupanda na kutunza mazao

yeyote
mtu yeyote

afuataye mambo yasiyofaa
mtu anayeshughulika na mambo ambayo hayazalishi chochote.

atapata umaskini mwingi
"atakuwa maskini sana"

yeye apataye utajiri kwa haraka hatakosa adhabu
"Mungu atamwadhibu yule ambaye hupata utajiri kwa haraka"

yeye apataye utajiri kwa haraka
"yeye anayejaribu kupata utajira kwa haraka"

Proverbs 28:21

kwa kipande cha mkate mtu atafanya ubaya
"mtu atafanya dhambi kwa ajili ya kupata faida kidogo"

fanya ubaya
tenda dhambi

mtu bahili
"mtu mchoyo" Huyu ni mtu ambaye hapendi kutumia mali au pesa yake kwa ushirika na wengine

hufanya haraka kutajirika
mtu bahili huwinda utajiri " ni mroho kwa ajili ya utajiri"

umaskini utakuja juu yake
"ghafula atakuwa maskini"

Proverbs 28:23

yeye amwadibishaye mtu, baadaye atapata kibali kutoka kwake kuliko yule ambaye humsifu kwa ulimi wake
"mtu atakuwa mwenye fadhila kwe aliyemwadibisha kuliko mtu mwenye kumsifu kwa ulimi wake"

yeye amwadibishaye
"kama mtu anaadibisha"

humsifu kwa ulimi wake
"humsifu kwa maneno"

humsifu
kumtukuza mtu kwa namna ambayeo si ya kweli. au kumsifu mtu kwa mambo ambayo si ya kweli

generated on Tue Oct 24 10:45:40 2023

yeye aibaye
"mtu anayeiba"

na husema, "Hiyo si dhambi,"
"na kusema hiyo siyo dhambi"

rafiki wa
"ni mtu wa aina ya "

Proverbs 28:25

mtu mroho
mtu mchoyo anayetaka vitu zaidi, pesa au chakula kuliko mahitaji yake

huchochea mgogoro
"husababisha mgogoro "

yeye nayeutumaini moyo wake
"mtu anyejiamini mwenyewe"

yeyote
"mtu yeyote ambaye"

huenda kwa hekima
"hufuta mafundisho ya busara"

Proverbs 28:27

Mwenye
mtu

maskini
"watu maskini"

hatapungukiwa kitu
" hupata kila kitu anachohitaji"

yeye afumbaye macho yake kwao atapokea laana nyingi
1) watapokea laana nyingi toka kwa maskini "maskini watatoa laana nyingi kwa yeyote afumbaye macho kwao"au 2"watu watatoa laana nyingi kwa yeyote afumbaye macho yake kwa maskini"

yeye
mtu yeyote

afumbaye macho yake
"asiyejali" au "anayeacha kusaidia"

watu waovu wanapoinuka
"watu waovu wanaposhika mamlaka au utawa katika mamla

huangamia
" huondoka " au "huanguka kutoka kwenye mamlaka" au "huharibiwa"

huongezeka
"huzidi" au "huinuka katika mamlaka"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Mtu aliyepokea makaripio mengi lakini anashupaza shingo yake atavunjika ndani ya muda mfupi na hata pona. **2** Watenda mema wanapoongezeka, watu wanafurahi, bali wakati mtu mwovu anapotawala, watu huugua. **3** Mwenye kupenda hekima baba yake anafurahi, bali anayeshikamana na makahaba huuharibu utajiri wake. **4** Mfalme huimarisha nchi kwa haki, bali mwenye kudai rushwa huirarua. **5** Mtu anayejipendekeza kwa jirani yake anatandaza wavu kwenye miguu yake. **6** Mtu mbaya hunaswa kwenye mtego wa dhambi yake mwenyewe, bali yeye atendaye haki huimba na kufurahi. **7** Atendaye haki hutetea madai ya masikini; mtu mwovu hafahamu maarifa kama hayo. **8** Mwenye dhihaka huutia moto mji, bali wale wenye busara huigeuza ghadhabu. **9** Mtu mwenye busara anapojadiliana na mpumbavu, hughadhabika na kucheka, hakutakuwa na utulivu. **10** Mkatili humchukia mwenye ukamilifu na hutafuta maisha ya mwenye haki. **11** Mpumabavu huonyesha hasira yake, bali mtu mwenye busara huishikilia na kujituliza mwenyewe. **12** Kama matawala atazinagatia uongo, maafisa wake wote watakuwa waovu. **13** Mtu masikini na mkandamizaji wanafanana, maana Yehova huyapa nuru macho yao wote. **14** Kama mfalme atamhukumu masikini kwa uaminifu, kiti chake cha enzi kitaimarishwa milele. **15** Fimbo na maonyo huleta hekima, bali mtoto huru mbali na makaripio humwaibisha mama yake. **16** Watu waovu wanapotawala, uovu huongezeka, bali wenye kutenda haki wataona anguko la watu waovu. **17** Mwadibishe mwanao naye atakupa pumziko; ataleta furaha katika maisha yako. **18** Pasipo na maono ya kinabii watu huenda bila utaratibu, bali mwenye kuitunza sheria amebarikiwa. **19** Mtumwa hawezi kurekebishwa kwa maneno, maana ingawa anaelewa, hakuna mwitikio. **20** Je unamwona mtu mwenye haraka katika maneno yake? Kuna matumaini zaidi kwa mpumbavu kuliko kwake. **21** Mwenye kumdekeza mtumwa wake tangu ujana, mwisho wake itakuwa taabu. **22** Mtu mwenye hasira huchochea ugomvi na bwana mwenye hasira sana hutenda dhambi nyingi. **23** Kiburi cha mtu humshusha chini, bali mwenye roho ya unyenyekevu atapewa heshima. **24** Anayeshirikiana na mwizi huyachukia maisha yake mwenyewe; husikia laana na wala hasemi chochote. **25** Kumwogopa binadamu ni mtego, bali mwenye kumtumaini Yehova atalindwa. **26** Wengi huutafuta uso wa mtawala, bali kutoka kwa Yehova huja haki kwa ajili yake. **27** Mtu dhalimu ni chukizo kwa wenye kutenda haki, bali mwenye njia ya haki ni chukizo kwa watu waovu.

Proverbs 29:1

shupaza shingo yake
"kataa maonyo "

atavunjika katika muda mfupi
"Mungu atamvunja ghafla"

pasipo kupona
"na hakuna mtu ataweza kumsaidia"

watu hushusha pumzi
"watu watakuwa na hofu na huzuni"

Proverbs 29:3

kwa haki
"kwa kutenda haki"

Proverbs 29:5

humsifu jirani yake
humwambia jirani yake mambo ya uongo ili afanye makosa

hutandaza mtego katika miguu yake
"hutega mtego kumnasa mtu huyo"

katika dhambi ya mtu mwovu kuna mtego
Hutamani kufanya mabaya kwa watu wengine, lakini Mungu atayatumia matendo yake hayo kumwadhibu.

Proverbs 29:7

huwasha moto kwenye mji
"huwashawishi watu wa mji kufanya ghasia"

hugeuza ghadhabu
huwafanya watu wenye hasira kuwa na amani

Proverbs 29:9

akibisha na
"kwenda mahakamani dhidi ya "

hughadhabika na kucheka
mpumbavu hukasirika na kumzuia mwenye busaa asiongee

ghadhabika
chukia sana

haptatakuwa na utulivu
"hawataweza kumaliza tatizo"

generated on Tue Oct 24 10:45:40 2023

hutafuta maisha yake
Nahau ambaya maana yake "kutaka kuua"

Proverbs 29:11

huzingatia
"sikiliza" angalia 17:3

maafisa wake wote watakuwa waovu
"ni kana kwamba mtawala anawafundisha maafisa wake kuwa waovu"

Proverbs 29:13

mdhalimu
mtu ambaye huwatendea watu ukatili na kuyafanya maisha yao kuwa magumu

Yahwe huyatia nuru macho yao wote
Hii ni nahau "Yahwe huwapa uzima watu "

kiti chake cha enzi
"ufalme wake"

Proverbs 29:15

fimbo na maonyo hutoa hekima
"kama mzazi atatumia fimbo kwa mtoto wake na kumuonya, mtoto atakuwa na busara"

fimbo
Wazazi walitumia viboko katika Israeli kama vifaa vya kuleta nidhamu kwa kuwachapa watoto wao.

maonyo
kumwambia mtu kuwa jambo analofanya halifai

makosa huongezeka
"watu wengi watafanya makosa na dhambi za zitakuwa mbaya zaidi"

anguko la wale watu waovu
"wale watu waovu huanguka" au "wale watu waovu hupoteza utawala wao"

Proverbs 29:17

yeye ambaye huitunza sheria amebarikiwa
"Mungu atambari mtu yule itunzaye sheria"

Proverbs 29:19

mtumwa hatarekebishwa kwa maneno
"hutaweza kumrekebisha mtumwa kwa kuongea naye"

mtu mwenye haraka katika maneno yake umemtazama?
"unapaswa kutambua kitu ambacho hutoke kwa mtu mwenye haraka katika maneno yake"

Proverbs 29:21

ambaye humdekeza mtumwa wake
"ambaye huruhusu mtumwa wake kuacha kazi na hutendea vema mtumwa wake kuliko watumwa wengine"

mwisho wake
"mtumwa anapokua"

kutakuwa na taabu
mtumwa atakuwa mtu dhaifu

huchochea ugomvi
"husababisha mabishano zaidi kwa watu" Angalia 15:17

bwana wa ghadhabu
"mtu ambaye hupata hasira upesi"

Proverbs 29:23

mwenye roho ya unyenyekevu atapewa heshima
"Yahwe atasababisha watu kumheshimu mwenye roho ya unyenyekevu"

huyachukia maisha yake mwenyewe
"huwa na uadui kwake mwenyewe"

husikia laana na hasemi kitu
"hasemi neno hata baada ya watu kutoa laana juu yake"

Proverbs 29:25

kumwogopa mtu hufanya mtego
"mtu yeyote anayeogopa atakachotendewa na watu ni huwa kama mtego"

mtego
kitanzi ambacho hukamata wanyam kwa kamba

yeye ambaye anamtumaini Yahwe atalindwa
"Yahwe atamlinda yule ambaye anamtumaini"

wengi ambao huutafuta uso wa mtawala
"watu wengi wanataka mtawala wao awajali"

kutoka kwa Yahwe ni haki kwa mtu
Ni Yahwe anayetaka kuona kuwa watu wanatendewa kwa haki

Proverbs 29:27

chukizo
mtu anayepaswa kuchukiwa

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Maneno ya Aguri mwana wa Yake - mausia: Mtu huyu alimwambia Ithieli, kwa Ithiel na Ukali: **2** Hakika nipo kama mnyama kuliko mwanadamu na sina ufahamu wa wanadamu. **3** Sijajifunza hekima, wala sina maarifa ya Mtakatifu. **4** Je ni nani amekwenda juu mbinguni na kurudi chini? Je ni nani aliyekusanya upepo kwenye mikono yake? Je ni nani aliyekusanya maji kwenye kanzu? Je ni nani aliyeziimarisha ncha za dunia yote? Jina lake ni nani, na jina la mtoto wake ni nani? Hakika unajua! **5** Kila neno la Mungu limejaribiwa, yeye ni ngao kwa wale wanaokimbilia kwake. **6** Usiyaongezee maneno haya, au atakukemea, na utathibitishwa kuwa mwongo. **7** Vitu viwili ninakuomba, usivikatalie kwangu kabla sijafa: **8** Majivuno na uongo viweke mbali nami. Usinipe umasikini wala utajiri, nipe tu chakula ninachohitaji. **9** Maana nikipata vingi zaidi, nitakukana wewe na kusema, " Yehova ni nani?" Au kama nitakuwa masikini, nitaiba na kukufuru jina la Mungu wangu. **10** Usimkashifu mtumwa mbele ya bwana wake, au atakulaani na utapata hatia. **11** Kizazi ambacho kinachomlaa baba yao na hakimbariki mama yao, **12** kizazi hicho ni safi katika macho yao wenyewe, lakini hawajaoshwa uchafu wao. **13** Hicho ni kizazi- jinsi gani macho yao yanakiburi na kope zao zimeinuka juu! - **14** kuna kizazi ambacho meno yao ni upanga, na mifupa ya taya zao ni visu, ili waweze kumrarua masikini wamtoe duniani na mhitaji atoke miongoni mwa wanadamu. **15** Ruba anamabinti wawili, " Toa na Toa" wanalia. Kuna vitu vitatu ambavyo havitosheki, vinne ambavyo havisememi, "Inatosha": **16** Kuzimu, tumbo tasa, nchi yenye kiu kwa maji, na moto usiosema, "Inatosha." **17** Jicho ambalo linamdhihaki baba na kudharau utii kwa mama, macho yake yatadonolewa na kunguru wa bondeni, na ataliwa na tai. **18** Kuna vitu vitatu ambavyo vinanishangaza, vinne ambavyo sivifahamu: **19** njia ya tai angani; njia ya nyoka juu ya mwamba; njia ya meli kwenye moyo wa bahari; na njia ya mtu pamoja mwanake kijana. **20** Hii ni njia ya mzinzi- anakula na kufuta kinywa chake na kusema, "sijafanya ubaya wowote." **21** Chini ya vitu vitatu dunia hutetemeka na vinne haiwezi kuvivumilia: **22** mtumwa anapokuwa mfalme; mpumbavu anaposhiba vyakula; **23** mwanamke anayechukiwa anapoolewa; kijakazi anapochukua nafasi ya mkuu wake. **24** Vitu vinne duniani ni vidogo na bado vinabusara: **25** mchwa ni viumbe ambao sio imara, lakini huandaa chakula chao wakati wa hari, **26** Wibari siyo viumbe wenye nguvu, lakini hutengeneza makazi yake kwenye miamba. **27** Nzige hawana mfalme, lakini wote wanamwendo wa mpangilio. **28** Kama mjusi, unaweza kumkunja kwa mikono yako miwili, lakini wanapatikana katika majumba ya wafalme. **29** Kuna vitu vitatu ambavyo ni fahari katika mwendo na vinne ambavyo ni fahari katika namna ya kutembea: **30** simba, aliyeimara miongoni mwa wanyama- wala hajiepushi na kitu chochote; **31** jogoo anayetembea kwa mikogo; mbuzi; na mfalme ambaye askari wapo kando yake. **32** Kama umekuwa mpumbavu, jitukuze mwenyewe, au kama umekuwa ukisimamia vibaya- weka mkono wako juu ya kinywa chako. **33** Kama kusuka maziwa hufanya siagi na pua ya mtu hutoa damu kama imepigwa, basi matendo yanayofanywa kwa hasira huzalisha mafarakano.

Proverbs 30:1

Aguri...Yake...Ithiel...ukali
Haya ni majina ya watu

Aguri mwana wa Yake
Aguri ni mtoto halisi wa Yake, wala si mjukuu

kwa Ithiel, kwa Ithiel na ukali
"Hii ni kwa Ithiel, kwa Ithiel na ukali '

Hakika
"kweli" au "Hakuna shaka kwamba"

Mimi sina ufahamu wa wanadamu wala sima maarifa ya Mtakatifu
"Mimi sifahamu chochote ambacho wanadamu wanapaswa kuvifahamu

Proverbs 30:4

Ni nani ...chini?Ni nani...mikono?...Ni nani...kanzu? Ni nani....dunia?
"Hakuna mtu..."

mbinguni
ambako Mungu anaishi

kusanya upepo kwenye uwazi wa mikono yake
"kamata upepo katika mikono yake"

uwazi wa mkono yake
"mkono yake"

kusanya
rundika pamoja vitu vidogo vilivyotawanyika

imarisha miisho ya dunia yote
"ameweka mipaka ya ukomo wa dunia"

generated on Tue Oct 24 10:45:40 2023

Jina lake ni nani, na jina la mwanae ni nani?
"niambie jina lake na jina la mwanae kama unawajua"

Hakika unajua!
"Sidhani kama unamjua mtu anayeweza kufanya mambo hayo"

Proverbs 30:5

limejaribiwa
"ni kama chuma cha thamani ambacho kimetolewa uchafu wote"

yeye ni ngao kwa wale wanaokimbilia kwake
"anawalinda wale wanaokuja kwake na kumwomba awalinde "

kuongeza katika maneno yake
kusema maneno mengine zaidi ya yale aliyosema

utathibitishwa kuwa
"atathibitisha kuwa ume.."

Proverbs 30:7

weka upuuzi na uongo mbali nami
"usiruhusu watu waongee upuuzi na uongo kwangu" au "usiniruhusu kuongea upuuzi na uongo"

upuuzi
uongo, maneno ambyo hana maana

usinipe umaskini wala utajiri
"usiruhusu niwe maskini sana wala tajiri sana"

kama nitapata vingi sana, nitakukataa wewe na kusema
Ni hali ya nadharia, msemaji si tajiri lakini inawezekana kuwa tajiri

kama nitakuwa maskini, nitaiba na kukufuru
Hii inaelezea hali ya nadharia ambayo haijatokea lakini inawezekana mwandishi akawa maskini

nitaiba na kukufuru jina la Mungu
"nitawafanya watu wanaojua kuwa nimeiba vitu wafikiri kuwa hakuna Mungu" au " Nitaharibu heshima ya Mungu kwa kuiba"

Proverbs 30:10

uzushi
kusema uongo juu ya mtu mwingine kwa kusudi la kumuumiza

atakulaani
mtumwa atakulaani

utakuwa na hatia
"watu wataona ni mwenye hatia"

Proverbs 30:11

kizazi ambacho kinalaani ...na hakibariki .....kizazi ambacho ni
"kizazi cha watu wenye kulaani ...na hawabariki ...kizazi cha watu ambao ni "

kizazi
aina au aina au kundi

ni safi machoni pao wenyewe
" huamini kuwa wapo safi"

hawajaoshwa uchafu wao
"Mungu hajawasamehe dhambi zao"

uchafu
takataka , siofaa

Proverbs 30:13

macho yao yameinuka...kope zao zimeinuka juu
watu ambao hudhani kuwa wao ni bora kuliko watu wengine.

kuna kizazi ambacho meno yao ni upanga, na taya zao ni visu, hivyo wanaweza kuwararua maskini ...na wahitaji
Watu wa kizazi ambao huongea vitu vibaya sana ,wanaongelewa mithili ya wanyama mwitu...wanawala maskini na wahitaji

taya
mifupa ya usoni ambapo meno huota

Proverbs 30:15

Mruba anao binti wawili
Huu ni mfano wa kuonesha uroho, kutaka vitu zadi kila mara "Uroho anao binti wawili"

mruba
ni aina ya mnyoo amba huganda kwenye ngozi na kunyonya damu

Wanalia "Nipe na nipe "
" kwa pamoja wote wanaitwa nipe mimi"

kuna vitu vitatu ambavyo havitosheki, vinne ambavyo havisemi "Yatosha"
"Kuna vitu vinne ambavyo havitosheki, ambavyo havisemi, "Yatosha"

ambavyo havitosheki
"daima vinataka zaidi"

ardhi ambayo haitosheki kwa maji
ardhi ambayo haizalishi tena chakula kwa sababu hakuna mvua imeongelewa kana kwamba mtu ambaye hana maji ya kutosha kwa kunywa

beza utiifu kwa mama
"humfikiria mama yake kuwa hana maana na hawezi hata kumtii"

generated on Tue Oct 24 10:45:40 2023

macho yake ...tai
Mwandishi anatoa taswira mbili kwa namna inavyotokea kwa watu wanaofariki wakiwa mbali na makazi ya watu

macho yake yatadonolewa na kunguru wa bondeni
" kunguru wa bondeni watayadonoa macho yake"

kunguru
ndege weusi ambao hula mimea na mizoga ya wanyama

ataliwa na tai
"tai watamla"

tai
moja ya ndege wakubwa ambao hula mizoga ya wanyama

Proverbs 30:18

kuna vitu vitatu ambavyo ni ...vinne ambavyo sivifahamu
"kuna baadhi ya vitu vya kushangaza kwangu ambavyo sivifahamu -vinne ni ":

katika moyo wa bahari
"katikati ya bahari"

Proverbs 30:20

hula na kuufuta mdomo wake
...kufanya uzinzi na kisha kuoga.

Proverbs 30:21

chini ya vitu vitatu dunia hutetemeka, na chini ya vinne haiwezi kuvivumilia
"kuna baadhi ya vitu huifanya dunia kutetemeka, ambavyo haiwezi kuvivumilia, vinne katika hivyo ni:"

mpumbavu anaposhiba chakula
"Mpumbavu mwenye chakula cha kutosha"

mwanamke aliyechukiwa anapoolewa
"mwanamke ambaye watu wanamchukia anapoolewa" au "mwanamke aliyetengwa anapoolewa"

anapochukua nafasi ya bibi yake
anapotawala nyumba(kaya au familia)

Proverbs 30:24

wibari
wanyama wasio na mkia, wana masikio ya duara na miguu mifupi

Proverbs 30:27

mjusi
Reptilia mdogo mwenye miguu minne, mwili mrefu na mkia

Proverbs 30:29

Kuna vitu vitatu ambavyo ni ...vinne ambavyo fahari kwa namna ya kutembea kwake
"kuna baadhi ya vitu ambavyo hutembea kwa fahari. Vinne ya hivi ni :"

fahari
tukufu kama mfalme

jogoo aendaye kwa mikogo
kuku dume ambaye hutembea kwa kujidai

Proverbs 30:32

kusuka
chekecha kwa nguvu

siagi
maziwa ya wanyama ambayo yamesukuwa na kuwa mazito

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Maneno ya mfalme Lemueli - mausia aliyofundishwa na mama yake. **2** Mwanangu nini? Na ni nini mwana wa tumbo langu? Na ni nini mwana wa nadhiri zangu? **3** Nguvu zako usiwape wanawake; au wenye kuharibu wafalme njia zako. **4** Lemueli, kunywa divai, siyo kwa ajili ya wafalme, wala kwa watawala kuuliza, " kileo kikali kiko wapi?" **5** Kwa sababu kama watakunywa, watasahau sheria ni nini, na kupotosha haki za wote walioonewa. **6** Wape kileo kikali watu wanaopotea na mvinyo kwa wale wenye kutaabika kwa uchungu. **7** Atakunywa na kusahau umasikini wake na hataikumbuka taabu yake. **8** Ongea kwa ajili yao wasioweza kuongea, kwa madai ya wote wanaopotea. **9** Ongea na uhukumu kwa vipimo vya haki na utetee dai la masikini na watu wahitaji. **10** Mke hodari ni nani anaweza kumpata? Thamani yake ni zaidi kuliko vito. **11** Moyo wa mume wake humwamini, na hatakuwa masikini. **12** Humtendea mambo mema na wala si mabaya siku zote za maisha yake. **13** Huchagua sufu na kitani, na hufanya kazi yake ya mikono kwa furaha. **14** Yupo kama meli za wafanyabiashara; huleta chakula chake kutoka mbali. **15** Huamka wakati wa usiku na kuwapa chakula watu wa kaya yake, na kugawa kazi kwa watumishi wake wa kike. **16** Hulifikiria shamba na kulinunua, kwa tunda la mikono yake hupanda shamba la mizabibu. **17** Yeye mwenyewe hujivika nguvu na kuimarisha mikono yake. **18** Huangalia ni kipi kitaleta faida nzuri kwake; usiku wote taa yake haizimishwi. **19** Mikono yake huiweka kwenye mpini wa kisokotea nyuzi na hushikilia kisokotea nyuzi. **20** Mkono wake huwafikia watu masikini; mikono yake huwafikia watu wahitaji. **21** Haogopi theluji kwa ajili ya kaya yake, kwa maana nyumba yake yote imevika kwa nguo nyekundu. **22** Hutengeneza matandiko ya kitanda chake, na huvaa nguo za kitani ya dhambarau safi. **23** Mume wake anajulikana malangoni, anapoketi na wazee wa nchi. **24** Hutengeneza mavazi ya kitani na kuyauza, na naleta mishipi kwa wafanyabiashara. **25** Amevaa nguvu na heshima, na wakati ujao huucheka. **26** Anafumbua kinywa chake kwa hekima na sheria ya ukarimu ipo kwenye ulimi wake. **27** Huangalia njia za nyumba yake na hawezi kula mkate wa uvivu. **28** Watoto wake huinuka na kumwita heri na mume wake humsifia, akisema, **29** "Wanawake wengi wamefanya vizuri, lakini wewe umewapita wote." **30** Madaha ni udanganyifu, uzuri ni ubatili; bali mwanamke amchaye Yehova, atasifiwa. **31** Mpeni tunda la mikono yake na kazi zake zimsifu katika malango.

Proverbs 31:1

Mfalme Lemueli
hili ni jina la mfalme

Mwanangu, ni nini? Mwana wa tumbo langu, ni kitu gani? Unataka nini, mwana wa nadhiri zangu?
1) "unafanya nini"? au " hupaswi kufanya hivyo unavyofanya sasa" 2) "sikiliza ninachokuambia" 3) "usifanye mambo ambayo nitakuonya dhidi yake."

mwanangu...mwana wa tumbo langu... mwana wa nadhiri zangu
msemaji anataka msikiaji atambue na kuheshimu msema anayezungumza.

mwana wa tumbo langu
tumbo linawakilisha mtu

mwana wa nadhiri zangu
1) nadhiri za ndoa ya mama 2) nadhiri baada ya ndoa yakuwa kama Mungu angeruhusu kupata mtoto angeli mweka wakifu kwa Mungu

usiwape wanamke nguvu zako
"usifanye juhudi sana ili kufanya ngono na wanawake" ama nje ya ndoa au kwa vimada

au njia zako kwa wale ambao huwaharibu wafalme
"au kuruhusu wale ambao huwaharibu wafalme kukushauri"

njia zako
"namna unavyoishi" au "kazi unayofanya"

wale ambao huwaharibu wafalme
labda ni mwanamke malaya

Proverbs 31:4

Lemueli
Hili ni jina la mtu

ambacho kimeamriwa
"ambacho Mungu ameamru" au "ambacho wafalme wameamru wenyewe"

potosha
"badilisha" au " pindisha" au "kana"

Proverbs 31:6

na mvinyo
" na mpe mvinyo"

generated on Tue Oct 24 10:45:40 2023

katika uchungu wa dhiki
"ambao nafsi zao zinauchungu" au "ambao wapo katika mateso"

umaskini wake
"jinsi alivyo maskini"

taabu yake
"mambo mabaya ambayo yanatokea kwake"

Proverbs 31:8

ongea kwa ajili ya wale ambao hawawezi kuongea
"watetee wale ambao hawawezi kujitetea wenyewe"

kwa ajili ya madai ya wote ambao wanaangamia
"hivyo watu watende haki kwa wale wote wanaoangamia"

kwa ajili ya madai
"ongea kwa ajili ya madai" au "ongea kwa niaba ya"

watu maskini na wahitaji
"watu ambao ni mskini hawawezi kupata vitu ambavyo wanahitaji"

Proverbs 31:10

Ni nani anaweza kumpata mwanamke mwema?
"si wanaume wengi wanaoweza kumpata mwanamke mwema"

thamani yake ni kuu kuliko marijani
"anathamani kuliko marijani"

hatakuwa maskini
"daima atapata kile anachohitaji"

Proverbs 31:13

sufu
manyoya ya kondoo ambayo hutumika kutengeneza nguo

kitani
mmea ambao nyuzi zake hutumika kutengeneza nguo ya kitani

kwa furaha ya mikono yake
"hujisikia furaha kufanya kazi kwa mikono yake "

mfanya biashara
mtu anayenunu na kuuza

hugawa kazi kwa ajili ya mtumishi wake wa kike
"huwaambia watumishi wake wa kike kazi ambazo kila mmoja wao anapaswa kufanya kwa siku"

Proverbs 31:16

matunda ya mikono yake
"pesa alizopata"

yeye mwenyewe hujivika nguvu
"hujiandaa yeye mwenyewe kwa kazi nzito"

na huifanya mikono yake kuwa imara
"na huitia nguvu mikono yake kwa kufanya kazi yake"

Proverbs 31:18

huona
"huangalia kwa uangalifu"

usiku wote taa yake haizimika
"huwasha taa usiku kucha anapokuwa akifanya kazi"

kisokotea
fimbo nyembamba yenye ncha ambayo hutumika katika kutengeneza nyuzi

Proverbs 31:20

kwa mkono wake huwafikia maskini
"huwasaidia maskini"

kwa mkono wake huwafikia
angalia 31:18.

huvikwa nguo nyekundu
"nyekundu" haimaanishi rangi ya nguo lakini ni vazi la gharama na lenye joto. "kuwa na mavazi ya gharama na yenye joto "

nyekundu
rangi nyekundu, lakini yenye michirizi ya chungwa.

Proverbs 31:22

kitani
vazi ambalo limetengzwa kwa kitani

mume wake anajulikana
"mume wake anaheshiwa na watu"

anapoketi pamoja na wazee wa nchi
kutengeneza sheria na kusuruhisha kesi

Proverbs 31:24

kitani
vazi lililotengenezwa kwa kitani

mishipi
vipande virefu vya nguo huvaliwa kiunoni au kwenye bega moja

huvikwa nguvu na heshima
"kila mtu anaweza kumwona yupo imara na kwa hiyo wanamheshimu"

huucheka wakati ujao
"haogopi yatakayotekea wakati ujao"

Proverbs 31:26

hufumbua kinywa chake kwa ahekima
"hunena kwa busara"

sheria ya ukarimu ipo kwenye ulimi wake
"huwafundisha watu kuwa na ukarimu"

huangalia njia za nyumba yake
"huhakikisha kuwa familia yake yote inaishi katika njia ambayo inampendeza Mungu"

hawezi kula mkate wa uvivu
"siyo mvivu "

uvivu
kutofanya kazi yoyote na kuwa mzembe

Proverbs 31:28

huinuka na
husimama au hufanyakazi kwa juhudi

humwita aliyebrikiwa
"humpongeza"

umewapita
"umefanya vizuri zaidi kuliko"

Proverbs 31:30

madaha ni udanganyifu
"mwanamke mwenye huruma anaweza kuwadanganya watu" au "mwanamke mwenye tabia njema anaweza kuwa mwovu"

uzuri ni ubatili
"mwanamke ambaye ni mzuri sasa hawezi kuwa mzuri daima"

atasifiwa
"watu watamsifu"

matunda ya mikono yake
"pesa anazopata" angalia 31:13 na 31:16

kazi zake na zimsifu katika malango
"watu wakuu wa mji na wamsifu kwa kazi zake nzuri alizofanya"

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Book: Ecclesiastes

Ecclesiastes

Chapter 1

1 Haya ni maneno ya Mwalimu, mwana wa Daudi na mfalme katika Yerusalemu. **2** Mwalimu asema hivi, "Kama mvuke wa ukungu, kama upepo mwanana katika upepo, kila kitu hutoweka na kuacha maswali mengi. **3** Ni faida gani wanadamu huipata kutoka katika kazi zote wazifanyazo chini ya jua? **4** Kizazi kimoja huenda, na kizazi kingine huja, lakini nchi yabaki milele. **5** Jua huchomoza na jua huzama na kwenda kwa kasi, na kurudi mahali linapochomozea tena. **6** Upepo huvuma kusini na huzunguka kasikazi, na mara zote ukizunguka katika njia yake na kurudi tena. **7** Mito yote hutiririka katika bahari, lakini bahari haijai. Mahali mito inakoenda, ndiko inakoenda tena. **8** Kila kitu huwa uchovu, na hakuna yeyote awezae kukielezea. Jicho halishibina kile linachokiona, wala sikio halishibi na kile linachosikia. **9** Chochote kilichopo ndicho kitakachokuwepo, kila kilichofanyika ndicho kitakachofanyika. Hakuna jipya chini ya jua. **10** Je kuna jambo lolote ambalo watu wanaweza kusema, 'Tazama, hili ni jipya'? Chochote kilichopo kimekwisha kuwepo muda mwingi, wakati uliokuwepo kabla yetu. **11** Hakuna anayeonekana kukumbuka kilichotokea nyakati za zamani. Na mambo yaliyo tokea siku zilizo pita na yale yatakayo tokea siku za mbele nayo hayatakumbukwa." **12** Mimi ni mwalimu, na nimekuwa mfalme juu ya Isareli katika Yerusalemu. **13** Nilitia akili yangu katika kusoma na kutafuta kwa hekima kila kitu kinachofanywa chini ya mbingu. Hili nalo ni jukumu zito ambalo Mungu amewapa wana wa watu kujishughulisha nalo. **14** Nimeona matendo yote ambayo yanafanyika chini ya jua, na tazama yote ni mvuke ni kujaribu kuuchunga upepo. **15** Palipopinda hapawezi kunyoshwa! Kisicho kuwepo hakiwezi kuhesabiwa! **16** Nimeuambia moyo wangu nikisema, "Tazama, nimepata hekima kubwa kuliko walioishi Yerusalemu kabla yangu. Akili yangu imeona hekima kubwa na ufahamu." **17** nimetia moyo wangu kujua hekima na upumbuvu na ujinga. Nikagundua kuwa hili nalo pia lilikuwa ni kujaribu kuuchunga upepo. **18** Kwa kuwa katika wingi wa hekima kuna masumbufu mengi, naye aongezae ujuzi, aongeza masikitiko.

Ecclesiastes 1:1

Kama mvuke wa ukungu, kama upepo mwanana katika upepo
Hii ni misemo miwili inayomaanisha kitu kimoja na vimeunganishwa kwa ajili ya msisitizo.

Ni faida gani wanadamu huipata ... chini ya jua?
"Binadamu hapati faidi ... chini ya jua."

Ecclesiastes 1:4

Taarifa ya Jumla:
Mwandishi anaonesha hali halisi ya mpangilio wa maisha jinsi aelewavyo..

Ecclesiastes 1:7

Taarifa ya Jumla:
Mwandishi anaendela na mpangilio halisi wa mtazamo.

Kila kitu huwa uchovu
Kwa kuwa binadamu hawezi kueleza vitu hivi, inakuwa haina maana kujaribu. "kila kitu kinachosha"

Jicho halishibi na kile linachokiona
Mtu hawezi kufikia maelezo rahisi kwa kila anachokiona. "Mtu haridhiki na kile ambacho macho yake yanaona"

wala sikio halishibi na kile linachosikia
Mtu hawezi kufikia maelezo rahisi kwa kila anachosikia. "wala mtu haridhiki na kile ambacho masikio yake yanasikia""

Ecclesiastes 1:9

Taarifa ya Jumla:
Hakuna kitu jipya kuhusu binadamu na shughuli zake.

kila kilichofanyika ndicho kitakachofanyika
"kile ambacho watu wamefanya ndicho ambacho watu watafanya siku za usoni"

Je kuna jambo lolote ambalo watu wanaweza kusema, 'Tazama, hili ni jipya'?
"Hakuna kitu ambacho mtu anaweza kusema, 'Tazama, hiki ni kipya."

nayo hayatakumbukwa
"watu wanaweza wasiyakumbuke pia"

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Ecclesiastes 1:12

Nilitia akili yangu
"Nikusudia" au "Niliamua"

kusoma na kutafuta
Misemo hii miwili inamaanisha kitu kimoja na inasisitiza alisoma kwa bidii.

wana wa watu
"binadamu"

matendo yote ambayo yanafanyika
"kila kitu ambacho watu hufanya"

mvuke
"umande" au "pumzi." Haidumu. "cha muda" au "haina maana." Kile ambacho watu wanafanya ni kama umande kwa sababu hakidumu na hakina maana.

kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

Palipopinda hapawezi kunyoshwa! Kisicho kuwepo hakiwezi kuhesabiwa!
"watu hawawezi kunyosha vitu vilivyopinda! Hawawezi kuhesabu kisichokuwepo!"

Ecclesiastes 1:16

nimetia moyo wangu
"Nikusudia" au "Niliamua"

upumbavu na ujinga
Maneno "upumbavu" na "ujinga" yana maana ya kufanana na zinamaanisha kufikiri kwa kijinga na matendo.

kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

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Chapter 2

1 Nikasema moyoni, "Njoo, na nitakujaribu kwa kwa furaha. Kwa hiyo furahia." Lakini tazama, huu nao ulikuwa ni upepo wa muda. **2** Nikasema juu ya kicheko, "Ni wazimu," na kuhusu furaha, "Yafaa nini?" **3** Nikajipeleleza moyoni mwangu katika jinsi ya kutimiza hamu yangu kwa mvinyo. Nikaruhusu akili yangu iongozwe na hekima ingawa bado nilikuwa nikishikilia ujinga. Nilitaka kutafuta jambo lililo jema kwa wanadamu kufanya chini ya mbingu wakati wa siku za maisha yao. **4** Nilitimiza mambo makubwa. Nilijenga nyumba kwa ajili yangu na kupanda miti ya mizabibu. **5** Nilitengeneza bustani na viwanja; nikapanda aina zote za matunda ndani yake. **6** Nikatengeneza mabwawa ya maji ili kumwagilia msitu mahali miti ilikuwa imepandwa. **7** Nilinunua watumwa wa kiume na wa kiume; nilikuwa na watumwa waliozaliwa katika ikulu yangu. Pia nikawa na makundi makubwa na wanyama wa kufugwa, zaidi ya mfalme yeyote aliyetawala kabla yangu katika Yerusalemu. **8** Pia nilijikusanyia fedha na dhahabu, hazina ya wafalme na majimbo. Nikapata waimbaji wanaume na wanawake kwa ajili yangu, na kufurahia kutoka kwa wana wa wanadamu, masulia na wanawake. **9** Hivyo nikawa mkuu na tajiri kuliko wote waliokuwa Yerusalemu kabla yangu, na hekima yangu ilikuwa ndani yangu. **10** Lolote ambalo macho yangu yalikitamani sikuyazuia. Sikuuzuia moyo wangu katika furaha yeyote, kwa sababu moyo wangu ulifurahi katika katka kazi yangu zote na furaha ilikuwa ni tunu kwa kazi zangu zote. **11** Kisha nikatazama matendo yote ambayo mikono yangu iliyokwisha kuyatimiliza na juu ya kazi niliyokuwa nimeifanya, lakini tena, kila kitu kilikuwa ni mvuke na kujaribu kuuchunga upepo. Hakukuwa na faida chini ya jua. **12** Kisha nikageuka kuipambanua hekima, na upumbavu na ujinga. Kwa maana ni kitu gani mfalme anayekuja baada yangu afanye, ambacho hakijafanyika? **13** Kisha nikaanza kuelewa kwamba hekima ina faida kuliko upumbavu, kama nuru ilivyo bora kuliko giza. **14** Mwenye hekima hutumia macho yake katika kichwa chake kuona mahali anakoenda, lakini mpumbavu hutembea katika giza, ingawa ninafahamu kuwa mwisho wa aina moja umetunzwa kwa kila mmoja. **15** Kisha nikasema moyoni mwangu, "Kinachotokea kwa mpumbavu, ndicho kitachotokea na kwangu. Hivyo kuna utofauti gani kama mimi ni mwenye hekima sana?" Nikahitimisha moyoni mwangu, "Huu pia ni mvuke tu." **16** Kwa kuwa mwenye hekima, kama mpumbavu, hakumbukwi kwa muda mrefu. Katika siku zijazo, kila kitu kitakuwa kimesahauliwa. Mwenye hekima hufa kama navyokufa mpumbavu. **17** Hivyo nikauchukia uhai kwa sababu kazi zote zilizofanyika chini ya jua zilikuwa mbaya kwangu. Hii ni kwa sababu kila kitu ni mvuke na kujaribu kuuchunga upepo. **18** Nikachukia yote niliyoyatimiza, ambayo nilikuwa nimekwisha yafanya chini ya jua kwa sababu ni lazima niyaache kwa mtu anaye kuja baada yangu. **19** Na ni nani ajuaye kama atakuwa mwenye hekima au mpumbavu? Ila atakuwa msimamizi juu ya kila kitu chini ya jua ambayo kazi yangu na hekima yangu imeyajenga. Huu pia ni mvuke. **20** Kwa hiyo moyo wangu ukaanza kukata tamaa juu ya kazi zote nilizozifanya chini ya jua. **21** Kwa kuwa kunaweza kuwa na mtu anayefanya kazi kwa hekima, ufahamu, na umahili, lakini ataacha kila kitu alichonacho kwa mtu ambaye hajafanya chochote. Huu nao ni mvuke na hatari kubwa. **22** Kwa maana ni faida gani mtu hupata ambaye hufanya kazi kwa juhudi na kujaribu moyoni mwake kutimiza kazi zake chini ya jua? **23** Kila siku kazi yake ni maumivu na masikitiko, hivyo wakati wa usiku roho yake haipumziki. Huu pia ni mvuke. **24** Hakuna jambo jema kwa mtu yeyote zaidi ya kula na kunywa na kuridhika na kile kilichochema katika kazi yake. Nikaona kwamba ukweli huu unatoka kutoka mkononi mwa Mungu. **25** Kwa kuwa ni nani anaweza kula au anaweza kupata furaha yoyote tofauti na Mungu? **26** Kwa kuwa kwa kila anayemfurahisha yeye, Mungu humpa hekimana ufahamu ba furaha. Ingawa, kwa mwenye dhambi humpa kazi ya kukusanya na kutunza ili kwamba ampe mtu anayempendeza Mungu. Huu pia ni sawa na mvuke na kujaribu kuuchunga upepo.

Ecclesiastes 2:1

Nikasema moyoni
"Nikajiambia"

nitakujaribu kwa furaha
Hapo atakayejaribiwa inamaanisha ni yeye mwenyewe. "Nitajijaribu mwenyewe na vitu vinavyonipa furaha"

Kwa hiyo furahia
"Kwa hiyo nitafurahia vitu vinavyo nipendeza"

Nikasema juu ya kicheko, "Ni wazimu,"
"Nikasema kuwa ni wazimu kucheka wakati mwingine"

Yafaa nini?
"ni batili"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 2:3

Nikajipeleleza moyoni mwangu
"Nikawaza sana kuhusu"

kutimiza hamu yangu kwa mvinyo
"kutumia mvinyo kujipa furaha"

Nikaruhusu akili yangu iongozwe na hekima
"Nikawaza kuhusu vitu amabvyo watu wenye hekima walinifundisha"

wakati wa siku za maisha yao
"ili mradi wakiwa hai"

Ecclesiastes 2:4

Nilijenga nyumba kwa ajili yangu na kupanda miti ya mizabibu
Huenda mwandishi aliwaambia watu kuifanya hiyo kazi. "Niliwafanya watu wanijengee nyumba na kunipandia miti ya mizabibu"

bustani na viwanja
Maneno haya mawili yana maana zikukaribiana na zinamaanisha mashamba mazuri ya miti ya matunda.

kumwagilia msitu
"kutoa maji kwa ajili ya msitu"

msitu mahali miti ilikuwa imepandwa
"msitu ambapo miti huota"

Ecclesiastes 2:7

nilikuwa na watumwa waliozaliwa katika ikulu yangu
"watumwa wangu walizaa watoto nao pia walikuwa watumwa wangu"

hazina ya wafalme na majimbo
Hii inamaanisha dhahabu na utajiri mwingine ambao nchi jirani ulilazimishwa kulipa kwa mfalme wa Israeli.

kufurahia kutoka kwa wana wa wanadamu, masulia na wanawake
"Niliwafurahia sana wake wangu wengi na masulia kama mwaname yeyote ambavyo angewafurahia"

Ecclesiastes 2:9

hekima yangu ilikuwa ndani yangu
"nikaendelea kutenda matendo kwa hekima" au "nikaendelea kuwa na hekima"

Lolote ambalo macho yangu yalikitamani
"Chochote nilichoona na kutamani"

sikuyazuia
Hii naweza kuweka katika hali chanya. "nilijipatia"

Sikuuzuia moyo wangu katika furaha yeyote
Hii naweza kuweka katika hali chanya. "Nilijiruhusu kufurahia kila kitu kilichonipa furaha"

moyo wangu ulifurahi
"Nilifurahi"

Ecclesiastes 2:11

matendo yote ambayo mikono yangu iliyokwisha kuyatimiliza
"yote niliyotimiza"

mvuke na kujaribu kuuchunga upepo
walimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

upumbavu na ujinga
Maneno "upumbavu" na "ujinga" yana maana ya kufanana na zinamaanisha kufikiri kwa kijinga na matendo.

Kwa maana ni kitu gani mfalme anayekuja baada yangu afanye ... ambacho hakijafanyika?
Mwandishi anatumia swali hili kusisitiza wazo kuwa mfalme ajaye hatawezi kufanya jambo lolote la maana zaidi la yale aliyokwisha yafanye yeye. "Kwa kuwa mfalme ajaye hawezi kufany a kitu ... ambacho tayari hakijafanyika."

mfalme anayekuja ... baada yangu
"mfalme ... anayemridhi mfalme aliyepo." Hii huenda iliandikwa na mfalme aliyekowepo katika utawala, kwa hiyo "baada ya mfalme" inaweza kutafsiriwa "baada yangu"

Ecclesiastes 2:13

hekima ina faida kuliko upumbavu, kama nuru ilivyo bora kuliko giza
hekima ni bora kuliko upumbavu, kama vile nuru ilivyo bora kuliko giza.

Mwenye hekima hutumia macho yake katika kichwa chake kuona mahali anakoenda
"Mtu mwenye hekima ni kama mtu anayetumia macho yake kuona anapoenda"

hutumia macho yake katika kichwa chake
"anaona"

mpumbavu hutembea katika giza
"mpumbavu ni kama mtu anayetembea katika giza"

Ecclesiastes 2:15

nikasema moyoni mwangu
"nikajiambia"

generated on Tue Oct 24 10:45:40 2023

Hivyo kuna utofauti gani kama mimi ni mwenye hekima sana?
Mwandishi anatumia swali kusisitiza wazo lake kuwa hakuna faida ya kuwa na hekima. "Kwa hivyo haina tofauti kama nina hekima sana."

Nikahitimisha moyoni mwangu
"nikahitimisha"

mvuke
"umande" au "pumzi." Haidumu. "cha muda" au "haina maana." Kile ambacho watu wanafanya ni kama umande kwa sababu hakidumu na hakina maana.

mwenye hekima, kama mpumbavu, hakumbukwi kwa muda mrefu
"watu hawatamkumbuka mwenye hekima kwa muda mrefu, kama tu ambavyo hawamkumbuki mpumbavu kwa muda mrefu"

kila kitu kitakuwa kimesahauliwa
"watu watakuwa wamekishwa sahau kila kitu"

Ecclesiastes 2:17

kazi zote zilizofanyika
"kazi zote ambazo watu hufanya"

mvuke na kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

Ecclesiastes 2:19

Na ni nani ajuaye kama atakuwa mwenye hekima au mpumbavu?
"Kwa kuwa hakuna ajuaye kama atakuwa mwenye hekima au mpumbavu."

atakuwa
Hapa inamaanisha mtu yule atakaye rithi utajiri wa Sulemani.

moyo wangu ukaanza kukata tamaa
"Nikaanza kusononeka"

Ecclesiastes 2:21

hatari kubwa
"janga kubwa"

Kwa maana ni faida gani mtu hupata ambaye hufanya kazi kwa juhudi na kujaribu moyoni mwake kutimiza kazi zake chini ya jua?
"Kwa kuwa mtu anayefanya kazi sana na kujaribu moyoni mwake kukamilisha kazi zake chini ya jua hafaidi kitu."

ambaye hufanya kazi kwa juhudi na kujaribu moyoni mwake
Misemo hii miwili inamaana moja na inasisitiza jinsi gani mtu anavyofanya kazi kwa nguvu nyingi.

kujaribu moyoni mwake
"kujaribu kwa wasiwasi"

maumivu na masikitiko
Maneno haya mawili yana maana sawa na yanasisitiza jinsi gani kazi ya mtu ilivyo ngumu.

roho yake haipumziki
"akili yake haipumziki" au "anaendelea kuwa na wasiwasi"

Ecclesiastes 2:24

ukweli huu unatoka kutoka mkononi mwa Mungu
"ukweli huu unatoka kwa Mungu"

Kwa kuwa ni nani anaweza kula au anaweza kupata furaha yoyote tofauti na Mungu?
"Kwa kuwa hakuna awezaye kula au kuwa na furaha yoyote tofauti na Mungu."

Ecclesiastes 2:26

ili kwamba ampe mtu anayempendeza Mungu
Yule amabaye "ampaye" inaweza kumaashiria ni Mungu au mtenda dhambi. Kinachopewa ni kila ambacho mwenye dhambi amekusanya na kutunza. Tafsiri ifuatayo njia moja ya kusema hivi bila kuweka wazi ni nani anayegawa vitu vilivyotunzwa. "ili kwamba yule anayempendeza Mungu awe navyo"

mvuke na kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Kwa kuwa kila kitu na wakati wake, na majira kwa kila kusudi chini ya mbingu. **2** Kuna wakati wa kuzaliwa na wakati wa kufa, wakati wa kupanda na wakati wa kung'oa yaliyopandwa, **3** wakati wa kuua na wakati wa kuponya, wakati wa kubomo na wakati wa kujenga. **4** Kuna wakati wa kulia na wakati wa kucheka, wakati wa kuomboleza na wakati kucheza, **5** wakati wa kutupa mawe na wakati wa kukusanya mawe, wakati wa kukumbatia watu wengine wakati wa kutokumbatia. **6** Kuna wakati wa kutafuta vitu na wakati wa kutotafuta, wakati wa kutunza vitu na wakati wa kuvitupa, **7** wakati kuchana mavazi na wakati wa kuyashona, wakati wa kunyamaza na wakati wa kuzungumza. **8** Kuna wakati wa kupenda na wakati wa kuchukia, wakati wa vita na wakati wa amani. **9** Ni faida gani mfanyakazi aipatayo katika kazi yake? **10** Nimeona kazi ambayo Mungu amewapa wanadamu kuitimiza. **11** Mungu amefanya kila kitu kufaa kwa wakati wake. Pia ameweka umilele ndani ya mioyo yao. Lakini mwanadamu hawezi kuelewa matendo ambayo Mungu ameyafanya, tangu mwanzo wao hadi mwisho. **12** Ninajua kuwa hakuna kilicho bora kwa mtu yeyote kuliko kufurahi na kutenda mema maadamu anaishi- **13** na kwamba kila mmoja anapaswa ale na kunywa na anapaswa kuelewa jinsi ya kufurahia mazuri ambayo yanatoka katika kazi zake zote. Hii ni zawadi kutoka kwa Mungu. **14** Ninajua kwamba chochote afanyacho Mungu kinadumu milele. Hakuna kinaweza kuongezwa au kuondolea, kwa sababu Mungu ndiye aliyekifanya, ili kwamba watu wamsogelee kwa heshima. **15** Chochote kilichopo kimekwisha kuwepo; chochote kitakachokuwepo kimekwisha kuwepo. Mungu huwafanya wanadamu kutafuka vitu vilivyjificha. **16** Na nimeona kwamba chini ya jua ubaya upo mahali palipopaswa kuwa na haki, na sehemu ya haki mara nyingi ina ubaya. **17** Nikasema moyoni mwangu, "Mungu atahukumu mwenye haki na mbaya kwa wakati muafaka kwa kila jambo na kila tendo. **18** Nikasema moyoni mwangu, "Mungu huwajaribu wanadamu kuwaonyesha kwamba wao ni kama wanyama." **19** Kwa kuwa mwisho watoto wa wanadamu na mwisho wa wanyama ni sawa. Kifo cha mmoja ni sawa na kifo cha mwingine. Wote wana pumzi sawa. Hakuna faida kwa mwanadamu zaidi ya wanyama. Kwa kuwa hakuna kila kitu isipokuwa pumzi? **20** Kila kitu kinaenda sehemu moja. Kila kitu kinatoka mavumbini, na kila kitu kinarudi katika mavumbini. **21** Ni nani ajuaye kama roho ya mwanadamu inaenda juu na roho ya wanyama inaenda chini ya nchi? **22** kwa hiyo tena nikatambua kwamba hakuna lililo jema kwa yeyote zaidi ya kufurahia kazi yake, kwa kuwa hilo ndilo jukumu lake. Ni nani awezaye kumleta tena kuona kinachotokea baada yake?

Ecclesiastes 3:1

Taarifa ya Jumla:
Mwandishi anahama na kuanza kueleza tofauti za maisha.

Kwa kuwa kila kitu na wakati wake, na majira kwa kila kusudi
Misemo hii miwili inamaanisha kitu kimoja na imeunganishwa kuleta msisitizo.

kuzaliwa na ... kufa ... kuua na ... kuponya
Hizi ni sehemu mbali mbali za maisha kama zinavyoelezwa kutoka tofauti moja kabisa hadi nyingine.

wakati wa kung'oa yaliyopandwa
Maana zinazowezekana ni 1) "wakati wa kuvuna" au 2) "wakati wa kutoa magugu" au 3) "wakati wa kung'oa."

Ecclesiastes 3:4

Taarifa ya Jumla:
Mwandishi anaendelea na tofauti za maisha.

kulia na ... kucheka ... kuombolezana ... kucheza
Hizi ni sehemu mbali mbali za maisha kama zinavyoelezwa kutoka tofauti moja kabisa hadi nyingine.

Ecclesiastes 3:6

Taarifa ya Jumla:
Mwandishi anaendelea na tofauti za maisha.

Ecclesiastes 3:8

Taarifa ya Jumla:
Mwandishi anaendelea na tofauti za maisha.

Ni faida gani mfanyakazi aipatayo katika kazi yake?
Hili ni swali la kumfanya mtu kufikiri ili kumelekeza msomaji katika mada yamajadiliano yafuatayo.

Ecclesiastes 3:11

ameweka umilele ndani ya mioyo yao
Hapa "yao" inamaanisha binadamu. "ameweka umilele ndani ya mioyo ya binadamu"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 3:12

anapaswa kuelewa jinsi ya kufurahia
Mwandishi anasisitiza zoezi la mtu kufurahia kazi yake, sio ufahamu wa kiakili ya jinsi ya mtu kufurahia kazi yake.

Ecclesiastes 3:14

Chochote kilichopo kimekwisha kuwepo
Hakuna kitu jipya kuhusu binadamu na shughuli zake.

Ecclesiastes 3:16

nimeona ... ubaya upo ... ina ubaya
Misemo hii miwili inamaanisha kitu kimoja na inasisitiza jinsi gani tabia ya uovu ni kawaida.

ubaya upo
"kawaida watu wanapata ubaya"

Nikasema moyoni mwangu
"Nikajiambia"

kila jambo na kila tendo
Misemo hii miwili inamaanisha kitu kimoja na zinaashiria kila tendo wafanyao binadamu.

Ecclesiastes 3:19

Hakuna faida kwa mwanadamu zaidi ya wanyama
"Binadamu hayuko bora zaidi ya wanyama"

kuwa hakuna kila kitu isipokuwa pumzi?
"Kila kitu ni pumzi tu"

Ecclesiastes 3:21

Ni nani ajuaye kama roho ... chini ya nchi?
Mwandishi anadai kuwa wanyama wana roho. "Hakuna ajuaye kama roho ... chini ya nchi."

hakuna lililo jema kwa yeyote zaidi ya
Mwandishi anasisitiza zoezi la mtu kufurahia kazi yake, sio ufahamu wa kiakili ya jinsi ya mtu kufurahia kazi yake.

Ni nani awezaye kumleta ... baada yake?
Hakuna yeyote aliyewahi kumfufua mtu au mnyama kutoka wafu. "Hakuna awezaye kumleta ... baada yake."

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Kisha tena nikafikiri kuhusu mateso yote yaliyo chini ya jua. Tazama machozi ya watu walioteswa. Hakuna anaye mfariji kwa ajili yao. Nguvu iko katika mikononi mwa watesaji, lakini wateswaji hawana mfariji. **2** Hivyo nikawapongeza watu walio kufa, wale ambao tayari wamekufa, sio wanaoishi, wale ambao wako hai. **3** Ingawa, bahati zaidi kuliko wote wawili ni yule ambaye hajaishi, yeye ambaye hajaona matendo yoyote mabaya ambayo yanafanyika chini ya jua. **4** Kisha nikaona kwamba kila tendo la kazi na kila kazi ya utashi ikawa wivu wa jirani ya mtu. Huu pia ni mvuke na kujaribu kuchunga upepo. **5** Mpumbavu hukunja mikono yake na hafanyi kazi, hivyo chakula chake in mwili wake. **6** Lakini afadhari konzi ya faida pamoja na kazi ya haraka kuliko konzi mbili pamoja na kazi ambayo hujaribu kuuchunga upepo. **7** Kisha nikafikiri tena zaidi kuhusu ubatili, mvuke upoteao zaidi chini ya jua. **8** Kuna aina ya mtu ambaye yuko peke yake. Hana mtu, hana mwana, wala ndugu. Hakuna mwisho wa kazi zake zote, na macho yake hayatosheki kwa kupata utajiri. Anashangaa, "Ninajishumbua na kuharibu furaha yangu kwa ajili ya nani?" Huu pia ni mvuke, hali mbaya. **9** Watu wawili wanafanya vizuri zaidi ya mmoja; kwa pamoja wanaweza kupata malipo mazuri kwa ajili ya kazi yao. **10** Kwa kuwa kama mmoja akianguka, mwingine anaweza kumwinua rafiki yake. Ingawa, huzuni humfuata yeye aliye peke yake anapoanguka kama hakuna mtu wa kumwinua. **11** Na kama wawili wakilala pamoja, wanaweza kupata joto, lakini mtu mmoja anawezaje kupata joto akiwa mwenyewe? **12** Mtu akiwa peke yake anaweza kushindwa nguvu, lakini wawili wanaweza kusimama katika shambulio, na kama ya nyuzi tatu haikatika upesi. **13** Ni bora kuwa kijana masikini kuliko kuwa mfalme mzee na mpumbavu ambaye hajui jinsi ya kusikiliza maonyo. **14** Hii ni kweli hata kama mtu mdogo anapokuwa mfalme kutoka gerezani, au hata kama alizaliwa masikini katika ufalme wake. **15** Ingawa, niliona kila mmoja aliye kuwa hai na kuzunguka chini ya jua wakijitia chini kwa kijana mdogo aliyeinuka kama mfalme. **16** Hakuna mwisho kwa watu wote wanaotaka kumtii mfalme mpya, lakini wengi wao hawatamsifu yeye. Hakika hali hii ni mvuke na kujaribu kuuchunga upepo.

Ecclesiastes 4:1

Nguvu iko katika mikononi mwa watesaji
"Watesi wao wana mamlaka makubwa"

lakini wateswaji hawana mfariji
Hakuna mwenye mamlaka anayewatetea wanao teswa"

Ecclesiastes 4:2

bahati zaidi kuliko wote wawili ni yule ambaye hajaishi
"yule ambaye bado hajazaliwa ni bora zaidi yao"

Ecclesiastes 4:4

wivu wa jirani ya mtu
Maana zinazowezekana ni 1) Jirani ana wivu na kitu alichounda jirani yake au 2) jirani ana wivu na ufundi alionao jirani yake.

mvuke na kujaribu kuchunga upepo
Hakuna awezaye kuchunga upepo kama vile wanyama. Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

Ecclesiastes 4:5

hukunja mikono yake na hafanyi kazi
kukunja mikono ni ishara ya uvivu na ni njia nyingine ya kusema kuwa mtu amekataa kufanya kazi.

hivyo chakula chake in mwili wake
"matokeo yake ni kusababisha uharibifu wake mwenyewe."

kazi ambayo hujaribu kuuchunga upepo
Sio kila kiza ina faida. Kazi zingine hazina faida kama kuchunga upepo.

Ecclesiastes 4:7

hana mwana, wala ndugu
Mtu huyu hana familia.

macho yake hayatosheki
"haridhiki"

Ninajisumbua na kuharibu furaha yangu kwa ajili ya nani?
"Kuna mtu atakaye faidi kutokana na mimi kufanya kazi kwa bidii na kutofurahi?" au "Kazi yangu hamfaidishi yeyote na sina furaha"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 4:9

kama wawili wakilala pamoja, wanaweza kupata joto
Mwandishi anazungumzia watu wawili kupatiana joto kwenye usiku wa baridi.

mtu mmoja anawezaje kupata joto akiwa mwenyewe?
"mtu hawezi kuwa na joto akiwa mwenyewe."

Ecclesiastes 4:12

kusimama katika shambulio
"kujilinda dhidi ya mashambulio"

na kamba ya nyuzi tatu haikatika upesi
kamba yenye meno haikatika kwa wepesi "watu hawawezi kukata kwa wepesi kamba ya meno matatu"

Ecclesiastes 4:13

alizaliwa masikini katika ufalme wake
"alizaliwa kwa wazazi masikini walioishi katika nchi ambayo siku moja atatawala"

Ecclesiastes 4:15

Taarifa ya Jumla:
Badala ya kuchagua vijana wenye hekima, watu wanamchagua mwana wa mfalme ambaye anaweza asiwe na hekima zaidi.

hai na kuzunguka
Maneno "hai" na "kuzunguka" yanamaanisha kitu kimoja na yamewekwa pamoja kwa ajili ya msisitizo.

Hakuna mwisho kwa watu wote
"Kuna watu wengi sana"

mvuke na kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Linda mwenendo wako unapoenda kwenye nyumba ya Mungu. Nenda kule usikilize. Kusikiliza ni bora kuliko wapumbavu wanapotoa dhabihu wakati hawajuikuwa wanachofanya katika maisha ni kibaya. **2** Usiwe mwepesi wa kuongea kwa mdomo wako, na usiufanye moyo wako kuleta jambo lolote kwa haraka mbele za Mungu. Mungu yuko mbinguni, lakini uko chini, kwa hiyo maneno yako yawe machache. **3** Kama una mambo mengi ya kufanya na kuhangaika, pengine utapata ndoto mbaya. Na pengine utaongea maneno mengi ya upumbavu. **4** Ukiweka nadhili kwa Mungu, usichelewe kuifanya, kwa kuwa Mungu hafurahii upumbavu. Fanya kile ulichoapa utakifanya. **5** Ni bora kutokuweka nadhiri kuliko kuweka nadhiri ambayo usiyoiondoa. **6** Usiuruhusu mdomo wako kusababisha mwili wako kutenda dhambi. Usiseme kwa mtumwa wa kuhani, "Kile kiapo kilikuwa kwa makosa." Kwani nini kumfanya Mungu akasirike kwa kuapa kwa uongo, kumchochea Mungu aharibu kazi ya mikono yako? **7** Kwa kuwa katika ndoto nyingi, kama ilivyo katika maneno mengi, kuna mvuke ubatili. Hivyo mwogope Mungu. **8** Unapomwona masikini akiteswa na kunyang'anywa haki na kutendewa vibaya katika jimbo lako, usishangae kama kwamba hakuna anaye fahamu, kwa sababu kuna watu katika mamlaka ambao hutazama, kuna hata walio juu yao. **9** Kwa nyongeza uzalishaji wa ardhi ni kwa kila mmoja, na mfalme mwenyewe huchukua uzalishaji kutoka mashambani. **10** Yeyote apendaye fedha hatatosheka na fedha, na yeyote apendaye utajiri mara zote hutaka zaidi. Huu pia ni mvuke. **11** Kadri mafanikio yanapoongezeka, ndivyo wanavyoongezeka watu wanaotumia. Kuna faida gani katika utajiri kwa mmiliki isipokuwa kuutazama kwa macho yake? **12** Usingizi wa mfanyakazi ni mtamu, kama anakula kidogo au sana, lakini utajiri wa mtu tajiri haumuruhusu yeye kulala vizuri. **13** Kuna jambo baya zaidi ambalo nimeliona chini ya jua: mali iliyowekwa akiba na mwenye nayo, inamsababishia taabu mwenyewe. **14** Wakati tajiri anapopoteza utajiri wake kwa bahati mbaya, mwana wake, ambaye amemzaa, habakiziwi chochote mikononi mwake. **15** Kama mtu azaliwavyo uchi kutoka tumboni mwa mamaye, vivyo hivyo ataondoka katika maisha haya akiwa uchi. Hachukui chochote kutoka katika kazi yake. **16** Jambo jingine baya kabisa, kama mtu alivyo kuja ni lazima aende vivyo hivyo. Hivyo ni faida gani mtu yeyote aipatayo katika kufanya kwa ajili ya upepo? **17** Wakati wa siku zake anakula gizani na anafedheheshwa sana na magonjwa na hasira. **18** Tazama, kile nilichokiona kuwa kizuri kufaaa ni kula na knywa na kufurahia faida kutoka katika kazi zetu zote, tuzifanyazo chini ya jua wakati wa siku za maisha haya ambayo Mungu ametupa. Kwa kuwa huu ni wajibu wa mtu. **19** Yeyote ambaye Mungu amempa mali na utajiri na uwezo wa kupokea sehemu yake na kufurahi katika kazi yake hii ni zawadi kutoka kwa Mungu. **20** Kwa kuwa mara kadhaa hakumbuki siku za maisha yake, kwa sababu Mungu anamfanya kuhangaika na mambo ambayo anafurahia kuyafanya.

Ecclesiastes 5:1

Nenda kule usikilize
Ni muhimu zaidi kwenda hekaluni kusikiliza na na kujifunza sheria ya Mungu ili kumtii Mungu kuliko kutoa sadaka lakini kuendelea kutenda dhambi dhidi ya Mungu.

Ecclesiastes 5:2

kuongea kwa mdomo wako
Kuweka ahadi au kiapo kwa Mungu.

Usiwe mwepesi sana ... usiufanye moyo wako uwe mwepesi sana
Misemo hii miwili inamaanisha kitu kimoja.

maneno yako yawe machache
"usiseme sana"

Ecclesiastes 5:4

kwa kuwa Mungu hafurahii wapumbavu
Tabia moja ya mpumbavu nikuweka ahadi au viapo ambazo hawana mpango wakutimiza.

Ecclesiastes 5:6

Usiuruhusu mdomo wako kusababisha mwili wako kutenda dhambi
"Usiruhusu kile unenacho kikusababishe utende dhambi"

kwa nini kumfanya Mungu ...mikono
"Itakuwa upumbavu kumfanya Mungu akasirike ... mikono

aharibu kazi ya mikono yako
"aharibu kila kitu ufanyacho"

generated on Tue Oct 24 10:45:40 2023

Kwa kuwa katika ndoto nyingi, kama ilivyo katika maneno mengi, kuna mvuke ubatili
"Kuzidisha maneno haiipi umbo, kama vile kuwa na ndoto nyingi haizifanyi kuwa kweli zaidi."

Ecclesiastes 5:8

masikini akiteswa na kunyang'anywa
"watu kuwatesa watu masikini na kuwaibia"

haki na kutendewa vibaya
Hii inamaanisha aina ya matendo ambayo watu wanastahili. "kutendwa sawa."

usishangae
"usishtuke"

kuna watu katika mamlaka
"kuna watu wenye mamlaka"

hata walio juu yao
Kuna wanaume wengine wana utawala juu ya wanaume walio kwenye madaraka. "wanaume walio na mamlaka zaidi yao"

uzalishaji wa ardhi
"chakula ambacho ardhi inazalisha"

Ecclesiastes 5:10

Huu pia ni mvuke
Kama vile mvuke hauna umbo, vivyo hivo hakuna kuridhika katika kutamani pesa.

Kadri mafanikio yanapoongezeka
"Kadri mtu anavyofanikiwa"

ndivyo wanavyoongezeka watu wanaotumia
Maana zinazowezekana ni 1) "ndivyo mtu anavyotumia pesa zaidi" au 2) "ndivyo pia watukuwepo watu zaidi wakutumia utajiri wake."

Kuna faida gani katika utajiri kwa mmiliki isipokuwa kuutazama kwa macho yake?
"Faida pekee ambayo mmiliki alionao kutokana na utajiri wake ni kwamba anaweza kuutazama tu"

Ecclesiastes 5:12

Usingizi wa mfanyakazi ni mtamu
mtu ambaye anafanya kazi nzuri au ya ukweli anaweza kuridhika akijua alifanya kazi nzuri bila kujali malipo.

kama anakula kidogo au sana
"kama anakula chakula kidogo au chakula kingi"

haumuruhusu yeye kulala vizuri
mtu tajiri haridhiki na utajiri wake. Anabaki macho usiku akiwaza pesa zake. "humweka macho usiku"

Ecclesiastes 5:13

mali iliyowekwa akiba na mwenye nayo
"mwenye mali anatunza utajiri"

kwa bahati mbaya
Maana zinazowezekana ni 1) "kupitia bahati mbaya" au 2) "kwa makubaliano mabovu ya kibiashara."

mwana wake ... habakiziwi chochote mikononi mwake
Hapa usemi "mikononi mwake" inamaanisha umiliki. "haachi mali kwa ajili ya mwana wake"

Ecclesiastes 5:15

mtu azaliwavyo uchi ... ataondoka katika maisha haya akiwa uchi
Kwa kuongezea na kutokua na nguo, neno"uchi" hapa linasisitiza kuwa watu wanazaliwa bila kitu chochote. "mtu yu uchi na hamiliki kitu anapozaliwa ...ataondoka maisha haya kwa njia vivyo hivyo.

ataondoka katika maisha haya
"atakufa"

Hachukui chochote
"hachukui chochote mkononi mwake"

kama mtu alivyo kuja ni lazima aende vivyo hivyo
Hii inamaanisha kuzaliwa na kufa kwa mtu na inaashiria wazo sawa na mstari uliopita.

Hivyo ni faida gani mtu yeyote aipatayo katika kufanya kwa ajili ya upepo?
Mwandishi anatumia swali hili kusisitiza wazo lake kuwa hakuna faida kufanya kazi kwa ajili ya upepo. "Hakuna anayepata faida yoyote kwa kufanyia kazi upepo."

kufanya kwa ajili ya upepo
Maana zinazowezekana ni 1) "kujaribu kuushika upepo" au 2) "kufanyia kazi pumzi apumuayo"

Wakati wa siku zake anakula gizani
Hapa neno "giza" linamaanisha hali ya huzuni. Maana zinazowezekana ni 1) "Wakati wa maisha yake anakula kwa kuomboleza" au 2) "Maisha yake anaishi kwa kuomboleza"

na anafedheheshwa sana na magonjwa na hasira
"na kuteseka sana, kwa kuugua na hasira"

Ecclesiastes 5:18

Tazama
"kuwa makini" au "sikiliza"

kile nilichokiona kuwa kizuri kufaaa
Hapa maneno "kizuri" na "kufaa" zinamaana moja. Ya pili inakazia maana ya ile ya kwanza. "kile nilichokiona kuwa bora zaidi kufanya."

generated on Tue Oct 24 10:45:40 2023

wakati wa siku za maisha haya ambayo Mungu ametupa
"kadri Mungu atakavyo turuhusu kuishi"

wajibu wa mtu
Maana zinazowezekana ni 1) "dhawabu ya mtu" au 2) "fungu la mtu maishani"

Ecclesiastes 5:19

mali na utajiri
Maneno haya mawili yana maana moja. Yanamaanisha pesa na vitu ambavyo anaweza kununua kwa pesa.

kupokea sehemu yake na kufurahi katika kazi yake
Hii inaonesha uwezo wa kuridhika na mtu kufurahia kazi yake.

hakumbuki
Ambaye hakumbuki ni mtu ambaye Mungu amempa zawadi.

siku za maisha yake
"vitu vilivyotokea wakati wa maisha yake.

kuhangaika
"kushughulika"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Kuna ubaya ambao nimeuona chini ya jua, na ni mbaya kwa watu. **2** Mungu anaweza kumpa mtu mali na utajiri na heshima kwa kiasi kwamba hakosi chochote anachokitamani mwenyewe, lakini kisha hampi uwezo wa kukifurahia. Badala yake mtu mwingine hutumia vitu vyake. Huu ni mvuke, teso baya. **3** Kama mtu akizaa watoto mia moja na kuishi miaka mingi, ili kwamba siku za miaka yake ni nyingi, lakini kama moyo wake hautosheki kwa mema na hazikwi kwa heshima, kisha ninasema kwamba, mtoto aliyezaliwa akiwa amekufa ni bora kuliko alivyo. **4** Hata mtoto huyo amezaliwa bila faida na anapita katika giza, na jina lake linabaki limefichika. **5** Ingawa mtoto huyu haoni jua au kujua kitu chochote, ana pumziko ingawa mtu huyo hakupumzika. **6** Hata kama mtu akiishi miaka elfu mbili lakini hajifunzi kufuraia vitu vizuri, aenda sehemu moja kama mtu yeyote yule. **7** Ingawa kazi yote ya mtu ni kujaza mdomo wake, ila hamu yake haishibi. **8** Hakika ni faida gani aliyo nayo mwenye hekima kuliko mpumbavu? Ni faida gani aliyo nayo masikini hata kama anajua jinsi ya kutenda mbele ya watu? **9** Ni bora kuridhika na kile ambacho macho hukiona kuliko kutamani kile ambacho hamu isiyo tulia inatamani, ambayo pia ni mvuke na kujaribu kuuchunga upepo. **10** Chochote ambacho kimekuwepo, tayari kimekwisha kupewa jina lake, na vile mtu alivyo ni kama tayari amekwisha fahamika. Hivyo imekuwa haifai kugombana na yule ambaye ni muhukumu mkuu wa wote. **11** Maneno mengi ambayo yanaongelewa, ndivyo yasiyo na maana yanaongezeka, kwa hiyo ni faida gani iliyopo kwa mwanadamu? **12** Kwa kuwa ni nani ajuaye nini kilicho kizuri kwa mtu katika maisha yake wakati wa ubatili wake, siku zilizo hesabika ambazo kwa hizo anapita kama kivuri? Ni nina anayeweza kumwambia mtu kile kitakacho kuja chini ya jua baada ya kupita?

Ecclesiastes 6:1

ni mbaya kwa watu
"inasababisha ugumu kwa watu"

mali na utajiri
Maneno haya mawili yana maana moja. Yanamaanisha pesa na vitu ambavyo anaweza kununua kwa pesa.

hakosi chochote
"ana kila kitu"

Mungu ... hampi uwezo wa kukifurahia
Kukusanya utajiri na mali na kushindwa kuufaidi ni bure.

Huu ni mvuke, teso baya
Mtu kutoweza kufaidi mali yake ni teso baya au laana.

Ecclesiastes 6:3

akizaa watoto mia moja
"akizaa watoto 100"

kuishi miaka mingi, ili kwamba siku za miaka yake ni nyingi
Misemo hii miwili inamaanisha kitu kimoja na imeunganishwa kuleta msisitizo.

moyo wake hautosheki kwa mema
"haridhika na vitu vizuri"

hazikwi kwa heshima
Maana zinazowezekana ni 1)"hakuna atakayemzika" au 2) "hakuna atakayemzika vizuri"

Hata mtoto huyo amezaliwa bila faida
"mtoto wa hivyo amezaliwa bure"

anapita katika giza
Hapa neno "giza" linaweza kumaanisha kati ya dunia ya wafu au kitu ambacho ni kigumu kuelewa. "anakufa bila kuelewa"

jina lake linabaki limefichika
"hakuna ajuaye jina lake"

Ecclesiastes 6:5

ana pumziko ingawa mtu huyo hakupumzika
Mtoto ambaye hakuzaliwa hapitia taabu, anabaki katika mapumziko. wakati mtu aliyeishi miaka mingi bila kuridhika anakosa pumziko.

Hata kama mtu akiishi miaka elfu mbili
Hii ni kukuza neno kuonesha kuwa haijalishi ni muda gani mtu ataishi kama hatafurahia vitu vizuri maishani.

miaka elfu mbili
"miaka 2000"

lakini hajifunzi kufurahia vitu vizuri
Hili ndilo lengo, kuwa mtu anapaswa kufaidi vitu vizuri kutoka katika maisha.

Ecclesiastes 6:7

kujaza mdomo wake
"kuweka chakula mdomoni mwake" au "kula"

hamu yake haishibi
"haridhishi hamu yake"

generated on Tue Oct 24 10:45:40 2023

ni faida gani aliyo nayo mwenye hekima kuliko mpumbavu?
Hekima ya mtu mwenye hekima haimfanyi kuwa na starahe za ziada. "mtu mwenye hekima hada nafuu juu ya mpumbavu."

Ni faida gani aliyo nayo masikini hata kama anajua jinsi ya kutenda mbele ya watu?
"Mtu masikini hana nafuu hata kama anajua kutenda mbele ya watu wengine."

Ecclesiastes 6:9

kile ambacho macho hukiona
Mtu anaweza kuona vitu kwa sababu tayari anavyo. "kile ambacho mtu anacho"

kutamani kile ambacho hamu isiyo tulia inatamani
Hii inamaanisha vitu ambavyo mtu anatamani ila hana. "kutamani kile ambacho hana"

mvuke na kujaribu kuuchunga upepo
Mwalimu anasema kwamba vitu ambavyo watu hufanya ni kama kujaribu kuushika upepo au kuuzuia upepo kupuliza.

Chochote ambacho kimekuwepo
"Watu tayari wameshavipatia majina vitu vilivyopo"

vile mtu alivyo ni kama tayari amekwisha fahamika
"watu tayari wanajua vile binadamu alivyo"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Jina zuri ni bora kuliko manukato ya gharama, na siku ya kufa ni bora kuliko siku ya kuzaliwa. **2** Ni bora kwenda kwenye nyumba ya maombolezo kuliko nyumba ya karamu, kwa kuwa maombolezo huja kwa watu wote wakati wa mwisho wa uhai, kwa hiyo watu wanaoishi ni lazima waweke hili moyoni. **3** Huzuni ni bora kuliko kicheko, kwa kuwa baada ya uso wa huzuni huja furaha ya moyo. **4** Moyo wa mwenye hekima uko katika nyumba ya maombolezo, lakini moyo wa wapumbavu uko katika nyumba ya karamu. **5** Ni bora kusikiliza maonyo ya mtu mwenye hekima kuliko kusikiliza wimbo wa wapumbavu. **6** Kwa kuwa kama mlio wa miiba chini ya chungu, ndivyo kilivyo kicheko cha wapumbavu. Huu pia ni mvuke. **7** kweli jeuri humfanya mtu mwenye hekima kuwa mpumbavu, na rusha huharibu moyo. **8** Ni heri mwisho wa jambo kuliko mwanzo; na watu wenye uvumilivu ni bora kuliko wenye majivuno rohoni. **9** Usikasirike haraka rohoni mwako, kwa sababu hasira hukaa katika mioyo ya wapumbavu. **10** Usiseme, "Kwa nini siku za zamani zilikuwa bora kuliko siku hizi?" Kwa kuwa sio kwa sababu ya hekima kwamba unauliza swali hili. **11** Hekima ni njema kama vitu vya thamani tunavyorithi kutoka kwa wazazi wetu. Inatoa faida kwa wale wanaoliona jua. **12** Kwa kuwa hekima hutoa ulinzi kama vile fedha inavyoweza kutoa ulinzi, lakini faida ya maarifa ni kwamba hekima humpa uhai kwa yeyote aliye nayo. **13** Tafakaria matendo ya Mungu: Ni nani awezaye kuimarisha chochote alichokipindisha? **14** Wakati nyakati vinakuwa njema, ishi kwa furaha katika hali hiyo, lakini wakati unapokuwa mbaya, tafakari hili: Mungu ameruhusu hali zote ziwepo, Kwa sababu hii, hakuna mwanadamu yeyote atakaye fahamu chochote kinacho kuja baada yake. **15** Nimeona mambo mengi katika siku zangu za ubatili. Kuna watu wenye haki ambao wanaangamia licha ya kwamba wana haki, na kuna watu waovu wanaoishi maisha marefu licha ya kwamba ni waovu. **16** Usiwe mwenye haki katika macho yako mwenyewe. Kwa nini kujiharibu mwenyewe? **17** Usiwe mwovu sana au mpumbavu. Kwa nini ufe kabla ya wakati wako? **18** Ni vyema kwamba ushike hekima hii, na kwamba usiache haki iende zake. Kwa kuwa mtu amchae Mungu atatimiza ahadi zake zote. **19** Hekima ina nguvu ndani ya mwenye hekima, zaidi ya watawala kumi katika mji. **20** Hakuna mtu mwenye haki juu ya nchi anayefanya mema na hatendi dhambi. **21** Usisikilize kila neno linaongelewa, kwa sababu unaweza kusikia mtumishi wako anakulaani. **22** Vivyo hivyo unafahamu mwenyewe ndani ya moyo wako umewalaani wengine mara kadhaa. **23** Haya yote nimeyathibitisha kwa hekima. Nikasema, "nitakuwa mwenye hekima," lakini zaidi ambavyo ningekuwa. **24** Hekima i mbali na kina sana. Ni nani awezaye kuipata? **25** Nikageuza moyo wangu kujifunza kuchunguza na kutafuta hekima na ufafanuzi wa ukweli, na kufahamu kwamba ubaya ni ujinga na kwamba upumbavu ni wazimu. **26** Nikapata kufahamu kwamba uchungu kuliko kifo, ndivo alivyo mwanamke yeyote ambaye moyo wake umejaa mitego, na nyavu, na ambaye mikono yake ni minyororo. Yeyote ampendezaye Mungu ataponyoka kutoka kwake, lakini mwenye dhambi atachukuliwa naye. **27** "Tafakari kile nilichovumbua," asema Mwalimu. "Nimekuwa nikiongeza uvumbuzi mmoja hadi mwingine ili kwamba nipate ufafanuzi wa ukweli. **28** Hii ndiyo bado natafuta, lakini bado sijapata. Sikupata mwanamme mmoja mwenye haki miongoni mwa elfu, lakini sikupata mwanamke miongoni mwa wale wote. **29** Nimegundua hili: kwamba Mungu alimuumba binadamu akiwa mnyoofu, lakini wametoka katika hali ya unyofu wakitafuta magumu mengi.

Ecclesiastes 7:1

Jina zuri
"Sifa nzuri"

watu wanaoishi ni lazima waweke hili moyoni
Wanahitaji kuzingatia ni aina gani ya jina au sifa waliyonayo na watakayoacha wakifa. "wale walio hai wanapaswa kufikiri kwa makini kuhusu hili."

Ecclesiastes 7:3

uso wa huzuni
Hii inamaanisha kuwa na huzuni. "tukio linalomfanya mtu kuwa na huzuni"

furaha ya moyo
Hapa neno "moyo" linamaanisha mawazo na hisia ya mtu. Furaha inafafanua hali ya hisia ya kuwa mwenye furaha na amani . "kufikiri sawa"

Moyo wa mwenye hekima uko katika nyumba ya maombolezo
"Watu wenye hekima huwaza kwa makini kuhusu kifo"

lakini moyo wa wapumbavu uko katika nyumba ya karamu
"lakini mpumbavu anawazu tu jinsi ya kufurahi"

generated on Tue Oct 24 10:45:40 2023

nyumba ya maombolezo ... nyumba ya karamu
Misemo hii inamaanisha nini kinatokea katika sehemu hizi.

Ecclesiastes 7:5

maonyo ya mtu mwenye hekima
"watu wenye hekima wakikuonya"

kusikiliza wimbo wa wapumbavu
"kusikiliza wapumbavu wakiimba"

kama mlio wa miiba chini ya chungu, ndivyo kilivyo kicheko cha wapumbavu
"kicheko cha wapumbavu" kinalinganishwa na kuchomwa kwa miba ambayo ina kelele ila inateketea upesi.

Ecclesiastes 7:7

Kuchukua kwa nguvu (jeuri)
Hii ina maanisha kumlazimisha mtu kumpa pesa au vitu vingine vya dhamani mtu mwingine ili asimdhuru. Hii inadhaniwa kuwa kosa.

humfanya mtu mwenye hekima kuwa mpumbavu
Maana zinazowezekana ni 1) "humgeuza mtu mwenye hekima kuwa mpumbavu" au 2) "hufanya ushauri wa mwenye hekima kuonekana kama ushauri wa kipumbavu."

huharibu moyo
Hapa neno "moyo" inamaanisha akili. "huharibu uwezo wa mtu kuwaza na kuamua vizuri"

Ecclesiastes 7:8

watu wenye uvumilivu ni bora kuliko wenye majivuno rohoni
Hapo neno "rohoni" inamaanisha mwenedao wa mtu. "watu wenye subira ni bora kuliko watu wenye majivuno" au "tabia ya uvumilivu ni bora kuliko tabia ya majivuno"

Usikasirike haraka rohoni mwako
"Usiwe mwepesi wa hasira" au "Usiwe na hasira kali"

hasira hukaa katika mioyo ya wapumbavu
Hasira inalinganishwa na kitu kinachoishi ndani ya wapumbavu. "watu wapumbavu wamejaa hasira"

Ecclesiastes 7:10

Kwa nini siku za zamani zilikuwa bora kuliko siku hizi?
Mtu anauliza swali hili ili kulalamika kuhusu wakati wa sasa. "Vitu vilikuwa nafuu zamani kuliko sasa"

sio kwa sababu ya hekima kwamba unauliza swali hili
Mtu anayesema maneno haya halinganishi wakati wa sasa na wa zamani kwa mantiki, lakini kulingana na uelewa wake. "ungekuwa na hekima usingeuliza swali hili" au "kuuliza swali hili inaonesha kuwa hauna hekima"

Ecclesiastes 7:11

wale wanaoliona jua
"wale walio hai"

faida ya maarifa ni kwamba hekima humpa uhai
Maana zinazowezekana ni 1) mwandishi anatumia maneno "maarifa" na "hekima" kumaanisha kitu kimoja, au 2) "faida ya kujua hekima ni kwamba inakupa uhai."

humpa uhai kwa yeyote aliye nayo
Inayompa uhai ni hekima. Maarifa na hekima "humpa uhai" kwa njia tofauti. Kuchagua uwekezaji mwema, kuwa na marafiki wazuri, kuchagua hali nzuri ya kuishi kiafya, kuishi kwa amani na wengine ni baadhi ya njia amabvyo hekima "humpa uhai."

Ecclesiastes 7:13

Ni nani awezaye kuimarisha chochote alichokipindisha?
"Hakuna awezaye kunyoosha kitu alichokikunja."

Ecclesiastes 7:14

Wakati nyakati ni njema ... wakati nyakati ni mbaya
"Vitu vizuri vinapotokea ... vitu vibaya vinapotokea"

ishi kwa furaha katika hali hiyo
"uwe na furaha kuhusu vitu hivyo vizuri"

zote ziwepo pamoja
"zote ziwepo kwa wakati mmoja"

chochote kinacho kuja baada yake
Maana zinazowezekana ni 1) "chochote kitakachotokea siku za usoni" au 2) "chochote kitakachotokea duniani baada ya yeye kufa" au 3) "chochote kitakachotokea kwake baada ya kufa."

Ecclesiastes 7:15

licha ya kwamba wana haki
"hata kama wana haki"

mwenye haki katika macho yako mwenyewe
mwenye haki, hekima machoni mwako mwenyewe - Misemo hii miwili inamaanisha kitu kimoja na imeunganishwa kuleta msisitizo.

Usiwe mwenye haki
haki - "Usidhani una haki zaidi ya ambavyo ulivyo"

hekima machoni mwako
"mwenye hekima kwa mawazo yako"

Kwa nini kujiharibu mwenyewe?
Mwandishi anatumia swali kusisitiza kwamba kujiona una haki ni kujiangamiza. "Hakuna sababu ya kujiangamiza."

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 7:17

Kwa nini ufe kabla ya wakati wako?
"Hakuna sababu ya wewe kufa kabla ya unavyotakiwa"

ushike hekima hii
"jikabidi kwa hekima"

usiache haki iende zake
"usiache kujaribu kuwa mwenye haki" au "unapaswa kuendelea kujaribu kuwa mwenye haki"

atatimiza ahadi zake zote
"atafanya kila kitu ambacho Mungu anatarajia kwake"

Ecclesiastes 7:19

zaidi ya watawala kumi katika mji
Hekima inalinganishwa na watawala wengi wa miji. Hekima inaweza kumfanya mtu kuwa wa muhimu zaidi kuliko watawala wa miji.

anayefanya mema na hatendi dhambi
"anayefanya matendo mazuri na hatendi dhambi"

Ecclesiastes 7:21

kila neno linaongelewa
"kila kitu wanachosema watu"

unafahamu mwenyewe
"wewe mwenyewe unafahamu." Hapa "mwenywe" inatumika kusisitiza "unafahamu."

ndani ya moyo wako
"katika mawazo yako"

Ecclesiastes 7:23

Haya yote nimeyathibitisha
"Hivi vyote amabvyo nimekwisha andaki nimevithibitisha"

ilikuwa zaidi ambavyo ningekuwa
"ilikuwa zaidi ya uwezo wangu kuelewa"

mbali na kina sana
Hekima ilikuwa ngumu kushika. Wakati ulipokuwepo uelewa, ulikuwa mdogo. Ilihitaji utambuzi wa kina zaidi ya vile ambavyo mwandishi aliweza kupata. "ngumu kuelewa"

Ni nani awezaye kuipata?
Mwandishi anatumia swali hili kusisitiza ugumu wa kuelewa hekima. "Hakuna awezaye kuelewa."

Nikageuza moyo wangu
Hapa neno "moyo" inamaanisha akili. "Nikageuza mawazo yangu" au "nikakusudi"

Ecclesiastes 7:26

mwanamke yeyote ambaye moyo wake umejaa mitego na nyavu, na ambaye mikono yake ni minyororo
Mwandishi anasema mwanamke mshawishi ni kama mitego ambayo mwindaji anatumia kushika wanyama.

ambaye moyo wake umejaa mitego na nyavu
Hapa neno "moyo" linamaanisha mawazo na hisia. Huyu ni mwanamke ambaye anajali ya kwake tu. "anayetaka kumtega mtu"

mitego na nyavu
Maneno haya mawili yote yanaonesha njia ambazo watu wanategea wanyama. Anaendelea kufikiria njia za kuwatega wanaume ili wampe vitu.

mikono yake ni minyororo
Hapa neno "mikono" inamaanisha nguvu au mamlaka ya kuongoza. "ambaye hakuna awazaye kutoroka"

mwenye dhambi atachukuliwa naye
"atamkamata mwenye dhambi"

Ecclesiastes 7:27

nikiongeza uvumbuzi mmoja hadi mwingine
"kugundua kitu kimoja baada ya kingine"

ili kwamba nipate ufafanuzi wa ukweli
"ili niweza kufafanua maisha"

mwanamme mmoja mwenye haki miongoni mwa elfu
Mwanamme mmoja tu mwenye haki aliweza kupatikana kati ya wanaume 1,000. "1 mwenye haki kati ya wanaume 1,000"

mwanamke miongoni mwa wale wote
Hakuwepo mwanamke yeyote mwenye haki aliyepatikana katika kundi la wanawake 1,000.

Ecclesiastes 7:29

wametoka katika hali ya unyofu wakitafuta magumu mengi
Maana zinazowezekana ni 1) "wamefanya mipango mingi ya dhambi" au 2) "wamefanya maisha yao wenyewe kuwa magumu."

wametoka
Hapa waliotoka ni wanadamu.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Ni mtu gani mwenye hekima? Ambaye anafahamu matukio yana maana gani katika maisha? Hekima ndani ya mtu husababisha uso wake kung'ara, na ugumu wa uso wake hubadilika. **2** Ninakushauri kuitii amri ya mfalme kwa sababu ya kiapo cha Mungu cha kumlinda yeye. **3** Usiharakishe kuondoka mbele ya uwepo wake, na usisimame kuunga mkono jambo lisilofaa, kwa kuwa mfalme anafanya chochote anacho tamani. **4** Neno la mfalme hutawala, kwa hiyo ni nani atakaye mwambia, 'Unafanya nini? **5** Yeyote ashikaye amri za mfalme hukwepa madhara. Moyo wa mwenye hekima hutambua mwelekeo muafaka na muda wa kuenda. **6** Kwa kuwa kila jambo lina jibu sahihi, na wakati wa kujibu, kwa sababu taabu ya mtu ni kubwa. **7** Hakuna anaye fahamu kinacho fuata. Ni nani awezaye kumwambia nini kinacho kuja? **8** Hakuna mwenye uwezo juu ya roho aizuie roho; wala hana mamlaka juu ya siku ya kufa; wala hakuna kuruhusiwa katika vita vile; wala uovu hautamwokoa yule aliyeuzoea. **9** Mambo hayo yote nimeyaona, nikatia moyo wangu katika kila kazi iliyofanyika chini ya jua. Kuna wakati ambapo mtu mmoja anayo mamlaka juu ya mwenziwe kwa hasira yake. **10** Hivyo niliwaona wabaya wakizikwa hadharani. Waliondolewa mahali patakatifu na kuzikwa mahali waliposifiwa na watu katika mji walipokuwa wamefanya matendo maovu. Hii nayo haifai. **11** Wakati hukumu dhidi ya tendo ovu haihukumiwi haraka, hushawishi mioyo ya wanadamu kutenda ubaya. **12** Hata kama mwenye dhambi afanye uovu mara mia moja na bado aishi kwa muda mrefu, bado ninafahamu itakuwa vyema kwa wale wanao muheshimu Mungu, wanaouheshimu uwepo wake walio nao. **13** Lakini haitakuwa vyema kwa mtu mwovu; mkewe hatacheleweshwa. Siku zake kama kizuri kitowekacho upesi, kwa sababu hamuheshimu Mungu. **14** Kuna mvuke mwingine usio faa, jambo jingine linaofanyika juu ya dunia. Mambo hutokea kwa watu wenye haki kama yatokeavyo kwa watu waovu, na mambo hutokea kwa wenye haki kama yatokeavyo kwa waovu. Ninasema hili pia ni mvuke usiofaa. **15** Kwa hiyo nikapendekeza furaha, kwa sababu mtu hana jambo bora chini ya jua zaidi ya kula na kunywa na kuwa na furaha. furaha ndiyo itamfuata katika kazi zake kwa siku zote za maisha yake ambayo Mungu amempa chini ya jua. **16** Nikauweka moyo wangu kufamu hekima na kufahamu kazi inayofanyika juu ya nchi, kazi ambayo inafanyika mara nyingi pasipo kufumba macho usiku au mchana. **17** Kisha nika tafakari matendo yote ya Mungu, na kwamba mtu hawezi kuelewa kazi inayofanyika chini ya jua. Bila kujali mtu anafanya kupata majibu, hatayapata. Ingawa mwenye hekima anaweza kuamini anajua, kitu kweli hajui.

Ecclesiastes 8:1

Ni mtu gani mwenye hekima? Ambaye anafahamu matukio yana maana gani katika maisha?
Mwandishi anauliza haya kama maswali yanayoongoza kutoa majibu katika yale atakayoyasema baadaye.

husababisha uso wake kung'ara
Hii inamaanisha kwamba uso wa mtu utaonesha kuwa ana hekima. "inaonekana usoni mwake"

ugumu wa uso wake
"muenekano wake usiopendeza"

Ecclesiastes 8:2

kiapo cha Mungu cha kumlinda yeye
"kiapo ulichoapa mbele za Mungu kumlinda"

Usiharakishe kuondoka mbele ya uwepo wake
Maana zinazowezekana ni 1) usiwe mwepesi kuondoka kimwili katika uwepo wake au 2) kubaki mwaminifu kwa Mfalme, usimuache kwa haraka kwa ajili ya mwingine.

Neno la mfalme hutawala
"Asemacho mfalme ni sheria"

ni nani atakaye mwambia
"hakuna awazaye kumwambia"

Unafanya nini?
"Haupaswi kufanya unachofanya."

Ecclesiastes 8:5

Moyo wa mwenye hekima hutambua
"moyo" unamaanisha mawazo. "Mtu mwenye hekima anatambua"

Ni nani awezaye kumwambia nini kinacho kuja?
Swali hili linasisitiza kuwa hakuna ajuaye kitakachotokea baadaye. "Hakuna awazaye kumwambia kinachokuja."

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 8:8

Hakuna aliye mtawala wa pumzi yake hata kuizuia pumzi ... hakuna aliye na nguvu juu ya siku yake ya mauti.
Kama vile ambavyo mtu hana uwezo wa kujizuia kupumua, mtu hawezi kuendelea kuishi pale muda wake wa kufa ukifika.

uovu hautawasaidia wale amabao ni watumwa wake
Mwandishi anazungumzia uovu kana kwambani mkuu aliye na watumwa.

nimetia moyo wangu
"Nikusudia" au "Niliamua"

kila aina ya kazi ambayo inafanywa
"kila aina ya kazi ambayo watu hufanya"

Ecclesiastes 8:10

wabaya wakizikwa hadharani
Watu waovu waliokufa walipewa mazishi ya heshima. Inaashiria kuwa miili yao ilipaswa kutupwa katika rundo lililokataliwa la mji au kitu kama hicho. "watu wanawazika waovu hadharani"

Waliondolewa mahali patakatifu na kuzikwa mahali waliposifiwa na watu
"Watu waliwatowa kutoka eneo takatifu na kuwazika na kuwasifu"

Wakati hukumu dhidi ya tendo ovu halihukumiwi haraka
"Wakati watu katika madaraka hawatoi upesi hukumu dhidi ya tendo la uovu"

hushawishi mioyo ya wanadamu
Hapa neno "moyo" linamaanisha mapenzi. "humshawishi binadamu"

Ecclesiastes 8:12

mara mia moja
"Mara 100"

itakuwa vyema kwa wale wanao muheshimu Mungu
"maisha yataenda vyema kwa wale wanaomheshimu Mungu"

wanao mheshimu Mungu, wanaouheshimu uwepo wake
Misemo hii miwili ina maana moja na imeunganishwa kwa ajili ya msisitizo.

maisha yake hayatarefushwa
"Mungu hatarefusha maisha yake"

Siku zake kama kivuli kitowekacho
Maana zinazowezekana ni 1) mwandishi analinganisha urefu wa maisha mtu muovu na kivuli kinachopita upesi au 2) ubora au furaha ya maisha hutoweka kama mtu muovu, hakuna kitu dhabiti katika maisha yake.

Ecclesiastes 8:14

Kuna mvuke mwingine usio faa
"kutokuwa na maana" au "ubatili". Vitu vinatokea ila havipaswi. Kama vile vitu vizuri kuwatokea watu waovu na vitu vibaya kuwatokea watu wema.

jambo jingine linaofanyika juu ya dunia
"kitu kingine ambacho watu wanafanya duniani"

kwa siku zote za maisha yake ambayo Mungu amempa
"kadri Mungu anavyomruhusu kuishi"

Ecclesiastes 8:16

Nikauweka moyo wangu
"Nikusudia" au "Niliamua"

kazi inayofanyika juu ya nchi
"kazi ambayo watu wanafanya duniani"

pasipo kufumba macho
"bila kulala"

kazi inayofanyika chini ya jua
Maana zinazowezekana ni 1) "kazi ambayo Mungu anafanya chini ya jua" au 2) "kazi ambayo Mungu anaruhusu watu kufanya chini ya jua"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kwa kuwa nilifikiri haya yote katika akili zangu kufahamu kuhusu watu wenye haki na wenye hekima na matendo yao. Wote wako katika mikono ya Mungu. Hakuna anayefahamu kama upendo au chuki itakuja kwa mtu. **2** kila mmoja ana mwisho sawa. Mwisho sawa una subiria watu wenye haki na waovu, wema, walio safi na wasio safi, yeye atoaye dhabibu na yule asiye dhabihu. Kama vile watu wema watakufa wenye dhambi nao watakufa vivyo hivyo. kama vile yule anayeapa atakavyo kufa, vivyo hivyo mtu yule aogopaye kuweka kiapo naye atakufa. **3** Kuna mwisho mwovu kwa kila kitu kinachofanyika chini ya jua, na mwisho kwa kila mtu. Moyo wa mwanadamu umejaa uovu, na wazimu uko katika mioyo yao wakati wanaishi. Hivyo baada ya hilo wanaenda kwa wafu. **4** Kwa kuwa yeyote anayeungana na wote walio hai kuna tumaini, kama vile mbwa aliye hai ni bora kuliko simba aliye kufa. **5** Kwa kuwa watu walio hai, lakini walio kufa hawajui chochote. Hawana tena tuzo yeyote kwa sababu kumbukumbu yao imesahaulika. **6** Upendo wao, chuki na wivu vimekatiliwa mbali muda mwingi. Hawatapata sehemu katika kitu chochote kinachofanyika chini ya jua. **7** Nenda zako, kula mkate wako kwa furaha, na kunywa mvinyo wako na moyo wa furaha, kwa kuwa Mungu huruhusu kusherehekea kazi njema. **8** Nguo zako ziwe nyeupe siku zote, na kichwa chako kipake mafuta. **9** Ishi kwa furaha na mwanamke umpendaye siku zako zote za maisha yako ya ubatili, siku ambazo Mungu amekupatia chini ya jua wakati wa siku zako za ubatili. Hiyo ni thawabu kwa ajili ya kazi yako chini ya jua. **10** Chochote mkono wako unakifanya, kifanye kwa nguvu zako kwa sababu hakuna kazi, au ufafanuzi au ujuzi au hekima katika Sheol, unapoenda. **11** Nimeona baadhi ya vitu vyakuvutia chini ya jua: Mashindano hayatokani na watu wenye mbio. Vita havitokani na watu imara. Mkate hautokani na watu wenye busara. Mali hazitokani na watu wenye ufahamu. Kibali hakitokani na watu wenye ujuzi. Badala yake muda na bahati huwaathiri wao wote. **12** Kwa kuwa hakuna anaye fahamu wakati wake wa kufa, kama vile samaki wanaswavyo katika nyavu ya kifo, au kama vile ndege akamatwavyo katika mtego. Kama wanyama wanadamu wamefungwa katika nyakati mbaya ambazo ghafla huwaangukia. **13** Pia nimeona hekima chini ya jua kwa namna ambayo kwangu ilionekana kubwa. **14** Kulikuwa na mji mdogo na watu wachache ndani yake, na mfalme mkuu akaja kinyume na mji huo na akauzingira na akajenga mahandaki kwa ajili ya kuushambulia. **15** Na katika mji kulikuwa na masikini, mtu mwenye hekima, ambaye kwa hekima yake aliuokoa mji. Ila baadaye aliye mkumbuka yule masikini. **16** Hivyo, nikasema, "Hekima ni bora kuliko nguvu, lakini hekima ya mtu masikini hudharauliwa, na maneno yake hayasikilizwi." **17** Maneno ya watu wenye hekima yaliongewa polepole yanasikiwa vizuri kuliko makelele ya mtawala yeyote miongoni mwa wapumbavu. **18** Hekima ni bora kuliko silaha za vita, lakini mwenye dhambi mmoja anaweza kuharibu mazuri mengi.

Ecclesiastes 9:1

nilifikiri haya yote katika akili yangu
"Niliwaza kwa kina sana kuhusu haya yote"

Wote wako katika mikono ya Mungu
Hapa neno "wote" inamaanisha "wenye haki na watu wenye hekima" pamoja na "matendo yao"

mikono ya Mungu
Hapa neno "mikono" linamaanisha nguvu na mamlaka. "chini ya umiliki wa Mungu"

Ecclesiastes 9:2

watu wenye haki na waovu
x

walio safi na wasio safi
x

yeye atoaye dhabibu na yule asiye dhabihu
x

Kama vile watu wema ... wenye dhambi nao watakufa vivyo hivyo
x

yule anayeapa ... vivyo hivyo mtu yule aogopaye kuweka kiapo
x

Ecclesiastes 9:3

kila kitu kinachofanyika
"kila kitu amabacho watu hufanya"

mwisho mmoja
hapa neno "mwisho" linamaanisha kifo.

Mioyo ya wanadamu imejaa uovu, na wazimu uko katika mioyo yao
Hapa neno "mioyo" linamaanisha mawazo na hisia. "Wanadamu wamejaa uovu, na fikra zao ni wazimu"

wanaenda kwa wafu
"wanaenda sehemu ya wafu" au "wanakufa"

generated on Tue Oct 24 10:45:40 2023

Ecclesiastes 9:4

kumbukumbu yao imesahaulika
"watu huwasahau"

Ecclesiastes 9:6

chochote kinachofanyika chini ya jua
"chochote ambacho watu hufanya chini ya jua"

kula mkate wako kwa furaha, na kunywa mvinyo wako na moyo wa furaha
Misemo hii miwili inamaana za kufanana na inasisitiza umuhimu wa kufurahia mambo ya msingi ya maisha.

kula mkate wako kwa furaha
"furahia chakula chako"

kunywa mvinyo wako na moyo wa furaha
Hapa neno "moyo" linamaanisha hisia. "kunywa mvinyo kwa furaha"

Nguo zako ziwe nyeupe siku zote, na kichwa chako kipake mafuta
Kuvaa nguo nyeupe na kupaka kichwa mafuta zilikuwa ishara ya furaha na kusherehekea.

kichwa chako kipake mafuta
"pakaa kichwa chako mafuta"

Ecclesiastes 9:9

Ishi kwa furaha na mwanamke umpendaye
Mtu anapaswa kumpenda mke aliye naye. "Kwa sababu una mke umpendaye, ishi naye kwa furaha"

Chochote mkono wako utakachopata kufanya
"Chochote utakachoweza kufanya"

hakuna kazi, au ufafanuzi au ujuzi au hekima
"wafu hawafanyi kazi au kufafanua au kujua au kuwa na hekima"

Ecclesiastes 9:11

muda na bahati huwaathiri wao wote
"kinachotokea na kitakapotokea huwaathiri wote"

huwaathiri wao wote
Hapa maneno "wao wote" inamaanisha mbio, vita, mkate, utajiri, na upendeleo.

kama vile samaki ... kama ndege ... Kama wanyama, wanadamu
Kifo huwashika wanadamu wakati wasiotarajia, kama vile watu wanavyokamata wanyama wakati wasipotarajia.

katika nyakati mbaya ambazo ghafla huwaangukia
Maana zinazowezekana ni 1) "katika hali mbaya ambayo inawatokea ghafla" au 2) "kwa kifo kinachowapata ghafla."

Ecclesiastes 9:13

katika mji kulikuwa na masikini, mtu mwenye hekima
"katika mji, watu walimkuta mtu masikini mwenye hekima" au "mtu masikini, mwenye hekima aliishi katika mji"

Ecclesiastes 9:16

hekima ya mtu masikini hudharauliwa
Kwa sababu mtu huyu alikuwa masikini, watu hawakuutambua hekima yake, wala kumheshimu kwa hekima yake. "watu husharau hekima ya mtu masikini"

maneno yake hayasikilizwi
Watu waliacha kumsikiliza. "hawasikiliza kile anachokisema" au "hawachukui ushauri wake"

Ecclesiastes 9:17

yanasikiwa vizuri zaidi
"yanaeleweka vizuri zaidi"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Kama nzi walio kufa husababisha manukato kutoa harufu ya uozo, hivyo hivyo upumbavu kidogo
hushinda hekima na heshima. **2** Moyo wa mtu mwenye hekima huelekea kulia, lakini moyo wa mpumbavu
huelekea kushoto. **3** Wakati mpumbavu anapotembea barabarani, fikira zake zina upungufu, ikithibitisha
kwa kila mtu kwamba ni mpumbavu. **4** Kama jaziba za mtawala zikiinuka kinyume na wewe, usiache kazi
yako. Utulivu unaweza kutuliza ukatili mkubwa. **5** Kuna uovu niliouona chini ya jua, aina ya kosa ambalo
huja kutoka kwa mtawala: **6** Wapumbavu wanapewa nafasi za uongozi, wakati watu walio faulu wanapewa
nafasi za chini. **7** Nimewaona watumwa wakipanda farasi, na watu walio faulu wakitembea kama
watumwa juu ya ardhi. **8** Yeyote anayechimba shimo anaweza kutumbukia yake, na popote mtu
anayevunja ukuja, nyoka anaweza kumuuma. **9** Yeyote achongaye mwawe, anaweza kuumizwa nayo. Na
mtu achongaye mbao, anaweza kujihatarisha kwa hiyo. **10** Kama chuma bapa kisicho na makali, na mtu
hainoi, kisha ni lazima atumie nguvu nyingi, lakini hekima hutoa faida kwa ufaulu. **11** Kama nyoka akiuma
kabla hajafurahi, hivyo hakuna faida kwa mfurahishaji. **12** Maneno ya kinywa cha mtu mwenye hekima
yana huruma. Lakini midomo ya mpumbavu humumeza mwenyewe. **13** Kama maneno yanavyo anza
kutiririka mdomoni mwa mpumbavu, ujinga hutoka, na mwisho mdomo wake hutiririka wazimu mbaya. **14**
Mpumbavu huongeza maneno, lakini hakuna ajuaye kinachokuja. Ni nani ajuaye baada yake? **15** Jasho la
wapumbavu huwavaa wao, hivyo hawajui hata barabara ya kwenda mjini. **16** Ole wako ardhi kama mfalme
wako ni kijana mdogo, na kama viongozi wako huanza karamu ahsubuhi! **17** Lakini umebarikiwa ardhi
kama mfalme wako ni mwana wa waungwana, na kama vingozi wako hula wakati muafaka, kwa nguvu, na
sio kwa ulevi. **18** Kwa sababu ya uvivu paa huanguka. Na kwa sababu isiyo fanya kazi nyumba hupata ufa.
19 Watu huandaa chakula kwa kicheko, divai huleta furaha maishani, na fedha hutimiza hitaji kwa kila
kitu. **20** Usimlaani mfalme, hata katika akili, na usiwalaani wenye mali katika chumba chako cha kulala.
Kwa kuwa ndege wa angani inaweza kuchukua maneno yako. Chochote kilicho na mabawa kinaweza
kusambaza jambo.

Ecclesiastes 10:1

Kama nzi walio kufa ... hivyo hivyo upumbavu kidogo
Kama vile ambavyo nzi wanaweza kuharibu manukato, vivyo hivyo upumbavu unaweza kuharibu sifa ya mtu kwa hekima na heshima.

Moyo wa mtu mwenye hekima ... moyo wa mpumbavu
Hapa neno "moyo" inamaanisha akili na nia. "Jinsi mtu mwenye hekima anavyowaza ... jinsi mpumbavu anavyowaza"

huelekea kulia ... huelekea kushoto
Hapa maneno "kulia" na "kushoto" yanamaanisha yalio sawa na yasiyo sawa. "hufanya yaliyo sawa .. hufanya yasiyo sawa"

fikira zake zina upungufu
"ni mjinga"

Ecclesiastes 10:4

Kama jazba za mtawala zikiinuka kinyume na wewe
"kama mtawala akiwa na hasira na wewe"

Ecclesiastes 10:5

Wapumbavu wanapewa nafasi za uongozi
"Watawala wanawapa wapumbavu nafasi za uuongozi"

watu walio fanikiwa wanapewa nafasi za chini
"wanawapa nafasi za chini watu waliofanikiwa"

Ecclesiastes 10:8

Taarifa ya Jumla:
Kazi haikosi hatari.

anaweza kuumizwa nayo
"mawe hayo yanaweza kumuumiza"

Ecclesiastes 10:10

Taarifa ya Jumla:
Mithali kidogo

hekima hutoa faida kwa mafanikio
Mtu mwenye hekima angenoa bapa lake na asingelazimika kufanya kazi sana.

kabla hajafurahi
"kabla anayechezea nyoka hajamchamsha"

Ecclesiastes 10:12

Taarifa ya Jumla:
Mithali inaendelea.

generated on Tue Oct 24 10:45:40 2023

Maneno ya kinywa cha mtu mwenye hekima yana huruma
"Vitu ambavyo mtu mwenye hekima husema vina huruma"

midomo ya mpumbavu humumeza mwenyewe
Hapa neno "kumeza" inaashiria kuteketeza. "Vitu ambavyo mtu mpumbavu hunena humteketeza"

Ecclesiastes 10:13

Kama maneno yanavyo anza kutiririka mdomoni mwa mpumbavu
"Kama mpumbavu anavyoanza kuongea"

mwisho mdomo wake hutiririka wazimu mbaya
"anapomaliza kuonge, anaongea wazimu mbaya"

Mpumbavu huongeza maneno
"Mpumbavu huendelea kuongea"

hakuna ajuaye kinachokuja
Swali hili linasisitiza kuwa hakuna ajuaye kitakachotokea baadaye. "Hakuna awazaye kumwambia kinachokuja."

Ni nani ajuaye baada yake?
Mwandishi anauliza hili swali kusisitiza kuwa hakuna ajuaye kitakachotokea baadaye. "Hakuna ajuaye kitakachokuja baada yake."

Ecclesiastes 10:15

huwachosha
"huwasababisha kujisikia uchovu"

hata hawajui barabara ya kwenda mjini
Maana zinazowezeka ni 1) kwamba mtu mpumbavu anachoka sana kutokana na kufanya kazi sana hadi anashindwa kujua njia ya kwenda popote, au 2) kwamba mtu mpumbavu anachoka kutokana na kufanya kazi sana kwa sababu hajui ya kutosha kwenda nyumbani.

Ecclesiastes 10:16

Ole wako ardhi ... umebarikiwa ardhi
Katika mstari huu, mwandishi anazungumza na taifa kana kwamba ni mtu.

kama mfalme wako ni kijana mdogo
Hii inamaanisha kuwa mfalme hana uzoefu au hajapevuka kiakili. Lakini tafsiri zingine za kisasa zinatafsiri neno la Kihebrania kama "mtumishi"

huanza karamu ahsubuhi
Hii huashiria kuwa viongozi wanajali zaidi kuwa na wakati mzuri kuliko kuongoza taifa.

mfalme wako ni mwana wa waungwana
Hii huashiria kuwa mwana huyu amefundishwa vizuri na wakubwa wake katika desturi za kuwa mfalme mzuri.

Ecclesiastes 10:18

Kwa sababu ya uvivu paa huanguka
Mtu mvivu hawezi kuitunza nyumba kwa kawaida.

kwa sababu ya mikono isiyo fanya kazi
"kwa sababu ya mtu asiye fanya kazi"

Watu huandaa chakula kwa ajili kicheko
"Watu huandaa chakula kwa ajili ya kucheka"

divai huleta furaha maishani
"divai husaidia watu kufurahia maisha"

fedha hutimiza hitaji kwa kila kitu
Maana zinazowezekana ni 1) "fedha husaidia kila hitaji" au 2) "fedha husaidia kwa ajili ya chakula na divai."

Ecclesiastes 10:20

hata katika akili
"hata katika mawazo yako"

wenye mali katika chumba chako
"watu matajiri ukiwa chumbani mwako." Hii inamaanisha usiwalaani watu matajiri hata katika sehemu yako ya faragha ambapo hakuna yeyote atakayekusikia.

Kwa kuwa ndege wa angani ... kinaweza kusambaza jambo
Mistari hii miwili inamaanisha kitu kimoja na imeunganishwa kwa ajili ya msisitizo. Mwandishi unatumia sitiari ya ndege kusema kuwa watu watajua ulichosema kwa njia moja au nyingine.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Peleka mkate wako juu ya maji, kwa kuwa utaupata tena baada ya siku nyingi. **2** Shiriki mkate na watu saba, hata wanane kwa kuwa haujui ni majanga gani yanayo kuja juu ya nchi. **3** Kama mawingu yamejaa mvua, yanajivua yenyewe chini ya nchi. Na kama mti ukianguka kuelekea kusini au kuelekea kaskazini, popote mti unapoangukia papo hapo utabakia. **4** Yeyote autazamaye upepo yawezekana asipande, na yeyote atazamaye mawingu yawezekana asivune. **5** Kama usivyo jua njia ya upepo, wala vile ambavyo mtoto akuavyo tumboni, vivyo hivyo huwezi kuielewa kazi ya Mungu, aliye umba kila kitu. **6** Asubuhi panda mbegu yako; hadi jioni, fanya kazi kwa mikono yako kama inavyo hitajika kwa kuwa haujui ni ipi itafanikiwa, jioni au asubuhi, au hii au ile au zote zitakuwa nzuri. **7** Kweli nuru ni tamu, na ni kitu cha kufurahisha kwa ajili ya macho kuona jua. **8** Kama mtu akiishi miaka mingi, na aifurahie yote, lakina na afikiri juu ya siku zijazo za giza, kwa kuwa zitakuwa nyingi. Kila kitu kijacho ni mvuke unaoteketea. **9** Furahia kijana, katika ujana wako, na moyo wako ufurahie siku za ujana wako. fuatilia yale mema ya moyo wako, chochote kilicho mbele ya macho yako. Ingawa, fahamu kwamba MUngu atakuleta hukumuni kwa ajili ya vitu hivi vyote. **10** Ondoa hasira kutoka moyoni mwako, na usijali maumivu yoyote katika mwili wako, kwa sababu ujana na nguvu zake ni mvuke.

Ecclesiastes 11:1

Peleka mkate wako juu ya maji, kwa kuwa utaupata tena baada ya siku nyingi
Maana zinazowezekana ni 1) kuwa mtu anapaswa kuwa mkarimu na mali yake na kisha atapokea ukarimu kutoka kwa wengine (UDB), au 2) kuwa mtu anapaswa kuwekeza mali zake ng'ambo na atapata faida humo.

Shiriki mkate na watu saba, hata wanane
Maana zinazowezekana ni 1) kugawana mali zako na watu wengi, au 2) kuwekeza mali zako sehemu nyingi.

saba, hata wanane
"7, hata 8" au "wengi"

majanga gani yanayo kuja juu ya nchi
Hapa msemo "juu ya nchi" inamaanisha "duniani" au "katika jamii."

yanajivua yenyewe chini ya nchi
Hapa neno "nchi" inamaanisha "katika ardhi."

kuelekea kusini au kuelekea kaskazini
"katika upande wowote"

Ecclesiastes 11:4

Yeyote autazamaye upepo yawezekana asipande
Maana zinazowezekana ni 1) "Mkulima yeyote anayetilia maanani upepo hatapanda wakati upepo unapopuliza upande usiofaa" au 2) "Mkulima yeyote anayetilia maanani sana upepo hatapanda."

yeyote atazamaye mawingu yawezekana asivune
Maana zinazowezekana ni 1) "Mkulima yeyote anayetilia maanani mawingu hatavuna inapotaka kunyesha" au 2) "Mkulima yeyote anayetilia maanani sana mawingu hatavuna."

ambavyo mifupa ya mtoto ikuavyo
Maana zinazowezekana ni 1) "jinsi mtoto anavyokuwa" au 2) "jinsi mifupa ya mtoto inavyokua."

Ecclesiastes 11:6

kwa mikono yako
"endelea kufanya kazi"

jioni au asubuhi, au hii au ile
Misemo hii miwili inamaana moja na inasisitiza kuwa kazi ya mtu inaweza kufanikiwa, bila kujali ni muda gani aliifanya. "hata kama ni mbegu uliyoipanda asubuhi au mbegu uliyoipanda jioni."

nuru ni tamu
Hapa neno "nuru" inamaanisha kuweza kuona jua hivyo kuwa hai. "kuweza kuliona jua ni tamu" au "kuwa hai ni tamu."

kwa macho kuona jua
Msemo huu unamaana moja na usemi uliopita. "kwa mtu kuliona jua" au "kuwa hai."

aifurahie yote
Hapa neno "yote" inamaanisha miaka ambayo mtu yuko hai.

siku zijazo za giza
Hapa neno "giza" inamaanisha kifo. "atakuwa amekufa ziku ngapi."

kwa kuwa zitakuwa nyingi
Hapa "zitakuwa" inamaanisha "siku za giza." "kwa kuwa atakuwa amekufa siku nyingi zaidi ya zile atakavyokuwa hai au "kwa kuwa atakufa milele."

generated on Tue Oct 24 10:45:40 2023

Kila kitu kijacho
Maana zinazowezekana ni 1) "Kila kitu kinachotokea baada ya kifo" au 2) "Kila kitu kitakachotokea baadaye."

Ecclesiastes 11:9

Furahia kijana, katika ujana wako, na moyo wako ufurahie siku za ujana wako
Misemo hii miwili inamaanisha kitu kimoja na imeunganishwa kwa ajili ya msisitizo.

moyo wako ufurahie
Hapa neno "moyo" inamaanisha hisia. "uwe na furaha"

Fuatilia yale mema ya moyo wako
Hapa neno "moyo" inaweza kumaanisha akili au hisia. "Fuatilia vitu vizuri unavyotamani" au "Fuatilia vitu vyema ulivyokusudia kufuatilia"

chochote kilicho mbele ya macho yako
"Chochote unachoona na kutamani" au "chochote unachoona kinafaa"

Mungu atakuleta hukumuni kwa ajili ya vitu hivi vyote
"Mungu atakuwajibisha kwa matendo yako yote"

Ondoa hasira kutoka moyoni mwako
"Kataa kuwa na hasira"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Pia mkumbuke Muumba wako katika siku za za ujana, kabla ya siku za ugumu hazijaja, na kabla ya miaka haijafika utakapo sema, "Mimi sina furaha katika hizo," **2** fanya hivi kabla ya nuru ya jua na mwezi na nyota havijawa giza, na mawingu kurudi baada ya mvua. **3** Huo utakuwa wakati ambapo mlinzi wa ikulu atatetemeka, na wanaume imara wameinama, na wanawake wanao saga kukoma, kwa sababu ni wachache, na wale wanao chungulia dirishani hawaoni vizuri tena. **4** Huo utakuwa wakati ambao milango imefungwa katika mtaa, na mlio wa kusanga kukoma, wakati wanaume watasitushwa kwa mlio wa ndege, na wimbo wa sauti ya wasichana kukoma. **5** Utakuwa wakati ambapo watu wataogopa vilivyoinuka na hatari iliyoko barabarani, na wakati ambapo mlozi utachanua maua, na wakati panzi watakapokokotana wenyewe, na wakati ambapo hamu za asili zitakaposhindwa. Kisha mtu aenda katika nyumba yake ya milele na waombolezaji watelemka mitaani. **6** Mkumbuke Muumba wako kabla ya kamba ya fedha kukatwa, au bakuli ya dhahabu kupasuka, au gudulia kuvunjwa kwenye chemuchemi, au tororo la maji kuvunjika kisimani, **7** kabla mavumbi kurudia mahali yalipotoka, na roho kurudi kwa Mungu aliyeitoa. **8** Kama ukungu wa mvuke," asema mwalimu, kila kitu ni mvuke upoteao. **9** Mwalimu alikuwa na hekima na aliwafundisha watu maarifa. Alisoma na kuazimu na kutunga mithali nyingi katika mpangilio. **10** Mwalimu alitafuta kuandika kwa kutumia vithibitisho dhahiri, maneno ya kweli yaliyo wima. **11** Maneno ya watu wenye hekima ni kama mchokoo. Kama misumari ilivyogongomewa kwa undani, ndivyo yalivyo maneno ya mabwana katika mkusanyiko wa mithali zao, ambayo yamefundishwa na mchungaji mmoja. **12** Mwanangu kuwa makini na kitu zaidi, utengezaji wa vitabu vingi, ambacho hakina mwisho, na kusoma kwingi huleta uchovu mwilini. **13** Mwisho wa jambo baada ya kila kitu umesikika, ni kwamba ni lazima umche Mungu na kushika amri zake, kwa kuwa huu ndilo jukumu lote la mwanadamu. **14** Kwa kuwa Mungu ataleta kila tendo hukumuni, pamoja na kila kitu kilichofichika, kizuri au kibaya.

Ecclesiastes 12:1

mkumbuke
"kumbuka"

Mimi sina furaha katika hizo
Hapa neno "hizo" linamaanisha "miaka."

Ecclesiastes 12:3

Taarifa ya Jumla:
Mwandishi anaelezea nyumba ambayo matendo mbali mbali yanakoma. Hii inaonekana kuwa sitiari ya mwili wa binadamu unapozeeka.

wanawake wanao saga kukoma, kwa sababu ni wachache
"wanawake wanaosaga nafaka wanaacha kusaga nafaka kwa sababu ni wachache"

Ecclesiastes 12:4

Taarifa ya Jumla:
Mwandishi anaendeleza sitiari yake.

milango imefungwa katika mtaa
"watu walifunga milango iliyoelekea katika mtaa"

wakati wanaume watasitushwa kwa mlio wa ndege
"wakati sauti ya ndege itakapowashtua"

Ecclesiastes 12:5

Taarifa ya Jumla:
Mwandishi anaendeleza sitiari yake.

wakati ambapo hamu za asili zitakaposhindwa
"wakati ambapo watu hawatamani tena kile walichokuwa wanatamani kwa asili"

wakati ambapo mlozi utachanua maua
mti wa "mlozi" ni mti unaochanua wakati wa baridi na maua meupe.

mtu aenda katika nyumba yake ya milele
inamaanisha kifo.

waombolezaji watelemka mitaani
Maana zinazowezekana ni 1) waombolezaji wanaenda katika mtaa kuhudhuria mazishi, au 2) kwamba waombolezaji wanaenda mtaani kwenye nyumba ya mtu anayekaribia kufa.

Ecclesiastes 12:6

Mkumbuke
"kumbuka"

kabla ya kamba ya fedha kukatwa ... au tororo la maji kuvunjika kisimani
Mwandishi anafananisha kifo na vitu mbali mbali vilivyovunjika. Kifo kitavunja mwili ghafla kama watu wavunjavyo hivi vitu wakati wakivitumia.

generated on Tue Oct 24 10:45:40 2023

kamba ya fedha kukatwa
"mtu anakata kamba ya fedha"

bakuli ya dhahabu kupasuka
"mtu anapasua bakuli la dhahabu"

gudulia kuvunjwa
"Mtu anavunja gudulia"

torori la maji kuvunjika
"mtu anavunja torori la maji"

mavumbi kurudia aridhini
Hapa neno "mavumbi" inamaanisha mwili wa binadamu uliooza.

Ecclesiastes 12:8

kila kitu ni mvuke upoteao
"kila kitu kinadumu muda mfupi tu, kama mvuke unapotea."

kutafakari na kupanga
"aliwaza sana kuhusu na kupanga" au "aliwaza sana na kuandika chini"

Ecclesiastes 12:10

Maneno ya watu wenye hekima ... yamefundishwa na mchungaji mmoja
Mwandishi anamfananisha mwalimu anayetumia maneno yake kuelekeza watu na mchungaji anayetumia vifaa vyake kuongoza kundi lake.

Maneno ya watu wenye hekima ni kama mchokoo
"Watu wenye hekima wanatutia moyo kutenda, kama fimbo iliyochongoka inavyo watia hamasa wanyama kusogea.

Kama misumari ilivyogongomewa kwa undani, ndivyo yalivyo maneno ya mabwana katika mkusanyiko wa mithali zao
"Kama vile unavyoweza kuutegemea msumari uliozamishwa chini, ndivyo unaweza kutegemea mithali zilizoandikwa na watu wenye hekima."

maneno ya mabwana katika mkusanyiko wa mithali zao
"maneno ya wale ambao ni mahiri katika mikusanyiko ya mithali"

yamefundishwa na mchungaji mmoja
"ambayo mchungaji mmoja anafundisha"

Ecclesiastes 12:12

utengezaji wa vitabu vingi, ambapo hakuna mwisho
"watu hawatakoma kutengeneza vitabu vingi"

huleta uchovu mwilini
"humchosha mtu"

Ecclesiastes 12:13

Mwisho wa jambo
"hitimisho la mwisho la jambo"

baada ya kila kitu kusikika
"baada ya kusikia kila kitu"

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Book: Song of Solomon

Song of Solomon

Chapter 1

1 Wimbo ulio Bora, ambao ni wa Sulemani. Wanamke mdogo akizungumza na mpenzi wake **2** O, laiti ungenibusu na mabasu ya mdomo wako, kwa kuwa upendo wako ni bora kuliko mvinyo. **3** Mafuta yako ya upako yana manukato mazuri; jina lako ni kama marashi yaeleayo, hivyo wanawake wadogo wanakupenda. **4** Nichukuwe kwako, na tutakimbia. Mwanamke akizungumza mwenyewe Mfalme amenipeleka vyumbani mwake. Mwanamke akizungumza na mpenzi wake nina furuha; nina furahi kuhusu wewe; acha ni shereheke upendo wako; ni bora kuliko mvinyo. Ni halisi kwa wanawake wengine kupenda. Mwanamke akizungumza na wanawake wengine. **5** Mimi ni mweusi lakini mzuri, enyi mabinti wa wanaume wa Yerusalemu - mweusi kama hema za Kedari, muzuri kama mapazia ya Sulemani. **6** Usinishangae kwasababu ni mweusi, kwasababu jua limeniunguza. Wana wa mama yangu walikuwa na hasira juu yangu; walinifanya mtunzi wa mashamba ya mizabibu, lakini mshamba langu la mizabibu sijatunza. Wanamke akizungumza na mpenzi wake. **7** Niambie, wewe ninaye kupenda, wapi unalisha mifugo yako? Wapi unapumzisha mifugo yako mchana? Kwa nini niwe kama mtu anaye akangaika miongoni mwa mifugo ya marafiki zako? Mpenzi wake anamjibu **8** Kama haujui, uliye mzuri miongoni mwa wanawake, fuata nyayo za mifugo yangu, na ulishe watoto wako wa mbuzi karibu na hema za wachungaji. **9** Nina kulinganisha, mpenzi wangu, na farasi mzuri wakike miongoni mwa farasi wa magari ya Farao. **10** Mashavu yako ni mazuri na mapambo, shingo yako na mikufu ya madini. **11** Nitakufanyia mapambo ya dhahabu yaliochanganywa na fedha. Mwanamke akiongea mwenyewe. **12** Wakati mfalme akiwa amelala kitandani mwake, marashi yangu yakasambaza arufu. **13** Mpenzi wangu ni kwangu kama mkebe wa marashi unao lala usiku katika ya maziwa yangu. **14** Mpenzi wangu ni kwangu kama kifurushi cha maua ya hena katika mashamba ya mizabibu ya Eni Gedi. Mpenzi wake anazungumza naye **15** Ona, wewe ni mzuri, mpenzi wangu; ona, wewe ni mzuri; macho yako ni kama ya hua. Mwanamke anazungumza na mpenzi wake. **16** Ona, wewe ni mtanashati, mpenzi wangu, jinsi mtanashati. **17** Nguzo za nyumba yetu ni za matawi ya mierezi, na dari letu ni la matawi ya miberoshi.

Song of Solomon 1:1

Maelezo ya Jumla
Sehemu ya Kwanza ya kitabu yaanza 1:2.

Wimbo wa Nyimbo
"Wimbo ulio Bora" au Nyimbo iliyo Nzuri Sana"

ambao ni wa Sulemani
"unao muhusu Sulemani" au "ambao aliutunga"

mafuta yako ya upako
"Mafuta unayo paka mwilini mwako"

yana manukato mazuri
"yanukia vizuri"

jina lako ni kama marashi yaeleayo
Mwanamke anagundua kuwa mpenzi wake ana sifa nzuri. "jina lako ni zuri kama harufu ya mafuta mtu aliyo mimina

Nichukuwe nawe
"Ni lete pamoja nawe." Neno "wewe" la husu mpenzi

tutakimbia
Neno "tu" la husu mwanamke na mpenzi wake

kuhusu wewe
"kwasababu yako"

acha ni shereheke
"acha ni shereheke"

Ni halisi kwa wanawake wengine kukupenda
"Wote wanao kupenda wako sahihi"

Song of Solomon 1:5

Mimi ni mweusi lakini mzuri
"Ngozi yangu ni nyeusi, lakini bado ni mzuri"

mweusi kama hema za Kedari
Makabila ya kuhama hama ya Kedari yalitumia ngozi nyeusi ya mbuzi kujenga nyumba zao. Mwanamke analinganisha ngozi yake na hizi hema.

generated on Tue Oct 24 10:45:40 2023

mzuri kama mapazia ya Sulemani
Ana fananisha ngozi yake na mapazia mazuri Sulemani aliyo tengeneza ama kwa jumba lake au kwa ajili ya Hekalu.

limeniunguza
"kuchomwa"

Wana wa mama yangu
"Kaka zangu wa kambo." Hawa kaka zake labda walikuwa na mama mmoja kama huyu mwanamke lakini sie baba mmoja.

mtunzi wa mashamba ya mizabibu
"mtu aliye tunza shamba la mizabibu"

lakini shamba langu la mizabibu sijatunza
Mwanamke ana jilinganisha na shamba la mizabibu. "lakini sijaweza kujitunza mwenyewe."

Song of Solomon 1:7

unalisha mifugo yako
"kulisha mifugo yako"

unapumzisha mifugo yako
"wanapo lala mifugo yako"

Kwa nini niwe kama mtu anaye akangaika miongoni mwa mifugo ya marafiki zako?
"Niambie ili nisitange miongoni mwa mifugo ya rafiki zako ninapo kutafuta"

angaika
"anaye zunguka"

marafiki
"jamaa" au "wafanya kazi wenza"

Song of Solomon 1:8

fuata nyayo za mifugo yangu
"fuatisha nyuma ya mifugo"

nyayo
alama za kwato za mifugo kwenye ardhi

ulishe watoto wako wa mbuzi
"lisha watoto wa mbuz zako" au "acha mifugo yako ile"

Song of Solomon 1:9

Maelezo ya Jumla
Mpenzi wa mwanamke anaendelea kuzungumza

mpenzi wangu
"ninaye mpenda"

na farasi mzuri wakike miongoni mwa farasi wa magari ya Farao
Mpenzi ana mlinganisha mwanamke na farasi mzuri wa kike.

magari ya farasi ya Farao
"Farasi wa Farao wanao vuta magari"

yaliochanganywa na fedha
"na madoa ya fedha"

Song of Solomon 1:12

amelala kitandani mwake
"amekaa mezani mwake"

yakasambaza arufu
"yakatoa harufu yake nzuri"

nardo
mafuta watu wanayo tumia kufanya ngozi yao safi na nyororo.

Mpenzi wangu ni kwangu kama
"Kwangu mimi, mpenzi wangu ni kama"

lala usiku katikati ya maziwa yangu
"analala katikati ya maziwa yangu usiku kucha." Wanawake wanaweka kiasi kidogo cha manemane ya gharama kifuani mwao kuwapa harufu nzuri.

mua ya hena
maua kutoka jangwa dogo la miti watu walio tumia kama marashi

Song of Solomon 1:15

Ona
Neno "Ona" hapa la ongeza msisitizo kwa kinacho fuata.

macho yako ni kama ya hua
Hua ni ishara ya usafi, bila hatia, upole na upendo. "macho yako ni mapole na mazuri kama ya hua.

Song of Solomon 1:16

Ona
Neno "Ona" hapa la ongeza msisitizo kwa kinacho fuata.

mtanashati
"muonekano mzuri" au "mzuri" au "pendeza"

Nguzo za nyumba yetu ni za matawi ya mierezi
Mwanamke anaeleza msitu kama ni nyumba yao. "Matawi ya mti wa mierezi ni kama nguzo za nyumba yetu.

nguzo
mbao kubwa zinazo saidia nyumba yote

na boriti zetu ni matawi ya miberoshi
"na matawi ya miberoshi ni kama boriti zetu

boriti
vipande vya mbao vinavyo shikilia dari la nyumba

generated on Tue Oct 24 10:45:40 2023

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Chapter 2

1 Mimi ni ua katika tambarare, nyinyoro katika bonde. Mwanaume akizungumza naye **2** Kama nyinyoro miongoni mwa mimba, ndivyo wewe, mpenzi wangu, miongoni mwa mabinti wengine wote. Mwanamke akizungumza mwenyewe **3** Kama mti wa mpera ulivyo miongoni mwa miti ya misituni, ndivyo mpenzi wangu alivyo miongoni mwa wanaume. Nina kaa chini ya kivuli chake kwa furaha sana, na tunda lake ni tamu kwa ladha yangu. **4** Amenileta kwenye ukumbi wa maakuli, na bendera yake juu yangu ilikuwa upendo. Mwanamke akizungumza na mpenzi wake. **5** Ni uishe kwa keki za mizabibu na kuniuisha na mapera, kwa kuwa nimedhohofika na mapenzi. Mwanamke akizungumza mwenyewe **6** Mkono wake wakushuto upo chini ya kichwa changu, na mkono wake wa kulia wanikumbatia. Mwanamke akizungumza na wanawake wengine. **7** Ninataka muhaidi, mabinti wa Yerusalemu, kwa swala na paa wa porini, kwamba hamtavuruga mapenzi yetu hadi yatakapo isha yenyewe. Mwanamke akizungumza mwenyewe. **8** Sauti ya mpenzi wangu hiyo! O, huyu yuwaja, akiruka ruka juu milima, akiruka vilimani. **9** Mpenzi wangu ni kama swala au mtoto mdogo wa paa; angalia, amesimama nyuma ya ukuta wetu, akishangaa kupitia dirishani, akichungulia wavuni. **10** Mpenzi wangu alizungumza na mimi na kusema, "Amka, mpenzi wangu; mzuri wangu, twende pamoja nami. **11** Angalia, baridi imepita; mvua imeisha na kwenda. **12** Maua yametokeza juu ya nchi; wakati wa kupunguza matawi na kuimba kwa ndege umekuja, na sauti za hua zimesikika nchini kwetu. **13** Mti wa tini umepevusha tini zake za kijani, na mizabibu imestawi; yatoa marashi yake. Inuka, mpenzi wangu, mzuri wangu, na uje nami. **14** Hua wangu, katika miamba ya mawe, katika miamba ya siri ya mipasuko ya milima, acha nione uso wako. Acha nisikie sauti yako, kwa kuwa sauti ni tamu, na uso wako ni mzuri." Mwanamke akiongea mwenyewe **15** Wakamate mbweha kwa ajili yetu, mbweha wadogo wanao haribu shamba za mizabibu, kwa kuwa shamba la mizabibu limestawi. **16** Mpenzi wangu ni wangu, na mimi ni wake; anakula penye nyinyoro kwa raha. Mwanamke anaongea na mpenzi wake **17** Enenda zako, mpenzi wangu, kabla pepo za jioni hazija vuma na vivuli kutoweka. Nenda zako; kuwa kama ayala au mtoto mdogo wa paa katika milima mawe mengi.

Song of Solomon 2:1

Mimi ni ua katika tambarare
Mwanamke anajilinganisha na ua katika tambarare

Tambarale
Sehemu ya ardhi ambayo iko sawa, haina miti, na huota aina nyingi za majani na maua

Nyinyoro katika bande
Mwanamke anajilinganisha mwenyewe na nyinyoro katika bonde ni sawa na kujilinganisha mwenyewe na maua yaliyo katika tambarale

Nyinyoro
ua lenye harufu nzuri lililo na umbo kama tarumbeta

Bonde
Hii ina maana ya sehemu kubwa iliyo sawa katikati ya milima

kama nyinyoro ...mwananchi wangu
Mwanaume ana maanisha mwanamke huyo ni zaidi ya mzuri na wathamani kuliko wanawake wadogo wote, kama nyinyoro ni zaidi ya ua zuri na lenye thamani kuliko miiba yote ya porini iliyo lizunguka

Mpenzi wangu
Ona ilivyo tafsiriwa hii katika 1:9

Binti wa mwananchi wangu
"Wanawake wadogo wengine"

Song of Solomon 2:3

Kama mti wa mpera ... kijana mdogo
Kama mti wa mpera ni zaidi ya faraja na furaha zaidi ya miti yote msituni kwa hiyo mpendwa wa mwanamke ni zaidi ya faraja na furaha zaidi ya wanaume wadogo wote

Mti wa mpera
Mti unaozaa matunda madogo ya njano ambayo ni matamu sana

Nina kaa chini ya kivuli chake kwa furaha sana
Mwanamke anapata furaha na faraja akiwa karibu na mpendwa wake

Na tunda lake ni tamu kwa ladha yangu
Mwanamke analinganisha starehe anayo ipata kwa mpendwa wake na tunda tamu

Ukumbi wa maakuli
Ni chumba kikubwa ambapo watu hula mlo mkubwa na kufurahia kutembeleana

Na bendera yake
"bendera" ni kipande kikubwa cha nguo ambacho watu hupeperushwa juu mbele ya jeshi ili kuongoza na kuwapa ujasiri wanaume wengine

generated on Tue Oct 24 10:45:40 2023

Bendera yake juu yangu ilikuwa upendo
Mwanamke angeweza kuwa na wasiwasi wa kuingia ukumbi wa maakuli, lakini mapenzi ya mpendwa wake yalimuonesha njia na kumpa ujasiri wa kuingia. "lakini upendo wake uliniongoza nakunipa ujasiri kama bendera."

Song of Solomon 2:5

Ni uishe
"Nirudishie uwezo wangu" au "Nipatie nguvu"

Keki za mizabibu
"kwa kunilisha mikate iliyo tengenezwa na mizabibu iliyonata pamoja kama chapati" au "'kwa kunipa keki za mizabibu"

Ni nuishe kwa mapera
"nifadhili kwa kunipa mapera" au "nisaidie kwa kunipa mapera"

Kwakuwa nimedhohofika na mapenzi
"kwasababu mapenzi yangu yana nguvu sana hadi najiskia dhaifu."

Mkono wa kushoto ... mkono wa kulia
"mkono wa kushoto ... mkono wa kulia"

Wanikumbatia
"kunishikilia"

Song of Solomon 2:7

Mabinti wa Yerusalemu
"wanawake wadogo wa Yerusalemu"

Kwa swala na paa wa porini
Wanyama hawa wa porini wana aibu na uwoga, lakini waza uzoefu wa uhuru kabisa.

Swala
Wanyama wanafanana kabisa na hayala na wapo haraka, wembamba na wana aibu

Wa porini
"ambao wanaishi upande wa nchi"

Hatuta vuruga mapenzi yetu hadi yatakapoisha yenyewe
"hatuta jivuruga tukiwa katika mapenzi hadi yatakapo isha"

vuruga
"Ghasia" au "Usumbufu"

Song of Solomon 2:8

Oh, huyu yuwaja
Neno "Oh" hapa linaongea msisistizo kwa kile kinachofuata.

Akiruka ruka juu ya milima,akiruka vilimani
"akiruka juu ya milima , akikimbia haraka juu ya vilima ." Mpenzi anakimbia haraka na mwenye neema kama swala, hata juu ya ardhi mbaya ya milima na vilima.

Kama swala au mtoto mdogo wa paa
Mwanamka anamlinganisha mpenzi wake na swala au paa mdogo kwasababu yupo haraka, mzuri, na mwenye neema kama wanyama hawa.

Swala
Ona jinsi ilivyotafsiriwa "swala" katika 8:2

Mtoto mdogo wa paa
"paa mdogo" au "mwana mdogo wa hayala"

Tazama, amesimama
Neno "tazama" hapa linaonesha kwamba mwanamke ameona kitu cha kuvutia.

Nyuma ya ukuta wetu
"upande mwengine wa ukata wetu." Mwanamke yupo kwenye nyumba na mpenzi wake yupo njee ya nyumba.

akishangaa kupitia dirishani
"anatazama kupitia madirisha"

akichungulia wavuni
"anashangaa kupitia wavuni"

wavu
vipande virefu vya mbao mtu alivyo viunga pamoja ili kutengeneza mfuniko wa dirisha au mwingilio tofauti

Song of Solomon 2:10

Amka
"Nyanyuka juu"

mpenzi wangu
Ona jinsi ulivyo tafsiri 1:9

Angalia, baridi imepita
Neno "Angalia" hapa laongeza mkazo kwa linalo fuata.

mvua imeisha na kwenda
Katika Israeli, kunanyesha kipindi cha mvua tu.

Song of Solomon 2:12

Maua yametokeza
"Waeza ona maua" au "Watu wanaeza ona maua."

juu ya nchi
"katika nchi yote hii"

wakati wa kupunguza matawi
"majira ya watu kupunguza matawi"

generated on Tue Oct 24 10:45:40 2023

na kuimba kwa ndege
" na ndege kuimba"

sauti za hua zimesikika
"waeza sikia hua wakilia" au "watu waeza sikia sauti za hua"

mizabibu imestawi
"mizabibu imetoa maua" au "mizabibu ina maua"

yatoa
Neno "ya" linahusu kustawi kwa mizabibu.

marashi
"arufu nzuri"

Song of Solomon 2:14

Maelezo ya jumla:
Mpenzi wa mwanamke anaongea.

Hua wangu
Mpenzi wa mwanamke anamlinganisha mwanamke na hua kwasababu ana sura nzuri na sauti nzuri kama ya hua na kwasababu alikuwa awe naye katika sehemu ya mbali na watu kama hua anavyo ishi eneo la mbali na watu.

katika miamba ya mawe
"sehemu ya kujificha ya miamba." Miamba ni mipasuko mikubwa ya mawa ya milimani.

katika miamba ya siri ya mipasuko ya milima
"katika sehemu za siri za mporomoko wa mlima." Maneno haya yanaeleza sehemu ambayo mpenzi anataka kuona sura ya mwanamke

sura yako
"muonekano wako" au "ufumo wako" au "uonekanavyo"

Song of Solomon 2:15

mbweha
Hili ya weza kutafsiriwa kama "mbwa mwitu." Hawa wanyama wanaonekana kama mbwa wadogo na mara nyingi walitumika kwenye mashahiri ya mapenzi kuwakilisha wanaume vijana wenye shauku wanaoweza kumpumbaza binti.

yetu
Neno "yetu" la weza kumaanisha 1) mwanamke na mpenzi wake au 2) mwanamke na familia yake nzima.

mbweha wadogo
Mbweha wanazaa watoto wao majira ya masika mizabibu inapo chipua.

wanao haribu
"wanao vuruga" au "wanao angamiza." Mbweha na mbwa mitu wanaharibu mashamba ya mizabibu kwa kuchimba mashimo na kula mizabibu na mizaituni. Hii pia yaweza wakilisha wanaume vijana wanao haribu mabinti.

limestawi.
Hii yaweza wakilisha mwanawake mdogo aliye tayari kwa ndoa na kuzaa watoto. Ona jinsi ulivyo tafsiri hii 2:12

Song of Solomon 2:16

Mpenzi wangu ni wangu
"Mpenzi wangu ni sehemu yangu"

na mimi ni wake
"na mimi ni sehemu yake"

anakula
"ujishibisha" au "ula majani." Mwanamke anamlinganisha mpenzi wake na mnyama anaye kula mimea miongoni mwa nyinyoro, kama paa au ayala mdogo.

vivuli kutoweka
Mwanamke anaeleza vivuli kama vile vinakimbia wanga wa jua.

kama ayala au mtoto mdogo wa paa
Ona jinsi ulivyo tafsiri 2:8

ayala
aina ya mafano wa swala wenye pembe zilizo pinda

paa
swala wa kiume

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Chapter 3

1 Usiku katika kitanda changu nilikuwa na shauku ya yeye ni mpendaye; nilimtafuta, lakini sikumpata. **2** Nilisema binafsi, "Nitainuka na kwenda kupitia mji, kupitia mitaa na sokoni; nitamtafuta." Nilimtafuta, lakini sikumpata. **3** Walinzi walinipata walipo kuwa doria katika mji. Nikawauliza, "Mmemuona mpenzi wangu?" **4** Ni baada ya mda mfupi kupita nilipo wapita nikampata ninaye mpenda. Nilimshika na sikumuacha hadi nilipo mleta nyumbani mwa mama yangu, katika chumba cha yeye aliyenichukua mimba. Mwanamke akiongea na wanawake wengine. **5** Ninataka muape, mabinti wa wanaume waYerusalemu, kwa ayala na paa wa porini, kuwa hamtavuruga mapenzi yetu hadi yatakapo isha yenyewe. Mwanamke mdogo akizungumza mwenyewe **6** Nini hiyo inayo toka nyikani kama nguzo za moshi, umefukizwa manemane na ubani, pamoja na unga wote wa manukato unao uzwa na wafanya biashara? **7** Angalia, nikitanda cha Sulemani; mashujaa sitini wamekizunguka, wanajeshi elfu sitini wa Israeli **8** Wao ni wazoefu wa upanga na wanaujuzi wa vita. Kila mwanaume ana upanga wake pembeni yake, akijizatiti na maasi ya usiku. **9** Mfalme Sulemani akajijengea kiti cha kifalme cha kubebwa na mbao za Lebanoni. **10** Nguzo zake zilijengwa kwa fedha; nyuma kuliekwa dhahabu, na kiti kitambaa cha zambarau. Ndani mwake kulipambwa na upendo na mabinti wa wanaume wa Yerusalemu. Mwanamke mdogo akizungumza na wanawake wa Yerusalemu **11** Nenda nje, mabinti wa wanaume wa Sayuni, na mtazame mfalme Sulemani, akivikwa taji ambalo mamaye alimvika siku ya arusi yake, katika siku ya furaha ya maisha yake.

Song of Solomon 3:1

nilikuwa na shauku ya yeye ni mpendaye; nilimtafuta
Hii imerudiwa kwa mkazo.

nilimtafuta, lakini sikumpata
"nilikuwa nataka kuwa naye" au "nilikuwa na shauku naye"

nilikuwa na shauku ya yeye ni mpendaye
Ona jinsi ulivyo tafsiri "yeye nafsi yangu impendaye" 1:7

kwenda kupitia mji
"kutembea mjini"

kupitia mitaa na sokoni
Neno "sokoni" la ashiria eneo la katikati ya mji ambapo mitaa na barabara uja pamoja. Ni sehemu ambapo watu uuza vitu, eneo la bihashara, na sehemu watu wanakuja kunzungumza pamoja.

Nilimtafuta
"kumtafuta"

Song of Solomon 3:3

Walinzi
watu wenye wajibu wa kulinda mji usiku kuwa weka watu salama

walipo kuwa doria katika mji
"walio kuwa wakipita kwenye mji" au "walio kuwa wanatembea mjini

kitandani
"chumba walichokuwa wanalala"

yeye aliyenichukua mimba
"yeye aliye beba mimba na mimi" au "yeye aliye ni beba tumboni mwake" Hii ina maana ya mama yake.

Song of Solomon 3:5

Ninataka muape ... yatakapo isha
Ona jinsi ulivyo tafsiri 2:7

Song of Solomon 3:6

Maelezo ya Jumla
Hapa ni mwanzo wa Sehemu ya Tatu ya kitabu

Nini hiyo inayo toka nyikani
Kundi la watu wanao safiri kutoka nyikani kwenda Yerusalemu. Kwasababu nyikani iko chini ya bonde la Yordani na Yerusalemu iko juu ya milima, watu lazima waende juu kufikia Yerusalemu.

kama nguzo za moshi
Kwasababu watu walitimua vumbi sana walipo kuwa wakisafiri, vumbi lilionekana kama moshi kwa mbali.

umefukizwa manemane na ubani
"harufu nzuri ya moshi wa manemane na uvumba umeizunguka."

pamoja na unga wote wa manukato unao uzwa na wafanya biashara
"na harafu nzuri ya moshi wote unga wafanya bihashara wanauza."

unga
udogo safi unao patikana kwa kusaga kitu kigumu

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Angalia
Hili neno hapa linaonyesha kuwa mnenaji sasa amegundua jibu kwa swali la mstari wa 6.

nikitanda
Hii ya husu kitanda chenye shuka linalo weza kubwa sehemu moja kwenda nyingine.

mashujaa sitini wamekizunguka, wanajeshi elfu sitini wa Israeli
Hii mistari miwili ya husu watu hao hao sitini. Mstari wa pili wa fafanua kuwa "mashujaa" ni "wanajeshi wa Israeli."

mashujaa
wanaume wanao pigana

Song of Solomon 3:8

wa vita
"katika pambano"

akijizatiti na
"ilikuji linda dhidi ya" au "kuweza kupigana na"

maasi ya usiku
Hii ya husu hatari yeyote inayo weza kuja giza la usiku, kama majambazi.

kiti cha kifalme
kiti chenye miti mirefu watu wanacho tumia kubeba watu muhimu

Song of Solomon 3:10

Nguzo zake
Neno "zake" la husu kiti cha Mfalme Sulemani.

Nguzo
Neno "nguzo" hapa la husu vipande vya mbao vinvyo shikilia kitambaa cha hema kwenye kiti chake.

Ndani mwake
"Ndani yake kulikuwa"

kulipambwa na upendo
"kulifanywa pazuri kwa upendo" au "kulishonewa upendo." Hii ya hashiria kwamba wanawake walifanya kiti cha mfalme kizuri kwa namna ya kipekee kuonyesha upendo wao kwa Sulemani.

na mtazame mfalme Sulemani
"muone mfalme Sulemani." Neno "tazama" la husu kumuangalia mtu au kitu kwa muda mrefu, mara nyingi kwa hisia kali.

akivikwa taji
"amevaa taji"

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Chapter 4

1 O, wewe ni mzuri, mpenzi wangu; wewe ni mzuri. Macho yako ni ya hua nyuma kitamba chako cha uso. Nywele zako ni kama kundi la mbuzi likienda chini kutoka Mlima Gileadi. **2** Meno yako ni kama kondoo walio nyolewa, wakitoka sehemu ya kuoshwa. Kila mmoja ana pacha, na hamna ata mmoja miongoni mwao aliyefiwa. **3** Mdomo wako ni kama uzi mwekendu; mdo wako wapendeza. Mashavu yako ni kama majani ya komamanga nyuma ya kitambaa chako cha uso. **4** Shingo yako ni kama mnara wa Daudi ukiwa umejengwa kwa mistari ya mawe, na ngao elfu moja ikining'nia juu yake, ngao zote za wanajeshi. **5** Maziwa yako mawili ni kama swala wawili, mapacha wa ayala, wakila miongoni mwa nyinyoro. **6** Hadi jioni ifike na vivuli viondoke, nitaenda kwenye mlima wa manemane na vilima vya ubani. **7** Wewe ni mzuri kwa kila namna, mpenzi wangu na hakuna lawama ndani yako. **8** Njoo nami kutoka Lebanoni, bibi arusi wangu. Njoo nami kutoka Lebanoni; njoo kutoka juu ya Amana, kutoka juu ya Seneri na Herimoni, kutoka shimoni mwa simba, kutoka mashimo ya milima ya chuwi. **9** Umeuiba moyo wangu, dada yangu, bibi arusi wangu; umeuiba moyo wangu, kwa mtazamo mmoja tu wako kwangu, kwa mkufu mmoja wa shingo yako. **10** Jinisi gani upendo wako ulivyo mzuri, dada yangu, bibi arusi wangu! Jinsi gani zaidi upendo wako ulivyo bora kuliko mvinyo, na arufu ya marashi yako kuliko manukato yeyote. **11** Midomo yako, bibi arusi wangu, yatiririka asali; asali na maziwa vichini ya ulimi wako; arufu ya mavazi yako ni kama marashi ya Lebanoni. **12** Dada yangu, bibi arusi wangu ni bustani ilio fungwa, bustani ilio fungwa, chemchemi iliyo fungwa kwa muhuri. **13** Matawi yako ni kichaka cha miti ya komamanga yenye matunda tofauti, na ya mimea ya hina na nardo, **14** Nardo na Zafarani, mchai na mdalasini pamoja na aina zote za uvumba, manemane na udi na aina tofauti za manukato. **15** Wewe ni bustani ya chemchemi, kisima cha maji safi, mifereji inayo shuka kutoka Lebanoni. Mwanamke mdogo akizungumza peke yake **16** Amka, upepo wa kaskazini; njoo, upepo wa kusini; vuma katika bustani yangu ili manukato yake yatoe marashi. Mpenzi wangu na aje katika bustani yake na kula matunda ya chaguo lake.

Song of Solomon 4:1

O, wewe ni mzuri ... Macho yako ni ya hua
Ona jinsi ulivyo tafsiri 1:15

Nywele zako ... Mlima Gileadi
Mbuzi mara nyingi ni weusi kwa rangi na wanapo tembea milimani nywele zao zinaonekana kama mawimbi ya nywele za mwanamke.

Song of Solomon 4:2

Meno yako ni kama kondoo walio nyolewa
Baada ya kondoo kunyolewa, wameoshwa na ngozi yao yaonekana nyeupe sana. Haya maneno yalinganisha weupe wa meno ya mwanamke na mng'ao mweupe wa manyoya ya kondoo baada ya manyoya yao kunyolewa.

wakitoka sehemu ya kuoshwa
Hii ina maana kondoo wanatoka kwenye maji. "wakitoka kwenye maji baada ya watu kuwaosha"

Kila mmoja ana pacha
Kwa kawaida kondoo uza wana kondoo wawili kwa wakati mmoja. Hawa wana kondoo huwa wamefanana. Kila meno ya mwanamke yana jino linalo fanana upende wa pili wa mdomo wake. Hivyo ni kama kila jino lina pacha kama wana kondoo.

hamna ata mmoja miongoni mwao aliyefiwa.
Hakuna meno yao yaliyo poteza jino lingine linalo fanana upande wa pili. Mwanamke hajapoteza meno yake.

aliyefiwa
Kupoteza mpendwa aliye kufa.

Song of Solomon 4:3

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

kama uzi mwekendu
Haya maneno yanalinganisha rangi midomo ya mwanamke na uzi mwekundu.

wapendeza
"ni mzuri"

kama majani ya komamanga
Makomamanga yanateleza, ya duara, na yana rangi nyekundu.

nyuma ya kitambaa chako
Ona jinsi ulivyo tafsiri 4:1

Song of Solomon 4:4

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

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Shingo yako ni kama
"shingo yako ni ndefu na nzuri kama"

wa Daudi
"mbao Daudi alijenga"

umejengwa kwa mistari ya mawe
Wanawake walikuwa na mikufu iliyo funika shingo zao kwa mistari ya mapambo. Mpenzi analinganisha hii mistari ya mapambo na mistari mistari ya mawe kwenye mnara.

na ngao elfu moja
Mpenzi analinganisha mapambo ya mkufu wa mwanamke na ngao zinazo ni'ng'nia kwenye mnara.

ngao elfu moja
"ngao 1,000."

ngao zote za wanajeshi
"ngao zote za mashujaa hodari"

kama swala wawili, mapacha wa ayala
Maziwa ya mwanamke ni mazuri, yamelingana na mepesi kama watoto wa wili wa swala aya wa ayala.

mapacha
watoto wa mama aliye zaa watoto wawili kwa wakati mmoja

ayala
Ona jinsi ulivyo tafsiri "ayala" 2:7

wakila miongoni mwa nyinyoro
"kula mimea miongoni mwa nyinyoro." Mapacha wazuri wawili na mtoto ayala ni wazuri zaidi wakati nyinyoro imewazungukaa.

Song of Solomon 4:6

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

Hadi jioni ifike na vivuli viondoke
Ona jinsi ulivyo tafsiri mstari 2:16 ambapo neno ni moja na hili.

nitaenda kwenye mlima wa manemane na vilima vya ubani
Mpenzi anaelezea matamanio yake ya kufurahia maziwa ya mwanamke kwa kulinganisha na milima au vilima anayo i penda. Maziwa yake ni duara na yametokeza kama milima au vilima. Yananukia vizuri kama manemane na uvumba.

nitaenda kwenye mlima ... vilima vya ubani
Hii mistari inarudia wazo kwa utofauti kidogo wa kukazia mvuto wa maziwa ya mpenzi.

mlima wa manemane
"mlima ulitengenezwa kwa manemane" au "mlima uliyo na manemane"

Wewe ni mzuri kwa kila namna
"Kila sehemu yako ni nzuri" au "Wewe wote ni mzuri"

mpenzi wangu
Ona jinsi ulivyo tafsiri 1:9

hakuna lawama ndani yako
"Hauna lawama"

Song of Solomon 4:8

Maelezo ya Jumla
Mpenzi anaendelea kuongea na mwanamke.

Njoo nami ... shimoni mwa simba
Mpenzi anataka bibi arusi wake aje nae kutoka sehemu ya hatari. Hii ni fumbo na wala wapenzi hawapo kwenye hii milima au shimoni.

kutoka Lebanoni
"mbali kutoka Lebanoni"

Amana
jina la mlima karibu na Damsko

Seneri
jina la mlima karibu na Amana na Herimoni. Watu baadhi wanadhani hii ya husu mlima mmoja na Hermoni.

shimoni
Sehemu simba na chuwi wanaishi, kama mapango au mashimo kwenye ardhi

Song of Solomon 4:9

Maelezo ya jumla
Mpenzi anaendelea kuongea na mwanamke.

Umeuiba moyo wangu
Anasema mapenzi yake na upendo wake ni wa mwanamke. "umenasa upendo wangu"

dada yangu
Mwanamke ana pendwa sana na mpenzi kama dada yake mwenyewe. Sio kaka na dada kihalisia.

kwa mtazamo mmoja tu wako kwangu, kwa mkufu mmoja wa shingo yako
Macho yote ya mwanamke na mikufu yake ina mvutia mpenzi kwake.

Song of Solomon 4:10

Maelezo ya Jumla
Mpenzi anaendelea kumsifu na mwanamke.

Jinisi gani upendo wako ulivyo mzuri
"Upendo wako ni wa ajabu"

dada yangu, bibi arusi wangu
Ona jinsi ulivyo tafsiri 4:9

generated on Tue Oct 24 10:45:40 2023

Jinsi gani zaidi upendo wako ulivyo bora kuliko mvinyo
Hii mistari inarudia wazo moja kwa maneno tofauti kwa kukazia.

Jinsi gani zaidi upendo wako ulivyo bora kuliko mvinyo
"Upendo wako ni bora kuliko mvinyo." Ona jinsi ulivyo tafsiri 1:1

arufu ya marashi yako kuliko manukato yeyote
"harufu ya mafuta yako ni bora kuliko harufu ya manukato yeyote."

marashi ... manukato
Ona jinsi ulivyo tafsiri haya maneno 1:1

Midomo yako ... chini ya ulimi wako
Hii mistari inarudia wazo moja kwa maneno tofauti kwa kukazia.

Midomo yako, bibi arusi wangu, yatiririka asali
Mpenzi anadhani mabusu ya mwanamke ni matamu kama asali; au, kwasababu maneno anayozungumza ni matamu kama asali.

asali na maziwa vichini ya ulimi wako
Mpenzi anadhani mabusu ya mwanamke ni matamu kama asali; au, kwasababu maneno anayozungumza ni matamu kama asali.

arufu ya mavazi yako ni kama marashi ya Lebanoni
"harafu ya nguo zako ni kama harufu ya Lebanoni." Miti mingi ya mierezi yaota Lebanoni. Miti ya mierezi yanukia vizuri, hivyo Lebanoni ingenukia vizuri.

Song of Solomon 4:12

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

Dada yangu, bibi arusi wangu
Ona jinsi ulivyo tafsiri 4:9

ni bustani ilio fungwa
Mpenzi anamlinganisha mwanamke na bustani iliyo fungwa kwasababu yeye ni wake tu na anaweza mfurahia. Anaweza pia kusema kuwa yeye bado ni bikra ambaye bado hajamfurahia.

chemchemi iliyo fungwa kwa muhuri
Mpenzi anamlinganisha mwanamke na chemchemi iliyo fungwa kwa muhuri kwasababu zile zile alizo mlinganisha na bustani iliyo fungwa.

Matawi yako ... aina tofauti za manukato
Mpenzi anamuelezea jinsi mwanamke alivyo mzuri kwa kumfananisha kama bustani iliyo jaa vitu vizuri.

kichaka
sehemu miti mingi inapo ota pamoja

yenye matunda tofauti
"matunda mbali yaliyo bora"

hina
Ona jinsi ulivyo tafsiri 1:12

Nardo
Ona jinsi ulivyo tafsiri 1:12

Zafarani
kiungo kinacho toka kwenye sehemu iliyo kauka kutoka kwenye uzi wa chano katikati ya ua.

mchai
Hili ni jani lenye harufu nzuri ambalo watu wanatumia kutengeneza mafuta ya upako.

mdalasini
kiungo kilicho tengenezwa na ganda la mti ambalo watu utumia kupika

manemane
Ona jinsi ulivyo tafsiri 1:12

aloes
aina kubwa ya mmea wenye harufu nzuri sana

aina zote za uvumba
"uvumba bora"

Song of Solomon 4:15

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

Wewe ni bustani ya chemchemi
"Wewe ni chemchemi katika bustani." Mpenzi ana elezea jinsi alivyo mzuri kwa kumfananisha na maji.

maji safi
maji safi ya kunywa

mifereji inayo shuka kutoka Lebanoni
Kwasababu Lebanoni ilikuwa na milima iliyo funikwa kwa miti, mifereji kutoka Lebanoni ilikuwa misafi na ya baridi.

Amka ... manukato yake yatoe marashi
Mwanamke anazungumza na upepo wa kaskazini na wa kusini kama ni watu.

Amka
"Anza kwenda"

vuma katika bustani yangu
Mwanamke ana utaja mwili wake kwa kuuongelea kama bsutani.

ili manukato yake yatoe marashi
"itume harufu yake nzuri"

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Mpenzi wangu na ... matunda ya chaguo
Mwanamke anamkaribisha mpenzi wake kumfurahia kama mkewe.

matunda ya chaguo
"matunda mazuri"

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Chapter 5

1 Nimekuja katika bustani yangu, dada yangu, bibi arusi wangu; Nimekusanya udi wangu na manukato yangu. Nimekula mziga wangu wa asali na asali yangu; Nimekunywa mvinyo wangu pamoja na maziwa yangu. Marafiki wanazungumza na wapenzi Kuleni, marafiki; kunyweni na mlewe na mapenzi. Mwanamke mdogo akizungumza mwenyewe **2** Nilikuwa nimelala, lakini moyo wangu ulikuwa umeamka katika ndoto. Sauti ya mpenzi wangu yabisha na kusema, "Nifungulie, dada yangu, mpenzi wangu, hua wangu, wangu usiye na doa, kwa kuwa kichwa changu kimelowa na matone, nywele zangu na unyevu wa usiku." **3** "Nimevua joho langu; lazima nilivae tena? Nimeosha miguu yangu; lazima ni ichafue?" **4** Mpenzi wangu anaeka mkono wake kwenye kitasa, na moyo wangu ukawaka kwa ajili yake. **5** Nimeamka kumfungulia mlango mpenzi wangu; mikono yangu ikawa yamiminika na udi, vidole vyangu na unyevu wa udi, katika komeo la mlango. **6** Nimemfungulia mlango mpenzi wangu, lakini mpenzi wangu aligeuka na kwenda. Moyo wangu ukadidimia; nikakosa tumaini. Nikamtafuta, lakini sikumpata; nikamuita, lakini hakunijibu. **7** Walinzi waliokuwa wakizunguka mjini walinipata mimi; walinipiga chini na kunijeruhi; askari katika ukuta walichukua nguo yangu ya juu. Mwanamke mdogo akizungumza na wanawake wa mji **8** Ninataka uhaidi, mabinti wa Yerusalemu, kwamba mkimuona mpenzi wangu, mwambie ninaumwa sababu ya upendo wangu kwake. Wanawake wa mji wakizungumza na mwanamke mdogo **9** Mpenzi wako ana ubora gani kuliko mwanaume mwengine, wewe uliye mzuri miongoni mwa wanawake? Kwanini mpenzi wako bora kuliko mpenzi mwengine, hadi utuulize tuweke nadhiri kama hii? Mwanamke mdogo akizungumza na wanawake wa mji **10** Mpenzi wangu amenawiri na ana ng'aa, kati ya wanaume elfu kumi. **11** Kichwa chake ni dhahabu safi; nywele zake ni laini na nyeusi kama kunguru. **12** Macho yake ni kama ya hua pembezoni ya vijito vya maji, yameoshwa na maziwa, yameundwa kama mikufu. **13** Mashavu yake ni kama vitanda vya manukato, vinavyotoa arufu ya marashi. Midomo yake nni nyinyoro, inayo tiririka udi. **14** Mikono yake ni ya mianzi ya dhahabu iliyo zungushiwa mikufu; tumbo lake ni pembe lililo funikwa yakuti samawi. **15** Miguu yake ni nguzo za marimari, iliyo ekwa juu ya dhahabu safi; muonekano wake ni kama Lebanoni, mizuri kama mierezi. **16** Mdomo wake ni mtamu; ni mzuri sana. Huyu ni mpenzi wangu, na huyu ni rafiki yangu, mabinti wa Yerusalemu.

Song of Solomon 5:1

Nimekuja
Ni dhahiri kuwa mpenzi wa mwanamke anazungumza.

nimekuja katika bustani yangu
Mwanamme anaelezea mwanamke kama bustani. Usiku wa arusi, mwanamme anaweza kumfurahia mwanamke. Anaelezea hili kama kuja katika bustani yake.

dada yangu
Mwanamme anamuita mwanamke dada kwasababu mpenda sana kama angempenda dada yake. "yeye ni mpendaye"

Nimekusanya udi wangu ... na maziwa yangu
Mwanamme anatumia haya maumbo kutoka kwenye bustani kuhashiria kwamba ameweza kufurahia sehemu nyingi za mwanamke.

manukato
mimea yenye harufu nzuri au ladha

Song of Solomon 5:2

Maelezo ya Jumla
Hapa ni mwanzo wa Sehemu ya Nne ya kitabu

Maelezo ya Jumla
Mwanamke anatumia tafsida kueleza ndoto yake ili kwamba iweze kutafsiriwa kwa njia mbili tofauti: 1) mwanamke anaeleza ndoto kuhusu usiku mpenzi wake alipo kuja kumtembelea nyumbani mwake; na 2) mwanamke anaeleza ndoto kuhusu kuanza kulala na mpenzi wake.

lakini moyo wangu ulikuwa umeamka
"lakini moyo wangu ulikuwa umeamka"

Nifungulie
Hii ya husu kufungua mlango lakini yaweza tafsiriwa kama ombi la kimapenzi. "Fungua mlango kwa ajili yangu" au "Jifungue kwangu"

dada yangu
Maneno ya mahaba. Ona jinsi ulivyo tafsiri 4:9

mpenzi wangu
Ona jinsi ulivyo tafsiri 1:9

hua wangu
Ona Jinsi ulivyo tafsiri 2:14

usiye na doa
"mkamilifu wangu" au "mwaminifu wangu" au "usiye na hatia wangu"

generated on Tue Oct 24 10:45:40 2023

unyevu
matone ya maji au ukungu unaoa kuwa wakati wa baridi ya usiku hali ya hewa inaposhuka

nywele zangu na unyevu wa usiku
hewa nyevu ya usiku ya fanya nywele za mwanamme kulowa kwasababu kasimama nje.

kichwa changu kimelowa na matone, nywele zangu na unyevu wa usiku
Hii mistari miwili ina maanisha kitu kimoja.

Song of Solomon 5:3

joho
nguo nyembamba watu waliyo vaa kwenye ngozi yao

lazima nilivae tena?
"sitaki kuvalishwa tena"

Nimeosha miguu yangu
Tafsiri zinazo wezekana ni 1) mwanamke aliosha miguu yake ili aweze kwenda kitandani au 2) Neno "miguu" wakati mwengine la tumika kama tafsida kueleza sehemu za siri za mwanamke. "nimejiosha"

Mpenzi wangu anaeka mkono wake kwenye kitasa
Tafsiri zinazo wezekana ni 1) mpenzi anafikia nyumbani kwa kupitia kitobo kwenye mlangao ili kufungua mlango au 2) huu ni mwanzo wa tendo la mapenzi. Katika huu muktadha, "mkono" waelezewa kama tafsida ya sehemu za siri za mwanamme.

Mpenzi wangu
Ona jinsi ulivyo tafsiri 1:12

kitasa
"kufuli"

Song of Solomon 5:5

Nimeamka kumfungulia mlango mpenzi wangu
Tafsiri zinazo wezekana ni 1) mwanamke aliinuka kutoka kitandani kuweza kumuingiza mpenzi wake ndani ya nyumba au 2) "Nimejianda kuweza kujifungua kimapenzi kwa mpenzi wangu."

mikono yangu ... vidole vyangu
Maneno "mikono" na "vidole" yaweza kumaanisha viungo vya siri vya mwanamke.

unyevu wa udi
"kwa udi wa maji"

Song of Solomon 5:6

Maelezo ya Jumla
Mwanamke anaendelea kueleza ndoto yake.

Nimemfungulia mlango mpenzi wangu
"Nimejifungua kwa mpenzi wangu."

mpenzi wangu
Ona jinsi ulivyo tafsiri 1:12

Moyo wangu ukadidimia; nikakosa tumaini
"Moyo wangu ukaondoka." Alipo zungumza, nilihisi kama nimekufa"

Song of Solomon 5:7

Walinz
wao wanao kesha na kulinda mji usiku

walinipata mimi
Neno "mimi" la muhusu mwanamke.

askari katika ukuta
wanaume wanao linda kuta"

nguo yangu ya juu
nguo ya nje ambayo watu wanavaa juu ya nguo yao ingine sehemu ya mabegani wanapo enda sehemu ya hadhara.

Song of Solomon 5:8

Ninataka uhaidi, mabinti wa Yerusalemu
Ona jinsi ulivyo tafsiri "Ninataka uhaidi, mabinti wa Yerusalemu," 2:7

ninaumwa sababu ya upendo wangu kwake
Upendo wake una nguvu hadi anaumwa.

Song of Solomon 5:9

wewe uliye mzuri miongoni mwa wanawake
Ona jinsi ulivyo tafsiri "mzuri miongoni mwa wanawake" 1:8

Kwanini mpenzi wako bora
"Nini ya mfanya mpenzi wako bora"

hadi utuulize tuweke nadhiri kama hii
"na ana kusababisha utufanye tu chukuwe nadhiri kama hii"

nadhiri kama hii
Ona hiyo nadhiri 5:8

Song of Solomon 5:10

amenawiri na ana ng'aa
Yaelezwa kuwa mwanamke ana eleza ngozi ya mpenzi wake.

amenawiri
"ana afya tele" au "ni msafi." Mpenzi ana ngozi ambayo haina shida.

kati ya wanaume elfu kumi
"bora ya 10,000" "bora kuliko yeyote" au "hakuna aliye kama yeye"

generated on Tue Oct 24 10:45:40 2023

Kichwa chake ni dhahabu safi
Kichwa cha mpenzi kina thamani kwa mwanamke kama dhahabu safi.

kunguru
ndege mwenye manyoya meusi sana

Song of Solomon 5:12

Maelezo ya Jumla
Mwanamke anaendelea kumuelezea mpenzi wake.

Macho yake ni kama ya hua
Ona jinsi ulivyo tafsiri "macho yako ni kama ya hua" 1:15

pembezoni ya vijito vya maji
Mwanamke anaweza kuwa anatumia hili umbo kusema kwamba macho ya mpenzi wake ya unyevu kama mifereji ya maji.

yameoshwa na maziwa
"yamejiosha yenyewe katika maziwa." Hua wanawakilisha watoto wa mpenzi. Haya yamezungukwa na macho yake yote, ambayo ni meupe kama maziwa.

yameundwa kama mikufu
Macho yake ni mazuri hadi yanaonekana kama madini ambayo sonara ameyaweka pamoja.

Song of Solomon 5:13

Maelezo ya Jumla
Mwanamke anaendelea kumuelezea mpenzi wake.

Mashavu yake ... arufu ya marashi
Hii ya fafanua kuwa mashavu yake ni kama vitanda vya manukato kwasababu vyote vinatoa harufu nzuri.

vitanda vya manukato
bustani au sehemu ya bustani watu wanapo otesha manukato

vinavyotoa arufu ya marashi
"vinavyotoa harufu nzuri"

Midomo yake ni nyinyoro
Mwanamke inawezekana ana linganisha midomo yake na nyinyoro kwasababu ni mizuri na inanukia vizuri.

tiririka udi
"inayo tiririka na udi uliyo bora." Midomo yake ni minyevu na inanukia vizuri kama udi.

nyinyoro
Ona jinsi ulivyo tafsiri 2:16

Song of Solomon 5:14

Maelezo ya Jumla
Mwanamke anaendelea kumuelezea mpenzi wake.

Mikono yake ni ya mianzi ya dhahabu
Mwanamke anatumia hili umbo kusema kwamba mikono yake ni mizuri na ya thamani.

tumbo lake ni pembe lililo funikwa yakuti samawi
Mwanamke anatumia hili umbo kusema kwamba tumbo lake ni zuri na ya thamani.

yakuti samawi
Yakuti samawi ni ya jiwe safi na la thamani. Hili aina ya yakuti samawi lina njano au rangi ya dhahabu.

Song of Solomon 5:15

Maelezo ya Jumla
Mwanamke anaendelea kumuelezea mpenzi wake.

Miguu yake ni nguzo za marimari
Miguu yake ina nguvu na mizuri kama marimari ya nguzo

Marimari
jiwe lenye imara lenye rangi tofauti na watu wana lisugua kulifanya nyororo

iliyo ekwa juu ya dhahabu safi
Miguu yake ina thamani kama chini ya dhahabu safi inayo wezezesha nguzo za marimari.

muonekano wake ni kama Lebanoni
Lebanoni ili kuwa eneo zuri lenye milima mingi na miti.

mizuri kama mierezi
"yenye kutamanika kama mierezi" au "vyema kama mierezi"

Song of Solomon 5:16

Maelezo ya Jumla
Mwanamke anaendelea kumuelezea mpenzi wake.

Mdomo wake ni mtamu
Mwanamke anatumia hili umbo kuelezea utamu wa busu la mpenzi wake au maneno matamu anayo sema.

ni mzuri sana
"kila sehemu yake ni nzuri" au "yeye ni mzuri"

Huyu ni mpenzi wangu, na huyu ni rafiki yangu
Neno "Huyu" la muelezea mtu mwanamke aliye maliza kumuongelea. Waweza pia tafsiri haya maneno kama "Yule ni mpenzi wangu, na hivi ndivyo rafiki yangu alivyo."

generated on Tue Oct 24 10:45:40 2023

mabinti wa Yerusalemu
Ona jinsi ulivyo tafsiri 1:5

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generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Mpenzi wako ameenda wapi, ulio mzuri miongoni mwa wanawake? Kwa njia gani mpenzi wako ameenda? ilitumtafute nawe? Mwanamke mdogo akizungumza mwenyewe **2** Mpenzi wangu ameenda katika bustani yake, kwenye vitanda vya manukato, kwenda kula katika bustani na kukusanya nyinyoro. **3** Mimi ni wa mpenzi wangu, na mpenzi wangu ni wangu; na kula katika nyinyoro kwa raha. Mpenzi wa mwanamke akizungumza naye **4** Wewe ni mzuri kama Tirza, mpenzi wangu, wapendeza kama Yerusalemu, waamasisha kama jeshi lenye bendera mbele. **5** Geuza macho yako mbali na mimi, kwa kuwa yana nizidi ukali. Nywele zako ni kama kundi la mbuzi likishuka chini kutoka miteremko ya Mlima Gileadi. **6** Meno yako ni kama kundi la kondoo likishuka kutoka sehemu ya kuoshwa. Kila mmoja anapacha, na hamna ata mmoja aliyefiwa. **7** Mashavu yako ni kama majani ya komamanga nyuma ya kitambaa chako cha uso. Mpenzi wa mwanamke akizungumza peke yake **8** Kuna malikia sitini, masuria themanini, na wanawake wadogo bila idadi. **9** Hua wangu, asiye na doa wangu, ni yeye pekee; ni binti muhimu wa mama yake; ndiye kipenzi cha mwanamke aliye mzaa. Mabinti wa wenzengu wamemuona na kumuita mbarikiwa; wamalikia na masuria walimuona pia, na wakamsifu: Kile walicho sema wamalikia na masuria **10** "Ni nani huyo anaye jitokeza kama kukicha, mzuri kama mwezi, ana ng'aa kama jua, uamasisha kama bendera ya jeshi?" Mpenzi wa mwanamke akizungumza mwenyewe **11** Nimeenda kwenye kichaka cha miti ya milozi kuona mimea midogo ikikua bondeni, kuona kama mizabibu imechipua, na kama mikomamanga imestawi. **12** Nilikuwa nina furaha nikahisi kama nimepakia gari ya farasi la mtoto wa mfalme. Mpenzi wa mwanamke akizungumza naye **13** Geuka nyuma, geuka nyuma, wewe mwanamke mkamilifu; geuka nyuma, geuka nyuma iliniweze kukushangaa. Mwanamke mdogo akizungumza na mpenzi wake Kwanini wanishangaa, mwanamke mkamilifu, kana kwamba nina cheza katika ya mistari miwili ya wachezaji?

Song of Solomon 6:1

Kwa njia gani mpenzi wako ameenda
"mpenzi wako ameelekea wapi"

ulio mzuri miongoni mwa wanawake
Ona jinsi ulivyo tafsiri 1:8

ilitumtafute nawe?
"Tuambie, ilitumtafute kwa pamoja."

Song of Solomon 6:2

Mpenzi wangu ameenda katika bustani yake
Ona ufafanuzi wa umbo hili 5:1

vitanda vya manukato
Ona jinsi ulivyo tafsiri " vitanda vya manukato" katika 5:13. Mpenzi amekuja kufurahia mvuto wa mwili wa mwanamke ambao ni mzuri kama manukato.

kula katika bustani na kukusanya nyinyoro
Mwanamke anatumia haya maumbo kuhashiria kwamba mpenzi wake ana mfurahia yeye.

kula
Ona jinsi ulivyo tafsiri "ana kula" 2:16

kukusanya nyinyoro
"kuokota nyinyoro"

nyinyoro
Ona jinsi ulivyo tafsiri 2:16

Mimi ni wa mpenzi wangu, na mpenzi wangu ni wangu
Ona jinsi ulivyo tafsiri "Mpenzi wangu ni wangu na mimi ni wake" 2:16

na kula katika nyinyoro kwa raha
Ona jinsi ulivyo tafsiri 2:16

Song of Solomon 6:4

Maelezo ya Jumla
Hapa ni mwanzo wa Sehemu ya Tano cha kitabu

ni mzuri kama Tirza, mpenzi wangu, wapendeza kama Yerusalemu
Mpenzi ana fananisha uzuri wa mwanamke na mvuto wake kwa miji mizuri na ya kuvutia.

wapendeza
Ona jinsi ulivyo tafsiri 1:5

waamasisha kama jeshi lenye bendera mbele
waamasisha kama jeshi lenye bendera mbele Uzuri wa mwanamke ni una nguvu hadi unamfanya mpenzi ahisi hana msaada, kama jeshi lilikuwa linamfuata.

Song of Solomon 6:5

Maelezo ya Jumla
Mwanamke anaendelea kumsifu mwanamke.

generated on Tue Oct 24 10:45:40 2023

yana nizidi ukali
"kuniogopesha." Macho ya mwanamke ni mazuri hadi yana mfanya mpenzi kuhisi kuzidiwa na kuogopa kwasababu haweza zuia nguvu.

Nywele zako ... kutoka miteremko ya Mlima Gileadi
Ona jinsi ulivyo tafsiri "Nywele zako ... kutoka Mlima Gileadi" 4:1

Song of Solomon 6:6

Maelezo ya Jumla
Mpenzi anaendelea kumsifu mwanamke.

Mashavu yako ni kama majani ya komamanga nyuma ya kitambaa chako cha uso
Ona jinsi ulivyo tafsiri 4:3

Song of Solomon 6:8

Kuna malikia sitini, masuria themanini
Kuna malikia 60, masuria 80."

wanawake wadogo bila idadi
Maneno, "bila idadi" yamaanisha hakuna anaweza kuwahesabu. "maelfu ya wanawake wadogo"

Hua wangu, asiye na doa wangu
Ona jinsi ulivyo tafsiri "Hua wangu, asiye na doa wangu" 5:2

ni yeye pekee
"ni wa pekee" au "ni mmoja wa wachache." Mpenzi ana mtofautisha mwanamke na wanawake wengine. Japo kuwa kuna wanawake wema wengi, mwanamke ana simamawa kipekee miongoni mwa wote.

ni binti muhimu wa mama yake
"kwa mama yake ni binti maalumu" au "yeye ni binti wa mama yake ambaye ni wa kipekee"

mwanamke aliye mzaa
"mwanamke aliye mzaa." Haya maneno ya muongelea mama yake.

na kumuita mbarikiwa
"na kukiri kuwa mambo yamemuendea vizuri" au "kusema kuwa yeye alikuwa na bahati"

Song of Solomon 6:10

Maelezo ya Jumla
Yale malikia na masuri walisema kuhusu mwanamke. Ingawa, tafsiri zingine zinaona kuwa mpenzi wa mwanamke anaongea katika huu mstari pia.

Ni nani huyo anaye jitokeza kama kukicha
Wanatumia hili swali kusema kuwa wanadhani mwanamke ni wa ajabu.

anaye jitokeza kama kukicha
Mpenzi anatumia hili umbo kusema kuwa mwanamke ni mzuri na wa utukufu kama kunavyo pamba zuka na kung'aa.

waamasisha kama jeshi lenye bendera mbele
waamasisha kama jeshi lenye bendera mbele Uzuri wa mwanamke ni una nguvu hadi unawafanya wanawake wahisi hawana msaada, kama jeshi lilikuwa linamfuata. Ona jinsi ulivyo tafsiri 6:4

Song of Solomon 6:11

Maelezo ya Jumla
Mpenzi anaendelea kuongea mwenyewe.

milozi
Ona jinsi ulivyo tafsiri 4:12

mimea midogo
"mimea michanga" au "matawi mapya"

imestawi
"imefungua maua yake"

Nilikuwa nina furaha nikahisi kama nimepakia gari ya farasi la mtoto wa mfalme
Mpenzi anatumia umbo hili ili kuonyesha jinsi alivyo na furaha.

Song of Solomon 6:13

Geuka nyuma, geuka nyuma
Hii imerudiwa kwa mkazo.

kukushangaa
kuangalia kitu kwa umakini kwa muda

kana kwamba nina cheza katika ya mistari miwili ya wachezaji
Ingekuwa kitu kizuri kuona mwanamke akicheza na wachezaji wengine.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Jinsi gani miguu yako ilivyo yaonekana mizuri kwenye viatu, binti wa mfalme! Mapaja yako ni kama mikufu, kama kazi ya mjenzi. **2** Kitovu chako ni kama duara la bakuli; kamwe kisikose mchanganyiko wa mvinyo. Tumbo lako ni kama ngano iliyo umuka na kuzungushiwa nyinyoro. **3** Maziwa yako mawili ni kama watoto wawili wa ayala, mapacha wa ayala. **4** Shingo yako ni kama mnara wa pembe; macho yako ni kama maziwa ya Heshiboni kwenye lango la Bathi Rabimu. Pua yako ni kama mnara wa Lebanoni ambao watazama Damasko. **5** Kichwa chako ni kama Karmeli; nywele kichwani mwako ni za zambarau nyeusi. Mfalme amestaajabishwa na vifundo vyake vya nywele. **6** Jinsi gani ulivyo mzuri na wakupendeza, mpenzi, na mazuri yako. **7** Urefu wako ni wa kama mti wa mtende, na maziwa yako kama vifungu vya matunda. **8** Niliwaza, "Ninataka kuupanda huo mti wa mtende; nitashika matawi yake." Maziwa yako nayawe kama vifungu vya mizabibu, na harufu ya pua yako yawe kama mapera. **9** Mdomo wako na uwe kama mvinyo bora, ukishuka taratibu kwa mpenzi wangu, ukiteleza kwenye midomo yetu na meno. Mwanamke mdogo akizungumza mwenyewe **10** Mimi ni wa mpenzi wangu, na ananitamani. **11** Njoo, mpenzi wangu, twende nje ya mji; tu lala usiku kwenye vijiji. **12** Tuamke mapema twende kwenye mashamba ya mizabibu; tuone kama mizabibu imemea, kama imechipua, na kama mikomamanga imetoa mau. Pale nitakupa penzi langu. **13** Mitunguja ya toa harufu yake; katika mlango wa tunapoishi kuna kila aina ya matunda, mpya na ya kale, niliyo kuhifadhia, mpenzi wangu.

Song of Solomon 7:1

Jinsi gani miguu yako ilivyo yaonekana mizuri kwenye viatu
Ina hashiriwa kwa muendelezo kutoka 6:13 kuwa mpenzi wa mwanamke ana muelezea akiwa anacheza. "Miguuu yako ni mizuri sana ndani ya viatu vyako."

binti wa mfalme
Japo mwanamke hakuzaliwa katika familia ya kifalme, jinsi anavyo onekana na kutenda ana sababisha kuonekana kama binti wa mfalme. "una tabia njema" au "wewe uliye mrembo"

Mapaja yako ni kama mikufu
Umbo la mapaja ya mwanamke ni kama madini ya thamani ambaye mjuzi wa kutengeneza ame ya chonga kikamilifu.

Mapaja yako
Neno "mapaja" ya lina husu sehemu ya mwili wa mwanamke uliyo juu ya magoti.

Song of Solomon 7:2

Maelezo ya Jumla
Mpenzi wa mwanamke anaendelea kumuelezea yeye anaye mpenda

Kitovu chako ni kama duara la bakuli
Kitovu cha mwanamke kina umbo zuri kama kibakuli.

Kitovu
Sehemu illiyo ingia ndani katika tumbo, ambayo ni kovu lililo baki ambalo lilimuunganisha mtoto na mama yake

kamwe kisikose mchanganyiko wa mvinyo
Watu walitumia mitungi mikubwa kuchanganya maji na mvinyo au theluji kwa ajili ya sherehe. Watu walifurahia ladha ya mvinyo kwenye sherehe.

Tumbo lako ni kama ngano iliyo umuka
Watu walidhani kuwa rangi ya ngano ni nzuri sana ya mwili na kwamba ngano iliyo umuka ya duara ni nzuri. "Tumbo lako lina rangi nzuri na liladuara kama ngano iliyo umuka."

ngano iliyo umuka
Hii ni ngano iliyo kusanywa baada ya watu kuipeta na kuisaga.

kuzungushiwa nyinyoro
Maua mazuri yanafanya ngano iliyo petwa na kukusanywa kuonekana nzuri.

nyinyoro
aina ya maua makubwa

Song of Solomon 7:3

Maelezo ya Jumla
Mpenzi wa mwanamke anaendelea kuelezea yeye anaye mpenda.

Maziwa yako mawili ni kama watoto wawili wa ayala, mapacha wa ayala
Ona jinsi ulivyo tafsiri: 4:4

Shingo yako ni kama mnara wa pembe
Mpenzi analinganisha shingo yake na mnara uliyo tengenezwa kwa madini ya mapembe.

macho yako ni kama maziwa ya Heshiboni
"macho yako ni meupe na yana ng'aa kama mabwawa ya maji ya Heshiboni."

generated on Tue Oct 24 10:45:40 2023

Heshiboni
jina la mji wa mashariki wa mto wa Yordani

Bathi Rabimu
jina la mji

Pua yako ni kama mnara wa Lebanoni
Pua yake ni ndefu na wima kama vile mnara uivyo mrefu na wima.

ambao watazama Damasko
"unao wawezesha watu kutazama kuelekea Damasko"

Song of Solomon 7:5

Maelezo ya Jumla
Mpenzi anaendelea kumuelezea yeye anaye mpenda.

Kichwa chako ni kama Karmeli
Mwanamke analinganishwa na Mlima Karmeli ambao umeinuka kuliko kitu chochote karibu yake.

zambarau nyeusi
Tafsiri zinazo wezekana ni 1) "nyeusi iliyo koa" au 2) "nyekundu iliyo koa."

Mfalme amestaajabishwa na vifundo vyake
"Nywele zinazo ni'ng'inia ni nzuri hadi mfalme anashindwa kuacha kuzitamani."

vifundo
marundo ya nywele yanayo ni'ng'inia kutoka kichwani mwa mwanamke.

Song of Solomon 7:7

Maelezo ya Jumla
Mpenzi anaelezea nini angependa kufanya kwa yeye anaye mpenda.

Urefu wako ni wa kama mti wa mtende
"Una simama kama mti wa mtende." Mwanamke ni mrefu, kasimama wima, na anavutia kama mti wa mtende.

mti wa mtende
mti mrefu wa wima unao zalisha matunda matamu ya rangi ya brauni yanayo ota kwa makundi

maziwa yako kama vifungu vya matunda
Mbegu katika mti wa mtende vinaota katika vifungu vizuri vinavyo teremka chini ya mti.

Ninataka kuupanda ... matawi yake
Mwanamme anataka kumshika mwanamke.

Maziwa yako nayawe kama vifungu vya mizabibu
Mwanamke anataka kushika maziwa yake yaliyo kaza lakini malaini kama mizabibu iliyo jawa na maji yake.

harufu ya pua yako yawe kama mapera
"harufu inayo toka kwenye pua yako inukie vizuri kama mapera."

mapera
Neno "mapera" la husu ladha ya tunda tamu, lenye rangi ya njano, aina nzuri ya tunda.

Song of Solomon 7:9

Maelezo ya Jumla
Mpenzi anaendelea kueleza nini angependa amfanyie mwanamke.

Mdomo wako na uwe kama mvinyo bora
"Ninataka kuuonja mdomo wako kama mvinyo bora."

ukishuka taratibu kwa mpenzi wangu
Mpenzi anafurahia mabusu mororo ya mwanamke.

ukiteleza kwenye midomo yetu na meno
"unao shuka kwenye midomo yetu na meno"

Song of Solomon 7:10

Mimi ni wa mpenzi wangu
Ona jinsi ulivyo tafsiri 6:2

na ananitamani
"na ana shauku juu yangu" au "ana nitaka"

Song of Solomon 7:12

Maelezo ya Jumla
Mwanamke anaendelea kuzungumza na mpenzi wake.

Tuamke mapema
"inuka mapema" au "amka mapema"

imemea
"ipo katika mwanzo wa kustawi"

imechipua
maua yanapo funguka

imetoa mau
"maua kufunguka kwa mimea"

nitakupa penzi langu
"nitakuonyesha penzi langu" au "nitafanya mapenzi na wewe"

Song of Solomon 7:13

Maelezo ya Jumla
Mwanamke anaendelea kuzungumza na mpenzi wake.

generated on Tue Oct 24 10:45:40 2023

Mitunguja
Hili ni jina la mmea unao toa harafu kali lakini nzuri. Harufu kidogo ya lewesha na kuchochea hamu ya kufanya mapenzi.

ya toa harufu yake
"ya zalisha harufu yake"

katika mlango
Ina hashiria kuwa mlango ni wa nyumba yao.

kila aina ya matunda, mpya na ya kale
"kuna kila aina ya matunda mazuri, yaliyo mapya na ya zamani"

niliyo kuhifadhia
"kubakiza kwa ajili yako" au "kulinda kwa ajili yako"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Ninatamani ungekua kama kaka yangu, aliye nyonya ziwa la mama yangu. Ili kwamba kila ningekuona nje ningekubusu pasipo mtu kunidharau. **2** Nitakuongoza na kukuleta kwenye nyumba ya mama yangu, na utanifundisha. Nitakupa mvinyo ulio chachwa unywe na baadhi ya jwisi ya komamanga. Mwanamke mdogo akizungumza mwenyewe **3** Mkono wake wa kushoto uko chini ya kichwa changu na mkono wake wa kulia wanikumbatia. Mwanamke akiongea na wanawake wengine **4** Ninataka muape, mabinti wa wanaume wa Yerusalemu, kuwa hamtavuruga mapenzi yetu hadi yatakapo isha yenyewe. Wanawake wa Yerusalemu wakizungumza **5** Ni nani huyu anaye kuja kutoka nyikani, amemuegemea mpenzi wake? Mwanamke mdogo akizungumza na mpenzi wake nimekuamsha chini ya mti wa mpera; pale mama yako alichukua mimba; pale alikuzaa, alijifungua wewe. **6** Nieka kama muhuri kwenye moyo wako, kama muhuri kwenye mkono wako, kwa kuwa mapenzi yana nguvu kama mauti. Mapenzi mazito hayana kurudi kama kwenda kuzimu; miale yake yalipuka; ni miale ya moto inayo waka, miale yenye joto kuliko moto wowote. **7** Maji yalio zuka hayawezi kuzimisha upendo, wala mafuriko hayawezi kuondoa. Mwanaume akitoa mali zake zote kwa ajili ya upendo, ukarimu wake utadharauliwa. Kaka zake mwanamke mdogo wakizungumza wenyewe **8** Tuna dada mdogo, na matiti yake bado hayajakua. Nini tutamfanyia dada yetu siku hatakayo ahidiwa kuolewa? **9** Kama ni ukuta, tutamjengea juu yake mnara wa fedha. Kama ni mlango, tutampamba kwa mbao za mierezi. Mwanamke mdogo akizungumza peke yake **10** Nilikuwa ukuta, lakini matiti yangu sasa ni kama nguzo imara; hivyo nimekomaa machoni pake. Mwanamke mdogo akizungumza mwenyewe **11** Sulemani alikuwa na shamba la mizabibu huko Baali Hamoni. Aliwakodishia wao ambao watalitunza. Kila mmoja alipaswa kuleta shekeli elfu moja za fedha kwa matunda yake. **12** Shamba langu ka mzabibu ni langu, shekeli elfu moja ni za kwako, Sulemani mpenzi, na shekeli mia mbili ni za wale wanao tunza matunda yake. Mpenzi wa mwanamke akizungumza naye. **13** Wewe unaye ishi katika bustani, marafiki zangu wanasikiliza sauti yako; acha na mimi niweanaye isikia pia. Mwanamke mdogo akiongea na mpenzi wake **14** Harakisha, mpenzi wangu, na uwe kama paa au mtoto wa paa kwenye milima ya manukato.

Song of Solomon 8:1

kama kaka yangu
Mwanamke anatamani angemuonyesha mpenzi wake mahaba hadharani kama ngefanya kwa kaka yake. Hasemi kuwa mwanamke anaruhusiwa kufanya mapenzi na kaka yake.

ningekuona nje
"wewe hadharani"

ningekubusu
Mwanamke inawezekana anambusu kaka yake kwenye shavu kumsalimia.

kunidharau
"kunifanya nijisika haya"

Song of Solomon 8:2

Maelezo ya Jumla
Mwanamke anaendelea kuzungumza na mpenzi wake.

Nitakuongoza na kukuleta kwenye nyumba ya mama yangu
Kama mpenzi angekuwa kaka yake, angemleta kwa nyumba ya familia. Hii ilikuwa kawaida katika huo utamaduni na bado unaendelea kwa baadhi.

na utanifundisha
Hii yaweza tafsiriwa kama "na ata nifundisha." Kwasababu mwanamke hana uzoefu wa kufanya mapenzi, ana fikiri kuwa mpenzi wake au mama yake angemfundisha jinsi ya kufanya mapenzi.

Nitakupa mvinyo ulio chachwa unywe na baadhi ya jwisi ya komamanga
Mwanamke anatumia haya maumbo kusema kuwa atajitolea kwa mpenzi wake na kufanya mapenzi naye.

mvinyo ulio chachwa
"mvinyo wenye viungo" au "mvinyo wenye viungo ndani yake" Hii ya wakilisha nguvu ya kulevya ya mapenzi.

jwisi ya komamanga
Mwanamke ana wakilisha kimiminika chake na maji ya komamanga.

Mkono wake wa kushoto...wanikumbatia
Tazama ilivyo tafsiriwa "Mkono wake wa kushoto upo chini ya kichwa changu, na mkono wake wa kulia wanikumbatia" ndani ya 2:5.

Song of Solomon 8:4

Ninataka ... wanaume wa Yerusalemu
Ona jinsi ulivyo tafsiri 2:7

generated on Tue Oct 24 10:45:40 2023

kuwa ... hadi yatakapo isha
Ona jinsi ulivyo tafsiri 2:7

Song of Solomon 8:5

Maelezo ya Jumla
Hapa ni mwanzo wa Sehemu ya Sita ya kitabu, sehemu ya mwisho

Ni nani huyu anaye kuja
"Mwangalie huyu mwanamke wa ajabu anaye kuja."
Ona jinsi ulivyo tafsiri maneno kama haya 6:10

nimekuamsha
"Nimekuamsha uamke"

mti wa mpera
Ona jinsi ulivyo tafsiri 2:3

pale
chini ya mpera

alijifungua wewe
alikuzaa

Song of Solomon 8:6

Maelezo ya Jumla
Mwana mke anaendelea kuzungumza na mpenzi wake.

Nieka kama muhuri kwenye moyo wako, kama muhuri kwenye mkono wako
Maana zinazo wezekana ni 1) Kwasababu mihuri ilikuwa muhimu, watu waliweka shingoni mwao au mikononi mwao. Mwanamke anataka kuwa na mwanamme wake kama muhuri. Au 2) Muhuri waonyesha nani anamiliki kitu chenye muhuri wake. Mwanamke anataka awe kama muhuri moyoni mwa mpenzi wake na mkononi ili kuonyesha mawazo yake, hisia, na matendo ni yake.

kwa kuwa mapenzi yana nguvu kama mauti
Mauti ina nguvu sana kwasababu inawashinda ata watu wenye nguvu duniani.

hayana kurudi kama kwenda kuzimu
Kuzimu hakuruhusu watu kurudia uhai baada ya kuwa wamekufa. Mapenzi yana msimamo kama kuzimu kwasababu hayabadiliki.

miale yake yalipuka ... kuliko moto wowote
Mapenzi yana nguvu kama moto.

yalipuka
"kuchomeka ghafla"

Song of Solomon 8:7

Maelezo ya Jumla
Mwanamke anaendelea kuongea na mpenzi wake.

Maji yalio zuka hayawezi kuzimisha upendo
Mpenzi yana nguvu kiasi kwamba ni kama moto mkali usio weza kuzimwa kwa bahari iliyo jawa na maji.

Maji yalio zuka
"Maji ya bahari" au "Kiasi kikubwa cha maji"

hayawezi kuzimisha
"hayawezi kutokomeza" au "hayawezi kuondoa"

wala mafuriko hayawezi kuondoa
Mapenzi kamwe hayabadiliki na ubaki hivyo daima ni kitu ambacho mafuriko yenye nguvu kiasi gani hayawezi kusogeza.

mafuriko
Katika Israeli, maji kutoka kwenye mvua utiririka mabonde marefu membamba. Hii ujenga mafuriko ya maji yenye nguvu kiasi cha kusogeza vizingiti vikubwa na miti. Ata leo mafuriko wakati mwengine uamisha madaraja imara sana.

kuondoa
"kubeba kando" au "kusafishia mbali"

Mwanaume akitoa ... ukarimu wake utadharauliwa
"Ata kama mwanaume ... ata dharauliwa sana."

mali zake zote
"vyote anavyo miliki"

kwa ajili ya upendo
"ili apate mapenzi" au "ili anunue mapenzi"

ukarimu wake utadharauliwa
"watu wata mdharau hakika" au "watu wata mdhihaki vikali"

Song of Solomon 8:8

hatakayo ahidiwa kuolewa
"mwanamme anakuja na kutaka kumuoa"

Song of Solomon 8:9

Maelezo ya Jumla
Kaka zake mwanamke wanaendelea kuongea miongoni mwao.

Kama ni ukuta ... mbao za mierezi
Kwasababu matiti yake ni madogo, ana kifua kitupu kama ukuta au mlango. Kaka zake wana amaua kumpa mapambo ili kumsaidia dada yao kuonekana mzuri zaidi.

tutampamba
"tuta mremba"

generated on Tue Oct 24 10:45:40 2023

Song of Solomon 8:10

matiti yangu sasa ni kama nguzo imara
matiti ya mwanamke ni marefu kama minara.

hivyo nimekomaa machoni pake
Mpenzi wake sasa anamuona ni mwanamke aliye komaa, na hilo la mpendeza.

machoni pake
Hapa "machoni pake" ya husu mpenzi wake.

Song of Solomon 8:11

Baali Hamoni
Hili ni jina la mji kaskazini mwa Israeli.

wao ambao watalitunza
"watu watakao simamia"

Kila mmoja alipaswa kuleta shekeli elfu moja za fedha kwa matunda yake
"Kila mwanaume alipaswa kumpatia Sulemani shekeli elfu moja kama malipo ya matunda ya shamba la mizabibu.

kuleta shekeli elfu moja za fedha
"kuleta shekeli 1,000 za fedha"

Shamba langu ka mzabibu ni langu
"Mimi ndiye muhusika wa shamba langu la mizabibu." Mwanamke anajitaja kama shamba la mizabibu kama ilivyo 1:5

shekeli elfu moja ni za kwako, Sulemani mpenzi
Mwanamke ana mpatia bure faida ya mizabibu kwa Sulemani japo kuwa ni yake anaeza kumpa yeyote anayetaka.

Song of Solomon 8:13

sauti yako
"kwa sauti yako"

Song of Solomon 8:14

uwe kama paa au mtoto wa paa
Ona jinsi ulivyo tafsiri 2:16

milima ya manukato
Mwanamke anatumia hili umbo kukaribisha mpenzi wake amfurahie.

generated on Tue Oct 24 10:45:40 2023

Book: Isaiah

Isaiah

Chapter 1

1 Maono ya Isaya mtoto wa Amozi ambayo aliyaona kuhusu Yuda na Yerusalemu katika vipindi vya utawala wa Uzia, Yothamu, Ahazi, na Hezekia, wafalme wa Yuda. **2** Sikia enyi mbingu, tega sikio ewe nchi; kwa kuwa Yahwe amesema: ''Nimewatunza na kuwalea watoto, lakini wamenigeuka. **3** Ng'ombe anamjua anayemmiliki na punda anajua sehemu anapowekewa chakula, lakini Israeli hawajui, wala hawafahamu.'' **4** Ole! Taifa, wenye zambi, mtu muovu, watoto wa wenye zambi, watoto wanaoenda kinyume, Wamemtelekeza Yahwe, wamedharau aliye Mtakatifu wa Israeli, wamejitenga wenyew kutoka kwake. **5** Kwa nini ulikuwa unaendelea kupigwa? Kwa nini unazidi kuasi zaudi na zaidi? Kichwa chote kinauma, moyo wote ni dhaifu. **6** Kutoka kwenye unyayo wa mguu mpaka kichwani kila sehemu ina maumivu; ni madonda na majeraha mabichi yaliyoachwa wazi, ambayo hayajafungwa, kuasifishwa, kuwafunga vidonda vyao, wala kuwaponya kwa mafuta. **7** Nchi yenu imeharibiwa; miji yenu imechomwa moto; mashamba yenu--- mbele, wageni wamehiaribu; wamepatelekeza katika uharibifu, ulioangushwa na wageni **8** Binti Sayuni ameacha kama kibanda katika shamba la mzabu, kama kivuli kitika shamba la matango, kama mji unaomba. **9** Kama Yahwe wa majeshi hakutuasha kwa mda mfupi tungekuwa kama Sodoma, tungekuwa kama Gomora. **10** Sikiliza neno la Yahwe, enyi viongozi wa Sodomu; sikilizeni sheria ya Mungu wetu, enyi watu wa Gomora: **11** ''Sadaka zenu ni nyingi kiasi gani kwangu?'' asema Yahwe. ''Nimesikia vya kutosha kuhusu sadaka yenu ya mwana kondoo, na mnyama alionona; na damu ya ng'ombe, ndama, au mbuzi si vifurahii. **12** Ulipokuja kuonekaa mbele yangu, Ni nani aliyehitaji hili juu yako, kukanyaga katika mahama yangu **13** Msilete tena sadaka zisizo na maana; maana zinaniongezea uchafu mmekusanyika katika siku yenu mpya ya mwenzi na sabato--Mimi siwezi vumlia mikusanyio hii ya waovu. **14** Ninaichukia sherehe yenu mpya ya mwenzi na sherehe zilizoteuliwa; ni mzigo kwangu; nimechoka kuubeba. **15** Hivyo basi mnapotawanya mikono yenu kitkika maombi, sitawangalia hata kama mkiomba sana, sitawasikiliza; mikono yenu imejaa damu. **16** Jiosheni, jitakaseni wenyewe; ondoeni matendo maovu mbele ya macho yangu; acheni kutenda dhambi; **17** jifunze kutenda mema; tafuta ukweli; msiwanyanyase, wapeni haki yatima, walindeni wajane.'' **18** Njooni sasa, njooni tusemezane, asema Yahwe, japokuwa dhambi zenu ni nyekundu kama bendera zitakuwa nyeupe kama theluji; japokuwa ni myekundu kama damu zitakuwa kama sufi. **19** Kama utakubali na kutii, utakula mema ya nchi, **20** lakini ukikataa na kugeuka, upanga utakuangamiza, maama Yahwe amesema. **21** Ni kwa jinsi gani mji ulioaminika umekuwa kahaba! ulikuwa ni mij wenye usawa na haki, lakini sasa mji umejaa mauwaji. **22** Fedha zenu zimechafuka, na mvinyo wenu umechanganjwa na maji. **23** Viongozi wenu wamemgeuka Mungu wamekuwa marafiki wa wezi; yeyote anayopenda rushwa na kuikimbilia. Hawawajali yatima, wala wajane wanaokuja kuwanyenyekea mbele yao. **24** Hivyo basi hili ndilo tamko la Bwana, Yahwe wa majeshi, Shujaa wa Israeli: Ole wao! nitachukua hatua kwa wale walio kinyume na mimi na niwaadhibu wale wanaonipinga; **25** Nitaugeuza mkono wangu juu yako, nitatakasa chuma kilicho chakaa na kuondoa kutu yote. **26** Nitailinda hukumu yako kama ilivyokuwa mwanzo, na washauri wako kama ilivyokuwa hapo mwanzo; baada ya hapo mtaitwa mji wa haki, mji wa imani.'' **27** Sayuni itakombolewa kwa haki, na wanaotubu kwa haki. **28** Waasi na wenye dhambi wataangamizwa pamoja, na wale wataenda kinyume na Yahwe watauliwa. **29** Kwakukuwa utaona aibu juu ya miti ya mialoni uliyoitamani, na utakuwa na hofu juu ya bustani uliyoichagua. **30** Kwa kukuwa utakuwa kama mualoni ambao majani yake yamenyauka, na kama bustani isiyokuwa na maji. **31** Mtu mwenye nguvu atakuwa kama kitu kikavu, na kazi yake itakuwa kama cheche; zitawaka moto kwa pamoja, na hakuna hata mmoja ataweza kuuzima''.

generated on Tue Oct 24 10:45:40 2023

Isaiah 1:1

Maono ya Isaya ... ambayo aliyaona
"Hili ni Ono la Isaya ... ambalo Yahwe alimwonyesha" au "Hiki ndicho Mungu alichomwonyesha Isaya"

Amozi
Amozi alikuwa baba wa Isaya

Yuda na Yerusalemu
"Yuda" ina maana ya ufalme wa kusini mwa Israeli. "Yerusalemu" ulikuwa mji wake muhimu zaidi. "wale wanaoishi Yuda na Yerusalemu" au "watu wa Yuda na Yerusalemu"

katika siku za Uzia, Yothamu, Ahazi na Hezekia, wafalme wa Yuda.
Hii ni lahaja na ina maana ya kipindi ambacho kila mfalme alitawala. Walitawala mmoja baada ya mwingine, na sio wote kwa kipindi kimoja. "Pale Uzia, Yothamu, Ahazi na Hezekia walipokuwa wafalme wa Yuda"

Isaiah 1:2

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Sikieni, enyi mbingu, na sikilizeni, enyi nchi
Ingawa unabii huu ulikusudiwa kwa ajili ya watu wa Yerusalemu na Yuda kusikiliza, Isaya anafahamu hawatasikiliza. Maana zawezekana kuwa 1) anazungumza kwa kifupisho, kana kwamba "mbingu" na "nchi" zingeweza kusikiliza kile Yahwe alichosema, au 2) maneno "mbingu" na "nchi" ni mifano ya maneno na neno la ujumla kwa ajili ya viumbe vyote hai kila sehemu. "wewe ambaye unaishi katika mbingu ... wewe ambaye unaishi juu ya nchi"

Yahwe
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

Nimewarutubisha ... haielewi
Maneno ambayo Yahwe alizungumza na ambayo Isaya anazungumza kwa Waisraeli kwa niaba ya Yahwe.

Nimewarutubisha na kuwakuza watoto
Yahwe anazungumza kana kwamba maneno yake yalikuwa chakula na kana kwamba Waisraeli walikuwa watoto wake. "Nimewatunza watu wanaoishi Yuda kama walikuwa watoto wangu"

punda kihori cha kulisha cha bwana wake
Unaweza kuiweka wazi taarifa inayoeleweka. "punda anajua kihori cha kulisha cha bwana wake" au "punda anajua ni wapi bwana wake humpatia chakula"

lakini Israeli haijui, Israeli haielewi
Yawezekana hii ina maana ya "lakini watu wa Israeli hawanijui, hawaelewi ya kuwa mimi ndiye ninayewatunza"

Israeli
Huu ni mfano wa maneno kwa ajili ya watu wa Israeli. Yuda ni sehemu ambayo ilikuwa taifa la Israeli. "watu wa Israeli"

Isaiah 1:4

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Taifa, wenye dhambi
Maana zawezekana kuwa 1) Isaya anasema mambo mawili tofauti juu yao. "Taifa la Israeli, nyie wenye dhambi" au 2) anasema jambo moja tu kuhusu wao. "Taifa la wenye dhambi"

watu waliolemewa kwa udhalimu
Kitu kizito sana ambacho mtu anweza kubeba ni sitiari ya dhambi nyingi. "dhambi yao ni kama mfuko mzito juu ya mabega yao unaowafanya vigumu kwao kutembea"

mtoto wa waovu
Neno "mtoto" ni sitiari ya watu ambao hufanya kile wengine walichokwisha fanya. "watu ambao hufanya uovu ule ule wanaouona wengine wakifanya"

tenda mabaya
fanya mambo maovu

Wamemtelekeza Yahwe
"Wameondoka mbali kutoka kwa Yahwe"

wamemdharau
"wamekataa kutii" au "wamekataa kuheshimu"

Israel
Yuda ni sehemu ya iliyokuwa taifa la Israeli.

Wamejitenganisha kutoka kwake
Ingawa katika kipindi kimoja walikuwa marafiki, kwa sasa wanamtendea kana kwamba hawamjui.

Isaiah 1:5

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Kwa nini bado mnapigwa? Kwa nini mnaasi zaidi na zaidi?
Isaya anatumia maswali haya kuwakaripia watu wa Yuda. Maswali haya yanaweza kutafsiriwa kama kauli. Hii inaweza kuelezwa kwa hali ya kutenda. "Unaendelea kufanya mambo ambayo Yahwe

generated on Tue Oct 24 10:45:40 2023

anatakiwa kukuadhibu. Unaendelea kuasi dhidi yake"

mnapigwa
Hapa neno "mnapigwa" ina maana ya watu ambao huishi Yuda na kwa hiyo ni katika wingi.

Kichwa kizima kimeugua, moyo wote ni dhaifu
Sitiari hii inalinganisha taifa la Israeli na mtu ambaye amepigwa. "Wewe ni kama mtu ambaye kichwa chake kimejeruhiwa na ambaye moyo wake ni dhaifu" au "Wewe ni kama mtu ambaye akili na moyo wake wote ni mgonjwa"

Hakuna sehemu iliyodhuriwa
Hii inaweza kuwekwa katika hali ya chanya. Hii inaweza kuelezwa kwa hali ya kutenda. "kila sehemu ya kwako imejeruhiwa" au "mtu amejeruhi kila sehemu ya kwako"

vilikuwa havijafunikwa, safishwa, kufungwa bendeji, wala kutibiwa kwa mafuta
Sitiari hii inalinganisha adhabu ambayo Mungu amewapa Israeli na vidonda halisi. Inaweza kuelezwa katika hali ya kutenda. "hakuna mtu aliyefunga, safisha, kufunga bendeji, au kuwatibu kwa mafuta"

Isaiah 1:7

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Nchi yako imeharibiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Wameharibu nchi yako" au "Adui zako wameharibu nchi yako"

Miji yako imeungua
Hii inaweza kuelezwa kwa hali ya kutenda. "wameunguza miji yenu"

mashamba yenu - mbele yenu, wageni wanaingamiza
"watu ambao si wa nchi yenu wenyewe wanaiba mazao kutoka kwenye mashamba yenu huku mkitazama"

uharibifu uliotelekezwa
"tupu na kuharibiwa". Msemo huu wa nomino dhahania unaweza kuelezwa kama misemo ya kitenzi. "wameangamiza nchi na hakuna mtu anayeishi pale"

kupinduliwa na wageni
Hii inaweza kuelezwa kwa hali ya kutenda. "wageni wamepindua nchi yako" au "jeshi la kigeni limeitwaa kabisa"

binti Sayuni amabaki
Hii inaweza kuelezwa kwa hali ya kutenda. "Nimemuacha binti wa Sayuni"

binti Sayuni
"binti" wa mji ina maana ya watu wa mji. "Watu wa Sayuni" au "Watu wanaoishi Sayuni"

ameachwa kama kibanda cha shamba la mizabibu, kama kivuli katika bustani ya matango
Maana zawezekana kuwa 1) "amekuwa mdogo kama kibanda katika shamba la mizabibu au kivuli katika bustani ya matango" au 2) "ameachwa kwa mtindo ambao mkulima huacha kibanda katika shamba la mizabibu au kivuli katika bustani ya matango anapokuwa kamalizana nayo"

kama ... matango, kama mji uliozingirwa
Maana nyingine yaweza kuwa "kama ... matango. Yeye ni mji uliozingirwa"

Isaiah 1:9

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Kama Yahwe
Hii inaelezea jambo amabalo lingeweza kutokea zamani lakini halikutokea.

mabaki wachache
"waliokoka wachache"

ametuachia ... tungekuwa
Hapa maneno haya yana maana ya Isaya na yanajumuisha watu wote wa Yuda na Yerusalemu.

tungekuwa kama Sodoma, tungekuwa kama Gomora
Jinsi ambavyo Yuda angekuwa kama Sodoma na Gomora inaweza kufanywa wazi. "Mungu angetuangamiza, kama alivyoangamiza miji ya Sodoma na Gomora"

Isaiah 1:10

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

nyie watawala wa Sodoma ... nyie watu wa Gomora
Isaya analinganisha watu wa Yuda na Sodoma na Gomora kusisitiza jinsi walivyokuwa wenye dhambi. "nyie watawala ambao mna dhambi kama watu wa Sodoma ... nyie watu ambao ni waovu kama wale walioishi Gomora"

"Wingi wa sadaka zako kwangu ni upi?"
Mungu anatumia swali kukaripia watu. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Sadaka zako nyingi hazina maana yoyote kwangu!"

Isaiah 1:12

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

ni nani ametaka kutoka kwako, kukanyaga mahakama yangu?
Neno "kukanyaga" lina maana ya kukanyaga juu ya na kuponda kwa mguu wa mtu. Mungu anatumia swali kukaripia watu wanaoishi Yuda. Swali hili la balagha linaweza kutafsiriwa kama kauli. "hakuna aliyekuambia kukanyanga katika uwanja wangu wa mahakama!"

Usilete sadaka zisizo na maana
"Usiniletee zawadi zako zaidi zisizo na maana"

ubani ni chukizo kwangu
Hapa nomino dhahania ya "chukizo" inaweza kuelezwa kama kitenzi "chuki". "Ninachukia ubani makuhani wanayochoma"

siwezi kustahimili mikusanyiko hii ya kiovu
Maana zawezekana kuwa 1) "Siwezi kuwaruhusu kukusanyika pamoja kwa sababu ya mambo maovu mnayofanya" au 2) "Siwezi kujiruhusu kuwatazama mkikusanyika pamoja kwa sababu ya mambo maovu mnayofanya"

Isaiah 1:14

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

mbala miezi yenu mipya, na sikukuu mlizochagua
Maneno "mbala miezi mipya" ni mfano wa maneno kwa sherehe za mwezi mpya. Pia ni maneno yenye maana sawa na sherehe za kawaida. "sherehe zako za mbala miezi mipya na sikukuu zingine mpya"

mbala miezi mipya
Mbala mwezi mpya ni pale ambapo mwezi unapoanza kutoa mwanga baada ya kuwa giza.

ni mzigo kwangu; nimechoka kivivumilia
Hii inalinganisha namna Mungu anavyojisikia kuhusu sherehe za watu kwa kubeba kitu kizito. "wao ni mzigo mzito ambao nimechoka kuubeba"

ninaficha macho yangu kwako
Lahaja hii niu njia ya kusema "Sitakutazama" au "Sitakutazama kwa uangalifu"

mikono yako imejaa damu
Hii ni sababu ambayo Mungu hatasikia maombi yao. Damu inawezekana kumaanisha vurugu ambayo wamefanya dhidi ya watu. "kwa sababu ni kama mikono yako imefunikwa na damu ya wale uliowadhuru" au "kwa sababu una hatia ya vurugu"

Isaiah 1:16

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

Jioshe, jisafishe
Hapa Mungu analinganisha mtu anayeacha kutenda dhambi na mtu ambaye anaosha mwili wake. "Tubu na uoshe dhambi kutoka moyoni mwako kama uanvyoosha uchafu kutoka mwilini mwako"

ondoa uovu wa matendo yako kutoka machoni pangu
Mungu hakuwa anawaambia kufanya matendo yao maovu sehemu nyingine, lakini kuacha kuyafanya. "acha kufanya matendo maovu ambayo naona mnafanya"

nyosha wima ukandamizaji
Mungu anazungumza na watu ambao huwakandamiza wengine kana kwamba wamefanya kitu kupinda ambacho kilitakiwa kuwa wima, na anawaita kukifanya kitu hicho kuwa wima tena. Nomino dhahania "ukandamizaji" inaweza kutafsiriwa kama kitenzi. "hakikisha ya kwamba wale watu wasiojiweza uliowadhuru hawateseki kutoka na mambo mabaya uliyofanya kwao"

toa haki kwa yatima
"uwe na haki kwa watoto ambao hawana baba"

walinde wajane
"walinde wanawake ambao waume zao wamefariki"

Isaiah 1:18

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yuda.

Njooni sasa, na
Yahwe anawakaribisha kwa upendeleo na upendo watu kusikiliza kile anachotaka kusema. "Tafadhali mnisikilize. Na" au "Zingatia kwa makini; Ninataka kukusaidia".

tutafakari pamoja
"Tufikirieni juu ya hili pamoja" au "tunahitaji kujadili hili" au "tutaenda kufanya nini?". Yahwe anawakaribisha watu kujadili siku za usoni. Hapa neno "tutafakari" lina maana ya Yahwe na linajumuisha watu wa Yuda.

ingawa dhambi zako ni rangi nyekundu, zitakuwa nyeupe kama theluji; ingawa ni nyekundu kama nyekundu iliyoiva, zitakuwa kama sufu
Isaya anazungumza na watu kana kwamba walikuwa wanavaa nguo ambazo zilitakiwa kuwa sufu nyeupe na dhambi zao kana kwamba zilikuwa mabaka mekundu ya dhambi juu ya nguo. Iwapo Yahwe anasamehe dhambi zao, itakuwa kana kwamba nguo zao zitakuwa nyeupe tena.

ni rangi nyekundu
Rangi nyekundu ni rangi nyekundu inayong'aa "nyekundu inayong'aa"

generated on Tue Oct 24 10:45:40 2023

nyeupe kama theluji
Nyeupe mara kwa mara ni alama ya utakatifu au usafi. "Theluji" ina maana ya kitu kama mvua iliyoganda ambayo ni nyeupe sana. Kwa kuwa hii

nyekundu iliyoiva
Nyekundu hii ni nyekundu iliyoiva "nyekundu iliyoiva"

kama sufu
Sufu ni manyoya ya kondoo au mbuzi. Jinsi zitakavyokuwa kama sufu inaweza kufanywa wazi. "nyeupe kama sufu"

Isaiah 1:19

Taarifa ya Jumla
Mungu anaendelea kuzungumza na watu wa Yuda.

Kama u mtiifu na tayari
Hapa, "tayari" na "mtiifu" inatumika pamoja kumaanisha wazo moja. "Kama upo tayari kutii"

utakula mema ya nchi
"nchi itazaa chakula kizuri kwa ajili yako kula"

lakini kama utakataa na kuasi
"lakini kama ukikataa kusikiliza na badala yake kutonitii mimi"

upanga utakumeza
Neno "upanga" lina maana ya maadui wa Yuda. Pia, neno "kumeza" inalinganisha maadui wa Yuda kuja kuwaua kama mnyama pori ambaye hushambulia na kula wanyama wengine. "maadui wako watakuua"

kinywa cha Yahwe kimesema hivi
Neno "kinywa" kinasisitiza ya kwamba Yahwe amasema na kile anachosema hakika kitatokea. "Yahwe amezungumza" au "Yahwe amesema ya kwamba hiki kitatokea"

Isaiah 1:21

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Jinsi mji mwaminifu
Neno hili la mshangao linaonyesha hasira na huzuni ya Isaya juu ya watu wa Yerusalemu. "Tazama jinsi watu wa Yerusalemu, ambao wamekuwa waaminiufu kwa Mungu"

ulivyokuwa kahaba
Isaya analinganisha watu na mwanamke ambaye sio mwaminifu kwa mumewe lakini analala na wanamume wengine kwa pesa. Watu hawakuwa waaminifu kwa Mungu lakini walikuwa wakiabudu miungu ya uongo. "kutenda kama kahaba"

Alikuwa amejaa haki
Neno "alikuwa" ina maana ya Yerusalemu na watu wake. Wale waliondika Biblia mara kwa mara walimaanisha miji kama wanawake. "Watu wa Yerusalemu walikuwa wa haki na walifanya kilicho sahihi"

lakini sasa amejaa wauaji
Neno "amejaa" lina maana ya Yerusalemu na watu wake. Wale waliondika Biblia mara kwa mara walimaanisha miji kama wanawake. "lakini sasa watu wa Yerusalemu ni wauaji"

Fedha yako imekuwa chafu, divai yako imechanganywa na maji
Maana zawekekana kuwa ya kwamba Isaya anatumia fedha na divai kama sitiari ya 1) watu wa Yerusalemu. "Wewe ni kama fedha ambayo sio safi tena, na kama divai ambayo imechanganywa na maji" au 2) matendo mema ambayo watu walifanya awali. "Mlikuwa mkifanya matendo mema, lakini sasa matendo yenu mabaya yanafanya matendo yenu mema kutokuwa na maana".

fedha ... chafu
Mtu huhitaji kusafisha fedha mara kwa mara au haitang'aa tena.

divai ... maji
Divai na maji ndani yake ina ladha kidogo na kwa hiyo haitofautiani na maji.

Isaiah 1:23

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shair.

Wakubwa wenu ni waasi
"Viongozi wao wanaasi dhidi ya Mungu"

wenzi wa wezi
"wao ni marafiki wa watu ambao huiba kutoka kwa wengine"

rushwa ... malipo
Watu hutoa "rushwa" kama zawadi kwa watawala wasio waaminifu kwa hiyo watawala hapohapo watatenda kinyume na haki. Watawala hupokea "malipo" kama zawadi kutoka kwa wale hutengeneza faida kutoka kwa sheria zisizo haki ambazo mtawala amezipitisha.

hukimbilia malipo
Mtu anapokuwa na shauku sana mtu ampatie rushwa inazungumzwa kana kwamba malipo yanakimbia na mtu anayafukuza. "kila mtu hutamaniu mtu kumlipa pesa kufanya maamuzi yasiyo ya kweli"

Hawawalindi yatima
"hawawalindi wale ambao hawana baba"

generated on Tue Oct 24 10:45:40 2023

wala maombi ya haki ya mjane hajaji mbele zao
"wala hawasikii pale ambapo wajane huenda kwao kupata msaada dhidi ya wale wanaovunja sheria" au "na hawasaidii wajane wanaokwenda kwao kupata msaada dhidi ya wale wanaovunja sheria"

Isaiah 1:24

Taarifa ya Jumla
Isaya anaanza kuzungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

Kwa hiyo
"Kwa sababu hiyo"

Hili ni tamko la Mungu
Nomino dhahania "tamko" inaweza kutafsiriwa kama kitenzi. "hivi ndivyo ambavyo Mungu anatamka"

Nitafanya kisasi dhidi ya washindani wangu, na kujilipiza kisasi dhidi ya adui zangu
Misemo hii miwili kimsingi ina maana moja. Maneno "chukua kisasi dhidi ya maadui wangu" huzungumza zaidi juu ya Yahwe kufanya chochote anachohitaji kufanya kwa wale wanaofanya kazi dhidi yake ili aweze kuwa na furaha. Maneno "kujilipiza kisasi dhidi ya adui zangu" yanazungumza zaidi juu ya Yahwe kuadhibu kwa haki adui zake. "Nitaadhibu wale ambao wananipinga" au "Nitafanya kile kinachonipendeza kwa wale wanaofanya kazi dhidi yangu, na nitaadhibu kwa haki adui zangu"

Nitageuza mkono wangu dhidi yako
Hapa "mkono" ina maana ya nguvu ya Mungu ambayo angetumia kuadhibu watu wake. "Nitaanza kutumia nguvu yangu yote dhidi yako"

safisha takataka zako kwa maji magadi
Hapa hatua ambayo Mungu hutoa dhambi za watu wake inazungumziwa kana kwamba anatenganisha chuma kutoka kwa vitu vibaya vilivyochanganywa navyo. Maneno "kwa maji magadi" yanaongeza sitiari nyingine, kwa sababu maji magadi hutumika ndani ya sabuni, sio kusafisha chuma. "na kama vile moto unavyotoa uchafu kutoka kwa fedha, nitatoa uovu wote kutoka miongoni mwao"

takataka
Huu ni uchafu na mambo mengine ambayo watu hutoa kutoka kwenye vyuma ili chuma kiwe safi.

Isaiah 1:26

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

hapo mwanzo ... hapo mwanzo
Hizi ni njia mbili za kuzungumzia sehemu ya kwanza au mwanzo wa historia ya Israeli, pale ambapo Israeli ilipokuwa taifa.

utaitwa
Hii inaweza kuwekwa katika hali ya kutenda. "watu watakuita"

mji wa utakatifu, mji mwaminifu
Hapa "mji" una maana ya watu wanaoishi Yerusalemu. "mji ambao watu ni watakatifu na waaminifu kwa Mungu"

Isaiah 1:27

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

Sayuni itakombolewa kwa haki, na waliotubu kwa utakatifu
Hii inaweza kuwekwa katika hali ya kutenda. Maana kamili ya kauli hii inaweza kuwekwa wazi. Maana zawezekana kuwa 1) " Yahwe atakomboa Sayuni kwa sababu watu pale hufanya kilicho haki, na atawakomboa wale wanaotubu kwa sababu wanafanya kile ambacho Yahwe anasema ni sahihi" au 2) "Yahwe atakomboa Sayuni kwa sababu ana haki, na atakomboa wale wanaotubu kwa sababu ni mtakatifu"

Sayuni
Huu ni mfano wa maneno wa "watu wanaoishi juu ya Mlima Sayuni".

Waasi na wenye dhambi wakandamizwa pamoja
Hii inaweza kuwekwa katika hali ya kutenda. "Mungu ataangamiza wale ambao huasi na kutenda dhambi dhidi yake"

wale wanaomuacha Yahwe watatoweka kabisa
Hii inaweza kuwekwa katika hali ya kutenda. "na Yahwe atawaondoa kabisa wale wanaogeuka kutoka kwake" au "na Yahwe atawaua wote wanaomkataa"

Isaiah 1:29

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

Miti ya mwaloni mitakatifu ... bustani
Misemo hii ina maana ya sehemu ambapo watu wa Yuda waliabudu sanamu.

utaaibika kwa
Baadhi ya tafsiri husema, "utaona aibu kwa sababu ya". Mtu huona aibu uso wake unapochemka, mara kwa mara kwa sababu anahisi amefanya kitu kibaya.

Kwa maana utakuwa kama mwaloni ambao majani hufifia, na kama bustani ambayo haina maji
Maji hutoa uhai kwa miti na bustani. Watu wamejikata kutoka kwa Yahwe, ambaye hutoa uhai.

generated on Tue Oct 24 10:45:40 2023

Isaiah 1:31

Taarifa ya Jumla
Isaya anazungumza maneno ya Yahwe kwa watu wa Yuda katika mtindo wa shairi.

Mtu mwenye nguvu
"Mtu mwenye nguvu" au "Yeyote mwenye nguvu". Hii inaweza kumaanisha watu ambao ni muhimu na wana ushawishi kwa watu wengine"

vitu vinavyoshika moto haraka
vitu vilivyokauka vinavyowaka kirahisi

na kazi yake kama cheche
Hii inalinganisha matendo ya mtu au kazi zake za uovu na cheche ambazo huanguka juu ya vitu vinavyoshika moto haraka na kuiwasha moto. "kazi yake itakuwa kama cheche ambayo huanzisha moto"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Vitu ambavyo Isaya mtoto Amozi alivijua katika maono, kuhusu Yuda na Yerusalemu. **2** Na itakuwa katika siku za mwisho, ule mlima wa nyumba ya Yahwe itaanzishwa kama mlima mrefu zaidi, na utanyanyuliwa juu ya vilima, na mataifa yote yatakusanyika pale. **3** Watu wengi watakuja na kusema, ''Njooni, twendeni juu ya mlima wa Yahwe, kwenye nyumba ya Mungu wa Yakobo, kwa hiyo anaweza kutufundisha baadhi ya njia zake na tunaweza kutembea katika njia zake.'' Nje ya Sayuni itaenda sheria na neno la Yahwe litatoka Yerualemu. **4** Atahukumu kati ya mataifa na atatoa maamuzi kwa watu wote; watayapiga nyungo mapanga yao kuwa majembe, na mikiku yao kama ya kukatia ndoano; taifa halitanyanyua upanga juu ya taifa lingine, na wala hawata jiandaa kwa vita tena. **5** Nyumba ya Yakobo, njooni, na tutembee katika mwanga wa Yahwe. **6** Kwa maana mmewatekeleza watu wenu, nyumba ya Yakobo, wamejazwa na desturi kutoka mashariki na dalili kutokea kama mfilisti, na watasalimiana kwa mikono na wana wa wageni. **7** Nchi yao imejaa fedha na dhahabu, na hakuna mipaka katika utajiri wao; nchi yao pia imejaa farasi, wala hakuna mipika ya magari. **8** Nchi yao pia imejaa sanamu; wanaabu utengenezaji wa mikono yao wenyewe, vitu aambavyo vidole vyao vimetengeneza. **9** Watu watainama chini, na kila mmoja atanguka chini; hivyo basi msiwanyanyue juu. **10** Nendeni maeneo yenye miamba na mjifiche kwenye aridhi kwa hofu ya Yahwe na kwa utukufu wa enzi yake. **11** Mtu anaye tazama kwa kujivuna atashushw chini, na kiburi cha watu kitashushwa chini, na Yahwe mwenyewe atainuliwa siku hiyo. **12** Maana kutakuwa na siku ya Yahwe wa majeshi juu ya yeyote anayejigamba na kujiinua juu, na dhidi ya yeyote mwenye kiburi na atashushwa chini- **13** na dhidi ya mierezi ya Lebanoni iliyo juu na kupandishwa juu, na dhidi ya mialoni ya Bashani. **14** Siku hiyo ya Yahwe wa majeshi itakuwa dhidi ya milima yote mirefu, na dhidi ya vilima vyote vilivyonyanyuliwa juu, **15** na dhidi ya minara mirefu, na dhidi ya kila ukutaunaojitokeza, **16** na dhidi ya merikebu zote za Tarshishi, na dhidi ya vyombo vizuri vya meli. **17** Kiburi cha mwanaume kitashushwa chini, na kiburi cha wanaume kitaanguka; Yahwe mwenyewe atainuliwa siku hiyo. **18** Sanamu zote zitaondolewa. **19** Wanaume wataingia kwenye mapango ya miamba na mashimo ya aridhi, kwa hofu ya Yahwe, na kwa utukufu wa enzi yake, atakapo nyanyuka na kuitisha nchi. **20** Siku hiyo watu watatupa sanamu zao za fedha na dhahabu ambazo wametengeneza wenyewe kwa ajili ya kuabudia - watazitupa mbali kwa fuko na popo. **21** Watu wataingia kwenye miamba kupitia mwanya itakuwa miamba chakavu, kwa hofu ya Yahwe na utukufu wa enzi yake, **22** usimwaminia mtu, ambae pumzi yake inatokea katika pua yake, ni kwa kiasi gan?

Isaiah 2:1

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Yuda na Yerusalemu
"Yuda" na "Yerusalemu" ni mifano ya maneno kwa ajili ya watu wanaoishi pale. "wale wanaoishi katika Yuda na Yerusalemu"

katika siku za mwisho
"katika siku za usoni"

mlima wa nyumba ya Yahwe utaimarishwa
Hii inaweza kuwekwa 1) kama ufafanuzi. "Mlima wa nyumba ya Yahwe utasimama" au 2 katika hali ya kutenda. "Yahwe ataimarisha mlima ambapo hekalu lake linajengwa"

kama kilele cha milima
Isaya anazungumzia umuhimu kana kamba ni urefu wa kihalisia. "sehemu muhimu zaidi ya milima" au "sehemu muhimu zaidi duniani"

itainuliwa juu zaidi ya vilima
Isaya anazungumzia heshima kama sitiari kana kwamba ilikuwa urefu halisi. Hii inaweza kuwekwa 1) katika hali ya kutenda. "Yahwe atuheshimu kuliko kilima kingine" au 2) kama mfano wa maneno kwa ajili ya watu wanaoabudu pale. "Yahwe atawaheshimu watu ambao wanaabudu pale kuliko vile anavyoheshimu watu wengine wowote"

na mataifa yote
Hapa "mataifa" ni mfano wa maneno kwa ajili ya watu wa mataifa hayo. "na watu kutoka mataifa yote"

yatatiririka kwake
Watu kuzunguka duniani kwenda katika mlima wa Yahwe inalinganishwa na jinsi mto unavyotiririka. Hii inasistiza ya kuwa watu wengi watakuja, sio tu watu wachache.

Isaiah 2:3

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

generated on Tue Oct 24 10:45:40 2023

Yakobo, ili aweze kufundisha ... na tuweze kutembea
Maana nyingine ni "Yakobo . Atafundisha ... na tutatembea"

aweze kutufundisha baadhi ya njia zake, na tuweze kutembea katika njia zake
Neno "njia" ni sitiari kwa namna mtu anavyoishi. Kama lugha yako ina neno moja tu kwa ardhi ambayo watu wanatembea, unaweza kunganisha miseo hii miwili. "aweze kutufundisha mapenzi yake ili kwamba tuweze kumtii"

Kwa maana kutoka kwa Sayuni sheria itakwenda, na neno la Yahwe kutoka Yerusalemu
Misemo hii ina maana ya kitu kiimoja. Isaya alikuwa akisisitiza ya kwamba mataia yote yataelewa ya kwamba ukweli unapatikana Yerusalemu. "Watu wa Sayuni watafundisha sheria ya Mungu, na watu wa Yerusalemu watafundisha neno la Yahwe"

Kwa maana kutoka kwa Sayuni sheria itakwenda
"Kwa maana sheria itakwenda kutoka Sayuni". Isaya anazungumza kana kwamba sheria ilikuwa kitu kama mto ambao husogea bila watu kufanya lolote. "Wale ambao wanafundishwa sheria watatoka nje kutoka Sayuni" au "Yahwe atatangaza sheria yake kutoka Sayuni"

neno la Yahwe kutoka Yerusalemu
"neno la Yahwe litatoka kutoka Yerusalemu". Isaya anazungumza kana kwamba neno la Yahwe lilikuwa kitu kama mto ambacho kinasogea bila watu kufanya lolote. Unaweza kufanya taarifa inayoeleweka wazi. "Wale ambao wanafundishwa sheria watatoka nje kutoka Yerusalemu" au "Yahwe atatangaza sheria yake kutoka Yerusalemu"

Isaiah 2:4

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

Atawahukumu
"Yahwe atawahukumu"

atatoa maamuzi
"atatatua ugomvi"

watatwanga panga zao katika majembe, na mikuki yao katika ndoano za kupogolea
Watu wa mataiufa watageuza silaha zao za vita kuwa vifaa kwa ajili ya ukulima.

panga ... mikuki ... upanga
Maneno haya ni maana sawa ya silaha za aina yoyote.

majembe ... ndoano za kupogolea
Maneno haya ni maana sawa ya vifaa vya aina yoyote ambavyo watu hutumia katika shughuli za amani.

watatwanga panga zao katika majembe
"watafanya panga zao kuwa vifaa kwa ajili ya kuoanda mbegu". Jembe ni ubapa ambao watu hutumia kuchimba katika ardhi iuli waweze kupanda mbegu pale.

na mikuki yao katika ndoano za kupogolea
"watatwanga mikuki yao kuwa ndoano za kupogolea" au "watafanya mikuki yao kuwa vifaa kwa kutunza mimea". Ndoano ya kupogolea ni kisu ambacho watu hutumia kukata matawi ambayo hayahitajiki kutoka kwa mimea.

taifa halitainua panga lake dhidi ya taifa
"hakuna taifa litainua panga lake dhidi ya taifa lingine". Panga ni mfano wa maneno kwa ajili ya vita. "taifa moja halipigana vita dhidi ya taifa lingine"

wala hatafanya maandalizi kwa ajili ya vita
"wala hawatafanya maandalizi kupigana vitani". Mwandishi anatarajia msomaji kuamiini ya kwamba wale wanaopigana vita hufanya maandalizi kabla ya kupigana na kwamba baadhi wanaofanya maandalizi hawapigani.

Isaiah 2:5

Taarifa ya Jumla
Katika 2:5 Isaya anazungumza na watu wa Yuda, na katika 2:6 anazungumza na Yahwe. Nyakati zote mbili anazungumz katika mtindo wa shairi.

Nyumba ya Yakobo
"Nyie uzao wa Yakobo". Neno "nyumba" ni mfano wa maneno kwa ajili ya watu wanaoishi katika nyumba, familia. Hapa "Yakobo" inawakilisha taifa la Yuda, lakini itafaa zaidi kutumia "Yakobo" hapa.

njooni
kutumainisha kwa upole kufanya kile mwandishi anataka kumwambia msikilizaji kufanya.

na tutembee katika nuru ya Yahwe
Isaya anazungumza na watu kujifunza na kisha kufanya kiile Yahwe anachotaka wao kufanya kana kwamba walikuwa wakitembea usiku na nuru ambayo Yahwe aliwapatia ili waweze kuona njia. "na tujifunze jinsi Yahwe anatutaka tuishi na kisha tuishi namna hiyo"

Kwa kuwa mmetelekeza watu wako
"Kwa kuwa mmewaacha watu wako" na haujali nini kitatokea kwao. Hapa neno "mmetelekeza" lina maana ya Yahwe ni kwa hiyo ni katika umoja.

wamejazwa kwa tamaduni kutoka mashariki
Isaya anazungumza kana kwamba watu walikuwa vyombo ambavyo vilikuwa vimejaa na kitu kutoka mashariki. Maana zaweza kuwa anazungumza 1) matendo ambayo watu wa mashariki hufanya. "wanafanya kila wakati matendo maovu ambayo watu wanaoishi katika nchi za mashariki mwa

Israeli hufanya" au 2) watu, haswa wale wanaotangaza kuzungumza na wafu, ambao wanatoka mashariki kufanya matendo maovu. "waaguzi wengi wanatoka mashariki na sasa wanaishi pale"

wasoma ishara
watu wanaotangaza ya kwamba wanaweza kutabiri muda ujao kwa kutazama vitu kama sehemu ya wanyama na majani.

na wanashika mikono na wana wa wageni
Kushika mikono pamoja ni ishara ya urafiki na amani. "wanafanya amani na kufanya kazi pamoja na watu ambao hawatoki Israeli"

Isaiah 2:7

Taarifa ya Jumla
Isaya anazungumza na Yahwe katika mtindo wa shairi.

Nchi yao imejaa fedha ... nchi yao pia imejaa farasi ... Nchi yao pia imejaa sanamu
Isaya anazungumza kana kwamba nchi ilikuwa chombo ambacho mtu ameweka fedha, farasi, na sanamu. Neno "nchi" ni mfano wa maneno kwa ajili ya watu wenyewe, na maneno "imejaa" ni sitiari kwa ajili ya watu kumiliki vifaa hivi. "Wanamiliki fedha nyingi ... pia wanamiliki farasi nyingi ... Pia wanamiliki sanamu nyingi"

ufundistadi wa mikono yao wenyewe, vitu ambavyo vidole vya wenyewe vimetengeneza
Misemo hii miwili ina maana moja na inasisitiza ya kwamba hivi sio miungu ya kweli. Kama lugha yako haina maana ya jumla kwa kitu ambacho mtu ametengeneza, unaweza kuunganisha misemo hii miwili katika moja. "vitu ambavyo wao wenyewe umetengeneza"

ufundistadi wa mikono yao wenyewe
Neno "mikono" ina maana sawa na watu wenyewe. "ufundistadi wao wenyewe" au "kazi yao wenyewe" au "vitu ambavyo wametengeneza kwa mikono yao"

vitu ambavyo vidole vya wenyewe vimetengeneza
Neno "vidole" ina maana sawa na watu wenyewe. "vitu ambavyo wametengeneza kwa vidole vyao wenyewe"

Isaiah 2:9

Taarifa ya Jumla
Katika 2:9 Isaya anamaliza kuzungumza na Yahwe. Katika 2:10-11 Isaya anazungumza na watu wa Yuda. Nyakati mbili anazungumza katika mtindo wa shairi.

Watu watainamishwa, na kila mtu binafsi ataanguka chini
Hapa kuwa chini mpaka ardhini inawakilisha watu ambao wameaibishwa kabisa kwa sababu wamegundua yote waliyoamini hayana maana, na hawawezi kufanya kitu kujisaidia wenyewe. Hii inaweza kuelezwa katika hali ya kutenda. "'Mungu atafanya watu waaibike, na watagundua ya kwamba waliamini katika vitu visivyo na maana"

Watu
binadamu, tofauti na wanyama

mtu binafsi
"kila mtu"

usiwainue juu
Maneno "kuwainua juu" ni sitiari kwa ajili ya Yahwe kusamehe watu. "usiwasamehe"

Nenda katika sehemu za mawe
Maana zaweza kuwa watu wanapaswa kwenda katika 1) mapango juu ya teremko za upande wa milima au 2) sehemu ambapo kuna mawe makubwa mengi ambapo mtu atajificha.

jifiche katika ardhi
Maana zaweza kuwa ya kwamba watu wanapaswa kujificha 1) katika shimo la kawaida katika ardhi au 2) katika shimo ambalo wanachimba katika ardhi.

kutoka kwa hofu kuu ya Yahwe
Hapa nomino dhahania "hofu kuu" inaweza kuelezwa na kitenzi "kuogofya". "kutoka kwa uwepo wa kuogofya wa Yahwe" au "Kutoka kwa Yahwe kwa sababu utamwogopa sana"

utukufu wa ufalme wake
"uzuri wake mkuu na nguvu ambayo anayo kama mfalme" au "ufahari wake wa kifalme"

mtazamo wa kiburi wa mwanamume kutashushwa chini
"Yahwe atashusha chini mtazamo wa kiburi wa mwanamume". Mwanamume mwenye "mtazamo wa kiburi" anatazama juu ya kila mtu kuwaonyesha ya kwamba ni bora kuliko wao. Hapa watu wote wana hatia ya kufikiri wapo bora kuliko Yahwe, na jinsi wanavyotazama wale wanaomwabudu Yahwe, ni mfano wa maneno wa kiburi chao. "Yahwe atawaibisha watu wote kwa sababu wanafikiri wako bora kuliko yeye"

kiburi cha wanamume kutashushwa chini
Yahwe atawafanya wanamume wenye kiburi kuaibiika wao wenyewe. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atashusha chini kiburi cha wanamume" "Wanamume wenye kiburi" ni mfano wa maneno wa watu wenye kiburi. "Yahwe atawashusha chini watu wenye kiburi"

Yahwe peke yake atainuliwa
Hii inaweza kuelezwa katika hali ya kutenda. "watu watamsifu Yahwe tu"

katika siku hiyo
Hii ni lahaja. "katika siku ambayo Yahwe anahukumu kila mtu"

generated on Tue Oct 24 10:45:40 2023

Isaiah 2:12

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi.

ambaye ana kiburi na ameinuliwa
Yule ambaye "ameinuliwa" ana majivuno na kujichukulia kuwa bora kuliko watu wengine. Hii inaweza kuelezwa katika hali ya kutenda. "ambaye anajisifu na anajiinua juu ya watu wengine" au "ambaye anajivuna na kufikiri ya kwamba yuko bora kuliko watu wengine"

ambaye ana kiburi ... ambaye anajisifa
Mtu ambaye ana majivuno anaongeza na kutenda kana kwamba yupo bora kuliko watu wengine. Misemo hii miwili ina maana moja na inatumika pamoja kusisitiza ya kwamba Yahwe atawaadhibu wao"

na yeye atashushwa chini
"na kila mtu mwenye kiburi atashushwa chini". Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atamnyenyekeza"

dhidi ya mierezi ya Lebanoni ... dhidi ya mwaloni ya Bashani
"Siku ya Yahwe wa Majeshi" itakuwa dhidi ya mierezi na mwaloni. Maana zaweza kuwa 1) miti hii ni sitiari kwa watu wenye kiburi ambao Mungu atawahukumu au 2) Mungu kwa uhakika ataangamiza miti hii mikuu.

Isaiah 2:14

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi. Anaendelea kufafanua kile kitakachotokea katika siku ya Yahwe wa Majeshi.

na dhidi ya
Katika 2:14-16 Isaya anaorodhesha viitu ambavyo Mungu ataangamiza. Maana zaweza kuwa 1) hivi vina maana ya watu wenye kiburi ambao Mungu atawashusha au 2) Mungu atawaangamiza kabisa vitu hivi katika orodha.

milima ... vilima
Maneno haya ni sitiari kwa ajilii kiburi cha Waisraeliu. Pia zinajitokeza katika 2:1.

ambayo imeinuliwa juu
Hii ni lahaja. "ambayo iko juu sana"

mnara wa juu ... ukuta usioshindika
Hii ina maana ya vitu ambavyo watu watajenga kuzunguka miji yao ilii waweze kujilinda dhidi ya adui zao. Ni sitiari kwa ajili ya kiburi cha Waisraeli na waliamini hawakuwa na hitaji la Yahwe na wangeweza kusimama dhidi ya adhabu yoyote Yahwe angewapimia kwao kwa ajili ya dhambi zao.

ukuta usioshindika
"ukuta ambao hakuna kitu kinachoweza kuvunja au kupita katikati"

meli za Tarshishi ... vyombo vizuri vya matanga
Hizi zina maana ya meli kubwa ambazo watu walitumia kusafiri mbali juu ya bahari na kuleta bidhaa katika miji yao.

meli za Tarshishi
"meli ambazo wanatumia kwenda Tarshishi"

Isaiah 2:17

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi. Anaendelea kufafanua kile kitakachotokea katika siku ya Yahwe wa Majeshi.

Kiburi cha mtu kitashushwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "Atawashusha chini watu wenye kiburi" au "Atamuwaibisha kila mwanamume mwenye kiburi"

Kiburi cha wanamume kitaanguka
Nomino dhahania "kiburi" inaweza kutafsiriwa kama kivumishi. "wale watu ambao wana kiburi na wataacha kuwa na kiburi"

Yahwe pekee ayainuliwa
Hii inaweza kuelezwa katika hali ya kutenda. "watu watamsifu Yahwe tu"

Hizo sanamu zitapita mbali kabisa
"Sanamu zote zitatoweka" au "Hapatakuwa na sanamu zaidi"

Wanamume watakwenda ... kutoka kwa hofu kuu
Maana kamili ya kauli hii inaweza kuwekwa wazi. "Wanamume watakwenda .. kujificha kutoka kwa hofu kuu"

mapango ya mawe
"mapango katika mawe". Haya ni mawe makubwa, sio mawe madogo ambayo yanaweza kushikiliwa katika mkono.

kutoka kwa hofu kuu ya Yahwe, na kutoka kwa utukufu wa ukuu wake wa enzi
Hapa nomino dhahania "hofu kuu" inaweza kuelezwa na kitenzi "kuogofya". "kutoka kwa uwepo wa kuogofya wa Yahwe" au "Kutoka kwa Yahwe kwa sababu utamwogopa sana"

kutoka kwa hofu kuu ya Yahwe
kwa sababu walikuwa wanamuogopa sana Yahwe

kutoka kwa utukufu wa ufalme wake
Hapa neno "utukufu" kufafanua "ufalme". "uzuri ambao anao kama mfalme"

generated on Tue Oct 24 10:45:40 2023

atakapoinuka kuogofya dunia
"pale Yahwe atakapochukua hatua na kusababisha watu wa dunia kumuogopa sana"

Isaiah 2:20

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda katika mtindo wa shairi. Anaendelea kufafanua kile kitakachotokea katika siku ya Yahwe wa Majeshi.

kwa fuko na popo
Fuko ni wanyama wadogo ambao huchimba na kuishi chini ya ardhi. Popo ni wanyama wanaopaa wadogo ambao mara nyingi huishi ndani ya mapango. "kwa wanyama"

mianya katika mawe .. nyufa za mawe yaliyopasuka
Kama lugha yako haina maneno mawili tofauti kwa ajili ya "mianya" na "nyufa", nafasi inayojitokeza katikati ya sehemu mbili ya jiwe linapogawanyika, unaweza kuunganisha misemo hii miwili kuwa moja.

kutoka kwa hofu kuu ya Yahwe
kwa sababu walikuwa wakuimuogopa sana Yahwe.

utukufu wa ukuu wake wa enzi
"uzuri wake mkuu na nguvu ambayo anayo kama mfalme" au "ukuu wake wa enzi wa kifalme"

atakapoinuka kutisha dunia
"pale Yahwe anapochukua hatua na kusababisha watu wa dunia kumuogopa sana"

ambaye pumzi yake ya uhai ipo katika pua zake
pumzi ipo ndani ya pua zake Pua ni dhaifu na shimo za pua ni nzuri, kwa hiyo pia ni mfano wa watu, ambao ni dhaifu. "ni nani ambaye ni dhaifu na atakufa" au "nani anahitaji pumzi katika pua yake kuishi"

pua
mashimo katika pua ambapo watu hupumulia

kwa maana ataambulia wapi?
Isaya anatumia swali kuwakumbusha watu kitu ambacho wanapaswa kuwa wanakijua tayari. Swali hili linaweza kutafsiriwa kama kauli. "kwa maana mtu ataambulia patupu!" au "kwa maana mtu hana faida yoyote!"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Ona, Bwana, Yahwe wa majeshi, anakaribia kuwachukua kutoka Yerusalema na Yudawasaidizi na wafanyakazi: wasambazaji wote wa mikate, wasambazaji wote wa maji; **2** mtu mwenye nguvu, shuja, hakimu, nabii, dalili za msomaji, na mzee; **3** naodha wa hamsini, raia husika, mshauri, fundi mtarajiwa, na mchawi stadi. **4** Nitamuweka kijana tu kama kiongozi wenu, kijana atawaongoza wao. **5** Watu watanyanyasika, kila mmoja mmoja na kila mmoja na jirani yake; watoto watawatusi wazee, na mivutano itawapa changamoto waheshimiwa. **6** Mwanaume atamshikilia ndugu yake katika nyumba ya baba yake na kusema, 'Unayo kanzu; uwe kiongozi wetu, na uharibifu huu uwe mikononi mwako. **7** 'Siku hiyo atapaza sauti na kusema, 'hautakuwa mganga; sina mkate wala mavazi. Hatanifanya kuwa kiongozi wa watu. **8** Kwa maana Yerusalemu kuna mashaka, na Yuda imeanguka, kwa sababu mazungumzo yao na matendo yao yako kinyume na Yahwe, wanayapinga macho ya utukufu wake. **9** Angalia nyuso zao zinashudia kinyume nao; na watasema dhambi zao kama Sodoma; hawataficha, Ole wao! Maana wanakamilisha janga lao wenyewe. **10** Mwambie mtu mwenye haki kwamba itakuwa vizuri, maana watakula matunda ya matendo yao. **11** Ole kwa wakosaji! itakuwa vibaya kwa yeye, maana malipo ya mikono yake yatafanyika kwake pia. **12** Watu wangu-watoto wangu wanawakandamiza, na wanawake wanawaongoza wao. Watu wangu, wale wanaowaongoza wanawaongoza vibaya na kuchanganya muelekeo wa nja yenu. **13** Yahwe simama juu ya mashitaka; yeye amesimama kuwashaki watu. **14** Yahwe atakuja na hukumu juu ya wazee na watu wao na viongozi wao: ''Umeharibu shamba; nyara kutoka kwa masikni ziko kwenye nyumba zako. **15** Kwa nini unaponda watu wangu na kusaga nyuso za masikini?'' Hili ni tamko Bwana, Yahwe wa majeshi. **16** Yahwe anasema hivyo kwa sababu mabinti wa Sayuni wanajigamba, wanatembea pekee yao vichwa vyao vikiwa juu, na kutaniana kwa macho yao, na kutakata kokote waendako na kuamua upatu kwa miguu yao, **17** Kwa hiyo Bwana atafanya magonjwa ya mapele kwenye kishwa cha mabinti wa Sayuni, na Yahwe atawafanya upaa. **18** Siku hiyo Bwana ataondoa mapambo mazuri yaliyoko kwenye kifundo cha miguu, bendi za kichwa chao, kaya zao; bangili za masikio, **19** bangili za miguu na taji zao; **20** kitambaa cha kichwa, chaini za miguu, mafurungu na maboksi ya marashi na na haiba ya bahati. **21** Atatoa bangili na kipini kwenye pua; **22** sherehe za mavazi, mapazia na mabegi ya mkononi; **23** vioo vya mkononi, sanda nzuri, vilemba vya kichwa na taji. **24** Badala ya manukato mazuri kutakuwa na arufu mbaya; na badala ya ukunda, kamba, kufunika kwa vazi la gunia; kitia alama mwilini kwa moto badala ya uzuri. wanaume wao wataanguka kwa upanga, **25** na wanaume wenye nguvu wataanguka kwenye vita. **26** Lango la Yerusalemu litaomboleza na kuomboleza; na atakuwa peke yake amekaa chini ya ardhi.

Isaiah 3:1

Tazama
Neno "tazama" hapa linaongeza msisitizo kwa kile kinachofuata. Pia inaweza kutafsiriwa kama "Sikiliza" au "Hasa".

tegemeo na nguzo
Maneno haya mawili yana maana ya fimbo ya kutembelea, ambayo mtu huegemea kwa msaada. Wazo hili lina maana ya vitu ambavyo watu wanahitaji zaidi ili waishi: chakula na maji. "kila kitu ambacho kinakukimu" au "kila kitu ambacho unategemea"

mtu hodari ... mchawi wa kiume mwenye ujuzi
Hii ni orodha ya makundi ya watu ambao wengine wanawategemea. Kwa kuwa hazimaanishi watu binafsi hasa, inaweza kutafsiriwa na nomino za wingi. "wanamume hodari

msoma ishara
Hawa ni watu ambao wanadai ya kwamba wanaweza kujua mambo yajayo kwa kuangalia vitu kama sehemu za wanyama na majani.

nahodha wa hamsini
Hii lahaja ina maana ya nahodha ambaye anasimamia wanajeshi hamsini. Inaweza kutafsiriwa kwa msemo wa jumla zaidi. "afisa wa jeshi" au "jemadari wa jeshi"

hamsini
"50"

Isaiah 3:4

Nitaweka vijana wadogo kuwa viongozi wao, na watoto watatawala juu yao
Misemo hii ina maana ya kitu kimoja. Maana zaweza kuwa 1) "Nitaweka watu wachanga kama viongozi wao, na hao watu wachanga watatawala juu yao" au 2) "vijana" ni sitiari kwa ajili ya wanamume wapumbavu. "Nitawawekea juu yao

generated on Tue Oct 24 10:45:40 2023

viongozi ambao hawajakomaa, kama watu wachanga, na wale viongozi wabaya watatawala juu yao"

Nitaweka vijana wa kawaida
Hapa neno "Nitaweka" ina maana ya Yahwe. Hii inaweza kuwekwa wazi. "Yahwe anasema, "Nitaweka vijana wa kawaida kama viongozi wao""

Watu watakandamizwa, kila mmoja kwa mwingine, na kila mmoja kwa jirani yake
Hii inaweza kuelezwa katika hali ya kutenda. "Kila mtu atakuwa mkatili kwa wengine na atamtendea ubaya jirani yake"

walioshushwa
"watu ambao hawana heshima" au "watu ambao hakuna mtu anayewashimu"

waliotukuka
"watu wenye heshima" au "watu ambao kila mtu anawaheshimu"

Isaiah 3:6

na uharibifu huu uwe mikononi mwako
Hapa "mikono" inawakilisha mamlaka. "chukua usimamizi wa uharibifu huu" au "tawala juu ya uharibifu huu"

uharibifu huu
Maana zaweza kuwa 1) majengo mengi katika mji wa Yerusalemu yaliangamizwa au 2) watu katika Yerusalemu hawana mafanikio tena au uongozi. "mji huu, ambao sasa umeharibiwa"

sitakuwa mponyaji
Kutatua matatizo ya watu inazungumziwa kana kwamba ilikuwa kuwaponya. "Hapana, siwezi kutengeneza tatizo hili" au "Hapana, siwezii kukusaidia"

Isaiah 3:8

Kauli Kiunganishi
Nabii anaanza kutoa neno juu ya hii hali

Yerusalemu imejikwaa, na Yuda imeanguka
Kutomtii Mungu inazungumziwa kana kwamba ilikuwa ikijikwaa na kuanguka

macho ya utukufu wake
Hapa "macho" ina maana ya Mungu mwenyewe, ambaye ni mtukufu.

Mtazamo katika uso wao unashuhudia dhidi yao
Mionekano wa majiivuno katika nyuso za watu inazungumziwa kana kwamba mionekano ilikuwa watu ambao wanaweza kushuhudia dhidi ya watu wanaojivuna. "Mionekano ya kiburi juu ya nyuso zao zinaonyesha ya kwamba wanapingana na Yahwe"

wanasema juu ya dhambi yao kama Sodoma; hawaifichi
Hapa watu wa Yuda wanasemekana kuwa kama watu wa Sodoma, kwa sababu walijivuna wazi wazi kuhusu dhambi zao. "kama watu wa Sodoma, wanazungumza kuhusu dhambi zao na kuwaruhusu kila mtu ajue juu yao"

Kwa maana wamekamilisha maangamizi kwa ajili yao
Maangamizi bado yanakuja, lakini watu walimaliza kufanya kile kitakachosababisha kufuatia. Sababu za maangamizi zinazungumziwa kana kwamba zilikuwa ni balaa zenyewe. "Kwa maana wamefanya kila kitu ambacho kitasababisha maangamizi kutokea"

Isaiah 3:10

Mwambie mtu mwenye haki ya kwamba itakuwa ni salama
"Mwambie yule ambaye anafanya kilicho haki ya kwamba nitafanya mambo kuwa mazuri kwake"

mtu mwenye haki
Hii ina maana ya watu wenye haki kwa ujumla. "watu wenye haki"

kwa maana watakula matunda ya matendo yao
Matendo yazungumziwa kana kwamba yalikuwa miti itoayo matunda yanayoweza kuliwa. Tunda ina maana ya dhawabu ya kufanya matendo mema. "kwa maana watapokea dhawabu yao kwa ajili ya matendo yao mazuri" au "kwa maana watapokea dhawabu yao kwa ajili ya mambo mazuri waliyofanya"

watakula matunda ya matendo yao
Maandishi ya Kiebrania yana wingi wa kiwakilishi nomino hapa, lakini yana maana ya mtu mwenye haki yeyote. Watafsiri wanaweza kuchagua kutafsiri katika umoja. "atakula tunda la matendo yake"

kwa maana fidia ya mikono yake itafanyika kwake
Hapa "mikono" ina maana ya matendo ambayo mtu amefanya. "kwa kile ambacho mtu mwovu amefanya kwa wengine itafanyika kwake"

Watu wangu ... watu wangu
Maana zaweza kuwa 1) Isaya anazungumza na "wangu" kumaanisha Isaya, au 2) Yahwe anazungumza na "wangu" kumaanisha Yahwe.

watoto ndio wakandamizaji wao
Maana zawvza kuwa 1) "watu wachanga wamekuwa viongozi wao na wanakandamiza watu" au 2) "viongozi wao hawajakomaa kama watoto na wanakandamiza watu"

wanawake wanatawala juu yao
Maana zaweza kuwa 1) "wanawake wanatawala juu ya watu" au 2) "viongozi wao ni wadhaifu kama wanawake"

generated on Tue Oct 24 10:45:40 2023

wale wanaokuongoza wanakuongoza nje ya mstari na kuchanganya muelekeo wa njia yako
Ilikuwa kawaida katika Mashariki ya Kati ya Zamani kuzungumza juu ya viongozi wa taifa kana kwamba walikuwa wachungaji. Mchungaji huongoza kondoo katika njia nzuri katika usalama, viongozi wanapaswa kuwafunza watu ukweli na kuwasaidia kufanya kilicho sahihi. Viongozi wa Yuda hawakuwa wakifanya hivi. "viongozi wako ni kama wachungaji wabaya na hawakuonyeshi mahali pa kwenda"

Isaiah 3:13

Yahwe husimama kwa ajili ya mashtaka; anasimama kuwashtaki watu
Isaya anazungumzia uamuzi wa Yahwe kudhuru watu kana kwamba Yahwe alikuwa akileta mashtaka halali katika mahakama dhidi ya watu wa Israeli. Sehemu ya pili ya mstari huu una maana hiyo hiyo na sehemu ya kwanza, lakini inasema kikamilifu zaidi. "ni kana kwamba Yahwe amechukua nafasi yake katika mahakama na alikuwa tayari kushtaki watu"

atakuja na hukumu
Hukumu inazungumziwa kana kwamba ilikuwa ni kitu ambacho mtu anawez kuleta kwa mtu mwingine. "atatangaza hukumu yake" au "atatamka hukumu yake"

Umeharibu shamba la mizabibu
Hapa "umeharibu" ina maana ya wazee na watawala. Yahwe anazungumzia juu ya watu wake kana kwamba walikuwa shamba la mizabibu. Kama mtu anayeshindwa kutunza shamba la mizabibu ili kwamba mizabibu zishindwe kuzaa matunda, wazee na viongozi wanakatisha tamaa Waisraeli kutomtumikia Mungu. "Watu wangu ni kama shamba la mizabibu, na umeliharibu"

Uporaji kutoka kwa maskini upo katika nyumba zenu
"vitu ulivyochukua kutoka kwa maskini zipo ndani ya nyumba zenu"

maskini
Kivumishi kidogo hiki kinaweza kuwekwa kama kivumishi. "wale ambao ni maskini"

Kwa nini unaponda watu wangu na kusaga nyuso za maskini?
Yahwe anauliza swali hili ili kwamba awashataki viongozi wa watu. Mashtaka haya yanaweza kuelezwa kama kauli. "Nina hasira na nyie watu waovu kwa sababu mnaponda watu wangu na kusaga nyuso za maskini"

unaponda watu wangu
Kufanya watu wangu kuteseka inazungumziwa kana kwamba ilikuwa kuwaponda na uzito mkubwa sana. "kuwaumiza watu wangu kwa ukatili"

kusaga nyuso za maskini
Kuwafanya watu kuteseka inazungumziwa kana kwamba ilikuwa kufuta nyuso zao katika ardhi. "kudhuru maskini na kuwafanya wateseke"

Isaiah 3:16

binti wa Sayuni
Sayuni, ina maana hapa mji wa Yerusalemu, anazungumzia kana kwamba ilikuwa mwanamke na binti zake. "wanawake wa Sayuni"

na vichwa vyao vikiwa juu
Hii ina maana kwa namna ya majivuno.

onyesha mapenzi kwa macho yao
Hapa "macho yao" yanawakilisha jinsi wanawaka wanavyowatazama. "wakijaribu kuwafurahisha wanamume kwa namna wanavyowatazama"

kutembea kwa maringo huku wakienda
"kuchukua hatua ndogo sana wanapotembea"

na kutoa mlio kama njuga kwa miguu yao
"kwa hiyo bangili katika vifundo vya miguu yao" au "kwa hiyo kengele katika vifundo vya miguu yao zilipiga kelele"

Isaiah 3:18

Taarifa ya Jumla
Hii inaendelea kumfafanua jinsi Yahwe atakavyohukumu wanawake wa Yerusalemu.

Bwana ataondoa
Hapa "ataondoa" inawakilisha kusababisha wengine kuondoa kitu. "Bwana atasababisha wengine kuondoa"

mapambo ya vito vya kifundo cha mguu
Pambo ambalo wanawake huvaa katika kifundo cha miguu, juu kidogo ya mguu.

ukanda wa kichwani
Pambo ambalo wanawake huvaa juu ya vichwa na nywele

mapambo yenye umbo la mwezi mwandamo
Mapambo yenye umbo la mwezi ambao watu huvaa kwa imani ya kwamba yatamlinda mtu kutoka na uovu.

lozi ya kidani ya sikioni
mapambo ya vito ambayo huning'inia kutoka kwenye sikio au juu ya sikio

bangili
Pambo ambalo wanawake huvaa katika mikono

shela
nyenzo nyembamba sana inayotumika kufunika kichwa na uso wa mwanamke

generated on Tue Oct 24 10:45:40 2023

hijabu
vipande vyembamba vya nguo, virefu ambavyo wanawake hujifunga kuzunguka kichwa au nywele.

mkufu wa kifundo cha mguu
Haya ni mapambo ambayo wanawake huvaa karibu na miguu. Mara kwa mara mikufu huning'inia chini na kutoa sauti ya chini.

mishipi
kipande cha nguo ambacho watu huvaa kuzunguka kiuno au kupita kifuani.

visanduku vya manukato
kisanduku kidogo au mfuko unaokuwa na manukato ambayo wanawake walivaa juu ya mikufu au kamba kuzunguka shingo zao ili watoe harufu nzuri.

hirizi ya bahati
mapambo ya vito ambayo watu huvaa kwa imani ya kwamba italeta bahati nzuri

Isaiah 3:21

pete
pambo ambalo huvaliwa kuzunguka kidole

mapambo ya vito ya puani
pambo ambalo huvaliwa ndani ya au katika pua

joho la sikukuu
vazi refu linalolegea lenye mapambo ambalo lilivaliwa juu ya nguo zingine kwa kila mtu kuona

majoho
nguo inayovaliwa juu ya mabega kwa nje ya nguo

shela
nyenzo nyembamba sana inayotumika kufunika kichwa na uso wa mwanamke

mifuko ya mikononi
mfuko uliotumika kubeba vitu vidogo vidogo

vioo vya mkononi
uso mdogo, unaobebwa mkononi na kutumika kujitazama mwenyewe

kitani safi
kitambaa laini kinachovaliwa na watu matajiri

vipande vya kichwani
kitambaa au kofia ndogo inayovaliwa juu ya nywele

vifungashio
pambo la nguo ambalo mwanamke hujiviringishia kujifanya awe mzuri

Isaiah 3:24

mshipi
kipande cha nguo ambacho watu huvaa kuzunguka kiuno au kupita kifuani.

kamba
Hii inaweza kumaanisha kamba ambayo maadui wangefunga watu wa Yuda pale walipowakamata. Au inaweza kumaanisha ya kwamba wanawake wa Yerusalemu wangekuwa hawana kitu cha kuvaa ila nguo zilizochafuka zilizoshikwa kwa kamba.

nywele iliyopangwa vizuri, upaa
nywele zilizopangwa, upaa - "nywele nzuri, vichwa vyao vitakuwa na upaa"

Wanamume wenu wataanguka kwa upanga, na wanamume wenu wenye nguvu wataanguka vitani
Kuanguka ina maana ya kuuawa, na upanga inawakilisha vita. "Wanamume wenu watauawa vitani, na wanamume wenu wenye nguvu watauawa katika vita" au "Maadui wako watawaua wanajeshi wako katika vita"

malango ya Yerusalemu yataomboleza na kulia
Isaya anazungumzia malango ya mji kulia kana kwamba yalikuwa watu kama mfano wa maneno kwa ajili ya watu ambao watalia katika maeneo ya wazi karibu na malango. "Watu wa Yerusalemu watakaa katika malango ya mji na kulia na kuomboleza"

atakuwa peke yake na atakaa juu y ardhi
UIsaya anazungumzia watu wa Yerusalemu, ambao hakuna mtu atakayewaokoa kutoka kwa adui zao, kana kwamba walikuwa mji wao wenyewe na kana kwamba walikuwa mwanamke ambaye hukaa juu ya ardhi kwa sababu marafiki zake wote wamemuacha"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Siku hiyo wanawake saba watamchukua mwanaume mmoja na kusema, ''Tutakula chakula chetu wenyewe, tutavaa nguo zetu wenyewe. lakini tunahitaji kuchukua jina lako ili tuondoe haibu zetu.'' **2** Na siku hiyo tawi zuri la Yahwe na utukufu, na matunda yatakuwa na ladha nzuri na kupendeza kwa wale wanaoishi Israeli. **3** Itatokea kwa yule aliyeachwa Sayuni na wale waliobakia Yerusalemu wataitwa watakatifu, yeyeto aliyeandikwa chini anaishi Yerusalemu. **4** Hii itatokea pale ambapo Bwana atasafisha uchafu wa mabinti wa Sayuni, na atasafisha madoa ya damu kutoka kati ya Yerusalemu, kwa namna ya roho ya hukumu na roho ya kuungua na moto. **5** Tena juu ya mlima wote wa Sayuni na mahali pakuksanyikia, Yahwe atafanya wingu na moshi kwa wakati wa mchana na moto unaong'a wakati wa usiku; na itakuwa dari juu ya utukufu wote. **6** kutakuwa na kivuli kwenye makazi wakati mchana kuzuia jua, na kimbilio na mfuniko kutoka kwenye mawimbi na mvua.

Isaiah 4:1

turuhusu tuchukue jina lako
Msemo huu una maana ya "turuhusu tukuoe"

tawi la Yahwe litakuwa zuri
Maana zawezekana kuwa 1) "tawi" ni neno lenye maana sawa na neno linalowakilisha mazao ambayo Yahwe atasababisha kuota katika nchi ya Israeli. "Yahwe atasababisha mazao katika Israeli kuwa mazuriu" au 2) "tawi" ni sitiari ambayo ina maana ya Masihi.

litakuwa zuri na lenye utukufu
"litakuwa limejaa uzuri na utukufu"

matunda ya nchi yakuwa matamu na ya kupendeza sana kwa wale waliosalia Israeli
"Matunda" mara kwa mara inawakilisha chakula kinachozalishwa katika nchiu, na mara nyingi inawakilisha baraka za kiroho. Maana hapa zawezekana kuwa 1) Mungu atasababisha nchi kutoa chakula kizuri tena. "watu ambao bado wapo Israeli watafurahia chakula bora kutoka katika nchi" au 2) Masihi ajaye ataleta baraka za kiroho kwa watu katika nchi.

Isaiah 4:3

yule ambaye amebaki Sayuni na yule ambaye anabaki Yerusalemu
Kauli hizi mbili zina maana moja. Hapa "yule ambaye" haimaanishi mtu dhahiri lakini watu kwa ujumla ambao bado wako hai Yerusalemu. "kila mtu ambaye anabaki Yerusalemu"

ataitwa mtakatifu
Hii inaweza kuelezwa kwa hali ya kutenda. "Bwana atawaita watakatifu" au "watakuwa wa Bwana"

kila mmoja ambaye ameandikwa chini kama aishiye Yerusalemu
Hii inaweza kuelezwa kwa hali ya kutenda. "kila mmoja ambaye jina lake lipo katika orodha ya watu ambao wanaishi Yerusalemu"

Bwana atakapokuwa ameosha uchafu wa binti wa Sayuni
Msemo huu unazungumzia dhambi kana kwamba ilikuwa uchafu halisi. "baada ya Bwana kuondoa dhambiu ya binti wa Sayuni kama vile mtu anavyoosha uchafu"

binti wa Sayuni
Maana zawezekana kuwa 1) wanawake wa Yerusalemu au 2) watu wa Yerusalemu

na atakuwa amesafisha madoa ya damu kutoka miongoni mwa Yerusalemu
"Madoa ya damu" hapa yanawakilisha vurugu na mauaji. "na atakuwa amewaondoa wale walioko Yerusalemu ambao huwadhuru watu wasio na hatia"

kwa njia ya roho wa hukumu na roho anayewaka moto
Hii ni jinsi Mungu atakavyotoa dhambi kutoka Yerusalemu. Hapa "roho" huenda inawakilisha tukio la kuhukumu na kuchoma. "kwa hukumu na moto unaowaka"

roho wa hukumu
Maana zawezekana kuwa 1) Yahwe atawaadhibu watu au 2) Yahwe atawatangaza kuwa na hatia

roho awa moto uwakao
Maana zawezekana kuwa 1) hii ni sitiari ambayo inamaanisha Yahwe ataondoa wenye dhambi kutoka Sayuni kama moto uondoavyo uchafu au 2) "moto unaowaka" ni mfano wa maneno yanayowakilisha uharibifu kwa ujumla wa wenye dhambi wote.

Isaiah 4:5

kivuli juu ya utukufu wote
Maana zaweza kuwa 1) kivuli cha kulinda mji mtukufu, au 2) kivuli kinachojumuiusha utukufu wa Mungu ambao utalinda mji. Kama maana ya kwanza inafuata, basi inaweza kumaanisha zaidi ya kwamba mji ni tukufu kwa sababu Yahwe yupo mudo huo ndani yake.

generated on Tue Oct 24 10:45:40 2023

kivuli
Hiki ni kitambaa ambacho huning'inizwa juu ya kitu kukifunika kwa ajili ya ulinzi.

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generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Acha niimbe kwa mpendwa wangu mzuri, wimbo wa mpendwa wangu kuhusu shamba la mzabibu. Mpendwa wangu ana shamba kwenye mlima wenye rutuba. **2** Analilima, anaondoa mawe, na anaotesha aina ya mizabibu iliyo bora. Na hujenga mnara katikati ya shamba akichimba shinkizo ndani yake. Anasubiria mzabibu uzae matunda lakini unazaa zabibu mwitu. **3** Kwa hiyo sasa, wakazi wa Yerusalemu na watu wa Yuda, toa hukumu kati yangu na shamba la mzabibu. **4** Je ni kitu gani cha ziada unaweza ukakifanya kwenye shamba langu la mizabibu, ambacho sijakifanya? ninapotamzamia izae matunda, kwa nini inazaa matunda mwitu? **5** Sasa nitawambia kitu nitakacho kifanya kwenye shamba langu la mzabibu: nitaondoa uzio, nitaligeuza kuwa malisho, Nitavunja ukuta wake chini. Na itakanyagwa chini. **6** Nami nitaliharibu wala halitapaliliwa wala kuilmwa, bali litatoa mbigiri na miba; nami nitayaamuru mawingu yasinyeshee mvua juu yake. **7** Maana shamba la mzabibu la Yahwe Bwana wa majeshi ni nyumba ya Israeli, na mtu wa Yuda ndio mazao yake ya kupendeza; anaisubiria haki lakini badala ya yaki kuna mauwaji; maana haki, lakini badala yake ni kelele zikihitaji msaada. **8** Ole wao wanaoungana nyumba kwa nyumba, shamba kwa shamba, mpaka wanamaliza, na umebaki mwenyewe kwenye shamba! **9** Yahwe wa majeshi ameniambia mimi, nyumba nyingi zitakuwa wazi, hata kubwa na zinazovutia, hakuna mwenyeji yeyote. **10** Maana mashamba ya mizabibu la nira kumi lilitoa bathi moja tu, na homeri ya mbegu itatoa efa tu. **11** Ole wao wanaoamka asubuhi na mapema kutafuta pombe kali, wale wanaokaa usiku wa manane mpaka pombe inawaka moto. **12** Wanasherekea kwa kinubi, kinanda, kigoma, filimbi, na mvinyo, lakini hawazitambui kazi za Yahwe, wala hawaziangalii kazi za mikono yake. **13** Kwa hiyo watu wangu wameenda kifungoni kwa kukosa uelewa; viongozi wao wakuheshimiwa wanashinda na njaa, na watu wao hana kitu cha kunjwa. **14** Hivyo basi kuzimu kumeongeza ladha yake na imefungua kinywa chake kwa kiasi kikubwa; wasomi wao, viongozi wao, manabii na wenye furaha miongoni mwao, watashuka kuzimu. **15** Mtu atalazimishwa kuinama chini, na watu watakuwa wayenyekevu; na macho yao ya kujivuna yatatupwa chini, **16** Yahwe wa majeshi atainuliwa katika haki yake, na Mungu mtakatifu atajidhirisha kuwa mtakatifu kwa haki yake. **17** Ndipo kondoo watalishwa kama wako kwenye malisho yao wenyewe, na katika uharibifu, kondoo watachungwa kama wageni. **18** Ole wao wanaovuta pamoja na waovu kwa kamba isiyo na maana na wanaovuta pamoja na dhambi kwa kamba za gari. **19** Ole kwa wale wasemao, '' Basi na Mungu afanye haraka, basi afanya upesi, ili tuweze kuona kinachotokea; na tuache mipango ya Mtakatifu wa Israeli ije, ili tuifahamu.'' **20** Ole wao waitao uovu wema, na wema ni uovu; inayowakilisha giza kama mwanga, na mwanga kama giza; inayowakilisha kitu kichungu kama kitamu, na kitamu kama kichungu! **21** Ole kwa wale wenye busara machoni mwao, na buasra kwa uelewa wao! **22** Ole wao ambao ni washindi kwa kunjwa mvinyo, na wazoefu wa kuchanganya pombe kali; **23** ambao wako huru kumpa haki mtenda maovu, na kuwanyima haki wenye haki! **24** Hivyo basi kama ndimi za moto zinazokula mabua, kama majani makavu yanavyochomwa na moto, hivyo basi mizizi yake itaoza na maua yake yataperuka kama mavumbi. Hii itatokea kwa sababu wameikataa sheria ya Yahwe wa majeshi, na kwa sababu wamedharau neno la Mtakatifu wa Israeli. **25** Hivyo basi hasira ya Yahwe imewaka juu ya watu wake. Ameunyoosh mkono wake juu yao na kuwaadhibu wao. Milima inatikisika, na maiti ni kama takata mitaani. Katika mambo yote haya, hasira yake haijapungua; badala yake, ameonyoosha mkono wake nje. **26** Atapandisha bendera ya ishara mabali na mataifa na atapuliza filimbi kwa wale walio mwisho wa nchi. Tazama watakuja wakikimbia mara moja. **27** Hakuna tairi wala mashaka miongoni mwao; hakuna asinzae wala kulala usingizi. Au kama mkanda uliolegea, wala kamba za viatu kukatika. **28** Mishale yao ni mikali na upinde wao umejikunja; kwato za farasi wao' ni kama jiwe, na gari lao magurudumu yake ni kama miba. **29** Mngurumo wao utakuwa kama wa simba, wataunguruma kama mtoto wa simba. Watanguruma na kukamata mawindo na kuvuta mbali, na hakuna hatakayeokolewa. **30** Siku hiyo ataunguruma juu ya mawindo kama vile bahari kwa kishindo. Yeyote atakayeangalia nchi, ataona giza na mateso; hata mwanga hutafanjwa kuwa mweusi kwa mawingu.

Isaiah 5:1

Taarifa ya Jumla
Isaya anasema fumbo juu ya mkulima na shamba lake la mizabibu. Mkulima anawakilisha Mungu na shamba la mizabibu linawakilisha watu wa Yuda, ufalme wa kusini wa Waisraeli.

ninayempenda
"rafiki yangu kipenzi"

juu ya kilima chenye rutuba
"juu ya kilima ambapo mazao mazuri yanaweza kuota"

generated on Tue Oct 24 10:45:40 2023

akachimbua kwa sepeto
"Ameandaa udongo". Msemo huu una maana ya kutumia kifaa kuchimba katika ardhi kuiandaa kwa ajilii ya kupanda.

Akajenga mnara katikati yake
"Alitengeneza jengo refu katikati ya shamba la mizabibu kuutazama". Mtu alikuwa akisimama juu ya mnara kutazama shamba la mizabibu na kuhakikisha hakuna wanyama au watu watakaoingia ndani mwake. Maana kamili ya kauli hii inaweza kuwekwa wazi.

kujenga kishinikizo cha zabibu
"alichimba shimo kuminya juisi ya zabibu". Kishinikizo cha zabibu ni sehemu ya chini iliyochongwa kwa jiwe katika ardhi ambapo wafanyakazi hukanyaga juu ya zabibu kuisaga kwa miguu yao, ili kutoa juisi ya zabibu.

zabibu mwitu
"zabibu zisizo na thamani" au "zabibu zenye ladha mbaya"

Isaiah 5:3

Taarifa ya Jumla
Katika fumbo la Isaya ya shamba la mizabibu, mmiliki wa shamba la mizabibu, ambaye anawakilisha Mungu, inazungumzia watu wa Yerusalemu na Yuda juu ya shamba lake la mizabibu.

wakazi wa Yerusalemu na mtu wa Yuda
Misemo hii ina maana ya ujumla watu wote wanaoishi Yerusalemu na Yuda, kwa hiyo iinaweza kutafsiriwa na nomino za wingi. "nyie wote ambao mnaishi Yerusalemu na Yuda"

Yerusalemu ... Yuda
"Yuda" ilikuwa jina la ufalme wa kusini wa Waisraeli, na Yerusalemu ulikuwa mji mkuu.

amua kati yangu na shamba langu la mizabibu
Wazo la nafasiii kugawanyisha vitu viwili mara kwa mara lilitumiika kueleza wazo la kuchagua moja kati ya nyingine ya vitu hivyo. "amua ni nani ametenda sahihi, mimi au shamba langu la mizabibu"

Ni kipi zaidi ambacho kingeweza kufanywa kwa ajili ya shamba langu la miiizabibu, ambalo sijafanya kwa ajili yake?
Mmilikii anatumia swali hili kutoa kauli juu ya shamba lake la mizabibu. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Nimefanya kila nachoweza kwa ajili ya shamba langu la mizabibu"

Nilipoitazama kuzaa zabibu, kwa nini ilizaa mizabibu mwtu?
Mmiliki anatumia swali kusema ya kwamba shamba lake la mizabibu limezaa zabibu nzuri. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Nilitaka kutengeneza zabibu nzuri, lakini ilizaa zabibu zisizo na thamani"

Isaiah 5:5

Taarifa ya Jumla
Katika fumbo hili, mmiliki wa shamba la mizabibu anaendelea kuzungumza juu ya shamba lake la mizabibu.

ondoa kitalu
"ondoa mpaka wa vichaka". Kitalu ni safu ya vichaka au miti midogo ambayo ilipandwa ili kulinda bustani au eneo lingine lolote. Hapa "kitalu" huenda ina maana ya vichaka vya miiba ambavyo vilipandwa kuota katika ukuta wa mawe unaozunguka shamba la mizabibu.

nitaibadili kuwa malisho
"nitaruhusu wanyama kwenda pale na kula". Hili ni eneo lenye nyasi ambapo wanyama hula.

itakanyagwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "wanyama watapakanyaga chini"

nitailaza kuwa takataka
"nitapaangamiza"

haitapogolewa wala kupaliliwa
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna mtu atapapunguza au kupapalilia" au "hakuna mtu atapakata matawi ambayo hayahitajiki, na hakuna mtu wa kutunza udongo"

mbigili na miiba itachipua juu
Mbigili na miiba mara kwa mara hutumika kama alama za miji na nchi zilizoharibiwa.

Isaiah 5:7

Taarifa ya Jumla
Isaya anafafanua fumbo la shamba la mizabibu.

Kwa ajili ya shamba la mizabibu la Yahwe wa majeshi ndiyo nyumba ya Israeli
"Kwa maana shamba la mizabibu la Yahwe wa majeshi linawakilisha nyumba ya Israeli" au "Watu wa Israelii ni kama shamba la mizabibu la Yahwe, Bwana wa majeshi ya malaika"

nyumba ya Israeli
Mataifa na makundi ya kikabila yanazungumziwa mara kwa mara katika Biblia kana kwamba yalikuwa nyumba, yaani, familia. "watu wa Israeli"

mtu wa Yuda mmea wake wa kufurahisha
"watu wa Yuda ni kama shamba la mizabibu ambalo huwapa watu starehe"

mtu wa Yuda
Hapa "mtu" inawakilisha watu wote wa Yuda. "watu wa Yuda"

generated on Tue Oct 24 10:45:40 2023

alisubiri kwa ajili ya haki, lakini badala yake, kukawa na mauaji
Hii inaweza kubadilishwa ili kwamba nomino dhahania "haki" iweze kuelezwa kwa kitenzi "fanya kilicho haki". Nomino dhahania "mauaji" iuanweza kuelezwa kama "walijiua wao kwa wao". Yahwe alisubir watu kufanya kilicho haki, lakini badala yake walijiua wao kwa wao"

kwa ajili ya haki
Msemo "alisubiri" umeachwa lakini unaeleweka. Taarifa hii inayoeleweka inaweza kufanya maana kuwa wazi. "Alisubiri kwa ajili ya haki" au "Alisubiri kwa ajili yao kufanya kilicho haki"

badala yake, kelele za msaada
"badala yake, kulikuwa na kelele za msaada". Sababu ya watu kupiga kelele ya msaada inaweza kuwekwa wazi. "badala yake, wale ambao walikuwa dhaifu walipiga kelele kwa mtu kuwasaidia kwa sababu wengine walikuwa wakiwashambulia"

kelele
Msemo huu huenda una maana ya kelele nyingi.

Isaiah 5:8

Taarifa ya Jumla
Isaya anatangaza hukumu ya Mungu.

kwa wale ambao wanaunga nyumba kwa nyumba, ambao wanaunga shamba kwa shamba
"kwa wale ambao huchukua nyumba zaidi na zaidi, na yule ambaye huchukua mashamba zaidi na zaidi". Isaya anachukulia ya kwamba wasikilizaji wake wanajua ya kwamba sheria inakataza mtu kuchukua ardhi kutoka kwa familia kwa kudumu. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

bila wakazi
"bila mtu yeyote anayeishi pale"

shamba la mizabibu la nira kumi
nira ya shamba la mizabibu Ukubwa wa shamba la mizabibu linawakilishwa na namba ya jozi za maksai ambao wanaweza kulilima katika siku moja. Kila jozi huunganishwa kwa nira. "shamba la mizabibu ambalo ni kubwa vya kutosha kwa jozi kumi za maksai kulilima"

bathi moja
"bathi moja ya divai" au "lita 22 ya divai"

homeri moja ya mbegu itatoa efa moja tu
"lita 220 za mbegu ztazaa lita 22 tu za nafaka". Homeri moja ni sawa na efa kumi.

Isaiah 5:11

wale ambao huamka mapema alfajiri ... ambao hukawia usiku kwa kuchelewa
Hii ina maana ya watu ambao hawafanyi lolote siku nzima lakini hunywa vinywaji vya kulewa.

mpaka divai inapowachoma
Hapa nguvu ya mvinyo kuwafanya wanywaji wake kulewa inazungumziwa kana kwamba ilikuwa ikiwachoma, yaani, kuwawasha moto. "hadi walewe kwa mvinyo"

kinubi, zeze, tari, filimbi na mvinyo
Hivi vyombo vya muziki na mvinyo zinaonyesha ya kwamba watu wanaofurahia vitu hivi wanasherehekea sana.

tari
Chombo cha muziki chenye kichwa kama ngoma ambacho kinaweza kupigwa kwa mkono. Huenda kilikuwa na vipande vya chuma vikizunguka upande ambao ilitoa sauti mpigaji alipokitikisa. Tari ilikuwa kidogo kwa mpigaji kukishika na kukitikisa kwa mkono mmoja.

kufikiria
"walifikiri kwa uzito juu ya"

matendo ya mikono yake
Hii inaweza kuandikwa tena ili kwamba nomino dhahania "matendo" yaelezwe kama kitenzi "kufanya" au "kuunda". "Kile alichofanya" au "kile alichounda"

matendo ya mikono yake
Hapa mifano ya maneno "mikono" inawakilisha mtu ambaye amefanya kitu. "Kile Yahwe alichofanya"

Isaiah 5:13

Taarifa ya Jumla
Mistari hii inasema kile kitakachotokea kwa watu kwa sababu hawajamtii Mungu.

watu wangu wamekwenda katika kifungo
Katika unabii vitu ambavyo vitatokea katika siku za usoni mara kwa mara vilimaanisha kana kwamba vilikwisha tendeka. Hii inasisitiza ya kwamba unabii utakuja kuwa kweli hakika. "maadui kutoka nchi zingine zitachukua watu wangu, Israeli, kama watumwa"

kwa ukosefu wa ufahamu
Kile ambacho hawaelewi inaweza kuwekwa wazi. "kwa sababu hawamuelewi Yahwe au sheria yake"

Kuzimu imefanya hamu yake kubwa zaidi na imefungua kinywa chake wazi sana
Msemo huu unazungumzia kuzimu, ambayo hapa ina maana ya kaburi, kwa mnyama ambaye yupo tayari kula wanyama wengine. Inasemekana ya kwamba watu wengi, wengi watakufa. "kifo ni kama

generated on Tue Oct 24 10:45:40 2023

mnyama mwenye njaa ambaye amefungua kinywa chake wazi kumeza watu wengi"

watu wao wenye uwezo, viongozi wao, na wale ambao wana furaha miongoni mwao, wanashuka kuzimu
Nabii anazungumzia kuhusu siku za usoni kana kwamba kinatokea sasa. "Watu wengi wa Israeli, watu wake muhimu na watu wa kawaida, viongozi wao na wale wanaofurahia sherehe, wataingia kuzimu"

Isaiah 5:15

Mtu atalazimishwa kuinama chini, na binadamu atashushwa
Misemo inayotumika pamoja ina mana moja na inatumika pamoja kwa msisitizo. Hii inaweza kuelezwa katika hali ya kutenda. "Mungu atafanya kila mtu kuinama chini na kuwa wanyenyekevu".

Mtu atalazimishwa kuinama chini, na binadamu atashushwa
Matukio ya siku za usoni yanazungumziwa kana kwamba vimekwisha tendeka.

Mtu atalazimishwa kuinama chini
Kuinama chini mara kwa mara inaashria kuaibishwa.

macho ya mwenye majivuno yatakuwa chini
Kuangalia chini mara nyingi ni ishara ya kuaibishwa. "macho ya watu wenye kiburi wataangalia chini kwa aibu" au "watu ambao wanamajivuno sasa wana aibu".

mwenye majivuno
Hapa watu wenye kiburi, majivuno wanazungumziwa kana kwamba wapo juu zaidi ya watu wengine. "kiburi"

Yahwe wa majeshi atainuliwa katika haki yake
Hii inaweza kuelezwa katika hali ya kutenda. "Watu watamsifu Yahwe wa majeshi kwa sababu ni mwenye haki"

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

atainuliwa
Kuheshimiwa inazungumziwa kana kwamba ni kuinuliwa juu. "ataheshimiwa sana"

kondoo watakula kama kwenye malisho yao wenyewe
Yahwe ataangamiza mji wa Yerusalemu, ambao uliitwa "shamba la mizabibu" katika 5:1. Litakuwa zuri bila chochote ila kwa ajili ya kondoo kula nyasi pale.

lisha
kula nyasi

katika uharibifu, kondoo watalisha kama wageni
Yaani, kondoo watalisha pale. Nchi itakuwa haina thamani kwa shughuli nyingine yoyote.

Isaiah 5:18

Ole wao ambao huvuta udhalimu kwa kamba zisizo na thamani na kuvuta dhambi kana kwamba iliikuwa kwa kamba ya mkokoteni
Misemo hii ina maana moja. Inazungumzia watu ambao wanaendelea kufanya dhambi kwa makusudi kana kwamba walikuwa wakitumia nguvu yao kuvuta mkokoteni mzito. Mungu atawaadhibu kwa ajili ya dhambi yao". "Ole wao ambao hufanya kazi kwa bidii kutenda dhambi kama mtu ambaye huvuta mkokoteni kwa kamba"

wale ambao husema
Hii ina maana ya wale ambao wanaendelea kutenda dhambi (mstari wa 18) na kisha kwa dhihaka kumpa na Mungu changamoto ya kuwazuia. "wale wadhihaki ambao husema"

acha mipango ya Mtakatifu wa Israeli aje
Mipango ya Mungu inazungumziwa kana kwamba ilikuwa vitu ambavyo vinaweza kuja vyenyewe. "acha Mtakatifu wa Israeli atimize mipango yake"

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Isaiah 5:20

ambao huwakilisha giza kuwa nuru, na nuru kuwa giza ... uchungu kuwa utamu, na utamu kuwa uchungu
Wale wanaofanya vitu hivi ni sawa na wale ambao "huita uovu wema, na wema uovu". Vitu hivi ni kinyume na watu wanajua tofauti kati yao, lakini baadhi ya watu hudanganya na kusema mambo mabaya kuwa ni mema. "Wao ni kama watu ambao huita giza nuru na nuru giza. Wao ni kama watu wanaoita vitu vichungu vitamu na vitu vitamu vichungu"

kwa wale ambao wan hekima katika macho yao
Hapa mfano wa maneno "macho" una maana ya mawazo yao. "kwa wale ambao hujichukulia kuwa na hekima"

na wenye busara katika ufahamu wao
"na kufikiri wanaelewa kila kitu"

Isaiah 5:22

ambao huachilia waovu kwa malipo
Sehemu hii inasungumzia kuhusu hukumu iliyopotoshwa katika mahakama ya sheria.

huachilia waovu
"tamka wenye hatia kutokuwa na hatia"

hunyima asiye na hatia haki zake
"usiwatende watu wasio na hatia kwa haki"

generated on Tue Oct 24 10:45:40 2023

Isaiah 5:24

ulimi wa moto
"mwale wa moto" au "mwale"

kama vile ulimi wa moto unavyomeza mashina ya mabua, na kama vile nyasi kavu zinavyoshuka chini katika mwale
Misemo hii ina maana moja. Mungu ataadhibu watu wanaoelezwa katika 5:18. "kama vile moto unavyochoma mashina ya mabua na nyasi"

mashina ya mabua
"mashina ya mazao yaliyokauka". Hii ina maana ya sehemu ya mmea ambao umebaki katika shamba kufa baada ya mkulima kukusanya chakula.

mzizi wao utaoza, na maua yao yatapulizwa mbali kama vumbi
Isaya anazungumzia watu hawa kana kwamba walikuwa mmea unaokufa. "watakufa kama mmea ambao mizizi yake imeoza na ambao maua yake yamekauka na kupulizwa katika upepo"

Isaiah 5:25

hasira ya Yahwe imewashwa
Isaya anazungumzia hasira ya Yahwe kana kwamba ilikuwa moto. "Yahwe ana hasira sana"

Amenyosha nje kwa mkono wake dhidi yao na amewaadhibu
Nabii anazungumza kuhusu siku za usoni kana kwamba imekwsha tokea. Anafanya hivi kusisitiza ya kwamba unabii utatokea kwa hakika. "atawaadhibu kwa mkono wake wenye nguvu"

amenyosha nje kwa mkono wake dhidi yao
Hapa "mkono" una maana ya nguvu ya Mungu na utawala. "ameonyesha nguvu yake dhidi yao"

mizoga
"miili iliyokufa"

mizoga yao ni kama takataka katika mitaa
Miili iliyokufa inaruhusiiwa kulala chini mitaani kana kwamba ilikuwa takataka. Hii inaonyesha ya kwamba wengi watakufa lakini hakuna mtu atakayekuwepo kuwazika. Neno "takataka" linaweza kutafsiriwa kama "iliyokataliwa" au "mbolea".

Katika haya yote, hasira yake haizimiki, badala yake, mkono wake
"Ingawa vitu hivi vyote vimetokea, bado ana hasira, na mkono wake"

mkono wake bado unanyoshwa nje
Hapa "mkono" unawakilisha nguvu na utawala wa Mungu. Isaya anazungumza kana kwamba Yahwe alikuwa mtu aliyekuwa tayari kumpiga mtu mwingine kwa ngumi yake. Hii ni sitiari kwa ajili ya Yahwe kuadhibu Israeli. "bado atakuwa tayari kuwaadhibu"

Isaiah 5:26

Atainua shara ya bendera kwa ajili ya mataifa ya mbali na atapiga mluzi kwa wale walio mwisho wa dunia
Isaya anasema jambo moja kwa njia mbili tofauti. Mungu kusababisha majeshi ya mataifa ambayo yapo mbali kutoka Yuda kuja na kushambulia inazungumziwa kana kwamba angeinua bendera na kupiga mluzui kuwaita kuja Yuda. "Atawaita majeshi ya mataifa ambayo yapo mbali kutoka Yuda na kuwaambia kuja"

piga mluzi
sauti ya juu ambayo mtu hufanya kwa mdomo wake kumuita mtu au mnyama ambaye yupo mbali.

watakuja
"jeshi la maadui litakuja"

kwa mbio na haraka sana
Maneno haya yana maana moja na yanasisitiza jinsi watavyokuja kwa haraka. "haraka sana"

Isaiah 5:27

Taarifa ya Jumla
Isaya anaendelea kufafanua jeshi ambalo litashambulia Yuda. Anafafanua kana kwamba tayai lilikuwepo.

huchoka ... huanguka ... husinzia ... hulala
Maneno haya manne yanaendelea kutoka kwenye kuchoka na kazi kwenda kutoweza kutembea vizuri, kwenda kutoweza kubaki macho, hadi kulala kabisa, kwa hiyo yote manne hutokea katika tafsiri.

Wala mikanda yao haijalegea
Wanajeshi waliweka nguo zao hali ya kubana ili iwe rahisi kusogea na kupigana.

mikanda ya ndara zao
"mikanda ya ndara zao"

kwato za farasi wao ni kama jiwe gumu
"kwato zao ni kama jiwe gumu". Isaya analinganisha sehemu ngumu ya mguu wa farasi kwa jiwe gumu, ambalo linaweza kusababisha cheche linapopigwa. Maana zaweza kuwa 1) Isaya analinganisha kwako zao ili kufafanua picha ya kutisha ya miguu yao kusababisha cheche wanapokimbia au 2) Isaya analinganisha kwato kwa jiwe gumu kusisitiza jinsi kwato zao ziilivyo na nguvu na zinavyomuwezesha farasi kufanya chochote bwana wake anachotaka kufanya.

na magurudumu ya vibandawazi vyao ni kama dhoruba
Isaya analinganisha matairi ya kibandawazi na dhoruba ili kuonyesha ya kwamba wataangamiza kila kitu katika njia yao. "na magurudumu ya vibandawazi yatazunguka kama dhoruba ya upepo"

generated on Tue Oct 24 10:45:40 2023

magurudumu ya kibandawazi
Magurudumu haya mara kwa mara yana upapa uliochongoka ulionganishwa kwao ambao hukata mtu yeyote ambaye atapita karibu yake.

Isaiah 5:29

Taarifa ya Jumla
Isaya anaendelea kufafanua jeshi ambalo litaishambulia Yuda.

Kunguruma kwao kutakuwa kama simba, wataunguruma kama simba wachanga
Misemo hii miwili ina maana moja. Isaya analinganisha jeshi la adui kwa simba kuonyesha jinsi sauti ya shambulio lao litasababisha watu wa Yuda kuwa na hofu sana. "Pale ambapo jeshi lao linapiga kelele katika vita watakuwa kama simba anayeunguruma"

simba wachanga
Umri mdogo ni mfano wa maneno kwa ajili ya nguvu. "simba wenye nguvu"

Wataunguruma na kukamata mawindo
Isaya analinganisha adui kuwaua watu wa Yuda kwa simba kuwaua wanyama dhaifu. Maana zaweza kuwa 1) simba hutoa sauti isiyo ya juu kama ngurumo kabla hawajashambulia, au 2) mwandishi anatumia maneno mawili kumaanisha jambo moja.

mawindo
wanyama ambao wanyama wengine hutaka kuwshika na kuwala

bila mtu kuwaokoa
"na hakuna mtu atakayeweza kuwaokoa"

wataunguruma ... bahari inavyounguruma
Haya ni maneno yale yale yanayotafsiri "unguruma" katika mstari wa 29. Tumia neno ya lugha yako kwa sauti ya mawimbi katika dhoruba au mvua kubwa.

hata nuru itafanywa giza kwa mawingu
Hapa giza linawakilisha mateso na maafa. Sitiari hii inaweza kuwekwa katika hali ya kutenda. "mawingu meusi yatafunika kabisa nuru kutoka kwa jua"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Nyakati zile za kifo cha mfalme Uzzia, nilimuona Bwana akiketi katika kiti cha cha enzi; alikuw juu na mahali palipo inuka, na pindo la vazi lake limejaa hekaluni. **2** Juu yake kuna maserafi; kila moja lina mabwa sita; mawili yamefunika uso wake, na mawili yamefunika miguu yake, na mawili ya kurukia. **3** Kila mmoja anaitana na mwenzake nakusema, ''Mtakakatifu, Mtakatifu, Mtakatifu. ni Yahwe wa majeshi! Dunia yote imejaa utukufu wake.'' **4** Misingi ya vizingiti imeshtuka kwa sauti ya mtu aliye nje, na njumba imejaa moshi. **5** Ndipo nikasema,'' Ole wangu'' ninastahili adhabu maan mimi ni mtu mwenye midomo michafu, na ninaishi na watu wenye midomo michafu, maana macho yangu yamemuona Mfalme, Yahwe, Yahwe wa majeshi.'' **6** Ndipo mmoja wa maserafi akaruka juu yangu; mkononi mwake akiwa amebeba makaa ya mawe yanayong'aa, ameyachukuwa kwa koleo mathebauni. **7** Akaugusa mdomo wangu kwa makaa ya mawe na akasema, ''Ona, makaa ya mawe yameshika midomo yako; maovu yako yameondolewa, na dhambi zako zimelipiwa kwa hili.'' **8** Nilisikia sauti ya Bwana ikisema, Nimtume nani; nani ataenda kwa niaba yetu?'' Ndipo nikasema, Niko hapa; nitume mimi.'' **9** Akasema nenda na uwambie watu, ' mnasikiliza lakini hamelewi; anaona lakini hamuangalii. ' **10** Nenda ufanye mioyo ya watu hawa kuwa migumu, na masikio yao kuwa mazito, na macho yao kuwa vipofu. Hivyo basi wanaweza kuona kwa macho yao, kusikia kwa masikioa yao, na kuelewa kwa mioyo yao wakajeuka na kuponjwa. **11** Ndipo nikasema, ''Bwana, mda gani?'' Akanijibu, mpaka mji itakapopata ajali na kuharibiwa na pasipo wakazi, na nyumba hazina watu, na nchi imeanguka katika ukiwa mtupu, **12** na mpaka pale Yahwe atakapo wapeleka watu mbali, na upweke wa nchi ni mkubwa. **13** Hata kama makumi ya watu watabaki kwenye nchi, itaharibiwa kwa mara nyingine kama mwaloni uliokatwa chini na shina lake likabaki, mbegu takatifu kwenye kisiki chake.''

Isaiah 6:1

alikuwa juu na kunyanyuliwa
Maneno "juu" na "kunyanyuliwa" yanasisitiza ya kwamba kiti cha enzi kilikuwa juu sana na juu ya kila kitu kukizunguka. Urefu wa kiti cha enzi unawakilisha jinsiu Bwana alivyo mkuu na mwenye nguvu.

ulijaza hekalu
"ulijaza kasri". Neno linalotumika kwa ajili ya hekalu hapa mara kwa mara linatumika kumaanisha kasri ya wafalme.

Juu yake palikuwa na maserafi
Neno "maserafi" ni wingi wa serafi. Hii ina maana Bwana alikuwa amekaa juu ya kiti cha enzi na maserafi walikuwa wamesimama au wakipaa karibu na Bwana tayari kumtumikia.

maserafi
Neno hili linaashiria ya kwamba viumbe hawa wanaweza kuwa na muonekano wa ukali au kufanana na nyoka. Kwa sababu hatujui haswa nini "maserafi" inamaanisha, unaweza kutafsiri hili kama "viumbe wa mabawa" au "vitu vyenye uhai vyenye mabawa". Au unaweza kuazima neno na kutumia katika lugha yako.

kila mmoja wao alikuwa na mabawa sita
"kila serafi alikuwa na mabawa sita" au "kila kiumbe alikuwa na mabawa sita"

na mawili kila moja likifunika uso wake, na mawili yakifunika miguu yake, na mawili alipaa
Maneno "mabawa" na "serafi" yanaeleweka. "kwa mabawa mawili kila serafi alifunika uso wake, na kwa mabawa mawili alifunika miguu yake, na kwa mabawa mawili alipaa"

Isaiah 6:3

Taarifa ya Jumla
Isaya anaendelea kuelezea maono yake.

Kila mmoja alisema kwa mwingine na kusema
"Serafi aliita kwa mwingine na kusema" au "viumbe wenye mabawa walitamka kwa mwingine"

Mtakatifu, mtakatifu, mtakatifu, ni Yahwe wa majeshi
Kurudia neno "mtakatifu" mara tatu inaashiria Mungu ni mtakatifu kikamilifu. "Yahwe wa majeshi ni mtakatifu kuzidi kla kitu" au "Yahwe wa majeshi ni mtakatifu kabisa"

Dunia nzima imejaa utukufu wake
Hii inazungumzia dunia kana kwamba ilikuwa chombo na utukufu ulikuwa ujazo katika chombo. "Kila kitu juu ya dunia ni ushahidi wa utukufu wa Mungu"

Isaiah 6:4

Taarifa ya Jumla
Isaya anaendelea kufafanua maono yake.

generated on Tue Oct 24 10:45:40 2023

Misingi ya vizingiti ilitetemeka kwa sauti ya wale waliokuwa wakilia kwa sauti
"Pale ambapo maserafi walitoa sauti, sauti zao zilitetemesha milango na misingi yao"

na nyumba ilijaa na moshi
Hii inaweza kuelezwa katika hali ya kutenda. "na moshi ulijaza hekalu" au "na moshi ulijaza kasri"

Ole wangu! Maana nimeangamia
Hii inaweza kuelezwa katika hali ya kutenda. "Nipo katika matatizo makubwa! Mambo mabaya yatatokea kwangu"

wenye midomo michafu
Hapa "midomo" inawakilisha kile ambacho mtu anazungumza. Na, watu kusema mambo ambayo hayakubaliki kwa Mungu inazungumziwa kana kwamba midomo yao ilikuwa michafu kimwili.

Yahwe, Yahwe wa majeshi
Yahwe, mtawala wa jeshi la malaika

macho yangu yameona
Hapa "macho" yanawakilisha mtu mzima. "Nimeona"

Isaiah 6:6

Taarifa ya Jumla
Isaya anaendelea kufafanua maono yake.

maserafi
Neno hili linadokeza ya kwamba viumbe vinaweza kuwa na muonekano wa kutisha au kufanana na nyoka. Kwa sababu hatujui haswa nini "maserafi" ina maana gani, unaweza kutafsiri haya kama "viumbe" au "vitu hai" au "kiumbe". Au unaweza kuazima neno na kutumia katika lugha yako.

koleo
chombo kinachotumika kushika au kunyakua vitu

hatia yako imeondolewa, na dhambi yako imelipiwa
Misemo hii miwili kimsingi inasema kitu kimoja. Hii inaweza kuelezwa katika hali ya kutenda. Yahwe ameondoa hatia yako na amesamehe dhambi zako"

hatia yako imeondolewa
Yahwe kutomchukulii tena mtu kuwa na hatia inazungumziwa kana kwamba "hatia" ilikuwa kitu ambacho mtu anaweza kuondoa kutoka kwa mtu mwingine.

Isaiah 6:8

Taarifa ya Jumla
Isaya anaendelea kufafanua ono lake.

sauti ya Bwana inasema
Hapa "sauti" inawakilisha Bwana mwenyewe. "Bwana anasema"

nimtume nani
Inadokezwa ya kwamba Yahwe atamtuma mtu kuzungumza ujumbe wake kwa watu wa Israeli. "Nani nitamtuma kuwa mjumbe kwa watu wangu"

nani ataenda kwa ajili yetu
Inaonekana "yetu" ina maana ya Yahwe na washiriki wa baraza lake la mbinguni.

watu hawa
"watu wa Israeli"

Sikilizeni, lakini msielewe; tazameni, lakini msitambue
Maana zawezekana kuwa 1) vitenzi vya kuamuru "msielewe" na "mstambue" vinaeleza kile Mungu anasababisha kufanyika. "Utasikia, lakini Yahwe hatakuruhusu uelewe; utatazama kwa makini, lakini Yahwe hataruhusu uelewe" au 2) vitenzi vya kuamuru "Sikiliza" na "tazama" zinaeleza wazo la "kama". "Hata kama ukisikiliza hautaelewa; hata kama utatazama kwa makini, hautaelewa"

Sikilizeni, lakini msielewe; tazameni, lakini msitambue
Unaweza kueleza taarifa inayoeleweka kwa uwazi. "Sikiliza ujumbe wa Yahwe, lakini usielewe maana yake; tazama kile Yahwe anachofanya, lakini usigundue maana yake"

Isaiah 6:10

Taarifa ya Jumla
Yahwe anaendelea kumwambia Isaya anachotakiwa kufanya pale ambapo Yahwe atamtuma kuhubiri kwa watu.

Fanya mioyo ya watu hawa kutokuhisi
Hapa "moyo" unawakilisha akili ya mtu. Mtu ambaye hafikiri kwa ufasaha na hawezi kuelewa na kujali juu ya kile kinachotokea inazungumziwa kana kwamba moyo wake hauna hisia. "Wafanye watu hawa kutoweza kuelewa" au "Fanya akili za watu hawa kufifia"

Fanya moyo wa watu hawa
Inaweza kuwa kawaida zaidi kutafsiri "moyo" na "hawa" kama wingi. "Fanya mioyo ya watu hawa"

Fanya moyo ... kutokuhisi
Amri hii ina maana ya kwamba Yahwe atatumia ujumbe wa Isaya kusababisha watu kuelewa kwa upungufu na kuwafanya kutojali kile Yahwe anachofanya.

masikio yao kufifia, na pofusha macho yao
"fanya ya kwamba wasiweza kusikia, na fanya ya kwamba wasiweze kuona". Isaya kufanya watu kutoelewa ujumbe wa Yahwe au kile anachofanya kinazungumziwa kana kwamba Isaya alikuwa akiwafanya kuwa viziwi na vipofu.

generated on Tue Oct 24 10:45:40 2023

waweze kuona kwa macho yao, kusikia kwa masikio yao
Watu kuweza kuelewa ujumbe wa Yahwe na kile anachofanya inazungumziwa kana kwamba kama watu waliweza kuona na kusikia kimwili.

kuelewa kwa moyo wao
Hapa "moyo" unawakilisha akili ya mtu. Kuelewa kwa ukweli jambo na kujali juu ya kile kinachoendelea inazungumziwa kana kwamba watu walipaswa kuelewa kwa mioyo yao.

kisha kugeuka
Kutubu na kuanza kumtii Yahwe inazungumzwa kana kwamba watu waligeuka kwa Mungu kimwili. "mnifuate tena" au "kisha muanze kuniamini tena"

kuponywa
Hii inaweza kuelezwa katika hali ya kutenda. "Ningewaponya"

Isaiah 6:11

Mpaka miji ianguke katika uharibifu na iwe bila wakazi, na nyumba iwe bila watu
"Mpaka miji yote na nyumba ziharibike na hakuna mtu anayeishi pale"

nchi huanguka katika takataka ya ukiwa
Hapa "huanguka katika" ni lahaja ambayo ina maana ya kuwa kitu kibaya zaidi. "nchi inakuwa takataka ya upweke"

Mpaka Yahwe awaondoe watu mbali, na upweke wa nchi ni mkubwa
Hapa Yahwe anazungumza kuhusu yeye mwenyewe katika mtu wa utatu. "Hadi mimi, Yahwe, nimewatuma watu wote mbali kabisa mwa nchi yao, ili kwamba hakuna mtu anayebaki"

Isaiah 6:13

itaangamizwa tena
Hii inaweza kuelezwa katika hali ya kutenda. "majeshi yataangamiza nchi ya Israeli tena"

kama mvinje na mwaloni inapokatwa na mashina kubaki, mbegu takatifu ipo katika kisiki chake
Tashbihi hii ina maana ya kwamba hata baada ya Yahwe kuangamiza Israeli, atawatenga kando watu kutoka miongoni mwa Waisraeli kumtumikia.

mvinye
aina ya mti wa mwaloni

shina ... kisiki
Shina ni shina nene la mti. Kisiki ni sehemu ya mti ambayo inasalia kwenye ardhi baada ya mti kukatwa chini.

mbegu takatifu
Watu ambao watamtumikia Yahwe baada ya majeshi kuangamiza Israeli inazungumziwa kana kwamba walitengwa kando kama mbegu takatifu.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Siku zile wakati Ahazi mtoto wa Yothani mtoto wa Uzia, mfalme wa Yuda, Rezeni mfalme wa Amramu, na Peka mtoto wa Remaelia, mfalme wa Israeli, walienda Yerusalemu kupigana vita nao, lakini hawakuweza kushinda vita. **2** Ilitaarifiwa kwa nyumba ya Daudi kwamba Amramu amejiunga na Efraimu. Moyo wake na moyo watu wake ukatetemeka, kama vile miti ya misitu inavyopepea kwa upepo. **3** Ndipo Yahwe akamwambia Isaya, ''Nenda nje na kijana wako, Sheari Jashubu ukaonane na Ahazi mwisho wa mfereji wa birika la juu, katika njia kuu ya uwanja Dobi. **4** Mwambie, 'awe makini, awe mtulivu, asiogope au vitisho kwa sababu ya mikia hii miwili ya vingi hivi vitokavyo moshi, kwa sababu ya hasira kubwa ya Resini na Amramu, na mtoto wa Remalia. **5** Amramu, Ephraimu, na mtoto wa Remaeli wamepanga mabaya juu yako; wamesema, '' njooni tuwavamie Yuda na kuwaogopesha, **6** njooni tujipange na tumueweke mfalme wetu ndani ya Yuda, mtoto wa Tabaeli.'' **7** Bwana Yahwe asema, ''haitatokea; haitaonekana, **8** maana kichwa cha Amramu ni Damaskasi, na kishwa cha Damaskasi ni Rezini. Ndani ya miaka sitini na tano, ndoto za Ephraimu zitasambaratishwa na hapatakuwa na watu. **9** Efraimu ni kichwa Samaria, na kishwa cha Samaria ni mtoto wa Remaria. Na kama hamtasimama imara katika imani yenu, hakika hamtakuwa salama''. **10** Bwana akaongea tena na Ahazi, **11** ''Omba ishara ya Yahwe Mungu wako; omba juu ya hilo kwa kina au kwa kiwango cha juu.'' **12** Lakini Ahazi anasema, sintomba wala kumjaribu Yahwe.'' **13** Hivyo Isaya akajibu, ''sikilizen, nyumba ya Daudi. Je haijatosha kwa watu kuujaribu uvumilivu wa watu? Je ni lazima kuujaribu uvumilivu wa Mungu? **14** Hivyo basi Mungu mwenyewe atawapa yeye mwenywe ishara: ona, mwanamke bikira atapata mimba na kumzaa mtoto, na atamwita Emanueli. **15** Atakula siagi na asali na wakati anapojua kuyakataa maovu na kuchagua mema. **16** Maana kabla mtoto ajajua kuyakataa maovu na kuchagua mema, nchi ambayo wewe unawachukia wafalme itakuwa ukiwa. **17** Yahwe ataleta juu yako, juu ya watu wako, na juu ya nyumba ya baba yako siku hazijatimmia tangu Efraimu alipompokea Yuda- atamleta mfalme wa Asiria.'' **18** Mda huo Yahwe atapuliza filimbikwa ajili ya kupaa kutoka mkondo wa umbali wa Misri, na maana nyuki kutoka nchi ya Asiria. **19** Zitakuja na kukaa chini ya korongo, ndani ya mapango ya miamba, kwenye vichaka vya miba, na kwenye malisho. **20** Katika mda huo Bwana atamnyoa kichwani kichwani na nywele za miguuni kwa wembe ulioazimwa mto Efrarate-- mfalme wa Asiria - na vilevile utasafisha ndevu zote. **21** Siku hiyo, mtu atahifadhi ndama na na kondoo wawili, **22** na kwasababu ya maziwa yatakayo patikana ni mengi, atakula siagi, maana kila atakaye bakia kwnye nchi atakula siagi na asali. **23** Mda huo, kutakuwa na maelfu ya mizabibu na thamani elfu za shekeli, hakutakuwa na kitu zaidi ya kuzalisha mbigiri na miiba. **24** Watu watenda pale kuwinda kwa upinde, kwa sababu nchi yote itazalisha mbigiri na miiba. **25** Watakaa mbali na vilima vitalimwa kwa jembe, kwa sababu ya hofu ya mbigiri na miiba, lakini hapo patakuwa mahali pa kuchungia ngo'mbe na kondoo

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Isaiah 7:1

Katika siku za Ahazi ... mfalme wa Yuda
"Pale Ahazi... alipokuwa mfalme wa Yuda" Huu ulikuwa wakati matukio yalitokea.

Resini ... Peka ... Remalia
majina ya wanaume.

Resini ... na Peka ... alikwenda juu
Mwandishi anazungumza kana kwamba wafalme walikuwa majeshi walioyaongoza. "Resini ... na Peka ... waliongoza majeshi yao juu"

kufanya vita dhidi yake
Mwandishi anazungumza kana kwamba mji wenyewe ulikuwa watu ambao huishi ndani yake. "kupiga vita dhidi ya watu wa Yerusalemu"

Ikasemekana katika nyumba ya Daudi
Hii inaweza kuelezwa katika hali ya kutenda. "Nyumba ya Daudi ikasikia taarifa" au "mtu alitoa taarifa kwa nyumba ya Daudi"

nyumba ya Daudi
Neno "nyumba" ni mfano wa maneno kwa ajili ya familia inayoishi katika nyumba. "Mfalme Ahazi na washauri wake"

ya kwamba Aramu alishirikiana na Efraimu
Hapa "Aramu" na "Efraimu" wanatambua wafalme wao. Efraimu anatumiwa hapa kumaanisha ufalme mzima wa kaskazini wa Israeli. "ya kwamba Resini, mfalme wa Aramu alikuwa akimsaidia Peka, mfalme wa Israeli"

Moyo wake ulitetemeka, na moyo wa watu wake, kama miti ya msituni inavyotetemeka katika upepo
Kutetemeka kwa mioyo yao katika habari hii inalinganishwa na namna miti hutikisika pale upepo

generated on Tue Oct 24 10:45:40 2023

unapovuma katikati yao. "Ahazi na watu wake waliogopa sana"

Isaiah 7:3

Maelezo ya Jumla
Isaya anaandika juu ya kile kilichotokea kwake kana kwamba kilitokea kwa mtu mwingine.

Shear-yashubu
Watafsiri wanaweza kuongeza maandishi kwa chini ambayo yanasema, "Jina la Shear-yashubu ina maana ya 'waliobakia watarudi'". Maana inaweza kuwa imempatia matumaini Ahazi.

katika mwisho wa mfereji wa dimbwi la juu
"ambapo maji huingia katika dimbwi la juu"

mfereji
mtaro wa kutengenezwa na mtu au chini mwa chini mwa mlima ambmo maji hutiririka

barabara
barabara laini kama la lami.

shamba la dobi
Maana zaweza kuwa 1) hii ni jina la kufaa ambalo watu waliita shamba au 2) hii ni nomino ya kawaida ambayo watu walitumia kuongea juu y shamba, "shamba la dobi" au "shamba ambapo watu huosha sufu"

shamba la dobi
Dobi huwa ni 1) mwanamume ambaye hufua sufu ambayo mtu kanyoa katika kondoo, "Shamba la Mfuaji wa Sufu" au 2) mwanamke ambaye hufua nguo chafu, "Shamba la Mfuaji wa Nguo"

Mwambie
"Mwambie Ahazi"

usiogope au kutishwa kwa mikia ya moto miwili ya kichiniichini, kwa hasira kali ya Resini na Aram, na ya Peka mwana wa Remalia
Mungu analinganisha Resini na Peka kwa njiti zinazowaka ambao moto wake umezimika na kufanya moshi. Mungu anasisitiza ya kwamba sio vitisho vya kweli. Hii inaweza kuelezwa katika hali ya kutenda. "usimruhusu Resini na Peka kukutisha; hasira yao katili ni kama kijiti kiwakacho ambacho moto wake umezimika na kuna moshi pekee"

usiogope au kutishwa
Maneno "ogopa" na "tishwa" yana moja na yanaweza kutafsiriwa kama neno moja.

Isaiah 7:5

Maelezo ya Jumla
Yahwe anaendelea kumwambia Isaya kile anachotakiwa kumwambia Ahazi.

Aramu, Efraimu, na mwana wa Remalia
Maneno "Aram" na "Efraimu" yana maana ya wafalme wa nchi hizi. Pia, "Efraimu" ina maana ya ufalme wa kaskazini wa Israeli. "Resini mfalme wa Aramu na Peka mwana wa Remalia, mfalme wa Israeli"

Remalia
Hili ni jina la mwanamume.

wamepanga uovu dhidi yako
Hapa "yako" ni umoja na ina maana ya Ahazi.

mwana wa Tabeeli
Haijulikani mwanamume huyu ni nani.

Isaiah 7:7

Maelezo ya Jumla
Yahwe anaendelea kumwambia Isaya kile anachotakiwa kumwambia Ahazi.

na mkuu wa Dameski ni Resini
"na mfalme wa Dameski ni Resini, ambaye ni mtu dhaifu"

miaka sitini na tano
miaka mitano "miaka 65"

Efraimu atavunjwavunjwa na hatakuwa kundi la watu tena
Hapa "Efraimu" ina maana wote wa ufalme wa kaskazini wa Israeli. Hii inaweza kuelezwa katika hali ya kutenda. "jeshi litaangamiza Efraimu, na hapatakuwa tena na watu wa Israeli"

mkuu wa Samaria ni mwana wa Remalia
Hii ina maana Peka ni mfalme wa Samaria na Israeli yote. "mfalme wa Samaria ni Peka, ambaye n mwanamume dhaifu"

kama hautabaki imara katika imani, hakika hautabaki salama
Hii inaweza kuelezwa katika hali ya kutenda. "Ukiendelea kuamini ndani yangu, hakika utabaki salama"

kama hautabaki
"hadi ubaki"

Isaiah 7:10

iombe kwa kina au katika maref ya juu
Yahwe anatumia neno "kina" na "urefu" kumaanisha Ahazi anaweza kumuuliza jambo lolote.

kina ... marefu
Nomino dhahania "kina" na "urefu" inaweza kutafsiriwa kwa vihusishi. "sehemu mbali chini yako ... sehemu mbali juu yako"

sitaiomba
"sitamuomba Yahwe kwa ajili ya ishara"

generated on Tue Oct 24 10:45:40 2023

Isaiah 7:13

nyumba ya Daudi
Neno "nyumba" ni mfano wa maneno kwa ajili ya familia nayoishi katika nyumba. "Mfalme Ahaz, wewe na washauri wako"

Je! haitoshi kwenu watu kujaribu uvumilivu wa watu? Je! ni lazima mjaribu uvumilivu wa Mungu wangu?
Maswali haya yanasisitza ya kwamba mflme ametenda dhambi sana. "Unajaribu uvumilivu wa watu! Sasa unajaribu uvumilivu wa Mungu wangu!"

mwanamke kijana atapata mimba
Baadhi ya tafsiri za zamani na tafsiri za kisasa hutafsiri, "bikira atapata mimba", huku zingine "mwanamke kijana atapata mimba"

jina lake Imanueli
Watafsiiri wanaweza kuongeza maandishi ambayo yanasema: "Jina Imanueli lina maana 'Mungu pamoja nasi'".

Atakula magandi na asali anapojua kukataa uovu na kuchagua mema
Maana zaweza kuwa 1) "Hadi kufikia muda huyo mtoto amekua vya kutosha kula magandi na asali, ataweza kukataa kilicho kiovu na kuchagua kilicho chema." Hii inasisitiza ya kwamba mtoto atakuwa mdogo sana atakapojua kuchagua kipi ni sahihi badala ya kibaya au 2) "Hadi kufikia muda mtoto amekua vya kutosha kukataa kilicho kiovu na kuchagua kilicho chema, atakuwa anakula magandi na asali". Watu wa Yuda walichukulia mtoto kuwajibika kwa kufanya mema aliipokuwa na umri wa miaka 12. Hii inasisitiza ya kwamba ndani ya miaka kumi na mbili watu wataweza kula magandi na asali kwa sababu watu wengi zaidi wa Israeli watauliwa au kuchukuliwa kama mateka.

magandi
maziwa ambayo watu wameyatengeneza kutengeneza kuwa ugumu laini

kukataa uovu na kuchagua mema
"kataa kufanya matendo maovu na chagua kufanya mambo mema"

Isaiah 7:16

Maelezo ya Jumla
Hii ina maana ya watu wa Yuda

kukataa uovu na kuchagua mema
"kataa kufanya matendo maovu na kuchagua kufanya mambo mema".

unaowahofia
"unaogopa". Hapa "unaowahofia" ni umoja na ina maana ya Ahazi.

watu wako
Hii ina maana ya watu wa Yuda.

Efraimu alijitoa kutoka kwa Yuda
"watu wa Efraimu kugawanya kutoka kwa watu wa Yuda"

Isaiah 7:18

Kwa kipindi hicho
kabla mtoto kujua kukataa uovu na kuchagua mema

Yahwe atapiga mluzi kwa
"Yahwe atawaita" au "Yahwe atawaita mahakamani"

kwa ajili ya inzi aliyeko katika vijito vya mbali vya Misri, na kwa ajilii ya nyuk kutoka nchi ya Ashuru
"kwa maana majeshi ya Misri na Ashuru, na wanajeshi wao yatakuwa kila sehemu kama inzi na nyuki"

Isaiah 7:20

Maelezo ya Jumla
Isaya anaendelea kufafanua kipindi ambacho jeshi la Ashuru litavamia Israeli.

Bwana atanyoa kwa wembe ambao ulikodiwa upande wa pili wa Mto Frati - mfalme wa Ashuru
Neno "wembe" ni sitiari kwa ajili ya mfalme wa Ashuru na jeshi lake, na Yahwe anazungumzia mfalme kana kwamba mfalme alikuwa mwanamume ambaye angefanya kazi ya Yahwe na kisha kupokea fedha kutoka kwa Yahwe. "Bwana atamuita mfalme wa Ashuru kutoka ng'ambo ya Mto Frati kufanya kazi kwa ajili yake kukunyoa"

ambao ulikodiwa
Hii inaweza kuelezwa katika hali ya kutenda. "ambao alinunua"

kichwa ... nywele za miguuni ... pia ... ndevu
Ilikuwa vibaya kwa mtu kunyoa sehemu ya juu ya kichwa chake; ilikuwa vibaya zaidi kwa mtu kunyoa "nywele za miguu"; ilikuwa vibaya kuliko zote kwa mtu kunyoa ndevu.

kichwa ... nywele za miguuni ... ndevu
Isaya hasemi ni kichwa cha nani, nywele, na ndevu ambazo Bwana anakwenda kunyoa, lakini Ahazi na msomaji wataelewa ya kwamba huyu ni mwanamume; mwanamume ni sitiari kwa ajili ya watu wanaoishi katika nchi ya Yuda.

kichwa
"nywele katika kichwa"

nywele za miguuni
Maana zaweza kuwa 1) hii ni njia ya upole kuzungumza juu ya nywele katika sehemu ya chini ya mwili au 2) hii inazungumzia nywele katika miguu.

generated on Tue Oct 24 10:45:40 2023

pia itafyeka
"wembe utafyeka pia". Iwapo lugha yako inahitaji mtu kuwa mhusika wa "atafyeka", unaweza kusema, "Bwana pia atafyeka".

kwa sababu y wingi wa maziwa ambayo watayatoa
Nomino dhahania "wingi" unaweza kutafsiriwa kama kishazi. "kwa sababu watatoa maziwa mengi sana"

Isaiah 7:23

Maelezo ya Jumla
Isaya anaendelea kufafanua kipindi ambacho jeshi kutoka Ashuru litashambulia nchi ya Israeli.

palipokuwa na mizabibu elfu moja ... mibigili na miiba
"kulikuwa na mizabibu 1,000". Yaani, Isaya alipoandika, kulikuwa na mashamba ya mizabibu, ambazo baadhi yao kulikuwa na mizabibu 1,000 au zaidi. Anasema ya kwamba mashamba haya ya mizabibu yatajaa mibigili na miiba"

shekeli elfu moja za fedha
"shekeli 1,000 za fedha". Shekeli ni sarafu ya fedha yenye thamani ya mshahara wa siku 4. "sarafu 1,000 za fedha"

mibigili na miibaa
Maneno "mibigili" na "miiba" yote ina maana ya kutokuwa na thamani, mimea ya miiba. "vichaka vya miiba" au "vichaka vya mibigili"

kwa sababu nchi yote itakuwa mibigili na miiba
Kwa nini wawindaji watakuja katika nchi hizi inaweza kuwekwa wazi. "kwa sababu hakutakuwa na kitu katika nchi hizi ila mibigili, miiba, na wanyama pori"

Watakaa mbali na vilima vyote ambavyo vililimwa kwa jembe
Hii inaweza kuelezwa katika hali ya kutenda. "Watu watakaa mbali na vilima ambamo hapo awali ziliandaa udongo kupanda mazao"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Yahwe ameniambia mimi, '' chukua meza kubwa na uandike juu yake, 'Maheri Shalal Hash Baz.' **2** Nitachagua mashahidi waaminifu wanishuhudie mimi, kuhani Uria, Zakaria mototo wa Yeberekia.'' **3** Nilienda kwa huyo nabii mwanamke alipata mimba na kumzaa mtoto. Halafu Yahwe akaniambia, ''Muite jina lake Shalal Hash Baz; **4** Maana kabla mtoto ajajua kulia, 'Baba yangu, 'Mama yangu; utajiri wa Damaskasi, na mateka wa Samaria watachuliwa na mfalme wa Asiria. **5** Yahwe aliongea na mimi tena, **6** Kwa sababu watu hawa wameyakataa maji ya Shiloa na ni furaha kwa Rezeni na mtoto wa Remalia, **7** Hivyo basi Bwana anakairbia kuwaletea maji maji ya mto, yenye nguvu na mengi, mfalme Asiria na utukufu wake utakuja juu na kupita juu ya mifereji yake atafurika juu ya kingo zote. **8** Mto utafurika kuelekea Yuda, utafurika mpaka kufika kwenye shingo yako. Mabawa yake yaliyonyooshwa utajaza upana wa nchi, Emanueli.'' **9** Nyie watu mtavunjika vipande vipande, Sikilizeni, nyote muishio nchi zilizo mbali; jiandaeni wenyewe na mtavunyika vipande vipande. **10** utatengeneza mpango, lakini haufanyiwa kazi; maana Mungu yuko pamoja nasi. **11** Yahwe ameiniambia mimi, kwa mkono wake imara juu yangu, na amenikataza nisitembee katika njia za watu hawa. Nisiseme, **12** Ni fitina habari ya mambo ambayo watu hawatasema, ni fitina msihofu wala msiogope. **13** Yahwe wa majeshi ambaye mtakaye muheshimu kama mtakatifu; yeye ndie mtakayemuogopa na yeye ndiye mtakayemuhofia. **14** mtakatifu; lakinia takuwa kama jiwe la kikwazo na mwamba wa kujikwaza kwa nyumba zote za Israeli. Na atakuwa mtego na mtego kwa watu wake Yerusalemu. **15** Wengi watajikwaa juu yao na kuanguka na kuvunjika, na kutekwa na kukamata mateka. **16** Ufunge huo ushuhuda, tia muhuri, na uwape wafuasi wangu, **17** Nitamsubiri Yahwe, afichaye uso wake kutoka nyumba ya Yakobo; Nitamsubiri yeye. **18** Ona, Mimi na watoto ambaye Yahwe amenipa mimi ni ishara na maajabu tu katika Israeli kutoka kwa Yahwe wa Majeshi yeye aishiye mlima wa Sayuni. **19** Watakuambia wewe, ''tafuta habari kwa watu wenye pepo na wachawi'', walio kama ndege na kunong'ona dua. Lakini hawataacha kutafuta habari kwa Mungu wao? Je waenende kwa watu waliokufa badala ya walio hai? **20** Kwa sheria na kwa ushuhuda! kama hawatayasema mambo hayo ni kwa sababu hakuna mwanga wa alfajiri. **21** Nawatapita katikati ya nchi kwa shida kubwa na njaa. Walipokuwa na njaa, walipatwa na hasira na kumlaani mfalme wao na Mungu wao, na wakajeuza macho yao juu. **22** Wataiangalia nchi na kuona dhiki, giza, na ukandamizaji wa viza. Watapelekwa kwenye nchi ya giza.

Isaiah 8:1

Yahwe alisema kwangu
Hapa neno "kwangu" ina maana ya Isaya.

Nitawaita kortini mashahidi waaminifu kushuhudia kwa ajili yangu
Maana zaweza kuwa 1) Yahwe anazungumza "Nitawaita watu waaminifu kuwa mashahidi" au 2) Isaya anazungumza: "Niliwaita wanamume waaminifu kuwa mashahidi" au 3) Yahwe anamuamuru Isaya: "Waite wanamume waaminifu kuwa mashahidi"

Isaiah 8:3

Nilikwenda kwa nabii wa kike
Inaweza kuwekwa wazi ya kwamba Isaya alimuoa nabii wa kike. "Nililala na mke wangu, nabii wa kike"

utajiri wa Dameski na nyara za Samaria zitachukuliwa na mfalme wa Ashuru
Hii inaweza kuelezwa katika hali ya kutenda. "mfalme wa Ashuru atabeba hazina zote za Dameski na Samaria"

Isaiah 8:5

Kwa sababu watu hawa wamekataa maji ya pole pole ya Shiloa
Maneno "maji ya pole pole" ni sitiari kwa ajili ya sheria ya Mungu. "Kwa sababu watu hawa wamekataa sheria ya Yahwe, ambayo ni kama maji ya pole pole ya Shiloa"

watu hawa
"kundi hili la watu". "watu hawa wamekataa ... wana furaha"

na wana furaha juu Resini na mwana wa Remalia
Maana kamili inaweza kuwekwa wazi. "na wana furaha ya kwamba majeshi ya AShuru yameshinda Resini, mfalme wa Aramu, na Peka, mwana wa Remalia, mfalme wa Israeli.

kwa hiyo Bwana
Yahwe anazungumza juu yake kana kwmba alikuwa mtu mwingine kuwakumbusha watu yeye ni nani. "kwa hiyo, Mimi, Bwana, ni"

kuleta juu yao
Kitenzi ni "kuleta juu"; kielezi ni "juu yao".

generated on Tue Oct 24 10:45:40 2023

juu yao
"ju ya watu wa Yuda"

maji ya Mto, yenye nguvu na mengi, mfalme wa Ashuru na utukufu wake wote
Mto unaashiria jeshi la Ashuru. "jeshi kutoka Ashuru, ambalo lina nguvu kama mto wenye nguvu"

Mto
Mto Frati katika Ashuru

Isaiah 8:8

Maelezo ya Jumla
Bwana anaendelea kufafanua jeshi la Ashuru kama mto ambao utafurika Yuda.

Mto utafagia mbele mpaka Yuda, kufurika na kupitiliza mbele, hadi ufike shingoni mwako
Jeshi la Ashuru ni kama maji yafurikayo. "Wanajeshi zaidi na zaidi watakuja kama mto unaopanda juu ya shingo yako"

Mto
Mto Frati katika Ashuru. Huu ni mfano wa maneno kwa ajili ya wanajeshi wa Ashuru, ambao watakuja kutoka katika nyumba zao kwa Mto Frati.

mabawa yake yaliyonywoshwa yatajaza
Maana zaweza kuwa 1) kama "Mto" kwa sitiari kuinua, "mabawa" yake kutiririka juu na kufunika kile kilichokuwa nchi kavu au 2) Isaya anabadili sitiari na sasa anazungumza juu ya Yahwe kama ndege anayelinda nchii, "Lakini mabawa yake yaliyonywoshwa yatafunika"

Imanueli
Watafsiri wanaweza kuongeza maandishi yanayosema: "Jina Imanueli lina maana ya 'Mungu pamoja nasi'"

Isaiah 8:9

Watu wako watavunjwa vipande vipande
Hii inaweza kuelezwa katika hali ya kutenda. "Nitavunja majeshi yako vipande vipande"

Sikiliza, nyie nchi za mbali
Isaya anazungumza kana kwamba watu katika nchi zingine wanaweza kumsikiliza. "Sikiliza, nyie watu wote mlio sehemu za mbali"

jiwekeni tayari kwa ajili ya vita na mvunjike vipande vipande; jiwekeni tayari na mvunjike vipande vipande
Hii ina maana ya jambo moja, inatajwa mara mbili kwa msisitizo. Hii inaweza kuelezwa katika hali ya kutenda. "unaweza kujiandaa kwa ajili ya vita, lakini nitakushinda"

Unda mpango, lakini hautatekelezwa; toa amri, lakini haitatekelezwa
Hii inaweza kuelezwa katika hali ya kutenda. "Unaweza kujiandaa kushambulia Yuda, lakini hautafanikiwa"

haitatekelezwa ... haitatekelezwa
"Kutekeleza" mpango au amri ni kufanya kile ambacho mtu aliyefanya mpango au amr anataka msikilizaji afanye. Vishazi hivi vinaweza kuwekwa katika hali ya kutenda. "hautaweza kufanya kile unachopanga kufanya ... wanajeshi wako hawataweza kufanya kile makamanda wao wanawaambia kufanya"

Isaiah 8:11

Yahwe alizungumza kwangu, kwa mkono wake wa nguvu juu yangu
"Yahwe alizungumza kwangu kwa njia ya nguvu sana"

na kunionya nisitembee katika njia ya watu hawa
Hii ni nukuu isiyo moja kwa moja ambayo huisha katika 8:17. "na kunionya na kusema, 'Usitende kama watu hawa'"

Usiite njama kitu chochote ambacho watu hawa wanaitwa njama
Watu wanawaza kuna njama, na inawafanya wawe na wasiwasi. "Usiwe na wasiwasi kama watu ambao wanadhani mtu anajaribu kuwadhuru muda wote"

Ni Yahwe wa majeshi ambaye utamheshimu kama mtakatifu; yeye ndiye unayepaswa kumuogopa, na yeye ndiye unapaswa kumhofia
Kama utatafsiri hii kama nukuu ya moja kwa moja, pia unaweza kutafsiri na Yahwe kuzungumza katika mtu wa kwanza. "Lakini utanifikiria, Yahwe wa majeshi, kama mtakatifu. Na utaniogopa na kuwa na hofu kwangu"

Isaiah 8:14

Maelezo ya Jumla
Isaya anaendeleza nukuu isiyo moja kwa moja ya Yahwe ambayo ilianza katika 8:11. Inaweza kutafsiriwa kama nukuu ya moja kwa moja na Yahwe akizungumza katika mtu wa kwanza.

Atakuwa mahali patakatifu
Neno "mahali patakatifu" ni sitiari kwa ajili ya Yahwe kuwaweka watu wake salama na kuwalinda. "Atawalinda watakapokwenda kwake"

atakuwa jiwe la kupiga, na mwamba wa kujikwaa
Maneno "jiwe la kupiga" na "mwamba wa kujikwaa" yote ni sitiari kwa ajili ya Yahwe kudhuru watu wake. Baadhi wanatafsiri "kupiga" na "kujikwaa" kama "kujikwaa" na "kuanguka"; wengine wanatafsiri kama "kosa" na "kujikwaa". "atawadhuru watu wake, kama mwamba ambao watu hupiga miguu yao na kujikwaa, na kama mwamba ambao husababisha watu kuanguka"

generated on Tue Oct 24 10:45:40 2023

atakuwa mtego na kikwazo kwa watu wa Yerusalemu
Maneno "mtego" na "kikwazo" ina maana karibu na kitu kimoja na inasisitiza ya kwamba pale ambapo Yahwe ataamua kuadhibu watu wa Yerusalemu hawataweza kutoroka. "atawatega watu wa Yerusalemu ili wasiweze kumtoroka"

mtego
chombo ambacho hukamata ndege katika wavu au kikapu

kikwazo
mtego ambao hukamata na kushika mguu wa mnyama au pua

Wengi watajikwaa juu yake na kuanguka na kuvunjika, na kutegwa na kukamatwa
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wengi watajikwaa ju ya jiwe, na watakapoanguka hawatainuka. Na watu wengi watakanyaga katika mtego, na hawataweza kutoka"

kutegwa na kukamatwa
Maneno haya mawili yana maana moja na yanasisitiza ya kwamba watashikwa katika mtego.

Isaiah 8:16

Ufunge ushuhuda wangu, wekea muhuri kumbukumbu halali
Misemo hii miwili ina maana moja. "Funga kwa nguvu hati ya kukunja kwa ujumbe huu ulioandikwa juu yake"

ushuhuda wangu ... wanafunzi wangu
Haipo wazi ni kwa nani neno "wangu" ina maanisha nini. Inaweza kuwa Isaya au Yahwe. Ni vyema kuacha kiwakilishi kuwa na maana nyingi.

Nitamsubiri Yahwe
Hapa "nitamsubiri" ina maana ya Isaya.

ambaye huficha uso wake kutoka katika nyumba ya Yakobo
"uso" wa Yahwe ni mfano wa maneno kwa ajili ya baraka au fadhila yake. "ambaye amechukua baraka yake kutoka katika nyumba ya Yakobo" au "ambaye hatazami kwa fadhila tena juu ya nyumba ya Yakobo"

nyumba ya Yakobo
watu wa Israeli

Mimi na wana ambao Yahwe amenipatia ni kwa ajili ya ishara na maajabu katika Israeli
"Mimi na wana ambao Yahwe amenipatia ni kama isihara kuwaonya watu wa Israeli". Wana ni Shear-yashubu na Maher-shalal-hash-bazi, ambao majina yao ni ujumbe kwa watu wa Israeli.

Isaiah 8:19

Maelezo ya Jumla
Isaya anazungumza

Watasema kwako, "Shauriana na watu wanaowasiliana na mizimu na wachawi", wale ambao hulia na nung'unika dua. Lakini watu wasitafute ushauri kwa Mungu wao? Je! watafute ushauri kwa wafu kwa niaba ya walio hai? Kwa sheria na kwa ushuhuda!
Maana zingine zaweza kuwa 1) "Watasema kwako, 'Watashauriana na wanaowasiliana na mizimu na wachawi, wale ambao hulia na ung'unika dua. Lakini watu wasitafute ushauri kwa Mungu wao? Je! watafute ushauri kwa wafu kwa niaba ya walio hai? Kwa sheria na kwa ushuhuda!'" au 2) "Watakaposema kwako, 'Watashauriana na wanaowasiliana na mizimu na wachawi, wale ambao hulia na ung'unika dua. Lakini watu wasitafute ushauri kwa Mungu wao? Je! watafute ushauri kwa wafu kwa niaba ya walio hai? Kwa sheria na kwa ushuhuda!

Watasema kwako
Neno "watasema" lina maana ya wale ambao humtumaini Yahwe. Neno "kwako" ni wingi na lina maana ya wale ambao wanamtumaini Yahwe.

Shauriana na watu wanaowasiliana na mizimu na wachawi
"Waulize wanaowasiliana na mizimu na wachawi unachpaswa kufanywa"

wanaowasiliana na mizimu na wachawi
wale ambao hudai kuzungumza na wale ambao wameshakufa

wale ambao hulia na nung'unika dua
Maneno "hulia" na "nung'unika" yana maana ya sauti ambazo wanaowasiliana na mizimu na wachawi hufanya wanapojaribu kuzungumza na wafu. "wale ambao hunong'oneza na kunung'una maneno yao ya kichawi kujaribu kuzungumza na watu waliokufa"

hulia
kufanya sauti kama ya ndege

Lakini watu wasitafute ushauri kwa Mungu wao? Je! watafute ushauri kwa wafu kwa niaba ya walio hai?
Maswali haya yanaonyesha ya kwamba watu wanaweza kushauriana na Mungu badala ya matendo yao ya kipumbavu ya kujaribu kuzungumza na watu waliokufa. "Lakini watu wanapaswa kumuuliza Yahwe kuwaongoza. Hawapaswi kutafuta majibu kutoka kwa wale waliokufa"

Kwa sheria na kwa ushuhuda!
Maana zaweza kuwa 1) "Kuwa makini na maelekezo ya Mungu na mafunzo" au 2) "Kisha unatakiwa kukumbuka mafundisho na ushuhuda niliokupatia"

generated on Tue Oct 24 10:45:40 2023

sheria
Hili ni neno hilo hilo lililotafsiriwa "kumbukumbu halali" katika 8:16

ushuhuda
Inaweza kuwa Isaya au Yahwe. Ni vyema kuacha kiwakilishi kuwa na maana nyingi.

Iwapo hawatasema vitu hivi
"Kama hawatazungumza juu ya sheria na ushuhuda"

ni kwa sababu hawana nuru ya alfajiri
Isaya anazungumzia watu ambao hawamjui Mungu kana kwamba walikuwa watu wanaotembea katika giza bila mwanga wowote. "ni kwa sababu wao ni kama mtu aliyepotea gizani"

Isaiah 8:21

utusitusi wa kukandamiza
"huzuni mbaya"

Wataendeshwa katika nchi ya giza
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawaondoa nje katika giza kamili"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Viza itaondolewa kwa yeyote ambaye yuko kwenye dhiki. Katika kipindi cha awali aliifedhehesha nchi ya Zebuluni na nchi ya Naftali, lakini kipindi cha baadae ataifanya itukuke, njia ya kuelekea baharini, mbele ya Yordani na mataifa ya Galilaya. **2** Watu wanotembeakatika giza wameona wameona mwanga mkubwa; wale waishio katika nchi ya uvuli wa mauti, mwanga umewaka juu yao. **3** Umeliongeza taifa; umeongeza furaha yao. Wamefurahia mbele yako kama furaha ya kipindi cha mavuno, kama watu wanavyofurahi kugawanya nyara. **4** Maana nira ya mzigo wake, boriti katika mabega yake, fimbo ya mkandamizaji, umesambaratisha ndoto kama siku ya Midiamu. **5** Kila buti likanyagalo gasia na vazi limekwisha kwenye damu itachomwa, mafuta kwa moto. **6** Kwetu mtoto amezaliwa, kwetu mtoto ametoka; na mtawala atakuwa kwenye mabega yake; na jina lake ataitwa mshauri wa ajabu, Mungu mwenye nguvu, Baba wa milele, Mfalme wa Amani. **7** Enzi yake na amani yake haitakuwa na mwisho, maana anatawala katika kiti cha enzi cha Daudi, na juu ya ufalme wake, ataanzisha hukumu ya haki, tangu sasa na hata milele. Bidii ya Yahwenwa majeshi itafanya haya. **8** Bwana alituma neno juu ya Yakobo, na ikaanguka juu ya Israeli, **9** Watu wote watajua, Hata Samaria na wakazi wote wa Samaria, wanaongea kwa kiburi na moyo wenye kiburi, **10** Matofali yameanguka, lakini tutajenga tena kwa jiwe la patasi; mkuyu umekatwa chini, lakini tutaotesha mierezi katika eneo lao. **11** Hivyo basi Yahwe atamwinua juu yao Rezini, adui zake, atawakoroga adui zake, **12** Waaramea upande wa mashariki, na wafilisti upande wa magharibi. Nao watamla Israeli kwa mdomo uliowazi. katika mambo yote haya hasira yake haijapungua; badala yake ameunyosha mkono wake nje. **13** Lakini hawatageuka kwa yule anayewapiga wao, wala kumtafuta Yahwe wa majeshi. **14** Hivyo basi yao atakata kichwa nakiwiwili cha Israeli, kuti na nyasi, katika siku moja. **15** Viongozi na watu wenye vyeo na manabii wanaofundisha kuwa uongo ni mkia. **16** Wale wanaowaongoza watu hawa wanawaongoza vibaya, na wale wanaongozwa wameangamia. **17** Hivyo basi Bwana atafurahia juu ya vijana wadogo wala hatakuwa na huruma kwa yatima na wajane, maana kila mmoja hana Mungu na ni watenda dhambi, na kila mdomo unazungumza matendo mabaya. Mambo yote haya, hasira yake haijapungua; badala yake mkono wake umenyooka hata sasa. **18** Matendo mabaya yataungua kama moto, moto hulao mbigili na miiba; itachoma hata vichaka vya mwitu, na safu ya moshi mkubwa upaa. **19** Japo hasira ya Yahwe wa majeshi imeunguza, na watu ni kama mafuta kwenye moto. Hakuna mtu aliyemuacha ndugu yake. **20** Watanyakuwa chakula katika mkono kulia lakini bado watasikia njaa; watakula chakula kwa mkono wa kushoto lakini hawataridhika. Kila mmoja atakula nyama ya mkono wake mwenyewe. **21** Manase; kwa pamoja watavamia Yuda. Mambo yote haya, hasira yake haitapungua; badala yake, amenyoosha mkono wake hata sasa.

Isaiah 9:1

Huzuni itaondolewa kutoka kwake ambaye alikuwa katika maumivu makali
Isaya anazungumzia watu ambao wamepotea kiroho kana kwamba walikuwa wakitembea katika giza tupu. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataondoa giza kutoka kwake aliyekuwa katika maumivu makali"

Huzuni
Neno hili lina maana ya "giza kidogo au giza tupu".

kwake ambaye alikuwa katika maumivu makali
"yeye ambaye alikuwa akiteseka maumivu makali na huzuni". Huenda hii ni sitiari kwa ajili ya watu wa Yuda

Katika kipindi cha awali aliabisha nchi ya Zabulonii na nchi ya Naftali
"Nchi" ina maana ya watu ambao wanaishi katika eneo. "Kipindi cha nyuma, Bwana aliwashusha waleabuloni na Naftali"

lakini katika kipindi cha baadaye ataifanya iwe tukufu, njia ya baharini, mbele ya Yordani, Galilaya ya mataifa
Hapa "ataifanya" ina maana ya Galilaya ambayo inawakilisha watu wanaoishi kule. "lakini katika siku za usoni, Bwana ataheshimu watu wa Galilaya wa mataifa, ambayo ipo katika barabara kati ya Bahari ya Mediteranea na Mto Yordani"

Galilaya ya mataifa
Hapa "mataifa" yanawakilisha watu kutoka mataifa mengine ambao wanaishi Galilaya. "Galilaya, ambapo wageni wengi huishi"

waliotembea gizani ... walioishi katiika nchi ya kivuli cha kifo
isaya anazungumzia watu kuishi maisha ya dhambi na mateso kwa sababu yake kana kwamba walikuwa wakitembea katika nchi ya giza na yenye kivuli cha kifo.

mwanga mkubwa ... mwanga umewaka
Hapa "mwanga" unawakilisha matumaini na ukombozi.

generated on Tue Oct 24 10:45:40 2023

nchi ya kivuli cha kifo
Msemo "kivuli cha kifo" ni lahaja ambayo ina maana ya giza nene. "nchi yenye giza zito"

Isaiah 9:3

Maelezo ya Jumla
Isaya anaendelea kuelezea kipindi ambapo Mungu atawaokoa watu wa Israeli. Ingawa matukio haya yatatokea katika siku za usoni (9:1), Isaya anayafafanua kana kwamba yamekwisha tokea. Hii inasisitiza ya kwamba yatatokea hakika.

Umezidisha taifa; umeongeza furaha yao
Neno "umezidisha" ina maana ya Yahwe. Neno "yao" ina maana ya watu wa Israeli, lakini Iisaya anajijumlisha kama sehemu ya Israeli. "Bwana, utaongeza sana watu wetu na furaha yetu"

Wanafurahi mbele yako kama furaha ya kipindi cha mavunno, kama wanamume wanavyofurahi wanapogawana nyara zao
"Watafurahi mbele yako kama watu wanavyofurahi wanapokusanya mazao yao au pale vita inakamilika na wanajeshi kugawanya kiile walichochukua"

Isaiah 9:4

Maelezo ya Jumla
Isaya anaendelea kufafanua kipindi ambacho Mungu ataokoa watu wa Israeli. Ingawa matukio haya yatatokea katika kipindi cha usoni. Isaya anayafafanua kana kwamba yalikuwa yametokea tayari. Hii inasisitiza ya kwamba hakika itatokea.

Kwa maana nira ya mzigo wake ... umeharibika kabisa kama katika siku ya Midiani
Isaya anazungumzia Waisraeli, ambao ni watumwa wa Ashuru, kana kwamba walikuwa ng'ombe anayevaa nira. Hii itatokea katika siku za usoni, lakini anazungumza kana kwamba tayari imetokea tayari. "Kwa maana kama katika siku ya Midiani utawaweka watu wa Israeli huru katika utumwa kwa wakandamizaji wao kama mtu anavyotoa nira kutoka mabegani mwa mnyama"

Kwa maana nira ya mzigo wake .... bega lake ... mkandamizaji wake
Isaya anazungumzia watu wa Israeli kana kwamba walikuwa mtu mmoja. "Kwa maana nira ya mzigo wao ... mabegani mwao ... wakandamizaji wao"

mhimili katika bega lake
Mhimili ni sehemu ya nira ambayo huenda juu ya mabega ya ng'ombe

mhimili
Maana nyingine yaweza kuwa "gongo", kipande kirefu cha mbao ambacho mtu hutumia kupiga ng'ombe ili wafanye kazi na ishara ya nguvu ya mtu kutawala watu wengine.

kiboko cha mkandamizaji wake
Isaya anazungumzia nguvu ya mkandamizaji ambayo anayo juu ya watu wa Yuda kana kwamba kilikuwa kipande cha mbao kilichotumiwa kupiga ng'ombe ili aweze kufanya kazi.

kama katika siku ya Midiani
Neno "siku" ni lahaja ambayo inaweza kumanisha tukio ambalo linachukua zaidi ya siiku moja kufanyika. "kama pale mlipowashinda Wamidiani"

kila buti inayokanyaga katika ghasia na mavazi yaliyobiringishwa katika damu yatachomwa
Hii inaweza kuelezwa katika hali ya kutenda. "utachoma buti za wanajeshi na nguo zao, ambazo zimefunikwa na damu"

yatachomwa, mafuta kwa ajili ya moto
Hii inaweza kuwekwa wazi kwa kutafsiri kama sentensi mpya. "kuchomwa. Utafanya buti na mavazi mafuta kwa ajili ya moto"

Isaiah 9:6

Maelezo ya Jumla
Isaya anaendelea kufafanua kipindi ambapo Mungu atawaokoa watu wa Israeli (9:1). Ingawa matukiio haya yatatokea katika siku za usoni za Isaya, anaelezea kana kwamba yamekwisha tokea. Hii inasisitiza ya kwamba hakika vitatokea.

Kwa ajili yetu mtoto amezaliwa, kwetu mwana ametolewa
Misemo hii miwili ina maana moja. Neno "yetu" ina maana ya wote msemaji na mskilizaj na kwa hiyo ziko pamoja. Hii inaweza kuelezwa katika hali ya kutenda. "Kwa maana Bwana atatoa kwetu mtoto"

utawala utakuwa juu ya bega lake
"atakuwa na mamlaka ya kutawala kama mfalme" au "Yahwe atamfanya awe na wajibu wa kutawala"

Mshauri
yule ambaye anashauri wafalme

Katika ongezeko la ufalme wake na wa amani hatukauwa na mwisho
"Kadri muda unavyopita atatawala juu ya watu zaidi na zaidi na kuwawezesha kuishi kwa amani zaidi na zaidi"

anapotawala katika kiti cha enzi cha Daudi
Kukaa katika "kiti cha enzi cha Daudi" ni mfano wa maneno ya kuwa na haki ya kutawala; uzao wa Daudi pekee unweza kuwa mfalme juu ya Israeli. "ana haki ya kutawala kama uzao wa Daudi"

ufalme wake, kuuimarisha na kuuhimili kwa haki na kwa haki
Hii inaweza kutafsiriwa kama sentensi mpya. "ufalme wake". Ataimarisha na kulinda ufalme wake, na atafanya kilicho haki"

generated on Tue Oct 24 10:45:40 2023

Yahwe wa majeshi
Yahwe wa majeshi wa Israeli

Isaiah 9:8

Bwana alituma neno dhidi ya Yakobo, nalo likaanguka juu ya Israeli
"Tuma neno" ina maana ya kuzungumza. "Bwana amezungumza dhidi ya watu wa Israeli"

Yakobo ... Israeli ... Efraimu ... Samaria
Majina haya yana maana ya watu wa ufalme wa kaskazini wa Israeli.

Watu wote watajua, hata Efraimu na wakazi wa Samaria
Kile watakachojua kinaweza kuwekwa wazi. "Watu wote watajua ya kwamba Bwana amewahukumu wao, hata wale wa Efraimu na Samaria"

Matofali yameanguka, lakini tutaijenga tena kwa mawe ya kuchonga; mkuyu umekatwa chini, lakin tutaweka mkangazi katika nafasi yao
Maana kamili inaweza kuwekwa wazi. Hii inaweza kuelezwa katika hali ya kutenda. "Tutarudishia mahali pake matofali ya kawaida ya miji yetu iliyoangamizwa kwa mawe ya gharama ya kuchongwa, na tutapanda miti mikubwa ya mikangazi ambapo miti ya kawaida ya mkuyu iliota"

Isaiah 9:11

Kwa hiyo Yahwe atamuinua dhidi yake Resini, mshindani wake
Hapa "Resini" inawakilisha jeshi lake. "Kwa hiyo, Yahwe atamleta Resini na jeshi lake dhidi ya watu wa Israeli"

Resini
Hili ni jina la mwanamume.

na atawatikisa maadui zake
Msemo "tikisa" ni lahaja ambayo ina maana ya kuwachochea kushambulia. "na Yahwe atasababisha adui wa Israeli kushambulia"

Watameza Israeli kwa mdomo wazi
"Kumeza" ni jinsi ambavyo wanyama pori hula mawindo. "Kama mnyama mwitu anavyokula mawindo yake, jeshi la adui litaangamiza watu wa Israeli"

Katika vitu hivi vyote, hasira yake haipungui; badala yake, mkono wake
"Hata kama vitu hivi vyote vimetokea, bado ana hasira, na mkono wake"

mkono wake bado unanyoshwa nje
Isaya anazungumza kana kwamba Yahwe alikuwa mtu ambaye anataka kumpiga mtu mwingine kwa ngumi yake. Hii ni sitiari kwa ajili ya Yahwe kuadhibu Israeli. "atakuwa tayari kuwaadhibu"

Isaiah 9:13

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

kichwa mpaka mkia
Isaya anafafanua sitiari hii katika mstari wa 15. "Kichwa", sehemu ya mnyama ambayo mtu angetaka kuwa, ni "kiongozi na mtu mwadilifu", na "mkia" sehemu chafu ya mnyama, ni "nabii anayefundisha uongo"

tawi la mnazi na matete
"Tawi la mnazi" huota juu ya mti na sitiari kwa ajili ya watu ambao ni muhimu na hutawala wengine. "Tete" huota katika maji ya kina kifupi na sitiari kwa ajili ya watu ambao ni maskini na hawana umuhimu na hutawaliwa na wengine.

Isaiah 9:16

Wale ambao wanaongoza watu hawa wanawapotosha
Viongozii kusababisha watu kutotii inazungumziwa kana kwamba viongozi waliwaongoza katika njia isiyo sahihi. "Viongozi wa Israeli wamesababisha watu kutomtii Mungu"

na wale ambao wanaongozwa wanamezwa
Hii ni sitiari ambayo inaweza kuwekwa katika hali ya kutenda. Maana zaweza kuwa 1) "na wale ambao wanaongozwa wanachanganyikiwa" au 2) "na Yahwe huangamiza wale ambao wanaongoza"

kila kinywa kinazungumza vitu vya kipumbavu
Neno "kinywa" lina maana ya mtu. "kila mtu huzungumza vitu vya kipumbavu"

Katika vitu hivi vyote, hasira yake haipungui; badala yake, mkono wake
"Ingawa vitu hivi vyote vimetokea, bado ana hasira, na mkono wake"

mkono wake bado unanyoshwa nje
Isaya anazungumza kana kwamba Yahwe alikuwa mtu ambaye anataka kumpiga mtu mwingine kwa ngumi yake. Hii ni sitiari kwa ajili ya Yahwe kuwaadhibu Israeli. "bado atakuwa tayari kuwaadhibu"

Isaiah 9:18

Uovu unawaka kama moto; unameza mibigili na miiba; pia unawasha vichaka vya msitu
Matendo ya uovu ya watu yanazungumziwa kana kwamba yalikuwa moto mharibifu kabisa. Moto huu huchoma hata mibigili na miiba, mimea ambayo huota katika maeneo ambayo hawaishi tena, na "vichaka vya msituni" ambapo hakuna mtu aliyewahi kuishi, kwa sababu ulikuwa umeangamiza maeneo ambapo watu walikuwa wakiishi.

generated on Tue Oct 24 10:45:40 2023

mibigili ... miiba
Maneno "mibigili" na "miiba" yote ina maana mimea ya miiba isiyo na thamani; inaweza kutafsiriwa kutumia neno moja. "vichaka vya miiba"

Katika ghadhabu ya Yahwe wa majeshi nchi inachomwa
Hii inaweza kuelezwa katika hali ya kutenda. "Kama moto ambao unachoma nchi, hasira kali ya Bwana itaangamiza watu wa Israeli"

Hakuna mtu amwachaye ndugu yake
"Hakuna mtu afanyaye kitu chochote kusaidia mtu mwingine yeyote kutoroka"

Isaiah 9:20

Watanyakua chakula katika mkono wa kuume ... katika mkono wa kushoto
Msemo huu una maana ya kwamba watu watanyakua chakula popote watakapokikuta.

Kila mmoja hata atakula nyama ya mkono wake mwenyewe
Maana zaweza kuwa 1) watu watakuwa na njaa sana hadi watataka kula au hatimaye watakula mikono yao wenyewe au 2) neno "mkono" ni sitiari kwa ajili ya jirani wa mtu.

Katika vitu hivi vyote, hasira yake haipungui; badala yake, mkono wake
"Ingawa vitu hivi vyote vimetokea, bado ana hasira, na mkono wake"

mkono wake bado unanyoshwa nje
Isaya anazungumza kana kwamba Yahwe alikuwa mtu ambaye anataka kumpiga mtu mwingine kwa ngumi yake. Hii ni sitiari kwa ajili ya Yahwe kuwaadhibu Israeli. "bado atakuwa tayari kuwaadhibu"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Ole wao watimizao sheria zisizo za haki na waandikao sheria zisizo na haki. **2** Wanawanyima wahitaji haki yao, wanawaibia watu wangu walio masikini haki zao, wajane mateka wao, na kuwafanya waliofiwa na baba zao mawindo yao! **3** Hutafanya nini siku ya hukumu pale siku ya uaribifu itakapokuja kutoka mbali, utakimbilia msaada kwa nani? na utauacha utajiri wako wapi? **4** Hakuna kitakachobaki, utaota miongoni mwa wafungwa au kuanguka miongoni mwa wauwaji. Katika mambo yote haya, hasira yake haijapungua; badala yake mkono wake ameunjoosha hata sasa. **5** Ole kwa watu wa Asiria klabu ya asira yangu, fimbo ya asira yangu! **6** Nimemtuma juu ya taifa lenye kiburi na juu ya watu waliobeba uwingi wa hasira. Ninaamuru chukua nyara, chukua mawindo, na kuwakanyaga wao kama matope mitaani. **7** Lakini hichi sicho alichomaanisha, wala sivyo afikiriavyo. Maana katika moyo wake ni kuharibu na kuondoa mataifa. **8** Maana amesema, '' wakuu wote sio wafalme? **9** Je? kalno si kama Karkemish? Je Hamathi si kama Arpadi? Je Samaria si kama Demeski? **10** Kama mikono yangu imeshinda falme za ibada ya sanamu, ikiwa sanamu zao za kuchonga ni bora kuliko sanamu za Yerusalemu **11** na Kama nilivyofanya kule Samaria na sanamu zake zisizo na maana, je sitaweza kufanya hivyo Yerusalemu na sanamu zake?'' **12** Pindi ambapo Bwana alipoimaliza kazi kwenye mlima Sayuni na juu ya Yerusalemu, nitayaadhibu maneno ya moyo wenye kiburi ya mfalme wa Asiria na majivuno yake. **13** Kwa maana amesema, ''Kwa nguvu zangu na kwa hekima yangu niliyoifanya. na Nimeelewa, na nimeondoa mipaka ya watu. nimewaibia akiba yao, ni kama nilioileta chini kwa wenyeji wake. **14** Na mkono wangu umezitoa mali za mataifa kama vile mtu ayakusanyavyo mayai, kama nilivyokusanya dunia yote. Hakuna atakayeperusha mabawa yake au kufungua midomo yake au kulia.'' **15** Je shoka lijisifu lenyewe juu ya mtu anayelitumia? Je litajisifia lenyewe zaidi ya yule anaelitumia kukatia? Au fimbo imuinuae yeye ambaye si mti. **16** Hivyo basi Yahwe wa majeshi atatuma wadhaifu miongoni mwa wasomi wa kijeshi; na chini ya utukufu na kuteketea kama kuteketea kwa moto. **17** Mwanga wa Isreli utakuwa moto, na Mtakatifu wake atakuwa ni moto unaoteketeza na kula mbigiri siku moja. **18** Yahwe atauteketeza utukufu wa msitu wake na shamba lake linalostawi, vyote nafsi na mwili; itakuwa kama vile mgonjwa apotezae maisha yake. **19** Mabaka ya miti ya misitu itakuwa michache sana, ambayo mtoto anaweza kuyahesabu. **20** Siku hiyo, mabaki ya Israeli, familia ya Yakobo ambayo imekimbia, hawatategemea kushindwa, lakini watamtegemea Yahwe, Mtakatifu wa Israeli. **21** Mabaki ya Yakobo yatarudi kwa Mungu mwenye nguvu. **22** Kwa kupitia watu wako, Israeli ni kama mchanga kama pwani ya bahari, Mabaki yao tu ndio yatakayorudi. Uaribifu wa amri, na mahitaji ya wingi wa haki. **23** Maana Bwana wa majeshi, anakaribia kuleta uharibifu utachukua nafasi kubwa kitika nchi. **24** Hivyo basi Bwana Yahwe wa majeshi anasema, ''watu wangu mhishio Sayuni, msiwaogope watu wa Asiria. Atawangamiza nyie kwa fimbo na atawanyua wafanyakazi juu yenu, kama ilivyotokea kwa Wamisri. **25** Msimuogope, kwa mda mfupi hasira yangu itakwisha juu yenu, na hasira yangu italeta uharibifu.'' **26** Hivyo Yahwe wa majeshi atapiga mjeledi juu yenu kama vile alivyoishinda Midiani karibu na mwamba Orebu. Na atanyanyua fimbo yake juu ya bahari kama alivyofanya kule Misri. **27** Siku hiyo mzigo wake utanyanyuliwa kwenye mabeba yako na nira katika shingo yako, nayo nira itaharibiwa kwa sababu ya unene. **28** Adui amekuja Aiathi na amepitia Migroni; katika Michmashi ameyahifadhi mahitaji yake. **29** Wamevuka juu ya njia na wamepunzika huko Geba. Rama inatetemeka na Gibea ya Sauli imekimbia. **30** Lia kwa sauti, ewe binti wa Galimu! sikiliza, Laishashi! Maskini Anathothi! **31** Madmena ni mkimbizi na mkazi wa Gebuni wamejikusanya wanakimbia kutafuta msada. **32** Siku hizi za leo atasimulia huko Nobi na atatingisha mlima wa binti Sayuni, mlima wa Yerusalemu. **33** Tazama, Bwana Yahwe wa majeshi atapunguza matawi kwa nguvu za kutisha; miti mirefu itakatwa chini, wanaojivuna wataangushwa. **34** Atang'oa vichaka vya msitu kwa shoka, Lebanoni na utukufu wake utaanguka.

Isaiah 10:1

kwa wale ambao hufanya sheria zisizo za haki na kuandika maagizo yasiyo ya haki
Misemo hii miwili ina maana moja. "kwa wale ambao hutengeneza sheria na maagizo ambayo sio haki kwa wote"

Watawanyima wahitaji haki, kunyanganya maskini wa watu wangu haki zao
Misemo hii miwili ina maana moja. "hazina haki kwa maskini na wahitaji miongoni mwa watu wangu"

wahitaji
"watu maskini"

generated on Tue Oct 24 10:45:40 2023

kupora wajane
"chukua kila kitu kutoka kwa wanawake ambao waume zao wameshakufa"

na kufanya wasio na baba mawindo yao
Isaya inalinganisha yatima kwa wanyama ambao wanyama wengine huwinda na kula. Hii inasisitiza ya kwamba yatima hawana uwezo na waamuzi wanaweza kuwadhuru kiurahisi. "na kuwadhuru watoto ambao hawana wazazi kama mnyama anayemfuata windo lake"

mawindo
wanyama ambao wanyama wengine hutaka kuwshika na kuwala

Isaiah 10:3

Mtafanya nini katika siku ya hukumu ... mbali?
Isaya anatumia swali kukaripia wale ambao Yuda anadhuru maskini na watu dhaifu. "Utaweza kutofanya kitu katika siku ya hukumu ... mbali!"

siku ya hukumu
"siku ambayo Yahwe anakuja kukuhukumu" au "siku ambayo Yahwe anakuadhibu"

Utatoroka kwa nani kwa ajili ya msaada, na utaacha utajiri wako wapi?
Isaya anatumia swali kukaripia wale ambao wapo yuda ambao hudhuru maskini na watu dhaifu. "Hauna sehemu ya kukimbilia kwa msaada, na hautakuwa na sehemu ya kuficha utajiri wako!"

Hakuna kinachobaki
"Hakuna kitu kinachobaki kwa ajili yako kufanya"

na unajikunyata miongoni mwa wafungwa au kuanguka miongoni mwa walioliwa
"'na adui zako watakuchukua kama wafungwa au watakuua"

Katika haya yote, hasira yake haishuki
"Hata kama vitu hivi vyote vikitokea, bado ana hasira".

mkono wake bao unanyoshwa nje
Isaya anazungumza kana kwamba Yahwe alikuwa mtu aliyetaka kumpiga mtu mwingine kwa ngumi yake. Hii ni sitiari kwa ajili ya Yahwe kuadhibu Israeli. "atakuwa tayari kuwaadhibu"

Isaiah 10:5

Ole
neno hili linaweka alama mwanzo wa tangazo la Mungu kuhusu adhabu kali dhidi ya Ashuru.

Ashuru
Hii ina maana ya mflame wa Ashuru.

rungu ya hasira, fimbo ambayo ninatawala ghadhabu yangu
Misemo hii miwili ina maana moja. Yahwe analinganisha mfalme wa Ashuru kwa silaha ambayo mtu hubeba mkononi na kupiga watu wengine. Inasisitiza ya kwamba mfalme wa Ashuru na jeshi lake ni chombo ambacho Yahwe hutumia kuadhibu Israeli. "nani atakuwa kama silaha mikononi mwangu ambayo nitaitumia kuponyesha hasira yangu"

ninamtuma ... ninamuamuru
Neno "ninamtuma" hapa pia ina maana ya mflame wa Ashuru. Lakini haimaanishi Mungu anamtuma mfalme pekee; anamtuma pamoja na jeshi la Ashuru. "Ninatuma jeshi la Ashuru ... ninawaamuru"

dhidi ya taifa lenye kiburi na dhidi ya watu ambao wanabeba ghadhabu yangu ya kumwagikia
"kushambulia taifa lililojaa watu wenye kiburi ambao wamenifanya niwe na hasira sana"

ambao wanabeba ghadhabu yangu ya kumwagikia
Yahwe anazungumzia ghadhabu yake kana kwamba ilikuwa kimimiliko kuzidi chombo ambacho kilibeba; "watu" wanajaribu kubeba chombo chake, lakini ni kizito, na Yahwe anamwaga kimimiliko ndani hata baada ya kuanza kumwagikia nje. "ambao ninaendela kuwa na hasira nao hata baada ya kuwaadhibu"

kuchukua mateka
"kuchukua kila kitu walichonacho"

kuchukua mawindo
kuwachukua watu kama mawindo.

kuwakanyaga kama tope
Maana zaweza kuwa 1) Yahwe analinganisha jeshi la Ashuru kushambulia Israeli na watu kukanyaga katika tope ambao hawajali nini kinatokea kwa matope. "wakanyage mpaka wawe kama matope" au 2) watu wanakanyaga juu ya watu wengine kwa hiyo wanalala kwenye matope na kushindwa kuinuka. Hii ni sitiari ya kuwashinda kabisa. "kuwashinda kabisa"

Isaiah 10:7

Lakini hivi sivyo kile anachokusudia, wala hawazi kwa namna hii
Maana ya "hivi" na "namna hii" zinaweza kuwekwa wazi. "lakini mfalme wa Ashuru hakusudii kufanya kile ninachomuambia, na wala hafikirii ya kwamba ninamtumia kama silaha"

Ni katika moyo wake kuangamiza na kuondoa mataifa mengi
Maneno "angamiza" na "ondoa" ina maana moja. Zinatumiwa kwa ajili ya msisitizo. "Anataka uangamize kabisa mataifa mengi"

generated on Tue Oct 24 10:45:40 2023

Je! wakuu wangu wote sio wafalme?
Mfalme wa Ashuru anatumia swali kusisitiza kile anachoamini kila mtu anatakiwa kuwa anakifahamu. "Nimefanya makapteni kutoka kwa wafalme wa jeshi langu juu ya nchi nilizozishinda!"

Je! Kalno sio kama Karkemishi? Hamathi sio kama Arpadi? Je! Samaria sio kama Damesk?
Mfalme wa Ashuru anatumia maswali haya kwa ajili ya msisitizo. "kalno sio tofauti na Karkemishi. Hamathi sio tofauti na Arpadi. Samaria sio tofauti na Dameski. Nimezishinda zote!"

Kalno ... Karkemishi ...
Haya ni majina ya miji.

Isaiah 10:10

Maelezo ya Jumla
Yahwe anaendelea kunukuu kile mfalme wa Ashuru anachosema.

Kama mkono ulivyoshinda
"Mkono" ni kumbukumbu kwa nguvu ya jeshi. "Kama jeshi langu lenye nguvu lilivyoshinda" au "Kama nilivyoshinda"

wangu
Hii ina maana ya mfalme wa Ashuru.

ambao sanamu zao za kuchonga zilikuwa kubwa kuliko
Katika kipindi hiki watu waliamini ya kwamba ukubwa wa sanamu ulionyesha jinsi ufalme ulivyokuwa na nguvu ambayo iliijenga. Mfalme wa Ashuru kusema kuwa kwa sababu sanamu katika Yerusalemu sio kubwa kama sanamu za falme alizozishinda, Yerusalemu ingekuwa na uwezo mdogo zaidi kumshinda kuliko zingine.

kama nilivyofanya kwa Samaria na sanamu zake sizizo na thamani
Neno "Samaria" lina maana ya watu ambao waliishi pale, na "zake" ina maana ya mji wa Samaria. Miji na mataifa mara kwa mara ilizungumziwa kana kwamba ilikuwa wanawake. "'kama nilivyofanya kwa watu wa Samaria na sanamu zao sizizo na thamani"

sitafanya hivyo hivyo pia kwa Yerusalemu na kwa sanamu wake?
Mfalme wa Ashuru anatumia swali kusisitiza uhakika ya kwamba atashinda watu wa Israeli. "Hakika nitafanya kile kile kwa Yerusalemu na sanamu wake!"

Isaiah 10:12

Bwana atakapomaliza kazi yake juu ya Mlima Sayuni na juu ya Yerusalemu, nitaadhibu
Yahwe anajizungumzia kana kwamba alikuwa mtu mwingine. "Pale Mimi, Bwana, nitakapomaliza kazi yangu juu ya Mlima Sayuni na juu ya Yerusalemu, nitaadhibu"

kazi yake juu ... na juu ya
kazi yake ya kuadhibu. "kuadhibu ... na kuadhibu"

Nitaadhibu usemi wa moyo wa kujisifu wa mfalme wa Ashuru na muonekano wake wa kiburi
"Nitaadhibu mfalme wa Ashuru kwa ajili ya mambo ya kiburi aliyosema na muonekano wa kiburi katika uso wake"

Kwa maana anasema
"Kwa maana mfalme wa Ashuru anasema"

Nimeondoa mipaka ya watu
Hapa neno "nimeondoa" ina maana ya mfalme wa Ashuru. Alikuwa kiongozi wa jeshi la Ashuru na kuchukua sifa kwa kile jeshi lilifanya kwa amri yake. "jeshi langu limeondoa mipaka ya watu"

kama ng'ombe dume
"na nguvu kama ng'ombe dume". Baadhi ya tafsiri husoma, "kama mwanamume mwenye nguvu"

Nimewaweka chini
"Mimi na jeshi langu tumewaweka"

Nimewaweka chini wakazi
Maana zaweza kuwa 1) mfalme wa Ashuru amewaaibisha watu wa nchi alizozishinda au 2) ameondoa wafalme wa mataifa ili zisiweze kutawala tena.

Isaiah 10:14

Maelezo ya Jumla
Yahwe bado anamnukuu mfalme wa Ashuru.

Mkono wangu umekamata
Mkono ni mfano wa maneno kwa nguvu ya mfalme au jeshi lake. "Katika nguvu yangu nimekamata" au "Mkono wangu umekamata"

Mkono wangu umekamata, kama katika kiota, utajiri wa mataifa
Mfalme wa Ashuru analinganisha kuchukua hazina kutoka katika mataifa kwa mtu anayechukua mayai nje ya kiota cha ndege. Hii inasisitiza jinsi ilivyo rahisi kwake na jeshi lake kushinda falme hizi zingine. "Jeshi langu limeiba utajiri kutoka mataifa kwa urahisi kama mwanamume anayechukua mayai kutoka kwenye kiota"

na kama mtu anayekusanya mayai yaliyotelekezwa, nilikusanya dunia yote
"na vile tu kama mtu anayechukua mayai kutoka katika kiota pale ndege hayupo kuyalinda, jeshi langu limechukua hazina ya kila taifa"

Hakuna aliyepigapiga mabawa au kufungua mdomo wao au kulia
Hii inalinganisha mataifa kwa ndege ambaye hukaa kwa utulivu huku mayai yake yanachukuliwa. Hii inasisitiza ya kwamba mataifa hayakufanya kitu wakati jeshi la Ashuru lilipochukua mali zao zote. "Na kama ndege ambaye hatoi sauti au kupiga

generated on Tue Oct 24 10:45:40 2023

mabawa yake pale mtu anapoiba mayai yake, mataifa hayakufanya chochote tulipokuwa tukichukua hazina zao"

Isaiah 10:15

Je! shoka litajivunia lenyewe dhidi ya yule anayelitumia? Je! msumeno utajisifu zaidi kuliko yule anayekata kwa kulitumia?
Msemaji anatumia maswali haya kukejeli mfalme wa Ashuru. "Shoka haliwezi kujivuna ya kwamba ni bora kuliko yule anayelishikilia. Na msumeno haupati utukufu zaidi ya yule anayekata kwa kulitumia"

msumeno
kifaa chenye ncha kali kiinchotumiwa kukata mbao

Ni kana kwamba kiboko kinaweza kuwainua wale ambao huiinua, au kana kwamba rungu ya mbao inaweza kumuinua mtu
Misemo hii ina maana moja na inatumika kuimarisha maana ya maswali mawili kabla yao. Inaweza kutafsiriwa kama sentensi mpya. "Na wala fimbo au gongo haviwezi kumwinua yule anayeziokota"

Kwa hiyo Bwana Yahwe wa majeshi atatuma udhoofishaji katika mahodari wake wa juu
Haipo wazi kama Yahwe au Isaya anazungumza. Hii inaweza kuandikwa ili kwamba nomino dhahania "kudhoofika" inaelezwa kama kitenzi "kufanya dhaifu". Kwa hiyo, Mimi, Bwana wa Yahwe wa majeshi, atafanya wanajeshi wenye nguvu wa mfalme kuwa dhaifu"

chini ya utukufu wake kutachochewa mwako kama wa moto
Yahwe analinganisha adhabu yake kwa moto. Hii inasisitiza ya kwamba adhabu yake utaangamiza kabisa ufahari wote na ukubwa wa ufalme wa Ashuru. "Nitaangamiza ukubwa wake kana kwamba nilikuwa nikianzisha moto kuchoma kila kitu anachojivunia"

Isaiah 10:17

Nuru ya Israeli itakuwa moto
Msemo "nuru ya Israeli" ina maana ya Yahwe. Haipo wazi kama Yahwe an Isaya anazungumza. "Mimi, Yahwe, nuru ya Israeli, atakuwa kama moto"

moto
"Moto" unasisitiza nguvu ya Yahwe kuangamiza kila kitu ambacho hakimpi utukufu.

Mtakatifu wake mwale
"Mimi, Yahwe, Mtakatifu wa Israeli, atakuwa kama mwale".

utaunguza na kumeza miiba na mibigili yake
"Moto utaunguza na kumeza miiba na mibigili ya mfalme wa Ashuru" Msemaji analinganisha jeshi la mfalme wa Ashuru kwa miiba na mibigili. Hii inasisitiza ilivyo rahisi kwa Mungu kuwaangamiza. "Nitaangamiza Ashuru kama moto unaochoma miiba na mibigili"

miiba ... mibigili
Maneno "mibigili" na "miiba" yote yana maana mimea isiyo na thamani y miiba; inaweza kutafsiriwa kutumia msemo mmoja.

Yahwe atateketeza utukufu wa msitu wake na nchi yake inayozaa
Maana zaweza kuwa 1) "Yahwe ataangamiza misitu mikubwa na mshamba katika taifa la Ashuru" au 2) "Yahwe ataangamiza jeshi la Ashuru kama moto unavyochoma misitu mikubwa na mashamba"

zote nafsi na mwili
Maana zaweza kuwa 1) hii inasisitiza ya kwamba Mungu ataangamiza kabisa misitu na mshamba. "kabisa" au 2) hii ina maana Mungu atangamiza kabisa watu wa Ashuru. Msemo "nafsi na mwili" ina maana ya sehemu ya roho na sehemu ya mwili ya mtu.

itakuwa kama pale maisha ya mtu mgonjwa unavyotokomea
Hii inalinganisha aidha misitu na mashamba ya Ashuru au jeshi la Ashuru kwa mtu mgonjwa anapolala kitandani akifa. Hii inasisitiza jinsi jambo kubwa sana linaweza kuwa dhaifu na kufa. "watakuwa kama mtu mgonjwa anayekuwa dhaifu na kufa"

Masalio ya miti y msitu wake utakuwa mchache sana
"Vile vinavyosalia vya miti katika msitu wa mfalme vitakuwa vichache sana"

Isaiah 10:20

Katika siku hiyo
Hii ina maana kipindi ambacho Mungu anafanya mambo ambayo yanaelezwa katika 10:15. "Katika kipindi hicho"

ambayo imetoroka
Maana inaweza kuwekwa wazi. "ambaye ametoroka kutoka katika jeshi la Ashuru"

haitategemea tena kwa yule ambaye aliwashinda
"hatategemea tena mfalme wa Ashuru, ambaye aliwadhuru"

Mtakatifu
Mtakatifu wa Israeli

Isaiah 10:22

watu wako, Israeli, ni
Hapa "wako" ni umoja. Tafsiri zinazowezekana ni 1) Mungu anazungumza kwa Isaya na "wako" ina maana ya Isaya. "watu wako Israeli ni" au 2) Isaya au Mungu anazungumza kwa taifa la Israeli na "wako" ina maana ya taifa. "watu wako, O Israeli, ni"

generated on Tue Oct 24 10:45:40 2023

ni kama mchanga wa pwani
Hii inasisitiza ya kwamba kulikuwa na idadi kubwa ya watu wa Israeli. "ni wengi mno kuhesabu, kama mchanga wa pwani"

Uharibifu umeagizwa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ameagiza ya kwamba ataangamiza wengi wa wale wanaoshi Israeli"

kadri haki inayomwagikia inavyodai
Hii inaweza kutafsiriwa kama sentensi mpya. "Hii inapaswa kufanywa kwa ajili ya haki timilifu" au "Yahwe anatakiwa kufanya hili kwa sababu ni mwenye haki kabisa"

kutekeleza uharibifu uliobainishwa katika nchi
Maana zaweza kuwa 1) "kuangamiza kila kitu katika nchi kama alivyoamua kufanya" au 2) "kuangamiza watu katika nchi kama alivyoamua kufanya"

uliobainishwa
"kuamuliwa"

Isaiah 10:24

Ashuru
Isaya anazungumzia mfalme wa Ashuru na jeshi lake kana kwamba alikuwa mtu mmoja. "mfalme wa Ashuru na jeshi lake"

Atakupiga kwa fimbo na kuinua gongo lake dhidi yako
Neno "lake" ina maana ya "Ashuru", utambulisho wa mfalme wa Ashuru na jeshi lake. Maneno "fimbo" na "gongo" ina maana ya vipande vya mbao ambavyo watu hutumia kama rungu kupiga wanyama na watu wengine. Isaya anazungumzia njia ambayo Ashuru atatawala juu ya Waisraeli kana kwamba Ashuru alikuwa akiwapiga Waisraeli kwa rungu. "Ashuru atatawala juu yako na kukufanya mtumwa"

kama Mmisri alivyofanya
Maana kamili inaweza kuwekwa wazi. "kama Wamisri walivyotawala juu ya mababu zako na kuwafanya watumwa"

hasira yangu utapelekea uharibifu wake
Nomino dhahania "uharibifu" unaweza kutafsiri kama kitenzi. "Nitamwangamiza kwa sababu nina hasira juu yake"

Isaiah 10:26

Yahwe wa majeshi
Yahwe wa majeshi wa Israeli

atainua mjeledi dhidi yao
"atapiga Ashuru kwa mjeledi". Mungu hatatumia mjeledi kihalisia. Hii ina maana ya nguvu ya Mungu kuadhibu Ashuru kwa ukalii. "nitaadhibu Ashuru kwa ukali kana kwamba kwa mjeledi"

kama pale alipowashinda Midiani katika mwamba wa Orebu
Hii ina maana ya pale Mungu alipomsaidia mtu aliyeitwa Gideoni kuwashinda jeshi la Midani.

Atainua fimbo yake juu ya bahari na kuinua kama alivyofanya kwa Misri
Hii ina maana ya fimbo pale Mungu aliposababisha maji ya Bahari ya Shamu kugawanyika ili watu wa Israeli waweze kutoroka kutoka kwa jeshi la Misri na ili kwamba jeshi la Misri lizame ndani yake. "Atakusaidia kutoroka kutok katika jeshi la Ashuru kama alivyowasaidia mababu zako kutoroka jeshi la Misri"

mzigo wake unainuliwa kutoka kwenye bega lako na nira yake kutoka shingoni mwako
"Yahwe atabeba mzigo ambao Ashuru ameweka katika bega lako, na atatoa nira ambayo wameweka juu ya shingo yako". Misemo hii miwili ina maana moja. Maneno "mzigo" na "nira" ina maana ya utumwa. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataondoa Ashuru ambaye huwakandamiza na atawazuia kuwafanya kuwa watumwa"

nira itaangamizwa kwa sababu ya unene
Msemo huu unaashiria ya kwamba shingo ya mnyama ambayo inavaa nira itakuwa nene sana kutosha nira tena. Hii ni sitiari kwa Israeli kuwa na nguvu sana hadi Ashuru kutowatawala tena. Hii inaweza kuelezwa katika hali ya kutenda. "shingo yako itakuwa nene sana hadi itavunja nira" au "mtakuwa na nguvu sana hadi hamtakuwa tena watumwa wa Ashuru"

Isaiah 10:28

amekuja ... amepita ... ametunza ... wamevuka ... kupanga ... hutetemeka ... amekimbia
Isaya anazungumzia matukio haya ya mbeleni kana kwamba yamekwisha tokea.

Aiath ... Migroni ...Mikmashi ... Geba ... Rama ... Gibea
Hii yote ni miji na vijiji karibu na Yerusalemu ambazo jeshi la Ashuru lilipita katikati na kusababisha shida.

Rama hutetemeka na Gibea wa Sauli amekimbia
"Watu wa Rama hutetemeka na watu wa Gibea wa Sauli wamekimbia"

Isaiah 10:30

binti wa Galimu
Neno "binti" hapa lina maana ya watu ambao huishi katika mji. "Galimu" au "watu wa Galimu"

Galimu ... Laisha ... Anathothi ... Madmena ... Gedimu ... Nobu
Haya ni majina ya miji zaidi na vijiji karibu na Yerusalemu ambayo jeshi la Ashuru lilisafiri katikati kusababisha hofu miongoni mwa watu. Zote hizi

generated on Tue Oct 24 10:45:40 2023

zina maana ya watu ambo huishi katika maeneo haya.

atasimama Nobu na kutikisa ngumi yake
Hapa "atasimama" na "yake" ina maana ya mfalme wa Ashuru na wanajeshi wake. Watu walikuwa wakitikisa ngumi zao kwa watu ambao walikuwa wakiwatisha. "jeshi la Ashuru litasimama Nobu na kutisha"

mlima wa binti wa Sayuni, kilima cha Yerusalemu
Maneno "mlima" na "kilima" ni mfano wa maneno kwa ajili ya watu ambao wanaishi ndani yao. "watu wa Mlima Sayuni na watu wanaoishi katika kilima kilicho Yerusalemu". Maneno "mlima wa binti wa Sayuni" ina maana ya kitu kimoja kama maneno "kilima cha Yerusalemu".

Isaiah 10:33

Tazama
HIi inaweza kutafsiriwa kama "Angalia" au "'Sikiliza" au "Zingatia kwa makini kile ninachotaka kukuambia".

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

atapogoa matawi ... na Lebanoni katika ufahari wake utaanguka
Isaya anazungumzia jeshi la Ashuru kana kwamba lilikuwa miti mirefu katika Lebanoni. Mungu ataangamiza jeshi kama watu wanvyokata chini miti mikubwa ya Lebanoni. Hii inasisitiza ya kwamba ingawa jeshi lina nguvu, Mungu ana uwezo wa kuliangamiza.

atapogoa matawi
"atakata matawi makubwa ya miti". Ataangamiza jeshi la Ashuru kama wanamume wenye nguvu wanavyokata matawi makubwa ya miti"

kwa kishindo cha kutisha
Hii inaweza kuandikwa ili kwamba nomino dhahania "kishindo" inaelezwa kama kitenzi "kupiga kelele". "na matawi yataanguka chini katika ardhi na kutoa sauti ya kutisha" au "na matawi yataanguka katika ardhii kwa sauti kubwa sana"

miti mirefu zaidi itakatwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "'atakata chini miti mirefu zaidi"

miti mirefu zaidi
Hii ni sitiari kwa ajili ya "wanajeshi wenye nguvu zaidi"

wenye kiburi watashushwa
Hii inaweza kuelezwa katika hali ya kutenda. "atawashusha chini watu wenye kiburi"

wenye kiburi
mjivuno

vichaka vya msitu
"vichaka vinene katika msitu". Hii inawezekana kuwa sitiari kwa wale watu ambao hawajulikani"

Lebanoni katika ufahari wake utaanguka
"misitu ya Lebanoni haitakuwa mikubwa tena". Hii inaweza kuwa sitiari kwa ajili ya jeshi la Ashuru. "Yahwe atawashinda jeshi la Ashuru, kama jinsi lilivyo na nguvu"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Miti itachipukia katika mizizi ya Yese, na matawi yanayotokana na mizizi yatazaa matunda. **2** Na roho wa Bwana atashuka juu yake, roho wa hekima na maelewano, roho ya maelekezo na ukuu, roho ya maarifa na hofu ya Yahwe. **3** Furaha yake itakuwa hofu ya Bwana; hatatoa hukumu kwa kile anachokiona, wala atatoa maamuzi kwa kile anachokisikia. **4** Badala yake atawahukumu masikini kwa haki na atafanya maamuzi kwa usawa na unyenyekevu. Ataamurisha mgomo wa dunia kwa fimbo ya mdomo wake, na punzi ya midomo yake, atawauwa waovu. **5** Haki itakuwa mkanda wa viuno kiuno chake kuzunguka mapaja yake. **6** Mbwa mwitu atakaa pamoja na kondoo, na chui watalala chini pamoja na mtoto wa mbuzi, ndama, mtoto wa simba na ndama pamoja na ndama aliyenona. Mtoto mdogo atawaongoza wao. **7** Ng'ombe na dubu watachungwa pamoja. Na watoto wao watalala pamoja. Simba atakula majani kama ng'ombe. **8** Mtoto atacheza juu ya chimo la nyoka, na mtoto aliyeachwa ataweka mkono wake katika pango la nyoka. **9** Hawataumizwa wala kuharibiwa kwenye mlima mtakatifu; kwa maana dunia itakuwa imejaa maarifa ya Yahwe, kama maji yajaavyo kwenye bahari. **10** Siku hiyo mzizi wa Yese utasimama kama bendera ya watu. Taifa litamtafuta yeye nje, na mahali pake pakupumzikia patatukuka. **11** Siku hiyo, Bwana ataunyoosha mkono wake tena kuokoa mabaki ya watu wake yaliyosalia huko Asiria, Misri, Pathrosi, Kushi, Shinari, Hamathi, na kisiwa cha bahari. **12** Ataweka bendera kwa kwa mataifa na atakusanya Waisrel waliotupwa na watu wa Juuda waliotawanyika kitika pembe nne za dunia. **13** Ataujeuza wivu wa Efraimu, na ukatili wa Yuda utakomeshwa. Efraimu atamuonea wivu Yuda, Yuda hatakuwa adui wa Efraimu tena. **14** Badala yake, watashuka chini kwenye mlima wa Wafilisti upande wa magharibi, na pamoja watateka watu mashariki. Watavamia Edomu na Moabu, na watu wa Amoni watawatii wao. **15** Yahwe atauharibu kabisa ghuba ya bahari ya Misri. Kwa mawimbi makali ambayo yanavuma juu ya mtoto Efurate na itagawanyika katika mifereji saba, hivyo unaweza ukapita juu kwa viatu. **16** Kutakuwa na njia kuu kwa ajili ya mabaki ya watu kurudi kutoka Asiria, maana kuna Waisraeli wanaokuja kutoka nchi ya Misri.

Isaiah 11:1

Chipukizi litachipuka kutoka kwenye kisiki cha Yese ... tawi kutoka katika mizizi yake litazaa matunda
Isaya anamzungumzia Yese na uzao wake kana kwamba walikuwa mti ambao ulikuwa umekatwa chini. Misemo hii miwili inaelezea juu ya uzao wa Yese ambaye atakuwa mfalme. "Kama vile chipukizi linavyochipuka kutoka kwenye kisiki cha mti, vile vile uzao wa Yese utakuja kuwa mfalme juu ya kinachobaki cha Israeli"

kisiki cha Yese
Kisiki ni kile kinachobaki kwenye mti baada ya kukatwa chini. "Kisiki" cha Yese kinawakilisha kile kinachobaki katika ufalme ambao mwana wa Yese Daudi aliwahi kuwa mfalme.

Roho wa Yahwe atatua juu yake
Kutua juu yake inawakilisha kuwa pamoja naye na kumsaidia. Neno "yake" ina maana ya yule ambaye angekuja kuwa mfalme.

roho ya hekima ... roho ya mafunzo ... roho ya maarifa ... hofu ya Yahwe
Hapa neno "roho" ina maana ya uwezo au sifa ambayo Roho wa Yahwe angempatia. "na atasababisha kuwa na hekima na uelewa, mafunzo na uwezo, maarifa na hofu ya Yahwe"

Isaiah 11:3

Kauli Unganishi
Isaya anaendelea kumfafanua mfalme.

hatahukumu kwa kile ambacho macho yake yanaona
Msemo "kile ambacho macho yake yanaona" ina maana ya kuona vitu ambavyo sio muhimu kwa kuhukumu mtu kwa sahihi. "hatahukumu mtu kwa kumtazama tu vile ambavyo mtu anavyoonekana"

wala kuamua kwa kile masikio yake yanasikia
"na hataamua kwa kile ambacho masikio yake husikia". Msemo "kile ambacho masikio yake husikia" yana maana ya kusikia kile ambacho watu wanasema juu ya mtu. "na hatahukumu mtu kwa kusikia kile ambacho wengine wanasema juu yake"

maskini ... wanyenyekevu ... waovu
Misemo hii ina maana ya watu ambao wana sifa hizi. "watu maskini ... watu wanyenyekevu ... watu waovu"

Ataipiga dunia kwa fimbo ya kinywa chake ... kwa pumzi ya midomo yake atawachinja waovu
Misemo hii miwili kimsingi ina maana moja.

Ataipiga nchi kwa fimbo ya kinywa chake
Neno "nchi" hapa linawakilisha watu wa dunia. Kuwapiga kwa fimbo ya kinywa chake inawakilisha kuwahukumu, na hukumu hiyo italeta adhabu. "Atahukumu watu wa dunia, na wataadhibiwa"

generated on Tue Oct 24 10:45:40 2023

kwa pumzi ya midomo yake atawachinja waovu
"pumzi ya midomo yake" inawakilisha yeye kuwahukumu. "atahukumu watu waovu, nao watauwawa"

mkanda wa kiuno chake ... mkanda unaozunguka kiunoni kwake
Maana zaweza kuwa 1) mkanda unatumika kuimarisha nguo za mtu ili aweze kufanya kazi, au 2) mkanda ni nguo ya ndani, au 3) mkanda ni mshipii ambao mfalme huvaa kuonyesha mamlaka yake.

Haki itakuwa mkanda wa kiuno chake
Kuvaa haki kama mkanda inawakilisha kuwa mwenye haki. Maana zaweza kuwa 1) haki ya mfalme itamuwezesha kutawala. "Haki yake itakuwa kama mkanda unaozunguka kiuno chake" au 2) haki ya mfalme itaonyesha mamlaka yake ya kutawala. "Atatawala kwa haki"

uaminifu mkanda unaozunguka nyonga yake
Maneno "utakuwa" inaeleweka katika msemo huu. "uaminifu utakuwa mkanda unaozunguka nyonga yake"

uaminifu mkanda unaozunguka nyonga yake
Kuvaa uaminifu kama mkanda inawakilisha kuwa mwaminifu. Maana zaweza kuwa 1) uaminifu wa mfalme utamwezesha kutawala, au 2) uaminifu wa mfalme utaonyesha mamlaka yake ya kutawala. "uaminifu wake utakuwa kama mkanda unaozunguka nyonga yake" au "atatawala kwa uaminifu"

Isaiah 11:6

Taarifa ya Jumla
Isaya anafafanua kile ambacho dunia itakavyokuwa mfalme atakavyotawala. Kutakuwa na amani kamili duniani. Hii inaonyeshwa kwa amani ambayo itakuwepo hata kwa wanyama. Wanyama ambao kawaida huwaua wanyama wengine hawatawaua, na watakuwa salama pamoja.

Mbwa mwitu ... chui ... simba mchanga ... dubu ... Simba
Misemo hii ina maana ya hawa wanyama kwa ujumla, sio kwa mbwa mwitu au chui bayana. Hawa ni wanyama wenye nguvu ambao hushambulia na kula wanyama wengine. "Mbwa mwitu ... chui .. simba wachanga ... dubu ... Simba"

mwanakondoo ... mbuzi mchanga ... ndama ... ndama aliyenenepeshwa ... Ng'ombe ... maksai
Misemo ina maana ya wanyama hawa kwa ujumla, sio mwanakondoo au mbuzi bayana. Hawa wote ni wanyama ambao hula nyasi na majani makavu. Wanyama wengine mara nyingine huwashambulia na kuwala. "mwanakondoo ... mbuzi mchanga ... ndama ... ndama aliyenenepeshwa ... Ng'ombe ... maksai"

chui
paka mkubwa mwenye manyoya ya njano na madoa meusi ambaye huwaua na kuwala wanyama wengine.

ndama, simba mchanga na ndama aliyenenepeshwa, kwa pamoja
Msemo "watakuwa" unaeleweka. ndama, simba, na ndama aliyenenepeshwa watakuwa pamoja

dubu
mnyama mkubwa sana mwenye nywele nene na makucha makali ambaye huwaua na kuwala wanyama wengine.

mtoto mdogo atawaongoza
Mtoto atawatunza na kuwaongoza katika sehemu nzuri kunywa maji na kula nyasi au nyasi kavu.

watachunga pamoja
"watakula nyasi pamoja"

watoto wao
Hii ina maana ya watoto wa wanyama muda mfupi baada ya kuzaliwa.

Isaiah 11:8

Taarifa ya Jumla
Isaya anaendelea kufafanua amani kamili katika dunia pale mfalme atakapotawala.

mtoto mchanga atacheza juu ya shimo la nyoka
Inaweza kuwekwa wazi ya kwamba mtoto mchanga atakuwa salama kwa sababu nyoka hatamng'ata. "Watoto wachanga watacheza kwa usalama juu ya shimo la nyoka"

nyoka ... tundu la nyoka
Misemo hii ina maana ya nyoka wenye sumu kwa ujumla. "nyoka ... matundu ya nyoka"

mtoto aliyeachishwa ziwa
mtoto ambaye hanywi tena maziwa ya mama yake

katika milima yangu mitakatifu
"Mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu. "katika mlima mtakatifu wote wa Yahwe"

dunia itakuwa imejaa maarifa ya Yahwe
Msemo "maarifa ya Yahwe" yanawakilisha watu wanaomjua Yahwe. "dunia itakuwa imejaa wale ambao wanamjua Yahwe" au "wale ambao wanamjua Yahwe watafunika dunia"

kama maji yanavyofunika bahari
Msemo huu unatumika kuonyesha jinsi dunia itakavyojaa na watu ambao wanamjua Yahwe. Inaweza kuwa wazi ya kwamba inafanya hivi kama maneno yanafanana na maneno katika msemo uliopita. "kama bahari zilivyojaa na maji"

generated on Tue Oct 24 10:45:40 2023

Isaiah 11:10

mzizi wa Yese
Hii ina maana ya uzao wa Yese na Mfalme Daudi ambaye atakuja kuwa mfalme ambaye alizungumziwa katika 11:1. "Uzao wa wa Yese mfalme" au "mfalme alitokana kwa Yese"

itasimama kama bango kwa ajili ya watu
bango ni bendera ambayo mfalme huinua kama ishara kwa watu kuiona na kuja kwake. "utakuwa kama ishara kwa ajili ya watu" au "itavuta watu kuja kwake"

mataifa
"watu wa mataifa"

Bwana atanyosha tena mkono wake kurejesha aliyesalia wa watu wake
Mkono ni marejeo ya nguvu ya Mungu. "Bwana atatumia tenanguvu yake kuwaleta waliosalia wa watu wake"

Pathrosi ... Elamu .. Hamathi
Haya ni majina ya mahali

Isaiah 11:12

Ataandaa bango kwa ajili ya mataifa
Maana zaweza kuwa 1) "Bwana ataandaa mfalme kama bango kwa ajili ya mataifa" au 2) "Mfalme ataandaa bango kwa ajili ya mataifa"

bango kwa ajili ya mataifa
"bendera kwa ajili ya mataifa kuona" au "bendera kuwaita mataifa kwa ajili yake"

waliotawanywa wa kutoka Yuda
"watu wa Yuda ambao walitawanyika duniani kote"

kutoka pembe nne za dunia
Dunia inapewa taswira ya kwamba ina pembe nne, na pembe hizo ndizo umbali mkubwa kabisa. Hii ina maana ya kila sehemu duniani ambao watu hao wanaweza kuwepo. "kutoka hata sehemu za mbali kabisa za dunia" au "kutoka duniani kote"

Atageuza upande wivu wa Efraimu
Efraimu hapa ina maana ya uzao wa ufalme wa kaskazini wa Israeli. Nomino "wivu" inaweza kuelezwa kama kivumishi. "Atawazuia watu wa Efraimu kutokuwa na wivu"

Yuda hatakuwa na uadui tena kwa Efraimu
Yuda hapa ina maana ya uzao wa ufalme wa kusini wa Israeli. Msemo huu unaweza kuwekwa katika halii ya kutenda. "atawazuia watu wa Yuda kutokuwa na uadui" au "atawazuia wtu wa Yuda kutochukia"

Isaiah 11:14

watashuka chini kwa kasi juu ya vilima vya Wafilisti
Watu wa Israeli na Yuda wanawekewa taswira kana kwamba wao ni ndege ambao wanaweza kupaa chini kwa haraka kumshambulia mtu au mnyama. "watakwenda kwa haraka katika vilima vya Wafilisti kushambulia watu kule"

ghuba ya Bahari ya Misri
"ghuba" ni eneo kubwa la maji ambalo huzungukwa kidogo na nchi kavu.

Kwa upepo wake unaochoma atapunga mkono wake juu ya Mto Frati
Kupunga mkono juu ya kitu inawakilisha nguvu yake kuibadili. "Kwa nguvu yake atasababisha upepo uchomao kuvuma juu ya Mto Frati"

upepo wake unaochoma
Huu ni upepo wenye nguvu na wa moto ambao husababisha sehemu ya maji katika mto kukauka.

ili iweze kuvukwa juu kwa ndara
"ili kwamba watu waweze kuvuka juu hata kama wanavaa ndara zao"

Isaiah 11:16

Kutakuwa na njia
Njia ni barabara kubwa ambayo watu wengi wanaweza kusafiri juu yake."Yahwe atafanya barabara"

katika ujio wao kutoka katika nchi ya Misri
"walipokuja kutoka katika nchi ya Misri"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Siku hiyo utasema, ''Nitakushukuru wewe, Yahwe. Japo ulikuwa na hasira na mimi, laana yako imeondoka mbali, na umenifariji mimi, **2** Ona Bwana ni wokovu wangu; nitamwamini na sitakuwa na hofu, kwa Yahwe, ndio, Yahwe ni nguvu yangu na wimbo wangu. Amekuwa wokovu wangu.'' **3** Kwa furaha utachota maji kwenye kisima cha wokovu. **4** Siku hiyo utasema, ''Mshukuru Yahwe na ita jina lake; tangaza matendo yake miongoni mwa watu, tangaza jina lake limeinuliwa. **5** Mwiimbie Yahwe, maana ametenda matendo yaliotukuka; acha hili lijulikane dunia nzima. **6** Lia kwa nguvu na piga kelele kwa furaha, enyi wakazi wa Sayuni, maana katikati yenu ni mtakatifu wa Israeli.

Isaiah 12:1

Taarifa ya Jumla
Hapa Isaya anaendelea kuelezea jinsi itakavyokuwa pale mfalme ambaye Mungu amemchagua anatawala.

Katika siku hiyo
Inaweza kuwekwa wazi ni wakati gani unaomaanishwa. "Katika kipindi hicho" au "Pale mfalme anapotawala"

hasira yako imegeuka
Hasira ya Mungu inazungumziwa kana kwamba mtu anaweza kugeuka na kuondoka. Ina maana ya kwamba Mungu ameacha kuwa na hasira. "Hauna hasira na mimi tena"

Mungu ni wokovu wangu
Mungu anasababisha wokovu wa mtu inazungumziwa kana kwamba Mungu alikuwa huo wokovu. Nomino dhahania "wokovu" inaweza kuelezwa na nomino "mwokozi" au kitenzi "okoa". "Mungu husababisha wokovu wangu" au "Mungu ni mwokozi wangu" au "Mungu ndiye anayeniokoa"

Yahwe ni nguvu yangu
Mungu kusababisha mtu kuwa na nguvu inazungumziwa kana kwamba Yahwe alikuwa nguvu yao. "Yahwe hunifanya niwe na nguvu"

na wimbo
Neno "wimbo" hapa linawakilisha kile mtu anachokiimba. "na yule ambaye nayemwimba kwa furaha"

Amekuwa wokovu wangu
"Ameniokoa"

Isaiah 12:3

Kwa furaha utateka maji kutoka kwenye visima vya wokovu
Isaya anazungumzia watu kukombolewa kana kwamba walikuwa wakipata wokovu kwa namna ambavyo watu hupata maji kutoka kisimani. "utafurahi pale atakapokukomboa, kama watu wanavyofurahi wanapoteka maji kutoka kisimani"

kuliita jina lake
Hapa "jina lake" lina maana ya Yahwe. Kuliita jina lake lina maana ya aidha kumsifu au kumwomba msaada. "kumsifu kwa sauti" au "kumwita akusaidie"

kutamka matendo yake miongoni mwa watu
Nomino ya "matendo" inaweza kuelezwa na msemo "kile aliuchofanya". "Waambie watu juu ya mambo makubwa aliyofanya"

kutamka ya kuwa jina lake limeinuliwa
Hapa "jina lake" lina maana ya Yahwe. "tangaza ya kuwa ameinuliwa" au "tangaza ya kwamba ni mkuu"

Isaiah 12:5

Taarifa ya Jumla
Isaya anaendelea kusema kile ambacho watu watasema pale ambapo wafalme wanatawala.

kwa maana miongoni mwenu yupo Mtakatiufu wa Israeli
"kwa sababu Mtakatifu wa Israeli, ambaye huishi miongoni mwenu, ana uwezo" au "kwa sababu Mtakatifu wa Israeli ana uwezo ana uwezo na anaishi miongoni mwenu"

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generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Tamko kuhusu Babeli, ambalo Isaya mtoto wa Amozi alipokea: **2** Kwenye mlima wa wazi imewekwa bendera ya ishara, lia kwa sauti kwao, wapungie mikono waende kwenye lango la wenye vyeo. **3** Nimewamuru watakatifu wangu, ndio, nimewaita watu wangu wenye nguvu kutekeleza asira yangu, na hata watu wangu wanojigmba na kujiinua wenyewe. **4** Kelele za umati wa watu kwenye milima, za watu wengi! Kelele za ghasiaza ufalme kama mataifa mengi yamekusanyika pamoja! Yahwe wa majeshi anapanga jeshi kwa vita. **5** Wametoka katika nchi ya mbali, kutoka juu ya upeo wa macho. Ni Yahwe na silaha zake za hukumu, kuhiharibu nchi yetu. **6** Omboleza maana siku ya Yahwe imekaribia; itakuja na uharibifu kutoka kwa Mwenyenzi. **7** Hivyo basi mikono ining'inizwe kama kiwete, na kila moyo ulioyeyuka. **8** Itawatisha; maumivu na uchungu atawapa wao, kama mwanamke ambaye anajifungua. Watangalia kwa kushangaa kwa kila mmoja mmoja; nyuso zao zitakuwa kama moto. **9** Tazama, siku za Yahwe zinakuja na laana kali wingi wa hasira, kuifanya nchi yenye ukiwa na kuharibu wenye dhambi katika nchi. **10** Nyota ya mbinguni na matangamano havitatoa nuru yake. Jua litakuwa giza na hata mwenzi hautaangaza. **11** Nitaihadhibu nchi kwa maovu yake na makosa ya uovu wao. Nitamaliza kiburi cha majivuno na nitawashusha wenye kiburi wasiwe makali. **12** Nitawafanya watu kuwa nadra zaidi ya dhahabu nzuri na watu kuwa vigumu kupatikana zaidi ya dhahabu safi ya Ofiri. **13** Hivyo basi nitazifanya mbingu kutingishika, na dunia itayumba kutoka sehemu iliyoko, Kwa hasira ya Yahwe wa majeshi, na siku ya hasira yake. **14** Kama Paa anayewindwa au kama kondoo wasio na mchungaji, kila mtu atageukia watu wake na kukimbia kwenye nchi yake. **15** Kwa yeyote atakayeonekana atauliwa, na yeyote atakayekamatwa atauliwa kwa upanga. **16** Watoto wao watakatwa vipandevipande mbele ya macho yao. Nyumba zao zitavamiwa na wake zao watabakwa. **17** Tazama, ninakaribia kuwakoroga Wamede ili wawavamie wao, ambao hawaoni maana ya fedha wala furaha ya dhahabu. **18** Mishale yao itawachoma vijana wadogo. Hakutakuwa na shimo kwa watoto wao na hawatawacha watoto wao. **19** Na Babali ufalme unaovutia zaidi, fahari ya mapambo ya wakaldyo, itaangamizwa na Mungu kama Sodoma na Gomora. **20** Hapatakuwa na wenyeji wala wakazi kutoka kizazi kimoja hadi kizazi kingine. Mwarabu atapiga hema lake uko wala wachungaji hawatalaza mifugo yao pale. **21** Lakini wanyama pori wa jangwani watalala pale. Nyumba zao zitajaa bundi; na mbuni watakaa huko na mbuzi pori wataruka pale. **22** Fisi watalia kwenye ngome yao, na mbeha katika maeneo yao mazuri. Mda wao umekaribia, na siku zao hazitachelewa.

Isaiah 13:1

kuhusu Babeli
Jina la mji lina maana ya watu wa Babeli. "kuhusu watu wa Babeli"

Amozi
Amozi alikuwa baba wa Isaya.

lia kwa sauti kwao
Neno "kwao" ina maana ya wanajeshi kutoka nchi nyingine.

malango ya waadilifu
Maana zaweza kuwa 1) "malango ya Babeli ambapo waadilifu wanaishi" au 2) "malango ya nyumba kubwa za waadilifu"

waadilifu
"watu wanaoheshimiwa" au "watawala"

watakatifu wangu
"wale ambao nimewaweka kando kwa ajili yangu" au "jeshii ambalo nimeliweka kando kwa ajili yangu"

Nmewaita wanamume wangu wenye uwezo kutekeleza hasira yangu
Kutekeleza hasira ya Mungu inawakilisha kuadhibu watu kwa sababu ya hasira ya Mungu. "Nimewaita wanajeshi wenye nguvu kuadhibu watu wa Babeli kwa sababu wamenikasirisha"

hata wanaoshangilia kwa kujisifu
"hata wale ambao wanashangilia kwa majivuno". Sababu ya wao kushangilia kwa majivuno inaweza kuwekwa wazi. "hata watu wangu ambao hushangilia kwa majivuno kwa sababu ya mambo makubwa nayofanya"

Isaiah 13:4

Kelele za kundi katika milima, kama watu wengi
Neno "kelele" linaeleweka. Misemo "kundi" na "watu wengi" ina maana moja. "kuna kelele ya watu wengi katika milima" au "Kuna kelele ya kundi kubwa la watu katika milima"

Kelele za ghasia ya falme kama mataifa mengi yaliyokusanyika pamoja
MaNeno "kuna" linaeleweka. Maneno "falme" na "mataifa" hapa yana maana ya jambo moja. "Kuna

generated on Tue Oct 24 10:45:40 2023

ghasia ya kelele ya falme nyingi zilizokusanyika pamoja"

anawakutanisha
"anawakusanya"

kutoka mbali juu ya upeo wa macho
"kutoka sehemu mbali kupita upeo wa macho" au "kutoka sehemu za mbali sana"

vyombo vyake vya hukumu
Wanajeshi ambao Mungu anawatuma kushambulia Babeli wanazungumziwa kana kwamba walikuwa silaha. "Hukumu" inawakilisha adhabu kwa sababu Mungu alihukumu Babeli. "'jeshi ambalo atalitumia kuadhibu Babeli"

Isaiah 13:6

Lia kwa kelele
"Paza sauti ya juu"

siku ya Yahwe ipo karibu
Jambo ambalo linatarajia kufanyika hivi karibuni linazungumziwa kana kwamba linakuja karibu. "siku ya Yahwe itatokea hivi karibuni"

inakuja na uhariibifu kutoka kwa Mwenyezi
Neno "inakuja" ina maana ya siku ya Yahwe. "Inakuja na uharibifu" ina maana uharibifu utatokea katika siku hiyo. "Uharibifu kutoka kwa Mwenyezi" ina maana ya kwamba Mwenyezi atawaangamiza. "katika siku hiyo, Mwenyezi Mungu atawaangamiza"

mikono yote huning'inia kwa ulegevu
Hii inaonyesha ya kwamba watu wote ni dhaifu sana na hawawezi kufanya jambo lolote.

kila moyo huyeyuka
Watu kuwa na hofu sana inazungumzwa kana kwamba mioyo yao huyeyuka. "kila mmoja anaogopa sana"

uchungu na maumivu utawakamata
Watu kujisikia maumivu mabaya ghafla na majonzi inazungumziwa kana kwamba maumivu na majonzi yalikuwa watu ambao huwakamata. "ghafla watahisi maumivu makubwa na uchungu"

kama mwanamke katika uchungu
Kuwa katika uchungu inawakilisha kuzaa mtoto. "kama mwanamke anayezaa mtoto" au "kama maumivu ya mwanamke ambaye anazaa mtoto"

nyuso zao zitawaka
Nyuso zao kuwa za moto na nyekundu inazungumziwa kana kwamba zilikuwa zikiungua. Sababu zinazowezekana za nyuso zao kuwa za moto ni 1) watu wanaogopa sana au 2) watu wanajisikia aibu au 3) watu wanalia. "nyuso zao zitakuwa za moto na nyekundu"

Isaiah 13:9

siku ya Yahwe inakuja kwa ghadhabu katili na hasira ya kumwagikia
Siku kuja kwa ghadhabu na hasira ina maana ya kwamba kutakuwa na ghadhabu na hasira katika siku hiyo. Nomino dhahania "ghadhabu" na "hasira" inaweza kuelezwa kwa vivumishi "ghadhabu" na "hasira". "katika siku ya Yahwe, atakuwa na ghadhabu na hasira sana"

hasira ya kumwagikia
Hasira hapa inazungumziwa kana kwamba yule ambaye ana hasira ni chombo kiliichojazwa na hasira. Hasira inayomwagikia ina maana ya kwamba ana hasira sana.

kufanya nchi kutiwa ukiwa
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tia ukiwa" inaelezwa kwa kitenzi "haribu". "kuharibu nchi"

Nyota za mbinguni na vilimia
"Nyota katika anga"

havitatoa mwanga wao
Kutoa mwanga inawakilisha "kung'aa". "haitang'aa"

Jua litafanywa kuwa giza
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atauwekea giza jua" au "Jua litakuwa na giza"

Isaiah 13:11

Kauli Kiunganishi
Yahwe anaendelea kuzungumza juu ya kile atakachofanya katika siku ya Yahwe.

ulimwengu
Hii ina maana ya "watu wa ulimwengu"

waovu ... wanaojivuna ... wakatili
Misemo hii ina maana ya watu ambao wana sifa hizi. "watu waovu ... watu wanaojivuna ... watu wakatili"

wakatili
"watu wakatili"

na nitashusha chini kiburi cha wakatili
Kuwa chini mara nyingi inawakilisha kuwa mnyenyekevu. Kushusha kiburi cha watu chini inawakilisha kufanya wawe chini. "na nitawashuhsa wakatili"

Nitawafanya wanamume kuwa adimu kuliko dhahabu safi
Kwa nini kutakuwa na watu wachache sana inaweza kuwekwa wazi. "Nitasababisha watu wengi sana kufa mpaka watu wanaoishi watakuwa adimu zaidi kuliko dhahabu safi"

generated on Tue Oct 24 10:45:40 2023

wanamume kuwa adimu kuliko dhahabu safi ... binadamu mgumu kumpata kuliko dhahabu safi ya Ofiri
Misemo hii miwili ina maana moja.

dhahabu safi ya Ofiri
Ofiri lilikuwa jina la sehemu ambapo kulikuwa na dhahabu safi.

Isaiah 13:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

Kama swala anayewindwa au kama kondoo asiyekuwa na mchungaji
"Kama swala ambaye hukimbia haraka pale watu wanapomwinda, na kama kondoo ambaye hana mchungaji anavyokimbia kutoka kwa wanyama pori"

swala
mnyama ambaye anafanana na mbawala. Watu huwawinda, na wanyama pori mara nyingine huwashambulia na kuwaua.

kama kondoo asiyekuwa na mchungaji
Kondoo ambao hawana mchungaji hawana mtu wa kuwalinda kutoka kwa wanyama pori ambao huwashambulia na kuwaua.

Isaiah 13:15

Yeyote atakayepatikana atauawa ... kila mmoja ambaye anakamatwa atakufa kwa upanga
Misemo hii miwili ina maana moja. Hii inaweza kuelezwa katika hali ya kutenda. "Adui ataua kwa upanga kila mtu anayempata"

Watoto wao wachanga pia watakatwa vipande
Hii inaweza kuelezwa katika hali ya kutenda. "Adui atawakata pia watoto wao wachanga katika vipande" au "Adui atawapiga watoto wao wachanga mpaka wafe"

mbele ya macho yao
"Mbele ya macho yao" ina maana ya "katika uwepo wao" au "huku wakitazama". Inaweza kuwekwa wazi ya kwamba wazazi hawakuw\vza kuwasaidia watoto wao wachanga. "huku wazazi wao wakitazama bila msaada"

Nyumba zao zitaporwa
Hii ina maana ya kwamba kila kitu chenye thamani kitaibiwa kutoka katika nyumba zao. Hii inaweza kuelezwa katika hali ya kutenda. "Adui atapora nyumba za watu" au "Adui ataiba kila kitu chenye thamani kutoka kwa nyumba za watu"

wake zao kubakwa
Hii ina maana ya kwamba maadui watashambulia wanawake na kuwalazimsha kufanya ngono pamoja nao. Maneno "watabakwa" yanaeleweka. Hii inaweza kuelezwa kwa hali ya kutenda. "wake zao watabakwa" au "maadui wao watawabaka wake zao"

Isaiah 13:17

Kauli Kiunganishi
Yahwe anaendelea kuzungumza.

Ninakaribia kuwatikisa Wamedi kuwashambulia
Kuwafanya watu kutaka kufanya kitu inazungumziwa kama kuwaamsha. "Ninataka kufanya Wamedi watake kuwashambulia"

Isaiah 13:19

Kauli Kiunganishi
Yahwe anaendelea kuzungumza.

falme zinazoshangaza zaidi
Hii inaweza kuelezwa katika hali ya kutenda. "ufalme ambao watu hushangaa zaidi"

ufahari wa kiburi cha Wakaldayo
Nomino "kiburi" inaweza kuelezwa kwa kivumishi "kujivuna". "mji mzuri ambao Wakaldayo wanajivunia"

itapinduliwa
"itaangamizwa"

kama Sodoma na Gomora
"kama Sodoma na Gomora walivyopundiliwa".

haitakaliwa au kuishi kwake
Vitenzi hivi viwili vina maana moja. Hii inaweza kuelezwa katika hali ya kutenda. "Hakuna mtu ataishi ndani yake"

kwake kutoka kizazi mpaka kizazi
Msemo "kizazi mpaka kizazi" una maana ya vizazi vyote vya watu ambavyo vitaishi katika siku za usoni. "milele" "wakati wowote tena"

Mwarabu
Hii ina maana ya watu wa Kiarabu kwa ujumla, sio mtu mmoja. "Waarabu" au "watu wa Kiarabu"

Isaiah 13:21

Kauli Kiunganishi
Yahwe anaendelea kuzungumza kuhusu kile kitakachotokea kwa Babeli.

watalala pale
"watalala Babeli"

Nyumba zao
"'nyumba za watu"

bundi
Bundi ni ndege pori ambao huwinda usiku.

generated on Tue Oct 24 10:45:40 2023

mbuni
Mbuni ni ndege pori wakubwa ambao hukimbia haraka na hawawezi kupaa.

Fisi
Fisi ni wanyama pori wakubwa ambao hufanana na mbwa na hula wanyama waliokufa. Sauti zao zaa juu husikika kama mtu achekavyo.

na mbweha katika kasri nzuri
Maneno "watalia" inaeleweka. "Na mbweha watalia ndani ya kasri nzuri"

mbweha
mbwa mwitu

Muda wake umekaribia, na siku zake hazitacheleweshwa
Misemo hii miwili ina maana moja. "Muda wake" na "siku zake" yote ina maana ya kipindi ambacho Mungu alichagua Babel kuangamizwa. Hii inaweza kuelezwa katika hali ya kutenda. "Kipindi ambacho yote haya yatatokea kwa watu wa Babeli kimekaribia, na hakuna kitu kitazuia"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Yahwe atakuwa na huruma juu ya Yakobo; atamchagua tena Israeli na kumrudisha tena kwenye nchi yake. Wageni wataungana nao na wataambatana wenyewe na nyumba ya Yakobo. **2** Mataifa yataletwa katika maeneo yao wenyewe. Ndipo nyumba ya Israeli itawachukwa katika nchi ya Yahwe kwa watumishi wa kiume na wakike. Watachukuwa wafungwa wale waliokamatwa, na watawaongoza wale waliokuwa wanawanyanyasa. **3** Siku hiyo Yahwe atatoa pumziko kutoka kwenye mateso na maumivu, na kutoka kwenye kazi ngumu ambayo waliitajika kuzifanya, **4** mtaimba hii kauli wimbo juu ya mfalme wa Babeli, ''Ni kwa jinsi gani wayanyasaji wamefika mwisho, kiburi cha hasira kimekwisha! **5** Yahwe amevunja wafanyakazi waovu, fimbo ya hao viongozi, **6** inayowapeleka watu kwenye laana na mapigo yasiyopimika, wanoongoza taifa kwa hasira,. **7** yote iko katika punziko na utulivu; wmeanza kusherekea kwa kiimba. **8** Hata mti wa mseprasi inafuhaia pamoja mierezi ya Lebanoni; inasema, Tangu ulipoweka chini, hakuna mkata kuni aliyekuja kutungusha sisi, **9** Kuzimu haina hamu kwa ajili yako unaye enda pale. Watafufuka waliokufa kwa ajili yako, wafalme wote wa dunia, wafanje watoke katika viti vyao vya enzi, wafalme wote wa mataifa. **10** Watazungumza na kukuambia wewe, 'umekuwa dhaifu kama sisi. **11** Kiburi chako kimeshushwa kuzimu na sauti kifaa cha kamba yako. Buu wameongezeka chini yako na vijidudu vinakufunika wewe.' **12** Kwa jinsi gani ulivyoanguka kutoka mbinguni, nyota ya siku, jua la asubuhi! ni kwa jinsi gani mlivyoshushwa chini, umeyashinda mataifa! **13** Unasema katika moyo wako, ' Nitapaa kutoka juu mbinguni, nitanyanyua enzi yangu juu ya nyota za Mungu, na nitakaa kwenye mlima wa kukusanyikia, kwa mbali kufika kaskazini. **14** Nitapaa juu umbali wa mawingu; Nitalifanya mimi mwenyewe kama Mungu aliye juu zaidi.' **15** Lakini kwa sasa umeshushwa chini kuzimu, kwenye kina cha shimo. **16** Wale wanaokuona watakuangalia wewe, watakuangalia sana. Watasema, Je ni huyu mtu aliyefanya dunia itetemeke, nani aliyetingisha falme, **17** ni nani aliyefanya dunia kama jangwa, ni nani aliyeharibu miji yake, na hataki kuwachia wafungwa waende nyumbani?' **18** Wafalme wote wamataifa, wote kwa pamoja wamelala chini kwa heshima, kila mtu kwa kaburi lake. **19** Lakini umetupwa nje ya kaburi lako kama tawi lilivyotupwa mbali. Maiti imekufunika kama vazi, na wale wanaochomwa kwa upanga, nani wale washukao mpaka misingi ya shimo. **20** Hautaunganishwa pamoja katika mazishi, kwa sababu umeiharibu nchi yako na kuuwa watu wako. Watoto wa watenda maovu hawatatajwa tena.'' **21** Anda machinjio kwa ajili ya watoto wake, kwa sababu ya uovu wa mababu zao, hivyo basi hawatanyanyuka juu na na kuimiliki aridhi ya nchi iliyojaa miji ya dunia yote.'' **22** Nitapanda juu yao''- hili ni tamko la Yahwe wa majeshi. Nitang'oa jina katika Babeli, uzao, na ukoo''- hili ndilo tamko la Yahwe. **23** Tena nitaifanya nchi hiyo kuwa makao ya bundi, dimbwi la maji, nanitawafagia kwa mfagio wa uharibifu''- hili ni tamko la Yahwe wa majeshi. **24** Yahwe wa majeshi ameapa, ''Hakika, kama nilivyodhamiria, itakuwa kama ilivyo; na kama nilivyo kusudia itakuwa: **25** Nitawavunja Waasiria kwa mikono yangu, na kukanyaga milima kwa miguu yangu mwenyewe. Hivyo nira yake itanyanyuliwa juu yao na mzigo juu ya mabega yao.'' **26** Huu ni mpango uliokusudiwa katika nchi yote, na huu ndio mkono ulionyanyuliwa juu ya mataifa. **27** Kwa maana Yahwe wa majeshi amepanga hivi; ni nani atakayemzia yeye? Mkono wake umenyanyuliwa juu, ni nani atakajemrudisha nyuma? **28** Katika miaka ambayo mfalme Ahazi alipokufa, hili ndio tamko lilokuja: **29** Msishangilie, enyi wafilisti wote, kwamba fimbo ya kukupigia wewe imevunjika. Maana katika njia ya nyoka atatoka fira, na watoto wake watakuwa moto nyoka wanaopaa. **30** Na mtoto wa kwanza wa maskini watachunga kondoo wao kwenye malisho yangu, na wahitaji watalala chini salama. Nitaiuwa mizizi yenu kwa njaa ambayo atawauwa wakazi wenu wote. **31** Omboleza, ewe lang, lia, ewe mji; ninyi nyote mtayeyukia mbali, Ufilisti. Maana kutoka kaskazini limetoka wingu la moshi, na hakuna hata mmoja atakaye odoka kwenye nafasi yake. **32** Ni kivipi mtu mmoja atamjibu mjumbe wa taifa? Kwamba Yahwe ameipata Sayuni, na ndani yake walionewa watatafuta kimbilio.

Isaiah 14:1

Yahwe atakuwa na huruma kwa Yakobo
Hapa "Yakobo" ina maana ya vizazi vya Yakobo. "Yahwe atakuwa na huruma juu ya vizazi vya Yakobo"

kujishikiza katika nyumba ya Yakobo
Nyumba ya Yakobo ina maana ya vizazi vya Yakobo, Waisraeli. "jiunge na vizazi vya Yakobo"

Mataifa yatawaleta katika sehemu zao wenyewe
"Mataifa yatarudisha vizazi vya Yakobo katika nchi ya Israeli"

generated on Tue Oct 24 10:45:40 2023

nyumba ya Israeli
Hii ina maana ya Waisraeli, vizazi vya Israeli. "vizazi vya Israeli"

Watachukua mateka wale ambao waliwakamata
"Wanajeshi wa Israeli watachukua kama mateka wale ambao waliwakamata Waisraeli"

Isaiah 14:3

kutoka katika mateso yako na maumivu makali
Neno "yako" ni umoja, lakini lina maana ya watu wa Israeli. Pia, "mateso" na "maumivu makali" ina maana moja na inatumika pamoja kwa msisitizo. "kutoka kwa vitu ambavyo uliteseka navyo sana"

Jinsi mkandamizaji alivyofikia mwishoni
"Mkandamizaji amefikia mwisho". Hii ni hali ya mshangao.

ghadhabu ya wenye kiburi ikaisha
Maneno "jinsi" na "umeisha" inaeleweka. "jinsi ghadhabu ya wenye kiburi imefika mwisho" au "kiburi na ghadhabu yake imekamilika"

ghadhabu ya wenye kiburi ikaisha
"ghadhabu ya wenye kiburi" ina maana ya mfalme wa Babeli kuwa na kiburi na kuwatendea mataifa mengine ukatili. "ukatili wake umefikia mwisho" au "hawezi tena kukandamiza watu"

Isaiah 14:5

Kauli Kiunganishi
Hii ni sehemu ya wimbo wa dhihaki ambao Waisraeli wataimba kwa mfalme wa Babeli.

Yahwe amevunja gongo la waovu
Gongo la waovu huenda lina maana ya kijiti ambacho watu waovu wangepigia watu wengine. Kuvunja kijiti hicho inawakilisha kuangamiza nguvu yao ya kufanyia watu ukatili. "'Yahwe ameangamiza nguvu ya waovu"

fimbo ya kifalme ya hao watawala
Fimbo ya kifalme inawakilisha nguvu ya mtawala kutawala. Kuvunja fimbo ya kifalme inawakilisha kuangamiza nguvu ya watawala. "Yahwe ameangamiza nguvu ya watawala waovu"

iliyowapiga watu
"ambaye aliwapiga watu". Watu waovu walipiga watu kwa gongo lao.

kwa mapigo yasiyokoma
"bila kukoma" au "tena na tena"

iliyotawala mataifa
"ambaye alishinda mataifa mengine"

kwa shaambulio ambalo halikuzuilika
"kuwashambulia bila kuacha"

Isaiah 14:7

Kauli Kiunganishi
Hii ni sehemu ya wimbo wa dhihaki ambao Waisraeli wataimba kwa mfalme wa Babeli.

Dunia nzima
Hii ina maana ya kila mtu duniani. "kila mtu juu ya dunia"

Hata mti wa mvinje unashangilia juu yako pamoja na mierezi ya Lebanoni
Isaya anazungumzia miti kana kwamba ilikuwa watu ambao wanaweza kushangilia. Hii inasisitiza ya kwamba ni jambo kubwa ya kwamba Mungu amezuia mfalme wa Babeli hadi asili inashangilia kama ingeweza. "Itakuwa kana kwamba hata miti ya mvinje na mierezi ya Lebanoni hushangilia juu yako"

unashangilia juu yako
Kwa nini wanashangilia inaweza kuwekwa wazi. "furahia ya kwamba Mungu amekufanya bila nguvu"

Kwa maana umelazwa chini
Kulazwa chini inawakilisha kufanywa bila nguvu na kutokuwa na umuhimu. "Kwa kuwa umekuwa bila nguvu"

Kuzimu chini pana shauku ya kukutana na wewe
Kuzimu inazungumziwa kana kwamba ilikuwa mtu ambaye ana shauku ya kukutana na wageni wake. Hii inadokeza ya kwamba mfalme amekufa. "Kuzimu ni kama mwenyeji mwenye shauku ya kukutana nawe"

Inaamsha wafu kwa ajili yako, wafalme wote wa dunia
"Inaamsha wafu kwa ajili yako, wafalme wote wa dunia". Kuzimu inazungumzia kana kwamba ilkuwa mtu ambaye anaweza kumsha wale ambao wamo ndani yake". "Wafalme wote waliokufa wa dunia wa kuzimu huamka kukusalimia"

Isaiah 14:10

Kauli Kiunganishi
Hii ni sehemu ya wimbo wa dhihaki ambao Waisraeli wataimba kwa mfalme wa Babeli. Hapa wanaimba juu ya wafalme waliokufa wa kuzimu watakavyosema kwake.

Wote watazungumza na kusema kwako
Neno "wata" lina maana ya wafalme waliokufa wa kuzimu, na neno "kwako" lina maana ya mfalme wa Babeli.

Ufahari wako umeletwa chini mpaka kuzimu
Wafalme waliokufa watazungumza na mfalme wa Babeli kutokuwa na ufahari tena kana kwamba ufahari wake umeshuka chini kuzimu. "Ufahari wako umekwisha pale Mungu alipokutuma hapa kuzimu"

generated on Tue Oct 24 10:45:40 2023

kwa sauti ya nyuzi za vinanda
Watu walifanya muziki kwa njuzi za vinanda kumheshimu mfalme. Wafalme waliokufa hawatawazungumzia watu tena kuheshimi mfalme wa Babeli kwa muziki kana kwamba muziki ulikwenda kuzimu. "pamoja na sauti ya watu wakicheza muziki kukuheshimu"

Funza wanasambazwa chini yako
Funza chini ya mwili wake uliokufa inazungumziwa kana kwamba zilikuwa kitanda. "Unalala juu ya kitanda cha funza" au "Unalala ju funza wengi"

funza hukufunika
Funza katika mwili wake wote inazungumziwa kana kwamba walikuwa wakimfunika kama blangeti. "Funza wanakufunika kama blangeti" au "Kuna funza ju ya mwili wako wote"

Isaiah 14:12

Kauli Kiunganishi
Hii ni sehemu ya wimbo wa dhihaki ambao Waisraeli wataimba kwa mfalme wa Babeli.

Jinsi ulivyonguka kutoka mbinguni, nyota ya alfajiri, mwana wa asubuhi
Nyota ya alfajiri ni nyota inayong'aa ambayo inainuka kabla tu ya asubuhi. Watu wa Israeli watamchukulia mfalme wa Babeli kwa msemo wa hii nyota ili kuonyesha ya kwamba aliwahi kuwa mkuu, lakini sasa hayupo. "Ulikuwa kama nyota inayong'aa ya asubuhi, lakini umeanguka kutoka angani"

Jinsi ulivyokatwa chini ardhini
Watu wa Israeli watazungumzia mfalme wa Babeli kana kwamba alikuwa mti ambao ulikuwa ulikatwa chini. "Umeshindwa kama mti ambao mtu ameukata chini ardhini"

Nitakaa juu ya mlima wa kusanyiko
Hii inagusia kisasili ya kwamba watu wengi katika Mshariki ya Karibu ya Zamani, miungu wa Wakaanani walikutana baraza juu ya mlima katiika sehemu ya kaskazini ya Ashuru. Kukaa juu ya mlima inawakilisha kutawala kwa miungu. "Nitatawala juu ya mlima ambao miungu hukusanyka"

katika mipaka ya mbali ya kaskazini
"katika sehemu za kusni zaidi"

Isaiah 14:15

Kauli Kiunganishi
Hii ni sehemu ya wimbo wa dhihaki ambao Waisraeli wataimba kwa mfalme wa Babeli.

Ingawa sasa unaletwa chini kuzimu
Hii inaweza kuelezwa katika hali ya kutenda. "Lakini sasa Mungu amekutuma chini mpaka kuzimu"

Je! huyu ni mtu
Watu watatumia swali hili aidha kumdhihaki mfalme wa Babeli, au kuonyesha mshangao wao ya kile kilichotokea kwake. "Hakika, huyu siye mwanamume"

aliyefanya dunia kutetemeka
Maana zaweza kuwa 1) dunia inatetemeka jeshi la mfalme lilipotembea kuwashinda watu, au 2) hii ina maana ya watu wa dunia kutetemeka kwa hofu juu yake.

kutikisa falme
Maana zaweza kuwa 1) hii sitiari kwa ajili ya "falme zilizodhindwa" au 2) huu ni mfano wa maneno kwa ajili ya "alitisha watu wa falme".

aliyeifanya dunia kama nyika
"ambaye alifanya maeneo ambao watu waliishi kuwa nyika"

Isaiah 14:18

Kauli Kiunganishi
Huu ni mwisho wa wimbo wa dhihaka ambao Waisraeli wataimba kwa mfalme wa Babeli.

wote watalala chini kwa heshima
Hii ina maana ya kwamba miili yao itazikwa kwa naman ya heshima. "wafalme wote ambao wamekufa wanazikwa kwa namna ya heshima"

Lakini umerushwa nje ya kaburi lako
Kurushwa nje ya kaburi inawakilisha kutozikwa. "lakini haujazikwa. Mwili wako umeachwa juu ya ardhi"

kama tawi lililotupwa
Tawi lilitupwa linawakilisha kitu kisichokuwa na thamani. "kama tawi lisilo na thamani ambalo hutupwa kando"

wafu wamekufunika kama vazi
Hii inawakilisha maiti nyingi kuwa juu ya mwili wake. "Miili ya wafu inafunika kabisa mwili wako" au "Miili ya wanajeshi waliokufa imerundikwa juu ya mwili wako"

wale waliochomwa kwa upanga
Hii inaelezea "wafu" ni kina nani katika mwanzo wa sentensi. Kuchomwa na upanga inawakilisha kuuliwa vitani. "wale ambao waliuliwa vitani"

wanaoshuka chini katika mawe ya shimo
Shimo lina maana aidha ya jehanamu, au shimo kubwa katika ardhi ambapo miili mingi ya wafu inatupwa.

Hautajiunga nao katika kuzikwa
Neno "nao" lina maana ya wafalme wengine ambao walikufa na kuzikwa vizuri. Kuwaunga katika kuzikwa inawakilisha kuzikwa kama wao. "hautazikwa kama wafalme wengine walivyozikwa"

generated on Tue Oct 24 10:45:40 2023

Watoto wa waovu hawatatajwa tena
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna mtu atayezungumza tena kuhusu uzao wa waovu"

Isaiah 14:21

Andaa machinjio yako kwa ajili ya watoto wake
Hii inaweza kuandikwa ili kwamba nomino dhahania "machinjio" ilelezwa kwa kitenzi "ua"."Jiandae kuwaua watoto wa mfalme wa Babeli"

kwa maana udhalimu wa mababu zao
Hii inaweza kuandikwa ili kwamba nomino dhahania "udhalimu" inaelezwa kama kitenzi "tenda dhambi sana". "kwa sababu babu zao walitenda dhambi sana"

ili wasiweze kuinuka juu
Hapa "kuinuka juu" inawakilisha aidha kuwa na nguvu au kushambulia. "ili wasiweze kuwa na nguvu" au "ili wasishambulie"

kumiliki dunia
Hii inawakilisha kutawala juu ya watu wa dunia, katika suala hili kwa kuwashinda wao. "tawala juu ya watu wa dunia" au "washinde watu wa dunia"

na kuijaza dunia nzima kwa miji
Hii inawakilisha kusababisha dunia kuwa na mijij mingi. "na kujenga miji duniani kote"

Nitainuka juu dhidi yao
Hii ina maana ya kwamba Mungu atafanya jambo dhidi yao. neno "yao" lina maana ya watu wa Babeli. "Nitawashambulia" au "Nitatuma watu kuwashambulia"

hili ni tamko la Yahwe wa majeshi
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" lielezwa kama kitenzi "tamka" au "sema kwa dhati". "hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo kile Yahwe wa majeshi alivyosema kwa dhati"

Yahwe wa majeshi
Yahwe wa majeshi wa Israeli.

Nitakata jina la Babeli, uzao, na watoto
"Kukata" inawakilisha kuangamiza. Hapa "Babeli" ina maana ya watu wa Babeli. Pia, "jina" ina maana ya aidha umaarufu wa Babeli au Babeli yenyewe kama ufalme. "Nitaangamiza Babeli, pamoja na watoto wa watu na wajukuu"

Pia nitaifanya
Neno "nitaifanya" ina maana ya mji wa Babeli. Miji mara kwa mara ilizungumziwa kana kwamba ilikuwa wanawake. "Pia nitaifanya"

milki ya bundi
Hii inawakilisha wanyama pori wanaoishi katika mji kwa sababu hakuna watu pale. "sehemu ambayo bundi huishi" au "sehemu ambayo wanyma pori huishi"

na kuwa dimbwi za maji
Kusababisha kuwepo vinamasi au madimbwi ya maji yaliyotulia ambapo mji ulikuwepo inazungumziwa kama kufanya mji kuwa vitu hivyo. "na katika sehemu ambapo kuna madimbwi yaliyotulia"

nitaifagia kwa ufagio wa uharibifu
Hii inawakilisha kuangamiza Babeli kabisa na kuifanya isiwepo tena kana kwamba ilikuwa uchafu usiokuwa na thamani ambao watu hufagia. "Nitaangamiza kabisa, kama kufagia kwa ufagio"

Isaiah 14:24

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

kama nilivyodhamiria, ndivyo itakavyokua; na kama nilivyokususida, basi ndivyo itakuwa
Misemo hii miwili ina maana moja. "vitu ambavyo nimepanga hakika vitatimia"

nitavunja Ashuru katika nchi yangu
Kuvunja inawakilisha kushinda. "Nitashinda Ashuru katika nchi yangu" au "Nitasababisha Ashuru katika nchi yangu kushindwa"

Ashuru
Hii inawakilisha mfalme wa Ashuru na jeshi lake. "mfalme wa Ashuru na jeshi lake" au "jeshi la Ashuru"

kumkanyaga chini ya mguu
Hii inawakilisha kumshinda kabisa

Kisha nira yake itainuliwa kutoka kwao na mzigo wake kutoka katika bega lao
Hii inaweza kuelezwa kwa kitenzi cha kutenda. "Kisha nitainua nira yake kutoka kwao na mzigowake kutoka katika bega lao"

Kisha nira yake itainuliwa kutoka kwao na mzigo wake kutoka katika bega lao
Misemo hii miwili ina maana moja. Kuinua nira na mzigo inawakilisha kuwaweka watu huru katika utumwa. "Kisha nitawaweka Waisraeli huru kutoka katikautumwa wa Ashuru kama kutoa mzigo mzito kutoka katika mabega yao"

nira yake ... mzigo wake
Neno "yake" ina maana ya Ashuru.

kutoka kwao ... kutoka katika bega lao
Maneno "kwao" na "lao" ina maana ya watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Isaiah 14:26

Taarifa ya Jumla
Huyu anaweza kuwa Isaya akizungumza au inaweza kuwa Yahwe akizungumza.

Huu ni mpango ambao umekusudiwa kwa ajili ya dunia nzima
Wazo la "umekusudiwa" linaweza kuelezwa kwa kitenzi cha kutenda."Hu ni mpango ambao Mungu anakududia kwa ajili ya dunia nzima"

na huu ndio mkono ambao umeinuliwa juu ya mataifa yote
Mungu kuwa tayari kuadhibu mataifa inazungumziwa kana kwamba aliinua mkono wake ili kuwapiga. Neno "mkono" unaweza kuwakilisha nguvu yake. "na hii ndiyo nguvu ya Yahwe kuadhibu mataifa yote" au "hivi ndivyo Yahwe atakavyoadhibu mataifa"

ni nani atakayemzuia?
Swali hili linasisitiza ya kwamba hakuna mtu wa kumzuia Yahwe. "hakuna mtu ambaye anaweza kumzuia"

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

mkono wake umeinuliwa
Hii inawakilisha Yahwe kuwa tayari kuadhibu mataifa. "Yupo tayari kuwaadhibu"

ni nani atakayeurudhisha?
Swali hili linatumika kusema ya kwamba hakuna mtu anayeweza kugeuza mkono wa Yahwe. Kugeuza mkono wake inawakilisha kumzuia kuadhibu mataifa.

Isaiah 14:28

rungu iliyokupiga imevunjika
Rungu ambayo ilimpiga Filisti inawakilisha mfalme aliyetuma jeshi lake kuwashambulia. Kuvunjika inawakilisha aidha kufa au kushindwa. "mfalme aliyetuma jeshi lake dhidi yako amekufa" au "jeshi ambalo lilikushambulia limeshindwa"

Kwa maana katika mzizi wa nyoka kutaota kifutu ... mtoto wake atakuwa nyoka mkali anayepaa
Misemo hii miwili yote ni taswira ya mtoto wa nyoka kuwa na madhara zaidi ya nyoka. Inawakilisha mrithi wa mfalme kuwa na nguvu zaidi na katili kuliko mfalme wa kwanza.

kifutu
aina ya nyoka mwenye sumu

nyoka mkali anayepaa
Hapa neno "kali" huenda ina maana ya kung'atwa na sumu ya nyoka, na neno "kupaa" ina maana ya kusogea kwake kwa haraka. "nyoka mwenye sumu anayesogea kwa haraka"

mzaliwa wa kwanza wa maskini
Hii inawakilisha maskini zaidi wa watu. "Maskini zaidi wa watu" au "maskini zaidi wa watu wangu"

Nitaua mzizi wako kwa njaa ambaye itawaua wote waliopona wa kwako
Hapa "mzizi wako" ina maana ya watu wa Filisti. "Nitawaua watu wako kwa njaa ambayo itawaua wote waliopona wa kwako"

Isaiah 14:31

Vuma, lango; lia, mji
Hapa "lango" na "mji" inawakilisha watu katika malango ya mji katika miji. "Vuma, enyi watu katika malango ya mji; lieni, nyie watu katika miji"

utayeyuka mbali
Kuyeyuka inawakilisha kuwa dhaifu kwa sababu ya uoga. "utakuwa dhaifi kwa uoga"

Kwa maana katika kaskazini linakuja wingu la moshi
Hii inadokeza ya kwamba jeshi kubwa linakuja kutoka kaskazini. "Kwa maana kutoka kaskazini linakuja jeshi kubwa pamoja na wingu la moshi"

wingu la moshi
Maana zaweza kuwa 1) hii inawakilisha wingu la vumbi ambalo jeshi hutengeneza wanaposafiri katika njia za vumbi. "wingu la vumbi" au 2) kuna moshi mwingi kwa sababu ya vitu vyote ambavyo jeshi linaangamiza na kuchoma. "moshi mwingi"

hakuna mchelewaji katika safu zake
"hakuna aliye katika safu zake anayetembea poole pole nyuma ya wenzake"

Je! mtu atajibu nini kwa wajumbe wa taifa hilo?
Mwandishi anatumia swali hili kutambulisha maagizo yake juu ya jinsi Waisraeli wanatakiwa kuzungumza kwa wajumbe. "Hivi ndivyo tutakavyojibu wajumbe wa Filisti"

Yahwe ameianzisha Sayuni
"Yahwe alianzisha Sayuni"

na ndani mwake
"na Yerusalemu" au "kule"

walioteseka wa watu wake
"wale watu wake ambao walikuwa wameteswa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Tamko kuhusu Moabu, Kweli, kwa usiku mmoja Ari ya Moabu imeharibiwa kabisa na kuangamizwa; kweli, kwa usiku mmoja Kira ya Moabu itaharibiwa na kuangamizwa. **2** Wamenda juu hekaluni, watu wa Diboni wamenda juu kuomboleza; Moabu wanaomboleza juu ya Nebo na juu ya madeba. Vichwa vyao vimenyolewa viko wazi na na ndevu zao zimenyolewa. **3** Wamevaa nguo za magunia katka mitaa yao; juu ya dari zao na kila kona ya mitaa yao, kuyeyuka kwa kumwaga machozi. **4** Hishiboni na Elealehi wanalia wakihitaji msaada; Sauti zao zinasikika mpaka Jahazi. Hivyo basi vijana wa vita wa Moabu wanalia wakihitaji msaada; wanatetemeka wao wenyewe. **5** Moyo wangu unalia juu ya Moabu; watuhumiwa wamekimbilia Zoari na Elgathi Shelishiyahi. Wanapaa juu ya Luhithi wakilia; katika barabara ya kwenda Horonaimu wanapiga kelele ole juu ya uharibifu. **6** Maji ya Nimrimu yamekauka; majani yamepooza na majani yanyochikia yanakufa; hakuna ukijani hata kidogo. **7** Hivyo basi vitu vingi vimekuwa na hifadhi wameipeleka juu ya kijito maarufu. **8** Kilio kimezunguka katika himaya ya Moabu; malalamiko yamefika hata Eglaimu na Beer-Elimu. **9** Maana maji ya Dimoni imejaa damu; Simba atawavamia wale waliokimbia kutoka Moabu pia na walbakia katika nchi.

Isaiah 15:1

Taarifa ya Jumla
Mara kwa mara katika unabii, matukio yajayo yanaelezwa kama yanatokea sasa au katika kipindi cha nyuma. Hii inasisitiza ya kwamba tukio hakika litatokea.

Tamko
"Hiki ni kile ambacho Yahwe anatamka" au "Huu ni ujumbe utokao kwa Yahwe"

Ari ... Kiri ... Diboni ... Nebo ... Medeba
Haya ni majina na miji ya Moabu.

Ari ya Moabu imewekwa kama takataka na kuangamizwa
Maneno "imewekwa kama takataka" na "kuangamizwa" ina maana moja na inasisitiza ya kwamba mji uliharibiwa kabisa. Hii inaweza kuelezwa kwa hali ya kutenda. "Majeshi ya adui yataangamiza kabisa Ari ya Moabu"

kwenda juu kileleni kulia
Hapa "juu kileleni" ina maana ya katika hekalu au dhabahu ambalo limejengwa juu ya nchi kama kilima au upande wa mlima. "kwenda juu hekaluni juu ya juu ya kilima kulia"

Moabu huomboleza juu ya Nebo na juu ya Madeba
Majina ya sehemu hizi ina maana ya watu wanaoishi kule. "watu wa Moabu watalia kwa sababu ya kile kilichotokea kwa miji ya Nebo na Medeba"

Vichwa vyao vyote vimenyolewa wazi na ndevu zao zote zimekatwa
Wanafanya hivi kuonyesha huzuni yao kuu. "Wote watanyoa vichwa vyao na kukata ndevu zao na kuhuzunika"

Isaiah 15:3

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea wakati ujao kana kwamba inatokea katika wakati wa sasa.

wanavaa nguo ya gunia
Wanafanya hivi kuonyesha huzuni yao kuu. "wanavaa nguo za gunia na kuomboleza"

Heshboni ... Eleale ...Yahasa
Haya ni majina ya miji mikubwa na miji midogo.

Heshboni na Eleale zikapaza sauti
Majina ya miji hii inawakilisha watu wa miji hii. "Watu wa Hebroni na Eleale wanapaza sauti"

wanatetemeka kati yao
Kutetemeka kimwili ni dalili ya hofu. "watakuwa wamejazwa kabisa kwa hofu"

Isaiah 15:5

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika muda ujao kana kwamba yanatokea katika wakati wa sasa.

Moyo wangu unalia kwa ajili ya Moabu
Moyo unawakilisha hisia. Mungu anazungumzia huzuni yake kubwa kana kwamba moyo wake ulilia kwa sauti. "Nina huzuni sana juu kile kinachoendelea Moabu"

wakimbizi wake hutoroka
"wakimbizi kutoka Moabu watatoroka". Mkimbizi ni mtu ambaye hutoroka ili kwamba adui zake wasiweze kumkamata.

generated on Tue Oct 24 10:45:40 2023

Soari ... Eglathi Shelishiya ... Luhithi ... Horonaimu ... Nimrimu
Haya ni majina ya miji mikubwa na miji midogo.

juu ya uharibifu
Hii inaweza kuelezwa ili kwamba nomino dhahania "uharibifu" inaelezwa kama kitenzi "kuangamizwa". "kwa sababu mji wao umeangamizwa"

wingi
"Kila kitu"

kijito cha mipopla
Hii inaweza kumaanisha mto katika mpaka wa kusini wa Moabu.

Isaiah 15:8

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika muda ujao kana kwamba inatokea katika muda wa sasa.

Kilio kimeenda kuzunguka eneo la Moabu
Watu kulia na wengine kusikia inazungumziwa kana kwamba kilio kimetoka nje. "Watu juu ya eneo lote la Moabu wanalia"

maombolezo yamefika mbali mpaka Eglaimu na Beer-Elimu
Maneno "yamefika" yanaeleweka. Watu kulia na wengine kusikia inazungumzwa kana kwamba kilio kimetoka na kufika mbali hadi maeneo haya mawili. "kilio kimefika mbali mpaka Eglaimu na Beer-Elimu" au "watu hata umbali wa Elaimu na Beer-Elimu wanalia"

Eglaimu ... Beer-Elimu ... Dimoni
Haya ni majina ya miji mikubwa na miji midogo. Dimoni ulikuwa mji mkuu wa nchi ya Moabu. Baadhi ya tafsiri za kisasa zina "Diboni" badala ya "Dimoni".

lakini nitaleta zaidi juu ya Dimoni
Hapa "nitaleta" ina maana ya Yahwe. Pia, "juu ya Dimoni" ina maana ya watu. "lakini nitasababisha hata matatizo zaidi kwa watu wa Dimoni"

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Mpeleke mwana kondoo kuongoza nchi kutoka Sela huko jangwani, kwenye mlima wa binti Sayuni. **2** Kama ndege wazururao, viota vimetapakaa, hivyo basi wanawake wa Moabu watavuka kwenye mto Arnoni. **3** Toa maelekezo, tekeleza haki; toa kivuli kama usiku wakati wa mchana; wahifadhi watuhumiwa; msiwahini watuhumiwa. **4** Waache waishi miongoni mwenu, wakimbizi kutoka Moabu; muwe mahali pakujifichia wao wasiangamizwe.'' maana mateso yatakwisha, na uharibifu utapungua utakuwa na kikomo, wale wanotetemeka watapotea katika nchi. **5** Kiti cha enzi kitaanzishwa katika agano la uaminifu; na mmoja katika hema la Daudi atakaa pale kwa uaminifu. Atahukumu kwa kufuata haki na atatenda haki. **6** Tumesikia kiburi cha Moabu, kiburi chake, majivuno yake, na hasira yake. Lakini majivuno yake ni maneno tu. **7** Hivyo basi Moabu atalia juu ya Moabu-wote watalia! wataomboleza, nyie mlioharibiwa kabisa, mikate ya Kira Haresethi. **8** Shamba la Heshboni limekauka kabisa pamoja na mizabibu ya Sibma. Kiongozi wa mataifa amekanyaga mizabibu iliyochaguliwa na kuelekea Jazeri na kuelekea jangwani. Mizizi yake nje ya nchi; imenda juu ya bahari. **9** Kweli nitalia pamoja Jazeri kwasababu ya shamba la mizabibu la Sibma. Nitakuloanisha kwa machozi yangu, Heshboni, na Eleale. Maana katika mashamba yenu kipindi cha majira ya joto matunda na mazao nitaishia kwa kupiga kelele za furaha. **10** Furaha na shangwe zimezimwa na matunda ya miti ya shambani; na hakuna nyimbo wala kelele katika mashamba ya mizabibu, maana nimeweka mwisho wa kupiga kelele kwa yeyote anayetembea. **11** Hivyo, moyo wangu unalia kama kinubi, na ndani yangu maana kwa ajili ya Kiri Hareseth. **12** Pindi ambapo Moabu wamejivika mahali pa juu, na kuingia katika hekalu kuomba, maombi yake hayatatimiza chochote. **13** Haya ndio maneno aliyoyazungumza Yahwe kuhusu Moabu iliyopita. **14** Tena Yahwe amesema, ''Ndani ya miaka mitatu utukufuwa Moabu utatoweka; japo watu wake wengi, watakao bakia ni wachache, na wasionafaida.

Isaiah 16:1

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anaelezea matukio yatakayotokea katika siku za usoni kana kwamba yanatokea wakati wa sasa. Mstari wa kwanza huenda ndicho Mungu anasema watawala wa Moabu watasema kwao wenyewe.

Tuma kondoo dume kwa mtawala wa nchi
Wamoabu watatuma kondoo dume kwa mfalme wa Yuda ili kwamba aweze kuwalinda kutoka kwa jeshi la adui.

Sela
Hili ni jina la mji.

binti Sayuni
"binti" wa mji ina maana ya watu wa mji. "Watu wa Sayuni" au "Watu wanaoishi Sayuni"

Kama ndege wanaozurura, kama kiota kilivyosambaa, kwa hiyo wanawake wa Moabu watakuwa katika vivuko vya Mto Arnoni
Watu wote wa Moabu, ambayo inajumlisha wanawake, wanalazimishwa kutoroka kutoka kwenye nyumba zao. "Kama ndege wasio na nyumba, wanawake wa Moabu watatoroka kupitia mto hadi nchi nyingine"

Kama ndege wanaozurura, kama kiota kilivyosambaa
Misemo hii miwili kimsingi ina maana moja.

Isaiah 16:3

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika siku za usoni kana kwamba yatatokea wakati wa sasa. Mistari ya 3 na 4 huenda ni ujumbe ambao watawala wa Moabu hutuma kwa mfalme wa Yuda.

toa kivuli kama usiku katikati ya siku
Joto la katikati ya siku linawakilisha mateso ya Wamoabu kutoka kwa adui zao, na kivuli kinawakilisha ulinzi kutoka kwa maadui wao. Kufafanisha kivuli na usiku inaonyesha ya kwamba wanataka ulinzi imara. "tulinde kikamilifu kutoka kwa adui zetu kama kivuli kikubwa kinavyolinda watu kutoka na jua kali"

Waruhusu waishi miongoni mwenu, wakimbizi kutoka Moabu
"Ruhusu wakimbizi kutoka Moabu kuishi pamoja nawe". Hapa "mwenu" ina maana ya watu wa Yuda.

uwe sehemu ya maficho kwa ajili yao kutoka kwa mharibifu
Kutoa sehemu ya maficho inazungumziwa kama kuwa sehemu ya kujificha. "wapatie sehemu ya kujificha kutoka kwa wale ambao wanajaribu kuwaangamiza" au "wafiche kutoka kwa wale wanaotaka kuwaangamiza"

generated on Tue Oct 24 10:45:40 2023

Isaiah 16:5

ufalme utaimarishwa katika agano la uaminifu
Hapa "ufalme" una maana ya nguvu ya kutawala kama mfalme. Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe atakuwa mwaminifu kwa agano na atamteua mfalme"

na mmoja kutoka katika hema la Daudi atakaa pale kwa uaminifu
Hapa "hema la Daudi" inawakilisha familia ya Daudi, ikijumlisha uzao wake. Kukaa juu ya kiti cha enzi inawakilihsa kutawala. "na uzao wa Daudi utatawala kwa uaminifu"

atakapotafuta haki
Kutafuta haki inawakilisha kutaka kufanya kile ambacho ni haki.

Isaiah 16:6

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika siku za usini kana kwamba yanatokea katika wakati wa sasa.

Tumesikia juu ya kiburi cha Moabu, majivuni yake, kujidai kwake, na hasira yake
Maneno haya "cha Moabu" na "yake" yana maana ya watu wa Moabu. "Tumesikia ya kwamba watu wa Moabu wana kiburi na majivuni, wanajidai na wana hasira"

Tumesikia
Maana zaweza kuwa 1) Isaya anazungumza na "Tumesikia" ina maana ya kwake na watu wa Yuda, au 2) Mungu anazungumza na "Tumesikia" ina maana ya Mungu.

Lakini kuringa kwake ni maneno matupu
"Lakini kile wanachosema kuhusu wao haina maana yoyote" au "Lakini kile wanachojidai nacho sio cha kweli"

Kwa hiyo Moabu anaomboleza kwa ajili ya Moabu - wote wanaomboleza
"Moabu" inawakilisha watu wa Moabu. "Kwa hiyo watu wa Moabu watalia kwa sauti juu ya kile kilichotokea kwa miji yao"

kwa maana keki ya zabibu kavu ya Kir-Haresethi
"kwa sababu hakuna keki za zabibu kavu katika Kir-Haresethi"

keki ya zabibu kavu
Neno la Kiebrania linalotumiwa hapa lina maana aidha ya "keki ya zabibu kavu" au "wanamume".

Kir-Haresethi
"Kir-Haresethi" ni jina la mji.

Isaiah 16:8

Taarifa ya Jumla
Hii inaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika siku za usoni kana kwamba zilitokea katika kipindi cha nyuma.

Heshboni
Haya ni majina ya miji mikubwa na miji midogo.

Sibma ... Yazeri
Haya ni majina ya miji.

Watawala wa mataifa wamekanyaga mizabibu iliyo bora
Nchi ya Moabu ilijulikana kwa mashamba yake ya mizabibu. Hapa Mungu anafafanua nchi ya Moabu kama shamba moja kubwa la mizabibu. Hii inasisitiza ya kwamba watawala, ambao ina maanisha majeshi, waliangamiza kabisa kila kitu ndani ya Moabu.

Isaiah 16:9

Taarifaya Jumla
Hii inaendeleza kufafanua nchi ya Moabu kama shamba kubwa la mizabibu. Mungu anaelezea matukio yatakayotokea katika siku za usoni kana kwamba yanatokea katika wakati wa sasa.

Hasa nitalia
Katika 16:9-10 neno "nitalia" lina maana ya Yahwe.

nitakumwagilia kwa machozi yangu
Mungu anazungumza kuhusu majonzi yake kwa miji hii kana kwamba angelia sana na machozi yake mengi yataanguka juu yao. "Nitalia sana juu yako"

Yazeri ... Sibma
Haya ni majina ya miji

Heshboni ... Eleale
Haya ni majina ya miji mikubwa na miji midogo.

Kwa maana katika mashamba yako ya matunda ya kipindi cha joto na mavuno nimemaliza keleleza shangwe
"kelele za shangwe" zinawakilisha watu kupiga kelele za shangwe juu ya mavuno ya matunda ya miti. "Kwa sababu ya kile nitakachofanya, hautapiga kelele tena ya shangwe utakapovuna mashamba yako ya matunda ya kipindi cha joto"

Nimeweka mwisho kelele za yule ambaye hukanyaga
Hapa "kelele" ina maana ya furaha ya watu wanaokanyaga mizabibu kutengeneza divai. "kwa hiyo watu wanaokanyaga mizabibu hawapigi kelele za furaha"

generated on Tue Oct 24 10:45:40 2023

Isaiah 16:11

Taarifa ya Jumla
Hiiinaendeleza unabii kuhusu watu wa Moabu. Mungu anafafanua matukio ambayo yatatokea katika siku za usoni kana kwamba yanatokea kipindi cha sasa.

Kwa hiyo moyo wangu unashuhsa pumzi kama kinubi cha Moabu
Msemo "moyo wangu" unawakilisha Yahwe na hisia zake za huzuni. Analinganisha kushusha pumzi kama sauti ya wimbo wa huzuni unaochezwa katika kinubi. "Kwa hiyo ninashusha pumzi kama wimbo wa huzuni katika kinubi"

Moabu .. mwenyewe ... lake
Maneno haya yote yana maana ya watu wa Moabu.

kiumbe changu cha ndani kwa ajili ya Kir-Haresethi
Msemo "kiumbe changu cha ndani" inawakilisha Yahwe. Neno "kushusha pumzi" linaeleweka kutoka kwa msemo uliopita. "kiumbe changu cha ndani kwa ajili ya Kir-Haresethi" au "Nina huzuni sana kwa ajili ya watu wa Kir-haresethi"

maombi yake hatatimiza kitu
"maombi yake hayatajibiwa"

Isaiah 16:13

Hili ni neno
"Huu ni ujumbe". Hii ina maana ya kile kilichosemwa katika 15:1-16:12

kuhusu Moabu
Neno "Moabu" lina maana ya watu wa Moabu.

utukufu wa Moabu utatoweka
"Nchi ya Moabu haitakuwa na utukufu tena"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Tamko kuhusu Damaskasi. **2** Miji ya Aroera itaharibiwa. Patakuwa na nafasi kwa ajili ya kutunzia mifugo, na hakuna hatakayeizuia. **3** Miji ilioachwa itatoweka kutoka Efraimu, ufalme katuka Damskasi, na walobaki Aramu-watakuwa kama utukufu wa watu wa Israeli-Hili ni tamko la Yahwe wa majeshi. **4** Itakuwa siku hiyo utukufu wa Yakobo utapungua, utakuwa mwembamba na kunona kwa mwili wake utapungua. **5** Itakuwa kama mvuna ikusanyavyo mavuno, na mkono wake huvuna maganda ya mazao. Itakuwa kama mtu atoae maganda ya mavuno katika bonde la Refaimu. **6** Masalia yataachwa, hata hivyo, mti wa mzabibu utatingishwa: Mizeituni miwili au mitatu iliyo juu sana matawi yake yako juu, manne au matano katka tawi la juu katika mti unaozaa-hili ni tamko la Yahwe, Mungu wa Israeli. **7** Siku hiyo watu watawangalia Muumba wake, na macho yatamuangalia Mtakatifu wa Israeli. **8** Hawatangalia madhabahu, kazi za mikono yao, wala hataangalia kile kinachofanywa na vidole vyao, nguzo za Ashera na picha ya jua. **9** Siku hiyo miji yenye nguvu itakuwa kama msitu uliotelekezwa na juu ya kilele cha mlima, na palipo achwa kwa sababu ya wana wa Israeli patakuwa ukiwa. **10** Maana mmemsahau Mungu wa wakovu wenu, na umeudharau mwamba wa nguvu zako. Hivyo basi umeotesha miti mizuri, na mizabibu mizuri iliyotoka ugenini, **11** Siku hiyo uliootesha na fensi na kulima. Mbegu zako zitaota mapema na kukua, lakini mavuno yatashindikana siku hiyo itakuwa huzuni na kukata tamaa. **12** Ole! Watu wenye ghasia, Kishindo chake ni kama mngurumo wa bahari, na kasi ya mataifa, wananguruma kama ngurumo ya maji mengi! **13** Mataifa yataunguruma kama maji mengi yaendao kasi, lakini Mungu atawakemea. **14** Watakimbia mbali sana na watafukuzwa kama pumba kwenye mlima mbele ya upepo, kama mavumbi yazungukayo kwenye dhoruba. Wakati wa usiku, ona, hofu! Na kabla ya alfajiri watakwenda; hili ndilo eneo la wale waliotupora, na wale wanaotunyang'anya mali zetu.

Isaiah 17:1

kuhusu Dameski
Dameski ni jina la mji.

miji ya Aroeri itatelekezwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Watu wote watatelekeza miji ya Aroeri"

hakuna atakayewatisha
Neno "atakayewatisha" ina maana ya kondoo

Miji iliyoimarishwa itatoweka kutoka Efraimu
Efraimu ilikuwa kabila kubwa zaidi la Israeli. hapa linawakilisha ufalme wote wa kaskazini wa Israeli. "Miji imara itatoweka kutoka Israeli"

itatoweka
Hii haimaanishi ya kwamba zitapotelea, lakini miji ile itaangamizwa.

ufalme wa Dameski
Maneno "itatoweka" inaeleweka kutoka kwa msemo uliopita. Dameski ilikuwa mahali ambapo mfalme wa Aramu alitawala. Ufalme kutoweka unawakilisha mflame kutokuwa tena na nguvu za kifalme. "ufalme utatoweka kutoka Dameski" au "hapatakuwa na nguvu ya kifalme Dameski"

Aramu
Aramu ni jina la taifa.

watakuwa kama utukufu wa watu wa Israeli
Kwa kuwa watu wa Israeli hawakuwa na utukufu tena, hii ilimaanihsa ya kwamba waliosalia wa Aramu hawatakuwa na utukufu tena. "hawatakuwa na utukufu tena, kama watu wa Israeli" au "Nitaleta aibu juu yao kama nilivyofanya kwa watu wa Israeli"

tamko la Yahwe wa majeshi
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tamko" ielezwe kama kitenzi "alitamka" au "alisema kwa dhati". "Hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo Yahwe wa majeshi alivyosema kwa dhati".

Isaiah 17:4

Itakuja kuwa
Msemo huu unatumika hapa kuweka alama ya tukio muhimu ambalo litatokea.

utukufu wa yakobo utakuwa mwembamba, na unene wa mwili wake utadhoofika
Hapa "Yakobo" ina maana ya ufalme wa Israeli. Israeli hatakuwa na utukufu tena. Ila atakuwa dhaifu na maskini.

itakuwa kama pale ambapo wavunaji walikusanya nafaka iliyosimama ... katika bonde la Warefai
Hakutakuwa na kitu kinachobaki katika nchi baada ya Mungu kuadhibu watu wa Israeli.

bonde la Warefai
Hili ni bonde ambapo watu kawaida kuotesha na kuvuna chakula kingi.

generated on Tue Oct 24 10:45:40 2023

Isaiah 17:6

Taarifa ya Jumla
Hii inaendelea kulinganisha taifa la Israeli na shamba baada ya kuvunwa.

Masazo ya mavuno yatabaki
Neno "masazo ya mavuno" hapa yanawakilisha watu ambao bado wanaishi Israeli. "Lakini kutakuwa na watu wachache waliosalia Israeli"

kama pale mzeituni unapotikiswa
Watu walivuna mizeituni kwa kutikisa ili kwamba matunda yaweze kudondoka. "kama matunda machache ambayo yanabaki juu ya mizeituni baada ya watu kuivuna"

manne au matano
Neno "matunda" linaeleweka kutoka kwa msemo kabla ya huu. "matunda manne au matano"

hili ni tamko la Yahwe
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tamko" ielezwe kama kitenzi "alitamka" au "alisema kwa dhati". "Hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo Yahwe wa majeshi alivyosema kwa dhati".

wanamume watamtazama kuelekea Muumba wao ... watamtazama Mtakatifu wa Israeli
Kutazama kuelekea Mungu hapa inawakilisha kuwa na tumaini kuwa atawasaidia. "wanamume watakuwa na tumaini ya kwamba Muumba wao, Mtakatifu wa Israeli, atawasaidia"

wanamume watamtazama
Neno "wanamume" linawakilisha watu kwa ujumla. "watu watamtazama"

macho yao yatatazama
Hapa "macho" yanawakilisha watu ambao wanatazama. "watatazama" au"watu watatazama"

Mtakatifu wa Israeli
Mtakatifu wa Israeli.

Isaiah 17:8

Hawataangalia katika madhabahu
Kutazama madhabahu kunawakilisha kuabudu sanama kwa tumaini ya kwamba sanamu zitawasaidia. "hawataabudu sanamu katika madhabahu yao" au "Watu wa Israeli hawatakwenda katika madhabahu yao na kuuliza sanamu zao kuwasaidia"

kazi ya mikono yao
Kuzungumzia mikono hapa inasisitiza ya kwamba watu walitengeneza madhabahu au sanamu. "ya kwamba walitengeneza kwa mikono yao" au "ambayo walitengeneza wao wenyewe"

kile vidole vyao kimetengeneza ... nguzo za Ashera au sanamu za jua
Msemo wa pili unatambua vitu ambavyo watu walitengeneza. Kuzungumzia vidole hapa inasisitiza ya kuwa watu walizitengeneza, kwa hiyo vitu hivi sio miungu ya kweli. "nguzo za Ashera au sanamu za jua, ambayo walitengeneza wao wenyewe"

walitelekezwa kwa sababu ya watu wa Israeli
Inaweza kuwekwa wazi ni nani aliacha nchi hii. Hii inaweza kuelezwa kwa hali ya kutenda. "ya kwamba Wahivi na Waamori waliacha baada ya watu wa Israeli kuja"

Isaiah 17:10

Kwa kuwa umesahau
Hapa "umesahau" ina maana ya watu wa Israeli. Neno "kusahau haimaanishi hawakuwa na kumbukumbu ya Mungu. Ina maana hawakumtii tena. "Kwa kuwa hamtii tena"

Mungu wa wokovu wako
"Mungu ambaye anakuokoa"

na umepuuzia mwamba wa nguvu yako
Hii inalinganisha Mungu na jiwe kubwa ambalo watu wanweza kupanda kutoka kwa adui zao au kujificha nyuma. "na wamemsahau Mungu, ambaye ni kama mwamba unaowalinda" au "na wamemsahau yule ambaye anawalinda"

mavuno yatashindwa
"hapatakuwa na matunda mengi kwa ajili yako kuvuna"

Isaiah 17:12

Vurumai ya watu wengi, kelele hiyo kama kelele za bahari
Vurumai ni sauti kubwa sana. "Sauti ya watu wengi, ambayo ni kubwa sana kama ya bahari"

kushuka kwa mataifa, kushuka huko kama kushuka kwa maji mengi
Majeshi ya maadui yanaonekana kuwa na nguvu sana ambayo hakuna awezaye kuwazuia. "mataifa wanakuja wakishuka kama maji mengi"

kushuka kwa mataifa
Neno "mataifa" lina maana ya majeshi ya mataifa hayo. "kushuka kwa majeshi ya maadui"

kama majani yaliyokufa juu ya milima kabla ya upepo ... kama majani yanavyozunguka kabla ya dhoruba
Misemo hii miwili ina maana moja. Majeshi wa maadui inaonekana kuwa na nguvu lakini Mungu atawazuia kwa urahisi na kuwafukuza mbali. "kama majani yaliyokufa juu ya milima ambayo upepo huipuliza mbali ... kama majani ambayo huzunguka na kupulizwa mbali ambapo dhoruba hukaribia"

generated on Tue Oct 24 10:45:40 2023

hii ni sehemu ya wale
Kile kinachotokea kwao inazungumziwa kana kwamba ni sehemu ambayo wanarithi. "Hiki ndicho kinachotokea kwa wale"

wanaotupora ... wanaotuibia
Neno "..tupora ...tuibia" lina maana ya Isaya na watu wa Yuda.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Ole kwa nchi ya wezi wa mabawa, iliyoko mbali kupitia mito ya Ethiopia; **2** wanowatuma mabalozi wao kwa kupitia bahari, na vyombo vya majani juu ya maji. Nendeni enyi wajumbe wepesi, kwa watu warefu na laini waishio kwenye nchi, kwa watu wanogopa mbali na karibu, taifa lenye nguvu, wakanyagao watu, ambao mito imegawanya nchi yao. **3** Watu wote wakaao duniani nao wakaao katika nchi, pale ishara itakaponyanyuliwa juu ya milima, angalia; na sikilizeni mbiu itakapopulizwa. **4** Yahwe asema hivi, ''nitachunguza kimyakimya kutoka nyumbani kwangu, kama kupika joto kwenye jua, na kama ukungu kwenye joto la mavuno. **5** Kabla ya mavuno, pale kipindi cha maua kinapoisha, na maua yako tayari kuwa zabibu. Atakata matawi kwa kupogoa ndoano, na atakatiwa chini na kuchukua matawi yaliyotawanyika. **6** Wataachwa kwa pamoja maana ndege wa milimani na wanyama wa duniani. Ndege watatua kwao majira ya joto, na wanyama wote watakuwa kwao kipindi cha baridi.'' **7** Kwa mda huo kodi italetwa kwa Yahwe wa majeshi kwa watu warefu na laini, kwa watu wanohofia umbali na ukaribu, taifa imara na kukanyagwa chini, ambayo nchi yao imegawanjwa na mito, Kwa sehemu ya jina la Yahwe wa majeshi, mpaka mlima Sayuni.

Isaiah 18:1

Ole nchi yenye mchakarisho wa mabawa, ambayo ipo kando mwa mito ya Kushi
Maana za "mchakarisho wa mabawa" zawezekana kuwa 1) mabawa yanawakilisha mitumbwi ambayo ina matanga. "Ole wao ambao huishi katika nchi ng'ambo ya pili ya mito ya Kushi, ambao meli zao nyingi huonekana kama wadudu juu ya maji" au 2) mchakarisho wa mabawa una maana ya kelele ya wadudu wenye mabawa, huenda nzige.

katika bahari
Mto ulikuwa mpana sana, na watu wa Misri na Kushi waliutaja kama "bahari". "katika mto mkuu" au "katika Mto"

vyombo vya mafunjo
Mafunjo ni mmea mrefu ambao huota kando na Mto mkuu. Watu walifunga pamoja mafungu ya mafunjo kutengeneza makasia. "makasia ya mafunjo" au "makasia yanayotengenezwa kwa matete"

taifa refu na laini ... watu wanaogopwa mbali na karibu ... taifa lenye nguvu na kukanyaga chini, ambayo nchi yake mito huigawanya
Misemo hii yote inaelezea watu wa taifa moja.

taifa refu na laini
Neno "taifa" hapa lina maana ya watu wa taifa hilo. "taifa ambalo watu ni warefu na wana ngozi laini"

watu wanaogopwa mbali na karibu
Maneno "mbali" na "karibu" yanatumika pamoja kumaanisha "kila mahali". "watu ambao wanaogopwa kila mahali" au "watu ambao kila mtu duniani huwaogopa"

taifa lenye nguvu na kukanyaga chini
Kukanyaga chini inawakilisha kushinda mataifa mengine. "taifa ambalo lina nguvu na hushinda mataifa mengine"

mito huigawanya
Huenda hii ina maana ya mito mingi ambayo hutiririka katika taifa ili igawanye katika sehemu tofauti.

Isaiah 18:3

Kauli Kiunganishi
Mstari wa 3 unasema kile wajumbe katika 18:1 wanapaswa kusema kwa watu wa dunia.

Enyi wakazi wote wa duniani ... nyie mnaoishi juu ya dunia
Misemo hii miwili kimsingi ina maana moja. "Nyie watu wote wa duniani"

ishara itakapoinuliwa juu ya milima, tazama; na tarumbeta itakapopulizwa, sikiliza
Ishara na tarumbeta ilikuwa kuwaita watu vitani. Amri za kutazama na kusikiliza ni amri za kuzingatia kwa makini na kujiandaa kwa vita. "zingatia kwa makini pale ambapo ishara inainuliwa juu ya milima na tarumbeta inapopulizwa"

ishara itakapoinuliwa juu ya milima, tazama
Ishara ilikuwa bendera iliyotumika kuwaita watu vitani. Inaweza kuwekwa katika hali ya kutenda. Zingatia kwa makini pale utakapoona bendera ya vita juu ya milima".

tarumbeta itakapopulizwa, sikiliza
Tarumbeta zilitumika kuwaita watu vitani. Hii inaweza kuelezwa katika hali ya kutenda. "zingatia kwa makini utakaposikia sauti ya tarumbeta za vita".

Isaiah 18:4

Taarifa ya Jumla
Mungu anatumia fumbo kuhusu mkulima katika shamba la mizabibu ili kufafanua kile atakachofanya kwa taifa fulani. Taifa hilo ni kati ya Kushi au adui wa Kushi.

generated on Tue Oct 24 10:45:40 2023

Hiki ndicho Yahwe alichosema kwangu
"Yahwe aliniambia". Hapa neno "kwangu" ina maana ya Isaya.

Nitachunguza kwa utulivu kutoka kwenye nyuma yangu
Kile Mungu atakachochunguza kinaweza kuwekwa wazi. "Nitachunguza taifa hilo kwa utulivu kutoka nyumbani kwangu" au "Kutoka nyumbani kwangu, nitatazama kwa utulivu kile ambacho watu wa taifa hilo wanachofanya"

kama joto linalochemka pole pole katika mwanga wa jua, kama wingu la umande katika joto la mavuno
Misemo hii inaonyesha jinsi gani Mungu atazama taifa kwa utulivu.

Kabla ya mavuno
"Kabla ya mavuno ya zabibu"

pale ambapo uchanuzi umekamilika
Inaweza kuwekwa wazi ya kwamba hii ina maana ya kuchanuka juu ya mizabibu. "pale ambapo maua yamekamilisha kuota juu ya mizabibu"

atayakata matawi
Kama mkulima anaona ya kwamba tawi jipya halizai tunda, atalikata. "mkulima atakata matawi ambayo hayazai matunda"

makasi ya kupogolea
Mkasi wa kupogolea ni kisu ambacho watu hutumia kukata matawi katika mizabibu au mimea mingine.

atakata chini na kuondoa matawi yaliyotawanyika
Kama mkulima anaona ya kwamba tawi limeota sana na linafanya mzabibu wote kutozaa matunda mengi, ataukata na kuutupa.

Isaiah 18:6

Wataachwa pamoja
Inaonekana Mungu anabadilisha kutoka kuelezea fumbo na kuzungumzia moja kwa moja juu ya taifa. Hii inaweza kuwekwa wazi. "Wale ambao wanauawa wataachwa pamoja" au "Kama matawi yanayokatwa na kutupwa, miili ya wale ambao wameuawa wataachwa juu ya nchi"

Ndege watakuwa juu yao wakati wa kiangazi
"Ndege zitawala wakati wa kiangazi". Maneno "ndege" yana maana ya ndege ambao hula nyama ya miili iliyokufa.

wanyama wote wa duniani
"aina zote za wanyama pori"

watakuwa juu yao wakati wa baridi
"watawala katika kipindi cha baridi"

watu warefu na laini ... watu wanaogopwa mbali na karibu .... taifa lenye nguvu na kukanyaga chini, ambayo nchi yake imegawanywa na mito
Misemo hii yote inaelezea watu wa taifa kubwa.

watu warefu na laini
"watu ambao ni warefu na wenye ngozi laini"

watu wanaogopwa mbali na karibu
Maneno "mbali" na "karibu" yanatumika pamoja kumaanisha "kila mahali". "watu ambao wanaogopwa kila mahali" au "watu ambao kila mtu duniani anawaogopa".

taifa lenye nguvu na kukanyaga chini
Kukanyaga chini inawakilisha kushinda mataifa mengine. "taifa ambalo lina nguvu na hushinda mataifa mengine"

mpaka mahali penye jina la Yahwe wa majeshi, kwa mlima Sayuni
Neno "jina" lina maana ya Yahwe. "mpaka Mlima Sayuni, ambapo Yahwe wa majeshi hukaa"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Tamko kuhusu Misri. Ona, Yahwe atasafiri katika mawimbi mepesi na anakuja Misri; Sanamu za Misri zitatemeka mbele yake, na mioyo ya Wamisri itayeyuka ndani yao wenyewe. **2** Nitawachanganya Wamisri juu dhidi ya Wamisiri: Mtu atapigana dhidi ya ndugu yake, mji dhidi ya miji, na ufalme dhidi ya ufalme. **3** Roho ya Misri itadhohofishwa kutoka ndani. Nitauharibu ushauri wake, japo wanafikiria ushauri wa sanamu, roho za watu waliokufa, na mizimu, na **4** Nitawacha Wamisiri kwenye mikono ya viongozi wakatili, kiongozi imara atawaongoza wao- Hili ni tamko la Yahwe Bwana wa majehi.'' **5** Maji ya bahari yatakauka juu, na mto uakauka na kuwa mtupu. **6** Mito itakuwa michafu; mikondo ya Misri itakuwa dhii na kukauka; mwanzi na bendera zake zitapeperushwa mbali. **7** Mianzi ya Nile, kwa mdomo wa mto Nile, na mbegu zote zitakazo katika mashamba ya Nilezitakauka zote, zitageuka kuwa mavumbi, na kupeperukia mbali. **8** Wavuvi watalia na kuomboleza, na wale watakao shusha neti kwenye maji watauzunika. **9** Wafanyakazi ya kuchana kitani watafaidika na hao washonao nguo nyeupe watajeuka kuwa mchonaji. **10** Washona nguo wa Misri wataangamizwa; na wote waloajiriwa watahuzunika nafsini mwao. **11** Wakuu wa Zoana ni wajinga kabisa. Washauri wenye busara wa Farao ni wapumbavu. Unawezaje kumwambia Farao, ''Mimi ni mtoto wa watu wenye busara, **12** ''Wako wapi hao watu wenye busara? mtoto wa mfalme wa zamani? Waache wakuambie? na ijulikane kitu ambacho Yahwe wa majeshi amekipanga kuhusiana na Misri. **13** Wakuu wa Zoani wamekuwa wajinga, wakuu wa Memphisi wamegawanyika; wameifanya Misri iende kinyume, na mawe ya pembeni ya makabila yao. **14** Yahwe amechanganya roho wa kuvurugwa katika yao, na wamefanya Wamisri kwenda kinyume kwa yote wanoyafanya, kama mlevi anavyoyumbayumba uku akitapika. **15** Hakuna kitu ambacho mtu yeyote anaweza kukifanya kwa ajili ya Misri, kama kichwa au mkia, tawi au mwanzi. **16** Siku hiyo, Wamisri watakuwa kama wanawake. watatemeka na kuogopa mkono wa Yahwe wa majeshi ulioinuliwa juu yao. **17** Nchi ya Yuda itakuwa sababu ya utisho kwa Misri. Yeyote atakao wakumbusha wao kuhusu yeye, wataogopa sana, kwa sababu ya mpango wa Yahwe, anaoukusudia juu yao. **18** Siku hiyo kutakuwa na miji mitano katika nchi ya Misri wanaozungumza lugha ya Kanaani na kuapa kimtii Yahwe wa majeshi. Moja kati ya miji hii itaitwa mji wa ulioharibiwa. **19** Siku hiyo kutakuwa madhabahu kwa ajili ya Yahwe katika ya nchi ya Misri, na jiwe la chumvi karibu na Yahwe. **20** Itakuwa kama ishara na ushahidi kwa Yahwe wa majeshi katika nchi ya Misri. Atawatumia mkombozi na mlinzi, na atawokoa wao. **21** Yahwe atajulikana Misri, na Wamisri watamkubali Yahwe siku hiyo. Watamuabudu kwa sadaka na matoleo, na wataweka agano na kulitimiza. **22** Yahwe ataipga Misri, ataipiga na kuiponya. Halafu watamrudia Yahwe; atasikiliza maombi yao na kuwaponya. **23** Siku hiyo kutakuwa na njia kuu kutoka Misri kwenda Asiria, na Waasira watakuja Misri, na Wamisri watakwenda Asira; na Wamisri wataabudu pamoja na Waasiria. **24** Siku hiyo, Israeli itakuwa ya tatu pamoja na Misri na Asiria, baraka katikati ya nchi; **25** Yahwe wa majeshi atawabariki na kusema, '' wabarikiwe Wamisri, watu wangu; Wasiria, kazi ya mikono yangu; na Israeli urithi wangu.

Isaiah 19:1

Tazama
"Angalia" au "Sikiliza". Neno hili linaongeza msisitizo kwa kile kinachosemwa baadaye.

Yahwe anaendesha juu ya wingu jepesi
Yahwe anaonekana kupigwa picha hapa akiendesha juu ya wingu kana kwamba alikuwa akiendesha katika kibandawazi.

sanamu za Misri zinatetemeka mbele zake
Sanamu zinaelezwa kama kuwa na hisia za uoga Yahwe anapokaribia. "sanamu za Misri zinatetemeka kwa uoga mbele za Yahwe"

na mioyo ya Wamisri zinayeyuka ndani mwao
Moyo kuyeyuka kunawakilisha kupoteza ujasiri wake. "na Wamisri hawana ujasiri tena"

mwanamume dhidi ya jirani yake
Maneno "atapigana" inaeleweka kutoka kwa msemo uliopita. "mwanamume atapigana dhidi ya jirani yake"

mji utakuwa dhidi ya mji
Neno "mji" unawakilisha watu wa mji. "watu wa mji mmoja watapigana dhidi ya watu wa mji mwingine" au "watu kutoka miji tofauti watapigana dhidi yao wenyewe"

ufalme dhidi ya ufalme
Manebo "utakuwa" au "utapigana" inaeleweka kutoka kwa misemo ya nyuma. "ufalme utakuwa

generated on Tue Oct 24 10:45:40 2023

dhidi ya ufalme" au "ufalme utapigana dhidi ya ufalme"

ufalme dhidi ya ufalme
Neno "ufalme" una maana ya ufalme mdogo ndani ya Misri. Pia inaweza kuitwa mkoa. Inawakilisha watu wa ufalme huo au mkoa. "watu wa mkoa mwingine watakuwa dhidi ya watu wa mko mwingine" au "watu kutoka mikoa tofauti watapigana dhidi yao wenyewe"

Isaiah 19:3

Roho ya Misri itadhoofishwa kutoka kwa ndani. Nitaangamiza ushauri wake
Taifa la Misri linazungumziwa hapa kana kwamba lilikuwa mtu.

Roho ya Misri itadhoofishwa kutoka kwa ndani
Hii inaweza kuelezwa katika hali ya kutenda. "Nitadhoofisha roho ya Misri kwa ndani"

Nitaangamiza ushauri wake
Hii inaweza kuandikwa ili kwamba nomino dhahania "ushauri" inaelezwa kama kitenzi "shauri". "Nitawachangnaya wale amabo wanamshauri mfalme"

ingawa
"ingawa" hata kama"

waganga ... wachawi
Hawa ni watu ambao wanadai kuzungumza na wale ambao wamekufa.

Nitawapa Wamisri katika mikono ya bwana mkali
Hapa "mkono" ina maana ya nguvu na tawala. "Nitatoa Wamisri katika utawala wa bwana mkali"

hili ni tamko la Bwana , Yahwe wa majeshi
Nomino dhahania "tamko" linaweza kutafsiriwa kama kitenzi. "hivi ndivyo Bwana, Yahwe wa majeshi, anavyosema"

Isaiah 19:5

Maji ya bahari yatakauka, na mto utakauka na kuwa tupu
Wamisri walimaanisha Mto Nile kama "bahari". Misemo hii miwiwli ina maana. "Mto Nile utakauka kabisa"

itakuwa chafu
"kutoa harufu mbaya" au "kunuka"

itafifia
"kuwa chini"

matete na mianzi itasinyaa
"Matete" na "mianzi" ina maana ya aina mbili ya mimea ya maji. "mimea katika mto itakufa na kuoza"

Isaiah 19:7

mashamba yaliyopandwa ya Nile
"mashamba karibu na Mto Nile ambapo watu wamepanda mazao"

wavuvi watalia na kuomboleza, na wote ambao hurusha ndoano katika Mto wataomboleza, na wale ambao hutawanya nyavu katika maji watahuzunika
Misemo hii mitatu ina maana moja. Ikibidi, sababu ya wao kuhuzunika inaweza kuwekwa wazi. "Wavuvi ambao hushika samaki kwa ndoano au nyavu watabeba kwa kufa moyo kwa sababu samaki wa Nile watakuwa wamekufa"

hurusha ndoano katika Mto Nile
Ili kukamta smaki, baadhi ya watu waliweka chakula kidogo katika ndoano, kufunga ndoano katika kamba, na kurusha ndoano katika maji. Samaki anapojaribu kula chakula, mdomo wake unanaswa katika ndoano, na mtu huvuta samaki nje ya maji.

hurusha
"rusha"

kutawanya nyavu juu ya maji
Ili kukamata samaki, baadhi ya watu hutupa wavu juu ya maji. Samaki anapokamtwa ndani yake, wanavuta wavu na samaki nje ya maji.

Isaiah 19:9

Watumishi katika kitani kilichochanwa na wale ambao hufuma nguo nyeupe watakwajuka. Watumishi wa nguo wa Misri watapondwa
Misemo hii miwili ina maana moja. Ikibidi, sababu ya wao kufadhaika inaweza kuwekwa wazi. "Watengeneza kitani wa Misri wataaibishwa kwa sababu hakuna kitani"

Watumishi katika kitani kilichochanwa
"Wale ambao wanafanya kazi na kitani iliyochanwa"

kitani kilichochanwa
Kitani ni mmea ambao huota katika Mto Nile. Watu kuchana utembo wake ili kuzigawanyisha, na kuzitumia kutengeneza uzi kwa ajili ya nguo ya kitani.

watakwajuka
"wataaibika"

Watumishi wa nguo
"Watu wa Misri ambao hutengeneza nguo"

watapondwa
Kupondwa inawakilisha hali ya kukata tamaa. "atavunjika moyo"

wanaofanya kazi ya kuajiriwa
"wanaofanya kazi kwa malipo"

generated on Tue Oct 24 10:45:40 2023

watahuzunika ndani mwao
"watajisikia huzuni sana"

Isaiah 19:11

Wakuu wa Soani ni wapumbavu kabisa. Ushauri wa washauri wenye hekima kabisa wa Farao umekuwa hauna maana
Misemo hii miwili ina maana moja. Aidha wakuu wa Soani ndio washauri wenye hekima kabisa au Farao, au kuna kundi lingine la watu ambalo pia linaonyeshwa kuwa pumbavu.

Soani
Huu ni mji katika Misri ya kaskazini.

Unawezaje kusema kwa Farao ... wafalme?
Isaya anatumia swali kukejeli wale walio Misri wanaodai kuwa na hekima. "Mnasema kwa upumbavu kwa Farao ... wafalme"

Wako wapi basi wanaume wenu wenye hekima?
Isaya anatumia swali kukejeli wanaume wenye hekima. Neno "wenu" ina maana ya Farao. "Hauna wanaume wowote wenye hekima" au "Wanaume wako wenye hekima ni wapumbavu"

Waache wakuambie na kufanya kujulikana kile Yahwe wa majeshi anapanga kuhusu Misri.
isaya anadokeza ya kwamba wanamume wenye hekima wanatakiwa kuweza kuelewa mipango ya Mungu, lakini Isaya haamini kiukweli kuwa wana hekima. "kama walikuwa na hekima kweli, wangeweza kukuambia kile Yahwe wa majeshi anavyopanga kuhusu Misri"

Isaiah 19:13

wamefanya Misri ipotoke, ambayo ni jiwe la pembeni la makabila yake
Wakuu wa Soani na Nofu wanazungumziwa kana kwamba wao ni jiwe la pembeni la majengo kwa sababu wao ni sehemu muhimu katika jamii. "viongozi wamefanya Misri kupotoka"

wakuu wa Soani
Soani ni mji kaskazini mwa Misri.

Nofu
Huu ni mji katika sehemu ya kaskazini ya Misri.

wamefanya Misri ipotoke
Neno "Misri" linawakilisha watu wa Misri. Kupotoka kunawakilisha kufanya kilicho kibaya. "kufanya watu wa Misri kupotoka" au "kufanya watu wa Misri kufanya kilicho kibaya"

Yahwe amechanganya roho ya upotoshaji miongoni mwake
Isaya anazungumzia hukumu ya Yahwe kana kwamba Misri ilikuwa kikapu cha divai. Anazungumzia Yahwe kusababisha mawazo ya viongozi kupotoshwa kana kwamba mawazo yao yaliyopotoka yalikuwa kimiminiko ambacho Yahwe alichanganya kwa divai. "Yahwe amewahukumu kwa mawazo yao yaliyopotoka" au "Yahwe amewahukumu Misri kwa kupotosha mawazo ya viongozi wao, kama vinywaji vinavyolewesha huchanganya mawazo ya watu"

upotoshaji
"upotovu" au "mchafuko"

miongoni mwake
Hapa "mwake" ina maana ya Misri. Mataifa mara kwa mara huzungumziwa kana kwmaba ilikuwa wanawake. "ndani ya Misri"

wameiongoza Misri kupotea
Hapa "wameiongoza" ina maana ya viongozi wanaoelezwa katika mistari iliyopita. Neno "Misri" inawakilisha watu wa Misri. "wakuu wamewaongoza watu wa Misri kupotoka"

wameiongoza Misri kupotea
Kuongoza watu kupotoka inawakilisha kuwashawi kufanya kilicho kibaya.

kama mlevi anayepepesuka katika matapishi yake
Isaya anazungumzia watu wa Misri kufanya kilicho kibaya kana kwamba walifanywa kuzurura kama mtu mlevi.

kama kichwa au mkia
"Kichwa" ni sehemu ya mnyama au mtu anayopenda awe, inawakilisha kiongozi. "Mkia" ni kinyume na inawakilisha watu wanaofuata. "kama kiongozi au mfuasi"

tawi la mnazi au tete
"tawi la mnazi" huota juu ya mti na linawakilisha watu ambao ni tajiri na muhimu. "Tete" huota katika maji mafupi na inawakilisha watu ambao ni maskini na wasio na umuhimu. "kama wao ni muhimu au sio muhimu" au "kama ni tajiri au maskini"

Isaiah 19:16

Wamisri watakuwa kama wanawake
Hii inasisitiza ya kwamba watu wa Misri wataogopa na kutojiweza Mungu anapowaadhibu.

kwa sababu ya mkono wa Yahwe wa majeshi usiosifiwa
Hapa "mkono" una maana ya nguvu ya Mungu, na kuinua mkono dhidi yao inawakilisha kuwaadhibu wao. "kwa sababu Yahwe wa majeshi ameinua mkono wake wa nguvu kuwaadhibu"

nchi ya Yuda itakuwa sababu ya kupepesuka kwa Misri
"nchi ya Yuda" na "Misri" ina maana ya watu katika maeneo hayo. Wamisri watapepesuka kwa sababu wanaogopa. "Watu wa Yuda watasababisha Wamisri kupepesuka" au "Watu wa Yuda watasababisha Wamisri kuogopa sana"

generated on Tue Oct 24 10:45:40 2023

Wakati wowote mtu yeyote anawakumbusha juu yake, wataogopa
Hapa, "anawakumbusha" na "wataogopa" ina maana ya Wamisri na "yake" ina maana ya watu wa Yuda. "Wakati wowote mtu yeyote anawakumbusha Wamisri wa watu wa Yuda, Wamisri wataogopa"

Isaiah 19:18

kutakuwa na miji mitano katika nchi ya Misri ambayo inazungumza
Hii ina maana ya watu wa miji ile. "watu katika miji mitano ya Misri watazungumza"

lugha ya Kaanani
Hii ina maana ya Kiebrania, lugha ya watu wa Mungu wanaoishi katika nchi ya Kanaani. "lugha ya watu wa Kanaani"

kutoa kiapo cha utii
"ahidi kuwa mwaminifu"

Moja ya miji hii itaitwa
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wataziita moja ya miji hii"

itaitwa Mji wa Jua
Haipo wazi kama neno la Kiebrania linalotafsiriwa "Jua" hapa lina maana ya "jua" au "uharibifu". Haipo wazi ni nini jina linasema juu ya mji. "mji unoitwa 'Mji wa Jua'" au "mji unaoitwa "Mji wa Uharibifu"

Isaiah 19:19

jiwe la nguzo katika mpaka wa Yahwe
Msemo "mpaka" ina maana ya mpaka wa Misri. "jiwe la nguzo kwa Yahwe katika mpaka wa Misri"

itakuwa kama ishara na shahidi kwa Yahwe wa majeshi katika nchi ya Misri
Nomino dhahania "ishara" na "shahidi" inaweza kuelezwa kwa vitenzi "onyesha" na kuthibitisha. "Dhabahu itaonyesha na kuthibitisha ya kwamba Yahwe wa majeshi yupo katika nchi ya Misri"

kwa Yahwe wa majeshi katika nchi ya Misri
Yahwe kuwa katika nchi ya Misri inawakilsiha watu wa Misri kumuabudu yeye. "ya kwamba watu katika nchi ya Misri humwabudu Yahwe wa majeshi"

Watakapomlilia
"Wamisri watakapolia"

kwa sababu ya wakandamizaji
"kwa sababu watu wanatendea kwa ukatili" au "kwa sababu wengine wanasababisha wao wateseke"

atawatumia mkombozi na mtetezi
"Yahwe atamtuma mtu kuwaokoa na kuwatetea Wamisri"

atawaokoa
Nani ambaye Yahwe atatetea kwao inaweza kuwekwa wazi. "Yahwe atawaokoa Wamisri kutoka kwa wakandamizaji wao"

Isaiah 19:21

Yahwe atajulikana kwa Misri
Hapa "Misri" ina maana ya watu wa Misri. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawafanya watu wa Misri kumjua"

watamtambua Yahwe
"watapokea ukweli juu ya Yahwe" au "watakubaliana na ukweli juu ya Yahwe"

Watamwabudu
Kitu cha ibaada yao kinaweza kuwekwa wazi. "Watamwabudu Yahwe"

watatoa viapo kwa Yahwe na kuzitimiza
'"watatoa ahadi kwa Yahwe na kuzishika" au "'watatoa ahadi kwa Yahwe na watafanya kile walichokiahidi kufanya"

Yahwe ataiumiza Misri
Hapa, "Misri" ina maana ya watu wa Misri. "Yahwe ataumiza watu wa Misri"

umiza
"kupiga" au "kuadhibu"

kuwaumiza na kuwaponya
Neno "wao" linaeleweka katika msemo huu. "kuwaumiza wao na kuwaponya wao"

kuwaumiza na kuwaponya
Jinsi msemo huu unavyohusiana na msemo kabla yake unaweza kuwekwa wazi kwa maneno '"baada" na "pia". "na baada yake kuwaumiiza, pia atawaponya"

Isaiah 19:23

kutakuwa na barabara
Barabara ni njia kubwa ambayo watu wanaweza kusafiri

Muashuru atakuja
"Muashuru" ina maana ya mtu kutoka Ashuru lakini inawakilisha yeyote kutoka Ashuru ambaye anatoka Misri. "Waashuru atakuja"

na Mmisri mpaka Ashuru
Neno "atakuja" linaeleweka. "na Mmisri atakuja mpaka Ashuru"

Mmisri
Hii ina maana ya mtu kutoka Misri, lakini inawakilisha yeyote kutoka Misri ambaye anakuja Ashuru. "Wamisri"

generated on Tue Oct 24 10:45:40 2023

Mmisri ataabudu pamoja na Waashuru
Kitu cha ibaada yao kinaweza kuwekwa wazi. . "Wamisri na Waashuru watamwabudu Yahwe"

Isaiah 19:24

Israeli atakuwa wa tatu pamoja na Misri na Ashuru
Majina ya mataifa matatu yanawakiliisha watu wa mataifa hayo. "Waisraeli watakuwa wa tatu pamoja na Wamisri na Waashuru"

atakuwa wa tatu pamoja na
Maana zaweza kuwa 1) "kujiunga pamoja na" au 2) "kuwa na baraka ya tatu pamoja na" au 3) "'kuwa sawa na"

Misri na ibarikiwe, watu wangu; Ashuru, kazi ya mikono yangu; na Israeli, urithi wangu
Majina ya mataifa matatu yana maana ya watu wa mataifa yale. Hii inaweza kuelezwa katika hali ya kutenda. "Nimekubariki, watu wa Misri, kwa sababu wewe ni mtu wangu; na nimekubariki, watu wa Ashuru, kwa sababu nimekuumba; na nimekubariki, watu wa Israeli, kwa sababu ninakumiliki kwa usalama"

kazi ya mikono yangu
Hapa "mikono" ina maana ya nguvu ya Mungu na matendo.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Katika mwaka ambao Tartani alipofika kwa Ashdodi, alipotumwa na Sarjoni mfalme wa Asiria, nae akapigana na Ashdodd na akachukua. **2** Mda huo Yahwe alizungumza na Isaya mwana wa Amozi, ''Nenda ukaondoe nguo za magunia katika kiuno chako, na ondoeni viatu vyenu kwenye miguu.'' Alifanya hivyo, tembeeni uchi na miguu wazi. **3** Yahwe asema, ''Kama ilivyokuwa kwa mtumishi wangu Isaya alivyotembea uchi na pasipo kuvaa viatu kwa miaka mitatu, ni ishara na dalili kuhusu Misri na kuhusu Ethiopia--- **4** katika njia hii mfalme wa Asiria atawaongoza mateka wa Misri, na walioko uhamishoni Ethiopia, watoto kwa wazee, waliouchi na wasio na viatu, na ambao hawajajisitiri kuiweka Misri katika aibu. **5** Watafadhaika na kuona aibu, kwa sababu ya Ethiopia ni matumaini yao na Misri ni utukufu wao. **6** Wenyeji wa pwani hiiwatasema siku hiyo, 'Kweli, hichi ndicho chanzo chetu cha matumaini, tulipokimbilia kuhitaji msaada kutoka kwa mfalme wa Asiria, je ni kwa jisi gani tunaweza kupona?''

Isaiah 20:1

jemadari yule
Jina la kamanda mkuu wa majeshi ya Ashuru

Sargoni
jina la mfalme wa Ashuru

alipigana dhidi ya Ashdodi na kuuchukua
Ashdodi ina maana ya jeshi la Ashdodi. "alipigana dhidi ya jeshi la Ashdodi na kulishinda"

kutembea uchi na peku
"kutembea tembea bila nguo na bila ndara". Hapa neno "uchi" huenda ina maana ya kuvaa nguo zake za ndani pekee.

Isaiah 20:3

na ishara
"na tahadhari"

kuhusu Misri na kuhusu Kushi
Majina ya sehemu yana maana ya watu wake. "kuhusu watu wa Misri na watu wa Kushi"

mfalme wa Ashuru atawaongoza mbali mateka
Mfalme huamrisha jeshi lake kufanya kazi hii. "mfalme wa Ashuru atalifanya jeshi lake kuwaongoza mbali mateka"

atawaongoza mbali mateka wa Misri, na walio hamishwa wa Kushi
Inaweza kuwekwa wazi ya kwamba watashambulia kwanza na kukamata watu. "watashambulia Misri na Kushi na kukamata watu wake na kuwaongoza mbali"

kwa aibu ya Misri
Misri ina maana ya watu wa Misri. "ambayo italeta aibu juu ya watu wa Misri"

Isaiah 20:5

watafadhaishwa na kuaibika
"kuogopa na kupata aibu"

kwa sababu ya Kushi tumaini lao na ya Misri utukufu wao
Tumaini na utukufu ina maana ya imani yao katika nguvu ya jeshi ya nchi hizi. "kwa sababu waliamini katika nguvu ya majeshi ya Kushi na Misri"

wakazi wa pwani hizi
watu ambao waliishi katika nchi zinazopakana na Bahari ya Mediteranea

ambapo tulikimbilia kwa ajili ya msaada kukombolewa
Hii inaweza kuelezwa katika hali ya kutenda. "ambapo tuliporokea ili kwamba waweze kutukomboa"

na sasa, tutatorokaje?
Mwandishi anatumia swali hili kusisitiza jinsi hali yao ilivyokosa tumaini. "Sasa hakuna njia kwa ajili yetu kutoroka!"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Tamko kuhusu jangwa pembezoni mwa bahari. Kama dhuruba yenye upepo inayotokea kupita Negevi kuelekea jangwani, kutoka kwenye aridhi ya kutisha. **2** Nimepewa maono ya kusikitisha: Wasaliti wamepanga hila, na waharibifu kuharibu. Nenda juu na uvamie, Elamu; zingira Media; Mimi nitasimamisha maumivu yao yote. **3** Hivyo basi simba wangu wamejawa na maumivu; ni kama mwanamke anayejifungua kwa uchungu yamenipata mimi; Nimeina chini kwa kile nilichokisikia; nimesumbuliwa kwa kile nilichokiona. **4** Moyo wangu unajinga, nimetitishika kwa hofu. Mapema jioni, mda wangu mzuri kwa siku, imeniletea hofu. **5** Wameandaa meza, wametawanya vitambaa, na wanakula na kunjwa; tokea, mkuu, pakeni ngao yenu kwa mafuta. **6** Hiili ndilo Bwana aliloniambia, ''Nenda, baada ya mlinzi; lazima atoe taarifa kwa kile atakacho kiona. **7** Kama ataona gari, jozi ya farasi, farasi juu ya punda na farasi juu ya ngamia, hivyo basi anatakiwa kuwa makini na kuwa macho.'' **8** Mlinzi analia nje, ''Bwana, ninasimama juu ya mnara siku zote, kila siku, na kwa nguzo yangu nitasimama usiku wote.'' **9** Tazama gari linakuja na wakiwa wawili wawili. anaita, ''Babeli umeanguka, umeanguka, na sanamu za kuchonga za miungu yao zimevunjika chini.'' **10** Watu wangu niliwapururu na kuwapepeta, watoto niliyewatoa kwenye sakafu yangu mwenyeweNilichokisikia kutoka kwa Yahwe wa majeshi, Mungu wa Israeli, Nimekutangazia wewe. **11** Tamko kuhusu Duma. Mtu mmoja amenita mimi kutoka Seiri, ''Mlinzi, ni kitu gani kilichobakizwa usiku? **12** Mlinzi akasema, ''Asubuhi itafika na vilevile usiku. Ikiwa unataka kuuliza basi uliza; na urudi tena.'' **13** Tamko kuhusu Arabia. Katika jangwa la Arabia mmeutumia usiku, enyi misafara ya Dedanite. **14** Leteni maji kwa wenye kiu; wenyeji wa nchi ya Tema, waoneni watuhumiwa kwa mikate. **15** Maana wameukimbia upanga, kutoka upanga unaotolewa, kutoka kwenye upinde ulopinda, na kutokana na uzito wa vita. **16** Maana hili ndilo Bwana alichosema na mimi, ''Ndani ya mwaka mmoja, kama mtu aliyeajiriwa kwa mwaka ataona, utukufu wa Kedari utakwisha. **17** Ni baadhi ya ya wavuta upinde, mashujaa wa Kader watabakia,'' maana Bwana, Mungu wa Israeli, amesema.

Isaiah 21:1

Tamko
"Hivi ndivyo Yahwe anavyotamka" au "Huu ni ujumbe wa Yahwe"

kuhusu jangwa karibu na bahari
Hii ina maana ya watu ambao wanaishi babeli kama kuwa jangwa, ingawa Mungu bado hajapafanya kuwa jangwa. Tukio hili hakikalitatokea. "kuhusu watu wanaoishi katikanchi ambayo punde itakuwa jangwa"

Kama upepo wa dhoruba unavyofyeka katikati ya Negebu
Isaya analinganihsa jeshi ambalo litashambulia watu na dhoruba yenye upepo mkali. Watakuwa na kasi na nguvu.

kutoka nyikani
Hapa "nyikani" ina maana ya nyika ya Yuda.

kutoka katika nchi ya kutisha
Jeshi linatokana na watu ambao husababisha hofu kubwa.

maono ya kudhihikisha yameletwa kwangu
Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe alinionyesha maono ya kusumbua akili"

mwanamume mdanganyifu anafanya udanganyifu
"wale wanaodanganya watadanganya"

na mharibifu huharibu
"na wale wanaoharibu wataharibu"

Nenda juu na ushambulie, Elamu; izingire, Umedi
Katika maono yaliyopatiwa Isaya, Yahwe anazungumza kwa majeshi ya Elamu na Umedi kana kwamba walikuwa wakimsikiliza.

Nenda juu na ushambulie, Elamu; izingire, Umedi
Inaeleweka ya kwamba wanapaswa kushambulia Wababeli. "Nenda juu na ushambulie Wababeli, nyie wanajeshi wa Elamu; nendeni na muwazingire Wababeli, nyie wanajeshi wa Umedi"

Elamu ... Umedi
Hapa "Elamu" na "Umedi" inawakilisha wanajeshi kutoka maeneo haya.

Nitakomesha minung'uniko yake yote
Hapa "yake" inawakilisha watu wote ambao wanateseka kwa sababu ya Wababeli. Yahwe atasababisha kuacha kulalamika atakapotuma majeshi ya elamu na Umedi kuangamiza Wababeli.

Isaiah 21:3

viuno vyangu vimejaa maumivu
Maono haya ambayo Isaya anayaona yanasumbua yanasababisha maumivu kwake. Hapa anaelezea maumivu na mkakamao katika sehemu ya kati ya mwili wake.

generated on Tue Oct 24 10:45:40 2023

maumivu kama maumivu ya mwanamke katika uchungu vimenikamata
Isaya analinganisha maumivu yake na maumivu ya mwanamke anayezaa. Hii inasisitiza maumivu makubwa anayosikia.

nimeinama chini kwa kile nilichosikia
Hii inaweza kuelezwa kwa hali ya kutenda. "Kile nilichosikia kimenisababisha kuinama chini kwa maumivu"

nimesumbuliwa kwa kile nilichokiona
Hii inaweza kuelezwa kwa hali ya kutenda. "Kile nilichoona kimenisumbua sana"

Moyo wangu unadunda, ninatetemeka kwa hofu
"Moyo wangu unapiga haraka na ninatetemeka"

Isaiah 21:5

Wanaandaa
Hapa "wanaandaa" ina maana ya viongozi wa Babeli.

andaa meza
Hapa "meza" inawakilisha chakula ambacho watu watakula katika karamu.

inuka, wakuu
Hapa "wakuu" ina maana kwa ujumla wanamume wenye mamlaka na sio lazima wana wa wafalme.

pakeni ngao zenu kwa mafuta
Wanajeshi wangepaka mafuta juu ngao zao za ngozi ili kwamba ziweze kuwa laini na zisipasuke wakati wa vita.

Isaiah 21:6

weka mlinzi
"mwambie mlinzi asimame juu ya ukuta wa Yerusalemu"

kibandawazi, jozi ya wapanda farasi
"mwanajeshi anaendesha katika kibandawazi, jozi ya farasi ikiivuta"

Isaiah 21:8

Bwana, nasimama juu ya mnara
Hapa "Bwana" ina maana ya mtu mwenye mamlaka ambaye alimuamuru mlinzi kusimama juu ya ukuta wa Yerusalemu.

Babeli imeanguka, imeanguka
Babeli kushindwa kabisa na adui zake inazungumziwa kana kwamba Babeli imeanguka. Hapa "Babeli" ni mfano wa maneno unawakilisha watu wa Babeli. "Watu wa Babeli wameshindwa kabisa"

imeanguka, imeanguka
Neno "imeanguka" inarudiwa kusisitiza ya kwamba watu wa Babeli walishindwa kabisa na adui zao.

Isaiah 21:10

Wale niliowapukuta na kuwapembua, watoto wa sakafu yangu ya kupukuchua
Watu wa Israeli kuteseka kwa sababu ya Wababeli inazungumziwa kana kwamba watu walikuwa nafaka ambayo ilipukukutwa na kupembuliwa.

niliowapukuta
neno "yangu" ina maana ya Isaya.

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

Isaiah 21:11

Tamko
"Hivi ndivyo Yahwe anavyotamka" au "Huu ni ujumbe kutoka kwa Yahwe"

kuhusu Duma
Hili ni jina lingine kwa ajili ya Edomu. Hapa "Duma" inawakilisha watu wanaoishi kule. "kuhusu watu wa Duma" au "kuhusu watu wa Edomu"

Mtu ananiita kwangu
Hapa "ananiita" ina maana ya Isaya.

Seiri
Hili ni jina la milima ya magharibi mwa Edomu.

Mlinzi, nini kimebaki usiku? Mlinzi, nini kimebaki usiku?
Hii inarudiwa kusisitiza ya kwamba mtu yule anayeuliza swali ana wasiwasi na woga.

kama unataka kuuliza, basi uliza; na urudi tena
"Niulize sasa kile unachotaka kujua, lakini pia uje baadaye uniulize tena"

Isaiah 21:13

Tamko
"Hivi ndivyo Yahwe anavyotamka" au "Huu ni ujumbe kutoka kwa Yahwe"

kuhusu Arabuni
Arabuni ina maana ya idadi ya watu wa Arabuni. "kuhusu watu wa Arabuni"

Katika nyika ya Arabuni
Arabuni haina msitu. "mbali kutoka na barabara ya Arabuni" au "Nje katika vichaka vya Arabuni"

misafara
kikundi cha watu wanaosafiri pamoja

Wadedani
Hili ni kundi la watu ambao wanaishi Arabuni.

generated on Tue Oct 24 10:45:40 2023

nchi ya Tema
Hili ni jina la mji Arabuni.

wakimbizi
Mkimbizi ni mtu ambaye hukimbia mbali ili adui wake asimkamate.

kwa mkate
Hapa "mkate" inawakilisha chakula kwa ujumla.

kutoka kwa upanga, kutoka kwa upanga uliotolewa, kutoka kwa upinde uliopindwa
Hapa "upanga" na "upinde" unawakilisha wanajeshi wanaoshambulia wakazi wa Tema. "kutoka kwa adui zao ambao huwashambulia kwa upanga na upinde"

kutoka kwa uzito wa vita
Hofu kuu na mateso ambayo inapitiwa wakati wa vita inazungumziwa kana kwamba vita ilikuwa uzito mkubwa juu ya watu. "kutoka na vitisho vya vita"

Isaiah 21:16

kama mwajiriwa alivyoajiriwa kwa mwaka atakavyoona
"kama mwajiri aliyeajiriwa atakavyohesabu siku za mwaka". Mtumishi aliyeajiriwa ni mwangalifu kuhesabu siku ili kwamba afanye kazi kwa muda husika anaolipwa kufanya. Hii ina maana Kedari itashindwa ndani ya mwaka mmoja kamili.

wa Kedari
Hili ni eneo kule Uarabuni. Kedari inawakilisha idadi ya watu wa Kedari. "ya watu wa Kedari"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Tamko kuhusu bonde la maono: **2** Mji wenye kelele, mji umejaa maovu; wafu hawajauwawa kwa upanga, na hawakuuwawa kwenye vita. **3** Viongozi wenu wamekimbia pamoja, lakini wamekamatwa pasipo na upinde, wote kwa pamoja wamekamatwa na wamekamatwa pamoja; walikimbia kutoka mbali. **4** Hivyo basi, Msiniangalie mimi, nitalia kwa uchungu; msijaribu kunifariji kuhusiana na kuharibika kwa binti ya watu wangu. **5** Maana kuna siku za ghasia, akanyagaye chini, na fujo za Bwana, Yahwe wa majeshi, katika bonge la maono, kuanguka chini kwa ukuta, na watu wanalia juu ya milima. **6** Elamu chukua podo juu, na gari la watu na farasi, na kirghizameweka ngao wazi. **7** Siku hiyo ambapo mabonde ulioyachagua yatajaa magari, na farasi watachukua nafasi zao katika lango. **8** Atauodoa mbali ulinzi wa Yuda; na utaona siku hiyo utaona silaha katika jumba la msitu. **9** Umeona matawi ya mji wa Daudi, jinsi mlivyowengi, na kukusanya maji katika birika la chini. **10** Umehesabu nyumba za Yerusalemu, na umerarua nyumba chini kuuimarish ukuta. **11** Na umefanya hifadhi katika ya kuta mbili maana maji ya birika la zamani. Maana haukuwahusisha walioujenga mji, walioupanga mji kutoka zamani. **12** Bwana, Yahwe wa majeshi amewaita siku hiyo watu waje kuomboleza na kulia, wanyoe vichwa vyao na kuvaa nguo za magunia. **13** Lakini angalia, badala yake sherehe na furaha, kuuwa ng'ombe na kuchinga kondoo, njooni tule na kunjwa mvinjo maana kesho tutakufa. **14** Hili limebanika kwenye masikio yangu na Yahwe wa majeshi: Hakika maovu haya hayatasamehewa, hata utakapokufa, ''Amesema Bwana wa majeshi. **15** Bwana, Yahwe wa majeshi, asema hivi, ''Nenda kwa huyu kiongozi, kwa Shebana, aliye juu ya nyumba, na umwambie, **16** Ni nina aliyekuruhusu kuchimba kaburi lako mwenyewe, kukata juu ya kaburi na juu ya urefu katika mahali pa kupunzikia ndani mwamba?'' **17** Yahwe anakaribia kukutupa chini; mtu mwenye nguvu, anakaribia kukutupa chini; atakuzongazonga. **18** Atahakikisha anatuzungusha zungusha, na kutupa msukosuko kama mpira kwenye nchi kubwa. Pale utakapokufa, na pale gari lako tukufu litakapo kuwa; utakuwa aibu ya nyumba ya bwana wako! **19** ''Nami nitakuondoa katika ofisi yako na katika kituo chako. Na utavutwa chini. **20** Na itakuwa hivi kuhusu siku hiyo nitamchukua Eliakimu mtoto wa Hilkia mtumishi wangu. **21** Nitamvisha yeye kwa kanzu yenu na kumvika mkanda wenu, na nitahamisha mamlaka yenu kwenye mikono yake. Atakuwa baba wa wenyeji wa Yerusalemu na katika nyumba ya Yuda. **22** Nitaziweka funguo za nyumba ya Daudi kwenye mabega yake; Atafungua, na hakuna atakayefunga; na atafunga na hakuna atakayefungua. **23** Nami nitamuimarisha yeye, kigingi katika mahali salama, na atakuwa kiti cha utukufu katika nyumba ya baba yake. **24** Nao wataangukia juu yake utukufu wote wa baba nyumba ya baba yake, watoto wake na uzao wake na kila chombo kidogo kutoka vikombe mpaka majagi yote. **25** Siku hiyo- hili ndilo tamko la Yahwe wa majeshi- kigingi kilichowekwa katika mazingira imara kitatoa njia, utavunjika, na kuanguka, na uzito ulionao utaondoleawa- maana Yahwe amesema.

Isaiah 22:1

Tamko
"Hivi ndivyo Yahwe anachotamka" au "Huu ni ujumbe wa Yahwe"

juu ya bondo la maono
Hapa "Bonde" ina maana ya wale ambao wanaishi katika bonde, yaani, Yerusalemu. "juu ya wale ambao wanaishi katika Bonde la Maono" au "kuhusu wale ambao wanaishi Yerusalemu"

Ni sababu ipi ambayo wote mmekwenda juu ya dari za nyumba
Isaya anatumia swali kukaripia watu wa Yua. "'Hautakiwi kwend na kusimama juu ya dari za nyumba"

mji uliojaa shangwe
"mji uliojaa watu wanaoshangilia"

Wafu wako hawakuawa kwa upanga
Hii inaweza kuelezwa katika hali ya kutenda. "Wanajeshi maadui hawakuwaua watu wako"

kwa upanga
Hapa "upanga" inawakilisha wanajeshi ambao hupigana vitani.

Isaiah 22:3

lakini walikamatwa bila upinde
Hii inaweza kuelezwa katika hali ya kutenda. "lakini adui aliwakamata watawala wako ambao hata hawakuwa wakibeba upinde"

wote walikamatwa na kushikwa pamoja
Hii inaweza kuelezwa katika hali ya kutenda. "adui aliwakamata na kuwashika wote pamoja"

Kwa hiyo nikasema
Hapa "Mimi" ina maana ya Isaya

generated on Tue Oct 24 10:45:40 2023

wa binti wa watu wangu
Hapa "binti" inawakilisha watu na inaweza kudokeza hisia za Isaya za upendo kwa ajili yao. "'wa watu wangu ambao nampenda" au "wa watu wangu"

Isaiah 22:5

Kwa maana kuna siku
Hapa "siku" ina maana ya kipindii kirefu cha muda. "Kwa maana kutakuwa na muda"

ya ghasia, kukanyagwa chini, na kuchanganyikiwa kwa ajili ya Bwana, Yahwe wa majeshi
"pale Yahwe wa majeshi atasababisha hofu kubwa, kukanyagwa chini, na kuchanganyikiwa

kukanyagwa chini
Maana zaweza kuwa 1) hii ina maana ya wanajeshi wakitembea au 2) watu kwa ujumla wanakimbia kwa hofu kubwa na kutokuwa na uhakika wapi pa kwenda.

katika Bonde la Maono
Hapa "Bonde" ina maana ya wale ambao wanaishi katika bonde, yaani, Yerusalemu. "juu ya wale ambao wanaishi katika Bonde la Maono" au "kuhusu wale ambao wanaishi Yerusalemu"

watu kulia katika milima
Maana zaweza kuwa 1) "watu katika milima watasikia sauti zao" au 2) "milio ya watu inasikika katika milima"

Elamu anabeba podo
Podo ni mfuko wa kubeba mishale na inawakilisha silaha za mpiga mshale. "Wanajeshi wa Elamu huchukua upinde zao na mishale"

Kiri anaweka wazi ngao
Hapa "Kiri" inawakilisha wanajeshi. "wanajeshi wa Kiri watabeba ngao zao nje ya makasha yao"

Kiri
Kiri ni mji wa Media.

mabonde yako mazuri
Hapa "yako" ina maana ya watu wa Yerusalemu. Isaya hajijumlishi mwenyewe kama mmoja wa watu wa Yerusalemu. "mabonde yetu mazuri"

Isaiah 22:8

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo jeshi litashambulia watu wa Yerusalemu. Vitenzi vya wakati uliopita vinaweza kutafsiriwa kwa vitenzi vya wakati unaokuja.

Aliondoa ulinzi wa Yuda
Nomino dhahania "ulinzi" inaweza kuwekwa kama kitenzi. "Yahwe atachukua kila kitu ambacho kiliwalinda watu wa Yuda"

ukaangalia katika siku hiyo kwa ajili ya silaha
Hapa msemo "kuangalia" ina maana ya kuamini katika jambo. "ili kujilinda utachukua silaha"

Kasri ya Msitu
Hii ilikuwa sehemu ya hekalu Yerusalemu ambapo walihifadhi silaha zao.

ulikusanya maji ya dimbwi la chini
Watu watahifadhi maji ili kwamba waweze kuwa na maji ya kunywa ya kutosha huku adui zao wakizunguka mji.

Isaiah 22:10

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo jeshi litashambulia watu wa Yerusalemu.

Ulihesabu nyumba
Hapa "hesabu" ina maana ya walikagua nyumba kutafuta nyezno kuwasaidia kujenga tena ukuta wa mji.

Ulitengeneza bwawa
"Ulitengeza sehemu ya kuhifadhi"

katikati ya kuta mbili
Haipo wazi Isaya alikuwa akimaanisha nini kwa kuta mbili. Cha msingi ni kwamba walijenga bwawa katikati ya kuta za mji.

anayetengeza mji
Hii ina maana ya Yahwe.

Isaiah 22:12

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

kwa vichwa vilivyonyoa
Hii ilikwa ishara ya maombolezo na kutubu.

na tule na kunywa, kwa maana kesho tutakufa
Hapa "kula na kunywa" inawakilisha kuwa na sherehe na kuendekeza kula chakula na divai. "bora tupate starehe sasa kwa kula na kunywa vyote tunavyotaka, kwa maana tutakufa hivi punde"

Hii ilifunuliiwa masikioni mwangu na Yahwe wa majeshi
Hapa "masikio" inawakilisha Isaya kama kamili. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe wa majeshi alifunua hili kwangu"

Hakika udhalimu huu hautasamehewa, hata utakapokufa
Hii inaweza kuelezwa katika hali ya kutenda. "Hakika sitakusamehe kwa ajili ya vitu hivi vya dhambi ulivyofanya, hata utakapokufa"

generated on Tue Oct 24 10:45:40 2023

hata utakapokufa
Maana zaweza kuwa 1) Yahwe hatawasamehe, hata baada yao kufa au 2) Yahwe hatawasamehe mpaka wafe.

Isaiah 22:15

Shebna
Hili ni jina la msimamizi wa kasri ya mfalme huko Yerusalemu.

ambaye yupo juu ya nyumba
Hapa "nyumba" inawakilisha wale walio katika kasri ya mfalme. "ni nani aliye msimamizi wa wale ambao wanafanya kazi katika kasri"

Unafanya nini hapa na nani amekupa ruhusa ... katika mwamba?
Yahwe anatumia swalii hili kumkaripia Shebna. "Hauna haki ... katika mwamba!"

kukata kaburi ... kuchonga kaburi ... kuchonga sehemu ya kupumzika
Misemo hii mitatu yote ina maana ya kutengeneza kaburi la kuzika.

juu ya marefu
Watu muhimu zaidi wa Israel walikuwa na makaburi katika sehemu za juu.

Isaiah 22:17

Taarifa ya Jumla
Isaya anaendelea kuzungumza ujumbe wa Mungu kwa Shebna.

Hakika atakuzungushazungusha, na kukurusha kama mpira kwa nchi kubwa mno
Wanajeshi maadui kuja na kumchukua Shebna kama mateka kwa nchi ya kigeni inazungumziwa kana kwamba Yahwe alikuwa akimrusha kama mpira katika nch nyingine.

utakuwa aibu ya nyumba ya bwana wako
Hapa "nyumba" inawakilisha watu ambao wanafanya kazi katiika kasri ya mfalme. "utasababisha aibu kwa wale wote walio ndani ya kasri ya bwana wako"

Nitakusukuma kutoka katika ofisi yako na kutoka katika kituo chako. Utavutwa chini
Yahwe kusababisha Shebna kutofanya kazi tena katika kasri ya mfalme inazungumzwa kana kwamba Yahwe atamtupa katika ardhi.

Utavutwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "Nitakuleta chini kutoka katika nafasi yako ya juu"

Isaiah 22:20

Taarifa ya Jumla
Isaya anaendelea kuzungumza ujumbe wa Mungu kwa Shebna.

Itakuja kuwa katika siku hiyo
Hapa "siku" inawakilisha kipindi kwa ujumla. "'Itatokea katika kipindi hicho"

Eliakimu ... Hilkia
Haya ni majina ya wanamume.

Nitamvisha kwa gwanda lako na kumwekea juu yake mshipi wako
Yahwe kusababisha Eliakimu kuchukua nafasi ya Shebna katika kasri ya mfalme inazungumziwa kana kwamba Yahwe atamvisha Eliakimu katika nguo za Shebna ambazo zinawakilisha mamlaka yake katika kasri ya mfalme.

gwanda lako ... mshipi wako
Hapa gwanda na mshipi inawakilisha mamlaka katika kasri ya mfalme.

mshipi
Hii ni kipande cha nguo ambacho watu huvaa kuzunguka kiuno au kupita kifuani.

katika mkono wake
Hapa "mkono" unawakilisha nguvu na utawala. "kwake"

Atakuwa baba
Eliakimu kutunza na kulinda watu wa Yuda inazungumziwa kana kwamba angekuwa baba yao. "Atakuwa kama baba"

katika nyumba ya Yuda
Hapa "nyumba" inawakilisha watu. "kwa watu wa Yuda"

Nitaweka ufunguo wa nyumba ya Daudi juu ya bega lake ... hakuna atakayefungua
Hapa "ufunguo" inawakilisha mamlaka. Hii inazungumzia Eliakimu kuwa na mamlaka ambayo hakuna mtu awezaye kumzuia kana kwamba alikuwa na ufunguo wa kasri na hakuna mtu mwingine awezaye kufunga au kufungua mlango. "Nitamweka kuwa msimamizi wa wale ambao hufanya kazi katika kasri ya mfalme, na anapofanya maamuzi hakuna atakayeweza kumpinga"

Isaiah 22:23

Taarifa ya Jumla
Yahwe anaendelea kufafanua Eliakimu, ambaye atachukua nafasi ya Shebna katika kasri ya mfalme.

Nitamkaza, kigingi katika sehemu salama
Yahwe kusababisha mamlaka ya Eliakimu kuwa na nguvu na salama katika kasri ya mfalme inazungumziwa kana kwamba Eliakimu alikuwa

generated on Tue Oct 24 10:45:40 2023

kigingi na Yahwe atamweka kwa uthabiti katika kuta wa kasri.

atakuja kuwa kiti cha utukufu kwa ajili ya nyumba ya baba yake
Hapa "kiti cha utukufu" inawakilisha sehemu ya heshima. "Eliakimu ataleta heshima kwa familia yake"

nyumba ya baba yake
Hapa "nyumba" inawakilisha familia. "familia ya baba yake" au "familia yake"

Watamng'ang'ania yeye utukufu wote wa nyumba ya baba yake
Yahwe kusababisha familia nzima ya Eliakimu kuheshimiwa kwa sababu ya Eliakimu inazungumziwa kana kwamba Eliakimu alikuwa kigingi katika ukuta na familia yake ilikuwa kitu ambacho kinaning'inia juu ya kigingi. "Watatoa heshima kwa familia yake yote kwa sababu yake"

kila chombo kidogo kutoka katika vikombe kwa majagi yote
Hii inaendeleza kuzungumza juu ya Eliakimu kama kigingi. Mtoto wake atakuwa kama vikombe ambavyo vitaning'inia juu ya kigingi. Hii ina maana vizazi vyake vitaheshimika kwa sababu yake.

vikombe kwa majagi yote
Kikombe ni chombo kidogo ambacho kinashikilia maji. Jagi ni chombo kikubwa ambacho kinashikilia maji.

Isaiah 22:25

Taarifa ya Jumla
Hii inaendeleza picha kutoka katika mistari ya nyuma.

Katika siku hiyo
Hapa "siku" inawakilisha kipindi kwa ujumla. "Katika kipindi hicho"

tamko la Yahwe wa majeshi
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" ielezwe kama kitenzi "tamka" au "sema kwa dhati". "hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo kile Yahwe wa majeshi alivyosema kwa dhati"

kigingi kuzamishwa katika sehemu imara ... utakatwa
Yahwe kusababisha Shebna kupoteza mamlaka yake katika kasri ya mfalme inazungumziwa kana kwamba Shebna ilikuwa kigingi katika ukuta ambacho hupasuka na kuanguka ardhini. Hii inasisitiza ya kwamba Shebna alifikiri mamlaka yake yalikuwa salama lakini Mungu atamwondoa.

uzito ambao ulikuwa juu yake utakatwa
Hapa "uzito" inawakilisha nguvu ya Shebna na mamlaka. Inazungumzia kana kwamba ilikuwa kitu kinachoning'inia juu ya kigingi ambacho kinachowakilisha Shebna. Yahwe kusababisha Shebna kupoteza nguvu yake na mamlaka inazungumziwa kana kwamba mtu alikuwa akikata kitu ambacho kilikuwa kinaning'inia juu ya kigingi.

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Tamko kuhusu Tiro, Ombolezeni, enyi kondoo wa Tarishishi; **2** maana hakuna nyumba wala bandari;
kutoka katika nchi ya Kyprusi wamefunuliwa hilo. **3** Na juu ya maji mengi ni nafaka za shiho, mazao ya
Nile, na uzalishaji wao; mlikuwa wafanya biashara wa kimataifa. **4** Kuwa na aibu, Sidoni; maana bahari
imenena, mkuu wa bahari. Amesema, ''Sijafanya kazi wala kuzaa wala kukuza vijana wadogo wala
kuwalea mabinti. **5** ''Pale taarifa ilipofika Misri, watauzunika kuhusu Tire. **6** Katiza juu ya Tarshishi; Ole
wenu, enyi wakazi wa pwani. **7** Je hili limeshawahi kuwatokea, mji wenye furaha, ambao kwa asili yake
umetoka katika kipindi cha kale. Ambapo miguu yake imempeleka mbali kuishi kwenye maeneo ya
ugenini? **8** Ni nani aliyepanga haya dhidi ya Tire, mtoa mataji, ambao wafanyabiashara wake ni wakuu,
ambao wafanyabiashara ni watu wa kuheshimika duniani? **9** Yahwe wa majeshi amepanga kuharibu kiburi
chake na utukufu wake, na kuwahaibisha waheshimiwa wote wa dunia. **10** Lima katika shamba lako, kama
mtu alimavyo Nile, ewe binti Tarishishi. Maana hakuna tena eneo la soko huko Tite. **11** Yahwe
amenyoosha mkono wake juu ya bahari, na ametingisha falme; na amepewa amri juu ya Fonensia,
kuziharibu ngome. **12** Amesema, ''Hamtofurahia tena, binti bikira wa Sidoni uliyenyanyasika; nyanyuka,
pitia Kyprusi; lakini wala hapatakuwa na punziko.'' **13** Tazama nchi ya Wakaldayo. Hawa watu wamesitisha
kuishi pale; Waasiria wamelifanya jangwa la wanyama pori. Wameizingira minara; wameliharibu eneo lao;
wamelifanya kuwa chungu cha uharibifu. **14** Omboleza ewe kondoo wa Tarishishi; maana kimbilio lako
limeharibiwa. **15** Katika siku hiyo, Tire itasaulika kwa miaka sabini, kama siku za mfalme. Baada ya miaka
sabini kuisha huko Tire kutatokea kitu kama wimbo wa malaya. **16** Chukua kinubi, nenda zunguka mji,
mmewasahau malaya; cheza kinubi vizuri, imba nyimbo nyingi, ili uweze kukumbuka. **17** Itatokea baada
ya miaka sabini, Yahwe ataisaidia Tire, na wataanza kututafuta pesa tena kwa kufanya kazi ya umalaya,
na atafanya utumishi wake katika falme za dunia. **18** Faida yake na mapato yake yatatengwa kwa ajili ya
Yahwe. Hayatahifadhiwa wala hayatakuwa na hazina, maana faida yao watapewa wale wanoishi
mdhebauni mwa Yahwe na yatatumika kuwasambazia chakula cha kutosha na kupata mavazi yenye
viwango bora.

Isaiah 23:1

Taarifa ya Jumla
Isaya anaendelea kusema kile ambacho Mungu amehukumu dhidi ya mataifa katika 13:1-23:18

Tamko kuhusu Tiro
"Hivi ndivyo Yahwe anavyotamka kuhusu Tiro"

Lia kwa sauti kali, enyi meli za Tarshishi
Hapa "meli" inawakilisha wanamume katika meli hizo. Isaya anazungumza na wanamume katika meli za Tarshishi kana kwamba zinaweza kumsikia. "Paza sauti kwa kukata tamaa enyi wanamume katika meli za Tarshishi"

bandari
eneo la bahari ambalo lipo karibu na nchi na salama kwa ajili ya meli

kutoka katika nchi ya Kupro imefunuliwa kwao
Msemo huu unaweza kuwekwa katika hali ya kutenda. "wanamume walisikia kuhusu Tiro walipokuwa katika nchi ya Kupro"

Kaeni kimya, nyie wakazi wa pwani
Isaya anazungumza na watu wanaoishi katika pwani kana kwamba wanaweza kumsikia.

Kaeni kimya
Hii ni lahaja. Hapa ukimya una maana ya kuashiria mshtuko na mshangao. "Ushtuke"

katika pwani
"pwani" ni nchi ambayo ipo karibu an inazunguka bahari. Hapa ina maana ya watu wanaoishi Wafinisia wanaopakana na bahari ya Mediteranea.

mfanya biashara wa Sidoni, ambaye anasafiri juu ya bahari, amekujaza
Hapa "mfanya biashara" ina maana ya "wafanya biashara wengi". "wafanya biashara wa Sidoni, ambao wanasafiri juu ya bahari, wamekufanya uwe tajiri"

Juu ya maji makuu kulikuwa na nafaka ya Shihori
Shihori ilikuwa jina la bonde karibu na Mto wa Nile katika Misri lijulikanalo kwa uzalishaji wake wa nafaka. "Wanamume walisafiri juu ya bahari kuu kusafirisha nafaka kutoka Shihori ndani ya Misri"

mavuno ya Nile yalikuwa mazao yake
Nafaka ilivunwa karibu na Mto na kusafirishwa katika mto na kisha mpaka Wafinisia.

mazao yake
"mazao yake". Ilikuwa kawaida kumaanisha mto kama "yake"

generated on Tue Oct 24 10:45:40 2023

ikaja kuwa kitivo cha biashara cha mataifa
Kitivo cha biashara ni tendo la kununua na kuuza bidhaa. Hapa "mataifa" inawakilisha watu. "ulikuwa pale ambapo watu kutoka mataifa mengine walikuja kununua na kuuza bidhaa"

Isaiah 23:4

kwa maana bahari imeongea, mwenye uwezo wa bahari ... wala kukuza wanawake wachanga
Maana zaweza kuwa 1) Yahwe anaelezea mji wa Tiro kama mama ambaye huzungumza kuhusu watu wanaoishi katika mji kama watoto wake, au 2) Yahwe anafafanua Bahari ya Mediteranea kama ikizungumza. Watu wa Tiro walichukulia bahari mungu wao na baba. Katika maana mojawapo msemaji anaomboleza kwa sababu watoto wake wameangamizwa.

Isaiah 23:6

Vuka mpaka Tarshishi
"Tengeneza njia yako mpaka Tarshishi". Tarshishi ilikuwa nchi ya mbali watu wa Tiro walisafiri kufanya biashara. Itakuwa sehemu pekee ya usalama kwa wale wanaotoroka kutoka Tiro.

Je! hiki kimetokea kwako, mji wenye furaha, ambao asili yake inatoka kipindi cha zamani ... kukaa?
Yahwe anatumia swali kukejeli Tiro. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Hili hasa limetokea kwako ambaye ulikuwa umejaa furaha katika mji wa zamani wa tiro .. kukaa."

mji wenye furaha
Hapa "mji" unawakilisha watu. "watu wenye furaha ambao waliishi katika mji wa Tiro"

ambao miguu yake iliibeba mbali sana katika sehemu za kigeni kukaa
Hapa "miguu" inawakilisha mtu mzima. "ambaye alikwenda katika sehemu za mbali kuishi na kutengeneza pesa"

iliibeba mbali sana
Hapa "iliibeba" ina maana ya mji wa Tiro ambayo inawakilisha watu wa Tiro.

Isaiah 23:8

Ni nani aliyepanga hili dhidi ya Tiro ... wa dunia?
Isaya anatumia swali kukejeli Tiro. Neno "hili" lina maana ya mipango ya Mungu kuangamiza Tiro ambayo Isaya alielezea katika 23:1-7. Pia, "Tiro" ina maana ya watu wanaoishi Tiro. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Alikuwa Yahwe ambaye alipanga kuangamiza watu wa Tiro ... wa dunia"

mtoaji wa taji
Hapa "taji" ina maana ya nguvu ambayo mtu anayo kama mtawala juu ya watu. "ambaye huwapa watu nguvu ya kutawala juu ya wengine"

ambao wafanya biashara wake ni wakuu
Wafanya biashara wanalinganishwa na wakuu kusisitiza jinsi walivyo na nguvu walipokwenda katika nchi tofauti. "ambao wafanya biashara wao ni kama wakuu"

ambao wauzaji wake wanaheshimika katika dunia
Hii inaweza kuelezwa kwa hali ya kutenda. "ambao wauzaji wake watu wa dunia wanatoa heshima kubwa zaidi"

kupunguza kiburi chake na utukufu wake wote
"kutowaheshimu kwa sababu walikuwa na kiburi kwa utukufu wao wenyewe"

kiburi chake ... utukufu wake ... walioheshimiwa wa kwake
Hapa "kwake" ina maana ya mji wa Tiro ambao unawakilisha watu wanaoishi kule. "kiburi chao .. utukufu wao ... walioheshimiwa wa kwao"

Isaiah 23:10

Lima nchi yako, kama mtu alimavyo Nile, binti wa Tarshishi. Hakuna tena soko ndani ya Tiro
Maana zaweza kuwa 1) Isaya anawaambia watu wa Tarshishi kuanza kupanda mazao kwa kuwa hawawezi tena kufanya biashara na Tiro au 2) Isaya anawaambia watu wa Tarshishi ya kuwa wapo huru kutoka na utawala wa Tiro."Pita katika nchi kama mto, binti wa Tarshishi. Watu wa Tiro hawana nguvu yoyote tena"

binti wa Tarshishi
"Binti" wa mji inawakilisha watu wa mji. "watu wa Tarshishi" au "watu ambao wanaishi Tarshishi"

Yahwe amenyosha mkono wake juu ya bahari, na ametikisa falme
Yahwe kutumia nguvu yake kuongoza bahari na watu wenye falme zenye uwezo inazungumziwa kana kwamba Yahwe alinyosha mkono wake na kutikisa falme.

amenyosha mkono wake juu ya bahari
Hapa "mkono" ina maana ya nguvu na uongozi wa Mungu. "ameonyesha nguvu yake juu ya bahari"

bikira binti wa Sidoni uliyekandamizwa
Hapa "binti bikira" inawakilisha watu wa Sidoni. "watu wa Sidoni, kwa sababu watu wengine watakukandamiza"

Isaiah 23:13

Tazama nchi ya Wakaldayo
"Wakaldayo" ni jina lingine la Wababeli. "Tazama kile kinachotokea kwa nchi ya Wababeli" au "Tazama kile kinachotokea kwa Babeli"

minara ya kuzingira
Wanajeshi walijenga minara au matuta ya udongo kushambulia juu ya kuta za mji

generated on Tue Oct 24 10:45:40 2023

Lia kwa uchungu, enyi meli za Tarshishi
Hapa "meli" inawakilisha wanamume katika meli.

kwa maana kimbilio lenu limeangamizwa
Hii inaweza kuelezwa kwa hali ya kutenda. "kwa maana maadui wameangamiza kimbilio lako"

Isaiah 23:15

Katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla. "Katika kipindi hicho" au "Pale"

Tiro itasahaulika kwa miaka sabini
Kwa kuwa watu hawatakwenda tena Tiro kununua au kuuza bidhaa, itakuwa kana kwamba wamesahau kuhusu mji ule. Hii inaweza kuelezwa kwa hali ya kutenda. "kwa miaka sabini itakuwa kana kwamba watu wamesahau kuhusu Tiro"

kwa miaka sabini
"kwa miaka 70"

kama siku za mfalme
Hapa "siku" inawakilisha kipindi kirefu zaidi cha muda. Muda wa wastani ambao mfalme aliishi ulikuwa kama miaka 70. "kama miaka ya mfalme" au "ambao ni kama urefu ambao mfalme huishi"

kama katika wimbo wa kahaba ... ili kwamba uweze kukumbukwa
Hii inazungumzia kuhusu watu wa Tiro kana kwamba walikuwa kahaba. Kama vile kahaba ambaye sio maarufu tena anaweza kuimba katika mitaa kurudisha wapenzi wake wa zamani, watu wa Tiro watajaribu kutafuta watu kutoka mataifa mengine kurudi kwao kuendelea kufanya biashara ili kwamba watu wa Tiro wawe matajiri na wenye uwezo tena.

ili kwamba uweze kukumbukwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba watu wakukumbuke" au "ili kwamba watu warudi kwako"

Isaiah 23:17

Itakuja kuwa ya kwamba
Msemo huu unatumika hapa kuweka alama ya tukio muhimu ambalo litatokea.

miaka sabini
"miaka 70"

Yahwe ataisaidia Tiro
Hapa "Tiro" inawakilisha watu ambao wanaishi Tiro. "Yahwe atawasaidia watu wa Tiro"

ataanza kupata pesa tena kwa kufanya kazi ya ukahaba ... wa dunia
Isaya analinganisha watu wa Tiro na kahaba. Kama vile kahaba anavyojiuza kwa ajili ya pesa kwa mwanamume yeyote, watu wa Tiro watanunua na kuuza tena kwa falme zote."Na kama kahaba watanunua na kuuza na falme zote za duniani"

Haitatunzwa au kuwekwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Wafanya biashara hawatatunza pembeni pesa yao"

Wale wanaoishi ndani ya uwepo wa Yahwe
"Wale wanaomtii na kumtumikia Yahwe"

kwa ajili yao kula na kuwa na mavazi ya kudumu
"kwa wao kupata chakula cha kutosha kwa kula na nguo ambazo zitadumu muda mrefu"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Angalia Yahwe anakaribia kuifanya dunia kuwa utupu, kuhiharibu, kuharibu uso wake, na kuwatawanya wenyeji wake. **2** Itakuwa kama ilivyo kwa watu itakuwa hivyo hivyo kwa kuhani; na kwa watumishi na kwa bwana wake, na kwa mfanyakazi wa ndani itakuwa hivyo na kwa tajiri yake, ndivyo itakavyokuwa kwa anayeuza na anayenunua; ndivyo itakavyokwa kwa wenye kupata faida na wenye madeni, na wale wennye kupokea faida itakuwa hivyo hivyo kwa wale wenye kutoa faida. **3** Dunia itaharibiwa kabisa na kufanjwa ukiwa; maana Yahwe amenena maneno hayo. Dunia imekauka kabisa na kunyauka, **4** Dunia inazimia n kudhohofika. Watu maarufu wa duniani watapotezwa. **5** Dunia inavutwa na watu wakao ndani yake kwa sababu wamepindisha sheria, wameibadili amri na wamevunja agano la milele. **6** Hivyo basi laana inaitafuna nchi, na wenyeji wake wamekutwa na makosa. Wakaao duniani wanateketea, na watu wachache wameachwa. **7** Divai mpya imekauka, mizabibu imenyauka, na mioyo yote iliyochangamka inaugua. **8** Sauti ya furha ya kigoma inasimama, na kelele za wenye furaha zimekwisha, na furaha ya kinubi imesitishwa. **9** Hawatakunjwa mvinyo tena na kuimba, bia chungu kwa wale wanokunywa. **10** Mji uliochafuka umeangushwa chini; kila nyumba imefungwa na hakuna kitu. **11** Kuna kilio mtaani kwa sababu ya mvinyo; furaha yote imetiwa giza, furaha ya nchi imetoweka. **12** Ndani ya mji kumebaki ukiwa, na lango limebolewa kwa uharibifu. **13** Hivi ndivyo itakavyofanyika kwa dunia yote mwiongoni mwa mataifa, pale mti wa mzabibu utakapopigwa, na waokotapo zabibu baada mavuno yake kuwa tayari. **14** Watanyanyua saut zao na kupiga keleleYahwe mwenye enzi, na utapaza sauti kutoka kwenye bahari. **15** Hivyo basi mashariki mtukuze Yahwe, na katika kisiwa cha bahari tukuzeni jina la Yahwe, Mungu wa Israeli. **16** Kutoka umbali wa sehemu ya dunia tumesika nyimbo, ''Utukufu kwa watu wenye haki! Lakini nikasema, ''Nimepita mbali, Ole juu wangu! Wasaliti walshulika na wenye hila; ndio, wasaliti walishuhulika na wenye hila.'' **17** Hofu, shimo, na mtego yako juu yako, wenyeji wa dunia. **18** Amekimbia maana sauti ya hofu itaanguka kwenye shimo, na anayekuja juu katikati ya shimo atanaswa na mtego. Madirisha ya mbinguni yatafunguliwa, na misingi ya dunia itatikisika. **19** Dunia itangamizwa kabisa, dunia itapasukia mbali; dunia itatatikisika vikali. **20** Dunia itajikongoja kama mlevi na itachezacheza kurudi nyuma na mbele kama kibanda. Dhambi zao zitakuwa nzito juu yao na zitaanguka na hazitasimama tena. **21** Itakuwa siku hiyo ambayo Yahwe ataliadhibu jeshi la aliye juu mahali pa juu, na falme za dunia katika dunia. **22** Watakusanyika pamoja, wafungwa katika shimo, na watafungw gerezani; na baada ya siku nying watadhibiwa. **23** Halafu Mwenzi utatiwa aibu na jua pia litatwa aibu, maana Yahwe wa majeshi atatawala katika mlima Sayuni na Yerusalemu, kabla ya wazee wake katika utukufu.

Isaiah 24:1

kufanya dunia kuwa tupu
"kufanya dunia kuwa na ukiwa" au "kuangamiza kila kitu juu ya dunia"

Itakuja kuwa ya kwamba
Msemo huu unaweka alama kwa tukio muhimu.

kama itakavyokuwa ... ndivyo itakuwa
Kile Yahwe atakachofanya hakielezwi hapa, lakini kinaeleweka. Hiii inaonyesha ya kwamba Mungu atawafanya watu kw njai moja. "kama Yahwe anavyotawanya ... kw hiyo atatawanya"

kuhani ... mtoaji wa riba
Katika 24:2 Isaya anaorodhesha madaraja ya watu. Yanaweza kuwekwa kama nomino za wingi. "makuhani ... wale ambao hutoa riba"

mpokeaji wa riba
"yule ambaye hudaiwa fedha". Neno "riba" lina maana ya fedha ya ziada ambayo mtu anatakiwa kulipa ili aweze kukopa fedha.

mtoaji wa riba
"yule ambaye anadaiwa fedha"

Isaiah 24:3

Dunia itaharibiwa kabisa na kuvuliwa kabisa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atahariibu kabisa dunia na ataondoa kila kitu chenye thamani"

Yahwe amanena neno hili
Hapa "neno" linawakilisha kile Yahwe alichosema. "Yahwe amesema angefanya"

Dunia inakauka na kunyauka, dunia inakauka na kutokomea
Misemo hii miwili ina maana moja. "Kila kitu juu ya dunia kitakauka na kufa"

Dunia ... ulimwengu
Zote hizi zinawakilisha kila kiitu ambacho kipo juu ya dunia.

generated on Tue Oct 24 10:45:40 2023

Dunia inachafuliwa na wakazi wake
Watu kutenda dhambi na kufanya dunia kutokubalika kwa Mungu inazungumziwa kana kwamba watu walifanya dunia kuwa chafu kimwiili. Hii inaweza kuelezwa katika hali ya kutenda. "Watu wamechafua dunia"

wamevunja sheria, kukiuka amri, na kuvunja agano la milele
"hawajatii sheria na amri za Mungu, na wamevunja agano la milele la Mungu"

Isaiah 24:6

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo Mungu atahukumu dunia. Manabii mara nyingine hufafanua tukio la siku za usoni kama kitu cha nyuma au cha sasa. Hii inasisitiza tukio kufanyika kwa uhakika.

laana humeza dunia
Yahwe kulaani dunia na kuiangamiza inazungumziwa kana kwamba laana ilikuwa aidha mnyama pori ambaye anakula kabisa dunia au moto ambao huchoma kabisa dunia.

na wakazi wake wanakutwa na hatia
Hii inaweza kuelezwa katika hali ya kutenda. "na Yahwe atatamka ya kwamba watu wana hatia"

Isaiah 24:8

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo Mungu atahukumu dunia. Manabii mara nyingine hufafanua tukio la siku za usoni kama kitu cha nyuma au cha sasa. Hii inasisitiza tukio kufanyika kwa uhakika.

vigoma ... kinubi
Hivi ni vyombo vya muziki.

Isaiah 24:10

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo Mungu atahukumu dunia. Manabii mara nyingine hufafanua tukio la siku za usoni kama kitu cha nyuma au cha sasa. Hii inasisitiza tukio kufanyika kwa uhakika.

Mji wa uharibifu umevunjwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atavunja chini mji wa uharibifu"

Mji wa uharibifu
Maana zaweza kuwa 1) mji ulikuwa katika uharibifu kabla Mungu hajauvunja chini; watu hawakumtii Mungu, serikali ilikuwa imeharibika, na mji ulikuwa umejaa unywaji na sherehe, au 2) mji utakuwa katika uharibifu baada ya Mungu kuuvunja chini. Kuta na majengo ambayo hapo awali yalikuwa na nguvu na marefu sasa yapo katika uharibifu juu ya ardhi. Kwa maana zote mbili, ina maana ya miji kwa ujumla na sio mji mmoja.

kila nyumba inafungwa na kuwa tupu
Hii inaweza kuelezwa katika hali ya kutenda. "watu watafunga nyumba zo na kuziacha tupu"

kwa sababu ya mvinyo
"kwa sababu hakuna divai"

furaha yote inawekwa giza, shangwe ya nchi imepotea
Misemo hii miwili ina maana moja. "furaha yote itaondoka kutoka duniani"

shangwe ya nchi
Hapa "nchi" inawakilisha watu wa dunia.

Isaiah 24:12

Taarifa ya Jumla
Isaya anaendelea kufafanua kipindi katika siku za usoni ambapo Mungu atahukumu dunia. Manabii mara nyingine hufafanua tukio la siku za usoni kama kitu cha nyuma au cha sasa. Hii inasisitiza tukio kufanyika kwa uhakika.

Ndani ya mji kunaachwa ukiwa
Nomino dhahania "ukiwa" inaweza kuandikwa kama "tia ukiwa" au "tupu". "Mji umetiwa ukiwa" au "Mji umeachwa tupu"

Ndani ya mji
Huu sio mji mmoja lakini miji kwa ujumla.

kama pale mzeituni unapigwa, kama vile masazo ya mavuno baada ya mavuno ya zabibu kukamilika
Hii inalinganisha mataifa baada ya Yahwe kuharibu nchi kwa miti na mizabibu baada ya matunda kuchukuliwa. Hii ina maana kutakuwa na watu wachache sana waliosalia katika nchi.

Isaiah 24:14

Watainua juu sauti zao na kupiga kelele utukufu wa Yahwe
Msemo "inua juu sauti zao" ni lahaja ambayo ina maana ya kuongea kwa sauti kubwa. "Wataimba na kupiga kelele kuhusu utukufu wa Yahwe"

Wata
Hapa "wata" ina maana ya wale ambao bado wapo hai baada ya Yahwe kuharibu dunia.

na watapiga kelele kwa shangwe kutoka baharini
Hapa "bahari" ina maana ya Bahari ya Mediteranea ambayo ipo magharibi mwa Israeli. "na wale wa magharibi kuelekea bahari watapiga kelele za shangwe"

Kwa hiyo katika mashariki mtukuze Yahwe
Msemo "katika mashariki" inawakilisha watu wanaoishi mashariki mwa Israeli. Isaya anaamuru watu hawa kana kwamba walikuwa plae pamoja

generated on Tue Oct 24 10:45:40 2023

naye. Lakini, anazungumza na watu katika siku za usoni baada ya Mungu kuharibu dunia. "Kwa hiyo kila mtu kutoka nchi za mbali za mashariki watamtukuza Yahwe"

na katika visiwa vvya bahari mpatie utukufu
Isaya anawaamuru watu ambao wanaishi katika visiwa katika bahari ya Meditarenea kana kwamba walikuwa pale pamoja naye. Lakini, anazungumza kwa watu katika siku za usoni baada ya Mungu kuharibu dunia. "na kila mtu katika visiwa atatoa utukufu

kwa jina la Yahwe
Hapa "jina" inawakilisha Yahwe. "kwa Yahwe"

Isaiah 24:16

tumesikia
Hapa "tumesikia" ina maana ya Isaya na watu wa Israeli. Isaya anafafanua kitu katika siku za usoni kana kwamba kimekwisha tokea. "tutasikia"

Nimeisha, nimeisha
Isaya anarudia msemo huu kusisitiza uchungu wake. Alijihangaisha sana kwa sababu aliwaona watu ambao walidanganya wengine na hawakufanya kile walichoahidi kufanya. "Nimekuwa dhaifu sana"

Wadanganyifu wamefanya udanganyifu; ndio, wadanganyifu wamefanya udanganyifu
Isaya anarudia msemo huu kusisitiza uchungu wake. "Kweli, wale ambao hudanganya sasa wanadanganya wengine" au "Kweli, wadanganyifu wametenda udanganyifu"

Isaiah 24:17

Hofu kuu, shimo, na mtego upo juu yako, wakazi wa dunia
"Nyie watu wa dunia mtapitia hofu kuu, shimo, na mtego"

shimo, na mtego ... atakamatwa katika mtego
Hapa "shimo" na "mtego" inawakilisha mambo mabaya yote tofauti ambayo yatatokea kwa watu. Watu watatoroka kitu kimoja kibaya lakini watapitia kitu kingine kibaya.

sauti za hofu kuu
"sauti ya kutisha"

atakamatwa katika mtego
Hii inaweza kuelezwa katika hali ya kutenda. "mtego utamkamata"

Madirisha ya mbinguni yatafunguliwa
Hii inazungumzia kiasi kikubwa cha mvua kunguka kutoka angani kana kwamba Yahwe alifungua dirisha katika anga na kuruhusu maji kumwagika. "Anga itafunguka wazi na mvua nyingi itamwagika"

misingi ya dunia itatikisika
Neno "msingi" kawaida lina maana ya umbo la mawe ambalo hutoa mhimili kwa jengo kutok kwa chini. Hapa inaelezea umbo la kufanana ambalo lilidhaniwa kushikilia dunia katika sehemu yake. "dunia itatikisika kwa kutisha" au "kutakuwa na tetemeko la kutisha"

Isaiah 24:19

Dunia itavunjwa kabisa, dunia itararuliwa kabisa; dunia itatikiswa kwa nguvu
Vishazi hivi vinaweza kuwa katika hali ya kutenda. "Dunia itavunjika na kugawanyika; dunia itatikisika kwa nguvu"

Dunia itapepesuka kama mwanamume mlevi na itayumba huku na kule kama kibanda
Tashbihi hizi zinasisitiza jinsi dunia itakavyotikisa huku na kule.

Dhambi yake itakuwa nzito juu yake na itaanguka na haitainuka tena
Hii inazungumzia dunia kana kwamba ilikuwa mtu na wadanganyifu walikuwa vyombo vizito. Mtu hujaribu kubeba mzigo mzito lakini uzito unasababisha mtu kunguka na kutoweza kusimama juu. Hapa dunia inawakilisha watu wa dunia ambao husababisha Yahwe kuangamiza dunia kwa sababu ya dhambi zao. "Dhambi za watu ni nyingi na kwa hiyo Yahwe ataangamiza dunia, na dunia itakuwa kama mtu ambaye huanguka na hawezi kusimama juu"

Isaiah 24:21

Itakuja kuwa
Hii inaweka alama kwa tukio muhimu.

katika siku hiyo
Hapa "siku" ina maana ya kipindi cha muda kwa ujumla. "katika kipindi hicho"

wingi wa walio juu
Msemo "wingi" au "jeshi" ni neno ambalo lina maana ya idadi kubwa ya kitu. Hapa ina maana ya viumbe viovu vya kiroho katika mbingu. "viumbe viovu vya kiroho" au "malaika ambao waliasi dhidi yake"

walio juu
Hapa "juu" inawakilisha mbinguni au anga. "katika mbingu" au "katika anga"

Watakusanywa pamoja, wafungwa katika shimo, na watafungwa katika gereza
Hapa "shimo" ina maana ya chumba chenye giza au shimo katika gereza. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawakusanya pamoja kama wafungwa wake na kuwafunga katika gereza la chini"

generated on Tue Oct 24 10:45:40 2023

wataadhibiwa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawaadhibu"

Kisha mwezi utaaibishwa, na jua kufedheheshwa
Jua na mwezi inaelezwa kama mtu ambaye anaona aibu ya kuwa mbele ya mtu mwenye nguvu kubwa. Katika uwepo wa Yahwe, nuru ya mwezi na jua itaonekana na mwanga mdogo.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Yahwe wewe ni Mungu wangu; nitakutukuza wewe, nitalisifu jina lako; maana umetenda matendo ya ajabu, mambo uliyoyapanga toka zamaini, kwa uaminifu na ukamilifu. **2** Maana umeufanya mji kuwa chungu, ngome ya mji, uharibifu na ngome ya wageni kuwa si mji. **3** Hivyo basi watu wenye nguvu watakutukuza wewe; na mji waishio watu wasio na ukatili watakuogopa wewe. **4** Maana umekuwa katika eneo salama kwa aliye masikni, makazi kwa mhitaji ambaye yuko kwenye dhiki- makazi kwa aliyeko kwenye dhoruba na kivuli kwa aliyeko kwenye jua. Pale punzi ya watu wakatili imekuwa kama dhoruba dhidi ya ukuta, **5** na jua kwenye aridhi kavu, na watazuia kelele za wageni, kama vile jua linavyozuiliwa na kivuli cha mawingu, hivyo basi nyimbo wasio na makosa zimejibiwa. **6** Katika mlima huu Yahwe wa majeshi atafanya kwa watu sikukuu ya ya vitu vilivyonona, na mvinyo uliochaguliwa, zabuni ya nyama na sikuku juu ya sira. **7** Na katika mlima huu atauharibu mfuniko uliowekwa juu watu wote, na mtandao wa kusuka juu ya mataifa. **8** Atameza kifo daima, na Bwana Yahwe atayafuta machozi katika nyuso zetu; na aibu ya watu wake itatupwa mbali kutoka duniani kote, maana Yahwe amesema hivyo. **9** Yatazungumzwa katika siku hiyo, ''Huyu ni Mungu wetu; na tunayemngoja, na atatuokoa. Huyu ni Yahwe; tuliyemngoja, tutafurahia na kushangilia wokovu wake.'' **10** Maana katika mlima huu mkono wa Bwana utashuka; na Moabu itakanyagwakangwa chini kwenye eneo lake, na hata majani yatakanyagwakanyagwa chini katika shimo lililojaa mbolea. **11** Wataitawnya mikono yao katikati yao, kama vile mpiga mbizi atawanyavyo mikono yake wakati akipiga mbizi. Lakini Bwana atashusha kiburi chao chini japo kuwa na ujuzi katika mikono yao. **12** Na ataiangusha chini kwenye aridhi kuta za ngome, kwenye mavumbi.

Isaiah 25:1

nitasifu jina lako
Hapa "jina" inawakilisha Yahwe. "ninakusifu"

vitu vilivyopangwa zamani
Hii inaweza kuelezwa kwa hali ya kutenda. "vitu ulivyovipanga zamani"

katika uaminifu kamilifu
Nomino dhahania "uaminifu" inaweza kuwekwa kama "mwaminifu". "kwa sababu wewe ni mwaminifu uliye mkamilifu"

mji ule
Hii haimaanishi mji fulani. Ina maana na miji kwa ujumla.

ngoma ya wageni
"ngome ambayo ni ya wageni"

mji wa mataifa katili
Hapa "mji" na "mataifa" inawakilisha watu ambao wanaishi pale.

Isaiah 25:4

umekuwa sehemu ya usalama ... hifadhi ... hifadhi kutoka kwa dhoruba ... kivuli kutoka kwa joto
Yahwe kuwalinda watu wake inazungumziwa kana kwamba alikuwa sehemu ambayo watu wanaweza kwenda kuwa salama na kufarijiwa.

Pale ambapo pumzi ya wakatili ulipokuwa kama dhoruba dhidi ya ukuta
Watu wakatili kuwakandamiza watu wa Mungu inazungumziwa kana kwamba walikuwa dhoruba inayopiga dhidi ya ukuta.

Pale ambapo pumzi
"Pale upepo" au "Pale mlipuko"

wakatili
Hiki ni kitenzi kidogo."watu wakatili" au "wale ambao ni wakatili"

kama joto katika nchi kavu
Hii inalinganisha adui wa watu wa Mungu kwa joto ambalo hukausha nchi. Hii inasisitiza jinsi maadui wanavyosababisha watu wa Mungu kuteseka.

kama joto linapotulizwa ... wakatili unajibiwa
Yahwe kuwasimamisha watu wakatili kutokuimba na kujivuna inalinganishwa na wingu kutoa kivuli katika siku ya kiangazi. Hii inasisitiza ya kwamba Yahwe huwafariji watu wake kwa kusimamisha wale ambao husababisha wao wateseke.

kama vile joto linavyotulizwa kwa kivuli cha wingu
Hii inaweza kuelezwa kwa hali ya kutenda. "kama vile wingu linavyopita juu kichwani na kutuliza joto"

wimbo wa wakatili unajibiwa
Hii inaweza kuelezwa kwa hali ya kutenda. "utawazuia watu wakatili kutokuimba"

Isaiah 25:6

Katika mlima huu
Hii ina maana ya Yerusalemu au Mlima Sayuni.

generated on Tue Oct 24 10:45:40 2023

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

karamu ya vitu vinono
Hapa "vitu vinono" ina maana ya vyakula bora.

karamu katika masimbi
"divai ya zamani". Hii ina maana ya divai bora.

kifuniko juu ya watu wote, utando ulifumwa juu ya mataifa
Kifo, mateso, na huzuni inazungumziwa kana kwamba vilikuwa wingu jeusi au utando ambao hufunika kila mtu juu ya dunia.

Ataimeza mauti milele
Yahwe kusababisha watu kuishi milele inazungumziwa kana kwamba angeweza kumeza kifo.

aibu ya watu wake ataiondoa kutoka dunia nzima
Yahwe kusababisha watu kutokuwa na aibu tena inazungumziwa kana kwamba aibu ilikuwa kitu ambacho Yahwe angeweza kuondoa mbali.

Isaiah 25:9

Itasemwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Watu watasema"

katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla. "katika kipindi hicho"

Kwa kuwa katika mlima huu mkono wa Yahwe utapumzika
"mkono" unawakilisha nguvu ya Mungu. Kwa maana mkono wa Yahwe kupumzika juu ya "mlima huu" ina maana atawalinda watu wake. "Nguvu ya Yahwe itakuwa juu ya mlima huu" au "Kwa maana juu ya Mlima Sayuni Yahwe atalinda watu wake"

Moabu itakanyagwa chini katika nafasi yake, hata kama majani makavu yanavyokanyagwa chini katika shimo lililojaa mbolea
Yahwe kuangamiza watu wa Moabu inazungumziwa kana kwamba angewakanyaga na kuwasaga. Hii inalinganishwa na jinsi watu wanavyokanyaga majani makavu kuchanganya na mbolea.

Moabu itakanyagwa chini katika nafasi yake
Hapa Moabu anawakilisha watu wa Moabu. Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe atakanyaga watu wa nchi ya Moabu"

Isaiah 25:11

Watatawanya mikono yao ... mikono yake kuogelea
Tashbihi hii inasisitiza jinsi gani Yahwe atawaibisha watu wa Moabu. Watatawanya mikono yao katika kinyesi cha mnyama kama mwogeleaji anavyotawanya mikono yake majini.

Watatawanya mikono yao katikati yake
"Watu wa Moabu watasukuma mikono yao katikati ya kinyesi cha mnyama"

kama mwogeleaji anavyotawanya mikono yake kuogelea
"kana kwamba walikuwa wakiogelea"

atashusha chini kiburi chake
Yahwe kuaibisha mtu mwenye kiburi inazungumziwa kana kwamba kiburi ilikuwa kitu cha juu na Yahwe angekisababisha kuwa chini.

pamoja na ujuzi wa mikono yao
Hapa "mikono" inawakilisha nguvu ya kufanya au kutengeneza kitu. "pamoja na vitu vikubwa walivyotengeneza" au "pamoja na vitu vikubwa walivyofanya"

ngome yako ya juu ya kuta atazishusha chini mpaka kwenye ardhi, kwenye vumbi
Hii inazungumzia Yahwe kusababisha majeshi kuzileta chini kuta kana kwamba yeye mwenyewe alikuwa akienda kuzileta chini. "Atatuma jeshi kuleta ngome yako iliyo juu ya kuta ardhini, katika mavumbi"

Ngome yako ya juu
Hapa "yako" ina maana ya watu wa Moabu. Inaweza kuwekwa katika mtu wa tatu kuwe na mlingano na mstari uliopita. "Ngome yao iliyo juu"

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Siku hiyo wimbo huu utaimbwa katika nchi ya Yuda: Tuna mji imara; Mungu amefanya wokovu katika kuta na ngome zake. **2** Fungua lango, ili mataifa yenye haki yaweze na yenye kutunza imani yaweze kuingia ndani. **3** Akili mlionayo, mtamuhifadhi yeye katika amani kamili, maana anawamini ninyi. **4** Mwamini Yahwe daima; maana Yaha, Yahwe, ni mwamba wa milele. **5** Maana atawashusha wale wote wenye kiburi; mji ulio juu atushusha chini, ataushusha chini kwenye aridhi; na ataulinganisha na mavumbi. **6** Utakanyagwakanyagwa chini na miguu ya walio masikini na wahitaji. **7** Mapito ya mwenye haki yamenyooka, Wenye haki; mapito ya wenye haki umeyanyoosha. **8** Ndio, kaika mapito ya hukumu yako, Yahwe, tunakusubiri wewe; jina lako na sifa zako ni matamanio yetu. **9** Nimekutamani wewe wakati wa usiku; ndio, roho iliyo ndani yangu ina kutafuta kwa bidii. Pindi hukumu yako itakapokuja duniani, wenyeji wa duniani watajua kuhusu haki. **10** Na tuonyeshe upendeleo kwa waovu, lakini hawatajifunza haki. katika nchi ya wanyofu anatenda maovu na haoni ukuu wa Yahwe. **11** Yahwe, mkono wako umenyanyuliwa juu, lakini hawapati hizo taarifa. Lakini wataona bidii kwa watu na wataona aibu, kwa sababu idadi ya maadui watawatafuna. **12** Yahwe, utaleta amani kwetu, maana kweli, umekamilisha kazi zetu zote. **13** Yahwe Mungu wetu, viongozi wengine badala yako wametutawala sisi; Lakini tunalitukuza jina lako. **14** Wamekufa, hawataishi tena; ni maremu hao, hawatafufuka tena. Kweli, umekuja kuwahukumu na kuwaharibu wao, na umefanya kila kumbukumbu kutoweka. **15** Umeliongeza taifa, Yahwe, umeliongeza taifa; umeheshimiwa; umeinuliwa katika mipaka yote ya nchi. **16** Yahwe, katika mateso yao walikuangalia wewe; walipatwa na wasiwasi katika maombi yao maana adhabu yako ilikuwa juu yao. **17** Kama mwanamke mjamzito anayekaribia kujifungua, hupatwa na uchungu na hulia kwa uchungu, hivyo ndivyo tulivyokuwa kabla, Bwana. **18** Tulikuwa wajawazito, tumekuwa katika mateso, lakini ni kama tumeshajifungua katika akili zetu. Hatujauleta wokovu duniani, na wakazi wa duniani hawakuanguka. **19** Wafu wenu wataishi; watu wenu walio kufa watafufuka. Amka na uimbe kwa furaha, njie muishio mavumbini; maana umande wenu ni umande wa mwanga, na dunia itawaleta mbele wafu wake. **20** Enendeni, watu wangu, ingieni katika vyumba vyenu na mfunge mlango nyuma yenu; jificheni kwa mda mfupi, mpaka hasira itakapopita. **21** Maana, angalia, Yahwe anakaribia kutoka katika eneo lake kuwahadhibu watu waishio duniani kwa ajili ya makosa yao; dunia itaachia umwagaji wa damu, na hawatawaficha tena waliokufa.

Isaiah 26:1

Katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla. "Katika kipindi hicho"

wimbo huu utaimbwa katika nchi ya Yuda
Hii inaweza kuelezwa kwa hali ya kutenda. "watu katika nchi ya Yuda wataimba wimbo huu"

Tuna mji imara
Hii ina maana ya mji wa Yerusalemu.

Mungu amefanya wokovu ukuta na boma lake
Nguvu ya Mungu kuwalinda na kuwaokoa watu wake inazungumziwa kana kwamba wokovu wake ulikwa ukuta unaozunguka mji.

taifa lenye haki linaloshikilia imani
Hapa "taifa" inawakilisha watu. "watu wenye haki na waaminifu"

Isaiah 26:3

Akili ambayo imekaa kwako
Hapa "akili" inawakilisha mawazo ya mtu. Pia, "kwako" ina maana ya Yahwe. Msemo "Akili ambayo imekaa kwako" ni lahaja ambayo ina maana "Mtu ambaye huwaza kwa kuendelea juu yako"

Yah, Yahwe
Yah ni jina lingine kwa ajili ya Yahwe.

Yahwe, ni mwamba wa milele
Yahwe kuwa na nguvu ya kuwalinda watu wake inazungumziwa kana kwamba alikuwa jiwe refu ambapo watu wanaweza kwenda kutoroka maadui zao.

Isaiah 26:5

atawashusha chini wale ambao wanaishi kwa kujiinua
Yahwe kuwaaibisha wale ambao wanajiinua inazungumziwa kana kwamba watu wenye kiburi walikuwa juu na angeweza kusababisha washuke chini.

generated on Tue Oct 24 10:45:40 2023

miji iliyoimarishwa
Hii ina maana miji iliyoimarishwa kwa ujumla sio mji fulani.

ataiweka chini ... atasambaratisha
Yahwe kusababisha jeshi kuangamiza miji iliyoimarishwa inazungumziwa kana kwamba yahwe angefanya mwenyewe.

itakanyagwa chini kwa miguu ya maskini na kutembea kwa wahitaji
Kauli mbili zina maana moja. Hii inaweza kuelezwa kwa hali ya kutenda. "Maskini na watu walioteswa watakanyaga juu ya uharibifu wa mji"

Isaiah 26:7

Njia ya wenye haki ina usawa ... njia ya wenye haki umefanya iwe wima
Misemo hii miwili ina maana moja. Watu kumtii Yahwe inazungumziwa kana kwamba walikuwa wakitembea juu ya njia yake. Yahwe kuhakikishia watu ya kwamba kile wanachofanya ni sahihi inazungumziwa kana kwamba alikuwa akifanya njia kuwa sawa na wima kwa ajili yao.

katika njia ya hukumu zako, Yahwe, tunakusubiri
Kufanya kile Yahwe amehukumu kuwa sahihi inazungumziwa kutembea katika njia yake. "tunakusubiri, Yahwe, tunapoendelea kufanya kile ulichohukumu kuwa sahihi"

ya hukumu zako
"ya sheria zako" au "ya mafundisho yako"

tunakusubiri
Hapa "tunakusubiri" ina maana ya Isaya na watu wote wenye haki ambao wanazungumza na Yahwe.

jina lako na sifa yako ni shauku yetu
Hapa "jina" na "sifa" inawakilisha silika ya Yahwe ambayo inawakilisha Yahwe mwenyewe. "shauku yetu pekee ni kukuheshimu"

roho yangu ndani yangu inakutafuta kwa bidii
Kutaka kumjua Yahwe na sheria zake zaidi inazungumziwa kana kwamba mtu alikuwa akitaka kumtafuta Yahwe. "Ninataka kukujua zaidi kwa bidii"

roho yangu ndani yangu inakutafuta kwa bidii
Hapa "roho" inawakilisha msemaji kwa yeye mzima.

Isaiah 26:10

Acha fadhila ionyeshwe kwa mtu muovu, lakini hatajifunza haki
Hii inaweza kuelezwa kwa hali ya kutenda. "Hata kama Yahwe ni mwema kwa watu waovu, bado hawajifunzi kufanya kile kilicho sahihi"

mtu muovu
Hii ina maana watu waovu kwa ujumla.

katika nchi ya wenye haki
Hapa "nchi" inawakilisha watu ambao wanaishi kule. "Katika nchi ambapo watu hufanya kile kilicho sahihi"

haoni ukuu wa enzi wa Yahwe
Hapa "kuona" inawakilisha kutambua kitu. "hatambui ya kwamba Yahwe ni mkuu"

Isaiah 26:11

mkono wako umeinuliwa juu
Yahwe kujiandaa kuwaadhibu watu waovu inazungumziwa kana kwamba mkono wake uliinuliwa na unataka kuwapiga watu waovu.

lakini hawagundui
"lakini watu waovu hawagundui"

wataona ari yako kwa ajili ya watu
Hapa "kuona" inawakilisha kugundua kitu. "watagundua ya kwamba una hamu ya kuwabariki watu wako"

kuaibishwa
Hii inaweza kuelezwa kwa hali ya kutenda. "wataaibishwa"

moto wa adui zako utawaangamiza
Yahwe kuwaadhibu na kuwaangamiza kabisa adui zake inazungumziwa kana kwamba angetuma moto ambao utawachoma kabisa.

moto wa adui zako
Hapa "wa" haimaanishi moto ni wa maadui lakini ya kwamba moto umekusudiwa kutumiwa dhidi ya maadui. "moto wako utawachoma kabisa"

kwa ajili yetu
Hapa "yetu" ina maana ya Isaya na inajumlisha watu wote wenye haki.

Isaiah 26:13

lakini tunasifu jina lako pekee
Hapa "jina" inawakilisha nafsi ya Mungu. "lakini tunakusifu wewe peke yako"

hawatainuka
"hawatarudi katika uhai"

kufanya kila kumbukumbu yao kutoweka
Yahwe kusababisha watu kutokumbuka wale aliowaangamiza inazungumziwa kana kwamba Yahwe alifanya kumbukumbu yao kutoweka au kufa.

Isaiah 26:15

Umeongeza taifa, Yahwe, umeongeza taifa
Kishazi hiki kinarudiwa kwa ajili ya msisitizo. Hapa "taifa" inawakilisha watu. "Umeongeza sana idadi ya watu katika taifa letu"

generated on Tue Oct 24 10:45:40 2023

Isaiah 26:16

walikuangalia wewe
Hapa "walikuangalia" ina maana ya watu wa Israeli. Hii ingeweza kujumuisha Isaya. "tuliangalia kwako"

walikuangalia wewe
Lahaja hii ina maana walimuuliza Yahwe kwa msaada.

nidhamu yako ilipokuwa juu yao
Nomino dhahania "nidhamu" inaweza kuwekwa kama kitenzi. "unapowaadhibisha"

Kama mwanamke mwenye mimba .. anapolia katika maumivu yake ya uchungu
Hii inalinganisha watu kwa mwanamke kuzaa. Hii inasisitiza mateso na kulia kwao Yahwe alipowaadhibisha"

Isaiah 26:18

Taarifa ya Jumla
Isaya anaendelea kulinganisha mateso ya watu wa Yuda na mwanamke anayezaa.

lakini ni kana kwamba tumezaa tu upepo
"lakini ni kana kwamba tumezaa tu hewa" au "ni kana kwamba tumezaa utupu".Hii ni tashbihi ambayo inasisitiza ya kwamba mateso ya watu hayajaleta kitu chochote. "lakini hakuna kitu kizuri kilichotokana kwake"

Hatujaleta wokovu katika dunia, na wakazi wa ulimwengu hawajaanguka
Hapa "dunia" inawakilisha watu ambao wanaishi juu ya dunia. Maana haiko wazi, lakini inaonekana kumaanisha ya kwamba watu wa Israeli hawakuweza kujiokoa wenyewe au watu wengine kwa kuwashinda adui zao vitani.

Hatujaleta wokovu katika dunia
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "wokovu" ielezwe kama kitenzi "kuokoa". "Hatujaokoa wakazi wa dunia"

na wakazi wa ulimwengu hawajaanguka
"wala hatujasababisha watu waovu wa ulimwengu kuanguka katika vita"

Isaiah 26:19

Wafu wako wataishi
Hii inawezwa kuandikwa upya ili kwamba kivumishi kidogo "wafu" kinaelezwa kama kitenzi "wamekufa". "Watu wako ambao wamekufa wataishi tena"

Wafu wako
Maana zaweza kuwa 1) "wako" ina maana ya Yahwe au 2) "Wako" ina maana ya watu wa Israeli. Iwapo utachagua chaguo la pili unaweza kutafsiri kama "Wafu wetu"

Inukeni
Hii inazungumzia watu waliokufa kurudi katika uhai kana kwamba walikuwa wakiamka kutoka usingizini.

nyie mnaoishi katika vumbi
Hii ni njia ya upole ya kumaanisha wale waliokufa. "wale ambao wamekufa na kuzikwa"

kwa maana umande wako ni umande wa mwanga
Yahwe kuwa mwema kwa watu wake na kuwaleta katika uhai inazungumziwa kana kwamba ilikuwa umande ambao unasababisha mimea kuishi.

kwa maana umande wako
Maana zaweza kuwa 1) "wako" ina maana ya Yahwe na huu ni umande ambao Yahwe hutoa au 2) "wako" ina maana ya watu wa Israeli na huu ni umande wanaopata kutoka kwa Yahwe.

umande wa mwanga
Maana zaweza kuwa 1) "mwanga" ina maana ya nguvu ya Yahwe kufanya watu waliokufa kuishi tena. "umande kutoka kwa Yahwe" au 2) "mwanga" ina maana ya kipindi cha asubuhi ambapo umande upo juu ya mimea. "umande wa asubuhi"

dunia italeta mbele wafu wake
"dunia itazaa wale waliokufa". Yahwe kusababisha watu waliokufa kuja katika uzima inazungumziwa kana kwamba dunia ingeweza kuzaa wale waliokufa. "na Yahwe atasababisha wale ambao wamekufa kuinuka kutoka katika dunia"

Isaiah 26:20

watu wangu
Hapa "wangu" ina maana ya Isaya. Pia "watu" ina maana ya watu wa Israel.

hadi pale hasira itakapopita
"hadi Yahwe atakapokuwa hana hasir ana sisi tena"

dunia itafunua damu yake, na haitaficha tena waliouwawa wa kwake
Yahwe kufunua mauaji yote ambayo yamefanyika duniani ili kwamba aweze kuadhibu inazungumziwa kana kwamba dunia yenyewe itamfunua kila mmoja ambaye alikuwa ameuawa.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Katika siku hiyo Yahwe kwa upanga wake ulio mgumu, mkubwa na mkali, atamadhibu Leviathani na nyoka yule anayetambaa kwa kupenya, na atamuua mnyama anayeishi baharini. **2** Siku hiyo: Shamba la zabibu, litawaimbia. **3** ''Mimi Yahwe ni mlinzi wake; Ninalimwagia maji kila wakati; hivyo hakuna anayelimiza, Ninalilinda usiku na mchana. **4** Sina hasira, Oh, kama mbigiri na miiba! Katika vita nitatembea dhidi yao; Nitawachoma wote kwa pamoja; **5** labda wafahamu ulinzi wangu na wafanye amani na mimi, waache wafanye amani na mimi. **6** Kwa siku inayokuja, Yakobo atachukua mzizi; Israeli itatoa maua na kuchipua; na itaijaza aridhi yote kwa matunda.'' **7** Je Yahwe alimshambulia Yakobo na Israeli na hayo mataifa yaliyomshambulia? Je Yakobo na Israeli waliuliwa na wao kama mliowachinja katika mataifa mliowauwa wao? **8** Kitika kipimo halisi cha kuridhisha, watume Yakobo na Israeli mbali; aliwaondosha mbali kwa upepo mkali, katika siku ya upepo wa mashariki. **9** Hivyo kwa njia hii, maovu ya Yakobo yatalipiwa, maana hii itakuwa matunda yote yakuomdolewa dhambi zake: pale atakapofanya mathebau ya mawe kama chokaa na kuviangamiza katika vipande vipande, na hakuna nguzo za Ashera au madhebau itakayoachwa imesimama. **10** Maana mji imara umeharibiwa, makao yake na faragha yake yameachwa kama jangwa. Kuna ndama wanachungwa, na huko ndiko atakapo lala na kuyala matawi yake. **11** Matawi yake yatakaponyauka yatanguka. Wanawake watakuja na kuyatumia kutengeneza moto, maana hawa sio watu waelewa. Hivyo basi Muumba wao hatakuwa na huruma juu yao, na yeye aliyewaumba atakuwa na huruma juu yao. **12** Na siku hiyo itakuwa kwamba Yahwe atapururua kutoka mto Efrate mpaka Wadi ya Misri na njie, watu wa Israeli, tutakusanyika mahali pamoja mmoja mmoja. **13** Siku hiyo tarumbeta kubwa litapulizwa; na watu waliopotea katika nchi ya Asiria watakuja, na waliotupwa katika nchi ya Misri, watamuabudu Yahwe katika mlima mtakatifu huko Yerusalemu.

Isaiah 27:1

Katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla.

Yahwe kwa mkono wake, kwa upanga mkubwa na mkali ataadhibu
Yahwe kuwa na nguvu ya kuangamiza adui zake inazungumziwa kana kwamba alikuwa na upanga imara, na mkubwa.

jitu la kutisha ambalo limo katika bahari
Hii ina maana ya Lewiathani

Shamba la mizabibu la mvinyo, litaimba kwa ajili yake
"Imba juu ya shamba la mizabibu la mvinyo".Hii inazungumzia kuhusu watu wa Israeli kana kwamba walikuwa shamba la mizabibu ambalo lilizaa matunda. "Imba kuhusu watu wa Israeli kana kwamba walikuwa shamba la mizabibu ambalo lilizaa mizabibu kwa ajili ya mvinyo"

Mimi, Yahwe, ni mlinzi wake
"Mimi, Yahwe, hulinda shamba la mizabibu"

usiku na mchana
Maneno "usiku" na "mchana" yanaunganishwa hapa kumaanisha "wakati wote". "wakati wote" au "kwa kuendelea"

Isaiah 27:4

Kauli Kiunganishi
Hii inaendelea kuzungumza kuhusu watu wa Israeli kana kwamba walikuwa shamba la mizabibu.

Sina hasira, Oh, hata kuwe na mibigili na miiba! Katika vita nitatembea dhidi yao
"Sina hasira. Kama kulikuwa na mibigili na miiba ningetembea dhidi yao katika vita"

Sina hasira
Inaeleweka ya kwamba Yahwe hana hasira na watu wake tena. "Sina hasira na watu wangu tena"

hata kuwe na mibigili na miiba
Adui za watu wa Israeli wanazungumziwa kana kwamba walikuwa mibigili na miiba inayoota katika shamba la mizabibu.

mibigili na miiba
Mibigili na miiba hutumika mara kwa mara kama alama ya miji na nchi zilizoharibiwa

Katika vita nitatembea dhidi yao
Yahwe kupigana na adui zake inazungumziwa kana kwamba alikuwa mwanajeshi katika jeshi.

Ningetembea dhidi yao; Ningewachoma wote kwa pamoja
Hapa Isaya anaunganisha picha tofauti kuzungumzia maadui wa Yahwe. Anazungumza juu yao kana kwamba walikuwa mibigili na miiba lakini pia kama wanajeshi katika jeshi.

generated on Tue Oct 24 10:45:40 2023

isipokuwa washike ulinzi wangu
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "ulinzi" ielezwe kama kitenzi "kulinda". "Isipokuwa waniulize kuwalinda wao"

na kufanya amani pamoja na mimi; waache wafanya amani pamoja na mimi
"na waombe kuishi kwa amani pamoja nami; ninataka waishi kwa amani pamoja nami"

Isaiah 27:6

Taarifa ya Jumla
Isaya anazungumza. Anaendelea kufafanua watu wa Israeli kama shamba la mizabibu.

Katika siku ijayo
Hii inazungumza juu ya siku kana kwamba inasafiri na kufika sehemu. "Katika siku za usoni"

Yakobo atachuku mzizi; Israeli atachanua na kuchomoza
Yahwe kubariki watu wa Israeli na kusababisha waweze kufanikiwa inazungumziwa kana kwamba walikuwa mzabibu unaota mizizi na kuchanua. "uzao wa Israeli utafanikiwa kama mzabibu ambao umeshika mizizi na kuchanua"

Yakobo ... Israeli
Hapa "Yakobo" na "Israeli" ni mfano wa maneno ambao yanawakilisha uzao wa Yakobo.

watajaza uso wa nchi kwa matunda
Yahwe kusababisha watu wa Israeli kufanikiwa sana ili kwamba waweze kuwasaidia watu wengine inazungumziwa kana kwamba walikuwa mzabibu ambao huotesha matunda mengi sana hadi kufunika dunia.

Isaiah 27:7

Je! Yahwe amemshambulia Yakobo na Israeli kama alivyoshambulia mataifa ambayo yaliwashambulia?
Swali linatumika kutofautisha ukali wa adhabu ya Mungu. "Yahwe kwa uhakika aliadhibu adui wa mataifa zaido na alivyoadhibu watu wa Israeli"

Yakobo ... Israeli
Haya yanawakilisha vizazi vya Yakobo.

Je! Yakobo na Israeli wameuwawa kama katika kuchinja kwa mataifa yale ambayo yaliuwawa na wao?
Swali hili pia linatumika kutofautisha ukali wa adhabu ya Mungu. Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe hajawaua watu wa Israeli kama alivyowaua adui zake kutoka kwa mataifa mengine"

Kwa kipimo sahihi umepambana
Hapa "umepambana" ina maana ya Mungu. Yahwe kuadhibu watu wake kama walivyohitaji inazungumziwa kana kwamba adhabu ya Mungu ilikuwa kity ambacho kiliweza kupimwa. "Lakini uliwaadhibu kama ilivyohitajika"

kuwatuma mbali Yakobo na Israeli
Hii inawakilisha uzao wa Yakobo "kuwatuma Waisraeli mbali"

aliwafukuza mbali kwa upepo wake mkali, katika siku ya upepo wa mashariki
Nguvu ya Yahwe kuwatuma watu wake mbali katika nchi ya kigeni inazungumziwa kana kwamba Yahwe alitumia upepo kuwapuliza mbali mpaka nchi ya kigeni. "nguvu ya Yahwe kuwaendesha nje kama upepo mkali kutoka mashariki"

Isaiah 27:9

Kwa hiyo kwa njia hii
Maana zaweza kuwa 1) "hii" ina maana ya Yahwe kuwatuma watu uhamishoni kama Isaya alivyosema katika mstari uliopita au 2) "hii" ina maana ya matendo ambay Isaya atayataja katiika sehemu inayofuata ya mstari wa 9.

udhalimu wa Yakobo utalipiwa kosa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataondoa dhambi kutoka kwa Waisraeli" au "Yahwe atasamehe dhambi ya Waisraeli"

udhalimu wa Yakobo ... kuondolewa kwa dhambi yake
Hapa "Yakobo" inawakilisha uzao wa Yakobo. "udhalimu wa Waisraeli ... kuondolewa kwa dhambi zao"

kwa maana hii itakuwa
Hapa "hii" ina maana ya matendo ambayo Isaya atafafanua katika sehemu inayofuata ya mstari wa 9.

tunda kamili
Hii inazungumzia matokeo ya matendo kana kwamba ilikuwa tunda ambalo huota juu ya mti au mzabibu. "tokeo"

atafanya mawe yote ya madhabahu kama chokaa na kupondwa vipande vipande, na hakuna nguzo za Ashera au ubani wa madhabahu utabaki ukisimama
Hapa "atafanya" ina maana ya Yakobo ambaye anawakilisha vizazi vyake. "Wataangamiza kabisa madhabahu yote ambayo wanatoa sadaka kwa miungu ya uongo, na watatoa sanamu zote za Ashera na madhabahu ambayo wanachoma ubani kwa miungu ya uongo"

Isaiah 27:10

Kwa maana mji ulioimarishwa una ... kumaliza matawi yake
Hapa isaya anafafanua tukio ambalo litatokea katika siku za usoni kana kwamba limeshatokea. Hii inasisitiza ya kwamba hakika litatokea.

Kwa maana mji ulioimarishwa una ukiwa, na makazi yametelekezwa na kuachwa kama nyika
Hii inaweza kuelezwa katika hali ya kutenda. "Miji ambayo ilikuwa na nguvu na ilikuwa na watu wengi wanaoishi ndani mwao itakuwa tupu kama jangwa"

generated on Tue Oct 24 10:45:40 2023

mji ulioimarishwa ... makazi
Hii haimaanishi mji bayana au makazi lakini miji au makazi kwa ujumla.

ndama hula, na pale hulala chini na kumaliza
Hapa "ndama" inawakilisha ndama au ng'ombe kwa ujumla. "ndama hula, na pale wanalala chini na kumaliza"

matawi ... sio watu wenye uelewa
Watu hawa kuwa dhaifu sana kwa sababu hawamtii Yahwe ili kwamba maadui waweze kuwaangamiza kwa urahisi inazungumziwa kana kwamba walikuwa matawi makavu ambayo wanawake huvunja kutoka kwenye mti.

Matawi yatakaponyauka, yatavunjwa. Wanawake watakuja na kutengeneza moto kwao
Hii inaweza kuelezwa katika hali ya kutenda. "Matawi yatakaponyauka, wanawake watakuja na kuyavunja na kutengeneza moto nayo"

hawa sio watu wenye uelewa
Hii inaweza kuwekwa wazi zaidi. "hawa sio watu ambao wanamwelewa Yahwe au sheria yake"

watu
Maana zaweza kuwa 1) "watu" ina maana ya watu wa Israeli au 2) "watu" ina maana ya watu wa mataifa ya kigeni ambao hukandamiza watu wa Israeli.

Kwa hiyo Muumba wao hatakuwa na huruma juu yao, na yule aliyewaumba hatakuwa na rehema kwao
Vishazi hivi viwili vina maana moja. "Kwa sababu hawaelewi, Yahwe, yule aliyewaumba, hatakuwa na rehema kwao"

Isaiah 27:12

Itakuja kuwa
Msemo huu unaweka alama kwa tukio muhimu ambalo litatokea.

katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla.

Yahwe atapura
Yahwe kukusanya watu wake kuwarudisha kutoka mataifa ya kigeni katika nchi ya Israeli inazungumziwa kana kwamba alikuwa akipura mtama kugawanya nafaka kutoka kwa makapi.

kutoka Mto Frati, mpaka kwenye korongo kavu la mto la Misri
Isaya anataja Mto Frati na Korongo kavu la Misri kumaanisha ya kwamba Yahwe atawarudisha watu wa Israeli ambao walikuwa uhamishoni katika nchi karibu na maji hayo, yaani, Ashuru na Misri. Mto Frati ni kaskazini mashariki mwa Israeli, na Korongo Kavu la Misri ni kusini magharibi mwa Israeli.

korongo kavu la mto la Misri
"kijito kidogo cha Misri"

wewe ... utakusanywa mmoja baada ya mwingine
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atawakusanya mmoja mmoja"

tarumbeta kubwa itapulizwa
Hii inaweza kuelezwa katika hali ya kutenda. "mtu atapulizwa tarumbeta kwa sauti"

wanaoangamia katika nchi ya Ashuru watakuja, na waliotengwa katika nchi ya Misri
Taarifa inayoeleweka inaweza kuwekwa wazi. "wale ambao wapo uhamishoni na kufa katika nchi ya Ashuru na nchi ya Misri watarudi katika nchi ya Israeli"

mlima mtakatifu
"mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Ole kwa taji la kiburi ambalo huvaliwa na kila mlevi wa Efraimu, na ua linalofifia la utukufu wa uzuri wake, ua lililowekwa kichwani mwa bonde linalostawi na hao wanoshindwa na nvinyo! **2** Tazama Bwana anamtuma aliye hodari na nguvu; kama dhoruba ya mvua ya mawe na upepo mkali unaoharibu, na atatupa kila taji la ua chini kwenye aridhi. **3** Taji ya kiburi ya walevi wa Efraimu lililoko chini ya paa. **4** Ua lililofifia la utukufu wa uzuri wake, juu ya kichwa cha bonde la utajiri, itakuwa kama tunda lililoiva mtini kabla ya maji yake, kwamba, wakati mtu anapoliona tunda, wakati likiwa bado mikononi mwake, analigugumia chini. **5** Katika siku hiyo Yahwe wa majeshi atakuwa taji nzuri na taji ya uzuri kwa watu wake waliobakia, **6** roho ya haki kwa yeye aliyekaa katika hukumu, nguvu kwa wale waliobadilisha adui zao katika malango yao. **7** Lakini wale wanaoyumbayumba kwa ajili ya mvinyo, na wanojikongoja kwa ajili ya pombe kali. Kuhani na nabii watayumbayuma kwa ajili ya pombe kali, na watamezwa na mvinjo. Watajikongoja kwa ajili ya pombe kali, Kujikongoja katika maono na kuyumbayuma katika maamuzi. **8** Hakika, meza zote zimejaa matapishi. Hivyo basi hakuna sehemu iliyosafi. **9** Ni nani atakaye tufundisha maarifa, na nani atayetuelezea ujumbe? Kwa walioachishwa maziwa au kwa wanonyonya? **10** Maana ni amri juu ya amri, utawala juu ya utawala; na hapa kidogo na pale kidogo. **11** Kweli, kwa mdomo wa dharau na lugha za kigeni atazungumza na watu wake. **12** Wakati uliopita aliwambia, '''Hawa ni wengine, wape punziko walio choka; maana huku ni kujifurahisha,'' lakini hawakusikiliza. **13** Hivyo basi neno la Yahwe litakuwa kwao amri juu ya amri, amri juu ya amri, utawala juu ya utawala; na kidogo hapa na kidogo pale, ili waende na kuanguka nyuma, na kuvunjwa, kutegwa, na kukamatwa. **14** Hivyo basi sikiliza neno la Yahwe, yeyote afaanyae maskhara, wewe unaowaongoza watu hawa ambao wako Yerusalemu. **15** Hii itatokea kwa sababu umesema, '' Tumefannya magano na kifo; maana kuzimu wameyafikia makubaliano. Hivyo basi hukumu itakapopitishwa kwa wingi, haitatufika sisi, maana tumefanya maneno ya uongo kuwa kimbilio letu, na uongo kuwa makazi yetu. **16** Hivyo basi Bwana Yahwe asema hivi, ''Ona: Nitaiwekea Sayuni msingi wa mawe, jiwe la kujaribu, jiwe la pembeni lenye samani, msingi wa uhakika. Na yeyote atayeuamini ataaibika kamwe. **17** Nitafanya haki kuwa fimbo ya usawa, na kuwa haki pima maji. Atasafishia mbali kimbilio la waongo, na mafuriko yatajaa balaa katika mahali pa siri. **18** Agano lako na kifo litafutwa, na makubaliano yako na kuzimu hayatasimama. Pindi mafuriko makali yatapta, yatawazomba njie. **19** Maana pindi yatakopita, yatawazomba nyie yatapita asubuhi na asubuhi, na yatapita tena mchana na usiku utafika. Pale ujumbe utakapofika utasababisha hofu. **20** Maana kitanda ni kifupi kwa mtu kunyoosha mkono wake nje, na blangeti ni jembamba kwa yeye kujizungushia ndani'' **21** Yahwe atanyanyuka kama mlima Perazimu; Atawahimiza yeye mwenye kufanya kazi yake katika bonde la Gibeoni, kazi ya ajabu, na kufanya matendo ya ajabu. **22** Hivyo sasa msifanye maskhara, dhamana yako itakazwa, Nimesikia kutoka kwa Bwana, Yahwe wa majeshi, amri ya kuiharibu nchi. **23** Kuwa tayari na sikiliza saut yangu; kuwa makini na sikiliza maneno yangu. **24** Je mkulima anayelima siku zote kwa ajili ya kupanda, analima tu kwenye aridhi? Je anaendelea kulima shamba lake pasipo kupanda? **25** Pindi anapolindaa shamba lake, Je hatawanji jira ya mbegu, anapanda jira, anaweka ngano katika mstari, shairi katika mahali pake, na yameandikw sehemu mbili? **26** Mungu wake amemuelekeza; anamfuundisha yeye kwa busara. **27** Zaidi ya hayo, jira zile hazipuruliwi kwa chombo kikali; wala gurudumu la kukatia linalozunguka juu ya jira; lakini jira linapigwa kwa fimbo, na jira kwa fimbo. **28** Nafaka ni mwanzo mkate lakini ni laini sana, japo gurudumu la gari lake na farasi wamezitawanya, na farasi wake hawajaiponda ponda. **29** Haya yanatoka kwa Yahwe wa majeshi, yeye aliye mshauri wa ajabu na na mwenye ubara wa hekima.

Isaiah 28:1

Ole wake shada la maua lenye kiburi ...juu ya kichwa cha Bonde linalositawi ya wale ambao wamezidiwa na mvinyo
"shada la maua" ni taji linalotengenezwa kwa maua. Hapa linawakilisha mji wa Samaria, mji mkuu wa Israeli, ambao upo juu ya bonde lenye rutuba. Samaria na watu wake kuangamizwa inazungumziwa kana kwamba shada la maua litazeeka na kuacha kuwa zuri.

Tazama
"Sikiliza" au "Zingatia kwa makini"

ambao wamezidiwa na mvinyo
"ambao wamelewa kwa mvinyo"

Bwana humtuma yule ambaye ana uwezo na nguvu
Hapa "yule" ina maana ya mfalme mwenye nguvu ambaye pia anawakilisha jeshi lake lenye nguvu. "Bwana hutuma mfalme pamoja na jeshi lake lenye nguvu"

generated on Tue Oct 24 10:45:40 2023

dhoruba ya mvua ya mawe
"Dhoruba ya mvua ya mawe" inatokea pale ambapo vipande vigumu vya barafu kutoka angani huanguka. Hapa ni tashbihi ambayo ina maana ya jeshi la adui ambalo Yahwe atatuma kuangamiza watu wa Samaria.

atatupa kila taji la shada la maua chini katika ardhi
Mfalme na jeshi lake lenye nguvu kuangamiza watu wa Samaria na mji wao inazungumziwa kana kwamba mfalme atarusha mashada ya maua ya watu chini ardhini.

Isaiah 28:3

Taarifa ya Jumla
Isaya anaendelea kuzungumza juu ya watu na mji wa Samaria kana kwamba walikuwa shada la maua.

Shada la maua lenye kiburi la walevi wa Efraimu watakanyagwa chini ya miguu
Isaya anaendelea kuzungumza juu ya watu na mji wa Samaria kana kwamba walikuwa shada la maua.

shada la maua lenye kiburi ... wa Efraimu ... ambao uko juu ya kichwa cha bonde tajiri
Hii inaweza kuelezwa katika hali ya kutenda. "Jeshi la adui litaponda walevi wenye kiburi wa Samaria kana kwamba walikuwa wakiponda maua chini ya miguu yao"

litakuwa kama mtini ulioiva ... hugugumia chini
Hii inazungumzia wanajeshi wa adui kuona uzuri wa Samaria na kupora kwa haraka kana kwamba walikuwa mtu ambaye huona mtini wa kwanza wa msimu na kula haraka.

Isaiah 28:5

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

atakuwa taji zuri na taji lenye uzuri
Yahwe anazungumziwa kana kwamba alitakiwa kuwa taji zuri ambalo watu wanaomheshimu kama mfalme wao wa kweli wangevaa.

taji zuri na taji lenye uzuri
Hii ina maana ya kitu kimoja. "taji zuri"

watu wake, roho ya haki kwa ajili yake ambaye hukaa katika hukumu, na nguvu
Hii inaweza kuandikwa ili kwamba nomino dhahania "haki" inaelezwa kama kitenzi "kuwa na haki". "watu". Yahwe atasababisha waamuzi kuwa na haki na kutoa nguvu"

roho ya haki
Mtu ambaye ana "roho ya haki" ni mtu ambaye ana sifa za haki na ni mtu mwenye haki.

hukaa katika hukumu
Lahaja hii ina maana ya mtu ambaye ana mamlaka ya kuhukumu.

na nguvu kwa wale ambao huwageuza maadui zao katika malango yao
Hapa "kuwageukia" ni lahaja ambayo ina maana ya kushinda vitani. "na Yahwe atasababisha wanajeshi kuwa na nguvu ili kwamba wawashinde adui zao pale ambapo maadui wanashambulia mji wao"

Isaiah 28:7

Lakini hata hawa
"Lakini hata viongozi"

Kuhani na nabii
Hii haimaanishi kuhani mmoja au nabii. Ina maana ya makuhani na manabii kwa ujumla. "Makuhani na manabii"

hupepesuka kwa mvinyo, na kuyumbayumba kwa kinywaji kikali
Misemo hii miwili ina maana moja na inasisitiza ya kwamba makuhani na manabii hawawezi kufanya kazi yao kwa sababu wamelewa sana. "kujikwaa kwa sababu wamelewa"

wanamezwa kwa mvinyo
Kunywa kwao sana hadi wanashindwa kufikiri kwa usahihi inzungumziwa kana kwamba mvinyo imewameza. Hii inaweza kuelezwa katika hali ya kutenda. "divai inawafanya kuchanganyikiwa"

wayumbayumba katika kuangalia na kupepesuka katika maamuzi
Kama ambavyo wamelewa sana kutembea sawa sawa, wamelewa sana kuelewa maono Mungu anayowapatia au kufanya maamuzi sahihi.

Isaiah 28:9

Ni kwa nani atamfundisha maarifa, na kwa nani ataelezea ujumbe?
Manabii na makuhani walevi wanatumia swali kumkosoa Isaya, ambaye anajaribu kuwasahisha. "Manabii walevi na makuhani wanasema, 'Isaya hatakiwi kujaribu kutufundisha kuhusu ujumbe wa Yahwe!'"

Kwa wale ambao wameachishwa maziwa au kwa wale ambao wameondolewa tu kutoka kwenye titi?
Manabii na makuhani walevi wanatumia swali kumkosoa Isaya, kwa sababu wanahisi ya kwamba anawafanya kama watoto. "Hatakiwi kutufanya kama watoto!"

Kwa maana ni amri baada ya amri, amri juu ya amri; utawala juu ya utawala, utawala juu ya utawala; hapa kidogo, pale kidogo
Manabii na makuhani walevi wanamkosoa Isaya kwa sababu wanahisi Isaya anarudia amri za kawaida kana kwamba alikuwa akiongea kwa mtoto.

generated on Tue Oct 24 10:45:40 2023

Isaiah 28:11

kwa midomo ya kukejeli na ulimi wa kigeni atazungumza kwa watu hawa
Hapa "midomo" na "ulimi" inawakilisha wageni ambao huongea lugha tofauti na wanayozungumza Waisraeli. Inadokezwa ya kwamba hii ina maana ya jeshi la Ashuru ambalo litashambulia Israeli. "Yahwe atazungumza kwa watu hawa kupitia majeshi ya maadui ambao wataongea lugha ya kigeni"

midomo ya kukejeli
"midomo yenye kigugumizi"

Haya ni mapumziko
Nomino dhahania "pumziko" inaweza kuandikwa kama kivumishi. "Hii ni sehemu ya kupumzika"

toa mapumziko kwake ambaye amechoka
Nomino dhahania "pumziko" inaweza kuwekwa kama kitenzi. "acha yule ambaye amechoka aje na apumzike"

hiki ni kiburudisho
Nomino dhahania "kiburudisho" inaweza kuwekwa kama kitenzi. "hii ni seheu ambayo unaweza kuburudika"

Isaiah 28:13

Kwa hiyo neno la Yahwe
Hapa "neno" linawakilisha ujumbe. "Kwa hiyo ujumbe wa Yahwe"

amri juu ya amri, amri juu ya amri; utawala juu ya utawala, utawala juu ya utawala; hapa kidogo, pale kidogo
Haya ni maneno ambayo makuhani na manabii walevi walitumia jinsi Isaya anawafundisha wao.

ili kwamba waweze kuondoka na kuanguka nyuma, na kuvunjika, kutegwa na kukamatwa
Hii inaweza kuelezwa katika hali ya kutenda. "ili kwamba jeshi la Ashuru litakuja na kuwashinda na kuwachukua kama mateka"

kuondoka na kuanguka nyuma
Watu kushindwa vitani kwa jeshi la adui linazungumziwa kana kwamba watu wataanguka chini na kuvunjika.

kutegwa
Wanajeshi wa adui kukamata watu wa Israeli inazungumziwa kana kwamba walikuwa wawindaji ambao hushika mnyama katika mtego.

Isaiah 28:14

Kwa hiyo sikiliza neno la Yahwe
Isaya sasa anazungumza kwa viongozi wa Yerusalemu. Hapa "neno" linawakilisha ujumbe. "Kwa hiyo sikiliza kwa ujumbe wa Yahwe"

Tumefanya agano na kifo, na kwa kuzimu tumefikia makubaliano
Kauli hizi mbili zina maana moja. Maana zinaweza kuwa 1) viongozi wa Yerusalemu wametumia mazingaombwe au uchawi kujaribu kufanya makubaliano na miungu ya sehemu za wafu ili kwamba miungu hawa wawalinde kutokufa au 2) hii ni sitiari ambayo inazungumzia viongozi kufanya makubaliano na viongozi wa Misri. Viongozi wa Yerusalemu walikuwa wanajiamini sana hadi Wamisri wangewalinda na kuonekana kana kwamba walifanya makubaliano na miungu wa sehemu ya wafu.

Kwa hiyo mjeledi mkubwa kabisa utakapopita katikati, hautatufikia sisi
Hii inazungumzia hukumu ya Yahwe na adhabu kana kwamba ilikuwa mjeledi ambao ungewapiga watu. Na mjeledi unazungumziwa kana kwamba ulikuwa mafuriko ambayo yangepita katikati ya Yerusalemu. "Kama matokeo, ambapo wengine wote wanateseka na kufa, hakuna kitu kitatudhuru"

Kwa kuwa tumetengeneza uongo kimbilio letu, na kujiweka hifadhi katika uongo
Misemo hii miwili ina maana moja. "Uongo" unazungumziwa kana kwamba ilikuwa sehemu ambayo mtu angeweza kwenda kujificha. Viongozi wa Yerusalemu wasingesema wanatumaini katika uongo. Waliamin walikuwa salama kabisa. Lakini Isaya anajua hawako salama, kwa sababu wanaamini katika uongo. "Kwa maana uongo umekuwa kama sehemu ambayo tunaweza kujificha kutoka hatarini"

uongo kimbilio letu ... kujiweka hifadhi katika uongo
Maana zaweza kuwa 1) viongozi wanaamini katika uongo ambao wamesema ili kujilinda wenyewe au 2) viongozi huamini ya kwamba agano walilofanya na miungu ya uongo ya sehemu ya wafu itawaweka salama au 3) viongozi huamini ya kwamba makubaliano ambayo wameyafanya na Wamisri itawaweka salama.

Isaiah 28:16

Tazama
"Sikiliza hili"

Nitatandaza Sayuni jiwe la msingi ... msingi wa hakika
Yahwe kumtuma mtu mwenye nguvu kusaidia watu wa Israeli inazungumziwa kana kwamba Yahwe anajenga msingi wa nguvu kwa ajili ya jengo.

jiwe lililojaribiwa
"jiwe ambalo ni thabiti"

msingi wa hakika
"mhimili imara"

Yule ambaye huamini hataaibika
"Yeyote ambaye huamini katika jiwe hili la msingi hatajilaumu"

generated on Tue Oct 24 10:45:40 2023

Isaiah 28:17

Taarifa ya Jumla
Yahwe anaendelea kulinganisha kile atakachofanya kwa ajili ya watu wa Yerusalemu kwa mjenzi kuandaa jengo.

Nitafanya hukumu fimbo ya kupimia, na haki timazi
Yahwe kujaribu kulingana na hukumu yake na haki kuthiibitisha kama watu wana haki inazungumziwa kana kwamba alikuwa mjenzi akitumia vifaa kuthibitisha ya kwamba kitu ni urefu sahihi na usawa wa kamili.

fimbo ya kupimia
Mjenzi hutumia fimbo ya kupimia kubainisha kama kitu kina urefu sahihi.

timazi
Mjenzi hutumia fimbo ya kupimia kubainisha kama kitu kipo wima na usawa.

Mvua ya mawe itaondoa
Yahwe kusababisha kiasi kikubwa cha mvua ya mawe kuanguka inazungumziwa kana kwamba itakuwa mafuriko makubwa. "Mvua za mawe zitaangamiza"

Mvua ya mawe ... maji ya mafuriko
Maana zaweza kuwa 1) maneno yenye maana sawa yanayowakilisha kitu chochote kwa ujumla ambacho kitasababisha uharibifu au 2) hizi ni sitiari kwa jeshi la adui ambalo Yahwe atalituma kuangamiza watu wa Yerusalemu.

Mvua ya mawe
Vipande vikubwa vigumu vya barafu ambavyo huanguka kutoka angani

kimbilio la uongo ... sehemu ya kujificha
Hii inazungumzia kuhusu "uongo" kana kwamba ulikuwa sehemu ambao mtu angeweza kwenda kujificha. Inawakilisha kile viongozi wa Yerusalemu waliamini kuwaweka salama kwa adhabu ya Yahwe. Maana zaweza kuwa 1) viongozi wanaamini katika uongo wao wenyewe ambao wamesema ili kujilinda wenyewe au 2) viongozi wanaamini ya kwamba agano walilofanya na miungu ya uongo ya sehemu ya wafu itawaweka salama au 3) viongozi wanaamini ya kwamba makubaliano na Wamisri yatawaweka salama.

Isaiah 28:18

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Agano lako na kifo litayeyushwa, na makubaliano yako na kuzimu hayatasimama
Hii inaweza kuelezwa katika hali ya kutenda. "Nitafuta agano ambalo umefanya na kifo, na nitafuta makubaliano uliyofanya na kuzimu"

agano lako na kifo ... makubaliano na kuzimu
Maana zaweza kuwa 1) viongozi wa Yerusalemu wametumia mazingaombwe au uchawi kujaribu kufanya makubaliano na miungu ya sehemu za wafu ili kwamba miungu hawa wawalinde kutokufa au 2) hii ni sitiari ambayo inazungumzia viongozi kufanya makubaliano na viongozi wa Misri. Viongozi wa Yerusalemu walikuwa wanajiamini sana hadi Wamisri wangewalinda na kuonekana kana kwamba walifanya makubaliano na miungu wa sehemu ya wafu.

hayatasimama
"hayatadumu"

Pale ambapo mafuriko makali yatakapopita
Maana zaweza kuwa 1) "mafuriko" ni maneno yenye maana sawa na yanawakilisha kitu chochote kwa ujumla ambacho kitasababisha uharibifu au 2) "mafuriko" ni sitiari inayomaanisha jeshi la adui ambalo Yahwe atatuma kuangamiza watu wa Yerusalemu.

utazidiwa nayo
Hii inaweza kuelezwa katika hali ya kutenda. "itakuzidia" au "itakuangamiza"

asubuhi kwa asubuhi
Hii ni lahaja. "kila siku"

kwa mchana na usiku
Hii ina maana "katika siku nzima"

Isaiah 28:20

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Kwa maana kitanda ni kifupi sana kwa mtu kujinyosha juu, na blangeti ni nyembamba sana kwake kujifunika ndani yake
Huenda hii ilikuwa methali ambayo watu walijua katika kipindi hicho. Ina maana ya kwamba kile wanachoamini kitawaweka salama kutoka kwa adhabu Yahwe atawaangusha kama kitanda ambacho ni kifupi mno au blangeti ambayo ni nyembamba mno.

Yahwe atainuka
Yahwe kujiandaa kutenda inazungumziwa kana kwamba alikuwa amekaa na kisha kuinuka.

Mlima Perasimu ... Bonde la Gibeoni
Hii ina maana ya sehemu ambazo Mungu aliwashinda kwa miujiza majeshi ya adui.

atajiamsha yeye
"atakuwa na hasira sana"

kazi yake ya ajabu ... tendo lake la ajabu
Misemo hii miwili ina maana moja. Kazi hii ni ya ajabu kwa sababu Mungu anatumia jeshi geni

generated on Tue Oct 24 10:45:40 2023

kuwashinda watu wa Yerusalemu kuliko kusaidia watu wa Yerusalemu kushinda adui zao.

Isaiah 28:22

Sasa
Hii haimaanishi "katika kipindi hiki", lakini inatumika kuvuta nadhari kwa lengo muhimu ambalo linafuata.

vifungo vyako vitakazwa
Yahwe kuadhibu watu kwa ukali zaidi inazungumziwa kana kwamba angekaza vifungo vyao. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atakaza vifungo vyako" au "Yahwe atakuadhibu kwa ukali zaidi"

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

maagizo ya uharibifu katika dunia
Hii inaweza kuandikwa ili kwamba nomino dhahania "uharibifu" uelezwe kama kitenzi "angamiza". "ya kwamba anakwenda kuangamiza watu katika nchi"

Isaiah 28:23

Taarifa ya Jumla
Hii inaanza mfano ambao unaisha katika 28:29

Zingatia kwa makini na sikilizia sauti yangu; uwe msikivu na sikiliza maneno yangu
Misemo hii miwili ina maana moja. Msemo wa pili unatumka kuimarisha wa kwanza.

sauti yangu
Hapa "sauti" inawakiliisha kile Isaya anasema. "kwa kile nachosema"

maneno yangu
Hapa "maneno" yanawakilisha ujumbe. "kwa ujumbe wangu"

Je! mkulima anayelima siku nzima kupanda, huwa analima tu? Je! huwa anaendelea kuvunja na kupiga haro shamba?
Isaya anatumia maswalii ya balagha kufanya watu wafikiri kwa undani. "Mkulima halimi ardhi tena na tena na kuendelea kufanya kazi bila kupanda mbegu"

Isaiah 28:25

Taarifa ya Jumla
Isaya anaendelea kuwaambia mfano watu wa Yerusalemu.

Atakapokuwa ameandaa ardhi
"Mkulima alipolima udongo"

je! hatawanyi mbegu ya kisibiti, kupanda jira, kuweka ngano katika mistari na shayiri katika sehemu sahihi, na kusemethi katika mipaka yake?
Isaya anatumia swali kuwafanya watu wa Yerusalemu kuwaza kwa ndani. "hakika atapanda kila aina ya mbegu kwa njia sahihi katika seheu sahihi".

kisibiti ... jira
Haya ni majina ya mimea ambayo ni viungo.

ngano ... shayiri ... kusemethi
Haya ni majina ya mimea ambayo ni nafaka.

Mungu wake humwelekeza; humfundisha kw hekima
Misemo hii miwili ina maana moja. "Yahwe humsaidia mkulima kujua namna ya kutunza kila aina ya mmea"

Isaiah 28:27

Taarifa ya Jumla
Isaya anaendelea kuwaambia mfano watu wa Yerusalemu.

mbegu ya kisibiti haipurwi kwa nyundo ya kupura
Hii inaweza kuelezwa katika hali ya kutenda. "mkulima hagawanyish mbegu ya kisibiti kutoka kwa mmea kwa rungu nzito"

kisibiti
Haya ni majina ya mimea ambayo ni viungo.

wala gurudumu la gari huviringishwa juu ya jira
Hii inaweza kuelezwa katika hali ya kutenda. "wala waviringisha gurudumu ziito juu ya mbegu ya jira"

jira
Haya ni majina ya mimea ambayo ni viungo.

lakini kisibiti inapigwa kwa kijiti, na jira kwa rungu
Isaya anafafanua njia sahihi ya mkulima kutenganisha mbegu kutoka kwa mmea. Hii inaweza kuelezwa katika hali ya kutenda. "lakini hupiga kisibti kwa fimbo, na hupiga jira kwa rungu"

Nafaka ni ardhi kwa mkate lakini sio kwa ubora sana
Hii inaweza kuelezwa katika hali ya kutenda. "Mkulima husaga nafaka kwa ajili ya mkate lakini sio kwamba iwe ndogo sana"

Isaiah 28:29

Hii pia huja ... bora katika hekima
Hii inahitimisha mfano ulioanza katika 28:23. Somo linalodokezwa la mfano ni kwamba wakulima wana hekima ya kutosha kusikiliza maagizo ya Yahwe kuhusu kupanda na kupura. Lakini viongozi wa Yerusalemu ni wapumbavu kwa kutosikia maagizo ya Yahwe ya kwamba anazungumza kupitia Isaya.

Yahwe wa majeshi
Yahwe wa majeshi wa Israeli.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Ole kwa Arieli, Arieli, mji ambao Daudi ameweka kambi! mwaka hadi mwaka unaongezeka; basi tamasha linakaribia kuja. **2** Lakini nitauzingira Arieli, na watalia na kuomboleza; na watakuwa kwangu kama Arieli. **3** Nitaweka kambi dhidi yako katika mzunguko, nitakuzingira kwa kuweka uzio dhidi yako. **4** Utaletwa chini na utazungumza kutoka chini kwenye aridhi; maongezi yako yatashushwa kutoka mavumbini. Sauti yako itakuwa kama ya pepo kwenye ardhi, na maneno yako yatakuwa dhaifu kutoka mavumbini. **5** Jeshi la maadui wako watakuwa kama vumbi dogo, na wingi wa wasiotisha utakuwa kama makapi yanayopita. Itatokea mara moja, papo hapo. **6** Yahwe wa majeshi atakuja kwenu kwa radi, tetemeko la aridhi, sauti kubwa, na upepo mkali na dhoruba kali, na mwali wa moto uteketezao. **7** Itakuwa kama ndoto, maono ya usiku: Jeshi la mataifa yote yatapigana dhidi ya Arieli na ngome zake. Watawavamia yeye na ngome zinazowanyanyasa wao. **8** Itakuwa kama mtu mwenye njaa anayeota anakula, lakini pindi anapoamka tumbo halina kitu. Itakuwa kama mtu mwenye kiu anayeota anakunywa maji, lakini anapoamka, anazirai, kwa sababu ya kiu na sio kuizima. Ndio, itakavyokuwa idadi kubwa ya wapiganaji dhidi ya Mlima Sayuni. **9** Shangaeni wenyewe na mjishangae; jifanye kipofu na uwe kipofu! uwe mlevi lakini sio wa mvinyo; yumbayumba lakini sio kwa bia. **10** Maana Yahwe ameachila roho wake katika usingizi wa kina, Ameyafunga macho yako, manabii, na amefunika kichwa chako, waonaji. **11** Ufunuo wote umekuja kwako kama maneno ya kitabu kilichotiwa muhuri, ambacho watu wanaweza kumpa mtu anayejifunza, na kusema hivi, ''Soma hiki.'' na atasema, ''Siwezi maana imetiwa muhuri.'' **12** Kama kitabu kitapewa kwa mtu asiyeweza kusoma, na kumwambia, '''Soma hiki,'' na anasema, ''Siwezi kusoma.'' **13** Bwana asema, ''Watu hawa wananikaribia mimi na kunishimu kwa midomo yao, lakini mioyo yao iko mbalii na mimi. Heshima yao kwangu ni kwa sababu tu ya amri waliofundishwa. **14** Hivyo basi, tazama, Nitaendelea kufanya mambo ya ajabu mwiongoni mwa watu hawa, maajabu baada ya maajabu. Hekima ya wenye busara itatoweka, na uelewa wa watu wenye busara utatokomea.'' **15** Ole wao wale wanaoficha mipango yao kwa Yahwe, na wale ambao matendo yao ni ya giza. Wanasema, ''Nani anayetuona sisi, na ni nani anayetutambua sisi? **16** Nyie mnaebadilisha vitu juu chini! Je mfinyanzi anaweza kufikiriwa kama udongo, hivyo basi vitu vinavyotengeneza vitasema kuhusu aliyevitengeneza, ''Hajanitengeneza mimi, ''au vitu vinavyotngenezwa viseme kuhusu aliyevitengeneza, Hajaelewa''? **17** Katika mda mdogo uliobakia, Lebanoni itajeuzwa kuwa shamba, na shamba litakuwa msitu. **18** Siku hiyo viziwi watasikia maneno ya kitabu, na macho ya vipofu yataona katika giza nene. **19** Waliodhulumiwa watafuurahia pamoja na Yahwe, na masikini miongoni mwa watu watafurahia kwa Mtakatifu wa Israeli. **20** Maana watu wasio katili watakwisha, na wenye dharau watatoweka. Wale wote wanopendakuteda maovu wataondolewa, **21** nani na kwa neno linamfanya mtu kuwa mkosaji. Watamuekea mtego kwa yeye anayeitafuta haki katika geti na kuweka haki chini kwa uongo usio na kitu. **22** Hivyo basi Yahwe asema hivi kuhusu nyumba ya Yakobo- Yahwe aliyemkomboa Ibrahimu, ''Yakobo hataaibika tena, wala uso wake hautabadilika rangi yake. **23** Lakini anapowaona watoto wake, kazi ya mikono yangu, watalitakasa jina langu, Watalitakasa jina langu Mtakatifu wa Yakobo, na wtasimama katika hofu ya Mungu wa Israeli. **24** Wale watakaopotea kiroho watapata uelewa na walalamikaji watajifunza maarifa.''

Isaiah 29:1

Ole wa Arieli
Hapa "Arieli" inawakilisha watu ambao wanaishi katika mji wa Arieli. "Jinsi gani itakuwa vibaya kwa watu wa Arieli"

Arieli
Hili ni jina lingine kwa ajili ya Yerusalemu, na lina maana ya "madhabahu".

Daudi alipoweka kambi
"Daudi alikaa" au "Daudi aliishi"

Ongeza mwaka kwa mwaka; acha sikukuu ziwadie
"endelea kusherehekea sikukuu yako mwaka baada ya mwaka". Hili ni tamko la kejeli. Yahwe anawaambia watu kuendelea kusherehekea sikukuu zao ambapo wanatoa sadaka kwake, lakini anajua haitamzuia kuwaangamiza.

Lakini nitazingira
Neno "nitazingira" ina maana ya Yahwe. Hii inawakilisha Yahwe kusababisha jeshi la adui kuzingira Yerusalemu.

atakuwa
Hapa "atakuwa" ina maana ya Arieli, ambayo inawakilisha watu wa Arieli. "watu wa Arieli wata"

kulia na kuomboleza
Maneno "kulia" na "kuomboleza" ina maana moja na inasisitiza ukali wa maombolezo. "wataomboleza kwa uchungu"

generated on Tue Oct 24 10:45:40 2023

kama Arieli
Jina la Arieli lina maana ya "madhabahu"

Isaiah 29:3

Nitapiga kambi dhidi yako
Neno "nitapiga" ina maana ya Yahwe. Hii inawakilisha Yahwe kusababisha jeshi la adui kuziingira Yerusalemu. "Nitaamuru jeshi la adui zako kukuzingira"

uzio ... kazi za kuzingira
"Uzio" ni mnara ambao majeshi hujenga kushambulia miji kwa kuta ndefu. Pia, "kazi za kuzingira" ina maana ya silaha za aina nyingine majeshi hujenga kushambulia miji.

Utawekwa chini
Hii inaweza kuelezwa katika hali ya kutenda. "Adui wako atakuleta chini" au "Adui wako atakushusha"

na utazungumza kutoka ardhini; usemi wako utakuwa chini kutoka mavumbini. Sauti yako itakuwa kama zimwi kutoka kwenye ardhi, na usemi wako utakuwa dhaifu sana kutoka mavumbini
Kauli hizi zote zina maana moja. Zinasisitiza ya kwamba watu ambao hapo awali walizungumza maneno ya kujivuna watakuwa dhaifu na kulia baada ya adui kuwashinda. "na utaweza tu kuonge kwa minong'ono dhaifu kama ya roho inayozungumza ambapo wafu huishi"

Isaiah 29:5

Umati wa wavamizi wako watakuwa kama vumbi dogo, na wingi wa walio wakatili kama makapi ya majani ambacho hupita mbali
Hii inasisitiza jinsi jeshi linalovamia ni dhaifu na lisilo na maana mbele za Mungu. "Yahwe ataondoa kirahisi umati wa wavamizi wako na wingi wa walio katili"

umati wa mavazi yako
"wanajeshi wengi watakushambulia"

walio wakatili kama makapi ya majani
"wanajeshi ambao hawataonyesha huruma watakuwa kama makapi ya majani"

Yahwe wa majeshi atakuja kwako
Neno "kwako" ina maana ya watu wa Yerusalemu. Maana zaweza kuwa 1) "Yahwe wa majeshi atakuja kukusaidia" au 2) "Yahwe wa majeshi atakuja kukuadhibu"

Isaiah 29:7

Itakuwa kama ndoto, maono ya usiku
Msemo "maono ya usiku" ni jambo sawa na "ndoto". Misemo hii inasisitiza ya kwamba hivi karibuni itakuwa kama jeshi linalovamia halikuwa pale.

Umati wa mataifa yote
"Majeshi makubwa kutoka mataifa yote"

watapigana dhidi ya Arieli
Jina "Arieli" ni jina lingine kwa Yerusalemu, na inawakilisha watu ambao wanaishi kule. "kupigana dhidi ya watu wa Arieli"

ngome yake. Watamshambulia na kuimarishwa kwake kugandamiza juu yake
Neno "yake" ina maana ya Arieli ambayo inawakilisha watu ambao wanaishi kule. "ngome zao. Watashambulia mji wa Arieli na ulinzi wake na kusababisha watu kuwa katika mateso makubwa"

itakuwa kama vile mtu mwenye njaa anavyoota anakula ... kiu yake haikatwi
Tashbihi ina maana ya kwamba adui atategemea ushindi lakini watashindwa kwa sababu Mungu hataruhusu wao kushinda Yerusalemu.

Ndio, ndivyo itakavyokuwa idadi kubwa ya mataifa ambayo hupigana dhidi ya Mlima Sayuni
Hapa "Mlima Sayuni" inawakilisha watu ambao wanaishi kule. "Ndio, hivi ndivyo itakavyotokea kwa majeshi kutoka kwa mataifa ambayo hupigana dhidi ya watu wanaoishi juu ya Mlma Sayuni"

Isaiah 29:9

Jishangaze mwenyewe na ushangazwe
Neno "mwenyewe" lina maana ya watu wa Yerusalemu. Kwa nini wanashangazwa inawvza kuwekwa wazi. "Ushangazwe kwa kile nachotaka kukuambia"

jipofushe na uwe kipofu
Watu kupuuza kile Yahwe anasema inazungumziwa kana kwamba wangeweza kujifanya vipofu wenyewe. "endelea kuwa mjinga na kipofu wa kiroho kwa kile nachokuonyesha"

Lewa, lakini sio kwa divai; pepesuka, lakini sio kwa mvinyo
Watu kutokuwa na ufahamu na kutoelewa kile Yahwe anafanya inazungumziwa kana kwamba walikuwa wamelewa. "Uwe bila ufahamu kama mtu mlevi, lakini sio kwa sababu umekunywa divai au mvinyo kupitiliza"

Kwa maana Yahwe amekumwagia juu yako roho ya usingizi mzito
Hapa " roho ya" ina maana "kuwa na sifa za" kuwa na usingizi. Yahwe kusababisha watu kuwa na usingizii inazungumziwa kana kwamba "roho" ilikuwa kimiminiko ambacho kilimwagwa juu ya watu. Pia "usingizi mzito" ni sitiari ambayo ina maana ya watu ambao hawana ufahamu na hawawezi kuelewa kile Yahwe anafanya. "Sababu hauna ufahamu ni kwa sababu Yahwe amesababisha uwe umelala kiroho"

generated on Tue Oct 24 10:45:40 2023

Ameyafumba macho yako, manabii, na amefunika vichwa vyako, watazamaji
Yahwe kusababisha watu kutokuwa na ufahamu na kutoelewa kile anachofanya inazungumziwa kana kwamba alifumba macho yao na kufunika vichwa vyao ili wasiweze kuona. "Ni kana kwamba Yahwe amefumba macho ya manabii na kufunika vichwa vya watazamaji"

Isaiah 29:11

Ufunuo wote umekuwa kwako kama maneno ya kitabu kilichofungwa kabisa
Nabii mwingine Yerusalemu hawawezi kusikia au kuelewa ujumbe wa Mungu. "Yote ambayo Yahwe amefunua kwako ni kama kitabu kilichofungwa kabisa"

kilichofungwa, ambacho watu wanaweza kutoa kwa yule ambayo amesoma
Hii inaweza kuandikwa kama sentensi mpya. "inafungwa kabisa. Mtu anaweza kuchukua kitabu kilichofungwa kabisa kwa mtu ambaye anaweza kusoma"

kama kitabu kinatolewa kwa yule ambaye hawezi kusoma
Hii inaweza kuelezwa katika hali ya kutenda. "Kama mtu anachukua kitabu kwa mtu ambaye hawezi kusoma"

Isaiah 29:13

Watu hawa huja karibu na mimi kwa vinywa vyao na kuniinua mimi kwa midomo yao
Maneno "vinywa" na "midomo" inawakilisha kile watu wanasema. Hapa pia inawakilisha kusema kitu lakini sio kukimaanisha kihalisia. "Watu wa Yerusalemu wanavunga kuniabudu na kuniheshimu kwa kile wanachosema"

lakini moyo wao upo mbali na mimi
Hapa "moyo" ni neno linalowakilisha mawazo ya mtu na hisia. Watu kutokuwa na kujizatiti kwa Yahwe inazungumziwa kana kwamba mioyo yao ilikuwa mbali sana kutoka kwake. "lakini hawaniheshimu katika mawazo yao" au "lakini hawajizatiti kwangu kiukweli"

Heshima yao kwangu ni amri to ya watu ambayo imefundishwa
Hii inaweza kuelezwa katika hali ya kutenda. "Wananiheshimu tu kwa sababu hicho ndicho watu wanawaambia kufanya"

Kwa hiyo, tazama, nitaendelea kufanya jambo la ajabu katika hawa watu, ajabu baada ya ajabu
"Kwa hiyo, tazama na angalia! ninaenda kufanya mambo mazuri na ya ajabu miongoni mwako ambayo hutaweza kuyaelezea"

Hekima ya watu wenye hekima wao itatoweka, na uelewa wa watu wenye busara wao itapotea
Kauli hizi mbili zina maana moja. Yahwe kuonyesha ya kwamba watu wenye hekima hawawezi kuelewa au kufafanua kile Yahwe anafanya inazungumziwa kana kwamba hekima yao na uelewa utapotea.

Isaiah 29:15

Taarifa ya Jumla
Huyu anaweza kuwa Isaya akizungumza au inaweza kuwa muendelezo wa maneno ya Yahwe katika 29:13-14.

ambao huficha kwa chini kabisa mipango yao kutoka kwa Yahwe
Watu kujaribu kutengeneza mipango bila Yahwe kujua inazungumziwa kana kwamba kama wanaficha mipango yao katika sehemu ya chini ambapo Yahwe hawezi kuona. "ambao wanajaribu kumzuia Yahwe kutogundua kile wanachopanga kufanya"

ambao mateno yao yamo gizani
Inadokezwa ya kwamba wanafanya mambo maovu kwa siri. "ambao hufanya mambo maovu gizani ili mtu asiwaone"

Ambao hutuona, na ambao wanatujua sisi?
Wanatumia swali kusisitiza ya kwamba wanaamini hakuna mtu anayejua kile wanachofanya. "Hakuna mtu, hata Yahwe, anatuona au kujua kile tunachofanya!"

Isaiah 29:16

Unageuza vitu juu chini
Hii ni lahaja ambayo ina maana ya kupotosha kile kilicho cha ukweli. "Unafanya vitu kinyume na namna vinavyotakiwa kuwa" au "Unatakiwa kupotosha ukweli"

Je! mfinyanzi achukuliwe kama udongo, ili kwamba kitu ambacho kimetengenezwa kiweze kusema juu yake ambaye amekitengeneza ... "Yeye haelewi"?
Yahwe ambaye aliumba wanadamu inazungumziwa kana kwamba alikuwa mfinyanzi na wanadamu walikuwa udongo. Sitiari hi nasisitiza ya kwamba ni upumbavu kwa wanaamu kukataa au kukosoa yule ambaye aliviumba. "Je! utanichukulia, muumba wako, kuwa kama udongo badala ya mfinyanzi? Ni kana kwamba mfinyanzi aliumba kitu, na hicho kitu kikasema kuhusu mfinyanzi, "Hakuniiumba mimi", au "Haelewi"

e! mfinyanzi achukuliwe kama udongo ... "Yeye haelewi'"?
Swali hili linatumika kukaripia watu wa Yerusalemu. "Ni dhahiri, mfinyanzi hatakiwi kuchukuliwa kama udongo ... "Yeye haelewi'"

generated on Tue Oct 24 10:45:40 2023

Isaiah 29:17

Lebanoni itageuzwa kuwa shamba, na shamba litakuwa msitu
Maana zaweza kuwa 1) huu ni uhalisi na Yahwe atasababisha maeneo ambapo miti iliota pori katika Lebanoni kuwa mashamba yanayozaa au 2) hii ni sitiari na misitu mikubwa ya Lebanoni inawakilisha wakandamizaji wenye nguvu, na mazao ambayo huota katika shamba na kuwa msitu ni watu wa kawaida ambao wanateseka. Hii ina maana Yahwe atawashusha wale ambao ni wenye nguvu, lakini atawainua wale ambao wanateseka.

Lebanoni itageuzwa kuwa shamba
Hapa "Lebanoni" inawakilisha msitu mkubwa wa mvinje wa Lebanoni. Hii inaweza kuelezwa katika hali ya kutenda. "Mungu atageuza msitu mkubwa wa Lebanoni kuwa shamba"

kiziwi atasikia maneno ya kitabu, na macho ya kipofu yataona giza nene
Maana zaweza kuwa 1) huu ni uhalisi na Yahwe atasabisha watu viziwi kusikia na watu vipofu kuona au 2) hii ni sitiari ya kwamba Yahwe atawezesha watu kusikia na kuelewa ujumbe wake au 3) inaweza kumaanisha zote 1 na 2.

macho ya kipofu
Hapa "macho" yanawakilisha mti kamili. "wale ambao ni vipofu"

Waliokandamizwa watafurahi tena katika Yahwe, na maskini miongoni mwa watu watafurahi katika Mtakatiifu wa Israeli
Misemo hii miwili ina maana moja. "Maskini na watu waliokandamizwa watafurahi tena kwa sababu ya kile Yahwe , Mtakatifu wa Israeli, alichofanya"

Isaiah 29:20

Kwa maana wakatili watakoma
Kivumishi kiidogo "wakatili" kinaweza kuwekwa kama kivumishi. "Kwa maana watu wakatili watakoma" au "Kwa kuwa hapatakuwa tena na watu katili"

na mwenye dharau atatoweka
Kivumishi kidogo "mwenye dharau" kinaweza kuandikwa kama kitenzi. "na wale ambao hudharau watatoweka" au "na watu ambao hukejeli watapotea"

Wote wale ambao hupenda kutenda uovu wataondoshwa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataondosha wote wale ambao hupenda kutenda uovu"

ambao kwa neno humfanya mtu kuwa mhalifu
Hapa "neno" linawakilisha ushuhuda mahakamani. "ambao husem mahakamani ya kwamba mtu asiye na hatia ana hatia ya kufanya jambo baya"

Wanalaza mtego kwa ajili yake atafutaye haki katika lango na kuiweka haki chini kwa uongo mtupu
Watu waovu kufanya chochote wawezacho kumzuia mtu mwema inazungumzwa kana kwamba watu waovu waliweka mtego kama mwindaji akikamata mawindo. "Wanadanganya na kujaribu kuzuia wale ambao wanataka kufanya kiilicho haki na sahihi"

atafutaye haki katika lango
Malango ya mji mara kwa mara yalikuwa sehemu ambapo viongozi wa mji walifanya maamuzi rasmi.

Isaiah 29:22

nyumba ya Yakobo
Hapa "nyumba" inawakiliisha familia. "vizazi vya Yakobo"

ambao walimkomboa Abrahamu
Hii huenda ina maana ya pale Yahwe alipomwita Abrahamu kutoka katika nchi yake ya nyumbani na kumtuma katika nchi ya ahadi.

Yakobo hata ... uso wake ...atakapowaona watoto wake
Hapa "Yakobo" inawakilisha vizazi vyake. "Vizazi vya Yakobo havitakuwa tena ... nyuso zao ... wataona watoto wao"

wala uso wake kupauka
Hii ni lahaja ambayo ina maana ya hawatakuwa na hofu tena. "wala hawataogopa"

Lakini atakapowaona watoto wake, kazi ya mikono yangu
Hapa "mikono" inawakilisha nguvu na matendo ya Yahwe. "Watakapowaona watoto wote niliowapatia na yote niliyofanya"

watafanya jina langu kuwa takatifu
Hapa "jina" linawakilisha Yahwe. "wataniinua mimi"

Watafanya jina kuwa takatifu la Mtkatifu wa Yakobo
Hapa "jina" linawakilisha Yahwe. Yahwe anajitambua mwenyewe kama "Mtakatifu wa Yakobo". "Wataninua mimi, Mtakatifu wa Yakobo"

wa Mungu wa Israeli
Yahwe anajitambua mwenyewe kama "Mungu wa Israeli". "wa kwangu, Mungu wa Israeli"

Wale wanaopotoka katika roho
Hapa "roho" inawakilisha undani wa mtu. "Wale ambao wamekosea kwa kiile wanachowaza" au "Wale ambao wanakosea katika mtazamo wao"

watapata uelewa
Hii inaweza kufanywa waz zaidi kufafanua kile watakachoelewa. "wataanza kumuelewa Yahwe na sheria zake"

walalamishi watajifunza maarifa
Hii inaweza kuwekwa wazi kufafanua ni maarifa yapi watajifunza. "wale ambao wanalalamika

generated on Tue Oct 24 10:45:40 2023

wataanza kujua ya kwamba kile Yahwe
anawafundisha ni cha kweli"

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generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Ole wa watoto waasi, ''Hili ni tamko la Yahwe. ''Wataweka mipango, lakini haitatoka kwangu; wataungana na mataifa mengine, lakini hawakuongozwa na Roho wangu, hivyo wanongeza dhambi baada ya dhambi. **2** Wanapanga kushuka chini Misri, lakini hawajaniomba niwaelekeze. Wanatafuta ulinzi kutoka kwa Farao kuchukua kimbilio katika kivuli cha Misri. **3** Hivyo basi ulinzi wa Farao utakuwa aibu yenu, na kimbilio lenu katika kivuli cha Misri, kitakuwa udhalilishaji wenu, **4** japo wakuu wako Sayuni, na wajumbe wao wamekuja Hanesi. **5** Watahaibika kwa sababu ya watu ambao hawawezi kuwasaidia, wala kuwa na faida, lakini ni aibu, na fedheha. **6** Tamko kuhusu mnyama wa Negevi: kupitia kwenye mlango wa mateso na hatari, wa simba jike na simba dume, nyoka na nyoka wa moto aneyepaa, wamebeba utajiri wao kwenye mgongo wa punda, na hazina yao katika mabega ya ngamia, kwa watu ambao hawana msaada kwao. **7** Maana msaada Misri hauna maana; hivyo basi nimemwita Rahabu, aliyekaa bado. **8** Sasa nenda, andika hili mbele yao juu ya meza, na uyaandike katika kitabu, iliyaifadhiwe kwa mda mrefu kama ushuhuda. **9** Maana ni watu waasi, watoto waongo, watoto ambao hawaskilizi maelekezo ya Yahwe. **10** Wanawambia waonaji, ''msiangalie; na kwa manabii, ''msitabiri yaliyoyakweli kwetu; zungumza maneno ya kujipendeza kwetu, tabiri udanganyifu. Geukeni katika njia, **11** ondokeni kwenye njia; maana Mtakatifu wa Israeli amesitisha kuongea mbele ya uso wetu. **12** Hivyo basi mtakatifu wa Israeli asema, ''Kwa sababu umekataa maneno haya na kujifunza ukandamizaji na udanganyifu, **13** hivyo dhambi hii itakuwa kwenu kama kitu kilichovunjika tayari kwa kuanguka, kama kitu katika ukuta mrefu ambao anguko lake linakaribia, papo kwa hapo.'' **14** Atavunja kama chombo cha mfinyanyanzi kivunjavyo, hivyo basi hakitabaki kitu, hivyo hakuna vipande vyovyote vya kigae kitoshacho kutwaa moto jikoni, kuchota maji kisimani. **15** Maana Bwana Yahwe, Mtakatifu wa Israeli asema hivi, ''Kwa kurudi na kwa kupumzika mtaokolewa; katika utulivu na imani itakuwa ni nguvu zako, Lakini hamkuwa tayari. **16** Amesema, 'Hapana, maana kukimbia kwa farasi; hivyo tutakimbia; tutakimbia kwa kutumia farasi mwepesi; hivyo basi watakaojingiza watakuwa wepesi. **17** Watu eflu moja watakimbia kwa kumuhofia mtu mmoja; kwa vitisho vya watu watano mtakimbia mpaka mtakuwa kama nguzu ya bendera iliyoko juu ya mlima, au kama bendera kwenye kilima.'' **18** Lakini Bwana anawasubiri ili awape neema yake, Hivyo basi yuko tayari kuwaonyesha huruma. Maana Yahwe na Mungu wa haki; Huwabarikiwe wale wanaomsubiri yeye. **19** Maana watu wataishi Sayuni, na Yerusalemu na hawatalia tena. Hakika atakuwa neema kwenu kwa sauti ya kilio chenu. Atakaposikia tu, atawajibu ninyi. **20** Kupitia Yahwe tunapata mkate wa shida na maji ya mateso, hata sasa, mwalimu wako hatajifisha mwenyewe tena, lakini utamuona mwalimu wako kwa macho yako mwenyewe. **21** Masikio yako yatasikia maneno yanayosemwa nyuma, Hii ndio njia, pitia hii, ''utakapogeuka upande wa kulia au utakageuka upande wa kushoto. **22** Mtakinajisi kifuniko chenu mlichokiweka juu ya pesa na dhahabu na kukitupa. Mtakitupa mbali kama hedhi kali, '''utawambia wao, ''Ondokeni hapa.'' **23** Naye atatoa mvua kwanye mbegu zenu mtakapopanda kwenye aridhi, na mkate utakuwa kwa wingi kutoka kwenye aridhi na mazao yatazaa kwa wingi. Katika siku hizo ng'ombe zako zitachungwa katika eneo kubwa. **24** Ng'ombe na punda, wanaolima kwenye aridhi, watakula chakula cha majira kilicho tawnywa kwa koleo na uma. **25** Juu ya mlima mrefu na juu ya kilima kirefu, kutapitasha vijito na mifereji ya maji, katika siku siku ya machinjio makuu pale minara yote itakapoanguka. **26** Mwanga wa mwenzi utakuwa kama mwanga wa jua, na mwanga wa jua utang'aa mara saba, kama mwanga wa siku saba. Yahwe atakapofunga kuvujwa kwa watu wake na kuyaponya majeraha waliyoyapata. **27** jina la Yahwe limekuja kutoka sehemu ya mbali, Linawaka kwa hasira yake na katika moshi mnene. Midomo yake imejaa hasira, na lugha yake nia kama moto unaoangamiza. **28** Punzi yake ni kama maji yaliyojaa yanayofika mpaka katikati ya shingo, kwa ajili kuchuja mataifa kwa kuhamasisha uharibifu. Pumzi yake ni mzabuni katika taya za watu wanowasababisha kutangatanga mbali. **29** Utakuwa na wimbo kama usiku pale sherehe takatifu itakapofanyika, na moyo wenye furaha, pindi mmoja atakopo kwenda na katika mlima wa Yahwe, katika mwamba wa Israeli. **30** Yahwe atafanya mapambo ya sauti yake inayosikika na atawaonyesha jinsi mkono wake ushukavyo na dhouba ya hasira yake na moto uwakao, pamoja na upepo mkubwa, mvua kubwa, na mvua ya mawe. **31** Maana kwa sauti ya Yahwe, Asiria itanyamazishwa; atahiaribu kwa fimbo. **32** Na kila adhabu iliyochaguliwa amechagua fimbo ambayo Yahwe ataiweka juu yao na wakisidikizwa na mziki wa kigoma na kinubi kama wataanzisha vita na kupgana nao. **33** Maana sehemu ya kuchoma iliandaliwa toka zamani. kweli, imeandaliwa kwa mfalme, na Mungu amelifanya kuwa na kina na upana. Rundo liko tayari kwa moto na kuni za kutosha. Punzi ya Yahwe, ni kama mkondo kiberiti, na utawsha moto.

generated on Tue Oct 24 10:45:40 2023

Isaiah 30:1

watoto waasi
Yahwe anazungumzia kuhusu watu wake kana kwamba walikuwa watoto wake.

hili ni tamko la Yahwe
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" inaelezwa kama kitenzi "kusema kwa dhati". "hiki ndicho kile Yahwe anachotamka" au "hiki ndicho kile Yahwe amesema kwa dhati"

Wanafanya mipango, lakini sio kutoka kwangu
Hii inaweza kuandikwa ili kwamba nomino dhahania "mipango" iweze kuandikwa kama kitenzi "kupanga". "Wanapanga kufanya mambo, lakini hawaniulizi nini nachotaka wao kufanya"

lakini hawakuongozwa kwa Roho wangu
Hii inaweza kuelezwa katika hali ya kutenda. "lakini Roho waangu hakuwaongoza"

wanaongeza dhambi kwa dhambi
Kuendelea kutenda dhamb inazungumziwa kana kwamba dhambi iliikuwa maumbo ambayo yaliweza kupangwa juu ya mengine. "wanaendelea kutenda dhambi zaidi na zaidi"

Wanatafuta ulinzi kutoka kwa Farao
Hii inaweza kuandikwa ili kwamba nomino dhahania "ulinzi" inaelezwa kama kitenzi "linda". "Wanamuuliza Farao kuwalinda"

na kufuata kimbilio katika kifuli cha Misri
Ulinzi wa Misri kutoka kwa jeshi la adui unazungumziwa kana kwamba ulikuwa kivuli ambacho hulinda mtu kutoka na joto linalochoma la jua. "wanawategemea Wamisri kuwaweka salama"

Isaiah 30:3

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yuda.

Kwa hiyo ulinzi wa Farao utakuwa aibu yako, na kimbilio katika kivuli cha Misri, fedheha yako
Hii inaweza kuandikwa ili kwamba nomino dhahania "ulinzi", "aibu", na "fedheha" zinaelezwa kama vivumishi au vitenzi. "Kwa hiiyo utaibika kwa sabbu ulimtegemea Farao kukulinda; utafedheheshwa kwa sababu uliwategemea Wamisri kukuweka salama"

kimbilio katika kivuli cha Misri
Ulinzi wa Misri kutoka kwa jeshi la adui inazungumziwa kana kwamba ulikuwa kivuli ambacho humlinda mtu kutoka na joto linalowaka la jua.

wakuu
Hapa "wakuu" ina maana ya afisa au balozi, sio lazima wana wa mfalme.

wao ... wata ... wao
Maneno haya yana maana ya watu wa Yuda.

Soani ... Hanesi
Hii ilikuwa miji katika sehemu ya kaskazini ya Misri.

wamekuja Hanesi
Hapa "kuja" inaweza kuandikwa kama "kuondoka"

kwa sababu ya watu
"kwa sababu ya watu wa Misri"

Isaiah 30:6

Taarifa ya Jumla
Hii inaendeleza tamko la Mungu kuhusu watu wa Yuda.

tamko
"Hiki ndicho Yahwe anachotamka"

ya simba jike na simba, kipiribao na nyoka mkali anayepaa
Hii ina maana ya aina hawa ya wanyama kwa ujumla. "ambapo simba jike na simba huishi, na ambapo kuna kipiribao na nyoka"

nyoka mkali anayepaa
Hapa neno "mkali" huenda una maana ya sumu ya nyoka anapouma na neno "kupaa" lina maana ya kusogea kwake kwa haraka.

wanabeba utajiri wao
"watu wa Yuda wanabeba utajiri wao"

nimemuita Rahabu, ambaye hukaa kwa kutulia
Kulikuwa na simulizi maarufu kuhusu joka la baharini linaloitwa Rahabu. Jina Rahabu ina maana ya "nguvu" au "kiburi". "Ninaita Misri mwenye kiburi wa sauti ambaye hafanyi lolote"

Isaiah 30:8

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Isaya.

Sasa
Neno hili linatumika hapa kuweka alama ya pumziko katika tamko la Yahwe kuhusu Yuda. Hapa anamwambia Isaya kufanya kitu.

katika uwepo wao
"katika uwepo wa watu wa Yuda"

kwa maana muda umefika
Hii inazungumzia kipindi kana kwamba kinasafiri na kufika mahali. "kwa kipindi cha siku za usoni"

watoto waongo, watoto ambao hawasikii maelekezo ya Yahwe
Hii inazungumzia watu wa Yahwe kana kwamba walikuwa watoto wake. Hii inaweza kutafsiriwa

generated on Tue Oct 24 10:45:40 2023

kama sentensi. "Wanaenenda kama watoto ambao hudanganya na kutosikiliza kile Yahwe anachoamuru"

Isaiah 30:10

Taarifa ya Jumla
Yahwe anaendelea kuzungumza kuhusu watu wa Yuda.

Geuka upande kutoka katika njia, potea kutoka katika njia
Jinsi Yahwe anavyotaka watu wake kuenenda inazungumziwa kana kwamba ilikuwa njia au barabara ambayo inatembelewa. Kutomtii Yahwe inazungumziwa kana kwamba mtu hupotea kutoka katika njia ya Yahwe.

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Isaiah 30:12

Mtakatifu wa Israeli
Mtakatifu wa Israeli

unakataa neno hili
Hapa "neno" inawakilisha ujumbe. "unakataa ujumbe huu"

kuamini katika ukandamizaji na udanganyifu na kuiegemea
Maana zaweza kuwa 1) viongozi wa Yuda wanaamini katika viongozi wa Misri mbao hutawala kwa kukandamiza na kudanganya wengine au 2) viongozi wa Yuda wamekandamiza na kudanganya watu wao wenyewe ili kuchukua fedha zao na kuituma kwa viongozi wa Misri kama malipo kwa ajili ya ulinzi.

kuiegemea
Hapa neno "kuiegemea" ina maana ya "ukandamizaji na udanganyifu". "kuziegemea"

egemea katika
Hii ni lahaja ambayo ina maana ya kuamini au kutegemea juu ya kitu.

kwa hiyo dhambi hii kwako itakuwa kama sehemu iliyovunjika ... kwa mara moja
Tashbihi hii ina maana ya kwamba Mungu ataangamiza watu wa Yuda ghafla kwa sababu ya dhambi zao.

kama sehemu iliyovunjka tayari kudondoka
Inaeleweka ya kwamba hii ni sehemu iliyovunjika ya ukuta. "kama sehemu iliyovunjika ya ukuta ambayo iko tayari kuanguka"

ambao anguko lake litatokea ghafla
Hii inaweza kundikwa ili kwamba nomino dhahania "anguka" inaelezwa kama kitenzi "anguka". "ambayo itaanguka ghafla"

ghafla, kwa mara moja
Hizi zina maana ya kitu kimoja na husisitiza jinsi ukuta utakavyoanguka kwa haraka.

Isaiah 30:14

Taarifa ya Jumla
Isaya anafafanua jinsi Yahwe ataangamiza watu wa Yuda.

Ativunja
Hapa "ataivunja" ina maana ya sehemu ya ukuta ambayo inakaribia kuanguka. Sehemu katika ukuta ni sitiari ambayo inawakilisha watu wa Yuda na dhambi yao iliyotajwa katika 30:12

kama chombo cha mfinyanzi kinavyovunjwa
Tashbihi hii ina maana ya kwamba kipande cha ukuta kitavunjika haraka na kikamilifu kama jagi la udongo linapoanguka chini.

mfinyanzi
Mfinyanzi ni mtu ambaye hutengeneza vyungu na majagi kwa udongo.

hakutapatikana
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna mtu ataweza kupata" au "hapatakuwa"

kigae ambacho kitatumika kukwangua
"kigae kikubwa ya kutosha kukwangua"

moto kutoka katika meko
Neno "moto" hapa lina maana ya majivu. "majivu kutoka katika sehemu ya moto"

Isaiah 30:15

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Katika kurudi na kupumzika utaokolewa
Kutubu inazungumziwa kana kwamba ilikuwa kurudi kwa Yahwe kihalisia. Hii inaweza kuelezwa katika hali ya kutenda. "Nitakuokoa kutok kwa adui zako kama utatubu na kupumzika ukijua ya kwamba nitakutunza"

kupumzika
Inadokezwa ya kwamba watu hupumzika kwa sababu wanamwaminii Yahwe kuwatunza.

katika utulivu na katika imani itakuwa nguvu yako
Utulivu hapa ina maana ya kutokuwa na wasiwasi. Inadokezwa ya kwamba hawana wasiwasi kwa sababu wanamwamini Yahwe. "Utakuwa na nguvu kama utakuwa kimya na kuniamini mimi"

tutatoroka juu ya farasi
Ni wazi kwamba farasi hizi ndizo ambazo watu wa Yuda walipokea kutoka kwa Wamisri.

generated on Tue Oct 24 10:45:40 2023

Isaiah 30:17

Elfu moja watatoroka katika tishio la mmoja; katika tishio la watano utatoroka
Neno "mwanajeshi" linaeleweka. "Wanajeshi elfu moja watatoroka katika tishio la mwanajeshi mmoja wa adui; katika tishio la wanajeshi watano wa adui wanajeshi wako wote watatoroka"

Elfu moja
"1,000"

mpaka aliyesalia wa kwako ataakuwa kama fimbo ya bendera juu ya mlima, au kama bendera juu ya kilima
Tashbihi hii ina maana ya kwamba kutakuwa na watu wachache sana waliobaki mpaka watakuwa kama bendera moja juu ya kilima.

Isaiah 30:18

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

hautalia ... kwako ... atakujibu
Hapa "kwako" ina maana ya watu ambao wanaishi Sayuni.

atakujibu
"atakusaidia"

Isaiah 30:20

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

mkate wa shida na maji ya mateso
Hapa "mkate" na "maji" huunda mlo wa mtu maskini sana. Msemo wote unawakilisha nyakati ngumu na umaskini wa watu.

mwalimu wako
Hii ina maana ya Yahwe.

utamwona mwalimu wako kwa macho yako mwenyewe
Hapa "macho" inawakilisha mtu mzima. "nyie wenyewe mtamwona mwalimu wenu"

Masikio yako yatasikia
Hapa "masikio" inawakilsha mtu mzima. "Utasikia"

neno nyuma yako likisema
Hapa "neno" linawakilisha mtu anayezungumza. "yule anayezungumza nyuma yako akisema"

Hii ndiyo njia, tembea juu yake
Jinsi Yahwe anavyotaka watu wake kuenenda inazungumziwa kana kwamba ilikuwa njia au barabara. Kumtii Yahwe inazungumziwa kana kwamba ilikuwa mtu akitembea katika njia yake.

utakapogeuka kulia au utakapogeuka kushoto
Kumkaidi Yahwe inazungumziwa kana kwamb mtu aligeuka kushoto au kulia katika njia ya Yahwe.

Isaiah 30:22

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

Utazitupa mbali kama kitambaa cha hedhi
Tashbihi hii ina maana watatupa mbali sanamu zao kana kwamba zilikuwa takataka.

Utasema kwao, "Ondoka hapa"
Hii inazungumzia sanamu kana kwamba zinaweza kusikia na kuinuka na kuondoka mahali. Yahwe ana maana ya kwamba watu hawatahitaji au kutaka tena sanamu.

Isaiah 30:23

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

Atatoa
"Yahwe atatoa"

mkate kwa wingi kutoka ardhini
Hapa "mkate" unawakilisha chakula kwa ujumla. "atasababisha ardhi kutoa chakula kingi kwa ajili yako kula"

Katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla. "Katika kipindi hicho"

ambayo imepepetwa kwa koleo na uma
Makoleo na uma yalitumika kurusha nafaka angani ili upepo upulize makapi, kuacha tu sehemu ambayo inaweza kuliwa. Hii inaweza kuelezwa katika hali ya kutenda. "ambayo umepepeta kwa koleo na uma ya nyasi"

Isaiah 30:25

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

Katika kila mlima wa juu ... mwanga wa jua wa siku saba
Isaya anafafanua kile itakayokuwa hali sahihi baada ya Yahwe kukomboa watu wake.

katika siku ya machinjo makubwa ambapo minara huanguka
"Yahwe anapochinja adui zako na kusababisha minara yao yenye nguvu kuanguka"

katika siku hiyo
Hapa "siku" inawakilisha kipindi cha muda kwa ujumla. "katika kipindi hicho"

mwanga wa jua utakuwa na mwanga mara saba, kama mwanga wa jua wa siku saba
"jua litang'aa kwa mwanga wa jua saba" au "jua litatoa mwanga mwingi katika siku moja kama linavyotoa katika siku saba"

generated on Tue Oct 24 10:45:40 2023

Yahwe atafunga kuvunjika kwa watu wake na kuponya vilia vya kuwajeruhi kwake
Yahwe kufariji watu wake na kusababisha mateso yao kufika mwisho inazungumziwa kana kwamba angefunga vitambaa juu ya vidonda vyao.

Isaiah 30:27

jina la Yahwe ... kma moto unaoteketeza
Yahwe kuwa na hasira kali inzungumziwa kana kwamba alikuwa moto mkubwa.

jina la Yahwe linakuja
Hapa "jina" linawakilisha Yahwe. "Yahwe anakuja"

Midomo yake imejaa ghadhabu, na ulimi wake ni kama moto unaoteketeza
Hapa "midomo" na "ulimi" ni mifano ya maneno ambayo inawakilisha Yahwe akzungumza. Na, Yahwe anazungumza na hasira kubwa na uwezo ambao unazungumziwa kana kwamba ulimi wake ulikuwa moto. "Anapozungumza hasira yake ni kama moto ambao huangamiza kila kitu"

Pumzi yake ni mbubujiko wa nguvu unaomwagikia
Hii inalinganisha hewa inayotoka mdomoni mwa Yahwe kwa mafuriko kusisitiza nguvu yake ya kuangamiza.

kuchekecha mataifa kwa chungio la uharibifu
Yahwe kutenganisha watu wa mataifa na kuangamiza watu waovu inazungumziwa kana kwamba Yahwe huweka mataifa katika chungio. Hii inaweza kutafsiriwa kama sentensi mpya. "Yahwe atatenganisha na kuangamiza watu waovu wa mataifa"

Pumzi yake ni hatamu katika taya wa watu kusababisha wazurure mbali
Yahwe kuwa na nguvu ya kusbabisha mipango ya watu kushindwa au kusababisha waangamizwe inazungumziwa kana kwamba pumzi yake ilikuwa hatamu ambayo huongoza watu nje ya njia sahihi.

hatamu katika taya za watu
"hatamu" ni chombo ambacho watu huwek juu ya kichwa cha farasi kuiongoza. Hatamu huwa na kipande kidogo kinachoitwa "lijamu" ambayo huwekwa katika mdomo wa farasi. "hatamu juu ya vichwa vya watu" au "lijamu katika taya za watu"

Isaiah 30:29

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

Utakuwa na wimbo
Hii inaweza kuandikwa ili kwamba nomino dhahania "wimbo" inaelezwa kama kitenzi. "Utaimba"

kama usiku ambapo sikukuu takatifu inazingatiwa
Tashbihi hii inasisitiza jinsi watu watakavyokuwa na furaha.

ambapo sikukuu takatifu inazingatiwa
Hii inaweza kuelezwa katika hali ya kutenda. "utakapozingatia sherehe takatifu"

na furaha ya moyo
Hapa "moyo" unawakilisha uanadamu wa ndani wa mtu. "nawe utakuwa na furaha"

kama pale mtu huenda ... Mwamba wa Israeli
Tashbihi hii inasisitiza jinsi watu watakavyokuwa na furaha.

kwa Mwamba wa Israeli
Yahwe kuwa na nguvu ya kulinda watu wake inazungumziwa kana kwamba alikuwa mwamba ambao watu wanaweza kupanda na kutoroka kutoka kwa adui. "kwa mwamba wa ulinzi wa Israeli" au "ambao ni kama mwamba wa ulinzi wa Israeli"

Isaiah 30:30

kuonyesha kusogea kwa mkono wake
Hapa "mkono" unawakilisha nguvu ya Mungu. Inadokezwa ya kwamba Yahwe ataonyesha nguvu yake kwa kuangamiza maadui wa watu wake. "onyesha ya kwamba ana nguvu kwa kuangamiza adui zako"

katika dhoruba ya hasira na miale ya moto
Hasira ya Yahwe inazungumziwa kana kwamba ilikuwa dhoruba au moto. "katika hasira ambayo ni kama dhoruba na miale ya moto" au "katika hasira kuu"

kwa upepo wa dhoruba, mvua ya dhoruba, na mvua ya mawe
"kwa dhoruba iliyojaa upepo, mvua na mvua ya mawe"

mvua ya mawe
vipande vigumu vya barafu ambavyo huanguka kutoka angani kama mvua

Isaiah 30:31

Kwa maana kwa sauti ya Yahwe, Ashuru itapondwapondwa
Hii inaweza kuelezwa katika hali ya kutenda. "Kwa maana Yahwe anapozungumza atapondaponda wanajeshi wa Ashuru"

Ashuru itapondwapondwa
Isaya anazungumzia hofu ya Ashuru kana kwamba Ashuru ni chombo ambacho sauti ya Yahwe hupondaponda. "Ashuru itaogopa"

Ashuru
Hapa hii inawakilisha wanajeshi wa Ashuru.

generated on Tue Oct 24 10:45:40 2023

Kila pigo la kiboko kilichoteuliwa ambacho Yahwe atakilaza juu yao
Yahwe kusababisha jeshi kuwashinda Ashuru inazungumziwa kana kwamba Yahwe angewapiga Ashuru kwa fimbo.

itaungana
Hii inaweza kuelezwa katika hali ya kutenda. "watu wa Yuda wataungana nayo"

kigoma
Hiki ni chombo cha muziki chenye kichwa kama ngoma ambacho kinaweza kupigwa na kina vipande vya chuma kuzunguka pande ambazo hutoa sauti pale chombo kinapotikiswa.

anapambana na kupigana pamoja nao
Yahwe kusababisha jeshi la adui kuwashinda Ashuru inazungumziwa kana kwamba Yahwe walikuwa shujaa ambaye angepigana pamoja na jeshi la adui.

Isaiah 30:33

Kwa maana sehemu ya kuchoma iliandaliwa zamani
Hii inaweza kuelezwa katika hali ya kutenda. "Kwa maana zamani Yahwe aliandaa sehemu kwa ajili ya kuchoma"

sehemu ya kuchoma
Msemo huu ni maana ya neno "Tofethi". Tofethi ni sehemu katika Bonde la Hinomi, kusini mwa Yerusalemu, ambapo katika kipindi kimoja watu walichoma watoto wao kama sadaka kwa miungu ya uongo.

inaandaliwaa kwa ajili ya mfalme
Inadokezwa ya kwamba hii ina maana ya mfalme wa Ashuru. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe aliandaa kwa ajili ya mfalme wa Ashuru".

Rundo lipo tayari na moto na mbao nyingi
"Rundo lipo tayari kwa mbao nyingi kutengeneza moto"

Pumzi ya Yahwe, kama kijito cha salfa, kitaiwasha moto
Hii inazungumzia pumzi ya Yahwe kana kwamba ilikuwa mto wa moto ambao utawasha rundo katika moto.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Ole wao washukao Misri kuomba msaada na kutegemea farasi, kuweka imani katika magari (maana wako wengi) na (maana faras haziesabiki). Lakini hawausiani na Mtakatifu wa Israeli, wala hawamtafuti Yahwe! **2** Lakini ni mwenye busara, na ataleta maafa na atakanusha maneno yake. Na atakuja juu ya nyumba zitendazo maovu, na dhidi ya wale wanaowasaidia kuteda dhambi. **3** Misri ni mtu na sio Mungu, ni farasi wa mwili na sio wa roho. Yahwe atakapota nje kwa mkono wake, wote waliowasaidia watakuwa na mashaka, na yeyote atakayesidia atanguka; wote kwa pamoja watatoweka. **4** Hivi ndivyo Yahwe alivyosema na mimi, '' kama simba, na hata mtoto wa simba, hunguruma juu ya mawindo yake, pale makundi ya wachungaji yanapoita dhidi yake, lakini hatatemeka kwa sauti zao, wala hatakwenda kwa sababu ya kelele zao, hivyo Yahwe wa majeshi atashuka kupigana kwenye mlima Sayuni, katika kilima hicho. **5** Kama ndege apaavyo, hivyo Yahwe wa majeshi atailinda Yerusalemu; atailinda na kuiokoa kama apitavyo juu na kuilinda. **6** Mrudieni yeye kutoka huyo mliyemgeukia, watu wa Israeli. **7** Maana katika siku hiyo kila mmoja ataondoa miungu ya fedha na miungu ya dhahabu iliyotegenezwa kwa mikono yenu yenye dhambi. **8** Asiria atangamizwa kwa upanga; na upanga usioshikiwa na mtu utumaliza yeye. Ataukimbia upanga, na vijana wake wadogo watafanyishwa kazi ngumu. **9** Na watashindwa kujiani kwa sababu ya hofu, na mkuu wao ataogopa mbele ya bendera ya jeshi la Yahwe.''- Hili ni tamko la Yahwe, ambao moto uko Sayuni na ambayo sufuria ya moto iko Yerusalemu.

Isaiah 31:1

Taarifa ya Jumla
Isaya anaendelea kuzungumza kwa watu wa Yuda.

wanaokwenda chini mpaka Misri
Msemo "kwenda chini" inatumika hapa kwa sababu Misri ipo chini kwa kimo kuliko Yerusalemu.

wanaokwenda chini
"watu hao wa Yuda wanaokwenda chini"

kuegemea farasi
Hii inazungumza juu ya watu kutegemea farasi wao kuwasaidia kana kwamba walikuwa wakitegemea farasi wao. "kutegemea farasi wao"

Mtakatifu wa Israeli
"Wameondoka mbali kutoka kwa Yahwe"

wala hawamtafuti Yahwe
"wala hawamuulizi Yahwe kuwasaidia"

ataleta maafa
Hapa neno "ataleta" lina maana ya "kusababisha". "atasababisha maafa kutokea"

hatarudisha maneno yake
Msemo "kurudisha maneno yake" yanazungumzia juu ya mtu kutotimiza kile alichosema atafanya kana kwamba maneno ambayo alisema yalikuwa kitu ambacho angeweza kuvuta kuelekea kwake. Hapa inasema ya kwamba Yahwe hatafanya hivi, ikimaanisha atatekeleza kile alichosema. "atafanya kile alichosema kuwa atafanya"

kuinuka dhidi ya
"kuadhibu"

nyumba ovu
Hii ina maana ya watu waovu wanaoishi pale. "wote wanaofanya mambo maovu"

Isaiah 31:3

Misri ni mwanamume
Hapa Misri ina maana ya wanajeshi wa Misri. "Wanajeshi wa Misri ni wanamume"

farasi wao ni nyama na sio roho
Hii ina maana ya kwamba farasi wao ni farasi tu na sio viumbe vya kiroho. "farasi wao ni farasi tu; sio roho zenye uwezo!"

Yahwe atakapofikia kwa mkono wake
Msemo "mkono" mara kwa mara hutumika kwa kumbukumbu ya matendo na uwezo wa Mungu. "Yahwe hutumia uwezo wake dhidi yao"

wote yule anayesaidia atajikwaa, na yule anayesaidiwa ataanguka
Misemo hii miwili kimsingi ina maana moja. Kujikwaa na kuanguka ni sitiari ya kushindwa. Hii inaweza kuelezwa katika hali ya kutenda. "vitu hivi viwili vitatokea: nitaiangamiza Misri, inayokusaidia, na nitakuangamiza wewe, ambaye Misri inasaidia"

yule anayesaidiwa ataanguka
Hii inaweza kuelezwa katika hali ya kutenda. "yule ambaye anatafuta msaada"

Isaiah 31:4

Taarifa ya Jumla
Yahwe anazungumza na Isaya

generated on Tue Oct 24 10:45:40 2023

Kama simba ... ndivyo Yahwe wa majeshi
"Simba ... kwa njia hiyo hiyo Yahwe wa majeshi". Hapa Yahwe anazungumza jinsi atakavyolinda watu ambao ni wake na kutokuogopa kwa kujilinganisha na simba ambaye hulinda mawindo yake"

ndivyo Yahwe wa majeshi atakashuka ... kilima hicho
Inaweza kuwa wazi zaidi kama ukiweka mstari wa mwisho kabla ya mstari wa kwanza. "Yahwe wa majeshi atashuka kupigana juu ya Mlima Sayuni, juu ya mlima huo, kama simba, hata simba mdogo"

simba, hata simba mdogo
"simba jike au simba muuaji". Hii ni jozi ya kufanana ikiwa na misemo miwili kumaanisha simba mkali. "simba"

huunguruma
huonya wengine kukaa mbali

kikundi cha wachungaji kinapoitwa dhidi yake
Msemo huu "kinapoitwa dhidi yake" una maana ya kutumwa kufukuza simba mbali. Hii inaweza kuelezwa katika hali ya kutenda. "mtu anapowatuma wachungaji kufukuza simba mbali"

kutokana na sauti yao
Wachungaji hutoa sauti za juu kujaribu kufukuza simba mbali. "kutoka kwa sauti za juu ambazo wanazifanya"

atashuka
"watakuja chini". Hii ina maana kushuka kutoka mbinguni. "atakuja chini kutoka mbinguni"

juu ya Mlima Sayuni
Misemo yote miwili ina maana ya Mlima Sayuni. "juu ya Mlima Sayuni"

Isaiah 31:5

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Kama ndege wapaavyo, ndivyo Yahwe wa majeshi atalinda Yerusalemu
Hapa njia ambayo Yahwe analinda Yerusalemu inalinganishwa na njia ambayo mama wa ndege hulinda makinda yake katika kiota chao.

atalinda na kuokoa atakapokuwa akipita juu yake na kuitunza
Hii inazungumza jinsi Yahwe anavyolinda na kukoa Yerusalemu, ikimueleza yeye kama ndege ambaye hupaa juu ya mji. "atalinda na kuokoa huo mji kutoka kwa maadui zake"

Yahwe wa majeshi
Hii inaelezea jambo amabalo lingeweza kutokea zamani lakini halikutokea.

Yerusalemu
Hii ina maana ya watu wanaoishi pale. "watu wa Yerusalemu"

Mrudie yeye ambaye ulimuacha kwa kina sana
"Rudi kwa yule ambaye umemuasi"

ambayo mikono yako mwenyewe ilitengeneza kwa dhambi
Hapa watu wanamaanishwa kwa "mikono" yao kusisitiza ya kwamba walitengeneza kitu kwa mikono yao. "ya kwamba umefanya dhambi kwa kutengeneza kwa mikono yako mwenyewe"

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Tazama, mfalme atatawala kwa haki, wakuu wataongoza kwa haki. **2** Kila mmoja atakuwa kama makazi kutoka kwenye upepo na kimbilio kutoka kwenye dhoruba, kama mifereji kwenye sehemu kavu, kama kivuli kwenye mwamba mkubwa katika nchi iliyochoka. **3** Halafu macho ya waie wanaoona hayataona giza, na masikio ya wale wanosikia yatasikia vizuri. **4** Wenye upele watafikiria kwa makini kwa uelewa wao, na wenye kigugumizi watazungumza dhahiri na kwa urahisi. **5** Mjinga hataitwa tena muheshimiwa, wala muongo hataitwa mkuu. **6** Maana mjinga anazungumza ujinga, na moyo wake unapanga maovu na matendo ya wasiomcha Mungu, na anaongea mambo mabaya kuhusu Yahwe. Na anawafanya wenye njaa kuwa tupu na wenye kiu kukosa maji **7** Njia ya muongo ni maovu. Anajua kubuni mipango mibaya ya kuwalagai masikini kwa uongo, na hata kama masikini atazungumza ukweli. **8** Lakini watu wa heshima wanapanga mipango ya kuheshimika; na kwa sabaubau ya matendo ya wenye heshima tuatasimama. **9** Nyanyukeni juu, enyi wanawake mlio wepesi, na sikilizeni sauti yangu; enyi mabinti msiowangalifu, nisikilizeni mimi. **10** Maana kwa mda mfupi zaidi ya mwaka ujasiri wenu utavunjika, nyie wanawake msiojali, maana mavuno ya zabibu yatakwama, mavuno hayatakuwepo. **11** Tetemekeni, enyi wanawake, mliowadhaifu; taabikeni enyi msikuwa wangalifu; ondoeni nguo zenu nzuri mbaki wazi; **12** Vaeni nguo za magunia katika viuno vyenu. Ole watakaojichukulia mashamba mazuri, kwa mzabibu ulio zaa sana. **13** Kwenye aridhi ya watu wangu kutamea miiba na mbigiri, hata juu ya nyumba za furaha na mji ulio na shangwe. **14** Maana jumba litaachwa, mji uliosongamana utakuwa faragha; kilima na mnara vitakuwa mapango daima, furaha ya punda, malisho ya mifugo; **15** mpaka roho itushukie sisi kutoka juu, na jangwa litakuwa shamba linalozaa, na shamba linalozaa litachukuliwa kama msitu. **16** Wenye haki wataishi jangwani; na wenye haki wataishi katika shamba linalozaa matunda. **17** Kazi ya mwenye haki itakuwa ni ya amani; na matokeo ya wenye haki, ni utulivu na kujiamini daima. **18** Watu wangu wataishi katika makao ya amani, na katika nyumba salama na mahali tulivu pa kupumzikia. **19** Lakini hata kama ni mvua ya mawe na msitu umeharibiwa, na mji umeteketezwa, **20** yule ambae anaye panda pembezoni mwa mifereji atabarikiwa, na yule atakaye wapeleka ng'ombe na punda kuchunga.

Isaiah 32:1

Tazama
Neno hili linatumika hapa kuwavuta nadhari ya watu kwa kile kinachosemwa baadaye. "Sikiliza"

Kila mmoja atakuwa kama hifadhi kutoka kwa upepo na kimbilio kutoka kwa dhoruba
Hii inalinganisha mfalme na waku ambao wanalinda watu katika hifadhi. "watawala watalinda watu kama hifadhi inavyofanya katika dhoruba"

kama vijito vya maji katika sehemu kavu
Huu ni ulinganisho mwingine ambao una maana ya watawala kutoa kwa ajili ya mahitaj ya watu. "watatoa kwa ajili ya watu kama vijito vya maji katika sehemu kavu"

kama kivuli cha mwamba mkubwa katika nchi iliyochoka
Huu ni ulinganisho mwingine ambao una maana ya watawala kutoa faraja na pumziko kwa ajili ya watu. "watatoa pumziko kwa ajili ya watu kama mwamba mkubwa unaotoa kivuli kwa watu waliochoka"

Kisha macho ... kwa makini
Misemo hii miwili inasisitiza ya kwamba viongozi watawawezesha watu kuelewa ukweli wa Mungu.

hawatafifia
"wataona vizuri"

Isaiah 32:4

Maelezo ya Jumla
Isaya anaendelea kufafanua watu baada ya Mungu kuwarejesha watawala wenye haki wa Yuda.

Wenye pupa ... mwenye kigugumizi
Hii ina maana ya watu ambao hufanya kwa pupa na watu wenye kigugumizi. "Mtu mwenye pupa ... mtu mwenye kigugumizi"

Mpumbavu hataitwa tena mwenye heshima
Hii inaweza kuelezwa katika hali ya kutenda. "Hakuna mtu atakayetoa heshima kwa mpumbavu"

Kwa maana mpumbavu huongea upuuzi
"Mpumbavu" ina maana ya watu wapumbavu. Pia, "upuuzi" na "uovu" inaweza kuelezwa kama vivumishi. "Kwa maana mtu mpumbavu anasema vitu vya kipuuzi na moyo wake unapanga mambo maovu"

moyo wake unapanga uovu
Hapa mtu mpumbavu anamaanishwa kwa moyo wake kusisitiza mawazo yake ya ndani. "anapanga mambo maovu moyoni mwake"

generated on Tue Oct 24 10:45:40 2023

wala mdanganyifu hataitwa mwenye msimamo
Hii inaweza kuelezwa katika hali ya kutenda. "Mdanganyifu" ina maana mtu ambaye ni mdanganyifu. "wala hakuna mtu ataonyesha heshima kwa mtu anayedanganya"

Huwafanya
Neno "huwafanya" lina maana ya mtu mpumbavu.

wenye njaa kuwa tupu
"Wenye njaa" ina maana ya watu wenye njaa. Wana njaa kwa sababu wana matumbo tupu. "mtu mwenye njaa ana tumbo tupu"

wenye kiu huwafanya kukosa kinywaji
"Wenye kiu" ina maana ya watu ambao wana kiu. "anasababisha wenye kiu kutokuwa na kitu cha kunywa"

Isaiah 32:7

Mdanganyifu
Hii ina maana ya mtu ambaye hudanganya wengine. "udanganyifu wa mtu"

uharibifu wa maskini kwa uongo
"Maskini" ina maana ya watu maskini. Pia, msemo "kuharibu" haimaanishi kuwaua lakini kuwadhuru kwa kusema uongo juu yao. "kuwadhuru maskini kwa kusema uongo"

atasimama
Hii ina maana ya kwamba atafanikiwa. "atakuwa na mafanikio"

Isaiah 32:9

Inuka
"Simama" au "Zingatia kwa makini"

mliotulia
"salama" au "kuwa huru"

sauti yangu
Isaya ana maana yake mwenyewe kwa sauti yake kusisitiza kiile anachosema. "mimi kuongea"

imani yenu itavunjwa
Hii inaweza kuelezwa katika hali ya kutenda. Pia, Isaya anazungumzia wao kutokuwa na imani kana kwamba imani ilikuwa kitu cha kimwili ambacho kinaweza kuvunjwa. "hautakuwa na imani tena"

mavuno ya zabibu yatashindwa
Hii ina maana ya kwamba hapatakuwa na mizabibu mizuri ya kuvuna. "hapatakuwa na mizabibu kwa ajili yako kuvuna"

makusanyo hayatakuja
"kipindi cha makusanyo ya nafaka hakutatokea"

Isaiah 32:11

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

Tetemekeni
"Tetemeka kwa woga"

wametulia
"salama" au "kuwa huru"

vua nguo zako nzuri na jiweke mwenyewe wazi
Hapa "wazi" haimaanishi kuwa uchi, lakini kujifunika kiasi kama vile kwa nguo za ndani. "vua nguo zako nzuri na ujifanye kutokuwa na nguo" au "vua nguo zako za kibunifu"

vaa gunia za nguo kuzunguka viunoni mwako
Hili ni tendo la kulia au kuomboleza. "vaa nguo ya gunia kiunoni unapolia"

Utaomboleza kwa ajili ya mashamba mazuri, kwa ajili ya mizabibu ya matunda
Hii ina maana ya kwamba watalia kwa sauti wanapoomboleza kile knachotokea kwa mashamba yao yaliyozaa na mizabibu. "Utalia kwa sababu ya kile kinachotokea kwa mashamba yako mazuri na mizabibu inayozaa"

miiba na mibigili
Mbigili na miiba mara kwa mara hutumika kama alama za miji na nchi zilizoharibiwa.

nyumba zilizokuwa na furaha mwanzo
Hapa nyumba inafafanuliwa kama kuwa na furaha kwa sababu ya watu wenye furaha ndani mwao. "nyumba zako ambamo mlikuwa na furaha awali"

mji wa furaha
"mji wako wa shangwe". Neno "furaha" ina maana ya kushangilia na kusherekea.

Isaiah 32:14

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

Kwa maana kasri litatelekezwa, miji iliyojaa itaachwa
Hii inaweza kuelezwa katika hali ya kutenda. "Kwa maana watu wataacha kasri na makundi watatelekeza mji"

kilima
Hii ina maana ya ngome iliyojengwa juu ya kilima. "ngome juu ya kilima"

kilima na mnara wa mlinzi vitakuwa mapango
Hii inazungumzia ngoma na mnara kuachwa kana kwamba vimekuwa mapango. "kilima na mnara vitaachwa na kuwa tupu"

generated on Tue Oct 24 10:45:40 2023

furaha ya punda mwitu, malisho ya makundi
Hii ina maana wanyama hawa watafurahiia nyasi ambayo huota miongoni mwa ngome na mnara. "punda mwitu na kundi la kondoo watakula nyasi pale"

milele
Hii ina maana ya muda mrefu sana. "muda mrefu mno"

hadi Roho anapomiminwa
Hii inaweza kuelezwa katika hali ya kutenda. "mpaka Yahwe atakapomwaga Roho"

hadi Roho anapomiminwa juu yetu
Hii inazungumzia Yahwe kumpatia Roho kwa watu wake kana kwamba Roho alikuwa mmiminiko ambao unaweza kumwagwa juu yao. "Roho amepatiwa kwetu"

kutoka juu
Hapa mbinguni ina maana ya "juu". "kutoka mbinguni"

mashamba yanayozaa yanachuliwa kama msitu
Hii inaweza kuandikwa katika hali ya kutenda. Hii inalinganisha jinsi mashamba yalivyo na wingi na kuzaa kwa kulinganisha na msitu mnene na mkubwa.

Isaiah 32:16

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

hukumu itakaa ... haki itaishi
Isaya anafafanua "hukumu" na "haki" kama mtu ambaye anaishi katika maeneo haya. Hii ina maana ya watu ambao wanaishi katika maeneo haya watafanya kilicho haki na sahihi. "watu watafanya kwa haki katika nyika na watu watatenda kwa haki katika mashamba yenye rutuba.

Kazi ya haki itakuwa amani; na matokeo ya haki, utulivu na imani milele
Misemo hii miwili ni sambamba na yote hutoa matokeo ya haki. Inaweza ikajumlishwa. "Matokeo ya watu kutenda haki ni kwamba kutakuwa na amani, na utulivu na imani milele"

makazi
"sehemu"

Isaiah 32:19

mvua ya mawe
"Mvua ya mawe" hutokea pale ambapo vipande vya barafu huanguka kutoka kwenye anga.

msitu unaangamizwa, na mji unateketezwa kabisa
Hii inaweza kuelezwa katika hali ya kutenda. "inaangamiza msitu na kuangamiza mj kabisa"

wewe ambaye unapanda kando na vijito vyote vitabarikiwa, wewe ambaye unawatuma ng'ombe na punda wako kulisha
Hii inaweza kuelezwa katika hali ya kutenda. Hii ina maana ya Yahwe kubariki watu wake wote na inazungumzia vitu ambavyo ni kawaida kwa watu wake kufanya. "Yahwe atakubariki, unapopanda mazao yako katika mashamba kando ya vijito na unatuma ng'ombe wako na punda kulisha katika malisho"

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Ole wenu, waharibifu ambao hamjaharibiwa! Ole wao wasaliti ambao hamjaslitiwa! Pindi mtakapoacha uaribifu, nanyi mtaharibiwa. Pindi mtakapoacha usaliti, nayi mtasalitiwa. **2** Yahwe, tuurumie sisi; tumekusubiri wewe; umekuwa mkono wetu kila asubuhi, na wokovu wetu katika kipindi cha mateso. **3** Watu wamekimbia kwa kusikia sauti kubwa; uliponyanyuka, mataifa yametawanyika, **4** Mateka wako wamejikusanya kama mkasanyiko wa nzige; kama nzige warukavyo, watu wataruka juu yake. **5** Yahwe ameinuliwa. Anaishi mahali pa juu. Ataijaza Sayuni kwa haki na usawa. **6** Atakuwa imara katika kipidi chenu, wingi wa wokovu, busara, na maarifa; hofu ya Yahwe iko katika hazina yake. **7** Tazama, wujumbe wanalia mtaani; wanadiplomasia wanamatumaini ya amani kwa kulia kwa uchungu. **8** Barabara kuu imeachwa faragha; hakuna wasafiri tena. Maagano yamevujika, mashahidi wanadharaulika, na utu wa mtu hauheshimiki. **9** Nchi imeomboleza na kunyaukia mbali; Lebanoni inaibisha na kunyaukia mbali; Sharoni imekuwa kama jangwa wazi; Bashani na Kermeli zimepuputisha majani yake. **10** ''Sasa nitanyanyuka, ''asema Yahwe; '' sasa nitanyanyuliwa juu; sasa nitainuliwa. **11** Utashika mimba ya makapi na utazaa mabua; na punzi yako ni moto ambao utakuunguza wewe. **12** Watu watachomwa na kuwa kama chokaa, kama miiba ya porini inavyokatwa na kuchomwa. **13** Enyi mlio mbali sana, sikiliza nilicho kifanya; na enyi mlio karibu, kirini ukuu wangu.'' **14** Watenda zambi wa Sayuni wanogopa; tetemeko limewakuta wasio na Mungu. Ni nani miongoni mwetu anayeweza kukaa kwenye moto mkali? Na ni nani miongoni mwetu anayeweza kukaa kwenye moto wa milele? **15** Nyie mnaotembe katika haki na kuongea kw uaminifu; yeye anayedharau mapato ya ukandamizaji, yeye anayekataa kuchuka rushwa, ambaye hausiki kwenye kupanga vurugu za kihalifu, na ambaye haangali maovu- **16** Ataiweka nyumba yake juu; sehemu yake ya ulinzi itakuwa ni ngome ya mwamba; chakula na maji yake hayataisha. **17** Macho yako yatamuona mfalme katika uzuri wake; watatazama nchi kubwa. **18** Moyo wako utakumbuka hofu; yuko wapi mwandishi, yuko wapi yule aliayepima pesa? na yuko wapi yeye aesabue minara? **19** Hautawaona watu wanaopinga, watu weye lugha ya ajabu ambayo hautaweza kuielewa. **20** Itazame Sayuni, mji wa sikukuu yetu; macho yako yataiona Yerusalemu kama makao tulivu, hema ambalo halitatolewa, vigingi vyake havitatolewa wala kamba zake hazitakatika. **21** Badala yake Yahwe katika ukuu wake atakuwa pamoja na sisi, katika eneo la maji mengi na mifereji mingi. Hakuna manuari na mpiga makasia watakayepita hapo, na hakuna mashua itakayopita uko. **22** Maana Yahwe ni hakimu wetu, Yahwe ni mwanasheria wet, Yahwe ni mfalme wetu; atatukomboa sisi. **23** Kamba zako zimelegea; haziwezi kushika mlingoti katika eneo lake; haziwezi kuzunguka meli; pindi mateka wanavyogawanyika, hata vilema watawatoa nje kama mateka. **24** Na wenyeji watasema, ''Ninaumwa;'' watu wanaoishi pale watasamehewa maovu yao.

Isaiah 33:1

Taarifa ya Jumla
Isaya anazungumza kwa shairi kwa ajili ya Yahwe kwa Waashuru.

ambaye haujaangamizwa
Hii inaweza kuelezwa katika hali ya kutenda. "ambao wengine hawajawaangamiza"

utaangamizwa
Hii inaweza kuelezwa katika hali ya kutenda. "wengine watakuangamiza"

watakusaliti
"wengine watakusaliti"

Isaiah 33:2

kuwa mkono wetu
Hapa mkono wa Yahwe una maana ya nguvu yake. Hii inazungumzia Yahwe kuwaimarisha kana kwamba Yahwe angetumia nguvu yake kutenda kwa ajili yao. "tupatie nguvu"

kila asubuhi
Hii ina maana ya siku nzima, sio asubuhi tu. "kila siku"

wokovu wetu
Neno "wokovu" linaweza kuelezwa kwa kitenzi "okoa". "uwe wokovu wetu" au "tuokoe"

katika kipindi cha shida
Hii in maana ya kipindi ambapo wanapatia shida. "tunapokuwa na shida"

Isaiah 33:3

Kwa sauti kubwa watu wanatoroka
Maana zinazowezekana za "sauti kubwa" ni 1) ina maana ya sauti ya Yahwe. "Watu hutoroka kwa kelele ya sauti yako" au 2) ina maana ya kelele kubwa ya jeshi la Yahwe. "Watu hutoroka kwa sauti ya jeshi lako"

generated on Tue Oct 24 10:45:40 2023

inuka
Hii ina maana kuanza kufanya kitu. "anza kufanya"

mataifa yanatawanywa
Hii inaweza kuelezwa katika hali ya kutenda. "mataifa yanagawanya"

Mali yako iliyoibiwa inakusanywa kama nzige zinavyojikusanya; kama nzige wanavyoruka, watu huruka juu yake
Hii inalinganisha jinsi watu wa Yahwe walivyo na haraka na shauku wanapokusanya mali iliyoibiwa kutoka kwa adui zao. Hii inaweza kuelezwa katika hali ya kutenda. "Watu wako hukusanya mali za kuibiwa kutoka kwa adui zako kwa ukali huo huo kama nzige wanavyomeza mimea ya kijani"

Isaiah 33:5

Taarifa ya Jumla
Isaya anazungumzia watu wa Yuda

Yahwe anainuliwa
"Yahwe ni mkubwa kuliko mtu yeyote yule"

Ataijaza Sayuni kwa hukumu na haki
Hii inazungumzia Yahwe kutawala Sayuni kwa hukumu na haki yake kana kwamba alikuwa akijaza Sayuni kwa hukumu na haki. "Atatawala Sayuni kwa hukumu na haki"

Atakuwa uthibiti katika nyakati zako
Hii inazungumzia Yahwe kusababisha watu wake kuwa imara kana kwamba alikuwa uthabiti mwenyewe. Msemo "nyakati zako" una maana ya maisha yao. "Atakufanya salama maisha yako yote"

wingi wa wokovu, hekima, na maarifa
Maneno ambayo hayapo yanaweza kuongezwa. Pia "wokovu" inaweza kuelezwa kwa kitenzi "okoa". "na atakupatia wingi wa wokovu, hekima, na maarifa" au "atakuokoa na kukupa wingi wa hekima na maarifa"

hofu ya Yahwe ni hazina yake
Hii inazungumzia kumhofu Yahwe kana kwamba ilikuwa hazina ambayo Yahwe hutoa kwa watu wake. "kumcha Yahwe itakuwa kama hazina yenye thamani ambayo atakupatia wewe" au "kumcha Yahwe itakuwa na thamani kwako kama hazina"

Isaiah 33:7

Tazama
Neno hilii lnatumika hapa kuvuta nadhari ya wtu kwa kile kinasemwa baadaye. Inatumika hapa pia kuweka alama kwa sehemu mpya katika kitabu. "Sikiliza"

wajumbe
"majumbe"

wanadiplomasia wenye matumaini ya amani hulia kwa uchungu
Hii na maana wanalia kwa sababu hawafanikiwi kutengeneza amani. "wanadiplomasia wanatumaini kwa ajili ya amani lakini hawafanikiwi na kwa hiyo wanalia kwa uchungu"

Barabara zimetelekezwa; hakuna wasafiri tena
Misemo hii miwili inasisitiza ya kwamba hakuna msafiri katika barabara. Hii inaweza kuunganshwa na kuandika katika hali ya kutenda. "Watu hawasafiri tena katika barabara".

Maagano yanavunjwa, mashahidi wanadharauliwa, na mwanadamu haheshimiwi
Mstari huu una maana ya hali za ujumla za uharibifu wa Israeli, au inaweza kumaanisha kutoweza kwa taifa kufanya makubaliano yanayoaminika ya amani na Ashuru. Hii inaweza kuelezwa katika hali ya kutenda. "Watu huvunja maagano ambayo wameyafanya, watu kutojali ushuhuda wa mashahidi, na watu kutojiheshimu wao kwa wao"

Isaiah 33:9

Nchi inaomboleza na kunyauka
Hii inazungumzia nchi kuwa kavu kana kwamba ilikuwa mtu anayeomboleza. "Nchi kuwa kavu na mimea yake kunyauka"

anaona aibu na ananyauka
Hii inazungumzia miti ya Lebanoni kunyauka na kuoza kana kwamba Lebanoni ilikuwa mtu ambaye ameaibika. "Miti ya Lebanoni hunyauka na kuoza"

Sharoni ... Bashani ... Karmeli
Miti mingi na maua iliwahi kuota katika maeneo haya.

Sharoni ni kama jangwa wazi
Hii inalinganisha jinsi Sharoni ilivyo kavu kwa jangwa wazi. "Sharoni ni kavu kama jangwa wazi"

Bashani na Karmeli hutikisa majani yao
"hakuna majani tena katika miti ya Bashani na Karmeli"

Isaiah 33:10

inuka
"simama". Hapa neno hili lina maana ya kuanza kufanya jambo. Katika hali hii Yahwe sasa anajinua mwenyewe.

sasa nitainuliwa; sasa nitapandishwa
Hii inaweza kuelezwa katika hali ya kutenda. Misemo hii miwili ina maana moja na inasisitiza Yahwe kuinuliwa. "sasa nitajiinua na kuonyesha ya kwamba ninastahili kwa ajili ya kila mtu kuniheshimu"

generated on Tue Oct 24 10:45:40 2023

Unachukua mimba ya makapi, na unazaa mashina ya mabua
Hii inazungumzia Ashuru kufanya mipango kana kwamba walikuwa wakitunga mimba na kuzaa mipango yao kama mama anavyozaa mtoto. Hii inazungumzia mipango yao kutokuwa na thamani kwa kulinganisha na majani makavu. "Unafanya mipango ambayo haina thamani kama makapi na majani makavu"

mashina ya mabua
"majani makavu"

pumzi yako ni moto ambayo itakuangamiza
Hapa mipango ya Ashuru ina maana ya "pumzi" yao. Hii inazungumzia mipango yao kusababisha wao kufa kana kwamba mipango yao ingechoma miili yao kihalisia. "mipango yako itasababisha ufe"

Watu watachomwa mpaka kuwa chokaa, kama miiba ya vichaka inavyokatwa chini na kuchomwa
Hii inalinganisha jinsi maiti za watu itakavyochomwa kwa njia ambayo vichaka vya miiba inachomwa. Pia, hi inaweza kuandikwa katika hali ya kutenda. "Moto utachoma miili ya watu kuwa chokaa kwa nja moja ambayo mkulima hukata chini vichaka vya miiba na kuvichoma"

chokaa
mjivu kutoka kwa mifupa iliyoungua

Isaiah 33:13

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Wewe uliye mbali, sikiliza kile nilichofanya; na, wewe uliye karibu, kubali nguvu yangu
Yahwe anatumia maneno "mbali" na "karibu" kumaanisha watu wote. Neno "nguvu" linaweza kuelezwa kwa kivumishi "uwezo". "Watu wote kil sehemu watasikia kile nilichofanya na kukubali ya kwamba nina uwezo"

kutetemeka kumekamata wasio na Mungu
Hii inazungumzia watu wasio na Mungu kutetemeka kana kwamba kutetemeka kwao kulikuwa adui aliyewakamata. "wasio na Mungu wameingiwa kabisa na kutetemeka"

Nani kati yetu ... kuungua
Inadokvzwa ya kwamba mwenye dhambi wa Sayuni anauliza maswali haya. "Wanasema, 'Nani kati yetu ... kuungua"

Nani kati yetu anaweza kushindana na moto mkali? Nani kati yetu anaweza kushindana na kuungua kwa milele?
Maswali haya ya balagha yana maana moja na inasisitiza ya kwamba hakuna mtu anayeshi na moto. Hapa moto unwakilisha hukumu ya Yahwe. "Hakuna mtu anaweza kuishi kwa moto mkali! Hakuna mtu anaweza kuishi na moto wa milele!" au "Hakuna mtu anaweza kuishi kwa kubeba hukumu ya Yahwe, ni kama moto wa milele!"

kushindana
kuishi katiika eneo ambalo sio nyumba ya mtu

Isaiah 33:15

Yule anayetembea
Hapa kutembea ina maana ya kuishi. "Yule ambaye anaishi"

yule ambaye hudharau ongezeko la mali kwa dhuluma
Msemo wa nomino "ongezeko la mali kwa dhuluma" linaweza kuelezwa kama msemo wa kitenzi. "yule ambaye huchukia utajiri unaotokana na kudhuru watu wengine"

na haangalii uovu
"Kutazama" hapa ina maana ya kuidhinisha jambo. "na yule ambaye hakubaliani na kutenda uovu"

vilele
Hii ina maana ya kilima ch juu au upane wa mlima. "kilima cha juu" au "upande wa mlima"

ngome za miamba
Hii inazungumzia maeneo ya mawe ambayo ni rahisi kujilinda kana kwamba ilikuwa ngome kihalisia. "rundo kubwa la mawe"

itatolewa bila kikomo
"itakuwepo daima"

Isaiah 33:17

Macho yako yataona .. yatatazama
Hii ina maana ya watazamaji kwa "macho" yao. "Utaona ... utatazama"

mfalme katika uzuri wake
Majoho ya kifalme ya mfalme yanaelezwa kama "uzuri wake". "mfalme katika majoho yake mazuri"

Moyo wako utakumbuka hofu kuu
Hii ina maana ya watazamaji kwa "mioyo" yao. "Hofu kuu" ina maana ya vita yao na Ashuru. Hii inaweza kuandikwa wazi. "Utakumbuka hofu kuu ambayo Ashuru alisababisha kwako alipokushambulia"

yuko wapi mwandishi, yuko wapi yule ambaye alipima uzito wa fedha? Yuko wapo yule aliyehesabu minara?
Swali hili la balagha linaulizwa kusisitiza ya kwamba maafisa wa Ashuru wametoweka. Maswali haya yanweza kuandikwa kama kauli. "Maafisa wa Ashuru ambao walihesabu fedha za kodi ambayo ililazimishwa kulipwa kwao imepotea! Wanamume hao ambao walihesabu minara yetu wametoweka!"

alipima uzito wa fedha
Fedha ilikuwa chuma yenye thamani; uthamani wake ulithibitshwa kwa uzito wake.

watu wenye lugha ya ajabu
"watu ambao walizungumza lugha ya ajabu"

hamuwaelewi
"kuelewa"

Isaiah 33:20

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Yuda.

mji wa sikukuu zetu
Hii ina maana ya kwamba wana sikuku zao na sherehe katika mji. "mji ambapo tuna sikuku zetu" au "mji ambao tunasherehekea karamu zetu"

macho yako yataona
Watu wanajulikana kwa "macho" yao kusisitiza kile wanachoona. "utaona"

hema ambalo halitaondolewa
Hii inazungumzia Sayuni kuwa salama na kuimarishwa kana kwamba ilikuwa hema lililo salama. Hii inaweza kuelezwa katika hali ya kutenda na kuandikwa kama sentensi mpya. "itakuwa salama, kama hema ambalo hakuna mtu atakayeliondoa kamwe"

ambalo viging vyake havitawah kuvutwa wala kamba zake kukatwa
Hii ni sehemu ya sitiari ambayo inalinganisha Sayuni kwa hema salama. Hii inaweza kuelezwa katika hali ya kutenda. "ambalo vigingi hakuna mtu atawahi kuvivuta juu na ambalo kamba zake hakuna awezaye kuvikata"

Yahwe katika utukufu atakuwa pamoja nasi, katika sehemu ya mito mipana na vijito
Hapa "nasi" ina maana ya Isaya na inajumuisha watu wa Yuda. Hii inazungumzia usalama wa kuishi na Yahwe kana kwamba ilikuwa sehemu ambayo ina mito ikizunguka ili kwamba maadui wasiweze kuishambulia. "Yahwe ambaye ni mtukufu atakuwa pamoja nasi, na tutakuwa salama kana kwamba tupo katika sehemu inayozungukwa kwa mito mipana"

utausafiria
"utasafiri juu ya mto"

Isaiah 33:22

wetu ... atatuokoa
Hii ina maana ya Isaya na inajumlisha watu wa Yuda.

Isaiah 33:23

Kamba zako ni goigoi; haziwezi kushikilia mlingoti mkuu katika sehemu yake; hawawezi kulitandaza tanga
Maana zaweza kuwa 1) jeshi la Ashuru ni kama mtumbwi ambao hauwezi kusogea katikati ya maji: kamba ambazo hushikilia mlingoti mkuu na tanga zimekuwa legevu na hazishiki tena mlingoti mkuu, kwa hiyo tanga halina faida (33:1) au 2) watu wa Yuda hawapo vitani tena. "Umelegeza kamba ambazo zilishikilia nguzo zako za bender; bendera haipepei tena"

mlingoti mkuu
nguzo ndefu ambazo hushikilia tanga

tanga
kitambaa kikubwa ambacho hujazwa na upepo na kusogeza mtumbwi katikati ya maji

mali kubwa iliyoibiiwa itakapogawanywa
Hii inaweza kuelezwa katika hali ya kutenda. "watakapogawanya hazina"

vilema
Hii ina maana ya watu ambao hawawezi kutembea. "wale ambao ni vilema"

watu wanaoishi pale watasamehewa kwa udhalimu wao
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atasamehe dhambi za watu wanaoishi pale"

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Njooni karibu enyi mataifa, sikilizeni na muwe makini, enyi watu! Dunia na vyote vijazavyo vinatakiwa kusikiliza, dunia na vyote vitokavyo, **2** Maana Yahwe ana hasira na mataifa yote, ana hasira dhidi ya majeshi yao; amewaangamiza wao kabisa, ameawakabidhi kwa wachinjaji. **3** Miili ya watu wao waliokufa itatupwa nje. Harufu ya miili iliyokffa itakuwa kila mahali; na mlilima italowekwa kwa damu yao. **4** Nyota zote angani zitafifia, na anga litakunjwa kama kitabu; na nyota zake zitafifia mbali, kama tawi linavyonyauka kwenye mzabibu, kama tunda lilokomaa kwenye mti. **5** Maana pale upanga wangu utakapokunywa na kushiba mbinguni; tazama, maana sasa utakuja chini huko Edomu, kwa watu ambao nimewaweka mbali na adhabu. **6** Upanga wa Yahwe unadondosha matone ya damu na kufunikwa kwa mafuta, matone ya damu ya kondoo na mbuzi, yamefunikwa kwa figo za kondoo. Maana Yahwe ametoa sadaka katika Bozra na mauwaji katika nchi ya Edomu. **7** Ng'ombe wa porini watachinjwa pamoja na wao, fahali wakubwa na fahali wadogo. Nchi yao italewa kwa damu, na mavumbi yake yatafanjwa kuwa mafuta na mafuta yaliyonona. **8** Maana itakuwa ni siku ya kisasi kwa Yahwe na mwaka ambao anawalipa kwa sababu ya Sayuni. **9** Mifereji ya Edomu itageuka kuwa lami, na mavumbi yake yatakuwa kiberiti na nchi itakuwa kama lami inayoungua. **10** Itaungua usiku na mchana; moshi wake utatoka daima; na patakuwa nyika kizazi hata kizazi; na hakuna hata mmoja atakayepita hapo milele na milele. **11** Lakini ndege na wanyama porini wataishi pale; bundi na kunguru watatengeneza viota vyao pale. Atanjoosha juu yake futi kamba ya uharibifu na pima maji ya uharibifu. **12** Wenye vyeo hawatakuwa na kitu kilichobakia kuita ufalme, na wakuu wote watakuwa si kitu. **13** Miiba itaota katika maeneo yao, viwavi na mbigiri vitakuwa katika ngome zao. Yatakuwa makao ya mbweha, makazi ya mbuni. **14** Wanyama wa porini na fisi watakusanyika pale, na mbuzi wa porini watalia wao kwa wao. Nyakati za usiku wanyama watakaa pale na watajitafutia wenywe mahali pa kupumzikia. **15** Bundi watatengeneza viota vyao, na kutotolea mayai yao, kila mmoja na mwenzake. **16** Kutafuta kupitia kitabu cha Yahwe; hakuna hata kimoja ambacho hakitakuwepo. Hakuna kitakacho kosa mwenzake; maana mdoma wake umeamuru hivyo, roho yake imewakusanya wao. **17** Atapiga kura katika eneo lao, na mkono wake umewapima kwa kamba. Wataimiliki daima; kutoka kizazi hata kizazi wataishi pale.

Isaiah 34:1

Taarifa ya Jumla
Yahwe anazungumza katika shairi.

Dunia na kila kitu kinachoijaza wanapaswa kusikiliza, ulimwengu, na vitu vyote vitokanavyo nao
Hapa dunia inazungumziwa kama inahitajika kumsikiliza Yahwe kusisitiza ya kwamba ipo chini ya mamlaka ya Yahwe. Misemo hii miwili ya sambamba ni mifano ya maneno kwa ajili ya watu wote wanaoishi ulimwenguni. "Katika sehemu zote duniani, kila mtu anapaswa kusikiliz kile nachosema"

ulimwengu, na vitu vyote vitokanavyo nao
Hii ni misemo ya sambamba ya pili. Maneno ambayo hayapo yanaweza kuongezwa katika msemo huu. "ulimwengu, na vitu vyote viunavyotoka kutoka kwake vinapaswa kusikiliza"

ameyaangamiza kabisa, ameyakabidhi kwa ajili ya kuchinjwa
Mara kwa mara manabii huzungumzia vitu ambavyo vitatokea katika siku za usoni kana kwamba vimekwisha tokea. Hii inasisitiza tukio litatokea hakika. "atawaangamiza kabisa, atawakabidhi katika machinjo"

Isaiah 34:3

Miili ya wafu wao itatupwa nje
Hii inaweza kuelezwa katika hali ya kutenda. "Hakuna ambaye atazika wafu wao"

wafu wao
Hii ina maana ya watu waliokufa. "wale ambao wamekufa"

milima itafyonza damu yao
"milima itafunikwa katika damu yao"

mbingu itakunjwa kama hati ya kukunja
Hii inaweza kuelezwa katika hali ya kutenda. Hii inalinganisha kile ambacho Yahwe atafanya kwa mbingu kama mtu akikunja hati ya kukunja. "Yahwe atakunja hati ya kukunja kwa njia moja ambavyo mtu hukunja hati ya kukunja"

na nyota zao zote zitafifia, kama jani linavyofifia kutoka katika shina, na kama tini ilioiva kutoka kwenye mtini
Hii inasisitiza hata vitu katika mbingu ambavyo watu walidhani vingekuwa kule milele vitaanguka kwa urahisi kama jani. "na nyota zote zitaanguka kutoka mbinguni kama jani linavyoanguka kutoka katika shina au tini unavyoanguka kutoka katika mti"

generated on Tue Oct 24 10:45:40 2023

Isaiah 34:5

pale upanga wangu utakapokuwa umekunywa ujazo wake mbinguni
Yahwe anajifafanua kama shujaa anayebeba upanga. Msemo "umekunywa ujazo wake" unazungumzia upanga wa Yahwe kana kwamba ulikuwa mtu ambaye amekula na kutosheka. Yahwe anatumia picha hii kusisitiza ya kwamba kutakuwa na uharibifu mwingi mbinguni na kutaja ukamilifu wake. "nitakapomaliiza kuangamiza vitu mbinguni"

tazama
Neno hili linatumika hapa kuwavuta wasikilizaji na kuwafanya wawaze mambo yanayosemwa. "sikiliza" au "na kisha"

sasa itashuka chini mpaka Edomu, juu ya watu naowaweka kando kwa ajili ya uharibifu
Neno "itashuka" ina maana ya upanga wa Yahwe. Hii inaendeleza sitiari kuhusu Yahwe kuangamiza vitu kwa upanga. "Nitakuja kuadhibu watu wa Edomu, watu ambao nimewaweka kando kwa ajili yangu kuangamiza"

juu ya Edomu
Edomu ina maana ya watu ambao wanaishi kule. "juu ya watu wa Edomu"

upanga wa Yahwe unadondoka kwa damu na kufunikwa na mafuta... wa kondoo dume
Hii inazungumzia Yahwe kuwaua watu kana kwamba alikuwa kuhani akitoa wanyama sadaka. Anafanya hivi kwa kufafanua upanga wa kuhani. "Yahwe anawatoa sadaka kama vile kuhani anavyotoa sadaka za wanyama, ambaye upanga wake unadondoka na damu na mafuta ya kondoo, mbuzi na kondoo dume"

Kwa maana Yahwe ana sadaka Bozra na machinjio makubwa katika nchi ya Edomu
Maneno "sadaka" na "machinjio" yanaweza kuelezwa hapa kama vitenzi. "

Bozra
Huu ni mji muhimu katika Edomu

Isaiah 34:7

Maksai pori watachinjwa
Hii inaweza kuelezwa katika hali ya kutenda. "Mimi, Yahwe nitachinja maksai pori"

Nchi yao italewa kwa damu
Hii inaelezea kiwango cha damu ambacho italowa katika ardhi kwa kulinganisha nchi na mtu mlevi. "Nchi yao italowa kwa damu"

vumbi lao lilifanya nono kwa unene
Hapa "vumbi" ina maana ya udongo juu ya ardhi. Hii inaelezea kiwango cha mafuta ambacho kitalowanisha katika udongo kwa kumlinganisha kwa mtu ambaye amenenepa kwa kula sana mafuta ya mnyama. "udongo utakuwa umejaa mafuta ya wanyama"

Isaiah 34:8

itakuwa siku ya kisasi kwa ajili ya Yahwe
Hapa "siku" ni lahaja kwa ajili ya kipindi katika wakati; sio "siku" halisi. "itakuwa wakati ambapo Yahwe atapata kisasi"

atawalipa kwa ajili ya Sayuni
Hii ina maana ya kwamba atachukua kisasi juu yao kwa jinsi walivyofanya vita kipindi cha nyuma dhidi ya watu wa Yerusalemu. "atawapa adhabu wanayostahili kwa kile walichofanya kwa watu wa Sayuni"

vijito vya Edomu vitageuzwa kuwa lami nyeusi ... kuwa lami inayowaka
Maji na nchi kutokuwa na thamani kwa ajili ya kunywa au kuotesha chakula kwa sababu imeungua na kufunikwa katika lami na salfa inazungumziwa kana kwamba vijito vyake na nchi itakuwa lami na salfa. "Vijito vya Edomu vitajaa lami na ardhi itafunikwa na salfa inayowaka na lami inayowaka"

vumbii lake ... nchi yake
"Vumbi la Edomu ... nchi ya Edomu"

lami
dutu nene, nyeusii ambayo inawaka kwa muda mrefu

itawaka usiku na mchana
Hii iina maana wakati wote. "Itawaka usiku wote na mchana" au "Itawaka kwa muendelezo, usiku wote na mchana wote"

kutoka kizazi mpaka kizazi
Msemo "kizazi mpaka kizazi" una maana ya vizazi vyote vya watu ambao wataishi katika siku za usoni.

Isaiah 34:11

wataishi kule
"wataishi katika nchi ya Edomu"

bundi
Bundi ni ndege pori wanaowinda usiku

kunguru
Huyu ni ndege mkubwa mweusi. Ni vigumu kutambua baadhi ya aina haswa za ndege zinazotajwa katika sehemu hii. Hata hivyo, wote walikuwa ndege ambao walipendelea kuishi katika maeneo ambayo hapakuwa na watu, kwa hiyo waliashiria sehemu zilizotelekezwa.

ndani mwake
"kule". Hii ina maana ya Edomu.

generated on Tue Oct 24 10:45:40 2023

Naye atanyosha juu yake kamba ya kupimia ya uharibifu na timazi ya uvunjifu
Hii inamzungumzia Yahwe kana kwamba alikuwa mjenzi mwangalifu kama akisababisha uharibifu katika Edomu. "Yahwe atapima nchi kwa uangalifu; atapima kuamua wapi kusababisha uharibifu na uvunjifu"

kamba ya kupimia ... timazi
Hivi ni vifaa vya mjenzi.

Waadilifu wake ... wakuu wake
"Waadilifu wa Edomu ... wakuu wa Edomu"

wakuu wake wote hawatukuwa kitu
Hii inakuza kuhusu wakuu kupoteza nafasi yao ya ufalme kwa kusema watakuwa si kitu. "wakuu wake wote hawatatawala tena"

Isaiah 34:13

Miiba ... upupu ... mbaruti
Haya yote ni magugu yenye miiba. Miiba ya upupu ina sumu inayosababisha mwasho.

mbweha ... mbuni ... wanyama pori ... fisi ... Bundi ...
mbweha ... mbuni ... wanyama pori ... fisi ... Bundi

Wanyama wa usiku
Wanyama ambao wapo macho na wanashughulika usiku

mwewe
ndege ambao wanaua wanyama wadogo kwa ajili ya chakula

Isaiah 34:16

Tafuteni katika hati ya kukunja ya Yahwe
Msemo "hati ya kukunja ya Yahwe" ina maana ina ujumbe unaozungumzwa na Yahwe. "Soma kwa uangalifu kile kilichoandikwa katika hati hii ya kukunja ambayo ina ujumbe wa Yahwe"

hakuna moja kati hawa
"hakuna mmoja wa wanyama"

Hakuna mmoja wao atakosa mwenzi
Hii inaweza kuandikwa kama kauli chanya. "Kila mnyama atakuwa na mwenzi"

kwa maana kinywa chake kimeiamuru
Yahwe anatajwa kwa "kinywa" chake kusisitiza kile alichosema. "kwa maana Yahwe ameiamuru"

Amepiga kura kwa nafasi zao
Hii inazungumzia kuhusu Yahwe kuamua wapi kusababisha wanyama kuishi kana kwamba alipiga kura kihalisia kwa ajili ya sehemu zao. "Amekusudia wapi wataishi"

na mkono wake umepima kwa ajili yao kwa mkanda
Hii ina maana ya njia ambayo watu walipima viutu kipindi cha Biblia. "na amewapa wanyama sehemu zao"

kutoka kizazi mpaka kizazi wataishi
Msemo huu "kizazi mpaka kizazi" una maana ya vizazi vyote vya watu ambao wataishi katika siku za usoni. "milele wataishi" au "wataendelea siku zote"

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Jangwa na Arabu watafurahia; na jangwa litafurahia na kuchanua. Kama waridi, **2** Yatachanua kwa wingi
na yatashangilia kwa furaha na nyimbo; litapewa utukufu wa Lebanoni, mapambo ya Karmeli na Sharoni;
watauona utukufu wa Yahwe, mapambo ya Mungu wetu. **3** Itieni nguvu mikono iliyo dhaifu, na badala ya
magoti yanayotingishika. **4** Waambie wenye moyo wa uwoga, ''Wawe imara, wasiogope! Tazama, Mungu
wako anakuja na kisasi, kwa ajili ya malipo ya Mungu. Atakuja na kutuokoa.'' **5** Halafu macho ya vipofu
yataona, na masikio ya viziwi yatasikia. **6** Halafu kilema atarukaruka kama kulungu, na ulimi wa bubu
utaimba, maana maji yatabubujika Araba, na mifereji jangwani. **7** Mchanga ulioungua utakuwa kisima, na
aridhi iliyo na kiu itakua chemchem; katika makazi mbweha, pale waliopokuwa wanaishi, kutakuwa na
nyasi pamoja na mianzi. **8** Barabara kuu itaitwa Njia takatifu. Wasio safi hawatasifiri kwa kutumia njia
hiyo. Lakini itakuwa kwa ajili ya mtu yeyote anayetembea juu yake. Hakuna mjinga atakayeipitia. **9**
Hakuna simba pale, wala mnyama mkali katika barabara hiyo; hawatakuwepo kabisa pale, lakini
waliokombolewa watapita pale. **10** Fidia ya Yahwe itarudi na itakuja kwa wimbo wa Sayuni, na furaha ya
milele itakuwa katika vichwa vyao; furaha na shangwe vitawazidi wao; huzuni na magonjwa
yataondoshwa mbali.

Isaiah 35:1

Nyika na mahali penye ukiwa patafurahi; na jangwa litashangilia
Misemo hii miwili kimsingi iuna maana moja. Sehemu hizi inaelezwa kama kuwa na furaha, kama mtu anavyokuwa na furaha, kwa sababu zimepokea maji na zinachanua. "Itakuwa kama nyika na mahali penye ukiwa pana furaha na jangwa litashangilia"

na kuchanua
Hii inazungumzia mimea katika jangwa kuchanua kana kwamba jangwa lenyewe lilikuwa likichanua. "na mimea yake itachanua"

Kama waridi, litachanua kwa wingi
Hii inalinganisha namna ya mimea ya jangwa huchanua kwa namna ambavyo waridi unavyochanua kwa wingi. "Jangwa litaota mimea na miti mipya mingi"

na kushangilia kwa furaha na kuimba
Hii inazungumzia jangwa kana kwamba ilikuwa na furaha na kuimba kama mtu. "itakuwa kana kwamba kila kitu kinashangilia na kuimba!"

utukufu wa Lebanoni utapewa kwake
Hii inaweza kuelezwa katika hali ya kutenda. Hii inazungumzia Yahwe kulifanya jangwa kuonekana na utukufu kama wa Lebanoni kana kwamba alikuwa akilipa jangwa utukufu wa Lebanoni. "Yahwe ataupatia Lebanoniu utukufu wake" au "Yahwe ataufanya uwe mzuri kama Lebanoni"

uzuri wa Karmeli na Sharoni
Maneno ambayo hayapo yanaweza kuongezwa. Pia, hii inamzungumzia Yahwe kulifanya jangwa kuonekana zuri kama Karmeli na Sharoni kana kwamba alikuwa akilipa jangwa uzuri wake. "uzuri wa Karmeli na Sharoni utapewa kwake" au "Yahwe ataufanya uwe mzuri kama Karmeli na Sharoni"

utukufu wa Yahwe, uzuri wa Mungu wetu
Misemo hii miwili kimsingi ina maana moja na inasisitiza kutokea kwa Yahwe.

Isaiah 35:3

Taarifa ya Jumla
Isaya anazungumza na watu wa Yuda.

Imarisha mikono iliyolegea, na nyosha magoti yanayotetemeka
Maneno "mikono iliyolegea" na "magotiu yanayotetemeka" yanawakilisha mtu ambaye ana hofu. "Imarisha wale ambao mikono yao ni dhaifu na ambao magoti yao hutetemeka kwa hofu"

wale wenye moyo wa uoga
Hapa watu wanamaanishwa kwa mioyo yao, ambayo inasisitiza hisia zao za ndani. "kwa wale ambao wana hofu"

Tazama
Hii ni lahaja. Neno hili linatumika hapa kuwavuta wasikilizaji kwa kile kinachosemwa baadaye. "Sikilizeni"

Mungu wako atakuja na kisasi, kwa fidia ya Mungu
Hii inaweza kusemwa kwa neno lingine ili kwamba nomino dhahania "kisasi" na "fidia" inaelezwa kama kitenzi "adhibu". Maneno haya "kisasi" na "fidia" yana maana moja na yanasisitiza ya kwamba Mungu atawaadhibu maadui wa Yuda. "Mungu wako ataadhibu adui zako kwa kile walichokifanya"

Isaiah 35:5

Taarifa ya Jumla
Mistari hii inaanza maelezo ya utukufu ujao wa watu wa Mungu.

generated on Tue Oct 24 10:45:40 2023

macho ya vipofu yataona
"Vipofu" ina maana ya watu ambao ni vipofu. Wanamaanishwa kwa "macho" yao kusisitiza uponyaji wao. "watu vipofu wataona"

masikio ya viziwi yatasikia
"Viziwi" ina maana wa watu ambao hawawezi kusikia. Wanamaanishwa kwa "masikio" yao kusisitiuza uponyaji wao. "watu viziwi watasikia"

mtu kilema ataruka kama mbawala
Hii ina maana mtu ambaye hawezi kutembea ataweza kuruka. Uwezo wake kuruka inakuzwa kwa kusema ya kwamba anaweza kuruka kama mbawala. "mtu kilema ataruka juu"

ulimi usiozungumza utaimba
Hii ina maana ya watu ambao hawawezi kuongea. Wanamaanishwa kwa "ndimi" zao kusisitiza uponyaji wao. "bubu wataimba"

vijito katika nyika
Maneno ambayo hayapo yanaweza kuongezwa. "vijito vitatiririka katika nyika"

mchanga unaochoma utakuwa dimbwi
Hii ina maana ya kwamba dimbwi la maji litajitokeza katika mchanga wa moto. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Dimbwi litajitokeza katika mchanga unaochoma"

ardhi yenye kiu
Hapa ardhi kavu inaelezwa kama kuwa na kiu. "ardhi iliyokauka"

ardhi yenye kiu kuwa chemchemi za maji
Hii ina maana ya kwamba chemchemi itajitokeza katika ardhi ngumu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "chemchemi za maji zitatokea katika ardhi yenye kiu"

mbweha
mbwa mwitu

mafunjo na matete
Hii ni mimea ambayo huota katika maeneo yaliyoloana.

Isaiah 35:8

Taarifa ya Jumla
Mistari hii naendeleza ufafanuzi wa utukufu ujao wa watu wa Mungu.

Barabara itakuwa pale inayoitwa Njia Takatifu
Hii inaweza kuelezwa katika hali ya kutenda. "Barabara itakuwa pale ambayo iatkuwa na jina Njia Takatifu"

barabara
Mtoto mdogo atawatunza na kuwaongoza katika sehemu nzuri kunywa maji na kula nyasi.

wachafu
Hii ina maana ya watu wasio safi. Mtu ambaye Mungu humchukulia kutokubalika kiroho au najisi anazungumziwa kana kwamba mtu alikuwa mchafu kimwili. "Wale ambao na wachafu" au "Watu ambao hawakubaliki kwa Mungu"

yule atembeaye ndani yake
Hii ni lahaja. Hapa "kutembea" ina maana ya "kuishi". Hii ina maana ya mtu ambaye anaishi maisha matakatifu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "yule ambaye anaishi katika njia ya utakatifu" au "yule ambaye huishi maisha ya utakatifu"

hawatapatikana pale
Hii inaweza kuelezwa katika hali ya kutenda. "hakuna mtu atakayewakuta kule"

waliokombolewa
Hii ina maana ya watu ambao Mungu amewakomboa. "wale ambao wamekombolewa" au "wale ambao Mungu kawakomboa"

Isaiah 35:10

Waliofidiwa wa Yahwe
"kufidia" ina maana ya "kukoa". Hii ina maana ya watu ambao Yahwe kawakomboa. "Wale ambao Yahwe amewaokoa"

furaha ya milele itakuwa juu ya vichwa vyao
Hii inatumia kichwa cha mtu kumaanisha mtu kwa ujumla. "watakuwa na furaha ya milele"

furaha na shangwe ... huzuni na tanafusi
Maneno "furaha" na "shangwe" kimsingi ina maana moja, kama vile "huzuni" na "kutanafusi". Kwa pamoja yanasisitiza mkazo wa hisia hizi.

furaha na shangwe itawapita wao
Hii inazungumzia watu kushindwa kabisa na furaha na shangwe kwa kuzipatia hisia hizi sifa za kibinadamu ya kuweza kumpita mtu kwa lazima. "watashindwa kabisa kwa shangwe na furaha"

huzuni na tanafusi itatoroka
Hii inazungumzia juu ya watu kutokuwa na huzuni na kutanafusi kwa kuzipa hisia hizi uwezo wa kibinadamu wa kukimbia. "hawatakuwa na huzuni na kutanafusi"

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Katika mwaka wa kumi na nne wa mfalme Hezekia, Senacherebi, mfalme wa Asiria, alivamia miji yote ya Yuda na kuwakamata. **2** Halafu mfalme wa Asiria akamtuma kamanda mkuu na jeshi kubwa kutoka Lachishi mpaka Yerusalemu kwa mfalme Hezekia. Alipofika kwenye mfereji katika kisima cha juu, katika njia kuu na katika shamba la dobi na akasimama pale. **3** Maofisa wa Israeli waliotumwa kuzungumza nao walikuwa ni Eliakimu mtoto wa Hilkia, kiongozi wa jumba, Shebna katibu wa mfalme, na Joa mtoto wa Asapha, anayeandika makubaliano ya serekali. **4** Kamanda mkuu wa jeshi akawaambia wao, ''Mwambieni Hezekia kwamba mfalme mkuu, mfalme Asiria, asema, 'Nini chanzo cha ujasiri wako? **5** Unaongea maneno yasiyo na maana tu, nasema kama kuna shauri na nguvu za vita. Sasa ni nani unayemuamini? na ni nani aliyekupa ujasiri wa kuniasi mimi. **6** Tazama, umeweka imani yako Misri, maana banzi la mwanzi unalolitumia kama fimbo ya kutembelea, ikiwa mtu ataiegemea na kuishika kwenye mkono wake itamchoma. Hivyo ndovyo jinsi Farao mfalme wa Misri alivyo kwa yeyote anayemuamini. **7** Lakini ikiwa utasema nami, ''Tunamwamini Yahwe Mungu wetu,''Je sio yeye ambaye Hezekia ameondosha mahali palipoinuka na madhebau, asema kwa Yuda na Yerusalemu, ''Lazima tuabudu mbele ya madhebau hii katika Yerusalemu''? **8** Hivyo sasa, nataka kukufanya wewe kuwa zawadi nzuri kwa Bwana mfalme Asiria. Nitakupa farasi elfu mbili, kama utaweza kuwatafutia dereva. **9** Ni kwa jinsi gani unaweza kumpinga moja kati ya nahodha aliye mdogo katika watumishi wa Bwana wangu? Mmeweka imani yenu Misri katika gari na farasi! **10** Halafu sasa, Je nimewezaje kusafiri mpaka hapa pasipo Yahwe kupigana dhidi ya nchi hii na kuhiaribu? Yahwe asema nami, Vamia nchi hii na uhiharibu. **11** Halafu Eliakimu mtoto wa Hilkia, na Shebna na Joa asema kwa kamanda mkuu, Tafadhali zungumza na watu wako kwa lugha ya kiashuru, maana kiashuru tunakielewa. Usiongee na sisi kwa lugha kiyahudi katika masikio ya watu ambao wako ukutani.'' **12** Lakini kamanda mkuu akasema, ''Je bwana wenu ametuma kwa bwana wako na kuzungumza haya maneno? Je hajanituma kwa watu walio kaa kwenye ukuta, ili wale kinyesi chaao mwenyewe na kunywa mkojo waomwenyewe? **13** Halafu kamanda mkuu akasimama na kupiga kelele kwa sauti kubwa kwa lugha ya kiyahudi, na akisema, **14** ''Mfalme asema, ' Msimruhusu Hezekia awadanganye ninyi, maana hataweza kuwaokoa ninyi. **15** Msimruhusu Hezekia awafanye muumuamini Yahwe, Nawambieni Hakika Yahwe atatukomboa sisi; mjii huu hautachukuliwa na mfalme wa Asiria.'' **16** Msimsikilize Hezekia, maana hivi ndivyo mfalme wa Asiria anavyosema: 'Fanyeni amani na mimi na mje kwangu. Halafu kila mmoja wenu atakula kwenye mzabibu wake mwenyewe na tunda la mti wake mwenyewe, na kunjwa maji ya kisima chake mwenyewe. **17** Mtafanya hivi mpaka nije kuwachukua na kuwapeleka kwenye nchi kama ya kwenu. nchi ya mavuno na mvinyo mpya, nchi ya mkate na shamba. **18** Msimruhusu Hezekia awapotoshe nyie, akisema, Yahwe atatuokoa nyie; Je kuna miungu ya aina yeyote ya watu iliyowakomboa kutoka mikononi mwa mfalme wa Asiria? **19** Wako wapi miungu wa Hamathi na Arpadi? Iko wapi miungu ya Sefarvaimu? Je wameikomboa Samaria kutoka kwenye nguvu zangu? **20** Miongoni mwa miungu yote ya nchi hii, Je kuna miungu ya aina yeyote iliyoikomboa nchi yao kutoka kwenye nguvu yangu, ni kama Yahwe anaweza kuawokoa Yerusalemu kutoka kwenye nguvu yangu?'' **21** Lakini watu wanabaki kimya na hawataki kujibu, maana amri ya mfalme ilikuwa, ''Msimjibu''. **22** Halafu Eliakimu mtoto wa Hilkia, yeye aliye juu ya kaya, Shebna mwandishi, na Joa mtoto wa Asafu, na mtunza kumbukumbu, walikuja kwa Hezekia na nguo zilizotoboka na wakapeleka maneno ya kamanda mkuu.

Isaiah 36:1

mwaka wa kumi na nne
"mwaka wa 14"

Mfalme Hezekia
Hezekia alikuwa mfalme wa Yuda

Senakeribu
Hili ni jina la mfalme wa Ashuru.

Senakeribu ... alishambulia miji yote iliyoimarishwa
Jeshi la Senakeribu lilivamia miji. "Senekeribu na jeshi lake ... walivamia miji yote iliyoimarishwa"

kamanda mkuu
Baadhi ya tafsiri za Biblia zinatafsiri kuwa hii ni ""Rabshake". Hili ni neno la Ashuru kwa yule mwenye nafasi ya juu kabisa ya viongozi wa kijeshi Ashuru.

Lakishi
Huu ni mji kusini magharibi mwa Yerusalemu.

mfereji wa dimbwi la juu katika barabara ya kuelekea shamba la dobi
"ambapo maji huingia katika dimbwi la juu"

Hilkia ... Eliakimu
Haya ni majina ya wanamume.

generated on Tue Oct 24 10:45:40 2023

Shebna
Hili ni jina la msimaizi wa kasri ya mfalme Yerusalemu

Asafu ... Yoa
Haya ni majina ya wanamume.

Isaiah 36:4

akasema kwao
"akasema kwa Eliakimu, Shebna, na Yoa"

Chanzo cha matumaini yenu ni nini?
Mfalme wa Ashuru anatumia swali hili kutoa changamoto kwa Hezekia na kusema ya kwamba hana chanzo kizuri cha imani. Swali hili linaweza kuandikwa kama kauli. "Hauna chanzo cha kutegemea cha imani yako"

kuna ushauri na nguvu kwa ajili ya vita
"una ushauri na nguvu ya kwenda vitani". Msemo "nguvu kwa ajili ya vita" ina maana ya kuwa na jeshi kubwa la kutosha na la nguvu ya kutosha yenye silaha. "una ushauri wa kijeshi wa kutosha, wanamume wenye nguvu, na silaha za kwenda vitani"

Basi sasa ni nani mnayemwamini? Ni nani kawapa ujasiri kuasi shidi yangu?
Mfalme wa Ashuru anatumia maswali kumdhihaki Hezekia kwa kuamini ya kuwa ana nguvu ya kuasi. Swali hili linaweza kuandikwa kama kauli. "Haijalishi unamwamini nani, hautakuwa na ujasiri wa kuasi dhidi yangu".

Isaiah 36:6

Taarifa ya Jumla
Hii inaendeleza ujumbe wa mfalme wa Ashuru kwa Hezekia. Kamanda mkuu anazungumza ujumbe kwa wanamume wa Hezekia.

Tazama
Senakeribu anatumia lahaja kumvuta Hezekia kwa kile anachotaka kusema hivi punde.

unamtegemea Misri
Hapa "Misri" ina maana ya jeshi la Misri. "kuamini katika jesgi la Misri"

hilo tete lililochanikachanika ambalo unatumia kama gongo la kutembelea, lakini kama mtu akaliegemea, litaganda mkononi mwake na kuuchuma
Hii inazungumzia Misri, haswa jeshi lake na Farao wake, kana kwamba lilikuwa tete lililochanikachanika kusisitiza ya kwamba kuwategemea hakuwezi kuwasaidia lakini kutawadhuru tu. "hiyo ni kama kutembea kwa tete lililochanikachanika kwa ajili ya gongo. Kama mtu ataliegemea, litanga'ang'ani kwenye mkono wake na kuuchoma"

tete lililochanikachanika
tete ni shina refu la mmea kama nyasi ndefu. Kama limechanikachanika au kuharibika haliwezi kubeba uzito wowote.

gongo la kutembelea
Hiki ni kijiti ambacho mtu anaweza kutumia kama mhimili anapotembea, kimetengenezwa kwa mti wa aina yoyote ambao hukutwa njiani.

je! yeye siye yule ambaye sehemu zake za juu na madhabahu zimeondolewa na Hezekia ... Yerusalemu"?
Mfalme wa Ashuru anatumia swali hili kudhihaki watu na kuonyesha ya kwamba Yahwe alikuwa amekasirika juu ya Hezekia alichofanya na asingewalinda. Swali hili la balagha linaweza kutafsiriwa kama kauli. "yeye ndiye ambaye sehemu zake za juu na madhabahu yameondolewa na Hezekia ... Yerusalemu" au "yeye ndiye ambaye sehemu zake za juu na madhabahu ... Yerusalemu".

akamwambia Yuda na Yerusalemu, "Unatakiwa kuabudu mbele ya dhabahu hili katika Yerusalemu"?
Hii inaweza kuandikwa kama nukuu isiyo moja kwa moja. "Yuda" na "Yerusalemu" ina maana ya watu ambao wanaishi humo. "amewaambia watu wa Yuda na Yerusalemu ya kwamba wanapaswa kuabudu katika dhabahu hili tu Yerusalemu"

Isaiah 36:8

Taarifa ya Jumla
Hii inaendeleza ujumbe wa mfalme wa Ashuru kwa Hezekia kwa kuzungumnza ujumbe kwa wanamume wa Hezekia.

farasi elfu mbili
"farasi 2,000"

kama unaweza kupata wafunza farasi kwa ajili yao
Kamanda mkuu anaendelea kumdhihaki Hezekia na jeshi lake kwa kudokeza ya kwamba hakuwa na wanajeshi wengi.

Isaiah 36:9

Taarifa ya Jumla
Hii inaendeleza ujumbe wa mfalme wa Ashuru kwa Hezekia kwa kuzungumnza ujumbe kwa wanamume wa Hezekia.

Unawezaje kumpinga hata nahodha mmoja ... watumishi?
Kamanda mkuu anaendelea kumdhihaki Hezekia na jeshi lake. Anaposema "unawezaje" kumaanisha Hezekia, kihalisia anamaanisha jeshi la Hezekia. Swali hili linaweza kuandikwa kama kauli. "Jeshi lako hata haliwezi kushinda nahodha mmoja ...watumishi".

generated on Tue Oct 24 10:45:40 2023

Basi sasa, sijasafiri hapa bila Yahwe kupigana dhidi ya nchi hii na kuiangamiza?
Kamanda mkuu anatumia swali lingine kumdhihaki Hezekia na watu wa Yuda. swali hili linaweza kuandikwa kama kauli. "Nilikuja hapa pamoja na amri ya Yahwe kuangamiza Yerusalemu"

bila Yahwe
Hapa "Yahwe" ina maana ya amri za Yahwe. "bila amri ya Yahwe"

dhidi ya nchi hii na kuiangamiza ... Shambulia nchi hii na uiangamize
Hii ina maana kupigana dhidi ya watu na kusababisha uharibifu katika eneo ambalo wanaishi. Nchi inamaanishwa hapa ni Yerusalemu. "dhidi ya watu hawa na kuangamiza nchi yao ... Shambulia watu hawa na angamiza nchi yao"

Isaiah 36:11

Eliakimu ... Hilkia ... Shebna
Haya ni majina ya wanamume.

Shebna
Hili ni jina la msimaizi wa kasri ya mfalme Yerusalemu

Yoa ...kamanda mkuu
Yoa ni jina la mwanamume. Kama mkuu ni mwenye nafasi ya juu kabisa ya viongozi wa kijeshi Ashuru.

Tafadhali zungumza kwa mtumishi wako
Eliakimu, Shebna, na Yoa wanajitambulisha kama watumishi wa makamanda wakuu. Hii njia ya upole ya kuzungumza na mtu mwenye mamlaka ya makubwa.

lugha ya Kiashuri, Kiyahudi
"Ashuru" ni jina la kundi la watu. "Kiashuri" ni jina la lugha yao

masikioni mwa watu ambao wapo katika ukuta
Lahaja "kuzungumza katika masikio ya mtu" ina maana ya kuzungumza pale ambapo watasikia. "ambapo watu walio juu ya ukuta waweze kutusikia"

ambao wapo katika ukuta
Hii ina maana wanasimama katika ukuta. Juu ya ukuta palikuwa papana na sehemu ambayo watu wanaweza kukaa au kusimama. Maana kamili inaweza kuwekwa wazi. "ambao wanasimama juu ya ukuta"

Je! bwana wangu amenituma kwa bwana wako na kwako kuzungumza maneno haya?
Kamanda mkuu anatumia swali hili kusisitiza ya kuwa ujumbe huu ni kwa ajili ya watu wote wa Yuda. Swali hili linaweza kuandikwa kama kauli. "Hakika, bwana wangu amenituma kuzungumza ujumbe huu kwako na wote wanaoweza kuusikia".

Je! hajanituma kwa wanamume ambao wanakaa juu ya ukuta, ambao ... wewe?
Kamanda mkuu anatumia swali hili kusisitiza tusi lake. "Bwana wangu amenituma kwa kila mmoja anayesikia hili, ambaye atapaswa ... wewe".

watapaswa kula kinyesi chao wenyewe na kunywa mkojo wao wenyewe pamoja na wewe
Hii ni kauli ya kuchukiza sana. Anadokeza ya kwamba watahitaji kula vitu hivi kwa sababu hawatakuwa na kitu kingine kula kwa sababu mji wao utashambuliwa. "hivi punde watahitaji kula kinyesi chao wenyewe na kunywa mkojo wao wenyewe, kama utakavyofanya, kwa sababu hautakuwa na kitu chochote cha kula"

Isaiah 36:13

kamanda mkuu
Baadhi ya tafsiri za Biblia zinatafsiri kuwa hii ni "Rabshake". Hili ni neno la Ashuru kwa yule mwenye nafasi ya juu kabisa ya viongozi wa kijeshi Ashuru.

mji huu hautakabidhiwa mikononi mwa mfalme wa Ashuru
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe hatawapatia Yerusalemu katika mkono wa mfalme wa Ashuru"

mkono wa mfalme
"mkono" wa mfalme una maana ya "utawala" wake. "utawala wa mfalme"

Isaiah 36:16

Maelezo ya Jumla
Kamanda mkuu anaendelea kuzungumza na watu wa Yuda.

Fanya amani na mimi
Lahaja hii ina maana ya kukubali rasmi kutenda kwa amani kwa mtu mwingine. "Tukubaliane kuwa na amani"

jitokeze uje kwangu
Lahaja hii ina maana ya kujisalimisha. "jisalimishe kwangu"

hadi ntakapokuja na kuchukua
Hapa mfalme wa Ashuru anamaanihsa kwa jeshi lake kama yeye mwenyewe. "hadi jeshi langu litakapokuja na kuchukua"

nchi ya nafaka na divai mpya, nchi ya mkate na mashamba ya mizabibu
Misemo hii miwili ina maana moja na inatumika pamoja kwa ajili ya msisitizo jinsi nchi itakavyokuwa na mafanikio.

generated on Tue Oct 24 10:45:40 2023

nchi ya nafaka ... nchi ya mkate
Hii ina maana ya kwamba nchi imejaa rasilimali, kama vile nafaka. "nchi ambapo kuna nafaka nyingi ... nchi ambapo kuna mkate mwingi"

Isaiah 36:18

Taarifa ya Jumla
Kamanda mkuu anaendelea kuzungumza ujumbe wa mfalme wa Ashuru kwa watu wa Yuda.

Je! kuna miungu yoyote ya watu iliyowaokoa kutoka .... Ashuru?
Kamanda mkuu anatumia swali hili kudhihaki watu wa Yuda. Swali hili linaweza kuandikwa kama kauli. "hakuna kati ya miungu ya watu iliyowaokoa wao kutoka .... Ashuru"

mkono wa mfalme
Utawala wa mfalme una maana ya "mkono" wake. "utawala wa mfalme"

Wako wapi miungu wa Hamathi na Arpadi? Wako wapi miungu wa Sefarvaimu? Je! wameokoa Samaria kutoka katika nguvu yangu?
Kamanda mkuu anatumia maswali haya kudhihaki watu wa Yuda. Maswali haya yanaweza kuunganishwa na kuandikwa kama kauli. "Miungu ya hamathi, Arpadi, Sefravaimu, na Samaria haikuokoa watu wao kutoka katika nguvu yangu"

Hamathi ... Arpadi
Haya ni majina ya miji.

Sefarvaimu
Hili ni jina la mji.

Je! kuna mungu yeyote ambaye amekuokoa ... kana kwamba Yahwe anaweza kuokoa Yerusalemu kutoka katika nguvu yangu?
Kamanda mkuu anatumia swali hili kudhihaki watu wa Yuda. Swali hili linaweza kuandikwa kama kauli. "Hakuna mungu ambaye amekuokoa ... na Yahwe hatakuokoa Yerusalemu kutoka katika nguvu yangu"

nchi yake
Hii ina maana ya watu ambao wanaishi katika nchi. "watu wake"

Isaiah 36:21

Eliakimu ... Hilkia ... Sheban ... Yoa ... Asafu
Haya ni majina ya wanamume.

juu ya nyumba
Lahaja hii ina maana ya kwamba alikuwa msimamizi wa masuala ya kasri. "msimamizi wa kasri"

kwa nguo zao zilizochanika
maafisa wa Hezekia walichana nguo zao kama ishara ya kuomboleza na mateso. Maana ya hii inaweza kuwekwa wazi. "huku nguo zao zikiwa zimechanika kwa sababu walikuwa na wameteseka sana"

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Ikawa siku hiyo mfalme Hezekia aliposika taarifa zao, alichana mavazi yake, na kujifunika nguo za magunia, na akaenda kwenye nyumba ya Yahwe. **2** Na alimtuma Eliakimu, ambae ni kiongozi wa kaya na Shebna mwandishi, na wazee wa makuhani, wote walijifunika nguo za magunia, kwa Isaya mtoto wa Amozi, nabii. **3** Wakamwambia yeye, Hezekia akasema hivi, 'Siku hii ni siku ya dhiki, kukemewa, na aibu, ni kama mtoto aliye tayari kuzaliwa lakini mama yake hana nguvu za kumsukuma mtoto. **4** Itakuwa Yahwe Mungu wenu atasikia maneno ya kamanda mkuu, ambao mfalme wa Asira Bwana wake alimtuma kumpinga Mungu anayeishi, na atakemea maneno ambayo Yahwe Mungu wenu ameyasikia. Sasa inueni maombi yenu juu mabaki yaliyoobakia hapa.'' **5** Sasa watumishi wa mfalme Hezekia walikuja kwa Isaya, **6** na Isaya akawambia, ''Mwambieni Bwana wenu: 'Yahwe amesma, ''Msiogope kwa maneno mliyoyasikia, maneno ambayo mfalme wa Asiria amenitusi mimi. **7** Tazama nitaiweka roho yangu ndani yake na atasikiliiza taarifa fulani na atarudi kwenye nchi yake mwenyewe. Na nitamfanya anguke kwa upanga katika nchi yake mwenyewe.'' **8** Basi kamanda mkuu alirudi na kumkuta mfalme wa Asira anapigana dhidi ya Libna, Maana aliskia kwamba mfalme amekwenda mbali kutoka Lachishi. **9** Halafu Sennacheribi alisikia kwamba Tirkhaka mfalme wa Ethiopia na Misri wamehamasishana kupigna dhidi yake. Hivyo akamtuma mjumbe mara nyingine kwa Hezekia apeleke ujumbe: **10** ''Mwambie Hezekia, mfalme wa Yuda, 'Usimruhusu Mungu unayemwamini akudanganye, ''Yerusalemu haitatiwa mikononi mwa mfalme wa Asiria.'' **11** umesikia kitu ambacho mfalme wa Asiria alichokifanya kwa nchi yote kwa kuiangamiza kabisa. Je utawaokoa? **12** Je miungu ya mataifa imewakomboa? taifa ambalo baba yangu aliliangamiza: Gozani, Harani, Rezefi na watu wa Edeni katika Telassari? **13** Yuko wapi mfalme wa Hamathi, mfalme wa Arpadi, mfalme wa miji ya Sefarvaaimi, wa Hema na Ivva?'' **14** Hezekia alipokea barua hii kutoka mikononi mwa mjumbe na kisoma. Halafu akaenda juu kwenye nyumba ya Yahwe na kuusoma mbele yake. **15** Hezekia alimuomba Mungu: **16** Yahwe wa majeshi, Mungu wa Israeli, wewe ambae uko juu ya makerubi, wewe ni Mungu mwenywe juu falme zote za dunia. umezifanya mbingu na nchi. **17** Jeuza masikio yako, Yahwe, na sikiliza. Fungua macho yako, Ee Yahwe na uone, na usikilize maneno ya Sanacheribi, ambayo ameyatuma kumfanyia mzadha Mungu anayeishi. **18** Ni kweli Yahwe, mfalme wa Asiria ameangamiza mataifa yote na aridhi yao. **19** Wameiweka miungu yao katika moto, maana haikuwa miungu lakini kazi ya mikono ya wanadamu, ni kuni na jiwe tu. **20** Hivyo Waasira wameawaangamiza wao. hivyo saa Yahwe Mungu wetu, tuokoe kwa nguvu zako, ili falme zote za duniani zijue kwamba wewe ni Yahwe peke yako.'' **21** Basi Isaya mtoto wa Amozi alituma ujumbe kwa Hezekia, na kusema, Yahwe Mungu wa Israeli amesema, Kwa sababu umeomba kwangu kuhusu Sannacheribi mfalme wa Asiria, **22** Haya ndiyo maneno ambayo Yahwe amezungumza kuhusu yeye, ''Binti bikira wa Sayuni wanakudharau na kukucheka kwa dharau; mabinti wa Yerusalemu wanatingisha vichwa vyao kwa ajili yako. **23** Ni nani unayempinga na kumtusi? na dhidi ya nani unayenyanyua sauti yako na kunyanyua macho yako kwa kiburi? dhidi ya mtakatifu wa Israeli. **24** Kwa kupitia watumishi wako umempinga Bwana na amesema, 'Kwa wingi wa gari nimepanda juu kwenye kilele cha milima, katika kilele cha mwuinuko wa Lebanoni. Nitaikata mierezi yake na kuchagua miti ya miseprasi pale, ni msitu uzao sana. **25** Nimechimba kisima na kunywa maji; nimechimba mito yote ya Misri chini ya nyayo za miguu yangu.' **26** Je haujasikia jinsi nilivyoamua toka siku nyingi na nimelifanyia kazi toka kipindi cha kale? ninayaleta sasa ili yaweze kutimia. Mko hapa kuhiaribu miji imara na yenye ulinzi wa kutosha na kuwa chungu cha uharibifu. **27** Wakazi wake, waliowadhaifu, waliokata tamaa na wenye aibu. Wanaotesha shambani, majani mabichi, majani juu paa au kwenye shamba kabla ya upepo wa mashariki. **28** Lakini najua kukaa kwenu chini, kutoka kwenu nje, mnapoingia ndani, na mnapokuwa wakali dhidi yangu. **29** Kwa sababu mnakuwa wakali dhidi yangu, maana kiburi chenu kimeyafikia masikio yangu, Nitaweka ndoano katika pua zenu, na sauti katika midomo yenu; Nitawageuza nyuma kwenye njia mliyokuja nayo. **30** Hii itakuwa wimbo kwenu: mwaka huu mtakula kinachoota porini na mwaka pili mtakula kinachoota hapo hapo. Lakini mwaka wa tatu lazima mpande na mvune, pandeni mizabibu na mle matunda yake. **31** Mabaki ya nyumba ya Yuda ambao wanaishi watachukua mzizi tena na kuzalisha matunda. **32** Maana katika Yerusalemu waliobaki watatoka; Kutoka kwenye mlima Sayuni waliobaki watakuja. Bidii ya Yahwe wa majeshi itafanikisha hili.'' **33** Hivyo basi Yahwe asema hivi kuhusu Asiria: ''Atakuja katika miji, wala kurusha mkuki hapa. Wala atakuja hapa mbele kwa ngao au kujenga uzio njia panda dhidi yao. **34** Njia atakayojia itakuwa njia hiyo hiyo atakayorudia; ataingia katika mji huu. Hili ni Tamko ya Yahwe. **35** Maana nitaulinda huu mji na kuuokoa, kwa niaba yangu mimi mwenyewe na kwa niaba Daudi mtumishi wangu.'' **36** Halafu malaika wa Yahwe alienda nje na kuvamia kambi ya Waasiria, na kuwauwa askari 185, 000. Watu walipoamka asubuhi na mapema, miili iliyokufa imelala kila mahali. **37** Hivyo Sennacheribi mfalme wa Asiria aliiacha Israeli na kwenda nyumbani na akakaa Ninewi. **38** Baadaye,

generated on Tue Oct 24 10:45:40 2023

na alipokuwa anabudu katika nyumba ya Nisrochi mungu wake, mtoto wake Adramaleki na Shareza alimuua kwa upanga. Halafu wakakimbilia kwenye nchi ya Ararati. Halafu Esarhadoni mtoto wake akatawala katika sehemu ya baba yake.

Isaiah 37:1

Ikaja kuwa kwamba
Msemo huu unatiwa hapa kuweka alama kwa tukio muhimu katika simulizi.

alichana nguo zake, akajifunika kwa nguo ya gunia
Hii ni ishara ya kuomboleza na dhiki. "alichana nguo zake na kujifunika kwa nguo ya gunia kwa sababu alikuwa na dhiki sana"

Eliakimu ... Shebna
Haya ni majina ya wanamume.

juu ya nyumba
Hii ni lahaja ambayo ina maana ya kwamba alikuwa akisimamia masuala ya kasri ya nyumba. "aliyesimamia kasri"

wote wakajifunika na nguo ya gunia
Hii ni ishara ya kuomboleza na kuhuzunika.

Isaiah 37:3

Walisema kwake
"Wanamume waliotumwa na Hezekia walisema kwa Isaya"

kama pale ambapo mtoto yupo tayari kuzaliwa, lakini mama hana nguvu ya kuzaa mtoto wake
Kulinganisha huku kunafanywa kusisitiza ya kwmba wapo katika kipindi kigumu sana. "Ni mateso kama siku ambapo mtoto yupo tayari kuzaliwa, lakini mama hana nguvu ya kuzaa mtoto wake"

Inaweza kuwa pale ambapo Yahwe Mungu wako atasikia maneno
Hezekia anadokeza sio moja kwa moja ya kwamba kama watu wataomba Yahwe anaweza kusikiliza na kutenda juu ya kile kamanda mkuu alichosema. Maana kamili ya kauli hii inaweza kufanywa wazi. "Huenda kama ukiomba kwa Yahwe Mungu wako atasikia ujumbe"

kamanda mku
Baadhi ya tafsiri za Biblia zinatafsiri kuwa hii ni ""Rabshake". Hili ni neno la Ashuru kwa yule mwenye nafasi ya juu kabisa ya viongozi wa kijeshi Ashuru.

bwana wake
Msemo huu una maana ya kwamba mfalme ni bwana wa kamanda mkuu.

na atakemea maneno ambayo Yahwe Mungu wako ameyasikia
Hapa msemo "maneno ambayo Yahwe Mungu wako amesikia" ina maana ya kile mfalme wa Ashuru amesema. Maana kamili ya kauli hii inaweza kuwekwa wazi. "na Yahwe Mungu wako atakemea mfalme wa Ashuru kwa kile alichosema"

inua maombi yako
Kuomba kwa Yahwe inaelezwa kwa njia hii kusisitiza ya kwamba Yahwe yupo mbinguni. Maombi yanazungumziwa kana kwamba yalikuwa vitu ambavyo vinaweza kuinuliwa juu angani. "omba"

kwa aliyesalia ambaye bado yupo pale
Hii ina maana ya watu ambao wamebaki Yerusalemu. "kwa wachache wetu ambao bado tupo hapa"

Isaiah 37:5

Nitaweka roho ndani yake, naye atasikia taarifa fulani na kurudi katika nchi yake
Msemo huu "kuweka roho ndani yake" ina maana ya kwamba Mungu atamshawishi kufanya maamuzi bayana. Neno "roho" hapa lina maana ya mtazamo wa nguvu au hisia. "Nitamshawishi ili kwamba atakaposikia taarifa fulani, atarudi katika nchi yake mwenyewe"

Tazama
Neno hili ni lahaja na linatumika hapa kuvuta nadhari ya watu kwa kile kinachosemwa baadaye. "Sikiliza"

Nitamsababisha aanguke kwa upanga katika nchi yake mwenyewe
Msemo "kuanguka kwa upanga" ni lahaja ambayo ina maana ya kwamba adui yake atamuua kwa upanga. "Na pale katika nchi yake mwenyewe, nitasababisha adui zake kumuua kwa panga zao"

Isaiah 37:8

Lakishi
Huu ni mji kusini magharibi mwa Yerusalemu.

Senakeribu
Hili ni jina la mfalme wa Ashuru.

Libna
Huu ni mji kusini mwa Yuda.

Tirhaka mfalme wa Ethiopia na Misri wamehasamisha kupigana dhidi yao
"Tirhaka" ni jina la mwanamume. Aliwahamasisha jeshi lake ili wawe tayari kupigana. Maana kamili

generated on Tue Oct 24 10:45:40 2023

ya kauli hii inaweza kuwekwa wazi. "Tirhaka mfalme wa Ethiopia na Misri alihamasisha jeshi lake"

kupigana dhidi yake
Neno "yake" inawakilisha Senakeribu. Msemo huu una maana ya kupigana dhidi ya jeshi la Senakeribu"

Yerusalemu haitatolewa katika mkono wa mfalme wa Ashuru
Hii inaweza kuelezwa katika hali ya kutenda. Neno "mkono" lina maana ya nguvu ya kijeshi ya mfalme. "Mfalme wa Ashuru na jeshi lake halitakushinda katika Yerusalemu"

Isaiah 37:11

Taarifa ya Jumla
Hii inaendeleza ujumbe wa mfalme wa Ashuru kwa Hezekia.

Tazama, umesikia
Hii ni lahaja. Neno "tazama" hapa linatumika kuongeza msisitizo kwa kile kinachosemwa baadaye. "Hakika umesikia"

Kwa hiyo utakombolewa?
Mfalme wa Ashuru anatumia swali hili kumdhihaki Hezekia na jeshi lake. Hii inaweza kuandikwa kama kauli. "Kwa hiyo na wewe hautaokolewa" au "Kwa hiyo hakuna mtu atakayekuokoa pia!"

Je! miungu wa mataifa wamewaokoa ... Telasari?
Mfalme wa Ashuru anatumia swali hili kumdhihaki Hezekia na jeshi lake. Hii inaweza kuandikwa kama kauli. "Miungu ya mataifa hawakukomboa mataifa ambayo baba zangu waliangamiza ... Telasari!"

ambayo baba zangu waliangamiza
Wanamume hawa waliangamiza miji iliyoorodheshwa kwa kuishinda kwa majeshi yao. Hapa neno "baba" ina maana ya baba yake na babu zake wengine ambao walikuwa wafalme. "ambao baba zangu waliangamiza kwa majeshi yao"

Gozani ... Harani .... Resefu ... Adini ... Telasari ... Hena ... Iva
Hizi ni sehemu ambazo Ashuru alizishinda.

Yuko wapi mfalme ... Iva?
Mfalme wa Ashuru hutumia swali hili kumkejeli Hezekia na jeshi lake. Hii inaweza kuandikwa kama kauli. "Pia tulimshinda mfalme ... Iva!"

Hamathi ... Arpadi ... Sefarvaimu
Haya ni majina ya miji.

Isaiah 37:14

katika mkono wa wajumbe
Hapa wajumbe wanamaanishwa kwa "mkono" wao kusisitiza ya kwamba walimpatia mfalme wao binafsi. "ambayo wajumbe walimpatia"

akaelekea juu katika nyumba ya Yahwe
Nyumba ya Yahwe ilikuwa katika sehemu ya juu Yerusalemu, kwa hiyo inazungumziwa kama "juu".

kuikunjua mbele yake
"kuikunjua barua mbele ya Yahwe". Kuwa katika nyumba ya Yahwe inachukuliwa sawa na kuwa katika uwepo wa Yahwe. Barua ilikuwa hati ya kukunja ambayo inaweza kufunulia na kutandikwa.

wewe unayekaa juu ya makerubi
Hapa Hezekiia anazungumza kuhusu Yhwe kuwepo ndani ya hekalu. Maana ya hii inaweza kuwekwa wazi. "wewe ambaye upo hapa pamoja na makerubi"

wewe ni Mungu pekee
"wewe tu ni Mungu"

juu ya falme zote
Lahaja hii ina maana ya kuwa na mamlaka na kutawala juu ya falme zote. "kuwa na mamlaka juu ya falme zote"

Ulitengeneza mbingu na dunia
Hii ina maana ya kwamba aliumba kila kitu. "Uliumba kila kitu"

Isaiah 37:17

Taarifa ya Jumla
Hezekia anaendelea kuomba kwa Yahwe.

ambaye alimtuma
Hezekia anamaanisha barua kutoka kwa Senakeribu. Maana ya hii inaweza kuwekwa wazi. "katika ujumbe aliotuma"

Geuza sikio lako
"Tega sikio lako" au "Geuza kichwa chako". Hii ina maana kugeuza kichwa chako ili kwamba uweze kusikia jambo vizuri.

Senakeribu
Hili ni jina la mfalme wa Ashuru.

mataifa yote na nchi zao
Huku ni kukuza. Wafalme walikuwa wameangamiza nchi nyingi za karibu, lakini sio nchi zote. "mataifa mengi na nchi zao"

Isaiah 37:19

Taarifa ya Jumla
Hezekia anaendelea kuomba kwa Yahwe.

kwa maana hawakuwa miungu lakini kazi ya mikono ya watu, mabao na mawe tu
Hii inasisitiza ya kwamba wanadamu walifanya sanamu hizi kwa mikono yao wenyewe na kwa hiyo hazina thamani. "kwa sababu ilikuwa miungu ya uongo ambayo watu walitengeneza kwa mbao na mawe"

generated on Tue Oct 24 10:45:40 2023

kutoka katika nguvu yake
"kutoka kwa mfalme wa nguvu ya Ashuru"

falme zote
Hii ina maana ya watu katika falme. "watu wote katka falme"

wewe ni Yahwe pekee
"wewe tu, Yahwe, ni Mungu"

Isaiah 37:21

akatuma ujumbe
Hii ina maana ya kwamba alituma mjumbe kutoa ujumbe kwa mfalme. "alimtuma mtu kutoa ujumbe"

ni neno ambalo Yahwe amenena
"ni kile Yahwe ambacho alisema"

anakucheka kwa kubeza
"anakucheka" au "kukudhihaki"

anatikisa kichwa chake
Hii ni ishara ya dharau.

Binti bikira wa Sayuni ... binti wa Yerusalemu
Hizi ni lahaja. Misemo hii miwili ina maana moja. "binti" wa mji ina maana watu ambao wanaishi katika mji huo. "Watu wa Sayuni ... watu wa Yerusalemu"

Ni nani umemkataa na kumtukana? ... Dhidi ya Mtakatifu wa Israeli
Yahwe anatumia maswali haya ya balagha kumkejeli mfalme wa Ashuru. Hii inaweza kuandikwa kama kauli. "Umemkataa na kumtukana Yahwe, umepiga kelele na kutenda kwa kiburi dhidi ya Mtakatifu wa Israeli!"

umeinua sauti yako
Hii ina maana ya kuongea kwa sautii kana kwamba sauti ya mtu ilikuwa kitu ambacho walikiinua juu. "je! umepiga kelele"

kuinua macho yako kwa kiburi
Hii ni lahaja ambayo ina maana ya kutazama kitu kwa kiburi, kujichukulia muhimu zaidi kuliko unavyotakiwa. "kutazama kwa kiburi" au "alitenda kwa kiburi"

Isaiah 37:24

Taarifa ya Jumla
Hii inaendeleza ujumbe wa Yahwe kwa mfalme wa Ashuru

Kwa watumishi wako
Hii ina maana ya watumishi ambao aliwatuma kwa Hezekia na ujumbe. Hii inaweza kuwekwa wazi. "Katika ujumbe uliotuma na watumishi wako"

Nimekwenda ... Nitakata... Nitaingia ... Nmechimba ... Nilikausha ... miguu yangu
Hapa Senakeribu anajizungumzia kushinda vitu vingi. Kiuhalisia anawashinda kwa majeshi yake na vibandawazi. "Tumekwenda ... Tutakata ... Tutaingia ... Tumechimba ... Tulikausha ... miguu yetu"

mierezi yake mirefu
"mierezi mirefu ya Lebanoni"

misitu yake inayozaa zaidi
Hapa neno "inayozaa" ina maana ya msitu kuwa mzito na kujaa miti yenye afya. Maneno ambayo hayapo yanaweza kuongezwa kufanya maana kuwa wazi. "na katika msitu wake unaozaa zaidi"

Nilikausha mito yote ya Misri chini ya nyayo za miguu yangu
Hapa Senakeribu anakuza ushindi wake na kusafiri kupitia mito ya Misri kwa kudai kukausha mito alipotembeza jeshi lake mtoni. "Nimetembeza katikati ya mito yote ya Misri kana kwamba ilikuwa nchi kavu chini ya miguu yangu"

Isaiah 37:26

Taarifa ya Jumla
Hii inaendeleza ujumbe wa Yahwe kw mfalme wa Ashuru.

Je! haujasikia jinsi ... nyakati?
Yahwe anatumia swali hili la balagha kumkumbusha Senakeribu kuhusu taarifa ambayo alipaswa kuwa anaifahamu. Hii inaweza kuandikwa kama kauli. "Hakika mmesikia jinsi ... nyakati".

Upo hapa kupunguza miji isioingilika katika marundo ya uharibifu
Yahwe alikuwa amepanga kwa jeshi la Senakeribu kuangamiza miji ambayo walikuwa wameangamiza. Hii inaweza kuwekwa wazi zaidi. "Nilipanga ya kwamba jeshi lako lingeangamiza miji na kuisababisha kuwa rundo la kifusi"

isioingilika
imara na yenye ulinzi mkali

wenye nguvu ndogo
"ambao ni dhaifu"

wamepondwapondwa
"kuvunjwa moyo"

Ninaifanya itimie
Lahaja "kufanya kitu kutimia" ina maana ya kusababisha kitu dhahiri kutokea. "Ninasababisha itokee" au "Ninasababisha vitu hivi kutendeka"

Wao ni mimea katika shamba, nyasi za kijani, nyasi juu ya paa au katika shamba, mbele ya upepo wa mashariki
Hii inazungumzia jinsi miji ilivyo dhaifu na kutoweza kujilinda mbele ya jeshi la Ashuru kwa kulinganisha miji na nyasi. "Miji ni dhaifu kama

nyasi katika mashamba mbele ya majeshi yako. Wao ni dhaifu kama nyasi ambayo huota juu ya paa za nyumba na kuchomwa na upepo mkali wa mashariki"

upepo wa mashariki
Upepo wa mashariki ni wa moto na mkavu kutoka katika jangwa na mimea hufa unapovuma.

Isaiah 37:28

Taarifa ya Jumla
Hii inaendeleza ujumbe wa Yahwe kwa mfalme wa Ashuru.

Lakini ninajua kukaa kwako chini, kutoka kwako, kuingia kwako
Hii ina maana ya vitendo vyote vya maisha. "Ninajua kila kitu unachofanya"

na hasira yako dhidi yangu
Neno "hasira" linaweza kuelezwa kama kitenzi. "jinsi unavyokasirika dhidi yangu"

kiburi chako
Hapa "kiburi" cha mfalme kina maana ya maneno yake ya kiburi. "maneno yako ya kiburi"

kiburi chako kimeyafikia masikio yangu
Hii inazungumzia yahwe kusikia maneno ya mfalme kana kwamba maneno ya mfalme yalikuwa kitu ambacho kilisafiri mpaka katika sikio lake. "Nimesikia ukizungumza kwa kiburi"

nitaweka ndoano yangu katika pua yako, na lijamu katika mdomo wako
Mtu hutumia ndoano na lijamu kuongoza mnyama. Hii inazungumzia Yahwe kutawala mfalme kana kwamba mfalme alikuwa mnyama yahwe aliyetawala kwa lijamu na ndoano. "Nitakutawala kama mwanamume anavyotawala mnyama wake kwa ndoano katika pua yake na lijamu katika mdomo wake"

Nitakurudisha katika njia uliyotoka
Hii ina maana ya kusababisha mfalme kurudi katika nchi yake ya nyumbani. Maana ya hii inaweza kuwekwa wazi. "Nitakulazimisha kurudi katika nchi yako mwenyewe"

Isaiah 37:30

Taarifa ya Jumla
Hii inaendeleza ujumbe wa Yahwe kwa Hezekia.

ishara kwako
"ishara kwako, Hezekia". Hapa "kwako" ni umoja na ina maana ya Hezekia.

utakula ... unapaswa kupanda
Hapa "utakula" ni wingi na ina maana ya watu wa Yuda.

mwaka wa pili
"mwaka wa pili"

katika mwaka wa pili kile kitakachoota
maneno ambayo hayapo yanaweza kuongezwa. "katika mwaka wa pili utakula kile kinachoota"

kile kitakachoota kutokana na hicho
"kile kitakachoota pori kutokana na hicho" au "kile kitakachoota pori"

Isaiah 37:31

Taarifa ya Jumla
Hii inaendeleza ujumbe wa Yahwe kwa Hezekia.

waliobaki
"aliyesalia" ni sehemu ya kitu ambacho hubaki baada ya wengine kuondoka. Hapa ina maana ya watu ambao wamebaki Yuda.

nyumba ya Yuda
Hapa "nyumba" ya Yuda ina maana ya vizazi vyake. "vizazi vya Yuda"

atachipua tena mzizi na kuzaa matunda
Hii inazungumzia watu wa Yuda kuwa na mafanikio kana kwamba walikuwa mimea ambayo ingetoa mzizi na kuzaa matunda. "itafanikiwa kama mmea ambao huota mzizi na kuzaa matunda"

Kwa maana kutoka Yerusalemu aliyesalia atajitokeza; kutoka Mlima Sayuni waliokoka watakuja
Misemo hii miwili ina maana moja na inatumika pamoja kusisitiza watu waliosalia ambao waliokoka.

Ari ya Yahwe wa majeshi itafanya hivi
Hii inazungumzia Yahwe kufanya kitu kwa sababu ya ari yake kana kwamba "ari" yake ilikuwa ikifanya tendo kihalisia. "Kwa sababu ya ari yake, Yahwe wa majeshi atafanya hivi" au "Yahwe wa majeshi atafanya hivi kwa sababu ya ari yake"

Isaiah 37:33

Hatakuja ... Wala hatakuja
Hapa mfalme wa Ashuru anamaanisha wote yeye na jeshi lake. "Jeshi lake halitakuja ... Wala hawatakuja"

kwa ngao
"kwa ngao"

tuta la kuzingira
kilima kikubwa cha mchanga kilichojengwa dhidi ya ukuta wa mji ambacho huwezesha jeshi kushambulia mji

alikuja ... hataingia
Hapa mfalme wa Ashuru anamaanisha wote yeye na jeshi lake. "walikuja .. hawataingia"

generated on Tue Oct 24 10:45:40 2023

Hili ni tamko la Yahwe
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" lielezwa kama kitenzi "tamka" au "sema kwa dhati". "hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo kile Yahwe wa majeshi alivyosema kwa dhati"

Isaiah 37:35

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

kwa ajili ya
"kwa sababu"

Isaiah 37:36

kuwaua
Hii lahaja ina maana ya kua. "kuua"

Senakeribu mfalme wa Ashuru aliondoka Israeli na kwenda nyumbani na kukaa Ninawi
Hapa Senakeribu ina maana ya wote yeye na jeshi lake. Wote aliondoka Israeli na kurudi nyumbni Ashuru. Senakeribu alirudi katika mji wa Ninawi. "Senakeribu na jeshi lake aliondoka Israeli na kwenda nyumbani, na Senakeribu alibaki Ninawi"

Senakeribu
Hili ni jina la mfalme wa Ashuru.

Isaiah 37:38

alipokuwa akiabudu
"Senakeribu alipokuwa akiabudu"

Nsiroki
Hili ni jina la mungu wa uongo.

Adrameleki ... Shareza ... Esar-hadoni
Haya ni majina ya wanamume.

kwa upanga
"kwa panga zao"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Siku zile Hezekia alikuwa anaumwa karibia na kufa. Hivyo Isaya mtoto wa Amozi, nabii alikuja kwake na kumwambia, ''Yahwe amesema, 'panga mambo yako maana utakufa, hautaishi.' **2** 'Halafu Hezekia akaugeukia ukuta na akamuomba Yahwe. **3** Na akasema, ''samahani Yahwe, kumbuka jinsi nilivyoenenda kwa uaminifu mbele zako kwa moyo wangu wote, na jinsi nilivyofanya matendo mema katika macho yako.'' Na Hezekia akalia kwa sauti. **4** Basi neno la Yawe likamjia Isaya, na kusema, **5** ''Nenda ukamwambie Hezekia, kiongozi wa watu wangu, ''Hivi ndivyo Yahwe, Mungu wa Daudi babu yenu, amesema: Nimeyasikiliza maombi yako, na nimeyaona machozi yako. Ona ninakaribia kuongeza miaka kumi na tano katika maisha yako. **6** Na nitakukomboa wewe pamoja mji huu kutoka kwenye mkono wamfalme wa Asiria, na nitaulinda huu mji. **7** Na hii itakuwa alama kwako kutoka kwangu, Yahwe, kwamba nitafanya nilichokisema: **8** Angalia, nitasababisha kimvuli katika nyumba ya Ahazi kwenda nyuma hautua kumi.'' hivvyo basi kivuli kilirudi nyuma hatua kumi juu ya nyumba iliyopanda juu. **9** Haya ndiyo maandishi ya maombi ya Hezekia mfalme wa Yuda, alipokuwa anaumwa halafu akapona: **10** ''Nimesema kwamba nusu ya maisha yangu nitapita katika mlango wa kuzimu; Nilitumwa pale miaka yangu yote. **11** Nikasema sitamuona tena Yahwe, Yahwe kaika nchi ninayoishi; sitaangalia watu tena au wenyeji wa dunia hii. **12** Maisha yangu yameondolea na kupelekwa mbali na mimi kama hema la mchungaji; Niliyakunja maisha yangu juu kama mfumaji; amenioondoa katika kifungo; kati ya mchana na usiku ameyakomesha maisha yangu. **13** Nililia mpaka asubuhi; kama simba anaivunja mifupa yangu. Kati ya usiku na mchana ameyakomesha maisha yangu. **14** Kama mbayuwayu ndivyo nilivyolia; nililia kama njiwa; macho yangu yalichoka kuangalia juu. Bwana ninateseka; nisaidie mimi. **15** Niseme nini? wote wameongea na mimi na amefanya hivyo; Nitatembea taratibu miaka yangu yote maana ninayashinda kwa huzuni. **16** Bwana, mateso uliyoyatuma ni mazuri kwangu; ikiwezekana nirudishiwe tena maisha yangu; umeyahifadhi maisha maisha yangu na afya yangu. **17** Ni kwa faida yangu kwamba nimwpitia huzuni kama hii. Umenikomboa kutoka kwenye shimo la uharibifu; maana umetupa dhambi zangu nyuma yako. **18** Maana kuzimu hapata kushukuru wewe; kifo hakikusifu wewe; wale wote waendao ndani ya shimo hawana matumaini ya uaminifu wako. **19** Mtu anayeishi, mtu anayeishi, ndiye anayekushukuru wewe, kama ninavyofanya leo; baba atawjulisha watoto uaminifu wako. **20** Yahwe anakarbia kunikomboa mimi, na tutasherekea kwa mziki siku zote za maisha yetu katika nyumba ya Yahwe.'' **21** Sasa Isaya alisema, ''Waacheni wachukue donge mitini na kuliweka kweye jipu naye atapona. **22** ''Hezekia pia alisema, ''Je ni ishara gan ya kwamba nitaiende juu katika nyumba ya Yahwe?''

Isaiah 38:1

Upange nyumba yako vizuri
Hii ina maana ya kuandaa familia yako na wale wanaosimamia masuala yako ili kwamba wajue cha kufanya baada ya kufa. Hii inaweza kuandikwa wazi. "Unatakiwa kuwaambia watu katika kasri kile unachotaka wao kufanya baada ya kufa"

weka akilini
Lahaja hii ina maana ya kukumbuka "kumbuka"

nilitembea kwa uaminifu mbele yako
Hii ni lahaja. Hapa "kutembea" ina maana ya "kuishi". Msemo una maana ya kuishi kwa njia ambayo inampendeza Yahwe. "aliishi kwa uaminifu mbele yako" au "alikutumikia kwa uaminifu"

kwa moyo wangu wote
Hapa "moyo" una maana ya undani wa mtu ambayo inawakilisha mtu kuwa na mapenzi ya dhati. "kwa utu wangu wote wa ndani" au "kwa mapenzi yangu yote"

kilichokuwa chema machoni pako
Msemo huu "machoni pako" ina maana ya kile Yahwe anachofikiri. "kile kinachokupendeza" au "kile unachokichukulia kuwa kizuri"

Isaiah 38:4

neno la Yahwe likaja
Hii ni lahaja ambayo inatumiwa kutambulisha kitu ambacho Mungu alimwambia manabii wake au watu wake. "Yahwe alizungumza ujumbe huu" au "Yahwe alizungumza maneno haya"

Tazama
Hii ni lahaja. Inatumika kuuliza wasikilizaji kuzingatia kwa makini kwa kile kinachosemwa. "Sikiliza"

miaka kumi na tano
"miaka 15"

mkono wa mfalme wa Ashuru
Hapa "mkono" wa mfalme una maana ya nguvu yake. "nguvu ya mflame wa Ashuru"

generated on Tue Oct 24 10:45:40 2023

Isaiah 38:7

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na Hezekia.

Tazama
Hii ni lahaja. Yahwe anatumia neno hili kuvuta wasikilizaji kwa kile kinachosemwa baadaye.

ngazi za Ahazi
Ngazi hizi zina maana ya njia hii kwa sababu zilijengwa wakati Ahazi alikuwa mfalme.

Isaiah 38:9

hivyo katikati mwa maisha yangu
"ya kuwa kabla sijawa mzee". Hii ina maana ya kufa katika umri wa kati, kabla ya kuzeeka.

Nitapita katikati ya malango ya kuzimu
Hii inazungumzia kufa kana kwamba kuzimu ilikuwa ufalme ambao una malango ambayo mtu huingia. "Nitakufa na kuelekea kuzimu"

Nimetumwa kule kwa miaka yangu iliyobaki
Hii inaweza kuelezwa kwa hali ya kutenda. "kabla sijaishi miaka yangu yote nitaenda kaburini"

katika nchi ya wanaoishi
"Wanaoishi" ina maana ya watu ambao wapo hai" au "katika dunia hii ambamo watu wapo hai"

Isaiah 38:12

Maelezo yaJumla
Hezekia anaendelea maombi yake ya maandishi.

Maisha yangu yameondolewa na kubebwa mbali na mimi kama hema la mchungaji
Hii inazungumzia jinsi Yahwe anamaliza uhai wa Hezekia kwa haraka kwa kulinganisha kwa jinsi mchungaji anavyotoa hema lake kutoka ardhini. "Yahwe amechukua uhai wangu kutoka kwangu haraka kama mchungaji anavyopanga hema lake na kulibeba mbali"

Maisha yangu yameondolewa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe amechukua uhai wangu"

Nimekunjua maisha yangu kama mfumaji; unanikata kutoka katika kitanda cha mfumi
Hii inazungumzia Yahwe kumaliza uhai wa Hezekia haraka kwa kulinganisha na jinsi mfumaji hukata nguo yake kutoka katika kitanda cha mfumi na kukikunjua juu. "unamaliza uhai wangu haraka, kama mfumaji anavyokata nguo yake kutoka katika kitnda inapokamilika"

unakata
Hapa "unakata" ni umoja na ina maana ya Mungu.

kitanda cha mfumi
chombo kinachotumika kufuma uzi pamoja kutengeneza nguo.

kama simba anavunja mifupa yangu yote
Hezekia anazungumza jinsi alivyo katika maumivu makala kwa kulinganisha kuwa na mwili wake kurararuriwa na simba. "maumivu yangu ni kana kwamba nimeraruliwa na simba"

Isaiah 38:14

Maelezo ya Jumla
Hezekia anaendelea maombi yake ya maandishi.

Kama mbayuwayu ninalia; ninalia polepole kama njiwa
Vishazi hivi vyote viwili vina maana moja na vinasisitiza jinsi milio ya huzuni na kusikitisha ya Hezekia ilivyokuwa. Mbayuwayu na njiwa ni aina ya ndege. "Milio yangu ni ya kusikitisha - inasikika kama mlio wa mbayuwayu na sauti kama ya njiwa"

macho yangu
Hapa Hezekia ana maana ya yeye mwenyewe. "macho" yake yanasisitiza ya kwamba anatafuta kitu.

kwa kutazama juu
Hii ina maana ya Hezekia kutazama mbinguni kwa ajili ya Mungu kumsaidia. Maana kamili ya kauli hii inaweza kuwekwa wazi. "kwa kusubiri msaada unaokuja kutoka mbinguni" au "kwa kusubiri kwa ajili yako kunisaidia"

Ninaonewa
Hii inaweza kuelezwa katika hali ya kutenda. "ugonjwa wangu unanitesa mimi"

Niseme nini?
Hezekia anatumia swali kusisitiza hana chochote cha kusema. "Sina chochote kilichobaki cha kusema"

Nitatembea polepole
Hii ni lahaja. Hapa "kutembea" ina maana ya kuishi. "Nitatembea kwa unyenyekevu"

miaka yangu yote
Hii ina maana ya maisha yake yote yaliyobaka. "maisha yangu yaliyobaki"

kwa sababu nimezidiwa na majonzi
"kwa sababu nimejaa majonzi" au "kwa sababu nina huzuni sana"

Isaiah 38:16

Maelezo ya Jumla
Hezekia anaendelea maombi yake ya maandishi.

na maisha yangu yarudishwe kwangu
Hii inaweza kuelezwa katika hali ya kutenda. "na unipatiea uhai wangu kwangu"

generated on Tue Oct 24 10:45:40 2023

kutoka katika shimo la uharibifu
Hezekia hakufa lakini alikuwa karibu ya kufa. Hii ina maana Yahwe kumuokoa katika kufa. Maana kamili ya kauli hii inaweza kuwekwa wazi. "kutoka katika kifo na kwenda katika shimo la uharibifu" au "ili kwamba nisiweze kufa"

kwa kuwa umezitupa dhambi zangu nyuma ya mgongo wako
Hezekia anazungumzia Yahwe kusamehe dhambi zake kana kwamba zilikuwa vitu ambavyo Yahwe alitupa nyuma yake na kuvisahau. "kwa maana umesahau dhambi zangu zote na hauvifikirii tena"

Isaiah 38:18

Maelezo ya Jumla
Hezekia anaendelea maombi yake ya maandishi.

Kwa maana kuzimu haikushukuru wewe; kifo haikusifu wewe
Hapa "kuzimu" na "kifo" ina maana ya "watu waliokufa". "Kwa wale walio Kuzimu hawakushukuru; watu waliokufa hawakusifu"

wale waendao chini shimoni
"wale ambao hushuka katika kaburi"

hawatumaini katika uaminifu wako
"usiwe na matumaini katika uaminifu wako". Hapa "wako" ni umoja na ina maana ya Yahwe.

Mtu anayeishi, mtu anayeishi
Hezekia anarudia msemo huu kusisitiza ya kuwa mtu hai pekee, na sio mfu, anaweza kutoa shukurani kwa Yahwe.

Isaiah 38:20

Maelezo ya Jumla
Hezekia anaendelea maombi yake ya maandishi.

niokoe
Hii ina maana ya kuokolewa kutoka katika kufa. Inawez akuwekwa wazi zaidi. "niokoe katika kufa"

tutashangilia
Hapa "tutashangilia" ina maana ya Hezekia na watu wa Yuda.

Isaiah 38:21

Sasa
Neno hili linatumika kuweka alama ya pumziko katika simulizi kuu. Hii inatoa taarifa ya nyuma kuhusu Isaya na Hezekia.

Na wachukue
"Na watumishi wa Hezekia"

bonge la tini
Hii ilitumika kama lihamu. Maana inaweza kuwekwa wazi. "tumia lihamu ya tini ya kupondwa"

kuchemsha
eneo linalouma juu ya ngozi ambayo imeathirika

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 Katika mda ule Merodaki mtoto wa Baladani, mfalme wa Babeli, alituma zawadi na barua kwa Hezekia; maana alisikia Hezekia alikuwa anaumwa na amepona. **2** Hezekia alifurahishwa na hivi vitu; alimuonyesha mjumbe nyumba ya ghala la vitu vya thamani- vitu kama fedha, dhahabu, viungo, na mafuta ya thamani, ghala la kuwekea silaha zake, na vitu vyote vilivyopatikana kwenye stoo yake. Hapakuwa na kitu katika nyumba yake, wala ufalme wake wote, Hezekia hakuwaonyesha wao. **3** Basi Isaya nabii alikuja kwa mfalme Hezekia na kumuuliza, ''Je watu hawa wamekuambia nini? wametoka wapi?, ''Wamekuja kwangu kutoka mbali nchi ya Babeli.'' **4** Isaya akamuuliza je ni vitu gani walivyoviona katika nyumba yako? Hezekia akajibu, ''Wameona kila kitu katika nyumba nyangu. Hakuna kitu miongoni mwa vitu vyangu vya thamani ambavyo sijawaonyesha.'' **5** Basi Isaya akamwambia Hezekia, ''Sikiliza neno la Yahwe wa majeshi: **6** 'Tazama siku inakaribia kuja pale kila kitu katika nyumba yako, vitu ambavyo mababu zako wamevihifadhi mbali mpaka mda huu wa sasa Vitapelekwa Babeli. Hakuna kitakachobakizwa, asema Yahwe. **7** Na watoto watazaliwa kutoka kwako, ambao wewe mwenyewe utawazaa- watachukuliwa mbali, na watakuwa matoashi katika jumba la mfalme wa Babeli.'' **8** Basi Hezekia akamwambia Isaya, ''Neno la Yahwe alilolizunumza ni zuri.'' Maana alifikiria, ''Patakuwa na amani na utulivu katika siku zangu.''

Isaiah 39:1

Merodaki-Baladani ... Baladani
Haya ni majina ya wanamume.

Hezekia alifurahiswah na mambo haya
Hii inaweza kuwekwa wazi zaidi. "Wajumbe wa mfalme walipofika, Hezekia alifurahishwa na kile walicholeta kwake"

aliwaonywesha wajumbe ghala yake yenye vitu vya thamani
"aliwaonyesha wajumbe kila kitu cha thamaniu alichokuwa nacho"

ghala
jengo ambapo bidhaa hukaa

kila kilichopatina ndani ya ghala yake
Hii inaweza kuelezwa katika hali ya kutenda. "kila kitu ambacho kilikuwa ndani ya ghala zake"

Hapakuwa na kitu katika nyumba yake, wala katika ufalme wake, ambacho Hezekia hakuwaonyesha
Huku ni kukuza kidogo maana Hezekia aliwaonyesha vitu vingi, lakini sio kila kitu. Pia, hii inaweza kuelezwa kwa chanya. "Hezekia aliwaonyesha karibu kila kitu ndani ya nyumba yake na ndani ya ufalme wake"

Isaiah 39:3

Wameona kila kitu ndani ya nyumba yangu. Hakuna kitu miongoniu mwa vitu vyangu vya thamani ambacho sijawaonyesha
Sentensi hizi mbili zina maana moja na hutumika pamoja kusisitiza jinsi gani Hezekia aliwaonyesha wanamume.

kila kitu ndani ya nyumba yangu
Huku ni kukuza kidogo maana Hezekia aliwaonyesha vitu vingi, lakini sio kila kitu. "karibu ya kila kitu katika nyumba yangu"

Hakuna kitu miongoniu mwa vitu vyangu vya thamani ambacho sijawaonyesha
Hii inaweza kuelezwa kwa hali ya chanya. "Niliwaonyesha vitu vyangu vyote vya thamani katika kasri yangu"

Isaiah 39:5

Yahwe wa majeshi
Hili ni jina la Mungu wa watu wa Israeli.

neno
"ujumbe"

Tazama
Neno hili linatumika hapa kama lahaja kuvuta usikivu wa Hezekia kwa kile kinachofuatwa kusemwa. "Sikilizeni"

ambapo kila kitu katika kasri yako ... kitabebwa mpaka Babeli
Hii inaweza kuelezwa kwa hali ya chanya. "pale ambapo jeshi la adui litachukua kila kitu katika kasri yako ... kurudi Babeli"

Isaiah 39:7

Taarifa ya Jumla
Isaya anaendelea kuzungumza ujumbe wa Yahwe kwa Hezekia.

wana watakaozaliwa kwako
"wana wako"

watawachukua
"Wababeli watawachukua"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 ''Faraja, faraja watu wangu,'' amesema Mungu. **2** ''Ongea kwa upole kwa Yerusalemu; na tangaza vita vimeisha, maana maovu yao yamesamehewa, maana alipokea mara mbili kutoka kwa mkono wa Yahwe kwa dhambi zao.'' **3** Sauti inalia nje, ''Katika jangwa tengeneza njia ya Yahwe; njoosha njia ya Araba katika njia kuu ya Mungu.'' **4** Kila bonde litanyanyuliwa juu, kila mlima na kilima kitasawazishwa; na aridhi ya mwinuko itasawazishwa, mahali palipokwaruzwa patakuwa na usawa; **5** na utukufu wa Mungu utafunuliwa, na watu wote wataona kwa pamoja; maana mdomo wa Yahwe umezungumza. **6** Sauti inasema, ''Lia.'' Jibu lingine, ''Kwa nini nilie?'' ''Mwili wote ni nyasi na maagano yaliyoaminika ni kama ua kwenye shamba. **7** Nyasi zinanyauka na maua yanaperuka pale Yehwe atakapo puliza punzi yake juu yake; hakika ubinadamu ni nyasi. **8** Nyasi hunyauka, maua hupepea, lakini neno la Yahwe litasimama daima.'' **9** Nenda juu ya mlima mrefu, Sayuni, mbeba taarifa njema. waambie miji ya Yuda, ''Hapa ni Mungu wako!'' **10** Angalia, Bwana Yahwe anakuja kama mpiganaji shujaa na jeshi imara linatawa juu yake. Ona, zawadi yako iko kwake, na wale walikombolewa wataenda mbele yake. **11** Atalilisha kundi lake kama mchungaji, Atawakusanya kondoo katika jeshi lake, na kulichukua karibu na moyo wake, kwa upole atawongoza wake kuwauuguza watoto wao. **12** Ni nani aliyepima maji ya mashimo kwa mkono wake, anayepima anga kwa urefu wa mkono wake, na kuweka vumbi za nchi katika kikapu, kupima milima kwa mizani, au vilima kwa usawa? **13** Ni nani aliyeelewa akili za Yahwe, au kumuelekeza yeye kama mshauri? **14** Ni kutka kwa nani alipokea maelekezo milele? Nani alikufundisha njia sahihi ya kufanya vitu, kumfundisha yeye maarifa, au kumuonyesha njia ya ufahamu? **15** Tazama, Mataifa ni kama tone katika ndoo, na kama mavumbi kwenye mizani; ona, na alipima kisiwa kama tundu. **16** Lebanoni sio mafuta ya kutosha, wala wanyama pori wake hawatoshi kwa dhabihu ya kuteketezwa. **17** Mataifa yote hayatochelezi mbele yake; wanachukuliwa na yeye kama hakuna kitu. **18** Ni nanibasi utayemlingalisha na Mungu? Ni kwa sanamu ipi utakayomfananisha nayo? **19** Sanamu! ambayo fundi ameitupa: Mfua dhahabu ameka pamoja na mikufu bandi ya fedha. **20** Kuafanya sadaka hii mtu atachagua kuni ambayo haiozi; anamtafuta fundi mwenye ujuzi wa kutengeneza sanamu ambayo haitaanguka. **21** Je hamkujua? Je hamjasikia? Je hamkuambiwa tokea mwanzo? Je hamkuelewa toka misingi ya nchi? **22** Yeye ndiye aketie juu ya upeo wa macho ya nchi? na wenyeji wake ni kama panzi mbele yake. Akijinyoosha nje ya mbingu ni kama pazia na kutawnya nje kama hema la kuishi. **23** Anawapunguza viongozi kuwa si kitu na amewafanya viongozi wa nchi kwa sio wenye umuhimu. **24** Tazama wamekuwa wagumu kuotesha; tazama wamekuwa wagumu kupanda; imekuwa ni vigumu kuchukua mzizi katika nchi, kabla ajapuliza juu yao, na wakanyauka, na upepo unawaondosha mbali kama majani. **25** Ni nani tena utakayemfananisha na mimi, ni nani ninayefanan nae?'' amesema mtakatifu. **26** Tazama juu kwenye anga! Nani aliyeziumba nyota hizi zote? Analileta nje jeshi na anawaita kwa majina yote. Kwa ukuu wa nguvu zake na kwa uimara wa nguvu zake, hakuna hata mmoja atakayekosa. **27** Kwa nini unasema, Yakobo, na kutangaza, Israeli, ''Njia yangu imefichwa Yahwe asione, na Mungu wangu hakuwekwa wazi kuhusiana na uthibitisho wangu''? **28** Je hakufahamu? Mungu wa milele, Yahwe, Muumbaji wa miisho ya nchi, apatwi na uchovu wala hachoki; hakuna mipaka katika ufahamu wake. **29** Anawapa nguvu waliochoka; na atawapa nguvu mpya waliowadhaifu. **30** Hata vijana wadogo watapatwa na uchovu na kuchoka, vijana wadogo watapata mashaka na kuanguka: **31** Lakini wale watakao mngojea Yahwe watapewa nguvu mpya; na watapaa kwa mbawa kama malaika; watakimbia wala hawatachoka; watatembea wala hawatazimia.

Isaiah 40:1

Fariji, fariji
Neno "fariji" linarudwa kwa ajili ya msisitizo

asema Mungu wako
Hapa "wako" ni wingi na ina maana ya wale ambao nabii anawaambia kufariji watu wa Mungu.

Zungumza kwa upole kwa Yerusalemu
Nabii anazungumzia Yerusalemu kana kwamba ilikuwa mwanamke ambaye Yahwe alimsamehe. Kwa hiyo, Yerusalemu inawakilisha watu wanaoishi katika mji huo. Zungumza kwa upole kwa watu wa Yerusalemu"

tamka kwake ...ustawi wake ... udhalimu wake amepokea ... dhambi zake
Viwakilishi nomino vina maana ya Yerusalemu lakini inaweza kubadilishwa kama "watu wa Yerusalemu" inaazimwa kama tafsiri. "tangaza kwao ... ustawi wao ... udhalimu wao ... wamepokea ... dhambi zao"

ustawi wake
Maana zaweza kuwa ya kwamba neno "ustawi" lina maana ya 1) kwa vita ya kijeshi au 2) kwa kazi ya kulazimishwa.

generated on Tue Oct 24 10:45:40 2023

udhalimu wake umesamehewa
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe amesamehe udhalimu wake"

kutoka mkononi mwa Yahwe
Hapa neno "mkono" inawakilisha Yahwe mwenyewe. "kutoka kwa Yahwe"

Isaiah 40:3

Sauti inalia
Neno "sauti" inawakilisha mtu ambaye analia. "Mtu analia"

Katika nyika andaa njia ya Yahwe; weka wima katika Araba njia kwa ajili Mungu wetu
Mistari hii miwili ni sambamba na ina maana moja. Watu kujiandaa kwa ajili ya msaada wa Yahwe inazungumziwa kana kwamba walikuwa wakiandaa njia kwa ajili ya Yahwe kusafiri juu yake.

Araba
Hili ni jangwa.

Kila bonde litainuliwa juu, na kila mlima na kilima kitasawazishwa
Misemo hii inaelezea jinsi watu wanapaswa kuandaa njia kwa ajili ya Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "Inua juu kila bonde, na sawazisha kila mlima na kilima"

Kila bonde litainuliwa juu
Kufanya mabonde kuwa sawasawa na ardhi iliyobakiai inazungumziwa kana kwamba ilikuwa kuinua juu mabonde. "Kila bonde litajazwa"

na utukufu wa Yahwe utafunuliwa
Hii inaweza kuelezwa katika hali ya kutenda. "na Yahwe atafunua utukufu wake"

kwa maana mdomo wa Yahwe umenena
Neno "mdomo" unawakilisha Yahwe mwenyewe. " kwa maana Yahwe umeizungumza"

Isaiah 40:6

Nyama yote ni nyasi
Neno "nyama" lina maana ya watu. Msemaji anazungumza kuhusu wanadamu kana kwamba ni nyasi, kwa sababu wote hufa haraka. "Watu wote ni kama nyasi"

agano lao la uaminifu ni kama maua ya shambani
Msemaji analinganisha agano la uaminifu la watu kwa maua ambayo huchanua na kisha kufa haraka. "agano lao la uaminifu lote huisha haraka, kama ua wa shamba liinavyokufa haraka"

uaminifu wa agano
Maana zaweza kuwa 1) agano la uaminifu au 2) uzuri.

pumzi ya Yahwe itakapopuliza juu yake
Maana zaweza kuwa 1) "Yahwe atakapopuliza pumzi yake juu yake" au 2) "Yahwe atakapotuma upepo kupuliza juu yake".

ubinadamu ni nyasi
Msemaji anazungumzia wanadamu kana kwamba ni nyasi, kwa sababu wote hufa haraka. "watu hufa haraka kama nyasi"

neno la Mungu wetu litasimama milele
Msemaji anazungumza kile Mungu anasema kudumu milele kana kwamba neno lake husimama milele. "vitu ambavyo Mungu wetu wanasema vitadumu milele"

Isaiah 40:9

Panda katika mlima wa juu, Sayuni, mletaji wa habari njema
Mwandishi anazungumzia Sayuni kana kwamba ilikuwa mjumbe anayetmka habari njema kutoka katika kilele cha mlima.

Panda katika mlima wa juu
Wajumbe mara kwa mara husimama juu ya nchi iliyoinuka, kama vile milima, ili kwamba watu wengi waweze kusikia kile walichotangaza.

Sayuni
Hii ina maana ya watu ambao wanaishi Sayuni. "nyie watu wa Sayuni"

Yerusalemu. Wewe uletaye habari njema
Mwandishi anazungumzia Yerusalemu kana kwamba ilikuwa mjumbe ambaye hutangaza habari njema.

na mkono wake wa nguvu hutawala kwa ajili yake
Hapa neno "mkono" linawakilisha nguvu ya Mungu. "na anatawala kwa nguvu kubwa"

dhawabu yake ipo pamoja naye ... wale ambao amewaokoa huenda mbele zake
Misemo hii miwili ina maana moja. Wale ambao aliwaokoa ni "zawadi" yake. "anawaleta wale aliowaokoa pamoja naye kama zawadi yake"

Isaiah 40:11

Atalisha kundi lake kama mchungaji
Mwandishi anazungumzia watu wa Yahwe kana kwamba walikuwa kondoo na juu ya Yahwe kana kwamba alikuwa mchungaji wao. "Atawatunza watu wake kama mchungaji anavyolisha kundi lake"

Isaiah 40:12

Ambaye amepima ... au vilima juu ya mizani?
Maswali haya ya balagha yanatarajia jibu la kukana na linasisitiza ya kwamba ni Yahwe pekee anaweza kufanya vitu hivi. "Hakuna mwingine ila Yahwe amepima ... na vilima katika mizani".

generated on Tue Oct 24 10:45:40 2023

aliyepima maji katika uwazi wa mkono wake
Yahwe kujua wingi wa maji uliomo katika bahari inazungumziwa kana kwamba Yahwe alishika maji katika mkono wake.

aliyepima anga kwa upana wa mkono wake
"upana" ni kipimo cha urefu katikati ya kidole gumba n kidole kidogo mkono unaponywoshwa. Yahwe kujua urefu wa anga inazungumziwa kana kwamba alipima kwa mkono wake.

aliyeshika vumbi la dunia katika kikapu
Yahwe kujua wingi wa vumbi ulivyo katika dunia inazungumziwa kana kwamba alilibeba katika kikapu.

aliyepima uzito wa milima katika mizani, au vilima katika mizani?
Yahwe kujua jinsi milima iilivyo mizito inazungumziwa kana kwamba alipiima kwa mizani.

Isaiah 40:13

Taarifa ya Jumla
Isaya anaendelea kutumia maswali kusisitiza utofauti wa Yahwe.

Ni nani ameelewa akili ya Yahwe, au kumwelekeza kama mshauri wake?
Swali hili la balagha linatarajia jibu la kukana na kusisitiza ya kwamba hakuna mtu aliyewahi kufanya vitu hivi. "Hakuna mtu aliyeelewa akili ya Yahwe, na hakuna mtu alimwelekeza kama mshauri wake".

ameelewa akili ya Yahwe
Hapa neno "akili" lina maana ya mawazo ya Yahwe, lakini pia na hamu na motisha zake.

Kutoka kwa nani alwahi kupokea maelekezo?
Swali hili la balagha linatarajia jibu la kukana na linasisitiza ya kwamba hakuna mtu aliyewahi kufanya hivi. "Hajawahi pokea maelekezo kutoka kwa mtu"

Nani alimfundisha njia sahihi ya kufanya mambo, na kumfundisha uelewa, au kumwonyesha njia ya maarifa?
Swali hili la balagha linatarajia jibu la kukana na kusisitiza ya kwamba hakuna mtu aliyewahi kufanya vitu hivi. "Hakuna mtu aliyemfundisha njia sahihi ya kufanya vitu. Hakuna mtu aliyemfundisha uelewa. Hakuna mtu aliyemwonyesha njia ya maarifa".

Isaiah 40:15

Tazama ... angalia
Maneno haya huongeza msisitizo kwa kile kinachofuata.

mataifa ni kama tone katika ndoo, na yanachukuliwa kama vumbi katika mizani
Nabii analinganisha mataifa kwa tone la maji na kwa vumbi ili kusisitiza jinsi yalivyo madogo na kutokuwa na umuhimu kwa Yahwe.

kama tone katika ndoo
Maana zaweza kuwa 1) tone la maji ambalo huanguka katika ndoo au 2) tone la maji ambalo hudondok nje ya ndoo.

na wanachukuliwa kama vumbi katika mizani
Hii inaweza kuelezwa katika hali ya kutenda. "na Yahwe anawachukulia kama vumbi juu ya mizani"

yanachukuliwa na yeye kama si kitu
Hii inaweza kuelezwa katika hali ya kutenda. "anayachukulia kutokuwa kitu"

Isaiah 40:18

Mtamlinganisha Mungu na nani? Kwa sanamu ipi mtamfananisha naye"
Isaya anatumia maswali mawili ya kufanana kusisitiza ya kwamba hakuna sanamu ambayo inaweza kufanana na Mungu. "Hakuna mtu ambaye unaweza kulinganisha na Mungu. Hakuna sanamu ambayo unaweza kumfananisha"

utamfananisha
Huu ni wingi na ina maana ya watu wote wa Mungu.

Fundistadi huichonga: sonara anavyoifunika kwa hahabu na kuichonga mikufu ya fedha kwa ajili yake
"Mtumishi mwenye ujuzi huiunda, mwingine huifunika kwa dhahabu, na kutengeneza mkufu wa fedha kwa ajili yake"

Isaiah 40:21

Taarifa ya Jumla
Isaya anaendelea kuzungumza na watu wa Mungu.

Je! haujajua? Haujasikia? Haijaambiwa kwako toka mwanzo? Haujaelewa toka misingi ya dunia?
Isaya anatumia maswali haya kusisitiza ya kwamba watu wanapaswa kujua ukuu wa Yahwe kma muumba. "Kwa uhakika unajua na umesikia! Imeambiwa kwako toka mwanzo; umeelewa toka misingi ya dunia!"

Haijaambiwa kwako toka mwanzo?
Hii inaweza kuelezwa katika hali ya kutenda. "Je! watu hawajakuambia toka mwanzo?"

toka misingi ya dunia
Nabii anazungumzia Yahwe kuumba dunia kana kwamba dunia ilikuwa jengo ambalo Yahwe alilaza msingi. "kutoka kipindi ambacho Yahwe aliumba dunia"

Yeye ndiye ambaye hukaa juu ya upeo wa macho ya dunia
Nabii anazungumzia Yahwe kutawala dunia kana kwamba Yahwe alikuwa amekaa juu ya kiti cha enzi juu ya dunia.

wakazi ni kama panzi mbele zake
Nabii analinganisha namna ambavyo Yahwe anachukulia wanadamu kwa namna ambavyo wanadamu wangechukulia panzi. Kama vile panzi ni wadogo kwa binadamu, binadamu ni wadogo na dhaifu mbele za Mungu.

Ananyosha mbingu kama pazia na kuitawanya kama hema la kuishi ndani
Mistari hii miwili inatumia maana ya kufanana. Nabii anazungumzia Yahwe kuumba mbingu kana kwamba alisimamisha hema ambalo ataishi. "Anatawanya mbingu kwa urahisi kama mtu anavyonyosha pazia au kusimamisha hema ambalo anishi"

Isaiah 40:23

Hupunguza
"Yahwe hupunguza"

Tazama ... tazama ... tazama
Maneno haya yanaongeza msisitizo kwa kinachofuata.

wamepandwa muda si mrefu ... nao wananyauka
Nabii anazungumzia watawala kutojiweza mbele ya Yahwe kana kwamba walikuwa mimea mipya ambayo hunyauka pale upepo wa moto hupuliza juu yao.

wamepandwa muda si mrefu ... wameoteshwa muda si mrefu
Misemo hii miwili ina maana moja na inamaansha lengo ambalo mimea au mbegu inawekwa katika ardhi. Hii inaweza kuelezwa katika hali ya kutenda. "baada tu ya mtu kuipanda ... baada tu ya mtu kusia"

anapuliza juu yao
Nabii anazungumzia Yahwe kuondoa watawala kutoka kwenye madaraka kana kwamba Yahwe alikuwa upepo unaochoma juu ya mimea na kusababisha inyeuke.

upepo unawapuliza kama majani makavu
Tashbihi hii inaongeza sitiari ya watawala kuwa mimea na Yahwe kama upepo ambao husababisha wao kunyauka. Hukumu ya upepo wa Yahwe utaondoa mimea iliyonyauka kirahisi kama upepo unavyopuliza majani makavu.

Isaiah 40:25

Ni kwa nani utanilinganisha mimi, ni nani nayefanana naye?
Yahwe anatumia maswali mawili ya kufanana ya balagha kusisitiza ya kuwa hakuna mtu kama yeye. "Hakuna mtu ambaye unaweza kulinganisha na mimi. Hakuna mtu ambaye ninamfanana".

Nani ameumba nyota hizi zote?
Hili ni swali la kufokeza ambalo linaashiria jibu, Yahwe. "Yahwe ameziumba nyota hizi zote!"

Yeye huongoza mpangilio wao
Hapa neno "mpangilio" una maana ya mpangilio wa kijeshi. Nabii anazungumzia nyota kana kwamba zilikuwa wanajeshi ambao Yahwe huamuru kujitokeza.

Kwa ukuu wa uwezo wake na kwa wingi wa nguvu zake
Misemo "ukuu wa uwezo wake" na "wingi wa nguvu zake" huunda mambo mawili ambayo husisitiza uweza wa Yahwe. "Kwa uwezo wake mkubwa na wingi wa nguvu"

hakuna mmoja asiyeonekana
Kauli hii ya kukana inasisitiza jambo chanya. "kila mmoja yupo"

Isaiah 40:27

Kwa nini unasema, Yakobo, na kutamka, Israeli ... uthibitisho"?
Swali linasisitiza ya kwamba hawatakiwi kusema wanachosema. "Hautakiwi kusema, enyi watu wa Israeli ... uthibitiisho'".

Kwa nini unasema, Yakobo, na kutamka, Israeli
Misemo hii miwili yote ina maana ya watu wa Israeli. "Kwa nini unasema, enyi watu wa Israeli"

Njia yangu imefichwa kutoka kwa Yahwe
Yahwe kutojua kinachotokea kwao inazungumziwa kana kwamba Yahwe hakuweza kuona njia ambayo ninasafiria. "Yahwe hajui kinatoke kwangu"

Mungu wangu hajihusishi juu ya uthibitisho wangu
Maana zaweza kuwa 1) "Mungu wangu hajihusishi juu ya wengine kunitendea kinyume n haki" au 2) "Mungu wangu hajihusishii juu kunitendea haki".

Je! haujajua? Haujasikia?
Isaya anatumia maswali haya kusisitiza ya kwamba watu wanatakiwaa kuja ukuu wa Yahwe. "Hakika unafahamu na umesikia!"

mwisho wa dunia
Sehemu katika dunia ambazo zipo mbali sana zinazungumziwa kana kwamba zilikuwa sehemu ambapo dunia huwa mwisho. Msemo huu pia huunda neno moja kwa ajilii ya maneno mengiine kumaanisha kila sehemu katikati ya hizi mwisho. "sehemu za mbali za dunia" au "dunia nzima"

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Isaiah 40:29

Hutoa nguvu kwa waliochoka; na kwa wadhaifu hutoa nguvu mpya
Mistari hii miwili inatuma maana za kufanana na husisitiza ya kwamba Yahwe hutia nguvu wale ambao hawana nguvu.

Hutoa nguvu
"Yahwe hutoa nguvu"

watapaa kwa mabawa kama tai
Watu kupokea nguvu kutoka kwa Yahwe inazungumziwa kana kwamba watu waliweza kupaa kama tai wanavyopaa. Tai ni ndege ambaye hutumiwa mara kwa mara kama alama ya uwezo na nguvu.

watakimbia na kuwatachoka; watatembea na hawazimia
Mistari hii miwili inatumia maana za kufanana. Watu kupata nguvu kutoka kwa Yahwe inazungumziwa kana kwamba waliweza kukimbia na kutembea bila kuchoka.

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 ''Sikilizeni mbele yangu kwa ukimya, enyi mkao pwani; wacha mataifa yapate nguvu kwa upya; waache waje karibu na kuzungumza; na tusogee karibu tujadili mgogoro. **2** Nani aliyechochea juu mmoja kutoka mashariki, anamuita katika haki yake kwenye huduma yake? Amemkabidhi mataifa juu yake ili amsaidie yeye kuwaangamiza wafalme. Aliwajeuza kuwa mavumbi kwa neno lake, kama upepo unaovuma kwenye mabua kwa upinde wake. **3** Aliwachukuwa wao na kuwapitisha salama, katika njia nyepesi ambayo miguu yake imegusa shida. **4** Ni nani aliyeyafanya na kukamilisha matendo haya? Ni nanialiyechagua kizazi kutoka mwanzo? Mimi, Yahwe ni mwanzo na mwisho, mimi ndiye. **5** Visiwa vimeona na kuogopa; miisho ya dunia yatetemeka; walikaribia n kuja. **6** Kila mmoja amsaidie jirani yake, na kila mmoja asemezane na mwenzake, 'Kuwa mfariji; **7** Hivyo basi seremala anamfariji mfua dhahabu, na yule anayefanya kazi kwa kutumia nyundo anamfariji anayefanya kazi kwa chuma, akisema kwa msemo wa kurehemu, ''Ni mizuri; Naye ataupigilia kwa makini misumari ili isipinduke. **8** Lakini wewe, Israeli mtumishi wangu, Yakobo niliyekuchagua, mtoto wa Ibrahimu rafiki yangu, **9** wewe ambaye ninakurudisha kutoka miisho ya nchi, na ambaye niliyekuita kutoka sehemu ya mbali, na kwako niliyekuambia, 'Wewe ni mtumishi wangu,; 'Nimekuchagua wewe na sijakukataa. **10** Usiogope maana mimi niko pamoja na wewe. Usiwe na wasiwasi, maana mimi ni Mungu wako. Nitakutia nguvu, na nitakusaidia, wewe, na Nitakushika kwa mkono wa haki yangu. **11** Tazama, watakuwa na aibu na hawataheshimiwa, wale wote waliokuwa na hasira na wewe; watakuwa si kitu na watatokomea, wale watakao kupinga wewe. **12** Utawatafuta na wala hautawapata wale wanaopingana na wewe; wale wafanyao vita dhidi yako watakuwa kama si kitu, si kitu kabisa. **13** Maana mimi Yahwe Mungu wako, nitawashika mkono wako wa kiume, nikikuambia wewe, 'Usiogope; Nitakusaidia wewe. **14** Usiogope, Yakobo wewe mdudu, na enyi watu wa Israeli; Nitawasaidia''- hili ni tamko la Yahwe, Mkombozi wako, Mtakatifu wa Israeli. **15** Tazama, ninakufanya wewe kuwa chombo kikali cha kuparulia chenye makali pande mbili; utaparua milima na kuiponda; utafanya vilima kama makapi. **16** Utawatawanya wao, na upepo utawabeba na kuwapeka mbali; upepo utawatanya wao. Utashanglia katika Yahwe, utashangiliakatika mtakatifu wa Israeli **17** Waliodhulumiwa na masikini wanatafuta maji, lakini hakuna kitu, ndimi zao zimekauka kwa kiu; Mimi Yahwe, nitajibu maombi yao; Mimi Mungu wa Israeli, sitawacha wao. **18** Nitatengeneza mikondo ya maji kushusha chini, na chemichem katikati ya mabonde; nitalifanya jangwa kuwa kisima cha maji, na aridhi kavu kuwa chemichem ya maji. **19** Katika jangwa nitapanda mierezi, mshita, mhadisi, na mti wa mizeituni. Nitaotesha mberoshi katika uwazi wa jangwa, pamoja na mbono nitapanda mberoshi kitika jangwa lililowazi. **20** Nitayafanya haya ili waweze kuona, kutambua na kuelewa kwa pamoja, kwamba mkono wa Yahwe umetenda haya, kama Mtakatifu wa Israeli aliyeliumba. **21** Wakilisha keshi yako, '' asema Yahwe; ''wakilisha hoja zenu nzuri kwa sanamu yenu,'' asema Mfalme wa Yakobo. **22** Waache walete hoja zao wenyewe; waache waje mbele na watutangazie sisi nini kitakachotokea, ili tuweze kuelewa haya mambo vizuri. Tuawaache watupe tamko mapema, ili tuweze kulitafakari na tuweze kujua n kwa jinsi gani litatimia. **23** Wajulishe kitu kuhusu baadaye, ili tujue kuwa ninyi ni miungu; fanya kitu kizuri au kibaya, ambacho kitatutisha na kutushangaza. **24** Tazama sanamu zenu si kitu na matendo yenu si kitu; aliyewachagua ni machukizo. **25** Nimemnyanyua mmoja kutoka kaskazini, naye amekuja kutoka mawio ya jua nimemchagua yeye alitajae jina langu, na atawakanyaga viongozi kama matope, kama mfinyanzi akanyagavyo udongo. **26** Ni nani aliyetangaza hili tangu mwanzo, ili tuweze kujua? na kabla ya mda, ili tuseme, ''Yuko sawasawa''? Kweli hakuna hata mmoja aliyekiri hili, ndio hakuna hata mmoja aliyekusikia ukisema chochote. **27** Kwanza nilizungumza na Sayuni, ''Tazama hapo walipo;'' Nimemtuma mhubiri Yerusalemu. **28** Nilipoangalia, hakuna hata mmoja, hakuna hata miongoni mwao ambaye anaweza kutoa ushauri mzuri, nani, lini nimulize, awezaye kunijibu neno. **29** Tazama, matendo yao si kitu; sanamu zao za chuma zilizotupwa ni upepo na utupu.

Isaiah 41:1

Sikiliza mbele zangu kwa utulivu
Hapa "zangu" ina maana ya Mungu.

enyi nchi za pwani
Hii ina maana ya watu ambao huishi katika visiwa na katika nchi zinazopatikana au ng'ambo ya pili ya Bahari ya Mediteranea.

wafanye upya nguvu zao
Yahwe hutia nguvu wale ambao hawana nguvu.

generated on Tue Oct 24 10:45:40 2023

waache waje karibu na kuongea; tuache tukaribie pamoja kuamua mabishano
Misemo hii miwili hutumia maana moja. Msemo wa pili unafafanua sababu kwa ajili ya kwanza. "waache waje karibu ili wawvze kuzungumza na kuamua pamoja nami"

Ni nani aliyemwamsha yule kutoka mashariki, kumwita katika haki kwa huduma yake?
Yahwe anatumia swali hili kusisitiza ya kwamba yeye ndiye aliyesababisha mtawala huyu kutoka mashariki kuwa mshindi. "Mimi ndiye niliyemwita mtawala huyu wa nguvu kutoka mashariki na kumweka katika huduma nzuri"

Hukabidhi mataifa kwake
"Ninawapa mataifa kwake" au "Yule anayefanya mambo haya hukabidhi mataifa kwake"

Huyageuza kwa vumbi kwa upanga wake, kama mashina ya mabua yalipulizwa kwa upepo kwa upinde wake
Mataifa ambaye yule wa mashariki yanalinganshwa kwa vumbi na mashina ya mabua, kwa sababu yote yatakuwa madogo sana kama vitu hivi na kwa sababu jeshi lake litayasambaza kirahisi.

Isaiah 41:3

Taarif ya Jumla
Yahwe anaendelea kuzungumza kwa nchi za pwani na mataifa

Huwafuatilia na kuwapita kwa usalama
"Mtawala kutoka mashariki hufuatilia mataifa"

kwa njia nyepesi ambayo miguu yake hugusa kwa nadra
Maana zaweza kuwa 1) hii ni sitiari ambayo yeye na jeshi lake kusogea haraka sana inazungumziwa kana kwamba miguu yake hugusa ardhii kwa nadra. "kwa njia ambayo anasogea kwa kasi kubwa" au 2) "miguu" ni sawa na msemo unaodokeza ya kuwa hii ni njia ambayo wamesafiri hapo awali. "kwa njia ambayo hajawahi kusafiria kabla"

Ni nani ametenda na kutimiza mambo haya?
Yahwe anatumia swali hili kusisitiza ya kwamba yeye ndiye ambaye amefanya mambo haya. "Nimefanya na kutimiza mambo haya"

Ni nani aliyeita vizazi kutoka mwanzo?
Hapa neno "vizazi" linawakiliisha wanadamu wote, ambao Yahwe aliwaumba na kuwaongoza katika historia. Swali la balagha linatarajia jibu, Yahwe. "Nimewaita vizazi vya wanadamu kutoka mwanzo"

ametenda na kutimiza
Maneno haya mawili yana maana moja na husisitiza ya kwamba Yahwe ndiye aliyefanya mambo haya.

wa kwanza, na wale wa mwisho
Maana zaweza kuwa 1) ya kuwa Yahwe alikuwepo kabla ya uumbaji na atakuwepo katika mwisho wa uumbaji au 2) ya kuwa Yahwe alikuwepo kabla ya kizazi cha kwanza ya wanadamu na atakuwepo katika kizazi cha mwisho cha wanadamu.

Isaiah 41:5

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Visiwa hivi ... mwisho wa dunia
Misemo hii inawakilisha watu ambao wanaishi maeneo hayo. "Watu ambao huishi katika vsiwa ... watu ambao huishi katika mwisho wa dunia"

Visiwa
Hii ina maana ya watu ambao huishi katika visiwa na katika nchi zinazopatikana au ng'ambo ya pili ya Bahari ya Mediteranea.

mwisho wa dunia
Sehemu katika dunia ambazo zipo mbali sana na zinazungumziwa kana kwamba ni sehemu ambapo dunia huwa mwisho. "sehemu za mbali za dunia"

vinakaribia na kuja
Hizi mbili zina maana ya kwamba watu hujikusanya pamoja. "wanakuja pamoja"

fuawe
kipande cha chuma ambacho mtu kuchonga chuma kwa nyundo

kusema juu ya kuchomelea
Hapa neno "kuchomelea" lina maana ya njia ya kukaza dhahabu kwa mbao pale ambapo watumishi humaliza kutengeneza sanamu.

Wanaikaza kwa misumari ili kwamba isianguke
Hapa "isianguke" ina maana ya sanamu ambayo walitengeneza.

Isaiah 41:8

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

wewe ambaye ninakurudisha kutoka katika mwsho wa dunia, na ambaye nilimwita kutoka sehemu za mbali
Mistari hii miwili ina maana moja na inasisitiza ya kwamba Yahwe analeta watu wa Israeli kutoka katika nch kutoka nchi za mbali.

mwisho wa dunia
Sehemu katika dunia ambazo zipo mbali sana na zinazungumziwa kana kwamba ni sehemu ambapo dunia huwa mwisho. "sehemu za mbali za dunia"

Nimekuchagua na sijakukataa
Misemo hii miwili ina maana moja. Wa pilii unaeleza katika maneno ya kukana kwa msemo wa kwanza unavyoeleza maneno ya chanya.

generated on Tue Oct 24 10:45:40 2023

Isaiah 41:10

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nitakuthibitisha kwa mkono wangu wa kuume wa haki
Yahwe kuimarisha watu wake inazungumziwa kana kwamba alikuwa akiwashikilia kwa mkono wake.

mkono wangu wa kuume wa haki
Hapa "mkono wa kuume" unawakilisha nguvu ya Yahwe. Maana zaweza kuwa 1) mkono wa kuume wa Yahwe ni wa haki yaani daima atafanya jambo sahihi. "nguvu yangu ya haki" au 2) mkono wa kuume wa Yahwe ni wa ushindi yaani atafanikiwa kwa kile anachofanya. "nguvu yangu ya ushindi"

Isaiah 41:11

Taarfa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

wataona haya na kuaibika, wote ambao walikuwa na hasira juu yako
"wote ambao walikuwa na hasira na wewe watapata haya na kuaibika"

wataona haya na kuaibika
Maneno haya mawili yana maana moja na husisitiza ukuu wa aibu yao.

watakuwa si kitu na kuangamia, wale wanaopingana na wewe
"wale ambao wanapingana na wewe watakuwa si kitu na wataangamia"

Isaiah 41:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Mimi ... nitashika mkono wako wa kiume
Yahwe kuwasaidia watu wa Israeli inazungumzwa kana kwamba alikuwa akishikilia mkono wao wa kulia.

Isaiah 41:14

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Yakobo wewe funza, na nyie watu wa Israeli
Hapa "Yakobo" na "watu wa Israeli" ina maana moja. "nyie watu wa Israeli ambao ni kama funza"

Yakobo wewe funza
Maana zaweza kuwa 1) ya kwamba ina maana ya mawazo ya mataifa mengine kuhusu watu wa Israeli au 2) ya kwamba hii ina maana ya mawazo ya Israeli wenyewe. Yahwe anazungumziwa umuhimu wao kana kwamba walikuwa funza.

tamko la Yahwe
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" linaelezwa kama kitenzi "tamka" au "kusema kwa dhati". "Yahwe alitamka" au "Yahwe alisema kwa dhati"

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Ninakufanya kama chombo cha kupura yenye ncha kali ... utaifanya vilima kuwa kama makapi
Yahwe anazungumzia kuwawezesha Israeli kuwashinda adui zao kana kwamba alikuwa akifanya taifa kuwa chombo cha kupura ambayo itasawazisha milima.

chombo cha kupura yenye ncha kali
chombo cha kupura ilikuwa ubao wenye uma zenye ncha kali ambazo mtu huvuta juu ya ngano kugawanyisha nafaka kutoka na makapi.

makali pande mbili
Hii ina maana ya pande za uma ambazo ziliungwa katika chombo cha kupura. Ya kwamba walikuwa "makali pande mbili" ina maana walikuwa na makali sana.

utapura milima na kuikanyaga
Badala ya kupura nafaka, Israeli atapura milima, ambayo inawakilisha mataifa yenye nguvu ambayo yalikuwa adui wa Israeli. "utapura adui zako na kuwaponda kana kwamba walikuwa nafaka, ingawa wanaonekana kuwa kama milima imara"

utaifanya vilima kuwa kama makapi
Mstari huu una maana sawa na mstari wa nyuma lakini unawakilisha hatua inayofuata katika njia ya kupura nafaka.

Isaiah 41:16

Kauli Kiunganishi
Yahwe anaendelea kutumia sitiari ya kugawanyisha nafaka kwa makapi kufafanua jinsi Israeli atakavyoshinda adui zake.

Utawapepeta ... upepo utawatawanya
Hapa neno "utawapepeta" ina maana ya milima na vilima katika 41:14. Hii inawakilisha hatua inayofuata katika njia ya kupura nafaka, ambapo nafaka hupepetwa kuondoa makapi. Adui wa Israeli watatoweka kama makapi yanayopulizwa kwa upepo.

upepo utawabeba mbali; upepo utawatawanya
Misemo hii miwili ina maana moja. "upepo utawapuliza mbali"

Isaiah 41:17

Taarifa ya Jumla
Yahwe anazungumzia watu ambao wapo katika mahitaji makubwa kana kwamba walikuwa na kiu

kubwa sana, na utoaji wake kwao kana kwamba alisababisha maji kutokeza katka maeneo ambapo kwa kawaida hayatokei.

Isaiah 41:19

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

mihadasi ... msonobari na miti ya mvinje
Hii ni aina ya miti

mkono wa Yahwe umefanya haya
Hapa neno "mkono" unawakilisha Yahwe mwenyewe. "Yahwe amefanya hivi"

Isaiah 41:21

Taarifa ya Jumla
Katika mistari hii, Yahwe anakejel watu na sanamu zao. Anazipa changamoto sanamu ziseme nini kitatokea katika siku za usoni, lakini anajua haziwezi.

Isaiah 41:23

Kauli Kiunganishi
Yahwe anaendelea kudhihaki sanamu na watu ambao huziabudu.

fanya kitu chema au kiovu
Maneno "chema" na "kiovu" huunda neno la maana moja na neno na linawakilisha kitu chochote. "fanya kitu chochote"

yule ambaye anakuchagua
Hapa "anakuchagua" ni wingi na ina maana ya sanamu. "mtu ambaye huchagua sanamu"

Isaiah 41:25

Taaarifa ya Jumla
Yahwe anaendelea kuzungumza.

Nimemwinua juu mmoja
Yahwe anazungumzia kumteua mtu kana kwamba alimwinua mtu huyo juu. "Nimemteua mmoja"

kutoka katika kuchomoza kwa jua
Hii ina maana ya mashariki, upande ambapo jua linachomoza. "kutoka mashariki"

yeye anayeliita jina langu
Maana zaweza kuwa 1) ya kwamba mtu huyu humwomba Yahwe kwa ajili ya mafanikio yake au 2) ya kwamba mtu huyu humwabudu Yahwe.

atawakanyaga watawala
Kushinda watawala wa mataifa mengine inazungumziwa kana kwamba likuwa kuikanyaga chini ya miguu. "atawashinda watawala hawa"

kama mfinyanzi ambaye kuknyaga juu ya udongo
Yahwe analinganisha njia ambayo mtu huyu atakanyaga watawala wengine kwa njia ambayo mfinyanzi hukanyaga juu ya udongo kuchanganya kwa maji.

Ni nani aliyetangaza hili kutoka mwanzo, ili tuweze kujua? Kabla ya muda huu, ili tuweze kusema, "Yupo sahihi"?
Yahwe anatumia maswali haya ya balagha kudhihaki sanamu amabazo watu huabudu. Jibu linalodokezwa ni 1) ya kwamba sanamu hazijafanya mambo haya na 2) ya kwamba Yahwe ndiye ambaye alifanya mambo haya. "Hakuna kati ya sanamu ametangaza hiki kutoka mwanzo, ili tuweze kujua. Na hakuna kati yao aliyetangaza hili kabla ya wakati, ili tuweze kusema, "Yupo sahihi".

"Kweli, hakuna kati ya sanamu aliagiza hivyo. Kweli, hakuna mtu aliyesikia nyie sanamu mkisema chochote"
"Kweli, hakuna kati ya sanamu alagiza hivyo. Kweli, hakuna mtu aliyesikia nyie sanamu mkisema chochote"

Isaiah 41:27

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

hakuna mmoja kati yao
"hakuna sanamu moja"

viumbe vyao vya chuma vilivyochongwa ni upepo na utupu
Yahwe anazungumzia kutokuwa na thamani kwa sanamu kana kwamba sanamu ni upepo na si kitu kabisa. "sanamu zao hazina thamani"

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Tazama, mtumishi wangu, niliyekushika; niliyekuchagua, kwake ninapata furaha. Nimeiweka roho yangu juu yake; ataleta haki kwa mataifa. **2** Hatalia wala kupiga kelele, wala sauti yake haitasikika mitaani. **3** Mwanzi ulioangamizwa hatauvunja, na wala utambi unaowaka na kutoa mwanga hautaungua: atatekeleza haki kwa uaminifu. **4** wala hatazimia wala kukata tamaa mpaka atakapoanzisha haki katika nchi; na pwani inasubiria sheria yake. **5** Mungu Yahwe asema hivi--yeye aliyeziumba mbingu na yeye zinyoosha nje, yeye aliyeiumba nchi na vitu vyote izalishavyo, yeye aliyewapa punzi watu na wale waishio juu: **6** Mimi Yahwe nimekuita kwa haki yangu na nitakushika kwa mkono wangu. Nitakutunza wewe, na nitakuweka wewe kama agano kwa watu wangu, kama mwanga wa wayunani **7** Kuyafungua macho ya vipofu, kuwatoa waliofungwa gerezani, kuwatoa wale walio gizani kutoka kwenye nyumba iliyofungiwa. **8** Mimi ni Yahwe, Hilo ndilo jina langu; na utukufu wangu sitashiriana na mtu mwingine wala sifa zangu sitashirkiana na sanamu ya kuchonga. **9** Tazama, mambo ya nyuma yamekuja na kupita, sasa ninakaribia kutangaza mambo mapya. Kabla hayajaanza kutokea nitawambia kuhusu wao.'' **10** Mwimbieni Yahwe wimbo mpya, na sifa zake kutoka mwisho wa nchi; wewe ushukae chini kwenye bahari, na vyote vilivyomo ndani yake, waishio pwani na wale wanaoishi huko. **11** Wacha jangwa na miji ilie, vijiji anavyoishi na Kaderi, lia kwa furaha! waache wenyeji wa Sela waimbe; waache wapige kelele juu ya kilele cha mlima. **12** waache wamtukuze Yahwe na kutangaza sifa zake katika aridhi ya pwani. **13** Yahwe atatoka nje kama shujaa; kama mtu wa vita ataichochea bidii yake. Atapiga kelele, ndio, atalia kw kishindo katika vita yake; atawaonyesha adui zake nguvu zake. **14** Nimenyamaza kimyi kwa mda mrefu; bado nimendelea kujizuia mimi mwenyewe; Nitalia kama mwanamke anayetaka kuzaa; nitatweta na kuugua. **15** Nitaiharibu milima na vilima na kukausha uoto wake wa asili; nitajeuza mito kuwa visiwa na nitakausha matindiga. **16** Nitawaleta vipofu kwa njia wasioijua; katika njia wasiyoijua Nitawapitisha wao. Nitaligeuza giza kuwa mwanga mbele yao, na kupanyoosha mahali palipopotoka. Mambo yote haya nitayafanya, na sitaachana na wao. **17** Watageuka nyuma, wataabishwa sana, wale wote wanaoiamini sanamu ya kuchonga, wanaosema na kuziambia sanamu za chuma, ''Nyinyi ni miungu wetu.'' **18** Sikilizeni ewe kiziwi; tazama, ewe kipofu, ili uweze kuona. **19** aliye kipofu ila mtumishi wangu? au kiziwi ni kama mjumbe niliyemtuma? Ni nani aliye kipofu kama mpenzi wangu wa agano, au kipofu kama mtumishi wa Yahwe? **20** Mmeona mambo mengi, lakini hamuelewi; masikio yamefunguka, lakini hakuna anayesikia. **21** Itampendeza Yahwe kuisifu haki yake na kuitukuza sheria yake. **22** Lakini watu hawa ni wale waliokamtw na kutekwa; wote wamenaswa kwenye mashimo; wafungwa wote wamewekwa gerezani; wamekuwa mateka na hakuna hata mmoja wa kuwaokoa wao, hakuna asemaye, warudisheni.'' **23** Ni nani miongoni mwenu atalisikiliza hili? nani atayasikia na ni nani atasikia wakati ujao? **24** Ni nani aliyemtoa Yakobo kwa majambazi, na Israeli kwa wanyang'anyi? Je hakuwa Yahwe, dhidi ya wale waliotenda dhambi, waliokataa kutembea katika njia zako na wale waliokataa kusheshimu sheria yako. **25** Hivyo basi humwaga asira yake kali nje dhidi yao, kwa uharibifu wa vita. Iliwaka kuwazunguka wao, hata hawakujua hilo, lakini hawakuyachukulia hayo moyoni mwao.

Isaiah 42:1

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Tazama, mtumishi wangu
"Tazama, mtumishi wangu" au "Mtumishi wangu huyu hapa"

ndani yake ninafurahi
"ambaye ninayo furaha naye"

Isaiah 42:3

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Tete lililopondwa hataivunja, na utambi unowaka kwa chini hatauzima
Yahwe anazungumzia watu dhaifu na wasiojiweza kana kwamba walipondwa kama matete na kuwaka kwa chini kama utambi.

Tete lililopondwa
Tete ni shina la mmea refu na jembamba kama nyasi ndefu. Kama likipondwa, haliwezi kubeba uzito wowote.

hataivunja
"Mtumishi wangu hatavunja"

nchi za pwani
Hii ina maana ya watu ambao huishi katika visiwa na katika nchi zenye mipaka au ng'ambo ya pili ya

generated on Tue Oct 24 10:45:40 2023

Mediteranea. "watu ambao wanaishi katika nchi za pwani"

Isaiah 42:5

yule aliyeziumba mbingu na kzitandaza, yule ambaye alitengeneza dunia
Nabii anazungumzia Yahwe kuziumba mbingu na dunia kana kwamba mbingu na dunia ilikuwa akitambaa ambacho Yahwe alizitandaza.

hutoa pumzi kwa watu juu yake na uzima kwa wale wanaoishi ndani yake
Misemo hii ina maana moja na inasisitiza ya kwamba Yahwe hutoa uhai kwa kila mtu. Neno "pumzi" ni neno kwa ajili ya uhai. "hutoa uhai kwa watu ambao wanaishi juu ya dunia"

nimekuita
Hapa "nimekuita" ni umoja na ina maana ya mtumishi wa Yahwe.

Nita ... kukutenda kama agano kwa ajili ya watu
Hapa neno "agano" ni neno kwa ajili ya yule anayeimarisha au patanisha agano. "Nita ... kukufanya kuwa mpatanishi wa agano kwa watu"

nuru kwa Mataifa
Yahwe anazungumzia kumfanya mtumishi wake yule ambaye atakomboa mataifa kutoka kifungoni kana kwamba alikuwa akimfanya nuru ambayo hung'aa katika maeneo ya giza kwa Mataifa.

Isaiah 42:7

Taarifa ya Jumla
Yahwe anaendelea kufafanua kile mtumishi wake atafanya.

kufungua macho ya vipofu
Kusababisha watu vipofu kuona inazungumziwa kana kwamba ilikuwa kufungua macho yao. Pia, Yahwe anazungumzia mtumishi wake kuwaokoa wale ambao wamefungwa kimakosa kana kwamba mtumishi wke alikuwa akirejesha kuona kwa watu vipofu. "kuwezesha vipofu kuona"

kuwaacha huru wafungwa kutoka gerezani, na kutoka nyumba ya ulinzi mkali kwa wale wanaokaa gizani
Misemo hii miwili ina maana moja. Kitenzi kinaweza kutumka katika msemo wa pili. "kuwaacha huru wafungwa kutoka gerezani, na kuwaacha huru wale wanaokaa gizani kutoka nyumba ambayo wameshikiliwa"

Isaiah 42:8

wala sifa yangu pamoja na sanamu za kuchongwa
Kitenzi kinaweza kutumika kutoka msemo wa nyuma. "wala sitagawana sifa yangu na sanamu za kuchonga"

sifa yangu
Hii ina maana ya sifa ambayo Yahwe hupokea kutoka kwa watu.

nitakueleza
Hapa "nitakueleza" ni wingi na ina maana ya watu wa Israeli.

Isaiah 42:10

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

bahari, na vyote vilivyomo, nchi za pwani, na wale wanaoishi pale
"na viumbe wote ambao huishi katika bahari, na wale wote wanaoishi katika nchi za pwani"

Acha jangwa na miji ipaze sauti
Hii ina maana ya watu wanaoishi katika jangwa na miji.

Kedari
Hili ni eneo kule Uarabuni. Kedari inawakilisha idadi ya watu wa Kedari. "ya watu wa Kedari"

Sela
wakazi wa Sela - Sela ni mji wa Edomu.

Isaiah 42:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Waache watoe utukufu
Hapa "waache" ina maana ya watu katika nchi za pwani.

Yahwe atatoka nje kama hodari; kama mwanamume wa vita
Yahwe analinganishwa na hodari ambaye yupo tayari kuwashinda watu wa adui zake.

atamwamsha ari yake
Hapa "ari" ina maana ya uchu ambao hodari hupitia anapokaribia kupigana vita. Yahwe kuchangamsha ari yake inazungumziwa kana kwamba aliamsha kama upepo unapoamsha mawimbi ya maji.

Isaiah 42:14

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Nimekaa kimya kwa muda mrefu; Nilikuwa nimetulia n kujizuia
Mistari hii miwili inagawana maana ya kufanana. Kutulia kwa Yahwe kunafafanuliwa kama ukimya na utulivi.

generated on Tue Oct 24 10:45:40 2023

Nilikuwa nimetulia n kujizuia
Misemo hii miwili inagawana jambo moja na hudokeza ya kwamba Yahwe amejizuia kutotenda. "Nimejizuia kutofanya chochote"

Nitalia kama mwanamke katika uchungu; nitahema na kutweta
Utulivu wa Yahwe kama hodari anayepaza sauti inalinganishwa na mwanamke mwenye mimba anayelia kwa maumivu ya uchungu. Hii inasisitiza tendo la ghafla lisilozuilika baada ya kipindi cha utulivu.

Nitafanya milima kuwa takataka ... Nitakausha mabwawa
Yahwe anatumia lugha hii ya kisitiari kufafanua nguvu yake kubwa kushinda adui zake.

mabwawa
Bwawa ni eneo laini, lililo tepe tepe lenye madimbwi ya maji

Isaiah 42:16

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Nitawaleta vipofu kwa njia ambayo hawajui; katika njia ambayo hawaijui nitawaongoza
Misemo hii miwili ina maana moja. "Nitawaongoza vipofu katika njia ambayo hawajui"

vipofu
Yahwe anazungumzia watu wake kutojiweza kana kwamba hawawezi kuona kwa sababu walikuwa vipofu.

ambayo hawaijui
Maana zaweza kuwa 1) "ya kwamba hawajawahi kusafiri" au 2) "ambayo hawana uzoefu nao"

Nitageuza giza kuwa nurur mbele yao
Yahwe anazungumzia watu wake kutojiweza kana kwamba hawakweza kuona kwa sababu walitembea gizani, na kusaidia kwake kana kwamba alisababisha mwanga kung'ara katika giza.

Isaiah 42:17

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Watageuzwa; watafedheheshwa kabisa
Kuwakataa wale ambao huabudu sanamu inazungumziwa kana kwamba ni kuwalazimisha kugeuka na kuelekea upande mwingine. Hii inaweza kuelezwa katika hali ya kutenda. "Nitawakataa na kuwatia aibu"

Isaiah 42:18

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

wewe kiziwi ... wewe kipofu
Hapa "wewe" ni wingi na ina maana ya watu wa Israeli. Yahwe anazungumzia kushindwa kwao kumsikiliza na kumtii kana kwamba walikuwa viziwi na vipofu.

Ni nani aliye kipofu ila mtumishi wangu? Au kiziwi kama mjumbe wangu nayemtuma?
Yahwe anauliza maswali haya ya balagha kukaripia watu wake na kusisitiza ya kwamba hakuna mtu aliye kipofu au kiziwi kama walivyo. "Hakuna mtu aliye kipofu kama mtumishi wangu. Hakuna mtu aliye kiziwi kama mjumbe wangu ambaye namtuma"

Ni nani aliye kipofu kama mwenzangu wa agano, au kipofu kama mtumishi wa Yahwe?
Yahwe anauliza maswali haya ya balagha kukaripia watu wake na kusisitiza ya kwamba hakuna mtu aliye kipofu au kiziwi kama walivyo. "Hakuna aliye kipofu kama mwenzangu wa agano. Hakuna aliye kipofu kama mtumishi wa Yahwe".

Isaiah 42:20

Taarifa ya Jumla
Yahwe anaendelea kuzungumza wtu wa Israeli.

Unaona mambo mengi, lakini hauelewi
"Ingawa unaona mambo mengi, hauelewi kile wanachomaanisha"

masikio yapo wazi, lakini hakuna anayesikia
Uwezo wa kusikia inazungumziwa kana kwamba masikio yalikuwa wazi. Hapa neno "kusikia" ina maana ya kuelewa kile mtu anachosikia. "watu husikia, lakini hakuna mtu anayeelewa kile wanachosikia".

Ilimpendeza Yahwe kusifu haki yake na kufanya sheria yake kutukuka
"Yahwe alifurahishwa kuinua haki yake kwa kufanya sheria zake kutukuka". Sehemu ya pili ya msemo huu unafafanu jinsi Yahwe ametimiza sehemu ya kwanza.

Isaiah 42:22

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Lakini hawa ni watu walionyanganywa na kuporwa
Hii inaweza kuelezwa katika hali ya kutenda. "Lakini adui amenyanganya na kupora watu hawa"

walionyanganywa na kuporwa
Maneno haya mawili yana maana moja na husisitiza jinsi adui alivyowapora sana.

wote wametegwa ndani ya mashimo, kushikwa mateka ndani ya magereza
Misemo hii miwili ina maana moja. Hii inaweza kuelezwa katika hali ya kutenda. "adui amewatega

wote katika mashimo na kuwashika mateka katika magereza"

Isaiah 42:23

Taarifa ya Jumla
Hapa Isaya anaanza kuzungumza

Nani kati yenu
Hapa "yenu" ni wingi na ina maana watu wa Israeli.

Ni nani alimpatia Yakobo kwa mnyanganyi, na Israeli kwa waporaji?
Misemo hii miwili ina maana ya jambo moja. Isaya anatuma hii kama swali la kuongoza ili kusisitiza jibu ambalo atalitoa katika msemo unaofuata. "Nitakuambia ni nani aliwapa watu wa Israeli kwa wanyanganyi na waporaji"

Je! haikuwa Yahwe ... walikataa kutii?
Isaya anatumia swali hili la balagha kusisitiza ya kwamba Yahwe pekee alikuwa anawajibika kwa hali ya Israeli, na kufafanua sababu ambayo Yahwe alifanya vile. "Hakika alikuwa Yahwe ... walikataa kutii".

ambaye tumetenda dhambi dhidi yake
Hapa neno "tumetenda" ina maana ya watu wa Israeli na Isaya.

ambazo katika njia zake walikataa kutembea, na katika sheria yake walikataa kutii
Neno "walikataa" pia ina maana ya watu wa Israeli na Isaya. Misemo miwili ina maana moja. Katika ya kwanza, kutii sheria za Yahwe inazungumziwa kana kwamba ilikuwa kutembea katika njia ambayo Yahwe aliamuru kutembea.

Isaiah 42:25

Taarifa ya Jumla
Isaya anaendelea kuzungumza

Kwa hiyo ali
"Kwa hiyo Yahwe"

alimwaga ghadhabu yake kali dhidi yao
Isaya anazungumzia ghadhabu ya Yahwe kana kwamba ilikuwa kimiminikio ambacho kinaweza kumwagwa nje. "alionyesha ghadhabu yake kali kuwaelekea wao"

dhidi yao
"dhidi yetu". Hapa "yao" ina maana ya watu wa Israelii, lakini Isaya bado anajumlisha mwenyewe kama sehemu ya watu.

kwa uharibifu wa vita
Neno "uharibifu" linaweza kutafsiriwa kwa kitenzi. "kwa kuwaharibu wao kwa vita"

Uliwaka kuwazunguka ... ukawaunguza
Isaya anazungumzia ghadhabu kali ya Yahwe kana kwamba ilikuwa moto ambao uliwachoma watu.

hawakuliweka moyoni
Kuzingatia kwa makini kwa jambo na kujifunza kwake inazungumziwa kana kwamba walikuwa wakiweka jambo hilo juu ya moyo wa mtu. "hawakuzingatia kwa makini" au "hawakujifunza kutoka kwake"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 Lakini sasa haya ndio Yahwe asemayo, yeye aliyekuumba ewe, Yakobo, na yeye aliyekuumba ewe, Israeli: ''Usiogope, kwa maana nimekukomboa wewe; nmeikuita kwa jina lako, wewe ni wangu. **2** Utakapopita katika maji, Nitakuwa pamoja na wewe; na katika mito, hayatakuzuru wewe. Utakapotembea katika moto hautaungua, na moto hautakuharibu wewe. **3** Maana mimi Yahwe Mungu wako, Mtakatifu wa Israeli Mkombozi wenu. Nimewapa Misri kama fidia yenu, Ethiopia na Seba watabadilishana kwako. **4** Kwa maana ulikuwa wa thamani na maalumu katika macho yangu, Ninakupenda; kwa sababu hiyo Nitatoa watu kwa ajili yako, na watu wengine kwa ajili ya maisha yako. **5** Usiogope, maana Mimi niko pamoja na wewe; Nitawarudisha watoto wako kutoka mashariki, na kuwakusanya nyie kutoka magharibi. **6** Nitasema na kaskazini, 'Wakabidhini wao; na kwa kusini, Usiangalie ya nyuma; Leteni vijana wangu kutoka mbali na binti zangu kutoka vijiji vya mikoani katika nchi, **7** yeyote aitwe kw jina langu, niliyemuumba kwa utukufu wangu mwenyewe, Niliyemuumba, ndio, Mimi niliyemfanya. **8** Waleteni nje watu ambao ni vipofu, hata kama wana macho, na viziwi, hata kama wana masikio. **9** Mataifa yote yatakusanyika kwa pamoja na watu watakusanyika. Ni nani miongoni mwenu atakaye tamka na kutangaza kutumia mambo ya mwanzo? Waache walete mashahidi kuwashuhudia wao kama wako sahihi, waache wasikilize na kuthibitisha, 'kama ni kweli'. **10** Ninyi ni mashahidi wangu, ametangaza Yahwe, ''na watumishi wangu niliowachagua, ili uweze kujua na kuniamini mimi, na kuelewa kwamba mimi ndiye. Kabla yangu hapana mungu mwingine aliyeumbwa, na wala hatatoke baada yangu. **11** Mimi, Mimi Yahwe, na hakuna Mkombozi zaidi yangu. **12** Nimetangaza, nimeokoa, na kutangaza, na hakuna Mungu mwingine miongoni mwenu, Ninyi ni mashahidi wangu asema Yahwe, ''Mimi ni Mungu. **13** Kuanzia leo na kuendelea mimi ndiye, na hakuna hata mmoja atakayewakomboa kwenye mkono wangu. Nitafanya, na nani awezae kunizuia?'' **14** Yahwe asema hivi, Mkombozi wenu, yeye Mtakatifu wa Israeli: ''Kwa niaba yenu nimemtuma mjumbe kwenda Babeli na kuwaongoza wao wote chini kama watuhumiwa, kubadilisha kelele za furaha za watu wa Babeli' kuwa wimbo wa maombolezo. **15** Mimi ni Yahwe, niliye Mtakatifu, Muumbaji wa Israeli, Mfalme wenu. **16** Yahwe asema hivi, Ni nani aliyefungua njia katika bahari, na njia katika maji yenye nguvu, **17** ni nani anayeongoza gari na farasi, majeshi na jeshi kuu. Walianguka chini kwa pamoja; hawakunyanyuka tena; wamezimwa, kama utambi unaoungua. **18** Msifikirie hayo mambo yaliyopita, wala kuyafikiria mambo ya zamani. **19** Tazama ninakaribia kufanya mambo mapya; sasa yanakaribia kutokea; Je humyajui haya? Nitafanya njia jangani na na mikondo ya maji katika jangwa **20** Wanyama pori wa shambani wataniheshimu mimi, Mbweha na mbuni, kwa sababu ninatoa maji jangwani, na mito jangwani, ili watu wangu niliowachuga wapate kunjwa, **21** Watu hawa niliowaumba mwenyewe, kwamba wahesabu tena sifa zangu. **22** Lakini hamjanita mimi, Yakobo; umechoka na mimi, Israeli. **23** Haujaniletea hata kondoo wako kama sadaka ya kuteketeza; na wala haujaniheshimu mimi kwa sadaka yako Sijakutumisha wewe kwa sadaka ya mazao, wala sijawachosha kwa sadaka yenu ya ubani. **24** Hamkuninunulia mimi manukato mazuri kwa fedha, hakumwagia mimi mafuta ya sadaka zenu; Lakini mnanichosha mimi na dhambi zenu na mnanichosha mimi kwa matendo yenu mabaya. **25** Mimi, ndio, Mimi, ndiye niliyafaye maovu yenu kwa niaba yangu mmi mwenyewe; na Sitawaita na kuwakumbusha dhambi zenu tena. **26** Nikumbusheni mimi kilichotokea. Njooni tusemezane pamoja; leta hoja zako, ili kusudi uthibitishe kuwa hauna hatia. **27** Baba yako wa kwanza alitenda dhambi, na viongozi wenu walitenda dhambi dhidi yangu. **28** Hivyo basi Nitawatia unajisi viongozi watakatifu; Nitamkabidhi Yakobo kuwaharibu kabisa, na Israeli kulaani udhalilishaji.

Isaiah 43:1

yeye aliyekuumba wewe, Yakobo, na yeye aliyekutengeneza wewe, Israeli
Vishazi hivi vyote viwili vina maana moja. "yule ambaye amekuumba, Ee watu wa Israeli"

Isaiah 43:2

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Utakapopita katikati ya maji ... miale haitakuangamiza
Yahwe anazungumza kuteseka na kupitia ugumu kana kwamba ni maji marefu na moto ambayo watu hutembea. Maneno "maji" na "miale" huunda neno lenye maana ya mambo mengi na husisitza hali yoyote ngumu.

Utakapopita katikati ya maji, nitakuwa pamoja nawe; na katikati ya maji, hayatakushinda
Kauli hizi mbili zina maana moja na husisitiza y kwamba watu hawatapitia madhara kwa sababu Yahwe yupo pamoja nao.

generated on Tue Oct 24 10:45:40 2023

hautachomwa
Hii inaweza kuelezwa katika hali ya kutenda. "haitakuchoma"

Nimewapatia Msri kama fidia yako, Kushi na Seba kubadilishana kwa ajili yako
Misemo hii miwili inatumia maana moja na inasisitiza ya kwamba Yahwe ataruhusu adui wa Israeli kushinda mataifa haya badala ya Israeli.

Seba
Hili ni jina la taifa.

Isaiah 43:4

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Kwa maana una thamani na wa kipekee machoni mwangu
Maneno "thamani" na "kipekee" yana maana moja na yanasisitiza jinsi gani Yahwe huthamini watu wake. "Kwa sababu wewe ni wa thamani kwangu"

kwa hiyo nitawapa watu kwa kubadilishana kwa ajili yako, na watu wengine kwa kubadilishana kwa maisha yako
Misemo yote ina maana moja. "kwa hiyo nitaruhusu adui kuwashinda watu wengine badala yako"

Nitaleta watoto wako kutoka mashariki, kukukusanya kutoka magharibi
Pande "mashariki" na "magharibi" huunda neno lenye maana ya kundi na linawakilisha kila upande. "Nitakuleta wewe na wtoto wako kutoka kila upande"

Isaiah 43:6

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

nitasema kwa kaskazini ... kwa kusini
Yahwe anazungumza kwa "kaskazini" na "kwa kusini" kana kwamba anaamuru mataifa katka maeneo hayo.

wana wangu ... binti zangu
Yahwe anazungumzia wtu ambao wanakuwa wake kana kwamba walikuwa watoto wake.

kila mtu ambaye ameitwa kwa jina langu
Hapa kuitwa kwa jina la mtu inawakilisha kuwa mali ya mtu huyo. Hii inaweza kuelezwa katika hali ya kutenda. "kila mtu ambaye nimemuita kwa jina langu" au "kila mtu ambaye ni mali yangu"

ambaye nimemuumba, ndio, ambaye nimemtengeneza
Zote hizi zina maana moja na husisitiza ya kwamba ni Mungu ambaye aliwatengeneza watu wa Israeli.

Isaiah 43:8

watu ambao ni vipofu ... viziwi
Yahwe anazungumzia wale ambao hawamsikilizi au kumtii kana kwamba walikuwa vipofu na viziwi.

Ni nani kati yao angeweza kutamka hili na kutangaza kwetu matukio ya mapema?
Swali hili la balagha linatumika kwa miungu ambao watu wa mataifa huabudu. Jibu linalodokezwa ni kwamba hakuna kati yao angefanya hivi. Swali hili linaweza kutafsiriwa kama kauli. "Hakuna kati ya miungu yao ingeweza kutamka hili au kutangaza kwetu matukio ya mapema"

kutangaza kwetu matukio ya mapema
Msemo huu una maana ya uwezo wao kusema juu ya matukio ambayo yametokea kipindi cha nyuma kabla hayatokea. "alitangaza kwetu matukio ya mapema kabla hayajatokea"

Waache walete mashahidi wao kujithibitishia wenyewe kuwa sahihi, waache wasikilize na kukiri, "Ni ukweli'.
Yahwe anatoa changamoto kwa miungu ambao mataifa huabudu kutoa mashahidi ambao watashuhudia ya kwamba wameweza kufanya vitu hivi, ingawa anajua ya kwamba hawawezi kufanya hivyo. "Miungu hawa hawana mashahidi ambao watathibitisha kuwa sahihi, mashahidi ambao watasikiliza na kukiri, "Ni kweli"

Isaiah 43:10

Nyie ... mtumishi wangu
Hapa "nyie" ni wingi na ina maana ya watu wa Israeli. Msemo "mtumishi wangu" ina maana ya taifa, kwa ukamilifu.

Kabla yangu ... baada yangu
Kwa kuzungumza kwa njia hii, Yahwe hasemi ya kwamba kulikuwa na muda ambapo hakuwepo au kipindi ambacho hatakuwepo. Anasema ya kwamba yeye ni wa milele na kwamba miungu ambayo watu wa mataifa mengine huabudu hawako hivyo.

Kabla yangu hapakuwa na miungu aliyeumbwa
Hapa neno "kumba" inaonyesha ya kwamba Yahwe anazungumzia sanamu ambazo watu waliumba. Hii inaweza kuelezwa katika hali ya kutenda. "Hakuna kati ya miungu ambao watu walitengeneza walikuwepo kabla yangu"

na hapatakuwa naye baada yangu
"na hakuna kati ya miungu hao atakuwepo baada yangu"

Mimi, mimi ni Yahwe
Neno "Mimi" inarudiwa kusisitiza lengo kwa Yahwe. "Mimi pekee ni Yahwe" au "Mimi mwenyewe ni Yahwe"

generated on Tue Oct 24 10:45:40 2023

hakun mkombozi ila mimi
Hii inaweza kuelezwa kwa chanya. "Mimi ni mkombozi pekee" au "Mimi ndiye pekee mbaye naweza kukuokoa"

Isaiah 43:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

hakuna atakayeweza kuokoa yeyote kutoka mkononi mwangu
Hapa neno "mkono" linawakilisha nguvu ya Yahwe. "hakuna mtu anaweza kuokoa yeyote kutoka kwa nguvu yangu"

nani anawvza kugeuza?
Yahwe anatumia swali hili kusema ya kwamba hakuna mtu anaweza kugeuza mkono wake. Inaweza kutafsiriwa kam kauli. Kugeuza mkono wake inawakilisha kumzuia kutofanya kitu. "hakuna ambaye ataigeuza" au "hakuna mtu anaweza kunizuia"

Isaiah 43:14

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Nimetuma Babeli na kuwaongoza wote chini
Kitu cha kitenzi "tuma" kinaweza kutumika katika tafsiri. "Ninatuma jeshi Babeli"

kuwaongoza wote chinii kama wakimbizi
"ongoza Wababeli wote chini kama wakimbizi"

wakimbizi
Mkimbizi ni mtu ambaye hukimbia mbali ili adui yake asiweze kumkamata.

Isaiah 43:16

ambaye alifungua njia ... kama utambi unaowaka
Katika mistari hii, Isaya anazungumzia matukio yanayofuata safari kutoka Misri, Yahwe alipogawanya bahari kuruhusu Waisraeli kutembea katikati juu ya nchi kavu lakini kisha kuzamisiha jeshi la Wamisri. Maana kamili ya kauli inaweza kuwekwa wazi.

Walianguka chini pamoja; hawatainuka tena
Kufa inazungumziwa kana kwamba ilikuwa kuanguka chini ardhini. "Wote walikufa pamoja; hawataishi tena"

wamezimwa, wamepozwa kama utambi unaowaka
Watu kufa inazungumziwa kana kwamba walikuwa wakichoma mshumaa wa utambi ambayo mtu ameuzima. Hii inaweza kuelezwa katika hali ya kutenda. "maisha yao yamekwisha, kama mtu anavyozima mwale wa mshumaa unaowaka"

Isaiah 43:18

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Usiwaze juu ya vitu hivi vya awali, wala kufikiria vitu vya zamani sana
Misemo hii miwili ina maana moja na kusisitiza ya kwamba hawapaswi kuwa na wasiwasii juu ya kilichotokea kipindi cha nyuma.

Tazama
Hii ni lahaja. "Sikiliza" au "Zingatia kwa makini"

je! hauielewi?
Yahwe anatumia swali kufundisha watu wa Israeli. Swali hili la balagha linaweza kutafsiriwa kama kauli. "hakika umeigundua"

Isaiah 43:20

wanyama pori wa mashamba wataniinua mimi, mbweha na mbuni
Hapa wanyama wanamheshimu Yahwe kana kwamba walikuwa watu.

mbweha na mbuni
Hawa ni mifano ya aina ya wanyama ambao watamheshimu Yahwe. "mbweha na mbuni wataniheshimu"

Isaiah 43:22

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Isaiah 43:24

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

ufito wa mwanzi wenye manukato
ufito wa mwanzi wenye manukato Huu ni mmea wenye harufu nzuri inayotumika kutengeneza mafuta ya kupaka. Haikuota katika nchii ya Israeli kwa hiyo watu walitakiwa kuinunua kutoka mataifa mengine.

umenibebesha mzigo na dhambi zako, umenichosha na matendo yako maovu
Zote hizi zina maana moja na husisitiza malalamiko ambayo Yahwe anayo kwa watu wake.

umenibebesha mzigo na dhambi zako
"umenihangaisha na dhambi zako"

Isaiah 43:25

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Mimi, ndio, mimi
Neno "Mimi" linarudiwa kwa ajili ya msisitizo. "Mimi pekee"

anayefuta makosa yako
Kusamehe dhambi inazungumziwa kama kuwa aidha 1) kuziondoa au kuzipangusa mbali au 2) kufuta kumbukumbu iliyoandkwa ya dhambi. "ambaye husamehe makosa yako kama mtu anayepangusa kitu mbali" au "ambaye husamehe makosa yako kama mtu ambaye hufuta kumbukumbu ya dhambi"

kwa ajili yako
"kwa ajili ya heshima yangu" au "kwa ajili ya sifa yangu"

sitaweka akilini
"kumbuka"

wasilisha kesi yako, ili uweze kuthibitishwa hauna hatia
Yahwe anawapa changamoto watu kutoa ushahidi ya kwamba hawana hatia kwa mashtaka ambayo ameleta dhidi yao, ingawa anajua hawawezi kufanya hivyo. "wasilish kesi yako, lakini huwezi kuthibitisha kuwa hauna hatia"

ili uweze kuthibitishwa hauna hatia
Hii inaweza kuelezwa katika hali ya kutenda. "ili uweze kuthibitisha mwenyewe kuwa huna hatia"

Isaiah 43:27

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Baba yako wa kwanza alitenda dhambi
Hii ina maana ya mwanzilish wa Israeli na inaweza kuwakilisha aidha Abrahamu au Yakobo.

Nitamweka Yakobo katika uharibifu kamili
Hapa "nitamweka" inawakilisha kumweka mtu chini ya nguvu ya mwingine. Nomino ya "uharibifu" inaweza kutafsiriwa kwa msemo wa kitenzi. "Nitasababisha adui kumuangamzia Yakobo kabisa"

Israeli katiika aibu ya shutumu
Kitenzi kinaweza kutumika kutoka msemo wa nyuma, ambayo msemo huu ni sambamba. Nomino "aibu" inaweza kutafsiriwa na msemo wa kitenzi. "Nitaruhusu adui kutukana na kudhalilisha Israeli"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Sasa, sikiliza, Yakobo mtumishi wangu, na Isreli, Niliyekuchagua: **2** Yahwe asema hivi, yeye aliyekufanya na kukuumba wewe katika tumbo na yeye aliye kusadia wewe: Usiogope, Yakobo mtumishi wangu; na wewe Yeshuruni, niliyekuchagua. **3** Maana nitashusha mvua kwenye aridhi yenye kiu, na mikondo ya maji kwenye ardhi kavu; Nitashusha roho yangu kwa watoto wako, na baraka zangu kwa watoto wako. **4** Watakuwa miongoni mwa nyasi, kama mti pembeni ya mkondo wa maji. **5** Mmoja atasema, 'Mimi ni wa Yahwe; na mwingine ataita jina la Yakobo, na mwingine ataandika kwenye mkono wake 'Mimi ni wa Yahwe, na kujiita mwenyewe kwa jina la Israeli.'' **6** Yahwe asema hivi--Mfalme wa Israeli na Mkombozi wake, Yahwe wa majeshi: ''Mimi ni mwanzo na ni mwisho; na hakuna mungu ila mimi. **7** Ni nani aliye kama mimi? Na atangaze na anielezee matukio yaliyotokea tangu nilipoanzisha watu wangu wa kale, na waache watangaze matukio yajayo. **8** Usiogope wala usifadhaike. Je si mimi niliyekutangazia toka zamani, na nikatangaza? ninyi ni mashaidi wangu: Je kuna Mungu mwingine zaidi yangu? Hakuna Mwamba mwingine zaidi yangu; Ninajua hakuna.'' **9** Mitindo yote ya sanamu si kitu; vitu wanavyo vifurahia ndani havina maana; mashahidi wake hawawezi kuona au kujua chochote, na watapatwa katika aibu. **10** Ni nani atengenezae miungu au sanamu zisizo na maana? **11** Tazama, washirika wote watapatwa na aibu; mafundi ni watu tu. waache washikilie msimamao wao kwa pamoja; wataogopa na kuhaibishwa. **12** Mhunzi anafanya kazi kwa vyombo vyake, kutengeneza, kufanya kazi kwenye makaa ya mawe. Hurekebisha kwa kutumia nyundo na hufanya kazi kwa mkono wake wenye nguvu. Hupata njaa, na nguvu zake humuishia; Hajanywa maji na huzimia. **13** Seremala hupima mbao kwa kamba na kuiweka alama kwa kitu kikali. Huichonga kwa vyombo vyake na kuweka alama kwa kutumia dira. Huichonga baada ya sanamu ya mtu, kama mtu anyevutia, ili iweze kukaa ndani ya nyumba. **14** Huikata chini mierezi, huchagua miti ya miseprasi au miti ya mialoni. Huchukua mti yeye mwenyewe katika msitu. huotesha mvinje na mvua huifanya ikue. **15** Basi mtu hutumia kwa moto na kujipatia joto. Ndio, huwasha moto kuwooka mkate. Halafu hutengeneza miungu ili ausujudie; **16** Huchoma sehemu ya kuni kwa moto, na huchoma nyama yake juu yake. hula na kushiba. huota moto na kusema, ''Ah, Nimepata joto, nimeouna moto.'' **17** Kwa kutumia mbao hutengeneza miungu, sanamu yake; huisujudu na kuhieshimu, huipa sifa na kusema, ''Niokoe mimi, maana wewe ni mungu wangu.'' **18** Hawajui, wala hawaelewi, maana macho yao yamepofuka na hawaoni, na mioyo yao haiwezi kufahamu. **19** Hakuna anayefikiria, wala kuelewa na kusema, ''Nimechoma sehemu ya mbao kwenye moto; na pia nimewooka mkate kwa kutumia makaa yake. Nimechoma nyama kwa makaa yake nikala. Sasa Je ninaweza kutengeneza kitu kinachochukiza kwa ajili ya kuabudia kwa sehemu ya mbao iliyobakia? Je ninaweza kusujudia sanamu ya mbao?'' **20** Ni kama anayejilisha majivu; moyo wke mdanganyifu unampoteza yeye. Huwezi kujiokoa mwenyewe, wala hawezi kusema, ''Hiki kitu katika mkono wangu wa kulia sio mungu wa kweli.'' **21** Fikiria kuhusu vitu hivi, Yakobo na Israeli, maana wewe ni mtumishi wangu: Nimekuumba wewe; wewe ni mtumishi wangu: **22** Nimeyafuta makosa yako, kama wingu zito, matendo yako mabaya, na wingu, ni kama dhambi zako; maana nimekukomboa wewe. **23** Imba, enyi mbingu, maana Yahwe ameyafanya haya; piga kelele enyi mkaao katika nchi. Pazeni sauti enyi mlima milima, enyi misitu yenye miti ndani yake, ewe mlima, ewe msitu wenye kila aina ya mti ndani yak,; Maana Yahwe amemkomboa Yakobo, na nitakuonyesha utukufu wake katika Israeli. **24** Yahwe asema hivi, Mkombozi wako, yeye aliyekuumba wewe kutoka tumboni: ''Mimi ni Yahwe, niliyefanya kila kitu, mimi mwenyewe nizinyooshae mbigu, mimi peke niitngenezae nchi. **25** Mimi niliyezikata dalili za waongo na kuwaabisha wanaosoma dalili zake; Mimi niliyezigeuza busara za wenye hekima na kujeuza ushauri wao kuwa ujinga. **26** Mimi, Yahwe, niliyethibitisha maneno ya mtumishi wake na kuutimiza utabiri wa mjumbe wake. Aliyezungumza kuhusu Yerusalemu, 'Atakuwa mwenyeji; na katika mji wa Yuda, 'Watatengeneza tena, na nitapatengeneza palipoharibika; **27** awezae kusema kwa bahari kubwa, 'Kauka,' na yanakauka mda huo.' **28** Yahwe ndiye amwambiye Koreshi, 'Ni mchungaji wangu, atafanya kila nilitakalo; atatoa amri kuhusu Yerusalemu, 'Utajengwa kwa upya, 'na kuhusu Hekalu, 'Basi na msingi wake uanzwe kuwekwa.''

Isaiah 44:1

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Yakobo mtumwa wangu
Hii ina maana ya uzao wa Yakobo. "vizazi vya Yakobo, watumishi wangu"

generated on Tue Oct 24 10:45:40 2023

yeye aliyekutengeneza na kukuumba ndani ya tumbo
Yahwe anazungumzia kuumba taifa la Israeli kana kwamba alikuwa akiumba taifa kama mtoto katika tumbo lake. "yeye aliyekutengeneza, kama navyoumba mtoto ndani ya tumbo"

na wewe, Yeshuruni, ambaye nimekuchagua
Kitenzii kinaweza kutumika kutoka kwa msemo uliopita. "na wewe, Yeshuruni, ambaye nimekuchagua, usiogope"

Yeshuruni
Hii pia ina maana ya watu wa Israeli.

Isaiah 44:3

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nitamwaga maji katika ardhi yenye kiu, na vijito vinavyotiririka juu ya ardhi kavu
Yahwe anazungumza kutoa Roho wake kwa wtu wa Israeli kana kwamba alikuwa akisababisha mvua kuanguka na vjito kutiririka juu ya ardhi kavu.

ardhi yenye kiu
Ardhi kavu inazungumziwa kana kwamba ilikuwa mtu mwenye wivu. "ardhi kavu"

nitamwaga Roho wangu juu ya watoto wako
Yahwe anazungumza kumtoa Roho wake kwa watu kana kwmba Roho wake alikuwa kimiminiko ambacho alimwaga juu yao. "Nitatoa Roho wangu kwa watoto wao"

na baraka yangu juu ya wtoto wako
Kitenzi kinaweza kutolewa kutoka katika msemo wa nyuma. "na nitamwaga baraka yangu juu ya watoto wako" au "na nitatoa baraka yangu kwa watoto wangu"

Watachipuka juu katika nyasi, kama mierebi kando na vijito vya maji
Watu wa Israeli kuwa na mafanikio na kuongezeka inazungumziwa kana kwamba walikuwa mimea ambayo huota kwa sababu wana majii mengi.

mierebi
Muerebi ni mti wenye matawi membamba ambayo huota kaaribu na maji.

Isaiah 44:5

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

mwingine ataita jina la Yakobo
"mtu mwingine atasema kuwa yeye ni uzao wa Yakobo"

kujiita mwenyewe kwa jina la Israeli
"kujita mwenyewe uzao wa Israeli"

Isaiah 44:6

Mkombozi wake
"Mkombozi wa Israeli"

Yahwe of majeshi
Yahwe of majeshi wa Israeli

Mimi ni wa kwanza, na mimi ni wa mwisho
Msemo huu unasisitiza asili ya Yahwe ya milele. Maana zaweza kuwa 1) "Mimi ndiye ambaye nilianzisha vitu vyote, na mimi ndiye ambaye humaliza vitu vyote" au 2) "Mimi ndiye yule ambaye niliishi daima, na mimi ndiye yule ambaye nitaishi daima"

Isaiah 44:7

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Nani kama mimi? Na atangaze
Yahwe anatumia swali hili la balagha kusisitiza ya kwamba hakuna mtu kama yeye. Swali hili linaweza kutafsiriwa kama kauli. "kama yeyote anafikiri ni kama mimi, na atangaze"

Isaiah 44:8

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Usiwe na hofu au kuogopa
Yahwe anatumia misemo miwili ya kufanana ili kuimarisha faraja yake. "Usiogope"

Je! sijatamka kwako zamani, na kuitangaza?
Yahwe anatumia swali hili kusisitiza ya kwamba yeye ndiye ambaye alitabiri matukio ambayo yametokea sasa. Hii inaweza kutafsiriwa kama kauli. Neno "kutangaza" lina maana ya kitu kimoja kama "kutangaza". "Nimetangaza mambo haya kwako zamani"

Je! kuna Mungu yeyote kando ya mimi?
Yahwe anatumia swali tena kusisitiza ya kwamba hakuna Mungu mwingine. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Hakuna Mungu kando ya mimi"

Hakuna Mwamba mwingine
Yahwe anajizungumzia kana kwamba alikuwa jiwe kubwa ambayo chini yake wtu wanaweza kupata hifadhi. Hii ina maana ya nguvu kulinda watu wake.

Isaiah 44:9

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

vitu wanavyofurahia navyo havina thamani
"sanamu wanazozifurahia hazina thamani"

generated on Tue Oct 24 10:45:40 2023

mashahidi wao hawawezii kuona au kujua chochote
Msemo huu una maana ya wale ambao huabudu sanamu hawa na kudai kuwa mashahidi wa nguvu ya sanamu. Yahwe anazungumzia ukosefu wa uwezo wao kuelewa ukweli kana kwamba walikuwa vipofu. "wale ambao hutumika kama mashahidi kwa ajili ya sanamu hizi ni kama watu vipofu ambao hawajui chochote"

wataaibishwa
Hii inaweza kuelezwa katika hali ya kutenda. "wataaibika" au "sanamu zao zitaaibishwa"

Nan angeweza kuunda mungu au kuchonga sanamu ambayo haina thamani?
Yahwe anatumia swali hili kukemea wale ambao hutengeneza sanamu. Swali hili linaweza kutafsiriwa kama kauli. "Ni wapumbavu pekee wanaweza kuunda mungu au kuchonga sanamu ambayo haina thamani"

kuchonga sanamu ambayo haina thamani
Neno "haina thamani" haitofautishi kutofaa kwa sanamu kwa sanamu ambazo zina thamani, kwa sababu sanamu zote hazina thamani. "kuchonga sanamu ambazo hazina thamani"

Isaiah 44:11

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

washiriki wake wote
Maana zaweza kuwa 1) hii ina maana kuwa washiriki wa fundistadii ambaye hutengeneza sanamu. "washiriki wote wa fundistadi" au 2) hii ina maana ya wale washiriki wenyewe pamoja na sanamu kwa kuiabudu. "wale wote ambao huabudu sanamu"

wataaibishwa
Hii inaweza kuelezwa katika hali ya kutenda. "ataaibika"

Acha wachukue msimamo wo pamoja
"Waache wote waje pamoja mbele zangu"

wataogopa
"watogopa". "kuogopa" ni kuinama mbele kwa hofu.

Isaiah 44:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

kuiunda
"kuunda sanamu" au "kutengeneza sanamu"

Isaiah 44:13

kwa kamba
Kamba iliyotumika kuchora mstari umbo la sanamu katika mbao.

sindano ya santuri
Hiki ni chombo chenye ncha kali kukwaruza mbao ili fundistadi aweze kuona wapi pa kukata.

bikari
Hiki ni chombo chenye ncha sehemu mbili ambacho hutandazwa kusaidia kuweka alama katika mbao kutengeneza sanamu.

Isaiah 44:14

Hukata chini
"Fundi seremala hukata chini" au "mchonga mbao hukata chini"

mvinje
mti mrefu wa majani ya kijani

Isaiah 44:15

Kisha mtu huitumia
"Mwanamume hutumia mbao"

hutengeneza sanamu na kuinama chini kwake
Sehemu hii ya sentensi kimsingi inasema jambo moja kama ya kwanza kusisitiza.

Isaiah 44:18

kwa maana macho yao ni vipofu na hayawezi kuona
Yahwe anazungumzia watu ambao hawawezi kuelewa upumbavu wa kuabudu sanamu kana kwamba walikuwa vipofu.

kwa maana macho yao ni vipofu
Hapa "macho yao" yanawakiilisha mtu mzima. "kwa maana ni vipofu"

mioyo yao haiwezi kutambua
Hapa neno "mioyo" inawakilisha akili na mawazo ya watu. "hawawezi kuelewa"

Isaiah 44:19

Sasa naweza kutengeneza ... kitu cha kuchukiza cha kuabudu? Je! nitainama chini kwa kipande cha mbao?
Yahwe anasema ya kwamba watu hawa wanatakiwa kujiuliza maswali haya ya balagha. Maswali yanatazamia majibu ya kukana na kusisitiza jinsi itakavyokuwa upumbavu kwa mtu kufanya mambo haya. Maswali haya yanaweza kutafsiriwa kama kauli. "Sitakiwi sasa kutengeneza ... kitu cha kuchukiza cha kuabudu. Sitakiwi kuinama chini kwa kipande cha mbao"

Isaiah 44:20

Ni kana kwamba alikuwa akila majivu
Yahwe anazungumzia mtu kuabudu sanamu kana kwamba mtu huyo alikuwa akila majivu yaliiyochomwa ya mbao kutoka pale

generated on Tue Oct 24 10:45:40 2023

alipotengenezea sanamu. Kama vile kula majivu haimpi mtu faida, wala kuabudu sanamu.

moyo wake uliodanganywa humpotosha
Moyo unawakilisha undani wa mtu. "anajipotosha kwa sababu amedanganywa"

Hawezi kujiokoa mwenyewe
"Mtu ambaye huabudu sanamu hawezi kujiokoa mwenyewe"

Isaiah 44:21

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Yakobo, na Israeli
Hii ina maana ya watu waliotokana kwa Yakobo, Israeli. "nyie uzao wa Israeli"

hautasahaulika na mimi
Hii inaweza kuelezwa katika hali ya kutenda. "Sitakusahau"

Nimefuta, kama wingu zito, matendo yako ya uasi, na kama wingu, dhambi zako
Kauli hizi mbili zina maana ya kitu kimoja. Mungu ameondoa dhambi zao kwa haraka na urahisi kama upepo uweze kupuliza mbali wingu.

na kama wingu, dhambi zako
Kitenzi kinaweza kutumika kutoka na msemo uliopita. "na kama wingu, nimefuta dhambi zako"

Isaiah 44:23

Imbeni, enyi mbingu ... utukufu wake katika Israeli
Hapa Isaya anazungumzia sehemu mbalimbali za uumbaji kana kwamba walikuwa watu na kuwaamuru kumsifu Yahwe.

enyi vina virefu vya dunia
"enyi sehemu za chini za dunia". Maana zaweza kwa 1) ya kwamba hii ina maana ya sehemu zenye vina virefu sana katika dunia kama vile mapango au makorongo na kuunda neno linalowakilisha kundi la maneno kama "mbingu" katika msemo uliopita au 2) ya kwamba hii ina maana ya sehemu ya wafu.

Isaiah 44:24

Mkombozi
Mkombozi wa Israeli

yeye aliyekuumba katika tumbo
Yahwe anazungumzia kuumba taifa la Israeli kana kwamba ilikuwa kuunda taifa kama mtoto katika tumbo la mama yake. "yeye aliyekuumba, kama navyouumba mtoto katika tumbo"

ambaye yeye peke yake alitandaza mbingu
Yahwe anazungumzia kuumba mbingu kana kwamba ilikuwa nguo ambayo ilitandazwa.

ishara
Hizi ni ishara ambazo watu walitumia kujaribu kutabiri siku za usoni.

waongea watupu
Hii ina maana ya watu ambao husema vitu ambavyo havina maana.

Isaiah 44:26

nani alithibitisha maneno ya mtumishi wake na kuyafanya kutendeka utabiri wa wajumbe wake
Yahwe anasema jambo moja mara mbili kusisitiza ya kwamba ni yeye pekee, Yahwe, ambaye husababisha unabii kutimia.

maneno ya mtumishi wake ... utabiri wa wajumbe wao
Nomino dhahania "maneno" na "utabiri" inaweza kutafsiriwa kama vitenzi. "kile mtumishi wake atakavyotamka ... kile wajumbe wake wanachotangaza"

Atafanyiwa makazi
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wataishi pale tena"

Itajengwa tena
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wataijenga tena"

Nitainua uharibifu wao
Msemo "uharibifua" ina maana ya sehemu ambazo zimeangamizwa. Yahwe anazungumza kuijenga tena kana kwamba alikuwa akiinua. "Nitajenga tena kile wengine walichoangamiza"

Isaiah 44:28

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

Yeye ni mchungaji wangu
Yahwe anazungumzia Koreshi kutawala na kulinda watu wa Israeli kana kwamba Koreshi ni mchungaji wao.

Acha ijengwe tena
Hii inaweza kuelezwa katika hali ya kutenda. 'Acha watu wajenge tena mji"

Acha msingi wako ulazwe
Hii inaweza kuelezwa katika hali ya kutenda. "Acha watu walaze misingi yake"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 Yahwe asema hivi kwa mapakwa mafuta, kwa Koreshi, niliyemshika kwa mkono wa kuume, illi niweze kuangamiza mataifa mbele yake, kuwalinda wafalme, kufunguo milango mbele yao, ili lango liwe wazi: **2** ''Nitakwenda mbele yako na kusawazisha milima; nitavunjavunja vipandevivande milango ya shaba na kukuta vipandevipande nguzo za chuma, **3** Nitakupa hazina iliyo gizani na utajiri uliofichwa mbali, ili ujue kwamba ni mimi Yahwe, niliyekuita kwa jina lako, Mimi, Mungu wa Israeli. **4** Kwa niaba ya Jakobo mtumishi wangu, na Israeli chaguo langu, Nimekuita wewe kwa jina lako: nimekupa heshima iliyotukuka, jabo hakunijua mimi. **5** Mimi ni Yahwe na hapana mwingine; hakuna Mungu ila mimi. Nitakuimarisha katika vita, japo hamkunifamu mimi; **6** kwamba watu wajue kutoka mapambazuko ya jua, na kutoka magharibi, kwamba hakuna mungu mwngine ila mimi: Mimi ni Yahwe, na hakuna mwingine. **7** Nimefanya mwanga na nimeumba giza; Ninanateta amani na ninaumba majanga; Mimi Yahwe, nifanyae haya yote. **8** Enyi mbingu, nyesha kutoka juu! Acha anga lishushe chini haki, na acha nchi inyonje haki, ili wokovu uweze kuchipukia juu, na haki kutawanyika kwa pamoja. Mimi Yahwe nimewumba wote kwa pamoja. **9** Ole kwa yeyote anayesema kwa yule aliyemfanya yeye, kwake yeye ni kama chungu cha udongo miongoni mwa vyingu vya udongo katika aridhi! Je udongo umwambia mfinyanzi, 'Unatengeneza nini? au ' Kazi yako haina kitu cha kushika? **10** Ole wake asemae kwa baba, 'Unanizaa nini? au kwa mwanamke, 'unanizaa mimi nin?' **11** Yahwe asema hivi, yeye aliye Mtakatifu wa Israeli, muumbaji wake: 'Kwa nini unauliza swali kuhusu nini nitakacho kifanya kwa watoto wangu? Je unaweza kuniambia kuuhusiana na kazi ya mikono yangu? **12** Nimeifanya nchi na kuumba mtu juu yake. Ni mkono yangu mimi nilioinyoosha ju ya mbingu, na nikazimuru nyota zote kutokea. **13** Nimemuinua Keroshi juu katika haki yangu, na nitalainisha njia zake zote. Ataujenga mji wangu kwa upya; atawachia walioko uhamishoni kurudi nyumbani kwao, na so kwa pesa wala kwa rushwa,'' asema Yahwe wa majeshi. **14** Yahwe asema hivi, mapato ya Misri na bidhaa ya Ethiopia pamoja na Waseba jamii ya watu werefu, tatawaleta kwenu. Watakuwa wa kwenu. Watafuata baada yenu, watakuja na minyororo. Watakuinamia chini na kukuomba huku wakisema, 'Hakika Mungu yuko pamoja na wewe na hakuna mwingine ila yeye.'' **15** Hakika mna Mungu aliyejifisha ndani yenu, Mungu wa Israeli, Mkombozi. **16** Wote wataabishwa na kuzaraliwa kwa pamoja; wale wachongao sanamu watatembea katika udhalilishaji. **17** Lakini Israeli itakombolewa na Yahwe kawa wokovu wa milele; na wala hautaabika tena au kudhalilishwa. **18** Yahwe asem hivi, nani aliyeziumba mbingu, Mungu wa kweli ndiye aliyeiumbwa nchi na kuifaya, ndiye aliyeianzisha nchi. Aliiumba yeye, sio kama taka, aliimba ili pawe na wenyeji: ''mimi ni Yahwe, na hakuna mwingine. **19** Sijaongea katika siri, katika maeneo ya siri; Sijauambia ukoo wa Daudi, 'Nitafute bure! Mimi ni Yahwe ninayezungumza ukweli; Ninatangaza vitu vilivyo vya kweli. **20** Jikusanjeni wenyewe na mje! kusanyikeni kwa pamoja, enyi wakimbizi kutoka miongoni mwa mataifa! Hawana maarifa, wale wanaobeba sanamu ya kuchonga na kuiomba miungu asiyewasidia. **21** Sogeeni karibu na mnitangazie mimi, leteni ushahidi! waache walete mashauri kwa pamoja. Ni nani aliyewaonyesha haya kutoka zamani? Ni nani aliyetangaza? Je sikuwa mimi, Yahwe? na hakuna Mungu mwingine ila mimi, Mungu mwenye haki; na mkombozi; hakuna mwingine zaidi yake. **22** Nijeukieni mimi, na mkaokolewe, miisho yote ya nchi; Maana mimi ni Mungu, na hakuna mwingine. Mimi mwenyewe ninaapa, ninaongea katika haki yangu, na sitarudi nyuma: **23** 'kwangu kila goti litapigwa, na kila ulimi utakiri. **24** Wataniambia mimi, Ni katika Yahwe peke yake kuna wokovu na nguvu.'' wataaibika wale wote wenye hasira na Mungu. **25** Katika Yahwe makabila yote ya Israeli yataalalishwa; watachukua kiburi katika yeye.

Isaiah 45:1

ambao mkono wake naushikilia
Yahwe kuwasaidia Koreshi na kumsababishia kufanikiwa inazungumziwa kana kwamba alikuwa akishikilia mkono wake wa kuume.

Isaiah 45:2

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Kosheri.

na kusawazisha milima
Yahwe anazungumza kuondoa vizuizi ambavyo vinaweza kukawiza mafanikio ya Koreshi kana kwamba ilikuwa kusawazisha milima mbele yake.

milima
Neno la Kiebrania linalotumika katika maandishi ni adimu na maana haileweki. Baadhi ya tafsiri zina "sehemu za kukwaruzakwaruza" au "sehemu zilizopinda".

generated on Tue Oct 24 10:45:40 2023

nguzo zao za chuma
Hii ina maana ya nguzo za chuma katika malango ya shaba.

hazina za giza
Hapa "giza" ina maana ya sehemu ambazo ni za siri. "hazina katika sehemu za giza" au "hazina katika sehemu za siri"

Isaiah 45:4

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Koreshi.

Yakobo ... Israeli
Zote hizi zina maana ya vizazi vya Israeli.

Nitakuandaa kwa ajili ya vita
Maana zaweza kuwa 1) "Nitakuimarisha kwa ajili ya vita" au 2) "Nitakuandaa kwa ajili ya vita"

kutoka katika kuchomoza kwa jua, na kutoka magharibi
Kwa kuwa jua huzama mashariki, msemo huu unaunda neno kwa ajili ya maneno mengine na ina maana ya kila sehemu juu ya dunia. "kutoka kila sehemu duniani"

Isaiah 45:7

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Ninaunda nuru na kuumba giza; Ninaleta amani na kuumba maafa
Misemo hii miwili inaunda neno kwa ajili ya maneno mengine ambayo inasisitiza ya kwamba Yahwe ni muumba wa enzi wa kila kitu.

Enyi mbingu, nyesha chini kutoka juu ... haki huruka juu pamoja nayo
Yahwe anazungumzia haki yake kana kwamba ilikuwa mvua ambayo huanguka juu ya ardhi, na ya haki yake na wokovu kama mimea ambayo huota juu ya dunia.

Enyi mbingu
Yahwe kwa muda anageuza akili yake kutoka kwa watu wake na kuanza kuzungumza kwa mbingu.

Isaiah 45:9

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

chungu kingine cha duniani kati ya vyungu vya duniani katika ardhi
Yahwe anazungumza juu yake kana kwamba alikuwa mfinyanzi, na kwa yule ambaye angebishana naye kana kwamba mtu huyo na binadamu waliosalia waliikuwa vyungu vya udongo. "kama kipande kimoja cha ufinyanzi katika vipande vingi vingine vya ufinyanzi vilivyosambaa juu ya ardhi"

chungu cha dunia
Maana zaweza kuwa 1) "chungu cha udongo" au 2) "kipande kilichovunjika cha ufinyanzi wa udongo".

Je! udongo husem kwa mfinyanzi ... juu yake'?
Yahwe anauliza swali hili kukarpia wle ambao hubishana naye juu ya kile anachofanya. "Udongo haupaswi kusema kwa mfinyanzi ... juu yake!"

Isaiah 45:10

Taarifa ya Jumla
Yahwe anaendelea kukaripia wale ambao hubishana na yeye kuhusu kile anachofanya.

Ole wake asemaye kwa baba, ... 'Unazaa kitu gani?'
Yahwe anazungumzia wale ambao wangebishana naye kana kwamba walikuwa watoto ambao hawajazaliwa ambao hubishana na wazazi wao wenyewe.

Unalea kitu gani? .... Unazaa kitu gani?
Mtoto ambaye hajazaliiwa anauliza maswali haya ya balagha kukaripia wazazi wake kwa kumzaa. Hii naweza kutafsiriwa kama kauli. "Hautakiwi kuwa baba yangu ... Hautakiwi kunizaa mimi" au "Haunileii kwa usahihi ... Haunizai kwa usahihi".

Isaiah 45:11

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Kwa nini unauliza maswali kuhusu kile nitakachofanya kwa ajili ya watoto wangu? Je! utaniambia nini cha kufanya kuhusu kazi ya mikono yangu?
Yahwe anatumia maswali kukaripia wale ambao wanabishana naye kuhusu kile anachofanya. "Usiniulize mimi kuhusu kile ninachofanya kwa ajili ya watoto wangu. Usiniambie ... mikono yangu".

watoto wangu
Hii ina maana ya watu wa Israeli.

kazi ya mikono yangu
Hapa neno "mikono" linawakilisha Yahwe. "vitu ambavyo nimevitengeneza"

Isaiah 45:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Ilikuwa mkononi mwangu ya kwamba
Hapa neno "mikono" inawakilisha Yahwe. "Ilikuwa mimi ambaye"

iliyotandaza mbingu
Yahwe anazungumza kuumba mbingu kana kwamba zilikuwa kitambaa ambacho alikitandaza nje.

generated on Tue Oct 24 10:45:40 2023

Isaiah 45:13

Taarfa ya Jumla
Yahwe anaendelea kuzungumza.

Nilimwamsha Koreshi wima katika haki
Hapa neno "haki" lina maana ya matendo sahihi. Maana zaweza kuwa 1) ambayo Yahwe amemwamsha Koreshi kufanya jambo sahihi au 2) ambalo Yahwe alikuwa sahihi kumwasha Koreshi

Nilimwamsha Koresh
Yahwe anazungumzia kusababisha Koreshi kutenda kana kwamba alikuwa akiamshwa kutoka usiingizini

Nitalaiinsha njia zake zote
Yahwe anazungumzia kuondoa vikwazo na kusababisha Koreshi kuwa na mafanikio kana kwamba alikuwa akitengeneza njia laini ambazo Koreshi anatembelea.

Atajenga mji wangu
Hii ina maana ya Yerusalemu.

na sio kwa gharama wala rushwa
Hapa maneno "gharama" na "rushwa" hutumia maana moja. Koreshi hatafanya vitu hivi kwa ajili ya faida ya mapato. "na hatafanya vitu hivi kwa ajili ya fedha"

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

Isaiah 45:14

Mapato ya Misri na bidhaa za Ethiopia pamoja na Waseba, wanaume wa maumbile marefu, wataletwa kwako
Hii inaweza kuelezwa katika hali ya kutenda. "'Watu wa Misri, Ethiopia, na watu warefu wa Seba, watakuletea mapato yako na bidhaa zao"

Mapato ya Misri
"Faida za Misri"

Waseba
Watu hawa kutoka taifa la Seba.

kwako
Hapa "kwako" ina maana ya watu wa Yerusalemu.

Isaiah 45:16

Wataaibika na kufeheshwa pamoja; wale wanaochonga sanamu watatembea kwa aibu
Mistari hii miwili inatumia maana moja, na wa pili kufafanua neno la mstari wa kwanza

Wataaibika na kufeheshwa pamoja
Maneno "aibishwa" na "fedheheshwa" kwa msingi yana maana moja na husisitiza ukali wa aibu. Hii inaweza kuelezwa katika hali ya kutenda. "Sanamu zao zitawaacha wote na aibu kabisa"

watatembea kwa aibu
Kuishi katika aibu ya muendelezo inazungumziwa kana kwamba ilkuwa kutembea katika aibu. "ataendelea kuabishwa"

Israeli ataokolewa na Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. 'Yahwe atawaokoa watu wa Israeli"

hautakuwa tena na aibu au fedheha
Hapa "hautakuwa" ina maana ya watu wa Israeli. Maneno "aibu" na "fedheha" ina maana ya kitu kimoja. Hii inaweza kuelezwa katika hali ya kutenda. "Hakuna mtu atakayekuaibisha tena"

Isaiah 45:18

sio kama takataka
"ili isiwe tupu". Hapa neno "takataka" lina maana ya sehemu tupu, isiyozaa.

lakini aliiunda ili ikaliwe
Hii inaweza kuelezwa katika hali ya kutenda. "lakini aliiunda ili watu waweze kuishi juu yake"

Isaiah 45:19

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Isaiah 45:20

Taarifa ya Jumla
Yahwe anaendelea kuzungumza

wakimbizi
watu ambao wametoroka kutoka katika nyumba zao ili adui wasiwakamate au kuwaua

Isaiah 45:21

Taarifa ya Jumla
Yahwe anaendelea kuzungumza kwa wakimbizi.

Na waache waungane pamoja
Hapa neno "waache" na maana ya wakimbizi kutok miongoni mwa mataifa ambao huabudu sanamu.

Ni nani ameonyesha hili kutoka zamani? Nani amelitangaza? Je! haikuwa mimi, Yahwe?
Yahwe anatumia maswali kusisitiza ya kwamba yeye ndiye aliyewaambia vitu hivi vingetokea. "'Nitawaambia ni nani aliyewaonyesha haya tangu zamani. Nitawaambia ni nani aliyeitangaza. Ilikuwa ni mimi, Yahwe"

Isaiah 45:22

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

generated on Tue Oct 24 10:45:40 2023

Geukia kwangu na ukolewe
Hii inaweza kuelezwa katika hali ya kutenda. "'Geuka kwangu nami nitakuokoa"

mwisho wote wa dunia
Sehemu za dunia ambazo zipo mbali sana zinazungumziwa kana kwamba zilikuwa sehemu ambapo dunia hufika mwisho. Msemo huu pia hunda neno kwa ajili ya maneno mengine kwa ajili ya kila seheu katikati ya mwisho. "sehemu zote za mbali za dunia" au "dunia nzima"

mwisho wote wa dunia
Hapa msemo huu unawakilisha watu ambao wanaishi katika "mwisho wa dunia". "nyie ambao mnaishi katika sehemu za mbali za dunia" au "'nyie wote mnaoishi juu ya dunia"

Kwangu kila goti litainama, kila ulimi utaapa
Maneno "goti" na "ulimi" yanawakilisha watu. "Kila mtu atapiga goti mbele yangu, na kila mtu ataapa"

Isaiah 45:24

Wanasema
Watu wote wa dunia wanazungumza

Katika Yahwe vizazi vyote wa Israeli watafanywa kuwa haki
Hapa neno "kufanywa kuwa haki" haimaanisha Yahwe kusamehe dhambi zao, lakini kuthibitisha kwa mataifa ambayo Israeli alikuwa sahihi kumwabudu yeye. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atavifanya kuwa haki vizazi vyote vya Israeli" au "Yahwe atathibitisha vizazi vyote vya Israeli"

generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 Beli huaguka chini, Nebo husujudu; miungu yao imebebwa na wanyama na mzigo wa mnyama. Sanamu hizi mlizobeba ni mzigo mzito kwa wanyama kuchoka. **2** Kwa pamoja wanashuka chini; hawawezi kuziokoa sanamu zao, na wao wenyewe wameenda uhamishoni. **3** Nisikilizeni mimi, nyumba ya Yakobo, wote mliobaki kwenye nyumba ya Israeli mliochukuliwa na mimi kutoka kabla amjazaliwa, mlichukuliwa mkiwa tumboni. **4** Hata kwa njie wazee Mimi ndiye, mpaka mmeshapata mvi nitawachukua. Nimewaumba ninyi na nitawabeba ninyi; Nitwachukua nyie na nitawakomboa nyie. **5** Je utanifananisha mimi na nani? na mimi nimefanana na nani, ili utulinganishe? **6** Watu humwaga dhahabu kutoka kwenye mabegi yao na uzito wa fedha kwenye uzani. Humuajiri mfua dhahabu, na hutengeneza kuwa dhahabu; na huinama chini na kuzisuju. **7** Wanazinyanyua juu ya mabega yao na kuzibeba; wanaziweka katika sehemu yake, na itasimama katika eneo lake na alitasogea kutoka pale, hulilia, lakini haiwezi kujibu wala kumuokoa yeyote kwenye matatizo. **8** Tafakari kuhusu hivi vitu; katu usivipuuzie, enyi waasi! **9** Tafakari kuhusu vitu vya awali, nyakati zile zilizopita, Maana mimi ni Mungu, na hakuna mwingine, Mimi ni Mungu na hakuna kama mimi. **10** Mimi ninatangaza mwisho kutoka mwanzo, na kabla ya kitu ambacho hakijatokea; Ninasema, ''Mpango wangu utatokea na nitafanya kama ninavyotamani.'' **11** Nitamuita ndege wa mawindo kutoka mashariki, Mtu ambaye ni chaguo langu kutoka nchi ya mbali; Ndio nimesema; na pia nitayatimiza haya, nimekusudia, na pia nitafanya hivyo. **12** Nisikilize mimi, enyi watu makaidi, ambao mko mbali na kutenda mema. **13** Ninaileta haki yangu karibu; na wala sio mbali, na wokovu wangu hausubiri; na nitatoa wokovu wangu kwa Sayuni na uzuri wangu kwa Israeli.

Isaiah 46:1

Beli anainama chini, Nebo anajishusha; sana zao ... kwa wanyama waliochoka kuishi
Isaya anazungumzia watu kuweka sanamu ya Beli na Nebo katika mkokoteni wa wanyama kusafirisha kana kwamba bidhaa hizi zilifanywa "kuinama chini" na "kujishusha". Hii yote ni mikao miwili ya kufedhehesha.

Beli ... Nebo
Hawa walikuwa miungu miwili wa msingi ambao Wababeli waliwaabudu.

sanamu zao
sanamu ambazo ziliakilisha Beli na Nebo

hawawezi kuokoa sanamu
"Beli na Nebo hawawezi kuokoa sanamu zao"

wao wenyewe wamekwenda katika kifungo
Isaya anazungumzia watu kubeba sanamu hizi kana kwamba miungu ya uongo ambayo inawakilisha inabebwa katika kifungo.

Isaiah 46:3

Nisikilize mimi
Hapa "mimi" ina maana ya Yahwe

ambao wamebebwa na mimi kabla ya kuzaliwa kwako, kubebwa kutoka tumboni
Yahwe anazungumzia taifa la Israeli kana kwamba lilikuwa mtu, na mwanzo wa taifa kana kwamba ni kuzaliwa kwake.

ambao wamebebwa na mimi
Yahwe anazungumzia kusaidi na kuokoa watu wa Israeli kana kwamba alikuwa akiwabeba. Hii inaweza kuelezwa kwa hali ya kutenda. "ambao nimewabeba"

Hata katika uzee wako mimi ndiye, na mpaka nywele zako ni mvi nitakubeba
Yahwe anazungumzia taifa la Israeli kuwa zee sana kana kwamba likikuwa mwanamume mzee mwenye mvi.

Isaiah 46:5

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Utanilinganisha na nani? Ni nani unadhani nafanana naye, ili kwamba tuweze kulinganishwa?
Yahwe anatumia swali kusisitiza ya kwamba hakuna mtu kama yeye. "hakuna mtu ambaye mnaweza kunilinganisha naye. Sifanani na mtu, ili tuweze kulinganishwa"

ili kwamba tuweze kulinganishwa
Hii inaweza kuelezwa kwa hali ya kutenda. "ili uweze kutulinganisha"

Isaiah 46:7

Wanaiinua
"Wana..." ina maana ya watu ambao hutengeneza sanamu na "..iinua" ina maana ya sanamu ambayo wametengeneza.

generated on Tue Oct 24 10:45:40 2023

Isaiah 46:8

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wake.

Isaiah 46:10

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wake.

Ninatangaza mwisho kutoka mwanzo, na kabla ya muda kile ambacho hakijatokea
Hii kwa msingi inarudia wazo hilo hilo kwa msisitizo. Kitenzi kutoka katika msemo wa kwanza unaweza kutumika kwa msemo wa pili. "Ninatangaza mwisho kutoka mwanzo, na ninatangaza kabla ya muda kile ambacho bado hakijatokea"

Ninamwita ndege wa mawindo kutoka mashariki
Yahwe anazungumzia Kipro kana kwamba ilikuwa "ndege wa mawindo". Kama ndege anavyokamata kwa haraka windo lake, kwa hiyo Kipro itatimiza kusudi la yahwe kushinda mataifa.

Nimesema; Nitaitimiza pia; Nimekusudia, nitaifanya pia.
Hii inarudia wazo hilo hilo kwa ajili ya msisitizo.

Isaiah 46:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

ambao wako mbali na kufanya kilicho sahihi
Yahwe anazungumzia watu kufanya mabaya kwa ukaidi kana kwamba walikuwa mbali kihalisia na kufanya kilicho chema.

wokovu wangu hausubiri
Yahwe anazungumzia kuokoa watu wake mapema kana kwamba wokovu wake ulikuwa mtu ambaye hasubiri kutenda. "Sitasubiri kukuokoa"

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Njoo chini na ukae kwenye mavumbi, binti bikira wa Babeli; kaa juu ya aridhi pasipo enzi, ewe binti wa Wakaldayo. Hautaitwa tena mpenda anasa na maisha ya anasa. **2** Chukua jiwe la kusagia na usage unga; ondoa pazia lako, ondoa mavazi yako, ondoa viatu miguuni, na vuka mkondo wa maji. **3** Uchi wako utafunuliwa, ndio, na aibu yako itaonekana; Nitachukua kizazi na sitamuacha mtu, **4** Mkombozi, Yahwe wa majeshi ndilo jina lake, Mtakatifu wa Israeli. **5** Kaa kimya na nenda katika giza, ewe binti wa Wakaldoyo; maana hautaitwa tena malikia wa falme. **6** Nilikuwa na hasira na watu wangu; Nimeunajisi urithi wangu na kuwakabidhi nyie katika mkono wenu, lakini hamkuomyesha huruma; umeweka nira kubwa kwa wazee. **7** Umesema, ''Nitaongoza daima kama malikia huru.'' Haukuvichukua vitu hivi katika moyo, wala hakutafakari jinsi hivi vitu vitakavyojeuka. **8** Hivyo sasa sikiliza hili, Ewe upendae anasa na kukaa salama; ewe usemae katika moyo wako, 'Ninaishi, na hakuna mwingine kama mimi; Sitakaa kama mjane wala sitazoea kufiwa na watoto. **9** ''Lakini vitu hivi vitakuja kwako siku moja katika kipindi cha siku moja; kwa nguvu za kutosha yatakuja kwako, japo uchawi wako na dua zako na hirizi. **10** Umeweka imani katika mapungufu yako; na kusema, ''Hakuna anayeniona mimi''; hekima na maarifa yako yanakupoteza, lakini unasema katika moyo wako, ''Nipo na hakuna hata mmoja kama mimi.'' **11** Maafa yatakuzidi wewe; hautaweza kuyaondoa kwa dua zako mwenyewe. Uharibifu utakuwa juu yako; hautaweza kuukata. Maafa yatakuangamiza ghafla, kabla haujajua kitu. **12** Endeleni kutoa uganga wako na wachawi wengi ambao mlioaminishwa kusoma toka utotoni mwao; labda utafanikiwa, labda utayashinda maafa. **13** Umejaribu sana kwa kushauriwa sana; waache hao watu wasimame na kukuokoa wewe- wale wanaoangalia mbingu na wanoangalia nyota, wale wanotangaza mwenzi mpya- waache wawaokoe nyie kutoka kwenye yaliyowapata. **14** Tazama, watakuwa kama mabua. Moto utayachoma juu. Hayataweza kujisaidia yenyewe kutoka kwenye mkono wa moto. Hakuna makaa kuwapa joto wao na hakuna moto uliowekwa pembeni kwa ajili yao! **15** Hivi ndio wamekuwa kwako, wale unaofanya nao kazi, na unauza na kununua na wao toka ulipo kuwa mdogo, na wale wanaendelea kufanya mambo yao ya kijinga; na unapolia kuhitaji msaada, hakuna hata mmjoa ambaye atakukomboa wewe.''

Isaiah 47:1

Taarifa ya Jumla
Katika sura hii, Yahwe anazungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

keti katika vumbi, binti bikira wa Babeli; keti juu ya ardhi ... binti wa Wakaldayo.
Misemo hii miwili ina maana moja. Kuketi katika mavumbi ni ishara ya aibu.

binti bikirawa Babeli ... binti wa Wakaldayo
Misemo hii miwili ina maana ya mji, Babeli, ambao unazungumziwa kana kwamba ilikuwa binti. Ya kwamba mji ni "binti" ikionyesha jinsi watu wanavyofikiri kwa kubembeleza juuyake.

bila kiti cha enzi
Hapa "kiti cha enzi" ina maana ya nguvu ya kutawala. "bila nguvu ya kutawala"

Hautaitwa tena mrembo na wa kuvutia
Hii inaweza kuelezwa kwa hali ya kutenda. "Watu hawatakuita tena mrembo na wa kuvutia"

mrembo na mzuri
Maneno haya mawili yanatumia maana moja. Wanafafanua yule ambaye ni mzuri na anaishi katika starehe. "mzuri sana" au "mwenye starehe sana"

jiwe la kusaga
jiwe kubwa linatumiwa kusaga nafaka

Isaiah 47:3

Kauli Kiunganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

Uchi wako utafunuliwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Utakuwa uchi"

aibu yako itaonekana
Hapa neno "aibu" ni tasifida kwa ajili ya sehemu za siri za mtu. Hii inaweza kutafsiriwa katika hali ya kutenda. "watu wataona aibu yako" au "watu wataona sehemu zako za siri"

Mkombozi wetu
"wetu" ina maana ya Isaya na watu wa Israeli.

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

Mtakatifu wa Israeli
Mungu wa Israeli

generated on Tue Oct 24 10:45:40 2023

binti wa Wakaldayo
Msemo huu una maana ya mji, Babeli, ambao unazungumziwa kana kwamba ulikuwa binti. Ya kwamba mji ni "binti" inaashiria jinsi Wakaldayo wanavyomfikiria yeye.

kwa maana hautaitwa tena
Hii inaweza kuelezwa kwa hali ya kutenda. "kwa maana watu hawatakuita tena"

malkia wa falme
Yahwe anazungumzia Babeli kuwa mji mkuu wa Falme ya Babeli kana kwamba ilikuwa malkia aliyetawala falme nyingi.

Isaiah 47:6

Kauli Kiunganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

Nilikasirishwa
Hapa "nilikasirishwa" ina maana ya Yahwe.

nilitia unajisi urithi wangu
Yahwe anazungumzia watu wa Israeli kuwa milki yake maalumu kana kwamba walikuwa urithi wake. "Niliwanajisi watu wangu, ambao walikuwa milki yangu maalumu"

kuwakabidhi mikononi mwako
Hapa neno "mkononi" inawakilisha nguvu na utawala wa Babeli. "Ninawaweka chini ya nguvu yako"

umeweka nira nzito sana juu ya watu wazee
Yahwe anazungumzia Wababeli kuwakandamiza watu wazee kana kwamba wamewatendea watu wazee kama ng'ombe na kuweka nira nzito juu ya shingo zao.

nitatawala milele kama malkia wa enzi
Babeli inazungumzia kutawala kwa kudumu juu ya mataifa mengi kana kwamba ilikuwa malkia ambaye atatwala milele.

Hukuviweka vitu hivi moyoni
Yahwe anazungumzia juu ya kufikiria kwa makini kuhusu kitu kana kwamba ilikuwa ni kuweka kitu hicho ndani ya moyo wa mtu. "Haukufikiria vitu hivi"

Isaiah 47:8

Kauli Kiunganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

wewe upendaye anasa
"wewe mwenye starehe". Hii ina maana ya starehe nyingi ambazo Babeli alifurahia.

kwa imara
Hii ina maana ya dhana ya usalama ya uongo ya Babeli katika kuwaza ya kwamba hatapoteza nafasi yake ya utajiri na heshima. "unayedhani upo salama"

Sitawahi kukaa kama mjane ... kupotewa kwa watoto
Babeli kuamini ya kwamba mataifa mengine hawataweza kumshinda inazungumziwa kana kwamba hatawahi kuwa mjane au hatawahi kufiwa na watoto.

Sitawahi kukaa kama mjane
"Sitawahi kuwa mjane"

katika muda mmoja katika siku moja
"ghafla katika wakati mmoja"

Isaiah 47:10

Kauli Unganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

unasema moyoni mwako
Hapa neno "moyoni" lina maana ya utu wa ndani. "unasema kwako mwenyewe"

Maafa yatakuzidi
Yahwe anazungumzia balaa kana kwamba ilikuwa mtu ambaye anakamata Babeli. "Utapitia maafa"

Uharibifu utaanguka juu yako
Yahwe anazungumzia Babeli kuharibiwa kana kwamba uharibifu ulikuwa kitu ambacho huanguka juu ya mji. "Utapitia uharibifu" au "Wengine watakuangamiza"

Janga litakupiga
Yahwe anazungumzia Babeli kupitia janga kana kwamba janga lilikuwa mtu ambaye anapiga Babeli. "Utapitia janga"

Isaiah 47:12

Kauli Unganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

Ng'ang'ania kurusha laana zenu ... huenda utatisha mbali maafa
Yahwe anakejeli Babeli kwa kumwambia kuendelea kufanya uchawi wake kuweka mambo mabaya mbali, lakini anajua ya kuwa haitawasaidia.

Isaiah 47:14

Kauli Unganishi
Yahwe anaendelea kuzungumza na Babeli kuhusu anguko lake kana kwamba alikuwa malkia ambaye ameaibishwa.

generated on Tue Oct 24 10:45:40 2023

watakuwa kama mashina ya mabua. Moto utawaunguza
Yahwe analinganisha waganga na wachawi na mabua ambayo huwaka haraka katika moto. Hii ina maana Yahwe atawaangamiza kwa urahisi kama vile moto unavyochoma mashina ya mabua, na kwa hiyo hawana nguvu ya kuokoa Babeli.

mkono wa mwale wa moto
Hapa neno "mkono" unawakilisha nguvu. "nguvu ya mwale wa moto"

Hakuna mkaa wa kuwapa joto na hakuna moto kwa ajili yao kukaa karibu
Yahwe anasisitiza ya kwamba huu ni moto wa kuharibu kwa kusema kwamba sio moto ambao watu hutumia kujipatia joto.

generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 Sikiliza hili, nyumba ya Jakobo, mlioitwa kwa jina la Israeli, na mmetoka katika mbegu ya Yuda; yeye akirie kwa jina la Yahwe na kumuhusisha Mungu wa Israeli, lakini sio kweli wala kwa namna ya haki. **2** Maana wanajiita wenyewewatu wa mji mtakatifu na kumuamini Mungu wa Israeli; Yahwe wa majeshi ndilo jina lake. **3** ''Nimetangaza vitu kutoka siku nyingi; Wamekuja nje kutoka mdomoni mwangu, na nimewafanya wajulikane; halafu gafla nimewafanyia, na yakatimia. **4** Kwa sababu nilijua kwamba wewe ni mkaiidi, misuli ya shingo yako ni kama ya chuma, na paji la uso ni kama shaba, **5** Hivyo basi nilitangaza vitu hivi kabla havijatokeo hivyo, nilikujulisha wewe, 'Sanamu yangu imefanya haya au sanamu yangu ya kuchonga na sanamu yangu ya kuyeyusha, yamekwishisha vitu. **6** Umesikia kuhusu mambo haya; angalia ushahidi wote; na wewe, Je hautakubali kwamba ninacho kisema ni cha kweli? Kuanzia sasa na kuendelea Nitawaonyesha vitu vipya, mambo yaliyofichika ambayo hamkuyajua. **7** Sasa, na sio yaliyopita, yamekuwa sasa, na kabla ya leo hamkusikia kuhusu wao, hivyo hautaweza kusema, 'Ndio, nilijua kuhusu wao.' **8** Haukusikia; haukuelewa; haya mambo hayakufuniliwa katika masikio kabla ya. Maana nilijua kwamba umekuwa mdanganyifu, na kwamba umekuwa muasi kutoka kuzaliwa. **9** Kwa niaba ya jina langu nitahairisha asira yangu, na kwa heshima yangu nitajizuia kutokumuharibu yeye. **10** Tazama, Mimi niliwaandaa ninyi, lakini sio kama fedha; Nimekusafisha wewe katika tanuru la mateso. **11** Kwa niaba yangu, kwa niaba yangu nitafanya; maana ni kwa jinsi gani niruhusu jina langu lisiheshimike? Sitampa utukufu wangu mtu yeyote. **12** Nisikilize mimi, Yakobo, na Israeli niliyekuita: Mimi ndiye; Mimi ni wa kwanza, na pia wa mwisho. **13** Ndio, mkono wangu umeweka msingi wa nchi, na mkono wangu wa kuume ulizitawanya mbingu, zimesimama juu kwa pamoja. **14** Jikusanyeni wenyewe, nyinyi nyote, na sikilizeni; ni nani miongoni mwenu atangazaye mambo haya? Yahwe atakamilisha lengo lake dhidi ya Babeli. Atachukua mapenzi ya Yahwe dhidi ya wa Wakaldayo. **15** Mimi, nimezungumza, ndio, nimemchagua yeye, nimemleta yeye, na yeye atafanikiwa. **16** Sogea karibu na mimi, sikiliza hili; kutoka mwanzo sikuzungumza katika siri; lakini ilipotokea, Mimi niko hapa; na sasa Bwana Mungu amenituma mimi, na Roho wake.'' **17** Yahwe asema hivi, Mkombozi wenu, Mtakatifu wa Israeli anasema, ''Mimi ni Yahwe Mungu wenu, ninayewafundisha juu ya kufanikiwa, ninayewaonyesha njia mtakayoiptia. **18** Ikiwa kama mtaheshimu amri zangu! Hivyo amani na maendeleo yatatiririka kama mto, na wokovu wenu ni kama mawimbi kwenye bahari. **19** Watoto wako watakuwa wengi kama mchanga, na watoto kutoka kwenye tombo zenu watakuwa wengi kama nafaka kwenye mchanga; majina yao hayataondolewa wala kufutwa mbele yangu. **20** Tokeni nje ya Babeli! wakimbieni Wakaldayo! kwa sauti ya kupiga kelele tangaza kwamba! hakikisha hili linajulikana, hakikisha hili linafika mpaka miisho ya nchi! sema 'Yahwe amemkomboa Yakobo mtumishi wake. **21** Hawakupatwa na kiu alipowaongoza katika jangwa, alifanya maji kutokea kwenye mwamba kwa ajili yao; aliugawa na kufungua mwamba, na maji yakatoka nje. **22** Hakuna amani kwa watenda makosa- amesema Yahwe.''

Isaiah 48:1

Sikia haya
"Sikiliza ujumbe wangu". Yahwe anazungumza.

nyumba ya Yakobo
Hapa "nyumba" ina maana ya vizazi vya Yakobo. "vizazi vya Yakobo"

ambao wameitwa kwa jina la Israeli
Hii inaweza kuelezwa katika hali ya kutenda. "ambao kila mtu huwaita watu wa Israeli"

wametokana na mbegu ya Yuda
Msemo huu unasisitiza ya kwamba ni vizazi vya moja kwa moja, vya kimwili vya Yuda. "ni vizazi vya Yuda"

kumsihi Mungu wa Israeli
"kumwita Mungu wa Israeli"

wanajiita wenyewe
Hii ina maana ya wtu wa Israeli. "mnajiita wenyewe"

mji mtakatifu
Hii ina maana ya Yerusalemu.

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli

Isaiah 48:3

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

walitoka kutoka kwa kinywa changu
"Kinywa" ina maana ya mtu kuzungumza. "nilizungumza mambo haya"

generated on Tue Oct 24 10:45:40 2023

musuli wako wa shingoni hukazika kama chuma, na kipaji chako cha uso kama shaba
Yahwe analinganisha kukazwa kwa misuli ya shingo zao na ugumu wa vipaji vyao vya uso kwa ugumu wa chuma na shaba. Hapa, kuwa na shingo iliyokazwa au kipaji cha uso kigumu ni sitiari ambayo ina maana ya watu kuwa wakaidi. "ni kana kwamba shingo zenu ni chuma na vichwa vyenu ni shaba"

nilitamka mambo haya kwako mapema; kabla havijatokea nilikujulisha
Huku ni kusema kitu hicho hicho mara mbili kwa ajili ya msisitizo.

Isaiah 48:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

hautakiri kuwa kile nilichosema ni ukweli?
Yahwe anatumia swali kukaripia watu wa Israeli kwa kutokiri kile wanachopaswa kujua ni ukweli. "wewe ni kaidi na hautakiri kile nilichosema ni kweli"

Isaiah 48:8

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

mambo haya hayakufunuliwa kwa masikio yako mapema
Yahwe anazungumzia kufafanua kitu kana kwamba alikuwa akikunjua. Neno "masikio" yanawakilisha watu ambao wanasikiliza. Hii inaweza kuelezwa katika hali ya kutenda. "Sikuelezea mambo haya kwako kabla"

tangu kuzaliwa
Yahwe anazungumzia mwanzo wa mataifa kana kwamba ulikuwa kuzaliwa kwao.

Isaiah 48:9

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli

Kwa ajili ya jina langu nitasitisha hasira yangu
Hapa neno "jina" lina maana ya sifa ya Yahwe. "Kwa ajili ya sifa yangu nitakawiza hasira yangu"

na kwa ajili ya heshima yangu nitajizuia kukuangamiza
Sehemu hii ya sentensi ina maana moja kama sehemu ya kwanza.

Tazama, nilikutakasa, lakinii sio kama fedha; nimekutakasa katika tanuu la mateso
Yahwe anazungumzia kutumia mateso kusafisha watu wake kana kwamba walikuwa vyuma vya thamani na mateso yalikuwa tanuu ambano anawatakasa.

kwa kuwa ninawezaje kuruhusu jina langu kudharauliwa?
Yahwe anatumia swali kusisitiza kuwa hawezi kuruhusu jina lake mwenyewe kudharauliwa. Hii inaweza kuelezwa katika hali ya kutenda. "kwa maana sitaruhusu yeyote kudharau jina langu"

Isaiah 48:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Yakobo, na Israeli
Zote hizi zina maana ya watu wa Israeli.

Mimi ni wa kwanza, mimi pia ni wa mwisho
Msemo huu unasisitiza asili ya milele ya Yahwe. Maana zaweza kuwa 1) "Mimi ndiye niliyeanzisha vitu vyote, na mimi ndiye humaliza vitu vyote" au 2) "Mimi ndiye niliyekuwa nikiendelea kuishi, na mimi ndiye nitakayekuwa nikiendelea kuishi".

mkono wangu umelaza msingi wa dunia, na mkono wangu wa kuume umezinyosha mbingu
Hapa "mkono" una maana ya Yahwe. "Nililaza msingi wa dunia, na nikatandaza mbingu"

msingi wa dunia
Neno "msingi" kawaida ina maana ya umbo la mawe ambalo hutoa mhimili kwa jengo kutoka chini. Hapa inafafanua umbo ambalo ilidhaniwa kushikilia dunia katika nafasi yake.

umezinyosha mbingu
Yahwe anazungumzia kuumba mbingu kana kwmaba zilikuwa kitambaa ambacho Yahwe alinyosha nje.

ninapoziita, zinasimama juu pamoja
Kusimama pale Yahwe anapoita ni sitiari kwa kuwa tayari kumtii. Yahwe anazungumzia dunia na mbingu kana kwamba ziliweza kumsikia na kumtii.

ninapoziita
Maana zaweza kuwa 1) "ninapoziita dunia na mbingu" au 2) "ninapoziita nyota na mbingu"

Isaiah 48:14

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nani kati yenu ametanganza mambo haya?
Yahwe anatumia swali kusisitiza ya kwamba sanamu hazijawaambia mambo haya. "Hakuna kat ya sanamu zenu zimesema haya kwenu"

Mshirika wa Yahwe atatimiza kusudi lake dhidi ya Babeli. Atatekeleza mapenzi ya Yahwe dhidi ya Wakaldayo
Hapa "mshirika" ina maana ya Koreshi. Sentensi hizi mbili zina maana moja na zinatumika kwa ajili ya msisitizo.

generated on Tue Oct 24 10:45:40 2023

kusudi lake
"kusudi la Yahwe"

Mimi, mimi
Neno "Mimi" linarudiwa kwa ajili ya msisitizo. "Mimi mwenyewe"

Isaiah 48:16

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Sijazungumza kwa siri
Hii inaweza kuelezwa kwa hali ya chanya. "Nimezungumza dhahiri na wazi"

amenituma
Hapa "mimi" ina maana ya mtumishi asiyejulikana wa Yahwe, huenda Isaya au Koreshi au Masihi alyeahidiwa.

Isaiah 48:17

Mkombozi wako ... Mungu wako
Hapa "wako" ina maana ya watu wa Israeli.

Mkombozi
Mkombozi wa Israeli.

Mtakatifu wa Israeli
Mtakatifu wa Israeli.

ambaye anakuongoza katika njia unayopaswa kuenenda
Yahwe kufundisha watu jinsi ya kuishi inazungumziwa kana kwamba alikuwa akiwaongoza kutembea katika njia sahihi.

Kama tu ungetii amri zangu
Yahwev anafafanua kitu ambacho kingeweza kutokea lakini hakikutokea.

Kisha amani yako na mafanikio yako yangetiririka kama mto, na wokovu yako kama mawimbi ya bahari
Misemo hii miwili inatumia maana moja. Kwazote, Yahwe anazungumzia Israeli kupitia baraka nyingi kana kwamba baraka hizo zilitiririka kama maji.

wokovu yako kama mawimbi ya bahari
Kitenzi kinaweza kutumika kutoka katika msemo uliopita. "wokovu wako ungeweza kutiririka kama mawimbi ya bahari"

Isaiah 48:19

Maelezo ya Jumla
Yahwe anaendelea kufafanua hali ya kubuni kwa watu wa Israeli.

Vizazi vyako viingekuwa vingi kama mchanga, na watoto kutoka tumboni mwako wengi kama punje za mchanga
Zote hizi mbili zina maana ya watu wangekuwa na uzao mwingi zaidi kuliko ya uwezo wao kuhesabu.

watoto kutoka tumboni mwako
Yahwe anazungumzia vizazi vya watu wa Israeli kana kwamba walikuwa watoto ambao taifa liliwazaa.

jina lao halingekatwa mbali wala kufutwa
Watu wa Israeli kuangamizwa inazungumziwa kana kwamba jina lao limekatwa, kama vile mtu anavyokata kipande cha nguo au kukata tawi kutoka katika mti, au kufutwa. Hii inaweza kuwekwa katika hali ya kutenda.

jina lao
Hapa neno "jina" lina maana ya vizazi ambavyo vingeendelea kubeba jina la Israeli.

halingekatwa mbali wala kufutwa
Misemo hii miwili katikamuktadha hii ina maana ya kuangamiza watu. "kuangamizwa"

Isaiah 48:20

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

hadi kwenye mipaka ya dunia
Sehemu za dunia ambazo zipo mbali sana zinazungumziwa kana kwamba zilikuwa sehemu ambapo dunia hufikia mwisho. Msemo huu pia huunda neno la kujumuisha maneno mengine na lina maana ya kila seheu katikati ya mipaka. "katika sehemu za mbali kabiisa za dunia" au "katika dunia yote"

mtumishi wake Yakobo
Hii ina maana ya vizazi vya Yakobo. "watu wa Israeli, watumishi wake"

Isaiah 48:21

Hawakupata kiu ...maji yalimwagiika nje
Hii ina maana ya tukio katika historia ya watu wa Israeli pale Yahwe alipowatunza walipokuwa wakiishi jangwani baada ya kutoroka Misri.

generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 Nisikilize mimi, enyi mkao pwani! na kuwa makini, enyi watu mkao mbali. Yahwe amenita mimi kutoka kuzaliwa kwa jina, mama yangu aliponileta duniani. **2** Amefanya mdomo wangu kuwa kama upanga mkali; amenificha mimi katika kivuli cha mkono wake; amenifanya mimi kuwa mshale unaong'aa; katika podo yake amenificha mimi. **3** Amesema na mimi, ''Wewe ni mtumishi wangu, Israeli, kupitia yeye nitaonyesha utukufu wangu.'' **4** Lakini nilimjibu, ''Japo nilifikiria nilifanya kazi bure, nimetumia nguvu zangu bure, ikiwa haki yangu iko pamoja na Yahwe, na zawadi yangu iko kwa Mungu wangu. **5** Na sasa Yahwe asema hivi, yeye aliyeniumba mimi toka kuzaliwa na kuwa mtumishi wake, kumrejesha Yakobo tena kwake mwenyewe, na Israeli wakusanyike kwake. Mimi ninaheshimika katika macho ya Yahwe, na Mungu wangu amekuwa nguvu zangu. **6** Asema hivi, ''Ni kitu kidogo sana kwa wewe kuwa mtumishi wangu ili kuanzisha ukoo wa Yakobo, na kuwarejesha wanaoishi Israeli. Nitakufanya wewe kuwa mwanga kwa Wayunani, ili uwe wokovu wangu katika mipaka ya nchi. **7** Yahwe asema hivi, Mkombozi wa Israeli, Mtatakatifu wao, kwa yeye ambae maisha yake yamedharauliwa, kuchukiwa na mataifa, na mtumwa wa viongozi, ''Mfalme atakuona wewe na nyanyuka, na wakuu watakuona wewe na inama chini, kwa sababu ya Yahwe ambae ni mwaminifu, hata mtakatifu wa Israeli, aliyewachagua ninyi.'' **8** Yahwe asema hivi, ''Kwa mda huu nimeamua kuwaonyesha neema yangu na nitawajibu ninyi, na siku ya wokovu nitawasaidi ninyi; Nitakulinda wewe; na nitawapa kama agano kwa watu, kuitengeneza tena nchi, kuwarihtisha urithi uliokuwa na ukiwa. **9** Utasema kwa wafungwa, 'Tokeni nje; kwa wale mlio katika giza gerezani, 'Jionyeshe mwenyewe. 'Watachunga pembeni ya barabara, na juu ya miteremko ya wazi yatakuwa malisho yake. **10** Hawatasikia njaa wala kiu; wala joto au jua halitawaunguza, kwa yeye mwenye huruma juu yao atawaongoza wao; atawaongoza wao kwenye mikondo ya maji. **11** Na nitafanya milima yote kuwa barabara, na kufanya njia za juu kuwa sawa'' **12** Tazama, haya yatatoka kutoka mbali, baadhi kutoka kaskazini na magharibi; na wengine kutoka nchi ya Sinimi. **13** Imba, ewe mbingu, na uwe na furaha, ewe nchi pazeni sauti ya kuimmba enyi milima! maana Yahwe anawafariji watu wake, na watakuwa na huruma kwa wale wanoteseka. **14** Lakin Sayuni asema, Yahwe ameniacha mimi, na Bwana amenisahau mimi.'' **15** ''Je mwanamke anaweza kumsahau mtoto wake, aliyemnyonyesha, hivyo hana huruma na mtoto aliye mzaa? ndio, hawakusahau, lakini siwezi kukusahau wewe. **16** Tazama, nimeliandika jina lako kwenye kiganja cha mkono wangu; Kuta zako zinaendelea kuwa mbele yangu. **17** Watoto wangu wamerudi haraka, wakati wale wanowaangaimiza nyie wameenda mbali. **18** Tazama karibu na uone, wote wamekusanyika na wanakuja kwako. Nitahakikisha kama ninaishi- hili ni tamko la Yahwe- hakika mtavivaaa kama kama kijiti; utajifungia kama bibi harusi. **19** Japo umeharibiwa na kuwa na ukiwa, nchi iliyoharibiwa, sasa itakuwa ndogo sana kwa wenyeji, na wale wanao waliokumeza watakuwa mbali, **20** Watoto watakaozaliwa katika kipindi cha msiba watasema mkiwa mnawasikiliza, 'Sehemu hii ni duni kwetu, tengeneza chumba kwa ajili yetu, ili tuweze kuishi hapa. **21** Halafu utajiuliza mwenyewe, ni nani aliyewazaa watu hawa kwangu? Mimi nilifiwa na ni tasa, niliyefungwa na kupewa talaka. Ni nani aliyewalea hawa watoto? Tazama, niliachiwa yote mimi mwenyewe; Je haya yametoka wapi?'' **22** Yahwe asema hivi, ''Tazama, nitanyanyua mkono wangu juu ya mataifa; Nitanyanyua bendera yangu ya ishara kwa watu. Watawaleta watoto wako kwenye mikono yao na watawabeba binti zako juu ya mabega yao. **23** Wafalme watakuwa baba zako wa kambo, na malikia watakuwa wafanyakazi wa ndani; watakuinamia chini wewe kw uso wao kwa nchi na kukung'uta mavumbi ya miguu yenu; wale wanonisubiri mimi hawataabika.'' **24** Je mateka wanaweza kuchukuliwa kwa shujaa, au wafungwa kukombolewa kutoka kwa mkali? **25** Lakini Yahwe asema hivi, ''Wafungwa watachukuliwa kutoka kwa shujaa, na maeteka watakombolewa; maana utampinga adui yako na kuwakomboa watoto wako. **26** Na nitawalisha wanowaonea kwa mwili wao wenyewe; na watalewa kwa damu zao wenyewe, kama iliyo mvinyo; na watu wote watajua kwamba Mimi Yahwe, ni Mokozi wenu na Mkombozi wenu, yeye aliyemkuu wa Isareli.

Isaiah 49:1

Nisikilize mimi
Hapa "mimi" ina maana ya mtumishi wa Yahwe.

nyie nchi za pwani
Hii ina maana ya watu ambao huishi katika nchi za pwani. "wewe ambaye mnaishi katika nchi za pwani"

Amefanya mdomo wangu kama upanga mkali
Hapa neno "mdomo" unawakilisha maneno ambayo anazungumza. Maneno yake yanalinganishwa na

generated on Tue Oct 24 10:45:40 2023

upanga mkali kusisitiza ya kwamba yatakuwa yanafaa. "Amefanya maneno yangu kuwa na matokeo yanyofaa kuwa makali kama upanga"

amenificha katika kivuli cha mkono wake
Yahwe kulinda mtumishi wake na kuweka kusudi lake kuwa siri inazungumziwa kana kwamba mkono wa Yahwe uliiweka kivuli juu yake.

amenifanya kuwa mshale uliong'arishwa; katika podo lake amenificha
Mtumishi wa Yahwe kuweza kutekeleza makusudi ya Yahwe kikamilifu inazungumziwa kana kwmba mtumishi alikuwa mshale mkali, na mpya.

katika podo lake amenificha
Yahwe kulinda mtumishi wake na kuweka kusudi lake kuwa siri inazungumziwa kana kwamba Yahwe alimficha katika podo.

podo
mfuko unaotumika kubeba mishale

Isaiah 49:3

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza.

Alisema
"Yahwe alisema"

Wewe ni mtumishi wangu, Israeli
"Wewe ni mtumishi wangu, ambaye ninakuita Israeli"

Isaiah 49:5

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza.

kwamba Israeli aweze kukusanywa kwake
Sehemu hii ya sentensi ina maana moja na sehemu kabla yake. Hii inaweza kuelezwa katika hali ya kutenda. "kuleta watu wa Israeli kwake mwenyewe"

Nimeinuliwa katika macho ya Yahwe
Hapa "macho" yanawakilisha mawazo ya Yahwe au fikra. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ameniinua"

Mungu wangu amekuwa nguvu yangu
Mungu kumpa mtumishi nguvu inazungumziwa kana kwamba Mungu mwenyewe alikuwa nguvu yake. "Mungu wangu amenipa nguvu" au "Mungu wangu ameniimarisha"

nitakufanya kuwa mwanga kwa watu wa mataifa
Mtumishi kuleta ujumbe wa Yahwe kwa watu wa mataifa na kuwasaidia kuelewa inazungumziwa kana kwamba Yahwe alimfanya mtumishi mwanga ambao hung'aa katika watu wa mataifa.

mpaka mwisho wa dunia
Sehemu juu ya dunia ambazo zipo mbali sana zinazungumziwa kana kwamba zilikuwa sehemu ambapo dunia hufika mwisho. Msemo huu pia huunda neno lenye maana moja na kundi la vitu kumaanisha kila sehemu katikati ya mwisho. "katika sehemu zote za mbali za dunia" au "katika dunia nzima"

Isaiah 49:7

Mkombozi
Mkombozi wa Israeli

kwa yule ambaye maisha yake yanadharauliwa, anayechukiwa na mataifa, na mtumwa wa watawala
Hapa neno "maisha" linawakilisha mtu. Hii inaweza kuelezwa katika hali ya kutenda. "kwa yule ambaye watu walidharau, ambaye mataifa walichukia na kuwashika kama watumwa"

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Isaiah 49:8

Katika kipindi ntakapoamua kuonyesha fadhila yangu nitakujibu, na katika siku ya wokovu nitakusaidia
Vishazi hivi viwili vina maana moja.

nitakujibu
Hapa "nitakujibu" ina maana ya mtumishi wa Yahwe.

katika siku ya wokovu
Hapa neno "siku" ina maana ya muda bayana na sio siku ya masaa 24. Neno "wokovu" linaweza kutafsiriwa kama kitenzi. "pale kipindi kitakapokuja kwangu kukuokoa"

kukupatia kama agano kwa ajili ya watu
Hapa neno "agano" ni mfano wa maneno kwa yule ambaye huanzisha au kupatanisha agano. "kukufanya kuwa mpatanishi wa agano na watu"

kuijenga tena nchi
Hapa neno "nchi" inawakilisha miji katika nchi ambayo ilikuwa imeangamizwa. "kujenga tena sehemu zilizoharibiwa katika nchi"

kugawia tena urithi uliotelekezwa
Yahwe anazungumzia nchi kana kwamba ilikuwa urithi ambao watu wa Israeli walipokea kama milki ya milele. Inadokezwa ya kwamba mtumishi atagawa tena nchi kwa watu wa Israeli. "kugawa tena nchi iliyotelekezwa kama urithi wao"

Isaiah 49:9

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na mtumishi wake.

generated on Tue Oct 24 10:45:40 2023

Watachunga katika barabara, na katika miteremko ya wazi itakuwa malisho yao
Yahwe anazungumzia watu kuishii kwa uhuru na kwa mafanikio kana kwmba walikuwa kondoo ambao walikuwa na malisho mengi ya kuchunga.

Isaiah 49:10

Taarifa ya Jumla
Yahwe anaendelea kuzungumza.

Hawatakuwa
Hapa "hawatakuwa" ina maana ya watu wa Mungu.

wala joto au jua kupiga juu yao
Hapa neno "joto" linaelezea neno "jua". Watu kuteseka kutoka na joto la jua inazungumziwa kana kwamba joto liliwapiga. "wala hawatateseka kutokana na joto la jua"

kwa maana yeye ambaye ana rehema juu yao ... atawaongoza
Yahwe anazungumzia mwenyewe katika mtu wa tatu. Anazungumzia kuwalinda watu na kuwatunza kana kwamba alikuwa mchungaji wao. "Mim, yule ambaye ana huruma juu yao ... nitawaongoza"

Nitafanya milima yangu yote kuwa njia, na kufanya njia zangu kuu kuwa usawa
Yahwe anazungumza kuwaongoza watu wake kwa usalama na kuondoa vikwazo kutoka katika njia yao kana kwamba aligeuza milima kuwa njia na kusawazisha njia kuu.

Isaiah 49:12

nchi ya Sinimu
Mahali pa eneo hili haipo wazi, lakini inaweza kumaanisha sehemu ambayo ipo kusini mwa Misri.

Imba, mbingu, na uwe na furaha, dunia; funguka katika kuimba, enyi milima!
Isaya anageuza usikivu wake kutoka kwa watu wa Israeli na kuzungumza kwa mbingu, dunia, na milima kana kwamba ilikuwa watu.

Isaiah 49:14

Lakini Sayunii akasema
Neno "Sayuni" ni jina lingine kwa ajili ya Yerusalemu. Isaya anazungumzia mji kana kwamba ulikuwa mwanamke ambaye hulalamika ya kwamba Yahwe amemsahau.

Je! mwanamke anaweza kumsahau mtoto wake, akinyonya katika titi lake, ili asiwe na huruma kwa mwana aliyemzaa?
Yahwe anatuma swali kuwasaidia watu wake kuelewa ya kwamba hatasahau juu yao au kuacha kuwatunza. "Mwanamke hawezi kusahau kunyonyesha mtoto wake au kuacha kumtunza mwana aliyemzaa"

Isaiah 49:16

Taarifa ya Jumla
Yahwe anaendelea kuzungumza kwa Sayuni.

Nimeandika jina lako juu ya viganja vyangu
Yahwe anazungumzia uaminifu wake usioyumba kwa Sayuni kana kwamba alikuwa ameandika jina lake juu ya viganja vya mkono wake.

kuta zako zipo mbele yangu muda wote
Yahwe anazungumzia kufikiria daima kuhusu Sayuni kana kwamba kuta zake zilikuwa mbele yake daima. Neno "kuta" ni mfano wa maneno kwa ajili ya mji. "Ninaendelea kuwaza juu ya kuta zako" au "Ninakuwaza daima"

Watoto wako wanaharakisha kurudi
Yahwe anazungumzia watu ambao wanarudi kuishi Yerusalemu kana kwamba walikuwa watoto wa mji. "Wakazi wako wanaharakisha kurudi"

Kwa uhakika ninavyoishi
Hiki ni kiapo ambacho Yahwe anatumia kuhakikisha ukweli wa kile anachosema.

tamko la Yahwe
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" lielezwa kama kitenzi "tamka" au "sema kwa dhati". "hivi ndivyo Yahwe wa majeshi alivyotamka" au "hivi ndivyo kile Yahwe wa majeshi alivyosema kwa dhati"

hakika utawavaa kama mapambo ya vito; utawaweka juu yako, kama bibi harusi
Yahwe anazungumzia wakazi wa Sayuni kana kwamba walikuwa mapambo ya viito ambayo mji huvaa kuonyesha uzuri wake na furaha.

utawaweka juu yako, kama bibi harusi
Sehemu ya mwisho ya msemo inaweza kubainishwa kutoka katika mstari uliopita. " utawaweka juu yako, kama bibi harusi anavyovaa mapambo ya vito"

Isaiah 49:19

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mwanamke

Ingawa ulikuwa takataka na uliyetelekezwa
Maneno "takataka" na "telekezwa" ina maana moja na inasisitiza ya kwamba adui ameangamiza Sayuni na kuiacha tupu. "Ingawa ulikuwa umetelekezwa kabisa"

wale ambao walikumeza
Aui kuangamiza Sayuni inazungumziwa kana kwamba walikuwa wameimeza. "wale ambao walikuangamiza"

generated on Tue Oct 24 10:45:40 2023

Watoto waliozaliwa wakati wa kuondolewa kwako
Yahwe anazungumzia kipindi ambapo watu wa Yerusalemu walikuwa uhamishoni kana kwamba mji ulikuwa umeondolewa watoto wake. Wale mbao walizaliwa wakati watu wakiwa uhamishoni inazungumziw kana kwamba ni watoto wa mji. "Wale mbao wataishi kwako, ambao walizaliwa wakati watu wakiwa katika uhamisho"

Sehemu ina nafasi ndogo mno kwetu
Hii ina maana ya kwamba ktakuwa na watu wengi sana mpaka mji utakuwa mdogo sana kwa ajili yao wote kuish ndani yake.

Isaiah 49:21

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mwanamke.

Nani amezaa watoto hawa kwa ajili yangu?
Sayuni anazungumza na watu ambao wanrudi kuishi katika mji kana kwamba watu hao walikuwa watoto wake. Swali la Sayuni linaelezea mshangao wake ya kwamba watoto wengi sana sasa ni wa kwake.

Nilondolewa na kuwa tasa, nikahamishwa na kuachwa
Sayuni anajifafanua kama mwanamke asiyeweza kupata watoto zaidi. Anadokeza sababu ya mshangao wake mkubwa.

Nilondolewa na kuwa tasa
"Nilikuwa nikiomboleza juu ya watoto wangu waliokufa na kutoweza kupata wengine"

nikahamishwa na kuachwa
"Niliondoka, bila mume"

Nani amekuza watoto hawa? Tazama, niliachwa peke yangu; hawa wametoka wapi?
Tena, Sayuni anatumia maswali kuelezea mshangao wake. "Tazama, niliachwa peke yangu; sasa watoto hawa wote ambao sikuwakuza wamekuja kwangu"

Isaiah 49:22

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mwanamke. Anafafanua jinsi atakavyoweza kupata watoto wengi sana.

Nitainua mkono wanu kwa mataifa; nitainua bendera yangu ya ishara kwa watu
Vishazi hivi viwili vina maana moja. "Nitainua mkono wangu na kutoa ishara kwa bendera kwa ajili ya watu wa mataifa kuja"

Wataleta wana wako katika mikono yao na kubeba binti zako juu ya mabega yao
Yahwe anazungumzia watu ambao wataishi Yerusalemu kana kwamba walikuwa watoto wa mji. Pia anazungumza kuhusu watu wa mataifa mengine kuwasaidia Waisraeli kurud Yerusalemu kana kwamba walikuwa wakiwabeba Waisraeli.

Isaiah 49:23

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mwanamke.

Wafalme watakuwa baba zako wa kambo, na malkia wao yaya wako
Yahwe anazungumzia watu ambao wataishi Sayuni kana kwamba walikuwa watoto wa mji. Misemo "baba wa kambo" na "yaya" ina maana y wanamume na wanawake ambao huwajibika kwa utunzaji wa watoto. "Wafalme na malkia wa mataifa mengine watajitoa kwa ajili ya wakazi wako"

watainama chini kwako kwa nyuso zao ardhini na kulamba vumbi la miguu yako
Misemo hii inaelezea ishara ambayo watu walitumia kuelezea kujiweka chini kabisa kwa mkubwa zaidi.

kulamba vumbi la miguu yako
Maana zaweza kuwa 1) ya kwamba hii ni ishara halisi ya kujiweka chini ambapo mtu hulamba vumbi kutoka katika mguu wa mkubwa wake au kutoka ardhini katika mguu wa mkubwa wake au 2) ya kwamba hii ni lahaja ambayo inaelezea mtu kusujudu mbele ya mkubwa wake.

hawataaibishwa
Hii inaweza kuelezwa katika hali ya kutenda. "hataaibika" au "hatavunjwa matumaini"

Isaiah 49:24

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mwanamke.

Je! mali iliyoibiwa inaweza kuchukuliwa kutoka kwa hodari, au mateka kuokolewa kutoka kwa jeshi kali?
Isaya anatumia swali kuelezea ugumu wa kuchukua kitu chochote kutoka kwa mwanajeshi mwenye uwezo au hodari mwenye nguvu sana. Hii inaweza kuelezwa katika hali ya kutenda. "Mtu hawezi kuchukua mali iliyoibiwa kutoka kwa hodari au kuokoa mateka kutoka kwa wanajeshi wakali"

mali iliyoibiwa
vitu vya thamani vilivyochukuliwa kutoka kwa walioshindwa katika vita.

mateka watachukuliiwa mbali kutoka kwa hodari, na mali iliyoibiwa itaokolewa
Yahwe anasema ya kwamba atafanya kile ambacho kawaida hakiwezekani kwa watu kufanya. Hii inaweza kuelezwa katika hali ya kutenda. "Nitachukua mateka kutoka kwa hodari, na nitaokoa mali iliyoibiwa"

Nita ... kuokoa watoto wako
Yahwe anazungumzia watu ambao wataishi Sayuni kana kwamba walikuwa watoto wa mji.

Isaiah 49:26

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na Sayuni kana kwamba ilikuwa mtu.

Nitawalisha wakandamizaji wako kwa nyama yao wenyewe
Maana zaweza kuwaa 1) wakandamizaji watakuwa na njaa sana watakula nyama ya rafiki zao waliokufa. "Nitasababisha wakandamizaji wako kula nyama yao wenyewe" au 2) Yahwe anazungumzia wakandamizaji kupigana dhidi yao wenyewe na kujiangamiza kana kwamba walikuwa wakijila wenyewe. "Nitasababisha wakandamizaji wako kujiangamiza wao wenyewe, kana kwamba walikuwa wakila nyama yao wenyewe"

na watalewa katika damu yao wenyewe, kan kwamba ilikuwa divai
Maana zaweza kuwa 1) wakandamizaji watakuwa na kiu sana mpaka watakunywa damu ya rafiki zao ambao wamekufa. "na watakunywa damu ya rafiki zao na kuwa kama watu dhaifu waliolewa divai" au 2) Yahwe anazungumzia wakandamizaji kupigana dhidi yao wenyewe na kujiangamiza kana kwamba walikuwa wakinywa damu ayo wenyewe. "na watamwaga damu nyingi sana ya rafiki zao kana kwamba walikuwa wakilewa na divai"

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 Yahwe asema hivi, ''Kiko wapi cheti cha talaka ambacho nimempa tataka mama yako? na kwa nani niliowauza mimi? Tazama, umewauza kwa sababu ya dhambi zako, na kwa sababu ya uasi wako, na mama yako amepelekwa mbali. **2** Kwa nini nimekuja maana hakuna mtu pale? Kwa nini nimeita lakini hakuna aliyejibu? Je mkono wangu ni mfupi kukufidia wewe? Je hakuna nguvu katika ukombozi wngu kwako? Tazama, maonyo yangu, nimeikausha bahari; nimeufanya mto kuwa jangwa; samaki wake wamekufa na kuoza kwa kukosa maji. **3** Nimelivisha giza; na ku kwa ngfunika nguo za magunia.'' **4** Bwana Yahwe amenipa mimi lugha kama wale wanayofundishwa, ili kwamba nizungumze maneno ya kudumisha kwa yeye aliyechoka; huniamsha mimi asubuhi kwa asubuhi; huyaamsha masikio yangu kama wale wanofundisha. **5** Bwana Yahwe amefungua sikio langu, na sikuaasi, wala kurudi nyuma. **6** Niliwapa mgongo wangu wale wanaonipiga mimi, na shavu langu kwa wale wanaopokonya nje ndevu zangu; Sitouficha uso wangu kutokana na matendo ya aibu na kutema mate. **7** Maana Bwana Yahwe atanisaidia mimi; hivyo basi sitapatwa na aibu; hivyo nimeufanya uso wangu kama jiwe, maana ninajua kwamba sitaabishwa. **8** Yeye aliye nitakasa mimi yu karibu. Ni nani atakayenipinga mimi? Basi na tusimame tufarijiane mmoja mmoja. Nani aliye mshitaki? Muache aje karibu na mimi. **9** Tazama, Bwana Yahwe atanisaidia mimi. Nani atakayetangaza kuwa mimi ni mwenye hatia? Tazama, watavaa nje kama vazi; mdomo utawala wao juu. **10** Ni nani miongoni mwenu anayemuogopa Yahwe? Ni nani anayehieshimu sauti ya Yahwe? Ni nani atakayetembea kwenye giza nene pasipo mwanga? **11** Tazama, ninyi nyote mnaowasha, ni nani aliyewapa wenyewe kwa tochi: tembeni katika mwanga wa moto wenu na katika moto mliouwasha. Hili ndilo mlilopokea kutoka kwangu: utalala chini katika mahali pachungu.

Isaiah 50:1

Hati ya talaka ambayo nilimuacha mama yako iko wapi?
Yahwe anazungumza juu ya Sayuni kana kwamba mji ulikuwa mama wa watu walioishi kule na kutuma watu katika uhamisho kana kwamba alikuwa akitoa talaka kwa mama yao.

Hati ya talaka ambayo nilimuacha mama yako iko wapi?
Yahwe anauliza swali hili la balagha ili kwamba watu watoa "hati ya talaka" ambayo ingetoa sababu ya Yahwe kuwatuma katika uhamisho. "Nionyesheni hati ya talaka mabyo nilimuacha mama yenu"

Ni wadai wapi wa kwangu nimekuuza?
Yahwe anazungumzia kuwafukuza watu katika uhamisho kana kwamba alikuwa akiwauza.

Ni wadai wapi wa kwangu nimekuuza?
Yahwe anauliza swali hili kusisitiza ya kwamba hakuwauza kwa sababu alikuwa na deni kwa mdaiwa. Inadokezwa ya kwamba hiki ndicho watu walivyofikiri. "Sikuwauza kwa sababu ninadaiwa na mtu"

uliuzwa kwa sababu ya dhambi zako, na kwa sababu ya uasi wako, mama yako alifukuzwa
Yahwe anatoa sababu ya kuwafukuza watu katika uhamisho, ambayo anazungumzia kana kwamba amewauza na kutengana na mama yao. Hii inaweza kuelezwa katika hali ya kutenda. "Nilikuuza kwa sababu ya dhambi zako, na nikatengana na mama yako kwa sababu ya uasi wako"

Isaiah 50:2

Taarifa ya Jumla
Yahwe anaendelea kuzunguza na watu wa Israeli.

Kwa nini nilikuja lakini hapakuwa na mtu kule? Kwa nini niliita lakini hakuna aliyejibu?
Sentensi hizi mbili kimsingi zina maana moja. Yahwe anatumia maswali kusisitiza ya kwamba watu wapo uhamishoni kwa sababu hawakuitikia kwake, sio kwa sababu hakuwa tayari kuwaokoa. "Nilipokuja kwako, ulipaswa kuwa pale, lakini haukuwepo. Nilipokuita, ulitakiwa kujibu, lakini haukujibu". au "Nilipokuja kuzungumza na wewe, haukuniitikia".

Je! mkono wangu ulikuwa mfupi sana kukukomboa? Je! hapakuwa na nguvu ndani mwangu kukuokoa?
Yahwe anatumia maswali mawili ya kufanana kukaripia watu kwa kuamini ya kwamba hakuwa na nguvu ya kutosha kuwaokoa. "Mkono wangu hakika haukuwa mfupi kwangu kukulipia, na nilikuwa na uwezo kukuokoa!" au "Hakika nina uwezo wa kuwaokoa kutoka kwa adui wako"

Je! mkono wangu ulikuwa mfupi sana
Hapa neno "mkono" unawakilisha nguvu ya Yahwe. Yahwe kutokuwa na nguvu ya kutosha inazungumziwa kana kwamba mkono wake ulikuwa mfupi. "Je! sikuwa na nguvu ya kutosha"

Je! hapakuwa na nguvu ndani mwangu
"Je! sikuwa na nguvu"

generated on Tue Oct 24 10:45:40 2023

naifanya mito kuwa jangwa
Yahwe anazungumzia kukausha mito kana kwamba alikuwa akigeuza kuwa jangwa. "Ninafanya mito kukauka kama jangwa"

samaki wao hufa kwa kukosa maji na kuoza
"samaki wao hufa na kuoza kwa kukosa maji". Neno "wao" ina maana ya bahari na mito.

naivisha mbingu kwa giza; naifunika kwa nguo ya gunia
Misemo hii miwili kimsingi ina maana moja. Yahwe inazungumza kusababisha mbingu kuwa na giza kana kwamba alikuwa akiivika kwa nguo ya gunia. "Ninafanya mbingu kuwa giza, kana kwamba ilikuwa ikivaa nguo nyeusi ya gunia"

Isaiah 50:4

Taarifa ya Jumla
mtumishi wa Yahwe anaanza kuzungumza.

Bwana Yahwe amenipatia ulimi kama wale wanaofundishwa
Neno "ulimi" linawakilisha kile anachosema. Maana zaweza kuwa 1) Yahwe amemwezesha kuzungumza kama mtu ambaye amejifunza kuzungumza kwa ustadi. "Bwana Yahwe ameniwezesha kuwa msemaji mwenye ujuzi" au 2) Yahwe kanifundisha kile nachosema. "Bwana Yahwe ameniwezesha kuzungumza kile alichonifundisha"

anaamsha sikio langu kusikia
Hapa "sikio langu" ina maana ya mtumishi wa Yahwe. Yahwe kumwezesha kusikia na kuelewa kile ambacho Yahwe anafundisha inazungumziwa kana kwamba Yahwe aliamsha sikio lake kutoka usingizini. "ameniwezesha kuelewa kile anachosema"

kama wale wanaofundishwa
Mtumishi anajilinganisha na mwanafunzi ambaye hujifunza kutoka kwa mwalimu wake. Maana zawekana kuwa 1) "kama mtu ambaye hujifunza kutoka kwa mwalimu wake" au 2) "kama mtu ambaye amemfundisha"

Isaiah 50:5

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza.

Bwana Yahwe amefungua sikio langu
Yahwe kumwezesha mtumishi wake kusikia na kuelewa inazungumziwa kana kwamba Yahwe alifungua sikio lake. "Bwana Yahwe ameniwezesha kumsikia na kumwelewa"

na sikuwa muasi, wala sikugeuka kinyume
Misemo hii miwili kimsingi ina maana moja. Kutotii kile ambacho Yahwe alisema inazungumzwa kana kwamba ilikuwa kugeuza mgongo wa mtu kwake. Hii inaweza kuelezwa katika misemo chanya. "na nikatii kile alichosema"

Niliwapa mgongo wale walionipiga, na mashavu yangu kwa wale walionyofoa ndevu zangu
Kuruhusu watu kumpiga na kunyofoa ndevu zake inazungumziwa kana kwamba ilikuuwa kutoa mgongo wake na mashavu kwao. "Niliruhusu watu kunipiga mgongoni na kunyofoa ndevu zangu kutoka mashavuni mwangu"

Sikuficha uso wangu kutoka kwa matendo ya aibu na kutemewa
Kuficha uso wa mtu ina maana ya kujilinda. "Sikujihami pale waliponidhihaki na kunitemea"

Isaiah 50:7

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza.

kwa hiyo sijaaibika
Ingawa mtumishi ametendewa vibaya, hataaibika kwa sababu amemtii Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "kwa hiyo sitaaibika"

kwa hiyo nimefanya uso wangu kama jiwe gumu
Hapa "uso wangu" una maana ya mtumishi. Mtumishi kuwa na nia imara ya kumtii Yahwe inazungumziwa kana kwamba uso wake ulikuwa mgumu kama jiwe. "kwa hiyo nina nia dhahiri"

kwa maana najua sitapatwa na aibu
Mtumishi huyu anatazama muda ujao kwa uhakika, salama katika wito wa Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "kwa maana najua ya kwamba maadui wangu hawataweza kunifanya nihisi aibu"

Isaiah 50:8

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza.

Nani atakayenipinga? Tusimame ... Nani mshtaki wangu? Na aje
Mtumishi anatumia maswali haya kusisitiza uya kwamba hakuna mtu ambaye anaweza kumshtaki kwa haki kwa ubaya. "Kama mtu yeyote anaweza kunipinga, tusimame ... Kama mtu yeyote atanipinga, na aje"

Nani atanitamka kuwa na hatia?
Mtumishi anatumia swali hili kuweka uzito ya kwamba hakuna mtu wa kumtamka kuwa na hatia. "Hakuna mtu yeyote ambaye anaweza kunitamka kuwa na hatia"

watachakaa kama nguo; nondo utawala
Kule ktokuwa na mtu aliyesalia kumshtaki mtumishi kwa kuwa na hatia inazungumziwa kana kwamba washtaki walikuwa nguo ambazo hupwaya na huliwa na nondo.

Isaiah 50:10

Taarifa ya Jumla
Mtumishi anaendelea kuzungumza na watu wa Israeli.

Ni nani miongoni mwenu anamwogopa Yahwe? Ni nani anayetii sauti ya mtumishi wake? Ni nani anayetembea katika giza zito bila nuru? Anatakiwa ... Mungu wake.
Mtumishi anatumia maswali haya kuwatambua wale ambao anazugumza nao. "Kama mtu miongoni mwenu anamwogopa Yahwe na kutii sauti ya mtumishi wake, lakini anatembea katika giza zito bila nuru, basi anatakiwa ... Mungu wake"

anayetii sauti ya mtumishi wake
Hapa neno "sauti" linawakilisha kile mtumishiu anachosema. "kumtii mtumishi wake"

anayetembea katika giza zito bila nuru
Mtumishi anazungumzia watu ambao wanateseka na kuhisi kutojiweza kana kwamba walikuwa wakitembea katika sehemu ya giza sana. "anateseka na anajihisi kutojiweza"

tumaini katika jina la Yahwe na mtegemee Mungu wake
Misemo hii miwili kimsingi ina maana moja. Hapa neno "jina" linawakilisha Yahwe mwenyewe. Kumtumaini Mungu inazungumziwa kana kwamba ilikuwa kumuegemea yeye. "mtumaini Yahwe, Mungu wake"

Isaiah 50:11

nyie wote mnaowasha moto ... miale ambayo umeiwasha
Hii inaendeleza sitiari kutoka kwa mstari wa nyuma wa watu ambao hutembea gizani. Hapa watu wanaojaribu kuishi kulingana na hekima yao badala ya kumtumaini Bwana wanazungumziwa kana kwamba wamewasha moto wao na kubeba tochi ili kuona gizani.

utalala chini katika nafasi ya maumivu
Hapa "kulala chini" ina maana ya kufa. Kufa kwa maumivu inazungumziwa kana kwamba ilikuwa kulala chini katika nafasi ambayo watapitia maumivu. "utakufa kwa mateso makubwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 51

1 Nisikilizeni mimi, enyi mtendao haki, enyi mtafutaye Yahwe: Tazama katika mwamba uliouchonga nakuchimba kutoka pale ulipopakata. **2** Mtazameni Ibrahimu, baba yenu, na Sara, aliyewazaa ninyi; maan alipokuwa na upweke yeye mwenyewe, Nilimuita yeye. Nikambariki yeye na kumfanya yeye kuwa wengi. **3** Ndio, Yahwe ataifariji Sayuni; Ataifariji miji yake yote iliyo na ukiwa; jangwa lake atalifanya kama Edeni, na jangwa lililo wazi pembeni ya bonde la mto Yordani kama bustani ya Yahwe; Furaha na shangwe vitakuwa kwake, shukrani, na sauti ya kuimba. **4** ''Kuwa makini kwangu, watu wangu; na nisikilizeni mimi, watu wangu! Maana nitatoa amri, na nitaifanya haki yangu kuwa sheria ya mataifa. **5** Haki yangu ipo karibu; wokovu wangu utaenda nje, na mikono yangu itahihukumu mataifa; Pwani itanisubiri mimi; maana wanashauku ya kuhusubiria mkono wangu. **6** Nyanyueni macho yanu juu angani, na tazama nchi chini, maana mbingu zitatoweka mbali kama moshi, na nchi itachakaa kama vazi, na wenyeji wake watakufa kama inzi. Lakini wokovu wangu utaendelea daima, na haki yangu haitaacha kutenda kazi. **7** Nisikizeni mimi, enyi mnaotambua ukweli, enyi watu wangu mliobeba sheria yangu katika mioyo yenu: Msiogope matusi ya watu, wala kukatishwa tamaa na unyanyasaji wao. **8** Maana Nonda watawala wao kama vazi, na minyoo itawala wao kama sufu; lakini haki yangu itakwa daima, na wokovu wangu katika vizazi vyote.'' **9** Amka, amka, jivishe wewe mwenyewe kwa nguvu, mkono wa Yahwe. Amka kama siku za zamani, kizazi cha nyaktii za kale, Je sio wewe uliyeangamiza mnyama wa baharini, na uliyemchoma joka? **10** Je haukukausha bahari, maji ya kina kirefu, na kufanya kina cha bahari kuwa nija ya ukombozi kupita? **11** Fidia ya Yahwe itarudi na kwenda Sayuni kwa kilio cha furaha na furaha ya milele itakuwa katika vichwa vyao, na huzuni na kuomboleza vitatoweka mbali. **12** ''Mimi, mimi ndiye niwapae faraja. Kwa nini uwaogope watu, ambao wanakufa, watatoto wa wanadamu, waliofanywa kama majani? **13** Kwa nini umemsahau Yahwe Muumba, yeye azinyooshayembingu na kuweka misingi ya nchi? Nyie ambao mna hofu za mara kwa mara kila siku kwa sababu ya hasira ya moto ya wanyanyasaji anapo fanya maamuzi ya kuangamiza. Iko wapi hasira ya wanyanyasaji? **14** Yeye aliyeinama chini, Yahwe atafanya haraka kumuachia; hatakufa wala kwenda chini katika shimo, wala hatakosa mkate. **15** Maana Yahwe Mungu wenu, anaye ifanya bahari itembee, hivyo mawimbi yake yavume kwa kishindo- Yahwe wa majeshi ndilo jina lake. **16** Niweka maneno yangu mdomoni mwako, na nimekufunika wewe kwa kivuli cha mkono wangu, ili niweze kupanda mbingu, kuweka misingi ya nchi, na kutamkia Sayuni, 'ninyi ni watu wangu.'' **17** Amka, amka, simama juu, Yerusalemu, ewe unyweae katika kikombe cha hasira ya Yahwe kutoka mkononi mwako; umekunjwa katika kikombe, kikombe cha mateso, na umekunjwa na kumaliza. **18** Hakuna hata mmoja miongoni mwa watoto aliyewazaa wa kumuongoza yeye; hakuna hata mmoja miongoni mwa wote aliyewalea wa kumshika mkono wake. **19** Shida hizi mbili ziliwatokea ninyi- ni nani atahuzunika pamja nanyi? - ukiwa na uharibifu, na njaa na upanga. Ni nani atakayekufariji wewe? **20** Watoto wako walizimia; walilala kila kona ya mtaa, kama swala kwenye mtego; Wamejawa na hasira ya Yahwe, Laana ya Mungu wako. **21** Lakini sasa sikiliza hili, ewe uliodhulumiwa na kulewa, lakini sio kwa mvinyo: **22** Bwana wenu Yahwe Mungu, anayewasihi watu wake, asema hivi, ''Tazama, Nimechukua kikombe cha ukubwa mkononi mwako- ukubwa wa kikombe cha hasira yangu - ili usiweze kunjwa tena. **23** Nitakuweka kwenye mikono ya watesaji, wale waliokuambia wewe, Lala chini, ili tutembee juu yako'; wameufanya mgongo wako kama uwanjwa na kama wao wa.''

Isaiah 51:1

Nisikilizeni mimi
Hapa neno "mimi" lina maana ya Yahwe.

Utazameni mwamba ... na kwa machimbo
Kutazama kitu inawakilisha kufikiria juu yake. "ninafikiria juu ya mwamba ... na machimbo"

mwamba ambao ulichongwa na kwa machimbo ambayo ulikatwa
Mungu anazungumza kuhusu taifa la Israeli kana kwamba lilikuwa jengo lililotengenezwa kwa mawe kana kwamba mababu zao walikuwa mwamba au machimbo ambayo Mungu aliwakata. Hi inaweza kuwekwa wazi. "mababu zako, ambao n kama mwamba ambao ulichongwa na machimbo ambayo ulikatwa"

mwamba ambao ulichongwa
Hii inaweza kuelezwa katika hali ya kutenda. "mwamba ambao nilikuchonga"

ulichongwa
"kukata kwa patasi" au "kukata"

machimbo ambayo ulikatwa
Hii inaweza kuelezwa katika hali ya kutenda. "machimbo ambako nimekukata"

generated on Tue Oct 24 10:45:40 2023

Isaiah 51:2

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Abrahamu, baba yako
Mungu anazungumzia mababu zao kana kwamba alikuwa baba yao. "Abrahamu, babu yako" au "Abrahamu, mhenga wako"

Sara, aliyekuzaa
Mungu anazungumzia mke wa Abrahamu kana kwamba alikuwa mama yao na amewazaa wao. "Mke wa Abrahamu, Sara, ambao nyote ni vizazi vyake"

alipokuwa mtu binafsi
Hii ina maana pale alipokuwa bado hana watoto. Hii inaweza kuwekwa wazi. "alipokuwa hana watoto"

kumfanya kuwa wingi
Mungu anazungumzia uzao wa Abrahamu kuwa wengi kana kwamba Abrahamu alikuwa wingi. "alifanya uzao wake kuwa wengi" au "alimfanya kuwa na uzao mwingi"

Isaiah 51:3

Yahwe atafariji Sayuni
Mji wa Sayuni, ambao unaitwa Yerusalemu, hapa unawakilisha watu wa Sayuni. "Yahwe atafariji watu wa Sayuni"

atafariji maeneo yake yote yasiofaa
"atafarijii watu ambao wanashi katika maeneo yake yote yasiyofaa"

maeneo yake yasiofaa ... nyika zake ... jangwa lake tambarare
Neno "yake" ina maana ya Sayuni. Miji mara nyingi huzungumziwa kana kwamba ilikuwa wanawake.

maeneo yasiofaa
sehemu ambazo imeangamizwa

nyika yake alifanya kama Edeni, na jangwa lake tambarare ... kama bustani ya Yahwe
Misemo hii ina maana ya kwamba Mungu atafanya maeneno tupu ya israeli mazuri. Katika unabii, matukio ambayo yatatokea katika siku za usoni mara nyingi kufafanuliwa kama kuwa kipindi cha nyuma. Hii inasisitiza ya kwamba hakika yatatokea. "atafanya nyika zake kama Edeni na jangwa zake tambarare ... kama bustnai ya Yahwe.

shangwe na furaha zitapatikana ndani yake
Shangwe na furaha ina maana moja. Kukutwa kule ina maana ya kuwa kule. "kutakuwa na shangwe na furaha Sayuni tena"

Isaiah 51:4

Maelezo ya Jumla
Yahwe anazungumza na watu wa Israeli.

Kuwa msikivu kwangu ... nisikilizeni mimi
Misemo hii miwili ina maana moja. Kwa pamoja inaimarisha amri ya kusikiliza.

Nitafanya haki yangu kuwa mwanga kwa ajili ya mataifa
Hapa haki ya Mungu inawakilisha sheria yake, na mwanga unawakilisha maarifa ya kilicho sahihi. Hii ina maana watu wa mataifa wataelewa na kutii sheria ya Mungu. "sheria yangu utafundisha mataifa kilicho sahihi" au "mataifa watajua sheria yangu"

Haki yangu ipo karibu
Wazo la "karibu" inawakilisha "hivi karibuni". Haki ya Mung kuwa karibu inawakilisha yeye kuonyesha haki yake hivi karibuni. Atafanya hivi kwa kutimiza ahadi zake na kukomboa watu. "Hivi punde nitaonyesha haki yangu"

wokovu wangu utatoka nje
Mungu anazungumzia kuwaokoa watu kana kwamba wokovu wake ulikuwa kitu ambacho kinaweza kutoka nje kwao. "Nitaokoka watu"

mkono wangu utahukumu matafa
Hapa mkono wa Mungu unawakilisha nguvu yake, na kuhukumu inawakilisha utawala. "Nitatawala mataifa kwa nguvu yangu"

pwani
Hii ina maana ya watu ambao wanaishi katika pwani ya nchi za mbali kupita bahari. "watu amboo wanashi katika pwani" au "watu ambao wanaishi katiak nchi kupita bahari"

watasubiri kwa shauku kwa ajili ya mkono wangu
Hapa mkono wa Mungu unawakilisha kile atakachofanya. Hapa ina maana ya yeye kokoa watu. "watasubiri kwa shauku kwangu kufanya kitu" au "watanisubiri kwa shauku niwaokoe"

Isaiah 51:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Inua macho yako mbinguni
Kuinua macho inawakilisha kutazama kitu kilicho juu. "Tazama juu angani"

kama moshi ... kama vazi ... kama nzi
Zote hizi zina maana ya vitu ambavyo hutoweka kwa haraka na kirahisi au kutokuwa na thamani.

wokovu wangu utaendelea milele
"wokovu" wa Mungu hapa unawakilisha matokeo ya wokovu wake, ambayo ni uhuru. "Nitakuokoa, utakuwa huru milele"

generated on Tue Oct 24 10:45:40 2023

haki yangu haitakoma kutumika
"haki" ya Mungu hapa inawakilisha yeye kutawala kwa haki. "utawala wangu wa haki hautakuwa na mwisho" au "nitatawala kwa haki milele"

Isaiah 51:7

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

ambao mna sheria yangu mioyoni mwenu
Kuwa na sheria ya Mungu moyoni inawakilisha kujua sheria ya Mungu na kutaka kuitii. "ambaye anajua na kuinua sheria yangu"

wala msivunjwe mioyo kwa matusi yao
Hii inaweza kuelezwa katika hali ya kutenda. "na usipoteze ujasiri wako watakapokuumiza"

Kwa maana nondo watawala kama vazi, na funza watawala kama sufu
Mungu anazungumzia watu kutukana wale ambao wana haki kana kwamba walikuwa mavazi ya sufu, na kuangamizwa kwao kana kwamba wadudu waliwala.

haki yangu itakuwa milele
"haki" ya Mungu hapa inawakilisha yeye kutawala kwa haki. "utawala wangu wa haki hautakuwa na mwisho" au "nitatawala kwa haki milele"

na wokovu wangu kwa vizazi vyote
"wokovu" wa Mungu hapa unawakilisha matokeo ya wokovu wake, ambayo ni uhuru. Kuwa "kwa vizazi vyote" inawakilisha kudumu milele. "Nitakuokoa, na utakuwa huru milele"

Isaiah 51:9

Amka, amka, jivike kwa nguvu, mkono wa Yahwe
Watu huuliza kwa haraka kwa mkono wa Yahwe kuwasaidia kana kwamba mkono wake ulikuwa mtu. Kama haiwi ajabu kuzungumza kwa mkono, hii inaweza kuwekwa moja kwa moja kwa Yahwe badala yake. "Amka, amka, Yahwe, na jivike mkono wako kwa nguvu"

Amka, amka ... mkono wa Yahwe
Watu wanazungumza kana kwamba mkono wa Yahwe ulikuwa umelala kwa sababu haukuwa unawasaidia. Wanautakaa uwasaidie. Neno "amka" linarudiwa kuonyesha ya kwamba wanahtaji msaada wa Mungu haraka.

jivike kwa nguvu
Nguvu inazungumziwa kana kwamba ilikuwa aina ya nguo ambayo watu walivaa kujiimarisha vitani. "jiweke uwe na nguvu"

Je! sio wewe uliyemponda jitu wa baharini, wewe uliyemchoma joka?
Msemaji anatumia swali kusisitiza nguvu ya Yahwe kufanya mambo makuu. "Ni wewe ambaye ulimponda jtu wa bahari, wewe ambaye alimchoma joka"

jitu wa bahari ... joka
Zote hizi zina maana moja. Zina maana ya Rahabu, nyoka wa kimithiolojia ambaye anaishi baharini, ambayo inaweza kuashiria taifa la Misri au kuashiria uovu na machafuko.

Je! si wewe uliyekausha bahari ... kwa ajili ya waliokombolewa kupita katikati?
Tena, msemaji anatumia maswali kusisitiza nguvu ya Yahwe kufanya mambo makuu. Hii ina maan Yahwe kufungua Bahari ya Shamu kwa Waisraeli kuvuka na kutoroka jeshi la Misri. "Ulikausha bahari ... kwa ajili ya waliokombolewa kupita katikati".

Isaiah 51:11

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Waliokombolewa wa Yahwe
"kukomboa" ina maana ya "kuokoa". Hii ina maana ya watu ambao Yahwe aliwaokoa. "Wale ambao Yahwe aliwaokoa"

kwa furaha milele juu ya vichwa vyao
Hii inatumia kichwa cha mtu kumaansha mtu kwa ukamilifu. "watakuwa na furaha milele"

furaha na shangwe ... huzuni na majonzi
Maneno "shangwe" na "furaha" yana maana moja, kama vile "huzuni" na "majonzi". Kwa pamoja yanasisitiza ukali wa hisia hizi.

furaha na shangwe zitawapita
Hii inazungumzia watu kuzidiwa na furaha na shangwe kwa kuzipatia hisia hizi sifa za binadamu za kuwa na uwezo wa kumpita mtu. "watazidiwa kabisa na shangwe na furaha" au "watakuwa na furaha na shangwe kabisa"

huzuni na maombolezo zitatoweka
Hii inazungumzia watu kutokuw na huzuni na majonzi tena kwa kuzungumza juu ya hisia hizi kana kwamba zinaweza kutoroka. "hawatakuwa na huzuni na maombolezo tena"

Isaiah 51:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Mimi, mimi, ndiye yeye
Neno "Mimi" inarudiwa kwa msisitizo.

Kwa nini unawaogopa wanadamu ... kama nyasi?
Swali hili la balagha linasisitiza ya kwamba watu ambao wana ulinzi wa Mungu wanatakiwa kutowaogopa wanadamu. Hii inaweza kuandikwa kama kauli. "Usiogope wanadamu ... kama nyasi"

generated on Tue Oct 24 10:45:40 2023

ambao wametengezwa kama nyasi
Msemo huu unalinganisha wanamume na nyasi kusisitiza ya kwamba maisha yao ni mafupi na kwamba wanakufa upesi. "ambao wanaishi na kufa haraka kama nyasi" au "ambao watanyauka na kutoweka kama nyasi"

ambao wametengezwa kama
Hii inaweza kuelezwa katika hali ya kutenda. "ambao ni kama"

Isaiah 51:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Kwa nini mmemsahau Yahwe ... dunia?
Yahwe anatumia swali kusisitiza ya kwamba hawatakiwi kumsahau Yahwe. Hii inaweza kuandikwa kama kauli. "Haukutakiwa kuwa umemsahau Yahwe ... dunia"

Muumba
Muumba wa mbingu na nchi

aliyezinyosha mbingu
"aliyeinyosha anga". Hii inazungumzia Yahwe kuumba mbingu kana kwamba alikuwa amenyosha kwa njia moja anavyosha vazi kubwa. "ambaye alinyosha mbingu kama vazi"

misingi ya dunia
Neno "msingi" kawaida lina maana ya maumbo ya mawe ambayo hutoa mhimili kwa jengo kutoka chini. Hapa inafafanua umbo linalofanana ambalo inasadikiwa kuwa mhimili na kushikilia dunia katika nafasi yake.

ghadhabu ya moto ya mkandamizaji anapoamua kuangamiza
"ghadhabu ya moto ya mkandamizaji atakapoamua kusababisha uharibifu"

ghadhabu ya moto
Hapa neno "moto" lina maana ya "imara" au "kuu". "ghadhabu kuu"

Iko wapi ghadhabu ya mkandamizaji?
Yahwe anatumia swali kusisitiza ya kwamba watu wanapaswa kutoogopa wale ambao wanataka kuwakandamiza. Wakandamzaji wao sio tishio kwao tena. Hii inaweza kuandikwa kama kauli. "Ghadhabu ya mkandamizaji sio tishio"

Isaiah 51:14

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Yule ambaye ameinamishwa chini
Hii ina maana ya watu wa Israeli ambao ni watumwa wa Babeli. Msemo huu unafafanua namna wanvyofanya kazi. "Mtumwa"

shimo
Hii ina maana ya Kuzimu. "shimo la kuzimu" au "kaburi"

wala hatapungukiwa mkate
Hapa "mkate" unawakilisha chakula kwa ujumla. Hii inaweza kuandikwa kwa hali ya chanya. "wala atakuwa bila chakula"

ambaye huvurugavuruga bahari
Hii inazungumzia Yahwe kusababisha bahari kusogea na mawimbi kuinuka na kuanguka kana kwamba alikuwa akikoroga bahari kama mtu anavyokoroga ujazo wa bakuli kwa kijiko kikubwa. "ambaye anasababisha bahari kuvurugwa" au "ambaye hufanya bahari kusogea juu na chini"

mawimbi yake yaungurume
Muungurumo ni sauti ya juu ya nguvu unayofanywa na kitu chenye uhai, kama vile dubu au simba. Hapa mawimbi yanaelezwa kama kutengeneza sauti ya nguvu. "mawimbi huanguka kwa sauti"

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

Isaiah 51:16

Nimeweka maneno yangu kinywani mwako
Hii inazungumzia Yahwe kumwambia Isaya anachotakiwa kusema kana kwamba maneno yake yalikuwa chombo halisi. Yahwe aliweka kinywani mwa Isaya. "Nimekwambia nini cha kusema"

Nimekufunika katika kivuli cha mkono wangu
"mkono" wa Yahwe una maana ya nguvu. Hii inazungumzia Yahwe kumlinda Isaya kana kwamba mkono wake ulikuwa umemfunika kumlinda. "nguvu yangu imekuweka salama" au "Nimekulinda na kukuweka salama"

ili kwamba nipande mbingu
Neno "panda" ina maana ya kuimarisha kitu ardhini. Hapa Yahwe kuimarisha mbingu inazungumziwa kana kwamba mbingu ilikuwa hema ambalo lingesambaa na kuwekwa imara kwa kigingi cha hema. "ili niweze kuimarisha mbingu"

kutandaza misingi ya dunia
Neno "msingi" kawaida lina maana ya maumbo ya mawe ambayo hutoa mhimili kwa jengo kutoka chini. Hapa inafafanua umbo linalofanana ambalo inasadikiwa kuwa mhimili na kushikilia dunia katika nafasi yake.

Isaiah 51:17

Amka, amka, simama, Yerusalemu
Hapa "Yerusalemu" inawakilisha watu wanaoishi pale. Yahwe anazungumzia watu wa Yerusalemu kana kwamba walikuwa wakimsikiliza. "Amka, amka, simama, nyie watu wa Yerusalemu"

generated on Tue Oct 24 10:45:40 2023

Amka, amka, simama
"Uwe tayari na inuka". Kurudia kwa neno "amka" linasisitiza uharaka wa wito kuamsha watu wa Israeli. Hautumiki kuwaamsha kutoka usingizi halisi.

wewe ambaye umekunywa kutoka katika mkono wa Yahwe ... kutoka katika kikombe cha kupepesuka
Yahwe anazungumzia kuwaadhibu watu wake kana kwamba alikuwa amewalazimisha kunywa kutoka katika bakuli ambalo lilijazwa na hasira yake. Na walipokunywa bakuli la hasira yake, walipepesuka kana kwamba walikunywa mvinyo mwingi.

chini mpaka kwenye masimbi
Neno "masimbi" lina maan ya vipande vya chini ya chombo ambacho kinywaji kilkuwemo. "mpaka chini kabisa"

kutoka katika mkono wa Yahwe
Hapa Yahwe anamaanishwa kwa mkono wake kusisitiza ya kwamba yeye ndiye aliyetoa bakuli kwa watu wake. "ambayo alikupatia"

katika kikombe cha kupepesuka
"kutoka katika kikombe ambacho kimesababisha upepesuke kana kwamba ulilewa kwa mvinyo"

kupepesuka
kutotembea wiima, au kujikwaa akiwa anatembea

Hakuna mtu ... wa kumuongoza; hakuna mtu ... kumchukua kwa mkono
Vishazi hivi viwili vina maana moja na vinaweza kujumlishwa. Hii inazungumzia Yerusalemu kutojiweza kana kwamba mji uliikuwa mwanamke mlevi bila mtoto wa kumsaidia kutembea kwa usalama. "Hauna mtu wa kukusaidia! Wewe ni kama mwanamke mzee aliyelewa asiye na mwana kumchukua kwa mkono na kumuongoza"

Isaiah 51:19

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

ni nani atasikitika pamoja na wewe? ... Nani atakufariji?
Isaya anatumia maswali kusisitza ya kuwa sasa hakuna mtu wa kulia pamoja nao au kuwafariji. Maswali haya yanweza kuandikwa kama kauli. "lakini hakuna mtu wa kulia pamoja nawe ... Hakuna mtu w kukufariji"

Shida hizi mbili
Shida hizi mbili zina maana ya "ukiwa na uharibifu" na "njaa na upanga".

ukiwa na uharibifu
Maneno haya yana maana moja na husisitiza uharibifu wa nchi unaosababishwa na jeshi pinzani. "adui zako wameacha miji tupu na kuharibiwa"

njaa na upanga
Maneno "njaa" na "upanga" yanafafanua shida ambazo zitakuja juu ya watu. "Upanga" una maan ya "vita". "wengi wenu mmekufa kutokana na njaa na vita"

wanalala katika kila kona ya mtaa
Huu n ujumla, ambayo ina maana ya watoto wengi watalala mitaani, lakini sio katika kila kona ya mtaa. "wanalala mtaani"

kama paa ndani ya wavu
Hii inazungumzia watoto kuchoka sana na kutojiweza kana kwamba walikuwa paa waliokamatwa katika mtego. "hawajiwezi, kama paa aliyeshikwa katika wavu" au "kutojiweza kama paa aliyetegwa"

paa
Huyu ni mnyama, anayefanana na mbawala, ambaye ana pembe na hukimbia haraka sana.

wamejaa hasira ya Yahwe, karipio la Mungu wako
"hasira ya Yahwe" ina maana ya Yahwe kuadhibu watu wake kwa sababu ya hasira yake dhidi yao. Hii inazungumzia watu kuadhibiwa sana kana kwamba wamejaa hasira ya Yahwe. Pia, neno "karipia" linaweza kuandikwa kama kitenzi. "wameahibiwa sanana Yahwe kwa sababu alikuwa na hasira sana kwao na kuwakaripia"

Isaiah 51:21

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

wewe uliyekandamizwa na wewe uliyelewa
Yahwe anatumia neno "uliyekandamizwa" hapa kumaanisha watu wote waliokandamizwa. "nyie watu mliokandamizwa na walevi"

wewe uliyelewa, lakini sio ulevi wa mvinyo
Hii inazungumzia watu kujifanya wamelewa kwa sababu wanateseka kana kwamba wamelewa kwa kulazimishwa kunywa bakuli ya hasira y Yahwe. "wewe ambaye umelewa kwa kunywa mvinyo wa bakuli la hasira ya Yahwe" au "wewe unayejifanya umelewa, kwa sababu umeteseka sana"

Tazama, nimechukua kikombe cha kupepesuka kutoka mkononi mwako - bakuli, ambalo ni kikombe cha hasira yangu - ili kwamba
Hii inazungumzia Yahwe kutokuwa na hasira na watu wake kana kwamba hasira yake likuwa ujazo wa kikombe ambacho alikuwa akikichukua kutoka kwao. "Sitakuwa na hasira na wewe tena. Tazama, ni kana kwamba nimechukua kutoka kwako kikombe kilichokufanya upepesuke, yaani, kikombe ambacho kilijaa hasira yangu, ili kwamba"

generated on Tue Oct 24 10:45:40 2023

Tazama
Hii ni lahaja inayotumika kuvuta nadhari ya msikilizaji kwa kile kinachosemwa baadaye. "sikiliza"

kikombe cha kupepesuka
Neno "kikombe" ina maana ya kile kilicho ndani ya kikombe. "kikombe cha divai ambacho huwafanya watu wapepesuke"

bakuli, ambalo ni kikombe cha hasira yangu
Yahwe anazungumza kuwaadhibu watu kana kwamba aliwalazimisha kunywa kutoka katika bakuli ambalo lilijazwa hasira yake. "bakuli ambalo lilijazwa hasira yangu" au "kikombe ambacho kilijazwa hasira yangu"

Isaiah 51:23

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nitakiweka katika mkono wa msumbufu wako
Hii inazungumzia Yahwe kuwaadhibu adui zake kana kwamba alikuwa akienda kuwalazimisha kunywa kutoka katika kikombe kilichojaa hasira yake.

Nitakiweka katika mkono wa msumbufu wako
Inadokezwa ya kwamba kwa kuweka kikombe cha hasira yake katika mkono wao Yahwe atakuwa anawalazimisha kunywa kile kilicho katika kikombe. "Nitawalazimisha wasumbufu wako kunywa kutoka katiika mvinyo wa bakuli la hasira yangu"

msumbufu wako
Neno "wasumbufu" inaweza kuelezwa kwa kitenzi. "wale ambao wamekusumbua" au "wale ambao wamekusababisha kuteseka"

ulifanya mgongo wako kama ardhi na kama mitaa kwa ajili yao kutembea juu
Hii inalinganisha namna adui zake walitembea juu ya migongo yao kwa namna watu wanavyotembea juu ya mitaa. "unalala katika mitaa ili maadui zako waweze kutembea juu ya migongo yako"

generated on Tue Oct 24 10:45:40 2023

Chapter 52

1 Amka, amka, vaa nguvu zako, Sayuni; vaa vazi lako zuri, mji mtakatifu; maana hakuna tena kutotahiriwa wala wasio safi kuingia kwako. **2** Jikung'ute mwenyewe kutoka mavumbini; nyanyuka na ukae, ewe Yerusalemu; ondoa shanga katika shingo yako, wafungwa, binti ya Sayuni. **3** Maana Yahwe asema hivi, umeuzwa bure, na utakombolewa pasipo pesa.'' **4** Maana Bwana Yahwe asema hivi, ''Hapo mwanzo watu wangu walishuka chini Misri kuishi kwa muda mfupi; Waasiria waliwanyanyasa wao hivi karibuni. **5** Sasa ni kitu gani nilicho nacho hapa- Hili ni tamko Yahwe- aonae kwamba watu wake wanachukuliwa bure tu? Wale wanowaongoza wao wanafanya mzaha-Hili ni tamko la Yahwe- jina langu linakashifiwa mchan kutwa. **6** Hivyo basi watu wangu watalijua jina langu; watajua kwamba siku hiyo kwamba mimi ndiye ninayesema ''Ndiyo, Ni Mimi!'' **7** Ni kwa uzuri gani juu miliima ni miguu ya mjumbe aliyeleta habari njema, atangazae amani, aliyebeba uzuri wa ukuu, aliyetangaza wokovu, anayesema kwa Sayuni, ''Mungu wako anatawala!'' **8** Sikiliza enyi walinzi nyanyueni sauti zenu, kwa pamoja pigeni kelele kwa furaha, maana mtamuona, kwa kila jicho lenu, kurejea kwa Yahwe Sayuni. **9** Pazeni sauti kwa kuimba kwa furaha, enyi mateka wa Yerusalemu; maana Yahwe amefariji watu wake; ameikomboa Yerusalemu. **10** Yahwe amewaonyesha kwamba mkono wake mtakatifu katika macho ya mataifa yote; nchi yote itauona wokovu wa Mungu wetu. **11** Ondokeni, ondokeni, enendeni mbali na hapa; msiguse kitu chochote ambacho ni najisi; au kuishi katikati yake; jitakase mwenyewe, enyi mliobeba vyombo vya Yahwe. **12** Maana hautakwenda nje kwa kukimbia, wala hautaondoka kwa hofu; Maana Yahwe atakuwa mbele yako; na Mungu wa Israeli atakuwa mlinzi wako nyuma. **13** Tazameni, mtumishi wangu atafanya hekima; atakuwa juu na atanyanyuliwa juu, na atapandishwa juu. **14** Na wengi watamstajabia yeye- muonekano wake umekunjamana nje ya muonekano wa mwanadamu, hivyo basi upande wake ulikuwa mbali na kitu chochote ambacho ni binadamu- **15** Na hivyo, mtumishi wangu atanyunyizia mataifa mengi na wafme watafunga midomo yao kwa sababu yake. Kana kwamba hawajawahi kuambiwa, wataona, kana kwamba hawakusikia, wataelewa.

Isaiah 52:1

Amka, amka
Neno hili linarudiwa kwa msisitizo na kuonyesha uharaka. Isaya kujaribu kuamsha watu inazungumziwa kana kwamba alikuwa akijaribu kuwaamsha kutoka usingizini.

vaa nguvu yako
Kuwa na nguvu tena inazungumziwa kana kwamba nguvu ilikuwa mavazi ambayo mtu huvaa. "uwe na nguvu"

Sayuni ... Yerusalemu
Zote hizi zina maana ya watu ambao huishi katika Yerusalemu. Isaya anazungumzia watu kana kwamba walikuwa wakimsikiliza. "watu wa Sayuni ... watu wa Yerusalemu"

asiyetahiriwa au mchafu
Vivumishi vidogo vinaweza kuwekwa kama vivumishi. "Wale ambao hawajatahiriwa au wale ambao sio wasafi"

wachafu
Hii ina maana ya watu wachafu. Mtu ambaye Mungu humchukulia kutokubalika kiroho au kunajisiwa inazungumziwa kana kwamba mtu alikuwa mchafu kimwili. "wale ambao hawakubaliki kwa Mungu"

ataingia kwako
Hapa "kwako" ina maana ya Yerusalemu ambayo inawakilisha watu wanaoishi pale. Inaeleweka ya kwamba wasiotahiriwa na watu wachafu wataingia katika mji kuwashambulia watu. Maneno ambayo hayapo yanaweza kuongezwa kufanya maana wazi. "ingia mji wako kukushambulia"

Isaiah 52:2

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

Jikung'ute kutoka mavumbini; amka na ukae, Yerusalemu
Hapa "Yerusalemu" inawakilisha watu wanaoishi kule. "Watu wa Yerusalemu, simama wima na ukung'ute uchafu kutoka kwako"

ondoa mnyororo kutoka shingoni mwako, mfungwa
Inaonyeshwa ya kwamba watu wa Yerusalemu walikuwa wakivaa minyororo kwa sababu walikuwa watumwa walipokuwa uhamishoni Babeli. Maana kamili ya kauli hii inaweza kuwekwa wazi.

binti Sayuni
Hii ni lahaja. "binti" wa mji ina maana watu wa mji ule. "watu wa Sayuni" au "watu ambao wanaishi Sayuni"

generated on Tue Oct 24 10:45:40 2023

Uliuzwa bure, na utakombolewa bila fedha
Hii inazungumzia kuhusu Yahwe kana kwamba alikuwa mmiliki wa watu wa Israeli. Kwa kuwa ni mmiliki halali anaweza kuwatoa au kuwarudisha atakavyotaka. Hii inaweza kuelezwa katika hali ya kutenda. :Nimekuuza bure, na nitakukomboa bila fedha"

Isaiah 52:4

Hapo mwanzo
Hapa "mwanzo" ina maana ya mwanzo wa historia ya Israeli walipoanza kuwa watu.

walikwenda chini mpaka Misri
"walikwenda mpaka Misri". Ilikuwa kawaida kutumia msemo "kushuka chini" pale inapozungumziwa kusafiri kutoka Kaanani mpaka Misri.

Ashuru imewakandamiza
Ashuru ina maana ya watu wa Ashuru. "watu wa Ashuru wamewatendea vibaya"

Isaiah 52:5

Basi sasa nina nini hapa ... kuona ya kwamba watu wangu wanachukuliwa bure?
Yahwe anatumia swali kufanya watu kuzingatia kwa makini kile anachotaka kusema. Swali hili la balagha linaweza kutafsiriiwa kama kauli. "Basi sasa tazama kile kinachotokea ... watu wangu wanachukuliwa tena bure"

nina nini hapa - hili ni tamko la Yahwe - kuona
Maana zaweza kuwa 1) Yahwe anasema, "hili ni tamko la Yahwe". "Ninalo hapa - hiki ndicho kile nachotamka- kuona" au 2) Isaya anasema, "Hili ni tamko la Yahwe". "Ninalo hapa, anatamka Yahwe, "kuona"

kuona ya kwamba watu wangu wanachukuliwa bure
Hii inaweza kuelezwa katika hali ya kutenda. "Ninaona adui akichukua watu wangu bure"

bure
Maana zaweza kuwa 1) "bure" ina maana Wababeli walichukua watu bila haki na bila sababu au 2) hii inaendelea sitiari kutoka 52:2 ambapo Yahwe anazungumziwa kana kwamba alimiliki watu wa Israeli na anaweza kuwatoa bure.

Wale wanaotawala juu yao wanadhihaki
Hii ina maana ya Wababeli ambao wamewashinda watu. Hata hivyo, baadhi ya tafsiri zina, "Wale ambao hutawala juu yao wanalia". Kwa tafsiri hizi, kipande hiki kina maana ya viongozi wa Waisraeli walio katika kifungo.

jina langu linakashifiwa mfululizo siku nzima
Hapa "jina" inawakilisha sifa ya Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "wale ambao hutazama aduii akichukua watu wangu wanaendelea kusema mambo mabaya juu yangu"

Kwa hiyo watu wangu watalijua jina langu
Hapa "jina" inawakilisha sifa ya Yahwe. "Kwa hiyo watu wangu watanijua mimi ni nani kiukweli"

Isaiah 52:7

Maelezo ya Jumla
Isaya anazungumza na watu wa Israeli

Jinsi iliivyo mizuri juu ya milima ni miguu ya wajumbe wanaoleta habari njema
Hapa "miguu" inawakilisha mjumbe ambaye anatembea. "Ni vizuri kuona mjumbe akija juu ya milima kutangaza habari njema"

kwa Sayuni
Hapa "Sayuni" inawakilisha watu wa Sayuni. "kwa watu wa Sayuni"

paza sauti zao
Hii ni lahaja. "paza sauti"

kila jicho lao
Hapa "macho" yanawakilisha mtu mzima. "kila mmoja wao"

Isaiah 52:9

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

enyi uharibifu wa Yerusalemu
Isaya anazungumzia uharibifu wa Yerusalemu kana kwamba ulikuwa mtu ambaye angeweza kushangilia. Hii inawakilisha watu wa Yerusalemu ambao walishindwa. "nyie watu ambao mnaishi miongoni mwa uharibifu wa Yerusalemu"

amemkomboa Yerusalemu
Hapa "Yerusalemu" inawakilisha watu. "amewakomboa watu wa Yerusalemu"

amafunua mkono wake mtakatifu
Hapa "mkono" inawakilisha nguvu ya Yahwe. Yahwe kuonyesha watu wote wa mataifa ya kwamba ni mtakatifu na mwenye nguvu inazungumziwa kana kwamba Yahwe alikuwa shujaa aliyetoa joho lake, kufunua mikono yake kwa ajili ya vita. "alionyesha utakatifu wake na nguvu yake kuu"

mataifa yote; dunia yote
Hapa "mataifa" na "dunia" inawakilisha watu wa mataifa yote katika dunia yote.

Isaiah 52:11

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Ondoka, ondoka
Neno hili linarudiwa kusisitiza ya kwamba watu wanapaswa kuondoka haswa, ingawa sio mara hiyo hiyo.

Ondoka kutoka hapa
Inachukuliwa kuwa watu wa Israeli walikuwa watumwa wa Babeli. Hii naweza kuwekwa wazi. "ondoka kutoka katika nchi ambapo ni mtumwa"

usiguse chochote kichafu
Kitu ambacho Yahwe amesema hakifai kuguswa au kuliwa inazungumziwa kana kwamba kilikuwa kichafu kimwili. "usiguse kitu ambacho hakikubaliki kwa Yahwe"

ondoka miongoni mwake
Hapa "mwake" inawakilisha Babelii

Yahwe atakwenda mbele yako; na Mungu wa Israeli atakuwa mlinzi wako wa nyuma
Yahwe kulinda watu wake kutoka kwa maadui inazungumziwa kana kwamba alikuwa hodari ambao huondoka mbele ya watu na hodari wanaobakii nyuma ya watu kuwalinda.

Isaiah 52:13

atakuwa juu na kuinuliwa, na atainuliwa
Hii inaweza kuelezwa katika hali ya kutenda. Misemo hii miwili "juu na kiinuliwa juu" na "atainuliwa" ina maana moja na inasisitiza ya kwamba Yahwe ataheshimu mtumishi wake. "Nitampa mtumishi wangu heshima kubwa"

walivyokuogopa wewe
Hapa "wewe" ina maana ya mtumishi wa Yahwe. Hata hivyo, watafsiri wanaweza kubadili "wewe" kuwa "yeye".

muonekano wake uliharibiwa sana kuliko ule wa mtu yeyote
Inachukuliwa ya kwamba mtumishi anaharibiwa kwa sababu adui walimpiga sana. Maana kamili inaweza kuwekwa wazi. "adui zake hupiga mwili wake vibaya sana hadi hakuonekana kama binadamu tena"

Isaiah 52:15

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya mtumishii wake.

mtumishi wangu atanyunyizia mataifa mengi
Mtumishi kusababisha watu wa mataifa kukubaliika kwa Yahwe inazungumziwa kana kwamba mtumishi alikuwa kuhani anayenyunyizia damu ya sadaka kufanya mtu au kitu kukubalika kwa Yahwe.

atanyunyizia
Neno la Kiebrania lilitafsiriwa "kunyunyizia" hapa linaweza kutafsiriwa kama "mshangao" au "shtusha", ambavyo baadhi ya tafsiri za Biblia hufanya.

mataifa mengi
Hapa "mataifa" yanawakilisha watu wa mataifa.

wafalme watafunga midomo yao
Msemo "kufunga midomo yao" ni lahaja. "wafalme wataacha kuzungumza" au "wafalme watakaa kimya"

kile ambacho hawakuambiwa
Hii inaweza kuelezwa katika hali ya kutenda. "kile ambacho hakuna mtu alichowaambia" au "kitu ambacho hakuna mtu alichowaambia"

generated on Tue Oct 24 10:45:40 2023

Chapter 53

1 Ni nani angeweza kuamini tuliyasikia? Na mkono wa Yahwe, kwake uliojidhihirisha? **2** Maana amekuwa mbele za Yahwe kama sampuli, na kama chipukizikatika aridhi kavu; hakuna maajabu yalionekana au mapambo; tulipo muona yeye, hapakuwa na uzuri kutuvutia sisi. **3** Alidharauliwa na kukataliwa na watu; mtu wa huzuni, na mwenye maumivu. Kama mmoja aliyetoka kwa watu wafichao nyuso zao, alidharauliwa; na kujfikiria kuwa asiye na faida. **4** Lakini hakika amezaliwa ugonjwa wetu na kubeba huzuni yetu; tulidhani aliadhibiwa na Mungu, amepigwa na Mungu, na kutaabishwa. **5** Lakini alichomwa kwa sababu ya uaasi wa matendo yetu; aliangamizwa kwa sababu ya dhambi zetu. Adhabu ya amani yetu ilikuwa juu yake, na kwa majeraha yake sisi tumepona. **6** Sisi ni kama kondoo tumepotoka; kila mmoja amejeuka katika njia yake, na Yahwe amemueka juu yake maovu kwetu sisi sote. **7** Aliteswa; lakini alinyenyekea mwenyewe, hakufungua mdomo wake; kama kondooendae kuchinjwa, na kama kondoo mbele ya mtu anayemkata mnyoa yake taratibu, hivyo hakufungua mdomo wake. **8** Kwa kutumia nguvu na hukumu yeye aliyelaaniwa; ni katika kizazi hicho atafikiria zaidi kuhusu yeye? Lakini aliondolewa katika aridhi ya walio hai; kwa sababu ya makosa ya watu wangu na adhabu ilikuwa juu yake. **9** Wameliweka kaburi lake pamoja nawahalifu, kwa utajiri wa mtu katika kifo chake ingawa hakuwa na vurugu wala udanganyifu wowote katika mdomo wake. **10** Lakini yalikuwa ni mapenzi ya Yahwe kumponda yeye na kumfanya yeye apone. Alipoyafanya maisha yake kuwa sadaka kwa ajili ya dhambi, ataona watoto wake, ataongeza siku zao, na mapenzi ya Yahwe yatatimizwa kupitia yeye. **11** Baada ya mateso ya maisha yake, ataona mwanga na ataridhika kwa maarifa yake. **12** Hivyo basi Je ninaweza kumpa yeye sehemu yake miongoni mwa wengi, naye atatawnya mateka kwa wengi, kwa sababu amejionyesha yeye mwenye kwenye kifo na amehesabiwa na wahalifu. Amezaa dhambi za wengi na kufanya maombolezo kwa wahalifu.

Isaiah 53:1

Maelezo ya Jumla
Hapa Isaya anafafanua matukio ambayo yatatokea katika siku za usoni kana kwamba yametokea kipindi cha nyuma. Hii inasisitiza ya kwamba yatatokea hakika.

Maelezo ya Jumla
Isaya anaendelea kufafanua mtumishi wa Yahwe.

Ni nani aliyeamini kile walichosikia kutoka kwetu
Kile ambacho Yahwe amegundua ni ajabu sana hadi anashangaa kama walio uhamishoni wataamini. "walichosikia" inajumlisha yeye na wale walio uhamishoni. "Ni vigumu kw yeyote kuamini kile alichosikia"

na ni kwa nani mkono wa Yahwe umefunuliwa?
Mkono una maana ya nguvu ya Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "na Yahwe amefunua nguvu yake kwa watu"

Kwa maana alikua mbele ya Yahwe kama mti mchanga
Hapa "alikua" ina maana ya mtumishi wa Yahwe ambaye Isaya anamlinganisha na mti mchanga sana. Hii inasisitiza ya kwamba ataonekana dhaifu.

kutoka katika nchi iliyokauka
"nchi iliyokauka" ni ardhi ngumu na iliyokauka ambayo hairuhusu mimea kuota na inawakilisha wapi mtumishi wa Yahwe atakuja. "kutoka katika hali isiyowezekanika"

Isaiah 53:3

Maelezo ya Jumla
Isaya anaendelea kufafanua mtumishi wa Yahwe.

Alidharauliwa na kukataliwa na watu
Hii inaweza kuelezwa katika hali ya kutenda. "Watu walimchukulia kuwa si kitu na kumkataa"

mtu mwenye huzuni
"mwanamume ajuaye kila aina ya huzuni"

kwa watu ambao huficha nyuso zao
"Uso" inawakilisha dhamira ya mtu au jumuiya. Kuficha uso wa mtu kugeuka kutoka kwa mtu. "kwa watu ambao wanageuka"

alidharauliwa
Hii inaweza kuelezwa katika hali ya kutenda. "walimchukulia kutokuwa na thamani"

Isaiah 53:4

Maelezo ya Jumla
Isaya anaendelea kumfafanu mtumishi wa Yahwe.

amechukua ugonjwa wetu na kubeba huzuni zetu
"Kuchukua" au kubeba usahaulifu kama ugonjwa na huzuni inawakilisha kuuchukua. "amechukua ugonjwa wetu na huzuni juu yake mwenyewe"

generated on Tue Oct 24 10:45:40 2023

ingawa tulidhani ya kuwa aliadhibiwa na Mungu, alipigwa na Mungu, na kuteswa
Hii inaweza kuelezwa katika hali ya kutenda. "ingawa tulidhani Mungu alikuwa akimuadhibu na kumtesa"

Isaiah 53:5

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wa Yahwe.

Lakini alitobolewa kwa sababu ya matendo yetu ya uasi; alipondwa kwa sababu ya dhambi zetu
Misemo hii miwili ina maana moja na inasisitiza ya kwamba mtumishi aliteseka kwa sababu ya dhambi za watu. Hii inaweza kuelezwa katika hali ya kutenda. "Mungu aliwaruhusu maadui kumchoma na kumua kwa sababu ya dhambi zetu"

Adhabu kwa ajili ya amani yetu ilikuwa juu yake
Hii ina maana ya amana na Mungu. Hii inaweza kuwekwa wazi. "Alipokea adhabu hii ili tuweze kuishi katika upatanifu"

kwa majeraha yake tunaponywa
Hii inaweza kuelezwa katika hali ya kutenda. "alituponya kwa mateso ya majeraha yake"

Isaiah 53:6

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wa Yahwe.

Sisi wote kama kondoo wamepotoka
Kondoo mara kw mara huacha njia ambayo mchungaji huwaongoza. Isaya ana maana ya kwamba tunafanya kile tunachotaka badala ya kile Mungu anavyoamuru.

udhalimu wetu wote
"Udhalimu" hapa unawakilisha hatia kwa ajili ya dhambi yetu. "hatia kwa ajili ya dhambi ya kila mmoja wetu"

Isaiah 53:7

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wa Yahwe.

Alikandamizwa
Hii inaweza kuelezwa katika hali ya kutenda. "Walimtendea kwa ukatili"

hakufungua kinywa chake
"Kinywa" inawakilisha kile ambacho mtu husema. Kufungua kinywa cha mtu ina maana ya kuongea. "hakupinga"

kama mbuzi ambaye huongozwa machinjioni, na kama kondoo aliye mbele ya wakata manyoya alivyo mtulivu
Isaya analinganisha mtumishi kwa mbuzi na kondoo kusisitiza ya kwamba atabaki kimya wakati watu wakimdhuru na kumuaibisha.

kama mbuzii ambaye huongozwa machinjioni
Hii inaweza kuelezwa katika hali ya kutenda. "kama mbuz alivyo kimya mtu anapomchinja"

Isaiah 53:8

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wa Yahwe.

Kwa kuonewa na kuhumiwa alishutumiwa
Hii inaweza kuelezwa katika hali ya kutenda. "Walimtendea kwa ukatili, wakamhukumu, na wakamshutumu"

kuonewa
Neno la Kiebrania linatafsiriiwa hapa kama "kuonewa" na baadhi ya tafsiri kama "kukamata". Kwa tafsiri hizi, wazo ni kuwa Mtumishii atakamatwa na kisha kuhukumiwa na kushutumiwa.

nani kutoka kizazi hicho alimfikiria tena juu yake?
Swali hili linasisitiza ya kwamba hakuna mtu anayemfikiria. "hakuna mtu kutoka kizazii chake aliyejali nini kilitokea kwake" au "hakuna mtu kati ya walioishi naye walijali nini kilitokea kwake"

nani kutoka kizazi hicho alimfikiria tena juu yake?
Tafsiri nyingi zinatafsiri sehemu hii kwa Kiebrania tofauti. "Nani anaweza kusema jambo juu ya uzao wake? au "Nani anaweza kusema kitu kuhusu hatma yake?"

lakini aliondolewa kutoka katika nchi ya walio hai
"Kuondolewa" hapa ina maana ya kifo. Hii inaweza kuelezwa katika hali ya kutenda. "Lakini alikufa" au "Lakini kifo kikamchukua"

ya watu wangu
"ya watu wa Israeli"

wala hapakuwa na udanganyifu katika kinywa chake
"Kinywa" inawakilisha kile mtu anachosema. "wala hakumdanganya yeyote alipozungumza"

Isaiah 53:10

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wa Yahwe.

ataona uzao wake
Hapa "uzao" una maana ya wale watu ambao Yahwe amewasamehe kwa sababu ya sadaka ya mtumishi.

atarefusha maisha yake
Hii inazungumzia kumfanya aishi kwa muda zaidi. "Yahwe atamfanya mtumishi wake kuishi tena"

kusudi la Yahwe litatimizwa kupitia kwake
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atatimiza kusudi lake kupitia mtumishi wake"

generated on Tue Oct 24 10:45:40 2023

Baada ya mateso ya maisha yake
Hapa "maisha yake" ina maana ya mtumishi. "Baada ya mtumishi kuteseka"

ataona nuru
tafsiri nyingi zinaelewa "nuru" hapa kumaanisha uhai. Yaani, mtumishi atakuwa hai tena.

Mtumishi wangu mtakatifu
Hapa "wangu" ina maana ya Yahwe

atabeba udhalimu wao
"kubeba" hapa ina maana ya kubeba na inawakilisha mtumishi wa Yahwe kuchukua hatia ya dhambi yao. "atachukua hatia yao juu yake mwenyewe"

Isaiah 53:12

Maelezo ya Jumla
Isaya anaendelea kumfafanua mtumishi wake.

Kwa hiyo nitampatia sehemu yake miongoni mwa makundi, na atagawanya marupurupu na wengi
Vishazi hivi viwili vina maana moja. "Sehemu" na "marupurupu" ina maana ya mfalme baada ya ushindi vitani kugawanya vitu vilivyotekwa nyara au zawafi na jeshi lake. Hii ina maana Mungu atamheshimu sana mtumishi wake kwa sababu ya sadaka yake.

makundi
Tafsiri nyingi inatafsiri msemo huu kama "wengi" au "wenye nguvu"

kwa sababu alijiweka wazi kwa kifo
"Kujiweka wazi" ina maana ya kuwa wazi au hatarishi. Mtumishi wa Yahwe alijiweka katika hali ambayo angeweza kufa. "alikubali kwa hiari uwezekano wa kifo"

na alihesabiwa na wavunja sheria
Hii inaweza kuelezwa katika hali ya kutenda. "na kuruhusu watu kumtendea kama mhalifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 54

1 ''Imba, ewe mwanamke tasa, ewe ambaye haujazaa; imba wimbo kwa furaha na lia kwa nguvu ewe ambaye hujapata uchungu wa kuzaa. Maana watoto walio katika ukiwa ni wengi kuliko watoto wa wanawake waliolewa,'' asema Yahwe. **2** Fanya hema lako kuwa kubwa na tawanya mapazia mbali, sio kidogo; nyoosha kamba zako na imarisha vigingi vyako. **3** Maana utawanjwa katika mkono wa kulia na wa kushoto, na ukoo wako utashinda mataifa na kuwapatia miji iliyo na ukiwa. **4** Usiogope maana hautahaibika, wala kukatishwa tamaa maana hautapatwa na aibu; hutasahau aibu ya ujana wako na aibu ya kutelekezwa. **5** Maana Muumba ni mume wako; Yahwe wa majeshi ndilo jina lake. Mtakatifu wa Israeli yeye ni mkombozi wenu; anaitwa Mungu wa nchi yote. **6** Yahwe anakuita wew urudi kama mwanamke aliyetelekezwa na mwenye roho ya huzuni, kama mwanamke mdogo aliyeolewa na kukataliwa, asema Mungu. **7** ''Kwa kipindi kifupi nimewatelekeza ninyi, lakini kwa huruma kubwa nitawakusanya ninyi. **8** Katika gharikia ya hasira nimeuficha uso wangu kwa muda. lakini kwa agano la milele la kuaminika nitakuwa na huruma na ninyi- amesema Yahwe, aliyewakomboa ninyi. **9** Maana haya ni kama Nuhu kwangu: kama nilivyoapa maji ya Nuhu hayuatapita tena katika nchi, Hivyo nimeapa kwama sitapatwa na hasira na ninyi wala kuwakemea ninji. **10** Japo milima yaweza kuanguka na vilima vyaweza kutikiswa, japo uimara wa pendo langu hautageuka nyuma kutoka kwenu, wala agano langu la amani kutikiswa- asema Yahwe, Yeye mwenye huruma juu yenu. **11** Wanaotaabika, wanaopitia dhoruba na wasio na faraja, tazama, nitaweka lami kwa rangi nzuri, na kuweka misingi kwa yakuti. **12** Nitaufanya mnara wa akiki na lango yake ya almasi na kuta zake za nje ni za mawe mazuri. **13** Na watoto wako wote watafundishwa na Yahwe; na amani ya watoto wako itakuwakubwa. **14** Katika haki nitakuanzisha tena. Hautaona dhiki tena, maana hautaogopa, na hakuna kitu cha kutisha kitakachokuja karibu yako. **15** Tazama, ikiwa yeyote atakaye koroga matatizo, hayatako kwangu; yeyote atakaye changanya matatizo pamaoja na wewe ataanguka kwa kishindo. **16** Tazama, nimemumba fundi, anayepuliza makaa yanayoungua na na kuanda a silsha kama kazi yake, na nimemumba mharibifu ili awaharibu. **17** Hakuna silaha iliyotengenezwa dhidi yako ikafanikiwa; na utamlaani kila mmjoa anayekutusi wewe. Huu ndio urithi wa watumishi wa Yahwe, na uthibitisho wake kutoka kwangu- Hili ndilo tamko la Yahwe.''

Isaiah 54:1

wewe mwanamke tasa ... watoto wa mwanamke aliyeolewa
Yahwe kuwaambia watu wa Yerusalemu kufurahi kwa sababu kutakuwa na watu wengi wakiishi katika Yerusalemu tena inazungumziwa kana kwamba Yahwe alikuwa akimwambia mwanamke tasa atakwenda kuwa na watoto wengi.

imba kwa shangwe ya furaha na kulia kwa sauti, wewe ambaye hujawahi kuwa katika uchungu
Kauli hii ina maana moja na sehemu ya kwanza ya sentensi.

Kwa maana watoto wa mwenye ukiwa ni zaidi
Tukio ambalo litatokea katiika siku za usoni linazungumziwa kana kwamba limetokea kipindi cha nyuma. Hi inasisitiza ya kwamba tukio hakika litatokea. "Kwa maana watoto wa mwanamke mwenye ukiwa atakuwa zaidi"

mwenye ukiwa
Hapa "mwenye ukiwa" ina maana mume wa mwanamke alimkataa na kumuacha.

Isaiah 54:2

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Fanya hema lako kubwa ... imarisha vigingi vyako
Hii inaendeleza sitiari ambayo ilianza katika 54:1. Yahwe kuwaambia watu wa Yerusalemu kuandaa kwa sababu Yahwe ataongeza watu wake inazungumziwa kana kwamba anamwambia mwanamke kufanya hema lake kubwa kutengeneza chumba kwa ajili ya watoto wengi.

Kwa maana utasambaa
Hapa "utatawanyika" ni umoja na ina maana ya mwanamke tasa. Anawakilisha vizazi vyake vyote. "Kwa maana wewe na vizazi vyako mtasambaa kote"

vitatawala mataifa
Hapa "mataifa" yanawakilisha watu. "watawashinda watu w mataifa mengine"

Isaiah 54:4

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

utasahau aibu ya ujana wako na fedheha ya kutelekezwa kwako
Yahwe kuwaambia watu ambao wapo katika siku za usoni kuwa hata hawatafikiri juu ya aibu waliyopitia pale adui zao walipowashinda inazungumziwa kana kwmba Yahwe alikuwa akimwambia mwanamke ya kwamba hatafikiri tena juu ya aibu aliyopitia kwa kutoweza kupata watoto na mume wake kumtelekeza.

Isaiah 54:5

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Kwa maana Muumba wako ni mume wako
Yahwe kuwapenda na kuwatunza watu wake inazungumziwa kana kwamba alikuwa mume wao.

Muumba
Muumba wa watu.

Yahwe wa majeshi
Yahwe wa majeshi ya Israeli.

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Mkombozi
Mkombozi wa Israeli

anaitwa Mungu wa ulimwengu wote
Hii inaweza kuelezwa katika hali ya kutenda. "yeye ni Mungu wa dunia nzima"

Yahwe amekuita tena kama mke ... kama mwanamke aliyeolewa kijana na kukataliwa
Yahwe kuwatuma watu wake katika uhamisho na kisha kuwarudisha inazungumziwa kana kwamba Yahwe alikuwa mume ambaye alimkataa mke wake lakini sasa anampokea.

na kuhuzunika rohoni
Hapa "roho" inawakilisha kiumbe cha ndani cha mtu. "na kuhuzunishwa" au "na kuwa na huzuni"

Isaiah 54:7

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Katika hasira iliyofurika
Yahwe kuwa na hasira sana inazungumziwa kana kwamba hasira yake ilikuwa mafuriko ambayo yanawazidi watu. "Nilipokuwa na hasira sana"

Nimeficha uso wangu kutoka kwako
Hapa "kuficha uso wangu" ni lahaja ambayo ina maana ya Mungu kutelekeza watu wake na kuwaacha wateseke. "Nilikutelekeza"

lakini kwa agano la uaminifu la milele
Nomino dhahania "uaminifu" inaweza kuwekwa kama "mwaminifu". "lakini kwa sababu mimi ni mwaminifu siku zote kwa agano langu na wewe" au "lakinii kwa sababu mimi ni mwaminifu kufanya kile nilichoahidi kufanya"

anasema Yahwe, ambaye anakuokoa wewe
Hapa Yahwe anazungumzia juu yake katiika mtu wa tatu. Inaweza kuwekwa katika mtu wa kwanza. "hivi ndivyo mimi, Yahwe, mkombozi wako, nasema kwako"

Isaiah 54:9

maji ya Nuhu
Hii ina mana ya mafuriko ambayo Yahwe alisababisha wakati wa kipindi cha Nuhu.

Ingawa milima inaweza kuanguka na vilima kutikiswa, bado upendo wangu wa kudumu
Yahwe anafafanua hali ya kubuni kufafanua kile kitakachotokea hata kama masharti yalifiikiwa. "Hata kama milima ilianguka na vilima kutetemeka, upendo wangu wa kudumu"

vilima kutikiswa
Hii inaweza kuelezwa katika hali ya kutenda. "vilima vinaweza kutikisika"

upendo wangu wa kudumu hautageuka kutoka kwako
Yahwe kuendelea kuwapenda watu wake inazungumziwa kana kwamba upendo wake hautaweza kugeuka kutoka kwa watu. "sitaacha kukupenda"

wala agano langu la amani kutikiswa
Yahwe kutofutilia agano lake na watu inazungumziwa kana kwamba agano lake lilikuwa chombo ambacho kinaweza kutikisika. Hii inaweza kuelezwa katika hali ya kutenda. "na sitafuta agano langu la amani" au "na kwa hakika nitakupa amani kama nilivyoahidi katika agano langu"

anasema Yahwe, ambaye ana rehema juu yako
Hapa Yahwe anazungumza juu yake katika utatu. Inaweza kuwekwa katika mtu wa kwanza. "hivyo ndivyo mimi, Yahwe, nayetenda kwa rehema, nasema"

Isaiah 54:11

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Aliyeteswa
Hapa Yahwe anazungumzia mji wa Yerusalemu kana kwamba ulikuwa ukimsikiliza. Hapa Yerusalemu inawakilisha watu ambao wanaishi pale. "nyie watu mlioteswa wa Yerusalemu"

generated on Tue Oct 24 10:45:40 2023

aliyeendeshwa kwa dhoruba
kuendeshwa Yahwe anazungumzia watu kana kwamba walipulizwa na kuharibiwa kwa upepo na dhoruba. Hii ina maana ya watu kuumizwa na kukosa uthabiti.

asiyefarijika
"bila faraja"

Nitatengeneza njia yako ya miguu katika rangi ya feruzi ... ukuta wa mawe mazuri
Yahwe anafafanua katika maneno ya kiufundi jinsi atakavyorejesha Yerusalemu na kusababisha iwe nzuri tena. Ingawa lugha inaweza kukuzwa.

feruzi ... johari... rubi
Hivi ni vito vya thamani. Feruzi ni rangi ya bluu ya kijani, johari na bluu iliyoiva, na rubi ni rangi nyekundu iliyopauka.

Isaiah 54:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Kisha watoto wako wote watafundishwa na Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. "Na Yahwe atawafundisha watoto wako wote"

na Yahwe
Yahwe anajizungumzia mwenyewe katika utatu. Inaweza kuwekwa katika mtu wa kwanza. "kwa mimi, Yahwe"

Katika haki nitakuimarisha tena
Nomino dhahania "haki" inaweza kuwekwa kama kivumishi "sahihi". "Nitasababisha uwe na nguvu tena kw sababu utafanya kile kilicho sahihi"

na hakuna kitu cha kutisha kitakuja karibu nawe
Hii ina maana hakuna mtu katika mji au walio nje wataweza kuwatisha wakazii wa Yerusalemu tena

Isaiah 54:15

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

anachokonoa matatizo
Hii ni lahaja. "inasababisha taabu" au "inakutaabisha"

ataanguka katika kushindwa
Hii ni lahaja. "utawashinda katika vita"

Isaiah 54:17

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Hakuna silaha ambayo inaundwa dhidi yako itafanikiwa
Maadui kutofanikiwa dhidi ya watu wa Yahwe inazungumziwa kana kwamba silaha zao hazitaweza kufanikiwa dhidi ya watu wa Yahwe. Hii inaweza kuelezwa katika hali ya kutenda. "Maadui wanweza kutengeneza silaha kukushambulia lakini hawatakushinda"

Huu ni urithi wa watumishi wa Yahwe
Dhawabu ambayo Yahwe atawapa wale ambao watamtumikia inazungumziwa kana kwamba dhawabu ilikuwa kitu watakachoweza kurithi.

hili ni tamko la Yahwe
Yahwe anajizungumzia katika utatu. Hii inaweza kuwekwa katika mtu wa kwanza. "hivi ndivyo mimi, Yahwe, navyotamka"

generated on Tue Oct 24 10:45:40 2023

Chapter 55

1 ''Njooni, kila aliye na kiu, njooni kwenye maji! na ewe usio na pesa, njoo, ununua na ule! Njoo, nunua mvinyo na maziwa pasipo pesa na pasipo gharama. **2** Kwa nini tunapima fedha kwa kitu ambacho sio mkate? na kufanya kazi isiyoridhisha? Nisikilizeni mimi kwa makini na ule kilicho kizuri, na kujifurahisha mwenyewe kwa unono. **3** Jeuzeni masikio yenu, na mje kwangu! Sikiliza, iliuweze kuishi! Nitafanya agano ya milele na ninyi; pendo langu la kuaminika nililomuhaidi Daudi. **4** Tazama, nimwemuweka yeye kama shahidi kwa mataifa, kama kiiongozi na kamanda wa watu. **5** Tazama, utaliita taifa ambalo haulijui; na taifa ambalo halikujui wewe litakukimbilia wewe kwa sababu wewe ni Yahwe Mungu wao, Mtakatifu wa Israeli, yeye aliyekutukuza wewe. **6** Mtafuteni Yahwe maana anapatikana; muiteni yeye maana yu karibu. **7** Tuwaache waovu waziache njia zao, na mtu mwenye dhambi mawazo yake. Muache yeye arudi kwa Yahwe, na atamuhurumia yeye, na kwa Mungu wetu, yeye ambaye atamsamehe huyo kwa wingi. **8** Maana mawazo yangu sio mawazo yenu, wala njia zangu sio njia zenu- Hili ni tamko la Yahwe- **9** maana kama vile mbingu zilivyo juu kuliko nchi, hivyo ndivyo njia zangu zilivyo juu kuliko njia zenu, na mawazo yangu kuliko mawazo yenu. **10** Maana kama mvua na theluji zishukavyo chini kutoka mbinguni na hazirudi tena pale isipokuwa kueneza nchi na kufanya uzalishaji na chipukizi na kutoa mbegu kwa wakulima waliopanda na mkate kwa walaji, **11** hivyo neno langu litakuwa linalotoka kwenye mdomo wangu: halitanirudia tena mimi bure, Lakini itatimiza lilie nililokusudia, na litatimiza lile nililolituma. **12** Maana utakwenda nje katika furaha na utaongozwa kwa amani; Milima na vilima vitapaza sauti kwa furaha mbele yako, na miti yote shambani itapiga makofi. **13** Badala ya miiba ya porini, misonobari itakuwa; na badala ya mbigiri, mihadasi inaota, na itakuwa kwa Yahwe, maana jina lake, ni kama alama ya milele ambayo haiwezi kuondolewa.''

Isaiah 55:1

Kauli Kiunganishi
Yahwe anaendelea kuzungumza na watu wa Yerusalemu katika uhamisho kupitia Isaya.

Taarifa ya Jumla
Yahwe anazungumzia kubariki watu kwa uhuru kana kwamba alikuwa akiuza chakula na vinywaji kwa watu wahitaji bure.

Njooni ... njooni
Marudio ya neno hili mara nne linaongeza wazo la uharaka wa mwaliko.

nunua divai na maziwa bila pesa na bila gharama
Kuna fasili ya dhana akilini ya kejeli katika kauli hii kwa maana mtu kawaida anapaswa kutumia pesa kununua kitu. Hii inasisitiza neema ya ajabu ya Yahwe katika kutoa vitu hivi bure.

Isaiah 55:2

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Kwa nini unapima uzito wa fedha kwa kile kisicho mkate?
Yahwe anauliza swali hili kukaripia watu. Anazungumza juu ya watu kutafuta furaha kando na Yahwe kana kwamba walikuwa wakinunua vitu kula ambavyo havikuwa chakula. "Haupaswi kupima fedha kwa kile ambacho ni mkate"

unapima uzito wa fedha
Hii ina maana ya kuhesabu sarafu za fedha ili kumlipa mtu kwa ajili ya kitu. "lipa pesa"

kwa kile kisicho mkate
Hapa neno "mkate" unawakilisha chakula kwa ujumla. Inadokezwa ya kwamba watu walikuwa wakinunua vitu kula ambavyo havikuwa chakula halisi. "kwa vitu vya kula ambavyo sio chakula halisi"

kwa nini unafanya kazi kwa kile hakiridhishi?
Yahwe anauliza swali hili kukaripia watu. Anawazungumzia kutafuta furaha tofauti na kwa Yahwe kana kwamba walikuwa wakifanya kazi kupata pesa kununua vitu ambavyo haviwezi kuwaridhisha. "haupaswi kufanya kazi kwa ajili ya pesa kutumia kwa vitu ambavyo haviridhishi"

kula kilicho chema, na ufurahie katika unene
Watu kumtumaini Yahwe kwa kumbariki na furaha inazungumziwa kana kwamba wanakula chakula kizuri ambacho kinawafanya wawe na furaha.

katika unene
Neno "unene" lina maana ya nyama ambayo ina mafuta mengi juu yake na ni lahaja kwa chakula kizuri. "kwa vyakula vizuri"

generated on Tue Oct 24 10:45:40 2023

Isaiah 55:3

Geuza masikio yako
Kusikiliza au kuzingatia kwa makini juu ya mtu inazungumziwa kana kwamba ilikuwa kugeuza masikio ya mtu kwa mtu.

upendo mwaminifu ulioahidiwa kwa Daudi
Hii inaweza kuelezwa katika hali ya kutenda. "upendo mwaminifu ambayo nimemuahidi Daudi"

Nimemuweka
Maana zaweza kuwa 1) hii ina maana ya kile Yahwe alifanya kwa Mfalme Daudi kipindi cha nyuma au 2) ina maana ya kile ambacho Mungu atafanya kupitia mmoja wa vizazi vya Daudi.

Isaiah 55:5

Taarifa ya Jumla
Yahwe anaendelea kuzungumza kwa watu wa Yerusalemu.

Mtakatifu wa Israeli
Mtakatifu wa Israeli, yaani Yahwe

Isaiah 55:6

Mtafute Yahwe wakati bado anaweza kupatikana
Hii inaweza kuelezwa katika hali ya kutenda. "Mtafute Yahwe wakati bado unaweza kumpata"

Na muovu aache njia yake
Neno "muovu" una maana ya watu waovu. Yahwe anazungumzia watu waovu kutofanya dhambi tena kana kwamba walikuwa wakiacha kutembea katika njia ambayo walikuwa wakisafiria. "Na watu waovu wabadili namna wanavyoishi"

na mwanamume wa dhambi mawazo yake
Kitenzi unaweza kutumika kutoka katika msemo uliopita. "na mwanamume mwenye dhambi aache mawazo yake"

mawazo yake
Maana zaweza kuwa 1) "namna anavyofikiri" au 2) "mipango yake"

naye atamhurumia
"na Yahwe atamhurumia"

na kwa Mungu wetu
Kitenzi kinaweza kutumika kutoka kwa msemo wa kwanza katika sentensi hii. "na mruhusu arudi kwa Mungu wetu"

Isaiah 55:8

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

hili ni tamko la Yahwe
Hii inaweza kutamkwa tofauti ili kwamba nomino dhahania "tamko" linawekwa kama kitenzi "tamkwa" au "kusema kwa dhati". "hiki ndicho Yahwe alichotamka" au "hiki ndicho Yahwe alichosema kwa dhati"

kama vile mbingu zilivyo juu kuliko dunia, kwa hiyo ndivyo njia zangu zilivyo juu kuliko njia zako, na mawazo yangu kuliko mawazo yako
Yahwe anazungumzia mambo anayofanya na jinsi anavyofikiri kama kuwa bora zaidi au juu zaidi kuliko watu wanavyofanya au kufikiri, kama jinsi mbingu ilivyo juu sana kuliko nchi.

Isaiah 55:10

Taarifa ya jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

Kama vile mvua na theluji ... havirudi kule
Hii inawezekana ni ufafanuzi wa mvua na theluji kuvukiza.

kwa hiyo pia neno langu ... litafanikiwa kwa kile ambacho nimekituma
Yahwe anazungumza juu ya neno lake kana kwamba lilikuwa mtu ambaye anamtuma kama mjumbe wake kuhitimisha kazi.

neno langu litakuwa ambalo linatoka kinywani mwangu
Hapa neno "mdomo" unawakilisha Yahwe mwenyewe. "neno ambalo nazungumza"

halitarudi kwangu bila manufaa
Hapa ufafanuzi wa neno kurudi kwa Yahwe lina maana ya kwamba imemaliza kazi ambayo Yahwe ameituma kukamilisha. Ya kwamba haitarudi "bila manufaa" ina maana ya kwamba haitashindwa kutimiza kazi yake. "Haitashindwa kukamilisha kazi yake"

lakini itatimiza kile ambacho ninachotaka, na itafanikisha kile nilichokituma
Misemo hii miwili kimsingi ina maana moja na inasisitiza ya kwamba kile Yahwe anasema kitaendelea kufanyika. "lakini nitatimiza kile nachotaka, na mambo nayozungumza nitasababisha yafanyike"

Isaiah 55:12

Taarifa ya Jumla
Yahwe anaendelea kuzungumza na watu wa Yerusalemu.

kuongozwa mbele kwa amani
Hii inaweza kuelezwa katika hali ya kutenda. "Nitakuongoza mbele kwa amani"

generated on Tue Oct 24 10:45:40 2023

milima na vilima itabomoka kwa kelele za shangwe mbele yako, na miti yote ya shambani itapiga makofi
Yahwe anazungumzia milima, vilima na miti kana kwamba vilikuwa watu na sauti na mikono, vikisherehekea pale Yahwe anapowaokoa watu wake.

Badala ya miba ya vichaka, mvinje utaota; na badala ya mtemba, mti wa mihadasi utaota
Maneno "miba ya vichaka" na "mvinje" ina maana ya aina ya mimea ambayo ina miba mikali inayoota juu yao. Maneno "mvinje" na "mtemba" una maana ya aina ya miti ya kijani. Mimea ya miba inaashiria ukiwa, wakati ukijani unaashiria uzima na mafanikio.

kwa jina lake
Hapa neno "jina" linawakilisha umaarufu wa Yahwe. "kwa umaarufu wake" au "kwa heshima yake"

ambayo haitakatwa mbali
Kitu kinachokoma kuwepo kinazungumziwa kana kwamba kinakatwa mbali, kama tawi linavyokatwa mbali na mti au kipande cha kitambaa kinavyokatwa kutoka kwenye nguo. Hii inaweza kuelezwa katika hali ya kutenda. "ambalo halitafika mwisho" au "ambalo itadumu milele"

generated on Tue Oct 24 10:45:40 2023

Chapter 56

1 Yahwe asema hivi, ''Fanyeni yaliyo sahihi, fanyeni yaliyo ya haki; maana wakovu wangu u karibu, na haki yangu inakaribia kujidhihirisha. **2** Abarikiwe mtu yule ataendae haya, anayeyashika sana. Anaifuata sabato, na haitii unajisi, azuiaye mkono wake usitende maovu.'' **3** Usimuache mgeni yeyote aliyekuwa mfuasi wa Yahwe aseme, ''Yahwe atahakikisha ananiondoa kwa watu wake.'' Toashi ataweza kusema, ''tazama, mimi ni mti mkavu.'' **4** Yahwe asema hivi, kwa matoashi wanaoitimiza sabato yangu huchagua mambo yanayonipendeza mimi, na hushika kwanza agano langu, **5** kwao nitaiweka nyumba yangu na ndani ya kuta zangu kumbukumbu ambayo ni kubwa kuliko kuwa na vijana na mabinti. Nitawapa kumbumbu ya milele ambalo halitaondolewa. **6** Pia wageni ambao wataungana wenyewe kwa Yahwe- kwa ajili ya kumtumikia yeye, na yeye alipendae jina la Yahwe, kumuabudu yeye, na kila anayeheshimu sabato na wale wanoitunza isitiwe najisi, na wale walishikao agano langu **7** nitawaleta katika mlima wangu mtakatifu na kuwafaya muwe na furaha katika nyumba yangu ya maombi; matoleo na sadaka zenu zitakubalika katika mathebau yangu. Maana nyumba yangu itaitwa nyumba ya maombi kwa mataifa yote. **8** Hili ni tamko la Yahwe, anayewakusanya watu wenye ukiwa katika Israeli- nitaendelea kuwakusanya wenginwe ili kuwaongeza wao.'' **9** Enyi nyote wanyama pori mlioko porini, njooni na mle, enyi wanyama mlioko msituni, Walinzi wao wote ni vipofu, hawaelewi. **10** Wote ni mbwa wapole ambao hawawezi kubweka. Wanaota, na wanalala chini maana wanapenda kulala. **11** Mbwa wanahamu kubwa; hawajawahi kuridhika; wachungaji wao hawawatambui; wamejeuka katika njia zao wenyewe, kila mmoja ana tamaa kupata faida isiyo yaa haki. **12** ''Njooni, ''Tunywe mvinyo na pombe. Kesho itakuwa kama leo, siku kubwa zaidi ya kipimo.''

Isaiah 56:1

kwa maana wokovu wangu upo karibu, na haki yangu inakaribia kufunuliwa
Hii inaweza kuelezwa kwa hali ya kutenda. "Hivi punde nitakuokoa na kukuonyesha ya kwamba nina haki"

ambaye anaishikilia kwa nguvu
Hapa "anaishikilia kwa nguvu" ni lahaja ambayo ina maana ya kuendelea kuchunguza kitu. "ambaye ni mwangalifu kuendelea kufanya hivi"

kuzuia mkono wake kufanya uovu wowote
Hapa "mkono" ina maana ya matendo ya mtu au tabia. "hafanyi mambo maovu"

Isaiah 56:3

Tazama, mimi ni mti mkavu
Hii ina maana matowashi walifikiri wangeweza kuwa sehemu ya watu wa Mungu kwa sababu walibadilishwa kwa kuhanithishwa (na kwa sababu hii hawawezi kupata watoto). Waisraeli hawafanya zoezi la kuhasi, wageni walifanya, mara nyingine kama adhabu. Matowashi ambao walipokea imani ya waebrania walijua ya kwamba kawaida hawakuruhusiwa kuabudu katika hekalu (Kumb. 23.1). Maana kamili ya kauli hii inaweza kuwekwa wazi.

Isaiah 56:4

katika nyumba yangu na katika kuta zangu
Misemo hii miwili ina maana moja. "ndani ya kuta za hekalu langu"

ambayo hatakataliwa mbali
Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo haitaisha" au"ambayo haitasahaulika"

Isaiah 56:6

wanaojiunga kwa Yahwe
Hii ina maana ya wageni ambao wamejiunga na watu wa Yahwe.

wanaolipenda jina la Yahwe
"jina" linawakilisha tabia na utu wa Yahwe. "wanaompenda Yahwe"

mlima mtakatifu
"Mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu. "katika mlima mtakatifu wote wa Yahwe"

zitapokelewa juu ya madhabahu yangu
Hii inaweza kuelezwa kwa hali ya kutenda. "Nitapokea juu ya madhabahu yangu"

nyumba yangu itaitwa nyumba ya maombi
Hii inaweza kuelezwa kwa hali ya kutenda. "nyumba yangu itakuwa nyumba ya maombi"

Isaiah 56:9

Nyie wote wanyama wa mwitu wa shambani, njooni na mmeze, nyie wanyama wote wa msituni
Mungu aliwaita majeshi wa mataifa mengine kwa kuwalinganisha na wanyama kuja na kushambulia watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Walinzi wao wote ni vipofu
Hii ina maana ya viongozi wa Israeli hawawezi au labda hawataki kuona kile kinachotendeka katika jamii.

Wote ni mbwa walionyamaza
Viongozi wanatakiwa kufungua vinywa vyao na kuwaonya watu, lakini hawafanyi hivyo. Kulinganisha mtu na mbwa katika jamii hii ni fedheha kubwa.

Wanaota, na kujilaza chini wanapenda kulala
Hii ina maana viongozi hawaleti neno la Mungu la kuwaonya Waisraeli lakini wanapenda zaidi starehe yao.

Isaiah 56:11

Muhtasari wa Jumla
Yahwe anaendelea kufafanua viongozi waovu wa watu wake.

Mbwa wana hamu kubwa ya kula
Yahwe anaendelea kulinganisha viongozi wabaya wa Israeli na mbwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 57

1 Wenye waki watatoweka, lakini hakuna mtu atakayelitia maanani, na watu wa agano la kuaminika wamekusanyika mbali, lakini hakuna mtu anayefahamu kuwa wenye haki wamekusanyika mbali na maovu,. **2** Wameingia katika amani; wamepumzika katika vitanda vyao, wale wanotembea katika haki. **3** Lakini njooni hapa, enyi watoto wa wachawi, watoto wa wazinifu na mwanamke anayefanya ukahaba. **4** Ni nani mnayemfanyia mzaha? dhidi ya wale wanofungua midomo yao na kutoa nje ndimi zao? Je ninyi sio watoto wa uaasi, watoto wa uongo? **5** Enyi unaowasha wenywe kwa kulala pamoja chini ya mualoni, kila chini ya mti mbichi, ewe unaeua watoto wako katika mabonde yaliyokauka, chini ya miamba inayoning'inia. **6** Miongoni mwa vitu vilaini katika bonde la mto ni mambo uliyopewa uyafanyie kazi. Ni vitu vya ibada yako. Umemwaga nje kinywaji chako kwao na kutoa sadaka ya mazao. Katika haya mambo Je ninaweza kuwa radhi na mambo haya? **7** Umeandaa kitanda chako juu ya mlima mrefu; pia umeeda pale juu kutoa sadaka. **8** Nyuma ya mlango na mihimili ya milango umeweka ishara zako; umeniweka mimi furagha, umejifunua wewe mwenywe, na kwenda juu; umekifanya kitanda changu kuwa kikubwa. Umefanya agano na wao; ulipenda vitanda vyao; uliona sehemu zao za siri. **9** Ulienda kwa Moleki pamoja na mafuta; umeongeza marashi. Ulimtuma balozi wako mbali sana; Alikwenda chini kuzimu. **10** Ulichoka kwa safari yako ndefu, lakini haukusema, ''Haina matumaini.'' Umeyatafuta maisha katika mkono wako; Hivyo basi haukudhoofika. **11** Ni uliyemuogopa? Ni nani uliye muhofia zaidi ambaye aliyekufanya wewe kutenda udanganyifu, kwa wingi namna hiyo ambapo hauwezi kunikumbuka mimi au kufikiria kuhusu mimi? Maana nilikuwa kimya kwa mda mrefu, hauniogopi mimi tena. **12** Nitatangaza matendo haki yako na nitawaambia kila kitu ulichokifanya, lakini hawatakusaidia. **13** Utakapolia nje, wacha sanamu ulizozikusnya zikusaidie wewe. Badala yake upepo utavipeperusha vyote, punzi itavipeperusha mbali. Lakini yeye anayenikimbilia mimi atairithi aridhi na atachukua umiliki katika mlima wangu mtakatifu. **14** Atasema, 'Jenga, jenga! safisha njia! ondoeni vizuizi vyote katika njia ya watu wangu!'' **15** Maana yeye allye juu palipoinuka, anayeishi katika uzima wa milele, ambaye jina lake ni mtakatifu, asema hivi, ''Ninaishi mahali pa juu na mahali patakatifu pamoja na yeye pia aliyemnyenyekevu na moyo uliopondeka, ili kuzifufua roho za wanyenyekevu na kufufua mioyo ya wanaojutia. **16** Maana sitawahukumu milele, wala sitakuwa na hasira milele, Kisha roho ya mtu itazimia mbele yangu, maisha niliyowafanyia. **17** Kwa sababu ya dhambi ya mapato ya vurugu zake, Nilipatwa na hasira, na nikamuadhibu yeye; niliuficha uso wangu, nilikuwa na hasira, lakini alirudi nyuma katika njia za moyo wake mwenyewe. **18** Nimeziona njia zake, lakini nitamoponya yeye. Nitamuongoza yeye na kumfariji na kuwashauri wale wanomliliia yeye, **19** na natengeneza tunda la midomo. Amani, amani, kwa wale walio mbali sana na wale walio karibu-asema Yahwe nitawaponya ninyi. **20** Lakini waovu ni kama bahari iliyochafuka, haiwezi kutulia, na maji yake yametanda juu ya matope. **21** Hakuna amani kwa wakosaji asema Mungu.''

Isaiah 57:1

watu wa agano la uaminifu
"watu ambao wana haki na kushika sheria ya Mungu" au "watu ambao ni waaminifu kwa Mungu"

wanakusanywa mbali ... wanapumzika katika vitanda vyao
Zote hizi zina maana ya kufa.

ya kwamba mwenye haki anakusanywa mbali kutoka katika uovu
Hii inaweza kuelezwa katika hali ya kutenda. "ya kwamba watu wenye haki hufa, na Yahwe huwachukua mbali kutoka kwa chote kilicho kiovu"

Anainga katika amani
"Wenye haki huingia katika amani"

wale wanaotembea katika unyofu
"wale ambao wamefanya kilicho sahihi"

Isaiah 57:3

Lakini njooni hapa
Mungu anawaita watu wote ambao sio waaminifu kuja mbele yake ili awahukumu katika utofauti mkubwa kwa ahadi kwa ajili ya wenye haki waliotangulia.

wana wa mwanamke mchawi
Hii ni fedheha kubwa dhidi ya watu ambao hufanya uchawi kwa sababu uchawi na mazingombwe hujumuisha kuabudu sanamu.

watoto wa mzinzi na mwanamke ambaye amejifanya kuwa kahaba
Hii ina maana ya uzinzi halisia na wa kiroho. Wamemuacha kuabudu Mungu na sasa wanaabudu miungu mingine pamoja na ukahaba halisia katika sherehe za Wakaanani.

generated on Tue Oct 24 10:45:40 2023

Ni nani ambaye unafurahia kumdhihaki? Ni dhidi ya nani unafungua mdomo na kuchomoza ulimi wako?
Yahwe anatumia maswali kukaripia watu ambao wanamdhihaki kupitia kuabudu kwa uongo. "Mnanidhihaki na kunikejeli kwa kufungua mdomo wako wazi na kuchomoza nje ulimi!"

Je! wewe siye watoto wa uasi, watoto wa udanganyifu?
Yahwe anatumia swali lingine kukaripia watu. Hii haimanshi kuzaliwa kwao lakini hali yao ya kiroho. "Nyie ni watoto wa uasi, watoto waa udanganyifu!"

Isaiah 57:5

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wasio waaminifu wa Israeli.

Mnajipatia joto wenyewe ... chini ya mawe yalitokeza
Matendo haya yote yanahusishwa na kuabudu sanamu. Mialoni ilikuwa miti mitakatifu kwa Wakaanani. Watu walidhani matendo haya yangeongeza rutuba kwa watu na kwa nchi.

Isaiah 57:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wasio waaminifu wa Israeli.

ambavyo vimegawiwa kwako
Hii inaweza kuelezwa katika hali ya kutenda. Maana hasa katika iiebrania haipo wazi. "hilo ni fungu lako" au "huo ni urithi wako"

Je! nifurahi katika hivi vitu ?
Yahwe anatumia swali kukaripia watu. "Hakika, vitu hivi havinifurahishi"

Isaiah 57:7

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wasio waaminifu wa Israeli.

Uliandaa kitanda chako
Hii ina maana ya kulala na kahaba kama sehemu ya kuabudu miungu ya uongo.

juu ya mlima wa juu
Watu mara kwa mara walienda juu ya vilima na milima kuabudu miungu ya uongo. Walidhani hizo zilikuwa sehemu bora za kuabudu. Hii inaweza kumaanisha Yerusalemu, pia.

Ulifanya agano pamoja nao
"Ulifanya mkataba na mimi"

Isaiah 57:9

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wasio waaminifu wa Israeli.

ulishuka chini Kuzimu
Watu hawakwenda kuzimu kihalisia, dunia ya wafu. Badala yake, Yahwe anaonyesha ya kwamba watu walikuwa tayari kwenda popote kutafuta miungu wapya wa kuabudu.

Ulipata maisha mikononi mwako
Baada ya kujaribu sana, waabudu sanamu waligundua kuwa bado wana nguvu ya kuendelea. Hapa "mkono" una maana ya "nguvu" au "uwezo"

Isaiah 57:11

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wasio waaminifu wa Israeli.

Ni nani uliye na wasiwasi juu yake? Ni nani unayemuogopa sana ambaye amasababisha kutenda kwa udanganyifu ... juu yangu?
Yahwe anatumia maswali haya kukaripia watu. "Inaonekana unaogopa kabisa sanamu hizi kwako utende kwa udanganyfu ... juu yangu!"

sana mpaka huwezi kunikumbuka au kufikiria juu yangu
Misemo hii miwili ina maana moja na inasisitiza ya kwamba, ingawa watu walitakiwa kumkumbuka Yahwe, hawakufanya hivyo.

Nitatangaza matendo yako yote ya haki na kusema yote ambayo umeyafanya
Yahwe anawakejeli, kwa kuita matendo yao ya uovu haki.

Isaiah 57:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wasio waaminifu wa Israeli.

acha kusanyiko lako la sanamu likuokoe
Yahwe anawadhihaki watu na sanamu zao. Anaziambia sanamu kuwaokoa watu ingawa anajua haziwezi.

upepo utaubeba wote mbali, pumzi itazibeba zote mbali
Hii ni kusema jambo moja kwa njia mbili kusisitiza ya kwamba sanamu hazijiwezi na hazina thamani. "upepo, hata pumzi, itazipuliza mbali"

mlima mtakatifu
"Mlima matakatifu" ni Mlima Sayuni, katika Yerusalemu.

Isaiah 57:14

Jenga, jenga! Safisha njia! Ondoa vitu vyote vya kujikwaa kutoka katika nja ya watu wangu
Yahwe ana nguvu na haraka ya kwamba njia ya wazi na tambarare iweze kuwepo kwa watu kurudi kwake na kufungulia vikwazo kwa kumuabudu Yahwe. Hii inaitikia 40:3.

Kwa maana hiki ndicho Yule aliye juu na kuinuliwa asemavyo
Maneno "juu" na "kuinuliwa" kimsingi ina maana moja hapa na inasisitiza Yahwe kuinuliwa.

kufufua roho ya wanyenyekevu, na kufufua moyo ya wenye majuto makali
Misemo hii miwili ina maana moja na inasisitiza ya kwamba Yahwe atawatia nguvu na kutia moyo wale ambao wanajishusha mbele yake.

roho ... moyo
Hapa hizi zina maana ya mawazo ya mtu na hisia, sio roho na moyo kihalisia.

Isaiah 57:16

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nimeficha uso wangu
Hii ina maana ya Mungu alikata tamaa kwa watu wake na hakuwasaidia au kuwabariki.

alikwenda kwa nyuma katika njia ya moyo wake
Hii ina maana ya Waisraeli waliendelea kumkataa Mungu wa kwelii kwa wa uongo. Hapa "nyuma" na "njia" ni maneno ya mahali yanayowakilisha motisha na hisia.

Isaiah 57:18

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

njia zake
"njia zao". Hapa "zake" ina maana ya watu wa Israeli.

fariji na tuliza wale ambao wanaomboleza kwa ajili yake
"Nitabembeleza na kutuliza wale ambao wanahisi huzuni kwa ajili ya mateso ya watu kwa sababu ya tabia yao ya dhambi"

na ninatengeneza matunda ya midomo
Hapa "matunda ya midomo" ina maana ya kile mtu anachosema. "na ninasababisha wao wanisifu na kunishukuru"

Amani, amani, kwa wale ambao wapo mbali sana
"Nimefanya amani pamoja nao ambao wako mbali" Neno "Amani" linarudiwa kwa msisitizo.

Isaiah 57:20

Lakini waovu ni kama bahari inayorusharusha ... takataka na matope
Hii inalinganisha waovu na maji yenye vurugu katika ufuko yanayofanya maji kuwa machafu.

generated on Tue Oct 24 10:45:40 2023

Chapter 58

1 ''Lia kwa sauti; usinyamaze. Paza sauti yako juu kama mbiu. Kabiliana na watu wangu wenye uasi, na nyumba ya Yakobo na dhambi zao. **2** Bali wananitafuta mimi kila siku na kufurahia katika maarifa ya njia zangu, kama taifa linalotenda haki na hawakuiacha sheria ya Mungu wao. Wananiuliza mimi kuhusu hukumu ya haki; wamepata furaha katika mawazo yao ya kwa kumkaribia Mungu **3** Kwa niini tulifunga; walisema, 'Lakini hamkuona hilo? Kwa nini tulijinyenyekeza wenywe, lakini hakutambua?' Tazama, siku ya kufunda kwanu utatafuta furaha yanu mwenyewe na kuwanyanyasa wafanyakazi wenu wote. **4** Tazama, ninyi mnafunga ili muwe wepesi wa kugombana na kupigana, na kupiga kwa ngumi ya uovu wako; haujafunga leo kuifanya sauti yako isikike juu. **5** Kwa uhalisi aina ya mfungo huu ndio ambao ninauhitaji: Siku ambayo kila mtu hunyenyekea mwenyewe, huinamisha kichwa chake chini kama mwanzi, na hutawanya mavazi ya magunia na majivu chini yake? Je kweli unauita huu ni mfungo, siku ya kumfurahisha Yahwe.? **6** Hii sio mfungo ambao niliuchagua mimi: kufungua vifungo vya waovu, kufungua kamba za nira, kuwaweka huru walioangamizwa, na kuharibu kila nira? **7** Sio kwamba kula mkate na wenye njaa na kuwaleta masikini na kuwaleta wasio na makazi katika nyuma yako?'' Unapomuana mtu yuko uchi, unatakiwa vumvishe mavazi; na usijifiche mwenyewe na ndugu zako. **8** Halafu mwanga wako utafunguliwa kama jua, na uponyaji wako utachipukia juu kwa haraka; haki yako itaenda mbele zake, na na utukufu wa Yahwe utakuwa nyuma kukulinda. **9** Halafu utamuita, na Yahwe atakuitikia; utalia ukihitaji msaada, na atasema, ''Nipo hapa.'' Ikiwa utaitoa nira isiwepo miongoni mwako, kidole kinachoshataki, maongezi ya waovu, **10** Ikiwa wewe mwenyewe utawapa wenye njaa na kuwaridhisha wahitaji katika shida, na giza lako litakuwa kama mchana. **11** Halafu Yahwe ataendelea kuwaongoza ninyi na kuwa ridhisha ninyi katika mikoa ambayo hakuna maji, Ataimarisha mifupa yenu. Mtakuwa kama bustani iliyonyeshewa maji, na kama mkondo wa maji, ambaopo maji yake hayapungui. **12** Baadhi yenu mtajenga tena sehumu za kale zilizoharibiwa; mtatengeneza sehemu zilizoharibiwana vizazi vingi; na mtaitwa ''Mrekebishaji wa ukuta,'' kuwarejesha katika mtaa ya kuishi.'' **13** Tuseme kwamba ukigeuza nyuma miguu yenu kutoka safarini katika siku ya sabato, kufanya anasa siku yangu takatifu, Tuseme kwamba umeiita sabato siku ya furaha, na umeiita siku ya Bwana Yahwe mtakatifu na yenye kuheshimiwa. Tuseme kwamba unahieshimu sabato kwa kuacha biashara zako, na hautafuti anasa zako mwenyewe na uzungumzi maneno yako mwenyewe. **14** ''Halafu utapata furaha kwa Yahwe; na nitaifanya safari yako juu ya urefu wa nchi; Nitakulisha wewe kwenye urithi wa Yakobo baba yenu- maana mdomo wa Yahwe umezungumza.''

Isaiah 58:1

Inua sauti yako kama tarumbeta
Hii ina maana kupiga kelele kwa sauti. Hapa "yako" ina maana ya Isaya.

Wakabili watu wangu kwa uasi wao, na nyumba ya Yakobo kwa dhambi zao
Misemo hii miwili ina maana moja. Kwa pamoja wanaimarisha uharaka kukabili watu wa Yahwe.

Isaiah 58:3

'Kwa nini tumefunga', wanasema, 'lakini hauioni? Kwa nini tumejishusha, lakini hautambui?'
Watu wa Israeli wanatumia maswali kulalamika kwa Mungu kwa sababu wanahisi hawajali.

Isaiah 58:4

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli kwa kujibu swali lao la changamoto.

Tazama
"Tazama" or "Zingatia kwa makini". Yahwe anawakabili swali lao kwa kuwaambia kuzingatia kwa makini.

ngumi ya uovu
"ngumi ya uovu". Hii inaonyesha wanapigana kwa ukali. "Ngumi" inawakilisha hasira ambayo ni vurugu ya mwili.

Je! hii ni aina ya kufunga ambayo ningetaka ... chini yake?
Yahwe anatumia swali kukaripia watu. Wanajifanya kana kwamba ni wanyenyekevu mbele ya Mungu, lakini wanawaumiza watu wengine. "Hii sio aina ya kufunga ninayoitaka ... chini yake"

Siku kwa ajili ya mtu yeyote kujishusha, kwake kuinamisha chini kichwa chake kama matete
Hii ina maana mtu anainama chini, lakini sio mnyenyekevu ki ukweli. "Tete" linawakiliisha mmea dhaifu ambao hujikunja kirahisi.

generated on Tue Oct 24 10:45:40 2023

Je! unata hivi kufunga kweli, siku ambayo inampendeza Yahwe?
Yahwe anatumia swali kukaripia watu. "Hakika haufikiri aina hii ya kufunga inanifurahisha!"

Isaiah 58:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Isareli.

Je! hii sio kufunga ambayo naichagua ...kuvunja kila nira?
Yahwe anatumia swali kufundisha watu kuhusu aina ya kufunga ambayo inamfurahisha. "Hii ni kufunga ninayochagua ... kuvunja kila nira".

Kufungua vifungo vya waovu, kufungua kamba za nira, kuwaweka waliokanyagwa huru, na kuvunja kila nira
Misemo hii yote ina maana ya kwamba wanatakiw kuwasaidia watu wle ambao waovu na wanawaumiza na kuwakandamiza.

Je! sio ku ... nyumba yako?
Yahwe anatumia swali lingine kuwafundisha watu. "Ni ku... nyumba yako".

vunja mkate wako
Msemo huu unawakilisha kuanza mlo kwa mwenyeji kuchana mkate.

Isaiah 58:8

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Kisha nuru yako itavunjwa wazi kama mapanzuko
"Vunja wazi" ni lahaja ambayo ina maana ya pale ambapo nuru huanza kuwaka kwa mwanga. Hii ina maana ya kwamba kama watawasaidia watu wahitaji, matendo yao yatakuwa kama nuru inayoonwa na wengine, kama jua linavyochomoza baada ya giza la usiku. Au mwanga unaweza kumaanisha nuru ya Bwana, inayowaka juu yao na kuwabariki.

na uponyaji wako utachipuka juu kwa haraka
Hii ina maana Mungu atawabariki na kuwarudisha haraka, kama kidonda kinavyopona haraka.

haki yako itakuwa mbele yako, na utukufu wa Yahwe utakuwa ulinzi wako wa nyuma
Hii ina maana ya kipindi ambapo Mungu aliwalinda watu wa Israeli walipotoroka kutoka Misri. Hii ina Mungu atawalinda tena kutoka kwa adui zao watakapofanya kilicho sahihi.

haki yako
Msemo huu katika Kiebrania unaweza kutafsiriwa kama yule anayetoa haki au hata ushindi. Katika muktadha huu, msemo huu ungemaanisha Mungu. Tafsiri za kisasa zina tafsiri hii.

Isaiah 58:9

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

kisha nuru yako itainuka kutoka gizani, na giza lako litakuwa kama mchana
"Nuru yako" inawakilisha matendo ya wema ambayo yatakuwa mifano kwa kila mtu, na "giza" ni matendo mabaya, yatashindwa kwa matendo yao mema.

Isaiah 58:11

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli

kukuridhisha katika maeneo ambapo hakuna maji
"Maji" inawakilisha kila kitu wanachohitaji kwa ajili ya maisha tele hata kama mazingira yake hayana ya kutosha.

utakuwa kama bustani iliyomwagiliwa
"Bustani iliyomwagiliwa" inawakilisha wingi ili waweze kuwa na yote wanayohitaji.

kama chemchemi ya maji, ambayo maji yake hayakosi
"Chemchemi ya maji" inawakilisha chanzo cha wingi katika nchi ambapo maji ni ya thamani.

Isaiah 58:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli

utaitwa
Hii inaweza kuelezwa katika hali ya kutenda. "watu watakuita"

Isaiah 58:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli

unageuza miguu yako kutoka na kusafiri katika siku ya Sabato, na kutofanya starehe yako katika siku yangu takatifu
Hapa "miguu" ina maana ya safari na kazi ambayo wtu walifanya katika siku zingine zote. Mungu hakuruhusu safari ndefu au kazi katika siku ya kupumzika. "unaacha kusafiri na kufanya unachotaka kufanya katika siku ya Sabato, siku yangu takatifu"

Isaiah 58:14

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Nitakufanya uendeshe katika vilele vya dunia
Hii ina maana ya Mungu kunua taifa katika sifa na nguvu kwa mwitikio wa kuishi katika haki.

generated on Tue Oct 24 10:45:40 2023

kwa maana kinywa cha Yahwe kimenena
"kinywa" inaashiria kile ambacho Yahwe anasema.
"Kwa maana Yahwe amekisema"

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generated on Tue Oct 24 10:45:40 2023

Chapter 59

1 Tazama, mkono wa Yahwe sio mfupi ambao hautweza kukuokoa wewe; wala sikio lake sio zito, ambalo haliwezi kusikia. **2** Matendo yako ya dhambi, hata hivyo, zimekutenga wewe na Mungu, na dhambi zenu zimemfanya aufiche uso wake msimuone wala kumsikia yeye. **3** Maana mikono yenu ina madoa ya damu na vidole vyenu vimejaa dhambi. Midomo yenu inazungumza uongo na ulimi wenu unazungumza kwa nia mbaya. **4** Hakuna hata mmoja aitae haki, na hakuna anayewasihi kesi yake katika haki. Wanayamini maneno yasiyo ya haki, maneno ya uongo; wanashika matatizo na kuzaa dhambi. **5** Wanetotoa mayai ya nyoka wenye sumu na hufuma mtandao wa buibui. Yeyote alaye mayai yake atakufa, na ikiwa yai litavunjika, litatotoa nyoka mwenye sumu. **6** Mitando yao haitatumika kama mavazi, wala hawawezi kujifukia wenyewe kwa kazi yao. Kazi zao ni kazi za dhambi, na matendo ya vurugu yako mikononi mwao. **7** Miguu yao inakimbilia uovu, na wanakimbilia kumwaga damu isiyo na hatia. Mawazo yao ni mawazo ya dhambi; vurugu na uharibifu ndio njia yao. **8** Njia ya amani hawaijuyui, na hakuna haki katika njia zao. Wametengeneza njia njia zlizopotoka; yeyote atakaye safiri kupitia njia hizi njia hizi hazijui amani. **9** Hivyo basi haki iko mbali a sisi, wala haki haijatufikia sisi. Tunasubiri mwanga tunaona giza; tunatafuta mwangaza, lakini tunatembea gizani. Tunapapasa kwenywe ukuta kama kipofu, kama wale wasiona, **10** Tuna mashaka mchana kweupe kama kwenye mwanga unaofifia; miongoni mwa wenye nguvu tuko kama watu waliokufa. **11** Sisi tunaunguruma kama dubu na kuomboleza kama njiwa; tunasubiria haki, lakini hakuna kitu; kwa ukombozi, lakini uko mbali na sisi. **12** Maana makosa yetu mengi yako mbele zako, na dhambi zetu zinatushuhudia sisi; maana makosa yako pamoja na sisi. **13** Tumeaasi, kumkana Yahwe na kuacha kumfuata Mungu. Tulizungumzia ulafi kujeuka nyuma, na kuanza kulalamika kutoka moyoni na maneno ya uongo. **14** Haki imerudishwa nyuma, wenye haki wamesimama mbali sana; maana ukweli uko mashakani katika mraba wa umma, haki haiwezi kuja. **15** Waaminifu wamenda zao, na yeyote anayegeuka mbali na maovu anajiathiri mwenyewe. Yahwe aliliona hilo na hakupendezwa maana hakuna haki. **16** Aliona kwamba hakuna mtu, na akastaajabu kwamba hakuna mtu wa kuoma. Hivyo basi mkono wake uliletao wakovu kwake, na haki yake unamtosheleza yeye. **17** Huivaa haki kama ngao kifuani na kofia ya chuma ya wokovu kichwani mwake. Anajivika mwenyewe kwa mavazi ya kisasi na kuvaa vazi la bidii. **18** Analipa tena kwa kilichotokea, hukumu ya hasira kwa adui zake na kwa adui atairidisha adhabu ya kisiwa kama zawadi yao. **19** Hivyo wataliogopa jina la Yahwe kutoka magharibi na utukufu wake kutoka mashariki; maana atakuja kama mkondo wa mto, inaendeshwa na pumzi ya Yahwe. **20** Mkombozi atakuja Sayuni na wale watkaojeuka kutoka matendo yao ya uasi katika nyumba ya Yakobo- Hili ni tamko la Yahwe. **21** Na kama mimi, hili ni agano langu pamoja nao- asema Yahwe- Roho yangu iliyo juu yenu, na maneno yangu niliyoyaweka kinywani mwenu, hayataondoka midomo mwenu au kuodoka mbali na midomo wajukuu wenu, au kwenda mbali asema Yahwe- kuanziia sasa na hata milele.''

Isaiah 59:1

Tazama
"Tazama!" "Unapaswa kujua!" Yahwe anawaambia watu kuzangatia kwa makini.

Mkono wa Yahwe sio mfupi sana
"Mkono" unawakilisha nguvu na uwezo. "Mkono mfupi hauna nguvu na uwezo. "Yahwe anaweza kabisa"

yako ...yamekutenga
Viwakilishi hivi vya wingi vina maana ya watu wa Israeli kama kundi moja.

dhambi zako zimemfanya afiche uso wake kwako
"Uso" unawakilisha kuwepo sasa na kutazama juu ya. "dhambi zako zimekufanya ugeuke kutoka kwako"

Isaiah 59:3

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

Kwa maana mikono yako imetiwa doa kwa damu na vidole vyako kwa dhambi
Hapa "mikono" na "vidole" ina maana ya matendo yao. Hii ina maana wana hatia ya kufanya mambo makali na ya dhambi. "vyako" ni wingi. "Kwa maana umetenda dhambi kali"

Midomo yako inazungumza uongo na ulimi wako unazungumza kwa nia mbaya
Sehemu za mwili ambazo hutoa maneno na kuwakilisha kile watu wanasema. "Unazungumza uongo na mambo maovu"

wanatunga mimba ya taabu na kuzaa dhambi
"Kupata mimba" na "kuzaa" inasisiitiza jinsi wanavyopanga kwa makini kufanya mambo ya

generated on Tue Oct 24 10:45:40 2023

dhambi. Hapa "wanatunga" bado ina maana ya watu wa Israeli. "wanafanya kazi kwa bidii kufanya mambo ya dhambi"

Isaiah 59:5

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli kuhusu maovu wanayofanya kwa kutumia sitiari ya nyoka wenye sumu na wavu za buibui.

Wanatotoa mayai ya nyoka wenye sumu
Mayai ya nyoka wenye sumu kutotoa kuwa nyoka hatari zaidi. "Nyoka wenye sumu" inawakilisha uovu ambao watu hufanya ambao unadhuru zaidi na zaidi. "Wanafanya uovu ambao husambaa kutengeneza uovu zaidi"

kufuma wavu wa buibui
Hii inawakilisha matendo ya watu ambayo hayana thamani. "wanazaa vitu na matendo ambayo hayana thamani"

Yeyote anayekula mayai yao hufa, na iwapo yai likipondwa, linatotoa kuwa nyoka wa sumu
Kula yai lenye sumu litamuua mtu ambaye analila na inawakilisha kujiangamiza. Kuvunja yai huruhusu nyoka wadogo wenye sum kutotoa na inawakilisha kusambaa kwa uharibifu. "Matendo wanayofanya yatawaangamiza na kusambaza uharibifu kwa wengine"

iwapo yai likipondwa
Hii inaweza kuelezwa katika hali ya kutenda. "kama mtu akiponda yai"

Nyavu zao haziwezi kutumiwa kwa ajili ya mavazi, wala hawawezi kujifunika kwa kazi zao
Hii ina maana matendo yao maovu hayawezi kufunikwa na kufichwa, kama vile wavu hauwezi kufanya nguo na kumfunika mtu. "Matendo yao maovu yatafunuliwa kuwa bila thamani"

Nyavu zao haziwezi kutumiwa kwa ajili ya mavazi
Hii inaweza kuelezwa katika hali ya kutenda. "Hawawezi kuvaa nguo kwa wavu zao"

Matendo ya vurugu yamo mikononi mwao
"mikono" inawakilisha uwezo na nguvu ya kufanya vitu hivi na kwa hiyo jukumu lao. "wana wajinu kamili kwa vurugu wanayofanya"

Isaiah 59:7

Maelezo ya Jumla
Isaya anaendelea kzungumza na watu wa Israeli.

Miguu yao hukimbilia uovu
"Miguu" inawakilisha uwezo wa kuondoka na "kukimbia" ina maana ya kufanya jambo kwa haraka. "Wana haraka ya kufanya mambo maovu"

ni njia zao
"njia" inawakilisha njia yao ya maisha. "ni yote wanayofanya"

hakuna haki katika njia zao
"njia" inawakilisha njia yao ya maisha. "kamwe hawafanyi kilicho haki" au "kila kitu wafanyacho sio cha haki"

Wametengeneza njia zilizopinda
"Njia zilizopinda" inawakilisha njia ya maisha ambayo imepotoka. "Wanasema na kufanya mambo yasiyo ya kweli. Ni wajanjawajanja"

Isaiah 59:9

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

haki ipo mbali kutoka kwetu
Hapa "kwetu" ina maana ya Isaya na watu wa Israeli. "Mbali" inawakilisha haki iliyotoweka na ngumu kupata. "haki imetoweka na ngumu sana kupata"

Tunasubiri kwa ajili ya nuru, lakini tunaona giza; tunatafuta mwanga, lakini tunatembea gizani
Kila ya hii misemo ina maana ya kwamba watu wanasubiri wema wa Mungu, lakini inaonekana kana kwamba amewatelekeza.

Tunapapasa ukuta kama vipofu ... kama watu waliokufa
Hii ina maana ya kwamba kwa sababu Mungu haji kwao, wanajisikia bila msaada, kutopata njia sahihi na kukata tamaa na siku za usoni, bila tumaina la maisha ya kusisimua.

Isaiah 59:11

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

Tunaunguruma kama dubu na kunung'unika kama njiwa
Hii ina maana ya sauti ambayo watu walifanya kwa sababu walikuwa na dhiki na maombolezo.

Isaiah 59:12

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

makosa yetu mengi
Hapa "yetu" ina maana ya Isaya na watu wa Israeli.

mbele zako
Hapa "yako" ina maana ya Yahwe.

dhambi zetu zinashuhudia dhidi yetu
Isaya anafafanua dhambi kama mtu anavyokwenda mbele za Mungu kutamka ya kwamba watu wana hatia.

generated on Tue Oct 24 10:45:40 2023

kwa maana makosa yetu yapo pamoja nasi
"pamoja nasi" inawakilisha kutambua uwepo wao. "kwa maana tunatambua makosa yetu"

Isaiah 59:14

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

Haki imerudishwa nyuma
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wanasukuma haki nyuma"

Haki ... haki ... kweli ... uadilifu ... Uaminifu
Haya ni mawazo ambayo Isaya anafafanua kama kujifanya kama watu

Isaiah 59:16

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

Aliona ya kwamba hakuna mtu, na akashangaa ya kwamba hapakuwa na mtu wa kuingilia kati.
"Yahwe alishtushwa ya kwamba hakuna mtu alikua kuwasaidia wale waliokuwa wakiteseka" au "Yahwe alishangazwa ya kwamba hakuna mtu aliyekuja kuwasaidia wale waliokuwa wakiteseka"

Kwa hiyo mkono wake mwenyewe ulileta wokovu kwa ajili yake
"'mkono" unawakilisha uwezo na nguvu. "Yahwe alitumia nguvu yake mwenyewe kuwaokoa watu"

na haki yake ikamsaidia
"Haki" ni sifa ambayo hujifanya kama mtu. "na alifanya sahihi kama anavyofanya siku zote"

Isaiah 59:17

Akavaa haki kama dereya ya kifuani na kofia ya chuma ya wokovu juu ya kichwa chake. Alijivisha mavazi ya kisasi na kuvaa ari kama joho
"dereya", "kofia ya chuma", "mavazi", na "joho" ni nguo kwa ajili ya vita na kupigana, Isaya anamfafanua Yahwe kama akivaa haya kuwaadhibu watu wake.

joho
joho lililo huru, linalotiririka

Akawarudishia maliipo
Isaya anafafanua tukio la siku za usoni kana kwamba ilitokea kipindi cha nyuma. Hii ina maana hakika itatokea.

Isaiah 59:19

Maelezo ya Jumla
Hii inaweza kuelezwa katika hali ya kutenda. "'ambayo pumzi ya Yahwe huongoza"

wataogopa jina la Yahwe
Hapa "jina" lina maana ya sifa ya Yahwe na tabia. "muogope Yahwe"

kutoka magharibi ... kutoka kwa mawio ya jua
Isaya anaunganisha maneno haya mawili kumaanisha watu katika maeneo yote duniani.

kwa maana atakuja kama kijito kinachokuja kwa kasi
Mabonde membamba ya Yuda yalikuwa yamekauka muda mwingi katika mwaka hadi pale mvua nzito ya ghafla ilipogeuza kuwa maji yanayokwenda kwa kasi. Hicho kilipotokea kulikuwa na kelele nyingi na upepo.

kinachoendeshwa kwa pumzi ya Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. "ambayo pumzi ya Yahwe inaendesha"

tamko la Yahwe
Hii inaweza kuandikwa ili kwamba nomino dhahania "tamko" liwe kitenzi "alitamka" au "alisema kwa dhati". "Hivi ndivyo Yahwe alivyotamka" au "Hiki ndicho Yahwe alichosema kwa dhati"

Isaiah 59:21

maneno yangu ambayo nimeweka kinywani mwako
Hii ina maana ya kumpatia mtu kitu cha kusema. "ujumbe niliokpatia kuzungumza"

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Chapter 60

1 Nyanyuka, uangaze; maana mwanga wako umekuja, na utukufu wa Yahwe umekuja kwako. **2** Japokuwa giza litatanda katika nchi, na giza nene katika mataifa; Lakini Yahwe atakuja juu yenu, na utukufu wake utaonekana kwenu. **3** Mataifa yatakuja kwenye mwanga wako, na wafalme katika mwanga wako mkali uliokuja **4** Tazama na angalia pande zote. Wamekusanyika wao wenyewe kwa pamoja na wanakuja kwako. Watoto wako watatoka mbali, na binti zao watabebwa katika mikono yenu. **5** Halafu wataangalia na kuwa furaha, na moyo wako utafurahia na kufurika, maana wingi wa maji utamwagwa juu yenu, utajiri wa mataifa utakuja kwenu. **6** Msafara wa ngamia utawafunika ninyi, na ngamia wa Midiani na Efa; wote watakuja kutoka Sheba; wataleta dhahabu na ubani, wataimba sifa kwa Yahwe. **7** Makundi yote ya Kedari yatakusanika kwa pamoja kwako, kondoo wa Nebaioti watabeba mahitaji yako; watakubalika kutolewa sadaka katika madhebau yangu; na nitaitukuza nyumba yangu takatifu. **8** Ni nani hawa wanopaa wenyewe kama mawingu, na kama njiwa kwenye makazi yao? **9** Pwani itanitafuta mimi, na meli ya Tarshishi huwaongoza, huwaleta watoto wenu kutoka mbali, pamoja na fedha zao na dhahabu zao, maana jina la Yahwe Mungu wenu, na Mtakatifu wa Israeli, maana amekuheshimu wewe. **10** Watoto wa wageni watajenga tena kuta zenu, n awafalme wao watawatumikia ninyi; japo katika laana yangu nimewaadhibu ninyi, lakini kwa neema yangu nitawahurumia ninyi. **11** Milango yenu itaendelea kuwa wazi; haitafungwa mchana au usiku, hivyo utajiri wa mataifa ili uweze kuletwa, pamoja na viongozi wanowaongoza. **12** Kweli, mataifa na falme ambayo hayatakutumikia wewe yatatoweka; mataifa hayo yataangamizwa kabisa. **13** Utukufu wa Lebanoni utakuja kwako, mti wa msonobari, mtidhari, pamoja na msonobari ili kupamba madhebau yangu; na Nitalitukuza eneo la miguu yangu. **14** Watakuja kwako kukusujudia wewe, watoto wa wale wanaokunyenyekea wewe; wataisujudia miguu yako; watakuita wewe mji wa Yahwe, sayani ya Mtakatifu wa Israeli. **15** Badala yake uwepo wenu umetelekezwa na kuchukiwa, kwa kuwa hakuna hata mmoja anayepita ndani yenu, nitawafanya kuwa kitu cha kiburi milele, furaha kutoka kizazi hata kizazi. **16** Pia utakunywa maziwa ya mataifa, utatunzwa katika kifua cha wafalme; utajua kwamba Mimi Yahwe, Mimi ni mwokozi na mkombozi wenu, aliye Mkuu wa Israeli. **17** Badala ya shaba Nitaleta dhahabu, badaia ya chuma nitaleta fedha; badala ya mbao, shabana badala ya jiwe, chuma. Nitachagua amani kwa kiongozi wenu, na haki kiongozi wenu. **18** Vurugu hazitasikika katika aridhi yenu, uharibifu wala uvunjaji katika mipaka yenu; lakini mtaita kuta zenu wokovu, na malngo yenu mtayaita sifa. **19** Jua halitakuwa mwanga wenu wakati wa mchana, wala mwanga wa mwenzi wakati wa usiku hautawawakia ninyi; Lakini Yahwe atakuwa mwanga wenu wa milele, na Mungu wenu na utukufu wenu. **20** Jua lenu halitakuewepo wala mweni utaondoshwa na kutoweka; maana Yahwe atakuwa mwanga wenu daima, na siku za maombolezo zitakwisha. **21** Watu wako wote watakuwa wenye haki; watachukuwa urithi wa nchi kwa mda wote, tawi la mazao yangu, kazi ya mikono yangu, ili niweze kuitukuza. **22** Mtoto atakuwa maelfu, na mdogo atakuwa taifa la wenye nguvu; Mimi Yahwe Nitayatimiza hayo mda utakapowadia.

Isaiah 60:1

Maelezo ya Jumla
Isaya anaendelea kuzungumza na watu wa Israeli.

Inuka, angaza; kwa maana nuru yako imekuja, na utukufu wa Yahwe umeinuka juu yako
Hii ina maana ya vtu vitukufu Yahwe amevifanya kwa wakazi wa Yerusalemu. Zipo kwa ajili ya kuonyesha utukufu huo kupitia kile vinavyofanya na kusema na kuwa na tumaini katika siku za usoni.

Isaiah 60:2

Maelezo ya Jumla
Isaya anazungumza na watu wa Israeli. Anaendelea sitiari ju ya "mwanga"

Ingawa giza litafunika dunia, na giza nene mataifa
Misemo hii miwili ina maana moja na inajumlishwa kwa msisitizo. Ina maana ya "giza la kiroho". Hii ina maana watu wengine wote wa dunia hawatamjua Yahwe au namna ya kumpendeza. Hii ni sitiari kwa hukumu takatifu.

bado Yahwe atainuka juu yako
Hii ina maana mwanga wa uwepo wa Mungu utatokea kwa ajili ya watu wa Israeli, na utaonekana njia wanayopaswa kwenda.

na utukufu wake utaonekana juu yako
Hii inaweza kuelezwa katika hali ya kutenda. "na watu wa mataifa wataona utukufu wake juu yako"

Isaiah 60:4

Maelezo ya Jumla
Hapa Yahwe anaanza kuzungumza.

generated on Tue Oct 24 10:45:40 2023

Wote wanajikusanya
"Wote" ina maana ya watu waliobakii wa Israeli ambao watakuja pamoja kurudi Yerusalemu.

binti zako watabebwa mikononi mwao
Hii inaweza kuelezwa katika hali ya kutenda. "watabeba binti zako mikononi mwao" au "watabeba binti zako juu ya viuno vyao"

Kisha utatazama na kung'aa, na moyo wako utashangilia na kumwagikia
Misemo hii inatumia maana moja na kusisitiza ya kwamba watakuwa na furaha sana kwa sababu ya kile kitakachotokea Yerusalemu.

wingi wa bahari
Hii ina maana ya utajiri na bidhaa ambazo zitakuja Yerusalemu kwa njia ya meli, labda kupitia Bahari ya Mediteranea.

utamwagwa nje kwako
Hii inaelezea ya kwamba wingi utakuwa kama maji ambayo yanabubujika nje.

Isaiah 60:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

ngamia
"ngamia wadogo"

Efa ... Kedari ... Nebayothi
Haya ni majina ya maeneo ya Uarabuni.

Makundi yote ya Kedari yatakusanywa pamoja kwako
Hii inaweza kuelezwa katika hali ya kutenda. "Watu wa Kedari watakusanya makundi yao kwa ajilii yako"

kondoo wa Nebayothi watatumikia mahitaji yako
Hii ina maana ya hitaji lao la kutoa sadaka.

watakuwa sadaka inayokubalika juu ya madhabahu yangu
Mimi, Yahwe, nitazipokea juu ya madhabahu yangu"

Isaiah 60:8

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Hawa ni kina nani wanaopaa kama wingu, na kama njiwa katika makazi yao?
Yahwe anatumia maswali na picha za kishairi kuvuta nadhari hapa. Analinganisha matanga ya meli kwa mawingu na njiwa. Hii pia ni taswira ya Waisraeli kurudi katika nchi ambapo wanaishi. "Tazama, ninaona kitu kama mawingu yakisogea haraka na kama njiwa wakirudi katika makazi yao"

Pwani
Hii ina maana ya watu ambao wanaishi katika pwani na inafafanua eneo la pwani kana kwamba ilikuwa watu wakiangalia nje. "Watu kutoka pwani"

meli za Tarshishi
Msemo huu kawaida una maana ya meli kubwa za biashara zinazofaa kwa safari ndefu.

Mtakatifu wa Israeli
Mtakatifu wa Israeli

amekuheshimu
"Yahwe amekuheshimu, watu wa Israeli"

Isaiah 60:10

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

hayatafungwa mchana na usiku
Hapa "mchana" na "usiku" pamoja ina maana ya "wakati wote". Hii inaweza kuelezwa katika hali ya kutenda. "hakuna atakayeweza kuvifunga"

ili kwamba utajiri wa mataifa uweze kuletwa, na wafalme wake wakiwa wameongozwa
Hii inaweza kuelezwa katika hali ya kutenda. "ili kwamba watu wa mataifa waweze kuleta utajiri wao, pamoja na wafalme wao"

Isaiah 60:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

mataifa hayo yataangamizwa kabisa
Hii inaweza kuelezwa katika hali ya kutenda. "Nitaangamiza kabisa watu wa mataifa hayo"

utukufu wa Lebanoni
Hii ina maana ya Lebanoni kuwa maarufu kwa miti yake mizuri, haswa mvinje na seda. Utambuzi hasa wa miti yote haujulikani.

sehemu ya miguu yangu
Hii ina maana ya hekalu la Yahwe.

Isaiah 60:14

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

Mtakatifu wa Israeli
Mtakatifu wa Israeli

Isaiah 60:15

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

bila mtu yeyote anayepi katikati yako
"na kila mtu akiepuka nchi yako" au "na kila mgeni akiepuka nchi yako"

Pia utakunywa maziwa ya mataifa, na utanyonya katika ziwa la wafalme
Hii ina maana ya utajiri na wing ambao utanyonywa kutoka kwa mataifa ya kigeni. Vishazi vyote vinarudia wazo moja kwa msisitizo.

Mkombozi
Mkombozi wa Israeli.

Mwenye enzi wa Yakobo
Mwenye enzi wa Israeli

Isaiah 60:17

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

badala ya mbao, shaba, na badala ya mawe, chuma
Yahwe atatoa vifaa vya thamani zaidi vya ujenzi kwao sasa. "badala ya mbao, nitaleta shaba, na badala ya mawe, nitaleta chuma"

Nitateua amani kama mkuu wako, na haki watawala wako
Yahwe anafafanua "amani" na "haki" kama watawala wa kibinadamu. Hii ina maana kutakuwa na amani kamili na haki katika nchi ya Israeli.

Vurugu haitasikika tena katika nchi yako
Hii inaweza kuelezwa katika hali ya kutenda. "Hakutakuwa tena na taarifa za vurugu katika nchi yako"

lakini utaita kuta zako Wokovu, na malango yako Sifa
Viumbo vya kihalisia vina majina ya sifa za kiroho. Mji wa Yerusalemu utakuwa eneo salama, na watu pale watamsifu Yahwe.

Isaiah 60:19

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

kwa maana Yahwe atakuwa nuru yako ya mlele
Mistari miwili inarudia wazo hili moja kwa msisitizo.

Jua lako halitazama tena, wala mwezi wako hautaondoka na kupotea
Mwezi hautapotelea kihalisia. Hii ni kusema ya kwamba kulinganisha na mwanga wa Yahwe, mwanga wa jua na mwezi hautakuwa kitu.

Isaiah 60:21

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

tawi la kupanda kwangu, kazi ya mikono yangu
Misemo hii ina maana karibu moja na inarudiwa kwa ajili ya msisitizo.

tawi la kupanda kwangu
Yahwe analinganisha watu kwa mmea mchanga kuota ambao alipanda kana kwamba alikuwa mkulima wa bustani. Yahwe ameweka watu wake katika nchi ya Israeli. Hii inatoa matumaini kwa watu.

kazi ya mikono yangu
Yahwe analinganisha watu wa Israeli kwa kitu kilichoundwa kwa ujuzi wa mkono wake.

ili kwamba niweze kutukuzwa
Hii inaweza kuelezwa katika hali ya kutenda. "ili kwamba watu wote waweze kunitukuza"

elfu moja
"1,000"

generated on Tue Oct 24 10:45:40 2023

Chapter 61

1 Roho ya Bwana Yahwe i juu yangu, maana Yahwe amenipaka mafuta mimi kuhiubiri habari njema kwa wenye taabu. Amenituma mimi kuwaponywa waliopondeka mioyo, kutangaza uhuru kwa wafungwa, na kufungua gereza ili waliofungwa waweze kutoka. **2** Amenituma mimi kuutangaza mwaka wa Yahwe uliokubalika, siku ya kisasi cha Mungu wetu, na kuwafariji wale wote wanaomboleza. **3** Amenituma mimi - kuwapa wale waoombolezao katika Sayuni -kuwapa wao kilemba cha majivu, mafuta ya furaha badala ya kuomboleza, vazi la kusifu katika eneo la roho ya ubutu, kuwaita mialoni ya haki, iliyooteshwa na Yahwe, ili aweze kutukuzwa. **4** Wataijenga tena mahali pa kale palipohaibiwa; wataparejesha mahali palipokuwa na ukiwa. Watairejesha miji iliyoharibiwa, Mahali penye ukiwa kutoka vizazi vingi vilivyopita. **5** Wageni watasimama na kulisha makumdi yako, na watoto wa wageni watafanya kazi kwenye mashamba yako na mizabu. **6** Mtaitwa makuhani wa Yahwe; watawaita watumishi wa Mungu wetu. Mtakula utajiri wa mataifa, na utajivuinia katika utajiri wake. **7** Badala yake aibu yenu itaongezeka; na badala ya fedhea walifurahia juu ya sehemu yao. Hivyo basi sehemu yao itaongezeka mara mbili katika nchi na furaha ya milele itakuwa yao. **8** Maana Mimi, Yahwe, ninapenda haki, na ninachukia wizi na vurugu zisizo za haki. Nitawalipa wao kataka haki na Nitafanya agano la milele na wao. **9** Uzao wao utajulikana miongoni mwa mataifa, na watoto wao miongoni mwa watu. Wote watakaowaona watawakubali wao, kwamba ni watu wangu ambao Yahwe amewabariki. **10** Nitafurahia sana katika Yahwe; Katika Mungu nitafurahia. Maana amenivika mimi kwa vazi la wokovu; amenivika mimi kwa vazi la haki, kama bwana harusi aliyejipamba mwenywe kwa kilemba, na kama bibi harusi aliyejipamba kwa vito. **11** Maana kama nchi inavyozalisha miti inayochipukia na kama bustani inavyofanya miti yake ikuie, hivyo Bwana atasasbabisha haki na sifa kuchipukia mbele ya mataifa yote.

Isaiah 61:1

Roho wa Bwana Yahwe yupo juu yangu
"Roho" hapa ni Roho Mtakatifu wa Yahwe ambaye humsukuma au kuhamasisha mtu.

walioteswa
Hii ina maana ya watu maskiniu, wale walio ndani ya huzuni kubwa, au watu walioteswa ambao wana matatizo wanaoshindwa kuyatatua wao wenyewe.

uhuru kwa wafungwa, na kufungua kwa gerez kwa wale waliofungwa
Misemo hii miwili ina maana moja. Inasema ya kwamba Mungu kwa hakika atatoa uhuru kwa wafungwa.

Isaiah 61:2

Taarifa ya Jumla
Isaya anaendelea kuzungumza

mwaka wa fadhila ya Yahwe, siku ya kisasi
Misemo hii miwili ina maana ya muda mmoja wa wakati. "Mwaka" na "siku" zote ni mifano bayana ambayo inawakilisha ukubwa kamili.

mwaka wa fadhila ya Yahwe
"wakati ambapo Yahwe atatenda wema kwa watu wake"

Isaiah 61:3

Taarifa ya Jumla
Isaya anaendelea kuzungumza.

kuwapa ... kuwapatia
Isaya anarudia hivi kusisitiza.

kilemba
"kilemba cha kichwani" au "kifuniko kizuri cha kinywani". Hii ni kitambaa kirefu cha nguo kinachozunguka kichwa.

mafuta ya furaha ... joho la sifa
Watu huweka mafuta juu yao na kuvaa joho zuri, ndefu wakati wa sherehe na shangwe.

katika nafasi ya roho ya kutojali
"katika nafasi ya huzuni" au "katika nafasi ya maombolezo"

mwaloni wa utakatifu, kupandwa kwa Yahwe
Hii ina maana Yahwe amesababisha watu kuwa na nguvu na imara.

ili aweze kutukuzwa
Hii inaweza kuelezwa katika hali ya kutenda. "ili kwamba maisha ya watu yaweze kumtukuza yeye"

Isaiah 61:4

Taarifa ya Jumla
Isaya anaendelea kuzungumza kutumia usambamba katika kila mstari.

Isaiah 61:6

Taarifa ya Jumla
Mtumishi wa Yahwe anaendelea kuzungumza kwa watu wa Israeli na kila mstari kuwa sambamba.

generated on Tue Oct 24 10:45:40 2023

Utaitwa
Hii inaweza kuelezwa katika hali ya kutenda. "Watu watakuita"

utapata mara mbili
Huenda hii ina maana ya fungu mara mbili la nchi.

watafurahi juu ya mgawo wao ... wata ... nchi yao ... itakuwa yao
Hii bado ina maana ya watu wa Israeli. Hii inaweza kuwekwa katika hali ya mtu wa pili. "utafurahia juu ya gawio lako ... uta ... nchi yako ... itakuwa yako"

Isaiah 61:8

Vizazi vyao vitajulikana miongoni mwa mataifa, na watoto wao miongoni mwa watu
Vishazi hivi viwili vina maana moja. Hii inaweza kuelezwa katika hali ya kutenda. "Watu kutoka mataifa mengine watajua vizazi vyao"

watoto wao miongoni mwa watu
Kishazi hiki kinachukulia kitenzi hicho hicho kama kilicho nyuma. "uzao wao utajulikana miongoniu mwa watu"

Isaiah 61:10

Nitafurahi sana katika Yahwe
"Nita" ina maana ya watu wa Mungu wakizungumza kama mtu mmoja ambaye Yahwe amerejesha.

amenivisha kwa mavazi ya wokovu; amenivisha na joho la utakatifu
Watu wa Mungu kuzungumza kama mtu mmoja sasa wa wokovu na utakatifu kama muonekano wao tofauti unavyoonekana kwa wote. "Mavazi" na "joho" ni nguo ambazo kila mtu anaweza kuona.

kama bwana arusi anavyojipamba na kilemba, na kama bibi arusi anavyojiremba na vito vyake
Mlinganisho huu unasisitiza ya kwamba mwandishi ana furaha sana, anasherehekea.

kilemba
"kilemba cha kichwani" au "kifuniko kizuri cha kinywani". Hii ni kitambaa kirefu cha nguo kinachozunguka kichwa.

Kwa maana kama nchi izaavyo mimea yake inayochipuka, na kama bustani inavyofanya mimea yake kuota
Huku ni kusema kitu kima kwa njia mbili. Ukweli ya kwamba chochote Mungu anachosema atafanya hakika kitafanyika kinalinganishwa na ukweli kwamba mbegu huchipuka baada ya kupandwa. "Kama vile mbegu zinavyopandwa katika bustani huchipuka kutoka kwenye udongo na kuota"

utakatifu na sifa kuchipuka juu
Msemo huu unaelezea sifa hizi kama kuota kutoka kwa mbegu kama mimea inavyofanya.

generated on Tue Oct 24 10:45:40 2023

Chapter 62

1 Kwa niaba ya Sayuni sitatulia, na kwa naiba ya Yerusalemu sitanyamaza kimya, mpaka haki yake itakapotokea, na wokovu wake kama tochi. **2** Mataifa yataona haki yako, na wafalme wote wataona utukufu wako. Utaitwa kwa jina jipya ambalo Yahwe atalichagua. **3** Pia utakuwa taji zuri katika mkono wa Yahwe, na kilemba cha ufalme katika mkono wa Mungu wako. **4** Hautaambiwa tena, ''Umetelekezwa''; wala kwa nchi yako hautasema tena, ''Ukiwa.'' kweli, itaitwa ''Neema yangu iko kwake'', na nchi yao ''ndoa'' mana furaha ya Yahwe ndani yenu, na nchi yenu itaolewa. **5** Hakika, kama kijana mdogo akimuoa mwanamke mdogo, hivyo watoto wako watawaoa ninyi, na kama bwana harusi anavyofurahia juu ya bibi harusi, Mungu wenu atafuhai juu yenu. **6** Nimemuweka mlinzi katika kuta zenu, Yerusalemu; hawatatulia mchana wala usiku. Utabaki kuwa Yahwe, usitulie. **7** Usimuache apumzike mpaka ainzishe tena Yerusalemu na kmfanya asifiwe duniani. **8** Yahwe ameapa kwa mkono wake wa kuume na kwa mkono wa nguvu zake, ''Hakika sitawapa tena nafaka kama chakula cha maadui zenu. Wageni hawatakunjwa mvinyo wenu uliompya maana mlifanya kazi. **9** Kwale watakao vuna nafaka watazila na kumsifu Yahwe, na wale wanaochuma zabibu watakunjwa mvinyo katika mahakama ya madhebau yangu takatifu.'' **10** Njooni pitieni, pitieni katika lango! Tenegenezeni mapito ya watu! Itengenezeni, Tengeneza njia kuu! kusanyeni mawe! Nyanyueni juu ishara ya bendera kwa mataifa! **11** Tazama, Yahwe ametangaza mwisho wa nchi, ''Waambie binti Sayuni: Tazama, Mkombozi wenu anakuja! Angalia, amebeba zawadi zake, na malipo yake yapo mbele yake.'' **12** Watakuita wewe, ''Mtu mtakatifu; Mkombozi wa Yahwe,'' nawe utaitwa ''Ulioacha kabla; mji usiotelekezwa.''

Isaiah 62:1

Kwa ajili ya Sayuni sitanyamaza, na kwa ajili ya Yerusalemu sitakaa kimya
Kauli hizi mbili zina maana moja. Hapa "Sayuni" na "Yerusalemu" zote zinawakilisha watu wanaoishi katika Yerusalemu. "Kwa ajili ya watu wa Yerusalemu sitanyamaza"

sitakaa kimya
Inawezekana ya kwamba "sitakaa" ina maana ya Isaya

mpaka utakatifu wake utakapojitokeza
Vishazi hivi viwili vinaaminisha watu wa Mungu hatimaye kurudi na kuokoa watu wa Israeli na kwamba itakuwa dhahiri kama mwanga ulivyo.

Isaiah 62:3

Pia utakuwa taji la uzuri mikononi mwa Yahwe, na kilemba cha kifalme mkononi mwa Mungu wako
Hizi zina maana moja na zinaunganishwa kwa ajili ya msisitizo. Zinasema ya kwamba Yerusalemu utakuwa mji wa kifalme chini ya nguvu na mamlaka ("mkono") ya Mungu.

haitakuwa kwako tena ... kusemwa, "Ukiwa"
Hizi zina maana moja na zinaunganishwa kwa ajili ya msisitizo.

haitasemwa kwako tena
Hii inaweza kuelezwa katika hali ya kutenda. "Watu hawatasema tena juu yako"

wala nchi yako haitasemwa tena
Hii inaweza kuelezwa katika hali ya kutenda. "wala watu hawatasema tena juu ya nchi yako"

na nchi yako itaolewa
Hii ina maana Yahwe atawapenda watu wa Israeli na atakuwa nao daima kama alivyo mume.

Isaiah 62:5

kama vile mwanamume anavyomuoa mwanamke, vivyo hivyo wana wako watakuoa
Hapa "wana" ina maana ya watu wa Israeli na "wako" ina maana ya Yuda, nchi ya Israeli. Hii ina maana ya kwamba watu watamiliki nchi kama vile mwanamume anavyomiliki mke wake kijana.

kama vile bwana arusi anavyofurahia bibi arusi wake, Mungu wako atafurahi juu yako
Hii inasisitiza furaha ya Mungu juu ya uhusiano wake na watu wake.

Isaiah 62:6

Nimeweka
Hapa "Nimeweka" inaweza kumaanisha Isaya au Yahwe.

walinzi katika kuta zako
Hii ina maana ya manabii, maafisa, au yawezekana malaika, ambao wanaomba kila wakati kwa ajili y watu wa Yerusalemu kama walinzi ambao hulinda mji kila wakati.

generated on Tue Oct 24 10:45:40 2023

hawako kimya mchana na usiku
Hii ina maana wanamsihi Yahwe kwa muendelezo au kujia wao kwa wao. "wanaomba kwa dhati kwa Yahwe katika siku nzima"

Usimruhusu apumzike
Hapa "apumzike" ina maana ya Yahwe.

Isaiah 62:8

kwa mkono wake wa kuume na kwa mkono wa nguvu yake
Mkono wa kuume unawakilisha nguvu na mamlaka. "kwa nguvu na mamlaka yake"

Hakika sitakupatia tena mazao kama chakula kwa ajili ya adui zako
Hii ina maana Yahwe hatawaruhusu adui zake kuwashinda watu wa IUsraeli na kuchukua mazao yao tena. Huenda maadui walichukua mazao kipindi cha nyuma kama ushuru au kulisha majeshi yao wenyewe.

Sitakupatia tena mazao kama chakula kwa ajili ya adui zako ... Wageni hawatakunywa divai yako mpya
Kauli hizi zimewekwa pamoja kwa ajili ya msisitizo au ukamilifu.

wale watakaovuna mazao ... wale wanaochuma mizabibu
Kauli hizi zinawekwa pamoja kwa ajili ya msisitizo na ukamilifu.

Isaiah 62:10

Njoo upite, njoo upite katika malango
Msemo "njoo upite" unarudiwa kuonyesha uharaka.

Ijenge, Ijenge njia
Neno "jenga" linarudiwa kusisitiza ya kwamba Yahwe anataka kwa uharaka barabara kuandaliwa. "Njia" inawakilisha njia ambayo watu watarudi. Hii ni sawa na 40:3 na 57:14.

Kusanya mawe
"Chukua mawe kutoka barabarani kuifanya iwe laini. Mawe yanawakilisha vipingamizi vyote vya safari kuwa haraka.

Nyanyua ishara ya bendera kwa ajili ya mataifa
Bendera ya ishara inawakilisha kitu kuvuta nadhari ya wengine. Hii ina maana Yahwe anawaita watu wa mataifa mengine kugundua nchi ya Israeli na kuona kile Yahwe alichofanikisha kama alivyosema angefanya.

Isaiah 62:11

Tazama
"Gundua"

mwisho wa dunia
Sehemu za dunia ambazo zipo mbali sana zinazungumziwa kana kwamba zilikuwa sehemu ambapo nchi hufikia kikomo. Msemo huu pia unaunda neno moja kwa kundi la mambo mengi na lina maana ya kila sehemu kati ya miupaka. "sehemu za mbali za dunia" au "dunia nzima"

binti Sayuni
"Binti" inawakilisha watu wa Yerusalemu (Sayuni).

Tazama, dhawabu yake ipo pamoja naye, na fidia yake inakwenda mbele yake
Vishazi hivi vinawakilisha wazo moja kwa msisitizo.

utaitwa
Hii inaweza kuwekwa katika hali ya kutenda, "watakuita"

generated on Tue Oct 24 10:45:40 2023

Chapter 63

1 Ni nani ajaye kutoka Edomu, aliyevaa mavazi rangi nyekundu kutoka Bozra? Ni nani aliye katika mavazi ya kifahari, anayetembea kwa kujiamini kwa sababu ya ukuu wa nguvu zake? Ndiye mimi, nizungumzae haki na uwezo mkubwa wa kuokoa. **2** Kwa nini umevaa mavazi ya rangi nyekundu, na kwan nini wanaonekana kama akanyagae mizabibu katika vyombo vyake. **3** Nimekanyaga zabibu lililoko katika vyombo vyenyewe, na hakuna hata mmoja kutoka mataifa aliyeungana na mimi. Niliwakanyaga kwa hasira yangu na niliwakanyaga wao kwa hasira yangu. Damu zao zimeruka katika nguo zangu na kuweka madoa nguo zangu zote. **4** Maana niliangalia mbele katika siku ya kisasi, na mwaka wa ukombozi ulikwishawadia. **5** Mimi nilitazama, na hapo hapakuwa na mtu mmoja hata wa kutoa msaada, lakini mkono wangu mwenywe ulinileteа ushindi mimi, na hasira yangu kubwa iliniongoza mimi. **6** Niliwakanyaga watu wangu chini kwa hasira yangu na kuwafanya wao wanywe laana yangu, na nilimwaga damu zao juu ya nchi. **7** Nitakusimulia matendo ya agano la Yahwe lenye kuaminika, matendo ya kusifu ya Yahwe. Nitawasimulia yote ambayo Yahwe ametutendea sisi, na ukuu wa uzuri wake katika nyumba ya Israeli. Huruma hii aliyetuonyesha sisi kwa sababu ya rehema zake na matendo ya agano lake la kuaminika. **8** Maana alisema, ''Baadhi yao ni watu wangu, watoto ambao sio waaminifu.'' Amekuwa mwokozi wao. **9** Kupitia mateso yao yote, aliteseka pia, na malaika kutoka mbele yake aliwaokoa wao. Katika upendo wake na rehema aliwakomboa wao, na aliwanyanyua juu na aliwabeba wote katika kipindi chote cha kale. **10** Lakini walimuasi na kumuuzunisha roho mtakatifu. Hivyo basi akkawa adui wao na kupigana dhidi yao. **11** Watu wake walifikiri kuhushu nyakati za kale za Musa. Walisema, ''Yuko wapi Mungu, aliyewaleta juu nje ya bahari pamoja na mchungaji wa kundi lake? Yuko wapi Mungu, ambaye aliyeweka roho mtakatifu mwiongoni mwenu? **12** Yuko wapi Mungu, aliyeufanya wingi wa utukufu wake kwenda katika mkono wa kuume wa Musa, na ukaganya maji mbele yao, kulifanya jina lake milele yeye mwenyewe? **13** Yuko wapi Mungu, aliyewaongoza katika maji mengi? Kama farasi anayekimbia kwenye aridhi ambayo ni tambarare, hawakua na mashaka. **14** Kama ng'ombe anayeshuka chini kwenye bonde, Roho ya Yahwe imewapa punziko. Hivyo umewaongoza watu wako, kufanya wewe mwenyewe jina la kusifu. **15** Tazama chini kutoka mbinguni na pata taarifa kutoka kwenye makao ya utukufu wako. Iko wapi bidii yenu na matendo makuu? Uruatendo yako ya uruma yamezuiliwaa kutoka kwetu. **16** Maana wewe n baba yetu, Japokuwa Ibrahimu hatujui sisi, na Israeli haitutambui sisi, wewe, Yahwe, wewe ni baba yetu. Mkombozi wetu limekuwa jina lako kutoka nyakati za kale. **17** Yahwe, kwa nini unatufanya tangetange na kuifanya mioyo yetu kuwa migumu, hivyo hatukukuheshimu wewe? Rudi kwa niaba ya watumishi wako, kabila la urithi wako. **18** Watu wako walirithi mahali patakatifu kwa mda mfupi, halafu maadui zetu waliwakanyaga. **19** Tumekuwa kama juu ya wale ambao hawajawai kuongoza, kama wale ambao hawajaitwa kwa jina lako.

Isaiah 63:1

Ni nani huyu ajaye kutoka Edomu ... Bosra
Isaya anazungumza kama mlinzi kwa kutumia mfumo wa swali na jibu kuwakilisha taarifa hii juu ya hukumu ya Yahwe kwa Edomu, adui wa Israeli. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Mimi, Yahwe, ninakuja kutoka Edomu, nikiwa nimevaa mavazi mekundu kutoka Bosra"

Bosra
Huu ni mji mkuu wa Edomu.

Ni Mimi
Hapa "Mimi" ina maana ya Yahwe.

Kwa nini nguo zako ni nyekundu, na kwa nini ... kishinikizo cha zabibu
Swali hili la balagha linaweza kutafsiriwa kama kauli. "Wekundu katika nguo zako zinakufanya uonekane kana kwamba ulikuwa ukikanyaga ju ya zabibu katika kishinikizo cha zabibu"

kishinikizo cha zabibu
Kishinikizo cha zabibu ni sehemu ya chini iliyochongwa kwa jiwe katika ardhi ambapo wafanyakazi hukanyaga zabibu kuziponda kwa miguu yao, ili kutoa juisi ya zabibu.

Isaiah 63:3

Nina zabibu zilizokanyagwa
Hapa "Nina" ina maana ya Yahwe. Picha hii ina maana ya Yahwe kuangamiza adui zake.

Kwa maana ninatazamia siku ya kisasi
Hapa "siku" ina ya kipindi cha muda.

kisasi
Yahwe ataadhibu kwa njia sahihi kuleta haki. Aina yake ya ukombozi inatofautiana na kisasi cha mtu.

mwaka wa ukombozi
Hapa "mwaka" ina maana ya muda bayana uliowekwa na Yahwe kurejesha Israeli.

generated on Tue Oct 24 10:45:40 2023

Isaiah 63:5

Maelezo ya Jumla
Yahwe anaendelea kuzungumza

lakini mkono wangu wenyewe
Hapa "mkono" unawakilisha uwezo.

na kuwafanya walewe katika hasira yangu
Hii ina maana Yahwe aliwafanya washangae na kutokuwa na ufahamu wa hasira yake kamili na adhabu.

nilimwaga nje damu yao
Hapa "damu" inawakilisha maisha ya adui wa Yahwe ambao walikuw wakimwagika nje ili waweze kufa.

Isaiah 63:7

Nitasema
Hapa "Nitasema" ina maana ya Isaya

alichotufanyia kwetu
Hapa "kwetu" ina maana ya Isaya na watu wa Israeli.

Isaiah 63:9

Katika mateso yao yote
"Katika mateso yao yote". Hapa "yao" ina maana ya watu wa Israeli. Isaya anajumuisha yeye kama mwanajumuiya wa watu.

aliteseka pia
Hapa "aliteseka" ina maana ya Yahwe.

malaika kutoka katika uwepo wake
Hii inawakilisha nani aliyetumwa kutoka katika uwepo wa Mungu.

aliwainua juu na kuwabeba
Hii ina maana ya pale Mungu aliwalinda na kuwaokoa watu wa Israeli kutoka kwa Wamisri miaka mingi mapema. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Isaiah 63:10

Lakini waliasi
"lakini tuliasi". Hapa "waliasi" ina maana ya watu wa Israeli. Isaya anajijumlisha kama mwanajumuiya wa watu.

Roho wake Mtakatifu
"Roho Mtakatifu wa Yahwe"

Isaiah 63:11

Walisema
"tulisema". Hapa "walisema" ina maana ya watu wa Israeli. Isaya anajijumlisha kama mwanajumuiya wa watu.

ambaye aliwatoa kutoka katika baharii
Simulizi ya Yahwe kugawanya maji ya Bahari ya Matete kimiujiza ili kwamba Waisraeli waweze kuvuka na kuwatoroka Wamisri ni taarifa inayosadikiwa.

wchungaji wa kundi lake
Viongozi mara nyingine wanajulikana kama "wachungaji". "viongozi wa watu wake"

Isaiah 63:12

Maelezo ya Jumla
Watu wa Israeli wanaendelea kuzungumza.

ambaye altengeneza nguvu yake tukufu iende pamoja na mkono wa kuume wa Musa
Hapa "mkono wa kuume" inawakilisha nguvu ya Yahwe kupitia Musa. Hii ina maana ilikuwa nguvu ya Mungu ambayo ilimwezesha Musa kugawanya maji katika Bahari ya Matete.

Kama farasi akimbavyoo katika nchi tambarare, hawakujikwaa
Hii ina maana ya kwamba watu wa Israeli walikuwa na miguu ya hakika kama ya farasi katika nchi ya wazi katika safari zao kuelekea Israeli kutoka Misri.

Isaiah 63:14

Maelezo ya Jumla
Watu wa Israeli wnaendelea kuzungumza.

Kama mifugo inavyokwenda chini katika bonde ... pumziko
Picha hii inaonyesha mifugo kushuka katika bonde ambapo kuna nyasi za kijani na maji na inasisitiza ya kwamba Mungu aliwaongoza watu wa Israelii na kuwatunza.

kujifanyia mwenyewe jina la sifa
Hapa "jina la sifa" ina maana ya heshima na sifa ya mtu. "hakikisha una sifa ya kuheshimiwa kwa ajili yako"

Isaiah 63:15

Maelezo ya Jumla
Watu wa Israeli wanaendelea kuzungumza.

Iko wapi ari yako na matendo yako makuu?
Mwandishi anatumia swali kuonyesha hisia za ndani na kujali kwa sababu inaonekaba Mungu hawasaidii. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Hatuoni ari yako na matendo yako makuu!"

generated on Tue Oct 24 10:45:40 2023

Huruma yako na matendo yako ya upole yamewekwa kutoka kwetu
Hii inaweza kuelezwa katika hali ya kutenda. "Unaficha huruma yako na upole kutoka kwetu"

ingawa Abrahamu hatujui, na Israeli hatutambui
Mababu hawa wa taifa la Israeli wasingeweza kutambua vizazi vyao kwa sababu walibadilika sana. "Abrahamu" na "Israeli" wanawakilisha wakati wa zamani.

Isaiah 63:17

Maelezo ya Jumla
Watu wa Israeli wanaendelea kuzungumza.

Yahwe, kwa nini unatufanya tuzurure kutoka katika njia zako na kuifanya mioyo yetu kuwa migumu, ili kwamba tusikutii wewe?
Hapa mwandishi anatumia swali kuelezea lalamiko la watu wa Mungu. Swali hili linaweza kutafsiriwa kama kauli. "Yahwe umetufanya tuzurure kutoka katika njia zako na kuwa wakaidi ili kwamba tusikutii"

kwa nini unatufanya tuzurure kutoka katika njia zako
Kutofanya kile ambacho Yahwe anaamuru inazungumziwa kana kwamba mtu anazurura kutoka katika njia sahihi. "kwa nini unatufanya kufanya kilicho kibaya"

kuifanya mioyo yetu kuwa migumu
Hii ina maana kutoweza kukataa mafundisho ya Yahwe kwa kukataa kusikiliza na kutii. Hapa "moyo" unawakilisha nia, hisia na shauku zao.

Isaiah 63:18

Maelezo ya Jumla
Watu wa Israeli wanaendelea kuzungumza.

ambao hawakuitwa kwa jina lako
Hii inaweza kuelezwa katika hali ya kutenda. "jina" ina maana ya uhusiano wa familia. "ambaye hakuwa mmoja wa familia yako"

Tumekuwa ... hawakuitwa kwa jina lako
Baadhi ya tafsiri za kisasa zinatafsirii sehemu hii tofauti. "Tumekuwa kama watu ambao haujawatawala, kama wale ambao hawajaitwa kwa jina lako"

generated on Tue Oct 24 10:45:40 2023

Chapter 64

1 ''Oh, ikiwa umeigawa kwa kuifungua mbingu na kushuka chini! Milima inetikisika mbele yako, **2** ni kama vile moto uunguzao vichaka, moto uchemshao maji. Oh, jina lako lingejulikana kwa maadui wako, na ya kwamba mataifa yangetetemeka mbele yako! **3** Awali, ulipofanya mambo ya ajabu ambayo hatukuyategemea, ulishuka chini, milima ikatetemeka mbele zako. **4** Tangu nyakati za kale hakuna hata mmoja aliyesikia au kujua, wala jicho kuona Mungu yeyote karibu yake, ni nani afanyae mambo haya kwake anayemsubiri yeye. **5** Umekuja kuwasidia wale wanaofurahia kutenda yaliyo ya haki, wale wanaowaita kuwakumbusha njia zake na kumheshimu yeye. Ulipatwa na hasira tulipotenda dhambi. Katika njia zako daima tutakombolewa. **6** Maana sote tumekuwa kama mmoja aliye na unajisi, na matendo yetu ya haki yamekuwa kama hedhi kali. Sote tumenyauka kama majani; maovu yetu, ni kama upepo, unaotupeperusha sisi mbali. **7** Hakuna hata mmoja anayeita jina lako, hakuna anayefanya jitihada za kukushika wewe; maana umeuficha uso wako mbali na sisi na kutufanya sisi kuwa takataka katika mkono wa maovu yetu. **8** Na lakini, Yahwe, wewe ni baba yetu; sisi ni udongo. Wewe ni mfinyanzi wetu; sisi ni kazi ya mkono wako. **9** Usiwe na hasira kubwa, Yahwe, wala daima usikumbuke maovu dhidi yetu, tafadhali sisi sote, watu wako. **10** Miji yenu mitakatifu imekuwa jangwa; Sayuni imekuwa jangwa, Yerusalemu imekuwa ukiwa. **11** Hekalu letu takatifu na zuri. mahali ambapo baba zetu walikusifu wewe, limeangamizwa kwa moto, na kila kilichokuwa karibu kiliharibiwa. **12** Je unawezaje kuendelea kumshika, Yahwe? Unawezaje kutulia kimya na kuendelea kutufedhehesha sisi?''

Isaiah 64:1

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza kwa Yahwe.

O! kama unge
Isaya anatambulisha haja hii kwa uwepo wa Yahwe katika kipindi cha nyuma kwa mshangao mkubwa.

kama ungepasua wazi mbingu
Kama Yahwe amejionyesha kwa mbwembwe kwa kupasua wazi mbingu. Maneno "kupasua wazi" yana maana ya kuchana kipande cha nguo mbalimbali.

milima ingetetemeka
Milima ingeweza kutetemeka kama vile tetemeko.

kama pale moto uwashao misitumisitu, au moto unaofanya maji kuchemka
Hii yawezekana kusisitiza jinsi uwepo wa Mungu ungeweza kusababisha kwa urahisi milima na watu kutetemeka.

Isaiah 64:3

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza na Yahwe.

wala jicho kuona
"jicho" lina maana ya kuona kitu. "wala hakuna yeyote aliyeona"

Isaiah 64:5

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza na Yahwe.

kumbukeni
Hii ni lahaja ambayo ina maana na "kumbuka"

Isaiah 64:6

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza na Yahwe.

na matendo yetu yote matakatifu ni kama kitambaa cha hedhi
"Kitambaa cha hedhi" ni nguo ambayo mwanamke hutumia wakati wa mwezi anapotokwa damu kutoka kwenye tumbo la uzazi wake. Hii ina maana majaribio yao kumfurahisha Mungu yalishindikana. Sentensi hii ilikusudiwa kushtusha.

Tumenyauka wote kama majani
Isaya analinganisha watu wa Israeli na majaniu ambayo hukauka yanapokufa.

Udhalimu wetu, kama upepo, unatubeba mbali
Hii ina maana dhambi zao, kama jamii, ni sababu ya kushindwa kwao. Isaya analinganisha udhalimu na upepo kama nguvu ya mateso yao ya adhabu ya Yahwe.

umeficha uso wako kwetu
Hii ina maana Mungu alikataa tamaa juu ya watu wake na kuwaacha wateseke.

generated on Tue Oct 24 10:45:40 2023

Isaiah 64:8

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza na Yahwe.

sisi ni udongo wa ufinyanzi. Wewe ni mfinyanzi; na sisi wote ni kazi ya mkono wako
Hii ina maana Mungu aliwaumba watu wa Israeli.

kumbukeni
Hii ina maana ya kukumbuka kipindi cha nyuma.

tutazame sisi sote
Isaya anamuuliza Yahwe kuzingatia kwa makini hali yao.

Isaiah 64:10

Taarifa ya Jumla
Watu wa Israeli wanaendelea kuzungumza na Yahwe.

Miji yako mitakatifu imekuwa nyika
Hii inasisitiza ya kwamba miji imeangamizwa na hakuna aishiye kule.

Hekalu letu takatifu na zuri, ambapo baba zetu walikusifu, limeangamizwa kwa moto
Hii inaweza kuelezwa katika hali ya kutenda. "Adui ameangamiza hekalu letu takatifu na zuri, pale ambapo baba zetu walikusifu, kwa moto"

Unawezaje kujizuia, Yahwe? Unawezaje kukaa kimya na kuendelea kutudhalilisha?
Wanatumia maswali kuelezea kukata tamaa kwao kwa sababu Mungu bado hajaja kuwasaidia. "Tafadhali usijizuie, Yahwe! Tafadhali usikae kimya na kuendelea kutuaibisha!"

generated on Tue Oct 24 10:45:40 2023

Chapter 65

1 Nilikuwa tayari kuchaguliwa na wale ambao hawakuniomba; Nilikuwa tayari kupatikana kwa wale ambao hawakunitafuta. Nilisema, ''Niko hapa!' kwa taifa ambalo halikuita jina langu. **2** Nimetawanya mikono yangu siku zote kuwasumbua watu wangu, wanao tembea katika njia isiyopasa, wanaotembea kwa kufuata mawazo yao wenyewe na mipango yao. **3** Kuna watu wanoendelea kunipinga mimi, wanatoa sadaka zao katika bustani, na kuchoma ubani juu ya matofali. **4** Wamekaa miongoni mwa makaburi na kuangalia usiku kucha, na hula nyama ya nguruwe na mchuzi mchafu wa nyama katika vyombo vyao. **5** Wanasema, 'Simama mbali, usisogee karibu na mimi, maana mimi ni mtakatifu zaidi yako.' Vitu hivi ni moshi katika pua zangu, moto uwakao mchana kutwa. **6** Tazama, imeandikwa mbele yangu: Sitanyamaza, Maana nitawalipa wao tena; nitafanya malipo yao katika miguu yao, **7** kwa sababu ya dhambi zao na dhambi za baba zao kwa pamoja.'' asema Yahwe. ''Nitawajibu wao kwa kuchoma ubani juu ya milima na kunifanyia mimi juu ya vilima. Hivyo basi nitapima juu ya matendo yao ya kale katika miguu yao.'' **8** Yahwe asema hivi, ''Ikiwa kama juisi itapatikana katika nguzo ya zabibu, wakati mmoja ataposema, 'Usihiaribu hiyo, maa kuna uzuri ndani yake; hichi ndicho nitakachokifanya kwa niaba ya watumishi wangu: Sitawaribu wao wote. **9** Nitazileta koo kutoka kwa Yakobo, na kutoka Yuda wao ambao watairithi milima yangu. Niliowachagua watairithi aridhi, na watumishi wangu wataishi pale. **10** Sharoni itakuwa malisho ya makundi, na bonde la Akori itakuwa sehemu ya kupumzikia ya makundi yangu, kwa watu wangu wanaonitafuta mimi. **11** Lakini yeye aliyeachana na Yehwe, anayeusahau mlima wangu mtakatifu, anayeandaa meza kwa bahati ya mungu, na kujaza kikombe cha mvinyo uliochanganywa na miungu inayoitwa Hatama. **12** Nitaufikisha mwisho wenu kwa upanga, na wato mtainama chini kwa kuchinjwa, Kwa sababu nilipokuita wewe, haukuitikia; nilipozungumza haukunisikliza. lakini mlifanya yaliyo mabaya katika macho yangu na kuchagua kufanya yasiyo nipendeza mimi.'' **13** Bwana Yahwe asema hivi, ''Tazama, mtumishi atakula, lakini atashikwa na njaa; tazama mtumishi wangu atakunywa lakini atakuwa na kiu; tazama mtumishi wangu atashangilia, lakini atatiwa katika aibu. **14** Tazama, mtumishi wangu atapiga kelele za furaha kwa sababu ya furaha ya moyo, lakini utalia kwa sababu ya maumivu ya moyo, na mtapiga kelele kwa sababu ya kusagwa kwa roho zenu. **15** Nanyi mtaliacha jina lenu nyuma kama laana kwa watu niliowachagua wazungumze; Mimi Bwana Yahwe, Nitakuwa wewe; Nitawaita watumishi wangu kwa jina lingine. **16** Yeyote atakaye tamka baraka juu ya nchi atabarikiwa na mimi, Mungu wa kweli. Yeyote achukuae kiapo juu ya nchi anaapa na mimi, Mungu wa kweli, kwa sababu matatizo ya nyuma yatasaulika, maana yatafichwa machoni pangu. **17** Maana tazama, Ninakaribia kuumba mbingu mpya na nchi mpya; na mambo ya kale hayatakumbukwa tena wala kufikiriwa katika akili. **18** Lakini mtakuwa na furaha na kushangilia daima kwa nitakachokiumba. Tazama, Ninakaribia kuumba Yerusalemu mpya kama furaha na watu wake wenye furaha. **19** Nitafurahia juu ya Yerusalemu watu wangu; kuomboleza na kilio cha dhiki akitasikika tena ndani yake. **20** Hakuna tena mtoto atakayeishi pale japo kwa siku chache; wala mzee kufa kabla ya mda wake. Yule atakayekufa katika umri wa miaka mia moja atachukuliwa kama mtu mdogo. Yeyote ambaye atashindwa kufikia umri wa miaka mia moja atachukuliwa kama laana. **21** Watazijenga nyumba na kukaa huko, na watapanda mizabibu na kula matunda yake. **22** Hawatajenga nyumba na wengine waishi humo; hawatapanda, na wengine wale; maana kama siku za miti zitakuwa siku za watu wangu. Watu wangu wataishi kikamilifu kwa kazi ya mikono yao. **23** Hawatafanya kazi bure, wala kuzaa kwa kusikitishwa. Maana ni watoto wa waliobarikiwa na Yahwe, pamoj na koo zao. **24** Kabla hawajaita, nitaitika; na wakati wanaendele kuzungumza, ntisikia. Mbwa mwitu na kondoo watachungwa pamoja, na simba atakula majani kama ng'ombe; lakini udongo utakuwa chakula cha nyoka. **25** Hawataumiza tena wala kuharibujuu ya mlima wangu mtakatifu,'' asema Yahwe.

Isaiah 65:1

Nilikuwa tayari
Hapa "nilikuwa" ina maana ya Yahwe.

Nimetandaza mikono yangu nje siku nzima kwa watu wakaidi
"Kutandaza nje mikono yangu" ni ishara ya mtu kuonyesha kusihi sana au ombi la nguvu.

"Nimeendelea kuwaomba watu wakaidi kupokea msaada wangu"

Isaiah 65:3

Maelezo ya Jumla
Yahwe anaendelea kuzungumza na watu wa Israeli.

katika bustani ... juu ya vigae vya matofali
Hii ina maana ya maeneo ya Wakaanani kwa ajilii ya kuabudu sanamu. Madhabahu yao matakatifu

generated on Tue Oct 24 10:45:40 2023

yalitengenezwa kwa tofali, ambayo Yahwe alikataza kwa ajili ya madhabahu yake. Madhabahu ya Yahwe ilitengenezwa kwa mawe.

wanakaa miongoni mwa makaburi na kulinda usiku kucha
Hii ni kumbukumbu ya kushauriana na wafu, zoezi ambalo Yahwe alikataza.

wanakula nyama ya nguruwe
Yahwe hakuruhusu watu wa Israeli kula nyama kutoka katika nguruwe.

Isaiah 65:5

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa watu wa Israeli n kuhusu wao.

Mambo haya ni moshi puani mwangu
Yahwe analinganisha watu hawa ambao wanaendelea kumuudhi kwa moshi unaosumbua kupumua kwa mtu.

moto unaowaka siku nzima
Yahwe analinganisha watu wa Israeli kwa moto unaowaka taratibu ambao hutuma moshi bila kukoma huku ikisumbua.

Isaiah 65:6

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya watu wa Israeli.

Tazama, imeandikwa
"tambua na zingatia kwa makini"

katika mapaja yao
Hii iina maana Mungu atawaadhibu kikamilifu. Msemo huu unalinganisha Yahwe kuadhibu watu kwa kutupa miguu yao wanapokaa.

Isaiah 65:8

Kama pale juisi inavyopatikana kwenye vishada vya mizabibu
Yahwe analinganisha watu wa Israeli kwa kishada cha mizabibu ambacho bado kina juisi nzuri ndani yake.

pale juisi inavyopatikana kwenye vishada
Hii inaweza kuelezwa katika hali ya kutenda. "utakapokuta juisi katka kishada"

sitawaharibu wote
Hii inaweza kuelezwa kwa hali ya chanya. "Nitawaacha wale ambao ni wa haki"

Isaiah 65:9

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

milima yangu
Hii ina maana ya maeneo ya juu kabisa ya Yerusalemu na Yuda yote.

Sharoni
Hili lilikuwa eneo lenye rutuba la malisho.

bonde la Akori
Hili ni jina la bonde ambalo huenda linaweza kukiimbia kutoka Yerusalemu mpaka kusini mwa Yeriko. Hili pia lilikuwa eneo lenye rutuba la malisho.

Isaiah 65:11

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

mlima mtakatifu
"Mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu. "katika mlima mtakatifu wote wa Yahwe"

ambao huandaa meza ... na kujaza vikombe vya divai kwa divai iliyochanganywa
Watu huleta chakula na kinywaji na kuviweka mbele ya sanamu kama sehemu za ibaada yao.

divai iliyochanganywa
divai iliyochanganywa na viungo

Bahati ... Hatma
Haya ni majina ya miungu ya uongo. Pia wanaitwa "Gadi" na "Meni".

Isaiah 65:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa wale wa Israeli ambao huabudu sanamu.

amekukusudia kwa ajili ya upanga
"Upanga" inawakilisha silaha za vita ambazo Yahwe atatumia kuafhibu wale ambao hawaitikii wito wa Yahwe.

nilipoita, haukujibu; nilipozungumza, haukusikiliza
Vishazi vyote vina maana moja na vinarudiwa kwa ajili ya msisitizo.

Isaiah 65:13

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa wale wa Israeli ambao huabudu sanamu.

Tazama, watumishi wangu
"Tambua na zingatia kwa makini" Yahwe anarudia hili kwa ajili msisitizo.

generated on Tue Oct 24 10:45:40 2023

lakini utalia kwa sabubu ya maumivu ya moyo, na utaomboleza kwa sababu ya kupondwa kwa roho
Vishazi hivi vina maana moja na marudio ni kwa ajili ya msisitizo.

kupondwa kwa roho
Msemo huu unalinganisha hisia ya kuvunjwa moyo sana na majonzi kwa kitu kuharibika umbo kwa sababu ya shinikizo la juu.

Isaiah 65:15

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kwa wale wa Israeli ambao huabudu sanamu.

atabarikiwa na mimi, Mungu wa ukweli
Hii inaweza kuelezwa katika hali ya kutenda. "Mimi, Mungu ambaye huzungumza ukweli daima, nitambariki"

shida za awali zitasahaulika ... zitafichwa
Vishazi hivi inaweza kuwekwa katika hali ya kutenda. "watasahau shida zao za awali, kwa maana shida hizi zitatoweka katika kumbukumbu zangu"

zitafichwa kutoka machoni pangu
"kufichwa machoni pangu" inawakilisha uzingatiaji na kumbukumbu ya Yahwe. "Hata sitawaza juu yao tena"

Isaiah 65:17

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

Maana tazama
"Tambua! Zingatia kwa makini!"

mbingu mpya na dunia mpya
Tofauti zote ambazo pia huwakilisha kila kitu katikati.

mambo ya awali hayatakumbukwa au kuletwa akilini
Vishazi hivi viwili vina maana moja na zinaungwa kwa ajili ya msisitizo. Hii inaweza kuelezwa katika hali ya kutenda. "hautafikiria juu ya kile kilichotokea kipindi cha nyuma"

Lakini utakuwa na furaha
Hapa "utakuwa" ina maana watumishi wote wa Mungu.

kutoa machozi na vilio vya dhiki havitasikiwa tena kwake
Unaweza kuelewa hii katika hali ya kutenda. "hakuna mtu atasikia machozi na kulia kwa dhiki tena kwake"

Isaiah 65:20

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya watu wake waaminifu.

miaka mia moja
"miaka 100"

atachukuliwa kuwa mtu kijana
Hii inaweza kuelezwa katika hali ya kutenda. "watu watamchukulia kuwa mtu kijana"

atachukuliwa kuwa amelaaniwa
Hii inaweza kuelezwa katika hali ya kutenda. "watu watamchukulia mtu huyu kuwa amelaaniwa"

Isaiah 65:22

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya watu wake waaminifu.

kama itakavyokuwa siku za miti ndivyo zitakuwa siku za watu wangu
"Siku" ina maana ya urefu wa maisha yao. "kwa maana watu wangu wataishi kwa urefu kama miti inavyoishi"

wao ni watoto wa wale waliobarikiwa na Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. "wao ni watoto wa wale ambao Yahwe amewabariki"

Isaiah 65:24

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya watu wake waaminifu.

mliima mtakatifu
"Mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu. "katika mlima mtakatifu wote wa Yahwe"

generated on Tue Oct 24 10:45:40 2023

Chapter 66

1 Yahwe asema hivi, ''Mbinguni ni makao yangu, na nchi ni miguu yangu. Iko wapi nyumba uliyonitengenezea mimi? iko wapi sehemu amabayo ninaweza kupumzika? **2** Mkono wangu umeyafanya haya yote; hivi ndovyo jinsi ambavyo vitu vitatokeavyo---hili ndilo tamko la Yahwe. Mtu niliyempitisha, mwenye roho iliyopondeka na mwenye kujutia roho, na atetemekaye kwa ajili ya neno langu. **3** Yeyote achinjae ng'ombe humuua mtu pia; yeye anayetoa sadaka ya kondoo huvunja shingo ya mbwa pia; yeye anayetoa sadaka ya mavuno anatoa sadaka ya damu yangurue; yeye anayetoa kumbukumbuvumba huwabariki wakosaji pia. Wamechagua njia zao wenyewe wanachukua radhi kwa uchafu wao wenyewe. **4** Katika njia hiyo hiyo nitachagua adhabu yao wenyewe; Nitaleta juu yao kitu wanachokiogopa, maana niilpowaita, hakuna aliyeitika; nilipozungumza aliyenisikiliza mimi. Walifanya yaliyo maovu mbele yangu, na kuchagua yasiyo nipenindeza mimi.'' **5** Sikiliza neno la Yahwe, ewe utemekae kwa neno lake, ''Kaka zako wanaonichukia na kukutenga wewe kwa ajili ya jina langu walisema, 'Na atukuzwe Yahwe, halafu tutaiona furaha yenu; lakini mtatiwa katika aibu. **6** Sauti ya vita vya ghasi vinakuja katika mji, sauti kutoka hekaluni, sauti ya Yahwe anawarudia maadui zake. **7** Kabla ajaenda katika chumba, hujifungua; kabla ya uchungu kumtoka hujifungua mtoto wa kiume. **8** Ni nani asikiaye mambo haya? Ni nani aonae mambo haya? Je taifa linaweza kuanzishwa kwa wakati mmoja? lakini kwa haraka Sayuni inapokwenda katika chumba, hujifungua watoto wake. **9** Ninawezaje kumleta mtoto azaliwe na nisimruhusu mtoto azaliwe? Yahwe auliza? -- au Je ninamleta mtoto wakati tu wa kujifungua na halafu nimshikilie tena - anauliza Yahwe.'' **10** Furahia na Yerusalemu na fuhahia kwa ajili yake, ninyi nyote mnaopenda yeye; furahia pamoja na yeye, ninyi mnaomboleza juu yake! **11** Maana utamuuguza na ataridhika, katika maziwa yake atakufariji; utakunywa mpaka ushibe na kufurahia kwa wingi wa utukufu wake. **12** Yahwe asema hivi, ''Ni nanakaribia kutawanya mafanikio juu katika mto, na utajiri wa mataifa kama wingi wa mkondo wa maji. Utamuuguza kwa upande wake, na kubebwa katika mikono yake, mtabebwa juu ya magoti yake. **13** Kama vile mama anavyomfariji mtoto wake, hivyo basi nami nitawafariji ninyi, na mtapata faraja katika Yerusalemu.'' **14** Utayaona haya, na moyo wako utafurahia, na mifupa yako itachipukia kama zabuni ya nyasi. Aridhi ya Yahweitajulikana kwa watumishi wake, lakini atawaonyesha hasira yake dhidi ya maadui zake. **15** Kwa kutazama, Yahwe anakuja kwa moto, na gari lake linakuja kama upepo wa dhoruba kuleta joto katika hasira yake na kukemea kwake ni kama moto uwakao. **16** Maana Yahwe ametekeleza hukumu juu ya watu kwa moto na kwa upanga wake. Wale watakaouliwa na Yahwe watakuwa wengi. **17** Watajiweka wakfu wenyewe na kujisafisha wenywe, ili waweze kuingia katika bustani, kumfuata aliyeko katikati ya wale walao nyama ya nguruwe na vitu haramu kama panya. ''Watafika mwisho - hili ni tamko la Yahwe. **18** Maana ninayajua matendo yao na mawazo yao. Wakatiutafika nitakapoyakusanya mataifa yote na lugha zote. Watakuja na kuona utukufu wangu. **19** Nitaweka ishara ya ukuu wangu miongoni mwao. Halafu nitawatuma wakazi kutoka miongoni mwao kwa mataifa. Kwa Tarshishi, Puti, na Ludi, upinde wale wanaochukua upinde wao, kwa Tubali, Javani, na umbali kuelekea katika pwani kule ambapo hawajasikia chochote kuhusu mimi wala kuona utukufu wangu. Watatangaza utukufu wangu miongoni mwa mataifa. **20** Watawaleta kaka zako wote nje ya mataifa yote, kama sadaka kwa Yahwe. Watakuja kwa farasi na kwa gari, na kwa gari, juu ya nyumbu na juu ya ngamia, kuelekea mlima wangu mtakatifu Yerusalemu - asema Yahwe. Maana watu wangu wa Israeli wataleta sadaka ya mavuno kwenye vyombo visafi katika nyumba ya Yahwe. **21** Baadhi ya vitu hivi nitavichagua kama makuhani na walawi -- asema Yahwe. **22** Maana itakuwa mbingu mpya na nchi mpya ambayo nitakayoifanya ibaki mbele zangu-- Hili ndilo tamko la Yahwe-- Hivyo ndivyo ukoo wenu utakavyobakia, na jina lenu litabaki. **23** Kutoka mwenzi mmoja mpaka mwingine, na kutoka sabato moja mpaka nyingine, watu wote watakuja kukuinamia chini--- asema Yahwe. **24** Watakwenda nje na kuona miili ya wafu ya watu walioniasi mimi, maana wadudu wawalao wao hatakufa, na moto huwaunguzao hautazimika; na itakuwa ni chuki kwa wale wote wenye mwili.''

Isaiah 66:1

Mbingu ni kiti changu cha enzi, na dunia ni kigoda cha miguu yangu
Yahwe analinganisha mbingu kwa kiti cha enzi na dunia kwa kigoda cha miguu kusisitiza jinsi alivyo mkuu.

nyumba utakayoijenga kwa ajili yangu iko wapi basi? Sehemu nayoweza kupumzika iko wapi?
Yahwe anatumia maswali kusisitiza ya kuwa wanadamu hawawezi kujenga sehemu kwa ajili yake kuishi.

generated on Tue Oct 24 10:45:40 2023

Isaiah 66:2

Yahwe anaendelea kuzungumza.
Yahwe anaendelea kuzungumza.

Mkono wangu umefanya vitu hivi vyote
"Mkono" ina maana ya nguvu na mamlaka ya Yahwe, sio mwili wa kihalisia.

Tamko la Yahwe
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tamko" linaelezwa kama kitenzi "kutamka" au "alisema kwa dhati". "hiki ndicho Yahwe wa majeshi alvyotamka" au "hiki ndicho Yahwe wa majeshi alivyosem kwa dhati".

waliovunjika na walio na majuto rohoni
Hapa "kuvunjika" na "kujuta" ina maana ya mtu ambaye ni mnyenyekevu kiukweli na ambaye huteseka kwa ajili ya imani yake.

Isaiah 66:3

Yahwe anaendelea kuzungumza.
Yahwe anaendelea kuzungumza.

Yule anayechinja ... pia hubariki uovu
Vishazi hivi vnne vyote vinafafanua njia tofauti watu waovu wanavyofanya na kufikia maana moja kwa ajili ya msisitizo.

Wamechagua njia zao wenyewe
"Wamechagua kufanya mambo maovu ambayo hukiuka njia za Yahwe"

Isaiah 66:4

Yahwe anaendelea kuzungumza kuhusu watu waovu.
Yahwe anaendelea kuzungumza juu ya watu waovu.

Walifanya kilicho kiovu machoni mwangu
Hapa "machoni" ina maana ya Yahwe kuwachukulia tabia zao. "Walifanya kile nilichochukulia kuwa uovu"

Isaiah 66:5

Na atukuzwe Yahwe
Hii inaweza kuelezwa katika hali ya kutenda. "Mtukuze Yahwe" au "Na Yahwe ajitukuze mwenyewe"

lakini wataaibishwa
Hii inaweza kuelezwa katika hali ya kutenda. "lakini nitawatia aibu"

Isaiah 66:6

Yahwe anafafanua adhabu kwa unafiki wa wanaoabudu.
Yahwe anafafanua adhabu kwa unafiki wa wanaoabudu.

Sauti ya ghasia ya vita
Sauti inawakilisha ugomvi wa kweli ambao unaendelea katika hekalu wakati Yahwe anatekeleza adhabu.

Isaiah 66:7

Maelezo ya Jumla
Yahwe anaendelea kuzungumza.

Kabla hajaingia katika uchungu, anazaa; kabla maumivu hayajaja juu yake, alimzaa mwana wa kiume
Yahwe anazungumza kuhusu Sayuni kana kwamba ilkuwa mwanamke ambaye anataka kuzaa. Ingawa Sayuni iliangamizwa na watu hawakuishi huko tena, Yahwe anaahidi ya kuwa bila kukawia na kwa juhudi kidogo taifa zima litatoka kwake.

Nani amesikia ju ya jambo kama hili? Nani ameona mambo haya? Je! nchi itazaliwa katika siku moja? Je! taifa linaweza kuimrishwa katika muda mmoja?
Yahwe anatumia maswali kusisitiza jinsi tukio hili litakavyokuwa la kipekee. Muendelezo wa maswali unajenga mtanuko hadi Sayuni hatimaye inatajwa.

Isaiah 66:9

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya Yerusalemu kana kwamba ilikuwa mama.

Je! nitamleta mtoto mchanga karibu na uwazi wa kuzaliwa ... kuzaliwa?
Yahwe anatumia maswali kusisitiza ya kwamba hatashindwa kutimiza ahadi zake kwa watu wa Yerusalemu.

Isaiah 66:10

Maelezo ya Jumla
Yahwe anaendelea kuzungumza kuhusu Yerusalemu kana kwamba ilikuwa mama na wakazi wa Yerusalemu kana kwamba walikuwa watoto wachanga wapya.

Kwa maana utanyonya na kutosheka; kwa matiti yake utafarijiwa
Hii ina maana Yerusalemu itakuwa sehemu ya usalama na faraja kwa watu wa Mungu. Hii inaweza kuelezwa katika hali ya kutenda. "Kwa maana atakuridhisha kwa maziwa yake; atakufariji kwa matiti yake"

Isaiah 66:12

Maelezo ya Jumla
Yahwe anaendelea kuzungumza juu ya Yerusalemu kana kwamba ilikuwa mama.

kama mto ... kama kijito kinachomwagikia
Hii ina maana Mungu atasababisha watu wa mataifa kuleta kiasi kikubwa cha utajiri, ambacho kitakuwa cha kudumu kama mto na wingi.

generated on Tue Oct 24 10:45:40 2023

Utanyonya kando yake, kubebwa mikononi mwake, na kuchezeshwa juu ya magoti yake
Hii ina maana Yerusalemu itakuwa sehemu ya usalama na faraja kwa watu wa Mungu.

kubebwa mikononi mwake, na kuchezeshwa juu ya magoti yake
Hii inaweza kuelezwa katika hali ya kutenda. "atakubeba mikononi mwake na kukurusha juu ya magoti yake kwa furaha"

kwa hiyo nitakufariji, na utafarijiwa Yerusalemu
Hii inaweza kuelezwa katika hali ya kutenda. "kwa hiyo nitakufariji katika Yerusalemu"

Isaiah 66:14

Maelezo ya Jumla
Isaya anazungumza kwa watu waaminifu wa Mungu.

mifupa yako itachipuka
"Mifupa" ina maana ya mwili mzima kama sehemu yake.

itachipuka kama nyasi laini
"Nyasi laini" huota haraka na kwa imara na hulinganisha na afya na nguvu ya watu waamniifu wa Mungu.

Mkono wa Yahwe utajulikana kwa watumishi wake
Hapa "mkono" una maana ya nguvu yake. Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe atadhihrisha nguvu yake kwa watumishi wake"

Isaiah 66:15

Maelezo ya Jumla
Isaya anaendelea kuzungumza kwa watu waaminifu wa Mungu.

anakuja na moto
Yahwe kuonekana katika Agano la Kale mara kwa mara huunganishwa na moto ambao huwakilisha hasira ya Yahwe na hukumu.

kama dhoruba ya upepo
Dhoruba inawakilisha matendo yenye nguvu ya Yahwe ya kufanya hukumu yake kuwa na manufaa.

kwa upanga wake
"Upanga" ni silaha ambayo inawakilisha vita zote na mauaji.

Wale watakaouawa na Yahwe watakuwa wengi
Hii inaweza kuelezwa katika hali ya kutenda. "Yahwe ataua watu wengi"

Isaiah 66:17

Maelezo ya Jumla
Isaya anaendelea kuzungumza.

Wanajiweka wakfu
"Wanajiweka" ni wale ambao huabudu Yahwe lakini wanaenda kinyume na sheria zake.

kuingia katika bustani
Hii ni sehemu ambapo watu wataenda kuabudu sanamu.

yule aliye katikati
Hii inafafanua kionogzi wa wale ambao huenda kuabudu sanamu.

tamko la Yahwe
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tamko" linaelezwa kama kitenzi "kutamka" au "alisema kwa dhati". "hiki ndicho Yahwe wa majeshi alvyotamka" au "hiki ndicho Yahwe wa majeshi alivyosem kwa dhati"

Isaiah 66:18

Kwa maana mimi ninajua
Hapa "mimi" ina maana ya Yahwe

matendo yao ... mawazo yao
Hapa "yao" ina maana ya wanaoabudu ambao ni wanafiki ambao Yahwe amekwisha wafafanua awali.

Puli ... Ludi ... Tubali ... Yavani
Haya ni majina ya maeneo ambayo yapo mbali kutoka nchi ya Israeli.

Isaiah 66:20

Wataleta
Hapa "wataleta" ina maana ya wageni ambao walisalia na kushuhudia mataifa. Watarudi Yerusalemu na walio uhamishoni wa Israeli.

mlima mtakatifu
"Mlima mtakatifu" ni Mlima Sayuni, katika Yerusalemu. "katika mlima mtakatifu wote wa Yahwe"

Isaiah 66:22

mbingu mpya na dunia mpya
Zote ni utofauti mkubwa mno ambao pia huwakilisha kila kitu katikati.

tamko la Yahwe
Hii inaweza kuandikwa upya ili kwamba nomino dhahania "tamko" linaelezwa kama kitenzi "kutamka" au "alisema kwa dhati". "hiki ndicho Yahwe wa majeshi alvyotamka" au "hiki ndicho Yahwe wa majeshi alivyosem kwa dhati"

Isaiah 66:24

Maelezo ya Jumla
Yahwe anamaliza kuzungumza.

generated on Tue Oct 24 10:45:40 2023

Watatoka nje
Hapa "watatoka" ina maana ya watu wote, waaminifu wa Israeli na wageni, ambao huja kumwabudu Yahwe.

funza ... na moto
Vishazi vyote viwili vinafafanua wazo moja kusisitiza adhabu ya Yahwe.

funza ambazo zinawala
Funza zinawakilisha utisho wa kuoza ambao ni adhabu ya Yahwe kwa waovu.

moto unaoteketeza
Moto pia unawakilisha hukumu ya Yahwe.

hautazimishwa
Hii inaweza kuelezwa kwa chanya. "utachoma milele"

wote wenye mwili
Msemo huu unawakilisha viumbe vyote hai vilivyoumbwa ambavyo hurudi kutoka kwa wafu.

generated on Tue Oct 24 10:45:40 2023

Book: Jeremiah

Jeremiah

Chapter 1

1 Hili ndilo neno la Yeremia mwana wa Hilikia; yeye alikuwa mmoja wa makuhani kule Anatothi katika nchi ya Benjamini. **2** Neno la BWANA lilimjia katika siku za Yosia mwana wa Amoni, mfalme wa Yuda, katika mwaka wa kumi na tatu wa utawala wake. **3** Lakini pia lilimjia katika wakati wa Yehoyakimu mwana wa Yosia, mfalme wa Yuda, mpaka mwezi wa tano wa mwaka wa kumi na moja wa Zedekia mwana wa Yosia, mfalme wa Yuda, wakati watu wa Yerusalemu walipochukuliwa kuwa watumwa. **4** Neno la BWANA lilinijia, likisema, **5** "kabla sijakuumba tumboni, Nilikuchagua; kabla hujazailiwa toka tumboni Nilikutenga; Nilikufanya kuwa nabii kwa mataifa." **6** "Ahaa, BWANA!" Nilisema, "mimi sijui kusema, kwa kuwa mimi ni mtoto." **7** Lakini BWANA akaniambia, "Usiseme, 'mimi ni mtoto.' Utaenda kila mahali ninapokutuma, na utasema kila kitu ninachokuamuru! **8** Usiwaogpe hao, kwa kuwa Mimi niko pamoja na wewe kukuokoa- asema BWANA." **9** Kisha BWANA akanyosh mkono wake, akagusa kinywa changu, na akaniambia, "Nimeweka maneno yangu kinywani mwako. **10** Nimekuchagua leo juu ya mataifa na juu ya mataifa, ili kung'oa na kuvunja, kuharibu na kutupa, kujenga na kupanda." **11** Neno la BWANA lilinijia, likisema, "Yeremia, unaona nini?" Nikasema, "Ninaona tawi la mlozi." **12** BWANA akaniambia, "umeona vyema, kwa kuwa ninaliangalia neno langu ili nilitimize." **13** Neno la BWANA likaniji mara ya pili likisema, "Unaona nini? "Nikasema, "Ninaona chungu kikichemuka, ambacho mdomo wake unaelekea toka upande wa kaskazini," **14** BWANA akaniambia, "Janga litatokea kaskazini juu ya wote wanaoishi katika nchi hii. **15** Kwa kuwa ninayaita makabila yote ya falme za kaskazini, asema BWANA. Yatakuja, na kila mmoja atasimika enzi yake katika malango ya Yerusalemu, dhidi ya kuta zote zinazoizunguka, na dhidi ya miji ya Yuda. **16** Nitatamka hukumu dhidi yao juu ya uovu wao wa kuniacha, kwa kufukiza uvumba kwa miungu mingine, na kwa kuabudu kile walichotengeneza kwa mikono yao. **17** Jiandae! Simama ukawaambie kila kitu ninachokuamuru. Usifdhaike mbele zao nisije nikakufadhaisha wewe mbele zao! **18** Tazama! Leo nimekufanya kuwa mji ulio na ngome, kuwa ngome ya chuma, na ukata wa shaba dhidi ya nchi yote - dhidi ya wafalme wa Yuda, na juu ya wakuu wake, na juu ya makuhani wake, na juu ya watu wote wa nchi. **19** Watapigana na wewe, lakinai hawatakushinda, kwa kuwa nitakuwa pamoja na wewe ili kukuokoa- asema BWANA."

Jeremiah 1:1

Hilikia ... Amoni
majinaya wanaume

Anatothi
jina la mji

Neno la BWANA lilimjia
"BWANA alinena neno lake"

lilimjia
"lilimjia Yeremia"

wa kumi na tatu ... wa kumi na moja
"wa 13...11"

utawala wake
"utawala wa Yosia

pia lilimjia
"neno la BWANA lilimjija"

wa Zedekia
"utawala wa Zedekia"

Jeremiah 1:4

Neno la BWANA lilimjia
Tazama 1:1

lilinijia
"lilimjia Yeremia

sijakuumba
"sijakutengeneza"

Jeremiah 1:7

BWANA asema
"kile ambacho BWANA amesema"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 1:9

nimeweka maneno yangu kinywani mwako
"nimekupa ujumbe wangu ili uwaambie watu

kung''oa
kuvuta mmea kutoka ardhini "kinyume cha kupanda"

kuvunja
kinyume cha kujenga

kuharibu na kutupa
kuangamiza kabisa

Jeremiah 1:11

Neno la BWANA lilinijia
Tazama 1:1

Ninaona tawi la mlozi
BWANA anamuonesha Yeremia maono ya kiroho

mlozi
mti unaotoa mbegu

kwa kuwa ninaliangalia neno langu
Nenol a Kihebarania la "mlozi" na "kuangalia" yanafanana kwa sauti. Mungu anamtaka Yeremeia kukumbuka kuwa anataka neno lake lilitimie kila anapoona tawi la mlozi.

Jeremiah 1:13

Neno la BWANA lilinijia
Tazama 1:1

Jeremiah 1:15

kila mmoja
wale viongozi wa ufame wa kaskazini

atasimika enzi yake katika malango ya Yerusalemu
"atasimamisha hukumu zake kwenye malango ya mji"

nitatamka hukumu dhidi yao
"nitatangaza jinsi nitakvyowaadhibu"

Jeremiah 1:17

Usifadhaike ... nisije nikakufadhaisha
"usiogope sana ... nisije nikakuogofya"

kuvunja
kupasua katika vipande vidogo vidogo

Tazama
"uwe tayari"

chuma ... shaba
zana ngumu zilivyofahamika nyakati zile

BWANA asema
Tazama 1:7

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Neno la BWANA lilinijia likisema, **2** "Nenda ukanene katika masikio ya Yerusalemu. Useme; BWANA asema hivi: Ninakumbuka agano la uaminifu la ujana wako, upendo wako wakati tulipokuwa tumechumbiana, ulipokuwa ukinihitaji kule jangwani, katika ile nchi iliyokuwa haijapandwa. **3** Israeli alikuwa ametengwa kwa BWANA, malimbuko yake ya mavuno yake! Wote waliokula malimbuko yake walikuwa na hatia! majanga yaliwajia--asema BWANA.'" **4** Sikilizeni neno la BWANA, enyi nyumba ya Yakobo na kila familia katika nyumba ya Israeli. **5** BWANA anasema hivi, "Ni makosa gani ambayo baba zenu waliyaona kwangu, hata wakatae kunifuata mimi? hata wazifuate sanamu ambazo hazina chochote na wao kuwa si kitu? **6** Wala hawakusema, BWANA yuko wapi, ambaye alitutoa katika nchi ya Misri? BWANA yuko wapi, ambaye alituongoza katika jangwa, katika nchi ya Araba na mashimo, katika nchi ya ukame na giza nene, katika nchi ambayo hakuna mtu apitaye wala hakuna mtu anayeishi humo? **7** Lakini nilwaleta katika nchi ya Kameli, ili mle matunda yake na vitu vingine vyema! Lakini mlipokuja, mliitia unajisi nchi yangu, mliufany urithi wangu kuwa chukizo! **8** Hata makuhani hawakusema, 'BWANA yuko wapi?' na watalamu wa sheria hawakunijali mimi! wachungaji wametenda dhambi dhidi yangu. Manabii wamemtolea Baali unabii na kuvitafuta vitu ambvyo havina faida. **9** Kwa hiyo nitaendelea kuwashitaki - hili ni neno la BWANA - na nitawashitiki watoto wa watoto wenu. **10** Kwa kuvuka kwenda hadi pwani ya Kitimu na kutazama. Tuma wajumbe kwenda Kedari na tafuta uone kama kama iliwahi kutokea hapo awali vitu kama hivi. **11** Je, taifa limebadilisha miungu, hata kama haikuwa miungu? Lakini watu wangu wameubadili utukufu wao kwa kitu ambacho hakiwezi kuwasaidia. **12** Sitajabuni, enyi mbingu kwa sababu ya hili! Tetemekeni na kuogopa -asema BWANA. **13** Kwa kuwa watu wangu wametenda maovu mawili dhidi yangu: Wameziacha chemichemi za maji ya uhai kwa kuchimba mabarika kwa ajili yao, mabarika yanayovuja yasiyoweza kutunza maji! **14** Je, Israeli ni mtumwa? Kwani hakuzaliwa nyumbani? Kwa nini sasa amekuwa nyara? **15** Wanasimba wameunguruma dhidi yake. Wamepiga kelele sana na kuifanya kuwa ukiwa. Miji yake imeharibiwa na kubaki bila watu. **16** Pia watu wa Nufu na Tahapanesi watakinyoa kichwa chako. **17** Je, hamkufanya haya kwa ajili yenu mlipomwacha BWANA, wakati Mungu wenu, alipokuwa akiwaongoza njiani? **18** Kwa hiyo, kwa nini kutafuta msaada Misri na kunywa maji ya Shihori? Kwa nini kutafuta msaada Ashuru na kunywa maji ya Mto Frati? **19** Uovu wako unakukemea, na maasi yako yatakuadhibu. Kwa hiyo yafikiri hayo; tambua kuwa ni uovu na uchungu kwenu ninyi kuniacha mimi, BWANA Mungu wako, na kutokuwa na hofu yangu - asema BWANA wa majeshi. **20** Kwa kuwa niliivunja nira yenu mliyokuwa nayo wakati wa kale; Nilivichana vifungo vyako kutoka kwako. Lakini bado ulisema, 'Sitamtumikia!' tangu ulipopiga magoti katika kila kilima kuusogelea kila mti wenye majani mabichhi, enyi makahaba. **21** Lakini mimi mwenyewe niliwapanda kama mzabibu niliouchagua, mbegu iliyokamilika. Lakini tazama jinsi ulivyobadilika mbele yangu, na kuwa mzabibu usiofaa na mzabibu pori! **22** Kwa kuwa hata kama utajisafisha mwenyewe mtoni na kuoga kwa sabuni kali, bado dhambi yako ni madoa mbele yangu - asema BWANA Mungu. **23** Wawezaje kusema, 'Mimi sijanajisika! Mimi sjaenda kwa Mabaal?' Tazama tabia zako zilivyokuwa bondeni! Tambua kile ulichofanya, wewe ngamia mwepesi! akimbiaye katika njia yake! **24** Wewe ni punda wa mwitu, aliyeizoelea nyika, avutaye pumzi za upepo usiofaa katika tamaa ya kuishi! Ni nani awezaye kumgeuza anapotafuta dume la kumpanda? Na punda dume amtafutaye hajichoshi mwenyewe. Huenda kwake wakati wa mwezi wa kupandwa. **25** Lazima uizuie miguu yako isikose kiatu na koo lako kuwa na kiu! Lakini umesema, 'Hakuna matumaini! Hapana! Nawapenda wageni nami huwatafuta!' **26** Kama aibu ya mwizi ilivyo anapokuwa amekamatwa, ndivyo aibu ya Israeli itakavyokuwa - wao, wafalme wao, malikia wao, makuhani na manabii wao! **27** Hawa ndio wale waiambiayo miti, 'Ninyi ndio baba zangu,' na mawe, 'Ninyi ndio mlinizaa.' Kwa kuwa migongo yao hunitazama na siyo nyuso zao. Hata hivyo, wakati wa shida husema, 'Amka utuokoe!' **28** Lakini iko wapi ile miungu mliyojitengenezea? Acha hao wainuke kama wanaweza kuwaokoa wakati wa shida, kwa kuwa hizo sanamu zenu zina idadi sawa na miji yenu, katika Yuda. **29** Kwa hiyo kwa nini kunituhumu kwa kufanya makosa? Ninyi nyote mmeniasi - asema BWANA wa majeshi. **30** Nimewadhibu watu wenu bure. Wala hawakutaka kurudiwa. Upanga wako umewaangamiza manabii wenu kama kama simba aangamizaye! **31** Enyi watu wa kizazi hiki! Sikilizeni neno langu, neno la BWANA! Je, nimekuwa jangwa kwa Israeli? Au nchi yenye giza nene? Kwa nini watu wangu husema, 'Acha tuzungukezunguke, hatutakuja kwako tena'? **32** Je, mwanamwali anaweza kusahau mapambo yake, na bibi arusi mavazi yake? Lakini watu wngu wamenisahau mimi kwa siku nyingi! **33** Jinsi mlivyotengeneza njia zenu vizuri ili kutafuta mapenzi. Hata mmewafundisha njia zenu wanawake waovu. **34** Damu ambayo ilikuwa ndio uhai wa watu wasio na hatia, imeonekana katika mavazi yenu. Hawa watu hawajawahi kuonekana katika matendo maovu. **35** Pamoja na mambo haya yote, wewe unaeendelea kusema kuwa hauna hatia. Kwa hakika hasira ya BWANA itageuka kutoka kwangu. 'Lakini tazama! Utahukumiwa kwa sababu, 'Sikutenda

generated on Tue Oct 24 10:45:40 2023

dhambi.' **36** Kwa nini mnatangatanga kwa urahisi katika njia zenu? Pia Misri itawahuzunisha sana, kama ilivyokuwa kwa Ashuru. **37** Mtaondoka hapo mkiwa mmehuzunika sana, mkiwa mmeweka mikono vichwani mwenu, kwa kuwa BWANA amemkutaa yule mliyemtumainia, kwa hiyo hamtapata msaada toka kwao,"

Jeremiah 2:1

Neno la BWANA lilinijia
Tazama 1:1

nijia
kwa Yeremia

Nenda ukanene katiaka masikio ya Yerusalemu
"Nenda ukawaambie watu wa Yerusalemu"

ujana wako
"kwa ajili ya faida yako" au "kwa utashi wako"

tumechumbiana
"tulipokubaliana kwa mara ya kwanza kuwa tutaoana"

katka nchi ambayo ilikuwa haijapandwa
"nchi ambayo hakuna aliyepanda" au "nchi ambayo chakula hakistawi"

BWANA asema
Tazama 1:7

Jeremiah 2:4

nyumbaya ya Yakobo na kila famila katika nyumba ya Israeli
"enyi kizazi chote cha Yakobo"

Ni makosa gani ambayo ... nao si kitu?
"Sikufanya baya lolote kwa baba zenu, kwa hiyo wamenikoseakwa kutonitii na kuanza kuabudu miungu isiyo na kitu chochote na wao kuwa si kchochote!"

si chochote
isiyo na thamani

BWANA yuko wapi, ambaye alitutoa ... Misri? BWANA yuko wapi, ambaye alituongoza ...anayeishi humo?
"Tunapaswa kujifunza kujua kile ambacho BWANA anatutaka kufanya. Yeye ndiye aliyetuleta ... Misri naye ndiya alituongoza ...anayeishi humo."

Jeremiah 2:7

Lakini mlipokuja, mliitia unajisi nchi yangu, mlifanya urithi wangu kuwa chukizo!
Kule mlifanya dhambi na kuichafua nchi nilyowapa!"

Hata makuhani hawakusema . 'BWANA yuko wapi?' na watalaamu wa sheria hawakunijali mimi!
"Makuhani na viongozi wengine wa dini hawakutaka kunifahamu."

BWANA yuko wapi?
"Tunahitaji kumtii BWANA"

Wachungaji wametenda dhambi dhidi yangu
"Viongozi wao wamenitenda dhambi"

wachungaji
"viongozi"

na kuvitafuta vitu ambavyo havina faida
"na kuomba kwa miungu ambayo haiwezi kuwasaidia"

kuvitafauta
"kuitii"

Jeremiah 2:9

Kwa hiyo nitaendelea kuwashitaki
"Kwa hiyo nitaendelea kuwashitaki nyumba ya Israeli"

BWANA asema
Tazama 1:7

watoto wa watoto wenu
"kizazi chenu kijacho"

Kwa kuvuka kwenda hadi pwani ya Kitimu
"kusafiri kwa kuvuka bahari hadi kisiwa cha Kitimu"

Kitimu
Siprusi

Kedari
nchi iliyo mbali mashariki mwa Israeli

Je, taifa limebadilisha miungu ... miungu
"Mtaona kuwa hakuna taifa ambalo limebadilisha ... miungu"

haiwezi kuwasadia
"miungu ambayo haiwezi kuwasaidia"

Jeremiah 2:12

Sitajabuni, enyi mbingu kwa sababu ya hili! Tetemekeni na kuogopa
Msemamaji anageuka na kuziambia mbingu kama vile anaongea na mtu.

generated on Tue Oct 24 10:45:40 2023

wameziacha chemichemi za maji
"wameniacha mimi, chemichemi yao"

kwa kuchimba mabirika kwa ajili yao
"kwa kuabudu miungu isiyokuwa chochote

Jeremiah 2:14

Je, Israeli ni mtumwa? kwani hakuzaliwa nyumbani? kwa nini sasa amekuwa nyara?
"Ninyi watu wa Israeli hamkuzaliwa watumwa; lakini sasa mmetekwa nyara na aduoi zenu."

kwa nini sasa amekuwa nyara?
"Kila kitu mlichomiliki kimechukuliwa kwa nguvu"

Wana simba wameunguruma zdhidi yake ... na kubaki bila watu
"Adui zenu wamewavamia wakiunguruma kama simba. Wameharibu nchi yenu na kuichoma miji yenu. ili kwamba hakuna awezaye kuishi ndani yake"

Wanasimba wameunguruma
"Muungurumo ni sauti kali inayofanywa na wanyama wa wakali"

wakazi
watu wanoishi katika eneo fulani

Nufu na Tahapanesi
Ni miji ya Misri

Watakinyoa kichwa chako
"watafanya kichwa chako kiwe na nyufa"

Je, hamkufanya haya kwa ajili yenu mlipomwacha BWANA Mungu, wakati Mungu wenu alipokuwa akiwaongoza njiani?
"Mmeyasababisha haya ninyi wenyewe kwa kumwacha BWANA Mungu wenu wakati alipokuwa akiwaongoza njiani."

Jeremiah 2:18

Kwa hiyo ... ya Mto Frati?
Msisafiri kwenda Shihorikufanya ushirika na watawala wa Misri. Msisafri kwenda Frati kufanya ushirika na Ashuru!

Shihori
Ni mpaka wa Kanaani uliio kusni magharibbi ya Kanaani, kwenye mto uliokauka.

Uovu wako unakukukemea na maasi yako yatakuadhibu.
"Kwa sababu umekuwa mwovu na mwasi, Nitakuadhibu."

ni uovu na uchungu
"ni uovu uliokithiri"

hofu
hofu kuu

Jeremiah 2:20

Kwa kuwa nilivunja nira yenu mliyokuwa nayo wakati wa kale; Nilivichana vifungo vyako kutoka kwako Lakini bado ulisema, 'Sitamtumikia!'
"Hapo zamani niliwakomboa kutoka utumwani, lakini mlikataa kuniheshimu mimi!"

tangu ulipopiga magoti katika kila kilima na kuusogelea kila mti wenye majani mabichi, enyi makahaba.
Mlizipigia magoti sanamu na kuziabudu kama mwanamke mzinzi anavyomfanyia mume wake"

Vifungo
ni minyoror inayotumika kumfunga mtu au mnyama

kusogelea
kuwa chini

Lakini mimi mwenyewe niliwapanda kama mzabibu, mbegu iliyokamilika.
Mimi, BWANA, ndiye nilikuanzisha kwa mwanzo mwema."

niliwapanda
kuweka kwenye ardhi ili kukua

na kuwa mzabibu usiofaa na mzabibu pori
"umekuwa kama maozea, divai isiyofaa"

usiofaa
msaliti, mwasi

dhambi yako ni madoa
"bado una hatia ya kutenda dhambi

madoa
madoa yanawakilisha ukumbusho wa mara kwa mara wa dhambi ya Waisraeli

Asema BWANA
Tazama 1:17

Jeremiah 2:23

sijaeanda
"sijaabudu"

Tazama tabia zako zilivyokuwa bondeni! ...njia yake!
"Lazima uyatazame matendo uliyofanya katika bonde nje ya Yerusalemu. Unakimbia mbele na nyuma ukifukuza huyu na yule kama ngamia mwepesi asiyejua kule anakoelekea."

mwepesi
"kasi" au " haraka"

Wewe ni punda wa mwitu .... wakatai wa mwezi wa kupandwa
"Wewe ni kama punda jike mchanga anapokuwa katika wakati wa kupandwa huwa hawezi kujizuia na mara kwa mara hubadilishi maeneo akitafuta

generated on Tue Oct 24 10:45:40 2023

dume la kumpanda. Punda dume wala hawafukuzi kwa sababu punda jike hujipeleleka,"

anapotafuta
"tamaa kali"

avutaye pumzi za upepo
"kupumua kwa nguvu na kwa haraka"

Lazima uizuie miguuyakoisikose kiatu ... huwatafuta
"Nimekuambiauache kukimbiakimbia hapa na pale ukimbilia Miungu ya uongo, kwa sababu matokeo yakae ni kumaliza viatu n akukufanya uwe na kiu. Lakini unaniambia, 'Hatuwezi kujizuia. Lazima tuifuate hii miungu ya Baali na kuiabudu!"

kiu
hitaji lamaji

wageni
watu ambao hatujawahi kukutana nao

Jeremiah 2:26

anapokuwa amekamatwa
"anapokamatwa"

wao
"watu"

hawa ndiowale waiambiayo miti, ninyi ndi baba zangu; na mawe, 'ninyi ndio mlionizaa,'
"hawa ndio watu wanaoimbia miti iliyochongwa, "ninyi ndio baba zangu," na mawe yaliyochongwa, :ninyi ndio mlionizaa." "

kwa kuwa migongo yao hunitazama na siyo nyuso zao
"hugeuka na hawaniabudu" au "hugeuka na kwa hiyo mimi huona migongo yao tu, wala si nyuso zao."

Amka utuokoe
"BWANA njoo utuokoe."

Jeremiah 2:29

Kwa nini kunituhumu kwa kufanya makosa? Ninyi nyote mmeniasi
"Ninyi Israeli mnadai kuwa mimi nilikosea pale niliposhindwa kuwaokoa mliponiita, hata kama mnaendelea kunitenda dhambi."

umewaangamiza
"uko tayari kuleta maangamizi makubwa"

Enyi watu wa kizazi hiki! Sikilizeni neno langu, neno la BWANA
"Enyi nyumba ya Yuda, silikizeni neno ninalowaambia."

Je, nimekuwa jangwa kwa Israeli? Au nchi yenye giza nene?
"Sikuwatelekeza jangwani wala kuwaacha kwenye nchi yenye giza nene"

Kwa nini watu wanguhusema, 'Acha tuzungukezunguke hatutakuja kwako tena'?
"Kwa niin masema, "Tunaweza kwenda kule tutakako kwenda na wala kumwabudu BWANA tena.'

Jeremiah 2:32

Je, mwanamwali anaweza kusahu mapambo yake, na bibi arusi mavazi yake?
"BWANA anaanza kuwakemea watu wake kwa kumsahau"

kwa siku nyingi
"muda mrefu sana"

Jinsi mlivyotengeneza njia zenu vizuri ili kutafuta mapenzi. Hata mmewafundisha njia zenu wanawake waovu,
BWANA anasema kuwa Waisraeli wamekuwa wazuri wa kutafuta miungu ya uongo kiasi kwamba wanaweza kumwosha kahaba namna ya kuwakaribisha wateja.

Damu ambayo ilikuwa ndio uhai wa watu wasio na hatia, imeonekana katika mavazi yenu
Mnahatia ya kuwaua watu masikini na watu wasiokuwa na hatia, watu ambao hawakufanya chocote kuwaumiza."

Hawa watu hawajawahi kuonekana katika matendo maovu.
"Hmkuwaona hawa watu watu wakiiba"

Jeremiah 2:35

Mimi
"sisi"

Kwa hakika hasira ya BWANA itageuka kutoka kwangu
"Kwa hakika BWANA hatakuwa mwenye hasira tena

utahukumiwa
"utakukumiwa vikali"

Tangu
"kwa sababu"

sikutenda
"hatukutenda"

kwa nini mnatangatanga kwa urahisi katika njia zenu
BWANA anawatania Waisraeli kwa sababu ya kubadilisha kutoka ufame mwingine hadi mwingine kutafuta msaada lakini hawakumtegemea Mungu kwa ajili ya kupata msaada

kwa urahisi
bila kujali

mmehuzunika
kujisikia kuwa na huzuni au kutokuwa na furaha kwa sababu mfalme wa Misri alikataa kuwasaidia.

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Mtaondoka hapo mkiwa
"Mtaondoka hapo kutoka Misri"

mmehuzunika
kwa huzuni kwa sababu hamkupata msaada wa Wamisiri.

mikono vichwani mwenu
Hii inaonesha watu wakiwa katika maombolezo

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Chapter 3

1 Wanaema, 'Mwanamume akimfukuza mke wake, naye akaondoka kwake na kuwa mke wa mwanamume mwingine. Je, anaweza kumrudia tena? Je huyo si najisi kabisa?' Huyo mwanamke ndiyo hii nchi! Mmetenda kama kama Kahaba aliye na wapenzi wengi, na sasa mnapenda kurudi kwangu tena? - asema BWANA wa majeshi. **2** Inua macho yako uvitazame vielele tasa! Je kuna mahali ambapo hukufanya ukahaba? Pembeni mwa barabara ulikaa ukisubiri wapenzi wako, kama vile Mwarabu jangwani. Uneiharibu nchi kwa ukahaba na uovu wako. **3** Kwa hiyo chemichemi za mvua zilizuiliwa na mvua za vuli hazikunyesha. Lakini uso wako una kiburi, kama uso wa mwanamke kahaba. Unakataa kuona aibu. **4** Na sasa hutaniita mimi: 'Baba yangu, hata marafiki zangu wa tangu ujanani! Je, atakuwa na hasira dhidi yangu milele? **5** Je, utaendelea kuwa na hasira zako?' Tazama! Umesema kuwa utatenda maovu, na kweli umetenda hivyo. kwa hiyo endelea kufanya hivyo!" **6** Kisha BWANA akanena nami katika siku za mfalme Yosia, "Je, unaona jinsi Israeli alivyoniasi? Yeye anaenda kwenye kila kilima na katika kila mti wenye majani mabichi, na kule anafanya kama mwanamke kahaba. **7** Nikisema, 'Baada ya kuwa amefanya mambo haya yote, atanirudia,' lakini hakurudi. Kisha dada yake Yuda ambaye ni mwasi pia aliona alichokifanya. **8** Kwa hiyo nami nikaona kuwa kwa sababu amefanya uzinzi huu wote. Huyo Israeli aliyeasi! Nilimfukuza na kumpatia talaka ya ndoa. Lakini dada yake Yuda mwenye hiana hakuwa na hofu, na yeye akaenda kuafanya kama mwanamke kahaba! **9** Hukusikitika kuwa ameinajisi nchi, kwa hiyo wakatengeneza sanamu za mti na za jiwe. **10** Kisha baada ya haya yote, wala Yuda dada yake muasi hakurudi kwangu na moyo wake wote, bali alikuja na uongo! -asema BWANA wa majeshi," **11** Kisha BWANA akanena na mimi, "Israeli muasi amekuwa mwenye haki zaidi kuliko Yuda muasi! **12** Nenda ukaseme maneno haya huko kaskazini. Uwaambie, 'Rudi wewe Israeli uliyeasi! - asema BWANA - sitakuwa na hasira dhidi yako. Kwa kuwa mimi ni mwaminifu - asema BWANA - sitakuwa na hasira milele. **13** Kiri uovu wako, kwa kuwa umefanya dhambi dhidi ya BWANA, Mungu wako; umemshirikisha njia zako mgeni chini ya kila mti wenye majani mabichi! wala hukuisikiliza sauti yangu! - asema BWANA. **14** Rudini, enyi watu waasi! - asema BWANA - kwa kuwa mimi nimekuoa wewe! Nitakurudisha wewe mmoja katika mji, wawili katika ukoo mmoja, na nitawarudisha Sayuni! **15** Nitawapa wachungaji niwapendao, na watawachunga kwa maarifa na ufahamu. **16** Ndipo itakapotokea kuwa utaongezeka na kuzaa matunda katika nchi hiyo siku hizo-asema BWANA. Hawataweza kusema kuwa, "Sanduku la agano la BWANA! Jambo hili hawatalikumbuka tena katika mioyo yao, kwa kuwa hawataliwaza tena wala kulijali tena. Usemi huu hawatausema tena.' **17** Katiak wakati huo watasema juu ya Yerusalemu, 'Hii ndiyo enzi ya BWANA,' na mataifa mengine yote yatakusanyika Yerusalemu katika jna la BWANA. Hawataishi katika taabu ya uovu wa mioyo yao. **18** Katika siku hizo, nyumba ya Yuda itaishi na nyumba ya Israeli. Watarudi pamoja kutoka katika nchi ya kaskazini katika nchi niliyowapa mababu wao kuwa urithi. **19** Lakini mimi, Nilisema, 'Jinsi nipendavyo kukuheshimu kama mwanangu na kukupa nchi ipendezayo, kuwa urithi mzuri kuliko ulio katika taifa lolote!' Nami nikasema, ''mtaniita baba yangu''.'Nami nitasema kwamba hamtageuka na kuacha kunifuata. **20** Lakini kama mwanamke aliyemwasi mume wake, mmenisaliti, enyi nyumba ya Israeli - asema BWANA." **21** Sauti ilisikika juu ya nyanda, kilio na kusihi kwa watu wa Israeli! kwa kuwa wamezibadili njia; wamemsahau BWANA, Mungu wao. **22** "Rudini enyi watu mlioasi! Nami nitawaponya na uasi wenu!" "Tazama! tutakuja kwako, kwa kuwa wewe ni BWANA, Mungu wetu! **23** Uongo hutoka kwenye vilima, kutoka kwenye milima mingi. Kwa hakika wokovu wa Israeli unapatikana kwa BWANA, Mungu wetu. **24** Lakini miungu ya aibu imeramba kazi ambayo mababu zetu waliifanya - makundi yao ya kondoo na ng'ombe, wana wao na binti zao! **25** Na tulale chini kwa aibu. Aibu yetu na itufunike, kwa kuwa tumefanya dhambi dhidi ya BWANA, Mungu wetu! Sisi wenyewe na mababu zetu, kutoka wakati wa ujana wetu hadi leo, hatujaisikiliza sauti ya BWANA, Mungu wetu!"

Jeremiah 3:1

Taarif kwa ujumla
BWANA bado anaendelea kuongea kama ilivyokuwa kwenye sura 2

Je, huyo si najisi kabisa
"Ni najisi kabisa"

Huyo mwanamke ndiyo hii nchi
Nchi hii ni kama huyo mwanamke

Mmetenda kama kahaba
Mmetoa upendo wenu kwa sanamu ka vile kahaba atoavyo mwili wake kwa mwanamume ambaye si mume wake"

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na sasa mnataka kurudi kwangu tena
"Sitawapokea tena kama mtajaribu kurudi tena kwangu."

Asema BWANA
Tazama 1:7

inua macho yako
"Tazama juu"

Je, kuna mahali ambapo hukufanya ukahaba?
"Wewe ni kama mwanamke ambaye huenda kila mahali na wanaume humkamata na kulala naye

Mwarabu
gege la wanyang'anyi

Jeremiah 3:3

mwanamke kahaba
anayelala na wapenzi wengi

Tazama
"sikiliza kwa makini"

Jeremiah 3:6

Yeye anaenda
Watu wa Israeli huenda

kila kilima na katika kila mti wenye majani mabichi,
Juu ya viliima na chini ya miti yenye vivuliilikuwa nia maeneo kwa ajili ya kuabudia

Kisha dada yake ambaye ni mwasi
"Watu wa Yuda, ambao pia hawakunitii"

Jeremiah 3:8

Taarifa kwa ujumla
BWANA anaendelea kuongea

Israeli aliyeasi
Ewe Israeli, umeaacha kabisa kunitii"

mwenye hana
"asiyestahili"

Asema BWANA
Tazama 1:7

Jeremiah 3:11

mwenye haki, haki
Neno "haki" na "mwenye haki" linamlenga Mungu ambaye yeye ni mwema, mwenye hukumu sahihi, mwaminifu, na mwenye upendo, na kwa sabab yeye ni mwenye haki; basi ataihukumu dhambi.

Neno
Neno linamaanishsa kitu ambacho mtu amesema.

mwaminifu
Kuwa mwaminifu kwa Muungu maana yake ni kuishi kulingana na mafundisho ya Mungu.

Jeremiah 3:13

Wachungaji niwapendao
Wapendao kile ninachopenda

Jeremiah 3:16

utaongezeka nakuzaa maatunda
"Utatongezeka sana kwa idadi"

Jeremiah 3:17

Nyumba ya Yuda itaishi na nyyumba ya Israeli
"Watu wa Yuda wataishi pamoja na nyumba ya Israeli.

Jeremiah 3:19

Lakini mimi
Neno "mimi" linamaanisha BWANA

kukuheshimu kama mwangu ... kama mwanamke
Mabadiliko haya ya kutoka kwa mwanmume kwenda kwa mwanamke ni kwa ajili ya msisitizo mkubwa.

Asema BWANA
Tazama 1:7

Jeremiah 3:21

Sauti ilisikika
"Watu walisikia sauti"

Kilio na kusihi
"kulia kuomba kwa sauti ya juu"

Tazama
Neno "tazam"a hapa linatupa angalizo la kusikiliza kwa makini kwa ajili ya taarifa za kushangaza zinazofuata.

Jeremiah 3:23

Uongo hutoka kwenye vilima
Watu hutegemea mwongozo na kutoka kwenye ibaada za sanamu lakinni huambulia uongo

Na tulale chini kwa aibu. Aibu yetu na itufunike
"Acha tuaibike kabisa"

Wakati wa ujana wetu
"kuanza kwa taifa"

Sauti ya BWANA
"kile ambacho BWANA asemacho"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 "Kama utarudi, Israeli- asema BWANA - ikawa kwangu kwamba umerudi. Kama utaondoa hayo mambo
yachukizayo mbele yangu na ukaacha kunikimbia mimi tena, **2** na ukaapa hivi, 'kama BWANA aishivyo
katika kweli, na haki, na katika hukumu.' mataifa yataniomba baraka, na yatanisifu mimi. **3** Kwa kuwa
BWANA asema hivi kwa kila mmoja katika Yuda na Yerusalemu; 'Limeni shamba zenu na msipande katika
miiba. **4** Mtahiriwe kwa BWANA na kuondoa govi za mioyo yenu, ninyi wanaume wa Yuda na wakazi wa
Yerusalemu, vinginevyo hasira yangu itawaka kama moto na kuteketeteza, na hakutakuwa na mtu wa
kuizima. Hii itatokea kwa sababu ya uovu wa matendo yenu. **5** Waambie Yuda na Yerusalemu isikie.
Waambie, "pigeni baragumu katika nchi." Tangazeni, "Kusanyeni pamoja. Twendeni kwenye miji ya
Maboma." **6** Inueni ishara za bendera na zielekezeni Sayuni, na kimbilieni usalama! Msibaki, kwa kuwa
ninaleta majanga kutokea kaskazini na anguko kubwa. **7** Simba anakuja kutokea kwenye kichaka chake na
yeye atakayeyaharaibu mataifa ameanza kuja. Anaondoka kwenye eneo lake ili aache hofu katika nchi
yenu, kuibadili miji yenu kuwa uharibifu, ambapo hakuna hata mmoja atakayeishi. Kwa sababu hii vaeni
magunia, lieni na kuomboleza. **8** Kwa kuwa nguvu ya hasira ya BWANA haijaondoka kwetu. **9** Ndipo
itakapotokea katika siku hiyo - asema BWANA - mioyo ya mfalme na wakuu itakufa. Makuhani
watasitaajabu na manabii watashangaa.'" **10** Kwa hiyo nikasema, "Ahaa! BWANA. Kwa hakika
umewadanganya watu hawa na Yerusalemu kwa kuwaambia, 'Kutakuwa na amani kwenu.'Wakati upanga
unawaangukia dhidi ya maisha yao." **11** Wakati huo itasemwa juu ya mji huu na Yerusalemu kuwa, "Upepo
uwakao kutoka katika nyanda za jangwani utachukua njia yake kuelekea kwa binti ya watu wangu.
Hautapepetwa wala kuwatakasa. **12** Upepo ulio na nguvu sana utakaokuja kwa amri yangu, na sasa
nitapitisha hukumu dhidi yao. **13** Tazama anavamia kama wingu, na magari yake ni kama dhoruba. Farasi
wake wana mbio kuliko tai. Ole wetu kwa kuwa tutaharibiwa! **14** Itakaseni mioyo yenu kutoka uovu wenu,
Yerusalemu, ili kwamba muokolewe. Mawazo yako mabaya yatafikiri juu ya kutenda dhambi mpaka lini?
15 Kwa kuwa kuna sauti iletayo habari kutoka Dani, na janga lijalo linasikika kutoka vilele vya milima ya
Efraimu. **16** Yafanyeni mataifa kulifikiria hili: Tazama, na uwatangazie Yerusalemu kuwa wale watekaji
wanakuja kutoka katika nchi ya mbali ili kupiga kelel za vita juu ya miji ya Yuda. **17** Watakuwa kama
walinzi wa shamba liliolimwa dhidi yake pande zote, kwa kuwa amekuwa mpinzani wangu - asema
BWANA - **18** tabia na matendo yako yamesababisha haya yatokee kwako. Hii itakuwa adhabu yako. Jinsi
itakavyokuwa vibaya kwako! itakupiga moyo wako. **19** Moyo wangu! Moyo wangu! Niko katika maumivu
ya moyo. Moyo wangu umefadhaika ndani yangu. Siwezi kunyamaza kwa kuwa nasikia sauti za pembe,
sauti za vita. **20** Anguko baada ya anguko limetangazwa, kwa nchi yote imeharibika mara. Wanaharibu
masikani yangu na hema yangu ghafula. **21** Vita hivi vitaendelea mpaka lini? Ni mpaka lini nitasikiliza
sauti za pembe? **22** Kwa kuwa upumbavu wa watu wangu - hawanijui mimi. Ni watu wajinga wasio na
ufahamu. Wanaufahamu wa mambo maovu, tena hawajui kutenda mema. **23** Niliiona nchi, na kuiona!
ilikuwa ukiwa na utupu. Kwa kuwa hapakuwa na taa za mbinguni. **24** Nilitazama katka miliima. Tazama,
ilikuwa inatetemeka, na vilima vyote vilikuwa vinatikisika. **25** Nilitazama. Tazama, hapakuwa na mtu, na
ndege wote wa angani walikuwa wamekimbia. **26** Nikaangalia. Tazama, mashamba yalikuwa jangwa na
miji imeangushwa mbele za BWANA, mbele ya hasira yake." **27** Hiki ndicho BWANA asemacho, "Nchi yote
itakuwa uharibifu, lakini sitawaharibu wote kabisa. **28** Kwa sababu hii nchi itaomboleza, na mbingu juu
zitatiwa giza. Kwa kuwa nimesema haya na kuyakusudia; sitarudi nyuma; Sitaacha kuyatekeleza. **29** Kila
mji utakimbia kutoka katka kelele za wapandafarasi na wenye pinde; Watakimbilia msituni, Kila mji
utapanda hadi mahali pa miamba. Miji itatelekezwa, kwa kuwa hakutakuwa na mtu wa kuishi katika miji
hiyo. **30** Sasa umeharibiwa, utafanya nini? Japokuwa unavaa mavazi mekundu, unajipamba na mapambo
ya dhahabu, na kuyafanya macho yako yaonekane makubwa na kupakwa wanja, wale wanaume
waliokutamani sasa wanakukataa. Badala yake wanajaribu kukuua. **31** Kwa hiyo nasikia sauti ya maumivu,
yenye utungu kama ya mwanamke azaaye mtoto wake wa kwanza, sauti ya binti wa Sayuni. Atwetaye
kupata pumzi. Ananyosha mikono yake na kusema, 'Ole wangu mimi! ninazimia kwa sababu ya wauaji
hawa.'"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 4:1

Kama utarudi, Israeli
"Kama utanirudida, au kama mtabadilisha tabia zenu, enyi watu wa Israeli"

ikiwa kwangu kwamba umerudi.
"kisha ukaanza kuniabudu"

Asema BWANA
Tazama 1:7

Kama utaondoa hayo mabao yachukizayo mbele yangu
"Ondoa hizo sanamu zichukizazo mbele yangu"

na ukaacha kunikimbia mimi tena
"ukabaki mwaminifu kwangu"

Limeni shamba zenu na msipande kwenye miiba
BWANA anawaambia watu wake kuandaa maisha yao kama mkulima aandavyo shamba kwa ajili ya kupanda

Jeremiah 4:4

Mtahiriwe kwa BWANA nakuondoa goviza mioyo yenu
"Mjitoa kikamilifu kwa BWANA"

Mtahiriwe kwa BWANA
"Tahiriweni kwa BWANA"

hasira yangu itawaka kama moto
"vitu ambavyo nafanya kwa sababu nina hasira vitakuwa kama moto

Waambie Yuda na Yerusalemu isikie
"wafanye watu wa Yerusalemu wasikie"

na Yerusalemu isikie
"ifanye Yerusalaemu isikie"

majanga ... angukokubwa
"anguko kubwa" inaeleza jinsi janga litakavyokuwa

kutokea kaskazini
jeshi la adui litatokea kaskazini

Jeremiah 4:7

Simba anakuja
"jeshi lenye nguvu na kali linakuja"

kichaka
ni jumla ya mimea inayokua pamoja

ameanza kuja
"ameanza kusogea"

hofu
kuogopa, kutetemeka

lieni
kilio cha sauti na na huzuni na toba kwa sababu ya kutenda dhambi

Jeremiah 4:9

Asema BWANA
Tazama 1:7

upanga unawaangukia dhidi ya maisha yao
"adui zetu wako tayari kutuchinja kwa panga zao"

Jeremiah 4:11

itasemwa
"BWANA atasema"

Upepo uwakao kutoka katika nyanda ... upepoulio na nguvu
Moto na adui asiyekuwa na msamaha anakuja

binti wa watu wngu
Taifa limelinganishwa na bibi arusi maalumu katika mahusiano ya kimahaba

Hautapepetwa wala kuwatakasa
"sitaziondoa dhambizao"

Upepo ... utakuja kwa amri yangu
"Upepo huo utaamriwa na Mungu kuja.

kwa amri yangu
"kutoka kwangu"

sasa napitisha hukumu dhid iyao
"natangaza hukumu"

Jeremiah 4:13

Tazama anavamia kama wingu, na magari yake ni kama dhoruba
"jeshi la adui ni haribifu kama upepo mkali"

Ole wetu kwa kuwa tutaharibiwa
"Watu wanasema, 'kwa hakika tutaangamizwa.'"

Itakaseni mioyo yenu kutoka uovu wenu
BWANA anawaambia watu waishio Yerusalemu, '"Bora mbadilishe tabia zenu."

kuna sauti iletayo
"wajumbe wanahubiri"

na janga lijalo linasikikka
"watu walilisikia hilo janga"

kutokea Dani ... milima ya Efraimu
watu walitambua kuwa wale watu waliokuwa wakitangaza onyo hili walikuwa wanakaribia

generated on Tue Oct 24 10:45:40 2023

Jeremiah 4:16

Watakuwa kama walinzi wa shamba lililolimwa pande zote
"watauzingira mji wote"

Asema BWANA
Tazama 1:7

Itakupiga moyo wako
"itapiga kila kitu ukipendacho"

Jeremiah 4:19

Moyo wagu! moyo wangu! Niko katika maumivu ya moyo. Moyo wangu umefadhaika ndani yangu.
"Niko katika maumivu makali, Nimezidiwa"

misukosuko
kuchanganyikiwa

Anguko baada ya anguko limetangazwa
"watu wanaambizana kutoka mji mmojahadi mwingine kuwa wameharibiwa"

nchi yote imeharibiwa mara
"adaui wameiharibu nchi"

masikani yangu na hema yangu
neno "maskani" na "hema" yanamaanisha kitu kimoja. Maana yake yaweza kuwa "hema yangu na mapazia yaliyo ndani yake" au "mahali niishipo"

Jeremiah 4:21

Vita hivi vitaendelea mpaka lini? Ni mpaka lini nitasikiliza sauti za pembe?
"Natamani kama hivi vita vingeisha haraka"

watu wajinga
watu wapumbavu"

Jeremiah 4:23

Niliiona nchi, na kuiona
Huu ni mwaliko kwa Yeremia kuyatazama maono ambayo Mungu anampatia

ilikuwa ukiwa na utupu
Huu ni unabiiwa jinsi nchiya Israeli it akavyokuwa baada ya watu wote kupelekwa katika utumwa.

Tazama
Neno "tazama" linatuashiria kuwa tayari ili kupokea taarifa zinazofuata

Jeremiah 4:27

nchi itaomboleza, na mbingu kule juu itatiwa giza
Yeremia anasisitiza hukumu ya BWANA kwa kusema kuwa dunia yote pia inaonyesha huzuni yake.

Kila mji utakimbia ... kila mji utapanda
Huu ni msisitizokuwa watu wote watakuwa wakikimbia.

Miji itatelekezwa, kwa kuwa hakutakuwa na mtu wa kuishi katika miji hiyo
"hakutakuwa na mtu atakayebakizwa katika hiyo miji"

Jeremiah 4:30

unavaa mavazi mekundu ...mapambo ... macho ... ya maumivu
"unavaa kama kahaba"

mapambo
"kujipamba" au "kuongeza vitu vinavyomfanya mtu avutie au aonekane wa gaharam zaidi"

wanaume waliokutamani sasa wanakukataa
Hii inasisitiza kuwa mataifa mengine ambayo Israeli alwataegemea kwa utajiri na biashara sasa watamkataa watakapaoiona hukumu ya Mungu.

Utungu kama wa mwanamke
"huzuni na utungu kama wa mwanamke anoupata wakati wa kujifungua"

Atwetaye
"uhai wangu umechanika kwa sababu ya huzuni"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Kimbieni mkapite katika mitaa ya Yerusalemu, Tafuteni katika viwanja vyake. Kama mtaweza kumpata hata mtu mmoja anayetenda kwa haki na kufanya kwa uaminifu, basi nitaisamehe Yerusalemu. **2** Hata kama wanasema, 'Kama BWANA aishivyo,' wanaapa uongo." **3** BWANA, macho yako hayatazami uaminifu? Unawapiga watu, lakini hawasikii maumivu. Umewaangsmiza kabisa, lakini bado wanakataa kuwa waadilifu. Wanafanya nyuso zao kuwa ngumu kama mwamba. kwa kuwa wanakataa kutubu. **4** Kwa hiyo nilisema, "Hakika hawa ni watu masikini, Ni wapumbavu, Kwa kuwa hawazijui njia za BWANA, wala maagizo ya Mungu wao. **5** Nitaenda kwa watu wa muhimu na kutangaza ujumbe wa Mungu kwao, kwa kuwa angalau wanazijua njia za BWANA, maagizo ya Mungu wao. Lakini wote wanavunja nira yao pamoja; wote wanaivunja ile minyororo inayowafunga kwa ajili ya Mungu. **6** Kwa hiyo simba kutoka mwituni atawavamia. Mbweha kutoka Arabaha atawaangamiza. Chui ataivunja miji yao. Mtu yeyota anayeenda nje ya mji wake atavunjwavunjwa. Kwa kuwa maovu yao yameongezeka. Matendo yao ya uasi hayana ukomo. **7** Kwa nini niwasamehe hawa watu? Wana wenu wameniacha na wamefanya viapo na wale ambao si miungu. Niliwalisha vya kutosha, lakini wamefanya uasherati na kuchukua alama za nyumba ya uzinzi. **8** Walikuwa farasi wanaotafuta kupandwa. Walitembea huku na huku wakitafutwa kupandwa. Kila mwanamume alimkaribia mke wa jirani yake. **9** Kwa hiyo kwa nini nisiwaadhibu - asema BWANA - na kwa nini nisijilipizie kisasi juu ya taifa kama hili? **10** Nenda hadi kwenye kuta za shamba lake la mizabibu na zihariibuni. Lakini wao msiwaharibu kabisa. Ondoeni matawi kwa sababu hayatoki kwa BWANA. **11** Kwa sababu nyumba ya Yuda na Israeli wamenisaliti kabisa - asema BWANA - **12** na wamenikataa. Wanasema, ''Yeye si halisi. Maovu hayawezi kutupata, wala hatutaona upanga wala njaa. **13** Kwa kuwa manabii wamekuwa si kitu kama upepo na hakuna mtu mwiingine wa kunena ujumbe wa BWANA kwetu. Vitisho vyao na viwjie wao wenyewe."' **14** Kwa hiyo BWANA, Mungu wa majeshi asema hivi, tazama nataka kuweka maneno yangu katika kinywa chako. Yatakuwa kama moto na watu hawa watakuwa kama kuni! Kwa kuwa utawaramba. **15** Tazama nataka kuleta taifa dhidi yenu kutoka mbali, enyi nyumba ya Israeli - asema BWANA - ni taifa linalodumu, taifa la kale! Ni taifa ambalo lugha yake hamuijui, wala hamtaelewa wasemacho. **16** Podo lao ni kaburi wazi. Wote ni wanajeshi. **17** Kwa hiyo mavuno yako yataliwa, wana wako na binti zako pia, na chakula chako. Watakula kondoo wako na ng'ombe wako, watakula matunda ya zabibu zako na ya mitiini. Wataiangusha chini miji yenu na boma zake ambazo mnazitumainia. **18** Lakini hata katika siku hizo - asema BWANA - sikusudii kuwaharibu kabisa. **19** Itatokea kwenu, ninyi Yuda na Israeli, mkisema, 'Kwa nini BWANA, Mungu wetu ametufanyia haya yote?' kwamba wewe Yeremia, utawaambia, 'Kama vile mlivyomwacha BWANA na kuabudu miungu mingine katika nchi yenu, vivyo hivyo mtawatumikia wageni katika nchi ambayo si yenu.' **20** Waambia haya watu wa nyumba ya Yakobo na yasikike katika Yuda. Waambie, **21** 'Sikilizeni hili, eny watu wapumbavu! Sanamu hazina matakwa; zina masikio lakini haziwawezi kusikia. **22** Je, hamnihofu mimi - asema BWANA - au kutetemeka mbele ya uso wangu? Nimeweka mpaka wa mchanga kwenye bahari, ambao ni agizo la kudumu ambalo halibomoki - hata kama bahari ina kupwa na kujaa, bado hauwenzi kubomoka. Hata kama mawimbi yake yanaunguruma, hayawezi kuvuka. **23** Lakini hawa watu wana mioyo ya usumbufu. Hugeuka kuwa wapinzani na kuondoka. **24** Kwa kuwa hawasemi mioyoni mwao, "basi na tumche BWANA, Mungu wetu, yeye aletaye mvua za awali na mvua za vuli - kwa wakati wake, ambaye hutuzna majuma ya mavuno kwa ajili yetu." **25** uovu wako umezuia haya yasitokee. Dhambi zako zimeyazuia mambo mema yasitokee. **26** Kwa watu waovu wamo kati ya watu wangu. Wanatazama kama mtu anayenyatia ili kukamata ndege; wanaweka mitego na kukamata watu; **27** Kama tundu la mtego lijaavyo ndege, nyumba zao zimejaa uongo. Kwa hiyo wanakua na kutajirika. **28** Wamenenepa; wanang'aa na kupendeza. Wamepitiliza hata mipika ya maovu. Wala hawajali sababu ya kuwepo kwa watu na wala uwepo wa yatima. Wanafanikiwa hata kama hawatoi hukumu ya haki kwa yatima. **29** Kwa nini nisiwadhibu kwa sababu ya haya - asema BWANA - sitajilipizia kisasi juu ya taifa la namna hii? **30** Jambo la ajabu na la kuchukiza limetokea katika nchi hii. **31** Mananbii wanatabiri kwa uongo, na makuhani wanatwala kwa msaada wa wa hao. Watu wangu wanapenda mambo ya hivyo, lakini mwisho kitatokea nini?

Jeremiah 5:1

Taarifa kwa ujumla
Yeremia anawaambia atu wa Yerusalemu.

Kimbieini mkapite
"Fanyeni haraka"

kama mtaweza kumpata
"tazameni mkatafute"

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viwanja vayke
eneo wazi kubwa ambapo watu hukusanyika

kama mtaweza kumpata hata mtu mmoja
"kama mtapata hata mtu mmoja"

anayetenda kwa haki
"anayefanya kile kilicho sahihi"

hata kama wana
Kiwakiishi "wa" kinawakilisha watu wa Yerusalemu

Kama BWANA aishivyo
Tazama 4:1

macho yako hayatazami uaminifu
"unataka watu wawe waaminifu"

unawapia watu, lakini hawasikii maumivu
"unawaadhibu watu lakini bado, hawasikii"

umewaangamiza kabisa
"umewateketeza kabisa"

kuwa waadilifu
"kujifunza"

Wanafanya nyuso zao kuwa ngumu kama mwamba
"wanakuwa wasumbufu sana"

Jeremiah 5:4

Kwa hiyo nilisema
"Yeremia anaongea

Lakini wote wanvunja nira yao pamoja; wote wanaivunja ile minyororo inayowafunga kwa ajili ya Mungu.
Nira na minyororo inawakilisha sheria inamfunga mtu na Mungu wake.

Kwa hiyo simba ... mbweha ... chui ..
maana yake yaweza kuwa 1) "Wanyama wa mwituni wakuja na kuwaua watu" au 2) "jeshi la adui litkuja na kuwaua watu"

kichaka
ni miti mingi ambayo imekwa kwa pamoja na iko karibu

mbweha
"mbwa mwitu"

anawasubri
anasubiria

chui
mnyama wa mwitu mkali

hayana ukomo
yasiyoweza kuhesabika

Jeremiah 5:7

kwa nini niwasamehe hawa watu
"Kwa sababu ya mambo wanayofanya, siwezi kuwasamehe hawa watu"

hwa watu
Watu wa Yerusalemu

awana wenu
watu wa Yerusalemu

Niliwalisha vya kutosha
"Niliwapatia kila kitu walichohitaji"

na kuchukua alama za nyumba za uzinzi
"na kwenda katika makundi makubaw kwenye nyumba za uzinzi"

katika joto
"aliye tayari kupandwa"

kupandwa
wakati wanyama wanapolala pamoja ili kuazlisha

Kila mume alimkaribia mke wa jirani yake
"kila mwanume alikuwa anajaribu kulala na mke wa jirani yake."

kwa hiyo kwa nini nisiwaadhibu ... na kwa nini nisijilipizie kisasi juu ya taifa kama hili
"Kwa sababu wanafanya mambo haya, Nitawaadhhibu ... kwa hakika lazima nilipe kisasi changu dhidi yao."

Asema BWANA
Tazama 1:7

Jeremiah 5:10

Taarifa kwa ujumla
BWANA anaendelea kuongea

Nenda hadi kwenye shamba lake la mizabibu
Pandeni juu ya kuta zake. "BWANA anaulinganisha mji wa Yerusalemu na na shamba la mizabibu ambao una ukuta unaozunguka.

Panden juu
BWANA anawaambia adaui za watu wanaoishi Yerusalemu

msiwaharibu kaisa
"msiiwaangamize kabisa"

Ondoeni matawi kwa sababu hayatoki kwa BWANA
"Waondoeni watu wote waovu kwa sababu hawatoki kwa BWANA"

Kwa sababu ya nyumba za Yuda na Israeli
Kwa ajili ya watu wa Israeli na Yuda

generated on Tue Oct 24 10:45:40 2023

Asema BWANA
Tazama 1:7

wamenikataa
"wamedanganya juu yangu"

Yeye si halsi
"Hawezi kufanya mambo haya

Maovu ahayawezi kutupata, wala hatutaona upanga wala njaa
Virai hivi viwili vunaongelea jambao moja tu, jamabo la pili liko wazi zaidi kuliko la kwanza.

wala hatutaona upanga wala njaa
"hatutakuwa na vita wala njaa"

Jeremiah 5:14

Kwa sababu ume
Kiwakilshi cha "u" kinawakilisha watu wa Israeli

asema hivi
Tazama 5:10

tazama
"Sikiliza"

nataka kuweka maneno yangu kwenye kinywa chako.. Yatakuwa kama moto
"Nataka kutengeneza maneno amabyo wewe utayasema kwa kwa niaba yangu kwa moto"

katiak kinywa cahcako
kiwakilishi cha "chako" kinamaanisha Yeremia."wewe uyaseme"

watu hawa
watu wa Israeli

kwa kuwa utawaramba
Kwa sababu utawaharibu watu wa Israeli utakaposema maneno yangu."

dhidi yenu
"kuwashambulia ninyi"

nyumba ya Israeli
Tazama 2:4

ni taifa linalodumu, ni taifa la kale!
ni taifa la miaka mingi na lenye kuvumilia

ni taifa ambalo lugha yake hamuijui, wala hamutaelewa wasemacho
"Ni taifa ambalo lugha yake hamutielewa."

Jeremiah 5:16

Podo lao ni kaburi wazi
"Taifa hili litatumia mshale kuuwa watu wengi sana"

Podo lao
neno "lao" inawakilisha taifa ambalo BWANA atalileta kuwangamiza Waisraeli.

podo
"chombo cha kuwekea mishale"

kwa hiyo mavuno yako yataliwa
"Kwa hiyo jedshi la taifa hlo litakula kile mnachotegemea kuvuna"

Watakula
kiwakilishi cha "wa" kinamaanisha jeshi la taifa lile.

Waiangusha chini kwa upanga miji yenu na boma zake
Watatumia silaha zao kuingamiza miji yenu"

ambazo mnazitumainia
"ambazo mnadani kuwa ziko imara kuwalinda"

Jeremiah 5:18

katika siku hizo
Kirai "siku hizo" kinamaanisha wakati ambapo hilo taifa litakuja kuwavamia watu wa Israeli.

asema BWANA
Tazama 1:7

sikusudii kuwaharibu
"sitawaangamiza"

itatokea kwenu
"itakapotokea kwamba .."

haya yote
BWANA atatuma jeshi geni kuiangamiza Israeli.

kuabudu miungu migeni
"kuwatumikia miungu migeni"

Jeremiah 5:20

Taarifa kwa ujumla
BWANA anaongea na watu wa Israeli.

Waambie haya
"sema haya"

nyumba ya Yakobo
Tazama 1:7

yasikike katika Yuda
"yatangaze katika Yuda"

watu wapumbavu! Sanamu hazina matakwa
"watu ambao hawawezi kuelewa"

zina amaaaacho lakiniahaziwezi kuona.
"mna macho lakini hamwezi kuelewa ninachofanya"

generated on Tue Oct 24 10:45:40 2023

zina masikio lakiini haziwezi kusikia
"mna nasikio lakiini hamuelewi kile ninachowaelezeni"

asema BWANA
Tazama 1:7

Je, hamnihofu mimi
"ni upumbavukwamba hamnihofu...uso

au kutetemeka mbele ya uso wangu
"kutetemeka kwa hofu kwa sababu yangu"

Nimeweka mpaka wa mchanga kwenye bahari
"Niliweka mchanga kuwa mpaka wa habari"

ni agizo la kudumu ambalo halibomoki
"ni ukomo wa kudumu ambao hauwezi kuvukwa"

kupwa na kujaa
"huinuka juu na kurudi chini"

hayawezi kuvuka
"hayawezi kufanikiwa kuvuka mpaka"

Jeremiah 5:23

Taarifa kwa ujumla
BWANA anaendelea kuwaambia wana wa Israeli.

mioyo ya usumbufu
"ni msumbufu na mpinzani"

Hugeuka kuwa wapinzani na kuondoka
"hawatii wala kusikliza."

hawasemi mioyoni mwao
"hawafikirii wao wenyewe"

ambaye hutunza majumaya mavuno ka ajili yetu
"nakuhakikisha kwa ajili yetu kuwa majuma ya mavuno yawepo kwa wakati wake"

uovu wako
Neno "wako" linamaanisha kizazi chaYakobo na watu wa Yuda. "dhambi zako"

mambo mema
mvua na mavuno

Jeremiah 5:26

Taarifa kwa ujumla
BWANA anaenedelea kuongea

watu wao wamo kati ya watu wangu
"kwa kuwa nimewaona watu waovu kati ya watu wangu

wanaweka mtego na kukamata watu
"wanapanga vitu ili kwamba wapate nafasi ya kupata watu"

wanakua na kutajirika
"wanakuwa na nguvu pia matajiri"

wanang'aa nakupendeza
"wana ngozi laini na wene kupendeza"

wamepitiliza hata mipika ya maovu
"wanafanya vitu ambavyo viko zaidi ya uovu"

Sababuy a kuwepo kwa watu yatima
"hawawajali kusadaia mashauri yanayoletwa na yatiima

kwa nini nisiwaadhibu ... taifa la namna hii
Tazama 5:7

Jeremiah 5:30

Taarifa kwa ujumla
BWANA anaendelea kuongea

Jambo la ajabu la kuchukiza limetokea
"Jambo la kuogofya na la kusikitisha limetokea"

katika nchi hii
"katika nchi ya Israeli"

Manabii wanatabiri kwa uongo
"wanatabiri uongo"

wanatawala kwa masaada wao
"kutokana na uongozi wa manabii"

lakini mwisho kitatokea nini?
lakini utakuwa katika tabu na majuto kwa sababu ya tabia hii ya uovu itakapoishia kuhukumiwa?"

mwisho
neno "mwisho" linamaanisha adhabu ambayo ni matokeo ya uovu ambao watu wamefanya"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Tafuteni mahali salama, enyi watu wa Benjamini, kwa kuondoka Yerusalemu. Pigeni tarumbeta zaTekoa. Simamisheni ishara juu ya Beth- Hakeremu, kwa uovu unaonekana ukitokea kaskazinni; pigo kubwa linakuja. **2** Binti za Sayuni, warembo na mwororo, wataangamizwa. **3** Wachungaji na kondoo wao watawaendea; wataweka hema zao zikiwazunguka pande zote; kila mtu atachunga kwa mkono wake. **4** Jitakaseni wenyewe kwa miungu kwa ajili ya vita. Twendeni tukamvamie wakati wa adhuhuri. Ni vibaya sana kwamba mchana unatoweka na vivuli vya jioni vinakuja. **5** Lakini tumvamieni usiku na na tuharibu ngome zake. **6** Kwa kuwa BWANA wa majeshi asema hivi: Kateni miti yake, na tengenezeni vifusi vya kuitekea Yerualemu. Huu ndio mji sahihi kuuteka, Kwa sababu umejaa ukandamizaji. **7** Kama vile kisima kitoavyo maji, vivyo hivyo mji huu uzaavyo uovu. Uaribifu na jeuri vimesikika kwake. Mateso na tauni viko mbele yangu daima. **8** Uadhibiswhe, ee Yerusalemu, vingenevyo nitaondoka kwako na kukufanya ukiwa, na nchi isiyokaliwa na watu. **9** BWANA wa majeshi asema hivi, "Hakika wataokota mabaki ya Isreli waliobaki kama zabibu. Nyosha mkono wako ili uchume zabibu. **10** Nitamwambia nani na kumwonya nani ili wasikilize? Tazama! Masikio yao hayakutahariwa; hayawezi kutilia manani! Tazama! Neno la BWANA limekuja kuwarudi, lakini hawalitaki." **11** Lakini nimejazwa na hasira za BWANA. Nimechoka kuizuia. Aliniambia, "Imwage mbele ya watoto mitaani na katika makundi ya vijana. Kwa kuwa kila mume atachukuliwa pamoja na mke wake; na kila mzee mwenye miaka mingi. **12** Nyumba zao watapewa watu wengine, kwa kuwa nitawavamia wakazi wa nchi kwa mkono wangu - asema BWANA wa majeshi. **13** BWANA amesema hayo kutoka kwa mdogo hadi kwa mkubwa, kila mmoja anatamani mapato ya udanganyifu. Kuanzia kuhani hadi nabii, Kila mmoja anafanya hila. **14** Lakini wameponya vidonda vya watu wangu kwa juu juu tu. Wanasema, 'Amani! Amani! na kumbe amani haipo. **15** Je, waliona aibu walipofanya machukizo? Hasha, hawakuona aibu! Hawakuwa na aibu. Kwa hiyo wataanguka pamoj na wale watakaoanguka wakati nitakpowaadhibu. Wataangushwa chini," asema BWANA. **16** BWANA asema hivi, `Simama kwenye njia panda utazame; uliza nzile njia za zamani, 'Je, hii tabia njema iko wapi?' Kisha endelea nayo na tafuta mahali pa kupumzika. Lakini watu wanasema, 'Hatutaenda.' **17** Niliweka walinzi juu yenu ili wasikilize tarumbeta. Lakini walisema, 'Hatutasikiliza.' **18** Kwa hiyo, sikilizeni, enyi mataifa! Tazameni, enyi mashahidi, muone kile kitakachowapata. **19** Sikia, wewe dunia! Tazama, niko tayari kuleta janga kwa watu hawa - matunda ya fikra zao. Hawakusikiliza neno langu wala sheria zangu, badala yake walizikataa. **20** Huu ubani kutoka sheba unaopanda una maana gani kwangu? Au huu uudi kutoka nchi ya mbali? Sadaka zenu za kuteketezwa hazikubaliki kwangu wala dhabihu zenu. **21** Kwa hiyo BWANA asema hivi, 'Tazama, 'Niko tayari kuweka kikwazo dhidi ya watu hawa. Watajikwaa juu yake - baba na watoto wao kwa pamoja watajikwaa. Wakazi na jirani zao pia watapotea.' **22** BWANA asema hivi, 'Tazama watu wanakuja toka nchi ya kaskazini. Kwa kuwa taifa kubwa limechochewa kutoka nchi ya mbali. **23** Watachukua pinde na mishale yao. Ni wakatili na hawana huruma. Sauti yao ni kama muungurumo wa bahari, na wapanda farasi katika mfumo wa wanaume wa vita, enyi binti wa Sayuni,"' **24** Tumesikia habai zao. Mikono yetu inalegea kwa dhiki. Na maumivu yametukamata kama utungu wa mwanamke anayezaa. **25** Usiende nje mashambani, na usitembee barabarani, kwa kuwa upanga wa adui na hofu vimekaribia. **26** Binti za watu wangu, jivikeni magunia na kugaagaa kwenye majivu ya maombolezo ya mwana pekee. Ombolezeni kwa huzuni kuu, kwa kuwa anayewaangamiza anakuja kwetu ghafula juu yetu. **27** "Nimekufanya wewe, Yeremia, kuwajaribu watu wangu kama mtu anayepima fedha, kwa hiyo utachunguza na kupima njia zao. **28** Wao ni watu wasumbufu miongoni mwa watu, wanaoenda huko na kule wakisingizia wengine. Wote ni shaba na chuma, wakitenda kwa dhuluma. **29** Mifuo inafukuta kwa moto unaoziunguza; risasi inaunguzwa na moto. Risasi tu ndiyo inayotoka kati yake, lakini haifai kitu kwa sababu uovu haujaondolewa. **30** Wataitwa taka za fedha, kwa sababu BWANA amewakataa.

Jeremiah 6:1

Taarifa kwa ujumla
BWANA anaongea

Tafuteni mahali salama
"iweni wakimbizi"

Pigenji tarumbeta
"enyi watu mnaoishi katika mji wa Tekoa jiandaeni kuangamizwa"

Tekoa
hili ni jinala mji ulio kilomita 18 kusini mwa Yerusalemu. Maana ya jina ni "pembe la kupuliza"

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Simamisheni ishara juu ya Beth-Hakeremu,
"Enyi watu mnaoishi katika mji wa Beth-Hakeremu; jiandaeni kuzingirwa"

Beth-Hakeremu
Hili nij ina mji ulio kilomita 10kusini mwa Yerusalemu. Jna linamaanisha "mahali pa mizabibu."

ishara
"ishara ya kuwaonya watu kuwa kuna inakuja

kwa uovu unaoonekana
"kwa kuwa watu wanona kuwa kuna janga linalokuja"

pigo kubwa linakuja
"maangamizi makubwa"

Binti za Sayuni, warembo na mwororo
"Binti za Syuni ambao ni kama warembo na mwororo"

Binti za Sayuni
Tazama 4:30

wachungaji na kondoo wao watawaendea
"Wafame na wanajeshi wataizingira Yerusalemu

zikiwazunguka pande zote
"karibu naye pande zote

kila mtu atachunga kwa mkono wake
"kila mfalme ataangamiza akiwa na askari wake"

Jeremiah 6:4

Taarifa kwa ujumla
Mflame toka jeshi litaloangamiza anaongea na wanaume walio chiniya mamlaka yake.

Jitakaseni wenyewe kwa miungu kwa ajil ya vita
"Jiandeni kwa vita kwa kujitakasa na kutoa sadaka kwa miungu"

Twendeni
"inukeni"

adhuhuri
"adhuhuri bila kujali kuwa joto ni kali"

mchana unatoweka
"mchana unafika mwisho

vinakuja
"vinachomoza"

usiku
"wakati wa usiku hata kama kuna giza"

ngome zake
"majengo imara ya Yerusalemu"

Jeremiah 6:6

Kateni miti yake
"Ikateni miti yake" BWANA anawaambia lile jeshi ambalo litaivamia Yerusalemu.

vifusi vya kuitekea
"vifus." Hivi ni vifisi vya takataka ambavyo vitawawezesha wanajeshi kuziangamiza kuta za Yerusalemu

kwa sababu umejaa ukandamizaji
"kwa sababu watu wake wanaoneana wao kwa wao"

Kama vile kisima kitoavyo maji, vivyo hivyo mji huu uzaavyo uovu
Kama vile kisima kinavyobaki na maji, Yerusalemu imebaki na uovu, hata kama BWANA anaiadhibu.

uharibifu na jeuri vimesikika kwake
"Ninasikia uharibifu na ujambazi kwake."

Mateso na jeuri viko mbele yangu daima
Daima ninaona ugonjwa na mateso."

Uadhibishwe, ee Yerusalelmu
"Jifunzeni kutoka kwenye hiyo adhabu yenu, enyi watu wa Yerusalemu.

nchi isiyokariwa na watu
"nchi ambayo hakuna watu wanaoishi ndani yake"

Jeremiah 6:9

Hakika wataokota mabaki ya Israeli waliobaki kama zabibu
"Watarudikuwaangamiza Waisraeli waliobaki Israeli baada ya kuwa wamewaanagamiza."

Hakika wata
Kiwakilishi "wa" kinawakilisha lile jeshi ambalo BWANA analituma kuiangmiza Israeli.

Nyosha mkono wako
BWANA anaongea na adaui wanaowangamiza Israeli.

Nyosha mkono wako ili uchume Zabibu
"Njoni muwaangamize Waisraeli."

Nitamwambia nani
Yeremia anaongea

Nitamwambaia nani na kumwonya nani ili wasikilize
"Hakunaaliyebaki kwangu wa kumwambian a kumwonya ili anisikilize."

Tazama
BWANA anatumia neno hili "tazama" ili kusisitiza anachokisema.

Masikio yao hayakutahiriwa
"Wanakataa kusikiliza" au "Wanakataa kutii"

generated on Tue Oct 24 10:45:40 2023

Masikio yao
"Kiwakilishi "yao" kinamaanisha Waisraeli.

Jeremiah 6:11

Lakini nimejazwa
Anayeongea na Yeremia

nimejazwa na hasira za BWANA
"nina hasira sana pamoja na BWANA."

Nimechoka kuizuia
"Nimechoka kutoisema hasira ya BWANA"

Imwage mbele ya watoto mitaani
"watoto mitani" inamaanisha watoto wote katika mji. "Iseme hasira yangu kwa watoto wa mji"

Kwa kuwa kila mume atachukuliwa pamoja na mke wake
"Kwa sababu adui watakamata mume na mke wake."

kila mzee mwenye miaka mingi
"mwenye miaka mingi" inamaanisha "mzee sana" "kila mzee sana"

watapewa watu wengine
"itakuwa mali ya mtu mwingne"

mashamba yao na wake zao pamoja
"mashamba yao na wake zao pamoja"

Kwa kuwa nitaangamiza wakazi wa mji kwa mkono wangu
"Kwa kuwa nitatumia nguvu zangu kuwaangamiza watu wanaoishi katika nchi"

asema BWANA
Tazama 1:7

Jeremiah 6:13

kutoka kwa mdogo hadi kwa mkubwa
"watau wote wa Israeli waliobaki kutoka kwa mtu dahaifu kabisa hadi mwenye nguvu."

anatamani mapato ya udanganyifu
"anayefanya mambo mabaya kwa wengine ili apate fedha"

vidonda vya watu wangu
"matatizo makubwa amabayo watu wangu wanayo"

kwa juu juu
"kama vile havikuwa vinvauma"

'Amani! Amani! na kumbe amani haipo
"Yote yako sawa! kumbe hayako sawa"

Je, waliona aibu walipofanya machukizo?
"Walifanya dhambi mbaya sana, lakini hawakuna aibu"

Hawakuona aibu, hawakuwa na aibu
"hawakuona aibu kwa kile walichofanya"

wataanguka
"watauawa"

wataangushwa
"watajikwaa" au "watapoteza nguvu zao na kuwa dhaifu"

Jeremiah 6:16

Simama kwenye njia panda
BWANA anaongea na watu wa Israeli.

Simama kwenye njia panda ...Htutaenda
Haya mabarabara na njia inamaanisha aina ya maisha ambyo watu wanaishi. BWANA anataka watu wa Israeli waulize aina ya maisha mazuri kwao kuishi.

uliza njia za zamani
"uliza mababu zao waliishije"

Niliweka walinzi juu yenu ... Hatutasikia
BWANA anawaeleza manabii kama walinzi ambao walitumwa kuwaonya watu katika hatari.

niliwaweka.. juu yenu
Kiwakilishi "yenu" kinamaanisha Israeli

wasikilize tarumbeta
"kusiliza sauti za tarumbeta" BWANAanawaamuru watu wasikilize maonyo ambayao aliwapatia kupitia kwa manabii.

Kwa hiyo, sikilizeni, enyi mataifa! Tazamaeni enyi mashahidi, muone kile kitakachowapata. Sikia wewe dunia, Tazama.
Virai hivi vitatu vyote viinawaambia watu wa mataifa mengine kushudia kile ambacho BWANA atafanya kwa hili taifa pinzanij la Yuda.

Niko tayari kuleta janga kwa watu hawa
"kwa haraka nitawaadhibu watu hawa"

enyi mashahidi
"enyi ambao mtashuhudia"

kitakachowapata
"neno "wa" linamaanisha watu wa Israeli.

sikia wewe, dunia
"Sikia, watu wanaoishi katika dunia."

matunda ya fikra zao
"janga ni matokeo ya fikra zao."

Hwakusikiliza neno langu wala sheria zangu badala yake walizikataa.
"Hawakusikiliza nilichowaambia kufanya"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 6:20

Huu ubani unaopanda kutoka Sheba una maana gani kwangu? au huu udi kutoka nchi ya mbali?
Sihitaji ubani kutoka Sheba au harufu nzuri ya mafuta kutoka nchi ya mbali?

huu udi
Hii harufu nzuri ilitumiKa kumwabudu Mungu hekaluni

hazikubaliki kwangu
"havinifurahishi"

Tazama
neno "tazama" hapa linaongeza msisitizo kwa kile kiinachofuata, "kwa kweli"

Niko tayari kuweka kikwazo dhidi ya watu hawa
""Niko tayari kuweka kikwazo mbele ya watu hawa"

kikwazo
magumu

juu yake
"juu yao"

baba na watoto wao
"baba na watoto wote watajikwaa"

wakazi na jirani zao
"majirani na marafiki"

limechochewa kutoka nchi ya mbali
"limehuhishwa ili lije kutoka maeneo ya mbali"

Jeremiah 6:23

Watachukua
"Watashikilia" kiwakilshi cha "wa" kinamanisha wale wanajeshi wale watakaotoka kasazini.

Sauti zao ni kama muungurumo wa bahari
"sauti ile wanayoifanya ni ya muunagurumo mkali kama ya bahari

katika mfumo wa wanaume wa vita
"lile jeshi limejipanga vizuri ili kwamba wale wanaume waingie vitani"

enyi binti wa Sayuni
Tazama 4:30

Tumesikia
Kiwakilishi "tu" yawezekana kinamwakilisha Yeremia akiongea na watu wote wa Yuda.

inalegea kwa dhiki
"imelegea kwa sababu tuna mashaka"

maumivu yametukmata
"Tuko kwenye maumivu"

kama utungu wa mwanamke
"kama mwana mke anayezaa"

Jeremiah 6:25

Taarifa kwa ujumla
Hii yawezekana BWANA anaongea na binti wa Yerusalemu wanaowakilisha watu wote w a Yerusalemu

Binti za watu wangu
Tazama 4:11

jivikeni magunia nakugaagaa kwenye majivu ya ya maombolezo ya mwana pekee.
"iweni wenye huzuni"

kwa kuwa anayewaangamiza anakuja kwetu ghafla juu yetu
"kwa sababu jeshi la adui linakuja ghafla kutuangamiza"

Jeremiah 6:27

Taarifa kwa ujumla
BWANA anaongea

kuwajaribu watu wangu kama mtu anyepima fedha.
"mtu atakayewapima watu wangu" BWANA anamfananisha Yeremia na mtu anyepima fedha ili kutambua ni safi kiasi gani. Watu ni kama fedha ambayo Yeremia anaipima na dhambi zao ndiyo uchafu katika zile fedha.

utachunguza
"utagundua"

njia zao
"vitu wanavyofanya."

wanaoenda huko na kule wakiwasingizia wengine
"na daima huwasingizia watu"

Mifuo inafukuta kwa moto unaozunguka; risasi inaunguzwa na moto
virai hivi vinasisitiza kuwa mpimaji anafanya kazi kwa bidii kuipima fedha

Risasi tu ndiyo inyotoka kati yake
"mpimaji anendelea kupima"

kwa sababu uovu haujaondolewa
"kwasababu sehemu mbovu hazijaondolewa"

Wataitwa taka za fedha
"watu wataita 'fedha isiyo na thamani'"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Hili ndilo neno la BWANA lililomjia Yermia, **2** Simama katika lango la nyumba ya BWANA na utangaze ujumbe huu! Sikiilizeni neno la BWANA, ninyi nyote watu wa Yuda, ninyi mnaoingia katika malango haya kumwabudu BWANA. **3** BWANA wsa majeshi, Mungu wa Israeli, anasema hivi: Tengenezeni njia zenu na kufanya mema, nami nitawaacha muishi hapa. **4** Msitumainie maneno ya uongo mkisema, "Hekalu la BWANA!, Hekalu la BWANA! Hekalu la BWANA!" **5** Bali kama mtazitengeneza njia zenu na kufanya mema, kama mtatoa hukumu ya haki kati ya mtu na jirani yake **6** -kama hamtanyonya anayekaa katika nchi, yatima, mjane, na kama hamtamwaga damu ya mtu asiye na hatia mahali hapa, na kama hataenda kwa miungu mingine kwa ajili ya maumivu yenu **7** -ndipo nitakapowaacha mkae mahali hapa, katika nchi ambayo niliwapia mababu zenu toka zamani na hata milele. **8** Tazama! Mnatumainia maneno ya uongo ambayo hayawasaidii. **9** Je, mnaiba. mnaua, manafanya uzinzi? na mnaapa kwa uongo na kufukiza uvumba kwa Baali na kwenda kwa miungu mingine ambao hamkuwajua? **10** Je, mnakuja na kusimama mbele yangu katika nyumba hii ambapo jina langu linatangazwa na kusema, "Tumeokoka." hivyo mnaweza kufanya machukizo yote haya? **11** Je, hii ndiyo nyumba inayobeba jina langu, pango la wanyang'anyi mbele ya macho yenu? Lakini tazama, Nimeiona - BWANA asema.' **12** Kwa hiyo uende mahali pangu kule Shiloh, Kule ambako mwanzoni niliruhusu jina langu kukaa, na tazama kile nilichofanya pale kwa sababu ya maovu ya watu wangu Israeli. **13** Kwa hiyo sasa, kwa sababu ya matendo yako haya yote - asema BWANA - Nilikuambia mara kadhaa, lakini hukusikiliza. Nilikuita, lakini hukuitika. **14** Kwa hiyo kile nilichofanya Shilo, ndicho ambacho pia nitakachofanya kwa nyumba yangu hii inayoitwa kwa jina langu, nyumba amabyo ninyi mmeitumainia, mahali hapa ambapo niliwapa ninyi na mababu zenu. **15** Kwa kuwa nitawafukuza mtoke kwangu kama vile nilivyowafukuza ndugu zenu wote, uzao wote wa Efraimu.' **16** Na wewe, Yeremia, usiwaombee watu hawa, na usiinue maombolezo ya kilio au kuomba sala kwa niaba yao, na usinishi, kwa kuwa sitakusikiliza. **17** Kwani huoni kile wanachofanya katika miji ya Yuda na katika mitaa ya Yerusalemu? **18** Watoto wanakusanya kuni na baba zao huwasha moto! Wanawake hukanda unga ili kuoka mikate kwa ajili ya malikia wa mbinguni na kumimina sadaka ya vinywaji kwa miungu mingine ili kunikasirisha mimi. **19** Ni kweli wananikasirisha mimi? - asema BWANA - Je, si wao wanaojikasirisha, ili kwamba aibu iwe juu yao? **20** Kwa hiyo BWANA, Mungu asema hivi, 'Tazama, hasira na ghahdabu yangu zitamwagwa juu ya mahali hapa, kwa watu wote na wanyama, juu ya miti katika mashamba na mazao ya ardhi, Itawaka nayo haitazimishwa. **21** BWANA wa majeshi, Mungu wa Israeli asema hivi, Jiongezeeni sadaka za kuteketezwa katika dhabihu zenu na nyama zake. **22** Kwani wakati nilipowatoa mababu zenu kutoka nchi ya Misri, Sikuhitaji chochote kutoka kwao. Sikuwapa amri juu ya maswala ya sadaka za kuteketezwa na dhabihu. **23** Niliwapa amri hii tu, "Sikilizeni sauti yangu, nami nitakuwa Mungu wenu nanyi mtakuwa watu wangu. Kwa hiyo muishi katika njia ambazo ninawaamuru, ili mambo yenu yawe mazuri." **24** Lakini hawkunisikiliza wala kuzingatia. Walishi kwa kufuata mipango yao ya uasi ya mioyo ya maovu, kwa hiyo walirudi nyuma badala ya kuendelea mbele. **25** Tangu siku ambayo mababu zenu walitoka katika nchi ya Misri mpaka leo, Nimetuma watumishi wangu, manabii wangu, kwenu. Niliendelea kuwatuma. **26** Lakini hawakuwasikiliza. Hawakuzingatia. Badala yake walishupaza shingo zao. Walikuwa waovu zaidi ya mababu zao. **27** Kwa hiyo yatangaze maneno haya yote kwao, japo hawatakusikiliza. Yatangaze mambo haya kwao, lakini hawatakujibu. **28** Waambie kuwa hili ni taifa ambalo haliisikilizi sauti ya BWANA, Mungu wake na lisilopokea mafundisho. Ukweli uneharibiwa na kukatwa kutoka kwenye vinywa vyao. **29** Zikate nywele zako na kujinyoa, na kuzitupa. Imba wimbo wa maombolezo katika maeneo yaliyo wazi. Kwa kuwa BWANA amekikataa na kukitupa kizazi hiki cha hasira yake. **30** Kwa kuwa wana wa Yuda wamefanya maovu mbele ya macho yangu - asema BWANA - wameweka machukizo yao katika nyumba ambayo jina langu hunenwa, ili kulinajisi. **31** Kisha wamejenga mahali palipoinuka pa Tofethi ambapo pako kwenye bonde la Ben Hinomu. Walifanya hivi ili kuwachoma wana na binti zao kwenye moto - kitu ambacho mimi sikuamuru, wala kuweka jambo hilo katika akili zangu. **32** Kwa hiyo, tazama siku zinakuja - asema BWANA - ambapo hapataitwa tena Tofethi au bonde la Ben Hinomu. Litakuwa bonde la machinjio; watazika maiti hapo Tofethi mpaka eneo lote lienee. **33** Mizoga ya watu hawa itakuwa chakula cha ndege wa angani na wanyama wa duniani, na hakutakuwa na mtu wa kuwafukuza. **34** Nitazikomesha katika miji ya Yuda na mitaa ya Yerusalaemu sauti za kuiniuliwa na vicheko, Sauti ya bwana arusi na ya bibi arusi; kwa kuwa nchi hiyo itakuwa ukiwa."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 7:1

Hili ni neno la BWANA lililomjia Yeremia
"Huu ni ujumbe ambao BWANA aliutuma kwa Yeremia

ndilo neno
"ujumbe ambao BWANA yuko tayari kuutoa kwa Yeremia

Simama ukaseme
"BWANA anatoa amri hii kwa Yeremia

kumwabudu BWANA
"kwa sababu ya kumwabudu BWANA"

Jeremiah 7:3

Taarifa kwa ujumla
Huu ndio ujumbe ambao BWANA antaka kumpa Yerermia kwa ajili ya watu wa Yuda.

Tengenezeni njia zenu na kufanya mema
"Ongozeni kwa maisha mema na matendo mema"

muishi hapa
katika nchi ya Israeli. ambayo ina hekalu ambalo ni kitovu chake

msitumainie maneno ya uongo mkisema
"Msitumainie maneno yanuongo kwa kusema"

Hekalu la BWANA! Hekalu la BWANA! hekalu la BWANA!
"Hili ni hekalu la BWANA kwa hiyo kuna uhakika wa kwamba hakuna atakayeliharibu."

Jeremiah 7:5

Taarifa kwa ujumla
Haya ni maneno ya BWANA kwa watu wa Yuda.

kama mtatoa hukumu ya haki kabia
"kama mtafanya kabisa"

kama mtazitengeneza njia zenu na kufanya mema
Tazama 7:3

kama mtatoa hukumu ya haki
"kama mtawatendea watu kwa haki

kama hamtamnyonya ayekaa katika nchi
"kuwatendea vyema wageni wanaokaa katika nchi"''

yatima
watoto ambao baba zao wameshafariki

hamtamwaga damu ya mtu asiye na hatia
"hamtaua watu wasio na hatia."

kama hataenda
"hamtaabudu"

kwa ajili ya maumivu yenu
"ili kwamba vitu vibaya vkataokea kwako"

mahali hapa
katika nchi ya Israeli

nitawaacha mkae
"nitawaacha muishi"

hata milele
"na milele"

Jeremiah 7:8

Taarifa kwa ujumla
BWANA anaendelea kuongea na watu wa Yuda kupitia kwa nabii Yeremia.

Tazama!
Neno "tazama" linaonyesha kuwa maswali yafuatayo yana umuhimu

Mnatumainia maneno ya uongo ambayo hayawasaidii
"Mnadhdani kuwa nitaiokoa Yerusalemu kwa kwa sababu nitlilinda hekalu langu. Lakini huo ni uongo!"

Je, mnau, mnaiba, mnafanya uzinzi?
"Mnaua, mnaiba, mnafanya uzinzi"

Mnaapa kwa uongona kufukiza uvumba kwa Baali na kwenda kwa miungu mingine ambayo hamkuijua?
"Mnadanganya hata katika viapo vyenu na kumwabudu Baali na miungu mingine."

Je, mnakuja na kusimama ... kufanya machukizo yote haya?
"Kisha mnakuja kwenye nyumba yangu na kusema, ''BWANA atatuokoa" ili kwamba ninyi muendelee kufanya dhambi."

Je, hii ndiyo nyumba inyobeba jina langu, pango la wanyang'nyi mbele ya macho yenu?
"Nyumba hii ni pango la wanyang'anyi mbele ya macho yenu!"

wanyang'anyi
"wezi" au "watu wanaoiba vitu toka kwa watu"

BWANA asema
Tazama 1:7

Jeremiah 7:12

Taarifa kwa ujumla
BWANA anaendelea kumwambia Yuda kupitia kupitia kwa nabii Yeremia

kwa hiyo uende
"kwa hiyo ukumbuke" au "tafakari"

kwa hiyo sasa kwa sabasbu ya matendo yako haya yote
"kwa sababu ulikuwa unafanya mambo haya yote"

generated on Tue Oct 24 10:45:40 2023

mara kadhaa
"tena na tena"

Jeremiah 7:16

Usiwaombee watu hawa ... na usinisihi
"usiniombe mimi ukisema niwabariki watu hawa"

usiinue maombolezo ya kilio
"usilie kwa huzuni"

kwa niba yao
"kwa ajili ya faiada yao"

usinisihi
"usiniombe"

ili kunikasirisha
"kunikasirisha"

Jeremiah 7:19

Ni kweli wananikasirisha ... wananikasirisha
"kweli wananisumbua ... wananisumbua"

Ni kweli wananikasirisha mimi?
"Ni kweli hawanisumbui?

Je, si wao wanaojikasirisha? ... ili kwamba aibu iwe juu yao?
"Wanajitaabisha wenyewe kwatabia zao za aibu"

Tazama
Neno hili linavuta usikivu kwa kile kinachofuata. "Sikiliza kwa makini kwa sababu hili ni la muhimu

hasira na ghadhabu zangu zitamwagwa mahali hapa
"Nitawadhibu watu wa mahali hapa."

Hasira na ghadhabu
Maneno haya yana maana moja. Yametumika kusisitiza ukali wa hasira yake

itawaka
kiwakilishi "i" kietumika kuonesha hasira za BWANA."

nayo haitazimishwa
"haitazuiliwa kuwaka" au "sitazuiliwa kuwa na hasira"

Jeremiah 7:21

Jiongezeeni sadaka za kuteketezwa katika dhabihu zenu na nyama zake.
Ingwa BWANA hutaka sadaka, hakutaka tena sadaka zao kwa sababu walibaki kuwa waasi baada ya kutoka hekaluni

Jeremiah 7:24

Taarifa kwa ujumla
BWANA anaendelea kuwakumbusha wa Yuda jinsi watu wa Israeli walivyoasi

kwa kufuata mipango yao ya uasi ya mioyo ya maovu
"kwa kufuata mipango yao kwa sababu walikuwa waovu na wasumbufu

kwa hiyo walirudi nyuma badala ya kuendelea mbele
"kwa hiyo walikataa kunisikiliza mimi, badala ya kunisikiliza kwa makini"

watumishi wangu
"watumishi wangu wote

Niliendelea kuwatuma
"kwa bidii niliwatuma kila siku"

manabii wangu, kwenu
neno "kwenu" linamaanisha watu wa Yuda na mababu zao wote.

Hawakunisikiliza
neno "ha" linamaanisha watu wa Israeli walioishi tangu mababu zao kutoka Misri.

walishupaza shingo zao
"kwa ukatili walikataakunisikiliza"

waikuwa waovu zaidi
"kila kizazi kilikuwa cha uovu"

Jeremiah 7:27

Kwa yatangaze maneno haya ... Tatangaze mabo haya ...
Virai hivi vinamaanisha kitu kimoja. "Waambieni ujumbe wangu lakini hawatanisikiliza na kubadili njia zao mbaya."

sauti ya BWANA
Tazama 3:23

Ukweli umeharibiwa na kukatwa kutoka kwenye vinywa vyao
"watu hongea uongo tu"

Jeremiah 7:29

wana wa Yuda
"kizazi cha Yuda"

amekikataa na kukitupa
manano haya yana maana moja, Yanasisitiza kuwa BWANA hatakuwa na jambo lingine la kufanya kwa watu wa Israeli.

Kuzitupa
"kuziacha pekee yake" au "kupuuzia"

mbele ya macho yangu
"na mimi nikiona" au "katika fikra zangu"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 7:31

Taarifa kwa ujumla
BWANAanaendelea kuelezea maovu ambayo watuwa Yuda wamefanya.

Mahali palipoinuka pa Tofethi
Hili ni neno la mahali ambapo wana wa Israeli walienda kuwatoa sadaka watoto wao kwa miungu ya uongo kwa kuwateketeza kwa moto.

Kwenye bonde la Ben Hinomu
Hili ni jina la binde ambalo liko kusini mwa mji wa Yerusalemu, mahali ambapo watu walitoa sadaka kwa miungu ya uongo.

kwenye moto
"kwenye moto kama sadaka"

katika akili zangu
"na kikuwahi kufikiri hata kuliamuru jambo hili"

kwa hiyo tazama
neno "tazama"linaongeza msisitizo kwa kile kinachofuata."

siku zinakuja
"katika siku za usoni"

asema BWANA
Tazama 1:7

hapataitwa tena
"watu hawatapaita"

bonde la machinjio
"bonde la mauaji"

watazika maiti
"watu wa Yuda watazika wafu"

mpka eneo lote lienee
"hakuna eneo litalobaki"

Jeremiah 7:33

Taarifa kwa ujumla
BWANA anaendelea kuongea

Mizoga
"watu waliokufa"

watu hawa
"watu wa Yuda"

ndege wa angani
Tazama 4:23

wanayama wa duniani
"wanyama wa mwituni"

wa kuwafukuza
"wa kuwatisha ili wakimbie"

Nitazikomesha
"Nitaziondoa kutoka

sauti za kuinuliwa na vicheko
"sauti za watu wanaofurahia"

sauti ya bwana arusi na ya bibi arusi
"watu kuona"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Wakati huo - BWANA asema - wataleta kutoka makaburini mifupa ya wafalme wa Yuda na wakuu wake, mifupa ya makuhani na ya manabii na mifupa ya wakazi wa Yerusalemu. **2** Kisha wataitandaza nje mchana kweupe na mbalamwezi na nyota zote za angani; hivi vitu katika anga vimenifuata na kunitumikia, na kwamba vimetembea na kutafuta, na kwamba vimeniabudu. Mifupa haitakusanywa na kuzikwa tena. Itakuwa kama mavi juu ya uso wa dunia. **3** Na katika kila eneo lililobaki ambalo nimewafukuza, Watachagua mauti badala ya uzima kwa ajili yao, wote ambao watasalia kutokana na taifa hili ovu - asema BWANA wa majeshi. **4** Kwa hiyo uwaambie, 'BWANA asema hivi: Je, kuna mtu anyeanguka na hasimami? Je, kuna mtu anayepotea na hawezi kujaribu kurudi? **5** Kwa nini hawa watu, Yerusalemu, wamegeukia uasi daima? Wanashikilia uongo na wanakataa kutubu. **6** Nilikaa kwa uangalifu na nikasikiliza, lakini hawakuongea kilicho sahihi; hakuna aliyetubia uovu wake, hakuna asemaye, "Nimefanya nini?" Kila mmoja wao huenda kule anakotaka, kama farasi aendaye kasi vitani. **7** Hata koikoi angani hujua wakati sahihi; na njiwa, na mbayuayu, n a korongo. Huhama kwa wakati sahihi, lakini watu wangu hawayajui maagizo ya BWANA. **8** Kwa nini mnasema, "Sisi tuna hekima! na sheria ya BWANA tunayoi?" Hakika, Tazama! Kalamu yenye uongo ya mwandishi imefanya uongo. **9** Wenye hekima wataaibishwa. Wameyeyuka na na kunaswa. Tazama! wanakataa neno la BWANA, kwa hiyo hekima yao ni kwa ajili ya matumizi gani? **10** Kwa wake zao nitawapa wengine, na mashamba yao kwa wale watakaowamiliki, kwa kuwa kuanzia kijana hadi mkuu, kwa pamoja ni wachoyo! Kuanzia nabii hadi kuhani, wote wanasema uongo. **11** Kwa kuwa wametibu jeraha ya binti za watu wangu kwa juu juu. Walijisemea, "Amani, Amani," na kumbe hapakuwa na amani. **12** Je, waliona aibu walipofanya machukizo? Hawakuaibika. Hawakuwa na utu. Kwa hiyo wataanguka wakati wa adhabu, pamoja na wale walioanguka. Watatupwa chini, asema BWANA. **13** Nitawaondoa kabisa - asema BWANA - hapatakuwa na zabibu kwenye mizabibu yao, wala tini katika mitini yao. kwa kuwa jani litanyauka, na kile nilichowapatia kitaisha. **14** Kwa nini tunakaa hapa? Njoni pamoja; twendeni kwenye hiyo miji yenye maboma, na tutakaa kimya kule katika kifo. Kwa kuwa BWANA, Mungu wetu atatunyamazisha. Atatufanya tunywe sumu, kwa kuwa tumemtenda dhambi. **15** Tunatumainia amani, lakini hakutakuwa na jema. Tunatumainia wakati wa uponyaji, lakini tazama kutakuwa na hofu. **16** Mkoromo wa farasi wake umesikika kutoka Dani. Dunia nzima inatikisika kwa sababu ya sauti ya kukaribia kwa farasi wake wenye nguvu. Kwa kuwa watakuja kuiangamiza nchi na utajiri wake, mji na wote wakaao nadani yake. **17** Hebu tazama, ninawatuma nyoka kati yenu, fira ambao hawawezi kuzuiliwa kwa uganga. Watawauma - asema BWANA,." **18** Huzuni yangu haina ukomo, na moyo wangu unaugua. **19** Tazama! sauti ya maumivu ya binti wa watu wangu kutoka mbali! Je, BWANA hayumo Sayuni? Je, mfalme wake hayumo ndani yake? Kwa nini sasa wananichukiza kwa vitu vya kuchongwa na sanamu za kigeni zilizo batili? **20** Mavuno yamepita, wakati wa hari umekwisha. Lakini sisi hatujaokoka. **21** Nimeumia kwa sababu ya maumivu ya binti wa watu wangu. Ninaomboleza kwa sababu ya mambo ya kushangaza ambayo yametokea kwake; Nimeyeyuka. **22** Je, kule Gileadi hakuan dawa? Je, huko hayuko mponyaji? Kwa nini uponyaji wa binti wa watu wangu hautokei?

Jeremiah 8:1

Taarifa kwa ujumla
Yeremia amemaliza kuwaambia watu wa Yuda kitakachotokea katika nchi.

Wakati huo
Tazama 7:31, 7:33

asema BWANA
Tazama 1:7

wataleta
neno "wa" linamaanisha watu watakaoiangamiza Yerusalemu.

wakuu wake
"wafalme wa Yuda"

wataitandaza
"neno "wa" linamaanisha mifupa ya watu wa Yuda

hivi vitu katika anga vimenifuata na kunitumikia
"vitu hivi katika anga ambavyo vilinipenda na kunitumikia," kiwakilishi "vi" kinamaanisha watu wa Yuda.

kwamba vimetembea na kutafuta
Tazama 2:23

na kutafuta
"na kwamba wameuliza juu ya"

mifupa haitakusanywa na kuzikwa
"hakuna atakayekusanya mifupa na kuizika."

generated on Tue Oct 24 10:45:40 2023

watakuwa kama mavi
"BWANA anaonesha jinsi ambavyo watakuwa si wa kupendeza."

kama mavi
"kama mbolea"

juuya uso wa dunia
"katika ardhi yote"

ambalo nimewafukuza
kiwakilishi "me" kinawakilisha watu wa Yuda

watachagua mauti badala ya uzima kwa ajili yao, wote ambao watasalia kutokana na taifa hili ovu
"wale ambao bado wamebaki kutoka katika familia hii y a waovu watataka kufa badala ya kuishi"

Jeremiah 8:4

Kwa hiyo uwaambie
BWANA anaongeana Yeremia

uwaambie
"kwa watu wa Yuda"

Je, kuna mtu anayeanguka na hasimami?
"Mnajua kuwa mtu anapoanguka, husimama."

Je, kuna mtu anayepote na hajaribu kurudi?
"mtuu anapopotea, hujaribu kurudi kwenye njia sahihi

Kwa nini hawa watu, Yerusalemu, wamegeukia uasi daima?
"Haiingii akilini kwamba hawa watu wa Yerusalemu wamegeukia uasi daima."

Jeremiah 8:6

Taarifa kwa ujumla
BWANA anaongea juu ya watu wa Yuda

hawakuongea kilicho sahihi
"hawakusema kilicho sahihi"

uovu wake
"kwa sababu ya uovu wake"

Nimefanya nini
"Nimefanya jambo baya sana"

kila mmoja wao huenda anakotaka
"watu wote wanaendelea kwa bidii kufanya uovu huohuo."

kama farsi aendaye kasi vitani
Watu wanatamani sana kufanya maouvu kama vile farasi hukimbia kwakasi kwenda vitani kwa sababu hutamani kufika kule.

farasi dume
huyu ni farasi dume

Hata koikoi angani hujua wakati sahihi; na njiwa pori, na mbayuwayu, na korongo
Ndege hujua wakati sahihi wakuondoka kwenye nchi ya baridi kwenda kwenye nchi ya joto.

koikoi, njiwa, mbayuwayu na korongo
Hawa ni ndege tofauti ambao hurukka kwenda kwenye maeneo ya joto kabla maeneo yaohayajawa na baridi

huhama kwa wakati sahihi
"huhama kutoka nchi ya baridi kwenda kwenye nchi ya joto"

Jeremiah 8:8

Taarifa kwa ujumla
Haya ni maneno ya BWANA kwa watu wa Yuda.

Kwa nini mnasema, "sisi tuna hekima! na sheria ya BWANA tunayo?"
"Msisema kuwa mna hekima, na sheria ya BWANA mnayo."

Kwa nini mnasema
kiwakilishi cha "mna" kinawakilisha watu wa Yuda.

Kalamu yenye uongo ya mwandishi imefanya uongo
"Mambo ya uongo ambaYo walimu wa sheria wamekuwa wakiandika yamewapeni mawazo ya uongo juu ya sheria za BWANA "

Wenye hekima wataabishwa
"Hawa watu wanofikiri kuwa wanahekima watajisikia kuaibika"

Wameyeyuka na kunaswa
"Aduii watawateka na kuwachukua"

hekima yao ni kwa ajili ya matumizi gani?
"kwa hiyo hicho kinachoitwa hekima hakina kazi yeyote njema kwao"

kwa wale watakaowamiliki
"watu watakaoitawala nchi yao"

kwakuwa kuanzia kijana ... wote wanasema uongo
Tazama 6:13

Jeremiah 8:11

Taarifa kwa ujumla
Haya ni maneno ya BWANA kwa watu wa Yuda

Kwa kuwa wameitibu jeraha ya binti za watu wangu ... asema BWANA
Tazama 6:13

jani litanyauka
"jani litakauka"

generated on Tue Oct 24 10:45:40 2023

na chote nilichowapatia kitaisha
Hi inaweza kumaanisha 1) "Niliwapa maelekezo watu wangu, lakini watu wangu hawakutii hayo maelekezo. 2) "kwa hiyo, nimewatoa hawa watu kwa adui zao, ili adui zao wawakanyage."

Jeremiah 8:14

Taarifa kwa ujumla
BWANA anaendelea na ujumbe wake kwa kutuambia kile watu wa Yuda watakachosema wakati huo wa adhabu.

Kwa nini tunakaa hapa
"Hatupswi kukaa hapa."

Njono pamoja; twendeni kwenye hiyo miji yenye maboma
Tazama 4:4

miji yenye maboma
"miji yenye kuta imara na askari wa kuilinda

na tutakaakimya kule katika kifo
"nasi tutafia huko"

BWANA Mungu wetu atatunyamazisha
"kwa sababu BWANA Mungu wetu atatuua"

Atatufanya tunywe sumu
"Ataufanya tunywe sumu" inamaanisha hukumu ya Mungu.

lakini tazama, kutakuwa na
"lakini eleweni, kutakuwana"

lakini hakutakuwa na jema
"lakini hakna jema litakalotokea"

Jeremiah 8:16

Taarifa kwa ujumla
BWANA anendeleza ujumbe wake juu ya adhabu inayokuja kwa watu wa Yuda

Mkoromo wa farasi wake umesikika kutoka Dani
"Watu wa Dani wanaiasikia sauti ya jeshi la adui likija kuivamia Yuda,"

farasi
farasi dume

Dunia nzima inatikisika
"watu wa nchi wanatikisika kwa hofu"

kwa sababu ya sauti ya kukaribia kwa farasi wake wenye nguvu
"watakaposikia sauti ya farasi mwenye nguvu wa adaui"

sauti ya farasi
sauti ambayo farasi huitoa

kwa kuwa watakuja
Kiwakilishi "wa" kinmaanisha jeshi linalovamia

kuiangamiza nchi
"na kuiharibu nchi."

Ninawatuma nyoka kati yenu
"Ninawatuma askari wa adui ili kuwapigeni ninyi."

fira ambao hawawezi kuzuiliwa kwa uganga
Fira ambao huwezi kuwafukuza kwa uchawi

watawauma
"watawashambulia" au "watawaangamiza"

asema BWANA
Tazama1:7

Jeremiah 8:18

Taarifa kwa ujumla
Yeremia na BWANA wana mazungumzo juu ya watu wa Yuda.

Huzuni yangu haina ukomo, na moyo wangu unaugaua
Aya hii kwa Kihebrania inatafsiriwa tofauti sana leo.

Huzuni yangu haina ukomo
kiwakilishi "yangu" kinamwakilisha Yeremia. "Nina huzuni sana"

na moyo wangu unaugua
kiwakilishi cha "wangu" kinamwakilisha Yeremia. "Ninajihisi kuugua ndani yangu."

Sikia sauti ya mauivu ya binti wa watu wangu kutoka mbali!
Hii inaweza kumaanisha1) "watu wa Yudsa wanaita wakiwa utumwani mbali sana 2)"Watu wa Yuda wanaita kutoka katika nchi ya Israeli yote."

binti wa watu wangu
Israeli ni kama binti

Je, BWANA hayumo sayuni?
Yerusalemu inaitwa Sayuni pia

Je, BWANA hayumo Sayuni? Mfalme wake hayumo ndani yake?
"Kwa nini BWANA hatuokoi kama ndiye mfalme wa Yerusalemu?

Kwa nini sasa wananichukiza kwa vitu vya kuchongwa na sanamu za kigeni zilizo batili?
"Kama wanataka niwaokoe, basi wasinichukize kwa kuabudu sananmu zao."

Jeremiah 8:20

Taarifa kwa ujumla
Yeremia anaendelea kuongea juu ya watu wa Yuda

generated on Tue Oct 24 10:45:40 2023

Mavuno yamepita
"wakati wa mavuno umeisha

Lakini sisi hatujaokoka
"Lakini BWANA hajatuokoa,"

Nimeumia kwa sababu ya binti wa watu wangu
"Ninajisikia vibaya kwa sabau watu wa Yuda wanapitia mambo mabaya sana."

Je, kule Gileadi hakuna dawa? Je, huko hayuko mponyaji?
"Kuna dawa Gileadi! Kuna daktari Gileadi!"

Kwa nini uponyaji wa binti wa watu wangu hauatokei?
"Lakini watu wangu wana vidonda vya kirohokiasi kwamba hiyo dawa na hao waganga hawaezi kuviponya."

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kama kichwa changu kingetoa maji, na macho yangu kuwa chemichemi ya machozi! kwa kuwa
natamani kulia usiku na mchana kwa ajili yao waliokuwa binti za watu wangu ambao wameuawa. **2** Kama
mtu anganipatia mahali pa wasafiri nyikani ili nikae, mahali ambapo ningeenda kuwatelekeza watu
wangu. Kama ningewaacha, kwa kuwa wote ni wazinzi, kundi la wenye hiana! **3** asema BWANA,
"Huupinda ulimi wao kana kwamba ni upinde ili wapate kuongea uongo, lakini si kwa uamiinifu wao
kwamba wanapata nguvu duniani. Wanatoka uovu mmoja hadi mwiingine. Hawanijui mimi." **4** Kila mmoja
wenu, awe mlinzi wa jirani yake na usimwamini hata ndugu yako yeyote. kwa kuwa kila ndugu ni
mwongo, **5** kila jirani anatembea akilaghai. Kila mwanamume anakejeli jirani yake na haongei ukweli.
Ndimi zao hufundisha vitu vya uongo. Hujidhofisha ili kusema uongo. **6** Makazi yenu yako kati ya
udanganyifu; kwa uongo wao wanakataa kunitambua mimi. Asema BWANA." **7** Kwa hiyo BWANA wa
majeshi asema hivi, "Tazama, Niko tayari kuwajaribu. Nitawajaribu nione. Jinsi gani niwezavyo kufanya
kwa binti za watu wangu? **8** Ndimi zao ni mishale iliyochongoka; huongea vitu vya uasi. Kwa midomo yao
wanatangaza amani pamoja na jirani zao, lakini katika mioyo yao wanadanganya wakati wa kusubri. **9**
Kwa nini nisiwaadhibu kwa sababu ya mambo haya - asema BWANA na kwa nini nisijilipizie kisasi kwa
taifa ambalo liko kama hili? **10** Nitaimba wimbo wa kuomboleza na kulia kwa ajili ya milima, na wimbo wa
mazishi utaimbwa nyikani. Kwa kuwa wameteketezwa kwa hiyo hakuna anAyeweza kupita kati kati yao.
Hawatasikia sauti ya ng'ombe yeyote. Ndege wa angani na wanyama wote wamekimbia. **11** Kwa hiyo
nitaigeuza Yerusalemu kuwa vifusi vya ukiwa, maficho ya mbweha. Nitaifanya miji ya Yuda kuwa miji
iliyoharibiwa isiyokaliwa na watu. **12** Ni nani mwenye hekima anayeyaelewa haya? Je, kinywa cha BWANA
kinatangaza nini kwake ili aweze kuyasema? Kwa nini nchi imepotea? Imeharibiwa kama jangwa, ambapo
hakuna apitaye kati kati yake. **13** BWANA asema, "Ni kwa sababu wameziacha sheria zake ambazo
niliwatengenezea, kwa sababu hawaisikilizi sauti yangu au kuishi kwa kuifuta. **14** Ni kwa sababu
wameishi kwa ushupavu wa mioyo yao na wamewafuata Mabaali kama baba zao walivyowafundisha
kufanya. **15** Kwa hiyo BWANA wa majeshi, Mungu wa Israeli, asema hivi, 'Tazama, Ninataka kuwafanya
hawa watu wale pakanga na kunywa maji ya sumu. **16** Ndipo nitakapowasambaza kati ya mataifa ambayo
hawajayajua, wao wala mababu zao. Nitatuma upanga kwa ajili yao mpaka nimewaangamiza wote
kabisa.'" **17** BWANA wa majeshi asema hivi, "Yafikirini haya: Waiteni waliaji; waje. Tumeni wanawake
wenye taaluma ya kuomboleza, waje. **18** Waje haraka waimbe wimbo wa maombolezo juu yetu, ili macho
yetu yatokwe na machozi na kope zetu zibubujikwe na maji. **19** Kwa kuwa sauti ya kilio imesikika Sayuni,
'Jinsi tulivyoharibiwa. Tumeaibishwa sana, kwa kuwa tumeitelekeza nchi tangu walIpoangusha nyumba
zetu.' **20** Kwa hiyo ninyi wanawake, sikieni neno la BWANA; zingatieni ujumbe unaokuja toka kinywani
mwake. Kisha wafundisheni binti zenu wimbo wa maombolezo, na kila mwanamke wa jirani wimbo wa
kilio. **21** Kwa kuwa vifo vimekuja kupitia dirishani; vinaelekea mahali petu. Vinawaharibu watoto kutoka
nje na vijana kwenye viwanja vya miji. **22** Uyatangaze haya, 'Asema BWANA - mizoga ya wanaume
itaanguka kama mavi kwenye mashamba na kama mabua baada ya mvunaji, na hapatakuwa na mtu wa
kuyakusanya.'" **23** BWANA asema hivi, "Usimwache mtu mwenye busara ajivune kwa ajili ya hekima yake,
au shujaa kwa sababu ya uwezo wake. Usimwache mtu tajiri ajivunie utajiri wake. **24** Kwa kuwa kama mtu
atajivunia chochote kile, acha iwe hivi, yeye awe na busra na kunijua mimi. Kwa kuwa mimi ni BWANA,
atendaye katika agano la wema, haki, na hukumu duniani. Ni katika hili kwamba ninafurahia- asema
BWANA. **25** Tazama, siku zaja - asema BWANA wakati nitakapowaadhibu wote ambao hawajatahiriwa
ambao wako hivyo hivyo katika miili yao. **26** Nitaiadhibu Misri na Yuda, Edomu, watu wa Amoni, Moabu,
na watu wote wanaonyoa denge. Kwani mataifa yote haya hayajatahiriwa, na nyumba yote ya Israeli ina
moyo ambao haujatahiriwa."

Jeremiah 9:1

Taarifa kwa ujumla
BWANA na Yeremia wanaendelea kuongea juu ya watu wa Yuda

Kama kichwa changu kingetoa maji, na macho yangu kuwa chemichemi ya machozi
"Natamani kama ningetengeneza machozi zaidi!"

usiku na mchana
"muda wote."

binti wa watu wangu
Tazama 4:11

ambao wameuawa
"ambao adui amewaua."

generated on Tue Oct 24 10:45:40 2023

Kama mtu angenipatia
"Natamani kama mtu angnipatia"

mahali pa wasafari nyikani nikae
Hii inamaanisha jengo la watu wanaosafairi nyikani, amabalo wanaweza kutulia na kulala wakati wa Usiku.

kuwatelekeza watu wangu
"kuwaacha watu wangu"

kundi la webye hiana
"kundi la watu wanaoweza kusaliti watu

asema BWANA
Tazama 1:7

Huupinda ulmi wao kana kwamba ni upinde ili wapate kuongea uongo
Kuongea uongo hufanywa na ndimi za waovu.

lakini si kwa uaminifu wao
"si waaminifu kwa BWANA."

si kwa uaminifu wao
"hawana nguvu katika kweli."

wanatoka uovu mmoja hadi mwingine
"wanaaendelea kufanya mambo maovu."

Jeremiah 9:4

Taarifa kwa ujumla
BWANA anaendelea kuongea na Yeremia juu ya watu wa Yuda.

Kila mmoja wenu
neno "wenu" linawawakilisha watu wa Yuda

awe mlinzi wa jirani yake na usimwamini hata ndugu yako yeyote
"uwemwangalifu kwa kutowaamini ndugu zako Waisraeli, na usimwamini hata ndugu yako"

kila jirani anatembea akilaghai
Tabia ya kuongea uongo juu ya kila mmoja ni ulagahai.

Kila mwanamuume anamkejeli jirani yake na haongei ukweli
"Watu wote wanakejeliana na hawasemei ukweli"

Ndimi zao hufundisha vitu vya uongo
"wanafundisha vitu ambavyo si vya ukweli."

Hujidhofisha ili kusema uongo
"wamechoka kwa sababu ya kutenda maovu mengi"

makazi yenu yako kati ya udanganyifu
kuishi na miongoni mwa waongo ni sawa na kuishi katikati ya uongo.

kwa uongo wao wanakataa kunitambua mimi
"Kwa kusema uongo huu wote, watu wa Yuda wameshindwa kunitii mimi kama Mungu."

asema BWANA
Tazama 1:7

Jeremiah 9:7

Taarifa kwa ujumla
BWANA anaendelea kuongea juu ya watu wa Yuda.

binti wa watu wangu
Tazama 4:11

Ndimi zao ni mishale iliyochongoka
Ndimi huumiza watu kwa uongo katika njia sawa na mishale iliyochongoka inavyoumiza

Kwa midomo yao wanatangaza amani pamoja na jirani zao
"Wanasema kwa maneno yao kuwa wanataka amani na majirani zao."

lakini katika mioyo yao wanadanganya wakati wa kusubiri
"lakini katika uhalisia wanataka kuwaangamiza jirani zao."

Kwa nini nisiwaadhibu kwa sababu ya mambo haya ... kwa nini nisijilipizie kisasi kwa taifa ambalo liko kama hili?
Tazama 5:7

Jeremiah 9:10

Taarifa kwa ujumla
BWANA anaendelea kuongea juu ya watu wa Yuda. Katika mstari wa 12, Yeremia anatoa maoni yake.

Nitaimba wimbo ...kwa ajili ya milima
BWANA anaomboleza kwa ajili ya nchi ya Israeli kana kwamba mtu amekufa.

milima
mahali ambapo wanyama hupata malisho

kwa kuwa wameteketezwa
"kwa kuwa kuna mtu ambaye ameyateketeza hayo malisho

Hawatasikia sauti ya ngombe yeyote
"Hakuna ambaye atasikia sauti ya ng'ombe

maficho ya mbweha
"mahali ambapo mbweha hujificha"

mbweha
mbwa wakali

isiyokaliwa na watu
"mahali ambapo watu hawakai

generated on Tue Oct 24 10:45:40 2023

Ni nani mwenye hekima anayeyaelewa haya
"kama manabii wenu ni wenye hekima kweli, wanapaswa kuelewa kwa nini nchi imeharibiwa

Je, kinywa cha BWANA kinatanga nini kwake ili awaeze kuyasema
"Kama kweli BWANA anasema na manabii wenu, basi wanapaswa kuwaambia kile ambacho BWANA anasema juu ya uharibifu wa nchi."

kwa nini nchi imepotea
"Lakini manabii wenu hawana hekima na BWANA hasemi nao, kwa hio hawajui kwa nini nchi imeharibika"

Jeremiah 9:13

Taarifa kwa ujumla
BWANA anaendelea kuonge juu ya watu wa Yuda

Ni kwa sababu wameziacha
"Nchi imeharibiwa kwa sabasbu watu wa Yuda hawakutii"

hawaisikilizi sauti yangu
""hawatilii maanani kwa vitu ambavyo ninawaambia."

kwa kuifuata
"au kuishi kwa namna ambayo nawataka waishi"

wameishi kwa ushupavu wa mioyo yao
"wamekuwa wasumbufu na wameishi kwa jinsi wanavyotaka kuishi"

na wamewafuata Mabaali
"na wameabudu miungu ya uongo"

Jeremiah 9:15

Taarifa kwa ujumla
BWANA anaendelea kuongea juu ya watu wa Yuda.

pakanga
"mmea ulio na radha chungu"

Ndipo nitakapowasambaza kati ya mataifa
"Kisha nitawalzimisha kuondoka hapa na kuishi katika nchi nyingi"

Nitatuma upanga kwa ajiliyao
"Nitatuma jeshi la askari kuwapiga."

Jeremiah 9:17

Taarifa kwa ujumla
BWANA anawaambia watu wa Yuda kuomboleza kwa ajili ya uharibifu wa nchi ujao.

Waiteni waliaji; waje. Tumeni wanawake wenye taaluma ya kuomboleza juu yetu, waje.
"Tafuteni wanawake waliofunzwa kuomboleza na muwaleta wanawake hao hapa."

Waiteni waliaji
"Waiteni wanawake wenye taaluma ya kulia"

waje
"waambieni wanawake waje"

Tumeni wanawake wenye taaluma ya kuomboleza
"Temeni watu waende kuwatafuta wanawake wenye taaluma ya kuomboleza."

Waje haraka waimbe wimbo wa maombolezo juu yetu.
"waambieni wanawake waje haraka na waimbe wimbo wa kuomboleza kwa ajili yetu"

ili kope zetu zitokwe na machozi na macho yetu yabubujikwe na maji
"ili kwamba tulie kwa bidii"

Jeremiah 9:19

Taarifa kwa ujumla
Haya ni maneno ya BWANA juu ya watu wa Yuda

Kwa kuwa sauti ya kilio imesikika Sayuni
"Watu wanalia kwa sauti Yerusalemu"

Jinsi tulivyoharibiwa
"Tunasikitika sana"

Tumeaibishwa sana, kwa kuwa tumeitelekeza nchi tangu walipoangusha nyumba zetu
"aibu yetu ni kubwa, kwa sababu adui wameharibu nyumba zetu, na tulipaswa kuiacha nchi ya Israeli"

sikieni neno la BWANA zingatieni ujumbe unaokuja toka kinywani mwake.
Sentensi hizi mbili zinasisitiza amri ya kusikiliza kile ambacho BWANA anasema.

Kisha wafundisheni binti zenu wimbo wa maombolezo, na kila mwanamke wa jirani wimbo wa kilio.
Kisha wafundisheni watu wengine jinsi ya kuomboleza."

Jeremiah 9:21

Taarifa kwa ujumla
Haya ni maneno ya BWANA juu ya nyumba ya Yuda.

Kwa kuwa vifo vimekuja kupitia dirishani
BWANA anasema kuwa BWANA atakapowaangamiza watu wa Israeli watalinganisha kifo na mtu anayeingia kuptia dirishani kwa lengo la kuangamiza watu waliojificha ndani yake

mahali petu
Nyumba zenye maboma ambapo wafalme huishi. Kifo kinachokuja kwa tajiri na masikini kinafanana.

vinaharibu watoto kutoka nje
"Kifo kinaua watoto mitaani."

generated on Tue Oct 24 10:45:40 2023

na vijana kweye viwanja vya mji
"na kifo kinaua vijana kwenye viwanja vya mjij."

viwanja vya mji
"maeneo ya maasoko"

asema BWANA
Tazama 1:7

mizoga ya wanaume itaanguka mavi kwenye mashamba, na kama mabua baadaya mvunaji
"maiti zitatapakaa maeneo yote."

na kama mabua baada ya mvunaji
"na kama mabua yaangukapo kila mahali baada ya mkulima kuyakata."

na hapakuwa namtu wa kuyakusanya
"na hapatakuwa namtu wa kukusanya maiti"

Jeremiah 9:23

Taarifa kwa ujumla
Haya ni maneno ya BWANA

Usimwache mtu mwenye busara ajivuna kwa ajili ya hekima yake
"Mtu mwenye busara asijivune kwa sababu yeye ni mwenye hekima"

Usimwache mtu tajiri ajivunie utajiri wake
"Mtu tajiri asijivune kwa sababu ni tajiri"

acha iwe hivi, yeye awe na busara na kunijua mimi
"kwamba anajua kuwa mimi ni nani na kuishi katika njia ambazo zinanipendeza mimi"

Kwa kuwa momi ni BWANA
"Kwa sababu watu wanapaswa kujua kuwa mimi ni BWANA"

Ni katika hili kwamba ninafurahia
"Na inanifurahisha mimi watu wanapoishi kwa uaminifu katika agano, kwa haki na katika hukumu za haki

asema BWANA
Tazama1:7

Jeremiah 9:25

Taarifa kwa ujumla
Haya ni maneno ya BWANA

siku zinakuja
"kutatokea wakati"

asema BWANA
Tazama 1:7

nitakapowaadhibu wote ambao hawajatahiriwa ambao wako hivyo hivyo katika miili yao
Hii inamaanisha watu wa Israeli ambao wameingia katika agano la BWANA kwa kutahiriwa ki mwili, lakini hawakufuata sheria zake.

Na watu wote wanaonyoa denge
Hii inawezekana kumaanisha wale watu wanaokata nywele zao kuwa fupi kwa lengo la kuabudu miungu ya kipagani.

Kwani mataifa yote haya hayajatahiriwa
"Kwa sababu mataifa yote haya hayajaingia kwenye agano na BWANA kwa njia ya tohara."

na nyumba yote ya Israeli ina moyo ambao haujtahiriwa.
"na nyumba yote ya Israeli hawajalinda agano LA BWANA kwa kumtii."

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 "Sikilizeni neno ambalo BWANA anawaambieni, enyi nyumba ya Israeli. **2** BWANA asema hivi,
'msijifunze njia za mataifa, na msishangazwe na ishara za mbinguni, kwa kuwa mataifa hushangazwa na
haya. **3** Kwa kuwa desturi za watu ni ubatili. Kwa kuwa mtu mmoja hukata mti msituni; kazi ya mikono ya
mtu na shoka. **4** Kisha huzipamba kwa fedha na dhahabu. Huikaza kwa misumari na nyundo ili isitikisike.
5 Sanamu hizi ni mfano wa sanamu za kutishia ndege katika shamba la matango, kwa kuwa haziwezi
kusema chochote. Hubebwa, kwa kuwa haziwezi hata kusogea hatua moja. Usiwaogope, Kwani hawawezi
kutenda maovu wala mema." **6** Hakuna aliye kama wewe, BWANA. Wewe ni mkuu, na jina lako lina nguvu.
7 Ni nani asiyekuwa na hofu juu yako, wafalme wa mataifa? Kwa kuwa hiki ndicho unachostahili, kwa
kuwa hakuna wa kuwa kama wewe kati ya wote wenye hekima katika mataifa yote au katika hali yao ya
enzi. **8** Wote wako sawa, ni kama wanyama na wapumbavu, wanafunzi wa samamu ambazo si chochote
isipokuwa miti tu. **9** Wanaleta fedha iliyofuliwa kutoka Tarshishi, na dhahabu kutoka Ufazi
iliyotengenezwa na sonara, ni kazi ya ustadi. Mavazi yao ni ya rangi ya samawi na urujuani. Watu wao
stadi waliyafanya haya yote. **10** Lakini BWANA ni Mungu wa kweli. Yeye ni Mungu aliye hai na mfalme wa
milele. Matetemeko yako katika hasira yake, na mataifa hayawezi kuvumilia hasira yake. **11** Utawaambia
hivi, "Miungu ambayo haikuumba mbingu na nchi itaangamia katika dunia hii na chini ya mbingu." **12**
Aliyeiumba dunia kwa nguvu zake aliumba nchi kavu kwa hekima zake na kuzitandaza mbingu kwa
fahamu zake. **13** Sauti yake ndiyo itengenezayo muungurumo wa maji mbinguni, naye huzileta mbingu
katika mwisho wa dunia. Hutengeneza radi kwa ajili ya mvua na kutuma upepo kutoka katika hazina yake.
14 Kila mtu amekuwa mjinga, hawana maarifa. Kila mfua chuma ameaibishwa kwa sanamu zake. Maana
sanamu yake ya kuyeyushwa ni uongo; hakuna pumzi ndani yake. **15** Ni ubatili tu, ni kazi ya udanganyifu;
zitapotea wakati wa hukumu. **16** Lakini Mungu ni fungu la Yakobo, si kama hawa, kwa kuwa yeye ndiye
aliyeviumba vitu vyote. Israeli ni kabila ya urithi wake; BWANA wa majeshi ndiye jina lake. **17** Kusanya
vitu vyako na uiache nchi, wewe ambaye umekuwa ukiishi katika mazingiwa haya. **18** Kwa kuwa BWANA
asema hivi, "Tazama, Ni tayari kuwatupa wakazi wa nchi nje wakati huu. Nitawasababishia huzuni, na
itakuwa hivyo." **19** Ole wangu! Kwa sababu ya mifupa yangu iliyovunjika, Jeraha zangu zimeumia. Kwa
hiyo nilisema. "Hakika haya ni maumivu, lakini lazima nivumilie." **20** Hema yangu imeharibiwa, na kamba
za hema yangu zote zimekatwa. Wamewachukua watoto wangu wote, Kwa hiyo hawaishi tena. Hakuna
tena mtu wa kuitandaza hema yangu au wa kuziinua pazia za hema yangu. **21** Kwa kuwa wachungaji
wamekuwa wapumbavu. Hawamtafuti BWANA. Kwa hiyo hawana mafanikio; Kondoo wao wote
wamesambaa. **22** Taarifa imewadia, "Tazama! inakuja, tetemeko kubwa linakuja kutoka katika nchi ya
kaskazini kuifanya miji ya Yuda kuwa ukiwa, na maficho ya mbweha. **23** Ninajua, BWANA, kwamba njia ya
mtu haiji kutoka kwake. Wala hakuna mtu atembeaye anayeongoza hatua zake mwenyewe. **24** Ee BWANA,
unirudi, kwa hukumu za haki, si kwa hasira zako vinginevyo utaniangamiza. **25** Mwaga hasira zako kwa
mataifa ambao hawakujui na katika familia ambazo hawakuiti kwa jina lako. Kwa kuwa wamemla Yakobo
na kumwangamiza kabisa na kuyafanya makao yake kuwa ukiwa.

Jeremiah 10:1

Taarifa kwa ujumla
BWANA amemaliza kuwakumbusha watu wa Yuda, pamoja na Misri, Edomu, Amoni, Moabu, na watu wote ambao wataadhibiwa

msijifunze njia za mataifa
"Msifuate imani ya mataifa ya Kipagani "

msishangazwe
"kuwa na mashaka" au "kuogopa"

na ishara za mbinguni
"kwa vitu vigeni angani"

kwa kuwa mataifa hushangazwa na haya
"kwa kuwa watu wa mataifa huogopa vitu vigeni wanavyoviona angani"

Jeremiah 10:3

Taarifa kwa ujumla
BWANA amemaliza kuwakumbusha kuwa wasijifunze njia za matiafa wala kutishwa na vitu wanavyoviona angani.

fundi
"mtu mwenye ujuzi wa kazi za mikono"

sanamu za kutisha ndege
Hii ni sanamu yenye sura ya mtu iliyotengenezsa ili kutisha ndege ili kuzuiza kula mazo

generated on Tue Oct 24 10:45:40 2023

matango
Ni ainaya mboga za majani ambayo huwa na umbo refu, na rangi ya kijani na nofu nyeupe nayo huwa na maji mengi.

Jeremiah 10:6

Taarifa kwa ujumla
Yeremia alikuwa akiongelea ibaada za sanamu

Ni nani asiyekuwa na hofu juu yako, mfalme wa mataifa?
"Kila mmoja lazima akuogope, mfalme wa mataifa"

ndicho unachostahili
"kile ulichovunva"

Jeremiah 10:8

wote wako sawa, ni kama wanayama na wapumbavu
"kila mmoja wao ni mpumbavu"

wanafunzi wa sanamu ambazo si chochote isipokuwa miti tu
"wanajaribu kujifunza toka kwa sanamu ambayo ni kipande cha mti"

sonara
"mtu mwenye ujuzi wa kazi za mikono"

Tarshishi ... ufazi
Ni maeneo ambayo dhahabu na fedha zinapatikana

dhahabu kutoka Ufazi ilyotengenezwa na sonara,ni kazi ya ustadi
"dhahabu kutoka Ufazi amabyo sonara mwenye ujuzi ameitengeneza"

mavazi yao ni rangi y samawi na urujuani
"watu waliivalisha sanamu kwa mavazi mazuri

matetemeko
"mtikisiko"

Jeremiah 10:11

Taarifa kwa ujumla
Mungu anamwambia Yeremia

Aliyeiumba dunia kwa nguvu zake ... kwa fahamu zake
"Muumbaji yuko imara na mwenye hekima. Alitengeneza dunia na anga."

Sauti yake ndiyoitengenezayo muungurumo wa maji
"Yeye hutawala dhoruba angani kwa kuongea"

naye huzileta mbingu katika mwisho wa dunia
"Hutengeneza mawingu dunianikote"

hazuna yake
ni jengo ambalo vitu hutunzwa

Jeremiah 10:14

amekuwa mjinga
"anapungukiwa maarifa" au "hajui"

Fungu la Yakobo
"ambaye watu wa Israeli humwabudu"

yeye ndiye aliyeviumba
"muumbaji wa vitu vyote" au "ambaye aliumba vitu vyote"

Jeremiah 10:17

Kusanya vitu vyako
"Kusanya mali zako"

Tazama
neno "tazama" limetumika kusisitiza yale yanayofuata

Ni tayari kuwatupa wakazi wa nchi nje wakati huu
"Nitawafanya watu wanaoishi kwenye nchi kuiacha nchi"

wakazi wa nchi
"watu wanaoishi katika nchi"

huzuni
"maumivumakubwa"

Jeremiah 10:19

Taarifa kwa ujumla
Yeremia anaongea kana kwamba yeye ndiye kabila yote ya Israeli.

Ole wangu! kwa sababu ya mifupa yangu iliyovunjia, jeraha zangu zimeumia
"Tuko katika huzuni kubwa kama mtu ambaye mifupa yake imevunjika na kuumia"

Hema yangu imeharibiwa, na kamba za hema yangu zote zimekatwa.
"adaui ameuharibu mji kabisa"

Wamewachukua
"adaui wamechukua"

Hakuna tena mtu wa kuitandaza hema yangu au wa kuziinua pazia za hema yangu
"Hakuna mtu wa kuujenga tena mji wetu"

Jeremiah 10:21

wamesambaa
"wametenganishwa na kuwa na uelekeo tofauti

mbweha
mbwa waakli wa mwitu wanaopatikana Afrika

generated on Tue Oct 24 10:45:40 2023

Jeremiah 10:23

Mwaga hasira zako kwa mataifa
"Waadhibu vikali watu wa mataifa"

wamemla Yakobo na kumwangamiza kabisa na kuyafanya makao yake kuwa ukiwa
Neno "kumla" na "kumwangamiza" yanamaanisha kitu kilekile yanayomaanisha "kumwangamiza kabisa" Tametumika kuonesha uharibifumkubwa kwa Israeli.

kuyafanya makao yake kuwa ukiwa
"kuharibu nchi ambayo hukaa"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Hili ndilo neno lililojia Yeremia kutoka kwa Bwana, akasema, **2** "Sikiliza maneno ya agano hili, uwaambie kila mtu wa Yuda na wenyeji wa Yerusalemu. **3** Uwaambie, 'Bwana, Mungu wa Israeli, asema hivi: na alaaniwe yeyote asiyesikiliza maneno ya agano hili. **4** Hili ndilo agano nililowaamuru baba zenu walishike siku nilipowatoa kutoka katika nchi ya Misri, kutoka tanuru ya chuma. Nikawaambia, "Sikilizeni sauti yangu na mfanye mambo yote kama nilivyowaamuru, kwa kuwa mtakuwa watu wangu nami nitakuwa Mungu wenu." **5** Nisikilizeni ili nipate kukitimiza kiapo nilichoapa kwa baba zenu, kiapo kwamba nitawapa nchi iliyojaa maziwa na asali kama ilivyo leo.'" Kisha mimi Yeremia nikajibu na kusema, "Ndio, Bwana!" **6** Bwana akaniambia, "Hubiri habari hizi yote katika miji ya Yuda, na katika njia za Yerusalemu. Sema, "Sikilizeni maneno ya agano hili na mkayafanye. **7** Kwa maana nimewaagiza wazee wenu tangu siku ile niliyowaleta kutoka nchi ya Misri hadi wakati huu wa sasa, nimewaonya mara kwa mara na kusema, "Sikilizeni sauti yangu.'" **8** Lakini hawakusikiliza au wala kutega masikio yao. Kila mtu amekuwa akitembea katika ukaidi wa moyo wake mbaya. Kwa hiyo nilileta laana zote katika agano hili nililoamuru kuja juu yao. Lakini watu bado hawakuitii." **9** Kisha Bwana akaniambia, "Njama imeonekana kati ya watu wa Yuda na wenyeji wa Yerusalemu. **10** Wameugeukia uovu wa mababu zao wa mwanzo, ambao walikataa kusikiliza neno langu, ambao badala yake walifuata miungu mingine ili kuabudu. Waisraeli na nyumba ya Yuda walivunja agano langu nililoweka na baba zao. **11** Kwa hiyo Bwana asema hivi, 'Tazameni, nitawaletea majanga juu yao, majanga ambayo hawataweza kuyaepuka. Ndipo wataniita, lakini sitawasikiliza. **12** Miji ya Yuda na wenyeji wa Yerusalemu watakwenda na kuiita miungu ambayo walitoa sadaka, lakini hakika hawatawaokoa wakati wa majanga yao. **13** Kwa kuwa idadi ya miungu yako ewe Yuda imeongezeka sawa na idadi ya miji yako. Na umefanya idadi ya madhabahu ya aibu huko Yerusalemu, madhabahu ya kufukiza uvumba kwa Baali, sawa na idadi ya njia zake. **14** Kwa hiyo wewe mwenyewe, Yeremia, usiwaombee watu hawa. Lazima usiomboleze au kuomba kwa niaba yao. Kwa maana siwezi kusikiliza wakati wananiita katika majanga yao. **15** Mpendwa wangu anafanya nini nyumbani kwangu, ikiwa amekuwa na nia mbaya? Nyama za sadaka yako hazitakusaidia. Unafurahi kwa sababu ya matendo yako mabaya. **16** Katika siku za nyuma Bwana alikuita mti wa mzeituni wenye majani, mzuri wenye matunda mazuri. Lakini atawasha moto juu yake ambayo itaonekana kama sauti ya dhoruba; matawi yake yatavunjika. **17** Kwa maana Bwana wa majeshi, aliyekua amekusudia maafa juu yako, kwa sababu ya matendo mabaya ambayo nyumba ya Israeli na nyumba ya Yuda wamefanya-wamenikasirisha kwa kumtolea Baali sadaka.'" **18** Bwana alinijulisha mambo haya, kwa hiyo nakayajua. Wewe, Bwana, umenifanya nione matendo yao. **19** Nilikuwa kama kondoo mpole unayeongozwa na mchinjaji. Sikujua kwamba walikuwa wameunda mipango dhidi yangu, "Hebu tuangamize mti na matunda yake! Hebu tumkatilie mbali na nchi ya walio hai ili jina lake lisikumbukwe tena. **20** Lakini Bwana wa majeshi ndiye mwamuzi mwenye haki ambaye huchunguza moyo na akili. Mimi nitashuhudia kisasi chako dhidi yao, kwa kuwa nimekuletea kesi yangu kwako. **21** Kwa hiyo Bwana asema hivi juu ya watu wa Anathothi, wanaotafuta uhai wako, "wanasema, 'Usifanye unabii kwa jina la Bwana, usije utakufa kwa mkono wetu.' **22** Kwa hiyo Bwana wa majeshi asema hivi, 'Tazameni, nitawaadhibu. Vijana wao wenye nguvu watakufa kwa upanga. Wana wao na binti zao watakufa kwa njaa. **23** Hakuna hata mmoja atakayeachwa, kwa maana nitaleta maafa dhidi ya watu wa Anathothi, mwaka wa adhabu yao.'"

Jeremiah 11:1

wenyeji wa Yerusalemu.
"watu wanaoishi Yerusalemu"

Jeremiah 11:3

tanuru
inapokanzwa chuma kwa fomu ya maji

nchi iliyojaa maziwa na asali
Hii inamaanisha kwamba ardhi itakuwa tajiri na yenye mazao, kwa hiyo kutakuwa na chakula cha kutosha kwa kila mtu. AT "ardhi ambayo ni bora kwa ng'ombe na kilimo"

Jeremiah 11:6

nzuri
"mbaya"

Kila mtu amekuwa akitembea katika ukaidi wa moyo wake mbaya.
"Kila mtu amekataa kubadili na kuendelea kufanya mambo mabaya ambayo wanataka kufanya"

Jeremiah 11:9

njama
mpango wa siri wa kufanya kitu ambacho ni hatari au kinyume cha sheria

generated on Tue Oct 24 10:45:40 2023

wenyeji wa Yerusalemu
"watu wanaoishi Yerusalemu"

Jeremiah 11:11

Tazama
"Kusikiliza" au "Jihadharini na kile ninachokuambia"

Jeremiah 11:14

Kwa hiyo wewe ... kwa niaba yao
Tafsiri hii kwa njia ile ile uliyetafsiriwa "Na wewe ... kwa niaba yao" katika 7:16.

Lazima usiomboleze
"Usifanye kilio kikubwa cha huzuni"

Mpendwa wangu anafanya nini nyumbani kwangu?
Swali hili linaweza kufanywa kama taarifa ya kukemea. "Mpendwa wangu, ambaye amekuwa na nia mbaya sana, haipaswi kuwa nyumbani kwangu."

Mpendwa wangu anafanya nini nyumbani kwangu?
Kifungu hiki kwa Kiebrania ni ngumu sana, na matoleo mengi yanatafsiri kwa njia tofauti.

nyumba
hekaru

mpendwa wangu
Watu wa Israeli wanazungumzwa kama kwamba walikuwa mwanamke mmoja aliyependwa sana.

Katika siku za nyuma Bwana alikuita mti wa mzeituni wenye majani
Katika Agano la Kale, watu mara nyingi walitamka kama miti au mimea

atawasha moto juu yake
Maneno haya yanaendelea mfano wa mti. Moto unasimamia kama uharibifu wa watu.

Jeremiah 11:17

yeye aliyekupanda
"aliyekuweka wewe kuishi katika nchi ya Israeli na Yuda"

Jeremiah 11:18

unayeongozwa na mchinjaji
"kwamba adui zangu walikuwa wakiongoza kwa mchinjaji"

ili jina lake lisikumbukwe tena
"Watu hawatakumbuka tena jina lake"

Jeremiah 11:21

Anathothi
mji maalum kwa ajili ya makuhani kuishi

Vijana wao wenye nguvu
wanaume wakati wa nguvu zaidi ya maisha yao

Hakuna hata mmoja atakayeachwa
"Sitawaacha hata mmoja wao"

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Wewe ni mwenye haki, Bwana, wakati wowote ninapoleta mashitaka kwako. Lazima nikuambie sababu yangu ya kulalamika: Kwa nini njia za waovu hufanikiwa? Watu wote wasiokuwa na imani wanafanikiwa. **2** Wewe uliwapanda nao wakawa na mizizi. Wanaendelea kuzaa matunda. Wewe upo karibu nao katika vinywa vyao, lakini mbali na mioyo yao. **3** Lakini wewe mwenyewe unanijua, Bwana. Umeona mimi na kuchunguza moyo wangu. Waondoe kama kondoo wa kuchinjwa. Ukakaweke tayari kwa siku ya kuchinjwa. **4** Je! Nchi itakauka kwa muda gani, na mimea katika kila shamba itaota kwa sababu ya uovu wa wenyeji wake? Wanyama na ndege wameondolewa. Hakika, watu wanasema, "Mungu hajui nini kitatokea kwetu." **5** Bwana akasema, "Kweli, wewe, Yeremia, umetembea na askari wa miguu na wamechoka, unawezaje kushindana dhidi ya farasi? Ikiwa unashuka chini ya nchi iliyo salama, utafanyaje katika misitu karibu na Yordani? **6** Kwa maana hata ndugu zako na familia ya baba yako wamekudharau na kukukemea kwa sauti kubwa. Usiwaamini, hata kama wanasema mambo mazuri kwako. **7** Nimeiacha nyumba yangu; Nimeacha urithi wangu. Nimewatia watu wangu wapendwa mikononi mwa adui zake. **8** Urithi wangu umekuwa kwangu kama simba katika tundu; yeye hujiweka juu yangu kwa sauti yake mwenyewe, hivyo nimemchukia. **9** Malipo yangu ya thamani ni fisi, na ndege wenye madoadoa karibu na kichwa chake. Nenda, ukakusanye viumbe vyote vilivyomo katika mashamba, na uwalete ili wale. **10** Wachungaji wengi wameharibu shamba langu la mizabibu. Wameipoteza sehemu yangu yote ya ardhi; Waligeuza sehemu yangu nzuri kuwa jangwa, ukiwa. **11** Wamemfanya kuwa ukiwa. Ninaomboleza kwa ajili yake; yeye ni ukiwa. Nchi yote imefanywa kuwa ukiwa, kwa maana hakuna mtu aliyeweka haya moyoni mwake. **12** Waangamizi wamekuja juu ya maeneo yote yaliyo wazi jangwani, kwa maana upanga wa Bwana unakula kutoka upande mmoja wa nchi hadi mwingine. Hakuna usalama katika nchi kwa kiumbe chochote kilicho hai. **13** Walipanda ngano lakini mavuno ya miiba. Wao wamechoka kutokana na kazi lakini hawajapata chochote. Basi muaibike kwa faida yenu kwa sababu ya ghadhabu ya Bwana." **14** Bwana asema hivi dhidi ya majirani zangu wote, waovu wanaopiga milki niliyowarithisha watu wangu Israeli, "Tazama, mimi ndimi ambaye nitawafukuza kutoka nchi yao wenyewe, nami nitaifuta nyumba ya Yuda kutoka kati yao. **15** Ndipo baada ya kuangamiza mataifa hayo, itatokea kwamba nitakuwa na huruma juu yao na kuwaleta tena; Nitawarudi-kila mtu kwa urithi wake na nchi yake. **16** Kisha itakuwa ikiwa mataifa hayo yatajifunza kwa makini njia za watu wangu, kuapa kwa jina langu 'Kama Bwana anaishivyo!' vile vile kama walivyowafundishwa watu wangu kuapa kwa Baali, basi watajengwa katikati ya watu wangu. **17** Lakini kama hakuna yeyote anayesikiliza, basi nitaling'oa taifa hilo. Kwa hakika litang'olewa na kuharibiwa-hili ndilo tamko la Bwana."

Jeremiah 12:1

Taarifa za jumla
Yeremia anaongea na Bwana.

mbali na mioyo yao
hawakukupendi au kukuheshimu wewe

Jeremiah 12:3

Taarifa za jumla
Yeremia anaendelea kusema na Bwana.

Waondoe kama kondoo wa kuchinjwa
"Tayari kuwaadhibu watu waovu"

Je! Nchi itakauka kwa muda gani.....sababu ya uovu wa wenyeji wake?
"Rasimu ya sababu kwa uovu wa watu imechukua muda mrefu sana."

Wanyama pori na ndege wamekufa kutoka ukame.
Wanyama na ndege wameondolewa

kuota
"kausha"

Jeremiah 12:5

unawezaje kushindana dhidi ya farasi?....utafanyaje katika misitu karibu na Yordani?
Maswali haya mawili yanalenga kutoa taarifa. AT "huwezi kushindana vizuri dhidi ya farasi ... utashindwa katika misitu karibu na Yordani."

Ikiwa unashuka chini ya nchi iliyo salama
Baadhi ya matoleo ya kisasa yanatafsiri kifungu hiki kwa Kiebrania kama 'Ikiwa unajisikia salama katika nchi ya salama.'

nchi iliyo salama
Hii inahusu nchi ya wazi, ambapo ni rahisi kusafiri haraka, kinyume na vichaka vilivyomo karibu na Mto Yordani, ambako ni vigumu kuhamia.

misitu
vichaka vingi au miti midogo inakua karibu

generated on Tue Oct 24 10:45:40 2023

Jeremiah 12:7

Nimeiacha nyumba yangu; Nimeacha urithi wangu. Nimewatia watu wangu wapendwa mikononi mwa adui zake.
Sentensi hizi tatu zina maana sawa. Kwanza na ya pili huimarisha mawazo ya tatu. (Angalia "Ulinganifu) "Nimewaacha adui za watu wangu kuwashinda."

hiena
aina ya mbwa kutoka Asia na Afrika ambayo inakula mwili wa wanyama waliokufa

ndege wa mawindo
ndege ambazo wanashambulia na kula wanyama

Jeremiah 12:10

Wamevunja juu ya
'"wamevunja chini ya miguu yao" au "wameharibu"

sehemu yangu ardhi
"ardhi niliipanda"

Wamemfanya
Neno "yake" linamaanisha Nchi ya Ahadi

yeye ni ukiwa
Neno "yeye" linamaanisha Nchi ya Ahadi

haya moyoni mwake
"kujali" au "kulipa kipaumbele"

Jeremiah 12:12

wazi
"sio kufunikwa" au "tupu"

Upanga wa Bwana unakula
Bwana anatumia majeshi haya kuwaadhibu watu wake

upande mmoja wa nchi hadi mwingine
Hii inahusu nchi yote ya Ahadi

Wana
"Watu wangu wana"

miiba
mimea mikubwa ambayo inafunikwa kwa pointi kali

wamechoka
"huvaliwa" au "amechoka"

Jeremiah 12:14

wanaopiga
kushambulia na kukamata

aliwafanya watu wangu wa Israeli wamiliki
"aliwapa watu wangu Israeli kama warithi"

kuamgamiza
Angalia jinsi ulivyotafasiri hii katika 1 9.

nami nitainua nyumba ya Yuda kutoka kati yao
kuruhusu watu wa Yuda kuondoka nchi zao za adui na kurudi kwa Yuda

futa
au "kupoteza"

Ninataangamiza mataifa hayo
"nawafanya mataifa hayo kutoka nchi zao na kuhamia maeneo tofauti"

Jeremiah 12:16

Taarifa za jumla
Neno la Mungu kuhusu majirani ya Yuda.

Kisha itakuwa ikiwa.... Baali, basi wao
"Hiyo ndiyo itafanyika ... Baali wao" au "Ikiwa ... Baali, basi hii ndiyo itafanyika"

katikati
katikati

basi watajengwa katikati ya watu wangu
"Nitawafanya kuwa tajiri na wataishi kati ya watu wangu"

nitaling'oa taifa hilo. Kwa hakika litang'olewa na kuharibiwa
"Mimi hakika na kabisa kuondolewa na kuharibu taifa hilo"

hili ndilo tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Bwana aliniambia hivi, "Nenda ukape nguo ya kitani na kuiweka karibu na kiuno chako, lakini usiiweke
kwenye maji kwanza." **2** Kwa hiyo nilinunua vazi kama vile Bwana alivyoagiza, na nikafunga karibu na
kiuno changu. **3** Ndipo neno la Bwana likanijia mara ya pili, kusema, **4** "Twaa vazi lako ulilolinunua lililo
karibu na kiuno chako, uinuke, ukasafiri mpaka Frati. Ukaifiche huko katika mwamba wa jabali. **5** Basi
nikaenda na kuificha katika Frati kama vile Bwana alivyoniamuru. **6** Baada ya siku nyingi, Bwana
akaniambia, "Simama, urudi Frati. Ukaichukue nguo ambayo nilikuambia ufiche." **7** Kwa hiyo nikarudi
Frati na kuchimba na kuchukua nguo mahali pale nilipoificha. Lakini tazama! Nguo hiyo ilikuwa
imeharibika; haikuwa nzuri kabisa. **8** Ndipo neno la Bwana likanijia tena, kusema, **9** "Bwana asema hivi,
Nitakiangamiza kiburi cha Yuda na Yerusalemu. **10** Watu hawa waovu wanaokataa kusikia neno langu,
ambao huenda katika ugumu wa mioyo yao, ambao hufuata miungu mingine ili kuabudu na kuinama-
watakuwa kama hii nguo isiyofaa kwa lolote. **11** Kwa maana kama vile vazi lililofungwa kwenye viuno vya
mtu, ndivyo nimefainya nyumba yote ya Israeli na nyumba yote ya Yuda zimefungwa kwangu- hili ndilo
tamko la Bwana-wawe watu wangu, ili kunifanya jina, sifa, na heshima. Lakini hawakunisikiliza. **12** Basi
uwaambie neno hili, 'Bwana, Mungu wa Israeli, asema hivi Kila chupa itajazwa divai.' Watakuambia, 'Je,
hatujui kwamba kila chupa itajazwa divai?' **13** Basi uwaambie,' Bwana asema hivi: Tazama, nitawajaza kila
mkaaji wa nchi hii ulevi, na wafalme wanaokaa kiti cha Daudi, na makuhani, na manabii, na wenyeji wote
wa Yerusalemu. **14** Ndipo nitawagonganisha kila mtu na mwenzake baba na watoto wao pamoja; hili ndilo
tamko la Bwana-sitawahurumia au kuwa na huruma, wala sitawarehemu kutoka kwenye uharibifu. **15**
Sikilizeni na makini. Msiwe na kiburi, kwa kuwa Bwana amesema. **16** Mtukuze Bwana, Mungu wako,
kabla ya hajaleta giza, na kabla ya kuifanya miguu yako kuwa na mashaka juu ya milima wakati wa jioni.
Kwa maana unatarajia mwanga, lakini ataugeuza kuwa mahali pa giza, na kuwa giza nene. **17** Kwa hiyo
ikiwa husikilizi, nitaomboleza peke yangu kwa sababu ya kiburi chako. Hakika macho yangu yatalia na
kutoa machozi, kwa sababu kundi la Bwana limechukuliwa mateka. **18** "Mwambieni mfalme na mama wa
malkia, 'Jinyenyekezeni, na kukaa chini, kwa maana taji juu ya kichwa chako, kiburi chako na utukufu
wako, umeanguka.' **19** Miji ya Negebu itafungwa, bila mtu wa kufungua. Yuda watachukuliwa mateka,
wote uhamishoni. **20** Inua macho yako na angalia wale wanaokuja kutoka kaskazini. Je, ni kundi gani
alilokupa, kundi ambalo lilikuwa zuri sana kwako? **21** Je, unasema nini wakati Mungu anawaweka wale
ambao uliwafundisha kuwa marafiki? Je, huu si mwanzo wa maumivu ya utungu ambayo yatakuchukua
kama mwanamke aliye katika kuzaa? **22** Kisha unaweza kusema moyoni mwako, 'Kwa nini mambo haya
yanatokea kwangu?' Itakuwa kwa uovu wa maovu yako ambapo marinda yako yamefunuliwa na
umeumizwa. **23** Je, watu wa Kushi hubadilisha rangi yao ya ngozi, au chui hubadilisha madoa yake? Ikiwa
ndivyo, basi wewe mwenyewe, ingawa unazoea uovu, utaweza kufanya mema. **24** Kwa hiyo
nitawaangamiza kama makapi ambayo yanaangamia katika upepo wa jangwa. **25** Hii ndiyo niliyokupa,
sehemu ambayo nimekuagiza kwako-hili ndilo tamko la Bwana - kwa sababu umenisahau na kuamini
katika udanganyifu. **26** Kwa hiyo mimi mwenyewe nitaondoa nguo zako, na sehemu zako za siri
zitaonekana. **27** Uzinzi na ubembe wako, aibu ya tabia yako ya uasherati kwenye milima na katika
mashamba! Nitayafanya yaonekane, mambo haya ya machukizo! Ole wako, Yerusalemu! Hutaki kuwa safi.
Je! Hili litaendelea kwa muda gani?"

Jeremiah 13:1

kitani
aina ya nguo nzuri sana

nguo
nguo ambazo watu huvaa chini ya nguo zao; chupi

kiuno
sehemu ya kati ya mwili, kwa kawaida nyembamba, kati ya mapaja na kifua

neno la Bwana lilifika kwa
Tazama jinsi ilivyotafasiri hii katika 1:1.

mwamba wa jabali
nafasi kati ya miamba au ufa katika mwamba, kubwa ya kutosha kuweka kitu ndani yake

Jeremiah 13:5

Je! Ubora wa nguo ulikuwa nini wakati Yeremia alipokwenda kutoa mahali alipoficha?
Haikuwa nzuri kabisa.

Jeremiah 13:8

neno la Bwana lilifika
Tazama jinsi ilivyotafasiri hii katika 1:1.

generated on Tue Oct 24 10:45:40 2023

kiburi
"kiburi"

wa Yuda na Yerusalemu
"watu wa Yuda na Yerusalemu"

mbao huenda katika ugumu wa mioyo yao
"ambao wanaendeleza ukaidi"

nyumba zote za
"watu wote wa"

fungwa kwangu
'kukaa karibu na mimi'

hili ndilo tamko la Bwana
Angalia jinsi ilivyotafasiri hii katika 1:7.

Jeremiah 13:12

kujaza ulevi kila mwenyeji wa nchi hii
"kwa sababu watu wote wa nchi hii kunywa"

wafalme wanaokaa kiti cha Daudi
"wafalme wa taifa la Yuda"

gonganisha kila mtu na mwenzake baba na watoto wao pamoja
"kila mtu atapigana na mwingine; hata wazazi na watoto watapigana dhidi ya kila mmoja"

Sitakuwa na huruma
"Siwezi kusikia samahani kwa"

sitawarehemu kutoka kwenye uharibifu
"hautazuia adhabu" au "itawawezesha kuangamizwa" au "itawawezesha kukabiliana na uharibifu"

Jeremiah 13:15

Msiwe na kiburi
"Usihisi kuwa wewe ni bora, mwenye busara, au muhimu zaidi kuliko wengine"

huleta giza
"husababisha giza kuja" Giza linaashiria shida kubwa na kukata tamaa. "Yeye huleta shida kubwa"

kabla ya kuifanya miguu yako kuwa na mashaka
"kabla ya kukusababisha mguu wako juu ya kitu fulani huku ukitembea au kukimbia ili uweke"

ataigeuza sehemu kuwa giza nene
"atasababisha sehemu hiyo kuwa nyeusi kabisa" AT "atakufanya uvunjike moyo"

Jeremiah 13:18

Taarifa za jumla
Bwana anaendelea kuzungumza na Yeremia. Anamwambia Yeremia nini cha kumwambia mfalme wa Yuda na mama wa mfalme

kwa maana taji juu ya kichwa chako, kiburi chako na utukufu wako, umeanguka
"Huwezi tena kuwa mfalme na mama wa malkia" (Angalia hatua ya mfano)

mama wa malkia,
mama wa mfalme.

Miji ya Negebu itafungwa
"Adui zako watafunga miji ya Negebu juu"

Yuda watachukuliwa mateka
"Maadui watachukua Yuda mateka"

Jeremiah 13:20

Taarifa za jumla
Bwana anaongea na watu wa Yerusalemu.

Inua macho yako
"kuelewa nini kitakachotendeka kwako"

Je, ni kundi gani alilokupa, kundi ambalo lilikuwa zuri sana kwako?
"Watu wote wameondolewa."

Je, unasema nini wakati Mungu anawaweka wale ambao uliwafundisha kuwa marafiki?
"Watu ambao ulifikiri walikuwa marafiki wako watawashinda na kutawala juu yenu."

Je, huu si mwanzo wa maumivu ya utungu ambayo yatakuchukua kama mwanamke aliye katika kuzaa?
Bwana anawaambia kwamba kukamata yao ni mwanzo wa maumivu watakayopitia.

Jeremiah 13:22

Taarifa za jumla
Bwana anaendelea kuzungumza na Yeremia. Anamwambia Yeremia nini cha kumwambia mfalme wa Yuda na mama wa mfalme

sketi imefunuliwa
"askari wa majeshi ya kuivamia watainua sketi za wanawake wako". Nguo za wanawake wa Yudea zitavunjwa ili askari wa Babeli waweze kuwashika na kulala nao.

e, watu wa Kushi hubadilisha rangi yao ya ngozi
"Watu wa Kushi hawawezi kubadili rangi yao ya ngozi"

chui hubadilisha madoa yake
"Chui hawezi kubadilisha matangazo yake"

Ikiwa ndivyo, basi wewe mwenyewe, ingawa unazoea uovu, utaweza kufanya mema.
"Huwezi kufanya mema kwa sababu ya uovu wako."

nitawaangamiza kama makapi ambayo yanaangamia katika upepo wa jangwa.
Bwana anasema atawaangamiza watu Wake duniani kote.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 13:25

Hii ndiyo niliyokupa, sehemu ambayo nimekuagiza kwako
"Hivi ndivyo ninavyokufanya kutokea kwako"

hili ndilo tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

imi mwenyewe nitaondoa nguo zako, na sehemu zako za siri zitaonekana.
"Nitafunua uovu wako."

ubembe
Hii ni sauti ya farasi wa kiume anayetaka farasi wa kike. AT "tamaa."

Je! Hili litaendelea kwa muda gani
Je, itakuwa muda gani kabla ya kusafisha tena

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Neno la Bwana lilimjia Yeremia kuhusu ukame, **2** "Wayahudi waomboleze; basi milango yake ianguke. Wao wanaomboleza kwa ajili ya ardhi; Kilio chao kwa Yerusalemu kimepaa juu. **3** Wenye nguvu huwatuma watumishi wao kwa ajili ya maji. Wanapoingia kwenye visima, hawawezi kupata maji. Wote wanarudi hawajafanikiwa; Wao hufunika vichwa vyao na aibu. **4** Kwa sababu hii ardhi imepasuka, kwa maana hakuna mvua katika nchi. Wakulima huwa na aibu na kufunika vichwa vyao. **5** Kwa maana hata kunguru huwaacha wanawe katika mashamba, kwa maana hakuna nyasi. **6** Punda mwitu husimama kwenye mabonde yaliyo wazi na hupiga upepo kama mbweha. Macho yao yanashindwa kufanya kazi, kwa maana hakuna mimea. **7** Hata ingawa maovu yetu yanatushuhudia, Bwana, tenda kwa ajili ya jina lako. Kwa sababu matendo yetu yasiyo na imani yamezidi; tumekutenda dhambi. **8** Matumaini ya Israeli, yule anayemwokoa wakati wa dhiki, kwa nini utakuwa kama mgeni katika nchi, kama mtu akaaye nchi ya kigeni ambaye hujinyoosha na kutumia hutumia usiku mmoja tu? **9** Kwa nini utakuwa kama mtu aliyechanganyikiwa, kama shujaa ambaye hawezi kuokoa mtu yeyote? Kwa maana wewe u katikati yetu, Bwana! Jina lako limetangazwa juu yetu. Usiondoke **10** Bwana awaambia hivi watu hawa "Kwa kuwa wanapenda kutanga tanga, hawakuzuia miguu yao kufanya hivyo." Bwana hafurahi nao. Sasa anawakumbusha uovu wao na ameadhibu dhambi zao. **11** Bwana akaniambia, Usiombe kwa ajili ya watu hawa. **12** Maana ikiwa wanafunga, sitasikiliza kulia kwao; na wanapotoa sadaka za kuteketezwa na sadaka za unga, sitawafurahia. Kwa maana nitawaangamiza kwa upanga, njaa, na tauni. **13** Ndipo nikasema, "Ee Bwana, Bwana! Angalia! mabii wanawaambia watu, 'Huwezi kuona upanga; hakutakuwa na njaa kwako, kwa kuwa nitakupa usalama wa kweli mahali hapa.'" **14** Bwana akaniambia, 'manabii wanatabiri uongo kwa jina langu. Sikuwafukuza, wala sikuwapa amri au kusema nao. Lakini maono ya udanganyifu na ya maana, uchawi wa udanganyifu unaotokana na akili zao ndicho wanachowahubiria." **15** Kwa hiyo Bwana asema hivi, "Kwa habari ya manabii wakihubiri kwa jina langu, ambao mimi siwakutuma; wale wanaosema kuwa hakutakuwa na upanga wala njaa katika nchi hii mabii hawa wataangamia kwa upanga na njaa. **16** Na watu waliopewa utabiri watafukuzwa nje ya barabara za Yerusalemu kwa sababu ya njaa na upanga; kwa kuwa hakuna mtu wa kuwazikas-wao, na wake zao, na wana wao, wala binti zao; kwa maana nitamwaga uovu wao wenyewe juu yao. **17** Sema neno hili kwao 'Acha macho yangu yatokwe machozi, usiku na mchana. wala yasikome, kwa kuwa kutakuwa na kuanguka kwa bikira, binti ya watu wangu - jeraha kubwa lisilotibika. **18** Ikiwa nitatoka kwenye shamba basi angalia! kuna wale waliouawa kwa upanga. Na kama nitakuja mjini, basi, tazama! kuna wale walio na ugonjwa wa njaa. Hata nabii na kuhani wote wanatembea juu ya nchi bila maarifa.'" **19** Je! Umemkataa kabisa Yuda? Je, unaichukia Sayuni? Kwa nini umetupiga wakati hakuna uponyaji kwetu? Tulitumaini amani, lakini hapakuwa na kitu kizuri-na kwa wakati wa uponyaji, lakini tazama, kuna hofu tu. **20** Tunakubali, Bwana, makosa yetu, uovu wa babu zetu, kwa kuwa tumekukosea. **21** Usitukatae! Kwa ajili ya jina lako, usikifedheheshe kiti chako cha enzi cha utukufu. Kumbuka na usivunje agano lako na sisi. **22** Je, kuna miongoni mwa sanamu za mataifa yeyote zinazoweza kuifanya mbingu kutoa mvua? Je, si wewe, Bwana Mungu wetu, ambaye hufanya jambo hili? Tunatumaini kwako, kwa kuwa umefanya mambo haya yote.

Jeremiah 14:1

Taarifa ya jumla
Bwana, kupitia nabii Yeremia, anazungumzia kuhusu uzinzi wa watu.

neno la Bwana lililomjia
"ujumbe ambao Mungu alizungumza na" Angalia jinsi ulivyotafasiri hii katika 1:1.

kuanguka mbali
"kuanguka vipande vipande"

Kilio chao kwa Yerusalemu kimepaa juu
"Wanatoa wito kwa sauti kubwa kwa ajili ya Yerusalemu"

Jeremiah 14:4

Taarifa ya jumla
Bwana, kupitia nabii Yeremia, anazungumzia kuhusu uzinzi wa watu.

Kunguru huwaacha wanawe wake katika mashamba na kuachakuwaacha
"Kunguru huwaacha wanawe wake katika shamba"

mbweha
mkali, mbwa mwitu

generated on Tue Oct 24 10:45:40 2023

Jeremiah 14:7

Taarifa ya jumla
Bwana, kupitia nabii Yeremia, anazungumzia kuhusu uzinzi wa watu.

kwa ajili ya jina lako
"ili kila mtu aweze kuona kwamba wewe ni mzuri sana na unaweka ahadi zako."

tumaini la Israeli
Hii ni jina jingine kwa Bwana.

yeye anayemwokoa
"mwokozi" au "yule anayemwokoa"

kwa nini utakuwa kama ... kama shujaa ambaye hawezi kuokoa mtu yeyote?
Neno "kama" hapa linamaanisha "sawa na."

aliyechanganyikiwa
hawawezi kuelewa au kufikiri wazi

Jeremiah 14:10

Taarifa za Jumla
Yeremia amekuwa akisali na kumwomba Bwana asiwaache peke yao

wanapenda kutanga tanga
"wanapenda kutenda kwa njia iliyo kinyume na mapenzi ya Mungu"

kukumbuka
"anakumbuka" au "anakumbuka"

kwa niaba ya
"kusaidia" au "kusaidia"

kulia
Angalia jinsi ulivyotafasiri hii katika 14:1

Jeremiah 14:13

Taarifa za Jumla
Bwana amemwambia Yeremia sio kuwaombea watu wa Yuda.

Huwezi kuona upanga
Hapa "upanga" unasimama vita, na "kuona" inamaanisha "uzoefu" au "kuteseka." "Huwezi kupata vita yoyote"

ulinzi
Kuishi katika ustawi na kutokuwepo kwa adui wenye kutishia husemwa kama kama kitu ambacho mtu anaweza kumpa mtu mwingine.

wanatabiri uongo
Ubora unaothibitisha unabii wa uwongo unasemwa kama kama yenyewe unabii. AT "kutabiri kwa udanganyifu"

sikuweza kuwafukuza
Watafsiri wanaweza kuamua kuingiza marudio yasiyo na uhakika na madhumuni ya hatua hii. AT "Sikuwapeleka kutabiri kwa watu wengine"

maono ya udanganyifu na ubatili, uongo unaotokana na mawazo yao wenyewe
Hapa maono na uchawi vinasemwa kama kwamba walikuwa vitu ambavyo vinaweza kwenda kutoka sehemu moja hadi nyingine. Katika 'maono ya udanganyifu na ya maana, uongo wa uongo ambao manabii hao wenyewe wamefikiri'

maono.....uvumbuzi
Maneno haya yanasimama kwa vitendo ambavyo vinasemwa kama ni vitu.

mawazo yao wenyewe
Hapa mawazo yanasemwa kama kwamba walikuwa mahali badala ya uwezo wa kufikiria mawazo.

Jeremiah 14:15

Taarifa za jumla
Yeremia amekwisha kuzungumza na Bwana juu ya mambo ambayo manabii wa uongo wamekuwa wanatabiri

wanatabiri kwa jina langu
Hapa "jina" linawakilisha mawazo ya mamlaka. AT "kutabiri wakati wa kudai mamlaka yangu ya kufanya hivyo"

hakutakuwa na upanga
Hapa "upanga" unamaanisha wazo la vita. AT "hakutakuwa na vita"

nitamwaga uovu wao wenyewe juu yao
Tabia za uadili kama vile uovu mara nyingi huzungumzwa kwa Kiebrania kama kwamba walikuwa maji. Pia, ubora wa uovu umesimama hapa kwa adhabu inayostahiliwa na watu waovu. AT "Nitawaadhibu njia ambayo inastahili kuadhibiwa".

Jeremiah 14:17

kubwa lisilotibika
kukata au kuchumbuka kwenye ngozi ambako hakuwezi kutibika

wanatembea
kuzunguka karibu bila kusudi

Jeremiah 14:19

kukataa
Ili "kukataa" mtu au kitu kinamaanisha kukataa kukubali mtu huyo au kitu. Neno "kukataa" linaweza pia kumaanisha "kukataa kuamini" kitu. Kumkataa Mungu pia inamaanisha kukataa kumtii

generated on Tue Oct 24 10:45:40 2023

Sayuni....Mlima Sayuni
Mwanzo, neno "Sayuni" au "Mlima Sayuni" limeelezea ngome au ngome ambayo Mfalme Daudi alitekwa kutoka kwa Wayebusi. Maneno haya yote yalikuwa njia nyingine za kutaja Yerusalemu.

Mateso
Mateso ni kitendo cha kumsababishia mtu mateso. Mateso ni ugonjwa, huzuni ya kihisia au majanga mengine yatokanayo na mateso. - Mungu aliwapa mateso watu wake kupitia magonjwa na tabu zingine ili kuwasababisha watubu dhambi zao na wamrudie yeye. - Mungu alisababisha mateso au mapigo kwa wana wa Israeli kwa sababu mfalme wao alikataa kumtii Mungu.

kuponya,tiba
Neno "kuponya" na "tiba" zote inamaanisha kumfanya mtu mgonjwa, kujeruhiwa, au ulemavu awe na afya tena.

amani
Neno "amani" linamaanisha hali ya kuwa au hisia ya kuwa hakuna mgogoro, wasiwasi, au hofu. Mtu ambaye ni 'amani' anahisi utulivu na uhakika wa kuwa salama.

hofu
Neno "hofu" linamaanisha hisia ya hofu kali. Ili 'kutisha' mtu ina maana kumfanya mtu huyo awe na hofu sana "Hofu" (au "hofu") ni kitu au mtu anachochea hofu kubwa au hofu. Mfano wa hofu inaweza kuwa jeshi la adui la kushambulia au pigo au magonjwa ambayo yameenea, na kuua watu wengi.

uovu
Neno "uovu" ni neno ambalo ni sawa na maana ya neno "dhambi," lakini inaweza zaidi kutaja matendo ya uovu au uovu mkubwa. Neno "uovu" literally lina maana ya kupotosha au kupotosha (ya sheria). Inahusu uovu mkubwa.

dhambi
Neno "dhambi" linamaanisha vitendo, mawazo, na maneno yanayopinga mapenzi ya Mungu na sheria. Dhambi inaweza pia kutaja kutofanya kitu ambacho Mungu anataka tufanye. Dhambi inajumuisha chochote tunachofanya ambacho hakiitii au kumpendeza Mungu, hata mambo ambayo watu wengine hawajui. Mawazo na vitendo ambavyo haviii mapenzi ya Mungu huitwa "dhambi."

Jeremiah 14:21

Ttaarifa za jumla
Yeremia anaendeleza maombi yake kwa Bwana.

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Kisha Bwana akaniambia, "Hata kama Musa au Samweli walisimama mbele yangu, bado sitawafikiria watu hawa. Watoe mbele yangu, ili waweze kuondoka. **2** Ikiwa watakuambia, 'Tunapaswa kwenda wapi?' Kisha uwaambie, 'Bwana asema hivi Wale wanaotakiwa kufa wanapaswa kufa; wale waliotayarishwa kwa upanga wanapaswa kwenda kwa upanga. Wale waliopelekwa kwa njaa wanapaswa kwenda kwa njaa; na wale waliopelekwa uhamisho wanapaswa kuhamishwa.' **3** Kwa kuwa nitawapa kwa makundi manne-hili ndilo tamko la Bwana-upanga wa kuua wengine, mbwa wararue, ndege wa angani na mnyama mkali wale na kuangamiza. **4** Nitawafanyia jambo lenye kutisha kwa falme zote za dunia, kwa sababu Manase mwana wa Hezekia, mfalme wa Yuda, alifanya huko Yerusalemu. **5** Kwa maana ni nani atakayewahurumia, Yerusalemu? Ni nani atakayeomboleza kwa ajili yako? Nani atakayegeuka kuuliza kuhusu ustawi wako? **6** Umeniacha-hili ndilo tamko la Bwana-umerudi nyuma. Kwa hiyo nitawapiga kwa mkono wangu na kukuangamiza. Nimechoka kuwahurumia. **7** Kwa hiyo nitawapepea kwa kipepeo katika milango ya nchi. Nitawafukuza. Nitawaangamiza watu wangu kwani hawakurudi na kuziacha njia zao. **8** Nitawafanya wajane wao kuwa zaidi ya mchanga wa bahari. Dhidi ya mama wa vijana nitamtuma mwangamizi mchana. Nitafanya mshtuko na hofu ghafla kuanguka juu yao. **9** Mama aliyezaa watoto saba ataharibika. Atashuka. Jua lake limekuchwa wakati bado ni siku. Yeye atakuwa na aibu na kufedheheka, kwa kuwa nitawatoa wale waliosalia kwa upanga mbele ya maadui zao-hili ndilo tamko la Bwana." **10** Ole wangu, mama yangu! Kwa maana umenizaa, mimi ambaye ni mtu wa kushindana na hoja katika nchi yote. Sijakopesha, wala hakuna mtu aliyenikopesha, lakini wote wananilaani. **11** Bwana akasema "Je sitakuokoa kwa manufaa? Kwa hakika nitawafanya maadui wako waombe msaada wakati wa msiba na dhiki. **12** Je, mtu anaweza kusaga chuma? Hasa chuma kutoka kaskazini iliyochanganywa na shaba? **13** Nitawapa adui zako utajiri wako na hazina yako kama nyara za bure. Nitafanya hili kwa sababu ya dhambi zako zote zilizofanywa ndani ya mipaka yako yote. **14** Ndipo nitakufanya utumikie adui zako katika nchi ambayo huijui, maana moto utawaka, ukawaka katika ghadhabu yangu juu yako." **15** Wewe mwenyewe wajua, Bwana! Unikumbuke na kunisaidia. Ukanilipie kisasi kwa ajili ya wanaonifuata. Katika uvumilivu wako usiniondoe. Utambue kwamba nimekuwa na aibu kwa ajili yako. Maneno yako yamepatikana, na nikayala. **16** Maneno yako yalikuwa furaha kwangu, furaha yangu kwa moyo wangu; kwa maana jina lako linatangazwa juu yangu, Bwana, Mungu wa majeshi. **17** Sikuketi katika mkutano wa wale waliosherehekea au waliofurahi. Nimeketi kwa faragha kwa sababu ya mkono wako wenye nguvu, kwa maana umenijaza na hasira. **18** Kwa nini maumivu yangu yanaendelea na jeraha langu halitibiki, linakataa kuponywa? Je, utakuwa kama maji ya udanganyifu kwangu, maji yanayokauka? **19** Kwa hiyo Bwana asema hivi, "Yeremia, Ikiwa utatubu, nitakurejesha, nawe utasimama mbele yangu na kunitumikia. Kwa maana ukitenganisha mambo ya kipumbavu kwa vitu vya thamani, utakuwa kama kinywa changu. Watu watakuja kwako, lakini wewe mwenyewe usirudi kwao. **20** Nitakufanya kama ukuta wa shaba usioweza kuingilika kwa watu hawa, nao watapigana vita dhidi yako. Lakini hawatakushinda, kwa kuwa mimi ni pamoja nawe ili kuokoa na kukuponya-hili ndilo tamko la Bwana- **21** kwa maana nitakuokoa mikononi mwa waovu na kukukomboa katika mkono wa mshindani."

Jeremiah 15:1

Taarifa za jumla
Yeremia amekuwa akimwomba Bwana.

Watoe mbele yangu, ili waweze kuondoka
"watoe mbali nami! Waache wapate! Anarudia wazo hili kwa msisitizo.

Wale wanaotakiwa kufa
"Watu ambao Mungu alisema lazima wafe" au "wale wanaokufa"

Jeremiah 15:3

Taarifa za jumla
Bwana amewaambia kuwa atawatuma baadhi yao kufa, wengine kufa kwa upanga, wengine kufa kwa njaa, na wengine kuwa mateka.

tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1 7.

Nitawafanyia jambo lenye kutisha kwa falme zote za dunia, kwa sababu Manase mwana wa Hezekia, mfalme wa Yuda, alifanya huko Yerusalemu.
Nami nitawafanya kuwa ufalme wa nchi zote kwa sababu ya Manase, mwana wa Hezekia mfalme wa Yuda, huko Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

nitawaweka katika makundi manne
"Nitawaweka makundi manne juu yao"

Jeremiah 15:5

Taarifa ya jumla
Bwana amewaambia kuwa atawapa makundi manne kuwaua-upanga, mbwa, ndege, na wanyama.

Kwa maana ni nani atakayewahurumia, Yerusalemu? Ni nani atakayeomboleza kwa ajili yako? Nani atakayegeuka kuuliza kuhusu ustawi wako?
"Hakuna mtu atakayewahurumia ninyi, watu wanaoishi Yerusalemu. Hakuna mtu anayeweza kuomboleza kwa uharibifu wako. Hakuna mtu anayepaswa kuuliza kwa nini umekuwa watu wenye kusikitisha. "

Umeniacha ... umepata kutoka kwangu
Maneno haya mawili yanamaanisha jambo sawa na kusisitiza kuwa watu wamemwacha Bwana.

kipepeo
chombo cha shamba na kushughulikia kwa muda mrefu na vijiko vya chuma vya mkali, vilivyotumiwa hasa kwa kuinua nafaka kwenye hewa kwa ajili ya kupata.

Nitawafukuza
"Nitawafanya watoto wao afe" au "Nitawaacha maadui wao kuua watoto wao"

Jeremiah 15:8

Taarifa za jumla
Bwana amewaambia kamwe hakuna mtu atakayejali juu yao na kwamba atawaangamiza watu wake kwa sababu hawatageuka njia zao mbaya.

wajane
wanawake ambao waume zao wamekufa

zaidi ya mchanga wa bahari
zaidi ya unavyoweza kuhesabu

kuanguka juu yao
yaliyo wapata

Yeye atakuwa na aibu na kufedheheka
Maneno "aibu" na "kufedheheka" inamaanisha kimsingi kitu kimoja na kusisitiza ukubwa wa aibu. AT "Atakuwa na aibu kabisa."

Jeremiah 15:10

Taarifa za jumla
Katika aya hii, Yeremia anaongea na Bwana juu ya mateso yake, na Bwana anamjibu

Ole wangu, mama yangu
Yeremia anajifanya kuwaambia mama yake kama njia ya kusisitiza jinsi yeye alivyo na huzuni.

mtu wa kushindana na hoja
Maneno '"kushindana" na "hoja" husema kimsingi kitu kimoja. Pamoja wanasisitiza jinsi Yeremia anavyopinga. AT "mtu ambaye kila mtu anasema wakati wote."

kulipa
kutoa mkopo kwa mtu

Je sitakuokoa kwa manufaa?
Jibu thabiti kwa swali hili ni "ndiyo". AT "Nitakuokoa kwa uzuri!"

maadui zako
Wale ni maadui wa Yeremia ambao hawakukubaliana na unabii wake

wakati wa msiba na dhiki
Hapa maneno "msiba" na "dhiki" inamaanisha kimsingi kitu kimoja. Wanasisitiza kiasi au ukubwa wa msiba. AT "wakati wa msiba mkubwa."

Je, mtu anaweza kusaga chuma?
Jibu linalojulikana ni "hapana". Pia, chuma kinawakilisha uamuzi wa hukumu ya Mungu. AT "Hukumu yangu haiwezi kuvunjika, kama vile chuma haiwezi kupasuka"

Hasa chuma kutoka kaskazini iliyochanganywa na shaba?
Swali hili la pili hufanya kwanza kuwa na nguvu zaidi, na hutumia chuma cha nguvu zaidi katika mfano. AT "Zaidi zaidi, hukumu yangu ni kama chuma chenye kigumu"

Jeremiah 15:13

Taarifa za jumla
Katika aya hii, Bwana anasema na taifa la Israeli kama ni mtu mmoja.

utajiri na hazina
Maneno "utajiri" na "hazina" yanamaanisha kitu kimoja na kutaja kitu chochote ambacho watu wanadhani wana thamani.

nyara
vitu ambavyo huiba kutoka mji baada ya kushinda

nchi ambayo huijui
kwa nchi ambayo ni ya ajabu kwako

maana moto utawaka, ukawaka katika ghadhabu yangu juu yako.
Hasira ya Mungu inazungumzwa kama kama ilikuwa moto unaoharibu. AT "Nitawaangamiza kwa sababu nimekasirika sana na wewe"

Jeremiah 15:15

Taarifa za jumla
Yelemia anaongea na Bwana.

generated on Tue Oct 24 10:45:40 2023

Unikumbuke
"Kumbuka mimi" au "Fikiria mimi na hali yangu"

wafuasi wangu
"wale wanaonitafuta kunidhuru"

Katika uvumilivu wako usiniondoe.
"Tafadhali usiendelee kuwavumilia na usiruhusu nife sasa."

Maneno yako yamepatikana
Nimesikia ujumbe wako.

Niliwaangamiza
Nilielewa ujumbe wako

jina lako limetangazwa juu yangu
watu walinitambua kuwa ni mmoja wenu

Jeremiah 15:17

Sikuketi katika mkutano wa
"Sikuwa na muda na"

Kwa nini maumivu yangu yanaendelea na jeraha langu halitibiki, linakataa kuponywa?
"Maumivu yangu yanaendelea na jeraha langu haliwezekani. Siwezi kuponywa."

Je, utakuwa kama maji ya udanganyifu kwangu, maji yanayokauka?
"Ahadi zako kwangu ni kama mkondo ninakwenda kwa ajili ya kunywa tu ili upate kukauka?"

Jeremiah 15:19

utakuwa kama kinywa changu
Yeremia anafananishwa na kinywa cha Bwana kwa sababu atatumiwa kuzungumza ujumbe wa Yahweh. AT "utasema kwa ajili yangu"

wewe mwenyewe
Kitaja, "mwenyewe", kinatumiwa hapa ili kusisitiza amri ilikuwa hasa kwa Yeremia.

kama ukuta wa shaba usiowezekana kwa watu hawa
Bwana anafananisha Yeremia na ukuta kwa sababu watu hawawezi kumshinda.

watapigana vita dhidi yako. Lakini hawatakushinda
"Watapigana nawe, lakini hawatakushinda."

kuokoa.....kuwaokoa
Maneno "kuokoa" na "kuwaokoa" yanamaanisha kitu kimoja na kusisitiza usalama ambao Mungu anaahidi.

hili ndilo tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1 7.

kukuokoa kutoka ... na kukukomboa kutoka
Maneno haya yana maana sawa na hutumiwa pamoja ili kusisitiza usalama ambao Mungu hutoa.

mshindani
mtawala ambaye anadai utii kamili na si wa kirafiki kwa watu chini ya utawala wake

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Ndipo neno la Bwana likanijia, kusema, **2** "Usiwe na mke, wala usiwe na wana au binti hapa. **3** Kwa kuwa Bwana asema hivi kwa wana na binti ambao wamezaliwa hapa, kwa mama waliowabeba, na kwa baba waliowafanya wazaliwe katika nchi hii, **4** 'Watakufa vifo vya magonjwa. Hawataliliwa wala kuzikwa. Watakuwa kama samadi juu ya nchi. Kwa maana wataangamizwa kwa upanga na njaa, na miili yao itakuwa chakula cha ndege wa angani na wanyama wa dunia.' **5** Maana Bwana asema hivi, 'Usiingie nyumba yoyote yenye kuomboleza. Usiende kuwaombolezea, wala usihuzunike kwa ajili ya watu hawa. Kwa maana nimeondoa amani yangu, uaminifu wa agano, na huruma, kutoka kwa watu hawa! Ndivyo asemavyo Bwana; **6** kwa hiyo wakuu na wadogo watakufa katika nchi hii. Wala hawatazikwa, wala hakuna yeyote atakayeomboleza kwa ajili yao. Hakuna mtu atakayejikata-kata au kunyoa vichwa vyao kwa ajili yao. **7** Hakuna mtu anayepaswa kugawa chakula chochote wakati wa kuomboleza ili kuwafariji kwa sababu ya vifo, na hawatawapa kikombe cha faraja kwa baba yake au mama yake ili kuwafariji. **8** Usiende kwenye nyumba ya karamu ili ukae pamoja nao ili kula au kunywa. **9** Kwa maana Bwana wa majeshi, Mungu wa Israeli, asema hivi, 'Tazama, mbele yako, siku zako na mahali hapa, nitakomesha sauti ya furaha na sherehe, sauti ya bwana na bibi arusi. ' **10** Kisha itatokea kwamba utawaambia watu hawa maneno haya yote, na watakuambia, 'Mbona Bwana amesema maafa yote haya juu yetu? Uovu wetu ni uovu gani na dhambi yetu tuliyomtendea Bwana, Mungu wetu?' **11** Basi uwaambie, 'hii ndiyo ahadi ya Bwana; Kwa sababu baba zenu waliniacha, nao wakafuata miungu mingine, wakaiabudu na kuisujudia. Waliniacha na hawakuishika sheria yangu. **12** Lakini ninyi wenyewe mmeleta uovu zaidi kuliko baba zenu, kwa maana, kila mtu anaenda kwa ukaidi wa moyo wake mbaya; hakuna mtu anayenisikiliza. **13** Kwa hiyo nitawafukuza kutoka nchi hii mpaka nchi msiyoijua, wewe wala baba zako, nanyi mtaiabudu miungu mingine huko mchana na usiku, kwa maana mimi sitawapa fadhili zangu.' **14** Kwa hiyo tazama! Siku zinakuja-hili ndilo tamko la Bwana-ambapo hawatasema tena, 'Kama Bwana aishivyo, yeye aliyewaleta wana wa Israeli kutoka nchi ya Misri.' **15** Kwa maana, kama Bwana aishivyo, yeye aliyewaleta wana wa Israeli kutoka nchi ya kaskazini, na kutoka nchi aliyowaangamiza, nitawarudisha katika nchi niliyowapa baba zao. **16** Angalia! hili ni tamko la Bwana-Nitatuma wavuvi wengi-kwa hiyo watawavua watu. Baada ya hayo nitatuma wawindaji wengi ili waweze kuwinda kati ya milima na vilima vyote, na katika miamba ya mwamba. **17** Kwa kuwa macho yangu yapo juu ya njia zao zote; hawawezi kujificha mbele yangu. Uovu wao hauwezi kufichika mbele ya macho yangu. **18** Nami kwanza nitawalipa mara mbili uovu na dhambi zao kwa kuwa wameichafua nchi yangu sanamu za machukizo, na kwa kujaza urithi wangu na sanamu zao za machukizo. **19** Ee Bwana, wewe ndiwe ngome yangu, na kimbilio langu, na mahali pa usalama wangu siku ya shida. Mataifa yatakujia kwako kutoka mwisho wa dunia na kusema, 'Hakika baba zetu walirithi udanganyifu. Ubatili mtupu; hakuna faida ndani yao. Je! **20** Watu hufanya miungu kwa ajili yao wenyewe? Lakini wao sio miungu. **21** Kwa hiyo tazama! Nitawafanya wajue wakati huu, nitawafanya watambue mkono wangu na nguvu zangu, kwa hiyo watajua kwamba Yahweh ni jina langu."

Jeremiah 16:1

neno la Bwana lilifika kwa
Tazama jinsi ulivyotafasiri hii katika 1 1.

Watakuwa kama samadi juu ya nchi
Wanaume na binti waliozaliwa katika nchi hulinganishwa na ndovu kwa sababu hawatazikwa baada ya kufa.

Kwa maana wataangamizwa
Hii ni njia nyepesi ya kusema kwamba watakufa.

kwa upanga
Neno "upanga" linamaanisha jeshi la adui.

Jeremiah 16:5

Nimekusanya amani yangu, uaminifu wa agano, na matendo ya huruma huruma
Bwana hukusanya njia tofauti ambazo amewabariki watu wa Israeli kumaanisha kwamba hawatabariki tena watu wa Israeli.

Tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

wakuu na wadogo
Hii inahusu kila aina ya watu na hutumia ukubwa ili kutaja umuhimu wao. Ama umuhimu mkubwa au umuhimu mdogo.

generated on Tue Oct 24 10:45:40 2023

wala mtu yeyote atawaomboleza. Hakuna mtu atakayejikata au kunyoa vichwa vyao kwa ajili yao
Maneno haya mawili yana maana sawa. Jambo la pili linaimarisha mawazo ya kwanza. AT "Hakuna mtu atakayewaomboleza kwa njia yoyote."

atakayejikata-kata au kunyoa vichwa vyao kwa ajili yao.
Hizi ni desturi ambazo watu walitumia kuonyesha kuwa walikuwa na huzuni sana.

Jeremiah 16:7

Hakuna mtu anayepaswa kugawa chakula chochote wakati wa kuomboleza ili kuwafariji kwa sababu ya vifo, na hawatawapa kikombe cha faraja kwa baba yake au mama yake
Sentensi hizi mbili zina maana sawa. Ilikuwa ni desturi ya kuchukua chakula au divai kwa watu ambao jamaa yao imekufa. Bwana ameondoa faraja yote kutoka kwa watu kwa sababu ya dhambi zao. AT "Usifariji watu wakati wa jamaa wao akifa"

Bwana wa majeshi, Mungu wa Israeli
Angalia jinsi ulivyotafasiri hii katika 7:3.

Tazama
"Sikiliza" au "Jihadharini na kile nitakachokuambia"

mbele ya macho yako
Hapa neno "yako" ni wingi na linamaanisha watu wa Israeli. AT "mbele yako" au "wapi unaweza kuona"

katika siku zako
""wakati wa maisha yako

sauti ya bwana na bibi
Hii inahusu watu kuadhimisha ndoa.

Jeremiah 16:10

hili ni tamko la bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

Maneno "akainama chini" yanamaanisha kimsingi kitu kimoja kama "kuabudu" na inaelezea mkao ambao watu walitumia katika ibada.
Maneno "akainama chini" yanamaanisha kimsingi kitu kimoja kama "kuabudu" na inaelezea mkao ambao watu walitumia katika ibada.

Jeremiah 16:12

Tazama
Neno "tazama" hapa linaongeza mkazo kwa kifuatacho. AT "Kweli"

ukaidi wa moyo wake mbaya
Angalia jinsi ulivyotafasiri hii katika 11 6.

ambaye anisikiliza
"ambaye anafanya kile ninachomwambia kufanya"

nitawafukuza kutoka nchi hii
"kukufanya uondoke nchi hii"

mchana na usiku
"wakati wote "au" daima "

Jeremiah 16:14

Tazama
Neno "kuona" hapa linaongeza mkazo kwa kifuatacho. AT "kweli"

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

ambapo hawatasema tena
"wakati watu hawatasema tena"

Kama Bwana aishivyo
Angalia jinsi ulivyotafasiri hii katika 12:16.

Jeremiah 16:16

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

wavuvi wengi.....wawindaji wengi
Bwana anawafananisha watu ambao watawachukua Waisraeli kuwa mateka kwa watu wenye ujuzi wa kunyang'anya mawindo yao.

macho yangu yapo juu ya njia zao zote
"Ninaangalia kila kitu wanachofanya"

hawawezi kujificha mbele yangu
Hapa neno "wao" linaweza kutaja kwa watu au kwa matendo yao. AT "hawawezi kujificha njia zao kutoka kwangu" au "naona yote wanayofanya"

Uovu wao hauwezi kufichika mbele ya macho yangu
"Naona dhambi zao zote"

kujaza urithi wangu na sanamu zao za machukizo
Kifungu hiki kinaelezea "uovu na dhambi" ule ambao watu walifanya.

urithi wangu
Hii inahusu nchi ya Israeli.

Jeremiah 16:19

Bwana, wewe ndiwe ngome yangu
Hapa Yeremia anaanza kuzungumza na Bwana.

ngome yangu, na kimbilio langu, na mahali pa usalama
Yeremia anazungumza juu ya Bwana kama mahali ambako adui hawezi kumshambulia. Anarudia wazo sawa mara tatu.

mwisho wa Dunia
"kila mahali duniani"

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baba zetu walirithi udanganyifu
Hapa neno "udanganyifu" linamaanisha miungu ya uongo.

Ubatili mtupu; hakuna faida ndani yao
Hapa maneno "Wao" na "wao" yanataja miungu ya uongo ambayo mababu waliwafundisha kuamini. Maneno mawili yanamaanisha kuwa ni sawa, na pili kuelezea jinsi 'ni tupu.'

Watu hufanya miungu kwa ajili yao wenyewe?
Yeremia anauliza swali hili kusisitiza kwamba watu hawawezi kufanya miungu kwa ajili yao wenyewe. AT "Watu hawawezi kufanya miungu kwa ajili yao wenyewe."

Kwa hiyo tazama!
Hapa Bwana huanza kusema. Neno "tazama" linaongeza mkazo kwa ifuatavyo. AT "Kwa hiyo, kwa kweli,"

Nitawafanya wajue
Hapa neno "wao" linamaanisha watu kutoka mataifa. Bwana anarudia maneno haya kwa msisitizo.

mkono wangu na nguvu zangu
Hapa neno "mkono" linamaanisha nguvu na mamlaka. Maneno mawili yanamaanisha jambo sawa na kusisitiza nguvu kubwa za Bwana. AT "nguvu yangu kubwa."

watajua kwamba Yahweh ni jina langu
Hapa neno "jina" linahusu mtu mzima wa Yahweh. AT "watajua ya kuwa mimi ndimi Bwana, Mungu wa kweli"

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 "Dhambi ya Yuda imeandikwa kwa kalamu ya chuma yenye ncha ya almasi. Imechongwa kwenye kibao cha mioyo yao na kwenye pembe za madhabahu zako. **2** Watoto wao wanakumbuka madhabahu zao na miti yao ya Ashera kwa miti ya majani kwenye milima mirefu. **3** Mlima wangu katika nchi ya wazi na mali yako yote pamoja na hazina zako zote, nitakupa kama nyara kwa wengine. Hiyo ndiyo thamani ya maeneo yako ya juu na dhambi iliyo katika maeneo yako yote. **4** Utapoteza urithi niliokupa. Nitakutumikisha kwa adui zako katika nchi ambayo hujui, kwa maana umewasha moto katika ghadhabu yangu, ambao utakawaka milele." **5** Bwana asema, "Mtu anayemtegemea mwanadamu amelaaniwa; amfanyaye mwanadamu kuwa nguvu yake na kugeuza moyo wake mbali na Bwana. **6** Kwa maana atakuwa kama msitu mdogo katika Araba na hawezi kuona kitu kizuri kikija. Atakaa katika maeneo ya mawe jangwani, nchi isiyokuwa na wakazi. **7** Lakini mtu anayemtegemea Bwana amebarikiwa, kwa kuwa Bwana ndiye tumaini lake. **8** Kwa maana atakuwa kama mmea karibu na maji kando ya mto; mizizi yake itaenea. Hawezi kuona joto likija, kwa kuwa majani yake yatakuwa mabichi. Kisha mwaka wa ukame hawezi kuwa na wasiwasi, wala hataacha kuzalisha matunda. **9** Moyo ni mdanganyifu zaidi kuliko kitu kingine chochote. Una mgonjwa; ni nani anayeweza kuelewa? **10** Mimi ni Bwana, ninayechunguza akili, ambaye hujaribu viuno. Ninampa kila mtu kulingana na njia zake, kulingana na matunda ya matendo yake. **11** kama Kware akusanyaye mayai asiyotaga. Mtu anaweza kuwa tajiri kwa udhalimu, lakini wakati nusu ya siku zake ukipita, utajiri huo utamuacha, na mwishowe atakuwa mpumbavu." **12** "Mahali pa hekalu letu ni kiti cha enzi cha utukufu, kilichoinuliwa tangu mwanzo. **13** Bwana ni tumaini la Israeli. Wote ambao wanakuacha watakuwa na aibu. Wale walio katika nchi ambao wanageuka kutoka kwako watauliwa. Kwa maana wamwacha Bwana, chemchemi ya maji yaliyo hai. **14** Niponye, Bwana, na mimi nitaponywa! Niokoe mimi, nami nitaokolewa. Kwa maana wewe ndio wimbo wangu wa sifa. **15** Tazama, wananiambia, 'Neno la Bwana liko wapi? Hebu lije!' **16** Mimi sikuwahi kuacha kuwa mchungaji nyuma yako. Sikuitamani siku ya maafa. Unajua yaliyotoka mdomoni mwangu. Yalifanyika mbele ya uwepo wako. **17** Usiwe sababu ya hofu kwangu. Wewe ni kimbilio langu siku ya msiba. **18** Waaibike watu wanaoniudhi, lakini nisiaibike mimi. Wataogopa, lakini usiache nifadhaike. Tuma siku ya maafa dhidi yao na kuwaangamiza maradufu." **19** Bwana akaniambia hivi,: "Nenda ukasimame katika lango la watu ambako wafalme wa Yuda wanaingia na kutoka, basi katika malango mengine yote ya Yerusalemu. **20** Uwaambie, 'Sikieni neno la Bwana, wafalme wa Yuda, na ninyi watu wote wa Yuda, na kila mtu wa Yerusalemu atakayeingia kwa njia ya malango haya. **21** Bwana asema hivi: "Jihadharini kwa ajili ya maisha yenu na msichukue mzigo siku ya sabato ili muilete katika malango ya Yerusalemu. **22** Wala msilete mzigo nje ya nyumba zenu siku ya sabato. Msifanye kazi yoyote, lakini muitenge siku ya Sabato, kama nilivyowaagiza wazee wako kufanya.'" **23** Hawakusikiliza wala kutaega masikio yao, lakini walifanya shingo zao kuwa ngumu ili wasinisikilize wala kukubali maonyo. **24** Itatokea kwamba ikiwa mtanisikiliza kweli-hili ndilo tamko la Bwana-na msilete mzigo kwenye malango ya jiji hili siku ya sabato lakini badala yake mkatenga siku ya sabato kwa Bwana na msifanye kazi yoyote juu yake - **25** basi wafalme, wakuu, na wale wanaokaa kiti cha Daudi wataingia malango ya mji huu kwa magari na farasi, wao na viongozi wao, watu wa Yuda na wenyeji wa Yerusalemu. Na mji huu utakaa milele. **26** Watakuja kutoka miji ya Yuda na kutoka pande zote za Yerusalemu, kutoka nchi ya Benyamini na visiwa vya chini, kutoka milimani na kutoka kaskazini, wakileta sadaka za kuteketezwa, dhabihu, sadaka za nafaka na ubani, sadaka za shukrani kwenye nyumba ya Bwana. **27** Lakini ikiwa hamtasikiliza-kutakasa siku ya Sabato, kutochukua mizigo nzito, wala msiingie milango ya Yerusalemu siku ya sabato, nitawasha moto katika malango yake, nao utaangamiza majumba kuteketeza ngome za Yerusalemu, na hauwezi kuzimika.

Jeremiah 17:1

Taarifa za jumla
Tazama

Dhambi ya Yuda imeandikwa.....kwenye pembe za madhabahu zako
Ukweli kwamba watu hawaachi kamwe kutenda dhambi hizo hufanya hivyo inaonekana kama rekodi ya dhambi hizo imefunikwa kwenye mioyo yao na madhabahu zao za sanamu.

Dhambi ya Yuda imeandikwa
Hii inaweza kuonyeshwa kwa fomu ya kazi. AT "Watu wa Yuda wameandika dhambi zao"

Imechongwa
Hii inaweza kuonyeshwa kwa fomu ya kazi. AT "Wameiga picha hiyo"

generated on Tue Oct 24 10:45:40 2023

mechongwa kwenye kibao cha mioyo yao
Tabia za dhambi zilizoingizwa za watu zinasemekana kama dhambi zao zimeandikwa kwenye mioyo na akili zao wenyewe. Neno "mioyo" linamaanisha mtu mzima, mawazo yao, hisia, na vitendo. AT "kuchonga katika viumbe vyao"

kwenye pembe za madhabahu zako
Neno "pembe" linamaanisha makadirio kwenye pembe za madhabahu.

kwenye milima ya juu
Baadhi ya matoleo ya kisasa huongeza maneno ya kwanza ya aya ifuatayo kwa maneno haya, kutafsiri "kwenye milima ya juu na milima katika nchi ya wazi."

Jeremiah 17:3

mali yako yote pamoja na hazina zako zote
Maneno "mali" na "hazina" yanamaanisha kitu kimoja na kutaja kitu chochote ambacho wanaona kuwa cha thamani.

nyara
Hii inahusu mambo ambayo watu huiba au kuchukua kwa nguvu.

dhambi iliyo katika maeneo yako yote
"umetenda kila mahali"

urithi
Hii inahusu nchi ya Israeli.

umewasha moto katika ghadhabu yangu, ambao utakawaka milele
Bwana anafananisha hukumu yake na moto unaoharibu. AT "kwa kunifanya niwe mwenye hasira, ni kama umeanza moto ambao utakuunguza"

Jeremiah 17:5

Mtu anayemtegemea mwanadamu amelaaniwa
Mimi nitamlaani mtu yeyote anayeamini kwa wanadamu

amfanyaye mwanadamu kuwa nguvu
Hapa neno "mwili" linamaanisha watu. AT "anamtegemea wanadamu tu kwa nguvu"

kugeuza moyo wake mbali na Bwana
Hapa neno "moyo" linamaanisha mawazo na hisia. AT "anageuza kujitoa kwake mbali na Bwana"

kama kichaka kidogo
Mtu anayemtegemea mwanadamu badala ya Bwana atakuwa kama mmea unaojitahidi kuishi katika ardhi isiyo na rutuba.

nchi isiyozaa
atakuwa bure kama msitu jangwani

Jeremiah 17:7

atakuwa kama mmea karibu na maji
Mtu anayemtegemea Bwana atafanikiwa, kama vile mti unavyofanya wakati unapandwa na mto. Haiathiri wakati hakuna mvua.

Hatawezi kuona joto hilo linalokuja
"Yeye hatasumbuliwa na hali ya hewa ya joto inayokuja"

hawezi kuwa na wasiwasi
hatakuwa na wasiwasi

Jeremiah 17:9

Moyo ni mdanganyifu
Hapa neno "moyo" linamaanisha akili na mawazo ya watu. AT "akili ya binadamu ni udanganyifu zaidi"

ni nani anayeweza kuelewa?
Spika hutumia swali hili kusisitiza kwamba hakuna mtu anayeweza kuelewa moyo wa mwanadamu. AT "hakuna mtu anayeweza kuielewa."

ambaye anajaribu figo
Hisia zinasemwa kama zimezingatia kwenye figo. AT "ambaye hujaribu tamaa za watu"

njia zake
Hapa tabia ya mtu inazungumziwa kama ilivyokuwa njia ambazo anazifuata.

matunda ya matendo yake
Hapa matokeo ya vitendo vya mtu yanazungumzwa kama kwamba yalikuwa matunda ya mti. AT "kile alichofanya"

kama Kware akusanyaye mayai.....kuwa tajiri kwa udhalimu
Mfano huu wa ndege unaokwisha mayai ya ndege mwingine una maana ya kuonyesha mtu tajiri ambaye hufanya fedha zake kwa kuiba wengine.

wakati nusu ya siku zake ukipita
Hapa "siku" zinasimama kwa maisha yote ya mtu. AT "wakati aliishi nusu tu ya maisha yake"

utajiri huo utamuacha
Utajiri huzungumzwa kama watumishi ambao wangemuacha mmiliki wao. AT "atafungua utajiri wake"

mwishowe
"mwisho wa maisha yake"

atakuwa mpumbavu
"ataonyeshwa kuwa mpumbavu"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 17:12

Mahali pa hekalu letu ni kiti cha enzi
Yeremia anafananisha hekalu na "kiti cha enzi cha utukufu" kwa sababu kuna pale ambapo Bwana anakaa na kutawala.

Mahali pa hekalu letu
Hii inamaanisha Sayuni huko Yerusalemu.

Wote ambao wanakuacha
Hapa neno "wewe" linamaanisha Bwana.

Wale walio katika nchi ambao wanageuka kutoka kwakowatauliwa
"Wewe utawaangamiza wale walio katika nchi ambao hugeuka kutoka kwako"

chemchemi ya maji yaliyo hai
Yeremia anafananisha Bwana na chemchemi ya maji safi. AT "chemchemi ya maji safi, ya maji" au "chanzo cha maisha yote"

Nitaponywa ... Nitaokolewa
"hakika utaniponya ... utakuwa umenipenda"

wimbo wangu wa sifa
"ambaye nitamsifu"

Jeremiah 17:15

tazama
"Angalia" au "Sikiliza" au "Jihadharini na kile ninachokuambia"

wao wananiambia
Hapa neno "mimi" linamaanisha Yeremia na neno 'wao' kwa adui zake.

Neno la Bwana liko wapi?
Watu wanatumia swali hili kumtukana Yeremia kwa sababu mambo ambayo alisema hakujawahi kutokea. AT "Ambapo ni vitu gani ambavyo Bwana alikuambia utatokea?" au "Mambo ambayo Bwana alikuambia utatokea hayakufanyika."

Hebu lije
"Waache wapate"

mchungaji akufuatae
Bwana alimuita Yeremia kuwaongoza watu, kama mchungaji anavyoongoza kondoo wake.

Sikuitamani
Sikuhitaji

matangazo yaliyotoka midomoni mwangu
"maagizo niliyosema" au "mambo niliyotangaza"

Yalifanyika
"Nimewafanya"

Jeremiah 17:17

siku ya msiba
"Siku" inawakilisha muda wa hukumu ya Mungu kufanyika. AT "wakati wa msiba"

Waaibike watu wanaoniudhi, lakini nisiaibike mimi
"Kuniitia aibu juu ya wafuasi wangu, lakini usinitie aibu"

Watafadhaika, lakini usiache nifadhaike
Kifungu hiki kimamaanisha kimsingi kitu kimoja na kilichopita na kinatumika kwa msisitizo. AT "Kuwafanya wawe na hofu sana, lakini usinifanye kuwa hofu"

kuwaangamiza maradufu
"kuwaangamiza kwa uharibifu kamili" au "kuwaangamiza mara mbili zaidi"

Jeremiah 17:19

Bwana
Neno "Bwana" ni jina la Mungu ambalo lilifunua wakati alipoongea na Musa kwenye kichaka kilichowaka. Jina "Bwana" linatokana na neno linamaanisha, "kuwa" au "kuwepo." Maana iwezekanavyo ya "Bwana" ni pamoja na, "yeye ni" au "Mimi" au "yule anayefanya kuwa."

Lango, Bango la lango
"Lango" ni kizuizi kinachotiwa nguzo kwenye eneo la kufikia kwenye uzio au ukuta unaozunguka nyumba au jiji. "Bango la lango" linamaanisha mbao ya mbao au ya chuma ambayo inaweza kuhamishwa mahali pa kufunga lango. Lango la jiji linaweza kufunguliwa ili kuruhusu watu, wanyama, na mizigo kusafiri na nje ya mji.

mfalme
Neno "mfalme" linamaanisha mtu ambaye ndiye mtawala mkuu wa mji, serikali, au nchi. Mfalme huchaguliwa kutawala kwa sababu ya uhusiano wa familia na wafalme wa zamani. Wakati mfalme akifa, huwa ni mwanawe mkubwa ambaye huwa mfalme wa pili.

Yuda, Ufalme wa Yuda
Kabila la Yuda ilikuwa kubwa zaidi katika kabila kumi na mbili za Israeli. Ufalme wa Yuda ulijengwa na kabila za Yuda na Benyamini. Mji mkuu wa ufalme wa Yuda ulikuwa Yerusalemu. Wafalme nane wa Yuda walimtii Bwana na kuwaongoza watu kumwabudu. Wafalme wengine wa Yuda walikuwa wabaya na wakawaongoza watu kuabudu sanamu

Yerusalemu
Yerusalemu ilikuwa ni mji wa kale wa Wakanaani ambao baadaye ulikuwa mji la muhimu sana katika Israeli. Iko karibu kilomita 34 magharibi ya Bahari ya Chumvi na kaskazini mwa Bethlehemu. Bado ni mji mkuu wa Israeli wa sasa. Jina, "Yerusalemu" linalotajwa kwanza katika kitabu cha Yoshua.

generated on Tue Oct 24 10:45:40 2023

Majina mengine ya Agano la Kale kwa mji huu ni pamoja na 'Salem', "jiji la Jebus," na "Sayuni." "Yerusalemu" na "Salem" wote wana maana ya "amani." Yerusalemu ilikuwa awali ngome ya Yebusi inayoitwa "Sayuni" ambayo Mfalme Daudi alitekwa na kuiweka katika jiji lake kuu.

neno la Mungu, neno la Bwana, neno la Bwana, maandiko
Katika Biblia, neno "neno la Mungu" linamaanisha chochote ambacho Mungu amewaelezea watu. Hii ni pamoja na ujumbe uliozungumzwa na ulioandikwa. Yesu pia huitwa "Neno la Mungu." Neno "maandiko" linamaanisha "maandiko." Inatumika tu katika Agano Jipya na inahusu maandiko ya Kiebrania au "Agano la Kale." Maandishi haya yalikuwa ujumbe wa Mungu kwamba alikuwa amewaambia watu kuandika ili miaka mingi katika siku zijazo watu waweze kuisoma. Maneno yanayohusiana ya "Yahweh" na "neno la Bwana" mara nyingi hutaja ujumbe maalum kutoka kwa Mungu ambao ulitolewa kwa nabii au mtu mwingine katika Biblia.

Jeremiah 17:21

kwa ajili ya maisha yenu
"kulinda maisha yako" au "ikiwa unathamini maisha yako"

Hawakusikiliza wala kutaega masikio yao
Maneno haya mawili yanamaanisha jambo sawa na kusisitiza kuwa watu walikataa kusikiliza. AT "Walikataa kusikiliza" au "Walikataa kutii."

Jeremiah 17:24

Hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

ambae amekaa kiti cha Daudi
Angalia jinsi ulivyotafasiri hii katika 13:12.

mji huu utakaa milele
Hii inaweza kuelezwa katika fomu ya kazi. AT "watu watakaa jiji hili milele"

Jeremiah 17:26

nitawasha moto katika malango yake
"Nitaanza moto katika milango ya Yerusalemu"

ambayo hayawezi kuzima
kwamba watu hawawezi kuzima

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Neno la Bwana lilimjia Yeremia, kusema, **2** "Simama, uende kwa nyumba ya mfinyanzi; kwa maana nitakusikilizisha neno langu huko. **3** Basi, nikaenda nyumbani kwa mfinyanzi, na tazama! Mfinyanzi alikuwa akifanya kazi kwenye gurudumu la mfinyanzi. **4** Lakini chombo cha udongo ambacho alikuwa akikifinyanga kiliharibika mkononi mwake, kwa hiyo alibadili mawazo yake na akafanya kitu kingine ambacho kilionekana kuwa kizuri machoni pake. **5** Ndipo neno la Bwana likanijia, kusema, **6** "Je, siwezi kuwa kama huyu mfinyanzi kwenu, nyumba ya Israeli? Angalia! Kama udongo katika mkono wa mfinyanzi-ndivyo ulivyo mkononi mwangu, nyumba ya Israeli. **7** Kwa wakati mmoja, ninaweza kutangaza jambo fulani juu ya taifa au ufalme, kwamba nitaufukuza, kuuvunja, au kuuharibu. **8** Lakini kama taifa ambalo nimefanya tamko hilo linageuka na kuacha maovu yake, basi nitaghairi nisitende maafa niliyokuwa nimepanga. **9** Wakati mwingine, ninaweza kutangaza jambo fulani kuhusu taifa au ufalme, kwamba nitaujenga au kuupanda. **10** Lakini ikiwa watafanya mabaya machoni pangu kwa kutosikiliza sauti yangu, basi nitaghairi mema ambayo nilikuwa nimewaambia nitawafanyia. **11** Basi sasa, waambie watu wa Yuda na wenyeji wa Yerusalemu, ukisema, 'Bwana asema hivi: Tazameni, nitawaangamiza. Mimi ni karibu kufinyanga mabaya dhidi yenu. Tubuni, kila mtu kutoka njia yake mbaya, hivyo njia zako na matendo yako yatakuletea mema.' **12** Lakini watasema, 'Hili halina maana. Tutafanya kulingana na mipango yetu wenyewe. Kila mmoja wetu atafanya mabaya kwa kuufuata uchupavu wa moyo wake.' **13** Kwa hiyo Bwana asema hivi, 'Uliza watu wa mataifa, ambao wamewahi kusikia habari kama hii? Bikira wa Israeli amefanya kitendo cha kutisha. **14** Je, theluji ya Lebanoni imetoka milima yenye miamba juu ya pande zake? Je, mito ya mlima inayotoka mbali iliharibiwa, mito hiyo ya baridi? **15** Hata hivyo watu wangu wamesahau. Wamefanya sadaka kwa sanamu zisizo na maana na wamefanya mashaka katika njia zao; wameacha njia za kale za kutembea katika njia ndogo. **16** Nchi yao itakuwa ya hofu, kitu cha kuzomewa milele. Kila mtu atakayepita karibu naye atashuhudia na kutingisha kichwa chake. **17** Nitawaangamiza mbele ya adui zao kama upepo wa mashariki. Nitawageuzia kisogo, wala sio uso wangu, siku ya msiba wao.'" **18** Basi watu wakasema, "Njoni, tufanye njama dhidi ya Yeremia, maana sheria haitapotea kabisa kwa makuhani, wala ushauri kutoka kwa wenye hekima, au maneno ya manabii. Njoo, mshambulie kwa maneno yetu na tusisikilize tena chochote anachosema." **19** Sikiliza, Ee Bwana! Na kusikiliza sauti ya adui yangu. **20** Je, maafa kutoka kwao itakuwa malipo yangu kwa kuwa mema kwao? Kwa maana wamenichimbia shimo. Kumbuka jinsi nilivyosimama mbele yako ili niseme mema kwa ajili yao na kugeuza ghadhabu yako isiwapate. **21** Basi uwape watoto wao njaa, na uwatie mikononi mwa wale wanaotumia upanga. Basi, waache wanawake wao wafiwe na kuwa wajane, na watu wao watauawa, na vijana wao wauawe kwa upanga wa vita. **22** Kelele ya kusikitisha isikiwe kutoka katika nyumba zao, kama utakapoleta washambuliaji ghafla juu yao. Kwa kuwa wamechimba shimo kunikamata na wameficha mitego katika miguu yangu. **23** Lakini wewe, Bwana, unajua mipango yao yote dhidi yangu ya kuniua. Usisamehe uovu na dhambi zao. Usiondoe dhambi zao mbali nawe. Badala yake, waache waangamizwe mbele yako. Tenda juu yao wakati wa ghadhabu yako.

Jeremiah 18:1

Hii ndio neno la Bwana ambalo lilikuja
Angalia jinsi ulivyotafasiri hii katika 1:1.

nyumba ya mfinyanzi
Mfinyanzi ni mtu ambaye hufanya sufuria na vitu vingine muhimu, vidogo kutoka kwenye udongo. AT "semina ya mfinyanzi"

tazama
Neno "tazama" linatujulisha mtu mpya katika hadithi. Lugha yako inaweza kuwa na njia ya kufanya hivyo.

gurudumu la mfinyanzi
Gurudumu la mfinyanzi ni meza ndogo ambayo inazunguka, mtungi hutumia kutengeneza sufuria. AT "kwenye meza yake" au "kutengeneza sufuria"

kutengeneza
"kutengeneza" au "kuunda"

iliharibika mkononi mwake
"akaanguka mkononi mwake"

kwa hiyo alibadili mawazo yake
hivyo alifanya uchaguzi tofauti

nzuri machoni pake
Macho husimama kwa mfinyanzi mwenyewe. AT "mzuri kwake"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 18:5

neno la Bwana lilikuja
Angalia jinsi ulivyotafasiri hii katika 1:1.

Je, siwezi kuwa kama huyu mfinyanzi kwenu, nyumba ya Israeli?
Kwa swali hili, Bwana anasisitiza mamlaka yake ya kufanya kama yeye apendezwavyo na Israeli. AT "Naruhusiwa kutenda kwako, nyumba ya Israeli, kama mfinyanzi anafanyavyo juu ya udongo"

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:1.

Angalia
Neno "kuona" hapa linaongeza mkazo kwa ifuatavyo. AT "Hakika!"

Kama udongo katika mkono wa mfinyanzi-ndivyo ulivyo mkononi mwangu
Kifungu hiki kinarudia kile kilichoingizwa katika maneno ya awali kwa namna ya mfano.

ninaweza kutangaza jambo
"labda mimi kutangaza kitu" au "kwa mfano, mimi kutangaza kitu"

kuuvunja, au kuuharibu
Maneno haya mawili yanamaanisha kitu kimoja na kusisitiza jinsi hukumu ya Mungu itaharibika.

nitaondoka
"kuzuia" "kuacha"

Jeremiah 18:9

nitaujenga au kuupanda
Hizi vitenzi viwili kimsingi inamaanisha kitu kimoja na kusisitiza baraka za Mungu.

kuupanda
Kifungu hiki kinalinganisha baraka za Mungu kwa kuuweka kwa makini mmea katika bustani

mabaya machoni pangu
Macho ya Bwana hutaja kwa Yahweh mwenyewe. AT "mambo ambayo nadhani ni mabaya" au "mabaya kulingana na mimi"

kutosikiliza sauti yangu
"wasioti amri zangu" au "wasiozingatia kile nilichosema"

Jeremiah 18:11

Angalia
"Angalia" au "Sikiliza" au "Jihadharini na kile ninachokuambia"

Mimi ni karibu kuunda maafa dhidi yako. Mimi ni karibu kupanga mpango dhidi yenu
Maneno haya yote yanaelezea kitu kimoja ili kusisitiza ni hatari gani ya onyo hili.

fanya maafa
Bwana anaelezea maafa kama kitu ambacho anapanga kama mtu atakavyofanya udongo. AT "sura" au "kuunda"

kupanga
"fikiria" au "mpango" au "kuunda"

njia zake mbaya
"njia yake mbaya ya kuishi"

jia zako na matendo yako
Maneno "njia" na "matendo" kimsingi yanamaanisha kitu kimoja na kusisitiza kwamba njia yao yote ya maisha inabadilika.

Lakini watasema
Neno "wao" linamaanisha wenyeji wa Yuda na Yerusalemu.

Hili halina maana
Hatuna matumaini

uovu wake, matamanio ya moyo
Mtu huyu anatambulika na sehemu ya mwili wake unaohusishwa na hisia. AT "kwa tamaa zake mbaya"

Jeremiah 18:13

Uliza watu wa mataifa, ambao wamewahi kusikia habari kama hii?
Swali hili linamaanisha taarifa. AT "Hakuna mahali popote duniani ambaye mtu yeyote amewahi kusikia jambo kama hili."

Bikira wa Israeli
Ilikuwa ya kawaida kutaja mataifa kama kama walikuwa wanawake. Hata hivyo, "bikira" hufanya mtu kufikiri juu ya mwanamke mdogo ambaye hajawahi kuolewa na hivyo hakuwahi kuwa na nafasi ya kuwa na imani kwa mumewe. Kwa hiyo, kumwita Israeli bikira ni matumizi ya ajabu ya lugha. AT "Israeli, ambaye hujifanya uongo kuwa kikamilifu kujitoa kwa Mungu"

Je, theluji ya Lebanoni imetoka milima yenye miamba juu ya pande zake?
Swali hili linamaanisha taarifa. AT "theluji ya Lebanoni hakika kamwe huacha milima yenye miamba juu ya pande zake"

Je, mito ya mlima inayotoka mbali iliharibiwa
Swali hili linamaanisha taarifa. AT "Hakuna chochote kinachoweza kuharibu mito hiyo ya mlima inayotoka mbali."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 18:15

mashaka katika njia zao
Hapa neno "yao" linamaanisha "watu wangu."

itakuwa ya hofu
"itakuwa kitu ambacho kinatisha watu"

kupiga kelele
Hii ni sauti inayoonyesha kukataa kwa nguvu.

atakayepita karibu naye
Hapa neno "yake" linamaanisha "Nchi yao."

Nitawaangamiza mbele ya adui zao kama upepo wa mashariki.
Bwana anajilinganisha na upepo kutoka mashariki ambayo hugawa majivu na uchafu.

Nitawaangamiza
Hapa neno "yao" linamaanisha "watu wangu."

Nitawageuzia kisogo, wala sio uso wangu
Hatua hii inaashiria kwamba Mungu atakataa kuwasaidia watu wake.

Jeremiah 18:18

tufanye njama dhidi ya Yeremia
"hebu tufanye mipango ya kumdhuru Yeremia"

maana sheria haitapotea kabisa kwa makuhani, wala ushauri kutoka kwa wenye hekima, au maneno ya manabii
"makuhani watawa na sheria daima, watu wenye busara watawapa ushauri daima, na manabii daima watazungumza"

shambulie kwa maneno yetu
"sema mambo ambayo yatamdhuru"

Nisikilizeni
Hapa Yeremia anaanza kuzungumza na Bwana.

Je, maafa kutoka kwao itakuwa malipo yangu kwa kuwa mema kwao?
Yeremia anauliza swali hili kusisitiza kwamba vitendo vyema havipaswi kulipwa kwa mambo mabaya. AT "Maafa kutoka kwao hawapaswi kuwa tuzo yangu kwa kuwa mazuri kwao."

wamenichimbia shimo
"chimba shimo kunipiga na kuniua"

ili kusababisha hasira yako kugeuka mbali nao
"ili usiwaadhibu kwa hasira yako"

Jeremiah 18:21

uwatie mikononi mwa wale wanaotumia upanga
"Upanga" unawakilisha vita. "Kwa sababu ya kufa katika vita"

waache wanawake wao wafiwe na kuwa wajane
"waache watoto na waume wa wake zao wafe"

watu wao watauawa, na vijana wao wauawe kwa upanga
"watu huua watu wao, na kuwaua vijana wao kwa upanga"

Kelele ya kusikitisha isikiwe
"watu husikia sauti ya shida"

Kwa kuwa wamechimba shimo kunikamata na wameficha mitego katika miguu yangu
Adui wa Yeremia wanajaribu kumkamata kama mtu angeweza kukamata wanyama wa mwitu. Yeremia anarudia wazo sawa mara mbili kwa msisitizo.

wamechimba shimo
Angali jinsi ulivyotafasiri hii katika 18:18.

Usiondoe dhambi zao mbali nawe
Maneno haya inamaanisha kitu kimoja kama maneno ya awali.

waache waangamizwe mbele yako
"watu wawaangamizwe mbele yako"

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 Bwana akasema hivi, "Nenda ukanunue chupa ya udongo wakati ukiwa na wazee wa watu na makuhani.
2 Kisha uende mpaka bonde la Ben Hinomu wakati wa kuingia kwenye mlango uliovunjika wa mfinyanzi, na huko utangaza maneno nitakayokuambia. **3** Ukisema, 'Sikilizeni neno la Bwana, wafalme wa Yuda na wenyeji wa Yerusalemu! Bwana wa majeshi, Mungu wa Israeli, asema hivi, "Tazameni, na nitaletea msiba juu ya mahali hapa, na masikio ya kila mtu anayesikia yatawaka. **4** Nitafanya hivyo kwa sababu wameniacha na kudharau mahali hapa. Katika mahali hapa wanatoa sadaka kwa miungu mingine ambayo hawakuijua. Wao, baba zao, na wafalme wa Yuda pia wamejaza mahali damu isiyo na hatia. **5** Walimjengea Baali mahali pa juu na kuwachoma watoto wao kwa moto kama sadaka za kuteketezwa kwake-kitu ambacho sijawaamuru au kutaja, wala hakuingia ndani ya akili yangu. **6** Kwa hiyo, tazama, siku zinakuja-hili ndilo tamko la Bwana-ambapo mahali hapa hapataitwa tena Tofethi, bonde la Ben Hinomu, kwa kuwa litakuwa bonde la machinjo. **7** Katika mahali hapa nitatamgua mipango ya Yuda na Yerusalemu. Nitawafanya wapate kuuawa kwa upanga mbele ya adui zao na kwa mkono wa wale wanaotafuta maisha yao. Ndipo nitawapa miili yao kuwa chakula cha ndege wa angani na wanyama wa dunia. **8** Ndipo nitaifanya mji huu kuwa uharibifu na kitu cha kuzomewa, kila mtu anayepita atashangaa na kuzomea kwa sababu mateso yake yote. **9** Nitawafanya wale nyama ya wana wao na binti zao; kila mtu atakula mwili wa jirani yake katika dhiki na katika uchungu ambao umeletwa kwao na maadui zao na wale wanaotaka maisha yao.'" **10** Kisha utavunja chupa ya udongo mbele ya watu ambao walikwenda pamoja nawe. **11** Uwaambie,'Bwana wa majeshi asema hivi: nitafanya jambo hili kwa watu hawa na mji huu- hii ndiyo ahadi ya Bwana, kama vile Yeremia alivyovunja chupa ya udongo ili isiweze kutengenezwa tena. Watu watazika wafu huko Tofethi hata hapatabaki mahali pa kuzika. **12** Hivyo ndivyo nitakavyopafanya mahali hapa na wenyeji wake nitakapofanya jiji hili kama Tofethi, hili ndio tamko la Bwana; **13** kwa hiyo nyumba za Yerusalemu na wafalme wa Yuda watakuwa kama Tofethi, nyumba zote zilizo juu ya watu waovu wanaoabudu nyota zote za mbinguni na kumwaga sadaka za kinywaji kwa miungu mingine.'" **14** Ndipo Yeremia akatoka Tofethi, ambako Bwana amemtuma ahubiri. Akasimama katika ua wa nyumba ya Bwana, akawaambia watu wote, **15** "Bwana wa majeshi, Mungu wa Israeli, asema hivi, Tazameni, nitawaletea mji huu na miji yake yote maafa yote niliyonena dhidi yake, kwa kuwa walifanya shingo zao kuwa ngumu na kukataa kusikiliza maneno yangu.'"

Jeremiah 19:1

Bonde la Ben Hinomu
Angalia jinsi ulivyotafasiri hii katika 7:31.

Angalia
"Sikiliza" au "Jihadharini na kile nitakachokuambia"

masikio ya kila mtu anayesikia yatawaka
"itamshangaza kila mtu anayeisikia"

Jeremiah 19:4

wameniacha
Hapa neno "wao" linamaanisha watu wa Yuda.

wamejaza mahali damu isiyo na hatia
""aliuawa watu wengi wasio na hatia mahali hapa"

kitu ambacho sijawaamuru
"kitu ambacho ninawazuia kufanya"

wala hakuingia ndani ya akili yangu
Hapa neno "akili" linamaanisha mawazo ya Bwana. AT "wala sijawahi kufikiri juu yake"

Jeremiah 19:6

Angalia
"kusikiliza" au "kuwa makini na kile ninachokuambia"

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

mahali hapa hapataitwa tena
"watu hawataita tena mahali hapa"

Tofethi....bonde la Ben Hinomu....bonde la machinjo
Angalia jinsi ulivyotafasiri hii katika 7:31.

Nitawafanya wapate kuuawa kwa upanga mbele ya adui zao
"Nitawafanya maadui wao kuwaua kwa mapanga"

kwa mkono wa wale wanaotafuta maisha yao
Maneno haya yanamaanisha kimsingi kitu kimoja kama maneno ya awali. AT "Nitawawezesha wale ambao wanataka kuwaua kuwaua"

milele
"S" sauti, ambayo inaonyesha kukataa kwa nguvu.

generated on Tue Oct 24 10:45:40 2023

Nitawafanya kula
"Nitawafanya watu wanaokaa Yerusalemu kula"

Jeremiah 19:10

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

isiweze isiweze kutengenezwa tena tena
"hakuna mtu anayeweza isiweze kutengeneza tena"

Jeremiah 19:12

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

wafalme wa Yuda
"na nyumba za wafalme wa Yuda"

Jeremiah 19:14

Angalia
"Sikiliza" au "Jihadharini na kile nitakachokuambia"

walishupaza shingo zao na kukataa kusikiliza
Maneno "kukataa kusikiliza" ina maana kimsingi kitu kama "shingo la shingo" na kuelezea jinsi watu walivyofanya hivyo.

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Pashuri, mwana wa Imeri, kuhani, alikuwa msimamizi mkuu, akamsikia Yeremia akihubiri maneno haya mbele ya nyumba ya Bwana. **2** Basi Pashuri akampiga nabii Yeremia, akamtia katika masanduku yaliyokuwa kwenye lango la juu la Benyamini ndani ya nyumba ya Bwana. **3** Ikawa siku ya pili Pashuri akamtoa Yeremia nje ya makabati. Yeremia akamwambia, "Bwana hakukuita Pashuri, lakini wewe ni Magor-Misabibu. **4** Kwa maana Bwana asema hivi, 'Tazama, nitakufanya kuwa kitu cha kutisha, wewe na wapendwa wako wote; kwa maana wataanguka kwa upanga wa adui zao, na macho yako yataona. Nitawatia Yuda mkononi mwa mfalme wa Babeli. Atawafanya kuwa mateka huko Babeli au kuwaangamiza kwa upanga. **5** Nitampa mali zote za jiji hili na utajiri wake wote, vitu vyote vya thamani na hazina zote za wafalme wa Yuda. Nitaweka vitu hivi mikononi mwa adui zako, nao watawakamata. Nao watawachukua na kuwaleta Babeli. **6** Lakini wewe Pashuri, na wenyeji wote wa nyumba yako watakwenda mateka. Utakwenda Babeli na kufa huko. Wewe na wapendwa wako wote ambao uliwatabiria maneno ya uongo mtazikwa huko.'" **7** "Umenidanganya, Bwana. Kwa hakika nimedanganyika. Wewe ulinikamata na kunishinda. Nimekuwa kitu cha kuchekesha. Watu wananidharau kila siku, siku zote. **8** Kwa maana wakati wowote nimenena, nimeita na kutangaza, 'Vurugu na uharibifu.' Na neno la Bwana limefanywa shutumu na dhihaka kwangu kila siku. **9** Nami nikisema, 'Sitafikiria juu ya Bwana tena. Sitatangaza tena jina lake.' Ni kama moto moyoni mwangu, uliofanyika ndani ya mifupa yangu. Kwa hiyo ninajitahidi kustahimili lakini siwezi. **10** Nimesikia habari za ugaidi kutoka kwa watu wengi pande zote. 'Mshitaki! Lazima tumshitaki' Wale walio karibu nami kuangalia kama nitaanguka. 'Labda anaweza kudanganywa. Ikiwa ndivyo, tunaweza kumshinda na kujilipiza kisasi kwake.' **11** Lakini Bwana yu pamoja nami kama mpiganaji mwenye nguvu, hivyo wale wanaonifuata watajikwaa. Hawatanishinda. Watakuwa na aibu sana, kwa sababu hawatafanikiwa. Watakuwa na aibu ya kudumu, haitasahauliwa kamwe. **12** Lakini wewe, Bwana wa majeshi, wewe unayemtazama wenye haki na ambaye huona akili na moyo. Hebu nipate kuona kisasi chako juu yao kwa maana nimekuletea shitaka langu kwako. **13** Mwimbieni Bwana! Msifuni Bwana! Kwa kuwa ameokoa maisha ya wale waliokandamizwa kutoka kwenye mikono ya waovu. **14** Na ilaaniwe siku niliyozaliwa. Usiruhusu siku ambayo mama yangu alinizaa ibarikiwe. **15** Na alaaniwe mtu aliyemwambia baba yangu akisema, 'Amezaliwa mtoto wa kiume,' na kusababisha furaha kubwa. **16** Mtu huyo atakuwa kama miji ambayo Bwana aliiangamiza bila huruma. Na asikie wito wa msaada asubuhi na sauti ya vita wakati wa mchana. **17** Hiyo itatokea, kwa kuwa Bwana hakuniua tumboni au kumfanya mama yangu kaburi langu, tumbo la ujauzito milele. **18** Kwa nini nilitoka tumboni ili kuona matatizo na uchungu, ili siku zangu zijazwe na aibu?"

Jeremiah 20:1

Taarifa za jumla
Angalia

alikuwa msimamizi mkuu
Hapa neno "yeye" linamaanisha Pashuri.

Pashuri akampiga Yeremia
Inawezekana maana ni 1) kwamba Pashuri mwenyewe alimpiga Yeremia au 2) Pashuri aliwaamuru watu wengine kumpiga Yeremia.

masanduku
Hifadhi ni sura ya mbao na mashimo ambayo watu hutumia kuifunga mikono, miguu, na kichwa cha mfungwa.

Lango la juu la Benyamini
Lango hili ni tofauti na lango katika ukuta wa jiji ambalo lilikuwa na jina sawa.

Jeremiah 20:3

Ikawa
Kifungu hiki kinatumiwa hapa kuonyeshwa ambapo hatua huanza. Ikiwa lugha yako ina njia ya kufanya hivyo, unaweza kufikiria kuitumia hapa.

wewe ni Magor-Misabibu
Jina hili linamaanisha "hofu kwa kila upande" au "kuzungukwa na hofu."

Tazama
"Jihadharini na kile nitakachokuambia"

wataanguka kwa upanga wa adui zao
"adui zao watawaua kwa mapanga"

macho yako yataona
"utaiona"

Nitawatia Yuda mkononi mwa mfalme wa Babeli
Hapa neno "mkono" linamaanisha nguvu. AT "Nitamuwezesha mfalme wa Babeli kuishinda Yuda wote"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 20:5

Nitampa
Hapa neno "yeye" linamaanisha mfalme wa Babeli.

utajiri wote ... utajiri wake wote, vitu vyote vya thamani na hazina zote
Bwana anarudia wazo moja la msingi mara nne kwa msisitizo. Hiyo ni Babeli itachukua utajiri wote wa Israeli, ikiwa ni pamoja na mali ya Mfalme.

Nitaweka vitu hivi mikononi mwa adui zako
Hapa neno "mkono" linamaanisha kuwa milki. AT "Nitawaacha maadui wako kuchukua milki ya vitu hivi" au "Nitawapa vitu hivi kwa adui zenu"

Wewe na wapendwa wako wote ambao uliwatabiria maneno ya uongo mtazikwa huko
"Huko, watu watakuzika wewe na wapendwa wako wote ambao uliwatabiria mambo ya uongo"

Jeremiah 20:7

Taarifa za jumla
Yeremia anaongea na Bwana

hakika nilikuwa nimedanganywa
Hii inaweza kuelezwa katika fomu ya kazi. AT "Wewe hakika umenidanganya" (UDB) au "umenidanganya"

Wewe umenidanganya, Bwana. Kwa hakika nilikuwa nimedanganywa
Baadhi ya matoleo ya kisasa yanatafsiri maneno haya ya Kiebrania kama "Wewe umenishawishi, Bwana. Kwa hakika nilikuwa na ushawishi.

kuchekesha
Huyu ni mtu ambaye wengine wanamcheka na kumchukiza.

Watu wananidharau kila siku, siku zote
Maneno haya yanamaanisha kimsingi kitu kimoja kama maneno ya awali.

nimeita na kutangaza
Maneno haya mawili yanamaanisha jambo sawa na kusisitiza kwamba alitangaza ujumbe wa Bwana kwa ujasiri. AT "alitangazwa kwa wazi" au "alitangaza kwa sauti kubwa"

neno la Bwana limefanywa shutumu na dhihaka kwangu kila siku
Hapa "neno" linamaanisha ujumbe wa Bwana. AT "Watu wana nishutumu na kunidhihaki kila siku kwa sababu mimi hutangaza ujumbe wa Bwana"

shutumu na dhihaka
Maneno "kutukana" na "kunyosha" inamaanisha kuwa sawa na kusisitiza kwamba watu wamemcheka Yeremia kwa kutangaza ujumbe wa Bwana. AT "sababu ya watu kunidharau"

Sitatangaza tena jina lake
Inawezekana maana ni 1) "Sitasema tena juu yake" (UDB) au 2) "Sitasema tena kama mjumbe wake"

Ni kama moto moyoni mwangu, uliofanyika ndani ya mifupa yangu
Yeremia anazungumzia ujumbe wa Bwana kama ni moto usio na udhibiti. AT "neno la Bwana ni kama moto unaowaka ndani yangu"

Jeremiah 20:10

Lazima tumshitaki
Adui wa Yeremia wanasema maneno haya.

Labda anaweza kudanganywa.....kujilipiza kisasi kwake
Adui wa Yeremia wanasema maneno haya.

Labda anaweza kudanganywa
"Pengine tunaweza kumdanganya"

Bwana yu pamoja nami kama mpiganaji mwenye nguvu
Bwana ni kama shujaa mwenye nguvu ambaye humlinda Yeremia na kuwashinda adui zake.

hawawezi kusahau kamwe
"watu hawatasahau kamwe"

Jeremiah 20:12

ambao wanaona akili na moyo
"ni nani ajuaye watu wanadhani na wanataka"

ameokoa maisha ya wale waliokandamizwa
"aliwaokoa watu waliokandamizwa"

kutoka kwenye mikono ya waovu
Hapa neno mkono linamaanisha nguvu. AT "kutoka kwa nguvu ya waovu"

Jeremiah 20:14

Taarifa za jumla
Yeremia anaendelea kuzungumza na Bwana.

Na ilaaniwe siku niliyozaliwa
"Laana siku nilipozaliwa"

Usiruhusu siku ambayo mama yangu alinizaa ibarikiwe
"Usiibariki siku ambayo mama yangu alinizaa."

Na alaaniwe mtu aliyemwambia baba yangu
"Mlaani mtu aliyemwambia baba yangu"

Jeremiah 20:16

mtu yule
Hii inahusu mtu aliyemwambia baba wa Yeremia ya kuzaliwa kwa Yeremia.

miji ambayo Bwana aliiangamiza
Hii inahusu Sodoma na Gomora.

generated on Tue Oct 24 10:45:40 2023

hakuwa na huruma
Hapa neno "yeye" linamaanisha Bwana.

Yeye kusikia sauti ya msaada
apa neno "yeye" linamaanisha "mtu yule"

kumfanya mama yangu kaburi langu
Tumbo la mama yake Yeremia lingekuwa limehifadhi mwili wake mfu kama kaburi linavyoweka mwili wa marehemu.

Kwa nini nilitoka tumboni ili kuona matatizo na uchungu.....aibu?
Yeremia anatumia swali hili kulalamika kwamba hapakuwa na sababu nzuri ya kuzaliwa. AT "Hakukuwa na sababu ya mimi kuzaliwa tu kuona matatizo na uchungu ... aibu."

kuona matatizo na uchungu
Maneno "matatizo" na "uchungu" inamaanisha kuwa ni sawa na kusisitiza kiasi na ukali wa mateso. AT "kupata uzoefu mkubwa wa mateso."

siku zangu zimejaa aibu
"maisha yangu yamejaa aibu"

generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Hili ndilo neno lililotoka kwa Bwana kwa Yeremia wakati mfalme Sedekia alimtuma Pashuri mwana wa Malkiya na Sefania mwana wa Maaseya, kuhani. Wakamwambia, **2** "Pata ushauri kutoka kwa Bwana kwa ajili yetu, kwa kuwa Nebukadreza, mfalme wa Babeli, analeta vita. Labda Bwana atafanya miujiza kwetu, kama ilivyokuwa zamani, na kumfanya aondoke kwetu." **3** Basi Yeremia akawaambia, "Hivi ndivyo mtakavyomwambia Sedekia **4** 'Bwana, Mungu wa Israeli, asema hivi: Tazama, niageuza nyuma vyombo vya vita vilivyo mkononi mwenu, ambavyo mnapigana dhidi ya mfalme wa Babeli na Wakaldayo wanaokufunga kutoka nje ya kuta! Kwa maana nitawakusanya katikati ya jiji hili. **5** Nami nitapigana nanyi kwa mkono ulioinuka na mkono wenye nguvu, na ukali, ghadhabu, na hasira kubwa. **6** Kwa maana nitawaangamiza wenyeji wa mji huu, wanadamu na wanyama, watakufa kwa tauni kali. **7** Baada ya hayo-hii ndiyo ahadi ya Bwana-Sedekia mfalme wa Yuda, watumishi wake, watu, na kila mtu aishiye katika mji huu baada ya tauni, upanga na njaa, nitawatia wote mkononi mwa Nebukadreza mfalme wa Babeli, na mikononi mwa adui zao, na katika mkono wa wale wanaotaka uhai wao. Ndipo atawaua kwa makali ya upanga. Hatawahurumia, hatawaokoa, au kuwa na rehema.' **8** Basi uwaambie watu hawa, 'Bwana asema hivi Angalia, nitaweka mbele yako njia ya uzima na njia ya mauti. **9** Mtu yeyote anayeishi katika mji huu atakufa kwa upanga, njaa, na tauni; lakini mtu yeyote atakayetoka na kuanguka kwa magoti mbele ya Wakaldayo ambao wamefungwa dhidi yako ataishi. Yeye ataokoka na maisha yake. **10** Kwa maana nimeweka uso wangu juu ya mji huu ili kuleta maafa na sio kuleta mema-hili ndilo tamko la Bwana. Utatiwa mkononi mwa mfalme wa Babeli naye atauteketeza.' **11** Kuhusu nyumba ya mfalme wa Yuda, sikiliza neno la Bwana. **12** Nyumba ya Daudi, Bwana asema, "Hukumuni kwa haki asubuhi. Umuokoe yule aliyeibiwa kwa mkono wa mwenye kuonea, au ghadhabu yangu itatoka kama moto na kuchoma, na hakuna mtu anayeweza kuizima, kwa sababu ya matendo yako mabaya. **13** Angalia, mwenyeji wa bonde na mwamba wa nchi ya wazi! Mimi niko juu yako, - hii ndiyo ahadi ya Bwana- Mimi ni juu ya mtu yeyote anayesema, 'Ni nani atashuka kutupiga?' au 'Ni nani atakayeingia kwenye nyumba zetu?' **14** Nitawaadhibu kutokana na matunda ya matendo yako-hili ndilo tamko la Bwana- na nitawasha moto katika misitu, na utateketeza kila kitu.'"

Jeremiah 21:1

Taarifa za jumla
Angalia

Pashuri
Hii sio Pashuri ambae ameetajwa katika 20:1

Pata ushauri kutoka kwa Bwana kwa ajili yetu
"Tafadhali sema na Bwana kwa ajili yetu. Mwambie kama atatusaidia "

kama zamani
"kama alivyofanya zamani"

kumfanya aondoke kwetu
"atamfanya aende"

Jeremiah 21:3

vyombo vya vita vilivyo mkononi mwenu
"askari unaowaamuru"

kukufunga
"kuja karibu na wewe"

kwa mkono ulioinua na mkono wenye nguvu
Maneno haya yote ni maneno ya kiidioma ambayo yanataja nguvu kubwa. AT "na nguvu kubwa sana."

ukali, ghadhabu, na hasira kubwa
Maneno haya yote yanamaanisha kimsingi kitu kimoja. Pamoja wanasisitiza ukubwa mkubwa wa hasira yake. AT "kwa hasira kubwa sana."

Jeremiah 21:6

Taarifa za jumla
Angalia

wenyeji wa mji huu
"wale wanaoishi Yerusalemu"

Jeremiah 21:8

watu hawa
"watu wa Yerusalemu"

nitaweka mbele yako njia ya uzima na njia ya mauti.
Bwana anawapa watu wa Yerusalemu uchaguzi ambao utaamua kama wanaishi au kufa.

kuanguka kwa magoti mbele
"kujisalimisha kwa "

imefungwa kinyume
"kushambuliwa kutoka pande zote"

generated on Tue Oct 24 10:45:40 2023

Nimeweka uso wangu kinyume
"Nimekataa kupinga" au "nimegeukia"

Yeye ataokoka na maisha yake
Yule anayejisalimisha kwa Wababiloni ataokoka na maisha yake, ingawa atapoteza mali zake zote.

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

Jeremiah 21:11

Kuhusu nyumba ya mfalme wa Yuda, sikiliza neno la Bwana
"Sikiliza yale Bwana asema juu ya mfalme wa Yuda, familia yake, na watumishi wake."

Hukumuni kwa haki asubuhi
"Daima uwatendee watu ambao unatawala juu ya haki"

mkono wa mwenye kuonea
"nguvu ya yule anaonea"

"Nitawaadhibu na kuharibu katika ghadhabu yangu haraka na kabisa"
"Nitawaadhibu na kuharibu katika ghadhabu yangu haraka na kabisa"

Jeremiah 21:13

Mimi ni juu yako, mwamba wa bahari
"Ninakupinga, Yerusalemu" au "Nitawaadhibu, watu wa Yerusalemu"

hili ni tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

'Ni nani atashuka kutupiga?...Ni nani atakayeingia kwenye nyumba zetu?
"Hakuna yeyote atushambulia na hakuna mtu atakayeingia nyumba zetu"

Nitawaadhibu kutokana na matunda ya matendo yako
"Nitakudhibu kama unavyostahiki kwa sababu ya mambo uliyoyatenda"

matokeo ya matendo yako
"matokeo ya matendo yako"

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Bwana asema hivi, "Nenda kwenye nyumba ya mfalme wa Yuda, utangaze neno hili huko. **2** Ukaseme, 'Ewe Mfalme wa Yuda, wewe aliyeketi kiti cha Daudi, usikilize neno la Bwana. Nisikilizeni, enyi watumishi wake, na ninyi, watu wake mnaokuja kwa malango haya. **3** Bwana asema hivi, "Fanya haki na uadilifu, na mtu yeyote ambaye ameibiwa-muokoeni kutoka mkononi mwa mshindani. Usimtendee mabaya mgeni yeyote katika nchi yako, au yatima au mjane. Usifanye vurugu au kumwaga damu isiyo na hatia mahali hapa. **4** Kwa kuwa mkifanya mambo hayo, basi wafalme wanaoketi kiti cha Daudi wataingia milango ya nyumba hii wakiendesha gari na farasi, yeye, watumishi wake, na watu wake! **5** Lakini ikiwa hamsikilizi maneno haya kutoka kwangu ambayo nimeyasema-hili ndilo tamko la Bwana-basi nyumba hii ya kifalme itaharibiwa.'" **6** Kwa maana Bwana asema hivi juu ya nyumba ya mfalme wa Yuda, "Wewe uko kama Gileadi, au kama kilele cha Lebanoni kwangu. Hata hivyo nitakugeuza kuwa jangwa, katika miji isiyo na wenyeji. **7** Kwa kuwa nimewaagiza waharibifu kuja juu yenu! Watu wenye silaha zao watakata mierezi yako iliyo bora na kuiacha kuanguka kwenye moto. **8** Kisha mataifa mengi yatapita kwenye mji huu. Kila mtu atamwambia yule anayefuata, "Mbona Bwana amefanya hivi kwa jiji hili kuu?" **9** Na mwingine atajibu, "Kwa sababu waliiacha agano la Bwana, Mungu wao, wakainama kwa miungu mingine, wakaiabudu." **10** Usilie kwa ajili ya aliyekufa. Usiomboleze kwa ajili yake. Lakini mlilie mtu yeyote anayeingia kifungoni, kwa maana hatarudi tena kuiona nchi aliyozaliwa.' **11** Maana Bwana asema hivi juu ya Yehoahazi, mwana wa Yosia, mfalme wa Yuda, aliyekuwa mfalme badala ya Yosia babaye, 'ametoka mahali hapa, wala hatarudi. **12** Atakufa huko mahali ambapo walimchukua mateka, na hataiona tena nchi hii.' **13** Ole mtu yeyote anayejenga nyumba yake kwa uovu na vyumba vyake vya juu katika udhalimu; ambao wengine hufanya kazi, lakini hawalipwi. **14** Ole mtu yeyote atakayesema, 'Nitajenga nyumba ndefu na vyumba vya juu vipana, na hujenga madirisha mapana, na kuta zenye mwerezi, na huipaka rangi nyekundu.' **15** Je, hii ndiyo inakufanya uwe mfalme mzuri, kwamba unataka kuwa na mbao za mwerezi? Je baba yako hakula na kunywa, lakini lakini alifanya hukumu na haki? Kisha mambo yakawa mazuri kwa ajili yake. **16** Alihukumu maneno ya masikini na mhitaji. Ilikuwa vizuri. Je, huku siko kunijua mimi? - hili ni tamko la Bwana. **17** Lakini hakuna kitu machoni na moyoni mwako isipokuwa wasiwasi kwa faida yako isiyo ya haki na kwa kumwaga damu isiyo na hatia, kwa ukandamizaji kuwatendea jeuri wengine. **18** Kwa hiyo Bwana asema hivi juu ya Yehoyakimu, mwana wa Yosia, mfalme wa Yuda. Hawatamwomboleza wakisema 'ole, ndugu yangu! au 'Ole, dada yangu!' Hawataomboleza kwa kusema 'Ole, bwana! ' au 'ole, utukufu!' **19** Atazikwa maziko ya punda, ataburuzwa mbali na kutupwa nje ya milango ya Yerusalemu. **20** Panda milima ya Lebanoni piga kelele. Paza sauti yako Bashani. Piga kelele kutoka kwenye milima ya Abarimu, kwa maana marafiki zako wote wataharibiwa. **21** Nilinena nawe wakati ulioko salama, lakini ukasema, 'Sitasikia.' Hii ilikuwa desturi yako tangu ujana wako, kwani hukusikiliza sauti yangu. **22** Upepo utawalisha wachungaji wako wote, na marafiki zako watakwenda kufungwa. Hakika wewe utakuwa na aibu na kufadhaika kwa matendo yako yote mabaya. **23** Wewe mfalme, wewe ambaye huishi katika Nyumba ya Msitu wa Lebanoni, wewe aliyefanya kiota kati ya mierezi, utakuwa na hali ya kuhurumiwa utakapopata utungu kama wakati wa kuzaa." **24** "Kama mimi niishivyo-hili ndilo tamko la Bwana-hata kama wewe, Konia, mwana wa Yehoyakimu, mfalme wa Yuda, ulikuwa alama ya mkono wangu wa kulia, ningekuangusha. **25** Kwa kuwa nimewatia mikono ya wale wanaotaka uhai wenu na kwenye mkono wa wale ambao mnawaogopa, hata mkononi mwa Nebukadreza, mfalme wa Babeli na Wakaldayo. **26** Nitawatupa wewe na mama yako aliyekuzaa katika nchi nyingine, nchi ambayo hujazaliwa, na huko utakufa. **27** Na kuhusu eneo hili ambalo watataka kurudi, hawatarudi hapa. **28** Je! Hiki ni chombo kilichodharauliwa na kilichopasuka? Je, Konia ni chombo kilichodharauliwa? Kwa nini wamemtupa yeye na wazao wake, kumpeleka katika nchi wasiyoijua? **29** Ee Ardhi, Ardhi, Ardhi! Sikieni neno la Bwana! **30** Bwana asema hivi, 'Andika juu ya mtu huyu Konia Yeye hatakuwa na mtoto. Hatafanikiwa wakati wa siku zake, wala hakuna hata mmoja kati ya uzao wake atakayefanikiwa au kuketi tena kwenye kiti cha Daudi na kutawala juu ya Yuda.'"

Jeremiah 22:1

kiti cha Daudi
Hii ina maana ya kuwa na mamlaka ya kifalme, kama vile Daudi alivyokuwa nayo. AT "kutawala kama mfalme, kama Daudi mbele yenu"

kusikiliza neno la Bwana
"kuwa makini kwa neno la Bwana"

wewe na watumishi wako, na watu wako
"wewe na watumishi wako, na watu wako wanaoishi katika nchi yake"

generated on Tue Oct 24 10:45:40 2023

mnaokuja kwa malango haya
Haya ni malango ya jumba la mfalme. AT "ambaye anakuja kumtembelea mfalme"

mkono wa mshindani
Neno "mkono" linamaanisha nguvu au udhibiti wa mtu.

Usimtendee mabaya
Usimtendee mtu vibaya

yatima
mtoto ambaye hana wazazi

Usifanye.....kumwaga damu isiyo na hatia
"Usifanye ... kuwaua watu wasio na hatia"

mahali hapa
"mahali hapa" linamaanisha Yerusalemu, au hata nchi nzima ya Yuda. Hii haina maana kuwa ni vizuri kuua watu katika maeneo mengine.

Jeremiah 22:4

wafalme wanaoketi kiti cha Daudi
Hii inahusu wafalme wenye mamlaka kama Daudi. Wafalme, wanatawala kama Daudi mbele yao

wakiendesha gari na farasi
Maneno haya yanaelezea wafalme kama wenye nguvu na matajiri.

yeye, watumishi wake, na watu wake
Sentensi hii inaorodhesha wote ambao watakuwa na nguvu na matajiri. "yeye, watumishi wake, na watu wake watapanda ngome juu ya magari na farasi"

ikiwa husikiliza
"ikiwa husikiliza" (UDB) au "ikiwa hutii"

hili ni tamko la bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

Jeremiah 22:6

nyumba ya mfalme wa Yuda
Hii pia inaweza kutafsiriwa kama "nyumba ya mfalme wa Yuda" na inahusu familia na wazao wa Mfalme wa Yuda.

Wewe uko kama Gileadi, au kama kilele cha Lebanoni
Bwana anaelezea hisia zake nzuri kwa familia na wazao wa Mfalme wa Yuda

nitakugeuza kuwa jangwa
"kwa sababu miji yako kuwa tupu au isiyoishi"

Jeremiah 22:8

Kisha mataifa mengi yatapita kwenye mji huu
"Kisha watu wengi kutoka mataifa mbalimbali watapita kwenye mji huu."

wakainama kwa miungu mingine, wakaiabudu
Maneno haya mawili yanamaanisha kitu kimoja. Maneno "akainama chini" yanaelezea mkao ambao watu walitumia katika kuabudu.

Jeremiah 22:10

Taarifa za jumla
Msemaji wa Bwana amebadilishana na kumwambia mfalme wa Yuda na sasa anazungumza na wasikilizaji kwa ujumla.

kuiona nchi aliyozaliwa tena
"angalia nchi ya Israeli tena" au "kuangalia nchi yake tena"

Jeremiah 22:11

Yehoahazi
Jina kwa Kiebrania ni "Shalum," lakini anajulikana zaidi kama Yehoahazi.

Jeremiah 22:13

nyumba
Nyumba inatumika hapa kuelezea Yehoyakimu na familia yake.

Jeremiah 22:15

e, hii ndiyo inakufanya uwe mfalme mzuri, kwamba unataka kuwa na mbao za mwerezi
"Kuwa na nyumba ya mwerezi haifanyi iwe mfalme mzuri"

Je baba yako hakula na kunywa..... haki?
"Mfalme Yosia alifurahia maisha yake ... haki."

Je! Hii sio maana ya kunijua?
"Hii ndiyo maana ya kunijua mimi."

Jeremiah 22:17

hakuna kitu katika mmacho na moyo wako
"hakuna kitu katika mawazo yako na hisia"

faida yako
Hii ni kupata pesa kwa kudanganya au kwa kutumia njia zisizofaa.

kumwaga damu isiyo na hatia
"kuua watu wasio na hatia"

kuwafanyia jeuri wengine
"kufanya vurugu kwa wengine ili kupata fedha"

generated on Tue Oct 24 10:45:40 2023

Ole, ndugu yangu! ..... Ole, dada yangu!.....Ole, bwana!....Ole, utukufu!
Bwana hutumia neno "Ole" mara kadhaa kwa msisitizo. Anawaambia watu mbalimbali ambao kwa kawaida wataonyesha huzuni kubwa wakati mtu anapokufa.

Atazikwa maziko ya punda, ataburuzwa mbali na kutupwa nje
"Watauzika mwili wa marehemu kama ambavyo wanaweza kumzika punda aliyekufa; watauburuza na kuutupa nje"

Jeremiah 22:20

Paza sauti yako
"Piga kelele Bashani"

milima ya Abarimu
Angalia

Nilinena nawe wakati ulioko salama
"Nilinena na wewe unapokuwa ukifanya vizuri"

Hii ilikuwa desturi yako
"Hii ndiyo njia yako ya maisha"

hukusikiliza sauti yangu
"hamkunitii"

Jeremiah 22:22

Upepo utawalisha wachungaji wako wote
"Viongozi wako wataondolewa"

Nyumba ya Msitu wa Lebanoni, wewe ambaye ni kiota kati ya mierezi
"nyumba iliyotengenezwa kutoka kwa mierezi ya Lebanoni"

jinsi utakavyohurumiwa wakati uchungu wa maumivu ya huzuni yanavyokujia kama unatakakuzaa
"utasihi kwa sababu ya maumivu yako"

Jeremiah 22:24

Kama mimi niishivyo
"Hakika"

ata kama wewe, Konia, mwana wa Yehoyakimu....ulikuwa alama ya mkono wangu wa kulia, ningekuangusha
"Ikiwa wewe, Yehoyakini ... ulikuwa alama ya mkono wangu wa kulia, ningekuchota mkono wangu" au "Yehoyakimu ... hata kama wewe ndio mfalme niliyechagua kama uonyesho wa nguvu zangu, mimi ingekuwa bado adhabu yenu"

Nimekutia mikononi mwa wale wanaotafuta maisha yako
"Nimewafanya iwezekanavyo kwa wale wanaotaka maisha yako kukupeleka"

Jeremiah 22:27

nchi hii ambayo watataka kurudi
Inaelezea nchi ya Yuda

Je! Hii ni chombo kilichodharauliwa na kilichopasuka? Je, mtu huyu Yehoyakini ni chombo kisichomfurasha mtu?
"Yehoyakini haufai na hakuna mtu anayefurahi naye."

Kwa nini wamemtupa yeye na wazao wake, kumpeleka katika nchi wasiyoijua?
"Watu wanapaswa kuwaondoa Yehoyakini na familia yake kutoka nchi"

Jeremiah 22:29

Nchi, Nchi, Nchi
Bwana anaongea ujumbe wake kwa watu wote wa nchi kwa kuitaja nchi wanayoishi.

Sikieni neno la Bwana
"tii neno la Bwana"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 "Ole wao wachungaji ambao huangamiza na kuwatawanya kondoo wa malisho yangu-hii ndiyo ahadi ya Bwana." **2** Kwa hiyo, Bwana, Mungu wa Israeli, asema hivi juu ya wachungaji ambao wanawachunga watu wake, "Ninyi mnawatawanya kundi langu na kuwafukuza. Hamuwajali hata kidogo. Tambueni hili! Mimi nitawalipiza uovu wa matendo yenu-hili ni tamko la Bwana. **3** Mimi mwenyewe nitakusanya mabaki ya kondoo wangu kutoka nchi zote nilizowafukuza, nami nitawarejesha kwenye eneo la malisho, ambako watazaa na kuongezeka. **4** Ndipo nitawainua wachungaji juu yao ambao watawachunga hivyo hawataogopa tena au kupotezwa. Hakuna hata mmoja atakayepotea-hili ni tamko la Bwana. **5** Angalia, siku zinakuja-hili ndilo tamko la Bwana-nitakapomuinulia Daudi tawi la haki. Atatawala kama mfalme; atatenda kwa busara na kusababisha hukumu na haki katika nchi. **6** Katika siku zake Yuda ataokolewa, na Israeli wataishi kwa usalama. Na jina lake atakayeitwa Bwana ni haki yetu. **7** Kwa hiyo, tazama, siku zinakuja-hili ndilo tamko la Bwana-hawatasema tena, 'Kama Bwana aishivyo, aliyewatoa wana wa Israeli kutoka nchi ya Misri.' **8** Badala yake watasema, 'Kama Bwana aishivyo, ambaye aliwaleta na ambaye aliwaongoza wana wa nyumba ya Israeli kutoka nchi ya kaskazini na nchi zote walizofukuzwa.' Nao watakaa katika nchi yao wenyewe." **9** Kuhusu manabii, moyo wangu umevunjika ndani yangu, na mifupa yangu yote imetetemeka. Nimekuwa kama mlevi, kama mtu ambaye ameshindwa na divai, kwa sababu ya Bwana na maneno yake matakatifu. **10** Kwa maana nchi imejaa wazinzi. Kwa sababu ya hayo nchi imeuka. Milima katika jangwa imekauka. Njia hizi za manabii ni mbaya; nguvu zao hazitumiwi kwa namna sahihi. **11** Kwa maana manabii na makuhani wote wamekufuru. Nimeona uovu wao ndani ya nyumba yangu! - hili ndilo tamko la Bwana; **12** kwa hiyo njia yao itakuwa kama mahali pa kupumzika katika giza. Watasukumwa chini. Wao wataanguka ndani yake. Kwa maana nitawatuma mabaya juu yao katika mwaka wa adhabu yao; hili ndilo tamko la Bwana. **13** kwa maana nimeona uchungu kati ya manabii huko Samaria. Walitabiri kwa Baali na wakawaongoza watu wangu Israeli kwenye njia sahihi. **14** Na miongoni mwa manabii huko Yerusalemu nimeona mambo ya kutisha: wanafanya uzinzi na huenda kwa udanganyifu. Wanaimarisha mikono ya waovu; hakuna mtu anarejea na kuacha uovu wake. Wote wamekuwa kama Sodoma kwangu na wenyeji wake kama Gomora!" **15** Kwa hiyo, Bwana wa majeshi asema hivi juu ya manabii, "Tazameni, nitawafanya wale magugu na kunywa maji yenye sumu, kwa maana kufuru imetoka kwa manabii wa Yerusalemu na kuingia katika nchi yote." **16** Bwana wa majeshi asema hivi, "Usisikilize maneno ya manabii wanaokuhubiri. Wamekudanganya! Wanatangaza maono kutoka kwenye mawazo yao wenyewe, si kwa kinywa cha Bwana. **17** Wanasema daima kwa wale wanaonidharau mimi, 'Bwana asema kutakuwa na amani kwako.' Na kila mtu anayetembea katika ukaidi wa moyo wake anasema, 'mabaya hayatakuja kwenu.' **18** Lakini nani amesimama katika mkutano wa baraza la Bwana? Ni nani anayeona na kusikia neno lake? Ni nani anayezingatia maneno yake na kusikiliza? **19** Tazama, kuna dhoruba inayotoka kwa Bwana! Hasira yake inatoka, na dhoruba inazunguka. Inazunguka vichwa vya waovu. **20** Hasira za Bwana hazitarejea mpaka zitakapotimiza nia ya moyo wake. Katika siku za mwisho, utaelewa. **21** Sikuwatuma manabii hawa. Wao tu walionekana. Sikuwahubiri jambo lolote kwao, lakini bado wanatabiri. **22** Kwa kuwa kama walisimama katika mkutano wangu wa baraza, wangeweza kuwasababisha watu wangu kusikia neno langu; wangewafanya wapate kuacha maneno yao mabaya na mazoea mabaya. **23** Mimi ni Mungu aliye karibu-hili ni tamko la Bwana-mimi sio Mungu aliye mbali? **24** Je, kuna mtu yeyote anayejificha mahali penye siri ili nisiweze kumwona? -Hili ndilo tamko la Bwana-Je mbingu na nchi hazikujawa nami? -hili Ndilo tamko la Bwana. **25** Nimesikia yale waliyosema manabii, wale waliokuwa wanatabiri uongo kwa jina langu. Wakisema, 'Nilikuwa na ndoto! **26** Nilikuwa na ndoto!' Je, hii itaendelea mpaka lini, manabii wanaotabiri uongo kutoka kwa akili zao, na wanasema nini kutokana na udanganyifu mioyoni mwao? **27** Wana mpango wa kuwafanya watu wangu kusahau jina langu kwa ndoto ambazo wanazoripoti, kila mmoja kwa jirani yake, kama vile babu zao walivyosahau jina langu kwa ajili ya jina la Baali. **28** Nabii aliye na ndoto, aseme ndoto hiyo. Lakini yule ambaye nimemwambia kitu fulani, basi aseme neno langu kwa kweli. Je, majani yanahusiana na nafaka? - hili ni tamko la Bwana- **29** Na neno langu si kama moto? -Hili ni tamko la Bwana-na kama mwamba wenye kupiga nyundo? **30** Tazameni, ninapingana na nabii-hii ndiyo ahadi ya Bwana-yeyote anayeiba maneno kutoka kwa mtu mwingine na anasema yanatoka kwangu. **31** Tazama, ninapingana na manabii-hili ndilo tamko la Bwana-ambao hutumia lugha zao kutabiri maneno. **32** Tazameni, ninapingana na manabii wanaoota ndoto-hii ndiyo ahadi ya Bwana-na kisha kuwahubiri na kwa njia hii kuwadanganya watu wangu kwa udanganyifu wao na kujivunia. Mimi ni juu yao, kwa kuwa sikuwatuma wala kuwapa amri. Kwa hivyo hawatawasaidia watu hawa - hili ndilo tamko la Bwana. **33** Watu hawa au nabii au kuhani wakakuuliza, 'Je, ni nini tamko la Bwana?' basi lazima uwaambie, 'Ni tamko gani? Kwa maana nimekuacha wewe-hili ndilo tamko la Bwana. **34** Kwa habari ya manabii, makuhani, na watu wanaosema, 'Hili ndilo tamko la Bwana,' nitamuadhibu mtu

generated on Tue Oct 24 10:45:40 2023

huyo na nyumba yake. **35** Endelea kusema, kila mtu kwa jirani yake na kila mtu kwa ndugu yake, 'Bwana alijibu nini?' na 'Bwana alitangaza nini?' **36** Lakini usizungumze tena juu ya tamko la Bwana, kwa kuwa kila tamko kutoka kwa kila mtu limekuwa ujumbe wake mwenyewe, na umepotosha maneno ya Mungu aliye hai, Bwana wa majeshi, Mungu wetu. **37** Utamuuliza nabii hivi, 'Bwana alikujibu nini? Je, Bwana alisema nini? Kisha unasema tamko kutoka kwa Bwana; **38** lakini Bwana asema hivi, Sema hivi, "Hili ni tamko la Bwana" ingawa nimekuagiza na kusema, "Usiseme: Hili ni tamko kutoka kwa Bwana." **39** Kwa hiyo, angalia, nitawachukua na kukutupa mbali na mimi, pamoja na jiji ambalo nilikupa wewe na baba zako. **40** Ndipo nitaweka aibu ya milele na fedheha juu yenu ambayo haitasahauliwa.'"

Jeremiah 23:1

wachungaji ambao huangamiza na kuwatawanya kondoo wa malisho yangu
Bwana anaelezea Israeli kama malisho yake, watu wa Israeli kama kondoo wake na viongozi wao katika Israeli kama wachungaji.

Tamko la Bwana
Angalia jinsi ulivyotafasiri hii katika 1:7.

mnawatawanya kundi langu na kuwafukuza
Maneno haya mawili yana maana sawa. Jambo la pili linaimarisha mawazo ya kwanza.

kulipa kwa uovu
Bwana inahusu matendo mabaya kama mkopo uliopatiwa na unaweza kulipwa. AT "kulipiza kisasi kwa uovu"

Jeremiah 23:3

Taarifa za jumla
Bwana anaendelea kusema juu ya watu wa Israeli kama kondoo wake na viongozi wa Israeli kama wachungaji

kwenye eneo la malisho
"ambapo mahitaji yao yote yatatolewa"

ambako watazaa na kuongezeka
Neno "ongezeko" linaelezea jinsi watakavyokuwa "wenye kuzaa." AT "wataongezeka kwa idadi kubwa."

hivyo hawataogopa tena au kupotezwa
Maneno "yamevunjwa" inamaanisha kwamba mtu amewafanya waogope na maana yake ni sawa na "hofu." "Hakuna mtu atakayewaogopa tena."

Hakuna hata mmoja
"Hakuna kati ya watu wangu"

Jeremiah 23:5

siku zinakuja
Wakati ujao unasemwa kama ni kitu kinachoja kwa msemaji au wasikilizaji. AT "wakati utafanyika"

Tamko la Bwana
"nini Bwana ametangaza" au "nini Bwana amesema." Angalia jinsi ulivyotafasiri hii katika 1:7.

tawi la haki
Mfalme huyu wa baadaye alitoka kwa Daudi anazungumzwa kama kwamba alikuwa tawi iliyopandwa kwenye mti. AT "mwana wa haki"

tawi la haki
Baadhi ya matoleo ya kisasa yanatafsiri "mrithi halali wa kiti cha enzi."

hukumu na haki katika nchi
"hukuimu" na "haki" husimama kwa watu wanaofanya kwa haki na kwa haki. "Kwa sababu watu kutenda kwa haki na kwa haki "

katika nchi
Hapa "nchi" inawakilisha watu wote katika taifa hilo. AT "kwa watu wote katika taifa"

Yuda ataokolewa, na Israeli wataishi kwa usalama
Sentensi hizi mbili zina maana sawa.

Yuda ataokolewa
Hii inaweza kuweka katika fomu ya kazi. "atamuokoa Yuda kutoka kwa adui zao"

Jeremiah 23:7

Kama Bwana aishivyo
Hili ndilo neno linalotumiwa kwa kiapo.

kutoka nchi ya kaskazini na nchi zote walizofukuzwa
Hii inahusu njia ya makabila kumi ya kaskazini ya Israeli yaliyotumwa na kuenea kati ya nchi zote.

Jeremiah 23:9

Taarifa za jumla
Msemaji amebadilika kutoka kwa Bwana hadi Yeremia.

Kuhusu manabii, moyo wangu umevunjika ndani yangu, na mifupa yangu yote imetetemeka.
Moyo wa nabii umevunjika na mifupa hutetemeka kwa sababu anaogopa hukumu ambayo itatoka kwa uongo wa manabii wa uongo. AT "Nina hofu kubwa nini kitatokea kwa sababu ya manabii wa uongo"

generated on Tue Oct 24 10:45:40 2023

moyo wangu umevunjika ndani
Hisia za nabii zinazungumzwa kama kwamba walikuwa moyo wake. AT "nimesikitika sana"

mifupa yangu yote imetetemeka
Hapa hisia ya hofu inazungumzwa kama kama mifupa ya nabii yalitetemeka. AT "Mimi ninaogopa sana"

Nimekuwa kama mlevi, kama mtu ambaye ameshindwa na divai
Hapa kuna huzuni sana na hofu inazungumzwa kama kama mgonjwa huyo alikuwa kama mtu mlevi. AT "Mimi ni kama mtu mlevi; Siwezi kujidhibiti"

nchi imejaa wazinzi
Kuenea huu hutumiwa kuonyesha kiwango cha dhambi ambacho kilikuwapo wakati wa Yeremia.

wazinzi
Neno hili labda linasimama hapa kwa wazo la kweli ambalo watu wengi katika taifa hilo wamefanya uzinzi dhidi ya wake zao, na pia, kama ilivyo kawaida katika lugha ya kibiblia, kwa wazo la kwamba wamemwacha Bwana ili kuabudu sanamu.

nchi imekauka
Baadhi ya matoleo ya kisasa yanatafsiri maneno haya ya Kiebrania kama "nchi huomboleza."

Jeremiah 23:11

Taarifa ya jumla
Mjumbe hubadilika kutoka Yeremia kwenda kwa Bwana.

makuhani wote wamekufuru
"makuhani ni wenye dhambi"

katika nyumba yangu
Hapa hekalu la Bwana linalinganishwa na nyumba, mahali ambako Bwana anasemekana kuishi kati ya watu wake.

tamko la Bwana
"nini Bwana ametangaza" au "kile Bwana amesema"

kama mahali pa kupumzika katika giza
"si imara, au hatari"

katika mwaka wa adhabu yao
"ikiwa wakati wao wa adhabu unakuja"

Jeremiah 23:13

huenda kwa udanganyifu
"wanaishi katika kutokuwaminifu"

Wanaimarisha mikono ya waovu
"huwaimarisha wale wanaofanya mabaya"

hakuna mtu anarejea na kuacha uovu wake
"Wanaendelea katika dhambi zao"

Wote wamekuwa kama Sodoma....kama Gomora.
"Walikuwa waovu sana"

wormwood was something that was bitter and unpleasant to eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets. In the same way, wormwood was bitter and the water was poisonous, so would Yaweh's judgment be on the evil prophets.
Magugu ni kitu kilichokuwa kichungu na kisichofurahisha kula. Maneno haya yanaelezea adhabu ambayo Bwana angeenda kuleta juu ya manabii mabaya. Kwa njia hiyo hiyo, mchanga ulikuwa uchungu na maji yalikuwa yenye sumu, basi hukumu ya Yaweh ingekuwa juu ya manabii waovu.

kufuru imetoka kwa manabii
"Uovu umetoka kwa manabii "

Jeremiah 23:16

Wamekudanganya
"Manabii wamekufanya uamini kitu ambacho si kweli!"

maono kutoka kwenye mawazo yao wenyewe
"maono waliyofikiria"

si kwa kinywa cha Bwana
sio kutoka kwa Bwana

Lakini nani amesimama katika mkutano wa baraza la Bwana? Ni nani anayeona na kusikia neno lake? Ni nani anayezingatia maneno yake na kusikiliza?
Hakuna mtu anayemshauri Bwana. Hakuna mtu anayeelewa kile Bwana anasema. Hakuna mtu anayetii amri za Bwana.

Jeremiah 23:19

dhoruba inazunguka
"ni kama dhoruba kubwa"

Inazunguka vichwa vya waovu
"Inakuja juu ya waovu"

zitakapotimiza nia ya moyo
"Ghadhabu ya Bwana italeta adhabu yote ambayo amepanga"

Jeremiah 23:21

Kwa kuwa kama walisimama katika mkutano wangu wa baraza
"ikiwa wangenisikiliza kweli"

Jeremiah 23:23

Mimi ni Mungu aliye karibu....mimi sio Mungu aliye mbali?
"Mimi ni Mungu ambaye ni wa karibu na mbali."

Je, kuna mtu yeyote anayejificha mahali penye siri ili nisiweze kumwona?
"Hakuna mtu anayeweza kujificha mahali pa siri ili nisiweze kumwona."

Je, sikuijaza Mbingu na Dunia?
"Na mimi niko kila mahali, mbinguni na duniani."

Jeremiah 23:25

Nilikuwa na ndoto!' Je, hii itaendelea mpaka lini, manabii wanaotabiri uongo kutoka kwa akili zao, na wanasema nini kutokana na udanganyifu mioyoni mwao?
"Hii haipaswi kuendelea, manabii wanaotangaza uwongo ambao wao wenyewe wametengeneza."

kuwafanya watu wangu kusahau jina langu..... kwa ajili ya jina la Baali
"kuwaongoza watu wangu wamwabudu Baali badala ya mimi"

Jeremiah 23:28

e, majani yanahusiana na nafaka?
"Majani na nafaka ni vitu viwili tofauti kabisa."

Na neno langu si kama moto? -Hili ni tamko la Bwana- na kama mwamba wenye kupiga nyundo?
"Maneno yangu ni kama moto unaovuna na wenye nguvu," asema Bwana, "na kama nyundo inayovunja mwamba vipande vipande."

kama nyundo inayovunja mwamba vipande vipande
"kama nguvu kama nyundo ambayo inaweza kuponda mwamba"

Jeremiah 23:31

wanaoota ndoto
" ni nani ambao wanadai kuwa na ndoto kutoka kwa Mungu, lakini sio kutoka kwa Mungu.

Jeremiah 23:33

Tamko gani
Swali hili lina maana ya kufanya kazi kama taarifa AT "Hakuna tamko."

Jeremiah 23:35

umepotosha maneno ya Mungu aliye hai
"umebadilisha maneno ya Mungu kusema nini unataka wanasema"

Jeremiah 23:37

Taarifa za jumla
Angalia...

Je, Bwana alisema nini?
"Bwana alisema nini"

Kwa hiyo, angalia
"Kwa hiyo kuwa makini"

nitawachukua na kukutupa mbali na mimi
"Nitawafukuza mbali na mimi"

ambayo haitasahauliwa
"ambayo itaendelea milele"

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Bwana alinionyeshea kitu. Tazama, vikapu viwili vya tini viliwekwa mbele ya hekalu la Bwana. (Maono haya yalitokea baada ya Nebukadreza, mfalme wa Babeli, kumchukua mateka Yekonia mwana wa Yehoyakimu, mfalme wa Yuda, maofisa wa Yuda, mafundi na wafua vyuma kutoka Yerusalemu na kuwapeleka Babeli.) **2** Kikapu kimoja cha tini kilikuwa nzuri sana, kama tini za kwanza zilizoiva, lakini kikapu kingine cha tini zilizokuwa mbaya sana zisizoweza kuliwa. **3** Bwana akaniambia, "Unaona nini Yeremia?" Nikasema, "Tini. Tini ambazo ni nzuri sana na tini ambazo ni mbaya sana haziwezi kuliwa." **4** Ndipo neno la Bwana likanijia, kusema, **5** "Bwana, Mungu wa Israeli, asema hivi: nitawaangalia mateka wa Yuda kwa manufaa yao, kama vile tini hizi nzuri, nilipowatoa mateka kutoka hapa mpaka nchi ya Wakaldayo. **6** Nitaweka macho yangu kwao wapate mema na kuwarejeshea nchi hii. Nitawajenga, wala sitawaangamiza. **7** Nitawapanda, wala sitawang'oa. Ndipo nitawapa moyo wa kunijua; kwa kuwa mimi ndimi Bwana. Watakuwa watu wangu na mimi nitakuwa Mungu wao, hivyo watanirudia kwa moyo wao yote. **8** Lakini kama vile tini mbaya ambazo ni hazifai kuliwa - asema Bwana - nitatenda hivi kwa Sedekia, mfalme wa Yuda, pamoja na viongozi wake, na pamoja na wengine wa Yerusalemu ambao wanabaki katika nchi hii au kwenda kukaa katika nchi ya Misri. **9** Nitawafanya kuwa kitu cha kutisha, wapate maafa, mbele ya falme zote duniani, aibu na somo kwa mithali, matusi, na laana mahali pote nitakapowafukuza. **10** Nitatuma upanga, njaa, na tauni dhidi yao watapotelea mbali kutoka kwenye nchi niliyowapa wao na baba zao."

Jeremiah 24:1

Tazama
Neno "tazama" hapa linaonyesha kwamba Yeremia aliona kitu cha kuvutia.

Maono haya yalitokea……nao Babeli
Sehemu hii ya hadithi hutumiwa kutoa maelezo ya kihistoria kuonyesha wakati matukio yalivyotokea.

mafundi
watu wenye ujuzi wa kutengeneza vitu.

wafua vyuma
watu wenye ujuzi wa kutengeneza vitu kutokana na chuma.

Jeremiah 24:4

neno la Bwana lilikuja
Angalia jinsi ulivyotafasiri hii katika 1:1.

kama vile tini hizi nzuri
Tini nzuri ni wale waliohamishwa wa Yuda waliotumwa kwenda nchi ya Wakaldayo.

Nitaweka macho yangu kwao wapate mema
"Nitawabariki."

Nitawajenga, wala sitawaangamiza. Nitawapanda, wala sitawang'oa.
Sentensi hizi mbili zina maana sawa. Jambo la pili linaimarisha mawazo ya kwanza. "Nitawasaidia kufanikiwa katika Wakaldayo."

Nitawajenga, wala sitawaangamiza
Neno hili linawafananisha wahamisho na jengo ambalo Bwana atajenga na si kuvunja. AT "Nitawasaidia kufanikiwa katika nchi, na si kuwaangamiza."

Nitawapanda, wala sitawang'oa
"Nitawaweka katika nchi, wala siwaondoe."

hivyo watanirudia kwa moyo wao yote.
"watanirudia kwa uzima wao wote"

Jeremiah 24:8

Lakini kama vile tini mbaya ambazo ni hazifai kuliwa
Maneno haya yanafananisha tini mbaya kwa watu waovu. Tini mbaya ni tini ambazo haziwezi kula na hazifai, watu mbaya hawatamfuata Bwana na pia hawana maana.

Nitawafanya kuwa kitu cha kutisha, wapate maafa
Bwana inalinganisha hukumu ya kuja juu ya watu wa Yerusalemu kwa kitu ambacho kitatisha watu wengine wanapoiona.

Nitatuma upanga, njaa, na tauni dhidi yao
"Nitawaua kwa vita, njaa na magonjwa."

Nitatuma upanga
"Nitawatuma majeshi ya adui"

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generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Hili ndilo neno ambalo lilimjia Yeremia juu ya watu wote wa Yuda. Ikawa mwaka wa nne wa Yehoyakimu, mwana wa Yosia, mfalme wa Yuda. Huo ndio mwaka wa kwanza wa Nebukadreza, mfalme wa Babeli. **2** Yeremia nabii aliwahubiria watu wote wa Yuda na wenyeji wote wa Yerusalemu. **3** Akasema, "Kwa miaka ishirini na mitatu, tangu mwaka wa kumi na tatu wa Yosia mwana wa Amoni, mfalme wa Yuda mpaka leo, maneno ya Bwana yamekuja kwangu. Nimewahubiria ninyi. Nilikuwa na nia ya kutangaza, lakini hamkunisikiliza. **4** Bwana akawapeleka watumishi wake wote manabii kwako. Walikuwa na nia ya kwenda, lakini hukusikiliza wala kutega masikio. **5** Manabaii hawa walisema, 'Kila mtu auache uovu wake na udhalimu wa matendo yake na kurudi kwenye nchi ambayo Yahwe aliitoa wakati wa zamanai kwa ajili ya babu zenu na ninyi, kama zawadi ya kudumu. **6** Kwa hiyo msiifuate miungu mingine ili kuiabudu au kuiinamia chini, na msimkasirishe kwa kazi ya mikono yenu ili kwamba awaumize. **7** Lakini hamkunisikiliza-hili ndilo tamko la Bwana-kwa hiyo umenikasirisha kwa kazi ya mikono yako ili kujidhuru nafsi zemu. **8** Basi, Bwana wa majeshi asema hivi, 'Kwa kuwa hukusikiliza maneno yangu, **9** tazama, nitaagiza amri ya kukusanya watu wote wa kaskazini- asema Bwana- na Nebukadreza, mtumishi wangu, mfalme wa Babeli, na kuwaleta juu ya nchi hii na wenyeji wake, na juu ya mataifa yote yaliyo karibu nawe. Kwa maana nitawaangamiza. Nitawageuza kuwa na hofu, kuwa kitu cha kuzomewa na ukiwa wa daima. **10** Sauti ya furaha na sherehe-sauti ya bwana arusi na bibi arusi, sauti ya mawe ya kusagia na mwanga wa taa-nitafanya mambo yote haya kutoweka kutoka kwa mataifa haya. **11** Ndipo nchi hii yote itakuwa ukiwa na hofu, na mataifa haya watamtumikia mfalme wa Babeli kwa miaka sabini. **12** Kisha miaka sabini itakapokamilika, nitamuadhibu mfalme wa Babeli na taifa hilo, nchi ya Wakaldayo-hili ndilo tamko la Bwana-kwa uovu wao na kuifanya kuwa ukiwa milele. **13** Nami nitaleta juu ya nchi hiyo maneno yote niliyosema, na kila kitu kilichoandikwa katika kitabu hiki ambacho Yeremia ametabiri juu ya mataifa yote. **14** Kwa maana pia mataifa mengi na wafalme wakuu watapata watumwa kutoka mataifa haya. Nitawalipa kwa matendo yao na kazi za mikono yao.'" **15** Kwa kuwa Bwana, Mungu wa Israeli, asema hivi, "Chukua kikombe hiki cha divai ya ghadhabu kutoka mkononi mwangu, ukawanyweshe mataifa yote niliyokutuma. **16** Kwa maana watakunywa na kisha watalewa na kufanya wazimu mbele ya upanga ambao nitaupeleka kati yao." **17** Basi, nikakichukua kikombe mkononi mwa Bwana, nikawanywesha mataifa yote ambayo Bwana alinituma: **18** Yerusalemu, miji ya Yuda, na wafalme wake, na wakuu wake, na kuwafanya kuwa ukiwa na kitu cha kutisha, na kuwa kitu cha kuzomewa na laana, kama ilivyo hata leo.. **19** Mataifa mengine pia walipaswa kunywa: Farao mfalme wa Misri na watumishi wake; maafisa wake na watu wake wote; **20** watu wote wa urithi wa mchanganyiko na wafalme wote wa nchi ya Uzi; na wafalme wote wa nchi ya Wafilisti, na Ashkeloni, na Gaza, na Ekroni, na mabaki ya Ashdodi; **21** Edomu na Moabu na wana wa Amoni. **22** Wafalme wa Tiro na Sidoni, wafalme wa pwani ng'ambo ya pili ya bahari, **23** Dedani, Tema, na Busi pamoja na wale wanyoao nywele zao upande wa pili wa vichwa vyao, pia walipaswa kukinywa. **24** Watu hawa pia walitakiwa kukinywa; wafalme wote wa Uarabuni na wafalme wote wa watu wa asili mchanganyiko wanaoishi nyikani; **25** wafalme wote wa Zimri, wafalme wote wa Elamu, na wafalme wote wa Wamedi; **26** wafalme wote wa kaskazini, wale wa karibu na wale wa mbali—kila mmoja na ndugu zake na falme zote za ulimwengu ambazo ziko chini ya uso wa dunia. Hatimaye mfalme wa Babeli atakunywa baada yao wote. **27** Bwana akaniambia, "Basi, uwaambie, 'Bwana wa majeshi, Mungu wa Israeli, asema hivi kunywa na kulewa, kisha tapika, uanguke, wala usisimame mbele ya upanga nitakaoutuma kati yenu.' **28** Kisha itatokea kwamba ikiwa wanakataa kuchukua kikombe mkononi mwako ili kunywa, utawaambia, 'Bwana wa majeshi asema hii lazima mnywe. **29** Kwa maana, tazama, nitaleta janga juu ya mji ulioitwa kwa jina langu, je ninyi mtaachiliwa msiadhibiwe? Hutakuwa huru, kwa maana nitaita upanga juu ya wenyeji wote wa nchi! - ndilo tamko la Bwana wa majeshi.' **30** Basi wewe mwenyewe, Yeremia, tabiri kwao maneno haya yote. Uwaambie, 'Bwana atanguruma kutoka juu, naye atapaza sauti yake toka makao yake matakatifu, na radi kutoka mahali pake patakatifu; naye atapiga kelele kama wale wakanyagao zabibu dhidi ya wote wanaoishi duniani. **31** Kelele huja mpaka mwisho wa nchi, kwa sababu mgogoro kutoka kwa Bwana utaleta mashtaka dhidi ya mataifa. Ataleta haki kwa wote wenye mwili. Yeye atawatia waovu katika upanga-hili ndi'o tamko la Bwana.' **32** Bwana wa majeshi asema hivi, 'Tazameni, taabu itatokea toka kwa taifa hadi taifa, na dhoruba kubwa itatokea toka pande za mwisho za dunia. **33** Kisha wale waliouawa na Bwana watakuja kutoka upande mmoja wa dunia hadi mwingine; hawataomboleza, kukusanyika, au kuzikwa. Watakuwa kama samadi chini. **34** Pigeni Yowe, wachungaji, na pigeni kelele ya kuomba msaada! Gaagaa katika ardhi, enyi mlio hodari katika kundi. Kwa kuwa siku yako ya kuuawa na kutawanywa imekuja. Utaanguka kama kondoo waliochaguliwa. **35** Wachungaji hawatakuwa na pa kukimbilia. Hakuna kutoroka kwa watu walio hodari katika kundi. **36** Kuna mlio wa wasiwasi wa wachungaji na milio ya

generated on Tue Oct 24 10:45:40 2023

kulalama kwa watu walio hodari katika kundi, kwa kuwa Yahweh anayaharibu malisho yao. [37] Kwa hiyo, malisho ya amani yataharibiwa kwa sababu ya hasira ya Bwana. [38] Kama simba, ameacha shimo lake, kwa kuwa ardhi yao itakuwa kitu cha kushangaza kwa sababu ya hasira ya muonevu, kwa sababu ya ghadhabu yake kali'"

Jeremiah 25:1

wa nne ... wa kwanza
Angalia

watu wote wa Yuda na wenyeji wote wa Yerusalemu.
Hawa ndio wa mwisho wa Waisraeli. Ufalme wa kaskazini ulikuwa umeanguka tayari.

Jeremiah 25:3

Amoni
(Angalia: tafasili ya majina)

hata leo
Angalia jinsi ulivyotafasiri hii katika 7:24.

maneno ya Bwana yamekuja kwangu
"Bwana amenipa maneno yake ili kukuhubiri"

Walikuwa na nia ya kwenda nje
"Walikuwa na shauku ya kushiriki maneno ya Mungu na wewe"

kusikiliza au kutega masikio
Angalia jinsi ulivyotafasiri hii katika 11:6.

Jeremiah 25:5

njia zake mbaya na udhalimu wa matendo yake
Neno "njia mbaya" na "udhalimu wa matendo yake" inamaanisha kitu kimoja na kutaja kila kitu cha dhambi ambacho wanafanya.

kurudi kwenye nchi ambayo Bwana aliitoa wakati wa zamanai kwa ajili ya babu zenu na ninyi, kama zawadi ya kudumu
"ili uweze kurudi nchi ambayo Bwana alikuahidi na kuishi ndani yake milele"

msimkasirishe kwa kazi ya mikono yenu ili kwamba awaumize
"msimfanye Bwana kukasilika kwa kazi zenu za uovu hivyo atakuadhibu"

Jeremiah 25:7

hamkunisikiliza
"hamkunitii"

kuwaleta juu ya nchi hii
Mungu ana mpango wa kutumia Nebukadreza na mikono yake kuwaadhibu Israeli na mataifa ya jirani kwa uasi wao dhidi ya Bwana.

Angalia
Angalia jinsi ulivyotafasiri hii katika 1:17.

kupiga kelele
Angalia jinsi ulivyotafasiri hii katika 18:15

Jeremiah 25:10

mawe ya kusagia
Haya ni mawili makubwa, mawe ya mviringo yanayotumika hupanda nafaka.

Nitafanya mambo haya yote kutoweka kutoka kwa mataifa haya
Haya ni kumbukumbu ya mataifa kuharibiwa.

mataifa haya watamtumikia mfalme wa Babeli
Ulazimishwe kulipa kodi na kuuzwa utumwani.

Jeremiah 25:12

imekamilika
"wakati adhabu yao iko kamili"

kuifanya kuwa ukiwa milele
Mungu ameahidi kuigeuza Babiloni kuwa jangwa kama jangwa.

Nitawalipa kwa matendo yao na kazi za mikono yao
Mungu atawafanya wapate adhabu sawa na waliyoifanya juu ya mataifa waliyoyashinda.

matendo yao na kazi za mikono yao
Maneno haya mawili yanamaanisha jambo sawa na kusisitiza kuwa Yahweh inazungumzia kila kitu ambacho wamefanya kwa mataifa mengine. AT "kila kitu ambacho wamefanya."

Jeremiah 25:15

kikombe hiki cha divai ya ghadhabu kutoka mkononi mwangu, ukawanyweshe mataifa yote niliyokutuma
Bwana anaamuru adhabu kuanza.

ukawanyweshe mataifa yote niliyokutuma
"kufanya mataifa kuwa na uzoefu"

watakunywa na kisha watalewa na kufanya wazimu mbele ya upanga ambao nitaupeleka kati yao
Wale wanaopata matokeo ya adhabu kali ya Bwana watatenda kama watu walichanganyikiwa.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 25:17

Taarifa za jumla
Kifungu hiki kinaendelea mfano wa hasira ya Bwana kama kinywaji kumwagika.

nikawanywesha mataifa yote ambayo Bwana alinituma
Kazi ya kunywa kutoka kikombe cha divai ilikuwa mfano wa hukumu ya Mungu.

kuwafanya kuwa ukiwa na kitu cha kutisha
"kuwaangamiza"

cha kuzomewa na laana
"kupuuzwa au kulaaniwa"

kama ilivyo hata leo
Kulikuwa na kipindi cha muda kati ya wakati hii imeandikwa na wakati ilitokea kweli.

Jeremiah 25:19

Taarifa za jumla
Yeremia anaweka orodha ya mataifa yote ambayo yatahukumiwa

watu wa urithi mchanganyiko
Hii ni kumbukumbu kwa watu wenye wazazi wawili kutoka mataifa mawili tofauti. AT "watu waliochanganywa"

Jeremiah 25:22

Taarifa zajumla
Yeremia anaendelea kuandika mataifa yote yaliyo chini ya hukumu ya Mungu.

Bahari
Hii ni kumbukumbu ya Bahari ya Mediterane.

wale wanyoao nywele zao upande wa pili wa vichwa vya
Hii inawezekana inazungumzia Waarabu ambao waliishi jangwani, watu ambao hukata nywele zao ili waweze kuheshimu mungu wa kipagani.

Jeremiah 25:24

Kunywa
Hii inahusu kikombe cha divai katika maono ya Yeremia ambayo ni mfano wa hukumu ya Mungu.

Zimri
Angalia: tafasiri ya majina

wafalme wa kaskazini
"wafalme kutoka kaskazini"

Jeremiah 25:27

Taarifa za jumla
Maono ambayo Mungu alimpa nabii Yeremia inaendelea.

kunywa na kulewa, kisha tapika, uanguke, wala usisimame mbele ya upanga nitakaoutuma kati yenu
Hii inaonyesha kutokuwepo kwa adhabu ya kuja na ubatili wa kujaribu kuepuka.

kikombe mkononi mwako ili kunywa
"adhabu yao"

lazima mnywe
Hiki si kikombe ambacho mataifa yanaweza kukataa kunywa. Mataifa hawawezi kukataa hukumu za Mungu za vita na majanga ya asili.

kunywa
"kuadhibiwa"

mji unaoitwa na jina langu
"watu wa Yerusalemu"

je ninyi mtaachiliwa msiadhibiwe?
"unapaswa kuadhibiwa."

nitaita upanga juu ya wenyeji wote wa nchi
"Ninawaadhibu wale wanaoishi katika nchi"

Jeremiah 25:30

kuleta mashtaka
"kuwahukumu mataifa" au "kuhukumu na kuadhibu mataifa"

Ataleta haki kwa wote wenye mwili
Mataifa yote inayojulikana atapata hukumu ya Mungu.

wote wenye mwili
"kwa wanadamu wote" au "kwa watu wote"

atawatia waovu katika upanga
"kuwaua watu waovu"

Jeremiah 25:32

Angalia
"Jihadharini na hii!" Angalia jinsi ulivyotafasiri hii katika 5:14

dhoruba kubwa itatokea toka pande za mwisho za dunia
"uharibifu unakuja"

watakuja kutoka upande mmoja wa dunia hadi mwingine
"je, siku hiyo itafunika dunia nzima"

Watakuwa kama samadi chini.
Maana iwezekanavyo ni 1) kulikuwa na watu wachache au hakuna watu waliokubali kuzika wale ambao Bwana aliwaua au 2) kulikuwa na ukosefu wa wasiwasi wa miili ya wafu.

Jeremiah 25:34

Wachungaji
Hii ni kumbukumbu kwa viongozi wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Gaagaa katika ardhi
Hii ni ishara ya huzuni, maombolezo au dhiki.

Suku yako
Kwa muda wako" au "wakati wa wewe"

Utaanguka kama kondoo waliochaguliwa.
"Wewe utaangamizwa kwa urahisi"

Mtumwa wa wachungaji waliokwenda
Hakutakuwa na nafasi ya kujificha ili kuepuka hukumu hii au uharibifu.

Yahweh anayaharibu malisho yao
Hukumu ya Mungu ni juu ya viongozi wote na watu, hakuna mtu atakayeokolewa.

Jeremiah 25:37

Hivyo malisho ya amani yataharibiwa
Hapa "malisho" inasimama taifa zima.

yataharibiwa
Hii inaweza kuweka katika fomu ya kazi. AT "ataharibu taifa lote"

ghadhabu ya hasira
Ukweli kwamba Bwana amekasirika husemwa kama kitu. AT "Bwana amekasirika"

Kama simba, ameacha shimo lake, kwa kuwa ardhi yao itakuwa na hofu
Tofauti na marejeo mengine ambako Mungu anaonekana kama simba la kulinda kwa Israeli, katika kifungu hiki Mungu anafanya kama simba ili awaadhibu Israeli. AT "Bwana anakuja kama simba mdogo kuifanya nchi ya watu kuwa hofu"

ardhi yao itakuwa hofu
Hapa "hofu" inasimama ubora. AT "nchi yao itakuwa ya kutisha" au "nchi yao itakuwa kitu cha kutisha kuona"

hasira ya muonevu
Hii inahusu hasira ya maadui wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Mwanzoni mwa utawala wake Yehoyakimu mwana wa Yosia, neno likaja kutoka kwa Yeremia, likisema, **2** "Yahwe anasema hivi: Simama katika uwanja wa nyumba yangu na sema kuhusu miji yote ya Yuda ambao huja kuabudu katika nyumba yangu. Tangaza maneno yote niliyokuamuru kuyasema kwao. Usipunguze neno lolote! **3** Labda watasikiliza, kwamba kila mtu ataziacha njia zake mbaya, ili nighairi majanga ninayokusudia kuyaleta juu yao kwa sababu ya uovu wa matendo yao. **4** Kwa hiyo lazima useme kwao, 'Yahwe anasema hivi: Kama hamtanisikiliza ili mtembee katika sheria yangu ambayo nimeiweka mbele yenu— **5** kama hamsikilizi maneno ya watumishi wangu manabii ambao naendelea kuwatuma kwenu— lakini hamjasikiliza! — **6** kisha nitaifanya nyumba hii kuwa kama Shilo; nitaifanya nyumba hii kuwa laana katika macho ya mataifa yote juu ya dunia. **7** Makuhani, manabii, na watu wote wakamsikia Yeremia akitangaza maneno haya katika nyumba ya Yahwe. **8** Kwa hiyo ikatokea kwamba Yeremia alipomaliza kutangaza aliyokuwa Yahwe alimwwamuru kuyasema kwa watu wote, makuhani, manabii, na watu wote wakamsimamisha na kusema, "Hakika utakufa! **9** Kwa nini umetabiri katika jina la Yahwe na kusema kwamba nyumba hii itakuwa kama Shilo na mji huu utakuwa ukiwa, pasipo wakaaji?" Kwa maana watu wote wameunda kundi dhidi ya nyumba ya Yeremia. **10** Kisha wakuu wa Yuda wakasikia maneno haya na wakapanda kutoka nyumba ya mfalme kwenda kwenye nyumba ya Yahwe. Wakakaa katika njia ya lango katika Lango Jipya la nyumba ya Yahwe. **11** Makuhani na manabii wakasema kwa wakuu wa Yuda na kwa watu wote. Wakasema, "Ni haki kwa mtu huyu kufa, kwa maana ametabiri juu ya mji huu, kama mlivyosikia kwa masikio yenu!" **12** Kwa hiyo Yeremia akasema kwa wakuu wote na watu wote, "Yeremia amenituma kutabiri juu ya nyumb hii na mji wake, kusema maneno yote ambayo mmeyasikia. **13** Kwa hiyo sasa, imarisheni njia zenu na matendo yenu, na sikilizeni sauti ya Yahwe Mungu wenu kwamba ataghairi kuhusu janga ambalo ametangaza dhidi yenu. **14** Mimi mwenyewe—niangalieni! —niko mikononi mwenu. Nitendeeni yaliyo mema na sahihi katika macho yenu. **15** Lakini kwa hakika lazima mjue kwamba kama mtaniua mimi, basi mnaiweka damu isiyo na hatia juu yenu wenyewe na juu ya mji huu na wakaaji wake, kwa maana Yahwe amenituma kweli kwenu ili nitangaze maneno yote kwa ajili ya masikio yenu." **16** Kisha wakuu na watu wote wakasema kwa makuhani na manabii, "Si vyema kwa mtu huyu kufa, kwa maana ametangaza mambo haya kwetu katika jina la Yahwe Mungu wetu." **17** Kisha watu kutoka wazee wa nchi wakasimama na kusema kwa kusanyiko lote la watu. **18** Wakasema, "Mikaya Mmorashi alikuwa akitabiri katika siku za Hezekia mfalme wa Yuda. Alinena kwa watu wote wa Yuda na kusema, 'Yahwe wa majeshi anasema hivi: Sayuni utalimwa kama shamba, Yerusalemu utakuwa lundo la magofu, na mlima wa hekalu utakuwa kilima kilichoota vichaka.' Hezekia mfalme wa Yuda na Yunda wote walimuua? **19** Hakumwogopa Yahwe na kuutaka radhi uso wa Yahwe ili kwamba Yahwe angeghairi kuhusu janga ambalo alilitangaza kwao? Kwa hiyo tutafanya maovu makubwa zaidi juu ya maisha yetu sisi wenyewe?" **20** Wakati huo huo palikuwa na mtu mwingine ambaye alitabiri katika jina la Yahwe—Uria mwan wa Shemaya kutoka Kiriath Yearimu—pia alitabiri juu ya mji na nchi hii, akikubaliana na maneno yote ya Yeremia. **21** Lakini Mfalme Yohoyakimu na wanajeshi wake wote na watumishi wake wote waliposikia maneno yake, kisha mfalme alijaribu kumuua, lakini Uria alisikia na kuogopa, kwa hiyo alikimbia na akaenda Misiri **22** Kisha mfalme Yehoyakimu alituma watu kwenda Misiri—Elnathani mwana wa Achbori na watu kwenda Misiri kumfuata Uria. **23** Wakamtoa Uria nje kutoka Misiri na kumleta kwa Mfalme Yehoyakimu. Kisha Yehoyakimu akamuua kwa upanga na kumpeleka nje kwenye makaburi ya watu wa kawaida. **24** Lakini mkno wa Ahikamu mwana wa Shapni alikuwa pamoja na Yeremia, hivyo hakutiwa mikononi mwa watu ili auawe.

Jeremiah 26:1

Miji ya Yuda.
"Watu kutoka miji ya Yuda."

Usipunguze neno lolote!
"Usiache kufanya kitu chochote nilichokuambia!"

Ili kwamba nighairi majanga ninayotaka kuyafanya.
Haya ni maelekezo yenye masharti. Kama Yuda watatubu, basi Mungu hatawaangamiza, bali atawaponya.

Jeremiah 26:4

Kama hamtanisikiliza ili mtembee katika sheria yangu ambayo nimeiweka mbele yenu.
"Kama hamtanitii mimi na sheria yangu niliyowapa."

Kisha nitaifanya nyumba hii kuwa kama Shilo.
"Kisha nitaliharibu hekalu."

Nitaifanya nyumba hii kuwa laana.
Hii ni adhabu ya Yahwe ambayo ataileta Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

Katika macho ya mataifa yote juu ya dunia.
"Mataifa yote kwa ajili ya kushuhudia."

Jeremiah 26:7

Nyumba ya Yahwe.
"Hekalu."

Watu wote wakamsimamisha na kusema, "Hakika utakufa!"
Maana zinazowezekana ni 1) Watu waliachagua kuamaini uongo wa amani ya uongo na hawalutaka kukosorewa kwa ukweli 2) Watu waliwaamini manabii wengine wakitangaza amani na kumwona Yeremia kama nabii wa uongo ambaye alistahili kupigwa mawe kwa kuwapotosha watu.

Kwa nini umetabiri kwa jina la Yahwe kwamba nyumba hii itakuwa kama Shilo na mji huu utakuwa ukiwa , bila wakaaji.
Hili ni karipio. "Hupaswi kutabiri katika jina la Yahwe kwamba hekalu lake litaharibiwa."

Jeremiah 26:10

Wakuu.
Mkuu ni mtu mwenye nafasi ya mamlaka.

Lango jipya.
Hili lilikuwa langu mahususi la kuingilia kwenye hekalu.

Mlivyosikia kwa masikio yenu.
"Mmesikia."

Nyumba hii na mji huu.
Watu katika hekalu la Yahwe na mji wa yerusalemu.

Jeremiah 26:13

Kwa hiyo, sasa imarisheni njia zenu na matendo yenu.
Watu walikuwa walikuwa wamejito kumtolea Yahwe sadaka ili kumpendeza. Lakini hawakuwa wanapenda kuifuata sheri ya Yahwe wala kumjua Yeye.

Sikilizenu sauti ya Yahwe.
"Mtiini Yahwe."

Nitendeeni yaliyomema na sahihi katika macho yenu.
Maneno "mema" na "sahihi" yana maana moja.

Kwa ajili ya masikio yenu.
"Kwa ajili yenu kusikia."

Jeremiah 26:16

Si vyema kwa huyu kufa.
Wazee walikili kwamba ujumbe wa Yeremia ulitoka kwa Mungu, nao waliufuata.

Katika jina la Yahwe Mungu wetu.
"Kwa mamlaka ya Yahwe Mungu wetu."

Jeremiah 26:18

Maelezo ya jumla:
Mikaya alikuwa nabii wa Mungu na alifanya huduma ya unabii huko Yuda katika kipindi cha utawala wa Hezekia.

Sayuni utalimwa kama shamba.
"Sayuni utaharibiwa."

Mlima wa hekalu.
Huu ni mlima ambako hekalu lilikuwa limejengwa.

Vichaka.
Neno hili lina maana ya makundi ya vichaka au miti midogo midogo inayokua pamoja karibu karibu.

Je, mfalme Hezekia na watu wote wa Yuda walimua Mikaya?
"Hezekia, mfalme wa Yuda na watu wa Yuda hawakumuua Mikaya."

Je, hakumwogopa Yahwe na kuutaka radhi uso wa Yahwe ili kwamba Yahwe angeghairi kuhusu janga alilotangaza kwao?
Alimwogopa Yahwe na kumfanya Yahwe apunguze hasira ili kwamba Yahwe abadili mtazamo wake kuhusu janga alikuwa amesema atatuma.

Kuutaka radhi uso wa Yahwe.
"Kuifanya hasira ya Yahwe ipungue."

Kwa hiyo tutafanya maovu makubwa juu ya maisha yetu sisi wenyewe?
"Kamaa tutamuua Yeremia, tutaleta uovu mkubwa juu yetu sisi wenyewe."

Jeremiah 26:20

Maelezo ya jumla:
Nabii wa pili, Uria, anathibitisha maneno ya Yeremia.

Katika jina la Yahwe.
Angalia sura ya 26:16.

Wakuu wakasikia maneno yake.
"Wakuu walisikiliza maneno aliyoasema Uria.

Jeremiah 26:22

Maelezo ya jumla:
Uria alikufa kifo cha kinabii katika Yerusalemu.

Maiti.
"Mwili uliokufa."

Mkono wa Ahikamu.
Ahakimu alimsaidia Yeremia na kumlinda.

Elnathani mwana wa Achbori ... Ahikamu mwana wa Shapni.
Haya ni majina ya kiume.

generated on Tue Oct 24 10:45:40 2023

Hivyo hakutiwa mikononi mwa watu ili wamuue.
"Kwa hiyo watu hawakuweza kumuua."

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generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Katika mwanzo wa utawala wa Sedekia mwana wa Yosia, mfalme wa Yuda, neno hil lilimjia Yeremia kutoka kwa Yahwe. (Ingawa nakala nyingi za Kiebrania zinasema "Yehoyakimu, matoleo mengi ya kisasa yanasema "Sedekia", kwa sababu tukio katika sura hii lilitokea katika kipindi cha utawala wake). **2** Hiki ndicho Yahwe alisema kwangu, "Tengeneza vifungo na nira kwa ajili yako mwenyewe. Ziweke shingoni mwako. **3** Kisha akawatuma kwenda kw mfalme wa Edomu, mfalme wa Moabu, mfalme wa watu wa amoni, mfalme wa Tiro, na kwa mfalme wa Sidoni. Watume kwa mkono wa wajumbe hao wa wafalme ambao walikuja Yerusalemu kwa Sedekia mfalme wa Yuda. **4** Toa amri kwao kwa ajili ya mabwana zao na sema, ' Yahwe wa majeshi, Mungu wa Israeli, anasema hivi: Hivyo ndivyo utakavyosema kwa mabwana zenu, **5** Mimi mwenyewe niliiumba dunia kwa nguvu zangu kuu na mkono wangu ulioinuka. Pia niliwaumba watu na wanyama juu ya dunia, na nikawatoa kwa yeyote aliyesahihi katika macho yangu. **6** Kwa hiyo sasa, Mimi mwenyewe naziweka nchi hizi zote kwenye mkono wa Nebukadreza, mfalme wa Babeli, mtumishi wangu. Pia, ninavikabidhi kwake viumbe hai vyote katika mashamba ili vimtumikie. **7** Kwa maana mataifa yote watamtumikia yeye, wanaye, na wajukuu zake hadi muda wa nchi yake ufike. Kisha mataifa mengi na wafalme wengi watamtiisha. **8** Kwa hiyo taifa na ufalme ambo haumtumikii Nebukadreza, mfalme wa Babeli, na ule usioweka shingo yake chini ya nira ya Nebukadreza mfalme wa Babeli—nitaliadhibu taifa hilo kwa upanga, njaa, na pigo—hili ni tangazo la Yahwe—hadi nitakapokuwa nimewateketeza kwa mkono wake. **9** Kwa hiyo msiwasikilize manabii wenu, wabashiri wenu, waonaji wenu, ndoto zenu, watambuzi wenu, ambao wamekuw wakisema kwenu na kusema, ' Msimtumikie mfalme wa Babeli.' **10** Kwa maana wanatabiri uongo kwenu ili kuwapeleka mbali na nchi zenu, kwa maana nitawapeleka mbali, na mtakufa. **11** Lakini taifa ambalo wataweka shingo zao chini ya nira ya mfalme wa Babeli na kumtumikia, nitawaruhusu kupumzika katika nchi yao—hili ni tangazo la Yahwe—na watailima na kufanya nyumba zao humo."" **12** Kwa hiyo nilisema kwa Sedekia mfalme wa Yuda na kumpa ujumbe huu, "Ziwekeni shingo zenu chini ya nira ya mfalme wa Babeli na mtumikieni yeye na watu wake, na mtaishi. **13** Kwa nini mfe—wewe na watu wako—kwa upanga, njaa, na pigo, kama vile nilivyotangaza kuhusu taifa ambalo watapuuza kumtumikia mfalme wa Babeli? **14** Msisikilize maneno ya manabii wanaozungumza kwenu na kusema, 'Msimtumikie mfalme wa Babeli', kwa maana wanatabiri uongo kwenu. **15** 'Kwa maana mimi sikuwatuma—hili ni tangazo la Yahwe—kwa maana wanatabiri uongo katika jina langu ili kwamba niwafukeze inje na muangamie, ninyi nyote na manabii wanaotabiri kwenu."' **16** Nilitangaza hili kwa makuhani na watu wote na kusema, "Yahwe anasema hivi: Msisikilize maneno ya manabii wanaotabiri kwenu na kusema, 'Angalia! Vyombo vya nyumba ya Yahwe vinarudishwa kutoka Babeli sasa hivi!' Wanatabiri uongo kwenu. **17** Msiwasikilize. Mtamtumikia mfalme wa Babeli na mtaishi. Kwa nini mji huu uangamizwe? **18** Kama ni manabii, na kama neno la Mungu limekuja kwao kweli, basi wamwombe Yahwe wa majeshi asivipeleke Babeli vyombo vilivyosalia katika nyumba, nyumba ya mfalme wa Yuda, na Yerusalemu. **19** Yahwe wa majeshi anasema hivi kuhusu zile nguzo, bahari, na kitako, na vyombo vyote vilivyosalia katika mji huu— **20** vyombo ambavyo Nebukadreza mfalme wa Babeli hakuvichukua wakati alipomchukua Yekonia mwana wa Yehoyakimu, mfalme wa Yuda, katika utumwa kutoka Yerusalemu kwenda Babeli pamoja na wakuu wote wa Yuda na Yerusalemu. **21** Yahwe wa majeshsi, Mungu wa Israeli, anasema hivi kuhusu vyombo vilivyosalia katika nyumba ya Yahwe, nyumba ya mfalme wa Yuda, na Yerusalemu, **22** 'Vitaletwa Babeli, na vitabaki huko hadi siku niyovipangia kutimia—hili ni tangazo la Yahwe—kisha nitavileta na kuvirudisha kataika sehemu hii."

Jeremiah 27:1

Vifungo.
Hiki ni kitu kinachomfunga mtu asitembee au kwenda kwa uhuru.

Kisha akawatuma.
Yeremia ilikuwa atume jozi za vifungo na nira kwa kila mfalme aliyetajwa.

Kwa mkono wa wajumbe hao wa wafalme.
Hapa "mkono" unasimama kuonesha uwakilishi wa hawa wajumbe.

Toa ammri kwao kwa ajili ya mabwana zao.
Yeremia alikjuwa ameelekezwa kutoa jozi za vifungo na nira kwa kila mjumbe na ujumbe ujumbe kwa kila mfalme bila kujali vifungo na nira.

Jeremiah 27:5

Kwa nguvu zangu kuu na mkono wangu ulioinuka.
Kirai "mkono ulionuka" una maana ya nguvu kuu na kina afafanua kiri cha kwanza; "kwa nguvu zangu kuu sana."

generated on Tue Oct 24 10:45:40 2023

Nikawatoa kwa yeyote aliyesahihi katika macho yangu.
"Nampa yeyote ninayetaka kumpa."

Watamtiisha.
Tutakuwa na nguvu na kuwashinda Babeli.

Jeremiah 27:8

Ule usioweka shingo yake chini ya nira ya mfalme.
Wale wasio apa kwa uaminifu kwa mfalme Nebukadreza na kulipa kodi kwa mfalme.

Kwa mkono wake.
Kirai hiki kinamtataja Nebukadreza na majeshi yake.

Hili ni tangazo la Yahwe.
"Hiki ndicho anachosema Yahwe kuwa kitatokea."

Jeremiah 27:9

Maelezo ya jumla:
Yahwe anaendelea kusema na watu wa Yuda kupitia Yeremia.

Watambuzi.
Mtambuzi ni mtu anayefanya utabiri kuhusu mambo yajayo.

Lakini taifa ambalo wataweka shingo zao chini ya nira ya mfalme.
"Lakini taifa watakalomtumikia mfalme."

Hili ni tangazo la Yahwe.
Angalia sura ya 1:7

Watailima.
Hii ina maana ya kuandaa na kutumia ardhi kwa ajili ya kupanda mazao ya chakula.

Kufanya nyumba zao humo.
"Kuifanya Babeli kuwa nyumba yao."

Jeremiah 27:12

Maelezo ya jumla:
Yahwe anaendelea kusema na watu wa Yuda kupitia Yeremia.

Niwekeni shingo zenu chini ya nira ya mfalme wa Babeli.
Mungu anawataka Yuda kumtii na kumtumikia Babeli kama mfalme wao.

Kwa nini mfa-wewe na watu wako-kwa upanga, njaa, na pigo, kama vile nilivyotangaza kuhusu taifa ambalo watapuuza kumtumikia mfalme wa Babeli?
"Utakufa, wewe na watu wako, kwa upanga, njaa, na pigo, kama avile nilivyotangaza kama hamtamtumikia mfalme wa Babeli.

Jeremiah 27:14

Maelezo ya jumla:
Yahwe anaendelea kusema na watu wa Yuda kupitia Yeremia.

Msisikilize maneno.
Yahwe anawaonya watu dhidi ya manabii wa uongo ambao wanawadanganya wakati yeye hata hajawatuma kwao.

Kwa maana mimi sikuwatuma.
"Kwa maanaa mimi sikuwatuma."

Kwa jina langu.
Kirai hiki kina maana ya kuzungumza kwa nguvu za Yahwe na mamlaka au kuzungumza kama mwakilishi wa Yahwe.

Niwafukuze.
"Nowapeleke nje na nchi yenu."

Jeremiah 27:16

Maelezo ya jumla:
Yeremia anaendela kusema neno la Yahwe.

Vyombo vya nyumba ya Yahwe vinarudishwa kutoka Babeli sasa!
Watu kutoka Babeli wanavirudisha vyombo vyote vya dhahabu ambavyo waalivichukua kutoka kwenye hekalu la Yahwe.

Kwa nini mji huu uangamizwe?
"Mji wote utaangamizwa."

Kama ni manabii.
Kama kweli wanachosema ni kweli, basi wangekuwa wanaomba kwamba maneno yangu yasitimie na kwamba vyombo vya hekalu na viongozi wanabaki katika Yerusalemu.

Jeremiah 27:19

Nguzo, bahari, na kitako.
Hivi vilikuwa vifaaa ambavyo vilikuwa hekaluni. "Bahari," lilikuwa beseni la chuma iliyoyeyushwa.

Yehoyakimu.
Maandishi ya Kiebrania yanasema "Yekonia," huu ni utofauti wa jina "Yehoyakimu" ili kuweka wazi kuwa huyu ni mfalme mmoja anayetajwa kwa majina haya.

Jeremiah 27:21

Melezo ya jumla:
Yeremia anaendelea kuzungumza neno la Yahwe.

Hili ni tangazo la Yahwe.
Angalia sura ya 1:7

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Ilitokea katika mwaka ule, mwanzoni mwa utawala wa Sedekia mfalme wa Yuda, katika mwaka wa nne na mwezi wa tano, Hanania mwana wa Azuri nabii, alikuwa wa Gibeoni, alisema kwangu katika nyumba ya Yahwe mbele za makuhani na watu wote. Alisema, **2** "Yahwe wa majeshi, Mungu wa Israeli, anasema hivi: Nimeivunja nira iliyowekwa na mfalme wa Babeli. **3** Ndani ya miaka miwili nitavirudisha katika sehemu hii vyombo vyote vya nyumba ya Yahwe ambavyo Nebukadreza mfalme wa Babeli livichukua kutoka sehemu hii na kuvisafirisha hadi Babeli. **4** Kisha nitawarudisha katika sehemu hii Yekonia mwana wa Yehotakimu, mfalme wa Yuda, na mateka wote wa Yuda ambao walipelekwa Babeli—hili ni tangazo la Yahwe—kwa maana nitaivunja nira ya mfalme wa Babeli." **5** Kwa hiyo Yeremia nabii akasema kwa Hanania nabii mbele ya makuhani na kwa watu wote waliosimama katika nyumba ya Yahwe. **6** Yeremia nabii akasema, "Yahwe afanye hivi! Yahwe ayathibitishe maneno ambayao ulitabiri na kuvirudisha katika sehemsu hii vyombo vya nyumb a ya Yahwe, na mateka wote kutoka Babeli. **7** Vile vile, sikilizeni neno ambaloo ninalitangaza katika masikio yenu na katika masikio ya watu wote. **8** Manabii ambao walikuwepo mbele yangu na na mbele yenu muda mrefu uliopita pia walitabiri kuhusu mataifa mengi na juu ya falme kuu, kuhusu vita, njaa, na mapigo. **9** Kwa hiyo nabii anayetabiri kwamba kutakuwa na amani—kama neno lake litatimia, basi itajulikana kwamba yeye ni nabii kweli aliyetumwa na Yahwe." **10** Lakini Hanania nabii akaichukua nira kutoka kwenye shingo ya Yeremia na kuivunja. **11** Kisha Hanania akanena mbele ya watu wote na kusema, "Yahwe anasema hivi: Kama hivi tu, ndani ya miaka miwili nitaivunja nira iliyowekwa na Nebukadreza mfalme wa Babeli kutoka kwenye shingo ya kila taifa." Kisha Yeremia nabii akaenda njia yake. **12** Baada ya Hanania nabii kuivunja nira kutoka kwenye shingo ya Yeremia nabii, neno la Yahwe likamjia Yeremia. likisema, **13** Nenda na ukaseme kwa Hanania na useme, Yahwe anasema hivi: Uliivunja nira ya mbao, lakini badala yake nitafanya nira ya chuma.' **14** Kwa maana Yahwe wa majeshi, Mungu wa Israeli, anasema hivi: Nimeweka nira ya chuma shingoni mwa mataifa haya yote ili wamtumikea Nebukadreza mfalme wa Babeli, na watamtumikia. Pia nimempa wanyama wa mashambani awatawale." **15** Kisha nabii Yeremia akamwambia Hanania nabii, "Sikiliza Hanania! Yahwe hajakutuma, bali wewe mwenyewe umewasababisha watu hawa kuamini katika uongo. **16** Kwa hiyo Yahwe anasema hivi: Angalia, niko karibu kukutuma nje ya dunia. Mwaka huu utakufa." **17** Katika mwezi wa saba wa mwaka ule ule, Hanania nabii akafa.

Jeremiah 28:1

Taarifa za jumla:
Hanania anajidai kuwa anasema ujumbe wa Mungu.

Katika mwaka wa nne na mwaka mwezi wa tano.
Huu ni mwezi wa kalenda ya Kiebrania. Uko katika kipindi cha kiangazi, kati kati ya nusu ya pili ya mwezi Julai na nusu ya kwanza ya mwezi wa Nane katika kalenda ya magharibi.

Azuri
Jina la kiume.

Nimeivunja nira iliyokuwa imewekwa na mfalme wa Babeli.
"Nimestisha mamlaka ya mfalme wa Babeli."

Jeremiah 28:3

Maelezo ya jumla:
Hanania anaendelea kusema.

Hili ni tangazo la Yahwe.
Angalia sura ya 1:7.

Yehoyakimu
Angalia ufafanuzi wa sura ya 27:20.

Jeremiah 28:8

Manabii ambao walikuwepo mbele yangu na mbele yenu
"Manabii walioishi kabla yangu na kabla yenu."

Basi itajulikana kwamba yeye ni nabii kweli aliyetumwa na Yahwe.
"Kisha utajua kweli kwamba yeye ni nabii wa kweli wa Yahwe."

Jeremiah 28:12

Neno la Yahwe likamjia.
Angalia ufafanuzi wa sura ya 1:1.

Ulivunja nira ya mbao, lakini badala yake nitafanya nira ya chuma.
"Mliivunja nira laini lakini sasa nitafanya nira ngumu ambayo hamtaweza akuivunja."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 28:15

Septemba na nusu ya kwanza ya mwezi Octoba katika kalenda za Magharibi.

Katika mwezzi wa saba.
Huu ni mwezi wa saba katika kalenda ya Kiebrania.
uko kati kati ya nusu ya mwisho ya mwezi

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Haya ni maneno katika waraka ambao Yeremia nabii alituma kutoka Yerusalemu kwa wazee waliosalia miongoni mwa mateka na makuhuni, manabii, na watu wote ambao Nebukadreza aliwapeleka utumwani kutoka Yerusalemu hadi Babeli. **2** Hii ilikuwa baada ya Yekonia mfalme, mama yake mfalme, na watumishi wakuu, viongozi wa Yuda na Yerusalemu, na wahunzi walikuwa wamepelekwa mbali na Yerusalemu. **3** Aliutuma waraka huu kwa mkono wa Elasa mwana wa Shafani, Gemaria, mwana wa Hilkia, ambaye Sedekia, mfalme wa Yuda, alikuwa amemtuma kwa Nebukadreza mfalme wa Babeli **4** Waraka ulisema, Yahwe wa majeshi, Mungu wa Israeli, anasema hivi kwa mateka ambao niliwasababisha kuwa mateka kutoka Yerusalemu hadi Babeli, **5** 'Jengeni nyumba na muishi ndani yake. Pandeni bustani na mle matunda yake. **6** Chukueni wake na mzae wana na mabinti. Kisha Kisha chukueni wake kwa ajili ya wana wenu, na wapatieni waume binti zenu. Wazae wana na mabinti na waongezeke ili msiwe wachache sana. **7** Itafuteni amani ya mji ambako nimewafanya kuwa watumwa, na mkauombee kwangu kwa niaba yake kwa kuwa kutakuwa na amani kwenu kama mji uko katika amani.' **8** Kwa maana Yahwe wa majeshi, Mungu wa Israeli, anasema hivi, 'Msiwaache manabii ambao wako katikati yenu na wabashiri wenu kuwadanganya, na msizisikilize ndoto ambazo ninyi wenyewe mnaota. **9** Kwa maana wanatabiri uongo kwenu katika jina langu. Mimi sikuwatuma—hili ni tangazo la Yahwe.' **10** Kwa maana Yahwe anasema hivi, 'Babeli atakapokuwa amewatawala kwa muda wa mika sabini, nitawasaidia ninyi na kulitimiza neno langu jema kwa ajili yenu ili kuwarudisha ninyi katika sehemu hii. **11** Kwa maana mimi mwenyewe naijua mipangao niliyonayo kwa ajili yenu—hili ni tangazo la Yahwe—mipango kwa ajili ya amani na siyo kwa ajili ya mabaya, ili kuwapa ninyi tumaini na siku zenu za mwisho. **12** Kisha mtaniita, na kwenda na kuniomba mimi, na nitawasikiliza. **13** Kwa maana mtanitafuta na kunipata, kwa kuwa mtanitafuta kwa moyo wenu wote. **14** Kisha nitapatikana kwenu—hili ni tangazo la Yahwe—na nitawarudisha watu wenu waliofungwa; nitawakusanya kutoka mataifa yote na sehehemu zote ambako nimewatawanya—hili ni tangazo la Yahwe—kwa maana nitawarudisha kutoka sehemu ambako niliwasababisha kuwa mateka. **15** Tangu mliposema kwamba Yahwe ameinua manabii kwa ajili yetu katika Babeli, **16** Yahwe anasema hivi kwa mfalme aliyeketi katika kiti cha enzi cha Daudi na watu wote wakaao katika mji huo, ndugu zenu ambao hawakwenda pamoja nanyi utumwani— **17** Yahwe wa majeshi anasema hivi, ''Ona, niko karibu kutuma upanga, njaa, na ugonjwa juu yao. Kwa maana nitawafanya kuwa kama tini mbovu ambazo ni mbaya sana hazifai kuliwa. **18** Kisha nitawafuata kwa upanga, njaa, na tauni na kuwafanya kuwa kitu cha kushangaza kwa falme zote juu ya dunia—kitu cha kuogofya, kitu cha kulaaniwa na kuzomewa, na kitu cha aibu miongoni mwa mataifa yote ambako nilimtawanya. **19** Hii ni kwa sababu hawakulisikiliza neno langu—hili ni tangazo la Yahwe—ambalo nililituma kwao kupitia watumishi wangu manabii. Niliwatuma tena na tena, lakini hamkusikiliza—hili ni tangazo la Yahwe. ' **20** Kwa hiyo ninyi wenyewe sikilizeni neno la Yahwe, ninyi mateka wote ambao amewatuma kutoka Yerusalemu hadi Babeli, **21** 'Yahwe wa majeshi, Mungu wa Israeli, anasema hivi kuhusu Ahabu mwana wa Kolaya na Sedekia mwana wa Maaseya, watabirio uongo kwenu katika jina langu: Ona, niko karibu kuwaweka katika mkono wa Nebukadreza mfalme wa Babeli. Atawaua mbele ya macho yenu. **22** Kisha laana itatamkwa na wafungwa wote wa Yuda katika Babeli kuhusu watu hawa. Laana itasema: Yahwe awafanye kuwa kama Sedekia na Ahabu, ambao mfalme wa Babeli aliwaoka kwenye moto. **23** Hili litatokea kwa sababu ya mambo ya aibu waliyofanya katika Israeli walipofanya uzinzi na wake za majarani zao na kutangaza maneno ya uongo katika jina langu, mambo ambayo sikuwaamuru wayaseme. Kwa maana mimi ndiye nijuaye; mimi ni shahidi—hili ni tangazo la Yahwe."' **24** Kuhusu Shemaya Mnehelami, sema hivi: **25** 'Yahwe wa majeshi, Mungu wa Israeli, anasema hivi: Kwa sababu ulituma barua kwa jina lako kwa watu wote katika Yerusalemu, kwa Sefania mwana wa Maaseya kuhani, na kwa makuhani wote, na ulisema, **26** "Yahwe aliwafanya ninyi kuwa makuhani badala ya Yehoyada kuhani, ili muwe wasimamizi wa nyumba ya Yahwe. Ninyi ni viongozi wa watu wote wajitiao wazimu na kujifanya wenyewe manabii. Mtawaweka katika mkatale na minyororo. **27** Kwa hiyo sasa, kwa nini hamkumkemea Yeremia wa Anathothi, ambaye hujifanya mwenyewe nabii juu yenu? **28** Kwa maana ametutumia sisi katika Babeli, 'Itakuwa muda mrefu. Jengeni nyumba na muishi ndani yake, na pandeni busitani na mule matunda yake."" **29** Sefania kuhani akaisoma barua hii mbele ya Yeremia nabii. **30** Kisha neno la Yahwe likaja kwa Yeremia, likisema, **31** "tuma neno kwa mateka wote na sema, 'Yahwe anasema hivi kuhusu Shemaya Mnehelami: Kwa sababu Shemaya amewatabiria ninyi wakati mimi sikumtuma, na amewaongoza kuamini uongo, **32** kwa hiyo Yahwe anasema hivi: Angalia, niko karibu kumwadhibu Shemaya Mnehelami na uzao wake. Hapatakuwa na mtu wa kukaa miongoni mwa watu hawa kwa ajili yake. Hataona mema nitakayofanya kwa ajili ya watu wangu—hili ni tangazo la Yahwe—kwa maana ametangaza uasi dhidi ya Yahwe.""

generated on Tue Oct 24 10:45:40 2023

Jeremiah 29:1

Alituma kutoka Yerusalemu.
"Alitangaza kutoka Yerusalemu."

Yehoyakimu.
Maandishi ya Kiebrania "Yekonia," amabayo ni utofauti wa jina "Yehoyakimu." Matoleo mengi ya kisasa yanasema "Yehoyakimu ili kutoa ufafanuzi kwamba anayetajwa ni mfalme yule yule.

Mama yake mfalme.
Hiki ni cheo anachopewa mama wa mfale.

Watumishi wakuu.
Hawa ni viongozi au wakuu muhimu sana.

Elasa mwana wa Shafani na Gemaria mwana wa Hilkia.
Haya ni majina ya kiume.

Jeremiah 29:4

Ambao niliwasababisha.
"Ambaye aliwasababisha" au "ambao Yahwe aliwasababisha."

Jengeni nyumba na musishi ndani yake, pandeni busitani na mle mataunda yake.
Yahwe anawaambia au kuwahakikishia kwamba watakuwemo humo au wataishi humo kwa muda mrefu.

Jeremiah 29:6

Chukueni wake ajili ya wanawenu.
"Waozeni wana wene."

Wapatieni waume binti zenu.
"Waruhusuni binti zenu kuolewa."

Kama mji uko katika amani.
Huu unatajwa mji wa Babeli.

Itafuteni amani ya mji.
Tafuteni kuishi kwa amani na watu wote. Inamaana kwamba wasisababishe shida na kuasi dhidi ya mamlaka.

Jeremiah 29:8

Maelezo ya jumla:
Yahwe anaetelea kusema na mateka wa Isreali.

Tangazo la Yahwe.
Angalia ufafanuzi katika sura ya 1:7.

Jeremiah 29:10

Maelezo ya jumla:
Yaahwe anaendelea kusema yale yatakayotokea kwa Waisraeli mateka.

Ninyi.
Hawa ni Waisraeli ambao ni mateka katika Babeli.

Miaka sabini.
"Miaka 70."

Jeremiah 29:12

Maelezo ya jumla:
Yahwe anaendelea kusema kitakachowapa waisraeli ambao ni mateka huko Babeli.

Mtaniita ... kunioma.
Maneno haya mawili yana maana moja na yanatoa msisitizo kwamba Yahwe atawajibu maombi yao.

Nitawasikiliza.
Hii ina maana kwamba Yahwe atawapa wanachokihitaji.

Nitwarudisha watu wenu waliofungwa.
"Nitayafanya mambo yenu yaende vizuri."

Jeremiah 29:15

Melezo ya jumla:
Yeremia anazungumza na Waisraeli mateka.

Aliyeketi katika kiti cha enzi cha Daudi.
Hapa anatajwa mfalme wa Yuda, ambaye pia ni mmoja wa wazawa wa Daudi.

Ona.
"Angalia" auaa sikiliza" au zingatia."

Niko karibu kutuma upanga, njaa, na ugonjwa juu yao.
"Upanga" unawakilisha vita. "Ninakwenda kuwaadhibu."

Kwa maana nitawafanya kuwa kama tini mbovu ambazo ni mbaya sana hazifai kuliwa.
"Nitawaadhibu kwa ukatili" au nitayaharibu maisha yao."

Jeremiah 29:18

Kushangaza, kitu cha kulaaniwa na kuzomewa, na kitu cha aibu.
Maneno haya yote kwa pamoja yana maana moja na yanaelezea jinsi watu wa mataifa mengine watakavyoitikia watakapoona alichofanya Yahwe kwa watu wa Yuda.

Kulaaniwa na kuzomewa.
Neno "kuzomewa" yana maana aya sauati kubwa za kukataliwa ambayo watu huyasema wanaposema jambo baya kuhusu wengine. Kirai kimsingi kina maana moja na neno kama "laana."

Kusikiliza
"kutii."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 29:20

Kolaya ... Maaseya
Haya ni majina ya kiume.

Ona.
"Angalia" au "sikiliza" au "toa usikivu kwa kilie kinachosemwa."

Niko karibu kuwaweka katika mkono wa Nebukadreza.
"Nitamruhusu Nebukadreza kuwavamia."

Jeremiah 29:22

Laana itatamkwa na wafungwa wote wa Yuda.
Hii inaweza kuandikwa kataika mfumo wa moja kwa moja:"Mateka wa Yuda watasema laana juu watu hawa."

Aliwaoka kwenye moto
"Aliwachoma hadi kufa."

Mimi ndiye nijuaye; mimi ni shahidi
Virai hivi wiwili vina maana moja, na Yahwe anavirudia kwa ajili ya kuweka msisitizo.

Jeremiah 29:24

Shemaya ... Maaseya ... Yehoyada.
Haya ni majina ya kiume.

Mnehelami.
Hili ni jina la kabila la watu.

Kwa jina lako.
"Jina" linamaana ya mamlaka ya mtu na ushuhuda wake. Kwa kuzingatia mamlaka na ushuhuda wako."

Mkatale
Huu ni ubao uliochongwa kwa ajili ya kumuadhibia mtu kwa kushikilia miguu, mikono au kichwa.

Jeremiah 29:27

Maelezo ya jumla:
Hii inamaliza waraka wa Shemaiya ambao aliwatumia watu wa Yerusalemu.

Kwa nini hamkumkemea Yeremia wa Anathothi, ambaye hujifanya mwenyewe nabii nabii juu yenu?
"Mlipaswa kumkemea Yeremia wa Anathothi, ambaye hujifanya mwenyewe nabii huku akisema maneno yalikinyume nanyi."

PJengeni nyummba na musdhinndani yake, na pandeni busitani na kuleni matunda yake.
Angalia ufafanuzi katika sura ya 29:4.

Jeremiah 29:30

Shemaya Mnehelami.
Angalia sura ya 29: 4.

Neno la Yahwe likaja kwa.
Angalia sura aya 1:1.

Tangazo la Yahwe.
Angalia sura ya 1:7.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Neno lilokuja kwa Yeremia kutoka kwa Yahwe likisema, **2** "Hivi ndivyo Yahwe, Mungu wa Israeli, anasema, 'Jiandikie mwenyewe katika baraua maneno yote niliyotangaza kwako katika barua. **3** Maana ona, siku zinakuja—hili ni tangazo la Yahwe—nitakapowarudisha mateka wa watu wangu Israeli na Yuda. Mimi, Yahwe, nimesema hili. Kwa maana nitawarudisha kwenye nchi ambayo niliwapa babu zao, na wataimiliki."' **4** Haya ni maneno ambayo Yahwe anatangaza kuhusu Israeli na Yuda, **5** "Kwa maana Yahwe anasema hivi, 'Tumesikia sauti ya kutetemesha ya hofu na wala siyo ya amani. **6** Ulizeni na muone kama mwanaume anamwogopa mtoto. Mbona ninamwona kila mwanaume kijana ameshika mikono yake juu ya kiuno chake kama mwanamke anayejifungua mtoto? Kwa nini nyuso zao wote zimegeuka rangi? **7** Ole! Kwa maana siku hiyo itakuwa kuu, isiyofanana na yoyote. Utakuwa wakati wa huzuni kwa Yakobo, lakini ataokolewa. **8** Kwa maana itakuwa katika siku hiyo—hili ni tangazo la Yahwe wa majeshi—kwamba nitaivunja nira ya shingo zenu, na nitaisambaza minyororo yenu, kwa hiyo wageni hawatawafanya watumwa tena. **9** Bali watamwabudu Yahwe Mungu wao na kumtumikia Daudi mfalme wao, ambaye nitamfanya mfalme juu yao. **10** Kwa hiyo wewe, mtumishi wangu Yakobo, usiogope—hili ni tangazo la Yahwe—na usikate tamaa, Israeli. Maana ona, niko karibu kukurudisha kutoka mbali, na uzao wako kutoka nchi ya utumwa,. Yakobo atarudi na kuwa katika amani; ataokolewa, na hapatakuwa na hofu zaidi. **11** Kwa maana niko pamoja nawe—hili ni tangazo la Yahwe—ili kukuokoa. Kisha nitaleta mwisho kamili kwa mataifa yote ambako nimewatawanya. Bali sitaweka mwisho kwako, ingawa ninakuadhibu kwa haki na kwa hakika sitakuacha bila kukuadhibu.' **12** Kwa maana Yahwe anasema hivi, 'Jeraha lako si la kupona; kidonda chako kimeenea. **13** Hakuna mtu wa kukutetea kesi yako; hakuna utetezi kwa ajili ya kidonda chako ili upone. **14** Wapenzi wako wote wamekusahau. Hawatakuangalia, kwa maana nimekujeruhi kwa jeraha la adui na nidhimu ya bwana mkatili kwa sababu ya uovu wako mwingi na dhambi zako zisizohesabika. **15** Kwa nini unaita msaada kwa ajili ya jeraha lako? Maumivu yako hayaponyeki. kwa sambabu ya uovu wako mwingi, dhambi zako zisizohesabika, nimefanya mambo haya kwako. **16** Kila mtu akulaye ataliwa, na adui zako wote wataenda utumwani. Kwa maana kila aliyekuteka nyara atatekwa, na nitawafanya wote wanaokuwinda kuwa mawindo. **17** Kwa maana nitaleta uponyaji juu yako; nitakuponya majeraha yako—hili ni tangazo la Yahwe—nitafanya hivyo kwa sababu walikuita: Mwenyekutupwa. Hakuna anayeujali Sayuni." **18** Yahwe anasema hivi, "Ona, niko karibu kuwarudisha mateka wa hema za Yakobo na kuwa na huruma juu ya nyumba zake. Kisha mji utajengwa juu ya lundo la magofu, na jumba litakuwepo tena kama ilivyokuwa kawaida. **19** Kisha wimbo wa kusifu na sauti ya ya shangwe itasikika kutoka kwao, kwa maana nitawaongeza na wala sitawapunguza; nitawaheshimu ili kwamba wasifanywe wanyonge. **20** Kisha watu watakuwa kama ilivyokuwa mwanzo, na kusanyiko lao litaanzishwa mbele yangu wakati nitakapowaadhibu wote wanaowatesa kwa sasa. **21** Kiongozi wao atatoka miongoni mwao. Atatokeza kutoka kati yao nitakapomleta karibu na atakapanikaribia mimi. kama sitafanya hivyo, ni nani atakayethubutu kunisogelea? —hili ni tangazo la Yahwe. **22** Kisha mtakuwa watu wangu, na nitakuwa Mungu wenu. **23** Ona, tufani ya Yahwe, ghadhabu yake, imekwenda nje. Ni tufani isiyokoma. Itazunguka juu ya vichwa vya watu waovu. **24** Hasira ya Yahwe haitarudi mpaka itoke na kutimiza makusudi ya moyo wake. Katika siku za mwisho mtalielewa hili."

Jeremiah 30:1

jiandikie mwenyewe katika barua maneno yote niliyotangaza kwako.
"Uandike katika barua ujumbe niliousema kwako."

Maana ona.
"Tazama sikiliza kwa amakini." Hiki ni kiria kinachodai usikivu kwa kile ambacho Yahwe anaenda kukifanya.

Hili ni tangazo la Yahwe.
Angalia ufafanuzi katika sura ya 1:7.

Nitakapowarudisha mateka wa watu wangu.
"Nitafanya mambo yaende vyema kwa watu wangu."

Jeremiah 30:4

Tumesikia.
Neno "tu" lina maana ya Yahwe. Mara kwa mara hujitaja mwenyewe kwa nafisi hii ya wingi, yaani "tu."

Sauti ya kutetemesha na ya hofu na siyo ya amani.
Maana zinazowezakuwa ni 1) Watu walikuwa wakilia kwa sauti kwa sababu hapakuwa na amani" 2) "mnalia kwa sauti ..kwa kuwa hakuna amani."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 30:6

Ulizeni na muone kama mwanaume anazaa mtoto.
"Hakuna mwanaume aliyewahi kujifungua mtoto."

Utakuwa wakati wa huzzuni kwa Yakobo, lakini ataokolewa.
"Kwa vizazi vya Yakobo, lakini nitawaokoa."

Mbona ninamwona kila mwanaume kijana ameshika mikono yake juu ya kiuno chake? Kama mwanamke anayejifungua mtoto, Kwa nini nyuso zao zote zimegeuka rangi?
Yahwe anatumia maswali haya ili kusisitiza jinsi wanaume walivyoogopa. "Bado wanaume vijana wanshikilia vitovu vyao kama mwanamke anayejifungua; wote wanaonekana wagonjwa kwa sababu wameogopa."

Jeremiah 30:8

Maelezo ya jumla:
Yahwe anaendelea kusema kwa Waisraeli.

Nitaivunja nira ya shingo zenu, na Nitaisambaza minyororo yenu.
Maneno haya yote yanaonesha kwamba Yahwe atawaweka huru watu wake wa Israeli dhidi ya utumwa.

Watamwabudu Yahwe.
Neno "wata" linataja watu wa uzao wa Yakobo.

kumtumikia Daudi mfalme wao.
Hapa anatajwa mmoja wa wazawa wa Daudi.

Jeremiah 30:10

Maelezo ya jumla:
Yahwe anaendelea kusema kwa watu wa Israeli.

Mtumishi wangu Yakobo, usiogope ... na usikate tamaa, Israeli.
Virai vyote vina maana moja. Cha pili kinakipa nguvu cha kwanza.

Maana ona.
"Sikilizeni kwa makini."

Na usikate tamaa.
"Na usihuzunike."

Niko karibu kukurudisha kutoka mbali, na uzao wako kutoka nchi ya utumwa.
Virai hivi via maana moja; cha pili kinakipa nguvu cha kwanza.

Kutoka nchi ya utumwa.
"Kutoka sehemu ambako mlikuwa mateka."

Yakobo atarudi.
"Watu watarudi kwenye nchi yao."

Ataokolewa.
"Watu watakuwa salama."

Ambako nimewatawanya.
"Niliko watuma."

lakini hakika sitakuacha.
"Lakini sitakuharibu kabisa kabisa."

Sitakuacha bila kukuadhibu.
"hakika nitakuadhibu."

Jeremiah 30:12

Maelezo ya jumla:
Yeremia ansema ujumbe wa Mungu kwa Waisraeli.

Jeraha lako si lakupona ... kidondda chako ili upone
Hii ina maana akuwa Yahwe amewaadhibu sana na kwamba hakuna mtu wa Kuwasaidia.

Hakuna mtu wa kukutetea kesi yako.
"Hakuna yeyote anayeniomba niwoneshe huruma."

Jeremiah 30:14

Maelezo ya jumla:
Yahwe anaendelea kusema kwa watu wa Israeli.

Wapenzi wako wote.
Yahwe anawaelezea watu wa Israeli kama mke asiyemwaminifu ambaye huchukua wapenzi wengine tofauti na mme wake. Hapa, neno "wapenzi" lina maana ya mataifa mengine. Waisraeli walifanya mapatano nao na kuibudu miungu yao badala ya kumtegemea Yahwe pekee.

Hawatakuangalia.
"Hawataki kuwa arafiki zako tena."

Nimekujeruhi kwa jeraha la adui.
Hii ina maana kwamba Yahwe amewatendea watu wake kama vile anawatendea adui zake.

Kwa nini unaita msaada kwa ajili ya jeraha lako?
Yahwe aliuliza swali hili hapa ili kuwafanya watu wake wajiulize kwa nini wanautafute msaada wake sasa

Dhambi zako zisizohesabika.
"Dhambi zako ambazo ni nyingi sana."

Jeremiah 30:16

Kila mtu akulaye ataliwa, na adui zako wote watend utumwani.
Sentensi hizi mbil zina maana moja. Sentensi ya pili inaimarisha wazo lililosemwa katika sentensi ya kwanza. "Mataifa yote waliowafanya watumwa watafanywa kuwa watumwa."

generated on Tue Oct 24 10:45:40 2023

Kila akulaye ataliwa.
"Wanaowaangamizi ninyi, wataangamizwa na adui zao."

Kwa maana kila aliyekuteka nyara atatekwa, na nitawafanya wote wanaokuwinda kuwa mawindo.
Sentensi hizi mbili zina maana moja. Sentensi ya pili inalipa nguvu wazo la kwanza."Nitawafanya adui za wale walioiba vitu kutoka kwenu katika vita, kuiba vitu kutoka kwao.

Walikuita:Mwenye kutupwa.
Aliyetupwa au aliyetengwa ni mtu ambaye hakubaliwi na watu wengine wala kuruhusiwa kushirikiana na wengine: "waliwaita: 'waliokataliwa au 'walisema, 'hakuna mtu anayekutaka."

Hakuna mtu anayeujali Sayuni.
"Hakuna mtu anayejali kuhusu Sayuni."

Jeremiah 30:18

Taarifa za jumla:
Yahwe anaendelea kusema na watu wa Israeli.

Ona.
"Sikiliza kwa makini."

Niko karibu kuwarudisha mateka wa Hema za Yakobo na kuwa na huruma juu ya nyumba zake.
"Niko karibu kuwafanya uzao wa Yakobo kufanikiwa na nitakuwa na huruma juu yao."

Kisha mji utajengwa juu ya lundo la magofu.
"Kisha wataujenga Yerusalemu juu ya magofu yake"

Kisha wimbo wa kusifu na sauti ya shangwe itasikika kutoka kwao.
"Kisha wataimba wimbo wa kusifu na furaha."

Kwa maana nitawaongeza na wala sitawapunguza.
Virai hivi vyote vinamaana kwamba Mungu ataisababisha idadi ya watu wa Israeli kuongezeka.

Ili kwamba wasifanywe wanyonge.
"Ili kwamba asiwepo mtu wa asiwepo mtu wa kuwashusha."

Jeremiah 30:20

Maelezo ya jumla:
Yahwe anaendelea kuzungumza.

Kusanyiko lao litaanzishwa mbele yangu.
"Nitawaanzisha kama kundi la watu mbele yangu."

Kiongozi wao atatoka miongoni mwao. Atatokeza kutoka kati yao.
Sentensi hizi mbili zina maana moja. sentensi ya pili inaimarisha au kufafanua wazo lililo katika sentensi ya kwanza; "Kiongozi wao atachaguliwa kutoka kwa watu."

Ni nani atakayethubutu kunisogelea?
Yahwe anatumia swali kuweka msisitizo kwamba hakuna mtu mwenye ujasiri wa kumkaribia mpaka Yahwe mwenyewe amruhusu.

Jeremiah 30:23

Ona, tufni ya Yahwe, ghadhabuyake, imekwenda nje.
Maneno haya yanailinganisha adhabu na ghadhabu au hasira ya Mungu na tufani.Hii inaweka msisitizo kuhusu nguvu na uwezo wake wa kuwaharibu watu waovu.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 "Katika wakati huo—hili ni tangazo la Yahwe—Nitakuwa Mungu wa familia zote za Israel, na watakuwa watu wangu." **2** Yahwe anasema hivi, "Watu ambao wamenusurika na upanga wamepata kibali katika nyika; nitatoka nje kuwapa pumziko Israeli." **3** Yahwe alionitokea zamani na kusema, "Nimekupenda wewe, Israeli, kwa upendo wa milele. Kwa hiyo nimekuvuta kwang kwa agano la uaminifu. **4** Nitakujenga tena kwa hiyo utakuwa umejengwa, bikra wa Israeli..... na kwenda nje michezo ya furaha. **5** Utapanda mizabibu tena juu ya milima Samaria; wakulima watatapanda na kuweka matunda kwa ajili ya matumizi mazuri. **6** Kwa maana siku itakuja wakati walizi watakapotangaza katika milima ya Efraimu, 'Inuka, twndeni juu kwenye mlimaa wa Yahwe Mungu wetu.' **7** Kwa maana Yahwe anasema hivi, Piga kelele za shangwe juu ya Yakobo! Pigeni za furaha kwa ajili ya watu wakuu wa mataifa! Sifa zisikike. Sema, ''Yahwe amewaokoa watu wake, masalia wa Israeli.' **8** Ona, niko karibu kuwaletaa kutoka nchi za kusini. Nitawakusanya kutoka sehemu zaa mbali za dunia. Vipofu na wenye ulemavu watakuwa kati kati yao; wanawake wajawazito na wale waliokaribu kujifungua wataakuwa pamoja nao. Kusanyiko kubwa litarudi hapa. **9** Watakuja kwa kuomboleza; nitawaongoza huku wakifanya maoambi yao. Nitawafanya wasafiri kataika mikondo ya maji katika bara bara ilinyoka. Hawatajikwaa juu yake, kwa maana nitakuwa baba kwa Israeli, na Afraimu atakuwa mzaliwa wanagau wwa kwanza **10** Sikia neno la Yahwe, mataifa. Litangazeni pembezoni mwa visiwa mbali. Enyi mataifa lazima museme, 'Yule aliyemtawanya Israeli anamkusanya tena na kuwalinda kama mchungaji alindavyo kondoo.' **11** Kwa maana Yahwe amemfidia Yakobo na kumkomboa kutoka mkono ambao ulikuwa na nguvu sana kwake. **12** Kisha watakuja na kufurahia katika vilele vya Sayuni. Nyuso zao zitamelemeta kwa sababu ya wema wa Yahwe, juu ya nafaka na divai mpya, juu ya mafuta na malimbuko ya kwanza ya makundi na ng'ombe. Kwa maana maisha yao yatakuwa kama busitani iliyomwagiliwa, na hatatajisikia huzuni tena. **13** Kisha wanawali watafurahia kwa kucheza, na vijana na wanaume wazee watakuwa pamaoja. Kwa maana nitayageuza maombolezo yao kuwa sherehe. Nitakuwa na huruma juu yao na kuwafanya kufurahi badala ya kuhuzunika. **14** Kisha nitayaloanaisha sana maisha ya makuhani. Watu wangu watajijaza wenyewe kwa wema—hili ni tangazo la Yahwe." **15** Yahwe anasema hivi: "Sauti imesikika katika Rama, kilio na maombolezo mengi. Ni Raheli akiomboleza kwa ajili watoto wake. Hataki kufarijiwa tena juu yao, kwa maana hawako hai tena." **16** Yahwe anasema hivi, Zuia sauti yako usilie na macho yako yasitoe machizi; kwa maana kuna fidia kwa ajili ya mateso yako—hili ni tangazo la Yahwe—watoto wako watarudi kutoka nchi ya adui. **17** Kuna matumaini kwa ajili ya siku zenu za baadaye—hili ni tangazo la Yahwe—uzao wako watarudi ndani ya mipaka yao." **18** Kwa hakika nimemsikia Efraimu akilia, 'Uliniadhibu, nami nieadhibika kama ndama assiye na mafunzo. Nirudisha na nitarudishwa, kwa maana wewe ni Yahwe Mungu wangu. **19** Kwa maana baada ya kurudi kwako, nilikuwa na huzuni; baada ya kufundiswa, nilijipiga kofi sshavu langu. Niliaibika ana dharirika, kwa maana nilizaliwa na hataia ya ujana wangu.' **20** Efraimu siyo mtoto wangu wa thamani? Yeye si mpendwa wangu, mwanangu anipendezaye? Kwa maana kila ninaponena juu yake, bado nina mwita kipenzi cha akili yangu. Kwa namna hii moyo wangu unamtamani. Kwa hakika nitaakuwa na huruma ajuu yake—hili ni tangazo la Yahwe." **21** Jiwekee alama za bara bara kwa ajili yako mwenyewe. Weka matangaazo ya maelekezo kwa ajili yako mwenyewe. Iweke akili yako juu ya njia sahihi, njia unayopaswa kufuata. Rudii, bikra Israeli! Rudi kwenye hii miji yako. **22** Utatanga tanga hadi lini, binti usiye mwaminifu? Kwa maana Yahwe ameumba kitu fulani kipya juu ya dunia—mwanamke anamzunguka mwanaume. **23** Yahwe wa majeshi, Mungu wa Israeli, anasema hivi, '"Nitakapowarudisha watu katika nchi yao, watasema hivi katika anchi ya Yuda na miji yake, "Yahwe akubariki, wewe sehemu takatifu ambapo anaishi, ewe mlima mtakatifu.' **24** Kwa maana Yuda na miji yake yote wataishi pamoja humo, kama vile watakavyoishi wakulima na wachungaji pamaoja na makundi yao. **25** Kwa maana nitawapa majai ya kunywa waliochoaka, na nitamjaza kila anayeteseka na kiu." **26** Baada ya haya niliamka, na nikagundua kwamba usingizi wangu ulikuwa unaburudisha. **27** Angalia, siku zinakuja—hili ni tangazo la Yaahwe—nitakapoipanda nyumba ua Israeli na Yuda pamoja na wazawa wa wanadamaau na wanyama. **28** Zamani, niliwaweka katika uangalizi ili kuwang'oa na kuwabomoa, kuwaangusha, kuwaharibu, na kuwaletea madhara. Lakini katika siku zijazo, nitawaangalia, ili niwajenge na kuwapanda—hili ji tangazo la Yahwe. **29** Katika siku hizo hakuna atakayesema tena, "Baba za watu wamekula zabibu kali, bali meno ya watoto ni butu.' **30** Kwa maana kila mtu atakuwa katika uovu wake mwenyewe; kila alaye zabibu kalai, meno yake yataakuwa butu. **31** Angalia, siku zinakuja—hili ni tangazo la Yahwe—nitakapoanzisha aganao jipya pamaoja na nyumba aya Israeli na nyumba ya Yuda. **32** Halitakuwa kama agano ambalo nilianzisha na baba zao nilipowatoa kwa mkono wao nje ya nchi ya Missiri. Hizo zzilikuwa siku ambapo walilivunja aaganao lanaahu, ingawa nilikuwa mme kwao—hili ni tangazo la Yahwe. **33** Lakaini hili ni agano nitakaloanzisha na nyumba ya Israeli baada ya siku hizi—hili ni tangazo la Yahwe: Nitaiweka sheria yangu

generated on Tue Oct 24 10:45:40 2023

ndani yao na nitaiandika juu ya mioyo yao, kwa maana nitakuwa Mungu wao, nao watakuwa watau wangu. **34** Kisha kila mtu hatamfundisha jiranai yake, wala mtu hatamfundisha ngugu yake akisema, 'Mjue Yahwe!' Kwa maana wao wote, kuanzia mdogo wao hata mkubwa, watanijua—hili ni tangazo la Yahwe—kwa maana nitawasamehe uovu wao na sitazikumbuka tena dhambi zao."' **35** Yahwe anasema hivi —Yahwe, yeye afanyaye jua kuangaza mchana na kuzipanga mwezi na nyota kuangaza usiku. Yeye ndiye aiwekaye bahari katika mwendo ili mawimbi yake yaungurume. Yahwe wa majeshi katika ajina lake. **36** Anasema hivi, ikiwa tu mambo haya ya akudumu yakitoweka machoni panaagu—hili ni agizo la Yahwe—uzao wa Israeli hawatasimama mbaalai nami wasiwe taiafa." **37** Yahwe anasema hivi, "Kama tu urefu wa mbingu unaweza kupimwa, na kama tu misingi ya dunia chini inaweza kugunduliwa, nitawakataa uzao wote wa Israeli kwa sababu ya yote waliyofanya—hili ni tangazo la Yahwe." **38** "Angalia, siku zinakuja—hili ni tanagazo la Yahwe—ambapo mji utajengwa tena kwa ajili yanagu, kutoka Mnara wa Hananeli hadi kwenye Lango la Pembeni. **39** Kisha mistari ya kupimia itaenda nje hadi mbali, hadi kwenye kilima cha Garebu na kuzunguka Goa. **40** Bonde lote la miili iliyokufa na majivu, na shamaba lenye matuta linalofika hadi Bonde la Kidroni mbali hadi kwenye kona ya Lango la Farasi upande wa mashariki, litateuliwa kwa ajili ya Yahwe. Mji hautang'olewa wala kupinduliwa tena, milele."

Jeremiah 31:1

Katika wakati huo
Huu ni wakati ambapo Mungu atawaadhibu waovu.

Hili ni tangazo la Yahwe.
Angalia tafsiri kutoka sura ya 1:7.

Yahwe alinitokea.
Nafsi inayotajwa hapa, "alinitokea", inawakilisha watu wa Israeli.

Jeremiah 31:4

Maelezo ya jumla:
Yahwe anaendelea kusema kwa watu wa Israeli.

Nitakujenga tena kwa hiyo utakuwa umejengwa.
"Nitakufanya imara tena" au nitakufanikisha tena."

Bikra Israeli.
Angalia sura ya 1

Ngoma.
Chombo cha muziki ambacho hutoa sauti kinapopigwa pembeni kwa vipande vya chuma.

Jeremiah 31:7

Sifa zisikike.
"Kila mtu na asikie kusifu kwenu."

Masalia wa Israeli.
"Watu ambao bado hai."

Jeremiah 31:8

Maelezo ya jumla:
Yahwe anaendelea kusema.

Ona.
"Sikilizeni" au "iweni wasikivu."

Kuwaleta.
Neno "kuwaleta" linawataja Waisraeli.

Nitakuwa baba kwa Israeli, na Efraimu atakuwa mzaliwa wangu wa kwanza.
Hapa, "Efraimu" ni jina jingine la "Israeli". 'Nitakuwa kama baba kwa watu wa Israeli, na watakuwa kama mtoto wangu wa kwanza"

Mzaliwa wangu wa kwanza.
Mzaliwa wa kwanza anaheshima na jukumu maalumu.

Jeremiah 31:10

Yule aliyemtawanya Israeli anamkusanya tena.
"Niliwafanya watu wangu kutawanyika kati ya mataifa, lakini nawarudisha nyumbani sasa."

Kama mchungaji alindavyo kondoo zake.
Hii inamaana akuwa Mungu anatunza na kulinda watu wake kama vile mchungaji alindavyo kondoo zake.

Kwa maana Yahwe amemfidia Yakobo na kumkomboa kutoka mkono ambao ulikuwa na nguvu sana kwake.
Virai hivi viwili vina maana ya kitu kimoja, na visisitiza kwamba Yahwe ndiye aliyewaokoa watu wa Israeli: "Maana Yahwe amewaokoa watu wa Israeli dhidi ya adui yao ambaye alikuwa na nguvu sana kuliko wao."

Jeremiah 31:12

Kama busitani iliyomwagiliwa.
Hii ina maana kwamba watakuwa na nguvu na afaya, na watafanikiwa.

Hawatajisikia huzuni tena.
Hii ni inatia mkolozo wa furaha ambavyo watu wa Israeli watakuwa nayo.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 31:13

Nitayageuza.
Hapa, anayetajwa ni Yahwe mwenyewe.

Watu wangu watajijaza wenyewe kwa wema wangu.
"Wema wangu utawaridhisha watu watu wangu."

Jeremiah 31:15

Sauti imesikika katika Rama.
"Nasikia sauti katika Rama."

Ni Raheli akiomboleza kwa ajili ya watoto wake.
Hapa "Raheli" anawakilisha wanawake wa Israeli ambao wanawalilia watoto wao.

Hataki kufarijiwa juu yao, kwa maana hawako hai tena.
"Hatakubali mtu yeyote amfariji, kwa maana watoto wake wamekufa."

Jeremiah 31:16

Kwa nini watu waache kuomboleza?
Yahwe atawarudisha uzao wao kutoka nchi ya adui zao

Jeremiah 31:18

Uliniadhibu, nami nieadhibika.
Kurudiwa kwa maneno haya kunaashiria aidha ukali wa hasira ya Yahwe, au jinsi ilivyo na nguvu hasira yake: "Uliniadhibu sana" au "uliniadhibu, na nimejifunza kutokana na adhabu hiyo."

Nirudishe.
Efraimu anamwomba Mungu ampe moyo wa kufundishika kama ndama asiye na mafunzo.

Niliaibika na kudharirika.
Neno "kuaibika" na "kudharirika" kimsingi yana maana ya moja, na yanaweka mkazo kuhusu swala la kuaibika. "Niliaibika kweli kweli."

Efraimu siyo mtoto wangu wa thamani? Yeye si mpendwa wangu, mwanangu nimpendaye?
"Efraaaimu ni mwanangu wa thamani. Ni mpendwwa wangu, mwanangu nimpedaye.

Jeremiah 31:21

Maelezo ya jumla:
Mungu anaendelea kusema tangu mstari wa saba.

Jiwekee alama za bara bara ... Weka matangazo ... Iweke akili yako ... Rudi.
Virai hivi vimeelekezwa kwa "bikra Israeli."

Iweke akili yako juu ya njia sahihi, njia unayopaswa kufuata.
"Jitahidi sana kukumbuka jinsi ulivyokuja kipindi ulipokuwa umechukuliwa mateka."

Rudi, bikra Israeli!
Mungu anamtaja Israeli aliyebadilika.

Utatanga tanga hadi lini, binti usiyemwaminifu?
Mungu anauliza kuwa mpaka lini watu wake watamuasi."Msisite site kuanza kunitii mimi."

Jeremiah 31:23

Watu.
Hapa hii inawataja watu wa Yuda.

Yahwe akubariki, wewe sehemu takatifu ambapo anaishi, ewe mlima mtakatifu.
Yerusalemu iko juu ya mlima, na hekalu lilijengwa kwenye kilele cha kilima hicho katika Yerusalemu. "Yahwe awabariki wanaoishi pamoja naye katika Yerusalemu, mahali lilipo hekalu lake."

Jeremiah 31:27

Nitakapoipanda nyumba ya Israeli na Yuda na wazawa wa wanadamu na wa wanyama.
"Niwaongeza wanadamu na wanyama kama mkulima apandavyo mazao" au "nitaiiongeza idadi ya wtu na wanyama katika falme za Israeli na Yuda."

Niliwaweka katika uangalizi ili kuwang'oa na kuwabomoa.
"Nilitafuta njia ya kuwang'oa."

Kuwang'oa ... kuwabomoa ... kuwaangusha ... kuwaharibu.
Kung'oa ni kuvuta na kutoa mmea kutoka ardhini; ni kinyume cha kupanda. Kuangusha ni kinyume cha kjenga..Yeremia anatumia maneno haya ambayo karibu yana maana sawa ili kuonesha kuwa kwa hakika mambo haya yatatokea.

Jeremiah 31:31

Angalia.
"Sikiliza" au "toa usikivu kwa kile ninachokwenda kuwaambia."

Hili ni tangazo la Yahwe.
Angalia sura ya 1:7

Jeremiah 31:33

Nitaiweka sheria ya Mungu ndani yao na nitaiandika juu ya mioyo yao.
Virai hivi viwili vina maana moja na vinaweka msisitizo kwamba sheria ya Yahwe itakuwa sehemu yao, kulikio kuwa nayo ikiwa imeandikwa juu ya mawe tu. Hapa "moyo" unawakilisha "hisia" au "akili": Sheria yangu itakuwa sehemu ya mawazo na hisia zao."

Kuanzia mdogo wao hata mkubwa wao.
Kirai hiki kinamaana ya kila mtu, bila kujali umuhimu wao katika jamii.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 31:37

urefu wa mbingu ... misingi ya dunia.
Viraai hivi vina maanisha kwamba uumbaji wote unazungumziwa hapa.

Jeremiah 31:38

Angalia, siku zinauja.
"Zingatia! ambacho nataka kusema kuhusu kitakachotokea hivi karibuni."

Mnara wa Hananeli ... Lango la Pembeni ... Kilima cha Garebu ... Goa ... Bonde la Kidroni ... Lango la Farasi.
Haya ni majina ya shemu mabi mbali.

Litateuliwa.
"Litafanywa takatifu."

generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Neno likaja kwa Yeremia kutoka kwa Yahwe katika mwaka wa kumi wa Sedekia mfalme wa Yuda, katika mwaka wa kumi na nane wa Nebukadreza. **2** Katika wakati huo, jeshsi la mfalme wa Babeli lilikuwa limeuzunguka Yerusalemu, na Nehemia nabii alikuwwa amefungwa katika uwanja wa walinzi katika nyumba ya mfalme wa Yuda. **3** Sedekia mfalme wa Yuda alikuwa amemfunga na kusema, "Kwa nini unatabiri na kusema, 'Yahwe anasema hivi: Angalia, niko karibu kuweka mji huu katika mikono ya mfalme wa Babeli, na atauteka. **4** Sedekia mfalme wa Yuda hatapona kutoka kwenye mikono ya Wakaldayo, kwa maana hakika atatiwa katika mkono wa mfalme wa Babeli. Mdomo wake utazumzia kwenye mdomo wa mfalme, na macho yake yatayaona macho ya mfalme. **5** Atampeleka Sedekia Babeli, na atabaki huko hadi nimuadhibu—hili ni tangazo la Yahwe. Ingawa unapigana dhidi ya Wakaldayo, hautafanikiwa." **6** Yeremia akasema, "Neno la Yahwe likaja kwangu, likisema, Angalia, Hanameli mwana wa Shalumu mjomba wako anakuja kwako na atasema, **7** "Linunue shamba langu ambalo liko katika Anathothi kwa ajili yako, kwa maana haki ya kununua ni yako."" **8** Kisha, kama Yahwe alivyotangaza, Hanameli, mwana wa mjomba wangu, akaja kwangu katika uwanja wa walinzi, na akasema kwangu, 'Linunue shamba langu kwa ajili yako ambalo liko Anathothi katika nchi ya Benyamini, kwa maana haki ya urithi ni ya kwako, na haki ya kulinunua ni yako. Linunue kwa ajili yako.' Kisha nilijua kuwa hili lilikuwa neno la Yahwe. **9** Kwa hiyo nililinua shamba katika Anathothi kutoka kwa Hanameli, mwana wa mjomba wangu, na nilipima fedha kwa ajili yake, shekeli kumi na saba katika uzito. **10** Kisha niliandika katika barua na kuitia muhuri, na kulikuwa na mashadi wakaishuhudia. Kisha nikampa fedha katika mizani. **11** Kisha nikaichukua hati ya manunuzi ambayo ilikuwa imepigwa muhuri, kwa kuifuata amri na taratibu, na kama ilivyo ada. **12** Ile barua nikampa Baruku mwana wa Neria wa Maaseya mbele ya Hanameli, mwana wa mjomba wangu, na mashahidi waliotia sahihi kwenye barua iliyopigwa muhuri, na mbele ya Wayahudi wote waliokaa katika uwanja wa walinzi. **13** Kwa hiyo nikampa amri Baruku mbele yao. Nilisema, **14** Yahwe, Mungu wa Israeli, anasema hivi: Chukua nyaraka hizi, vyote hati hii ya manunuzi iliyopigwa muhuri na nakala zisizopigwa muhuri za manunuzi, na uziweke katika chungu cha udongo ili vidumu kwa muda mrefu. **15** Kwa maana Yahwe wa majeshi, Mungu wa Israeli, anasema hivi: Nyumba, mashamba, na mashamba ya mizabibu vitanunuliwa tena katika nchi hii. **16** Baada ya kumpa Baruki mwana wa Neria ile hati ya manunuzi, nikaomba kwa Yahwe nikasema, **17** Ole, Bwana Yahwe! Angalia! Wewe peke yako umezitengeneza mbingu na dunia kwa nguvu zako kuu na kwa mkono wako ulioinuka. Hakuna kitu ambacho ukisema kwako ni kigumu sana kukifanya. **18** Wewe huonesha agano la uaminifu kwa maelfu na kumimina makosa ya wanadamu katika mapaja ya watoto wao baada yao. Wewe ni Mungu mkuu na mwenye nguvu. **19** Wewe ni mkuu katika hekima na una nguvu katika matendo, kwa maana macho yako yanaona njia zote za watu, ili kumlipa kila mtu stahiki ya matendo yake. **20** Ulifanya ishara na maajabu katika nchi ya Misiri. Hata leo hapa Israeli na kati ya wanadamu wengine wote, umelifanya jina lako kuwa maarufu. **21** Kwa maana uliwanunua watu wako Israeli kwa ishira na maajabu, kwa mkono hodari, kwa mkono ulioinuka, na kwa hofu kuu. **22** Kisha uliwapa nchi hii—ambayo uliapa kwa babu zao kwamba utawapa—nchi itiririkayo maziwa na asali. **23** Hivyo walingia na kuimiliki. Lakini hawakuitii sauti yako wala kuishi kwa kuitii sheria yako. Hawakufanya chochote ulichowaamuru kufanya, kwa hiyo umeleta juu yao majanga haya yote. **24** Angalia! Urefu wa maboma haya umefika hadi kwenye mji ili kuuteka. Kwa sababu ya upanga, njaa, na tauni, mji umetiwa kwenye mikono ya Wakaldayo wanaopigana dhidi yake. Kwa maana ulichosema kitatokea sasa kinatokea, na ona, unatazama. **25** Kisha wewe mwenyewe uliniambia, "Nunua shamba kwa fedha kwa ajili yako na mashahidi wameshuhudia, ingawa mji huu unatiwa mikononi mwa Wakaldayo."" **26** Neno la Mungu likaja kwa Yeremia, likisema, **27** "Angalia! Mimi ni Yahwe, Mungu wa wanadamu wote. Kuna kitu cho chote kigumu sana kwangu kukifanya? **28** Kwa hiyo Yahwe anasema hivi, 'Ona, niko karibu kuutia mji huu kwenye mikono ya Wakaldayo na Nebukadreza, mfalme wa Babeli. Atauteka. **29** Wakaldayo wanaopigana dhidi ya mji huu watakuja na kuwasha moto kwenye mji huu na kuunguza, pamoja na nyumba juu ya paa la watu waliomwabudu Baali na kumimina dhabihu kwa miungu wengine ili kunikasirisha. **30** Kwa maana watu wa Israeli na Yuda hakika wamekuwa watu wanaofanya maovu mbele ya macho yangu tangu ujana wao. Watu wa Israeli hakika wameniudhi kwa matendo ya mikono yao—hili ni tangazo la Yahwe. **31** Yahwe anatangaza kwamba mji huu umekuwa sababu ya hasira yangu na ghadhabu yangu tangu siku walipoujenga. Umekuwa hivyo hata leo. Kwa hiyo nitaundoa mbele ya uso wangu **32** kwa sababu ya uovu wote wa watu wa Israeli na Yuda, mambo waliyofanya ili kunichukiza—wao, wafalme wao, wana wa wafalme, makuhani, manabii, na kila mtu katika Yuda na wakaaji wa Yerusalemu. **33** Wamenigeuzia migongo yao badala ya nyuso zao, ingawa niliwafundisha kwa furaha. Nilijitahidi kuwafundisha, lakini hakuna hata mmoja wao aliyenisikiliza ili kupokea marekebisho. **34** Walisimamisha sanamu zao za ajabu katika nyumba inayoitwa kwa jina langu, ili kunitia unajisi. **35**

generated on Tue Oct 24 10:45:40 2023

Wakazijenga sehemu za juu katika Bonde la Beni Hinomu ili kuwatia katika moto wana wao na binti zao kwa ajili ya Moleki. Mimi sikuwaagiza. Sikuweka akilini mwangu kamwe kwamba watafanya mambo maovu na kwa hiyo kuwasabisha Yuda watende dhambi. **36** Kwa hiyo sasa, Mimi, Yahwe, Mungu wa Israeli, kuhusu mji huu ninasema hivi, 'mji ambao mnasema, 'Umetiwa mikononi mwa mfalme wa Babeli kwa upanga, njaa, na pigo.' **37** Ona, niko karibu kuwakusanya kutoka kila nchi nilikowapeleka katika hasira yangu, ghadhabu, hasira kuu. Niko karibu kuwarudisha kwenye sehemu hii na kuwawezesha kuishi katika usalama. **38** Kisha watakuwa watu wangu, nami nitakuwa Mungu wao. **39** Nitawapa moyo mmjoa na na njia moja ya kuniheshimu kila siku ili kwamba yawepo mema kwa ajili yao na uzao wao baada yao. **40** Kisha nitafanya pamoja nao agano la milele, ili nisiache kufanya mema kwa ajili yao. nitajiwekea heshima katika mioyo yao, ili kwamba wasiniache. **41** Kisha nitajifurahisha katika kufanya mema kwao. Kwa uaminifu nitawapanda katika anchi hii kwa moyo wangu wote na maisha yangu yoye. **42** Kwa amaana Yahwe anasema hivi, 'Kama tu nilivyoyaleta majanga haya makubwa yote juu ya watu hawa, hivyo hivyo nitaleta juu yao mambo mema niliyosema kwamba nitafanya kwa ajili yao. **43** Basi mashamba yatanunuliwa katika nchi hii, ambayo mnaisema, "Hii ni nchi iliyoharibiwa, isiyo na mwanadamu wala mnyama. Imetiwa mikononi mwa Wakaldayo" **44** Watanunua mashamba kwa fedha na kuandika katika barua zilizopigwa muhuri. Watawakusanya mashahidi katika nchi ya Benyamini, wote kuzunguka Yerusalemu na miji ya Yuda katika miji ya nchi yenye vilima, na katika nchi tambarare, na katika miji ya Negebu. Kwa maana nitawarejesha wafungwa wao—hili ni tangazo la Yahwe."'

Jeremiah 32:1

Neno likaja kwa Yeremia kutoka kwa Yahwe.
"Hiki ndicho alichokisema Yeremia kwa Yahwe."

Alikuwa amefungwa katika uwanja wa walinzi.
"Walimfunga katika uwanja wa walinzi."

Katika uwanja wa walinzi katika nyumba ya mfalme wa Yuda.
Hili lilikuwa eneo la wazi liloungana na ikulu ya mfalme.

Jeremiah 32:3

Kwa nini unatabiri na kusema.
Zakaria anatumia swali kumkemea Yeremia. ("Ni vibaya wewe kuendelea kutabiri na kusema.")

Katika mikono ya mfalme wa Babeli na atauteka
Hapa, "mikono" inamaana ya nguvu au umiliki.

Kwa maana hakika atatiwa.
"Kwa kweli nimeutia mji huu katika mikono ya mfalme wa Babeli.

Mdomo wake utazunguzia kwenye mdomo wa mfalme, na macho yake yatayaona mac ho ya mfalme.
"Sedekia mqenyewe atamuona Nebukadreza ana kwa ana na atazungumza naye."

Hili ni tangazo la Yahwe.
Angalia sura ya 1:7

Unapigana.
Hapa wanatajwa watu wote katika Yerusalemu.

Jeremiah 32:6

Neno la Yahwe likaja kwangu.
Angalia

Hanameli ... Shalumu.
Haya ni majina ya wanaume.

Anathothi
Angalia sura ya 1:1

Jeremiah 32:8

Maelezo ya Jumla:
Yeremia anaendelea kuzungumza.

Shekeli kumi na saba.
"Shekeli kumi na saba." Shekeli 1 ni sawa na gramu 11.

Jeremiah 32:10

Maelezo ya jumla:
Yeremia anaendelea kuzungumza.

Niliandika katika barua na kuitia muhuri, na palikuwa na mashahidi waikaishuhudia.
Hii ni aina ya sahihi ambayo mtu alipaswa kusaini kwa ajili ya kununua ardhi. Watu wengine walipaswa kuwepo kwa ajili ya kushuhudia kwamba nimeinunua adrdhi hiyo.

Kulikuwa na mashahidi wakaishuhudia.
"Palaikuwa na mashahidi ili waone kwamba nimeinunu ardhi hiyo."

Ambayo ilikuwa imepigwa amuhuri.
"Niliyoipiga muhuri."

Baruku ... Neria ... Maaseya.
Haya ni majina ya kiume.

Uwanja wa walinzi.
Angalia ufafanuzi kutoka sura ya 32:1.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 32:13

Maelezo ya jumla:
Yeremia anaendelea kuzungumza.

Mbele yao.
Hapa "yao" anatajwa Hanameli, shahidi, na Wayudea.

Chukua nyaraka hizi, vyote hati hii ya manunuziiliyopigwa muhuri na nakala zisizopigwa muhuri.
"Chukua nyaraka ziliyopingwa muhuri na zile ambazo hazijapigwa muhuri."

Nyumba, mashamba, na mashamba ya mizabibu vitanunuliwa tena katika nchi hii.
"Watu wa Israeli watanunua tena nyumba, bustani za mizabibu na mashamba katika nchi hii."

Jeremiah 32:16

Maelezo ya jumla:
Yeremia anaendelea kuzungumza.

Hati ya manunuzi.
Hii ina maana ya nyaraka au barua iliyotiwa muhuri na ile isiyo tiwa muhuri.

Ole.
"Huzuni"

Kwa nguvu zako kuu na kwa mkono wako ulioinuka.
Kirai "ulioinuka" ni namna ya kuelezea nguvu. Virai hivi viwili kimsingi vina maana moja na vinaelezea ukuu wa Yahwe. "Kwa nguvu zako kuu."

Wewe huonesha agano l uaminifu.
"Unatunza ahadi zako na kuonesha uaminifu wa upendo wako."

Na kumimina makosa ya wanadamu katika mapaja ya watoto wao baada yao.
"Na huwaadhibu watoto kwa sababu ya dhambi za baba zao."

Jeremiah 32:19

Maelezo ya jumla:
Yeremia anaendelea kuzungumza:

Kwa maana amacho yako yanaona njia zote za watu.
"Unaona kila kitu ambacho wanadamu wanafanya."

Ili kumlipa kila mtu stahiki ya matendo yake.
"Na utamlipa kila mtu kulingana matendo na tabia yake"

Ulifanya ishara na maajabu katika nchi ya Misiri.
Haya ni matukio yaliyopita mbapo Mungu alitumia nguvu zake ili kuwatoa utumwani watu wake wa Israeli huko Misiri.

Hata leo.
"Hadi siku ya leo."

Umelifanya jina lako kuwa maarufu.
Hapa "jina" linawakilisha tabia ya Mungu. ("Umejifanya mwenyewe kujulikana.")

Kwa mkono ulioinuka, kwa mkono wenye nguvu.
Virai hivi vyote vinaelezeaa nguvu. Kwa pamoja vinaulezea ukuu wa nguvu za Yahwe. "Kwa nguvu zako kuu."

Jeremiah 32:22

Maelezo ya jumla:
Yeremia anaendelea kuzungumza.

Utawapa.
"utawapa watu wa Israeli."

Nchi itiririkayo maziwa na asali.
Angalia

Lakini hawakuitii sauti yako.
"Lakini hawakutii ulichosema."

Jeremiah 32:24

Maelezo ya ajumla:
Yaremia anaendelea kumwomba Yahwe.

Kuuteka.
"Kwa hiyo jeshi la adu litauteka."

Kwa sababu ya upanga.
Hapa aupanga unamaanisha mapigano ya vita.

Mji umetiwa kwenye mikono ya Wakaldayo.
Hapa "mkono" unamaanisha nguvu au umiliki.

Na mashahidi wameshuhudia.
" Na watu wengine washuhudie jambo hili."

Mji huu unatwa mikononi mwa Wakaldayo.
"Ninautia mji huu mikononi mwa Wakaldayo."

Jeremiah 32:26

Neno la Mungu likaja kwa Yeremia likisema.
"Hiki ndicho alicho Yahwe alimwamabia Yeremia."

Kun kitu chochote kigumu sana kwangu kukifanya?
Yahwe anatumia swali kusisitiza kwamba anaweza kufanya chochote.

Kwenye mikono ya Wakaldayo.
Katika sentensi hii neno "mkono" linawakilisha nguvu au umiliki.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 32:29

Maelezo ya jumla:
yahwe anaendelea kusema kwa Yeremia.

Ili kunikasirisha.
"Kilichonifanya nikasirike sana."

Wanaofanya maovu mbele ya macho yangu.
"Wanaofanya kile ambacho nakihesabu kuwa uovu."

Tangu ujana wao.
"Tangu kipindi walipokuwa taifa."

Matendo ya mikono yao.
"Mambo maovu ambayo wamefanya."

Jeremiah 32:31

Sentensi kiunganishi:
Mstari huu ni mwendelezo wa mistari iliyotangulia.

Mji huu umekuwa sababu ya hasira yangu na gadhabu yangu tangu walipoujenga.
Maneno "hasira" na "gadhabu" kimsingi yana maana moja na yanasisitiza ukuu wa hasira yake Mungu.

Umekuwa hivyo hata leo.
"Wanazidi kunifanya nikasirike hata sasa."

Mbele ya uso wangu.
"Kutoka kwenye uwepo wangu."

Jeremiah 32:33

Maelezo ya jumla:
Yahwe anaendelea kusema kwa Yeremia.

Wamenigeuzia migongo yao badala ya nyuso zao.
"Watu wangu wamenipuuza.

Kupokea marekebisho.
"Hakuna hata mmoja aliyekuwa tayari kujifunza kutoka kwangu."

Watafanya mambo maovu
"Sanamu zao ambazo nazichukia."

Nyumba inayoitwa kwa jina langu.
"Nyumba ambayo ni yangu kabisa."

Bonde la Ben Hinomu.
Angalia

Sikuweka akilini mwangu.
Hapa neno "akilini" linamaanisha mawazo ya Yahwe. Ni kitu ambacho hakuwa kukifiria kuwa watu wake watakifanya, lakini sasa wanakifanya.

Jeremiah 32:36

Ambayo mnasema.
Hapa "mnasema" ni wingi. Maana zilizopo ni 1)Huyu ni Yeremia pamoja na watu alionao, au 2) watu wote.

Umetiwa mikononi mwa mfalme wa Babeli.
Hapa neno "mikono" lina maana ya nguvu au mamlaka. "Kwa hiyo Yahwe ameuweka mji katika mkono wa mfalme wa Babeli."

Kuwakusanya.
"Kuwakusanya watu wanagu."

Jeremiah 32:38

Maelezo ya jumla:
Yahwe anaendelea kusema.

Moyo mmoja na njia moja ya kuniheshimu.
Hii ina maana kwamba kutakuwa na umoja miongoni mwa watu wa Israeli na watamwabudu Yahwe pekee.

Agano la milele.
"Makubaliano ya milele."

Nisiache kufanya mema kwa ajili yao.
"Siku zote nitawafanyia mema."

Ilikwamba wasiniache.
"Ili kwamba siku zote wanitii na kuniabudu."

Jeremiah 32:41

Maelezo ya jumla:
Yahwe anaendelea kusema.

kufanya mema kwwa ajili yao.
Neno "yao", hapa linawataja watu wa Israeli.

Kwa uaminifu nitawapanda katika nchi hii.
"Nitaifanya nchi hii kuwa makazi ya kudumu ya watu wa Israeli."

Kwa moyo wangu wote na maisha yangu yote.
Kwa pamamoja virai hivi viwili vinataja utu kamaili wa mtu.

Jeremiah 32:43

Mashamba yatanunuliwa katika nchi hii.
"Basi watu watanunua mashamba akataika nchi hii."

Mnasema.
Hawa wanaozungumziwa hapa ni watu wa Israeli.

Imetiwa mikononi mwa Wakaldayo.
Hapa "mkono" ni nguvu au umiliki.

generated on Tue Oct 24 10:45:40 2023

Na kuandika katika barua zilizopigwa muhuri.Wtakusanya mshahidi.
Hii ni nyaraka ambayo mtu husaini kwa ajili ya kununua shamba. Watu wengine huwa mashahidi wa ununuzi huo.

Kwa maana nitawarejesha wafungwa wao.
"Kwa maana nitawafanikisha tena."

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Kisha neno la Yahwe likaja kwa Yeremia mara ya pili, alipokuwa bado amefungwa ndani ya uwanja wa walinzi, likisema, **2** Yahwe muumbaji, anasema hivi—Yahwe, aumbaye ili athibitishishe—Yahwe ndilo jina lake, **3** 'Niite, na nitakuitika, nitakuelezea mambo makuu, siri ambazo huzielewi.' **4** Kwa maana Yahwe, Mungu wa Israel, anasema hivi kuhusu nyumba zilizo katika mji huu na nyumba za wafalme wa Yuda zilizobomolewa kwa sababu ya maboma na upanga, **5** Wakaldayao wanakuja kupigana na kuzijaza nyumba kwa hizi kwa majeshi ya watu ambao wataua katika hasira yangu na ghadhabu yangu, nitakapouficha mji huu uso wangu kwa sababu ya uovu wao wote. **6** Lakini ona, niko karibu kuleta uponyaji na tiba, kwa maana nitawaponya na nitawapa wingi wa, amani na uamainifu. **7** Kwa maana nitawarudhisha wafungwa wao wa Yuda na Israeli; nitawajenga tena kama ilivyokuw mwanzo. **8** Kisha nitawatakasa uovu wote walioufanya dhidi yangu. Nitasamehe makosa yote waliyonitenda, na na njia zote walizo asi dhidi yangu. **9** Kwa maana mji huu kwa ajili yangu utakuwa chombo cha furaha, nyimbo, sifa na heshima kwa mataiafa yote ya dunia ambao watasikia mambo yote mema ninayokwenda kufanya kwa ajili ya huu mji. Kisha wataogopa na kutetemeka kwa sababu ya mambo yote mema na amani nitayoupa mji huu.' **10** Yahwe anasema hivi, 'Katika sehemu hii ambayo sasa mnaisema, "Imetengwa, sehemu isiyo na mwanadamu wala mnyama," katika mji huu wa Yuda, na katika mitaa ya Yerusalemu ambayo imetengwa bila mwanadamu wala mnyama, zitasikika tena **11** sauti za furaha na sauti za shangwe, sauti ya bwana arusi na sauti ya bibi arusi, sauti za wale wasemao, wanapoleta shukrani katika nyumba ya Yahwe, "Mshukuruni Yahwe wa majeshi, kwa maana Yahwe ni mwema, na upendo wake usioshindwa wadumu milele!" Kwa maana nitawafanaya tena wafungwa wa nchi kuwa walivyokuwa mwanzo,' asema Yahwe. **12** Yahwe wa majeshi asema hivi: Katika sehemu hii ya ukiwa, ambamo sasa hakuna mwanadamu wala mnyama—katika miji yake yote kutakuwepo tena malisho ambapo wachungaji wataweza kupumzisha makundi yao. **13** Katika miji hii katika nchi ya vilima, nchi tambarare, na Negevu katika nchi ya Benyamini na kuzunguka Yerusalemu yote, na katika miji ya Yuda, makundi yatapata njia chini ya mkono wa yule anayewahesabu,' asema Yahwe. **14** Angalia! Siku zinakuja—hili ni tangazo la Yahwe—ambapo nitafanya niliyoahidi kwa nyumba ya Israeli na nyumba ya Yuda. **15** Katika siku hizo na katika wakati huo nitachipua shina la haki kwa ajili ya Daudi, na litafanaya hukumu na haki katika nchi. **16** Katika siku hizo Yuda wataokolewa, na Yurusalemu utaishi katika usalama, kwa maana hivi ndivyo atakavyoitwa, "Yahwe ni haki ni haki yetu." **17** Kwa maana Yahwe anasema hivi: 'Mwana kutoka ukoo wa Daudi hatakosa kuketi katika kiti cha nyumba ya Israeli, **18** wala mtu kutoka ukuhani wa Kilawi hatakosa kutoa sadaka za kuteketezwa mbele zangu, kutoa sadaka za chakula, na kutoa sadaka za nafaka wakati wote."' **19** Neno la Yahwe likaja kwa Yeremia, likisema, **20** "Yahwe anasema hivi: 'Kama mkiweza kulivunja agano langu la mchana na usiku ili kwamba siku isikawie wala usiku usikawie kuja kwa wakati wake, **21** basi mtaweza u kulivunja agano langu na Daudi mtumishi wangu, ili kwamba aspate mwana wa kuketi juu ya kiti chake cha enzi, na gano langu na makuhuni wa Kilawi, watumishsi wangu. **22** Kama vile majeshsi ya mbinguni yasivyoweza kuhesabika, na kama vile mchanga wa ufukwe wa bahari usivyoweza kupimwa, ndivyo nitakavyouongeza uzao wa Daudi mtumishi wangu na Walawi watumikao mbele zangu." **23** Neno la Mungu likaja kwa Yeremia, likisema, **24** Hamkuzingatia walichotangaza watu hawa waliposema, 'Zile Familia mbili ambazo Yahwe alizichagua, sasa amezikataa'? Kwa jinsi hii hii waliwapuuza watu wangu, wakisema kwamba si taifa tena katika macho yao. **25** Mimi, Yahwe, nasema hivi, 'Kama sijalithibitisha agano la mchana na usiku, na kama sijaziweka sheria za mbingu na dunia, **26** basi nitawakataa uzao wa Yakobo na Daudi mtumishi wangu, na nisilete mtu kutoka kati yao wa kutawala juu ya uzao wa Abrahamu, Isaka, na Yakobo. Kwa maana nitawarudisha wafubgwa wao na kuonesha huruma kwao."'

Jeremiah 33:1

Maelezo ya jumla:
Yahwe anaendelea kujifunua kwa Yeremia kupitia neno lake.

Jeremiah 33:4

Katika hasira na gadhabu yangu.
maneno "hasira" na "gadhabu" kimsingi yana maana moja, na yanaweka msisitizo kuhusu hasira ya Yahwe.

Nitakapouficha uso wangu.
Kirai hiki knaonesha akutoonekana kwa Yahwe katika mji.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 33:6

Nitawarudisha wafungwa.
"Nitayarudisha mafanikio yao."

Jeremiah 33:10

Bila mwanadamu wala mnyama kataika mji huu w Yuda na akatika mitaa ya Yerusalemu ambayo imetengwa bila wakazi, bila mwanadamu wala mnyama.
Mistari hii miwili ina maana amoja na inasisitiza kwamba Yuda imekuwa ukiwa.

Nyumba yangu.
Hekalu katika Yerusalemu.

Wafunwa.
"Mafanikio"

Jeremiah 33:12

Sehemu ya malisho
"Mashamba ya kuchungia makundi yao."

Jeremiah 33:14

Hili ni tangazo la Yahwe.
Angalia sura ya 1: 7

Katika siku hizo na katika wakati huo.
Virai "katika siku hizo" na katika wakati huo" yana maana moja.

Nitachipua shina la haki kwa ajili ya Daudi.
Wazawa wa kiume wa Daudi. "Mtu mwenye haki atatoka katika uzao wa Daudi kama tawi linalostawi kwenye mti.

Nchi.
Taiafa la Israeli.

Jeremiah 33:17

Mtu kutoka Uzao wa Daudi.
"Mtu mwanaume wa uzao wa Mfalme Daudi."

Jeremiah 33:19

Neno la Yahwe lika kwa.
Angalia 1:1

Aganano langu la mchana na usiku ... agano langu na Daudi mtumishi wangu.
Yahwe analilinganisha na mchana na usiku agano lake na Daudi. Kama vile mtu asivyoweza kuubadilisha amchana na usiku, ndivyo pia mtu asivyoweza kulibadilisha agano la Mungu na Daudi.

Kuketi juu ya kiti chake cha enzi.
"Kuutawala ufalme aliopewa."

Kama vile majeshi ya mbinguni yasivyoweza kuhesabika, na kama vile mchanga wa ufukwe wa bahari usivyoweza kupimwa, ndivyo nitakavyouongeza uzao wa Daudi mtumishi wangu na Walawi watumikao mbele zangu.
Sentensi hizi mbili kimsingi zina maana moja na zinaelezea wazo au kitu kimoja. Hivyo zimetumikakwa pamoja ili kuleta msisitizo kuhusu jambo analozungumza Mungu kuhusu Daudi na uzao wake.

Jeremiah 33:23

Neno la Yahwe likaja kwa.
Angalia sura ya 1:1

Hamkuzingatia walichotangaza watu hawa waliposema, "Zile familia mbili ambazo Yahwel alizichagua, sasa amezikataa'?
Swali hilimlimeuizwa kwa lengo la kuweka msisitizo. "Mlipaswa kutambua kuwa watu wanasema kuwa nimezikataa zile koo mbili ambazo nilizichagua."

Jeremiah 33:25

Ni lini Yahwe atawakataa wazao wa Yakobo?
Hatawakataa kamwe

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Neno lililomjia Yeremia kutoka kwa Yahwe, wakati Nebukadreza mfalme wa Babeli, majeshi yake yote, pamoja na falme zote za dunia, maeneo yote yaliyo chini ya mamlaka yake, na watu wake wote walikuwa wanapigana vita dhidi ya Yerusalemu na miji yake yote, kusema: **2** 'Yahwe, Mungu wa Israeli, anasema hivi: Nenda na uzungumze kwa Sedekia mfalme wa Yuda na useme kwake, 'Yahwe asema hivi: Angalia, niko karibu kuutia mji huu mkononi mwa mfalme wa Babeli. Atauchoma moto. **3** Hautapona kutoka mkono wake, kwa maana kwa hakika utakamatwa na kutiwa mkononi mwake. Macho yako yatayaangalia macho ya mfalme wa Babeli; atazungumza kwako moja kwa moja ukiwa unaenda Babeli.' **4** Sedekia mfalme wa Yuda, sikiliza neno la Yahwe! Yahwe anasema hivi kuhusu wewe, 'Hautakufa kwa upanga. **5** Utakufa katika amani. Kama kwenye mafukizo ya babu zako, wafalme waliokuwepo kabla yako, watauchoma mwili wako. Watasema, 'Ole, bwana!" Watakuomboleza. Sasa nimesema—hili ni tangazo la Yahwe." **6** Kwa hiyo Yeremia nabii akatangaza kwa Sedekia mfalme wa Yuda maneno haya yote katika Yerusalemu. **7** Jeshi la mfalme wa Babeli likafanya dhidi ya Yerusalemu na miji yote ya Yuda iliyobaki: Lakishi, na Azeka. Miji hii ya yuda ilisalia kama miji yenye maboma. **8** Neno lilomjia Yeremia kutoka kwa Yahwe baada ya mfalme Sedekia kufanya agano na watu wote katika Yurusalemu, ili kuwatanagazia uhuru **9** ya kwamba kila mtu lazima amwachie huru mtumwa wake wa Kiebrania, wote wa kiume na wa kike, kwa hiyo mtu alipaswa kutomtumikisha Myahudi, ambaye alikuwa ndugu yake. **10** Kwa hiyo watu wote na viongozi wakaingia katika agano kwamba kila mtu amwachie huru mtumwa wake wa kiume na waikke ili asiwe mtumwa tena. Walitii na kuwaweka huru. **11** Lakini baada ya hapo walibadili akili zao. Wakawarudisha watumwa ambao walikuwa wamewaachia huru. Wakawalazimisha kuwa wataumwa tena. **12** Kwa hiyo neno la Yahwe likaja kwa Yeremia, likisema, **13** "Yahwe, Mungu wa Israeli, anasema hivi, 'Mimi mwenyewe nilifanya agano na babu zenu katika siku ambayo niliwatoa nje ya nchi ya Misiri, nje ya nyumba ya utumwa. Hapo ndipo niliposema, **14** Katika mwisho wa mwaka wa saba, kila mtu lazima amwachie ndugu yake, Mwebrania mwenzake aliyejiuza mwenyewe kwako ili kukutumikia kwa miaka sita. Mwagize aende kwa uhuru." Lakini babu zenu hawakunisikiliza wala kutega masikio yao kwangu. **15** Sasa ninyi wenyewe mlitubu na kuanza yaliyomema katika macho yangu. Mlitangaza uhuru, kila mtu kwa jirani yake, na mlifanya agano mbele zangu kwenye nyumba iitwayo kwa jina langu. **16** Lakini tena mmegeuka na kulichafua jina langu; mmemsababisha kila mtu kumleta tena mtumwa wake wa kiume na wa kike, wale mliowachie kwenda walikotaka. Mmewalazimisha kuwa watumwa tena.' **17** Kwa hiyo Yahwe asema hivi, 'Ninyi wenyewe hamkunisikiliza. Mlipaswa kuwa mmetangaza uhuru, kila mmoja wenu, kwa ndugu zenu na Waisraeli wenzenu. Kwa hiyo angalia! Niko karibu kutangaza uhuru kwenu—hili ni tangazo la Yahwe—uhuru wa upanga, tauni, na njaa, kwa maana naenda kuwafanya kitu cha ajabu katika macho aya kila ufalme juu ya dunia. **18** Kisha nitashughulika na watu waliolivuja agano langu, ambao hawakuyashika maneno ya agano ambalo walilithibitisha mbele zangu walipomkata ng'ombe dume katika vipande viwili na kutembea katika vipande vyake, **19** na kisha viongozi wa Yuda na Yerusalemu, matowashi na makuhani, na watu wote wa nchi wakatembea katika vipande vya yule ng'ombe dume. **20** Nitawatia katika mikono ya adui zao na katika mikono ya hao wanaoutafuta uhai wao. Miili yao itakuwa chakula cha ndege wa angani na wanyama juu ya dunia. **21** Kwa hiyo nitawatia Sedekia mfalme wa Yuda na viongozi wake kwenye mikono ya adui zao na kwenye miko ya wale wanaoutafuta uhai wao na katika mikono ya majeshi ya mfalme wa Babeli ambayo yameinuka dhidi yenu. **22** Angalia, niko karibu kutoa amari—hili ni tangazo la Yahwe—na nitawaleta tena kwenye mji huu ili wapigane dhidi yake, na kuunguza kwa moto. Kwa maana nitaigeuza miji ya Yuda kuwa sehemu za ukiwa ambamo hapatakuwa na wakaaji."

Jeremiah 34:1

Neno lililomjia Yeremia kutoka kwa Yahwe.
"Yahwe alisema neno lake kwa Yeremia."

Wanapigana vita.
"Walikuwa wakipigana."

Na miji yake yote.
Miji inayotajwa hapa ni miji yote jirani na Yerusalemu.

Kuutia mji huu mkono mwa ...
Angalia ufafanuzi kutaka sura ya 32:26.

Mkononi mwa mfalme wa Babel.
Hapa neno "mkono" lina maana ya umiliki. Katika mamlaka ya mfalme wa Babeli."

Hautapona kutoka mkono wake.
"Hautaweza kutoka kwenye mamlaka yake."

generated on Tue Oct 24 10:45:40 2023

Macho yako yatayaangalia macho ya mfalme wa Babeli;atazunguza kwako moja kwa amoja ukiwa aunaenda Babeli.
Maneno haya yote yana maana moja, kwamba atamuona mfalme wa Babeli ana kwa ana.

Jeremiah 34:4

Hautakufa kwa upanga. Utakufa katika amani.
"Hautakufa katika vita, bali utakufa kwa amani.

Hili ni tangazo la Yahwe.
Angalia sura 1:7

Jeremiah 34:6

Lakishi na Azeka.
Haya ni maajina ya miji.

Miji hii ya Yuda ilisalia kama miji yenye ngome.
"Hii ilikuwa miji pekee ya Yuda yenye ngome, ambayo ilikuwa bado haijatekwa."

Jeremiah 34:8

Neno lilomjia Yeremia kutoka kwa Yahwe.
Ujumbe huu hasa hasa unaanzia mstari wa 12 katika sura hii hii.

Neno.
"Ujumbe."

Jeremiah 34:12

Neno la Mungu likaja likaja kwa.
Angaliai

Kila mtu lazima amwachie ndugu yake, Mwebrania mwenzakoaliyejiuza mwewe kwako ili kukutumikia.
"Kila mmoja wenu lazima amwache huru ndugu zake Waebrania ambao walijiuza kwake na kuwa watumwa."

Mwagize aende kwa uhuru.
"Waache wawe huru wasiwe watumishi wako tena."

Hawakunisikiliza wala kutega masikio yao.
Maneno haya yote yanasema kitu kimoja na kimsingi yametumika kwa ajili ya kuleta msisitizo.

Jeremiah 34:15

Yaliyomema katika macho yangu.
"Yalisahihi" au "yanayokubalika."

Kulichafua jina langu.
"Waliacha kufanya mema na kufanya mambo maovu ambayo yamewafanya watu wafikiri kwamba mimi ni mwovu."

Jeremiah 34:17

Kwa hiyo angalia! Niko karibu kutangaza uhuru kwenu ... uhuru wa upanga, tauni, na njaa.
"Kwa hiyo, kwa sababu hamjanitii, nitaruhusu muadhibiwe kwa upanga, tauni, na njaa."

Kwa hiyo angalia.
"Sikiliza" au kuwa makini kusikia kitu muhimu ambacho naenda kukisema."

Walilithibisha mbele zangu.
"Walikubalina nami."

Jeremiah 34:20

Wanaoutafuta uhai wao.
"Wanaotafuta kuwaua."

Hili ni tangazo la Yahwe.
Tangazo la Yahwe ambalo Yahwe ametangaza; au ni kile ambacho yahwe amessema

Ambayo yameinuka dhidi yenu.
"Yamekuja kupigana dhidi yenu."

Na nitawarudisha.
Hapa neno "wao" linamaana ya majeshi ya adui wa taifa la babeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Neno kutoka kwa Yahwe likamjia Yeremia katika siku za Yehoyakimu mwana wa Yosia mfalme wa Yuda, kusema, **2** "Nenda kwenye familia ya Warekabi na zungumza nao. Kisha uwalete kwenye nyumba yangu, mle ndani ya moyawapo ya vyumba, na uwape divai wanywe." **3** Hivyo nilimchukua Yaazania mwana wa Yeremia mwana wa Habasinia na ndugu zake, wanawe wote, na familia yote ya Warekabi. **4** Nikawapeleka wote kwenye nyumba ya Yahwe, katika vyumba vya wana wa Hanani mwana wa Igdalia, mtu wa Mungu. Vyumba hivi vilikuwa karibu na chumba cha viongozi, ambacho kilikuwa juu ya chumba cha Maaseya mwana wa Shalumu, mtunza lango. **5** Kisha nikaleta mabakuli na vikombe vilivyojaa divai mbele ya Warekabi na kusema kwao, 'Kunyeni divai." **6** Lakini walisema, "hatutakunywa divai yoyote, kwa maana babu yetu, Yonadabu mwana wa Rekabu, alituamuru, Msinywe divai yoyote, ninyi wala uzao wenu, milele. **7** Pia, msijenge nyumba yoyote, kupanda mbegu zozote, wala kupanda shamba lolote la mizabibu; hivi siyo kwa ajili yenu. Kwa maana lazima muishi katika hema maisha yenu yote, ili kwamba muweze kuishsi siku nyingi katika nchi mnayoishi kama wageni.' **8** Tumeitii sauti ya Yonadabu mwana wa Rekabu, babu yetu, katika yote aliyotuamuru, kutokunywa divai maisha yetu yote, sisi, wake zetu, wana wetu, na binti zetu. **9** Hatutajenga nyumba kwa ajili ya kuishi ndani, na hatutakuwa na shamba la mizabu, konde, wala mbegu ya kumiliki sisi. **10** Tumeishi katika hema na tumetii na kufanya yote aliyotuamuru Yonadabu babu yetu. **11** Lakini Nebukadreza mfalme wa Babeli alipoivamia nchi, tulisema, 'Njoo, lazima twende Yerusalemu ili tupone na mkono wa Wakaldayo na majeshi ya Waaramu. 'Kwa hiyo tunaishi Yerusalemu." **12** Kisha neno la Yahwe likaja kwa Yeremia, likisema, **13** "Yahwe wa majeshi, Mungu wa Israeli, anasema hivi, 'Nenda na useme kwa wanaume wa Yuda na wakaaji wa Yeruslemu, 'Hamtapokea maelekezo na kulisikiliza neno langu? —hili ni tangazo la Yahwe. **14** Maneno ya Yonadabu mwana wa Rekabu aliyowapa wanawe kama amri. wasinywe divai yoyote, yameheshimiwa hadi leo. Wameitii amri ya babu yao. Lakini mimi, nimekuwa nikifanya matangazo kwenu bila kukoma, lakini hamnisikilizi. **15** Niliwatuma kwenu watumishi wangu wote, manabii, nilikuwa nawatuma bila kukom ili waseme, 'Kila mtu auache uovu wake na kutenda matendo mema; asiwepo mtu wa kuifuata miungu mingine tena na kuiabudu. Bdala yake, rudini kwenye nchi niliyowapa ninyi na babu zenu,' bado hamtanisikiliza wala kutega maskio yenu kwangu. **16** Kwa maana uzao wa Yonadabu mwana wa Rekabu wamezishika amri za babu yao alizowapa, lakini watu hawa hupuuza kunisikiliza." **17** Kwa hiyo Yahwe, Mungu wa majeshi na Mungu wa Israeli, asema hivi, 'Angalia, Ninaleta juu ya Yuda na juu ya kila mtu anayeishi Yerusalemu, majanga yote niyotamka dhidi yao kwa sababu niliwaambia, lakini hawakusikiliza; niliwaita, lakini hawakuitika." **18** Yeremia akasema kwa familia ya Warekabi, "Yahwe wa majeshi, Mungu wa Israeli asema hivi: mmezisikiliza amri za Yonadabu babu yenu na kuzishika zote—mmeyatii yote aliyowaamuru kufanya— **19** kwa hiyo Yahwe wa majeshi, Mungu wa Israeli, asema hivi, 'Siku zote kutakuwa na mtu kutoka uzao wa Yonadabu mwana wa Rekabu kwa ajili ya kunitumikia."'

Jeremiah 35:1

Warekabi.
Hili ni kabila la watu.

Nyumba yangu
Kirai hiki kinataja hekalu la Yahwe.

Jeremiah 35:3

Yaazania ... Habasinia ... Hanani ... Igdalia ... Maaseya ... Shalumu.
Haya ni majina ya Yahwe.

Jeremiah 35:5

Warekabi.
Angalia ufafanuzi katika mstari wa kwanza wa sura hii ya 35.

Yonadabu ... Rekabu.
Haya ni majina ya kiume.

Ili kwamba muweze kuishi miaka mingi katika nchi.
Neno "Siku" , hapa linamaanisha kipindi cha maisha kirefu."

Jeremiah 35:8

Sauti ya Yonadabu.
Neno "sauti" hapa linamaana ya "amri". (Amri ya Yonadanu.")

Siku zetu zote.
Neno "siku", hapa lina maana ya kipindi kirefu cha maisha."

generated on Tue Oct 24 10:45:40 2023

Jeremiah 35:12

Neno la Yahwe likaja kwa.
Nii ni namna ya kuweka utangulizi wa kile anachokwenda kusema Yahwe

Hamgtapokea maelekezo na kusikiliza neno langu?
Swali hili limeulizwa kwa ajili ya kuwakemea Israeli.

Yonadabu ... Rekabu.
Haya ni majina ya kiume.

Maneno ya Yonadabu mwana wa Rekabu aliyowapa wanawe kama amfri, wasinywe divai yoyote, yameheshimiwa.
Wana wa Yonadabu, wana wa Rekabu, waliishika amri ya baba yao ya kutokunywa divai."

Jeremiah 35:15

Kila mtu aache uovu wake na kutenda matendo mema.
Maneno haya yote yana maana moja na yameunganishwa kwa ajili ya kuweka mkazo.

Kuifuata miungu mingine na tena kuiabudu.
Maneno haya yanamaanisha kitu kimoja, yameunganishwa pamoja kwa ajili ya kuweka mkazo.

Bado hamtanisikiliza wala kutegaa masikio yenu kwangu.
Maneno haya yana maana moja na yameunganishwa kwa ajili ya kuweka mkazo au msisitizo.

Jeremiah 35:17

Angalia.
Neno hili linatuandaa akutega masikio kwa makini ili kusikia jambo linaloenda kusemwa.

Jeremiah 35:18

Warekabi.
Hili ni jina la kabila la watu. Angalia ufafanuzi katika mstari wa kwanza katika sura hii ya 35.

Yonadabu ... Rekabu.
Haya ni majina ya kiume. Pia angalia mstari wa kwanza katika sura hii ya 35.

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 Ilikuja tokea katika mwaka wa nne wa Yehoyakimu mwana wa Yosiah mfalme wa Yuda, kwamba neno hili lilikuja kwa Yeremiah kutoka kwa Yahwe, na alisema, **2** "Chukua kitabu kwa ajili yako na uandike juu yake maneno yote ambayo nimekwisha kukuambia kuhusiana na Israel na Yuda, na kila taifa. Fanya hivi kwa kila kitu nilichokuambia tokea siku za Yosia mpaka siku ile. **3** Huenda watu wa Yuda watasikiliza majanga yote ambayo ninakusudia kuleta juu yao. Huenda kila mmoja ataacha njia zake mbaya, ili kwamba niweze kuwasamehe maovu yao na dhambi zao." **4** Kisha Yeremia alimwita Baruku mwana wa Neria, na Baruku aliandika kwenye kitabu, kwa imla ya Yeremia, maneno yote ya Yahwe yalizunguzwa kwake. **5** Kisha Yeremia alitoa amri kwa Baruku. Alisema, "Niko gerezani na siwezi kwenda kwenye nyumba ya Yahwe. **6** Kwa hiyo unapaswa uende na kusoma kutoka kwenye kitabu ulichoandika kwa imla yangu. Kwa siku ya kufunga, unapaswa usome maneno ya Yahwe kwenye masikio ya watu katika nyumba yake, na pia kwenye masikio ya Yuda yote waliokuja kutoka katika miji yao. Tangaza maneno haya kwao. **7** Huenda maombi yao ya rehema yatakuja mbele ya Yahwe. Huenda kila mtu ataacha njia mbaya, kwani gathabu na hasira ya Yahwe imetangazwa dhidi ya watu kwa ukali." **8** Kwa hiyo Baruku mwana wa Neria alifanya kila kitu ambacho Yeremia nabii alimwamuru yeye kufanya. Alisoma kwa sauti maneno ya Yahwe ndani mwa nyumba ya Yahwe. **9** Ilikuja tokea katika mwaka wa tano na mwezi wa tisa kwa Yehoyakimu mwana wa Yosia, mfalme wa Yuda, kwamba watu wote Yerusalemu na watu waliotoka Yerusalemu toka miji ya Yuda walitangaza kufunga kwa kumheshimu Yahwe. **10** Baruku alisoma kwa sauti maneno ya Yeremia katika nyumba ya Yahwe, kutoka kwenye chumba cha Gamaria mwana wa Shafani mwandishi, katika ua wa juu, kwa mlango wa kuingilia wa nyumba ya Yahwe. Alifanya hivi kwa masikio ya watu wote. **11** Basi Mikaya mwana wa Gemaria alisikia maneno yote ya Yahwe kwenye kitabu. **12** Alienda chini kwenye nyumba ya mfalme, kwenye chumba cha katibu. Tazama, maafisa wote walikuwa wamekaa hapo: Elishama mwandishi, Delaiah mwana wa Shemaiah, Elnathan mwana wa Achbor, Gemaria mwana wa Shefani, na Sedekia mwana wa Hananiah, na maafisa wote. **13** Kisha Mikaya alitoa taarifa ya maneno yote kwao ambayo alikuwa amesikia ambayo Baruku alisoma kwa sauti kwenye masikio ya watu. **14** Kwa hiyo maafisa wote walimtuma Jehudi mwana wa Nethania mwana wa Shelemiah mwana wa Kushi, kwa Baruku. Jehudi alisema kwa Baruku, "Chukua kitabu katika mkono wako, kitabu ambacho ulikuwa unakisoma kwa masikio ya watu and kuja." Kwa hiyo Baruku mwana wa Neria alichukua kitabu katika mkono wake na alienda kwa maafisa. **15** Kisha walisema naye,"Kaa chini na usome haya katika masikio yetu." Kwa hiyo Baruku akasoma kitabu. **16** Ilitokea wakati waliposikia haya maneno yote, kila mtu alipatwa na hofu kwa mtu aliye karibu naye na kusema kwa Baruku, "Kwa hakika tunapaswa kutoa taarifa ya maneno haya yote kwa mfalme." **17** Kisha walimuuliza Baruku, "Tuambie, ulipataje kuandika maneno yote haya kwa imla ya Yeremia?" **18** Baruku aliwaambia, "Alitoa imla ya maneno haya yote kwangu, na nikayaandika kwa wino kwenye kitabu hiki." **19** Kisha maafisa walisema kwa Baruku, "Nenda, jifiche mwenyewe, na Yeremiah, pia. Usipatikane mtu yeyote kujua uko wapi." **20** Kisha walienda kwa uwanja wa mfalme na wakatoa taarifa ya maneno haya kwake. Lakini kwanza walikihifadhi kitabu kwenye chumba cha katibu Elishama. **21** Basi mfalme alimtuma Yehudi kuchukua kitabu. Yehudi alikichukua toka chumba cha Elishama katibu. Kisha alikisoma kwa sauti kwa mfalme na wote maafisa walikuwa wamesimama karibu naye. **22** Sasa mfalme alikuwa amesimama kwenye nyumba ya majira ya baridi katika mwezi wa tisa, na mkaa ulikuwa unawaka mbele yake. **23** Ilitokea wakati Yehudi aliposoma kurusa tatu au nne, mfalme angeweza kuikata kwa kisu na kuitupa kwenye moto katika mkaa mpaka kitabu chote kiliteketea. **24** Lakini wala mfalme wala yeyote wa mjakazi wake aliyesikia haya maneno yote aliogopa, wala hawakuchana nguo zao. **25** Elnathani, Delaya, na Gemaria walikuwa wamemuomba mfalme asikichome kitabu, lakini hakuwasikiliza. **26** Basi mfalme alimwamuru Yerameeli, ndugu, Seraya mwana wa Azrieli, na Shelemia mwana wa Abdeeli kumfunga Baruku mwandishi na Yeremia nabii, lakini Yahwe alikuwa amewaficha. **27** Kisha neno la Yahwe lilikuja kwa Yeremia baada ya mfalme kuwa amechoma kitabu na maneno ya Baruku yaliyokuwa yameandikwa kwa imla ya Yeremia, na alisema, **28** "Rudi, chukua kitabu kingine kwa ajili yako, na uandike maneno haya yote ambayo yalikuwa kwenye kitabu cha kwanza, ambacho Yehoyakimu mfalme wa Yuda alikichoma. **29** Kisha unapaswa kusema hivi kwa mfalme Yehoyakimu mfalme wa Yuda: 'Ulichoma hicho kitabu! Na ulisema: Kwanini umeandika juu yake, " Mfalme wa Babeli hakika atakuja na kuharibu nchi hii, kwa kuwa atawaangamiza wanaume wote na wanyama ndani yake?" **30** Kwa hiyo Yahwe anasema hivi kuhusu wewe, Yehoyakimu mfalme wa Yuda: "Hakuna mzao wako atawahi kukaa kwenye kiti cha Daudi. Kama wewe, maiti yako itatupwa kwenye siku ya joto na usiku wa baridi. **31** Kwa kuwa nitakuadhibu, wazao wako, na wajakazi wako kwa maovu yenu yote. Nitaleta kwenu, kwa wakazi wote wa Yerusalemu, na kwa kila mtu Yuda majanga ambayo nimewatishia ninyi, lakini kwa hamkuwa makini." **32** Kwa hiyo Yeremia alichukua kitabu kingine na akampa Baruku

generated on Tue Oct 24 10:45:40 2023

mwana wa Neria mwandishi. Baruku aliandika juu yake kwa imla ya Yeremia maneno yote ambayo yalikuwa katika kitabu kilichochomwa moto na mfalme Yehoyakimu mfalme wa Yuda. Zaidi, maneno mengi ya kufanana yaliongezwa kwenye kitabu hiki.

Jeremiah 36:1

Taarifa ya jumla:
Tazama: uandishi wa shairi.

Ikawa
"ikatokea" Neno hili limetumika kuonesha kuwa ni mwanzo wa simulizi mpya.

Katika mwaka wa nne wa Yehoyakimu mwana wa Yosia mfalme wa Yuda
Tazama namna ulivyotafsiri katika sura ya 25:1

Kuwa neno hili
"neno hili"inaonesha ujumbe unaofuata.

Kila taifa
"mataifa yote"

Nimekwambia toka
"nimekwambia wewe toka"

Tangu siku za Yosia mpaka leo
"toka siku za Yosia mpaka leo"

Yamkini watu wa Yuda
"Labda watu wa Yuda"

Nimedhamiria kuwafanyia
"Nimepanga kuwafanyia"

Labda kila mtu
"ili kila mtu"

Toka kwenye njia yake ya uovu
"toka kwenye uovu wake"

Jeremiah 36:4

Baruku akaandika katika kitabu toka kwenye maneno aliyosomewa na Yeremia, maneno yote aliyoyasema Bwana kwake
"Yeremia alipokuwa akizungumza, Baruku aliandika maneno yote ambayo Bwana aliyazungumza kwa Yeremia"

Soma toka kwenye kitabu
"soma kwa nguvu toka kwenye kitabu"

kama ninavyokusomea
"kutokana na ninayoyasema"

lazima usome
"lazima usome kwa nguvu"

katika masikio ya watu wa nyumba yake
"Ili watu wa nyumba ya Bwana wasikie"

kwenye masikio ya Yuda wote waliokuja toka kwenye miji yao
"ili watu wote wa Yuda waliokuja toka kwenye miji yao wasikie"

Jeremiah 36:7

Taarifa ya jumla:
Yeremia anaendelea kumpa maelekezo Baruku.

Yamkini
"labda"

Wao wataomba rehema
"wao" inawakilisha watu wa nyumba ya Bwana na nyumba ya Yuda waliokuja katika nyumba ya Bwana toka kwenye miji yao.

wataomba rehema mbele za Bwana
"Bwana atasikiliza maombi yao ya Rehema"

Labda kila mtu ataacha njia yake mbaya
"Labda watatubu; kila mtu ataacha njia yake mbaya"

Njia yake mbaya
"njia yake mbaya"

Ghadhabu na hasira
"hasira"

Jeremiah 36:9

Ikawa
"ikatokea" Neno hili limetumika kuonesha kuwa ni mwanzo wa simulizi mpya.

katika mwaka wa tano na mwezi wa tisa
Huu ni mwezi wa tisa wa kalenda ya Kiebrania. Ni katika kipindi cha mwisho cha Novemba na mwanzo wa Disemba kwa kalenda ya Mashariki.

Yehoyakimu mwana wa Yosia, mfalme wa Yuda
Tazama ulivyotafsiri katika sura ya 25:1

kutangaza mfungo
"kutoa wito kwa kila mtu kushiriki katika mfungo"

Gemaria mwana wa Shafani
Haya ni majina ya watu.

mwandishi
"aliyekuwa mwandishi"

katika lango la kuingilia nyumbani mwa Bwana
"katika lango jipya la kuingilia katika nyumba ya Bwana"

generated on Tue Oct 24 10:45:40 2023

Alifanya hivi
Alisoma kwa nguvu maneno ya Yeremia.

katika masikio ya
"katika masikio ya Yerusalemu"

Jeremiah 36:11

Mikaya
Hili ni jina la mtu.

Mikaya mwana ya Gemaria mwana wa Shafani
"Mikaya ambaye ni mwana wa Gemaria, ambaye ni mwana wa Shafani"

Chumba cha karani
"chumba cha mwandishi"

Tazama
"tazama" inaongeza msisitizo kwenye jambo linalofuata.

Elishama ... Delaya
Haya ni majina ya watu.

Shemaya
Hili ni jina la mtu.

Elnathan mwana wa Akbori
Elnathani mtoto wa Akbori

Gemaria mwana wa Shafani
"Gemaria mtoto wa Shafari"

Sedekia
Hili ni jina la mtu.

Hanania
Hili ni jina la mtu.

Na wakuu wote
"na wakuu wengine wote"

Jeremiah 36:13

Mikaya
Hili ni jina la mtu.

Akawasili kwao
Neno "kwao" linamaanisha wakuu.

kwenye masikio ya watu
"ili watu wasikie"

Yehudi ... Nethania ... Shelemia ... Kushi
Haya ni majina ya watu.

soma kitabu
"soma kitabu kwa nguvu"

Jeremiah 36:16

Ikatokea kwamba
Maneno haya yanaonesha umuhimu wa tukio katika simulizi.

Wao waliposikia
Neno "wao" linamaanisha wakuu.

Maneno haya yote
maneno yote ambayo Baruku aliyasoma kwa nguvu toka kwenye kitabu.

Uliyaandikaje
"uliyaandika kwa namna gani"

Aliyosomewa na Yeremia
"Yeremia alipokuwa akizungumza, Baruku aliandika maneno yote ambayo Bwana aliyazungumza kwa Yeremia"

Kusema
Yeremia alizungumza kwa nguvu ili Baruku aandike maneno yake.

kuyaandika na wino
"alitumia wino kuandika"

wino
Wino mweusi unaotumika kuandikia

Na Yeremia pia
"Yeremia pia anatakiwa ajifiche."

Mko wapi
Maneno haya yanawaelezea Baruku na Yeremia.

Jeremiah 36:20

Kisha wao
Neno "wao" linawaelezea wakuu.

Wakakiweka kitabu katika chumba cha Elishama
"wakakiweka kitabu sehemu salama katika chumba cha Elishama"

Elishama karani
"Elishama aliyekuwa mwandishi"

Maneno haya
Maneno ya kwenye kitabu ambayo Yeremia alimsomea Baruku.

Yehudi
Hili ni jina la mtu.

katika mwezi wa tisa
Huu ni mwezi wa tisa kwa kalenda ya Kiebrania. Majira haya ni mwishoni mwa msimu wa kupanda na mwanzo wa kipindi cha baridi.

Na mkaa ulikuwa ukiwaka mbele yake
"Na mkaa ulikuwa mbele yake ukiwa unawaka"

generated on Tue Oct 24 10:45:40 2023

Makaa
Ni sehemu ya moto ambayo mtu anaweza kuihamisha

Jeremiah 36:23

Ikatokea kwamba
Maneno haya yanaonesha umuhimu wa tukio katoka simulizi.

Yehudi
Hili ni jina la mtu.

Kurasa
Hizi ni kurasa za maneno katika kitabu.

itakatwa
"ile sehemu itakatwa"

na kisu
"kwa kutumia kisu cha mwandishi"

Makaa
Ni sehemu ya moto ambayo mtu anaweza kuihamisha

Mpaka kitabu chote kilipoharibiwa
"mpaka kitabu kilipokwisha kabisa"

maneno haya yote
Maneno toka kwenye kitabu ambacho Baruku alikiandika kwa kusomewa na Yeremia.

wakararua mavazi yao
Watu huchana mavazi yao wakiwa na huzuni sana.

Jeremiah 36:25

Elinathani ... Delaya na Gemaria
Haya ni majina ya watu.

Wakamsihi mfalme
"Wakamuomba mfalme"

Yerameeli ... Seraya ... Azrieli ... Shelemia ... Abdeeli
Haya ni majina ya watu.

ndugu
"ndugu wa mfalme"

Jeremiah 36:27

Neno la Bwana lilikuja
"Bwana alizungumza neno lake"

Kwa maneno ya Yeremia
"Yeremia alipokuwa akizungumza, Baruku aliandika maneno yote ambayo Bwana aliyazungumza kwa Yeremia"

Rudi, ukachukue kitabu kingine mwenyewe
"chukua kitabu kingine tena mwenyewe"

Kitabu cha awali
"kitabu cha kwanza"

Kwa nini umeandika juu yake
Yehoyakimu alitumia swali ili kusisitiza kuwa Yeremia hakupaswa kuandika kuwa mfalme wa Babeli atakuja na kuvamia.

kwa kuwa ataharibu
"na ataharibu"

Jeremiah 36:30

Hatakaa katika ufalme wa Daudu
"hatatawala kama mrithi wa Daudi"

Maiti yako itatupwa nje
"watu wataitupa maiti yako nje"

maiti yako
"mwili wako uliokufa"

kwenye siku ya jua
"ili itolewe katika siku yenye joto"

ninyi nyote
"ninyi nyote"

Jeremiah 36:32

Maneno ya Yeremia
"Yeremia alipokuwa akizungumza, Baruku aliandika maneno yote ambayo Bwana aliyazungumza kwa Yeremia"

Kilichochomwa moto na Yehoyakimu mfalme wa Yuda
"Ambacho Yehoyakimu mfalme wa Yuda alikichoma kwa moto"

Hatahivyo, maneno mengine yaliyofanana yaliongezwa katika kitabu hiki
"Hatahivyo Yeremia na Baruku waliongeza maneno mengi yaliyofanana na maneno yaliyokuwa kwenye kitabu cha mwanzo."

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Sasa Sedekia mwana wa Yosia alitawala kama mfalme badala ya Yehoyachin mwana wa Yehoyakimu. Nebukadreza mfalme wa Babeli alikuwa amemfanya Sedekia mfalme juu ya nchi ya Yuda. **2** Lakini Sedekia, wajakazi wake, na watu wa nchi hawakusikiliza maneno ya Yahwe ambayo alitangaza kwa mkono wa Yeremia nabii. **3** Kwa hiyo Mfalme Sedekia, Yehukali mwana wa Shelemia, na Zefania mwana wa Maaseia kuhani alituma ujumbe kwa Yeremia nabii. Walisema, "Omba kwa niaba kwa Yahwe Mungu wetu." **4** Sasa Yeremia alikuwa anakuja na kwenda miongoni mwa watu, kwa kuwa alikuwa bado hajawekwa ndani ya gereza. **5** Jeshi la Farao lilitoka Misri, na Wakaldayo waliozingira Yerusalem walisikia habari kuhusu wao na kuondoka Yerusalem. **6** Kisha neno la Yahwe lilikuja kwa Yeremia nabii na kusema, **7** "Yahwe, Mungu wa Israel, asema hivi: Hiki ndivyo utakavyosema kwa mfalme wa Yuda, kwa sababu amekutuma wewe kutafuta ushauri toka kwangu, 'Ona, jeshi la Farao, ambalo lilikuja kukusaidia, liko tayari kurudi Misri, kwenye nchi yao. **8** Wakaldayo watarudi. Watapigana dhidi ya mji huu, kuuteka, na kuuchoma.' **9** Yahwe asema hivi: Msidaganyane kwa kusema, "Hakika Wakaldayo wanatuacha sisi,' kwa kuwa hawatatuacha. **10** Hata kama mmelishinda jeshi la Wakaldayo lote ambalo linapigana nanyi ili kwamba wanaume waliojeruhiwa walibakizwa katika mahema yao, wangeweza kunyanyuka na kuchoma mji huu." **11** Basi ilikuwa wakati jeshi la Wakaldayo lilipoondoka Yerusalem wakati jeshi la Farao lilikuwa linakuja, **12** kisha Yeremia alienda toka Yerusalem kwenda nchi ya Benjamini. Alitaka kumiliki njia ya nchi huko miongoni mwa watu wake. **13** Kama alivyokuwa katika mlango wa Benjamini, mlinzi mkuu aliyekuwa hapo. Jina lake lilikuwa Yeria mwana wa Shelemia mwana wa Hanania. Alimshika kwa kumnyakua Yeremia nabii na kusema, " Mnatoka jangwani kwa Wakaldayo." **14** Lakini Yeremia alisema, "Hiyo si kweli. Siendi jangwani kwa Wakaldayo." Lakini Yeria hakumsikiliza. Alimchukua Yeremia na kumleta kwa maafisa. **15** Maafisa walikuwa wamemkasirikia Yeremia. Walimpiga na kumweka gerezani, ambayo ilikuwa nyumba ya Yonathani mwandishi, kwa kuwa waligeuza kuwa gereza. **16** Kwa hiyo Yeremia alikuwa amewekwa kwenye kifungo cha chini, ambako alikuwa huko kwa siku nyingi. **17** Kisha mfalme Sedekia alimtuma mtu mmoja aliyemleta kwenye ikulu. Kwenye nyumba yake, mfalme alimuuliza binafsi, "Kuna neno: Utatiwa kwenye mkono wa mfalme wa Babeli." **18** Kisha Yeremia alisema kwa mfalme Sedekia, "Kwa namna gani nimekutenda dhambi, mjakazi wako, au watu hawa kwamba umeniweke mimi kwenye gereza? **19** Wako wapi nabii wako, wale waliotabiri kwa ajili yako na kusema mfalme wa Babeli hatakuja dhidi yako au dhidi ya nchi hii? **20** Lakini sasa sikiliza, bwana wangu mfalme! Acha ombi langu liwe mbele yako. Usinirudie mimi kwenye nyumba ya Yonathani mwandishi, au nitakufa huko." **21** Kwa hiyo mfalme Sedekia alitoa amri. Wajakazi wake walimwekea mipaka Yeremia katika uwanja wa walinzi. Alipewa mkate kila siku kutoka mtaa wa waokaji mkate, mpaka mkate wote mjini uliisha. Basi Yeremia alibaki kwenye uwanja walinzi.

Jeremiah 37:1

Yehoyakimu
Katika maneno ya Kiebrania wana Konia.

wa nchi
"wa nchi ya Yuda"

Alitangaza
"Bwana alitangaza"

Kwa mkono wa nabii Yeremia
"kupitia Yeremia ambaye ni nabii."

Jeremiah 37:3

Yehukali
Hili ni jina la mtu.

Shelemia
Hili ni jina la mtu.

Sefania mwana wa Maaseya the Prist
Sefania mwana wa Maaseya aliyekuwa kuhani.

kwa niaba yetu
"kwa ajili yetu" Neno "yetu" linamuelezea mfalme Sedekia na watu wote wa Yuda.

Yeremia alikwenda na kutoka kati ya watu
"Yeremia aliweza kwenda kokote alipotaka na mtu yeyote"

Kwa kuwa hajawahi kuwekwa gerezani
"Kwa sababu hakuna mtu aliyemuweka gerezani"

kuja nje
"kuitoa nje"

Kuzingatia
Tazama ulivyotafsiri katika sura ya 32:1

generated on Tue Oct 24 10:45:40 2023

Jeremiah 37:6

Neno la Bwana lilikuja
Bwana alizungumza neno lake

mtasema
Maneno haya yanazungumzwa na watu wawili ambao mfalme Sedekia aliwatuma kwa Yeremia.

Kuomba ushauri kwangu
Neno "kwangu" linamuelezea Bwana.

Tazama
Neno hili linaongeza msisitizo wa ktu kinachofuata.

Watapigana dhidi ya mji huu, wataukamata na kuuchoma moto.
"kupanga vita dhidi yao, kuuchukua na kuuchoma moto"

Jeremiah 37:9

Msijidanganye wenyewe
Neno "wenyewe" linawaelezea mfalme Sedekia na watu wote wa Yuda.

Hakika Wakaldayo wanatuacha
Watu wa Yuda wanafikiri kuwa watakuwa salama kwa sababu Wakaldayo wameondoka.

watainuka
"watu waliojeruhiwa watainuka"

Jeremiah 37:11

Ilikuwa
"Ikawa" Neno hili lilitumika kuonesha mwanzo wa sehemu mpya ya simulizi.

Eneo la nchi
"sehemu ya nchi"

Kati ya watu wake
"kati ya ndugu zake" Yeremia alikua anatoka katika mji wa Anasosi katika nchi ya Benyamini.

Lango la Benyamini
Hili ni jina la mlango.

Yeria
Hili ni jina la mtu

Shelemia
Hili ni jina la mtu

Hanania
Hili ni jina la mtu.

Kuhamia kwa Wakaldayo
"Kukimbilia kwa Wakaldayo"

Jeremiah 37:14

Hiyo sio kweli
"Huo ni uongo"

kutohamina
"kutokukimbia"

Yeria
Hili ni jina la mtu.

Wakuu
Tazama ulivyotafsiri katika sura ya 1:17

Walikuwa na hasira
"walikuwa na hasira sana"

Yonathani mwandishi
"Yonathani aliyekuwa mwandishi"

Jeremiah 37:16

Yeremia aliwekwa katika gereza la chini
"wakuu walimuweka Yeremia katika chumba kilichokuwa chini"

wakamleta
"wakamleta Yeremia"

nyumba yake
"nyumba ya kifalme ya mfalme Sedekia"

utapewa
Maneno haya ni kwa ajili ya mfalme Sedekia na watu wake.

Kutiwa katika mikono ya mfalme wa Babeli.
Tazama ulivyotafsiri katika sura ya 32:3

Jeremiah 37:18

Namna nilivyofanya dhambi dhidi yako ... gerezani?
Yeremia alitumia swali kusisitiza kuwa hakufanya kosa lolote.

watu hawa
Watu wa ufalme wa Yuda

wameweka
"wameweka"

wako wapi manabii wako, waliokutolea unabii... dhidi ya nchi hii
Yeremia alitumia swali ili kusisitiza kuwa manabii wengine walikuwa waongo lakini yeye hakufanya kosa lolote kwa sababu aliwaambia ukweli.

Manabii wenu
Maneno haya yanaelekezwa kwa mfalme Sedekia na watu wa ufalme wa Yuda.

Hatakuja dhidi yako wala nchi hii
"hatakuvamia wewe wala nchi hii"

generated on Tue Oct 24 10:45:40 2023

ombi langu limekuja mbele yako
Linganisha na namna ulivyotafsiri katika sura ya 36:7 "maombi yao ya rehema yakafika mbele za Bwana"

Nyumba ya Yonathani mwandishi.
Nyumba ya Yonathani aliyekuwa mwamndishi.

Jeremiah 37:21

ya walinzi
"ya watu waliokuwa wakilinda"

Alipewa mkate
"Mtumishi wake alimpa Yeremia mkate"

Toka kwenye mtaa wa waokaji
"toka kwenye mtaa ambao waokaji wanafanya kazi"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Shefatia mwana wa Matani, Gedalia mwana wa Pashuri, na Pashuri mwana wa Malkiya alisikia maneno ambayo Yeremia alikuwa akitanganza kwa wato wote. Alikuwa akisema, **2** "Yahwe asema hivi: Yeyote anayeishi kwenye mji huu atauwawa kwa upanga, njaa, na pigo. Lakini yeyote ambaye aendae kwa Wakaldayo ataishi. Atatoroka pamoja na maisha yake mwenyewe, na kuishi. **3** Yahwe asema hivi: Huu mji huu utapewa kwa mkono wa jeshi la mfalme wa Babeli, na ataukamata." **4** Kwa hiyo maafisa walisema kwa mfalme, "Acha mtu huu afe, kwa kuwa kwa njia hii anadhofisha mikono ya wanaume wapiganaji waliobaki kwenye mji huu, na mikono ya watu wote. Anatanganza maneno haya, kwa kuwa huyu mtu hafanyi kwa usalama wa watu hawa, lakini kwa majanga." **5** Basi mfalme Sedekia alisema, "Tazama, yuko mkononi mwako kwa kuwa hakuna mfalme awezae kumpinga." **6** Kisha walimchukua Yeremia na kumtupa kwenye kisima cha Malkiya, mwana wa mfalme. Kisima kilikuwa kwenye uwanja wa mlinzi. Walimshusha Yeremia chini kwa kamba. Hapakuwa na maji kwenye kisima, lakini kulikuwa na matope, na alizama chini ya matope. **7** Sasa Ebed Meleki Mkushi alikuwa mmoja wa watowashi katika nyumba ya mfalme. Alisikia kwamba walikuwa wamemuweka Yeremia kwenye kisima. Sasa mfalme alikuwa ameketi kwa mlango wa Benjamini. **8** Basi Ebed Meleki alienda toka nyumba ya mfalme na kuzungumza na mfalme. **9** Alisema, "Bwana wangu mfalme, hawa wanaume wamefanya uovu kwa namna walivyomtendea Yeremia nabii. Walimtupa kwenye kisima kwa ajili ya kufa kutokana na njaa, tangu hakuna chakula zaidi katika mji." **10** Kisha mfalme alitoa amri kwa Ebed Meleki Mkushi. Alisema, "Chukua amri ya watu thelasini kutoka hapa na mtoe Yeremia nabii nje ya kisima kabla hajafa." **11** Basi Ebed Meleki alichukua amri ya watu hao na akaenda nyumba ya mfalme, kwenye ghala la nguo chini ya nyumba. Toka hapo alichukua vitambaa na nguo zilizochanika na kuyashusha chini kwa kamba kwa Yeremia ndani ya kisima. **12** Ebed Meleki Mkushi alisema kwa Yeremia, "Weka matambara na nguo zilizoraruka chini ya mikono yako na juu ya kamba." Basi Yeremia alifanya hivyo. **13** Kisha walimvuta Yeremia kwa kamba. Kwa njia hii walimtoa kutoka kisimani. Basi Yeremia alibaki kwenye uwanja wa mlinzi. **14** Kisha Mfalme Sedekia alituma neno na kumleta Yeremia nabii kwake, kwenye lango la tatu la nyumba ya Yahwe. Mfalme alisema kwa Yeremia, "Nataka nikuulize kitu. Usinizuilie jibu mimi." **15** Yeremia alisema kwa Sedekia, "Kama nakujibu, hautaniuawa kwa hakika? Na kama nakupa ushauri, hautanisikiliza mimi." **16** Lakini Mfalme Sedekia aliapa kwa Yeremia kwa siri na kusema, "Kama Yahwe aishivyo, yeye aliyetufanya sisi, Sitakuuwa au kukuweka kwenye mkono wa watu wale wanaotafuta maisha yako." **17** Kwa hiyo Yeremia alisema kwa Sedekia, "Yahwe, Mungu wa majeshi, Mungu wa Israel, asema hivi: Kama kwa kweli utatoka kwenda kwa maafisa wa mfalme wa Babeli basi utaishi, and mji huu hautachomwa. Wewe na familia yako mtaishi. **18** Lakini kama hautaenda kwa maafisa wa mfalme wa Babeli, basi mji huu utachukuliwa kwa mkono wa Wakaldayo. Watauchoma, na hautakwepa kutoka mkono wao." **19** Mfalme Sedekia alisema kwa Yeremia, "Lakini ninaogopa watu wa Yuda waliotoka jangwani kwenda kwa Wakaldayo, kwa sababu nitapewa katika mkono wao, kwa kunifanyia vibaya." **20** Yeremia alisema, "Hawatakutoa kwao. Tii ujumbe toka kwa Yahwe ambao ninakuambia, ili kusudi mambo yataenda vizuri kwako, na ili kusudi utaishi. **21** Lakini kama unakataa kutoka, hivi ndivyo Yahwe amenionesha mimi. **22** Tazama! Wanawake wote walioachwa kwenye nyumba yako, mfalme wa Yuda, ataletwa kwa maafisa wa mfalme wa Babeli. Hawa wanawake watasema kwako, "Umedaganywa na rafiki zako; wamekuharibu. Miguu yako sasa imezama kwenye matope, na rafiki zako watakimbia.' **23** Kwa kuwa wake zenu wote na watoto wataletwa kwa Wakaldayo, na wewe mwenyewe hautatoroka nchi yao. Utashikwa na mkono wa mfalme wa Babeli, na mji huu utachomwa." **24** Kisha Sedekia alisema kwa Yeremia, "Usimjulishe yeyote kuhusu maneno haya, ili kwamba usije kufa. **25** Kama maafisa wanasikia kwamba nimeongea na wewe- kama wanakuja na kusema kwako, 'Tuambia umezungumza nini pamoja na mfalme. Usitufiche, au tutakuuwa. Na tuambie nini mfalme amesema kwako'- **26** kisha unapaswa kusema nao, "Nilishawishiana pamoja na mfalme asirudi kwangu kwa nyumba ya Yonathan nitakufa humo." **27** Kisha maafisa wote walikuja kwa Yeremia na kumuuliza, basi aliwajibu kama mfalme alivyomuelekeza. Basi waliacha kuongea pamoja naye, kwa sababu hawakusikia mazungumzo kati ya Yeremia na mfalme. **28** Basi Yeremia alibaki kwenye uwanja wa mlinzi mpaka siku ile Yerusalem ilipotekwa.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 38:1

Shefatia ... Malkiya
Majina ya kwenye orodha hii ni majina ya wanaume.

watauawa kwa upanga, njaa na tauni
"watakufa kwa upanga, njaa na tauni"

Atakimbia kunusuru maisha yake
Waliojisalimisha Babeli watakimbia kuyanusuru maisha yao htakama watapoteza mali zao.

Mji huu utatiwa mikononi mwa jeshi la mfalme wa Babeli
"nitaliruhusu jeshi la mfalme wa Babeli kuiteka Yerusalemu"

ataikamata
"jeshi lake litaikamata"

Jeremiah 38:4

Atafanya mikono ya wapiganaji waliobaki mjini kuwa dhaifu, ma mikono ya watu wote
"atasababisha askari na watu wa mji kupotezaujasiri"

Kwa kuwa mtu huyu hawapi usalama watu hawa bali maafa
"kwa sababu Yeremia hawasaidii watu bali anawaumiza watu"

Tazama yuko mikononi mwenu
"Tazama, mna nguvu juu yake"

Jeremiah 38:6

Mtupeni katika birika
Birika ni sehemu iliyochimbwa chini ya ardhi inayotumika kuhifadhia maji ya mvua.

Wakamshusha chini Yeremia kwa kutumia kamba
Hii inaelleza namna walivyomtupa Yeremia katika shimo.

Jeremiah 38:7

Ebedi Meleki Mkushi
Hili ni jina la mtu kutoka Kushi.

Sasa mfalme
Neno "sasa" linasimamisha simulizi na mwandishi anatuelezea historia ya alichokua akikifanya mfalme.

Kukaa katika lango la Benyamini
Sedekia alikuwa akisikiliza na kuamua keshi za jinai.

Lango la Benyamini
Hili ni lango la kuingilia Yerusalemu ambapo watu waliliita Benyamini mwana wa Yakobo.

Jeremiah 38:10

Watu thelathini
"watu 30"

walitumia kamba kushuka chini
"walitumia kamba kushuka chini"

Jeremiah 38:12

na juu ya kamba
"na kuzunguka kamba"

Walimvuta Yeremia
Hawa ni baadhi ya watu thelathini waliokuwa na Ebedi Meleki.

Jeremiah 38:14

Ikiwa nitakujibu, je hautaniua?
Yeremia alitumia swali kuonesha uhakika wake kuwa mfalme atamuua endapo atasema ukweli.

Kama Bwana aishivyo, yeye aliyetuumba
Mfalme alizungumza haya ili kuonesha kuwa anayokwenda kuyasema ni kweli.

Mimi sita ... kutia katika mikono ya watu hawa
"mikono" inamaanisha nguvu ya kutawala. "Sitawaruhusu ... watu hawa kukukamata"

wanatafuta maisha yako
"wanajaribu kukuua"

Jeremiah 38:17

Mungu wa Israeli
"Mungu wa wana wa Israeli"

Mji huu hautachomwa moto
"jeshi la Babeli halitachoma moto mji huu"

mji huu utatiwa mikononi mwa Wakaldayo
"Nitaruhusu Wakaldayo wauteke mji huu"

Hamtakimbia toka kwenye mikono yao
"hamtakimbia toka kwenye nguvu yao"

Jeremiah 38:19

Nitawatia katika mikono yao
Hapa neno "mkono" linamaanisha "nguvu" au "utawala"

kwa wao kunitendea vibaya
Neno "wao" linamaanisha Watu wa Yuda.

Jeremiah 38:20

Hawatakutia kutika mikono yao
Wakaldayo hawatakutia katika mikono ya Yuda.

generated on Tue Oct 24 10:45:40 2023

Hivi ndivyo alivyonionesha Bwana
Neno "hivi" linaonesha maneno ambayo Yeremia atayasema baadae.

Jeremiah 38:22

Taarifa ya Jumla:
Yeremia anaendelea kuongea na mfalme Sedekia.

Wanawake wote waliosalia ... watatolewa nje kwa wakuu wa mfalme wa Babeli
"askari watawatoa nje wanawake wote waliosalia ... nje kwa wakuu wa mfalme wa Babeli"

Umedanganywa na rafiki zako
"Rafiki zako wamekudanganya"

Miguu yako inazama katika matope
Hii inamaanisha kuwa mfalme yupo katika wakati mgumu.

Kwa kuwa wake zako na watoto wako wateletwa nje kwa Wakaldayo
"Askari watawaleta wake zako na watoto wako nje kwa Wakaldayo"

Hawatakimbia toka katika nchi yao
"hawatakimbia toka kwenye utawala wao"

Utakamatwa kwa mkono wa mfalme wa Babeli, na mji huu utachomwa moto.
"Jeshi la mfalme wa Babeli litakukamata na kuuchoma moto mji.

Jeremiah 38:24

Yonathani
Hili ni jina la mtu.

Jeremiah 38:27

Mpaka siku Yerusalemu ilipokamatwa
"mpaka siku ambayo jeshi Babeli liliikamata Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 Katika mwaka wa tisa na mwezi wa kumi wa Sedekia mfalme wa Yuda, Nebukadreza mfalme wa Babeli alikuja pamoja na jeshi lake lote dhidi ya Yerusalem na kuizingira. **2** Katika mwaka wa kumi na moja na mwezi wa nne wa Sekeia, siku ya tisa ya mwezi, mji uliharibiwa. **3** Kisha maafisa wote wa mfalme wa Babeli walikuja na kukaa kwenye lango la katikati: Nergali Sharezeri, Samgari Nebo, na Sarsechimu, afisa muhimu. Nerga Sharezeri alikuwa afisa mkuu na wote waliobaki maafisa wa mfalme wa Babeli. **4** Ilitokea kwamba wakati Sedekia, mfalme wa Yuda, na wanaume wapiganaji wake wote walipowaona, walikimbia. Walitoka nje usiku toka kwenye mji kwa njia ya bustani ya mfalme, kupitia lango la kati la kuta mbili. Mfalme alitoka nje katika mwelekeo wa Arabah. **5** Lakini jeshi la Wakaldayo walimfatilia na kumpata Sedekia kwenye tambarare za mto Yordani karibu na Yeriko. Kisha walimshika na kumleta kwa Nebukadreza, mfalme wa Babeli, Riblah kwenye nchi ya Hamath, ambapo Nebukadreza alipitisha sentensi juu yake. **6** Mfalme wa Babeli alimchinja binti wa Sedekia mbele ya macho yake huko Ribla. Pia aliwachinja wanaume wote wa heshima wa Yuda. **7** Kisha alingoa macho ya Sedekia na kumfunga mnyororo wa shaba ili kusudi kumpeleka Babeli. **8** Kisha Wakaldayo walichoma nyumba ya mfalme na nyumba za watu. Pia walivunja kuta za Yerusalem. **9** Nebukadreza, nahodha wa walinzi wa mfalme, waliwachukua katika mateka watu wengine waliobaki katika mji. Hii ilijumuisha watu waliotoka jangwa kwenda Wakaldayo na watu wengine walioachwa katika mji. **10** Lakini Nebukadreza nahodha wa walinzi wa mfalme aliwaruhusu watu maskini ambayo hawakuwa na chochote wao kubaki katika chi ya Yuda. Aliwapa mashamba ya mizabibu na maeneo katika siku ile. **11** Nebukadreza mfalme wa Babeli alikuwa ametoa amri kuhusu Yeremia kwa Nebuzaradani nahodha wa walinzi wa mfalme. Alikuwa amesema, **12** "Mchukue na umjali. Usimdhuru. Fanya kwa ajili yake chochote anachokuambia." **13** Basi Nebuzaradani nahodha wa walinzi wa mfalme, Nebushazbani mkuu wa matoashi, Nergali Sharezeri afisa mkuu, na wote maafisa wa muhimu wa mfalme wa Babeli walituma watu nje. **14** Watu wao walimchukua Yeremia kutoka uwanja wa mlinzi na kumkabidhi kwa Gedalia mwana wa Ahikami mwana wa Shafani, kumchua nyumbani, basi Yeremia alibaki miongoni mwa watu. **15** Sasa neno la Yahwe lilikuwa limekuja kwa Yeremia wakati alipokuwa chini ya kifungo kwenye uwanja wa mlinzi, na alisema, **16** "Zungumza kwa Ebedi Meleki Mkushi na sema, 'Yahwe wa majeshi, Mungu wa Israel, asema hivi: Ona, Nimekaribia kubeba maneno yangu dhidi ya mji huu kwa ajili ya janga na si kwa uzuri. Kwa kuwa yatakuwa kweli mbele yako katika siku hiyo. **17** Lakini nitakuokoa katika siku hiyo - hili ni tamko la Yahwe - na hautatiwa katika mkono wa wanaume ambayo unawaogopa. **18** Kwa kuwa nitakuokoa hakika. Hautaanguka kwa upanga. Utatoroka pamoja na maisha yako, kwani unanitumaini - hili lilikuwa tamko la Yahwe."

Jeremiah 39:1

Katika mwaka wa tisa mwezi wa kumi wa Sedekia mfalme wa Yuda
Huu ni mwaka wa kumi kwa kalenda ya Kiebrania. Ni mwishoni mwa mwezi wa Disemba na mwanzoni mwa mwezi wa Januari katika kalenda ya mashariki.

tisa ... kumi ... kumi na moja ... nne
tisa ... kumi ... kumi na moja ... nne

Katika mwaka wa kumi na moja mwezi wa nne wa Sedekia, siku ya tisa ya mwezi
Huu ni mwezi wa nne kwa Kalenda ya Kiebrania.

Nergal-Shareza, Samgari, Nebo na Sasechimu
Haya ni majina ya watu.

katika lango la katikati
"Katikati ya lango la kuingilia mjini" Ilikuwa ni kawaida kwa viongozi kukaa katika lango la mji na kujadili mambo mbalimbali.

Jeremiah 39:4

Wakaenda nje usiku toka mjini kwa njia ya bustani ya mfalme
"waliondoka mjini usiku wakaenda kupitia njia ya bustani ya mfalme"

Nchi tambarare ya Yeriko
Hii ni nchi iliyo tambarare iliyoko kusini mwa bonde.

Ribla katika nchi ya Hamathi
Ribla ulikuwa mji katika himaya ya Hamathi.

wakawafuata na kuwapata
"wakawafuata na kuwakamata"

Wakatoa hukumu juu yake
"wakaamua namna ya kumuhukumu"

Jeremiah 39:6

Mbele ya macho yake
"alipokuwa akitazama"

generated on Tue Oct 24 10:45:40 2023

Aling'oa macho ya Sedekia
"watu wa mfalme walimpofusha Sedekia"

Jeremiah 39:8

Nebuzaradani
Hili ni jina la mwanaume.

Walinzi wa mfalme
"wanaomlinda mfalme"

Watu wengine waliobakia mjini
"watu waliosalia katika mji"

Jeremiah 39:11

Nebuzaradani ... Gedalia ... Ahikamu ... Shafani
Haya ni majina ya watu.

kuwatuma watu
"kuwatuma watu kwenda kumchukua Yeremia"

Kati ya watu
"kati ya watu waliosalia Yuda"

Jeremiah 39:15

Taarifa ya jumla:
Simulizi hii ilitokea kabla ya matukio ya mwanzoni.

Sasa
Hii inaonesha mwanzo wa simulizi.

neno la Bwana lilimjia Yeremia ... akasema
"Bwana akazungumza na Yeremia. Akisema"

Ebedi Meleki Mkushi
Ebedi Meleki mtu wa nchi ya Kushi.

Ninakaribia kutimiza maneno yangu juu ya mji huu sio kwa kuangamiza na sio kwa wema
"nitaleta maafa juu ya mji huu kama nilivyosema kuwa nitafanya"

Na yote yatakuwa kweli mbele yako siku hiyo
"kwa kuwa utayaona yakitokea siku hiyo"

Jeremiah 39:17

Taarifa ya jumla:
Bwana anaendelea kuongea na Yeremia.

Siku hiyo
Hii ni siku ambayo watu wa Babeli watabomoa ukuta wa Yerusalemu na kuuharibu mji.

Asema Bwana
"aliyoyasema Bwana"

Hamtatiwa katika mikono ya watu mnaowaogopa
"Watu mnaowaogopa hawatawadhuru"

Hamtaanguka kwa upanga
"hakuna atakayewaua kwa upanga"

Mtakimbia na kuponya maisha yenu ikiwa mtaniamini
"kwa sababu ya kuniamini mimi hamtauawa"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Hili lilikuwa neno ambalo lilikuja kwa Yeremia toka kwa Yahwe baada ya Nebuzaradni, amri wa walinzi wa mfalme, amemtuma mbali kutoka Ramah. Huko ndiko Yeremia alikuwa amechukuliwa, na huko alikuwa amefungwa kwa minyororo. Alikuwa miongoni mwa mateka wote ya Yerusalem na Yuda ambayo walipaswa kuwa matekani Babeli. **2** Mlinzi mkuu alimchukua Yeremia na kusema kwake, "Yahwe Mungu wako aliamrisha maafa haya dhidi ya eneo hili. **3** Basi Yahwe alileta. Alifanya kama alivyoamrisha, kwani ninyi watu mmefanya dhambi dhidi yake na hamkutii sauti yake. Hii ni sababu ya jambo hili limetokea kwenu. Lakini sasa tazama! **4** Nimekuacha huru leo toka kwenye minyororo iliyokuwa kwenye mikono yako. Kama ni vizuri katika macho yako kuja nami Babeli, njoo, na nitakujali. Lakini kama si vizuri katika macho yako kuja pamoja nami, basi usifanye hivyo. Tazama nchi yote mbele yako. Nenda ambapo ni pazuri na sawa katika macho yako kwenda." **5** Wakati Yeremia hakujibu, Nebuzaradani alisema, "Nenda kwa Gedalia mwana wa Ahikam mwana wa Shafani, ambaye mfalme wa Babeli amemweka msimamizi wa miji ya Yuda. Baki pamoja naye miongoni mwa watu au nenda popote ni pazuri katika macho yako kwenda." Amri wa walinzi wa mfalme alimpa chakula na zawadi, na kisha akamtuma mbali. **6** Basi Yeremia alienda kwa Gedalia mwana wa Ahikam, huko Mizpah. Alibaki pamoja naye miongoni mwa watu ambao walibaki nyuma katika nchi. **7** Sasa baadhi ya amri wa wanawajeshi wa Yuda ambao walikuwa bado katika uwanja- wao na watu wao - walisikia kuwa mfalme wa Babeli alimfanya Gedalia mwana wa Ahikam, liwali juu ya nchi. Pia walisikia kuwa amemweka kusimamia wanaume, wanawake, na watoto ambao walikuwa watu maskini katika nchi, wale ambao hawakuwa wamechukuliwa mateka Babeli. **8** Basi walienda kwa Gedalia huko Mizpa. Hawa watu walikuwa Ishmaeli mwana Nethania; Yonathan na Yonathani, wana wa Kareaa; Seraya mwana wa Tanhumethi; wana wa Efai Netophathite; na Yezania mwana wa Mmaaka-wao na watu wao. **9** Gedalia mwana wa Ahikam mwana wa Shafan, alichukua kiapo kwao na kwa watu wao, na kusema kwao, "Usiogope kuwatumikia maafisa wa Wakaldayo. Ishi katika nchi na kumtumkia mfalme wa Babeli, na itakuwa vizuri kwenu. **10** Na tazama, Ninaishi Mizpa kukutana pamoja na Wakaldayo waliokuja kwetu. Basi vuna mvinyo, matunda ya kiangazi, na mafuta na viweke kwenye vyombo vyako. Uishi katika miji ambayo umechukua." **11** Kisha Wayahudi wote katika Moabu, miongoni mwa watu wa Ammoni, na katika Edomu, na katika kila nchi ilisikiwa kwamba mfalme wa Babalei ameruhusu mabaki ya Yuda kubaki, kwamba alimteua Gedalia mwana wa Ahikam mwana wa Shafani juu yao. **12** Basi Wayahudi wote walirudi toka kila eneo ambako walikuwa wametawanyika. Walirudi kwenye nchi ya Yuda, kwa Gedalia huko Mizpa. Walivuna mvinyo na matunda ya kiangazi kwa wingi. **13** Yonathan mwana wa Karea na amri wote wa jeshi katika uwanja walikuja kwa Gedalia huko Mizpa. **14** Walisema kwake, "Haujui kuwa Baalis mfalme wa watu wa Ammoni amemtuma Ishmael mwana wa Nethania kukuua?" Lakini Gedalia mwana wa Ahikim hakuwaamini. **15** Basi Yonathan mwana wa Karea alizungumza kwa siri kwa Gedalia huko Mizpa na kusema, "Niruhusu niende kumuua Ishmael mwana wa Nethania. Hakuna atakaye nituhumu. Kwanini asikuue wewe? Kwanini kuruhusu Yuda yote ambayo imekusanywa kwako kutawanyishwa na mabaki ya Yuda kuharibiwa?" **16** Lakini Gedalia mwana wa Ahikam alisema kwa Yonathan mwana wa Karea, "Usifanye jambo hili, kwa kuwa unasema uongo kuhusu Ishmael."

Jeremiah 40:1

Haya ni maneno yaliyokuja kwa Yeremia toka kwa Bwana
"haya ndiyo aliyoyasema Bwana kwa Yeremia"

Nebuzaradani, kiongozi wa askari wa mfalme
Nebuzaradani aliyekuwa kiongozi wa askari wa mfalme.

Hapo ndiko alikopelekwa Yeremia na alipokuwa amefungwa minyororo
"Hapo ndipo askari wa Babeli walipompeleka Yeremia na kumfunga minyororo"

waliotakiwa kupelekwa uhamishoni Babeli
"ambao askari waliwatuma Babeli"

Jeremiah 40:3

Bwana alikuja. na akafanya kama alivyosema
"Bwana alifanya kama alivyowaambia kuwa atafanya"

Kwa kuwa mmeasi mbele yake na hamkusikiliza sauti yake
"Kwa kuwa ninyi Yuda mmefanya dhambi juu ya Bwana na hamkusikiliza amri yake"

jambo hili limetokea
"uharibifu umetokea"

Basi tazama
Nebuzaradani alisema haya ili kumfanya Yeremia awe makini kumsikiliza kwa wakati huo.

generated on Tue Oct 24 10:45:40 2023

ni njema machoni pako
"unayotaka"

Jeremiah 40:5

Gedalia ... Ahikamu ... Shafani
Haya ni majina ya watu

Kati ya watu
"kati ya Wayahudi"

Ni njema machoni pako
"unayofikiri ni nzuri"

Waliosalia katika nchi
"waliobaki Yuda"

Jeremiah 40:7

Sasa
Hii inaonesha kuwa ni mwanzo wa simulizi.

wale ambao hawakwenda uhamishoni Babeli
"wale ambao maadui hawakuwapeleka Babeli"

Ishmaeli ... na Yezania
Haya ni majina ya watu.

mwana wa Mmaaka
Huyu ni mtu wa dini ya Maka.

Jeremiah 40:9

akawaapia
"akaapa kwa makamanda wa yuda"

matunda ya wakati wa jua
Haya ni matunda ya msimu.

Kaeni katika miji yenu
"kaeni katika miji yenu"

Jeremiah 40:11

Wayahudi wote
Watu wote wa Yuda

Kati ya watu wa
"watu wote wa Yuda kati ya watu wa Amoni."

mabaki ya Yuda
"mabaki ya watu wa Yuda"

alimchagua ... juu yao
"alimuweka ... kuwa juu yao"

Gedalia mwana wa Ahikamu mwana wa Shafani
Haya ni majina ya watu.

juu yao
"juu ya watu wa Yuda"

ambako wametawanywa
"ambako Babeli waliwapeleka"

divai na matunda ya jua kwa wingi
"kiasi kikubwa cha zabibu na matunda ya jua"

matunda ya jua
Matunda ya msimu.

Jeremiah 40:13

Yohana ... Karea
Haya ni majina ya watu.

Gedalia
Hili ni jina la mtu.

Unafahamu kuwa mfalme Baalisi wa watu wa Amoni alimtuma Ishamaeli Mwana wa Nethania akuue?
"unapaswa kufahamu kuwa Baalisi Mfalme wa watu wa Amoni alimtuma Ishmaeli mwana wa Nethania ili akuue"

Baalisi
Hili ni jina la Mfalme

Ishmaeli mwana wa Nethania
Haya ni majina ya watu.

Ahikamu
Hili ni jina la mtu.

Jeremiah 40:15

Yohana ... Karea
Haya ni majina ya watu.

Kuongea na Gedalia pembeni
"kuongea na Gedalia kwa siri"

Gedalia
Hili ni jina la mtu.

Ishmaeli mwana wa Nethania
Haya ni majina ya watu.

Hakuna atakayenihisi mimi
"hakuna atakayejua"

Kwa nini akuue wewe
"usimruhusu akuue"

Kwa nini uruhusu Yuda wote
"Usiruhusu watu wengi wa Yuda"

Yuda wote waliokusanyika kwako
"watu wa Yuda waliokuja kwako"

kutawanyika
"kwenda mbali kwenye nchi tofauti"

Na waliosalia Yuda wataharibiwa
"na kuruhusu watu wa Yuda waharibiwe"

generated on Tue Oct 24 10:45:40 2023

masalia wa Yuda
"waliosalia Yuda"

Ahikamu
Hili ni jina la mtu.

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Lakini ilitokea kwamba katika mwezi wa saba Ishmael mwana wa Nethania mwana wa Elishama, toka familia ya kifalme, na maafisa baadhi wa mfalme, walikuja - wanaume kumi walikuwa pamoja naye - kwa Gedalia mwana wa Ahikam, huko Mizpa. Walikula chakula pamoja hukp Mizpa. **2** Lakini Ishmael mwana wa Nethania, na wanaume kumi ambao walikuwa pamoja naye waliinuka na kumvamia Gedalia mwana wa Ahikam mwana wa Shafan, kwa upanga. Ishmael alimuua Gedalia, ambaye mfalme wa Babeli alimweka kuwa msimamizi wa nchi. **3** Kisha Ishmael aliwauwa Wayahudi wote ambao walikuwa pamoja na Gedalia huko Mizpa na Wakaldayo wanaume wa kupigana kukutwa huko. **4** Kisha ilikuwa siku ya pili baada ya kumuua Gedila, lakini hakuna moja aliyejua. **5** Wanaume baadhi walikuja toka Shechem, toka Shiloh, na toka Samaria-wanaume semanini ambayo walikuwa wamenyoa ndevu zao, walirarua nguo zao, na kujikata wenyewe- pamoja na chakula cha sadaka na ubani katika mikono yao kwenda kwa nyumba ya Yahwe. **6** Basi Ishmael mwana wa Nethania alienda toka Mizpa kukutana nao kama walivyoenda, wakitembea na kulia. Kisha ilitokea kwamba kama alivyokutana nao, alisema nao, "Njoo kwa Gedalia mwana wa Ahikam!" **7** Ilikuja kuwa kwamba wakati walipokuja katika mji, Ishmaeil mwana wa Nethania aliwauwa na kuwatupa kwenye shimo, yeye na wanaume ambao walikuwa pamoja naye. **8** Lakini palikuwa na wanaume kumi miongoni mwao ambao walisema kwa Ishmael, " Usituue, kwa kuwa kuna riziki zetu kwenye shamba: ngano na shayiri, mafuta na asili" Kwa hiyo hakuwauwa pamoja na rafiki zao wengine. **9** Kisima ambacho Ishmael alitupa miili yote ya waliokufa ambaye yeye na Gedalia waliwapiga, kilikuwa ni kilekile ambacho mfalme Asa alichimba wakati alipokuwa akivamiwa na mfalme Baasha wa Israel. Ishmael mwana wa Nethania alilijaza wale ambao walikuwa wameuawa. **10** Badae Ishmael aliwashika watu wengine wote ambao walikuwa huko Mizpa, mabinti wa mfalme na watu wote ambao walikuwa wameachwa huko Mizpa ambayo Nebuzaradani mlinzi mkuu alikuwa amewakabidhi kwa Gedalia mwana wa Ahikam. Basi Ishmael mwana wa Nethania aliwashika na kuvuka kwa watu wa Ammon. **11** Lakini Yonathani mwana wa Karea na amri wote wa jeshi pamoja naye walisikia madhara yote ambayo Ishmael mwana wa Nethania alikuwa amefanya. **12** Basi waliwachukua wanaume wao na kwenda kupigana dhidi ya Ishmanel mwana wa Nethania. Walipigana naye huko kwenye kisima kuu cha Gibeoni. **13** Kisha ilitokea kwamba wakati watu wote ambao walikuwa na Ishmael kuona Yonathani mwana wa Karea na amri wote wa jeshi ambao walikuwa pamoja naye, walikuwa na furaha. **14** Basi watu wote ambao Ishmael alikuwa amewashika huko Mizpa waligeuka na kwenda kwa Yonathani mwana wa Karea. **15** Lakini Ishmael mwana wa Nethania alitoroka na wanaume wanane toka kwa Yonathani. Alienda kwa watu wa Ammon. **16** Yonathani mwana wa Karea na amri jeshi pamoja naye walichukua toka Mizpa watu wote ambao walikuwa wameokolewa kutoka kwa Ishmael mwana wa Nethania. Hii ilikuwa baada ya Ishmael kuwa amemuuwa Gedalia mwana wa Ahikam. Yonathan na rafiki zake walichukua wanaume shujaa, wanaume wapiganaji, wanawake na watoto, na mtoashi ambaye alikuwa ameokolewa huko Gibeoni. **17** Kisha walienda na kubaki kwa muda huko Geruthi Chimham, ambayo iko karibu Bethelemu. Walikuwa wakienda Misri **18** kwa sababu ya Wakaldayo. Walikuwa wakiwaogopa kwani Ishmael mwana wa Nethania alikuwa amemua Gedalia mwana wa Ahikam, ambaye mfamle wa Babeli amewekwa kwenye usimamizi wa nchi.

Jeremiah 41:1

Ikatokea kuwa
Maneno haya yalitumika hapa kuonesha mwanzo wa simulizi mpya.

katika mwaka wa saba
Huu ni mwezi wa saba kwa Kalenda ya Kiebrania. ni mwishoni mwa mwezi wa Septemba na mwanzoni mwa mwezi octoba.

Ishmaeli ... Nethania ... Elishama ... Gedalia ... Ahikamu
Haya ni majina ya watu.

Jeremiah 41:4

Watu themanini "
"watu 80"

mikononi mwao
"mikono" inawakilisha watu. "katika umiliki wao"

Jeremiah 41:6

alipokuwa akiwakaribia
"Ishmaeli alipokuwa akiwakaribia watu 80"

Ikatokea kuwa
Maneno haya yametumika kuonesha umuhimu wa tukio katika simulizi.

generated on Tue Oct 24 10:45:40 2023

Ishmaili mwana wa Nethania akawachinja na kuwatupa katika shimo, yeye pamoja na watu aliokuwa nao
"Ishmaeli mwana wa Nethania na watu aliokuwa nao, waliwaua watu 80 na kuwatupa katika shimo"

Jeremiah 41:8

watu kumi kati yao
Hawa ni kati ya wale watu 80

mahitaji
Ni vitu ambavyo vinatumika kwa mahitaji ya baadae.

Jeremiah 41:10

Ishmaeli ... Nebuzaradani ... Gedalia ... Ahikamu ... Nethania
Haya ni majina ya watu.

Jeremiah 41:11

Yohana ... Karea
Haya ni majina ya watu.

Wakampata
"wakampata Ishmaeli na watu wake"

Jeremiah 41:13

Kisha ikatokea kuwa
Maneno haya yalitumika kuonesha umuhimu wa tukio katika simulizi.

Ishmaeli ... Yohana ... Karea
Haya ni majina ya watu.

Jeremiah 41:15

Ishmaeli ... Nethania ... Gedalia ... Ahikamu
Haya ni majina ya watu.

Yohana ... Karea
Haya ni majina ya watu.

Wao waliokombolewa toka kwa Ishmaeli
"yeye na jeshi lake walikombolewa toka kwa Ishmaeli"

Hii ni baada ya Ishmaeli kumuua Gedalia mwana wa Ahikamu.
Mwandishi anaacha kusimulia na kuonesha tukio lililopita ili mtiririko wa matukio ueleweke.

Jeremiah 41:17

Geruthu ... Kimhamu
Hili ni jina la mahali.

Kwa sababu ya Wakaldayo
"kwa sababu walifikiri kuwa wakalfayo watawavamia"

msimamizi wa ardhi
"msimamizi wa ardhi ya Yuda"

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Kisha amri wote wa jeshi na Yonathan mwana wa Karea, Jezania mwana wa Hoshaia, na watu wote kutoka mdogo kwa mkubwa walimkaribia Yeremia nabii. **2** Walisema naye, "Acha maombi yetu yaje mbele yako. Omba kwa ajili yetu kwa Yahwe Mungu wako kwa ajili ya watu hawa ambao wanabaki kwani tuko wachache katika idadi, kama unavyoona. **3** Muulize Yahwe Mungu wako atuambia sisi njia yakuendea na nini tufanye." **4** Basi Yeremia nabii alisema nao, "Nimewasikia, Tazama, Nitaomba kwa Yahwe Mungu wenu kama mlivyoomba. Vyovyote Yahwe ananijibu, Nitawambia. Sitawaficha chochote ninyi." **5** Walisema na Yeremia, "Na Yawhe awe shahidi mkweli na mwaminifu dhidi yenu, kama hatutafanya kila kitu ambacho Yahwe Mungu wenu anatuambia kufanya. **6** Hata kama ni vizuri au vibaya, tutatii sauti ya Yahwe Mungu wetu, ambaye tunawatuma ninyi, ili kwamba iwe vizuri pamoja nasi wakati tunatii sauti ya Yahwe Mungu wetu." **7** Basi ilitokea kwamba baada ya siku kumi, neno la Yahwe lilikuja kwa Yeremia. **8** Kwa hiyo Yeremia alimwita Yonathan mwana wa Karea na amri wote jeshi pamoja naye, na watu wote kutoka mdogo kwa mkubwa. **9** Na alisema nao, "Yahwe, Mungu wa Israel, ambaye umenituma mimi ili niweze kuweka maombi yako mbele zake. Yahwe asema hivi, **10** Kama mtarudi na kuishi katika nchi hii, basi nitawajenga na sitawararua chini; Nitapanda na sitawangoa, kwa kuwa nitageuza maafa ambayo nimeleta juu yako. **11** Msimugope mfalme wa Babeli, ambaye mnamuogopa. Msimuogope-hili ni tamko la Yahwe kwani niko pamoja nanyi kuwahifadhi na kuwaokoa toka mkono wake. **12** Kwa kuwa nitawapa rehema. Nitakuwa na huruma juu yenu, na nitawarudisha kwenye nchi yenu. **13** Lakini tudhani kusema kwamba, "Hatutakaa katika nchi hii"- kama hamtasikiliza sauti yangu, sauti ya Yahwe Mungu wenu. **14** Tudhani kwamba mnasema, "Hapana! Tutaenda kwenye nchi ya Misri, ambayo hatutaona vita yoyote, ambayo hatutasikia sauti ya tarumbeta, na hatutaona njaa ya chakula. Tutaishi huko." **15** Sasa sikiliza neno hili la Yahwe, wewe mabaki ya Yuda. Yahwe wa majeshi, Mungu wa Israel, asema hivi, 'Kama kweli mtatoka kwenda Misri, kwenda na kuishi huko, **16** basi upanga ambao mnauogopa utawapita huko kwenye nchi ya Misri. Njaa ambayo mnawasiwasi nayo itawafatilia huko Misri. Na mtakufa huko. **17** Basi itatokea kwamba wanaume wote waliondoka kwenda Misri kuishi huko watakufa kwa upanga, njaa, au pigo. Hapatakuwa na mwathirika wao, hakuna atakayetoroka maafa ambayo nitaleta juu yao. **18** Kwa kuwa Yahwe wa majeshi, Mungu wa Israel, asema hivi: Kama gadhabu yangu na hasira yangu imemwanga juu ya wakazi wa Yerusalem, kwa njia hiyo hasira yangu itamwangwa juu yenu kama mtaenda Misri. Mtakuwa sababu ya hasira na hofu, sababu la kuzungumza laana, na kitu kisichokuwa na heshima. Na hamtaona eneo hili tena." **19** Basi Yeremia alisema, "Yahwe amezungumza kuhusu ninyi - mabaki ya Yuda. Msiende Misri! Unajua kwa hakika kwamba nimekuwa shahidi dhidi yenu leo. **20** Kwa kuwa mmejidanganya vibaya wenyewe wakati mliponituma mimi kwenda kwa Yahwe Mungu wenu na kusema, 'Omba kwa Yahwe Mungu wetu kwa ajili yetu. Kila kitu ambacho Yahwe Mungu wetu asema, tuambie, na tutaibeba.' **21** Kwa kuwa nimekwisha toa taarifa kwako leo, lakini hajusikiliza sauti ya Yahwe Mungu wenu au kwa chochote kuhusu ambacho alinituma mimi kwako. **22** Basi sasa, utajua kwa hakika kwamba utakufa kwa upanga, njaa, na pigo katika eneo ambalo ulitamani kwenda kuishi."

Jeremiah 42:1

Taarifa ya jumla:
Tazama: uandishi wa shairi.

Yohana ... Karea ... Yezania ... Hoshia
Haya ni majina ya watu.

watu wote toka kuanzia wadogo mpaka wakubwa
Hii inaonesha kuwa ni watu toka katika madaraja yote.

Maombi yetu yakubaliwe mbele yako
"tuyawakilishe maombi yetu mbele yako"

Jeremiah 42:4

Tazama
"kuwa makini kwa kile ntakachokizungumza"

Sitabakiza chochote
"nitakwambia kilakitu ambacho Bwana ameniambia"

Kweli na aminifu
Maneno haya yana maana inayofanana katika muktadha huu. Yanamuelezea Bwana kama shahidi ambaye hakuna atakayeweza kumuingilia. "anayeaminika"

Ikiwa ni nzuri au mbaya
Watu wanasisitiza kuwa watatii jibu litakalotoka kwa Bwana. "jibu lolote"

generated on Tue Oct 24 10:45:40 2023

Sauti ya Bwana Mungu wetu
Bwana anaelezewa kwa namna anavyowajibu maswali yao.

Jeremiah 42:7

Neno la Bwana lilikuja
"Bwana anazungumza neno lake"

Watu wote kuanzia wadogo mpaka wakubwa
Hii inaonesha kuwa ni watu toka katika madaraja yote.

Nitapeleka maombi yenu mbele yake
"Nitawasilisha maombi yenu mbele yake"

Nitawajenga na sio kuwabomoa
Bwana anawafananisha wana wa Israeli kama ukuta unaoweza kujengwa au kubomolewa.
"niwawastawisha na sio kuwaangamiza"

Nitawapanda na sio kuwang'oa
Bwana anatumia mfano huu kuonesha kuwa atawastawisha wana wa Israeli na sio kuwaharibu"

Nitaondoa maafa niliyoyaleta kwenu
Hapa Maafa yamezungumziwa kama kitu ambacho mtu anaweza kuweka juu ya mtu mwingine.

Jeremiah 42:11

Kuwaokoa na kuwakomboa
"kuokoa" na "kuwakomboa" yana maana sawa kusisitiza kuwa Bwana atawakomboa.

Kuwakomboa toka kwenye mkono wao
Hapa "mkono" inamaanisha nguvu na mamlaka.

Jeremiah 42:13

Ikiwa hamtaisikia sauti yangu, sauti ya Bwana Mungu wenu
Kutokutii ni sawa na kutosikia amri za Bwana.

ambapo hatutaona vita tena, ambapo hatutasikia sauti ya tarumbeta
Sentensi hizi zinaonesha kuwa vitani kwa uwezo wa kuona na kusikia.

hatutapata njaa
Kupata njaa ya chakula inaelezea uhaba wa chakula.

Jeremiah 42:15

upanga mnaouogopa utawapata
"mtaona matokeo mabaya sana ya vita huko"

Njaa mliyokuwa mkiiogopa itawafuata Misri
"Mlikuwa na hofu juu ya njaa Israeli lakini mkienda Misri mtateseka kwa njaa huko"

watu wote
Hawa ni watu wote kwa kuwa ni viongozi katika familia zao"

Jeremiah 42:18

Ghadhabu na hasira yangu imemwagwa
"Nimeimwaga ghadhabu na hasira yangu"

ghadhabu yangu na hasira yangu
"ghadhabu" na "hasira" vina maana moja.

hasira yangu itamwagwa juu yenu
"nitaimwaga hasira yangu juu yenu"

chombo cha kulaani na hofu, chombo cha kusema laana na mambo ya aibu
Maneo haya yana maana inayofanana yakisisitiza namna ambavyo mataifa mengine watawafanyia watu wa Yuda baada ya Bwana kuwaadhibu.

Nimekuwa shahidi
Bwana ndiye anayehakikisha kuwa wana wa Israeli wanaadhibiwa ikiwa hawatatimiza ahadi tao ya kutii amri za Bwana.

Jeremiah 42:20

tutachukua
"tutafanya"

mmtakufa kwa upanga
Vita imeelezewa kwa kutumia silaha inayotumika katika mapigano. "Mtakufa vitani"

sehemu ambayo mlitamani kwenda kuishi
"Misri ambapo mlifikiri kuwa mtakuwa salama"

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 Ilitokea kwamba Yeremia alimaliza kuhubiri kwa watu wote maneno yote ya Yahwe Mungu wao kwamba Yahwe Mungu wao alimwambia kusema. **2** Azaria mwana wa Hoshaia, Yonathani mwana wa Karea, na watu wenye kiburi walisema kwa Yeremia, "Unasema uongo. Yahwe Mungu wetu hajakutuma wewe kusema, 'Usiende Misri kuishi huko.' **3** Kwa kuwa Baruku mwana wa Neria anakuchochea dhidi yetu kututoa sisi kwenye mkono wa Wakaldayo, kwa kuwa wewe umesababisha kifo chetu na kutufanya sisi mateka huko Babeli." **4** Basi Yonathani mwana wa Karea, wakuu wa jeshi, na watu wote walikataa kusikiliza sauti ya Yahwe kuishi kwenye nchi ya Yuda. **5** Yonathani mwana wa Karea na amri jeshi wote waliwachukua mabaki wa Yuda ambao walikuwa wamerudi kutoka mataifa yote ambapo walikuwa wametawanyika kuishi katika nchi ya Yuda. **6** Waliwachukua wanaume na wanawake, watoto na mabinti wa mfalme, na kila mtu ambaye Nebuzaradani, nahodha wa walinzi wa mfalme, waliruhusu kubaki pamoja na Gedali mwana wa Ahikam mwana wa Shafan. Pia walimchukua Yeremia nabii na Baruku mwana wa Neria. **7** Walienda nchi ya Misri, kwa Tahpanhesi, kwa sababu hawakusikiliza sauti ya Yahwe. **8** Basi neno la Yahwe lilikuja kwa Yeremia huko Tahpanhesi na kusema, **9** "Chukua mawe makubwa mkononi mwako, na, kwenye macho ya watu wa Yuda, yafiche kwenye chokaa kwenye njia ya kuingia katika nyumba ya Farao huko Tahpanhesi. **10** Kisha wakasema nao, "Yahwe wa majeshi, Mungu wa Israel, asema hivi, 'Ona, nimekaribia kutuma wajumbe kumchukua Nebukadreza mfalme wa Babeli kama mtumwa wangu. Nitaweka kiti cha enzi juu ya mawe haya ambayo wewe, Yeremia, umeyazika. Nebukadreza ataweka banda lake juu yao. **11** Kwa kuwa atakuja na kuvamia nchi ya Misri. Yeyote aliyeandikiwa kufa atakufa. Yeyote aliyeandikiwa mateka atachukuliwa mateka. Na yeyote aliyeandikiwa kwa upanga atakufa kwa upanga. **12** Kisha nitawasha moto katika mahekalu ya miungu ya Misri. Nebukadreza atawachoma na kuwashika. Atasafisha nchi ya Misri kama wachungaji wanavyosafisha wanyama waharibio nguo zao. Ataenda nje kutoka eneo hilo kwa ushindi. **13** Atavunja nguzo za mawe huko Heliopolisi kwenye nchi ya Misri. Atachoma mahekalu ya miungu ya Misri."

Jeremiah 43:1

Taarifa ya jumla:
Tazama: uandishi wa shairi.

Ikatokea kuwa
Hii ilitumika kuonesha mwanzo wa simulizi mpya.

Hoshaya ... Yohana ... Karea ... Neria
Haya ni majina ya watu.

kuchochea
"kumsababisha mtu awadhuru watu wengine"

Jeremiah 43:4

kukataa kusikiliza sauti ya Bwana
"hawakutii amri za Bwana"

ambapo walikuwa wametawanyika
"ambapo Bwana alisababisha wakaenda na kutawanyika"

Nebuzaradani ... Gedalia ... Ahikamu ... Shafani
Haya ni majina ya watu.

Tahpanesi
Hili ni jina la mji.

Jeremiah 43:8

Neno la Bwana lilikuja
"Bwana anazungumza neno lake"

Nitaweka ufalme huu juu ya mawe haya ... hema yake juu yao
"ufalme" na "hema" vilitumika kuonesha mamlaka ya kifalme.

hema
hema kubwa

Jeremiah 43:11

Taarifa ya jumla:
Bwana anaendelea kusema ujumbe wake.

atakuja
"Nebukadreza atakuja"

walioandikiwa kufa watakufa
"watakufa wote ambao nimeamua wafe"

walioandikiwa kwenda mateka watakwenda mateka
"Babeli watawachukua mateka wale wote nitakaoamua waende mateka"

Na aliyeandikiwa upanga atakufa kwa upanga
"Watakufa wote vitani ambao nimeamua wafe vitani"

generated on Tue Oct 24 10:45:40 2023

Atasafisha nchi ya Misri kama ambavyo wachungaji wanavyosafisha nguo zao
"Atachukua kila kitu cha thamani toka Misri kama ambavyo mchungaji anavyotoa kwa makini wadudu kwenye nguo yake"

Heliopolisi
Hili ni jina la mji, "mji wa jua"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Hili lilikuwa neno ambalo lilikuja kwa Yeremia kuhusu Wayahudi wote walioishi katika nchi ya Misri, wale wanaoishi Migdoli, Tahpanhesi, Memphis, na katika nchi ya Patrosi. **2** "Yahwe wa majeshi, Mungu wa Israel, asema hivi: Wewe mwenyewe umeyaona maafa yote niliyoleta juu ya Yerusalemu na miji yote ya Yuda. Ona, ni ukiwa leo. Hakuna yeyote anaishi mwao. **3** Hii ni kwa sababu ya mambo maovu waliyofanya kunikosea mimi kwa kwenda kuchoma ubani na kuabudu miungu mengine. Hawa walikuwa miungu ambao wala wao wenyewe, wala ninyi, wala mababu zenu walijua. **4** Basi nirudie kuwatuma watumwa wangu wote manabii kwao. Niliwatuma wao kusema, 'Acha kufanya vitu hivi machukizo ambayo nachukia. **5** Lakini hawakunisikiliza. Walikataa kuwa makini au kuyaacha maovu kwa kuchoma ubani kwa miungu mingine. **6** Basi hasira yangu na gadhabu yangu zilimwanga na kuwasha moto kwenye miji ya Yuda na mitaa ya Yerusalemu. Basi waliharibiwa na kuteketezwa, kama katika siku ya leo." **7** Basi sasa Yahwe, Mungu wa majeshi na Mungu wa Israel, asema hivi, "Kwanini unafanya maovu makubwa dhidi yenu? Kwanini mnasababisha ninyi wenyewe kujitenga kutoka miongoni mwa Yuda - wanaume na wanawake, watoto na wanyonyao? Hakuna mabaki yenu yatabaki. **8** Kwa maovu yenu mmenikosea pamoja na matendo ya mikono yenu, kwa kuchoma ubani kwa miungu mingine kwenye nchi ya Misri, ambapo mmekwenda kuishi. Mmeenda huko ili kwamba mtaangamizwa, ili kwamba mtalaaniwa na mashutumu miongoni mwa mataifa yote ya duniani. **9** Mmesahau maovu yaliyofanywa na mababu zenu na maouvu yaliyofanywa na wafalme wa Yuda na wake zao? Mmesahau uovu uliofanywa na ninyi na wake zenu katika nchi ya Yuda na mitaa ya Yerusalemu? **10** Kwa siku hii, hawajanyenyekea bado. Hawashimu sheria yangu au maagizo niliyoweka mbele yao na mababu zao, wala hawatembei nazo." **11** Kwa hiyo sasa Yahwe wa majeshi, Mungu wa Israel, asema hivi, "Ona, Nimekaribia kuweka uso wangu dhidi yenu kuleta maafa kwenu na kuiharibu Yuda yote. **12** Kwa kuwa nitachukua mabaki wa Yuda ambaye ameanza safari kwenda nchi ya Misri kuishi huko. Nitafanya hivi ili kwamba wataangamia wote katika nchi ya Misri. Wataanguka kwa upanga na njaa. Kutoka wadogo kwa wakubwa wataangamia kwa upanga na njaa. Watakufa na watakuwa sababu ya kuaapa, kulaani, mashutumu, na kitu kibaya. **13** Kwa kuwa nitawaadhibu watu wakazi wa nchi ya Misri kama nilivyoadhibu Yerusalem kwa upanga, njaa, na pigo. **14** Hakuna mkimbizi au mwathirika wa mabaki ya Yuda ambaye wataenda kuishi huko kwenye nchi ya Misri watarudi kwenye nchi ya Yuda, hata kama wanataka kurudi na kuishi huko. Hakuna kati yao atarudi, ijapokuwa wachache ambayo watatoroka kutoka huko." **15** Kisha watu wote ambao walijua kwamba wake zao walikuwa wakichoma ubani kwa miungu mingine, na wanawake wote waliokuwa katika kusanyiko kuu, na watu wote ambao walikuwa wakiishi kwenye nchi ya Misri katika Pathrosi walimjibu Yeremia. **16** Walisema, "Kuhusu neno ambalo mmetuambia sisi kwa jina la Yahwe: Hatutakusikiliza. **17** Kwa hakika tutafanya mambo yote ambayo tulisema tungefanya: kuchoma ubani kwa malkia wa Mbingu na kumwaga kinywaji cha sadaka kwake kama sisi, mababu zetu, wafalme wetu, na viongozi wetu walivyofanya kwenye miji ya Yuda na mitaa ya Yerusalemu. Kisha tutajazwa pamoja na chakula na tutafanikiwa, pasipo kupata maafa yoyote. **18** Wakati tunajiepusha kutofanya mambo haya, si kutoa sadaka ya ubani kwa Malkia wa Mbinguni na si kumwanga kinywaji cha sadaka kwake, tulikuwa wote tunaumwa umaskini na tulikuwa tunakufa kwa upanga na njaa." **19** Wanawake walisema, "Wakati tulipokuwa tunatengeneza ubani wa sadaka mbele ya Malkia wa Mbinguni na kumwaga kinywaji cha sadaka kwake, tulifanya hivi vitu pasipo waume wetu kujua." **20** Kisha Yeremia alisema kwa watu wote - kwa wanaume na wanawake, na watu wote waliomjibu yeye - alihubiri na kusema, **21** "Je Yahwe hakukumbuka ubani ambao mliuchoma kwenye miji ya Yuda na mitaa ya Yerusalem - wewe na mababu zenu, wafalme wenu na viongozi, na watu wa nchi? Kwa kuwa Yahwe anakumbuka hili kwenye akili; inakuja kwenye mawazo yake. **22** Basi hawakuweza tena kuvumilia kwa sababu ya matendo yenu maovu, kwa sababu machukizo ambayo mlifanya. Basi nchi yenu imekuwa ukiwa, kutisha, na laana basi hapakuwa na mkazi tena kwa siku hii. **23** Kwa sababu mlichoma ubani na kufanya dhambi dhidi ya Yahwe, na kwa sababu msingesikiliza sauti yake, sheria yake, amri zake, au maagizo ya agano lake, maafa haya dhidi yenu yemetokea kama kwa siku hii. " **24** Kisha Yeremia alisema kwa watu wote na wanawake wote, " Sikia neno la Yahwe, Yuda yote ambao wamo katika nchi ya Misri. **25** Yahwe wa majeshi, Mungu wa Israel, asema hivi, Wewe na wake zako wote mmesema kwa vinywa vyenu na kubeba kwa mikono yenu kile mlichosema, " Hakika tutabeba viapo ambavyo tulifanya kumwabudu Malkia wa Mbinguni, kwanga kinywaji cha sadaka kwake." Sasa timiza viapo vyenu, vibebe." **26** Basi, sikiliza neno la Yahwe, Yuda yote ambao mnaishi katika nchi ya Misri, 'Ona, Nimeapa kwa jina langu kuu- asema Yahwe. Jina langu halitaitwa kwa vinywa vya wanaume wowote wa Yuda kwenye nchi ya Misri, wewe ambaye sasa unasema, "Kama Bwana Yahwe aishivyo." **27** Ona, Ninakutazama juu yako kwa ajili ya maafa na si kwa uzuri. Kila mtu wa Yuda katika nchi ya Misri ataangamia kwa upanga na njaa mpaka wote wameishia. **28** Kisha waathirika wa upanga watarudi kutoka nchi ya Misri kwa nchi ya Yuda, peke idadi ndogo yao. Basi mabaki yote ya Yuda walioenda kwenye nchi ya Misri kuishi huko watajua ambao

generated on Tue Oct 24 10:45:40 2023

neno litakuwa kweli: yangu au yao. **29** Hii itakuwa ishara kwa ajili yako - hili ni tamko la Yahwe - kwamba ninaweka dhidi yenu katika eneo hili, ili kwamba mtajua kwamba maneno yangu hakika yatawavamia pamoja na maafa. **30** Yahwe asema hivi, 'Tazama, ninakaribia kumtoa Farao Hofra mfalme wa Misri kwenye mkono wa adui zake na kwenye mkono wa wale wanaotafuta kumuua. Itakuwa sawa kama wakati nilimpa Sedekia mfalme wa Yuda kwenye mkono wa Nebukadreza mfalme wa Babeli, adui wake aliyetafuta maisha yake.

Jeremiah 44:1

Taarifa ya jumla:
Tazama: uandishi wa shairi.

Hili ndilo neno lililomjia Yeremia
"Huu ndio ujumbe ambao Bwana alimpa Yeremia"

Mogdoli ... Tahpanesi ... Nofu ... Pathrosi
Haya ni majina ya miji.

Ninyi wenyewe mmeona
Neni "wenyewe" limetumika kusisitiza kuwa ni watu wa Yuda wanaoishi katika nchi ya Misri.

Tazama
"Sikiliza" au "kuwa makini" au "hakikisha unalielewa hili."

walitenda ili kuniudhi
"watu wa Yerusalemu na miji yote ya Yuda walitenda ili kuniudhi"

wao wenyewe
"watu wa miji iliyoharibiwa"

Jeremiah 44:4

Hivyo nikawatuma tena
Huyu ni Bwana.

hasiya yangu na ghadhabu yangu ilimwagika
Hii inaelezea hukumu ya Bwana kama maji ambayo ameyahifadhi kwenye maji lakini hasira yake inaweza kusababisha akaimwaga hasira yake kwa kuanza kuwahukumu wale wanaomkasirisha.

hasira yangu na ghadhabu yangu
"hasira" na "ghadhabu"yana maana moja yakiwa yanasisitiza uzito wa hasira yake.

Wakawa magofu na ukiwa
Maneno "magofu" na "ukiwa" yana maana sawa. yanasisitiza namna ambavyo Yuda na Yerusalemu itakuwa ukiwa.

Jeremiah 44:7

Kwa nini unafanya uovu mkuu juu yao? Kwa nini mnajikatilia wenyewe kati ya Yuda - wanaume, wanawake na watoto?
Bwana anatumia maswali haya kuwaambia wana wa Israeli kuwa wanapaswa kuacha kufanya mambo yatakayosababisha wahukumiwe.

matendo ya mikono yenu
"kwa mliyoyafanya"

mtaangamizwa
"mnasababisha niwaangamize"

Jeremiah 44:9

Mmesahau maovu yaliyofanywa na baba zenu na uovu uliofanywa na wafalme wa Yuda na wake zao?
"mmesahau uovu ambao baba zenu waliufanya! mmesahau uovu ambao wafalme wa Yuda na wake zao waliufanya."

Mmesahau uovu mlioufanya na wake zenu ... Yerusalemu?
"mmesahau uovu ambao ninyi na wake zenu mmeufanya ... Yerusalemu."

Mitaa ya Yerusalemu
Yerusalemu imezungumzwa kama sehemu ya mji ambapo watu hutembea.

Jeremiah 44:11

nitaelekeza uso wangu dhidi yenu
"kuamua kuwa kinyume nao"

wataanguka
Hii ni namna nyingine ya kusema kuwa watakufa.

Kwa upanga
Vita inaelezwa kwa kutumia silaha inayotumiwa mara nyingi na askari.

Toka mdogo mpaka mkubwa
Watu wote wasiokuwa na maana na wenye heshima katika jamii.

Jeremiah 44:13

upanga, njaa na tauni
Neno "upanga" linaelezea vita.

wakimbizi au waliopona
Haya maneno yote yanafanana. Mkimbizi ni mtu anayemtoroka mtu anayetaka kumuua au kumchukua mateka.

Jeremiah 44:15

Pathrosi
Hili ni jina la dini katika Misri.

generated on Tue Oct 24 10:45:40 2023

Kuhusu neno ulilotuambia kwa jina la Bwana: Hatutakusikiliza
"Hatutatii amri ambayo ulitupa kwa mamlaka ya Bwana"

Malkia wa mbingu
Hiki ni cheo alichopewa mungu aliyeabudiwa Misri ambapo mungu huyo ni mwezi.

Kisha tutakuwa na chakula na kufanikiwa, bila kupata maafa yoyote
"katika siku hizo tulikua na chakula cha kutosha na mafanikio na hatutapata maafa"

Tutakuwa na chakula cha kutosha
"tutashibishwa vyema"

Kisha tutakuwa na chakula na kufanikiwa, bila kupata maafa yoyote
Watu wa Yuda walifikiri kuwa watafanikiwa kwa sababu malkia wa mbingu atawabariki ikiwa watamuabudu.

Jeremiah 44:18

Taarifa ya jumla:
Watu waliosalia waliokuwa wakiishi Misri wanaendelea kuongea.

Malkia wa mbingu
Hiki ni cheo alichopewa mungu aliyeabudiwa Misri ambapo mungu huyo ni mwezi.

je tunafanya mambo haya bila waume zetu kufahamu?
Wanawake wanajitetea kwa sababu wamepata ruhusa toka kwa waume zao.

Jeremiah 44:20

Bwana alikumbuka
"Bwana alikumbuka"

moyoni mwake
Hii ina maana kuwa Bwana alilikumbuka hili.

Jeremiah 44:22

Hwakuweza kuvumilia
"hawakuweza kuvumilia tena"

hakuna mwenyeji tena hata leo
"hakuna anayeishi huko sasa"

kufukiza uvumba
"kuteketeza sadaka kwa miungu ya uongo"

Hamtaisikia sauti yake
"sauti" ni amri za Bwana. "hamtatii amri zake"

Jeremiah 44:24

sema kwa kimywa chakeo na yabebe kwa mikono yako hayo uliyoyasema
"sema na utende kama ulivyosema"

Malkia wa mbingu
Hiki ni cheo alichopewa mungu aliyeabudiwa Misri ambapo mungu huyo ni mwezi.

Jeremiah 44:26

Tazama, niapa kwa jina kuu- asema Bwana
Jina kuu la Bwana linaonesha ukuu wake.

Kila mtu wa Yuda ... ataangamizwa
"Idadi kubwa ya watu wa Yuda ... wataangamizwa"

kwa uoanga na njaa
"upanga" inawakilisha watu watakaokufa vitani na "njaa" inawakilisha watu watakaokufa kwa njaa.

Jeremiah 44:29

Maneno yangu yatakuvamia kwa maafa
"ninayosema yatakupana na utapata maafa"

Nitamtia mfalme Farao Hofra mfalme wa Misri katika mikono ya adui zake
"nitawaruhusu maadui wa Farao Hofra wakukamate"

Hofra
Hili ni jina la mtu.

na wanaoyatafuta maisha yake
"na watu wanaotaka kumuua"

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 Hili ni neno ambalo Yeremia nabii alimwambia Baruku mwana wa Neria. Hii ilitokea wakati alipoandika kwenye kitabu maneno haya kwa imla ya Yeremia - hii ilikuwa katika mwaka wa nne wa Yehoyakimu mwana wa Yosia, mfalme wa Yuda, na alisema, **2** "Yahwe, Mungu wa Israel, asema hivi kwako, Baruku: **3** Umesema, Ole mimi, kwa kuwa Yahwe ameongeza uchungu wa maumivu. Kuugua kwangu kumenichosha; sipati pumziko.' **4** Hivi ndivyo unapaswa kusema kwake: "Yahwe asema hivi: Ona, nilichojenga, sasa ninararua chini. Nilichopanda, sasa ninangoa. Hii ni kweli juu ya dunia. **5** Lakini unategema mambo makubwa kwa ajili yako? Usitegemee hayo. Uone, maafa yanakuja kwa binadamu wote - hii ni tamko la Yahwe - lakini ninakupa maisha yangu kama nyara popote utakakoenda."

Jeremiah 45:1

Taarifa ya jumla:
Tazama: uandishi wa shairi.

Baruki ... Neria
Haya ni majina ya watu.

aliyoambiwa na Yeremia
Baruku aliandika maneno ambayo Yeremia alisema.

Katika mwaka wa nne wa Yehoakimu
"wakati ambao Yehoakimu aliitawala Yuda kwa miaka minne"

alisema
"Yeremia alimwambia Baruku"

umeongeza uchungu katika maumivu yangu
"umenisababishia maumivu makubwa"

Nimechoka kuugua
"nimechoka kulia"

Jeremiah 45:4

Hivi ndivyo utakavyomwambia
Bwana anamwambia Yeremia jambo atakalomwambia Baruku.

Hii ni kweli juu ya dunia yote
"hili litatokea juu ya dunia yote"

Lakini je mmetegemea mambo makuu kwa ajili yenu wenyewe?
"mmetegemea kufanya mambo makuu kwa ajili yenu wenyewe"

Tazama
"kuwa makini"

nyara
Vitu vilivyoibiwa mahali kwa nguvu

maisha yako kama nyara
"Nitawaruhusu muishi. Hivyo ndivyo mtakavyotegemea.

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generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 Hili ni neno la Yahwe lililomjia Yeremia nabii juu ya mataifa. **2** Juu ya Misri; "Hili ni juu ya jeshi la Farao Neko, mfalme wa Misri aliyekuwako Karkemishi kando ya mto Frati. Hili ni jeshi alilolishinda Nebukadneza mfalme wa Babeli likishindwa katika mwaka wa nne wa Yehoyakimu mwana wa Yosia, mfalme wa Yuda: **3** Wekeni tayari ngao ndogo na kubwa, na msonge vitani. **4** Watieni farasi lijamu na hatamu, na mpande juu yao, ninyi wapanda farasi. Jiwekeni mahali penu, mkiwa mmevaa helmeti vichwani mwenu. Inoweni mishale yenu na kuvaa silaha zenu. **5** Ninaona nini hapa? Wana woga na wanakimbia, maana askari wao wameshindwa. Wanakimbia kwa usalama na hawaangalii nyuma. Kitisho kipo mahali pote - hili ni tamko la Yahwe - **6** wepesi hawawezi kukimbia, na askari hawezi kukwepa. Wana jikwaa kaskazini na kuanguaka kando ya mto Frati. **7** Ni nani hawa wainukao kama Nile, ambao maji yao yanaruka juu na chini kama mito? **8** Misri huinuka kama mto Nile, na maji yake yanaumuka juu na chini kama mito. Anasema, 'nitapanda juu; nitaifunika nchi. Nitaiharibu miji na watu wake. **9** Inukeni, farasi. Mwe na hasira, ninyi vibandawazi. Askari na waende, Kushi na Putu, watu walio na ujuzi wa ngao, na Ludimu, watu wenye ujuzi wa kupiga pinde zao. **10** Siku hiyo itakuwa siku ya kisasi kwa Bwana Yahwe wa majeshi, naye atajilipizia kisasa juu ya adui zake. Upanga utararua na kujirishisha. Utakula na kujishibisha kwa damu yao. Kwa maana kutakuwa na sadaka kwa Bwana Yahwe wa majeshi katika nchi ya kaskazini kando ya mto Frati. **11** Panda Gileadi ujipatie dawa, binti wa Misri uliyebikra. Haifai kwamba unaweka dawa nyingi juu yako. Hakuna uponyaji kwako. **12** Mataifa wamesikia kuaibika kwako. Nchi imejawa na maombolezo yako, maana askari anajikwaa juu ya askari; na wote wawili uanguka pamoja." **13** Hili ndilo neno Yahwe alilomwambia nabii Yeremia wakati Nebukadneza mfalme wa Babeli alipokuja na kushambulia nchi ya Misri: **14** Toa taarifa kwa Misri na isikiwe katika Migdoli na Memfisi. Wamesema katika Tapenesi, wekeni kituo na mwe imara, kwa maana upanga unakula wote kati yenu. **15** Kwa nini Apisi mungu wenu amekimbia? Kwa nini ng'ombe dume mungu wenu hakuweza kusimama? Yahwe amemwangusha chini. **16** Ameongeza idadi ya waliojikwaa. Kila askari anaanguka kinyume cha anayefuata. Wanasema, "Inuka. Haya twende nyumbani. Haya na turudi kwa watu wetu, katika nchi yetu ya asili. Na tuuache upanga huu unaotuuwa." **17** Walitangaza pale, "Farao mfalme wa Misri ni kelele tu, ameuacha wasaa wake mbali." **18** Kama niishivyo - hili ni tamko la mfalme - Yahwe wa majeshi kwa jina, kuna mtu atakuja aliye kama Mlima Tabori na Mlima Karmeli kando ya bahari. **19** Wekeni masanduku yenu kuyachukua uhamishoni, binti mwishio Misri. Kwani Memfisi haitafaa, magofu. Hakuna atakayeishi huko. **20** Misri ni mtamba mzuri sana, lakini mdudu aumaye anakuja kutoka kaskazini. Anakuja. **21** Askari wake wakukodiwa ni kama dume la ng'ombe lililonona kati yake. lakini wao pia watageuka na kukimbia. Hawatasimama pamoja, kwani siku yao ya madhara inakuja kunyume chao, wakatik wa kuadhibiwa kwao. **22** Misri anatoa sauti kama ya nyoka na kuondoka kwa kutambaa. maana adui yake anajiandaa kinyume chake. Wanamkabili kama mkata miti aliye na shoka. **23** Wataangusha misitu - japokuwa ni mingi sana - hili ni tamko la Yahwe. Kwa maana adui watakuwa wengi kuliko nzige, wasiohesabika. **24** Binti Misri ataaibishwa. Atawekwa mkononi mwa watu kutoka kaskazini." **25** Yahwe wa majeshi, Mungu wa Israeli, asema, "Tazama, niko karibu kumwadhibu Amoni wa Thebesi, Farao, Misri na miungu yake, Farao mfalme wake, na wote wanaomtumaini. **26** Nitawaweka katika mkono wa wanaoyaona maisha yao, na katika mkono wa Nebukadneza mfalme wa Babeli na watumishi wake. Kisha baada ya haya Misri itakaliwa kama mwanzo - asema Yahwe." **27** Lakini, wewe Yakobo mtumishi wangu, usihofu. Usifadhaike, Israeli, maana tazama, nitakurudisha kutoka mbali, na uzao wako kutoka nchi ya mateka. Kisha Yakobo atarudi, tafuta amani, na kuwa salama, na hapatakuwa na wa kumwogofya. **28** Wewe, mtumishi wangu Yakobo, usiogope - asema Yahwe - kwa maana nipo nawe, hivyo nitaleta maangamizi makamilifu dhidi ya mataifa yote nilikokupeleka. Lakini sitakuharibu kabisa. Hata hivyo nitakuadhibu kwa haki na hakika sitakuacha bila adhabu."

Jeremiah 46:1

Kwa ajili ya Misri
Hii inaonesha kuwa ujumbe ni kwa ajili ya taifa la Misri.

Karkemishi
Karkemishi ni mji ulioko mashariki mwa mto Efrate.

Lijamu
Hii inamaana ya kumuandaa farasi kwa ajili ya kuvuta gari.

Chepeo
Hii ni kofia ya kivita inayolinda kichwa katika vita.

generated on Tue Oct 24 10:45:40 2023

Inoeni mikuki
Hii inamaana ya kuwa kuifanyia mikuku kuwa mikali.

Jeremiah 46:5

Taarifa ya jumla:
Maono ya Yeremia juu ya Misri yanaendelea.

Nini ninachokiona hapa?
Bwana anatumia swali kusisitiza kuwa anayoyasema juu ya Misri ni kweli.

wepesi hawawezi kukimbia na askari hawawezi kutoroka
Sentensi hizi mbili zina maana sawa zikisistiza kuwa hakuna anayeweza kukimbia awe mwenye nguvu au mwepesi.

Jeremiah 46:7

Taarifa ya jumla:
Yeremia anaendelea kunukuu maneno ya Bwana kwa taifa la Misri.

Huyu ni nani anayeinuka kama mto Nile
"Misri anainuka kama mto Nile." Bwana anauliza hili swali ili kuwafanya wasikilizaji wawe makini na taifa la Misri.

Misri imeinuka kama mto Nile
Jeshi la Misri linasababishwa na uharibifu unaosababishwa na mafuriko ya mto Nile.

Unasema
Hapa nchi ya Misri inazungumza kama mtu azungumzapo.

"Nitakwenda juu; nitaifunika nchi. Nitaharibu mji na wakaao ndani yake."
Hapa taifa la Misri linajisifu na kusema kuwa jeshi lake litaharibu dunia kama mafuriko.

kwenda juu, farasi. kukasirika, magari yenu.
Bwana anaamuri farasi na magari kama vile anaamuru watu. maneno haya "farasi" na "magari" yamezungumziwa kama sehemu ya vita.

Kushi ... Puti ... Ludimu
Haya ni majina ya biblia ya nchi za Ethiopia, Libya na Lydia.

kukunja pinde zao
Hiki ni kitendo cha kuupindisha upinde wenye mshale.

Jeremiah 46:10

Taarifa ya jumla:
Yeremia anaendelea kunukuu maneno ya Bwana kwa taifa la Misri.

Siku hiyo
Hii ni siku ambayo Wamisri watashindwa vita na Babeli.

maadui
Neno hili lina maanisha maadui wa Bwana.

upanga utateketeza na kuridhika. utakunywa damu yao
Hapa upanga unakula kama ambavyo mtu hula. sentensi hizi zinasisitiza kuwa kutakuwa na uharibifu kabisa.

upanga utateketeza
Neno "upanga" linawakilisha jeshi la taifa la Babeli.

Sadaka kwa Bwana
"Misri itakuwa sadaka kwa Bwana Mungu."

Jeremiah 46:11

Taarifa ya jumla:
Bwana anamaliza kusema ujumbe wake kwa Misri.

mabikira wa Misri
"wasioharibika wa Misri."

Kulaumiwa
Hii ni hali ya kujisikia aibu au kupoteza heshima yako.

Dunia imejawa na maombolezo yako
Kila mtu anasikia kilio chako.

Jeremiah 46:13

Migdoli ... Nofu ... Tahpanesi
Hii ni miji muhimu ya kivita. Nofu ulikuwa mji mkuu wa Misri.

Upanga umeteketeza wote
"jeshi la Babeli limesababisha uharibifu."

Jeremiah 46:15

kwa nini mungu wenu Api amekimbia?
"mungu wenu Api amekimbia."

Api
Huyu ni mmoja wa wakuu wamiungu ya Misri.

Kwa nini mungu wenu- ndama hasimami?
"mungu wenu ambaye ni ndama hawezi kusimama."

Bwana amemtupa chini
"Bwana amemshinda Api, mungu wenu wa ndama."

upanga huu umetupiga chini
"upanga" unawakilisha taifa la Babeli.

Farao mfalme wa Misri ni kelele tuu, ambeye aliacha nafasi ipite
Sentensi hii inasema kuwa taifa la Misri limepoteza umuhimu.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 46:18

mtu atakuja ambaye atakuwa kama mlima tabori na mlima Karmeli karibu na Bahari
Hili ni taifa la Babeli ambalo litaisonga taifa la Misri kama milima hii miwili.

Kusanya vitu vyako
"jiandae kusafiri.

Jeremiah 46:20

Misri ni ndama mzuri
Misri inafananishwa na ndama mzuri.

wadudu wakali
Hili ni jeshi la Babeli. Wadudu wakali watasababisha maumivu lakini sio maumivu ya kudumu.

askari ni kama ng'ombe aliyenona
Mwandishi anawafananisha askari kama "mg'ombe aliyenona" kwa sababu askari wanatunzwa vizuri.

Hawatasimama pamoja
Mwandishi anasema kuwa askari hawatapigana wakiwa na umoja lakini watakimbia wakifikiria kujiokoa wenyewe.

Misri wana sauti kama nyoka na hutambaa mbali
Mwandishi anasema kuwa taifa la Misri ni kama nyoka ambae hawezi kufanya chochote zaidi ya kutoa sauti na kutambaa kwa hofu wakata misitu wanapoingilia kiota chao.

Jeremiah 46:23

Watakata misitu
Jeshi la uvamizi litakuwa kama wakata mbao likikata msitu wote. "Jeshi la Babeli litaiangamiza miji ya Misri."

wao
Hili ni jeshi la taifa la Babeli likivamia Misri.

Hivi ndivyo alivyosema Bwana
"Alichokisema Bwana"

Ni nzito sana
Hii inaelezea idadi kubwa ya miji ya Misri.

Nzige
Hii ni aina ya wadudu wanaosafiri katika kundi kubwa na kusababisha uharibifu kwa kula mazao.

mabinti ... watapata aibu
Yeremia anasema kuwa watu wa Misri watapata aibu mbele ya mataifa hasa wanawake na mabinti watatendewa vibaya na askari wa Babeli.

mkono wa watu toka kaskazini
"nguvu ya taifa la Babeli lililotoka Kaskazini."

Jeremiah 46:25

Amoni wa Tabesi
Amoni ni mfalme wa miungu ya Misri. Tabesi ni mji mkuu wa Misri na hapa inawakilisha himaya yote ya Misri.

Ninawaweka ... kwenye mkono ya Nebukadreza na watumishi wake
Hapa Nebukadreza anawakilisha taifa zima la Babeli na "mkono" inawakilisha "kutawala"

Baada ya hayo Misri itakaliwa kama zamani
"Baada ya adhabu ya Bwana taifa la Misri litarudi na kuwa huru."

Hivi ndivyo alivyosema Bwana.
"Alichokisema Bwana"

Jeremiah 46:27

Mtumishi wangu Yakobo usiogope. Usifadhaike, Israeli
Sentensi hizi mbili zina maana moja. Pamoja zinawapa nguvu watu wa Yuda kuwa wasiogope.

Hivi ndivyo alivyosema Bwana
"Alichokisema Bwana"

Hatawaacha bila kuwaadhibu
"atawaadhibu ninyi"

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Hili ni neno la Yahwe lililokuja kwa Yeremia nabi juu ya Wafilisiti. Neno hili lilimjia kabla Farao hajaishambulia Gaza. **2** "Yahwe asema hivi: Tazama, mafuriko ya maji yanainuka huko kaskazini. Yatakuwa kama mto uliofurika! Kisha yataigharikisha nchi na kila kitu ndani yake, miji yake na watu wakaao ndani yake! Kila mtu atapiga kelele ya kuomba msaada, na wakaaji wote wa nchi wataomboleza. **3** Kwa sauti ya kukanyaga kwa kwato za farasi wao wenye nguvu, kwa mwungurumo wa vibandawazi vyao na kelele za magurudumu yao, wazazi hawatawasaidia watoto wao kwa sababu ya udhaifu wao. **4** Kwa maana siku inakuja itakayowaacha ukiwa Wafilisiti wote, kumwondoa kila mtu aliyesalia anayetaka kuwasaidia. Kwa maana Yahwe anawaangamiza Wafilisiti, waliosalia katika kisiwa cha Kaftori. **5** Maombolezo yatakuja juu ya Gaza. Hata kwa Ashikeloni, watu waliosalia bondeni watakuwa kimya. Ni kwa muda gani mtajiondoa katika maombolezo? **6** Ole, upanga wa Yahwe! itachukua muda gani hata unyamaze? Rudini alani mwenu! Acha na unyamaze. **7** Wawezaje kuwa kimya, maana Yahwe amekuagiza. Amekuamuru kumpiga Ashikeloni na dhidi ya nchi ya pwani ya bahari.

Jeremiah 47:1

Tazama
Neno "tazama" linatuonesha kuwa tunapaswa kuwa makini kusikiliza ambacho kinazungumzwa.

Mafuriki ya maji yanainuka toka kaskazini. Yatakuwa kama mto uliyojaa!
Sentensi hizi zinamaana moja. "maji" na "mto" vinawakilisha jeshi linalokuja toka kaskazini.

vitaijaza nchi
Hili ni jeshi linalotoka kaskazini.

Jeremiah 47:3

Kwa sauti za kukanyaga za farasi wao, kwa mwendo wa magari yao na sauti za magurudumu yao
Kwa pamoja vinawakilisha sauti za jeshi linalokuja.

mwendo wa magari yao na sauti za magurudumu yao
Maneno haya yametumika ili kuonesha msisitizo.

Kaftori
Hili ni jina la kisiwa kilichopo kaskazini mwa Wafilisti.

Jeremiah 47:5

upaa
Hiki ni kitendo cha kunyoa nywele zote za kichwani au sehemu ya nywele kama ishara ya maombolezo makubwa yanayofanywa na wanaoabudu sanamu wa mataifa kama Filisti.

watu ... watanyamaziswa.
"Watu ... watauawa."

Kwa muda gani mtajikata wenyewe kwa ajili ya kuomboleza
Kujikata ngozi ilikuwa inafanywa na wanaoabudu sanamu walipokuwa wakiomboleza msibani.

upanga wa Bwana
Hili ni jeshi ka kaskazini ambalo Bwana analitumia kuwaadhibu Wafilisti.

Itachukua muda gani mpaka mtakapokuwa kimya
Wafilisti walitumia swali hili kuonesha namna ambavyo walichanganyikiwa kutokana na uharibifu uliosababishwa na adui zao.

wewe
Hapa upanga wa Bwana unafananishwa na mtu.

ala
Ni kifaa kinachotumika kulindia makali ya upanga.

Ukuwaje kimya, kwa kuwa bwana amekuamuru
Hapa unazungumziwa upanga wa Bwana.

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generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 Juu ya Moabu, Yahwe wa majeshi, Mungu wa Israeli, asema hivi, "Ole kwa Nebo, kwani umekuwa ukiwa. Kiriathaimu umetekwa na kuaibishwa. Ngome zake zimeangushwa na kuaibishwa. **2** Heshima ya Moabu haipo tena. Adui zake katika Heshboni walipanga njama za kumwangamiza. Walisema, 'Njoni tumwangamize kama taifa. Madmena pia itaangamizwa - upanga utakutangulia.' **3** Sikilizeni! Sauti ya mvumo inakuja kutoka Horonaimu. **4** Moabu ameangamizwa. Vilio vya watoto wake vinasikika. **5** Wanapanda kilima cha Luhithi wakilia, njia yote kuelekea Horonaimu, vilio vinasikika kutokana na maangamizi. **6** Kimbieni! okeeni maisha yenu kama kichaka cha mreteni katika nyika. **7** Maana kwa sababu ya tumaini lenu katika matendo na utajiri wenu, ninyi pia mtatekwa. Kisha Kemoshi atachukuliwa matekani, pamoja na makuhani na viongozi wake. **8** Maana mwaribu atafika kila mji; hakuna mji utakaookoka. Hivyo bonde litaangamia na tambarare itateketezwa, kama alivyosema Yahwe. **9** Mpeni Moabu mabawa, maana ni lazima aruke mbali bila shaka. Miji yake itakuwa magofu, pasipo na mtu wa kuishi humo. **10** Na alaaniwe kila aliye mvivu katika kufanya kazi ya Yahwe! Na alaaniwe kila auzuiaye upanga wake usimwage damu! **11** Moabu amekuwa akijisikia salama tangu alipokuwa kijana. Yeye ni kama mvinyo wake ambao haujamiminwa kutoka mtungi kwenda mtungi mwingine. Hajaenda matekani. Hivyo radha yake ni njema kama mwanzo; radha yake haibadiliki. **12** Hivyo tazama, siku zinakuja - asema Yahwe - nitakapompelekea watakao mchovya na kumwaga mitungi yake yote na kupasua mitungi yake. **13** Kisha Moabu atamwaibikia Kemoshi kama ambavyo nyumba ya Israeli ilivyoiabikia Betheli, tumaini lao. **14** Utawezaje kusema, 'Tu askari, wapiganaji wenye nguvu'? **15** Moabu itaangamizwa na miji yake kushambuliwa. Kwa maana vijana wake wazuri wameshuka katika eneo la machinjo. Hili ni tamko la mfalme! Yahwe wa majeshi ndilo jina lake. **16** Maangazizo ya Moabu yanakaribia; maafa yanaharakisha. **17** Ninyi nyote mlio karibu na Moabu, ombolezeni. Nanyi mjuao fahari yake, pigeni kelele hivi, 'Ole, fimbo yenye nguvu, fimbo yenye heshima, imevunjwa.' **18** Shukeni kutoka mahali penu pa heshima na kuketi katika nchi kavu, ewe binti uishie Diboni. Maana aiangamizaye Moabu anakushambulia, atakayeziharibu ngome zako. **19** Simameni njiani na kuangalia, enyi mwishio katika Aroeri. Waulizeni wanaokimbia na kutoroka. Sema, 'Nini kimetokea?' **20** Moabu ameaibika, maana amevujwa. Lieni kwa sauti na uchungu; pigeni yowe kuomba msaada. Wambieni watu waliokando ya Mto Arinoni kwamba Moabu ameangamizwa. **21** Basi maangamizi yamefika katika nchi ya kilima, huko Holoni, Yakza, na Mefathi, **22** huko Diboni, Nebo, na Bethi Diblathaimu, **23** huko Kiriatahaimu, Beth Gamul, na Bethi Meoni, **24** huko Keriothi na Bozra, na katika miji yote iliyomo katika nchi ya Moabu - miji iliyoko mbali na karibu. **25** Nguvu za Moabu zimekwisha; mkono wake umevunjwa - asema Yahwe. **26** Mnywesheni, maana alitenda kwa kiburi kinyume changu, Yahwe. Basi Moabu anapiga makofi kwa machukizo kwa matapiko yake mwenyewe, hivyo amekuwa pia kitu cha kuchekesha. **27** Maana Israeli hakuwa kitu cha kuchekesha kwako? Alionekana miongoni mwa wezi, kwamba ulitikisa kichwa chako kwake mara ulipoongea juu yake? **28** Jitengeni na miji na kuweka kambi katika minuko, enyi watu wa Moabu. Kuwa kama njiwa anayeatamia juu ya mlango wa tundu katika miamba. **29** Tumesikia juu ya kiburi cha Moabu - majivuno yake, maringo, kiburi, utukufu binafsi na kujiinua moyoni. **30** Hili ni tamko la Yahwe - mimi mwenyewe najua maneno yake ya ukaidi, yasiyosaidia chochote, kama matendo yake. **31** Hivyo nitavumisha maombolezo kwa ajili ya Moabu, na nitapiga kelele katika uzuni kwa ajili ya Moabu. Nitaomboleza kwa ajili ya watu wa Kir Hereshi. **32** Nitalia zaidi kwa ajili yenu kuliko nilivyofanya kwa Yazeri, mzabibu wa Sibma! Matawi yako yalipita katika Bahari ya Chumvi na kufika hata Yazeri. Mwaribu ameshambulia matunda yenu ya kiangazi na mzabibu wenu. **33** Hivyo sherehe na furaha vimeondolewa kutoka miti ya matunda na nchi ya Moabu. Nimekomesha mvinyo kutoka mashinikizo yao. Hawatakanyaga kwa kelele za furaha. Kelele yoyote haitakuwa kelele ya furaha. **34** Kutoka kelele huko Heshiboni hata kufika Eleale, sauti yao inasikika hata Yahazi, kutoka Soari hata Horonaimu na Eglathi Shelishiya, hata maji ya Nimrimu yamekauka. **35** Maana nitamkomesha kila mtu katika Moabu atoaye sadaka mahali pa juu na kuteketeza uvumba kwa miungu yake - asema Yahwe. **36** Hivyo moyo wangu unamwombolezea Moabu kama zomari. Moyo wangu unaomboleza kama zomari kwa ajili ya watu wa Kir Heresi. Utajiri walioupata umekwisha. **37** Maana kila kichwa kina upaa na kila kidevu kimenyolewa. Chale zipo katika kila mkono, na nguo za magunia katika viuno vyao. **38** Maombolezo yapo kila mahali, juu ya kila paa la nyumba ya Moabu na katika masoko ya Moabu. Kwa maana nimeivunja Moabu kama chungu kisichotakiwa tena - asema Yahwe. **39** Jinsi gani imeharibiwa! Jinsi wanavyopiga kelele katika maombolezo yao! Moabu ameigeuza kwa aibu! Hivyo Moabu atakuwa kitu cha kuchekwa na kitisho kwa wote wanaomzunguka." **40** Maana Yahwe asema hivi, "Tazama, adui atakuja akiruka kama tai, akieneza mabawa yake juu ya Moabu. **41** Keriothi umetekwa, na ngome zake zimekamatwa. Maana siku hiyo myoyo ya askari wa Moabu itakuwa kama mioyo ya wanawake katika uchungu wa kujifungua. **42**

generated on Tue Oct 24 10:45:40 2023

Hivyo Moabu utaharibiwa kama watu, kwa kuwa walijivuna kinyume changu, Yahwe. **43** Hofu na shimo, na mtego vinakujia, watu wa Moabu - asema Yahwe. **44** Kila akimbiaye kwa sababu ya hofu ataanguka shimoni, na kila atokaye shimoni atanaswa na mtego, maana nitayaleta haya juu yao katika mwaka wa kisasi changu dhidi yao - asema Yahwe. **45** Wakimbiao watasimama katika kivuli cha Heshboni bila nguvu, maana moto utatoka Heshboni, miale kutoka katikati ya Sihoni. Utateketeza paji la uso wa Moabu na juu ya vichwa vya watu wenye majivuno. **46** Ole wako, Moabu! watu wa Kemoshi wameangamizwa, Kwa maana wana wako wamechukuliwa kama mateka na binti zako matekani. **47** Lakini nitazirejesha siku njema za Moabu katika siku zijazo - asema Yahwe." Hukumu ya Moabu inaishia hapa.

Jeremiah 48:1

Mebo
Hili ni jina ;a moja ya Mlima huko Moabu.

Kiriathaimu
Hili ni jina la mji katika Moabu.

Kiriathaimu imekamatwa na kuaibishwa.
"Adui ameukamata mji wa Kiriathiamu na watu wake hawajivunii tena."

Heshima ya Moabu haipo tena
Hii ina maana kuwa heshima ya Moabu ambayo alikuwa akiifurahia imetoweka.

Heshboni
Hili ni jina la mji wa mfalme wa Waamori.

Madmena pia ataangamia
"madmena" ni mji uliopo Moabu. "Adui zao wataharibu mji wa Madmema."

Upanga utakufuata
Hii inmaanisha kuwa jeshi litaivamia Moabu.

Jeremiah 48:3

Taarifa ya jumla:
Yeremia anaendelea kuzungumza juu ya uharibifu wa Moabu.

Horonaimu
Hili ni jina la mji uliopo kusini mwa Moabu.

uharibifu na maangamizo makubwa
Maneno haya yana maana inayofanana. Yanasisitiza uharibifu.

Watoto wake
Hawa ni watu wa Moabu.

Luhithi
Hili ni jina la mahali huko Moabu.

Kwa sababu ya uharibifu
"kwa sababu ya uharibifu wa mji."

Jeremiah 48:6

Okoeni maisha yenu
Hapa wanazungumziwa watu wa Moabu.

mkawe kama mtu aliye mkiwa
Watu waliokimbia uharibifu katika mji wanafananishwa na kichaka kilichostahimili nyakati ngumu jangwani na chenye majani ya kijani mwaka mzima.

amini matendo yako
"kuishi kwa kufuata tamaduni na mafundisho ya dini yako"

Kemoshi
"Kemoshi" ni mungu mkuu wa Wamoabu. Hapa Kemoni inawakilisha taifa la Moabu.

Jeremiah 48:8

Basi bonde litaangamia na sehemu ya wazi itaharibiwa
Sentensi hizi zinafanana zikiwa zinasisitiza kuwa kila sehemu ya nchi itaharibiwa.

Mpe Moabu mbawa
"Wasaidie watu wa Moabu wakimbie."

kumwaga damu
"kuua watu"

Jeremiah 48:11

Moabu alijiona kuwa yuko salama tangu akiwa kijana
Hapa linazungumziwa taifa lote lla Moabu.

Yupo kama divai yake ambayo haijawekwa toka kwenye chombo kimoja hadi kingine
Hapa linazungumziwa taifa la Moabu ambalo linafananishwa na divai ambayo haikuhamishwa toka kwenye nchi yake.

Kwa hivyo analadha nzuri kuliko kawaida; ladha yake haibadiliki
Maneno haya yana maana moja.

Tazama, siku zinakuja
"Sikiliza kwa makini kwa sababu siku sio nyingi"

Hivi ndivyo alivyosema Bwana
"alichokisema Bwana"

generated on Tue Oct 24 10:45:40 2023

watapiga juu yake na kumimina yote yaliyopo kwenye vyombo vyake na kuvunja mitungi yake
Maneni haya yanaonesha uharibifu unaokuja katika nchi ya Moabu.

Jeremiah 48:13

Mtasemaje
Hapa wanazungumziwa askari wa Moabu

Mtasemaje, 'sisi ni askari, wapiganaji wenye nguvu'"
"Hamuwezi kuendelea kusema, 'sisi ni askari wapiganaji wenye nguvu.'"

Jeremiah 48:15

vijana wake wazuri wamekwenda chini sehemu ya kuchinjwa.
"Vijana wao wazuri watachinjwa wote."

Uharibifu wa Moabu umekaribia kutokea; msiba unakuja haraka
"Maadui wa Moabu watawaangamiza haraka"

fimbo yenye nguvu, fimbo ya heshima, imevunjika
"Fimbo" imeelezewa kama nguvu na msaada wa kisiasa ambao Moabu aliutoa kwa mataifa mengine.

Jeremiah 48:18

Kaa katika nchi kavu, ewe binti unayeishi Diboni
Neno "binti" limetumika kuwaelezea watu wa Diboni.

ambaye ataharibu Moabu
"adui wa watu wa Moabu"

Waulize ambao
"waulize watu" au "waulize wanawake na wanaume"

Lia na kuomboleza
"lia kwa nguvu kwa maumivu na hasira"

Jeremiah 48:21

Holoni, Yasa, na ,Mefaasi ... Bozra
Hii ni miji ya Moabu.

Pembe ya Moabu imefungwa; jeshi lake limevunjwa
'pembe' na 'jeshi' vina maana moja. Inamaanisha kuwa Moabu amejeruhiwa.

Anachosema Bwana
Anachosema Bwana

Jeremiah 48:26

Kumfanya alewe
Adhabu ambayo Mungu ameituma kwa Moabu itawafanya wadharauliwe na adui zao, kama vile mlevi adharauliwavyo na kuchekwa.

Sasa Moabu atayaonea kinyaa matapishi yake, hivyo amekuwa kicheko
Mungu anaendelea kumfananisha Moabu na mlevi.

Je Israeli hajawa kicheko?
"Kwa kuwa mlikuwa mkiwacheka na kuwadharau watu wangu wa ufalme wa Israeli."

Je alikuwepo kati ya wezi, ambae ulikuwa unatikisa kichwa chako ulipokuwa ukizungumza kuhusu yeye?
"Japokuwa walikuwa wezi hawakukamatwa. Ulitikisa kichwa na kuwadharau.

Jeremiah 48:28

Maporomoko
Maporomoko ni sehemu yenye mteremko mkali katika mlima.

Kinywa cha shimo katika miamba
Huu ni uwazi uliopo katika miamba kama sehemu ya kuingilia katika pango.

Kiburi ... jeuri ... majivuno ... utukufu ... kujifurahisha moyoni mwake
Maneno haya yana maana inayofanana kwa pamoja yanasisitiza kiburi cha watu wa Moabu.

Jeremiah 48:30

Anachokisema Bwana
"alichokisema Bwana"

ukaidi
Ni kitendo cha kukataa kumtii mtu au maelekezo kwa sababu ya kiburi

Nitamlilia Moabu, na nitapiga kelele za huzuni kwa ajili ya Moabu wote
Yeremia anasema kitu kile kile kwa ajili ya kusisitiza.

Piga kelele
Kilio na huzuni ambacho mtu hufanya anapokuwa na uchungu.

Kir-heresi
Hili ni jina la mji wa zamani wa Moabu.

Jazeri ... Sibma
Haya ni majina ya miji miwili ya Moabu.

Jeremiah 48:33

sherehe na furaha vimeondolewa
"hakuna atakayekuwa na raha wala kufurahia huko Moabu"

Nimeufanya kuwa mwisho
"Nimesimamisha"

generated on Tue Oct 24 10:45:40 2023

Hawatatembea
"hawatakanyaga" Hawa ni watengeneza mvinyo wa Moabu.

Jeremiah 48:34

Heshiboni
Hili ni jina la mji wa kifalme wa mfalme wa Moabu.

Eleale ... Yahasa ... Soari ... Horonaimu ... Eglath-Shelishia
Haya ni majina ya miji ya Moabu.

Nimrimu
Hili ni jina la mto karibu na bahari ya Shamu.

Analosema Bwana
"alilosema Bwana"

Jeremiah 48:36

Moyo wangu unaomboleza kwa ajili ya Moabu kama filimbi
Yeremia anafananisha hisia zake na wimbo wa huzuni.

Moyo wangu unaombileza
"moyo" inamaanisha hisia za ndani anazihisi Yeremia. "Nina huzuni sana kwa ajili yake."

Kir Heresi
Kir-Heresi ulikuwa mji wa zamani wa Moabu kama kilimeta 18 mashariki mwa bahari ya Shamu.

Kwa kila kichwa kuna kipara na ndevu zote zimenyolewa. Chale zipo katika kila mkono na magunia yanazunguka kiuno chake.
Haya ni mambo ambayo watu wa Moabu hufanya wanapoomboleza au kuwa na masikitiko.

Chale
Kukata ngozi

Jeremiah 48:38

Kila paa la gorofa
"kila paa"

uwanda
Ni sehemu ya wazi, kama vile sokoni.

kwa kuwa nimeiharibu
Bwana anazungumziwa mahali hapa.

Analosema Bwa
"Alilosema Bwana"

kuvunjwa
"kuharibiwa"

piga kelele
Sauti ya kilio ambayo huifanya mtu anapokuwa na maumivu.

Hivyo Moabu itakuwa kitu cha kudharauliwa
"Moabu itakuwa taifa ambalo mataifa ya jirani yatalicheka"

Jeremiah 48:40

Adui atapaa kama tai na kutandaza mabawa yake
Hii inalifananisha jeshi lenye nguvu litaivamia Moabu na kuiteka kama vile tai anaposhuka chini na kukamata mawindo.

Keriothi.
Ni mji katika Moabu.

Keriothi imekamatwa na ngome zake zimetekwa
"Adui wameikamata Keriothi na kuteka ngome zake"

siku ile moyo wa askari wa Moabu ... wanawake wenye uchungu
Sentensi hii inaonesha kuwa hofu itawapata askari wa Moabu kama hofu ambayo wanawake huipata wanapokaribia kuzaa.

Jeremiah 48:42

Hivyo Moabu itaharibiwa
"Hivyo adui atawaharibu watu wa Moabu"

katika mwaka wa
"Mwaka" inatafsiriwa kama "wakati" au "majira."

Analisema Bwana
"Alililosema Bwana"

Jeremiah 48:45

waliokwenda
Hawa ni watu walioweza kukimbia katika kipindi cha uharibifu wa Moabu.

Kivuli cha Heshiboni
sehemu salama katika mji wa Heshboni.

kwa kuwa moto utatoka Heshboni, miale toka katikati ya Sihoni
Hii ina maana kuwa uharibifu wa Moabu utaanza na kusambaa toka Heshiboni.

Paji la uso wa Moabu na juu ya vichwa vya watu wenye kujivuna
Hapa wanazungumziwa watu wa Heshboni na viongozi wao.

Paji la uso
Ni sehemu ya uso iliyoko juu ya macho. Ni ishara ya kujivuna.

Juu ya vichwa vya watu wenye majivuno.
Hapa wanazungumziwa watu muhimu wa Moabu kama wakuu na viongozi.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 48:46

Watu wa Kemoshi wameharibiwa
"Watu wa Kemoshi wameharibiwa na adui zao"

Kemoshi
"Kemoshi" ni mungu mkuu wa Wamoabu. Hapa Kemoni inawakilisha taifa la Moabu.

siku zijazo
Hizi ni siku za wakati ujao, zilizoitwa "siku za mwisho."

Analosema Bwana
"alilosema Bwana"

generated on Tue Oct 24 10:45:40 2023

Chapter 49

1 Juu ya watu wa Amoni, Yahwe asema hivi, "Je Israeli hana watoto? Je hakuna mtu wa kurithi chochote katika Israeli? Kwa nini Moleki aikalie Gadi, na watu wake kukaa katika miji yake? **2** Hivyo angalia, siku zinakuja - asema Yahwe - nitakapo sikizisha ishara ya vita juu ya Raba miongoni mwa watu wa Amoni, hivyo itakuwa rundo lililoachwa na binti zake watawasha moto. Maana Israeli atawamiliki wanaommiliki," asema Yahwe. **3** Piga kelele kwa maombolezo, Heshboni, maana Ai utaangamizwa! Piga kelele, Binti za Raba! Vaeni nguo za magunia. Ombolezeni na kukimbia kwa kuchanganyikiwa, maana Moleki anakwenda matekani, pamoja na makuhani na viongozi wake. **4** Kwa nini mnajivunia nguvu zenu? Nguvu zenu zitakwisha, binti wasioamini, ninyi mnaotumaini utajiri wenu. Mwasema, "Nani atakayekuja kinyume changu?' **5** Tazama, nitaleta kitisho juu yenu - hili ni tamko la Yahwe, Bwana wa majeshi - kitisho hiki kitatoka kwao wote wanaowazunguka. Kila mmoja wenu atatawanyika mbele yake. Hakutakuwa na wa kuwakusanya wanaotawanyika. **6** Lakini baada ya haya nitarejesha mema ya watu wa Amoni - hili ni tamko la Yahwe." **7** Juu ya Edomu, Yahwe wa majeshi asema hivi, Je hakuna tena hekima katika Temani? Je ushauri mwema umepotea kutoka kwa wenye ufahamu? Je hekima yao imeharibika? **8** Kimbieni! Rudini nyuma! Bakini katika mashimo katika ardhi, wenyeji wa Dedani. Maana naleta maafa ya Esau juu yake wakati ninaomwadhibu. **9** Ikiwa wavunaji wa zabibu walikuja kwako, je wasinge acha kidogo? Ikiwa wezi walikuja usiku, je wasingeiba kiasi walichotaka? **10** Lakini nimempiga Esau kwa ukiwa. Nimefunua maficho yao. Hivyo hataweza kujificha mwenyewe. Watoto wake, ndugu zake, na jirani zake wameharibiwa, wamepotea. **11** Acha nyuma yatima wako. Nitachukua uhai wao, na wajane wako wanaweza kuniamini." **12** Maana Yahwe asema hivi, "Tazama, wasiostahili ni lazima wanywe sehemu ya kikombe. Je mnadhani mtaachwa bila kuhadhibiwa? Hapana, maana hakika mtakunywa. **13** Maana nimekwisha apa kwangu mimi mwenyewe - asema Yahwe - Hiyo Bozra itakuwa hofu, aibu, magofu, na kitu cha laana. Miji yake yote itakuwa magofu daima. **14** Nimesikia habari kutoka kwa Yahwe, na mjumbe ametumwa katika mataifa, 'Kusanyikeni na kumpiga. Jiandaeni kwa vita.' **15** "Maana tazama, nimekufanya kuwa mdogo kulinganisha na mataifa mengine, yenye kudharauliwa na watu. **16** Na kwa hofu yenu, kiburi cha moyo wako kimekudanganya, wakaaji wa maeneo ya mwinuko, ninyi mliomiliki vilele vya vilima ili mfanye viota vyenu kama tai. Nitawashusha kutoka huko - asema Yahwe. **17** Edomu atakuwa kitisho kwa kila aipitaye. Kila mtu atatetemeka na kutoa sauti kwa sababu ya maafa yake. **18** Kama maangamizi ya Sodoma na Gomora na jirani zake," asema Yahwe, "hakuna atakayeishi pale; hakuna mtu atakayekaa huko. **19** Tazama, nitapanda kama simba kutoka katika misitu ya Yordani hata eneo la malisho mabichi. Maana nitaharakisha kumfanya Edomu kumkimbia, nami nitamweka mwingine atakayekuwa amechaguliwa kwa usimamizi huo. Maana ni nani aliyekama mimi, ni nani atakayeniagiza kuja? Mchungaji gani awezaye kunizuia? **20** Hivyo sikiliza mipango ambayo Yahwe ameamua dhidi ya Edom, mipango aliyoifanya kinyume cha wakaao Temani. Bila shaka wataondolewa, hata kundi dogo kuliko yote. Nchi yao yenye malisho yao mabichi itageuzwa kuwa sehemu zenye magofu. **21** Kwa kishindo cha kuanguka kwao nchi hutikisika. Sauti ya milio ya kukata tamaa inasikika katika Bahari ya Shamu. **22** Tazama, mtu fulani atapiga kama tai, na kushuka chini kwa kasi na kueneza mabawa yake juu ya Bozra. Kisha katika siku hiyo, mioyo ya askari wa Edomu itakuwa kama moyo wa mwanamke katika kuzaa." **23** Juu ya Dameski: "Hamathi na Arpadi zitaaibika, maana wamesikia habari ya madhara. Wanayeyuka! Wamesumbuka kama bahari, isiyotulia. **24** Dameski umekuwa dhaifu sana. Unageuka kukimbia; hofu imeushika, Maangaiko na maumivu yameupata, kama uchungu wa mwanamke ajifunguaye. **25** Watu wake wanasema, "Umekuwaje mji maarufu, mji ambao nimeufurahia, kabla haujaachwa? **26** Kwa hiyo vijana wake wataanguka katika mitaa yake na askari wake wote watateketea siku hiyo - hili ni tamko la Yahwe wa majeshi." **27** "Maana nitawasha moto katika kuta za Dameski, nami nitazivunja ngome za Beni Hadadi." **28** Juu ya Kedari na falme za Hazori, Yahwe amwambia hivi Nebukadneza (Basi Nebukadneza mfalme wa Babeli alikuwa akienda kuyashambulia maeneo haya): "Inuka na uipige Kedari na kuwaharibu wale watu wa mashariki. **29** Jeshi lake litachukua hema zao na makundi yao, nguzo za hema yao, na vitu vyao vyote. Watachukua ngamia wao kutoka kwa watu wa Kedari na kuwambia, 'Hofu ipo pande zote!" **30** Kimbia, Tangatanga mbali! Kaa katika maandaki ardhini, mkaao Hazori - asema Yahwe - maana Nebukadneza mfalme wa Babeli amepanga mpango kinyume chenu. Kimbieni! Geukeni! **31** Simama! lishambulie taifa lililokatika amani, waishio salama," asema Yahwe. Hawana malango wala nguzo ndani yao, na watu wake wanakaa wenyewe. **32** Maana farasi wao watakuwa mateka, na wingi wa mali zao utakuwa mateka wa vita. Kisha nitawatawanya katika kila upepo wanaonyoa pembe za nywele zao, nami nitaleta madhara juu yao kutoka kila upande - hili ni tamko ya Yahwe. **33** Hazori utakuwa makao ya mbwea, nchi isiyofaa daima. Hakuna atakayeishi huko; hakuna mwanadamu atakayekaa huko." **34** Hili ni neno la Yahwe lililomwijia Yeremia nabii kuhusu Elamu. Ilikuwa wakati wa mwanzo wa kutawala kwake

generated on Tue Oct 24 10:45:40 2023

Sedekia mfalme wa Yuda, naye akasema, **35** "Yahwe wa majeshi asema hivi: Tazama, ninakaribia kumvunja mpiga upinde wa Elamu, sehemu kuu ya nguvu zao. **36** Maana nitaleta pepo nne kutoka katika pande nne za mbingu, nami nitawatawanya watu wa Elamu katika pepo hizo zote. Hakuta kuwa na taifa ambalo kwalo waliotawanywa kutoka Elamu hawatakwenda. **37** Hivyo nitawavunjavunja Elamu mbele ya adui zao na mbele ya watafutao uhai wao. Maana nitaleta maangamizo dhidi yao, hasira ya gadhabu yangu - hili ni tamko la Yahwe - nami nitapeleka upanga nyuma yao hata nitakapowafuta wote. **38** Kisha nitaweka kiti changu cha enzi huko Elamu na kumwangamiza mfalme na viongozi wao kutoka huko - asema Yahwe - **39** na itakuwa siku zijazo kwamba nitarejesha mema ya Elamu - asema Yahwe."

Jeremiah 49:1

Taarifa ya jumla:
Tazama uandisi wa shairi.

Je Israeli hana watoto? Hakuna mrithi katika Israeli? Kwa nini Meloki ameitawala D=Gadi na watu wake waishio kwenye miji yake?
"Kuna Waisraeli wengi wa kurithi nchi ya Israeli. Watu waabuduo miungu ya uongo, Moleki hatakiwi kuishi Gadi."

Hivyo tazama
Hii inaongeza msisitizo wa jambo linalofuata.
"Tazama na sikiliza"

Siku zinakuja
"Siku za baadae"

Anayosema Bwana
"Alilosema Bwana"

Jeremiah 49:3

Piga kelele
Lia kwa nguvu

Binti za Raba
Wanawake katika mji wa Raba

Kwa nini unajisifu kwa nguvu zako?
"Hutakiwi kujisifu kwa sababu hauna nguvu."

Nani atakuja dhidi yangu?
"Mnafikiri kuwa hakuna atakayewashinda."

Jeremiah 49:5

Wewe
Hawa ni watu wa Amoni.

tawanyika
"kwenda kwa uelekeo tofauti"

Analosema Bwana
"Alilosema Bwana"

Jeremiah 49:7

Ana ushauri mzuri ... uelewa? Je hekima yao iliharibiwa?
Wazo moja linaelezewa katika njia mbili tofauti.

Je ushauri mzuri umepotea kwa wale wenye uelewa?
"Inaonesha kuwa hakuna tena watu wenye hekima Temana katika Edomu!"

Je hekima yao iliharibiwa?
"Ushauri wao hauna hekima tena."

Jeremiah 49:9

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu kitakachotokea Edomu.

Kama wavunaji wa zabibu watafika
"Wale wanaovuna zabibu huwa wanaacha baadhi kwenye mizabibu."

Wezi wakija
"Wezi wakija usiku, wataiba kwa kadiri wanavyohitaji"

Jeremiah 49:12

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu kitakachotokea Edomu.

Tazama
"Kuwa makini"

Kunywa kikombe
"pata adhabu"

Je unafikiri kuwa utakwenda bila kuadhibiwa?
"Unapaswa kufahamu kuwa utapata adhabu yangu kwa sababu ya dhambi zako."

wewe ... mwenyewe
Hawa ni watu wa Edomu.

Analosema Bwana
"Alilosema Bwana"

Jeremiah 49:14

Taarifa ya jumla:
Sasa Yeremia anazungumza na watu wa Edomu.

Nimesikia
Hapa Yeremia anazungumza.

generated on Tue Oct 24 10:45:40 2023

Kumvamia
Hapa anazungumziwa Edomu.

Nimefanya
Huyu ni Bwana.

Wewe
Hili ni taifa la Edomu.

Jeremiah 49:16

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu kitakachotokea Edomu.

Kiota cha juu kama tai
"Kuishi sehemu salama kama tai juu ya milima mirefu"

Analosema Bwana
"Alilosema Bwana"

Jeremiah 49:17

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu kitakachotokea Edomu.

Tetemeka
"Kutetemeka kutokana na kuogopa na kuzungumza mambo yao yasiyopendeza"

Kama kupinduliwa kwa Sodoma na Gomora
"Kwa njia ambayo Sodoma na Gomora waliharibiwa"

Hakuna atakayeishi huko; hakuna atakayekaa pale
Bwana anazungumza jambo lilelile mara mbili kusisitiza kuwa Edomu Edomu haitakuwa na watu kabisa.

Jeremiah 49:19

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu kitakachotokea Edomu.

Tazama
"Kuwa makini"

Kama simba
Hii ni namna nyingine ya kusema kuwa uvamizu utakuwa wa mkali na usiotarajiwa.

Je nani aliye kama mimi, na nani ataniita?
Bwana anatumia swali kuonesha udogo wa mwanadamu. "Hakuna aliye kama mimi, hakuna wa kuniamrisha."

kuita
"kumuamrisha mtu aje"

Ni mchungaji gani atakayeweza kuniamrisha mimi?
Bwana anatumia swali kuonesha kuwa hakuna wa kumshinda.

Jeremiah 49:20

Wenyeji wa Temana
Watu waishio Temana.

Watasukumwa nje hata kundi dogo
"Atawasukuma nje, hata kundi dogo"

Ardhi yenye malisho itakuwa sehemu iliyoharibiwa
"Atageuza sehemu zao wa malisho kuwa sehemu zilizoharibiwa"

Ardhi ya malisho
Hii ni sehemu yenye nyasi ambapo wanyama hula majani.

Jeremiah 49:21

Yao
Watu wa Edomu.

Kwenye sauti ya kuanguka kwaonchi ilitetemeka. Sauti ya dhiki ilisikika bahari ya Shamu
Hii inaonesha kuwa uharibifu wa Edomu utakuwa mbaya sana.

Tazama
"Kuwa makini"

kuvamia kama tai, kushambulia chini na kutandaza mbawa zake
Uvamizi utakuwa mbaya na usiotarajiwa.

Bozra
Huu ni mji.

Kuwa kama moyo wa mwanamke mwenye uchungu
"hisi kuharibiwa na hofu"

Jeremiah 49:23

Taarifa ya jumla:
Bwana anatuambia mambo yatakayotokea kwa watu wa Dameski.

Arpadi
Huu ni mji huko Sirya.

Waliyeyuka
"Walikuwa na hofu"

Wakawa wasumbufu kama bahari
Hisia zao zilifananishwa na bahari yenye mawimbi"

kama maumivu ya mwanamke anayejifungua
Namna mji unavyoteseka inafananishwa na mwanamke mwenye maumivu wakati wa kujifungua.

generated on Tue Oct 24 10:45:40 2023

Kwa nini mji maarufu, mji ambao niliufurahia bado haujaondolewa?
"Haiwezekana mji maarufu, mji ambao ulikua na furaha bado una watu ndani yake."

Jeremiah 49:26

Taarifa ya jumla:
Bwana anatuambia mambo yatakayotokea kwa watu wa Dameski.

yake
"yake" inamaanisha Dameski.

Analosema Bwana wa majeshi.
"Alilosema Bwana"

Ben Hadadi
Hili ni jina la mfalme.

Jeremiah 49:28

Taarifa ya jumla:
Yeremia anazungumza juu ya mambo yatakayotokea kwa Kedari.

Kedari
Hili ni kundi la watu.

Hazori
Hii ni sehemu katika Biblia na ni Israeli ya sasa.

Jeremiah 49:30

Taarifa ya jumla:
Bwana anaendelea kuzungumza juu ya mambo yatakatotokea kwa Kedari.

Kaa katika mashimo ya ardhini
"jifiche"

Wenyeji wa Hazori
"Watu wanaoishi Hazori"

Analosema Bwana
"Alilosema Bwana"

Kupanga mpango
"kuweka mpango"

Wao ... wao
Hawa ni watu walioona usalama.

Jeremiah 49:32

kutawanyika kwenye kila upepo
"kwenda katika uelekeo tofauti"

Nitawatawanya kwenye kila upepo wale wote wanyoao denge
"Kisha nitawatawanya katika uelekeo tofauti wale wasiotoo amri zangu"

Hakuna atakayeishi huko, hakuna binadamu atakayekaa huko
Maneno haya yanasisitiza kuwa Hazoro itaharibiwa kabisa.

Jeremiah 49:34

Taarifa ya jumla"
Bwana anazungumza juu ya mambo yatakayotokea kwa Elamu.

watu wa upinde
Ni watu ambao wana ujuzi wa upinde na mishale.

pepo nne toka kwenye kona nne
"pepo 4 toka kwenye kona 4"

kona nne za
"Pando zote, kila mahali".

Hakuna taifa ambalo wale waliotawanyika toka Elamu hawatakwenda.
"Wakimbizi toka Elamu watalazimika kutafuta makazi kila sehemu duniani."

Jeremiah 49:37

Taarifa ya jumla:
Bwana anazungumza juu ya mambo yatakayotokea kwa Elamu.

Analosema Bwana
"Alilosema Bwana"

tuma upanga
"tuma maadui ili wawaue"

Nitaweka ufalme wangu
"Nitaanzisha utawala wangu "

generated on Tue Oct 24 10:45:40 2023

Chapter 50

1 Hili ni neno alilolisema Yahwe juu ya Babeli, nchi ya Wakalidayo, kwa mkono wa Yeremia nabii, **2** "Wajulishe mataifa ili wasikie. Toa ishara ili wasikie. Usiiache. Sema, 'Babeli imetwaliwa. Beli ameaibika. Merodaki amefadhaika. Sanamu zake zimeaibishwa; vinyago vyake vimefadhaika **3** Taifa kutoka kaskazini litainuka kinyume chake, ili kuifanya nchi yake ukiwa. Hakuna hata mmoja, awe mtu au mnyama, atakayeishi ndani yake. Wataondoka. **4** Katika siku hizo na wakati huo - hili ni tamko ya Yahwe - watu wa Israeli na watu wa Yuda watakusanyika ili kwenda kwa kulia na kumtafuta Yahwe Mungu wao. **5** Watauliza njia ya kwenda Sayuni nao watakwenda huko, wakisema, tutakwenda wenyewe ili kuungana na Yahwe katika agano la milele lisilosahaulikal **6** Watu wangu wamekuwa kondoo waliopotea. Wachungaji wao wamewapoteza milimani; wamewageuza kutoka mlima hata mlima. Walikwenda, wakasahau mahali walipokuwa wanaishi. **7** Kila awaendeaye anawararua. Washitaki wao walisema, 'Hatuna hatia, kwa sababu walimtenda dhambi Yahwe, nyumbani kwao halisi - Yahwe, tumaini la mababu zao.' **8** Tokeni kati ya Babeli; tokeni katika nchi ya Wakalidayo; iweni kama wafanyavyo mabeberu mbele ya kundi lote. **9** Maana tazama, ninaelekea kupeleka na kuinua kinyume cha Babeli kundi la mataifa makubwa kutoka kaskazini. Yatajipanga yenyewe kinyume chake. Kutoka hapo Babeli utatekwa. Mishale yao ni kama shujaa mzoefu asiyerudi mikono tupu. **10** Ukaldayo itakuwa mateka. Wate waitekao wataridhika - asema Yahwe. **11** Mnafurahi, mnasherehekea kuteka urithi wangu; mnarukaruka kama ndama anayekanyaga katika malisho yake; mnalia kama farasi mwenye nguvu. **12** Hivyo mama yenu ataaibika sana; aliyewazaa atafadhaika. Tazama, atakuwa wa mwisho katika mataifa, nyika, nchi kame, na jangwa. **13** Kwa sababu ya hasira ya Yahwe, Babeli haitakaliwa, lakini itakuwa ukiwa mtupu. Kila apitaye kando ataogopa kwa sababu ya Babeli na atatoa sauti kwa sababu ya majeraha yake. **14** Jipangeni wenyewe kumzunguka Babeli kinyume chake. Kila apindaye upinde na ampige. Msizuie mshale wenu wowote, maana amemtenda dhambi Yahwe. **15** Pigeni kelele za ushindi kinyume chake ninyi nyote mmzungukao. Amesalimu mamlaka yake; minara yake imeanguka. Kuta zake zimebomolewa, maana hiki ni kisasi cha Yahwe. Jilipizeni kisasi juu yake! Mtendeeni kama alivyoyatenda mataifa mengine. **16** Waaribuni wote mkulima apandaye mbegu naye atumiaye mundu wakati wa mavuno katika Babeli. Haya kila mtu na arudi kwa watu wake kutoka upanga wa mtesaji; na wakimbilie katika nchi yao wenyewe. **17** Israeli ni kondoo aliyetawanywa na kupelekwa na simba mbali. Kwanza mfalme wa Ashuru alimrarua; kisha baadaye, Nebukadneza mfalme wa Babeli akavunja mifupa yake. **18** Kwa hiyo Yahwe wa majeshi, Mungu wa Israeli, asema hivi: Tazama, nitamwadhibu mfalme wa Babeli na nchi yake, kama nilivyomwadhibu mfalme wa Ashuru. **19** Nitamrudisha Israeli katika nchi yake; atajilisha katika Karmeli na Bashani. Kisha atajishibisha katika nchi ya kilima ya Efraimu na Gileadi. **20** Siku hizo na wakati huo, asema Yahwe, uovu utatafutwa katika Israeli, lakini hautaonekana. Nitauliza kuhusu dhambi za Yuda, lakini hazitaonekana, maana nitawasamehe mabaki niliowaacha." **21** Inuka dhidi ya nchi ya Merathaimu, kinyume chake nao waishio Pekodi. Wapigeni kwa makali ya upanga na mwatenge kwa ajili ya maangamizo - asema Yahwe - fanyeni kila ninachowaamru. **22** Sauti ya vita na maangamizi ya kustaajabisha yamo katika nchi. **23** Jinsi gani nyundo ya mataifa yote imekatiliwa mbali na kuharibiwa. Jinsi Babeli amekuwa kitu cha kushangaza kati ya mataifa. **24** Nimetega mtego dhidi yako. Umenaswa, Babeli, nawe haukutambua! Ulionekana na kukamatwa, tangu uliponidhihaki, Yahwe. **25** Yahwe amefungua ghala lake la silaha na anachukua silaha kwa ajili ya kutekekeleza hasira yake. Kuna kazi kwa ajili ya Yahwe wa majeshi katika nchi ya Wakaldayo. **26** Mshambulie kutokea mbali. Fungua maghala yake ya chakula na kumrundika kama marundo ya nafaka. Mtenge mbali na maangamizi. Usimbakizie masalia. **27** Ua madume wake wote wa ng'ombe. Washushe sehemu ya machinjio. Ole wao, maana siku yao imefika - wakati wa kuadhibiwa kwao. **28** Kuna sauti ya wale wanaokimbia, walionusurika, katika nchi ya Babeli. Hawa watatoa taarifa ya kisasi cha Yahwe Mungu wetu kwa Sayuni, kisasi kwa hekalu lake." **29** Ita wapiga pinde dhidi ya Babeli - wale wote wapindao pinde zao. Piga kambi kinyume chake, na msimwache yeyote kutoroka. Mlipeni kwa kile alichofanya. Mfanyieni kwa kipimo alichotumia. Maana amemdharau Yahwe, Mtakatifu wa Israeli. **30** Hivyo vijana wake wataanguka katika viwanja vya mji, na wapiganaji wake wote wataangamizwa siku hiyo - hili ni tamko la Yahwe." **31** Tazama, mimi ni kunyume chako, mwenye majivuno - hili ni tamko la Bwana Yahwe wa majeshi - maana siku yako imefika, mwenye kiburi, wakati nitakapokuadhibu. **32** Hivyo wenye kiburi watajikwaa na kuanguka. Hakuna atakaye wainua. Nitawasha moto katika miji yao; utateketeza kila kitu kati yake. **33** Yahwe wa majeshi asema hivi: watu wa Israeli wamenyanyaswa, pamoja na watu wa Yuda. Wate waliowateka bado wanawashikilia; wanakataa kuwaacha waondoke. **34** Yeye awaokoaye ni mwenye nguvu. Yahwe wa majeshi ni jina lake. Kwa hakika atalitetea shitaka lao, ili kuleta pumziko katika nchi, na kuwapiga wakaao Babeli. **35** Upanga u juu ya Wakalidayo - asema Yahwe - na juu ya wakaao Babeli, viongozi wake, na wenye hekima wake. **36** Upanga unakuja juu ya waganga, ili wajione kuwa

generated on Tue Oct 24 10:45:40 2023

wajinga. Upanga utakuwa juu ya askari wake, hivyo watajaa hofu. **37** Upanga utakuwa juu ya farasi wake, vibandawazi vyao na na watu wote waliomo Babeli, hivyo watakuwa kama wanawake. Upanga utakuwa juu ya ghala zake, nazo zitatekwa. **38** Ukame unakuja juu ya maji yake, hivyo yatakauka. Maana ni nchi ya miungu wasiofaa, na wanafanya kama watu waliofanywa punguani kwa miungu yao isiyosaidia. **39** Hivyo wanyama wa jangwani wakaishi na mbwea wataishi huko, na watoto wa mbuni wataishi ndani yake. Kwa muda wote, hatakaliwa tena. Kutoka kizazi hata kizazi, hatakaliwa tena na watu. **40** Kama vile Mungu alivyoziangamiza Sodoma na Gomora na majirani zake - asema Yahwe - hakuna atakayeishi huko; hakuna mtu atakayekaa ndani yake." **41** "Tazama, watu wanakuja kutoka kaskazini, maana taifa kubwa na wafalme wengi wamemtikisa kutokea mbali. **42** Watachukua pinde na mishale. Ni wakatili na hawana huruma. Sauti yao ni kama mngurumo wa bahari, na wamepanda farasi katika mpangilio kama watu wapiganao, dhidi yako, bindi Babeli. **43** Mfalme wa Babeli amesikia habari yao na mikono yake imelegea kwa huzuni. Mashaka yamemshika kama mwanamke katika utungu. **44** Tazama! Anakwenda juu kama simba atokaye katika miinuko ya Yordani kuelekea katika eneo la malisho ya uvumilivu. Maana kwa haraka nitawafanya wakimbie kutoka humo, nami nitamweka mtu aliyechaguliwa kwa uangalizi wake. Maana ni nani aliye kama mimi, na ni nani atakayeniagiza? Mchungaji gani awezaye kunizuia? **45** Sikilizeni mipango ambayo Yahwe ameamua juu ya Babeli, mipango aliyonayo dhidi ya nchi ya Wakaldayo. Kwa hakika wataondolewa, hata kundi dogo zaidi. Eneo lao la malisho litageuzwa kuwa sehemu zenye magofu. **46** Kwa sauti ya kuangushwa kwa Babeli nchi inatikisika, na sauti ya mateso yao inasikiwa kati ya mataifa."

Jeremiah 50:1

Taarifa ya jumla:
Tazama ushairi.

Kwa mkono wa Yeremia
"kwa matendo ya Yeremia"

wasababishe wasikie ... wasababishe wasikie
Kurudia huku kunasisitiza umuhimu wa amri hiyo.

Beli imeaibishwa, Merodaki imefadhaishwa. ,Mingu yao zimeaibishwa na sanamu zao zimefashaishwa
Sentensi hizi zinasisitiza kuwa Bwana ameiharibu miungu ya Babeli.

Beli ... Merodaki
Haya ni majina mawili ya miungu wakuu wa Babeli.

Jeremiah 50:3

Simama dhidi yao
Neno "yao" inamaanisha Babeli.

nchi yake
Neno "yake" inamaanisha Babeli.

Ishi ndani yake
Neno "yake" inamaanisha Babeli.

Siku hizo na wakati huo.
"siku hizi" au "wakati huo huo"

Watauliza
Hawa ni watu wa Israeli au Yuda.

tujiunge kwa Bwana
Hii lugha ya picha inayoonesha muunganiko wa kiroho kwa Bwana.

ambayo haitasahauliwa
"ambayo hakuna atakayeisahau"

Jeremiah 50:6

kundi la mwisho
Hii inawafananisha wana wa Israeli na kundi la kondoo waliopotea.

wakawameza wao
Hii inafananisha kuharibiwa na kuchukua kila kitu sawa na kitendo cha kula.

wamefanya dhambi
Hawa ni wana wa Israeli.

Jeremiah 50:8

Kama beberu anayeondoka
Hii inawafananisha wana wa Israeli ambao Bwana amewashauri waondoke mapema Babeli kama beberu anayeshangaa toka kwenye kundi.

Bebeli itakamatwa toka hapo
"Mataifa yataikamata Babeli"

Analosema Bwana
"Alilosema Bwana"

Jeremiah 50:11

Unaruka kama ndama anayekanyaga malisho yake
Hii inawafananisha watu wa Babeli kama ndama mwenye furaha.

Kukanyaga
sauti za jeshi linalokuja

generated on Tue Oct 24 10:45:40 2023

Jirani yako kama farasi mwenye nguvu
Hii inafananisha furaha zao na furaha ambazo jirani zao wanapiga.

Hivyo mama yako ataaibika sana, aliyekuzaa anazalilika
Sentensi hizi zina maana moja zikisisitiza namna ambavyo aibu itakuwa kubwa.

jangwa, nchi kavu
Hii inasisitiza namna ambavyo nchi imekuwa tasa kabisa.

Tapatapa
Tetemeka kwa sababu ya hofu

Sonya
Kufanya sauti kama ya nyoka yenye maana ya kutokukubali.

Jeremiah 50:14

Taarifa ya jumla:
Bwana anawaambia maadui wa Babeli namna ya kuvamia.

Kila anayepindisha upinde
Hawa ni askari wanaopindisha upinde na mishale ili kupigana.

mpigeni
Hapa anazungumziwa Babeli.

Kuta zake zimeangushwa chini
"Mataifa yameangusha chini kuta zake"

Jeremiah 50:16

Taarifa ya jumla:
Bwana anawaambia maadui wa Babeli namna ya kuvamia.

yeye anayetumia mundu wakati wa mavuno.
"Mundu" ni kifaa kinachotumika wakati wa kuvuna nafaka. Bwana anasema kuwa kupanda na kuvuna hakutakuwepo Babeli.

Kila mtu arudi kwa watu wake ... warudi katika nchi yao
Maneno haya yanasisitiza kuwa wageni waende Babeli.

toka kwenye uoanga wa mtesi
Neno "upanga" linamaanisha adui ambao wataivamia Babeli.

Jeremiah 50:17

Israeli ni kondoo waliotawanyika na wamefukuzwa na simba
"Israeli ni kondoo ambao wametawanyishwa na simba"

mmeze
Hii inafananisha uharibifu wa Israeli kama kitendo cha kumeza.

alivunja mifupa yake
"Aliharibu Israeli"

Tazama, Ninataka
Neno "tazama" linamaanisha kuwa makini na kinachofuata.

Jeremiah 50:19

Nitarejesha
Bwana anazungumza.

atakula huko Karmeli na Bashani
"Israeli watakula chakula cha Karmeli na Bashani."

Siku hizo na wakati huo
"siku hizo" na "wakati huo huo"

uovu utaangaliwa katika Israeli lakini hautaonekana. Nitauliza juu ya dhambi za Yuda lakini hakuna atakayeziona
Sentensi hizi zina maana moja. Kwa pamoja zinasisitiza kuwa Bwana atasamehe kabisa maovu ya wana wa Israeli.

ovu utaangaliwa katika Israeli lakini hautaonekana.
"Bwana ataangalia uovu wa wana wa Israeli lakini hatauona"

Jeremiah 50:21

Merathaimu
Hili ni jina lingine la Babeli.

Pekodi
Hili ni jina lingine la Kaldayo.

Waweke kwenye upanga
"waue"

Analosema Bwana
"Alilosema Bwana"

Jeremiah 50:23

Kwa namna gani nyundo ya mikono yote imekatwa vipande na kuharibiwa
"nyundo wa mikono yote" ni jeshi kubwa la Babeli ambalo litakwenda kuharibiwa.

Hofu
Ni hisia nzito ya uoga na mshtuko.

Ulikamatwa, Babeli
"Nilikukamata, Babeli"

Ulionekana na kukamatwa
"Nilikuona na kukukamata"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 50:25

Ghala
Majengo ambayo nafaka zinahifadhiwa.

kusanya juu yake kama chungu cha nafaka
"kusanya juu yake kile kilichobaki kama zinavyokusanywa nafaka"

Jeremiah 50:27

Taarifa ya jumla:
Bwana anaendelea kuzungumza namna ya kuwaharibu watu wa Babeli na Kaldayo.

Ua ng'ombe zake wote
Askari vijana wanafanaishwa na ng'ombe kutokana na nguvu zao.

ng'ombe wao
"wao" inamaanisha Babeli.

wao ... yao
Hawa ni watu wa Babeli.

Wale
Hawa ni watu waliosalia toka Babeli ambao watawaambia wengine juu ya kisasi cha Bwana.

Jeremiah 50:29

Taarifa ya jumla:
Bwana anaendelea kuzungumza namna ya kuwaharibu watu wa Babeli na Kaldayo.

Yeye
Babeli anazungumziwa hapa.

Waoiganaji wake wataharibiwa
"Nitawaharibu wapiganaji wake"

Jeremiah 50:31

Tazama
Neno hili linatambulisha kitu hivyo umakini unahitajika.

Wanaojivuna
Bwana anawaelezea hivi watu wa Babeli.

Kwa kuwa siku yako imekuja ... muda ambao nitakuadhibu
Sentensi hizi zina maana inayofanana. "Kwa kuwa siku nitakayokuadhibu imefika"

Siku yako
Hii inaonesha muda ambao adhabu kubwa itakuja juu ya Babeli.

Nitaangaza
Bwana ataangaza

Moto katika miji yao
Hii inaonesha namna ambavyo uharibifu utatokea.

Jeremiah 50:33

Watu wa Israeli wamenyanyaswa
"Babeli wanawanyanyasa watu wa Israeli"

Kuwakamata
Hawa ni watu wa Israeli.

Walikataa
Hawa ni watu wa Babeli.

Kuwaacha waende
Hapa wanazungumziwa wana wa Israeli.

Jeremiah 50:35

Upanga uko juu ya Wakaldayo
"maadui wanakuja juu ya Wakaldayo"

Hili ndilo analosema Bwana
"Alilosema Bwana"

walijidhihirisha kama wapumbavu
Neno "kujidhihirisha" linaonesha kuwa matendo yao yalikuwa ya kipumbavu na watawekwa wazi ili kila mtu awaone.

watajawa na hofu
"hofu itawajaa"

watakuwa kama wanawake
"watakuwa dhaifu kama wanawake"

Chumba cha kuhifadhia
Chumba cha kuhifadhia ni sehemu ambayo vitu vya thamani vinawekwa.

Watachukuliwa nyara
"maadui watawateka nyara"

Jeremiah 50:38

maji yao
"maji" inawakilisha vyanzo vyote vya maji hasa mito inayopita kwenye mji.

Mbweha
Mbweha ni mbwa mwitu wanaopatikana Asia na Afrika.

Mbuni wataishi kwake
"mbuni" ni ndege mkubwa wa Afrika anayekimbia haraka lakini hawezi kupaa. Neno "kwake" linamaanisha Babeli.

Kwa muda wote hatakuwa mwenyeji. Kizazi hadi kizazi hakitaishi kwake.
Sentensi hizi zina maana inayofanana zikisisitiza kuwa Babeli haitakuwa na wenyeji kabisa.

generated on Tue Oct 24 10:45:40 2023

Hataishi ndani yake
"hakuna atakayeishi kwake"

hakuna atakayeishi huko; hakuna atakayekaa kwake
Maneno haya yanamaana moja yakisisitiza kuwa Babeli haitakuwa na wenyeji kabisa.

Jeremiah 50:41

Tazama
Neno hili linaonesha kuwa makini kusikiliza anachosema Bwana.

taifa kubwa na wafalme wengi.
Hii inaonesha wakati ambao Medesi na Peru waliivamia Babeli katika mwaka wa 539 kabla ya Kristo.

kwa mpangilio kama watu wapambanaji
Namna ambavyo wapiganaji wanajipanga vitani.

Binti wa Babeli
Hawa ni watu wa Babeli.

Jeremiah 50:44

Tazama
Neno hili linaongeza msisitizo kwa jambo linalofuata.

Walikwenda juu
Hawa ni wavamiaji toka kaskazini.

Kama simba
Hii ni jina nyingine ya kusema kuwa uvamizi ulikuwa wa nguvu na usiotarajiwa.

Kwa haraka nitawafanya waikimbie
Hapa wanazungumziwa watu wa Babeli ambao watawakimbia wavamizi.

ambaye atachaguliwa
"ambaye nitamchagua"

Nani kama mimi, na nani atakayeniita?
Bwana anatumia swali kuonesha udogo wa mwanadamu. "Hakuna kama mimi, hakuna wa kuniamuru."

kuita
Kumuamuru mtu aje

Ni mchungaji gani atakayepambana na mimi?
Bwana anatumia swali kuonesha kuwa hakuna kiongozi wa kumpinga au kumshinda.

Jeremiah 50:45

Maamuzi ambayo Bwana ameamua kwa ajili ya Babeli , maamuzi ambayo Bwana ameamua kwa ajili ya nchi ya Kaldayo
Sentensi hizi zina maana inayofanana. "Maamuzi ambayo Bwana ameamua kwa ajili ya Babeli na Kaldayo.

Watatolewa nje
Hii inamaanisha kuwa watu wa Babeli watatolewa kwenye nyumba zao wawe wanataka au hawataki.

Nchi zao zenye malisho zitaharibiwa
"Nitazigaribu nchi zao za malisho"

Sauti ya kuivamia Babeli itatikisa dunia
Sentensi hii inafananisha anguko la taifa lenye nguvu sa

generated on Tue Oct 24 10:45:40 2023

Chapter 51

1 Yahwe asema hivi: Tazama, ninakwenda kuleta upepo wa maangamizi dhidi ya Babeli na dhidi yao waishio ndani ya Leb Kamei. **2** Nitawatuma Babeli wageni. Watamtawanya na wataifanya ukiwa nchi yake, maana watakuja kinyume chake kutoka pote siku ya madhara. **3** Msiwaache wapiga mishale wakapinda pinde zao; msiwache wakavaa silaha zao. Msiwahifadhi vijana wake wa kiume; litengeni jeshi lake lote kwa maangamizi. **4** Maana watu waliojeruhiwa wataanguka katika nchi ya Wakaldayo; waliouawa wataanguka katika mitaa yake. **5** Maana Israeli na Yuda hawajaachwa na Mungu wao, na Yahwe wa majeshi, japokuwa nchi yao imejaa na maasi yaliyotendwa kinyume cha Mmoja aliye Mtakatifu wa Israeli. **6** Kimbieni kutoka Babeli; kila mtu na ajiokoe mwenyewe. Msiangamie katika maasi yake. Maana ni wakati wa kisasi cha Yahwe. Atamlipa kwa yote. **7** Babeli alikuwa kikombe cha dhahabu mkononi mwa Yahwe kilichoinywesha nchi yote; mataifa walikunywa mvinyo wake wakawa wendawazimu. **8** Babeli utaanguka ghafla na kuangamizwa. Mwombolezeeni! mpeni dawa kwa maumivu yake; pengine aweza kupona. **9** Tulinuia kumponya Babeli, lakini hajaponywa, haya na tumwache twende, katika nchi yetu. Maana hatia yake imefika juu mbinguni; imerundikwa kufika mawinguni. **10** Yahwe ametamka kwamba sisi hatuna hatia. Njooni, teseme katika Sayuni matendo ya Yahwe Mungu wetu.' **11** Noweni mishale na kuchukua ngao. Yahwe anaiimiza roho ya mfalme wa Umedi katika mpango wa kuiangamiza Babeli. Hii ni kwa kisasi cha Yahwe, kisasi kwa maangamizi ya hekalu lake. **12** Inueni bendela juu ya kuta za Babeli; wekeni walinzi. Wekeni waangalizi; wekeni askari waviziao ili kumkamata kila akimbiliaye mjini, maana Yahwe atafanya kile alichokipanga. Atafanya alichokisema juu ya wakaao Babeli. **13** Enyi mwishio kati ya chemchemi nyingi za maji, ninyi mlio na wingi wa hazina, mwisho wenu umefika. upindo wa maisha yenu umepunguzwa. **14** Yahwe wa majeshi ameapa kwa maisha yake, 'nitakujaza na adui zako, kama pigo la nzige; watainua kelele za vita juu yako.' **15** Ameifanya dunia kwa nguvu zake; akaiweka dunia mahali kwa hekima yake. Kwa ufahamu wake alizitanda mbingu. **16** Anapovuma, kunakuwa na mvumo wa maji mbinguni, maana huleta umande kutoka miisho ya dunia. Hufanya radi kwa ajili ya mvua na kuituma na kuutuma upepo kutoka katika maghala ya nyumba zake. **17** Kila mtu anakuwa kama mnyama asiye na akili; kila mfua chuma ameaibishwa na sanamu zake. Maana mwonekano wake unadanganya; maana hakuna uzima ndani yake. **18** Hazifai, kazi ya wafanya mzaa; wataangamizwa wakati wa kuadhibiwa kwao. **19** Lakini Mungu, urithi wa Yakobo, siyo kama hawa, maana yeye ndiye afanyaye vitu vyote. Israeli ni kabila ya urithi wake; Yahwe wa majeshi ni jina lake. **20** Wewe ni nyundo ya vita yao, silaha ya vita yangu. Kwa wewe nitawaponda mataifa na kuharibu falme. **21** Kwa wewe nitaponda farasi na wawapandao; kwa wewe nitaponda vibandawazi na madereva wake. **22** Kwa wewe nitawafutilia mbali mme na mke; kwa wewe nitafutilia mbali mzee na kijana. Kwa wewe nitafutilia mbali kijana wa kiume na wasichana bikra. **23** Kwa wewe nitafutilia mbali wachungaji na makundi yao; kwa wewe nitawafutilia mbali wakulima na jozi zao za kulimia. kwa wewe nitawafutilia mbali watawala na maafsa. **24** Maana mbele yako nitamlipa Babeli na wote wakaao Ukaldayo kwa maovu yote waliyoyafanya huko Sayuni - hili ni tamko la Yahwe. **25** Tazama, mimi ni kinyume chako, ewe mlima, wewe unayewaharibu watu wengine - hili ni tamko la Yahwe - kuiharibu dunia yote. Nitakupiga na mikono yangu na kuvingirisha chini kutoka ukingo wa kilima. Kisha nitakufanya mlima ulioteketezwa kabisa kwa moto. **26** Hivyo hawatachukua kwako jiwe lolote ili kujengea pembe ya nyumba au msingi; kwani utakuwa ukiwa wa milele - hili ni tamko la Yahwe. **27** Inua bendela ya vita juu ya nchi. Piga tarumbeta katika mataifa. Yaite mataifa yamshambuliye: Ararati, Mini na Ashkenazi. Teua majemedari wa kumshambulia; leta farasi kama nzige warukao. **28** Waandae mataifa kumshambulia: wafalme wa Umedi na magavana wao, maafsa wake wote na nchi yake yete. **29** Maana nchi itatikisika na kudhoofika, kwa kuwa mipango ya Yahwe inaendelea juu ya Babeli, kuifanya nchi ya Babeli kuwa nchi isiyofaa mahali pasipo na mtu. **30** Maaskari wameacha kupigana huko Babeli; wamekaa katika ngome zao. Nguvu zao zimeshindwa; wamekuwa wanawake - nyumba zake zipo motoni, makomeo ya malango yake yamevunjika. **31** Mjumbe hukimbia ili amwambie mjumbe mwingine, na mtoa habari humwambia mtoa habari mwingine ili amwambie mfalme wa Babeli kwamba mji wake umetwaliwa kutoka mwisho hata mwisho. **32** Hivyo vivuko katika mito vimekamatwa; adui anaunguza mafunjo ya bwawa, na wapiganaji wa Babeli wamechanganyikiwa. **33** Maana Yahwe wa majeshi, Mungu wa Israeli, asema hivi: Binti Babeli ni kama sakafu ya kupuria. Ni muda wa kumkanyaga. Ni kitambo kidogo wakati wa mavuno utakuja juu yake. **34** Yerusalemu husema, 'Nebukadneza mfalme wa Babeli amenirarua. Amenikausha na amenifanya kuwa mtungi mtupu. Amenimeza kama joka. Alijishibisha kwa chakula changu chema. Amenitupa mbali.' **35** Wenyeji wa Sayuni watasema, 'Gasia nilizofanyiwa na mwili wangu na ziwe kwa Babeli.' Yerusalem atasema, Damu yangu na iwe juu ya wakaao Ukaldayo.' **36** Kwa hiyo Yahwe asema hivi: Tazama, nikotayari kulitetea shitaka lako na kuleta kisasi kwa ajili yako. Maana nitayakausha maji ya Babeli na kufanya

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vyanzo vyake kukauka. **37** Babeli utakuwa rundo la magofu, pango la mbwea, sehemu itishayo, kitu cha kutoa sauti ya nyoka, pasipo na watu. **38** Wababeli wataunguruma kwa pamoja kama wanasimba. Watanguruma kama watoto wa simba. **39** wanapopashwa moto kwa hasira, nitawafanyia sherehe; nitawalewesha hata wafurahi, na kisha kulala usingizi usio na mwisho hata wasiamke - hili ni tamko la Yahwe - **40** nitawapeleka chini kama wanakondoo kwa mchinjaji, kama kondoo dume pamoja na mbuzi majike. **41** Jinsi Babeli ulivyotekwa! Hivyo fahari ya dunia yote imekamatwa. Jinsi Babeli ulivyofanyika sehemu yenye magofu kati ya mataifa. **42** Bahari imekuja juu ya Babeli! Amefunikwa na mawimbi yavumayo. **43** Miji yake imekuwa ukiwa, sehemu kame na nyika, nchi isiyo na watu, na hakuna mtu apitaye hapo. **44** Hivyo nitamwadhibu Beli huko Babeli; nitakitoa kinywani mwake alichokimeza, na mataifa hawatamminikia tena pamoja na wazao wao. Kuta za Babeli zitaanguka. **45** Tokeni kati yake, enyi watu wangu. Kila mmoja wenu aokowe maisha yake kutoka katika hasira ya gadhabu yangu. **46** Msiache mioyo yenu ikaogopa au kuhofu habari iliyosikiwa nchini, maana habari itakuja siku moja. Baada yake mwaka unaofuata kutakuwa na habari, na ghasia zitakuwa nchini. Mtawala atakuwa kinyume cha mtawala. **47** Kwa hiyo, tazama, siku zinakuja nitakapoadhibu sanamu za Babeli. Nchi yake yote itaaibika, na wote waliochinjwa wataanguka ndani yake. **48** Kisha mbingu na nchi, na vyote vilivyomo ndani yake vitafurahi juu ya Babeli. Maana mwalibifu atamwijia kutoka kaskazini - hili ni tamko la Yahwe. **49** "Kama Babeli alivyowafanya waliouawa wa Israeli kuanguka, hivyo waliouawa katika nchi yake wataanguka katika Babeli. **50** Ondokeni!, manusura wa vita, Msikawiye. Mkumbukeni Yahwe tokea mbali; Yerusalemu na ikumbukwe. **51** Tumeaibika, maana tumesikia matusi; dhihaka imefunika nyuso zetu, maana wageni wameingia mahali patakatifu pa nyumba ya Yahwe. **52** Kwa hiyo, tazama, siku zinakuja - hivi ndivyo asemavyo Yahwe - nitakapoziadhibu sanamu zake, na waliojeruhiwa watanung'unika kwa maumivu katika nchi yake yote. **53** Maana hata kama Babeli angepanda mbinguni au kujenga ngome zake ndefu, aharibuye kutoka kwangu angemwendea - hili ni tamko la Yahwe. **54** Kelele ya maangamizi ilitoka Babeli, anguko kubwa kutoka nchi ya Wakaldayo. **55** Maana Yahwe anaiharibu Babeli. Anaifanya kelele ya sauti yake kuisha. Adui zake wanaunguruma kama mawimbi ya maji mengi; kelele yao imekuwa na nguvu. **56** Maana aharibuye amekuja kinyume chake - kinyume cha Babeli! - na shujaa wake wametekwa. Pinde zao zimevunjwa, maana Yahwe ni Mungu wa kisasi; atatekeleza kisasi hiki. **57** Maana nitawafanya wana wafalme wake, wenye hekima wake, maofsa wake, na maaskari wake kulewa, nao watalala usingizi kwa usingizi usioisha na bila kuamka - hili ni tamko la mfalme: Yahwe wa majeshi ndilo jina lake. **58** Yahwe wa majeshi asema hivi: Ukuta mnene wa Babeli utaangushwa kabisa, na malango marefu yataunguzwa. Kisha watu wanaokuja kumsaidia watafanya kazi isiyofaa; kila mataifa wanachojaribu kikifanya kwa ajili yake kitateketezwa kwa moto." **59** Hili ndilo neno Yeremia nabii alilomwamru Seraya mwana wa Neria mwana wa Makseya alipokwenda na Sedekia mfalme wa Yuda huko Babeli katika mwaka wa nne wa kutawala kwake. Basi Seraya alikuwa afsa mwandamizi. **60** Maana Yeremia alikuwa ameandika katika gombo kuhusu madhara yote yeliyokuwa yakienda kutendeka juu ya Babeli - maneno haya yote yaliyokuwa yameandikwa juu ya Babeli **61** Yeremia akamwambia Seraya, "Unapokwenda Babeli, hakikisha unayasoma maneno haya yote. **62** Nawe utasema, 'Yahwe, wewe! - wewe mwenyewe umesema kwamba utapaharibu mahali hapa. Hapatakuwa na wa kukaa, kwamba ni watu au wanyama. Patakuwa nchi isiyofaa daima.' **63** Kisha mtakapomaliza kusoma gombo hili, funga jiwe kubwa juu yake na ulitupe katikati ya Frati. **64** Sema, 'Babeli utazama kama hivi. Hautainuka kwa sababu ya mabaya ninayoyapeleka juu yake, nao wataanguka." Maneno ya Yeremia yanaishia hapa.

Jeremiah 51:1

upepo wa uharibifu
"uhasibifu usio na mwisho"

Leb- Kamai
Hili ni jina lingine la Babeli.

Kutawanyika
Kutawanyika ni kusambaratisha na kwenda uelekeo tofauti.

Siku ya maafa
"siku itakapoharibiwa"

Jeremiah 51:3

Usiwaruhusu wapiga mishale kupindisha upinde wao
"Usiwaruhusu wapiga mishale kuandaa upinde"

Jeremiah 51:7

Babeli ilikuwa kikombe cha dhahabu
"Babeli lilikuwa taifa lenye nguvu lililotumika kwa ajili ya hukumu"

wazimu
"kutokuwa na uwezo wa kufikiri vizuri"

generated on Tue Oct 24 10:45:40 2023

Kuomboleza
Hiki ni kilio cha nguvu chenye huzuni.

Jeremiah 51:9

Hatia yao imefika mbinguni, imefikia mawingu
"Babeli ina hatia sana"

Bwana ametamka haki yetu
Bwana aliiadhibu Israeli kwa sababu ya makosa yao lakini sasa amewaacha wamrudie.

Jeremiah 51:11

Wenyeji
Hawa ni watu wanaoishi sehemu fulani.

Jeremiah 51:13

Kuishi katika vijito vingi vya maji
"wanafuraha na utajiri"

Uzi ... mfupi
"maisha yako yatakwisha haraka."

kama pigo la nzige
"kwa idadi kubwa ya askari"

kilio cha vita
Hizi ni kelele ambazo askari huzifanya anapokuwa vitani.

Jeremiah 51:15

anapopiga radi, kuna sauti ya maji katika mbingu
Maneno haya yanaifananisha sauti ya Bwana na sauti kubwa ya radi na mvua.

Ghala
Ghala ni sehemu ambayo vitu hihifadhiwa kwa ajili ya matumizi ya baadae.

Jeremiah 51:17

Kila mtu alikuwa kama mnyama bila maarifa
Hii inaonesha hisia za Yeremia kuwa watu wanaoamini sanamu ni wapumbavu.

Udanganyifu
Uongo

Jeremiah 51:20

Wewe
"Jeshi la Babeli"

Jeremiah 51:22

Wewe
"Jeshi la Babeli"

Jeremiah 51:24

Kwnye machi yako
"Ninyi watu wa Babeli mtaona"

Analosema Bwana
"ambalo Bwana alilisema"

Jeremiah 51:25

Mlima
Bwana anazungumza na Babeli kama vile ulikuwa mlima anaoweza kuzungumza nao kama mtu. "taifa lenye nguvu"

Wengine
Hawa ni watu wote ambao wamevamiwa na Babeli.

Maporomoko
Maporomoko ni mteremko mkali wa mlima au kilima.

Jeremiah 51:27

Bendera
Hii ni bendera kubwa ambayo askari huifuata katika vita.

Yeye
"Babeli"

Mini ... Ashkenazi
Hata ni majina ya mataifa au watu katika makundi.

Leteni farasi kama nzige
"Leteni farasi wengi na askari haraka."

Jeremiah 51:29

Nchi itatetemeka
Bwana aliahidi mapinduzi makubwa ambapo nchi nzima itatetemeka.

Kuwa katika maumivu
Babeli itakuwa katika maafa makubwa.

Jeremiah 51:30

Huu mji umechukuliza
"Adui wameumiliki mji wote."

Vivuko katika mito yalitekwa
Adui walimiliki sehemu zote za kuvukia.

Vivuko
Kivuko ni sehemu nyembamba katika mto ambayo watu hutumia kupita.

Kuchanganyikiwa
"Kutokuwa na uwezo wa kufikiri vizuri"

generated on Tue Oct 24 10:45:40 2023

Jeremiah 51:33

Binti wa Babeli
Ni jina lingine linalowakilisha Babeli.

Kama sakafu ya kufikichia
Bwana analinganisha kufikichia na wakati wa starehe wa Babeli.

Muda wa kuvuna utakuja kwake
Kuvuna ni matokeo ya matendo ambayo watu waliyafanya mwanzo. "Babeli itaadhibiwa."

Jeremiah 51:34

Amenikausha na kunifanya kuwa bakuli tupu
Babeli amechukua kila kitu cha Israeli.

Amenimeza
Yerusalemu inafananisha uharibifu wake na kitendo cha kumezwa.

Kama Joka
Hii inamfanaisha Babeli na Joka.

Anashibisha tumbo lake kwa chakula kizuri.
Hii inaelezea kuwa Babeli amechukua kila kitu toka kwa Israeli.

Amenitoa nje.
Ambacho Babeli hakukipenda baada ya kuchukua kila kitu ni kutupa vyakula vya zamani toka kwenye chugu.

Wenyeji wa Kaldayo
"watu walioishi Kaldayo."

Jeremiah 51:36

Taarifa ya jumla:
Hapa Bwana anaanza kujibu ombi la Yeremia katika mstari wa 34 na 35.

Miundo ya saruji
Haya ni majengo ambayo yamekuwa kama uchafu.

Kundi la mbweha
"nyumba kwa ajili ya mbwa mwitu"

maafa
"sehemu mbaya ya kuishi"

Sonya
Hii ni sauti inayoonesha kutokukubali.

Jeremiah 51:38

Nguruma
Hii ni sauti ya juu anayoitoa simba.

Ngurumo
Hii ni sauti ya kitisho inayotengenezwa na wanyama.

Analosema Bwana
"ambalo alilisema Bwana"

Jeremiah 51:41

Bahari ... mawimbi yavumayo
Maadui wa Babeli wamewakamata. "Mawimbi" yanawakilisha watu wengi wanaoivamia Babeli.

Jeremiah 51:43

Miji yao
"Miji ya Babeli"

Nitamuadhibu Beli
Beli alikuwa mungu wa Babeli na anawakilisha nchi nzima na watu wanaoiabudu.

toka kwenye kinywa chake alichokimeza
Bwana analinganisha sadaka na kafara zote a Beli na vitu alivyovila.

Mataifa hayatakwenda tena
Bwana anayafananisha mataifa mengi yanayokwenda bBabeli kutoa sadaka kwa beli kama mto unatotembea.

Jeremiah 51:45

Taarifa zilizosikika
Taarifa walizozisikia watu.

Kiongozi atampinga kiongozi.
Viongozi wanawakilisha taifa lililo chini ya utawala wao.

Jeremiah 51:47

Tazama
"kuwa makini"

Nchi yake yote
"Wato wote wa Babeli"

Mbingu na nchi
Mbingu na nchi vimetazamwa kama watu.

Analosema Bwana
"ambalo Bwana alilisema"

waliouawa
"watu waliouawa"

Jeremiah 51:50

Taarifa ya jumla
Yeremia anazungumza na watu wa Israeli katika sura ya 50.

generated on Tue Oct 24 10:45:40 2023

matukano
"maneno ya kuumiza"

Jeremiah 51:52

Kilio
Kulia kwa sababu ya maumivu au huzuni.

Hata ... kwake
Hii ni njia ya kusema kuwa ni vigumu Babeli kuepuka hukumu ya Bwana.

Jeremiah 51:54

Sauti ya dhiki inatoka Babeli, anguko kuu toka kwenye nchi ya Wakaldayo
Wazo moja linaelezewa kwa njia mbili ili kuonesha msisitizo.

Sauti ya adui ni kama mawimbi ya maji mengi
Sauti ya maadui wanaokuja itakuwa kubwa sana.

mashujaa wake wamekamatwa
"Wamewakamata mashujaa wake."

Jeremiah 51:57

Yeye ... wao
Hawa ni watu wa Babeli.

Jeremiah 51:59

Seraya ... Neria ... Maaseya
Haya ni majina ya watu.

Jeremiah 51:61

Hakutakuwa na wenyeji, watu au wanyama
Wanyama wanaozungumziwa hapa ni wanyama ambao wanaishi na watu.

Jeremiah 51:63

Babeli itazama kama hivi
"Babeli itapotea kama jiwe hili linavyopotea."

generated on Tue Oct 24 10:45:40 2023

Chapter 52

1 Sedekia alikuwa na umri wa miaka ishirini na mmoja alipoanza kutawala; akatawala miaka kumi na mmoja huko Yerusalemu. Jina la mamaye lilikuwa Hamutali; alikuwa binti Yeremia wa Libna. **2** Akafanya maovu machoni pa Yahwe; akafanya kila alichokifanya Yehoyakimu. **3** Kwa hasira ya Yahwe, matukio haya yote yalitukia Yerusalemu na Yuda, hata alipowatoa mbele yake mwenyewe. Kisha Sedekia akaasi dhidi ya mfalme wa Babeli. **4** Ikawa katika mwaka wa tisa wa utawala wa mfalme Sedeki, katika mwezi wa kumi, na siku ya kumi ya mwezi huo, Nebukadneza, mfalme wa Babeli, alikuja na jeshi lake lote dhidi ya Yerusalem. Wakapiga kambi kuukabili, nao wakajenga ukuta wa kuusuria kuuzunguka. **5** Hivyo mji ukausuriwa mpaka mwaka wa kumi na moja wa utawala wa mfalme Sedekia. **6** Katika mwezi wa nne, siku ya tisa ya mwaka huo, njaa ikawa kali sana mjini hata hakukuwa na chakula kwa watu wa nchi. **7** Kisha mji ukatobolewa, na wapiganaji wote wakakimbia nje ya mji wakati wa usiku kwa njia ya lango lililokuwa kati ya kuta mbili, kwa bustani ya mfalme, japokuwa Wakaldayo walikuwa wameuzunguka mji. Hivyo wakaenda kwa njia ya Araba. **8** Lakini jeshi la Wakaldayo likamfuatia mfalme na kumpata Sedekia katika tambarare za bonde la Mto Yordani karibu na Yeriko. Jeshi lote lilikuwa limetawanyika mbali naye. **9** Wakamkamata mfalme na kumleta hadi kwa mfalme wa Babeli huko Ribla katika nchi ya Hamathi, alipotoa hukumu juu yake. **10** Mfalme wa Babeli akawachinja wana wa Sedekia mbele ya macho yake, na huko Ribla akawachinja viongozi wote wa Yuda. **11** Kisha akayaondoa macho ya Sedekia, akamfunga katika vifungo vya shaba, na kumleta Babeli. Mfalme wa Babeli akamweka kifungoni hata siku ya kufa kwake. **12** Basi mwezi wa tano, siku ya kumi ya mwezi, ambao ulikuwa mwaka wa kumi na tisa wa utawala wa mfalme Nebukadneza, mfalme wa Babeli, Nebuzaradani akaja Yerusalemu. Alikuwa jemedari wa walinzi wa mfalme na mtumishi wa mfalme wa Babeli. **13** Akaiteketeza nyumba ya Yahwe, kasiri, na nyumba zote za Yerusalemu; pia kila jengo mhimu mjini alilichoma. **14** Kama kwa kuta za kuuzunguka Yerusalemu, jeshi lote la Wababeli lililokuwa pamoja na jemedari wa mlinzi wakaviaribu. **15** Kama kwa watu maskini sana, watu waliosalia walioachwa katika mji, waliokuwa wamemwendea mfalme wa Babeli, na baadhi ya watu wenye ujuzi - Nebuzaradan, jemedari wa askari walinzi, akawachukua baadhi yao uhamishoni. **16** Lakini Nebuzaradani, jemedari wa mlinzi, akawaacha baadhi ya maskini sana wa nchi kuitunza mizabibu na mashamba. **17** Lakini kwa nguzo za shaba lilizokuwa katika nyumba ya Yahwe, mishikio na bahari ya shaba iliyokuwa katika nyumba ya Yahwe, Wakaldayo wakaivunja vipande wakaondoka navyo kurudi Babeli. **18** Vyungu, makoleo, kinara cha taa, mabakuri, na vitu vyote vya shaba ambavyo makuhani walikuwa wakivitumia hekaluni - Wakaldayo wakavichukua vyote. **19** Makalai na chetezo cha uvumba, mabakuri, vyungu, kinara cha taa, vikaango, makalai zilizotengenezwa kwa dhahabu, na zilizotengenezwa kwa dhahabu - kapteni wa mlinzi wa mfalme akazichukua pia. **20** Nguzo mbili, bahari, na ng'ombe kumi na wawili wa shaba waliokuwa chini yake, vitu Selemani alivyokuwa amevifanya kwa ajili ya nyumba ya Yahwe, vikiwa na shaba nyingi sana isiyoweza kupimwa. **21** Nguzo zilikuwa na urefu wa dhiraha kumi na nane kila moja, na mstari kuzunguka kila moja wenye urefu wa dhiraha kumi na mbili. Kila moja ilikuwa na unene wa vidole vinne na tundu. **22** Kichwa cha shaba kilikuwa juu yake. Kichwa kilikuwa dhiraha tano urefu wake, kazi ya waya zinazokingamana na makomamanga kukizunguka. Chote kilitengenezwa kwa shaba. Na nguzo nyingine ilikuwa na makomamanga yake vilikuwa kama ya kwanza. **23** Hivyo kulikuwa na makomamanga tisini na sita ubavuni mwa kila kichwa, na makomamanga mia moja juu ya nyaya zilizokingamana kukizunguka. **24** Jemedari wa mlinzi akamchukua Seraya mfungwa, kuhani mkuu, pamoja na Sefania, kuhani wa pili, na wale mabawaba watatu. **25** Kutoka mjini akamchukua mfungwa afsa aliyekuwa juu ya askari, na watu saba wa wale waliomshauri mfalme, waliokuwa wamesalia mjini. Akamchukua mfungwa afsa wa jeshi la mfalme aliyekuwa na wajibu wa kuwaingiza watu katika jeshi, pamoja na watu mashuhuri sitini kutoka katika nchi waliokuwamo mjini. **26** Kisha Nebuzaradani, jemedari wa mlinzi, akawachukuwa na kuwaleta kwa mfalme wa Babeli huko Ribla. **27** Mfalme wa Babeli akawaua huko Ribla katika nchi ya Hamathi. Kwa njia hii, Yuda akaondoka katika nchi yake na kwenda uhamishoni. **28** Hawa walikuwa watu Nebukadneza aliwaamisha: katika mwaka wa saba, Wayudea 3, 023. **29** Katika mwaka wa kumi na nane wa Nebukadneza alichukuwa 832 kutoka Yerusalemu. **30** Katika mwaka wa ishirini na tatu wa Nebukadneza, Nebuzaradani, jemedari wa walinzi wa mfalme, aliwahamisha Wayudea 745. Jumla ya watu walioamishwa walikuwa 4, 600. **31** Ikawa baadaye katika mwaka wa thelathini na saba wa kufungwa kwake Yohoyakini, mfalme wa Yuda, katika mwezi wa kumi na mbili, siku ya ishirini na tano ya mwezi, Evili Merodaki, mfalme wa Babeli akamfungua Yehoyakini mfalme wa Yuda kutoka kifungoni. Ilikuwa mwaka ambao Evili Merodaki alianza kutawala. **32** Akaongea naye kwa upole na akampa kiti cha heshima kuliko cha wafalme wengine aliokuwa pamoja nao huko Babeli. **33** Evili Merodaki akaondoa mavazi ya gerezani ya Yehoyakini,

generated on Tue Oct 24 10:45:40 2023

na Yehoyakini akala chakula cha daima katika meza ya mfalme siku zote zilizosalia za maisha yake. **34** Na alipewa posho ya chakula cha kila siku kwa maisha yake yote yaliyosalia mpaka siku ya kufa kwake.

Jeremiah 52:1

Hemutali
Hili ni jina la mwanamke.

Libna
Hili ni jina la mji.

Yeremia
Huyu ni Yeremia mwingine na sio nabii Yeremia aliyeandika kitabu hiki.

Yeye
Huyu ni Sedekia anazungumzwa hapa.

Jeremiah 52:4

Ikawa
Hii imetumika hapa kuonesha mwanzo wa sehemu mpya ya simulizi.

katika mwaka wa tisa
"katika mwaka wa tisa"

katika mwaka wa kumi, siku ya kumi ya mwezi
Huu ni mwaka wa kumi kwa kalenda ya Kiebrania. Siku ya kumi ni karibu na mwanzo wa Januari katika kalenda ya magharibi.

Waliweka kambi juu uakr
"jeshi la Nebukadreza liliweka kambi juu ya Yerusalemu"

Mpaka mwaka wa kumi na moja
"mpaka mwaka wa kumi na moja"

Jeremiah 52:6

Katika mwaka wa nne, siku ya tisa ya mwaka huo
Huu ni mwezi wa nne kwa kalenda ya Kiebrania. Siku ya tisa ni karibu na mwanzo wa Julai kwa kalenda ya Magharibi.

Mji
Huu ni mji wa Yerusalemu.

ulivunjwa
Watu wa Babeli waliubomoa ukuta uliozunguka mji.

kati ya kuta mbili
Hizi ni kuta mbili ukuta wa bustani ya mfalme na ukuta wa mji.

uwazi
"tambarare"

Jeremiah 52:9

Ribla
Huu ni mji.

mbele ya macho yake
"mbele yake"

Jeremiah 52:12

katika mwezi wa tano, siku ya kumi ya mwezi
Huu ni mwezi wa tano kwa kalenda ya Kiebrania. Siku ya kumi ni karibu na mwazo wa mwezi Agusti kwa kalenda ya Magharibi.

mwaka wa kumi na tisa
"katika mwaka wa kumi na tisa"

Nebuzaradani
Hili ni jina la mtu.

Walinzi
Hawa ni watu ambao kazi yao ni kumlinda mtu.

Jeremiah 52:15

Mafundi
Hawa ni watu ambao wanatengeneza vitu vizuri vinavyotumika katika kumuabudu Bwana.

Nebuzaradani
Hili ni jina la mtu.

watu masikini katika nchi
"watu masikini katika nchi"

Jeremiah 52:17

Bahari
Hivi ni vyombo vya maji vinavyotumika katika kumwabudu Bwana.

Jeremiah 52:20

Dhiraa
Dhiraa ni kipimo kinachotumika kupimia urefu au umbali.

Mashimo
Hii inamaanisha kuwa nguzo huwa na nafasi iliyowazi katikati.

Jeremiah 52:22

upande
Hii ni sehemu ya juu ya kila nguzo.

generated on Tue Oct 24 10:45:40 2023

Jeremiah 52:24

Seraya
Hili ni jina la mtu.

Walinda langо
Mlinda langо ni mtu anayelinda katika langо.

uandaaji
"kujiandikisha" inamaana ya kwenda kwenye kazi.

Jeremiah 52:26

Nebuzaradani
Hili ni jina la mtu.

Ribla
Hili ni jina la mji.

Jeremiah 52:28

saba ... kumi na nane ... ishirini-tatu
7 ... 18 ... 20-3

Nebuzaradani
Hili ni jina la mtu.

3,023 ... 832 ...745 ... 4,600
elfu tatu na ishirini na tatu ... mia nane na thelathini na mbili ... mia saba na arobaini na tano ... elfu nne na mia sita.

Jeremiah 52:31

Katika mwaka wa thelathini na saba
mwaka wa saba

Katika mwezi wa kumi na mbili,siku ya ishirini na tano ya mwezi
Hii ni siku ya kumi na mbili na mwezi wa mwisho kwa kalenda ya Kienrania.

Ikawa
Neno hili limetumika kuonesha mwanzo wa sehemu mpya ya simulizi.

Evil Merodaki
Alikuwa mfalme wa Babeli baada ya Nebukadreza.

Jeremiah 52:32

Aliongea nae kwa ukarimu
"Evil Merodaki aliongea na Yehoyakini"

kiti kilicho na heshima sana
"kiti ambacho meza yake ilikuwa karibu na kiti cha Evil Merodaki."

generated on Tue Oct 24 10:45:40 2023

Book: Lamentations

Lamentations

Chapter 1

1 Mji ambao mwanzo ulikuwa na watu wengi sasa umekaa peke yake. Amekuwa kama mjane, japo alikuwa taifa kubwa. Alikuwa mtoto wa mfalme miongoni mwa mataifa, lakini sasa amelazimishwa utumwani. **2** Analia na kuomboleza usiku, na machozi yake yanafunika mashavu yake. Hamna ata mpenzi wake anaye mliwaza. Marafiki wake wote wamemsaliti. wamekuwa maadui wake. **3** Baada ya umaskini na mateso, Yuda ameenda matekani. Anaishi miongoni mwa mataifa na hapati pumziko lolote. Wanao wakimbiza wamewapata katika upweke wake. **4** Barabara za Sayuni zinaomboleza kwasababu hakuna anaye kuja kwenye sherehe iliyo andaliwa. Malango yake yote ni ukiwa. Makuhani wake wote wana sononeka. Mabikra wake wana uzuni na yeye mwenyewe yupo katika ugumu. **5** Maadui wake wamekuwa bwana zake; maadui wake wana fanikiwa. Yahweh amemuadhibu kwa dhambi zake nyingi. Watoto wake wadogo wanaenda matekani kwa maadui zake. **6** Uzuri umemwacha binti wa Sayuni. Watoto wa mfalme wamekuwa kama ayala ambaye haoni malisho, na wanaenda bila uwezo kwa wanao wakimbiza. **7** Katika siku za mateso yake na kutokuwa na nyumba, Yerusalemu itakumbuka hazina zake za dhamani alizo kuwa nazo awali. Wakati watu wake walipo angukia mikononi mwa adui, hakuna aliye msaidia. Maadui waliwaona na kucheka maangamizo yake. **8** Yerusalemu ili tenda dhambi sana, hivyo basi, amedhalillika kama kitu kichafu. Wote walio mheshimu sasa wana mdharau kwa kuwa wameona uchi wake. Anasononeka na kujaribu kugeuka pembeni. **9** Amekuwa mchafu chini ya sketi yake. Hakuwaza hatima yake. Anguko lake lilikuwa baya. Hakukuwa na wakumliwaza. Alilia, "Angalia mateso yangu, Yahweh, kwa kuwa adui amekuwa mkuu sana." **10** Adui ameeka mkono wake kwenye hazina zetu za dhamani. Ameona mataifa yakiingia sehemu yake takatifu, japo uliamuru wasiingie katika sehemu yako ya kukusanyikia. **11** Watu wote wana sononeka wanapo tafuta mkate. Wametoa hazina zao za dhamani kwa ajili ya chakula cha kurejesha uhai wao. Tazama, Yahweh, ni kumbuke mimi, kwa kuwa nimekuwa sina faida. **12** Sio kitu kwako, wote mnao pita? Angalia na uone kama kuna mtu mwenye uzuni kama uzuni ninao teswa nao, tangu Yahweh amenitesa mimi katika siku ya hasira yake kali. **13** Ni kutoka juu ndipo alipo tuma moto kwenye mifupa yangu na umenishinda. Ametanda nyavu kwa miguu yangu na kunigeuza. Amenifanya ukiwa na dhahifu. **14** Nira ya makosa yangu imefungwa na mikono yake. Zimesokotwa na kuekwa shingoni mwangu. Amefanya uweza wangu kushindwa. Bwana amenikabidhi mikononi mwa, na siwezi kusimama. **15** Bwana ametupa pembeni wanaume wangu hodari walio niokoa. Ameitisha kusanyiko dhidi yangu kuponda wanaume wangu imara. Bwana amewakanyaga binti bikra wa Yuda kwenye chombo cha kusagia mvinyo. **16** Kwa vitu hivi ninalia. Macho yangu, maji yanashuka chini ya macho yangu tangu mfariji aliye paswa kurejesha maisha yangu yuko mbali na mimi. Watoto wangu wamekuwa ukiwa kwasababu adui yangu ameshinda. **17** Sayuni ametandaza mikono yake; hakuna wakuwa mliwaza. Yahweh ameamuru hao karibu na Yakobo wawemaadui wake. Yerusalemu ni kitu kichafu kwao. **18** Yahweh ni mwenye haki, kwa kuwa nimeasi dhidi ya amri zake. Sikia, ninyi watu, na muone uzuni wangu. Mabikra wangu na wanaume imara wameenda matekani. **19** Niliita marafiki zangu, lakini walikuwa na hila kwangu. Makuhani wangu na wazee waliangamia kwenye mji, walipo kuwa wanatafuta chakula cha kurejesha uhai wao. **20** Tazama, Yahweh, kwa kuwa nipo kwenye ugumu; tumbo langu lina nguruma, moyo wangu umetibuka ndani yangu, kwa kuwa nimekuwa muasi sana. Nje, upanga umemliza mama, ndani ya nyumba kuna mauti tu. **21** Wamesikia sononeko langu, lakini hakuna wakuni liwaza. Maadui zangu wote wamesikia shida zangu na wamefurahi umenifanyia hivi. Umeleta siku uliyo ahidi; sasa acha wawe kama mimi. **22** Acha uovu wote uje mbele zako. Shughulika nao kama ulivyo shughulika na mimi kwasababu ya makosa yangu yote. Masononeko yangu ni mengi na moyo umezimia.

generated on Tue Oct 24 10:45:40 2023

Lamentations 1:1

kama mjane
Haya maneno yana fananisha Yerusalemu na mwanamke asiye kuwa na ulinzi sababu mume wake amefariki.

Alikuwa mtoto wa mfalme miongoni mwa mataifa
"Matifa mengine yali heshimu Yerusalemu kama yalivyo muheshimu binti wa mfalme"

amelazimishwa utumwani
"amefanywa kuwa mtumwa"

Analia na kuomboleza
Mwanandishi anaelezea Yerusalemu kama mwanadamu mwenye hisia. Mji pia una wakilisha wakazi wake. "Wao wanao ishi humo wanalia na kuomboleza."

lia na kuomboleza
Neno "kuomboleza" lina husu sauti mtu anayo toa anapo "lia" kwa nguvu.

Lamentations 1:3

Yuda ameenda matekani
"watu wa Yuda wamepelekwa nchi ya kigeni"

hapati pumziko lolote.
"haoni pumziko" "ana wasiwasi tu"

Wanao wakimbiza wamewapata
"Wote walio kuwa wana mkimbiza wamefanikiwa kumkamata"

katika upweke wake
"alipo kuwa ana uwitaji"

Lamentations 1:4

Barabara za Sayuni zinaomboleza
Mwandishi anaelezea barabara zinazo elekea Sayuni zinaomboleza kama ni mwanadamu

sherehe iliyo andaliwa
"sherehe Mungu aliyo waambia wa shereheke"

Malango yake ... Makuhani wake
Neno "yake" na "wake" yaelezea Sayuni.

katika ugumu
"ana uchungu" au "ana kosa matumaini"

Maadui wake wamekuwa bwana zake
"Maadui wa Sayuni wana mtawala"

maadui wake wana fanikiwa
"maadui wake wanakuwa matajiri"

Yahweh
Hili ni jina la Mungu alilo lidhihirisha kwa watu wake katika Agano la Kale.

Lamentations 1:6

Uzuri umemwacha binti wa Sayuni
"Kila kitu kilicho kuwa kizuri cha binti wa Sayuni kimeharibiwa"

binti wa Sayuni
Hili ni jina

kama ayala ambaye haoni malisho
Watoto wa mfalme wanaliganishwa na swala asiye kuwa na kitu cha kula.

ayala
Ayale ni mnyama wa umbo la kati, anaye kula majani ambaye mara nyingi uwindwa na wanadamu. Pia ni mnyama mzuri wa kumtazama.

bila uwezo kwa
"lakini sio imara sana kukimbia kutoka"

wanao wakimbiza
"mtu anaye wakimbiza"

Lamentations 1:7

Katika siku za mateso yake na kutokuwa na nyumba
"Wakati Yerusalemu inapo kuwa inateswa na haina makazi"

hazina
"utajiri"

awali
"wakati uliyo pita" au "kabla ili janga halija tokea"

Wakati watu wake walipo angukia mikononi mwa adui
Hapa neno "mikononi" la husu jeshi la adui.

hakuna aliye msaidia
"hakuna msaidizi aliye kuwa naye"

waliwaona na kucheka maangamizo yake
Hii ina maana kuwa walikuwa na furaha na wakadhihaki Yerusalemu ilipo haribiwa.

maangamizo yake
"kwasababu aliharibiwa"

Lamentations 1:8

Yerusalemu ili tenda dhambi sana
Hii yaelezea Yerusalemu kama mtu aliye tenda dhambi, pia ina wakilisha wakazi wa Yerusalemu.

generated on Tue Oct 24 10:45:40 2023

uchi wake
Yersualemu inaelezea kama mwanamke ambaye sehemu zake za siri zimefunuliwa kwa kila mtu amuaibishe.

Anguko lake lilikuwa baya
"Kuanguka kwake kulishangaza" au "hao walioyo muona

Angalia mateso yangu, Yahweh
Maana zinazo wezekana 1) mwandishi wa Maombolezo anaongea moja kwa moja na Yahweh au 2) Yerusalemu inaelezewa kuongea na Yahweh kama mtu.

Angalia
"kuwa makini"

Lamentations 1:10

ameeka mkono wake kwenye
"amechukuwa sehemu ya" au "ameiba"

hazina
utajiri

uliamuru
Hii ina maana kuwa mwandishi au mji bado unaongea, baada ya kuanza 1:8

Lamentations 1:11

hazina
"utajiri"

kurejesha uhai wao
"kuokoa uhai wao" au "kurejesha uweza wao"

Tazama, Yahweh, ni kumbuke mimi
Hapa Yerusalemu anaanza kuongea moja kwa moja na Yahweh.

Sio kitu kwako, wote mnao pita?
Hili ni shitaka la watu wanao pita Yerusalemu na hawaijali.

Sio kitu kwako
Hapa Yerusalemu anaendelea kuongea, lakini sasa kwa watu wanaopita.

Angalia na uone kama kuna mtu mwenye uzuni kama uzuni ninao teswa nao
Hii maana hapa inaelezea kuwa hakuna mtu aliye teseka kiasi hichi.

Angalia na uone
Haya maneno yana maana moja. Pamoja yana mkaribisha msomaji kuelewa kwa kuona kwamba hakuna mtu aliye teseka sana.

uzuni ninao teswa nao
"uzuni Yahweh anayo ni tesa nayo"

siku ya hasira yake kali
"Alipo kuwa na hasira kali"

Lamentations 1:13

alipo tuma moto kwenye mifupa yangu na umenishinda
"ametuma adhabu kali ndani yangu, na imeniharibu" au "ametuma adhabu mbaya katikati ya Yerusalemu, na imeharibu mji"

amenikabidhi mikononi mwao
"acha maadui zangu wanishinde"

Lamentations 1:15

wanaume wangu hodari walio niokoa
Katika hichi kipengele Yerusalemu bado yaelezewa kama mwanamke anaye jielezea.

wanaume hodari
"wanajeshi wenye nguvu"

kusanyiko
Hapa adui anaye shambulia Yerusalemu anaelezewa kama ni mkutano wa watu waliyo kuja pamoja ili kushitaki na kuhukumu.

wanaume imara
wanaume katika wakati kipindi chao cha nguvu

Bwana amewakanyaga ... chombo cha kusagia mvinyo
Hapa hukumu ya Mungu yaelezewa kama Yerusalemu ni mizabibu aliyo ikanyaga ili kukamua jwisi.

binti bikra wa Yuda
Hili ni jina la kishairi la Yerusalemu, mbapo hapa yaelezewa kama mwanamke. Neno "bikra" la hashiria kuwa mwanamke ni msafi.

Lamentations 1:16

ninalia
Hii bado ni Yerusalemu anaongea kama ni mwanamke, sasa ana hisia za uzuni.

Sayuni ametandaza mikono yake
Sayuni ni kama mtu anaye inua mikono yake kuomba msaada. Hapa Yerusalemu hajizungumzii yeye tena, lakini mwandishi anaelezea Yerusalemu.

hao karibu na Yakob
"watu karibu na Yakobo" au "mataifa yanayo zunguka Yakobo"

wawemaadui wake
Hapa neno "wake" la husu Yakobo.

generated on Tue Oct 24 10:45:40 2023

Lamentations 1:18

nimeas
Hapa Yerusalemu anaanza kuzungumza tena, kama alikuwa mwanamke.

muone uzuni wangu
"ona jinsi gani nilivyo na majonzi"

Mabikra wangu na wanaume wangu hodari
"watu wangu wengi"

wanaume hodari
Ona jinsi ulivyo tafsiri 1:15

walikuwa na hila kwangu
"wali ni saliti"

kurejesha uhai wao
"kuokoa maisha yao" au "kurejesha uweza wao"

Lamentations 1:20

kwa kuwa nipo kwenye ugumu
Yerusalemu anaendelea kujizungumzia kama ni mwanamke, lakini sasa anazungumza moja kwa moja na Yahweh.

tumbo langu lina nguruma
Neno "nguruma" la maanisha kuangaika kwa nguvu, kawaida kwa mzunguko. Hii haimanishi kiuhalisia, lakini ndivyo linavyo jisikia.

moyo wangu umetibuka ndani yangu
"moyo wangu umevunjika" au "nina majonzi sana"

upanga umemliza
Upanga una husu adui, na "chukuwa" yamanisha "kuua" "adui anaua"

ndani ya nyumba kuna mauti tu
Maana inayo wezekana ni 1) katika nyumba, kila mtu ana kufa au 2) nyumba ni kama kaburi.

Lamentations 1:21

Wamesikia sononeko langu
Yerusalemu anaendelea kuongea kama mtu.

umenifanyia hivi
Hapa neno "wewe" la muhusu Yahweh.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Bwana amemfunika binti wa Sayuni chini ya wingu la hasira yake. Ametupa utukufu wa Israeli chini kutoka mbinguni hadi duniani. Hajakumba stuli yake ya miguu siku ya hasira yake. **2** Bwana amemeza na hajawa na huruma kwa miji yote ya Yakobo. Siku za hasira zake ameangusha miji imara ya binti wa Yuda; kwa aibu ameshusha chini ufalme na watala wake. **3** Kwa hasira kali amekata kila pembe ya Israeli. Ameurudisha mkono wake kutoka kwa adui. Amechoma Yakobo kama moto mkali unao teketeza kila kitu karibu yake. **4** Kama adui amepindisha upinde wake kuelekea kwetu, na wakulia wake yupo tayari kushambulia. Amewachinja wote walio kuwa wanampendeza katika hema la binti wa Sayuni; Amemwaga gadhabu yake kama moto **5** Bwana amekuwa kama adui. Amemeza Israeli. Amemeza majumba yake yote. Ameharibu ngome zake. Ameongeza kilio na maombolezo kati ya mabinti wa Yuda. **6** Ameshambulia hema lake la kukutania kama kajumba cha bustani. Ameharibu sehemu ya kukusanyikia. Yahweh amesababisha kukusanyika na Sabato kusahaulika Sayuni, kwa kuwa amemdharau mfalme na kuhani katika ukali wa hasira yake. **7** Bwana amekataa madhabahu yake na kukana sehemu yake takatifu. Ametoa kuta za majumba mikononi mwa adui. Wamepaza sauti nyumbani mwa Yahweh, kama siku ya sherehe. **8** Yahweh aliamua kuharibu ukuta wa mji wa binti wa Sayuni. Amenyoosha kamba ya kipimo na hajauzuia mkono wake kutoharibu ukuta. Amefanya minara na ukuta kuomboleza; pamoja vilipotea. **9** Malango yake yameanguka chini, ameharibu na kuvunja chuma za ukuta. Mfalme wake na watoto wa mfalme wapo miongoni mwa mataifa, sheria haipo tena na manabii wake hawapati maono kutoka kwa Yahweh. **10** Wazee wa binti wa Sayuni wameketi chini na ukimya. Wamerusha vumbi kichwani mwao na kuvaa magunia. Mabikra wa Yerusalemu wameinamisha vichwa vyao chini. **11** Macho yangu yamekaukiwa machozi yake; tumbo langu la nguruma; sehemu zangu za ndani zimemwagika chini kwasababu ya uharibifu wa binti wa watu wangu, watoto na wachanga wamezimia mitaani mwa mji. **12** Wanasema kwa mama zao, "Mbegu ziko wapi na mvinyo?" kama wanavyo zimia kama mtu aliye jeruhiwa mitaani mwa mji, maisha yao yamemwaga kwenye kifua cha mama zao. **13** Nini naeza kusema kwako, binti wa Yerusalemu? Naweza kufananisha na nini, ili ni kufariji, binti bikra wa Sayuni? Jera lako ni kubwa kama bahari. Nani anaweza kukuponya? **14** Manabii wako wameona uongo na maono batili kwa ajili yako. Hawaja weka wazi dhambi zako kurejesha mali zako, lakini kwako wametoa matamko ya uongo na ya kupotosha. **15** Wote wanao pita pembeni mwa barabara wana piga makofi kwako. Wanaguna na kutikisa vichwa vyao dhidi ya binti wa Yerusalemu na kusema, "Huu ndio mji walio uita 'Ukamilifu wa uzuri,' 'Furaha ya Dunia Yote'?" **16** Maadui zako wote walifungua vinywa vyao na kukudhihaki. Walizomea na kusaga meno na kusema, "Tumemmeza yeye! Hii ni siku tulio subiri! Tumeishi kuweza kuiona!" **17** Yahweh amefanya alivyo panga kufanya. Ametimiza neno lake. Amekupindua bila huruma, kwa kuwa amemruhusu adui kukusherehekea; amenyanyua pembe za maadui zako. **18** Mioyo yao ikamlilia Bwana, kuta za binti wa Sayuni! Fanya machozi yako kutiririka chini kama mto usiku na mchana. Usijipatie hauweni, macho yako bila hauweni. **19** Nyanyuka, lia usiku, mwanzo usiku wa manane! Mwaga moyo wako kama maji mbele za uso wa Bwana. Nyoosha juu mikono yako kwa ajili ya uzima wa watoto wako wanao zimia kwa njaa kwenye njia ya kila mtaa. **20** Ona, Yahweh, na ukumbuke hao ulio watende haya. Wanawake wale tunda la uzazi wao, watoto walio wajali? Makuhani na manabii wa chinjwe sehemu takatifu ya Bwana? **21** Wote wadogo kwa wakubwa wana keti kwenye udongo wa mitaa. Wanawake wangu wadogo na wanaume wangu wadogo wameanguaka kwa upanga; umewachinja pasipo kuwa hurumia. **22** Umeitisha, kama ungewaita watu katika siku ya maakuli, hofu yangu kila sehemu, katika siku ya hasira ya Yahweh hakuna aliye toroka; hao niliyo wajali na kuwakuza, adui wangu amewaharibu.

Lamentations 2:1

Maelezo ya Jumla
Shairi lipya la anza. Mwandishi wa Maombolezo anatumia njia nyingi tofauti kuelezea kwamba watu wa Israeli wamepoteza upendeleo wa Mungu.

wingu la hasira yake
Maana inayo wezekana ni 1) Mungu anatishia kuwadhuru watu wa Yerusalemu au 2) Mungu tayari amesha wadhuru

binti wa Sayuni ... binti wa Yuda
Haya ni majina ya kishairi ya Yerusalemu, ambayo hapa yanazungumziwa kama ni mwanamke.

Ametupa utukufu wa Israeli chini kutoka mbinguni hadi duniani
"Yerusalemu amepoteza upendeleo wote na Bwana"

Hajakumba
"hajatilia maanani"

generated on Tue Oct 24 10:45:40 2023

stuli yake
Hapa "stuli" ya wakilisha sehemu ambayo Mungu anaonyesha ukarimu wa kuwepo. Maana kadhaa hapa ni 1) "mji wake wa upendo Yerusalemu" au 2) "agano lake na Israeli."

siku ya hasira yake
kipindi cha wakati kwa ujumla, sio siku ya masaa 24

amemeza
"kaharibu kabisa" kama vile mnyama asivyo bakiza kitu anapo meza chakula

miji imara ya binti wa Yuda
Maana zinazo wezekana ni 1) miji yote imaraYuda nzima, au 2) kuta imara za Yerusalemu.

Lamentations 2:3

Maelezo ya Jumla
Mwandishi anaendelea kutumia mifano kuelezea upizani wa Mungu kwa Yuda.

amekata kila pembe ya Israeli
Hapa "pembe" (ambalo ni, pembe la mnyama) lina maana ya "uweza"

Ameurudisha mkono wake
"ameacha kutulinda na maadui zetu"

amepindisha upinde wake kuelekea kwetu
Mwanajeshi alipaswa kupindisha upinde wake ili kuupiga.

hema la binti wa Sayuni
"nyumba za watu Yerusalemu"

binti wa Sayuni
Kuna jina la kishairi la Yerusalemu, ambalo linazungumziwa hapa kama mwanamke.

Amemwaga gadhabu yake kama moto
"ameonyesha jinsi alivyo na hasira kwa kuwa haribu kila kitu kama mtu anavyo washa moto"

Lamentations 2:5

Amemeza
Ona jinsi ulivyo tafsiri 2:1

Ameongeza kilio na maombolezo
"Amesababisha zaidi na zaidi watu kulia na kuomboleza"

binti wa Yuda
Hili ni jina la kishairi la Yerusalemu, ambalo hapa la zungumziwa hapa kama mwanamke.

kajumba cha bustani
jengo dogo la kuhifadhia vifaa vya au kumuhifadhia mtu anaye tunza bustani

amesababisha kukusanyika na Sabato kusahaulika Sayuni
"amesababisha watu Sayuni kusahau kukusanyika na Sabato"

Lamentations 2:7

Ametoa ... mikononi mwa adui
"Ameugeuza kwa ... kwa adui"

Wamepaza sauti nyumbani mwa Yahweh, kama siku ya sherehe
Huu ni mfano wa kushangaza katika ya furaha, kelele za sherehe za Israeli na sauti za ushindi za wa Babilonia.

Lamentations 2:8

binti wa Sayuni
Hili ni jina la kishairi la Yerusalemu, ambalo la zungumziwa hapa kama mwanamke.

Amenyoosha kamba ya kipimo
"Amepima urefu wa ukuta" hivyo anajua kiasi cha kuharibu

hajauzuia mkono wake kutoharibu
"Ameharibu kwa kutumia nguvu zake zote"

hajauzuia mkono wake
"ameuweka mkono wake kwake"

Amefanya minara na ukuta kuomboleza; pamoja vilipotea
"Kwasababu ameharibu minara na kuta, inaonekana kama watu wanao omboleza na kupoteza nguvu"

Lamentations 2:10

binti wa Sayuni
Hili ni jina la kishairi la Yerusalemu, ambalo la zungumziwa hapa kama mwanamke.

keti chini
kuonyesha walikuwa wana omboleza

Lamentations 2:11

Maelezo ya Jumla
Mwandishi anatoka kuelezea Yerusalemu na kueleza mapito yake.

Macho yangu yamekaukiwa machozi yake
"Nimelia hadi siwezi kulia tena"

sehemu zangu za ndani zimemwagika chini
"sehemu yangu ya ndani ipo katika uzuni"

kwasababu ya uharibifu wa binti wa watu wangu
"binti wa watu wangu" ni jina la kishairi la Yerusalemu,ambalo hapa la zungumziwa kama mwanamke.

generated on Tue Oct 24 10:45:40 2023

Mbegu ziko wapi na mvinyo?
Maneno "mbegu ba mvinyo" ni namna ya kusema "chakula na kinywaji."

Lamentations 2:13

Maelezo ya Jumla
Mwandishi anaanza kwa kusema na Yerusalemu.

Nini naeza kusema ... Yerusalemu?
"Hakuna nacho weza kusema ... Yerusalemu."

binti wa Yerusalemu
Hili ni jina la kishairi la Yerusalemu, ambalo hapa la zungumziwa kama ni mwanamke.

Naweza kufananisha na nini ... Sayuni?
"Hakuna nachoweza kukufananisha nacho ... Sayuni."

Nani anaweza kukuponya?
"Hakuna anaye weza kukuponya"

Lamentations 2:15

wana piga makofi
namna ambazo watu wana wa tania wengine na kuwa tusi

binti wa Yerusalemu
Hili ni jina la kishairi la Yerusalemu, ambalo hapa la zungumziwa kama ni mwanamke.

Huu ndio mji walio uita 'Ukamilifu wa uzuri,' '"?
Hili ni swali linalo tumika kueleza kejeli." Huu mji walio uwita 'Ukamilifu wa uzuri,' 'Furaha ya Dunia Yote' sio mzuri wala wafuraha tena!"

Tumemmeza yeye
"Tumeharibu Yerusalemu kabisa" kama mnyama anavyo meza chakula

Lamentations 2:17

menyanyua pembe za maadui zako
Hapa "pembe" (kwamba ni, pembe ya mnyama) mara nyingi yaelezea uweza.

Lamentations 2:18

Mioyo yao ikamlilia
Maana inayo wezekana ni 1) "Watu wa Yerusalemu wamepiga kelele kutoka kwenye vilindi vyao" au 2) mwandishi anataka kuta zipaze sauti kwa Yahweh.

kuta za binti wa Sayuni ... kila mtaa
Mwandishi anaongea na kuta za Yerusalemu. Anataka watu wa Yerusalemu kufanya anacho ambia kuta zifanye.

binti wa Sayuni
Hili ni jina la kishairi la Yerusalemu, ambalo hapa la zungumziwa kama ni mwanamke.

Fanya machozi yako kutiririka chini kama mto
"kulia machozi mengi"

usiku na mchana
"wakati wote"

Usijipatie hauweni
"Usijiruhusu upumzike"

mwanzo usiku wa manane
"mara nyingi wakati wa usiku" hiyo ni kwamba, mlinzi anapo kuja kulinda

Nyoosha juu mikono yako
Hili ni tendo linalo fanywa wakati wakuomba.

kwenye njia ya kila mtaa
"pale njia zinapo kutana" au "kwa barabarani"

Lamentations 2:20

Wanawake wale tunda la uzazi wao ... wajali?
"Wanawake wasiwale watoto wao ... wajali?

tunda la uzazi wao
"watoto walio bado wadogo"

Lamentations 2:21

wadogo kwa wakubwa
wadhaifu na watu wazima wenye nguvu

hofu yangu
"washambuliaji niliyo kuwa nawaogopa"

kama ungewaita watu katika siku ya maakuli
"kama wange kuwa wanakuja kwenye sherehe"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Mimi ni mwanaume nilyeona maangaiko chini ya gongo la hasira ya Yahweh. **2** Amenifukuza na
kunisababisha kutembea kwenye giza kuliko kwenye nuru. **3** Hakika amenigeuzia mkono wake dhidi
yangu tena na tena, siku yote. **4** Amefanya mwili wangu na ngozi yangu kufifia; amevunja mifupa yangu. **5**
Amejenga vifusi vya udogo dhidi yangu, na kunizingira na uchungu na ugumu. **6** Amefanya ni ishi sehemu
za giza, kama hao walio kufa zamani. **7** Amejenga ukuta kunizunguka na siwezi kutoroka. Amefanya
minyororo yangu mizito **8** na japo nina ita na kulilia msaada, anazima maombi yangu. **9** Ameziba njia
yangu kwa ukuta wa mawe ya kuchonga; amefanya njia yangu mbaya. **10** Yeye ni kama dubu anasubiri
kunishambulia, simba katika maficho; **11** amegeuza pembeni njia zangu, amenifanya ukiwa. **12**
Amepindisha upinde wake na kunifanya mimi kama lengo la mshale wake. **13** Ametoboa maini yangu kwa
mishale ya mfuko wake. **14** Nilikuwa kichekesho kwa watu wangu wote, kielelezo cha dhihaka yao siku
nzima. **15** Amenijaza kwa uchungu na kunilazimisha kunywa maji machungu. **16** Alivunja meno yangu na
kokoto; amenisukuma chini kwenye fumbi. **17** Nafsi yangu imenyimwa amani; nimesahau furaha ni nini. **18**
Hivyo na sema, "Ustahimilivu wangu umeangamia na pia tumaini langu kwa Yahweh." **19** Kumbuka
mateso yangu na kuangaika kwangu, maji machungu na uchungu. **20** Ninaendelea kukumbuka na
nimeinama ndani yangu. **21** Lakini ni vuta hili akilini mwangu na hivyo nina matumaini: **22** Upendo dhabiti
wa Yahweh haukomi na huruma zake haziishi, **23** ni mpya kila asubui; uaminifu wako ni mkubwa. **24**
"Yahweh ni urithi wangu," Nilisema, hivyo nitamtumainia. **25** Yahweh ni mwema kwao wanao msubiri, kwa
anaye mtafuta. **26** Ni vizuri kusubiri taratibu kwa uwokovu wa Yahweh. **27** Ni vizuri kwa mtu kubeba nira
katika ujana. **28** Acha aketi peke yake katika utulivu, inapo kuwa imewekwa juu yake. **29** Acha aeke
mdomo wake kwenye vumbi - kunaweza bado kuwa na matumaini. **30** Acha atoa shavu lake kwa yeye
anaye mpiga, na ajazwe tele kwa aibu. **31** Kwa kuwa Bwana hatatukataa milele, **32** lakini japo anatia
uzuni, ata kuwa na huruma kwa kadiri ya mwingi wa upendo wake dhabiti. **33** Kwa kuwa haadhibu kutoka
moyoni mwake au kutesa watoto wa mwanadamu. **34** Kukanyaga chini ya mguu wafungwa wote wa dunia,
35 kumnyima haki mtu mbele ya uwepo wa Aliye Juu, **36** mkunyima haki mtu - Bwana hataidhinisha vitu
kama hivyo! **37** Ni nani aliye zungumza na ikatimia, kama sio Bwana kutamka? **38** Sio kutoka mdomoni
mwa Aliye Juu majanga na mazuri yanakuja? **39** Mtu aliye hai anawezaje kulalamika? Mtu anawezaje
kulalamika kwa adhabu ya dhambi zake? **40** Natujichunguze njia zetu na kuzijaribu, na tumrudie Yahweh.
41 Na tunyanyue mioyo yetu na mikono yetu kwa Yahweh mbinguni: **42** "Tumekosea na kuasi, na
haujasamehe. **43** Umejifunika na hasira na kutukimbiza, umeua na haujanusuru. **44** Umejifunika na wingu
ili kwamba kusiwe na ombi linaloweza kupita. **45** Umetufanya kama uchafu na taka miongoni mwa
mataifa. **46** Maadui wetu wote wametulaani, **47** wasiwasi na shimo limetujia, maafa na uharibifu. **48**
Macho yangu yanatiririka na miferiji ya machozi kwasababu ya watu wangu. **49** Macho yangu yatatoa
machozi pasipo kikomo; pasipo hauweni, **50** mpaka atakapo tazama chini na Yahweh ataona kutoka
mbinguni. **51** Macho yangu yana ni sababishia uzuni kwasababu ya mabinti wa mji wangu. **52**
Nimewindwa kama ndege hao walio kuwa maadui zangu; wameniwinda pasipo sababu. **53** Wamenitupa
kwenye shimo na wakanitupia jiwe, **54** na maji yaka mwagika juu ya kichwa changu. Nilisema,
"Nimekatwa mbali!" **55** Niliiita jna lako, Yahweh, kutoka kina cha shimo. **56** Ulisikia sauti yangu. Ulisikia
sauti yangu nilipo sema, "Usifunge sikio lako kwa kilio changu cha msaada." **57** Ulikuja karibu siku niliyo
kuiita; ulisema, "Usiogope" **58** Bwana, ulitetea kesi yangu, uliokoa maisha yangu! **59** Yahweh, umeona
mabaya waliyo ni fanyia, hukumu kesi yangu. **60** Umeona matusi yao, mipango yao yote dhidi yangu - **61**
Umesikia dhihaka yao, Yahweh, na mipango yao kunihusu. **62** Midomo ya hao wanao inuka kinyume
changu, na mashtaka yao, inakuja dhidi yangu siku nzima. **63** Ngalia jinsi wanavyo keti na kuinuka; wana
nidhihaki na nyimbo zao. **64** Walipize, Yahweh, kwa kadiri ya waliyo fanya. **65** Utaacha mioyo yao bila
lawama! Hukumu yako iwe juu yao! **66** Una wakimbiza kwa hasira na kuwaharibu nchini ya mbingu,
Yahweh!

Lamentations 3:1

Sentesi Unganishi
Shairi lipya laanza

chini ya gongo la hasira ya Yahweh
Ngongo ni fimbo watu waliyo tumia kupiga na kuadhibu mtu.

generated on Tue Oct 24 10:45:40 2023

kutembea kwenye giza kuliko kwenye nuru
Hii ina maanisha kuishi kwenye kuchanganyikiwa pamoja na giza.

amenigeuzia mkono wake dhidi yangu
"amekuwa adui wangu" au "anatumia nguvu yake kunihukumu"

Lamentations 3:5

Amejenga vifusi vya udogo dhidi yangu
Vifusi vya udogo vina muwezesha jeshi shambulizi kuvuka kuta na kuvamia mji.

kunizingira na uchungu na ugumu
"kanizunguka na vitu vilivyo na maumivu na vigumu kuvumilia"

anazima maombi yangu
"anakataa kusikiliza maombi yangu"

Lamentations 3:9

Ameziba njia yangu
"alinizuia kuto mtoroka"

mawe ya kuchonga
mawe mtu aliyo yakata katika maumbo yakulingana yanayo ingiliana na kuimarisha ukuta

mawe; amefanya njia yangu mbaya
Maana inayo wezekana ni 1) "mawe, hivyo siwezi kwenda sehemu" au 2) "mawe; kila njia ninayo ichukuwa haiende mahali"

amegeuza pembeni njia zangu
Maana inayo wezekana ni 1) "amenivuta nje ya njia" au 2) "kasababisha njia yangu kwenda kumelekeo mbaya"

Lamentations 3:12

Amepindisha upinde wake
Ona jinsi ulivyo tafsiri 2:3

maini
viungo vya tumbo linalo peleka mkojo kwenye kibofu.

kichekesho kwa watu wangu wote
Maana inayo wezekana ni 1) "mtu ambaye Israeli yote yamcheka" au 2) "mtu ambaye watu wote wa dunia wanamcheka"

Amenijaza kwa uchungu
"Ni kama kanilazimisha nile mimea michungu"

maji machungu
jwisi chungu kutoka kwenye majani na maua ya mimea

Lamentations 3:16

Alivunja ... amenisukuma
ni maneno mawili Mungu anayo mnyenyekesha mwandishi

Nafsi yangu imenyimwa amani
Mwandishi pitii tena furaha au starehe kwenye maisha yake.

Ustahimilivu wangu umeangamia
"Tafsiri zingine zinasema, "Utukufu wangu umeangamia," lakini hapa "utukufu" una maana ya uvumilivu au uweza.

Lamentations 3:19

nimeinama ndani yangu
Haya maelezo yana hashiria msongamano wa mawazo na kukosa tumaini.

Lakini ni vuta hili akilini mwangu
Mwandishi anataka kuwambia wasomaji ni anatumainia.

Lamentations 3:22

uaminifu wako
Mwandishi anazungumza na Yahweh.

Yahweh ni urithi wangu
"Kwasababu Yahweh yupo nami, nina kila kitu ninacho kiitaji"

Lamentations 3:25

wanao msubiri
Maana inayo wezekana ni 1) "wote wanao mtumainia" (UDB) au 2) "yeye anaye msubiri kwa uvumilivu kutenda."

anaye mtafuta
"mtu anaye mtafuta"

kubeba nira
"kuteseka"

imewekwa juu yake
"nira imewekwa juu yake"

aeke mdomo wake kwenye vumbi
"kuinama chini na mdomo kwenye ardhi"

Lamentations 3:30

Maelezo ya Jumla
Mwandishi anaongea juu ya yeye anaye msubiri Yahweh 3:25

Acha atoa shavu lake kwa yeye anaye mpiga
"Acha aruhusu watu wampige"

generated on Tue Oct 24 10:45:40 2023

japo anatia
"japo Yahweh anasababisha"

watoto wa mwanadamu
"wanadamu" au "watu"

Lamentations 3:34

Kukanyaga chini ya mguu
"Kumtumia vibaya" au "Kumuua"

Lamentations 3:37

Sio kutoka mdomoni mwa Aliye Juu majanga na mazuri yanakuja?
"Mungu anapunguza mahafa au mafanikio kwa kila mtu"

Lamentations 3:40

Na tunyanyue mioyo yetu na mikono yetu
Ili kuwa ni utamaduni wa Waisraeli kunyoosha mikono yao wakiomba kwa Mungu.

Tumekosea na kuasi
Maneno "kosea" na "kuasi" yanashiriki maana moja. Pamoja yana hashiria kuwa makosa ni sawa na kuasi dhidi ya Yahweh.

Umejifunika na hasira
Hapa hasira inazungumziwa kama ni vazi Mungu alilo livaa. Kiebrania mara nyingi cha ongelea hisia kama vile ni nguo.

Lamentations 3:44

Maelezo ya Jumla
Maombi yaliyo anza 3:40 yanaendelea.

Umejifunika na wingu ili kwamba kusiwe na ombi linaloweza kupita
"Unatumia mawingu kama ngao kuzuia maombi yetu"

Umetufanya kama uchafu na taka miongoni mwa mataifa
Maneno "uchafu" na "tak" yote ya husu vitu watu walivyo vikataa na kuvitupa.

miongoni mwa mataifa
Maana inayo wezekana ni 1) mataifa mengine yana onekana kama taka taka (UDB), au 2) kwamba Yahweh ametupa kama uchafu miongoni mwa mataifa.

maafa na uharibifu
Haya maneno mawili yana shiriki maana moja na ya husu uharibifu wa Yerusalemu.

Lamentations 3:48

Macho yangu yanatiririka na miferiji ya machozi
"Machozi yana tiririka kutoka machoni mwangu kama maji yanavyo tiririka mtoni" kwasababu nalia

kwasababu ya watu wangu
Ona jinsi ulivyo tafsiri 2:11

Lamentations 3:51

Macho yangu yana ni sababishia uzuni
"Ninacho kiona kina ni sababisha maumivu"

mabinti wa mji wangu
Maana inayo wezekana ni 1) wanawake wa Yerusalemu au 2) wakazi wote wa Yerusalemu.

Wamenitupa kwenye shimo
"Wameniua kwa kunizamisha kwenye kisima"

wakanitupia jiwe
Maana inayo wezekana ni 1) "wametupa mawe" au 2) "wamefunika kisima kwa jiwe."

Nimekatwa mbali
"Nimeuawa" au "Nimezama"

Lamentations 3:55

Nililiita jna lako
"Nilikuita kwa ajili ya msaada"

kutoka kina cha shimo
Maana inayo wezekana ni 1) "kutoka kisima kirefu" au 2) "kutoka kaburini"

Ulisikia sauti yangu
"Ulisikia nilicho kisema"

Usifunge sikio lako
"Usikatae kunisikia"

Lamentations 3:58

ulitetea kesi yangu
Hii yatoa picha ya mahakama, ambapo mwandishi anashitakiwa. Katika hii picha, Mungu anamtetea, kama wakili anavyo mtetea mteja wake.

hukumu kesi yangu
Hapa Mungu haendelei kuonekana kwenye picha kama wakili, lakini kama mtoa hukumu.

matusi yao, mipango yao yote dhidi yangu
Hii mistari miwili ina shiriki maana moja na imewekwa pamoja kwa mkazo.

Umesikia dhihaka yao
"Umesikia wakinikejeli"

generated on Tue Oct 24 10:45:40 2023

Lamentations 3:62

Midomo ya hao wanao inuka kinyume changu
"Maneno hao walio inuka dhidi yangu wamenena"

hao wanao inuka kinyume changu
"hao wanao nishambulia"

jinsi wanavyo keti na kuinuka
"kila wanacho fanya"

Lamentations 3:64

Walipize, Yahweh, kwa kadiri ya waliyo fanya
"Wamenifanya ni teseke, Yahweh, hivyo tafadhali wafanye wateseka sasa"

taacha mioyo yao bila lawama
"wasabishe wa sijisikie aibu"

nchini ya mbingu
"popote walipo duniani"

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Chapter 4

1 Dhahabu imechakaa; jinsi gani dhahabu safi imebadilika! Mawe matakatifu yamezagaa katika kila njia ya mtaa. **2** Wana wa dhamani wa Sayuni walikuwa na dhamani ya uzito wa dhahabu safi, lakini sasa hawana dhamani zaidi ya majagi ya udogo, kazi ya mikono ya mfinyazi! **3** Ata mbwa wa mitaani wanatoa maziwa yao kuwanyonyesha watoto wao, lakini binti wa watu wangu amekuwa katili, kama mbuni katika jangwa. **4** Ulimi wa mtoto mchanga anaye nyonya unagota juu mdomo wake kwa kiu; watoto wanaomba chakula, lakini hakuna kwa ajili yao. **5** Wao walizoea kula chakula cha gharama sasa wana shinda njaa mitaani; wao walio lelewa kwa kuvaa nguo za zambarau, sasa wamelala katika majalala. **6** Hukumu ya binti wa watu wangu ni kubwa kuliko hiyo ya Sodoma, na ilipinduliwa kwa dakika na hakuna aliye yanyua mkono kumsaidia. **7** Viongozi wake walikuwa wasafi kuliko theluji, weupe kuliko maziwa; miili yao ilikuwa imara kuliko jiwe, mwili wao ulikuwa kama yakuti samawi. **8** Muonekano wao umekuwa mweusi kama giza; hawatambuliki mitaani. Ngozi zao zimesinya kwenye mifupa yao; imekuwa kavu kama kuni. **9** Hao walio uawa kwa upanga walikuwa na furaha zaidi kuliko hao walio kufa kwa njaa, walio potea, wakatobolewa kwa ukosefu wa mavuno shambani. **10** Mikono ya wanawake wenye huruma imewachemsha watoto wao; wamekuwa chakula chao wakati ambapo binti wa watu wangu alipo kuwa akiharibiwa. **11** Yahweh alionyesha gadhabu yake yote; alimwaga hasira yake kali. Aliwasha moto Sayuni uliteketeza misingi yake. **12** Wafalme wa dunia hawaku amini, wala wakazi wa dunia, kwamba maadui au wapinzani waliweza kuingia malangoni ya Yerusalemu. **13** Haya yalitokea kwasababu ya dhambi za manabii na na maasi ya makuhani walio mwaga damu ya wenye haki mbele zake. **14** Walitanga, kwa upofu, mitaani. Walikuwa wamejitia unajisi kwa damu hiyo ambapo hakuna aliye ruhusiwa kushika nguo zao. **15** "Kaa mbali! Wewe mnajisi!" Watu waliwapazia sauti. "Kaa mbali! Kaa mbali! Usiguse!" Hivyo wakatanga; watu walisema miongoni mwa mataifa, "Hawawezi kukaa hapa tena." **16** Yahweh mwenyewe akawatawanyisha; hawatazami tena. Hawa waheshimu makuhani, na hawaonyeshi upendeleo kwa wazee. **17** Macho yetu yalikwama, yakitazama bure kwa msaada; kutoka minara yetu ya ulinzi tulitazama taifa lisilo weza tuokoa. **18** Walifuata hatua zetu, hatukuweza kutembea mitaani mwetu. Mwisho wetu ulikuwa karibu na siku zetu zilihesabiwa, mwisho wetu ulifika. **19** Walio tukimbiza walikuwa wepesi kuliko tai wa aangani. Walitukimbiza kwenye milima na kutuwinda nyikani. **20** Pumzi katika pua zetu - mpakwa mafuta wa Yahweh - ndiye aliye kamatwa katika shimo; ambaye ndiye aliye semewa, "Chini ya kivuli chake tutaishi miongoni mwa mataifa." **21** Shangilia na ufurahi, binti wa Edomu, wewe unaye ishi nchi ya Uzi. Lakini kwako pia kikombe kitapitishwa; utalewa na kuvua nguo. **22** Binti wa Sayuni, hukumu yako itafika mwisho, hataongeza mateka yako lakini binti wa Edomu, ata muhadhibu; ata funua dhambi zako.

Lamentations 4:1

Maelezo ya Jumla
Shairi lipya la anza.

Mawe matakatifu
mawe yaliyo unda hekalu

katika kila njia ya mtaa
Ona jinsi ulivyo tafsiri 2:18

Wana wa Sayuni
Maana inayo wezekana ni 1) Wanaume wadogo wa Yerusalemu au 2) watu wote wa Yerusalemu.

lakini sasa hawana thamani zaidi ya majagi ya udogo, kazi ya mikono ya mfinyazi!
"watu wali wachukulia kuwa si kitu kama vishungu vya udogo wafinyazi wanavyo tengeneza!"

Lamentations 4:3

mbwa wa mitaani wanatoa maziwa yao kuwanyonyesha watoto wao
Hii ina maana kuwa mbwa wa mitaani wa kike kwa uhuru wanaruhusu watoto wao kunyonya.

mbwa wa mitaani
mbwa wa kali, wa katili wa wanyama wa chafu

binti wa watu wangu
Hili ni jina la kishairi la Yerusalemu, ambalo hapa la zungumziwa kama ni mwanamke. Ona jinsi ulivyo tafsiri 2:11

Lamentations 4:4

wao walio lelewa kwa kuvaa nguo za zambarau
Kuvaa nguo rangi ili hashiria mtu ana utajiri.

generated on Tue Oct 24 10:45:40 2023

Lamentations 4:6

Hukumu
Maana inayo wezekana ni 1) "adhabu kwa dhambi" au 2) "dhambi."

binti wa watu wangu
Hili ni jina la kishairi la Yerusalemu, ambalo linazungumziwa hapa kama ni mwanamke.

ilipinduliwa kwa dakika
"Mungu alimuonyesha kwa dakika"

hakuna aliye yanyua mkono kumsaidia
"japo hakuna mtu aliyw msaidia"

Lamentations 4:7

Viongozi wake walikuwa wasafi kuliko theluji
Maana inayo wezekana; 1) "Viongozi wetu walikuwa wazuri kutazama awali" (UDB) kwasababu walikuwa wenye afya kimwili au 2) watu waliwapenda viongozi wao kwasababu viongozi walikuwa wasafi kimatendo jinsi theluji na maziwa yalivyo meupe.

Viongozi wake
Viongozi wa Yerusalemu

yakuti samawi
jiwe la gharama linalo tumika kwenye mikufu

Muonekano wao umekuwa mweusi kama giza
Hii ya weza maanisha 1) jua limefanya ngozi za viongozi kuwa nyeusi au 2) moshi kutoka kwenye moto ulio choma Yerusalemu umefunika nyuso zao.

hawatambuliki
"Hakuna anaye weza kuwatambua"

imekuwa kavu kama kuni
kwasababu hawana chakula cha kutosha na maji

Lamentations 4:9

Hao walio uawa kwa upanga
"Hao wanajeshi maadui waliyo waua

hao walio kufa kwa njaa
"hao walio umwa na njaa hadi mauti"

walio potea
"hao waliyo kuwa wembamba na wadhaifu kwasababu walikuwa wana kufa kwa njaa"

wakatobolewa kwa ukosefu wa mavuno shambani
Ukosefu wa chakula unazungumziwa hapa kama ni upanga.

Mikono ya wanawake wenye huruma
"wanawake wenye huruma"

Lamentations 4:11

Yahweh alionyesha gadhabu yake yote; alimwaga hasira yake kali
Yahweh alikuwa na hasira sana, na amefanya kila kitu alichotaka kufanya kuonyesha alikuwa na hasira.

alimwaga hasira yake kali
Hasira ya Mungu ni kama moto, maji ya moto anayo mwaga.

Aliwasha moto Sayuni
Hii inaweza maanisha 1) hasira ya Mungu ni kama moto uliyo haribu Yerusalemu, au 2) kwamba Mungu alisababisha maadui wa chome Yerusalemu kwa moto.

Lamentations 4:12

Wafalme wa dunia hawaku amini, wala wakazi wa dunia,
"Hakuna mtu popote aliye amini"

maadui au wapinzani
Haya maneno mawili yana maana moja na yanakazia kuwa hawa ni watu waliyo waliyo tamani kudhuru Yerusalemu.

dhambi za manabii na maasi ya makuhani
Hii mistari miwili ina maanisha kitu kimoja na kukazia kuwa hawa viongozi wa kiroho walikuwa wanahusika na kuanguka kwa Yerusalemu.

walio mwaga damu ya wenye haki
Wote makuhani na manabii walikuwa na hatia ya mauaji.

Lamentations 4:14

Walikuwa wamejitia unajisi kwa damu hiyo
Kwasababu wameshiriki mauaji, hawana usafi, wasio weza kumtumikia Mungu au kuwa na watu wa kawaida.

Lamentations 4:16

akawatawanyisha
akawatawanyisha makuhani na manabii

hawatazami tena
"haendelei kuwa kubali tena" au "haendelei kuwa idhinisha tena"

Lamentations 4:17

Macho yetu yalikwama
Maana inayo wezekana ni 1) walitafuta watu wawasaidie, lakini hakuna msaada uliyo kuja au 2) waliendelea kutafuta masaada kutoka kwa watu wasingeweza kuwa saidia.

generated on Tue Oct 24 10:45:40 2023

Walifuata hatua zetu
"Maadui zetu waliwafuta kila sehemu walipo enda"

mwisho wetu
"Wakati wa sisi kufa"

Lamentations 4:19

Pumzi katika pua zetu
Hii ni cheo cha mfalme, anaye toa uzima kwa watu wake kama pumzi inavyo upa mwili uhai.

aliye kamatwa katika shimo
Hapa "shimo" la husu mtego wa adui, mpango wao wa kumkamata adui.

Lamentations 4:21

Shangilia na ufurahi
Haya maneno mawili yana maana moja na yana kazia uzito wa furaha. Mwandishi anatumia haya maneno kwa kejeli.

Binti wa Sayuni ... binti wa Edomu
Haya ni majina ya kishairi ya watu wa Yerusalemu na nchi ya Edomu, ambapo hapa yana zungumziwa kama mwanamke.

kwako pia kikombe kitapitishwa
Mvinyo watu wanao kunywa kutoka kwenye kikombe ni hishara ya hasira ya Yahweh.

ata funua dhambi zako
"kuweka wazi dhambi zako"

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Kumbuka, Yahweh, yaliyo tutokea na uone aibu yetu. **2** Urithi wetu umegeuziwa kwa wageni; nyumba zetu kwa wageni. **3** Tumekuwa yatima, bila baba, na mama zetu ni kama wajane. **4** Lazima tulipe fedha kwa maji tunayo kunywa, na tulipe fedha kupata mbao zetu. **5** Hao wanakuja kwetu wamekaribia nyuma yetu; tumechoka na hatuwezi pata mapumziko. **6** Tumejitoa kwa Misri na kwa Assiria tupate chakula cha kutosha. **7** Baba zetu walifanya dhambi, na hawapo tena, na tumebeba dhambi zao. **8** Watumwa walitutawala, na hakuna wa kutuokoa na mikono yao. **9** Tunapata mkate wetu pale tunapo hatarisha maisha, kwasababu ya upanga wa nyikani. **10** Ngozi zetu zimekuwa na moto kama jiko kwasababu ya joto la njaa. **11** Wanawake wanabakwa Sayuni, na mabikra katika mji wa Yuda. **12** Watoto wa mfalme wamenyongwa na mikono yao, na hakuna heshima inayoonyeshwa kwa wazee. **13** Wanaume vijana wanalizimishwa kusaga mbegu kwa jiwe la kusagia, na wavulana wanajikwa chini ya vifurushi vya kuni. **14** Wazee wameacha lango la mji, na vijana wameacha miziki. **15** Furaha ya moyo imekoma na kucheza kwetu kumegeuka kilio. **16** Taji limeanguka kichwani mwetu; ole wetu, kwa kuwa tumetenda dhambi! **17** Kwa kuwa moyo wetu umekuwa unaumwa, na machozi yetu ya fifia, kwa vitu hivi macho yetu yanafifia **18** maana Mlima Sayuni umelala ukiwa, mbwa wa mitaani wacheza juu yake. **19** Lakini wewe, Yahweh, unatawala milele, na utaketi katika kiti chako cha enzi vizazi na vizazi. Kwanini unatusahau milele? **20** Kwanini unatutelekeza kwa siku nyingi? **21** Turejeshe kwako, Yahweh, na sisi tutarejea. Fanya upya siku zetu kama zilivyo kuwa hapo zamani - **22** vinginevyo labda uwe umetukataa na una hasira kwetu kupita kiasi.

Lamentations 5:1

Maelezo ya Jumla
Shairi lipya la anzu.

Kumbuka
"Fikiria kuhusu"

uone aibu yetu
"angalia hali ya aibu tuliyo nayo"

Urithi wetu umegeuziwa kwa wageni
"Umeruhusu wageni kuchukua "

nyumba zetu kwa wageni
"umeruhusu wageni wachukuwe mali za urithi wetu"

Tumekuwa yatima ... mama zetu ni kama wajane
Watu wa Yerusalemu hawana mtu wa kuwalinda kwasababu wanaume wamekufa vitani au wameenda matekani.

Lazima tulipe fedha kwa maji tunayo kunywa
"Lazima tulipe fedha kwa maadui zetu ili tunywe maji yetu"

tulipe fedha kupata mbao zetu
"maadui zetu wanatuuzia mbao zetu"

Lamentations 5:5

Hao wanakuja kwetu
Jeshi la wa Babilonia.

Tumejitoa kwa
"tumefanya maridhiano na" au "tumejisalimisha kwa"

tupate chakula cha kutosha
"ili tuwe na chakula cha kutosha kula"

hawapo tena
"wamekufa"

tumebeba dhambi zao
"tunabeba adhabu ya dhambi zao"

Lamentations 5:8

Watumwa walitutawala
Maana inayo wezekana ni 1) "Sasa watu wanao tutawala wao wenyewe ni watumwa kwa mabwana zao Babilonia" (UDB) au 2) "Watu walikuwa watumwa Babilonia wanatutawala."

kutuokoa na mikono yao
Hapa neno "mkono" la husu nguvu.

kwasababu ya upanga wa nyikani
"kwasababu kuna watu nyikani wanao ua watu kwa upanga"

Lamentations 5:11

Wanawake wanabakwa Sayuni ... mabikra katika mji wa Yuda
"Wanawake wote, wadogo na wakubwa, wanabakwa Yerusalemu na miji ya Yuda"

generated on Tue Oct 24 10:45:40 2023

Watoto wa mfalme wamenyongwa na mikono yao
Maana inayo wezekana ni 1) "Kwa mikono yao, wamenyonga watoto wa wafalme" au 2) wamefunga mikono ya watoto wa wafalme pamoja kwa kama ili miguu yao isiguse chini.

Lamentations 5:13

Wazee
wanaume wasio na "nguvu" tena

lango la mji
sehemu wazee wangetoa mashauri, lakini pia sehemu watu wange kutana

miziki
sehemu ya sanaa katika lango la mji

Lamentations 5:15

Taji limeanguka kichwani mwetu
Maana inayo wezekana ni 1) "Sisi hatuvai tena maua kichwani mwetu kwa ajili ya sherehe" au 2) "Hatuna tena mfalme"

Lamentations 5:17

macho yetu yanafifia
"tuna ona kwa shida kwasababu ya machozi yetu"

mbwa wa mitaani
Ona jinsi ulivyo tafsiri 4:3. Sehemu zilizo haribiwa zilikuwa zimevamiwa na mbwa hawa wa mitaani, pamoja na wengineo.

Lamentations 5:19

kiti chako cha enzi
"nguvu yako na mamlaka ya kutawala kama mfalme"

vizazi na vizazi
"wakati wote"

Kwanini unatusahau milele? Kwanini unatutelekeza kwa siku nyingi?
"ni kama vile utatusahau milele au usiturudie kwa kipindi kirefu"

Fanya upya siku zetu kama zilivyo kuwa hapo zamani
"Fanya maisha yetu mazuri, kama yalivyo kuwa" au "Fanya tuwe wakuu kama tulivyo kuwa"

vinginevyo labda uwe umetukataa na una hasira kwetu kupita kiasi
Maana inayo wezekana ni 1) mwandishi ana ogopa kwamba Yahweh anaweza kuwa na hasira asiwarejeshe au 2) anasema kuwa Yahweh ana hasira hadi hawezi kuwarejesha (UDB)

generated on Tue Oct 24 10:45:40 2023

Book: Ezekiel

Ezekiel

Chapter 1

1 Katika mwaka wa thelathini, mwezi wa nne, na siku ya tano ya mwezi, ikawa kuhusu kwamba nilikuwa nikiishi miongoni mwa wafungwa karibu na Kebari Kanali. Mbingu zilifunguka, na kuona maono ya Mungu. **2** Katika siku ya tano katika mwezi huo-ilikuwa mwaka wa tano wa utumwani wa Mfalme Yehoyakini- **3** Neno la Yahwe likamjia Ezekieli mwana wa Buzi kuhani, katika nchi ya Wakaldayo karibu na Keberi Kanali, na mkono wa Yahwe ulikuwa juu yake hapo. **4** Kisha nikaona, kulikuwa na upepo wa dhoruba unakuja kutoka kaskazini; wingu kubwa pamoja na moto wa nuru ndani yake na kung'aa ukizunguka ndani yake, na moto ulikuwa na rangi ya kaharabu ndani ya hilo wingu. **5** Katikati kulikuwa na viumbe vinne vinavyofanana. Mwonekano wao ulikuwa hivi: walikuwa wanamfanano wa mtu, **6** lakini walikuwa na sura nne kila mmoja, na kila mmoja alikuwa na mabawa manne. **7** Miguu yao ilikuwa imenyooka, lakini nyayo za miguu yao zilikuwa kama kwato za ndama zilizokuwa zinang'aa kama shaba iliyosuguliwa. **8** Bado walikuwa na mikono ya binadamu chini ya mabawa yao chini kwenye pande zote nne. Kwa wote wanne, nyuso zao na mabawa vilikuwa hivi: **9** mabawa yao yalikuwa yameungana na kiumbe kingine, na hawakurudi walipokuwa wameenda; badala yake, kila mmoja alienda mbele. **10** Mfanano wa nyuso zao ulikuwa kama uso wa mwanadamu. Wanne hao walikuwa na uso wa simba kwa upande wa kuume. Hao wanne pia walikuwa na uso wa tai. **11** Nyuso zao zilikuwa hivyo, na mabawa yao yalikuwa yametawanyika juu, hivyo basi kila kiumbe kilikuwa na jozi ya za mabawa yaliyokuwa yameshikamana na bawa la kiumbe kingine, na pia jozi za mabawa yaliyokuwa yamefunika miili yao. **12** Kila mmoja alienda mbele, hivyo basi popote Roho alipowaelekeza kwanda, walienda bila kurudi. **13** Kama kwa mfanano wa hao viumbe hai, mwonekano wao ulikuwa ni kama kuchoma kaa la moto, kama mwonekano wa nuru; mng'ao wa moto pia ulihama karibu na miongoni mwa viumbe, na kulikuwa na nuru za radi. **14** Hao viumbe hai vilikuwa vikihama mbio mbele na nyuma, na walikuwa na mwonekano wa radi! **15** Kisha nikawatazama wale viumbe hai; kulikuwa na gurudumu moja juu ya aridhi kando ya vile viumbe hai. **16** Huu ndio ulikuwa mwonekano na umbo wa hizo gurudumu: kila gurudumu lilikuwa kama zabarajadi, na manne hayo yalikuwa na mfano mmoja; mwonekano wao na umbo vilikuwa kama gurudumu lililoungana na jingine. **17** Wakati yale magurudumu yalipokuwa yakitembea, yalienda bila kurudi kwenye mwelekeo wowote viumbe vilipokuwa vimeelekea. **18** Kama kwa upande kingo, walikuwa warefu na wakutisha, kwa upande kingo kulikuwa na macho yamezunguka kote. **19** Popote vile viumbe hai vilipokuwa vikielekea, yale magurudumu yalielekea karibu nao. Wakati vile viumbe hai vilipoinuka kutoka kwenye nchi, na yale magurudumu yaliinuka pia. **20** Popote Roho alipokwenda, walikwenda, na yale magurudumu yaliinuka karibu nao, roho wa kiumbe hai ilikuwa magurudumu. **21** Popote vile viumbe vilipoelekea, magurudumu pia yalielekea huko; na wakati wale viumbe viliposimama hata hivyo, magurudumu yalisimama bado; wakati viumbe viliposimama kutoka kwenye nchi, magurudumu yalisimama karibu nao, kwa sababu yule roho wa wale viumbe alikuwa kwenye magurudumu. **22** Juu ya vichwa vya wale viumbe hai kulikuwa na mfanano wa anga la kutanuka; ilikuwa inang'aa kama mfano wa barafu juu ya vichwa vyao. **23** Chini ya anga, kila mabawa ya kiumbe kimoja yalinyooshwa mbele na kugusana kila mabawa na kiumbe kimoja. Pia kila kiumbe hai kilikuwa na jozi moja kwa ajili ya kujifunika vyenyewe; kila kimoja kilikuwa na jozi moja kwa ajili ya kujifunika mwili wake mwenyewe. **24** Kisha nikasikia sauti ya mabawa yao. Kama mlio wa maji mengi. Kama sauti ya mwenye enzi popote walipoelekea. Kama sauti ya jeshi. Popote pale waliposimama, walishusha mabawa yao. **25** Sauti ikaja kutoka juu ya anga juu ya vichwa vyao popote waliposimama na kushusha mabawa yao. **26** Juu ya anga juu ya vichwa vyao kulikuwa na mfanao wa kiti cha enzi ambacho kilikuwa na mwonekano wa jiwe la samawati, na juu mfano wa kiti cha enzi kilifanana kama mwonekano wa mwanadamu. **27** Nikaona umbo lenye mwonekano wa chuma chenye kung'aa pamoja na moto ndani yake kutoka kwenye mwonekano wa juu ya nyonga zake juu; Nikaona kutoka kwenye mwonekano wa nyonga zake upande wa chini mwonekano wa moto na mng'ao umezunguka kote. **28** Kama mwonekano wa upinde wa mvua kwenye mawingu katika siku ya mvua ulikuwa na mwonekano wa taa iliyowaka imeizunguka. ulikuwa na mwonekano unaofanana na utukufu wa Yahwe. Wakati nilipouona, nilihisi kwenye uso wangu, na nikasikia sauti ikiongea.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 1:1

Katika mwaka wa kumi na tatu
Huu ni mwaka wa kumi na tatu ya uhai ya Ezekieli.

mwezi wa nne, na siku ya siku ya tano ya mwezi
"siku ya tano ya mwezi wa tano." Huu ni mwezi wa nne wa kalenda ya Kiebrania. Siku ya tano inakaribia mwishoni mwa mwezi wa sita kwenye kalenda za Magharibi.

Ikawa kwamba
Hili neno limetumika hapa kuonyesha tukio muhimu katika hadithi.

Nilikuwa nikiishi miongoni mwa mateka
Neno "Mimi" inamrejelea Ezekieli. "Nilikuwa miongoni mwa mateka"

Nikaona maono ya Mungu
"Mungu alinionyesha mambo yasiyo ya kawaida"

ilikuwa mwaka wa tano wa uhamisho wa Mfalme Yehoyakini
Kupitia hiki kitabu, Ezekieli ataandika tarehe juu ya lini Wababeli waliwalazimisha Yehoyakini kuondoka Yerusalemu.

kwa Ezekieli ... juu yake huko
Ezekieli anajizungumzia yeye mwenyewe kana kwamba alikuwa mtu mwingine.

neno la Yahwe lika kwa nguvu kwa Ezekieli
"Yahwe alinena kwa nguvu na Ezekieli"

Buzi
jina la kiume

Keberi Kanali
Huu ni mto ambao watu katika Kaldea walichimba kupeleka maji kwenye bustani zao. "Mto Keberi"

mkono wa Yahwe ulikuwa juu yake
Neno "mkono" mara nyingi limetumika kurejelea nguvu ya mtu au tendo.

Yahwe
Hili ni jina la Mngu ambaye aliyejifunua kwa watu wake katika Agano la Kale.

Ezekiel 1:4

Sentensi Unganishi:
Ezekieli anaendelea kuelezea ono lake.

upepo wa dhoruba
Hii ni dhoruba ambayo yenye upepo mwingi.

unakuja kutoka kaskazini
Kaskazini ni uelekeo wa mkono wako wakati utazamapo jua linapokuwa linachomoza.

wingu kubwa lenye moto ndani yake
Hili linaweza kutafsiriwa kama sentensi mpya: "Hii dhoruba ilikuwa kubwa pamoja na moto ukiwaka ndani yake"

moto ukiwaka
Maana ziwezekanazo 1) "mwanga ukiwaka" au 2) ukiwaka wakati wote."

na nuru ndani yake na kung'aa ukizunguka ndani yake
"na nuru kali sana ikimulika ilikuwa imelizunguka wingu ndani yake".

rangi ya kaharabu
"njano inayong'aa kama kaharabu" au "njano inayong'aa"

kaharabu
utomvu wa njano ngumu ambayo ilitumika kama pambo zuri juu ya kito

Katikati
"katikati ya dhoruba"

ulikuwa kama mwonekano wa viumbe hai vinne
"kulikuwa na vitu ambavyo vilifanana kama viumbe vinne"

Huu ulikuwa mwonekano wao
"Hivi ndivyo ambayo viumbe vinne vilivyokuwa vikionekana"

vilikuwa vikifanana na mtu
"vile viumbe vinne vilifanana na watu"

lakini vilikuwa na sura nne kila mmoja, na kila kiumbe kilikuwa na mabawa manne
"lakini kila kiumbe kilikuwa na sura tofauti tofauti na mabawa manne." Kila kiumbe kilikuwa na uso mmoja kwa mbele, uso mmoja upande wa nyuma, na uso mmoja kwa kila upande wa kichwa chake.

Ezekiel 1:7

Sentensi Unganishi:
Ezekieli anaendelea kueleza ono lake.

lakini nyao za miguu yao zilikuwa kama kwato za ndama
"lakini miguu yao ilionekana kama kwato za ndama"

kwato za ndama
sehemu ngumu ya mguu wa ndama

zilizokuwa zinang'aa kama shaba iliyosuguliwa
"zilizokuwa zimeng'aa kama shaba ambayo iliyokuwa imeoshwa." Hii inaelezea miguu ya viumbe.

juu ya pande zote nne
"juu ya pande zote nne za miili yao"

generated on Tue Oct 24 10:45:40 2023

Kwa zote nne, nyuso zao na mabawa zilikuwa kama hivi"
"Kwa viumbe vyote vinne, mabawa yao na nyuso zao zilikuwa kama hivi"

na hawakugeuka walipokuwa wakienda
"na viumbe havikugeuka vilipokuwa vikitembea"

Ezekiel 1:10

Sentensi Unganisha:
Ezekieli anaendelea kuelezea maono yake

Mwonekano wa nyuso zao zilikuwa kama uso wa mwanadamu
Ezekieli anaelezea nyuso za hao viumbe kwa upande wa mbele. "Nyuso za kila kiumbe zilionekana kama hivi: Mbele ya uso palionekana kama uso wa mwanadamu"

uso wa simba kwa upande wa kuume
"kwa upande wa kulia wa kichwa chake palionekana kama uso wa simba"

"uso ulikuwa wa maksai uapnde wa kushoto
"upande wa kushoto wa uso wa kichwa ulikuwa unafanana na uso maksai"

mwishoni, uso wa tai
"mwishoni, uso wa upande wa nyuma wa kichwa chake ulifanana kama uso wa tai"

mabawa yao yalikuwa yametawanyika juu, hivyo basi kila kiumbe kilikuwa na jozi ya za mabawa yaliyokuwa yameshikamana na bawa la kiumbe kingine
"kila kiumbe kilishikilia mabawa yake mawili ili bawa moja liligusa bawa la kiumbe upande mwingine wa kiumbe kingine, na bawa jingine liligusa kiumbe kwa upande mwingine wa kiumbe kingine"

na pia njozi ya mabawa iliyokuwa imefunika miili yao
"Mabawa mengine mawili ya kila kiumbe yalifunika mwili wake"

Kila mmoja alienda mbele
"Kila kiumbe kilienda na uso ukiwa umetazama mbele"

Ezekiel 1:13

Sentensi Unganishi:
Ezekieli anaendelea kuelezea maono yake.

ulifanana kama mkaa uliochomwa, au kama tochi
"uling'aa kama mkaa katika moto mkali, au kama tochi"

na kulikuwa na tochi imewaka
"na mwanga ulikuja kutoka kwenye moto."

Hao viumbe hai vilikuwa vikihama mbio mbele na nyuma, na walikuwa na mwonekano wa radi
Tochi zilizowaka na kupotea upesi, na viumbe walienda kutoka upande mmoja kwenda mwingine upesi.

Ezekiel 1:15

Sentensi Unganishi:
Ezekieli anaendelea kuelezea maono yake.

kulikuwa na gurudumu moja juu ya nchi karibu na viumbe hai
"kulikuwa na gurudumu moja juu ya nchi karibu na kila mmoja wa viumbe hai, gurudumu moja kwa kila mweliekeo viumbe walipokuwa wameelekea"

Huu ndio ulikuwa mwonekano na umbo wa hizo gurudumu
"Hivi ndivyo magurudumu yalivyofanana na jinsi yavyokuwa yametengenezwa"

kama zabarajadi
Zabarajadi ni aina ya weupe, jiwe la thamani, mara nyingi la njano au rangi ya dhahabu."jeupe na manjano kama jiwe la zabarajadi"

hayo manne yote yalikuwa sawa sawa
"yote manne ya magurudumu yalifanana"

walifanana kama gurudumu linalofanana na jingine
"yalitengenezwa na gurudumu moja linaloenda kupitia gurudumu jingine"

Ezekiel 1:17

Sentensi Unganishi:
Ezekieli anaendelea kulezea maona yake

walienda bila kugeuka mahali popote viumbe walipokuwa wameelekea
"magurudumu yalikuwa yanaweza kwenda katika mahali popote penye njia nne ambapo viumbe walipokuwa wameelekea"

Kama kwa ajili ya kingo zao
"Hivi ndivyo kingo za magurudumu zilifanana"

walikuwa warefu na wakutisha
"kingo zilikuwa ndefu na zakutisha"

kingo zikuwa zimejaa macho yaliyozunguka
"kwa sababu kingo zilikuwa zilikuwa nyingi sana kuzunguka magurudumu yote manne"

Ezekiel 1:19

Wakati viumbe hai walipoinuka kutoka kwenye nchi
Viumbe vilikuwa vikiruka katika anga baada kuondoka kwenye nchi. "Hivyo wakati viumbe walipoicha nchi na kwenda juu kwenye anga."

generated on Tue Oct 24 10:45:40 2023

roho wa kiumbe hai
"roho yule yule aliyetoa uhai kwa viumbe pia alitoa uhai kwa magurudumu."

magurudumu pia yaliiuka
"magurudumu pia yaliiacha nchi na kwenda kwenye anga"

Popote Roho alipoenda, walienda
Neno "wao" hurejelea kwa viumbe.

magurudumu waliinuka juu karibu nao
"magurudumu yalipanda juu kwenye anga pamoja na viumbe hai"

Ezekiel 1:22

anga itanukayo
Kuba huonekana kama mpira mtupu uliokatwa nusu. "Kutanuka" maana yake kubwa sana.

fuwele inayovutia
fuwele inayovutia- "barafu inayong'aa"

yaliyonyooshwa kuelekea juu ya vichwa vyao
"na kuba inayotanuka ilikuwa imesambazwa juu ya vichwa vya viumbe"

Benethi kuba
"chini ya kuba"

Kila viumbe hai pia vilikuwa na njozi moja kujifunika wenyewe; kila kiumbe kilikuwa na njozi moja kufunika mwili wake mwenyewe
"Kila viumbe hai pia vilikuwa na mabawa mawili mengine, ambavyo walitumia kufunika miili ya"

Ezekiel 1:24

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono ya viumbe hai.

Kisha nikasikia sauti ya mabawa yao. Kama mlio wa maji mengi. Kama sauti ya mwenye enzi popote walipoelekea. Kama
"Popote walipoelekea, nalisikia sauti ya mabawa yao. Kama sauti ya maji yanayoruka.

Kama ... maji. Kama ... tembea. Kama ... dhoruba ya mvua. Kama ... jeshi
Hizi sentensi hazijakamilika kwa sababu Ezekieli alikuwa akionyesha kwamba alikuwa na furaha kubwa kuhusu alichokiona. "Mabawa yalisikika kama ... maji. Yalisikika kama ... tembea. Yalisikika kama ... dhoruba ya mvua. Yalisikika ... jeshi."

maji yaliyotibuka
Hii inamaana rahisi "maji mengi." Ingeweza kurejelewa kwa "mto wenye sauti kubwa"

Kama sauti ya enzi
Wakati mwingine Biblia inarejea radi kama "sauti ya enzi." "Ilisikika kama sauti ya mwenyezi Mungu"

Kama sauti ya dhoruba ya mvua
"Kama sauti ya dhoruba kubwa sana"

Popote waliposimama
"Popote viumbe walipoacha kutembea"

walishusha mabawa yao
"hao viumbe waliacha mabawa yao kuning'ining'a chini karibu na sehemu zao." Walifanya hivyo wakati walipoacha kutumia mabawa yao kuruka.

Sauti ikaja kutoka juu ya anga
"Mtu aliyekuwa juu ya anga akinena." Kama unahitaji kueleza sauti hii ni ya nani, unaweza kujaribu kuitambua kama sauti ya Yahwe

anga juu ya vichwa vyao
"anga lililokuwa juu ya vichwa vya viumbe"

anga
huonekana kama mpira mtupu uliokatwa juu na chini.

Ezekiel 1:26

juu ya vichwa
"juu ya vichwa vya viumbe hai"

ulikuwa na mwonekano wa kiti cha enzi
"kulikuwa na kitu kilichofanana kama kiti cha enzi"

samawati
jiwe la thamani sana ambalo ni blu safi na ling'aalo sana

juu ya kiti cha enzi kulikuwa
"juu ya kiti cha enzi kulikuwa"

mwonekano wa mmoja aliyefanana kama mwanadamu
"mtu aliyefanana na mwanadamu"

Ezekiel 1:27

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono.

kutoka kwenye nyonga juu
Mwili wa mwanadamu juu ya nyonga palifanana kama chuma kinachong'aa kilichokuwa na moto ndani mwake.

kuzunguka kote
"kuzunguka kote mtu aliyeketi juu ya kiti cha enzi"

kutoka kwenye nyonga kwa chini palionekana kama moto na mng'ao ulozunguka kote
"Kumzunguka kote chini ya nyonga, niliona kilichofanana kama moto na mwanga ung'aao."

generated on Tue Oct 24 10:45:40 2023

Ilionekana kama upinde wa mvua unaoonekana katika mawingu katika siku ya mvua, na kama mwanga unaong'aa ukiizunguka
"Mwanga ambao ulikuwa umemzunguka kote ulifanana kama upinde wa mvua uonekanao katika mawingu katika siku ya mvua inyeshapo."

upinde wa mvua
rangi nzuri ya mustari wa mwanga uonekanao katika mvua wakati jua liwakapo kutoka nyuma ya mwonekano

Huu ulionekana kama mfanano wa utukufu wa Yahwe
"Mwanga unaong'aa ulifanana kama kitu ambacho kilichofanana na utukufu wa Yahwe."

niliusikia kwenye uso wangu
"nilisujudu hata chini kwenye nchi" Ezekieli hakuanguka kwa ajali. Alienda chini hata kwenye nchi kuonyesha kwamba aliheshimu na kumwogopa Yahwe.

nilisikia sauti ikinena
Neno "sauti" ni picha ya mtu. "nikasikia sauti ikinena"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Akanambia, "Mwana wa adamu, simama kwa miguu yako; kisha nitaongea na wewe." **2** Kisha, alipokuwa akiongea na mimi, Roho akaingia ndani yangu na ikaniweka kwenye miguu yangu, na nikamsikia akiongea na mimi. **3** Akanambia, "Mwana wa adamu, nakutuma kwa watu wa Israeli, kwa mataifa yanayoasi ambayo yameasi dhidi yangu-wote wao na babu zao wameasi juu yangu hata hivi leo! **4** Vizazi vyao vina sura za kikaidi na mioyo migumu. Nakutuma wewe kwenda kwao, na utawaambia, 'Hivi ndivyo Bwana Yahwe asemavyo.' **5** Labda watasikia au hawatasikia. Ni nyumba za uasi, lakini angalau watajua kwamba nabii alikuwa miongoni mwao. **6** Wewe, mwanadamu, usiwaogope au maneno yao. Usiogope, ingawa utakuwa pamoja na mitemba na miiba na ijapokuwa unaishi na nge. Usiogope maneno yao au kuvunjika moyo kwa nyuso zao, kwa kuwa ni nyumba zenye kuasi.. **7** Lakini utawaambia maneno yangu, labda watasikia au hapana, kwa sababu ni waasi mno. **8** Lakini wewe, mwanadamu, silikiliza kile nisemacho kwako. Usiwe muasi kama nyumba za uasi. Fungua mdomo wako na ule kile ninachotaka kukupa!" **9** Kisha nikaona, na mkono ulikuwa umenyooshwa kwangu; ndani yake kulikuwa na hati ya kukunja. **10** Akaikinjua mbele yangu; ilikuwa imeandikwa pande zote mbele na nyuma, na yalikuwa yameandikwa maombolezo kwenye hiyo hati ya kukunja, na huzuni, na ole.

Ezekiel 2:1

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono aliyoyaona.

Akanambia
"yule aliyefanana na mwanadamu". (1:2). Hakuwa "yule Roho."

ROho
"roho" au "upepo."

Mwana wa mtu
"Mwana wa mwanadamu" au "Mwana wa binadamu." Mungu anamuita Ezekieli hivi kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ananguvu na huishi milele, lakini watu hawawezi. "utu wa kufa" au "Binadamu"

kwa watu wa Israeli, kwa taifa lililo asi
"kwa Waisraeli, kwa watu walioasi." Manano haya mawili huwarejea watu wale wale. "kwa watu wa Israeli, ambao ni waasi."

hata hivi leo
Hii inamaanisha kwamba watu wa Israeli waliendelea kutokumtii Mungu. "hata sasa" au "hata leo."

Ezekiel 2:4

Maelezo ya Jumla:
Mungu anaenedelea kunena na Ezekieli.

Uzao wao
Uzao wa kizazi kilichopita cha Israeli aliye asi juu ya Mungu, inawarejelea watu wa wa Israeli kipindi Ezekeieli anapoandika.

sura za kikaidi na mioyo miguma
Maneno "sura za kikaidi" inarejelea jinsi walivyotenda nje, na neno "moyo mgumu" inarejea jinsi wafikiriavyo na kusikia. Yote yanasisitiza kwamba watu wa Israeli hawatabadilika jinsi walivyoishi ili kumtii Mungu.

wana nyuso za kikaidi
"wana sura kwenye nyuso zao zinazoonyesha kwamba ni wakaidi"

kaidi
"wasiotaka kubadilika"

moyo mgumu
Jiwe haliwezi kubadilika na laini, na hawa watu hawawezi kubadilika na kujuta wakati wafanyapo mambo maovu.

nyumba
Huu ni mfano kwa ajili ya familia inayoishi katika nyumba, kwa kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu"

nabii alikuwa miongoni mwenu
"yule waliye mkataa kumsikiliza alikuwa nabii"

Ezekiel 2:6

Maelezo ya Jumla:
Mungu anaendelea kunena na Ezekieli

mwana wa Adamu
"Mwana wa mwanadamu" Mungu anamuita Ezekieli kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ana nguvu na huishi milele, lakini watu hawaishi milele.

generated on Tue Oct 24 10:45:40 2023

mitemba na miiba na ... nge
Haya maneno yanawaeleza wana wa Israeli ambao watamtendea Ezekieli ukarimu wakati awaambiapo ambavyo Mungu asemavyo.

mitembe na miiba
Mitembe ni vichaka vilivyochongoka juu ya matawi. Zile sehemu zilizochongoka juu ya matawi zinaitwa miiba.

nge
Nge ni mnyama mdogo mwenye kucha mbeli, miguu sita, na mkia mrefu pamoja na mwiba wenye sumu. Mwiba wake una maumivu makali sana.

Usiyaogope maneno yao
"Usiyaogope yale wasemayo."

hofu kwa nyuso zao
Neno "nyuso zao" ni mfano kwa ujumbe watu wanaueleza kwa nyuso zao. "poteza shauku kuniokoa kwa sababu ya jinsi wakutazamavyo"

Ezekiel 2:7

Maelelzo ya Jumla:
Mungu anaendelea kunena na Ezekieli.

ni waasi mno
"ni waasi sana" au "kuasi kabisa juu yangu"

nyumba
Huu ni inasimama kwa familia inayoishi katika nyumba, kwa kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi.

Ezekiel 2:9

na mkono ulikuwa umenyooshwa kwangu
Ilikuwa kana kwamba, mtu katika mbingu alinyoosha mkono kumwelekea Ezekieli na Ezekieli angeweza kuona kutoka mkono hata kiwiko au bega

hati moja ya kukunja
"hati iliyokuwa imeandikwa"

Aliisambaza
Neno "Yeye" inarejelea kwa "yule aliyefanana na mtu" (1:26).

ilikuwa imeandikwa sehemu zote mbele na nyuma yake
"mtu mmoja alikuwa ameandika pande zote mbele na nyuma yake"

yaliandikwa maombelezo, huzuni na majonzi
"maombolezo," "huzuni," na "majonzi" "mtu mmoja aliandika juu yake kwamba hawa watu watahuzunika, kuhuzunika vile watakavyokuwa kama yule waliyempenda alikufa, na kuwa na mambo mabaya yaliwatokea"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Akanambia, "Mwanadamu, kile ulichokikuta, kula. Kula hili gombo, kisha nenda kaongee na nyumba ya Israeli." **2** Basi nikafungua kinywa changu, na akanilisha hilo gombo. **3** Akanambia, "Mwana wa adamu, lisha tumbo lako na jaza tumbo lako kwa hili gombo ambalo nimekupa!" Basi nikalila, na lilikuwa tamu kama asali kwenye mdomo wangu. **4** Kisha akanambia, "Mwana wa adamu, nenda kwenye nyumba ya Israeli na ongea maneno yangu kwao. **5** Kwa kuwa hujatumwa kwa watu wenye maneno ya kushangaza au lugha ngumu, lakini kwa nyumba ya Israeli- **6** sio kwa taifa lenye nguvu ya maneno ya ajabu au lugha ngumu ambao maneno yao hutaweza kuyaelewa! Kama nikikutuma kwao, watakusikiliza. **7** Lakini nyumba ya Israeli haitakuwa tayari kukusikiliza, kwa kuwa hawako tayari kunisikiliza mimi. Hivyo nyumba yote ya Israeli ni paji gumu na moyo mgumu. **8** Kumbe nimeufanya uso wako kama kaidi kama nyuso zao na paji lako kuwa gumu kama mapaji yao. **9** Nimekufanya paji lako kama almasi, gumu kuliko jiwe la kiberiti! Usiwaogope wala kufadhaika kwa nyuso zao, kwa kuwa ni nyumba ya uasi." **10** Kisha akanambia, "Mwana wa adamu, maneno yote niliyokutangazia-yachukue kwenye moyo wako na wasikize kwa sikio lako! **11** Kisha nenda kwa watumwa, kwa watu wako, na uzungumze nao. Waambie, 'Hivi ndivyo Bwana Yahwe asemavyo; iwapo watasikia au hapana." **12** Kisha Roho akaniinua juu, na nikasikia nyuma yangu sauti yenye tetemeko la aridhi: "Ubarikiwe utukufu wa Yahwe kutoka mahali pake!" **13** Ilikuwa sauti ya mabawa ya viumbe hai vilipokuwa vikigusana kila kimoja, na sauti ya magurudumu ambayo yalikuwa pamoja na hivyo viumbe, na sauti ya tetemeko kubwa arithi. **14** Roho akaniinua juu na kunichukua, Nikaenda kwa uchungu katika hasira kali rohoni mwangu, kwa kuwa mkono wa Yahwe ulikuwa na nguvu ukigandamiza juu yangu! **15** Hivyo nikaenda kwa watumwa huko Tel Abibu waliokuwa wakiishi karibu na Kebari Kanali, na niliishi miongoni mwao huko kwa mda wa miaka saba, kushinda kabisa katika mshangao. **16** Kisha ikatokea baada ya siku saba kwamba neno la Yahwe likanijia, likisema, **17** "Mwana wa adamu, nimekufanya uwe mwangalizi kwa ajili ya nyumba ya Israeli, hivyo sikiliza neno kutoka kinywani mwangu, na uwapatie onyo langu. **18** Nitakaposema kwa waovu, 'Utakufa hakika' na usimuonye au kuzungumza onyo kwa waovu kuhusu matendo yao maovu hivyo anaweza kuishi-yule muovu atakufa kwa ajili ya dhambi yake, lakini nitaitaka damu yake kutoka kwenye mkono wako. **19** Lakini kama ukimuonya muovo, na asiuache uovu wake au kutoka matendo yake maovu, kisha atakufa kwa dhambi yake, lakini utaokoa maisha yako mwenyewe. **20** Kama mwenye haki ataicha haki yake na kutenda yasiyohaki, na nikaweka kizuizi mbele yake, atakufa. Kwasababu hukumuonya, atakufa katika dhambi yake, na sintokumbuka matendo ya haki aliyoyafanya, lakini nitaitaka damu yake kutoka kwenye mkono wako. **21** Lakini kama ukimuonya mwenye mtu mwenye haki kuacha kufanya dhambi halafu akaacha kutenda dhambi, ataishi hakika tangu alipo unywa; na utakuwa umeokoa maisha yako mwenyewe." **22** Hivyo mkono wa Yahwe ulikuwa juu yangu huko, akanambia, "Inuka! nenda uwandani, na nitaongea na wewe huko!" **23** Nikainuka na kwenda uwandani, na huko utukufu wa Yahwe ulisimama, kama utukufu ambao niliokuwa nimeuona karibu na Kebari Kanali; hivyo nikaanguka kifudifudi. **24** Roho akaja kwangu na kusimama juu ya miguu yangu; akaongea na mimi, na kunambia, "Nenda na jifungie mwenyewe kwenye nyumba yako, **25** kwa sasa, mwana wa adamu, wataweka kamba juu yako na kukufunga ili usiweze kutoka nje miongoni mwao. **26** Nitaufanya ulimi wako ugandamane na paa ya mdomo wako, ili kwamba uwe kimya, na hutaweza kuwakemea, kwa kuwa ni nyumba ya waasi. **27** Lakini nitakapozungumza na wewe, nitafungua mdomo wako hivyo utawaambia, 'Hivi ndivyo Bwana Yahwe asemavyo.' Yeye asikiaye na asikie; yeye asiyesikia na asisikie, kwa kuwa wao ni nyumba ya kuasi!"

Ezekiel 3:1

Maelezo ya Jumla:
Ezekieli anaendelea kuelelza kuhusu maono aliyoyaona.

Alinambia
Neno "Yeye" inarejelea kwa ""yule aliyefanana na mwanadamu" (1:26).

Mwanadamu
"Mwana wa mwanandamu" Mungu anamuita Ezekilei hivi kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ana nguvu na huishi milele, lakini watu hawataishi milele.

umepata nini
Hii inarejelea kwa hati ya kukunja ambao Mungu aliyokuwa akimpa.

generated on Tue Oct 24 10:45:40 2023

nyumba ya Israeli
Neno "nyumba" ni mfano kwa familia inayoishi katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu wa Israeli"

hiyo hati ya kukunja
Matoleo mengi yana "hati ya kukunjua" au "hii hati ya kukunjua."

lisha tumbo lako na jaza tumbo lako kwa hii hati ya kukunjua
Neno "tumbo" linarejelea kwenye sehemu ya mwili watu wanayoweza kuiona kutoka nje. Neno "tumbo" linarejelea ndani ya ogani ndani ya tumbo.

ilikuwa tamu kama asali
Asali ina ladha tamu, na hati ya kukunjua inaladha tamu.

Ezekiel 3:4

Maelezo ya Jumla:
Ezekieli anaendelea kutueleza kuhusu maono aliyoyaona.

akanambia
"yule aliyefanana na mwanadamu" (1:26). Hakuwa "roho."

nyumba ya Israeli
Neno "nyumba" ni mfani kwa familia inayoishi katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya mika mingi. "kundi la Waisraeli"

maneno ya kushangaza au lugha ngumu
"anayenena manenu magumu"

sio kwa taifa lenye nguvu la maneno magumu
"Sikupeleki kwa taifa lenye nguvu ambalo watu wananena maneno magumu"

Kama nikikupeleka kwao, wataweza kukusikiliza
Hii ni hali swali lisilohitaji kujibiwa ambalo litatokea lakini halitatokea. Yahwe hakumsimamisha Ezekieli kwa watu ambao hawakuweza kuelewa lugha yake.

Kama nikikupeleka
Neno "wao" linarejelea kwa taifa lenye nguvu tofauti na Israeli.

paji gumu na moyo mgumu
"uasi sana" au "kaidi sana"

paji gumu
lisilotaka kubadilika

moyo mgumu
Hili neno linashauri kwamba watu humpinga Mungu na hawataki kumtii. Moyo umetumika kueleza sehemu katika mwili ambapo mtu huamua kile wanachotaka kukifanya.

Ezekiel 3:8

Maelezo ya Jumla:
Roho wa Mungu anaendelea kunena na Ezekieli.

Tazama!
Neno "Tazama" hapa linamtaharisha Ezekieli kuwa makini kwa habari mpya inayofuata.

Nimeufanya uso wako wa ukaidi kama nyuso zao
Neno "sura" limetumika kusimama kwa ajili ya watu. "Nimekufanya kaidi kama walivyo."

Nimekufanya ... paji la uso kuwa gumu kama mapaji yao
"Paji" ni sehemu ya mbele ya kichwa au nyusi za macho na ni mfano wa mtu. "Nimefanya ... wewe imara ili usisimame kufanya unachokifanya"

nimezifanya nyusi zako kama almasi, ngumu kama jiwe la kiberiti
"Nimezifanya nyusi zako kama jiwe gumu kabisa, nguma kuliko jiwe gumu sana."

jiwe gumu sana
jiwe ambalo ni gumu kuanzisha moto kwa kulichoma kwa chuma au jiwe jingine

nyumba
Huu ni mfano wa familia inayoishi katika familia, kwa kwesi hiiWaisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu"

Ezekiel 3:10

wachukulie kwenye moyo wako na wasikilize kwa masikio yako
"wakumbuke na wasikilize kwa makini"

Kisha nenda kwa mateka
Neno "mateka" inarejelea kwa watu wa Israeli waliokuwa wakiishi katika Babebli.

watu wako
"kundi la watu wako." Ezekieli aliishi katika Yuda kabla Wababeli kumchukua kwenda Babeli.

Bwana Yahwe
Hili ni jina la Mungu.

Ezekiel 3:12

Maelezo ya Jumla:
Ezekieli anaendelia kueleza kuhusu maono aliyaona.

nikasikia nyuma yangu sauti yenye tetemeko la aridhi: "Ubarikiwe utukufu wa Yahwe kutoka mahali pake!"
Baadhi ya matoleo yanachukua "Baraka .. mahali!" kama maneno ambayo "tetemeko kubwa" iliyonenwa. "Nimesikia nyumba yangu sauti ya tetemeko kubwa, lisemalo, 'Utukufu u kwa Yahwe kutoka mahali pake!"'

generated on Tue Oct 24 10:45:40 2023

sauti ya tetemeko kubwa
Haiko wazi kama sauti ilitoka kutoka kwenye tetemeko, kutoka kwenye sauti kulikuwa na sauti kubwa kama tetemeko, au kutoka kwenye mabawa na magurudumu. sauti kama sauti ya tetemeko kubwa" au "sauti ikinena; sauti ilisikika kama tetemeko kubwa"

utukufu wa yahwe
sifa kuu ya Yahwe

sauti ya tetemeko kuu
"sauti kuu na ngurumo yenye nguvu kama sauti ya tetemeko"

Ezekiel 3:14

Maelezo ya Jumla:
Ezekieli anaonekana alinkuwa na hasira kwa sababu Yahwe alimpeleka kunena na watumwa Waisraeli, hivyo kuasi juu ya Yayhwe mwenyewe. Ingawa alipaswa kunena nao, alikuwa kimya kwa mda wa siku saba, ingawa aliisikia hasira ya Yhawe.

kwa uchungu katika hasira kali rohoni mwangu
Neno "uchungu" na "hasira" ni aina ya hasira. "nilikuwa mwenye uchungu na roho yangu alikuwa amejaa hasira" au "nilikuwa na uchungu sana na hasira."

uchungu
Ezekieli anazungumzia hasira yake kwa Yahwe kana kwamba kulikuwa na ladha mbaya kinywani kwa sababu Yahwe alimlazimisha kitu ambacho kinaladha mbay.

kwa kuwa mkono wa Yahwe alikuwa na nguvu zikigandamiza juu yangu
Ezekieli anazungumzia kuwa na huzuni na kuchoka kwa sababu Yahwe alimwamuru kufanya mambo ambayo hakuyataka kuyafanya kana kwamba Yahwe alikuwa akimsukuma chini kwenye nchi.

mkono wa Yahwe
neno "mkono" mara nyingi limetumika kurejea nguvu ya mtu au tendo "uweza wa Yahwe."

Tel Abibu
Mji katika Babeli, kama kilomita 80 kusini mashariki mwa mji mkuu, ambayo iliitwa Babeli pia.

Kebari Kanali
Huu mtu ambao watu katika Kaldea walichimba kupeleka maji kwenye bustani zao.

kushinda katika mshangao
"kutoweza kufanya jambo lolote kwa sababu nilikuwa nimeshangazwa"

Ezekiel 3:16

Maelezo ya Jumla:
Ezekieli anaeleza kuhusu uzoefu wake huko Tel-Abibu.

neno la Yahwe likanijia
"Yahwe alinena nami."

mwangalizi
Mungu alimwambia Ezekieli kuwaonya wana wa Israeli kama mwangalizi alivyowaonya watu wa mji kama maaduli walikuwa wakija, hivyo wangeweza kujiandaa na kuwa salama.

nyumba ya Israeli
Neno "nyumba" inasimama kwa ajili ya familia iishiyo katika nyumba, kwa kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu Waisraeli"

onyo kwa waovu kuhusu matendo yao maovu ili aishi
"onyo kwa watu waovu kuacha kufanya mambo yake maovu ili aweze kuishi"

mwovu
"watu waovu"

kutaka damu yake kutoka kwenye mkono wako
Hii ni lugha inayoshikilia wajibu au hatia ya kuua. "nitakutenda kana kwamba ulikuwa umemuua"

hawezi kugeuka kutoka uovu wake au kutoka matendo yao maovu
Neno "matendo maovu" maana yake kitu kimoja kama "uovu." hakuacha kufanya mambo maovu."

Ezekiel 3:20

weka kizuizi mbele yake
"fanya jambo baya litokee kwake" au "kumfanya atende dhambi wazi."

atakufa katika dhambi yake
"atakufa mapema" au "atakufa kama mtu mwenye hatia kwa sababu hajanitii"

nitaiaka damu yake kutoka mkono wako
Hii ni lugha ya kushikilia wajibu wa mtu au hatia ya uuaji. "nitakutenda kana kwamba ulikuwa umemuua"

kwa kuwa alikuwa ameonywa
"tangu ulipomuonya"

Ezekiel 3:22

mkono wa Yahwe
Neno "mkono" mara nyingi limetumika kurejea kwa nguvu ya mtu au tendo. "nguvu ya Yahwe."

utukufu wa Yahwe
fahari ya Yahwe

generated on Tue Oct 24 10:45:40 2023

Kebari Kanali
Huu ni mto ambao watu katika Kaldea waliuchimba kupatia bustani zao maji.

nikaanguka kifudifudi
"nikasujudu chini hata chini" au "nikalala kwenye nchi." Ezekieli hakuanguka kwa ajali. Alianguka chini hata chini kuonyesha kwamba aliheshimu na kumuogopa Yahwe.

Ezekiel 3:24

akanena nami
"yule aliyefanana na mtu." Hakuwa "Roho."

wataweka kamba juu yako na kukufunga ili usiweze kutoka nje miongoni mwao
Hii ni tafsiri nzuri halisi.

Ezekiel 3:26

Maelezo ya Jumla:
Roho anaendelea kunena na Ezekieli.

paa ya kinywa chako
"juu ya kinywa chako"

utakuwa kimya
"hutaweza kunena"

nyumba
Hii ni mfano kwa ajili ya familia iishiyo katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaindi ya mika mingi. kundi la watu"

nitakufungua kinywa chako
"nitakufanya uweze kunena"

yule atakayeshindwa kusikiliza hataweza kusikiliza
"yule akataaye kisikiliza hataweza kusikiliza"

Bwana Yahwe
Jina la Mungu

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 "Lakini wewe, mwana wa adamu, chukua tofali wewe mwenyewe na uliweke mbele yako. Kisha chonga mji wa Yerusalemu juu yake. **2** Kisha laza kuizunguka, ngome juu yake. Anza kushambulia juu yake na weka makambi kuizunguka. Weka shambulio la ghasia kuizunguka. **3** Kisha chukua kwa ajili yako mwenyewe sufuria ya chuma na itumie kama ukuta wa chuma kati yako mwenyewe na mji na weka uso wako dhidi yake. Kwa kuwa utazingirwa, na utaweka ukombozi juu yake. Hii itakuwa alama kwa nyumba ya Israeli. **4** Kisha, lala juu upande wako wa kushoto na weka dhambi ya nyumba ya Israeli juu yake; utazibeba dhambi zao kwa hesabu za siku ambazo ulizolala juu ya nyumba ya Israeli. **5** Mimi mwenyewe nakuagiza kwako siku moja kuwakilisha kila mwaka wa adhabu yao: siku 390! Katika njia hii, utachukua dhambi ya nyumba ya Israeli. **6** Wakati utakapomaliza hizi siku, kisha lala chini kwa mara ya pili kwa upande wako wa kulia, kwa kuwa utabeba dhambi ya nyumba ya Yuda kwa siku arobaini. Nakuteua wewe siku moja kwa kila mwaka. **7** Weka uso wako chini kuelekea Yerusalemu ambayo ni chini ya ngome, na kwa mkono wako funua unabii dhidi **8** yake. Tazama! naweka vifungo juu yako hivyo hutarudi kutoka upande mmoja kwenda upande mwingine hadi utakapoliza siku zako za kuzingirwa kwako. **9** Chukua ngano kwa ajili yako, shayiri, dengu, mtama, kusemethi; viweke kwenye chombo kimoja na tengeneza mkate kwa ajili yako kulingana na hesabu ya siku ambazo utakazo lala katika ya upande wako. Kwa siku 390 utaula. **10** Chakula utakachokula kitapimwa, shekeli ishirini kwa siku, na utakila kwa mda uliopangwa kila siku. **11** Kisha utakunywa maji, kwa kuyapima sehemu ya sita ya hini, na utayanywa kwa mda uliopangwa. **12** Utakila kama keki za shayiri, lakini utaioka kwenye kinyesi kikavu cha mwanadamu mbele ya macho yao!" **13** Kwa kuwa Yahwe asema, "Hii inamaana kwamba ule mkate ambao watu wa Israeli watakula kitakuwa kinajisi, huko miongoni mwa mataifa ambapo nitakaowafukuza." **14** Lakini nikasema, "Ee, Bwana Yahwe! Sijawahi kuwa najisi! sijawahi kula kitu chochote ambacho kimekufa au kitu chochote kilichouawa na wanyama, kutoka mdomoni mwangu hadi sasa, wala nyama ya kunuka haijawahi kuingia kinywani mwangu!" **15** Ndivyo alivvyo niambia, "Tazama! Nimekupa mbolea ya ng'ombe badala ya kinyesi cha mwanadamu ili uweze kuandaa mkate wako juu ya hayo." **16** Pia akanambia, "Mwana wa adamu! Tazama! Nalivunja gongo la mkate katika Yerusalemu, na watakula mkate ukiwa umepimwa katika wasiwasi na kunywa maji kwa kuyapima katika hofu. **17** Kwa sabau watapungukiwa na mkate na maji, kila mtu atafadhaishwa na ndugu yake na kumpoteza kwa sababu ya udhalimu wao."

Ezekiel 4:1

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli. Anamwambia Ezekieli kuchukua tofali na udongo na vipande vya mbao na kutenda kana kwamba alikuwa Yahwe akiuharibu mji wa Yerusalemu.

mwanadamu
"mwana wa mwanadamu" Mungu anamwita Ezekieli hivi kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ananguvu na anaishi milele, lakini watu hawaishi milele.

chonga mji wa Yerusalemu
"chonga picha ya mji wa Yerusalemu"

laza ngome juu yake
"zunguka mji ili kuunyakua"

jenga ngome juu yake
"jenga kuta juu yake." "Kuta zitawahifadhi watu wasiuache mji.

Anza kushambulia juu yake
"jenga hanamu nje ya hiyo kwa ajili ya maadui kuingia ndani." Yerusalemu ilikuwa na ukuta kuizunguka kuwalinda watu ndani.

Weka shambulio la ghasia kuizunguka
"Shambulio la ghasia" ni miti mikubwa au nguzo ambazo watu katika vita wangechukua na kupiga juu ya ukuta au mlango hivyo wangeuangusha chini na kuingia ndani. "Weka kuizunguka nguzo kubwa watu watumie kuvunja malango na kuingia ndani"

weka uso wako juu yake
"itazame kwa uso wa hasira"

nyumba ya Israeli
Neno "nyumba" ni mfano wa familia iishiyo katika nyumba, katika kesi hii Waisraeli, uzao wa yakobo zaidi ya miaka mingi.

Ezekiel 4:4

Maelezo ya Jumla:
Yahwe anendela kunena na Ezekieli.

generated on Tue Oct 24 10:45:40 2023

weka dhambi ya nyumba ya Israeli juu yake
"teseka kwa kulaza upande wako kwa sababu ya dhambi zao."

nyumba ya Israeli
Neno "nyumba" ni mfano wa familia iishiyo katika nyumba, kwa kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi iliyopita.

utachukua dhambi zao
"utakuwa na hatia za dhambi zao" au "utaadhibiwa kwa ajili ya dhambi zao"

lala chini juu ya nyumba ya Israeli
"lala kuelekea ufalme wa Israeli."

Mimi mwenyewe nakuagiza kwako siku moja kuwakilisha kila mwaka wa adhabu yao
"Mimi mwenyewe nimekuamuru kulala upande wako kwa namba ile ile ya siku kama namba ya miaka ambayo nitakayo waadhibu."

kila mwaka wa ghadhabu yao
kila mwaka watakaoadhibiwa kwa ajili ya dhambi zao

Ezekiel 4:6

Maelezo ya Jumla:
Roho anaendelea kunena na Ezekieli.

siku hizi
siku Ezekieli alipolala chini upande wake wa kushoto kuelezea ngome ya ufalme wa Israeli

utachukua uovu
"utakuwa na hatia ya uovu" au "utaadhibiwa kwa ajili ya uovu wao."

Nyumba ya Yuda
Neno "nyumba" ni mfano wa familia iishiyo katika nyumba, katika kesi hii uzao wa Yuda zaidi ya miaka mingi. "kundi la watu wa Yuda" au "watu wa Yuda"

Nakuteua siku moja kwa kila mwaka
"Nitakufanya kufanya kufanya siku moja kwa kila mwaka ambao nitakughadhibu."

tabiri juu yake
"tabiri kuhusu mambo mabaya yatakayotokea kwa Yerusalemu"

tazama!
"ona!" au "sikiliza!" "kuwa makini kwa kile ninachotaka kukwambia!"

Naweka vifungu juu yako
Vifungo ni kamba au minyororo inayomfanye mtu asitembee. Haiko wazi kama neno "vifungo" ni mfano kwa jambo Yahwe analolifanya ambalo ni kama alikuwa amemfunga Ezekieli

Ezekiel 4:9

Maelezo ya Jumla:
Roho anaendelea kunena na Ezekieli.

ngano, shayiri, ... mtama, na kusemethi
Hii ni aina tofauti tofauti za nafaka.

maharagwe
mbegu za mizabibu, ambao humea katika safu moja ndani yake njia nyingine tunda tupu, linaweza kuliwa

dengu
Haya ni kama maharagwe, lakini mbegu zake ni ndogo, mviringo, na sawasawa.

shekeli ishirini kwa siku
"shekeli 20 kwa siku." gram 200 za mkate kila siku"

sita ya hini
" hini1/6" au "sehemu ya sita ya hini" au "takriban nusu lita" (UDB)

Ezekiel 4:12

Maelezo ya Jumla:
Roho anaendelea kunena na Ezekieli.

Utalila
mkate

shayiri
mkate bapa wa shayiri

keki za shayiri
mkate wa bapa uliotengenezwa na shayiri

utauoka kwenye kinyesi kikavu cha mwanadamu
"utaupika juu ya moto uliotengenezwa kwa viapande vya uchafu mgumu wa mwanadamu."

nitawafukuza
peleka mabali kwa nguvu

Ezekiel 4:14

Ee
Ezekieli anataabika kwa kile Bwana alichomwambia afanye. "Itakuwa si sawa kwa mimi kufanya hivyo"

Bwana Yahwe
Jina la Mungu. Hapa Ezekieli ananena na Bwana.

nyama ya kunuka
Hii inarejea kwa nyama ambayo ni najisi kwa sababu imekuja kutoka mnyama aliyekufa kwa ugonjwa au aliyezeeka au aliyeuawa na mnyama mwingine. Neno "kunuka" hunyesha karaha yake juu ya nyama kama hii. "kuchukiza, nyama najisi"

generated on Tue Oct 24 10:45:40 2023

nyama ya kunuka haijawahi kuingia katika kinywa changu
"sijawahi kula nyama ya kunuka."

Tazama!
"Sikia" au "kuwa makini kwa jambo la muhimu nitakalokwambia sasa"

nimekupatia
"nitakuruhusu kutumia"

mbolea ya ng'ombe
uchafu mgumu kutoka kwenye ng'ombe au mbolea ya ng'ombe.

kinyama cha binadamu
uchafu wa mwanadamu.

Ezekiel 4:16

Tazama!
"Tazama!" au "Sikia!" au "Kuwa makini kwa kile ninachotaka kukwambia!"

Nalivunja gongo la mkate katika Yerusalemu
"nitasimamisha usambazaji wa chakula kwa Yerusalemu."

mkate wa gongo
Kusambaza kunaitwa gongo kwa sababu baadhi ya watu wanahitaji gongo kutembelea na kufanya kazi zao, na watu wanahitaji mkate kuishi. Mkate unawakilisha aina zote za mkate. "kusambaza chakula"

Yerusalemu
"watapungukiwa makate na maji" hata "Nalivunja gongo la mkate" ni "Yerusalemu - wata ... tetemeka - ili"

watakula mkate ukiwa unagawa katika wasiwasi
"watagawanya kwa makini mkate wao kwa sababu wanahofia kwamba hautatosha"

kugawa
kutoa kiasi kidogo cha kitu kwa watu wengi ambachi hatoshi

kugawa kwa kutetemeka
"kuugawa ukiwa unatetemeka" au "kuugawa katika hofu"

kila mtu atafadhaishwa na ndugu yake na kumpoteza
"kila mmoja atamtazama ndugu yake na kuhofu kuhusu ni kiasi gani cha chakula ndugu yake hula na kupoteza"

poteza
Hili neno mara zote limetumika nyama au kuchimbua mabao. Hapa ni mfano kwa watu waovu kuwa wembamba na kufa kwa sababu hawana chakula.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 "Kisha wewe mwana wa adamu, chukua upanga mkali kama wembe wa kinyozi kwa ajili yako
mwenyewe, na pitisha hayo makali juu ya kichwa chako na ndevu zako, kisha chukua mizani za kupimia
uzito na uzigawanye nywele zako. **2** Choma theluthi ya tatu ya hiyo kwa moto katikati ya mji wakati siku
za kuzingirwa zitakapokamilika, na chukua theluthi ya nywele na uipige kwa panga na kuuzunguka mji.
Kisha tawanya theluthi yake kwenye upepo, na nitasogeza panga karibu ili kufukuza watu. **3** Lakini
chukua kiasi kidogo cha nywele na zifunge kwenye pindo za nguo yako. **4** Kisha chukua tena zile nyewele
na zitupe katikati ya moto; na zichome kwenye moto; kutoka hapo utatoka nje kwenda nyumba zote za
Israeli." **5** Bwana Yahwe asema hivi, "Hii ndio Yerusalemu katikati ya mataifa, nilipomuweka, na ambapo
nilipomzunguka kwa nchi zingine. **6** Lakini anaudhaifu wa kukataa amri zangu zaidi kuliko mataifa
yalivyo, na sheria yangu zaidi kuliko mataifa ambayo yanayomzunguka. Watu wamezikataa humuku zangu
na kuacha kutembea katika sheria zangu." **7** Kwa hiyo Bwana Yahwe asema hivi, "Kwa sababu mmekuwa
kikwazo kuliko mataifa ambayo yanayowazunguka na kuacha kutembea kwenye amri zangu wala kutenda
kulingana na amri zangu, wala hata kutenda kulingana na amri za mataifa yanayowazunguka," **8** kwa hiyo
Bwana asema hivi, "Tazama! Mimi mwenyewe nitatenda juu yenu. Nitato hukumu kati yenu ili mataifa
waone. **9** Nitawafanyia yale ambayo sijawahi kuyafanya na kile ambacho sintokifanya tena, kwa sababu ya
matendo yenu ya kuchukiza. **10** Kwa hiyo baba watawala watoto kati yenu, na watoto watawala baba zao,
kwa kuwa nitafanya hukumu juu yenu na kuwatawanya kila mahali wote ninyi mliobaki. **11** Kwa hiyo,
kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-bila shaka hii ilikuwa kwa sababu umapanajisi
patakatifu pangu kwa mambo ya machukizo yako yote na kwa matendo yako yote niyachukiayo, kwamba
mimi mwenyewe nitakupunguza katika hesabu; jicho langu halitakuhurumia, na sintoacha kukuharibu. **12**
Theluthi yenu mtakufa kwa tauni, na wataliwa na njaa katikati yenu. Theluthi wataanguka kwa upanga
likiwazunguka. Kisha nitawatawanya theluthi katika mahali pote, na nitafuatisha upanga kuwafukuza pia.
13 Hivi ndivyo ghadhabu yangu itavyokamilika, na nitasababisha ghadhabu yangu juu yao hata kulala.
Nitajiridhisha, na watajua kwamba, mimi Yahwe, nimenena kwa ghadhabu yangu wakati nitakapo
kamilisha ghadhabu yangu dhidi yao. **14** Nitakufanya mkiwa kwa mataifa yanayokuzunguka kwenye uso
wa kila mtu apitaye karibu. **15** Hivyo Yerusalemu itakuwa jambo kwa watu wengine kushutumu na
kufanya mzaha, na chukizo kwa mataifa ambayo yanayowazunguka. Nitafanya hukumu dhidi yenu kwa
ghadhabu na hasira, na kwa kukemea kwa hasira-Mimi, Yahwe nimesema hivi! **16** Nitatuma mishale
mikali ya njaa juu yenu ambayo itakuwa na maana ya kwamba nitawaharibu. Kwa kuwa nitaongeza njaa
juu yenu na kuvunja tegemeo lenu la mkate. **17** Nitaleta njaa na majanga dhidi yenu hivyo mtakuwa
wagumba. Tauni na damu zitapita kati yako, na nitaleta upanga dhidi yenu-Mimi Yahwe, nimesema hivi."

Ezekiel 5:1

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli. Kila mifano ya "miji" inarejea kwa "mji" ambao Ezekieli kuchonga kwenye tofali (4:1).

mwana wa adamu
"mwana wa mwanadamu" au "mwana wa binadamu." Mungu anamwita Ezekieli hivi kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ananguvu na huishi milele, lakini watu hawawezi kushi milele.

kiwembe cha kinyozi
"ubapa kwa ajili ya kunyolea nywele"

pitisha wembe juu ya kichwa chako na ndevu
"nyoa kichwa chako na uso wako" au "ondoa nywele zako kutoka kichwa chako na ndevu kutoka uso wako"

Choma theluthi ya tatu ya hiyo
"Choma theluthi ya tatu ya nywele zako"

kati
katikati

wakati siku za ngome zitakapokamilika
"wakati siku za ngome ya Yerusalemu zitakapoisha"

chukua theluthi ya tatu ya nywele
"chukua moja ya tatu ya manyoya ya nywele"

na uipige kwa upanga kuzunguka mji wote
"na ipige kwa upanga wako mji wote"

tawanya theluthi yake kwenye upepo
"ruhusu upepo uvume theluthi ya mwisho ya nywele zako katika mwelekeo tofauti"

Nitasogeza upanga kufata watu
Neno "upanga" ni mfano kwa ajili ya adui maaskari ambao watawashambulia kwa panga zao, na kwa

generated on Tue Oct 24 10:45:40 2023

"kusogeza upanga" ni kupeleka maadui kuwafatilia na kuwashambulia kwa uapanga. (UDB)

Nitakusogoza mbali kwa upanga
"Nitauvuta upanga nje ya kibebeo chake"

Ezekiel 5:3

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli.

Lakini chukua ... kisha chukua
Ezekieli alikuwa afanye hivi wakati aliponyoa nywele zake na ndevu (5:1) na kabla hajachoma nywele (5:1).

hesabu ndogo ya nywele kutoka kwao
"nywele chache kutoka manyoya laini ya nguo"

zifunge
Neno "wao" inarejelea nywele. nywele zilkuwa ndefu tayari hivyo Ezekieli angeweza kuzifunga.

pindo za nguo zako
Maana ziwezekanazo 1) "nguo kwenye mikono yako" ("mikono ya vazi lako") (UDB) au 2) mwishoni mwa vazi kwenye joho lako" (pindo lako").

kutoka hapo utatoka nje kwenda nyumba zote za Israeli
"kutoka huko moto utasambaa na kuwachoma watu wote wa Israeli." Yahwe anazungumzia jinsi atakavyo iadhibu Israeli kana kwamba alikuwa akienda kuweka moto kwenye nyumba na watu wa Israeli kana kwamba walikuwa familia iishiyo katika nyumba.

nyumba ya Israeli
Neno "nyumba" mfano kwa ajili ya familia iishiyo katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu wa Israeli"

Ezekiel 5:5

Maelezo ya Jumla:
YAhwe anaendelea kunena.

Bwana Yahwe
Jina la Mungu

Hii ndio Yerusalemu
"Hili pango linawakilisha Yerusalemu"

katikati ya Mataifa
Maana ziwezekanazo 1) mataifa mengine yalikuwa pande zote za Yerusalemu au 2) "muhimuz aidi kuliko mataifa mengine."

nimemuweka
Yerusalemu inarejelewa kama "yeye" na "-kike."

nchi nyingine
"nchi jirani" au "nchi zinazozunguka"

Watu wamezikataa hukumu zangu
"Watu wa Israeli na Yerusalemu wamekataa kutii hukumu zangu."

Ezekiel 5:7

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli na Yuda.

Bwana Yahwe
Jina la Mungu

Kwa sababu mmekuwa kikwazo kuliko
"kwa sababu hali yenu ya dhambi ni mbaya kuliko" au "kwa sababu ninyi ni makaidi kuliko"

yanayowazunguka
"yote yanayowazunguka."

kuacha kuenenda katika amri zangu
"Kuenenda ni mfano kwa njia mtu aishiyo. "kutokuishi kulingana na amri zangu" au "bila kuzitii amri zangu"

au tenda kulingana na maagizo yangu
"au kutii maagizo yangu"

Tazama!
"Tazama!" au "Sikia" au "Kuwa maini kwa kile nnachotaka kukwambia!"

nitatekeleza hukumu kati yako
"nitakuhumu katika njia tofauti tofauti" au "nitakuadhibu" (UDB).

Ezekiel 5:9

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli na Yerusalemu.

yale ambayo sijawahi kuyafanya na kile ambacho sintokifanya tena
"kama sijawahi kufanya na sintafanya katika njia ile ile tena" au "kama sijawahi kufanya tena na sitafanya tena" (UDB).

Kwa sababu ya matendo yenu maovu
"kwa sababu ya matendo yenu yote maovu muyafanyayo." Mungu alikuwa na hasira kwa sababu watu walikuwa wakiabudu sanamu na miungu ya uongo.

mababa watawala watoto wao kati yenu, na wana watawala baba zao
Huenda Ezekieli anaeleza nini kitatokea hasa wakati watakapo kosa chakula.

nitatekeleza hukumu juu yako
"nitakuhukumu" au "nitakuadhibu kwa ukali" (UDB)

generated on Tue Oct 24 10:45:40 2023

na kuwatawanya kila upande wote walio ondoka
"na nitawalazimisha wote walio ondoka kwenda sehemu tofauti tofauti."

Ezekiel 5:11

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli na Yuda.

ishi-huu ndio usemi wa Bwana Yahwe-hii
Yahwe anajinenea yeye mwenyewe kana kwamba kulikuwa na mtu mwingine, au Ezekieli anawakumbusha wasomaji wake kwamba anamnukuu Yahwe.

kama niishivyo
"kama niishivyo hakika." au "kama kweli iko hivyo ni hai, ni hakika pia kwamba"

Bwana Yahwe
jina la Mungu

najisi ... patakatifu
haribu mahali ambapo Yahwe alipokuwa ameweka karibu kuwa kwa matumizi yake pekee

kwa mambo ya yanayoumiza
"kwa mambo yote yako yanayoumiza." "kwa sanamu zako zote, nizichukiazo" au "kwa sanamu zako zote za kuchukiza" (UDB)

na kwa matendo yako maovu
"na kwa mambo yenu yote ya machkizo mliyoyafanya"

jicho langu halitakuwa na huruma juu yako
Neno "jicho" ni mfano wa Yahwe. "sitakuwa na huruma juu yako"

sitokuharibu
"nitakuadhibu hakika"

wataliwa kwa njaa kati yako
"wengi wao watakufa kwa sababu ya njaa"

Ezekiel 5:13

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli na Yuda.

ghadhabu yangu itatimia
"sitakuwa na hasira tena kwa sababu nimefanya kila kitu nilichotaka kukifanya kwa sababu nilikuwa na njaa"

nitaifanya ghadhabu yangu juu yao hata kulala
Neno "ghadhabu" maana yake hasira kali sana, na hapa inarejelea kwa adhabu. "nitaacha kukuadhibu kwa sababu nimewaadhibu kwa uaminifu."

nitaridhika
"nitaridhika kwamba nimewaadhibu mno"

wakati nitakapokamilisha ghadhabu yangu juu yao
"wakati nitakapomaliza kuwaadhibu"

Ezekiel 5:15

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli na Yuda.

katika hasira na ghadhabu
Neno "hasira" na "ghadhabu" kimsingi yana maana moja na kusisitiza mkazo wa hasira. "kwa sababu nitakuwa na hasira nanyi mno."

mishale mikali
"mkazo wa njaa"

vunja gongo lenu la mkate
"Gongo" kilikuwa kitu ambacho watu waliegama juu ya kuwasaidia. Hili neno ni mfano maana yake "kuondoa kusambaza chakula ambacho ukitegemeach." "katilia chakula chenu" (UDB)

Pigo na damu vitapita juu yenu
"Pigo na kifo kikali sana kitapita juu yenu." Hiki kifo kikali kitasababishwa na vita.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Neno la Yahwe likanijia, likisema, **2** "Mwana wa adamu, weka uso wako dhidi ya milima ya Israeli na uwatabirie. **3** Sema, 'Milima ya Israeli, silikilizeni neno la Bwana Yahwe! Bwana Yahwe asema hivi kwenye milima kwenye vilele, kwenye vijito na kwenye mabonde: Tazama! Naleta upanga dhidi yenu, na nitapaharibu pahali penu pa juu. **4** Kisha madhabahu zenu zitakuwa ukiwa na nguzo zenu zitaharibiwa, na nitatupa chini wafu wenu mbele ya sanamu zao. **5** Nitalaza miili iliyokufa kwa watu wa Israeli mbele ya sanamu zao, na kuitawanya mifupa yenu kuzizunguka madhabahu zenu. **6** Kila mahali utaishi, miji itaharibiwa na mahali pa juu kuangamia, hivyo basi madhabahu zenu zitaharibiwa na kufanywa ukiwa. Kisha zitavunjwa na kupotea, nguzo zenu zitaangushwa chini na kazi zenu zitafutwa mbali. **7** Waliokufa wataanguka chini kati yenu nanyi mtajua kwamba mimi ni Yahwe. **8** Lakini nitahifadhi mabaki kwenu, na kutakuwa na wale watakao toroka upanga miongoni mwa mataifa, **9** Kisha wale watakao toroka watanikumbuka miongoni mwa mataifa amabapo watakapochukuliwa mateka, ndivyo nitakavoyowaponda mioyo yao ya kikahaba ambayo imeniacha, na kwa macho yao ya kikahaba kufuata sanamu zao. Kisha wataonyesha chuki kwenye nyuso zao kwa udhaifu walioufanya kwa machukizo yao yote. **10** Hivyo watajua kwamba mimi ni Yahwe. Kulikuwa na sababu kwamba nimesema nitaleta huu uovu kwao. **11** Bwana Yahwe asema hivi: Piga makofi na kanyaga kwa mguu wako! Sema! 'Ole!' kwa sababu ya uovu wote wa chukizo wa nyumba ya Israeli! Wataanguka kwa upanga, njaa, na tauni. **12** Yule aliye mbali sana atakufa kwa tauni, na yule aliyekaribu ataanguka kwa upanga. Wale watakaobaki na kuishi watakufa kwa upanga. Kwa njia hii ndivyo nitakavyo kamilisha madhabahu yangu dhidi yao. **13** Kisha mtajua kwamba mimi ni Yahwe, wakati waliokufa watakapolala kati ya sanamu zao, kuzizunguka madhabahu, kwa kila mlima mrefu-juu ya vilele vya mlima, na chini ya mti wenye majani mabichi na mwalo mnene-sehemu wanapochomea ubani kwa sanamu zao zote. **14** Nitapiga kwa mkono wangu na kuifanya nchi ukiwa na isiyofaa, kutoka jangwa hata Dibla, kupita sehemu zote wanapoishi. Kisha watajua kwamba mimi ni Yahwe."

Ezekiel 6:1

Maelezo ya Jumla:
Yahwe anamwambia Ezekieli kunena na milima kana kwamba walikuwa watu ili kwamba watu wa Israeli wangesikia maneno na kujua kwamba maneno ya Ezekieli yalikuwa kwa ajili yao.

Neno la Yahwe likanijia
"Yahwe akanena nami."

Mwana wa adamu
"Mwana wa mwanadamu" au "Mwana wa bianadamu."

weka uso wako juu ya milima ya Israeli
"tazama milima ya Israeli kwa uso wa nguvu."

milima ya Israeli
"milima ya Israeli katika nchi ya Israeli."

Tazama!
"Tazama!" au "Sikiliza!" au "Kuwa makini kwa kile ninachotaka kukwambia!"

Bwana Yahwe
Jina la Mungu

naleta upanga juu yako
Neno "upanga" hapa linarejelea vita. "ninaleta vita juu yako."

Ezekiel 6:4

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa watu wa Israeli.

Kisha madhabahu zenu zitakuwa ukiwa na nguzo zenu zitaharibiwa
"Hakutakuwa na yeyote wakuabudu madhabahu zenu na adui wataziharibu nguzo zenu"

nitwatupa chini ... nitailaza ... na kutawanya
Yahwe alikuwa akinena juu ya kuwapeleka maaskari kuwatupa chini ... watalala ... na kutawanya."

maiti zenu
"watu wenu waliokufa"

Ezekiel 6:6

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa watu wa Israeli.

miji itaharibiwa
"Wanajeshi maadui wataiharibu miji yenu"

zitavunjwa
"madhabahu zenu zitavunjwa" au "wanajeshi maadui watazivunja."

nguzo zenu zitaangushwa chini
"wataziangusha nguzo zenu."

generated on Tue Oct 24 10:45:40 2023

kazi zenu zitafutiliwa mbali
"hakuna atakayekumbuka ulichokifanya"

Maiti zitaanguka chini kati yenu
"Umuona adui akiwaua watu waengi"

jua kwamba mimi ndiye Yahwe
Maana ziwezekanazo ni 1) "tambua mimi, Yahwe, ni nani" au 2) "tambua kwamba mimi ni Yahwe, Mungu wa kweli."

Ezekiel 6:8

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa watu wa Israeli.

baadhi yao ambao walioukimbia upanga
"baadhi yao waliouawa katika vita." Upanga unawakilisha kuuawa katika vita.

wakati mtakapo tawanyika miongoni mwa nchi tofauti tofauti
"wakati mtakapoenda ishi katika nchi tofauti tofauti"

nitakavoyowaponda mioyo yao ya kikahaba ambayo imeniacha
Yahwe anawazungumzia Waisraeli kana kwamba walikuwa mwanamke anayelala na watu wengi. "nilikuwa na huzuni kwa sababu walikuwa kama mke aliyeniacha na kulala na wanaume wengine"

na kwa macho yao ya kikahaba kufuata sanamu zao
Yahwe anawazungumzia Waisraeli kana kwamba walimuoa mwanamke anayetafuta wanaume wengine na kutamani kulala nao. "na kwa njia waliyoitamani kwa nguvu kuabudu sanamu"

wataonyesha chuki kwenye nyuso zao kwa udhaifu walioufanya
Maana zinazowezekana ni 1) "watajichukia wenyewe kwa sababu ya mambo yao maovu waliyoyafanya" au 2) "watayachukia mambo maovu waliyoyafanya." "Nyuso zao zitaonyesha chuki zao kwa uovu walioufanya."

Ezekiel 6:11

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli.

Bwana Yahwe
Jina halisi la Mungu wa Kweli alilojifunua kwa wa Israeli.

Piga makofi na kanyaga kwa mguu wako
Ezekieli alikuwa afanye hili tendo la ishara kupata umakini wa watu. Hii haikuwa makofi.

Ole
Neno "Ole" limetumika kuelezea huzuni.

nyumba ya Israeli
Neno "nyumba" ni mfano kwa ajili ya familia iishiyo katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi. "kundi la watu wa Israeli"

Kwa kuwa wataanguka kwa upanga, njaa, na tauni.
"Kwa kuwa watakufa kwa upanga, njaa, na tauni." "Upanga", "njaa", na "tauni" ni njia mbali mbali watakazokufa. Upanga "upanga" inawakilisha vita.

nitaikamilisha ghadhabu yangu juu yao
"nitatosheleza hasira yangu juu yao"

Ezekiel 6:13

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa watu wa Israeli.

jua kwamba mimi ndimi Yahwe
Maana zinazowezekana ni 1) "tambua mimi ndiye, ambaye, Yahwe, au 2)"tambua kwamba mimi Yahwe, ndiye Mungu wa kweli"

kuzunguka madhabahu zao, kwa kila mlima mrefu
Maana nyingine inayowezekana ni "kuzunguka madhabahu zao, ambazo zipo katika kila mlima mrefu"

mlima mrefu-juu ya vilele vya mlima, na chini ya mti wenye majani mabichi na mwaloni
Maana nyingine zinazowezekana ni "mlima, juu ya vilele vya milima yote, chini ya mti uliostawi, na chini ya kila mwalo mkubwa."

kustawi
yenye afya na inayokua

mwaloni
mti mkubwa wenye mbao imara zinazo andaliwa kwa ajili ya kivuli cha kuabudia

Dibla
Baadhi ya maandiko yanasema Ribla. Hili lilikuwa jina la mji katika kaskazini.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Neno la Yahwe likanijia, likisema, **2** Wewe, mwanadamu-Bwana Yahwe asema hivi kwa nchi ya Israeli." 'Mwisho! Mwisho umekuja kwenye mipaka minne ya nchi. **3** Sasa mwisho uko juu yako, kwa kuwa natuma ghadhabu yangu juu yako, nitakuhukumu kulingana na njia zako; nitaleta machukizo yako yote juu yako. **4** Kwa kuwa macho yangu hayatakuhurumia, na sitakuharibu. Badala yake, nitaleta njia zako zote juu yako, na machukizo yako yote yatakuwa katikati yako, hivyo utajua kwamba mimi ni Yahwe. **5** Bwana Yahwe asema hivi: Msiba! Msiba wa pekee! Tazama, unakuja. **6** Mwisho unakuja hakika. Mwisho umeamsha dhidi yenu. Tazama! unakuja! **7** Kifo chako kinakuja kwako ukaaye kwenye nchi. Mda umefika; siku ya uharibifu iko karibu, na milima haitakuwa na shangwe tena. **8** Sasa baada ya mda mfupi nitamwaga dhahabu yangu juu yako na kujaza hasira yangu juu yako wakati nitakapokuhukumu kulingana na njia zako na kuleta machukizo yako yote juu yako. **9** Kwa kuwa jicho langu halitaona kwa huruma, sitakuharibu, kama ulivyofanya, nitafanya kwako; na machukizo yako yatakuwa katikati yako hivyo utajua kwamba ni mimi Yahwe, anayekuadhibu. **10** Tazama, siku! Tazama, inakuja! Kifo kimetoka! fimbo ya kuadhibia imechanua, kiburi kimechipua! **11** Udhalimu umekua kwenye fimbo ya udhaifu-hakuna kati yao, na hakuna katika ya kundi lao, hakuna katika utajiri wao, na hakuna wa muhimu wao atakaye baki! **12** Muda unakuja; siku imekaribia. Usimuache anayenunua shangwe, wala asihuzunike auzaye, kwa kuwa hasira yangu iko juu ya kikundi kizima! **13** Kwa kuwa muuzaji hatarudia kile kilichouzwa, kadiri wanapoendelea kuishi, kwa kuwa maono yako juu yako kikundi kizima. Hawatarudi, kwa kuwa hakuna mtu anayeishi kwenye dhambi atakayejitia nguvu! **14** Wamepiga tarumbeta na kufanya kila kitu tayari, lakini hakuna mtu anayeenda kupigana; kwa kuwa hasira yangu iko juu ya kundi zima. **15** Upanga uko nje, na tauni na njaa viko nje kwenye jengo. Wale walioko shambani watakufa kwa upanga, wakati njaa na tauni zitakapowala wale waliopo kwenye mji. **16** Lakini watakao salia watatoroka kutoka miongoni mwao, na watakwenda kwenye milima. Kama hua wa mabondeni, wote watalia-kila mtu kwa ajili ya uovu wake. **17** Kila mkono utasita na kila goti litakuwa dhaifu kama maji, na watavaa nguo za magunia, na hofu kuu itawafunika, **18** na aibu itakuwa juu ya kila uso, na upara juu ya vichwa vyao vyote. **19** Watatupa fedha yao kwenye mitaa na dhahabu yao itakuwa kama jalala. Fedha yao na dhahabu yao haitaweza kuwaokoa katika siku ya ghadhabu ya Yahwe. Maisha yao hayataokolewa, na njaa yao haitashiba, kwa sababu uovu wao umekuwa kizuizi. **20** Kwenye fahari yao walichukua kito yake nzuri za mapambo, pamoja nao wakatengeza sanamu zao za vinyago, na vitu vyao vichukizavyo. Kwa hiyo, nayabadilisha haya kuwa kitu najisi kwao. **21** Kisha nitawapatia hivyo vitu kwenye mikono ya wageni kama mateka na kwa waovu wa dunia kama mateka, na watapanajisi. **22** Kisha nitaugeuza uso wangu mbali kutoka kwao watakapo najisi mahali pangu pa siri; maharamia wataingia humo na kupanajisi. **23** Tengeneza mnyororo, kwa sababu nchi imejaa hukumu ya damu, na mji umejaa udhalimu. **24** Hivyo nitaleta waovu wengi wa mataifa, na watamilki nyumba zao, na nitaleta mwisho kwenye fahari ya uweza, kwenda mahali pao patakatifu patanajisiwa! **25** Hofu itakuja! Wataitafuta amani, lakini haitakuwepo. **26** Majanga juu ya majanga yatakuja juu yangu, na kutakuwa na tetesi juu ya tetesi. Kisha watatafuta ono moja kutoka kwa nabii, lakini sheria itawaangamiza kutoka kwa kuhani na shauri kutoka kwa wazee. **27** Mfalme ataomboleza na mwana wa mfalme atakata tamaa, wakati mikono ya watu wa nchi itatetemeka kwa hofu. Kulingana na njia zao wenyewe nitafanya hivi kwao! Nitawahukumu sawa sawa na wanavyostahili hadi watakapojua yakwamba mimi ni Yahwe.'"

Ezekiel 7:1

Maelezo ya Jumla:
Hii inaanza na utabiri wa hukumu ya Yahwe juu ya Israeli.

Neno la Yahwe likanijia
"Yahwe akanena nami."

Wewe, mwana wa adamu
"Mwana wa adamu, nataka uwe makini kwa kile ninachoenda kukwambia"

Bwana Yahwe
Hili jina la Mungu wa kweli alilojifunua katika taifa la Israeli.

kwa nchi ya Israeli
"kwa watu wa Israeli".

Mwisho!
"Mwisho umefika!"

mipaka minne ya nchi
Hii inarejelea kwa nchi nzima ya Israeli.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 7:3

Maelezo ya Jumala:
Haya ni maneno ya Yahwe kwa watu wa Israeli

mwisho uko juu yako
"uhai wako umeisha" au "mwisho wa mda wako umefika"

kutokana na njia zako
"kulingana na mambo unayoyafanya" au "kwa sababu ya mambo maovu ufanyayo"

nitaleta machukizo yako yote juu yako
"nitaufanya uzoefu wako matokeo ya tabia yako ya machikizo" au "nitakuadhibu kwa kufanya haya mambo ninayoyachukia sana"

machukizo
Hii inarejelea kwa tabia ambayo Mungu aichukiayo.

Kwa kuwa macho yangu hayatakuhurumia
"Kwa kuwa sitakutazama kwa huruma"

nitaleta njia zako juu yako
"nitakufanya mzoefu wa matokeo ya tabia yako mbaya" au "nitakuadhibu kwa mambo mabaya uyafanyayo."

machukizo yako yatakuwa katikati yako
"matokeo ya tabia yako ya chuki yatakuzunguka" au 2) "sanamu zako zitakuwa pamoja nawe na hazitakuwa na uwezo."

Ezekiel 7:5

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa watu wa Israeli.

Bwana Yahwe
Jina la Mungu linaloonyesha kwamba yeye ni Mungu wa uwezo wote.

Msiba! Msiba wa pekee! Tazama, unakuja.
Hili tamko linamaanisha kufanya ujumbe imara sana. "Tazama, msiba wa kutisha unakuja, ambao hakuna ambaye amewahi kuupata."

Tazama
Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho. "Tazama" au "Sikiliza" au "Kuwa makini kuhusu ninachotaka kukwambia."

Mwisho umeinuka juu yako
Hukumu inayokuja inachukuliwa kana kwamba alikuwa adui akiamka kutoka usingizini.

milima haitakuwa na shangwe tena
"watu juu ya milima hawatakuwa na shangwe tena."

Ezekiel 7:8

Maelezo ya Jumla:
Haya ni maneno ya Yayhwe kwa watu wa Israeli.

Sasa hivi punde
"Hivi punde baada ya mda mfupi sana"

nitamwaga ghadhabu yangu juu yako na kujaza hasira yangu juu yako
Yahwe anatumia haya maneno "mwaga" na "kujaza" kulinganisha utendaji wake na kumwaga maji na kujaza chupa. Haya maneno mawili kimsingi yana maanisha kitu kimoja na kusisitiza ukali wa adhabu ya Yahwe. "nitakiuadhibu vikali kwa sababu ninahasira sana.."

ghadhabu
"hasira" au "hasira kubwa"

Kwa kuwa jicho langu halitatazama kwa huruma
Neno "jicho langu" linamaanisha Mungu mwenyewe. "Kwa kuwa sitatazama kwa huruma"

sitakuharibu
"sitakuacha bila adhabu" au "nitakuadhibu"

machukizo yako yatakuwa katikati yako hivyo utajua kwamba ni mimi Yahwe
"nitaufanya uzoefu wako matokeo ya tabia yako ya machikizo" au "nitakuadhibu kwa kufanya haya mambo ninayoyachukia sana"

Ezekiel 7:10

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

Tazama!
"Tazama!" ai "Sikiliza" au "Kuwa makini kwa kile ninachotaka kukwambai!"

Siku inakuja
"Siku ya hukumu yako inakuja."

Kifo kimetoweka
Hii inaonyesha kwamba yamkini hicho kifo kitakuja kwa Israeli. "Kifo kimeanza kuja kwa Israeli" au "Mambo ya kuogofya yameanza kutokea."

Gongo limechipua kwa maua mengi ya kiburi
"Ua limeanza kukua juu ya fimbo na umekua pamoja na kiburi." Hapa neno gongo linawakilisha pengine Israeli au udhalimu. Maana zinazowezekana 1) "Watu wa Israeli wamekuwa na kuburi sana" au "Watu wa Israeli wamekuwa na wadhalimu na kiburi sana."

Udhalimu umekuwa kwenye gongo la uovu
"Udhalimu wa watu umewapeleka kufanya mambo maovu zaidi"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 7:12

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

Wakati unakuja; siku imekaribia
Yote "mda" na "siku" zinarejelea kwenye muda wakati Mungu atakapo waadhibu watu wa Israeli. "adhabu ya Israeli itakuwa hivi punde sana"

maono yako juu yako kikundi kizima
"kile Mungu alichoonyesha kitatokea kwenye kundi"

kundi
kundi la watu wengi sana. Hapa inarelea kwa watu wa Israeli.

kadiri wanapoendelea kuishi
Neno "wao" linarejelea kwa watu wa Israeli wauzao vitu.

Hatarudi
"hawatarudi Israeli."

hakuna mtu anayeishi kwenye dhambi atakayejitia uwezo
Neno "uwezo" linamrejea msaada wa Mungu anamsaidia mtu kuendelea kwenda wakati mambo ni magumu kupitia tumaini, faraja na nguvu ya mwili. "hakuna aliye hai anayeendelea kumuasi Mungu atakayesaidiwa na Mungu."

Ezekiel 7:14

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

Wamepiga tarumbeta
"Wamepiga tarumbeta kuwaita watu kupigana juu ya adui.

Upanga uko nje
Upaga unawakilisha mapambano au vita. "Kuna mapigano nje."

pigo la njaa lipo ndani ya jengo
Kimsing jungo hurejea kwenye mji

wakati njaa na tauni zitakapowala wale waliopo kwenye mji
Hapa neno "kula" linamaanisha "haribu kabisa." "na watu wengi katika mji watakufa kutokana na njaa na ugonjwa."

Kama hua wa mabondeni, wote watalia
Hua hufanya kambi chini kunusa hiyo milio kama mlio mtu afanyayo wakati akiwa katika maumivu ya kawaida au maumivu ya ndani.

Ezekiel 7:17

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

na hofu kuu itawafunika
"watajawa na hofu" au "na watakuwa na wasi wasi sana"

katika siku ya ghadhabu ya Yahwe
"katika siku wakati Yahwe atakapotenda juu ya hasira yake" au "wakati Yahwe atakapowaadhibu"

hawatashibishwa njaa yao
"hawatakuwa na chakula cha kula"

uovu wao umekuwa kizuizi
Maana ziwezekanazo 1) "kwa sababu kumiliki dhahabu nyingi na fedha zimewapelekea kuasi" (UDB) au 2) "kwa sababu ni waovu, wanafanya dhambi hiyo inaonyesha jinsi walivyo waovu."

Ezekiel 7:20

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

nitawapatia hivyo vitu kwenye mikono ya wageni
Neno "mkono" umetumika unarejelea mamlaka. "nitazitoa hizo sanamu kwenye mamlaka ya watu wasio wajua" au "nitazitoa hizo sanamu kwa watu wasio wajua"

mateka
viyu vilivyopotea au kuchukuliwa kwa nguvu

watawanajisi
Wageni na watu waovu watazinajisi sanamu ambazo watu wa Israeli walizo zitengeneza.

nitaurudisha uso wangu mbali
"sitakuwa makini" au "sitatazama"

mahali pangu pa siri
"mahali nipapendapo" Hii inarejelea kwa hekalu la Mungu.

Ezekiel 7:23

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kwa Ezekieli kuhusu Israeli.

Tengeneza mnyororo
Minyororo hutumika kushikilia watumwa au wafungwa. Mungu anasema hivi kuonyesha watu ambao watakuwa watumwa au wafungwa.

nchi imejawa na hukumu ya damu
"kila sehemu katika nchi Mungu anawahukumu watu kwa sababu wamewaua watu wengine vikali sana."

mji umejaa udhalimu
"Udhalimu u kila mahali katika mji" au "watu wengi katika mji wanafanya mambo maovu kwa wengine"

generated on Tue Oct 24 10:45:40 2023

na watamiliki nyumba zao
"waovu watazichukua nyumba za Israeli"

nitaleta mwisho kwenye fahari ya uweza
nitawafanya watu wenye nguvu katika Israeli kuacha kujiona fahari"

mahali pao patakatifu patanajisiwa!
Maadui watapanajisi mahali mnapo abudia."

mahali pao patakatifu
mahali ambapo walipoabudia sanamu.

Hofu itakuja
"Watu watakuwa na hofu"

Wataitafuta amani
"Watatumaini tumaini kwa ajili ya amani" au "Watajaribu kufanya amani pamoja na maadui zao"

Ezekiel 7:26

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Israeli.

watatafuta maono kutoka kwa nabii
"watawauliza manabii ni maono gani waliyoyaona."

sheria itawaangamiza kutoka kwa kuhani na shauri kutoka kwa wazee
"Hawa makuhani hawatafundisha sheria na wazee hawataweza kutoa ushauri mzuri." Hii ni kwa sababu Mungu hawapatia hekima.

mwan mfalme
Maanza zinazo wezekana 1) "mwana wa mfalme" (UDB) au 2) kila mwanmume wa familia ya kifalme isipokuwa mfalme.

atakata tamaa
Maana zinazo wezekana 1) "hatakuwa na tumaini" au 2) "atavaa mavazi ambayo yataonyesha anaomboleza."

mikono ya watu wa nchi itatetemeka kwa hofu
"watu wa nchi watakuwa na hodu kubwa kwamba mikono yao itatetemeka"

jua kwamba mimi ni Yahwe
"jua kwamba mimi, Yahwe, ndimi"

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Hivyo ikawa kuhusu katika mwaka wa sita na mwezi wa sita, katika siku ya tano ya mwezi, nilipokuwa nimeketi kwenye nyumba yangu na wazee wa Yuda waliketi mbele yangu, kwamba mkono wa Bwana Yahwe ukanijaza juu yangu huko. **2** Hivyo nikaona, na tazama, kulikuwa na mfano kama mwonekano wa mwanadamu. Kutoka kwenye mwonekano wake wa nyonga kwenda chini kulikuwa na moto. Na kutoka kwenye nyonga kwenda juu kulikuwa na mwonekano wa kitu kinachong'aa, kama mng'ao wa chuma. **3** Kisha akanyoosha kutoka kwenye mkono na kunichukua kwa nywele za kichwa changu; Roho akaniacha juu kati ya dunia na mbingu, na katika maono kutoka kwa Mungu, akaniletea hata Yerusalemu, kwenye mlango wa kuingia ndani ya lango la kaskazini, ambako sanamu ile iletayo wivu mkubwa ilipokuwa imesiamama. **4** Kisha tazama, utukufu wa Mungu wa Israeli ulikuwa huko, kulingana na ono nililokuwa nimeliona kwenye uwanda. **5** Kisha akanambia, "Mwanadamu, inua juu macho yako kwenda upande wa kaskazini." Hivyo nikainua macho yangu kuelekea kaskazini, na kwenye lango la kaskazini kulekea kwenye madhabahu, huko kwenye lango la kuingilia, kulikuwa na sanamu ya wivu. **6** Hivyo akanambia, "Mwanadamu, unaona wanayoyafanya? Haya ni machukizo makubwa ambayo nyumba ya Israeli wanayoyafanya hapa kunifanya niende mbali kutoka patakatifu pangu. Lakini utageuka na kuona machukizo makubwa zaidi." **7** Kisha akanileta hata kwenye mlango wa uzio, na nikatazama, kulikuwa na shimo kwenye ukuta." **8** Akanambia, "Mwanadamu, chimba kwenye huu ukuta." Basi nikachimba kwenye huo ukuta, na kulikuwa na mlango. **9** Kisha akanambia, "Nenda na ukaone machukizo ya uovu ambayo wanayoyafanya hapa." **10** Basi nilipokuwa nikienda ndani na nikaona, na tazama! Kulikuwa na kila umbo la vitu vikitembea polepole na mnyama achukizaye sana! Kila sanamu wa nyumba ya Israeli ilikuwa imechongwa kwenye ukuta pande zote. **11** Wazee sabini wa wa nyumba ya Israeli walikuwa huko, na Yaazania mwana wa Shafani alikuwa amesimama katikati yao. Walikuwa wamesimama mbele ya picha, na kila mtu alikuwa na chetezo kwenye mkono wake ili kwamba harufu ya ubani ingeweza kupanda juu. **12** Akanambia, "mwanadamu, unaona kile ambacho wazee wa nyumba ya Israeli wanachokifanya kwenye giza? Kila mmoja hufanya hivi kwenye chumba cha sanamu yake, kwa kuwa husema, 'Yahwe hatuone! Yahwe ameitelekeza hii nchi."' **13** Kisha akanambia, "Geuka tena na tazama machukizo makubwa ambayo wanayoyafanya." **14** Tena akanileta kwenye lango la kuingia la nyumba ya Yahwe lililokuwa upande waa kaskazini, na tazama! Wanawake walikuwa wameketi huko wakimlilia Tamuzi. **15** Hivyo akanambia, "Umeiona hii, mwanadamu? Geuka tena na uone machukizo makubwana zaidi kuliko hayo." **16** Akanileta hata kwenye uzio wa ndani wa nyumba ya Yahwe, na tazama! huko kwenye lango la kuingia kwenye madhabahu, kulikuwa na takribani watu ishirini na tano waliokuwa wamelipa mgongo hekalu la Yahwe na nyuso zao kuelekea mashariki, na walikuwa wakiabudu jua. **17** Akanambia, "Unaona hii, mwanadamu? Je ni kitu kidigo kwa ajili ya nyumba ya Yuda kufanya haya machukizo wanayoyafanya? Kwa kuwa wameijaza nchi kwa uovu na wamerudi tena ili kuniletea hasira, kuweka tawi kwenye pua zao. **18** Hivyo nitatenda miongoni mwao pia; jicho langu halitakuwa na huruma, sitaacha kuwaharibu. hata watalia kwenye masikio yangu kwa sauti kubwa, sitawasikia."

Ezekiel 8:1

Maelezo ya Jumla:
Ezekieli anaeleza kuhusu ono jingine alililoliona.

Hivyo ikawa
Hili neno limetumika hapa kuonyesha mwanzo wa mwanzo wa sehemu ya hadithi.

katika mwaka wa sita
"katika mwaka wa sita wa uhamisho wa Mfalme Yehoyakini"

mwezi wa sita, katika siku ya tano ya mwezi
"siku ya sita ya mwezi." Huu ni mwezi wa sita wa kalenda ya Kiebrania. Siku ya tano inakaribia mwezi wa tisa katika kalenda za Magharibi.

mkono wa Bwana Yahwe ukanguka tena juu yangu
baaaye Ezekieli alipoona kitu kama mkono. Wengine wanaweza kuchagua kufikiria mkono sitiari kwa ajili ya uwepo wa Yahwe au uweza. (UDB)

Bwana Yahwe
Jina la Mungu aliye hai.

anguka juu
"shikilia"

mng'ao wa chuma
Wakati ikiwa yamoto sana, hung'aa kwa njano au mwanga wa chungwa.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 8:3

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono kutoka kwa Mungu.

akanyoosha
Neno "yeye" huenda linarejelea kwa "picha kama mtu"

kati ya mbungu na nchi
"kati ya anga na ardhi"

katika maono kutoka kwa Mungu, akanileta hata Yerusalemu
Neno "katika maono" inamaana kwamba huu uzoefu unatokea katika mawazo ya Ezekieli. Angeendelea kubakia nyumbani kwake wakati Mungu anapomwonyesha haya mambo.

lango la ndani la kaskazini
"lango la ndani la kaskazini mwa hekalu"

sanamu ile iletayo wivu mkubwa
"sanamu yule aletaye wivu mkubwa" au "yule sanamu anayemsababisha Mungu kuwa na wivu"

ambaye mwonekano wake ulikuwa ule ule nilipoona katika uwanda
"aliyeonekana sawa kama yule niliyemuona katika uwanda"

uwanda
eneo kubwa la nchi ya tambarare ambalo lina miti michache.

Ezekiel 8:5

Maelezo ya Jumla:
"Picha kama ya mtu" (8:1) inanena na Ezekieli.

Mwanadamu
"Mwana wa mwanadamu" au "mwana wa binadamu."

inua macho yako juu
"tazma" au "geuza kichwa chako na tazama"

lango linaloelekea kwenye madhabahu
"lango kupitia watu wanaotembea hivyo wanaweza kwenda kwenye madhabahu"

unaona kile wanachokifanya?
Mungu anatumia hili swali kuvuta usikivu wa Ezekieli kwa kile watu walichokuwa wakikifanya. "nataka kufahamu kwa nini nachukia kile watu wanachokifanya hapa."

nyumba ya Israeli
Neno "nyumba" ni badala ya familia inayoishi katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi.

Ezekiel 8:7

ua
"ua wa hekalu"

Ezekiel 8:10

Tazama!
Neno "tazama" hapa linaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

Kulikuwa na kila umbo la vitu vikitembea
"vitu vilivyo chongwa katika ukuta wa kila aina ya wanyama watambaao na wanyama wa karaha." Neno kitu kitambaacho" linarejea wadudu na wanyama wengine wadogo.

nyumba ya Israeli
Neno "nyumba" linasimama badala ya familia inaishi katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi.

Yaazania mwana wa Shafani
hili ni jina la kiume

chetezo
sufuria ambayo watu hutumia kwa kuchomea ubani ndani wakati wakimwabudu Mungu au miungu ya uongo

Ezekiel 8:12

unaona kile ambacho wazee wa nyumba ya Israeli wanachokifanya kwenye giza
Mungu aliuliza hili swali hivyo Ezekieli angeona kile ambacho Mungu alichokuwa akimwambia kutazama.

nyumba ya Israeli
Neno "nyumba" ni mfano kwa ajili ya familia inayoishi katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi.

humba kilichojificha cha sanamu yake
"hapa chumba ambacho hakuna anayeweza kumuona akiabudu sanamu wake"

Ezekiel 8:14

lango la kuingia la nyumba ya Yahwe lililokuwa upande waa kaskazini
Hili lilikuwa lango la nje kaskazini sio kama lili la katika 8:3

tazama!
Neno "tazama" hapa linaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

wakimlilia Tamuzi
"kuhuzunika kwa sababu kwa sababu mungu wa uongo Tamuzi alikuwa amekufa.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 8:16

tazama!
Neno "tazama" hapa linaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

varanda yenye matao na nguzo
vinyago mbele ya lango la kuingia pamoja na safu au mihimili kwa ajili ya kusaidia

na ntuso zao kuelekea mashariki
"na walikuwa wakitazama kuelekea mashariki"

Ezekiel 8:17

Je ni kitu kidigo kwa ajili ya nyumba ya Yuda kufanya haya machukizo wanayoyafanya hapa
Mungu anatumia hili swali kuonyesha hasira yake ambayo watu wa Yuda hawafikirii kwamba kuabudu sanamu ni kitu kibaya sana.

nyumba ya Yuda
Neno "nyumba" ni mfano kwa ajili ya familia iishiyo katika nyumba, katika kesi hii uzao wa Yuda zaidi ya miaka mingi.

wameijaza nchi kwa udhalimu
"nchi yote wanafanya mambo ya udhalimu au "nchi yote wanashambuliana kila mmoja"

kunichochea hasira
"kunikasirisha"

kuweka tawi kwenye pua zao
Hii inaweza kumaanisha "kushikilia matawi kwenye pua zao katika ibaada ya uongo."

sitaacha kuwaharibu
"bado nitawaadhibu."

hata watalia kwenye masikio yangu kwa sauti kubwa
"Hata watapiga yowe kwangu kwenye maombi yao kwa sauti kubwa"

sitawasikia
"sitawasikiliza"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Kisha akalia kwa sauti kubwa nikasikia kwenye masikio yangu, huku akisema, "Waache walinzi waje kwenye mji, kila mmoja na silaha yake ya uharibifu kwenye mkono wake." **2** Kisha tazama! watu wanne watakuja kutokea njia ya lango la juu linaloelekea kaskazini, kila mmoja na silaha yake ya kuchinjia kwenye mkono wake. Kulikuwa na mtu mmoja miongoni mwao alikuwa amevaa nguo ya kitani pamoja na kifaa cha uandishi ubavuni mwake. Hivyo waliingia na kusimama karibu na madhabahu ya shaba. **3** Kisha utukufu wa Mungu wa Israeli ukapanda juu kutoka kwa kerubi ambapo ilikuwa kwenye kisingiti cha nyumba. Akamwita yule mtu aliyekuwa amevaa nguo ya kitani na kifaa cha uandishi ubavuni mwake. **4** Yahwe akamwambia, "Pita kati ya mji-kati ya Yerusalemu-na weka alama katika vipaji vya uso vya wale waliolemewa na kuona kuhusu machukizo yote yanafanyika kati ya mji." **5** Kisha akaongea na wengine kupitia kusikia kwangu, "Pita kwenye mji baada ya yeye na kuua. Msiache macho yenu yawe na huruma, na msiogope kuharibu **6** iwe mzee, kijana, msichana, mtoto mdogo au wanawake. Waueni watu wote! Lakini msimkaribie mtu yeyote ambaye mwenye alama kwenye kichwa chake. Anzeni katika patakatifu pangu!" Hivyo wakaanza na wazee waliokuwa mbele ya nyumba. **7** Akawaambia, "Najisi nyumba, na kujaza zio zake kwa waliokufa. Endeleeni!" Hivyo wakaenda na kuushambulia mji. **8** Walipokuwa wakiushambulia, nikajikuta mwenyewe na nikaangukia kwenye uso wangu na kulia kwa sauti na kusema, "Ee, Bwana Yahwe, utayaharibu mabaki yote ya Israeli wakati wa kumwaga ghadhabu yao juu ya Yerusalemu?" **9** Akanambia, "Uovu wa nyumba ya Israeli na Yuda unaongezeka sana. Nchi imejaa damu na mji umejaa upotovu, tangu waliposema, 'Yahwe ameisahau nchi; na Yahwe haoni!' **10** Hivyo kisha, macho yangu hataangalia kwa huruma, na sintoacha kuwaharibu. Badala yake nitaileta juu ya vichwa vyao." **11** Tazama! yule mtu aliyekuwa amevaa nguo ya kitani aliyekuwa na kifaa cha uandishi kwa uapende wa ubavuni mwake. Alitoa taarifa na kusema, "Nimemaliza yale yote uliyoniamuru."

Ezekiel 9:1

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono aliyopewa na Mungu.

akalia katika masikio yangu
"nilimsikia akiniita kwa sauti"

walinzi
watu ambao hulinda kitu.

silaha ya uharibifu
silaha kwa ajili ya kuharibu watu auvitu

silaha ya kuchinja
silaha kwa ajili ya kuchinja watu wengi

tazama!
Neno "tazama" hapa linaongeza msisitizo kwa kinachofuata.

nguo ya kitani
imara, nguo laini iliyo tengenezwa kutokana na mmea. ilivaliwa na watu sehemu ambazo ni moto.

kifaa cha uandishi
vifaa ambavyo waandishi hutumua kuandikia

shaba
chuma kilichopakwa rangi ya dhahabu nyeusi. Imetengezwa na shaba nyekundu sana pamoja kuongezwa chuma kwa uimara.

Ezekiel 9:3

kutoka kwa kerubi ambapo ilikuwa
"kutoka juu ya mabawa manne ya viumbe"

kisingiti cha nyumba
"Nyumba" inarejea kwa hekalu la Mungu.

kitani
imara, nguo laini iliyo tengenezwa kutokana na mmea. ilivaliwa na watu sehemu ambazo ni moto.

kifaa cha uandishi
vifaa ambavyo waandishi hutumua kuandikia

waliolemewa na kushusha/kuvuta pumzi
Hizi ni sauti ambazo watu hufanya wakati wanapojisikia huzuni sana au kusikitishwa kuhusu jambo

machukizo yanafanyika kati ya mji
"mambo ya kutisha yamekuwa yakifanyika katika mji"

Ezekiel 9:5

akaongea na wengine kupitia kusikia
Neno "wengine" linarejea kwa walinzi.

Msiache macho yenu yawe na huruma
"Msiwe na huruma juu ya watu mnaowaona.

msiogope
"msiepuke kuuawa"

generated on Tue Oct 24 10:45:40 2023

alama juu ya kichwa chake
Hawa walikuwa watu waliogugumia kuhusu machukizo yanayotokea katika Yerusalemu.

Anzeni katika patakatifu pangu
"Kuanza kuwaua wale ambao hawana alama katika patakatifu pangu"

wazee
Maana zinazowezekana 1) "wazee sabini wa nyumba ya Israeli" 2) "mzee yeyote"

Ezekiel 9:7

Maelezo ya Jumla:
Mungu anaendelea kunena na walinzi kuwahukumu watu wa Israeli.

kuushambulia mji
"kuwashambulia watu katika mji"

nikaangukia kwenye uso wangu
"nisujudu chini kwenye nchi" au "nikalala kwenye aridhi." Ezekieli hakuanguka kwa ajali. Alienda chini haya kwenye aridhi kuonyesha kwamba alimuheshimu na kumuogopa Yahwe.

Ee, Bwana Yahwe
Ezekieli alisema hivi kwa sababu anataabika sana kwa kile Bwana alichowaambia watu kuifanya Yerusalemu.

je, utayaharibu mabaki yote ya Israeli wakati wa kumwaga ghadhabu yao juu ya Yerusalemu?
"je itawaharibu mabaki yote ya Israeli kwa kumwaga gadhabu yako juu ya Yerusalemu?" Ezekieli anajitetea kwa Yahwe asiwaharibu mabaki.

Ezekiel 9:9

nyumba ya Israeli
Neno "nyumba" ni mfano kwa ajili ya familia iishoyo katika nyumba, katika kesi hii Waisraeli, uzao wa Yakobo zaidi ya miaka mingi.

unaongezeka sana
"kubwa sana"

Nchi imejaa damu
"nchi imejaa udhalimu" au "Nchi yote watu wanawaua watu"

mji umejaa upotovu
"mji umejaa watu wanaofanya mambo ya upotovu."

jicho langu halitatazama kwa huruma
"sitawatazama kwa huruma"

nitaileta juu ya vichwa vyao
"leta madhara ya waliyoyafanya juu ya vichwa vyao." Inamaana "nitawalipa kwa kile walichokifanya"

tazama!
Neno "tazama" hapa linaongeza msisitizo kwa kile kinachofuata.

nguo ya kitani
imara, nguo laini iliyo tengenezwa kutokana na mmea. ilivaliwa na watu sehemu ambazo ni moto.

Alitoa taarifa na kusema
"Alitoa taarifa kwa Yahwe na kumwambia"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Nilipokuwa nikingalia mbele ya anga ambalo liliyokuwa juu ya vichwa vya kerubi; kitu kikawatokea juu yao kama rangi ya samawati mwonekano wake ulikuwa kama kiti cha enzi. **2** Kisha Yahwe akaongea na yule mtu alikuwa maevaa nguo za kitani na kusema, "Nenda kati ya magurudumu chini ya kerubi, na jaza mikono yako yote na watawanye juu ya mji." Kisha yule mtu akaenda ndani nikiwa natazama. **3** Kerubi likasimama juu ya upande wa kulia wa nyumba wakati yule mtu alipoingia, na wingu likaja a ndani ya uzio. **4** Utukufu wa Yahwe ukainuka kutoka kwenye kerubi na kusimama kwenye kizingiti cha nyumba. Ukaijaza nyumaba kwa wingu, na uzio ulikuwa umejaa nuru ya utukufu wa Yahwe. **5** Sauti ya mabawa ya kerubi ikasikika kwa mbali nje ya uzio, kama sauti ya Mungu mwenyezi wakati akiwa anaongea. **6** Ikawa kuhusu, Mungu alipoamwamuru yule mtu aliyekuwa amevaa nguo za kitani na kusema, "Chukua moto kutoka kwenye ya kerubi," yule mtu akaenda na kusimama karibu na gurudumu. **7** Kerubi akaunyoosha mkono wake kwenye kerubi kwenye moto uliokuwa miongoni mwa kerubi, na kuiacha juu na kuiweka kwenye mikono ya yule mtu aliyekuwa amevaa vazi la kitani. Yule mtu akaichukua na kurudi. **8** Nikaona juu ya kerubi kitu kama mkono wa mtu juu ya mabawa yao. **9** Hivyo nikaona, na tazama! Magurudumu manne yalikuwa karibu na kerubi-gurudumu moja karibu na kila kerubi-na mwonekano wa hayo magurudumu ulikuwa kama jiwe la zabarajadi. **10** Mwonekano wake ulikuwa unaofanana kama wa wote wanne, kama gurudumu lililokuwa kwenye gurudumu lingine. **11** wakati walipokuwa wakitembea, walienda katika pande zote nne bila kugeuka katika kwenye njia nyingine. Badala yake, popote kichwa kilipoelekea, walilifuata. Hawakugeuka kwenye njia yeyote nyingine walipokuwa wakienda. **12** Mwili wao wote-pamoja na migongo yao, mikono yao, na mabawa yao-vilikuwa vimefunikwa kwa macho, na macho kufunika magurudumu manne kuzunguka pote pia. **13** Nilikuwa nasikia, magurudumu yalikuwa yakiita, "Kuzunguka." **14** Walikuwa na nyuso nne kila moja; uso wa kwanza ulikuwa uso wa kerubi, uso wa pili ulikuwa uso wa mtu, uso wa tatu ulikuwa uso wa simba, na uso wa nne ulikuwa uso wa malaika. **15** Kisha makerubi-hawa walikuwa viumbe hai nilivyokuwa nimeviona karibu na Keberi Kanali-wakainuka juu. **16** Popote makerubi walipoenda, magurudumu yalienda karibu nao, na popote makerubi walipoinua juu mabawa yao kupaa juu kutoka kwenye nchi, magurudumu hayakugeuka. Yaliendelea kuwa karibu nao. **17** Wakati makerubi waliposimama, magurudumu yalisimama pia, na wakati walipoinuka juu, magurudumu yaliinuka juu pamoja nao, kwa kuwa roho wa vile viumbe hai walikuwa kwenye magurudumu. **18** Kisha utukufu wa Yahwe ukaja kutoka juu ya kizingiti cha nyumba na kusimama juu ya kerubi. **19** Lile kerubi likaacha juu mabawa na kuinuka kutoka kwenye jicho langu wakati walipotoka nje, na yale magurudumu yakafanya vivyo hivyo karibu yao. Wakasimama upande wa mashariki kuingia kwenye nyumba ya Yahwe, na utukufu wa Mungu wa Israeili ukaja juu yao kutoka juu. **20** Hawa walikuwa viumbe hai ambao niliokuwa nimewaona chini ya Mungu wa Israeli karibu na Kebari Kanali, hivyo nilijua kwamba walikuwa makerubi! **21** Walikuwa na macho manne kila mmoja na mabawa manne, na mfanano wa nyuso zao zilikuwa na mfanano wa mikono ya mwanadamu chini ya mabawa yao, **22** na mfanano wa nyuso zao ulikuwa kama nyuso nilizokuwa nimeziona kwa maono huko Keberi Kanali, na kila mmoja wao alienda mbele.

Ezekiel 10:1

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu ono lililoelezwa katika 8:1.

kueleka kuba
"kuelekea paa iliyofunikwa"

kerubi
mnyama mwenye mabawa manne

kama rangi ya samawati
Rangi ya samawati ni jiwe la thamani lenye rangi ya blii au kijani.

mwonekano wake ulikuwa kama kiti cha enzi
"inayofanana kama kiti cha enzi"

mtu aliyevaa nguo ya kitani
imara, nguo laini iliyo tengenezwa kutokana na mmea. ilivaliwa na watu sehemu ambazo ni moto.

Nenda kati ya magurudumu
Tanzama katika sura ya 1:15.

vipande vya mbao vilivyoungua
Hivi ni vipande vya mbao vilivyobaki baada ya moto. Ni vyeusi, vinang'aa rangi nyekundu na chungwa wanapokuwa vyamoto sana.

watawanye juu ya nchi
"wanyunyize juu ya mji" au "watawanye juu ya mji"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 10:3

kerubi
Tazama ilivyotafsiriwa katika 10:3.

upande kuume
inayoelekea mashariki, "upande wa kulia" inaelekea kusini.

utukufu wa Yahwe
Tazama ilivyotafsiriwa katika 1:27.

ukauijaza nyumba
Neno "uka" inarejea kwa utukufu wa Mungu.

Ezekiel 10:6

Ikawa kuhusu
Hili neno limetumika hapa kuonyesha tendo linaanzia wapi.

Mungu alipoamwamuru yule mtu aliyekuwa amevaa nguo za kitani na kusema
Hii inarejea habari iliyokuwa imetolewa katikka 10:1. Baada ya kuchukua kerubi na utukufu wa Mungu katika 10:3-5, Ezekieli anarudi kueleza kuhusu yule mtu aliyekuwa amevalia nguo ya kitani.

yule mtu aliyevalia nguo ya kitani
Tazama maana ya nguo ya kitani ilivyotafsiriwa katika 9:1.

pembeni ya gurudumu
Tazama neno gurudumu lilivyotafsiriwa katika 1:15.

Nikaona juu ya kerubi kitu kama mkono wa mtu juu ya mabawa yao
"nikaona yule kerubi alikuwa na kitu kama mkono wa mtu chini ya mabawa yao"

Ezekiel 10:9

tazama!
Neno "tazama" linaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

magurudumu
Tazama ilivyotafsiriwa katika 1:15.

kerubi
mnyama mwenye mabawa manne

kama jiwe la zabarajadi
"Zabarajadi" ni ngumu sana, jiwe la thamani. Hii zabarajadi ilikuwa ni kama kijani au bluu. Zumaridi ni kijani aina ya zabarajadi na zumaridi ina aina ya bluu ya zabarajadi.

gurudumu linalokingamana na gurudumu jingine
Neno "kingamana" linamaanisha "kukingama" au "kukutana" au "kugusana."

popote kichwa kilipoelekea
"popote kerubi lilipoelekea" au "popote kerubi lilipoelekea"

kichwa
Hii inarejea kwa kichwa cha kerubi lolote.

Ezekiel 10:12

Mwili wao wote
"Miili yote ya kerubi"

magurudumu
Tazama jinsi ilivyotafsiriwa katika 1:15.

magurudumu yalikuwa yakiitwa "kuzunguka."
Neno "kuzunguka." Hapa ni neno la magurudumu. "mtu mmoja aliitwa magurudumu, "kuzunguka'"

Walikuwa na sura nne kila mmoja
"Kila kerubi alikuwa na sura nne" "Kila kiumbe kilikuwa na sura mbele, sura upande wa nyuma, na sura kila upande wa kichwa chake, na sura katika kila upande wa kichwa.

Kerubi
mnyama mwenye mabawa manne

Ezekiel 10:15

kerubi
mnyama mwenye mabawa manne

kiumbe hai
hawa viumbe hai walikuwa na mwonekano wa radi.

Keberi Kanali
Huu ni mto ambao watu katika Kaldayo walichimba kwa ajili ya kumwagilia bustani zao.

kuinuka
"kwenda juu kwenye anga"

Yaliendelea kuwa karibu nao
"Magurudumu yakuwa pamoja na kerubi." "Magurudumu yalihama pamoja na kerubi."

pia yalisimama
"pia yalisimama" au "hayakuhama"

roho wa vile viumbe hai walikuwa kwenye magurudumu
"roho wa viumbe hai aliongoza magurudumu"

Ezekiel 10:18

utkufu wa Yahwe
Tazama ilivotafsiriwa katika 1:17.

nyumba
Inarejea kwa hekalu la Mungu.

generated on Tue Oct 24 10:45:40 2023

"kusimama"
"baki"

simama
Hapa neno "simama" linamaanisha "kusimama" au "kusubiri."

ukaja juu yao kutoka juu
"kwenda juu ya kerubi"

Ezekiel 10:20

viumbe hai
Tazama ilivyotafsiriwa katika 1:13.

Keberi Kanali
Huu ni mto ambao watu katika Kaldayo walichimba kwa ajili ya kumwagilia bustani zao.

alienda mbele
"elekea mbele" au "alitazama kuelekea mbele"

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Kisha Roho akaniacha juu na kunileta kwenye lango la mashariki la nyumba ya Yahwe, kuelekea mashariki, na tazama, kwenye njia ya mlango wa lango kulikuwa na watu ishirini na tano. Nikamwona Yaazania mwana wa Azuri na Pelatia mwana wa Benaya, viongozi wa watu, miongoni mwao. **2** Mungu akanambia, "Mwana wa adamu, hawa ndio wale watu walioshauri udhalimu, na kuamua mipango miovu kwenye huu mji. **3** Wakisema, 'Mda wa kujenga nyumba sio sasa; huu mji ni sufuria, na sisi ni nyama.' **4** Kwa hiyo tabiri juu yao. Tabiri, mwana wa adamu."' **5** Kisha Roho wa Yahwe akanijaza na akaniambia, "akisema: Hivi ndivyo Yahwe asemavyo: kama usemavyo, nyumba ya Israeli; kwa kuwa najua kinachoendelea kwenye fikra zenu. **6** Mmewazidisha watu mliowaua kwenye huu mji na kuijaza mitaa kwa hao. **7** Kwa hiyo, Bwana Yahwe asema hivi: Wale watu milowaua, ambao mmeilaza miili yao kati ya Yerusalemu, ni nyama, na huu mji ni sufuria. Lakini mnaenda kutolewa nje kutoka kati ya huu mji. **8** Mmeuogopa upanga, kwa hiyo nauleta huo upanga juu yenu-huu ndio usemi wa Bwana Yahwe. **9** Nitawatoa nje kutoka kati ya mji, na kuwaweka kwenye mikono ya wageni, kwa kuwa nitaleta hukumu dhidi yenu. **10** Mtaanguka kwa upanga. Nitawahukumu kati ya mipaka ya Israeli hivyo mtajua yakwamba mimi ni Yahwe. **11** Huu mji hautakua sufuria yenu ya kupikia, wala hamtakuwa nyama ndani yake. Nitawahukumu kati ya mipaka ya Israeli. **12** Kisha mtajua yakwamba mimi ni Yahwe, yule ambaye hamuishe kwenye amri zake na ambaye hamkuzishika sheria zake. Badala yake, mmebeba hukumu za mataifa wanayowazunguka." **13** Ikawa kwamba nilipokuwa natabiri, Pelatia mwana wa Benaya, akafa. Hivyo nikaanguka kwenye uso wangu na kulia kwa sauti na kusema, "Ee, Bwana Yahwe, Je utayaharibu kabisa mabaki ya Israeli?" **14** Neno la Yahwe likanijia, likisema, **15** "Mwana wa adamu, ndugu zako! Ndugu zako! Watu wa ukoo wako na nyumba yote ya Israeli! Wote hao ndio hao ambao inasemekana wale wanaoishi Yerusalemu, 'Wako mbali sana kutoka kwa Yahwe! Hii nchi tulipewa sisi kama milki yetu.' **16** Kwa hiyo sema, 'Bwana Yahwe asema hivi: kote nimewapitisha mbali kati ya mataifa, na kote nimewasambaza kati ya nchi, bado nimekuwa patakatifu kwa ajili yao kwa mda kidogo kwenye nchi ambazo walizoenda.' **17** Kwa hiyo sema, 'Bwana Yahwe asema hivi: Nitawakusanya kutoka kwa watu, na kuwakutanisha kutoka kwenye nchi mlizokuwa mmetawanyika, na nitawapatia nchi ya Israeli.' **18** Kisha wataenda huko na kuondoa kila kitu chenye karaha na kila chukizo kutoka hiyo sehemu. **19** Nitawapatia moyo mmoja, na nitaweka roho mpya kati yao. Nitaondoa moyo wa jiwe kutoka kwenye miili wao na kuwapatia moyo wa nyama, **20** ili kwamba waweze kutembea kwenye amri zangu, watayachukua maagizo yangu na kuyatenda. Kisha watakuwa watu wangu, na nitakuwa Mungu wao. **21** Lakini kwa wale watembeao kwa kujifanya kuendeleza mambo yao ya karaha na machukizo yao, nitaleta tabia yao kwenye vichwa vyao-hivi ndivyo Bwana Yahwe asemavyo." **22** Makerubi wakainua mabawa yao na magurudumu yaliyokuwa karibu nao, na utukufu wa Mungu wa Israeli ulikuwa juu yao. **23** Kisha utukufu wa Yahwe ukaenda juu kutoka katikati ya mji na kusimama kwenye mlima hata mashariki mwa mji. **24** Roho akanichukua juu na kunileta hata Ukaldayo, hata uhamishoni, katika maono kutoka kwa Roho wa Mungu, na maono niliyokuwa nimeyaona yakaenda juu yakaniacha. **25** Kisha nikawaambia wale watumwa mambo yote ya Yahwe niliyokuwa nimeyaona.

Ezekiel 11:1

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu ono aliloeleza katika 8:1.

kuelekea mashariki
"inayoelekea mashariki." "Lango la mashariki" iliyoelekea mashariki.

tazama
Neno "tazama" hapa linatutahadharisha kuwa makini kwa habari za kushangaza kwa kinachofuata.

Nyumba ya Yahwe
sehemu ya hekalu

miongoni mwao
"miongoni mwa watu ishirini na tano"

Ezekiel 11:2

Maelezo ya Jumla:
Ezekieli anaendelea kueleza kuhusu maono.

Mwanadamu
"Mwana wa binadamu" Mungu anamuita Ezekieli hivi kusisitiza kwamba Ezekieli ni binadamu tu. Mungu ana uweza na anaishi milele, lakini si watu.

huu mji ni sufuria, na sisi ni nyama
Watu wanajizungumzia wenyewe kana kwamba walikuwa wakataji wa nyama wazuri na mji kana kwamba ulikuwa sufuria ambalo lilihifadhi nyama.

generated on Tue Oct 24 10:45:40 2023

sufuria
sufuria kwa ajili ya kutunzia nyama au sufuria ya kupikia nyama.

Ezekiel 11:5

Maelezo ya Jumla:
Yahwe anaendelea kunena na nabii Ezekieli.

Roho wa Yahwe akanijaza
Ezekieli anamzungumzia Roho wa Yahwe kutia moyo na kumtia nguvu kutabiri kana kwamba Roho wa Yahwe amejaa juu yake.

nyumba ya Israeli
Neno "nyumba" ni mfano kwa ajili ya familia, katika kesi hii Waisraeli ambao ni uzao wa Yakobo.

kama unavyosema
"Unanena haya mambo." Hii inarejea kwa kile watu walichokuwa wakikisema katika 11:2.

watu mliowaua ... ni nyama, na huu mji ni sufuria
Yahwe anawazungumzia watu waliouawa kana kwamba walikuwa wakata nyama wazuri na mji kana kwamba ilikuwa sufuria ambayo nyama ilikuwa imehifadhiwa au kupikwa.

Lakini mnaenda kutolewa nje kutoka
"Lakini ninakwenda kuwatoa nje"

Ezekiel 11:8

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

Mmeuogopa upanga, kwa hiyo nauleta huo upanga juu yenu
Neno "upanga" linasimama badala ya adui maadui ambao watashambulia kwa upanga wao.

kuwaweka kwenye mikono ya wageni
Hapa neno "mikono" hapa linawakilisha nguvu au utawala. "nitawawezesha wageni kuwachukua"

Mtaanguka kwa upanga
Neno "upanga" linasimama badala ya adui maadui ambao watawashambulia kwa upanga zao. "Kuanguka kwa upanga" inamaana kwamba watauawa kwa upanga.

mtajua yakwamba mimi ni Yahwe
"mtaelewa kwamba mimi ni Yahwe.

Ezekiel 11:11

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

Huu mji hautakua sufuria yenu ya kupikia, wala hamtakuwa nyama ndani yake
Watu wanajizungumzia wenyewe kana kwamba walikuwa wakataji wa nyama wazuri na mji kana kwamba ulikuwa sufuria ambalo lilihifadhi nyama.

kati ya mipaka
Hii inaonyesha matumizi ya mipaka kuwakilisha Israeli.

mipaka
ukingo wa nje ya nchi au eneo

mtajua ya kwamba mimi ni Yahwe
Tazama katika 6:6

Ezekiel 11:13

Ikawa kwamba
Hili neno limetumika hapa kuonyesha tukio la muhimu katika hadithi.

Pelatia mwana wa Benaya
Alikuwa mmoja wa viongozi waovu wa Israeli aliyetajwa katika 11:1.

ukanijaza kwenye uso wangu
Tazama tafsiri yake katika 1:27.

Ee
Ezekieli anasema hivi kuonyesha hofu yake kuhusu nini kitatokea kwa watu waliosalia huko.

Ezekiel 11:14

Neno la Yahwe likaja
"Yahwe alinena neno lake."

ndugu zako! Ndugu zako!
Hii imetajwa mara mbili kwa msisitizo.

nyumba ya Israeli
Tazama ilivyo tafsiriwa katika 3:1.

Wote hao ndio hao ambao inasemekana wale wanaoishi Yerusalemu
"Watu wanaoishi Yerusalemu wansema kuhusu wote"

Wote hao ndio hao ambao inasemekana
Baadhi ya matoleo ya kisasa yana "Wote ni wale ambao ilisema."

Ezekiel 11:16

Maelezo ya Jumla:
Yahwe anampatia Ezekieli ujumbe wake kwa Israeli kuhusu wale waliotawanyika.

nimekuwa mtakatifu kwa ajili yao
"nimekuwa pamoja nao kuwalinda."

generated on Tue Oct 24 10:45:40 2023

nchi ambazo walizoend
"mataifa ambayo waliyochukuliwa"

Nitawakusanya kutoka kwa watu, na kuwakutanisha kutoka kwenye nchi
Yahwe amesema hii ahadi mara mbili katika njia tofauti tofauti kwa ajili ya kuonyesha kwamba ni muhimu.

chukizo
"ya kutisha," au "ya kuchukiza"

Ezekiel 11:19

Maelezo ya Jumla:
Mungu anaendelea na unabii wa kile kitakachotokea kwa Wasraeli waliotawanyika.

oyo wa jiwe kutoka kwenye miili yao
Hii ni njia ya kusema kwamba Mungu atabadilisha mwonekano wao kutoka ukaidi wa uasi. "ukaidi wao"

moyo wa nyama
Hii ni njia ya kusema kwamba Mungu atabadilisha mwonekano wao kukubali kanuni yake. "utayari wa kutii"

watatembea kwenye amri zangu, watayachukua maagizo yangu na kuyatenda
Kila moja ya haya maneno inaelezea watu kama kutii kile Yahwe alichowaamuru kufanya.

tabia ya kujifanya
"moyo wa ibaada"

mambo maovu
"mambo ya karaha" au "mambo ya machukizo"

mwenendo
"matendo"

juu ya vichwa vyao wenyewe
"rudi juu ya wale watu."

tamko
"kauli"

Ezekiel 11:22

Maelezo ya Jumla:
Yule kerubi wa Sura ya 10 akaondoka kwenye hekalu na karibu na utukufu wa Mungu.

magurudumu yaliyokuwa karibu nao
Tazama tafsiri yake katika 1:15.

Ezekiel 11:24

uhamisho
"uhamisho" inarejelea kwa Waisraeli walilazimisha kuishi katika Kaldea.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Neno la Yahwe likanijia, kusema, **2** "Mwana wa adamu, unaishi kwenye nyumba ya uasi, wana macho ya kuona lakini hawaoni; na wana masikio ya kusikia lakini hawasikii, kwa sababu wao ni nyumba iliyoasi. **3** Kwa hiyo wewe mwanadamu, andaa mambo yako kwa ajili ya uhamisho, na anza kuondoka mchana usoni kwao, kwa kuwa nitakuhamisha kwenye uso wao kutoka sehemu yao kwenda sehemu nyingine. Labda wataanza kuona, kuwa wao ni nyumba ya uasi. **4** Utatoa vitu vyako kwa ajili ya kuhamisha mchana katika macho yao; toka jioni kwenye macho yao kama ambavyo uendavyo kwenye uhamisho. **5** Chimba shimo ukutani kwenye uso wa macho yao, na ingia ndani yake. **6** Kwenye macho yao, chukua vitu vyako kwenye mabega yako, na uwalete kwenye giza. Funika uso wako kama ishara kwenye nyumba ya Israeli." **7** Hivyo nikafanya hivyo, kama nilivyokuwa nimeamriwa. Nikatoa vitu vya uhamisho wakati wa mchana, na katika jioni nikachimba shimo hata kwenye ukuta kwa mkono. Nikachukua vitu vyangu kwenye giza, na kuviweka juu kwenye bega langu katika macho yao. **8** Kisha neno la Yahwe likanijia asubuhi, likisema, **9** Mwanadamu, je nyumba ya Israeli, ile ni nyumba ya uasi, hawakukwambia, 'Unafanya nini?' **10** Waambie, 'Bwana Yahwe asema hivi: hili tendo la kinabii linamhuusu mwana wa mfalme wa Yerusalemu, na nyumba yote ya Israeli walio kati yao.' **11** Sema, 'Mimi ni ishara kwenu. Kama nilivyofanya, itafanyika kwao; watakwenda uhamishoni na kuwa wafungwa. **12** Yule mwana wa mfalme aliye miongoni mwao atavibeba vitu vyake kwenye bega lake katika giza, na ataenda zake kupitia kwenye ukuta. Watachimba kwenye ukuta na kutoa vitu vyao nje. Atafunika uso wake, hivyo hataona nchi kwa macho yake. **13** Nitausambaza wavu wangu juu yake naye atanaswa kwenye mtego wangu; kisha nitamleta Babeli, ncha ya Wakaldayo, lakini hataiona. Atafia huko. **14** Pia nitatawatawanya katika kila mwelekeo wale wote waliomzunguka wanaomsaidia na jeshi lake lote, na nitaufuata upanga nyuma yao. **15** Kisha watajua kwamba mimi ni Yahwe, wakati nitakapo watawanya kwenye nchi zote. **16** Lakini nitaacha kuwaangamiza watu wachache kutoka miongoni mwao kutoka kwenye upanga, njaa, na tauni, hivyo wanaweza kukumbuka maovu yao yote katika nchi zao nilipowachukulia, hivyo watajua kwamba mimi ni Yahwe."' **17** Neno la Yahwe likanijia, likisema, **18** "Mwanadamu, kula mkate wako kwa kutetemeka, na kunywa maji yako kwa mtetemo na hofu. **19** Kisha waambie watu wa nchi, 'Bwana Yahwe asema hivi kuhusiana na wale wakaao Yerusalemu, na nchi ya Israeli: Watakula mikate yao kwa kutetemeka na kunywa maji yao wakiwa wanatetemeka, kwa kuwa nchi itaporwa vitu vyote viijazavyo kwa sababu ya kuwa kinyume na waishio huko. **20** Hivyo ile miji iliyokuwa wenyeji itachukuliwa, na nchi itakuwa ukiwa; hivyo mtajua kwamba mimi ni Yahwe."' **21** Tena neno la Yahwe likanijia, likisema, **22** "Mwanadamu, je ni mithali gani hii mlio nayo katika nchi ya Israeli mliyoisema, 'Siku zimerefushwa, na kila ono linaanguka'? **23** Kwa hiyo, waambie, 'Bwana Yahwe asema hivi: Nitaweka mwisho wa hii mithali, na watu wa Israeli hawataitumia tena.' Waambie, 'Siku zi karibu wakati kila ono litatimizwa. **24** Kwa kuwa hakutakuwa na maono ya uongo yoyote wala upendeleo wa mgawanyiko kati ya nyumba ya Israeli. **25** Kwa kuwa mimi Yahwe! Nimesema, na nitayatiza yale maneno nilyoyasema. Hakuna kitu kitakacho chelewesha. Kwa kuwa nitaongea hili neno katika siku zenu, nyumba ya uasi, na nitalitimiza! -hivi ndivyo Bwana Yahwe asemavyo."" **26** Tena neno la Yahwe likanijia, likisema, **27** "Mwanadamu! Tazama, nyumba ya Israeli imesema, 'Lile ono alionalo ni kwa siku nyingi kutoka sasa, na ametabiri kipindi kilicho mbali sana.' **28** Kwa hiyo waambie, 'Bwana Yahwe asema hivi: Neno langu halitacheleweshwa sana, lakini lile neno nililoliongea litatimizwa-hivi ndivyo Yahwe asemavyo.'"

Ezekiel 12:1

Neno la Yahwe likanijia
"Yahwe akanena neno lake."

wana macho ya kuona lakini hawaoni; na wana masikio ya kusikia lakini hawasikii
Haya maneno yote yanatumia pengine macho au masikio kurejea kwa uwezo wa watu kujifunza.

Ezekiel 12:3

Maelezo ya Jumla:
Ezekieli anatekeleza fumbo jingine.

Kwa hiyo wew
"Hivyo hii ni kwa ajili yako"

Labda wataanza kuona, kuwa wao ni nyumba ya uasi
"Pengine wataanza kuelewa kile unacho kieleza" Neno "ona" limetumika kurejea uwezo wa Wayahudi kuelewa.

Ezekiel 12:4

Maelezo ya Jumla:
Mungu ananena na Ezekieli kueleza jinsi atakavyotenda lile fumbo.

generated on Tue Oct 24 10:45:40 2023

katika uso wao
Neno "wao" inarejea kwa watu wa Israeli.

Nyumba ya Israeli
Tazama tafsiri yake katika 3:16.

nimekuweka kama ishara
"nimekuweka kama sahihisho kwa kufikiria kwao"

Ezekiel 12:7

Maelezo ya Jumla:
Ezekieli anawaonyesha watu wa Israeli pundi watalazimika kwenye uhamishoni.

chimba shimo kwenye ukuta kwa mkono
"chimba shimo kwenye ukuta kwa mkono wangu"

nje katika giza
"nje usiku wakati kuna giza"

Ezekiel 12:8

neno la Yahwe likaja
"Yahwe alinena neno lake."

nyumba ya Isaraeli
Tazama tafsiri yake katika 3:16.

Mwanadamu, je nyumba ya Israeli, ile ni nyumba ya uasi, hawakukwambia, 'Unafanya nini?
Mungu anamuuliza hili swali Ezekieli kuonyesha kwamba watu wa Israeli wametangaza kile Ezekieli anachokifanya.

walio kati yao
"walio miongoni mwao"

Ezekiel 12:11

katika giza
"usiku wakati kuna giza"

Nitausambaza wavu wangu juu yake naye atanaswa kwenye mtego wangu
Neno "wavu" na "mtego" yametumika kwa sababu hii ni njia tofauti kukamata mnyama. Mungu anajua kiongozi wa Yerusalemu atafanya nini na ameweka matukio ili kwamba anyakuliwe kama anapojaribu kukimbia.

nitamleta hata Babeli
"nitamfanya achuliwe kwenda Babeli"

Ezekiel 12:14

nitaleta upanga mbele yao
Neno "upanga" limetumika kurejea kwa jeshi la watu wanaobeba panga.

wakati nitakapo watawanya kwenye nchi zote
Haya maneno mawili kimsingi yana maanisha kitu kimoja. "nitakapowafanya wasambaratike kila mmoja na kuishi katika mataifa tofauti tofauti."

kutoka ule upanga
Neno "upanga" linarejea kuuawa katika kupigana.

Ezekiel 12:17

Neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika 2:1.

kula mkate wako kwa kutetemeka, na kunywa maji yako kwa mtetemo na hofu
"ishi maisha yako ya kila siku kwa hofu kubwa." Kula na kunywa ni mambo ya kawaida yanayofanyika katika maisha na hivyo mwambie Ezekieli kuishi kwa hofu kubwa.

Ezekiel 12:19

Watakula mikate yao kwa kutetemeka na kunywa maji yao wakiwa wanatetemeka
Haya maneno mawili yana maana moja na kusisitiza kwamba watu wataogopa sana, hata wakati wa kufanya mambo ya msingi kama kula na kunywa.

miji iliyokuwa wenyeji itahuzunishwa
"huzuni" inaeleza mahali ambapo hakuna mtu anayeishi. "watu katika miji wataondoka au kufa"

mtajua kwamba mimi ni Yahwe
Tazama tafsiri yake katika 6:6.

Ezekiel 12:21

neno la Yahwe likanija
"Yahwe ananena neno lake."

Siku zimerefushwa, na kila ono linaanguka
Huu ulikuwa usemi wa watu wa Israeli ambao hakuamini kwamba Mungu angewahukumu.

Siku zinakaribia
Hili neno linarejea kwa siku ambazo Israeli itahukumiwa.

kila ono litatimizwa
Haya maono Mungu anayoyatoa kwa manabii yatakuwa kweli. "kila unabii utatokea"

Ezekiel 12:24

Maelezo ya Jumla:
Yahwe ananena na watu wa Israeli.

nyumba ya Israeli
Tazama tafsiri katika 3:1.

generated on Tue Oct 24 10:45:40 2023

Hakuna kitu kitakacho chelewesha
"Kile nilicho kitabiri kitatokea punde"

Hivi ndivyo Bwana Yahwe asemavyo
Tazama taffsiri yake katika 5:11.

nena hili neno
"nena huu ujumbe" au "nena huu unabii"

katika siku zenu
"wakati mkiwa hai"

Ezekiel 12:26

neno la Yahwe likaja
"Yahwe alinena neno lake."

kunijia ... ono ambalo ona ... na ametabiri
Maneno "mimi" na "yeye" yanamrejea Ezekieli.

waambie
Neno "wao" linarejea kwa watu wa Israeli.

Tazama
Neno "Tazama" hapa linatutahadharisha kuwa makini kwa kushangaza habari inayofuata.

'Lile ono alionalo ni kwa siku nyingi kutoka sasa, na ametabiri kipindi kilicho mbali sana
Haya maneno yote ni njia ya watu wa Israeli wanasema maonyo ya Ezekieli hayatatokea katika kipindi cha maisha lakini yatatokea huko mbeleni sana.

Maneno yangu hayatacheleweshwa sana, lakini lile neno nililoliongea litatimizwa
Haya maneno ni njia zote Mungu anawaambia watu wa Israeli kwamba mambo aliyoyaonya, yatatokea punde.

hivi ndivyo Bwana Yahwe asemavyo!
Tazama tafsiri yake katika 5:11.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Tena, neno la Yahwe likanijia, kusema, **2** "Mwanadamu, tabiri dhidi ya manabii wanaotabiri katika Israeli, na uwaambie wale wanotabiri nje ya fikra zao wenyewe, 'Lisikilizeni neno la Yahwe. **3** Bwana Yahwe asema hivi: Ole wao manbii wajinga ambao wafwatao roho zao wenyewe, lakini wale wasioona kitu! **4** Israeli, manabii zako wamekuwa kama mbeha kwenye aridhi iliyoharibiwa na vita. **5** Hamkwenda kwenye nyufa katika ukuta uliozunguka nyumba ya Israeli kwa ajili ya kuukarabati, ili kupigana katika vita katika siku ya Yahwe. **6** Watu wameona uongo na kufanya utabiri wa uongo, wale wasemao, "Hivi na hivi ndvyo Yahwe asemavyo." Yahwe hajawatuma, lakini hata hivyo wamewafanya watu kutumaini kwamba ujumbe wao utakuwa kweli. **7** Je hamkusikia maono ya uongo na kufanya utabiri wa uongo, ninyi msemao, "Hivi na hivi ndivyo Yahwe asemavyo" Wakati mimi mwenyewe sikuongea?' **8** Kwa hiyo Bwana Yahwe asema hivi, 'Kwa sababu mmesikia maono ya uongo na kuwaambia uongo-kwa hiyo hivi ndivyo Bwana Yahwe asemavyo dhidi yenu: **9** Mkono wangu utakuwa juu yenu ninyi manabii mliodanganya maono na wale waliofanya unabii wa uongo. Hawatakuwepo kwenye kusanyiko la watu wangu, au kuandikishwa katika kumbukumbu ya nyumba ya Israeli; hawataenda kwenye nchi ya Israeli. Kwa kuwa mtajua yakwamba mimi ni Bwana Yahwe! **10** Kwa sababu hiyo, na kwa sababu wamewaongoza watu wangu kuwapotosha na kusema, "Amani!" wakati hakuna amani, wanajenga ukuta ambao wataupaka rangi ya chokaa.' **11** Waambie wale wanaopaka chokaa ukuta, 'Utaanguka chini; kutakuwa na mvua ya kufurika, na nitaleta mvua ya mawe kuufanya uanguke chini, na upepo wa dhoruba kupuliza hata kuuvunja chini. **12** Tazama, ukuta utaanguka chini. Je wengine hawakuwaambia, "Iko wapi chokaa mliyoipaka juu yake?" **13** Kwa hiyo Bwana Yahwe asema hivi: Nitaleta upepo wa dhoruba katika ghadhabu yangu, na kutakuwa na mafuriko ya mvua kwenye ghadhabu yangu! Mvua ya mawe katika ghadhabu yangu itauharibu kabisa. **14** Kwa kuwa nitaurarua chini ukuta ambao mlioufunika kwa chokaa, na nitaubomoa hata kwenye nchi na kuifunua misingi yake. Hivyo utaanguka, nanyi nyote mtaangamizwa katikati ya huo. **15** Ndivyo nitakavouangamiza kwa ghadhabu yangu ukuta na wale walioupaka chokaa. Nitawaambia, "Ukuta hautaonekana tena, wala watu wanaoupaka chokaa- **16** manabii wa Israeli wale waliotabiri kuhusu Yerusalemu na wale waliokuwa wameona amani kwa ajili yake. Lakini hakuna amani! - hivi ndivyo Bwana Yahwe asemavyo." **17** Hivyo wewe, mwanadamu, weka uso wako dhidi ya binti za watu wako wale wanaotabiri kwa akili zao wenyewe, na kutabiri dhidi yao. **18** Sema, 'Bwana Yahwe asema hivi: Ole kwa wanawake washonao hiziri kwenye kila sehemu ya mkono wao na kutengeza vitambaa vya shela kwa ajili ya vichwa vyao kwa kila kipimo, ili kuwinda watu. Je mtawawinda watu wangu ila kuokoa maisha yenu wenyewe? **19** Ninyi mmenikufuru mbele ya watu wangu kwa ajili ya makonzi ya shayiri na vipande vya mkate, kuwaua watu ambao hawakutakiwa kufa, na kuyalinda maisha ya wale ambao hawatakiwi kuendelea kuishi, kwa sababu ya uongo wenu kwa watu wangu walio wasikiliza. **20** Kwa hiyo Bwana Yahwe asema hivi: Niko kinyume dhidi ya hirizi ambazo mlizozitumia kuyakamata kwa hila maisha ya watu kana kwamba wamekuwa ndege. Naam, nitazichana kutoka kwenye mikono yenu; na wale watu mlio watega kama ndege-nitawaacha waende huru. **21** Nitavichana mbali vitambaa vya shela na kuwaokoa watu wangu kutoka kwenye mikono yangu, kwa hiyo hawatategwa tena kwenye mikono yenu. Mtajua kwamba mimi ni Yahwe. **22** Kwa sababu mmeuvunja moyo wa mtu mwenye haki kwa uongo, ingawa hata mimi sikutamani kuvunjwa kwake moyo, na kwa sababu mmemtia moyo badala yake matendo ya mtu mwovu ili kwamba asitaweze kurudi kutoka kwenye njia yake kuokoa maisha yake- **23** kwa hiyo hamtayaona tena maono ya uongo au kuendelea kufanya utabiri, kwa kuwa nitawaokoa watu wangu kutoka kwenye mkono wako. Nanyi mtajua kwamba mimi ni Yahwe.'"

Ezekiel 13:1

neno la Yahwe likaja
"Yahwe alinena neno lake."

mwanadamu
(mimi) Ezekieli

wanotabiri nje ya fikra zao wenyewe
kutabiri kutokana na mawazo yao wenyewe

fuata roho zao wenyewe
Hili neno limetumika kwa nabii kufanya kile wanachotaka. Neno "roho" linarejea kwa mawazo yao na neno "fuata" linarejea kwa kile wanachokifanya.

mbweha
wanyama wa porini kama mbwa au mbweha mwitu.

kama mbeha kwenye aridhi iliyoharibiwa
Kama mbweha aliyeiba chakula kutoka wanyama wengine katika jangwa, manabii huiba kutoka watu

generated on Tue Oct 24 10:45:40 2023

wa Israeli wakati wanapodanganya kuhusu kuwa na ujumbe kutoka kwa Mungu.

Ezekiel 13:5

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

kupinga katika vita
"kujilinda"

Je hamkuwa na maono ya uongo ... Wakati mimi mwenyewe sikuongea?
Yahwe anatumia hili swali kuwakemea manabii wa uongo.

mlikuwa maono ya uongo na kufanya utabiri wa uongo
Tangu manabii wa uongo wakose kupokea ujumbe wa kweli kutoka kwa Yahwe, kile wanacho tabiri kuhusu baadaye sio kweli.

Hivi na hivi
Hili ni nenao lililotumika kurejea kwa kitu chochote nabii ameweza kusema.

Agizo la Yahwe
Tazama tafsiri yake katika 5:11.

Ezekiel 13:8

Maelezo ya Jumla:
Yahwe ananena na watu wa Israeli na kurudia maneno katika njia tofauti tofauti kueleza jinsi walivyo wakweli.

mmekuwa na maono ya uongo na kuwaambia uongo
"mmedanganya kuhusu kuwa na jumbe kutoka kwa Mungu"

Tangazo la Yahwe
Tazama tafsiri yake katika 5:11.

Mkono wangu utakuwa juu ya manabii
Neno "mkono" mara nyingi limetumika katika njia tafauti tofauti kwa uweza wa Yahwe.

mliodanganya maono na wale waliofanya unabii wa uongo
"aliye na jumbe kutoka kwa Mungu lakini anadanganya"

katika kusanyiko la watu wangu, au kuandikishwa katika kumbukumbu ya nyumba ya Israeli
"walio orodheshwa kama watu wangu" Hii ni njia mbili kueleza jambo moja."

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

mtajua yakwamba mimi ndimi Bwana Yahwe
Tazama tafsiri yake katika 6:6.

Ezekiel 13:10

Kwa sababu hii
Neno "hii" linarejea kwa ahadi ya Bwana kulazimisha manabii wa uongo nje ya Israeli.

wamewaongoza watu wangu
Neno "wao" linarejea kwa manabii wa uongo katika nchi ya Israeli.

wanajenga ukuta ambao wataupaka chokaa
Hapa "ukuta" unasimama kwa ajili ya amani na ulinzi ambao manabii wa uongo wamewaambia watu kwamba Yahwe aliahidi kuwapatia.

kupaka chokaa ... chokaa
"chokaa" ni kimiminika cheupe kilichochanganywa kwa kufanya sehemu ya juu ya kitu (kama vile kuta au wigo)

mvua ya kufurika ... mvua ya mawe ... upepo wa dhoruba
Haya yote ni sehemu ya dhoruba mbaya sana. Mungu anatumia dhoruba kurejea majeshi yatakayoishambulia Yerusalemu.

mvua ya mawe
vigololi vya barafu ambavyo wakati mwingine vinaanguka kutoka angani kipindi cha dhoruba ya mvua.

wengine hawakukwambia
Ezekieli anauliza hili swali kushinikiza jibu.

Ezekiel 13:13

upepo wa dhoruba ... mafuriko ya mvua ... Mvua ya mawe
Hizi sehemu zote ni dhoruba mbaya sana. Mungu anatumia dhoruba kurejea majeshi yatakayoiteka Yerusalemu.

Nitaleta upepo wa dhoruba katika ghadhabu yangu
"wakati nitendapo ghadhabu yangu nitaleta upepo wa dhoruba"

kutakuwa na mafuriko ya mvua kwenye ghadhabu yangu
"wakati nitendapo hasira yangu nitaleta kiasi kikubwa cha mvua"

Mvua ya mawe katika ghadhabu yangu itauharibu kabisa
"Wakati nitendapo juu ya hasira yangu nitaleta mvua ya mawe kuharibu kuta wanaoujenga watu"

kufunua
"isiyofunikwa"

mtaangamizwa
"kuangamizwa kabisa"

kujuwa kwamba mimi ndimi Yahwe
"kutambua kwamba mimi ndimi Yahwe, yule Mungu wa kweli"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 13:15

mimi
inamrejea Yahwe

nitakavo uangamiza kwa ghadhabu yangu
"wakati nitendapo juu ya hasira yangu nitaleta mwisho"

kuupaka chokaa
"kuupaka ukuta rangi nyeupe"

Ukuta hautaonekana tena, wala watu wanaoupaka
"Ukuta hauko huko tena, wala watu"

monoa amani kwa ajili yake
Neno "yeye" inarejea kwa Yerusalemu.

hivi ndivyo Bwana Yahwe asemavyo
Tazma tafsiri yake katika 5:11.

Ezekiel 13:17

mwanadamu
Tazama tafsiri yake katika 2:1.

weka uso wako dhidi
Tazama tafsiri yake katika 4:1.

binti za watu wako
wanawake wa Israeli

kutabiri dhidi yao
Hii inamaanisha kuunda unabii kutoka kutokana na fikra zao wenyewe.

hirizi
vitu vilivyoaminika vina nguvu za miujiza.

kutengeza vitambaa vya shela kwa ajili ya vichwa vyao kwa kila kipimo, ili kuwinda watu
Mapambo yaliyovaliwa na manabii yalikuwa kama "mtego" kwa sababu walikuwa wakitumia uzuri, fumbo na uongo kutega watu ili wawaamini na kuasi juu ya Mungu.

Ezekiel 13:19

Maelezo ya Jumla:
Yahwe anaendelea kunane na juu ya unabii wa uongo katika Israeli.

makonzi ya shayiri na vipande vya mkate
Shayiri ni nafaka iliyotumika kutengenezea mkati na neno "vipande vya mkate" ni kiasi kidogo cha mkate.

Ezekiel 13:20

Bwana Yahwe asema hivi
Tazama tafsiri yake katika 5:5.

hirizi
vitu ambavyo vinavyoaminika vina nguvu ya muujiza

kukamata
"kukamata"

kuyakamata kwa hila maisha ya watu kana kwamba wamekuwa ndege ... watu ambao umewakamata kama ndege
Yahwe analinganisha mapambo ya unabii kukamata kwa ajili ya ndege.

nitazichana kutoka kwenye mikono yenu
Neno "mikono" inarejea inakuja kutawaliwa na unabii. Waongo watatumia utawala wa watu wa Israeli ni kama mikono ambayo imewakamata kurudi kutokana na kukimbia.

havitakamatwa tena katika mikono wako
Kusema hawatakamatwa ni sawa kama kusema watakuwa huru.

kujua kwamba mimi ndimi Yahwe
"kujua kwamba mimi ndimi Yahwe, Mungu wa kweli"

Ezekiel 13:22

mmeuvunja moyo wa mtu mwenye haki
Moyo wa mtu mwenye haki imetumika kurejea kwa hisia zao.

geuka kutoka kwenye njia yake
Kuacha kufanya kitu kinachorejea kurudi katika mwelekeo tofauti.

maono ya uongo au kuendelea kufanya utabiri
Haya maneno yote yanarejea kueleza kuhusu kile kitakachotokea baadaye.

kutokana na mkono wako
Neno "mkono" limetumika kurejea kutawala unabii.

mtajua kwamba mimi ndimi Yahwe
"kutambua kwamba mimi ndimi Yahwe, Mungu wa kweli"

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Baadhi ya viongozi wa Israeli wakaja kwangu na kuketi mbele yangu. **2** Ndipo neno la Yahwe likanijia, likisema, **3** "Mwanadamu, hawa watu wamchukua sanamu zao kwenye mioyo yao na kuweka pingamizi la uovu wao mbele ya nyuso zao wenyewe. Je naweza kuulizwa yote na wao? **4** Kwa hiyo watangazie hivi na waambie, 'Bwana Yahwe asema hivi: Kila mtu wa nyumba ya Israeli achukuaye sanamu moyoni mwake, au awekeye pingamizi la uovu mbele ya uso wake, na kisha yule ajaye kwa nabii-Mimi, Yahwe, nitamjibu kulingana na sanamu zake. **5** Nitafanya hivi ili kwamba niweze kuirudisha nyumba ya Israeli katika mioyo yao ambayo ilikuwa mbali nami kwa ajili ya sanamu zao.' **6** Kwa hiyo sema kwa nyumba ya Israeli, 'Bwana Yahwe asema hivi: Tubuni na rudini kutoka kwenye sanamu zenu! Rudisheni nyuma nyuso zenu kutoka kwenye kachukizo yenu yote. **7** Kwa kuwa kila mmoja kutoka kwenye nyumba ya Israeli na kila mmoja wa wageni wanaoishi katika Israeli ajitengaye nami, achukuaye sanamu zake kwenye moyo wake na kuweka kwazo la uovu wake mbele ya uso wake mwenyewe, na kisha yule ajaye kwa nabii kunitafuta-mimi, Yahwe, nitamjibu mimi mwenyewe. **8** Hivyo nitauweka uso wangu juu ya huyo mtu na kumfanya ishara na mithali, kwa kuwa nitamkata kutoka kati ya watu wangu, na mtajua kuwa mimi ni Yahwe. **9** Kama nabii atadanganywa na kuongea ujumbe, kisha Mimi Yahwe, nitamdanganya huyo nabii; Nitanyoosha mkono wangu na kumwangamizaku toka kati watu wangu Israeli. **10** Watabeba uovu wao wenyewe; uwovu wa nabii utakua uleule kama uovu wa yule aulizaye kutoka kwake. **11** Kwa sababu hiyo basi, nyumba ya Israeli haitaenda mbali kutoka kunifuata mimi wala kujinajisi wenyewe kupitia dhambi zao zote. Watakuwa watu wangu, nami nitakuwa Mungu wao-hivi ndivyo Yahwe asemavyo."' **12** Kisha neno la Yahwe likanijia, likisema, **13** "Mwanadamu, wakati nchi itakapo asi dhidi yangu kwa kufanya dhambi ili kwamba ninyooshe mkono wangu dhidi yake na kuvunja tegemea la mkate wake, na kuleta njaa juu yake na kukata mnyama kutoka kwenye nchi; **14** kisha hata kama hawa watu watatu-Nuhu, Danieli, na Ayubu-walikuwa katikati ya nchi, wangeweza kuokoa maisha yao wenyewe kwa haki-hivi ndivyo Bwana Yahwe asemavyo. **15** Kama nikileta wanyama waovu kwenye nchi na kuwafanya wasizae hivyo basi itakuwa hakuna mtu asiweze kupita kwa sababu ya hao wanyama, **16** kisha hata kama watu hawa hawa watatu ndani yake-kama niishivyo, asema Bwana Yahwe-wasingeweza kuwaokoa hata watoto wao wala binti; isipokuwa maisha yao yataokoka, lakini nchi itakuwa ukiwa. **17** Au nikileta upanga juu ya hiyo nchi na kusema, 'Upanga, nenda kwenye nchi na wakate wote mtu na mnyama kutoka huo', **18** kisha hata kama hawa watu watatu watakuwa katikatai ya nchi-kama niishivyo, asema Bwana Yahwe-wasingeweza kuwaokoa japo watoto wao wala binti; ila tu maisha yao wenyewe yangeokolewa. **19** Au kama nikipeleka tauni juu ya nchi na kumwaga dhahabu yangu juu yake kwa damu, ili kuwakata mtu na mnyama, **20** kisha hata kama Nuhu, Danieli, na Ayubu wangekuwa kwenye hiyo nchi-kama niishivyo, asema Bwana Yahwe-wasingeweza kuokoa hata watoto wao au binti; maisha yao pekee yangeokoka kwa haki. **21** Kwa kuwa Bwana Yahwe asema hivi: hakika nitafanya mambo makali sana kwa kuleta adhabu zangu nne-njaa, upanga, wanyama wa porini, na tauni-juu ya Yerusalemu kuwakata wote mtu na mnyama kutoka kwake. **22** Kisha, tazama! mabaki yatasalia kwake, watakaokoka wataenda pamoja na wana na binti. Tazama! Watawatokea, na mtaona njia zao na matendo yao yakiwafariji kuhusu adhabu niliyoipeleka Yerusalemu, na kuhusu kila kitu kingine ambacho nilichopeleka juu ya nchi. **23** Waliokoka watawafariji ninyi mtakapoona njia zao na matendo yao, hivyo mtayajua haya mambo niliyoyafanya juu yake, kwamba sijayafanya bure! -hivi ndivyo Bwana Yahwe asemavyo."

Ezekiel 14:1

neno la Yahwe likaja
"Yahwe alinena neno lake."

wamechukua sanamu zao kwenye mioyo yao
"kufikiria sanamu zao kuwa muhimu sana"

mbele ya nyuso zao
Mungu anasema watu wamehifadhi sanamu ambapo wanaweza kuwaona. Hii inaonyesha sanamu ni muhimu kwao.

pingamizi la uovu wao
Sanamu zinarejea kama kitu dhambi zao zimewafanya kuanguka.

Je naweza kuulizwa yote na wao?
"Hawataniuliza kwa chochote."

Ezekiel 14:4

Kwa hiyo watangazie hivi
Neno "wao" linarejea kwa "watu kutoka wazee wa Isareli"

generated on Tue Oct 24 10:45:40 2023

achukuaye sanamu moyoni mwake
"anayefikiria sanamu zake kuwa muhimu sana"

awekeye pingamizi la uovu mbele ya uso wake
Neno "mbele ya uso waake" inamaanisha "kwa uangalifu mkubwa."

kisha yule ajaye kwa nabii
Mtu aendaye kwa nabii ili kusikia Mungu anasemaje.

idadi ya sanamu zake
"ana kiasi gani cha sanamu."

niweze kuirudisha nyumba ya Israeli katika mioyo yao
"nitawafanya watu wa Israeli wanipende tena"

kuirudisha ... mbali nami
Anasema atawarudisha ili kuwafanya wampende hata kama sanamu zao zimewasukuma mbali na Mungu.

Ezekiel 14:6

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

Tubuni na rudini kutoka kwenye sanamu zenu! Rudisheni nyuma nyuso zenu kutoka kwenye kachukizo yenu yote
Haya maneno yote ni njia ya kuwaeleza watu wa Israeli kuacha kuabudu sanamu.

Tubuni na rudini
Maneno "Tubu" na "geuka" kimsingi yana maana moja. Kwa pamoja waliimarisha amri ya kuacha kuabudu sanamu.

Ezekiel 14:7

achukuaye sanamu zake kwenye moyo wake
"ambaye afikiriaye sanamu zake kuwa muhimu sana"

na kuweka kwazo la uovu wake mbele ya uso wake mwenyewe
"sanamu ambayo aliyoitumia imetumika kuasi kwa kuiabudu"

nitauweka uso wangu juu ya huyo mtu
"nitakuwa juu yake" au "nitatoa umakini wangu kuwa juu yake"

kumfanya ishara na mithali
Hapa maneno "ishara" na "mithali" yanarejea kwa kitu kinachohifadhi kama kuonya wengine kuhusu matokeo mabaya ya tabia mbaya.

Ezekiel 14:9

Nitanyoosha mkono wangu juu yake
mkono wa Mungu unarejea kwa kile afanyacho. "nitashughulika juu yake"

Watabeba uovu wao wenyewe
"Watawajibika kwa ajili ya kile kibaya walichokifanya"

haitaenda mbali kutoka kunifuata mimi
Neno "mbali kutoka kunifuata" halilingani na kile Mungu anachotaka kwenda mbali naye.

Ezekiel 14:12

neno la Yahwe likanijia
"Yahwe akanena neno lake."

Ezekiel 14:15

hawa watatu
Nuhu, Danieli, na Ayubu

kama niishivyo, asema Bwana Yahwe
"Bwana Yahwe asema. "kama niishivyo"

isipokuwa maisha yao yataokolewa
"Yahwe pekee angeokoa maisha yao"

Ezekiel 14:17

hawa watu watatu
Nuhu, Danieli, na Ayubu

kama niishivyo, asema Bwana Yahwe
"Bwana Yahwe asema. "kama niishivyo"

Ezekiel 14:19

kumwaga ghadhabu yangu
Kama chupa ibebavyo maji, Mungu alikuwa akirudisha hukumu. Hivyo "mwaga ghadhabu yangu" inamaanisha Mungu harudisha tena kutoka kutenda hasira yake lakini atatenda juu ya hasira yake juu ya watu wa Israeli.

kuwakatilia wote mtu na mnyama
Haya maneno yanarejea kuuawa kama tendo la hukumu ya kimungu kwa ajili ya dhambi. "ua wote mtu na mnyama"

Ezekiel 14:21

kutoka kwake
Neno "yeye" inarejea kwa Yerusalemu.

Ezekiel 14:22

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu adhabu ya watu wa Israeli.

Tazama!
Neno "Tazazama!" hapa linatutahadharisha kuwa makini kwa habari inayofuata.

generated on Tue Oct 24 10:45:40 2023

salia kwake ... fanya juu yake
Neno "yeye" linarejea kwa Yerusalemu.

njia zao na matendo yao
Maneno haya yote yanarejea kwa kile watu wa Israeli walichokifanya. "vile waishivyo" au "mambo wafanyayo"

generated on Tue Oct 24 10:45:40 2023

Chapter 15

1 Kisha neno la Yahwe likanijia, liksema, **2** "Mwanadamu, je ni jisni gani mzabibu ulivo bora kuliko mti na matawi yaliyomo kwenye miti katika msitu? **3** Je watu huwa wanachukua mbao kutoka kwenye mzabbibu kufanyia chochote? au huwa wanatengenezea vitu kutokana na huo kuning'iniza chochote juu ya huo? **4** Tazama! Kama umetupwa kwenye moto kama kuni, na kama moto umezichoma ncha zake zote na katikati pia, je unafaa kwa chochote? **5** Tazama! Wakati ulipokuwa umekamilika, haukuweza kufanya chochote; kisha hakika, wakati moto ulipouchoma, lakini bado haukuweza kutengeneza kitu chochote kwa ajili ya matumizi yoyote. **6** Kwa hiyo Bwana Yahwe asema hivi: haufanani na miti katika misitu, niliyoitoa mzabibu kama kuni kwa moto; nitatenda vivyo hivyo mbele ya wakaao Yerusalemu. **7** Kwa kuwa nitauweka uso wangu juu yao. Ingawa watatoka kutoka kwenye moto, bado moto utawala; hivyo mtajua kwamba mimi ni Yahwe, wakati nitakapoona uso wangu juu yenu. **8** Kisha nitaifanya nchi kuwa ukiwa kwa sababu wamefanya dhambi-hivi ndivyo Bwana Yahwe asemavyo."

Ezekiel 15:1

Maelezo ya Jumala:
Yahwe ananena na Ezekieli katika hii sehemu.

neno la Yahwe likaja
"Yahwe alinena neno lake."

je ni jisni gani mzabibu ulivo bora kuliko mti na matawi yaliyomo kwenye miti katika msitu?
"mzabibu si bora kuliko mti wowote pamoja na matawi ambayo ni miongoni mwa miti katika msitu."

Je watu huwa wanachukua mbao kutoka kwenye mzabbibu kufanyia chochote?
"Watu hawachukui mbao katika mzabibu kufanya chochote."

uwa wanatengenezea kitu kutokana na huo
"hawatengenezi kitu kutoka huo kuning'iniza vitu juu yake."

Kama umetupwa kwenye moto kama kuni, na kama moto umezichoma ncha zake zote na katikati pia, je unafaa kwa chochote?
kama moto ume mwisho wa ncha zake na pia katikati, yamkini sio vyema kwa kitu chochote!

Ezekiel 15:5

Maelezo ya Jumala:
Yahwe anaendelea kuzungumzia kuhusu mzabibu.

Ezekiel 15:7

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu watu wa Israeli.

ukiwa
ni mahali ambapo kila mtu ameondoka.

wamefanya dhambi
"wameasi"

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika 5:11.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 16

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, mwambie Yerusalemu kuhusu machukizo yake, **3** na useme, 'Bwana Yahwe asema hivi kwa Yerusalemu: Mwanzo wako na kuzaliwa kwako kulichukua nafasi katika nchi ya Kanaani; baba yako alikuwa Mwamori, na mama yako alikuwa Mhiti. **4** Katika siku ya kuzaliwa kwako, mama yako hakukata kitovu chako, wala hakukuosha kwenye maji usafishwe au kukuchua kwa chumvi, wala kukusitiri nguo. **5** Hakuna jicho lililokuhurumia kufanya haya mambo kwa ajili yako, kukuhurumia wewe. Katika siku uliyozaliwa, kwa kuchukiwa uhai wako, ulitupwa nje uwandani. **6** Lakini nilipita karibu nawe, nalikuona ukijinyonga kwa damu yako mwenyewe, "kubaki hai!" **7** Nimekufanya ukue kama mmea katika shamba. Umeongezeka na kuwa mkubwa, na umekuwa mzuri wa wazuri. Maziwa yako yakawa thabiti, na nywele zako zikawa nyingi, ingawa ulikuwa uchi huna nguo. **8** Nilipita karibu nawe tena, na nalikuona. Tazama! wakati wa upendo umefika kwako, hivyo nikatandika joho langu juu yako na kufunika uchi wako. Kisha nikaapa kwako na kukuleta kwenye agano-hivi ndivyo Bwana Yahwe asemavyo-na ukawa wangu. **9** Basi nilikuosha kwa maji na kukufuta damu yako, na kukupaka mafuta. **10** Nilikuvalisha nguo ya taraza na kukuwekea makuzi ya ngozi kwenye miguu yako. Nilikufungia kwa kitani kizuri na kukufunika kwa hariri. **11** Kisha nalikupamba kwa vito, na kukuvalisha vikuku kwenye mikono yako, na mkufu kwenye shingo yako. **12** Nalitia hazama katika pua yako na hereni katika masikio yako, na taji nzuri juu ya kichwa chako. **13** Hivyo ulipambwa kwa dhahabu na fedha, na ulivaa kitani safi, hariri, na ngu za taraza; ulikula unga mzuri, asali, na mafuta, na ulikuwa mzuri sana, na ukawa malkia. **14** Umaarufu wako ukaenda miongoni mwa mataifa kwa sababu ya uzuri wako, kwa kuwa ulikuwa mkamili katika ukuu niliokuwa nimekupa-hivi ndivyo Bwana Yahwe asemavyo. **15** Lakini ulitumaini uzuri wako, na ukafanya kama kahaba kwa sababu ya umaarufu wako; umeyamwaga matendo yako ya kikahaba kwa kila aliyepita karibu, ili kwamba uzuri wako uwe wake. **16** Kisha ulichukua nguo zako na pamoja nao umepatengeneza mahali pa juu kwa ajili yako palipambwa kwa rangi tofauti tofauti, na hapo ulifanya kama kahaba. Hii haitatokea. Wala haitatokea. **17** Umevichukua vito vizuri vya dhahabu na fedha nilizowapatia, na umejitengenezea sanamu za wanaume, na umefanya pamoja nao ukahaba afanyao. **18** Ulichukua nguo zako za tarizi na kuwafunika, na kuwawekea mafuta yangu na manukato mbele yao. **19** Mkate wangu niliokupatia-ulitengenezwa kwa unga mzuri, mafuta, na asali-umeviweka mbele yao kwa ajili ya kunukia harufu nzuri, kwa kuwa hivi ndivyo ilivyotokea-hivi ndivyo Bwana Yahwe asemavyo. **20** Kisha uliwachukua watoto wako ulionizalia, na kuwatoa sadaka kwa picha ili waliwe kama chakula. Je! matendo yako ya kikahaba ni kitu kidogo? **21** Umewachinja watoto wangu na kuwatupia kwenye moto. **22** Katika machukizo yako yote na matendo yako ya kikahaba hukutafakari kuhusu siku za ujana wako, wakati ulipokuwa uchi na bila nguo kama kama umepigwa katika damu. **23** Ole! Ole wako! -hivi ndivyo Bwana Yahwe asemavyo-kwahiyo, zaidi ya hapo kwa haya maovu yote, **24** umejijengea chumba cha chini kwa chini katika kila sehemu ya watu wengi. **25** Umepajenga mahali pako palipoinuka kwenye kichwa cha kila njia na kuunajisi uzuri wako, kwa kuwa umeutoa mwili wako kwa kila mtu apitaye karibu na umefanya matendo mengi zaidi ya ukahaba. **26** Umetenda kama kahaba pamoja na Wamisri, tamaa ya jirani zako, na umetenda matendo mengi zaidi ya kikahaba, ili kuchochea hasira yangu. **27** Tazama! Nitakunyooshea mkono wangu na kupunguza chakula chako. Nitauchukua uhai wako juu ya adui zako, binti za Wafilisti, ambao walikuwa na haya ya tabia yako ya uchafu. **28** Umetenda kama kahaba pamoja na Waashuru kwa sababu hukuweza kuridhika. Umetenda kama kahaba na bado hukuridhika. **29** Umefanya matendo mengi zaidi ya kikahaba katika nchi ya jamii ya wana maji wa Ukaldayo, na wala hukuridhika kwa hayo. **30** Jinsi moyo wako ulivyo dhaifu-hivi ndivyo Bwana Yahwe asemavyo-kwamba utaweza kuyafanya haya mambo yote, matendo ya aibu ya kikahaba? **31** Mmepajenga mahali penu pa juu kwenye kichwa cha kila mtaa na kufanya chumba cha chini kwa chini katika kila sehemu ya watu wengi. Bado hukuwa kama kahaba kwa sababu ulikataa kulipwa ujira. **32** Wewe mwanamke mzinifu, wewe upokeaye wageni badala ya mume wako. **33** Watu hulipa kwa kila kahaba, lakini wewe huwapa mshara wako wapenzi wako wote na kuwapa rushwa ili waje kwako pande zote kwa matendo yako ya kikahaba. **34** Hivyo kuna tofauti kati yako na hao wanawake wengine, kwa kuwa hakuna hata mmoja ajaye kwako kukuuliza kulala pamoja nao. Badala yake, unawalipa. Hakuna akulipaye. **35** Kwa hiyo, wewe kahaba, lisikilize neno la Yahwe. **36** Bwana Yahwe asema hivi: Kwa sababu umemwaga tamaa yako na kuonyesha sehemu zako za siri kupitia matendo yako ya ukahaba pamoja na wapenzi wako wote pamoja na sanamu zako za chukizo, na kwa sababu ya damu ya watoto wako uliyowapatia sanamu zako, **37** kwa hiyo, tazama! Nitawakusanya wapenzi wako wote uliokutana nao, wote ambao uliowapenda na wote uliowachukia, na nitawakusanya juu yako kila upande. Nitawaonyesha wazi sehemu zako za siri hivyo wanaweza kuona uchi wako wote. **38** Kwa kuwa nitakuadhibu kwa uasherati na kumwaga damu, na nitaleta juu yako damu

ya hasira yangu na hasira kali. **39** Nitakutia kwenye mikono yao hivyo watakutupa chini kwenye chumba cha chini kwa chini na kupavunja mahali pako pa juu na watakuvua nguo zako na kuchukua vito vyako vyote. watakuacha uchi bila nguo. **40** Kisha wataleta kundi la watu juu yako na kukupiga kwa mawe, na kukukata kwa panga zao. **41** Watachoma nyumba zako na kufanya matendo mengi ya adhabu juu yako kwenye uso wa wanawake wengi, kwa kuwa nitakusimamisha ukahaba wako, na hutawalipa tena wapenzi wako. **42** Kisha nitatuliza ghadhabu yangu juu yako; hasira yangu itakuacha, kwa kuwa nitaridhika, na sitakuwa na hasira tena. **43** Kwa sababu hukuzikumbuka siku za ujana wako na kunifanya nitetemeke kwa hasira kwa sababu ya haya mambo yote, kwa hiyo, tazama! Mimi mwenyewe nitashusha kwa kichwa chako mwenyewe adhabu kwa kile ulichokifanya-hivi ndivyo Bwana Yahwe asemavyo. Hutaongeza ukahaba kwa matendo yako yote ya machukizo? **44** Tazama! Kila mtu azungumzaye Mithali kuhusu wewe atasema, "Kama alivyo, hivyo pia ni binti yake." **45** Wewe ni binti wa mama yako, amchukiaye mume wake na mtoto wake, na wewe ni dada wa dada zako aliyewachukia waume zao na watoto wao. Mama yako alikuwa Mhiti, na baba yako alikuwa Mwamori. **46** Dada yako mkubwa alikuwa Samaria na binti zake walikuwa wale waliokuwa wakiishi kaskazini, wakati dada yako mdogo alikuwa ni yule aliyekuwa akiishi kusini mwako, ambaye ni, Sodoma na binti zake. **47** Hukuenenda katika njia zao na kuchukua tabia zao na matendo yao, lakini katika njia zako zote ulikuwa mbaya zaidi kuliko walivyokuwa wao. **48** Kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-dada yako Sodoma na binti zake, hawajafanya uovu mwingi kama wewe ulivyofanya na binti zako walivyofanya. **49** Tazama! Hii ilikuwa dhambi ya dada yako Sodoma: Alikuwa na kiburi katika mafanikio yake, uzembe na kutojali kuhusu chochote. Hakuitia nguvu mikono ya maskini na watu wahitaji. **50** Alikuwa na kiburi na kufanya machukizo mbele yangu, hivyo niliwatoa kama nilivyoona. **51** Samaria hakufanya hata nusu ya dhambi zako; badala yake, umefanya machukizo mengi kuliko walivyofanya, na umewonyesha hayo dada zako walikuwa bora kuliko wewe kwa sababu ya machukizo yako uyafanyayo! **52** Hasa wewe, umeonyesha aibu yako mwenyewe; kwa njia hii umewaonyesha dada zako walikuwa bora kuliko wewe, kwa sababu ya dhambi ulizozifanya katika hayo machukizo yako yote. Dada zako sasa wanaonekana bora kuliko wewe. Hasa wewe, umeonyesha aibu yako mwenyewe, kwa njia hii umewaonyesha kwamba dada zako walikuwa bora kuliko wewe. **53** Kwa kuwa nitarudisha masalia wao-masalia ya Sodoma na binti zake, na masalia ya Samaria na binti zake; lakini masalia yako yatakuwa miongoni mwao. **54** Kwa kufikiria haya mambo utaonyesha aibu yako; utakuwa mnyenyekevu kwa sababu ya kila kitu ulichokifanya, na kwa njia hii utakuwa faraja kwao. **55** Hivyo dada yako Sodoma na binti zake watarudishwa kwenye hali yao ya zamani, na Samaria na binti zake watarudishwa kwenye mashamba yao ya zamani. Kisha wewe na binti zako watarudishwa kwenye hali yako ya kawaida. **56** Sodoma dada yako hakutajwa hata kwa kinywa chako katika siku ulipojiinua, **57** kabla uovu wako haujafunuliwa. Lakini sasa wewe ni kitu cha dharau kwa binti za Edomu na binti wote wa Wafilisti waliomzunguka. Watu wote wanakudharau wewe. **58** Utaonyesha aibu yako na matendo yako ya machukizo! -hivi ndivyo Yahwe asemavyo! **59** Bwana Yahwe asema hivi: Nitashughulika na wewe kama unavyostahili, wewe uliyedharau kiapo chako kwa kulivunja agano. **60** Lakini mimi mwenyewe nitalikumbuka agano langu nililolifanya pamoja nawe katika siku za ujana wako, nitaliimarisha agano la milele pamoja na wewe. **61** Kisha utazikumbuka njia zako na kuona aibu utakapo wapokea dada zako wakubwa na dada zako wadogo. Nitakupatia wao kama binti zako, lakini kwa sababu ya agano lako. **62** Mimi nitaweka imara agano langu pamoja nawe, nawe utajua yakwamba mimi ni Yahwe. **63** Kwa sababu ya haya mambo, utakumbuka kila kitu na kuona aibu, hutafungua mdomo wako tena kuongea kwa sababu ya aibu yako, wakati nitakapokusamehe kwa yale yote uliyoyafanya-hivi ndivyo Bwana Yahwe asemavyo."'

Ezekiel 16:60

Maelezo ya Jumla:
Yahwe anaendelea kumrejea Yerusalemu kama mke mzinzi na mataifa mengine kama ndugu wa Yerusalemu.

kumbuka
"kukumbuka"

Ezekiel 16:62

kumbuka kila kitu
"kumbuka kila kitu"

hutafungua mdomo wako tena kusema
"hutasema kitu tena

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 17

1 Neno la Yahwe likanijia, kusema, **2** "Mwanadamu, tega kitendawili na sema fumbo kwa nyumba ya Israeli. **3** Sema, 'Bwana Yahwe asema hivi: Tai mkubwa pamoja na mabawa makubwa na vipapatio virefu, mwenye kujaa manyoya, na aliyekuwa na rangi nyingi alienda Lebanoni na kuchukua kilele cha mti wa mkangazi. **4** Akakata ncha za matawi na kuzichukua hata nchi ya Kanaani; akaipanda katika mji wa manahodha. **5** Pia akachukua mbegu ya nchi na kuipanda katika udongo wenye rutuba. Akaiweka kando ya maji mengi kama mti umeao karibu na maji. **6** Kisha ukachipusha na mzabibu wenye kusambaa chini kwenye aridhi. Matawi yake yakamwelekea yeye, na mizizi yake ikakua chini yake. Hivyo ukawa mzabibu na kuzaa matawi na kutoa matawi. **7** Lakini kulikuwa na tai mwingine mkubwa wenye mabawa makubwa na manyoya mengi. Tazama! Huu mzabibu ukabadilisha mizizi yake kumwelekea tai, na ukasamabaza matawi yake kumwelekea tai kutoka mahali ulipokuwa umepandwa basi upate kumwagiliwa. **8** Ulikuwa umepandwa kwenye udongo mzuri kando ya maji mengi hivyo ungezaa matawi na kuanza kutoa matunda, ili kuwa mzabibu mzuri kabisa.' **9** Waambie watu, 'Bwana Yahwe asema hivi: Je! huo utafanikiwa? Je! Haitaing'oa mizizi yake na kuyakata matunda yake ili kwamba unyauke, na majani yake yote mabichi yanyauke? Hakuna jeshi imara au watu wengi watahitajika kuivuta kwa mizizi yake. **10** Basi tazama! Baada ya kuwa umepandwa, je utakuwa? Je hautanyauka wakati upepo wa mashariki utakapoupiga? Utanyauka kabisa katika kiwanja chake."' **11** Kisha neno la Yahwe likanijia, kusema, **12** "Waambie nyumba ya uasi, 'Je! hamjui haya mambo yana gana gani? Tazama! Mfalme wa Babeli amekuja Yerusalemu na kumchukua mfalme wake na wakuu wake na kuwaleta kwake mpaka Babebli. **13** Kisha akauchukua ukoo wa kifalme, akafanya agano pamoja naye, na kumleta chini ya kiapo. Akawachukua watu wa nchi wenye nguvu, **14** basi ufalme uwe duni na usijiinue wenyewe. Kwa kulitunza agano lake nchi itaokoka. **15** Lakini mfalme wa Yerusalemu ameasi juu yake kwa kupeleka mabalozi kwenda Misri ili kujipatia farasi na jeshi. Je! Atafanikiwa? Je! yeye anayeyafanya haya mambo ataokoka? **16** Kama niishivyo! -hivi ndivyo Bwana Yahwe asemavyo-atakufa hakika katika nchi ya mfalme aliyemfanya mfalme, yule mfalme ambaye aliyekidharau kiapo chake, na ambaye aliyevunja agano lake. atakufa kati ya Babeli. **17** Farao na jeshi lake lenye nguvu na kusanyiko la watu wengi kwa ajili ya vita hawatamlinda katika vita, wakati jeshi la Wababeli watakapojenga tuta la ngome na kuta za ngome ili kuyaharibu maisha ya wengi. **18** Kwa kuwa mfalme amedharau kiapo chake kwa kulivunja agano. Tazama, ameunyoosha kwa mkono wake ili kufanya ahadi na bado ameyafanya haya mambo yote. Hataokoka. **19** Kwa hiyo Bwana Yahwe asema hivi: Kama niishivyo, Je! hiki hakikuwa kiapo changu kwamba alidharau agano langu alilo livunja? Basi nitaleta nitamwadhibu juu ya kichwa chake! **20** Nitausambaza wavu wangu juu yake, na atanaswa katika wavu wangu wa kutegea. Kisha nitamleta hata Babeli na kuzitekeleza hukumu juu yake huko kwa ajili ya uhaini wake alioufanya amenisaliti! **21** Wakimbizi wake wote katika majeshi yake yataanguka kwa upanga, na wale watakaobakia watatawanyika kila mahali. Kisha utajua yakwamba mimi ni Yahwe; nimesema hili litatokea." **22** Bwana Yahwe asema hivi, 'Basi mimi mwenyewe nitaichukua sehemu ya juu ya mti wa mkangazi, na nitaupanda mbali na matawi yake laini. Nitaukata, na mimi mwenyewe nitaupanda juu ya mlima mrefu. **23** Nitaupanda juu ya milima ya Israeli hivyo utazaa matawi na kuzaa matunda, na utakuwa mkangazi wa fahari ili kwamba kila ndege arukaye ataishi chini ya huo. Watajenga viota chini ya kivuli cha matawi yake. **24** Kisha miti yote ya shambani itajua kwamba mimi ni Yahwe. Nimeishusha miti mirefu na nimeiinua juu miti mifupi. Naunyausha mti mbichi na kuufanya mti mkavu kuchanua. Mimi Yahwe, nimesema hivyo hii itatokea; nami nimelifanya hili.'"

Ezekiel 17:1

Maelezo ya Jumla:
Ezekieli anasimulia ujumbe ambao aliopewa na Mungu.

Neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Hii inamrejea Ezekieli. Hili neno ni mwanzo wa maneno ya Yahwe aliyoyanena kwa Ezekieli.

tega kitendawili na sema fumbo
"toa fumbo kwao kufikiria"

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

Tai mkubwa
"tai mkubwa sana"

vipapatio vya kuku, mwenye kujaa manyoya
Neno "kipapatio" linamaanisha mwisho wa nje ya mabawa. "mwishoni mwa mabawa yake kulijawa na mabawa na manyota."

generated on Tue Oct 24 10:45:40 2023

kulikuwa na rangi nyingi
Hii inamrejea tai.

Akakata ncha za matawi
"Akavunja sehemu ndefu sana ya miti"

kuyachukua
"kuchukua sehemu ya juu ya mti" au "chukua matawi"

akaipanda katika mji wa wafanya biashara
Mfanya biashara ni mtu anayeuza vitu.

Ezekiel 17:5

Maelezo ya Jumla:
Huu ni mwendelelzo wa fumbo kuhusu tai.

Pia akachukua
Neno "Yeye" ni tai katika fumbo.

aridhi tayari kwa kupanda
"shamba lililokuwa tayari kwa kupandwa mbegu katika hilo." "aridhi yenye rutba" au "katika aritdhi nzuri."

Aliupanda karibu na maji mengi
"tai alipanda mbegu katika mahali ambapo palikuwa na maji mengi"

kuipanda ... kama mti mti umeao karibu na maji
Miti imeao karibu na maji hukua katika mahali ambapo kuna maji mengi. Kama tai alipanda mbegu kama mti umeao karibu na maji, ina maana kwamba aliupanda katika mahali penye maji mengi.

Kisha ukachipusha
"Kisha mbegu ikaanza kukua kwenye mmea"

mzabibu wenye kutanda
"mzabibu utandao juu ya nchi"

Matawi yake yakamwelekea yeye
Matawi ya mzabibu yakamgeukia tai.

mizizi yake ikamea juu yake
Miziz ya mzabibu ikamea chini ya tai.

Hivyo ukawa mzabibu
"Ambavyo mzabibu humea"

kuzaa matawi na kutoa matawi
"mea matawi na kusambaa mizizi yake"

Ezekiel 17:7

Maelezo ya Jumla:
Utambulisho "lakini" huonyesha kwamba tai mwingine ameelezwa kulikuwa yule wa awali.

tai mkubwa
Tai ni mkubwa, mwenye uwezo, na ndege mwenye kuvutia.

Tazama!
Neno "Tazama" hapa linatahadharisha kuwa makini kwa habari ya kushangaza inayofuata.

Huu mzabibu ukabadilisha mizizi yake kumwelekea tai
"Mizizi ya mzabibu ikamea kumwelekea tai"

upate kumwagiliwa
"hivyo tai akamwagilia mzabibu"

Ulikuwa umepandwa
"yule tai wa awali aliupanda mzabibu."

karibu na kilindi cha maji
"katika mahali ambapo kulikuwa na maji mengi"

hivyo ungezaa matawi na kuanza kutoa matunda, ili kuwa mzabibu mzuri kabisa
"ili mzabibu ukue matawi na matunda na kuwa mzabibu unaovutia"

Ezekiel 17:9

Utafanikiwa?
"Hautafanikiwa."

Je! Haitaing'oa mizizi yake na kuyakata matunda yake ili kwamba unyauke, na majani yake yote mabichi yanyauke?
"Atang'oa mizizi yake na kukonyoa au kuchuma matunda yake hivyo ukuaji wa majani yake yote yatanyauka."

tazama!
Neno "tazama!" hapa inaongeza msisitizo kwa kile kinachofuata. "kuwa macho kwa kile ninachotaka kukueleza!"

utamea?
"hautamea."

Je hautanyauka wakati upepo wa mashariki utakapoupiga?
"Utanyauka wakati upepo wa mashariki uugusapo."

Ezekiel 17:11

neno la Yahwe likaja
"Yahwe akanena neno lake."

Je! hamjui haya mambo yana gana gani?
"Mngetakiwa kujua kwamba hivi vitu nina maana gani."

Tazama!
"Tazama!" au "Sikiliza" au "Kuwa macho kwa kile ninachotaka kukueleza!"

Ezekiel 17:13

ukoo wa kifalme
Neno "ukoo wa kifalme" linawaelezea watu na vitu ambavyo vinavyohusiana na mfalme au malkia.

generated on Tue Oct 24 10:45:40 2023

uzao, muundo wa uzao
"Uzao" ni mtu mwenye uhusiano wa damu moja kwa moja toka kwa mtu mwingine wa mbali katika historia ya familia fulani.

agano
Agano ni makubaliano rasmi, yenye ahadi za viapo baina ya pande mbili ambapo upande mmoja au pande zote zinalazimika kulitimiza.

nadhiri, kiapo, kujiapiza
Katika Biblia, nadhiri ni ahadi rasmi ya kufanya jambo fulani. Mtu anayefanya nadhiri hutakiwa kuitimiza ahadi hiyo. Nadhiri inahusisha mtu kujitoa kuwa mwaminifu na mkweli.

Ezekiel 17:15

Taarifa za Ujumla:
Yehova anazungumza juu ya ufalme wa Yerusalem ulivyoasi dhidi ya mfalme wa Babeli.

Je atafanikiwa?
La hasha ! hatafanikiwa.

Je afanyaye mambo haya atatoroka?
"Afanyaye mambo haya hatatoroka!"

Je ataweza kutoroka Iwapo atalivunja agano?
Iwapo atalivunja agano hatatoroka.

Ezekiel 17:17

Taarifa ya Ujumla:
Yehova anzungumza juu ya mfalme wa Yerusalemu.

Jeshi kubwa na kusanyiko la wengi kwa ajili ya vita.
Vifungu hivi vya maneno kimsingi vina maana sawa na vinasisitiza ni kwa namna gani jeshi la Farao ni kubwa na lenye nguvu.

Hawatamlinda
Hapa neno "hawatamlinda "linarejea kwa mfalme wa Yuda.

Kuta zenye minara
Hii ina maana ya mnara wa wenye ngazi zinazoweza kuwekwa ukutani na kuruhusu wanajeshi kuruka ukuta na kuingia katika mji.

Ezekiel 17:19

Je hiki hakikuwa kiapo changu kwamba alidharau na agano langu alilolivunja?
"kilikuwa kiapo changu kuwa mfalme wa Yerusalemu alidharau na agano langu alilolivunja"

Nitaileta adhabu yake juu ya kichwa chake mwenyewe.
"Nitamuadhibu"

Ataanguka kwa upanga
"atauawa na jeshi la Wababeli"

Ezekiel 17:22

Taarifa za Ujumla:
Yehova anazungumzia juu ya Yerusalemu kana kwamba ni tawi lililopandwa katika milima ya Israeli.

Kuzaa matawi
"yatazalisha matawi mapya"

Ezekiel 17:24

Taarifa za Ujumla:
Yehova anazungumzia juu ya miti kana kwamba ni miji.

Kisha miti yote katika shamba itafahamu kuwa mimi ndimi Yehova.
Vitu kuvikwa uhusika kama binadamu.

Miti mirefu...Miti mifupi
Lugha ya picha/fumbo

Kupukutika
wakati ambapo mmea hunyauka na kufa.

generated on Tue Oct 24 10:45:40 2023

Chapter 18

1 Neno la Yahwe likanijia tena, kusema, **2** "Je mnamaana gani, ninyi mliotumia hii mithali kuhusiana na nchi ya Israeli na kusema, 'Wababa wamekula zabibu mbichi, na meno ya watoto imetiwa ganzi'? **3** Kama nishivyo-hivi ndivyo Bwana Yahwe asemavyo-bila shaka hakutakuwa na fursa yoyote tena kwa ajili yenu kuitumia hii mithali katika Israeli. **4** Tazama! Kila uhai ni mali yangu-uhai wa baba na uhai wa mwana pia, ni mali yangu! roho itendayo dhambi ndiyo itakayokufa! **5** Itasemwaje kuhusu mtu mwenye haki na achukuaye yaliyo halali na haki- **6** kama asipokula juu ya milima au kuinua macho yake kwa sananmu za nyumba ya Israeli, na hakumnajisi mke wa jirani yake, wala kumsemesha mwanamke katika kipindi chake cha mwezi, je! Yu mwenye haki? **7** Je! Itasemwaje kuhusu mtu ambaye hakumkandamiza yeyote, na kumrudisha mdeni wake kwa kile kilichokuwa kimewekwa kwa ajili ya rehani, na hakuiba lakini kuwapatia chakula wenye njaa na kuwafunika uchi kwa nguo, je yu mwenye haki? **8** Je! Itasemwaje kuhusu mtu ambaye hakuchukua faida kubwa kwa ile pesa aliyokopa, na hakuchukua faida kubwa kwa kile alichokiuza? **9** Amesemwa kwamba amechukua yaliyo halali na kuimarisha uaminifu kati ya watu. Kama huyo mtu akitembea katika sheria zangu na kuzishika hukumu zangu kufanya kwa uaminifu, kisha ahadi kwa ajili ya mtu mwenye haki ni hii: Ataishi hakika! -hivi ndivyo Bwana Yahwe asemavyo. **10** Lakini akizaa mwana mnyang'anyi mmwaga damu na kufanya mengi katika haya mambo kama yalivyotajwa hapa, **11** hata kama baba yake hakufanya mojawapo katika haya mambo, lakini akala juu ya milima na akamnajisi mke wa jirani yake, Je! itasemwaje juu yake? **12** Huyu mtu huwakandamiza maskini na wahitaji, na huwakamata na kuwanyang'anya, na hawarudishii dhamana, na huyanua macho yake kwa sanamu na kufanya matendo maovu, **13** na hukopesha pesa kwa faida ya juu sana na kufanya faida kubwa juu ya anachokiuza, Je! huyo mtu ataishi? Hakika hataishi! Atakufa hakika na damu yake itakuwa juu yake kwa sababu amefanya haya mambo ya chuki. **14** Lakini Tazama! tuseme kuna mtu aliyezaa mwana, na mwana wake huona dhambi zote za baba yake alizozifanya, na kupitia kuziona, hakuyafanya hayo mambo. **15** Huyo mwana hakula juu ya milima, na hakuinua macho yake kwa sanamu za nyumba ya Israeli, na hakumtia unajisi mke wa jirani yake, Je! itasemwaje juu yake? **16** Yule mwana hakumkandamiza yeyote, au kutwaa dhamana, au kupoteza vitu, lakini badala yake kutoa chakula chake kwa wenye njaa na kuwafunika wenye uchi kwa nguo. **17** Huyo mwana hakumkandamiza yeyote au au kuchukua faida ambayo ni ya juu sana au kufanya manufaa kwa ajili ya mkopo, lakini ameyashika maagizo yangu na kuenenda sawa sawa na sheria zangu; huyo mwana hatakufa kwa ajili ya dhambi za baba yake: Ataishi hakika! **18** Baba yake, kwa kuwa aliwakandamiza wengine kwa nguvu nyingi na kumnyang'anya ndugu yake, na kufanya yasiyo mema miongoni mwa watu wake-tazama, atakufa katika uovu wake. **19** Lakini ninyi husema, 'Kwa nini mwana asibebe uovu wa baba yake?' Kwa sababu mwana hubeba yaliyo halali na haki na kuzitunza amri zangu; huzifanya. Ataishi hakika! **20** Yule atendaye dhambi, ndiye ambaye atakufa. Mwana hatabeba uovu wa baba yake, na baba hatabeba uovu wa mwana wake. Haki ya yule atendaye haki itakuwa juu yakwe mwenyewe, na uovu wa mwenye uovu utakuwa juu yake mwenyewe. **21** Lakini kama mwovu ageukapo kutoka dhambi zake zote alizofanya, na kuzitunza sheria zangu zote na kufanya yaliyo halali na haki, kisha hakika ataishi na hatakufa. **22** Makosa yote aliyoyafanya hayatakumbukwa juu yake. Ataishi kwa hiyo haki aliyoitenda. **23** Je! Nitafurahia juu ya kifo cha mwovu-hivi ndivyo Bwana Yahwe asemavyo-na sio katika kugeuka kwake kutoka njia yake ili kwamba aweze kuishi? **24** Lakini kama mtu mwenye haki ageukapo kutoka kwenye haki yake na kufanya maovu na kutenda machukizo kama machukizo yote ambayo mtu mwovu afanyayo, basi ataishi? Haki yake yote aliyoifanya haitakumbukwa wakati atakaponisaliti katika uhaini wake. Hivyo atakufa katika dhambi alizofanya. **25** Lakini ninyi husema, 'Njia ya Bwana si sawa!' sikilizeni, nyumba ya Israeli! Je njia zangu haziko sawa? Je si njia ambazo haziko sawa? **26** Wakati mtu mwenye haki ageukapo kutoka kwenye makosa yake, na kufanya maovu na kufa kwa sababu ya hayo, kisha atakufa katika uovu ambao alioufanya. **27** Lakini wakati mtu mwovu ageukapo kutoka uovu wake alioufanya na kufanya yaliyo halali na haki, kisha ataulinda uhai wake. **28** Kwa kuwa ameona na kugeuka kutokana na makosa yake yote ambayo aliyoyafanya. Hakika ataishi, na hatakufa. **29** Lakini nyumba ya Israeli husema, 'Njia ya Bwana haiko sawa!' Ni namna gani njia zangu si sawa, nyumba ya Israeli? Ni njia zenu ndizo si sawa. **30** Kwa hiyo nitamuhukumu kila mtu miongoni mwenu kulingana na njia zake, nyumba ya Israeli! -hivi ndivyo Bwana Yahwe asemavyo. Tubuni na rudini kutoka kwenye makosa yenu yote ili kwamba wasiwe kikwazo cha uovu dhidi yenu. **31** Tupilia mbali makosa yenu yote mliyoyafanya; jifanyieni moyo mpya na roho mpya. Kwa nini mfe, nyumba ya Israeli? **32** Kwa kuwa sifurahii kifo cha yule afaye-hivi ndivyo Bwana Yahwe asemavyo-hivyo tubuni na muishi!"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 18:1

Neno la Yehova likanijia
"Yehova alizungumza neno lake." Angalia namna ulivyotafsiri katika 1:1

Mnamaanisha nini, ninyi mnaotumia mithali hii...'wababa wanakula zabibu chachu, na meno ya watoto yametiwa ganzi'
God anawaonya watu kwa kufikiri kuwa wanaadhibiwa kwa dhambi za wazazi wao, lakini wakiamini kuwa wao wenyewe hawana dhambi

Wababa wanakula zabibu chachu, na meno ya watoto yametiwa ganzi
Mithali hii ina maana kuwa watoto wanaadhuibiwa kwa sababu ya matendo maovu ya wazazi wao.

Ezekiel 18:3

Tazama!
Neno "Tazama" hapa linaongeza msisitizo juu ya kile kinachofuata. Linaweza pia kutafsiriwa kama " Haswaa! hii inaweza kutafsiriwa pia kama "ona" au "Sikikiliza" au "zingatia kile ninachoenda kukwambia"

Ezekiel 18:5

Hajakula juu ya milima...hajainua macho yake kuzielekea sanamu
Vifungu hivi vya maneno vinarejea katika ibada ya sanamu. watu walikula chakula ch amatambiko katika vichaka vya mmlima kuzitukuza sanamu. Kifungu cha maneno "kuinua macho yake" ni rejea ya tukio la kuzitazama sanamu na kuzitukuza.

Ezekiel 18:7

alirudisha amana
Mungu anafurahishwa na mkopeshaji anayerudisha amana ya mkopo kwa mkopaji hata kabla ya mkopaji kumlipa mkopeshaji.

Huwapa chakula wenye njaa. Na kuwavika nguo walio uchi.
Mungu anapendezwa na walio wakarimu kwa wasio na chakula na mavazi.

Ezekiel 18:10

humwaga damu
Kifungu hiki cha maneno kinamaanisha kuuwa mtu.

moja kati ya mambo hayo
Hii inamaanisha matendo maovu yaliyotajwa katika 18:11-18:12.

Ezekiel 18:12

Taarifa za Ujumla:
Yehova anaendelea kuzungumza juu ya mwana mkorofi

maskini na wahitaji
Maneno "Maskini" na "muhitaji" yasisitiza kuwa hawa ni watu wasioweza kujisaidia wenyewe.

kutoza riba
Neno "riba" linamaanisha fedha ya nyongeza inayolenga faida juu ya deni.

riba
Neno hili linamaanisha pesa inayolipwa na mtu ili atumie pesa ya mkopo. Hata hivyo baadhi ya tafsiri za leo za neno hilo hutaja kama "riba yoyote" katika kifungu hiki cha maandiko kama "riba kubwa sana"

Ezekiel 18:14

Tazama
Neno "tazama" hapa linaongeza msisitizo juu ya mambo yanayofuata.

tenda
amefanya

Ezekiel 18:16

Taarifa za Msingi:
Yehova anaendelea kuzungumza juu ya mwana asiyetenda dhambi kama za baba yake.

walio uchi
Hii inaweza kumaanisha watu wasio na nguo kabisa, lakini kwa sehemu kubwa inamaanisha watu wenye mavazi chakavu, mavazi duni sana.

huwavika nguo walio uchi
Kuwapatia nguo watu wenye uhitaji wa nguo linazungumziwa kama tendo la kuwavalisha nguo katika miili yao. (lugha ya picha)

huuondoa mkono wake kwa maskini
Hapa neno "mkono" linasimama badala ya maneno "kutenda matendo yasiyo haki"

Ezekiel 18:18

Taarifa za Ujumla:
Yehova anazungumza juu ya baba wa mwana ambaye hajaitii sheria ya Mungu.

kupora
kuchukua kitu cha mtu mwingine kwa kutumia vitisho au mabavu.

tazama
Neno "tazama" hapa linaongeza msisitizo kwa jambo linalofuata.

Ezekiel 18:19

kwanini mwana asibebe uovu wa baba yake?
"kwanini mwana hawajibiki juu ya uovu huo?"

generated on Tue Oct 24 10:45:40 2023

Haki ya kila mtenda mema itakuwa juu yake mwenyewe.
"Kila atendaye kwa haki ataitwa mwenye haki"

uovu wa mtu muovu utakuwa juu yake mwenyewe
"mtu atendaye maovu ataitwa muovu"

Ezekiel 18:21

Maelezo ya Jumla:
Yahwe anazungumza juu ya mtu muovu anayebadirika na kutenda mema.

kuzingatiwa akilini
"kukumbukwa"

Ataishi kwa haki aitendayo
Ataendelea kuishi kwa sababu anatenda kwa wema"

Ezekiel 18:23

Maelezo ya Jumla:
Yehova anazungumza juu ya shauku yake kwa ajili ya watu waovu.

Je nitafurahia sana juu ya kifo cha mwovu...na si katika kugeuka kwake kutoka katika njia zake mbaya ili aishi?
"sifurahishwi na kifo cha mwovu, bali ninafurahia anapogeuka na kuyaacha matendo yake maovu na akaishi."

Hili ni tamko la Bwana, Yahwe mwenyewe
angalia tafsiri ya 5:11

si katika kugeuka kwake
"asipobadirika na kuyaacha matendo yake maovu na kutenda mema.

Ezekiel 18:24

Maelezo ya Jumla:
Yehova anatoa mfano wa mtu anayegeuka kutoka katika haki na kuugeukia uovu.

je ataishi?
"atakufa tu"

hatazingatiwa akilini
"hatakumbukwa"

Uhaini
kosa ambalo mtu hutenda dhidi ya nchi au dhidi ya Mungu kwa lengo la kusaliti na kujitwalia heshima.

hivyo atakufa katika dhambi anaoutenda
"Hivyo, atakufa kwa ajili yadhambi alizozitenda"

Ezekiel 18:25

kufa kwa sababu ya hayo ... kufa katika alioufanya
Haya maneno yanarudia wazo la mtu anayekufa kwa sababu ya dhambi zake kuonyesha kwamba lilikuwa kosa lake na halikuwa kosa la mtu mwingine yeyote.

Ezekiel 18:27

ameona
ametambua jambo.

Ezekiel 18:29

Maelezo ya Jumla:
Yahwe anaendelea kufundisha watu wa Israeli kwa nini njia zake ni za haki.

Je ni namna gani njia zangu haziko sawa, nyumba ya Israeli?
"Huenda njia zangu zi sawa, watu wa Israeli."

Je, ni kwa namna gani njia yako haiko sawa?
"Je, ni namna njia yako i sawa?" "Ni njia yako ambayo

kila mtu miongoni mwenu kulingana na njia zake
"matendo la kila mtu."

ili msiwe
"wao" inarejea kwa makosa ya watu wa Israeli.

Ezekiel 18:31

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Israeli.

jifanieni moyo mpya na roho mpya
"kujibadilisha kabisa ulivyo"

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

hili ni tangazo la Yahwe
Tazama tafsiri yake katika 5:11.

generated on Tue Oct 24 10:45:40 2023

Chapter 19

1 "Tena wewe, chukua maombolezo juu ya viongozi wa Israeli **2** na sema, 'Mama yako alikuwa nani?
Simba jike mmoja, aliishi na mtoto wa simba dume; katikati ya simba wadogo, aliwalisha watoto wake. **3**
Alimlea mmoja wa wale watoto kurarua wanyama wengine, na kisha alijifunza jinsi ya kuwinda watu na
kuwala. **4** Kisha mataifa wakasikia kuhusu yeye. Akakamatwa kwenye mtego wao, na wakamleta kwa
kulabu hata nchi ya Misri. **5** Kisha alipoona kwamba ingawa alikuwa akimsubiri arudi, matumaini yake
sasa yalienda, hivyo alimchukua mtoto wake wengine katika watoto wake na kumlea hata kuwa mwana
simba. **6** Huyu mwana simba alitembea huku na huku katikati ya simba. Akawa mwana simba na kujifunza
kuwinda mawindo; akala watu. **7** Akawakamata wajane na kuiharibu miji. Nchi na viijazavyo vilitelekezwa
kwa sababu ya sauti ya kunguruma kwake. **8** Lakini mataifa yakaja juu yake kutoka mikoa yote;
wakatengeneza nyavu juu yake. Akakamatwa kwenye mtego wao. **9** Kwa kulabu wakamuweka kwenye
tundu na kisha wakamleta hata kwa mfalme wa Babeli. Wakamleta hata kwenye ngome imara ili kwamba
sauti yake isiweze kusikika juu ya milima ya Israeli. **10** Mama yako alikuwa kama mzabibu uliopandwa
kwenye damu yako karibu na maji. ulizaa matunda na kujaa matawi kwa sababu ya wingi wa maji. **11**
Ulikuwa na matawi imara yaliyokuwa yakitumika kwa ajili ya fimbo ya utawala, na kipimo chake kiliinuka
juu ya matawi, na kina wake ulionekana kwa ukubwa wa majani yake. **12** Lakini mzabibu uling'olewa kwa
ghadhabu na kutupwa chini hata aridhini, na upepo wa mashariki uliuvunja na kunyauka na moto ukavila.
13 Hivyo sasa, umepandwa jangwani, kwenye nchi ya ukame na kavu. **14** Kwa kuwa moto ulitoka kwenye
matawi makubwa na kuyala matunda yake. Hakuna tawi imara juu yake, hakuna fimbo ya kifalme
kutawala.' Haya ni maombolezo na yataimbwa kama maombolezo."

Ezekiel 19:1

Maelezo ya Jumla:
Yahwe anamweleza Ezekieli kunena na watu wa Israeli.

Ezekiel 19:5

Maelezo ya Jumla:
Yahwe anaenedela kuelezea taifa la Israeli kama simba jike na wafalme wa ufalme wa Yuda kama wanasimba wake.

hivyo alimchukua mwingine miongoni mwa watoto wake
Sasa Yahwe anamlinganisha Yehoyakini na mwana simba mdogo.

Akawakamata wajane na kuiharibu miji
Haya maelezo ni mfano kwa ajili ya Mungu akiruhusu maadui wa Israeli kuyafanya haya mambo.

na viijazvyo
"na kila kitu katika huo"

Ezekiel 19:8

Maelezo ya Jumla:
Yahwe anaendelea kulielezea taifa la Isaraeli kama simba jike na wafalme wa ufalme wa Yuda kama wana simba wake.

juu yake
Neno "yeye" linarejea kwa mwana simba mdogo, anayemuwakilisha Yehoyakini.

kutoka mikoa inayozunguka
"kutoka mikoa inayoizunguka nchi ya Israeli."

mikoa
nchi zilizokuwa zimetawaliwa na Babeli

Ezekiel 19:10

mama
Yahwe anaelezea taifa la Israeli ingawa ilikuwa mama wa wana wa Israeli.

mzabibu uliopandwa katika damu yako
"damu" inawakilisha machafuko ya wafalme wa wafalme wa Yuda ambao waliwaua watu.

Ezekiel 19:12

Maelezo ya Jumla:
Yahwe anaendelea kulinganisha Israeli na mzabibu na viongozi wake pamoja na matawi imara ya mzabibu.

uliovunjika
"amevunjika"

Ezekiel 19:14

Maelezo ya Jumla:
Yahwe anaendelea kulinganisha Israeli na mzabibu na viongozi wake pamoja na matawi imara ya mzabibu.

kutawala
"kwamba mfalme angetumia kutawala"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 20

1 Ikawa ikaja katika mwaka wa saba, siku ya kumi ya mwezi wa tano, wazee wa Israeli wakaja kumuuliza Yahwe na kuketi mbele yangu. **2** Kisha neno la Yahwe likanijia, kusema, **3** "mwanadamu, tangaza kwa wazee wa Israeli na uwaambie, 'Bwana Yahwe asema hivi: Je! Mmekuja kuniuliza swali? Kama niishivyo, sitaulizwa swali na ninyi! -hivi ndivyo Bwana Yahwe asemavyo.' **4** Je! Utawahukumu? Utamuhukumu, mwanadamu? Wajulishe kuhusu machukizo ya baba zao. **5** Waambie, 'Bwana Yahwe asema hivi: Katika siku niliyoichagua Israeli na kuinua mkono wangu kuapa kiapo kwa uzao wa nyumba ya Yakobo, na kufanya kujulikana mimi mwenyewe kwao katika nchi ya Misri, wakati nilipoinua mkono wangu kuapa kiapo kwao. Nalisema, "Mimi ni Yahwe Mungu wenu"- **6** siku hiyo niliinua mkono wangu kuapa kiapo kwa ajili yao kwamba nitawatoa kutoka nchi ya Misri kwenye nchi ambayo niliyokuwa nimeichagua kwa umakini kwa ajili yao. Ilikuwa ikitiririka maziwa na asali; ilikuwa nzuri sana utukufu miongoni mwa nchi mbali mbali. **7** Nikawaambia, "Kila mtu atupilie mabli mambo ya machukizo kutoka mbele ya macho yake na sanamu za Misri. Msijitie unajisi; mimi ni Yahwe Mungu wenu." **8** Lakini wameasi juu yangu hawakuwa tayari kunisikiliza. Kila mtu hakutupilia mbali mambo ya machukizo kutoka mbele ya macho yake wala kwa ajili ya sanamu za Misri, hivyo nikaona nimwage ghadhabu yangu juu yao kukamilisha hasira yangu miongoni mwao katikati ya nchi ya Misri. **9** Nilifanya kwa ajili ya jina langu ili lisinajisiwe katika macho ya mataifa ambao walikaa pamoja nao. Nilijifanya mwenyewe kujulikana kwao, katika macho yao, kwa kuwatoa katika nchi ya Misri. **10** Basi nikawatoa katika nchi ya Misri na kuwaleta kwenye jangwa. **11** Kisha nikawapa amri zangu na kufanya maagizo yangu kujulikana kwao, kwa kila mwanadamu atakayezishika ataishi. **12** Pia nikawapatia Sabato zangu kama ishara kati yangu na wao, ili wajue kwamba mimi ni Yahwe niwafanyao wawe watakatifu. **13** Lakini nyumba ya Israeli imeasi dhidi yangu jangwani. Hawakuenenda katika amri zangu; badala yake, wameyakataa maagizo yangu, ambayo mwanadamu ataishi kama akiyatii. Wamezinajisi Sabato zangu sana, basi nikasema nitamwaga hasira yangu juu yao jangwani ili kuwamalliza. **14** Lakini nilifanya kwa ajili ya jina langu hivyo lisinajisiwe katika macho ya mataifa, ambao niliwatoa mbele ya macho yao kutoka Misri. **15** Basi mimi mwenyewe pia nimeinua mkono wangu kuapa kiapo kwao jangwani sitawarudisha kwenye nchi ile niliyokuwa naenda kuwapatia, nchi inayotiririkayo maziwa na asali, ambayo ilikuwa nzuri sana ambayo ni nzuri kati ya nchi zote. **16** Nimeapa hivi kwa sababu walikataa maagizo yangu na kutotembea katika amri zangu, na wazikufuru Sabato zangu. **17** Lakini jicho langu likawahurumia kutokana na uharibifu na sikuwaangamiza jangwani. **18** Nikawaambia watoto wao jangwani, "Msitembee kutokana na amri za wazazi wenu; msiweke maagizo yao au kujinajisi wenyewe kwa sanamu. **19** Mimi ni Yahwe Mungu wenu, tembeeni katika amri zangu; tunzeni maagizo yangu na kuyatii. **20** Zitunzeni Sabato zangu takatifu ili kwamba zitakuwa ishara kati yangu na ninyi, hivyo basi mtajua yakwamba mimi ni Yahwe Mungu wenu." **21** Lakini watoto wao waliniasi. Hawakutembea kwenye sheria zangu au kushika maagizo yangu, ambazo mwanadamu ataishi kama akizitii. Wamezinajisi Sabato zangu, hivyo nimeamua kumwaga ghadhabu yangu juu yao kutimiza ghadhabu yangu dhidi yao katika jangwa. **22** Lakini niliurudisha mkono wangu na kutenda kwa ajili ya jina langu, hivyo lisitiwe unajisi katika macho ya mataifa ambao mbele ya macho yao niliwatoa Waisraeli. **23** Mimi mwenyewe pia nimeuinua mkono wangu kuapa juu yao jangwani, kwamba nitawatawanya kati ya maifa na kuwatawanya miongoni mwa nchi mabali mbali. **24** Nimeamua kufanya hivi kwa kuwa hawakuzitii amri zangu, na tangu walipo zikataa sheria zangu na kuzinajisi Sabato zangu. Macho yao yalizitamani sanamu za baba zao. **25** Kisha niliwapa amri ambazo hazikuwa nzuri, na maagizo ambayo hawakuweza kuishi kwayo. **26** Nikawafanya unajisi kwa zawadi zao wakati walipofanya dhabihu za kila limbuko la tumbo la uzazi na kutupa kwenye moto. Nalifanya hivi ili kuwaogofya hivyo wangeweza kujua kwamba mimi ni Yahwe!' **27** Kwa hiyo, mwanadamu, waambie nyumba ya Israeli na waambie, 'Bwana Yahwe asema hivi: Katika hili pia baba zenu walinikufuru wakati walipokuwa sio waaminifu kwangu. **28** Wakati nilipowaleta kwenye nchi ambayo niliyokuwa nimewaapia kuwapatia, na kisha popote walipoona jiwe lolote refu na mti wenye majani, walitoa sadaka zao, walinikasirisha kwa sadaka zao, na huko pia walichoma ubani wao wa kunukia na kumwaga sadaka zao za kinywaji. **29** Kisha nikawaambia, "Nini maana ya mahali palipoinuka ambapo mmeleta sadaka huko?" Hivyo jina lake linaitwa Bana hata leo.' **30** Kwa hiyo waambie nyumba ya Israeli, 'Bwana Yahwe asema hivi: Je! Kwa nini unajinajisi mwenyewe kwa njia za baba zako? Kwahiyo kwa nini unatenda kama makahaba, kutafuta kwa ajili ya mambo ya machukizo? **31** Kwa kuwa wakati mtoapo zawadi zenu na kuwaweka watoto wenu kwenye moto, siku hii mnajitia unajisi pamoja na sanamu zenu zote. Kwa hiyo kwa nini niwaache mniulize mimi, nyumba ya Israeli? Kama niishivyo-Hivi ndivyo Bwana Yahwe asemavyo-Sitawaacha mniulize swali. **32** Mawazo yanayoumbika kwenye moyo wako hayatatokea kamwe. Mmesema, "Ngoja tuwe kama mataifa mengine, kama koo za nchi nyingine waabuduo mti na jiwe." **33** Kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-

generated on Tue Oct 24 10:45:40 2023

Nitatawala hakika juu yenu kwa mkono wenye nguvu, mkono ulionyooshwa, na ghadhabu itakayomwagwa juu yenu. **34** Nitawatoa kutoka kwa watu wengine na kuwakusanya kutoka kwenye nchi mlizotawanyika ndani mwao. Nitafanya hivi kwa mkono hodari na kwa ghadhabu iliyomwagika. **35** Kisha nitawaleta kwenye jangwa la watu, na huko nitawahukumu uso kwa uso. **36** Kama nilivyo wahukumu baba zenu katika jangwa la nchi ya Misri, hivyo pia nitawahukumu-hivi ndivyo Bwana Yahwe asemavyo. **37** Nitawafanya mpite chini ya fimbo yangu, na nitawafanya kutii maagizo yangu ya agano. **38** Nitawasafisha kutoka miongoni mwenu maasi na wale ambao walionichukiza. Nitawatoa kutoka nchi ambayo wanayoishi kama wageni, lakini hawataingia kwenye nchi ya Israeli. Kisha mtajua yakwamba mimi ni Yahwe. **39** Basi kwenu, nyumba ya Israeli, Bwana Yahwe asema hivi: Kila mmoja wenu ataenda kwa sanamu zake mwenyewe. Muwaabudu kama mtakataa kunisikiliza, lakini hamtalikufuru tena jina langu takatifu kwa zawadi zenu na sanamu zenu. **40** Kwa kuwa juu ya mlima wangu mtakatifu, juu ya kilele cha mlima wa Israeli-hivi ndivyo Bwana Yahwe asemavyo-wote wa nyumba ya Israeli mtaniabudu huko katika nchi. Nitabarikiwa kwa kutaka sadaka zenu huko, na pia malimbuko yenu ya shukrani pamoja na vitu vyenu vyote vitakatifu. **41** Nitawapokea kama harufu nzuri ya ubani wakati nitakapowatoa kutoka wale watu na kuwakusanya toka nchi ambazo mlizotawanyika. Nitajifunua mimi mwenyewe kama mtakatifu ndani yenu kwa ajili ya mataifa waone. **42** Kisha, wakati nitakapowaleta katika nchi ya Israeli, kwenye nchi ambayo niliuinulia mkono wangu kuapa kuwapatia baba zenu, mtajua yakwamba mimi ni Yahwe. **43** Kisha mtazikumbuka njia zenu mbaya huko, na matendo yenu yote machafu mliyoyafanya wenyewe, na mtajichukia wenyewe katika macho yenu kwa matendo yenu yote maovu mliyoyafanya. **44** Hivyo mtajua kwamba mimi ni Yahwe nifanyapo haya kwenu kwa ajili ya jina langu, sio kwa njia zenu mbaya au matendo yenu mabovu, nyumba ya Israeli-hivi ndivyo Bwana Yahwe asemavyo."' **45** Kisha neno la Yahwe likanijia, kusema, **46** "Mwanadamu, weka uso wako kuelekea nchi za kusini, na kuongea juu ya kusini; tabiri juu ya msitu wa Negebu. **47** Uambie msitu wa Negebu, 'Hivi ndivyo Yahwe asemavyo-Bwana Yahwe asema hivi: Tazama, nitaweka moto ndani yako. Utakula kila mti mbichi na kila mti mkavu ndani yako. Miali ya moto haitazimika; na kila uso utokao kusini hata kaskazini utateketezwa kwa moto. **48** Kisha watu wote wenye mwili watajua yakwamba mimi ni Yahwe nimeuwasha moto, na hautazimika."' **49** Kisha nimesema, Ee! Bwana Yahwe, Wananisema mimi, 'Je! yeye sio mwenye kusema mafumbo?"'

Ezekiel 20:1

Ikawa
Hili neno limetumika kuonyesha mwanzo wa sehemu ya mwanzo wa hadithi.

katika mwaka wa saba
"katika mwaka wa uhamisho wa Mfalme Yohoyakini"

siku ya kumi ya mwezi wa tano
Hii ni siku ya tano ya mwezi wa kalenda ya Kiebrania. Siku ya kumi ikaribu mwanzoni mwa mwazi wa Nane katika kalenda za magharibi.

mbele yangu
"mbele yangu"

Ezekiel 20:2

neno la Yahwe likaja
"Yahwe akanena neno lake."

Kama niishivyo
Tazama tafsiri yake katika 5:11.

sitaulizwa swali na ninyi
"Sitawaruhusu kuuliza ujumbe wowote kutoka kwangu."

Ezekiel 20:4

Utawahukumu? Utamuhukumu, mwanadamu
"Wahukumu, mwanadamu."

Ulikuwa ukitiririka maziwa na asali
"Nchi yenye wingi wa maziwa na asali ikitiririka." "Ilikuwa nchi yenye rutuba sana."

Ezekiel 20:7

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa viongozi wa Israeli.

kwao
"kwa uzao wa nyumba ya Yakobo"

kutoka mbele ya macho yake
Hili neno lina maanisha kwamba "kwamba anapenda" au "kwamba anaabudu."

Ezekiel 20:8

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa viongozi wa Israeli.

generated on Tue Oct 24 10:45:40 2023

wameasi juu yangu
Neno "wao" linarejea kwa "uzao wa nyumba ya Yakobo."

hawakuwa tayari kunisikiliza
"hawakuweza kunitii"

hivyo haikunajisi katika macho ya mataifa
Hili neno linamaanisha "hivyo mataifa hayatafikiri kwamba jina langu halikuwa takatifu."

walikuwa wakiishi
"walikuwa wakiishi."

Nilijifanya mwenyewe kujulikana kwao
"Nimewaonyesha mataifa mimi ni nani"

katika macho yao
"katika hali yakwamba mataifa wanaweza kuona"

kuwaleta
"kuwaleta watu wa nyumba ya Yakobo"

Ezekiel 20:10

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

nimewapeleka
Neno "wao" linarejea kwa "uzao wa nyumba ya Yakobo."

Ezekiel 20:13

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

mwaga ghadhabu yangu
Tazama tafsiri yake katika 20:8

nilifanya kwa ajili ya jina langu hivyo lisinajisiwe katika macho ya mataifa
Tazama tafsiri yake katika 20:8.

Ezekiel 20:15

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

nimeinua mkono wangu kuapa kiapo
Tazama tafsiri yake katika 20:4.

kwao
"kwa nyumba ya Israeli"

Lakini jicho langu lilikuwa na huruma kwao
"Lakini bado nawahurumia."

kwa sababu ya uharibifu wao
"lakini sikuwaharibu"

Ezekiel 20:18

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

Msitembee kama wazazi wenu
"Msifanye mambo ambayo wazazi wenu waliyawaamuru kuyafanya"

msitunze maagizo yao
"msizitii kanuni zao"

tunza maagizo yangu na yatii!
"Kutunza" maagizo ya Yahwe ni sawa na "kuyatii."

mtajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika 6:6.

Ezekiel 20:21

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

Hawakuenenda katika amri zangu
Tazama tafsiri hii katika 20:13.

hivyo nimeamua kumwaga ghadhabu yangu juu yao kutimiza ghadhabu yangu
Tazama hii tafsiri katika 20:8.

Ezekiel 20:23

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

nimeuinua mkono wangu kuapa juu yao
Ilikuwa ni mazoea ya kawaida kuapa kiapo kwa kuinua mkono kuelekea mbinguni.

nitawatawanya kati ya maifa na kuwatawanya miongoni mwa nchi mabali mbali
Tazama tafsiri hii katika 12:14.

Macho yao yalizitamani sanamu za baba zao
"walikuwa na shauku ya kuabudu sanamu ambazo wazazi wao walizoziabudu."

Ezekiel 20:25

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wazee wa Israeli.

Kisha niliwapa amri ambazo hazikuwa nzuri, na maagizo ambayo hawakuweza kuishi kwayo
Maneno amri katika hili neno halirejelei sheria ya Mungu. Mungu aliwaruhusu kuishi kwa sheria ya mwanadamu na hukumu ambazo hazikuwa nzuri.

generated on Tue Oct 24 10:45:40 2023

kuwapatia
Neno "wao" linarejea kwa watoto ambao Yahwe aliwatoa Misri.

kwa zawadi zao
"kwa zawadi ambazo walizokuwa wamenipatia."

waweke kwenye moto
Hii inamaanisha kutoa sadaka mtoto kwa sanamu kwa kuwachoma wakiwa hai.

Ezekiel 20:27

Nini maana ya mahali palipoinuka ambapo mmeleta sadaka huko
"Hii ni mahali pa juu ambapo unatakiwa kuleta sadaka!"

jina lake linaitwa Bama
"Watu wemeiita hapo mahali Bama" "Bama" maana yake "mahali pa juu," mahali kwa ajili kuabudu sanamu.

Ezekiel 20:30

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa njumba ya Israeli.

weka wana wako kwenye moto
Hii inamaanisha kutoa sadaka watoto kwa sanamu kwa kuwachoma wakiwa hai.

Hivyo kwa nini nikuache unihoji mimi ... Israeli?
"Hauna haki ya kuniuliza ujumbe ... Israeli."

Ezekiel 20:33

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

mkono wenye nguvu, mkono ulionyooshwa
Maneno haya yote yanarejea kwa uweza mkubwa.

Ezekiel 20:36

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

Ezekiel 20:39

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

nyumba ya Israeli
Tazama jinsi ya kutafsiri hii katika 3:1.

kunisikiliza
"kunitii" au "kuvuta usikivu kwangu"

Ezekiel 20:40

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

kutaka
"kulazimu kuleta"

malimbuko ya kodi zenu
Hapa "malimbuko" huenda inamaanisha vitu bora miongoni mwa sadaka zote zilizowekwa pembeni kutoa kwa Mungu.

vitu vyako vitakatifu
"sadaka ulizoziweka pembeni kunitolea"

nitakapowatoa kutoka wale watu na kuwakusanya toka nchi ambazo mlizotawanyika
Haya maneno mawili yanamaanisha kitu kimoja na kusisitiza kwamba Yahwe atawarudisha watu wake kutoka mataifa yote ambayo aliyokuwa amewatawanya.

mlikuwa mmetawanyika
"nimewatawanya."

Nitajifunua mimi mwenyewe kama mtakatifu ndani yenu kwa ajili ya mataifa waone
"nitakutumia kuonyesha mataifa kwamba mimi ni mtakatifu"

Ezekiel 20:42

Maelezo ya Jumla:
Yahwe anaendelea kumpataia Ezekieli ujumbe wake kwenye nyumba ya Israeli.

inua mkono wangu
Hili neno linamaanisha "nimeapa" au "nimeahidi."

mtajua kuwa mimi ndimi Yahwe
Tazama tafsiri yake katika 6:6.

hivi ndivyo Bwana Yahwe asemavyo.
Tazama tafsiri yake katika 5:11.

Ezekiel 20:45

neno la Yahwe likaja
"Yahwe akanena neno lake."

Ezekiel 20:48

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwenye msitu wa Negevu.

wataona
"wataelewa"

Ee
neno linaloonyesha kuteseka au huzuni

generated on Tue Oct 24 10:45:40 2023

e! yeye sio mwenye kusema mafumbo?
Anaeleza hadithi"

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generated on Tue Oct 24 10:45:40 2023

Chapter 21

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, weka uso wako kuelekea Yerusalemu, na neno juu ya patakatifu; tabiri juu ya nchi ya Israeli. **3** Sema juu ya nchi ya Israeli, 'Yahwe asema hivi: Tazama! Ni juu yako! Nitautoa upanga wangu kutoka kwenye ala yake na kuwakatilia mbali wote yaani mtu mwenye haki na mtu mwovu kutoka kwako! **4** Ili niwakatilie mbali wote, mwenye haki na mwovu kutoka kwako, upanga wangu utatoka kwenye ala yake juu ya wote wenye mwili kutoka kusini hata kaskazini. **5** Kisha wote wenye mwili watajua yakwamba mimi, Yahwe, nimeutoa upanga wangu kutoka kwenye ala yake. Hautarudi tena!' **6** Kwa hiyo, mwanadamu, gumia kama kuvunjika kwa viuno vyako! Katika uchungu gumia mbele ya macho yao! **7** Kisha itatokea kwamba watakuuliza, 'Kwa sababu gani unalia?' Kisha utasema, 'Kwa sababu ya habari inayokuja, kwa kuwa kila moyo utakuwa dhaifu, na kila mkono utasita! Kila roho itazimia, na kila goti litatiririrka kama maji. Tazama! Inakuja na itakuwa kama hivi! -hivi ndivyo Bwana Yahwe asemavyo."' **8** Kisha neno la Yahwe likanijia, kusema, **9** "Mwanadamu, tabiri na sema, 'Bwana asema hivi: sema: Upanga! Upanga! Utachongwa na kusuguliwa! **10** Utanolewa ili kushiriki katika machinjio makubwa! Utasuguliwa ili uwe kama mng'ao wa radi! Je! Tufanye furaha katika fimbo ya mwana wa mfalme? Upanga ujao huchukia kila hiyo fimbo! **11** Hivyo upanga utatolewa kwa ajili ya kusuguliwa, na kisha kushikika kwa mkono! Upanga umechongwa na umesuguliwa na utatolewa kwenye mkono wa yule auaye!' **12** Ita msaada na omboleza, mwanadamu! Kwa kuwa upanga umekuja juu ya watu wangu! Uko juu ya wakuu wote wa Israeli. Wametolewa dhidi ya upanga pamoja na watu wangu. Kwa hiyo, piga paja lako! **13** Kwa kuwa kuna kujaribiwa, lakini itakuwaje kama fimbo ya kifalme haitakuwepo tena? -hivi ndivyo Bwana Yahwe asemavyo. **14** Basi wewe, mwanadamu, tabiri, na piga makofi, kwa kuwa upanga utakushambulia hata mara tatu! Upanga kwa wale watakaochinjwa! Utakuwa upanga kwa ajili ya kuchinjia, ukiwatoboa pande zote! **15** Ili kuyeyusha mioyo yao na kuongeza kuanguka kwao, nimeweka machinjio ya upanga juu ya malango! Ole! Umeundwa kama mng'ao wa radi, umetengwa kwa ajili ya kuua! **16** Wewe, upanga! Nyooka upande wa kuume! Nyooka upande wa kushoto! Nenda popote ulipoelekeza uso wako. **17** Kwa kuwa pia nitapiga mikono yangu miwili kwa pamoja (makofi), na kisha nitaleta ghadhabu yangu kwa waliobakia! Mimi, Yahwe, nimesema hivi!" **18** Neno la Yahwe likanijia tena, kusema, **19** "Sasa wewe, mwanadamu, teua njia mbili kwa ajili ya upanga wa mfalme wa Babeli upate kuja. Njia hizo mbili zitaanza katika nchi moja, na kibao cha barabarani kitamwonyesha mmoja wao kama kuuelekea mji. **20** Onyesha njia moja kwa ajili ya jeshi la Wababeli kuja Raba, mji wa Waamoni. Onyesha nyingine kuelekea jeshi la Yuda na mji wa Yerusalemu, ambayo imeimarishwa. **21** Kwa kuwa mfalme wa Babeli atasimama kwenye makutano ya barabara, kwenye njia panda, ili kufanya uganga. Alitingisha mishale na kuuliza mwelekeo kutoka kwa sanamu na atalichunguza ini. **22** Katika mkono wake wa kuume kutakuwa na dalili kuhusu Yerusalemu, kuweka mitambo ya kubomolea juu ya hiyo, kufungua kinywa chake kupanga kuchinja, kutoa sauti ya vita, kuweka mitambo ya kubomolea juu ya malango, kujenga ngazi, na kusimamisha wima minara ya boma. **23** Itaonekana kuwa ishara isiyofaa katika macho ya wale walio katika Yerusalemu, wale walioapa kiapo kwa Wababeli! Lakini mfalme atawashtaki kwa kuvunja sheria ya mkataba ili kuwabariki! **24** Kwa hiyo Bwana Yahwe asema hivi: Kwa sababu umeuleta uovu wako kwenye kumbukumbu zangu, makosa yenu yatafunuliwa! Dhambi zenu zitaonekana katika matendo yenu yote! Kwa sababu hii utamkumbusha kila mtu mtakamatwa kwa mkono wa adui yenu! **25** Kama wewe, mchafu na mtawala mwovu wa Israeli, ambaye siku ya hukumu imekuja, na ambaye mda wa kufanya uovu umekoma, **26** Bwana Yahwe asema hivi kwako: Toa kilemba na vua taji! Mambo hayatakuwa tena kama yalivyokuwa! Kiinue kilicho chini na kiinue kilichoinuka! **27** Uharibifu! Uharibifu! Nitaiharibu! Haitakuwa tena hadi atakapokuja yeye ambaye ameteuliwa kutekeleza hukumu. **28** Basi wewe, mwanadamu, tabiri na sema, 'Bwana Yahwe asema hivi hawa ni watu wa Amoni kuhusiana na ujio wa aibu yao: Upanga, upanga umechirwa! Umenolewa kwa ajili ya kuchinja, hivyo utakuwa kama kimuli muli cha radi! **29** Wakati manabii wameona maono ya uongo juu yako, wakati watakapofanya matambiko kuuijia kwa uongo juu yako, huu upanga utaanguka chini juu ya shingo za mwovu ambao wako karibu kuuawa, ambao siku ya ghadhabu imekuja na ambao mda wa uovu unakaribia kuisha. **30** Rudisha upanga kwenye gala yake. Katika mahali ulipoumbwa, katika nchi ya chimbuko lako, nitakuhukumu! **31** Nitamwaga hasira yangu juu yako! Nitapuliza upepo wa moto wa ghadhabu juu yako na kukuweka kwenye mkono wa watu wakatili, watu wajuao kuangamiza! **32** Utakuwa kuni kwa ajili ya moto! Damu yako itakuwa kati ya nchi. Hutakumbukwa tena, kwa kuwa mimi, Yahwe nimesema hivi!"'

generated on Tue Oct 24 10:45:40 2023

Ezekiel 21:1

Mwana wa adamu
"Mwana wa mwanadamu" Mungu anamuita Ezekieli hivi kusisitiza kwamba Ezekieli ni mwanadamu tu. Mungu ana uwezo na huishi milele, lakini watu hapana.

neno la Yahwe likanijia
"Yahwe akanipatia ujumbe."

weka uso wako kulekea Yerusalemu
Hii ni lahaja. Hii inamaanisha kwamba Yahwe anatupa hukumu juu ya Yerusalemu na kunena hukumu juu yake.

Nitautoa upanga wangu kutoka kwenye ala yake na kuwakatilia mbali wote yaani mtu mwenye haki na mtu mwovu kutoka kwako
Hii inazungumzia Yahwe akiwafanya hawa watu kufa kana kwamba amewaua kweli kwa upanga wake mwenyewe.

mtu mwenye haki na mtu mwovu kutoka kwako!
watu wenye haki na watu waovu." Hii inarejea kwa watu wengi, sio mtu mmoja menye haki na mtu mmoja mwovu.

ala
kitu kinachoshikilia na kufunika upanga wakati unapokuwa hautumiki

katilia mbali
Hii inamaanisha kuua "ua"

Ezekiel 21:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kwa nchi ya Israeli.

katilia mbali
Hii inamaanisha kuua "ua"

mwenye haki ... mwovu
Hii inarejea kwa watu wenye haki na waovu. "wale ambao ni wenye haki ... wale walio waovu" au "watu wenye haki ... watu waovu"

kutoka kwako
"miongoni mwako"

upanga wangu utatoka kutoka kwenye ala yake dhidi ya
Hii inamzungumzia Yahwe akifanya hawa watu kufa kana kwamba amewau hasa kwa upanga wake mwenyewe.

wenye miili wote
Hapa "mwili" ni mfani kwa "watu" "watu wote"

kutoka kusini kwenda kaskazini
Hii inarejea kwa eneo la kaskazini, na kusini, na maeneo yote ya katikati. "katika kila uelekeo" "kila mahali"

kwamba mimi, Yahwe, nimeutoa upanga wangu kutoka kwenye ala yake
Hii inamwongelea Yahwe akisababisha watu kufa kana kwamba amewaua kweli kwa upanga wake.

Hautarudi tena
Hii inamzungumzia Yahwe haurudishi upanga wake kutoka kuwashambulia watu kana kwamba upanga ulikuwa mtu ambaye hakuwa ameshikilia upanga wenyewe kuurudisha kutoka kushambulia.

Ezekiel 21:6

Maelezo ya Jumla:
Yahwe ananena na Ezekieli.

mwana wa adamu
"mwana wa mwanadamu"

gumia kama kuvunjika kwa viuno vyako
Yahwe anamwambia Ezekieli kugugumia kama ishara ya kuusindikiza ujumbe wake. Anamwambia kugugumia kwa kina kana kwamba tumbo lake lilikuwa kwenye maumivu makubwa sana.

Katika uchungu wa gumia
"Kwa huzuni kubwa"

mbele ya macho yao
Hapa Waisraeli wanarejelewa kwa "macho" yao kusisitiza kile wakionacho. "mbele yao" au "mbele ya watu wa Israeli"

ile habari inayokuja
Hii inazungumzia "habari" kana kwamba ilikuwa mtu ambaye alikuwa akija kwao punde.

kwa kila moyo utakaozimia
Hii inazungumzia watu kuogopa kana kwamba mioyo yao ilikuwa ikizimia.

utasita
"utakuwa dhaifu"

Kila roho itazimia
Hii inazungumzia watu kuwa na hofu katika roho zao kana kwamba roho zao zilitaka kuzimia.

kila goti litatiririka kama maji
"kila goti litakuwa dhaifu kama maji"

Ezekiel 21:8

neno la Yahwe likaja
"Yahwe ananena neno lake."

generated on Tue Oct 24 10:45:40 2023

Utachongwa na kung'aa
"Li kali na lililosuguliwa." Hili neno linaonyesha kwamba upanga u tayari kwa ajili ya mtu kuutumia.

kung'aa
Mtuu kuufanya upanga laini, unaong'aa, na safi kwa kuusugua kwa kwa kifaa kinacho kwaruza

Ezekiel 21:10

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Yerusalemu na wa nchi ya Israeli.

Utanolewa ... utang'arishwa ili
"nitaunoa ... nitaunoa ili kwamba uta"

ili uwe kama mng'ao wa radi
Hii inamaanisha kwamba utang'aa sana huo mwanga utaakisi na kung'aa. "Hivyo utawaka kama nuru"

Je! Tufanye furaha katika fimbo ya mwana wa mfalme?
Hili swali lisilohitaji majibu linasisitiza kwamba watu wa Israeli hawatasheherekea uwezo wa ufalme wao, kwa sababu hautaweza kuupitisha "upanga."

Tuta
Neno "sisi" linamrejea Ezekieli na watu wa Israeli.

katika mwana wangu wa kifalme
Hapa Yahwe anarejea kwa mfalme wa Yuda kama mwana wake. Fimbo ya mfalme inawakilisha utawala wake kama mfalme.

Upanga ujao huchukia kila hiyo fimbo
Hapa neno "upanga" Hii inazungumzia mfalme kutoweza kuupitisha "upanga" kama "upanga" unauichukia fimbo ya mfalme.

hiyo fimbo
Hili neno limetumika kuidhihaki fimbo ya mfalme kwa kuiita "fimbo." "hiyo fimbo"

upanga utatolewa kung'arishwa
"nitaung'arisha upanga"

kisha kushikika kwa mkono
"kisha mtu sahihi ataushika katika mkono wake"

utatolewa kwenye mkono wa yule auaye
"u tayari kwa ajili ya matumiziya kuua"

Ezekiel 21:12

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kwa watu wa Yerusalemu na nchi ya Israeli.

Wametolewa dhidi ya upanga pamoja na watu wangu
"Wameuawa kwa upanga pembeni ya watu wangu"

lakini itakuwaje kama fimbo ya kifalme haitakuwepo tena?
"na itakuwa hofu kubwa sana kama upanga utaiharibu fimbo na fimbo ikaenda."

Ezekiel 21:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake.

Upanga kwa wale watakaochinjwa
"Upanga kwa ajili ya kuchinja watu."

ukiwatoboa
Neno "wao" linarejea kwa watu wa Yerusalemu na wa nchi ya Israeli.

Ezekiel 21:15

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Yuerusalemu na wa nchi ya Israeli.

kuongeza kuanguka kwao
Hapa "kuanguka" inarejea kwa watu kuuawa katika vita. "kuwaua watu miongoni mwao"

malango yao
Neno "yao" inarejea kwa watu wa Yerusalemu.

Wewe, upanga! Nyooka upande wa kuume! ...Nenda popote ulipoelekeza uso wako
Ipo kama Yahwe alikuwa akinena na upanga.

popote ulipoelekeza uso wako
"Popote nilipoelekeza ubapa wako."

uso wako
Hapa "uso" inasimama kwa ajili ya makali ya upanga.

Ezekiel 21:18

Neno la Yahwe likaja
"Yahwe akanena neno lake."

mwana wa adamu
Tazama tafsiri ya hii katika 2:1.

upanga
"vita."

Ezekiel 21:21

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake.

mitambo ya kubomolea
mashine kubwa ambazo watu walizitumia kuangusha chini kuta au minara

juu yake
"juu ya Yerusalemu

generated on Tue Oct 24 10:45:40 2023

kujenga ngazi
Hizi zilikuwa ngazi kubwa ambazo mfalme wa babeli alizijenga ili kwamba maaskari wake waweze kuingia kwenye kuta za Yerusalemu.

minara ya boma
Hii ilikuwa minara ya mbao ambayo mfalme wa Babeli aliijenga kuzunguka Yerusalemu kuwawezesha maaskari wa Babebli kurusha mishale juu ya kuta za Yerusalemu.

Ezekiel 21:24

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Yerusalemu.

Kwa sababu umeuleta uovu wako kwenye kumbukumbu zangu
"Kwa sababu umenikumbusha uovu wako"

uovu wako kwenye kumbukumbu zangu, makosa yenu yatafunuliwa! Dhambi zenu zitaonekana katika matendo yenu yote
"kwa kuufunua uovu wako, dhambi zako zitaonyeshwa wazi kwa kila mtu."

Kwa sababu hii utamkumbusha kila mtu kwamba
"Kwa sababu hii kila mtu ataelewa kwamba"

utatekwa kwa mkono wa adui zako
"mfalme wa Babeli atakuteka."

Ezekiel 21:25

Maelezo ya Jumla:
Yahwe anampatia Ezekieli ujumbe wake kwa mtwala wa Israeli.

siku ya nani inakuja
Hili neno linamaanisha "sasa Yahwe atamwadhibu nani."

mda wa nani wa kufanya dhambi umekoma
"mda wakati Yahwe akomeshapo uovu"

kilemba
kipande cha nguo kizuri ambacho mfalme huvaa kwenye vichwa vyao kama ishara ya mamlaka yao

tukuza unyenyekevu
"na tukuza ya chini"

Ezekiel 21:28

mwana wa adamu
Tazama tafsiri yake katika 2:1.

umetolewa
"umtolewa nje ya ala yake"

Wakati manabii waonapo maono kwa ajili yako
Neno "wew" inarejea kwa taifa la Amoni.

maono matupu
"maono ya uongo"

Ezekiel 21:30

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Amoni.

ala
tazama tafsiri yake katika 21:1.

Katika mahali pako pa uumbaji
"Katika mahali ambapo nilipo kuumbia"

Ezekiel 21:32

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Amoni.

Utakuwa kuni kwa ajili ya moto
"Moto utakuchoma"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 22

1 Kisha neno la Yahwe likanijia, kusema, **2** "Sasa wewe, mwanadamu, Je! Utanihukumu? Utauhukumu mji kwa damu? Mfanye ajue machukizo yake yote. **3** Utasema, 'Bwana Yahwe asema hivi: Huu ndiyo mji umbao umwagao damu kati yake ili kwamba mda wake ufike; mji ufanyao sanamu ili ujitie unajisi. **4** Umekuwa na hatia kwa damu uliyoimwaga, na kufanya unajisi kwa sanamu ulizozitengeneza. Kwa kuwa umezileta karibu siku zako na kuzikaribia siku zako za mwisho. Kwa hiyo nitakufanya lawama kwa mataifa na kejeli katika uso wa kila nchi. **5** Wote walio karibu na wale walio mbali nawe watakudhihaki, wewe mji mchafu, ujulikanao kila mahali kwa sifa mbaya kama kujaa machafuko. **6** Tazama! Wakuu wa Israeli, kila mmoja kwa nguvu yake, wamekuja kwako kumwaga damu. **7** Wamefanya udanganyifu kwa baba na mama ndani yako, na wametenda yaliyo kinyume juu ya wageni kati yako. Wamewatenda vibaya yatima na wajane ndani mwako. **8** Umevidharau vitu vyangu vitakatifu na kuinajisi Sabato yangu. **9** Watu wasingiziaji wamekuja kati yako ili kumwaga damu, na hula juu ya milima. Hufanya uovu kati yako. **10** Uchi wa baba umefunuliwa ndani yako. Wamemtukana mwanamke mchafu ndani yako wakati wa uchafu wake. **11** Watu waliofanya machukizo pamoja na wake za majirani zao, na watu wafanyao uchafu wa aibu kwa mke wa mwanao mwenyewe; watu wawatukanao dada zao wenyewe-binti za baba zao wenyewe-haya yote yapo miongoni mwanu. **12** Hawa watu huchukua rushwa kati yenu ili kumwaga damu. Umechukua faida na kuongeza riba nyingi sana, na umenisahau-hivi ndivyo Bwana Yahwe asemavyo. **13** Tazama! Kwa mkono wangu nimeipiga faida ambayo uliyoitengeneza kwa njia isiyo halali, na damu iliyo kati yako. **14** Je! Moyo wako utasimama, mikono yako itakuwa hodari katika siku wakati mimi mwenyewe nitakapo kushughulikia? Mimi, Yahwe, nasema hivi, na nitalifanya. **15** Hivyo nitakutawanya kati ya mataifa na kukutawanya kati ya nchi mbali mbali. Katika njia hii, nitausafisha uchafu kutoka kwako. **16** Hivyo utakuwa mchafu machoni mwa mataifa. Kisha utajua kwamba mimi ni Yahwe."' **17** Kisha neno la Yahwe likanijia, kusema, **18** "Mwanadamu, nyumba ya Israeli imekuwa takataka kwangu. Wote wamekuwa masazo ya shaba na bati, na chuma na risasi kati yenu. Watakuwa kama takataka ya fedha katika tanuu. **19** Kwa hiyo Bwana Yahwe asema hivi, 'Kwa sababu mmekuwa kama takataka, kwa hiyo, tazama! Nataka kuwakusanya katikakati ya mji wa Yerusalemu. **20** Kama kukusanya fedha na shaba, chuma, risasi na chuma kati ya tanuu ili kuvifukutia moto na kuviyeyusha juu yake, nitawayeyusha. Hivyo nitawakusanya katika hasira yangu na ghadhabu. Nitawaweka hapo na kufukutisha moto juu yake ili kuiyeyusha; hivyo nitawakusanya katika hasira yangu na ghadhabu yangu, na nitawaweka hapo na kuwayeyusha. **21** Basi nitawakusanya na kuwafukutia kwa moto wa hasira yangu juu yenu hivyo basi mtamwagwa kati yake. **22** Kama kuyeyusha fedha kati ya tanuu, mtayeyushwa chini kati yake, na mtajua yakwamba mimi, Yahwe, nimemwaga ghdhabu yangu juu yenu!"' **23** Neno la Yahwe likanijia, kusema, **24** "Mwanadamu, mwambie, 'Wewe ni nchi ambayo haijasafishwa. Hakuna mvua siku ya hasira! **25** Kuna njama ya manabii wake kati yake, kama simba angurumaye akirarua mawindo. Wamekula uhai na kuchukua utajiri wa thamani; wamewafanya wajane wengi ndani yake! **26** Makuhani wake hufanya kinyume na sheria yangu, na wamevinajisi vitu vyangu vitakatifu. Hawawezi kutofautisha kati ya vitu vitakatifu na vitu vya najisi. Wanaficha macho yao kutoka Sabato zangu hivyo basi nimetiwa unajisi kati yao. **27** Wakuu wake ndani mwake wamekuwa kama mbwa mwitu wakirarua mawindo yao. Wamemwaga damu na kuharibu maisha, ili kupata faida kwa njia ya udanganyifu. **28** Manabii wake wamepakwa chokaa; wanaona maono ya uongo na kutabiri uongo kwao. Wanasema "Bwana Yahwe asema hivi"' wakati Yahwe hajanena. **29** Watu wa nchi wamewakandamiza kwa kutaka kwa nguvu na kuwanyang'anya kwa nguvu, na wamewatesa maskini na wahitaji, na kuwakandamiza wageni bila haki. **30** Hivyo nimetafuta mtu kutoka kwao ambaye ataweza kujenga ukuta na ambaye atakayeweza kusimama mbele yangu katika uvunjaji wake kwa ajili ya nchi basi sitaweza kuiharibu, lakini sikuona mtu. **31** Hivyo nitaimwaga ghadhabu yangu juu yao. Nitawamaliza kwa moto wa ghadhabu yangu na kuweka njia yao juu ya vichwa vyao wenyewe-hivi ndivyo Bwana Yahwe asemavyo."'

Ezekiel 22:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

Sasa wewe, mwanadamu, Je! Utanihukumu? Utauhukumu mji kwa damu?
"Mwana wa adamu, nenda kahukumu. Nenda na uhukumu mji wa damu."

generated on Tue Oct 24 10:45:40 2023

mji wa damu
Yahwe anarejea kwa Yerusalemu kama mji wa damu. Hii inarejea kwa wauaji na machafuko yaliyotokea katika Yerusalemu.

yeye ... yeye mwenyewe
Neno "yeye" linairejea Yerusalemu. Miji ilikuwa ikifikiriwa kama mwanamke. Hii inaendelea hadi mstari wa 32.

Ezekiel 22:4

Maelezo ya Jumla:
Yahwe anaenedela kunena na Ezekieli kwa watu wa Yerusalemu.

Kwa kuwa umezileta karibu siku zako na kuzikaribia miaka yako ya mwisho
Maneno haya yote yanamaanisha kwamba wakati mda Yahwe atakapoiadhibu Yerusalemu u karibu.

kujaa machafuko
watu wengi katika Yerusalemu wamechanganyikiwa

Ezekiel 22:6

Maelezo ya Jumla:
Yahwe anazungumzia kuhusu mtawala wa Israeli katika Yerusalemu.

Tazama
"Tazama" au "Sikia" au "Vuta usikivu kwa kile ninachotaka kukwambia."

wamekuja kwako ... kati yako
Hili neno "wewe" na "yako" inarejea kwa Yerusalemu.

wamekula kwenye milima
Hapa "milima" linarejea kwa madhabahu kwa sanamu ambazo zi juu ya milima. Wakala nyama ambazo zilizokuwa zimetolewa kwa sanamu kwa ajili ya kuwa na baraka ya miungu.

Wamefanya uovu kati yako
Hii inamaanisha kwamba wanafanya mambo maovu ndani ya mji wa Yerusalemu.

Ezekiel 22:10

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kupitia Ezekieli kuhusu mambo mabaya ambayo watu wa Yerusalemu waliyoyafanya.

ninyi ... wao
Hivi viwakilishi majina vinarejea kwa Yerusalemu (watu wa Yerusalemu).

Uchi wa baba umefunuliwa
Huyu ni mke wa baba. Ni uchi ambao unaomaanisha kwa yeye kuona.

Wamemtukana ... waliofanya machukizo pamoja ... kuwafanya uchafu wa aibu kwa mke wa mwanao mwenyewe
uchafu wa aibu - Hizi ni njia zote za kueleza kwamba wanaume wamelala na wanwake ambao hawakutakiwa na jinsi matendo yao ya dhambi yalivyo.

vutia
Hili neno linarejea kwenye pesa zilizolipwa na mtu kutumia pesa iliyoazimwa. Ingawa baadhi ya baadhi ya matoleo ya kisasa yanatafsiri "kuvutia" katika kifungu hiki kama "kuvutia sana."

umenisahau
kukataa kumtii Yahwe ni kama kusahau kwamba anaishi.

Ezekiel 22:13

Maelezo ya Jumla:
Yahwe anaendelea kunena na watu wa Yerusalemu kwa kunena moja kwa moja na mji wa Yerusalemu.

nimeipiga faida mdanganyifu ... damu
Neno "piga" linarejea kwa Yahwe kuchukua uamuzi juu ya hivi vitu.

e! Moyo wako utasimama, mikono yako itakuwa hodari katika siku wakati mimi mwenyewe nitakapo kushughulikia?
"Moyo wako hautasiamama, mikono yako haitakuwa imara katika siku wakati mimi nitakapo shughulika na wewe.

nitakutawanya kati ya mataifa na kukutawanya kati ya nchi mbali mbali
Tazama tafsiri yake katika 12:14.

safisha
toa kitu ambacho hakitakiwi.

katika macho ya mataifa
"katika wazo la watu katika mataifa mengine"

Ezekiel 22:17

neno la Yahwe likaja
"Yahwe akanena neno lake."

takataka
"haina thamani"

Wote wamekuwa masazo ya shaba na bati, na chuma na risasi kati yenu
"Watu wote waliokuzunguka hawana thamani"

Ezekiel 22:20

Maelezo ya Jumla:
Mungu anaendelea kueleza adhabu yake ya watu kama Yerusalemu kama vitu vilivyokuwa vimeyeyushwa na kusafishwa katika tanuu.

generated on Tue Oct 24 10:45:40 2023

Nitakuyeyusha
Adhabu ya Mungu inarejewa kama moto wa tanuu unaoisafisha Yerusalemu kama tanuu inayoisambaratisha vifaa isiyo na thamani kutoka vifaa vyenya thamani wakati wanapoiyeyusha.

Ezekiel 22:23

Maelezo ya Jumla:
Yahwe anamwambia Ezekieli kunena na Yerusalemu.

Neno la Yahwe likaja
"Yahwe akanena neno lake."

Hakuna mvua katika siku ya ghadhabu
Mvua imetumika kama mfano wa baraka ya Mungu. "Hakuna baraka katika siku ya ghadhabu"

njama
mpango wa siri wa watu wawili au zaidi kufanya kitu kiumizacho au kuvunja sheria.

Ezekiel 22:26

yeye
Hiki kiwakilishi cha jina kinarejea kwa Yerusalemu.

Wamemwaga damu na kuharibu maisha
Haya maneno mawili kimsingi yanamaanisha kitu kimoja na kusisitiza machafuko ambayo wana mfalme wa Yerusalemu wanayoyafanya. "Wanawaua watu"

Ezekiel 22:30

Maelezo ya Jumla:
Yahwe anawalinganisha viongozi wa Yerusalemu kwenye ukuta na yeye mwenyewe kwa kushambilia jeshi.

mtu kutoka kwao ambaye ataweza kujenga ukuta
kiongozi akijikabidhi yeyey mwenyewe kati ya Yahwe na watu kwa kuchukua wajibu kuwaongoza kurudi kutoka kwenye haki. "mtu kutoka kwao ambaye ataweza kufanya kama ukuta"

kusimama mbele yangu katika uvunjaji wake
kusimama katika mahali ukuta ulipo vunjika. Kiongozi anawatetea watu wa Israeli ni kama shujaa kuutetea mji katika vita.

nitaimwaga ghadhabu yangu juu yao!
huku itakayoweza kumwagwa kama maji kutoka kwenye bakuli.

moto wa ghadhabu yangu
hukumu ya Mungu ni kama moto kwa sababu ni kali sana.

weka njia zao katika vichwa vyao wenyewe
Kuweka kitu juu ya kichwa cha mtu inarejea kwa kuwafanya kuibeba au kuchukua wajibu kwa kuweja juu yake. "wafanye kuchukua wajibu kwa kile walichokifanya"

generated on Tue Oct 24 10:45:40 2023

Chapter 23

1 Neno la Yahwe likanijia, kusema, **2** "Mwanadamu, Kulikuwa na wanawake wawili, binti za mama mmoja. **3** Walifanya ukahaba katika Misri katika kipindi cha ujana wao. Walitenda kama makahaba huko. Maziwa yao yalikuwa yamebana na ubikira wa chuchu zao zilipapaswa huko. **4** Majina yao yalikuwa Ohola-dada mkubwa-na Oholiba-dada yake mdogo. Kisha wakawa wangu na kuzaa wana na binti. Majina yao yalikuwa yakimaanasha hivi: Ohola maana yake Samaria, na Oholiba maana yake Yerusalemu. **5** Lakini Ohola alifanya kama kahaba hata alipokuwa wangu; aliwatamani wapenzi wake, kwa kuwa Waashuri na nguvu, **6** liwali aliyekuwa amevaa urijuana, na kwa ajili ya maafisa wake, waliokuwa hodari na wanaume wa kuvutia, wote walikuwa waendesha farasi. **7** Hivyo akajitoa yeye mwenyewe kama kahaba kwao, kwa watu bora wa Ashuru, na alijitia mwenyewe uchafu pamoja na kila mmoja aliyekuwa amemtamani-pamoja na sanamu zake zote. **8** Kwa kuwa hakuacha tabia zake za kihaba nyuma katika Misri, wakati walipolala naye wakati alipokuwa msichana mdogo, wakati walipoanza kwanza kupapasa ubikira wa maziwa yake, wakati walipoanza kummwagia tabia ya uzinzi wao juu yake. **9** Kwa hiyo nilimtia kwenye mkono wa wapenzi wake, kwenye mkono wa Waashuru kwa kuwa aliwatamani. **10** Wakamfunua uchi wake. Wakawachukua wana wake na binti, na wakamuua kwa upanga, na akawa aibu kwa wanawake wengine, hivyo wakapitisha hukumu juu yake. **11** Dada yake Oholiba akaliona hili, lakini aliyatamani zaidi na kufanya kama kahaba hata zaidi kuliko dada yake. **12** Aliwatamanai Waashuru, mabosi na watawala waliokuwa wamevaa ngua za ushawishi, walikuwa watu waendesha farasi. Wote walikuwa hodari, wote vijana wa kuvutia. **13** Nikaona kwamba alikuwa amefanya uchafu mwenyewe. Ilikuwa kama kwa wadada wote. **14** Kisha akaongeza ukahaba wake tena zaidi. Aliona watu waume waliokuwa wamechorwa juu ya kuta, michoro ya Wakaldayo iliyochorwa kwa rangi nyekundu, **15** waliovaa mikanda kuzunguka viuno vyao, na vilemba virefu juu ya vichwa vyao. Wote walikuwa na mwonekano wa maafisa wa jeshi la waendesha farasi, mfano wa wana wa Wababeli, ambao asili ya nchi ni Ukaldayo. **16** Na mara macho yake yalipowaona, aliwatamani, hivyo akawatuma wajumbe wake kwao katika Ukaldayo. **17** Kisha Wababeli wakaja katika kitanda chake cha tamaa, na walimfanya unajisi kwa uzinzi wao. Kwa kile alichokuwa amekifanya alifanya unajisi, basi akageuka mwenyewe kutoka kwao katika karaha. **18** Alionyesha matendo yake ya ukahaba na alionyesha uchi wake, hivyo roho yangu ikagauka kutoka kwake, kama roho yangu ilivyogeuka kutoka kwa dada yake. **19** Kisha alifanya matendo mengi zaidi ya ukahaba, akakumbuka na kutafakari siku za ujana wake, wakati alipotenda kama kahaba katika nchi ya Misri. **20** Basi akawatamani wapenzi wake, ambao sehemu zao za siri zilikuwa kama zile za punda, na kile kizaliwacho hutoka kilikuwa kama wale farasi. **21** Hivi ndivyo ulivyofanya matendo ya aibu ya ujana wako, wakati Wamisri walipopapasa chuchu zako kuyaminya maziwa ya ujana wako. **22** Kwa hiyo, Oholiba, Bwana Yahwe asema hivi, 'Tazama! Nitawarudisha wapenzi wako dhidi yako. Wale ambao uliowarudisha, nitawaleta juu yako kutoka kila upande. **23** Wababeli na Wakaldayo wote, Pekodi, Shoa, na Koa, na Waashuru wote pamoja nao, hodari, vijana wa kutamanika, magavana na maamiri jeshi, wote ni maafisa na watu wote wenye sifa, wote wenye kuendesha farasi. **24** Watakuja juu yako kwa silaha, na kwa magari ya farasi na mikokoteni, na kundi kubwa la watu. Watapanga ngao kubwa, ngao ndogo, na kofia za chuma juu yako pande zote. Nitawapatia nafasi kukuadhibu, na watakuadhibu kwa matendo yao. **25** Kwa kuwa nitaweka hasira yangu ya wivu juu yako, na watashughulika na wewe kwa hasira. Watakukatilia mbali pua zako na masikio yako, na masalia yako wataanguka kwa upanga. Watawachukua wana wako na binti zako, na masalia yako watateketea kwa moto. **26** Watakuvua nguo zako na kuchukua mapambo yako ya vito. **27** Hivyo nitaiondoa tabia yako ya aibu kutoka kwako na matendo yako ya kikahaba kutoka nchi ya Misri. Hutainua macho yako kuwaelekea kwa sahauku, na hutaikumbuka Misri tena.' **28** Kwa kuwa Bwana Yahwe asema hivi, 'Tazama! Nitakutia katika mkono wa wale uwachukiao, kukurudisha kwenye mkono wa wale ambao uliokuwa umewarudisha. **29** Watashughulika pamoja nawe kwa chuki; watachukua milki zako zote na kukutelekeza uchi na kukuweka wazi. Uchi wa aibu ya ukahaba wako utafunuliwa, tabia yako ya aibu na uzinzi wako. **30** Haya mambo yatafanyika kwako kwa kuwa umetenda kama kahaba, tamaa za mataifa kwazo umetiwa unajisi kwa sanamu zao. **31** Umetembea katika njia za dada yako, hivyo nitaweka kikombe chake cha adhabu kwenye mkono wako.' **32** Bwana Yahwe asema hivi, 'Utakinywea kikombe cha dada yako ambacho ni kirefu na kikubwa. Utakuwa dhihaka na kutawaliwa na dharau-hiki kikombe kimejaa kiasi kikubwa. **33** Utajazwa kwa ulevi na huzuni, kikombe cha ushangao na uharibifu; kikombe cha dada yako Samaria. **34** Utakinywea na kubakia kitupu; kisha utakivunja vunja na kuyararua maziwa yako kuwa vipande vipande. Kwa kuwa nimesema hivyo-hivi ndivyo Bwana Yahwe asemavyo.' **35** Kwa hiyo, Bwana Yahwe asema hivi, 'Kwa sababu umenisahau na kunitupa mbali nyumba ya mgongo wako, basi pia utachukua matokeo ya tabia zako za aibu na matendo ya uasherati."' **36** Yahwe akanambia, "Mwanadamu, Je! utamhukumu Ohola na Oholiba? Basi waambie matendo yao ya machukizo, **37** kwa kuwa wamefanya

generated on Tue Oct 24 10:45:40 2023

uzinzi, na kwa kuwa kuna damu juu ya vichwa vyao. Wamefanya uzinzi na sanamu zao, na wamewaweka hata wana wao kwenye moto, kama chakula cha sanamu zao. **38** Kisha waliendelea kufanya hivi kwa ajili yangu: Wamepafanya patakatifu pangu unajisi, na katika siku hiyo hiyo wakainajisi Sabato zangu. **39** Kwa kuwa walipokuwa wamewachinjia watoto wao kwa ajili ya sanamu zao, kisha wakaja hata patakatifu pangu siku hiyo hiyo kupanajisi! Hivyo tazama! Hivi ndivyo walivyofanya kati ya nyumba yangu. **40** Mmewatuma watu kutoka mbali, ambao wajumbe waliwatuma-sasa tazama. Wakaja kweli, ambao uliojiosha kwa ajili yao, uliweka rangi macho yako, na kujipamba kwa mapambo ya vito. **41** Huko ulikaa kwenye kitanda kizuri na kwenye meza iliyokuwa imepangwa mbele yake ulikuwa umeweka ubani na mafuta yangu. **42** Hivyo sauti za watu zilikuwa zimemzunguka; pamoja na watu wa kila aina, hata walevi waliletwa kutoka jangwani, na wakawavalisha vikuku mikononi mwao na mataji mazuri juu ya vichwa vyao. **43** Kisha nikasema juu yake aliyekuwa ameonywa kwa uzinzi, 'Sasa watazini pamoja naye, na yeye pamoja nao.' **44** Wakamwingilia na kulala naye kama watu wamwingiliavyo kahaba. Katika njia hii walilala Ohola na Oholiba, waliokuwa wanawake wazinzi. **45** Lakini watu wenye haki watapitisha hukumu na kuwaadhibu kama wazinzi, na watawaadhibu kwa hukumu kwa wale wamwagao damu, kwa sababu wao ni wazinzi na damu iko mikononi mwao. **46** Hivyo Bwana Yahwe asema hivi: Nitainua kundi la watu juu yao na kuwatoa kuwa kitisho na kuteka nyara. **47** Kisha hilo kundi la watu litawapiga kwa mawe na kuwakatilia chini kwa panga zao. Watawaua wana wao na binti na kuzichoma nyumba zao. **48** Kwa kuwa nitaondoa tabia ya aibu kutoka kwenye nchi na nidhamu wanawake wote hivyo hawatatenda kama makahaba. **49** Hivyo wataweka tabia yenu ya aibu juu yenu. Mtachukua hatia ya dhambi zenu pamoja na sanamu zenu, na kwa njia hii mtajua yakuwa mimi ni Bwana Yahwe."

Ezekiel 23:1

Maelezo ya Jumla:
Yahwe anamwambia Ezekieli hadithi kuhusu mabinti wawili katika Misri kuelezea jinsi alivyoona tabia ya watu wa Israeli.

Neno la Yahwe likaja
"Yahwe akanena neno lake."

maziwa yao yalikuwa yamebanwa
"Wanaume waliyabana maziwa yao."

ubikira wa chuchu zao zilipapaswa huko
Kimsingi haya maneno yanamaanisha kitu kimoja kama neno lililopita na kusisitiza tabia mbaya ya wasichana wawili.

papaswa
kushikwa pole pole

Ohola
Hili ni jina la kike linalomaanisha "hema yake."

Oholiba
Hili ni jina la kike linalomaanisha "hima yake yu katikati yake."

Ezekiel 23:5

Maelezo ya Jumla:
Yahwe anaendela kumweleza Ezekieli hadithi yake kuhusu uznifu wa mke wake Ohola.

nguvu
"katika utawala"

watu bora wote wa Ashuru
Hii inatambulisha mwenye neno "wao" inarejewa kwa.

Ezekiel 23:8

Maelezo ya Jumla:
Yahwe anaendelea kumweleza Ezekieli kuhusu uzinifu wa mke wake Ohola

wakati walipoanza kummwagia tabia ya uzinzi
Neno "mwaga" linatumia wazo la maji kumwagwa kueleza kitu kikitokea katika mlima mkubwa.

kwenye mkono wa mpenzi wake, kwenye mkono wa Waashuru
Neno "mkono" linarejea kwa nguvu au mamlaka. Neno la pili linaeleza kwamba "wapenzi wake" walikuwa "Waashuru."

Ezekiel 23:11

Maelezo ya Jumla:
Yahwe akaanza kumweleza Ezekieli kuhusu uzinifu wa mke wake Oholiba, dada yake na Ohola.

Oholiba
Hili ni jina la kike linalomaanisha "hima yake yu katikati yake."

waliokuwa wamevaa ngua za ushawishi, walikuwa watu waendesha farasi
Maneno haya yote yanaelezea watu ambao ni matajiri. "waliokuwa matajiri"

Ilikuwa kama kwa dada wote
"Dada wote wakawa najisi kupitia matendo yao ya ukahaba"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 23:14

Maelezo ya Jumla:
Yahwe anaendelea kueleza hadithi kuhusu mke wake mzinifu Oholiba kwa Ezekieli.

vilemba
chepeo zilizotengenezwa kwa nguo ndefu na kufunika juu ya kichwa cha mtu.

Ezekiel 23:16

Maelezo ya Jumla:
Yahwe anaendelea kueleza hadithi kuhsu mke mzinifu Oholiba kwa Ezekieli.

basi akageuka mwenyewe kutoka kwao katika karaha
"mohemko yake kuhusu wao ilibadilika kutoka kutamani hata karaha"

Ezekiel 23:18

akakumbuka na kutafakari siku za ujana wake
"kumbuka na kufanya vitu vile vile kama alivyokuwa amefanya wakati alipokuwa kijana"

Ezekiel 23:20

Maelezo ya Jumla:
Yahwe anamalizia kuzungumzia kuhusu Oholiba na Waashuri na kuanza kuzungumza na Oholiba.

ambao sehemu zao za siri zilikuwa kama zile za punda, na kile kizaliwacho hutoka kilikuwa kama wale farasi
ili kuonyesha jinsi Oholiba alivyokuwa na tamaa ya kutamani.

Ezekiel 23:22

Tazama
"Ona" au "Sikiliza" au "Kuwa makini kwa kile ninachotaka kukuambia."

Pekodi, Shoa, na Koa
Haya ni makundi ya watu waliooshi Babeli.

Ezekiel 23:24

sialaha
Neno la Kiebrani hapa limetafsiri kama "silaha" ni adimu. Matoleo mengi ya kisasa yanaitafsiri katika njia hii, lakini baadhi ya matoleo yameiacha kama ilivyo.

Watapanga ngao kubwa, ngao ndogo, na kofia za chuma juu yako
Hizi njia za utetezi zimetumika kurejea kwa aina tofauti tofauti za maaskari katika jeshi.

Wataikata pua yako na maskio yako
Hii inaelezea adhabu katika Babeli kwa mwanamke aliyeoolewa ambaye alilala na wanaume ambao sio waume zao. "Watawaadhibu kama wazinzi"

Ezekiel 23:26

Hutayainuja macho yako
Hii ni njia ya kumrejea mtu kugeuza kichwa chao kutazama kitu. "Hutaona"

hutaikumbuka Misri tena
Hili nenao "fikiria Misri" linarejea kwa matendo ya kikahaba aliyojifunza katika Misri. Hatawafikiria tena kwa sababu amejifunza hawatampatia vitu vizuri ambavyo Wamisri, na Waashuru walivyonavyo. Badala yake, matendo ya kikahaba vimemsababisha yeye kuadhibiwa na hatataka kufikiria kuhusu kuwafanya tena.

Ezekiel 23:28

Tazama
Neno "tazama" hapa linamalizia kusisitiza kile kinachofuata.

uchi na kuweka wazi
Haya maneno mawili yanamaanisha jambo moja na kusisitiza kwamba atakuwa uchi kabisa.

tabia yako ya aibu na uzinzi wako
Haya maneno yote yanaelezea ukahaba wake na kusisitiza jinsi tabia yake hii ilivyokuwa mbaya.

Ezekiel 23:30

umetenda kama kahaba, tamaa za mataifa
Oholiba anatenda kama kahaba pamoja na mataifa kwa sababu wanaume aliolala nao ni alama ya utajiri na nguvu ya haya mataifa.

nitakiweka kikombe chake
Neno "kikombe" linajea kwa hukumu ya Oholiba. Inawakilisha kitu alichokipokea.

Ezekiel 23:32

Utakinyea kikombe cha dada yako
Kunywa kutoka kikombe kimoja ni njia nyingine ya kusema watazoea jambo moja. "Utazoea hukumu ileile kama dada yako"

ambacho ni kirefu na kikubwa
Hii inarejea kwa kiasi cha hukumu kilichopokelewa. "hiyo ni kali"

dhihaka ... kitu kwa ajili ya dhihaka
maneno haya yoye yanarejea kwa mtu anayechekwa na

generated on Tue Oct 24 10:45:40 2023

kikombe kimejaa kiasi kikubwa
Hii sentensi haisemi nini kilichopo katika kakombe kwa sababu imeeleweka kwa kusoma 23:30.

Ezekiel 23:33

kikombe cha ushangao na uharibifu
"kikombe kinachosababisha mshangao na uharibifu." neno "uharibifu" na "mshangao yanashirikiana maana moja hapa na kusisitiza jinsi hukumu yake itakavyokuwa ya kutisha.

kikombe cha dada yako Samaria
Oholiba dada yake na Ohola amewakilisha Samaria. Samaria imeitwa kwa jina lake lakini bado inarejelewa kama dada. Kikombe ni ishara ya adhabu aliyoipokea.

hivyo-hivi ndivyo Bwana Yahwe asemavyo
Tazama jinsi ya ilivyotafsiriwa katika 5:11.

Ezekiel 23:35

na kunitupa mbali nyumba ya mgongo wako
Yahwe anasema Oholiba hajali kuhusu yeye.

Ezekiel 23:36

Mwanadamu, Je! utamhukumu Ohola na Oholiba?
"Mwanadamu, utamuhumu Ohola na Oholiba!"

kuna damu juu ya vichwa vyao
Damu ni matokea ya kuwaua watu, na kwa hiyo inawakilisha mauaji. "Wamewaua watu."

Ezekiel 23:38

Maelezo ya Jumla:
Yahwe ananena na Ezekieli kuhusu Ohola na Oholiba.

na katika siku hiyo hiyo wakainajisi Sabato zangu
Neno "siku hiyo hiyo" linarejea kwa neno lililopita "fanya patakatifu pangu najisi." "na juu ya siku hiyo hiyo wamepafanya patakatifu pangu najisi, wamezinajisi Sabato zangu"

wakaja hata patakatifu pangu siku hiyo hiyo kupanajisi
"wakaja kupanajisi patakatifu pangu siku hiyo hiyo wakiwachinja watoto wao kwa ajili ya miungu yao"

tazama!
Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho. "hasa!"

Ezekiel 23:40

Maelezo ya Jumla:
Ezekieli ananena na Ohola na Oholiba.

tazama!
"tazama" au "sikiliza" au "kuwa makini kwa kile ninachotaka kukueleza!"

uliojiosha kwa ajili yao, uliweka rangi macho yako, na kujipamba kwa mapambo ya vito
Haya mabo yalifanywa na mwanamke mmoja kumfanya aonekane mrembo zaidi kwa mwanamume.

ubani wangu na mafuta yangu
vitu vilivyotumika katika kumwabudu Yahwe.

Ezekiel 23:42

sauti za kundi la watu waliokuwa pamoja na wapiganaji zilikuwa pamoja nawe
Sauti za kundi la watu imetumika kurejea kwa kundi la watu.

walevi
watu ambao mara nyingi hulewa. Ingawa baadhi ya matoleo ya kisasa yanatafsiri Washeba," ambayo ni, watu kutoka Sheba.

mapambo
pamba au kuchonga kufanya nzuri zaidi.

Ezekiel 23:43

juu yake aliyekuwa ameonywa kwa uzinzi
juu yake aliyekuwa ameonywa kwa uzinzi -Ezekieli anarejea kwa Ohola na Ohobila pamoja na maelezo.

walivyokuwa kama kahaba yeyote
"walipokuwa wakimpenyeza kahaba yeyote"

wana damu juu ya vichwa vyao
Hili neno linatumia ushahidi wa nguvu kusema wana nguvu ya hatia.

Ezekiel 23:46

inua kundi la watu
Hili neno "inua" linarejea kuongeza hesabu ya watu. "kusanya kundi kubwa la watu"

kuwatoa
Yahwe anatoa wajibu kuwaangalia na kuwaruhusu kutaabika kwa uchaguzi wao.

kuwa kitisho na kuteka nyara
"kwa kundi kutisha na kuwateka nyara."

Ezekiel 23:48

weka tabia yenu ya aibu juu yenu
"kuwafanya kukubali majukumu kwa ajili ya tabia zenu za aibu"

chukua hatia ya dhambi zenu
"kubali majukumu kwa ajili ya hatia ya dhambi zenu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 24

1 Neno la Yahwe likanijia katika mwaka wa nane mwezi wa kumi na siku ya kumi ya mwezi, kusema, **2** "Mwanadamu, andika kwa ajili yako jina la hii siku, siku hii sahihi mfalme wa Babeli ameizingira Yerusalimu. **3** Basi nena mithali juu ya hii nyumba ya kuasi, fumbo moja. Waambie, 'Bwana Yahwe asema hivi: weka sufuria ya kupikia. Iweke na weka maji kwenye hiyo. **4** Vikusanye vipande vya chakula ndani yake, kila kipande kizuri-paja na bega-na ijaze kwa mifupa bora. **5** Chukua kundi bora na jaza mifupa chini yake. Ilete kuchemsha na ipike mifupa ndani yake. **6** Kwa hiyo, Bwana Yahwe asema hivi: Ole kwa mji wa damu. Nitakiongeza chungu cha mbao. Weka kuni nyingi na washa moto. Pika nyama vizuri na changanya katika viungo na iacha mifupa iteketee. **7** Kwa kuwa damu iko kati yake. Ameiweka juu ya jiwe laini; hakuimwaga juu ya nchi kuifunika kwa mavumbi, **8** hivyo inaleta hasira ya kulipa kisasi. Nimeweka damu yake juu ya jiwe laini ili isifunikwe. **9** Kwa hiyo, Bwana Yahwe asema hivi: Ole kwa mji wa damu. Nitakiongeza chungu cha mbao. **10** Weka kuni nyingi na washa moto. Pika nyama vizuri na changanya katika viungo na acha mifupa iteketee. **11** Kisha weka chungu kitupu juu ya mkaa, ili kuchemsha na kuchoma shaba yake, hivyo uchafu wake ndani yake itayeyushwa, kutu yake imekula.' **12** Amechoka kwa sababu ya kazi ya taabu, lakini kutu yake haitoki kweke kwa moto. **13** Tabia yako ya aibu iko ndani ya uchafu wako, kwa sababu nimekusafisha, lakini bado hutaweza kuwa msafi. Bado hutakuwa huru kutoka uchafu wako hadi hasira yako itakapotulia kutoka kwako. **14** Mimi, Yahwe, nimesema hili, na nitalifanya. Sintotulia wala kupumzika kwa ajili ya hili. Kama njia zako zilivyokuwa, na kama matendo yako, yatakuhukumu! -hivi ndivyo Bwana Yahwe asemavyo." **15** Kisha neno la Yahwe likanijia, kusema, **16** "mwanadamu! Tazama, ninachukua tamaa ya macho yako kutoka kwako pamoja na tauni, lakini hutaomboleza wala kulia, na machozi yako hayatatoka. **17** Utagugumia bila kusikika. Usiendeshe mazishi kwa ajili ya aliyekufa. Funga kilemba chako juu yako na vaa makubazi miguuni pako, lakini usivalishe shela nywele zako au kula mkate wa watu waombolezao kwa ajili ya kuwapoteza wake zao." **18** Hivyo nimeongea na watu asubuhi, na mke wangu amekufa asubuhi. Asubuhi nimefanya kile nilichokuwa nimeambiwa kukifanya. **19** Watu wameniuliza, "Ji! hautatuambia haya mambo yanamaana gani, mambo ambayo unayoyafanya?" **20** Hivyo nimewaambia, "Neno la Yahwe likanijia, kusema, **21** 'Waambie nyumba ya Israeli, Bwana Yahwe asema hivi: Tazama! Nitapanajisi patakatifu pangu-fahari ya nguvu yenu, mahali panapopendeza macho yenu, na panapotamaniwa na roho zenu, na wana wenu na binti zenu ambao mliowaacha nyuma wataanguka kwa upanga. **22** Kisha mtafanya hasa kama nilivyofanya: hutafunika nywele za sehemu ya chini za uso, wala kula mkate wa watu wanaoomboleza! **23** Badala yake, vilemba vyenu vitakuwa juu ya vichwa, na makubadhi yenu miguuni mwenu; hutaomboleza wala kulia, kwa kuwa mtayeyuka katika maovu yenu, na kila mtu atagugumia kwa ya ajili ya ndugu yake. **24** Hivyo Ezekieli atakuwa ishara kwenu, kama kila kitu ambacho alichokifanya mtafanya wakati hili litakapokuja. Kisha mtajua yakwamba mimi ni Bwana Yahwe!"' **25** "Lakini wewe, mwanadamu, siku ambayo nitachukua hekalu lao, ambalo ni furaha yao, kiburi chao, na kile waonacho na kutamani-na wakati nikiwachukua wana wao na binti- **26** siku hiyo, mgeni atakuja kwako kukupatia habari! **27** Siku hiyo kinywa chako kitafunguliwa kwa huyo mgeni na utaongea-hutakuwa bubu tena. Utakuwa ishara kwao hivyo basi watajua kwamba mimi ni Yahwe.

Ezekiel 24:1

Maelezo ya Jumla:
Yahwe ananena na Ezekieli.

Neno la Yahwe likanijia
"Yahwe akanena neno lake."

katika mwaka wa tisa
"katika mwaka wa tisa wa uhamisho wa Mfalme Yehoyakini"

mweziwa kumi, na katika siku ya kumi ya mwezi
"siku ya kumi ya mwazi wa kumi." Huu ni mwezi wa kumi wa kalenda ya Kiebrania. Siku ya kumi ni karibu na mwanzoni mwa mwezi wa kwanza katika kalenda za Magharibi.

mfalme wa Babeli ameizingira Yerusalimu
Jeshi la Babeli linarejewa kwa sababu ya kiongozi wake.

Ezekiel 24:3

jaza mifupa chini yake
Baadhi ya tamaduni huchoma mifupa kuichoma kwa sababu huungua mda mrefu kuliko kuni.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 24:6

chungu kinachopikwa
Yahwe anailinganisha Yerusalemu na chungu kinachopikwa.

kutu
ni kitu chekundu kilichotengenezwa juu ya chuma. Kutu hula chuma na mwishowe huiharibu chuma

Chukua
Yahwe hatoi hii amri kwa mtu maalumu, badala yake anaamuru baadhi picha ya mtu ambaye ni sehemu ya mfano.

Ezekiel 24:7

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Yerusalemu.

yeye
Neno "yeye" linarejea kwa Yerusalemu, ambayo inawakilishwa na chungu kinachopikwa.

imeiweka juu ya jiwe laini
"ameweka damu juu ya mawe yaliyofunuliwa"

kuifunika kwa vumbi
"na kuifunika kwa vumbi"

Ezekiel 24:9

Maelezo ya Jumla:
Yahwe anaendelea kuilinganisha Yerusalemu na chungu kinachipikwa.

pia niataongeza chungu cha kuni
Inaonyesha kwamba nguzo ya mbao i chini ya chungu kunachopikwa, ambacho kinaiwakilisha Yerusalemu.

weka ... washa ... pika ... acha mifupa iteketee
Yahwe anato amri hii kufikirika watu ambao ni sehemu ya mfano.

acha mifupa iteketee
"choma mifupa"

Ezekiel 24:11

kuchoma
kuchoma uso wa kitu

kutu
Wakati kitu kinasababisha chuma kuvunjika vipande kwa kutu.

kula
"kuchomwa"

Amekuwa muoga
"Yerusalemu imechoka"

kazi na taabu
kazi ngumu

Ezekiel 24:13

Maelezo ya Jumla:
Yahwe anaendlea kunena na Yerusalemu kwa kuilinganisha na chungu kilichopikwa.

Ezekiel 24:14

kazi zako, watakuhukumu
kile walichokifanya kinaonyesha wana hatia ya dhambi.

hivi ndivyo Bwana Yahwe asemavyo
huu ni usemi wa Bwana Yahwe.

Ezekiel 24:15

neno la Yahwe likaja
"Yahwe akanena neno lake."

tamaa ya macho yako
Hii inarejea kwa mke wa Ezekieli. Yahwe anarejea kwa Ezekieli kwa sehemu ya mwili wake anatumi kumuona mke wake.

lakini hutakiwi kuomboleza wala kulia, na machozi yako hayatatoka
Haya maneno kimsingi yanamaanisha kitu kimoja na kusisitiza kwamba Ezekieli hatakiwi kumlilia mke wake anapokufa. "hutakiwi kuonyesha huzuni yako"

kilemba
kitambaa kirufu kilichotengezwa kwa ajili ya kufunga kwa kuzunguka kichwa.

makubadhi
viatu rahisi vinavyo valiwa kwenye miguu.

akini usivalishe shela nywele zako
Katika Israeli, wanaume walinyoa ndevu zao kuonyesha huzuni, kisha kufunika nyuso zao hata kwenye nywele zao. Yahwe alimwambia Ezekieli asiufunike nywele zake za mbele kuonyesha kwamba hakuwa amenyoa uso wake kuonyesha huzuni.

Ezekiel 24:19

Maelezo ya Jumla:
Watu wa Israeli wanamuuliza Ezekieli na Ezekieli anawaambia Yahwe alichowaambia.

Neno la Yahwe likaja
"Yahwe akanena neno lake."

generated on Tue Oct 24 10:45:40 2023

kiburi cha nguvu zako
"kiburi katika kujenga kile ulicho kitengeneza"

tamaa ya macho yakow
"kutengeneza kile ulichokufurahisha kukitazama"

Ezekiel 24:22

utayeyuka
Hapa kupotea na kufa inazungumziwa kama kuyeyuka.

katika uovu wako
Hii inaonyesha kwamba Mungu hatasamehe dhambi za hawa watu. Ingawa, baadhi ya matoleo ya kisasa yanatafsiri "kwa sababu ya dhambi zako"

gugumia
sauti mtu afanyayo anapohitaji msaada, lakini maumivu au huzuni inakuwa kali sana kwamba hawawezi kuzungumza.

Ezekiel 24:25

mkimbizi
mtu aliyelazimishwa kuondoka kwenye nchi yao kwa sababu ya vita au janga jingine.

kinywa chako kitafunuliwa
"Yahwe atafunua kinywa chako" Hii inaelezea mtu kueleweshwa na uwezo wa kuzungumza kuhusu kitu.

utaongea-hutakuwa bubu tena
Haya maneno yote yanamaanisha watu wa Israeli watazungumza. Inasema tena kama hasi kusisitiza chanya.

itakuwa ishara
Hii inarejea kwa watu wa Israeli kama ishara kwa sababu watawasaidia wakimbizi kuelewa kwa nini Yerusalemu iliharibiwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 25

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, weka uso wako juu ya watu wa Amoni na tabiri juu yao. **3** Waambie watu wa Amoni, 'Sikiliza neno la Bwana Yahwe. Hivi ndivyo Bwana Yahwe asemavyo: Kwa sababu umesema, "Aha!" juu ya patakatifu pangu wakati palipotiwa unajisi, na juu ya nchi ya Israeli wakati ilipokuwa ukiwa, na juu ya nyumba ya Yuda wakati walipoenda utumwani, **4** kwa hiyo, tazama, nitakupatia kwa watu katika mashariki kama milki yao. Watafanya kambi juu yako na kuweka mahema miongoni mwako. Watakula matunda yako na watakunywa maziwa yako. **5** Nitamfanya Raba malisho ya ngamia na watu wa Amoni shamba la mifugo. Kisha utajua yakwamba mimi ni Yahwe. **6** Kwa kuwa Bwana Yahwe asema hivi: Umepigia makofi mikono yako na kupiga chapa miguu yako, na kufurahi pamoja na dharau ndani yako dhidi ya nchi ya Israeli. **7** Kwa hiyo, tazama! Nitanyoosha mkono wangu na kukupatia kama mateka kwa mataifa. Nitakukatilia mbali kutoka watu na kukuangamiza kutoka miongoni mwa nchi! Nitakuharibu, na utajua yakwamba mimi ni Yahwe.' **8** Bwana Yahwe asema hivi, 'Kwa sababu Moabu na Seiri husema "Tazama! Nyumba ya Yuda ni kama kila taifa jingine." **9** Kwa hiyo, tazama! ntafungua miteremko ya Moabu, kuanzia kwenye miji yake juu ya mpaka-uzuri wa Beth Yeshimothi, Baal Meoni, na Kiriathaimu- **10** kwa watu wa mashariki waliokuwa juu ya watu wa Amoni. Nitawapatia kama milki ili kwamba watu wa Amoni hawatakumbukwa miongoni mwa mataifa. **11** Hivyo nitafanya hukumu juu ya Moabu, na watajua yakwamba mimi ni Yahwe.' **12** Bwana Yahwe asema hivi, Edomu amelipiza kisasi juu ya nyumba ya Yuda na amefanya makosa katika kufanya hivyo. **13** Kwa hiyo, Bwana Yahwe asema hivi: Nitaunyoosha mkono wangu juu ya Edomu na kumharibu kila mtu na wanyama huko. Nitawaharibu, sehemu ya ukiwa, kutoka Temani hata Dedani. Wataanguka kwa upanga. **14** Nitaweka kisasi changu juu ya Edomu kwa mkono wa watu wangu Israeli, na watafanya kwa Edomu kulingana na hasira yangu na ghadhabu yangu, na wakitajua kisasi changu-hivi ndivyo Bwana Yahwe asemavyo.' **15** Bwana Yahwe asema hivi, 'Wafilisti wamelipiza kisasi pamoja na uovu na kutoka ndani yao wamejaribu kuiharibu Yuda tena na tena. **16** Basi hivi ndivyo Bwana Yahwe asemavyo: Tazam! Nitanyoosha mkono wangu dhidi ya Wafilisti, na nitakalia mbali Wakerethi na kuwaharibu mabaki yaliyobaki karibu na pwani. **17** Kwa kuwa nitalipiza kisasi kikubwa dhidi yao pamoja na matendo ya ghadhabu kubwa ya adhabu, hivyo watajua yakwamba mimi ni Yahwe, nitakapolipiza kisasi juu yao."'

Ezekiel 25:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika 2:1.

weka uso wako juu ya
Tazama tafsiri yake katika 4:1.

watu wa Amoni
"uzao wa Amoni" au "wale waishio katika nchi ya Amoni"

na tabiri juu ya
Tazama tafsiri yake katika 4:6.

Ezekiel 25:3

Maelezo ya Jumla:
Yahwe anamwambia Ezekieli kuwaeleza watu wa Amoni.

watu wa Amoni
uzao wa Amoni" au "wale waishio katika nchi ya Amoni

Sikia neno la Bwana Yahwe
"Sikiliza huu ujumbe kutoka kwa Bwana Yahwe"

umesema, "Anhe!
Neno "Enhe" ni sauti ambayo watu hufanya wakati wakiwa na furaha kuhusu jambo. Katika kesi hii watu walikuwa na furaha kwa sababu mambo mabaya yalitokea kwa watu wa Israeli na Yuda. "umecheka"

juu ya patakatifu pangu wakati palipokuwa pamehasiwa
"juu ya patakatifu pangu wakati adui alipo paasi." "wakati adui wa kijeshi alipohasi hekalu langu"

juu ya nchi ya Israeli wakati ilipokuwa ukiwa
"wakati nchi ya Israeli ilipokuwa katika uharibifu"

juu ya nyumba ya Yuda wakati walipoenda kwenye uhamisho
"wakati walipo watazama watu wa Yuda mbali na watumwa."

tazama!
"tazama!" au sikiliza!"

niakupatia watu katika mashariki kama milki yao
"nitalifanya jeshi kutoka nchi ambayo ni mashariki yako kuja na kukutawala"

generated on Tue Oct 24 10:45:40 2023

Wataweka kambi juu yako na kuweka hema zao miongoni mwako
Hii inaweza kutafsiriwa kama sentensi mpya: "Wataweka hema na kuishi katika nchi yako."

watu wa Amoni shamba kwa ajili ya mifugo
Hapa "watu wa Amoni" inarejea kwa nchi ambayo ni mali ya watuwa Amoni.

Ezekiel 25:6

pamoja na dharau ndani yako dhidi ya nchi ya Israeli
"pamoja na chuki yote uliyoijaza mbele ya watu wanaoishi katika Israeli"

tazama!
"tazama!" au "sikiliza!"

nitakunyooshea mkono wangu
"nitakupiga kwa mkono wangu wenye nguvu" au nitakuadhibu"

na kukutoa kama mateka kwa mataifa
"na nitayafanya mataifa kuja na kuchukua kila kitu mbali nanyi"

nitakukatilia mbali kutoka watu ... kukufanya adhabu miongoni mwa mataifa.
Haya maneno kimsingi yanamaanisha jambo moja na kusisitiza Yahwe atawaangamiza kabisa watu wa Amoni ili kwamba wasiwe taifa tena.

utajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika 6:6.

Ezekiel 25:8

tazama!
"Ona!" au "sikia!"

ntafungua miinuko ya Moabu, kuanzia kwenye miji yake juu ya mpaka
"nitaifungua njia ya kwenda Moabu kwa kuiangamiza miji juu ya mpaka wake."

uzuri wa Beth Yeshimothi, Baal Meoni, na Kiriathaimu
"nitaanza na miji mikubwa ya Beth Yeshimothi, Baali Meoni, na Kiriathaimu."

kwa watu wa mashariki waliokuwa juu ya watu wa Amoni
"nitatuma jeshi lile lile kutoka mataifa katika mashariki aliyeiteka Amoni."

Nitawapatia kama milki ili kwamba watu wa Amoni hawatakumbukwa miongoni mwa mataifa
"nitayafanya majeshi kuishinda Amoni ili kwamba pasiwe na mtu hata wa kuwakumbuka."

watajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika 6:6.

Ezekiel 25:12

Nitaunyoosha mkono wangu juu ya Edomu
Tazama tafsiri yake katika 25:6.

kutoka Temani hata Dedani
Haya ni majiji mawili mkabala na Edomu. Hii inamaanisha kwamba Mungu ataiangamiza Edomu yote.

Wataanguka kwa upanga
Neno "anguka" inawakilisha kuuawa na "upanga" inarejea kwa vita. "Maadui zao watawaua kwa upanga wao"

Ezekiel 25:14

Nitaweka kisasi changu juu ya Edomu kwa mkono wa watu wangu Israeli
"nitawatumia watu wa Israeli kulipa kisasi juu ya watu wa Edom"

watafanya kwa Edomu kulingana na hasira yangu na ghadhabu yangu
"wataionyesha Edomu hasira yangu na ghadhabu"

hasira yangu na ghadhabu yangu
Neno "ghadhabu" kimsingi linamaanisha kitu kimoja na kuongeza neno "hasira." "hasira yangu ya ghadhabu"

watakijua kisasi changu
"watu wa Edomu watajua ya kuwa nimelipa kisasi juu yao"

hivi ndivyo Bwana Yahwe asemavyo
"Hivi ndivyo Bwana Yahwe asemavyo" "Hivi ndivyo Bwana asemavyo itakuwa"

Ezekiel 25:15

Wafilisti wamelipiza kisasi pamoja na uovu na kutoka ndani yao wamejaribu kuiharibu Yuda tena na tena
"Kwa sababu Wafilisti waliwachukia watu katika Yuda na kujaribu kulipa kisasi juu yao na tena"

Tazama!
"Tazama!" au "Sikia!"

Nitanyoosha mkono wangu dhidi ya Wafilisti
"nitaurudisha mkono wangu wa uweza juu ya Wafilisti"

nitakatilia
"nitaangamiza"

Wakerethi
"Watu wa Kerethi." Hawa ni watu walioishi katika Filisti

watajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika 6:6.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 26

1 Hivyo ilikuwa katika mwaka wa kumi na moja, siku ya kwanza ya mwezi, lile neno la Yahwe likanijia, kusema, **2** "Mwanadamu, kwa sababu Tiro amesema juu ya Yerusalemuu, 'Aha! Malango ya watu waliovunjika! Amenigeukia; Nitajazwa kwa sababu ameharibika.' **3** Kwa hiyo Bwana Yahwe asema hivi, 'Tazama! Niko juu yako, Tiro, na nitayainua mataifa mengi juu yako kama bahari iiunuavyo mawimbi yake. **4** Wataziharibu kuta za Tiro na kuiangusha chini minara yao. Nitafagia mavumbi yake mbali na kumfanya kama jiwe tupu. **5** Atakuwa sehemu ya kuwekea nyavu kati ya bahari, kwa kuwa nimesema hilo-hivi ndivyo Bwana Yahwe asemavyo-na atakuwa mateka kwa ajili ya mataifa. **6** Binti zake walioko mashambani watachinjwa kwa panga, na watajua kwamba mimi ni Yahwe.' **7** Kwa kuwa hivi ndivyo Bwana Yahwe asemavyo: Tazama, kutoka kaskazini namleta Nebukadreza mfalme wa Babeli, mfalme wa wafalme, dhidi ya Tiro, pamoja na farasi na magari ya farasi, na pamoja na waendesha farasi na watu wengi. **8** Atawaua binti zako katika shamba. Ataweka kazi ya boma na kujenga ulaghai dhidi ya kuta zako na kuziinua ngao dhidi yao. **9** Ataweka vyombo vya kubomolea dhidi ya kuta zako, na vyombo vyake vitaanguka chini ya minara yako. **10** Farasi zake zitakuwa nyingi kwamba mavumbi yao yatawafunika. Kuta zako zitatikisika kwa mlio wa waendesha farasi, magurudumu, na magari ya farasi. Wakati atakapoingia malango yako, ataingia kama watu waingiavyo kwenye mji ambao kuta zimebomolewa. **11** Kwato za farasi zake zitaikanyaga mitaa yako yote. Atawaua watu wako kwa upanga na nguzo za uweza wako zitaanguka chini. **12** Watauteka nyara utajiri wako na bidhaa iliyoporwa. Watabomoa kuta zako na kuziharibu nyumba zako za kifahari. Mawe yako, mbao zako, na kokoto watazitupa kwenye maji. **13** Nitaikomesha sauti ya nyimbo zako. Sauti ya vinubi haitasikika tena. **14** Nitakufanya jiwe tupu, utakuwa mahali ambapo nyavu zitasambazwa kuzikausha. Hutajengwa tena, kwa kuwa mimi, Bwana Yahwe nimesema-hivi ndivyo Bwana Yahwe asemavyo. **15** Bwana Yahwe amwambia hivi Tiro, 'Je visiwa havitatetemeka kwa mlio wa kuanguka kwako, na pamoja na watakaogumia kwa jeraha wakati machinjio mabaya yatakapokuwa kati yako? **16** Kisha wakuu wote wa bahari watakaposhuka kutoka kwenye viti vyao vya enzi na kuvua mavazi yao rasmi na kutupa mavazi yaliyonakshiwa. Watavaa wenyewe kwa kutetemeka, wataketi chini na kutetemeka kila wakati, na wataogopa kwa sababu yako. **17** Watainua maombolezo juu yako na kukwambia, umekuwaje, uliyekuwa umekaliwa na manahodha wa meli, umeharibika. Mji mashuhuri ulikuwa imara sana-sasa umetoka kwenye bahari. Wale wanaoishi ndani yake wanaotia hofu kuhusu wenyewe juu ya kila mmoja aliyeishi karibu nao. **18** Sasa fukwe zitatetemeka katika siku ya kuanguka kwako. Visiwa katika bahari vimeogofya, kwa sababu umekufa.' **19** Kwa kuwa Bwana Yahwe asema hivi: wakati nitakapokufanya wewe mji kuwa ukiwa, kama miji mingine ambayo haikaliwi, wakati nitakapoviinua vilindi dhidi yako, na wakati maji makuu yatakapokufunika, **20** kisha nitakushusha chini kwenda kwa watu wa nyakati za zamani, kama wengingine walioenda chini kwenye shimo; kwa kuwa nitakufanya uishi katika falme za chini za dunia kama uharibifu wa nyakati za zamani. Kwa sababu hii hutarudi na kusimama katika nchi ya walio hai. **21** Nitaweka janga juu yako, na hutakuwepo tena milele. Kisha utatafutwa, lakini hutapatikana milele tena-hivi ndivyo Bwana Yahwe asemavyo."

Ezekiel 26:1

katika mwaka wa kumi na moja
"katika mwaka wa kumi na moja ya uhamisho wa Mfalme Yehoyakini"

katika siku ya kwanza ya mwezi
Haijulikani ni mwezi gani wa kalenda ya Kiebrania Ezekieli alio umaanisha.

neno la Yahwe likaja
"Yahwe alinena neno lake."

Mwanadamu
Tazama tafsiri yake katika 2:1.

Tire alisema juu ya Yerusalemu
"watu wa Tire wamesema juu ya watu wa Yerusalemu."

Enhe!
"Ndiyo!" au "vizuri sana!"

Malango ya watu yamevunjwa
Watu wa Tire wanatumia haya maneno kurejea kwa Yerusalemu kana kwamba ilikuwa lango la mji ambalo wafanya biashara walipitia kutoka mataifa yaliyozunguka yalipitia.

Amenigeukia
Hapa neno "yeye" inarejea kwa neno "malango" ambayo "imegeuka" juu ya bawaba kufungua kwenda Tire.

generated on Tue Oct 24 10:45:40 2023

nitajazwa
Hapa "kujazwa" inamaanisha kustawi. "nitafanikiwa"

ameharibiwa
"Yerusalemu imeharibiwa"

Ezekiel 26:3

Tazama!
"Tazama!" au "Sikia!"

nitayainua mataifa mengi juu yako kama bahari iiunuavyo mawimbi yake
Hapa neno "mataifa" inarejea kwa majeshi yao. "nitalikusanya jeshi kutoka mataifa ambayo ni makubwa na nguvu kama mawimbi katika bahari ya kitambaa."

minara
Mnara ni jengo refu lilitumika kuona kwa ajili maadui au kuficha ndani.

Nitafagia mavumbi yake mbali na kumfanya kama jiwe tupu
"nitalifanya jeshi kuuharibu mji kabisa, na hawatakuwa na kitu hapa hivyo utakuwa kama jiwe ambalo halina kitu juu yake."

Ezekiel 26:5

Atakuwa
Mara nyingi miji inarejewa kama "yeye." "Tire itakuwa" au "Itakuwa."

sehemu ya kuwekea nyavu kati ya bahari
Sehemu ya Tire ilikuwa kisiwa. "kisiwa kisichokuwa na kitu kilitumika kwa ajili kukaushia nyavu za samaki"

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika 5:11.

pora
vitu ambavyo watu walivyovipoteza

atakuwa mateka kwa mataifa
"majeshi kutoka mataifa wataiba kila kitu kutoka Tire."

Binti zake walioko mashambani watachinjwa kwa panga
"Adui wa jeshi atawaua mabinti zake ambao wapo katika uwanda."

Binti zake waliopo katika uwanda
Wakati mwingine vijiji viliitwa mabinti vya miji iliyotawala juu yao. wasichana wa Tire waliokuwa wakifanya kazi katika mashamba.

watajua yakuwa mimi ni Yahwe
Tazama tafsiri yake katika 6:6

Ezekiel 26:7

Tazama!
"Ona!" "Sikia!"

namleta Nebukadreza
Mungu anamtumia Nebukadreza kuleta kuhusu mapenzi yake.

mfalme wa waflme
"mfalme mwenye nguvu zaidi"

watu wengi sana
Haya maelezo yansisitiza ukubwa wa jeshi la Nebukadneza.

Atawaua mabinti zako
Hapa neno "Yeye" linamrejea Nebukadreza ni mfano kwa jeshi.

Ezekiel 26:9

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

Ataweka
Neno "yeye" inamrejea Nebukadneza, mfalme wa Babeli.

vyombo vya kubomolea
Tazama tafsiri yake katika 4:1.

vifaa vyake
"vifaa vyake vya vita"

Ezekiel 26:12

Maelezo ya Jumla:
Yahwe anaendela kumpatia ezekieli ujumbe wake kwa Tire.

Ezekiel 26:15

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

visiwa havitatetemeka ... kati yako
"Tetemeko la kisiwa ... kati yako."

Ezekiel 26:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

Ezekiel 26:19

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

generated on Tue Oct 24 10:45:40 2023

kukufanya
Neno "wewe" linarejea kwa mji wa Tire.

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generated on Tue Oct 24 10:45:40 2023

Chapter 27

1 Tena neno la Yahwe likanijia, kusema, **2** "Sasa wewe, mwanadamu, anza kuomboleza kuhusiana na Tiro, **3** na mwambie Tiro, aishiye kwenye malango ya bahari, manahodha wa watu hata visiwa vingi, Bwana Yahwe asema hivi kwako: Tiro, umesema, mimi ni ukamilifu katika uzuri.' **4** Mipaka yako iko kwenye moyo wa bahari; majengo yako yamekamilisha uzuri wako. **5** Wametengeneza mbao nene na pana kwa mvinje kutoka Mlima Hermoni; wamechukua mkangazi kutoka Lebanoni kuufanya mlingoti. **6** Wametengeneza makasia yako kutoka kwenye mialo ya Bashani; wametengeza sitaha zako kwa mbao za mvinje kutoka Kitimu, na wametengeneza kwa pembe. **7** Tanga zako zilikuwa za rangi za kitani kutoka Misri ambazo zilikuwa kama beramu! **8** Wale waliokuwa wakiishi Sidoni na Arvadi walikuwa wavuta makasia wako; wenye busara wa Tire walikuwa ndani yenu; walikuwa marubani wako. **9** Mafundistadi wenye uzoefu wa hali ya juu kutoka Gabeli walijaza mishono; meli zote za bahari na mabaharia wao miongoni mwenu walikuwa wakiwabeba manahodha kwaajili ya biashara. **10** Uajemi, Ludi, na Putu walikuwa katika jeshi lako, watu wako wa vita. Walining'iniza ngao na chapeo ndani yako; walionyesha uzuri wako. **11** Watu wa Arvadi na Heleki katika jeshi lako walikuwa juu ya kuta zako wamekuzunguka, na watu wa Gamadi walikuwa kwenye minara yako. Walinin'giniza juu ngao zao juu ya kuta zako zote zilizokuzunguka! Wakaukamilisha uzuri wako. **12** Tarshishi alikuwa mdau wa biashara pamoja nawe kwa sababu ya wingi wa utajiri wako wa kuuza mizigo: fedha, chuma, bati, na risasi. Walinunua na kuuza bidhaa za biashara! **13** Yavani, Tubali, na Mesheki-waliwauza watumwa na katika vitu kutengeneza shaba. Walibeba bidhaa zako. **14** Beth Togarma waliandaa farasi, farasi dume, na nyumbu kama kama bidhaa zako. **15** Watu wa Dedani walikuwa wafanya biashara wako kwenye pwani nyingi. Bidhaa zilikuwa mkononi mwako; walikutumia pembe, pembe za ndovu, na mpingo kama ushuru! **16** Shamu alikuwa mchuuzi katika bidhaa zako nyingi; waliandaa zumaridi, zambarau, nguo zenye rangi mbali mbali, kitambaa kizuri, lulu, na kito chekundu cha thamani kama bidhaa zako. **17** Yuda na nchi ya Israeli walikuwa wafanyabiashara pamoja nawe. Waliandaa ngano kutoka Minithi, keki, asali, mafuta, na lihamu kama bidhaa zako. **18** Dameski alikuwa mfanya biashara wa bidhaa zako zote, za utajiri mkubwa mno, na ya divai ya Helboni na sufu ya Zahari. **19** Dani na Yavani kutoka Uzali walikwandalia bidhaa ya chuma kilichofuliwa, na mdalasini, na mchai. Hivi vikawa bidhaa yako. **20** Dedani alikuwa mchuuzi katika nguo nzuri za kutandika. **21** Arabuni na wakuu wote wa Kedari walikuwa wafanyabiashara pamoja nawe; walikuandalia wanakondoo, kondoo dume na mbuzi. **22** Wafanya biashara wa Sheba na Raama walikuja kukuuzia kila aina ya viungo vizuri katika vito vyote vya thamani; waliuza dhahabu kwa ajili ya bidhaa. **23** Harani, Kane, na Adina walikuwa wafanya biashara pamoja nawe, karibu na Sheba, Ashuru, na Kilmadi. **24** Hawa walikuwa wachuuzi wako mapambo ya joho ya nguo za urujuani pamoja na rangi zilibuniwa, na nguo zilizo sanifiwa vizuri katika sehemu zako za soko. **25** Merikebu za Tarshishi zilikuwa misafara ya bidhaa yako! Hivyo ulijaa, shehena nzito katika moyo wa bahari! **26** Wapiga makasia wako walikuleta kwenye bahari kuu mno; upepo wa mashariki umekuvunja kati yao. **27** Utajiri wako, bidhaa, na mizigo ya biashara; wapiga makasia wako na marubani, na waunzi wa meli; wafanya biashara wako wa bidhaa na watu wote wa vita walio ndani yako, na jeshi lako-watazama kwenye kina cha bahari siku ya kuangamia kwako. **28** Miji iliyopo kwenye bahari sauti itatetemeka kulia kwa rubani zako; **29** Wote wavutao kasia watashuka chini kutoka meli katika zao; wanamaji na marubani wote juu ya bahari watasimama juu ya nchi. **30** Kisha watakufanya kusikiliza sauti yao na kulia kwa uchungu; watarusha vumbi juu ya vichwa vyao. Watabingirika katika majivu. **31** Watanyo vichwa vyao upara kwa ajili yako na kujifunga wenyewe kwa nguo za magunia, na watalia kwa sauti. **32** Watakuinulia maombolezo ya kuomboleza kwa ajili yako na kuimba nyimbo za maombolezo juu yako, ni nani aliye kama Tiro, ambaye sasa ameletwa kunyamazishwa kati ya bahari? **33** Wakati bidhaa yako ilipoenda ufukweni kutoka kwenye bahari, imewarithisha watu wengi; uliwatajirisha wafalme wa dunia kwa wingi wa utajiri wako mkubwa na bidhaa! **34** Lakini wakati ulipo vunjwavunjwa kwa bahari, kwa vilindi vya maji, bidhaa yako na wafanya kazi wako wote kuzama! **35** Wote wakaao pwani walikuogopa, na wafalme wao kuvunjwa vunjwa katika kitisho! Nyuso zao zimetetemeka! **36** Wafanya biashara wa meli wa watu wakuzomea; umekuwa tishio, na hutakuwepo tena milele."

Ezekiel 27:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

anayeishi kati ya malango ya bahari
"anayeishi kwenye malango ya bahari." "aishiye karibu na bandari ya bahari."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 27:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

mipaka yako
"Mipaka ya himaya yako"

mlingoti
ni nguzo ndefu inayoshika matanga ya meli.

Ezekiel 27:6

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Tire.

makasia
vipande virefu vya mbao ambavyo watu hutumia kutengenezea boti kutembea

sitaha
ni sehemu za boti ambazo watu wanaweza kutembea juu yake

pembe
nyeupe, nzuri, na nyenzo ngumu ambayo imetengenezwa kutokana na meno ya wanyama.

tanga
vipande vya nguo vinavyoendesha meli wakati upepo uvumapojuu yao

Ezekiel 27:8

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Tire.

marubani
watu wanaoelekeza meli wapi iende

jaza mishono yako
"kukutengeneza nyufa"

maharia
watu wanaotanga meli katia bahari

Ezekiel 27:10

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa tire.

watu wa vita
"watu waliopigana katika vita vyako" au "kutumika kama wapiganaji wako"

walionyesha uzuri wako
"walikutoa uzuri wako!"

Ezekiel 27:12

Maelezo ya jumla:
Yahwe anaendelea kumpatia Ezekeili ujumbe wake kwa Tire.

chuma
chuma kigumu kilichokuwa kizuri kwa kutengenezea silaha na kujengea vitu

bati
chuma kilicho bakia baada kusafisha dhahabu, fedha au chuma

risasi
ni chuma cha thamani ambacho ni kizito sana na kilaini kuliko vyuma vyote

Yavani
ni taifa katika ufunkwe wa magharibi mwa Asia ndogo.

Ezekiel 27:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Tire.

farasi dume
farasi dume mwenye nguvu

Bidhaa zilikuwa mkononi mwako
"Umemiliki mizigo."

Ezekiel 27:16

Maelezo ya Jumla:
Yahwe anaendela kumpatiaEzekieli ujumbe wake kwa Tire.

zambarau
"nguo ya zambarau"

lulu
vipande vya kitambaa cheupe kigumu ambacho hutoka viumbe katika bahari

keki
"chakula kizuri kilicho tengenezwa kwa unga."

rubi
mawe mekundu ambayo ni ya thamani sana

lihamu
utomvu utokao kwenye mti

Ezekiel 27:19

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tiro.

generated on Tue Oct 24 10:45:40 2023

mdalasini
aina ya kiungo kinachotoka kwenye gome la mti.

mchai chai
ni aina ya majani ambayo watu hutumia kama manukato na kwa ajili ya dawa.

blangeti la shogi
kipande cha nguo ambacho watu wameweka juu ya farasi chini ya shogi

Ezekiel 27:22

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Tire.

vito vya thamani
"mawe ya thamani"

Ezekiel 27:24

Maelezo ya Jumal:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

mapambo ya joho ya nguo za urujuani pamoja na rangi
"majoho ya zambarau pamoja na rangi nyingine tofauti tofauti"

blangeti za zenye rangi tofauti tofauti, nakshiwa, na nguo zilizo sanifiwa vizuri
nguo zilizosanifiwa - "blangeti zenye rangi tofauti tofauti zilizokuwa zimebuniwa na kuvaliwa kwa hali ya juu"

katika moyo wa bahari
"katikati ya njia zote za biashara kwa ajili ya bahari ya biashara."

Ezekiel 27:26

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Tire.

Wapiga makasia wako walikuleta kwenye bahari kuu mno
"Watu wapigao kasia wamekuleta kutoka kwenye bahari"

katikati yao
"katikati ya bahari"

Ezekiel 27:28

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa tire.

watalia kwa sauti
"watapiga unyende kwa huzuni kubwa"

Ezekiel 27:31

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

watanyoa vichwa vyao upaa
"watanyoa vichwa vyao hivyo hawatakuwa na nywele"

Ni nani aliye kama Tire
"Hakuna mji mwingine kama Tire."

ambaye sasa ameletwa kunyamazishwa
"nani ameangamizwa."

ufukwe
"juu ya nchi"

Ezekiel 27:34

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Tire.

walikuogopa
"walishtuka na kuogopa kwa kile kilichotokea kwako"

kukuzomea
Kuzomea ni njia ya kuonyesha huzuni.

umekuwa tishio
"imekuwa tishio kwa watu kufikiria kuhusu wewe"

generated on Tue Oct 24 10:45:40 2023

Chapter 28

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, waambie watawala wa Tiro, 'Bwana Yahwe asema hivi: Moyo wako unakiburi! Umesema, "mimi ni mungu! Nitakaa kwenye kiti cha miungu katika moyo wa bahari!" Ingawa wewe ni mtu na sio mungu, unaufanya moyo wako kama moyo wa mungu, **3** unafikiri kwamba unahekima kuliko Danieli, na kwamba hakuna siri ikushangazayo! **4** Umejitajirisha mwenyewe pamoja na hekima na ujuzi, na kujipatia dhahabu na fedha katika hazina yako! **5** Kwa hekima kubwa na kwa biashara yako, umeongeza utajiri wako, hivyo moyo wako una kiburi kwa sababu ya utajiri yako. **6** Kwa hiyo, Bwana Yahwe asema hivi: Kwa sababu umetengeza moyo wako kama moyo wa mungu, **7** kwa hiyo nitaleta wageni juu yako, watu wa kuogofya kutoka mataifa mengine. Wataleta panga zao juu hekima ya uzuri wako, na watauchafua uzuri wako. **8** Watakupeleka chini hata kwenye shimo, na utakufa kifo cha waliokufa katika Bahari. **9** Je! kweli utasema, "Mimi ni mungu" mbele ya uso wa yule akuuaye? Wewe ni mwanadamu na sio Mungu, na utakuwa kwenye mkono wa yule akujeruaye. **10** Utakufa kifo cha asiyetahiriwa kwa mkono wa wageni kwa kuwa nimesema hili-asema Bwana Yahwe. **11** Neno la Yahwe likanijia, kusema, **12** "Mwanadamu, inua maombolezo kwa ajili ya mfalme wa Tiro na umwambie, 'Bwana Yahwe asema hivi: Uliumbwa mkamilifu, umejaa hekima na ukamilifu wa hekima. **13** Ulikuwa katika Edeni, bustani ya Mungu. Kila jiwe la thamani lilikufunika: akiki, yakuti manjano, almasi, zabarajadi, shohamu, yaspi, yakuti samawi, zumaridi, baharamani, na dhahabu. Ilikuwa siku uliyokuwa umeiumba ambayo walikuwa wameiandaa. **14** Nimekuweka juu ya mlima mtakatifu wa Mungu kama kerubi nimekutia mafuta kwa ajili ya kumlinda mwanadamu. Ulikuwa kati ya mawe ya moto ulipozunguka. **15** Ulikuwa mwadilifu kwenye njia zako kutoka siku ulipoumbwa hadi uovu ulipoonekana ndani yako. **16** Kupitia biashara yako kubwa uliyokuwa umeijaza kwa udhalimu, hivyo umetenda dhambi. Hivyo nimekutupilia mbali ya mlima wa Mungu, kama mmoja wao wa aliyekuwa ameninajisi, na nimekuharibu, kerubi mlinzi, na kukutoa miongono mwa mawe ya moto. **17** Moyo wako ulikuwa na kiburi kwa uzuri wako; umeiharibu hekima yako kwa sababu ya fahari yako. Nimekupeleka chini kwenye dunia. Nimekuweka mbele ya wafalme ili waweze kukuona. **18** Kwa sababu ya wingi wa dhambi zako na biashara za udanganyifu, umepanajisi mahali pako patakatifu. Basi nimetengeneza moto kutoka ndani yako; utakula wewe. Nitakugeuza kwenye majivu juu ya dunia katika macho ya wote wakutazamao. **19** Wale wote waliokujua miongoni mwa watu watakao kutetemekewa; watakuwa watu wa kutisha, na hutakuwepo tena milele."' **20** Kisha neno la Bwana Yahwe likanijia, kusema, **21** "Mwanadamu, elekeza uso wako Sidoni na toa utabiri juu yake. **22** Sema, Bwana Yahwe asema hivi: Tazama! Niko juu yako, Sidoni! Kwa kuwa nitatukuzwa kati yako hivyo watu wako watajua kwamba mimi ni Yahwe wakati nitakapokuwa nimezitekeleza hukumu ndani yako. Nitaonyesha utakatifu ndani yako. **23** Nitapeleka tauni juu yako na tazama mitaa yako, na walioua wataanguka kati yako. Wakati upanga utakapokuja juu yao kutoka pande zote, kisha mtajua kwamba mimi ni Yahwe. **24** Kisha hakutakuwa na mtemba uchomao na maumivu ya miba kwa ajili ya nyumba ya Israeli kutoka wale wote waliomzunguka wanaowadharau watu wake, hivyo watajua kwamba mimi ni Bwana Yahwe!' **25** Bwana Yahwe asema hivi, Nitakapowakusanya nyumba ya Israeli kutoka miongni mwa watu waliokuwa wamekusanyika, na wakati nilipokuwa nimewatenga miongoni mwao, hivyo mataifa aanaweza kuona, kisha watafanya nyumba zao katika nchi nitakayo mpatia mtumishi wangu Yakobo. **26** Kisha wataishi salama ndani yake na kujenga nyumba, kulima mizabibu, na kuishi salama wakati nitakapo zitekeleza hukumu juu ya wote wale ambao sasa wanawadharau kutoka sehemu zote; basi watajua yakwamba mimi ni Yahwe Mungu wao!"'

Ezekiel 28:1

neno la Yahwe likaja
"Yahwe akanena neno alake."

katika moyo wa bahar
Tazama tafsiri yake katika 27:4.

umeufanya moyo wako kama moyo wa mungu
"unafikiri kwamba kumbukumbu wa mungu"

Ezekiel 28:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa mtawala wa Tire.

kwa hekima na ujuzi
"kwa hekima yako na uelewa wako"

na kujipatia
"na kujihifadhia"

generated on Tue Oct 24 10:45:40 2023

hazina
mahali pa kuhifadhia vitu vya thamani na kuviweka salama

Ezekiel 28:6

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa mtawala wa Tire.

umetengeza moyo wako kama moyo wa mungu
Tazama ilivyo tafsiriwa katika 28:1, "umeufanya moyo wako kama moyo wa mungu.

uzuri wa hekima yako
"uzuri wa mji ambao ulioujenga kwa hekima yako."

Ezekiel 28:8

Maelezo ya Jumla:
Yahwe anaendelea lumpatia Ezekieli ujumbe wake kwa mtawala wa Tire.

Je! kweli utasema, "Mimi ni mungu"
"Hutatakiwa kutamani kusema, "mimi ni mungu."

nimesema hili-asema Bwana Yahwe
Tazama tafsiri yake katika 5:11.

Ezekiel 28:11

Neno la Yahwe la Yahwe
"Yahwe akanena neno lake."

inua maombolezo
"imba nyimbo ya msiba" au "imba wimbo wa kuomboleza"

Ulikuwa mfano wa ukamilifu
"Ulikuwa mkalifu."

umejaa hekima na ukamilifu wa hekima
"hekima kubwa na mwenye umbile zuri sana"

Kila jiwe la thamani lilikufunika
"ulivaa kila aina ya jiwe la thamani." Hii inaonyeshaalikuwa tajiri sana.

almasi, zabarajadi, shohamu,yaspi, yakuti samawi, zumaridi, baharamani, na dhahabwamba mfalme
Haya yote ni mawe ya thamani ya rangi tofauti tofauti.

Ezekiel 28:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa mfalme wa Tire.

mawe ya moto
"mawe ya moto."

kutoka siku ulipoumbwa
" tangu siku niliyokuumba."

Ezekiel 28:16

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa mfalme wa Tire.

mawe ya moto
Tazama tafsiri yake katika 28:14.

mbele
"mbele ya"

Ezekiel 28:18

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa mfalme wa Tire.

watakuwa watu wa kutisha, na hutakuwepo tena milele
Tazama tafsiri yake katika 27:34.

Ezekiel 28:20

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika 2:1.

weka uso wako juu ya
Tazama tafsiri yake katika 4:1.

tabiri juu ya
Tazama tafsiri yake katika 4:6.

Tazama!
"Ona!" au "Sikia!"

Ezekiel 28:23

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Sidoni.

4Kisha hakutakuwa na mtemba uchomao na maumivu ya miba kwa ajili ya nyumba ya Israeli kutoka wale wote waliomzunguka wanaowadharau watu wake
"Hakutakuwa na watu mahali popote kuzunguka watu wa Israeli waliowajeruhi kama mitembe inayoparua na kuwaumiza kama miiba inayosababisha maumivu."

Ezekiel 28:25

kati yake
"katika nchi"

generated on Tue Oct 24 10:45:40 2023

Chapter 29

1 Katika siku ya kumi, katika mwezi wa kumi siku ya kumi na moja ya mwezi, neno la Yahwe likanijia, kusema, **2** "Mwanadamu, weka uso wako juu ya Farao, mfalme wa Misri; toa unabii juu yake na juu ya Israeli yote. **3** Nena na sema, 'Bwana Yahwe asema hivi: Tazama! Ni juu yako, Farao, mfalme wa Misri. Wewe joka kubwa ambaye ujifichaye kati ya mto, husema, "Mto wangu ni wangu mwenyewe. Nimeufanya kwa ajili yangu mwenyewe." **4** Kwa kuwa nitaweka kalabu katika taya zako, nasamaki za mto wako zitashikamana na magamba yako; nitakuinua juu kutoka kati ya mto wako karibu na samaki zote za mto walioshikamana na maganda yako. **5** Nitakutupa chini kwenye jangwa, wewe pamoja na samaki wako wote kutoka kwenye mto wako. Utaanguka kwenye shamba la wazi; hutakusanya wala kuinua. Nitakupatia kama chakula kwa viumbe hai vya dunia na kwenye ndege wa angani. **6** Kisha wote wakaao Misri watajua kwamba mimi Yahwe, kwa sababu wamekuwa mwanzi wa kutegemewa hata kwenye nyumba ya Israeli. **7** Wakati watakapokushika kwa mkono wao, ulivunjika na kurarua wazi mabega yao; na watakapojifunza juu yako, ulivunjika, na kusababisha miguu yao kutokuwa imara. **8** Kwa hiyo Bwana Yahwe asema hivi: Tazama! nitaleta upanga juu yako. Nitawakatilia mbali wote mwanadamu na mnyama mbali nawe. **9** Hivyo nchi ya Misri itakuwa ukiwa na jangwa. Ndipo watakapojua kwamba mimi ni Yahwe, kwa sababu jitu la kutisha liliseama, "Huu mto ni wangu, kwa kuwa nimeufanya mimi." **10** Kwa hiyo, tazama! Ni juu yako na juu ya mto wako, hivyo nitaitoa nchi ya Misri juu ya ukiwa na jangwa, na utakuwa nchi yenye jangwa kutoka Migdoli hata Sewene na mipaka ya Kushi. **11** Hakutakuwa na mguu wa mtu kupitia, na hakuna mguu wa wanyama pori watakao upitia. Haitakuwa makao kwa miaka arobaini. **12** Kwa kuwa nitaifanya nchi ya Misri kuwa ukiwa kati ya nchi zilizoharibiwa, na miji yake kati ya miji isiyotumika itakuwa ukiwa kwa miaka arobaini; kisha nitaitawanya Misri miongoni mwa mataifa, nitawatapanya kati ya nchi mbali mbali. **13** Kwa kuwa Bwana Yahwe asema hivi: Mwisho wa miaka arobaini nitaikusanya Misri kutoka kwa watu miongoni mwao wale waliokuwa wametawanyika. **14** Nitawarudisha wageni wa Misri na kuwarudisha hata mkoa wa Pathrosi, hata kwenye nchi ya asili yao. Kisha huko watakuwa ufalme wa chini. **15** Utakuwa chini ya falme, na hautajiinua tena juu ya mataifa. Nitawapunguza hivyo hawatatawala tena juu ya mataifa. **16** Wamisri hawatakuwa sababu kwa ajili ya imani kwa ajili ya nyumba ya Israeli. Badala yake, watakuwa kumbusho la uovu ambao Israeli umeufanya walipogeukia Misri kwa ajili ya msaada. Kisha watajua kwamba mimi ni Bwana Yahwe."' **17** Kisha ikawa katika mwaka wa ishirini na saba siku ya kwanza ya mwezi, lile neno la Yahwe likanijia, kusema, **18** "Mwanadamu, Nebukadreza mfalme wa Babeli amelinda jeshi lake kufanya kazi ngumu juu ya Tiro. Kila kichwa kilitiwa upara, na kila bega lilifanywa mali ghafi. Kisha yeye na jeshi lake hawakupokea malipo kutoka Tiro kwa kazi ngumu aliyokuwa ameimaliza dhidi yake. **19** Kwa hiyo Bwana Mungu asema hivi, 'Tazama! ninawapatia Nebukadreza nchi ya Misri mfalme wa Babeli, na atachukua utajiri wake, kuziteka nyara milki zake, na kuchukua yote atakayoyakuta huko; nayo yatakuwa mshahara wa jeshi lake. **20** Nimempatia nchi ya Misri kama mshahara kwa ajili ya kazi waliyonifanyia-hivi ndivyo Bwana Yahwe asemavyo. **21** siku hiyo nitachipusha pembe kwa ajili ya nyumba ya Israeli, na nitakufanya uzungumze kati yao, ili kwamba wajue yakwamba mimi ni Yahwe."'

Ezekiel 29:1

Katika mwaka wa kumi
"Katika mwaka uhamisho wa Mfalme Yehoyakini"

katika mwezi wa kumi katika siku ya kumi na mbili ya mwezi
"katika siku ya kumi na mbili ya mwezi wa kumi." Huu ni mwezi wa kumi wa kalenda ya Kiebrania. Siku ya kumi na mbili iliyo karibu na Mwezi wa kwanza katika kaelenda za Magharibi.

neno la Yahwe likaja
"Yahwe akanena neno lake." Tazama tafsiri yake katika 1:1.

joka kubwa
"dubwana kubwa liishilo katika maji." Yahwe anaanza kumlinganisha Farao na dubwana liishilo katika maji. Dubwana linafanana kama mambo.

Ezekiel 29:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Faro, akimlinganisha na dubwana katika maji.

ndoana
vipande vikali au ubao ambao watu hutumia kukamatia samaki na wanya wengine katika maji

generated on Tue Oct 24 10:45:40 2023

maganda
vipande vigumu vilivyo juu ya samaki, mambo na wanyama wengine

Ezekiel 29:6

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kwa Farao.

wamekuwa mwanzi wa kutegemewa
Yahwe anawalinganisha watu wa Misri na Farao na mwanzi kwa sababu watu wa Israeli waliwategemea Wamisri kuwasaidia katika vita, lakini Wamisri hawakuwa imara kuwasaidia.

mwanzi
mmea ukuao karibu na maji na unafanana na majani marefu

shina
sehemu ya mwanzi ambayo ni ndefu kama fimbo nyembamba. Watu wanaweza kuzitumia kama fimbo.

watakapo kushika
Neno "wewe" linamreja Farao.

Ezekiel 29:8

Maelezo ya jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Faro.

Tazama!
"Ona!" au "Sikia!"

upanga juu yako
Neno "wewe" ni imoja wa mwanamke na inarejea kwa taifa la Misri.

juu yako
Neno "wewe" umoja wa mwanamume na inamrejea Farao.

kutoka Migdoli hata Sewene
"Katika Misri yote" au "kutoka mpaka wa kaskazini mwa Misri hata mpaka wa kusini mwa Misri."

Ezekiel 29:11

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Farao.

hakuna mguu wa wanyama pori watakao upitia
"hakuna hata mnyama atatembea humo"

Ezekiel 29:13

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Farao.

walikuwa wametawanyika
"nimewatawanya."

nitawarudisha wageni wa Misri
"kuwapatia Misri kile kilichokuwa kimepotea"

mkoa wa Pathrosi
sehemu ya kusini mwa Misri kati ya Delta na nchi ya Kushi. Hii pia inaitwa Misri juu.

Ezekiel 29:15

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Farao.

Wamisri hawatakuwa sababu kwa ajili ya imani kwa ajili ya nyumba ya Israeli
"Taifa la Israeli halitaaminika kwa Wamisri"

walipogeukia Misri kwa ajili ya msaada
"Popote walipoenda hata Misri kwa ajili ya msaada"

Ezekiel 29:17

katika mwaka wa ishirini na saba
mwaka wa saba - "katika mwaka wa ishirini na saba ya uhamisho wa Mfalme Yehoyakini"

katika siku mwezi wa kwanza
"katika siku ya kwanza ya mwezi." Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Hii siku ya kwanza ipo karibu na mwanzoni mwa Mwezi wa nne.

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika 2:1.

Ezekiel 29:19

Tazama!
"Ona!" au "Sikia!"

Ezekiel 29:21

nitachipusha pembe kwa ajili ya nyumba ya Israeli
Hili neno linamaanisha "nitaifufua nguvu ya nyumba ya Israeli."

kati yao
"kwao"

generated on Tue Oct 24 10:45:40 2023

Chapter 30

1 Neno la Yahwe likanijia, kusema, **2** "Mwanadamu, toa unabii na sema, 'Bwana Yahwe asema hivi: Maombolezo. "Ole unakuja siku hiyo." **3** siku ikaribu. Siku ikaribu kwa ajili ya Yahwe. Itakuwa siku ya mawingu, mda wa hukumu kwa ajili ya mataifa. **4** Kisha upanga utakuja dhidi ya Misri, na huko kutakuwa na maumivu makali katika Kushi wakati wauaji wa watu watakapoanguka katika Misri-wakati watakapochukua utajiri, na wakati misingi yake itakapoharibiwa. **5** Kushi, Putu, na Ludi, na wageni wote, pamoja na watu wa nyumba ya agano-wote wataanguka chini kwa upanga. **6** Yahwe asema hivi: Basi wale wanaoisaidia Misri wataanguka, na kiburi cha uweza wake kitashuka chini. Kutoka Migdoli hata Sewene maaskari wao wataanguka kwa upanga-hivi ndivyo Bwana Yahwe asemavyo. **7** Wataogofya kati ya nchi zilizotupwa, na miji yao itakuwa miongoni mwa miji yote iliharibika. **8** Kisha watajua kwamba mimi ni Yahwe, nitakapouweka moto katika Misri, na wakati wasaidizi wake wote watakapoharibiwa. **9** Katika siku hiyo wajumbe watatoka mbele yangu katika meli ili kuitia hofu Kushi iliyo salama, na kutakuwa na maumivu makali miongoni mwao katika siku ya kuangamizwa Misri. Kwa kuwa tazama! inakuja. **10** Bwana Yahwe asema hivi: Nitaufanya mwisho wa watu wa Misri kwa mkono wa Nebukadreza, mfalme wa Babeli. **11** Yeye na jeshi lake pamoja naye, hofu ya mataifa, italetwa kuiharibu nchi; watafuta panga zao juu ya Misri na kuijaza nchi pamoja na watu waliokufa. **12** Nitaifanya mito kuwa nchi kavu, na nitaiuza nchi kwenye mkono wa watu waovu. Nitaifanya nchi na viijazavyo ukiwa kwa mkono wa wageni-mimi, Yahwe, nimesema. **13** Bwana Yahwe asema hivi: Nitaziharibu sanamu, na nitaleta mwisho wa sanamu za ubatili za Nofu. Hakutakuwa na mkuu katika Misri, na nitaweka hofu katika nchi ya Misri. **14** Kisha nitaifanya Pathrosi ukiwa na kuweka moto katika Soani, nitatekeleza matendo ya hukumu katika No. **15** Kwa kuwa nitamwaga ghadhabu yangu juu Sini, ngome ya Misri, na kuwakatilia mbali watu wa mataifa. **16** Kisha nitaweka moto katika Misri; Sini itakuwa katika dhiki kuu, No itavunjika, na Nofu itakabiliana na maadui kila siku. **17** Vijana katika Oni na Pi-besethi wataanguka kwa upanga, na miji yao itaenda utumwani. **18** Huko Tapanesi, siku itabadilika kuwa usiku nitakapo ivunja nira ya Misri huko, na kiburi cha uwezo wake kitaisha. Kutakuwa na wingu likimfunika, na binti zake wataenda utumwani. **19** Nitatekeleza matendo ya hukumu katika Misri, hivyo watajua kwamba mimi ni Yahwe."' **20** Kisha ikawa katika mwaka wa kumi na moja, katika mwezi wa kwanza, katika siku ya saba ya mwezi, lile neno la Yahwe likanijia, kusema, **21** "Mwanadamu, nimeuvunja mkono wa Farao, mfalme wa Misri. Tazama! Haukufungwa, au kufungwa kwa kitambaa cha bendeji ili upone, hivyo basi uweze kuwa imara kushika upanga. **22** Kwa hiyo Bwana Yahwe asema hivi, 'Tazama, mimi niko juu ya Farao, mfalme wa Misri. Kwa kuwa nitauvunja mkono wake, wote yule aliye hodari na yule aliyevunjika, nitaufanya upanga wangu kuanguka kutoka kwenye mkono wake. **23** Kisha nitaitawanya Misri miongoni mwa mataifa na kuwatawanya katika nchi mbali mbali. **24** Nitaunyoosha mikono kwa mfalme wa Babeli na kuweka upanga wangu katika mkono wake ili kwamba niweze kuiharibu mikono ya Farao. Atagugumia mbele ya mfalme wa Babeli kwa mgumio wa mtu anayekufa. **25** Kwa kuwa nitainyoosha mikono ya mfalme wa Babeli, wakati mkono wa Farao utakapoanguka. Kisha watajua yakwamba mimi ni Yahwe, nitakapoweka upanga wangu kwenye mkono wa mfalme wa Babeli; kwa kuwa ataishambulia nchi ya Misri kwa huo. **26** Hivyo nitaitawanya miongoni mwa mataifa na kuyatawanya kwenye nchi tofauti tofauti. Kisha watajua yakwamba mimi ni Yahwe."'

Ezekiel 30:1

Maelezo ya Jumla:
Ezekieli anaeleza kuhusu ujumbe ambao Yahwe alio mpatia.

Neno la Yahwe likja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

Maombolezo
"Lia kwa huzuni" Hii amri ni kwa Misri na mataifa yanayoizunguka Misri.

Ole inakuja siku hiyo
"Hiyo siku itakuwa chungu sana" au "Mambo mabaya yatatokea siku hiyo"

Siku i karibu
Inaonyesha "hiyo siku" ilikuwa mda wakati watu wataomboleza.

Siku ikaribu kwa ajili ya Yahwe. Itakuwa
Hii inaonyesha kwamba siku hiyo, Yahwe atawaadhibu watu.

siku ya mawingu
"Itakuwa kama siku yenye giza la mawingu"

generated on Tue Oct 24 10:45:40 2023

mda wa hukumu kwa ajili ya mataifa
"mda wakati mambo mabaya yatakapotokea kwa mataifa"

Ezekiel 30:4

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Misri

Kisha upanga utakuja juu ya Misri
Neno "upanga" hapa linarejea kwa vita au shambulizi. "Kutakuwa na vita juu ya Misri"

kutakuwa na maumivu makali katika Kushi
"Kushi itakuwa na huzuni sana" au "watu wa Kushi watakuwa na huzuni kubwa sana"

wakati wauaji wa watu watakapoanguka katika Misri
"wakati watu wa Misri watakapouawa" au "wakati watu wengi katika Misri watakapokufa katika vita."

wakati watakapochukua utajiri wake
"Washambuliaji watauchukua utajiri wa misri"

wakati msingi wake utakapoharibiwa
"Washambuliaji wataiharibu hata misingi ya majengo katika Misri"

Libya
Libya ni nchi ya magharibi mwa Misri.

Ludi
Hii ni kama inaurejea ufalme wa Ludi ambayo kwa sasa ni Uturuki. Ezekieli anaiita mkoa wa Ludi.

watu wa nyumba ya agano
"Wayahudi wanaoishi Misri"

wataanguka kwa upanga
"watakufa kwa mapambano" au "watakufa kwa upanga." Hii haimaanishi kwamba kila mtu atakufa, lakini kwamba watu wengi kutoka hizi nchi zote watakufa.

Ezekiel 30:6

Yahwe asema hivi
"Hivi ndivyo Yahwe asemavyo." Hii sentensi inatambulisha ambacho Yahwe atakisema.

Basi wale
"Katika njia hii" au "Katika namna hii, mataifa"

anayeisaidia Misri
"anayeisaidia misri"

wataanguka
"watakufa" au "wataharibiwa"

kiburi cha nguvu yake kitashushwa
"nguvu ya Misri, ambayo inaifanya ijiinue, itaondoshwa"

Kutoka Migdoli hata Sewene
Ezekieli ameipa miji majina upande wa mipaka ya Misri ili kuirejea Misri yote.

maaskari wao watanguka kwa upanga
Maaskari wa Misri watakufa kwa uapnga."

Wataogofya kati ya nchi zilizotupwa
"Maaskari wa washirika wa Misri wataogopwa wakati watakapoachwa wamezungukwa bila kitu lakini nchi tupu"

kati ya
"miongoni" au "kuzungukwa na"

miji yao itakuwa miongoni mwa miji yote iliyoangamizwa
"miji yao itazungukwa na miji iliyoharibiwa karibu na mataifa"

Ezekiel 30:8

Maelezo ya jumla:
Haya ni maneo ya Yahwe kuhusu Misri.

Kisha wata
"Kisha watu" au "Kisha Wamisri"

watajua kwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

wakati nitakapoweka moto katika Misri
Moto unarwjea kwa moto ambao mara nyingi umetokea katika vita.

wasaidizi wake wote wameangamizwa
"nawaangamiza wote wanaohusiana na Misri" au "ninawavunja wote wanaoisaidia Misri."

wajumbe watatoka mbele yangu katika meli ili kuitia hofu Kushi
Wajumbe wataleta ujumbe wa kuingamiza Misri hata Kushi, nani atakuwa tishio kwa hii habari.

kuitia hofu Kushi
"ili kuitishia Kushi, ambaye sasa anajisikia yuko salama kutoka hatari"

kutakuwa na maumivu makali miongoni mwao katika siku ya kuangamizwa Misr
"watu wa Kushi pia watakuwa na maumivu makali nitakapoiadhibu Misri"

Inakuja
"ina" inarejea kwa "maumivu makali" au "huzuni kubwa" ambayo Kushi watakuwa nayo wakati watakapoadhibiwa pembeni ya Misri.

Ezekiel 30:10

Bwana Yahwe asema hivi
Tazama tafsiri yake katika sura ya 5:5.

generated on Tue Oct 24 10:45:40 2023

Nitaufanya mwisho wa watu wa Misri
"nitafanya hivyo ili Misri isiwe na watu wengi."

kwa mkono wa Nebukadreza
Nebukadreza atakuwa yule ambaye aletaye hii hukumu.

Yeye pamoja na jeshi lake ... italetwa kuiharibu nchi
"nitamleta Nebukadreza na jeshi lake ... kuingamiza nchi"

Yeye pamoja na jeshi lake, hofu ya mataifa
Yahwe anamuita Nebukadrea "hofu ya mataifa" kwa sababu mataifa yote yana hofu kubwa ya jeshi lake.

kuiangamiza nchi
"hivyo wataiangamiza nchi." Yahwe atamleta Nebukadreza na watu wake ili waiangamize nchi.

watafuta panga zao juu ya Misri
"pigana juu ya Misri"

jaza nchi kwa maiti za watu
Hii ni kutia chumvi kuonyesha kwamba Wababeli watawaua Wamisri wengi sana.

Ezekiel 30:12

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Misri.

Nitaifanya mito kuwa nchi kavu
"Nitaikausha mito ya Misri"

nitaiuza nchi kwenye mkono wa watu waovu
Yahwe atawapatia Wababeli kutawala juu ya Misri kama mtu auzaye kitu kumpatia yule akununuaye kukitawala hicho kitu.

Nitaifanya nchi na viijazavyo ukiwa kwa mkono wa wageni
"Nitawafanya watu kutoka taifa jingine kuiharibu nchi na kila kitu ndani yake"

viijazavyo
"kila kitu katika nchi"

Ezekiel 30:13

Bwana Yahwe asema hivi
Tazama tafsri yake katika sura ya 5:5.

nitaleta mwisho wa sanamu za ubatili
"angamiza sanamu zisizo na maana"

Memfizi
Memfizi ulikuwa mji muhimu sana katika Misri. Ulikuwa karibu na Kairo ya mpya.

mwana mfalme katika nchi ya Misri
"mtawala muhimu katika nchi ya Misri"

nitaweka hofu katika nchi ya Misri
"nitawafanya watu wa Misri kuogopa sana"

Pathrosi
Huu ulikuwa mkoa katika kusini mwa Misri.

kuweka moto katika Soani,
"nitaichoma Soani kwa moto"

Soani
Soani ulikuwa mji mwingine muhimu katika Misri.

Thebesi
Huu ulikuwa mji mkuu wa kusini mwa Misri.

Ezekiel 30:15

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Misri.

Kwa kuwa nitamwaga ghadhabu yangu juu Sini
"Kwa kuwa nitatenda hasira yangu juu ya Sini" au "Kwa sababu nina hsira sana, nitaiadhibu Sini mmoja mmoja"

Sini
Huu ulikuwa mji wa muhimu kaskazini mwa Misri.

kuwakatilia mbali kundi la Tebesi
"kuua hesabu kubwa ya watu katika Tebesi"

Tebesi
Tazama tafsiri yake katika sura ya 30:13.

Kisha nitaweka moto katika Misri
"nitaichoma Misri kwa moto"

Tebesi itavunjwa
"Tebesi itaangamizwa."

Kisha niweka moto katika Misri
"nitaichoma Misri kwa moto"

itakuwa katika dhiki kuu
"itakuwa katika maumivu makali"

Ezekiel 30:17

Maelezo ya Jumla:
Haya ni maneno ya Yahwe kuhusu Misri.

Heliopolisi na Pi-besethi
Hii ilikuwa miji katika upande wa kaskazini mwa Misri.

ataanguka kwa upanga
Neno "upanga" limetumika kurejea kwa mapambano au vita" au "watakufa kwa upanga."

miji yao itakwenda kwenye utumwa
"watu wa miji yao watakuwa mateka"

generated on Tue Oct 24 10:45:40 2023

Tapanesi
Huu ulikuwa mji wa muhimu katika kaskazini mwa Misri.

Ezekiel 30:20

Kisha ikawa
Hili neno limetumika hapa kuonyesha mwanzoni mwa shemu ya kwanza ya hadithi.

katika mwaka wa kumi na moja
Tazama tafsiri yake katika sura ya 26:1.

katika mwezi wa kwanza, siku ya saba ya mwezi
"katika siku ya saba ya mwezi." Hii ni siku ya kwanza ya mwezi ya kalenda ya Kiebrania. Siku ya saba ni karibu na mwanzoni mwa mwzi wa Nne katika kalenda za Magharibi.

neno la Yahwe likaja
Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

vunja mkono wa Farao
Hapa "mkono" unawakilisha uweza wa mfalme.

Tazama!
Neno "Tazama" Hapa linatuweka macho kwa habari inayoshangaza kwa kile kifuatacho.

Haukufungwa, au kufungwa kwa kitambaa cha bendeji
"Mkono wake haujafungwa na hauna dawa ili uweze kupona"

bendeji
kipande laini ambacho watu huweka juu ya vidonda ili wapone

hivyo basi uweze kuwa imara kushika upanga
Hapa "upanga" unawakilisha uweza wa mfalme katika vita. "hivyo mkono wake hautakuwa hodari kutumia upanga"

Ezekiel 30:22

Bwana Yahwe asema hivi
tazama tafsiri yake katika sura ya 3:10.

wote yule aliye hodari na yule aliyevunjika
"wote mkono ambao ni mzima na mkono ambao umevunjika tayari"

nitaitawanya Misri miongoni mwa mataifa na kuwatawanya katika nchi mbali mbali
Tazama tafsiri yake katika sura ya 20:23.

nchi
"nchi"

Nitaunyoosha mikono kwa mfalme wa Babeli
"nitaifanya mikono ya mfalme wa Babeli kuwa imara"

Atagugumia mbele ya mfalme wa Babeli
Wakati mfalme wa Babeli atakapokuja kuiteka Misri, Farao atagugumia.

gugumia
"Gugumia ni sauti kubwa ambayo watu hufanya wakati wanapokuwa na maumivu au kufa.

kwa mgumio wa mtu anayekufa
"kama mtu anayekufa agumiavyo" au "kama mtu anayekufa"

Ezekiel 30:25

5Kwa kuwa nitainyoosha mikono ya mfalme wa Babeli
"nitaufanya mikono imara ya mfalme wa Babeli."

wakati mkono wa Farao utakapoanguka
"lakini Farao hataweza kutumia mikono yake" au "mikono ya Farao itakuwa dhaifu kwamba hataweza kuitumia"

Kisha wata
Neno "wao" "Wamisri" au "watu wote wasikiao kile Yahwe alichokifanya."

jua kwamba mimi ndimi Yahwe
tazama tafsiri yake katika sura ya 6:6.

kwa kuwa ataishambulia nchi ya Misri kwa huo
"na mfalme wa Babeli ataishambulia nchi ya Misri pamoja na upanga"

nitaitawanya miongoni mwa mataifa na kuyatawanya kwenye nchi tofauti tofauti
Tazama tafsiri yake katika sura ya 20:23.

generated on Tue Oct 24 10:45:40 2023

Chapter 31

1 Kisha ikawa katika mwaka wa kumi na moja, katika mwezi wa tatu, siku ya kwanza ya mwezi, lile neno
la Yahwe likanijia, kusema, **2** "Mwanadamu, mwambie Farao, mfalme wa Misri, na watu wake
wanaomzunguka, 'Katika ukuu wako, je! wewe ni kama nani? **3** Tazama! Ashuru ilikuwa mwerezi katika
Lebanoni pamoja na matawi mazuri, yakitoa kivuli kwenye msitu, na mirefu katika kimo, na matawi
yalitengeneza kilele cha mti wake. **4** Maji mengi yaliufanya kuwa mrefu; maji ya chini yaliufanya kuwa
mkuba. Mito ilitiririka sehemu zake zote, kwa kuwa mifereji yake ilitoa kuelekea kwenye miti yote katika
shamba. **5** Kimo chake kikubwa kilikuwa zaidi kuliko miti mingine yote katika shamba, na matawi yake
yakawa mengi; matawi yake yalikuwa marefu kwa sababu ya maji mengi yalipokuwa yakikua. **6** Kila ndege
wa mbinguni alitengeza kiota kwenye matawi yake, wakati kila kiumbe hai cha shamba kilizaa mtoto chini
ya tawi. Mataifa mengi yote yaliishi chini ya kivuli chake. **7** Kwa kuwa ulikuwa uzuri katika ukuu wake na
kimo cha matawi yake, kwa kuwa mizizi yake ilikuwa katika maji mengi. **8** Mierezi katika bustani ya
Mungu haikuweza kuwa sawa nayo. Hakuna miongoni mwa miti ya mivinje iliyofanana matawi yake, na
miti ya miamori haikuweza kuwa sawa na majani yake. Hapakuwa na mti mwingine katika bustani ya
Mungu ulikuwa kama huo katika uzuri wake. **9** Nimeufanya kuwa mzuri pamoja na matawi yake mengi na
miti yote ya Edeni iliyokuwa katika bustani ya Mungu ilimwonea wivu. **10** Kwa hiyo Bwana Yahwe asema
hivi: Kwa sababu ilikuwa mirefu kwa kina, na imekiweka kilele chake kati ya matawi yake, moyo wake
umeinua kwa sababu ya urefu wake. **11** Nimeuweka kwenye mikono ya yeye mwenye uweza wa mataifa,
kuishughulikia kulingana na yale maovu anayostahili. Nimeufukuza. **12** Wageni waliokuwa wakiogofya wa
mataifa yote wameikatilia mbali kuiacha ife. Matawi yake yameanguka kwenye milima na mabonde yote,
na matawi yake yameanguka katika mito yote ya nchi. Kisha mataifa yote juu ya nchi wakatoka nje kutoka
chini ya kivuli na kwenda zao wakamwacha. **13** Ndege wa agani watapumzika kwenye shina la mti
ulioanguka, na kila mnyama wa shambani atakuja kwenye matawi yake. **14** Hii litokea ili kwamba pasiwe
na miti mingine itakayopandwa karibu na maji yatang'oa majani yake hata kwenye kina cha miti mirefu,
na kwamba hakuna miti mingine itakayomea karibu na maji itakayofikia kwenye hicho kina. Wote
wametolewa kufa, chini ya nchi, miongoni mwa watoto wa binadamu, pamoja na wale washukao chini. **15**
Bwana Yahwe asema hivi: Katika siku wakati mkangazi uliposhuka chini nilileta maombolezo kwenye
dunia. Niliyafunika maji ya chini juu yake, nikayarudisha maji ya bahari. Nilizuia maji makuu, nikaleta
maombolezo hata Lebanoni kwa ajili yake. Hivyo miti yote ya shambani ikaomboleza kwa sababu yake. **16**
Nimeleta tetemeko kwa mataifa wa sauti ya kuanguka kwake, wakati nitakapomtupa chini mpaka kuzimu
pamoja na wale walioenda chini kwenye shimo. Hivyo niliitia moyo miti ya Edeni yote katika pande zote za
nchi. Hii ilikuwa imechaguliwa na miti iliyokuwa bora ya Lenanoni; miti iliyokunywa maji. **17** Kwa kuwa
walikwenda chini pia pamoja nayo hata kuzimu, kwa wale waliokuwa wameuawa kwa upanga. Kulikuwa
na jeshi lake imara, yale mataifa yalikuwa yakiishi kati kivuli chake. **18** Umefanana na nani hivi katika
utukufu na ukuu kati ya mti wa Edeni? Kwa kuwa utashushwa chini pamoja na miti ya Edeni hata pande
zote nne za dunia miongoni mwa wasiotahiriwa; utaishi pamoja na watu wake wote-hivi ndivyo Bwana
Yahwe asemavy."

Ezekiel 31:1

ikawa
Hili neno limetumika hapa kuonyesha mwanza wa sehemu nyingine ya hadithi.

katika mwaka wa kumi na moja
Tazama tafsiri yake katika sura ya 26:1.

katika tatu ya mwezi, siku ya tatu ya mwezi
"katika siku ya kwanza ya mwezi wa tatu."

neno la Yahwe likaja
"Yahwe akanena neno lake."

mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

Katika ukuu wako, wewe ni kama nani?
"Ni nani aliye mkuu kama wewe?" Yahwe anatumia hili swali kutambulisha mada mpya. Farao alifikiri kwamba taifa lake lilikuwa kubwa zaidi, lakini Mungu anataka kuzungumzia taifa jingine.

Ezekiel 31:3

Maelezo ya Jumla:
Haya ni maneno ya Mungu kwa Farao kuhusu Ashuru. Mungu anatoa ujumbe wake katika mfumo wa fumbo kuhusu mti mkubwa wa mkangazi.

Tazama!
"Tazama!" au "Sikiliza!"

generated on Tue Oct 24 10:45:40 2023

kivuli kwenye msitu
"inayo andaa kivuli kwa ajili ya miti mingine katika msitu."

na mrefu katika kimo,
"ndefu sana"

Urefu wa mti wake ulikuwa juu ya mawingu
"Urefu wa mti ulikuwa katika mawingu"

Maji mengi yaliufanya kuwa mrefu
"Kwa sababu mkangazi ulikuwa na maji mengi, ulirefuka sana"

vilindi vya maji yaliufanya mkubwa
"kilindi cha maji katika aridhi uliufanya mkangazi kuwa mkubwa sana"

mifereji yake ilitoa kuelekea kwenye miti yote katika shamba
"na mifereji ilitoa kutoka kwenye mito kwenda kwenye miti yote ya shamba."

Ezekiel 31:5

Maelezo ya Jumla:
Fumbo la Yahwe kuhusu mwerezi linaendelea.

Kimo chake kikubwa kilikuwa zaidi kuliko miti mingine yote katika shamba
"Mwerezi ulikuwa mrefu kuliko miti mingine yote ya shambani"

matawi yake yakawa mengi
"ulimea matawi mengi sana"

kwa sababu ya maji mengi ilimea
"kwa sababu ulikuwa na maji mengi"

Kila ndege wa mbinguni alitengeza kiota kwenye matawi yake
"Iina zote za ndege warukao angani walitengeza viota katika matawi yake"

wakati kila kiumbe hai cha shambani kilizaa mtoto chini ya tawi
"na viumbe vyote viishivyo katika shamba walizaa chini yamatawi ya mwerezi"

Mataifa mengi yote yaliishi chini ya kivuli chake
"mataifa yote yenye nguvu yaliishi katikakivuli chake"

ulikuwa uzuri katika ukuu wake na kimo cha matawi yake
"Ulikuwa mzuri kwa sababu ulikuwa mkubwa na matawi yake yalikuwa marefu sana"

Ezekiel 31:8

Maelezo ya Jumla:
Fumbo la Yahwe kuhusu mkangazi linaendelea

Mikangazi katika bustani ya Mungu haiwezi kuwa sawa
"Mwerezi katika bustani haukuwa mkubwa kama huo mti."

bustani ya Mungu
Hii ni njia nyingine ya kurejea bustani ya Edeni."

Hakuna miongoni mwa miti ya mivinje iliyofanana matawi yake
Yahwe alikuwa akinganisha kulikuwa na matawi mangapi.

miti ya mivinje
Miti ya mivinje ina matawi mengi sana. Yanaweza kurefuka sana.

miamori haikuweza kuwa sawa na majani yake
Ilikuwa inamwonyesha Yahwe kulinganisha matawi marefu ya mti wa mwerezi pamoja na matawi marefu ya mwamori.

mierezi
Mierezi ni mirefu, miti yenye majani na matawi imara. Inafanana na mikuyu.

ulikuwa kama huo katika uzuri wake
"ulikuwa mzuri kama mti wa mwerezi"

Nimeufanya kuwa mzuri pamoja na matawi yake
"Nimeufanya mwerezi kuwa mzurri kwa kuupatia matawi marefu."

aliuonea wivu
"alikuwa na wivu wa mti wa mkangazi"

Ezekiel 31:10

Maelezo ya Jumla:
Fumbo la Yahwe kuhusu mkangazi linaendelea

weka urefu wake
Hili fungu linaendelea kumrejea mfalme wa Ashuru, ambaye aliwakilishwa na mkangaze.

Nimeuweka kwenye mikono ya yeye mwenye uweza wa mataifa
"nimemuweka kwenye nguvu ya taifa imara zaidi." Neno "mkono" linawakilisha utawala.

Nimeufukuza
"nimeupeleka mkangazi mbali kutoka nchi ya mkangazi kwa sababu mkangazi ulikuwa dhaifu"

Ezekiel 31:12

Maelezo ya Jumla:
Fumbo la Yahwe kuhusu mkangazi linaendelea.

waliokuwa wakiogofya mataifa yote
"walio wafanya mataifa yote kuogopa"

kuukatilia mbali
"kuukatilia mkangazi chini"

generated on Tue Oct 24 10:45:40 2023

matawi yake yameanguka
"wageni walivunja matawi ya mkangazi"

matawi
Ni matawi marefu yameayo kwenye miti.

wakatoka nje kutoka chini ya kivuli
"acha kivuli cha mkangazi"

Ezekiel 31:13

Maelezo ya Jumla:
fumbo la Yahwe kuhusu mkangazi linaendelea.

Ndege wote wa angani
"Ndege wote warukao angani"

wakapumzika juu ya shina lake
"wakaishi juu ya mkangazi uliosalia"

shina
ni sehemu nene sana ya mti ambao hutoka aridhini na kuzishikilia sehemu nyingine za mtu.

wanyama wa shambani atakuja kwenye matawi yake
"wanyama pori waliishi katika matawi ya mkangazi"

mwagilia maji
"miti ipatayo maji mengi"

hakuna mti mwingine utakayomea karibu na maji itakayofikia kwenye huo urefu
"na hakuna miti mingine ambayo itapata maji mengi itarefuka huo urefu ttena"

chini kabisa hata kwenye nchi
"na nimeufanya ili waende chini ya aridhi."

katikati ya watu wa mwanadamu aliyeenda chini hata kwenye shimo
"kuwa na hao watu waliokufa na kwenda chini kwenye kaburi"

Ezekiel 31:15

Maelezo ya Jumla:
fumbo la Yahwe kuhusu mkangazi linaendelea.

Katika siku ambayo mkangazi utakapo shuka kwenda Sheoli
Neno "kwenda chini hata Sheoli" maana yake "kufa." "Katika siku ambayo mkangazi utakapokufa"

nilileta maombolezo kwenye dunia
"nimeifanya nchi kuomboleza."

Nilifunika vilindi vya maji juu yake
Neno "funika" ni kama linarejea juu ya mavazi kwa ajili ya kuomboleza. "nimefanya maji kutoka chemichemi kuomboleza kwa ajili ya mkangazi"

nikayarudisha maji ya bahari
"nilitunza maji katika bahari kutoka kumwagilia nchi"

Nilizuia maji makuu
"Nilifanya hivyo ili kusiwe na maji mengi tena"

nikaleta maombolezo hata Lebanoni kwa ajili yake.
"na nikaitengeneza Lebanoni kwa ajili ya mkangazi"

Ezekiel 31:16

Maelezo ya Jumla:
fumbo la Yahwe kuhusu mkangazi linaendelea

wakati nitakapo mtupa chini hata Sheoli
"wakati nitakapomtupa chini hata Sheoli. "Hili neno linamaanisha, "wakati nitakapouua mkangazi."

pamoja na wote walioenda chini kwenye shimo
"pamoja na kila mmoja aliyekuwa amekufa na kwenda kwenye nchi"

sehemu za chini kabisa za nchi
"zilikuwa zimeenda chini tayari kwenda chini ya aridhi"

imechaguliwa na miti iliyokuwa bora ya Lenanoni; miti iliyokunywa maji.
"miti bora ambayo kila mmoja atataka, miti ambayo ina maji mengi" "Hii ni miti ya Edeni ambayo ilikuwa katika sehemu ya mwisho ya ardhi.

chaguliwa
"Hiki ni kitu ambacho kila mtu atakitaka kwa sababu ni chema sana.

Ezekiel 31:17

Maelezo ya Jumla:
fumbo la Yahwe kuhusu mkangazi linaendelea.

walishuka chini pamoja nayo hata Sheoli
"Hiyo miti ya Lebanoni pia imekufa na kushuka chini hata Sheoli pamoja na mkangazi"

walikuwa wameuawa kwa upanga
"ambao maadui waliuawa kwa upanga" au "waliokufa katika mapigano"

Hili lilikuwa jeshi lake imara
"Hii miti ya Lebanoni ilikuwa jeshi lake imara." Neno "jeshi imara" maana yake "nguvu."

8Umefanana na nani hivi katika utukufu na ukuu kati ya mti wa Edeni?
Mungu anamuuliza Farao jili swali kumwonyesha kwamba fumbo linatumika kwake na nchi yake.

Kwa kuwa utashushwa chini
"Kwa kuwa nitakusha chini"

generated on Tue Oct 24 10:45:40 2023

pamoja na miti ya Edeni
"kama miti mingine ya Edeni"

hata sehemu za mwisho za nchi
"hata sehemu ya chini katika aridhi"

miongoni mwa wasiotahiriwa
"utakuwa wapi na watu ambao hawajatahiriwa"

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika sura ya 5:11.

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generated on Tue Oct 24 10:45:40 2023

Chapter 32

1 Kisha ikawa katika mwezi wa kumi na mbili wa mwaka wa kumi na mbili, siku ya kwanza ya mwezi, lile neno la Yahwe likanijia, kusema, **2** "Mwanadamu, inua maombolezo kuhusu Farao mfalme wa Misri; mwambie, 'Wewe ni kama simba mdogo juu ya mataifa, lakini kama jitu la kutisha, unatoka kwenye maji, unayachafua maji kwa miguu yako na kuyachafua maji yao. **3** Bwana Yahwe asema hivi: Basi nitautandaza wavu wangu juu yako katika kusanyiko la watu wengi, na watawainua juu katika wavu wangu. **4** Nitakuacha katika nchi. Nitakutupa kwenye shamba na kufanya ndege wote wa angani watue juu yako; njaa ya wanyama wote waishio juu ya nchi watashibishwa na wewe. **5** Kwa kuwa nitaiweka nyama yako juu ya milima, na nitayajaza mabonde kwa funza wako waliokufa. **6** Kisha nitamwaga damu yako juu ya milima, na vitanda vya kijito vitajazwa kwa damu yako. **7** Kisha wakati nitakapokuzimisha, nitazifunika mbingu na kuzitia giza nyota zake; nitalifunika jua kwa mawingu, na mwezi hautatoa nuru yake usiku. **8** Mianga ya mbinguni nitaiweka giza juu yako, na nitaweka giza juu ya nchi-hivi ndivyo asemavyo Bwana Yahwe. **9** Hivyo nitaitisha mioyo ya watu wengi katika nchi ambao huwajui, wakati nitakapoleta kuhusu uvunjifu miongoni mwa mataifa, miongoni mwa nchi ambazo hukuzijua. **10** Nitawashangaza watu wengi kuhusiana na wewe; wafalme wao watatetemeka kwa hofu kuhusiana na wewe nitakapoutikisa upanga wangu mbele yao. Kila wakati kila mmoja atatetemeka kwa sababu yako, katika siku ya kuanguka kwako. **11** Kwa kuwa Bwana Yahwe asema hivi: Upanga wa mfalme wa Babeli utakuja juu yako. **12** Nitawafanya watu wako kuanguka kwa panga za mashujaa-kila shujaa ni tishio la mataifa. Hawa mashujaa watateketeza kiburi cha Misri na kuangamiza watu wake wote. **13** Kwa kuwa nitaiharibu mifugo yote kutoka karibu na maji mengi; na mguu wa mtu hautayatibua tena, wala kwato za wanyama hazitayatibua. **14** Kisha nitayafanya maji yao kuwa matulivu na kufanya mito yao kukimbia kama mafuta-hivi ndivyo asemavyo Bwana Yahwe. **15** Wakati nitakapoifanya nchi ya Misri sehemu iliyojitenga, wakati nchi iliyopungukiwa na vitu viijazavyo, wakati nitakapo washambulia wakaao ndani yake, watajua yakwamba mimi ni Yahwe. **16** Kutakuwa na maombolezo; binti za mataifa wataomboleza juu yake; wataomboleza juu ya Misri, juu ya watu wake wote wataomboleza-hivi ndivyo Bwana Yahwe asemavyo."' **17** Kisha ikawa katika mwaka wa kumi na mbili, siku ya kumi na tano ya mwezi, lile neno la Yahwe likanijia, kusema, **18** "Mwanadamu, omboleza kwa ajili watu wa misri na walete chini-yeye na binti za mataifa mashuhuri-hata chini ya dunia pamoja na wale walioshuka chini kwenye shimo. **19** 'Je! wewe ni mzuri zaidi kuliko mtu mwingine yeyote? Nenda chini na lala chini pamoja na wasiotahiriwa.' **20** Wataanguka miongoni mwao waliokuwa wameuawa kwa upanga. Upanga ulikuwa umewekwa! Alikuwa amepatiwa upanga; watamkamata na watu wake. **21** Hodari wa wapiganaji katika Sheoli atasema kuhusu Misri na rafiki zake, 'Wameshuka chini hapa! Watalala pamoja na wasiotahiriwa, pamoja na wale waliokuwa wameuawa kwa upanga.' **22** Ashuru yupo huko pamoja na kusanyiko lake. Makaburi yake yamemzunguka; wote waliuawa kwa upanga. **23** Wale ambao makaburi yao yamewekwa katika maficho ya mashimo yaliyo huko, pamoja na kusanyiko lake. Makaburi yake yakiwazunguka wote waliokuwa wameuawa, walioanguka kwa upanga, wale walioleta hofu juu ya nchi ya walio hai. **24** Elamu yupo huko pamoja na watu wake wote. Makaburi yake yamemzunguka; wote walikuwa wameuawa. Wale walioawa kwa upanga, walioshuka chini wasiotahiriwa hata sehemu ya chini kabisa ya dunia, waliowatia hofu juu ya nchi ya walio hai na wale waliobeba aibu yao wenyewe, pamoja na wale washukao chini kwenye shimo. **25** Wamemuwekea kitanda kwa ajili ya Elamu na watu wake wote kati ya wachinjaji; kaburi lake limemzunguka. Wote hawajatahiriwa, kukatwa vipande kwa upanga, kwa sababu waliwaleta mashujaa wao juu ya nchi ya walio hai. Hivyo wamechukua aibu yao wenyewe, pamoja na wale washukao kwenye shimo miongoni mwa wote waliouawa, wale washukao kwenda shimoni. Elamu yu miongoni mwa wale waliokuwa wameuawa. **26** Mesheki, Tubali, na watu wake wote wako huko! Makaburi yao yamewazunguka. Wote hawajatahiriwa, wameuawa kwa upanga, kwa sababu walileta utiisho wao juu ya nchi ya walio hai. **27** Wasilale pamoja mashujaa walioanguka wa wasiotahiriwa walioshuka chini kwa Sheoli pamoja na silaha zao zote za vita, na pamoja na panga zao zote walizoziweka chini ya vichwa vyao na maovu yao juu ya mifupa yao. Kwa kuwa walikuwa tishio kwa mashujaa katika nchi ya walio hai. **28** Basi wewe, Misri, utavunjika kati yao wasiotahiriwa! Utalala karibu nao waliokuwa wamekatwa vipande vipande kwa upanga. **29** Edomu yuko huko na wafalme na viongozi wake wote. Walikuwa wamehifadhiwa katika uwezo wao pamoja na wale walioawa kwa upanga. Pamoja na wasiotahiriwa wamelala, pamoja na wale walioshuka kwenye shimo. **30** Wakuu wa kaskazini wako huko-wote na Wasidoni wote walioshuka chini pamoja na hao waliokuwa wamekatwa vipande vipande. Walikuwa na nguvu na kuwafanya wengine kuogopa, lakini sasa wako huko kwa aibu, wasiotahiriwa pamoja na wale waliokatwa vipande vipande kwa upanga. Wamebeba aibu yao wenyewe, pamoja nao waendao kwenye shimo. **31** Farao ataona na kupata faraja kuhusu kundi lake waliokatwa vipande vipande kwa upanga -Farao na jeshi lake lote-hivi ndivyo Bwana Yahwe asemavyo. **32**

generated on Tue Oct 24 10:45:40 2023

Natamuweka kama utiisho wangu katika nchi ya walio hai, lakini atakuwa amelazwa chini katikati yao wasiotahiriwa, miongoni mwa wale walio katwa vipande kwa upanga, Farao na makundi yake yote-hivi ndivyo Bwana Yahwe asemavyo.

Ezekiel 32:1

Kisha ikatokea
hili neno limetumika hapa kuonyesha mwanzao wa sehemu mpya wa hadithi.

katika mwezi wa kumi na mbili ... katika siku ya kwanza ya mwezi
Hii ni siku ya kumi na mbili na mwezi wa kalenda ya Kiebrania. Siku ya kwanza i karibu na mwishoni mwa Mwezi wa pili.

ya mwaka wa kumi na mbili
"ya mwaka wa kumi na mbili ya uhamisho wa Mfalme wa Yehoyakini"

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

Wewe ni kama mwana simba ... kama dubwana katika bahari
"Alifikiri alikuwa kama simba, lakini alikuwa kama jitu la kutisha kabisa.

kama mwana simba miongoni mwa mataifa
Misri ilikuwa imara kuliko mataifa mengine, kama simba ambao ni shupavu kuliko wanyama wengine.

Ezekiel 32:3

Maelezo ya Jumla:
Yahwe anaendelea kunena na Farao na kumfananisha na jitu la kutisha liishilo katika maji.

Bwana Yahwe asema hivi
Tazama tafsiri yake katika sura ya 5:5.

Basi nitautandaza wavu wangu juu yako katika kusanyiko la watu wengi
"Basi nitawakusanya watu wengi na kutupa wavu wangu juu yako."

watawainua juu katika wavu wangu
"kutumia wavu wangu, watu watakuvuta kutokakwenye maji"

Nitakuacha katika nchi
"Nitakuacha bila msaada katika nchi." Jitu la kutisha lililokuwa linatisha wakati lilipokuwa ndani ya maji haliwezi kufanya chochote wakati likiachwa juu ya nchi kavu.

ndege wote wa angani
"ndege wote warukao katika anga"

njaa ya wanyama wote waishio juu ya nchi watashibishwa na wewe
"nitawaacha wanyama wote wa nchi wataula mwili wako hadi njaa iwaishe"

Ezekiel 32:5

Maelezo ya Jumla:
Yahwe anaendelea kunena na Farao na kumlinganisha na dubwana liishilo ndani ya maji.

funza wako waliokufa
"mwili wako uliokufa"

Kisha nitamwaga damu yako juu ya milima
"nitaifurika nchi damu kwa damu moja kwa moja hata kwenye milima."

vitanda vya kijito vitajazwa kwa damu yako
"nitaijaza mito kwa damu yako"

Ezekiel 32:7

Maelezo ya Jumla:
Yahwe anaendelea kumwambia Farao atafanya nini juu ya Misri.

Kisha wakati nitakapo izimisha taa yako
"Yahwe analinganisha jinsi atakavyo muangamiza Farao kwa jinsi atakavyoweka moto wa taa. "Wakati nitakapokuharibu"

nitazifunika mbingu
Yahwe ataifunika anga ili kwamba watu wa nchi hawawezi kuona mwanga wa nyota, jua na mwezi.

giza na nyota zake
"nitazifanya nyota giza." Hakutakuwa na nuru.

nitaweka giza juu ya nchi
"nitalifanya giza katika nchi yako"

hili ni tangazo la Bwana Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 32:9

Maelezo ya Jumla:
Yahwe anaendelea kunena na Farao.

nitaitisha mioyo ya watu wengi
"nitaifanya mioyo ya watu wengi kuogopa"

katika nchi ambao huwajui
Jinsi ambavyo Yahwe atakavyoiangamiza Misri itaogofya hata watu katika nchi ambayo Farao hajawahi kuifahamu ataifahamu.

generated on Tue Oct 24 10:45:40 2023

wakati nitakapoleta kuhusu uvunjifu miongoni mwa mataifa
"wakati mataifa watakaposikia kuhusu jinsi nitakavyokuangamiza"

Nitawashangaza watu wengi kuhusiana na wewe
"nitawafanya watu wengi kuogopa kwa sababu ya kile kilichotokea kwako"

Ezekiel 32:11

Maelezo ya Jumla:
Yahwe anaendelea kunena na Farao.

Upanga wa mfalme wa Babeli utakuja juu yako
Neno "upanga" inarejea hapa kwa jeshi. "Jeshi la mfalme wa Babeli watakushambulia"

Nitawafanya watu wako kuanguka kwa panga za mashujaa
"nitawafanya watu wako kuanguka kwa sababu ya panga za watu wenye uweza"

kila shujaa ni tishio la mataifa
"Kila shujaa ataogofya mataifa"

na kuangamiza watu wake wote
"na kuua hesabu kubwa ya watu waishio katika Misri"

Ezekiel 32:13

Maelezo ya Jumla:
Yahwe anaendela kunena

mifugo yote
Mifugo ni wanyama ambao watu wanao kwa ajili ya kula na kwa sababu nyingine. Ng'ombe, kondoo, na mbuzi vyote ni mifugo.

karibu na maji mengi
"kutoka mahali ambapo kuna maji mengi"

mguu wa mtu
"miguu ya watu"

Kisha nitayafanya maji kuwa masafi
"nitayafanya maji kuwa masafi."

fanya mito yao kukimbia kama mafuta
Mafuta hutiririka pole pole na laini.

hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 32:15

Maelezo ya jumla:
Yahwe anaendelea kunena.

nchi iliyojaa
"nchi iliyojaa viumbe hai"

wakati nitakapo washambulia wenyeji wote
"wakati nitakapowaangamiza waishio huko"

jua ya kwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura yha 6:6.

Kutakuwa na maombolezo
"Huu ni wimbo wa kuomboleza ambao watu wataimba"

binti za mataifa
"wanawake wa mataifa yote"

wataomboleza juu yake
Neno "yeye"linarejea kwa nchi ya Misri.

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 32:17

Kisha ikawa
Hili nenao limetumika kuonyesha mwanzoni mwa ujumbe.

katika mwaka wa kumi na mbili
"Hii ilitokea katika mwaka wa kumi na mbili baada ya Wababeli kuwachukua Waisraeli kwenda Babeli.

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

omboleza kwa ajili ya watumishi wa Misri
"lia kwa sauti kwa ajili ya jeshi la Misri"

walete chini-yeye na binti za mataifa mashuhuri
"itupe Misri chini na binti za mataifa mashuhuri chini"

binti za mataifa mashuhuri
"watu wa mataifa yenye nguvu"

chini ya nchi
"sehemu chini ya ardhi."

pamoja na wale walioshuka chini kwenye shimo
"pamoja na kila mmoja yeyote aliyekuwa amekufa na kwenda aridhini"

shimo
"shimo" inarejea kwa kaburi. Ni shimo katika aridhi ambayo watu huenda baada ya kufa.

Ezekiel 32:19

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli

Waulize
"Waulize Misri na jeshi lake"

generated on Tue Oct 24 10:45:40 2023

Nenda chini
Inaonyesha kwamba wanaenda chini hata Sheoli.

Wao
"Misri na jeshi lake"

wataanguka
"watakufa"

waliokuwa wameuawa kwa upanga
"ambao walikufa katika mapigano"

Misri amepatiwa upanga
"Maadui wataishambulia Misri"

maadui zake watamkamata na watumishi wake."
watumishi wake

kuhusu Misri na washirika wake
"kuhusu Misri na wale waliojiunga nao"

Ezekiel 32:22

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu mataifa katika Sheoli.

Ashuru yupo huko pamoja na kusanyiko lake
"Watu wa Ashuru na jeshi lake lote wote wapo katika Sheoli"

wote waliuawa kwa upanga
"wote waliuawa kwa upanga" au "wote waliuawa katika mapigani"

yamewekwa katika maficho ya shimo
"yamewekwa katika sehemu ya chini kabisa ya shimo"

wote waliokuwa wameuawa, walioanguka kwa upanga
"wote ambao ni maadui waliuawa kwa upanga"

wale walioleta hofu juu ya nchi ya walio hai
"wale walisababisha watu katika nchi ya uhai kuogopa sana"

Ezekiel 32:24

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu mataifa katika Sheole.

Elamu yupo huko
Hapa "Elamu" linarejea kwa watu wa hiyo nchi.
"Watu wa Elamu pia wapo huko katika Sheoli"

watumishi wake
watu wake wengi au jeshi lake.

Makaburi yake yamemzunguka
Tazama tafsiri yake katika sura ya 32:22.

wote waliuawa
"Hapa maadui waliwaua wote"

Wale walioanguka kwa upanga
"walio anguka kwa upanga" katika 32:22.

waliokwenda chini wasiotahiriwa
"ambao walikuwa hawajatahiriwa wakati waliposhuka chini"

sehemu ya chini kabisa ya nchi
"sehemu za chini kabisa katika aridhi"

aliwaleta mashujaa wao juu ya nchi ya walio hai
Tazama tafsiri yake katika sura ya 32:22.

Wameweka vitu vya kitandani kwa ajili ya Elamu na watumishi wake
"Walimpatia Elamu vitanda na watumishi wake wote."

katikati ya wachinjaji
"pamoja na watu wote waliokuwa wameuawa."

Wote hawajatahiriwa
Wamisri waliwachukia watu ambao walikuwa wametahiriwa.

Elamu yu miongoni mwa wale waliokuwa wameuawa
"Maiti zilimpatia Elamu mahali kulala miongoni mwao wenyewe"

Ezekiel 32:26

Sentensi Unganishi
Yahwe anaendelea kunena na Ezekieli kuhusu mataifa katika Sheoli.

watumishi wao wote
"jeshi lao lote" au "watu wao wote."

Makaburi yao yamewazunguka
Tazama tafsiri yake katika sura ya 32:22, "kaburi lake limemzunguka."

Wote ... nchi ya uzima
Tazama tafsiri yake katika sura ya 32:24.

kinga yao imewekwa juu ya mifupa yao
Kutompenda mwingine asiyetahiriwa, Meshaki na watu wa Tubali walipewa mazishi yanayofaa.

Kwa kuwa walikuwa tishio kwa mashujaa katika nchi ya walio hai
"kwa sababu, wakati wakiwa bado hai, waliwafanya mashujaa kuogopa sana"

Ezekiel 32:28

Maelezo ya Jumla:
Yahwe anaendelea kunena.

generated on Tue Oct 24 10:45:40 2023

utaangamizwa
"nitakuangamiza."

kati yao wasiotahiriwa
"karibu na watu wasiotahiriwa"

wale waliouawa kwa upanga
Tazama tafsiri yake katika sura ya 32:24.

Edomu yuko huko na wafalme na viongozi wake wote
"Edomu yupo katika Sheoli pamoja na wafalme na viongozi wake wote."

Walikuwa na nguvu
"Walikuwa na nguvu nyingi"

Ezekiel 32:30

Mwana mfalme wa kaskazini
"Wana mfalme waliotawala mataifa katika kaskazini"

wapo huko
"wapo katika Sheoli"

kwenda chini
"kwenda chini hata Sheole"

pamoja na maiti
"pamoja na wale waliokuwa wameuawa"

ambao waliokuwa wameuawa kwa upanga
"waliokuwa wameuawa kwa upanga"

Wamebeba aibu yao wenyewe, pamoja nao waendao kwenye shimo
"wamebeba aibu yao wenyewe, pamoja na wale wanaokwenda chini"

Ezekiel 32:31

Farao ataona
"Farao ataona maiti zote kutoka mataifa mengine."

na kupata faraja kuhusu watumishi wake
Inaonyesha kwamba Farao atafarijiwa kwa sababu maadui wa wafalme wengine wakubwa wamekufa pia.

ambao waliuawa kwa upanga
Tazama tafsiri yake katika sura ya 31:17.

hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Natamuweka kama utiisho katika nchi ya walio hai
"Wakati Farao alipokuwa bado yupo hai, nilimruhusu kuwaogofya watu"

atakuwa amelala chini katikati yao wasiotahiriwa
Hapa "lala chini" inarejea kwa mwili wake kuwekwa katika kaburi wakati atakapokufa.

generated on Tue Oct 24 10:45:40 2023

Chapter 33

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, sema hivi kwa watu wako; waambie, 'Nitakapoleta upanga juu ya nchi, kisha watu wa hiyo nchi wakamchukua mtu mmoja kutoka mingoni mwao na kumfanya awe mlinzi wao. **3** Atazamapo kwa upanga kama unakuja juu ya nchi, na apige tarumbeta kuwaonya watu! **4** Kama watu wakisikia sauti ya tarumbeta lakini bila kusikia, na kama upanga ukija na kuwaua, kisha damu ya kila mmoja iko juu ya kichwa chake mwenyewe. **5** Kama mtu akisikia sauti ya tarumbeta na hakusikiliza, damu yake iko juu yake; lakini kama akisikia, ataokoa maisha yake mwenyewe. **6** Bali, kama mlinzi akiona upanga unakuja, lakini kama asipopiga tarumbeta, pamoja na matokeo kwamba watu hawajaonywa, na kama upanga ukija na kuchukua uhai wa mtu yeyote, kisha yule mtu akafa kwenye dhambi yake mwenyewe, lakini nitaitaka damu yake kutoka mlinzi.' **7** Sasa wewe mwenyewe, mwanadamu! Nimekufanya kuwa mlinzi kwa ajili ya nyumba ya Israeli; utasikia maneno kutoka kinywani mwangu na uwaonye badala yangu. **8** Kama nikimwambia mtu mwovu, 'Mwovu, hakika utakufa!' lakini kama hutangazi hivi ili kwa ajili ya kumuonya mtu mwovu kuhusu hii njia, kisha huyo mtu mwovu atakufa katika dhambi yake, lakini nitaitaka damu yake kutoka kwenye mkono wako! **9** Lakini wewe, kama ukimwonya mwovu kuhusu hii njia, hivyo basi anaweza kurudi kutoka hiyo, na kama kama asipogeuka kutoka njia yake, kisha atakufa katika dhambi yake, lakini wewe mwenyewe utakuwa umeokoa maisha yako. **10** Basi wewe, mwanadamu, sema kwa nyumba ya Israeli, 'Mnasema hivi, Makosa yetu na dhambi zetu zi juu yetu, na tunadhoofika kwa ajili yao! Je! tutaishije?"' **11** Waambie, 'Kama niishivyo-asema Bwana Yahwe-sifurahii kifo cha mwovu, kwa kuwa kama mwovu akitubu kutoka njia yake, kisha ataishi! Tubu! Tubu kutoka njia zako mbaya! Kwa nini mnataka kufa, nyumba ya Israeli?' **12** Hivyo basi wewe, mwanadamu, waambe watu wako, 'Haki ya mwenye haki haitamwokoa kama akikosa! Uovu wa mtu mwovu hautamfanya kuangamia kama akitubu dhambi zake! Kwa kuwa mtu mwenye haki hataweza kuishi kwa sababu ya haki yake kama akikosa. **13** Kama nikisema kwa mwenye haki, "Hakika ataisha!" na kama akiamini katika haki yake na kisha akafanya udhalimu, sitokumbuka haki yake yoyote. Atakufa kwa ajili ya uovu alioufanya. **14** Hivyo kama nikisema kwa mwovu, "Utakufa hakika," lakini kama akitubu kutoka kwenye dhambi zake na kufanya yaliyo halali na haki- **15** kama akirudisha dhamana ambayo aliyomnyang'anya, au kama akirudisha alichokipoteza, na kama akitembea katika amri zitoazo uhai na bila kufanya dhambi-kisha ataishi hakika. Hatakufa. **16** Dhambi alizozifanya hazitakumbukwa kwa ajili yake. Ametenda halali na haki, na hivyo, ataishi hakika! **17** Lakini watu wako husema, "Njia ya Bwana haiko sawa!" lakini ni njia zako ndizo haziko sawa! **18** Wakati mtu mwenye haki ageukapo kutoka kwenye haki na kufanya dhambi, kisha atakufa katika hiyo! **19** Wakati mtu mbaya ageukapo kutoka kwenye ubaya wake na kufanya iliyo halali na haki, ataishi kwa sababu ya hayo mambo! **20** Lakini ninyi watu husema, "Njia ya Bwana haiko sawa!" Nitawahukumu kila mmoja wenu kulingana na njia yake, nyumba ya Israeli!"' **21** Ikawa katika mwaka wa kumi na mbili, siku ya tano ya mwezi wa kumi ya uhamisho wetu, mtu mmoja akatoroka kutoka Yerusalemuna kusema, "Mji umetekwa!" **22** Mkono wa Yahwe ulikuwa juu yangu jioni kabla yule mtoro hajaja, na mdomo wangu ulikuwa wazi mda huo alikuja kwangu wakati wa mapambazuko. Hivyo mdomo wangu ulikuwa wazi; sikuwa bubu tena! **23** Kisha neno la Yahwe likanijia, kusema, **24** "Mwanadamu, wale waishio mahali palipoharibika katika nchi ya Israeli huongea na kusema, 'Ibrahimu alikuwa mtu pekee, na alirithi nchi, lakini sisi tukowengi! Tumepewa nchi kama wamiliki." **25** Kwa hiyo waambie, 'Bwana Yahwe asema hivi: Mnakula damu, na mmeziinulia macho yenu sanamu, kisha mnazimwagia damu za watu. Je! mna uhakika wa kuimiliki hii nchi? **26** Mnategemea upanga wenu na mmetenda mambo maovu; kila mtu amemnajisi mke wa jirani yake. Je! kweli mtaimiliki nchi?' **27** Utawaambia hivi, 'Bwana Yahwe asema hivi: Kama niishivyo, hakika wale walio katika uharibifu wataanguka kwa upanga, na nitawapatia wale walio katika mashamba viumbe hai kama chakula, na wale walio katika ngome na mapango watakufa kwa tauni. **28** Kisha nitairudisha nchi kwenye ukiwa na tishio, na kiburi cha uwezo wake kitakoma, kwa kuwa milima ya Israeli itakuwa jangwa, na hakutakuwa na mtu yeyote atakayewapitia.' **29** Hivyo watajua kwamba mimi ni Yahwe, nitakapoifanya nchi ukiwa na tishio kwa sababu ya machukizo yote waliyoyafanya. **30** Hivyo basi wewe, mwanadamu-watu wako wanasema mambo yako karibu na kuta na malango ya nyumba, na kila mmoja anaambizana na mwenzake-kila mtu na ndugu yake, 'Twende na tukasikilize neno la nabii lililotoka kwa Yahwe! **31** Hivyo watu wangu watakuja kwako, kama wafanyavyo mara nyingi, na nitaketi mbele yako na kusikiliza maneno yako, lakini mioyo yao inafuata udhalimu kwa faida yao. **32** Kwa kuwa umekuwa kama wimbo mzuri kwao, sauti nzuri awezaye kucheza kinanda vizuri, hivyo watasikia maneno yako, lakini hakuna atakaye yatii. **33** Hivyo wakati haya yote yatakapotokea-tazama! itatokea! -watajua yakwamba nabii alikuwa miongoni mwao."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 33:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

upanga juu ya nchi
Neno "upanga" linarejea kwa adui wa jeshi lishambulialo.

kumfanya mlinzi
"kumteua kama mlinzi"

usitilie manani
"puuza onyo"

damu ya kila mmoja iko juu ya kichwa chake mwenyewe
"ni kosa lao wenye kama wakifa"

Ezekiel 33:5

Maelezo ya jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Waisraeli.

damu yake i juu yake
"itakuwa ni kosa lake mwenyewe kwamba amekufa"

okoa maisha yake mwenyewe
"atajiokoa mwenyewe kutoka kifo"

upanga kama ujavyo
Neno "upanga" inarejea kwa adui wa jeshi.

upanga ujao na kuchukua uhai wa mtu
"upanga ujao kumuua yeyote"

mtu akafa kwenye dhambi yake mwenyewe
"mtu atakufa kwa sababu ya dhambi yake mwenyewe"

Ezekiel 33:7

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli.

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

kutoka kwenye kinywa changu
"kutoka kwangu."

waonye badala yangu
"waonye kama muwakilishi wangu"

usitangaze hivi
"usiseme hivi"

kuhusu njia yake
"jinsi anavyotenda"

atakufa katika dhambi yake
Hii inaonyesha kwamba Mungu atasamehe dhambi za huyu mtu.

taka damu yake kutoka mkono wake
Tazama jinsi ilivyo tafsiriwa katika sura ya 3:16.

asipogeuka kutoka njia yake
"hataacha kutenda njia yake mbaya" au "hataacha kufanya mambo yake mabaya"

wewe mwenyewe utakuwa umeokoa maisha yako
"utajitunza mwenyewe hai"

Ezekiel 33:10

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Wasraeli.

nyumba ya Israeli
Tazama jinsi ilivyo tafsiriwa katika sura ya 3:1.

Mnasema hivi
"Hivi ndivyo ulivyosema"

Makosa yetu na dhambi zetu
wanajisikia haitia kwa makosa yao na dhambi

na tunadhoofika kwa ajili yao
Hili neno linalinganisha jinsi dhambi inavyo muharibu mtu.

kati yao
Hii inamaanisha watu wanajua Mungu hatawasamehe.

Nitaishije?
Watu huuliza hili swali kusisitiza kwamba hawana tumaini la kuishi.

Kama niishivyo
Tazama tafsiri yake katika sura ya 5:11.

hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

kama mwovu akitubu kutoka njia yake?
"kama mtu muovu akiacha kufanya mambo mabaya"

kwa nini mnataka kufa
Yahwe anatumia hili swali kusisitiza kwamba hataki watu wa Israeli kufa.

Ezekiel 33:12

Maelezo ya Jumla:
yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

generated on Tue Oct 24 10:45:40 2023

Haki ya mwenye haki haitamwokoa kama akikosa!
"Kama watu wenye haki wakianza kuasi, ukweli ni kwamba walikuwa wenye haki kabla hawatawaokoa"

kama akiamini katika haki yake
"kama akitegemea juu ya haki yake." Mtu anafikiri kwamba kwa sababu alikuwa na haki Yahwe hatamwadhibu, hata kama akiasi.

fanya isiyo haki
"fanya yaliyo maovu"

kwa ajili ya uovu alioufanya
kwa sababu ya mambo maovu aliyoyafanya.

Ezekiel 33:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa Waisraeli.

kama akirudisha dhamana
"kama akirudisha dhamana"

dhamana
kitu ambacho mtu huacha kwa mtu mwingine kuonyesha kwamba atatunza ahadi yake kurudisha kile alichokiazima.

akirudisha kwa kile alichokipoteza
"rudisha kile alichokipoteza"

tembea katika maagizo yatoayo uzima
"kuishi kulinagana na sheria zitoazo uzima"

Dhambi alizozifanya hazitakumbukwa kwa ajili yake
"sitashikilia dhambi yake yoyote juu yake."

Ezekiel 33:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Waisraeli.

watu wako
Hawa ni watu wa Israeli. Neno "wako" linamrejea Ezekieli.

lakini i kwenye njia zako
Neno "yako" linawarejea wana wa Israeli. "lakini ni njia zenu."

kufa katika hiyo
"kufa kwa sababu ya dhambi"

geuka kutoka uovu wake
"acha kufanya mambo maovu"

kwa sababu ya hayo mambo
"kwa sababu hufanya kilicho haki na haki"

enyi watu
Hawa ni watu wa Israeli.

Ezekiel 33:21

katika siku ya kumi na tano ya mwezi wa kumi
Huu ni mwezi wa kumi wa kalenda ya Kiebrania. Siku ya kumi na tano ni karibu na mwanzoni mwa Mwezi wa kwanza katika kalenda za Magahribi.

mateka wetu
Hapa "wetu" inarejea kwa Ezekieli na Waisraeli ambao walikuwa katika Babeli tangu wakati Wababeli walipomlazimisha Mfalme Yehoyakini kuondoka Yerusalemu.

mtu mmoja akatoroka kutoka Yerusalemuna
"mtu mmoja alitoroka kutoka Yerusalemu na kuja kwangu." Wababeli waliiangamiza Yerusalemu na kuwaua watu wa Yerusalemu, lakini watu walikimbia.

Mji ulikuwa umetekwa
"Wababeli wameuangamiza mji." Neno "mji" linairejea "Yerusalemu."

Mkono wa Yahwe ulikuwa juu yangu
Tazama tafsiri yake katika sura ya 1:1, "mkono wa Yahwe ulikuja juu yangu."

mapambazuko
"Mapambazuko" ni mda wa asubuhi sana wakati mwanga wa jua unapoanza kuchomoza.

kinywa changu kilifunuliwa
"Yahwe alifungua kinywa chake." "nitafungua kinywa chako"

sikuwa bubu tena
"niliweza kuzungumza sasa" Ezekieli hakuweza kuzungumza chochote isipokuwa maneno ya kinabii tangu 3:26.

Ezekiel 33:23

neno la Yahwe likaja
Yahwe akanena neno lake."

wale waishio mahali palipoharibika
"wale walio iharibu miji"

nchi
"nchi ya Israeli"

Tumepatiwa nchi
"Yahwe ametupatia nchi."

kama wamiliki
"ili tuweze kuimiliki" au "kama warithi."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 33:25

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu watu waliokuwa wakiishi katika uharibifu wa Israeli.

Mmekula damu
Inaonekana kwamba wanakula damu kwa kula nyama ambayo bado inadamu ndani yake. "Manakula nyama yenye damu ndani yake."

mmeziinulia macho yenu sanamu
"mnazitegemea sanamu zenu." Hii inamaanisha kwamba "mnaziabudu sana zenu"

mnazimwagia damu za watu
"mnamwaga damu." Hii inamaanisha "mnawaua watu."

Je! mna uhakika wa kuimiliki hii nchi?
Yahwe anatumia hili swali kuwaonya watu. "Hamtakiwi kumiliki hii nchi" au "Hamstahili hii nchi."

Mnategemea upanga wenu
"Mmetumia upanga wenu kupata kile mnachokitegemea."

mmetenda mambo maovu
"tenda mambo ambayo ninayoyachukia sana"

kila mwanamume amemnajisi mke wa jirani yake
Inamaanisha kwamba wamewanajisi wake za majirani zao kwa kulala nao.

Ezekiel 33:27

Maelezo ya Jumla:
Yahwe anaendelea kunena na ezekieli kuhusu watu waliokuwa wakiishi katika uharibifu wa Israeli.

Kama niishivyo
Tazama tafsiri yake katika sura ya 5:11.

anguka kwa upanga
Tazama tafsiri yake katika sura ya 5:11.

walio katika ngome na katika mapango watakufa kwa tauni
"tauni itawaua watu waishio katika ngome na mapango"

ngome
Ngome ni jengo ambalo watu hujenga kujilinda wenyewe na maadui wanao washambulia.

mapango
Mapango ni mashimo ya asili katika upande wa mlima au ndani ya aridhi.

na tishio
"Tishio" ni kitu ambacho kinwafanya watu kuogopa sana wanapokiona. "na watu wataogopa sana kwa sababu ya hiyo"

kiburi cha uweza wake kitaisha
Neno "yake" linarejea kwa nchi, ambayo inarejea kwa watu wa nchi. "watu wa nchi hawatajiinua tena kwamba wako hodari."

milima ya Israeli itakuwa jangwa
"hakuna atakayeishi katika milima ya Israeli"

hakutakuwa na mtu wa kupitia miongoni mwao
"hakutakuwa na yeyote atakaye achwa kusafiri kupitia kwenye nchi au juu ya milima"

mtajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika sura ya 6:6.

wamemaliza
"watu wamemaliza"

machukizo yote waliyafanya
"mambo yote waliyafanya ninayachukia"

Ezekiel 33:30

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekili

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

ile itokayo kutoka kwa Yahwe
"ile Yahwe aipelekayo"

Maneno ya hako hapo juu ya vinywa vyao
"maneno ya upendo yapo katika vinywa vyao"

mioyo yao inafuata udhalimu kwa faida yao
"katika mioyo yao wanataka kujipatia udhalimu" au "wanataka kujipatia vitu katika njia ambazo si sahihi."

Ezekiel 33:32

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu watu wa Israeli.

wewe ni kama wimbo mzuri kwao
"wanafikiri kwamba wewe ni kama wimbo mzuri"

wimbo mzuri
Maana zinazowezekana "wimbo mzuri" au "wimbo wa mapenzi" au wimbo kuhusu mapenzi."

nzuri awezaye kucheza kinanda vizuri
"ambayo mtu hucheza vizuri kwenye kinanda kizuri."

generated on Tue Oct 24 10:45:40 2023

wakati haya yote yatokeapo
Neno "haya" inarejea kwa mambo yote ambayo Mungu aliyasema yatatokea na kwamba Ezekieli aliwaambia watu.

tazama!
Neno "tazama" hapa linaongeza kusisitiza kwa kile kifuatacho.

yule nabii aliyekuwa miongoni mwao
"kwamba kweli nimekutumia nabii."

generated on Tue Oct 24 10:45:40 2023

Chapter 34

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, tabiri dhidi ya wachungaji wa Israeli. Toa unabii na waambie, 'Bwana Yahwe asema hivi kwa wachungaji: Ole kwa wachungaji wa Israeli wanaojilisha wenyewe. Je! wachungaji hawapaswi kulilinda kundi? **3** Mnakula mafungu yaliyonona na mnavaa sufu. Mnawachinja walionona. Hamkuwalisha siku zote. **4** Hamkuwatia nguvu wagonjwa, wala hamkuwaponya wenye maradhi. Hamkuwafungua wale waliovunjika, hamkuwarudisha waliofukuzwa au kuwatafuta waliopotea. Badala yake, mmetawala juu yao kwa nguvu na vurugu. **5** Kisha walikuwa wametawanyika bila mchungaji, na wakawa chakula kwa wanyama wote waishio katika mashamba, walipokuwa wametawanyika. **6** Kundi langu limetawanyika juu ya milima yote na juu ya kilima kirefu, na limetawanyika juu ya uso wote wa dunia. Wala hakuna anayewatafua. **7** Kwa hiyo, wachungaji, sikilizeni neno la Yahwe: **8** Kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-kwa sababu kundi langu limekuwa mateka na chakula kwa ajili ya wanyama katika mashamba, kwa sababu hapakuwa na mchungaji yeyote, lakini wachungaji walijilisha wenyewe na hawakulisha kundi langu. **9** Kwa hiyo, wachungaji, lisikilizeni neno la Yahwe: **10** Bwana Yahwe asema hivi: Tazama! Niko juu ya wachungaji, na nitalitaka kundi langu kutoka mkononi mwake. Kisha nitawaachisha kutoka kulichunga kundi; wala wachungaji hawatajilisha wenyewe tena kwa kuwa nitaliondoa kundi langu kutoka midomoni mwao, ili kwamba kundi langu lisiwe chakula kwa ajili yao tena. **11** Kwa kuwa Bwana Yahwe asema hivi: Tazama! mimi mwenyewe nitawatafuta kondoo wangu na kuwaulizia, **12** kama mchungaji atafutaye kundi lake juu ya siku hiyo yupo ndani ya kundi lake lililotawanyika. Hivyo nitalitafuta kundi langu, na nitalichunga kutoka sehemu lilipokuwa limetawanyika siku ya mawingu na giza. **13** Kisha nitalileta kutoka miongoni mwa watu; nitalikusanya kutoka nchi mbali mbali na kulileta kwenye nchi yao. Nitaliweka kwenye malisho juu ya pande za milima ya Israeli, karibu na vijito, na katika kila makazi katika nchi. **14** Nitawaweka kwenye malisho mema; juu ya milima ya Israeli itakuwa sehemu za malisho yao. Watalala chini huko katika sehemu nzuri kwa ajili ya malisho, katika malisho mengi, na watalisha juu ya milima ya Israeli. **15** Mimi mwenyewe nitachunga kondoo wangu, na mimi mwenyewe nitawalaza chini-hivi ndivyo Bwana Yahwe **16** asemavyo-Nitawatafuta waliopotea nitawarudisha waliofukuzwa. Nitawafunga waliovunjika na kuwaponya kondoo waliougua lakini wanene na wenye nguvu nitawaharibu. Nitawalisha kwa haki. **17** Hivyo sasa ninyi, kundi langu-hivi ndivyo Bwana Yahwe asemavyo-tazama, nitakuwa hakimu kati ya kondoo na kondoo na kati ya kondoo dume na mbuzi dume. **18** Je! haitoshi kulisha juu ya malisho mazuri, ambayo mtayakanyaga chini kwa miguu yenu kile kilichobakia kwenye malisho; na kunywa kutoka maji masafi, ambayo hakuna budi kuikanyaga mito kwa miguu yenu? **19** Kondoo zangu zitakula kile mlichokanyagwa kwa miguu yenu, na kunywa maji yale mliyoyakanyaga kwa miguu yenu? **20** Kwa hiyo Bwana Yahwe anawaambia hivi; Tazama! Mimi mwenyewe nitahukumu kati ya wanene na waliokonda, **21** Kwa kuwa mmewasukuma kwa ubavu wenu na mabega, na kuwapiga kwa pembe wadhaifu wote kwa pembe zenu hadi mtakapowatawanya mbali kutoka kwenye nchi. **22** Nitaliokoa kundi langu na hawatakuwa mateka tena, na nitahukumu kati ya kondoo mmoja na mwingine! **23** Nitaweka juu yao mchungaji mmoja, mtumishi wangu Daudi. Atawachunga, atawalisha, na atakuwa mchungaji wao. **24** Kwa kuwa mimi, Yahwe, nitakuwa Mungu wao, na mtumishi wangu Daudi atakuwa mkuu kati yao-mimi, Yahwe, nimesema hivi. **25** Kisha nitafanya agano la amani pamoja nao na kuwaondoa wanyama waovu kutoka kwenye nchi, ili kwamba waishi salama katika jangwa na walale salama katika misitu. **26** Pia nitaleta baraka juu yao na juu ya maeneo yazungukao kilima changu, kwa kuwa nitaleta manyunyu kwa wakati wake. Haya yatakuwa manyunyu ya baraka. **27** Kisha miti ya shambani itazaa matunda yake, na dunia itashindwa kuzaa matunda yake. Kondoo wangu watakuwa salama katika nchi yao; kisha watajua ya kwamba mimi ni Yahwe, wakati nitakazipovunja fito za kongwa zao, na wakati nitakapowalinda kutoka kwenye mkono wa wale walio watumikisha. **28** Hawatakuwa mateka tena kwa mataifa, na wanyama pori juu ya dunia hawatawameza tena. Kwa kuwa wataishi salama na wala hakuna mtu atakayewatia hofu. **29** Kwa kuwa nitatengeneza sehemu ya kulimia nzuri kwa ajili yao hivyo hawataangamia kwa njaa katika nchi, na mataifa hayataleta matukano juu ya yao. **30** Kisha watajua kwamba mimi, Yahwe Mungu wao, niko pamoja nao. Ni watu wangu, nyumba ya Israeli-hivi ndivyo Bwana Mungu asemavyo. **31** Kwa kuwa ninyi ni kondoo wangu, kundi la malisho yangu, na watu wangu, na mimi ni Mungu wenu-hivi ndivyo Bwana Mungu asemavyo."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 34:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

wachungaji wa Israeli
Hili neno linawalinganisha viongozi wa Israeli ambao wanaotakiwa kuangalia watu wao pamoja na wachungaji ambao wanaotakiwa kuangalia kundi lao. "viongozi wa Israeli walio kama kondoo"

Tabiri na sema
Tazama tafsiri yake katika sura ya 21:8.

wanajichunga wenyewe
"wanajilisha na kujichunga wenyewe."

Je! wachungaji hawapaswi kulilinda kundi?
Yahwe anatumia hili swali kuwakaripia viongozi kwa kuacha kuwaangalia watu.

Mnakula mafungu yaliyonona
Inaonyesha kwamba fungu lililonona hutoka kwenye kondoo na mbuzi. "Mnakula sehemu za kondoo na mbuzi zilizonona"

mnavaa sufu
"vaa sufu kutoka kondoo"

Mnachinja walionona
"Mnachinja mifugo wanene ili muweze kuwala"

wanene
"kondoo mwenye afya na mbuzi" au "kondoo na mbuzi walio nona kabia"

hamkuwalisha siku zote
"msiwalishe na kulichunga kundi"

Ezekiel 34:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa viongozi wa Israeli

wenye maradhi
"wanaumwa" au "wako dhaifu"

funga
"Hamuwafungi kuzungusha nguo vidonda na mifupa iliyovunjika"

wale waliovunjika
"kondoo waliovunjika mifupa" au "kondoo aliyeumia"

hamuwarudishi
"hamuwarudishi"

waliofukuzwa
"kondoo aliyekuwa amefunkuzwa" au "kondoo dhaifu amefukuzwa na kondoo shupavu"

aliyepotea
"kondoo au mbuzi aliyepotea"

kwa nguvu na vurugu
"kwa kulazimisha na kikatili"

bila mchungaju
"kwa sababu hawana mchungaji."

wakawa chakula kwa wanyama wote waishio katika mashamba
"wanyama wote wa porini waliwashambulia na kuwala"

limetawanyika juu ya uso wote wa dunia
"kundi langu limetwanyika juu ya dunia nzima"

Ezekiel 34:7

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Kama niishivyo
Tazama tafsiri yake katika sura ya 5:11.

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika sura ya 5:11.

kwa sababu kundi langu limekuwa mateka na chakula kwa ajili ya wanyama katika mashamba
"kwa sababu wanyama katika shamba wamekuwa wakiiba kundi langu na kuwala"

mateka
"vitu vilivyopotea.

wanyama katika mashamba
"wanyama wa porini"

kwa sababu hapakuwa na mchungaji
"kwa sababu hawana mchungaji"

wanajichunga wenyewe
"wanajichunga wenyewe"

hawakulilisha kundi langu
"hawakulilisha na kulichunga"

Ezekiel 34:9

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa viongozi wa Israeli.

Kwa hiyo, wachungaji, lisikilizeni neno la Yahwe
Tazama tafsiri yake katika sura ya 34:7.

generated on Tue Oct 24 10:45:40 2023

Tazama!
Neno "Tazama" hapa linaongeza msisitizo kwa kile kifutacho.

Niko juu ya wachungaji
"nitawaadhibu wachungaji."

nitalitaka kundi langu kutoka mkononi mwao
"nitawaadhibu kwa mambo yote mabaya waliyaacha kutokea kwa kundi langu."

nitawasitisha mbali na kuchunga kundi
"sitawaacha kulichunga kundi tena"

watajichunga wenyewe
"kujilisha na kujichunga wenyewe"

kutoka vinywani mwao
"hivyo hawataweza kuwala."

kundi langu halitakuwa chakula chao tena
"wachungaji hawatawala tena kondoo na mbuzi wa kundi langu"

Ezekiel 34:11

Maelezo ya Jumla:
Yahwe anaendela kumptaia ezekieli ujumbe wake kwa viongozi wa Israeli.

Tazama!
Neno "Tazama" hapa linatahadharisha wachungaji kuwa makini kwa habari ifutayo ya kushangaza.

nitawatafuta
"nitawatafuta"

ndani ya kundi lake lililotawanyika.
"pamoja na kundi lake"

waliotawanyika
Kundi halipo sehemu moja. Kondoo na mbuzi wapo katika sehemu tofauti tofauti walipopotea na katika hatari.

katika siku ya mawingu na giza
"katika siku ya wingu na siku ya giza." Hii inarejea wakati majanga mengi yatakapo tokea. "wakati majanga mabaya yatakapowatokea."

warudishe
"rudisha kondoo na mbuzi wangu"

kutoka miongoni mwa watu
"kutoka mahali ambapo walipoishi pamoja na watu wengine"

malisho
nchi ambayo ina majani na mimea midogo ambayo kondoo na mbuzi wanaweza kula

makazi
sehemu ambapo watu huishi. Siku zote wanaishi katika nyumba za makazi.

Ezekiel 34:14

Maelezo ya Juma:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa viongozi wa Israeli

sehemu za malisho yao
"mahali ambapo wanaweza kula"

malisho mazuri
nchi zenye majana mengi na mimia

malisho
kula majani na mimea mingine

mimi mwenyewe
Neno "mimi mwenyewe" linaongeza msisitizo. Mungu atafanya hivi kwa sababu wachungaji hawakuwa wanafanya sahihi.

watalisha
"watalisha na kuwaangalia"

watawafanya kulala chini
"watawaacha walale chini"

hili ni tangazo la Bwana Yahwe
Tazama tafsiri yake katika sura ya 5:11.

waliopotea
"wale waliopotea." "kondoo yeyote au mbuzi aliyepotea"

rudisha waliopotea
"kuwarudisha wale waliokuwa wamefukuzwa mbali"

funga kondoo aliyevunjika
"zungusha nguo kwa kondoo yeyote aliyevunjika mfupa"

Ezekiel 34:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake. Sasa ni watu wa Israeli.

tazama
Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho.

nitakuwa hakimu kati ya kondoo
"nitakuwa hakimu kati ya kondoo, kondoo dume, na mbuzi"

kondoo dume na mbuzi dume
Kondoo dume na mbuzi huwa ni shupavu katika mifugo na wanaweza kufika popote watakapo kutoka wanyama wengine katika mifugo.

generated on Tue Oct 24 10:45:40 2023

Haitoshi ... miguu
Huu ni mwanzo wa swali ambalo Mungu anatumia kukaripia wale shupavu kwa sababu si wakarimu kwa wale wadhaifu.

Ezekiel 34:20

Tazama!
Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho.

mimi mwenyewe
Neno "nini mwenyewe" linasisitiza kwamba ni Yahwe ndiye atakaye hukumu.

nitahukumu kati ya kondoo mnene na yule mwembamba
"nitahakikisha kwamba kondoo mnene na mbuzi na kondoo wembamba na mbuzi wanatendeana kila mmoja vyema"

kwa ajili yako
"Neno "wewe" linarejea kwa kondoo na mbuzi ambazo hazikuwa zinawatenda vyema kondoo wengine na mbuzi.

kwa upande wako
"kwa upande wa mwili wako"

amewapiga
"amewasukuma"

kuwatawanya
"kuwafanya waende katika mahali tofauti tofauti"

mbali na nchi
"mbali na nchi ya Israeli"

Ezekiel 34:22

mateka
"vitu vilivypotea." Wachungaji na wanyama wa porini wamekuwa wakiiba kondoo na mbuzi kutoka kwa mifugo ya Yahwe.

nitahukumu kati ya kondoo mmoja na mwingine
Tazama tafsiri yake katika sura ya 34:17, "nitahukumu miongoni mwa kondoo."

Nitaweka juu yao mchungaji mmoja
"nitamtuma mchungaji mmoja kuwa kiongozi wa kondoo na mbuzi wangu"

mtumishi wangu Daudi
Yahwe amesema "Daudi" inarejea kwa uzao wa Dausi. "uzao wa mtumishi wangu Daudi."

nitakuwa Mungu wao
Tazama tafsiri yake katika sura ya 11:19.

atakuwa mwana mfalme miongoni mwenu
"atakuwa mtawala"

mimi, Yahwe, nimetangaza hivi
Tazama tafsiri yake katika sura ya 5:15.

Ezekiel 34:25

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

agano la amani
"agano lile liletalo amani"

wanyama waovu wa porini
Hawa ni wanyama wa porini ambao waliwaua kondoo na mbuzi.

Pia nitaleta baraka juu yao na juu ya maeneo yazungukao kilima changu
Baadhi ya matolea ya kisasa yanatafsiri "pia nitawarudisha na maeneo yanayozunguka kilima changu kwenye baraka."

katika wakati wake
"kwa wakati sahihi"

Hizi zitakuwa mvua za baraka
"Hii mvua itatolewa kama baraka"

na dunia itashindwa kuzaa matunda yake
"nchi itaotesha chakula" Chakula kitamea juu ya nchi

wataokoka
"watakuwa salama"

watajua yakwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

fito za kongwa zao
"fito zinazoshikilia kongwa zao pamoja"

Ezekiel 34:28

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

mateka
Tazama jinsi ilivyo tafsiriwa katika sura ya 7:20.

sehemu ya kupanda nzuri
"bustani watakayo kuwa katika amani" au bustani ambayo itakuwa mashuhuri"

angamia kwa njaa
"njaa" au "au kuangamia kwa sababu ya ukosefu wa chakula:

Ezekiel 34:30

mimi, Yahwe Mungu wao, niko pamoja nao
"mimi, Yahwe Mungu wao, ninawasaidia"

generated on Tue Oct 24 10:45:40 2023

Ni watu wangu
"na ni watu wangu"

nitakuwa Mungu wako
"ndimi Mungu wako"

hili ni tangazo la Yahwe
Tazama tafsiri yake ktika sura ya 5:11.

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generated on Tue Oct 24 10:45:40 2023

Chapter 35

1 Kisha neno la Yahwe likanijia, kusema, **2** "Mwanadamu, weka uso wako juu ya Mlima Seiri na tabiri dhidi yake. **3** Uiambie, 'Bwana Yahwe asema hivi: Tazama! ni juu yako, Mlima Seiri, nitakupiga kwa mkono wangu na kukufanya ukiwa na tishio. **4** Nitaiharibu miji yenu, na wewe mwenyewe utakuwa ukiwa; kisha utajua kuwa mimi ni Yahwe. **5** Kwa sababu umekuwa adui kwa watu wangu Israeli siku zote, na kwa sababu umewatoa kwenye mikono ya upanga wakati wa mateso yao, wakati adhabu yao itakapokuwa katika ukubwa wake. **6** Kwa hiyo, kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-nitaandaa kwa ajili ya damu, na damu na kukufutilia! Kwa kuwa hukuchukia damu, damu itakufuatilia. **7** Nitaufanya Mlima Seiri mkamilifu na ukiwa wakati nitakapoukatilia mbali kutoka huo yeyote apitaye na arudiye tena. **8** Kisha nitaijaza milima kwa watu wao waliokufa. Milima yako na mabonde na mifereji-wale walioawa kwa upanga wataanguka kati yao. **9** Nitakufanya mkiwa daima. Miji yako haitakaliwa na watu, lakini mtajua kwamba mimi ni Yahwe. **10** Umesema, "Haya mataifa mawili na hizi nchi mbili zitakuwa zangu, na tutazimiliki," hata wakati Yahwe alipokuwa pamoja nao. **11** Kwa hiyo, kama niishivyo-hivi ndivyo Bwana Yahwe asemavyo-hivyo nitafanya kulingana na hasira yako na kulingana na wivu wako ambao uliousikia katika chuki yako ya Israeli, na nitajidhihirisha kwao nitakapokuhukumu. **12** Hivyo utajua kwamba mimi ni Yahwe. Nimeyasikia matukano yako yote uliyasema dhidi ya milima ya Israeli, uliposema, "Wameharibiwa; wametolewa kwetu tuwale. **13** "Nanyi mmejitukuza juu yangu kwa kile mlichokisema, na mmeongeza maneno juu yangu; na kuyasikia yote. **14** Bwana Yahwe asema hivi: Nitakufanya ukiwa, wakati dunia nzima itakapofurahi. **15** Kama vile unavyofurahi juu ya urithi wa watu wa Israeli kwa sababu ukiwa ya wake, ndivyo nitakavyokutenda wewe. Utakuwa ukiwa, Mlima Seiri, na Edomu yote! Kisha watajua kwamba mimi ni Yahwe."'

Ezekiel 35:1

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

weka uso wako juu ya
Tazama tafsiri yake katika sura ya 4:1.

Mlima Seiri
"mlima Seiri." huu unarejea kwa wtu walioishi katika Edomu kwa sababu waliishi katika mlima Seiri. "watu wa Edomu"

kwa huo
"mlima" au "watu wa Edomu"

Tazama!
Neno "Tazama hapa linaongeza msisitiza kwa kile kifuatacho.

ni juu yako
Tazama tafsiri yake katika sura ya 21:1.

nitakupiga kwa mkono wangu
"nimeunyoosha mkono wangu juu yako." Hii inamaanisha "ni karibu kukushambulia."

ukiwa na tishio
Tazama jinsi ilivyo tafsriwa katika sura ya 33:27.

Ezekiel 35:4

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa watu wa Mlima Seiri.

utajua yakwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

umewatoa kwenye mikono ya upanga
"umewatoa juu ya maadui zao waliowaua kwa upanga" au "umewaua kwa upanga"

wakati adhabu yao
"katika kipindi wakati walipokuwa katika janga"

kama niishivyo
Tazama jinsi ilivyotafsiriwa katika sura ya 5:11.

hili ndilo tangazo la Bwana Yahwe
Tazama tafsiri yake katika sura ya 5:11.

nitakuandaa kwa ajili ya damu
"nitakuandaa kwa kuipoteza damu yako." Hii inarejea kwa kujeruhuwa au kuuawa.

damu itakufuatilia
Yahwe anawakilisha damu kama mtu ambaye angewafukuza. "maadui zako wataendelea kukuchinja"

Kwa kuwa hukuichukia damu
"Tangu ulipoichukia wakati watu wengine walipouawa kikatili."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 35:7

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa Mlima Seiri.

wakati nitakapoukatilia mbali kutoka huo yeyote apitaye na arudiye tena
"nitamwangamiza kila auingiaye au kuuacha"

waliouawa kwa upanga
Tazama jinsi ilivyo tafsiriwa katika sura ya 31:17.

mkiwa daima
"ukiwa daima" Hii ni kutia chumvi kusisitiza uharibifu.

Miji yako haitakaliwa
"watu hawataishi katika miji yako"

lakini mtajua
Hapa "ninyi" ni wingi. Mungu ananena na watu wa Mlima Seiri, kuliko na mlima mmoja.

mtajua kwamba mimi ni Yahwe
Tazama tafsiri yake katika sura ya 6:6.

Ezekiel 35:10

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa watu wa Milima Seiri.

Umesema
Neno "Wewe" linarejea kwa mlima wa Seiri ambao unawakilisha taifa la Edomu.

na sisi
Neno "sisi" linarejea watu wa Edomu.

hata wakati Yahwe alipokuwa pamoja nao
Inaonyesha kwamba Yahwe alikuwa akiilinda Israeli na Yuda. "Lakini Yahwe alikuwa huko akiilinda Israeli na Yuda"

kama niishivyo
Tazama jisni ilivyo tafsiriwa katika sura ya 5:1.

hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

itafanya kulingana na hasira yako na kulingana na wivu wako
"nitakuadhibu kwa sababu ya hasira yako na wivu"

Ezekiel 35:12

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa watu wa Mlima .

watajua yakwamba mimi ndimi Yahwe
Tazama jinsi ilivyotafsiriwa katika sura ya 6:6.

wametolewa kwetu tuwale
"milima ya Israeli ni kwa aji yetu ili kutula" au tunaweza kuchukua chochote tutakacho kutoka kwao"

Ezekiel 35:14

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa watu wa Mlima Seiri.

Bwana Yahwe asema hivi
Tazama tafsiri yake katika sura ya 3:10.

kufanya ukiwa
Neno "wewe" linarejea kwa "mlima Seiri ambao unawakilisha nchi ya Edomu. "nitaifanya nchi yako ukiwa."

nitakavyokutenda wewe
"nitaifanya nchi yako ukiwa" au "nitafanya shangwe wakati nchi yako ikiwa ukiwa"

Mlima Seiri
Tazama jinsi ilivyo tafsiriwa katika sura ya 35:1.

Kisha watajua
Neno "wao" yamkini linarejea kwa "watu wa dunia" au "watu wa Israeli na Yuda."

watajua kwamba mimi ndimi Yahwe
Tazama ilivyo tafsiriwa katika sura ya 6:6.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 36

1 "Na wewe, mwanadamu, itabirie milima ya Israeli na useme, 'Milima ya Israeli, lisikilizeni neno la
Yahwe. **2** Bwana Yahwe asema hivi: Adui amesema kuhusu ninyi, "Aha!" na "Mahala pa juu pa zamani
pamekuwa milki yetu."' **3** Kwa hiyo tabiri na sema, 'Bwana Yahwe asema hivi: Kwa sababu ya ukiwa wenu
na kwa sababu mashambulizi yaliyokuja juu yenu kutoka pande zote, mmekuwa milki ya mataifa mengine;
mmeambiwa kwa midomo yao waongeao, na kwa masingizio ya watu. **4** Kwa hiyo, milima ya Israeli,
sikilizeni neno la Bwana Yahwe: Bwana Yahwe asema hivi kwa milima na vilima, mifereji ya maji na
mabonde, mahali palipoharibika kuwa ukiwa na miji iliyoachwa ambayo imetekwa nyara na kutokuwa
huru kwa kutaniwa na mataifa yaliyowazunguka- **5** kwa hiyo Bwana Yahwe asema hivi: Hakika nimeongea
katika moto wa hasira yangu juu ya mataifa meningine, juu ya Edemu na wote waliochukua nchi yangu
kwa ajili yao wenyewe kama milki, dhidi ya wale walikuwa na furaha yote katika mioyo yao na dharau
katika roho zao, kama walivyoitwaa nchi yangu kwamba wangeweza kudai nchi za malisho kwa ajili yao. **6**
Kwa hiyo, tabiri kwa nchi ya Israeli na sema kwa milima na vilima, hata kwenye mifereji na mabonde,
Bwana Yahwe asema hivi: Tazama! Katika ghadhabu yangu na hasira yangu nasema hivi kwa sababu
mmechukua fedheha za mataifa. **7** Kwa hiyo, Bwana Yahwe asema hivi: Mimi mwenyewe nitainua mkono
wangu kuapa kwamba mataifa yanayowazunguka yamkini yatawabebea aibu yao wenyewe. **8** Lakini ninyi,
milima ya Israeli, mtachipuza matawi na kuzaa matunda kwa ajili ya watu wangu Israeli, kwa kuwa
watarudi kwenu. **9** Maana tazama, nipo kwa ajili yenu, na kuwachukulia kwa fadhili; mtalimwa na
kupandwa mbegu. **10** Hivyo nitawaongeza juu ya milima yenu watu katika nyumba ya Israeli, yote. Miji
itakaa na palipoharibiwa kujengwa. **11** Nitaongeza mtu na wanyama juu yenu milima ili kwamba
itaongezeka na kuzaa. Kisha nitawafanya kuishi kama mlivyokuwa, na nitawafanya kustawi zaidi kuliko
mlivyokuwa zamani, kwa kuwa mtajua yakwamba mimi ni Yahwe. **12** Nitawaleta watu, watu wangu Israeli,
kutembea juu yenu. Watakumiliki, na utakuwa urithi wao, na hutasababisha tena watoto wao kufa. **13**
Bwana Yahwe asema hivi: Kwa sababu wanakwambia, "Wewe unakula watu, na watoto wa nchi yako
wamekufa," **14** kwa hiyo hautawala watu wangu tena, na hutalifanya tena taifa lako kuomboleza vifo vyao.
Hivi ndivyo Bwana Yahwe asemavyo. **15** Wala sintokuruhusu kusikiliza fedhiha za mataifa tena;
hautachukua tena aibu ya watu au kufanya taifa lako kuanguka-hivi ndivyo Bwana Yahwe asemavyo."' **16**
Kisha neno la Yahwe likanijia, kusema, **17** "Mwanadamu, wakati nyumba ya Israeli walipoikalia nchi yao,
waliinajisi kwa njia zao na matendo yao. Njia zao zilikuwa kama uchafu wa hedhi ya mwanamke mbele
yangu. **18** Hivyo nilimwaga ghadhabu yangu juu yao kwa ajili ya damu ambayo waliyoimwaga juu ya nchi
na kwa ajili ya uchafu wa hiyo kwa sanamu zao. **19** Nimewatawanya miongoni mwa mataifa;
walitawanyika katika nchi nyingi. Nimewahukumu kulingana na njia zao na matendo yao. **20** Kisha
wakaenda kati ya mataifa, na popote walipoenda, walililitukana jina langu takatifu wakati watu
waliwasema, 'Je! hawa kweli ni watu wa Yahwe? Kwa kuwa wamefukuzwa nje ya nchi yake. **21** Lakini
nilikuwa na huruma kwa ajili ya jina langu takatifu ambalo nyumba ya Israeli walilinajisi miongoni mwa
mataifa, walipoenda huko. **22** Kwa hiyo waambie nyumba ya Israeli, 'Bwana Yahwe asema hivi: Sifanyi
haya kwa ajili yenu, nyumba ya Israeli, lakini jina langu, mlilolitukana miongoni mwa mataifa kila sehemu
mlipoenda. **23** Kwa kuwa nitalifanya jina langu kuu kuwa takatifu, mlilolitukana miongoni mwa mataifa-
katikati ya mataifa, mmelitukana. Kisha mataifa watajua kwamba mimi ni Yahwe-hivi ndivyo asemavyo
Bwana Yahwe-asemavyo-wakati mtakapoona kwamba mimi ni mtakatifu. **24** Nitawachukua kutoka mataifa
na kuwakusanya kutoka kila nchi, na nitawaleta hata nchi yenu. **25** Kisha nitanyunyiza maji masafi juu
yenu ili muwe wasafi kutoka kwenye uchafu wote, na nitawasafisha kutoka sanamu zenu zenu. **26**
Nitawapatia moyo mpya na roho mpya sehemu zenu za ndani, na nitautoa moyo wa jiwe kutoka kwenye
nyama zenu. Kwa kuwa nitawapatia moyo wa nyama. **27** Nitaiweka Roho yangu ndani yenu na
kuwawezesha kutembea katika sheria zangu na kuziweka hukumu zangu, hivyo mtazitenda. **28** Kisha
mtakaa katika nchi niliyowapa babu zenu; mtakuwa watu wangu, nami nitakuwa Mungu wenu. **29** Kwa
kuwa nitawaokoa kutokana na uchafu wenu wote. Nitaita ngano kuiongeza. Sitaweka tena njaa juu yenu.
30 Nitaongeza tunda la mti na kuzalisha kwenye mashamba ili kwamba msichukue tena aibu ya njaa juu
ya mataifa. **31** Kisha mtazikumbuka njia zenu mbaya na matendo yenu ambayo hayakuwa mazuri, na
mtaonyesha chuki kwenye nyuso zenu kwa sababu ya dhambi zenu na matendo yenu maovu. **32** Sifanyi
hili kwa ajili yenu-hivi ndivyo Bwana Yahwe asemavyo-ijulikane kwenu. Hivyo tahayarikeni na kufadhaika
kwa sababu ya njia zenu, nyumba ya Israeli. **33** Bwana Yahwe asema hivi: Katika siku niliyowatakasa
kutoka kwenye uovu wenu wote, nitawafanya miji ikaliwe na kuzijenga sehemu zilizoharibiwa. **34** Kwa
kuwa mtailima nchi iliyoharibiwa hadi itakapoonekana haijaaharibika mbele za macho ya wote wapitao
karibu. **35** Kisha watasema, "Hii nchi ilikuwa ukiwa, lakini imekuwa kama bustani ya Edeni; miji ya ukiwa

generated on Tue Oct 24 10:45:40 2023

na isiyo na wakaaji iliyo magofu ambayo ilibomolewa sasa inakaliwa. **36** Kisha mataifa mengine waliowazunguka watajua yakwamba mimi ni Yahwe, kwamba nimejenga palipokuwa pameharibiwa na kuipanda mbegu sehemu iliyokuwa ukiwa. **37** Bwana Yahwe asema hivi: Tena nitaulizwa na nyumba ya Israeli kufanya hivi kwa ajili yao, kuwaongeza kama kundi la watu. **38** Kama kundi lililotengwa kwa ajili ya sadaka, kama kundi katika Yerusalimu katika sikukuu yake iliyoteuliwa, hivyo miji itaharibiwa kwa kujazwa na makundi ya watu na watajua kwamba mimi ni Yahwe."'

Ezekiel 36:1

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekeili. Sasa ujumbe wake ni kwa milima ya Israeli.

mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

tabiri juu ya milima ya Israeli
Mungu anamtaka Ezekilei kunena na milima kana kwamba walikuwa watu.

Enhe
Hii inaonyesha shangwa. Inaweza kutafsiriwa kama "nina furaha sana"

Mahala pa juu pa zamani
Hii inarejea kwa milima mirefu ya Israeli.

imekuwa milki yetu
"sasa ni mali yetu"

Kwa sababu ya ukiwa wenu
"Kwa sababu ninyi milima mmekuwa ukiwa"

kwa sababu mashambulizi yaliyokuja juu yenu kutoka pande zote
"kwa sababu mliishambulia kutoka kila mahali"

mmeambiwa kwa midomo yao waongeao, na kwa masingizio ya watu
"watu wanasema mambo mabaya kuhusu wewe, na mataifa wanasema hadithi mbaya kuhusu wewe"

midomo ya uzushi na ndimi
"maneno ya uzushi"

Ezekiel 36:4

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa milima ya Israeli.

sikiliza neno la Bwana Yahwe
Tazama tafsiri yake katika sura ya 6:1.

mahali palipoharibika kuwa ukiwa
"miji mikiwa ambayo hakuna watu wanaoishi katika hiyo"

miji iliyoachwa
"miji ambayo watu wamiacha nyuma"

imekuwa mateka
"hao maadui wamepotea"

huru kwa kutaniwa na mataifa yaliyowazunguka
"ambayo wengine, wanayoyazunguka mataifa wanadhihaki"

katika ghadhabu ya moto wangu
Yahwe anaipenda Israeili sana, hivyo amekuwa na wivu na hasira wakati mataifa mengine wanapoidhihaki.

juu ya Edom na wote
"na juu ya Edom yote"

wote walikuwa na shangwa katika moyo wao na dharau katika roho zao
"wameitukana watu wako Israeli.

shangwe katika moyo wake
"kwa shangwe katika mioyo yao"

dharau katika roho zao
inaonyesha kwamba dharau yao ni kwa ajili ya Israeli.

Tazama!
Neno "Tazama" hapa linaongeza msisitizo kwa kile kifuatach.

Katika ghadhabu yangu na hasira yangu
Maneno "ghadhabu" na "hasira" kimsingi yana maana moja. Yote yanasisitiza mkazo wa hasira.

mmechukua fedheha za mataifa
"mataifa mengine yamekufedhehesha"

Ezekiel 36:7

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa mataifa ya Israeli.

Mimi mwenyewe nitainua mkono wangu kuapa
"mimi mwenyewe nitainua mkono wangu kuapa" Kuinua mkono inaonyesha kwamba kweli atafanya kile alicho kiapia'

kwamba mataifa yanayowazunguka yamkini yatawabebea aibu yao
"yamkini watu wakawadhihaki mataifa yaliyokuzunguka"

generated on Tue Oct 24 10:45:40 2023

kuzunguka
Neno "wewe" linarejea kwa milima ya Israeli.

Ezekiel 36:8

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa milima ya Israeli.

mtachipuza matawi na kuzaa matunda
"miti yenu itachipuza matawi na kuzaa matunda."

tazama
Neno "tazama" hapa linaongeza msisitizo kwa kile kinachofuata."

nipo kwa ajili yenu
"nataka kufanya mambo mazuri kwenu" Neno "ninyi" linarejea kwa milima ya Israeli.

na ninawatenda kwa fadhili
"nitakuwa mkarimu kwenu" (UDB)

mtalimwa na kupandwa mbegu
"Watu wangu, watalima aridhi yako na kuipanda mbegu." Kulima inamaanisha kukata matuta katika aridhi ili kupanda mbegu katika hiyo.

Ezekiel 36:10

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa mataifa ya Israeli.

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

Miji itakaa na palipoharibiwa kujengwa
"Kisha watu wataishi katika miji na watayajenga tena magofu."

wataongezeka na kuzaa
"watakuwa watu wengi sana na watoto wengi sana"

nitawafanya kuishi kama mlivyokuwa
"watu kuishi juu yako milima kama walivyofanya kabla"

mtajua yakwamba mimi ni Yahwe
Tazama tafsiri yake katika sura ya 6:6.

watakumiliki
Neno "wewe" ni umoja na linarejea kwa "nchi ya Israeli."

hutasababisha tena watoto wao kufa
Hii inaonyesha kwamba zamani watoto walikufa kwa sababu hapakuwa na chakula cha kutosha katika nchi. Kisha nchi ilizalisha chakula cha kutosha.

Ezekiel 36:13

Maelezo ya Jumla:
Huu ni mwendelezo wa ujumbe wa Yahwe kwa milima ya Israeli.

wanakwambia
"mataifa mengine yanakwambia milima"

Umewala watu
"Umewafanya watu wangu kufa." Neno "ume" ni umoja na linarejea kwa "nchi ya Israeli."

watoto wako wa taifa wamekufa
"umewafanya watoto wa watu wako kufa." Hii inaonyesha kwamba milima hufanya hivi kwa kuacha kuotesha mbegu nzuri.

Hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Wala sintokuruhusu kusikiliza fedhiha za mataifa tena
"sitayaruhusu mataifa mengine tena kukufedhehesha."

hautachukua tena aibu ya watu
"watu hawatakusababisha kujisikia aibu"

au kufanya taifa lako kuanguka
"na ninyi milima fanyeni taifa lenu lishinde"

Ezekiel 36:16

neno la Yahwe likaja
"Yahwe akanena neno lake."

Mwanadamu
Tazama tafsir yake katika sura ya 2:1:

Nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

pamoja na njia zao na matendo yao
"jinsi walivyoishi na mambo waliyoyafanya"

Njia zao zilikuwa kama uchafu wa hedhi ya mwanamke mbele yangu
"Njia zao zilikuwa kama machukizo kwangu kama uchafu wa hedhi ya mwanamke"

hedhi ya mwanamke
ni damu itokayo kwa mwanamke kila mwezi wakati anapokuwa hana mimba

nimeimwaga ghadhabu yangu juu yao
"nimefanya mambo kwao yanayoonyesha jinsi nilivyokuwa na hasira."

kwa ajili ya damu waliyoimwaga juu yanchi
"kwa sababu wamefanya damu ya watu wengi kusambaa kwenye nchi" au "kwa sababu wamewaua watu wengi."

generated on Tue Oct 24 10:45:40 2023

na kwa ajili ya uchafu wa hiyo kwa sanamu zao
"na kwa sababu wameinajisi nchi yangu kwa sanamu zao"

Ezekiel 36:19

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli kuhusu Israeli.

Nimewatawanya miongoni mwa mataifa; walitawanyika katika nchi tofauti tofauti.
Tazama tafsiri yake katika sura ya 12:14.

walitawanyika katika nchi tofautitofauti
"nimewatawanya kupitia nchi tofauti tofauti"

njia zao na matendo yao
"mambo ambayo waliyoyafanya"

wakati watu
"kwa sababu watu wengine wamesema"

nchi yake
Hii inarejea kwa nchi Israeli.

nalikuwa na huruma kwa ajili ya langu langu takatifu
"najali kusu jina langu." "nalitaka watu wajue kwamba mimi ndimi Yahwe."

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

Ezekiel 36:22

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli, na kumpatia ujumbe Israeli.

nyumba ya Israeli
Tazama tafsiri yake katika 3:1.

kwa ajili yako
"kwa sababu yako"

lakini kwa ajili ya jina langu takatifu
"ili watu wajue kwamba mimi ni mtakatifu"

mtajua kwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

hili ni tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 36:24

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

nyunyiza maji masafi
"kupitia maji masafi"

kutoka kwenye uchafu wako wote
"mambo yote yanayokufanya kuwa najisi"

Ezekiel 36:26

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

moyo mpya na roho mpya
Tazama tafsiri yake katika sura ya 11:19.

katika sehemu zenu za ndani
"ndani yenu"

moyo wa jiwe
Hii inalinganishwa na mioyo ya ukaidi na moyo wa jiwe.

nyama zako
"mwili wako"

mwili wa nyama
Huu ni moyo ambao sio mkaidi, lakini unatamani kumtii Mungu.

tembea katika maagizo yangu
Tazama tafsiri yake katika sura ya 11:9.

tunza maagiza yangu, hivyo utawafanya
"utayashika maagizo yangu na kuyafanya"

watu wangu
Tazama tafsiri yake katika sura ya 11:19

Ezekiel 36:29

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

nitatia unga
"nitaita unga uje" Hili neno linawakilisha unga kama mtumishi wa Yahwe.

hamtazaa tena aibu ya njaa miongoni mwa mataifa
"mataifa hayatakufanya kujisikia aibu kwa sababu mnateseka na njaa"

matendo maovu
Tazama tafsiri yake katika sura ya 5:9.

Ezekiel 36:32

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

kwa ajili yako
"kwa ajili yako"

generated on Tue Oct 24 10:45:40 2023

hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

ijulikane kwenu
"unaweza kuwa na uhakika na hili"

Hivyo tahayarikeni na kufadhaika
Maneno "tahayarika" na "kufadhaika" yana maana moja. Yote yanasisitiza mkazo wa tahayari.

kwa sababu ya njia zako
"kwa sababu ya kile ufanyacho"

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

mtailima nchi iliyoharibiwa
"mtailima nchi iliyoharibiwa"

mbele za macho ya wote wapitao karib
"na wasafiri wote katika nchi wataiona"

Ezekiel 36:35

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Israeli.

Kisha waka
Neno "waka" llinarejea kwa watu wanaotembea kupitia nchi ya Israeli.

palipokuwa pamebomolewa
"maadui walipaangusha chini"

watajua yakwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

kwamba nimeyajenga magofu
"na kuijenga miji ambayo maadui walipokuwa wamepabomoa"

kuipanda mbegu sehemu zilizokuwa ukiwa
"kupanda mbegu katika nchi kiwa"

Ezekiel 36:37

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli.

kuwaongeza kama kundi la watu
"kuwafanya kama kundi la kondoo." Kondoo huongezeka haraka. kuwafanya watu kuongezeka haraka kama kondoo."

watajua kwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

generated on Tue Oct 24 10:45:40 2023

Chapter 37

1 Mkono wa Yahwe ulikuwa juu yangu, na akanitoa kwa Roho wa Bwana Yahwe na kuniweka chini katikati ya bonde; lilikuwa limejaa mifupa. **2** Kisha akanifanya kupita kati yao kuizunguka pande zote. Tazama! Mingi yao mikubwa ilikuwa katika bonde! Ilikuwa mikavu sana. **3** Akanambia, "Mwanadamu, Je! Hii mifupa inaweza kuishi kinyume?" Hivyo nikasema, "Bwana Yahwe, wajua wewe pekee." **4** Kisha akanambia, "Tabiri juu ya hii mifupa na iambie, 'Mifupa mikavu. Lisikilizeni neno la Yahwe. **5** Bwana Yahwe asema hivi kwenye hii mifupa: Tazama! nakaribia kuweka pumzi juu yenu, nanyi mtaishi. **6** Nitaweka mishipa juu yenu na kuleta nyama juu yenu. Nitawafunika kwa ngozi na kuweka pumzi ndani yenu hivyo mtaishi. Kisha mtajua kwamba mimi ni Yahwe."' **7** Hivyo nimetoa unabii kama nilivyokuwa nimeamriwa: nimetabiri, tazama, sauti ikaja, iliyokuwa ya mtetememo. Kisha mifupa ikasogeleana pamoja-mfupa juu ya mfupa. **8** Nikatazama na, kumbe, mishipa ilikuwa juu sasa, na nyama ikatoka juu na ngozi ikazifunika. Lakini hapakuwa na pumzi juu yao. **9** Kisha Yahwe akanambia, "Itabirie pumzi, tabiri, mwanadamu, na iambie pumzi, 'Bwana Yahwe asema hivi: Pumzi, hutoka pepo nne, na pumzi juu ya hawa walioawa, hivyo wanaweza kuishi."' **10** Hivyo nimetabiri kama nilivyokuwa nimeamriwa; pumzi ikawajilia na wakaishi. Kisha wakasimama kwa miguu yao, jeshi moja kubwa sana. **11** Kisha Yahwe akanambia, "Mwanadamu, mifupa hii yote ni ya nyumba ya Israeli. Tazama! Wanasema, 'Mifupa yetu imekauka, na tumaini letu limepotea. Tumekatwa.' **12** Kwa hiyo tabiri na waambie, 'Bwana Yahwe asema hivi: Tazama! Nitayafunua makabiri yenu na kuwapandisha kutoka kwayo, watu wangu. Nitakurudisha hata katika nchi ya Israeli. **13** Kisha mtajua kwamba mimi ni Yahwe, nitakapo yafunua makaburi yenu na kuwatoa kutoka kwao, watu wangu. **14** Nitaweka Roho wangu ndani yenu hivyo mtaishi, na nitawafanya kupumzika katika nchi yenu mtakapojua yakwamba mimi ni Yahwe. Nasema na nitayafanya hayo-hivi ndivyo Bwana Yahwe asemavyo."' **15** Kisha neno la Yahwe likanijia, likisema, **16** "Sasa wewe, mwanadamu, chukua fimbo moja kwa ajili yako na andika juu yake, 'Kwa ajili Yuda na kwa ajili ya watu wa Israeli, wenzake,' Kisha fimbo nyingine andika juu yake, 'Kwa kuwa Yusufu, tawi la Efraimu, na kwa ajili ya watu wa Israeli, wenzake. **17** Walete wote pamoja kwenye fimbo moja, ili wawe kitu kimoja katika mkono wako. **18** Wakati watu wako watakapokwambia na kusema, 'Je! hutatuambia haya mambo yako yana maana gani?' **19** kisha waambie, 'Bwana Yahwe asema hivi: Tazama! Nalichukua tawi la Yusufu ambalo lipo kwenye mkono wa Efraimu na kabila za Israeli wenzake na kuungana nalo hata kwenye tawi la Yuda, ili kwamba wawe tawi moja, na watakuwa kitu kimoja katika mikono yangu.' **20** Shika kwenye mkono wako na matawi uliyoandika mbele ya macho yao. **21** Waambie, 'Bwana Yahwe asema hivi: Tazama! nakaribia kuwachukua watu wa Israeli kutoka miongoni mwa mataifa walipoenda. Nitawakusanya kutoka nchi zilizozunguka na nitawaleta kwenye nchi yao. **22** Nitawafanya kuwa taifa moja katika nchi, juu ya milima ya Israeli, na kutakuwa na mfalme mmoja kama mfalme juu yao wote, na hawatakuwa mataifa mawili tena. Hawatagawanyika kwenye falme mbili tena. **23** Kisha hawatajitia unajisi tena kwa sanamu zao, mambo yao yachukizao, au dhambi zao nyingine. Kwa kuwa nitawaokoa kutoka matendo yao ya uongo ambayo wamefanya dhambi, na nitawatakasa, hivyo watakuwa watu wangu nami nitakuwa Mungu wao. **24** Daudi mtumishi wangu atakuwa mfalme juu yao. Hivyo kutakuwa na mchungaji mmoja juu yao wote, na wataishi kulingana na sheria zangu na watazitunza amri zangu na kuzitii. **25** Wataishi katika nchi niliwapatia watumishi wangu Yakobo, ambapo baba zenu walipoishi. Wataishi humo milele-wao, watoto wao, na wajukuu zao, kwa Daudi mtumishi wangu atakuwa mkuu wao milele. **26** Nitaweka agano la amani pamoja nao. Litakuwa agano la milele pamoja nao. Nitawaweka na kuwazidisha na kupaweka mahali patakatifu pangu katikati yao milele. **27** Maskani yangu yatakuwa pamoja nao; Nitakuwa Mungu wao, na watakuwa watu wangu. **28** Kisha mataifa watajua yakwamba mimi ni Yahwe niliyewatenga Israeli, wakati mahali pangu patakatifu patakapokuwa katikati yao milele."

Ezekiel 37:1

Maelezo ya Jumla:
Ezekieli ananena

Mkono wa Yahwe ulikuwa juu yangu
Tazama tafsiri yake katika sura ya 1:1, "mkono wa Yahwe ukaja juu yangu."

katikati
"katikati"

kuzunguka pote
"katika kila mahali"

Tazama!
Neno "Tazama" hapa linatutahadharisha kuwa makini kwa habari zifuatazo za kushangaza.

generated on Tue Oct 24 10:45:40 2023

mwandamu
Tazama tafsiri yake katika sura ya 2:1.

Ezekiel 37:4

Maelezo ya Jumla:
Yahwe ananena na Ezekieli.

Sikiliza neno la Yahwe
Tazama tafsiri yake katika sura ya 13:1.

Tazama
"Ona" au "Sikia"

mishipa
sehemu ya miili ya mwanadamu ambayo ni kama gidamu ngumu na hushikkamana na mifupa na misuli pamoja

weka pumzi miongoni
Hapa "pumzi" inarejea kwa kupumua. "nitakufanya kupumua"

pumzi
Neno la Kiebrania limetafsiriwa kama "pumzi" katika mstari huu limetafsiriwa kama "roho" pia limetafsiriwa katika matoleo mengine machache kama "upepo"

mtajua kwamba mimi ndimi Yahwe
Tazama tafsiri yakekatika sura ya 6:6.

Ezekiel 37:7

Maelezo ya Jumla:
Ezekieli ananena

kama nilivyokuwa nimeamuru
"kama yahwe alivyokuwa ameniamuru kunena."

tazama
Neno "tazma" hapa linaonyesha kwamba ezekieli alishangazwa kwa kile alichokiona.

mishipa
Hii inarejea kwa sehemu za binadamu ambazo ni kama gidamu ngumu na kushika mifupa na misuli pamoja.

Lakini hapakuwa na pumzi juu yao
Hapa "pumzi" inarejea kwa tendo la kupumua. "lakini hawakuwa wanapumua" au "hawakuwa hai"

Ezekiel 37:9

mwanadamu
tazama tafsiri yake katika sura ya 2:1.

pumzi
"pumzi" au "roho" au "upepo"

kutokakwenye pepo nne
"kutoka pande ambazo upepo unaweza kuvuma" au "kutoka kila upande"

hawa waliouwa
"hawa watu ambao ni maadui na maafa wameawa."

kama nilivyokuwa nimeamuru
"kama Yahwe alivyo niamuru"

Ezekiel 37:11

mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

nyumba yote ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

Tazama!
Neno "Tazama" hapa linaongeza kusisitiza kwa kile kifuatacho.

tabiri na sema
Tazama tafsiri yake katika kumbu ya bibilia 21:08.

Tazama
"Ona" au "Sikia"

Ezekiel 37:13

Maelezo ya Jumla:
Haya ni maneno ya Yhawe kwa watu wa Israeli.

watajua yakwamba mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

mabaki ya nchi yako
"kuishi kwa amani katika nchi yako mwenyewe"

hili ni tangazo la Yahwe
Tazama jinsi ilivyo tafsiriwa katika sura ya 5:11.

Ezekiel 37:15

neno la Yahwe likaja
"yahwe akanena neno lake." Tazama tafsiri yake katika sura ya 1:1.

mwanadamu
tazama tafsiri yake katika sura ya 2:1.

Kwa ajili ya Yuda
"Inawakilisha Yuda"

Yuda
Kabila la Yda liliishi uapande wa utawala wa kuskazini mwa Israeli ambayo iliitwa Yuda. hapa hili jina limetumika kurejea ufalme wote wa kusini.

watu wa wote Israeli, wenzake
Hii inarejea kwa Waisraeli walioishi katika ufalme wa kusini mwa Yuda.

generated on Tue Oct 24 10:45:40 2023

Efraimu
Kabila la Efraimu liliishi katika ufalme wa kusini mwa Israeli. Hapa hili jina limetumika kurejea ufalme wote wa kaskazini.

watu wote wa Israeli, wenzao
Hii inarejea kwa Waisraeli walioishi upande wa ufalme kaskazini mwa Israeli.

kwenye fimbo moja
"ili kwamba wawe fimbo moja"

Ezekiel 37:18

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekili.

watakaponena na wea na kusema
Tazama tafsiri yake katika sura ya 33:23.

haya mambo yako yana maana gani
"fimbo zako nina maana gani" au "kwa nini upo na hizi fimbo"

Tazama!
"Ona" au "Sikia!"

chipukizi la Yuda
"chipukizi la Yuda." Hii inawakilisha utawala wa Israeli.

lipo kwenye mkono wa Efraimu
Neno "mkono" linarejea kwa uweza. "ambalo ni kabila la Efraimu kutawala"

kabila za Israeli wenzake
"makabila mengine ambayo ni wenzao na Israeli. au "makabila mengine ya Israeli ambayo ni sehemu ya huo ufalme"

tawi la Yuda
"fimbo ya Yuda." Hii inawakilisha ufalme wa yuda.

mbele ya macho yao
Tazama tafsiri yake katika sura ya 21:16.

Ezekiel 37:21

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekilei.

Tazama!
"Ona!" au "Sikia!"

mambo ya machukizo
Tazama tafsiri yake katika sura ya 5:11.

watakuwa watu wangu nami nitakuwa Mungu wao
tazama tafsir yake katika sura ya 11:19.

Ezekiel 37:24

Maelezo ya Jumla:
Yahwe anaendelea kunena na Ezekieli.

Daudi mtumishi wangu
Tazama tafsiri yake katika sura ya 34:22.

juu yao
"juu ya watu wa Israeli"

mchungaji mmoja juuyao
tazama tafsiri yake katika sura ya 34:22.

wataenenda kulingana na amri zangu
"wataishi kama nilivyo amuru"

watazitunza amri zangu na kuzitii
Tazama tafsiri yake katika sura ya 18:19.

alikaa
"aliishi"

mkuu
"mwana mfalme"

Ezekiel 37:26

Maelezo ya Jumla:
Yahwe anazungumzia kuhusu watu wa israeli.

Nitaanzisha agano
"nitaweka"

agano la amani
Tazama tafsiri yake katika sura ya 34:25.

nitayaimarisha
Inaonyesha kwamba Yahwe wangeweza kuwaimarisha katika nchi ya Israeli.

zidisha
Tazama tafsiri yake katika sura ya 36:10

mahali pangu patakatifu
"patakatifu pangu" au "hekalu langu"

makao yangu
"mahali ambapo ninaposhi"

nitakuwa Mungu wao, na wao watakuwa watu wangu
Tazama tafsiri yake katika sura ya 11:19.

watajua yakuwa mimi ndimi Yahwe
Tazama tafsiri yake katika sura ya 6:6.

mahali pangu patakatifu
"patakatifu pangu" au "hekalu langu"

kati yao
"miongoni mwao"

generated on Tue Oct 24 10:45:40 2023

Chapter 38

1 Neno la Yahwe likanijia, likisema, **2** "Mwanadamu, weka uso wako kumwelekea Gogu, nchi ya Magogu, kiongozi mkuu wa Mesheki na Tubali; na kutabiri dhidi yake. **3** Sema, 'Bwana Yahwe asema hivi: Tazama! Ni juu yako, Gogu, kiongozi mkuu wa Mesheki na Tubali. **4** Hivyo nitakugeuza na kuweka kulabu kwenye taya yako; nitakupeleka nje pamoja na jeshi lako lote, farasi, na waendesha farasi, wote wakiwa wamevaa silaha, kusanyiko kubwa pamoja na ngao ndogo na ngao kubwa, wote wakishikilia panga! **5** Persia, Kushi, Uajemi wapo pamoja nao, wote pamoja na ngao na chapeo! **6** Gomeri na jeshi lake lote, na Beth-Togarma, kutoka sehemu za mbali ya kaskazini, na jeshi lake lote! Watu wengi wako pamoja nawe! **7** Kuwa tayari! Ndio, jiandae na jeshi lako waliokusanyika pamoja na wewe, na amiri wao mkuu. **8** Utaitwa baada ya siku nyingi, na baada ya miaka michache utaenda kwenye nchi iliyofunikwa kutoka upanga na ambayo iliyokusanywa kutoka watu wengi, iliyowkusanya kuwarudisha milima ya Israeli ambayo imeendelea kuangamizwa. Lakini watu wa nchi watatolewa na kabila za watu, na wataishi salama, wote! **9** Hivyo utapanda juu kama tufani iendavyo; utakuwa kama wingu lililofunika nchi, wewe na jeshi lako lote, maaskari wako wote pamoja na wewe. **10** Bwana Yahwe asema hivi: Itakuwa siku hiyo hayo mawazo yataingia moyoni mwako, na utatunga njama mbaya.' **11** Kisha utasema, 'nitapanda hata nchi iliyowazi; nitaenda hata kwa watu wapole waishio salama, wote wakiishi mahali ambapo hakuna kuta wala makomeo, na mahali ambapo hakuna malango ya mji. **12** Nitanyakua mateka na kuiba mateka, ili nilete mkono wangu juu kuwaangamiza wale wakazi wapya, na juu ya watu waliokusanyika kutoka mataifa, watu wale waongezao wanyama na mali, na wale waishio katikatika ya dunia.' **13** Sheba na Denani, na wafanya biashara wa Tarshishi pamoja na mahodari wake wote watakwambia, 'Je, umekuja kuteka nyara? Je, umewakusanya majeshi yako kuchukua mateka, kuchukua fedha na dhahabu, kuchukua mifugo yao na mali na kuwakokota mateka wengi sana?' **14** Kwa hiyo tabiri, mwanadamu, na mwambie Gogu, 'Bwana Yahwe asema hivi: Katika siku hiyo, wakati watu wangu Israeli watakapoishi salama, je, hutajifunza kuhusu wao? **15** Utakuja kutoka mahali pangu mbali katika kaskazini pamoja na jeshi kubwa, wote wakiendesha farasi, kusanyiko kubwa, jeshi kubwa. **16** Utawashambulia watu wangu Israeli kama wingu lifunikavyo nchi. Katika siku za baadaye nitakuleta juu ya nchi yangu, ili mataifa wanijue nitakapojifunua mwenyewe kupitia wewe, Gogu, kuwa mtakatifu mbele ya macho yao. **17** Bwana Yahwe asema hivi: Je, wewe siye yule ambaye niliyeongea naye katika siku za zamani kwa mkono wa watumishi wangu, manabii wa Israeli, waliotabiri katika mda wao wenyewe kwa miaka niliyowaleta juu yao? **18** Basi itakuwa katika siku hiyo wakati Gogu atakapo ishambulia nchi ya Israeli-hivi ndivyo Bwana Yahwe asemavyo-ghadhabu yangu itapanda katika hasira yangu. **19** Katika wivu wangu katika hasira ya moto wangu, ninasema kwamba katika siku hiyo kutakuwa na tetemeko kubwa la nchi katika nchi ya Israeli. **20** Watatetemeka mbele yangu-samaki wa baharini na ndege wa angani, wanyama wa mashambani, na viumbe watambaao juu ya nchi, na kila mtu aliyeko juu ya uso wa nchi. Milima itaangushwa chini majabali yataanguka, hadi kila ukuta utaanguka kwenye nchi. **21** Nitaita upanga dhidi yake juu ya milima yangu yote-hivi ndivyo Bwana Yahwe asemavyo-upanga wa kila mtu utakuwa kinyume na ndugu yake. **22** Kisha nitamuhukumu kwa tauni na damu; nakufurika mvua na mvua ya mawe na kuchoma asidi nitainyeshea chini juu yake na jeshi lake na mataifa mengi yaliyo pamoja naye. **23** Kwa kuwa nitaonyesha ukuu wangu na utakatifu wangu na nitafanya kujulikana mimi mwenyewe katiaka macho ya mataifa mengi, na watajua kwamba mimi ni Yahwe."

Ezekiel 38:1

Neno la Yahwe likaja
"Yahwe akanena neno lake."

Gogu
Hili ni jina la kiongozi au mfalme aliyetawala katika nchi ya Magogu.

nchi ya Magogu
Inaonyesha kwamba hii ni nchi ambayo Gogu alitawala.

Magogu
jina la zamani la taifa ambalo kwa sasa ni Uturuki.

kiongozi mkuu wa Mesheki na Tubali
Usemi huu umetokea mara mbili katika mistari hii.

Ezekiel 38:4

Maelezo ya jumla:
Yahwe ananena na Gogu

weka ndoana katika taya yako
Watu huweka ndoana katika midomo ya wanyama ili waweze kuongoza wanyama popote watakapo.

generated on Tue Oct 24 10:45:40 2023

Puti
taifa lililoishi katika mahali ambapo ni Libya kwa sasa.

Beth-Togarma
Tazama tafsiri yake katika sura ya 27:14.

Ezekiel 38:7

Maelezo ya Jumla:
Yahwe ananena na Gogu.

Utaitwa
"nitakuita kuta kwa ajili ya vita."

makundi yako ya jeshi yatakusanyika pamoja nawe
"makundi yako yote ya jeshi ambayo umeyakusanya kwako"

uliyokuwa umeyakusanya
"na wale watu uliowakusanya."

Ezekiel 38:10

Itakuwa siku hiyo hayo
"katika kipindi hicho"

mawazo yataingia katika mioyoni yenu
"mawazo yatakuja kwenye akili zenu"

Ezekiel 38:13

Maelezo ya Jumla:
Yahwe ananena na Gogu.

Sheba
Tazama tafsiri yake katika sura ya 27:22.

Denani
Tazama tafsiri yake katika sura ya 25:12.

mifugo
kondoo, mbuzi, ng'ombe

Ezekiel 38:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa Gogu.

Katika siku hiyo ... jifunze kuhusu wao
Yahwe anatumia hili swali kusisitiza kwamba Gogu atasikia hasa kuhusu watu wanaoishi katika Israeli.

wanaweza kunijua
"wanaweza kunijua mimi ni nani"

Ezekiel 38:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kuhusu Gogu.

e, wewe siye yule ambaye ... yao?
Yahwe anatumia hili swali kusisitiza kwamba ni yeye ndiye aliyekuwa amemleta Gogu kwenye nchi ya Israeli.

yule ambaye niliyeongea naye
"ambaye ninaye mzungumzia"

juu yao
"juu ya watu wa Israeli"

Ezekiel 38:19

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kuhusu Gogu.

Milima itaangushwa chini
"Yahwe ataifanya milima kuanguka chini."

Ezekiel 38:21

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa gogu.

natafurika mvua, na mvua ya mawe ya moto. Nitaleta mvua ya kiberiti
"na nitanyeshea nchi mafuriko ya mvua, mvua ya mawe na kuchoma salfa"

mvua ya mawe
barafu ambayo huanguka chini kutoka angani

kiberiti
"salfa"

nitaonyesha ukuu wangu na utakatifu wangu
"onyesha kwamba mimi ni mkubwa na mtakatifu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 39

1 "Kisha wewe, mwanadamu, tabiri dhidi ya Gogu na sema, 'Bwana Yahwe asema hivi: Tazama! ni kinyume nawe, Gogu, mkuu wa Mesheki na Tubali. **2** Nitakugeuza na kukuongoza; nitakupandisha juu kutoka mbali kaskazini na kukuleta hata milima ya Israeli. **3** Kisha nitaufunga upinde wako utoke katika mkono wako wa kushoto na kuifanya mishale kuanguka kutoka kwenye mkono wako wa kuume. **4** Utaanguka juu ya milima ya Israeli-wewe na jeshi lako late na maaskari walio pamoja nawe. Nitawapatia ndege mbua na wanyama pori wa mashambani kwa ajili ya chakula. **5** Utaanguka juu ya uso wa shamba, kwa kuwa mimi mwenyewe nimesema hivyo-hivi ndivyo Bwana Yahwe asemavyo. **6** Kisha nitapeleka moto juu ya Magogu na kwa wale waishio salama juu ya pwani, na watajua yakwamba mimi ni Yahwe. **7** Kwa kuwa nitalifanya jina langu takatifu lijulikane kati ya watu wangu Israeli, na sitaruhusu tena jina langu takatifu litukanwe; mataifa watajua kwamba mimi ni Yahwe, Mtakatifu katika Israeli. **8** Tazama! Siku inakuja, na itachukua nafasi-hivi ndivyo Bwana Yahwe asemavyo. **9** Hao wakaao katika miji ya Israeli watatoka nje na watatumia silaha kuwasha moto na kutengeneza moto na kuwachoma-ngao ndogo, ngao kubwa, pinde, mishale, rungu, na mikuki; watatengeneza mioto pamoja nao kwa muda wa siku saba. **10** Hawatakusanya kuni kutoka mashambani wala kukata miti kutoka kwenye misitu, kwa kuwa watazichoma hizo silaha; watawateka nyara wale watakaotaka kuwateka nyara-hivi ndivyo Bwana Yahwe asemavyo." **11** Kisha itakuwa katika hiyo siku ambayo nitaifanya sehemu huko kwa ajili ya Gogu-kaburi la Israeli, bonde kwa ajili ya wale wanaosafiri hata mashariki ya bahari. Litawazuia wale wanaotegemea kupita. Huko watamzika Gogu pamoja na kundi lake lote. Watapaita bonde la Hamon-Gogu. **12** Kwa muda wa siku saba nyumba ya Israeli itawazika ili kuitakasa nchi. **13** Kwa kuwa watu wa nchi watawazika; itakuwa siku ya kukumbukwa kwao wakati nitakapotukuzwa-hivi ndivyo Bwana Yahwe asemavyo. **14** Kisha watawateua watu kuendelea kwenda kwenye nchi, kuwatafuta wale waliokuwa wakisafiri, lakini waliokufa na miili yao kubaki juu ya uso wa nchi, ili kwamba waweze kuwazika, kwa ajili ya kusafisha nchi. Katika siku ya mwisho ya mwezi wa saba wataanza kutafuta. **15** Kama hawa watu wapitao kwenye nchi, watakapoona mfupa wowote wa binadamu, wataweka alama kwa huo, hadi wachimba kaburi watakapokuja na kuizika katika bonde la Hamoni Gogu. **16** Kutakuwa na mji huko unaitwa Hamona. Wataitakasa nchi kwa njia hii. **17** Kwako wewe, mwanadamu, Bwana Yahwe asema hivi: Waambie ndege wote wenye mabawa na wanyama wote wa porini katika mashamba, 'Kusanyikeni pamoja na mje. Kusanyikeni kutoka pande zote kwenda kwenye dhabihu yote ambayo mimi mwenyewe ninayoifanya kwa ajili yako, dhabihu kubwa juu ya milima ya Israeli, ili kwamba mle nyama na kunywa damu. **18** Mtakula nyama ya walio hodari na kunywa damu ya wakuu wa dunia; watakuwa kondoo waume, wana kondoo, mbuzi, na ng'ombe, wote walikuwa wanene katika Basheni. **19** Kisha mtakula mafuta hata kuridhika kwenu; mtakunywa damu hadi kulewa; hii itakuwa dhabihu nitakayoichinja kwa ajili yenu. **20** Mtatosheka kwenye meza yangu pamoja na farasi, magari ya farasi, shujaa, na kila mtu wa vita-hivi ndivyo Bwana Yahwe asemavyo.' **21** Nitauweka utukufu wangu kati ya mataifa, na mataifa yote yataona hukumu yangu ninayoionyesha na mkono wangu nimeuweka juu yao. **22** Nyumba ya Israeli itajua yakwamba mimi ni Yahwe Mungu wao kutoka hiyo siku na kuendelea. **23** Mataifa yatajua kwamba nyumba ya Israeli wameenda uhamishoni kwa sababu ya udhalimu wao kwa kunisaliti, hivyo naficha uso wangu kwao na kuwaweka kwenye mkono wa maadui zao ili kwamba wote waanguke kwa upanga. **24** Nimewafanyia kutokana na uchafu wao na dhambi zao, nitakapokuwa nimeuficha uso wangu kwao. **25** Kwa hiyo Bwana Yahwe asema hivi: Sasa nitawarudisha watu wa Yakobo, na kuwa na huruma juu ya nyumba yote ya Israeli, wakati nitakapoona wivu kwa ajili ya jina langu. **26** Kisha watabeba aibu yao na uhaini mkubwa walio nihaini. Watayasahau haya yote watakapopumzika katika nchi yao katika usalama, wala hakuna mtu atakaye waogofya. **27** Wakati nitakapokuwa nimewarudisha kutoka kwa watu na kuwakusanya kutoka kwenye nchi za maadui zao, nitajionyesha mimi mwenyewe kuwa mtakatifu kwenye uso wa mataifa mengi. **28** Kisha watajua kwamba mimi ni Yahwe Mungu wao, kwa kuwa nimewapeleka utumwani kati ya mataifa, lakini kisha nitawakusanya kuwarudisha hata nchi yao. Sitamuacha hata mmoja wao kati ya mataifa. **29** Sitawaficha uso wangu kwao wakati nitakapomwaga Roho wangu katika nyumba ya Israeli-hivi ndivyo Bwana Yahwe asemavyo."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 39:1

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kwa Gogu.

Tazama!
"Ona" au "Sikia!"

mkuu wa Mesheki na Tubali
Haya maelezo yalitokea mara mbili katika hii mistari.

Ezekiel 39:4

Maelezo ya Jumla:
Yahwe anaendelea kumpatiak Ezekieli ujumbe kwa Gogu.

Magogu
Tazama tafsiri yake katika sura ya 38:1.

watajua ya kwamba mimi ni Yahwe
Tazama tafsiri yake katika sura ya 6:6.

Ezekiel 39:7

Maelezo ya Jumla:
Yahwe anaendelea kumpattia Ezekieli ujumbe wake kwa Gogu.

nitalifanya jina langu takatifu lijulikane kati ya watu wangu Israeli
"nitawafanya watu wangu, Israeli, kujua jina langu takatifu."

Tazama!
"Tazama!" au "Sikia!"

Ezekiel 39:9

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kuhusu Gogu.

rungu
mbao zilizotengenezwa kwa mbao kama silaha

watawateka nyara
tazama tafsiri yake katika sura ya 23:46.

Ezekiel 39:11

Maelezo ya Jumala:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu Gogu.

itakuwa ... kwamba
tukio la mihimu litafanywa.

magharibi mwa bahari
matoleo ya kisasa yanatafsiri maelezo ya Kiebrania hapa kama "upande wa magharibi kuelekea bahari."

Itazuia
"jefu lililokufa litazuia"

Huko wata
"Huko nyumba ya Israeli"

Watapaita
"Watu watapaita"

bonde la Hamon-Gogu
"Bonde la Jeshi Kubwa la Gogu"

Ezekiel 39:12

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu Gogu.

mwezi wa saba
"mweza wa 7"

kuwazika
"kuwazika watu wa jeshi la gogu"

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 39:14

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu Gogu.

kupitia nchi
"kupitia nchi ya Israeli"

Hamoni
Hili ni jina la "Jeshi Kubwa."

Ezekiel 39:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ujumbe wake kwa ndege na wanyama wa porini.

kwenye sadaka
"kwenye karamu" au "kuchinja" Yahwe alimaanisha kwamba atawapatia ndege na wanyama chakula kizuri na sio kuwaabudu.

wote walikuwa wanene katika Basheni
"wote wakawa wanene wakati wakiwa wanachunga Basheni."

generated on Tue Oct 24 10:45:40 2023

Ezekiel 39:19

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa ndege na wanyama wa porini.

farasi
"watu ambao huendesha farasi."

hivi ndivyo Bwana Yahwe asemavyo
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 39:21

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu Gogu.

Nitauweka utukufu wangu kati ya mataifa
"nitayafanya mataifa kuona utukufu wangu"

hukumu yangu ninayoionyesha na mkono wangu nimeuweka juu yao
Maneno haya yote yanarejea kwa hukumu ambayo Yahwe ataadhibu juu ya Israeli.

mkono wangu
Hapa neno "mkono" inarejea uweza wa Yahwe ambao huutumia kuleta hukumu.

juu yao
"juu ya watu wa jeshi kubwa la Gogu"

Ezekiel 39:23

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe kuhusu Gogu.

naficha uso wangu
"niliacha kuwalinda na kuwajali."

anguka kwa upanga
Tazama tafsiri yake katika sura ya 32:22.

Ezekiel 39:25

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu nyumba ya Israeli.

nitawarudisha watu wa Yakobo
Tazama tafsiri yake katika sura ya 16:53.

uhaini
"-sio aminifu"

nitajifunua mimi mwenyewe kuwa mtakatifu kwenye uso wa mataifa mengi
"mataifa mengi watajua kwamba mimi ni mtakatifu kwa sababu ya kile kilichofanyika kwa nyumba ya Israeli."

Ezekiel 39:28

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kuhusu nyumba ya Israeli.

wakati nitakapomwaga Roho wangu juu ya nyumba ya Israeli
"wakati nitakapoijaza nyumba ya Israeli ujazo wa Roho wangu"

generated on Tue Oct 24 10:45:40 2023

Chapter 40

1 Katika mwaka wa ishirini na tano wa kuhamishwa kwetu mwanzoni mwa mwaka siku ya kumi ya mwezi, katika mwaka wa kumi na nne baada ya mji kuchukuliwa-katika siku hiyo hiyo, mkono wa Yahwe ulikuwa juu yangu na alinichukua huko. **2** Katika maono ya Mungu akanileta hata nchi ya Israeli. Akanileta kupumzika juu ya kila mlima mrefu sana; upande wa kusini kulikuwa na monekano kana kwamba majengo ya mji. **3** Kisha akanileta huko. Tazama, kulikuwa na mtu! Mwonekano wake ulikuwa kama mwonekano wa shaba. Alikuwa na uzi wa kitani na mwanzi wa kupimia mkononi mwake, na alisimama katika lango la mji. **4** Huyo mtu akanambia, "Mwanadamu, tazama kwa macho yako na sikiliza kwa masikio yako, na elekeza moyo wako juu ya yote ninayokufunulia, kwa kuwa ulinileta hapa ili niweze kukufunulia haya wewe. Toa taarifa ya kila kitu utakachokiona kwa nyumba ya Israeli. **5** Kulikuwa ukuta uliokuwa umezunguka eneo la hekalu. Urefu wa kipimo cha mwanzi katika mkono wa mtu ulikuwa dhiraa sita urefu, kila urefu wa dhiraa ulikuwa dhiraa moja na kipimo cha kiganja cha mkono urefu. Aliupima ukuta; ulikuwa kipimo cha mwanzi mmoja na ufito mmoja urefu. **6** Kisha akaenda hata kwenye lango la hekalu lililokuwa limeelekea mashariki. Akapanda ngazi na kuipima kizingiti cha lango-mwanzi mmoja upana. **7** Vyumba vya ulinzi vilikuwa kila mwanzi mmoja urefu na mwanzi mmoja upana; kulikuwa na dhiraa tano katika kila vyumba viwili, na kizingiti cha lango la hekalu karibu na tawa la hekalu kilikuwa mwanzi mmoja urefu. **8** Akapima tawa la lango; ulikuwa mwanzi mmoja urefu. **9** Akapima tawa la lango. Ilikuwa mwanzi mmoja kwenda chini. Mihimili ilikuwa dhiraa mbili upana. Hili lilikuwa tawa la lango kuelekea hekalu. **10** Kulikuwa na vyumba vitatu vya ulinzi pande zote za lango la mashariki, na yote yalikuwa na kipimo kile kile, na kuta zilizokuwa zimezigawanya zilikuwa na kipimo kile kile. **11** Kisha yule mtu akapima upana wa njia ya lango la kuingia-dhiraa kumi; na akapima urefu wa njia ya lango la kuingia-dhiraa kumi na tatu. **12** Akaupima ukuta uliokuwa mpaka mbele ya vyumba-dhiraa moja urefu. Vyumba vilipimwa dhiraa sita kila upande. **13** Kisha akapima lango la njia kutoka kwenye paa ya chumba kimoja kuelekea chumba kingine-dhiraa ishirini na tano, kutoka lango la kuingia chumba cha kwanza kuelekea kile cha pili. **14** Kisha akapima ukuta uliokuwa umeenda kati ya vyumba vya ulinzi-dhiraa sitini urefu; alipima kwa mbali na tawa la lango. **15** Lango la kuingia kutoka lango la mbele kuelekea lango jingine la tawa la mwisho lilikuwa dhiraa hamsini. **16** Kulikuwa na madirisha yaliyokuwa yamefungwa kuelekea vyumba na kuelekea nguzo zake kati ya malango kuzunguka kote; na vivyo hivyo kwa mabaraza. Kulikuwa na madirisha pande zote za ndani, na kila mhimili ulikuwa umepambwa kwa mitende. **17** Kisha huyo mtu akanileta hata ua wa nje mwa hekalu. Tazama, kulikuwa na vyumba, na kulikuwa na kibamba katika ua, pamoja na vyumba thelathini baada ya kibamba. **18** Kibamba kilienda juu hata upande wa malango, na upana wake ulikuwa sawsawa na urefu wa malango. Hiki kilikuwa kibamba cha chini. **19** Kisha huyo mtu akapima umbali kutoka mebele ya lango la chini hata mbele ya lango la ndani; ilikuwa dhiraa mia moja upande wa mashariki, na sawasawa na upande wa kaskazini. **20** Kisha akapima urefu na upana wa lango lililokuwa upande wa kaskazini mwa ua wa nje. **21** Kulikuwa na vyumba vitatu pande zote za lango, na lango na matawa yake yalipimwa sawa na lango kubwa-dhiraa hamsini upana wote na dhiraa ishirini na tano upana. **22** Madirisha yake, tawa, vyumba, na mitende yake vilikabiliana na lango ambalo linaloelekea mashariki. Ngazi saba kuupandia juu hata kwenye tawa lake. **23** Kulikuwa na lango kwenye ua wa ndani mbele kuelekea mashariki; huyo mtu alipima kutoka lango moja hadi lango jingine-dhiraa mia moja umbali. **24** Kisha huyo mtu akanileta hata kwenye lango la kuingia la kusini, na kuta zake na tawa vilipimwa sawa kama malango mengine ya nje. **25** Kulikuwa na madirisha yaliyofungwa katika lango la njia na tawa lake kama lile lango. Lango la kusini na tawa lake vilipimwa dhiraa hamsini urefu na dhiraa ishirini na tano upana. **26** Kulikuwa na ngazi saba hadi kwenye lango na matawa yake, na kulikuwa na mitende iliyochongoka juu ya kuta pande zote. **27** Kulikuwa na lango la ua wa ndani upande wa kusini, na yule mtu akapima kutoka hilo lango hata lango la kuingia upande wa kusini-dhiraa mia moja umbali. **28** Kishi huyo mtu akanileta hata ua wa ndani karibu na lango lake la kusini, ambalo lilikuwa na vipimo vile vile kama malango mengine. **29** Vyumba vyake, kuta, na matao vilipimwa sawa kama malango mengine; kulikuwa na madirisha kuzunguka matao yote. Lango la ndani na matao yake yalipimwa dhiraa hamsini urefu na dhiraa ishirini na tano upana. **30** Pia kulikuwa na matao pande zote za kuta za ndani; haya yalikuwa dhiraa ishirini na tano urefu na dhiraa tano upana. **31** Hili tawa lilielekea ua wa nje pamoja na mitende iliyochongwa juu ya kuta zake na ngazi nane kuupandia. **32** Kisha yule mtu akanileta hata kwenye ua wa ndani karibu na njia ya kaskazini na kulipima lango, ambalo lilikuwa na vipimo sawa kama malango mengine. **33** Vyumba vyake, kuta, na matawa yalikuwa na kipima sawa kama cha malango, na kulikuwa na madirisha pande zote. Laango la ndani na matawa yake yalikuwa dhiraa hamsini urefu na dhiraa ishirini na tano upana. **34** Matawa yake yalielekea nje ya ua; ilikuwa na mitende pande zote za hiyo na ngazi nane

generated on Tue Oct 24 10:45:40 2023

za kuupandia. **35** Kisha huyo mtu akanileta hata lango la kaskazini na kulipima; likapimwa vivyo hivyo kama malango mengine. **36** Vyumba vyake, kuta, na ukumbi vilipimwa sawa na malango mengine, na kulikuwa na madirisha pande zote. Njia ya lango na matao yake yalipimwa dhiraa hamsini urefu na upana dhiraa ishirini na tano. **37** Tatawa lake lilielekea ua wa nje; ilikuwa na mitende pande zote za huo na ngazi nane kuupandia. **38** Kulikuwa na chumba pamoja na mlango karibu na kila lango la ndani. Hapa ndipo ambako walipooshea sadaka za kutekezwa. **39** Kulikuwa na meza mbili kila upande wa kila ukumbi, ambako sadaka ya kuteketezwa ilipochinjiwa, na pia sadaka ya dhambi na sadaka ya hatia. **40** Karibu na ukuta wa ua, kuelekea juu kwenye lango kuelekea kaskazini, kulikuwa na meza mbili. Pia kwa upande mwingine kulikuwa na meza mbili kwenye lango la ukumbi. **41** Kulikuwa na meza nne pande zote karibu na lango; wakachinja wanyama juu ya meza nane. **42** Kulikuwa na meza nne za mawe yaliyochongwa kwa ajili ya sadaka ya kuteketezwa, dhiraa moja na nusu urefu, dhiraa moja na nusu upana, na kimo dhiraa moja. Juu yake waliweka vyombo pamoja ambavyo walivichinjia sadaka za kuteketezwa kwa ajili ya sadaka. **43** Kulabu mbili ujazo wa kiganja urefu uliokuwa umeunganishwa katika ua pande zote, na nyama ya matoleo ilikuwa imewekwa juu ya meza. **44** Karibu na lango la ndani, katika ua wa ndani, kulikuwa na vyumba vya waimbaji. Moja ya hivi vyumba kilikuwa upande wa kaskazini, na kingine kusini. **45** Kisha yule mtu akanambia, "Hiki chumba kinachoelekea kusini ni kwa ajili ya makuhani walio zamu katika hekalu. **46** Chumba kilichoelekea kaskazini kilikuwa kwa ajili ya makuhani waliokuwa zamu kwenye madhabahu. Hawa ni wana wa Sadoki ambaye huja humkaribia Yahwe kumtumikia; ambao ni miongoni mwa wana wa Lawi." **47** Kisha akaupima ule ua-dhiraa mia moja urefu na dhiraa mia moja upana mraba, pamoja na madhabahu mbele ya nyumba. **48** Kisha yule mtu akanileta hata kwenye varanda ya nyumba na kupima mwimo wa milango yake-ilikuwa dhiraa tano unene upande huu. Njia ya kuingilia yenyewe ilikuwa dhiraa kumi na nne, na kuta pande zote za huo zilikuwa dhraa tatu upana. **49** Urefu wa ukumbi ulikuwa dhiraa ishirini, na upana wake ulikuwa dhiraa kumi na moja. Kulikuwa na ngazi zilizokuwa zimepanda juu na nguzo zilizokuwa zimesimama pande zote za huo.

Ezekiel 40:1

miaka ishirini na tano ... miaka kumi na nne
miaka mitano ... miaka kumi na nne -

ya utumwa wetu
Hapa "yetu" inamrejea Ezekieli na Waisraeli ambao walikuwa katika Babeli tangu kipindi Wababeli walipomlazimisha Mfalme Yehoyakini kuondoka Yerusalemu.

mwanzoni mwa mwaka siku ya kumi ya mwezi
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Siku ya kumi ipo katika Mwezi wa nne kwa kalenda za Magharibi.

mji ulitekwa
"Wababeli waliuteka mji wa yerusalemu"

mkono wa Yahwe
Tazama tafsiri yake katika sura ya 1:1.

Akanileta kupumzika
"Akaniweka chini"

Ezekiel 40:3

akanipeleka huko
Yahwe akanileta hata mahali ambapo palipokuwa na majengo"

Tazama
Neno "tazama" hapa linaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

mshipi wa kitani
"ni kama iliyotengenezwa kwa kitani." Hiki ni kifaa kwa ajili ya kupimia umbali mrefu.

fimbo ya kupimia
Hiki ni kifaa kwa ajili ya kupimia umbali mfupi.

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

elekeza moyo wako juu
"fikiri kuhusu."

nyumba ya Israeli
Tazama tafsiri yake katika 3:1

Ezekiel 40:5

kuzunguka eneo la hekalu
"kuelekea moja kwa moja kuzunguka eneo la hekalu"

dhiraa sita urefu
"dhiraa sita urefu." Hii ilikuwa kama mita 3.2.

kila "urefu" unalingana na dhiraa na ujazo wa kiganja
Kila urefu wa dhiraa ulikuwa kama sentimita 54.

generated on Tue Oct 24 10:45:40 2023

ujazo wa kiganja
"upana wa mkono." Hii ilikuwa kama sentimita 8.

upana wa ukuta
"ni jinsi gani ukuta ulikuwa mpana." Ukuta ulikuwa mpana kama jengo.

mwanzi mmoja
"ilikuwa mwanzi mmoja upana." Hii ni kama mita 3.2.

urefu mwanzi mmoja
"na mwanzi mmoja urefu"

panda ngazi zake
"na alipanda ngazi za lango"

kina
"kutoka mbele ya kizingiti hata nyuma"

vyumba vya ulinzi
Kulikuwa na vyumba vilivyokuwa vimejengwa ndani ya lango ambavyo walikaa walinzi kulinda lango.

dhiraa tano
kama mita 2.7.

kati ya vyumba viwili
"kati ya vyumba"

varanda
Tazama tafsiri yake katika sura ya 8:16.

Ezekiel 40:8

varanda
Tazama tafsiri yake katika sura ya 8:16.

mwanzi mmoja
Tazama tafsiri yake katika sura ya 40:5.

dhiraa mbili
Kama mita moja.

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

kipimo kile kile
"vilikuwa kipimo kimoja"

Ezekiel 40:11

lango la kuingia
"uwazi uliokuwa lango la kuingilia"

dhiraa kumi
kama mita 5.4.

dhiraa kumi na tatu
kama mita 7

vyumba vya ndani
"vyumba"

dhiraa sita
kama mita 3.2

dhiraa moja
"mita 54"

dhiraa ishirini na tano
dhiraa tano - kama mita 13.5

ambacho ni cha pili
"lango la pembe ya pili"

Ezekiel 40:14

vyumba ya ulinzi
Tazama tafsiri yake katika sura ya 40:5.

dhiraa sitini
kama mita thelathini na mbili.

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

varanda
Tazama tafsiri yake katika sura ya 8:16.

dhiraa hamsini
kama mita ishini na saba

madidirsha yote yalikuwa upande wa ndani
"madirisha yalikuwa yamezunguka upande wa ndani"

Ezekiel 40:17

uwanja wa ndani
Tazama tafsiri yake katika sura ya 10:3.

Tazama!
Neno "Tazama" hapa linatuonyesha kwamba Ezekieli ameona kitu kinachovutia.

kibamba
sakafu iliyo sawa swa iliyotengenezwa kwa matofali

pamoja navyumba thelathini karibu na kibamba
"na kulikuwa na vyumba thelathini vyote vimezunguka kibamba."

kupanda kuelekea
"kwenda moja kwa moja kuelekea"

dhiraa mia moja
Kama mita hamsini na nne.

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

Ezekiel 40:20

chumba cha ndani
Tazama tafsiri yake katika 40:5.

generated on Tue Oct 24 10:45:40 2023

kivaranda
Tazama tafsiri yake katika 8:16.

kipimo kile kile
"kulikuwa na kipimo kile kile"

dhraa hamsini
kama mita ishirini na saba.

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

dhiraa ishirini na tano
dhiraa tano -kama mita 13.5

langa kuu
langa ambalo lilikuwa upande wa magharibi mwa hekalu

Ezekiel 40:22

Maelezo ya Jumla:
Ezekieli anaendelea kuelezea maono ya hekalu na ya yule mtu anayefanana na shaba.

Madirisha yake
Neno "yake" inarejea kwa langa ambalo lilikuwa upande wa kusini mwa uwanja wa nje.

vyumba vya ndani
Tazama tafsiri yake tatika sura ya 40:5.

ilikabiliana na langa lililoelekea mashariki
"ilikuwa kama lile langa lililoelekea mashariki"

uwanja wa ndani
Tazama tafsiri yake katika sura ya 8:16.

mbele ya langa linaloelekea kaskazini
"moja kwa moja kukatiza kutoka langa linaelekea kaskazini"

pia kama kulikuwa na langa kuelekea magharibi
"pia kama kulikuwa na langa lililokuwa limeelekea uwanja wa ndani mbele ya langa kuelekea magharibi"

langa moja kuelekea jingine
"kutoka langa la nje upande wa kaskazini kuelekea langa la ndani upande wa kaskazini"

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

dhiraa mia moja
kama mita hamsini na nne

Ezekiel 40:24

kama langa jingine la nje
"kama hayo ya kaskazini na malango ya magharibi"

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa hamsini
Kama mita thelathini na saba.

dhiraa ishirini na tano
dhiraa tano -kama mita 13.5.

Ezekiel 40:26

varanda
tazama tafsiri yake katika 8:16

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa mia moja
kama mita hamsini na tano.

Ezekiel 40:28

ua wa ndani
Tazama tafsiri yake katika 8:16.

vyumba vya ndani
Tazama tafsiri yake katika 40:5.

varanda
Tazama tafsiri yake katika 8:18.

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa hamsini
kama mita 27.

dhiraa ishirini na tano
dhiraa tano -kama mita 13.5

dhiraa tano
kama mita 2.7

Hii varanda ilielekea ua wa nje
"varanda ilikuwa mbele ya ua wa nje." Watu wangeweza kwenda ndani na nje yake kutoka kwenye ua.

pamoja na mitende
"na ilikuwa na mapango ya mitende"

Ezekiel 40:32

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa hamsini
kama mita ishirini na saba.

dhiraa ishirini na tano
dhiraa tano - kama mita 13.5

generated on Tue Oct 24 10:45:40 2023

Ezekiel 40:35

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa hamsini
kama mita ishirini na saba.

dhiraa ishirini na tano
dhiraa tano - kama mita 13

Ezekiel 40:38

karibu na kila langa la ndani
"katika kila malango ya ndani"

walipooshea sadaka za kutekezwa
Neno "wao" linarejea kwa watu au makuhani waliokuwa wakileta sadaka.

pande zote
"pande zote"

sadaka ya kuteketezwa ilipochinjiwa
"walijinja sadaka ya kuteketeza" au "waliua wanya ambao wangeteketezwa kama sadaka."

Ezekiel 40:42

jiwe lililochongwa
"ambalo lilikuwa limetengenezwa kwa jiwe ambalo lililokuwa limekatwa"

dharaa
Tazama tafsiri yake katika 40:5.

dhiraa moja na nusu
Kama mita 0.8.

dhiraa moja
kama nusu mita

Kulabu mbili ujazo wa kiganja urefu uliokuwa umeunganishwa katika ua pande zote
"Kuzunguka varanda yote, watu walikuwa wameshambulia ndoana zilizokuwa zimejaa mkono mrefu na vidole viwili kila kimoja"

Kulabu mbili
kitu ambacho hatua mbili za tao, ambayo watu watu wanaweza kuning'niza vitu juu

ujazo wa kiganja urefu
kama mita nane.

nyama ya matoleo ilikuwa imewekwa juu ya meza
"wataweka mwili wa sadaka juu ya meza

Ezekiel 40:44

langa la ndani
Hili ni langa la ndani upande wa kaskazini.

vyumba vya waimbaji
"vyumba vya waimbaji"

Hiki chumba kilichoelekea kusini
Hili neno linamaanisha "Chumba chenye langa lake la kuingia kwa upande wa kusini."

nani yu katika zamu katika hekalu
"nani anafanya kazi katika hekalu" au "nani anawajibika kwa ajili ya kulinda hekalu"

Ezekiel 40:46

Maelezo ya Jumla:
Yule mtu anaendelea kunena na Ezekieli katika maono

chumba kinachoelekea kaskazini
"ambacho kilikuwa na langa la kuingia upande wa kaskazini"

yeye
"yule mtu"

dhiraa
Tazama tafsiri yake katika 40:5.

dhiraa mia moja
Kama mita arobaini na nne.

pamoja na madhabahu
"na ilipokuwa madhabahu"

nyumba
Hii inarejea kwa hekalu.

Ezekiel 40:48

varanda
Tazama tafsiri yake katika 8:6.

mhimili wake
"mhimili wa nyumba"

dhraa
Tazama tafsiri yake katika 40:5, "refu."

dhiraa mbili
kama mita 2.7

dhiraa kumi na nne
kama mita 7.5

dhiraa tatu
kama mita 1:6

dhiraa ishirini
kama mita kumi na saba

dhiraa kumi na moja
kama mita sita

generated on Tue Oct 24 10:45:40 2023

nguzo
vipande vya mawe ambavyo ni virefu na vyembamba na kusaidia majengo

generated on Tue Oct 24 10:45:40 2023

Chapter 41

1 Kisha yule mtu akanileta mahali patakatifu pa hekalu na mihimili-dhiraa sita upana pande zote. **2** Upana wa maingilio ulikuwa dhiraa kumi; ukuta kila upande dhiraa tano urefu kila upande. Kisha yule mtu akapima ukubwa wa mahali patakatifu-dhiraa arobaini upana urefu na dhiraa ishirini upana. **3** Kisha yule mtu akaenda hata mahali patakatifu sana na kuipima miimili ya matokeo-dhiraa mbili-kuta pande zote zilikuwa dhiraa saba upana. **4** Kisha akapima urefu wa vyumba-dhiraa ishirini. Upana wake-dhiraa ishirini hata mbele kwenye ukumbi wa hekalu. Kisha akanambia, "Hapa ndipo mahali patakatifu sana." **5** Kisha yule akapima kuta za nyumba-zilikuwa dhiraa sita unene. Upana wa kila upande wa chumba kuzunguka nyumba dhiraa nne upana. **6** Kulikuwa na pande tatu za vyumba, chumba kimoja juu ya kingine, vyumba thelathini, kulikuwa na kibao kitokezacho ukutani kuzunguka ukuta wa nyumba, kusaidia pande zote za vyumba, kwa kuwa hapakuwa na msaada uliokuwa umewekwa kwenye ukuta wa nyumba. **7** Hivyo mbavu za nyumba zilipanuka na kuzunguka kwenda juu, kwa kuwa nyumba ilizunguka kwenda juu, na ngazi kuelekea juu hata sehemu ya juu, kupitia sehemu ya katikati. **8** Kisha nikaona sehemu iliyoinuka kuzunguka nyumba, msingi kwa ajili ya pande za vyumba; ikapimwa fimbo nzima urefu-dhiraa sita. **9** Upana wa ukuta wa vyumba vya pembeni kwa upande wa nje ulikuwa dhiraa tano. Kulikuwa na sehemu ya wazi kwa upande wa nje wa hivi vyumba katika patakatifu. **10** Kwa upande mwingine wa hii sehemu ya wazi kulikuwa na vyumba vya makuhani upande wa nje; hii sehemu ilikuwa na dhiraa ishirini upana kupazunguka patakatifu. **11** Kulikuwa na milango kwenye vyumba vya pembeni kutoka sehemu ya wazi nyingine-njia ya mlango moja uliokuwa upande wa kaskazini, na mwingine upande wa kusini. Upana wa hili eneo la wazi ulikuwa na dhiraa tano kupazunguka. **12** Lile jengo lililokuwa limeelekea kwenye ua upande wa magaribi dhiraa sabini upana. Ukuta wake ulipimwa dhiraa tano pande zote, na ilikuwa dhiraa tisini urefu. **13** Kisha yule mtu akapapima patakatifu-dhiraa mia moja urefu. jengo lililokuwa limetengeka, kuta zake, na kwenye ua pia palipimwa dhiraa mia moja urefu. **14** Upana wa mbele kwenye ua mbele ya patakatifu pia kulikuwa dhiraa mia moja. **15** Kisha yule mtu akapima urefu wa jengo karibu na patakatifu, kwa upande wake wa magharibi, na juu ya baraza pande zote-dhiraa mia moja. Mahali patakatifu na varanda, **16** kuta za ndani na madirisha, pamoja na madirisha madogo, na baraza za pande zote kwenye pande tatu, zilikuwa zimefungwa kwa mbao. **17** Juu ya lango la kuingilia hata patakatifu pa ndani na kuwekwa karibu na kuta kulikuwa na pazia lililokuwa limepimwa. **18** Palikuwa pamepambwa na makerubi mitende; pamoja na mitende kati ya kerubi na kerubi, na kila kerubi lilikuwa na nyuso mbili: **19** uso wa mtu aliyekuwa ameelekea mtende mmoja, na uso wa mwana simba ulitazama kuelekea mtende kwa upande mwingine. Vilifunikwa kuzunguka malango ya kuingia yote ya nyumba. **20** Kutoka chini hata juu kwenye njia ya mlango, makerubi na mtende vilifunikwa na ukuta wa nje ya nyumba. **21** Mihimili ya lango la mahali patakatifu lilikuwa mraba. Umbo lao lilikuwa kama umbo la **22** kwanza madhabahu ya mbao mbele ya mahali patakatifu, ambapo kulikuwa na dhiraa tatu kwenda juu na dhiraa urefu kwa kila upande. Pembe zake mihimili, kitako, na kiunzi kilitengenezwa kwa mbao. Kisha yule mtu akanambia, "Hii ni meza ambayo itakuwa kwa ajili ya Yahwe." **23** Kulikuwa na milango miwili kwa ajili ya mahali patakatifu na mahali patakatifu sana. **24** Hii milango ilikuwa na bawaba mbili kila mlango paneli, paneli mbili kwa ajili ya mlango mmoja na paneli mbili kwa ajili ya mwingine. **25** Ilifunikwa-juu ya milango ya mahali patakatifu ambapo makerubi na mti wa mtende kama kuta ilipambwa, kulikuwa na paa ya mbao juu ya varanda kwa mbele. **26** Kulikuwa na madidsha madogo miti ya mitende kwenye varanda pande zote. Hivyo vilikuwa vyumba vya pembeni ya nyumba, na pia ilizielekea dari.

Ezekiel 41:1

Maelezo ya Jumla:
Yule mtu katika maono ya Ezekieli (40:) anaendelea kumuonyesha Ezekieli kuzunguka hekalu.

Ezekiel 41:3

dhiraa
Tazama tafsiri yake katika sura ya 401:5 "urefu"

hata mbele ya ukumbi wa hekalu
"kama upana wa mahali patakatifu"

Ezekiel 41:8

fimbo nzima
Tazama tafsiri yake katika sura ya 4:5, "fimbo"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 41:10

vyumba vya pembeni vya kuhani
"vyumba vya pembeni vya makuhani vilikuwa mbali na patakatifu"

Ezekiel 41:12

lazimisha
Tazama tafsiri yake katika sura ya 40:28.

Ezekiel 41:15

juu
"ubaraza wa ghorofa." Ubaraza wa ghorofa palikuwa mahali palipokuwa pamejengwa juu kuliko sehemu nyingine za jengo. Watu wanaweza kwenda kwenya ubaraza wa ghorofa na kutazama chini upande wa sakafu ya jengo.

varanda
Tazama tafsiri yake katika sura ya 8:16.

Ezekiel 41:18

pamba
kufanya kitu kuwa kizuri hasa kwa kuweka kitu juu yake

nyumba
"patakatifu"

Ezekiel 41:21

Kulikuwa na milango miwili kwa ajili ya mahali patakatifu na mahali patakatifu sana
"mahali patakatifu na patakatifu sana kote kulikuwa na milango miwili"

Hii milango ilikuwa na bawaba mbili zilizokuwa zimeshikilia paneli za mlango yote
"Kila mlango ulikuwa na sehemu mbili katika bawaba." Bawaba inaunganisha milango kwenye ukuta na kuruhusu milango kubembea.

paneli mbili kwa ajili ya mlango mmoja na paneli mbili kwa ajili ya mwingine
"milango yote kwa sehemu zote mahali patakatifu na mahali pa juu sana palikuwa na sehemu mbili"

Ezekiel 41:25

kama kutu zilivyokuwa zimepambwa
"kama vile pia kuta zilivyokuwa na mapango ya kerubi na minazi"

varanda
Tazama tafsiri yake katika sura ya 8:16.

generated on Tue Oct 24 10:45:40 2023

Chapter 42

1 Kisha yule mtu akanituma kwenda ua wa nje upande wa kaskazini, akanileta kwenye vyumba mbele ya ua wa nje na ukuta wa nje kaskazini. **2** Hivyo vyumba vilikuwa dhiraa mia moja karibu na mbele yake na dhiraa hamsini upana. **3** Baadhi ya hivyo vyumba vilielekea ua wa ndani na vilikuwa na dhiraa ishirini kutoka patakatifu. Kulikuwa na vyumba vitatu vinavyolingana, na kingine juu kilichokuwa kimetazama chini kuelekea kingine vilikuwa vimefunguliwa, vilikuwa na pakutokea. Baadhi ya vyumba vilielekea nje kwenye ua wa nje. **4** Njia dhiraa kumi upana dhiraa mia moja urefu kueleikea mbele ya vyumba. Milango ya vyumba ilikuwa mbele kaskazini. **5** Lakini kumbi za juu zilikuwa ndogo, kwa ajili ya njia za kutembea zilichukua kutoka kwazo sehemu kubwa kulikuwa walivyofanya kwenye vyumba vya chini na katikati usawa wa jengo. **6** Kwa kuwa orofa tatu hapakuwa na mihimili, kama zile nyua, ambazo zilikuwa na mihimili. Hivyo usawa wa vyumba vya juu vilikuwa sawa sawa katika kipimo cha kulinganisha na vyumba vya chini na usawa wa katikakati. **7** Ukuta wa nje karibu na vyumba mbele ya ua wa nje, ua uliokuwa mbele ya vyumba. Huo ukuta ulikuwa dhiraa hamsini urefu. **8** Urefu wa vyumba vya ua wa nje ulikuwa dhiraa hamsini, na vyumba vilivyokuwa vimeelekea patakatifu vilikuwa dhiraa mia moja urefu. **9** Kulikuwa na mahali pa kuingilia kwenye vyumba vidogo zaidi kutoka upande mashariki, kuingia kutoka ua wa nje. **10** Karibu na ukuta wa ua wa nje juu ya upande wa mgaribi pa ua wa ndani, mbele ya patakatifu pa ua wa nje, pia kulikuwa na vyumba na njia ya mbele yao. **11** zilikuwa kama umbo la vyumba kwa upande wa kaskazini. Zilikuwa urefu ule ule na upana na matokeo yale yale na mipangilio na madirisha. **12** Kwa upande wa kusini kulikuwa na madirisha kwenye vyumba ambavyo vilikuwa kama yale yaliyokuwa upande wa kaskazini. Aya iliyokuwa ndani ilikuwa na mlango kwenye kichwa chake, na njia ilifunguliwa kwenye vyumba tafauti. Upande mashariki kulikuwa na malango wa njia kwenye njia mwishoni. **13** Kisha yule mtu akanambia, "Vyumba vya kaskazini na vyumba vya kusini vilivyokuwa mbele ya ua wa nje ni vyumba vitakatifu amabapo makuhani wafanyao kazi karibu sana na Yahwe waweze kula chakula kitakatifu sana. Wataweka vitu vitakatifu sana-sadaka ya chakula, sadaka ya dhambi, na sadaka ya hatia-kwa kuwa hapa ni mahali patakatifu. **14** Wakati makuhani watakapoingia hapo, wasitoke nje ya mahali patakatifu kwa ua wa nje, bila kuweka mavazi karibu mahali wahudumupo, kwa kuwa hapa ni patakatifu. Hivyo watavalia mahali pengine nguo kabla ya kwenda karibu na watu." **15** Yule mtu akamaliza kupima ndani ya nyumba na kisha akanichukua nje ya lango lililokuwa limeelekea magharibi na kuzipima sehemu zote zilizokuwa zimepazunguka hapo. **16** Akaupima upande wa mashariki na fimbo ya kupimia-dhiraa mia tano kwa fimbo ya kupimia. **17** akaupima upande wa kaskazini-dhiraa mia tano na fimbo ya kupimia. **18** Pia akaupima upande wa kusini dhraa mia tano na fimbo ya kupimia. **19** Pia akageuka na kuupima upande wa magharibi dhiraa mia tano kwa fimbo ya kupimia, **20** Akaipima pande nne. Ilikuwa na ukuta umeizunguka ilikuwa dhiraa mia tano urefu, na dhiraa mia tano upana, kulitenganisha umbo takatifu kutoka ambapo ni pa kawada.

Ezekiel 42:1

ua wa nje
Tazama tafsiri yake katika sura ya 10:3.

ua wa ndani
Tazama tafsiri yake katika sura ya 8:16.

na palikuwa pamefunguliwa kwa ajili yao
"na palionekana nje kwenye ua wa ndani"

kuwa na njia ya kutembea
"kwa sababu kulikuwa na mahali ambapo ungeweza kutembea karibu na vyumba"

Ezekiel 42:4

kiasi kidogo kulinganisha na vyumba
"ndogo kuliko vyumba"

Ezekiel 42:7

kuelekea
Tazama tafsiri yake katika sura ya 40:8.

Ezekiel 42:10

kwenye kichwa chake
"mwanzo wake"

Ezekiel 42:13

sadaka ya chakula
Hii ilikuwa sadaka ya unga. Watu walitoa "sadaka ya chakula" kuonyesha walikuwa na shukrani kwa Mungu.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 42:16

Alipima
Neno "ali" linarejea kwa yule mtu aliyefanana na shaba.

Ezekiel 42:20

Ilikuwa na ukuta umeizunguka ilikuwa dhiraa
"Nyumba ilikuwa na ukuta umeizunguka ambao ulikuwa na urefu."

generated on Tue Oct 24 10:45:40 2023

Chapter 43

1 Yule mtu kisha akanileta hata kwenye lango lililokuwa linaelekea mashariki. **2** Tazama! Utukufu wa Mungu wa Israeli ukaja kutoka mashariki; sauti yake ilikuwa kama sauti ya maji mengi, na nchi iling'aa kwa utukufu wake. **3** Yalikuwa yanalingana na sura ya ono nililolona, kulingana na ono nililokuwa nimeliona wakati alipokuja kuuteketeza mji, na maono yalikuwa kama maono ambayo niliyokuwa nimeyaona Keberi Kanali nikaanguka kifudi fudi. **4** Hivyo utukufu wa Yahwe ukaja kwenye nyumba ya karibu na njia ya lango lililokuwa wazi kwa upande wa magharibi. **5** Kisha Roho akanichukua na kunileta kwenye ua wa ndanni. Tazama! Utukufu wa Yahwe ulikuwa umeijaza nyumba. **6** Mtu alisimama karibu na mimi, na nikamsikia mtu mwingine akizungumza na mimi kutoka kwenye nyumba. **7** Akanambia, "Mwanadamu, hapa ndipo mahali pangu pa enzi na mahali kwa ajili ya ya miguu yangu, ambapo nitaishi kati ya watu wa Israeli milele. Nyumba ya Israeli haitalikufuru tena jina langu takatifu-wao au wafalme wao katika mahali patakatifu pao. **8** Hawatalikufuru tena jina langu takatifu kwa kuweka kizingiti chao karibu na kizingiti changu, na nguzo yao ya lango karibu na nguzo yangu ya lango, bila kitu lakini ukuta kati yangu na wao. Wamelikufuru jina langu kwa matendo yao machafu, hivyo nimewala kwa hasira yangu. **9** Sasa waache waondoe udanganyifu wao na maiti za wafalme wao kutoka kwangu, na nitaishi katikati yao milele. **10** Mwanadamu, wewe mwenyewe utaiambia nyumba ya Israeli kuhusu nyumba hii hivyo watajiskia aibu ya uovu wao. Wanaweza kutafakari kuhusu haya maelezo. **11** Kwa kuwa wameaibika kwa yote waliyoyafanya, kisha waonyeshe mchoro wa nyumba, maelezo yake, matokeo yake, maingio yake, na mchoro wake, sheria zake zote na kanuni. Kisha andika hivi chini mbele ya macho yao ili waweze kutunza michoro yote na kanuni zake zote, hivyo kama wazitiivo. **12** Hii ndiyo sheria kwa ajili ya nyumba: Kutoka kwenye kilele cha mlima hata mpaka wote unaoizunguka, patakuwa patakatifu sana. Tazama! Hii ndiyo sheria kwa ajili ya nyumba. **13** Hivi vitakuwa vipimo vya madhabahu katika dhiraa-hiyo dhiraa kuwa dhiraa ya kawaida na urefu wa kiganja. Hivyo mfereji ulio uzunguka madhabahu utakuwa dhiraa moja chini, na upana wake pia utakuwa dhiraa moja. Mpaka wa karibu uizungukayo machinjio shubiri moja. Hii itakuwa kitako cha madhabahu. **14** Usawa wa kutoka kwenye mferji hadi kwenye machinijo ya chini ya madhabahu itakuwa dhiraa mbili, na hiyo machinjio yenyewe itakuwa dhiraa moja upana. Kisha kutoka machinjio madogo hadi kwenye machinjio makubwa ya madhabahu, itakuwa dhiraa nne, na machinjio makubwa yatakuwa dhraa moja upana. **15** Meko juu ya madhabahu kwa ajili ya sadaka ya kuteketezwa ni dhiraa nne juu, na kuna pembe nne zilizoelekea juu kwenye meku. **16** Meku ina dhiraa kumi na moja urefu na dhiraa kumi na mbili upana, za mraba. **17** Mpaka wake ni dhiraa kumi na nne urefu na dhiraa kumi na nne upana pande zake zote nne, na ukingo wake ni nusu dhiraa upana. Mfereji ni dhiraa moja upana kuzuka kote pamoja na ngazi zielekeazo mashariki." **18** Kisha akanambia, "Mwanadamu, Bwana Yahwe asema hivi: Hizi ndizo sheria kwa ajili ya madhabahu katika siku watakayoitengeza, kwa ajili kutoa sadaka ya kuteketezwa kwenye hiyo, na kwa jili ya kunyunyiza damu juu yake. **19** Utatoa ng'ombe kutoka kwenye kundi kama sadaka ya dhambi kwa ajili ya Walawi makuhani ambao ni uzao wa Zadoki, wale wajao karibu nami kunitumikia-hivi ndivyo Bwana Yahwe asemavyo. **20** Kisha utachukua baadhi ya damu yake na kuiweka juu pembe nne za madhabahu na pande nne za machinjio na kuuzunguka ukingo; utaitakasa na kufanya upatanisho kwa ajili yake. **21** Kisha chukua ng'ombe kama sadaka ya dhambi na iteketezwe katika eneneo lililotengwa la nje ya patakatifu. **22** Kisha katika siku ya pili utatoa mbuzi dume asiyekuwa na dosari kutoka kundini kama sadaka ya dhambi; makuhani wataisafisha madhabahu kama walivyoisafisha kwa ng'ombe. **23** Utakapomaliza kusafisha, toa ng'ombe asiyekuwa na dosari kutoka kwenye mifugo na kondoo dume asiyekuwa na dosari kutoka kundini. **24** Watoe mbele ya Yahwe; makuhani watanyunyiza chumvi juu yao na kuwainua juu kama sadaka ya kutekezwa kwa Yahwe. **25** Utaandaa mbuzi dume kama sadaka ya dhambi kila siku kwa mda wa siku saba, na makuhani pia wataandaa ng'ombe asiye na dosari kutoka kwenye kundi na kondoo dume kutoka kwenye kundi. **26** Wataipatanisha madhabahu kwa siku saba na kuitakasa, wataitakasa kwa njia hii. **27** Watamaliza hizi siku saba, na katika siku ya nane na kuendelea itakuwa kwamba makuhani wataandaa sadaka za kuteketezwa na sadaka za amani kwenye madhabahu, ndipo nitakapowakubali-hivi ndivyo Bwana Yahwe asemavyo."

Ezekiel 43:1

Tazama!
Neno "tazama" hapa linatutahadharisha kuwa makini kwa habari ya kushangaza inayofuata.

kama mlio wa maji mengi
Tazama tafsiri yake katika sura ya 1:24, "Kama sauti ya maji yanayotiririka.

generated on Tue Oct 24 10:45:40 2023

nchi iling'aa
"nchi ilikuwa na mg'ao wa mwanga"

Ezekiel 43:3

Lilikuwa kama
Neno "lili" inarejea kwa maono ya utukufu wa Mungu unaokuja kutoka mashariki.

wakati alipokuja kuiangamiza nchi
"wakati Mungu wa Israeli alipokuja kuuangamiza mji"

Ezekiel 43:6

mizoga ya wafalme wao
Hapa "mizoga" inarejea kwa sanamu ambazo watu wa wafalme waliziabudu. Sanamu zinaitwa mizoga kwa sababu zimekufa haziko hai.

Wameasi
"Nyumba ya Israeli imeasi"

matendo ya machukizo
Tazama jinsi ilivyo tafsiriwa katika sura ya 5:9.

nimewala kwa hasira yangu
Hili neno linamaanisha "nimewaangamiza kabisa kwa sababu nilikuwa na hasira."

Ezekiel 43:9

mizoga ya waflme wao
Hapa "mizoga" inarejea kwa sanamu ambazo watu wa wafalme waliziabudu. Sanamu zinaitwa mizoga kwa sababu haziko hai.

Ezekiel 43:10

namna
"hii mbinu"

mbele ya macho yao
Tazama tafsiri yake katika sura ya 21:6

watatunza ubunifu wake wote
"watatunza kiolezo"

Ezekiel 43:12

maelekezo
"kanuni"

mipaka inayozunguka
Neno "mpaka" ni kama linarejea kwa ukuta ulioelekea moja kwa moja kuzunguka hekalu.

takatifu sana
"takatifu hasa"

Tazama!
Neno "Tazama" hapa linasisitiza kwa kile kifuatacho.

Ezekiel 43:13

Mpaka unaozunguka machinjio
"Mpaka unaoelekea kuzunguka machinjio yake"

Hii ilikuwa chini ya madhabahu
"Hivi vilikuwa vipimo vya chini ya madhabahu."

chini ya madhabahu
"chini kusaidia madhabahu" au "msingi wa msingi wa madhabahu"

Ezekiel 43:15

Moyo
mahali ambapo dhabihu ambapo pengine zilipikwa au kuchomwa kwa moto

pembe
Pembe zilikuwa ni sehemu za madhabahu kwenye pembe ya madhabahu zinazoshikilia juu sehemu nyingine za madhabahu.

Ezekiel 43:18

alisema
"Yahwe alisema"

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

taratibu
"sheria" au "maelekezo"

Uta
Neno "uta" ni umoja.

Ezekiel 43:20

Kisha utachukua
Tazama tafsiri yake katika sura ya 43:18.

pembe nne
Tazama jinsi ilivyo tafsiriwa katika sura ya 43:15.

Ezekiel 43:22

katika siku ya pili ume
Tazama tafsiri yake katika sura ya 43:18.

Vitoe mbele ya Yahwe
Madhabahu ambayo watatoa ng'ombe dume na kondoo dume, i mbele ya Hekalu ambapo uwepo wa Yahwe ulipo.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 43:25

Wewe
Tazama tafsiri yake katika sura ya 43:18.

itakuwa kusu hilo
Hili neno limetumika ha hapa kuonyesha sehemu muhimu ya maelekezo.

sadaka zako za kuteketeza ... sadaka za amani ... kukupokea
Neno "yako" na "wewe" ni nafsi ya pili umoja inarejea kwa watu wa Israeli kwa ujumla.

nitakupokea
"nitakupokea kwa fadhila" au "nitafurahishwa na wewe"

generated on Tue Oct 24 10:45:40 2023

Chapter 44

1 Kisha yule mtu akanirudisha hata lango la nje la patakatifu linaloelekea mashariki; lilikuwa limefungwa kwa kukazwa. **2** Yahwe akanambia, "Hili lango litakuwa limefungwa; halitafunguliwa. Hakuna mtu atakaye pitia hapo, kwa kuwa Yahwe, Mungu wa Israeli ameingia kwa hilo, hivyo lilikuwa limefungwa kwa kukazwa. **3** Mtawala wa Israeli atakaa katika hilo kula chakula mbele ya Yahwe. Ataingia kwa njia ya varanda na kutoka kwa njia hiyo hiyo." **4** Kisha akaniletea kwa njia ya lango la kaskazini linaloelekea kwenye nyumba. Hivyo nikaona na kutazama, utukufu wa Yahwe umejaa kwenye nyumba ya Yahwe, nikaanguka kifudifudi. **5** Kisha Yahwe akanambia, "Mwanadamu, andaa moyo wako na tazama kwa macho yako na sikiliza kwa masikio yako kwa yote yale nikuambiayo, kwa amri zote za nyumba ya Yahwe na maagizo yote. Fikiri kuhusu malango ya nyumba na na matokeo ya malango. **6** Kisha waambie wale walioasi, nyumba ya Israeli, 'Bwana Yahwe asema hivi: Acheni matendo yenu maovu kwenu, nyumba ya Israeli- **7** ambayo mmewaleta wageni pamoja na wasiotahiriwa mioyo na wasiotahiriwa mwili kuwa katika patakatifu pangu, kuikufuru nyumba yangu, wakati mlipokuwa mnanitolea chakula, mafuta na damu-mmevunja agano langu kwa matendo yenu maovu. **8** Hamkumaliza kazi zenu zinazohusiana na vitu vitakatifu, lakini mmewateua wengine kuchukua kazi zenu, na mmewatuma kupaangalia mahali patakatifu pangu. **9** Bwana Yahe asema hivi: hakuna mgeni, ambaye hajatahiriwa kwenye moyo wake na mwili, kutoka yeyote wa hao waishio miongoni mwa watu wa Israeli, awezaye kuingia patakatifu pangu. **10** Kisha Walawi wakaenda mbali nami-wakapotea mbali nami, kwenda kwenye sanamu zao-lakini watalipa kwa ajili ya dhambi yao. **11** Wao ni watumishi katika patakatifu pangu, waangalizi wa malango ya nyumba na kutumika kwenye nyumba na kuchinja sadaka za kuteketezwa na dhabihu za watu, na watasimama mbele za watu na kuwatumikia. **12** Lakini kwa sababu wamefanya dhabihu mbele ya sanamu zao, wamekuwa kikwazo kwa dhambi ya nyumba ya Israeli. Kwa hiyo nitainua mkono wangu kuapa kiapo dhidi yao-hivi ndivyo Bwana Yahwe asemavyo-watabeba adhabu yao. **13** Hawatakuja karibu nami kufanya kama makuhani au kukaribiakila vitu vyangu vitakatifu, vitu vitakatifu sana. Badala yake, watabeba lawama zao na hatia zao kwa ajili ya matendo yao ya karaha waliyoyafanya. **14** Lakini nitawaweka kama watunzaji wa kazi katika nyumba, kwa kazi zote na kila kitu kitakachofanyika ndani yake. **15** Kisha makuhani walawi, hao wana wa Zadoki ambao waliokamilisha kazi ya patakatifu pangu wakati wana wa Israeli walipotea mbali nami-watakuja karibu nami kuniambudu. Watasimama mbele yangu kunitolea mafuta na damu-hivi ndivyo Bwana Yahwe asemavyo. **16** Watakuja hata patakatifu pangu; wataikaribia meza yangu kuniabudu na kukamilisha kazi zao kwangu. **17** Hivyo itakuwa kwamba watakapokuja kwenye malango ya ua wa ndani, watatakiwa kuvaa mavazi ya kitani, kwa kuwa hawatakuja na sufu ndani ya lango la ua wa ndani na nyumba yake. **18** Kutakuwa na vilemba juu ya vichwa vyao na kitani ndani ya viuno vyao. Ndani wasivae nguo ambayo itawafanya watoke jasho. **19** Wakati watakapotoka nje ya ua wa nje, hata kwenye ua wa ndani ili kwenda kwa watu, watavua nguo zao walizokuwa wamezivaa kisha wakatumika; watazivua na kuziweka chini katika chumba kitakatifu, hivyo wasiwafanye wengine watakatifu kwa kugusana na nguo zao maalumu. **20** Hawatanyoa vichwa vyao wala kuruhusu nywele zao kuwa ndefu, watapunguza nywele za vichwa vyao. **21** Hakuna kuhani atakaye ruhusiwa kunywa mvinyo wakati atakapoingia kwenye uwa wa ndani, **22** hakuna kuchukua mjane au mwanamke aliyetalikiwa kama mke kwa ajili yake, lakini mwali kutoka safu ya nyumba ya Israeli au mjane aliyekuwa ameolewa na kuhani aliyepita. **23** Kwa kuwa watawafundisha watu wangu tofauti kati ya utakatifu na kukufuru; watawafanya kujua uchafu kutoka usafi. **24** Katika kubishana watasimama kwenye hukumu pamoja na amri yangu; watakuwa waadilifu. Watashika sheria yangu na amri zangu katika sikukuu, na watasherekea siku yangu ya Sabato. **25** Hawataenda kwa mtu aliyekufa ili wasiwe najisi, vinginevyo awe ni baba au mama yao, mwana wa kiume au binti, kaka au dada ambaye hajawahi kulala na mtu; vinginevyo, watakuwa najisi. **26** Baada ya kuhani kuwa najisi, watahesabu mda wa siku saba kwa ajili yake. **27** Katika siku atakayoingia mahali patakatifu, ndani kwenye uzio kutumika katika mahali patakatifu, ataleta sadaka ya dhambi kwa ajili yake mwenyewe-hivi ndivyo Bwana Yahwe asemavyo. **28** Hapa patakuwa urithi wao: Mimi ndiyo urithi wao, na usiwapatie mali katika Israeli; nitakuwa mali yao! **29** Watakula chakula cha sadaka, sadaka za dhambi, sadaka za hatia, na kila kitakachotolewa kwa ajili ya Yahwe katika Israeli, vitakuwa vyao. **30** Malimbuko ya kwanza ya vitu na kila sadaka, kila kitu kitokanacho na sadaka zenu vitakuwa mali ya makuhani, mtatoa sadaka ya chakula kizuri kwa makuhani ili kwamba baraka iweze kukaa katika nyumba zenu. **31** Makuhani hawatakula mzoga au mnyama aliyeraruliwa, iwe ni ndege au mnyama.

generated on Tue Oct 24 10:45:40 2023

Ezekiel 44:1

iliyoelekea mashariki
Tazama jinsi ilivyotafsiriwa katika sura 40:5.

haitafunguliwa
"hakuna mtu atakaye ufungua"

Mungu wa Israeli
Tazama jinsi ilivyo tafsiriwa katika sura ya 8:3.

varanda
Tazama tafsiri yake katika 8:16.

mbele ya Yahwe
"mbele ya Yahwe" au "katika uwepo wa Yahwe"

Ezekiel 44:4

Kisha aka
"Kisha yule mtu" au "Kisha Yahwe"

tazama
Neno "tazama" hapa inaonyesha kwamba Ezekieli alishangazwa kwa kile alichokiona.

neno la Yahwe
Tazama tafsiri yake katika sura ya 3:12.

nikaanguka kifudi fudi
Tazama tafsiri yake katika sura ya 1:27.

weka moyo wako
Tazama tafsiri yake katika sura ya 40:3.

taratifu zake zote
"maelekezo yote kuhusu nyumba ya Yahwe"

Ezekiel 44:6

Acheni matendo yenu maovu yatoshe kwa ajili yenu
"Matendo yenu maovu yamezidi kwa ajili yenu"

matendo maovu
Tazama tafsiri yake katika sura ya 5:9.

Ezekiel 44:8

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

Ezekiel 44:10

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

ni watumishi katika patakatifu pangu
"watakuwa watumishi katika hekalu langu"

kutazama malango ya nyumba
"kufanya kazi ya ulinzi kwenye malango ya nyumba"

watasimama mbele ya watu na kuwaokoa
"hawa Walawi watasimama mbele ya watu, ili kwamba waweze kuwaokoa watu"

nitainua mkono wangu kuapa kiapo
"nimeinua mkono wangu kuapa kiapo"

Ezekiel 44:13

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe kwa nyumba ya Israeli.

Wao
"Hawa Walawi"

Watakuja karibu
Tazama tafsiri yake katika sura ya 40:46.

watabeba lawama zao na hatia
"wataaibika na kuteseka matokeo"

matendo ya machukizo
Tazama tafsiri yake katika sura ya 5:9.

watunzaji
mtu ambaye kazi yake ni kulinda au kuangalia kitu au mtu

kitakacho fanyika ndani yake
"kwamba wanataka kufanya ndani yake."

Ezekiel 44:15

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekili ujumbe wake kwa Israeli.

hao wana wa Zadoki waliokamilisha
"ambao ni uzao wa Zadoki na kukamilisha"

walipokuwa mbali nami
Hili neno linamaanisha "kuacha kumsikiliza na kunitii."

watakuja karibu nami
"watanikaribia"

hili ndilo tangazo la Bwana Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 44:17

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki wanao tumika kama makuhani.

generated on Tue Oct 24 10:45:40 2023

Kwa hiyo itakuwa hivyo
"Kwa hiyo"

ua wa ndani
Tazama tafsiri yake katika sura ya 8:16.

kitani
Tazama tafsiri yake katika sura ya 9:1.

sufu
ngua iliyotengenezwa kwa nywele laini za kondaa

vilemba
Kilemba ni kitu kinachofunika kichwani ambacho kimetengenezwa na nguo ndefu kuzunguka kichwa.

Ezekiel 44:19

Maelezo ya Jumala:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki unaotumika kama makuhani.

ua wa nje
tazama tafsiri yake katika sura ya 10:3.

Ezekiel 44:20

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki ambao ulitumika kama makuhani.

nyoa
kata nywele za mtu kuwa fupi ili iwezekane kuona ngozi ya kichwa

punguza nywele za vichwa vyao
"kata nywele juu ya vichwa ili ziweze kuwa ndefu au ndefu wala fupi"

mjane
mwanamke ambaye amefiwa na mume wake

kutoka kwenye mstari wa nyumba ya Israeli
"ambaye uzao wake ni watu wa Israeli"

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1

Ezekiel 44:23

Maelezo ya Jumala:
Yahwe anaendela kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki ambaye anatumika kama makuhani.

mjadala
"majadiliano"

Ezekiel 44:25

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki ambao ulitumika kama makuhani.

hili ni tangazo la Bwana Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 44:28

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki ambaye hutumika kama makuhani.

na ninyi
Hili neno "ninyi" linarejea kwa watu wa Israeli.

mali
nchi ambayo mtu humiliki na hutumia kuandaa kwa ajili ya mahitaji ya familia yake

katika Israeli
"katika nchi ya Israeli"

Ezekiel 44:30

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli kuhusu uzao wa Zadoki ambaye hutumika kama makuhani.

malimbuko
Hapa "malimbuko" huenda inamaanisha kwamba vitu bora miongoni mwa sadaka zote zilizowekwa karibu kumtolea Mungu.

na kila kitu kitokanacho na sadaka
"na kila zawadi ya kitu chochote kutoka zawadi zako zote"

ili kwamba baraka iweze kukaa katika nyumba zenu
Hili neno linamaanisha "hivyo nitabariki familia yako na kila kitu ambacho ni mali yako."

au mnyama aliyeraruliwa, iwe ni ndege au mnyama
"au kiumbe ambaye ni ndege au mnyama wa porini amerarua."

generated on Tue Oct 24 10:45:40 2023

Chapter 45

1 Wakati mtakapogawanya nchi kama urithi, mtafanya sadakwa kwa Yahwe; sadaka hiyo itakuwa sehemu takatifu ya nchi, dhiraa elfu ishirini na tano urefu, na dhiraa elfu kumi upana. Patakuwa patakatifu, ndani ya mipaka yake yote. **2** Kutoka hapa kutakuwa na dhiraa mia tano kwa dhiraa mia tano za mraba kuzunguka mahali patakatifu, kwa kuuzunguka mpaka dhiraa hamsini upana. **3** Kutoka hili eneo utapima fungu ambalo ni dhiraa elfu ishirini na tano urefu na elfu kumi upana; patakuwa patakatifu; mahali patakatifu palipo tukuka. **4** Patakuwa patakatifu katika nchi kwa ajili ya makuhani wanaomtumikia Yahwe, ajaye kwa Yahwe kumtumikia. Patakuwa mahali kwa ajili ya nyumba na eneo takatifu kwa ajili mahali patakatifu. **5** Hivyo itakuwa dhiraa elfu ishirini na tano urefu na elfu kumi upana, patakuwa kwa ajili ya miji ya Walawi wanaotumika kwenye nyumba. **6** Mtadhihirisha eneo moja kwa ajili ya mji, dhiraa elfu tano na urefu ishirini na tano, hapo patakuwa kando kando ya eneo lililohifadhiwa kwa ajili ya mahali patakatifu; huu mji utakuwa wa mali ya nyumba yote ya Israeli. **7** Nchi ya mwana mfalme itakuwa kwa pande zote za eneo lililohifadhiwa kwa ajili ya mahali patakatifu na mji. Patakuwa kwa upande wao wa magaharibi na upande wa mashariki. Urefu utalingana na urefu wa moja ya hayo mafungu, kutoka magaribi hata mashariki. **8** Hii nchi itakuwa mali ya mwana mfalme katika Isaraeli. Wana wafalme hawatawakandamiza watu wangu; badala yake, watawapatia nchi kwa nyumba ya Israeli, kwa ajili ya makabila yao. **9** Bwana Yahwe asema hivi: Inatosha kwa ajili yenu, mwana mfalme wa Israeli! Ondoa dhuluma na mgogoro; fanya hukumu na haki! Usiwafukuze wapangaji wa watu wangu! -hivi ndivyo Bwana Yahwe asemavyo. **10** Mtakuwa na mzani sahihi, efa sahihi, na bathi sahihi! **11** Efa na bathi zitakuwa kiasi kile kile, ili kwamba bathi iwe zaka ya homeri; efa itakuwa zaka ya hamori moja. Vipimo vyao vitakuwa vinafanana na homeri. **12** Shekeli zitakuwa gera ishirini, shekeli sita zitakuwa mane yenu. **13** Hili ndilo toleo mtakalotoa: efa sita kwa kila homeri ya ngano, na mtatoa efa sita kwa kila homeri ya shayiri. **14** Sadaka ya kawaida ya mafuta itakuwa zaka ya bathi kwa kila kori (ambazo ni bathi), au kwa kila hamori, kwa kuwa hamori moja ni bathi kumi pia. **15** Kondoo mmoja au mbuzi kutoka mifugo kwa kila wanyama mia mbili kutoka malisho ya maji ya mikoa ya Israeli yatatumika kwa sadaka ya kuteketezwa yoyote au sadaka ya amani kufanya upatanisho kwa ajili ya watu-hivi ndivyo Bwana Yahwe asemavyo. **16** Watu wote wa nchi watatoa hii sadaka kwa mwana mfalme wa Israeli. **17** Utakuwa wajibu wa mwana mfalme kutoa wanyama kwa ajili ya sadaka za kuteketezwa, sadaka ya unga, sadaka ya kinywaji, katika siku za sikukuu na sherehe za mwezi mpya, na katika siku za Sabato-sikukuu zote za kudumu za nyumba ya Israeli. Ataandaa kwa ajili ya sadaka za dhambi, sadaka za unga, sadaka za kuteketezwa, na sadaka za amani kwa ajili ya upatanisho badala ya nyumba ya Israeli. **18** Bwana Yahwe asema hivi: Katika mwezi wa kwanza, siku ya kwanza ya mwezi, utachukua ng'ombe mmoja asiyekuwa na dosari kutoka kwenye kundi na kufanya sadaka ya dhambi kwa ajili ya patakatifu. **19** Kuhani atachukua baadhi ya damu ya sadaka ya dhambi na kuiweka juu ya miimo ya mlango na kwenye pembe nne za mpaka wa madhabahu, na miimo ya lango la uzio wa ndani. **20** Utafanya hivyo siku ya saba ya mwezi kwa dhambi ya kila mtu kwa ajali au ujinga; katika njia hii mtaipatanisha hekalu. **21** Katika siku ya mwezi siku ya kumi na nne ya mwezi, mtakuwa na sikukuu, sikukuu ya siku saba. Matakula makate usiotiwa chachu. **22** Siku hiyo, mwana mfalme ataandaa ng'ombe kwa ajili yake na kwa ajili ya watu wote wa nchi kama sadaka ya dhambi. **23** Kwa siku saba za sikukuu, mwana wa mfalme ataandaa sadaka ya kuteketezwa kwa ajili ya Yahwe: ng'ombe saba na kondoo dume saba zisizokuwa na dosari kila siku kwa mda wa siku saba, na mbuzi dume kila siku kama sadaka ya dhambi. **24** Kisha mwana mfalme atatengeneza sadaka ya chakula ya efa moja kwa kila ng'ombe na efa moja kwa kila kondoo dume pamoja na hini ya mafuta kwa kila efa. **25** Katika siku ya saba ya mwezi siku ya kumi na tano ya mwezi, katika sikukuu, mwana wa mfalme atafanya matoleo katika siku hizi saba: sadaka za dhambi, sadaka za kuteketezwa, sadaka za chakula, na sadaka za mafuta.

Ezekiel 45:1

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

maeneo yote yanayoizunguka
"eneo lote ndani ya mipaka inayoizunguka"

Ezekiel 45:3

Maelezo ya Jumla:
Yahwe anaedelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

hili eneo
hekalu na mpaka unaoizunguka

generated on Tue Oct 24 10:45:40 2023

fungu
"fungu la nchi"

dhiraa
Tazama jinsi ilivyotafsiriwa katika sura ya 40:5.

Ezekiel 45:6

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli.

imewekwa akiba kwa ajili ya mahali patakatifu
"ambayo uliyoitoa kwa ajili ya mahali patakatifu."

Urefu utalingana na urefu wa moja ya hayo mafungu
Inaonyesha kwamba Ezekieli analinganisha nchi ya mwana mfalme na ukubwa wa nchi iliyotolewa kwa kila makabila.

kutoka magharibi hata mashariki
Inaonyesha kwamba hii ilikuwa mipaka ya magharibi na mashariki mwa nchi ya Israeli.

Ezekiel 45:8

Maelezo ya Jumla:
Yahwe anaedelea kumpatia Ezekieli ujumbe wake kwa nyumba ya Israeli

Hii nchi itakuwa mali ya mwana mfalme katika Isaraeli
"Katika nchi, hii itakuwa mali ya mwana mfalme miongoni mwa watu wa Israeli"

Ezekiel 45:9

Inatosha kwa ajili yako
"Umefanya mengi kwa ajili ya hii"

vipimo
ni kifaa ambacho kilichokuwa kikitumika kupimia vitu ambavyo watu walivyovinunua au kuuza

ili kwamba birika liwe la homeri
"ili kwamba mabirika yatakuwa kiasi sawa kama homeri"

homeri
kama lita 220

shekeli
kama gram 11

gera
kama gram 0.55

mane
kama gram 660

Ezekiel 45:13

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

kwa kila homeri ya ngano
Inaonyesha kwamba hiki kiasi cha ngano ambacho watu huvuna. "kwa kila homeri ya ngano kutoka mavuno."

Maelekezo ya sadaka ya mafuta itakuwa
"Hii ni kanuni kuhusu mafuta, kuhusu birika la mafuta

mwagilia mikoa ya Israeli
"sehemu za Israeli zinazopata kiasi kizuri cha maji"

itatumika
"Utatumia hii migawanyiko kwa ajili"

Ezekiel 45:16

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

sikukuu za kudumu
"sikukuu zilizotengwa"

nyumba ya Israeli
Tazama tafsiri yake katika sura ya 3:1.

Ezekiel 45:18

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa wana mfalme wa Israeli.

Katika mwezi wa kwanza, siku ya kwanza ya mwezi
Huu ni mwezi wa kalenda ya Kiebrania.

utachukua
Neno "uta" ni umoja na linarejea kwa yeyote aliye mwana mfalme katika Israeli.

katika saba ya mwezi
"siku ya saba ya mwezi wa kwanza"

kwa dhambi ya mtu yeyote kwa ajali
"kwa kila mtu aliyefanya dhambi bila kukusudia"

au upuuzi
"au aliasi kwa sababu hakujua vyema"

Ezekiel 45:21

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Katika siku ya mwezi siku ya kumi na nne ya mwezi
Huu ni mwezi wa kalenda ya Kiebrani.

kwa ajili yanu
Neno "yenu" ni wingi na inarejea kwa mwana mfalme na watu wengine wa nyumba ya Israeli.

Ezekiel 45:23

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

sadaka ya chakula
Hii pia inaitwa "sadaka ya unga."

ng'ombe dume saba na kondoo dume saba wasio na dosari
ng'ombe dume na kondoo dume ambao wana afya kabisa"

efa
"lita ishirini na mbili"

hini
"lita ishirini na moja"

Ezekiel 45:25

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa wana mfalme wa Israeli.

Katika mwezi wa saba siku ya kumi na tano ya mwezi
Huu ni mwezi wa kalenda yaKiebrania.

kwenye sikukuu
Hii ni sikukuu tofauti kuliko sikukuu ambayo Ezekieli alikuwa akiielezea kabla.

generated on Tue Oct 24 10:45:40 2023

Chapter 46

1 Bwana Yahwe asema hivi: Lango la uzio wa ndani, linaloelekea mashariki, litafungwa kwa mda wa siku sita za kazi, lakini katika siku za Sabato litakuwa wazi, na katika siku ya mwezi mpya litafunguliwa. **2** Mwana wa mfalme ataingia kwa kutumia lango la njia ya nyuma ya varanda upande wa nje, na atasimama mbele ya muhimili wa mwimo wa lango la ndani wakati makuhani wakiwa wakitengeza sadaka ya kuteketezwa na sadaka ya amani. Kisha ataabudu kwenye kizingiti cha lango la ndani na kutoka nje, lakini lango halitakuwa linafungwa hadi jioni. **3** Watu wa nchi pia wataabudu mbele ya Yahwe kwenye hili lango la kuingilia katika siku ya Sabato na siku mpya za mwezi. **4** Sadaka ya kuteketezwa ambayo mwana wa mfalme aitoayo kwa Yahwe katika siku ya Sabato itakuwa wanakondoo sita wasiokuwa na dosari na kondoo dume asiyekuwa na dosari. **5** Sadaka ya unga pamoja na kondoo dume itakuwa efa moja, na sadaka ya unga pamoja na wanakondoo kiasi awezacho kutoa, na hini moja ya mafuta pamoja na kila efa ya unga. **6** Katika siku ya mwezi mpya atatoa ng'ombe mchanga asiyekuwa na dosari kutoka kuchungwa, wanakondoo sita, na kondoo asyekuwa na dosari. **7** Atatengeneza sadaka ya unga ya efa moja kwa ajili ya ng'ombe na efa moja kwa ajili ya kondoo, na kwa kiasi awezacho kukitoa kwa ajili ya wanakondoo, na hini ya mafuta kwa kila efa ya unga. **8** Wakati mwana wa mfalme atakapokuwa anaingia kwa njia ya lango lenye varanda, ataondoka kwa njia hiyo hiyo. **9** Lakini wakati watu wa nchi watakakuja kwa Yahwe katika sikukuu zilizoteuliwa, kila mmoja kuingia kupitia kwenye lango la kaskazini kuabudu ataondoka kupitia lango la kusini; na kila atakayeingillia kupitia lango la kusini atatoka kupitia lango la kaskazini. Hakuna atakayerudia kwa lile lango aliloingilia, kwa kuwa atatoka nje moja kwa moja. **10** Mwana wa mfalme atakuwa kati yao; watakapoingia, ataingia ndani, na watakapoondoka, atatoka nao. **11** Kwenye sikukuu hizo, sadaka ya unga itakuwa efa moja ya unga kwa ng'ombe mmoja na efa moja kwa kondoo dume, na chochote atakacho kitoa pamoja na wanakondoo, na hini moja ya mafuta kwa kila efa. **12** Wakati mwana wa mfalme atakapotoa sadaka atakayojisikia kutoa, labda sadaka ya kuteketezwa au sadaka ya amani kwa Yahwe, lango la kuelekea mashariki litafunguliwa kwa ajili yake. Atatoa sadaka yake ya kuteketezwa au sadaka ya amani kama afanyavyo siku ya Sabato. Kisha atatoka nje, na baada ya kutoka lango litafungwa. **13** Kwa kuongeza, utatoa mwanakondoo asiyekuwa na dosari mwenye umri wa mwaka mmoja kama sadaka ya kuteketezwa kwa Yahwe kila siku; utafanya hivi kila asubuhi. **14** Utatoa sadaka ya unga pamoja nayo kila asubuhi, efa sita na sehemu ya tatu ya hini ya mafuta kuchanganya na sadaka ya unga kwa ajili ya Yahwe, kulingana na sheria ilivyo. **15** Watandaa mwanakondoo, sadaka ya kuteketezwa, na mafuta kila asubuhi, sadaka ya kuteketezwa ya kudumu. **16** Bwana Yahwe asema hivi: Kama mwana wa mfalme akitoa zawadi kwa mmoja wa watoto wake, imekuwa urithi wake. Itakuwa mali ya mtoto wake, imekuwa urithi. **17** Lakini kama akimpatia zawadi kutoka urithi wake kwa mmoja wa watumishi wake, kisha itakuwa ya huyo mtumishi mpaka mwaka wa uhuru, na kisha itarudi kwa mwana wa mfalme. Urithi wake yamkini ukawa kwa ajili ya watoto wake. **18** Mwana wa mfalme hatawaondolea urithi wa watu kutoka kwenye mali zao wenyewe; ataandaa kwa ajili ya watoto wake mali ili kwamba watu wangu wasitawanyike, kila mtu kutoka mali kwenye yake mwenyewe." **19** Kisha yule mtu akanileta kwenye lango la kutokea hata kwenye vyumba vitakatifu kwa ajili ya makuhani, vilivyokuwa vimeelekea kaskazini na tazama! Kulikuwa na sehemu mbele magharibi. **20** Akanambia, "Hii ndio sehemu ambayo makuhani watakapo chemshia sadaka ya hatia na sadaka ya dhambi na walipookea sadaka ya unga. Wasilete sadaka nje ya uzio, kwa kuwa watu watatakaswa." **21** Kisha akanileta kwenye uzio wa nje akaniongoza kuzunguka pembe nne za uzio, nikaona kwamba katika kila pembe ya uzio kulikuwa na uwanja. **22** Katika hizo pembe nne za nje ya uzio kulikuwa na nzio nne ndogo, dhiraa arobaini urefu na thelathini upana. Ukubwa ule ule kwa nzio zote nne. **23** Kulikuwa na safu zilizokuwa zimetengenezwa kwa mawe kuzizunguka zote nne, na meko ya kupikia ilikuwa chini ya safu ya jiwe. **24** Yule mtu akanambia, "Hizi ndizo sehemu ambazo watumishi watachemshia dhabihu za watu."

Ezekiel 46:1

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

ua wa ndani
Tazama tafsiri yakekatika sura ya 8:16.

kuelekea mashariki
Tazama tafsiri yake katika sura ya 11:1.

lango la ndani
Tazama jinsi ilivyo tafsiriwa katika sura ya 40:17

generated on Tue Oct 24 10:45:40 2023

Ezekiel 46:3

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa wana mfalme wa Israeli.

mbele ya Yahwe
Tazama tafsiri yake katika sura ya 43:22.

Ezekiel 46:6

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa wana mfalme wa Israeli.

varanda
Tazama jinsi ilivyo tafsiriwa katika sura ya 40:8.

Ezekiel 46:9

mbele ya Yahwe
Tazama jinsi ilivyo tafsiriwa katika sura ya 44:1

sikukuu zilizoteuliwa
Tazama tafsiri yake katika sura ya 36:37.

Ezekiel 46:11

kwa ajili ya hiyo
"kwa ajili yake"

Ezekiel 46:13

Maelezo ya Jumla:
Yahwe anaendelea kumpatia ezekieli ujumbe wake kwa wana mfalme wa Israeli.

kutia maji kidogo
"ambayo italowa"

Ezekiel 46:16

mwaka wa uhuru
Huu ni mwaka ambao mtumishi alipata uhuru. Huu pia unaitwa "Mwaka wa Jubilii."

Ezekiel 46:19

ambao ulielekea kaskazini
"ambao ulikuwa malango yao makuu kuelekea kaskazini"

Tazama!
Neno "tazama" hapa linaonyesha kwamba Ezekieli aliona kitu kinacho vutia.

ua wa nje
Tazama jinsi ilivyo tafsiriwa katika sura ya 10:3.

Ezekiel 46:21

ua wa ndani
Tazama tafsiri yake katika sura ya 10:3.

generated on Tue Oct 24 10:45:40 2023

Chapter 47

1 Kisha yule mtu akanirudisha nyuma kwenye lango la kuingia la hekalu, na kulikuwa na maji yakitiririka nje kutoka chini ya hekalu kizingiti cha nyumba kuelekea masharikii-kwa mbele ya hekalu kulekea mashariki-na maji yalikuwa yakitiririka chini upande wa kusini mwa hekalu, kuelekea upande wa kuume wa madhabahu. **2** Hivyo akanileta kwenye lango la kaskazini na kuniongoza kuzunguka lango kuelekea mashariki, na hapo maji yalikuwa yakitiririka kutoka lango hili kwa upande wa kusini yake. **3** Yule mtu alipokuwa akienda mashariki, kulikuwa na kamba ya kupimia kwenye mkono wake; akapima dhiraa elfu moja akanivusha kwenye maji hata maji yakafika kwenye magoti. **4** Kisha akapima dhiraa elfu moja ten akanivusha kwenye yale maji yaliyofika kwenye magoti; akapima dhiraa elfu kumi nyingine na kunivusha maji yakafika hata kwenye nyonga. **5** Tena akapima dhiraa elfu moja nyingine, lakini ulikuwa mto ambao sikuweza kuuvuka kwa sababu maji yalizidi na yalijaa maji ya kuogelea ndani-yalikuwa mto usiovukika **6** Yule mtu akanambia, "Mwanadamu, unaona hii?" akanipeleka na kunirudisha karibu na ukingo wa mto. **7** Nilipokuwa nikirudi, hapo kwenye ukingo wa mto kulikuwa na miti mingi katika huu upande na upande mwingine pia. **8** Yule mtu akanambia, "Haya maji yanatoka kwenda pande za nchi ya mashariki na chini hata Araba; haya maji hutiririka kwenye Bahari ya Chumvi itaifanya kuwa mpya. **9** Itakuwa kwamba kila kiumbe hai kisongamanacho kitaishi mahali maji yanapoelekea; kutakuwa na samaki wengi, kwenye hayo maji yatiririkayo huko. Itafanya maji ya chumvi kuwa mapya. Kila kitu kitaishi popote mto utakapoelekea. **10** Kisha itatokea kwamba wavuvi wa En Gedi watasimama karibu na maji, na kutakuwa na sehemu ya kutandazia nyavu za samaki karibu na En Eglaimu. Kutakuwa na samaki nyingi za aina tofauti tofauti katika Bahari ya Chumvi, kama samaki kwenye Bahari Kuu kwa wingi wao. **11** Lakini Bahari ya Chumvi ikajaa maji na matope hayataachwa mapya; yataachwa yawe kwa ajili ya kutengeneza chumvi. **12** Karibu na huo mto juu ya ukingo wake, pande zote, aina zote za miti utazaa chakula. Majani yake hayatanyauka na matunda yake hayataacha kukua. Kila mwezi miti itazaa matunda, kwa sababu maji kutoka patakatifu yatatirirka kwenda kwenye hiyo miti. Matunda yake yatakuwa kwa ajili ya chakula, na majani yake yatakuwa kwa ajili ya dawa. **13** Bwana Yahwe asema hivi: Hii itakuwa njia ambayo mtaigawanya nchi kwa ajili ya kabila kumi na mbili za Israeli: Yusufu atakuwa na mafungu mawili. **14** Mtaigawa kila mtu sawa sawa ambayo niliinua mkono wangu na kuapa kuwapa baba zenu. Hii nchi itakuja kuwa urithi kwenu. **15** Huu utakuwa mpaka wa nchi upande wa kaskazini kutoka Bahari Kubwa kwa njia ya Hethloni, na kisha kuelekea Zedada. **16** Kisha mpaka utaenda hata Berotha, hadi Sibraimu, iliyopo kati ya Damaskasi na Hamathi, na kisha hata Hazer-hatikoni, iliyopo karibu na mpaka wa Haurani. **17** Hivyo mpaka utaenda kutoka kwenye bahari hadi Hazar-enoni kwenye mpaka wa Damaskasi na Hamathi hata kaskazini. Huu utakuwa upande wa kaskazini. **18** Kwa upande wa mashariki, kati ya Haurani na Damaskasi na kati ya Geliadi na nchi ya Israeli kutakuwa na mto Yordani. Mtapima kutoka kwenye mpaka hata kwenye bahari ya mashariki; huo wote utakuwa mpaka wa mashariki. **19** Kisha upande wa kusini: kusini mwa Tamari hadi kwenye maji ya Meriba Kadeshi, kijito cha Misri hata Bahari Kuu, na upande wa kusini kuelekea kusini. **20** Kisha mpaka wa magharibi utakuwa Bahari Kuu utaelekea hata nyuma ya Hamathi. Huu utakuwa upande wa mgharibi. **21** Kwa njia hii mtaigawanya hii nchi kwa ajili yenu wenyewe, kwa kabila za Israeli. **22** Hivyo mtagawana urithi kwa ajili yenu wenyewe na kwa ajili ya wageni walio kati yenu, wale watakaozaa watoto kati yenu na waliokuwa, kati yenu, kama wazaliwa wa watu wa Israeli. Mtapewa urithi miongoni mwa makabila ya Israeli. **23** Kisha itatokea kwamba wageni watakuwa pamoja na kabila miongoni mwa yule anayeishi. Mtapatia urithi-hivi ndivyo Bwana Yahwe asemavyo."

Ezekiel 47:1

kuelekea mashariki
Tazama jinsi ilivyo tafsiriwa katika sura ya 40:5.

hata kulia kwa madhabahu
Huu ni upande wa kulia wa madhabahu wakati mtu alionekana katika huo wakati walipoelekea mashariki.

Ezekiel 47:3

kipimo cha mstari
ni gidamu au kamba ambayo watu hutumia kupimia umbali mrefu

Ezekiel 47:6

Mwanadamu
Tazama tafsiri yake katika sura ya 2:1.

unaona hii
"Kuwa makini na hii"

generated on Tue Oct 24 10:45:40 2023

Ezekiel 47:9

Kisha itakuwa
Tazama tafsiri yake katika sura ya 21:6.

En Gedi
ni chemichemi mkubwa upande wa magharibi mwa Bahari ya Chumvi

kukausha
"kwa ajili ya watu kukausha"

En Eglaimu
ni chemichemi kubwa upande wa magharibi mwa Bahari ya Chumvi

Ezekiel 47:11

tapakaa maji
maeneo ambayo yenye maji lakini pia tope

mabwawa
mahali ambapo kuna kina kifupi cha maji

Ezekiel 47:13

Yusufu atakuwa na mafungu mawili
"uzao wa Yusufu utapokea maeneo mawili ya nchi."

kila mtu na ndugu miongoni mwenu
Hili neno linamaanisha "kila mtu apokee kiasi cha nchi sawa

nimeinua mkono wangu kuapa
Tazama jinsi ilivyo tafsiriwa katika sura ya 20:4.

katika njia moja
"hivyo, hasa, hii"

Ezekiel 47:15

Hethloni
ni jina la mahali ambapo palikuwa na njia ndogo za kaskazini na mashariki mwa Tripoli.

Zadadi
ni jina la mji katika Lebanoni ambao ulikuwa katika sehemu moja ambayo ni Sadai kwa sasa.

Barota
ni sehemu katika Lebanoni ambayo ipo kusini kidogo mwa Baalbeki ilipo

Sabraimu
ni sehemu kati ya Damskasi na Hamathi

Hazeri Hatokoni
ni sehemu ilikuwa karibu na kati ya Damaskasi na Haurani

Haurani
Hii ni sehemu ya mashariki mwa Bahari ya Galilaya.

Hazari Enoni
ni sehemu katika Siria.

Ezekiel 47:18

Tamari
ni mji kama kilomita thelathi ni mbili kusini magharibi kutoka sehemu ya kusini ya Bahari ya Chunvi

Meriba Kadeshi
ni sehemu ya mpaka kati ya Israeli na Misri, nusu ya njia kati ya Bahari ya Shamu na Bahari ya Mediteria

kijito cha Misri
ni bonde kubwa sana katika sehemu ya kaskazi mwa Sinai

Ezekiel 47:21

kwa ajili yenu wenyewe
Neno "yenu wenyewe" ni wingi na linarejea kwa watu wa Israeli.

Kisha itakuwa kwamba
Tazama jinsi ilivyo tafsiriwa katika sura ya 21:6.

hili ndilo tangazo la Bwana Yahwe
Tazama jinsi livyo tafsiriwa katika sura ya 5:11.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 48

1 Haya ndiyo majina ya makabila. Kabila la Dani litapokea sehemu moja ya nchi; mipaka yake itakuwa karibu na upande wa mashariki mpaka wa Israeli karibu na njia ya Hethloni na Lebo Hamathi. Mpaka wake utaenda hata karibu na Hazari Enani na karibu na mpaka wa Damaskasi hata upande wa kaskazini na kisha karibu na Hamathi. Mpaka wa Dani utaenda kutoka mashariki moja kwa moja hata Bahari Kubwa. **2** Kupakana na mpaka wa Dani, kutoka upande wa mashariki hata upande wa magharibi, Asheri itakuwa na fungu moja. **3** Kupakana na mpaka wa Asheri kutoka upande wa mashariki hata magharibi, Naftali atakuwa na fungu moja. **4** Kupakana na mpaka wa Naftali kutoka upande wa mashariki hata magharibi, Manase atakuwa na fungu moja. **5** Kupakana na mpaka wa Manase kutoka upande wa mashariki hata magharibi, Efraimu atakuwa na fungu moja. **6** Kupakana na mapaka wa Efraimu kutoka mashariki hata magharibi, Rubeni atakuwa na fungu moja. **7** Kupakana na mpaka wa Rubeni kutoka mashariki hata magharibi, Yuda atakuwa na fungu moja. **8** Sadaka ya nchi ambayo mtaifanya itakuwa karibu na mpaka wa Yuda na hapohapo kutoka upande wa mashariki hata upande wa magharibi; itakuwa ridhaa elfu ishirini na tano upana. Urefu unakaribiana na fungu la kabila moja kutoka upande wa mashariki hata upande wa magharibi, na hekalu litakuwa katikati yake. **9** Huu mji mtakao utoa sadaka kwa ajili ya Yahwe utakuwa na ridhaa elfu ishirini na tano urefu wake na ridhaa elfu kumi upana. **10** Haya yatakuwa matoleo ya hili fungu takatifu la nchi: makuhani watakuwa na nchi watakayopewa kipimo chake ridhaa elfu ishirini na tano urefu kwa upande kaskazini; ridhaa elfu kumi upana upande wa magharibi; urefu wa ridhaa elfu kumi upande wa magharibi; na urefu rithaa elfu ishirini na tano upande wa kusini, pamoja na mahali patakatifu pa Yahwe katikati yake. **11** Hii itakuwa wakfu na makuhani wa safu ya Zadoki, aliyenitumikia kwa uaminifu na ambaye hakwenda nje ya mstari wakati watu wa Israeli walipoeenda nje ya mstari, kama Walawi walivyofanya. **12** Sadaka yao itakuwa fungu la hiyo nchi takatifu sana, karibu na mpaka wa Walawi. **13** Nchi ya Walawi karibu na mpaka wa nchi ya makuhani itakuwa ridhaa elfu ishirini na tano urefu na ridhaa elfu kumi upana. Urefu wote wa eneo la nchi utakuwa ridhaa elfu ishirini na tano urefu na ridhaa elfu ishirini upana. **14** Hawataiuza au kuibadilisha; hakuna malimbuko ya hiyo nchi ya Israeli itakayogawanywa kutoka haya maeneo, kwa kuwa yote ni matakatifu kwa ajili ya Yahwe. **15** Nchi iliyobaki, ridhaa elfu kumi na tano upana na ridhaa elfu ishirini na tano urefu, itakuwa kwa wote wanayoitumia hiyo nchi, nyumba, na sehemu ya malisho; huo mji utakuwa katikati yake. **16** Hivi ndivyo vitakuwa vipimo vya mji: upande wa kaskazini utakuwa ridhaa 4, 500 urefu; upande wa kusini utakuwa ridhaa 4, 500 urefu; upande wa magharibi utakuwa ridhaa 4, 500 urefu; na magharibi itakuwa ridhaa 4, 500 urefu. **17** Kutakuwa na malisho ya mji kuelekea kaskazini, ridhaa 250 kwenda chini; hata kusini, ridhaa 250 kwenda chini; kuelekea mashariki, ridhaa 250 kwenda chini, na kuelekea magharibi ridhaa 250 kwenda chini. **18** Eneo lililobaki la matoleo matakatifu litanyooshwa ridhaa elfu kumi hata mashariki na ridhaa elfu kumi kuelekea magharibi. Litanyooshwa karibu na mpaka wa matoleo matakatifu, na mazao yake yatakuwa chakula kwa ajili ya wale wanaofanya kazi katika nchi. **19** Wale wafanyao kazi katika mji, watu wote wa kabila za Israeli, watailima hiyo nchi. **20** Matoleo yote ya nchi yatapimwa ridhaa elfu ishirini na moja kwa ridhaa elfu ishirini na tano. Kwa njia hii mtatengeneza matoleo matakatifu ya nchi, pamoja na nchi kwa ajili mji. **21** Mabaki ya nchi mojawapo upande wa matoleo matakatifu na eneo la mji litakuwa kwa ajili ya mwana wa mfalme. Eneo la nchi ya mwana wa mfalme kuelekea mashariki litanyooshwa kwa ridhaa elfu ishirini na tano kutoka kwenye mpaka wa matoleo matakatifu hata mpaka wa mashariki-na eneo lake kuelekea mpaka wa magharibi. Katikati kutakuwa matolea matakatifu, na mahali patakatifu pa hekalu patakuwa katikati yake. **22** Nchi imenyooka kutoka mali ya Walawi na eneo la mji katikati yake litakuwa kwa ajili ya mwana wa mfalme; itakuwa kati ya mpaka wa Yuda na mpaka wa Benjamini-hiyo nchi itakuwa kwa ajili ya mwana wa mfame. **23** Kwa kabila zitakazobaki, mafungu yao yataunganishwa kutoka upande wa mashariki. Benjamini atapokea fungu moja. **24** Kupakana na mpaka wa Benjamini kutoka upande wa mashariki hata magharibi, Simioni atakuwa na fungu moja. **25** Kupakana na mpaka wa Isakari kutakuwa na fungu moja. **26** Kupakana na mpaka wa Isakari kutoka mashariki hata magharibi, Zebuloni atakuwa na fungu moja. **27** Hata kusini mwa mpaka wa Zebuloni, kutoka upande wa mashariki hata upande wa magahribi, kutakuwa na nchi ya Gadi-fungu moja. **28** Mpaka wa kusini mwa Gadi kutanyooshwa kutoka Tamari hata kwenye maji ya Meriba Kadeshi, mbele hadi kijito cha Misri, na kisha hata Bahari kuu. **29** Hii ndiyo nchi ambayo mtakazo gawana; kutakuwa na urithi wa makabila ya Israeli. Haya yatakuwa mafungu yao. Hivi ndivy Bwana Yahwe asemavyo. **30** Hawa ndio watakaoishi kutoka kwenye nchi: upande wa kaskazini, ambapo patapimwa ridhaa 4, 500 kwa urefu, **31** kutakuwa na malango matatu, yaitwayo kwa ajili ya Israeli: lango moja kwa ajili ya Rubeni, lango moja kwa ajili ya Yuda, na lango moja kwa ajili ya Walawi. **32** Kwa upande wa mashariki, ambapo patapimwa ridhaa 4, 500 kwa urefu, kutakuwa na malango matatu: lango moja kwa ajili ya Yusufu, lango moja kwa

generated on Tue Oct 24 10:45:40 2023

ajili ya Benjamini, na lango moja kwa ajili ya Dani. **33** Kwa upande wa mashariki, kutakuwa na kipimo cha ridhaa 4, 500 urefu, kutakuwa na malango matatu: lango moja kwa ajili ya Simioni, lango moja kwa ajili ya Isakari, na moja kwa ajili ya Zebuloni. **34** Kwa upande wa magharibi, ambao kipimo chake kitakuwa ridhaa 4, 500, kutakuwa ba malango matatu: lango moja kwa ajili ya Gadi, lango moja kwa ajili ya Asheri, na lango moja kwa ajili ya Naftali. **35** Umbali kuuzunguka mji utakuwa ridhaa elfu kumi na nane; kutoka hiyo siku, jina la huo mji litakuwa "Yahwe yupo hapo."

Ezekiel 48:1

fungu moja la nchi
"kipande kimoja cha nchi ambacho utakigawanya"

Hethloni ... Lebo ... Hazari Enani
Tazama jinsi ilivyo tafsiriwa katika sura ya 47:15.

Ezekiel 48:4

fungu moja
"fungu moja la nchi"

kunyoosha kutoka upande wa mashariki kwenda upande wa magharibi
Tazama jinsi ilivyo tafsiriwa katika sura ya 48:1.

Ezekiel 48:8

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekile ujumbe wake kwa watu wa Israeli

dhiraa
"urefu"

upana
"kutoka kaskazini hata kusini"

Ezekiel 48:10

Sadaka kwa ajili yao itakuwa fungu la hii nchi takatifu sana
"Hili fungu dogo ndani ya fungu takatifu la nchi litamilikiwa na hawa makuhani, fungu ambalo ni takatifu zaidi kuliko yote ya fungu takatifu la nchi"

Ezekiel 48:13

haya malimbuko
"hii nchi ni malimbuko." Hapa "malimbuko" huenda inamaanisha vitu bora miongoni mwa sadaka zote zilizowekwa pembeni kumtolea Mungu.

Ezekiel 48:15

itakuwa kwa wote wanayoitumia hiyo nchi
"itakuwa nchi ambayo imeungana na watu wa mji"

nyumba, na mahali pa malisho
"mahali kwa ajili ya nyumba na kwa ajili ya sehemu za wazi"

Ezekiel 48:17

uzalishaji wake
"vitu vinavyomea huko"

Ezekiel 48:19

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

Kwa njia hii mtatengeneza matoleo matakatifu ya nchi, pamoja na nchi kwa ajili mji
"Utatoa sadaka takatifu na pia mali ya mji"

ninyi
Huu wingi unarejea kwa watu wa Israeli.

sadaka takatifu
nchi ambayo watu wa Israeli waliyopewa na Yahwe kwa ajili ya Walawi, makuhani, na hekalu

Ezekiel 48:21

sadaka takatifu
Tazama jinsi ilivyotafsiriwa katika sura ya 48:17.

Ezekiel 48:23

fungu moja
Tazama jinsi ilivyo tafsiriwa katika sura ya 48:1, "fungu moja la nchi"

Ezekiel 48:27

Maelezo ya Jumla:
Yahwe anaendelea kumpatia Ezekieli ujumbe wake kwa watu wa Israeli.

Tamari ... Meriba Kadeshi ... kitabu cha Misri
Tazama tafsiri yake katika sura ya 47:18.

ninyi
Huu wingi unarejea kwa watu wa Israeli.

Hili ndilo tangazo la Yahwe
Tazama tafsiri yake katika sura ya 5:11.

Ezekiel 48:30

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

generated on Tue Oct 24 10:45:40 2023

dhiraa 4,500
kama kilomita 2.4

dhiraa
kama kilomita 2.4

Ezekiel 48:33

dhiraa
Tazama tafsiri yake katika sura ya 40:5.

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generated on Tue Oct 24 10:45:40 2023

Book: Daniel

Daniel

Chapter 1

1 Katika mwaka wa tatu wa utawala wa Yehoyakimu mfalme wa Yuda, Nebukadneza mfalme wa Babeli alikuja Yerusalemu na kuuzunguka mji ili kuzuia mahitaji yake yote. **2** Bwana alimpa Nebukadneza ushindi dhidi ya Yehoyakimu mfalme wa Yuda, na alimpatia vitu vitakatifu kutoka nyumba ya Mungu. Alivipeleka vitu hivyo mpaka katika nchi ya Babeli, kwa nyumba ya mungu wake, na aliviweka vitu vitakatifu katika hazina ya mungu wake. **3** Mfalme akamwambia Ashipenazi, afisa wake mkuu, awalete baadhi ya watu wa Israeli, wa familia ya kifalme na za kiungwana - **4** vijana wasio na hila, wenye mwonekano wa kuvutia, wenye ujuzi katika hekima yote, wenye kujawa na ufahamu na weledi, na wenye sifa za kutumika katika ikulu ya mfalme. Alitakiwa kuwafundisha maandiko na lugha ya Babeli. **5** Mfalme aliwatengea kwa ajili yao fungu kutoka katika chakula chake kizuri kwa kila siku na katika divai aliyokunywa. Vijana hawa walitakiwa kufunzwa kwa miaka mitatu, na baada ya hapo, wangeweza kumtumikia mfalme. **6** Miongoni mwao walikuwa ni Danieli, Hanania, Mishaeli, na Azaria, baadhi ya watu wa Yuda. **7** Afisa mkuu aliwapa majina: Danieli alimwita Belteshaza, Hanania alimwita Shadraka, Mishaeli alimwita Meshaki, na Azaria alimwita Abedinego. **8** Lakini Danieli alinuia katika akili yake kuwa asingejitia ujanisi mwenyewe kwa chakula kizuri cha mfalme wala kwa divai ambayo alikunywa. **9** Basi, aliomba ruhusa kutoka kwa afisa mkuu ili kwamba asije akajitia uchafu yeye mwenyewe. Hivyo, Mungu alimpa Danieli kibali na huruma kupitia katika heshima ambayo afisa mkuu alikuwa nayo kwake. **10** Afisa mkuu alimwambia Danieli, "Ninamwogopa bwana wangu mfalme. Ameagiza aina ya chakula na vinywaji mnavyotakiwa kutumia. Kwa nini awaone ninyi mkiwa mnaonekana vibaya kuliko vijana wengine wa umri wenu? Mfalme aweza kukitwaa kichwa changu kwa sababu yenu. **11** Kisha Daniel akamwambia msimamizi ambaye afisa mkuu alikuwa amemweka juu ya Danieli, Hanania, Mishaeli, na Azaria. **12** Alisema, "Tafadhari tujaribuni, sisi watumishi wako kwa siku kumi. Tupatieni tu mboga mboga za kula na maji ya kunywa. **13** Kisha ulinganishe mwonekano wetu na mwonekano wa vijana wanaokula vyakula vya mfalme, na mtutendee, sisi watu wako kulingana na kile unachokiona." ' **14** Hivyo msimamizi alikubaliana naye kufanya hivi, na aliwajaribu kwa siku kumi. **15** Katika mwisho wa siku kumi mwonekano wao ulikuwa ni wenye afya nzuri kuliko wa wale vijana waliokula vyakula vya kifalme. **16** Basi, msimamizi aliliondoa fungu lao la chakula na vivywaji vyao na walipewa mboga mboga tu. **17** Na kuhusu vijana hawa nne Mungu aliwapa uelewa na ufahamu katika maandiko yote na hekima, na Danieli aliweza kupambanua aina zote za maono na ndoto. **18** Katika mwisho wa muda uliokuwa umepangwa na mfalme kuwaleta ndani, afisa mkuu aliwaleta mbele ya Nebukadneza. **19** Mfalme aliongea nao, na miongoni mwa kundi lote hapo hapakuwa na wa kuwalinganisha na akina Danieli, Hanania, Mishaeli, na Azaria. Walisimama mbele ya mfalme, wakiwa tayari kumtumikia. **20** Katika kila swali la hekima na ufahamu ambalo mfalme aliwauliza, aliwakuta wakiwa na uwezo mara kumi kuliko waganga wote na wale waliojidai kusema na wafu, waliokuwa katika ufalme wake wote. **21** Danieli alikuwa hapo mpaka mwaka wa kwanza wa Mfalme Koreshi.

Daniel 1:1

Nebukadneza
Jina hili humrejelea Nebukadneza na wanajeshi wake, siyo yeye peke yake.

kuzuia mahitaji yake yote
"Kuwazuia watu wasipokee mahitaji"

Yehoyakimu mfalme wa Yuda
Hii inamrejelea Yehoyakimu na wanajeshi wake, siyo Yehoyakimu peke yake.

alimpatia
Yehoyakimu alimpa Nebukadneza

alivipeleka ...aliviweka
Ingawa Nebukadneza hakufanya vitu hivi peke yake, ni vizuri kwa msomaji kutumia umoja tu.

Alivipeleka
Kiwakilishi 'vi' kinarejelea vitu/vifaa vitakatifu vilivyochukuliwa kutoka Yerusalemu.

hazina ya mungu wake
Hiki kitendo kilikuwa na ibada kwa mungu wake

generated on Tue Oct 24 10:45:40 2023

Daniel 1:3

mfalme akamwambia
inmrejelea Nebukadneza

Ashipenazi
Huyu alikuwa na afisa wake mkuu

kiungwana
hili ni tabaka la juu sana la kijamii

wasio na hila
Maneno haya mawili ya kukanusha kwa pamoja yametumika kutilia mkazo wazo chanya. "wenye mwonekano kamili"

wenye kujawa na ufahamu na weledi
Hii ni nahau. Hii ina maana ya kwamba walijua vitu vingi na waliweza kupanga na kutumia maelezo yale.

ikulu ya mfalme
Hii ni nyumba au jengo kubwa mahali ambapo mfalme aliishi

Alitakiwa kuwafundisha
"Ashipanezi alitakiwa kuwafundisha"

Mfalme aliwatengea kwa ajili yao
Maafisa wa mfalme walifanya hivyo kwa niaba ya mfalme.

chakula kizuri
Chakula maalumu, adimu na kizuri ambacho mfalme alikula.

Vijana hawa walitakiwa kufunzwa
Hii yaweza kuelezwa kwa muundo tendaji. "Ashipenazi alitakiwa kuwafunza vijana hawa"

kufunzwa
"kufundisha maarifa"

Daniel 1:6

miongoni mwao
Miongoni mwa vijana kutoka Israeli

Afisa mkuu
Inamrejelea Ashipenazi aliyekuwa afisa wa juu sana katika utawala wa Mfalme Nebukadneza.

Belteshaza...Shadraka...Meshaki...Abednego
Haya yote ni majina ya wanaume.

Daniel 1:8

Danieli alinuia katika akili yake
Hapa neno "akili" linamrejelea Danieli mwenyewe. "Danieli aliamua mwenyewe"

asingejitia ujanisi
"kujitia unajisi" ni kukifanya kitu fulani kuwa kichafu. Baadhi ya vyakula na vinywaji vya Kibabeli vingemfanya Danieli kuwa mchafu kutokana na sheria za Mungu.

chakula kizuri
Hii inarejelea chakula maalumu,adimu na kizuri ambacho mfalme alikula.

Kwa nini awaone ninyi mkiwa mnaonekana vibaya kuliko vijana wengine wa umri wenu?
Afisa allitumia swali hili ili kuelezea kile alichodhani kuwa kingetokea. Pia yaweza kuwa maelezo kama "Hataki kuwaoneni ninyi mkionekana kuwa wabaya zaidi ya vijana wengine wa umri wenu"

Mfalme aweza kukitwaa kichwa changu
Hii ni nahau "Mfalme aweza kukikata kichwa changu" au "Mfalme aweza kuniua"

Daniel 1:11

ulinganishe mwonekano wetu na mwonekano
Danieli alimwomba msimamizi kuangalia kama yeye na rafiki zake walionekana vibaya kuliko vijana wengine.

Daniel 1:14

aliwajaribu...mwonekano wao...ulikuwa...vyakula ..na vinywaji vyao
Viwakilishi hivi vyote vinawarejelea akina Danieli, Hanania, Mishaeli na Azaria.

wenye afya
Hii ina maana kwamba walikuwa wenye afya nzuri kutokana na kile walichokula.

Daniel 1:17

Mungu aliwapa uelewa na ufahamu
Hii inaweza kuongezwa ili kwamba nomino dhahania "Uelewa na ufahamu" zaweza kuelezwa kwa kutumia vitenzi "kujifunza na kufahamu" yaani "Mungu aliwapa uwezo wa kujifunza na kufahamu kwa uwazi"

maandiko yote na hekima
Haya ni maneno ya kutia chumvi kuonesha kwamba walikuwa na elimu na ufahamu mzuri

Daniel 1:19

Mfalme aliongea nao
Mfalme aliongea na vijana wanne (1:17)

miongoni mwa kundi lote hapo hapakuwa na wa kuwalinganisha na akina Danieli,Hanania, Mishaeli, na Azaria
Hii yaweza kuelezwa kwa kutumia muundo kubalifu. "Danieli, Hanania, Mishaeli na Azaria

generated on Tue Oct 24 10:45:40 2023

walimfurahisha sana zaidi ya mtu yoyote katika kundi"

"Danieli, Hanania, Mishaeli na Azaria
Haya ni majina ya wanaume.

mara kumi zaidi
hapa maneno "mara kumi" yanatia chumvi kumaanisha ubora wa hali.

kwanza wa Mfalme Koreshi
"mwaka wa kwanza wa mfalme Koreshi alitawala Babeli."

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Katika mwaka wa pili wa utawala wa Nebukadneza, alikuwa na ndoto. Akili yake ilisumbuka, na hakuweza kulala. **2** Ndipo mfalme alipowaita waganga na wale wenye kuongea na wafu. Lakini pia aliwaita wachawi na watu wenye hekima. Aliwataka wamwambie juu ya ndoto zake. Basi walikuja na kusimama mbele za mfalme. **3** Mfalme akawambia, "Nilikuwa na ndoto, na akili yangu ina mashaka nataka kujua ndoto hiyo nini maana yake." **4** Kisha watu wenye hekima wakamwambia mfalme katika Kiaramaiki, " Mfalme, aishi milele! Twambie sisi ndoto, watumishi wako, nasi tutaifunua maana yake." **5** Mfalme akawajibu watu wenye hekima, " Jambo hili limeshamalizika. Kama hamtaweza kuiweka wazi ndoto kwangu na kuitafsiri, miili yenu itakatwa vipande vipande na nyumba zenu zitafanywa kuwa vichuguu vya uchafu. **6** Lakini kama mtaniambia ndoto na maana yake, mtapokea zawadi kutoka kwangu, thawabu, na heshima kubwa. Basi niambie ndoto na maana yake." **7** Wakamjibu tena na kusema, "Mfalme na atuambie, watumishi wake, ndoto nasi tukwambia maana yake." **8** Mfalme akawajibu, " Ninajua kwa hakika mnahitaji muda zaidi kwasababu mmeona maamuzi yangu ni magumu kuhusu jambo hili. **9** Lakini kama hamtaweza kuniambia ndoto, kuna sentensi moja tu kwa ajili yenu. Mmeamua kuandaa uongo na maneno ya kudanganya ambayo mmekubaliana kwa pamoja kuniambia mpaka pale nitakapobadili akili zangu. Basi, niambieni ndoto, na kisha nitajua kuwa mnaweza kuitafsiri kwa ajili yangu." **10** Watu wenye hekima wakamjibu mfalme, " Hakuna mtu katika dunia anayeweza kutimiza matakwa ya mfalme. Hakuna mfalme yoyote mkuu na mwenye nguvu ambaye alishataka jambo kama hilo kutoka kwa wachawi, wala wenye kuongea na wafu, wala mwenye hekima. **11** Kile anachokitaka mfalme ni kigumu, na hakuna yeyote awezaye kumwambia mfalme isipokuwa miungu, ambayo haishi miongoni mwa watu." **12** Jambo hili lilimfanya mfalme akasirike na kughadhabika sana, na alitoa amri kuwaangamiza wale wote waliojulikana kuwa ni wenye hekima zao katika Babeli. **13** Hivyo, amri ilitoka kwamba wale wote waliojulikana kwa hekima yao ni lazima wauawe. Na kwa sababu ya amri hii, walimtafuta Daniel na rafiki zake ili kwamba wauawe. **14** Ndipo Daniel alipomjibu kwa busara na umakini, Arioki, kamanda wa walinzi wa mfalme, ambaye alikuwa amekuja kuwaua wale wote waliojulikana kuwa na hekima katika Babeli. **15** Danieli alimwuliza kamanda wa mfalme, " Kwanini amri ya mfalme ni ya haraka hivyo?" Hivyo, Arioki akamwambia Danieli kile kilichotokea. **16** Ndipo Danieli aliingia ndani na akaomba ahadi ya muda wa kuonana na mfalme ili kwamba aweze kuwasilisha tafsiri kwa mfalme. **17** Kisha Danieli aliingia ndani ya nyumba na aliwaelezea Hanania, Mishaeli, na Azaria, kile kilichotokea. **18** Aliwasihi kutafuta rehema kutoka kwa Mungu wa mbinguni kuhusiana na siri hii ili kwamba yeye na wao wasije wakauawa pamoja na watu wengine waliosalia waliojulikana kuwa na hekima katika Babeli. **19** Usiku ule siri ilifunuliwa kwa Danieli katika maono. Kisha Danieli akamtukuza Mungu wa mbinguni **20** na kusema, "Litukuzwa jina la Mungu milele na milele; kwa kuwa hekima na nguvu ni zake. **21** Anabadili wakati na majira; anaondoa wafalme na kuweka wafalme katika viti vyao vya enzi. Anawapa hekima wenye hekima na ufahamu kwa wenye weledi. **22** Hufunua vitu vya chini na vilifichika kwa sababu anajua kile kilicho gizani, naye anaishi pamoja na mwanga. **23** Mungu wa baba zetu, ninakushukuru na kukutukuza wewe kwa ajili ya hekima na nguvu uliyonipa. Sasa umeyafanya yawe wazi kwetu yale tuliyokuomba; umetujulisha mambo yamhusuyo mfalme." **24** Ndipo Danieli alienda kumwona Arioki (yule ambaye mfalme alimchagua kuua kila mtu aliyekuwa na hekima katika Babeli). Alimwendea na kumwambia, "Usiwauwe watu wenye hekima katika Babeli. Nipeleke kwa mfalme na nitamwonesha mfalme tafsiri ya ndoto yake." **25** Kisha Arioki kwa haraka alimleta Danieli mbele za mfalme na kusema, " Nimempata miongoni wa watu wa mateka wa Yuda mtu ambaye atafunua maana ya ndoto ya mfalme." **26** Mfalme akamwambia Danieli (ambaye alikuwa akiitwa Beliteshaza), "Je unaweza kunimbia ndoto niliyoiona na maana yake?" **27** Danieli alimjibu mfalme na kusema, "Siri ambayo mfalme ameiomba haiwezi kufunuliwa na watu wenye hekima, wala wale wenye kuongea na wafu, wala wachawi, na wala wataalamu wa nyota. **28** Isipokuwa kuna Mungu ambaye anaishi mbinguni, ambaye hufunua siri, na amekwisha kukujulisha wewe, mfalme Nebukadneza, kile kitakachotokea katika siku zijazo. Hizi ndizo Ndoto na maono ya akili zako uliyoyaona wakati ulipokuwa umelala kitandani mwako. **29** Na kwako Wewe, mfalme, mawazo yako kitandani mwako yalikuwa ni juu ya mambo yajayo, na yule afichuaye siri ameifanya ijulikane kwako kuhusu kile kilicho karibu kutokea. **30** Na kuhusu mimi, siri hii haikufunuliwa kwangu kwa sababu ya hekima yoyote niliyo nayo zaidi ya mtu yoyote anayeishi. Siri hii imefunliwa kwangu ili kwamba wewe, mfalme, uweze kufahamu maana, na ili kwamba ujuwe mawazo yaliyo ndani mwako. **31** Mfalme, uliangalia juu na ukaona sanamu kubwa. Sanamu hii ambayo ilikuwa yenye nguvu na yenye kung'aa, ilisimama mbele yako. Mng'ao wake ulikuwa unatisha. **32** Kichwa cha sanamu kilikuwa kimetengenezwa kwa dhahabu safi. Matiti yake na mikono ilikuwa ya fedha. Sehemu ya katikati na mapaja yake yalikuwa yametengenezwa kwa shaba, **33** na miguu yake ilikuwa imetengenezwa kwa chuma. Miguu yake ilikuwa ilitengenezwa kwa sehemu chuma na sehemu kwa

generated on Tue Oct 24 10:45:40 2023

udongo. **34** Ulitazama juu, na jiwe lilikuwa limechongwa, ingawa si kwa mikono ya wanadamu, na liliipiga sanamu katika miguu yake ya chuma na udongo, na ponda ponda. **35** Kisha chuma, udongo, fedha, na dhahabu zilivunjwa katika vipande vipande kwa wakati mmoja na yakawa kama makapi yaliyo katika sakafu za kupuria kipindi cha kiangazi. Upepo huyapeperushia mbali na hakuna alama inayoachwa. Lakini jiwe lililoipiga sanammu likawa mlima mkubwa na kuijaza dunia yote. **36** Hii ndiyo ilikuwa ndotoyako. Na sasa tutamwambia mfalme maana yake. **37** Wewe, mfalme, ni mfalme wa wafalme kwa wale ambao Mungu wa mbinguni amekupa ufalme, nguvu, uweza na heshima. **38** Amevitia mkononi mwako sehemu ambazo binadamu huishi. Amekupa wanyama wa mwituni na ndege wa angani katika mkono wako, na amekufanya wewe utawale juu yao wote. Wewe u kichwa cha dhahabu cha sanamu. **39** Baada yako, ufalme mwingine utainuka ambao ni mdogo kwako, na hata ufalme wa tatu wa shaba utatawala juu ya dunia yote. **40** Kutakuwa na ufalme wa tatu, wenye nguvu kama chuma, kwa kuwa chuma huvunja vipande vipande vitu vingine na kuponda ponda kila kitu. Itaviharibu vitu hivi vyote na kuvisaga. **41** Kama vile ulivyoona, miguu na vidole vilikuwa kwa sehemu vimetengenezwa kwa udongo na kwa sehemu vimefanywa kwa chuma, hivyo utakuwa ni ufalme uliogawanyika; baadhi ya nguvu za chuma zitakuwa ndani yake, kama tu ulivyoona kuwa chuma kimechanganyikana na udongo laini. **42** Kama vile vidole vya miguuni vilivyokuwa kwa sehemu vimetengenezwa kwa chuma na kwa sehemu vimetengenezwa kwa udongo, ndivyo ufalme utakuwa kwa sehemu una nguvu na kwa sehemu utakuwa dhaifu. **43** Kama ulivyoona chuma kimechanganywa na udongo laini, na hivyo na watu watakuwa wamechanganyikana; hawakaa kwa pamoja, kama vile chuma kisivyoweza kushikamana na udongo **44** Katika siku za wafalme hao, Mungu wa mbinguni ataanzisha ufalme ambao hautaweza kuangushwa, wala kushindwa na watu wengine. Utazivunja falme zingine vipande vipande na kuzikomesha zote, nao utadumu milele. **45** Kama tu ulivyoona, jiwe lilichongwa kutoka katika mlima, lakini si kwa mikono ya wanadamu. Lilivunja vunja chuma, shaba, udongo, fedha, na dhahabu katika vipande vipande. Mungu mkuu amekujulisha wewe, mfalme, kile kitakachotokea baada ya haya. Ndoto ni ya kweli na tafsiri yake ni ya kuaminika. **46** Mfalme Nebukadneza alianguka kifudifudi mbele ya Daniel na alimweshimu; aliamuru kwamba sadaka zitolewe na manukato yatolewe kwake. **47** Mfalme alimwambia Danieli, " Hakika Mungu wako ni Mungu wa miungu, Bwana wa wafalme, na ambaye hufunua mafumbo, kwa kuwa umekuwa ukiweza kufumbua mafumbo haya." **48** Ndipo mfalme alimfanya Danieli kuwa wa kuheshiwa sana na alimpa zawadi nyingi nzuri. Alimfanya kuwa mtawala juu ya jimbo lote la Babeli. Danieli akawa liwali mkuu juu watu wenye hekima wa Babeli. **49** Danieli alipeleka ombi kwa mfalme, na mfalme aliwateua Shadraka, Meshaki na Abedinego kuwa watawala juu ya jimbo la Babeli. Lakini Danieli alisalia katika ikulu ya mfalme.

Daniel 2:1

katika mwaka wa pili
"ndani ya mwaka wa pili"

alikuwa na ndoto
"Nebukadneza aliota ndoto"

akili yake ilisumbuka
Hapa neno "akili" linarejelea mawazo yake. "mawazo yake yalimsumbua"

na hakuweza kulala
Mawazo yake yaliyomsumbua yalimzuia asipate usingizi.

Ndipo mfalme alipowaita waganga
"kisha mfalme aliwaita waganga"

wafu
"watu waliokwisha kufa"

walikuja
"waliingia ndani ya ikulu"

walisimama mbele
"walisimama mbele ya "

Daniel 2:3

akili yangu ina mashaka
hapa neno "akili" linamrejelea mfalme mwenyewe.

mashaka
"kusumbuka"

Kiaramaiki
Hii ni lugha ambayo watu wa Babeli waliiongea.

" Mfalme, aishi milele!
Watu waliyasema maneno haya kuonesha heshima kwa mfalme. "Mfalme, tunatumaini utaishi milele"

sisi, watumishi wako
Watu walijiita wao wenyewe kuwa ni watumishi wa mfalme kuonesha heshima.

tutaifunua
Hapa kiwakilishi 'tu' kinarejelea watu/wanaume ambao mfalme alikuwa akiongea nao na hakimjumuishi mfalme.

generated on Tue Oct 24 10:45:40 2023

Daniel 2:5

Jambo hili limeshamalizika
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Nimeamua cha kufanya juu ya jambo hili"

miili yenu itakatwa vipande vipande na nyumba zenu zitafanywa kuwa vichuguu vya uchafu
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Nitawaamuru wanajeshi wangu kukata miili yenu katika vipande na kuzifanya nyumba zenu kuwa vichuguu vya uchafu"

mtapokea zawadi kutoka kwangu
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Nitawapeni zawadi"

Daniel 2:7

Mfalme na atuambie
Watu wenye hekima walimweleza mfalme kwa nafsi ya tatu kama ishara ya heshima.

mmeona maamuzi yangu ni magumu kuhusu jambo hili
Maamuzi ambayo hayatabadilika yanasemwa kama ni kitu ambacho ni imara. "mmeona kwamba sitabadili maamuzi yangu juu ya hili"

kuna sentensi moja tu kwa ajili yenu
"kuna hukumu moja kwa ajili yenu"

uongo na maneno ya kudanganya
Maneno haya mawili kwa ukaribu yanamaanisha kitu kile kile na kutia mkazo kwamba huu ni "uongo uliokusudia kudanganya."

Daniel 2:10

mkuu na mwenye nguvu
Maneno haya mawili kimsingi yanamaanisha kitu kile kile na kutia mkazo juu ya ukubwa wa nguvu za Mfalme.

hakuna yeyote awezaye kumwambia mfalme isipokuwa miungu
Maneno haya hameelezwa kwa kukanusha kwa ajili ya kutia mkazo. Yaweza pia kuelezwa kwa sentensi chanya. "Ni miungu tu yaweza kumwambia mfalme hili"

Daniel 2:12

kasirike na kughadhabika
Maneno haya kimsingi yanamaanisha kitu kile kile na kutia mkazo juu ukali wa hasira yake.

wale wote katika Babeli
"watu wote katika Babeli"

Hivyo, amri ilitoka
Amri inaongelewa kama ni kitu chenye uhai na chenye uwezo wa kwenda nje. "Mfalme aliipitisha amri"

wale wote waliojulikana kwa hekima yao ni lazima wauawe
Hii yaweza kuelezwa kwa muundo tendaji. "Wanajeshi walitakiwa kuwaua watu wote waliojulikana kwa hekima zao"

ili kwamba wauawe
Hii inaweza kuelezwa kwa muundo tendaji. "kwa lengo la kuwaua"

Daniel 2:14

busara na umakini
Maneno haya mawili kimsingi yanamaanisha kitu kile kile na kutia mkazo juu ya ukubwa wa busara.

Arioki
Hili ni jina la kamanda wa mfalme.

walinzi
Hili ni kundi la watu ambao kazi yaoni kumlinda mfalme

ambaye alikuwa amekuja kuwaua
ambaye mfalme alikuwa amemtuma ili kuua"

Danieli aliingia ndani
Huenda Danieli alienda katika ikulu. "Danieli alienda katika ikulu"

akaomba ahadi ya muda wa kuonana na mfalme
"aliomba muda maalumu uliopangwa ili kukutana na mfalme"

Daniel 2:17

nyumba yake
Hii inarejelea nyumba ya Danieli

kile kilichotokea
"kuhusu amri ya mfalme"

Aliwasihi kutafuta rehema
"Aliwaomba waombe huruma"

ili kwamba yeye na wao wasije wakauawa
Hii yaweza kuelezwa kwa muundo tendaji. "Ili kwamba mfalme asije akawaua"

Daniel 2:19

Usiku ule siri ilifunuliwa
Hii yaweza kuelezwa kwa muundo tendaji. "Usiku ule Mungu aliifunua siri"

siri
hii inarejelea ndoto ya mfalme na tafsiri yake.

"Litukuzwa jina la Mungu
Hapa"jina" linamrejelea Mungu mwenyewe. "Mungu atukuzwe"

generated on Tue Oct 24 10:45:40 2023

Daniel 2:21

Maelezo ya jumla
Mistari hii pia ni sehemu ya sala ya Danieli.

anaondoa wafalme
"huyaondoa mamlaka ya kifalme ya kutawala"

kuweka wafalme katika viti vyao vya enzi
Kuwa katika kiti cha enzi ina maana ya kutawala ufalme. "huwafanya wafalme wapya kutawala juu ya falme zao."

naye anaishi pamoja na mwanga.
"Mwanga hutoka sehemu ambako Mungu aliko"

Daniel 2:23

Maelezo ya jumla
Mstari huu pia ni sehemu ya sala ya Danieli. Aliacha kumwongelea Mungu kwa nafsi ya tatu na alianza kutumia nafsi ya pili.

umeyafanya yawe wazi kwetu yale tuliyokuomba
"aliniambia marafiki zangu na nilikuomba utuambie."

umetujulisha mambo yamhusuyo mfalme
"alituambia kile ambacho mfalme alitaka kujua"

Daniel 2:24

Arioki
Hili ni jina la Kamanda wa Mfalme.

kila mtu aliyekuwa na hekima
"watu wenye hekima"

Daniel 2:25

Beliteshaza
Hili ni jina ambalo Wababeli walimpa Danieli.

Daniel 2:27

Siri ambayo mfalme ameiomba haiwezi kufunuliwa na watu wenye hekima, wala wale wenye kuongea na wafu, wala wachawi, na wala wataalamu wa nyota
Hii inaweza kuelezwa kwa muundo tendaji. "Wale wenye hekima, wale wenye kuongea na wafu, waganga na wanajimu hawawezi kufunua siri kuhusu kile mfalme alichokiomba"

Siri ambayo mfalme ameiomba
Kirai hiki knarejelea ndoto ya mfalme.

Daniel 2:29

Maelezo ya jumla
Danieli anaendelea kuongea na Mfalme

yule afichuaye siri
Kirai hiki kinamrejelea Mungu. "Mungu ambaye hufunua siri"

siri hii haikufunuliwa kwangu
Hii yaweza kuelezwa kwa muundo tendaji. "Mungu hakuifunua siri hii kwangu"

Siri hii imefunliwa kwangu ili kwamba wewe
Hii yaweza kuelezwa kwa muundo tendaji.

Amefunua siri hii kwangu ili kwamba wewe
Kirai hiki kinatumia kiwakilishi "wewe" kumrejelea mtu katika akili.

Daniel 2:31

Maelezo ya jumla
Daniel anaendelea kuongea na mfalme

kilikuwa kimetengenezwa kwa dhahabu safi
"kilikuwa cha dhahabu safi" au "ilikuwa dhahabu nzuri"

sehemu chuma na sehemu kwa udongo
"ilikuwa kwa sehemu chuma na sehemu nyingine udongo"

Daniel 2:34

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme.

jiwe lilikuwa limechongwa, ingawa si kwa mikono ya wanadamu, na lili...
Maneno haya yaweza kuelezwa kwa muundo tendaji kama yatagawanywa katika sehemu mbili. "mtu fulani alilikata jiwe kutoka mlimani, lakini si mtu aliyelikata jiwe. Jiwe..."

kama makapi yaliyo katika sakafu za kupuria kipindi cha kiangazi
kirai hiki kinalinganisha vipande vya sanamu na vitu vidogo vilivyo vyepesi na ambavyo vinaweza kupeperushwa mbali na upepo. "kama vipande vikavu vya nyasi vinavyopeperushwa na upepo"

hakuna alama inayoachwa
Hii inaweza kuelezwa kwa muundo chanya. "viliondolewa kabisa"

kuijaza dunia yote
"kuenea dunia yote"

Daniel 2:36

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme

Na sasa tutamwambia mfalme
Hapa kiwakilishi "tu" kinamrejelea Danieli peke yake. Inawezekana ametumia muundo wa wingi katika unyenyekevu kuepuka kuchukua heshima

generated on Tue Oct 24 10:45:40 2023

kwa kujua maana ya ndoto ambayo Mungu ameifunua kwake.

mfalme wa wafalme
"mfalme wa muhimu sana" au "mfalme anayetawala juu ya wafalme wengine"

nguvu, uweza
Maneno haya kimsingi yanamaanisha kitu kile kile.

Amevitia mkononi mwako
Hapa neno "mkono'' linarejelea utawala. "amekupa utawala"

sehemu ambazo binadamu huishi
sehemu imetumika kuwakilisha watu ambao wanaishi hapo.

Amekupa wanyama wa mwituni na ndege wa angani katika mkono wako,
Hapa neno "mkono" linarejelea utawala. "Amekupa utawala juu ya wanyama wa mwituni na ndege wa angani"

ndege wa angani
hapa neno "angani" limetumika kumaanisha mbinguni.

Wewe u kichwa cha dhahabu cha sanamu
Katika ndoto ya mfalme kichwa cha sanamu kinamwakilisha mfalme. "Kichwa cha dhahabu kinakumaanisha wewe mfalme"

Daniel 2:39

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme

ufalme mwingine utainuka
Katika ndoto ya mfalme ilionekana kwamba ufalme wake ni wa dhahabu, hivyo ufalme mdogo utakuwa wa shaba. "ufalme mwingine ambao ni shaba utainuka"

hata ufalme wa tatu wa shaba
"bado ufalme wa tatu ambao ni wa shaba" au kisha bado kuna ufalme mwingine ambao unawakilishwa na shaba katika sehemu ya sanamu"

Daniel 2:40

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme

kutakuwa na ufalme wa nne
"kutakuwa na ufalme wa namba ya nne''

wenye nguvu kama chuma
Ufalme wa nne unaongelewa kuwa na nguvu kama chuma

Itaviharibu vitu hivi vyote na kuvisaga.
Lugha hii mfano inamaana ya kwamba ufalme wa nne utashinda na kuchukua nafasi ya falme zingine.

vitu hivi vyote
"falme zilizopita/zilizotangulia"

Daniel 2:41

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme

kama vile ulivyoona
Nebukadneza alione miguu iliyo na udongo na chuma. Hakuweza kuona mchakato wa utengenezaji wa miguu.

vilikuwa kwa sehemu vimetengenezwa kwa udongo na kwa sehemu vimefanywa kwa chuma,
Hii inaweza kuelezwa kwa muundo tendaji. "ilikuwa ya mchanganyiko wa udongo na chuma"

hawatakaa kwa pamoja
"hawatabaki wameshikamana"

Daniel 2:44

Maelezo ya jumla
Danieli anaendelea kuongea na mfalme

katika siku za wafalme hao
Katika kifungu hiki maneno "wafalme hao" yanawarejelea watawala wa falme zinazooneshwa katika sehemu mbalimbali za sanamu

ambao hautaweza kuangushwa, wala kushindwa na watu wengine
Maneno haya yaweza kuelezwa kwa muundo tendaji. " kwamba hakuna hata mmoja ambaya ataangamizwa, na ya kwamba watu wengine hawatashinda."

jiwe lilichongwa kutoka katika mlima, lakini si kwa mikono ya wanadamu
Maneno haya yaweza kuelezwa kwa muundo tendaji. "mtu fulani alilikata jiwa kutoka mlimani, lakini si mtu aliyelikata"

kuaminika
aminifu na sahihi

Daniel 2:46

alianguka kifudifudi
Tendo hili linaonesha kwamba mfalme alikuwa anamheshimu Danieli. "lala chini huku kichwa kimeelekea chini."

sadaka zitolewe na manukato yatolewe kwake
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Watumishi wake walitoa sadaka na kutoa manukato kwa Danieli."

Hakika Mungu wako
"Ni kweli kwamba Mungu wako"

Mungu wa miungu, Bwana wa wafalme,
"mkuu kuliko miungu mingine, na mfalme juu ya wafalme wengine wote"

ambaye hufunua mafumbo
"yeye ambaye hufunua siri"

kufumbua mafumbo haya
"kufunua siri za ndoto yangu"

Daniel 2:48

Alimfanya kuwa mtawala
"Mfalme alimfanya Danieli kuwa mtawala"

Shadraka...Meshaki....Abeddinego
Haya yalikuwa ni majina ya Kibabeli waliyopewa vijana watatu wa Kiyahudi walikuwa wameletwa Babeli pamoja na Danieli.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Mfalme Nebukadneza alitengeneza sanamu ya dhahabu ambayo ilikuwa na urefu wa dhiraa sitini na upana dhiraa sita. Aliiweka katika uwanda wa Dura katika jimbo la Babeli. **2** Kisha Nebukadneza alituma ujumbe wa kuwaita pamoja magavana wote wa majimbo, magavana wa mikoa, na magavana wa vijiji, pamoja na na washauiri, wahazini, waamuzi, mahakimu, na maafisa wengine wakuu wa majimbo ili waje kwa ajili ya uzinduzi wa sanamu aliyokuwa ameiweka. **3** Ndipo magavana wa majimbo, magavana wa mikoa, na magavana wa vijiji, pamoja na washauri, wahasibu, waamuzi, mahakimu, na maafisa wa juu wa majimbo walikusanyika kwa pamoja katika uzinduzi wa sanamu ambayo Nebukadneza aliyokuwa ameiweka. Walisimama mbele yake. **4** Kisha mtangazaji alipiga kelele, "Enyi watu, mataifa, na lugha mmeamriwa **5** kwamba mtakaposikia sauti za pembe, filimbi, ala za muziki, zeze, vinubi na zumari na aina zote za muziki, ni sharti kuanguka na kuisujudia ninyi wenyewe sanamu ya dhahabu ambayo Mfalme Nebukadneza alikuwa ameiweka. **6** Na yeyote asiyeanguka na kuiabuda, kwa wakati huo huo atatupwa katika tanuru la moto." **7** Basi watu walilposikia sauti za pembe, filimbi, ala za muziki, zeze, vinubi na zumari na aina zote za muziki, watu wote, mataifa na lugha walianguka na kuisujudia wao wenyewe sanamu ya dhahabu ambayo Nebukadneza mfalme alikuwa ameiweka. **8** Wakati huu baadhi ya Walkadayo walikuja na kuleta mashitaka kinyume na Wayahudi. **9** Walimwambia mfalme Nebukadneza, "mfalme aishi milele! **10** Ewe mfalme, umeweka amri kwamba kila mtu aisikiye sauti ya pembe, filimbi, ala za muziki, zeze, vinubi na zumari, na aina zote za muziki, lazima kuanguka na kuisujudia sanamu ya dhahabu. **11** Mtu yeyote asiyeanguka na kuiabudu sharti atupwe katika tanuru linalowaka moto. **12** Sasa kuna baadhi ya Wayahudi ambao umewaweka juu masuala ya jimbo la Babeli; majina yao ni Shadraka, Meshaki, na Abednego. Mfalme, hawa watu hawakutii wewe. Hawataiabudu, kuitumikia wala kuisujudia wenyewe sanamu ya dhahabu ambayo umeiweka." **13** Ndipo Nebukadneza alijawa na hasira na ghadhabu, aliagiza kwamba Shadraka, Meshaki na Abednego waletwe kwake. Hivyo, waliwalete hawa watu mbele ya mfalme. **14** Nebukadneza aliwaambia, "Je mmejipanga katika akili zenu, enyi Shadraka, Meshaki na Abedinego, kwamba hamtaiabudu miungu yangu wala kuisujudia wenyewe sanamu ile ya dhahabu ambayo nimeiweka? **15** Basi sasa kama mko tayari - mtakaposikia sauti pembe, filimbi, ala za muziki, zeze, vinumbi na zumari, aina zote za muziki - kuanguka chini na kuisujudia wenyewe sanamu ile ambayo nimeitengeneza, mambo yote yatakuwa mazuri. Lakini kama hamtaiabudu, mtatupwa mara katika tanuru la moto. Ni mungu gani atakayeweza kuwaokoa katika mikono yangu?" **16** Shadraka, Meshaki, na Abednego wakamjibu mfalme, "Nebukadneza, hatuhitaji kukujibu wewe katika jambo hili. **17** Kama kuna jibu, ni kwamba Mungu wetu ambaye tunamtumikia anaweza kutuhifadhi sisi salama katika katika tanuru la moto, na atatuokoa sisi katika mkono wako, mfalme. **18** Kama sivyo, na ijulikane kwako, wewe mfalme, kwamba hatutaiabudu miungu yako, na wala hatutaisujudia wenyewe sanamu ya dhahabu uliyoiweka. **19** Ndipo Nebukadneza alijawa na ghadhabu; mwonekano wa uso wake ulibadilika kinyume na Shadraka, Meshaki na Abedinego. Aliagiza kuwa tanuru lichochewe ukali mara saba zaidi kuliko lilivyokuwa kawaida. **20** Kisha aliwaamuru baadhi ya watu wenye nguvu katika jeshi lake kuwafunga Shadraka, Meshaki na Abednego na kuwatupa katika tanuru liwakalo moto. **21** Walifungwa akali wakiwa wamevaa nguo zao, kanzu, kilemba, na mavazi mengine, na walitupa katika tanuru liwakalo moto. **22** Kwasababu ya agizo la mfalme lilifuatwa na tanuru lilikuwa na joto sana, miali ya moto iliwaua watu waliowatupa Shadraka, Meshaki, na Abedinego. **23** Hawa wanaume watatu, Shadraka, Meshaki, na Abednego, waliangukia katika tanuru liwakalo moto wakali wamefungwa. **24** Kisha Nebukadneza mfalme alishangazwa na alisimam haraka. Aliwauliza washauri wake, "Je hatukutupa watu watatu wakiwa wamefungwa katika moto?" Nao walimjibu mfalme, "Hakika mfalme." **25** Alisema, "Lakini ninaona watu wanne ambao hawajafungwa wakizunguka katika moto, na hawajaumizwa. Mng'ao wa mtu wa nne ni kama mwana wa miungu." **26** Ndipo Nebukadneza aliposogea karibu na mlango wa tanuru liwakalo moto na akaaita, "Shadraka, Meshaki na Abednego, watumishi wa Mungu Aliye Juu, tokeni nje! Njooni hapa! Ndipo Shadraka, Meshaki na Abednego walitoka nje ya moto. **27** Magavana wa majimbo, magavana wengine, na washauri wa mfalme waliokuwa wamekusanyika kwa pamoja waliwaona watu hawa. Moto haukuunguza miili yao; nywele katika vichwa vyao hazikuungua; mavazi yao yalikuwa hayajaharibiwa; na hawakuwa na harufu ya moto. **28** Nebukadneza alisema, "Na tumsifu Mungu wa Shadraka, Meshaki na Abedinego, ambaye amemtuma mjumbe wake na amewapa ujumbe watumishi wake. Walimtumaini yeye wakati walipoikana amri yangu, na waliitoa miili yao badala ya kuabudu au kusujudia mungu mwingine isipokuwa Mungu wao. **29** Hivyo basi ninaagiza kwamba watu wote, taifa au lugha ambayo itazungumza kitu chochote kinyume na Mungu wa Shadraka, Meshaki na Abedinego lazima wakatwe vipande, na ya kwamba nyumba zao lazima zifanywe kuwa vichuguu vya uchafu kwasababu hakuna mungu mwingine

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anayeweza kuokoa kama hivi." **30** Ndipo mfalme aliwapandisha cheo Shadraka, Meshaki na Abednego katika jimbo la Babeli.

Daniel 3:1

urefu wa dhiraa sitini na upana dhiraa sita.
"urefu wa takribani mita 27 na upana upatao mita tatu"

uwanda wa Dura
Hii ni sehemu ndani ya ufalme wa Babeli.

magavana wote wa majimbo, magavana wa mikoa, na magavana wa vijiji
Haya ni madaraja ya mamlaka juu ya himaya ya ukubwa fulani.

wahazini
hawa ni maafisa walikuwa wanawajibika kwa mambo ya fedha

sanamu aliyokuwa ameiweka
hii inamhusu Mfalme Nebukadneza ambaye aliweka sanamu iliyojengwa kana kwamba alijijenga mwenyewe. "Sanamu ambayo Nebukadneza aliwaagiza watu wake kuiweka."

Daniel 3:3

magavana wa majimbo, magavana wa mikoa, na magavana
Angalia ulivyotafsiri katika 3:1

sanamu ambayo Nebukadneza aliyokuwa ameiweka
hii inamhusu Mfalme Nebukadneza ambaye aliweka sanamu iliyojengwa kana kwamba alijijenga mwenyewe. "Sanamu ambayo Nebukadneza aliwaagiza watu wake kuiweka."

mtangazaji
Huyu mtu ni mjumbe maalumu wa mfalme

mmeamriwa
Hii yaweza kuelezwa kwa muundo tendaji. "Mfalme anawaagizeni ninyi"

zeze
Hivi ni vyombo vya muziki ambavyo ni sawa na vinubi. Muundo wake ni wa pembe tatu na vina nyuzi nne.

kuanguka na kuisujudia ninyi wenyewe
Haya ni matendo ya alama ya kuabudu.

Daniel 3:6

Na yeyote asiyeanguka na kuiabuda, kwa wakati huo huo atatupwa katika tanuru la moto
Sentensi hii yaweza kuandikwa kwa muundo tendaji. " Wanajeshi watamtupa katika tanuru liwakalo moto mtu yeyote ambaye hataanguka na kuabudu sanamu katika muda ule watakaposikia muziki."

kuanguka
Hili ni tendo linaloonesha alama ya kuabudu.

tunuru liwakalo moto
Hiki ni chumba kikubwa kilicho jazwa moto

watu wote, mataifa na lugha
Maneno haya yanajumuisha kundi kubwa la maafisa kutoka katika miko mbalimbali waliokuwapo hapo.

sauti za pembe, filimbi, ala za muziki, zeze, vinubi na zumari na aina zote za muziki,
Hivi ni vyombo vya muziki.

walianguka na kuisujudia wao wenyewe
Haya ni matendo yanayoonesha ibada.

sanamu ya dhahabu ambayo Nebukadneza mfalme alikuwa ameiweka.
Hii inaongelea juu ya Mfalme Nebukadneza kutoa agizo kwamba ijengwe sanamu kana kwamba aliijenga mwenyewe. "Sanamu ya dhahabu ambayo Mfalme Nebukadneza aliwaagizawatu wake waiweke."

Daniel 3:8

mfalme aishi milele
Hii ilikuwa na salamu ya kawaida kwa mfalme

auti ya pembe, filimbi, ala za muziki, zeze, vinubi na zumari, na aina zote za muziki,
Angalia ulivyotafsiri orodha hii katika 3:3

kuanguka na kuisujudia sanamu ya dhahabu.
Haya ni matendo ya kuabudu.

Daniel 3:11

Mtu yeyote asiyeanguka na kuiabudu sharti atupwe katika tanuru linalowaka moto
Tungo hii yaweza kuelezwa kwa kutumia muundo tendaji. "Wanajeshi watawatupa katika tanuru liwakalo moto mtu yeyote ambaye hatalala chini na kuabudu."

kuanguka chini
Hili ni tendo la ishara ya kuabudu

tanuru la moto
Hiki ni chumba kikubwa chenye moto mkali

masuala
"mambo" au "shughuli"

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Shadraka, Meshaki, na Abednego
Haya yalikuwa ni majina ya Kibabeli ya vijana watau wa Kiyahudi ambao walikuwa ni marafiki wa Danieli.

hawakutii wewe
"hawakusikilizi wewe"

kuisujudia wenyewe
Hii ni ishara ya tendo la kuabudu

sanamu ya dhahabu ambayo umeiweka
Hii inazungumzia juu ya mfalme Nebukadneza kutoa amri ya kujengwa kwa sanamu kana kwamba yeye mwenyewe aliijenga. "Sanamu uliyowaagiza watu wako waijenge"

Daniel 3:13

alijawa na hasira na ghadhabu
Hasiria na ghadhabu ya mfalme Nebukadneza ilikuwa ni kubwa na ya kwamba inaongelewa kana kwamba ilikuwa imemjaa. Mahali hapa maneno "hasira na ghadhabu" yanamaanisha kitu kile kile na yametumika kuonesha mkao juu ya vile mfalme alivyokasirishwa.

Shadraka, Meshaki na Abednego
Haya ni majina ya Kibabeli ya marafiki watatu wa Kiyahudi wa Danieli.

Je mmejipanga katika akili zenu
hapa neno "akili" linarejelea juu ya kufanya maamuzi. Ni nahau yenye maana ya kuamua kwa dhati.

kuisujudia wenyewe
Hili ni tendo la ishara ya kuabudu.

sanamu ile ya dhahabu ambayo nimeiweka
Hii inazungumzia juu ya mfalme Nebukadneza kutoa amri ya kujengwa kwa sanamu kana kwamba yeye mwenyewe aliijenga. "Sanamu uliyowaagiza watu wako waijenge"

Daniel 3:15

sauti pembe, filimbi, ala za muziki, zeze, vinumbi na zumari, aina zote za muziki
Hivi ni vyombo au ala za Muziki

kuanguka chini na kuisujudia wenyewe
Haya ni matendo yanayoashiria ibada.

mambo yote yatakuwa mazuri
"hapatakuwa na shida zaidi' au "mtakuwa huru kwenda"

sanamu ile ambayo nimeitengeneza,
Hii inazungumzia juu ya mfalme Nebukadneza kutoa amri ya kujengwa kwa sanamu kana kwamba yeye mwenyewe aliijenga. "Sanamu uliyowaagiza watu wako waijenge"

mtatupwa mara katika tanuru la moto
Hii yaweza kuelezwa kwa muundo tendaji. "wanajeshi wangu

mtatupwa mara katika tanuru la moto
hii yaweza kuelezwa kwa muundo tendaji. "wanajeshi wangu watawatupeni ninyi katika moto uwakao."

tanuru la moto
Hiki ni chumba kikubwa chenye moto

Ni mungu gani.... katika mikono yangu?"
Mfalme hatarajii jibu. Anawatisha vijana watatu. "Hakuna mungu awezaye kuwaokoeni katika nguvu zangu"

kutoka katika mikono yangu
Mahali hapa neno "mikono" lina maana ya nguvu, mamlaka ya kuhukumu.

Daniel 3:16

Nebukadneza, hatuhitaji
Katika sehemu hii watu watatu wanaongea na Mfalme bila kutumia wadhifa wake. Hii ni hali ya kuonesha dharau kwa mamlaka yao.

Kama sivyo, na ijulikane kwako, wewe mfalme,
"Lakini mfalme unapaswa kujua kwamba hata kama Mungu wetu hatatuokoa sisi"

sanamu ya dhahabu uliyoiweka.
Katika kirai hiki, kiwakilishi "u" hakimhusu mfalme kuiweka sanamu, bali mfalme aliamuru watu wake waisimamishe.

Daniel 3:19

Nebukadneza alijawa na ghadhabu
Mfalme alikuwa amekasirika kwa kiwango kwamba hasira yake inasemwa kana kwamba ilikuwa imemjaa.

Daniel 3:21

kilemba
Kilemba ni kipande cha nguo kinachovaliwa ili kufunika kichwa.

Kwasababu ya agizo la mfalme lilifuatwa
Maneno haya yweza kuandikwa kwa muundo tendaji. "Kwasababu watu walilifuata agizo la mfalme kwa usahihi."

Daniel 3:24

Je hatukutupa watu watatu wakiwa wamefungwa katika moto?
"Tuliwatupa watu watatu katika moto wakiwa wamefungwa, sawa?"

generated on Tue Oct 24 10:45:40 2023

Mng'ao wa mtu wa nne ni kama
"Mtu wa nne anatao mng'ao mkali"

kama mwana wa miungu."
miungu iliaminika kuwa ilikuwa iking'aa sana kwa mwanga. "Mtu wa nne anang'aa sana kama ing'aavyo miungu."

Daniel 3:26

Magavana wa majimbo, magavana wengine
Haya ni madaraja ya mamlaka juu ya himaya tofauti tofauti.

nywele katika vichwa vyao hazikuungua
Muundo tendaji waweza kutumika kwa tungo hii."moto haukuweza kuunguza nywele vichwani mwao."

Kuungua
"kuchomeka"

mavazi yao yalikuwa hayajaharibiwa
Hii yaweza kuelezwa kwa muundo tendaji. "Moto haukuweza kuharibu mavazi yao."

na hawakuwa na harufu ya moto
"hawakunukia harufu ya moto"

Daniel 3:28

walipoikana amri yangu
Kutokutii amri ya mfalme kunasemwa kana kwamba kilikuwa kitendo dhahiri cha kutoka na kwenda mbali.

waliitoa miili yao
Kirai hiki kinawahusu watu watatu waliokuwa wamehialika kufa kwa kile wanachokiamini.

kusujudia
Kitendo hiki kina maana ya kulala katika nchi, uso ukiwa umeelekea chini, katika hali ya kuabudu.

isipokuwa Mungu wao
kwa mungu mwingine isipokuwa Mungu"

Daniel 3:29

watu wote, taifa au lugha ambayo itazungumza kitu chochote kinyume na Mungu wa Shadraka, Meshaki na Abedinego lazima wakatwe vipande, na ya kwamba nyumba zao lazima zifanywe kuwa vichuguu vya uchafu
Maneno haya yaweza kuelezwa kwa muundo tendaji. "watumishi wangu watawaharibu watu wowote, taifa, au lugha... na kuzifanya nyumba zao kuwa vichuguu vya uchafu."

itazungumza kitu chochote kinyume na Mungu
"kuongea maneno ambayo yamheshimu Mungu"

lazima wakatwe vipande
"kukatwa kwa miili yao katika vipande

hakuna mungu mwingine anayeweza kuokoa kama hivi
Muundo wa kubalifu waweza kutumika hapa. "Ni Mungu wao tu aweza kuwaokoa kama hivi"

generated on Tue Oct 24 10:45:40 2023

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Chapter 4

1 Mfalme Nebukadneza aliituma amri hii kwa watu wote, mataifa, na lugha walioishi katika nchi: "Na amani yenu na iongezeke. **2** Imeonekana vizuri kwangu kuwaambia juu ya ishara na maajabu ambayo Mungu Mkuu Aliye juu amenifanyia. **3** Ni kwa namna gani Ishara zake ni kubwa, na ni kwa namna gani maajabu yake yana nguvu! Ufalme wake ni ufalme unaodumu milele, na utawala wake hudumu kizazi hadi kizazi." **4** Mimi, Nebukadneza, nilikuwa ninaishi kwa furaha katika nyumba yangu, na nilikuwa nikifurahia mafanikio katika ikulu yangu. **5** Lakini ndoto niliyoiota ilifanya niogope. Nilipokuwa nimejilaza pale, taswira niliyoiona na maono katika akili yangu yalinitaabisha. **6** Basi nilitoa agizo la kuwaleta mbele yangu watu wote wa Babeli waliokuwa na hekima ili kwamba waweze kunitafsiria ndoto. **7** Kisha walikuja wachawi, wale ambao hudai kuzungumza na wafu, watu wenye hekima, na wasoma nyota. Niliwaambia juu ya ndoto, lakini hawakuweza kunitafsiria. **8** Bali mwishoni Danieli aliingia ndani - yeye ambaye huitwa Belteshaza jina la mungu wangu, na ambaye ndani yake kuna roho ya miungu mitakatifu - na nilimwambia juu ya ndoto. **9** "Belteshaza, mkuu wa wachawi, ninajua kuwa roho ya miungu watakatifu iko ndani yako na ya kwamba hakuna siri iliyo ngumu kwako. Niambie kile nilichokiona katika ndoto yangu na nini maana yake. **10** Haya ndiyo niliyoyaona katika akili zangu nilipokuwa nimejilaza katika kitanda changu: Nilitazama, na kulikuwa na mti katikati ya dunia, na urefu wake ulikuwa ni mkubwa sana. **11** Mti ulikua na ukawa wenye nguvu. Na sehemu ya juu yake ilifika mbinguni, uliweza kuonekana kutoka miisho ya dunia yote. **12** Majani yake yalikuwa mazuri, matunda yake yalikuwa ni mengi, na juu yake kulikuwa na chakula kwa ajili ya wote. Wanyama wa mwituni walipata kivuli chini yake, na ndege wa angani waliisha katika matawi yake. Viumbe vyote hai vililishwa katika mti huo. **13** Nilipokuwa nimelala kitandani kwangu, niliona katika akili zangu, mjumbe mtakatifu alishuka kutoka mbinguni. **14** Alipiga kelele na kusema, 'Ukateni mti na yafyekeni matawi yake, yapukutisheni majani yake, na kuyasambaza matunda yake. Wanyama na wakimbie kutoka chini yake na ndege wapae mbali kutoka katika matawi yake. **15** Mkiache kisiki cha mizizi yake katika nchi, mkifunge na fungu la chuma na shaba, katikati ya mche mororo wa shambani. Na kilowanishwe na umande wa kutoka mbinguni. Kiacheni kiishi na wanyama kati ya mimea ya ardhini. **16** Akili yake na ibadilishwe kutoka akili ya kibinadamu, na apewe akili ya mnyama mpaka ipite miaka saba. **17** Uamuzi huu ni kutokana na amri iliyotolewa na mjumbe. Ni uamuzi uliofanya na yeye aliye mtakatifu ili kwamba hao walio hai wajue kwamba Mungu aliye juu sana anatawala juu ya falme za watu na huwapa kwa kila mmoja apendaye kumweka juu yao, hata kwa watu wale wanyenyekevu sana.' **18** Mimi, Mfalme Nebukadneza nilipata ndoto hii. Sasa, wewe Belteshaza, niambie tafsiri yake, kwasababu hakuna mtu mwenye hekima katika ufalme wangu anayeweza kunitafsiria. Lakini wewe unaweza kufanya hivyo, kwa kuwa roho ya miungu watakatifu iko ndani yako." **19** Ndipo Danieli aliyeitwa pia Belteshaza, alihuzunishwa kwa muda, na mawazo yake yalimshitua. Mfalme akasema, " Belteshaza, usifadhaishwe na ndoto au tafsiri yake." Belteshaza akajibu, " Bwana wangu, ndoto hii na iwe kwa ajili ya watu wanaokuchukia, na tafsiri yake na iwe kwa ajili ya adui zako. **20** Mti ule uliouona - uliokua na ukawa na wenye nguvu, na ambao sehemu yake ya juu ilifika hata mbinguni, na ambao waweza kuonekana kutoka miisho ya dunia yote - **21** ambao majani yake ni mazuri, na matunda yake yalikuwa ni mengi, ili kwamba ndani yake kulikuwa na chakula cha wote, na chini yake wanyama wa mwituni walipata kivuli, na ndani yake ndege wa angani waliishi - **22** huu mti ni wewe, mfalme, wewe uliyekua na kuwa na nguvu. Ukuu wako umeongezeka na kufika mbinguni, na mamlaka yako yamefika hata miisho ya dunia. **23** Ewe mfalme, ulimwona mjumbe akishuka kutoka mbinguni na akisema, "Ukateni mti na uteketezeni, lakni kiacheni kisiki cha mizizi yake katika nchi, kifungeni kwa ukanda wa chuma na shaba, katikati ya mche mororo katika shamba. Na kilowanishwe na umande kutoka mbinguni. Kiache kiishi katika wanyama wa mwituni katika mashamba mpaka ipite miaka saba.' **24** Mfalme, hii ni tafsiri yake. Ni agizo la Yeye Aliye Juu ambalo limekufikia, bwana wangu mfalme. **25** Utafukuzwa utoke miongoni mwa watu, na utaishi pamoja na wanyama wa mwituni huko mashambani. Utafanywa uwe unakula majani kama ng'ombe, na utalowanishwa na umande wa kutoka mbinguni, miaka saba itapita mpaka pale utakapokiri kwamba Mungu Aliye Juu anatawala juu ya falme zote za watu na ya kwamba yeye humpa falme hizo mtu yeyote amtakaye. **26** Kama ilivyoamriwa kwamba kukiacha kisiki cha mizizi ya mti, kwa njia hii ufalme wako utarudishiwa katika kipindi ambacho utajifunza kwamba mbingu inatawala. **27** Hivyo basi, mfalme, ushauri wangu na ukubalike kwako. Acha kutenda dhambi na utende haki. Geuka uache uovu wako wa kuonesha huruma kwa walionewa, na itakuwa kwamba mafanikio yako yataongezwa." **28** Vitu hivi vyote vilitokea kwa mfalme Nebukadneza. **29** Baada ya miezi wa kumi na miwili alipokuwa akitembea juu ya dari la ikulu ya kifalme katika Babeli, **30** na alisema, " Je hii si Babeli kuu, ambayo nimeijenga kwa ajili ya makao yangu ya kifalme, kwa ajili ya utukufu wa enzi yangu?" **31** Wakati maneno yakali katika midomo ya mfalme, sauti ilisikika kutoka mbinguni: "Mfalme Nebukadneza, imetangazwa kwako kwamba ufalme huu

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umeondolewa kutoka kwako. **32** Utafukuziwa mbali kutoka miongoni mwa watu, na makao yao yatakuwa pamoja na wanyama wa mwitu katika mashamba. Utafanywa kulamajani kama ng'ombe. Miaka saba itapita mpaka pale utakapokiri kwamba Mungu Aliye Juu anatawala juu ya falme za watu na humpa falme mtu yeyote amtakaye." **33** Agizo hili kinyume na Nebukadneza lilitekelezwa ghafla. Aliondolewa miongoni mwa watu. Alikula majani kama ng'ombe, na mwili wake ulilowa kwa umande wa kutoka mbinguni. Nywele zake zilirefuka kama manyoa ya tai, na makucha yake yalikuwa kama makucha ya ndege. **34** Na katika mwisho wa siku, mimi, Nebukadneza niliinua macho yangu kuelekea mbinguni, utimamu wa akili nilirudishiwa. "Nilimsifu Mungu Aliye Juu sana, na nilimheshimu na kumtukuza yeye aishiye milele. Kwa kuwa utawala wake ni wa milele, na ufalme wake unadumu katoka katika vizazi vyote hadi vizazi vyote. **35** Wenyeji wote wa duniani huhesabiwa na yeye kuwa bure; hufanya lolote limpendezalo miongoni mwa jeshi la mbinguni na wakazi wa dunia. Hakuna hata mmoja awezaye kumzuia au kumpa changamoto. Hakuna hata mmoja awezaye kumwambia, "Mbona umefanya hivi?" **36** Kwa wakati ule ule utimamu wa akili zangu uliponirudia, utukufu wangu na fahari yangu ilinirudia kwa ajili ya utukufu wa ufalme wangu. Washauri wangu na watu wenye heshima walitafuta msaada wangu. Nilirudishwa kwenye kiti changu cha enzi, na nilipewa ukuu zaidi. **37** Sasa basi, mimi Nebukadneza, ninamsifu, ninamtukuza na kumheshimu mfalme wa mbinguni, kwa kuwa matendo yake yote ni ya haki, na njia zake ni za adili. Anaweza kuwashusha wale wanaotembea katika kiburi chao wenyewe.

Daniel 4:1

Maelezo ya jumla
Katika surahii, Nebukadneza anasema kile ambacho Mungu alimfanyia. Katika mistari ya 1-18, Nebukadneza anaeleza ndoto yake kwa nafsi ya kwanza. Katikamistari ya 19-33 anageuka na kutumia nafsi ya tatu katika kuelezea hukuma ya Nebukadneza. Mistari ya 34-37 anabadilika tena na kutumia nafsi ya kwanza katika kuelezea jibu lake kwa Mungu.

Mfalme Nebukadneza aliituma
Kirai hiki kinamrejelea mjumbe wa mfalme kana kwamba ni mfalme mwenyewe. "Mfalme aliwatuma wajumbe wake pamoja"

watu wote, mataifa, na lugha
"watu wote wa kila taifa na lugha"

walioishi katika nchi
Wafalme mara nyingi hutia chumvi kuhusu upana wa ufalme wao ulivyokuwa. Nebukadneza alitawala juu ya sehemu kubwa ya dunia inayojulikana katika kipindi ambacho kitabu hiki kiliandikwa.

amani yenu na iongezeke
Hii ni salaamu ya kawaida.

ishara na maajabu
Maneno haya yana maana sawa na yanarejelea vitu vya kushangaza ambavyo Mungu alikuwa amevifanya.

Ni kwa namna gani Ishara zake ni kubwa, na ni kwa namna gani maajabu yake
Virai hivi viwili vina maana moja na vimetumika katika kutia mkazo juu ya ukubwa wa ishara na maajabu ya Mungu yalivyo.

Ufalme wake ni ufalme unaodumu milele, na utawala wake hudumu kizazi hadi kizaz
Virai hivi vina maana moja na vimerudiwa ili kutia mkazo jinsi utawala wa Mungu ni wa milele.

Daniel 4:4

Maelezo ya jumla
Katika mistari ya 1-18 Nebukadneza anaelezea maono yake kutoka kwa Mungu kwa kutumia nafsi ya kwanza.

nilikuwa ninaishi kwa furaha katika nyumba yangu, na nilikuwa nikifurahia mafanikio
Virai hivi viwili viko sambamba na vinamaanisha kitu kile kile.

nyumba yangu ....ikulu yangu
Virai hivi kimsingi vina maana moja.

ndoto...taswira...maono...
Maneno haya yana maana moja tu kimsingi.

iliniogopesha....ilinitaabisha
Virai hivi viko sambasamba vina maana moja

watu wote wa Babeli walio na hekima
"wote wenye hekima katika Babeli"

Daniel 4:7

Maelezo ya jumla
katika mstari 1-18, Nebukadneza anaelezea maono yake kutoka kwa Mungu kwa kutumia nafsi ya kwanza.

huitwa Belteshaza
Maneno haya yaweza kuelezwa kwa muundo tendaji. "ambaye nilimwita Belteshaza."

Belteshaza
Hili ni jina ambalo Wababeli walimpa Danieli.

generated on Tue Oct 24 10:45:40 2023

roho ya miungu watakatifu
Nebukadneza aliamini kwamba nguvu za Danieli zilitokana na miungu ya uongo ambayo Nebukadneza aliiabudu.

hakuna siri iliyo ngumu kwako
tungo hii yaweza kuelezwa kwa kauli ya kukubali. "wewe unafahamu maana ya kila siri"

Daniel 4:10

Maelezo ya jumla
Katika mistari ya 1-18, Nebukadneza anaeleza maono yakekutoka kwa Mungu katika nafsi ya kwanza.

niliyoyaona
mambo ambayo unayoyaona

urefu wake ulikuwa ni mkubwa sana
"ulikuwa ni mrefu sana"

Na sehemu ya juu yake ilifika mbinguni, uliweza kuonekana kutoka miisho ya dunia yote.
Hii ni lugha ya mfano ambayo inatia chumvi juuu ya jinsi mti ulivyokuwa mrefu na jinsi ambavyo mti ulikuwa unajulikana. "Inaonekana kwamba sehemu ya juu ya ti ilifika angani na ya kwamba kila mtu katika dunia aliweza kuuona."

matunda yake yalikuwa ni mengi
"kulikuwa na matunda mengi katika mti"

chakula kwa ajili ya wote
"kilikuwa chakula cha watu wote na wanyama"

Daniel 4:13

Maelezo ya jumla
Katika mistari ya 1-18, Nebukadneza anaeleza maono yake kutoka kwa Mungu katika nafsi ya kwanza.

niliona katika akili zangu
Hii inarejelea kitendo cha kuiona ndoto au maono.

Alipiga kelele na kusema
Inaweza kuwekwa wazi kwamba mjumbe mtakatifu alikuwa akiongea na mtu zaidi ya mmoja

Wanyama na wakimbie kutoka chini yake na ndege wapae mbali kutoka katika matawi yake.
"Wanyama watakimbia chini yake na ndege watapaa kutoka katika matawi yake."

Daniel 4:15

Maelezo ya jumla
Katika mistari ya 1-18, Nebukadneza anaeleza maono yake kutoka kwa Mungu katika nafsi ya kwanza

Maelezo ya jumla
Mjumbe mtakatifu katika maono anaendelea kupiga kelele kwa baadhi ya watu.

kisiki cha mizizi yake
Hii ni sehemy ya mti ambayo huuchwa ardhini baada ya mti kukatwa.

umande
huu ni unyevu nyevu juu ya nchi ambao unapatikana wakati wa asubuhi.

Akili yake na ibadilishwe kutoka... mpaka ipite miaka saba
Kwa kuwa mti unamwakilisha Nebukadneza, kwa hiyo viwakilishi vyote vimetumika katika kifungu hiki kumwongelea yeye.

Daniel 4:17

Maelezo ya jumla
Katika mistari ya 1-18, Nebukadneza anaeleza maono yake kutoka kwa Mungu katika nafsi ya kwanza

Ni uamuzi uliofanya na yeye aliye mtakatifu
Kauli hii yaweza kuelezwa katika muundo tendaji. "Yeye aliye mtakatifu amefanya uamuzi."

mtakatifu
Kirai hiki huenda kinawarejelea Malaika. "Malaika watakatifu"

hao walio hai
"kila mtu aliye hai" au "kila mtu"

huwapa
"huwapa falme"

Belteshaza
Hili ni jina ambalo Wababeli walimpa Danieli.

anayeweza kunitafsiria
"wewe unaweza kuitafsiri ndoto"

roho ya miungu watakatifu
Nebukadneza aliamini kuwa nguvu za Danieli zilitoka kwa miungu ya uongo ambayo yey aliiabudu. Hii haina maana moja na "yey aliye mtakatifu" katika mstari wa 17.

Daniel 4:19

Maelezo ya jumla
katika mistari ya 19-33 inatumia nafsi ya tatu katitka kuelezea hukumu ya Nebukadneza.

Ndipo Danieli aliyeitwa pia Belteshaza
hii nayo yew Ambaye mimi nilimwita Belteshaza

Ufahamu wa Danieli juu ya maono ndiyo yalimwasha.
ndoto hii na iwe kwa ajili ya watu wanaokuchukia, na tafsiri yake na iwe kwa ajili ya adui zako.

generated on Tue Oct 24 10:45:40 2023

ndoto hii na iwe kwa ajili ya watu wanaokuchukia, na tafsiri yake na iwe kwa ajili ya adui zako
Danieli anazungumza matakwa yake kwamba ndoto hii haimhusu mfalme, ingawa alijua kuwa ndoto ilimhusu mfalme.

Daniel 4:20

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Maelezo ya jumla
Maneno mengi katika mistari hii inafanana kama katika 4:10

mengi
"mengi sana"

huu mti ni wewe, mfalme,
"mti huu unakuwakilisha wewe mfalme"

Ukuu wako umeongezeka na kufika mbinguni, na mamlaka yako yamefika hata miisho ya dunia.
Virai hivi viwili vina maana sawa

Ukuu wako umeongezeka
Kirai hiki kinatumia neno "kuongezeka" kama njia ya kuuzungumzia ukuu wa mfalme uliokua.

mbinguni... hata miisho ya dunia
Virai hivi viwili vinatia chumvi kwamba kila mtu kila mahali alijua namna ambavyo Nebukadneza alikuwa mkubwa.

Daniel 4:23

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Maelezo ya jumla
Mistari hii inafanana sawa sawa kama 4:13 na 4:15

kisiki cha mizizi yake
Hii ni sehemu ya mti ambayo huachwa juu ya ardhi baada ya mti kukatwa.

katikati ya mche mororo katika shamba
"imezungukwa na miche nyororo ya shamba"

umande
"unyevu nyevu ulio katika nchi wakati wa asubuhi"

Daniel 4:24

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Maelezo ya jumla
Maneno mengi katika mistari hii inafanana sawa sawa kama 4:15

ambalo limekufikia
"ambalo umelisikia"

Utafukuzwa utoke miongoni mwa watu,
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Watu watakufukuza utoke miongoni mwao."

Utafanywa uwe unakula majani
Hii yaweza pia kuelezwa kwa muundo tendaji. "utakula majani"

Daniel 4:26

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

mbingu inatawala
Mahali hapa neno "mbingu" linamrejelea Mungu ambaye anaishi mbinguni. "Mungu wa mbingu ni mtawala wa wote"

ushauri wangu na ukubalike kwako
Maneno haya yaweza kuelezeka kwa muundo tendaji. " tafadhali pokea ushauri wangu"

Geuka uache uovu wako
kukataa uovu kunasemwa kna kwamba ni kugeuka na kuuacha.

walioonewa
Nomina kivumishi hiki kinarejelea watu walioteswa

na itakuwa kwamba mafanikio yako yataongezwa
Muundo tendaji waweza kutumika. "Mungu aweza kuongeza mafanikio yako"

Daniel 4:28

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Vitu hivi vyote...katika Babeli
Maelezo katika 4:38 yamepangwa upya ili kwamba maana yake ieleweke kwa urahisi.

miezi wa kumi na miwili
"miezi 12"

Je hii si Babeli kuu....kwa ajili ya utukufu wa enzi yangu?
Nebukadneza anauliza swali hili kwa kutia mkazo katika utukufu wake mwenyewe. Maneno haya yaweza kuelezwa kwa maelezo. "Hii ni Babeli kuu...kwa utukufu wa enzi yangu."

kwa ajili ya utukufu wa enzi yangu
"kuwaonesha watu heshima yangu na ukuu wangu"

generated on Tue Oct 24 10:45:40 2023

Daniel 4:31

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Wakati maneno yakali katika midomo ya mfalme
Nahau hii ina maana kwamba wakati mfalme akiwa akiongea

sauti ilisikika kutoka mbinguni
"alisikia sauti kutoka mbinguni"

"Mfalme Nebukadneza.... umeondolewa kutoka kwako
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Mfalme Nebukadneza, amri imetoka kinyume na wewe kuwa ufalme huu si miliki yako"

Utafukuziwa mbali kutoka miongoni mwa watu
Kauli hii yaweza kuelezeka kwa muundo tendaji. "Watu watakufukuza uende mbali nao"

mtu yeyote amtakaye
"Yeyote amchaguaye"

Daniel 4:33

Maelezo ya jumla
Mistari ya 19-33 inatumia nafsi ya tatu kuelezea hukumu ya Nebukadneza

Agizo hili kinyume na Nebukadneza lilitekelezwa ghafla
Sentensi hii yaweza kuelezwa kwa muundo tendaji. "Amri hii iliyo kinyume na Nebukadneza ilitokea ghafla"

Aliondolewa miongoni mwa watu
Sentensi hii yaweza kuelezwa kwa muundo tendaji. "Watu walimfukuzia mbali mfalme atoke kwao"

makucha yake yalikuwa kama makucha ya ndege
"Makucha yake ya vidole yalionekana kama makucha ya ndege"

Daniel 4:34

Maelezo ya jumla
Katika mistari ya 34-37 Nebukadneza anaongelea katika nafsi ya kwanza katika kueleza jibu lake kwa Mungu.

katika mwisho wa siku
Hii inarejelea miaka saba katika 4:31

utimamu wa akili nilirudishiwa
Hii yaweza kuelezwa kwa muundo tendaji. "utimamu wangu ulirudi kwangu"

nilimheshimu na kumtukuza
Maneno yote yanarejelea kitendo kile kile

Kwa kuwa utawala wake ni wa milele, na ufalme wake unadumu katoka katika vizazi vyote hadi vizazi vyote.
Virai vyote viwili vinamaanisha kimsingi kitu kile kile na vimetumika kwa kutia mkazo juu ya jinsi utawala wa Mungu usivyo na mwisho.

Daniel 4:35

Maelezo ya jumla
Katika mistari ya 34-37 Nebukadneza anaongelea katika nafsi ya kwanza katika kueleza jibu lake kwa Mungu.

Wenyeji wote wa duniani huhesabiwa na yeye kuwa bure
Sentensi hii yaweza kuelezwa kwa muundo tendaji. "Huwahesabu wakaaji wote wa duniani kuwa si kitu"

Wenyeji wote wa duniani
"watu wote katika dunia"

jeshi la mbinguni
"jeshi la malaika huko mbinguni"

hufanya lolote limpendezalo
"lolote linalotimiza kusudi lake" au kila kitu anachotaka kufanya"

Hakuna hata mmoja awezaye kumzuia
Itakuwa na msaada kuongeza maelezo ya ziada. "Hakuna hata mmoja awezaye kumzuia kufanya kile alichoamua kufanya"

Hakuna hata mmoja awezaye kumwambia, "Mbona umefanya hivi?"
Hii yaweza kuelezeka kwa kutumia nukuru isiyo ya moja kwa moja. "Hakuna awezaye kumwuliza kile anachofanya"

Daniel 4:36

Maelezo ya jumla
Katika mistari ya 34-37 Nebukadneza anaongelea katika nafsi ya kwanza katika kueleza jibu lake kwa Mungu.

utimamu wa akili zangu uliponirudia
Mahali hapa utimamu unaongelewa kana kwamba ulikuwa na uwezo wa kurudi kwa nguvu zake.

utukufu wangu na fahari yangu ilinirudia
Mahali hapa utukufu wake na fahari kwa pamoja unaongelewa kana kwamba ulikuwa na uwezo wa kurudi kwa nguvu zake .

utukufu wangu na fahari yangu
Maneno haya yana maana sawa na yametumika kutilia mkazo juu ya ukubwa wa utukufu wake.

watu wenye heshima walitafuta msaada wangu
"Watu wangu wa heshima waliomba msaada wangu tena"

generated on Tue Oct 24 10:45:40 2023

Nilirudishwa kwenye kiti changu cha enzi, na nilipewa ukuu zaidi
Mahali hapamaneno "kiti cha enzi" yanarejelea mamlaka yake ya kutawala. Pia muundo tendaji waweza kutumika. "Nilirudi kutawala ufalme wangu tena, na nilipata ukubwa zaidi."

ninamsifu, ninamtukuza na kumheshimu
Maneno haya matatu kimsingi yana maana moja na yametumika kutia mkazo juu ya jinsi alivyomsifu Mungu.

wanaotembea katika kiburi chao wenyewe.
Kitenzi "kutembea" kinamrejelea mtu anayetenda kwa kiburi.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Mfalme Belshaza alifanya sherehe kubwa kwa kwa ajili ya wakuu wake wa kuheshimiwa wapatao elfu moja, na alikunywa divai mbele yao wote watu elfu moja. **2** Wakati Belshaza alipokuwa akionja divai, alitoa agizo la kuleta vyombo vilivyotengenezwa kwa dhahabu au kwa fedha ambavyo Nebukadneza baba yake alikuwa amevichukua kutoka katika hekalu huko Yerusalemu, ambavyo yeye, na wakuu wake, na wake zake, na masuria waliweza kuvinywea. **3** Watumishi walivileta vyombo ya dhahabu vilivyokuwa vimechukulia katika hekalu, nyumba ya Mungu huko Yerusalemu. Mfalme na wakuu wake, na wake zake na masuria walivinywea. **4** Walikunywa divai na kuzisifu sanamu zao zilizotengenezwa kwa dhahabu na fedha, shaba, chuma, mbao na mawe. **5** Kwa wakati huo huo vidole vya mkono wa mtu vilionekana mbele ya kinara cha taa na kuandika katika ukuta uliopigwa lipu katika ikulu ya mfalme. Mfalme aliweza kuona sehemu ya mkono ulipokuwa unaandika. **6** Ndipo uso wa mfalme ulibadilika na mawazo yake yalimwogopesha; miguu yake haikuweza kumfanya asimame, na magoti yake yalikuwa yakigongana kwa pamoja. **7** Mfalme alitoa agizo kwa kupiga kelele, waletwe ndani wale ambao hudai wanaweza kuzungumza na wafu, watu wenye hekima, na wataalamu wa nyota. Mfalme akawaambia wale waliojulikana kwa hekima katika Babeli, "Yeyote atakayeyaeleza maandishi haya na maana yake atavikwa nguo za zambarau na atavikwa na mkufu wa dhahabu shingoni mwake. Naye atakuwa mtawala wa tatu wa juu kwa mamlaka katika ufalme." **8** Ndipo watu wote wa mfalme walikuwa wakijulikana kwa hekima yao waliingia ndani, lakini hawakuweza kuyasoma maandishi wala kueleza maana yake kwa mfalme. **9** Kisha mfalme Belshaza alishitushwa sana na mwonekano wa uso wake ulibadilika. Wakuu wake nao walishangazwa sana. **10** Ndipo sasa malkia alikuja katika nyumba ya sherehe kwasababu ya kile ambacho mfalme na wakuu wake walikuwa wamekisema. Malkia akasema, "Mfalme na aishi milele! Usiache mawazo yako yakakusumbua. Usiruhusu mwonekano wa uso wako ubadilike. **11** Kuna mtu katika ufalme wako ambaye ana roho ya miungu watakatifu dani yake. Katika siku za baba yako, mwanga na weledi na hekima ya miungu ilipatikana ndani yake. Mfalme Nebukadneza, baba yako mfalme, alimfanya kuwa mkuu wa waganga, pamoja na mkuu wa wale wanazungumza na wafu, na wa wenye hekima, na wa wataalamu wa nyota. **12** Roho bora, ufahamu, weledi, kutafsiri ndoto, kufafanua mafumbo na kutatua matatizo - hizi ni sifa zilizopatikana kwa mtu huyu Danieli, ambaye mfalme alimwita Belteshaza. Sasa mwiteni Danieli naye atawaambia maana ya kile kilichoandikwa." **13** Ndipo Danieli alipoletwa mbele ya mfalme. Mfalme akamwambia, "Wewe ni yule Danieli, mmoja kati ya watu wa mateka wa Yuda, ambao baba yangu mfalme aliwaleta kutoka Yuda. **14** Nimesikia habari kukuhusu wewe, kwamba roho ya miungu iko ndani yako, na ya kwamba mwanga na ufahamu na hekima bora inapatikana ndani yako. **15** Na sasa watu wanaojulikana kwa hekima na wale wanaozungumza na wafu, wamekwisha kuletwa mbele yangu, ili kusoma maandishi haya na kunijulisha maana ya tafsiri yake, lakini hawakuweza kunijulisha tafsiri yake. **16** Nimesikia kwamba unaweza kutoa tafsiri na kutatua matatizo. Sasa kama utaweza kusoma maandishi na kuniambia maana yake, utavikwa nguo za zambarau na kuwa na kuvalishwa mkufu wa dhahabu shingoni mwako, na utakuwa mtawala wa tatu mwenye mamlaka katika ufalme." **17** Kisha Danieli akajibu mbele ya mfalme, "Zawadi yako na iwe kwa ajili yako mwenyewe, na thawabu yako na umpe mtu mwingine. Hata hivyo, mfalme, nitakusomea maandishi na nitakwaambia maana. **18** Na juu yako, Ewe mfalme, Mungu Aliye juu sana alimpa Nebukadneza baba yako ufalme, ukuu, heshima na enzi. **19** Na kwasababu ya ukuu huo, Mungu alimpa watu wote, mataifa, na lugha walimtetemekea na kumwogopa. Aliwauwa wale aliotaka wafe na aliwaacha hai wale aliotaka waishi. Aliwainua wale aliowataka, na aliwashusha wale aliowataka. **20** Lakini wakati moyo ulipokuwa na kiburi na roho yake ilifanywa kuwa mgumu na kwasababu hiyo alitenda kwa kiburi, alishushwa kutoka kiti chake cha enzi cha kifalme, na waliiondoa enzi yake. **21** Aliondolewa katika ubinadamu, alikuwa na akili za mnyama, na aliishi na punda wa mwituni. Alikula majani kama ng'ombe. Mwili wake ulilowanishwa kwa umande wa kutoka mbinguni mpaka pale alipojifunza kwamba Mungu Aliye Juu anatawala juu ya falme za watu na ya kwamba humweka mtu yeyote amtakaye juu yake. **22** Wewe mwana wake, Belshaza, haujaunyenyekeza moyo wako, ingawa aliyajua haya yote. **23** Umejiinua mwenyewe kinyume cha Bwana wa mbinguni. Katika nyumba yake walikuletea vyombo ambavyo wewe, wakuu wako, wake zako na masuria wako walivinywea, na kisha ukaisifia sana sanamu zilitengenezwa kwa fedha na dhahabu, shaba, chuma, mbao, na mawe - sanamu ambazo haziwezi kuona, kusikia wa kujua kitu chochote. Haujamheshimu Mungu ambaye anaishikilia pumzi yako katika mkono wake na ambaye anazijua njia zako zote. **24** Ndipo Mungu aliutuma mkono kutoka katika makao yake na maandishi haya yaliandikwa. **25** Haya ndiyo maandishi ambayo yaliandikwa: 'Mene, Mene, Tekeli na Peresin.' **26** Maana yake ni: 'Mene,' 'Mungu ameuhesabu ufalme wako na ameukomesha.' **27** 'Tekeli' 'umepimwa katika mizani na umeonekana umepungua.' **28** 'Peresi' 'ufalme wako umegawanyika na wamepewa Wamedi na Waajemi.'" **29** Ndipo Belshaza alitoa agizo, na walimvalisha Danieli mavazi ya zambarau. Mkufu wa dhahabu walimvisha shingoni, na mfalme alitoa tamko juu ya

generated on Tue Oct 24 10:45:40 2023

Danieli kuwa atakuwa mtawala mwenye mamlaka ya nafasi ya tatu katika ufalme. [30] Usiku ule Belshaza, mfalme wa Babeli aliuawa, [31] na Dario Mwajemi aliuchukua ufalme alipokuwa na miaka ipatayo sitini na miwili.

Daniel 5:1

Belshaza
Huyu ni mtoto wa kiume wa Nebukadneza ambaye alikuwa mfalme baada ya baba yake.

elfu moja
"kwa 1,000"

alikunywa divai mbele
"alikkunywa divai akiwa mbele za"

vyombo vilivyotengenezwa kwa dhahabu
Hii yaweza kuandikwa kwa muundo tendaji. "vyombo vya dhahabu au fedha ambavyo waisraeli walikuwa wamevitengeneza"

vyombo
Hivi vilikuwa vikombe na vifaa vingine ambavyo vilikuwa vidogo kwa mtu kuvishikilia na kuvinywea.

Nebukadneza baba yake alikuwa amevichukua
Kirai hiki kinatumia jina Nebukadneza kurejelea jeshi la mfalme. "Jeshi la Nebukadneza baba yake walikuwa wamevichukua"

Daniel 5:3

vyombo ya dhahabu vilivyokuwa vimechukulia katika hekalu,
Muundo tendaji waweza kutumika. "vyombo vya dhahabu ambavyo jeshi la Nebukadneza walikuwa wamevichukua kutoka katika hekalu"

kutoka hekaluni, nyumba ya Mungu
Kirai "nyumba ya Mungu" kinatueleza kitu zaidi juu ya hekalu.

Daniel 5:5

Kwa wakati huo huo
"Mara baada ya kufanya hivyo" au "ghafla"

ukuta uliopigwa lipu
saruji au udongo uliosambazwa katika ukuta au darini ili kuleta ulaini katika sehemu ya juu baada ya kukauka

uso wa mfalme ulibadilika
Hii ilisababishwa na hofu yake

magoti yake yalikuwa yakigongana kwa pamoja
Haya yalikuwa ni matokeo ya hofu yake kubwa.

Daniel 5:7

wale waliojulikana kwa hekima katika Babeli
Hii inarejelea nyuma kwa wale watu wanaodai kusema na wafu, watu wenye hekima na wanajimu

Yeyote atakayeyaeleza maandishi haya na maana yake atavikwa nguo za zambarau na atavikwa na mkufu wa dhahabu shingoni mwake
Kauli hii yaweza kuelezwa kwa muundo tendaji. "Nitampa nguo za zambarau na shingo ya dhahabu kwa yeyote atakayeyaeleza maandishi yake na maana yake."

atavikwa nguo za zambarau
Nguo za dhahabu zilikuwa adimu na zilitunzwa maalumu kwa ajili maafisa wa kifalme.

mtawala wa tatu wa juu
"mtawala namba tatu"

Daniel 5:8

Belshaza
Hili lilikuwa ni jina la mtoto wa kiume wa Nebukadneza ambaye alikuwa mfalme baada yake.

mwonekano wa uso wake ulibadilika
Uso wa mfalme uliendelea kuonekana dhaifa na hafifu kuliko hata ulivyokuwa katika 5:5

walishangazwa
"kuchanganyikiwa"

Daniel 5:10

Malkia
Matoleo ya kisasa huelewa hili kuwa ni rejea kwa mama malkia, ambaye ni mama wa mfalme. Mama malkia alipewa heshima kubwa katika Babeli ya zamani.

Mfalme na aishi milele
Hii ilikuwa ni njia ya kawaida ya kumsalimia mfalme.

Usiuruhusu mwonekano wa uso wako ubadilike.
"Hakuna haja ya uso kubadilika na kuwa dhaifu"

Daniel 5:11

roho ya miungu watakatifu
Malkia aliamini kwamba nguvu za Danieli zilitoka kwa miungu ya uongo ambayo Nebukadneza aliiabudu.

generated on Tue Oct 24 10:45:40 2023

Katika siku za baba yako
"Wakati ambao baba yako alikuwa akitawala"

mwanga na weledi na hekima ya miungu ilipatikana ndani yake
Hii yaweza kuelezwa kwa muundo tendaji. "alikuwa na mwanga na ufahamu na hekima kama hekima ya miungu"

Mfalme Nebukadneza, baba yako mfalme
"Baba yako Mfalme Nebukadneza"

hizi ni sifa zilizopatikana kwa mtu huyu Danieli, ambaye mfalme alimwita Belteshaza.
Muundo tendaji waweza pia kutumika."huyu Danieli ambaye mfalme alimwita Belteshaza, alikuwa na sifa hizi zote."

kile kilichoandikwa
"kile kilichokuwa kimeandikwa ukatani"

Daniel 5:13

Ndipo Danieli alipoletwa mbele ya mfalme
Hii yaweza kuelezwa kwa kutumia muundo tendaji. "Kisha walimleta Danieli mbele ya mfalme" au "wanajeshi walimleta Danieli mbele ya mfalme"

ambao baba yangu mfalme aliwaleta kutoka Yuda
Katika kirai hiki, neno "baba" limetumika kumaanisha wanajeshi wote.

roho ya miungu
Belshaza aliamini kuwa nguvu za Danieli zilitoka kwa miungu ya uongo ambayo Belshaza aliiabudu.

mwanga na ufahamu na hekima bora inapatikana ndani yako
Hii yaweza kuelezwa kwa muundo tendaji. "una mwanga na ufahamu na hekima bora"

Daniel 5:15

Na sasa watu wanaojulikana ….wamekwisha kuletwa mbele yangu
Muundo tendaji waweza kutumika pia."sasa watu waliojulikana ….wamekuja mbele yangu"

kunijulisha
"kuniambia"

utavikwa nguo za zambarau na kuwa na kuvalishwa mkufu wa dhahabu shingoni mwako
Maneno haya yaweza kuelezwa kwa muundo tendaji."Nitakupatia nguo za zambarau na mkufu wa dhahabu shingoni"

utavikwa nguo za zambarau
Nguo za zambarau zilikuwa ni adimu na zilitunzwa kwa ajili ya maafisa wa kifalme.

mtawala wa tatu
"mtawala wa namba ya tatu"

Daniel 5:17

Zawadi yako na iwe kwa ajili yako
"Sihitaji zawadi zako"

watu wote, mataifa, na lugha
Kirai hiki kina neno "wote" ili kuwakilisha namba kubwa.

walimtetemekea na kumwogopa
Maneno haya kimsingi yanamaanisha kitu kile kile na yametumika kwa ajili ya kutia mkazo juu ya ukubwa wa hofu.

Aliwauwa wale aliotaka wafe
Kirai hiki cha maneno hakina maana ya kwamba mfalme Nebukadneza hakuwauwa watu yeye mwenyewe, bali wale aliowaagiza.

Aliwainua wale aliowataka
"Aliwainua wale aliowataka kuwainua"

aliwashusha wale aliowataka.
"aliwashusha wale aliotaka kuwashusha"

Daniel 5:20

moyo ulipokuwa na kiburi
Mahali hapa neno "moyo" linamrejelea mfalme mwenyewe.

roho yake ilifanywa kuwa mgumu
Mahali neno "roho" linamaanisha mfalme mwenyewe. Kiburi chake kinasemwa kana kwamba kilikuwa kimefanywa kuwa kigumu.

kwa kiburi
"kwa kiburi na zaidi ya kujiamini

alishushwa kutoka kiti chake cha enzi cha kifalme
Mahali "kiti cha enzi" kina maana ya mamlaka yake ya kutawala. Hii pia yaweza kuelezwa kwa muundo tendaji. "Watu waliutwaa ufalme wake."

Aliondolewa katika ubinadamu
Hii yaweza kuelezwa kwa muundo tendaji. Watu walimfukuza atoke kati yao"

alikuwa na akili za mnyama,
Mahali hapa neno "akili" lina maana ya mawazo. "Alifikiri kama vile mnyama anavyofikiri"

umande
Ni unyevu nyevu ulio juu ya nchi ambao hupatikana nyakati za asubuhi.

yeyote amtakaye
"yeyote amchaguaye"

generated on Tue Oct 24 10:45:40 2023

Daniel 5:22

Belshaza
Hili lilikuwa ni jina la mtoto wa kiume wa Nebukadneza ambaye alikuwa mfalme baada yake

haujaunyenyekeza moyo wako
Mahali hapa neno 'moyo' linamwakilisha Nebukadneza mwenyewe.

umwenyewe kinyume cha Bwana
Kitendo cha kuasi kinyume na Mungu kinasemwa kana kwamba ni kujiinua mtu mwenyewe.

kutoka katika nyumba yake
Kirai "nyumba yake" kinaeza kuelezwa kwa uwazi sna "kutoka kwa hekalu la mfalme."

njia zako zote"
"kila kitu uanchokifanya"

Mungu ambaye anaishikilia pumzi yako katika mkono wake
Mahali hapa neno 'pumzi" lina maana ya fedja ma memp "mkono" lina maana ya mamlaka au utawala.

maandishi haya yaliandikwa
Muundo tendaji waweza kutumika. "iliandika ajumbe huu"

Daniel 5:25

Haya ndiyo maandishi ambayo yaliandikwa
Kwa kutumia muundo tendaji twaweza kusema. " huu ni ujumbe ambao uliandikwa na mkono"

'Mene, Mene, Tekeli na Peresin.
Haya ni maneno ya Kiramaiki ambayo yalikuwa yameandikwa ukutani.

'Mene,' 'Mungu ameuhesabu
"mene' ina maana ya kuwa Mungu amehesabu"

Tekeli' 'umepimwa katika mizani
"Tekeli' ina maana ya wewe umepimwa"

Peresi' 'ufalme wako
"Peresi" ina maana ya ufalme wako

'umepimwa katika mizani na umeonekana umepungua
kuhukumu na kuamua juu ya uthamani kwa mfalme katika kutawala unasemwa kana kwamba ni kumpima. Hii ina maana ya kwamba mfalme hafai kuongoza/kutawala.

'ufalme wako umegawanyika na wamepewa Wamedi na Waajemi.'"
Kwa kutumia muundo tendaji twaweza kusema. "Mungu ameugawa ufalme wako na amewapa Wamedi na Waajemi.

Daniel 5:29

Mkufu wa dhahabu walimvisha shingoni
Hii yaweza kuelelzwa kwa muundo tendaji. " Waliuweka mkufu wa dhahabu shingoni mwake"

mtawala mwenye mamlaka ya nafasi ya tatu
"mtawala wa namba ya tatu"

aliuchukua ufalme
Hii yaweza kuelezwa kwa muundo tendaji. "alikuwa mtawala wa ufalme"

alipokuwa na miaka ipatayo sitini na miwili.
"wakati alipokuwa takribani miaka 62"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Ilimpendeza Dario kuchagua juu ya ufalme magavana wa majimbo 120 ambao wangetawala juu ya ufalme wote. **2** Juu yao kulikuwa na watawala wakuu watatu, na Daniel alikuwa mmoja wao. Hawa watawala waliwekwa ili waweze kuwasimamia magavana wa majimbo, ili kwamba mfalme asipate hasara. **3** Danieli alipambanuliwa juu ya watawala wakuu na juu ya magavana wa majimbo kwasababu alikuwa na roho isiyo ya kawaida. Mfalme alikuwa akipanga kumweka juu ya ufalme wote. **4** Basi watawala wakuu wengine na magavana wa majimbo walitafuta makosa katika kazi ambazo Danieli alizifanya kwa ufalme, lakini hawakuweza kuona ufisadi au kushindwa katika majukumu yake kwasababu alikuwa mwaminifu. Hakuna kosa au uzembe uliopatikana ndani yake. **5** Kisha watu hawa wakasema, "Hatukuweza kupata sababu yoyote ya kumshitaki huyu Danieli isipokuwa tukitafuta kitu fulani dhidi yake kuhusiana na sheria za Mungu wake.'" **6** Ndipo watawala hawa na magavana walileta mpango mbele ya mfalme. Walimwambia, "Mfalme Dario, uishi milele! **7** Watawala wote wakuu wa ufalme, magavana wa mikoa, na magavana wa majimbo, washauri, na magavana wameshauriana kwa pamoja na kuamua kuwa wewe, mfalme, unapaswa kupitisha amri na kuitekeleza, ili kwamba mtu yeyote anayefanya dua kwa mungu yeyote au mtu kwa siku thelathini, isipokuwa wewe mfalme, mtu huyo lazima atupwe katika tundu la simba. **8** Sasa mfalme, litoe agizo na utie saini nyaraka ili kwamba isije ikabadilika, kama ilivyoelekezwa katika sheria za Wamedi na Waajemi, hivyo haiweze ikabatilishwa. **9** Basi, mfalme Dario alitia saini nyaraka kwa kuifanya amri kuwa sheria. **10** Danieli alipojua kuwa nyaraka imekwisha kusainiwa kuwa sheria, alienda ndani ya nyumba yake (madirisha yake katika chumba cha juu yalikuwa wazi kuelekea Yerusalemu), na alipiga magoti yake, kama alivyokuwa akifanya mara tatu kwa siku, na aliomba na kushukuru mbele ya Mungu wake, kama alivyofanya hapo kabla. **11** Kisha watu hawa walikuwa wameunda hila kwa pamoja walimwona Danieli akiomba na kutafuta msaada kutoka kwa Mungu. **12** Ndipo walipomwendea mfalme na kuongea naye kuhusiana na amri yake: "Je haukuweka amri kwamba mtu yeyote akayefanya maombi kwa mungu mwingine au kwa binadamu ndani ya siku thelathini zijazo, isipokuwa kwako wewe, mfalme, lazima mtu huyo atupwe katika tundu la simba? Mfalme akajibu, "Jambo hili ni la hakika, kama ilivyoelekezwa katika sheria za Wamedi na Waajemi; ambazo haziwezi zikabatilishwa." **13** Kisha wakamjibu mfalme, " Mtu yule Daniel, ambaye ni mmoja wa watu wa mateka kutoka Yuda, hakutii wewe, mfalme wala maagizo yako uliyoyasaini. Yeye humwomba Mungu wake mara tatu kwa siku." **14** Mfalme aliposikia haya, alisikitishwa sana, alitumia akili jinsi ya kumwokoa kutoka katika utawala huu. Alisumbuka sana mpaka wakati wa kuzama kwa jua akijaribu kumwokoa Danieli. **15** Kisha watu hawa waliokuwa wamepanga njama walikusanyika kwa pamoja na mfalme, na wakamwambia, "Ujue mfalme kwamba ni sheria ya Wamedi na Waajemi kwamba hakuna amri au sanamu ambayo mfalme anaipitisha yaweza kubadilishwa." **16** Ndipo mfalme alitoa agizo, na walimleta ndani Danieli, na kisha wakamtupa katika tundu la simba. Mfalme akamwambia Danieli, "Mungu wako, ambaye unamtumikia daima, na akuokoe.'' **17** Jiwe lililetwa katika mlango wa tundu, na mfalme alilitia muhuri wa pete yake mwenyewe na pamoja na muhuri wa wakuu wake ili kwamba chochote kisiweze kubadilishwa kuhusiana na Danieli. **18** Basi mfalme alienda kwenye ikulu yake na usiku ule alikuwa na mfungo. Hakuna starehe yoyote iliyoletwa mbele yake, nao usingizi ulimkimbia. **19** Kisha katika mapambazuko mfalme aliamka na kwa haraka alienda kwenye tundu la simba. **20** Na alipokaribia kwenye tundu, alimwita Danieli kwa sauti ya huzuni, akimwambia Danieli, "Danieli, mtumishi wa Mungu aliye hai, je Mungu wako ambaye anamtumkia daima ameweza kukuokoa kutoka katika simba? **21** Ndipo Danieli akamwambia mfalme, "Mfalme, uishi milele! **22** Mungu wangu amemtuma mjumbe na amevifunga vinywa vya simba, na hazijaweza kunidhuru. Kwa kuwa sikuwa na hatia yoyote mbele yake na pia mbele yako, ewe mfalme, na sijakufanyia jambo lolote la kukudhuru." **23** Basi mfalme alikuwa na furaha sana. Alitoa agizo kwamba wanatakiwa wamtoe Danieli nje ya tundu. Hivyo Danieli aliondolewa kutoka katika tundu. Hakuna dhara lolote lililoonekana kwake, kwa kuwa alikuwa amemtumainia Mungu wake. **24** Mfalme alitoa agizo, waletwe wale watu waliomshitaki Danieli na kisha akawatupa wao katika tundu la simba - wao, na watoto wao, na wake zao. Kabla hawajafika sakafuni, simba waliwararua na kuvunjavunja mifupa yao vipande vipande. **25** Kisha mfalme Dario aliandika ujumbe kwa watu wote, mataifa na lugha ambazo ziliishi katika dunia yote: "Amani na iongezeke kwenu. **26** Ninaagiza kwamba katika utawala wote wa ufalme wangu watu watetemeka na kumcha mbele ya Mungu wa Danieli, kwa kuwa ni Mungu aliye hai na huishi milele, na ufalme wake hauwezi kuharibiwa; utawala wake utakuwepo hadi mwisho. **27** Yeye anatuhifadhi salama na kutuokoa, na anafanya ishara na maajabu mbinguni na duniani; amemhifadhi Danieli salama dhidi ya uwezo wa simba." **28** Na hivyo basi, Danieli alifanikiwa katika utawala wa Dario na katika utawala wa Koreshi Mwajemi.

generated on Tue Oct 24 10:45:40 2023

Daniel 6:1

Sentensi kiunganishi
Matukio katika sura hii yalitukia baada ya Waajemi kuwaangusha Wababeli na Dariuo Mmedi alianza kutawala juu ya Babeli.

Ilimpendeza Dario
"Mfalme Dario aliamua"

magavana wa majimbo 120
"Magavana wa majimbo wapatao mia na ishirini"

juu yao
Neno 'wao' linawarejelea magavana 120

ili kwamba mfalme asipate hasara.
"ili kwamba chochote kisiibiwe kutoka kwa mfalme"

alipambanuliwa juu
"alifaulu juu ya " au " alikuwa na uwezo kuliko"

likuwa na roho isiyo ya kawaida
Mahali hapa "roho" inamrejelea Danieli. Inamaanisha kuwa kile alichokuwa nacho kilikuwa si cha kawaida kwa watu. "alikuwa ni mtu wa kipekee"

isiyo kawaida
"ya kuvutia" au "bora"

kumweka juu ya
"kumpa mamlaka juu ya " au " kumweka kuwa masimamizi wa "

Daniel 6:4

Basi watawala wakuu wengine na magavana wa majimbo .... kwa ufalme
Watawala wengine walimwonea Danieli wivu. Hii yaweza kuwekwa dhahiri. "kisha watawala wengine na magavana wa majimbo walikuwa na wivu. Hivyo, wakatafuta makosa katika kazi za Danieli alizozifanya kwa ajili ya ufalme. "

Hakuna kosa au uzembe uliopatikana ndani yake
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Hawakuweza kupata makosa au uzembe katika kazi yake."

kumshitaki huyu Danieli
"kumlalamikia Danieli"

Daniel 6:6

walileta mpango mbele ya mfalme
"waliwasilisha mpango kwa mfalme"

Mfalme Dario, uishi milele!
Hii ilikuwa ni njia ya kawaida ya kumsalimia mfalme.

siku thelathini
"kwa siku 30"

mtu yeyote anayefanya dua
"yeyote atakayetoa ombi"

mtu huyo lazima atupwe katika tundu la simba
Maneno haya yaweza kuelezeka kwa muundo tendaji. "wanajeshi wako lazima wamtupe mtu huyo katika tundu la simba"

tundu la simba
Hii inarejelea chumba au shimo mahali ambapo simba walikuwa wametunzwa

Daniel 6:8

Sentensi kiunganishi
Katika mstari wa 8, watawala wanaendelea kuongea na mfalme

kama ilivyoelekezwa katika sheria
"kutokana na sheria"

haiweze ikabatilishwa
"haiwezi kusitishwa"

kuifanya amri kuwa sheria
"kulifanya agizo kuwa sheria"

Daniel 6:10

Danieli alipojua kuwa nyaraka imekwisha kusainiwa kuwa sheria
Ni muhimu katika habari hii kueleza wazi kwamba Daniel alijua juu ya sheria mpaya kabla hajamwomba Mungu.

madirisha yake katika chumba cha juu yalikuwa wazi kuelekea Yerusalemu
Haya ni maelezo ya muhimu ambayo yanaelezea jinsi maadui wa Danieli walijua kuwa Danieli alikuwa akiomba kwa Mungu wake.

kushukuru mbele ya Mungu wake,
"alitoa shukrani kwa Mungu wake"

hila
mpango wenye kusudi ovu

Daniel 6:12

Je .haukuweka amri ....simba?
Walimwuliza swali hili ili kumfanya mfalme ahakikishe kuwa alikuwa ametoa amri.

mtu yeyote akayefanya maombi
"ambaye afanyaye maombi"

tundu la simba
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa.

generated on Tue Oct 24 10:45:40 2023

kama ilivyoelekezwa katika sheria
"kutokana na sheria"

Daniel 6:13

Mtu yule Danieli
Hii si njia ya heshima ya kumzungumzia Danieli. Walitumia maelezo haya kimakusudi ili kutompa Danieli heshima aliyostahili kama mtawala mkuu.

ambaye ni mmoja wa watu wa mateka kutoka Yuda,
"ambaye ni mhamiaji kutoka Yuda"

hakutii wewe
Hii ni nahau inayoonesha kuwa anakatalia Mfalme "Hakutii wewe"

, alitumia akili
Mahali hapa neno "akili"linarejelea fikra zake.

Alisumbuka sana
Hii inarejelea masumbuko ya kiakili badala ya masumbuko ya kimwili.

Daniel 6:15

hakuna amri....yaweza kubadilishwa
maelezo ya ziada yaweza kuongezwa hapa ili kusaidia ufahamu. "hakuna amri... yaweza kubadilishwa. Lazima wamtupe Danieli katika shimo la simba"

Daniel 6:16

walimleta ndani Danieli
"wanajeshi wake walienda na kumleta Danieli"

tundu la simba
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa.

Mungu wako..... na akuokoe
Mfalme anaelezea matakwa yake kwa ya Mungu kumwokoa Danieli.

akuokoe
"kukuokoa kutoka katika simba"

Daniel 6:17

tundu
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa.

mfalme alilitia muhuri wa pete yake mwenyewe na pamoja na muhuri wa wakuu wake.... kuhusiana na Danieli
Kazi ya pete yea muhuri yaweza kuelezewa kwa uwazi. Mfalme pamoja na wakuu wake walikandamiza pete katika chapa iliyotengenezwa kwa nta.

na usiku ule alikuwa na mfungo
Hili ni tendo linaloashiria kwamba mfalme alikuwa na wasiwasi kuhusu Danieli.

chochote kisiweze kubadilishwa kuhusiana na Danieli
"hakuna awezaye kumsaidia Danieli"

Hakuna starehe yoyote iliyoletwa mbele yake
maneno haya yaweza kuelezwa kwa kutumia muundo tendaji. " Hapakuwa na mtu yeyote wa kumburudisha"

nao usingizi ulimkimbia
Usingizi unaongelewa kana kwamba unaweza kukimbia kutoka kwa mfalme. "hakulala kabisa usiku wote ule"

Daniel 6:19

tundu la simba
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa.

Daniel 6:21

Kwa kuwa sikuwa na hatia yoyote
Muundo tendaji waweza kutumika. " Anajua kuwa sijafanya chochote kibaya"

sijakufanyia jambo lolote la kukudhuru
"Sijakudhuru wewe kabisa"

Daniel 6:23

tundu la simba
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa

Hakuna dhara lolote lililoonekana kwake
Maneno haya yaweza kuelezwa kwa muundo tendaji. "Hawakuona jeraha lolote kwa Danieli"

Daniel 6:24

tundu la simba
Hii inarejelea chumba au shimo mahali simba walikuwa wanatunzwa

Kabla hawajafika sakafuni
"kabla hawajafika chini katika tundu la simba"

kuvunjavunja mifupa yao vipande vipande
"kuvunja mifupa yao"

watu wote, mataifa na lugha
"watu wa mataifa yote na lugha"

katika dunia yote:
Mfalme Dario aliandika ujumbe huu kwa ufalme wake wote ulikuwa mkubwa. Hapa anatumia maneno "dunia yote" kutilia mkazo juu ya ukubwa

generated on Tue Oct 24 10:45:40 2023

wa ufalme wake ulivyokuwa, ingawa haukuwa kwa watu wote wa duniani"

Amani na iongezeke kwenu
Huu ni muundo wa salaamu iliyotumika kwa kumtakia mtu mema katika sehemu zote za maisha.

Daniel 6:26

Maelezo kiunganishi
Hii inaendelea kueleza ujumbe ambao Dario aliutuma kwa kila mtu katika ufalme wake.

watetemeka na kumcha
Maneno haya yana maana sawa na yanaweza kuunganishwa. "kutetemeka kwa hofu"

Mungu wa Danieli
"Mungu ambaye Danieli alimwabudu"

kwa kuwa ni Mungu aliye hai na huishi milele
Virai hivi viwili "Mungu aliye hai" na "aishiye milele" vinaelezea dhana moja, kwamba Mungu huishi milele.

ufalme wake ha....; utawala wake uta..
Virai hivi vyote viko sambasamba, na vinatia nguvu juuu ya jinsi ufalme wa Mungu hautakuwa na mwisho."

ufalme wake hauwezi kuharibiwa
Maneno haya yaweza kuelezwa katika muundo tendaji. " hakuna yeyote aweza kuuangusha ufalme wake" au "ufalme wake utadumu milele"

utawala wake utakuwepo hadi mwisho.
"atatawala milele"

amemhifadhi Danieli salama dhidi ya uwezo wa simba.
"hajawaruhusu simba wenye nguvu kumdhuru Danieli"

Daniel 6:28

atika utawala wa Dario na katika utawala wa Koreshi Mwajemi
Koreshi Mwajemi alikuwa mfalme aliyetawala baada ya Dario.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Katika mwaka wa kwanza wa Belshaza mfalme wa Babelli, Danieli alikuwa na ndoto na maono katika akili zake wakati alipokuwa amelala kitandani kwake. Kisha akayaandika yale aliyoyaona katika ndoto. Aliandika matukio ya muhimu sana: **2** Danieli alieleza, "Usiku katika ndoto zangu niliona pepo nne za mbinguni zilikuwa zinaitikisa bahari kuu. **3** Wanyama wakubwa wanne, kila mmoja alikuwa tofauti na mwenzake, walitoka katika bahari. **4** Mnyama wa kwanza alikuwa kama simba, lakini alikuwa na mabawa ya tai. Nilipokuwa natazama, mabawa yake yalikuwa yamepasuka na alikuwa ameinuliwa katika ardhi na alikuwa amesimama kwa miguu miwili kama mtu. Na alipewa akili za kibinadamu. **5** Na kulikuwa na mnyama wa pili, alikuwa kama dubu, na alikuwa ameinama, alikuwa na mbavu tatu katikati ya meno yake katika mdomo wake. Aliambiwa, 'Inuka na umeze watu wangi.' **6** Baada ya hili, niliangalia tena. Kulikuwa na mnyama mwingine ambaye alionekana kama chui. Mgongoni mwake alikuwa na mabawa manne kama mabawa ya ndege, na alikuwa na vichwa vinne. Alipewa mamlaka ya kutawala. **7** Baada haya, niliona usiku katika ndoto yangu mnyama wa nne, mwenye kuogofya, na kutisha na mwenye nguvu. Alikuwa na meno makubwa ya chuma; aliteketeza, na kuvunja vunja katika vipande, na kusaga saga katika miguuni pake kile kilichosalia. Alikuwa ni wa tofauti na wanyama wengine, na alikuwa na pembe kumi. **8** Na wakati nilipokuwa natafakari juu ya pembe, nilitazama na niliona pembe nyingine ndogo ilichipuka katikati ya pembe zingine. Mizizi ya pembe tatu kati ya pembe za mwanzo iling'olewa. Niliona katika pembe hii macho kama macho ya mtu na mdomo ambao ulikuwa ukijivuna kwa mambo makubwa. **9** Na nilipotazama, viti vya enzi vilikuwa vimewekwa, na Mtu wa siku za kale alikaa sehemu yake. Mavazi yake yalikuwa meupe kama theruji, na nywele zake katika kichwa chake zilikuwa safi kama sufu. Kiti chake cha enzi kilikuwa na miali ya moto, na magurudumu yake yalikuwa yanawaka moto. **10** Mto wa moto ulitiririka kutoka mbele yake, na mamilioni ya watu walimtumikia, na wengine mia moja milioni walikuwa wamesimama mbele yake. Na mahakama iliitishwa, na vitabu vilifunguliwa. **11** Niliendelea kuangalia kwasababu ya maneno ya kiburi yaliyosemwa na pembe. Nilitazama wakati mnyama anauliwa, na mwili wake uliharibiwa, na ulitolewa kwa ajili ya kuchomwa moto. **12** Na kwa wale wanyama wanne waliosalia, mamlaka yao yalitwaliwa mbali, lakini maisha yao yaliendelezea kwa kipindi fulani cha muda. **13** Katika maono yangu usiku ule, nilimwona mtu mmoja anakuja katika mawingu ya mbinguni alikuwa kama mwana wa mtu; alikuja kwa Mzee wa Siku na aliletwa mbele zake. **14** Naye alipewa mamlaka ya kiutawala na utukufu na mamlaka ya kifalme ili kwamba watu wote, na mataifa na lugha ziweze kumtumikia yeye. Mamlaka yake ya kutawala ni mamlaka ya milele ambayo hayatapita, na ufalme wake ni ule ambao hautaangamizwa. **15** Na kwangu mimi, Danieli, roho yangu ilihuzunishwa ndani yangu, na maono niliyoyaona katika akili zangu yalinisumbua. **16** Nilimsogelea mmoja wa hawa walikuwa wamesimama hapo na nikamwomba anioneshe maana ya mambo haya. **17** Hawa wanyama nne wakubwa ni wafalme wanne ambao watatoa katika nchi. **18** Lakini watu watakatifu wa Mungu aliyejuu wataupokea ufalme na wataumiliki milele na milele.' **19** Ndipo nilipotaka kujua zaidi juu ya mnyama wa nne, ambaye alikuwa tofauti sana na wengine na alikuwa wa kutisha pamoja na meno yake ya chuma na makucha ya shaba; alimeza, na alivunja vipande vipande, na alisaga saga kwa miguu yake kile kilichokuwa kimesalia. **20** Nilitaka kujua juu ya pembe kumi katika kichwa chake, na kuhusu pembe nyingine iliyochomoza, na ambayo mbele yake pembe zingine tatu zilianguka chini. Nilitaka kujua kuhusu pembe yenye macho na kuhusu mdomo uliokuwa unajisifu kwa mambo makubwa na ambayo ilionekana kuwa ni kubwa kuliko zingine. **21** Na nilipotazama, pembe hii iliinua vita dhidi ya watu watakatifu na ilikuwa inawashinda mpaka pale **22** Mzee wa Siku alipokuja, na watu watakatifu wa Mungu Aliye Juu Sana. Ndipo wakati ulipowadia ambapo watu watakatifu waliupokea ufalme. **23** Hiki ndicho mtu yule alichokisema, 'Kwa habari ya mnyama wanne, utakuwa ni ufalme wa nne juu ya dunia ambao utakuwa tofauti na falme zingine zote. Utaimeza dunia yote, na utaikanyaga yote chini na kuivunja vunja vipande vipande. **24** Na kuhusu pembe kumi, kutoka katika ufalme huu, wafalme kumi watainuka, na mwingine atainuka baada yao. Atakuwa wa tofauti na wale waliomtangulia, na atawashinda wale wafalme watatu. **25** Atazungumza maneno kinyume cha Yeye Aliye Juu sana na atawatesa watu watakatifu wa Mungu Aliye Juu. Atajaribu kuzibadili sikukuu na sheria. Mambo haya atapewa mikononi mwake kwa mwaka mmoja, miaka miwili na nusu mwaka. **26** Lakini kikao cha mahakama kitaitishwa, na watazichukua nguvu zake za kifalme ili mwisho aweza kuharibiwa na kuteketezwa. **27** Ufalme na utawala, ukubwa wa falme chini ya mbingu yote, watapewa watu walio wa watu watakatifu wa Yeye Aliye juu Sana. Ufalme wake ni ufalme wa milele, na falme zingine zote zitamtumikia na kumtii yeye.' **28** Na huu ndio mwisho wa mambo. Na kuhusu mimi, Danieli, mawazo yangu yanihuzunisha sana mimi na mwonekano wa uso wangu ulibadilika. Lakini mambo haya niliyahifadhi mimi mwenyewe."

generated on Tue Oct 24 10:45:40 2023

Daniel 7:1

Maelezo ya jumla
Sura ya 7 na ya 8 haziko katika mpango wa mtiririko wa kawaida. Zilitokea wakati Belshaza alipokuwa akali ni mfalme, kabla ya utawala wa Dario na Koreshi walioongelewa katika sura ya 6.

Maelezo ya jumla
Katika maono ya Danieli, aliona wanyama waliokuwa ni ishara ya mambo mengine. Baadaye katika maono mtu fulani alifafanua maana ya ishara hizo.

Belshaza
Hili ni jina la mtoto wa kiume wa Nebukadneza, ambaye alikuwa mfalme baada yake.

ndoto na maono
Maneno haya "ndoto na maono" yote yanarejelea ndoto ile ile iliyoelezewa katika sura hii.

pepo nne za mbinguni
"pepo kutoka kila sehemu" au "pepo zenye nguvu kutoka sehemu zote nne za mwalekeo"

zinaitikisa
"piga piga" au "kusababisha mawimbi makubwa"

Daniel 7:4

Mnyama wa kwanza alikuwa kama simba
Huyu ni mnyama wa ishar, na si mnyama halisi anayeishi.

mabawa yake yalikuwa yamepasuka na alikuwa ameinuliwa katika ardhi na alikuwa amesimama kwa miguu miwili kama mtu
Maneno haya yaweza kuelezwa kwa muundo tendaji. "mtu fulani alipasua mabawa yake na kumwinua kutoka chini na kumifanya asimame kwa miguu miwili kama binadamu."

Na alipewa akili za kibinadamu
Mahali hapa neno "akili" limetumika kumaanisha "fikra.' Muundo tendaji waweza kutumika. "Mtu fulani alimpa uwezo wa kufikiri kama mtu"

kulikuwa na mnyama wa pili, alikuwa kama dubu
Huyu hakuwa dubu halisi, bali ni mnyama wa ishara ambaye alifanana na dubu.

mbavu
Mifupa mikubwa ya kifuani iliyopinda ambayo imeungana na uti wa mgongo.

aliambiwa
Hii yaweza kuelezwa kwa muundo tendaji. "Mtu fulani alimwambia"

Daniel 7:6

mnyama mwingine ambaye alionekana kama chui
Huyu hakuwa chui halisi, bali mnyama wa ishara ambaye alikuwa akifanana na chui.

mabawa manne ....vichwa vinne
Mabawa manne na vichwa vinne ni mifano/ishara, lakini maana zake haziko wazi.

alikuwa na vichwa vinne.
"mnyama alikuwa na vichwa vinne"

Alipewa mamlaka ya kutawala
Kauli hii yaweza kuelezwa kwa muundo tendaji. "Mtu fulani alimpa mamlaka ya kutawala"

mnyama wa nne...alikuwa na pembe kumi
Huyu pia si mnyama halisi. Ni mnyama wa mfano.

kusaga saga katika miguuni
"kutembea juu yake na kuvunja vunja''

Daniel 7:8

Maelezo ya jumla
Danieli anaendelea kuyaelezea maono yake ya mnyama wa nne ambayo aliyoyaona katika 7:6

pembe
Watafsiri waweza kuandika tanbihi chini ya ukurasa. "Pembe" ni alama au ishara ya ngur

Mizizi ya pembe tatu kati ya pembe za mwanzo iling'olewa
Tungo hii yaweza kuelezwa kwa muundo tendaji. "Pembe ndogo ilichomoza kati ya pembe tatu za mwanzo."

mdomo ambao ulikuwa ukijivuna kwa mambo makubwa.
Mahali hapa kuna pembe ilikuwa inajivuna kwa kutumia mdomo wake. "pembe ilikuwa na mdomo na ulijivuna kuhusu kufanya mambo makubwa"

Daniel 7:9

Maelezo ya jumla
Vifungu vingi vya mistari 9-14 ni lugha ya picha ikiwa na mistari sambamba iliyo na maana sawa.

viti vya enzi vilikuwa vimewekwa
Hii yaweza kuelezwa kwa muundo tendaji. " mtu fulani aliviweka viti vya enzi katika sehemu zake"

Mtu wa Siku za Kale
Hili jina la Mungu ambalo lina maana kwamba yeye ni wa milele.

alikaa sehemu yake...mavazi yake... nywele zake
"Kifungu hiki kinamwelezea Mungu akiwa amekaa, akiwa na mavazi na nywele kama mtu. Hii haina maana kwamba Mungu yuko hivyo, bali ni vile

generated on Tue Oct 24 10:45:40 2023

ambavyo Danieli alivyomwona Danieli katika maono.

alikaa sehemu yake
Hii ni lugha ya picha ikiwa na maana ya kwamba Mungu alikaa katika kiti chake cha enzi.

Mavazi yake yalikuwa meupe kama theruji
Mavazi yake yanalinganishwa na theruji kuonesha kwamba zilikuwa ni nyeupe sana. "nguo zake zilikuwa nyeupe sana"

ywele zake katika kichwa chake zilikuwa safi kama sufu
nywele za Mungu zilionekana kama sufu. maana zinazokkubalika ni 1) zilikuwa ni nyeupe sana 2) zilikuwa ni nzito na zilizopinda pinda.

sufu safi
"sufu nzuri" au "sufu zilizooh

Kiti chake cha enzi kilikuwa na miali ya moto, na magurudumu yake yalikuwa yanawaka moto
Hii inafafanua juu ya kiti cha enzi cha Mungu na magurudumu yake kana kwamba yalikuwa yametenenezwa kwa moto. Maneo''miali ya moto' na 'kuwaka moto" kimsingi yanamaanisha kitu kile kile na inaweza kufasiriwa kwa namna ile ile.

magurudumu yake
Haiko wazi sana kwanini kiti cha enzi cha Mungu kinaelezwa kuwa na magurudumu. Viti vya enzi kikawaida huwa havina maguruduma, lakini kifungu kwa uwazi kinaelezea kwamba kiti hiki cha enzi kilikuwa na magurudumu.

Daniel 7:10

Maelezo ya jumla
Danieli anaendelea kuelezea maono yake juu ya jibu kutoka mbingu kwa mnyama wa nne ambaye alimwona katika 7:6

Maelezo ya jumla
Vifungu vingi vya mistari ya 9-14 ni lugha ya picha yenye mistari sambamba iliyo na maana sawa.

Mto wa moto ulitiririka kutoka mbele yake
Kitendo cha moto kutoka kwa haraka mbele za Bwana kunasemwa kana kwamba ni maji yanatiririka.

mbele yake
Neno "yake" inamrejelea Mungu, Siku za Kale kutoka 7:9

mamilioni
Hii huenda inarejelea kundi kubwa kulilka hesabu ndogo. "Maelfu elfu" au "hesabu kubwa ya watu"

mia moja milioni
Hii huenda inarejelea kundi kubwa kulilka hesabu ndogo. "makumi elfu mara makumi elfu" au "watu wasio hesabika"

mahakama iliitishwa
Hiii ina maana kwamba Mungu, hakimu, alikuwa tayari kuchunguza ushahidi na kufanya hukumu yake.

vitabu vilifunguliwa
Hivi ni vitabu ambavyo vimejumuisha ushahidi utakaotumika katika mahakama. "vitabu vya ushahidi vilifunguliwa"

Daniel 7:11

Maelezo ya jumla
Danieli anaendelea kuelezea maono yake ya mahakama ya mbinguni katika kujibu mnyama wa nne aliyemwona katika 7:6

mnyama anauliwa...kwa ajili ya kuchomwa moto
Kauli hii yaweza kuelezwa kwa muundo tendaji. "walimwua mnyama wa nne, wakaharibu mwili wake na wakampa mtu fulani ili auchome."

mnyama
Hii inamrejelea mnyama wa nne ambaye alikuwa na pembe kumi na pembe ile iliyojivuna.

Na kwa wale wanyama wanne waliosalia,
Inaweza kuwa wazi kusema, "wanyama wengine watatu"

mamlaka yao yalitwaliwa mbali,
Hii yaweza kuelezwa kwa muundo tendaji. "hakimu aliyachukua mamlaka yao ya kutawala" au "mamlaka yao ya kutawala yalikoma'

maisha yao yaliendelezea kwa kipindi fulani cha muda
Hii yaweza kuelezwa kwa muundo tendaji. " waliendelea kuishi kwa kipindi fulani cha muda" au "hakimu aliwaacha waishi kidogo"

Daniel 7:13

Maelezo ya jumla
Vifungu vingi vya mistari ya 9-14 ni lugha ya picha yenye mistari sambamba iliyo na maana sawa.

nilimwona mtu mmoja anakuja ... kama mwana wa mtu
Mtu ambaye Danieli alimwona hakuwa ni mtu wa kawaida, lakini alikuwa na mwonekano kama wa kibidamu. "Niliona usiku ule mtu fulani ambaye anafanana na na mwana wa mtu, yaani alikuwa na umbo la kibinadamu"

katika mawingu ya mbinguni
"pamoja na mawingu ya angani"

kwa Mzee wa Siku
Hii inamrejelea Mungu ambaye ni wa milele.

aliletwa mbele zake
Hii yaweza kuelezwa kwa muundo tendaji. 'walimleta huyu mwana wa mtu kwa Mzee wa Siku" au "alisimama mbele yake"

generated on Tue Oct 24 10:45:40 2023

Naye alipewa mamlaka ya kiutawala na utukufu na mamlaka ya kifalme
Maelezo haya yaweza kuelezwa kwa muundo tendaji. " Yeye aliyeonekana kama mwana wa mtu alipokea mamlaka ya kutawala, utukufu, na nguvu za kifalme."

nguvu za kifalme
Hii inarejelea "mamlaka"

hayatapita,..... hautaangamizwa
Virai hivi viwili vina maana ile ile

ule ambao hautaangamizwa
Hii yaweza kuelezwa kwa muundo tendaji. " kwamba hakuna hata mmoja atakayeangamiza"

Daniel 7:15

roho yangu ilihuzunishwa ndani yangu, na maono niliyoyaona katika akili zangu yalinisumbua.
Virai hivi viwili vinaelezea jinsi Danieli alivyokuwa akijisikia. Kirai cha pili kinatoa maelezo ya ziada juu ya kirai cha kwanza, kikieleza juu ya roho inayosumbuka.

roho yangu ilihuzunishwa ndani yangu
Mahali hapa maneno "roho yangu" inamrejelea Danieli mwenyewe. "Nilikuwa na huzuni ndani yangu"

mmoja wa hawa walikuwa wamesimama hapo
Huyu ni moja wa viumbe vya mbinguni aliyekuwa amesimama mbele ya kiti cha enzi cha Mungu. Maana zinazokubalika 1) hawa ni malaika, roho zinazomtumikia Mungu 2) hawa ni watu walikwisha kufa na sasa wako mbinguni.

anioneshe
"kuniambia mimi"

mambo haya
"mambo niliyokuwa nimeyaona"

Daniel 7:17

Hawa wanyama nne wakubwa
"Hawa ni wanyama wakubwa"

ni wafalme wanne
"inawakilisha wafalme wanne"

wafalme wanne ambao watatoa katika nchi
Hapa maneno "kutoka katika nchi" ina maana ya kuwa ni watu wa kawaida.

wataumiliki
"watatawala juu yake"

milele na milele
Haya mawazo ya kujirudia yanatia mkazo kwamba ufalme huu hautakuwa na mwisho.

Daniel 7:19

alikuwa wa kutisha
"wa kuogofya sana"

alisaga saga kwa miguu yake
"alitembea juu yake na kukanyaga"

pembe kumi katika kichwa chake
"pembe kumi juu ya kichwa cha mnyama wa nne"

iliyochomoza, na ambayo mbele yake pembe zingine tatu zilianguka chini
"ilikua na pembe takribani tatu zilianguka chini mbele yake" au "ilichomoza na kuhusu pembe tatu ambazo zilianguka chini kwa sababu yake."

ambayo mbele yake pembe zingine tatu zilianguka chini
Hapa neno "kuanguka chini" ni tafsida ambayo ina maana kwamba ziliteketezwa"

mdomo uliokuwa unajisifu
"mdomo wake wenye kujisifu" au "mdomo wa pembe mpya ambao unajisifu"

ambayo ilionekana kuwa ni kubwa kuliko zingine
pembe yenye macho na mdomo ilionekana kuwa kubwa kuliko pembe zingine

Daniel 7:21

pembe hii
"pembe hii ya nne" Hii inarejelea pembe ambayo imeelezewa katika 7:19

mpaka pale Mzee wa Siku alipokuja, na haki alipewa
Hii yaweza kuelezwa kwa muundo tendaji "mpaka Mzee wa Siku alipokuja na kuleta haki"

Mzee wa Siku
Hili ni jina la Mungu ambalo linatia mkazo kwamba Yeye ni wa milele.

watu watakatifu waliupokea ufalme
Hii yaweza kuelezwa kwa muundo tendaji. " Mungu aliwapa watu wake watakatifu ufalme wake"

Daniel 7:23

Maelezo ya jumla
Vifungu vingi vya mistari ya 23-27 ni lugha ya picha.

Hiki ndicho mtu yule alichokisema
Huyu niNa kuhusu pembe kumi mtu ambaye Danieli alimkaribia katika 7:15

mtu yule alichokisema
mtu yule alijibu

Kwa habari ya mnyama wanne...Na kuhusu pembe kumi
"kuhusu mnyama wa nne...kuhusu pembe kumi"

generated on Tue Oct 24 10:45:40 2023

Utaimeza ..... vipande vipande
Hii haina manna kwamba ufalme wa nne utaiharibu sayari, bali ni kwamba utashambulia, kushinda na kuharibu falme zingine zote za duniani.

kutoka katika ufalme huu, wafalme kumi watainuka
Watatawala mmoja baada ya mwingine. Hii yaweza kuwekwa wazi. "wafalme kumi watautwala ufalme wa nne, mmoja baada ya mwingine"

mwingine atainuka baada yao
Mfalme huyu si mmoja wa wale kumi. Ni vizuri kumrejelea kama mfalme wa kumi na moja.

Atakuwa wa tofauti na wale waliomtangulia,
"atakuwa tofauti na waflme wengine kumi"

atawashinda wale wafalme watatu
Atawashinda wafalme halisi watatu. inaeza kusaidia kueleza kuwa wale wafalme watatu wanawakilishwa ba pembe tatu zilizong'olewa.

Daniel 7:25

Maelezo ya jumla
Mtu ambaye Danieli alimwona katika maono anaendele kuongea na Danieli.

Maelezo ya jumla
vifungu vingi vya mistari ya 23-27 vinatumia lugha ya picha.

Atazungumza maneno kinyume cha Yeye Aliye Juu sana
Hii ina maana kwamba mfalme mpya ajaye atamkataa wazi wazi na kusema maneno mabaya juu ya Yeye aliye juu sana.

Atajaribu.....katika mikono yake.
Kiwakilishi "a" na kimilikishi "yake" vinamrejelea mfalme mpaya, siyo Yeye aliye juu sana.

watu watakatifu
Watu wakatifu wa Mungu

kuzibadili sikukuu na sheria.
Maneno yote rana rejelea sheria za Musa. Sikukuu zilikuwa nia muhimu katika masuala ya kidini katika Israeli katika Agano lake.

Mambo haya atapewa mikononi mwake
hapa maneno "mkono wake" inarejelea utawala. Hii yaeza kuelezwa kwa muundo tendaji " Mfalme mpya atatawala sikukuu zote za dini na sheria.

mwaka mmoja, miaka miwili na nusu mwaka.
Hii ina maana ya "miaka mitatu na nusu" Hii si njia ya kawaida ambayo Waisraeli walitumia katika kuhesabu.

mahakama kitaitishwa
Hii ina maana kwamba hakiku atakuwa tayari kuchunguza ushahidi na kufanya hukumu yake.

watazichukua nguvu zake za kifalme
Wanachama katika mahakama watazitwaa nguvu zake za kifalme kutoka mfalme mpya.

nguvu za kifalme
Hii inarejelea "mamlaka"

aweza kuharibiwa na kuteketezwa
Hii yaweza kuelezwa kwa muundo tendaji. "na kuharibu na kuangamiza mwishoni"

Daniel 7:27

Maelezo ya jumla
Danieli anaendelea kuongea na mtu yule aliyemwona katka maono.

maelezo ya jumla
Vifungu vingi vya mistari ya 23-17 vinatumia lugha ya picha.

Ufalme na utawala....watapewa watu walio wa wat
Hii yaweza kuelezwa kwa muuundo tendaji. "Mungu atawapa watu...ufalme na utawala...

Ufalme na utawala
Maneno haya maweili yana maana ile ile na yanatia mkazo juu ya miundo yote ya mamlaka rasmi

ukubwa wa falme
Nomino dhahania "ukubwa" yaweza kutafsiriwa kwa kivumishi "kubwa"

chini ya mbingu yote
Nahau "chini ya mbingu yote" inarejelea falme juu ya nchi.

ufalme wake
"ufalme wa Mungu aliye juu"

ufalme wa milele
"ufalme ambao utadumi milele" au " ufalme ambao hautakoma"

Na huu ndio mwisho wa mambo
Hii ina maana kwamba Danieli amemaliza kuelezea maono yake.

mwonekano wa uso wangu ulibadilika
"uso wangu ulikuwa dhaifu/hafifu"

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Chapter 8

1 Katika mwaka wa tatu wa utawala wa mfalme Belshaza, mimi Danieli niliona maono (baada ya maono ya awali yaliyonipata). **2** Nilipokuwa nikiangalia katika ndoto, niliona kwamba nilikuwa katika mji wa Shushani wenye ngome katika jimbo la Elamu. Niliona katika ndoto kuwa nilikuwa karibu na mfereji wa Ulai. **3** Nilitazama juu na nikaona mbele yangu kondoo dume lenye mapembe mawili, limesimama pembeni mwa mfereji. Pembe moja lilikuwa refu kuliko jingine, lakini pembe ndefu ilikuwa inakua pole pole kuliko ile fupi na pembe fupi ilirefuka na kuizidi nyingine. **4** Niliona kondoo mme akiishambulia magharibi, kisha kaskazini, na baadaye kusini; hakuna mnyama mwingine aliyeweza kusimama mbele yake. Hakuna yeyote aliyeweza kumwokoa yeyote katika mkono wake. Alifanya chochote kile alichokitaka, na alikuwa mtu mkubwa sana. **5** Na nilipokuwa natafakari juu ya haya, niliona beberu akitoka magharibi, na kuvuka katika uso wa dunia yote, akikimbia kwa kasi kana kwamba hakuonekana kama aligusa ardhini. Mbuzi huyo alikuwa na pembe kubwa katikati ya macho yake. **6** Alienda mpaka kwa kondoo aliyekuwa na pembe mbili, nilikuwa nimemwona kondoo dume amesimama katika ukingo wa mfereji na mbuzi alikimbia kumwelekea kondoo dume kwa hasira kali. **7** Niliiona mbuzi ikija karibu na kondoo. Mbuzi alikuwa na hasira na kondoo, alimpiga kondoo na alizivunja pembe zake mbili. Kondoo hakuwa na nguvu za kusimama mbele zake. Mbuzi alimgonga kondoo akaanguka chini na akamkanyaga. Hapakuwa na yeyote wa kumwokoa kutoka katika nguvu zake. **8** Ndipo mbuzi alikua akawa mkubwa, lakini alipokuwa na nguvu, pembe kubwa ilivunjwa, na katika sehemu yake zilichipuka na kukua pembe nne kubwa zilizochomoza kuelekea pepo nne za mbingu. **9** Kutoka katika pembe moja ilichipuka pembe nyingine, ilikuwa ndogo hapo awali, lakini baadaye ilikuwa pembe kubwa upande wa kusini, na mashariki, na katika nchi ya uzuri. **10** Pembe ilikuwa kubwa na matokeo yake iliinua vita dhidi ya jeshi la mbinguni. Baadhi ya jeshi na nyota kadhaa zilitupwa chini duniani, na zilikanyagwa. **11** Alizidi kuwa mkubwa, mkubwa kama kamanda wa jeshi la kimungu. Sadaka za kuteketezwa za kila siku ziliondolewa mbali na yeye, na sehemu yake takatifu zilitiwa unajisi. **12** Kwasababu ya uasi, pembe ya mbuzi ilipewa jeshi, na sadaka za kuteketezwa zitasitishwa. Pembe itautupa ukweli chini ardhini, na itafanikiwa katika kila jambo ilifanyalo. **13** Kisha nilimsikia mtakatifu mmoja akiongea na mtakatifu mwingine akamjibu, " Mambo haya yatadumu kwa muda gani, maono haya ya sadaka ya kuteketezwa, dhambi ile iletayo uharibifu, ukabidhiajia wa sehemu takatifu, na jeshi la mbinguni kukanyagwa? **14** Aliniambia, " Itadumu kwa jioni na asubuhi zipatazo 2, 300. Baada ya hapo, mahali patakatifu patawekwa sawa." **15** Wakati mimi Danieli, nilipoona maono, nilijaribu kuyaelewa. na hapo mbele yangu alisimama yule aliyeoneakana kama mtu. **16** Niliisikia sauti ya mtu ikiita katikati ya kingo za mfereji wa Ulai. Alisema, "Gabrieli, msaidie mtu huyu kuelewa maono." **17** Basi alikuja karibu na mahali niliposimama. Na alipokuja, niliogopa na nilisujudia hadi chini. Aliniambia,"Fahamu, mwana wa mtu, kwamba maono ni kwa ajili ya wakati wa mwisho." **18** Alipokuwa anaongea na mimi, nilipata usiingizi mzito nikiwa nimelala kifudifudi. Kisha alinishika na kunisimamisha. **19** Akaniambia, "Tazama, nitakuonyesha kile kitachotokea baadaye katika kipindi cha ghadhabu, kwasababu maono haya yanahusu wakati wa mwisho uliopangwa. **20** Na kuhusu kondoo mme uliyemwona, yule mwenye pembe mbili - ni wafalme wawili wa Umedi na Uajemi. **21** Mbuzi dume ni mfalme wa Ugiriki. Pembe kubwa katikati ya macho yake ni mfalme wa kwanza. **22** Na kuhusu pembe iliyovunjika, ambayo katika nafasi yake pembe zingine nne zilichipuka - hizi ni falme nne zitakazoinuka kutoka katika taifa lake, lakini hazitakuwa na nguvu kubwa. **23** Katika siku zijazo za falme hizo, wakati ambapo wahalifu watakuwa wamefikia kikomo chao, mfalme mwenye uso katili, na yeye mwenye akili sana, atainuka. **24** Nguvu zake zitakuwa kubwa, lakini si kwa nguvu zake mwenyewe. Atakuwa wa kustaajabisha kwa kile atakachokuwa anakiharibu; atafanya na kufanikiwa. Atawaangamiza watu wenye nguvu, watu miongoni wa watakatifu. **25** Ataufanya udanganyifu usitawi chini ya mkono wake kwasababu ya ujanja wake. Atawaangamiza watu wengi bila kutegemea. Atainuka pia hata kinyume cha Mfalme wa wafalme, na atavunjwa, lakini si kwa mkono wowote wa binadamu. **26** Maono kuhusu jioni na asubuhi ulizoambiwa ni ya kweli. Lakini uyafunge maono haya, kwa kuwa yanahusu siku nyingi za wakati ujao. **27** Ndipo mimi, Danieli nilichoka sana na nikalala nikiwa dhaifu kwa siku kadhaa. Kisha nikainuka na nikaenda kufanya kazi za mfalme. Lakini nilikuwa nimetishwa sana na maono, na hapakuwa na mtu yeyote aliyeweza kuyaelewa.

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Daniel 8:1

Maelezo ya jumla
Sura ya 7 na ya 8 haziko katika mtiririko maalumu. Zilitokea wakati Belshaza alipokuwa angali ni mfalme, kabla ya utawala wa Dario na Koreshi ambazo zimeongelewa katika sura ya 6.

Maelezo ya jumla
Katika maono ya Danieli, aliona wanyama waliokuwa ni ishara ya mambo mengine. Baadaye katika maono mtu fulani alimwelezea maana ya ishara hizo.

Katika mwaka wa tatu
"Ndani ya mwaka wa tatu"

niliona maono (baada ya maono ya awali yaliyonipata)
Haya ni maelezo ya nyuma ili kumkumbusha msomaji kwamba haya yalikuwa ni maono ya pili kwa Danieli.

Belshaza
Huyu ni mtoto wa kiume wa Nebukadneza ambaye alikuwa mfalme baada ya baba yake.

ngome
kulindwa na kuhifadhiwa

Shusha…Elamu…Mfereji wa Ulai
Haya ni majina ya sehemu/mahali

Mfereji
Mfereji ni njia nyembamba ya maji iliyotengenezwa na mwanadamu.

Daniel 8:3

kondoo dume lenye mapembe mawili
kondoo dume lenye mapembe mawili ni kawaida kwa beberu kuwa na pembe mbili. ingawa, Mapembe haya yana maana yanayoiashiria.

lakini pembe ndefu …..ilirefuka na kuizidi nyingine.
"lakini pembe ndefu ilikua pole pole kuliko ile fupi, na pembe fupi ilikua na kuwa ndefu kuliko ile."

Niliona kondoo mme akiishambulia
"Nilimwona kondoo mme akiharakisha" au "nilimwona beberu akikimbia kwa haraka sana"

kumwokoa yeyote katika mkono wake
"Beberu huwa hazina mikono. Mahali hapa "mkono" unarejelea 'nguvu za kondoo"

Daniel 8:5

kuvuka katika uso wa dunia yote
Mahali hapa neno "uso" linarejelea sehemu ya juu ya nchi. Kirai "dunia yote" kinatia chumvi chenye maana kwamba alikuja kutoka mbali sana.

Mbuzi huyo alikuwa na pembe kubwa katikati ya macho yake
Mbuzi huwa na pembe mbili katika pande mbili za vichwa vyao. Sura hii lazima ielezeke kama "Mbuzi alikuwa na pembe moja kubwa katikati ya kichwa chake"

nilikuwa nimemwona kondoo dume amesimama katika ukingo wa mfereji
Kirai hiki kimechomekwa ili kuleta maelezo ya nyuma ili kuelezea mahali ambapo beberu alikuwa.

kwa hasira kali
"na alikuwa na hasira kali"

Daniel 8:7

akamkanyaga
Kukanyaga kitu fulani kwa kutembea juu yake.

kutoka katika nguvu zake
"kondoo kutoka kwa mbuzi kwasababu ya nguvu zake"

mbuzi alikua akawa mkubwa
"mbuzi alikuwa mkubwa na mwenye nguvu"

pembe kubwa ilivunjwa,
Hii yaweza kuelezwa kwa muundo tendaji. "Kitu fulani kiliivunja pembe kubwa"

kuelekea pepo nne za mbingu.
Mahali hapa "pepo nne za mbinguni" ni nahau inayorejelea pembe kuu nne (kaskazini, mashariki, magharibi na kusini) kutoka huko pepo huvuma.

Daniel 8:9

ilikuwa pembe kubwa
"lakini ilikuwa kubwa sana"

upande wa kusini, na mashariki, na katika nchi ya uzuri
Hii huenda ina maana ya kwamba pembe imeelekea sehemu hizo. "na imeelekea upande wa kusini na kisha upande wa mashariki na kisha nchi nzuri ya Israeli"

ilikuwa kubwa na matokeo yake iliinua vita
Mahali hapa pembe amepewa sifa za mtu na anajihusisha katika vita.

Baadhi ya jeshi na nyota kadhaa zilitupwa chini duniani
Hii yaweza kuelezwa kwa muundo tendaji. Pembe ilitupa baadhi ya jeshi na baadhi ya nyota chini ya dunia.

zilikanyagwa.
mahali hapa "pembe" imepewa sifa za binadamu na amezikanyaga nyota na juu ya jeshi.

generated on Tue Oct 24 10:45:40 2023

Daniel 8:11

Alizidi kuwa mkubwa, mkubwa kama
Hapa pembe ya mbuzi inasemwa kana kwamba ilikuwa ni mtawala ambaye alifanyika mkuu.

Sadaka za kuteketezwa za kila siku ziliondolewa mbali na yeye
Neno "ziliondolewa" lina maana ya alizizuia sadaka. Pembe inaongelewa kana kwamba alikuwa ni mtawala wa kibinadamu.

sehemu yake takatifu zilitiwa unajisi
Hii yaweza kuelezwa kwa muundo tendaji. "Ilitengeneza sehemu yake takatifu kuwa najisi"

Pembe itautupa ukweli chini ardhini
Hii ina maana kwamba pembe itakataa ukweli na utauwa. Pembe inasemwa kana kwamba alikuwa ni mtawala wa kibinadamu.

Daniel 8:13

mtakatifu mmoja
"malaika"

ukabidhiajia wa sehemu takatifu
"kutiisha sehemu takatifu"

jeshi la mbinguni kukanyagwa
Hii yaweza kuelezwa kwa muundo tendaji. "pembe ilikanyaga juu ya jeshi la mbinguni"

jioni na asubuhi zipatazo 2,300
Mahali hapa maneno "jioni na asubuhi" yanarejelea kila kitu kilicho katikati yake, iliyo na maana ya siku kamili.

mahali patakatifu patawekwa sawa.
"hekalu litasafishwa na kuwekwa katika utaratibu tena. "

Daniel 8:15

mfereji wa Ulai
Mfereji ni shimo lililotengenezwa na watu kwa ajili ya kupitisha maji.

sauti ya mtu ikiita
Mahali mtu amerejelewa kwa sauti yake. "mtu alikuwa akiita kutoka mfereji wa Ulai"

nilisujudia hadi chini
Hili ni tendo la ibada ambalo katika hilo mtu fulani hulala wima juu ya nchi.

wakati wa mwisho
"siku za mwisho" au "mwisho wa dunia" Hii hairejelei mwisho wa muda kidogo, bali matendo ambayo yatatokea ghafla kabla ya mwisho.

Daniel 8:18

usiingizi mzito
Hii ni aina ya usingizi ambao mtu hulala fofo na hawezi kuamka kiurahisi.

kipindi cha ghadhabu
Hii inarejelea wakati ambapo Mungu atahukumu.

wakati wa mwisho uliopangwa
"wakati ambapo dunia itafikia mwisho"

Daniel 8:20

Maelezo ya jumla
Katika mistari hii, malaika anamwelezea Danieli maana ya kimfano ya vitu alivyoviona katika maono yake. Wanyama na pembe kiuhalisia zinawakilisha watawala wa kibinadamu na falme.

pembe mbili ni
"pembe mbili zinawakilisha"

wafalme wa Umedi na Uajemi
Maana zinazokubalika ni 1) hii inarejelea wafalme wa Umedi na Uajemi au 2) hiki ni kiwakilishi cha falme za Umedi na Uajemi.

mfalme wa Ugiriki
Maana zinazokubalika 1) hii inarejelea mfalme wa Ugiriki au 2) hiki ni kiwakilishi cha ufalme wa Ugiriki.

Pembe kubwa katikati ya macho yake
"Pembe kubwa katikati ya macho yake inawakilisha"

Daniel 8:22

Na kuhusu pembe iliyovunjika…. pembe zingine nne zilichipuka
"mahali ambapo pembe kubwa ilivunjikia, pembe zingine nne zilizuka"

Maelezo ya jumla
Katika mistari hii, malaika anamwelezea Danieli maana ya mifano ya vitu vile alivyoona katika maono yake. Pembe kiuhalisia zinawawakilisha watawala wa kibinadamu au falme.

falme nne zitakazoinuka kutoka katika taifa lake
Pembe nne zinawakilisha falme mpya nne. Hii yaweza kuwekwa wazi. " zinawakilisha falme nne ambazo ndani yake ufalme wa mfalme wa kwanza utagawanyika."

lakini hazitakuwa na nguvu kubwa
"lakini hazitakuwa na nguvu nyingi kama mfalme aliyewakilishwa na pembe ndefu"

Katika siku zijazo za falme hizo,
Kama falme zile zilipokaribia mwisho"

generated on Tue Oct 24 10:45:40 2023

watakuwa wamefikia kikomo
"wamefikia ukamilifu wao"

uso katili
Hii ina maana kwamba mtu huyo anaonekana akiwa na ukatili au mkaidi aliyekataa kutii.

Daniel 8:24

Maelezo ya jumla
Katika mistari hii, malaika anamwelezea Danieli maana ya ishara ya vitu ambavyo aliviona katika maono yake. Wanyama na pembe zinawakilisha watawala wa kibinadamu au falme.

lakini si kwa nguvu zake mwenyewe
Hii yaweza kuelezwa kwa muundo chanya. "lakini mtu fulani atampa nguvu zake"

Ataufanya udanganyifu usitawi
Hapa neno "udanganyifu" unaongelewa kana kwamba alikuwa ni mtu ambaye atafanikiwa. "kiwango cha uongo utaongezeka"

chini ya mkono wake
Hapa "mkono" unarejelea utawala wake. "chini ya utawala wake."

Mfalme wa wafalme
HIi inamrejelea Mungu

akini si kwa mkono wowote wa binadamu
Neno ''mkono'' lina maana ya nguvu/mtawala.

Daniel 8:26

Maelezo ya jumla
Malaika anaendelea kumwagiza Danieli juu ya maono ambayo Danieli aliyaona.

uyafunge maono haya
Malaika anaongea juu ya maono kana kwamba lilikuwa ni gombo ambalo laweza kufungwa kwa chapa ya nta. Na hii humzui kila mtu asiweze kuona kile kilichomo mpaka pale chapa yake itakapovunjwa.

Daniel 8:27

nilichoka sana na nikalala nikiwa dhaifu kwa siku kadhaa
"alikuwa amechoka na alilala kitandani akiwa anaumwa kwa siku kadhaa"

nikaenda kufanya kazi za mfalme
"nilifanya kazi ambazo Mfalme alikuwa amenipangia"

nilikuwa nimetishwa sana na maono
"Nilikuwa nimeshangazwa na maono" au " nilichanganywa na maono"

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Chapter 9

1 Dario mwana wa Ahasuero, wa uzao wa Wamedi. Alikuwa na Ahasuero ambaye alifanywa mfalme juu ya ufalme wa watu wa Babeli. **2** Sasa katika mwaka wa kwanza wa utawala wa Dario, mimi Danieli, nilikuwa najisomea vitabu vilivyo na neno la Yahweh, neno ambalo lilikuwa limemjia Yeremia nabii. Niligundua kwamba kungekuwa na miaka sabini hadi mwisho wa kuachwa kwa Yerusalemu ungefika. **3** Niliugeuza uso wangu kumwelekea Bwana Mungu, ili kumtafuta yeye kwa sala na maombi, kwa kufunga, na kuvaa nguo za magunia na kukaa katika majivu. **4** Nilimwomba Yahweh Mungu wangu, na niliungama dhambi zetu. Nilisema, "Tafadhali, Bwana, wewe ni Mungu mkuu na mwenye kuheshimiwa, wewe hutunza maagano na uliye mwaminifu katika kuwapenda wale wanaokupenda wewe na kuzishika amri zako. **5** Tumetenda dhambi na tumefanya yaliyo mabaya. Tumeenenda kwa uovu na tumeasi, tumegeuka upande kinyume na amri na maagizo yako. **6** Hatujawasikiliza watumishi wako manabii walizungumza na wafalme wetu, viongozi wetu, baba zetu, na kwa watu wote wa nchi kwa jina lako. **7** Kwako Bwana, kuna uadilifu. Hata hivyo, kwetu kuna aibu katika nyuso zetu, kwa watu wa Yuda na wale wanaoishi Yerusalem, na kwa Israeli yote. Hii ni pamoja na wale walio karibu na wale walio mbali katika nchi zote ambazo kwazo uliwatawanya. Hii ni kwasababu ya udanganyifu mkubwa tulioufanya kinyume chako. **8** Kwetu sisi, Yahweh, kuna fedheha katika nyuso, na kwa wafalme wetu, na kwa viongozi wetu, na kwa baba zetu, kwasababu tumekutenda dhambi wewe. **9** Kwa Bwana Mungu wetu kuna huruma na msamaha, kwa kuwa tumemwasi yeye. **10** Hatujaitii sauti ya Yahweh Mungu wetu kwa kutembea katika sheria zake alizotupatia kupitia watumishi wake manabii. **11** Israeli wote wameiasi sheria yako na kugeukia upande, kwa kukataa kuitii sauti yako. Laana na viapo vilivyoandikwa katika sheria ya Musa, mtumishi wa Mungu, zimemwagwa juu yetu kwa kuwa tummetenda dhambi. **12** Yahweh ameyathibitisha maneno ambayo aliyasema kinyume na sisi na kinyume na viongozi wetu juu yetu, kwa kuleta juu yetu janga kubwa. Kwa kuwa chini ya mbingu yote haijawahi kufanyika kitu chochote ambacho kinaweza kulinganishwa na kile kilichofanyika huko Yerusalemu. **13** Kama ilivyoandikwa kwenye sheria ya Musa, baa hili lote limetupata, ingawa bado hatujaomba rehema kutoka kwa Yahweh Mungu wetu kwa kugeuka na kuacha maovu yetu na kuufuata ukweli wako. **14** Hivyo basi, Yahweh ameyaweka tayari maafa na ameyaleta juu yetu, kwa kuwa Yahweh Mungu wetu ni mwenye haki katika matendo yote anayoyafanya, ingawa bado hatujaitii sauti yake. **15** Basi sasa, Bwana Mungu wetu, uliwatoa watu wako katika nchi ya Misri kwa mkono wenye nguvu, na umejifanyia jina maarufu kwa ajli yako mwenyewe, hata siku hii ya leo. Lakini bado tumekutenda dhambi; tumefanya mambo ya hila. Kwasababu ya matendo yako yote ya haki, **16** Bwana, iache hasira na ghadhabu yako iwe mbali na mji wako Yerusalemu, mlima wako mtakatifu. Hii ni kwasababu ya dhambi zetu, na kwasababu ya uovu wa baba zetu, Yerusalemu na watu wako wamekuwa kitu cha kudharauliwa na wote wanaotuzunguka. **17** Basi sasa, Mungu wetu, sikiliza sala za mtumishi wako na maombi yake kwa ajili ya rehema; kwa ajili yako, Bwana ufanye uso wako ung'ae katika sehemu yako takatifu iliyoachwa ukiwa. **18** Mungu wangu, fungua masikio yako na usikie; fumbua macho yako na uone. Tumeharibiwa; utazame mji unaoitwa kwa jina lako. Hatukuombi msaada wako kwasababu ya haki yetu, ila kwasababu ya rehema zako kuu. **19** Bwana, sikiliza! Bwana, samehe! Bwana, tuangalie na ufanye jambo! Kwa ajili yako mwenyewe, usichelewe, Mungu wangu, kwa kuwa mji wako na watu wako wanaitwa kwa jina lako." **20** Nilipokuwa ninaongea kwa kuomba na kuungama dhambi yangu na dhambi ya watu wangu Israeli, na kuwasilisha maombi yangu mbele ya Yahweh Mungu wangu kwa niaba ya mlima mtakatifu wa Mungu. **21** Nilipokuwa ninaomba, mtu Gabrieli, ambaye nilikuwa nimemwona katika ndoto hapo awali, alipaa kwa kasi kushuka kuja nilipo, ilikuwa ni wakati wa sadaka ya jioni. **22** Alinipa ufahamu na aliniambia, "Danieli, nimekuja sasa ili nikupe utambuzi na ufahamu. **23** Ulipoanza kuomba rehema, amri ilitolewa na nimekuja kukueleza jibu, kwa kuwa unapendwa sana. Hivyo basi, tafakari neno hili na uufahamu ufunuo. **24** Miaka sabini na saba zimeamriwa kwa ajili ya watu wako na mji wako mtakatifu kukomesha hatia na kumaliza dhambi, na kuleta haki ya milele, na kutimiza maono na unabii, na kupaweka wakfu mahali patakatifu sana. **25** Ujue na kufahamu kuwa tangu kupitishwa kwa amri ya kurudi na kuijenga upya Yerusalemu mpaka ujio wa mpakwa mafuta (atakayekuwa kiongozi), kutakuwa na majuma saba na majuma sitini na mbili. Yerusalemu itajengwa pamoja na mitaa yake na handaki, licha ya kuwepo kwa nyakati za shida **26** Baada ya miaka ya majuma sitini na mbili, mtiwa mafuta ataharibiwa na atakuwa hana kitu chochote. Jeshi la kiongozi ajaye litauangamiza mji na mahali patakatifu. Mwisho wake utatatokea kwa gharika, na kutakuwa na vita hata mwisho. Uharibifu umekwisha amriwa. **27** Atalithibitisha agano pamoja na watu wengi kwa miaka saba. Katikati ya miaka saba atakomesha dhabihu na sadaka. Baada ya chukizo la uharibifu atatokea mtu atakayeleta ukiwa. Mwisho kamili na uharibifu umeamriwa kutokea kwa yeye aliyesababisha ukiwa."

generated on Tue Oct 24 10:45:40 2023

Daniel 9:1

Maelezo ya jumla
Sura ya 7 na ya 8 haziko katika mtririko wa moja kwa moja. Zilitokea wakati Belshaza alipokuwa akali ni mfalme. Sura ya 8 imeyarudia matukio ya utawala wa Dario ambaye alikuwa mfalme katika sura ya 6.

Alikuwa na Ahasuero ambaye alifanywa mfalme juu ya ufalme wa watu wa Babeli.
Haya ni maelezo ya nyuma kumhusu Ahasuero alikuwa ni nani.

ambaye alifanywa mfalme juu ya ufalme wa watu wa Babeli.
Hii yaweza kuelezwa kwa muundo tendaji. "ambaye alikuwa mfalme juu ya Wababeli" au "ambaye aliwashinda Wababeli."

juu ya ufalme
"juu ya nchi"

kungekuwa na miaka sabini hadi mwisho wa kuachwa kwa Yerusalemu ungefika.
"tangu kipindi cha kuangushwa kwa Yerusalemu, itabaki katika hali ya ukiwa kwa miaka 70"

kuachwa
Hii ina maana ya kwamba hakuna ambaye angeweza kusaidia au kuijenga tena Yerusalemu katika kipindi kile.

Daniel 9:3

Niliugeuza uso wangu kumwelekea Bwana Mungu
Hapa "uso" unawakilisha kusudi la Danieli. "Nililielekeza kusudi langu kwa Bwana Mungu"

kumtafuta yeye
Wale wanaotaka kumjua Yahweh na kumpendeza Yeye wanasemwa kana kwamba walikuwa wakimtafuta ili kumpata Yahweh.

kufunga, na kuvaa nguo za magunia na kukaa katika majivu.
Hizi ni ishara za matendo ya toba na huzuni

niliungama dhambi zetu
"Nilikiri dhambi zetu"

hutunza maagano na uliye mwaminifu katika kuwapenda wale wanaokupenda
"hufanya kile alichokisema angelikifanya katika agano lake na hutunza ahadi zake ili kuwapenda wale"

Daniel 9:5

Maelezo ya jumla
Danieli anaendelea kumwomba Mungu juu ya watu wa Israeli.

Tumetenda dhambi na tumefanya yaliyo mabaya
Virai hivi viwili vinaelezea wazo moja katika njia mbili ili kutia mkazo.

Tumeenenda kwa uovu na tumeasi
Virai hivi viwili vinaelezea wazo moja katika njia mbili ili kutia mkazo.

amri na maagizo yako
Maneno haya "amri na maagizo" yana maana moja na yanarejelea sheria zote kwa ujumla.

Hatujawasikiliza watumishi wako
Mahali hapa "hatujawasikiliza" ina maana kwamba hawakuutii ujumbe wao.

kwa jina lako
Neno "jina" linarejea mamlaka ya Mungu. "kuzungumza kwa mamlaka"

watu wote wa nchi
Mahali hapa neno "nchi" linairejelea Israeli. "watu wa Israeli."

Daniel 9:7

Maelezo ya jumla
Danieli anaendelea kumwomba Bwana kwa ajili ya watu wa Israeli.

Kwako Bwana, kuna uadilifu
Nomino dhahania "uadilifu" yaweza kuelezwa kwa kutumia kitenzi. "Bwana, wewe unatenda kwa uadilifu"

Hata hivyo, kwetu kuna aibu katika nyuso zetu, kwa..
Nomino dhania "aibu" yaweza kuelezwa kama kitenzi. "Lakini kwetu, tumeaibika kwa ajili ya hayo ambayo tumeyatenda"

kwetu sisi
neno "sis" linamjumuisha Danile na waisraeli, lakini halimjumuishi Mungu.

kuna aibu katika nyuso
Nahau hii ina maana ya aibu yao inaonekana kwa watu wote.

kwasababu ya udanganyifu mkubwa tulioufanya
"kwa kuwa tumekusaliti wewe " au "kwasababu tumekuwa si waaminifu kwako"

Daniel 9:9

Maelezo ya jumla
Danieli anaendelea kumwomba Bwana kwa ajili ya watu wa Israeli.

Kwa Bwana Mungu wetu kuna huruma na msamaha
Kuwa na sifa hizi kunasemwa kana kwamba kumilikiwa na Bwana. "Bwana Mungu wetu ni mwenye huruma na msamaha."

generated on Tue Oct 24 10:45:40 2023

Hatujaitii sauti ya Yahweh
Mahali "sauit'' inarejelea maagizo ambayo Yahweh aliyasema. "hatujatii kile ambacho Yahweh ametuambia kukifanya"

kugeukia upande,
Maneno "kugeukia upande" yana maana kwamba Israeli iliacha kuzitii sheria za Mungu.

vilivyoandikwa katika sheria ya Musa
Maneno haya yaweza kuandikwa kwa muundo tendaji. "ambavyo Musa aliyaandika katika sheria"

zimemwagwa juu yetu
Wingi wa laana na kiapo vinasemwa kana kwamba yalikuwa ni maji yamemwaga. "Umeleta juu yetu"

Daniel 9:12

Maelezo ya jumla
Danieli anaendelea kumwomba Bwana kwa ajili ya watu wa Israeli.

Kwa kuwa chini ya mbingu yote ..... na kile kilichofanyika huko Yerusalemu
Danieli anatia chumvi kuonesha huzuni yake kubwa juu ya Yerusalemu. Miji mingi imekwisha haribiwa kweli.

haijawahi kufanyika kitu chochote
"hakuna kilichofanyika"

kile kilichofanyika huko Yerusalemu
Hii yaweza kuelezwa kwa muundo tendaji. "Kile mlichokifanya katika Yerusalemu"

kama ilivyoandikwa kwenye sheria ya Musa
Muundo tendaji waweza kutumika. " Kama Musa alivyoandika katika sheria"

kugeuka na kuacha maovu yetu
Kuacha matendo mabaya kunasemwa kana kwamba ni kugeuka kutoka katika uovu. "kuacha matendo yetu mabaya"

Yahweh ameyaweka tayari maafa
"Yahweh amekwisha kuandaa majanga"

bado hatujaitii sauti yake.
mahali hapa "sauti" inarejelea mambo ambayo Yahweh alikuwa ameyaagiza. "hatujafanya yale uliyotuambia tuyafanye"

Daniel 9:15

mkono wenye nguvu
Mahali "mkono wenye nguvu" una maana ya "nguvu"

umejifanyia jina maarufu kwa ajli yako mwenyewe, hata siku hii ya leo
"umewafanya watu kujua jinsi ulivyo mkuu, kama vile ulivyo hata leo"

Lakini bado tumekutenda dhambi; tumefanya mambo ya hila
Vishazi hivi viwili kimsingi vinamaanisha kitu kimoja na vimetumika kwa pamioja kwa ajili ya kutia mkazo juu ya dhambi ilivyo mbaya.

tumekutenda dhambi; tumefanya mambo ya hila
Danieli na Waisraeli walitenda dhambi na kufanya mambo mabaya, lakini kiwakilishi "tu"hakimjumuishi Mungu.

hasira na ghadhabu yako
Maneno " hasira na ghadhabu" yana maana moja na yametumika hapa kwa ajili ya kutia mkazo juu ya hasira ya Mungu ni ya hatari inapotenda kazi"

Mlima wako mtakatifu
Mlima huu waweza kuwa mtakatifu kwasababu Hekalu la Mungu liko pale. "Mlima ambako hekalu lako takatifu liko"

dhambi zetu....baba zetu
Mahali hapa neno "zetu" linamrejelea Danieli na Israeli, lakini si kwa Mungu.

kitu cha kudharauliwa
"lengo la kutoheshimiwa"

Daniel 9:17

Basi sasa
Hii haina maana ya "wakati huu", bali ni njia ya kuonesha kwamba jambo jingine linalofuata katika maombi ya Danieli liko karibu kuanza.

mtumishi wako na maombi yake kwa ajili ya rehema;
Maneno "mtumishi wako" na "yake" yanamrejelea Danieli. Anajiongelea yeye mwenyewe katika nafsi ya tatu kama ishara ya heshima kwa Mungu.

maombi kwa ajili ya rehema
"dua kwa ya huruma"

ufanye uso wako ung'ae
Mwandishi anamwongelea Yahweh akitenda kwa neema kana kwamba Uso wa Yahweh uling'aa kwa mwanga.

sehemu yako takatifu
Inarejelea hekalu la Yerusalemu

fungua masikio yako na usikie
"kufungua masikio yako na kusikia" ni nahau yenye maana ya kusikia. Virai hivi viwili vinamaanisha kitu kile kile na kukazia hamu ya Danieli kwa Mungu ili ayasikilize maombi yake.

unaoitwa kwa jina lako
Mahali hapa "jina'' linawakilisha umiliki. "ni mali yako"

generated on Tue Oct 24 10:45:40 2023

usichelewe
Hii yaweza kuelezwa kwa sentensi chanya. "fanya haraka"

Daniel 9:20

watu wangu
"watu wa Israeli ambako mimi ninatokea"

Mlima mtakatifu wa Mungu
Mlima waweza kuwa mtakatifu kwasababu ya hekalu. "mlima ambako kuna hekalu takatifu la Mungu"

mtu Gabrieli
Huy ni Gabrieli yule yule ambaye alionekana katika umbo la Mwanadamu katika 8:15

katika ndoto hapo awali,
Hii yaweza kurejelea maono ya mwanzo ambayo Danieli aliyaona wakati alipokuwa macho.

alipaa kwa kasi kushuka kuja nilipo
"alipaa haraka akija nilipo"

wakati wa sadaka ya jioni
Watu wa Kiyahudi walitoa sadaka kila jioni kabla jua halijazama.

Daniel 9:22

utambuzi na ufahamu
Maneno "utambuzi na ufahamu" yanamaanisha kitu kile kile na yanatia mkazo kwamba Gabrieli atamsaidia Danieli kuuelewa ujumbe.

amri ilitolewa
Hii yaweza kuelezwa kwa muundo tendaji. "Mungu alitoa amri"

tafakari neno hili
Mahali hapa "neno" linarejelea ujumbe wote. "firikiria juu ya ujumbe huu"

ufunuo
Hii inarejea nyuma kwa unabii wa Yeremia katika 9:1

Daniel 9:24

Miaka sabini na saba zimeamriwa kwa ajili ya watu wako na mji wako mtakatifu
Mungu alitoa amri kwamba angefanya mambo kwa ajli ya watu na mji mtakatifu

Miaka sabini na saba...majuma saba na majuma sitini na mbili.
Hii si njia ya kawaida ya kuhesabu kwa Waisraeli. Kama itawezekana tafsiri kwa njia ambayo itatunza matumizi ya namba saba. "sabini mara miaka saba...saba mara miaka saba... sitini na mbila mara miaka saba"

watu wako na mji wako mtakatifu
Neno "wako" linamrejelea Danieli. Watu ni Waisraeli na mji mtakatifu ni Yerusalemu.

kukomesha hatia na kumaliza dhambi
Wazo limerudiwa ili kutia mkazo juu ya jinsi jambo hili litakavyotokea.

kutimiza maono
Hapa maneno 'kutimiza maono" ni nahau yenye maana ya kuhitimisha. "kukamilisha maono"

maono na unabii
Maneno haya katika muktadha huu yana maana moja. Yanatoa uhakika kwa Danieli kwamba maono ya Yeremia yalikuwa ni unabii kweli.

Ujue na kufahamu
Maneno haya yametumika kwa pamoja kuonesha na kuufanya umuhimu uwe wazi.

Mpakwa mafuta
Kutia mafuta ni tendo la ishara linaloonesha kwamba mtu fulani alichaguliwa. "Mtu yule ambaye Mungu anamtia mafuta"

kutakuwa na majuma saba na majuma sitini na mbili.
Haya yakiwekwa pamoja ni 69 kati ya 70 saba ilivyoongelewa ni 24.

Yerusalemu itajengwa
Hii yaweza kuelezwa kwa muundo tendaji. "watu wataijenga Yerusalemu"

handaki
ni shimo chini ya ardhi kuuzunguka mji au jengo, mara kwa mara huwa na maji ndani yake.

kwa nyakati za shida
"muda wa mateso makubwa"

Daniel 9:26

sitini na mbili saba
Hii si njia ya kawaida ya kuhesabu kwa Waisraeli. Kama inawezekana jaribu kuhifadhi matumizi ya namba saba.

mtiwa mafuta ataharibiwa na atakuwa hana kitu chochote
Hii yaweza kuelezwa kwa muundo tendaji. "watu watamharibu mpakwa mafuta na hatakuwa na kitu"

mpakwa mafuta
kupaka mafuta ni tendo la ishara linaloonesha kwamba mtu fulani amechaguliwa.

kiongozi ajaye
Huyu ni mtawala wa kigeni, si "mpakwa mafuta"

Mwisho wake utatatokea kwa gharika,
Jeshi litauharibu mku na sehemu takatifu kama vila gharika linavyoharibu vitu.

generated on Tue Oct 24 10:45:40 2023

Uharibifu umekwisha amriwa.
Kauli hii yaweza kuelezwa kwa muundo tendaji. "Mungu amekwisha amuru kuuharibu mji na mahali patakatifu."

Daniel 9:27

Ata....ata...
Hii inamrejelea mtawala akayekuja ambaye atamharibu mpakwa mafuta.

miaka saba...Katikati ya miaka saba
Mahali neno "saba" limetumika kurejelea kipindi cha miaka saba.

atakomesha
"kuacha" au "kusimamisha"

dhabihu na sadaka
maneno haya kimsingi yanamaanisha kitu kile kile. Marudio yanaonesha kwamba mtawala ajayea atakomesha aina zote za sadaka.

mtu atakayeleta ukiwa
Mtu ambaye atateketeza kabisa"

Mwisho kamili na uharibifu umeamriwa kutokea kwa yeye aliyesababisha ukiwa.
Hii yaweza kuelezwa kwa muundo tendaji. "Mungu ameamuru kwamba ataleta mwisho kamili na uharibifu"

Mwisho kamili na uharibifu
Maneno haya mawili yana maana moja. Yanatia mkazo juu ya uhalali na ukamilifu wa uharibifu.

yeye aliyesababisha ukiwa
"mtu ambaye ataleta uharibifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Katika mwaka wa tatu wa Koreshi mfalme wa Uajemi, ujumbe ulifunuliwa kwa Danieli, aliyeitwa pia Belteshaza. Ujumbe huu ulikuwa ni wa kwelil. Ulihusu vita kuu. Danieli aliufahamu ujumbe alipopata ufumbuzi kutoka katika maono. **2** Katika siku hizo, mimi Danieli, nilikuwa katika maombolezo kwa wiki tatu. **3** Sikula chakula kizuri, sikula nyama, sikunywa divai, na sikujipaka mafuta mwenyewe mpaka ukamilifu wa wiki tatu nzima. **4** Katika siku ya ishirini na nne ya mwezi wa kwanza, nilipokuwa niko karibu na mto mkubwa (ambao ni Tigrisi), **5** Nilitazama juu na nikamwona mtu aliyevaa kitani, akiwa na mkanda kiunoni mwake uliotengenezwa kwa dhahabu safi kutoka Ufazi. **6** Mwili wake ulikuwa kama kito, na sura yake ilikuwa kama radi. Macho yake yalikuwa kama miali ya tochi, na mikono yake na miguu yake ilikuwa kama shaba iliyosafishwa. Sauti ya maneno yake ilikuwa kama sauti ya umati mkubwa wa watu. **7** Mimi, Danieli peke yangu niliyaona maono, na watu niliokuwa na pamoja hawakuyaona maono. Lakini, jambo kuu la kuogofya liliwaijia juu yao, na walikimbia na kujificha wao wenyewe. **8** Hivyo niliachwa peke yangu na niliyaona maono haya ajabu. Hakuna nguvu iliyobakia ndani yangu; mwonekano wangu wa kung'aa ulibadilika na kuwa mwonekano wa uharibifu, na hazikubakia nguvu ndani yangu. **9** Kisha nikasikia maneno yake, na nilipoyasikia, nilianguka kifudifudi na kupata usingizi mzito. **10** Mkono ulinigusa, na ilinifanya nitetemeke katika magoti yangu na viganja vya mikono yangu. **11** Malaika aliniambia, "Danieli, mtu aliyetunzwa sana, yafahamu maneno ninayokwambia wewe. Simama wima, kwa kuwa nimeshakutuma." Na alipomaliza kuniambia ujumbe huu, nilisimama nikiwa natetemeka. **12** Kisha aliniambia, "Usiogope, Danieli. Tangu siku ya kwanza ulipoiweka akili yako kutaka kufahamu na kujinyenyekeza mwenyewe mbele ya Mungu, maneno yako yalisikiwa, na nimekuja kwasababu ya maneno yako. **13** Mwana wa mfalme wa ufalme wa Uajemi alinizuia, na niliwekwa huko na mfalme wa Uajemi kwa siku ishirini na moja. Lakini Mikaeli, mmoja kati ya wakuu alikuja kunisaidia. **14** Sasa nimekuja kukusaidia ili ufahamu kile kitakachotokea kwa watu wako katika siku za mwisho. Kwa kuwa maono ni kwa ajili siku ambazo hazijatokea bado. **15** Na alipokuwa akali akiniambia maneno haya, niligeuza uso wangu na kuuelekeza chini na sikuwa na uwezo wa kuzungumza. **16** Yeye aliyekuwa kama wana wa mtu alinigusa mdomo wangu na nifumbua kinywa changu na nilimwambia huyo aliyekuwa amesimam mbele yangu: "Bwana wangu, niko katika masumbuko makali kwasababu ya maono; sina nguvu ndani yangu iliyosalia. **17** Mimi ni mtumishi wako. Je ninawezaje kuongea na Bwana wangu? Kwa kuwa sasa sina nguvu, na hakuna pumzi iliyosalia ndani yangu." **18** Tena yule mwenye mwonekano wa mtu alinigusa na kunitia nguvu. **19** Alisema, "Usiogope, mtu ulithaminiwa sana. Amani na iwe kwako! Uwe mwenye nguvu, uwe na nguvu!" Na alipokuwa anaongea na mimi, nilipata nguvu. Nilimwambia, "Bwana wangu na aseme, kwa kuwa umenitia nguvu." **20** Aliniambia, "Je unajua ni kwanini nimekuja kwako? Nitarudi hivi karibuni kupigana na mkuu wa Uajemi. Na nitakapoenda, mkuu wa Ugiriki atakuja. **21** Lakini nitakwambia kile kilichoandikwa katika Kitabu cha Ukweli. Hakuna yeyote anayejionesha kuwa na nguvu pamoja nami dhidi yao, isipokuwa Mikaeli mkuu wenu."

Daniel 10:1

Katika mwaka wa tatu wa Koreshi mfalme
"mwaka wa 3 wa utawala wa Koreshi mfalme"

ujumbe ulifunuliwa kwa Danieli
Hii yaweza kuelezwa kwa muundo tendaji. "Mungu aliufunua ujumbe kwa Danieli"

ufumbuzi
"ufahamu"

Daniel 10:2

Sikula chakula kizuri
Hakuna chakula cha gharama kubwa au chakula adimu

mpaka ukamilifu wa wiki tatu nzim
"hadi mwisho wa majuma matatu mazima"

Daniel 10:4

4Katika siku ya ishirini na nne ya mwezi wa kwanza,
Huu ni mwezi wa kwanza wa kalenda ya Kiebrania. Siku ya ishirini na nne iko karibu na katikati ya mwezi wa Aprili matika kalenda ya Magharibi.

akiwa na mkanda kiunoni mwake
"na alikuwa amevaa mkanda"

Ufazi
Ufazi ni sehemu. sehemu yake haijulikanai.

generated on Tue Oct 24 10:45:40 2023

Mwili wake ulikuwa kama kito
Mwlii wake uling'ara kwa mwanga wa bluu na njano kana kwamba ulikuwa umetengenezwa kwa kito.

kito
jiwe la thamani lenye rangi ya bluu au njano.

na sura yake ilikuwa kama radi
Sura yake iling'aa kama mwali wa radi unavyong'ara.

Macho yake yalikuwa kama miali ya tochi
Macho yake yalikuwa yanang'aa kwa mwanga kana kwamba yalikuwa miali ya tochi.

mikono yake na miguu yake ilikuwa kama shaba iliyosafishwa
Mikono yake na miguu yake ilikuwa iking'aa kana kwamba ilikuwa imetengenezwa kwa shaba iliyosafishwa.

Sauti ya maneno yake ilikuwa kama sauti ya umati mkubwa wa watu
Sauti yake ilikuwa na nguvu sana kwamba ilikuwa ni kundi kubwa la watu wengi likiongea kwa sauti ya juu.

Daniel 10:7

Hivyo niliachwa peke yangu
"Hakuna yeyote aliyekuwa pamoja nami, na niliona"

mwonekano wangu wa kung'aa ulibadilika na kuwa mwonekano wa uharibifu
Hii yaweza kuelezwa kwa muundo tendaji. "mwonekano wangu unaong'aa ulibadilika kuwa katika mwonekano ulioharibiwa"

mwonekano wangu wa kung'aa
Hii inaelezea juu ya uso wa mtu fulani ambaye ana afya nzuri.

Mwonekano ulioharibiwa
Uso mbaya, usio na afya na wa kikatili unasemwa kana kwamba ni jengo.

Nilisikia maneno yake
Hii ina maana kwamba mtu fulani alikuwa anazungumza katika maono. Hii yaweza kuwekwa wazi. "Nilisikia maneno ya mtu aliyekuwa anaongea"

nilianguka kifudifudi na kupata usingizi mzito
Danieli aliogopeshwa na kile alichokiona na ya kwamba huenda alilala chini ardhini, mahali ambapo alizimia.

Daniel 10:10

Mkono ulinigusa
Hii ni lugha ya picha inayowakilisha mtu, huenda ni mtu yule ambaye Danieli alimwona.

Danieli, mtu aliyetunzwa
Hii pia yaweza kuelezwa kwa muundo tendaji."Danieli, wewe ambaye Mungu anakuhifadhi sana"

aliyetunzwa sana
anayethaminiwa na kupendwa sana

Daniel 10:12

ulipoiweka akili yako kutaka kufahamu
"ulihitaji kufahamu maono"

maneno yako yalisikiwa
Kauli hii yaweza kuelezwa kwa muundo tendaji. "Mungu aliyasikia maneno yako"

Mwana wa mfalme
hii inarejelea roho ambayo ina mamlaka juu ya taifa la mtu.

mfalme wa Uajemi
Hii huenda inarejelea wafalme mbalimbali waliotawala mataifa mbalimbali katika dola ya Uajemi, na wale waliopaswa kumtii mfalme wa Uajemi.

Daniel 10:14

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli

niligeuza uso wangu na kuuelekeza chini
"Niliangalia chini ardhini" Danieli huenda alifanya hivi ili kuonesha unyenyekevu katika heshima kubwa, au kwasababu alikuwa ameogopa.

Daniel 10:16

Yeye aliyekuwa kama wana wa mtu
Kauli hii inamrejelea yeye ambaye alikuwa ameongea na Danieli. Ingawa, baadhi ya matoleo hutafsiri kwamba alikuwa anamrejelea mtu mwingine tofauti.

kama wana wa mtu
Maelezo haya yanawarejelea watu kwa ujumla

masumbuko
mateso makali ya kihisia

Mimi ni mtumishi wako. Je ninawezaje kuongea na Bwana wangu?
Danieli anauliza swali hili kumaanisha kwamba yeye hawezi kuongea na malaika kwasababu yeye halingani na malaika. Sentensi hizi zaweza kuunganishwa. "siwezi kukujibu wewe kwasababu mimi ni mtumishi wako"

hakuna pumzi iliyosalia ndani yangu."
Nahau hii inarejelea upumuaji. "Siwezi kupumua" au "ni vigumu sana kupumua"

generated on Tue Oct 24 10:45:40 2023

Daniel 10:18

ule mwenye mwonekano wa mtu
"Yeye anayeonekana kama mtu"

Uwe mwenye nguvu, uwe na nguvu
Maneno "Uwe mwenye nguvu" yamerudiwa kwa ajili ya kutia mkazo.

mtu ulithaminiwa sana
Hii yaweza kuelezwa kwa muundo tendaji. "wewe ambaye Mungu amekuthamini sana"

umenitia nguvu
Kauli hii pia yaweza kuandikwa kwa muundo tendaji."Nilikuwa mwenye nguvu"

Daniel 10:20

mkuu wa Uajemi
"mkuu" hurejelea roho ambayo inatawala na kulilinda taifa la watu. "mkuu wa roho ya uajemi"

Lakini nitakwambia
Hii ina maana kwamba Malaika atamwambia Danieli juu ya hili muda mfupi kabla hajaenda mbali.

kile kilichoandikwa katika Kitabu cha Ukweli
Kauli hii yaweza kuelezwa kwa muundo tendaji. "kile Kitabu cha Ukweli kinayasema" au "kile ambacho mtu fulani alikiandika katika Kitabu cha Ukweli.

yeyote anayejionesha kuwa na nguvu
"yeye anayejihakikisha kuwa na nguvu"

isipokuwa Mikaeli mkuu wenu
Kirai hiki chaweza kuelezeka kama sentensi inayojitegemea. "Mikaeli mkuu wako ni yeye pekee ambaye huyatenda haya"

Mikaeli mkuu wenu
Neno "wenu" liko katika wingi. Linamrejelea Danieli na watu wengine waliosalia wa Israeli.

Mkuu
Angalia jinsi ulivyotafsiri "mkuu" inapomrejelea Mikaeli katika 10:12.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Katika mwaka wa kwanza wa Dario Mmedi, mimi mwenyewe nilikuja kumwezesha na kumlinda Mikaeli. **2** Na sasa nitakufunulia ukweli. Wafalme watatu watainuka katika Uajemi, na mfalme wa nne atakuwa tajiri sana kuliko wengine wote. Na wakati atakapopata nguvu kupitia utajiri wake, atamwamsha kila mtu kinyume na ufalme wa Ugiriki. **3** Mfalme wenye nguvu atainuka ambaye atatawala ufalme mkubwa, na ataenenda kufuatana na matakwa yake mwenyewe. **4** Na atakapokuwa ameinuka, ufalme wake utavunjika na utagawanyika katika pepo nne za mbinguni, lakini hawatakuwa wazao wake mwenyewe, na si kwa nguvu zake kwa wakati alipokuwa akitawala. Kwa kuwa ufalme wake utang'olewa kwa ajili ya wengine tofauti na wazawa wake. **5** Mfalme wa Kusini atakuwa na nguvu, lakini mmoja kati ya maamiri jeshi wake atakuwa mwenye nguvu kuliko yeye na atautawala ufalme wake kwa nguvu kubwa. **6** Baada ya miaka michache, wakati muda utakapokuwa sawa, watafanya mwungano. Binti wa mfalme wa Kusini atakuja kwa mfalme wa Kaskazini kuyathibitisha makubaliano yao. Lakini hataweza kuzitunza nguvu za mkono wake, wala mfalme hatasimama wala mkono wake. Ataachwa na wale waliomleta, na baba yake, na yeye aliyemwunga mkono katika nyakati hizo. **7** Lakini tawi kutoka katika mizizi yake litachipuka katika nafasi yake. Atalishambulia jeshi na kuingia ngome ya mfalme wa Kaskazini. Atapigana nao, na atawashinda. **8** Ataichukua miungu yao mpaka Misri pamoa na sanamu zao za chuma na vyombo vyao vya fedha na vya dhahabu vyenye thamani. Kwa miaka mingi atakaa mbali na mfalme wa Kaskazini. **9** Kisha mfalme wa Kaskazini atauvamia ufalme wa mfalme wa Kusini, lakini atajitoa na kwenda katika nchi yake mwenyewe. **10** Wana wake watajiweka tayari na kuunganisha jeshi kubwa. Litaendelea kukua na litagharikisha kila kitu, litapita katikati hadi kwenye ngome yake. **11** Ndipo mfalme wa Kusini atakasirika, na ataenda na kupigana naye, mfalme wa Kaskazini. Mfalme wa Kaskazini atainua jeshi kubwa, bali jeshi litatiwa katika mkono wake. **12** Jeshi litachukuliwa, na moyo wa mfalme wa Kusini utainuliwa juu, na atawafanya makumi maelfu kuanguka, lakini hataweza kuwa mshindi. **13** Kisha mfalme wa Kaskazini atainua jeshi jingine, kubwa kuliko la kwanza. Baada ya miaka kadhaa, mfalme wa Kaskazini atakuja na jeshi kubwa likiwa na vifaa vingi. **14** Katika siku hizo wengi watainuka kinyume na mfalmea wa Kusini. Wana wa vurugu miongoni mwa watu wake watasimama wao wenyewe ili kuyatimiliza maono, lakini watajikwaa. **15** Mfalme wa Kaskazini atakuja, kuizingira nchi kwa kuweka vilima, na kuuteka mji wenye ngome. Majeshi ya Kusini hayataweza kusimama, hata wanajeshi wake bora. Hawatakuwa na nguvu za kusimama. **16** Badala yake, yeye ajaye ataenenda kwa kufuata tamaa zake kinyume chake; hakuna yeyote atakayesimama katika njia yake. Atasimama katika nchi ya uzuri, na uharibifu utakuwa mkononi wake. **17** Mfalme wa Kaskazini atauelekeza uso wake ili kuja kwa nguvu za ufalme wake wote, na kutakuwa na makubaliano atakayoyafanya na mfalme wa Kusini. Atampatia katika ndoa binti wa wanawake ili kuuharibu ufalme wa Kusini. Lakini mpango huo hautafanikiwa wala kumsaidia. **18** Baada ya hayo, mfalme atafuatilia nchi za pwani na ataziteka nchi nyingi. Lakini amiri jeshi atakikomesha kiburi chake na atakisababisha kiburi chake kiishe. **19** Kisha atafuatilia miji yenye ngome katika nchi yake mwenyewe, lakini atajikwaa na kuanguka; na hatapatikana tena. **20** Kisha mtu mwingine atainuka katika nafasi ambaye atamfanya mtoza ushuru apite kwa ajili ya ufahari wa ufalme. Lakini katika siku zijazo atakatiliwa mbali, lakini si kwa hasira wala si katika vita. **21** Katika nafasi atainuka mtu wa kudharauliwa ambaye watu hawatampa heshima ya nguvu ya kifalme; atakuja bila kukusudiwa na atautwaa ufalme kwa ulaghai. **22** Mbele yake, kila jeshi litafutiliwa mbali kama gharika. Jeshi na kiongozi wa agano wataangamizwa wote kwa pamoja. **23** Tangu katika kipindi kile ambacho makubaliano yalifanywa pamoja naye, ataenenda kwa kwa hila; atakuwa mwenye nguvu akiwa na watu wachache tu. **24** Kwa ghafla ataingia katika sehemu tajiri sana za jimbo, na atafanya kile ambacho si baba yake wala baba wa baba yake alishakifanya. Atagawanya mateka, nyara, na mali zake miongoni mwa wafuasi wake. Atapanga mpango wa kuiangusha ngome, lakini ni kwa muda tu. **25** Ataamsha nguvu zake na moyo wake kinyume na mfalme wa Kusini kwa jeshi kubwa. Mfalme wa Kusini atapigana vita akiwa na jeshi kubwa lenye nguvu, lakini hataweza kusimama kwa kuwa wengine watafanya njama dhidi yake. **26** Hata wale wanaokula chakula chake kizuri watajaribu kumwangamiza. Jeshi lake litakatiliwa mbali kama gharika, na wengi wao watauawa. **27** Wafalme wote hawa wawili, wakiwa na mioyo yao imejawa na uovu kinyume na mwenzake, watakaa katika meza moja na kudanganyana, lakini haitakuwa na maana yoyote. Kwa kuwa mwisho utatokea katika kipindi ambacho kimeshapangwa. **28** Kisha mfalme wa Kaskazini atarudi katika nchi yake akiwa na utajiri mkubwa, na moyo wake ukipinga vikali agano takatifu. Atatenda na kisha atarudi katika nchi yake mwenyewe. **29** Katika muda uloamriwa atarudi na kuushambulia ufalme wa Kusini. Lakini katika kipindi hiki hakitakuwa kama awali. **30** Kwa kuwa meli kutoka Kitimu zitamshambulia, naye ataogopa na kurudi nyuma. Atakuwa mwenye hasira dhidi ya agano takatifu, na atawaonyesha mema wale watakaoliacha agano takatifu. **31** Majeshi yake yatainuka na kukufuru sehemu takatifu katika ngome. Wataziondoa

generated on Tue Oct 24 10:45:40 2023

sadaka za kawaida za kuteketezwa, na watasimamisha chukizo la uharibifu litakalosababisha ukiwa. **32** Na kwa wale walioenenda kwa ouvu kinyume na agano, atawadanganya na kuwatia uovu. Bali watu wale wanaomjua Mungu wao watakuwa jasiri na watachukua hatua. **33** Watu wenye hekima miongobi mwa watu watawafanya watu waelewe. Lakini watajikwaa kwa upanga na kwa miali ya moto; watatiwa mateka na kunyang'anywa kwa siku. **34** Katika siku za kujikwaa kwao, watasaidiwa kwa msaada kidogo. Watu wengi watajiunga nao wenyewe katika unafiki. **35** Baadhi ya watu wenye hekima watajikwaa ili kujisafisha kutokee kwao, na kujiosha, na kujitakasa, mpaka wakati wa mwisho. Kwa kuwa wakati ulioamriwa haujaja bado. **36** Mfalme atafanya kutokana na matakwa yake. Atajiinua mwenyewe na kujifanya mkubwa kuliko kila mungu. Kinyume cha Mungu wa miungu, atasema vitu vibaya, kwa kuwa atafanikiwa mpaka pale ghadhabu itakapokuwa imekamilika. Kwa ajili kile kilichoamriwa kitakapokuwa kimefanyika. **37** Hatazijali miungu ya baba zake wala mungu anayependwa na wanawake. Wala hatamjali mungu mwingine yeyote. Kwa kuwa zaidi ya mtu yeyote atajifanya mwenyewe kuwa mkuu. **38** Atamheshimu mungu wa ngome badala ya haya. Ni mungu ambaye baba zake hawakumkubali ambaye atamheshimu kwa dhahabu na fedha, kwa mawe ya thamani na zawadi zenye kuthaminiwa. **39** Atazishambulia ngome imara sana kwa msaada wa mungu mgeni. Atampa heshima kubwa yeyote anayemkubali. Atawafanya kuwa watawala juu ya watu wengi, na ataigawanya nchi kama thawabu. **40** Kwa wakati wa mwisho mfalme wa Kusini atamshambulia. Mfalme wa Kaskazini atamvamia kwa ukali wa magari na wapanda farasi, na meli nyingi. Naye ataenda kinyume cha nchi, kuwagharikisha, na kupita katikati. **41** Naye ataingia katika nchi ya uzuri, makumi elfu ya Waisraeli wataanguka. Lakini watu hawa watatoroka kutoka katika mkono wake: Waedomu, Wamoabu, na mabaki ya watu wa Amoni. **42** Naye ataunyosha mkono katika nchi; nchi ya Misri haitaokolewa. **43** Atakuwa na mamlaka juu ya hazina za dhahabu na za fedha, na juu ya utajiri wote wa Misri; watu wa Libya na Ethiopia watakuwa chini katika nyayo za miguu yake. **44** Lakini taarifa kutoka mashariki na kaskazini zitamwogopesha, naye atatoka akiwa mwenye hasira nyingi kuwa ili kuwaharibu kabisa na kuwahifadhi kwa ajli ya uharibifu. **45** Naye ataisimamisha hema ya makao yake ya kifalme kati ya bahari na milima ya uzuri wa utakatifu. Ataufikia mwisho wake, na hapatakuwa na msaidizi wa kumsadia.

Daniel 11:1

Maelezo ya jumla
Katika Danieli 11:1 hadi 12:4, yeye aliyekuwa akiongea na Danieli katika sura ya 10 anamwambia kile kilichoandikwa katika kitabu cha ukweli. Hiki ni kama kile alichosema angekifanya katika 10:20.

Katika mwaka wa kwanza wa Dario
Dario alikuwa ni Mfalme wa Umedi. "Mwaka wa kwanza" hurejelea mwaka wa kwanza ambao alikuwa Mfalme.

Wafalme watatu watainuka katika Uajemi,
"Wafalme watatu watatawala juu ya Uajemi"

na mfalme wa nne atakuwa tajiri sana kuliko wengine wote
"baada yao mfalme wa nne atakuja kutawala ambaye atakuwa na fedha nyingi kuliko watatu waliomtangulia"

nguvu
Maana zinazoweza kukubalika ni 1)mamlaka au 2) nguvu za kijeshi

atamwamsha kila mtu
"atamsababisha kila mtu atake kupigana"

Daniel 11:3

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

Mfalme wenye nguvu atainuka
Wazo la kusimama au kuinuka mara kwa mara limetumika kwa ajili ya mtu anayekuwa na nguvu.

ambaye atatawala ufalme mkubwa
Maana zinazokubalika ni 1)ukubwa wa ufalme huu utakuwa wa ajabu, au 2) kwamba mfalme angetawala ufalme wake kwa nguu kubwa.

falme wake utavunjika na utagawanyika
Hii yaweza kuelezwa kwa muundo tendaji. "ufalme wake utavunjika na kugawanyika" au "ufalme wake utavunjika katika vipande vipande"

pepo nne za mbinguni
Angalia jinsi ulivyofasiri 7:1

lakini hawatakuwa wazao wake mwenyewe,
Wazo la kutokugawanywa linamaanishwa hapa. "Lakini hautagawanywa kwa watoto wake mwenyewe"

falme wake utang'olewa kwa ajili ya wengine tofauti na wazawa wake
Ufalme unaongelewa kana kwamba ni mmea ambao mtu fulani anaweza kuuharibu kwa kuung'oa. Wazo hili laweza kuelezeka kwa muundo tendaji. "utawala

generated on Tue Oct 24 10:45:40 2023

mwingine utaung'oa na kuuharibu ufalme wake, na watu wengine ambao siyo watoto wake watautawala.

Daniel 11:5

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli

mmoja kati ya maamiri jeshi wake atakuwa mwenye nguvu kuliko yeye na atautawala ufalme wake kwa nguvu kubwa
Kamanda wa mfalme wa Kusini atakuwa Mfalme wa Kaskazini.

watafanya mwungano
Mfalme wa Kusini atafanya ushirika na Mfalme wa Kaskazini. Mwungano huu utakuwa wa makubaliano rasmi ambayo kila taifa lazima kuyafuata.

Binti wa mfalme wa Kusini atakuja kwa mfalme wa Kaskazini kuyathibitisha makubaliano yao.
Mfalme wa Kusini atampa binti yake mfalme wa kusini ili amwoe. Ndoa itathibitisha makubaliano kati ya wafalme hawa wawili.

nguvu za mkono wake.... mkono wake
Mahali hapa "mkono" unatumika kumaanisha nguvu.

Ataachwa
Hii inarejelea hila ya kuuliwa kwa binti na wale ambao wamefanya mwungano. Kirai hiki chaweza kuelezwa kwa muundo tendaji. " Watamwacha"

Daniel 11:7

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli

tawi kutoka katika mizizi
Familia inaongelea kana kwamba ni mti. Mizizi inawakilisha mababu, na matawi yanawakilisha wazawa.

mizizi yake
Neno "yake" inarejelea kwa binti wa mfalme wa Kusini katika 11:5

Atalishambulia jeshi
Kiwakilishi "a" kinarejelea uzao wake, na hapa pia inawakilisha jeshi lake.

Atapigana nao
Mahali hapa neno "nao" inawakilisha wanajeshi wa jeshi la adui.

lakini atajitoa
Kiambishi 'a' kinamrejelea mfalme wa Kaskazini.

Daniel 11:10

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli

Wana wake
"wana wa mfalme wa Kaskazini"

kuunganisha jeshi kubwa
"kukusanya watu wengi kwa pamoja ambao wanaweza kupigana katika vita"

litagharikisha kila kitu
Kitendo cha jeshi kubwa kuivamia na kuijaza nchi yote kitakuwa sawa na maji ya gharika.

Daniel 11:11

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

atainua jeshi kubwa
"atakusanya jeshi kubwa"

jeshi litatiwa katika mkono wake
Mahali hapa neno "mkono" linawakilisha utawala wa mfalme

Jeshi litachukuliwa
Hii yaweza kuandikwa kwa muundo tendaji. "Mfalme wa Kusini ataliteka jeshi la Kaskazini"

utainuliwa juu
Kuinuliwa juu kunawakilisha wazo wa kuwa na kiburi.

atawafanya makumi maelfu kuanguka
Mahali hapa kuanguka kunawakilisha kufa katika vita.

makumi maelfu
"Maelfu mengi"

Daniel 11:13

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

jeshi kubwa likiwa na vifaa vingi
Hii pia yaweza kuandikwa kwa muundo tendaji. "jeshi kubwa ambalo litakua na zana za kutosha"

Daniel 11:14

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

wengi watainuka kinyume na mfalme
Mahali hapa wazo la kuinuka linawakilisha uasi. "watu wengi wataasi kinyume na mfalme"

generated on Tue Oct 24 10:45:40 2023

Wana wa vurugu
Maelezo haya yanasimama kwa ajili ya watu wenye vurugu

watajikwaa
Mahali hapa kitendo cha kujikwaa kinamaanisha kuanguka.

Daniel 11:15

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

Mfalme wa Kaskazini atakuja
Hapa "mfalme wa Kaskazini" anajumuisha na jeshi lake pia. "Jeshi la mfalmw wa Kaskazini litakuja"

kuizingira nchi kwa kuweka vilima
Hii inarejelea kitendo cha kurundika udongo ili wanajeshi waweza kuufikia urefu wa ukuta wa mji iili kuwashambulia. Wanajeshi na watumwa wataweka udongo kwenye vikapu na kuvibeba hadi mahali sahihi, na kuumwaga ili kuinua kilima cha udongo.

Mfalme wa Kaskazini atakuja, kuizingira nchi kwa kuweka vilima
"Mfalme wa Kaskazini" hapa inamaanisha wanajeshi katika jeshi la mfalme, ambao wangefanya kazi halisi ya kutengeneza vilima vya udongo.

ngome
Kuta na vitu vingine vilivyojengwa ili kulinda mji

Hawatakuwa na nguvu za kusimama
Mahali hapa kitendo cha kusimama kinawakilisha uwezo wa kupigana.

yeye ajaye ataenenda kwa kufuata tamaa zake kinyume chake
"Mfalme atakayevamia atafanya kili kitu anachokitaka kinyume na mfalme mwingine."

Atasimama
Mahali hapa kusimama kuna maana ya kutawala

nchi ya uzuri
Hii inarejelea nchi ya Israeli . angalia ulivyotafsiri katika 8:9

uharibifu utakuwa mkononi wake
Mahali hapa "uharibifu" unawakilisha nguvu ya kuharibu. Pia, nguvu ya kuharibu inasemwa kana kwamba kilikuwa ni kitu ambacho mtu anaweza kukishikilia katika mikono yake.

Daniel 11:17

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli

atauelekeza uso wake
"kuamua"

kuja kwa nguvu
Hii huenda inarejelea juu ya nguvu za kivita.

binti wa wanawake
Hii ni njia ya madaha ya kusema "mwanamke"

atakikomesha kiburi chake
"atamfanya mfalme wa Kaskazini asiwe na atakisababisha kiburi chake kiishekiburi"

atakisababisha kiburi chake kiishe
"atamsababisha mfalme wa Kusini ateseke kwasababu alikuwa na kiburi dhidi ya wengine"

atafuatilia
"Mfalme wa Kaskazini atazingatia"

hatapatikana
Hii ni njia ya kusema kuwa atakufa. Wazo hili laweza kuandikwa kwa muundo tendaji. "atatoweka" au "atakufa"

Daniel 11:20

mtu mwingine atainuka
Kuinuka katika nafasi ya mfalme inawakilisha kufanyika kuwa mfalme katika nafasiya mfalme aliyepita.

atamfanya mtoza ushuru apite
mtoza ushuru atapita katika nchi akiwalazimisha watu walipe kodi.

atakatiliwa mbali
Kiambishi 'a' kinamrejelea mfalme mpya. Kukatiliwa mbali ina maana ya kufa.

lakini si kwa hasira
Maana zinazokubalika 1) hakuna hata mmoja aliyekuwa na hasira na mfalme 2) tuko hilo na sababu ya kifo cha mfalme yalitunzwa kama siri.

mtu wa kudharauliwa ambaye watu hawatampa heshima ya nguvu ya kifalme
Watu watakataa kumheshimu kama mfalme kwasababu yeye si mzawa wa wafalme.

jeshi litafutiliwa mbali kama gharika
Kufutiliwa mbali kunawakilisha hali ya kuharibiwa. Hii pia yaweza kuelezwa kwa muundo tendaji."jeshi lake litaangamiza kabisa jeshi kubwa kama gharika linavyoteketeza kila kitu katika njia yake"

Jeshi na kiongozi wa agano wataangamizwa wote kwa pamoja
Hii yaweza kuelezwa kwa muundo tendaji. "ataliangamiza jeshi na kiongozi wa agano"

generated on Tue Oct 24 10:45:40 2023

kiongozi wa agano
Kirai hiki kinamrejelea mtu alijawa na nafasi muhimu ya kidin ambayo Mungu anaihitaji katika agano, ambaye ni kuhani mkuu (ambaye aliuawa katika mwama 171 KK)

Daniel 11:23

Tangu katika kipindi kile ambacho makubaliano yalifanywa pamoja naye
Hii yaweza kuelezwa kwa muundo tendaji. "wakati viongozi wengine walipofanya mkataba wa amani pamoja naye"

Atagawanya mateka, nyara, na mali zake miongoni mwa wafuasi wake
"atagawa kwa wafuasi wake"

mateka, nyara, na mali
"vitu vya thamani ambaye yeye na jeshi lake walichkua kutoka kwa watu waliowashinda"

Daniel 11:25

Ataamsha nguvu zake na moyo wake
Nguvu na moyo (ni ujasiri) vinaongelewa kana kwamba walikuwa ni watu ambao mtu fulani angeweza kuwaamsha ili watendo tendo.

moyo
Mahali hapa unawakilisha ujasiri

atapigana vita
"atapigana kinyume chake"

jeshi kubwa
"pamoja na jeshi kubwa ambalo atalikusanya"

hataweza kusimama
Kutokusimama kunawakilisha hali ya kushindwa.

wanaokula chakula chake kizuri
Hii inarejelea washauri wa mfalme. Ilikuwa na kawaida kwa washauri waliominiwa na mfalme kula chakula pamoja naye.

jeshi lake litakatiliwa mbali kama gharika,
Mahali hapa kushindwa kabisa kwa jeshi kunasemwa kana kwamba lilikuwa ni gharika la maji ambalo hulifutilia mbali.

wengi wao watauawa
Hii inarejelea kufa katika vita.

wakiwa na mioyo yao imejawa na uovu kinyume na mwenzake
Mahali hapa neno "moyo" linawakilisha tamaa za mtu. Tamaa zinaongelewa kana kwamba kilikuwa ni kitu ambacho mtu anaweza kukiweka katika mkao fulani.

watakaa katika meza moja
Kukaa katika meza moja kuna maanisha kitendo cha kuongea pamoja na mtu mwingine.

haitakuwa na maana yoyote
"lakini mazungumzo yao hayatawasaidia"

Kwa kuwa mwisho utatokea katika kipindi ambacho kimeshapangwa
Hii inatuambia kwamba mkutano wao hautakuwa na mafanikio.

Daniel 11:28

moyo wake ukipinga vikali agano takatifu
Hii inarejelea tamaa ya mfalme ya kupinga agano la Mungu na waisraeli. Hii yaweza kuelezwa kwa muundo tendaji. "Atafahamika kwa kupinga agano takatifu."

moyo
Hii inarejelea tamaa za mfalme

agano la takatifu
Mahali hapa "takatifu" inaelezea juu ya agano la Mungu na Israeli. Ina maana kwamba agano lazoma liheshimiwe na liheshimiwe kwasababu linatoka kwa Mungu mwenyewe.

ukipinga vikali agano takatifu
Hamu ya mfalme kutenda kinyume na agano takatifu inawakilisha hamu yake kuwazuia waisraeli waache kulitii agano takatifu.

atatenda
Hii ina maana kwamba mfalme atafanya matendo fulani katika Israeli.

Daniel 11:29

meli kutoka Kitimu zitamshambulia
Meli zinawakilisha jeshi likitoka katika meli hizo.

Kitimu
Hii inarejelea makazi katika kisiwa cha Kipro katika Bahari ya Meditraniani.

Atakuwa mwenye hasira
"atakasirika sana"

atawaonyesha mema wale
"atatenda kwa wema kwa wale" au "atawasaidia wale"

Daniel 11:31

Majeshi yake yatainuka
"Jeshi lake litatokea" au "jeshi lake litakuja" Neno "lake" linamrejelea mfalme wa Kaskazini.

sehemu takatifu katika ngome
"sehemu takatifu ambayo watu huitumia kama ngome"

generated on Tue Oct 24 10:45:40 2023

Wataziondoa sadaka za kawaida
Kuondolewa kwa sadaka kunawakilisha kuwazuia watu wasitoe sadaka. "Watawazuia makuhani wasitoe sadaka za kawaida za kuteketezwa"

chukizo la uharibifu litakalosababisha ukiwa.
Hii inarejelea sanamu ambayo italifanya hekalu kuwa ukiwa, hii ina maana kwamba itamfanya Mungu aliache hekalu lake.

walioenenda kwa ouvu kinyume na agano
"waliliasi agano kwa kutenda uovu"

kuwatia uovu
"kuwashawishi watende dhambi"

wale wanaomjua Mungu wao
Mahali hapa neno "kujua" lina maana ya "kuwa mwaminifu,"

watakuwa jasiri na watachukua hatua.
"watakuwa imara na kuwapinga"

Daniel 11:33

watajikwaa
Mahali hapa " kujikwaa" inawakilisha kupatwa na majanga ya aina hii au nyingine, ikijumuisha na kifo chenyewe.

Upanga
Mahali hapa "upanga"unawakilisha mapigano na vita.

miali ya moto
Mahali hapa "miali" inawakilisha moto.

watatiwa mateka
"kufanywa kuwa mtumwa"

kunyang'anywa
Hii yaweza kuelezwa kwa muundo tendaji. "Maadui zao watawaibia mali zao"

watasaidiwa kwa msaada kidogo
Hii yaweza kuwekwa katika muundo tendaji. " watu wengine watampa msaada kidogo"

Watu wengi watajiunga nao wenyewe katika unafiki
Hii inarejelea watu wengine ambao watajifanya kuwasaidia watu wenye hekima, lakini si kwasababu wamekusudia kuwasaidia kweli.

watajiunga nao
Mahali hapa "watajiunga nao" ina maana ya "kuja na kuwasaidia"

ili kujisafisha kutokee kwao,
Neno "ili" lina maana kwamba "matokeo kwamba"

Baadhi ya watu wenye hekima watajikwaa
Mahali hapa " kujikwaa" inawakilisha kupatwa na majanga ya aina hii au nyingine, ikijumuisha na kifo chenyewe

kujisafisha kutokee kwao, na kujiosha, na kujitakasa
Matendo haya yanaelezwa hapa kana kwamba ilikuwa ni vitu. Ingawa, yaweza kuelezwa kwa muundo tendaji au tendewa. "watasafishwa, kuoshwa na kutakaswa"

kujisafisha
Hii inarejelea kusafisha kito kwa kukiyeyusha katika moto. Wakati Mungu anawatengeneza watu wake ili wawe waaminifu kwake, kunasemwa kana kwamba walikuwa ni vito ambavyo mfanyakazi alikuwa akivifanya kuwa safi zaidi kwa kuviweka katika moto.

kujiosha,
Hii inarejelea kitendo cha kuwatengeneza watu, sehemu au vitu ili vifae kwa ajili ya Mungu kwa kuvitenga na dhambi au aina nyingine yoyote ya ubaya. Uovu unasemwa kana kwamba ni uchafu wa kawaida.

kujitakasa,
Hili wazo ni sawa na kujisafisha, lililojadiliwa awali. Kito kilichosafishwa chaweza kusemwa kwamba chaweza kutakaswa.

wakati wa mwisho.
"siku za mwisho" au " mwisho wa ulimwengu.

Kwa kuwa wakati ulioamriwa haujaja bado
Mahali hapa 'wakati ulioamriwa' ina maana kwamba Mungu amepanga muda. Maneno haya yaweza kuelezwa kwa muundo tendaji. "Yahweh amepanga muda kwa wakati ujao"

Daniel 11:36

Mfalme atafanya kutokana na matakwa yake
Mfalme atafanya chochote akitakacho"

Mfalme
Hii inamrejelea mfalme wa Kaskazini.

Atajiinua mwenyewe na kujifanya mkubwa
Kirai "Atajiinua mwenyewe" na "kujifanya kuwa mkubwa" vina maana sawa na vinaonesha kwamba mfalme atakuwa na kiburi.

Atajiinua mwenyewe
Mahali ina maana ya kuwa na kiburi.

kujifanya mkubwa
Hapa ina maana ya kujifanya kuwa mtu wa muhimu na mwenye nguvu.

atasema vitu vibaya
"vitu vya ajabu" au "vitu ya kusikitisha"

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mpaka pale ghadhabu itakapokuwa imekamilika
Kirai hiki kinaonesha picha kwamba Mungu huhifadhi ghadhabu mpaka pale stoo yake itakapokuwa imejaa na kisha atakuwa tayari sawasawa na hasira hiyo.

Mungu wa miungu
Hii inamrejelea Mungu mmoja na wa kweli. "Mungu mkuu" au "Mungu pekee wa kweli"

mungu anayependwa na wanawake
Hii inaonekana kurejelea mungu wa kipagani aliyeitwa Tamuzi.

Daniel 11:38

mungu wa ngome
Huenda mfalme aliamini kwamba huyu mungu wa uongo angemsaidia kuzishambulia ngome za watu wengine na kuitunza ngome yake.

badala ya haya
Neno "haya" linarejelea miungu iliyotajwa

ataigawanya nchi kama thawabu
Maana zinazokubalika ni 1)"atawapa wafuasi wake nchi kama thawabu au 2) ataiuza nchi kwa wafuasi wake.

Daniel 11:40

wakati wa mwisho
"siku za mwisho" au " mwisho wa ulimwengu"

mfalme wa Kusini ..... Mfalme wa Kaskazini
Virai hivi vimesimama hapa kuwakilisha wafalme na majeshi yao.

atamshambulia
Hili ni shambulio la vurugu la jeshi linasemwa kana kwamba ni dhoruba imetokea.

kuwagharikisha
Kitendo cha jeshi kusambaa katika nchi kunasemwa kana kwamba ni gharika limetokea.

kupita katikati
jeshi hitazuiliwaa na chochote.

nchi ya uzuri,
Hii inarejelea nchi ya Israeli.

wataanguka
Mahali hapa kuanguka kuna maana ya kitendo cha kufa.

Lakini watu hawa watatoroka kutoka katika mkono wake
Mahali hapa "mkono" una maana ya nguvu. "Lakini watu hawa watatoroka kutoka katika nguvu zake"

Daniel 11:42

Maelezo ya jumla
Hii bado inamhusu mfalme wa Kaskazini.

Naye ataunyosha mkono katika nchi
Mahali hapa "mkono" unawakilisha nguvu na utawala.

Katika nchi
Hapa wazo ni kwamba nchi nyingi au nchi kadhaa

nchi ya Misri haitaokolewa
Hii yaweza kuwekwa katika muundo tendaji. ""Nchi ya Misri haitatoroka"

watu wa Libya na Ethiopia watakuwa chini katika nyayo za miguu yake
Hapa " nyayo za miguu" inawakilisha hali ya kujishusha/ utii. "watu wa Libya na Ethiopia watamtumikia"

watu wa Libya na Ethiopia
"watu waLIbya na Ethiopia" Libya ni nchi ya Magharibi mwa Misri, na Ethiopia ni nchi iliyo Kusini mwa Misri.

Daniel 11:44

Maelezo ya jumla
Hii bado inamhusu mfalme wa Kaskazini.

naye atatoka akiwa mwenye hasira nyingi
Nomino dhahania "hasira" yaweza kuelezwa kwa neno "ghadhabu" Yaweza kuelezwa wazi kwamba ataenda nje pamoja na jeshi lake.

atatoka
Hapa inawakilisha kitendo cha kuwashambulia maadui.

na kuwahifadhi kwa ajli ya uharibifu
"Kuwaharibu watu wengi"

hema ya makao yake
Hii inarejelea hema za starehe za mfalme ambazo aliishi ndani yake wakati alipokuwa pamoja na jeshi lake katika wakati wa vita.

milima ya uzuri wa utakatifu
Hii inarejelea mlima wa Yerusalemu mahali ambapo hekalu la Mungu lilikuwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Katika kipindi hicho, Mikaeli, jemedari mkuu ambaye huwalinda watu wako, atainuka. Kutakuwa na wakati wa mateso ambao haujawahi kutokea tangu mwanzo wa taifa lolote mpaka kipindi hicho. Katika muda huo watu wako wataokolewa, yeyote ambaye jina lake litapatikana katika kitabu. **2** Na wengi wa wale waliolala katika mavumbi ya dunia watainuka. baadhi kwa uzima wa milele na baadhi kwa ajili ya fedheha na matwezo ya milele. **3** Wale wenye hekima watang'ara kama mng'ao wa anga la juu, na wale wenye kuwaelekeza wengine katika haki, watakuwa kama nyota milele na milele. **4** Lakini wewe, Danieli, yafunge maneno haya; kihifadhi kitabu kikiwa kimetiwa chapa mpaka nyakati za mwisho. Watu wengi watakimbia huku na kule, na maarifa yataongezeka. **5** Kisha mimi, Danieli, nilitazama, na kulikuwa na malaika wengine wawili wamesimama. Mmoja alisimama katika upande huu wa ukingo wa mto, na mwingine alisimama katika ukingo wa upande mwingine wa mto. **6** Mmoja wao alimwambia mtu aliyevaa nguo za kitani, yeye aliyekuwa juu ya mkondo wa mto, "Je itachukua muda gani mpaka mwisho wa matukio haya ya kushangaza?" **7** Nilimsikia mtu yule aliyevaa nguo za kitani, aliyekuwa juu katika mkondo wa mto, aliinua mkono wake wa kuume na mkono wake wa kushoto kuelekea mbinguni na kuapa kwa yeye aishiye milele kwamba itakuwa kwa wakati, nyakati, na nusu wakati. Na wakati nguvu za watu watakatifu zitakapokuwa zimeshaharibiwa, mambo haya yote yatakuwa yamemalizika. **8** Nilisikia, lakini sikufahamu. Basi nikamwuliza, "Bwana wangu, mambo haya yote yatakuwa na matokeo gani?" **9** Alisema, "Nenda zako Danieli, kwa kuwa maneno yamefungwa na kutiwa chapa mpaka wakati wa mwisho. **10** Watu wengi watakuwa wametakaswa, wameoshwa, na kusafishwa, lakini waovu wataenenda katika uovu. **11** Katika muda ule ambapo sadaka ya kawaida ya kuteketezwa itakapokuwa imeondolewa na chukizo la uharibifu liliosababisha ukiwa limesimamishwa, kutakuwa na siku zipatazo 1, 290. **12** Ana heri mtu yule anayengojea mpaka mwisho wa siku 1, 335. **13** Unapaswa uondoke uende njia yako hata mwisho, na kisha utapumzika. Utainuka katika sehemu uliyopewa, mwishoni mwa siku."

Daniel 12:1

Maelezo ya jumla
Malaika anaendelea kumwagiza Danieli. Alianza katika 10:20

Mikaeli, jemedari mkuu
Mikaeli ni malaika mkuu. Mahali hapa pia amepewa jina jingine "jemedari mkuu"

watu wako wataokolewa
Mungu alifanya kitendo cha kuwaokoa watu. " Mungu ataokoa watu wako"

yeyote ambaye jina lake litapatikana katika kitabu
Mungu hufanya kazi ya kuandika katika kitabu. "wale ambao majina yao Mungu ameyaandika katika kitabu"

watu wako wataokolewa
Hii inarejelea tukio kubwa la kiroho ambapo watu wa Mungu watapewa maisha mapya, wote walio hai na walio kufa, na watu waovu watakatiliwa mbali katika hukumu ya milele.

Daniel 12:3

watang'ara kama mng'ao wa anga la juu,
Hii inawarejelea watu wa Mungu wakiwa wamejawa na utukufu wake kwahiyo watang'aa kama anga wakati juu likiwa linaangaza.

wale wenye kuwaelekeza wengine katika haki
Wale ambao huwasaidia wengine kuelewa kwamba wametengwa na Mungu wanasemwa kana kwamba walikuwa wanabadili mwelekeo walikuwa wakielekea. "ambaye huwafundisha wengine waishi katika haki"

watakuwa kama nyota milele na milele
Watu hawa watang'aa kama nyote. Hii ni tabia ya watu waliojawa na utukufu wa Mungu.

yafunge maneno haya; kihifadhi kitabu kikiwa kimetiwa chapa
Kuna mambo ambayo Danieli alikuwa ameoneshwa na kufunzwa na ya kwamba Danieli alikuwa ameambiwa kwamba asiyafunue katika kitabu hiki.

nyakati za mwisho
"siku za mwisho" au "mwisho wa ulimwengu"

Watu wengi watakimbia huku na kule, na maarifa yataongezeka.
Mambo haya yanaonekana kutokea wakati wa kufungwa kwa kitabu. Hii yaweza kuwekwa wazi. "Kabla ya kutokea haya, watu wengi watasafiri hapa na kule, wakijifunza mengi na mengi zaidi kuhusu vitu vingi"

generated on Tue Oct 24 10:45:40 2023

Daniel 12:5

Maelezo ya jumla
Malaika amemaliza kuongea, na Danieli anaendelea kusema kile alichokiona baadaye katika maono yake tangu katika 10:4

kulikuwa na malaika wengine wawili wamesimama
"kulikuwa na malaika wengine wawili wamesimama"

Mmoja wao alimwambia mtu aliyevaa nguo za kitani,
Hii inamrejelea mtu aliyekuwa akiongea na Danieli, siyo mmoja wale watu waliokuwa wamesimama pembeni mwa mtu.

ukingo wa mto,
Maana zinazoweza kukubalika 1) malaika alikuwa juu ya mto au 2) malaika alikuwa mbali katika ukingo sambamba na mto.

Je itachukua muda gani mpaka mwisho wa matukio haya ya kushangaza?
"Matukio haya ya kushangaza yatadumu kwa muda gani?" Hii inarejelea mwanzo hadi mwisho wa matukio.

matukio haya ya kushangaza
Katika muda ule ambao malaika alikuwa akiongea na Danieli, hakuna hata tukio hata moja lilikuwa limetokea. Hii kwa uhalisia inarejelea matukio katika 12:1, na huenda yalijumuisha matukio yaliyo katika maono kutoka sura ya 11.

Daniel 12:7

mtu yule aliyevaa nguo za kitani
Hii yaweza kuelezwa katika muundo tendaji. " mtu aliyekuwa amevaa nguo za kitani"

mkondo wa mto
Maana zinazoweza kukubalika 1) malaika alikuwa juu ya mto au 2) malaika alikuwa mbali katika ukingo sambamba na mto.

yeye aishiye milele
"Mungu ambaye anaishi milele"

itakuwa kwa wakati, nyakati, na nusu wakati
Ni vizuri kuiacha katika utata kama ilivyoanza. Na kama utachagua sehemu ya kuanzia, miaka mitatu na nusu huenda itaanza pamoja na matukio ya 12:1.

wakati, nyakati, na nusu wakati
"miaka mitatu na nusu: Maneno "nyakati au wakati" kwa ujumla yanapaswa kufahamika kuwa yanarejelea miaka. Mwaka mmoja na miwili na nusu ni sawa na miaka mitatu na nusu.

mambo haya yote yatakuwa yamemalizika
Hii yaweza kuelezwa kwa muundo tendaji. "Mambo haya yote yatatokea"

Mambo haya yote
Katika muda ule ambao malaika alikuwa akiongea na Danieli, hakuna hata tukio hata moja lilikuwa limetokea. Hii kwa uhalisia inarejelea matukio katika 12:1, na huenda yalijumuisha matukio yaliyo katika maono kutoka sura ya 11.

Daniel 12:8

Mambo haya yote
Katika muda ule ambao malaika alikuwa akiongea na Danieli, hakuna hata tukio hata moja lilikuwa limetokea. Hii kwa uhalisia inarejelea matukio katika 12:1, na huenda yalijumuisha matukio yaliyo katika maono kutoka sura ya 11.

maneno yamefungwa na kutiwa chapa
Maono ambayo Danieli alikuwa amepewa hayakupaswa kufafanuliwa kana kwamba kitabu kilikuwa kimefungwa na hakuna mtu yeyote awezaye kukifungua.

wakati wa mwisho.
"siku za mwisho: au "mwisho wa ulimwenguni"

Daniel 12:10

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

Watu wengi watakuwa wametakaswa, wameoshwa, na kusafishwa
Yahweh anafanya kazi ya kutakasa. Maneno haya matatu kimsingi yanamaanisha kitu kile kile.

kusafishwa
kusafishwa kwa kuondoa kila kitu kisichotakiwa sehemu ile.

lakini waovu wataenenda katika uovu
Watu waovu watateda yaliyo maovu au mambo ya dhambi.

Hakuna kati ya waovu atakayefahamu
Watu waovu hawawezi kufahamu mambo ya kiroho.

Lakini wenye hekima watafahamu
Hii inarejelea watu wale wenye hekima katika kumtii Yahweh watafahamu.

sadaka ya kawaida ya kuteketezwa ...imeondolewa
Mfalme wa Kaskazini ndiye atakayekomesha sadaka katika hekalu.

chukizo la uharibifu liliosababisha ukiwa
Hii inarejelea sana ambayo italifanya hekalu liwe ukiwa, na hiyo ndiyo itamsababisha Mungu aliache hekalu katika hali ya ukiwa.

siku zipatazo 1,290
Mahali hapa "siku" inarejelea kipindi cha muda. Mara nyingine hueleweka kama siku, ingawa pia ina maana ya miaka.

generated on Tue Oct 24 10:45:40 2023

Daniel 12:12

Maelezo ya jumla
Malaika anaendelea kuongea na Danieli.

Ana heri mtu yule anayengojea
"amebarikiwa mtu ambaye anasubiri" au "ana heri yeyote anayengojea"

anayengojea
"kuvumilia" au "kubakia mwaminifu"

siku 1,335
Mahali hapa "siku" inarejelea kipindi cha muda. Mara nyingine hueleweka kama siku, ingawa pia ina maana ya miaka.

Unapaswa uondoke
"Danieli, lazima uende" Hii inamrejelea Danieli kuendelea kuishi na kumtumikia mfalme mpaka muda uliopangwa wa kifo chake.

utapumzika
Hii ni njia ya upole ya kusema kuwa "utakufa"

Utainuka
Hii inarejelea Ufufuo wa kwanza wa wafu wakati ambao watu wenye haki watafufuliwa.

ehemu uliyopewa
"sehemu ambayo Mungu amekupatia wewe"

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Book: Hosea

Hosea

Chapter 1

1 Hili ni neno la Bwana lililofika kwa Hosea mwana wa Beeri siku za Uzia, Yothamu, Ahazi na Hezekia, wafalme wa Yuda, na katika siku za Yeroboamu mwana wa Yoashi, mfalme wa Israeli. **2** Wakati Bwana alipozungumza kwanza kupitia Hosea, akamwambia, "Nenda ukajitwalie mke ambaye ni kahaba. Atakuwa na watoto ambao ni matokeo ya ukahaba wake. Kwa maana nchi inafanya uzinzi mkubwa kwa kumwacha Bwana." **3** Basi Hosea akaenda akamwoa Gomeri binti Diblaimu, naye akachukua mimba, akazaa mtoti mwanamume. **4** Bwana akamwambia Hosea, Mwite jina lake Yezreeli. Kwa maana kwa muda mfupi nitaiadhibu nyumba ya Yehu kwa sababu ya kumwaga damu huko Yezreeli; nami nitamaliza ufalme wa nyumba ya Israeli. **5** Itatokea siku ile nitakapovunja upinde wa Israeli katika bonde la Yezreeli. **6** Gomeri akachukua mimba tena akamzaa binti. Ndipo Bwana akamwambia Hosea, "Mwite jina lake Lo Ruhama; kwa maana sitawahurumia tena nyumba ya Israeli, nisije nikawasamehe kwa njia yoyote. **7** Hata hivyo nitawahurumia nyumba ya Yuda, nami nitawaokoa mwenyewe, Bwana, Mungu wao. Sitawaokoa kwa upinde, upanga, vita, farasi, au wapanda farasi. ' **8** Baada ya Gomeri kumwachisha Lo Ruhama, alipata mimba na kuzaa mtoto mwingine mwanamume. **9** Ndipo Bwana akasema, "Mwite jina la Lo Ami; kwa kuwa ninyi si watu wangu, wala mimi si Mungu wenu." **10** Hata hivyo idadi ya watu wa Israeli itakuwa kama mchanga wa bahari, ambayo haiwezi kupimwa au kuhesabiwa. Itakuwa pale ambapo waliambiwa, "Ninyi si watu wangu," wataambiwa, "Ninyi ni watu wa Mungu aliye hai." **11** Watu wa Yuda na watu wa Israeli watakusanyika pamoja. Wao wataweka kiongozi mmoja wao wenyewe, na watatoka kutoka nchi, kwa maana itakuwa siku ya Yezreeli kuu.

Hosea 1:1

Neno la Bwana lililofika
"Neno ambalo Bwana Mungu aslilisema"

Beeri.
Hili ni jina la mwanaume.

Uzia ... Yothamu ... Ahazi ... Hezekia ... Yeroboamu ... Yoashi
Matukio yaliyopo katika kitabu hiki yalitokea katika kipindi cha wafalme hawa.

Ukahaba mkubwa
"ukahaba" inawakilisha watu wanavyokuwa sio waaminifu kwa Mungu.

Hosea 1:3

Gomeri ... Diblaimu
Haya ni majina ya watu.

Nyumba ya Yehu
"nyumba" inamaanisha "familia" wakiwemo Yehu na uzao wake.

Nyumba ya Israeli
Maeliezo haya yanamaana ya ufalme wa Israeli.

Upinde wa Israeli.
Hapa "upinde" inamaana ya nguvu za jeshi. "nguvu za jeshi la Israeli"

Hosea 1:6

Lo Ruhama
Jina hili lina maana ya "sitawahurumia."

Hosea 1:8

Lo Ruhama
Jina hili lina maana ya "sitawahurumia."

Lo Ami
Jina hili lina maana ya "si watu wangu"

Hosea 1:10

Taarifa ya jumla
Bwana anazungumza na Hosea.

kama mchanga wa bahari
Hii inasisitiza idadi kubwa ya Waisraeli.

ambayo haiwezi kupimwa au kuhesabiwa
"ambayo hamna hata mmoja anayeweza kupima au kuhesabu"

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Itakuwa pale ambapo waliambiwa
"Ambapo Mungu aliwaambia"

pale ambapo waliambiwa
Yamkini maneno haya yanaelekezwa kwa Yezreeli, mji ambao makosa yalifanywa na wafalme wa Israeli na ambayo ilikuwa ishara ya adhabu ya Mungu juu yao.

Wataambiwa
"Mungu atawaambia"

watakusanyika pamoja
"Mungu atawakusanya pamoja"

watatoka kutoka nchi
Hii inamaanisha nchi ambayo watu wa Israeli walichukuliwa mateka.

siku ya Yezreeli
Mungu atawaweka watu wake nyuma katika nchi ya Israeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Waambie ndugu zenu wanaume, 'Watu wangu!' na kwa dada zako, 'umeonyeshwa huruma.'" **2** Leteni mashtaka dhidi ya mama yenu, leteni mashtaka, kwa kuwa yeye si mke wangu, wala mimi si mumewe. Na auondoe uzinzi wake mbele yake, na matendo yake ya uzinzi kati ya matiti yake. **3** Ikiwa sio, nitamvua nguo na kumuonyesha uchi wake kama siku aliyozaliwa. Nami nitamfanya kama jangwa, kama nchi iliyoharibika, nami nitamfanya afe kutokana na kiu. **4** Sitakuwa na rehema kwa watoto wake, kwa maana wao ni watoto wa ukahaba. **5** Maana mama yao amekuwa kahaba, na yeye aliye mimba amefanya mambo ya aibu. Alisema, "Nitawafuata wapenzi wangu, kwa maana wananipa mkate wangu na maji, sufu yangu na kitani, mafuta yangu na kinyweji." **6** Kwa hiyo nitajenga ua wa kuzuia njia yake kwa miiba. Nitajenga ukuta dhidi yake ili asiweze kupata njia. Yeye atawafuatilia wapenzi wake, lakini yeye hatawafikia. **7** Yeye atawatafuta, lakini hatawapata. Kisha atasema, "Nitarejea kwa mume wangu wa kwanza, kwa maana ilikuwa ni bora kwangu zamani kuliko sasa." **8** Kwa maana hakujua kwamba mimi ndimi niliyempa nafaka, divai mpya na mafuta, na ambaye nilimwongezea fedha na dhahabu, ambazo walizitumia kwa Baali. **9** Kwa hiyo nitachukua nafaka yake wakati wa mavuno, na divai yangu mpya katika msimu wake. Nitachukua sufu yangu na kitambaa kilichotumiwa kufunika uchi wake. **10** Ndipo nitamvua nguo machoni pa wapenzi wake, wala hakuna mtu atakayemwokoa mkononi mwangu. **11** Nitasitisha furaha yake yote- sikukuu zake, mwandamo wa mwezi, sabato zake na sikukuu zake zote zilizowekwa. **12** Nitaharibu mizabibu yake na mtini wake, ambayo alisema, 'Hii ni mishahara ambayo wapenzi wangu walinipa.' Nitawafanya kuwa msitu, na wanyama wa shambani watakula. **13** Nami nitamuadhibu kwa ajili ya Sikukuu ya Baali, alipowafukizia uvumba, akijipamba kwa pete zake na mavazi yake, naye akafuata wapenzi wake, akanisahau." Hili ndilo tamko la Bwana. **14** Kwa hiyo nitaenda kumshawishi. Nitamleta jangwani na kumwambia kwa huruma. **15** Nami nitamrudishia mizabibu yake, na bonde la Akori kama mlango wa tumaini. Yeye atanijibu huko kama alivyofanya katika siku za ujana wake, kama katika siku ambazo alitoka katika nchi ya Misri. **16** "Itakuwa katika siku hiyo"-hili ndilo tamko la Bwana-"kwamba utaniita, 'Mume wangu,' na hutaniita tena mimi, 'Baal wangu.' **17** Kwa maana nitaondoa majina ya Baali kinywani mwake; majina yao hayatakumbukwa tena." **18** "Siku hiyo nitafanya agano pamoja na wanyama katika mashamba kwa ajili yao, na ndege wa angani, na vitu vya kutambaa chini. Nitaondoa upinde, upanga, na vita katika nchi, nami nitakufanya ulale kwa usalama. **19** Nitakuwa mume wako milele. Nitakuwa mume wako katika haki, hukumu, uaminifu wa agano, na huruma. **20** Nitakuwa mume wako kwa uaminifu. Nawe utanijua mimi, Bwana. **21** Na siku ile, nitajibu"-hili ndilo tamko la Bwana. "Nitazijibu mbingu, nao watajibu dunia. **22** Dunia itashughulikia nafaka, divai mpya na mafuta, na watajibu Yezreeli. **23** Nitatampanda mwenyewe katika nchi kwa ajili yangu, na nitamhurumia Lo Ruhama. Nami nitamwambia Lo Ami, 'Wewe ni Ami Ata,' nao wataniambia, 'Wewe ni Mungu wangu.'"

Hosea 2:1

Sentensi unganishi:
Bwana anazungumza na Hosea.

Watu wangu!
"Ninyi ni watu wangu"

umeoneshwa huruma.
"Bwana amewaonesha huruma"

Huruma
"wema" au "rehema"

Hosea 2:2

Taarifa ya jumla
Bwana anazungumza na Hosea.

Mashtaka
Haya ni malalamiko ya mtu mmoja dhidi ya mtu mwingine mahakamani.

Mama yako
Hapa "mama" inamaanisha taifa la Israeli.

kwa kuwa yeye si mke wangu
Bwana anaeleza kuwa Israeli inazungumzwa kama mwanamke ambaye hatendi kama mke kwa Bwana. Badala yake Israeli amegeuka na kuacha kumfuata na kumwabudu yeye.

wala mimi si mumewe
Bwana hawezi kuendelea kuwa na uhusiano na taifa la Israeli kama mume kwa mke wake.

na matendo yake ya uzinzi
Mke ambaye ni mzinzi anamuacha mume wake na kulala na mwanaume mwingine. Hivi ndivyo Israeli alivyofanya mbele ya Bwana.

generated on Tue Oct 24 10:45:40 2023

kati ya matiti yake
Israeli wanategemea miungu na sio Bwana.

nitamvua nguo na kumuonyesha uchi wake kama siku aliyozaliwa
Bwana hataendelea kuwalinda na kuwasaidia Israeli kwa sababu taifa limemwacha.

nitamfanya kama jangwa
Bwana ataibadilisha Israeli ifanane na jangwa ambao nii mji usiozalisha.

nitamfanya afe kutokana na kiu
Hapa "kiu" inamaana ya uhitaji wa kumwabudu Bwana na sio miungu mingine, au Israeli hawatatweza kuishi kama taifa.

Hosea 2:4

Taarifa ya jumla:
Bwana anazungumza na Hosea.

kwa maana wao ni watoto wa ukahaba.
Waisraeli wanafanya kama vile sio wa Bwana. Kama wazazi wao walivyofanya hawakumwabudu Mungu, na wao pia.

Maana mama yao amekuwa kahaba
Kizazi kilichopita waliitumikia miungu mingine na kuonekana kuwa ni makahaba kwa kuwa hawakuwa waaminifu kwa Mungu.

Nitawafuata wapenzi wangu, kwa maana wananipa mkate wangu na maji, sufu yangu na kitani, mafuta yangu na kinywaji.
Hapa "wapenzi wangu" inamaanisha Baali na miungu mingine ya uongo ambao Israeli walichagua kuiabudu badala ya Bwana.

Hosea 2:6

Taarifa ya jumla:
Bwana anazungumza na Hosea.

Kwa hiyo nitajenga ua wa kuzuia njia yake kwa miiba. Nitajenga ukuta dhidi yake ili asiweze kupata njia
Maneno haya yanaonesha kuwa Bwana atawazuia watu wake wasipate mafanikio kwa sababu wanaiabudu miungu.

Kisha atasema, "Nitarejea kwa mume wangu wa kwanza, kwa maana ilikuwa ni bora kwangu zamani kuliko sasa."
Israeli watarejea kwa Bwana sio kwa sababu ya upendo wao kwake lakini kwa sababu wameumizwa kwa kumwabudu Baali.

Hosea 2:8

Taarifa ya jumla:
Bwana anazungumza na Hosea.

Nitachukua sufu yangu na kitambaa kilichotumiwa kufunika uchi wake
Hii ina maana ya kwamba mavuno ya Israeli hayatakua. Bwana ataondoa baraka toka Israeli na watu wataachwa peke yao katika hatari.

kilichotumiwa kufunika uchi wake
"kitu ambacho watu hutumia kujifunika wenyewe"

Hosea 2:10

Taarifa ya jumla:
Bwana anazungumza na Hosea.

nitamvua nguo machoni pa wapenzi wake
Hii inamaanisha Mungu atawaaibisha watu wa Israeli mbele ya mataifa mengine.

hakuna mtu atakayemwokoa mkononi mwangu
Hakuna mtu atakayewasaidia Israeli. Hapa "mkono" inamaana ya nguvu ya Mungu kuhukumu.

Hosea 2:12

Taarifa ya jumla:
Bwana anazungumza na Hosea juu ya kile atakachokifanya kwa Israeli.

Hii ni mishahara ambayo wapenzi wangu walinipa
"huu ndio mshahara ambao atapewa na wapenzi wake"

Nitawafanya kuwa msitu
Bwana ataangamiza mizabibu na miti yake ya matunda kwa kuruhusu miti mingine na magugu kukua pamoja.

tamko la Bwana
"ambalo Bwana anasema"

Hosea 2:14

Sentensi unganishi:
Bwana anazungumza kuhusu Israeli.

hiyo nitaenda kumshawishi
"Mimi, Bwana nitamrudisha kwangu"

bonde la Akori kama mlango wa tumaini
Bwana atawaongoza Israeli tukoka Misri, atawaongoza Israeli katika bonde la Akori ili wamtumaini tena Bwana.

Yeye atanijibu huko kama alivyofanya katika siku za ujana wake, kama katika siku ambazo alitoka katika nchi ya Misri
Bwana anatumaini kwamba taifa la Israeli litatubu na kuchagua kumwabudu yeye kama Mungu wao.

Atajibu
Baadhi ya matolea ya kisasa ya kiebrania maneno haya yana maana ya "Ataimba."

generated on Tue Oct 24 10:45:40 2023

Hosea 2:16

Itakuwa katika siku hiyo
Hii inamaanisha siku ambayo Israeli walichagua kumwabudu Bwana pekee.

tamko la Bwana
"Kitu ambacho Bwana amezungumza"

Mungu wangu
Hii inamaanisha watu wa Israeli watampenda na kuwa waaminifu kwa Bwana kama vile mke kwa mume wake.

Baali wangu
"Baali" inamaanisha miungu ya uongo ambayo Wakaanani wanaabudu.

Kwa maana nitaondoa majina ya Baali kinywani mwake
Waisraeli hawatataja majina ya Baali na miungu mingine.

Hosea 2:18

Sentensi unganishi:
Bwana anazungumza na Hosea kuhusu namna atakavyowafanyia Israeli.

Siku hiyo
Hii inazungumzia kuhusu urejesho wa baadae kati ya Israeli na Bwana.

Nitafanya agano kwao
Agano la Bwana litajumuisha amani kwa wanyama.

Nitaondoa upinde, upanga, na vita katika nchi, nami nitakufanya ulale kwa usalama.
Bwana atawaweka adui wa Israeli mbali na wao, hakutakuwa na vita tena watu watakuwa salama.

ulale kwa usalama
Kuishi kwa usalama.

Hosea 2:19

Taarifa ya jumla:
Bwana anazungumza na Hosea kuhusu namna atakavyowafanyia Israeli.

Nitakuwa mume wako milele
Bwana atakuwa kama mume na Israeli atakuwa kama mke wa Bwana.

Nitakuwa mume wako kwa uaminifu
Bwana atakuwa mwaminifu kwa agano lake kwa Israeli.

mume kwa uaminifu
"mume mwaminifu"

Nawe utanijua mimi, Bwana
Hapa "kuniju" inamaanisha kumtambua Bwana kama Mungu na kuwa mwaminifu kwake.

Hosea 2:21

Taarifa ya jumla:
Bwana anazungumza na Hosea kuhusu namna atakavyowafanyia Israeli.

ndilo tamko la Bwana
"Kitu ambacho Bwana amezungumza"

Dunia itashughulikia nafaka, divai mpya na mafuta, na watajibu Yezreeli.
Nchi itazalisha nafaka na divai mpya na mafuta.

Yezreeli
Jina la bonde hili linasimama kwa watu wa Israeli.

Hosea 2:23

Taarifa ya jumla:
Bwana anazungumza na Hosea kuhusu namna atakavyowafanyia Israeli.

Nitatampanda mwenyewe katika nchi
Mungu atawaweka watu wake salama katika nchi yao tena. "Atawajali watu wa Israeli kama vile mkulima anavyopanda mazao yake na kujali"

Lo Ruhama
Jina hili lina maana ya "hakuna huruma."

Lo Ami
Hii ina maana ya "sio watu wangu."

Ami Ata
Jina hili lina maana ya "wewe ni mtu wangu."

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Bwana akaniambia, "Nenda tena, mpendeni mwanamke, aliyependwa na mumewe; lakini ni mzinzi. Mpende kama mimi, Bwana, ninavyowapenda watu wa Israeli, ingawa wanaigeukia miungu mingine na kupenda mikate ya zabibu." **2** Kwa hiyo nimemnunulia mwenyewe kwa vipande kumi na tano vya fedha na homeri na letheki ya shayiri. **3** Nilimwambia, "Lazima uishi pamoja nami siku nyingi. Huwezi kuwa kahaba au kuwa na mtu mwingine yeyote. Kwa njia hiyo hiyo, nitakuwa pamoja nanyi." **4** Kwa maana wana wa Israeli wataishi kwa siku nyingi bila mfalme, mtu mkuu, dhabihu, nguzo ya mawe, efodi au sanamu za nyumbani. **5** Baadaye watu wa Israeli watarudi na kumtafuta Bwana Mungu wao na Daudi mfalme wao. Na katika siku za mwisho, watakuja wakitetemeka mbele za Bwana na wema wake.

Hosea 3:1

"Nenda tena, mpendeni mwanamke, aliyependwa na mumewe; lakini ni mzinzi.
Bwana anamwambia tena Hosea ampende mwanamke mzinzi.

Mpende kama mimi, Bwana, ninavyowapenda watu wa Israeli
Kwa kumpenda mwanamke mzinzi, Hosea ataonesha mfano wa upendo wa Bwana kwa Israeli.

wanaigeukia miungu mingine na kupenda mikate ya zabibu.
Watu walikula mikate ya zabibu kipindi cha sikukuu walipokuwa wakiabudu miungu yauongo.

vipande kumi na tano vya fedha na homeri na letheki ya shayiri
Hii ndo ilikuwa gharama ya kununua mtumwa.

vipande kumi na tano
"vipande 15"

homeri na letheki
"homeri na nusu ya homeri"

Hosea 3:4

Kwa maana wana wa Israeli wataishi kwa siku nyingi bila mfalme, mtu mkuu, dhabihu, nguzo ya mawe, efodi au sanamu za nyumbani.
Kama vile Hosea hakuishi na mke wake kwa sababu alikuwa mzinzi, Israeli wataishi bila mfalme na bila kumwabudu Mungu kwa sababu wamefanya uzinzi.

kumtafuta Bwana Mungu wao
"kimtafta" inamaanisha kumwomba Mungu kuwakubali wao.

Daudi mfalme wao
"Daudi" inawakilisha uzao wote wa Daudi. "uzao wa Daudi utakuwa mfalme wao"

Na katika siku za mwisho
Hapa "siku za mwisho" inamaanisha kipindi cha baadae.

watakuja wakitetemeka mbele za Bwana na wema wake.
Hapa "kutetemeka" inawakilisha hisia za utu. "Walirejea kwa Bwana wakijinyenyekesha wenyewe, kumtii yeye na kuomba baraka zake"

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Chapter 4

1 Sikilizeni neno la Bwana, enyi watu wa Israeli. Bwana ana mashtaka dhidi ya wenyeji wa nchi, kwa sababu hakuna ukweli au uaminifu wa agano, hakuna ujuzi wa Mungu katika nchi. **2** Kuna laana, uongo, mauaji, wizi na uzinzi. Watu wamevunja mipaka yote, na damu inakuja baada ya damu. **3** Kwa hiyo nchi inakauka, na kila mtu aliyeishi ndani yake anaangamia; wanyama katika mashamba na ndege angani, hata samaki katika bahari, wanaondolewa. **4** Lakini usiruhusu mtu yeyote kuleta mashtaka; msiruhusu mtu yeyote ahukumu mtu mwingine. Kwa maana ninyi ndio makuhani, ninaowashtaki. **5** Ninyi makuhani mtajikwaa wakati wa mchana; manabii pia watajikwaa pamoja nanyi usiku, nami nitamwangamiza mama yako. **6** Watu wangu wanaharibiwa kwa sababu ya ukosefu wa maarifa. Kwa sababu makuhani wamekataa maarifa, nami nitawakataa msiwe makuhani kwangu. Kwa sababu umesahau sheria yangu, ingawa mimi ni Mungu wako, nami pia nitasahau watoto wako. **7** Makuhani wengi waliongezeka, zaidi walifanya dhambi dhidi yangu. Walibadilisha heshima zao kwa aibu. **8** Wanajilisha dhambi ya watu wangu; wao ni wenye tamaa zaidi ya uovu wao. **9** Itakuwa sawa kwa watu kama kwa makuhani: nitawaadhibu wote kwa matendo yao; Nitawalipa kwa matendo yao. **10** Watakula lakini hawatashiba; watafanya uzinzi lakini hawataongezeka, kwa sababu wamekwenda mbali na Bwana. **11** Wanapenda uasherati, divai, na divai mpya, ambayo imechukua uelewa wao. **12** Watu wangu hutaka shauri kwa sanamu zao za mbao, na fimbo zao za kutembelea huwapa unabii. Kwa maana mawazo ya uasherati yamewadanganya, na wamefanya kama makahaba badala ya kuwa mwaminifu kwa Mungu wao. **13** Wanatoa sadaka juu ya milima na kuteketeza uvumba kwenye milima, chini ya mialoni, milibua na miela, kwa sababu kivuli ni nzuri. Basi binti zenu hufanya uasherati, na binti zenu wanazini. **14** Mimi siwaadhibu binti zako wakati wanachagua kutenda uasherati, wala binti zako wakati wazini. Kwa maana wanaume pia wanajitoa kwa makahaba, na hutoa dhabihu ili waweze kufanya vitendo vya uasherati na makahaba. Hivyo watu wasiofahamu wataangamizwa. **15** Ingawa wewe, Israeli, umefanya uzinzi, lakini Yuda asiwe na hatia. Ninyi msiende Gilgali; msiende hadi Beth Aven. Wala msiape, "Aishivyo Bwana." **16** Kwa maana Israeli amefanya ukaidi, kama ndama mkaidi. Je! Bwana anaweza kuwaleta kwenye malisho kama kondoo mahali penye nafasi? **17** Efraimu alijiunga na sanamu; mwache peke yake. **18** Hata wakati kileo chao kimeondoka wakaendelea kufanya uzinzi; watawala wake hupenda sana aibu yao. **19** Upepo utamfunga kwa mabawa yake; nao wataona aibu kwa sababu ya dhabihu zao.

Hosea 4:1

Taarifa ya jumla:
Sura hii inaanza kwa kuonesha malumbano ya Bwana dhidi ya Waisraeli wasio waaminifu.

Bwana ana mashtaka dhidi ya wenyeji wa nchi
Bwana anaeleza kuwa wana wa Israeli wamefanya dhambi dhidi yake na kuvunja agano lake hii inazungumzwa kama vile Bwana anawashitaki mahakamani.

Mashitaka
Haya ni malalamiko ya mtu mmoja dhidi ya mtu mwingine mahakamani.

Watu wamevunja mipaka yote
"mipaka" ni mwisho wa vitu ambavyo sheria inaruhusu. "Watu wamevunja sheria kwa namna zote"

damu inakuja baada ya damu
"damu" inasimama kama mauaji.

Hosea 4:3

Kwa hiyo nchi inakauka
Maelezo haya yanamaanisha ukame ambapo mvua haijanyesha kwa muda mrefu.

Anaangamia
kuwa dhaifu na kufa kwa sababu ya ugonjwa au kukosa chakula.

wanaondolewa
"wanakufa"

Hosea 4:4

Taarifa ya jumla:
Mungu anazungumza juu ya Israeli.

Mashitaka
Haya ni malalamiko ya mtu mmoja dhidi ya mtu mwingine mahakamani.

msiruhusu mtu yeyote ahukumu mtu mwingine
Mtu yeyote asimuhukumu mtu mwingine kwa lolote kwa sababu kila mtu ni mkosaji wa jambo fulani.

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Ninyi makuhani mtajikwaa
"kujikwaa" inamaanisha kutomtii Mungu na kuacha kumtumaini.

nitamwangamiza mama yako
Hapa "mama" inamaanisha taifa la Israeli.

Hosea 4:6

Taarifa ya jumla:
Katika 4:6 Bwana anazungumza na kuhani kuhusu watu wa Israeli. Lakini katika 4:7 anazungumza kuhusu kuhani na sio kwao.

Watu wangu wanaharibiwa kwa sababu ya ukosefu wa maarifa
"Watu wangu wanaharibiwa kwa sababu yenu, makuhani hamjawafundisha vema kuhusu mimi ili wanitii mimi"

Maarifa
Hapa "maarifa" inamaanisha maarifa juu ya Mungu.

Walibadilisha heshima zao kwa aibu
Yawza kuwa na maana ya 1) "heshima" inawakilisha Bwana, na "aibu" inawkilisha miungu. 2) Baadhi ya maandiko yametafsiri "Nitabadili heshima yao kwa aibu." Hii inamaana kuwa Bwana atachukua vitu ambavyo makuhani wanaviheshimu na kusababisha waaibike.

Hosea 4:8

Taarifa ya jumla:
Bwana anaendelea kuzungumza kuhusu makuhani.

Wanajilisha dhambi ya watu wangu
Watu walipotenda dhambi walitoa sadaka ili Mungu awasamehe. Makuhani waliruhisiwa kula sadaka hizo.

wao ni wenye tamaa zaidi ya uovu wao
Makuhani walitaka watu waendelee kutenda dhambi ili watoe sadaka ambazo makuhani watazila.

Itakuwa sawa kwa watu kama kwa makuhani
"Watu pamoja na makuhani watapewa adhabu ile ile"

matendo yao.
"tabia zao"

Hosea 4:10

Taarifa ya jumla:
Bwana anazungumza juu ya Israeli.

lakini hawataongezeka
"lakini hawatakuwa na watoto"

wamekwenda mbali
Watu wameacha kumwabudu na kumfuata Mungu.

Bwana
Mtafsiri yupo huru kubadilisha "Bwana" na kuweka "mimi" kwa sababu Bwana ndiye anayeongea maneno haya.

Hosea 4:11

Taarifa ya jumla"
Bwana anazungumza juu ya Israeli.

uasherati, divai, na divai mpya, ambayo imechukua uelewa wao
Watu wa Israeli wanafanya uzinzi nje ya ndoa na wanakunywa sana mvingo. Kwa kufanya hivi wamesahau amri za Bwana.

fimbo zao za kutembelea huwapa unabii
Waabudu sanamu hutumia fimbo za kutembelea ili kutabiri yajayo.

mawazo ya uasherati yamewadanganya
Kuabudu miungu na kulala na wanawake makahaba wa hekaluni inawzfanya watu wa Israeli watamani kuendelea kutenda dhambi dhidi ya Bwana.

yamewadanganya
"kuwashawishi watu kufanya dhambi"

Hosea 4:13

Taarifa ya jumla:
Bwana anazungumza juu ya Israeli.

juu ya milima ... kwenye milima
Ilikuwa ni kawaida watu kuweka miungu kwenye maeneo hayo, mara nyingi huitwa "sehemu za juu" katika agano la kale.

makahaba
Hawa ni wanawake wanaofanya uzinzi na wanaume wanaoenda kuabudu miungu fulani.

Hivyo watu wasiofahamu wataangamizwa.
Bwana ataangamiza taifa la Israeli kwa sababu hawakuelewe wala kutii amri za Mungu.

Hosea 4:15

Taarifa ya jumla:
Bwana anazungumza juu ya Yuda na Israeli.

Yuda asiwe na hatia
Mungu anajua ni kwa kiasi gani Israeli wamefanya dhambi na hataki Yuda afanye kitu hicho hicho.

Ninyi msiende Gilgali; msiende hadi Beth Aven
Watu wa Yuda wanaonywa wasiende kwenye mji wa Gilgali au Beth Aven kuabudu miungu katika maeneo hayo.

generated on Tue Oct 24 10:45:40 2023

Beth Aven
Huu ulikuwa mji uliokuwa kaskazini mpakati mwa ufalme wa Israeli na kabila la Benyamini lililopo kusini mwa ufalme.

kama ndama mkaidi
Israeli anafananishwa na ndama ambaye hamsikilizi bwana wake.

Je! Bwana anaweza kuwaleta kwenye malisho kama kondoo mahali penye nafasi?
Bwana hawezi kuwalisha watu kama kondoo wakati watu ni waasi.

Hosea 4:17

Taarifa ya jumla:
Bwana anazungumza juu ya Israeli.

Efraimu alijiunga na sanamu; mwache peke yake
Efraimu ni watu wa kaskazini mwa ufalme wa Israeli. Walichagua kuabudu miungu badala ya Bwana. Bwana anamuamuru Hosea asijaribu kuwarekebisha maana hawatasikia.

watawala wake hupenda sana aibu yao
Viongozi hawaoni aibu ya kile walichokifanya wanapoabudu miungu na kugeuka dhidi ya Bwana.

Upepo utamfunga kwa mabawa yake
Hapa "upepo" unawakilisha hukumu ya Mungu na hasira juu ya taifa la Israeli. Bwana ataruhusu maadui wawashinde watu wa Israeli na kuwachukua mateka.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Sikilizeni haya, makuhani! kuweni makini, nyumba ya Israeli! Sikilizeni, nyumba ya mfalme! Kwa maana hukumu itakuja juu yenu nyote. Mmekuwa mtego huko Mizpa na wavu uliosambazwa juu ya Tabori. **2** Waasi husimama sana katika mauaji, lakini nitawaadhibu wote. **3** Najua Efraimu, na Israeli hajajificha kwangu. Efraimu, sasa umekuwa kama kahaba; Israeli ni unajisi. **4** Matendo yao hayawataruhusu kumgeukia Mungu, maana mawazo ya uzinzi yako ndani yao, na hawatamjua Bwana. **5** Kiburi cha Israeli kinawashuhudia; Kwa hiyo Israeli na Efraimu watajikwaa kwa hatia zao; na Yuda pia wataanguka pamoja nao. **6** Watakwenda pamoja na kondoo zao na ng'ombe zao kumtafuta Bwana, lakini hawatamuona, kwa kuwa amejiondoa kutoka kwao. **7** Walikuwa wasio waaminifu kwa Bwana, kwa kuwa wamezaa watoto haramu. Sasa sherehe mpya za mwezi zitawaangamiza na mashamba yao. **8** Piga tarumbeta huko Gibea, na tarumbeta huko Rama. Sauti ya kilio cha vita huko Beth Aveni 'Tutakufuata, Benyamini!' **9** Efraimu itakuwa ukiwa siku ya adhabu. Miongoni mwa makabila ya Israeli nimetangaza habari itakayotokea. **10** Viongozi wa Yuda ni kama wale wanaondoao jiwe la mipaka. Nami nitamwaga ghadhabu yangu juu yao kama maji. **11** Efraimu ameangamizwa; ameangamizwa kwa hukumu, kwa sababu ametembea kwa hiari kufuata sanamu. **12** Kwa hiyo nitakuwa kama nondo kwa Efraimu, na kama uozo kwa nyumba ya Yuda. **13** Efraimu alipoona ugonjwa wake, Yuda akaona jeraha lake; Efraimu akaenda Ashuru; Yuda akatuma wajumbe kwa mfalme mkuu. Lakini hakuweza kuwaponya watu au kuponya jeraha lako. **14** Kwa hiyo nitakuwa kama simba kwa Efraimu, na kama simba kwa nyumba ya Yuda. Mimi, naam mimi, nitapotea na kwenda mbali; Nitawachukua, na hakutakuwa na mtu wa kuwaokoa. **15** Nitakwenda na kurudi mahali pangu, mpaka watambue hatia yao na kutafuta uso wangu, hata wakanitafute kwa bidii katika dhiki yao.

Hosea 5:1

Sentensi unganishi:
Bwana anazungumza kuhusu Israeli.

Mmekuwa mtego huko Mizpa na wavu uliosambazwa juu ya Tabori.
Mtego na wavu ni vifaa vinavotumika kukatatia mawindo. Misoa na Tabori yalikuwa maeneo ya kuabudia miungu katika nchi ya Israeli.

Waasi husimama sana katika mauaji
"waasi" ni wale wote waliomuasi Bwana na mauaji inaelezea namna ambavyo mauaji ya watu wasio na hatia yanafanyika ikiwemo kutoa kafara kwa miungu ya kipagani.

Waasi
Mtafsiri anaweza kuiweka hii kama "ninyi waasi" kwa sababu Mungu anazungumza juu ya watu waasi wa Israeli.

mauaji
Baadhi ya nakala za kisasa za kiebrania neno hili limesimama kama uovu.

nitawaadhibu wote
"Nitawaadhibu ninyi nyote"

Hosea 5:3

Taarifa ya jumla:
Bwana anazungumza kuhusu Israeli.

Najua Efraimu, na Israeli hajajificha kwangu
"Efraimu" na "Israeli" ni watu ambao wanaishi kaskazini mwa ufalme wa Israeli. Hapa Mungu anasema kuwa anawafahamu wao ni akina nani na nini wanafanya.

Efraimu, sasa umekuwa kama kahaba
Efraimu amesimama kama kahaba kwa sababu watu sio waaminifu kwa Mungu kama vile kahaba sio mwaminifu kwa mwanaume mmoja.

maana mawazo ya uzinzi yako ndani yao
Hii inamaanisha kuwa wanatamani kutokuwa waaminifu kwa Mungu. Wanataka kuabudu miungu.

kumgeukia Mungu ... hawatamjua Bwana.
"kunigeukia mimi ... hawakunijua mimi" au "kunigeukia mimi ... hawakunijua mimi, Bwana."

na hawatamjua Bwana
Israeli hawakumtii tena Mungu kwa namna yoyote. Hawakumtambua Bwana kama Mungu wao.

Hosea 5:5

Taarifa ya jumla:
Mungu anazungumza juu ya Israeli.

Kiburi cha Israeli kinawashuhudia
Hii inamaanisha kwamba tabia yao ya kiburi inaonesha kwamba wana makosa ya kutomtii Bwana.

generated on Tue Oct 24 10:45:40 2023

hiyo Israeli na Efraimu watajikwaa kwa hatia zao; na Yuda pia wataanguka pamoja nao
Falme mbili zitaacha kumtii Mungu kabisa kwa sababu ya kiburi chao na dhambi yao.

Walikuwa wasio waaminifu kwa Bwana, kwa kuwa wamezaa watoto haramu
Hii yaweza kuwa na maana 1) Waisraeli walioa watu toka mataifa mengine na kuzaa watoto pamoja nao au 2) Wazazi wa Israeli hawakuwa waaminifu na waliwafundisha watoto wao kuabudu miungu.

Sasa sherehe mpya za mwezi zitawaangamiza na mashamba yao.
Wana wa Israeli walipaswa kusherehekea kipindi cha mwezi moya. Maelezo haya yanaonesha kuwa mwezi mpya ni mnyama atakayewala watu na mazao yao. maana ya jumla ni kwamba Mungu atawaadhibu watu kwa kutokuwa waaminifu kwake.

Hosea 5:8

Taarifa ya jumla:
Mungu anazungumza juu ya Israeli.

Piga tarumbeta huko Gibea, na tarumbeta huko Rama.
Amri inatolewa kwa watu wa Gibea na Rama kusistiza kuwa adui anakuja.

Sauti ya kilio cha vita huko Beth Aveni 'Tutakufuata, Benyamini!'
Hili ni ombi kuwa askari wa Benyamini wawaongoze watu katika vita.

Beth Aveni
Huu ni mji uliokuwepo mpakani kati ya ufalme wa kaskazini mwa Israeli na kabila la Benyamini kusini mwa ufalme.

Miongoni mwa makabila ya Israeli nimetangaza habari itakayotokea.
"Nitafanya katika kabila la Israeli yale niliyosema"

Hosea 5:10

Taarifa ya jumla:
Mungu anazungumza juu ya Yuda na Israeli.

Viongozi wa Yuda ni kama wale wanaoondoa jiwe la mipaka
"kuondoa jiwe la mpaka" ni kuondoa alama ya nchi inatoonesha mpaka wa mali ya mtu ambayo ilikuwa ni kosa kwa sheria za Israeli.

nitamwaga ghadhabu yangu juu yao kama maji
Hasira ya Bwana dhidi ya Yuda ni kama maji mengi yenye uwezo wa kuangamiza. Kwenye maandiko hisia na tabia zimefananishwa na kimiminika.

Efraimu ameangamizwa; ameangamizwa kwa hukumu
"Nitawaangamiza watu wa Israeli"

kufuata sanamu
"Kufuata" inawakilisha kitendo cha kuabudu miungu.

miungu
Neno la Kiebrania limetafsiriwa hapa kama "miungu" na katika tafsiri za kisasa limetafsiriwa kwa namna nyingi.

Hosea 5:12

Taarifa ya jumla:
Mungu anazungumza juu ya Yuda na Israeli.

nitakuwa kama nondo kwa Efraimu, na kama uozo kwa nyumba ya Yuda
Bwana ataangamiza mataifa yote.

Nondo ... uozo
Maneno haya yanatafsiriwa kwa njia mbali mbali kwa sababu maana ya kiebrania ni pana sana na isiyo na uhakika.

Efraimu alipoona ugonjwa wake, Yuda akaona jeraha lake
Efraimu na Yuda wote walitambua kuwa wapo kwenye hatari.

Efraimu akaenda Ashuru; Yuda akatuma wajumbe kwa mfalme mkuu
Efraimu na Yuda walimuomba Ashuru msaada badala ya kumuomba Mungu awasaidie.

Lakini hakuweza
Hapa anazungumziwa mfalme wa Ashuru.

Hosea 5:14

Taarifa ya jumla:
Mungu anazungumza juu ya Yuda na Israeli.

Kwa hiyo nitakuwa kama simba kwa Efraimu
Bwana ataenda kuishambulia Efraimu kama simba.

kama mwana simba kwa nyumba ya Yuda
Bwana atawatendea Yuda vivyo hivyo.

Mimi, naam mimi
Bwana anasisitiza kuwa yeye ataleta hukumu kwa watu wake wote.

Nitararua
Kama simba anavyorarua mnyama anayemla hivyo Bwana atawararua watu waketoka kwenye nyumba na nchi yao.

Nitakwenda na kurudi mahali pangu
Bwana atawaacha waasi.

na kutafuta uso wangu
Kujaribu kwenda katika uwepo wa Mungu kwa njia ya kuabudu na kafara.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 "Njoo, turudi kwa Bwana. Kwa maana ametuvunja vipande vipande, lakini atatuponya; ametujeruhi, lakini atatufunga majeraha yetu. **2** Baada ya siku mbili atatufufua; siku ya tatu atatuinua, na tutaishi mbele yake. **3** Nasi tumjue Bwana; tukaendelee kumjua Bwana. Kuja kwake ni hakika kama asubuhi; atakuja kwetu kama mvua, kama mvua ya vuli ambayo huinyeshea ardhi." **4** Efuraimu, nikufanyie nini? Yuda, nikufanyie nini? Uaminifu wako ni kama wingu la asubuhi, kama umande unaoondoka mapema. **5** Kwa hiyo nimewavunja vipande vipande kwa vinywa vya manabii, nimewaua kwa maneno ya kinywa changu. Maagizo yako ni kama nuru inayoangaza. **6** Kwa maana natamani uaminifu wala si dhabihu, na kumjua Mungu kuliko sadaka za kuteketezwa. **7** Kama Adamu wamevunja agano; hawakuwa waaminifu kwangu. **8** Gileadi ni jiji la wahalifu wenye miguu ya damu. **9** Kama makundi ya wanyang'anyi wanaomngojea mtu, hivyo makuhani hujiunga pamoja kufanya mauaji kwa njia ya Shekemu; wamefanya uhalifu wa aibu. **10** Katika nyumba ya Israeli nimeona jambo baya; Uzinzi wa Efraimu ukopale, na Israeli ametiwa unajisi. **11** Kwa maana wewe, Yuda, mavuno yameteuliwa, nitakaporudisha urithi wa watu wangu.

Hosea 6:1

Sentensi unganishi:
Wana wa Israeli wanaonesha uhitaji wao wa kutubu.

ametuvunja ...ametujeruhi
Mungu amewaadhibu wana wa Israeli kwa sababu hawakumtii na waliabudu Miungu.

atatuponya ... atatufunga majeraha yetu
Israeli wanaamini kwamba Mungu atawahurumia wakitubu na atawakomboa kutoka kwenye matatizo yao.

Baada ya siku mbili atatufufua; siku ya tatu atatuinua
Hii inawakilisha mda mfupi sana. Israeli wanaamini Mungu atakuja haraka kuwaokoa toka kwa adui zao.

siku mbili ... siku ya tatu
"siku 2 ... siku ya 3"

Nasi tumjue Bwana
"Kumjua" sio tuu kujifunza tabia za Bwana na sheria lakini pia kuwa mwaminifu kwake.

Kuja kwake ni hakika kama asubuhi
Bwana atakuwa kuwasaidia watu wake kama vile hakika jua linavyochomoza asubuhi.

Hosea 6:4

Sentensi unganishi:
Bwana anazungumza.

nikufanyie nini?
Mungu anaelezea kwamba subira yake inakaribia mwisho na kilichobaki ni hukumu.

Kwa hiyo nimewavunja vipande vipande kwa manabii
Kwa kupitia manabii wake, Bwana anatangaza kuangamiza taifa lililoasi.

Maagizo yako ni kama nuru inayoangaza
Hapa nabii Hosea anazungumza na Mungu. Anaweza kuwa na maana ya Mungu kutoa amri ya mtu kufa kama adhabu ni kama mwanga unaopiga. Au inaweza kuwa na maana kuwa Amri za Mungu zinawaruhusu watu kuijua kweli kama mwanga unaofanya vitu vionekane.

Maagizo yako
"Amri za Bwana"

Hosea 6:6

Taarifa ya jumla:
Bwama anazungumza.

natamani uaminifu wala si dhabihu
"kwa kuwa natamani uaminifu zaidi ya dhabihu"

Kama Adamu
Yaweza kuwa na maana ya 1) kumwelezea Adamu kama mtu wa kwanza au 2) inayowakilisha watu walioishi mjini Israeli wanaoitwa Adamu au 3) anawakilisha watu kwa ujumla.

Hosea 6:8

Taarifa ya jumla:
Bwana anazungumza.

Gileadi ni jiji ... wenye miguu ya damu
"miguu ya damu" inawakilisha watu waovu na vitendo vyao vya uuaji.

generated on Tue Oct 24 10:45:40 2023

makuhani hujiunga pamoja kufanya mauaji kwa njia ya Shekemu
Hatufahamu maneno haya yanamaanihs nini Hivyo ni vyema kutafsiri sentensi hii kwa namna ambayo itaeleweka zaidi.

Hosea 6:10

Taarifa ya jumla:
Bwana anazungumza.

Uzinzi wa Efraimu
"uzinzi" inamaana kuwa Efraimu anaiabudu miungu ya uongo.

Israeli ametiwa unajisi
Israeli hajakubaliwa na Mungu kwa sababu ya vitendo vyake.

Kwa maana wewe, Yuda, mavuno yameteuliwa
"Nimetenga mda wa mavuno kwako pia , Yuda"

Mavuno
"Mavuno" inawakilisha siku ya Mungu ya mwisho ya hukumu kwa Israeli na Yuda.

Urihi
mafanikio na usalama

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Wakati wowote ninapotaka kuponya Israeli, dhambi ya Efraimu inafunuliwa, pamoja na matendo maovu ya Samaria, kwa sababu wanafanya udanganyifu; mwizi huingia, na kundi la wanyang'anyi hushambulia mitaani. **2** Hawatambui mioyoni mwao kwamba ninakumbuka matendo yao mabaya. Sasa matendo yao huwazunguka; yapo mbele ya uso wangu. **3** Kwa sababu ya uovu wao wamemfanya mfalme awe na furaha, na maofisa wao kwa uongo wao. **4** Wote ni wazinzi, kama tanuru iliyochomwa na mwokaji, ambaye huacha kuuchochea moto tangu kukanda unga mpaka kuwa chachu. **5** Siku ya mfalme wetu, viongozi walijifanya wagonjwa na ukali wa divai. Alinyoosha mkono wake kwa wale waliokuwa wakidhihaki. **6** kwa mioyo kama tanuri, wao hupanga mipango yao ya udanganyifu. Hasira zao hulala usiku wote; asubuhi huwaka juu kama moto. **7** Wote wamepata moto kama tanuru, na huwaangamiza wale wanaowatawala. Wafalme wao wote wameanguka; hakuna hata mmoja wao ananiita. **8** Efraimu anajichanganya mwenyewe kati ya watu. Efraimu ni mkate ambayo haujawahi kugeuzwa. **9** Wageni wamekula nguvu zake, lakini hajui. Nywele za mvi hunyunyiza juu yake, lakini hajui. **10** Kiburi cha Israeli kinawashuhudia; hata hivyo, hawajarudi kwa Bwana, Mungu wao, wala hawakumtafuta licha ya hayo yote. **11** Efraimu ni kama njiwa, baradhuli na asiye na busara, humwita kwenda Misri, kisha huruka kwenda Ashuru. **12** Wakienda, nitasambaza wavu wangu juu yao, nami nitawaangusha kama ndege wa angani. Nitawaadhibu katika kusonga kwao pamoja. **13** Ole wao! Kwa maana wamepotea kutoka kwangu. Uharibifu unawajia! Wao wameasi dhidi yangu! Napenda kuwaokoa, lakini waliongea uongo dhidi yangu. **14** Wala hawakunililia kwa moyo wao wote, lakini wanaomboleza kwenye vitanda vyao. Wanakusanyika kwa ajili ya nafaka na divai mpya, nao wananiasi mimi. **15** Ingawa niliwafundisha na kuimarisha mikono yao, sasa wanapanga mabaya dhidi yangu. **16** Wanarudi, lakini harudi kwangu, Niliye Juu. Wao ni kama upinde usiotumainika. Maofisa wao wataanguka kwa upanga kwa sababu ya udhalimu wa vinywa. Hii itakuwa ni aibu yao katika nchi ya Misri.

Hosea 7:1

Taarifa ya jumla:
Bwana anazungumza.

Nataka kuiponya Israeli
Kuifanya Israeli imtii Mungu tena na kitendo cha kupokea baraka kinazungumzwa kama kitendo cha uponyaji.

kwa sababu wanafanya udanganyifu
Watu walikuwa wanauza na kununua bidhaa kwa udanganyifu.

kundi la wanyang'anyi
Hili ni kundi la watu wanaowavamia watu wengine bila sababu.

matendo yao huwazunguka
Haya matendo yao maovu yanafananishwa na watu wanaliotayari kuwashitaki kwa maovu yao.

yapo mbele ya uso wangu.
"Uso" huu ni uwepo wa Mungu.

Hosea 7:3

Taarifa ya jumla:
Bwana anazungumza.

Wote ni wazinzi
Watu wamefanya uzinzi wa kiroho kwa kuabudu miungu na kutokuwa waaminifu kwa Bwana. Pia hawakuwa waaminifu kwa wake zao na waume zao kwa kulala na watu wengine.

kama tanuru iliyochomwa na mwokaji
"kama tanuru ambalo mwokaji analichoma"

Kukanda unga
Hii ni moja ya hatua katika utengenezaji wa mkate.

Siku ya mfalme wetu
Yamkini hii ni sikukuu inayofanywa na mfalme.

Alinyoosha mkono wake
Hii inamaana kuwa mfalme ataungana na maofisa ili kuwadhihaki watu wasiopaswa kudhihakiwa na hata Mungu mwenyewe.

Hosea 7:6

Taarifa ya jumla:
Maafisa wa mahakama wanaelezewa. Hasira zao ziliwachochea kumuua mfalme.

kwa mioyo kama tanuru
Hii inamaanisha kuwa watu hawa walikuwa na nia ovu ndani mwao kama moto uwakao kwenye tanuru.

generated on Tue Oct 24 10:45:40 2023

Hasira zao hulala
"hulala" Hii inamaanisha kuwa kitu kinachoungua taratibu.

huwaka juu kama moto
Hii inaonesha kuwa kiwango cha hasira yao ni kama moto mkali.

Wote wamepata moto kama tanuru
Hii inafananisha hasira yao na moto utakao kwenye tanuru.

huwaangamiza wale wanaowatawala
Hii inaonesha kuwa maofisa wa mahakama waliwaua wafalme wao.

Hosea 7:8

Taarifa ya jumla:
Bwana anazungumza.

Efraimu anajichanganya mwenyewe kati ya watu
Hii inaelezea namna ambavyo wafalme wa falme za kaskazini walifanya kwa bidii kujichanganya na mataifa mengine kwa ajili ya ulinzi dhidi ya uvamizi.

Efraimu ni mkate ambayo haujawahi kugeuzwa
Efraimu ni ufalme wa Kaskazini wa Israeli. Taifa dhaifu kama mkate ambao haujageuzwa na mwokaji ili uwe na nguvu.

Nywele za mvi hunyunyiza juu yake
"nywele za mvi" zinawakilisha umri mkubwa.

lakini hajui
Huu "umri mkubwa" inaonesha wazi kuwa ufalme wa kaskazini ulikuwa dhaifu siku hata siku lakini mataifa hayajui kuwa inazeeka.

Hosea 7:10

Taarifa ya jumla:
Bwana anazungumza.

Kiburi cha Israeli kinawashuhudia
Hii inamaanisha kwamba tabia yao ya kiburi inaonesha kwamba wana makosa ya kutomtii Bwana.

wala hawakumtafuta
Israeli waliacha kumtafuta Bwana.

licha ya hayo yote
Hapa "hayo" inamaanisha kitendo cha Mungu kuwaruhusu wageni wawashinde na kuwafanya dhaifu.

Efraimu ni kama njiwa, baradhuli na asiye na busara
Njiwa wanadhaniwa kuwa ni ndege wajinga.

Misri ... Ashuru
Haya ni mataifa yenye nguvu ambayo Israeli wangeomba msaada.

Hosea 7:12

Taarifa ya jumla:
Bwana anazungumza.

nitasambaza wavu wangu juu yao
Hii ni njia ya kukamata ndege. Bwana anaendelea kuwafananisha Waisraeli na ndege. wakienda Misri kwa ajili ya msaada Bwana atawaadhibu.

nitawaangusha kama ndege wa angani
Bwana anazungumza namna atakavyowaangamiza Israeli kama vile atakavyomkamata ndege kwenye wavu.

katika kusonga kwao pamoja
Maelezo haya yanaendelea kusisitiza mfano wa ndege.

Hosea 7:14

Taarifa ya jumla:
Bwana anazungumza.

wanaomboleza kwenye vitanda vyao
Ilikuwa ni kawaida kwa wanaoabudu sanamu kula nyama za sherehe wakiwa wamelala kwenye vitanda.

nao wananiasi mimi
Hawamwabudu tena Bwana wamegeuka na kumwacha.

Ingawa niliwafundisha na kuimarisha mikono yao
Mungu aliwafundisha Waisraeli kumpenda na kumtii yeye kitendo hiki kinazungumzwa kama kitendo cha kuwafundisha watu wake vita.

Hosea 7:16

Taarifa ya jumla:
Bwana anazungumza.

Wao ni kama upinde usiotumainika
Huu upinde hautumiki.

kwa sababu ya udhalimu wa vinywa vyao
Hapa "vinywa" ni maneno yaliyosemwa na maofisa. "Kwa sababu wamenitukana mimi" au "kwa sababu wamenilaani mimi"

Hii itakuwa ni aibu yao katika nchi ya Misri.
"Hii ndiyo sababu kwamba Misri itawacheka Waisraeli"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 "Weka tarumbeta katika midomo yako! Tai anakuja juu ya nyumba ya Bwana kwa sababu watu wamevunja agano langu na waliasi dhidi ya sheria yangu. **2** Wananililia,'Mungu wangu, sisi katika Israeli tunakujua.' **3** Lakini Israeli amekataa mema, na adui atamfuata. **4** Wameweka wafalme, lakini sio kwa shauri langu. Wamewafanya wakuu, lakini sikuwa na habari. Kwa fedha zao na dhahabu wamejifanyia sanamu wenyewe, ili wakatiliwe mbali." **5** "Ndama yako imekataliwa, Samaria. Hasira yangu inawaka juu ya watu hawa. Kwa muda gani watakuwa na hatia? **6** Kwa maana sanamu hii ilitoka Israeli; fundi aliifanya; si Mungu! Ndama ya Samaria itavunjwa vipande vipande. **7** Kwa maana watu hupanda upepo na kuvuna kimbunga. Mbegu zilizosimama hazina vichwa; haitoi unga. Ikiwa itakomaa, wageni watakula. **8** Israeli imemezwa; sasa wanalala kati ya mataifa kama kitu kisicho na maana. **9** Kwa maana walikwenda Ashuru kama punda wa mwitu pekee. Efraimu ameajiri wapenzi kwa ajili yake mwenyewe. **10** Hata ingawa wameajiri wapenzi kati ya mataifa, sasa nitawakusanya pamoja. Wao wataanza kupotea kwa sababu ya unyanyasaji wa mfalme wa wakuu. **11** Kwa maana Efraimu imeongeza madhabahu kwa sadaka za dhambi, lakini zimekuwa madhabahu kwa kufanya dhambi. **12** Niliweza kuandika sheria yangu kwao mara elfu kumi, lakini wangeiona kama kitu cha ajabu kwao. **13** Kwa ajili ya dhabihu za sadaka zangu, hutoa nyama na kuila, lakini mimi, Bwana, siwakubali. Sasa nitafikiri juu ya uovu wao na kuadhibu dhambi zao. Watarudi Misri. **14** Israeli amenisahau mimi, Muumba wake, na amejenga majumba. Yuda ameimarisha miji mingi, lakini nitatuma moto juu ya miji yake; itaharibu ngome zake.

Hosea 8:1

Taarifa ya jumla:
Bwana anazungumza kuhusu ujio wa jeshi la Waashuru kuvamia ufalme wa kaskazini.

Tai anakuja juu ya nyumba ya Bwana
Tai mara nyingine ametumika kuwakilisha maadui wa Israeli.

wamevunja agano langu
Hapa "kuvunja" inamaanisha "kutotii"

tunakujua
Hii ina maana ya kwamba "sisi ni waaminifu kwako"

Hosea 8:4

Taarifa ya jumla:
Bwana anazungumza.

ili wakatiliwe mbali
Hii inaweza kuandikwa "lakini matokeo yake yatakuwa kwamba nitawaharibu watu hao"

Kukatwa
Kuharibiwa

Ndama yako imekataliwa, Samaria
Inaweza kuwa na maana 1) Kuhani anazungumza au 2) Bwana anazungumza. "Mimi mwenyewe nitakataa ndama yako, Samaria."

Ndama wako
Mfalme Yeroboamu wa pili wa Israeli alitengeneza miungu miwili ya dhahabu inayofanana na ndama na kuiweka juu ili watu wa ufalme wake waziabudu.

Hasira yangu inawaka juu ya watu hawa
Hasira inazungumzwa kama moto.

Kwa muda gani watakuwa na hatia?
Bwana anauliza swali ili kuonesha hasira yake kuhusu watu wake walio chafuka. "Nina hasira na watu hawa kwa sababu hawatamani kuwa salama"

Hosea 8:6

Taarifa ya jumla:
Bwana anazungumza.

Kwa maana watu hupanda upepo na kuvuna kimbunga
Kupanda upepo ni kitendo cha kufanya jambo kwa njia zisizofaa. Kuvuna kimbunga ni kuteseka kutokana na matendo ya mtu mwenyewe.

Mbegu zilizosimama hazina vichwa
Hapa "kichwa" ni sehemu ya mmea mbayo mbegu zinakuwepo. Mmea ambao hauna kichwa unakuwa hauna chochote cha kumpa mkulima. Matendo ya Waisraeli hayatawapa matokeo mazuri.

Ikiwa itakomaa, wageni watakula.
Ikiwa matendo yoyote ya Waisraeli yatasababisha matokeo mazuri basi adui wa Israeli watayachukua.

Hosea 8:8

Taarifa ya jumla:
Bwana anazungumza.

Israeli imemezwa
"imemezwa" inamaanisha imekamatwa na kupelekwa uhamishoni.

generated on Tue Oct 24 10:45:40 2023

kama punda wa mwitu pekee
Hii inamaanisha kuwa wana wa Israeli walikataa kumsikiliza Bwana lakini badala yake wakaenda kwa Ashuru kuimba msaada.

Efraimu ameajiri wapenzi kwa ajili yake mwenyewe
Kitendo cha Efraimu kushirikiana na mataifa mengine kinazungumzwa kuwa ni kitendo cha kuwalipa kuwa makahaba kwa Efraimu. "Wana wa Israeli walijaribu kuwalipa mataifa mengine ili wawalinde"

kwa sababu ya unyanyasaji wa mfalme wa wakuu.
Kwa sababu mfalme wa Ashuru aliitwa "mfalme mkuu" atawafanya watu wateseke.

Hosea 8:11

Taarifa ya jumla:
Bwana anazungumza.

Ningeandika sheria yangu kwao mara elfu kumi
Hii inamaanisha kwamba tayari Bwana aliwapa Israeli sheria yake kupitia manabii na kuwaambia ni kitu gani alitarajia kutoka kwao mara nyingi.

Elfu kumi
"10,000"

Hosea 8:13

Taarifa ya jumla:
Bwana anazungumza.

Watarudi Misri
Kwa sababu ya uovu wao Mungu atarudisha watu wake wawe watumwa kwa Wamisri.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Usifurahi, Israeli, kwa furaha kama watu wengine. Kwa maana haukuwa mwaminifu, umemuacha Mungu wako. Unapenda kulipa mshahara kwa kahaba kwenye sakafu zote za nafaka. **2** Lakini sakafu na divai hazitawalisha; divai mpya itampungukia. **3** Hawawezi kuendelea kuishi katika nchi ya Bwana; badala yake, Efraimu atarudi Misri, na siku moja watakula chakula kichafu katika Ashuru. **4** Hawatamtolea Bwana sadaka za divai, wala hawatamfurahisha. Dhabihu zao zitakuwa kwao kama chakula cha matanga wote wanaolila watakuwa wamejisikia. Maana chakula chao kitakuwa chao pekee; hautakuingia nyumbani mwa Bwana. **5** Utafanya nini siku ya sikukuu iliyowekwa rasmi, siku ya sikukuu ya Yahweh? **6** Kwa maana, angalia, wamekimbia uharibifu, Misri itawakusanya, na Nofu itawazika. Maana hazina zao za pesa za fedha zitakuwa nao, na miiba itajaza hema zao. **7** Siku za adhabu zinakuja; siku za kulipiza kisasi zinakuja. Waisraeli wote wajue mambo haya. Nabii ni mpumbavu, na mtu aliyevuviwa ni mwendawazimu, kwa sababu ya uovu wako mkubwa na uadui mkubwa. **8** Nabii ndiye mlinzi wa Mungu wangu juu ya Efraimu. Lakini mtego wa ndege ni juu ya njia zake zote, na uadui umo katika nyumba ya Mungu wake. **9** Wamejiharibu wenyewe kama siku za Gibea. Mungu atawakumbusha uovu wao, naye atawaadhibu dhambi zao. **10** Bwana asema, "Nilipoikuta Israeli, ilikuwa kama kutafuta zabibu jangwani. Kama matunda ya kwanza ya msimu kwenye mtini, nimewaona baba zenu. Lakini wakaenda Baal Peori, nao wakajitoa kwenye sanamu ya aibu. Walikuwa chukizo kama sanamu waliyoipenda. **11** Na kwa ajili ya Efraimu, utukufu wao utatoka kama ndege. Hakutakuwa na kuzaa, hakuna mimba, wala achukuaye mimba. **12** Ingawa wameleta watoto, nitawachukua ili asibaki hata mmoja. Ole wao nikiwaacha! **13** Nimeiona Efraimu, kama vile Tiro, alipandwa katika mlima, lakini Efraimu atatoa watoto wake kwa mtu atakayewaua. **14** Wape, Bwana-utawapa nini? Wape tumbo lenye kuharibu mimba na matiti ambayo haitoi maziwa. **15** 'Kwa sababu ya uovu wao wote huko Gilgali, ndivyo nilipowachukia. Kwa sababu ya matendo yao ya dhambi, nitawafukuza nje ya nyumba yangu. Sitawapenda tena; maofisa wao wote ni waasi. **16** Efraimu ni mgonjwa, na mizizi yao imekauka; hawazai matunda. Hata ikiwa wana watoto, nitawaua watoto wao wapendwa. **17** Mungu wangu atawakataa kwa sababu hawakumtii. Watakuwa watu wa kutangatanga kati ya mataifa.

Hosea 9:1

Taarifa ya jumla:
Nabii Hosea anazungumza.

Lakini sakafu na divai hazitawalisha
Hii inamaanisha kuwa mavuno hayatatoa nafaka ya kutosha kukidhi mahitaji ya watu na hakutakuwa na zabibu za kutosha kutengeneza mvinyo.

safafu ya kupuria
Hii ni sehemu kubwa inayotumika sio tuu kupuria nafaka lakini pia hutumiwa kwa sherehe za jamii na kidini.

divai mpya itampungukia.
Hakutakuwa na zabibu za kutosha kutengeneza mvinyo.

Hosea 9:3

Taarifa ya jumla:
Nabii Hosea anazungumza.

Nchi ya Bwana.
Hii inaonesha kuwa Bwana anaendelea kuiona nchi ya Israeli kama mali yake na sio mali ya Waisraeli.

Chakula kichafu.
Hiki ni chakula ambacho Waisraeli hawakula kwa sababu kiliwafanya wasikubalike kwa Bwana.

Dhabihu zao zitakuwa kwao kama chakula cha matanga
Hapa "chakula cha matanga" ni chakula kinacholiwa wakati watu wanaomboleza kwa sababu hawajakubaliwa na Mungu. Hii inamaana kuwa Bwana hataiona dhabihu yao kuwa ni chafu na hata wakubali.

Maana chakula chao kitakuwa chao pekee; hakitaingia nyumbani mwa Bwana.
Watu wa Israeli watakuwa na chakula lakini Bwana hataikubali kama dhabihu.

hakitaingia nyumbani mwa Bwana
Chakula kichafu kimezungumzwa kama kitu kinachoweza kwenda chenyewe. Watu huwa wanaenda nacho.

Hosea 9:5

Taarifa ya jumla
Nabii Hosea anazungumza.

generated on Tue Oct 24 10:45:40 2023

Utafanya nini siku ya sikukuu iliyowekwa rasmi, siku ya sikukuu ya Yahweh?
Hosea anatumia swali hili kusisitiza kuwa watu hawataweza kushuhudia sikukuu zao ikiwa adui watawashinda na kuwashukua mateka.

siku ya sikukuu iliyowekwa rasmi ... siku ya sikukuu ya Yahweh
Zote hizi zina maana moja.

Kama wamekimbia
Hapa wanazungumziwa wana wa Israeli.

Misri itawakusanya, na Nofu itawazika
Misri na Nofu inamaanisha watu wanaoishi pale. "Jeshi la Wamisri litawakamata, mtakufa huko na watu wa mji wa Nofu watawazika"

Maana hazina zao za pesa- michongoma mikali itakuwa nao
Michongoma imeota sehemu ambayo Israeli walihifadhi fedha zao michongoma hii imefananishwa na adui ambaye atakuja kuchukua mali wanazomiliki Waisraeli.

michongoma itakuwa nao, na miiba itajaza hema zao.
"michongoma" na "miiba" inamaana moja. Michongoma na miiba ikiota inamanisha ardhi hiyo ni kama jangwa.

Hema zao
Hapa "hema" inawakilisha nyumba za Waisraeli.

Hosea 9:7

Taarifa ya julma:
Nabii Hosea anazungumza.

Siku za adhabu zinakuja; siku za kulipiza kisasi zinakuja
Hosea amesema kitu kile kile ili kusisitiza kuwa Bwana anakuja kuwahukumu watu wa Israeli kwa matendo yao maovu.

Nabii ni mpumbavu, na mtu aliyevuviwa ni mwendawazimu
Sentensi hii yaweza kuwa na maana 1) watu waliwaona manaabii kama wapumbavu au 2) manabii walichanganyikiwa kwa sababu ya dhambi zilizofanywa na watu.

Nabii ni mpumbavu, na mtu aliyevuviwa ni mwendawazimu
"nabii" na "mtu aliyevuviwa" zote zinamaanisha ni mtu anayesema kuwa amepokea ujumbe kutoka kwa Mungu.

kwa sababu ya uovu wako mkubwa na uadui mkubwa
"uovu mkubwa" na "uadui mkubwa" vina maana moja. Uovu wa watu unapelekea uadui dhidi ya Bwana na manabii wake.

Hosea 9:8

Taarifa ya jumla:
Nabii Hosea anazungumza.

Nabii ndiye mlinzi wa Mungu wangu juu ya Efraimu
"Mlinzi" hulinda nje ya mji wake kuangalia kama kuna hatari inakuja.

Nabii ndiye mlinzi wa Mungu wangu juu ya Efraimu
Nakala nyingine zimetafsiri sentensi hii kama "Nabii wa Mungu wangu ni mlinzi juu ya Efraimu.

Nabii ni
Hii inamaanisha manabii kwa ujumla ambao Mungu aliwachagua.

Efraimu
"Efraimu" inawakilisha watu wote wa Israeli.

mtego wa ndege ni juu ya njia zake zote
"mtego wa ndege" ni mtego unaotumika kukamata ndege. Hii inamaanisha kuwa watu wa Israeli walifanya kila wanaloliweza kumzuia nabii wa Mungu.

Wamejiharibu wenyewe kama siku za Gibea
"Wana wa Israeli wametenda dhambi na kujiharibu kama walivyofanya huko Gibea zamani"

Hosea 9:10

Taarifa ya jumla:
Bwana anazungumza.

Nilipoikuta Israeli
Hii inaonesha mara ya kwanza Bwana alipoanza mahusiano na wana wa Israeli kwa kuwafanya watu wa pekee.

ilikuwa kama kutafuta zabibu jangwani. Kama matunda ya kwanza ya msimu kwenye mtini
Hii ina maana moja kusisitiza namna ambavyo Bwana alikuwa na furaha alipoanza mahusiano na watu wa Israeli.

Baal Peori
Hili ni jina la mlima katika nchi ya Moabu ambapo miungu ya uongo iliabudiwa.

Hosea 9:11

Taarifa ya jumla:
Bwana anazungumza

utukufu wao utatoka kama ndege
Watu wa Efraimu watapoteza kila kitu kilichokuwa kinafanya mataifa mengine yawaheshimu. Utukufu wao utapotea haraka kama ndege apaavyo.

nikiwaacha
Mungu akiacha kuusaidia ufalme wa kaskazini itakuwa kama vile ameondoka kabisa kwao.

generated on Tue Oct 24 10:45:40 2023

Hosea 9:13

Taarifa ya jumla:
Nabii Hosea anazungumza.

Nimeiona Efraimu, kama vile Tiro, alipandwa katika mlima
"kupandwa" ni kuwa sehemu salama. "Taifa la Israeli lilikuwa zuri kama mji wa Tiro, kama mti uliopandwa na mtu kwenye mlima"

akini Efraimu atatoa watoto wake
"watoto" ni watu toka kwenye taifa hilo.

Wape, Bwana-utawapa nini? Wape
Hosea ametumia swali kusisitiza kuwa anataka Bwana awape wana wa Israeli kile wanachostahili.

tumbo lenye kuharibu mimba
"kuharibu" inamaanisha ujauzito unakoma mapema na mtoto anakufa.

Hosea 9:15

Taarifa ya jumla:
Bwana anazungumza.

nitawafukuza nje ya nyumba yangu
Bwana anasema kuwa atawafukuza Israeli kutoka kwenye nchi yake, nchi ya Kanaani.

Maofisa wao.
Watu wanaomtumikia mfalme.

Hosea 9:16

Taarifa ya jumla:
Bwana anazungumza kwenye mstari wa 16. Hosea anaanza kuzungumza mstari wa 17.

Efraimu ni mgonjwa, na mizizi yao imekauka; hawazai matunda
Bwana anawazungumzia wana wa Israeli kama mti wenye ugonjwa usioweza kuzaa matunda na upo tayari kukatwa.

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Israeli ni mzabibu mzuri ambao huzaa matunda yake. kwa kadiri matunda yake yanavyoongezeka vivyo hivyo anajenga madhabahu nyingi. Kwa kuwa nchi yake ilizalishwa zaidi, aliboresha nguzo zake. **2** Moyo wao ni udanganyifu; sasa wanapaswa kubeba hatia yao. Bwana ataharibu madhabahu zao; ataharibu nguzo zao. **3** Kwa maana watasema, "Hatuna mfalme, kwa maana hatukumcha Bwana. Na mfalme-angeweza kutufanyia nini?" **4** Wanasema maneno tupu na kufanya maagano kwa kuapa uongo. Kwa hivyo haki inakuja kama magugu yenye sumu katika mito ya shamba. **5** Wakazi wa Samaria wataogopa kwa sababu ya ndama za Beth Aveni. Watu wake waliomboleza juu yao, kama walivyofanya wale makuhani wa sanamu ambao walikuwa wamefurahi juu yao na utukufu wao, lakini hawako tena. **6** Wao watachukuliwa kwenda Ashuru kama sadaka kwa mfalme mkuu. Efraimu atakuwa na aibu, na Israeli atakuwa na aibu kwa sanamu yake. **7** Mfalme wa Samaria ataangamizwa, kama chipu cha kuni juu ya uso wa maji. **8** Sehemu za juu za uovu zitaharibiwa. Hii ndiyo dhambi ya Israeli! Miti na vichaka vitakua juu ya madhabahu zao. Watu wataiambia milima, "Tufunike sisi!" na kwa vilima, "Tuangukieni!" **9** Ee Israeli, umetenda dhambi tangu siku za Gibea; huko umebaki. Je, vita vitawapata wana wa uovu huko Gibea? **10** Nitakapotaka, nitawaadhibu. Mataifa wataungana pamoja nao na kuwaweka katika vifungo kwa uovu wao mara mbili. **11** Efraimu ni ndama mwenye mafunzo ambayo anapenda kupura nafaka, hivyo nitaweka jozi juu ya shingo yake nzuri. Efraimu nitauweka jozi; Yuda ataimea; Yakobo atauvuta pigo kwa nafsi yake. **12** Jifanyieni haki, vuneni matunda ya uaminifu wa agano. Chimbueni ardhi yenu isiyopandwa, kwa maana ni wakati wa kumtafuta Bwana, mpaka atakapokuja na kuinua haki juu yenu. **13** Mmelima uovu; mmevuna udhalimu. Mmekula matunda ya udanganyifu kwa sababu uliamini katika mipango yako na katika askari wako wengi. **14** Kwa hiyo mlipuko wa vita utafufuka kati ya watu wako, na miji yako yote yenye ngome itaharibiwa. Itakuwa kama Shalmani aliharibu Beth Arbeli siku ya vita, wakati mama alivunjika vipande vipande na watoto wake. **15** Kwa hiyo itakuwa kwako, Betheli, kwa sababu ya uovu wako mkubwa. Wakati wa mchana mfalme wa Israeli atakatwa kabisa.

Hosea 10:1

Taarifa ya jumla:
Hosea anazungumza juu ya Israeli.

Israeli ni mzabibu mzuri ambao huzaa matunda yake
Israeli inazungumzwa kama mzabibu unaozaa matunda.

Mzabibu mzuri
Mzabibu huu unatoa matunda kuliko kawaida.

kwa kadiri matunda yake yanavyoongezeka .... nchi uake inazalisha sana
Hii inamaanisha kuwa watu walinawiri na kuwe wenye nguvu na matajiri.

Moyo wao ni udanganyifu
"Wao ni wadanganyifu"

sasa wanapaswa kubeba hatia yao
"Sasa ni wakati ambao Bwana atawaadhibu"

Hosea 10:3

Taarifa ya jumla:
Hosea anazungumza juu ya Israeli.

Na mfalme-angeweza kutufanyia nini?
Watu watasema kuwa mfalme wao asingeweza kuwasaidia. "Hata tungekuwa na mfalme sasa asingeweza kutusaidia"

Wanasema maneno tupu
"maneno tupu" inamaanisha uongo. "Wanaongea uongo"

Kwa hivyo haki inakuja kama magugu yenye sumu katika mito ya shamba.
"Hivyo maamuzi yao sio ya haki, badala yake yana sumu"

kama magugu yenye sumu katika mito ya shamba
Uongo wao na kutotenda haki kunasambaa kwenye taifa na kuwadhuru watu kama mmea wenye sumu.

Hosea 10:5

Taarifa ya jumla:
Hosea anazungumza juu ya Israeli.

Beth Aveni
Huu ulikuwa mji uliokuwa kaskazini mpakati mwa ufalme wa Israeli na kabila la Benyamini lililopo kusini mwa ufalme.

watachukuliwa kwenda Ashuru
"Waashuru watawachukua"

generated on Tue Oct 24 10:45:40 2023

Efraimu atakuwa na aibu, na Israeli atakuwa na aibu kwa sanamu yake
"Na watu wa Israeli wataaibika sana kwa sababu waliabudu miungu"

Sanamu yake
Nakala nyingi zimetafsiri neno hili la Kiebrania kama "mipango" au "mikakati"

Hosea 10:7

Mfalme wa Samaria ataangamizwa
"Waashuru watamwangamiza mfalme wa Samaria"

kama chipu cha kuni juu ya uso wa maji
Hii ina maana kuwa mfalme wa Samaria atakuwa hawezi kitu kama kipande kidpgo cha kuni kinachoelea juu ya maji"

Sehemu za juu za uovu zitaharibiwa
"Waashuru wataharibu sehemu za juu za Israeli ambazo watu walifanya uovu"

Watu wataiambia milima, "Tufunike sisi!" na kwa vilima, "Tuangukieni!"
"'watu watasema 'tunatamani milima itufunike!' na 'tunatamani vilima vituangukie!'"

Hosea 10:9

Taarifa ya jumla:
Bwana anazungumza.

siku za Gibea
Hapa inaelezea matendo ya kushangaza ya kabila la Benyamini katika kitabu cha Waamuzi.

huko umebaki
Hii inamaanisha kuwa watu wa wakati huo waliendelea kufanya sawasawa na mababu zao walivyofanya huko Gibea.

Je, vita vitawapata wana wa uovu huko Gibea?
Bwana alitumia swali kusisitiza kuwa waliokuwa Gibea wakafanya uovu lazima vita vitawapata.

wana wa uovu
"wale wafanyao uovu"

Hosea 10:10

Taarifa ya jumla:
Bwana anazungumza.

Uovu mara mbili
Hii inamaanisha uovu mwingi wa Israeli.

Efraimu ni ndama mwenye mafunzo ambayo anapenda kupura nafaka
Ndama anapenda kupura nafaka kwa sababu wanaweza kutembea kwa uhuru bila nira.

nitaweka nira juu ya shingo yake nzuri. Nitaweka nira kwa Efraimu
"Nira" inamaanisha mateso na utumwa. Bwana amekuwa mwema kwa wana wa Israeli lakini kwa sababu watu hawakuwa waaminifu atawaadhibu na kuwafanya watumwa.

Yuda ataimea; Yakobo atauvuta pigo kwa nafsi yake.
Bwana atasababisha wakati mgumu kwa falme zote za Yuda na Yakobo.

Pigo
Ni kifaa kinachotumika kuifanya ardhi iwe nzuri na kufunika mbegu baada ya kulima.

Hosea 10:12

Taarifa ya jumla:
Bwana anazungumza.

ifanyieni haki, vuneni matunda ya uaminifu wa agano
Haki na agano vimezungumzwa kama mazao ambayo yanapandwa na kuvunwa.

Chimbueni ardhi yenu isiyopandwa
Ardi isiyolimwa haipo tayari kwa kupandwa. Bwana anataka watu watubu ili waanze kufanya mambo yanayofaa.

Mmelima uovu; mmevuna udhalimu.
Uovu na udhalimu vimezungumzwa kama mazao ambayo yanapandwa na kuvunwa.

Mmekula matunda ya udanganyifu
Matokeo ya udanganyifu yanazungumzwa kama chakula ambacho kinaweza kulika.

Hosea 10:14

Itakuwa kama Shalmani aliharibu Beth Arbeli siku ya vita
Vita inayokuja inafananishwa na vita ya zamani.

Shalmani
Hili ni jina la mfalme aliyeangamiza mji wa Beth Arberi miaka ya 740 kabla ya Kristo.

Beth Arberi
Hili ni jina la mji wa kabila la Naftali.

Kwa hiyo itakuwa kwako, Betheli, kwa sababu ya uovu wako mkubwa
Hapa "Betheli" inawakilisha watu wanaoishi pale. Nabii aliwaambia watu wa Betheli kama vile walikuwa wakimsikiliza.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 "Wakati Israeli alikuwa kijana nilimpenda, na nikamwita mtoto wangu kutoka Misri. **2** Kwa kadiri waliyoitwa, ndivyo walivyoondoka kwangu. Wakawafanyia dhabihu Baali, wakatafuta uvumba kwa sanamu. **3** Lakini mimi ndio niliyemfundisha Efraimu kutembea. Ndiye niliyewainua kwa silaha zao, lakini hawakujua kwamba niliwajali. **4** Niliwaongoza kwa kamba za ubinadamu, na mafungo ya upendo. Mimi nilikuwa kama mtu aliyepunguza jozi juu ya taya zao, na nikainama na kuwalisha. **5** Je, hawatarudi nchi ya Misri? Je, Ashuru haitatawala juu yao kwa sababu wanakataa kurudi kwangu? **6** Upanga utaanguka juu ya miji yao na kuharibu makomeo ya milango yao; itawaangamiza kwa sababu ya mipango yao wenyewe. **7** Watu wangu wameamua kuniacha. Ingawa wanaita kwa Aliye Juu, hakuna mtu atawasaidia. **8** Ninawezaje kukuacha, Efraimu? Ninawezaje kukupeleka, Israeli? Ninawezaje kukufanya kama Adma? Ninawezaje kukufanya kama Seboimu? Moyo wangu umebadilika ndani yangu; huruma zangu zote zimeongezeka. **9** Sitafanya hasira yangu kali; Mimi sitawaangamiza Efraimu tena. Kwa maana mimi ni Mungu, wala si mtu; Mimi ni Mtakatifu kati yenu, nami sitakuja katika ghadhabu. **10** Watanifuata, Bwana. Nitanguruma kama simba. Nami nitaomboleza, na watu watakuja wakitetemeka kutoka magharibi. **11** Watakuja wakitetemeka kama ndege kutoka Misri, kama njiwa kutoka nchi ya Ashuru. Nitawafanya wapate kuishi katika nyumba zao." Hii ndiyo tamko la Bwana. **12** Efraimu ananizunguka kwa maneno ya uongo, na nyumba ya Israeli kwa udanganyifu. Lakini Yuda bado anaendelea nami, Mungu, na ni mwaminifu kwangu, Mtakatifu.

Hosea 11:1

Taarifa ya jumla:
Bwana anazungumza namna anavyowajali Waisraeli kama mzazi anavyomjali mtoto.

Israeli alikuwa kijana
Bwana anazungumza juu ya wana wa Israeli kama watoto.

nikamwita mtoto wangu kutoka Misri
"mtoto" inamaanisha watu wa Mungu Baba. "Niliwaongoza watoto wangu kutoka Misri"

Kwa kadiri waliyoitwa, ndivyo walivyoondoka kwangu
"kwa kadiri nilivyowaita kuwa watu wangu ndivyo walivyokataa"

Hosea 11:3

Taarifa ya jumla:
Bwana anasema ni kwa namna gani anawajali Waisraeli.

Lakini mimi ndio niliyemfundisha Efraimu kutembea
Bwana anawaelezea Waisraeli kama watoto wadogo aliowafundisha kutembea.

niliyewainua kwa mikono zao
"kuwajali wao"

Niliwaongoza kwa kamba za ubinadamu, na mafungo ya upendo
Bwana aliwapenda watu wake kwa namna ambayo hakuna binadamu ambaye angeelewa na kujali.

Mimi nilikuwa kama mtu aliyepunguza jozi juu ya taya zao
Bwana anazungumza juu ya taifa la Israeli kama mnyama afanyaye kazi ngumu na kuifanya kazi yake kuwa rahisi.

nikainama na kuwalisha
Hii inamaanisha kuwa Bwana aliwapa mahitaji yao.

Hosea 11:5

Taarifa ya jumla:
Bwana anazungumza juu ya Israeli.

Je, hawatarudi nchi ya Misri?
Swali hili linamaanisha kuwa taifa la Israeli watakuwa watumwa tena kama walivyokuwa Misri.

Je, Ashuru haitatawala juu yao kwa sababu wanakataa kurudi kwangu?
Taifa la Israeli litachukuliwa mateka na Ashuru kama matokeo ya kutokuwa waaminifu kwa Bwana.

Upanga utaanguka juu ya miji yao
Hapa "upanga" inawakilisha maadui wa Israeli watakao haribu miji ya Israeli.

kuharibu makomeo ya milango yao
Kuharibu makomeo inamaana ya kuondoa ulinzi wa watu.

ngawa wanaita kwa Aliye Juu
Hapa Mungu anajizungumzia mwenyewe. "Ingawa wataniita mimi, niliye juu"

hakuna mtu atawasaidia
Bwana hataruhusu mtu yeyote awasaidie Israeli kwa sababu wamemuacha.

generated on Tue Oct 24 10:45:40 2023

Hosea 11:8

Taarifa ya jumla:
Bwana anaongea juu ya Israeli.

Ninawezaje kukuacha, Efraimu? Ninawezaje kukupeleka, Israeli?
Bwana anawapenda watu wake sana kiasi kwamba hatawaharibu kabisa.

Ninawezaje kukufanya kama Adma? Ninawezaje kukufanya kama Seboimu?
Bwana anawapenda watu wake sana kiasi kwamba hatawaharibu kabisa. "Sitaki kuwaangamiza kama nilivyoiangamiza Adma na Seboimu miji niliyoiangamiza pamoja na Sodoma"

Kwa maana mimi ni Mungu na wala si mtu
Mungu si kama mwanadamu anayeamua haraka kulipa kisasi.

Moyo wangu umebadilika ndani yangu
Hapa "moyo" unawakilisha mapenzi ya Mungu na maamuzi yake.

sitakuja katika ghadhabu
"Sitakuja kwako na kuwa na hasira na wewe"

Hosea 11:10

Taarifa ya jumla:
Bwana anazungumza kuhusu lini atawakomboa watu wake.

Watanifuata, Bwana
Kumuabudu na kumuheshimu Bwana kunazungumzwa kama kitendo cha kumfuata nyuma yake.

Nitanguruma kama simba
Bwana atawafanya watu wake warudi kwenye nchi yake na kitendo hiki kimezungunzwa kama kitendo cha kuitwa.

Watakuja wakitetemeka kama ndege ... kama njiwa
Watarudi nyumbani mapema kama vile ndege anavyorudi kwenye kiota chake.

tamko la Bwana
"ambalo Bwana anasema"

Hosea 11:12

Taarifa ya jumla:
Bwana anazungumza kuhusu Israeli na Yuda.

Efraimu ananizunguka kwa maneno ya uongo, na nyumba ya Israeli kwa udanganyifu
Vitendo vya uongo na udanganyifu vinazungumzwa ka vitu ambavyo watu wa ufalme wa kaskazini wamemzunguka navyo Bwana.

Lakini Yuda bado anaendelea nami
Watu wa ufalme wa kusini bado ni waaminifu kwa Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Efraimu hujilisha upepo na kufuata upepo wa mashariki. Yeye daima huzidisha uongo na unyanyasaji. Wanafanya agano na Ashuru na huchukua mafuta ya Misri. **2** Bwana pia ana mashtaka dhidi ya Yuda na ataadhibu Yakobo kwa yale aliyoyatenda; atamlipa kwa matendo yake. **3** Katika tumbo Yakobo akamshika ndugu yake kisigino, na katika ubinadamu wake alijitahidi kwa Mungu. **4** Alishindana na malaika akashinda. Alilia na kuomba kwa neema yake. Alikutana na Mungu huko Betheli; huko Mungu aliongea naye. **5** Huyu ndiye Bwana, Mungu wa majeshi; "Yahweh" ndilo jina lake. **6** Basi tembea kwa Mungu wako. Shika uaminifu na uhuru wa agano, na umsubiri Mungu wako daima. **7** Wafanyabiashara wana mizani ya uongo mikononi mwao; wanapenda kudanganya. **8** Efraimu akasema, "Kwa hakika mimi ni tajiri sana; Nimepata utajiri kwa nafsi yangu. Katika kazi yangu yote hawataona uovu wowote ndani yangu, chochote ambacho kitakuwa dhambi." **9** Mimi ndimi Bwana, Mungu wako, tangu ulipotoka nchi ya Misri. Nitakufanya uishi tena katika hema, kama siku za karamu iliyowekwa. **10** Niliwaambia manabii, na nimewapa maono mengi kwa ajili yenu. Kwa mkono wa manabii nilitoa mifano. **11** Ikiwa kuna uovu huko Gileadi, hakika watu hawafai. Gilgali wanachinja ng'ombe; madhabahu zao zitakuwa kama miundo ya jiwe katika miamba ya mashamba. **12** Yakobo akakimbia mpaka nchi ya Aramu; Israeli alifanya kazi ili kupata mke; naye akachunga kundi la kondoo ili kupata mke. **13** Bwana akawaleta Israeli kutoka Misri kwa kutumia nabii, naye akawatunza kwa nabii. **14** Efraimu amemkasirisha sana Bwana. Basi Bwana wake ataachia damu yake, naye atamrudishia aibu yake.

Hosea 12:1

Taarifa ya jumla:
Nabii Hosea anazungumza.

Efraimu hujilisha upepo
Wana wa Israeli wanafanya mambo ambayo hayatawasaidia ni sawasawa na kujilisha upepo.

kufuata upepo wa mashariki.
Upepo wa mashariki ulikuwa na joto sana na wenye kuharibu. Hii inamaanisha kuwa majeshi kutoka mashariki ambayo Bwana atayatuma kuwaharibu wana wa Israeli.

huchukua mafuta ya Misri
Wana wa Israeli walipeleka mafuta kama zawadi kwa mfalme wa Israeli na kumsihi awasaidie.

Bwana pia ana mashtaka dhidi ya Yuda
Bwana anasema kwamba watu wa Yuda wamemtenda dhambi na kuvunja agano lake.

dhidi ya Yuda ... ataadhibu Yakobo ... kwa yale aliyoyatenda ... atamlipa kwa matendo yake
"Yuda" na "Yakobo" wote wanawakilisha watu wa Yuda.

mashitaka
Haya ni malalamiko ya mtu mmoja dhidi ya mtu mwingine mahakamani.

Hosea 12:3

Taarifa ya jumla:
Nabii Hosea anazungumza juu ya Yakobo baba wa Israeli.

Katika tumbo Yakobo akamshika ndugu yake kisigino
Yakobo alitaka kuchukua nafasi ya ndugu yake ya uzaliwa wa kwanza.

Alishindana na malaika akashinda
Yakobo alishindana na malaika ili malaika ambariki.

Hosea 12:5

Taarifa ya jumla:
Nabii Hosea anazungumza.

ndilo jina lake
"tunaomba kwa jina lake" au "tunaabudu kwa jina lake"

Shika uaminifu na haki la agano
Hii inamaanisha kutii amri za Mungu na kufanya mabo kwa usahihi.

Hosea 12:7

Taarifa ya jumla:
Nabii Hosea anazungumza juu ya Israeli.

mizani ya uongo
Wafanyabiashara wanatumia mizani kupima uzito wa fedha au bidhaa wanayonunua ua kuuza.

wanapenda kudanganya
Wafanyabiashara wanawadanganya wateja wao kwa kuchukua pesa nyingi kuliko inavyotakiwa.

Kwa hakika mimi ni tajiri sana; Nimepata utajiri kwa nafsi yangu
Sentensi hizi zina maana sawa kuwa watu wa Efraimu wanajiona kuwa wamefanikiwa sana.

generated on Tue Oct 24 10:45:40 2023

Nimepata utajiri
Kuwa tajiri kwa kufanya biashara kunazungumzwa kama kupata utajiri.

hawataona uovu wowote ndani yangu, chochote ambacho kitakuwa dhambi
Watu wa Efraimu wanajiona kuwa ni watu wasio na lawama.

Hosea 12:9

Taarifa ya jumla:
Bwana anazungumza na watu wa Israeli.

Mimi ndimi Bwana, Mungu wako, tangu ulipotoka nchi ya Misri
Hii inaweza kuwa na maana ya 1) "Mimi ni Bwana Mungu wako niliyewatoa baba zako toka nchi ya Misri" au 2) "Nimekuwa Mingu wako tangu ulipokuwa katika nchi ya Misri" au 3) "Nimekuwa Mungu wako ulipokuwa katika nchi ya Misri"

Nitakufanya uishi tena katika hema
Hii inaweza kuwa na maana ya 1) Bwana anawatoa kwa nguvu wana wa Israeli toka kwenye nyumba zao na kuwafanya waishi kwenye hema au 2) Ni ahadi kuwa baada ya uhamishi watu wataishi katika hema tena na Bwana atawatunza kama alivyofanya Misri.

Kwa mkono wa manabii
Hapa "mkono" unawakilisha mtu anayechukua hatua. "kupitia manabii"

Hosea 12:11

Taarifa ya jumla:
Nabii Hosea anazungumza.

madhabahu zao zitakuwa kama miundo ya jiwe katika miamba ya mashamba
Madhabahu ambazo watu wataabudia zitaangushwa chini na kuwa vipande vya mawe.

Yakobo akakimbia mpaka nchi ya Aramu; Israeli alifanya kazi ili kupata mke
"Yakobo" na "Israeli" ni majina ya mtu mmoja.

Hosea 12:13

Taarifa ya jumla:
Nabii Hosea anazungumza.

kwa nabii
Ambaye ni Musa.

amemkasirisha
Hasira ambayo mtu ameisababisha kwa Bwana ni kubwa mno.

Basi Bwana wake ataachia damu yake
Hapa "damu" ni hatia iliyopo kwa mtu aliyemuua mwenzake. Mungu haitaisamehe dhambi hiyo.

naye atamrudishia aibu yake
"atamfanya ateseke kutokana na matendo yake maovu"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Efraimu alipozungumza, kulikuwa na tetemeko. Alijikuza katika Israeli, lakini akawa na hatia kwa sababu ya ibada ya Baali, naye akafa. **2** Sasa wanafanya dhambi zaidi na zaidi. Wanatengeneza sanamu za chuma kutoka kwenye fedha zao, sanamu kwa kadiri ya ufanisi wao, zote ni kazi ya mafundi. Watu wanasema juu yao, 'Watu hawa watoao dhabihu na kumbusu ndama.' **3** Kwa hiyo watakuwa kama mawingu ya asubuhi, kama umande unaoondoka mapema, kama makapi yanayotokana na upepo kutoka kwenye sakafu, na kama moshi utokao kwenye bomba. **4** Lakini mimi ndimi Bwana, Mungu weko, tangu nchi ya Misri. Hutamjua Mungu mwingine bali mimi; wala zaidi yangu, hakuna mkombozi mwingine. **5** Nilikujua jangwani, katika nchi yenye kame. **6** Wakati ulipokuwa na malisho, ulishiba; na wakati uliposhiba, moyo wako ukainuliwa. Kwa sababu hiyo umenisahau. **7** Nitakuwa kama simba; kama chui nitaangalia kando ya njia. **8** Nitawaangamiza kama dubu aliyenyang'anywa watoto wake. Nami nitararua vifua vyao, na huko nitawaangamiza kama simba, kama vile mnyama wa mwitu atakayerarua vipande vipande. **9** Nitawaangamiza, Israeli; nani atakayekusaidia? **10** Mfalme wako yuko wapi, ili akuokoe katika miji yako yote? Wako wapi wakuu, ambao kwao umeniambia hivi, 'Nipe mfalme na wakuu'? **11** Nimekupa mfalme kwa hasira yangu, nikamchukua kwa ghadhabu yangu. **12** Uovu wa Efraimu umehifadhiwa; hatia yake imehifadhiwa. **13** Atakuwa na uchungu wa kujifungua, lakini ni mwana mjinga, kwa maana wakati wa kuzaliwa, hatatoka tumboni. **14** Je, nitawaokoa na mkono wa kaburi? Je, nitawaokoa na kifo? Ewe Mauti yako wapi mapigo yako? Ewe kaburi kuko wapi kuharibu kwako? Huruma itafichwa na macho yangu. **15** Ingawa Efraimu anafanikiwa kati ya ndugu zake, upepo wa mashariki utakuja; upepo wa Bwana utapiga kutoka jangwani. Kijito cha maji cha Efraimu kitauka, na kisima chake hakitakuwa na maji. Adui yake atapora ghala lake la kila kitu cha thamani. **16** Samaria itakuwa na hatia, kwa sababu amemuasi dhidi ya Mungu wake. Wataanguka kwa upanga; watoto wao wadogo watavunjwa, na wanawake wao wajawazito watatambuliwa wazi.

Hosea 13:1

Taarifa ya jumla:
Bwana anazungumza.

Efraimu alipozungumza
Hosea ametumia neno Efraimu kumaanisha ufalme mzima wa kaskazini, japokuwa lilikuwa jina la moja ya makabila kumi na mbili.

kulikuwa na tetemeko
"kulikuwa na tetemeko kati ya watu"

Alijikuza katika Israeli
"kujikuza" ni kujifanya wa muhimu.

lakini akawa na hatia kwa sababu ya ibada ya Baali, naye akafa
Watu wa Efraimu walipoanza kuabudu Baali wakawa dhaifu na adui zao wakawashinda.

Sasa wanafanya dhambi zaidi na zaidi.
Hawa ni watu wa kabila la Efraimu na taifa zima la Israeli.

Watu hawa watoao dhabihu na kumbusu ndama
Sehemu ya kuabudu sanamu ni kwa kuibusu sanamu ambayo ni sanamu ya ndama.

Hosea 13:3

Kwa hiyo watakuwa kama mawingu ya asubuhi ... kama umande ... kama makapi ... kama moshi utokao kwenye bomba.
Maelezo haya yanaonesha kuwa Israeli itapotea kama itaendelea kuabudu sanamu.

yanayotokana na upepo
"ambayo upepo unavuma"

Hosea 13:4

Taarifa ya jumla:
Bwana anawazungumzia watu wake kama kundi la kondoo linalotangatanga jangwani.

Nilikujua jangwani
Bwana anasema kuwa Waebrania ni watu wake wa pekee na anawajali.

Wakati ulipokuwa na malisho, ulishiba
Sura ya kondoo inaendelea kuelezewa.

moyo wako ukainuliwa
"moyo" unawakilisha utu wa ndani wa mtu.

ukainuliwa
Kuwa na kiburi inazungumzwa kama kujiinua.

generated on Tue Oct 24 10:45:40 2023

Hosea 13:7

Taarifa ya jumla:
Bwana anazungumza.

kama simba ... kama chui ... kama dubu ... kama vile mnyama wa mwitu
Hawa ni wanyama wa porini ambao huvamia na kuwaua wanyama wengine.

kama dubu aliyenyang'anywa watoto wake
"kama dubu ambaye atashambulia mnyama atakayechukua watoto wake"

kama simba
"kama simba atakavyowala"

Hosea 13:9

Taarifa ya jumla:
Bwana anazungumza.

nani atakayekusaidia?
"hakutakuwa na mtu wa kukusaidia wewe"

Mfalme wako yuko wapi, ili akuokoe katika miji yako yote? Wako wapi wakuu, ambao kwao umeniambia hivi, 'Nipe mfalme na wakuu'?
Bwana anauliza swali hili ili kuwaambia Waisraeli kwamba watakapoasi juu yake hakuna mfalme wala kiongozi atakayekuja kuwasaidia.

Hosea 13:12

Taarifa ya jumla:
Bwana anazungumza.

Uovu wa Efraimu umehifadhiwa; hatia yake imehifadhiwa.
Sentensi hizi zina maana moja.

imehifadhiwa
Uovu wa ufalme wa kaskazini unazungumzwa kama kitu kinachoweza kuhifadhiwa.

Atakuwa na uchungu wa kujifungua,
Hapa Bwana anazungumzia mateso ya wana wa Israeli kama uchungu wa kuzaa.

lakini ni mwana mjinga, kwa maana wakati wa kuzaliwa, hatatoka tumboni
Bwana anawaelezea wana wa Israeli kama watoto wanaozaliwa. Watu hawataki kutubu na kumtii Bwana.

Hosea 13:14

Taarifa ya jumla:
Bwana anazungumza.

Je, nitawaokoa na mkono wa kaburi? Je, nitawaokoa na kifo?
Bwana anatumia swali hili kuwaambia Waisraeli kuwa hatawaokoa na kifo. Lazima atawaadhibu.

Ewe Mauti yako wapi mapigo yako? Ewe kaburi kuko wapi kuharibu kwako?
Bwana anatumia swali kuwaambia kuwa atawaangamiza mda sio mrefu.

Huruma itafichwa
Huruma imezungumzwa kama kitu.

Huruma itafichwa na macho yangu.
"Sina huruma kwao"

Hosea 13:15

Taarifa ya jumla"
Nabii Hosea anazungumza.

Ndugu zake
Neno hili linasimama kuelezea mataifa yanayozunguka ufalme wa kaskazini, hasa Yuda ufalme wa kusini.

upepo wa mashariki utakuja; upepo wa Bwana
Upepo wa mashariki ulikuwa na joto sana na wenye kuharibu. Hii inamaanisha kuwa majeshi kutoka mashariki ambayo Bwana atayatuma kuwaharibu wana wa Israeli.

Kijito cha maji cha Efraimu kitauka, na kisima chake hakitakuwa na maji
Hosea anaendelea kuelezea ni kwa namna gani Mungu atawaadhibu wana wa Israeli.

ghala lake
Hivi ni vitu anavyomiliki mtu.

Hosea 13:16

Taarifa ya jumla:
Nabii Hosea anazungumza.

Samaria itakuwa na hatia, kwa sababu ameasi dhidi ya Mungu wake
"Samaria" inamaanisha watu wa mji wa Samaria walio na hatia ya uasi dhidi ya Mungu.

Wataanguka
Watu watakufa.

kwa upanga
Vitani.

watoto wao wadogo watavunjwa, na wanawake wao wajawazito watararuriwa wazi
"adui watawavunja watoto wao wadogo vipande vipande na kuwararua wazi wazi wanawake waajawazito"

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Chapter 14

1 Israeli, rudi kwa Bwana, Mungu wako, kwa kuwa umeanguka kwa sababu ya uovu wako. **2** Chukueni maneno pamoja nanyi na mrudieni Yahweh. Mwambieni, "Ondoa uovu wetu wote, uyakubali mema, ili tuweze kukupa matunda ya midomo yetu. **3** Ashuru haitatuokoa; hatutapanda farasi kwenda vitani. Hatuwezi tena kuiambia kazi ya mikono yetu, 'ninyi ni miungu yetu,' kwa maana kwako mtu asiye na baba hupata huruma." **4** 'Nitawaponya kugeuka kwao; Nami nitawapenda kwa moyo, kwa maana hasira yangu itaondoka kwake. **5** Nitakuwa kama umande kwa Israeli; atachanua kama maua na kuchukua mizizi kama mwerezi nchini Lebanoni. **6** Matawi yake yataenea; Uzuri wake utakuwa kama mizeituni, na harufu yake kama mierezi ya Lebanoni. **7** Watu wanaoishi katika kivuli chake watarejea; watafufuliwa kama nafaka na maua kama mizabibu. Utukufu wake utakuwa kama divai ya Lebanoni. **8** Efraimu, nifanye nini tena na sanamu? Mimi nitamjibu na kumtunza. Mimi ni kama mberoshi majani yake ni ya kijani daima; kutoka kwangu huja matunda yako." **9** Nani mwenye busara ili aelewe mambo haya? Nani anaelewa mambo haya ili awatambue? Kwa kuwa njia za Bwana ni sawa, na wenye haki watatembea ndani yao, lakini waasi wataanguka ndani yake.

Hosea 14:1

Taarifa ya jumla:
Nabii Hosea anazungumza.

kwa kuwa umeanguka kwa sababu ya uovu wako.
Kutenda dhambi kunazungumzwa kama kitendo cha kuanguka.

Chukueni maneno pamoja nanyi
"kirini dhambi zenu"

matunda ya midomo yetu.
Kituatakachosema mtu ndiyo matunda na midomo.

Hosea 14:3

Taarifa ya jumla:
Hosea anazungumza.

kazi ya mikono yetu
"mikono" hii inamaanisha watu wanatengeneza vitu. "kwa sanamu tunazotengeneza"

mtu asiye na baba
Hii inaonesha huruma kubwa ya Mungu kwa watu wake.

hupata huruma
Hapa kitendo cha Mungu kuonesha huruma kinazungumzwa kama ni kitu ambacho mtu amekipata.

Hosea 14:4

Taarifa ya jumla:
Bwana anazungumza.

Nitawaponya kugeuka kwao
Kuwafanya watu wasigeuke toka kwa Mungu kunazungumwa kama kitendo cha kuponya.

kugeuka kwao
Watu kushindwa kumtii Mungu kunazungumzwa kama kitendo cha kugeuka toka kwake.

Nitakuwa kama umande kwa Israeli; atachanua kama maua
Bwana anazungumza akijifananisha na umande unaohitajika ili kuupa rutuba mmea na Israeli inafananishwa na ua litakalochanua.

kuchukua mizizi kama mwerezi nchini Lebanoni
Taswira ya Israeli kama mmea inaendelea lakini hapa inafananishwa na mierezi wa Lebanoni.

Matawi yake yataenea ... kama mierezi ya Lebanoni
Sehwmu hii inaendelea kuzungumzia kitu hicho hicho.

Hosea 14:7

Taarifa ya jumla:
Bwana anazungumza.

Watu wanaoishi katika kivuli chake watarejea
Watu wa Israeli tena wataishi kwa kulindwa na Mungu.

watafufuliwa kama nafaka na maua kama mizabibu
Mafanikio ya Israeli yanazungumzwa kwa lugha ya kilimo.

Utukufu wake utakuwa kama divai ya Lebanoni
Kama divai ya Lebanoni ilivyokuwa maarufu pia Israeli itakuwa maarufu.

nifanye nini tena na sanamu?
Sentensi hii inaonesha kuwa Mungu atawakataza Israeli kuabudu muingu.

generated on Tue Oct 24 10:45:40 2023

kama mberoshi majani yake ni ya kijani daima
Mberoshi ni mti ambao majani yake ni ya kijani mwaka mzima. Hii inawakilisha baraka za Bwana juu ya Israeli.

kwangu huja matunda yako
"matunda" inawakilisha kitu kizuri kinachotoka kwa Bwana.

Hosea 14:9

Taarifa ya jumla:
Nabii Hosea anazungumza.

Nani mwenye busara ili aelewe mambo haya? Nani anaelewa mambo haya ili awatambue?
Nabii anatumia maswali haya kusema kuwa watu wenye busara wataelewa na kusikiliza kile atakachokisema.

Kwa kuwa njia za Bwana ni sawa, na wenye haki watatembea ndani yao
Amri za Bwana zinazungumzwa kama njia ya kupitia.

wataanguka
Kutomtii Bwana kunazungumzwa kama kutendo cha kuanguka ukiwa unatembea.

generated on Tue Oct 24 10:45:40 2023

Book: Joel

Joel

Chapter 1

1 Hili ni neno la Bwana lililomjia Yoeli mwana wa Pethueli. **2** Sikieni haya, ninyi wazee, na sikieni, ninyi wenyeji wa nchi. Je! Hii imewahi kuwa kabla ya siku zenu au katika siku za baba zenu? **3** Waambie watoto wako kuhusu hilo, na waache watoto wako kuwaambie watoto wao, na watoto wao kizazi kijacho. **4** Yale yaliyosazwa na tunutu yameliwa na nzige wakubwa; yale yaliyosazwa na nzige panzi wameyala; na yaliyosazwa na panzi yameliwa na madumadu **5** Amkeni, enyi walevi, lieni! Omboleza, ninyi nyote mnywao divai, kwa sababu divai nzuri imekatwa kutoka kwenu. **6** Kwa maana taifa limekuja juu ya nchi yangu, imara na bila idadi. Meno yake ni meno ya simba, neye ana meno ya simba. **7** Amelifanya shamba langu la mizabibu kuwa mahali pa kutisha, amechukua mtini wangu. Amechukua gome lake na kulitupa mbali; matawi yake yamekuwa meupe. **8** Omboleza kama bikira aliyevaa magunia kwa kifo cha mumewe mdogo. **9** Sadaka ya unga na sadaka ya kinywaji zimekatiliwa mbali na nyumba ya Bwana. Makuhani, watumishi wa Bwana, huomboleza. **10** Mashamba yameharibiwa, na nchi imekuwa dhaifu. Kwa maana nafaka imeharibiwa, divai mpya imekauka, na mafuta yameharibiwa. **11** Oneni aibu, enyi wakulima, lieni, wakulima wa mzabibu, kwa ngano na shayiri. Kwa mavuno ya mashamba yameharibika. **12** Mizabibu imeharibika na miti ya mtini imekauka, miti ya mkomamanga, pia mitende, na miti ya epo - miti yote ya shambani imeharibika. Kwa furaha imeharibika kutoka kwa wana wa wanadamu. **13** Panda magunia na omboleza, enyi makuhani! Mwalia, enyi watumishi wa madhabahu. Njoo, ulala usiku wote kwenye magunia, enyi watumishi wa Mungu wangu. Maana sadaka ya unga na sadaka ya kinywaji zimezuiliwa nyumbani mwa Mungu wenu. **14** Iteni kwa funga takatifu, na iteni kusanyiko takatifu. Mkusanyieni wazee na wenyeji wote wa nchi wafike nyumbani kwa Bwana Mungu wenu, na kumlilia Bwana. **15** Ole kwa siku! Kwa maana siku ya Bwana imekaribia. Nayo itakuja uharibifu kutoka kwa Mwenyezi. **16** Je, chakula hakikukatiliwa mbali mbele ya macho yetu, na furaha na kicheko kutoka nyumbani mwa Mungu wetu? **17** Mbegu zinaoza chini ya udongo wake, ghala zimekuwa ukiwa, na mabanda yamevunjika, kwa maana nafaka imeharibika. **18** Jinsi wanyama hulia! Ng'ombe wa ngome wanateseka kwa sababu hawana malisho. Pia, makundi ya kondoo yanateseka. **19** Bwana, nakulilia wewe. Kwa maana moto umekula malisho ya jangwani, na moto umeteketeza miti yote ya mashamba. **20** Hata wanyama wa mashambani wanapanda kwa ajili yako, kwa maana mito ya maji imekauka, na moto umekula malisho ya jangwani.

Joel 1:1

Taarifa za jumla
Mungu anaongea kupitia Yoeli kwa watu wa Israeli wakitumia mashairi.

neno la Bwana lililomjia
"neno ambalo Bwana Mungu alinena"

Pethueli
Babayake Joeli

Je! Hii imewahi kuwa kabla ya siku zenu au katika siku za baba zenu
AT "Hii haijawahi kutokea kabla ya yenu au baba zenu"

Joel 1:4

Yale yaliyosazwa na tunutu
vikundi vingi vya wadudu kama viwavi vinavyoruka pamoja na kula maeneo makubwa ya mazao ya chakula

Tunutu ..... Nzige .... Panzi ... Madumadu
Hizi ni, kwa mtiririko huo, nzige wakubwa ambao wanaweza kuruka, nzige wawezao kuruka kwa urahisi, nzige wenye mbawa pia mdogo wa kuruka, na nzige wachanga ambayo bado hawajawa na mabawa. Tumia majina ambayo yataeleweka kwa lugha yako.

Joel 1:5

Taarifa za jumla
Mungu anawaonya watu wa Israeli kuhusu jeshi la nzige linaloja.

generated on Tue Oct 24 10:45:40 2023

enyi walevi, lieni! Omboleza, ninyi nyote mnywao divai
Ikiwa lugha yako ina neno moja tu la 'kulia' na 'kusubiri,' unaweza kuunganisha mistari 'ninyi wanaopenda divai wanapaswa kulia kwa huzuni'

taifa
kundi nzige ni kama jeshi la kuvamia.

Meno yake ... ana meno ... Amefanya ... Ameondoa
Nzige ni kama taifa ambalo ni kama mtu mmoja. Unaweza kutaja taifa kama 'hilo,' au kwa nzige kama 'wao,' au kwa wavamizi kama mtu mmoja (ULB).

Meno yake ni meno ya simba, neye ana meno ya simba.
Mstari miwili ina maana sawa. Marejeleo ya meno ya nzige kuwa mkali kama meno ya simba hutia nguvu uharibifu ambao huwaangamiza kabisa mazao yote ya ardhi.

Nchi ya Bwana.....shamba la mizabibu....mtini wangu
Nchi ya Bwana, shamba la mizabibu, na mtini

kutisha
Wale ambao wanaona ardhi hushangaa au kutisha kwa sababu imeharibiwa kabisa.

Joel 1:8

Taarifa za jumla
Mungu anaendelea kuongea na watu wa Israeli.

nchi imekuwa dhaifu
Hapa nchi inazungumzwa kama kama mtu. Hata hivyo, matoleo mengine hutafsiri kifungu hiki kama mfano tofauti "Nchi huomboleza."

Joel 1:11

Taarifa za jumla
Mungu anaendelea kuongea na watu wa Israeli.

shayiri
aina ya nyasi, kama ngano, ambayo mbegu zake zinaweza kutumiwa kufanya mkate

waliotauka
kukauka na kufa

tini .... komamanga .... epo
aina tofauti za matunda

Joel 1:13

Taarifa za jumla
Mungu anaongea na makuhani katika Israeli

Panda magunia na omboleza, enyi makuhani! Mwalia, enyi watumishi wa madhabahu. Njoo, ulala usiku wote kwenye magunia, enyi watumishi wa Mungu wangu
Mungu anawaambia makuhani kujinyenyekeza wenyewe na kulia kwa huzuni. AT 'Wote makuhani huomboleza na kuomboleza na kujinyenyekeza kwa kutumia usiku wote katika magunia"

sadaka ya unga na sadaka ya kinywaji
sadaka ya kawaida katika hekalu

nyumbani mwa Mungu wenu
hekalu huko Yerusalemu

Joel 1:15

Taarifa za jumla
Hivi ndivyo Mungu anavyowaambia makuhani kusema.

Je, chakula hakikukatiliwa mbali mbele ya macho yetu, na furaha na kicheko kutoka nyumbani mwa Mungu wetu?
AT 'Tumeona vifaa vyetu vya chakula vilivyotumiwa, na wamevunja furaha na furaha kutoka kwa nyumba ya Mungu wetu.'

mbele ya macho yetu
'kutoka kwetu.' Hii inahusu taifa lote la Israeli.

furaha na kicheko
Maneno haya mawili yanamaanisha kimsingi kitu kimoja. Pamoja wanasisitiza kuwa hakuna aina ya shughuli za furaha zinazofanyika hekaluni.

Magunia
uvimbe wa uchafu

Joel 1:18

Taarifa za jumla
Mungu anaendelea kuwaambia makuhani jinsi wanapaswa kuomba kwa Israeli.

Huria
kufanya sauti ya kina kwa sababu ya maumivu

moto umekula ..... moto umeteketeza
Maneno haya mawili yanayofanana yanafanya kazi pamoja ili kuonyesha kwamba nchi yote, ingawa kulimwa au la, iliharibiwa.

imekauka
mito midogo

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Piga tarumbeta katika Sayuni, na piga kelele juu ya mlima wangu mtakatifu! Wakazi wote wa nchi watetemeke kwa hofu; maana siku ya Bwana inakuja; Hakika iko karibu. **2** Ni siku ya giza na weusi, siku ya mawingu na giza nene. Kama asubuhi inayoenea kwenye milima, jeshi kubwa na la nguvu linakaribia. Hakujawahi kuwako jeshi kama hilo, na hakutakuwa tena, hata baada ya vizazi vingi. **3** Moto unatumia kila kitu mbele yake, na nyuma yake moto unawaka. Nchi hiyo ni kama bustani ya Edeni mbele yake, lakini nyuma yake kuna jangwa lililoharibika. Hakika hakuna chochote kitakayotoroka. **4** Muonekano wa jeshi ni kama farasi, na wanakimbia kama wapanda farasi. **5** Wanaruka kwa kelele kama ile ya magari juu ya vilele vya milima, kama kelele za muale wa moto ambao huangamiza majani, kama jeshi la nguvu lililo tayari kwa vita. **6** Mbele yao watu wako katika maumivu na nyuso zao zote zinakuwa za rangi. **7** Wanakimbia kama wapiganaji wenye nguvu; wanapanda kuta kama askari; wanasonga, kila mmoja kwa hatua, na hawavunji safu zao. **8** Wala hakuna mmoja anayemsukuma mwingine kando; wanasonga, kila mmoja katika njia yake; wao huvunja kwa njia ya ulinzi na si kuanguka nje ya mstari. **9** Wanakimbilia jiji, wanakimbia kwenye ukuta, wanapanda ndani ya nyumba, na hupita kupitia madirisha kama wezi. **10** Nchi hutikisika mbele yao, mbingu hutetemeka, jua na mwezi ni giza, na nyota zinaacha kuangaza. **11** Bwana huinua sauti yake mbele ya jeshi lake; maana wapiganaji wake ni wengi sana; kwa maana wao ni wenye nguvu, wale wanaofanya amri zake. Kwa maana siku ya Bwana ni kubwa na ya kutisha sana. Nani anayeweza kuishi? **12** "Lakini hata sasa," asema Bwana, "Nirudieni mimi kwa mioyo yenu yote. Haraka, lia na omboleza." **13** Rarueni miyoyo yenu, si mavazi yenu tu, na kurudi kwa Bwana Mungu wenu. Kwa maana ni mwenye neema na mwenye huruma, si mwepesi wa hasira na wingi katika uaminifu wa agano, na angependa kugeuka kutokana na adhabu. **14** Nani anajua? Labda angegeuka na kuwa na huruma, na kuacha baraka nyuma yake, sadaka ya unga na sadaka ya kinywaji kwa Bwana, Mungu wenu? **15** Piga tarumbeta huko Sayuni, itisha kwa ajili ya funga takatifu, na itisheni kusanyiko takatifu. **16** Kusanyeni watu, wito kwa kusanyiko takatifu. Kusanya wazee, kukusanya watoto na watoto wachanga. Bwana arusi waweze kutoka nje ya vyumba vyao, na bibi arusi kutoka kwenye vyumba vyao. **17** Basi makuhani, watumishi wa Bwana, waliao kati ya patakatifu na madhabahu. Wawaambie, Waitie watu wako, Ee Bwana, wala usitoe urithi wako kwa aibu, ili mataifa watawawale juu yao. Kwa nini wanapaswa kusema kati ya mataifa, "Yuko wapi Mungu wao?" **18** Ndipo Bwana alikuwa mwenye bidii kwa nchi yake na kuwahurumia watu wake. **19** Bwana akawajibu watu wake, Tazama, nitawaletea nafaka, divai mpya, na mafuta. Utaridhishwa nao, wala sitawafanya kuwa aibu kati ya mataifa. **20** Nitawaondoa washambuliaji wa kaskazini mbali nanyi, na nitawapitisha katika nchi kavu na iliyoachwa. Sehemu ya mbele ya jeshi lao itaingia bahari ya mashariki, na sehemuya nyuma itaingia bahari ya magharibi. Uvundo wake utainuka juu, na harufu yake mbaya itainuka juu. Hakika, amefanya mambo makuu. **21** Msiogope, nchi, shangilieni na kufurahi, kwa kuwa Bwana atafanya mambo makuu. **22** Usiogope, wanyama wa kondeni, kwa kuwa malisho ya jangwa yatakua, miti itazaa matunda yake, na miti ya mizabibu na mizabibu itazaa mavuno yao yote. **23** Furahini, enyi watu wa Sayuni, na kufurahi katika Bwana, Mungu wenu. Kwa maana atakupa mvua ya vuli kwa kiasi na kuleta mvua kwa ajili yenu, mvua ya vuli na mvua ya masika kama hapo awali. **24** Sakafu ya kupepetea zitajaa ngano, na vyombo vitafurika kwa divai mpya na mafuta. **25** "Nitawawezesha miaka ya mazao ambayo nzige walikula, Palale, nzige, na nzige wakuteketeza - jeshi langu lenye nguvu ambalo nimelituma kati yenu. **26** Mutakula chakula tele na kushiba, na kulitukuza jina la Bwana, Mungu wenu, aliyefanya miujiza kati yenu, wala sitawaletea tena watu wangu. **27** Utajua ya kwamba mimi niko kati ya Israeli, na kwamba mimi ni Bwana, Mungu wako, wala hakuna mwingine, wala sitawaletea aibu watu wangu. **28** Itakuwa baada ya hayo nitamimina Roho yangu juu ya wenye mwili yote, na wana wenu na binti zenu watatabiri. Wazee wenu wataota ndoto, vijana wenu wataona maono. **29** Pia juu ya watumishi na watumishi wa kike, siku hizo nitaimimina Roho wangu. **30** Nitaonyesha maajabu mbinguni na duniani, damu, moto na nguzo za moshi. **31** Jua litakuwa giza na mwezi kuwa damu, kabla ya siku kuu na ya kutisha ya Bwana itakapokuja. **32** Itakuwa kwamba kila mtu anayeita jina la Yahweh ataokolewa. Kwa maana juu ya Mlima Sayuni na Yerusalemu watakuwa na wale waliokoka, kama Bwana alivyosema, na kati ya wale walisalia, wale ambao Bwana anawaita.

generated on Tue Oct 24 10:45:40 2023

Joel 2:1

Taarifaza jumla
Joel anaendeleza mashairi ambayo yalianza katika sura ya awali.

Piga tarumbeta .... sauti ya kengele
Yoeli anasisitiza umuhimu wa kuwaita Israeli pamoja katika maandalizi ya uharibifu unaokuja.

siku ya giza na weusi
Maneno 'giza' na 'giza' yanashiriki maana sawa na kusisitiza ukubwa wa giza. Maneno mawili yanataja wakati wa maafa au hukumu ya Mungu. AT 'siku ambayo imejaa giza' au 'siku ya hukumu ya kutisha.'

weusi
giza kabisa au kwa kiasi

siku ya mawingu na giza nene
Kifungu hiki kinamaanisha kitu kimoja kama, na kuimarisha wazo la maneno ya awali. Kama vile maneno, wote 'mawingu' na 'giza giza' wanamaanisha hukumu ya Mungu. AT 'siku kamili ya mawingu ya dhoruba kali.'

Kama asubuhi inayoenea kwenye milima, jeshi kubwa na la nguvu linakaribia
AT "Jeshi kubwa, jeshi linakuja juu ya milima katika nchi. Wao husambaa juu ya nchi kama nuru kutoka jua inayoinuka "

jeshi kubwa na la nguvu
Maneno "kubwa" na "nguvu" yanashiriki maana sawa na hapa na kusisitiza nguvu za jeshi. AT "kundi kubwa la nzige" (UDB) au 'jeshi kubwa la binadamu.'

Joel 2:3

Taarifa za jumla
Maelezo ya Yoeli ya jeshi linalokuja yanaendelea.

nchi ni kama bustani ya Edeni
Bustani ya Edeni ilikuwa mahali pazuri.

Nchi hiyo ni kama bustani ya Edeni mbele yake, lakini nyuma yake kuna jangwa lililoharibika
Hii inaonyesha tofauti na kuonyesha uharibifu wa moto unaozalisha.

Joel 2:4

Taarifa za jumla
Maelezo yanaendelea na sauti za jeshi la farasi.

Farasi
Mnyama mkubwa na wa haraka na miguu minne.

Muonekano wa jeshi ni kama farasi
Mkuu wa nzige anaonekana kama kichwa cha farasi mdogo na jeshi ni kali na haraka kama farasi.

wanakimbia kama wapanda farasi
Jeshi linakwenda haraka, kama watu wanaoendesha farasi.

ruka
farasi anaruka au huruka kwa kasi kama anakimbia haraka.

kelele kama ile ya magari..... kama kelele za muale wa moto.... kama jeshi la nguvu lililo tayari kwa vita
Hizi zinalinganishwa na kelele ya jeshi la nzige.

Joel 2:6

Taarifa za jumla
Joel anaendelea kuelezea jeshi la nzige la Yahweh.

Wanakimbia kama wapiganaji wenye nguvu..... wanapanda kuta kama askari
Jeshi la nzige limeelezewa kuwa linafanya kama askari halisi.

kuta
kuta karibu na miji

Joel 2:8

Taarifa za jumla
Maelezo ya jeshi la nzige la Bwana yanaendelea.

wao huvunja kwa njia ya ulinzi
Waliwashinda askari wa kulinda mji.

Joel 2:10

Nchi hutikisika mbele yao, mbingu hutetemeka, jua na mwezi ni giza, na nyota zinaacha kuangaza.
Kuna nzige nyingi ambazo dunia na anga hutetemeka, na vitu vyote vilivyo mbinguni havionekani.

Bwana huinua sauti yake
Bwana akaonyesha uwezo wa Mungu na amri juu ya jeshi. AT "Yahweh ina udhibiti"

kubwa na yakutisha sana
Katika maneno haya yote maelezo yana maana kimsingi jambo moja. AT "kutisha sana"

Nani anayeweza kuishi?
AT "Hakuna mtu atakuwa na nguvu ya kutosha kuishi hukumu ya Bwana."

Joel 2:12

Nirudieni mimi kwa mioyo yenu yote
AT 'Ondoa mbali na dhambi zako na kujitolea kikamilifu kwangu'

Rarueni miyoyo yenu, si mavazi yenu
Kuvaa nguo za mtu ni kazi ya nje ya aibu au toba. 'Kuvuta moyo' ina maana ya kuwa na mtazamo wa toba pia.

kugeuka
simama

Joel 2:14

Labda angegeuka ... Mungu?
Labda Bwana atageuka kutoka ghadhabu yake ... Mungu.

Joel 2:15

vyumba vyao.
vyumba, kwa kawaida katika nyumba za wazazi, ambapo wanaharusi watangojea sherehe zao za harusi

Joel 2:17

urithi wako
watu wa Israeli, ambao ni watu maalum wa Mungu

Kwa nini wanapaswa kusema kati ya mataifa, "Yuko wapi Mungu wao?"
AT "Mataifa mengine haipaswi kusema Mungu wa Israeli amewaacha watu wake."

Joel 2:18

nchi yake
Taifa la Israeli

watu wake
watu wa Israeli

Tazama
"Jihadharini na nini nitakavyosema"

aibu
"hastahili kuheshimu"

Joel 2:20

Taarifa za jumla
Mungu anaendelea ahadi yake kwa Israeli.

kaskazini .... mashariki..... magharibi
Maelekezo haya yanatoka kwa mtazamo wa watu wanaoishi katika nchi ya Israeli.

Joel 2:21

Msiogope, nchi
"Msiogope, enyi watu wa nchi,"

ya jangwa yatakua
mimea mzuri kwa ajili ya chakula itaongezeka juu ya nchi

mvua ya vuli na mvua ya masika
mvua za kwanza za msimu wa mvua, mapema Desemba na mvua za mwisho mwezi wa Aprili na Mei

Joel 2:24

vyombo
vyombo vingi vya vinywaji

miaka ya mazao ambayo nzige warukao walikula
'mazao uliyotunza kwa miaka mingi na kwamba nzige uliokwisha kula'

nzige warukao.... Palale, nzige wakuteketeza na nzige kuharibu
Angalia jinsi ulivyotafasiri maneno haya katika 1: 4.

Joel 2:26

Taarifa za jumla
Bwana anaendelea kuahidi mambo mema kwa ajili ya watu wa Israeli.

Joel 2:28

Taarifa za jumla
Bwana anaendelea kuahidi mambo mema kwa ajili ya watu wa Israeli.

nitamimina Roho yangu
"Nitawapa kwa ukarimu njia ambayo mtu humimina maji"

miili yote
"watu wote"

Joel 2:30

Taarifa za jumla
Bwana anaendelea kusema mambo ambayo atafanya wakati ujao.

damu, moto na nguzo za moshi
"damu" inaashiria kifo cha watu. AT "kifo, moto na nguzo za moshi"

na mwezi kuwa damu
Hapa neno 'damu' linamaanisha rangi nyekundu. Unaweza kutoa kitenzi cha maneno haya. AT 'na mwezi utakuwa nyekundu kama damu'

kubwa na ya kutisha
Hapa neno "kubwa" linabadili neno "la kutisha." AT "siku ya kutisha sana."

Joel 2:32

juu ya Mlima Sayuni na Yerusalemu
Hizi hutaja mahali sawa. AT 'juu ya Mlima Sayuni huko Yerusalemu.'

kati ya wale waliokoka, wale ambao Bwana anawaita.
AT "wale ambao Yehova anawaita watakuwa waathirika"

generated on Tue Oct 24 10:45:40 2023

waliosalia
watu wanaoishi kuto kupatwa na tukio la kutisha
kama vita au maafa

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Chapter 3

1 Tazama, katika siku hizo na wakati huo, nitakaporudi mateka wa Yuda na Yerusalemu, **2** Nami nitakusanya mataifa yote, na kuwaleta mpaka bonde la Yehoshafati. Nitawahukumu huko, kwa sababu ya watu wangu na warithi wangu Israeli, ambao waliwatawanya kati ya mataifa, na kwa sababu waligawanya nchi yangu. **3** Wamepiga kura kwa ajili ya watu wangu, walinunua kijana kwa ajili ya kahaba, kuuza msichana kwa divai ili waweze kunywa. **4** Sasa, kwa nini unanikasirikia, Tiro, Sidoni na mikoa yote ya Wafilisti? Je! mutanirudishia malipo? Hata kama mutanilipa, mara moja nitawarudishia malipo yenu juu ya vichwa vyenu wenyewe. **5** Kwa maana mumechukua fedha zangu na dhahabu zangu, nanyi mukachukua hazina zangu za thamani na kuzileta katika hekalu zenu. **6** Mumewauza watu wa Yuda na Yerusalemu kwa Wayunani, ili kuwaondoa mbali na maeneo yao. **7** Tazama, nitawaamsha, watoke mahali ambako muliwauza, na nitawarudishia malipo juu ya vichwa vyenu wenyewe. **8** Nitawauza wana wako na binti zako, kwa mkono wa watu wa Yuda. Wao watawauza Sheba, kwa taifa mbali. Kwa maana Bwana amesema. **9** Tangaza hii kati ya mataifa, 'Jitayarisheni wenyewe kwa ajili ya vita, waamsheni mashujaa, waacheni wakaribie, mashujaa wote wa vita wapande juu. **10** Yafueni majembe yenu kuwa panga na visu vyenu vya kuchongea kuwa mikuki. Basi wadhaifu waseme, 'Nina nguvu.' **11** Haraka na mje, mataifa yote ya karibu, jikusanyeni pamoja huko. Ee Bwana, washushe mashujaa wako. **12** Naam, mataifa yajihimize yenyewe kuja hadi bonde la Yehoshafati. Kwa maana nitakaa huko kuhukumu mataifa yote ya jirani. **13** Wekeni katiki mundu, kwa maana mavuno yameiva. Njoo, muponde zabibu, kwa ajiri pipa la divai limejaa. Vipuri vilivyofurika, kwa sababu uovu wao ni mkubwa sana. **14** Kuna mshtuko, mshtuko katika bonde la Hukumu. Kwa maana siku ya Bwana i karibu katika bonde la hukumu. **15** Jua na mwezi vinakuwa giza, nyota zimeacha kuangaza. **16** Bwana ataunguruma kutoka Sayuni, na kuinua sauti yake kutoka Yerusalemu. Mbingu na nchi zitatikisika, lakini Bwana atakuwa makao kwa ajili ya watu wake, na ngome kwa wana wa Israeli. **17** Kwa hiyo mtajua ya kuwa mimi ndimi Bwana, Mungu wenu, anayeishi Sayuni, mlima wangu mtakatifu. Kisha Yerusalemu itakuwa takatifu, na hakuna jeshi litaklozunguka tena. **18** Katika siku hiyo, milima itatayarisha divai nzuri, milima itatiririsha maziwa, miito yote ya Yuda itapita katikati ya maji, na chemchemi zitakuja kutoka nyumba ya Bwana na maji ya bonde la Shitimu. **19** Misri itakuwa ukiwa, na Edomu itakuwa jangwa tupu, kwa sababu ya vurugu iliyofanyika kwa watu wa Yuda, kwa sababu walimwaga damu isiyo na hatia katika nchi yao. **20** Lakini Yuda utakua mwenyeji milele, na Yerusalemu itakuwa kizazi hata kizazi. **21** Nitawalipizia damu yao, ambayo sijajilipizia kisasi, kwa maana Bwana anaishi Sayuni.

Joel 3:1

Taarifa za jumla
Mungu anaendelea kusema juu ya matukio ya baadaye.

Tazama
Neno "Tazama" hapa linaongeza mkazo kwa ifuatavyo.

katika siku hizo na wakati huo
Maneno 'wakati huo' yanamaanisha kitu kimoja kama, na inaongeza maneno 'katika siku hizo.' AT 'katika siku hizo' au 'wakati huo.'

nitakaporudi mateka wa Yuda na Yerusalemu
AT "Wakati mimi kutuma wahamisho nyuma kwa Yuda na Yerusalemu"

watu wangu na warithi wangu Israeli
Maneno haya mawili yanasisitiza jinsi Bwana anavyoona Israeli kama watu wake wa thamani. AT "watu wa Israeli, ambao ni urithi wangu."

walinunua kijana kwa ajili ya kahaba, kuuza msichana kwa divai ili waweze kunywa.
Hizi ni mifano ya aina ya mambo waliyofanya na haonyeshi kile walichofanya kwa watoto wawili. AT "na kufanya vitu kama biashara ya kijana kwa ajili ya kahaba na kuuza msichana kwa divai, hivyo wangeweza kunywa"

Joel 3:4

Taarifa za jumla
Mungu anaongea na watu wa mataifa yaliyozunguka Israeli.

kwa nini unanikasilikia
Mungu hutumia swali hili kuwashawishi watu wa Tiro, Sidoni na Ufalme. AT "Huna haki ya kunikasikia"

Je! mutanirudishia malipo?
'Je, utajipiza kisasi?' Mungu anatumia swali hili kuwafanya watu kufikiri juu ya kile wanachokifanya. AT 'Unafikiri unaweza kulipiza kisasi juu yangu'

generated on Tue Oct 24 10:45:40 2023

mara moja nitawarudishia malipo yenu juu ya vichwa vyenu wenyewe
Hapa neno "kichwa' linamaanisha mtu. Kisasi ambacho walitaka kuelekea Bwana, atawafanyia. AT "Nitawafanya uhukumiwe kwamba ulijaribu kuniweka"

nitawarudishia
kulipiza kisasi" au "kulipa"

Joel 3:7

nje ya mahali ulipowauza
Watu wa Israeli watatoka mahali ambapo walikuwa watumwa na kurudi katika nchi ya Israeli.

kurudisha malipo
AT "kurudi kile unachostahiki"

kwa mkono wa watu wa Yuda
AT "kwa uwezo wa watu wa Yuda' au 'na watu wa Yuda"

Sheba
watu wa Sabea, ambayo pia huitwa Sheba. Watu hawa waliishi kusini mwa Israeli.

Joel 3:9

Jitayarisheni wenyewe kwa ajili ya vita ..... waamsheni mashujaa
Maneno haya yote yanasema kujiandaa askari kwa vita.

waamsheni mashujaa
"fanyeni watu wenye nguvu"

Yafueni majembe yenu kuwa panga na visu vyenu vya kuchongea kuwa mikuki
Maneno haya mawili yanashiriki maana sawa. Wote wawili anawafundisha watu kurejea zana zao za kilimo katika silaha.

majembe
zana ambazo hutumiwa kuvunja udongo ili kupanda mimea

Visu vya kuchongea
visu ambavyo hutumiwa kukata matawi madogo

Joel 3:11

jikusanyeni pamoja
"kusanyikeni pamoja kwa vita."

Bwana, washushe mashujaa wako.
Katikati ya ujumbe huu kwa maadui wa Israeli, hukumu hii inaelezwa kwa Yahweh. Labda hii ilikuwa kufanya maadui wao hofu ya jeshi la Bwana.

Joel 3:12

Taarifa za jumla
Bwana anaendelea kuongea na mataifa.

Naam, mataifa yajihimize yenyewe ..... mataifa yote ya jirani
Maneno 'mataifa' na 'mataifa yanayozunguka' yanataja mataifa yale yanayozunguka Yuda. Bwana atawahukumu katika bonde la Yehoshafati kwa yale waliyoyatenda Yerusalemu.

Wekeni katiki mundu.... pipa la divai limejaa
Inawezekana maana ni kwamba 1) mashambulizi ya mataifa ya dhambi ni kama kuvuna nafaka na kupiga zabibu, au 2) uharaka wa kuhukumu mataifa ya dhambi ni kama haraka ya kukusanya mazao yaliyoiva na kusagwa zabibu.

Wekeni katiki mundu, kwa maana mavuno yameiva
Bwana anaongea juu ya mataifa kama kama shamba la mazao yaliyoiva kwa ajili ya kuvuna. AT 'Weka sungura, kwa kuwa mataifa ni kama mavuno ya kuiva'

Wekeni katiki mundu
"Piga ngome kukata nafaka"

mundu
kisu cha muda mrefu ambacho watu hutumia kukata nafaka

mavuno yameiva
"nafaka iko tayari kuvuna"

Njoo, muponde zabibu, kwa ajiri pipa la divai limejaa
Bwana anasema juu ya mataifa kama kwamba walikuwa kundi la zabibu katika viti la mvinyo, tayari kwa watu kuwaponda. AT 'Njooeni, mkawaangamize mataifa, kwa maana wao ni kama zabibu katika divai'

Vipuri vilivyofurika, kwa sababu uovu wao ni mkubwa sana.
Bwana anasema uovu wa mataifa kama kama juisi iliyoyotoka kutoka kwenye divai ya maji hadi kwenye vats zilizokusanya. Vats sio vya kutosha kuwa na kiasi cha uovu unaoingia ndani yao.

Joel 3:14

mshtuko, mshtuko
Mshtuko ni kelele unasababishwa na umati mkubwa. Hii inarudiwa kuonyesha kuwa itakuwa kelele sana kutoka kwa watu wote.

bonde la hukumu
Maneno haya yanarudiwa kuonyesha kwamba hukumu hakika kutokea.

generated on Tue Oct 24 10:45:40 2023

Joel 3:16

Bwana atasunguruma kutoka Sayuni, na kuinua sauti yake kutoka Yerusalemu
Neno zote mbili zinamaanisha Yahweh atasema kwa sauti kubwa, wazi na yenye nguvu kutoka Yerusalemu. Ikiwa lugha yako ina neno moja la kupiga kelele hii inaweza kutumika kama maneno moja. AT "Yahweh atasema kutoka Yerusalemu"

Bwana ataunguruma
Maana iwezekanavyo ni 1) 'Bwana atanguruma kama simba' au 2) 'Yahweh atanguruma kama radi.'

Mbingu na nchi zitatikisika
Sauti ya Bwana ni yenye nguvu sana kwamba itawafanya mbingu na dunia kutetemeka.

Bwana atakuwa makao kwa ajili ya watu wake, na ngome kwa wana wa Israeli
Maneno haya yote yanamaanisha Yahweh atawalinda watu wake. Ngome ni makazi yenye nguvu ya kulinda watu wakati wa vita. AT 'Yahweh atakuwa ngome yenye nguvu kwa watu wake'

Joel 3:18

Taarifa za jumla
Mungu anaendelea kusema juu ya siku ya Bwana.

milima itatiririsha divai nzuri
"divai nzuri hupungua kutoka milimani." Hii ni kisingizio kuonyesha kwamba ardhi ni yenye rutuba sana. AT "Katika milima kutakuwa na mizabibu inayozalisha mvinyo mzuri"

Milima itatiririsha maziwa
"maziwa yatatoka kutoka milimani." AT "juu ya milima mifugo na mbuzi wako watatoa maziwa mengi"

miito yote ya Yuda itapita katikati ya maji
"maji yatapita kati ya miito yote ya Yuda"

maji ya bonde la Shitimu
"atatuma maji kwenye bonde la Acacia." "Shitimu" ni jina la mahali upande wa mashariki wa Mto Yordani. Ina maana "Miti ya Acacia."

Misri itakuwa ukiwa
AT "Misri itaharibiwa na watu watakuacha" au "Mataifa ya adui ataharibu Misri na watu wa Misri wataondoka nchi yao"

Edomu itakuwa jangwa tupu
"Edomu itakuwa jangwa na watu watakuacha "

kwa sababu ya vurugu iliyofanyika kwa watu wa Yuda
"kwa sababu ya mambo mabaya Misri na Edomu waliwafanyia watu wa Yuda"

kwa sababu walimwaga damu isiyo na hatia katika nchi yao.
"damu isiyo na hatia" inamaanisha watu wasio na hatia waliouawa. AT "kwa sababu Misri na Edomu waliwaua watu wasio na hatia katika nchi ya watu wa Yuda"

Joel 3:20

Taarifa za jumla
Bwana anaendelea kusema juu ya siku ya Bwana.

Yuda utakua mwenyeji milele
Hii inaweza kuelezwa katika fomu ya kazi. AT 'Watu watakaa Yuda milele'

Yerusalemu itakuwa kizazi hata kizazi
Katika: "Uzazi baada ya kizazi, watu watakaa Yerusalemu"

Nitawalipizia damu yao, ambayo sijajilipizia kisasi
AT "Nitawaadhibu maadui ambao waliwaua watu wa Israeli na bado hawakuadhibiwa"

generated on Tue Oct 24 10:45:40 2023

Book: Amos

Amos

Chapter 1

1 Haya ni mambo yanayoihusu Israeli ambayo Amosi, mmoja wa wachungaji katika Tekoa, aliyapokea katika ufunuo. Alipokea haya mambo katika siku za Uzia mfalme wa Yuda, na pia katika siku za Yeroboamu mwana wa Yoashi mfalme wa Israeli, miaka miwili kabla ya tetemeko la aridhi. **2** Alisema, "Yahwe atanguruma kutoka Sayuni; atainua sauti yake kutoka Yerusalemu. Malisho ya wachungaji yatanyamaza kimya; kilele cha Karmeli kitanyauka." **3** Hivi ndivyo Yahwe asemavyo: "Kwa dhambi tatu za Damaskasi, hata kwa nne, sintobadilisha adhabu, kwa sababu wameipura Gileadi kwa vyombo vya chuma. **4** Nitapeleka moto kwenye nyumba ya Hazaeli, na utaiteketeza ngome za Ben Hadadi. **5** Nitazivunja komeo za Damaskasi na kumkatilia mbali mtu ambaye aishiye katika Biqati Aveni, na pia yule mtu ashikaye fimbo ya kifalme katika Beth Edeni. Na watu wa shamu watakwenda utumwani hata Kiri," asema Yahwe. **6** Hivi ndivyo Yahwe asemavyo: "Kwa dhambi tatu za Gaza, hata nne, sintobadilisha adhabu, kwa sababu waliwachukua mateka watu wote, kuwaweka juu ya mkono wa Edomu. **7** Nitatuma moto kwenye kuta za Gaza, na kuziteketeza ngome zake. **8** Nitamkatilia mbali yule mtu aishiye katika Ashdodi na mtu ashikaye fimbo ya kifalme kutoka Ashkeloni. Nitaugeuza mkono wangu dhidi ya Ekroni, na mabaki ya Wafilisti wataangamia," asema Bwana Yahwe. **9** Hivi ndivyo Yhawe asemavyo: "Kwa dhambi tatu za Tiro, hata kwa nne, sintobadili adhabu, kwa sababu waliwapelekea watu wote wa Edomu, na wamevunja agano lao la undugu. **10** Nitapeleka moto kwenye kuta za Tiro, nao utaziteketeza ngome zake." **11** Hivi ndivyo Yahwe asemavyo, "Kwa dhambi tatu za Edomu, hata kwa nne, sintobadilisha adhabu, kwa sababu alimfuatilia ndugu yake kwa upanga na kutupilia mbali huruma zote. Hasira yake ikaendelea kuwa kali, na ghadhabu yake ikabaki milele. **12** Nitapeleka moto juu ya Temani, na utaziteketeza nyumb a za kifalme za Bozra." **13** Hivi ndivyo Yahwe asemavyo, "Kwa dhambi tatu za watu wa Amoni, hata kwa nne, sintobadilisha adhabu, kwa sababu wamewapasua wanawake wa Gileadi wenye mimba, ili waweze kupanua mipaka yao. **14** Nitawasha moto katika kuta za Raba, nao utaziteketeza nyumba za kifalme, pamoja na kupiga kelele katika siku ya vita, pamoja na dhoruba katika siku ya kimbunga. **15** Mfalme wao ataenda utumwani, yeye na maafisa wake pamoja," asema Yahwe.

Amos 1:1

Mambo ambayo...Amosi...aliyapokea katika ufunuo
Kila kitu ambacho Mungu amemfanya Amosi kuelewa kupitia ambacho Amosi amekiona au kusikia.

Yahwe atanguruma kutoka Sayuni; atainua sauti yake kutoka Yerusalemu
Hii mistari miwili inashirikiana maana moja. Yote inasisitiza kwamba Yahwe anapiga kelele kama ajiandaa kulihukumu taifa

Yahwe atanguruma
kama 1) simba au 2) radi

Yahwe
Hili ni jina la Yahwe ambalo alijifunua kwa watu wake katika kipindi cha Agano la Kale. Tazama ukurasa wa tafsri ya Neno kuhusu Yahwe kuhusiana na jinsi ya kutafsiri hii.

Amos 1:3

Kwa dhambi tatu...hata kwa nne
"Kwa dhambi nyingi...kwa dhambi nyingi sana" au "Kwa sababu...ana dhambi nyingi sana, anamefanya dhambi nyingi sana kuliko niwezavyo kuruhusu"

sitabadilisha adhabu
"Hakika nitawaadhibu wale watu"

Amos 1:5

kumkatilia mbali mtu
Hapa "katilia" inamaanisha aidha "kuharibu" au " kutoa."

yule mtu ashikaye fimbo ya kifalme katika Beth Edeni
Baadhi ya matoleo ya kisasa yanatfsiri hii kuwa mtu mmoja aishiye katika Biqati Aveni

mtu ambaye aishiye katika Biqati Aveni.
Baadhi ya matoleo ya kisasa yametafsiri hii kumaanisha, "Watu ambao waishio katika Biqati

generated on Tue Oct 24 10:45:40 2023

Aveni." Matoleo ambayo yana "mtu" kawaida yanatafsiri hii maana dhahiri kumaanisha mfalme.

Biqati Aven...Beth Edeni...Kiri
jina la miji.

Edeni
tofauti na Bustani ya Edeni

yule mtu ashikaye fimbo ya kifalme
mfalme au mkuu

Amos 1:6

Kwa dhambi tatu...hata nne, sintobadilisha adhabu
tazama jinsi ya kutafsiri haya maneno katika 1:3.

Amos 1:8

katilia mbali
Hapa "Katilia" inamaanisha aidha "kuharibu" au kutoa."

yule mtu aishiye katika Ashdodi
Baadhi ya matoleo ya kisasa yanatafsri hii kumaanisha, "watu waishio katika Ashdodi." Matoleo ambayo yana "mtu" mara zote hutafsiri hii dhahiri kumaanisha mfalme.

mtu ashikaye fimbo ya kifalme kutoka Ashkeloni
Baadhi ya matoleo ya kisasa yametafsiri hii kuwa mtu mmoja anayeishi Ashdodi.

Nitaugeuza mkono wangu dhidi ya Ekroni
au "nitapigana dhidi ya Ekroni"

Amos 1:9

Kwa dhambi tatu...hata kwa nne, sintobadili adhabu
Tazama jinsi ya kutafsiri haya maneno katika 1:3

agano lao la undugu
"makubaliano waliyoyafanya kuwatendea kama kaka"

Amos 1:11

Kwa dhambi tatu...hata kwa nne, sintobadilisha adhabu
Tazama jinsi ya kutafsiri haya maneno katika 1:3.

ghadhabu yake ikabaki milele
"ghadhabu yake imebaki hata leo"

Bozra
Tazama: tafsiri ya majina

Amos 1:13

Kwa dhambi tatu...hata kwa nne, sintobadilisha adhabu
Tazama jinsi ya kutafsri haya maneno katika 1:3.

Amos 1:14

pamoja na dhoruba katika siku ya kimbunga
"pamoja na mambo mengi mabaya yanayotokea yote kwa pamoja"

dhoruba...kimbunga
aina mbili za upepo mkali sana

kimbunga
dhoruba ambayo iendayo kuzunguka katika duara.

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Chapter 2

1 Hivi ndivyo Yahwe asemavyo: "Kwa dhambi tatu za Moabu, hata kwa nne, sintobadilisha adhabu, kwa sababu amechoma moto mifupa ya mfalme wa Edomu hadi kuwa chokaa. **2** Nitatuma moto juu ya Moabu, na utaangamiza ngome za Keriothi. Moabu atakufa katika gasia, pamoja na kelele na sauti ya tarumbeta. **3** Nitamuharibu mwamuzi kati yake, na nitawaua wana wa mfalme pamoja na yeye," asema Yahwe. **4** Hivi ndivyo Yahwe asemavyo: "Kwa dhambi tatu za Yuda, hata kwa nne, sintobadilisha adhabu, kwa sababu wameikataa sheria ya Yahwe na hawakuzishika amri zake. Uongo wao umesababisha kupotea, ambao baba zao pia waliufuata. **5** Nitatuma moto juu ya Yuda, na utaimeza ngome ya Yerusalemu." **6** Hivi ndivyo Yahwe asemavyo: "Kwa dhambi tatu za Israeli, hata kwa nne, sintobadilisha adhabu, kwa sababu wamewauza wasio na hatia kwa fedha na maskini kwa jozi moja ya makubadhi. **7** Nao hukanyaga juu ya vichwa vya maskini kama kukanyaga kwenye mavumbi juu ya aridhi; wanasukuma kukandamiza. Mtu mmoja na baba yake walilala na msichana mmoja na hivyo kukufuru jina langu takatifu. **8** Nao hulala chini karibu na kila madhabahu kwenye nguo zilizowekwa dhamana, na katika nyumba ya Mungu wao hunywa divai ya wale ambao walitozwa faini. **9** Bado nimemwangamiza Mwamori mbele yao, ambaye urefu wake ulikuwa kama urefu wa mierezi; alikuwa na nguvu kama mialoni. Kisha nikaharibu matunda yake juu na mizizi yake chini. **10** Pia, niliwapandisha kutoka nchi ya Misri na kuwaongoza miaka arobaini nyikani ili mmiliki nchi ya Wamori. **11** Nimewainua manabii kutoka miongoni mwa watoto wanu wawe Wanadhiri kutoka vijana wenu. Je sio hivyo, watu wa Israeli? -hivi ndivyo Yahwe asemavyo. **12** Lakini mmewashawishi Wanadhiri kunywa mvinyo na kuwaamuru manabii wasifanye unabii. **13** Tazama, nitawakanyaga kama mkokoteni uliojaa miganda inayoweza kumkanyaga mtu. **14** Mtu akimbiaye hatapata kimbilio; mwenye nguvu hatoongeza nguvu zake mwenyewe; wala shujaa kujiokoa mwenyewe. **15** Apindaye upinde hatasimama; mkimbiaji sana hatakimbia; mwendesha farasi hatajiokoa mwenyewe. **16** Hata wapiganaji shujaa watakimbia uchi katika siku hiyo -hivi ndivyo Yahwe asemavy."

Amos 2:1

"Kwa dhambi tatu...hata kwa nne, sintobadilisha adhabu
Tazama jinsi ya kutafsiri haya maneno katika 1:3.

chokaa
majivu yaliyobaki wakati

Amos 2:2

Keriothi
Tazama: tafsiri ya majina

Moabu atakufa
"Watu wa Moabu watakufa"

Amos 2:4

Kwa dhambi tatu...hata kwa nne, sintobadilisha adhabu
Tazama jinsi ya kutafsiri haya maneno katika 1:3.

Uongo wao
Hili neno hapa ni kama linamaasha "miungu ya uongo" au "sanamu."

kupotea...kutembea
Kuabudu sanamu imezungumziwa kana kwamba watu walikuwa wakitembea nyuma ya hawa miungu wa uongo.

Amos 2:6

Kwa dhambi tatu...hata kwa nne, sintobadilisha adhabu
Tazama jinsi ya kutafsiri haya maneno katika 1:3.

Amos 2:7

hekalu
dhuru kwa sababu maalumu na kurudi tena na tena kuendele

wanasukuma kukandamiza
"walikataa kusikiliza wakati ukandamizaji usemapo wanawatenda vibaya"

Amos 2:9

ambaye urefu wake ulikuwa kama urefu wa mierezi; alikuwa na nguvu kama mialoni
"ambao walikuwa warefu kama miti mirefu uijuayo na imara kama mti imara zaidi uujuayo"

Amos 2:11

Yahwe asemavyo
Mungu amesema

Amos 2:13

Tazama
"Sikiliza" au "Kuwa makini kwa kile ninachotaka kukwambai."

generated on Tue Oct 24 10:45:40 2023

Amos 2:15

Apindaye upinde
"apindaye upinde atakimbia"

mkimbiaji sana hatakimbia
"mkimbiaji wa kwanza atanyakuliwa"

mwendesha farasi hatajiokoa
"mwendesha farasi atakufa"

kimbia uchi
Maana ziezekanazo 1) "kimbia bila silaha zake" au 2) "kimbia bila nguo."

Yahwe asemavyo
Mungu ameagiza.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Sikieni neno la Yahwe aliloongea juu yenu, watu wa Israeli, juu ya familia nzima ambayo niliwatoa kutoka nchi ya Misri, **2** "Nimewachagua ninyi tu kutoka familia zote za dunia. Kwa hiyo nitawaadhibu kwa dhambi zenu zote." **3** Je wawili wanaweza kutembea pamoja isipokuwa wamekubaliana? **4** Je simba huunguruma msituni wakati hakuna mawindo? Je mwana simba ataunguruma kutoka pangoni mwake kama hajakamata kitu? **5** Je ndege ataanguka kwenye mtego aridhini wakati hakuna chambo kimewekwa kwa ajili yake? Je mtego utafyatuka juu aridhini wakati hakuna kitu cha kukamata? **6** Je tarumbeta itapigwa mjini na watu wasitetemeke? Je janga laweza kuja mjini lisiyoletwa na Yahwe? **7** Hakika Bwna Yahwe hatafanya kitu vinginevyo amewafunulia mpango watumishi wake manabii. **8** Simba ameshaunguruma; nani hatoogopa? Bwana Yahwe amekwisha ongea; nani hatotabiri? **9** Tangaza hii katika ngome huko Ashdodi, na katika ngome za nchi ya Misri; sema, "Kusanyikeni kwenye milima ya Samaria na oneni vile mchafuko ulivyomkubwa kwake, na ukandamizaji uliopo katika yeye. **10** Kwa kuwa hawajui jinsi ya kufanya haki -hivi ndivyo Yahwe asemavyo- hao watunzao nguvu na uharibifu katika ngome zao." **11** Kwa hiyo, hivi ndivyo Yahwe asemavyo, "Adui ataizunguka nchi. Atazivuta chini nguvu zako na ngome zenu zitatekwa nyara." **12** Hivi ndivyo Yahwe asemavyo," Kama mchungaji aokoavyo miguu miwili tu kwenye mdomo wa simba, au kipande cha sikio, ndivyo wana wa Israeli watakavyookolewa wale waishio katika Samaria, pamoja na pembe ya kulalia, au pembe ya kitanda." **13** Sikieni na kushudia juu ya nyumba ya Yakobo -hivi ndivyo Yahwe asemavyo, Mungu wa majeshi, **14** "Kwa kuwa katika siku ambayo nimeadhibu dhambi za Israeli, pia nitaziadhibu madhabahu za Betheli. Pembe za madhabahu zitakatwa na kuanguka chini. **15** Nitaiharibu nyumba ya baridi pamoja na nyumba ya hari. Nyumba za pembe zitaangamia, na nyumba kubwa zitatoweka, -hivi ndivyo Yahwe asemavyo."

Amos 3:1

neno
"Neno" linarejea kwenye kitu ambacho mtu amesema. Njia tofauti tofauti za kutafsiri neno "neno" au "maneno" inajumuisha, "kufundisha" au "ujumbe" au "habari" au "kusema" au "kilichosemwa." Wakati inamrejelea Yesu kama "Neno," hili neno lingetafsiriwa kama "ujumbe" au "usemi."

Yahwe
Neno "Yahwe" linatokana na jina ambalo alilojifunua wakati alipozungumza na Musa kwenye kichaka kilichokuwa kikiungua. Neno "Yahwe" linatokana na neno linalomaanisha, "kuwa" au "kuishi."

Israeli, Waisraeli, taifa la Israeli
Neno "Israeli" ni jina la Mungu alilokuwa amempa Yakobo. Linamaana, "amepambana na Mungu."

familia
Neno "familia" linarejea kwenye kundi la watu ambao wanauhusiano wa ndugu na kawaida inamuhusisha baba, mama, na watoto. Mara chache inawahusisha ndugu kama vile babu na bibi, wajukuu, wajomba na shangazi. Neno "familia" pia limetumika kurejea kwa watu ambao wanauhusiano kiroho, kama vile watu ambao ni sehemu ya familia ya Mungu kwa sababu wanamwamini Yesu.

Misri, Wamisri
Misri ni nchi katika upande wa kaskazini mwa Afrika, kuelekea kusini mashariki mwa nchi ya Kanaani. Mmisri ni mtu anayetoka nchi ya Misri.

aliyechaguliwa, chagua, watu waliochaguliwa, Aliyechaguliwa, teule
Neno, "mteule" maana halisi "waliochaguliwa" au "watu waliochaguliwa" na inarejea kwa wale ambao Mungu amewateua au kuwachagua kuwa watu wake. "Aliyechaguliwa" au "Aliyechaguliwa na Mungu" ni jina linalomrejea Yesu, ambaye ni Masiha aliyechaguliwa.

adhibu, adhabu
Neno "adhibu" linamaanisha kumsababisha mtu kuteseka kwa matokea hasi kwa kufanya jambo lisilo sahihi. Neno "adhabu" linarejea kwa matokeo hasi ambayo yametolewa kama matokeo ya hiyo tabia mbaya.

dhambi, enye dhambi, mwenye dhambi, kufanya dhambi
Neno "dhambi" linarejea kwa matendo, mawazo, na maneno ambayo ni kinyume na mapenzi ya Mungu na sheria. Dhambia inaweza kurejewa kwa kutokufanya kitu ambacho Mungu anataka tufanye.

Amos 3:3

Maelezo ya Jumla:
Mungu atajibu haya maswali katika 3:7.

generated on Tue Oct 24 10:45:40 2023

Amos 3:5

Maelezo ya Jumla:
Mungu atajibu haya maswali katika 3:7.

Amos 3:7

Hakika Bwna Yahwe hatafanya kitu vinginevyo amewafunulia...manabii
"Bwana Yahwe atajifunua kwanza...manabii kabla hafanya chochote"

Amos 3:9

Yahwe asemavyo
Usemi wa Mungu.

Amos 3:11

kulalia
kiti kikubwa laini kwa kulala juu yake

pamoja na pembe ya kulalia, au pembe ya kitanda
Hiki kifungu kati Ebrania ni kigumu kuelewa, na baadhi ya matoleo yametafsiri kwa utofauti. Tafsiri ya UDB, imepangwa kwa baadhi ya matoleo ya kisasa, inatumia tashbihi. Inatamaana kwamba Waisraeli pekee wachache wataokoka, kama mmiliki wa nyumba angeweza kuokoa sehemu chache ya samani wakati nyumba yake inashika moto.

Amos 3:13

asemavyo Bwana Yahwe
Bwana Mungu Yahwe anazungumza.

pembe za madhabahu
Hizi zinaonekana kama pembe za ng'ombe zikitoka kutoka ambapo pande zote kuja pamoja kwa juu na zilikuwa alama kuonyesha jinsi mungu alivyokuwa hodari.

Amos 3:15

nyumba ya baridi pamoja na nyumba ya hari
"nyumba zote"

pembe
meno na pembe za wanyama wakubwa

asemavyo Yahwe
Mungu anazungumza.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Lisikilizeni neno hili, ninyi ng'ombe wa Bashani, ninyi mliomo katika mlima wa Samaria, ninyi
mnaowakandamiza maskini, ninyi mnaowaponda wahitaji, ninyi muwaambiao waume zenu, "Tuleteeni
vinywaji." **2** Bwana Yahwe ameapa kwa utukufu wake, "Tazama, siku zitakuja kwenu wakati
watakapowaondoa kwa ndoana, wa mwisho wenu na ndoana za kuvulia samaki. **3** Mtatoka kupitia mahali
palipo bomolewa kwenye kuta za mji, kila mmoja wenu kwenda moja kwa moja kupitia hapo, na mtajitupa
mbele ya Harmoni -hivi ndivyo asemavyo Yahwe." **4** "Nendeni Betheli na uovu, hata Gilgali mkaongeza
dhambi, leteni dhabihu zenu kila asubuhi, zaka zenu kila baada ya siku tatu. **5** Toeni dhabihu za shukurani
pamoja na mkate; tangazeni sadaka za hiari; watangazieni, kwa kuwa hii ndiyo iwapendezayo, ninyi watu
wa Israeli -hivi ndivyo asemavyo Bwana Yahwe. **6** Nawapatia usafi wa meno katika miji yenu na na
kupungukiwa na mkate katika sehemu zenu zote. Bado hamkurudi kwangu -hivi ndivyo Yahwe asemavyo.
7 Pia nimeizuia mvua kutoka kwenu wakati bado kulikuwa na miezi mitatu kwa mavuno. Nikaifanya
inyeshe juu ya mji, na kuifanya isinyeshe katika mji mwingine. Kipande kimoja cha nchi ilinyesha, lakini
kipande kingine cha nchi ambapo haikunyesha palikuwa pakavu. **8** Walizunguka miji miwili au mitatu
kwenda mji mwingine kunywa maji, lakini hawakutosheka. Bado hawakunirudia mimi -asema Yahwe. **9**
Nimewapiga kwa maradhi yanayosababisha kuvu. Wingi wa bustani, mashamba yenu ya zabibu, mitini
yenu, na mizaituni-kuteketeza yote. Bado hamkunirudia hivi ndivyo Yahwe asemavyo. **10** Nimetuma tauni
kwenu kama ya Misri. Nimewaua watoto wenu kwa upanga, kubeba farasi zenu, na kuufanya uvundo wa
kambi zenu na kuingiza kwenye pua zenu. Bado hamkunirudia mimi -hivi ndivyo asemavyo Yahwe. **11**
Nimeiangamiza miji miongoni mwenu, kama wakati Mungu alipoiangamiza Sodoma na Gomora. Mlikuwa
kama kijinga kilichonyakuliwa kutoka kwenye moto. Bado hamkunirudia - asema Yahwe. **12** Kwa hiyo
nitafanya jambo baya kwako, Israeli; na kwa sababu nitafanya jambo baya kwako, jiandae kukutana na
Mungu, Israeli! **13** Kwa kuwa, tazama, yeye atangenezaye milima pia ndiye aumbaye upepo, humfunulia
mawazo yake mwanadamu, hufanya asubuhi kuwa giza, na kupakanyaga mahala pa juu ya dunia. Yahwe,
Mungu wa majeshi, ndilo jina lake."

Amos 4:1

watakapowaondoa kwa ndoana, wa mwisho wenu na ndoana za kuvulia samaki
Hii mistari miwili kimsingi inamaanisha kitu kimoja na kusisitia kwamba adui atawanyakua watu kama watu wakatavyo samaki. "kuwashinda wote na kuwalazimisha kwanda nao pamoja" au "kuwaweka juu ya ndoana kama samaki na kukuchukua."

Amos 4:3

bomolewa kwenye kuta za mji
Sehemu ambazo adui alizivunja chini ukuta wamji kuingia

mtajitupa mbele ya Harmoni
"watakutupa nje kuelekea Harmoni" au "maadui zako watakulazimisha kuondoka mjini na kwenda Harmoni"

Harmoni
Hii inaweza kuwa sehemu ambayo hatuijui. Au unaweza kurejelewa mlima wa Hermoni, na baadhi ya matoleo ya kisasa yameitafsiri kwa njia hii.

hivi ndivyo Bwana Yahwe asemavyo
Hiki kirai kimetumika kuonyesha kwamba mambo aliyoyaongelea Mungu hakika yatatokea. Bwana Mungu anasema.

Amos 4:4

Nendeni Betheli na uovu, hata Gilgali mkaongeza dhambi
"Kwa sababu mmekataa kutubu, sadaka mtoazo katika Betheli na Gilgali pekee huniongeza asira zaidi"

leteni dhabihu zenu...zaka zenu...toeni sadaka za shukrani...tangazeni sadaka za hiar; zitangazeni
Kama lugha yako inanjia ya kuonyesha kwamba watu walikataa kuelewa kwamba kufanya haya mambo itawafanya vibaya lakini hayasimama kuwafanya, unaweza kutaka kuitumia hapa.

zaka zenu kila baada ya siku tatu
Badala ya "kila baada ya siku tatu," baadhi ya matoleo yana "kila baada ya miaka mitatu." Hi ni kwa sababu Waisraeli walitakiwa kuleta zaka zao kwa Mungu mara moja kila baada ya miaka mitatu.

asemavyo Bwana Yahwe
Bwana Mungu anasema.

Amos 4:6

usafi wa meno
"njaa" au "masumbuko"

hamkurudi kwangu
"hamjaacha kutenda dhambi juu yangu"

generated on Tue Oct 24 10:45:40 2023

asemavyo Yahwe
Mungu Yahwe anazungumza.

Amos 4:8

Nimewapiga kwa maradhi yanayosababisha kuvu
"Wakati mwingine nawapatia mvua kidogo na wakati mwingine mvua kubwa"

maradhi
ugonjwa ambao unakausha na kuua mimea

ukungu
ukuaji mbaya kwenye vitu ambavyo vibakivyo na unyevu kwa mda mrefu

hamkunirudia
"hamjaacha kutenda dhambi juu yangu"

asema Yahwe
Bwana Mungu anazungumza.

Amos 4:10

kuufanya uvundo wa kambi zenu na kuingiza kwenye pua zenu
"Hewa iliyojazwa kwa

uvundo
harufu mbaya sana, hasa ya watu waliokufa

Milikuwa kama kijinga kilichokuwa kikiteketea kwenye moto
"Nimewavuta haraka kutoka kwenye moto kama mlikuwa kijinga kilichokuwa kikiteketea" au "Niwaache muungue sehemu kabla sijawavuta kutoka kwenye moto."

hamkunirudia
"hamjaacha kutenda dhambi juu yangu"

asema Yahwe
Mungu amezungumza

Amos 4:12

Israeli, Waisraeli, taifa la Israeli
Neno "Israeli" ni jina ambalo Mungu alimpa yakobo. Linamaana, "ameshindana na Mungu."

Mungu
Katika Biblia, neno "Mungu" linarejea kwenye kuwa milele aliyeumba ulimwengu wote kutoka bila kitu. Mungu anaisha kama Baba, Mwana, na Roho Mtakatifu. Jina la Mungu ni "Yahwe."

funuo, ufunuo
Neno "funuo" maana yake kusababisha jambo kujulikana. "ufunuo" ni kitu ambacho kilichukuwa kimefanywa kujulikana.

mahali pa juu
Neno "mahali pa juu" linarejea kwenye madhabahu na sehemu takatifu iliyokuwa ikitumika kwa ajili ya kuabudu sanamu. Yalikuwa yamejengwa kawaida juu ya aridhi, kama juu ya mlima au pembeni ya mlima.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Sikilizeni hili neno ambalo nisemalo kama maombelezo juu yenu, nyumba ya Israeli. **2** Bikira wa Israeli ameanguka; hatoinuka tena; ametoroka kwenye nchi yake, hakuna mtu wa kumwinua. **3** Kwa kuwa hivi ndivyo Yahwe asemavyo: "Mji ambao umetoka nje kwa elfu watabaki mia, na walioenda nje mia watabaki kumi wa mali ya nyumba ya Israeli." **4** Kwa kuwa hivi ndivyo Yahwe asemavyo kwa nyumba ya Israeli: "Nitafuteni na mtaishi! **5** Msimtafute Betheli; wala kuingia Gilgali; msisafiri kwenda Bersheba. Kwa kuwa Gilgali watakwenda utumwani hakika, na Betheli haitakuwa kitu. **6** Mtafuteni Yahwe mtaishi, au atawaka kama moto kwenye nyumba ya Yusufu. Utateketeza, na hakutakuwa na mtu hata mmoja kuuzima katika Betheli. **7** Wale watu wageuzao haki kuwa jambo chungu na kuiangusha haki chini!" **8** Mungu aliiumba Pleidezi na Orioni; amebadilisha giza kuwa asubuhu; hufanya siku kuwa giza na usiku na kuita maji ya bahari; yeye huyamwaga juu ya uso wa dunia. Yahwe ndilo jina lake! **9** Yeye huleta uharibifu wa ghafla juu ya waliohodari ili kwamba uharibifu uje juu ya ngome. **10** Wanamchukia kila awasahihishaye katika lango la mji, nao humchukia sana yeyote asemaye ukweli. **11** Kwa sababu mnamkanyaga chini maskini na kuchukua sehemu ya ngano kutoka kwake- ingawa mmejenga nyumba za mawe yaliyochongwa, hamtaishi kwenye nyumba hizo. Mmependezwa na mashamba ya mizabibu, lakini hamtakunywa mvinyo wake. **12** Kwa kuwa najua ni jinsi gani mlivyo na makosa mengi na jinsi dhambi zenu zilivyo kubwa- ninyi mnaowaonea wenye haki, chukueni rushwa, na kuwageuza wahitaji kwenye lango la mji. **13** Kwa hiyo kila mtu mwenye busara atanyamaza kimya kwenye wakati kama huo, kwa kuwa ni wakati wa uovu. **14** Tafuteni mazuri na sio mabaya, ili kwamba mpate kuishi. Hivyo Yahwe, Mungu wa majeshi, atakuwa na ninyi tayari, kama msemavyo yeye ndiye. **15** Chukieni uovu, imarisheni haki katika lango la mji. Huenda Yahwe, Mungu wa majeshi, atawafadhili mabaki ya Yusufu. **16** Kwa hiyo, hivi ndivyo Yahwe asemavyo, Mungu wa majeshi, Bwana, "Kutakuwa na maombolezo kwenye miraba yote, na watasema kwenye mitaa yote, 'Ole! Ole!' Watawaita wakulima kuomboleza na walio hodari wa kulia na kuomboleza. **17** Katika mashamba yote ya mizabibu kutakuwa na kilio, kwa kuwa nitapita katikati yako," asema Yahwe. **18** Ole wenu ninyi mnaoitamani siku ya Yahwe! Kwa nini mnaitamani? Itakuwa giza na sio nuru, **19** kama wakati mtu anamkimbia simba na kukutana na dubu, au aliingia katika nyumba na kuweka mkono wake kwenye ukuta na kung'atwa na nyoka. **20** Je siku ya Yahwe itakuwa giza na sio nuru? Huzuni na sio furaha? **21** "Nachukia, nazidharau sikukuu zenu, naichukia mikutano yenu ya dini. **22** Hata kama mnanitolea sadaka ya kuteketeza na sadaka za unga, sintozipokea, wala kuzitazama kwenye sadaka za ushirika wa wanyama walionona. **23** Niondoleeni kelele za nyimbo zenu; sintosikiliza sauti za vinubi vyenu. **24** Badala yake, acheni haki itiririke kama maji, na haki kama mkondo utiririkao siku zote. **25** Je mmeniletea dhambihu na sadaka za kuteketeza jangwani kwa mda wa miaka arobaini? **26** Mtamwinua Sikuthi kama mfalme wenu, na Kiuni, nyota yenu ya miungu-ambayo mmeifanya kwa ajili yenu wenyewe. **27** Kwa hiyo nitawahamisha upande wa pili wa Damaskasi," asema Yahwe, ambaye jina lake ni Mungu wa majeshi.

Amos 5:1

Bikira wa Israeli ameanguka...ata...ana...mwinue
"watu wa Israeli kikatili...wata...wame...wainue"

Amos 5:3

Bwana Yahwe, Yahwe Mungu
Katika Agano la Kale, "Bwana Yahwe" mara kwa mara limetuika limerejea kwa Mungu wa kweli mmoja."

nyumba
Neno "nyumba" mara nyingi limetumika katika Biblia.

- Wakati mwingine linamaanisha "kaya," kurejea watu waishio pamoja katika nyumba moja.
- Mara nyingi "nyumba" hurejea kwa ukoo wa mtu au ndugu wengine. Kwa mfano, kirai "nyumba ya Daudi" hurejea kwa koo zote za Mfalme Daudi.
- Maneno "nyumba ya Mungu" na "nyumba ya Yahwe" hurejea kwa hema au hekalu. Haya maelezo pia unaweza kurejea kiujumla mahali Mungu alipo au makao.

Israeli, Waisraeli, taifa la Israeli
Neno "Israeli" ni jina ambalo Mungu alipatia Yakobo. Lina maana, "amepigana na Mungu."

Amos 5:4

Nitafuteni
"Njoo kwangu kwa ajili ya msaada"

Betheli haitakuwa kitu
"Betheli ataharibiwa kabisa" "watu watakuja na kuiharibu Betheli kabisa"

generated on Tue Oct 24 10:45:40 2023

Amos 5:6

atawaka kama moto
"atakuwa kama moto uwakao ghafla na kuharibu kila kitu"

kugeuza kutenda haki kuwa jambo chungu na kuiangusha haki chini
kuita mambo maovu mema na kutenda mambo kama yasiyo muhimu

geuzao haki kuwa jambo chungu
au "kugeuza haki" au "kufanya isiyo haki lakini kusema ni haki"

kuiangusha haki chini
au "tena haki kama ingawa ilikuwa sio muhimu kama uchafu"

Amos 5:8

Pleidezi na Orioni
makundi ya nyota

Amos 5:10

kanyaga chini
"uonevu mkubwa"

Amos 5:12

kuwageuza wahitaji kwenye lango la mji
"msiwaruhusu maskini kuleta kesi zao kwa mahakimu"

kila mtu mwenye busara atanyamaza kimya
Wale ambao hawataki haki watu waovu kuwaumiza hawataongea kwa sauti juu ya matendo maovu.

Amos 5:14

imarisheni haki katika lango la mji
au "ona haki imetendeka katika mahakama kwenye malango ya mji"

Amos 5:16

Kuomboleza
mda mrefu, sauti, kilio cha huzuni

Amos 5:18

Kwa nini mnairefusha siku ya Yahwe?
"Msiirefushe siku ya Yahwe!"

Itakuwa giza na sio nuru
"Mambo mabaya, sio mambo mazuri, yatatokea siku hiyo"

Je siku ya Yahwe itakuwa giza na sio nuru?
"Siku ya Yahwe itakuwa giza hakika na sio nuru!" au "Mambo mabaya, sio mambo mazuri, yatatokea hakika katika siku ya Yahwe!"

Amos 5:21

Nachukia, nadharau sikukuu zenu
Neno "dharau" ni neno zito kwa "chuki." Kwa pamoja maneno yote mawili yanasisitiza msisitizo wa chuki ya Yahwe kwa ajili ya sikukuu zao za kidini. "Nachukia sikukuu zenu sana."

Amos 5:23

kelele
sauti mbaya

Amos 5:25

Je! Mmeniletea sadaka...Israeli?
Uweekano 1) "sijawaamuru mniletee matoleo...Israeli!" au 2) "hamkuleta matoleo kwa ajili yangu!" 2) "hamkuniletea matoleo kwa ajili yangu...Israeli!"

Sikuthi...Kiuni
miungu ya kipagani

Kiuni
Au "Kiyuni"

Amos 5:27

kuhamisha, uhamisho
Neno "uhamisho" hurejea kwa watu kulazimishwa mahali fulani mbali kutoka nyumbani kwao.

Damaskasi
Damaskasi ni mji mkubwa wa nchi ya Siria. Bado upo katika sihemu hiyo hiyo kama ilivyokuwa katika nyakati za Biblia.

Yahwe
Neno "Yahwe" ni jina binafsi la Mungu ambalo alijifunua wakati alipoongea na Musa katika kicha kilichokuwa kikiteketea.

Yahwe wa majeshi, Mungu wa majeshi, jeshi
Maneno "Yahwe wa majeshi" na "Mungu wa majeshi" kidogo yanaonyesha kwamba mamlaka ya Mungu zaidi ya maelfu ya malaika wanaomtii.

- Neno "jeshi" au "majeshi" ni neno ambalo linarejea kwa hesabu kubwa ya kitu, kama jeshi la watu au namba kubwa ya nyota.
- Katika Agano Jipya, kirai, "Bwana wa majeshi" inamaanisha kitu kile kile kama "Yahwe wa majeshi" lakini haiwezi kutafsiriwa kwa njia hiyo kwani neno la Kiebrania "Yahwe" halikutumika katika Agano Jipya.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Ole wao wanaostarehe katika Sayuni, na kwa wale ambao wameokoka katika nchi ya mlima wa Samaria,
watu mashuhuri bora wa mataifa, ambao nyumba ya Israeli huja kwa ajili ya msaada! **2** Viongozi wenu
husema, "Pita kwenda Kalne na mkatazame; kutoka huko nendeni hadi Hamathi, mji mkubwa; kisha
nendeni chini hata Gathi ya Wapelestina. Je ni wabora kuliko falme zenu mbili? Je kuna mpaka mkubwa
kuliko mpaka wenu?" **3** Ole wao wale waiwekao siku ya majanga na kufanya ufalme kuwa kinyume
kusogea karibu. **4** Wamelala juu ya vitanda vya pembe na kupumzika juu ya viti vyao. Wakala wana kondoo
kutoka kwenye kundi na ndama kutoka kwenye zizi. **5** Wanaimba nyimbo za kijinga kwenye muziki wa
kinubi; wanatunga kwenye vyombo kama vya Daudi. **6** Wanakunywa mvinyo kutoka kwenye bakuli na
kujipaka mafuta wenyewe kwa mafuta ya marahamu, lakini hawahuzuniki juu ya mateso ya Yusufu. **7**
Hivyo sasa watakwenda utumwani pamoja na watumwa wakwanza, na kelele za hao waliojinyoosha
zitapita. **8** "Mimi Bwana Yahwe, nimeapa kwa nafsi yangu -hivi ndivyo Bwana Yahwe asemavyo, Mungu wa
majeshi, naizira fahari ya Yakobo; nachukia boma zake. Kwa hiyo nitautoa huo mji pamoja vyote vilivyomo
humo." **9** Itakuja kuhusu kwamba kama kuna wanaume kumi waliobakia kwenye nyumba moja, watakufa.
10 Wakati ndugu wa mtu huyo atakapokuja kuchukua miili yao-yule ambaye awachomaye baada ya kuleta
maiti katika nyumba-kama akisema kwa mtu katika nyumba, "Je kuna mtu yuko pamoja nawe?" Vipi kama
yule akisema, "Hapana." Kisha atasema, "Kaa kimya, kwa kuwa hatulitaja jina la Yahwe." **11** Tazama,
Yahwe atatoa amri, na nyumba kubwa itapigwa kuwa vipande vipande, na nyumba ndogo kuwa na nyufa.
12 Je farasi watakimbia juu ya mteremko wa miamba? Je mtu atalima huko na ng'ome? Bado mmegeuza
haki kuwa sumu na tunda la haki kuwa uchungu. **13** Ninyi mnaofurahia juu ya Lo Debari, msemao, "Je
hatukuchukua Karnaimu kwa nguvu zetu wenyewe?" **14** Lakini tazama, nitainua juu yenu taifa, nyumba ya
Israeli-hivi ndivyo asemavyo Bwana Yahwe, Mungu wa majeshi. Watawatesa ninyi kutoka Lebo Hamathi
hata kijito cha Araba."

Amos 6:1

starehe
kustarehe na sio kuhusiana kwamba Mungu atawahukumu

Je ni wabora kuliko falme zenu mbili?
"Si wabora kuliko falme zenu mbili."

je mpaka mkubwa kuliko mpaka wenu
"Mipaka yao ni midogo kuliko yenu." au "Zile nchi ambazo ni ndogo kuliko Yuda na Samaria."

Amos 6:3

fanya ufalme kuwa kinyume kusogea karibu
"tenda katika njika ambayo Mungu ataleta watu wakali sana kuwahukumu"

ufalme wa kinyume
"adui wa kinyume na utawala"

lala...pumzika
Israeli katika kipindi kile kawaida walikuwa wakila wakiwa wameketi juu ya nguo ya sakafu au kwenye kti rahisi.

vitanda vya pembe
"vitanda pamoja na pembe juu yao kuwafanya kuonekana vizuri" au "vitanda vya gharama kubwa"

pembe
meno na pembe za wanyama wakubwa

pumzika
"kulala kama watu ambao hawataki kufanya kazi"

kochi
viti laini vikubwa kutosha kulala juu

Amos 6:5

wanatunga juu vyombo
Maana ziwezekanazo: 1) wametunga nyimbo mpya na njia ya kucheza vyombe au 2) wametunga ala mpya.

bakuli
bakuli zilitumika katika huduma za hekalu, kubwa kuliko zile zilizotumika kwa mtu katika mlo

hawahuzuniki
"hajisikii huzuni na kutenda kama kupitia yule aliyependwa aliyekufa"

Amos 6:7

asema Bwana Yahwe
Mungu mwenyewe anatoa maagizo.

Nachukia boma zake
"Nawachukia watu wa Israeli kwa sababu wanaamini boma zao, sio mimi, kuwalinda wao"

generated on Tue Oct 24 10:45:40 2023

boma
kuta zilizojengwa kuzunguka miji kuwalinda kutoka kwa washambuliaji

Amos 6:9

ndugu wa mtu huyo atakapokuja kuchukua miili yao-yule ambaye awachomaye baada ya kuleta maiti katika nyumba-kama akisema kwa mtu katika nyumba,..."Je...wewe?
Mana ya haya maneno hayako wazi. "Ndugu wa huyo mtu" ni yule atakaye "chukua miili yao" na kuichoma...maiti," na akaongea na yule aliyejificha katika nyumba baada ya watu wa familia kumi kufa.

choma
choma maiti

maiti
miili iliyokufa

Amos 6:11

Tazama
"Sikiliza" au "Kuwa makini kwa kile ninachotaka kuwaambia."

nyumba kubwa itapigwa kuwa vipande vipande, na nyumba ndogo kuwa na nyufa
Hivi virai viwili vinashirikiana maana moja. Tofauti kati ya "nyumba kubwa" na "nyumba ndogo" inamaanisha kwamba hii inarejea kwa nyumba zote. Maana ziwezekanazo: 1) Yahwe atawaamuru wengine kuiharibu kila nyumba au 2) Yahwe mwenyewe ataiharibu kila nyumba mwenyewe kirahisi kwa kutoa amri.

nyumba kubwa itapigwa kuwa vipande vipande
"adui ataiseta nyumba kubwa kuwa vipande vipande"

kuwa vipande vipande...kuwa vipande
Unaweza kutumia neno hilo hilo kwa virai hivi vyote.

ndogo kuwa vipande vipande
"nyumba ndogo itasetwa kuwa vipande vipande"

Amos 6:12

Maelezo ya Jumla:
Amosi anatumia maswali mawili yasiyokuwa na majibu kuvuta mawazo kuwakemea hao wafuatao.

Je farasi watakimbia juu ya mteremko wa miamba?
Inawezekana kwa farasi kukimbia juu ya mteremko wa mwamba bila kuumia. Amosi anatumia swali hili lisilokuwa na majibu kuwaonya kwa matendo yao.

Je mtu atalima huko na ng'ome?
Mmoja hatalima juu ya mwamba. Amosi anatumia hili swali lisilokuwa na majibu kuwakemea kwa matendo yao.

Bado mmegeuza haki kuwa sumu
"Lakini umetengeneza sheria"

na tunda la haki kuwa uchungu
"na huwaadhibu wale wafanyao yaliyo haki"

Lo Debari...Karnaimu
Hakuna anayejua hii miji ilikuwa wapi.

Amos 6:14

tazama
"sikiiza" au "kuwa makini kwa kile ninachotaka kukwambai."

asema Bwana Yahwe
Hapa Mungu ananukuliwa.

kutoka Lebo Hamathi hata kijito cha Araba
"kutoka mpaka wa kaskazini mwa mchi yako hata mpaka wa kusini"

kijito
mto mdogo ambao hububujika kipindi cha majira ya unyevu pekee

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Hivi ndivyo ambavyo Bwana Yahwe alivyonionyesha. Tazama, aliumba kundi kubwa la nzige wakati wa kuchipuka kwa mmea, na, tazama, ulikuwa ni mmea wa mwisho baada ya mavuno ya mfalme. **2** Wakati walipomaliza kula mbogamboga za nchi, kisha nikasema, "Bwana Yahwe, tafadhali nisamehe; Je Yakobo ataishije? kwa kuwa yeye ni mdogo sana." **3** Yahwe akapunguza hasira kuhusu hili. "Haitatokea," akasema. **4** Hivi ndivyo ambavyo Bwana Yahwe alivyonionyesha: Tazama, Bwana Yahwe aliita juu ya moto kuhukumu. Nao ukakausha sana, kilindi chini ya dunia na kutaka kuitekeza nchi, pia. **5** Lakini nikasema, "Bwana Yahwe, acha tafadhali; Yakobo ataishije? Kwa kuwa yeye ni mdigo sana." **6** Yahwe akagairi kuhusiana na hili, "Hili halitajitokeza pia," asema Bwana Yahwe. **7** Hivi ndivyo ambavyo Yahwe alivyo nionyesha: Tazama, Bwana amesimama karibu na ukuta, pamoja na uzi wa timiza kwenye mkono wake. **8** Yahwe akanambia, "Amosi, unaona nini?" nikasema, "Uzi wa timazi." Kisha Bwana akasema, "Tazama, nitaweka uzi wa timazi miongoni mwa watu wangu Israeli. Sintowaharibu tena. **9** Mahala pa juu pa Isaka pataharibiwa, patakatifu pa Israeli pataangamia, na nitainuka juu ya nyumba ya Yeroboamu kwa upanga." **10** Kisha Amazia, yule kuhani wa Betheli, akatuma ujumbe kwa Yeroboamu, mfalme wa Israeli: "amosi amefanya njama dhidi yako katikati ya nyumba ya Israeli. Nchi haiwezi kubeba maneno yote haya. **11** Kwa kuwa hivi ndivyo asemavyo Amosi, 'Yeroboamu atakufa kwa upanga, na hakika Israeli itakwenda utumwani kutoka nchi yake."' **12** Amazia akamwambia Amosi, "Mwonaji, nenda, kimbia irudie nchi ya Yuda, na hapo ule mkate na kutabiri. **13** Lakini usitabiri tena hapa katika Betheli, kwa kuwa ni patakatifu pa mfalme na nyumba ya kifalme." **14** Kisha Amosi akamwambia Amazia, "Mimi sio nabii wala mwana wa nabii. Mimi ni mchungaji wa mifugo, na mtunza mikuyu. **15** Lakini Yahwe akanichukua kutoka kuchunga mifugo na kunambia, 'Nenda, katabiri kwa watu wangu Israeli.' **16** Sasa sikia neno la Yahwe. Wewe usemaye, 'Usitabiri juu ya Israeli, na usiongee juu ya nyumba ya Isaka. **17** Kwa hiyo hivi ndivyo Yahwe asemavyo, 'Mke wako atakuwa kahaba katika mji; wana wako waume na binti zako wataanguka kwa upanga; nchi yako itapimwa na kugawanywa; utakufa katika nchi najisi, na Israeli hakika itakwenda utumwani kutoka nchi yake."'

Amos 7:1

Tazama...tazama
Mwandishi anawaambia wasomaji kwamba anataka kusema jambo la kushangaza. Lugha yako yaweza kuwa na njia ya kufanya hivi.

Je! Yakobo ataokokaje?
"Yakobo hawezi kuokoka"

Amos 7:4

Tazama
Mwandishi anamwambia msomaji kwamba jambo la kushangaza linalotaka kutokea. Lugha yako inaweza kuwa na njia ya kufanya hivi.

Je! Yakobo ataishije?
"Yakobo hataokoka hakika!" au "Tafadhali mwambie Yakobo kwamba anahitaji kufanya hivyo aweze kuishi!"

Amos 7:7

uzi wa timazi
kamba nyembamba pamoja na uzito upande mmoja wa mwisho uliotumika kuhakikisha kuta kusimama wima na chini

Amos 7:9

Isaka...Israeli
watu wa ufalme wa kusini mwa Israeli

Amos 7:10

Kuhani
Maana ziwekanazo: 1) Amazia alikuwa kuhani pekee katika Betheli au 2) Amazia mkuu wa makuhani katika Betheli.

amosi amefanya njama dhidi yako katikati ya nyumba ya Israeli
"Amosi yuko hapa katika nchi ya Israeli, na anapanga kufanya mambo mabay kwako"

Nchi haiwezi kubeba maneno yote haya
"Watu wanaweza kumwamini na kisha kufanya mambo mabaya yatakayo haribu taifa"

Amos 7:12

hapo ule mkate na kutabiri
"ona kama unaweza kuwapata watu huko wa kukulipa kwa ajili ya kutabiri"

generated on Tue Oct 24 10:45:40 2023

Amos 7:14

mchungaji wa mifugo
Hii hapa ni kama inamaanisha "yeye ambaye achungaye kondoo" tangu aitwe "mchungaji" katika 1:1.

Amos 7:16

nchi najisi
Huu usemi unasimama hapa kwa ajili ya yeyote ngeni, ambapo watu hawakubaliki kwa Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Hiki ndicho ambacho bwana Yahwe amenionyesha. Tazama, kikapu cha matunda ya hari! **2** Akasema, "Unaona nini, Amosi?" Nikasema, "Kikapu cha matunda ya hari." Kisha Yahwe akanambia, "Mwisho umefika kwa watu wangu Israeli; sintowaumiza tena. **3** Nyimbo za kwenye hekalu zitakuwa vilio. Katika siku hiyo-hivi ndivyo asemavyo Bwana Yahwe. Mizoga itakuwa mingi, katika kila sehemu wataitupa katika ukimya!" **4** Lisikilizeni hili, ninyi mkanyagao maskini na kumuondoa fukara wa nchi. **5** wakisema, "Wakati mwezi mpya utakapoisha, hivyo tunaweza kuuza mazao tena? Wakati siku ya Sabato itakapoisha, ili kwamba tuuze ngano? Tutafanya kipimo kidogo na kuongeza bei, tukidanganya kwa mizani za udanganyifu. **6** Hivi ndivyo ambavyo tunaweza kuuza ngano mbaya, kununua fukara kwa fedha, na masikini kwa jozi moja ya kubadhi." **7** Yahwe ameapa kwa fahari ya Yakobo, "Hakika sintoweza kusahau kazi zao hata moja." **8** Je nchi haitatetemeka kwa hili, na kila mmoja aishiye kuombolezea? Yote hayo yatainuka kama Mto Naili, nayo itataabika juu na kupwa tena, kama mto wa Misri. **9** "Itakuja siku ambayo -huu ndio usemi wa Bwana Yahwe- kwamba nitafanya jua litue wakati wa mchana, na nitaiweka giza dunia wakati wa mchana. **10** Nitazigeuza sikukuu zenu kuwa maombolezo na nyimbo zenu zote kuwa masikitiko. Nitawafanya wote kuvaa nguo za magunia na kipara juu ya kila kichwa. Nitayafanya haya kama maombolezo kwa mwana pekee, na siku ya uchungu mwisho wake. **11** Tazama, siku zinakuja -asema Bwana Yahwe- wakati nitakapoleta njaa katika nchi, sio njaa ya mkate, wala kiu ya maji, ila kusikia maneno ya Yahwe. **12** watatangatanga kutoka bahari hata bahari; watakimbia kutoka kaskazini kwenda magharibi kutafuta neno la Yahwe, lakini hawatalipata. **13** Katika siku hiyo wanawali wazuri na wavulana watazimia kutokana na njaa. **14** Wale waapao kwa dhambi ya Samaria wataanguka na hawatainuka tena."

Amos 8:1

Tazama
"sikiliza" au "Vuta usikivu kwa kile ninachotaka kukwambia."

Yahwe mwenye amezungumza
asemavyo Bwana Yahwe

katika kila mahali
"katika mahali pangu"

Amos 8:4

ninyi mkanyagao... na kumuondoa
Amosi anazungumza na wale ambao "huuza" na "soko"

hekalu
dhuru kwa sababu maalumu na kurudi tena na tena kuendelea

Husema, "Wakati mwezi mpya utakapoisha, hivyo tunaweza kuuza mazao tena? Wakati siku ya Sabato itakapoisha, ili kwamba tuuze ngano?
"Mara zote wanauiza ni lini mwezi mpya utaisha ili wauze nafaka tena, na ni lini Sabato itaisha ili wauze ngano."

Tutafanya kipimo kidogo na kuongeza bei, tukidanganya kwa mizani za udanganyifu
Wafanyabiashara wangetumia vipimo vya uongo vinavyoonyesha kile kiasi cha nafaka walichokuwa wakitoa kilikuwa kikubwa kuliko ilivyokuwa halisi na ule uzito wa malipo ulikuwa chini kuliko ilivyokuwa halisi.

na masikini kwa jozi moja ya kubadhi
"na nunua jozi moja ya kubadhi kwa ajili ya mhitaji"

Amos 8:7

Yahwe ameapa kwa fahari ya Yakobo
"Yahwe ameapa yeye mwenyewe, kusema" au Yahwe, ambaye ni fahari ya Yakobo, ameapa"

mto wa Misri
jina jingine kwa ajili ya Mto naili

Amos 8:9

asemavyo Bwana Yahwe
Mungu mwenyewe ameagiza hivo

Amos 8:11

asemavyo Bwana Yahwe
Mungu mwenyewe ameagiza

watatangatanga...watkimbia
Baadhi watatembea polepole na kuanguka chini kirahis, kama mtu mwenye njaa, na wengine watakuwa hapa na huko upesi.

kutoka bahari hata bahari; watakimbia kutoka kaskazini kwenda magharibi kutafuta neno
"kutoka bahari hata bahari na kutoka kaskazini hata magharibi. Watakuwa wakikimbia kutafuta neno."

generated on Tue Oct 24 10:45:40 2023

kutoka bahari hata bahari...kutoka kaskazini kwenda magharibi
Kwa ajili ya mtu aliyesimama Betheli, hii ingeweza kuwa mduara: Bahari mfu (kusini) hata Mediterania (magharibi) hata kasikazini hata magharibi.

Amos 8:13

zimia
kupoteza nguvu zao zote

Kama njia ya iendayo Bersheba ionekanavyo
Hii ni kama kumbukumbu kwenye barabara ambayo wanaohiji wangeichukua kwenda Bersheba kwa ajili ya kuabudu sanamu huko.

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Nilimwona Bwana amesimama karibu na madhabahu, na akasema, "Vipige vichwa vya nguzo ili kwamba misingi itikisike. Vivunje vipande vipande juu ya vichwa vyao vyote, nami nitamwua kwa upanga wa mwisho wao. Hakuna hata mmoja wao atakaye kimbia, hakuna hata mmoja wao atakayekimbia. Hata kama watachimba kwenye Sheoli, kuna mkono wangu utawachukua. **2** Hata kama watapanda juu kwenda mbingunu, huko nitawaleta chini. **3** Hata kama watajificha juu ya Karmeli, nitawatafuta huko na kuwachukua. Hata kama watajificha kwenye vilindi vya bahari nisiwaone, nimwagiza joka, na atawang'ata. **4** Hata kama wataenda kwenye utumwa, watabanwa na maadui zao mbele yao, nitauagiza upanga huko, na utawau. Nitaelekeza macho yangu juu yao kwa ubaya sio kwa uzuri." **5** Bwana Mungu wa majeshi ndiye agusaye nchi na ikayeyuka; wote waishio humo wataomboleza; yote yatainuka kama Mto, na itadidimia tena kama mto wa Misri. **6** Ni yeye ndiye avijengaye vyumba vyake mbinguni, na kuanzisha kuba yake juu ya dunia. Yeye huita maji ya bahari, na kuyamwaga juu ya uso wa dunia, Yahwe ndiye jina lake. **7** "Je ninyi sio kama watu wa Kushi kwangu, wana wa Israeli? -hivi ndivyo Yahwe asemavyo. Je sikuwapandisha Israeli kutoka nchi ya misri, Wafilisti kutoka Krete, na Washami kutoka Kiri? **8** Tazama, macho ya Bwana Yahwe yako juu ya ufalme wenye dhambi, na nitauharibu kutoka kwenye uso wa dunia, isipokuwa kwamba sintoiharibu kabisa nyumba ya Yakobo -hivi ndivyo Yahwe asemavyo. **9** Tazama, nitaamuru, na nitaipepeta nyumba ya Israeli miongoni mwa mataifa yote, kama mtu apepetaye ngano kwenye ungo, hivyo basi hakuna hata chembe ya jiwe itakayoanguka kwenye aridhi. **10** Watenda dhambi wote katika watu wangu watakufa kwa upanga, wale wasemao, 'Majanga hayatatupita au kukutana nasi.' **11** Katika siku hiyo nitainua hema ya Daudi iliyokuwa imeanguka, na kuyafunga matawi yake. Nitayainua magofu yake, na kuijenga tena kama katika siku za zamani, **12** Kwamba wamiliki mabaki ya Edomu, na mataifa yote ambayo yameitwa kwa jina langu -hivi ndivyo Yahwe asemavyo-afanyayo haya. **13** Tazama, siku zitakuja-hivi ndivyo Yahwe asemavyo-wakati mlimaji atampita mvunaji, na akanyagaye zabibu atampita yeye apandaye mbegu. Milima itadondosha divai tamu, na milima yote itabubujika kwa nayo. **14** Nitawarudisha kutoka utumwani watu wangu Israeli. Watajenga magofu ya miji na kuishi humo, watapanda bustani za mizabibu na kunywa divai, na watafanya bustani na kula matunda yao. **15** Nitaipanda hadi kwenye nchi yao, na hawataing'oa tena kutoka kwenye nchi ambayo niliyowapatia," asema Yahwe Mungu wako.

Amos 9:1

Vivunje vipande
Maana ziwezekanazo: 1) kuvunja vipande vya hekalu au 2) vunja ncha za nguzo.

Hata kama watachimba kwenye Sheoli, kuna mkono wangu utawachukua. Hata kama watapanda juu kwenda mbingunu, huko nitawaleta chini
"Haijalishi wanajaribu kwenda wapi, intakuwa huko kuwashikilia."

Amos 9:3

joka
mnyama mkali wa baharini asiyejulikana, sio nyoka katika bustani ya Edeni na sio nyoka wa kawaida

Nitaelekeza macho yangu juu yao
Kama lugha yako inamaneno ambayo yanamaanisha mzungumzaji anataka kufanyia wengine mazuri lakini pia inaweza kutumika wakati mzungumzaji anapotaka kufanya madhara, unaweza kuitumia hapa.

na sio kwa uzuri
maneno kuhakikisha usikivu huelewa "kwa kuumiza"

Amos 9:5

yeye ndiye avijengaye vyumba vyake mbinguni
Hizi ni kama hatua ambazo watu wa kale walitafakari kuongozwa kwenda sehemu ya Mungu mbinguni. Ingawa, baadhi ya matoleo ya kisasa yanategemea kusoma neno la Kiebrania tofauti kumaanisha "mahali" au "vyumba." Hapa "hatua zake" ni kama hutumika kama kirai kwa ajili ya mahali pa Mungu.

na kuimarisha kuba yake juu ya dunia
Baadhi ya matoleo yametafsiri "ameimarisha mhimili wake juu ya dunia," hiyo ni, miundo ambayo dunia hupumzika.

Amos 9:7

asema Yahwe
Mungu mwenyewe amezungumza

generated on Tue Oct 24 10:45:40 2023

Amos 9:9

mtu apepetaye ngano kwenye ungo, hivyo basi hakuna hata chembe ya jiwe itakayoanguka kwenye aridhi
Hapa ni picha ya nafaka zinazoanguka kwenye ungo na mawe kutolewa nje. Baadhi ya matoleo yanaelewa "sio mawe madogo yatakayoanguka" kumaanisha nafaka nzuri hazitaangukia kwenye ungo pamoja na malghafi yasiyohitajika.

ungo
uso wenye matundu madogo unaoruhusu vitu kupita na kuweka vitu vikubwa visipite

Amos 9:11

hema...matawi...magofu
Baada ya Yahwe kuuharibu ufalme wa Israeli, itakuwa kama hema ambazo nguzo zake za miti zimevunjika, ule ukuta uliokuwa umeanguka chini katika sehemu hiyo hiyo, na ile nyumba iliyokuwa imeangushwa chini.

matawi
sehemu za ukuta ambazo zimeanguka

magofu
kile kinachosalia wakati jengo limeharibiwa

mabaki ya Edomu
vyovyote kile ambacho Israeli haijatakiwa katika mkoa au watu wa Edomu.

Amos 9:13

Tazama
Mwandishi anawaambia wasomaji kwamba anaenda kusema jambo jipya. Lugha yako inaweza kuwa na namna ya kufanya hivi.

Milima itadondosha divai tamu, na milima yote itabubujika pamoja na hiyo.
Hii mistari miwili kimsingi ni kitu kimoja na kusisitiza kwamba nchi itazalisha sana.

Amos 9:14

hawatang'olewa tena kutoka kwenye nchi
"hakuna mtu atakayeweza kuwang'oa tena kutoka kwenye nchi" "wataishi milele katika nchi kama mmea uwekavyo mizizi yake kwenye aridhi"

ng'oa
vuta mmea mizizi yake nje ya aridhi

generated on Tue Oct 24 10:45:40 2023

Book: Obadiah

Obadiah

Chapter 1

1 Maono ya Obadia. Bwana MUNGU asema hivi juu ya Edomu Tumesikia habari kutoka kwa Bwana, na mjumbe ametumwa kati ya mataifa, akisema, Inukeni! Tuinuke dhidi yake kwa vita!" **2** Tazama, nitawafanya wadogo kati ya mataifa, mutadharauliwa sana. **3** Kiburi cha moyo wako kimekudanganya wewe, wewe ambaye unishi katika makaburi ya miamba, katika nyumba yako ya juu; asemaye moyoni mwako, 'Ni nani atakayenishusha mimi chini?' **4** Ingawa unasimama juu kama tai na ingawa kiota chako huwekwa kati ya nyota, nitakushusha chini kutoka huko, asema Yahweh. **5** Kama wezi walikuja kwako, ikiwa wanyang'anyi wangekujilia usiku (jinsi ungekatilwa mbali!), Wasingeweza kuiba vya kuwatosha? Ikiwa wakusanya zabibu wangekujilia, wasingeacha mavuno? **6** Jinsi Esau amekwisha kupigwa, na hazina zake zilizofichwa zimewekwa nje! **7** Watu wote wa ushirikiano wako watakupeleka katika njiani ya hadi mpakani. Watu waliokuwa na amani pamoja nawe wamekudanganya, na kukushinda. Wale wanaokula mkate wako wameweka mtego chini yako. Hakuna uelewa ndani yake. **8** Je! Sikuweza siku hiyo, asema Bwana, kuwaangamiza watu wenye hekima kutoka Edomu na kuelewa kutoka mlima wa Esau? **9** Mashujaa wako watafadhaika, Temani, ili kila mtu akatiliwe mbali kutoka mlima wa Esau kwa kuuawa. **10** Kwa sababu ya ukatili uliofanywa kwa ndugu yako Yakobo, utafunikwa na aibu, nawe utakatiliwa mbali milele. **11** Siku ile ulikuwa umesimama, siku wageni walichukua mali zake, na waliokuwa wageni katika malango yake, na kupiga kura kwa Yerusalemu, wewe ulikuwa kama mmoja wao. **12** Lakini usifurahi siku ya ndugu yako, siku ya msiba wake, wala usifurahi juu ya watu wa Yuda siku ya uharibifu wao; msijisifu siku ya dhiki yao. **13** Usiingie mlango wa watu wangu siku ya msiba wao; usifurahi juu ya taabu yao siku ya msiba wao, wala msipotee utajiri wao siku ya uharibifu wao. **14** Usisimama kwenye njia panda, ili kuwakatilia mbali wakimbizi wake na usiwatoe waathirika wake katika siku ya dhiki. **15** Kwa maana siku ya Bwana iko karibu na mataifa yote. Kama ulivyofanya, itafanyika kwako; matendo yako yatarudi juu ya kichwa chako mwenyewe. **16** Kwa vile mlivyokunywa katika mlima wangu mtakatifu, ndivyo mataifa yote yatakavyo kunywa daima. Watakunywa na kumeza na itakuwa kana kwamba hawakuwepo kabisa. **17** Lakini katika Mlima Sayuni kutakuwa na wale waliookoka na watakuwa watakatifu; na nyumba ya Yakobo watamiliki miliki zao. **18** Nyumba ya Yakobo itakuwa moto, na nyumba ya Yusufu ni mwali wa moto, na nyumba ya Esau itakuwa mabua makavu, nao watawaunguza, na kuwateketeza. Hakutakuwa na waathirika kwa nyumba ya Esau, kwa kuwa Bwana amesema. **19** Wote kutoka Negebu watamiliki mlima wa Esau na wale wa Shepela watamiliki nchi ya Wafilisti. Wao wataimiliki nchi ya Efraimu na nchi ya Samaria; na Benyamini atamiliki Gileadi. **20** Wahamiaji wa jeshi hili la watu wa Israeli watamiliki ardhi ya Kanaani mpaka Sarepta. Wahamiaji wa Yerusalemu, waliopo Sefaradi, wataimiliki miji ya Negebu. **21** Waokoaji watakwenda hadi juu ya Mlima Sayuni kutawala nchi ya vilima ya Esau, na ufalme utakuwa wa Bwana.

Obadiah 1:1

Bwana
Hii ni jina la Mungu ambalo aliwafunulia watu wake katika Agano la Kale. Angalia tafsiriKurasa la ukurasa kuhusu Yahweh kuhusu jinsi ya kutafsiri hii.

mjumbe ametumwa
AT 'Mungu alikuwa amemtuma balozi'

Inukeni
"simameni" Ukurasa huu umetumika kuwaambia watu kujiandaa.

Tazama
AT:"tazama" au "sikia" au " jiandae kwa kile ninachotaka kuwaambia"

mutadharauliwa sana
"watu wa mataifa wata waumiza ninyi"

Obadiah 1:3

Taarifa za jumla
Maono ya Obadia juu ya Edomu yanaendelea

generated on Tue Oct 24 10:45:40 2023

Kiburi cha moyo wako
Bwana hutumia sehemu ya mwili wa mtu unaohusishwa na hisia kwa kutaja watu wa Edomu wanahisi kiburi.

katika makaburi ya mwamba
"katika nyufa katika miamba"

katika nyumba yako ya juu
"ndani ya nyumba yako iliyojengwa mahali pa juu"

Ni nani atakayenishusha mimi chini?
Swali hili linaonyesha jinsi Waedomu walivyojivunia na kujisikia salama. AT 'Mimi ni salama kutoka kwa washambuliaji wote.'

Ingawa unasimama juu kama tai na ingawa kiota chako huwekwa kati ya nyota,
Maneno haya yote yanasema Edomu imejengwa juu sana kuliko iwezekanavyo, kusema kuwa ilijengwa mahali pa juu sana.

Nitakushusha chini kutoka huko
Kiburi unahusishwa na urefu na unyenyekevu unahusishwa na kuwa chini. Bwana anasema atauleta Edomu kusema atashusha. AT 'nitakuwezesha'

Obadiah 1:5

Taarifa za jumla
Bwana anaendelea kumpa Obadia ujumbe wake kwa Edomu

kama wanyang'anyi walikuja usiku
"au kama wanyang'anyi walikuja wakati wa usiku"

wezi
watu wanaiba vitu kwa kuwa na vurugu kwa watu wengine

jinsi ungekatilwa mbali
Bwana anaongeza maneno haya katikati ya hukumu nyingine kuonyesha kwamba adhabu ya Edomu ni ya kushangaza. AT, ah, umeharibiwa kabisa.

Wasingeweza kuiba vya kuwatosha?
"wangeweza kuiba vinavyowatosha wenyewe."

Jinsi Esau amekwisha kupigwa, na hazina zake zilizofichwa zimewekwa nje
"Hakika, adui wamemtafuta Esau; wameitafuta hazina yake iliyofichika."

tafutwa
kutafuta vitu ili kuiba

Obadiah 1:7

Taarifa za jumla
Bwana anaendelea kumpa Obadia ujumbe wake kwa Edomu

ushirika wako
Neno "yako" linamaanisha taifa la Edomu.

Neno 'yako' linamaanisha taifa la Edomu.
"atakutuma nje ya nchi yao." Watu wa Edomu watajaribu kukimbilia katika nchi ya washirika wao, lakini washirika wao hawataruhusu watu wa Edomu kukaa katika nchi yao.

Hakuna ufahamu ndani yake
Edomu hawezi kuelewa

Je, si siku hiyo, asema Bwana, "kuharibu ... mlima wa Esau?
"Siku hiyo, asema Bwana," hakika nitauharibu ... mlima wa Esau. "

Watu wako wenye nguvu wataogopa
"Wapiganaji wako wenye nguvu wataogopa"

ili kila mtu apate kukatwa kutoka mlima wa Esau kwa kuchinjwa
AT "ili kuwa hakuna watu tena katika milima ya Esau kwa sababu maadui waliwaua."

mlima wa Esau
Nchi nyingi za Esau zilikuwa milima, kwa hiyo hii ni njia moja ya kutaja ardhi ya Esau.

Obadiah 1:10

Taarifa za jumla
Bwana anaendelea kumpa Obadia ujumbe wake kwa Edomu

ndugu yako Yakobo
AT "jamaa zako ambao ni wazao wa Yakobo."

utafunikwa na aibu
"utakuwa na aibu kabisa"

zitakatwa milele
"haitakuwepo tena."

alisimama karibu
"alitazama na hakufanya chochote kusaidia"

wageni
watu kutoka mataifa mengine

mali yake
Neno 'wake' linamaanisha 'Yakobo,' ambayo ni njia nyingine ya kutaja watu wa Israeli.

kupiga kura kwa ajili ya Yerusalemu
Maneno haya yanamaanisha 'walipiga kura ili kuamua nani atakayepata vitu muhimu ambavyo walichukua kutoka Yerusalemu.'

ulikuwa kama mmoja wao
"ilikuwa ni kama wewe ulikuwa mmoja wa wageni hawa na wageni"

generated on Tue Oct 24 10:45:40 2023

Obadiah 1:12

Taarifa za jumla
Bwana anaendelea kumpa Obadia ujumbe wake kwa Edomu

usifurahi juu ya
"usifurahi kwa sababu ya" au "usifurahi"

Ndugu yako
Hii ilikuwa njia ya kutaja watu wa Israeli kwa sababu Yakobo na Esau walikuwa ndugu.

siku
"Siku ya adhabu" au "wakati wa adhabu."

bahati mbaya
'maafa' au 'shida'

katika siku ya uharibifu wao
"katika siku ambayo maadui wao atawaharibu"

siku ya dhiki zao
"kwa sababu ya wakati wao wanateseka"

msiba ... maafa ... uharibifu
Hizi ni tafsiri zote tofauti za neno sawa. Watafsiri wanapaswa kutumia neno moja kutafsiri yote haya matatu.

juu ya mateso yao
"kwa sababu ya mambo mabaya yanayotokea"

usipotee utajiri wao
"usichukue utajiri wao" 'au" usiiba utajiri wao"

njiapanda
mahali ambapo barabara mbili zinakuja ^ ^

ili kukata wakimbizi wake
"kuua watu wa Israeli ambao wanajaribu kutoroka" au "kukamata wale waliokuwa wakijaribu kutoroka" (UDB)

usiwape juu ya waathirika wake
"usiwape wale ambao bado wana hai na kuwapa adui zao"

Obadiah 1:15

Taarifa za jumla
Bwana anaendelea kumpa Obadia ujumbe wake kwa Edomu

Kwa maana siku ya Bwana iko karibu na mataifa yote
'Hivi karibuni wakati utakuja ambapo Bwana atawaonyesha mataifa yote kuwa yeye ni Bwana.'

Kama ulivyofanya, utafanyiwa kwako
"Nitawafanyia mambo yale uliyowafanyia wengine."

matendo yako yatarudi juu ya kichwa chako
AT "utapata matatizo kwa mambo uliyoyafanya."

Kwa vile wewe
Neno "wewe" kwa watu wa Edomu.

kama mlevi
Manabii huelezea watu ambao Bwana aliadhibu kama kunywa adhabu kutoka kwa Bwana AT 'kama nilivyowaadhibu.'

Mlima wangu mtakatifu
Hii ilikuwa njia ya kutaja Yerusalemu.

Mataifa yote yatakunywa daima
AT "Nitawaadhibu mataifa yote bila kuacha." Bwana aliadhibu Yerusalemu, lakini aliacha kabla ya kuwaangamiza watu wote. Hata hivyo, atawaadhibu mataifa yote mpaka hawako tena.

Obadiah 1:17

Taarifa za jumla
Bwana anaendelea kutoa Obadia ujumbe wake

kuokoka
"kukimbia adhabu ya Bwana." Hawa ndio watu ambao bado wana uhai baada ya Bwana kuwaaadhibu.

na hiyo
Neno "hilo" linamaanisha "mlima Sayuni."

nyumba ya Yakobo ... Josephu ni moto
Bwana anafananisha nyumba za Yakobo na Yosefu kwa moto kwa sababu wao watamwangamiza Esau kama moto ambayo haraka na kuchoma kabisa majani.

majani
"'majani" au "mchanga." Vipande vya kavu vya mimea ambazo zimeachwa baada ya nafaka huvunwa.

na wao
Neno "wao" linamaanisha nyumba ya Yakobo na nyumba ya Yosefu

watawachoma
Neno "wao" linamaanisha wana wa Esau, ambao ni taifa la Edomu

Hakutakuwa na waathirika kwa nyumba ya Esau
"Hakuna mtu mmoja wa nyumba ya Esau ataokoka'"

Obadiah 1:19

Benjamini
"kabila ya Benyamini' au 'watu wa Benyamini"

Obadiah 1:20

Wahamiaji wa jeshi hili la watu wa Israeli
"Wale wa jeshi la watu wa Israeli ambao walikuwa uhamishoni"

generated on Tue Oct 24 10:45:40 2023

Jeshi
Kundi kubwa la watu

Zarefati
Hili ni jina la mji wa Foinike huko pwani ya Mediterranean kati ya Tiro na Sidoni.

Sefaradi
Hii ndiyo jina la mahali ambako eneo halijulikani.

waokoaji
Hii inahusu viongozi mbalimbali wa kijeshi wa Israeli ambao Mungu atatumia kushinda taifa la Edomu

generated on Tue Oct 24 10:45:40 2023

Book: Jonah

Jonah

Chapter 1

1 Ndipo neno la Bwana lilimjia Yona mwana wa Amittai, kusema, **2** "Simama uende Ninawi, mji kuu, na ukapaze sauti dhidi yake, kwa sababu uovu wao umeinuka mbele yangu." **3** Lakini Yona akaondoka kukimbia kutoka mbele ya Bwana na kwenda Tarshishi. Akatelemka mpaka Yafa na akaona melikebu inayokwenda Tarshishi. Kwa hiyo alilipa nauli na akapanda melikebu kwenda nayo Tarishishi, mbali na uwepo wa Yahweh. **4** Lakini Bwana akatuma upepo mkubwa juu ya bahari, ikawa tufani juu ya bahari. Hivi karibuni ikaonekana kwamba meli ilikuwa inataka kuvunjika. **5** Wale baharia waliogopa sana na kila mtu alilia kwa mungu wake mwenyewe. Wakatupa mizigo bahari iliyokuwa merikebuni ili kuifungua. Yona alikuwa ameshuka hapa pande za ndani ya melikebu, naye alikuwa amelala huko usingizi. **6** Basi nahoza akamwendea akamwambia, "kwa nini unalala? Amka! ukamwombe mungu wako! Labda mungu wako atatutambua na hatutapotea." **7** Wote wakaambiana, 'Njoni, tupige kura, ili tujue ni nani ndiye sababu ya mabaya haya yanayotupata.' Basi wakapiga kura, na kura ikaangukia kwa Yona. **8** Kisha wakamwambia Yona, "Tafadhali tuambie ni nani ndiye sababu ya mabaya haya yanayotupata. Unafanya kazi gani, na umetoka wapi? Nchi yako ni ipi, na kutoka kwa watu wa kabila gani?" **9** Yona akawaambia, Mimi ni Mhebrania; Nami namuogopa Bwana, Mungu wa mbinguni, aliyeifanya bahari na nchi kavu. **10** Ndipo watu hao waliogopa zaidi, wakamwambia Yona, Ni jambo gani hili ulilolifanya? Kwa maana hao watu walijua kwamba alikuwa akikimbia mbele ya Bwana, kwa sababu alikuwa amewaambia. **11** Ndipo wakamwambia Yona, Tukufanyie nini ili bahari iweze kutulia? Kwa maana bahari ilikuwa imechafuka zaidi na zaidi. **12** Yona akawaambia, "Nikamateni na nitupeni baharini. Kisha bahari itatulia kwa ajili yenu, kwa maana najua kwamba ni kwa sababu yangu kwamba tufani hii kubwa iwapate." **13** Hata hivyo, watu hao wavuta makasia kwa bidii ili kurudi nchi kavu, lakini hawakuweza kufanya hivyo kwa sababu bahari ilikuwa imechafuka zaidi dhidi yao. **14** Basi wakamwomba Bwana, wakasema, Tunakuomba, Bwana, tunakuomba, usiache tuangamize kwa sababu ya maisha ya mtu huyu; wala usituwekee hatia ya kufa kwake, kwa kuwa wewe, Bwana, umefanya kama ulivyopenda. **15** Basi wakamchukua Yona wakamtupa baharini, nayo bahari ikaacha kuchafuka. **16** Ndipo watu wale wakamuogopa Bwana sana. Wakamtolea dhabihu Bwana na kuweka nadhiri. **17** Bwana alikuwa ameandaa samaki mkubwa kummeza Yona, na Yona alikuwa ndani ya tumbo lasamaki siku tatu na usiku wa tatu.

Jonah 1:1

neno la Bwana lilikuja
Hii ni idiamu ambayo inamaanisha Yahweh alisema. "Yahweh alizungumza ujumbe wake" (Angalia: tini_idiamu)

neno la Bwana
Hapa "neno" linawakilisha ujumbe wa Bwana. AT "ujumbe wa Bwana"

Bwana
Hili ni jina la Mungu ambalo aliwafunulia watu wake katika Agano la Kale. Tazama tafsiri ya ukurasa kuhusu Bwana jinsi ya kutafsiri hii.

Amittai
Hili ni jina la baba yake Yona. (Angalia tafsiri za majina)

Simama na uende Minawi, mji mkuu
"Nenda kwenye mji muhimu wa Minawi"

Amka na uende
Haya ni maelezo ya kawaida ya kusafiri kwa maeneo ya mbali.

piga kelele dhidi yake
"kuwaonya watu" (UDB). Mungu anawakilisha watu wa mji huo.

uovu wao umeinuka mbele yangu
"Najua wanaendelea kutenda dhambi"

akaondoka kukimbia kutoka mbele ya Bwana
"alikimbia kutoka kwa Bwana." "ameamka" inaelezea Yona aliondoka ambako alikuwa.

na akaenda Taeshishi
"na akaenda Tarshishi." Tarshishi ilikuwa kinyume cha Minawi. Hii inaweza kufanywa wazi. AT "na wakaenda kinyume chake, kuelekea Tarshishi"

Akatelemka mpaka Yafa
"Yona akaenda Yafa"

generated on Tue Oct 24 10:45:40 2023

Meli
"Meli" ni aina kubwa sana ya mashua ambayo inaweza kusafiri baharini na kubeba abiria wengi au mizigo mizito.

Kwa hiyo akalipa nauli
Yona akalipia safari

na akapanda Meli
"na akaingia kwenye Meli"

pamoja nao
Neno "yao" linamaanisha wengine ambao walikuwa wakisafiri kwenye meli.

mbali na uwepo wa Bwana
Yona alitumaini kwamba Bwana hakuwapo Tarshishi

Jonah 1:4

Karibuni ikaonekana
Inaweza kufanywa wazi ambao walidhani meli itavunjwa. AT "Watu walidhani"(Angalia tini_zilizowazi)

inaweza kuvunjwa
Hii inaweza kuelezwa katika fomu ya kazi. AT "kuvunja"

baharini
watu ambao walifanya kazi kwenye Meli

Mungu wake mwenyewe
Hapa "Mungu" ina maana ya miungu ya uongo na sanamu ambazo watu wanaabudu.

Wakatupa mizigo iliyokuwa kwenye Meli
'Watu walitupa vitu vikali sana kwenye meli.' Hii ilifanyika ili meli isiweze kuzama..

ili kuifungua
Kuifanya Meli iweze kuwa nyepesi na kuweza kuelea vizuri, AT: "kusaidia meli kuelea vizuri"

Lakini Yona alikuwa ameshuka kwenye sehemu za ndani za meli
Yona alifanya hivyo kabla ya dhoruba kuanza.

chini kataika sehemu za ndani ya Meli
"ndani ya Meli"

alikuwa amelala huko usingizi uliopitiliza
"alikuwa amelala haraka usingizi" au "alikuwa amelala pale na amelala kupitiliza." Kwa sababu hii, dhoruba haikumuamsha.

Jonah 1:6

Basi nahoza akamwendea akamwambia
"Mtu aliyesimamia meli akamuenda Yona na kusema"

kwa nini unalala?
"Kwa nini unalala?' Alitumia swali hili la uongo ili kumwambia Yona. AT "Acha kulala!"

Amka
Hii inamaanisha kufanya shughuli fulani. Kwa Yona, Kapteni anamwambia aamke na kumwomba mungu wake kwa kifungu salama.

Muite Mungu wako?
'Swali kwa mungu wako! "Piga" ina maana ya kupata tahadhari ya mtu.

Labda mungu wako atatutambua na hatutapotea
Maelezo ya wazi ambayo mungu wa Yona anaweza kuwaokoa inaweza kuwa wazi. AT "Labda mungu wako atasikia na kutuokoa ili tusife"

Wote wakaambiana
"Wafanyabiashara wote walisema"

'Njoni, tupige kura, ili tujue ni nani ndiye sababu ya mabaya haya yanayotupata.
Tunapaswa kupiga kura ili kujua ambaye amesababisha shida hii.' Wanaume waliamini kwamba miungu ingeweza kudhibiti jinsi kura ilivyoanguka ili kuwaambia nini walitaka kujua. Hii ilikuwa aina ya uchawi.

ubaya huu
Hii inahusu dhoruba kali.

Kura ikamuangukia Yona
"kura hiyo ilionyesha kwamba Yona alikuwa mtu mwenye hatia"

Jonah 1:8

Kisha wakamwambia Yona
"Kisha wale watu waliokuwa wakifanya kazi katika meli wakamwambia Yona"

Tafadhali tuambie ni nani ndiye sababu ya mabaya haya yanayotupata
"Ni nani aliyesababisha jambo hili baya ambalo linatupata?"

kumhofia Bwana
Neno "hofu" linamaanisha Yona anamheshimu sana Mungu.

Ni nini hiki ambaco umekifanya?
Watu katika meli walitumia swali hili la kuvutia ili kuonyesha jinsi walipokuwa wakiwa na uchungu na Yona. AT "Umefanya jambo baya."

alikuwa akikimbia mbele za uwepo wa Bwana
Yona alikuwa akimkimbia Bwana. Yona alikuwa akitaka kumkimbia Bwana kama Bwana alikuwapo tu katika nchi ya Israeli.

generated on Tue Oct 24 10:45:40 2023

kwa sababu alikuwa amewaambia
Nini aliwaambia inaweza kuelezwa wazi. AT "kwa sababu alikuwa amewaambia "ninajaribu kuondoka mbali na Bwana"

Jonah 1:11

walimwambia Yona
"watu waliokuwa katika meli wakamwambia Yona" au "wasafiri walimwambia Yona"

tukutendee wewe ili kwamba Bahari iweze kutulia
"kufanya nawe ili kufanya bahari kuwa tulivu" (UDB)

bahari ilikuwa imechafuka zaidi na zaidi.
Hii ndiyo sababu watu waliuliza Yona nini wanapaswa kufanya. Sababu pia inaweza kupatikana mwanzoni mwa mstari wa 11 katika UDB.

kwa maana najua kwamba ni kwa sababu yangu kwamba tufani hii kubwa iwapate
kwa sababu najua dhoruba hii kubwa ni kosa langu'

Hata hivyo, watu hao wavuta makasia kwa bidii ili kurudi nchi kavu
Watu hawakutaka kumtupa Yona ndani ya bahari, kwa hiyo wakapiga kasia kwa nguvu kama vile wanalima ndani ya maji ili kurudi kwenye nchi

bahari ikawa imechafuka zaidi na zaidi
"dhoruba ikawa mbaya zaidi, na mawimbi yakawa kubwa"

Jonah 1:14

Kwa hiyo
Ilikuwa ni matokeo ya dhoruba ya kuwa mbaya zaidi ambayo ilisababisha jibu la pili. AT "Kwa sababu bahari ikawa imechafuka zaidi"

akamlilia Bwana
watu wakamuomba bwana

usiache tuangamize kwa sababu ya maisha ya mtu huyu
"Tafadhali usituue kwa sababu tumemfanya mtu huyu afe' au 'Tutakwenda kusababisha mtu huyu afe. Lakini tafadhali usituue"

wala usituwekee hatia ya kifo chake
"na tafadhali usitulaumu kwa kifo chake" au "wala usichukue hatia wakati mtu huyu akifa." Mwandishi anazungumzia "hatia" kama ni kitu ambacho kinaweza kuwekwa juu ya mtu. Inahusu kumfanya mtu huyo awejibika kwa matendo yao.

bahari ikaacha kuchafuka
"bahari iliacha kusonga kwa ukali" au "bahari ikawa tulivu" (UDB

walimuogopa sana Bwana
"walishangaa sana kwa nguvu za Bwana" (UDB)

Jonah 1:17

Taarifa za jumla
Baadhi ya namba za matoleo kama mstari wa kwanza wa sura ya 2. Unaweza kutaka kuhesabu mistari kulingana na toleo kuu ambayo kikundi chako cha lugha hutumia.

Sasa
Neno hili linatumika kwa Kiingereza ili kuanzisha sehemu mpya ya hadithi.

siku tatu na usiku wa tatu
"siku tatu na usiku "

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha Yona akamwomba Bwana Mungu wake kutoka katika tumbo la samaki. **2** Akasema, Nimemwita Bwana juu ya shida yangu naye akanijibu; kutoka tumbo la Kuzimu nililia kwa msaada! Uliisikia sauti yangu. **3** Ulikuwa umenitupa ndani ya kina, ndani ya moyo wa bahari, na maji yaliyonizunguka; mawimbi yako yote na gharika yalipita juu yangu. **4** Nikasema, 'Nimefukuzwa mbele ya macho yako; lakini nitaangalia tena juu ya hekalu lako takatifu. ' **5** Maji yalifunika kunizunguka karibu na shingo yangu; kina kilinizunguka; mwani ukakizinga kichwa changu. **6** Nilikwenda chini ya milima; nchi na baa zake zimefungwa juu yangu milele. Lakini wewe umeinua uhai wangu shimoni, Bwana, Mungu wangu! **7** Wakati nafsi yangu ilipozimia ndani yangu, nikamwita Bwana; basi sala yangu ilikujia, katika hekalu lako takatifu. **8** Wote ambao huzingatia miungu isiyofaa hukataa uaminifu wako wao wenyewe. **9** Lakini mimi, nitakuchinjia kwa sauti ya shukrani; Nitayatimiza yale niliyoapa. Wokovu hutoka kwa Bwana! **10** Kisha Bwana akanena na samaki, akamtapika Yona juu ya nchi kavu.

Jonah 2:1

Bwana Mungu wake
Hii inamaanisha "Bwana", Mungu aliyemwabudu." Neno "wake" haimaanishi kwamba Yona alikuwa na Mungu.

Akasema
"Yona akasema"

Nimemwita Bwana juu ya shida yangu
'Nilimwomba Bwana kuhusu shida yangu kubwa.' Ingawa Yona alikuwa akimwomba Bwana, alitumia jina la Bwana hapa na si "wewe." AT "Bwana, nimekuita juu ya shida yangu'

naye akanijibu
"Bwana alinijibu" au "alinisaidia"

kutoka tumbo la Kuzimu
"kutoka katikati ya Kuzimu' au 'kutoka sehemu ya kina ya Kuzimu.' Inawezekana maana ni 1) Yona alikuwa akizungumza kama alikuwa ndani ya tumbo la nyangumi alikuwa akiwa Kuzimu au 2) Yona aliamini kwamba alikuwa karibu kufa na kwenda Kuzimu au 3) Alizungumza kama alikuwa amekufa na kwenda huko.

Jonah 2:3

Taarifa za jumla
Huu ni muendelea wa sala ya Yona ambayo ilianza katika 2 :1. Katika mstari wa 4 Yona alizungumza juu ya kitu ambacho alikuwa ameomba kabla ya sala hii.

katika kina, ndani ya moyo wa Bahari
Hii inazungumzia ukubwa wa bahari alipokuepo Yona

ndani ya moyo wa bahari
"chini ya bahari"

maji yaliyonizunguka
"maji ya bahari yalikuwa karibu kunizunguka"

mawimbi na gharika
Kulikuwa na mvurugo juu ya uso wa bahari. ((Angalia tini_ufunua))

Nimefukuzwa nje
Hii inaweza kuelezwa katika fomu ya kazi. AT "Umenifukuza mbali" au "Umeniacha" (Angalia tini_washiriki)

kutoka mbele ya macho yako
"kutoka kwako." Yona aliposema "macho yako" alikuwa akisema juu ya Bwana kwa ukamilifu wake.

lakini nitaangalia tena juu ya hekalu lako takatifu
Yona ana matumaini kwamba, licha ya yote anayopita, ataona hekalu. (Angalia tani_kutaja)

Jonah 2:5

Taarifa za jumla
Huu ni muendelezo wa sala ya Yona iliyoanzia 2:1

Maji
"Maji" yanarejea kwenye bahari

shingo yangu
Matoleo mengine huelewa neno la Kiebrania katika neno hili kwa maana ya "maisha yangu." Katika tafsiri hiyo, maji yalikuwa karibu kumchukua maisha ya Yona.

kina kilinizunguka
"maji ya kina yalikuwa yakinizunguka"

mwani
"nyasi zinazopandwa baharini"

nchi na baa zake zimefungwa juu yangu milele
Yona alitumia mfano wa kulinganisha dunia na gerezani. Kwenye "dunia ilikuwa kama gerezani

generated on Tue Oct 24 10:45:40 2023

ambayo ilikuwa karibu kunifunga kwa milele" (Angalia tini_mapira)

Lakini wewe umeinua uhai wangu shimoni
Yona anazungumzia mahali pa wafu kama kama shimo. AT "Lakini umeokoa maisha yangu kutoka mahali pa wafu" au "Lakini umeniokoa kutoka mahali ambako watu wafu' "(Angalia tini_mapira)

Bwana, Mungu wangu!
Katika lugha zingine, inaweza kuwa ya asili zaidi kuweka hii mwanzo wa sentensi au karibu na neno "wewe."

Jonah 2:7

Taarifa za jumla
huu ni muendelezo wa sala ya Yona iliyoanzia 2:1

nikamuita Bwana
Tangu Yona alipomwomba Bwana, inaweza kuwa wazi zaidi katika lugha zingine kusema "Nilifikiri juu yako, Bwana" au "Bwana", nilifikiri juu yako." (UDB)

basi sala yangu ilikujia, katika hekalu lako takatifu
Yona anasema kama sala zake zinaweza kusafiri kwa Mungu na hekalu lake. AT "basi wewe katika hekalu lako takatifu liliisikia sala yangu" (Angalia tini_mapira)

Wale wanaozingatia miungu isiyofaa
"Watu wanaozingatia miungu isiyofaa"

kukataa uaminifu wako kwa wenyewe
"wanakukataa, ambaye angekuwa mwaminifu kwao"

Jonah 2:9

Taarifa za jumla
Huu ni muendelezo wa sala ya Yona iliyoanzia 2:1

Lakini mimi
Maneno haya kwa Kiingereza yanaonyesha kwamba kuna tofauti kati ya watu Yona alikuwa amesema juu na yeye mwenyewe. Walizingatia miungu isiyofaa, lakini angependa kumwabudu Bwana. AT 'Lakini mimi'

nitakuchinjia kwa sauti ya shukrani
Hii ina maana kwamba Yona angeweza kumshukuru Mungu wakati alipomtolea dhabihu dhabihu. Si wazi kama Yona alipanga kumshukuru Mungu kwa kuimba au kupiga kelele kwa furaha.

Wokovu kutoka kwa Bwana
Hii inaweza kutafsiriwa ili jina la abstract "wokovu" linaelezewa kama kitenzi "salama." "Yahweh ndiye anayeokoa watu'"

juu ya nchi kavu
"juu ya ardhi" au "kwenye pwani"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Neno la Bwana likamjia Yona mara ya pili, akisema, **2** "Ondoka, uende Ninawi, mji ule mkubwa, na uhubiri ujumbe ule ambao nitakuagiza." **3** Basi Yona akaondoka akaenda Niniawi kwa kutii neno la Bwana. Sasa Ninawi ilikuwa mji mkubwa sana, ilikuwa safari ya siku tatu. **4** Yona akaanza kuingia ndani ya mji, na baada ya safari ya siku, akapaza sauti, akasema, "Katika siku arobaini Ninawi itaangamizwa." **5** Watu wa Ninawi walimwamini Mungu na wakatangaza kufunga. Wote hwakavaa nguo za magunia, kutoka aliyemkubwa hata mdogo. **6** Mapema habari zilimfikia mfalme wa Ninawi. Akasimama kutoka kiti chake cha enzi, akavua vazi lake, akajivika magunia, akaketi katika majivu. **7** Alitoa tangazo ambalo lilsemalo, "katika mji wa Ninawi, kwa mamlaka ya mfalme na wakuu wake, msiruhusu mtu wala mnyama, ng'ombe wala kundi, asionje kitu chochote. Wao wasile wala kunywe maji. **8** Lakini watu na wanyama wawe wamefunikwa kwa magunia na walie kwa sauti kubwa kwa Mungu. Kila mtu ageuke na kuacha njia yake mbaya na kutoka katika udhalimu uliyopo mikononi mwake. **9** Nani anajua? Mungu anaweza kurejea na kubadili mawazo yake na kuacha ghadhabu yake kali ili tusiangamie." **10** Mungu akaona yale waliyoyafanya, wakaziacha njia zao mbaya. Kwa hiyo Mungu alibadili mawazo yake juu ya adhabu aliyowaambia angewafanyia, nae hakufanya hivyo.

Jonah 3:1

Neno la Bwana likaja
Hii ni idiamu ambayo inamaanisha Yahweh alisema. Angalia jinsi ulivyotafasiri hii katika 1: 1. AT "Bwana alizungumza ujumbe wake' (Angalia tini_idiamu)

neno la Bwana
Hapa "neno" linawakilisha ujumbe wa Bwana. AT "ujumbe wa Bwana"

"Ondoka, uende Ninawi, mji ule muhimu"
"Nenda kwenye mji muhimu wa Ninawi"

Ondoka
Hii inarejea kuondoka

uhubiri ujumbe ule ambao nitakuagiza
"waambie watu kile ambacho nimekwambia uwaambie"

Basi Yona akaondoka akaenda Ninawi kwa kutii neno la Bwana
"Wakati huu Yona alimtii Bwana na kwenda Ninawi"

Basi Yona akaondoka
"Basi Yona akaondoka pwani." "akaondoka" ina maana ya kuondoka mahali Yona alikuwapo.

Sasa
Neno hili linatumiwa hapa kuashiria mabadiliko kutoka kwenye hadithi hadi habari kuhusu Ninawi.

moja kati ya safari ya siku tatu
"mji wa safari ya siku tatu". Mtu alipaswa kutembea kwa siku tatu ili apite kabisa.

Jonah 3:4

baada ya safari ya siku akapaza sauti
Inawezekana maana ni 1) "baada ya Yona kutembea safari ya siku alipaza sauti" au 2) "wakati Yona alipokuwa akitembea siku ya kwanza, alipaza sauti."

baada ya safari ya siku
"baada ya kutembea kwa siku." Safari ya siku ni umbali ambao watu huenda kusafiri kwa siku moja. AT "baada ya Yona kutembea kwa siku moja"

alipaza sauti na kusema
"alihubiri" au "alipaza sauti"

siku arobaini
siku 40" (Angalia: tafasili ya namba)

Wote hwakavaa nguo za magunia
Kwa nini watu kuvaa magunia wanaweza kuelezwa wazi zaidi. AT 'Pia huvaa kitambaa kikubwa ili kuonyesha kwamba walikuwa na huruma kwa kuwa wamefanya dhambi' (UDB) (Angalia tini_izo wazi)

kutoka aliyemkubwa hata mdogo.
"kutoka kwa walio wa muhimu zaidi hata wasio na umuhimu" au "ikiwa ni pamoja na watu wote muhimu na watu wote wasiomuhimu" (UDB)

Jonah 3:6

habari
"ujumbe wa Yona"

Akasimama kutoka kiti chake cha enzi
Aliinuka kutoka kiti chake cha enzi' au 'Alisimama kutoka kiti chake cha enzi.' Mfalme alitoka kiti chake cha enzi kuonyesha kwamba alikuwa akifanya kwa unyenyekevu.

generated on Tue Oct 24 10:45:40 2023

kiti cha enzi
Kiti cha enzi ni kiti ambacho mfalme anakaa. Inaonyesha kwamba yeye ni mfalme.

Alitoa tangazo ambalo lisemalo
"Alitoa tamko rasmi ambalo alisema" au "aliwatuma wajumbe wake kutangaza kwa watu wa Ninawi"

wakuu
"washauri" (UDB). Hawa walikuwa watu muhimu ambao walimsaidia mfalme kutawala mji.

ng'ombe wala kundi
Hii inahusu aina mbili za wanyama ambazo watu hutunza. AT "ng'ombe au kondoo"

Wao wasile wala kunywe maji.
"Hawapaswi kula wala kunywa chochote." Sababu ambayo hawakula au kunywa chochote inaweza kuwa wazi kwa kuongeza "ili kuonyesha kuwa ni msamaha kwa dhambi zao."

Jonah 3:8

Taarifa za jumla
Huu ni muendelezo wa kile Mfalme aliwambia watu wa Ninawi.

Lakini wote
"wote"

Lakini watu na wanyama wawe wamefunikwa kwa magunia
Hii inaweza kuelezwa katika fomu ya kazi. AT "waache watu na wanyama huvaa magunia" au "waache watu na kujifunika wenyewe na wanyama wao kwa magunia"

wanyama
Neno "mnyanya" inatambulisha wanyama ambao watu wanafuga.

kulia kwa sauti kuu kwa Mungu
"ombe kwa bidii kwa Mungu." Walipaswa kuomba kwa ajili yao inaweza kuwekwa wazi. "Kulia kwa sauti kubwa kwa Mungu na kuomba huruma"

udhalimu uliyopo mikononi mwake
Hii inamaanisha "mambo ya kidhalimu aliyofanya"

Nani ajuae?
Mfalme alitumia swali hili la kuvutia ili kuwafanya watu kufikiri juu ya kitu ambacho hawangeweza kufikiri iwezekanavyo, kwamba kama watakapoacha kutenda dhambi, Mungu hawezi kuwaua. Inaweza kutafsiriwa kama taarifa 'Hatujui.' Au inaweza kuelezwa kama neno na kuwa sehemu ya hukumu ijayo "Labda."

Mungu anaweza kurejea na kubadili mawazo yake
"Mungu anaweza kufanya kitu tofauti" au "Mungu hawezi kufanya kile alichosema atafanya"

tusiangamie
"hatutakufa." maangamizi yake ni sawa na kuozea baharini.

Jonah 3:10

Mungu akaona yale waliyoyafanya
"Mungu alielewa kuwa waliacha kufanya vitendo mabaya"

wakaziacha njia zao mbaya
Mwandishi anazungumzia watu wameacha kutenda dhambi kama wamegeukia kwenye kitu.

Mungu alibadili mawazo yake juu ya adhabu aliyowaambia angewafanyia,
"Mungu alibadili mawazo yake juu ya adhabu aliyowaambia angewafanyia" au "Mungu aliamua kuwaadhibu kama alivyosema"

nae hakufanya hivyo
Nini Mungu alipaswa kufanya inaweza kufanywa wazi. AT "na hakuwaadhibu' au 'na hakuwaangamiza"

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Lakini hili lilimchukiza Yona naye akakasirika. **2** Basi Yona akamwomba Bwana akasema, "Ee, Bwana, hiya sio yale niliyosema wakati niliporudi katika nchi yangu? Ndiyo maana nilifanya haraka na kujaribu kukimbia Tarshishi-kwa sababu nilijua kuwa wewe ni Mungu mwenye neema, mwenye huruma, si meingi wa hasira, mwingi kwa uaminifu, na hughairi maafa. **3** Kwa hiyo sasa, Bwana, nakuomba, uniondoe uhai wangu, kwa maana ni bora kwangu kufa kuliko kuishi." **4** Bwana akasema, Je, ni vema kwamba umekasirika?" **5** Kisha Yona akaondoka mjini akaketi upande wa mashariki wa jiji. Huko alifanya makao na akaketi chini yake katika kivuli ili aweze kuona mji utakuwaje. **6** Bwana Mungu aliandaa mmea na kuukuza juu ya Yona ili uwe kivuli juu ya kichwa chake ili kupunguza dhiki yake. Yona alikuwa na furaha kubwa kwa sababu ya mmea. **7** Lakini Mungu aliandaa mdudu kulipopambazuka asubuhi iliyofuata. Alishambulia mmea na mmea ukapooza. **8** Ikawa wakati jua lilipochomoza asubuhi, Mungu aliandaa upepo mkali wa mashariki. Pia, jua lilipiga kichwa cha Yona na akaanguka. Kisha Yona alitamani kufa. Akajiambia, "Ni bora kwangu kufa kuliko kuishi." **9** Kisha Mungu akamwambia Yona, "Je, ni vema wewe kuwa na hasira juu ya mmea?" Yona akasema, Ni vyema kuwa nimekasirika hata kufa. **10** Bwana akasema, Umeuhurumia mmea, ambao haukuufanyia kazi wala haukukua. Uliomea katika usiku na kufa usiku. **11** Kwa hiyo mimi, haikunipassa kuuhurumia Ninawi, mji mkuu, ambalo kuna watu zaidi ya mia na ishirini elfu ambao hawajui tofauti kati ya mkono wao wa kulia na mkono wao wa kushoto, na pia ng'ombe wengi?

Jonah 4:1

Eh, Bwana
Neno "Eh" linaelezea hisia ya Yona ya kuchanganyikiwa.

haya sio yale niliyosema wakati niliporudi katika nchi yangu
Yona alitumia swali hili la kumwonyesha Mungu jinsi alivyo hasira. Pia, kile Yona alisema wakati aliporudi katika nchi yake mwenyewe inaweza kuelezwa waziwazi. AT "Nilipokuwa bado katika nchi yangu nilijua kwamba kama nitawaonya watu wa Ninawi, watajibu, na huwezi kuwaangamiza"

Nilifanya kwanza na kujaribu kukimbia Tarishishi
Inawezekana maana ni 1) 'Nilijaribu kuzuia hili kwa kukimbilia Tarshishi' au 2) 'Nilifanya haraka na kujaribu kukimbia Tarshishi' au 3) 'Nilifanya yote niliyoweza kukimbia Tarshishi.'

wingi katika uaminifu
"mwaminifu sana" au "unapenda watu sana" (UDB)

unaghairi kutuma maafa
Hii inamaanisha 'unasema kuwa utapeleka maafa juu ya wenye dhambi, lakini kisha usiamua.' AT 'unaamua kuwaadhibu watu ambao wanafanya dhambi'

uniondoe uhai wangu
Sababu ya Yona ya kutaka kufa inaweza kuelezwa waziwazi. AT "kwa vile hutaangamiza Ninawi kama ulivyosema ungependa, tafadhali niruhusu nifariki" (UDB)

kwa maana ni bora kwangu kufa kuliko kuishi
"Ningependa kufa kuliko kuishi" au "kwa sababu nataka kufa. Sitaki kuishi "

Jonah 4:4

ni vema kwamba umekasirika?
Mungu alitumia swali hili la kuvutia ili kumwambia Yona kwa kuwa hasira juu ya kitu ambacho hakuwa na hasira juu yake. AT "Hasira yako si nzuri."

alitoka nje ya mji
ametoka mji wa Ninawi

mji utakuwaje
"nini kitatokea kwenye mji" (UDB). Yona alitaka kuona kama Mungu angeuharibu mji au hatauharibu.

Jonah 4:6

juu ya Yona ili uwe kivuli juu ya kichwa chake
"juu ya kichwa cha Yona kwa kivuli"

ili kupunguza dhiki yake
"kumlinda Yona kutokana na joto la jua"

Lakini Mungu aliandaa mdudu
"Mungu alimtuma mdudu" (UDB)

Alishambulia mmea
"Mdudu hutafuta mmea"

mmea ukapooza
Mmea ukakauka na kufa. AT: "mmea ukafa"

Jonah 4:8

Mungu aliandaa upepo mkali wa mashariki
Mungu alisababisha upepo mkali kutoka mashariki ili kumpiga Yona. Ikiwa upepo unaweza kumaanisha upepo baridi au baridi basi unaweza kujaribu hii.

generated on Tue Oct 24 10:45:40 2023

AT 'Mungu alimtuma joto la moto sana kutoka mashariki hadi Yona

jua lilipiga chini
"jua lilikuwa kali sana"

kichwa cha Yona
Yona anaweza kuwa amehisi joto kali juu ya kichwa chake. AT "juu ya Yona"

akaanguka
"akawa dhaifu sana" au "alipoteza nguvu zake"

Ni bora kwangu kufa kuliko kuishi
"Ningependa kufa kuliko kuishi" au "Kwa sababu nataka kufa. Sitaki kuishi. "Tazama jinsi ulivyotafasiri hii katika 4 1.

ni vema wewe kuwa na hasira juu ya mmea?
Mungu anamjaribu Yona kwa kuwa na hasira kwamba mmea umekufa na bado Mungu alitaka kuwaua watu wa Ninawi. AT "Hasira yako juu ya mmea kufa sio nzuri."

Ni vyema kuwa nimekasirika hata kufa.
"Ni vizuri kwamba nina hasira. Sasa nimekasirika hata kufa! " (UDB)

Jonah 4:10

Bwana akasema
"Bwana akamwambia Yona"

haikunipassa kuuhurumia Ninawi, mji mkuu, ...Ng'ombe?
Mungu alitumia swali hili kusisitiza madai yake ya kwamba anapaswa kuwa na huruma juu ya Ninawi. AT 'Mimi hakika ni lazima nipate huruma kwa Ninawi, mji ule muhimu ... ng'ombe.' (Angalia tini_kutaja)

ambayo kuna zaidi
Hii pia inaweza kuwa mwanzo wa sentensi mpya. AT "Kuna zaidi" au "Ina zaidi"

watu mia moja na Ishirini elfu
Watu 120,000

ambao hawajui tofauti kati ya mkono wao wa kulia na mkono wao wa kushoto
Hii inaweza kuwa njia ya kusema "hawawezi kuelewa tofauti kati ya zuri na baya."

na pia Ng'ombe wengi
Mwandishi anaelezea ukosefu wa toba ya Ninawi kwa kiasi ambacho Bwana anachukua ushiriki wa wanyama katika tendo la toba

generated on Tue Oct 24 10:45:40 2023

Book: Micah

Micah

Chapter 1

1 Hili ni neno la Yahwe ambalo lilikuja kwa Mika Mmorashti katika siku za Yotahamu, Ahazi, na Hezekeia, mfalme wa Yuda, lile neno alililoliona kuhusiana na Samaria na Yerusalemu. **2** Sikilizeni, ninyi watu wote. Sikilizeni, dunia, na vyote vilivyomo kwenye dunia. Acheni Yahwe ashuhudiwe dhidi yenu, Bwana kutoka kwenye hekalu lake takatifu. **3** Tazama, Yahwe anakuja kutoka mahali pake; atashuka chini na kupakanyaga mahali pa juu katika dunia. **4** Milima itayeyuka chini yake; mabonde yatapasuka vipande vipande kama mshumaa mbele ya moto, kama maji ambayo yamemwagika chini ya mteremko mkali. **5** Haya yote ni kwasababu ya uasi wa Yakobo, na kwasababu ya dhambi za nyumba ya Israeli. Je sababu ilikuwa nini kwa uasi wa Yakobo? Je ilikuwa Samaria? Je sababu ilikuwa nini kwa mahali pa juu pa Yuda? Je haiukuwa Yerusalemu? **6** "Nitaifanya Samaria rundo la uharibifu katika shamba, kama eneo la kupandia mizabibu. Nitayavuta mawe ya jengo lake kwenda kwenye bonde; Nitaifunua misingi yake. **7** Sanamu zake zote za kuchonga zitapondwa vipande vipande; na zawadi zake zote zitachomwa moto. Kwa kuwa zawadi zake za ukahaba amezikusanya, na kama malipo ya ukahaba yatarudi." **8** Kwa sababu hii nitalia na kuomboleza; nitaenda peku peku na uchi; Nitaomboleza kama mbeha na kuomboleza kama bundi. **9** Kwa kuwa jeraha lake haliponi, kwa kuwa imefika kwa Yuda. Imefikia lango la watu wangu, hadi Yerusalemu. **10** Msiache kuwambia kuhusu katika Gathi; msilie tena. Katika Bethi Leafra nabiringisha mwenyewe kwenye mavumbi. **11** Piteni karibu na, makao ya Shafiri, katika uchi na aibu. Makazi ya Zaanani hayatatoka nje. Maombolezo ya Beth Ezeli, kwa ajili ya ulinzi yamechukuliwa. **12** Kwa kuwa wakaaji wa Marothi hungoja habari njema, kwa sababu hofu, kwa sababu msiba umetoka kwa Yahwe hadi kwenye malango ya Yerusalemu. **13** Wfuungeni lijamu farasi wakokote gari la farasi, makazi ya Lakishi. Wewe Lakishi, ulikuwa mwanzo wa dhambi kwa binti Sayuni, kwa kuwa makosa ya Israeli yalionekana kwako. **14** Hivyo utaipa zawadi ya kuagia Moreshethi Gathi; mji wa Akzibu utawavunja moyo wafalme wa Israeli. **15** Tena nitaleta ushindi kwako, makazi ya Maresha; uzuri wa Israeli utakuja Adulamu. **16** Kata kipara chako na kata nywele zako kwa ajili ya watoto ambao unaowafurahisha. Fanya kipara chako mwenyewe kama tai, kwa ajili ya watoto wako watakao kwenda utumwani kutoka kwako

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Micah 1:1

neno la Yahwe likanijia
"neno la Yahwe Mungu ameongea"

Yahwe
Hili ni jina la Mungu ambalo alilojifunua kwa watu wake katika Agano la Kale.

Mmorashti
Hii inamaana anatoka Morashti ambao ni mji katika Yuda.

katika siku za Yotahamu, Ahazi, na Kezekia, wafalme wa Yuda
"wakati Yotahamu, Ahazi, na Hezekia walipokuwa wafalme wa Yuda"

lile neno alililoliona kuhusiana na Yerusalemu
"Ono alililoliona kuhusiana na watu wa Samaria na Yerusalemu"

Micah 1:2

Maelezo ya jumla:
Inazungumzia kuhusu hukumu juu ya Samaria.

Sikilizeni, ninyi watu wote. Sikilizeni Dunia, na vyote vilivyomo ndani yako
Sentensi zote hizi zinamaanisha kitu kimoja na kusisitiza kwamba kila mtu aliye duniani anapaswa kusikiliza. Mika anaongea kana kwamba watu wote wa dunia walikuwa pale wakimsikiliza.

atashuka chini na kupakanyaga mahali pa juu ya ya nchi
atapaharibu mahali pa juu kabisa juu ya nchi kana kwamba alikuwa akiwakanyaga kwa miguu yake"

Milima itayeyuka chini yake; mabonde yatapasuka vipande kama mshumaa mbele ya moto, kama maji yaliyomwagika chini ya mteremko mkali.
Hii inamaana wakati Mungu atakapokuja kuziharibu madhabahu za wapagani hakuna jambo litakalomzuia.

generated on Tue Oct 24 10:45:40 2023

Micah 1:5

Haya yote ni kwa sababu ya uasi wa Yakobo, na kwa sababu ya dhambi za nyumba ya Israeli
Hivi vifungu vya maneno kimsingi vinamaanisha kitu kimoja na kukazia kwamba Yahwe anatenda kwa sababu ya dhambi za falme zote mbili yaani kaskazini na kusini .

Haya yote ni
"Bwana Mungu atakuja na kuhukumu"

Je! Sababu ilikuwa nini kwa uasi wa Yakobo? Je! Haikuwa Samaria? Je! Haikuwa Samaria?
Hapa "Yakobo" anarejelea kwa ufalme wa kusini mwa Israeli. Mika anatumia maswali kuwasisitiza hao watu wa Samaria ni sababu ya Mungu kuuhukumu ufalme wa Israeli.

Je! Sababu ilikuwa nini kwa mahali pa juu pa Yuda? Je! Haikuwa Yerusalemu?
Mika anatumia maswali kuwasisitiza hao watu wa Yerusalemu ndio sababu Mungu ya kuja kuuhukumu ufalme wa Yuda.

Micah 1:6

Nitafanya
Hapa "Mimi" inarejelea kwa Yahwe.

itakanyagwa kuwa vipande vipande...itachomwa
"Nitakanyaga kuwa vipande vipande...nichoma"

Nitayavuta mawe ya jengo lake
Hapa "yeye" inarejea kwa mji wa Samaria.

Kwa kuwa zawadi zake za ukahaba amezikusanya, na malipo ya ukahaba yatarudi
Mara nyingi kuabudu sanamu pamoja na kulala na kahaba kwenye hekalu la wapagani.

Micah 1:8

Maelezo ya jumla
Mika 1:8-16 inazungumzia hukumu juu ya Yuda.

Nitaomboleza
Hapa "mimi" inamrejea Mika.

Nitaenda peku na uchi
Hii ni ishara ya maombolezo makali mno na kujitesa.

uchi
Mara nyingi, Mika hakuwa uchi mwili mzima. Alikuwa amevaa msuli.

Nitalia kama mbweha na kuomboleza kama bundi
Hawa ni wanyama wajulikanao kwa sauti na kilio chao kisichopendeza

Kwa kuwa jeraha lake haliponi
Hapa "yeye" inarejea kwa mji wa Samaria. Hii inamaana hakuna kitu kinachoweza kuzuia jeshi la adui ambalo ninalokuja kuwaharibu watu wa Israeli.

kwa kuwa imefika kwa Yuda
Hapa "hiki" inarejea kwa "jeraha," ambayo ni, kwa jeshi ambalo Mungu atakalolitumia kuiharibu Samaria.

Beth Leafra
Unaweza kutaka rejea kusema, "Jina la huu mji linamaana ya 'nyumba ya vumbi."'

Najibiringisha mimi mwenyewe kwenye mavumbi
Watu chini ya hukumu ya Mungu wanaweka wazi huzuni yao katika njia imara.

Micah 1:11

Maelezo ya Jumla:
Kwa kuwa maana za vijiji na miji, unaweza kutaka kuingiza hiyo habari katika rejea.

Shafiri
Jina la huu mji linatamkika kama maana moja "uzuri." Lipo kinyume na "Utupu na aibu."

katika uchi na aibu
Adui wa majeshi mara nyingi waliwafanya wafungwa wao kutembea uchi kabisa. Na kulikuwa na aibu katika kuanza kuwashinda watu.

Zaanani
Jina la huu mji linamaanisha "kutoka nje." Wanaogopa kutoka nje na kusaidia.

Beth Ezeli
Jina la huu linamaanisha "nyumba ya kuchukuliwa."

kwa kuwa ulinzi wao umechukuliwa
"kwa kuwa nimechukua kila kitu ambacho kingeweza kuwalinda"

Marothi
Jina la huu mji linamaanisha "uchungu."

kwa sababu janga umetoka kwa Yahwe
"Janga" ni neno la msingi katika Mika ambalo litakalojitokeza tena.

Micah 1:13

Lakishi
Kuna kucheza na neno hapa kama Lakishi inatamkika kama "kwenye magari ya farasi" katika Kiebrania. Watu wanaofungia magari ya farasi kukimbia, sio kupigana. Lakishi ilikuwa ya pili kwa Yerusalemu katika umuhimu katika Yuda.

generated on Tue Oct 24 10:45:40 2023

binti Sayuni
"Binti" wa mji inamaanisha watu wa mji. Tafsiri za kubadilishana: "watu wa Sayuni wale waishio katiaka Sayuni."

kwa kuwa makosa ya Israeli yalionekana kwako
"kwa kuwa hamjatii kama watu wa Israeli walivyofanya"

Moreshethi Gathi
Unaweza kutaka kuongeza rejea kusema "Jina 'Moreshethi' maana yake 'kuondoa' na inalingana katika kutamkwa kwenye neno kwa ajili ya 'mchumba."' Iko kama Moreshethi ni bibi harusi ambaye Ashuru amchukuaye "zawadi za kuagana" ni vitu vitolewavyo na bibi harusi kwenda kwa bwana harusi. Moreshethi Gathi kilikuwa kijiji cha nyumbani kwa Mika.

Akzibu
Unaweza kuongeza rejea kusema "Jina la huu mji linatamkika karibu sawa kama Kiebrania kueleza kwa ajili ya 'kitu cha udanganyifu."'

Micah 1:15

Nitaleta tena
Hapa "mimi" inarejea kwa Yahwe.

Mareshi
Unaweza kutaka kuweka rejea kusema, "Kuna kucheza juu ya maneno hapa pamoja na jina la hiki kijiji na neno la Kiebrania kwa ajili ya 'kushinda."' Huu msemo ulitumika katika kushinda Israeli Kanaani; sasa Israeli itashinda. Hiki kijiji ni kama kilikuwa karibu na kijiji cha nyumbani kwa Mika mwa Moreshethi Gathi.

Adulamu
Hii inarejea kwa mji wa kifalme wa Wafilisti.

Nyoa kichwa chako na kata kipara
Wale waliokuwa wakinyoa kichwa ilikuwa alama ya kuomboleza kwa ajili ya Waisraeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Ole wao wale wanao wanaokusudia mabaya, kwa wale wanaokusudia kwenye vitanda vyao kufanya maovu. Katika asubuhi wanayafanya kwa sababu wana nguvu. **2** Wanatamani mashamba na kuyapunguza; wanazitamani nyumba na kuzichukua. Wanadhulumu mtu na nyumba yake, mtu na urithi wake. **3** Kwa hiyo Yahwe asema hivi, "Tazama, nakaribia kuleta janga dhidi ya huu ukoo, ambalo hamtazitoa shingo zenu. Hamtatembea kwa kiburi, kwa kuwa itakuwa wakati wa uovu. **4** Katika siku hiyo maadui zako wataimba wimbo kuhusu wewe, na kuomboleza kwa maombolezo ya huzuni. Wataimba, 'Sisi Waisraeli tumeangamizwa kabisa; Yahwe hubadilisha eneo la watu wangu. Je ataliondoaje kutoka kwangu? Huwagawia mshamba yetu kusaliti."' **5** Kwa hiyo, ninyi watu matajiri hamtakuwa uzao kugawanya eneo kwa kupiga kura katika mkutano wa Yahwe. **6** "Msitabiri," wanasema. "Hawatayatabiri haya mambo; lawama hazitakuja." **7** Je litasemwa kweli, nyumba ya Yakobo, "je Roho ya Yahwe? Je haya ni matendo yake kweli?" Maneno yangu hayafai kwa kila mmoja atembeaye kwa unyoofu? **8** Hivi karibuni watu wangu wameinuka kama adui. Mmelivua joho, nguo, kutoka wale wapitao wasioshutumiwa, kama maaskari kurudi kutoka kwenye vita kwa kile wakifikiriacho ni salama. **9** Mnawaendesha wanawake wangu kwa watu wangu kutoka kwenye nyumba nzuri; mnachukua baraka kutoka kwa watoto wao wadogo daima. **10** Inukeni na muondoke, kwa kuwa hii sio sehemu ambayo mnaweza kuishi, kwa sababu ya unajisi wake; imeangamizwa kwa maangamizo kabisa. **11** Kama mtu akija kwenu katika roho ya uongo na kudanganya na kusema, "Nitatabiri kwenu kuhusu mvinyo na kilevi kikali," angeweza kufikiriwa kuwa nabii kwa ajili ya hawa watu. **12** Nitawaleta pamoja wote hakika, Yakobo. Hakika nitawakusanya mabaki ya Israeli. Nitawaleta pamoja kama kondoo katika zizi, kama kundi la wanyama katika malisho. Kutakuwa na kelele kwasababu ya wingi wa watu. **13** Mtu avunjaye hufungua njia zao kwa ajili yao kwenda mbele yao. Wamebomoa kupitia lango na kutoka nje; mfalme wao atapita mbele yao. Yahwe atakuwa mbele yao.

Micah 2:1

Maelzo ya Jumla:
Sasa Mika 2:1-11, lengo liondoalomiji kuhukumiwa kwa wakuu katika Israeli ambao wanaochukulia manufaa kwa maskini na sio kufuata maagizo ya Mungu.

Micah 2:3

huu ukoo
Huu "ukoo" inaihusu jamii nzima ya Israeli, ambayo watu matajiri wanawakandamiza maskini. Dhambi za wakuu zinarudi juu ya taifa zima.

ambazo hamtazitoa shingo zenu
Yahwe inamaanisha adhabu yake ni kama nira kuzunguka shingo zao. Ni kitu ambacho kitashusha chini kiburi cha tajiri.

kuomboleza kwa maombolezo ya huzuni
"watalia kwa sauti"

Je! Ataondoaje kutoka kwangu?
adui hutumia swali katika wimbo wao kuwaelezea wakuu mshangao wa Israeli waliojisikia kwa sababu Mungu aliikuchukua nchi yao na kuitoa kwa mtu mwingine kama walivyokuwa wameochukua kutoka maskini. "Ameichukua kutoka kwangu!"

Kwa hiyo, ninyi watu matajiri hamtakuwa na uzao kugawanya eneo kwa kupiga kura katika mkutao wa Yahwe.
Wale ambao walioichukua nchi kutoka maskini hawatapokea urithi wamewakataa wengine.

Micah 2:6

Maelezo ya jumla:
Mika 2:6-11 inawatambulisha manabii ambao hawajahubiri kwa ufasaha, wale waliomkataa Mika, na njia nyingi tajiri amezitumia vibaya nguvu zao.

wanasema
"watu wa Israeli husema"

Hawatahubiri
"Manabii hawatatabiri"

Je! Roho wa Yahwe amekasirika? Je! haya ni matendo yake kweli?
Watu hutumia maswali kusisitiza kwamba hawajaelewa na kutomwamini Mungu atawaadhibu kweli.

Maneno yangu sio mazuri kwa kila mtu atembeaye kwa unyoofu?
Mika anatumia swali kuwafundisha watu. "Ujumbe wangu ni mzuri kwa wale wanaohusika kwa kufanya yale mazuri."

watu wangu
Hapa "wangu" linamrejea Yahwe.

generated on Tue Oct 24 10:45:40 2023

Mmelivua joho, nguo, kutoka wale wapitao wasioshutumiwa
Maana ziwezekanazo 1) Mika anamaanisha watu matajiri waovu ni kweli wanaiba majoho kutoka maskini, lakini hii ni tofauti. Au 2) Mika anarejea kwa watunzaji wa mapato ya mawia mavazi ya nje ya maskini wajao kuazima pesa na kutoa mavazi kama dhamana warudishapo. Kulingana na sheria kwenye Kutoka, walitakiwa kurudisha kabla ya kuchwa kwa sababu inaweza kuwa jambo pekee la mtu maskini kuwekwa joto usiku

Micah 2:9

Maelezo ya Jumla:
Yahwe anaendelea kuongea na watu matajiri waovu katika Israeli.

mnachukua baraka zangu kutoka kwa watoto wao wadogo milele.
Hii inarejea , kwa ujumla, kwa baraka Mungu alizowawapati watu wake. Inaweza kurejea kwa 1) kuwa wamiliki wa nchi katika Israeli, 2) ahadi ya baadaye au 3) kwa mababa wa wana, wakulima waliofanya kazi kwa bidii kuanzisha taifa.

imeangamizwa kwa maangamizo kabisa
"Nitaiangamiza kabisa"

angefikiriwa
"ungemfikiria"

Micah 2:12

Maelezo ya Jumla:
Yahwe anaendelea kuongea. Mwishoni mwa hii sura, Yahwe anajionyesha yeye mwenyewe kuwa mchungaji ambaye awachungaye watu wake. Anaweza hasa kuwatambulisha wale walio katika Yerusalemu ambaye amerudi kutoka Ashuri.

Mtu avunjaye hufungua njia...Yahwe atakuwepo kwenye vichwa vyao.
Hii ni picha ya Mfalme akiwaongoza watu wake mbali na mji uliozungushiwa ukuta.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Nimesema' "Sasa sikilizeni, ninyi viongozi wa Yakobo na kutawala nyumba ya Israeli: Je siyo sahihi kwenu kuielewa haki? **2** Ninyi manaochukia mazuri na kupenda uovu, ninyi mnaoambua ngozi yao, miili yao kutoka kwenye mifupa yao- **3** ninyi mnaokula pia miili ya watu wangu, na kuambua ngozi yao, kuvunja mifupa yao, na kuwakatakata katika vipande vipande, kama nyama kwenye chungu, kama nyama kwenye sufuria kubwa. **4** Kisha ninyi watawala mtalia kwa Yahwe, lakini hatawajibu. Atauficha uso wake kutoka kwenu kipindi hicho, kwasababu mmefanya matendo maovu." **5** Yahwe asema hivi kuhusu manabii ambao wawafanyao watu wangu kushindwa, "Kwa wale wawalishao wanatangaza, 'Kutakuwa na ustawi.' Lakini kwa wale wasioweka kitu kwenye vinywa vyao, wanaanzisha vita dhidi yake. **6** Kwa hiyo, itakuwa usiku kwenu usiokuwa na maono juu yenu; itakuwa giza ili kwamba msiweze kubashiri. Jua litakwenda chini juu ya manabii, na siku itakuwa giza juu yao. **7** Waonaji watawekwa kwenye aibu, waaguzi wa watachanganyikiwa. Wote watafunga midomo yao, kwa kuwa hakuna jibu kutoka kwangu." **8** Lakini kwangu, nimejazwa nguvu kutoka kwa Roho wa Yahwe, na nimejaa haki na uweza, kumwambia Yakobo kosa lake, na Israeli dhambi yake. **9** Sasa sikieni hii, ninyi viongozi wa nyumba ya Yakobo, na watawala wa nyumba ya Israeli, ninyi ambao mnaochukia haki, na kupotosha kila haki. **10** Mnaijenga Sayuni kwa damu na Yerusalemu kwa uovu. **11** Viongozi wenu huhukumu kwa rushwa, makuhani wenu hufundisha kwa hijara, na manabii wenu hufanya utabiri kwa ajili ya pesa. Hata hivyo bado mtamtegemea Yahwe na kusema, "Je hayupo Yahwe pamoja nasi? Hakuna uovu utakaokuja juu yetu." **12** Kwa hiyo, kwasababu yenu, Sayuni italimwa kama shamba, Yerusalemu itakuwa rundo la kifusi, na mwinuko wa hekalu utakuwa kama mwinuko wa msituni.

Micah 3:1

Maelezo ya Jumla:
Sura ya 3 inawalenga wakuu wapotoshaji katika Israeli.

Nimesema
Hapa "mimi" inamrejea Mika.

Je! Sio sahihi kwenu kuifahamu haki?
Mika anatumia swali kuwakemea wakuu kwa sababu hawakuwa wanawalinda watu au kuwatendea haki.

ninyi manaorarua ngozi yao, miili yao kutoka mifupa yao...kama nyama katika chungu
Mika anatumia hii picha mbaya ya bucha kuwakata wanyama kuwa nyama kusisitiza jinsi Mungu alivyo fadahaishwa na wakuu kwa sababu ya jinsi walivyo wakatili kwa wale waliotakiwa kulindwa.

Micah 3:4

Maelezo ya Jumla:
Mika anaendelea kuongea.

lia kwa Yahwe
"piga kelele kwa Yahwe kwa ajili ya msaada"

Atauficha uso wake kutoka kwenu
Hii inamaanisha Mungu hatasikia vilio vyao. Hawatasikia vilio vya maskini, na hivyo wapokee kama walivyofanya kutoka kwa Mungu.

Micah 3:5

Maelezo ya Jumla:
Mika anaendelea kuongelea hukumu juu ya manabii wa uongo.

itakuwa usiku kwenu...siku itakuwa giza juu yao
Yahwe anasema katika 3:6 hawa manabii wa uongo hawatapokea tena ujumbe wa Mungu kwa watu wa Israeli. Wakati mwingine manabii walipata ujumbe kutoka kwa Mungu kupitia maono, au ndoto usiku.

Waonaji watawekwa kuwa aibu, na waaguzi watachanganyikiwa
"Nitawafanya waonaji kuwa aibu, na nitawachanganya waaguzi"

Wote watafunga midomo yao
"Hawataongea tena"

kwa kuwa hakuna jibu kutoka kwangu
Hii inamaanisha Mungu atakuwa kimya kama sehemu ya adhabu yao.

Micah 3:8

Lakini kwangu
"Mimi" hapa inamrejea Mika, nabii wa kweli amejitenga kutoka manabii wa uongo.

Nimejaa uwezo kwa Roho ya Yahwe, na nimejaa haki na uweza
Roho wa Yahwe alichagua kumpatia Mika nguvu, haki, na uweza katika uhodari, njia ya aina yake. "Roho wa Yahwe amenijaza nguvu, haki, na uweza"

generated on Tue Oct 24 10:45:40 2023

au "Roho wa Yahwe amenipa nguvu, haki, na uweza"

kumtangazia Yakobo kosa lake, na kwa Israeli dhambi yake
Hivi virai vyote vinamaana moja na kusisitiza hao watu wote wa falme zote kaskazini na kusini wamefanya dhambi.

Micah 3:9

Mmeijenga Sayuni kwa damu na Yerusalemu kwa uovu
Matajiri walikuwa wakijijengea wenyewe nyumba nzuri mara nyingi kwa gharama na kuwatenda vibaya maskini.

damu
Hapa "damu" inarejea kuua.

Je! Yahwe yu pamoja nasi? Hakuna uovu utakaokuja juu yetu.
Mika anawanakuu watu wafikiriao tofauti Yahwe hatawaadhibu kwa matendo yao maovu. Neno la Kiebrania la "uovu" hapa ni sawa kama "janga" katika 2:3, neno kuu katika kitabu.

Micah 3:12

kwa sababu yenu
Hapa "ninyi" inawarejea makuhani, manabii, na wakuu wa wa mstari uliopita.

Sayuni italimwa kama shamba, Yerusalemu itakuwa rundo la kifusi, na mwinuko wa hekalu utakuwa kama mwinuko wa msitu.
Mika anamaanisha kwamba Yerusalemu itaharibiwa kabisa. Mji mkubwa pamoja na watu wengi waishio huko wakuwa wametelekezwa na kukomaa kama shamba au msitu.

Sayuni atalimwa kama shamba
Baada ya uharibifu wake, Yerusalemu atapatikana kwa kulimwa. "Watu wengine watailima Sayuni kama shamba."

na mwinuko wa hekalu utakuwa kama mwinuko wa msitu.
Hakuna hata eneo la hekalu litakaloacha kuharibiwa. Wakuu wamelipotosha, na litaharibiwa pia.

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Lakini katika siku za mwisho itakuja kuhusu kwamba mlima wa nyumba ya Yahwe utawekwa imare juu ya milima mingine. Utainuliwa juu ya milima, na watu watautakabisha. **2** Mataifa mengi yataenda na kusema, "Njoni, twendeni juu kwenye mlima wa Yahwe, kwenye nyumba ya Mungu wa Yakobo. Atatufundisha njia zake, na tutembea katika njia zake." Kwa kuwa kutoka Sayuni sheria itatoka, na neno la Yahwe kutoka Yerusalemu. **3** Atahukumu miongoni mwa watu na kuamua kuhusiana na mataifa mengi ya mbali. Watapoga mapanga yao kuwa plau na mikuki yao kuwa miundu ya kupogolea. Taifa halitainua upanga dhidi ya taifa, wala kutawala kwa vita tena. **4** Badala yake, wataketi kila mtu chini ya mzabibu wake na chini ya mtini wake. Hakuna mtu atakayewafanya waogope, kwa kuwa mdomo wa Yahwe wa majeshi umesema. **5** Kwa kuwa watu wote wataenenda, kila mmoja, katika jina la mungu wake. Lakini sisi tutaenenda katika jina la Yahwe Mungu wetu milele na milele. **6** "Katika siku hiyo," aseme Yahwe, "Nitamkusanya achechemeaye na kumkusanya aliyefukuzwa, wale ambao nimewatesa. **7** Nitamrudisha aliyechechemea kwenye mabaki, na yeye aliyetupwa kwenye taifa imara, na mimi, Yahwe, nitatawala juu yao katika Milima Sayuni, sasa na milele. **8** Kama kwako, mnara wa saa kwa ajili ya kundi, mlima wa binti wa Sayuni-utakuja kwenu, utawala wenu wa zamani utarudishwa, ufalme ambao unaomilikiwa na binti wa Yerusalemu. **9** Sasa, kwa nini unapiga kelele kwa sauti kuu? Je hakuna mfalme miongoni mwenu? Je mshauri wako amekufa? Kwa nini uchungu umekushika kama yule mwanamke akiwa anazaa? **10** Kuwa katika uchungu wa kuzaa ili uzae, binti Sayuni, kama mwanamke mwenye uchungu. Kwa sasa utatoka nje ya mji, kuishi kwenye shamba, na kwenda Babeli. Huko utaokolewa. Huko Yahwe atakuokoa kutoka kwenye mikono ya maadui. **11** Sasa mataifa mengi yamekusanyika juu yako; wakisema; 'Atiwe unajisi; macho yenu yaangalie Sayuni."' **12** Nabii asema, "Hawayajui mawazo ya Yahwe, wala hawaelewi mpango wake, kwa kuwa wamewakusanaya kama miganda kupura sakafuni." **13** Yahwe asema, "siamama na upure, binti Sayuni, kwa kuwa nitaifanya pembe yako kuwa chuma, na nitazifanya kwato zako kuwa shaba. Utaponda watu wengi. Nitaweka wakfu udhalimu wao kwangu mwenyewe, Yahwe, miliki zao kwangu, Bwana wa dunia nzima."

Micah 4:1

mlima wa nyumba ya Yahwe utakuwa imara
"Yahwe atauimarisha mlima ambapo hekalu lake lilipojengwa"

juu ya milima mingine
Hii inamaanisha Mlima Sayuni utakuwa wa muhimu zaidi ya milima yote. Pia inaweza kumaanisha kwamba huu mlima utakuwa mrefu zaidi katika dunia, sio katika eneno pekee.

utakuwa imara juu ya milima mingine
"utaheshimiwa zaidi kuliko mlima mwingine wowote"

watu watatiririka kuuendea
Watu wa mataifa wataenda kwenye mlima wa Yahwe kama mkondo utiririkiao. Hii inamaanisha kwamba watu wengi wataenda. "watu wa mataifa watatiririka kama mto kuuendea" au "watu wa mataifa watauendea"

Micah 4:2

njooni tuupande mlima wa Yahwe, kwenye nyumba ya Mungu wa Yakobo
Vyote mlima na nyumba ni kumbukumbu kwa hekalu la Yerusalemu.

Atatufundisha njia zake, na tutaenenda katika njia zake
Hapa "njia zake" na "njia zake" zinarejea kwa kile ambacho Mungu ataka watu wakifanye. Pia, "kuenenda" maana yake watatii kile asemacho.

Kwa kuwa kutoka Sayuni sheria itatoka, na neno la Yahwe kutoka Yerusalemu
Hapa maneno "sheria" na "neno" yanazungumzia jambo moja. Mataifa ya dunia watasikiliza sheria ya Mungu katika Yerusalemu.

plau
Plau ni kengee ambayo watu hutumia kulimia kwenye udongo ili wapande mbegu.

Watazipiga panga zao kwenye plau na mikuki yao kuwa miundu ya kupogolea
Virai hivi vyote vinamaanisha kwamba watarudisha silaha zao za vita kwenye vifaa watakavyovitumia kuandalia chakula.

miundu ya kupogolea
Mundu wa kupogolea unatumika kukatia matawi au au visiki kutoka kwenye mmea kuufanya uzae vema.

Micah 4:4

Maelezo ya Jumla:
Mika anaendelea kuelezea "siku za mwisho" wakati watu watakapojifunza na kuitii sheria ya Yahwe.

generated on Tue Oct 24 10:45:40 2023

chini ya mzabibu na chini ya mtini wake
Hii ni picha ya watu waishio katika amani.

kwa kuwa kinywa cha Yahwe wa majeshi kimenena hivi
"kwa kuwa Yahwe wa majeshi amenena"

enenda...katika jina la
Hiki kirai kinamaanisha kuabudu na kutii

Micah 4:6

Maelezo ya Jumla:
Yahwe anaelezea "siku za mwisho" wakati watu watakapojifunza na kutii sheria ya Yahwe.

Siku hiyo
"Katika siku zijazo"

Nitamkusanya achechemeaye
"Nitawaleta pamoja wale ambao ni wadhaifu"

na kumkusanya aliyefukuzwa
"na kuwakusanya wale ambao nimewafanya kuwatoka"

na wale waliotupwa mbali kwenye kwenye taifa imara
"na wale niliowatupa mbali nitalifanya taifa imara"

mnara wa saa kwa ajili ya kundi
Yahwe anatumia hiki kirai kusisitiza kwamba watu wa Yerusalemu walitakiwa kuulinda na kuuangalia kwa ajili ya watu wengine wa Israeli.

kilima cha binti Sayuni
"Binti" wa mji inamaanisha watu wa mji. "kilima ambacho watu wa Sayuni huishi"

kilima
Baadhi ya matoleo ya kisasa yanaelewa hili neno la Kiebrania kumaanisha "boma" au "ngome" hapa.

Micah 4:9

Sasa, kwa nini unapiga kelele kwa sauti kuu?
Mika anawatania watu, kujaribu kuwafanya kufikiria kuhusu kwa nini Mungu anashughulika nao katika njia hii. "Sasa, unapiga kelele kwa sauti kuu."

Je! Hakuna mfalme miongoni mwenu? Je! Mshauri wako amekufa? Je! Hii ndiyo sababu uchungu umekushika kama yule mwanamke katika kuzaa?
Mika anaendelea kuwahutubia watu katika sauti ya mzaha. Jibu la haya maswali ni hapana. Mfalme na washauri bado wapo huko, lakini wako kama hawana maana na wasio na matumaini. "Hivyo kwa nini unaomboleza sasa? Je! Ni kwa sababu hauna mfalme? Je! watu wako wenye hekima wamekufa? Unalia kwa sauti kuu kama mwanamke anayezaa mtoto."

Kuwa katika uchungu na kuzaa, binti wa Sayuni, kama mwanamke mwenye uchungu
Mika anatumia picha ya mwanamke katika kuzaa kusisitiza masumbuko makali ya uhamishoni. Anamaanisha kwamba watakuwa katika uchungu kwa sababu Mungu anawaadhibu kwa kuwapeleka mbali na Israeli. Wengi wao hawatakuja nyumbani tena.

Huko utaokoka. Huko Yahwe atakuokoa
"Huko Yahwe atakuokoa"

Micah 4:11

Maelzo ya Jumla:
Yerusalemu itawashinda maadui zake.

Acha atiwe unajisi; acha macho yetu yaitazame Sayuni
"Ngoja tuuangamize mji wa Yerusalemu na kuwaharibu watu wake hivyo tunaweza kuchukua furaha kubwa katika kuanguka kwao."

kwa kuwa amewakusanya kama miganda kupura sakafuni
Hii inamaanisha pia Mungu anajiandaa kuwaadhibu watu wa mataifa.

Micah 4:13

Maelezo ya Jumla:
Yahwe anaonyesha picha ya kupuria sakafu.

Inuka na pura, binti Sayuni
Mungu atawatumia watu wa Sayuni kuwaadhibu watu wa mataifa.

Nitaifanya pembe yako kuwa chuma, na nitazifanya kwato zako kuwa shaba
Yahwe anawalinganisha watu wa Sayuni na ng'ombe shujaa ambaye angepura ngano. Hii inamaanisha Yahwe atawafanya watu wa Israeli hodari tena ili waweze kuwashinda mataifa mengine.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Sasa njoni pamoja katika safu ya kupigana, binti wa maaskari; maaskari wameuzingira mji, kwa ufito watampiga mwamuzi wa Israeli kwenye shavu. **2** Lakini wewe, Bethlehemu Efrata, hata kama uko mdogo miongoni mwa koo za Yuda, kutoka kweko mmoja atakuja kwangu kutawala Israeli, ambaye mwanzo wake ni kutoka nyakati za kale, toka milele. **3** Kwa hiyo Mungu atawapa, hata mda wa yeye aliye katika uchungu kuzaa mtoto, na mabaki ya ndugu zake yatawarudia wana wa Israeli. **4** Atasimama na kuchunga kundi lake kwa nguvu za Yahwe, kwa ukuu wa enzi ya jina la Yahwe Mungu wake. Watabaki, kwa kuwa atakuwa mashuhuri hata mwisho wa dunia. **5** Atakuwa amani yetu. Wakati Waashuru watakapokuja kwenye nchi yetu, wakati wakitembea dhidi ya boma yetu, kisha kisha tutainuka juu yao wachungaji saba na viongozi nane juu ya watu. **6** Watachunga nchi ya Ashuru kwa upanga, na nchi ya Nimrodi katika malango yake. Atatuokoa kutoka kwa Waashuru, watakapokuja kwenye nchi yetu, watakapoingia kwenye mipaka yetu. **7** Mabaki ya Yakobo yatakuwa katika kabila za watu wengi, kama umande utokao kwa Yahwe, kama manyunyu kwenye majani, ambayo hayamsubiri mtu, na hayawasubiri watoto wa mwanadamu. **8** Mabaki ya Yakobo yatakuwa miongoni mwa mataifa, miongoni mwa watu wengi, kama simba katikati ya kundi la kondoo. wakati akipita katikati yao, atawakanyaga juu yao na kuwachachana kuwa vipande vipande, na hakutakuwa na mtu wa kuwaokoa. **9** Mkono wako utainuliwa dhidi ya maadui zako, na utawaharibu. **10** "Itatokea siku hiyo," asema Yahwe, "kwamba nitawaharibu farasi wako kutoka miongoni mwenu na nitayavunja magari yako ya farasi. **11** Nitaiharibu miji katika nchi yako na kuzingusha ngome zako zote. **12** Nitauharibu uchawi kwenye mkono wako, na hakutakuwa na waaguzi tena. **13** Nitaziaharibu sanamu zako za pango na nguzo za mawe kutoka miongoni mwako. Hautaabudu tena ustadi wa mikono yako. **14** Nitazin'goa nguzo zako za Ashera kutoka miongoni mwenu, na nitaiharibu miji yenu. **15** Nitalipiza kisasi kwa hasira na ghadhabu juu ya mataifa ambayo hayakusikiliza."

Micah 5:1

kundi la watu, watu, watu, watu, watu
Neno "watu" au "kundi la watu linarejea kwa kundi la watu ambao wanatumia lugha moja wote na utamaduni mmoja. Kirai "watu" mara nyingi inarejea kwa mkusanyiko wa watu katika mahali fulani au katika tukio maalumu.

Yerusalemu
Yerusalemu ilikuwa asili ya mji wa Wakanaani ambao badaye ulikuwa mji muhimu zaidi katika Israeli. Inaonyesha kama kilomita 34 magharibi mwa Bahari ya Chumvi na kaskazini mwa Bethelehemu. Bado ni mji mkuu wa Israeli ya sasa.

Israeli, Waisraeli, taifa la Israeli
Neno "Israeli" ni jina ambalo Mungu alimpatia Yakobo. Maana yake, "alipambana na Mungu."

ufito
Neno "fimbo" linarejea kwa nyembamba, ngumu, fimbo kama kifaa ambacho kilitumika katika njia nyingi tofauti tofauti. Ilikuwa kama walau mita moja katika urefu.

Micah 5:2

Lakini wewe, Bethelehemu Efrata
Yahwe anazungumza na watu wa huu mji kana kwamba wako pale wanasikiliza.

Efrata
Hili ni mojawapo ya jina la eneo ambalo Bethehemu ilipokuwa au inaitwa kwa jina jingine kwa ajili ya Bethelehemu au inatofautisha Bethelehemu hii kutoka nyingine. Bethelehemu ipo kama maili sita kusini mwa Yerusalemu. Palikuwa ni nyumbani mwa mji wa Mfalme Daudi. Watafsiri wanaweza kuongeza hii rejea: "Jina 'Efrata' maana yake 'kuzaa matunda.'"

hata kama uko mdogo katikati ya koo za Yuda
Hii inamaanisha Mungu atafanya mambo makubwa kupitia kidogo na mji usiokuwa na maana.

atakuja kwangu
Hapa "mimi" inamrejea Yahwe.

ambaye mwanzoni ni kutoka nyakati za kale, kutoka milele
Hii inaurejea ukoo mtawala kutoka familia ya zamani ya Mfalme Daudi. Virai "kutoka nyakati za zamani" na "kutoka milele" kimsingi inamaanisha kitu kimoja na kusisitiza jinsi hii safu ya familia ilivyo ya zamani.

Kwa hiyo Mungu atawatoa
"Kwa hiyo Mungu atajitenga na watu wa Israeli"

hadi wakati yeye aliye katika uchungu atakapozaa mtoto
Hii inarejea kipindi wakati mtawala amezaliwa, muda wenye ukomo.

generated on Tue Oct 24 10:45:40 2023

mabaki ya ndugu zake
"mabaki ya jamaa zake Waisraeli." Hawa ni Waisraeli katika uhamisho. Hapa "yeye" inamrejea mtoto ambaye atakuwa mtawala.

Micah 5:4

Maelezo ya Jumla:
Hii mistari inaendelea kumwelezea mtawala kutoka Bethelehemu.

Atasimama na kulichunga kundi lake kwa nguvu za Yahwe
"Atawaongoza watu wake katika nguvu ya Yahwe."

katika ukuu wa enzi ya jina la Yahwe Mungu wake
"katika mamlaka ya nguvu ya Yahwe Mungu wake"

Watabaki
Hapa "wao" inawarejea watu wa Israeli. Neno "Israeli" au "Yerusalemu" imehusika. "Watu watabaki Israeli" au "Watu watabaki katika Yerusalemu"

kwa kuwa atakuwa mashuhuri hata mwisho wa dunia
Hii inamaanisha kwamba mbeleni watu wote kutoka kila taifa watatoa heshima kwa mtawala wa Israeli.

Atakuwa amani yetu
Hapa "yetu" inamrejea Mika na watu wa Israeli. "Atakuwa mtu wa amani"

wachungaji saba na viongozi saba juu ya watu
Hapa "wachungaji" inamaanisha "watawala." pia, unaweza kutaka kuongeza rejea inayosema, "Hesabu 'saba' na 'nane' zimeunganishwa kumaanisha kwamba zitakuwa zaidi za kutosha viongozi kukutana na hitaji."

Micah 5:6

Wataichunga nchi ya Ashuru
Hapa kuwashinda Waashuru inzungumziwa kana kwamba ilikuwa kuwachunga kondoo.

nchi ya Nimrodi
Hili ni jina jingine kwa nchi ya Ashuru. Nimrodi alikuwa muwindaji na kiongozi wa mwanzoni. Watafsiri wanaweza kuongeza hii rejea: "Jina 'Nimrodi' maana yake 'uasi.'"

katika malango yake
Hii sura inaweza kueleweka kama "katika malango yake." Malango ya mji yalikuwa kwenye maeneo ya watu wengi ambapo mara nyingi wakuu walifanya maamuzi muhimu.

Ataokoa
"Mtawala ataokoa"

kama umande utokao kwa Yahwe, kama manyunyu kwenye majani
Hii inasisitiza kwamba watu wa Yuda watakuwa wakijifurahisha, baraka, kwa mataifa.

ambayo hayamsubiri mtu, na hayawasubiri wana wa mwanadamu
"na watasubiri kwa na kumtegemea Mungu"

Micah 5:8

katikati ya mataifa, katikati ya watu wengi
Hivi virai viwili kimsingi vinamaanisha jambo moja na kusisitiza kwamba "mabaki ya Yakobo" wataishi katika mataifa mengi tofauti tofauti.

kama simba katikati ya wanyama wa msitu, kama mwana simba katikati ya kundi la kondoo. Wakati akipita katikati yao, atawakanyaga juu yao na kuwararua kuwa vipande vipande
Hii inasisitiza kwamba watu wa Israeli watakuwa na uwezo na ujasiri wakiwa uhamishoni kuhukumu na kuwaharibu maadui zao.

Micah 5:10

Itatokea siku hiyo
Hii inarejea kwa mda usio dhahiri mbeleni, ni kama kipindi cha uhamisho.

Nitawaharibu farasi wako kutoka miongoni mwenu na nitayavunja magari ya farasi
Watu wa Israeli walitumia farasi na magari ya farasi tu katika vita. Pia ilijumuisha ushirikiano na wageni, nchi zisizomjua Mungu. Mungu hakutaka watu waamini silaha zao za vita kuwalinda zaidi kuliko walivyomwamini yeye.

Micah 5:12

Maelezo ya Jumla:
Yahwe anaendelea kuongea na watu wa Israeli.

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Sasa sikilizeni kile ambacho Yahwe asemacho, "Inuka na ueleze kesi yako mbele ya milima; acha milima isikie sauti yako. **2** Sikilizeni madai ya Yahwe, enyi milima, na ninyi misingi mivumilivu ya dunia. Kwa kuwa Yahwe anavumilia pamoja na watu wake, na atapigana katika mahakama juu ya Israeli." **3** Watu wangu, nimefanya nini kwenu? nimewachosha mara ngapi? shuhudieni dhidi yangu! **4** Kwa kuwa niliwaleta kutoka nchi ya Msiri na kuwaokoa kutoka kwenye nyumba ya utumwa. Nawatuma Musa, Aruni, na Mariamu kwako. **5** Watu wangu, kumbukeni ambavyo Balaki mfalme wa Moabu alivyotunga, na vile ambavyo Balamu mwana wa Beori alivyomjibu kama ulipokuwa ukienda kutoka kwa Gilgali, hivyo mnaweza kujua matendo ya haki ya Yahwe." **6** Je nilete nini kwa Yahwe, ninapoenda kumwinamia Mungu aliye juu? Je ninaweza kuja kwake na sadaka za kuteketeza, pamoja na ndama wenye mwaka mmoja? **7** Je Yahwe atapendezwa na maelfu ya kondoo waume, au na elfu kumi za mito ya mafuta? Je nimtoe mzaliwa wangu wa kwanza kwa ajili ya kosa langu, tunda la mwili wangu kwa ajili ya dhambi yangu mwenyewe? **8** Amekwambia, mtu, kile kilicho bora, na kile ambacho Yahwe atakacho kutoka kwako: Kutenda haki, kupenda ukarimu, na kutembea kwa unyenyekevu pamoja na Mungu wako. **9** Sauti ya Yahwe inatangaza kwenye mji-hata sasa hekima hukukiri jina lako: "Kaa tayari kwa ajili ya fimbo, na kwa yule aliyeiweka. **10** Kuna utajiri katika nyumba za waovu, na kipimo cha uongo hilo ni chukizo mno. **11** Ningeweza kumfikira mtu kuwa hana hatia kama anatumia kipimo cha ulaghai, pamoja na mfuko wa kipimo wa udanganyifu? **12** Matajiri wamejaa uharibifu, makazi yao yamesema uongo, na ulimi wao katika midomo yao unaudanganyifu. **13** Kwa hiyo nimekupiga kwa pigo linaloumiza, nimekufanya gofu kwa sababu ya dhambi zako. **14** Utakula lakini hutatosheka; utupu wako utabakia ndani yako. Utatunza mizigo mbali lakini hutahifadhi, na kile unachokihifadhi nitakitoa kwa upanga. **15** Utapanda lakini huatavuna; utazikusanya zaituni lakini hutajipaka mafuta; utasindika zabibu lakini hutakunywa divai. **16** Kanuni zilizotengenezwa na Omri zimetunzwa, na matendo yote ya nyumba ya Ahabu. Mnatembea kwa ushauri wao. Hivyo nitakufanya wewe, mji, gofu, na makazi yako jambo la zomeo, na matabeba dharau kama watu wangu."

Micah 6:1

Inuka na ueleze kesi yako...atapigana katika mahakama juu ya Israeli
Katika 6:1-5 Mika anatumia chumba cha mahakam kama picha. Yahwe anazungumza mbele ya mashahidi kuelezea kwa nini watu wa Israeli wamemwacha mungu na kuanza kuabudu sanamu.

milima...vilele...mivumilivu ya dunia
Mika anaongea na hivi vitu kana kwamba ni wanadamu. Mika anatumia milima, vilele, na misingi ya dunia kama ushahidi wa milele juu ya kuabudu sanamu za watu wake.

Micah 6:3

Maelezo ya Jumla:
Hii inaendelea madai ya Yahwe juu ya watu wa Israeli.

Watu wangu, nimefanya nini kwenu? nimewachosha mara ngapi? shuhudieni dhidi yangu!
Mungu anatumia haya maswali kusisitiza kwamba yeye ni Mungu mwema, na hajafanya kitu kuwafanya watu kukoma kumwabudu yeye. "Watu wangu, nimekuwa mwema kwenu. Sijafanya kitu kuwafanya mnichoke. Kama mnafikiri nimefanya, shuhudieni juu yangu, sasa."

nyumba ya utumwa
"mahali ambapo mlipokuwa watumwa"

kumbukeni
"kumbuka"

Balaki mfalme wa Moabu alivyotunga, na vile ambavyo Balamu mwana wa alivyomjibu
Hii inaonyesha kwenye tukio la nyuma wakati Mfalme Balaki alipompangisha Balamu kuwafanya watu wa Israeli. Aidha, Mungu alimruhusu Balamu kuwabariki watu tu.

Beori
Hili ni jina la baba yake na Balamu.

Shitimu
Hili ni jina la mahali katika Moabu.

kwamba mnaweza kujua matendo ya haki yangu, Yahwe.
"hivyo basi mnaweza kukumbuka mimi ni nani, na nini nimefanya juu yenu"

Micah 6:6

Je nilete nini kwa Yahwe, ninapoenda kumwinamia Mungu aliye juu? Je ninaweza kuja kwake na sadaka za kuteketeza, pamoja na ndama wenye mwaka mmoja?Je Yahwe atapendezwa na maelfu ya kondoo waume, au na elfu kumi za mito ya mafuta? Je nimtoe mzaliwa wangu

generated on Tue Oct 24 10:45:40 2023

wa kwanza kwa ajili ya kosa langu, tunda la mwili wangu kwa ajili ya dhambi yangu mwenyewe?
Mika anatumia maswali kuwafundisha watu wa Israeli kusu kile hasa kinachomtukuza Mungu. "Hakika hufikirii kwamba unaweza kumtukuza Mungu kwa kumletea ndama mkubwa mwenye mwaka mmoja, kondoo 1,000, 10,000 mito ya mafuta, au mtoto wako wa uzao wa kwanza kama sadaka kwa ajili ya dhambi zako."

mzaliwa wangu wa kwanza kwa ajili ya kosa langu, tunda la mwili wangu kwa ajili ya dhambi yangu mwenyewe
Hivi virai viwili vinamaanisha kitu kimoja.

Amekwambia
"Yahwe amekwambia"

Micah 6:9

Sauti ya Yahwe inatangaza kwenye mji
"Yahwe anawatangazia watu wa Yerusalemu"

hata hivyo hekima hukiri jina lako
"na mtu mwenye hekima atamuogopa Yahwe" au "na mtu mwenye hekima atatii kile Yahwe asemacho"

Kuwa tayari kwa ajili ya fimbo, na kwa yule aliyeiweka
Hapa "fimbo" inarejea kwa adui askari ambaye Yahwe atawaadhibu watu wake.

kipimo cha uongo
Hii inataja mizani isiyopima vitu kwa usahihi hivyo mtu anaweza kuwaibia wengine kwa madhumuni na kutengeneza pesa nyingi zaidi kwa ajili yake mwenyewe.

Micah 6:11

Ningeweza kumfikiria mtu kuwa hana hatia kama anatumia kipimo cha ulaghai, pamoja na mfuko wa kipimo cha udanganyifu
Yahwe anatumia swali kusisitiza kwamba anaangalia hatia ya mtu adanganyaye wengine ili kutengeneza pesa zaidi. "Hakika nitamwangalia mtu mwenye hatia kama akitumia kipimo kisicho haki na uzito ili kuwadanganya wengine na kutengeneza pesa zaidi kwa ajili yake mwenyewe.

Watu matajiri wamejawa udhalimu
"Watu matajiri wanawachukulia maskini faida"

makazi yao yamesema uongo, na ulimi wao katika midomo yao unaudanganyifu
Vishazi hivi vyote vinamaanisha kitu kimoja na vimeungana kwa ajili ya msisitizo. "Ninyi nyote ni waongo." Hii itafanya matokeo ya mhemko kwa wasomaji.

Micah 6:13

Kwa hiyo nimekupiga kwa pigo linaloumiza...lakini hutakunywa divai
Yahwe anaelezea adhabu yake ya watu wake kama kumruhusu adui askari kuja na kuchukua kila kitu walichokuza, andaa, na kutunza kwa ajili yao wenyewe.

Micah 6:16

Maelezo ya jumla:
Yahwe anaendelea kuzungumza na watu wa Israeli.

Kanuni zilizotengenezwa na Omri zimetunzwa
"Mmefanya kile ambacho Omri alichoamuru"

Omri...Ahabu
Hawa watu wote walikuwa wafalme juu ufalme wa kaskazini mwa Israeli. Mungu aliwahesabu wote kuwa waovu sana.

Mnatembea kwa ushauri wao
"mmefanya mambo maovu ambayo Omri na Ahabu waliwaambia watu kufanya.

jambo la kuzomea
Hicho ni, kitu cha kudhihaki kwa kuzomea kwacho.

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Ole wangu! Kwangu mimi ni kama msimu wa mavuno ulipokwisha, na pia makombo ya mavuno ya
zabibu kwenye shamba la mizabibu: Hakuna tena kishamba cha matunda kinachoonekana, hakuna matini
ya malimbuka ambayo ninayoyatamani. **2** Watu waaminifu wamepotelea kutoka kwenye nchi, hakuna mtu
mwadilifu katika wanadamu wote. Wote hudanganya katika kusubiri kumwaga damu; kila mtu humuwinda
ndugu yake mwenyewe kwa wavu. **3** Mikono yao ni mizuri mno kwa kufanya madhara. watawala huuliza
pesa, hakimu yuko tayari kwa rushwa, na mtu mwenye nguvu anawaambia wengine kile anachokitaka
kujipatia. Hivyo ndivyo waundavyo kwa pamoja. **4** Mtu bora kwao ni kama mitemba, mwadilifu sana ni
kama mche wa miba. Imefika siku iliyosemwa nyuma na walinzi wako, siku ya hukumu. Sasa ni mda wa
machafuko. **5** Msimwamini kila jirani; msimuweke kiongozi katika rafiki yeyote. Kuweni makini kuhusiana
na kile msemacho hata kwa mwanamke ambaye adanganyaye kwenye mikono yenu. **6** Kwa kuwa mwana
humfedhehesha baba yake, binti huinuka kushindana na mama yake, na mke wa mwana wa kiume
hushindana na mama mkwe wake. Adui wa watu ni watu wa nyumba yake mwenyewe. **7** Lakini kama
kwangu mimi, nitamtazama Yahwe. Nitamsubiri Mungu wa wokovu wangu; Mungu wangu ataniskia. **8**
Usifurahi juu yangu, adui yangu. Niangukapo, nitainuka. Wakati nitakapokuwa nimekaa katika giza,
Yahwe atakuwa mwanga kwangu. **9** Kwasababu nimetenda dhambi dhidi ya Yahwe, nitachukua ghadhabu
yake hata aniteteapo kosa langu, na kutekeleza hukumu kwa ajili yangu. Atanileta kwenye nuru, na
nitamwona akiniokoa kwenye haki yake. **10** Kisha adui yangu atakapoliona hilo, na aibu itamfunika yule
aliyeniambia, "Yahwe Mungu wako yuko wapi?" macho yangu yatamtazama; atakanyagwa chini kama tope
kwenye mitaa. **11** Siku ya ya kujenga kuta zako zitafika; siku hiyo mipaka itasogezwa mbali sana. **12** Siku
hiyo watu watakuja kwako, kutoka Ashuru na miji katika Misri, kutoka Misri hata mto mkubwa, kutoka
bahari kwenda bahari, na kutoka mlima kwenda mlima. **13** Hizo nchi zitakuwa zimejitenga kwasababu ya
watu ambao wanaishi huko sasa, kwasababu ya tunda la matendo yao. **14** Chunga watu wako kwa fimbo
yako, kundi la urithi wako. Wanaishi wenyewe kwenye msitu, katikati ya msitu. Wachunge katika Bashani
na Gileadi kama siku za zamani. **15** Kama katika siku wakati mlipotoka nje ya nchi ya Misri,
nitawaonyesha maajabu. **16** Mataifa yataona na kuwa na aibu ya nguvu zao zote. Wataweka mikono yao
kwenye midomo yao; masikio yao yatakuwa kiziwi. **17** Watalamba vumbi kama nyoka, kama viumbe
vitaambavyo juu ya nchi. Watatoka nje kwenye maficho kwa hofu; watakuja kwako kwa hofu, Yahwe
Mungu wetu, na wataogopa kwa sababu yako. **18** Ni nani aliye Mungu kama wewe, wewe uchukuaye
dhambi, wewe upitaye juu ya kosa la mabaki ya mrithi wako? Hutunzi hasira yako milele, kwa sababu
unapenda kutuonyesha agano lako la aminifu. **19** Tena utakuwa na huruma juu yetu; utayakanyaga maovu
chini ya miguu yako. Utazitupa dhambi zetu zote kwenye vilindi vya bahari. **20** Utampatia ukweli Yakobo
na agano aminifu kwa Abrahamu, ulipoapa kwa babu zetu katika siku za kale.

Micah 7:1

Kwangu mimi ni kama msimu wa mavuno...matini ya malimbuko
Mika anasisitiza kwamba hakuna tean watu waadilifu, waaminifu kwa Mungu, katika Israeli. "Kwangu mimi watu wa Israeli ni kama shamba la mzabibu baada ya mavuno na kukusanya. Mizabibu imejifunua. Siwezi kupata tunda lolote, lakini bado natamani sana kula tini lililoiva.

Watu waaminifu wamepotelea...kwa wavu
Mika anakuza kuonyesha jinsi ambavyo hali ilivyo mbaya. Anahisi hakuna mtu mwema aliyebaki katika Israeli.

Micah 7:3

Maelezo ya Jumla:
Mika anaendelea kuongea kuhusu watu wa Israeli.

Mikono yao ni mizuri mno
"Watu ni wazuri sana"

Mtu bora kwao ni kama mitemba, mwadilifu sana ni kama miche ya miba
Hii inamaanisha kwamba hata kiongozi mzuri katika Israeli amesababisha maumivu na walikuwa hawafai kitu

Imefika siku iliyosemwa nyuma na walinzi, siku ya adhabu
Hapa "yako" bado inawarejea watu wa Israeli. "Manabii wao wamewaambia kwamba Yahwe angewaadhibu"

Sasa ni muda wa machafuko yao
Hii inaweza kurejea kushinda vita. "Sasa iko hapa, na hawataelewa nini kinaendelea"

generated on Tue Oct 24 10:45:40 2023

Micah 7:5

Maelezo ya jumla:
Mika anaendelea kuongea na watu wa Israeli.

Msimwamini kila jirani...watu wa nyumba yake mwenyewe
Mika anaendelea kuonyesha kwamba hakuna mtu yeyote mzuri, mwadilifu, na mwaminifu kwa Mungu miongoni mwa watu wa Mungu. Hapa anasisistiza kwamba hawawezi hata kuwaamini marafiki au familia.

Micah 7:7

Lakini kama kwangu mimi
Hapa "mimi" inamrejea Mika

Usifurahi juu yangu
Mika harejelei kwake pekee. Anamaanisha adui hatakiwi kufurahi juu ya kilichotokea kwa watu wote wa Israeli.

Wakati nitakapokuwa nimekaa katika giza, Yahwe atakuwa nuru kwangu
Mika anarejea kwenye janga ambalo linakuja kwa watu wa israeli kama "giza." Anamaanisha ingawa Mungu atamwacha adui kuja kuwaharibu sasa, atakuja kuwaokoa mbeleni.

Micah 7:9

Kwa sababu nimetenda dhambi
Mika hajirejei yeye pekee. Anamaanisha watu wote wa Israeli wametenda dhambi.

hata niteteapo kosa langu, na kutekeleza hukumu kwa ajili yangu
Hii inarejea wakati Mungu aamuapo amewaadhibu watu wake mno. Kisha atawaadhibu watu wa mataifa mengine ambao waliowajeruhi watu wa Israeli.

Atanileta kwenye nuru
" Atakuja na kutuokoa kutoka maadui zetu. Itakuwa kama kumleta mtu katika giza kwenye nuru"

Micah 7:10

Kisha adui yangu
Mika hajirejei yeye pekee. Anamaanisha adui wa watu wote wa Israeli.

Yuko wapi Yahwe Mungu wako?
adui hutumia swali kuwatania watu wa Israeli. "Yahwe Mungu wako hawezi kukusaidia"

Macho yangu
"Mimi" au "sisi"

yatamtazama yeye
Hapa "yeye" inawarejea maadui ambao waliowajerui watu wa Israeli.

atakanyagwa chini
"maadui zao watawakanyaga chini"

Micah 7:11

Siku ya kujenga kuta zako zitakuja
Hapa "kuta" inarejea kwa kuta kuzunguka miji yao, ambzo zimeandaa usalama na ulinzi kutoka maadui zao.

mipaka itasogezwa mbali sana
"Yahwe ataisogeza mipaka ya ukubwa wa nchi yenu" au "Yahwe ataongeza ukubwa zaidi wa ufalme wenu"

Hizo nchi zitakuwa zitakuwa zimejitenga
"Zile nchi zitakuwa tupu" au "Hakuna atakayeishi katika hizo nchi"

Micah 7:14

Chunga watu wako kwa fimbo yako, kundi la urithi wako
Mika anaomba kwa Yahwe, akimuuliza kuwalinda watu wake wa Israeli tena. Hapa "fimbo" inawarejea wakuu wa Mungu na kuongoza, kama mchungaji atumiavyo fimbo kuongoza na kuzilinda kondoo zake.

Wanaishi wenyewe kwenye msitu
Mika anamaanisha kwamba baadhi ya watu wanaishi ambapo aridhi ni maskini na wamejitenga na hawawezi kujipatia bidhaa zinazohitajiaka.

Waache wachunge katika Bashani na Gileadi
Hii mikoa inajulikana kama nchi tajiri kwa kukuza chakula. Hivyo Mika anauliza upanuzi zaidi wa eneo, ambalo lilikuwa limepotea kwa wavamizi miaka ya nyuma.

kama siku za zamani
Hii inaweza kurejewa wakati Suleimani alipokuwa mfalme.

Nitaonyesha
Hapa "mimi" inamrejea Yahwe.

Micah 7:16

Wataweka mikono yao juu ya midomo yako; masikiio yao yatakuwa kiziwi
Hii inaonyesha jinsi walivyo na hofu, sana hivyo hawawezi kujibu.

Watalamba vumbi kama nyoka, kama viumbe vitambaavyo juu ya nchi
Virai vyote vinamaanisha jambo moja. Maadui wa Mungu wataaibishwa kabisa na kuja kwake katika hofu baada ya kuona mambo yenye nguvu ayafanyayo.

generated on Tue Oct 24 10:45:40 2023

Micah 7:18

Ni nani aliye Mungu kama wewe
Mika anatumia swali kusisitiza kwamba hakuna mwingine afanyaye mambo ambayo Yahwe ayafanyayo.

mabaki ya mrithi wako
"wale walio wakwetu watu wako waliochaguliwa ambao walioponea chupuchupu adhabu yako"

Micah 7:19

Uta
Hapa "wewe" inamrejea Yahwe.

juu yetu
Hapa "sisi" inamrejea Mika na watu wa Isralei.

utayakanyaga maovu chini ya miguu yako. Utazitupa dhambi zetu zote kwenye vilindi vya bahari
Hii inamaanisha Mungu atazisamehe kabisa dhambi za watu na hakutakuwa tena na adhabu ya watu kwa ajili yao.

mpatie ukweli Yakobo na agano aminifu kwa Ibrahimu
Hapa "Yakobo" na "Ibrahimu," ambao ni mambabu wa taifa la Israeli, inarejea kwa watu wa Israeli sasa.

kwa babu zetu
Hii inamrejea Ibrahimu na Yakobo, na labda wengine waliokuwa hai wakati Mungu alipolifanya agano lake pamona na Israeli.

generated on Tue Oct 24 10:45:40 2023

Book: Nahum

Nahum

Chapter 1

1 Maono kuhusu Ninawi. Kitabu cha maono ya Nahumu, Mwelkoshi. **2** Yehova ni Mungu mwenye wivu na analipa kisasi; Yehova hulipa kisasi na amejaa ghadhabu; Yohova analipiza kisasi kwa adui zake, na huiendeleza hasira yake kwa adui zake. **3** Yehova ni mwenye nguvu nyingi na mpole wa hasira; hatakuwa na namna ya kuacha kuwahesabia hatia adui zake. Yehova hufanya njia yake kwenye upepo wa kisulisuli na dhoruba, na mawingu ni mavumbi ya miguu yake. **4** Huikemea bahari na kuifanya ikauke; hukausha mito yote. Bashani ni dhaifu, na Karmeli pia; maua ya Lebanoni ni dhaifu. **5** Milima hutetema kwenye uwepo wake, na vilima huyeyuka; dunia huanguka mbele zake, kabisa, dunia na watu wote wanaoishi ndani yake. **6** Ni nani anaweza kusimama mbele ya ghadhabu yake? Nani anaweza kuzuia ukali wa hasira yake? Ghadhabu yake imemwagwa kama moto, na miamba ameibomoa mbalimbali. **7** Yehova ni mwema, boma katika siku ya taabu; na yeye ni mwaminifu kwa wale wanaomkimbilia. **8** Lakini atafanya mwisho wa adui zake kwa mafuriko ya kutisha; atawawinda kwenye giza. **9** Watu wanapanga nini dhidi ya Yehova? Yeye atakomesha; taabu haitainuka mara ya pili. **10** Maana watakuwa wamevurugika kama michongoma; wataloweshwa katika kinywaji chao mwenyewe; wataharibiwa kabisa kwa moto kama mashina ya mabua. **11** Mtu mmoja aliinuka miongoni mwenu, Ninawi, aliyepanga ubaya dhidi ya Yehova, mtu ambaye aliimarisha uovu. **12** Hivi ndivyo anavyosema Yehova, "Hata kama wananguvu zao timilifu na idadi timilifu, hata hivyo watanyolewa, watu wao hawatakuwepo tena. Bali wewe, Yuda: Ingawa nimekutesa, sitakutesa tena. **13** Sasa nitaivunja ile nira ya watu kutoka kwako; nitaikata minyororo yako. **14** Yehova ametoa amri juu yako, Ninawi: " Hakutakuwa na kizazi tena chenye kubeba jina lako. Nitazizuia sanamu zilizochongwa na kuziondoa sanamu za chuma kutoka kwenye nyumba za miungu yenu. Nitachimba makaburi yenu, kwa kudharauliwa kwenu." **15** Tazama, juu ya milima kuna miguu ya mtu aletaye habari njema, anayetangaza amani! Sherehekeeni sikukuu zenu, Yuda, na tunzeni nadhiri zenu, kwa maana mwovu hatawavamia tena; ameondolewa kabisa.

Nahum 1:1

Maelezo ya jumla
Nahumu anaelezea uharibifu wa Ninawi katika shairi.

Maono kuhusu Ninawi.
Ujumbe kutoka kwa Mungu kuhusu mji wa Ninawi.

Mwelkoshi.
Mtu kutoka kijiji cha Mwelkoshi.

Nahum 1:2

Yahwe
Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

hatakuwa na namna ya kuacha kuwahesabia hatia adui zake
Hii inamaanisha kwamba Yahwe atawahukumu na kuwaadhibu adui zake wasipomtii yeye.

Nahum 1:4

Maelezo ya jumla
Nahumu anaendelea kueleza nguvu ya Yahwe juu ya dunia yote.

Milima hutetema kwenye uwepo wake, na vilima huyeyuka; dunia huanguka mbele zake
"Milima, vilima, na dunia humwogopa Yahwe"

hutetema
kama mtu ambaye ameogopa

huanguka
"hudondoka chini ya ardhi kwa woga"

Nahum 1:6

Maelezo ya jumla
Nahumu anaongea kuhusu uwezo wa Yahwe

ukali wa hasira yake
"nguvu ya hasira yake" au" kiwango (jumla au kiasi)cha hasira yake"

generated on Tue Oct 24 10:45:40 2023

Ghadhabu yake imemwagwa kama moto, na miamba ameibomoa mbalimbali
kwa tafasiri nyingine ni : "humwaga hasira yake kama moto na kubomoa miamba kwa kuisambaratisha."

Nahum 1:7

boma
sehemu salama iliyojengwa kwa ajili ya ulinzi dhidi ya maadui

siku ya taabu
Wakati adui anapofanya shambulio. Kwa tafsiri nyingine: "Wakati mambo mabaya yanapotokea"

Nahum 1:9

Maelezo ya jumla
Nahumu anawaambia watu wa Ninawi jinsi ambavyo Yahwe atawashughulikia.

atakomesha
"kuacha kabisa kufanya"

taabu haitainuka mara ya pili
"Hatakushambulia kwa mara ya pili"

Watakuwa....chao
Nahumu anazungumza kwa Waisraeli kwa ufupi juu ya watu wa Ninawi.

watakuwa wamevurugika kama michongoma
"kabiliwa na matatizo mengi ambayo yatawazuia kuvamia"

wataharibiwa kabisa
Yahwe ataiharibu kabisa Ninawi yote

aliimarisha uovu
aliwahamasisha watu kufanya mambo maovu

Nahum 1:12

Maeleza ya jumla
Yahwe anazungumza kwa Waisraeli juu ya Ninawi.

Wananguvu ... watanyolewa... zao
watu wa Ninawi

hata hivyo watanyolewa
"Watakatwa." Yahwe anatumia picha ya kukata sufu kwenye kondoo kuonyesha njinsi atakavyo liharibu jeshi la Ninawi , hata kama wapo wengi.TN: " wataharibiwa "

nitaivunja ile nira ya watu kutoka kwako
TN: "nitakuweka huru kutoka ktika utumwa mwa watu hao"

nitaikata minyororo yako
"kata minyororo ambayo waliwafunga kama watumwa"

Nahum 1:14

Yahwe
"Yahwe" ni jina binafsi la Mungu ambalo alijifunua kwa Musa kwenye kichaka kilichowaka moto.

Nahum 1:15

juu ya milima kuna miguu ya mtu aletaye habari njema
"mtu analeta habari njema"

mtu mwovu
Nahumu anazungumza kwa watu wa Ninawi kana kwamba ni mtu mmoja.

ameondolewa kabisa
Nahumu anazungumza juu tukio la baadaye kana kwamba tayari limekwisha tokea.

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Yule ambaye atakuharibu vipande vipande anakuja dhidi yako. Linda kuta za mji, linda barabara, jitieni nguvu ninyi wenyewe, yakusanyeni majeshi yenu. **2** Maana Yehova anarejesha fahari ya Yakobo, kama fahari ya Israeli, ingawa wateka nyara waliwaharibu na kuharibu matawi ya zabibu zao. **3** Ngao za mashujaa wake ni nyekundu, na watu hodari wamevaa nguo nyekundu; magari ya vita yameandaliwa yanang'ara kwenye vyuma vyake wakati wa mchana, na mikuki ya mivinje inarushwa hewani. **4** Magari ya vita yapo kasi kwenye mitaa; yanakimbia mbele na nyuma katika mitaa. Yapo kama kurunzi, na yanakimbia kama radi. **5** Yule ambaye atakuvunja vipande vipande anawaita maafisa wake; wanajikwaa kila mmoja kwa mwingine katika kutembea kwao; wanaharakisha kuushambulia ukuta wa mji. Ngao kubwa imetayarishwa kujikinga na hawa washambuliaji. **6** Malango kwenye mito yamelazishwa kufunguka, na jumba la mfalme linaanguka kwenye uharibifu. **7** Husabu amevuliwa mavazi yake na amachukuliwa; watumishi wake wa kike wanaomboleza kama njiwa, wanavipiga vifua vyao. **8** Ninawi ni kama bwawa la maji linalovuja, watu wake kwa pamoja wanakimbia kama maji yanayotiririka. Wengine wanasema, " Simama, simama," lakini hakuna anayegeuka nyuma. **9** Chukua nyara ya fedha, kuchua nyara ya dhahabu, maana hakuna mwisho wake, kwa fahari ya vitu vyote vizuri vya Ninawi. **10** Ninawi ipo tupu na imeharibiwa. Moyo wa kila mtu unayeyuka, magoti ya kila mmoja yanagongana pamoja, na uchungu upo kwa kila mmoja; sura zao wote zimepauka. **11** Sasa liko wapi pango la simba, sehemu ambapo simba wadogo hula chakula, sehemu ambapo simba dume na simba jike walitembea, pamoja wana-simba, ambapo hawakuogopa kitu chochote? **12** Simba alirarua mawindo yake vipande vipande kwa ajili ya watoto wake; aliwanyonga mawindo wake kwa ajili ya wake zake, na kulijaza pango lake mawindo, makao yake kwa mizoga iliyoraruliwa. **13** "Tazama, mimi nipo kinyume na wewe- hili ni neno la Yehova wa majeshi. Nitayachoma magari yenu ya vita katika moshi, na upanga utateketeza simba wenu vijana. Nitazuia nyara zenu kutoka kwenye nchi yangu, na sauti za wajumbe wenu hazitasikika tena."

Nahum 2:1

Maelezo ya jumla:
Nahumu anaelezea uharibifu wa Ninawi katika shairi.

Yule ambaye atakuvunja vipande vipande
Ni namna ya picha ya mtu anayevunja chungu. TN: " Atakuharibu"

Yule ambaye atakuvunja
Mtu ambaye ni "Yule" hajawekwa wazi, kwa hiyo tafsiri inatumia kauli jumuishi: "mtu ambaye atakuvunja vipande vipande."

Linda kuta za mji, linda barabara, jitieni nguvu ninyi wenyewe, yakusanyeni majeshi yenu.
kujitayarisha kwa ajili vita

Linda kuta za mji
"Panga walinzi kwenye kuta kwa ajili ya kukinga"

Maana Yahwe anarejesha fahari ya Yakobo, kama fahari ya Israeli
Hii inamaana kuwa Yahwe atamfanya Yakobo na Israeli kuwa wakuu, na watu watawapenda tena.

wateka nyara
watu wanaoiba vitu kwa nguvu, mara nyingi katika vita

waliwaharibu
waliangamiza kila kitu.

kuharibu matawi ya zabibu zao
hapa taifa linaongelewa kana kwamba ni mzabibu uliolimwa. TN: " na kuling'oa taifa lenu kana kwamba ni shamba la mzabibu"

Nahum 2:3

mashujaa wake
askari wa mtu " ambaye takuvunja"Ninawi "vipande vipand":(2:1).

mivinje
aina ya mti ambao ubao wake unafaa kwa ajili ya silaha.

Magari ya vita yapo kasi kwenye mitaa
" madereva wa magari ya vita wanaendesha kwa fujo kwenye mitaa"

Yapo kama kurunzi
Hii inarejea kwenye mng'aro wa magari ya vita yanapoakisi mwanga kutoka kwenye jua.

Nahum 2:5

atakuvunja vipande vipande
rejea kwenye fasiri ya 2:1

anawaita maafisa wake
inaweza kumaanisha: 1. "anawakusanya maafisa wake" au 2. " anafikiria juu ya maafisa wake"

generated on Tue Oct 24 10:45:40 2023

wana...kwao... hawa...
askari ambao wataushambulia Ninawi

katika kutembea kwao
"wanapotembea"

Nahum 2:8

nyara
Vitu vilivyoibiwa kwa nguvu, hasa katika vita.

hakuna mwisho wake
TN: "kuna kiasi kikubwa"

fahari ya vitu vyote vizuri vya Ninawi
inaweza kumaanisha: 1) "vitu tele vyote vizuri" au 2) "kiasi cha vitu vyote vizuri"

Moyo wa kila mtu unayeyuka
"Watu wote wamepoteza ujasiri wao"

Nahum 2:11

pango la simba
Ninawi inalinganishwa na pango la simba kwa sababu ni sehemu ambayo wauwaji wanaishi na sehemu ambapo wanaweka vitu walivyoiba kutoka kwa watu waliowaua.

alirarua
"kabwa" simba wameng'ata makoo ya wahanga ili kuwazuia wasipumue.

kulijaza pango lake mawindo, makao yake kwa mizoga iliyoraruliwa
Mafungu haya mawili yanasema jambo jambo moja kwa njia tofauti. Pango ni sehemu ya simba kujificha, mara nyingi huwa ni shimo.

Nahum 2:13

Tazama
"Fahamu hili"

upanga utateketeza simba wenu vijana
"askari wenu watakufa vifo si vya kawaida"

upanga
"askari mwenye upanga"

utateketeza
"kuwala wote"

simba wenu vijana
"vijana wenu wenye ubora"

Nitazuia nyara zenu kutoka kwenye nchi yenu
Neno "nyara" linarejea utajiri ambao Ninawi alipatia kutoka kwenye nchi zingine.Hii inamaanisha Yahwe ataharibu uwezo wa Ninawi wa kuiba kutoka katika mataifa mengine.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Ole kwa mji uliojaa damu! Wote umejaa uongo na mali za wizi; wahanga wapo kwake daima. **2** Lakini sasa kunasauti ya mijeledi na sauti za kugongesha matairi, farasi wakicheza, na magari ya vita yanaruka ruka. **3** Kuna wapanda farasi wanashambulia, Upanga unang'ara, mikuki inametameta, marundo ya maiti, mafungu makubwa ya miili; hakuna ukomo wa miili, washambuliaji wanajikwaa juu yake. **4** Hii inatokea kwa sababu ya matendo ya tamaa ya kahaba mzuri, mzoefu wa uchawi, mwenye kuuza taifa kwa umalaya wake, na watu kwa njia ya matendo yake ya kichawi. **5** " Tazama, mimi nipo kinyume na wewe- hili ni neno la Yehova wa majeshi- sketi yako nitaiinua juu ya uso wako na kuzionyesha sehemu zako za siri kwa mataifa, aibu yako kwa falme. **6** Nitarusha uchafu wa kuchukiza na kukufanya uwe mbaya sana; nitakufanya uwe mtu wa kutazamwa na kila mmoja. **7** Itakuwa kwamba kila mmoja anayekutazama atakukimbia na kusema, " Ninawi ameharibika; ni nani ataomboleza kwa ajili yake?' Ni wapi nitampata mtu anayeweza kukufariji?" **8** Ninawi, je wewe ni bora kuliko Noamoni, uliojengwa juu ya Mto Naili, uliokuwa umezungukwa na maji, ambao ulinzi wake ilikuwa bahari, ambao ukuta wake ilikuwa bahari yenyewe? **9** Ethiopia na Misri zilikuwa nguvu zake, na mwisho wake haukuwepo; Putu na Libya walikuwa rafiki zake. **10** Lakini Noamoni alichukuliwa; alikwenda kwenye mateka; watoto wake wadogo walivunjwa vipande vipande katika kila makao makuu ya mtaa; adui zake walipiga kura kwa watu wake wenye heshima na wakuu wake wote walifungwa minyororo. **11** Wewe pia utalewa; utajaribu kujificha, na utatafuta makimbilio kutoka kwa adui yako. **12** Ngome zako zote zitakuwa kama mitini yenye tini zilizoiva mapema: kama zikitikiswa, zitaangukia kwenye kimywa cha mlaji. **13** Tazama, watu miongoni mwenu ni wanawake; malango ya nchi yako yamefunguliwa sana kwa ajili ya adui zako; moto umeharibu bawaba zake. **14** Nenda ukachote maji kwenye boma iliyozingirwa; ziimarishe ngome zako; nenda kwenye udongo na kandamiza matope; finyanga kwa ajili ya matofali. **15** Moto utakuteketeza pale, na upanga utakuangamiza. Utateketezwa kama nzige wachanga wanavyoteketeza kila kitu. Ninyi wenyewe mjitengeneze kuwa wengi kama nzige wachanga, na wengi kama nzinge waliopevuka. **16** Umezidisha wafanyabiashara wako zaidi kuliko nyota mbinguni; lakini wapo kama tunutu: wanapora nchi na kisha kuruka kwenda mbali. **17** Wafalme wenu wapo wengi kama zinge, na wakuu wenu wa majeshi ni kama kundi la wadudu wenye kuweka kambi katika ukuta wakati wa baridi. Lakini jua linapowaka wanaruka kwenda mbali ambako hakuna anayepajua. **18** Mfalme wa Ashuru, wachungaji wako wamelala; watawala wako wamejilaza chini kupumzika. Watu wako wametawanyika juu ya milima, na hakuna hata mmoja wa kuwakusanya. **19** Hakuna uponyaji unaowezekana kwa ajili ya vidonda vyako. Vidonda vyako ni vikubwa. Wanaosikia habari juu yako watapiga makofi kwa furaha juu yako. Ni nani aliyejiepusha kwa uovu wako wa daima?

Nahum 3:1

Maelezo ya jumla
Nahumu anaendelea kuelezea uharibifu wa Ninawi katika shairi ambalo lilianza kwenye 1:1.

mji uliojaa damu
Askari wa Ninawi waliwaua watu wengi. TN: "Mji unahusika juu vifo vya watu wengi"

Nahum 3:3

marundo ya maiti, mafungu makubwa ya miili; hakuna ukomo wa miili
Mwandishi anaweka mkazo wa mauaji mengi dhidi ya Ninawi ambopo jambo hili limetajwa mara tatu (3)

maiti
Miili ya watu ambao wamekufa

hakuna ukomo wa miili
"kuna idadi kubwa ya miili"

kahaba mzuri, mzoefu wa uchawi
Kama vile makahaba wanavyouza kiburudisho cha kimwili na wachawi huuza maarifa na nguvu zilizopatikana kwa miujiza, watu wa Ninawi nao huuza watu waliowachukua katika vita na kujipatia faidi kwa dhambi yao.

Nahum 3:5

Tazama
Neno hili linavuta usikivu kwa kile kinachokuja baadaye.

ni nani ataomboleza kwa ajili yake?' Ni wapi ninaweza kumpata mtu wa kukufariji?
TN: "hakuna mtu atayelia kwa ajili yake, na siwezi kupata mtu wa kumfariji."

Nahum 3:8

Maelezo ya jumla
Nahumu anaongea kwa watu wa Ninawi kana kwamba wao ndiyo mji wenyewe.

generated on Tue Oct 24 10:45:40 2023

je wewe ni bora kuliko Noamoni...yenyewe?
TN: "Ninyi si bora zaidi ya Noamoni...yenyewe."

Noamoni
mji mkuu wa zamani wa Misiri, ambao Waashuru waliuteka.

ambao ulinzi wake ilikuwa bahari, ambao ukuta wake ilikuwa bahari yenyewe
Haya mafungu mawili ya maneno yana maana zenye kufanana. Maneno "bahari" yana maana ya mto Nile ambao ulitiririka karibu kwenye mji na kusababisha ugumu wa kushambuliwa.

ulinzi... ukuta
Miji ya zamani ilikuwa na "kuta" kubwa ili kuwazuia washambuliaji, na mstari wa mbele wa walinzi kuwazuia maaduai wasiufikie ukuta.

Nahum 3:10

Maelezo ya jumla
Nahumu anaongea kwa watu wa Ninawi kana kwamba wao ndiyo mji wenyewe

Lakini
Huu ni mwendelezo wa kulinganisha Ninawi na Noamoni tangu 3:8. Inaweza kumaanisha: "japo kuwa" au "hata kama"

Noamoni
mji kuu wa azamani wa Misiri, ambao Waashuru waliuteka

alikwenda...wake
Noamoni

walivunjwa vipande vipande
Wavamizi waliwaua watoto wa Noamoni kwa urahisi kama kwamba wanavunja chungu cha udongo.

walifungwa minyororo
weka katika utumwa. TN: "wakawa watumwa"

Nahum 3:12

Maelezo ya jumla
Nahumu anaongea kwa watu wa Ninawi kana kwamba wao ndiyo mji wenyewe.

Ngome
Neno hili, ambalo lingeweza kutafsiriwa kama " ngome ya jeshi" inarejea milki yote ya Ninawi na Ashuru.

Ngome zako zote zitakuwa kama mitini yenye tini zilizoiva mapema: kama zikitikiswa, zitaangukia kwenye kimywa cha mlaji
Mji wa Ninawi utachukuliwa kwa urahisi kama tunda kutoka kwenye mti.

watu miongoni mwenu ni wanawake
"watu wako ni dhaifu na hawawezi kujilinda wao wenyewe"

bawaba zake
Mihimili mikubwa ya mbao ambayo ilishikilia mageti na haikuwezekana kufungua ukiwa nje ya mji. Kuchomwa moto kwa mihimili kulifanya isiwezekane kufunga mji tena.

Nahum 3:14

Maelezo ya jumla
Nahumu anaongea kwa watu wa Ninawi kana kwamba wao ndiyo mji wenyewe.

Utateketezwa kama nzige wachanga wanavyoteketeza kila kitu
uharibifu utaharibu kama nzige wanavyoteketeza kila kitu katika njia yao.

utakuteketeza
ni "moto" au "upanga"

Ninyi wenyewe mjitengeneze kuwa wengi kama nzige wachanga, na wengi kama nzinge waliopevuka
nzinge waliopevuka-"Mujizidishe wenyewe kama tunutu! Mujizidishe wenyewe kama nzige waliopevuka!" pengine haya ni maneno ya kuanza aya mpya.

Ninyi wenyewe mjitengeneze kuwa wengi kama nzige wachanga
Maana yake watakuwa mji mkubwa sana wenye watu wengi na wataharibu nchi nyingi.

Nahum 3:16

Maelezo ya jumla
Nahumu anaongea kwa watu wa Ninawi kana kwamba wao ndiyo mji wenyewe.

Umezidisha wafanyabiashara wako zaidi kuliko nyota mbinguni
Wafanyabiashara wa Ninawi hawawezi kuhesabika kama nyota katika anga. TN:"Unawafanyabiashara zaidi kuliko uwezo wa mtu kuhesabu."

wafanyabiashara
"wachuuzi" au "watu wanaonunua na kuuza vitu"

Wafalme
Neno linalotumiwa katika siasa "Viongozi"

wakuu wenu wa majeshi
Neno linalotumiwa katika jeshi "viongozi"au mamlaka zingine za kiserikali

Nahum 3:18

wachungaji
"wachungaji" hawa ni watawala wa watu wa Ashuru.

generated on Tue Oct 24 10:45:40 2023

Ni nani aliyejiepusha kwa uovu wako wa daima?
TN: "Mfululizo wa matendo yenu maovu yamewaumiza watu wengi na mataifa"

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generated on Tue Oct 24 10:45:40 2023

Book: Habakkuk

Habakkuk

Chapter 1

1 Ujumbe ambao habakuki nabii alipokea, **2** Yahwe, kwa muda gani nitalilia msaada, na hutasikia? Nimekulilia wewe katika kitisho, 'vurugu' lakini hutaniokoa. **3** Kwanini unanifanya nione mabaya na kuangalia matendo mabaya. Uharibifu na vurugu uko mbele yangu; kuna mapambano, na ushindani unainuka. **4** Walakini sheria ni dhaifu, na haki haiishi kwa wakati wowote. Sababu uovu umezunguka haki; walakini haki ya uongo inatoweka. "Yahwe" anamjibu habakuki **5** "Angalia mataifa na uwajaribu; stajaabishwa na shangazwa! Sababu nina uhakika kuhusu kufanya kitu katika siku zako kwamba hutaamini itakapotaarifiwa kwenu. **6** Sababu angalia! nakaribia kuwainua Wakaldayo - taifa katili na lenye kishindo - wanatembea kupitia upana wa nchi kuteka nyumba zisizo za kwao. **7** Wanahofu na kuogopa; hukumu yao na uzuri kutoka kwao unaendelea. **8** Farasi wao pia wanambio sana kuliko chui, wepesi sana kuliko mbwa mwitu wa jioni. Farasi wao huwaseta, na wapanda farasi wao wanakuja kutoka mbali - wanapaa kama tai anayewahi kula. **9** Wote wanakuja kwa vurugu; makundi yao yanakwenda kama upepo wa jangwani, na wanakusanya mateka kama mchanga. **10** Wanawadhihaki wafalme, na viongozi ni dhihaka kwaajili yao. Huicheka kila ngome, maana hurundika mavumbi na kuyaondoa. **11** Ndipo upepo utapita; itaendelea kupita - watu wenye hatia, ambao uwezo wao ni katika mungu." Habakuki anamuuliza Yahwe swali lingine **12** "Wewe si wa tangu nyakati za zamani, Yahwe Mungu wangu, uliye Mtakatifu? Sisi hatutakufa. Yahwe aliwatenga kwaajili ya hukumu, na ninyi, Mwamba, mmeimarisha kwaajili ya kusahihisha. **13** Macho yenu ni safi kuangaza juu ya uovu, lakini hamuwezi kuangalia matendo mabaya kwa fadhila; kwa nini mnaangalia kwa upendeleo hivyo juu ambao wanasaliti? Kwanini kunyamaza wakati uovu unameza sana wenye haki zaidi yao? **14** unawafanya watu kama samaki baharini, kama vitu vitambaavyo bila kiongozi juu yao. **15** Wao wanawaleta wote kwa ndoano; wanawakokota watu kutoka kwenye nyavu za samaki na kuwakusanya kwenye wavu wao. Hii ndiyo sababu wanafurahi na kupiga kelele kwa uchangamfu sana. **16** Walakini wanatoa sadaka kwenye nyavu zao za kuvulia na kuchoma ubani kwenye nyavu zao, sababu wanyama wanene ni sehemu yao, na nyama iliyonona ni chakula chao. **17** Kwa sababu hiyo watamaliza nyavu zao za kuvulia na kuendelea kuchicha mataifa, bila kuhisi huruma"?

Habakkuk 1:1

Ujumbe ambao Habakuki nabii aliuokea
Maneno haya yanatambulisha sura mbili za mwanzo wa kitabu. Kama lugha yako inahitaji sentensi kamili hapa, "Huu ni ujumbe ambao Habakuki nabii aliupokea kutoka kwa Mungu."

kwa muda gani nitalilia msaada, na hutasikia?
NI: "Nimekuwa nikilia kwaajili ya msaada kwa muda mrefu, ingawa lakini unajifanya kama hunisikii!"

Habakkuk 1:3

Taarifa kwa ujumla:
Habakuki anaendeleza maombi yake kwa Mungu.

ugomvi unainuka
"mapigano kati ya watu yanakuwa kawaida zaidi"

Uovu unawazunguka wenye haki
Hii inaweza kuwa na maana kwamba watu wenye haki wanateseka si kwa halali 1) "waovu wananguvu zaidi kuliko watu wenye haki" au 2)"kuna watu waovu zaidi kuliko watu wenye haki."

uadilifu wa uongo unaenea
NI: "uovu unatokea badala ya uadilifu" au "kukosa haki kunaongezeka"

Habakkuk 1:5

Taarifa kwa ujumla:
Yahwe anajibu maombi ya Habakuki.

Angalia mataifa na uyachunguze
"Jifunze mambo yanayoendelea katika mataifa mengine"

upana wa nchi
Hii inaweza kuwa namaana 1) kila mahali katika Yuda au 2) kila mahali duniani

generated on Tue Oct 24 10:45:40 2023

nyang'anya
chukua kwa nguvu au iba kutoka kwa mmiliki halali

masikani
"nyumba"

wao ... wao ... wao wenyewe
Maaskari Wakaldayo. Mungu atainua taifa la Wakaldayo, na maaskari Wakaldayo watavamia Uyahudi.

Wanatisha na kuogofya
Maneno "kutisha" na "ogofya" kimsingi yanamaana kitu kile kile na kusisitiza kwamba kuwafanya wengine waogope sana, NI: "Wanawafanya wengine waogope sana."

endelea
"kuja"

Habakkuk 1:8

Farasi zao ... farasi zao
farasi za askari wa Wakaldayo

haraka kuliko mbwa mwitu wa jioni
Farasi za Wakaldayo wanalinganishwa na mbwa mwitu wakali ambao wanakimbilia mawindo yao wakati wa jioni wanapokuwa na njaa sana kwasababu hawajala siku nzima.

wapanda farasi wao
Askari wa Wakaldayo wanapanda farasi.

chui
kubwa, paka wepesi

wanaruka kama tai
"wapanda farasi wanaendesha kwa haraka kama tai wanavyopaa"

umati wao unakwenda kama upepo wa jangwani, na wanakusanya mateka kama mchanga
Wakaldayo ni wengi, na kama chembe chembe za mchanga upepo hubeba katika mawimbi wengi hawahesabiki, hivyo hakuna mtu anayeweza kuhesabu watu wanaokamata na kuwafanya wafungwa.

Habakkuk 1:10

Taarifa kwa ujumla:
Yahwe anaendelea kuwaeleza askari wa Wakaldayo.

upepo utatimua
majeshi ya Wakaldayo yanayovamia yanalinganishwa na upepo unaotimua kupitia upande mmoja na kwa haraka unaendelea katika eneo lingine.

Habakkuk 1:12

Taarifa kwa ujumla:
Habakuki anazungumza kwa Yahwe kuhusu Wakaldayo.

Wewe si kutoka nyakati za kale, Yahwe Mungu wangu, Mtakatifu wangu?
NI: "Wewe ni wa milelel, Yahwe Mungu wangu, Mtakatifu wangu."

wao ... wao
Wakaldayo

Mwamba
kinga ya Israeli

Waliwekwa kwaajili ya lengo la kuisahihisha Israeli
"Wao waliwekwa kwa lengo la kuisahihisha Israeli"

Habakkuk 1:13

Taarifa kwa Ujumla:
Habakuki anaendelea kuongea kwa Yahwe kuhusu Wakaldayo.

Wao ambao wanasaliti
"Wakaldayo, ambao hakuna mmoja atakayewaamini"

meza
"haribu"

kama samaki baharini ... kama vitu vitaambaavyo
Hizi kauli mbili zinadhihirisha wazo lilelile kwamba Mungu ameruhusu Wakaldayo kuwashughulikia Israeli kama viumbe wenye thamani ndogo sana, na si kama watu wanavyotakiwa kushughulikiwa.

Habakkuk 1:15

Taarifa kwa Ujumla:
Habakuki anaendelea kuongea kwa Yahwe kuhusu Wakaldayo.

ndowano ya samaki ... wavu wa samaki
vifaa vilitumika kuvua samaki

wavu
"kifaa kilitumika kuvulia "vitu vitaambaavyo"

Wanyama walionona ni sehemu yao, na nyama nene ni chakula chao
badilishana tafsiri: "wanyama wazuri sana na nyama nzuri sana ni fungu la chakula chao"

fungu
sehemu ndogo ya kitu fulani kikubwa ambacho kinatumika kati ya watu wengi

generated on Tue Oct 24 10:45:40 2023

wanamaliza nyavu zao za kuvulia
wavuvi wanawamaliza samaki kwenye nyavu ili kwamba wazitupe tena na wavue samaki wengi zaidi.

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generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Nitasimama kwenye nguzo yangu ya ulinzi na kujiweka mwenyewe juu ya mnara wa mlinzi, na nitatazama kwa makini kuona yeye atasema nini kwangu na namna gani nitageuka kutoka kwenye lawama yangu. **2** Yahwe alinijibu na alisema, "Rekodi maono haya, na uandike dhahiri juu ya kibao ili kwamba anayesoma anaweza kukimbia. **3** Sababu maono haya bado ni kwa wakati ujao na hatimaye atazungumza bila kuanguka. Ingawa inachelewa, isubiri. Sababu kwa hakika itatakuja na haitachelewa. **4** Tazama! yule ambae hamu yake siyo sawa ndani yake anapumua kwa nguvu. Lakini mwenye haki ataishi kwa imani. **5** Sababu mvinyo ni msaliti wa kijana mwenye kiburi ili kwamba asistahimili, lakini hukuza tamaa yake kama kaburi na, kama kifo, haitaweza kuridhishwa. Yeye anajikusanyia kila taifa na anakusanya kwaajili yake watu wote. **6** Haya yote hayatatengeneza usemi kumdhihaki na wimbo wa dhihaka unaomhusu, 'ole wake yule aongezaye visivyo vya kwake! kwa muda gani utaongeza uzito wa dhamana uliyochukua?' **7** Wale wanao ngojea kwako hawatainuka ghafla? na wale wanaokutetemesha kuamka? Utakuwa mwathirika kwaajili yao. **8** Kwasababu umeteka nyara watu wengi, mabaki yote ya watu, yatakuteka nyara wewe. Sababu umemwaga damu nyingi za watu na umetenda kwa uasi kinyume cha nchi, miji, na wote wanaokaa ndani yake. **9** Ole kwa yule anayechonga mapato maovu kwaajili ya nyumba yake, hivyo anaweza kutengeneza kiota chake juu kumweka yeye salama mbali na mikono ya uovu. **10** Umebuni aibu kwa nyumba yako kwa kuwakata watu wengi, na umefanya dhambi dhidi yako mwenyewe. **11** Sababu jiwe litapaza sauti kutoka ukutani, na pao la mbao litawajibu, **12** 'Ole wake yule ajengaye mji kwa damu, na anayeimarisha mji kwa katika uovu. **13** Hii haitoki kwa Yahwe wa majeshi kwamba watu wafanye kazi kwa moto na mataifa yote mengine yanachakaa menyewe bila kitu? **14** Bado nchi itajaa maarifa ya utukufu wa Yahwe kama maji yanavyojaza bahari. **15** 'Ole wake yule anayemfanya jirani yake alewe, wewe ambaye unaye ongeza sumu uwafanye walewe ili uweze kutazama uchi wao. **16** Utavimbiwa na aibu zaidi kuliko utukufu. Kunywa hiyo vilevile, na funua uchi wako mwenyewe. Kikombe cha mkono wa kuume wa Yahwe utakuja katika kukugeukia wewe, na aibu itafunika heshima yako. **17** Vurugu iliyofanywa kwa Lebanoni itakufunika na uharibifu wa wanyama utakuogopesha. Sababu umemwaga damu za watu na umetenda kwa uasi dhidi ya ile nchi, miji, na wote wanaokaa humo. **18** Sanamu iliyochongwa inakufaidia nini? Sababu yule aliyeichonga hiyo, au ambaye kaisubu kwa kuiyeyusha metali, ni mwalimu wa uongo; Sababu anaiamini kazi ya mikono yake anapotengeneza miungu hii isiyoongea. **19** 'Ole kwa yule anayeuambia ubao, Amka! Au kwa jiwe lisiloongea, Inuka!' Vitu hivi vinafundisha? Angalia, hiki juu kimefunikwa kwa dhahabu na fedha, lakini ndani yake hakipumui kabisa. **20** Lakini Yahwe yumo katika hekalu lake takatifu! Nchi yote iwe kimya mbele zake.

Habakkuk 2:1

mimi ... yangu ... mimi
Habakuki

yeye
Yahwe

Nitasimama katika nguzo yangu ya ulinzi na kuweka kituo changu mwenyewe juu ya mnara wa mlinzi.
Kauli hii inasema kitu kilekile kwa namna mbili tofauti. "nitazimama katika nguzo yangu juu ya mnara wa mlinzi." Habakuki anatumia kauli hii akijilinganisha yeye mwenyewe anasubiri kusikia kutoka kwa Mungu kwa askari mlinzi asimamaye kulinda juu ya mnara.

Nitageuka kuondokana na lawama zangu
Neno "geuka" linazungumzia mtu kubadilisha mawazo yake kama nikuondoka kutoka kitu kimoja kwenda kingine. NI: "Nitaacha kulaumu na kukubaliana na Mungu"

Habakkuk 2:2

Taarifa kwa Ujumla:
Yahwe anamjibu Habakuki.

Tunza maono haya, na uandike kwa dhahiri kwenye vibao
Kauli zote mbili zinasema kitu kile kile katika njia mbili tofauti. Badilisha tafsiri: "Andika kwa wazi juu vibao ambacho Mungu anakwenda kukwambia"

vibao
hivi ni vipande bapa vya mawe au udongo mfinyanzi ambao uliotumika kwaajili ya kuandika.

yule anayesoma anaweza kukimbia
Hii inaweza kumaanisha 1) mtu fulani atakimbia pamoja na vibao na kuwasomea au 2) mtu yeyote ambaye anayesoma ataweza kusoma kwa urahisi

na mwisho kuongea
kile kilichoandikwa kitatokea au kuja kuwa halisi.

generated on Tue Oct 24 10:45:40 2023

na hakitakawia
Maana zinazowezekana 1) "na hakitasubiri" au 2) "na hakitakuja kwa taratibu"

Habakkuk 2:4

Taarifa kwa Ujumla:
Yahwe anaendelea kumjibu Habakuki.

Angalia!
Neno "angalia!" hapa linaongeza msisitizo kwa kile kinachofuata.

Yule ambaye anatamani hayuko sawa ndani yake ... kijana mwenye kiburi ... yeye hatastahimili, lakini hukuza hamu yake ... hukusanyika kwake mwenyewe ... anakusanyika kwaajili yake.
Yahwe anazungumzia Wakaldayo ingawa kama wako mtu mmoja. "Yeye" inarejerea kwa Wakaldayo ingawa kama wako mtu mmoja.

Hukusanya kwake kila taifa na hukusanya kwaajili yake mwenyewe watu wote.
Hapa kinasemwa kitu kimoja katika namna mbili tofauti. "Anawakusanya watu wote kutoka kila taifa" (Angalia:

Kusanya
leta pamoja

kila ... wote
idadi kubwa sana

Habakkuk 2:6

Taarifa kwa Ujumla:
Yahwe anaendelea kumjibu Habakuki. Ingawa narejerea kwa Wakaldayo kama wako mtu mmoja.

Kwa muda gani utaongeza uzito wa dhamana uliyochukua?
"Kwa wakati fulani utakuwa huwezi kuchukua dhamana kutoka kwa watu." Hii inaweza kumaanisha 1) Wakaldayo wanafanana na wanyang'anyi waliobeba dhamana wamewalazimisha watu wengine kutia saini au 2) Yahwe anatunza adhabu kwamba Wakaldayo wameiba na siku fulani atawahitaji kuwajibika.

dhamana
ahadi ya kuzingatia imetolewa kwaajili ya deni ambalo linadaiwa, daima iliandikwa kwenye udongo wa mfinyanzi

wale watakao kuwa wakikudai hawatainuka kwa ghafula, na wanaokusumbua kuamka
swali hili linaulizwa ili kwamba kuwafanya Wakaldayo wafikiri kuhusu jibu. "Wale ambao wanakukasirikia watakuja kinyume chako, wale unaowaogopa wataanza kushambulia"

wale wanaodai kwako
Nahau hii inamaanisha wale ambao wanakudeni kwamba lazima walipe. Hivyo, baadhi ya tafsiri za kisasa hutafsiri kauli hii kumaanisha wanaodai, siyo wanaodaiwa.

wale wanaokutisha
Hii inarejerea kwa walewale wadaiwa. Watawatisha Wakaldayo kwa kuwashambulia kulipa kisasi kwa deni lisilo la haki kwamba walikuwa wamelazimishwa kuwa nalo.

inuka juu
"kuongezeka zaidi" au "kuwa na nguvu zaidi"

iliyotekwa nyara
kuibiwa au kuchukuliwa kwa nguvu.

Habakkuk 2:9

Taarifa kwa Ujumla:
Yahwe anaendelea kumjibu Habakuki. Ingawa narejerea kwa Wakaldayo kama kwa mtu mmoja.

ambaye gawa mapato mabaya nyumbani mwake
"ambaye anafanya kazi kupata faida isiyo ya uaminifu kwaajili ya familia yake"

weka kiota chake juu
"jenga nyumba yake mbali na matatizo"

mkono wa mwovu
NI: "mkono wa mwovu" Kutenda "uovu" kama mtu au "watu waovu"

Umebuni aibu kwaajili ya nyumba yako kwa kuondoa watu wengi
"Kwasababu umeondoa watu wengi, familia yako itakuwa inateseka kwa aibu"

Wewe
Umoja

Kuondoa
Kuharibu

umetenda dhambi kinyume chako wewe mwenyewe
"umiza wewe mwenyewe"

mawe ... pao la mbao
"mawe" na "pao la mabo" kuwakilisha watu walioumizwa katika jengo la nyumba, ambao kinyume chake wanawakilishwa watu walioharibiwa na Wakaldayo.

paza sauti
fanya mashitaka kwa Mungu kinyume wajenzi wa nyumba

wajibu
kubaliana na mashitaka

Habakkuk 2:12

Taarifa kwa Ujumla
Yahwe anaendelea kumjibu Habakuki. Ingwa anarejerea kwao Wakaldayo kama kwa mtu mmoja.

Ole kwa yule ambaye anajenga jiji kwa damu, na ambaye anaimarisha mji katika uovu
Kauli hizi mbili zinasema kitu kile kile katika njia mbili tofauti. Tafsiri zinazoingiliana: "Onyo kwa Wakaldayo ambao wanajenga miji yao kwa vile walivyoiba kutoka kwa watu ambao wamewaua"

pamoja na damu
kwa kuua watu. Tafsiri inayopokezana: "yule anayeua watu na kuiba mali zao ili kwamba ajenge mji."

Anayeanzisha mji katika uovu
"Yule anayeanza mji kupitia tabia mbovu." Wakaldayo wanajenga miji yao wakitumia mali zilizoibwa kutoka kwa watu waliowaua.

Hii haikutoka kwa Yahwe wa majeshi kwamba watu wafanye kazi kwa moto na mataifa yote mengine yachoke bila kitu?
Mungu amesababisha uharibifu wa kile watu walichojenga. Ilisemwa katika njia mbili tofauti ili kufanya iwe wazi zaidi. Tafsiri inayobadilishana: "Yahwe ndiye yule anayesababisha watu wanaofanya kazi ngumu ya kujenga kuharibiwa kwa moto na matokeo ni hakuna."

Habakkuk 2:15

Taarifa kwa Ujumla:
Yahwe anaendelea kumjibu cssdved Habakuki. Yeye anarejerea kwa Wakaldayo ingawa kama wako mtu mmoja.

ongeza sumu yako
"ongeza sumu yako kwenye kinywaji"

Utavimbiwa na aibu zaidi kuliko utukufu
"Kama unatafuta utukufu mkuu, Mungu ataleta juu yake aibu kuu"

Wewe
umoja

Kuinywa
Kunywa kikombe cha sumu

Kikome cha mkono wa kuume wa Yahwe kitakugeukia wewe
"Kama Yahwe amehukumu mataifa mengine na uweza wake wote, hivyo atakuhukumu wewe na uweza wake wote"

Kikombe
Divai iliyotiwa sumu

Mkono wa kuume
mkono wa nguvu zaidi

utakuja katika hali yake kukugeukia wewe
"utakuja kwako kama ulivyofanya kwa wengine"

Aibu itafunika heshima yako
"kila mmoja ataona aibu yako na hakuna atakayeona heshima yako"

Habakkuk 2:17

Taarifa ya Ujumla:
Mungu anaendelea kuongea jinsi yaye atakavyo wahukumu Wakaldayo

Kuharibiwa kwa wanyama kutakutisha wewe
"vifo vya wanyama vitakufanya wewe uogope"

Habakkuk 2:18

wewe
neno "wewe" linarejerea kwa Wakaldayo.

subu sanamu
Hii ni kazi ya kuunda sanamu kwa kimiminiko cha chuma katika kitu kilichochongoka katika muundo unaohitajika. chuma kitachukua mwonekano uliosubu na gumu kama picha au sanamu.

metali
Hili ni neno chuma ikiwa katika hali ya majimaji.

mwalimu wa waongo
Kauli hii inarejerea kwa yule aliyechonga au kusubu sanamu. Kwa kutengeneza mungu wa uongo, yeye anafundisha uongo.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Maombi ya Habakuki nabii: **2** Yahwe, nimesikia taarifa zako, na mimi naogopa. Yahwe, fufua kazi yako katikati wakati; katikati ya muda huu; fanya hiyo ijulikane; kumbuka kuwa na rehema katika ghadhabu yako. **3** Mungu alikuja kutoka Temani, na yule Mtakatifu kutoka Parani. Sela. Utukufu wake umezifunika mbingu, na dunia ilikuwa imejaa utukufu wake. **4** Miali miwili ya mikono yake ilikuwa iking'aa kama mwanga, ambapo uweza wake ulifichwa. **5** Ugonjwa wa kuua ulitangulia mbele yake, na adha iliifuta miguu yake. **6** Yeye alisimama na akaipima nchi; aliangalia na aliyatikisa mataifa. Hata milima ya milele iliharibiwa kabisa, na vilima vya milele vilianguka chini. Njia yake ni ya milele. **7** Niliona mahema ya Wakushi katika mateso, na vitambaa vya mahema katika Midiani vinatetema. **8** Yahwe alikuwa na hasira pale mtoni? Ghadhabu yako ilikuwa dhidi ya mito, au hasira yako dhidi ya bahari, unapopanda juu ya farasi wenye mikokoteni na wa ushindi wako? **9** Umeleta upinde wako bila mfuniko; unaweka mishale kwenye upinde wako! Sela. uliigawa nchi na mito. **10** Milima ilikuona wewe na kugeuka kwa huzuni. Maji yaliyomwagwa chini yalipita juu yao; kina cha bahari kilipaza sauti. Mawimbi yake yakainuka juu. **11** Jua na mwezi vilisimama imara juu mahali pake katika mwanga wa mishale yako na ilipaa, pale katika uangavu wa mwanga wa mikuki yako. **12** Umetembea juu ya nchi kwa uchungu. Katika ghadhabu umepukuchua mataifa. **13** Ulikwenda nje kwaajili ya wokovu wa watu wako, Kwaajili ya wokovu wa mteule wako. Wewe pondaponda kichwa cha nyumba ya mwovu kuweka wazi msingi wa shingo. Sela. **14** Umekichoma kichwa cha wapiganaji wake kwa mshale wake mwenyewe sababu walikuja kama upepo kututawanya sisi, wivu wao ulikuwa kama mtu ambaye anamteketeza masikini katika mahali pamaficho. **15** Umesafiri juu ya bahari kwa farasi wako, na kuyapita maji makuu. **16** Nilisikia, na ndani yangu nilitetemeka! midomo yangu ilitetemesha sauti. Uozo unakuja katika mifupa yangu, na chini yangu mwenyewe nilitetemeka kama nasubiri kwaajili ya siku ya kuhuzunisha ifike juu ya watu waliotushambulia sisi. **17** Ingawa mtini hauchipui na hauzai kutokana na mzababibu; na ingawa kuzaa kwa mti wa mzaituni hakuridhishi na mashamba hayatoi chakula; na ingawa kundi mifugo limetoweka na hakuna ng'ombe katika zizi, hiki ndicho nitakacho kifanya. **18** Bado, nitafurahia katika Yahwe. Nitakuwa nafuraha kwa sababu ya Mungu wa wokovu wangu. **19** Bwana Yahwe ni nguvu yangu na anaifanya miguu yangu kama ya kulungu. Ananifanya mimi niende mbele mahali pangu pa juu. - kufuata maelekezo ya muziki, katika vyombo vyangu vya nyuzi.

Habakkuk 3:1

Nimesikia taarifa zako
Hii inaweza kumaanisha 1) "nimesikia watu wanasema kuhusu kile ulichofanya" au 2) "nilisikia kile ulichosema."

fufua kazi yako
"huisha tena kazi yako" au "fanya tena ulichofanya"

fanya ijulikane
"fanya kazi yako ijulikane"

Habakkuk 3:4

Taarifa kwa ujumla
Habakuki anaendelea kufafanua maono yake ya Yahwe.

miali
Hii ni mistari inayotoka kwenye kitovu cha kitu cha mwanga ambayo inatokea kwenye mwanga asili kama vile jua.

yeye ... yeye ... yeye
Yahwe

Habakkuk 3:6

Taarifa kwa ujumla:
Habakuki anaendelea kufafanua maono yake ya Yahwe.

alipima dunia
Hii inaweza kumaanisha 1) yeye kaikagua kama ambavyo mwenye mamlaka angelifanya kabla hajagawa maeneo kwa watawala au 2) ameitikisa

milima ya milele ... vilima visivyo na mwisho
"milima ambayo imekuwepo tangu mwanzo wa wakati ... vilima ambavyo vitakuwapo mpaka mwisho wa wakati. kama lugha yako haina maneno tofauti kwa "vilima" na "vilima" au kwa "milele" na "usiomwisho" unaweza ukayaweka pamoja kama ilivyo kwenye ULB.

inama chini
katika kumwabudu Mungu. "walilala chini ya ardhi"

Habakkuk 3:7

Taarifa kwa Ujumla:
Habakuki anaendelea kufafanua maono yake ya Yahwe.

generated on Tue Oct 24 10:45:40 2023

mahema ya wakushi katika mateso, na kitambaa cha mahema ... ya Midiani yanatetemeka.
Watu wa Midiani na Wakushi wanao tetemeka na tikisika kwa woga wanafanana na hema ya nguo ambavyo inaenda wakati upepo unavuma.

wakushi
Hii inaweza kuwa 1) jina la kikundi cha watu wasiojulikana vinginevyo au 2) Kushi ile ile.

Yahwe alikuwa na hasira pale mtoni? Ghadhabu yako ilikuwa kinyume na mtoni, au chuki yako kinyume na bahari ... magari ya ushindi?
kama lugha yako haina maneno yakutenganisha "hasira" na "ghadhabu" na "chuki" unaweza ukaunganisha misitari: "Yahwe alikuwa na hasira na mito? Chuki yako ilikuwa kinyume na bahari ... magari ya ushindi?" NI: "Yahwe hakuwa na hasira na mito, wala Chuki yako haikuwa kinyume na bahari ... magari ya ushindi."

fimbo yako juu ya farasi na magari ya ushindi
Kama askari aliongoza farasi au gari katika vita, Yahwe alikuja kuokoa watu wa Isrseli.

Habakkuk 3:9

Sela
Neno hili linamaanisha "simama na akisi" au "inua juu, inua"

Milima ilikuona wewe na ikatikisika kwa maumivu
Kama Mungu aliigawa nchi, milima ilihama, kama vile ingeliona matendo ya Mungu na kudhihirisha kwa kugeuka kutoka pale ilipogawanyika nchi.

kina cha bahari kilipaza sauti
sauti ya mawimbi makubwa ya bahari

iliinua juu mawimbi yake
kiwango cha maji kinaiinuka

Habakkuk 3:11

Taarifa kwa Ujumla:
Habakuki anaendelea kufafanua maono yake ya Yahwe.

katika mwanga wa mshale wako
kwasababu ya mwanga (mng'ao)wa mshale wa Yahwe ulikuwa unang'aa sana.

Umetembea katika ardhi kwa uchungu. Katika hasira umepukutisha mataifa.
Sentensi hizi mbili zinashiriki maana sawa. Kwa pamoja zinarejerea Yahwe anahukumu mataifa kwaajili ya uovu wake.

uchungu
hasira kwa kitu furani ambacho ni kosa

Habakkuk 3:13

Taarifa kwa Ujumla:
Habakuki anamfafanua Yahwe.

mteule wako
Hii inaweza kumaanisha pia "Masihi wako" lakini mrejeo ni wazi "kwa watu wako" hivyo tumia nomino ya kawada hapa, siyo kama jina halisi.

Unapondaponda kichwa cha nyumba ya mwovu
"Unaharibu kabisa kiongozi wa watu waovu"

Habakkuk 3:14

Taarifa Kwa Ujumla:
Habakuki anamfafanua Yahwe kuwaharibu Wakaldayo.

Wanakuja sawa na tufani
Nguvu na uharaka wa Wakaldayo walivyowashambulia Israeli unalinganishwa na ujio wa ghafla wa tufani.

Kuchekelea/cheka
"kujigamba"

teketeza maskini katika mahali palipo fichika
tafuta watu maskini ambao wamejificha na huwaua na kuchukua mali zao zote

teketeza/meza
hula kila kitu kwa haraka

Habakkuk 3:16

Taarifa kwa Ujumla:
Habakuki anafafanua hofu yake anapofikiri kuhusu Yahwe angewapa adhabu Wakaldayo.

ndani yangu kulitetemeka! midomo yangu ilitetema ... uozo huja kwenye mifupa yangu ... chini yangu mwenyewe natetemeka.
haya yanarejerea hofu iliyosababishwa na kufikiri kuhusu matukio yajayo. Habakuki anatumia baadhi ya sehemu za mwili wake kudhihirisha kwamba kila kiungo chake kinahofu.

oza
chakaa

Habakkuk 3:17

mti mtini ... mizabibu ... mzaituni ... mashamba ... kundi ... ng'ombe
Hakuna chakula. Karibu aina zote za vyanzo vya chakula vinavyo patikana katika nchi ya Israeli.

Habakkuk 3:18

Taarifa kwa ujumla:
Habakuki anamtukuza Yahwe.

generated on Tue Oct 24 10:45:40 2023

furahia ... uwe na furaha
Maneno yote yanamaanisha "uwe na shangwe," lakini kama lugha yako ina neno maalumu kwaajili ya kufurahia baada ya kushinda vita, litumie hilo "shangilia sana" hapa

hufanya miguu yangu kama kulungu; huniongoza mahali pangu pa juu
Miguu kama ya kulungu ingempa Habakuki uwezo kupanda ulioinuka mwamba majabari. Maneno "mahali pa juu" linarejerea mahali pa nje kufikiwa na hatari. Yeye anasema Mungu anampa yeye uwezo wa kutafuta mahali pa usalama.

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Book: Zephaniah

Zephaniah

Chapter 1

1 Hili ni neno la Yahwe ambalo lilikuja kwa Sefania mwana wa Kushi mwana wa Gedalia mwana wa Amaria mwana Hezekia, katika siku za Yosia mwana wa Amoni, mfalme wa Yuda. " **2** Nitaangamiza kabisa kila kitu kutoka usoni mwa dunia - hili ni tamko la Bwana mwenyewe. **3** Nitamwangamiza mtu na mnyama; Nitawaangamiza ndege wa mbinguni na samaki wa baharini, uharibifu pamoja na waovu. Hivyo nitamfutilia mbali mtu kutoka uso wa dunia - hili ni tamko la Bwana mwenyewe. **4** Nitafika kwa mkono wangu juu ya Yuda na wote wenyeji wa Yerusalemu. Nitafutilia mbali kila mabaki ya Baali kutoka sehemu hii na majina ya watu waabuduo sanamu miongoni mwa makuhani, **5** watu ambao juu ya nyumba huabudu miili ya mbinguni, na watu ambao huabudu na kuapa kwa Yahwe bali ambao pia huapa kwa mfalme wao. **6** Nitawafutilia mbali pia wale ambao wamegeuka nyuma kutoka kumfuata Yahwe, wale ambao pia humtafuta Yahwe pasipo kuuliza ulinzi wake. **7** Uwe kimya mbele ya Bwana Yahwe! Kwa kuwa siku ya Yahwe ni karibu, Yahwe ameandaa dhabihu na amewatenga wageni wake. **8** "Itakuja katika siku ya dhabihu ya Bwana, hivyo nitawapiga wakuu na wana wa mfalme, na kila mmoja aliyevikwa mavazi ya kigeni. **9** Katika siku hiyo nitawapiga wote wale ambao huruka juu ya kizingiti, wale ambao hujaza nyumba ya bwana wao kwa vurugu na udanganyifu. **10** Itakuwa katika siku ile - hili ni tangazo la Yahwe - kwamba kilio cha huzuni kitakuja kutoka kwenye mlango wa samaki, ikipiga yowe kutoka Wilaya ya Pili, na sauti ya kishindo kikuu kutoka vilimani. **11** Pigeni yowe, wenyeji wa Soko la Wilaya, kwa wote wafanyabiashara watakuwa wameharibiwa, wote wale ambao hupima fedha watakuwa wamefutiliwa mbali. **12** Itakuwa katika siku ile nitaitafuta Yerusalemu kwa taa na kuwapiga wanaume ambao watakuwa wamekaa kwenye mvinyo wao na kusema mioyoni mwao, 'Yahwe hatafanya chochote, ama kizuri au kiovu.'. **13** Mali zao zitakuja kuporwa, na nyumba zao zitakuwa zimetelekezwa kwa maangamizi!. Watajenga nyumba lakini hawataishi humo, na kupanda mizabibu lakini hawatakunywa mvinyo wake. **14** Siku kubwa ya Yahwe ni karibu, karibu na inaharakisha upesi! Sauti ya siku ya Yahwe itakuwa ya kilio cha uchungu wa kishujaa! **15** Siku hiyo itakuwa siku ya ghadabu, siku ya huzuni na uchungu, siku ya dhoruba na maangamizi, siku ya giza na utusitusi, siku ya mawingu na giza nene. **16** Itakuwa siku ya parapanda na kengele dhidi ya ngome mijini na buruji ndefu. **17** Hivyo nitaleta dhiki juu ya wanadamu, kwa hiyo watatembea karibu kama wanaume vipofu tangu walipofanya dhambi dhidi ya Yahwe. Damu yao itamwagwa kama vumbi, na sehemu zao za ndani kama kinyesi. **18** Wala fedha zao wala dhahabu zao hazitaweza kuwaokoa juu ya ghadhabu ya Yahwe. Ndani ya moto wa wivu wake dunia yote itateketezwa, hivyo ataleta ukamilifu, miwisho wa kutisha kwa wote wakaao duniani."

Zephaniah 1:1

neno la Yahweh lililokuja
"neno ambalo Yahweh Mungu alilisema"

Nitaangamiza kabisa kila kitu kutoka usoni mwa dunia...Nitamkata mwanadamu kutoka katika uso wa dunia
Haya ni makusudi kwa ukuzaji wa Yahweh kueleza hasira yake kwa dhambi za watu.

Kukata
Kuangamiza limezungumzwa kama kilikuwa kikikatwa kitu fulani kutoka mahali pake.

Zephaniah 1:4

Milcom
"Milcom" labda ni jina lingine kwa sanamu "Molech."

Zephaniah 1:7

Yahweh ameandaa sadaka na amewatenga wageni wake
Lugha hii inaonyesha mwisho wa mpango wa Mungu na jinsi anavyowatumia adui za watu wake kukamilisha makusudi yake.

Katika siku ilie
"Katika siku ya Yahweh"

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kila mmoja amevaa mavazi ya kigeni
maneno haya yanaonyesha kwamba Waisraeli walivaa nguo sawa na za wageni kuonyesha huruma kwa mila zao na kwa ibada zao kwa miungu ya kigeni.

Katika siku ile
"Katika siku ya Yahweh"

Zephaniah 1:10

Tamko la Yahweh
"Yahweh ametamka nini" au "Nini Yahweh amesema kwa makini"

Lango la Samaki
Lango la Samaki lilikuwa mojawapo la malango ukutani mwa mji.

Kuomboleza kutoka kwenye Wilaya ya Pili
"Kuomboleza kwa sauti kubwa kutoka kwenye Wilaya ya Pili." Wilaya Pili ilikuwa karibu sehemu ya Yerusalemu.

kutoka milimani
Hii inahusu milima inayozunguka Yesusalemu. "kutoka milima inayozunguka Yerusamu."

kwa wafanyabiashara wote watakuwa wameharibiwa; wale wote wanaopima fedha watakuwa wamekatiliwa mbali
"kwa wale ambao hununua na kuuza bidhaa, wafanyabiashara, watakuwa wameuwawa."

Zephaniah 1:12

Nitaichungua Yerusalemu kwa taa
Hakuna hata mmoja atakayeweza kujificha kutoka kwa Mungu.

makazi kwenye mvinyo yao
Watajisikia salama kutoka kwenye shida

na kusema moyoni mwao
Watasema kwa uhakika

Zephaniah 1:14

karibu, karibu na inaharakisha haraka
Marudio ya neno "karibu," pamoja na maneno "inaharakisha haraka" inasisitiza kwamba siku wakati Yahweh anahukumu watu haraka itatokea. "karibu na itakuwa hapa haraka."

Siku hiyo itakuwa siku ya ghadhabu ... buruji
Kauli hii ni kusisitiza jinsi hukumu ya Mungu itakavyokuwa ya kutisha. Namba nyingi za hotuba zinaongezeka na kuonyesha uharibifu wa asili ya hukumu hii ya mwisho ya Mungu. Inajenga mkazo.

siku ya shida na uchungu
Neno "shida" na "uchungu" inamaanisha kuhusu kitu kilicho sawa na kusisitiza ukali wa shida za watu.

siku ya dhoruba na uharibifu
Hapa neno "dhoruba" inahusu hukunu ya Mungu. Neno "uharibifu" inaelezea madhara ya hukumu ile. "siku ya inayoharibiwa na dhoriuba" au siku ya kuharibiwa na hukumu." (na

siku ya giza na viza
Neno "giza" na "viza" linashiriki maana sawa na kusisitiza kiwango giza. Maneno yote yanalejea kwenye wakati wa maafa au hukumu ya Mungu. "Siku ambayo imejaa giza." au "siku ya hukumu ya kutisha."

siku ya mawingu na giza nene
maneno haya yanamaanisha kitu kilicho sawa kama, na linaongezezea wazo la maneno yaliyotangulia. kama maneno haya, yote "mawingu" na "giza nene" inarejea kwenye hukumu ya Mungu. "siku iliyojaa dhoruba lenye mawiingu yenye giza." (na

siku ya panda na kengele
Maneno "panda" na "kengele" kimsingi yanamaananisha kitu kilicho sawa hapa. Yote yanamaanisha kuita askari kujiandaa kwa vita. "siku wakati watu watakapotoa sauti ya kengele ya vita."

mada ni miji na buruji ndefu
Misemo hii miwili yote inarejea kwenye nguvu ya kijeshi inayoshikilia. " mada ni miji mizuri."

Zephaniah 1:17

tembea kama wanaume vipofu ... waliomwagwa kama vumbi ... sehemu zao za ndani kama samadi
misemo hii mitatu inaashiria ulinganifu kuonyesha nini vilicho nacho kikawaida.

moto wa wivu wake
Hii inahusu nguvu ya hasira ya Yahweh.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kusanyikeni pamoja ninyi wenyewe mkutano wa hadhara na kusanyikeni, taifa lisilokuwa na aibu - **2** kabla amri kuchukua madhara na siku hiyo kupita kama makapi, kabla hasira kali ya ghadhabu ya Yahwe kuja juu yenu, kabla siku ya ghadhabu ya Bwana kuja juu yenu. **3** Mtafuteni Yahwe, ninyi watu wote wanyenyekevu duniani mnaozitii amri zake! Tafuteni haki yake. Tafuteni unyenyekevu, na labda mtalindwa katika siku ya ghadhabu ya Yahwe. **4** hivyo Gaza utatelekezwa, na Ashkeloni utageuka kuwa uharibifu. Watauondoshea mbali Ashdodi wakati wa mchana, na wataung'oa Ekroni!. **5** Ole kwa wanaokaa kando ya bahari, taifa la Wakerethi! Yahwe amesema dhidi yenu, Kanaani, nchi ya Wafilisiti. Nitawaangamiza hakuna mkazi atakayebakia. **6** Hiyo nchi ya kando ya bahari itakuwa malisho kwa wachungaji na kwa mazizi ya kondoo. **7** Nchi ya kando ya bahari itakuwa mali ya mabaki ya watu wa nyumba ya Yuda, watakaochungia makundi yao huko. Watu wao watalala jioni katika nyumba ya Ashikeloni, kwa kuwa Yahwe Mungu wao atawatunza na kurejesha wafungwa wao. **8** Nilizisikia dhihaka za Moabu na wakiwatukana watu wa Amoni wakati walipowadhihaki watu wangu na kujitukuza mipakani mwao. **9** Kwa hiyo, kama ninavyoishi - hili ni tamko la Yahwe wa majeshi, Mungu wa Israeli, - Moabu itakuja kuwa kama Sodoma, na watu wa Amoni kama Gomora; mahali pa viwavi na shimo la chumvi, jangwa la daima. Lakini watu wangu waliosalia watawateka mateka, na watu wa taifa langu waliobaki watachukua umiliki wao.' **10** Hili litatokea kwa Moabu na Amoni kwa sababu ya kiburi chao, tangu walipowadhihaki na kuwatukana watu wa Yahwe wa majeshi. **11** Ndipo watamwogopa Yahwe, kwa kuwa ataidhihaki miungu yote ya dunia. Kila mmoja atamwabudu yeye, kila mmoja kutoka mahali pake, kutoka kila upande wa pwani. **12** Ninyi Wakushi pia mtakufa kwa upanga wangu, **13** na mkono wa Mungu utaishambulia kaskazini na kuiangamiza Ashuru, Kwa hiyo Ninawi utatelekezwa kwa kuteketezwa, kuwa pakavu kama jangwa. **14** Ndipo makundi ya wanyama yatalala pale, kila mnyama wa mataifa, wote kirukanjia na nungunungu watapumzika juu ya safu zao. Sauti itasikika kutoka madirishani; kifusi kitakuwa milangoni; nakshi za mwerezi wao mihimili itakuwa imeifunua. **15** huu ni mji wa kushangiliwa ambao umekaa pasipo hofu, ambaye husema moyoni mwake, "Mimi niko, na hakuna mwingine wa kufanana na Mimi". Kwa namna ulivyokuwa wa kutisha, mahali pa kulala wanyama ndani yake. Kila mmoja ambaye hupitia kwake huuhisia na kutingisha ngumi kwake.

Zephaniah 2:1

Mkutano wa hadhara ninyi wenyewe pamoja na kusanyikeni
Misemo hii miwili ina maana ya kitu sawa. Pamoja vinaimarisha amri kwa watu kukusanyika pamoja kwa ajili ya kutubu dhambi zao. "kusanyikeni ninyi wenyewe pamoja."

taifa lisilokuwa na aibu
Taifa halina pole kwa dhambi zake.

siku hiyo inapita kama makapi
Makapi hayamaanishi sehemu ya kilichopandwa kuwa kilitupwa mbali na hivyo siku hii itapita haraka.

kabla hasira kali ya ghadhabu ya Yahweh kuja juu yako, kabla ya siku ya ghadhabu ya Yahweh kuja juu yako
Mtume anarudia msemo uleule karibu hasa ili kusisitiza jinsi hukumu ya Yahweh ilivyo ya kutisha itakavyokuwa na uharaka ambao watu lazima watubu.

Ghadhabu ya Yahweh
Hili linasimama kwa dhamira Mungu kuhukumu.

Zephaniah 2:4

Watamtoa nje Ashdod wakati wa mchana, na watamng'oa Ekron!
Watu kwa haraka watakuwepo na kabisa wataondolewa kutoka miji hii.

Mpaka hakuna mwenyeji atakayebakia
"Mpaka hakuna hata mmoja atakayekuwa pale"

Zephaniah 2:6

Hivyo pwani itakuwa ... kalamu za kondoo
Sehemu ya msitari huu maana yake haiko wazi na imetafsiriwa kwa njia tofauti kwa matoleo ya kisasa

Kalamu za kondoo
Kalamu ya kondoo ni sehemu ndogo iliyozungushiwa uzio kuweka kondoo pamoja.

kulala chini
inamaanisha kulala kitandani

Zephaniah 2:8

tamko la Yahweh wa majeshi
"Yahweh wa majeshi ametamka nini" au "Yahweh wa majeshi amesema ameweka nini"

generated on Tue Oct 24 10:45:40 2023

Zephaniah 2:10

fahari, kiburi, kiburi kilichojaa
Swala, "fahari" na "kiburi kilichojaa" linarejea kwa mtu anayefikiria kwa juu zaidi yeye mwenyewe, na hasa, anafikiria kwamba yeye ni bora kuliko watu wengine.

- Mtu mwenye fahari mara nyingi hakubali makosa yake* Yeye siyo mnyenyekevu.
- Kiburi kinaweza kusababisha kumwasi Mungu kwa njia zingine.
- Swala "fahari" na "kiburi" vinaweza pia kutumika kwa maana chanya, kama vile kuwa "fahari ya" ambacho yoyote yule atakuwa amefanikiwa na kuwa "fahari ya" watoto wako* Elezo hili, "kuwa na kiburi katika kazi yako" inamaanisha kutafuta furaha unapofanya kazi yako vizuri.
- Mtu yeyote anaweza kuwa na fahari kwa alichokifanya pasipo kuwa na kiburi kuhusu jambo hilo* Lugha zingine zina maneno tofauti kwa maana hizi mbili tofauti za "kiburi."
- Swala hili "kiburi" mara nyingi ni hasi, ikiwa na maana ya "kiburi" au "kujivuna" au "umuhimu wa mtu binafsi."

dharau, kejeli, mzaha katika
Swala hili "dharau," "kejeli" na "mzaha katika" yote yanahusu kumfanya mtu kuwa na furaha, hasa katika njia ya kikatili.

- Kudharau mara nyingi inahusisha kuiga maneno ya watu au vitendo kwa dhamira ya kuwadhihaki au kuwadharau.
- Askari wa Kirumi walimdharau au walimkejeli Yesu walipoweka vazi juu yake na kujifanya kumheshimu kama mfalme.
- Kundi la watu vijana lilimkejeli au kuonyesha mzaka kwa Elisha wakati walipomwita jina, wakifurahia kipara cha kichwa chake.
- Suala hili "Mzaha katika" linaweza pia kuhusika kukejeli wazo ambalo lisilofikirika kuaminiwa au muhimu.

hofu, woga, hofu ya Yahweh

- Suala hili "hofu" na "woga" linahusika na hisia mbaya kwa mtu alizonazo wakati kuna tishio la madhara kwake mwenyewe au kwa wengine.
- Suala hili "hofu" pia linaweza kuhusika na heshima ya kina na hofu kwa mtu aliye na mamlaka.
- Neno hili "hofu ya Yahweh," na linahusiana na suala "hofu ya Mungu" na "hofu ya Bwana," linahusika na kumheshimu Mungu kwa kina na kuonyesha heshima kwa kumtii yeye* Hofu hii imepewa motisha kwa kujua kwamba Mungu ni mtakatifu na huchukia dhambi.
- Biblia inafundisha kwamba mtu anayemwogopa Yahweh atakuwa mwenye busara.

Mapendekezo ya tafsiri

- Inategemea na mazingira, "kuwa na hofu" inaweza kutafsiriwa kama "kuwa na woga" au "heshima ya kina" au"kustahi" au kuwa na hofu ya."
- Suala hili "woga" linaweza kutafsiriwa kama "hofu" au "kuogopa" au "waoga."
- Hukumu hii, "Hofu ya Mungu huanguka juu ya wote" inaweza kutafsiriwa kama, "Ghafla wote waliona hofu ya kina kutoa heshima kwa Mungu" au "Ghafla, wote waliona mshangao sana na walimheshimu Mungu kwa kina" au "Kisha Haki, wote waliona woga kwa Mungu

mungu wa uongo, mungu wa kigeni, mungu, mungu wa kike
Mungu wa uongo ni kitu ambacho watu hukiabudu badala ya Mungu mmoja wa kweli* Suala hili "mungu wa kike" linahusika hasa kwa mungu wa uongo wa jinsia ya kike

- Hawa miungu wa uongo au miungu wa kike hawakuwepo* Yahweh ni Mungu pekee.
- Watu wakati mwingine hufanya vitu kuwa sanamu kuabudu kama alama ya miungu yao ya uongo.
- Katika Biblia, watu wa Mungu mara kwa mara hugeuka kutoka kumtii yeye ili kuabudu miungu ya uongo.
- Mapepo mara nyingi hudanganya watu katika kuamini kwamba miungu ya uongo na sanamu wanayoiabudu ina nguvu.
- Baal, Dagon, na Molech walikuwa watatu wa miungu mingi ya uongo ambayo waliiabudu watu katika nyakati za Biblia.
- Asherah na Artemis (Diana) walikuwa miungu wawili wa kike ambayo watu wa kale waliiabudu.

nchi, kidunia
Suala hili "nchi" linahusika na ulimwengu ambao mwanadamu alikuwa akiishi juu yake, pamoja na wanateolojia wote wa uhai.

- "Dunia" pia inahusisha ardhi au udongo ambao hufunika nchi.
- Suala hili mara nyingi lilitumika kimafumbo kuhusisha watu ambao huishi juu ya nchi.
- Maneno, "basi nchi na ifurahi" na "Ataihukumu nchi" yote ni mifano inayotumiwa kwa mafumbo kwa suala hili.
- Suala hili "kidunia" mara nyingi linahusisha vitu vya kimwili vinavyotofautiana vitu vya kiroho.

Mapendekezo ya tafsiri

- Suala hili linaweza kutafsiriwa kwa neno au maneno ambayo ni ya lugha ya asili au karibu

generated on Tue Oct 24 10:45:40 2023

na lugha ya kimataifa kutumia kuhusisha sayari ya nchi ambayo juu yake tunaishi.
- Inategemea na utamaduni, "nchi" inaweza kutafsiriwa pia kama, "ulimwengu" au" nchi" au "uchafu" au "udongo."
- Wakati ilipotumika kimafumbo, "nchi" inaweza kutafsiriwa kama, "watu juu ya nchi" au "watu huishi juu ya nchi" au "kila kitu juu ya nchi."
- Njia za kutafsiri "kidunia" inaweza kuhusisha, "kimwili" au "vitu vya nchi" au "vinavyoonekana."

ibada
"Kuabudu" maana yake ni heshima, sifa na kumtii mtu fulani, hasa Mungu.

- Suala hili mara nyingi linamaana sawasawa, "kuinama chini" au "kujitoa binafsi" kujinyenyekesha kwa heshima ya mwingine.
- Tunamwabudu Mungu wakati tunapomtumikia na kumheshimu, kwa kumsifu yeye na kumtii yeye.
- Wakati Waisraeli walipomwabudu Mungu, mara nyingi ilihusisha kutoa sadaka za wanyama juu ya madahabahu.
- Watu wengine huabudu miungu.

Mapendekezo ya tafsiri

Suala hili "ibada" linaweza kutafsiriwa kama "kuinama chini kwa" au "heshima na kutumika" au "heshima na kutii."

- Katika mazingira mengine, inaweza pia kutafsiriwa kama, "sifa za unyenyekevu" au "kutoa heshima na sifa."

Zephaniah 2:12

juu ya nguzo zake
Wakati majengo yalipoharibiwa na kuanguka chini, nguzo zilitumika kwa kupamba na msaada mara kwa mara ulibakia umesimama.

mihimili
mihimili ni mirefu na vipande vinene vya mti ambavyo vilitumika kuweka jengo imara.

Zephaniah 2:15

kuzomea na kuitingisha ngumi yake
Kuzomea ni sauti ya ukali. Maneno haya yanaonyesha hasira iliyokithiri ya watu walioelekea Ninawi.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Ole kwa mji ulioasi! Mji wenye vurugu umenajisiwa. **2** Haukuisikiliza sauti ya Mungu, wala haukupokea masahihisho kutoka kwa Yahwe. Hakumtumaini Yahwe na hatamkaribia Mungu wake. **3** Wafalme wao ni simba wanaounguruma miongoni mwao. Waamuzi wao ni mbwa mwitu wa jioni wasiobakiza kitu ambacho kitakuwa kimemung'unywa asubuhi yake. **4** Manabii wake wanakiburi na wanaume wasaliti. Makuhani wake wamepanajisi mahali patakatifu na wameifanyia vurugu sheria. **5** Yahwe ni mwenye haki miongoni mwao. Hawezi kufanya makosa. Kila asubuhi husimamia haki yake! Haitafichika nuruni, hata hivyo watu wasio wenye haki hawajui kuona aibu. **6** Nimeyaharibu mataifa; ngome zao zimeharibiwa. Nimeifanya mitaa yao magofu, hivyo hakuna hata mmoja anayepitia kwake. Miji yao imeharibiwa kwa hiyo hakuna mtu anayeikaa. **7** Nikasema, 'Hakika mtaniogopa mimi. Pokeeni masahihisho na msikatiliwe mbali kutoka kwenye miji yenu kwa yote yale niliyokuwa nimeyapanga kuyafanya kwenu.' Lakini walikuwa na shauku kuanza kila siku kwa kuharibu matendo yao yote. **8** Kwa hiyo ningojeni - hili ni tamko la Yahwe - mpaka siku ambayo nitainuka kwa ajili ya waathirika. Uaamuzi wangu nikuwakusanya mataifa, kuzikusanya falme, na kumwaga juu yao hasira yangu, uchungu wangu wote mkali, hivyo nchi yote itamezwa kwa moto wa hasira yangu. **9** Ndipo nitawapa midomo safi watu, kuwaita wote kwa jina la Bwana kunitumikia wakisimama bega kwa bega. **10** Kutoka ng'ambo ya mto Ethiopia waniabuduo - watu wangu waliotawanyika - wataleta dhabihu kwa sababu yangu. **11** Katika siku hiyo hamtawekwa kwenye woga kwa matendo yenu yote ambayo mmeyafanya dhidi yangu, tangu wakati ule nitaondoa kutoka kwenu wale waliosherehekea fahari yenu, na kwa sababu hamtakuwa na muda mrefu kufanya majivuno juu ya mlima wangu mtakatifu. **12** Lakini nitawaacha kama wa chini zaidi na watu masikini, na mtapata kimbilio katika jina la Yahwe. **13** Mkazi wa Israeli si muda mrefu hatafanya udhalimu au kusema uongo, na hakuna ulimi wa udanganyifu utakaoonekana mdomoni mwao; hivyo watalisha na kulala chini, na hakuna hata mmoja atakayewafanya kuogopa." **14** Imba, binti Sayuni! Piga kelele, Israeli. Ufurahi na kushangilia kwa moyo wako wote, binti wa Yerusalemu. **15** Yahwe ameiondoa hukumu yako; amewafukuzia mbali adui zako! Yahwe ni mfalme wa Israeli miongoni mwenu. Kamwe hamtamwogopa tena mwovu!. **16** Katika siku hizo watasema kwa Yerusalemi, "Usiogope, Sayuni. Usiiache mikono yako ilegee. **17** Yahwe Mungu wako yuko katikati yenu, mwenye nguvu wa kuwaokoa. Atasherehekea juu yenu na kwa furaha atakuwa kimya juu yenu kwa upendo wake. Atakuwa na furaha juu yenu na atashangilia kwa furaha, **18** katika siku maalumu ya sherehe. Nitaondoa maafa kutoka kwenu; si muda mrefu hamtabeba aibu kwa ajili yake. **19** Tazama, Niko tayari kuwashughulikia watesi wenu wote. Katika wakati ule, Nitawaokoa waliolemaa na kuwakusanya waliotupiliwa mbali. Nitawafanya kuwa sifa, na nitaibadilisha aibu yao iwe sifa katika dunia yote. **20** Katika wakati ule nitawaongoza; katika wakati ule nitawakusanya pamoja. Nitawafanya mataifa yote ya dunia kuwaheshimu na kuwasifu, wakati mtakapoona hivyo, Nitakuwa nimewarudisha", asema Yahwe.

Zephaniah 3:1

Hakuisikiliza sauti ya Mungu
Watu wa Yerusalemu hawakutii ambacho Mungu alikuwa nacho kwa mitume wake chakuwafundisha.

na hawatamkaribia Mungu wao
Watu hawakutamani kumwabudu na kumtii Mungu.

Zephaniah 3:3

Wakuu wao ni simba waungurumao katikati yao
"Viongozi wa Yerusalemu ni wenye vurugu"

Majaji wao ni mbwa mwitu wa jioni wasiobakiza chochote ambacho kitakuwa kimetafunwa mpaka asubuhi
"Majaji wao ni watu waovu ambao huchukua vitu ambavyo ni mali za wengine." Hii pia ni mfano.

Manabii wao ni wadhulumaji na wanaume wahaini."
"Manabii wao siowatii na wanaume wasio waaminifu."

Zephaniah 3:5

Haitafichika nuruni
"haki yake imeonyeshwa wazi kwa wote."

Zephaniah 3:6

Nimeifanya mitaa yao magofu, hivyo hakuna atakayepita juu yao. Miji yao imeharibiwa hivyo hakuna mwanaume atakayekaa humo
Yahweh anaelezea wazo lililo sawa kwa njia mbili tofauti ili kusisitiza ukamilifu wa uharibifu wa miji.

generated on Tue Oct 24 10:45:40 2023

Zephaniah 3:8

Tamko la Yahweh
Hii inamaanisha Yahweh amesema kwa makini.

Inuka kwa waathirika
"Inuka kuangamiza waathirika"

kuyakusanya mataifa, kuzikusanya falme
Maneno haya mawili yanamaanisha kitu sawa na kusisitiza kwamba Yahweh atayahukumu mataifa yote.

hasira yangu, ghadhabu yangu kali yote
Maneno "hasira" na "ghadhabu kali" kimsingi ina maana sawa na inasisitiza kiwango cha hasira ya Yahweh. "hasira yangu kali."

hivyo nchi yote itakuwa imemezwa kwa moto wa hasira yangu
Maneno haya yanaweza kuelezewa kwa mfumo wa kitendo. "kwa hiyo moto wa hasira yangu utameza nchi yote."

kuteketezwa kwa moto wa hasira yangu
Hasira hapa imesemwa kama kutakuwa na moto ambao utateketeza kitu fulani.

Zephaniah 3:9

Nitawapa midomo safi watu
Hii ni njia nyingine ya kusema kwamba Mungu atasababisha watu wake kusema ambacho ni haki.

nitumikieni mimi mkisimama bega kwa bega
Watu wataunganishwa kwa hamu zao kumtumikia Mungu, kama watu wameunganishwa kimwili watakaposimama pamoja kwa mabega yao yakigusana kila mmoja.

Zephaniah 3:12

hakuna ulimi wa udanganyifu utakaoonekana mdomoni mwao
"hakuna hata mmoja atakayeonekana na ulimi wa udanganyifu mdomoni mwake" au "hawatasema vitu vya udanganyifu."

watafunga na kulala chini
Yahweh husema kwa watu wa israeli kama wao ni kundi la kondoo wanaofunga na kupumzika kwa usalama.

Zephaniah 3:14

binti Sayuni
"Hii inamaanisha watu wote wa Yerusalemu.

Usiiache mikono yako ilegee
Hii inamaanisha usijisikie dhaifu au mnyonge unavyokuwa kama mikono yako itakuwa dhaifu kimwili.

Zephaniah 3:17

hodari, nguvu
Masuala haya "hodari" na "nguvu" hurejea kuwa na nguvu kubwa au uwezo. . Mara nyingi neno "nguvu" ni neno lingine kwa "nguvu."Tunapozungumza kuhusu Mungu, inaweza kumaanisha "Uwezo." . Maneno, "wanaume wenye nguvu" mara kwa mara inahusu wanaume ambao ni wajasiri na wanaoshinda vita. Bendi ya Daudi ya wanaume waaminifu iliyomsaidia kumlinda na kumtetea mara kwa mara ilikuwa inaitwa "wanaume hodari."

Zephaniah 3:19

Nitamwokoa kilema na kumkusanya aliyefukuzwa
Hii inaonekana kurejea kwa kilema na kondoo aliyefukuzwa, ambaye anatumika kwa picha ya Waisraeli walioteseka utumwani.

Nitawatengeneza wao kama sifa
Wazo zima hapa ni, "Nitawatengeneza wao kuwa vitu vya kusifiwa," hiyo ni, "Nitawatengeneza wao kusifiwa kwa wengine."

Katika wakati ule nitakuongoza; katika wakati ule nitakukusanya pamoja
Misitari hii miwili kimsingi ina maana ya kitu kilichosawa na kuashiria kwamba Yahweh atawaleta nyuma watu uhamishoni katika nchi yao. "Katika wakati ule nitakukusanya pamoja na kukuongoza nyumbani."

generated on Tue Oct 24 10:45:40 2023

Book: Haggai

Haggai

Chapter 1

1 Katika mwaka wa pili wa mfalme Dario, katika mwezi wa sita, siku ya kwanza ya mwezi, neno la Bwana likaja kwa kwa mkono wa nabii Haghai kwenda kwa gavana wa Yuda, Zerubabeli mwana wa Sheatieli na kuhani mkuu Joshua mwana wa Yehozadaki, kusema, **2** "Bwana wa Majeshi asema: 'Hawa watu husema, "Si wakati wetu kuja au kujenga nyumba ya Jehova."'" **3** Tena neno la Bwana lilikuja kwa mkono wa nabii Haghai kusema, **4** "Je ni wakati kwenu wenyewe kuishi katika nyumba zilizokamilika, na wakati nyumba hii inaharibika? **5** Kwa hiyo sasa Bwana wa Majeshi asema hivi: 'zitafakarini njia zenu! **6** Mmepanda mbengu nyingi, lakini mkaleta mavuno kidogo; mnakula lakini hamshibi, mnakunywa lakini hamkujazwa na vinywaji. Mnavaa nguo lakini hampati joto wenyewe, na mtu wa mshahara hupata pesa na kuweka kwenye mfuko wenye mashimo tu!' **7** Bwana wa Majeshi asema haya: **8** 'Zitafakarini njia zetu! Pandeni milimani, mkalete mbao, na mjenge nyumba yangu; na pia nitakuwa radhi na nitatukuzwa!' Asema Bwana. **9** 'Mmetazamia kupata vingi, lakini tazama! ulileta nyumbani vichache, nitavitowesha mbali! kwa nini?'- Hivi ndivyo anatamka Bwana wa Majeshi! kwa sababu nyumba yangu inakaa kwenye uharibifu, lakini kila mtu yuko radhi kwenye nyumba yake. **10** Kwa sababu hii mbingu zimeshikiwa zisitoe umande kutoka kwako, na ardhi imeshikilia haizalishi. **11** Nimekuita kutoka juu ya ardhi na juu ya milima, juu ya nafaka na juu ya mzabibu mpya, juu ya mafuta na juu ya mavuno ya ardhi, juu ya watu na juu ya wanyama, na juu ya kazi zote za mikono yako. **12** Kisha Zerubabeli mwana wa Shelitieli, na kuhani mkuu Yoshua mwana wa Yehozadaki, pamoja na mabaki ya watu, wakati sauti ya Bwana Mungu wao, na maneno ya Nabii Hagai, kwa sababu Bwana Mungu wao alikuwa amemtuma. Na watu wakaogopa uso wa Bwana. **13** Ndipo Hagai, mjumbe wa Bwana, akaongea ujumbe wa Bwana kwa watu na kusema,"'Niko pamoja na wewe!'- Hili ni tamko la Bwana. **14** Bwana alitibua roho ya mkuu wa mkoa wa Yudah, Zerubabeli mwana wa Sheltieli, na roho ya kuhani mkuu Joshua mwana wa Yehozadaki, na roho ya masalia ya watu, kwa kiasi kwamba wakaenda kufanya kazi katika nyumba ya Bwana Mungu wa majeshi, Mungu wao. **15** katika siku ya ishirini na Mwezi wa sita, katika mwaka wa pili wa utawala wa Mfalme Dario.

Haggai 1:1

mwaka wa pili wa mfalme Dario
"mwaka wa pili wa utawala wa mfalme Dario"

Dario...Haghai...Zeubabeli...Shealtieli...Yehozadaki
Haya yote ni majina ya wanaume.

katika mwezi wa sita, siku ya kwanza ya mwezi
"katika siku ya kwana ya mwezi wa sita." Huu ni mwezi wa sita wa karenda ya kiebrania. Siku ya kwanza ni karibu na katikati ya mwezi wa nanekwa karenda ya kimagharibi.

ulikuja kupitia mkono wa Haghai
Haghai alikuwa mjumbe.

Haggai 1:3

kwa mkono wa Haghai
"Ulikuja kupitia maneno" (au 'mdomo') wa Haghai

ni wakati wenu wa kukaa kwenye nyumba zenu zilizokamilika?
Tazama UDB

wakati nyumba hii inaharibika
Neno "Nyumba" hapa inamaanisha hekalu ya Mungu.

lakini usilewe
Hapa aya hii haimaanishi kuwa kulewa siyo kitu kizuri. Badala yake hakuna mvinyo unaoweza kukidhi kiu ya watu na haitoshi kwa kunywa.

mishahara mnayopata ya fedha mnaweka kwenye mfungo ambao umejaa mashimo
"pesa unayotengeneza kazini haiwezi kukunulia vitu vya kutosha"

Haggai 1:7

leta mbao
Hii inawakilisha sehemu tu ya kile walitaka kujenga katika Hekalu

asema Bwana wa Majeshi
"Haya anayesema Bwana wa Majeshi" au "Ndivyo alivyosema kweli Bwana wa majeshi"

generated on Tue Oct 24 10:45:40 2023

Haggai 1:10

mbingu
"Anga"

kutoa umande
"kutoa mvua"

ukame
ukame ambao utazuia au kukwamisha mimea na kukausha maji yote ambayo yanahitakija kwa ajili ya wanyam na watu walio katika eneo hilo.

juu ya mzabibu mpya na juu ya mafuta
mvinyo unafawikilisha zabibu na mafuta yanawakilisha mzeituni

kazi za mikono yako
"kazi zako zote ulizofanya kwa bidii!" na UDB

Haggai 1:12

na maneno ya nabii Haghai
"waliposikia maneno ambayo nabii Haghai aliyasema"

uso ya Bwana
"Bwana"

Asema Bwana
"kile Bwana amesema" au "kile Bwana kweli alisema"

Haggai 1:14

alitibua roho
Hii inamaanisha kuhamasisha au kushawishi.

mabaki
Neno "Mabaki"linatokana na watu waliobaki hai wakiwa wanatoka utumwani Babeli na walianza kuujenga Yerusalemu tena.

katika siku ya ishirini na nne Mwezi wa sita
siku ya nne ya mwezi wa sita - Hii ni siku 23 tu baada ya kupata maono. Huu ni mwezi wa sita kwa kalenda ya kiebrania. Siku ya ishirini na nne ni karibu na katikati ya mwezi wa tisa kwa kalenda za kimagharibi.

mwaka wa pili wa Mfalme Dario.
"mwaka wa pili wa utawala wa Mfalme Dario"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Katika Mwezi wa saba siku ya ishirini na moja ya mwezi, Neno la Bwana lilikuja kwa mkono wa Nabii Hagai, na kusema, **2** "Ongea na mkuu wa mkoa wa Yudah, Zerubabeli mwana wa Sheltieli, na kwa kuhani mkuu Yehozadaki; na kwa masalia ya watu. Waambie, **3** Ni nani amebaki kati yenu aliuona utukufu wa nyumba ya kwanza? Na mnauonaje huu wa sasa? Je si kama si chochote machoni penu? **4** Sasa, muwe hodari, Zerubabeli' -hili ni tamko la Bwana - na uwe hodari, kuhani mkuu Joshua mwana wa Yehozadaki; muwe hodari, enyi watu wa nchi! - hili ni tamko la Bwana - na kazi, kwa kuwa ni pamoja nawe! hili ni tamko la Bwana wa majeshi. **5** Kutegemeana na ahadi ilioko katika agano nililofanya na ninyi mlipotoka Misri na Roho yangu ilisimama katikati yenu, msiogope' **6** Kwa kuwa Bwana wa majeshi anasema hivi: 'kitambo kidogo kwa mara nyingine nitatikisa mbingu na dunia, bahari na nchi kavu! **7** Na nitatikisa kila taifa, na kila taifa wataleta vitu vya thamani kwangu, na kuijaza nyumba hii na utukufu!' asema Bwana wa Majeshi **8** Dhahabu na fedha ni yangu' - hili ni tamko la Bwana wa majeshi. **9** Utukufu wa nyumba hii utakuwa mkuu zaidi ya utukufu wa nyumba ya kwanza ', asema Bwana wa majeshi,' na nitawapa amani katika sehemu hii'- hili ni Tamko la Bwana wa majeshi **10** Katika siku ya ishirini na nne mwezi wa tisa, mwaka wa pili wa utawala wa Dario, neno la Bwana lilimjia nabii Hagaina kusema, **11** "Bwana wa majeshi asema hivi: Muulize kuhani kuhusu sheria, na kusema: **12** kama mtu akibeba nyama iliyotolewa kwa Bwana katika pindo la vazi lake, kama upindo utagusa mkate au mchuzi, mvinyo au mafuta, au chakula kingine, je chakula hicho kinafanyika kitakatifu?"Kuhani alijibu akasema, "hapana" **13** Halafu Hagai akasema."Kama mtu mchafu najisi kwa ajili ya kumgusa maiti na kugusa vitu hivi, wote wanaweza kuwa wachafu?" Kuhani akajibu na kusema, "Ndiyo, watakuwa wachafu." **14** Kwa hiyo Haghai akajibu nakusema, "Ni pamoja na hawa watu na pamoja na taifa liliko mbele yangu! - haya anayasema Bwana- na pia kila kitu kimekwisha kwa mkono wake: walichotoa hakikuwa kisafi kilikuwa kichafu. **15** Kwa hiyo, fikiri kutoka siku hii ya leo na za nyuma, kabla hata jiwe halijawekwa kwenye jiwe lingine katika hekalu la Bwana, **16** ilikuwaje basi? kila mtu alipokuja kwenye vipimo ishirini vya nafaka, kumbe kulikuwa na vipimo kumi tu, na aliyekuja na aliyekuja kuchota divai ya vipimo hamsini, kumbe kuliwa na vipimo ishirini tu. **17** Niliwataabisha ninyi na kazi za mikono yenu kwa doa na koga, nalikini hamkunirudia'- asema Bwana. **18** tafakari siku hii ya leo na kuendelea, kutoka siku ya ishirini na nne katika mwezi mwezi wa tisa, toka siku ile msingi wa hekalu la Bwana kuwekwa. Tafakarini hilo! **19** Je, bado kuna mbegu katika ghala? Mzabibu, mti wa mtini, komamanga, na mti wa mzeituni havikuzaa matunda! lakini kutoka siku hii ya leo nitawabariki!"' **20** Tena neno la Bwana likaja kwa mara ya pili kwa Haghai siku ya ishiri na nne katika mwezi kusema, **21** "Sema na mkuu wa mkoa wa Yuda, Zerubabeli umwambie, 'Nitatikisa mbingu na dunia. **22** kwa hiyo nitaanhusha kiti cha falme na kuharibu nguvu ya falme za mataifa! nitaangusha magahari na wapandao; farasi na wapanda farasi wataanguka, kila mmoja kwa sababu ya upanga wa ndugu zake. **23** Siku hiyo '-hivi ndivyo asema Bwana wa Majeshi- 'Nitakuchukua wewe Zerubabeli mwana wa Sheltieli, kama mtumishi wangu'- hivi ndivyo Bwana anavyosema. "Nitakutuma kama pete ya muhuri wangu, kwa sababu mimi ndiye niliyekuchagua!'- asema Bwana wa majeshi!"

Haggai 2:1

Katika Mwezi wa saba siku ya ishirini na moja ya mwezi
siku ya kwanza ya mwezi- Huu ni mwezi wa saba wa kalenda ya Kiebrania. Siku ya ishirini na moja ni karibu na katikati ya mwezi wa kumi wa kalenda ya kimagharibi.

lilikuja kwa mkono wa Nabii Hagai
tazama

Haghai... Zerubabeli...Sheltiel...Yehozadaki
tazama

Haggai 2:3

si chochote machoni penu?
"Ni lazima uwaze kwa hakika na si lazima hata kidogo"

Sasa, muwe hodari
"Kutoka sasa na kuendelea muwe hodari"

Haggai 2:6

nitatikisa mbingu na dunia
ni usumbufu mkubwa sana

generated on Tue Oct 24 10:45:40 2023

Haggai 2:8

Dhahabu na fedha ni vyangu
Maneno Fedha na dhahabu" yanamaanisha hazina zinazoletwa hekaluni.

Haggai 2:10

Katika siku ya ishirini na nne mwezi wa tisa
siku ya nne ya mwezi wa tisa - Huu ni mwezi wa tisa wa kalenda ya kiebrania. siku ya ishiri na nne ni karibu na katikati ya mwezi wa kumi na mbili wa kalenda ya magharibi.

mwaka wa pili wa utawala wa Dario
"mwaka wa pili wa utawala wa mfalme Dario

Dario... Haghai
Tazama

Haggai 2:13

pamoja na hawa watu na pamoja na taifa liliko mbele yangu!
"Hii ni kweli na watu wa Israeli!" au "Hii ni kanuni ileile walioishika kweli kwa ajili ya watu wa Israel!"

Haggai 2:15

Kwa hiyo, fikiri kutoka siku hii ya leo na kuendelea
"Kumbuka ilikuwa inafananaje"

vipimo ishirini vya nafaka
"Vipimo" ni kiasi kisichojulikana

vipimo hamsini vya divai
"Vipimo" ni kiasi kisichojulikana

Niliwataabisha ninyi na kazi za mikono yenu
"Niliilani kazi yenuna mazao yenu yote".

Haggai 2:18

siku ya ishirini na nne katika mwezi mwezi wa tisa
siku ya nne ya mwezi wa tisa * _ tazama ulivyoitafsiri hii.

je, bado kuna mbegu katika ghala?
Jibu lililotarajiwa ni "Hapana" hili swali lilitumika kuonyesha wasomaji kile walikuwa wanakijua.

mti wa mtini, komamanga, na mti wa mzeituni
Haya ni matunda yaliyokuwa yanalimwa katika ardhi hiyo.

Haggai 2:20

Haghai... Zerubabel
Haya ni majina ya wanaume.

siku ya ishirini na nne ya mwezi
siku ya nee ya mwezi "Katika siku ya ishirini na nne mwezi wa tisa

nitatikisa mbingu na nchi
Bwana atasabisha usumbufu katika nchi yao.

mbingu na nchi
"ulimwengu wote"

nitakiangusha kiti cha wafalme
Serikali zitaangushwa kwenye machafuko.

Kiti cha kifalme
"serikali zilizoongozwa na wafalme"

upanga wa ndugu
"Upanga wa askari mwenzake"

generated on Tue Oct 24 10:45:40 2023

Book: Zechariah

Zechariah

Chapter 1

1 Katika mwezi wa nane mwaka wa pili wa kutawala kwake Dario, neno la Yahwe lilimjia nabii Zekaria, mwana wa Berekia mwana wa Ido, kusema, **2** "Yawhe alikuwa na hasira sana juu ya baba zenu! **3** Wambie, 'Yahwe wa majeshi asema hivi: Nirudieni! - nami nitawarudia ninyi, asema Yahwe wa majeshi. **4** Msiwe kama baba zenu ambao hapo zamani manabii waliwambia, wakisema, "Yahwe wa majeshi asema hivi: Geukeni kutoka katika njia zenu za mbaya na matendo yenu mabaya!" Lakini hawakuweza kusikia wala kunijari - asema Yahwe.' **5** Wako wapi baba zenu? Na manabii, je wapo hapa daima? **6** Lakini maneno yangu na maagizo niliyowaamru watumishi wangu manabii, je hayakuwapata baba zenu? Hivyo walitubu na kusema, 'Kama vile Yahwe wa majeshi alivyokusudia kututenda kwa kadili zinavyostahili njia na matendo yetu, ndivyo alivyotutenda." **7** Katika siku ya ishirini na nne ya mwezi wa kumi na moja, ndiyo mwezi wa Shebati, mwaka wa pili wa utawala wa Dario, neno la Yahwe lilimjia nabii Zekaria mwana wa Berekia mwana wa Ido, akasema, **8** "niliona wakati wa usiku, na tazama! mtu alikuwa amepanda farasi mwekundu, naye alikuwa kati ya miti ya mihadasi iliyoko bondeni; na nyuma yake kulikuwa na farasi mwekundu, farasi wa kijivu, na farasi mweupe." **9** Nikauliza, " Bwana, hivi ni vitu gani?" Malaika aliyesema nami akaniambia, "Nitakueleza vitu hivi ni nini." **10** Kisha mtu aliyesimama kati ya miti ya mihadasi akajibu na kusema, "Hawa ndiyo Yahwe aliowatuma kuzunguka katika dunia yote." **11** Wakamjibu malaika wa Yahwe aliyekuwa amesimama kati ya miti ya mihadasi na kumwambia, "Tumekuwa tukizunguka duniani pote; tazama, dunia yote imekaa na kutulia." **12** Ndipo malaika wa Yahwe alipojibu na kusema, "Yahwe wa majeshi, hata lini usiuhurumie Yerusalemu na miji ya Yuda ambayo imeteswa na kudhurumiwa miaka hii sabini?" **13** Yahwe akamjibu malaika aliyekuwa amesema nami, kwa maneno mazuri, maneno ya faraja. **14** Hivyo malaika aliyekuwa anaongea nami akaniambia, "Ita kwa sauti na useme 'Yahwe wa majeshi asema: Nina wivu kwa ajili ya Yerusalemu yaani Sayuni kwa uchungu mkubwa! **15** Nami nina hasira juu ya mataifa yaliyo na utulivu. Kwa maana nilikasirika kidogo tu, lakini wao wakasababisha madhara mabaya. **16** Kwa hiyo Yahwe wa majeshi asema hivi: Nimeirudia Yerusalema kwa huruma. Hivyo nyumba yangu itajengwa ndani yake - asema Yahwe wa majeshi. Kipimo kitanyoshwa juu ya Yerusalemu! **17** Ita tena, ukisema, 'Yahwe wa majeshi asema hivi: Miji yangu kwa mara nyingine itajawa na uzuri, na Yahwe ataifariji tena Sayuni, na kuichagua Yerusalemu kwa mara nyingine tena." **18** Kisha nikainua macho na kuona pembe nne! **19** Nikaongea na malaika aliyesema nami, "Hivi ni vitu gani? Akanijibu "hizi ni pembe zilisosababisha kutawanyika kwa Yuda, Israeli, na Yerusalemu." **20** Kisha Yahwe akanionesha mafundi stadi wanne. **21** Nikasema, "Watu hawa wanakuja kufanya nini?" Akajibu na kusema, "Hizi ni pembe zililoitawanya Yuda na hakuna mtu angeweza kuinua kichwa chake. Lakini watu hawa wanakuja kuziondoa, kutupa chini pembe za mataifa yaliyoinua nguvu zao kinyume cha nchi ya Yuda na kuisambaza."

Zechariah 1:1

Katika mwezi wa nane
Huu ni mwezi wa nane katika kalenda ya Kiyahudi. Katika kalenda ya sasa ni mwishoni mwa Octoba na mwanzoni mwa Novemba.

mwaka wa pili wa kumiliki kwake Dario
"mwaka wa pili tangu Dario alipokuwa mfalme"

Neno la Yahwe lilikuja
"Yahwe alinena neno lake"

Berekia...Ido
Haya ni majina ya wanaume.

Yahwe alikuwa na hasira sana juu ya baba zenu
"Kuwakasirikia sana babu zenu"

Nirudieni
Neno "rudi" inamaanisha mabadiliko. Yahwe anawaambia watu wa Israeli kubadilika kutoka kutokumtii na kumtii.

asema Yahwe wa majeshi
Kifungu hiki mara kwa mara kitafasiriwa kama "asema Yahwe" katika UDB. Na kirai hiki kimetumika sana katika kitatu cha Zakaria.

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Nitawarudia ninyi
Kwa kusema atawarudia watu wa Israeli, Yahwe anasema watakuwa na mambo mema yakitokea kwa sababu atakuwa akiwasaidia.

Zechariah 1:4

walilia
"kupiga kelele"

Kugeuka kutoka
"kubadilika"

Lakini hawakuweza kusikia wala kunijari
Vifungu hivi vyote vinamaanisha watu wa Israeli wasingeweza kutii maagizo ya Yahwe.

asema Yahwe
Kifungu hiki mara kwa mara kitafasiriwa kama "asema Yahwe" katika UDB. Na kirai hiki kimetumika sana katika kitabu cha Zakaria.

Wako wapi baba zenu? Na manabii, je wapo hapa daima?
Maswali haya yote yameulizwa kuonesha kwamba kwa kweli watu wanakufa.

Lakini maneno yangu na maagizo niliyowaamru watumishi wangu manabii, je hayakuwapata baba zenu?
Maswali haya yametumika kuonesha watu wa Israeli kwamba kila jambo ambalo Bwana alikuwa amewaambia manabii wake kuwaonya babu zao, yalikuwa yametimia.

Maneno yangu na amri zangu
Hii yote inaonesha Mungu aliyokuwa ameyasema kwa manabii.

kuwapata baba zenu
Yahwe anazungumzia unabii wake kama vile unawakimbilia babu zao ili uwapite. Neno "kupata" lamaanisha kuwapita

matendo na njia zetu
"mwenendo na matendo yetu"

Zechariah 1:7

Katika siku ya ishirini na nne ya mwezi wa kumi na moja, ndiyo mwezi wa Shebati,
siku ya ishirini na nne ya mwezi wa kumi na moja, ndiyo mwezi wa Shebati - "Shebat" ni mwezi wa kumi na moja katika kalenda ya Kiebrania. Siku ya ishirini na nne ni sawa na karibu katikati ya mwezi wa pili katika kalenda ya sasa.

Neno la Yahwe lilikuja
Yahwe alisema neno lake

Berekia... Ido
Haya ni majina ya wanaume.

miti ya mihadasi
ni aina ya miti midogo yenye maua yenye rangi.

Zechariah 1:10

Hawa ni wale... Walijibu
Maneno "hawa" na "wale" inamaanisha farasi kati ya miti ya mihadasi

kuzunguka duniani
Maana yaweza kuwa: 1) "kuiangalia dunia yote" au 2) "kutembea duniani mwote"

kati ya miti ya mihadasi
ni aina ya miti midogo yenye maua yenye rangi

dunia yote imetulia na kustarehe
"watu wote duniani walikuwa na amani"

imekaa na kuwa na amani
Vifungu vyote vinamaanisha kuweza kutulia pasipo na cha kuogopa.

Zechariah 1:12

imeteswa na kudhurumiwa
Maana pendekezwa 1) "umekuwa na hasira juu(UDB) au 2) "imekuwa ikitendewa bila heshima"

nena nami, kwa maneno mazuru, maneno ya faraja
Vifungu hivi vinazungumzia maneno ambayo ni mema na ya faraja.

Zechariah 1:14

Nami nina hasira juu ya mataifa yaliyo na utulivu
Nimekarishwa sana na mataifa yanayofurahia amani na usalama"

Nilikasirika kidogo tu
"Nilikuwa na hasira kidogo tu na watu wa Yuda"

Zechariah 1:16

Nimeirudia Yerusalemu kwa rehema nyingi
Kurudi Yerusalemu inamaanisha kuchukua tena jukumu la kuwaudumia watu wa Israeli kama mfalme kurudi kuwaongoza watu kutoka katika shida.

Nyumba yangu itajengwa ndani yake
"Hii inamaanisha kujengwa tena kwa hekalu katika Yerusalem"

hili ni tamko la Yahwe wa majeshi
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe." Na kifungu hiki kimetumika mara kwa mara katika kitabu hiki.

Kipimo kitanyoshwa juu ya Yerusalemu
"Yerusalemu itakaguliwa kabla ya kujengwa"

Miji yangu kwa mara nyingine itajawa na uzuri
Yahwe anamaanisha mambo mema atakayoyafanya kwa ajili ya watu wake Israeli kama ambavyo

kimiminika kinavyoweza kujaa katika miji na kufurika.

Yahwe ataifariji tena Sayuni
"Yahwe atawatia moyo watu wa Israeli"

Zechariah 1:18

Maelezo ya Jumla:
Zakaria anaendelea kuelezea ono lake

Niliinua macho yangu
Kifungu hiki kinamaanisha kuelekeza kichwa chako katika kutazama

pembe ziliyoitawanya Yuda
Hii inawakilisha majeshi yaliyowashambulia watu wa Israeli.

Zechariah 1:20

Maelezo ya Jumla:
Yahwe anaendelea kuelezea maono ya Zakaria kwa ajili yake.

Wafua chuma
Watu wanaofanya kazi ya kutengeneza vitu kutokana na chuma. Wanatumika kumaanisha upanga wa jeshi.

Pembe zilizomsambaratisha Yuda
Hawa ni majeshi yaliyoishambulia Yuda

Hakuna mtu angeinua kichwa chake
Hii inamaanisha mtu anayeogopa kutazama kitu kinachomwogopesha.

Kuwaondoa
"kuondoa hayo mataifa"

kuzitupa pembe chini
"kuwashinda maadui"

kuinua pembe yoyote
hii inamaana ya kupuliza pembe ili kuliamuru jeshi.

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Kisha nikainua macho yangu na kuona mtu akiwa na timazi mkononi mwake. **2** Nikamwuliza, "Unakwenda wapi?" Akaniambia, "Ninakwenda kuupima Yerusalemu ili kujua upana na urefu wake." **3** Ndipo malaika aliyekuwa anaongea nami akaondoka na malaika mwingine akaenda kukutana naye. **4** Malaika wa pili akamwambia, "Nenda uongee na yule kijana umwambie, 'Yerusalemu utakuwa bila kuta kwa sababu ya wingi wa watu na wanyama ndani yake. **5** Kwa maana Yahwe asema, Nitakuwa ulinzi wake, na nitakuwa utukufu katikati yake. **6** Kimbieni! kimbieni! kimbieni kutoka nchi ya kaskazini - asema Yahwe - kwa maana nimewatawanya kama pepo nne za anga! - Asema Yahwe. **7** Kimbilieni Sayuni haraka! ninyi mnaokaa na binti Babeli!" Asema Yahwe. **8** Kwa maana baada ya Yahwe wa majeshi kuniheshimu aliniweka kinyume na mataifa yaliyowateka - kwani awagusaye, agusa mboni ya jicho la Mungu! - baada ya Yahwe kutenda hivi, alisema, **9** "Mimi mwenyewe nitatikisa mkono wangu juu yao, nao watakuwa mateka kwa watumwa wao." Ndipo mtakapojua kwamba Yahwe wa majeshi amenituma. **10** "Imba kwa furaha, binti Sayuni, kwa maana mimi mwenyewe nitakaa nawe! - asema Yahwe **11** Mataifa makubwa yataungana na Yahwe siku hiyo. "Nanyi mtakuwa watu wangu; kwa kuwa nitakaa kati yenu," nanyi mtajua kuwa Yahwe wa majeshi amenituma kwenu. **12** Kwa maana Yahwe ataimilki Yuda kama milki yake halali katika nchi takatifu na kwa mara nyingine tena atauchagua Yerusalema kwa ajili yake mwenyewe. **13** Nyamazeni, mbele za Yahwe, ninyi wote wenye mwili, maana ameinuka kutoka mahali patakatifu pake!

Zechariah 2:1

Maelezo ya Jumla:
Zakaria anaendelea kuelezea maono yake.

Niliinua macho yangu
"Nilitazama juu"

kipimo cha kupimia
kamba yenye urefu fulani inayotumika kwa kupima vitu vikubwa.

Hivyo aliniambia
"Hivyo mtu mwenye kamba ya kupimia aliniambia"

Zechariah 2:3

malaika mwingine akaenda kukutana naye
Huyu ni malaika mwingine ambaye hajawai kutokea hapo mwanzo, na hivyo anatambulishwa kama mshiriki mwingine.

Malaika wa pili akamwambia, "Nenda uongee na mtu yule
Malaika mwingine alimwambia malaika aliyekuwa ameongea na Zakaria, "Nenda haraka uongee na mtu mwenye kipimo"

Yerusalemu inakaa katika nchi wazi
Kifungu hiki kinamaanisha kwamba Yerusalemu haitazungukwa na kuta.

kuwa kwake ukuta wa moto kumzunguka
Yahwe anasema atailinda Yerusalemu na kulinganisha ulinzi wake na ukuta wa moto.

Hili ni tamko la Yahwe
Kifungu hiki wakati mwingine kinatafasiriwa kama asema Yahwe.

Zechariah 2:6

Kimbieni! kimbieni!
Maneno haya yamerudiwa na yanaonesha umuhimu kwa ujumbe unaofata. Umetumika mara mbili kwa sababu ujumbe ni mhimu sana.

nchi ya kaskazini
Inamaanisha Babeli

nimewatawanya kama pepo nne za anga
Hii inamaanisha watu wa Israeli wako mbali mmoja kwa mwingine. Pepo nne zinamaanisha sehemu mbalimbali za dunia.

binti Babeli
Hii inamaanisha mji mkuu wa Babeli.

Zechariah 2:8

Maelezo ya Jumla:
Zakaria anasema jinsi Yahwe anavyomtuma kuwahukumu mataifa walioiteka Yerusalemu.

Kuwateka ninyi
"kuiba vitu kutoka Yerusalemu baada ya kuwa imeshambuliwa"

maana kila akugusaye
"Kugusa" inamaanisha kudhuru

mboni ya jicho la Mungu
mboni ya jicho inamaanisha sehemu nyeusi katika jicho inayomwezesha mtu kuona. Hii ni sehemu muhimu sana katika mwili wa mtu. Hii inaonesha kwamba Yerusalemu ni ya muhimu sana kwa Mungu na ni kitu ambacho Mungu atakilinda.

generated on Tue Oct 24 10:45:40 2023

tikisa mkono wangu juu yao
hii ni ishara inayotumika kuonesha Mungu amechagua Kuharibu jambo fulani.

na watakuwa mateka
Miji yao imeharibiwa tiyari na imeachwa wazi kwa watu kuiba chochote watakacho.

Zechariah 2:10

binti Sayuni
Hili ni jina lingine kwa Yerusalemu linalorejerea kwa mji kama binti wa mji wa Sayuni ya mbinguni.

kupiga kambi
kuweka mahema na kuyatumia

Hili ni tamko la Yahwe
Kifungu hiki wakati mwingine kinatafasiriwa kama asema Yahwe

mataifa watajikusanya kwa Yahwe
"mataifa yatamtii Yahwe"

katika siku hiyo
"kwa wakati ule"

Zechariah 2:12

Yahwe atamiliki... katika nchi takatifu
"Yahwe ataifanya Yuda mali yake ya nchi takatifu"

miili yote
Yahwe anarejerea kwa viumbe hai wote kwa kuwaita miili. Mwili ni kitu walichonacho viumbe wote.

maana ameinuka kutoka mahali patakatifu pake
Hii inamaanisha Yahwe kusababishwa kuchukua hatua juu ya nchi.

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Kisha Yahwe akanionesha Yoshua kuhani mkuu amesimama mbele za malaika wa Yahwe na Shetani amesimama mkono wake wa kushoto kumshitaki kwa ajili ya dhambi. **2** Malaika wa Yahwe akamwambia Shetani, "Yahwe na akukemee, Yahwe, aliyeuchagua Yerusalemu, akukemee! Je hiki si kinga kilichotolewa motoni" **3** Yoshua alikuwa na mavazi machafu aliposimama mbele ya malaika. **4** Malaika akawaambia waliosimama mbele yake, "Mvulisheni hayo mavazi machafu." Kisha akamwambia Yoshua, "Tazama! nimeuondoa uovu wako na nitakuvika mavazi safi." **5** Haya wamvike kilemba safi kichwani!" Hivyo wakaweka kilemba safi kichwani pa Yoshua na wakamvika mavazi safi wakati malaika wa Yahwe amesimama kando. **6** Kisha malaika wa Yahwe akamwagiza Yoshua na kusema, **7** Yahwe wa majeshi asema hivi: "Ikiwa utatembea katika njia zangu, na kutunza amri zangu, ndipo utakapoisimamia nyumba yangu na kulinda nyua zangu, kwa maana nitakuruhusu kwenda na kutoka kati ya wasimamao mbele zangu. **8** WeweYoshua kuhani mkuu na wenzako wanaoishi nawe! Sikilizeni. Watu hawa ni ishara, kwa kuwa mimi mwenyewe nitamwinua mtumishi wangu aitwaye Tawi. **9** Tazameni jiwe nililoliweka mbele ya Yoshua. Kuna macho saba juu ya jiwe hili moja, nami nitaandika maneno juu yake - asema Yahwe wa majeshi - nami nitaondoa dhambi katika nchi hii kwa siku moja. **10** Katika siku hiyo kila mtu atamwalika jirani yake kukaa chini ya mzabibu na mtini wake." asema Yahwe wa majeshi.

Zechariah 3:1

Maelezo ya Jumla:
Yahwe anamwonesha ono Zakaria

Je! hiki si kinga kilichotolewa motoni?
"Yoshua ni kama ukuni uliotolewa motoni"

kinga kilichotolewa motoni
Kinga ni kipande cha ukuni uwakao kinachotolewa motoni kabla hakijaisha. Hii inamrejerea Yoshua, aliyeokolewa kutoka mateka ya Babeli na kurudi Yerusalemu.

mavazi machafu
katika ono hili mavazi yanatumika kama alama ya kuonesha dhambi.

Zechariah 3:4

kukuvalisha vazi safi
Hapa vazi safi linatoa alama ya utakatifu.

kilemba
kipande cha nguo kinachozungushwa kichwani

Zechariah 3:6

alimwagiza Yoshua kwa dhati
"alimwagiza Yoshua katika hali ya kuzingatia kwa dhati"

takwenda katika njia zangu
Inamaanisha kutembea katika mapenzi yake.

kama mtatunza maagizo yangu
"ikiwa mtakumbuka na kutii maagizo yangu"

linda nyua zangu
"kuwajibika kwa maeneo yake maalumu"

Zechariah 3:8

Maelezo ya Jumla:
Malaika wa Yahwe anaendelea kuengea na Yoshua.

wenzako wanaoishi nawe
"makuhani wengine wanaoishi nawe"

mtumishi wangu tawi
Jina "tawi" linapaswa kutafisiriwa vilevile kama tawi la mti. Inamaana kuwa mtumishi wa Yahwe atakuja kutoka kwa Yahwe kama tawi litokavyo katika mti.

macho saba
Hizi ni pande saba.

chonga
"chora"

andishi
maneno yaliyoandikwa juu ya kitu fulani au kukatwa katika kitu fulani

hili ni tamko la Yahwe wa majeshi
Kifungu hiki mara nyingi hufasiriwa kama "asema Yahwe"

Zechariah 3:10

katika siku hiyo
"katika wakati huo"

hili ni tamko la Yahwe wa majeshi
Kifungu hiki mara nyingi hufasiriwa kama "asema Yahwe"

generated on Tue Oct 24 10:45:40 2023

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Ndipo malaika aliyekuwa akiongea nami akageuka na kuniamsha kama mtu aamshwavyo usingizini. **2** Akaniuliza, "Unaona nini?" Nikasema, "Ninaona kinara cha taa kimetengenezwa kwa dhahabu tupu, na bakuli juu yake. Kina taa saba juu yake na mirija mmoja kwa kila taa. **3** Kando yake kuna mizeituni miwili, mmoja upande wa kulia na mwingine upande wa kushoto." **4** Kisha nikamwiliza tena na malaika aliyeongea nami. "Mambo haya yanamaana gani, bwana wangu?" **5** Naye akanijibu na kusema, Haujui mambo haya yanamaanisha nini?" Nikasema, "ndiyo sijui bwana wangu." **6** Hivyo akaniambia, "Hili ni neno la Yahwe kwa Zerubabeli: lisemalo siyo kwa uwezo wala kwa nguvu, lakini ni kwa Roho wangu, asema Yahwe wa majeshi. **7** U nini wewe, mlima mrefu? Mbele ya Zerubabeli utakuwa tambarare, naye ataondoa jiwe la juu kwa kelele ya 'Neema! Neema kwake!" **8** Neno la Yahwe likanijia kusema, **9** "Mikono ya Zerubabeli imeweka misingi ya nyumba hii nayo itaimaliza. Ndipo mtakapojua kuwa Yahwe wa majeshi amenituma kwenu. **10** Ni nani aliyedharau siku ya mambo madogo? Watu hawa wataona jiwe la kupimia mkononi mwa Zerubabeli, nao watafurahi. (Taa saba ni macho ya Yahwe yanayozunguka duniani mwote.)" **11** Ndipo nilipomwuliza malaika, Mizeituni hii miwili isimamayo upande wa kushoto na kulia wa kinara cha taa ni nini?" **12** Nikauliza kwa mara nyingine tena, "Haya matawi mawili ya mizeituni kando ya mirija miwili ya dhahabu iliyo na mafuta ya dhahabu yanatiririka kutoka ndani yake? **13** Naye akaniambia, " Hauvijui vitu hivi ni nini?" Nami nikasema, "Hapana, bwana wangu." **14** Akasema, "Hawa ni wana wa mafuta mabichi ya mizeituni wasimamao mbele ya Bwana wa dunia yote."

Zechariah 4:1

kuniamsha kama mtu aamshwavyo usingizini
"kunifanya kuwa na hadhari kama mtu aliyeamshwa usingizini"

vinara vya taa
sehemu za taa vinavyowashwa moto

upande wa kushoto
"upande wa kushoto wa bakuri"

Zechariah 4:4

malaika, malaika mkuu
Malaika ni kiumbe wa kiroho aliyeumbwa na Mungu. Malaika wanaishi kwa kumtumikia Mungu kwa kufanya chochote anachowaambia kufanya. Jina "malaika mkuu" linamhusu malaika anayetawala au kuwaongoza malaika wote. . Neno "malaika" kwa kawaida linamaanisha "mjumbe". . Neno "Malaika mkuu" linamaanisha "mjumbe mkuu." Malaika pekee aliyetajwa kama "malaika mkuu" katika Biblia ni Mikaeli. .Katika Biblia, malaika watoa ujumbe kutoka kwa Mungu. Jumbe hizi zinahusisha maelekezo jinsi Mungu alivyotaka watu wafanye.

> Pia malaika waliwaambia watu juu ya matukio yaliyokuwa yatendeke au yametendeka. Malaika wanamamlaka ya Mungu kama wawakilishi wake na wakati mwingine walizungumza katika Biblia kama vile Mungu mwenyewe alikuwa akiongea. Njia nyingine malaika wanatumika kwa kuwalinda na kuwatia nguvu watu Kirai maalumu, "malaika wa Yahwe" kina maana zaidi ya Moja: 1) Malaika anayemwakilisha "malaika anayemwakilisha Yahwe" au "mjumbe anayemtumikia Yahwe" 2)Yaweza kumhusu Mungu mwenyewe, anayeonekana kama mwanadamu alipoongea na mtu. Pengine moja kati ya maana hizi yaweza kuelezea matumizi ya "mimi" na malaika kama vile Mungu Mwenyewe alikua akiongea.

bwana(lord), bwana(master), bwana(sir)
Neno "bwana" linamaanisha mtu mwenye umiliki au mamlaka juu ya watu.

> Neno hili wakati mwingine linatafasiriwa kama "bwana"(master) linapomweleza Yesu au linapomtaja mtu anayemiliki watumwa. Baadhi ya matoleo ya Kiingereza yanalitafasiri kama bwana(sir) katika mazingira ambapo mtu kwa heshima anamtaja mtu mwenye cheo cha juu.

Jua, maarifa, kutambulisha
"Kujua" inamaanisha kufahamu kitu au kuwa na habari juu ya ukweli. "kujulisha" inamaanisha kusema habari.

> Neno "maarifa" lahusu habari anayoijua mtu. Yaweza kujua jambo katika ulimwengu wa roho au mwili. "kujua kuhusu" Mungu yamaanisha kufahamu ukweli kumhusu yeye kwa sababu ya yaliyofunuliwa. "Kujua" Mungu inamaanisha kuwa na uhusiano naye. Hii pia inahusu kuwafahamu watu wengine. Kujua mapenzi ya

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Mungu yamanisha kufahamu alichokiagiza, au kufahamu anachotaka mtu afanye. "Kujua sheria" kujua alichokiagiza Mungu au kufahamu alichokielekeza Mungu katika sheria ya Musa. Wakati mwingine "maarifa" inatumika kama mbadala wa "hekima," inayohusisha kuishi katika hali inayompendeza Mungu. "Maarifa ya Mungu" wakati mwingine inatumika kama mbadala wa "hofu ya Yahwe."

Zechariah 4:6

Taarifa ya Kuunganisha:
Malaika alinayeongea na Zakaria anaendelea kuelezea ono.

Zerubabeli
Hili ni jina la mwanamme

Siyo kwa nguvu au uwezo
Maana pendekezwa 1) neno "uwezo" na "nguvu" kimsingi lamaanisha jambo lilelile na linasisitiza nguvu ya Zerubabeli, au 2) kwamba neno "uwezo" linamaanisha nguvu za kijeshi na neno "nguvu" linaonesha uwezo wa kimwili wa Zerubabeli.

U nani wewe, mlima mkubwa?
Yahwe anauliza swali hili kwa mlima kuonesha kwamba Roho wa Yahwe, wala siyo mlima ananguvu zaidi ya kumshinda Zerubabeli.

atalishusha jiwe la juu
jiwe la juu ni jiwe la mwisho linalowekwa kitu kinapojengwa.

Zechariah 4:8

Taarifa ya Kuunganisha:
Malaika alinayeongea na Zakaria anaendelea kuelezea ono

Neno la Yahwe lilikuja
"Yahwe alisema neno lake"

Mikono ya Zerubabeli... mikono yake itaimaliza
Zerubabeli anasimamia ujenzi wa hekalu. Kujenga kunatajwa kama "mikono yake" japokuwa yawezekana mikono yake isiweke mawe.

kuweka msingi
Msingi ni chanzo cha jengo na sehemu ya kwanza ya mradi wa ujenzi.

Ni nani aliyezarau... mambo madogo?
Swali hili haliitaji jibu ila linawaambia wasizarau "siku ya mambo madogo."

siku ya mambo madogo
Kifungu hiki ni jina kwa ajili ya wakati ambapo kila siku kazi rahisi zilifanywa. Muda wote wa ujenzi wa jengo unatajwa kama siku moja japokuwa ilichukua miaka kadhaa kukamilika.

Jiwe la kupimia
Jiwe linalounganishwa na kamba. Linatumika kuamua kama kuta za jengo zimenyooka au hapana.

taa saba ni macho ya Yahwe
Hizi taa saba ni alama za macho ya Yahwe.

macho ya Yahwe
Neno "macho" linamtaja Mungu akiona kwa sababu macho hutumika kwa kuona.

Zechariah 4:12

mirija miwili ya dhahabu
"imetengenezwa kwa dhahabu"

Je! wafahamu hivi ni nini?
"Unapaswa kujua hivi ni nini, lakini haujui."

Zechariah 4:14

Hawa ni wana wa mafuta mabichi ya mizeituni
Hii ni njia ya kishairi ya kusema, "watu waliotiwa mafuta"

simama mbele
Taarifa hii inawakilisha wazo la kutumikia.

generated on Tue Oct 24 10:45:40 2023

Chapter 5

1 Kisha nikageuka na kuinua macho yangu, nami nikaona, tazama, gombo lirukalo! **2** Malaika akaniuliza, "Unaona nini?" Nikajibu, "Ninaona gombo lirukalo, urefu wake dhiraa ishirini na upana wake dhiraa kumi." **3** Ndipo aliponiambia, "Hii ni laana iendayo juu ya uso wa nchi yote, kwani tangu sasa kila mwivi ataondolewa kulingana na lisemavyo upande mmoja, wakati kila aapaye kiapo cha uongo ataondolewa kulingana na lisemavyo upande mwingine, kwa kadili ya maneno yake. **4** "Nitalituma - asema Yahwe wa majeshi - hivyo litaingia nyumbani mwa mwivi na nyumbani mwa aapaye kwa uongo kwa jina langu. Litasalia nyumbani mwake na kuteketeza mbao na mawe yake." **5** Ndipo malaika aliyekuwa akisema nami alipoenda nje na kuniambia, "Inua macho yako uone kinachokuja!" **6** Nikasema, "Ni nini hiki?" Akasema, "Hiki ni kikapu kilicho na efa ijayo. Huu ni uovu wao katika nchi yote." **7** Kisha mfuniko wa risasi ukainuliwa kutoka ndani ya kikapu na kulikuwa na mwanamke chini yake amekaa ndani yake! **8** Malaika akasema, "Huu ni uovu!" na akamtupa tena kikapuni, na kurusha mfuniko wa risasi mlango pake. **9** Nilipoinua macho nikaona wanawake wawili wakija kwangu, na upepo ulikuwa ndani ya mabawa yao - walikuwa na mabawa kama mabawa ya korongo. Wakainua kikapu kati ya mbingu na nchi. **10** Hivyo nikamwuliza malaika aliyesema nami, "Wanapeleka wapi kikapu?" **11** Akaniambia, "Wanakwenda kujengea hekalu katika nchi ya Shinari kwa ajili yake, hekalu litakapokuwa tayari, kikapu kitawekwa kwenye msingi ulioandaliwa kwa ajili yake."

Zechariah 5:1

Kisha niligeuka
Neno "Mimi" linamtaja Zakaria.

kuinua macho yangu
Hii inamaanisha kuangalia juu ya kitu fulani. Anasema "Niliinua macho" kwa sababu hii ni sehemu ya mwili mtu anayotumia kuona.

Tazama
Neno "tazama" linaonesha kwamba Zakaria alishangazwa na alichokiona.

dhiraa
Dhiraha ni sawa na sentimita 46.

Zechariah 5:3

Maelezo ya Jumla:
Malaika anaendelea kuongea na Zakaria.

anakwenda juu ya uso wa
Kifungu hiki kinahusu laana kama wingu linalosambaa kufunika uso wa nchi. Neno "uso" inahusu uso wa nchi kama uso wa mtu juu ya nyuso za kichwa chao.

kutegemea inachosema upande mmoja
"kutegemea na kile ambacho gombo limeandika upande mmoja"

kwa kadili ya maneno yao
Kifungu "maneno yao" kinamaanisha kile kilichosema katika nadhiri zao.

Nitaipeleka
Neno "hiyo" inahusu laana.

hili ni tamko la Yahwe wa majeshi
Kifungu mara nyingi kimefasiriwa kama "asema Yahwe. Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

nyumba
Hii inamaanisha familia ya mtu na kila anachokimiliki.

wa yule aapaye
"wa yule aapaye"

mbao
mti unaotumika kwa ujenzi.

Zechariah 5:5

Inua macho yako
Kifungu hiki kinamwamru mtu kutazama juu kwa kurejerea macho yake.

Kifuniko cha risasi
Hii inahusu kifuniko kizito. Risasi ni madini mazito.

kulikuwa na mwanamke chini yake amekaa ndani yake
Mwanamke asingeweza kutosha halisi ndani ya kikapu wa umbo hili.Japokuwa ono la Zakaria alitosha ndani ya kikapu. Mara nyingi maono ya maumbo ya vitu yanatiwa chumvi. Wote mwanamke na kikapu wanawakilisha mambo mengine.

Zechariah 5:8

Huu ni uovu
mwanamke anawakilisha uovu.

na upepo ulikuwa chini ya mbawa zao.
Kifungu hiki kinaeleza jinsi wanawake walivyotumia mbawa zao kuchukuliwa na upepo na kuruka.

generated on Tue Oct 24 10:45:40 2023

walikuwa na mabawa kama mabawa ya korongo
Wanawake walikuwa na mbawa zilizoonekana kama za korongo. Huyu ni ndege mkubwa mwenye mabawa ya mita 2 hadi 4.

kati ya nchi na mbingu
Kikapu kiliinuliwa juu angani. Inasema "kati ya nchi na mbingu" kuvuta usikivu wao na kuonesha kikapu kilipokuwa kwa kwa kuwahusisha.

Zechariah 5:10

Wanapeleka wapi kikapu?
Wanawake wanapeleka wapi kikapu?

Ili kwamba hekalu litakapokuwa tiyari... katika msingi wake ulioandaliwa
"na wakati hekalu litakapokuwa tayari, kikapu kitawekwa mahali palipoandaliwa"

generated on Tue Oct 24 10:45:40 2023

Chapter 6

1 Kisha nikageuka na kuinua macho na nikaona vibandawazi vinne vya farasi vikija kutoka kati ya milima miwili; na milima hiyo ilikuwa imetengenezwa kwa shaba. **2** Kibandawazi cha kwanza kilikuwa na farasi wekundu, kibandawazi cha pili kilikuwa na farasi weusi, **3** kibandawazi cha tatu kilikuwa na farasi weupe, na kibandawazi cha nne kilikuwa na farasi wa kijivu. **4** Hivyo nikamwuliza malaika aliyesema nami, "Ni vitu gani hivi bwana wangu?" **5** Malaika akajibu na kuniambia, "Hizi ni pepo nne za mbinguni zisimamazo mbele ya Bwana wa dunia yote. **6** Lenye farasi weusi linakwenda nchi ya kaskazini; farasi weupe wanakwenda nchi ya magharibi; na farasi wa kijivu wanakwenda nchi ya kusini." **7** Farasi hawa wenye nguvu walitoka na wanatafuta kwenda na kuzunguka juu ya nchi, hivyo malaika akasema, "Nendeni na mzunguke juu ya nchi!" nao wakaenda juu ya dunia yote. **8** Kisha akaniita na kuniambia, "Tazama wale wanaokwenda nchi ya kaskazini, wataituliza roho yangu juu nchi hiyo." **9** Hivyo neno la Yahwe likanijia kusema, **10** "Chukua sadaka kutoka kwa waliohamishwa - kutoka kwa Helidai, Tobiya na Yedaya - leo hii uende na kuipeleka katika nyumba ya Yosia mwana wa Zefania, aliyetoka Babeli. **11** Kisha uchukue fedha na dhahabu, ufanye taji na uivike katika kichwa cha Yoshua mwana wa Yehosadaki kuhani mkuu. **12** Ongea naye na useme, Yahwe wa majeshi asema hivi: Mtu huyu, jina lake Tawi! Naye atakuwa alipo na kisha atajenga hekalu la Yahwe! **13** Ndiye atakayejenga hekalu la Yahwe naye atauinua utukufu wake; kisha ataketi na kutawala katika kiti chake cha enzi. Atakuwa kuhani juu ya kiti cha enzi na ufahamu wa amani utakuwa kati ya vyote viwili. **14** Taji itawekwa hekaluni mwa Yahwe kwa heshima ya Heldai, Tobiya na Yedaya na kama kumbukumbu ya ukarimu wa mwana wa Zefania. **15** Ndipo waliombali watakapokuja na kulijenga hekalu la Yahwe, hivyo mtajua kuwa Yahwe wa majeshi amenituma kwenu; kwani ikiwa kweli mnaisikiliza sauti ya Yahwe Mungu wenu hili litatendeka!"

Zechariah 6:1

inua macho yangu
Hii inamaanisha kutazama katika jambo fulani.

milima miwili iliyokuwa imetengenezwa kwa shaba
"milima miwili ilikuwa ya shaba"

kibandawazi cha kwanza ... kibandawazi cha pili.
"kibandawazi cha 1... kibandawazi cha 2"

Zechariah 6:5

Hizi ni pepo nne za mbinguni
Malaika anaeleza kwamba vibandawazi pamoja na farasi vinawakilisha pepo nne za mbinguni.

pepo nne
Neno "pepo" linamaanisha pande nne: kaskazini, mashariki, kusini, na magharibi. Walakini, baadhi ya matoleo mapya yanafasiri maneno haya ya Kiebrania kumaanisha "roho nne."

farasi weupe wanakwenda nchi ya magharibi
baadhi ya matoleo mapya yanafasiri maneno haya ya Kiebrania kumaanisha "farasi weupe wanatoka baada yao."

Zechariah 6:7

Wakawatamama
"Kutazama farasi weusi"

Zechariah 6:9

neno la Yahwe lilikuja
"Yahwe alinena neno lake."

Heldai, Tobiya, na Yediya... Yehosadaki
Haya ni majina ya wanaume.

Kisha uchukue fedha na dhahabu, ufanye taji
"Kisha tumia fedha na dhahabu kufanya taji.

Yoshua mwana wa Yehosadaki
Huyu siyo yule aliyekuwa msaidizi wa Musa; huyu ni kuhani mkuu ambaye ametajwa katika kitabu cha Hagai.

Zechariah 6:12

Kuongea naye na kusema
"Yahwe alimwambia malaika ili aongee na Zakaria na kusema"

jina lake ni tawi
Malaika wa Yahwe anampa jina hili Yoshua mfalme mpya.

atakuwa
Kifungu "kukua" ni neno la picha la tawi kuanza kuchipua.

kuinua utukufu wake
Maana pendekezwa: 1) "kuongeza utukufu wa hekalu" au 2)"inua na kuvaa utukufu wa hekalu yeye mwenyewe kama mtu angeweza kuvaa nguo"

generated on Tue Oct 24 10:45:40 2023

ufahamu wa amani utakuwa kati ya vyote viwili
"wajibu wake wa mfalme na kuhani utaunganishwa."

Zechariah 6:14

Taji itawekwa katika hekalu la Yahwe
"Nitaweka taji yangu katika hekalu langu"

Taji
Neno "taji" inamtaja mfalme kama ambavyo mfalme angevaa taji.

iliwekwa katika hekalu la Yahwe
Hii inahusu mfalme pia akiwa kuhani, kama kuhani anatumika hekaluni.

Heldai, Tobiya, na Yedaya
Haya ni majina ya wanaume

kama kumbukumbu ya ukarimu wa mwana wa Zefania
Baadhi ya matoleo ya kisasa yanafasiri kifungu hiki "kama kumbukumbu kwa Heni, mwana wa Zefania" au "kama kumbukumbu kwa mwenye neema, mwana wa Zefania." Pia, baadhi ya matoleo ya kisasa yanafasiri neno "Heni" kumaanisha jina "Yosia."

walioko mbali
Hii inawahusu Waisraeli waliokuwa wamesalia Babeli.

hivyo utajua
Neno "wewe" inamaanisha watu wa Israeli.

sikilizeni kweli
"sikilizeni kwa uaminifu"

generated on Tue Oct 24 10:45:40 2023

Chapter 7

1 Mwaka wa minne wa utawala mfalme Dario, siku ya nne ya mwezi wa Kisleu(ambao ni mwezi wa tisa), neno la Yahwe lilimjia Zekaria kusema. **2** Watu wa Betheli wamemtuma Shareza, Regemu Meleki na watu wao kuomba mbele ya uso wa Yahwe. **3** Wakaongea na makuhani waliokuwa katika nyumba ya Yahwe wa majeshi na kwa manabii; wakasema, "Je niomboleze katika mwezi wa tano kwa njia ya kufunga, kama nilivyofanya miaka mingi hii?" **4** Ndipo neno la Yahwe wa majeshi liliponijia kusema, **5** "Ongea na watu wote wa nchi na makuhani uwaambie, "Mlipofunga na kuomboleza katika mwezi wa tano na wa saba katika hii miaka sabini, je kweli mlifunga kwa ajili yangu? **6** Na mlipokula na kunywa, hamkula na kunywa kwa ajili yenu wenyewe? **7** Je hayo siyo maneno aliyosema Yahwe kwa vinywa vya manabii wa zamani, mlipokuwa bado mnaishi Yerusalemu na miji ya kandokando yenye mafanikio na iliyokaa Negebu, na upande wa magharibi chini ya vilima?" **8** Neno la Yahwe likamjia Zekaria kusema, **9** "Yahwe wa majeshi asema hivi, 'Hukumuni kwa haki, uaminifu wa agano, na rehema. Kila mtu na amtendee hivi ndugu yake. **10** Juu ya mjane na yatima, mgeni, na masikini - usiwanyanyase, na asiwepo miongoni mwenu anayepanga madhara yoyote dhidi ya mwingine mioyoni mwenu. **11** Lakini waliyashupaza mabega yao na hawakujari. Waliziba masikio yao ili wasisikie. **12** Waliifanya mioyo yao kuwa migumu kama mwamba ili wasiisikie sheria au neno la Yahwe wa majeshi. Alipeleka ujumbe kwa watu nyakati za zamani kwa Roho wake, kwa vinywa vya manabii. Lakini watu hawakusikia, hivyo Yahwe wa majeshi aliwakasirikia sana. **13** Hata ikawa alipoita hawakusikia. Vilevile," asema Yahwe wa majeshi, "wataniita, lakini sitasikiliza. **14** Kwa maana nitawatawanya kwa upepo wa kisurisuri katika mataifa yote ambayo hawajawai kuyaona, na baada yao nchi itakuwa wazi. Kwa kuwa hakuna hata mmoja atakayepita au kukaa katika hiyo nchi kwa kuwa wameigeuza nchi yao yenye kupendeza kuwa isiyofaa.

Zechariah 7:1

Mfalme Dario alipokuwa mfalme kwa miaka nne.
"katika mwaka wa nne tangu Dario awe mfalme"

siku ya nne ya mwezi wa Kisleu(ndio mwezi wa tisa)
"Kisileu" ni mwezi wa tisa wa kalenda ya Kiebrania. Siku ya nne ni sawa na mwishoni mwa Novemba katika kalenda ya sasa.

neno la Yahwe lilikuja
"Yahwe alinena neno lake"

Shareza na Regemu Meleki
Haya ni majina ya wanaume.

walisema, "je! niomboleze... miaka?
Neno "wale" linamrejerea Shareza na Regemu Meleki.

katika mwezi wa tano
Wayaudu walifunga wakati wa sehemu ya mwezi wa tano wa kalenda ya Kiebrania kwa sababu huu ndio wakati Wababeli walipoliaribu hekalu la Yerusalemu. Mwezi wa tano ni wakati wa sehemu ya mwisho wa Julai na mwanzoni mwa Agosti katika kalenda ya sasa.

Zechariah 7:4

katika wa tano
"mwezi wa tano"

katika mwezi wa saba
Wayaudi waliomboleza wakati wa sehemu ya mwezi wa saba wa kalenda ya Kiebrania kwa sababu katika mwezi huu Wayaudi waliokuwa wamebaki Yerusalemu walikimbilia Misri baada ya kuuawa kwake Gedalia, ambaye mfalme wa Babeli alikuwa amemteua kuwa gavana juu ya Yuda. Mwezi wa saba ni wakati wa mwishoni mwa Septemba na mwanzoni mwa Oktoba katika kalenda ya sasa.

kwa miaka hii sabini
Watu wa Israeli walikuwa wamekuwa watumwa kwa miaka 70 huko Babeli.

mlipokula na kunywa
Kifungu hiki kinamaanisha walipokula na kunywa katika sherehe kuheshimu jinsi Yahwe alivyokuwa ameandaa kwa ajili yao.

Je ni kweli mlifunga kwa ajili yangu?
Swali linatumika kuwalaumu Waisraeli kwa kutomweshimu Yahwe walipofunga.

Je! hamkula na kunywa kwa ajili yenu wenywewe?
Swali linatumika kuwalaumu Waisraeli waliosherehekea sherehe kwa kutomweshimu Yahwe kwa sherehe zao.

Yahwe alisema kwa kinywa cha manabii wa zamani
Zakaria anarejerea manabii wa zamani kwa kurejerea sehemu ya mwili wao uliosema neno la Yahwe.

generated on Tue Oct 24 10:45:40 2023

Haya hayakuwa maneno yaleyale... upande wa magharibi?
Swali hili laweza kuandikwa kama taarifa: "Haya yalikuwa maneno halisi yaleyale... upande wa magharibi."

Ilikaliwa
"waliishi ndani yake"

chini ya vilima
Hivi ni vilima kabla haujafika kwenye milima.

Zechariah 7:8

neno la Yahwe lilikuja
"Yahwe alinena neno lake."

Kila mtu na afanye hivi
Neno "hivi" inamaanisha jinsi mtu anavyopaswa kuhukumu.

mjane
mwanamke aliyefiwa mme

yatima
mtoto ambaye wazazi wake wamefariki

mgeni
Mtu aliyekatika nchi ya ugeni

kusiwa na mtu miongoni mwenu anayepanga madhara yoyote kinyume cha mwingine mioyoni mwenu.
"msifanye mipango ya kutenda uovu"

Zechariah 7:11

wakashupaza mabega yao
"walikuwa kama ng'ombe wanaokataa kuwekewa nira" au "walikuwa kama ng'ombe aliyekataa kutii"

waliziba masikio yao
"walikataa kusikia"

waliifanya migumu mioyo yao kama mwamba
"Walikataa kutii ujumbe wa Yahwe"

kwa kinywa cha manabii
"kupitia maneno ya manabii"

Zechariah 7:13

nitawatawanya kwa upepo wa kisurisuri
"nitawakusanya kamba kisurisuri kinavyosambaza majani"

kisurisuri
upepo wenye nguvu unaojisokota unaposafiri, ukisambaza vitu mbalimbali mahali pote.

generated on Tue Oct 24 10:45:40 2023

Chapter 8

1 Neno la Yahwe wa majeshi likanijia kusema, **2** "Yahwe wa majeshi asema hivi: Nina huzuni kwa ajili ya Sayuni kwa wivu mkuu na ninamaumivu kwa hasira nyingi! **3** Yahwe wa majeshi asema hivi: Nitairudia Sayuni nami nitakaa kati ya Yerusalemu, kwa kuwa Yerusalemu itaitwa mji wa kweli na mlima wa Yahwe wa majeshi utaitwa Mlima Mtakatifu! **4** Yahwe wa majeshi asema hivi: Kwa mara nyingine tena kutakuwa na vikongwe katika mitaa ya Yerusalemu, na kila mtu ataitaji mkongojo mkononi mwake kwa vile alivyo mzee. **5** Pia mitaa ya mji itajazwa na vijana wa kiume na kike wachezao. **6** Yahwe wa majeshi asema hivi: ikiwa jambo laonekana haliwezekani katika macho ya masalia ya watu hawa katika siku hizo, je haliwezekani pia machoni pangu? - asema Yahwe. **7** Yahwe wa majeshi asema hivi: Tazama, nipo tayari kuwaokoa watu wangu kutoka nchi ya mawio na ya machweo ya jua! **8** Kwa maana nitawarudisha tena, nao wataishi ndani ya Yerusalemu, hivyo watakuwa watu wangu tena, nami nitakuwa Mungu wao katika kweli na utakatifu! **9** Yahwe wa majeshi asema hivi: Ninyi mnaoendelea kusikia maneno yaleyale yaliyotoka katika vinywa vya manabii msingi wa nyumba yangu ulipowekwa - hii nyumba yangu, Yahwe wa majeshi: Itieni nguvu mikono yenu ili hekalu lijengwe. **10** Kwani kabla ya siku hizo hakuna mazao yaliyokusanywa na yeyote ndani yake, hakukuwa na faida siyo kwa mtu hata mnyama, na hakukuwa na amani kutoka kwa adui kwa kila aliyekwenda au kuja. Nilimfanya kila mtu kuwa kinyume cha mwenzake. **11** Lakini sasa haitakuwa kama mwanzo, nitakuwa pamoja na masalia ya watu hawa - asema Yahwe wa majeshi. **12** Kwani mbegu za amani zitapandwa; mzabibu unaokua utatoa matunda yake na nchi itatoa mazao yake; anga zitatoa umande, kwa maana nitawapa masalia ya watu hawa kumilki haya yote. **13** Ulikuwa mfano wa laana kwa mataifa mengine, enyi nyumba ya Yuda na nyumba ya Israeli. Hivyo nitawaokoa nanyi mtakuwa baraka. Msiogope; haya mikono yenu itiwe nguvu! **14** Kwa maana Yahwe wa majeshi asema hivi: Kama nilivyopanga kuwatenda mabaya babu zenu walipochokoza hasira yangu - asema Yahwe wa majeshi - na wala sikujuta, **15** ndivyo nitakavyoazimia kuutenda mema tena Yerusalemu na nyumba ya Yuda katika siku hizi! Msiogope! **16** Haya ndiyo mambo mnayopaswa kufanya: Kasemeni kweli, kila mtu na jirani yake. Hukumuni kwa haki, usawa na amani katika malango yenu. **17** Na asiwepo miongoni mwenu anayeazimu uovu moyoni mwake dhidi ya jirani yake, wala kuvutwa na viapo vya uongo; kwani haya yote ndiyo mambo ninayoyachukia! - asema Yahwe." **18** Kisha neno la Yahwe wa majeshi likanijia kusema, **19** "Yahwe wa majeshi asema hivi: Mifungo ya mwezi wa nne, mwezi wa tano, mwezi wa saba na mwezi wa kumi itakuwa nyakati za furaha ya kila aina, kwa nyumba ya Yuda! Kwa hiyo pendeni kweli na amani! **20** Yahwe wa majeshi asema hivi: Watu watakuja tena, hata wanaoishi miji mingine. **21** Watu wa mji mmoja watakwenda mji mwingine na kusema, "Haya twendeni haraka mbele ya Yahwe tukaombe na kumtafuta Yahwe wa majeshi! Sisi wenyewe tunakwenda pia. **22** Watu wengi na mataifa yenye nguvu yatakuja kumtafuta Yahwe wa majeshi huko Yerusalemu na kuomba upendeleo kwa Yahwe! **23** Yahwe wa majeshi asema hivi: Katika siku hizo watu kumi kutoka katika kila lugha na taifa watashika upindo wa kanzu zenu na kusema, "Haya sisi nasi tutakwenda pamoja nanyi, kwani tumesikia kwamba Mungu yu pamoja nayi!"

Zechariah 8:1

Neno la Yahwe wa majeshi lilinijia kusema
Yahwe wa majeshi aliniambia

Nina huruma kwa ajili yake kwa hasira kubwa
"Nimejaa na hasira kwa ajili ya Sayuni"

mlima wa Yahwe wa majeshi
Hii inarejerea Mlima Sayuni.

Mlima mtakatifu
Hapa "Mtakatifu" yamaanisha "ni mali ya Yahwe."

Zechariah 8:4

iwe katika mitaa ya Yerusalemu
"kuwa inaishi Yerusalemu"

katika mikono yake kwa sababu amezeeka
Wasaa wa kuzeeka ni alama ya amani na mafanikio.

Na mitaa ya mji itajaa
Maeneo ya wazi ya mji yatakuwa yamejaa watu katika shughuli zao za kawaida.

Zechariah 8:6

Kama jambo haliwezekani katika mcho ya
"Ikiwa jambo fulani halionekani kuwezekana"

masalia ya watu hawa
"watu wa Yuda waliosalia"

Je! lisiwezekane pia machoni pangu?
Mungu anauliza swali hili ili kuwashawishi watu wake kuamini ahadi zake.

generated on Tue Oct 24 10:45:40 2023

Hili ni tamko la Yahwe
Kifungu hiki kwa kawaida kimetafsiriwa kama "asema Yahwe. Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

Ninaelekea kuwakomboa watu wangu
"Niko karibu kuwakomboa watu wangu walikwenda uamishoni"

Zechariah 8:9

Msingi wa nyumba yangu ulipowekwa
"Msingi wa nyumba yangu ulipowekwa mahali pake" kwa "mlipokuwa mkijenga msingi wa nyumba yangu"

Itieni nguvu mikono yenu
"fanyeni kazi kwa bidii"

Maana kabla ya siku hizo
"Kabla hamjaanza kulijenga hekalu"

Hakuna mazao yaliyokusanywa ndani
"hakukuwa na mazao ya kuvuna"

Hakukuwa na faida kwa mtu wala mnyama
Haikuwa na faida kwa mwanadamu na wanyama wao kuilima nchi, kwa sababu hawakupata chakula kutoka ndani yake.

Zechariah 8:11

kama siku za kale
"kama katika wakati uliopita"

Nitakuwa pamoja na masalia ya watu hawa
"Sasa nitawabariki watu hawa" au "Sasa nitawatendea watu hawa kwa upole"

mbegu ya amani itapandwa
"Nitawafanya kuwa katika amani"

Hili ni tamko la Yahwe
Kifungu hiki kwa kawaida kimetafsiriwa kama "asema Yahwe. Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

nchi itatoa mazao yake
"kutakuwa na kuvuna kwema katika mashamba"

mbingu zitatoa umande wake
Umande kwa kawaida ilikuwa ni ishara ya mafanikio. Yaani "kuwatuwa na mvua nyingi"

kuyarithi yote haya
"kuwa na haya yote wakati wote"

Zechariah 8:13

Mlikuwa mfano wa laana kwa mataifa mengine
"Nilipowaadhibu, mataifa mengine yalijifunza"

Nyumba ya Yuda na nyumba ya Israeli
"Watu wa Yuda na Israeli"

Mikono yenu itiwe nguvu
"fanyeni kazi kwa bidii"

siwazuru
"kuwaadhibu"

kuchokoza hasira yangu
"kunikasirisha"

hakujuta
"hakuamua kuwaadhibu kidogo"

Zechariah 8:16

mnalopaswa kufanya
"Ninyi" inawarejerea watu wa Yuda.

Ongeeni kweli, kila mtu na jirani yake
"semeni kweli kwa kila mtu"

Hukumuni kwa kweli, haki, na amani malangoni penu
"Hukumuni kwa haki katika mahakama zenu ili watu waishi kwa amani.

wala msivutwe na nadhiri za uongo
Msikubaliane na watu wasemao uongo katika mashitaka mahakamani"

Hili ni tamko la Yahwe
Kifungu hiki kwa kawaida kimetafsiriwa kama "asema Yahwe. Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

Zechariah 8:18

Kisha neno la Yahwe wa majeshi likanijia mimi
"Mimi" inamrejerea Zakaria.

Mfungo wa mwezi wa nne
Wayaudi waliomboleza katika kipindi cha sehemu ya mwezi wa nne wa kalenda ya Kiebrania kwa sababu huu ulikuwa wakati Wababeli walipovunja ukuta wa Yerusalemu. Mwezi wa nne ni wakati wa mwishoni mwa Juni na mwanzoni mwa Julai katika kalenda ya sasa.

mwezi wa tano
Wayaudu walifunga wakati wa sehemu ya mwezi wa tano wa kalenda ya Kiebrania kwa sababu huu ndio wakati Wababeli walipoliaribu hekalu la Yerusalemu. Mwezi wa tano ni wakati wa sehemu ya mwisho wa Julai na mwanzoni mwa Agosti katika kalenda ya sasa.

mwezi wa saba
Wayaudi waliomboleza wakati wa sehemu ya mwezi wa saba wa kalenda ya Kiebrania kwa sababu katika mwezi huu Wayaudi waliokuwa wamebaki Yerusalemu walikimbilia Misri baada ya kuuawa kwake Gedalia, ambaye mfalme wa Babeli alikuwa

generated on Tue Oct 24 10:45:40 2023

amemteua kuwa gavana juu ya Yuda. Mwezi wa saba ni wakati wa mwishoni mwa Septemba na mwanzoni mwa Oktoba katika kalenda ya sasa.

mwezi wa kumi
Wayaudi waliomboleza wakati wa sehemu ya mwezi wa kumi katika kalenda ya Kiebrania kwa sababu huu ni wakati Wababeli walipoanza kuuhsusu Yerusalemu. Mwezi wa kumi ni mwishoni mwa Desemba na mwanzoni mwa Januari katika kalenda ya Magharibi.

Zechariah 8:20

Watu watakuja tena
"Watu watakuja tena Yerusalemu"

Watu wengi na mataifa yenye nguvu yatakuja
"Watu wengi watakuja, wakiwemo kutoka mataifa makubwa"

Zechariah 8:23

watashika pindo la vazi lenu
"watashika mavazi yenu kuvuta makini yenu"

Na twende nanyi
"Tafadhari tusafiri pamoja nanyi kwenda Yerusalemu"

Mungu yu pamoja nanyi
"Mungu yu pamoja nanyi watu"

generated on Tue Oct 24 10:45:40 2023

Chapter 9

1 Hili ni tamko la neno la Yahwe kuhusu nchi ya Hadraki na Damesiki. Kwa maana jicho la Yahwe liko juu
ya wanadamu wote, na juu ya kabila zote za Israeli pia. **2** Azimio hili pia linaihusu Hamathi, inayopakana
na Damesiki, na linahusu Tiro na Sidoni, japokuwa ni werevu sana. **3** Tiro amejijengea ngome na
kurundika fedha kama mavumbi na dhahabu safi kama matope mitaani. **4** Tazama! Bwana
atamnyang'anya na kuharibu nguvu zake juu ya bahari, kwa hiyo atateketezwa kwa moto. **5** Ashikeloni
ataona na kuogopa! Gaza pia atatemeka sana! Ekroni, tumanini lake litatikiswa! Mfalme ataangamizwa
kuanzia Gaza, na Ashikeloni haitakuwa na watu tena! **6** Wageni watafanya makao yao katika Ashidodi,
nami nitakiondoa kiburi cha Wafilisiti. **7** Kwani nitaondoa damu yao katika vinywa vyao na machukizo yao
kutoka kati ya meno yao. Ndipo watakapokuwa masalia kwa Mungu wetu kama ukoo katika Yuda, na
Ekironi atakuwa kama Wayebusi. **8** Nitaweka kambi kuzunguka nchi yangu kinyume cha majeshi ya adui
hata hakuna atakayeweza kupita ndani yake tena, kwani hakuna mtesaji atakayeipita tena. Kwa kuwa
sasa nitaangalia nchi yangu kwa macho yangu mwenyewe! **9** Piga kelele kwa furaha, ewe binti Sayuni!
Piga kelele kwa shangwe, ewe binti Yerusalem! Tazama! Mfalme wako anakuja kwako pamoja na uadilifu
na anakuokoa. Ni mnyenyekevu, amepanda punda, mwanapunda. **10** Ndipo nitakapoondoa kibandawazi
kutoka Efraimu na farasi kutoka Yerusalemu, na upinde utaondolewa katika vita; kwani atasema amani
kwa mataifa, na utawala wake utakuwa kutoka bahari hata bahari, na kutoka katika mto hadi miisho ya
dunia! **11** Lakini kwenu, kwa sababu ya damu ya agano langu nanyi, nitawaweka wafungwa wenu huru
kutoka shimoni pasipo na maji. **12** Rudini ngomeni, wafungwa wa matumaini! Hata leo natamka kwamba
nitawarudishia mara mbili, kwani nimempinda Yuda kama upinde wangu. **13** Hata nimelijaza podo langu
pamoja na Efraimu. Nimewainua wana wenu, Sayuni, kinyume cha wana wenu, Ugiriki, na amekufanya
wewe, Sayuni, kama upanga wa shujaa! **14** Yahwe atawatokea, na mishale yake itapiga kama radi! Kwa
maana Yahwe Bwana wangu atapiga tarumbeta naye ataendelea pamoja na dhoruba kutoka Temani. **15**
Yahwe wa majeshi atawatetea, nao watawararua na kuyashinda mawe ya kombeo. Ndipo watakapo
kunywa na kupiga kelele kama mtu aliyelewa kwa mvunyo, nao watajazwa na mvinyo kama mabakuri,
kama pembe za madhabahu. **16** Hivyo Yahwe Mungu wao atawaokoa siku hiyo; watakuwa kama kundi la
kondoo lililo na watu wake, kwani watakuwa mapambo ya taji, yaliyoinuliwa juu ya nchi yake. **17** Jinsi gani
watakavyokuwa wazuri na warembo! vijana watastawi juu ya nafaka na bikra juu ya divai tamu!

Zechariah 9:1

Hili ni tamko la neno la Yahwe kuhusu
"Huu ni ujumbe wa Yahwe kuhusu"

Nchi ya Hadraki na Dameski
"Watu wa nchi ya Hadraki na mji wa Dameski

Kwa maana jicho la Yahwe lipo juu ya watu wote
"Maana Yahwe anamwangalia kila mtu" Lakini, matoleo mengi ya kisasa yanafasiri kifungu hiki kama "macho ya watu" na ya wale wa makabila yote ya Israeli yanamwangalia Yahwe."

Hamathi
"Watu wa nchi ya Hamathi"

Tiro na Sidoni
"Watu wa Tiro na Sidoni"

japokuwa ni wenye hekima sana
Pengine Zakaria hakumaanisha hakika kwamba watu wa Hamathi walikuwa wenye hekima.

Zechariah 9:3

amejijengea ngome
Hapa mji wa Tiro umepewa picha kama ya mwanamke.

kurundika fedha kama mavumbi na dhahabu safi kama matope mitaani
"kukusanywa kwa dhahabu na fedha nyingi mitaana kama mchanga "

Tazama! Bwana atamnyang'anya
"Iweni tayari! Bwana atachukua miliki za Tiro"

na kuharibu nguvu zake juu ya bahari
"na kuharibu meli za Tiro ambazo watu wanazitumia kupigana juu ya bahani"

hivyo ataharibiwa na moto
"na kuuteketeza mji hata mavumbini"

Zechariah 9:5

taona
"ataona Tiro ikiharibiwa"

generated on Tue Oct 24 10:45:40 2023

Wageni watafanya makazi yao katika Ashidodi
"Wageni wataichukua Ashidodi na kufanya makao yao pale"

nami nitakiondoa kiburi cha Wafilisiti
"Nitawafanya Wafilisita wasijivune tena"

Nitaondoa damu yao katika vinywa vyao na machukizo yao kutoka kati ya meno yao
Hii inamaanisha nyama pamoja na ndamu ndani, na nyama iliyotolewa kwa vinyago. Yaani "Sitawaruhusu tena kula nyama pamoja damu ndani yake, na nitawazui kula chakula kilichotolewa kwa sanamu"

Zechariah 9:8

Nitaweka kambi karibu na nchi yangu
Mungu anaongea juu yake kama alikuwa jeshi.

Zechariah 9:9

Piga kelele kwa furaha, ewe binti Sayuni! Piga kelele kwa shangwe, ewe binti Yerusalem!
Mistari hii miwili inamaanisha jambo moja na inazidisha agizo la kufurahi.

binti Sayuni... binti Yerusalem
"Sayuni" ndiyo "Yerusalemu." Nabii anauzungumzia mji kanakwamba ni binti.

juu ya punda, juu ya mwanapunda
Vifungu hivi viwili kimsingi vinamaanisa jambo moja na vinamrejerea mnyama mmoja. Mstari wa pili unaweka wazi kwamba huyu ni mwanapunda.

kukatilia mbali kibandawazi kutoka Efraimu
"Kuharibu vibandawazi vitumikavyo kwa vita katika Israeli"

farasi kutoka Yerusalemu
"farasi wa vita katika Yerusalemu"

upinda utakatiliwa mbali kutoka katika vita
Hapa upinde unawakilisha silaha zote zitumikazo kwa vita. "Silaha zote za vita zitateketezwa"

Maana atanena amani kwa mataifa
Hapa tendeo la kutangaza amani linawakilisha tendo la kufanya amani.

utawala wake utakuwa kutoka bahari hata bahari, na kutoka katika mto hadi miisho ya dunia
"ufalme wake utakuwa juu ya dunia yote!"

Zechariah 9:11

Lakini kwenu
Hapa "ninyi" inamaanisha watu wa Israeli.

shimo ambalo halina maji
Shimo hapa linawakilisha uhamisho.

Rudini ngomeni
"Rudini katika nchi yenu mahali mtakapokuwa salama"

wafungwa wa tumani
Hii inamaanisha Waisraeli waliokuwa kifungoni waliokuwa bado wanamatumaini kwamba Mungu atawakomboa.

pinda Yuda kama upinde wangu
Watu wa Yuda wanatajwa kama walikuwa upinde uliobebwa na Mungu kwa vita.

kulijaza podo langu kwa Efraimu
Watu wa Israeli, ufalme wa kaskazini, wanatajwa kama walikuwa mishale ambayo Mungu angewapigia adui zake. Podo ni mfuko unaotunza mishale ya askari.

Nimewainua wana wenu, Sayuni, kinyume cha wana wenu, Ugiriki,
Mungu anazungumza na watu wa mataifa mawili tofauti kwa wakati mmoja.

Zechariah 9:14

Maelezo ya Jumla:
Sehemu hii ya unabii inaendelea na maneno ya Hosea, badala ya maneno ya Yahwe yaliyonenwa kupitia kwake.

Ataonekana kwao
Neno "wao" linamaanisha watu wa Mungu. Yaweza pia kuwa "taonekana angani kwa watu wake" au "atakuja kwa watu wake"

tapiga kelele kama radi
Wakati mwingine Waisraeli walidhani miale ya radi kama mishale aliyopiga Mungu.

piga tarumbeta
Tarumbeta ilikuwa ni pembe ya kondoo. Watu waliipuliza kama ishara ya vita au matukio mengine.

ataendelea na dhuruba kutoka Temani
Wakati mwingine Waisraeli walifikiri kwamba Mungu alikuwa akisafiri kwa upepo wa tufani utokao kusini.

atararua
"kushinda kabisa"

kuyashinda mawe ya kombeo
Waisraeli watawashinda askari wanaopigana kwa kutumia kombeo. Askari hawa wanawakilisha adui wote wa Israeli, haijarishi silaha walizonazo.

Ndipo watakapo kunywa na kupiga kelele kama mtu aliyelewa kwa mvunyo
"Watapiga kelele na kusherehekea ushindi wao kwa kelele kama walikuwa wamelewa."

generated on Tue Oct 24 10:45:40 2023

watajazwa kwa mvinyo kama mabakuli
Pengine inamaanisha mabakuli makuhani waliyotumia kubeba damu ya mnyama katika madhabahu.

kama pembe za madhabahu
Madhabahu zilikuwa na pembe damu zilipokusanywa.

Zechariah 9:16

Maelezo ya Jumla:
Zakaria anaendelea kuongea na watu.

Ndipo watakapo kunywa na kupiga kelele kama mtu aliyelewa kwa mvunyo
"katika nchi yetu watakuwa kama mawe mazuri katika taji"

vijana watastawi juu ya nafaka
Vijana wataishi kwa chakula wanachopata kutoka katika mavuno.

na bikra juu ya divai tamu
Mabinti watafurahia mvinyo mpya. Hizi ni rejea kwa vijana wa kiume na kike wakiwakilisha hesabu ya watu wote wa Israeli

generated on Tue Oct 24 10:45:40 2023

Chapter 10

1 Mwombeni Yahwe mvua nyakati za kipupwe - Yahwe afanyaye mvua ya radi - naye hufanya mvua
inyeshe kwa kila mmoja na uoto kondeni. **2** Kwani sanamu za wenye nyumba husema uongo; waganga
hunena uongo; wanasema ndoto za udanganyifu na hutoa faraja tupu, hivyo wapotea kama kondoo na
wanaumia kwa sababu hakuna mchungaji. **3** Gadhabu yangu inawaka dhidi ya wachungaji; ni mabeberu -
viongozi - nitakao waadhibu. Yahwe wa majeshi atalihudumia pia kundi la kondoo wake, nyumba ya Yuda,
na kuwafanya kama farasi wake wa vita! **4** Kutoka kwao litatoka jiwe kuu la pembeni; kutoka kwao
kitatoka kigingi cha hema; kutoka kwao utatoka upinde wa vita; kutoka kwao watakuja viongozi wote kwa
pamoja. **5** Watakuwa kama mashujaa wawakanyagao adui zao katika matope ya mitaani vitani; watafanya
vita, kwa maana Yahwe yu pamoja nao, nao watawaabisha wapanda farasi wa vita. **6** Nitaitia nguvu
nyumba ya Yuda na kuiokoa nyumba ya Yusufu; kwani nitawarejesha na kuwahurumia. Watakuwa kama
nilikuwa sijawaondoa, kwani mimi ni Yahwe Mungu wao, nami nitawaitikia. **7** Ndipo Efraimu atakapokuwa
kama shujaa, na mioyo yao itafurahi kama kwa mvinyo; wana wao wataona na kufurahi. Mioyo yao
itanifurahia! **8** Nitawanong'oneza na kuwakusanya, kwani nitawaokoa, nao watakuwa wakuu kama
walivyokuwa mwanzo! **9** Niliwapanda kati ya watu, lakini watanikumbuka katika nchi ya mbali, hivyo wao
na wana wao wataishi na kurejea. **10** Kwa maana nitawarejesha kutoka nchi ya Misri na kuwakusanya
kutoka Ashuru. Nitawaleta katika nchi ya Gileadi na Lebanoni mpaka kutakapokuwa hakuna nafasi tena
kwa ajili yao. **11** Nitapita katika bahari ya mateso yao; nitayapiga mawimbi ya bahari hiyo na nitavikausha
vilindi vyote vya Nile. Utukufu wa Ashuru utashushwa chini, na fimbo ya Misri itakwenda mbali kutoka
kwa Wamisri. **12** Nitawatia nguvu katika mimi mwenyewe, nao watatembea katika jina langu - asema
Yahwe.

Zechariah 10:1

Maelezo ya Jumla:
Zakaria anaenelea kuongea na watu.

hufanya mvua ya miunguromo na dhoruba
"hufanya mawingu ya dhoruba"

sanamu uongea kwa uongo
"sanamu zinatoa ujumbe wa uongo"

waganga hunena uongo
"waganga wanaona maono ya uongo"

wanasema ndoto za udanganyifu
"waganga wanasema uongo kuhusu ndoto zao ili kuwadanganya watu"

wanapotea kama kondoo
"watu hawajui njia ya kufuata"

Zechariah 10:3

Gadhabu yangu inawaka dhidi ya wachungaji
"Wachungaji" wanawakilisha viongozi wa watu wa Mungu.

ni mabeberu - viongozi - nitakao waadhibu
"Mabeberu" wanawakilisha viongozi wasiofaa

Yahwe wa majeshi atalihudumia pia kundi la kondoo wake, nyumba ya Yuda
"Nitaiangalia nyumba ya Yuda"

kuwafanya kama farasi wake wa vita!
"Tawapa uwezo wangu wa nguvu isiyoogopesha"

Zechariah 10:4

Kutoka kwao litatoka jiwe kuu la pembeni
"Jiwe la pembeni litatoka kwao." Kiongozi mhimu anazungumzwa kama vile jiwe kuu la msingi wa jengo.

kutoka kwao kitatoka kigingi cha hema
"kigingi cha hema kitatoka kwao." Viongozi wakuu wanazungumzwa kama vile vigingi vikubwa vinavyolishikilia hema mahali pake.

kutoka kwao utatoka upinde wa vita
"upinde wa vita utatoka kwao." Viongozi wa kijeshi wanasemwa kama walikuwa upinde uliotumiwa vitani.

Watakuwa kama mashujaa
"Watakuwa wenye nguvu vitani"

wawakanyagao adui zao katika matope ya mitaani vitani
"wawashindao adui zao kwa ukamilifu"

nao watawaabisha wapanda farasi
"nao watawashinda adui zao wapiganao nao katika farasi"

Zechariah 10:6

Nitaitia nguvu nyumba ya Yuda
"Nitawaimarisha watu wa Yuda"

generated on Tue Oct 24 10:45:40 2023

nyumba ya Yusufu
Hii inamaanisha watu wa ufalme wa Israeli kaskazini.

nilikuwa sijawaondoa
"Nilikuwa sijawakataa"

Efraimu atakapokuwa kama shujaa
"Efraimu" inarejerea ufalme wa Israeli ya kaskazini.

mioyo yao itafurahi kama kwa mvinyo
"nao watakuwa kweli na furaha sana

wana wao wataona na kufurahi. Mioyo yao itanifurahia!
"Wana wao wataona yaliyotokea na watafurahi kwa sababu ya yale Yahwe aliyowafanyia!

Zechariah 10:8

Nitawanong'oneza
kunong'oneza ni kutoa sauti ya juu, nyembamba kupitia midomo iliyominywa. Kwa kawaida hutolea kuwapa wengine ishara,

mpaka kutakapokuwa hakuna nafasi tena kwa ajili yao
Watu wataendelea kwenda Yuda na itajazwa watu hata kusiwe na nafasi ya watu kuishi pale tena.

Zechariah 10:11

Nitapita katika bahari ya mateso yao
Maandiko mara nyingi urejerea bahari kama picha ya shida na magumu mengi.

na nitavikausha vilindi vyote vya Nile
"Nitaufanya Mto Nile kukauka"

Utukufu wa Ashuru utashushwa chini
Hapa "utukufu wa Ashuru" pengine unamaanisha jeshi la Ashuru.

na fimbo ya Misri itakwenda mbali kutoka kwa Wamisri
"na nguvu ya Misri kutawala mataifa mengine itakwisha."

hili ni tamko la Yahwe wa majeshi
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

generated on Tue Oct 24 10:45:40 2023

Chapter 11

1 Fungua milango yako, ee Lebanoni, ili moto uteketeze mielezi yako! **2** Omboleza, enyi miti ya misonobari, kwani mierezi imeanguka! Kilichokuwa cha fahari kimeteketezwa! Ombolezeni, enyi mialoni ya Bashani, kwani msitu wenye nguvu umeshushwa. **3** Wachungaji wanapiga yowe, kwa kuwa utukufu wao umeharibiwa! Sauti ya mungurumo wa wana simba, kwa kuwa kiburi cha Mto Yordani kimeharibiwa! **4** Hivi ndivyo asemavyo Yahwe Mungu wangu, "Lichungeni kundi la kondoo lililotiyari kuchinjwa! **5** (Wanaowanunua wanawachinja bila kuhadhibiwa, nao wawauzao husema, 'Atukuzwe Yahwe! Nimetajirika! Kwa maana wachungaji wafanyao kazi kwa wenye kondoo hawawahurumii.) **6** Kwa maana hiyo sitawahurumia tena wenyeji wa nchi! - hivi ndivyo asemavyo Yahwe. Tazama! Mimi mwenyewe nipo tiyari kumwelekeza kila mtu katika mkono wa jirani yake na katika mkono wa mfalme wake, nao wataiharibu nchi na hakuna hata mmoja wao nitakayemwokoa kutoka katika mkono wao." **7** Hivyo nikawa mchungaji wa kondoo walioamriwa kuchinjwa, kwa wanaowashughulikia kondoo. Nilichukua fimbo mbili; fimbo moja nikaiita "Neema" na nyingine nikaiita "Umoja." Kwa njia hii niliwachunga kondoo. **8** Ndani ya mwezi mmoja niliwaangamiza wachungaji watatu, kwa maana sikuwavumilia tena, wao pia walinichukia. **9** Ndipo nilipowaambia wamiliki, "Sitafanya kazi kama mchungaji wenu tena. Wakondoo wafao - na wafe; kondoo wanaoangamizwa - na waangamizwe. Na kondoo wasaliao kila mmoja ale nyama ya jirani yake." **10** Hivyo nikaichukua fimbo yangu "Neema" na nikaivunja kuvunja agano nililokuwa nimelifanya na kabila zangu zote. **11** Katika siku hiyo agano lilivunjwa, na wale wanaoshughulika na kondoo na waliokuwa wakiniangalia walifahamu kwamba Yahwe amesema. **12** Nikawaambia, "Ikiwa itawapendeza, nilipeni ujira wangu. Kama sivyo, msifanye hivyo." Hivyo wakapima ujira wangu - vipande thelathini vya fedha. **13** Kisha Yahwe akaniambia, "Weka fedha katika hazina, thamani nzuri zaidi ambayo walikupa!" Hivyo nikachukua vipande thelathini vya fedha na kuviweka katika hazina ndani ya nyumbani Yahwe. **14** Kisha nikavunja fimbo yangu ya pili, "Umoja," kuvunja undugu kati ya Yuda na Israeli. **15** Yahwe akaniambia, "Tena, chukua chombo cha mchungaji mpumbavu kwa ajili yako mwenyewe, **16** kwa maana tazama, niko tiyari kumweka mahali mchungaji katika nchi. Hataangalia kondoo wanaoangamia. Hatatafuta kondoo wapoteao, wala kuwaponya kondoo wachechemeao. Hatawalisha kondoo wenye afya, lakini atakula nyama ya kondoo walionona naye atapasua kwato zao. **17** Ole kwa wachungaji wasiofaa wanaoliacha kundi la kondoo! Upanga na uje dhidi ya mkono wake na jicho lake la kulia! Mkono wake na ukauke na jicho lake la kulia lipofuke!

Zechariah 11:1

Fungua milango yako, ee Lebanoni, ili moto uteketeze mielezi yako
Nabii anaongeza na nchi ya Lebaboni kama vile alikuwa ni mtu.

Omboleza, enyi miti ya misonobari, kwani mierezi imeanguka
"Ikiwa miti ilikuwa watu, ingelia kwa huzuni. Misonobari imebaki pekee kwa sababu mierezi imechomwa na kuanguka."

Ombolezeni, enyi mialoni ya Bashani, kwani msitu wenye nguvu umeshushwa.
"Ikiwa miti ya mialoni iliyoko Bashani ingekuwa watu, wangeomboleza, kwani msitu mzito umeangushwa."

Wachungaji wanapiga yowe
"Wachungaji wanalia kwa sauti"

kwa kuwa utukufu wao umeharibiwa
"Utukufu wao" pengine inawakilisha nyasi nyingi ambapo wachungaji walipeleka kondoo wao.

kwa kuwa kiburi cha Mto Yordani
"kwa sababu miti walipokaa kando ya Mto Yordani imeharibiwa."

Zechariah 11:4

Maelezo ya Jumla:
Hapa Yahwe anaanza kutoa maelekezo kwa Zakaria katika muundo wa mfano kuhusu wachungaji na kondoo.

wenyeji wa nchi
"watu wa nchi"

hivi ndivyo asemavyo Yahwe
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

kumwelekeza kila mtu katika mkono wa jirani yake
"kumfanya kila mtu kutawaliwa na mtu mwingine"

katika mkono wa mfalme wake
"katika utawala usio wa haki wa mfalme wake"

generated on Tue Oct 24 10:45:40 2023

wataiharibu nchi
"hawatakuwa na huruma juu ya watu wa nchi"

hakuna hata mmoja wao nitakayemwokoa kutoka katika mkono wao
"lakini sitawaokoa watu wa Yuda kutoka katika nguvu zao"

Zechariah 11:7

Maelezo ya Jumla:
mfana kuhusu wachungaji na kondoo unaendelea.

kondoo walioamriwa kuchinjwa
"kundi la kondoo waliokuwa wamekusudiwa kuchinjwa"

gongo
gongo ni miti inayotumika kwa makusudi mbalimbali, ikiwemo kuwaongoza watu. Yaweza kuwa na aina mbalimbali za ncha.

upendeleo
Matoleo mbalimbali yanafasiri neno la Kiebrania katika mazingira haya kama "neema" na "uzuri"

Umoja
Hili ni wazo la udugu kati ya sehemu mbili za Israeli, ufalme wa kaskazini na ufalme wa kusini.

sikuwavumilia tena
"Sikuweza kuwavumilia tena wenye kondooo waliokuwa wamewaajiri"

Zechariah 11:10

Maelezo ya Jumla:
Mfano wa wachungaji na kondoo unaendelea

nikaivunja kuvunja agano nililokuwa nimelifanya na kabila zangu zote
Hapa nabii anaongea na kutenda kama Yahwe.

amesema
"alikuwa amesema kwao ujumbe"

vipande thelathini vya fedha
gramu 330 za fedha. Shekeli ilikuwa na uzito wa gramu kumi na moja.

Zechariah 11:13

Maelezo ya Jumla:
Mfano kuhusu wachungaji na kondoo unaendelea

hazina
vyumba vya kuhifadhi vitu katika hekalu la Yahwe

thamani nzuri zaidi
Hii inamaanisha kwamba thamani hii ilikuwa ndogo sana kwa mchungaji aliyekuwa akaifanya kazi ya Yahwe.

vipande thelathini vya fedha
gramu 330 za fedha. Shekeli ilikuwa na uzito wa gramu kumi na moja.

Zechariah 11:15

Maelezo ya Jumla:
Mfano wa wachungaji na kondoo unaendelea.

kondoo walionona
Kondoo mwenyew afya, aliyekua vizuri.

atapasua kwato zao
pengine kama tendo la ukatili

Zechariah 11:17

Maelezo ya Jumla:
Mfano wa wachungaji na kondoo unaendelea.

Ole kwa wachungaji wasiofaa
"Huzuni ya namna gani inamsubiri mchungaji huyu asiyefaa"

uje dhidi ya mkono wake na jicho lake la kulia
"jereha mkono wa kulia na kuchomwa jicho la kulia"

Upanga na uje dhidi ya
"upanga" hapa unawakilisha adui watakao mshambulia mchungaji

mkono wake
nguvu ya kupigana

jicho lake la kulia
uwezo wa kuona wakati akipigana.

generated on Tue Oct 24 10:45:40 2023

Chapter 12

1 Hili ni tamko la neno la Yahwe kwa Israeli - Bwana asema, azitandaye mbingu na kuweka msingi wa dunia, aiumbaye roho ya mtu ndani yake, **2** "Tazama, nitaifanya Yerusalemu kuwa kikombe kiwafadhaishacho watu wote wamzungukao. Itakuwa hivyo hivyo pia kwa Yuda wakati wa kuhusuriwa kwa Yerusalemu. **3** Katika siku hiyo, nitaifanya Yerusalemu kuwa jiwe zito kwa watu wa jamaa zote. Kila atakayejaribu kuliinua jiwe hilo atajihumiza sana, na mataifa yote ya dunia yatakusanyika kinyume cha mji huo. **4** Katika siku hiyo asema Yahwe - nitampiga kila farasi kwa ushangao na kila mpanda farasi kwa wendawazimu. Nitaiangalia nyumba ya Yuda kwa upendeleo na nami nitawapiga kwa upofu farasi wa majeshi. **5** Ndipo watawala wa Yuda watakapojisemea mioyoni mwao, 'Wakaao Yerusalemu ndio nguvu yetu kwa sababu ya Yahwe wa majeshi, Mungu wao.' **6** Katika siku hiyo nitawafanya watawala wa Yuda kuwa kama mitungi ya moto katika miti na kama miali ya moto kati ya nafaka isimamayo, kwani utateketeza watu wote walio karibu upande wao wa kulia na kushoto. Yerusalemu atakaa mahali pake tena. **7** Yahwe ataziokoa hema za Yuda kwanza, ili kwamba utukufu ya nyumba ya Daudi na utukufu wa wale waishio Yerusalemu hautazidi sehemu iliyosalia ya Yuda. **8** Katika siku hiyo Yahwe atakuwa mtetezi wa wakao Yerusalemu, na siku hiyo waliodhaifu miongoni mwao watakuwa kama Daudi, wakati nyumba ya Daudi watakuwa kama Mungu, kama malaika wa Yahwe mbele yao. **9** "Itakuwa kwamba katika siku hiyo nitaanza kuyaharibu mataifa yote yajayo kinyume cha Yerusalemu. **10** Lakini nitamwaga roho ya huruma na kuiombea nyumba ya Daudi na wakao Yerusalemu, hivyo wataniangalia mimi, waliomchoma kwa mkuki. Wataniombolezea, kama amwombolezeaye mwana wa pekee; watamwombolezea kwa uchungu sana kama aombolezaye kifo cha mzaliwa wa kwanza. **11** Katika siku hiyo maombolezo huko Yerusalemu yatakuwa kama maombolezo ya Hadadi Rimoni katika tambarare za Megido. **12** Nchi itaomboleza, kila ukoo peke yao. Ukoo wa nyumba ya Daudi utakuwa peke yake na wake zao watakuwa peke yao mbali na wanaume. Ukoo wa nyumba ya Nathani utakuwa peke yao na wake zao watakuwa peke yao mbali na waume. **13** Ukoo wa nyumba ya Lawi utakuwa peke yao na wake zao watakuwa peke yao mbali na waume. Ukoo wa Washimei utakuwa peke yao na wake zao watakuwa peke yao mbali na waume. **14** Kila ukoo uliosalia - kila mmoja utakuwa peke yake na wake watakuwa pekee mbali na waume.

Zechariah 12:1

Maelezo ya Jumla:
Mistari hii inaanza sehemu inayozungumzia shambulio lijalo dhidi ya Yerusalemu na jinsi Mungu atakavyouokoa mji.

tamko la neno la Yahwe
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

azitandaye mbingu
"aliyeumba anga"

kuweka msingi wa dunia
"kuiweka dunia yote mahali pake"

aiumbaye roho ya mtu ndani yake
"aliumba roho ya mtu"

kikombe
"kikombe cha kitu cha kunywa"

kiwafadhaishacho watu wote wamzungukao
Hii ni, kinywaji ni pombe itakayowafanya majeshi wanaoishambulia Yerusalemu kulewa na kushindwa kupigana.

yeye
Huo ni, mji wa Yerusalemu. Ilikuwa kawaida kwa kiebrania kuzungumzia mji au nchi kama ni mwanamke.

jiwe zito kwa watu wa jamaa zot
"kisichowezekana kuondolewa"

Zechariah 12:4

Maelezo ya Jumla:
Mistari hii inaendelea na sehemu inayozungumzia shambulio lijalo dhidi ya Yerusalemu na jinsi Mungu atakavyouokoa mji.

siku hiyo
Siku majeshi yatakapoishambulia Yerusalemu.

Hili ni tamko la Yahwe
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

Nitaiangalia kwa upendeleo
"Nitailinda"

nyumba ya Yuda
"watu wa Yuda"

generated on Tue Oct 24 10:45:40 2023

wasema mioyoni mwao
Inamaanisha kwamba watafikiri na kujisemea wenyewe.

kwa sababu wa Yahwe wa majeshi
"kwa sababu wanamwabudu Yahwe wa majeshi"

Zechariah 12:6

Maelezo ya Jumla:
Mistari hii inaendelea na sehemu inayozungumzia shambulio lijalo dhidi ya Yerusalemu na jinsi Mungu atakavyouokoa mji.

siku hiyo
Hii inamaanisha wakati Yerusalemu itakaposhambuliwa na Mungu uwashinda adui zake.

kama mitungi ya moto katika miti... nafaka iliyosimama
kama mitungi ya moto kati ya mabua ya nafaka yasiyovunwa shambani"

vyungu vya moto
Kitu ambacho watu wa kale walitumia kubebea makaa ya moto.

miale ya moto
Ukuni unaowaka upande mmoja unaotoa nuru mtu anapotembea au kuchukua moto mahali fulani.

utateketeza watu wote walio karibu
"nitawaharibu watu wawazungukao"

Yerusalemu atakaa mahali pake tena
Watu wa Yerusalemu wataishi tena katika mji wao.

Zechariah 12:7

Maelezo ya Jumla:
Mistari hii inaendelea na sehemu inayozungumzia shambulio lijalo dhidi ya Yerusalemu na jinsi Mungu atakavyouokoa mji.

hema za Yuda
Hapa "hema" uwakilisha nyumbani, na nyumba zinawawakilisha watu wanaoishi ndani yake.

nyumba ya Daudi
Maana pendekezwa 1) wazao wa Daudi au 2) daraja la watawala.

malaika wa Yahwe
Huyu ni malaika wa Yahwe aliyetumwa kuwalinda watu.

Zechariah 12:10

nitamwaga roho ya huruma na kuiombea
"Nitawapa watu roho ya rehema kwa wengine na kuniombwa rehema"

waliyemchoma
"waliyemwua kwa mchoma"

maombolezo huko Yerusalemu yatakuwa kama maombolezo ya Hadadi Rimoni
Hadadi Rimoni yaweza kuwa ni sehemu ambapo Mfalme mwema Yosia alikufa vitani baada ya kujeruhiwa katika Vita ya Megido. Inaonekana kwamba baadaya yalitokea mapokeo ya kuomboleza kwa ajili ya kifo chake pale. Baadhi ya watu, lakini wanafikiri kwamba Hadadi Rimoni ililikuwa jina la mungu wa uongo aliyeaminiwa kufa kila mwaka, tukio ambalo wafuasi wake wangekwenda kumwombolezea.

Megido
Hili ni jina la tambarare katika Israeli.

Zechariah 12:12

Nchi
Hii inawahusu watu wote waliokuwa wanaishi katika nchi ya Yuda.

Nyumba ya Daudi... ya Nathani... ya Lawi
Wazao wa Daudi... wa Nathani ... wa Lawi.

generated on Tue Oct 24 10:45:40 2023

Chapter 13

1 Katika siku hiyo kijito kitafunguliwa kwa ajili ya nyumba ya Daudi na wenyeji wa Yerusalemu, kwa ajili ya dhambi na uchafu wao. **2** Katika siku hiyo - asema Yahwe wa majeshi - kwamba nitaondoa majina ya sanamu katika nchi ili kwamba yasikumbukwe tena. Nitawaondoa pia katika nchi manabii wa uongo na roho wao mchafu **3** Ikiwa mtu yeyote ataendelea kutoa unabii, baba yake na mama yake waliomzaa watamwambia, 'Hautaishi, kwa kuwa umenena uongo kwa jina la Yahwe! Ndipo baba na mama waliomzaa watakapomchoma wakati akitabiri. **4** Katika siku hiyo kila nabii ataonea aibu maono yake aelekeapo kutoa unabii. Manabii hawa hawatavaa tena vazi la singa, ili kuwadanganya watu. **5** Kwa maana kila mmoja atasema, 'Mimi siyo nabii! mimi ni mkulima, kwa maana ardhi ndiyo kazi yangu tangu ujana wangu! **6** Lakini mtu mwingine atamwambia, 'Majeraha haya kati ya mikono yako ni ya nini?' naye atajibu, nilijeruhiwa na waliokuwa katika nyumba ya rafiki zangu." **7** Upanga! inuka mwenyewe dhidi ya mchungaji wangu, mtu asimamaye karibu nami - hivi ndivyo asemavyo Yahwe wa majeshi. Mpige mchungaji, na kondoo watatawanyika! Kwa maana nitageuza mkono wangu dhidi ya wadogo. **8** Kisha itakuwa kwamba katika nchi yote - hivi ndivyo asemavyo Yahwe - kwamba theluthi mbili yake itaondolewa! Watu hao wataangamia; theluthi moja tu ndiyo itakayosalia. **9** Nitaipitisha hiyo ya tatu motoni na kuwasafisha kama fedha isafishwavyo; nitawajaribu kama dhahabu ijaribiwavyo. Wataliitia jina langu nami nitawajibu na kusema, 'Hawa ni watu wangu!' nao watasema, Yahwe ndiye Mungu wangu!"

Zechariah 13:1

kijito
Mahali ambapo kwa asili maji yanatiririka kutoka ardhini.

kwa ajili ya dhambi zao na uchafu
"Kutakasa dhambi na uchafu wao"

hili ni tamko la Yahwe wa majeshi
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

kuondoa majina ya sanamu katika nchi
kufuta ibada ya sanamu katika nchi yote"

Nitawaondoa pia katika nchi manabii wa uongo na roho wao mchafu
"Pia nitaondoa manabii wa uongo na roho wao wachavu katika nchi."

Zechariah 13:3

baba yake na mama yake waliomzaa
Kifungu "waliomzaa" kinaelezea "baba yake na mama yake" ili kuonesha mshangao kwamba wazazi wangemtendea hivi mwanao.

Hautaishi
Lazima ufe"

watamchoma
Kumchoma ili kumwua."

Zechariah 13:4

kwamba kila nabii
Inawahusu manabii wa uongo siyo manabii wa Yahwe.

hawatavaa tena vazi la singa
"vazi" linalotajwa hapa ni lile zito la nje. Lililotengenezwa kwa manyoya ya wanyama lililovaliwa na manabii.

kuilima ardhi
Hili ni "shamba"

ardhi ndiyo kazi yangu tangu ujana wangu
Baadhi ya matoleo ya kisasa yanafasiri sehemu hii kama "mtu alinipata tangu ujana wangu," yaani, kumpata kama mtumishi.

Majeraha haya katika mikono yako ni nini?
"Ulipataje majeraha hayo katika kifua chako? hii inamaanisha kwa desturi ya kawaida kwa manabii wa uongo kujidhuru wenyewe katika sherehe zao.

atajibu
Hii ni , atajibu kwa uongo.

Zechariah 13:7

Upanga! inuka mwenyewe
"wewe, upanga! Unapaswa kuamka." Hii ni amri kutoka kwa Yahwe kwa mchungaji wake kupigwa na kuawa.

dhidi ya mchungaji wangu
Hii inamaanisha mfalme fulani au mtumishi fulani wa Yahwe.

generated on Tue Oct 24 10:45:40 2023

hivi ndivyo asemavyo Yahwe wa majeshi
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

kondoo
"Kondoo" ni watu wa Israeli.

wadogo
Pengine inarejerea kwa Waisraeli wote walio dhaifu na bila ulinzi.

Zechariah 13:8

hili ni tamko la Yahwe
Kifungu hiki mara kwa mara kinafasiriwa kama "asema Yahwe" Kifungu hiki kimetumika mara nyingi katika kitabu cha Zakaria.

Nitaipitisha theluthi katika moto
Madini yanapitishwa motono ili kusafishwa au kuboreshwa. Hii inaonesha watu wakipata mateso ili kwamba wawe waaminifu zaidi kwa Mungu.

kuwasafisha kama fedha isafishwavyo; nitawajaribu kama dhahabu ijaribiwavyo
Kusafisha inamaanisha kufanya madini ya thamani kama vile fedha safi zaidi. Madini kama vile fedha na dhahabu yanajaribiwa ili kuona jinsi yalivyosafi au na nguvu. Haya yote yanatumika kuwafanya watu kuwa waaminifu zaidi kwa Mungu.

generated on Tue Oct 24 10:45:40 2023

Chapter 14

1 Tazama! Siku ya Yahwe inakuja wakati mateka wenu watakapogawanywa katikati yenu. **2** Kwa maana nitayakusanya mataifa yote kinyume cha Yerusalemu kwa vita na mji utatekwa. Nyumba zitatekwa na wanawake watabakwa. Nusu ya mji itapelekwa matekani, lakini kumbukumbu ya watu haitaondolewa mjini. **3** Lakini Yahwe ataondoka na kufanya vita dhidi ya mataifa kama apigavyo vita katika siku ya vita. **4** Siku hiyo miguu yake itasimama juu ya Mlima wa Mizeituni, uliopo kando ya Yerusalemu upande wa mashariki. Mlima wa Mizeituni utagawanyika katikati kati ya mashariki na magharibi kwa bonde kubwa sana na nusu ya mlima itarudi nyuma kuelekea kaskazini na nusu kuelekea kusini. **5** Ndipo mtakapokimbia katika bonde kati ya milima ya Yahwe, kwa kuwa bonde kati ya hiyo milima litafika hata Azali. Mtakimbia kama siku mliyokimbia tetemeko la nchi siku za Uzia, mfalme wa Yuda. Ndipo Yahwe Mungu wangu atakapokuja na watakatifu wake wote. **6** Hakutakuwa na nuru katika siku hiyo, lakini hakuna baridi wala barafu. **7** Siku hiyo, siku aijuaye Yahwe peke yake, hakutakuwa tena na mchana wala usiku, kwani jioni itakuwa wakati wa nuru. **8** Siku hiyo maji yaliyo hai yatatiririka kutoka Yerusalemu. Nusu yake yatatiririka kuelekea bahari ya mashariki na nusu bahari ya magharibi, wakati wa masika na wakati wa kiangazi. **9** Yahwe atakuwa mfalme juu ya dunia yote. Katika siku hiyo kutakuwa na Yahwe, Mungu mmoja, na jina lake pekee. **10** Nchi yote itakuwa kama Araba, kuanzia Geba hadi Rimoni kusini mwa Yerusalemu. Na Yerusalemu itaendelea kuwa juu. Ataishi mahali pake mwenyewe, kutoka lango la Benjamini hata mahali lilipokuwa lango la kwanza, hata Lango la Pembeni, na kutoka Mnara wa Hananeli hata shinikizo la mfalme. **11** Watu watakaa Yerusalemu na hakutakuwa na maangamizi kamili tena kutoka kwa Mungu dhidi yao. Yerusalemu itakuwa salama. **12** Hii itakuwa tauni ambayo kwayo Yahwe atawapiga jamaa zote za watu wapigao vita juu ya Yerusalemu: miili yao itaoza hata wakiwa wamesimama kwa miguu yao. Macho yao yataoza katika matundu yake na ndimi zao zitaoza katika vinywa vyao. **13** Siku hiyo ile hofu kuu kutoka kwa Yahwe itakuwa miongoni mwao. Kila mmoja ataushika mkono wa mwingine, na mkono wa mwingine utainuliwa kinyume cha mkono wa mwenzake. **14** Yuda pia atapigana na Yerusalemu. Watakusanya utajiri wa mataifa yote yanayowazunguka - dhahabu, fedha, na wingi wa nguo safi. **15** Tauni itakuwa pia juu ya farasi na nyumbu, ngamia na punda, na kila mnyama katika kambi hizo atapigwa kwa hilo pigo. **16** Kisha itakuwa wote watakaosalia katika mataifa yaliyo kinyume na Yerusalemu watakwenda mwaka kwa mwaka kumwabudu mfalme, Yahwe wa majeshi, na kutunza Sikukuu ya Vibanda. **17** Na itakuwa kwamba ikiwa mtu yeyote kutoka katika mataifa yote ya dunia haendi Yerusalemu kumwabudu mfalme, Yahwe wa majeshi, ndipo Yahwe hataleta mvua juu yao. **18** Na ikiwa nchi ya Misri hawatakwenda, ndipo hawatapata mvua. Tauni kutoka kwa Yahwe itayashambulia mataifa yote yasiyokwea kutunza Sikukuu ya Vibanda. **19** Hii itakuwa ni adhabu kwa Misri na adhabu kwa kila taifa lisilopanda kutunza Sikukuu ya Vibanda. **20** Lakini katika siku hiyo, kengele za farasi zitasema, "Jitengeni kwa ajili ya Yahwe," na makalai katika nyumba ya Yahwe yatakuwa kama mabakuri mbele ya madhabahu. **21** Kwa kuwa kila chungu katika Yerusalemu na Yuda kitatengwa kwa ajili ya Yahwe wa majeshi na kila mmoja aletaye sadaka atakula ndani yake na kuyachemshia. Hakutakuwa na wafanyabiashara tena katika nyumba ya Yahwe wa majeshi siku hiyo.

Zechariah 14:1

Maelezo ya Jumla:
Sura hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa.

mateka wenu watakapogawanywa katikati yenu
Inamaanisha "Adui zenu watachukua mali yenu yote na kuigawana mbele yenu"

nitayakusanya mataifa yote kinyume cha Yerusalemu kwa vita
"Nitayafanya mataifa kuishambulia Yerusalemu"

kumbukumbu ya watu haitaondolewa mjini
"Adui zenu wataacha masalia kukaa katika mji"

Zechariah 14:3

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

kama apigavyo vita katika siku ya vita
"Kama alivyopiga vita zamani"

miguu yake itasimama juu ya Mlima wa Mizeitun
"Miguu yake" inamtaja Yahwe mwenyewe.

Zechariah 14:5

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

generated on Tue Oct 24 10:45:40 2023

Azali
Hili ni jina la mji au kijiji mashariki ya Yerusalemu.

watakatifu
Pengine hii inataja malaika wa Mungu.

Zechariah 14:6

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa.

maji yaliyohai
Kwa kawaida hii inamaanisha maji yatiririkayo, tofauti na maji yaliyotuama.

bahari ya mashariki
Hii inamaanisha Bahari ya chumvi, iliyomashariki mwa Yerusalemu.

bahari ya magharibi
Hii inamaanisha bahari ya Mediterania.

Zechariah 14:9

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa.

kutakuwa na Yahwe, Mungu mmoja, na jina lake pekee
"kutakuwa na Mungu mmoja pekee, Yahwe, atakayeabudiwa"

Araba... Geba... Rimoni
Haya ni majina ya maeneo

Yerusalemu itaendelea kuwa juu
Hii inamaanisha mwinuko wa mji wa Yerusalemu, kama mita 760 juu ya usawa wa bahari.

Yeye
Yerusalemu na miji mingine imetajwa kwa kiwakilishi cha jina la kike(she)

ataishi mahali pake mwenyewe
"ataishi mahali amekuwa akiishi daima"

lango la Benjamini... lango la kwanza... Lango la pembeni
Haya ni majina mbalimbali ya malango katika ukuta wa Yerusalemu.

Mnara wa Hananeli
Hii inamaanisha sehemu yenye nguvu katika ulinzi wa mji ukutani. Pengine ulijengwa na mtu aliyeitwa Hananeli.

shinikizo la mfalme
Pengine inamaanisha mahali mvinyo wa familia ya kifalme ulipotengenezewa.

Zechariah 14:12

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

wamesimama katika miguu yao
"kutembea tembea"

na mkono wa mwingine utainuliwa kinyume cha mkono wa mwenzake
Kila mtu atamshambulia mwenzake.

Zechariah 14:14

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa.

Yuda atapigana pia na Yerusalemu.
Baadhi ya matoleo yanasomeka, "Yuda pia atapigana kwa ajili ya Yerusalemu." Nakala ya Kiebrania haiko wazi.

Watakusanya utajiri
"Watateka mali"

kwa wingi
"kwa kiwango kungi"

Zechariah 14:16

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

akaenda kinyume cha Yerusalemu
"Iliyoishambulia Yerusalemu"

itashambulia mataifa
"itaadhibu mataifa kwa ukali"

Zechariah 14:19

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

Zechariah 14:20

Maelezo ya Jumla:
Mistari hii inaelezea vita ya mwisho kwa mji wa Yerusalemu na jinsi Mungu atakavyouokoa

yatakuwa kama mabakuri mbele ya madhabahu
"Itakuwa takatifu kama mabakuri yaliyotumika madhabahuni"

kila chungu katika Yerusalemu na Yuda kitatengwa kwa ajili ya Yahwe wa majeshi
Aina mbalimbali ya vyungu na vifaa vingine vilifanywa maalumu ili kutumika hekaluni kwa ajili

generated on Tue Oct 24 10:45:40 2023

ya kumwabudu Yahwe na kwa sadaka. Vilikuwa maalumu, havikutumika kwa jambo lingine lolote.

Hakutakuwa na wafanyabiashara tena katika nyumba ya Yahwe wa majeshi

Ilikuwa ni desturi kwa wafanyabiashara kuwauzia watu vitu walivyoviitaji kwa ajili ya ibada ya Yahwe hekaluni. Baadhi ya tafasiri zina "Wakanaani" badala, kwa maana nakala ya Kiebrania yaweza kuwa na maana mbili: "wafanyabiashara" na "Wakanaani."

generated on Tue Oct 24 10:45:40 2023

Book: Malachi

Malachi

Chapter 1

1 Tamko la neno la Bwana kwa Israeki kwa mkono wa Malaki. **2** "Nilikupenda, "asema Bwana. Lakini unasema, "kwa jinsi gani ulitupenda?" Esau siyo ndugu yake Yakobo?" asema Bwana. "Na bado nampenda Yakobo, **3** lakini nimemchukia Esau. nimeifanya milima yake kuwa ukiwa, na nimepafanya urithi wake kuwa makao ya mbweha wa jangwani." **4** Kama Edomu husema, "Tumepigwa, lakini tutarudi na kujenga palipoharibiwa; "Bwana wa Majeshi asama hivi, "Watajenga lakini nitaiangusha chini; na wanaume watawaita 'Nchi ya uovu', na 'Watu ambao ambao Mungu ana hasira nao milele."' **5** kwa macho yenu mtaona hili, na mtasema, "Bwana ni mkuu mbele ya mipaka ya Israel." **6** mtoto amtiibaba yake, na mtumwa amtii bwana wake. ikiwa mimi, ni baba, iko wapi heshima yangu? na kama mimi ni bwana, iko wapi heshima yangu? Bwana wa majeshi asema hivi kwenu, makuhani, mnaodharau jina langu. lakini mnasema, 'tumeridharauje jina lako? **7** kwa kutoa mikate iliyonajisi madhabahuni kwangu. Na mnasema kuwa, 'Tumekuradhau kwa namna gani?' Kwa kusema hivyomeza ya Bwana imedharauliwa. **8** Mkitoa sadaka ya wanyama vipofu, hiyo siyo dhambi? na kama mkitoa vilema na wagonjwa, hiyo siyo dhambi? pelekeni hili kwa liwali; atawakubali au atainua nyuso zetu?" asema Bwana wa Majeshi. **9** Na sasa, mnajaribu kutafuta neema ya Mungu, ili kwamba awe mwema kwetu. "Na aina gani ya sadaka kwa sehemu yenu, ataziinua nyuso zenu? asema Bwana wa Majeshi. **10** Kama kungekuwa na mtu ambaye angefunga lango la Hekalu, ili kwamba kusewe na mto madhabahuni bure! lakini sina radhi na ninyi, " asema Bwana wa majeshi, "na sitaikubali sadaka yeyote kutoka katika mikono yenu. **11** Kutoka mawio ya jua mpaka machweo jina langu litakuwa kuu katikati ya mataifa; katika kila sehemu uvumba utatolewa katika jina langu, na pia sadaka safi. Kwa sababu jina langu likuwa kuu sana katikatik ya mataif," asema Bwana wa majeshi. **12** "lakini ninyi mnachafua mnaposema meza ya Bwana mnainajisi, na matunda yake, na chakula chake kudharauka. **13** Na ninyi pia mwasema, 'jambo hili limetuchosha, nanyi mnalidharau, " asema Bwana wa majeshi. "Mmerudisha kilichokuwa kimechukuliwa na wanyama wa mwitu au vilema au walio wagonjwa; na ndicho mnaleta kuwa sadaka zenu! Je naweza kuikubali hii mikononi mwenu?" asema Bwana. **14** Alaniwe alye mdanganyifu, ambaye anaye mnyama dume katika kundi lake ana akaahidi kunitolea, lakini bado anatoa kwangu, mimi Bwana, ambayo ni kiujanja ujanja; kwa kuwa mimi ni mfalme mkuu," asema Bwana wa Majeshi, "na jina langu litaogopwa katika mataifa."

Malachi 1:1

Agizo la neno la Bwana kwa Israel kwa Mkono wa Malaki.
"Bwana alizungumza haya maneno kwa waisrael kupitia Malaki"

Kwa mkono wa Malaki
kupitia kutenda kwa Malaki

Lakini wasema, "Umetupenda kwa namna gani?"
Hili swali linaonyesha shaka, au maswali juu ya ukweli wa neno la Mungu. Mungu anatumia swali kuwakemea watu. Tafsiri mbadala: lakini wasema, "Hujatupenda!"

Hakuwa Esau ndugu yake Yakobo?
"Nitawaambia jinsi ninavyowapenda ninyi. mnajua kwamba Esau ni ndugu yake Yakobo."

Asema Bwana
Bwana mwenye kweli amesema haya"

Nimempenda Yakobo
Bwana alichagua kuwa na mahusiano na Yakobo na kuwa Mungu ya Yakobo.

Nimemchukia Esau
Bwana alimkataa Esau

Nimeifanya Milima yake kuwa ya uharibifu na kuteketezwa
"Nimeifanya milima yake kuwa haifai kukaa ndani yake"

Na nimeufanya urithi wake kuwa sehemu ya mbweha wa mwituni
"Na nimeifanya nchi anayorithi kuwa jangwa ambapo wanyama pekee wanaweza kuishi"

Malachi 1:4

Kama Edom akisema
'Kama watu wa Edomu wakisema."

generated on Tue Oct 24 10:45:40 2023

lakini nitawaangusha chini
"Nitaiangamiza"

na wanaume watawaita
"na wanaume wa taifa lingine watawaita"

nchi ya uovu
"nchi ya watu waovu

Macho yako yataona hiki
"Utaona hiki kikitokea'; hii ni kuwa, hawatahitaji mtu yeyote kuwaambia kilichotokea.

Malachi 1:6

mnadharau jina langu
"mmenifanyia kama mnayenichukia"

Lakini mwasema, 'ni kwa namna gani tumekudharau?
"ninyi makuhani mnasema, 'je tumekutendeaje kama tuna kuchukia? Tafsiri zingine zinasema: Mnanidharau lakini mwasema hapana!"

Mkate ulio najisi.
chakula ambacho hakikubaliki kwa dhabihu

Na mnasema, 'Tunakunajisi kwa namna gani?'
Tafsiri nyingine: Mnadhani mmekubalika kwangu lakini sivyo.

Malachi 1:8

Unapotoa wanyama vipofu kwa ajili ya kuteketezwa, huo sio uovu?
mnajua vizuri sana kuwa ni dhambi kutoa wanyama vipofu kwa ajili ya sadaka ya kutekezwa.

Na mtakapotoa vilivyo vilema na vigonjwa, hiyo siyo uovu?
Na mnajua vizuri sana kwamba ni dhambi kutoa vilivyo vilema na vigonjwa!"

Toa zawadi kwa watawala wenu; atawakubali au atawahurumia tu?
Hamwezi kutoa zawadi mbele ya watawala wenu! kama mlifanya, mnajua kabisa hawezi kukubali au kuwahurumia.

Zawadi
kutoa kama zawadi kuonyesha heshima

Na sas,... ni neema kwetu
Malaki hazungumzii kwa ajili ya Mungu. Anazunguza moja kwa moja kwa wasraeli.

Pamoja sadaka ya namna hii kwa sehemu yenu, atapokea aina yeyote?
"Unapotoa kile kisichoruhusiwa, Mungu atafurahishwa na ninyi?" hii ni kukemea. "Kama utatoa sadaka iliyokataliwa Mungu hakika Mungu hatakuwa na furaha na ninyi!"

Malachi 1:10

Oh, kama pekee
Hii inaelezea hisia kubwa.

ili kwamba msiwe mnawasha moto juu ya madhabahu yangu bure
"ili kwamba msitengeneze moto kuteketeza sadaka na dhambi kwa kutoa sadaka zisizo na maana"

Kutoka mikononi mwenu
"Kutoka kwenu"

jina langu
"mimi"

Kutoa mawio ya jua mpaka machweo yake
"Kila mahali," Sambamba na"Katika mataifa" na "kila sehemu"

Jina langu ni kuu katika mataifa
"Nitaheshimika katika mataifa yote"

kila sehemu uvumba utafukizwa kwa jina langu
"katika mataifa haya watu watafukiza uvumba kwa ajili yangu katika ibada"

Malachi 1:13

anaye koroma
kuonyesha kutoheshimu kwa kupiga kelele kupitia pua

Nitaikubali hii kutoka kwenye mikono yenu?"
nitaikubali hii kutoka kwenu? hii ni kukemea. Tafsiri zingine : "Sitakuba hakika hii kutoka kwenu!"

Alaaniwe mwenye kudanganya, mwenye mnyama dume katika kundi lake na akaapa kumtoa kwa kwangu
"Nitalaani vitu viovu kwa yeyote anayedanganya kwangu ambaye anaye mnyamna mkamilifu katika zizi lake na anaahidi kumtoa kama sadaka "

na hajatoa kwangu, Bwana, ambayo ni ujanja ujanja
"na pia dhabihu kwangu, Bwana, na mnyama ambaye hayuko imara"

generated on Tue Oct 24 10:45:40 2023

Chapter 2

1 Sasa, ninyi makuhani, amri hii ni kwa ajili yenu. **2** Kama hamtasikiliza, na kama hamtalichukua hili mioyoni mwenu na kunipa utukufu kwa jina langu, " asema Bwana wa Majeshi, Kisha nitatuma laana kwenu, na nitalaani baraka zenu. Kiukweli, nilishawalaani tayari, kwa sababu hujaweka sheria zangu moyoni. **3** Tazama, nitakikemea kizazi chako, na nitapaka mavi juu ya uso wako, mavi ya dhabihu zenu, na mtachukuliwa pamoja nayo. **4** Na mtajua kwamba nimetuma hii sheria kwenu, kwamba agano langu litakuwa ni juu yangu na Lawi," asema Bwana wa Majeshi. **5** Agano langu na yeye lilikuwa agano la uhai na amani, na nilimpa vitu hivi kama njia ya kuniheshimu. aliniheshima na alisimama akawa na hofu kwa jina langu. **6** Mafundisho ya kweli yalikuwa kwenye kinywa chake, na uovu haukupatikana kinywani mwake. Alitembea na mimi kwa amani na unyoofu, na aliwarudisha wengi kutoka dhambini. **7** kwa sababu midomo ya makuhani huhifadhi maarifa, na watu watatafuta maagizo kutoka kwenye kichwa chake, kwa sababu ni mjumbe wa Bwana wa Majeshi. **8** lakini umepita mbali na njia ya kweli. Umesababisha wengi kuwa na mashaka ya kutii sheria. umeliharifu agano la Lawi," asema Bwana wa Majeshi. **9** Kwa hiyo nimewafanya ninyi nanyi kudharauliwa mbele ya watu, kwa sababu hamkutunza njia zangu, lakini badala yake mnapendelea katika maagizo yenu. **10** Sisi sote hatuna baba mmoja? Siyo Mungu yule mmoja aliyetuumba sote? kwa nini tunafanyiana hila kila mtu na ndugu yake, mnariharibu agano la baba zetu? **11** Yuda amefanya hila na ameona kinyaa kwa vitu vilivyowekwa katika Israeli na Yerusalem. Yuda amenajisi mahali patakatifu pa Bwana ambapo anapapenda, na ameoa binti wa miungu migeni. **12** Mungu akukatilie mbali kutoka kwenye hema ya Yakobo na uzao wa mtu aliyefanya haya, hata yule anayeleta sadaka kwa Bwana wa Majeshi. **13** Na wewe pia fanya hivyo. Unafunika madhabahu ya Bwana kwa machozi, kwa kilio na kuugua, kwa sababu hatakubali sadaka na kuzipokea kutoka mikononi mwako. **14** Lakini wasema, ni kwa sababu gani?" Kwa sababu Bwana amekuwa shahidi kati yako wewe na mke wako wa ujana wako, kinyume chake umekuwa si mwaminifu, ingawa yeye ni mwenzako na mke wa agano lako. **15** Je yeye hakuwafanya kuwa mmoja, hata kwa sehemu ya roho yake? Sasa ni kwanini aliwafanya ninyi kuwa mmoja? Kwa sababu alikuwa anategemea kupata watoto wacha Mungu. Kwa hiyo jiepushe mwenyewe ndani ya moyo wako, na asiwepo mtu asiye mwaminifu kwa mke wa ujana wake. **16** "Nakuchukia kuachana," asema Bwana, Mungu wa Israel, "afunikizaye nguo yake kwa udhalimu," asema Bwana wa Majeshi. "Kwa hiyo jilinde ewe mwenyewe ndani ya roho yako na usiwe mtu asiye mwaminifu." **17** Mmechosha Bwana na maneno. Lakini mwasema, "Tumekuchoshaje?" Kwa kusema Kila mmoja aliyefanya uovu ni mzuri kwa upande wa Bwana, na anafuraha nao;" au "Yuko wapi Mungu wa Haki?"

Malachi 2:1

liweke moyoni
"Fanya kuwa la Muhimu"

Malachi 2:3

Nitapaka mavi katika nyuso zenu
"Nitawaendesha ninyi bila heshima"

Mtachukuliwa mbali nayo
"watawatupa ninyi juu ya rundo la mavi"

Lawi
Yehova asema juu ya kabila la Lawi ingawa ni mtu mkoja

Malachi 2:5

Agano langu pamoja naye ilikuwa ni juu ya yhai na amani
"Kusudi la agano langu pamoja na Lawi ilikuwa ni juu ya makuhani kuishi maisha ya ushindi na amani"

Nilitoa hivi vitu kwake ili kuonyesha heshima kwa ajili yangu
Nilitoa vitu hivi kwake ili kwamba aniheshimu"

midomo
uwezo wa kuongea na kujulisha watu

ulinzi
"Kuhifadhi"

Malachi 2:8

"kudharauliwa na uovu mbele za watu
"Watu wamechukia na hawawaheshimu makuhani."

mmeonyesha upendeleo katika maelezo yenu.
"makuhani walionyesha tabia yakawaida kwa watu waliyoyapenda na hali ya ugumu wa tabia kwa watu ambayo hawakuipenda."

generated on Tue Oct 24 10:45:40 2023

Malachi 2:10

Sisi sote hatuna baba mmoja? Hatuna Mungu mmumbaji mmoja?
"haya Maswali ni kuonyesha kukemea. "Sisi sote kwa hakika tunaye baba mmoja, Mungu wetu aliyetuumba sisi!"

Kwa nini tuna hila kila mmoja na ndugu yake, na kulikufuru agano la baba zetu?
hii pia ni kukemea. Hatupaswi hakika kuwatendea ndugu zetu na kutokuheshimu agano la Mungu na kutotii amri zake!"

mnafanya hila
kutomtii Mungu

Kwa ajili ya Yuda ameliharifu mahali patakatifu pa Bwana
"Wanaume wa Yuda hawakutii hekalu la Mungu"

na ameoa binti wa mungu mgeni
"na wameoa wanawake kutoka katika mataifa yanayoabudu miungu."

kila ukoo wa mtu ambaye amefanya haya
"Kila watoto na wajukuu wa mtu yeyote aliyefanya haya"

hata mmoja aliyeleta sadaka kwa Bwana wa majeshi
"hata kama mtu wa dhambi akileta sadaka kwa Mungu lakini hakutubu dhambi zake"

Malachi 2:13

akilia na kuugua
Maneno "Kilio" na "Kuugua" yanachangia maana moja yanakazia uimara wa kulia. "na kilio kikuu"

kutoka mikononi mwako
"Kutoka kwako"

Malachi 2:14

amefunika mavazi yake kwa vurugu
ni vurugu tu

Jilindeni ninyi kwa ninyi katika roho na kutokuwa na uaminifu.
"Kwa hiyo uamue kabisa kuwa mwaminifu kwa mke wako!"

Malachi 2:17

Mkisema
"kuwapotoisha wengine kwa kusema"

Yuko wapi Mungu wa haki?
Makuhani wanamkemea Mungu. "Mungu kwa hakika hakuonyesha haki kwa watu waovu!"

generated on Tue Oct 24 10:45:40 2023

Chapter 3

1 Tazama, namtuma mjumbe wangu, atakayeandaa njia mbele yangu. Na Bwana, ambaye mnamtafuta, atakuja ghafla katika hekalu lake; na mjumbe wa agano, ambaye katika yeye mnafurahi, tazama anakuja." asema Bwana wa Majeshi. **2** Na ni nani atakeyevumilia siku ya kuja kwake? na nani atasimama akishatokea? Yeye ni kama mtu asafishaye kwa moto na kama sabuni ya kufulia. **3** Atakaa na kutawala kama msafishaji wa fedha, na atawasafisha wana wa Lawi. na atawafanya wawe safi kama dhahabu na fedha, na wataleta sadaka za haki kwa Bwana. **4** Na sadaka ya Yuda na Yerusalem itampendeza Bwana, kama siku za kale, na miaka ya zamani. **5** Kisha nitapita karibu na ninyi kuwahukumu. na nitakuwa shahidi mwepesi dhidi ya wachawi, wazinzi, mahsahidi wa uongo, na kinyume cha wale wanaoonea wafanyakazi katika mizigo yake, wanaoonea wajane na yatima, na anayemfukuza mgeni kutoka kwenye haki yake, na kwa wale wasionitii mimi,"asema Bwana wa majeshi. **6** Mimi Bwana, sibadiliki; pia ninyi, watu wa Yakobo, hamkutumia. **7** Toka siku za baba zenu mmegeukia mbali na amri zangu na hamkuzitunza. Nigeukieni, nami nitawarudia ninyi," asema Bwana wa majeshi. Lakini mwasema, tutakurudiaje? **8** Mwanadamu anaweza kumwibia Mungu? Mnaniibia mimi, lakini mwasema, 'Tumekuibiaje?' kwa zaka na sadaka. **9** Mmelaani kwa laana, kwa kuniibia mimi, taifa lote hili. **10** Leteni zaka kamili katika ghalani, ili kwamba kiwemo chakula katika nyumba yangu. Na mnijaribu kwa hili," asema Bwana wa Majeshi. "kama sitawafungulia madilisha ya mbinguni na kuwamwagia baraka juu yenu, ili kwamba hakutakuwa na sehemu ya kutosha kuzipokea. **11** Nitamkemea mharibifu kwako, kwamba asiharibu mavuno yenu ya nchi yenu; mizazibu yenu katika shamba haitapukutisha kabla ya wakati wake," asema Bwana wa Majeshi. **12** Mataifa yote watakuita mbarikiwa; kwa ajili yako itakuwa ni nchi ya furaha," asema Bwana wa Majeshi. **13** Maneo yenu yamekuwa magumu kinyume changu," asema Bwana. lakini mwasema, "Tumesema nini kinyume chako?' **14** mmesema, 'Hakuna maana kumtumikia Mungu. Kuna faida ya namna gani kutunza maagizo yake au kutembea huku mkiomboleza mbele za Bwana wa Majeshi? **15** Na sasa tunamwita mwenye kiburi mbarikiwa. Waharifu si kufanikiwa tu, bali kumjaribu Mungu na kumwepuka." **16** Kisha wale wanaomweshimu Bwana walisemezana mmoja baada ya mwingine; Bwana yuko makini kutusikiliza, na kitabu cha kumbukumbu kiliandikwa mbele zake kwa ajili ya wale wanamwogopa Bwana na kuliheshimu jina lake. **17** "Watakuwa wangu," asema Bwana wa majeshi," hazina zangu, katika siku nitakayotenda; nitawapenda, kama mtu anavyompenda mwanawe anayemhudumia. **18** Kisha zaidi sana nitatofautisha kati ya haki wenye haki na waovu, kati ya anayemwabudu Mungu na asiyemwabudu yeye.

Malachi 3:1

Nani atavumilia siku ya kuja kwake? na nani atasimama akionekana?
"Kwa hakika hakuna hata mmoja atakayekuwa na uwezo wa kumsaidia Bwana.

Kwa kuwa n yeye ni kama asafishaye kwa moto na kama sabuni ya kufulia.
Mungu analinganisha uwezo wake wa kutawala watu na kuwasafisha kutoka dhambini kwenda kwenye sabuni yenye nguvu kusafisha au nguvu ya moto unavyoyeyusha kitu. hii ni njia nyingine ya kusema kuwa Nguvu ya Mungu ya kufanya kitu haizuiliwi.

na atawasafisha wana wa Lawi
"na atawakusanyana kuwasafisha wana wa Lawi kutoka dhambini"

atawaboresha na kuwa kama dhahabuau shaba
Mungu ataondoa thambi kutoka kwa walawi na kuwafanya kuwa safi zaidi.

na wataleta sadaka ya haki kwa Bwana
"Na wataleta sadaka ya ibada iliyokubalika kwa Bwana"

Malachi 3:4

siku za kale, na miaka ya zamani
hizi aya mbili kimsingi zina maana mojana zinasisitiza kuwa sadaka zilipaswa kumpendeza Bwana. "kama ilivyokuwa huko nyuma."

karibia
"Sogea karibu"

Usimwonee mfanya kazi katikamshahara wake
"Usimlipe mfanyakazo mshahara kutokana na yeye alivyo"

kumweka mbali mgeni kutoka kwenye haki zake
kukataa wageni kuishi kwenye jamii ambayo ni haki kila mtu anapata.

generated on Tue Oct 24 10:45:40 2023

Malachi 3:6

tokea siku za baba zenu mmegeuka kwingine na kuiacha amri na hamkuitunza
"Hamkutii amri zangu toka kipindi cha mababu zenu"

Tutakurudiaje?
"Hatujaenda mbali na wewe, kwa hiyo hatuwezi kurudi kwako."

Malachi 3:8

Mwanadamu atamwibia Mungu?
hii ni kukemea. Mwanadamu hakika hawezi kumwibiaMungu

Malachi 3:10

zaka kamili
"Zaka zote"

nyumba yangu
"hekalu langu"

Nijarinuni sasa katika hili...kama sitafungua kwa ajili yenu madirisha ya Mbinguni
"Kama mtanijaribu...Nitafungua madirisha ya mbinguni"

nitamkemea alaye
nitazuia wadudu na magonjwa

Malachi 3:13

walimjaribu Mungu na kujiepusha
walijaribu kumfanya akasirike, lakini hakuwahukumu"

Malachi 3:16

na kitabu cha kumbukumbu kilikuwa kimeandikwa mbele zake waliomwogopa Bwana
Hii inaweza kumaanisha 1) Waisrael waliandika kitabu ambacho wangekumbuka kile walichokuwa wameahidina kwa majina ya watu wenye hofu na Bwana au 2) Bwana alimfanya mtu flani huko mbinguni kuandika kitabu kikiwa na majina ya wale wanaomwogopa Bwana.

kitabu cha kumbukumbu
kitabu cha kuwasaidia watu kukumbuka mambo muhimu

heshimu jina lake
kumheshimu yeye

Malachi 3:17

watakuwa wangu
"Watakuwa watu wangu"

miliki yangu mwenyewe
"Hazina yangu maalumu"

Nitatenda
"Nahukumu"

kutofautisha kati ya
tazama tofauti kati ya au nitawaongoza kwa tofauti

generated on Tue Oct 24 10:45:40 2023

Chapter 4

1 Tazama, siku inakuja, inaka kama tanuru, ambayo wote wenye kiburi na waharifu watakuwa mabua. siku inakuja itawachoma," asema Bwana wa Majeshi, "siku hiyo itaondoa mzizi au shina. **2** Lakini kwenu mnaoliogopa jina langu, jua la haki litawaangazia na uponyaji katika mbawa zake. Mtarukaruka kama ndama zizini. **3** Na waovu wote mtawakanyaga chini, watakuwa majivu chini ya nyazo za miguu yenu siku hiyo nitatenda,"asema Bwana wa Majeshi. **4** Kumbukeni kutii sheria za mtumishi wangu Musa, mmri na sheria nilizomwamuru huko Horebu, kwa Israel wote. **5** Tazama, nitamtuma Eliya nabii mbele ya siku kuu na yenye kutisha ya kuja kwa Bwana. **6** Atarudisha moyo wa baba kwa watoto, na mioyo ya watoto kwa baba zao; ili kwamba nisije nikaiangamiza nchi kwa uharibifu wote."

Malachi 4:1

tazama
"angalia" au "sikiliza" au "Uwe makini kwa kile nataka kuakuambia"

siku inakuja, ikiwaka kama tanuru
"siku ya hukumu inakuja, ni nitawahukumu watu waovu kama mkulima anavyochoma makapi na majani"

majivuno...waharifu
Tafsiri kama ulivyofanya "Kiburi" na "waharifu"

watakuwa mabua
"choma kama mimea mikavu"

Siku inayokuja itawachoma wote
"katika siku hiyo nitawachomawote"

sitaacha mzizi wala tawi
"hakuna kitakachobaki'

Jua la wenye haki litawainukia likiwa na uponyaji katika mbawa zake
Hii inaweza ikawa 1) Bwana, ambaye siku zote hutenda haki, atakuja na kuwaponya watu waokatika siku hiyo au 2) katika siku hiyo Bwana atajidhihirisha kwa watu wake wenye haki na kuwaponya.

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